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ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS AS THEY APPEAR TO-DAY

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IN FOUR VOLUMES

VOLUME I

GENESIS—JOSHUA



FORD OF THE RIVER JORDAN, SHOWING WHERE THE ISRAELITES CROSSED THE JORDAN. [JOSHUA iii:14,16]—"And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people . . . that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho." In the above picture we have a view of the ford of the river Jordan where the children of Israel passed over. It conforms to the requirements. It is right against Jericho, and is known as the ford of the river Jordan. In this picture we are looking down the river. The mountains we see in the distance are the Judean mountains. This is but a little distance, about 100 yards, from the place where Christ was baptized.

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INTRODUCTION

The Holy Land, with the regions immediately adjoining, constituting the most sacred of the Bible Lands, does not lose its peculiar interest to the most advanced student of history, civilization, biography and human nature. News from Jerusalem, by cable or post, attracts the attention of both religious and non-religious readers. There was never a time when tourists flocked with more pleasure and curiosity to the haunts and homes of the principal Bible characters. There was never a time when pilgrimages, religious and scientific, were more popular. Again, the Palestine Exploration Fund of England has secured a permit from the Turkish Government to renew and extend its investigations of the soil underneath and about the Holy City. The shrill whistle of the locomotive has echoed among the mountains and valleys of Judea, and but recently a steamboat was launched on the Dead Sea. The European powers keep watch of each other, while all keep ward over the Holy places. And this not merely because of rival religious organizations, which diligently seek advantage in their search for sacred sites or hidden treasures, or build shrines at which to bow in reverent worship, but also that they may guard well this whole region that lies between the North and South, the Mediterranean highway on the west, and the approach to India on the east.

If Christianity were effete, and simply an historic memory, there would be the same interest in Palestine that classic students now feel in the researches of Schliemann and others, in Western Asia Minor and in Greece; but Christianity is a living verity. Its founder declared that He would draw all men unto himself, and commissioned his apostles to "Go into all the world, and preach this gospel to every creature," declaring: "I am with you alway, even unto the end of the world." The Christianity of the age is vital. It has greater power among men than at its genesis. Its promises have been fulfilled through the centuries. The civilization of which it is the basis and directing force, is the dominating civilization of the world today. The Book which records the marvels of His life, who "spake as never man spake," was never studied so critically, thoroughly and enthusiastically as now. Biblical research is the passion of the age. To it Philology, studies in Comparative Religion and Ethics, and Archæology—with spade and magnifying glass—pay constant tribute. The careful student of language, the Biblical exegete, the popular preacher, the Bible class teacher, the private unofficial Christian, turn eager eyes toward these sacred regions, to see every discovery that may shed further light on the Book of Books, and on the life of Him, who, as the ages go by, occupies a larger place in the civilization of our planet.

War, pestilence, earthquake, and all the sources of devastation which, through the centuries, have swept over the eastern world, have removed many landmarks, and destroyed immense quantities of valuable material. But in the Far East, and especially in Palestine, the contour of the country remains. Jerusalem still stands on her high hills, with the valleys of Hinnom and Jehoshaphat round about; with Olivet to the east, and beyond Olivet the desolations of Judea and below Judea the Ghor, and the salt waters of the Dead Sea, while beyond them rise in majesty the mountains of Moab, that stretch out in vast tablelands towards the Euphrates. Ebal and Gerizim still stand in the center of Western Palestine; and there, too, is the plain of Esdraelon, with Tabor and Gilboa, with Nazareth and Tiberias beyond. There, too, rise Hermon—the snow-crowned—and the lofty Lebanon, while at the base of Anti-libanus, amidst the flowing waters of Abana and Pharpar, stands the Pearl of the East, the mother of all cities—the ancient Damascus.

The ages have not materially changed the climate of Palestine. Still the heavy dews fall, the early rain and the later rain come down in their appointed seasons. The hot wind blows from the south and the north wind brings strength and gladness. The fields are still, in their season, white unto the harvest; and from the sea come mist and clouds, the rain, the hail and tempest. It is the old land, the same to-day as in the past yesterdays.

The manners and customs of this Eastern country have not been changed. People dress and eat and sleep and live and labor as they did two thousand years ago. The scenes of the Bible are reproduced with startling fidelity to the old record. One may find feasting and funeral, seed-sewing and harvest, elders in the gate and veiled women, grass on the housetops, sparrows seeking their nests in holy places, the grass of the field that to-day is and to-morrow is cast into the oven. The old customs and costumes remain.

The general scenic features of Palestine render it interpretative of Biblical events and shed light upon difficulties which, but for the perpetuity of its features, would have been unsolvable problems. Every traveler through Palestine discovers and makes report of these features and finds his faith in the Book confirmed. It is this feature which renders so valuable the contribution of the present work to the illustration of Biblical history. The perfection of photographic art is reached in the production of this series. The land is brought within the purview of

every reader. Here, in the fine atmosphere of the Syrian skies, are presented hills, mountains, valleys, plains, water-courses, ruins, towns, cities, fountains, fields, mosques, churches, beasts of burden, flowers of the field, and whatsoever else the sun can copy on the sensitive plate hidden in the camera.

The student is invited to the turning of its leavesas to a walk through picture galleries and museums, with the hope by its editors that the "Land of all Lands" and the "Book of all Books" may gain, through this pleasant ministry, a firmer hold on head and heart than ever before.

John H. Vincent

THE EXPEDITION

It is the aim of this work to bring the Land and the Book closely together, so that each may add interest to, and throw light upon, the other, and with that end in view the publishers conceived the idea of enriching it with actual photographs of scenes of Bible events and of the places where the great men of the Bible lived. Photographs of various kinds might have been secured in New York or London for almost a trifle, but they wanted first hand and authentic views so that, in the setting together of picture history and scripture we might have a new work, appealing to old and young alike, as much as any novel.

It is a "true story," now for the first time illustrated—not by portraits and copies of well-known pictures, but by photographs of the actual places as they appear to-day. These photographs have been pronounced to be as fine as the art of the camera could make them. To secure them, the publishers, at a cost of $25,000.00, engaged the writer of this and Prof. Robert E. M. Bain of St. Louis, one of the most distinguished photographers of America, to make a tour of the lands about the Mediterranean Sea. About all we have of civilization, as well as religion had its origin around the shores of this classic sea. The wonders of the world are to be seen here. Egypt and her Pyramids, the unsolved riddle of the Sphinx, the wonderful River Nile—Herodotus called Egypt "The Gift of the Nile"—Palestine, the home of the Hebrew nation, whose mission was the grandest of all—"To teach righteousness."—They have transmitted to us this richest legacy, and have left a land filled with monuments which are traditional shrines that all the civilized world desires to visit, Phœnicia, whose people started the ideas of commerce and colonization, and who have left to us the greatest gift of all an alphabet, Damascus, "The Pearl of the Orient," the oldest city of all, Greece, the mother of art and politics, and Rome, from whence so much of civilization has sprung. "The Jews, the Greeks and the Romans are the most famous people in the world," for it is not extent of territory that makes greatness, but what they have given to the world.

We have fed upon the moral and spiritual productions of these lands for many centuries but for them and the lives that transfigured them we should not be what we are, or have the names we bear, the calendar we use, the history we know. The laws that were ordained and honored then regulate our conduct now. The hopes that were known and rejoiced in then refresh our spirits, so that in going back to Palestine, even if we do it by means of photographs, we are returning to the "birthplace of all nations."

We must, either personally or by representation, see the Land in order to clearly understand the Book—our own history, and our highest product.

I

The writer and the artist visited the lands about the Mediterranean Sea, which are known as Bible Lands. They spent some time in Egypt, where they visited Heliopolis, where Joseph married and where probably he met his father when he came down from Canaan. They visited Memphis, where Moses is said to have lived, and the Pyramids, built before Abraham came up from Ur of the Chaldees. They went to Alexandria, the school of the great Christian prophets, and leaving there, made their tour of the Holy Land. They landed at Joppa one Sunday morning, in April, and were met by pre-arrangement with a complete camping expedition with an outfit consisting of thirteen horses and mules, four muleteers, a sleeping tent, a cook tent, a lunch tent, a first-class cook and waiter, and the best dragoman in the East. With all this array of people, animals, cooking utensils and appliances for camping and traveling, they passed upon their tour of the Holy Land, taking in the places of historic interest and getting such pictures of them as the best appliances of the photographer's art made possible. They lived for a time amid the scenes and surroundings made interesting from the associations which had been gathering about them for thousands of years.

They were in Palestine in April and May, the months most suitable for getting the best view of the Holy Land. They were there at a time when the wild flowers literally covered the face of the earth. During these spring months, the flowers of Palestine stand in rows and squares and diamonds; they run up the mountains, illuminate the valleys, and peep out from the crevices of the rocks; they contest with the wheat for standing ground in the fields, and seem bent on claiming everything and occupying with their beauty every inch of soil that appears in sight; they adorn with their blooming radiance the most desolate and unseemly places; they perch upon the tops of great barren boulders, cling to their sides, throw their delicate heads down from their edges, absolutely embracing them as if determined in spite of altitude and weather to idealize them and make them luminous with their gay embellishment; they stand in regiments and platoons in the depths of great gullies the winter rains wash out of the

earth, as if they wished to hide whatever of ugliness or deformity the weather had brought to their native land; they utilize every spot as if they would advertise to passers-by the fact that Palestine is God's favorite region; they seem to be attempting to declare the fact that though the land of God's people has passed from the hands of its friends and has come to see evil days, it still enjoys a munificence of heaven's good will no other country can claim.

So they not only saw the Holy Land in its general topographical features of mountain, hill, and plain, but they saw it at a time when it was as beautiful as when Adam and Eve lived among the flowers in the first garden of the world. Thus they were able to bring to illustrate this Library the reality and beauty of Palestine.

II

A few months later they reached the city of St. Louis, with all their dry plates containing pictures of the lands they had seen, having traveled fifteen thousand miles. Their boxes of glass plates had passed through the great historic cities of the world; they had been carried from place to place by railway cars, by express wagons, by carriages, by steamboats, by rowboats, by porters, by Americans, by Englishmen, by Frenchmen, by Italians, by Egyptians, by Arabs, by Turks, by Greeks; they had been in the holds of ships, piled on the decks of steamers, and strapped on the backs of mules; they had been to the Pyramids and over the road traveled by our Savior and the apostles; they had followed in the footsteps of Saint Paul in his missionary journeys, and had been to the city of Plato and Aristotle and in the home of the Cæsars.

And yet it was demonstrated in the dark room of the photographer that of all their exposed plates they had lost only a very few. This record of a remarkable journey, unseen and invisible until brought out by the chemicals of the photographers, really took the form of what the best judges have pronounced to be the finest pictures of Bible lands that have ever been taken. They were not such as some poet or artist had seen in his imagination, but were such as the sun had faithfully painted on the sensitive glass plate. Prof. George Adams Smith, of the Free Church College, Glasgow, Scotland, author of the Historical Geography of the Holy Land, after seeing the pictures which illustrate this work, says: "I have never before seen photographs which bring out so accurately and strongly the sweep of the hills and the aspect of the dominant features of the country, or give you such a wide and truly representative range of view."

"These pictures," as has been well said, "furnish a most important aid to the study of the history, not only of Palestine proper, but also of Egypt, Asia Minor, Greece, Rome, and the Islands of the Archipelago. The photographs mirror as they exist to-day the ancient cities of the countries above mentioned, sacred shrines, ruined temples, famous churches, magnificent mosques, historic highways, traditional tombs, holy fields, actual scenes of events in the life of Christ, and a hundred other features to delight the eye and engage the intellect."

III

Abraham comes up from Mesopotamia and stops at Sichem, where the Canaanites dwelt. At this point the reader is helped to better understand this place by having presented to his eye a picture of Sichem, or Shechem, as it is to-day. Abraham leaves Canaan and passes down to Egypt, and here the mind is given a new and wider impression of this journey by a picture of the Pyramids, which is one of the monuments that stood in Abraham's day. Abraham returns from Egypt and pitches his tent at Bethel. Here opposite the part of the Bible where this fact is recorded is a picture of Bethel. The herdsmen of Lot and the herdsmen of Abraham fall out, making it necessary for the uncle and the nephew to separate their families and their belongings. This portion of the Holy Scripture is illuminated by a picture of the Plains of the Jordan, which Lot selected when permitted by the generous heart of Abraham to choose his own place of abode. Abraham goes to Hebron and pitches his tent in that fertile locality. This particular part of the Bible is set off by a view of Abraham's Oak, that is said to stand upon the very site where the Father of the Faithful pitched his tent in Hebron. Rachel dies and is "buried in the way to Ephrath, which is Bethlehem," and here stands a picture of Rachel's Tomb, found upon the very site where Jacob set a pillar upon her grave. Israel sends Joseph to find his brethren who had gone from Shechem to feed their flocks in Dothan. How the mind is helped in reading this interesting portion of God's word by seeing on the opposite page a picture of Dothan! Joseph is sold by his brethren to Ishmaelites who are on their way to Egypt, and here this scene is more deeply impressed upon the mind by a picture of the region in Egypt near On, where Potiphar, an officer of Pharaoh, to whom Joseph was sold, is supposed to have lived. After forty years of wandering in the Wilderness, Moses brings the Children of Israel in sight of the Promised Land. He goes up himself to the top of Nebo to take a view of the country, the only view he was ever to get of it in this world; and here this, one of the most interesting historical events in the career of the human race, is illuminated by a view of the plains of Sodom and Gomorrah, the very part of the Holy Land over which Moses looked from Nebo. Under the leadership of Joshua, after the death of Moses, the Children of Israel are led across the Jordan; and what could help the mind better to get a fresh and living view of this historic fact than a picture of the Jordan taken at the old ford where the Children of Israel crossed the sacred river?

Where Christ is represented by Matthew as being baptized in the Jordan by John, a picture is given of the place in the river where he was baptized. In the fourth chapter of John, where Christ is represented as waiting,

weary with his journey, at Jacob's well at the noon hour while the disciples were gone to Sychar to buy meat, when the woman of Samaria came to draw water, and he delivered the discourse which was one of the most remarkable he ever uttered, this scene is made more real to the mind by the picture of Jacob's Well upon which he rested, and Mount Gerizim, to which he referred and to which he pointed in his conversation with the Samaritan woman. The wondrous scene in which Christ is represented as seeing the multitudes, and going up into a mountain and calling his disciples unto him and opening his mouth and teaching them, saying: "Blessed are the poor in spirit; for theirs is the kingdom of Heaven," is illustrated by a picture of the Mount of Beautitudes, where this discourse was delivered. The thirty years of Christ in Nazareth, the silent years of His earthly life, are illustrated by pictures of the actual hills and valleys and olive trees and streets and fountains where the Son of God grew up. Beside the first miracle in Cana of Galilee, as recorded in John's gospel, there is placed a picture of Cana of Galilee nestling quiet and beatiful amid its olive groves and prickly pear fences, with its little Greek church housing the very vessels which, according to tradition, contained the water which was turned into wine.

Thus the Old and the New Testaments, by the aid of these representations of the Holy Lands, become real books. The imagination, as informed by the eye, is helped to interpret them, and we believe that with these helps the history of these lands will become more tangible and interesting than ever before. While the pictures lend a freshness that would not be possible without them, when these are taken in connection with the rich notes in the wide marginal columns, and the pen pictures and reflections and illustrations and commentaries at the bottom of the pages, it is difficult to exaggerate the value of this work. It is a rare and rich mine of the most valuable information that can possibly be found on the Bible and its Lands.

IV

Of useful helps outside the comments, notes, reflections and pictures, there is a Historical Sketch of English Translations of the Bible, including The Early Anglo-Saxon Versions; Wycliffe's Version; Tyndale's Version; Coverdale's Bible; Matthew's Bible; the Great Bible called Cranmer's; Taverner's Bible; the Genevan Bible; the Rhemish and Douay Version; an Introduction to the Right Understanding of the Word of God; Rules for Understanding the Scriptures of the Old and New Testament; an Account of the Jewish Laws and Types; the Geography and History of nations, necessary for the Right Understanding of the Historical, and especially the Prophetic Parts of Scripture correspondent texts of which are all along generally quoted; Chronological Index of Scripture History; Tables of the Measures, Weights, Moneys, and the Times mentioned in Scripture; a Table of Offices and Conditions of Men; Christ and His Kingdom in Shadows, or the Christian Dispensation as typified in the Old Testament: Blackwood's Comprehensive Aids to the Study of the Holy Bible, comprising valuable chronological, genealogical and miscellaneous tables with historic and other explanatory matter designed to facilitate the study and promote the better understanding of the Holy Scriptures; Great Periods of Bible History, including the Antediluvian period from the Creation to the Flood; period of the Dispersion, from the Flood to the Promise; period of the Patriarchs, from the Promise to the Exode; period of the Wandering, from the Exodus to the passage over Jordan; period of Theocracy, from Joshua to Samuel; intermediate period from Samuel to David as King; period of the Monarchy, from David to the Babylonian captivity; period of the Captivity and of the Restoration, from the conquest of Judea to the conclusion of the canon of the Old Testament; period of Jewish history from the conclusion of the canon of the Old Testament to the Christian era; period of the Christian Church to the end of the sacred canon. Genealogy of the Patriarchs, showing which were contemporary with each other; Feasts and Festivals of the Jews; Date and Origin of the Psalms; High Priests of the Hebrews; Prophets and their Prophecies; the Prophecies literally Fulfilled; Miracles of the Old Testament; Parables of the Old Testament; the Apochryphal period, from Malachi to John the Baptist; period between the Old and the New Testament; Jewish Seasons, Sacrifices and Oblations; Collection of Similes contained in the Scriptures; a Collection of Synonymous Terms or Phrases used in the Scriptures; a Table of the Promises in the Order of the Books; a Complete Index and Concise Dictionary of the Bible. Besides which there is also the Gospel Dispensation as Revealed in the Old Testament; the Harmony of the Four Gospels, showing the events in the life of Christ in chronological order; a list of passages in the New Testament cited from the Old; the names, titles and appellations of the Savior; the Parables, with the illustrations used and the lessons to be learned from each; the miracles wrought by our Lord and by others to attest His divinity; the warnings, promises, prayers and discourses of the Savior in chronological order; a tabular analysis of the Sermon on the Mount, with the lessons inculcated; the trial, crucifixion, resurrection and ascension of Christ, with a description of his sufferings and death; the names, titles, personality and dignity of the Holy Ghost and His co-operation in the work of redemption; a brief treatise on the authorship and date of the books of the Old and New Testament; a tabular memorial of Saint Paul; an account of the lives of the Apostles; a list of the miracles wrought by the Holy Ghost and the Apostles and Disciples, with the date and place of each; all of the above being accompanied by exhaustive references to the text and by a new map on which are traced the journeys of Christ and His Apostles, from Bethlehem to Calvary, and from Damascus to Rome.

MEMOIR OF REV. JOSIAH PORTER, D. D., LL. D.

Dr. J. L. Porter was admirably trained by his early education and his intimate knowledge of Bible lands, gained by his residence in the East, for the preparation of the annotations which he has contributed. He enjoyed the advantages of a private tutor in his boyhood who devoted to his instruction an amount of care that could not have fallen to his lot in any public seminary. His classical training gave a trend to his studies, and his early taste for language was fully satisfied when he was sent to Syria.

After the usual curriculum, he graduated as Bachelor of Arts and subsequently as Master of Arts in the University of Glasgow. Thence he passed to Edinburgh for the study of theology, commencing his course in the Divinity class of the University and afterwards completing his course in the Free Church College.

He was settled as pastor for a while over the old and interesting church in High Bridge street, Newcastle-upon-Tyne. About this time the Irish General Assembly, of which he was a member, required an increase of the missionary staff, chiefly in the Jewish sphere of labor, and the leading directors, who had become acquainted with the young pastor of the High Bridge church, resolved to have him transferred to the East. He had already given evidence of his mental vigor by his articles which had appeared in the *Journal of Sacred Literature*, and for a length of time he contributed papers to that journal.

Arriving in the East, he settled in Damascus, where he applied himself with unwonted energy to the study of Arabic and Hebrew, with which tongues he became thoroughly conversant. In order to obtain a perfect mastery of oriental speech, he commenced a series of tours which served a double purpose; he found out his defects by intercourse with the people, and thus in his journeyings he speedily became fluent and accurate in conversation, while his travels were so arranged that ere long he found he had become familiar with Syria and Palestine east and west of the Jordan as well as Egypt. Wherever he went he aimed at accuracy and thorough investigation, thus preparing himself for a work which he did not anticipate but which he was subsequently called to perform.

He contributed a valuable series of papers which appeared in the *Bibliotheca Sacra*, the last of which, on the subject of miracles, was recognized as an essay of unusual clearness and pecular power, and was published in 1873. Dr. Porter contributed to the journal of the Royal Geographical Society, and was the author of that remarkably interesting work known as "Five Years in Damascus." The second edition of this work contained a paragraph of special value, as it bears on the disputed question of the antiquity of many of the structures which still remain in the Lejah and the deserted cities of Bashan, and the candid reader will doubtless see that the position defended by the author is fully maintained. Dr. Porter was also the author of a well-known hand-book for Syria and Palestine, a work which for clearness, condensation, range of information and accuracy of statement is one of the most remarkable books of the age, and deserves a place in all private libraries. He also prepared numerous valuable articles which are accredited to his pen in Dr. Smith's Dictionary of the Bible, as well as papers for the Encyclopædia Britannica. And in all of his articles there is a lucidity and pictorial power and condensation of information and mastery of description which places them in the front rank of all articles upon like subjects.

He published also a reply to Bishop Colesno, which is recognized as an admirable defense against the attack of a learned but erratic man. Another book from his pen is entitled "The Pentateuch and the Gospels," and in the same year in which that notable work appeared was published his "Giant Cities of Bashan," a book which has produced a great impression upon Biblical students and drawn earnest attention to the land lying east of the Jordan. Dr. Porter had been fully aware of the fact that nearly all European and American travelers in Palestine had merely visited the region which lay between the Sinaitic peninsula, the range of the mountains of Lebanon, the Jordan and the Mediterranean. The whole territory of Gilead and Bashan and all the districts to the east of the Jordan had scarcely been penetrated. And yet every intelligent reader of the book of Deuteronomy would expect that the conquest of these lands and their subsequent settlement and long occupation by the Israelites would have produced results as worthy of research and study as the scenes to the west of the Jordan. Accordingly Dr. Porter left Damascus, and facing great personal risks, his life at times being in imminent danger, he entered the celebrated Lejah and sojourned in several of the deserted cities which yet remain and in their desolation afford incontrovertable evidence of the literal fulfillment of prophecy. In Bashan he gathered the material for his "Giant Cities," a work of surpassing interest which reads like a romance, and thus he has largely encouraged subsequent explorers to depart from the beaten track of ordinary visitors in Palestine and to study this far eastern region which though clothed in interest had been neglected until he led the way.

He contributed articles also for the *Quarterly Review*, the *North British Review* and the *British Quarterly Review*. He delivered lectures on Palestine, Jerusalem. Mohammedanism, St. Paul and The Huguenots. Such a record of literary labor shows that the author who was capable of producing such a number of works in the few years devoted to their preparation, while busily engaged in the arduous duties of a missionary, must have possessed an amount of acquired knowledge, a capacity for expression and a thorough mastery of the subjects on which he treats, to which few writers attain. Many thoughtful men, entirely devoted to literary pursuits, would require the greater part of a long life to produce so many and so valuable works. But the energy of Dr. Porter, was displayed in a manner which, in the face of dangers at times which would have deterred ordinary travelers, he repeatedly explored every district of Syria with a minuteness which left him fully master of his subject when he came to write, and carried him through the arduous toil of his work with a rapidity of execution which is only equaled by his great accuracy.

It was to be expected that a literary career of great eminence would be distinguished by his Alma Mater, and accordingly the University of Glasgow recognized his eminent attainments by conferring upon him the degree of Doctor of Laws, and in the same month the University of Edinburgh conferred on him the degree of Doctor of Divinity.

It will thus be seen that the notes of Dr. Porter must be of special value, and that he has enriched this edition of THE SELF-INTERPRETING BIBLE by information gained not only in the seclusion of the study but also by his personal travels and painstaking examination of every part of the Holy Land. His notes on all places which require

topographical explanation are of great value, and they will be found by all thoughtful readers to cast a flood of light on the text. Dr. Porter, as a traveler, a student and a writer, has brought such elements of character, such attainments, to his share of this commentary as have stamped it with a character that needs no commendation.

The large body of annotations by which Dr. Porter has enriched this edition of THE SELF-INTERPRETING BIBLE are not confined to the department of topography alone. He has not confined his studies to such questions only as pertain to the East. He has kept pace with the living minds of the age in the department of the natural sciences, as they are called, and he has devoted special attention to the questions which are discussed by the man who has a mastery of Ethnology, Physiology, Biology, Chronology, Geology, and kindred branches, to the detriment of the statements of revelation, who refuses to admit the possibility of a miracle, who would believe in motion without a mover, law without a law-giver, and who would set the world into being and carry it through all its changes and evolutions without the presence of God. On all points where definition and explanation require to be made against such adversaries his attainments are very evident in his annotations. His great theological learning, his intimate knowledge of oriental tongues, will also be patent to every intelligent reader who carefully studies the notes which he has supplied.

Still further, the doctrinal harmony and accordance of evangelical view which happily characterize his contributions secure a unity of sentiment and a freedom from discord that cannot be found in other celebrated commentaries on the inspired volume. In his dedication to Lord Dufferin of his "Giant Cities of Bashan," speaking of his work, he says:

"I believe there is still much, very much, to be done in the illustration of the history and language of the Bible by the thoughtful and observant traveler. Bible stories are grafted upon local scenes, and as is always the case in real history these scenes have moulded and regulated to a greater or less extent the course of events. Consequently the more full and graphic the description of the scenes, the more vivid and life-like will the stories become. The imagery of scripture, too, is eminently eastern; it is a reflection of the country. The parables, metaphors and illustrations of the sacred writers were borrowed from the objects which met their eyes and with which the first readers were familiar. Until we become equally familiar with these objects, much of the force and beauty of God's Word must be lost. The topography of Palestine can never be detailed with too great minuteness. Its scenery and natural products can never be studied with too much care. Bible metaphors and parables take the vividness of their own sunny clime when viewed among the hills of Palestine, and Bible history appears as if acted anew when read upon its old stage. I had opportunity during my long residence in the East of visiting regions seldom, some of them never before, trodden by European travelers. I have in most cases attempted to group together in a popular way the incidents and results of two, three, and occasionally many visits to the same region, filling in the events of sacred history and showing the customs of primitive life as illustrated by what passed before me. My aim has been to give as far as possible a complete picture and to enable my readers to see the distant past more clearly through the medium of the present. During all my journeys the Bible was my constant companion. I read its prophecies as well as its history amid the scenes to which they refer. I could not shut my eyes to the graphic details of the record, nor to the ruin and desolation of the land, and I could not resist the conclusion which a careful comparison forced upon me. Free thought and free inquiry conducted honestly, and in the case of the Bible reverentially, is the right of every man. This, while fully granting it to others, I claim for myself. I have in all cases attempted to exhibit two pictures, one of the country as seen by men, another as it is sketched by the Hebrew prophets. One thing, however, all eastern travelers must admit—the perfect harmony between the Bible and the land in which it was written. Even M. Renan, with all his prejudice, saw it, and has expressed it in language of equal truth and beauty."

Dr. Porter's "Giant Cities of Bashan" reads like a romance. He says: "From the remotest historic period down to our own day there has ever been something of mystery and of strange wild interest connected with that old kingdom." His notes, therefore, are of inestimable value because he penetrated regions comparatively unknown before. Western Palestine is traversed every year and has been described in scores of volumes, but the travelers who have been known to succeed in exploring Bashan scarcely amount to half a dozen, and the state of the country is so unsettled and many of the people inhabiting it are so hostile to Europeans, and in fact to strangers in general, that there seems to be but little prospect of an increase of travel in that region. This fact added greatly to the charm and instructiveness of Dr. Porter's visit. He says: "Both land and people remain thoroughly oriental. Nowhere else is patriarchal life so fully and so thoroughly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham and Job. The raids of the eastern tribes are as frequent and as devastating now as they were then. The flocks of a whole village are often swept away in a single incursion, and the fruits of a whole harvest carried off in a single night. The implements of husbandry too are as rude and as simple as they were when Isaac cultivated the valley of Gerar, and the hospitality is everywhere as profuse and as genuine as that which Abraham exercised in his tent at Mamre. I could scarcely get over the feeling as I rode over the fields of Bashan and climbed the wooded hills through the oak forests, and saw the primitive plows, the yoks of oxen and goats, and heard the old Bible salutation given to every passer-by, and received the urgent invitation to rest and eat at every village and hamlet, and witnessed the killing of the kid or lamb and the almost incredible dispatch with which it was cooked and served to the guests, I could scarcely get over the feeling, I say, that I had somehow been spirited away back thousands of years and set down in the land of Nod or by the patriarchal tents at Beersheba. Common life in Bashan I found to be a constant enacting of Bible stories."

The readers of this work are therefore to be congratulated upon having placed before them in connection with the holy text, the observations and notes and comments and illustrations of Dr. Porter. They throw an immense flood of light upon places and customs characteristic of the peoples and lands of the Bible. Dr. Porter's notes are signed with the letter "P."

MEMOIR OF REV. HENRY COOKE, D. D., LL. D.

Dr. Henry Cooke was born near the village of Maghera, in the county of Londonderry, Ireland. His parents were members of the Presbyterian church, and he was brought up in the faith of his fathers. His father's family was of English origin, and his mother's ancestors were from Scotland. A few days after his birth he was baptized by the Rev. Mr. Glendy, pastor of the parish, who afterward left the country and settled in Staunton, Va., whence he was removed to Baltimore, where he long held a prominent place among the ministers of the Presbyterian church.

The young lad enjoyed such educational training as the retired district of his early home supplied. To his mother, who was a woman of rare intellectual endowments and of fervent piety, he owed much of his subsequent eminence. She directed his studies and led him on from one attainment to another, and as his remarkable powers were developed she gradually directed his views toward the gospel ministry. In this respect she followed the godly custom of those mothers in Israel who in Scotland and Ulster have for several generations directed their sons to the public service of God, holding, as they have done, that this service is the most honorable on earth and that they are eminently in the way of their duty when they dedicate the choicest of their sons to the Lord.

After such scholastic training as his native place afforded, he entered the University of Glasgow, where he passed through the ordinary curriculum preparatory to graduation in the arts. It appears that he attracted little notice while in college, and none of the professors seemed to discover that they had a brilliant genius under their care. In more advanced years, when duty called him, he was bold as a lion and calm in scenes of difficulty, but in his early years, before his powers had been tested and his great ability displayed in his intellectual intercourse with other men, he was retiring and even hesitating among those who were his inferiors in many elements of manhood. Though void of display and winning no scholastic fame, he laid the foundation for future eminence, and the training of the University told on his future life. In his mature years he often referred to the fact that although it was before the days of steamboats and railroads that he had to find his way to and from Glasgow by the tedious means of the conveyances which then existed, he enjoyed many advantages which in the present day of more rapid transit are unknown to the ordinary visitor in the commercial mart of the Clyde. He had to pass through several of the most hallowed scenes of Scotland, through districts which in the olden time had witnessed the contentions of men who had been faithful unto death in their testimonies for Jesus. He was able to turn aside from place to place, and he had leisure to mingle among the descendants and to see the homes of the martyrs. His highly poetic and deeply emotional nature was awakened, and his moral nature was stirred within him when he traversed the districts of Galloway, Ayrshire and Renfrew, for he knew that he was looking upon the fields which again and again had resounded with the voice of psalms and been dyed with martyrs' blood.

He was licensed to preach the gospel when only twenty years of age, and was ordained to the ministry in the church of Dunean as assistant and successor to the aged pastor of that parish. In the Irish Presbyterian church the admirable usage has ever prevailed of showing a tender and beautiful regard for those men who have attained to age and hoary hairs in the ministry. Instead of harassing them with care and distress or starving them by want and misery, and thus compelling them to leave the people for whose temporal and eternal good they have given their lives, the practice has been to secure the aid of a younger man as an assistant to the enfeebled laborer. Mutually they aid and cherish each other, and when the aged minister is called to his rest, the younger remains as sole pastor of the church. It was as an assistant that Henry Cooke entered the ministry, but his connection with Dunean was brief. His powers became known in the adjoining parishes, and he was soon called to and installed in the more important church of Donegore, in the same county.

In his new position his powers were quickened into great activity. He soon found that the inhabitants of his new parish were men who could judge of intellectual worth. Many of the population of his new charge were famed for their mental vigor and independence of thought, and they had always shown a desire for logical reasoning and oratorical power. As a people they demanded earnest study, thorough preparation and great mastery of every subject which was brought into the pulpit, and they soon found that their new pastor was all that they required of him. His application became intense. His great powers were earnestly applied to the preparation of his discourses. He cultivated graces of style, strengthened his wonderful memory by unceasing labor, and sought the mastery of every subject which he treated so as to be able to carry conviction home to the souls of all who were under his care. Very soon his fame spread abroad and his services were earnestly sought on public occasions and in behalf of institutions established for benevolent and charitable objects. The inhabitants of his parish were a thoughtful people and perceiving the splendid capacity of their pastor, as soon as they became aware that he desired the advantages of still further literary culture, they generously permitted him to remove for a time to Dublin for more mature study.

During his abode in the capital he fully realized the extent of the spiritual destitution which existed in the south and west of the kingdom, and at once entered on a course of services on the Lord's day in different and widely separated districts of the country. His pastoral care of this his second charge at length terminated by his removal to the still more important one of Killyleagh, and here after three years' ministrations an incident occurred which fully called forth his wonderful powers, and determined his future career.

His parish was visited by an English preacher who had been induced to undertake a journey through Ulster to disseminate Aryan views, as it was believed that the time had come to propagate in Ireland a more liberal system than that which was contained in the old doctrine. Great things had been expected of this emissary, and there was not wanting a considerable degree of boldness on his part in appearing among a people who were ministered to by a man of such recognized power as the pastor of Killyleagh. Forthwith in his own church, in neighboring parishes, and ere long through the length and breadth of the province, his voice was heard arousing the members of the church to stand fast in the faith of the gospel. He journeyed from parish to parish, and wherever he appeared vast crowds assembled to hear him. He managed thus to reach distant places during the week, and to be at home again with his own congregation on the Lord's day. Very seldom in the history of the church have such scenes been witnessed in any land as those in which this great preacher contended mightily for the faith as it was delivered to the saints. With a zeal that no effort could repress, with toil that seemed beyond the power of man to endure, with eloquence that electrified, and with a logical keenness that convinced, he swayed the largest audiences that crowded edifices could contain. Again and again he addressed the multitudes that assembled and hung upon his lips in the open air, and often these services were protracted into the darkness of the night. Thus he gave himself to the work of exalting the Lamb of God who became man and who died for us that we should not perish, and pointed to the perfect righteousness and complete redemption effected by the sacrifice on Calvary. He warned against heresy and error, and ere long his mighty influence was felt in every part of the church. Brethren were awakened and led to take their share in this great warfare. The value of the old doctrines and church standards became better known. The divinity of the Savior and the preciousness of his atonement, the value of his righteousness and the necessity of the Spirit's work were seen in their connection, and a great revival of religion followed all over the land. Ulster was quickened and refreshed by the Spirit from on high, and the Savior cheered and blessed the souls of his servants as in pentecostal days. To describe fully the results which followed the ministrations of Dr. Cooke over the province of Ulster would require a detailed and lengthy narrative. Setting out as he did as an opponent of Aryan and Socinian views, he drew the weapons of his warfare from the inspired Word. The spirit which he awoke extended, and wherever he went the people were induced to examine the scriptures with an interest that had not been witnessed for many years. Every argument of Unitarianism was examined, and the testimony of the Word of the eternal deity of the Son of God was set forth in all its convincing power. The mind of the rising generation awoke and ere long it was found that the youth in almost every church wer becoming earnest Bible scholars. In rural districts, in secluded parishes, as well as in towns and populous churches, the popular mind was stirred. Discussions on the essentials of religion, with appeals to the Word of God as the legitimate and infallible authority in the strife, soon made the people so familiar with their Bibles that preachers and public speakers had no expectation of affecting any audience unless their principles were shown to be in accordance with and based upon scripture. Hence preaching in Ulster became eminently scriptural, and therefore evangelical. The old theology of the best days of the church was proclaimed with clearness and power, and the people felt that it was founded on the Word of God.

Beginning, as this movement did, with the defence of the Savior's divinity, it rapidly extended to his work and offices. Atonement, justification, sanctification, were seen in their inseparable connection, and thus the power of Bible religion rapidly spread. It told in the increased attendance of the people, and ere long the erection of superior church edifices by overgrown congregations and the increase of an earnest ministry attested the gracious character of the work.

As previously stated, Dr. Cooke soon attracted around him great and good men who gave themselves with earnestness, wisdom and great power to the cause which they loved. But faithful as they were, they all felt that in him they had a leader who in every emergency could be relied on, whose prudent boldness and readiness were acknowledged on all sides, and whose impassioned eloquence by its beauty and its power bore down opposition and carried conviction to every unprejudiced mind.

Dr. Henry Cooke was now recognized as a leader in Zion, and forthwith it was resolved that he should be removed to the capital of Ulster where his influence could be brought to bear on the masses of that growing center of commerce. Accordingly one of the largest edifices now to be found in the Irish Presbyterian church was erected in Belfast, in which he ministered until the close of his life. Episcopalians as well as Presbyterians contributed to this work, for the catholicity of his spirit was well known. In London and elsewhere he was recognized by the Methodists and other bodies as one of the most powerful of all the supporters of the great missionary undertaking, and his voice was yearly heard in the halls and churches of the metropolis in behalf of all the evangelical schemes of the day.

It is not the object of this sketch to write a eulogy or a biography. His praise is in all the churches, and his biography is already extensively known. The aim of this notice is simply to indicate the circumstances which gave prominence to his name, and which as they developed his unwonted powers prepared him for the contribution which he has made to this SELF-INTERPRETING BIBLE. His years of contending for the orthodoxy of the church made him thoroughly intimate with every shade and turn of thought in the writings of both Old and New Testament. His memory, superior to that of most men, was as ready as it was retentive and active. He appeared never to forget anything, and words as well as sense and meaning were permanently fixed in his mind. Hence as a commentator he was ever able to collect before his mind and see at a glance all the passages of Holy Writ which bore on any subject he might have in hand. Even after his earnest student life began in his second charge, he gave dil-

gent heed to Hebrew and Greek, and instead of losing these tongues because of the multitudinous engagements of a large pastorate he became more accurate in their study from year to year. Then again, in his great struggle for the maintenance of the orthodox faith he was led to see that the evangelical doctrine inevitably tended to personal holiness and entire consecration of life. As holiness is essential in divine life, for without meekness of soul there can be no preparation for heaven, his ministrations bore as fully on the spiritual side as on the doctrinal and dogmatic side of religion. And thus the whole range of his personal experience tended to prepare him for being a commentator on the Word. Splendid as his intellectual powers were, he was not only able to see clearly every doctrine distinctly and in relation to the points with which all the articles of faith were connected, but he possessed in a wonderful degree the ability to set forth the truth in language so nervous, terse and clear that his meaning could be understood. He never uttered a confused sentence, nor left a statement so that the meaning might be misconstrued, and his deeply emotional nature displayed its intensity by a tenderness and pathos which could flow only from a heart that was deeply exercised and where sympathy reigned. Some intellects are clear and cold like an icicle, but his powers on the other hand were bright and brilliant and warm and helpful as the bright beams of the sun in the splendor of his shining.

The fame of Henry Cooke had now extended to every part of the British Empire, and his name and services were so highly valued that the University of Dublin, although under Episcopalian control, conferred on him the degree of Doctor of Laws in recognition of his high attainments, his splendid intellectual powers and his eminent public services. In consequence of the recognized power of Dr. Cooke his services on public occasions were in frequent demand, and certainly no contemporary was so often engaged in missionary meetings and urgent claims of the Bible Society, whether in Edinburgh, Dublin, London or in provincial towns. And these labors were not confined to any one evangelical denomination. His presence on such occasions was so earnestly cherished that in the full maturity of his years he was able to command no leisure for the production of works such as he was qualified to write. He was in reality obliged to be a man of ceaseless action and to live for the exigencies of the church in his own age. During one of his visits to London, where he had been called to preach and take part in the great meeting of the missionary society and other institutions which for many years had been accustomed to bring reports of their many labors before the Christian community in the month of May, he met with a loss which deprived the world of a work to the preparation of which he had devoted several years of industrious labor. In form it somewhat resembled a concordance and dictionary combined. He had brought the teaching of the Bible into sections under different heads, these sections comprising not only the text of the Word, but such brief and terse explanations as made the work a commentary, and after long and patient labor he had completed it. He had brought the manuscript with him to London with a view to publication, but before he had submitted it to any publisher it was destroyed. During his absence at the public meeting the hotel in which he was sojourning was burned and his books, papers and raiment were all consumed. The providence greatly affected him, for he attached very great importance to the work, but while he bowed in submission to the will of God he saw the hand of mercy in saving his life, for the fire might have taken place in the night season and under circumstances in which escape would have been impossible. To command the time for the resumption of this commentary he afterwards found impossible.

His influence in London with members of the different administrations of government was widely known, and accordingly when the difficulties of the national church increased and the days of its disruption drew on, great reliance was placed in him by the brethren of Scotland. His clearness of judgment, his wisdom in counsel, his great love for the parent church and his deep interest in her well-being had long been recognized. He had thrown himself with all his vigor into the struggle for asserting the liberty and freedom of that church. He toiled, wrote, prayed and hoped, but only to stand and see the church left in the hands of power and freedom only to be had by the ministry coming out and leaving houses and lands and all worldly substance for the glory of Christ. He was thus one of the great workers in freeing the church of Scotland from the domination of the state.

The religious awakening which had followed his contendings for the maintenance of gospel truth in opposition to Unitarian and Socinian errors had resulted in the erection of new church edifices and in the formation of new congregations in Ulster to an extent that had not been formerly for more than a century. To preach at the dedication of these churches and to return to aid the members in the removal of debt was expected of him in every part of the country. Beyond all doubt he preached at the dedication of more churches, and rendered aid more frequently for the removal of incumbrance from church edifices, than any man of his day in any land. Nor were such labors confined to his own church, for in England and Scotland similar services were frequently required of him, and wherever he appeared he was heard with acceptance and a blessing followed his ministrations. Many of these demands were made on him in consequence of the known expansiveness of his great Catholic spirit. Methodists, Congregationalists, and others equally appreciated his services, and thus the very greatness of the man and the splendor of his pulpit powers kept him whether he would or not before the public, and left him no time for the manual labor required to produce the works that the brilliancy of his mind, the range of his acquirements and the abundance of his resources would have rendered easy for him to prepare.

His contributions to THE SELF-INTERPRETING BIBLE were a labor of love. They brought the beauties of the Word to his own spirit, and thus his soul was refreshed by tasting as he went along from the wells that the Head of the Church had opened up from time to time along the church's history for the saints as they journeyed heavenward. The

great demand that has been made for this work has proven the wisdom of his being selected in the great undertaking of making this rich commentary. In the service of the church, and as an eminent citizen, he was brought into intimacy with most of the leading statesmen of his age with whom he had much intercourse, and with the dignitaries of the Episcopal church as well as with the influential men of other denominations. By all of these his greatness was recognized and those men from whom he differed were all able to see that in his nature there was nothing narrow, nothing mean or bitter or selfish, and all classes felt that he was a great and good and lovable man. As he lived for the church in general, so he was obliged to live in public to a greater degree than any minister of his day, and his time was almost constantly occupied by the active service in which he was engaged. The notes of Dr. Cooke are signed by the letter "C."

MEMOIR OF REV. JOHN BROWN, D. D., LL. D.

Rev. John Brown, the author of Brown's Concordance, was a native of Carpow, a village in the parish of Abernathy and county of Perth. His father for the greater part of his life followed the occupation of a weaver. His parents were very pious, and he says: "My parents' instructions, accompanied by God's dealings, early made such impressions on my heart as I trust will continue with me to all eternity."

About the eleventh year of his age, while in the employ of a godly shepherd of Abernathy, he conceived the idea of one day becoming a shepherd of souls. He accordingly prosecuted his studies with increasing ardor and diligence, and soon acquired a considerable knowledge of Latin and Greek. These acquisitions were made entirely without aid from others except as he was able to snatch an hour when the flocks were folded at noon to seek the solution of difficulties he could not master from two neighboring clergymen, both of whom were very obliging and took great interest in promoting the progress of this studious shepherd boy.

At twenty-five years of age he established himself at Gaisner Bridge, a village in the neighborhood of Kinross, and there laid the foundation of a school. During Mr. Brown's incumbency, which lasted two years, this school was remarkably successful and attracted scholars from considerable distances. The practical character of his teachings, the accuracy of his learning, the intimate experience which as a self-taught scholar he must have had of elementary difficulties and the best mode of solving them, and the conscientiousness and assiduity which always formed distinguishing features of his character, must have peculiarly qualified him for the discharge of his duties and laid a solid foundation for his general acceptance as an instructor of youth.

He completed, when he was twenty-nine years of age, his preparatory course of study, and approved himself on trial before the Associated Presbytery of Edinburgh, and was licensed to preach by that body. He entered upon the sacred work with deep impressions of its solemnity and usefulness. He was called to be a minister in a quiet village town, somewhat like, perhaps, the town of Drumtochy, so well known through the writings of Rev. John Watson (Ian MacLaren).

The life of Mr. Brown at this period presents the usual monotony which characterizes that of a minister of a quiet country town. When he was thirty-six years of age he for the first time appeared as an author. When he was forty-five years of age he published "Letters on the Constitution, Discipline and Government of the Christian Church." Besides the above he published a dictionary of the Holy Bible, a general history, and also a history of the British churches. When he was sixty-one years of age he published a concordance of the Bible, and at this time was invited by the Reformed Dutch Church in America to become a Professor of Divinity in their college, but this he declined.

Throughout his writings Mr. Brown's uniform aim was to be helpful to the people. The mass of facts and sentiments which his works contain will prove a most valuable acquisition to those whom the author contemplated as his readers, that great body of the people who are not in a situation to engage in any deep and learned investigations for themselves, but who will take much for granted, both from the pulpit and press, on the strength of their confidence in the general ability and worth of their instructors. Keeping this idea of the writings of our author in view, we shall find in them not a little to applaud. The selection of subjects and the general conception of almost every one of them are very happy, and in many cases the execution proves his high endowment for the tasks he undertook. Of his superior qualities as an interpreter and illustrator of scripture, this edition of the sacred word forms a distinguished monument.

HISTORICAL SKETCH

OF

ENGLISH TRANSLATIONS OF THE BIBLE.

EARLY ANGLO-SAXON VERSIONS.—Towards the close of the seventh century a monk called Caedmon wrote a poetical narrative of the creation, the exodus, and the incarnation and passion of our Lord in Anglo-Saxon. This is the earliest known translation of any part of the Sacred Scriptures into the vernacular language of England. A few years later Guthlac, the anchorite, prepared a version of the Psalms. In the beginning of the eighth century the Psalter was again translated into Anglo-Saxon by Aldhelm, Bishop of Sherborn. Twenty-six years after his death the Venerable Bede translated the Gospel of John, the Lord's Prayer, and apparently also the book of Psalms. In the ninth century Alfred the Great placed an Anglo-Saxon version of the Ten Commandments, 'with such of the Mosaic injunctions in the three following chapters of Exodus, as were most to his purpose,' at the head of his Code of Laws. His biographer tells us it was the desire of this good monarch that 'all the free-born people of his kingdom should be able to read the English Scriptures.' Towards the close of his reign he began a translation of the book of Psalms, but did not live to finish it. In the same century Aldred, a monk of Holy Isle, on the coast of Northumberland, wrote an Anglo-Saxon version between the lines of a Latin copy of the Gospels. The manuscript is in the British Museum, and is called 'The Durham Book.' Another translation of the Gospels, apparently of the same age, and written in the same way, is in the Bodleian Library. Aelfric, who became Archbishop of York in 1023, translated some portions of the Bible, which were published in 1698 with the following title:—*Heptateuchus, Liber Job, &c., Anglo-Saxonice.*

The existence of so many different translations, or perhaps revisions, made during the darkest period of our country's history, shows that there must have been some desire on the part of a section at least of the people to possess the Holy Scriptures in their own tongue. Soon after the Conquest a man called Orme wrote a paraphrase of the Gospels and Acts of the Apostles in blank verse, which was printed in 1852. Towards the end of the thirteenth century a metrical version of the Psalms was made by an unknown author, of which six copies are still extant. About the year 1320 it appears that William of Schorham wrote an English translation of the Psalter; and about the middle of the same century Richard Rolle, the Hermit of Hampole, made another translation with a commentary. At this period the attention of the Norman clergy began to be turned to the Bible, and they translated the lessons ordinarily read in the services of the Church into Anglo-Norman. It would seem, however, that down to the year 1360 the Psalter was the only book of Scripture entirely and literally rendered into English. There are some short lessons from other books correctly translated; but all the longer works are loose paraphrases, poems founded on Bible narratives, or abridgments of the sacred text. None of them were literal, and none of them were founded upon the Hebrew or Greek originals. The Latin version was used as the text from which the translations were made, and most of the Anglo-Saxon and Anglo-Norman translations of the Psalms follow the Gallican Psalter.

WYCLIFFE'S VERSION.—The fourteenth century introduced a new era in Biblical translation. John Wycliffe, to whom we owe the first complete version of the Holy Scriptures in English, was born in 1324. He was educated at Oxford, which he entered in 1340. His thoughtful mind was early turned to the great want of the age—the right means of educating the masses; and he resolved to meet the want by giving them the Word of God in their own tongue. He probably began the work at Oxford, by translating the book of Revelation, to which he added a short commentary. It was followed, after an interval, by a version of the Gospels, with an exposition, made up chiefly of extracts from the exegetical writings of the fathers. In 1374 he was presented to the living of Lutterworth, in Leicestershire. There, in the parish church of St. Mary, which still stands, he preached the fundamental doctrines of Christianity. A single sentence from one of his sermons shows his views regarding the importance of the Bible:—'All truth is contained in Scripture. We should admit of no conclusion not approved there. There is no court besides the court of heaven. Though there were an hundred popes, and though all the friars in the world were turned into cardinals, yet we could learn more from the Bible than from that vast multitude.' At this time he was actively engaged in the translation of the Scriptures. He completed the New Testament about 1380. The translation was from the Latin, yet it set forth substantially the doctrines of the gospel. The printing-press was then unknown. Every copy had to be written by the hand. Wycliffe appears to have employed a number of scribes, but they were unable to supply the growing demand. Foxe tells us that some of the yeomen were so anxious to obtain the Word of God, that they often bartered a load of hay for a few chapters of St. Paul.

Having completed the New Testament, Wycliffe arranged with his friend Nicholas of Hereford to undertake a translation of the Old. It was begun, but ere it was finished the Romish prelates were informed of the design. Nicholas was summoned before a synod of friars in 1382, and on the 1st of July was excommunicated. He appealed to the pope: went to Rome; was tried there and imprisoned, but effected his escape. He does not seem to have returned again to England during Wycliffe's life. Wycliffe himself, therefore, resumed the work of translation, and completed it before his death in 1384.

Immediately on the issue of his New Testament Wycliffe was charged with heresy, and cited before an ecclesiastical convention at Oxford in 1382. The charge in some way failed, yet he was expelled from the university. He was afterwards summoned to Rome, to answer before the pope charges preferred against him. He was unable, even had he been willing, to go. His health was fast failing, and he died in 1384. The enmity of Rome followed him to the tomb. In the year 1415 the Council of Constance—the council that burned John Huss—decreed that the ashes of the English heretic should be cast out of consecrated ground; and thirteen years afterwards that decree was carried into effect.

Wycliffe's translation was revised by John Purvey, curate of Lutterworth, who lived with Wycliffe during the last years of his life. Purvey's copy of the original translation is still preserved in the library of Trinity College, Dublin; and attached to it is a prologue, in Purvey's own hand, explaining his plan of revision, and showing that it was very thorough; it is prefixed to the edition of Wycliffe's Bible edited by Forshall and Madden. It was Purvey's revision which was published by Lewis in 1731, by Baber in 1810, and in Bagster's 'Hexapla.' The original version of Wycliffe was published for the first time in the edition of Forshall and Madden, 1850.

Wycliffe's Bible prepared the way for, and gave a distinctive character to, the Reformation in England. The Reformation in other countries was largely produced and directed by men of commanding genius; in England it was mainly the result of the circulation of the vernacular Bible. Wycliffe's Bible was not perfect. It followed the Latin Vulgate with almost slavish literality, all its corruptions being retained. The style is rugged. In fact the English language was then in its infancy; and for this reason the version was not fitted to occupy a permanent place.

TYNDALE'S VERSION.—About the year 1484, just a century after the death of Wycliffe, William Tyndale was born in Gloucestershire. He entered the University of Oxford at an early age, and devoted himself to scriptural and classical studies, which were probably, in part at least, directed by the celebrated Colet, who was at that period lecturing on the Greek text of the Epistles of Paul, and endeavouring to revive learning in England. A year or two before Tyndale arrived in Oxford two students sat under Colet, who subsequently became the most celebrated scholars in Europe—Erasmus and Sir Thomas More. Foxe tells us that while at Oxford Tyndale himself began to teach Scripture truth.

About the year 1512 Tyndale removed to Cambridge, attracted apparently by the fame of Erasmus, who was then Greek lecturer in that university, and who was kindling in his students an enthusiastic love of Greek literature, and at the same time a desire for such a religious reform as would secure the supremacy of Holy Scripture. Erasmus expressed his views with all plainness:—'I totally dissent,' he said, 'from those who are unwilling that the Sacred Scriptures, translated into the vulgar tongue, should be read by private individuals. I would wish even all women to read the gospel and the Epistles of St. Paul. And I wish they were translated into all languages of all people, that they might be read and known, not merely by the Scotch and Irish, but even by the Turks and the Saracens. I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way.'

The exact time when Tyndale formed the resolution to translate the New Testament cannot be fixed. The lectures of Colet at Oxford, and the bold teachings of Erasmus in Cambridge, could scarcely fail to impress his mind with the necessity of the work. About the year 1520 or 1521 he removed from Cambridge and became chaplain and tutor in the family of Sir John Walsh of Sudbury Manor, near Bristol, where he remained some two years. While there, he had frequent controversies with priests and ecclesiastical dignitaries, who were wont to assemble round the hospitable table of Sir John. On one occasion, while 'communing and disputing,' says Foxe, with a certain learned divine, 'he drove him to that issue, that the said great doctor burst out into these blasphemous words, 'We were better to be without God's law than the popes'.' Tyndale hearing this said, 'That if God spared his life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he did.' The resolution to translate the Scriptures must have been formed before that time, and indeed it would seem as if the work were then near completion. Tyndale was only re-echoing the words of Erasmus, uttered at Cambridge some seven or eight years before, and is it not reasonable to suppose that words which made so deep an impression upon his mind may have led him to begin his translation at the university? In 1516 Erasmus' first edition of the Greek Testament was published. It was eagerly studied by some of his former pupils and companions at Cambridge, and it afforded additional facilities to Tyndale. When his purpose to translate was publicly announced at Sudbury, he saw that he was no longer safe there, and he removed to London, hoping to obtain the protection and patronage of Bishop Tunstall, who was an admirer of Erasmus. The bishop declined to receive him; but he found a generous friend in Humphrey Munmouth, a merchant in whose house he resided nearly a year. Tyndale's comment on his treatment at this eventful period is worthy of record:—'I found not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England.' And so, in the month of May, 1524, he left England for ever. At first he sought an asylum in Hamburg; then he probably visited Luther at Wittemberg, but if so, he must have returned again to Hamburg in the beginning of 1525, where he received ten pounds from friends in England, through Munmouth. His translation of the New Testament was now complete, and in order to have it printed he went to Cologne. There, new troubles awaited him. The work was put to the press in the celebrated printing establishment of Peter Quentel; and three thousand copies were to be issued in a quarto form, with notes. But a wily priest, called Cochlaeus, took advantage of the drinking habits of two of the printers, and wormed out of them the secret that an English New Testament was in the press. He applied to the authorities, and as Cologne was one of the strongholds of Popery, he obtained an order to seize Tyndale, Roye his secretary, and all his books and manuscripts. They were, however, apprised of their danger in time, and hastily collecting their treasures, they entered a boat, and escaped up the Rhine to Worms. In that city, where Luther had already planted the banner of Protestantism and of liberty, the first English New Testament was printed about the close of the year 1525. It was issued in an octavo form, from the press of Schöffer, son of the associate of Fust and Gutenberg, the inventors of printing. The title-page did not give the name of either translator or printer, and with the exception of a brief epistle 'To the Reder' at the end, the book contained nothing but the sacred text. Three thousand copies of it were printed, and these were immediately followed by an equal number of the quarto edition, the first sheets of which had been printed at Cologne. The whole were despatched to England early in 1526, but meantime Cochlaeus had written to inform the king, Cardinal Wolsey, and the Bishop of Rochester of what Tyndale was doing. The book was condemned, and active agents were employed to watch the seaports of the kingdom and seize every copy. But their efforts were unavailing. Copies of the New Testament were introduced and widely circulated through the country. For years afterwards the reading, and even the possession of them, was prohibited on pain of death. They were rigorously searched out by the officers of the church, and burned when discovered. So successful was the work of destruction, that of the quarto edition only a fragment, containing twenty-one chapters of the Gospel of Matthew, is now known to exist: it is in the library of the British Museum. A fac-simile of this precious fragment has recently been published, with a valuable preface by Mr. Arber. Of the octavo edition there are but two copies extant,—one, imperfect, in the library of St. Paul's, London; the other complete with the exception of the title-page, in the Baptist College, Bristol. This latter volume has been beautifully reproduced in fac-simile by Mr. Fry. In August, 1534, an edition of Tyndale's Testament was published in Holland, edited by George Joye; it contained many errors, and gave great offence to Tyndale, who issued a new and corrected edition in Antwerp three months afterwards. In the preface he says: 'Here thou hast the New Testament or Covenant made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it unto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and overeyght did sowe therein.' Every chapter bears evidence of Tyndale's industry, and conscientious desire to produce a perfect translation. He not only re-examined the Greek text with critical minuteness, but he consulted the German of Luther, the Vulgate, and the Latin version of Erasmus, on all doubtful passages. He also improved the style of the English, making it more vigorous and idiomatical. His marginal notes are brief, but terse and thoughtful. It contains prologues to the several books, compiled chiefly from those of Luther; and at the end is a translation of the 'Epistles taken out of the Old Testament, which are read in the Church after the use of Salisbury,' on certain saints' days and other special occasions. These embrace some verses from the Pentateuch, Proverbs, Isaiah, Jeremiah, Ezekiel, Joel, Hosea, Amos, Zechariah, and Malachi, and from the Apocryphal books of Esdras, Wisdom, and Ecclesiasticus. They were evidently translated from the Hebrew and Greek originals, and are characterized by all the vigour and critical acumen of Tyndale. Although he published another edition of his Testament in 1535, yet on the whole that of 1534 may be regarded as the standard edition, and the crowning work of Tyndale's life.

Immediately after he had completed the translation of the New Testament Tyndale resolved to translate the Old also. He appears to have given much attention to the study of Hebrew from the time of his arrival in Germany, but especially after the publication of the first editions of his Testament. On the 17th of January, 1530, the book of Genesis was issued from the press of Hans Luft, in Marburg. It was quickly followed by Numbers, Deuteronomy, Exodus, and Leviticus, each with a separate prologue; and the whole were soon afterwards published in one volume. The books in this volume (the only perfect copy of which is in the British Museum) were printed separately, and apparently in different presses, for Genesis and Numbers are in Gothic characters, the others in Roman. This was the first part of the Old Testament Scriptures translated into English out of the original Hebrew. Tyndale appears to have been its sole author, for though he met with Frith and Coverdale in Germany, there is no evidence that he was assisted in his work by either of them. There can be no doubt, however, that in translating he regularly consulted the Latin Vulgate and the German version of Luther; and in this he acted in the spirit of a true scholar, who, while exercising an independent judgment on all points, will at the same time avail himself of every assistance in the accomplishment of his work.

Some time after the publication of the Pentateuch, Tyndale prepared a translation of the book of Jonah, with a preface. It is a tract of twenty-four leaves, without place, date, or name of printer; but its authorship is indicated by the first words of the preface:—'W. T. unto the Christian Reader.' Only one copy is now known to exist; it, however, was reproduced in fac-simile by Mr. Fry, in 1863.

Tyndale's translation, so far as it goes, is the basis of our English Bible. 'In it the general character and mould of our whole version was definitely fixed. The labours of the next seventy-five years were devoted to improving it in detail.' Tyndale's sole object was to place the English reader, as far as possible, in direct contact with the inspired text. He had no party purpose to serve. He was a student of God's Word, and not of the schools of human philosophy or ecclesiastical theology. He used every means of acquiring such a knowledge of Greek and Hebrew as would enable him to go to the fountain-head of revelation. He studied Greek, as has been seen, at Oxford and Cambridge, and Hebrew under the Jewish rabbins of Germany; and he studied with such success that his scholarship was lauded even by his enemies. He cast aside, too, all those ecclesiastical and theological glosses and dogmas which had become incrusted upon the words of Scripture. He employed a vigorous Anglo-Saxon idiom and phraseology. Throughout his whole translation there is the stamp of sterling honesty. No word is selected to please any man, to advance any party, or to favour any particular dogma. With perfect sincerity and truth he was able to say, 'I call God to witness, that I never altered one syllable of God's Word against my conscience.'

Some time before his imprisonment Tyndale formed a close friendship with John Rogers, the reformer and martyr. Rogers was educated at Cambridge,

where he was distinguished for classical scholarship. Having taken orders he was appointed chaplain to the English merchant company at Antwerp. There he met Tyndale, was convinced of the errors of the Church of Rome, and became an ardent student of Scripture. He appears to have assisted Tyndale in revising his editions of the New Testament and the Pentateuch, published in 1534, and in his other literary labours: 'and to him was bequeathed, according to a tradition that has never been disputed, the honour of completing that great work to which Tyndale had consecrated his life.'

COVERDALE'S BIBLE.—Tyndale's capture was planned in London. The man who, under the guise of friendship, basely betrayed him, was sent specially from England for that purpose. The only crime of Tyndale was his love of divine truth, and his success in giving to his countrymen the Word of God in their own tongue. And yet, while steps were being taken to effect his imprisonment and death, Cromwell and Cranmer, then rising into favour at the English court, were instigating Miles Coverdale to prepare a translation of the whole Bible. 'The Convocation which met in London at the close of 1534 petitioned Henry VIII. 'that the Sacred Scriptures should be translated into the English tongue by certain honest and learned men named for that purpose by his majesty, and should be delivered to the people according to their learning.' It appears that the work of translation made some progress, though it is not certain whether the king granted the prayer of the petition. Meantime, however, Coverdale had been labouring quietly somewhere in Germany, and on the 4th day of October, 1535, he published the first edition of the entire Bible in English. The book is printed in a very peculiar German type, and there is no name of place or printer in it. The most probable opinion is, that it was executed at the press of Fröschover in Zurich. Its title, which is surrounded by quaint woodcuts, is as follows—'BIBLIA: *The Bible, that is the Holy Scripture of the Old and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe.*' The translation was not made from the original languages. Coverdale was not qualified for such a task. His knowledge of Hebrew appears to have been limited. He states with commendable honesty in his dedication to Henry VIII.:—'And as I do with all humbleness submit mine understanding and my poor translation unto the spirit of truth in your grace, so make I this protestation (having God to record in my conscience), that I have neither wrested nor altered so much as one word for the maintenance of any manner of sect; but have with a clear conscience purely and faithfully translated this out of five sundry interpreters, having only the manifest truth of the Scripture before mine eyes.' The 'interpreters' to which he alludes were probably, 1. The German of Luther; 2. The Swiss-German of Leo Juda, published at Zurich 1525–29; 3. The Latin of Sanctes Pagninus; 4. The Vulgate; 5. The English Pentateuch, Book of Jonah, and New Testament of Tyndale. One characteristic of Coverdale's as compared with Tyndale's translation is, that it adopts ecclesiastical terms freely from the Vulgate, such as 'penance,' 'priest,' 'church,' 'confess.' Another characteristic is that smoothness and rhythm are frequently studied more than exact literality in rendering. It follows Tyndale's version very closely in the Pentateuch and New Testament, and any changes introduced are taken either from the German or the Vulgate. In the poetical books, as he had no English guide, he translated almost verbatim from the Swiss-German.

Coverdale's Bible was freely admitted into England, and was sanctioned by Cranmer, who became Archbishop of Canterbury in 1533. In some of the copies now existing there is a variation in the title and in the wording of the dedication, from which we may conclude that a new title was printed and affixed to some copies when offered for sale in England. The new title omitted the words 'out of Douche and Latyn;' and in the dedication 'Queen Jane' (Seymour) is inserted instead of 'Queen Anne' (Boleyn). In 1536 an injunction was issued by Cromwell to the effect that a copy of the English Bible should be placed in each parish church throughout the kingdom, 'for every man that will to look and read therein.' Coverdale's was the only English Bible then extant, and consequently it may be regarded as *the first authorized version*. In the same year, or, as some suppose, early in 1537, a new and revised edition was issued from the press of James Nycolson, Southwark, and was the first complete English Bible printed in England; at the foot of the title-page are these important words:—'Set forth with the king's most gracious licence.'

While these great changes were taking place in England, the life of William Tyndale was drawing to a close. His enemies in England had placed him in the iron grasp of Popery, and its hierarchy resolved to revenge upon him the loss of a kingdom. On the 6th of October, 1536, he was burned in Vilvorde. His last words were worthy of the cause for which he lived, and for which he died. Standing beside the stake, he lifted up his hands and prayed:—'Lord Jesus, open the eyes of the King of England.'

MATTHEW'S BIBLE.—It appears that while Tyndale was in prison he laboured, whenever opportunity offered, at his chosen task of translating the Bible. Ere his death he had probably advanced as far as the end of 2 Chronicles. His manuscripts fell into the hands of his former associate John Rogers, who resolved to complete the work. In this he was aided by a person called Thomas Matthew, in whose name the book was published. It was printed in August, 1537, at some place on the Continent, but chiefly at the expense of two citizens of London, Richard Grafton and Edward Whitchurch. It was made up of Tyndale's Pentateuch of 1534, and New Testament of 1535, his manuscript translation of Joshua to 2 Chronicles, with Coverdale's version of the remaining books of the Old Testament. Through Grafton's influence with Cranmer, the king's licence was obtained; and thus, not quite a year after Tyndale's martyrdom, his Bible was distributed in England by royal authority. In the preceding year (1536) Tyndale's New Testament, as revised by him in 1534, was printed in London, by Thomas Berthelet. This book has a special interest, because it was the first portion of the English version of Holy Scriptures printed on English soil.

THE GREAT BIBLE, CALLED CRANMER'S.—The authorities in England were not satisfied with either Coverdale's or Tyndale's version, both of which obtained a wide circulation in 1537. 'The first was imperfect in its conception; the second was burdened with notes and additions which could not fail sooner or later to call out bitter antagonism.' Cromwell and others, therefore, resolved to have a new English translation prepared. Much obscurity exists both as to the way in which it was prepared, and the parties who originally planned it. Some say Rogers had a leading part in it. It seems, however, that Coverdale was ultimately selected as editor, and Grafton as publisher. Matthew's Bible was adopted as the basis; but the text was carefully though not very judiciously revised. Coverdale states in letters to Cromwell how the revision was conducted:—'We follow not only a standing text of the Hebrews, with the interpretation of the Chaldee and Greek; but we set also in a private table the diversity of readings of all texts, with such annotations in another table as shall doubtless delucidate and clear the same.' The changes made in Tyndale's Pentateuch and historical books are chiefly after the version of Sebastian Münster, which was published at Basle in 1534–5; but some of them are from the Vulgate. In the New Testament Tyndale's version is considerably modified, so as to bring it into closer conformity to the Vulgate. A large number of short phrases, like glosses, have been introduced into the text, especially in the New Testament, from the Vulgate, which have no equivalents in the original. Some erroneous renderings were also adopted from the same source, one of which may be mentioned, as it is unfortunately retained in our Authorized Version. It is John x. 16, which Tyndale translates correctly as follows:—'And other sheep I have which are not of this *fold*. Them also must I bring, that they may hear my voice, and that there may be one *flock* and one shepherd.' In the new translation it was rendered, 'And other sheep I have which are not of this *fold*. Them also must I bring, and they shall hear my voice, and there shall be one *fold* and one *shepherd*.' The force of the passage is here lost by confounding the Greek words αὐλή, 'a fold,' and ποίμνη, 'a flock,' both of which are rendered 'fold,' the reviser following the Vulgate, which has *ovile* in both places.

The Book of Psalms was revised with more success than any other part of the Bible. This did not result so much from a stricter adhesion to the Hebrew text, as from a careful study of Luther's version and the Swiss-German, which are distinguished by a regard to the spirit rather than to the letter and idiom of the original. The language is smooth and flowing, and therefore the translation is often paraphrastic. It is perhaps, for this reason, better adapted for chanting, and for the public services of the church. This Psalter is still retained in the English Prayer-book.

The printing of the Bible was begun in Paris towards the close of the year 1538, by royal licence; but ere it was completed the licence was withdrawn, and the sheets were seized by the Inquisition, and condemned to the flames. Some were saved, bought by Grafton, and imported to England. Grafton afterwards succeeded in bringing over workmen, presses, type, and paper to London, where THE GREAT BIBLE was published in April, 1539. As first issued there was no prologue; but in November of the same year a prologue was written by Cranmer, and inserted in all the copies remaining. The prologue contains some account of the early circulation of the English Bible, as well as a defence of the policy of printing and distributing the Scriptures in the vernacular, and a strong exhortation to every man to read for himself. In April, 1540, a new edition was printed by Grafton, the title-page of which mentions the prologue 'made by the reverend father in God, Thomas Archbishop of Canterbury,' and adds, 'This is the Bible appointed to the use of the churches.' It was apparently the insertion of Cranmer's prologue which gave to this book the name of 'Cranmer's Bible.' Three other editions of it were published in the same year. The last of these, 'finished in November,' has the following title:—'The Bible in English of the largest and greatest volume, authorized and appointed

by the commandment of our most redoubted Prince and Sovereign Lord King Henry the VIII., supreme Head of this his Church and realm of England: to be frequented and used in every church within this his said realm, according to the tenor of his former injunctions given in that behalf.'

TAVERNER'S BIBLE.—In the year 1539, while *The Great Bible* was passing through the press, Richard Taverner, a lawyer and good Greek scholar, edited another Bible, which was printed in London by John Byddell for Thomas Berthelet. It was based on Matthew's Bible; but in his revision he attempted to make the language more vigorous and idiomatic. His critical powers were not great, and his alterations, though occasionally giving more force and terseness, were not on the whole successful, and did not gain a permanent place in the sacred literature of the country. 'The Bible and the New Testament were each reprinted once, and his Old Testament was adopted in a Bible of 1551. With these exceptions his revision appears to have fallen into complete neglect.

From the year 1525, when the first English New Testament was printed, till 1542, thirty-nine editions of the New Testament and fourteen of the whole Bible, were published, in addition to a number of selected books and portions of Scripture, which were issued separately. The effect of the circulation of God's Word upon people of every age and class, was wonderful. Boys and old men, girls and matrons, flocked to the churches, where ponderous Bibles, chained to the massive pillars, lay open upon stands for the use of the public. Bishop Bonner, afterwards one of the most active of Queen Mary's persecuting agents, set up six large Bibles in St. Paul's. Bishop Tunstall, who had been one of Tyndale's greatest enemies, and who was one of the prime movers in burning his New Testaments at St. Paul's Cross, was ordered by the king to edit a new edition of the Bible for use in every church throughout England; and this he did in 1540.

In the year 1542 a change took place. The papal party had for a time been regaining influence, and their rule now became paramount. Tyndale's Bible was proscribed; and no one, unless of noble or gentle birth, was permitted to read the Scriptures, under pain of imprisonment. On the death of Henry, in 1547, the reformers again rose to power. His successor, Edward, inaugurated a new era in the history of our country. He ordered the Bible to be carried before him at his coronation, pronouncing, as he did so, these remarkable words:—'That book is the sword of the Spirit, and to be preferred before these swords. Without that sword we are nothing, we can do nothing, we have no power: from that we are what we are this day.' During his brief reign, thirty-five editions of the New Testament and fifteen of the entire Bible were published. It is interesting to note how the sterling qualities of Tyndale's version recommended it to the English people. Of the editions of the New Testament printed, twenty-five were Tyndale's.

THE GENEVAN BIBLE.—Mary ascended the throne in 1553, and reigned five years. During her reign neither Bible nor Testament was printed in England. Rogers, Cranmer, Latimer, Ridley, and others, who had so largely aided in giving the Scriptures to the English people in their own tongue, were burned at the stake; and some of the noblest of England's worthies were driven from their country, and forced to seek an asylum in Geneva. In that city, stimulated, no doubt, by the scholarship, eloquence, and enthusiasm of John Calvin, the English exiles were led to consider the desirableness of a new version of the Bible. None of those yet published satisfied critical scholars. 'The Great Bible' was even less satisfactory than that of Tyndale, and the changes and interpulations adopted from the Vulgate tended, in many cases, seriously to mislead the inquirer after truth. Geneva was at that time singularly adapted for the production of a new version. It was the centre of Biblical learning. Calvin and Beza, with others, were engaged in a critical revision of Olivetan's French version. A revised Italian translation was in preparation, under the care of Gallars and Beza. Robert Stephen, who had already distinguished himself in Paris, both as a scholar and editor, was then an exile in Geneva, where, in 1551, he published his Greek Testament side by side with the Vulgate and the Latin of Erasmus. Before leaving Paris, he had printed two editions of the Hebrew Bible, to one of which was attached the commentary of Kimchi on the Minor Prophets. Leo Juda's Latin version of the Old Testament was completed by Bibliander and Pellican, and printed at Zurich in 1543. A revised edition of Erasmus' translation of the New Testament was added to it in 1544. Beza's Latin version of the New Testament was printed in 1556. Castalio's Latin version was published at Basle in 1551, and his French version four years later. It was, therefore, under the most favourable circumstances that the revision of the English Bible was undertaken at Geneva.

The New Testament was first revised, apparently under the sole superintendence of William Whittingham, who had married the sister of John Calvin. Whittingham was educated at Oxford, and had visited most of the great seats of learning in Europe. On the accession of Queen Mary he fled to Frankfort, and thence to Geneva. He was an accurate scholar, and he had a sound judgment and a keen perception of the style best suited to convey the sense of the sacred text. In his preface he says, 'It was diligently revised by the most approved Greek examples and conference of translations in other tongues, as the learned may easily judge, both by the faithful rendering of the sentence, and also by the propriety of the words and perspicuity of the phrase.' This describes the character of the book. It was not a new translation. Tyndale's version was adopted as the basis. Stephen's recently published Greek Testament was the text used. The Latin of Beza was the chief source, or at least suggester, of the emendations upon Tyndale. Whittingham, however, exercised an independent judgment on each word and clause, though in the first instance his attention was probably called to defects by the renderings of Beza or Castalio. Indeed, in a few instances, Beza's rendering was followed in preference to that of Tyndale, though the latter was right. Still the revision was thorough, and on the whole judicious. It keeps very close to the Greek, and yet expresses the meaning, for the most part, in terse and idiomatic English. The New Testament was published on the 10th of June, 1557, with a Prologue, or 'Epistle declaring that Christ is the end of the Law, by John Calvin.' The expense of publication was defrayed mainly by John Bodley, father of the founder of the Bodleian Library. In addition to the merits of the translation, it had some peculiarities which contributed to its usefulness and popularity. It was the first New Testament in which the text was divided into separate verses. The verses, which had originated with Robert Stephen a few years before, had only been marked on the margin of his Greek Testament of 1551. Words which had no equivalents in the original, but which were added to complete the sense, were printed in *italics*. Short explanatory notes were also placed in the margin. Of these notes the translator says, 'I have endeavoured so to profit all thereby, that both the learned and others might be holpen: for to my knowledge I have omitted nothing unexpounded, whereby he that is anything exercised in the Scriptures of God, might justly complain of hardness: and also . . . I have explicat (explained) all such places by the best learned interpreters as either were falsely expounded by some, or else absurdly applied by others; so that by this means both they which have not ability to buy the commentaries upon the New Testament, and they also which have not opportunity and leisure to read them because of their prolixity, may use this book instead thereof.' These notes have in many cases a strong doctrinal bias.

The revision of the Old Testament was begun immediately after the printing of the New, and continued without intermission for two years. The names of the revisers are not all known; but it is certain that Whittingham, Gilby, and Sampson were engaged in it, and they were most probably aided, among others, by Miles Coverdale and John Knox. *The Great Bible* was the basis, but its text was revised with much care, and brought into closer conformity to the Hebrew. The revisers were manifestly men of competent scholarship and profound Biblical knowledge. They made full use of all available aids. The Latin versions of Leo Juda, Sebastian Münster, and Sanctes Pagninus, and the French translation of Olivetan, as revised by Calvin, were constantly consulted, and many important emendations made from them. In those books originally translated by Tyndale, the text is not much changed (Genesis– 2 Chronicles); but in the poetical and prophetical books the changes are so numerous that the translation may be considered new. It is much more literal, and at the same time more forcible, than its predecessors. The Bible was printed at Geneva in the year 1560, at the expense of John Bodley, and it was dedicated to Queen Elizabeth.

The Genevan Bible was far superior to all that preceded it. It is confessedly the best in the English language, with the exception of the Authorized Version. Though never formally 'authorized' for public use in the churches, it soon took the place in public estimation hitherto held by Tyndale's, and retained it for some eighty years, during which period it passed through more than one hundred and fifty editions. The place of its origin, the way in which it rendered ecclesiastical terms, and the tenor of its annotations, endeared it to the hearts of the Puritans of England and Presbyterians of Scotland. It was the first English Bible printed in Roman type.

The New Testament published with the Old in 1560 was different from that of 1557. It was revised by some new hand, and the changes introduced, chiefly from Beza, are not improvements. In the year 1576 another revision of this Testament was published with the following title:—'The New Testament of our Lord Jesus Christ, translated out of Greek by Theodore Beza, . . . Englished by L. Tomson.' 'Tomson's New Testament,' says Westcott, 'presents the fullest form of Beza's influence. One peculiarity is characteristic of Tomson alone. In his anxiety to express the emphatic force of the Greek article, he consistently renders it by "that" or "this," and in many cases the effect is almost grotesque. One example will suffice: "He that hath *that* Son hath *that* life; and he that hath not *that* Son hath not *that* life"' (1 Jn. 5.12). But notwithstanding its peculiarities, this Testament became popular, and was generally attached to the Genevan Bible.

THE BISHOPS' BIBLE.—Soon after the accession of Queen Elizabeth, the heads of the English Church, under the leadership of Archbishop Parker, began to consider the propriety of a new version, or revision, of the Bible, which might be authorized by the rulers of church and state, and acceptable to all sects and classes in the country. Parker resolved to divide the Bible into a number of sections, and to portion them out for translation or revision among a select few, whose position in the church, and established character for scholarship, might tend, he supposed, to give their work weight with the public. Each man, on completing his section, was to send it back to the archbishop for final revision, approval, and publication. It appears that, in addition to the archbishop, the following were selected:—Alley, Bishop of Exeter; Davies, Bishop of St. David's; Sandys, Bishop of Worcester; Parkhurst, Bishop of Norwich; Barlow, Bishop of Chichester; Horne, Bishop of Winchester; Bentham, Bishop of Lichfield; Grindal, Bishop of London; Scambler, Bishop of Peterborough; Cox, Bishop of Ely; Bullingham, Bishop of Lincoln; Guest, Bishop of Rochester; Goodman, Dean of Westminster; Pearn, Dean of Ely; and Pierson, Prebendary of Canterbury. Rules were laid down for their guidance—1. 'To follow the common English translation used in the churches, and not to recede from it but where it varieth manifestly from the Hebrew or Greek original. 2. To use sections and divisions in the texts as Pagnine in his translation useth, and for the verity of the Hebrew to follow the said Pagnine and Münster specially, and generally others learned in the tongues. 3. To make no bitter notes upon any text, or yet to set down any determination in places of controversy. 4. To note such chapters and places as contain matter of genealogies, or other such places not edifying, with some strike or note, that the reader may eschew them in his public reading. 5. That all such words as sound in the old translation, to any offence of lightness or obscenity, be expressed with more convenient terms and phrases.' The rules were good, but they do not appear to have been followed strictly; and a plan was pursued by at least one of the revisers calculated to corrupt rather than amend the version. Guest, in returning the Book of Psalms, wrote to Parker:—'Where in the New Testament one piece of a psalm is reported, I translate it in the Psalms according to the translation thereof in the New Testament.' This might have been allowable had the quotations in the New Testament been uniformly made verbatim from the Old, which they are not.

The revision was begun in 1564, and the Bible was published in 1568 in a magnificent folio volume. From the fact that the revisers were nearly all prelates, it is usually called *The Bishops' Bible*. It was an improvement upon 'The Great Bible,' for it omitted most of the interpolations from the Vulgate, and to some extent amended the text, adopting the best renderings of the Genevan, and giving a number of new and happy translations from the Greek in the New Testament. But as a whole it was not satisfactory, and it disappointed the expectations of the learned. The scholarship of the revisers appears to have been defective, especially in Hebrew. A new edition appeared in 1572, the New Testament portion being still further revised. Still it did not command the confidence of scholars; it did not meet the wants of the church; and it did not gain the affections of the people, who continued to prefer the Genevan. In the year 1571 an ecclesiastical order was issued, that 'every archbishop and bishop should have at his house a copy of the Bible, . . . and that it should be placed in the hall or the large dining room, that it might be useful to their servants or to strangers.' It was also enjoined that there should be a copy in each cathedral, and as far as possible in all churches.

THE RHEMISH AND DOUAY VERSION.—The Roman Catholic hierarchy in England, and indeed over Europe, offered the most determined opposition to the translation of the Sacred Scriptures when they found that through the press they could be freely disseminated among the people. Tyndale and all associated with him were ruthlessly persecuted. His Testaments were searched for, seized, and burned by the authorities in England. So late as the year 1530 it was a capital offence even to possess one of them. But when the spread of Reformation principles gave religious liberty to the nation, the Romish hierarchy found themselves unable successfully to oppose the publication of the English version. There was a growing demand for it on the part of the people, and to supply that demand edition after edition issued from the press. Another mode of opposition was therefore adopted. The Protestant versions were charged with being unfaithful. Leading Roman Catholic divines affirmed that they contained deadly heresies, and gave gross misrepresentations of the Divine Word. The English Bible was called 'The Devil's Book,' 'The Gospel of the Devil.' In the year 1580 Robert Parsons, in a little work printed at Douay, entitled 'Reasons why Catholics refuse to go to Church,' says, 'First, the Scripture is read there in false and shameless translations, containing manifest and wilful corruptions to draw it to their own purposes.' In 1581 Cardinal Allen, in his 'Apology for the English Colleges at Rome and Rheims,' speaks of the Bible of Protestants as 'falsely, corruptly, and deceitfully translated.' In 1582 Gregory Martin published, at Rheims, 'A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics of our days,' in which he styles the Protestant Bibles, 'Not indeed God's Book, Word, or Scripture, but the Devil's Word.' When these sweeping allegations began to be exposed by men of learning, and called in question by a thoughtful public, the Roman Catholics felt themselves bound to establish their charges by producing a translation of their own. In the year 1568 a number of English Roman Catholics established a college at the town of Douay, in Flanders, for the education of English priests. Some years afterwards, political disturbances having arisen, the college was transferred for a time to Rheims, in France, and there the first Anglo-Romish version of the Bible was commenced. The New Testament was published in 1582 with the following title:—'THE NEW TESTAMENT OF JESUS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH, out of the Authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages. With ARGUMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the CORRUPTIONS of divers late translations, and for clearing the CONTROVERSIES in religion. *In the English College of Rhemes.*'

The men who took the leading part in this translation were the following:—Gregory Martin, an M.A. of Oxford, who went to Douay in 1570, and was ordained priest in 1573. He is said to have translated the whole Bible. He was considered 'the principal linguist of the seminary.' William (afterwards Cardinal) Allen, Richard Bristow, and John Reynolds, who revised the text and prepared the voluminous notes. The New Testament has a lengthened preface, containing a plausible defence of the position taken by the Church of Rome in regard to vernacular translations of the Bible. It is denied that the church ever forbade absolutely such translations; but it is admitted that she claims the sole right of determining who shall be permitted to read, and how the words are to be interpreted. It is stated on the authority of the Council of Trent, 'that the Holy Scriptures, though truly and catholikely translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express licence thereunto of their lawful ordinaries, with good testimony from their curates or confessors, that they be humble, discreet, and devout persons, and like to take much good and no harm thereby.' The Protestant versions are denounced in the strongest terms. They are styled 'false and impious.' It is said that 'no other books in the world are so pernicious as heretical translations of the Scriptures, poisoning the people under colour of divine authority.'

It is enough to say of the Rhemish Version that it contains all the corruptions, errors, and interpolations of the Vulgate. It was not even the Latin text of Jerome which the Rhemish translators took as their standard, though it, in Jerome's own opinion, was imperfect; but it was a text which, during a long course of ages, had gradually become more and more corrupt, and which the Council of Trent was forced to acknowledge to be defective. Yet with strange disregard alike of history and criticism, the translators affirm that 'it is not only better than all other Latin translations, but than the Greek text itself, in those places where they disagree.' The language of the Rhemish Version is barbarous, many of its words being unintelligible to ordinary readers. The translators were aware of this, and give their reason:—'Continually keeping ourselves as near as is possible to our text and to the very words and phrases which by long use are made venerable, though to some profane or delicate ears they may seem more hard or barbarous.' A few examples will show the character of the version in this respect:—Phi. 2. 7, 'He exinanited himself;' Ga. 5. 4, 'You are evacuated from Christ;' Ep. 6. 12, 'Against the rectors of the world of this darkness, against the spirituals of wickedness in the celestials;' 1 Ti. 6. 20, 'O Timothee, keep the depositum;' He. 13. 16,17, 'And beneficence and communication do not forget: for with such hostes God is promerited. Obey your prelates, and be subject to them;' 1 Co. 5. 7, 'Purge the old leven, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated.' What possible meaning could ordinary readers extract from such language? It is only too evident that the version was made rather to cloak than unfold the sense of God's Word. And this is not the worst feature. Many single terms are so rendered, and many sentences so construed, as to pervert the plain meaning for party purposes, and to give a colouring of authority to false dogmas. Take the following examples:—He. 11. 21, 'By faith, Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod.' The note to this passage is in the same spirit:—'Observe in these words, *He adored the top of his rod*, that adoration may be done to creatures, or to God at and before a creature. . . . Now at or before the crucifix, relics, images. . . . By all which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifix, or any visible creature, &c.' Rev. 2. 21, 'And I gave her time that she might do penance.' Lu. 17. 14, 'Go, show yourselves to the priests,' on which is the following comment:—'This leprosy signifieth sin, which though God may and can

heal without any man's means, yet he doth it not ordinarily but by the priest's ministry; therefore let no man despise God's ordinance, nor say that it is enough to confess to God though he never come at the priest.' In the note on 1 Ti. 5. 15 it is said:—'We may here learn, that for those to marry which are professed (*i.e.* who had taken the vow of celibacy) is to turn back after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the religious that marry (as Luther, Bucer, Peter Martyr, and the rest) apostates.' On Mat. 13. 29 it is said:—'Where ill men (be they heretics or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority either spiritual or temporal to be chastised or executed.' A note of like character is found on Lu. 9. 55:—'Not justice, nor all rigorous punishment of sinners is here forbidden, nor the Church or Christian princes blamed for putting heretics to death. . . . Therefore Saint Peter used his power upon Ananias and Sapphira, when he struck them both down to death for defrauding the Church.' On 1 Co. 13. 3 it is said:—'Believe assuredly and hold for certain, that no heretic and schismatic that uniteth not himself to the Catholic Church again, how great almes soever he give, yea or shed his blood for Christ's name, *can possibly be saved*.' It will be manifest to every thoughtful reader that one great object the Romish Church had in view in preparing this singular translation, and writing these dreadful notes, was to propagate the pernicious dogmas, and to endeavour to defend the persecuting principles of Popery. The comments have been well described as 'a mass of bigotry, sophistry, and unfairness.'

The preface to the Rhemish Testament commences with the statement that the Bible had been long since translated by the Roman Catholics, and that 'the Old Testament' was still 'lying by for lack of good means to publish the whole in such sort as a work of so great charge and importance requireth.' It so remained for twenty-seven years. At length, in 1609, the first volume of the Old Testament was printed at Douay, and in the following year the second and concluding volume. The translation and notes are similar in character and spirit to those of the New Testament. The translators were probably the same who prepared the New Testament; and the annotations are said to be the work of Thomas Worthington, president of the English College of Douay. They are much less copious than those of the New Testament. A second edition of the Bible appeared at Rouen in 1635; but no other edition of the Douay Bible was published for the space of a hundred and fifteen years. The New Testament was republished in 1600, 1621, 1633, and again in 1738.

KING JAMES' VERSION.—Soon after the accession of James I. to the throne of England, a conference of the leading clergy was held at Hampton Court (January, 1604) 'for the determining of things pretending to be amiss in the Church.' It was there moved by Dr. Reynolds, president of Corpus Christi College, Oxford, that a new version of the Bible should be prepared, as those which were allowed in the reigns of Henry VIII. and Edward VI. were corrupt. The king approved of the motion; and a few months afterwards, upon the advice of the bishops, nominated a body of fifty-four translators. The list was completed and ratified on the 30th of June, 1604. The nominations appear to have been made solely on the ground of eminent qualifications for the task. The men selected were among the first scholars in England. Yet, it so happened, that all shades of opinion and ecclesiastical polity were represented. The High Church party had Andrews, Bishop of Winchester; Barlow, Bishop of Lincoln; and Ravis, Bishop of London. The clergy of Puritan tendency were represented by Reynolds of Oxford, and Chaderton and Lively of Cambridge; while the learned, independent of party, were represented by such men as Sir Henry Saville, and Saravia, Prebendary of Westminster. Canon Westcott's estimate of the staff is just:—'Of these scholars many (as Andrews, Overall, Saville, and Reynolds) have obtained an enduring reputation apart from this common work in which they were associated. Others, whose names are less familiar, were distinguished for special acquirements requisite for their task. Lively, Spalding, King, and Byng were successively professors of Hebrew at Cambridge, and Hardinge and Kilbye at Oxford. Harmer and Perin were professors of Greek at Oxford, and Downes at Cambridge. Bedwell was the most distinguished Arabic scholar of the time. Saravia was an accomplished modern linguist. Thompson, Chaderton, Smith, and Bois were equally distinguished for their knowledge of ancient languages.' The competency of such men for the work assigned to them no scholar will question. Had the critical apparatus we now possess been in their hands, so as to enable them to elaborate a pure Hebrew and Greek text, and to apply to its elucidation all the resources of grammar and philology, ere they proceeded to revise the English, we should have inherited from them a version which probably never could have been surpassed. In addition to scholarship they had another indispensable qualification—they were deeply imbued with the spirit of the sacred writers.

Of the fifty-four originally nominated only forty-seven entered upon the work. They were arranged in six classes, and appointed to sit—two classes at Westminster, two at Oxford, and two at Cambridge; and the books of the Bible were apportioned among them as follows:—

I. Westminster, Hebrew—Andrews, Bishop of Winchester, president, with nine others,—Genesis to 2 Kings.

II. Westminster, Greek,—Barlow, Bishop of London, president, with six others,—the Epistles.

III. Cambridge, Hebrew,—Lively, Prof. of Hebrew, president, with seven others,—1 Chronicles to Ecclesiastes.

IV. Cambridge, Greek,—Duport, president, with six others,—the Apocrypha.

V. Oxford, Hebrew,—Hardinge, Prof. of Hebrew, president, with six others,—Isaiah to Malachi.

VI. Oxford, Greek,—Ravis, Bishop of London, president, with seven others,—Gospels, Acts, and Revelation.

A code of rules, in substance as follows, was laid down for their guidance:—

1. The Bishops' Bible to be followed, and as little altered as the truth of the original will permit.

2. The proper names to be retained, as nigh as may be, according as they were vulgarly used.

3. The old ecclesiastical words to be kept, viz. the word *church* not to be translated *congregation*, &c.

4. When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient of the fathers, being agreeable to the propriety of the place and the analogy of the faith.

5. The division of the chapters to be altered either not at all, or as little as may be.

6. No marginal notes to be affixed, but only for the explanation of Hebrew and Greek words.

7. Such quotations of places to be marginally set down as shall serve for the fit references of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered.

10. If any company upon the revision of the book so sent doubt or differ upon any place, to send them word thereof, note the place, and send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation, and to move as many as, being skilful in the tongues, to send their particular observations to one of the companies.

13. The directors in each company to be—the Deans of Westminster and Chester in that place, and the king's professors in Hebrew and Greek in either university.

14. These translations to be used when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.

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

All arrangements were completed in 1604, and many of those nominated appear to have entered privately upon their duties; but the classes were not called together, and the formal work of translation and revision was not commenced till 1607, and it was not finished till 1610. In the latter year three copies of the entire Scriptures, revised in accordance with the rules, were furnished—one by Westminster, one by Oxford, and one by Cambridge, and sent to Stationers' Hall. There a revision-committee, composed of one member from each class, reviewed and corrected the copies, and prepared them for the press. Nine months were spent in this work, each member of committee receiving a small weekly pension. The manuscript was then handed to Dr. Smith, who, aided by Bilson, Bishop of Winchester, gave it a final examination and corrected the proofs. Smith was a profound Oriental scholar, and discharged his onerous and responsible duties with singular ability and faithfulness. He also wrote the preface, and has given in it, after a brief history and defence of former English versions, a very clear and satisfactory account of the labours of the translators. Though quaint and pedantic, this preface throws much light on some of the peculiarities of our version. The Bible was printed in 1611 with the following title:—'*The Holy Bible, containing the Old Testament and the New. Newly translated out of the original tongues; and with the former Translations diligently compared and revised, by his Majesty's special commandment. Appointed to be read in Churches.*' It was a folio volume, printed in black-letter by Robert Barker, London.

The manner in which the version was prepared, and

the materials used in its preparation, must always be subjects of special interest to the student of Biblical literature and to the general public in these lands. These are indicated with considerable minuteness in the preface, and what is wanting there may be gleaned from other authentic sources. Dr. Smith says:—'Truly we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one, but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise.' The translators then acknowledge the general faithfulness and substantial accuracy of the versions of Tyndale and Coverdale, and of the revised editions put forth by the Genevan exiles and the English bishops. They had in these a solid basis; and their task was to examine, collate, and critically revise, so as to bring the version into closer and fuller conformity with the originals. Of their competency for this task Dr. Smith says: 'They came, or were thought to come to the work . . . learned, not to learn. . . . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening and no man shutting: they prayed to the Lord, the Father of our Lord, to the effect that St. Augustine did: *O let Thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.' The care and research they exercised is thus shown:—'If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. . . . These tongues we set before us to translate, being the tongues wherein God was pleased to speak to his church by his prophets and apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it. . . . Neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps. . . . None of these things. The work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy two days and more. Matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient slackness.' The time spent upon it was seven years. Three (1604-7) were occupied in preliminary arrangements and individual research on the part of the fifty-four scholars appointed, and numerous others whom they consulted. Three years more were taken up in the systematic united work of the six classes. Each man in each class translated all the books intrusted to his class; then the whole class met, and after thorough revision adopted a common text; then that text was in succession sent to each of the other classes for examination; then the whole was submitted to the final revision of six elected delegates, one from each class, representing the Hebrew and Greek scholars respectively, together with six consulting assistants. The manuscript was finally placed in the skilful hands of Dr. Smith, who passed it through the press, revising the proofs. A more complete system could scarcely have been invented.

The translators did not confine their attention to the English, nor to modern versions: 'Neither did we think much,' says Dr. Smith, 'to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin,—no, nor the Spanish, French, Italian, or Dutch. Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.' A critical examination of the *Authorized Version*, and a comparison of it with the previous English and other translations, prove the truth of Dr. Smith's words. Every verse appears to have been weighed with scrupulous care, and whatever tended to make the translation more literal, more plain, more terse and forcible, was adopted. The original texts were always the final standards of appeal; but in seeking the real sense, assistance from all quarters—from versions ancient and modern—was made use of; and in expressing that sense in vigorous, idiomatic English, words and phrases were freely taken from others. Even the Rhemish Version of the New Testament supplied a number of expressive words of Latin origin, and a few happy renderings. The Genevan was largely drawn upon. 'The chief influence of the Rhemish Version,' says Canon Westcott, 'was upon the vocabulary of the revisers, that of the Genevan Version upon the interpretation.' In the Old Testament the Antwerp Polyglott, published 1569-72, rendered essential service, especially its sixth volume, which contains the very accurate interlineary Latin translation of the Hebrew text by Arias Montanus. The Latin Version of the Old Testament and Apocrypha, published a few years later (1579) by Tremellius and Junius, was also consulted, and furnished some excellent renderings. For faithfulness and perspicuity this version has never been surpassed. The Latin translation of Castalio, begun at Geneva in 1542, finished at Basle in 1550, and published in 1551, was likewise used, as was that which bears the name of Leo Juda (Tiguri, 1543). Dr. Smith mentions the Spanish, French, Italian, and German as having been consulted. He doubtless refers to the Spanish of Cassiodore de Reyna, printed at Basle in 1569; to the French of Olivetan, revised by Calvin, and afterwards more fully by the College of Pastors and Professors at Geneva, and published in 1588; to the Italian of Diodati, translated at Geneva, and published in 1607; and to the German of Luther, and Swiss-German, published at Zurich, under the care of Leo Juda, in 1529. In the New Testament the admirable Latin Version of Beza, first published by Robert Stephen at Geneva, in 1556, was used in bringing out the more delicate shades of meaning, which previous English translators had sometimes overlooked. Not only was the sense of the divine originals faithfully studied, but the selection of words and phrases, and the structure and rhythm of sentences best calculated to give force and beauty to the version, were watched with the most scrupulous care. Every clause, indeed every word, was anxiously weighed, and no point was considered too minute for the keen critical eyes of the laborious and conscientious revisers. The marginal readings, and the difference in type (now represented by our *italics*), which showed words inserted for explanation, and which had no direct representatives in the Hebrew or Greek, make it clear how anxious the authors were to bring the reader as far as possible into contact with the very letter of the inspired original. Of the marginal readings, Dr. Smith says in the preface: 'Some peradventure would have no variety of senses to be set in the margin, lest the authority of Scripture for deciding of controversies by the show of uncertainty, should somewhat be shaken. But we hold their judgment not to be so sound in this point. For though *whatsoever things are necessary are manifest*, . . . yet for all that it cannot be dissembled, that partly to exercise and whet our wits, . . . partly to stir up our devotion to crave the assistance of God's Spirit by prayer, . . . it hath pleased God . . . here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, but in matters of lesser moment, that fearfulness would better beseem us than confidence. . . . There be many words in Scripture which be never found there but once, so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said. . . . Now in such case doth not a margin do well to admonish to seek further, and not to conclude or dogmatize on this or that peremptorily? For as it is a fault of incredulity to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption.' Here we have the true spirit of sanctified scholarship—a spirit that should ever guide the Biblical student, stimulating him to ever-increased research, and restraining him from dogmatism.

One other point is noticed in the preface, and may occasionally be observed in the version, in which, in my opinion, the authors did not show their usual soundness of judgment: 'We have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done.' In fact they have, in not a few places, obscured the sense by giving a different rendering in different passages to words that are the same in the original. The Epistles of Paul afford many examples. In Ro. iv. one Greek word is translated 'count,' 'impute,' 'reckon,' and the force and precision of the apostle's reasoning is thereby to some extent lost. So in the book of Psalms the same Hebrew word is translated in one place 'grave,' in another 'hell;' and yet it means neither the one nor the other.

Though the version was prepared under the sanction of royalty, and by the leading members of the Church of England, it does not appear that it was ever formally authorized by council, convocation, or parliament. The Great Bible was authorized by a special proclamation of Henry VIII. The Bishops' Bible, being only a revision of the preceding, inherited, as it were, its title; and as King James' Version was intended to take the place of the Bishops', and in fact did so, it may be regarded as indirectly *authorized*. But it did not at once supersede all others, for though no edition of the Bishops' Bible was published subsequent to 1611, the Genevan continued for a considerable time to retain its place in the affections of the English people; editions of it were printed as late as 1644. Every effort was used, however, to gain popularity for the new version. It was printed in the same form, and illustrated with the same woodcuts as the Genevan; and it was only by an examination of the text that the one could be distinguished from the other.

There are some slight differences between our modern authorized version and that published in 1611, a few of which it may be well to note:—

1611.	Modern.
1 Jn. 5. 12, 'He that hath not the Son hath not life'	'He that hath not the Son of God hath not life.'
Mat. 12. 23, 'Is this the Son of David?'	'Is *not* this the Son of David?'
Ep. 2. 13, 'But now in Christ Jesus ye who *sometimes* were far off.'	'But now in Christ Jesus ye who *sometime* were far off'
1 Ti. 1. 4, 'Which minister questions rather than edifying'	'Which minister questions rather than *godly* edifying.'
Ro. 12. 2, '*That* acceptable'	'*And* acceptable.'
He. 12. 1. 'Run with patience *unto* the race.'	'Run with patience the race'

Besides verbal changes such as the above, the spelling and punctuation have been greatly altered, the *italics* have been revised, and the headings of chapters and of pages considerably modified. Sometimes the changes made were not improvements, yet on the whole they have tended to adapt the version to the English-speaking people of the present day. There are still some old words retained which I fear are not generally understood by ordinary readers, and for which modern words might with advantage be substituted. For example: Job 18. 19, 'He shall neither have son nor *nephew*;' it should be '*son's son*.' *Nephew* in old English was equivalent to the French *neveu* and Latin *nepos*, a 'grandson.' Ge. 45. 6, 'There shall neither be *earing* nor harvest.' *Earing* is the old Anglo-Saxon *eriung*, 'ploughing.' So De. 21. 4, 'A rough valley which is neither *eared* nor sown;' and Is. 30. 24, 'The young asses that *ear* the ground.' *Ear* comes from the Latin *arare*, 'to plough.' It was a common word when the version was made; now it is obsolete. 2 Ch. 21. 20, it is said of the death of Jehoram, 'he departed without being *desired*.' The sense is 'regretted;' the word *desire* was from the Latin *desiderare*, and was formerly understood in the sense of 'regret.' Ex. 28. 8, 'The curious girdle of the ephod.' The word did not signify, as now, 'odd' or 'strange,' but, like the Latin *curiosus*, 'wrought with care.' 2 Th. 2. 7, 'He who now *letteth* will *let*.' *Let* here signifies 'to hinder,' from the Anglo-Saxon *lettan*. Ac. 17. 5, 'Certain *lewd* fellows,' *i.e.* some of 'the common people,' 'the mob,' from the Anglo-Saxon *leode*, German *leute*, 'people.' 1 Ti. 2. 9, 'That women adorn themselves in modest apparel, with *shamefacedness* and sobriety.' This is a corruption; the earliest editions read *shamefastnesse*, which is an expressive old word formed like *steadfastness*. Ge. 14. 23, 'Shoe-latchet,' from the French *lacet*, the 'lace' of a shoe. Mar. 9. 6, 'He *wist* not what to say:' he *knew* not, from the Anglo-Saxon *witan*, the same as the German *wissen*. 1 Co. 8. 1, 'We *do you to wit* of the grace of God;' *wit* here comes from the same root, hence the meaning is, 'We cause you to know.' Ac. 21. 15, 'We took up our *carriages*, and went up to Jerusalem.' The word means 'baggage,' something requiring to be carried.

As a whole, however, our English Version is admirable. The facts which I have narrated show at what an extraordinary cost of time, labour, and scholarship it has been produced. It is the result of nearly a century of toil and research. During that long period the work not only occupied the attention of the ripest scholars in England, but it was aided, directly or indirectly, by the greatest Biblical critics in Europe. Its history, when known, cannot fail to infuse into the mind a deeper veneration for it, and a fuller confidence in its faithfulness. There is a romance in some of the incidents of its long story which fix them indelibly on the memory, and endear the Bible itself to the heart of the Christian. The men who laid the foundations of our Bible were thoroughly in earnest. They were moved to their work and sustained in it by a higher than human power. Hardships, persecution, exile, death itself, could not shake their firm resolve to give to their country the pure Word of God. 'Tyndale, who gave us our first New Testament from the Greek, was strangled for his work at Vilvorde: Coverdale, who gave us our first printed Bible, narrowly escaped the stake by exile; Rogers, to whom we owe the multiform basis of our present version, was the first victim of the Marian persecution; Cranmer, who has left us our Psalter, was at last blessed with a death of triumphant agony. The work was crowned by martyrdom, and the workmen laboured at it in the faith and with the love of martyrs.' And in a spirit worthy of their sainted predecessors, the authors of the Authorized Version introduced the finished work to their readers:—'It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build farther than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his Word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. O receive not so great things in vain; O despise not so great salvation.'

Our version has many noble qualities. In the simplicity and chasteness of its style, combined with general dignity and vigour of expression, it has never been equalled. It has all the Saxon purity of the classic age of English literature. It has become as it were a part of the national mind. Its pithy sentiments and pointed proverbs, its happy turns of expression and noble figures, are upon every lip. It has entered into the very hearts of the people. It is interwoven with all that is noblest and purest in our national literature. And, what is of importance in these days, it forms the one link of union between different sects, and it contributes to bind us together as a Protestant nation by a tie which even the strife of party and the war of politics cannot sever. Its blemishes, too, numerous as we admit them to be, change no fact, alter no precept, obscure no doctrine. They slightly mar the surface, and this with delicate hand we might remedy; but they do not mar the exquisite symmetry nor touch the solid foundation of Revealed Truth.

J. L. P.

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THE WHOLE EDITED BY

REV. WILLIAM BLACKWOOD, D.D., LL.D.

GENUINENESS, AUTHENTICITY, INSPIRATION, PRESERVATION AND VALUE

OF THE

WORD OF GOD.

THE SACRED VOLUME, usually called THE BIBLE or THE BOOK by way of eminence, consists of two parts, the Old Testament and the New Testament. It contains a great variety of different compositions, embracing sixty-six smaller volumes comprising historical narratives, laws, ordinances, poetry, doctrines, moral and religious precepts written by different persons widely separated from each other in place and time. More than fifteen hundred years elapsed while the authors of these peculiar productions were engaged in writing them. Even in a literary aspect the Sacred Scriptures form the most remarkable book which the world has ever seen. Of all writings they are the most ancient. The events which they record are of the most profound interest. The wisest and best of men have borne witness to their efficacy as an instrument of enlightenment and purification. The Bible opens to us the mystery of creation, which would for ever remain an insoluble problem only for the light which shines from the Word of God. It reveals the character of God, and it is the only book in which a full and faithful portraiture can be found of the nature and condition of man. It reveals man's immortality and the end for which he was created. It deals with the origin of evil, and the inseparable connection between sin and misery. It explains the principles on which the Ruler of the Universe is governing the world, and while it depicts the vanity of the present life, it sets forth the glory which is reserved in a future scene for the pious faithful servants of God. In no other volume have we such close and accurate statements given of the secret workings of the human heart, and so minute and comprehensive details of the moral disease which affects the race of man. The divine origin of the Book is thus attested, because it shows that the Creator, who formed man in his own image, and who knew all the elements of sin and misery into which man fell by transgression, has here depicted, as God alone could do, the results of the Fall. What the sacred volume thus states man everywhere recognizes as true, and it is only in the Bible that a plan of restoration is set forth worthy of the character of God and suitable to all the necessities of man.

Now, the Bible expressly and repeatedly claims to be THE WORD OF GOD, the only and complete Revelation of Divine Will. It is affirmed that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. But it must be obvious that the Bible could not be effectually profitable for these great ends, nor could it make the man of God perfect, if it were not perfect itself. If its different books or sections were at variance with each other, if the doctrines revealed and the moral duties enjoined were not substantially the same throughout, if its teachings were dishonoring to God and his righteous law, or tolerant of impurity and disobedience in man, and if all the parts of the volume were not in harmony, were not in accordance with fact and did not concur in the plan of the whole,—it is obvious that such a claim could not be sustained.

That it *is possible* for the Creator to make his will known to his intelligent creatures by direct revelations must be admitted. The deep degradation of the heathen in all ages and in all lands, the utter uncertainty and darkness in which the most eminent pagan philosophers have found themselves respecting God, eternity, the state of the soul and the realities of a future life, the dismal confusion in which the human mind must ever remain on the subject of pardon and reconciliation, and the distressing mystery which everywhere appears in Providence if the mind and purpose of God be not revealed,—unite in showing how essential to the well-being of man it is that his will should so be made known.

The original languages of the Bible are Hebrew, Chaldee and Greek. The Old Testament was written in Hebrew, excepting a few portions which, from particular circumstances, were in the cognate Chaldee dialect. The learned reader will find this dialect in Dan. ii. 4; vii. 28; Ezra iv. 8; vi. 18; vii. 12–26. The books of Moses exist in two forms. Besides the ordinary Hebrew text, there is also the Samaritan Pentateuch, which was in use among the mixed population who inhabited the kingdom of Israel after its conquest by the Assyrians, composed of the poorer classes left in the country by Shalmaneser, and of the heathen colonists who were introduced by him (2 Kings xvii. 24–41), and who, in consequence of their political hostility to the Jews, acknowledged only the writings of Moses. The date at which the Hebræo-Samaritan text had its origin is uncertain, it being ascribed by some to a period shortly after the division of the two kingdoms, and by others to a date subsequent to the Assyrian captivity. This text,

though inferior in value to the Hebrew, is useful as affording confirmation of it from an independent authority.

All the authors of the New Testament appear to have written in the Greek language. That this tongue was already familiar to them as a vehicle of their religious thoughts and feelings is evident from their frequent use of the Greek translation, called the Septuagint, in quoting the Old Testament, and from the REMARKABLE accordance of their style with the style of that ancient and precious version. This language was also peculiarly suitable for this important purpose, because at that time it was almost universally known and very generally used in the most civilized parts of the world.

GENUINENESS.—That the different books of the Old and New Testament are GENUINE—that is, were written by the persons whose names they bear—we have the most satisfactory evidence; and we have no more reason to doubt the fact than we have to question the authorship of Herodotus, Xenophon, Livy or Tacitus. For,

1. The books of the Old Testament have always been received as genuine by the Jews from the earliest period to the present time. In addition to the fact that the older books have been referred to by subsequent sacred writers, we have the strongest evidence afforded of the genuineness of the Old Testament by Jewish translators and writers, such as the translators of the Septuagint and others. On the other hand, a numerous succession of Christian writers have quoted or alluded to very many passages of the New Testament from the times of the Apostles to the present day. Indeed, in the early ages, when evidence was available, the genuineness of the books of the New Testament was not questioned by the heathen adversaries or heretics.

2. The language and style of the books of the Old and New Testaments prove them to have been written at different times and by different authors. Thus the Pentateuch, which is extremely simple and contains words of undoubted Egyptian origin, bears internal evidence of its age and authorship, while in the books of Esther, Ezra and Nehemiah the proper names and the occurrence of Chaldee and Persian words show their date to be later than the Babylonish Captivity, while the Greek in which the New Testament is written is mingled with words and expressions which are Hebrew, Chaldee, Syriac and Latin in their character—a style which only accords with the time, the situation and the circumstances of the writers to whom the different books of the Christian Scriptures are ascribed.

3. The moral impossibility of their being forgeries is quite apparent. If the OLD TESTAMENT books be forgeries, they must have been written by Jews, Gentiles or Christians. But the Gentiles were ignorant of the history and religious rites and economy of the Jews, who would never have received and sanctioned the works of their enemies. Christians could not have written them, for many centuries before the Advent they had been the recognized authority in the Jewish civil and ecclesiastical polity. The Jews would not have forged such a system of costly religious services, and such a record of crimes, idolatries and deserved chastisements, as the historical books contain. Then, as to the NEW TESTAMENT, the Jews were violent enemies of Christianity; they put its Founder to death, and the apostles and disciples were persecuted alike by Jew and Gentile, who would equally have detected any forgeries that commended the religion which they opposed. So also the genuineness of the Epistles addressed to the early churches was capable of demonstration at the time, and it would have been impossible for church after church to have been led to receive these Epistles and other writings, if they had not possessed indubitable evidence that they were really what they professed to be; and thus, if these books are not to be received, all other ancient writings in the world must be rejected as spurious.

AUTHENTICITY.—It is no less certain that the Sacred Writings are AUTHENTIC, that is, they relate matters of fact, and consequently they are entitled to credit and may claim the greatest authority. For,

1. The writers had the best means of information. Generally they lived among the scenes which they described, and their authority for the events which they did not see was of an indubitable character. Thus it was with Moses, Joshua, Samuel, Ezra, Nehemiah and the Prophets, and the same principle applies to the Evangelists and the writers of the New Testament.

2. As they were not ignorant, so the sacred writers neither did nor could deceive others. Collusion was impossible. They were so far separated in time and place that they had no means to carry out a system of forgery and fraud. The exode from Egypt, the wanderings and scenes in the wilderness, and the great facts of Jewish history, were such that nothing could induce a whole people, and the people in neighboring lands, to receive the facts of the Old Testament history as true if they had not occurred. The New Testament condemns falsehood and deception. If, then, the writers of the New Testament books were not honest, their conduct is inexplicable. Their religion exposed them to suffering and death, and yet they held steadfastly to the facts which they recorded, and thus they would present the appearance of men encountering suffering in the maintenance of that which they knew to be false, and by immoral means attempting to establish the purest religion which the world has ever known.

3. Such multitudes of incidents and allusions to persons, times, events and places are found in both Old and New Testaments, that it must be obvious no writers except honest men, who recorded facts, would venture so to commit themselves. Forgers keep clear of such allusions, and false witnesses know the difficulty of framing a consistent story where many supposed facts have to appear. Besides, the great national institutions of the Jews were associated with the most celebrated incidents of their history. Thus the rite of Circumcision, the Passover, the feasts of Tabernacles and of Pentecost could never have been associated in the life of the nation, as they were, with great historical events, if these events had never occurred. And so also, the ordinances of Baptism and the Lord's Supper under the Christian dispensation, perpetuate the memory and demonstrate the truth of the facts in the Gospel history; for men in different lands never could have successfully united to perpetuate a system of falsehood by such ordinances, if Christ had not lived, wrought miracles, died and rose from the dead; while it is incredible that posterity would have been led, by a continued observance of such rites, to receive as true what all their ancestors had declared to be false.

INSPIRATION.—But further, the Scriptures are not merely entitled to be received as Authentic, Genuine and Credible, but as containing the will of God revealed to man as an infallible rule of faith and religious truth, or, in other words, as DIVINELY INSPIRED.

To use the language of a judicious expositor, by the Divine inspiration of the Scriptures we mean "such a complete and immediate communication by the Holy Spirit to the minds of the sacred writers, of those things which could not have been otherwise known, and such an effectual superintendence as to those particulars concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from any error in all things which could in the least affect any of the doctrines or precepts contained in their writings. They wrote, indeed, in such language as their different talents, education, habits and associations suggested or rendered natural to them; but the Holy Spirit so entirely superintended them, when writing, as to exclude every improper expression, and to guide them to all those which best suited their several subjects." They are the *voice*, but the Divine Spirit is the SPEAKER. In this view, every sentence must be considered as "the sure testimony of God," in that sense in which it is proposed as truth. Facts are recorded, and words are given, as they were spoken; but the morality of the words and actions must be judged of by the doctrinal and preceptive parts of the same book.

Now, that the Sacred Scriptures are inspired, we have abundant evidence which amounts to a moral demonstration. For,

1. The writers themselves expressly claim Divine inspiration, and

openly assert that the Scriptures are the Word of God. The Old Testament prophets unhesitatingly speak of themselves and of their predecessors as declaring the word of God. They do not utter their teachings for review and criticism, but for their adoption. Their language is, *Thus saith the* LORD, and thus they demand assent and obedience. So also the writers of the New Testament speak of the prophets of the Old Testament "as holy men of God who spake as they were moved by the Holy Ghost." Our Saviour fully recognizes the Old Testament as the Word of God and possessing Divine authority, while the writers of the New Testament claim attention to their own instructions as the Word of God. Now, as the *veracity* of the writers must be admitted, it follows that the Scriptures are inspired and infallible. For if the writers of the Old and New Testaments were *wise* men, they could not have been so deceived as to believe that they, their predecessors and contemporaries, were inspired, if such had not been the case. If they were *good* men, they could not have acted the part of deceivers, and *bad* men would not, if they could, have written such books, in which the wicked are so clearly condemned; and it therefore follows incontrovertibly that the Sacred Scriptures are infallible because they are inspired.

2. The matter contained in the Bible requires a Divine inspiration. Passing by the purity and elevation of doctrine, the prediction of future events, and admitting, as must be conceded, the veracity of the writers, there is much in the Scriptures which could only have been known by man on the authority of God. The facts connected with the Creation, and many incidents detailed respecting the Deluge, could have been known by God alone. Then, again, the mysteries of the Trinity, the nature and perfections of God, the Covenant of Grace, the Incarnation and the provisions for redemption by means of atonement, the results as enjoyed in justification, adoption and sanctification, the office of the Comforter, the Mediatorial Headship of the Saviour, and the other doctrines which make up the Theology of Scripture, are such that God only could reveal. This is the only system of doctrine that meets all man's legal and moral wants, satisfies reason and conscience, sustains the soul in prospect of the future life, while it honors God by a full recognition of his sovereignty, his holiness and righteousness; and thus its very perfection shows that the mind which conceived and revealed it must be Divine. It is true there are mysteries in the Bible, and there are mysteries in Nature also. Both are from the same author, and in Nature and revelation the finite can never come into communion with the infinite without recognizing the fact that clouds and darkness must ever surround the throne of the Eternal, and that the infinitude of God cannot be fully comprehended in all its relations by the feeble grasp of man. It would be a just ground of suspicion, if in a Revelation which professed to treat of the Being, Nature and purposes of the Eternal, there were no matters which were not above the level of the ordinary powers of finite creatures.

In the Scriptures only, and in such books as make the Bible their basis, can a delineation of the character of God be found which comprises all excellence; while his laws, ordinances, works and dispensations are set forth as clothed with purity, justice, truth and goodness. So also while man's moral condition is faithfully portrayed, the remedy which the Scriptures reveal for our diseases is worthy of the character of an infinitely righteous Governor of the universe, and adequate to all our wants. Now, these things were written at a time when all the rest of the world were sunk in the grossest ignorance of God and religion, were worshiping idols and living in abominable vices. Several heathen nations had made great attainments in the arts and sciences, but they utterly failed to realize the character of God and of a holy, spiritual religion. That the Jews and the early Christians, who were comparatively rude and backward in philosophy and literature, should have attained to such clear ideas as they possessed respecting the Divine Being, his government, and everything relative to holiness and moral purity, can only be explained by the fact that the Books in which these things were taught were, as they claimed to be, a direct Inspired Revelation from God.

Then, again, the different books of the Bible were written in different ages and countries, by men of different ranks and classes—by shepherds, fishermen, priests, warriors, statesmen, kings and others—and yet *all* the books have *one* great object. Amid numerous diversities of form, style and mode of thought, they are pervaded by the same ideas, which are gradually developed, without real contradictions, yet with such circumstantial variations as disprove all possibility of collusion, and show conclusively that *one* mind, through more than fifteen hundred years, must have used these writers to produce such a perfect system of progressive and harmonious truth.

It pertains to Omniscience alone to foresee and foretell the future. Hence PROPHECY is a perpetual miracle, as one event after another is accomplished which had been predicted in past ages. Almost every historical passage of the Bible is a narrative of something antecedently foretold, and the New Testament is little else than a relation of the fulfillment of the predictions and types of the Old Testament relative to the Messiah and his Church. The latest of these prophecies were delivered seventeen hundred years ago, and some of them are three thousand years old. Their fulfillment is literal and obvious. Shem and Japheth are "ruling" and "enlarged," and the descendants of Ham are still "the servants of servants." Ishmael has "multiplied," but the family of Esau has been "cut off for ever." The sceptre has "departed from Judah," and yet the Jews are alone as a people and not incorporated with other nations. Nineveh is completely destroyed, and Babylon has been swept with the besom of destruction and made a possession "for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant." Tyre has become a place "for fishers to spread their nets upon;" Egypt. "a bare kingdom;" and the fate of the four great monarchies was so literally foretold that the history of their fate is merely an expansion of the prophecy. So in the New Testament the grand apostasy from the Christian faith was predicted, and the fate of the seven Asiatic churches was set forth in terms as definite and clear as if the prophecy had actually been written after their fall and ruin.

The Divine mission of the prophets and inspired writers has also been authenticated by the wondrous MIRACLES which God enabled them to perform; thus attesting to the world that they were His messengers. These miracles were cognizable by the senses, performed in the presence of multitudes, and often were commemorated by special ordinances. It was impossible for the Jews ever to mistake the origin and object of the Passover. In the subsequent life of the people, no means could have persuaded them that the ordinance dated from the flood and was observed to commemorate that memorable judgment. If the Passover had not been instituted in Egypt at the time and for the objects specified, then in no future age could a whole people have been deceived and led to adopt an observance which they all knew had no foundation in fact. And so also it would have been equally impossible to have induced the Jews of any later age to change the object for which the ordinance was observed, and so introduce a false fact or even a real occurrence into a place in the national ritual. The passage through the Red Sea and the destruction of the Egyptians were historical facts known to both nations at the time; and never afterward could the Jewish people have been led to believe that their ancestors passed through the sea had there been no real foundation for the fact. When a miracle has been wrought in presence of a multitude, when it has been tested by the senses, and when an institution has been established at the time to commemorate the transaction, and when from age to age this institution has thus been observed in memory of the fact, the miracle must be real and the fact true. The force of this principle must be obvious. All these elements may not be found in many facts of history which are nevertheless true, but any fact in which they are all found to unite cannot be false; and thus the Lord, by establishing the Old Testament ordinances at the time and for the objects designated, secured, in the perpetuation of these ordinances, an irrefragable proof for the reality of the miracle, and therefore for the truth of the revela-

tion; because almighty power and goodness would not, by a display of omnipotence, authenticate a messenger or a statement that would deceive. The New Testament miracles were equally real and similarly sustained. The ordinance of the Lord's Supper is equally valuable as an historical proof, and as it has ever been observed by all the Church in memory of the atoning sacrifice on Calvary, so from age to age the bond that connects our faith with the life, the teaching, the miracles and the death of our blessed Lord has never been broken and it cannot be dissolved. So also the feeding of the multitudes, the changing of the water into wine and the resurrection of our Lord were fully attested by many hundreds of witnesses, who willingly surrendered their lives in maintenance of the truth that these wonders were performed; and by these incontestable evidences Omnipotence confirms the Divine mission and infallible teaching of the authors of our most holy faith.

Thus, to adopt the language of a learned commentator of the seventeenth century, "The inspiration pleaded for extends to all the books of the Sacred Scriptures, and to all the writers of them and principal speakers introduced in them; and though all that is contained in them is not of God or inspired by him, as the quotations from heathen writers, the words of Satan, the speeches of bad men and even of good men, in which some things not right are said of God, as by Job and his three friends, yet the writers of the books in which these sayings are were under a divine impulse, inspiration and direction to commit these several things to writing, partly for the truth of historical facts and partly to show the malice of devils and wicked men, as well as the weaknesses and frailties of good men, and all are for our caution and instruction."

PRESERVATION.—The Sacred Scriptures are not only genuine and authentic, but they have been transmitted to us uncorrupted and unmutilated. That they have come down to us—in all essential points—the same as they were given by the authors, rests on most satisfactory evidence. A few letters or even unimportant words may have been omitted or changed in the lapse of ages by transcribers, but the fact is established that the Holy Scriptures have suffered less from the injury of time than any other ancient writings whatever. Even the most imperfect manuscripts extant would not change an article of our faith or ignore one moral precept

The original manuscripts of the Old Testament were preserved with the utmost care by the Jews, who were famed for their faithful guardianship of their Sacred Books. Even the words and letters were enumerated, and a constant watchfulness was maintained lest errors or omissions should prevail. The translation of the Old Testament into the Septuagint Version when the Canon was closed, the spread of the Jews into different lands with manuscripts in their possession, the division of the Jews into sects and parties who watched each other with jealousy, clearly show that before the time of Christ fabrication or omission was impossible. After that event, the Christians exercised as watchful a care over these books as the Jews had done, and any attempt at fraud by Jews or Christians would immediately have been detected and exposed.

The integrity and purity of the New Testament are equally unquestionable. The rapid multiplication of early manuscripts and translations into other tongues, the spread of copies into distant lands, the reverence of the Christians for their Sacred Books, the rise of sects and parties who generally appealed to the same authority for the truth of their respective systems, unite in showing that any material alteration in these books could not have been made without the fact being known; and thus the ever-watchful hand of Providence may be clearly seen in the manner in which the Sacred Text has been preserved from century to century through the most troubled periods. The histories of mighty empires and treatises on philosophy and literature of great value have perished, and can never be recovered; but the Sacred Scriptures, though more ancient and exposed to the savage hostility of men who sought their destruction by every means, have been faithfully preserved. The prophets never accused the Jews of falsifying their Sacred Books. Jesus charged the Jews with unbelief and other grievous sins, but never with the guilt of mutilating or destroying any part of the Old Testament. An examination of nearly twelve hundred manuscripts affords a remarkable proof of uncorrupted preservation and identity. All other books have shared the usual fate of the progress of time. They have been worn out, neglected or destroyed; but the loving care, the watchful jealousy and honest guardianship which have ever been displayed in the preservation of the Sacred Books, even to the numbering of the words and the letters, are without a parallel, and thus we have secured to us the pure and uncorrupted revelation of God's holy will. The efforts of such tyrants as Antiochus Epiphanes and Diocletian to root out every copy of the Scriptures proved utterly unavailing, and only caused the Word to be more loved and more faithfully treasured. During the bloody persecution of the Syro-Grecian king, all who were found with copies of the Law were put to death, and every copy that could be discovered was burned. The Roman tyrant, after the most barbarous havoc of the Christians, issued an edict commanding them, on pain of death, to deliver up their Bibles. Many complied, but the effect on the Jews and the Christians of these sanguinary courses was to make them love and cherish the Scriptures more and more. They were carefully concealed, copies were carried to distant and secure places, and thus, even in the fire, the inspired revelation which God gave to be the Rule of Faith to his Church in all ages, he has preserved through the ages, and now THE WORD is scattered abroad throughout all the earth, to be a light to all nations.

Among the most effective agencies in preserving the Scriptures has been the multiplying of translations or versions in different languages. The SAMARITAN TEXT of the Pentateuch has already been mentioned. It is nearly the same as the Hebrew text, with the exception of being written in the Samaritan character, which many have believed to be the old Hebrew. For a thousand years this version had fallen into oblivion, although its existence was known by learned men. The celebrated Scaliger drew attention to the fact that it still existed in the East, and, after much labor and delay, six copies were procured by Archbishop Usher. Afterward, another copy was procured, from which Morinus printed the Samaritan Pentateuch in the Paris Polyglot. In a critical point of view it is of great value; it serves to establish correct readings, and it affords irrefragable arguments in support of the authenticity and integrity of the books of Moses. The SAMARITAN VERSION is a literal translation of the Hebræo-Samaritan text into the Samaritan dialect, which is intermediate between the Chaldee and Syriac languages. This version is allowed to be very old, considerably prior to the Christian era. The learned Walton held that it was made before the schism between the Jews and the Samaritans.

The Chaldee Paraphrases or TARGUMS (meaning an *interpretation* or *version*) are translations of the Hebrew Scriptures into the Chaldean language, following, it is supposed, the mode of interpretation by Ezra. At first, the expositions were oral, and Onkelos and Jonathan are credited with the labor of compiling the two most celebrated paraphrases, which cover the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. Their chief use is in casting light on the meaning of words and on Jewish ceremonies, customs and laws. The remaining eight are of less value. Their corrupted style, the legends and traditions which they contain, and the lateness of the date of their compilation, unite in establishing their great inferiority.

Allusion has also been made to the SEPTUAGINT, by far the most famous and valuable of all the old versions of the entire Jewish Scriptures. From the time of Alexander the Great numerous colonies of Jews had settled in Egypt, and as they lost the use of the Hebrew tongue the necessity became urgent that the Scriptures should be rendered into Greek for their benefit. Accordingly, THE SEPTUAGINT (*i. e., seventy*) was prepared by different authors, and it was so called because seventy,

or rather seventy-two, elders of the Sanhedrim at Alexandria are believed to have examined and approved of the work. The five books of Moses were translated first in the time of Ptolemy Philadelphus, king of Egypt, and others were added until the whole Old Testament was finished, and the version dates about two hundred and eighty years before the birth of Christ. The transcendent value of this version may be seen from the extensive usage that it obtained in Jewish synagogues, from the fact that our blessed Lord and the Apostles habitually quoted from it, and also from the fact that it helps to determine the state of the Hebrew text at the time when the version was made. Besides, it establishes beyond all doubt the point that our Lord and his inspired Apostles recognized the duty of rendering the Word into the vulgar tongues of all people, so that all men might in their own speech hear the wonderful things of the Lord.

Versions of inferior value, such as the Greek of Aquila, of Theodotion and of Symmachus, may be passed over, but the two principal Syriac versions deserve notice. The PESHITO—*i. e., literal* or *correct*—is the most ancient and the most important. It is held by the Syrians that a great part of the Old Testament was translated in the time of Solomon for the use of Hiram, king of Tyre, and that the remainder of the books were translated in the time of Abgarus, the king of Syria. Every competent critic admits the excellence of this version, and speaks of its fidelity in the highest terms. The language is pure, the idioms are rendered with great accuracy, and the whole is written with the ease and fluency of an original. The second and third Epistles of John, the second Epistle of Peter, the Epistle of Jude and the Revelation of John are wanting. The other SYRIAC version, the PHILOXENIAN, called after Philoxenus, who ordered and superintended its preparation, is much later. It contains all the books omitted in the Peshito, and it is of value to critics whose object is to examine various readings in order to restore the genuine text of the original. There are at least seven ARABIC versions. The Persian is limited, comprising only the five books of Moses and the four Gospels, while the ETHIOPIC comprehends the Psalms, some of the minor prophets, a few fragments of other books, together with the New Testament. The COPTIC, or that in the dialect of Lower Egypt, includes only the Pentateuch, the Psalms and the New Testament, and is of a late date; but the SAHIDIC version, in the dialect of Upper Egypt, is much older, and is of the greatest value, as it bears evidence of dating from the beginning of the second century. It is confined to the New Testament, and its evidence is of surpassingly great importance.

The ARMENIAN version dates from the end of the fourth century. It is said to have been twice translated from the Syriac, and lastly from the Greek, thus showing considerable care in its preparation; and among the learned it is much esteemed because of the aid which it supplies in settling various readings. The ITALIC is the name given to old Latin versions made by different persons before the time of Jerome. He complained that many copies had become corrupted, and his anxiety to see an accurate copy of the Scriptures in the Latin tongue led him to enter on the most celebrated of all his works. Before Jerome's time the Latin language had become common in many provinces of the Roman empire, and hence it was all-important that provision should be made by a faithful translation for the Christians who understood that tongue alone. He began to revise the Italic, but he soon abandoned that project, and entered on the rendering of a new translation of nearly the whole of the Scriptures. It was gradually introduced into the Church, and the great approbation that it received speedily caused it to be almost universally adopted. Such is the origin of the celebrated VULGATE LATIN VERSION, which dates from A.D. 384. Copies were rapidly multiplied, and in consequence of haste and careless transcription many errors and corruptions appeared in it. An effort was made in 1593 to issue a perfect edition, which received the sanction of the Pontiff, Sixtus V., but his successor, Clement VIII., was obliged to order another edition, in consequence of the multitudinous errors of the copy sanctioned by Sixtus. The imperfect edition of Clement, with all its mistakes, has been used since his day for successive editions and for those now in common use. Still, the Vulgate, when properly edited, is of great importance, and many learned men esteem it as almost equal in value to a manuscript of the fourth century.

The SCLAVONIAN, or *Old Russian Version*, was executed from the Greek by Cyril in the ninth century, and the GOTHIC Version is very old; but a few chapters of the Epistle of Paul to the Romans and the four Gospels alone remain of it. There are also ancient translations in the Georgian, Armenian, Ethiopic and other languages.

Very early in Anglo-Saxon times repeated efforts were made to have the Scriptures turned into the speech of the common people. The first was a PSALTER by ADHELM of Sherborn, A. D. 706, and at his earnest request EGBERT of Lindisfarne translated the four Gospels, the manuscript of which is to be seen in the British Museum. The venerable Bede, who died A. D. 735, rendered the whole Bible into Saxon. A translation of the Book of Psalms was undertaken by the illustrious King Alfred, who is also said to have translated the greater part of the New Testament. He died A. D. 900, leaving it unfinished. The Pentateuch and several books of the Old Testament were translated from the Vulgate by Ælfric, the archbishop of Canterbury, about a century afterward, and other portions in Saxon continued to be issued from time to time. During the Norman period rhyming paraphrases of different books appeared, but these were so fragmentary in their character, and the language of the people had become so much changed, that the want of a great work to meet the exigencies of the land began to be widely felt.

To the eminent JOHN WYCLIFFE belongs the honor of first making a version of the whole Bible into English, which he completed about A. D. 1380. Its appearance was hailed with delight, but its circulation was greatly restricted because of the extreme costliness of copies before the invention of printing, and by the severe punishments, in many cases amounting to death, to which persons having it in their possession were made liable. Nevertheless, it became an instrument of vast power, and as persecution did not succeed in repressing its circulation to a considerable extent, it contributed greatly to prepare the way for the extensive and happy changes which afterward took place. The first PRINTED copy of the Scriptures in English was produced by William Tyndale, a native of the Valley of the Tyne, in Northumberland. Unable to effect his object in his native land, because of persecution, he went to the Continent—first to Cologne, next to Worms and afterward to Antwerp. There he prepared his version of the New Testament from the Greek, and not from the Latin Vulgate, as former English translators had done. He managed to have the work printed in Holland to the extent of thirteen editions in ten years; and the greater number of these copies found their way secretly into England, where they were widely circulated, and produced the happiest and most enduring results. Fox of Hereford, a fierce opponent of the spread of the Bible, declared that "the lay people do now know the Holy Scriptures better than many of us." Tyndale next proceeded to translate the Pentateuch and the book of Jonah from the Hebrew, and copies of these were largely circulated. He had prepared a long and exceedingly bold and able preface to the book of Jonah, which made a great impression. He made great progress in translating the remainder of the Old Testament, when he was seized by Romish emissaries at Antwerp, and put to death at Vilvorde, near Brussels, A. D. 1536. His manuscripts were happily saved, and falling into the hands of his friend, John Rogers, the work was completed, so that in the year 1537 the whole Bible, with prologues and annotations, was printed, having the letters W. T. in large flowing capitals at the end of the Old Testament, to show the very large share which Tyndale's labors had contributed to that part of the volume; and with "an exhortation to the study of the Bible," signed J. R., thus pointing out Rogers as the editor. For this eminent service Rogers was rewarded with the honor of being the first martyr burned in Smithfield in the reign of Mary. With the view of concealment, the name "Thomas Mathew" was attached to it, and it therefore became known as MATHEW'S BIBLE.

Some two years previously, Coverdale's Bible had been printed at Zurich, but as it was rendered out of the German and Latin, it was speedily superseded by Tyndale's superior version.

After these a revised edition of Tyndale's version appeared, under the title of the GREAT BIBLE. It was commenced by Coverdale, at Paris, in 1538, but the Inquisition interposed, and the sheets, presses and workmen were conveyed to London, where the work was finished, and published in 1539 by royal license. Through Cranmer's influence it was ordered that the clergy should provide "one book of the whole Bible of the largest volume in English, to be set up in the churches." "It is wonderful," says Strype, "to see with what joy the book was received, not only among the learneder sort and those that were noted for lovers of the Reformation, but generally all England over; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it for them if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear portions of the Holy Scriptures read." TAVERNER, a learned layman, published a revision of Tyndale in 1539, and Cranmer secured a revised edition of the Great Bible in 1540, for which he prepared a preface.

Next came the very celebrated GENEVAN BIBLE, which was printed in 1560. It was a new translation, with annotations, by William Whittingham and two other English ministers, who had fled to Geneva during the persecution in Queen Mary's reign. This Bible became exceedingly popular—so much so that out of one hundred and thirty editions of Bibles and Testaments printed between 1560 and 1603, ninety were of the Genevan text. The BISHOPS' Bible appeared in 1568. Archbishop Parker engaged several bishops and other learned men to prepare it, and hence the name. Marginal notes were appended, and it exhibits some material differences from other versions. The Romanists, finding that the circulation of the Scriptures could not be repressed, resolved to have a version of their own, and accordingly the New Testament was printed at Rheims in 1582, and the Old Testament at Douay in 1610.

When the celebrated conference was held at Hampton Court in the reign of James VI., a learned Puritan divine, Dr. Reynolds, urged the king to procure a more accurate version than had yet been obtained, whereupon forty-seven learned men were commissioned to enter on the work. They were divided into six companies—two meeting in Oxford, two in Cambridge and two at Westminster. According to the instructions they received, they followed the Bishop's Bible, then in general use, as closely as faithfulness to the original manuscripts and authorities would permit. The translation was commenced in the spring of 1607, and the work occupied almost three years, at the end of which three Bibles—one from Westminster, and one from each of the universities—were produced, and sent after revision to London. Here a committee of six—two from each company—reviewed the whole work, which was finally revised by Dr. Smith (afterward bishop of Gloucester, a very learned man, who wrote the preface) and Dr. Bilson, bishop of Winchester, after which it was first published in 1611. Thus this most precious version—THE AUTHORIZED—was perfected and prepared for use among people using the English tongue. It has justly been admired for its great fidelity, perspicuity and elegance. Time, as it flowed on, has served to deepen the attachment of its readers, until speedily it gained a lodgment in the Church and in the households of God's people so secure that a newly-revised edition would perhaps fail to supplant it. In 1769, Dr. Blayney, under the direction of the vice-chancellor and the delegates of the university, revised the punctuation, the marginal references, also the proper names, and added no less than thirty thousand four hundred and ninety-five new references in the margin. This edition, which, from its accuracy, has been called THE STANDARD, is used for the multiplication of correct copies for public use.

Little need be said about the apocryphal books, except that they do not belong to the canon of Scripture. They are mostly the production of Alexandrian Jews and their descendants. As a collection of ancient Jewish works anterior to Christianity, they may be examined to shed some light on history and exhibit the teachings of uninspired men on prudence and morality. The labors of the great Bible societies have now turned the Word of God into so many languages, and circulated editions so numerous, that the great mass of mankind may now read the revelation of God's mercy, and enjoy in their own tongue the inspired message which he has sent for the enlightenment and salvation of the family of man.

INESTIMABLE VALUE.—To comprehend something of the preciousness of the Sacred Record, it is only needful to look at those nations which have lain in darkness respecting the being, the attributes and government of God, which have borne the trials and woes of life, going down to death in ignorance of any way of deliverance from guilt and misery. Wherever the Bible has been received, its effects for time and eternity are such as no other book has ever produced. Character and conduct are altered, elevated and purified; thus eminent virtue in life flows from its reception. It supplies the most powerful motives to honesty, industry and social integrity, while it reveals a perfect system of reconciliation with God, and thus sustains in view of eternity. It has diffused a vastly beneficial influence wherever it has been known, improving the moral and social state of the world to such a degree as to make its own accounts of the depravity of former times, though corroborated by many ancient writers and by the actual existing practices at the present day of the dark parts of the world, appear almost incredible. These effects are seen in all households, in all societies and in all nations, just in proportion to the degree of conformity in which the teachings of the Word are received and its holy precepts obeyed. While heathen countries are profligate and disorderly, it is invariably found that just as men in professedly Christian nations reject the truths of the Bible and set at naught its authority, so far do vice and crime abound. When the influence of God's truth prevails in the heart, then is God honored and served, and then also are the sanctions of human law duly regarded; and thus for time and eternity the power of revelation is shown to be the most healthful and beneficent instrument that the world has ever known. All other systems of religion have proved utterly worthless for the purpose of renovating the character or ameliorating the condition of those who have most heartily received them, and thus, while they have been ineffective to eradicate the depraved principles of the human heart, and to make men pure, benevolent and virtuous in life, they have universally failed to supply any solid ground for peace and happiness in a future state. The Word of God alone, because it is His Message and Word to our fallen, ruined race, fills up the measure of our wants, directs, controls, sustains and comforts through all conditions in time, while it lightens the bed of death and the grave, and allures the soul to a world of glory.

GREAT PERIODS OF BIBLE HISTORY.

PERIOD.	BIBLE HISTORY HAS BEEN DIVIDED INTO TEN PERIODS, AS FOLLOWS:	YEARS.
I.	THE ANTEDILUVIAN PERIOD: FROM THE CREATION TO THE FLOOD	1657
II.	PERIOD OF THE DISPERSION: FROM THE FLOOD TO THE PROMISE	435
III.	PERIOD OF THE PATRIARCHS: FROM THE PROMISE TO THE EXODE	420
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THE ANTEDILUVIAN PERIOD,

FROM THE CREATION TO THE FLOOD (1657 YEARS).

YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS OCCURRING BEFORE THE FLOOD.	YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS OCCURRING BEFORE THE FLOOD.
1	4004	The first year of the Mundane Era, and of the life of Adam. Whether the years of Adam are reckoned from his creation, or from the expulsion from Paradise, is left undecided.	987	3017	Translation of Enoch, aged 365 years.
			1042	2962	Death of Seth, aged 912 years. [Bisection of the period from Adam to the Promise.]
		Cain and Abel.	1056	2948	Birth of Noah.
130	3874	Birth of Seth.	1140	2864	Death of Enos, aged 905 years.
235	3769	Birth of Enos. "Then began men to call upon the name of the Lord."	1235	2769	Death of Cainan, aged 910 years.
			1290	2714	Death of Mahalaleel, aged 895 years.
			1422	2582	Death of Jared, aged 962 years.
325	3679	Birth of Cainan.	1536	2468	The ark begins to be prepared (120 years).
395	3609	Birth of Mahalaleel.	1557	2447	Noah's eldest son is born (500 years).
460	3544	Birth of Jared.	1558	2446	Shem is born.
622	3382	Birth of Enoch.	1652	2352	Lamech dies, aged 777 years.
688	3317	Birth of Methuselah.	1656	2348	Methuselah dies, in his 969th year.
874	3130	Birth of Lamech.	1657	2347	The Flood, in the 600th year of Noah, and the 99th year of Shem.
930	3074	Death of Adam, aged 930 years.			

NOTE.—The death of Abel must be supposed to have not long preceded the birth of Seth, since Eve regarded Seth as the substitute "for Abel, whom Cain slew." In that case there will be no difficulty in explaining Cain's exclamation, "Every one who findeth me shall slay me." In one hundred and twenty years after the Creation, the earth may have had a considerable population.

THE ORIGIN OF NATIONS,

FROM NOAH AND HIS SONS.

SHEM'S SONS AND DESCENDANTS.

SONS OF SHEM.	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM.
	Assyria. Syria. Persia. Arabia N. Mesopotamia.	
ELAM		Elamites, or Persians.
ASSHUR		Assyrians. [—*Josephus.*
ARPHAXAD		"Chaldeans are Arphaxadeans."
LUD		Lydians.—*Bishop Watson.*
ARAM		Syrians, Armenians.

HAM'S SONS AND DESCENDANTS.

SONS OF HAM.	Arabia. Egypt. North coast of Africa.	
CUSH		Ethiopians, or Abyssinians.
MIZRAIM		Egyptians.
PHUT		Lybians.
CANAAN		Canaanites.

JAPHET'S SONS AND DESCENDANTS.*

SONS OF JAPHET.	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM.
	Asia Minor. Armenia. Caucasus. Europe.	
GOMER		Russians, Germans, Gauls, Britons.
MAGOG		Scythians.
MADAI		Medes.—*Josephus.*
JAVAN		Ionians and Athenians.
TUBAL		Iberians (*Josephus*) and Albanians.
MESHECH		Moscovites.
TIRAS		Thracians, or the People of the Hellespont, now called the Dardanelles.

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

PERIOD OF THE DISPERSION:

FROM THE FLOOD TO THE PROMISE (435 YEARS).

YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS FROM THE FLOOD TO THE PROMISE.
1657	2347	Noah issues from the ark, the 27th of the second month. (October or November.)
1658	2346	Birth of Arphaxad.
1693	2311	Birth of Salah.
1723	2281	Birth of Eber.
1757	2247	Birth of Peleg. The earth divided in his days. Babel, THE CONFUSION OF TONGUES.
1787	2217	Birth of Reu.
1819	2185	Birth of Serug.
1849	2155	Birth of Nahor.
1878	2126	Birth of Terah.
1948	2056	Terah's eldest son is born.
1996	2008	Death of Peleg, aged 239 years.
1997	2007	Death of Nahor, aged 148 years.
2006	1998	Death of Noah, aged 950 years.
2008	1996	BIRTH OF ABRAHAM.
2026	1978	Death of Reu, aged 239 years.
2049	1955	Death of Serug, aged 230 years.
2083	1921	Death of Terah; ABRAHAM DEPARTS TO CANAAN.
2083	1921	Abraham, seventy-five years old, departs from Haran, to which place he had previously gone from Ur of the Chaldees (GEN. xi. 31–xii. 5); comes to Sichem; thence to a place between Bethel and Ai; thence advances
2084	1920	southward, and, in consequence of a famine, descends into Egypt, where he makes no long stay, xii. Returns to Bethel. Lot separates from Abraham, xiii. At this time the cities of the plain revolted from Chedorlaomer, to whom they had been subject twelve
2091	1912	years, xiv. 1. Chedorlaomer's invasion and battle with the kings of these cities. Abraham rescues Lot. Melchizedek blesses him. xiv. THE WORD OF THE LORD COMES TO ABRAHAM; THE PROMISE, xv.

PERIOD OF THE PATRIARCHS,

FROM THE PROMISE TO THE EXODUS (420 YEARS).

BEFORE CHRIST.	EVENTS FROM THE PROMISE TO THE EXODUS.
1910	Abraham 86 years old. Ishmael is born, GEN. xvi.
1897	Abraham 99 years old. The covenant renewed; circumcision ordained, GEN. xvii. The visit of the Three Angels, xviii. Destruction of Sodom, xix. Abraham journeys southward; second denial of Sarah, xx. (in Gerar).
1896	Isaac is born (in Beer-sheba), GEN. xxi. Long sojourn in the land of the Philistines, ver. 34. Abraham offers up Isaac, xxii.
1859	The time is not specified; the next event is the death of Sarah, aged 127 years, Abraham 137 years old, xxiii.
1856	Isaac marries Rebekah, GEN. xxv. 20. Abraham marries Keturah.
1836	Esau and Jacob born, GEN. xxv. Isaac removes to Gerar in consequence of a famine; denies his wife, xxvi.
1821	Abraham dies, aged 175 years, GEN. xxv. 1.
1796	Esau, 40 years old, marries, GEN. xxvi. 34.
1773	Ishmael dies, aged 137 years, GEN. xxv. 17.
1759	Isaac 137 years old. Blesses Jacob and Esau. Jacob flees to Padan-aram, GEN. xxvii., xxviii. Esau goes to Ishmael [to his family] and marries his daughter, xxviii. 6.
1753	Jacob, having served fourteen years, marries Leah and Rachel, GEN. xxix. 20–30. Leah bears Reuben, Simeon, Levi and Judah. Bilhah bears Dan and Naphtali to Rachel. Zilpah bears Gad and Asher to Leah. Leah bears Issachar, Zebulon
1745	and Dinah.
1743	Rachel bears Joseph, GEN. xxx. 25. Jacob serves six years for his cattle, twenty years in all, xxxi. 41.
1737	The departure from Padan-Aram, GEN. xxxi. Jacob 97 years old. Wrestles with the angel, xxxii. Interview with Esau xxxiii. Comes to Succoth, and there builds a house, ver. 17 Hence to Shalem, a city of Shechem, "WHEN HE CAME FROM PADAN-ARAM, and pitched his tent before the city, and he bought a parcel of a field where he had spread his tent, of the children of Hamor . . . and he erected there an altar," xxxiii 17–20.
1737	Between this year and 1825 Jacob is settled at Hebron.
1728	Joseph's dreams, GEN. xxxvii. He is sold into Egypt. Judah separates from his brethren and marries Shuah, xxxviii. Birth of Er, Onan and Shelah, 1825–1822. Jacob removes from Hebron to Shechem; the slaughter of the Shechemites by Simeon and Levi, xxxiv. Jacob departs from Shechem and is commanded to remove to Bethel, xxxv. 1.
1729	Departure from Bethel to Ephrath; about this time Rachel dies in giving birth to Benjamin, GEN. xxxiv. 16–20. Jacob removes to Edar, thence to Hebron.
1717	Joseph has been some time in prison, GEN. xxxix.; interprets the dreams of the butler and baker, xl. (two years before Pharaoh's dream, xli. 1).
1716	Isaac dies, aged 180 years, GEN. xxxv. 28.
1715	Pharaoh's dream; Joseph advanced; seven years of plenty begin, GEN. xli.
1708	"Judah took a wife for Er his first-born" about this period, GEN. xxxviii. 6. Death of Er and Onan. Joseph's two sons born.
1708	Seven years of famine begin.
1705	First descent of the Patriarchs into Egypt, GEN. xlii.
1704	Second visit; Joseph discovers himself; Jacob and his household descend into Egypt, GEN. xlii.–xlv.
1689	Jacob dies, aged 147 years, GEN. xlvii. 28.
1633	Joseph dies, aged 110 years, GEN. l. 26.
1571	Moses born.
1531	Moses flees to Midian, where he remains forty years, ACTS vii. 30.

PERIOD OF THE WANDERING,

AFTER THE EXODUS FROM EGYPT (40 YEARS).

GENEALOGY OF THE PATRIARCHS,

SHOWING WHICH WERE CONTEMPORARY WITH EACH OTHER.

GENEALOGY OF THE PATRIARCHS.		YEAR OF THE WORLD	BEFORE CHRIST	THESE COLUMNS SHOW WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER, AND FOR HOW LONG A PERIOD.																							
				Adam	Seth	Enos	Cainan	Mahalaleel	Jared	Enoch	Methuselah	Lamech	Noah	Shem	Arphaxad	Selah	Eber	Peleg	Reu	Serug	Nahor	Terah	Abram	Isaac	Jacob
				Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged
Adam	Created	...	4004																						
Seth	Born	130	3874	130																					
Enos	Born	235	3769	235	105																				
Cainan	Born	325	3679	325	195	90																			
Mahalaleel	Born	395	3609	395	265	160	70																		
Jared	Born	460	3544	460	330	225	135	65																	
Enoch	Born	622	3382	622	492	387	297	227	162																
Methuselah	Born	687	3317	687	557	452	362	292	227	65															
Lamech	Born	874	3130	874	744	639	549	479	414	252	187														
Adam	Died	930	3074	930	800	695	605	535	470	308	243	56													
Enoch	Transl.	987	3017	...	857	752	662	592	527	365	300	113													
Seth	Died	1042	2962	...	912	807	717	647	582	...	355	168													
Noah	Born	1056	2948	...	...	821	731	661	596	...	369	182													
Enos	Died	1140	2864	...	...	905	815	745	680	...	453	266	84												
Cainan	Died	1235	2769	...	...	...	910	840	775	...	548	361	179												
Mahalaleel	Died	1290	2714	...	...	...	...	895	830	...	603	416	234												
Jared	Died	1422	2582	...	...	...	...	...	962	...	735	548	366												
Shem	Born	1558	2446	...	...	...	...	...	...	...	869	682	502												
Lamech	Died	1651	2353	...	...	...	...	...	...	...	964	777	595	93											
Methuselah	Died	1656	2348	...	...	...	...	...	...	...	969	...	600	98											
The Deluge	.....	1656	2348	...	...	...	...	...	...	...	...	...	600	98											
Arphaxad	Born	1658	2346	...	...	...	...	...	...	...	...	...	602	100											
Salah	Born	1693	2311	...	...	...	...	...	...	...	...	...	637	135	35										
Eber	Born	1723	2281	...	...	...	...	...	...	...	...	...	667	165	65	30									
Peleg	Born	1757	2247	...	...	...	...	...	...	...	...	...	701	199	99	64	34								
Reu	Born	1787	2217	...	...	...	...	...	...	...	...	...	731	229	129	94	64	30							
Serug	Born	1819	2185	...	...	...	...	...	...	...	...	...	763	261	161	126	96	62	32						
Nahor	Born	1849	2155	...	...	...	...	...	...	...	...	...	793	291	191	156	126	92	62	30					
Terah	Born	1878	2126	...	...	...	...	...	...	...	...	...	822	320	220	185	155	121	91	59	29				
Peleg	Died	1996	2008	...	...	...	...	...	...	...	...	...	940	438	338	303	273	239	209	177	147	118			
Nahor	Died	1997	2007	...	...	...	...	...	...	...	...	...	941	439	339	304	274	...	210	178	148	119			
Noah	Died	2006	1998	...	...	...	...	...	...	...	...	...	950	448	348	313	283	...	219	187	...	128			
Abram	Born	2008	1996	...	...	...	...	...	...	...	...	...	...	450	350	315	285	...	221	189	...	130			
Reu	Died	2026	1978	...	...	...	...	...	...	...	...	...	...	468	368	333	303	...	239	207	...	148	18		
Serug	Died	2049	1955	...	...	...	...	...	...	...	...	...	...	491	391	356	326	...	...	230	...	171	41		
Terah	Died	2083	1921	...	...	...	...	...	...	...	...	...	...	525	425	390	360	...	...	...	...	205	75		
Arphaxad	Died	2096	1908	...	...	...	...	...	...	...	...	...	...	538	438	403	373	...	...	...	...	...	88		
Isaac	Born	2108	1896	...	...	...	...	...	...	...	...	...	...	550	...	415	385	...	...	...	...	...	100		
Selah	Died	2126	1878	...	...	...	...	...	...	...	...	...	...	568	...	433	403	...	...	...	...	...	118	18	
Shem	Died	2158	1846	...	...	...	...	...	...	...	...	...	...	600	...	...	435	...	...	...	...	...	150	50	
Jacob	Born	2168	1836	...	...	...	...	...	...	...	...	...	...	...	...	...	445	...	...	...	...	...	160	60	
Abraham	Died	2183	1821	...	...	...	...	...	...	...	...	...	...	...	...	...	460	...	...	...	...	...	175	75	15
Eber	Died	2187	1817	...	...	...	...	...	...	...	...	...	...	...	...	...	464	...	...	...	...	...	...	79	19
Isaac	Died	2288	1716	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	180	120
Jacob	Died	2315	1689	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	147

Note.—This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six equal channels with equal directness, thus: from Adam through Enos only, or from Cainan or Mahalaleel, or Jared or Methuselah, or Lamech, his own father. Lamech was fifty-six years contemporary with Adam, and ninety-three years with Shem; and Shem, again, was contemporary for several years both with Abraham and Isaac. The communication from Adam to Abraham and Isaac is only through Lamech and Shem.

All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with eight; Seth, with nine; Enos, ten; Cainan, ten; Mahalaleel, ten; Jared, ten; Enoch, nine; Methuselah, eleven; Lamech, eleven; Noah, eight; Shem and brothers, four. Thus, there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels through which the account might be transmitted.

Who ever imagined, without making the comparison, that Shem lived to witness all the glorious things transacted between God and Abraham? Who would have supposed that Abraham and Isaac lived with those who, for one hundred years of their early life, witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world? Yet such was the fact. Noah was contemporary with every generation after him down to Abraham, and Shem down to Jacob.

These narrations bring the account to the time when minute and particular history commences, and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participators in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us; so that we have the account, in a manner, second-handed from Shem.

PERIOD OF THE THEOCRACY:

FROM JOSHUA TO SAMUEL (335 YEARS).

BEFORE CHRIST.	EVENTS FROM JOSHUA TO SAMUEL.
1451	10 Nisan, 13 14 April, passage of the Jordan; circumcision at Gilgal, passover 14 Nisan, 17–18 April, siege of Jericho, seven days; war with Ai; convocation on Mount Ebal, perhaps at Pentecost. Peace with Gibeon; confederacy of the five kings of the south; their defeat; after which, in one campaign, Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, are taken and destroyed; thus the south is conquered.
1450	Jabin of Hazor and the other kings of the north are defeated in a battle at Merom. The north is conquered. This war lasted
to	a long time.
1445	In 1445, after the return to Gilgal, the separate wars begin, viz., those in which the tribes were to take possession and exterminate the remainder of the Canaanites, especially the Anakim. "They consulted the Lord, saying, Who shall go up for us first against the Canaanites, to fight against them? And the Lord said, Judah shall go up first." Judg. i. 1, 2. Caleb claims Hebron, Josh. xiv. 13. The battle in Bezek, Judg. i. 4–7. Jerusalem is taken and burnt, ver. 8; thence the army, commanded by Caleb, goes to the highlands; Hebron and Debir are taken, Josh. xv. 14 ff. —Meanwhile, Joshua is exterminating the Anakim and other Canaanites from the highlands of Israel,
1445	Josh. xi. 23 ff. Thus the subjugation of the land is complete, with the exception of the parts noted, Josh. xiii. 2–6.
1444	The convocation at Shiloh; the tabernacle erected; the land divided among the seven tribes, the boundaries of Judah and Joseph having been first defined, Josh. xviii., xix. The cities of refuge and of the Levites are assigned; the trans-Jordanic tribes dismissed, Josh. xx. xxii.
Ab. 1443	Joshua, one hundred and ten years old, holds a convocation of the whole nation [at Shiloh, Josh. xxiii.], in which he delivers his parting charge; the convocation assembles again at Shechem, and renews the covenant. Joshua dies.
——	The Angel of the Lord rebukes the people at Bochim, Judg. ii. 1 5.
A period of about 30 years.	The people served the Lord all the days of the elders who outlived Joshua, who had seen all the great works of the Lord that he did for Israel, Judg. ii. 7. "All that generation died, and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel," ver. 10. "The children of Israel did evil," etc., Judg. iii. 7.
1413	THE FIRST SERVITUDE, Chushan Rishathaim of Mesopotamia eight years, Judg. iii. 8.
1405	THE FIRST JUDGE, Othniel, son of Kenaz, Judg. iii. 9. The land had rest forty years, ver. 11.
1343	THE SECOND SERVITUDE, Eglon of Moab, eighteen years, Judg. iii. 14.
1325	THE SECOND JUDGE, Ehud, Judg. iii. 15. Rest, eighty years, during which time, after the death of Ehud, the THIRD JUDGE was Shamgar.
1305	THE THIRD SERVITUDE, Jabin of Canaan, twenty years, Judg. iv. 3.
1285	THE FOURTH JUDGE, Barak, forty years.
1245	THE FOURTH SERVITUDE, the Midianites, seven years, Judg. vi. 1.
1238	THE FIFTH JUDGE, Gideon, forty years, Judg. vi. 11, 12. Abimelech reigns three years.
	THE SIXTH JUDGE, Tola, twenty-three years, Judg. x. 1.
	THE SEVENTH JUDGE, Jair, twenty-two years, Judg. x. 3.
	THE FIFTH SERVITUDE, Philistines and Ammonites, eighteen years, Judg. x. 7.
	THE EIGHTH JUDGE, Jephthah, six years, Judg. xii. 7.
	THE NINTH JUDGE, Ibzan, seven years, Judg. xii. 9.
	Eli, high-priest, forty years.
to	THE TENTH JUDGE, Elon, ten years, Judg. xii. 11.
	THE ELEVENTH JUDGE, Abdon, eight years, Judg. xii. 14.
	THE SIXTH SERVITUDE, Philistines, forty years, Judg. xiii. 1.
	THE TWELFTH JUDGE, Samson, twenty years, Judg. xv. 20. The birth of Samson was announced during a time of Philistine oppression, Judg. xiii. 5; that is, while the Philistines were oppressing the south and west, and the Ammonites the east, Judg. x. 7. At the beginning of the sixth servitude, he might be between twenty and thirty years old.
1116	Autumn. The ark is taken; Eli dies. Somewhat earlier, Samson is taken; the ark is in captivity seven months; restored in the days of wheat-harvest, 1 Sam. vi. 1, 13 (hence the *time* of capture is defined). The return of the ark must have preceded Samson's death and the great overthrow of the lords of the Philistines. Perhaps the great sacrifice to Dagon, in Gaza, besides its connection with the rejoicing on account of the capture of Samson (Judg. xvi. 23), may have been intended as a celebration of the deliverance from the plagues, 1 Sam. v., vi.

INTERMEDIATE PERIOD,

FROM SAMUEL TO DAVID (68 YEARS).

BEFORE CHRIST.	FROM SAMUEL TO DAVID AS KING.
1116	Probably at Passover (or Pentecost), the day of the deliverance at Mizpeh. Samuel begins to judge Israel.
1091	Ishbosheth born.
1086 1079	David born in one of these years.
1070–1063	In one of these years, Saul, previously anointed and elected, then rejected, is, after his victory over the Ammonites (1 Sam. xi.), solemnly re-elected. The time was about Pentecost, 1 Sam. xii. 17.
3d of Saul.	War against the Philistines, 1 Sam. xiii.–xv.
4th ——— ?	Saul sent against Amalek; is proved, and, being found wanting, is rejected.
1063	David is anointed by Samuel at Bethlehem; is sent for to be minstrel to Saul, 1 Sam. xvi.
——	(After David's return home) the Philistines come out
1064	to war at Shochoh; David slays Goliath, 1 Sam. xvii.
——	David at Saul's court, hated by Saul; he comes to Samuel, 1 Sam. xviii., xix.; finally quits the court of Saul, and goes to the priest Ahimelech at Nob; thence to the cave at Adullam; pursued by Saul, who slays Ahimelech and the priests; Abiathar escapes to David; David defeats the Philistines at Keilah; spares Saul's life, who takes an oath of him and departs.
1060	Samuel dies. Saul, again pursuing David, is a second
1058, Winter.	time spared by him; David flees to Achish at Gath,
29.	sixteen months before the death of Saul.
1058	David at Ziklag all this year.
1055, Spring.	The Philistines make war. Saul at Endor; is defeated on the following day, and slays himself. David reigns over Judah in Hebron seven years and six months,
1048	2 Sam. ii. 11.

FEASTS AND FESTIVALS OF THE JEWS;

WITH THE SEASONS AND PRODUCTS OF THE YEAR.

MONTH OF SACRED YEAR.	MONTH OF CIVIL YEAR.	NAME.	ANSWERING TO THE MONTHS OF	FESTIVALS AND LESSONS.	SEASONS AND WEATHER.		PRODUCTIONS.
1st.	7th.	Abib, or Nisan (30 days), Exod. xii. 2; Ezra vii. 9; Neh. ii. 1; Esth. iii. 7.	Parts of Mar. and April.	3. Lev. vi.; Jer. vii. 21. 14. Paschal lamb slain. The Passover. 16. The first-fruits of the barley-harvest presented. 21. End of the Passover and unleavened bread.	HARVEST BEGINS.	The *latter* rain begins to fall, Deut. xi. 14; Zech. x. 1. The weather during the rains chilly, Ezra x. 9; John xviii. 19. This rain prepares the corn for harvest. Great heat, especially in the plains. The rivers swell from the rains, Josh. iii. 15; 1 Chron. xii. 15; Jer. xii. 5.	Barley ripe at Jericho; wheat partly in ear; fig tree blossoms; winter-fig still on the tree, Matt. xxi. 19; Mark xi. 23.
2d.	8th.	Tyar, or Zif (29 days), 1 Kings vi. 1.	Parts of April and May.	11. Lev. xvi. 1; Ez. xxii. 14. The second Passover (Num. ix. 10, 11), for such as could not celebrate the first.		The *latter* rains still frequent. These rains often preceded by whirlwinds, 1 Kings xviii. 45; Matt. viii. 24.	Barley generally three weeks earlier than wheat. Barley generally cut this month, Ruth i. 22. Wheat begins to ripen.
3d.	9th.	Sisan, or Siuvan (30 days), Esth. viii. 9.	Parts of May and June.	6. Pentecost, or feast of weeks. First-fruits of wheat-harvest (Lev. xxiii. 17, 20), and first-fruits of all the ground, Deut. xxvi. 2, 10, 16; 1 Kings xii. 25–33. 10. Num. i.; Hos. i.	SUMMER BEGINS.	Excessive drought. From April to Sept. no rain or thunder, 1 Sam. xii. 17; Prov. xxvi. 1. The *morning cloud* seen early, but soon disappears, Hos. vi. 4; xiii. 3. Copious dews at night, Job xxix. 9; Ps. cxxxiii. 3. North and east winds increase drought, Gen. xli. 6; Jer. iv. 8.	Wheat ripening on the hills in June; in the valleys, early in May. Grass in some places a yard high, John vi. 10.
4th.	10th.	Thammuz (29 days).	Parts of June and July.	3. Num. xiii. 1; Josh. ii. 26. Num. xxii. 2; Mic. v. 7.		Heat increases.	Early vintage, Lev. xxvi. 5. Rice and early figs ripen.
5th.	11th.	Ab (30 days), Ezra vii. 9.	Parts of July and Aug.	3. Num. xxx. 2; Jer. i. 20. Deut. i.; Isa. i.	HOT SEASON.	Heat intense; country apparently burned up. Lebanon nearly free from snow.	Ripe figs at Jerusalem; olives at Jericho; grapes ripening.
6th.	12th.	Elul (29 days), Neh. vi. 15.	Parts of Aug. and Sept.	3. Deut. vii. 12; Isa. xlix. 14. 20. Deut. xvi. 18; Isa. li. 12.		Heat still intense, 2 Kings iv. 19, 20; Ps. cxxi. 6; Isa. xlix. 9, 10; Rev. vii. 16.	Grape harvest general.
7th.	1st.	Tisri, or Ethanim (30 days), 1 Kings viii. 2.	Parts of Sept. and Oct.	1. Feast of trumpets, Lev. xxiii. 24; Num. xxix. 1. 10. Day of atonement, Lev. xxiii. 27, 28. 15. Feast of tabernacles, or of the in-gatherings, Ex. xxiii. 16; Lev. xxiii. 34. First-fruits of wine and oil, Lev. xxiii. 39. 21. Gen. i.; Isa. xlii. 5.	SEED-TIME BEGINS.	Heat in the day; nights frosty, Gen. xxxi. 40. Showers frequent; the *former*, or early rain. Ploughing and sowing begin.	
8th.	2d.	Marchesvan, or Bul (29 days), 1 Kings vi. 38.	Parts of Oct. and Nov.	8. Gen. xxiii. 1; 1 Sam. i. 1.		Sometimes the early rain begins now. Wheat and barley sown.	The latter grapes gathered.
9th.	3d.	Chisleu (30 days), Zech. vii. 1; Neh. i. 1.	Parts of Nov. and Dec.	10. Gen. xxxvii. 1; Amos ii. 6. 25. Feast of the dedication, 1 Mac. iv. 52–59; John x. 22, 23.	WINTER BEGINS.	Trees lose their foliage. Snow begins to fall on the mountains, Josh. xxxvi. 22.	
10th.	4th.	Thebeth (29 days), Esther ii. 16.	Parts of Dec. and Jan.	25. Ex. x. 1; Jer. xlvi. 13.		On the mountains the cold is severe. Hail; snow, Josh. x. 11; Ps. xlvii. 16, 17. Weather warm at intervals, Ezek. xxxiii. 30, 31.	Grass and herbs spring up after the rains.
11th.	5th.	Shevet, or Shebet (30 days), Zech. i. 7.	Parts of Jan. and Feb.	17. Ex. xxi. 1; Jer. xxxiv. 8.	COLD SEASON.	Corn still sown. At the beginning of the cold season the weather cold, but gradually becomes warm.	The winter-fig found on the trees, though they are stripped of their leaves.
12th.	6th.	Adar (29 days), Ezra vi. 15. Ye Adar, or 2d Adar.	Parts of Feb. and Mar.	1. Ex. xxxviii. 21; 1 Sam. xvii. 13. 14, 15. Feast of Purim. 25. Lev. i. 1; Isa. xliii. 21.		Thunder and hail frequent. Barley sometimes sown.	The almond tree blossoms.

NOTE.—The first month of the sacred year was the one whose full moon followed next after the vernal equinox, and therefore sometimes answered to March and sometimes to April, and sometimes to parts of both.

PERIOD OF THE MONARCHY:

FROM DAVID TO THE BABYLONISH CAPTIVITY (412 YEARS).

BEFORE CHRIST.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
1048	David reigns at Jerusalem over all Israel. Prophets *Nathan* and *Gad*. David places the ark in Zion: extends his kingdom from Egypt to the Euphrates.	Hiram I. (Abibal), king of Tyre; Hadadezer of Aram-zobah; Toi of Hamath; Hanun of Ammon.
1017	Solomon succeeds. Prophet *Nathan*.	Psinaches in Egypt; Hadad and Genubath in Edom (?); Rezon in Damascus.
1014	Commencement of the building of the temple.	Hiram of Tyre; Psensennes in Egypt.
1004	Completion of the temple, and beginning of the palace-building.	
994	Dedication of the temple.	Homeric age (?).
975	Solomon dies. Division of the kingdom.	Sesonchis (Shishak) in Egypt.

	KINGDOM OF JUDAH.	BEFORE CHRIST.	KINGDOM OF ISRAEL.	
977	Rehoboam reigns seventeen years. Prophet *Shemaiah*.		Jeroboam reigns twenty-two years. Prophet *Ahijah*.	
973	Jerusalem plundered by.....	...	.....	Shishak.
960	Abijam three years: war between Judah and	...	Israel.	Tabrimmon in Syrian Damascus.
95[illegible]	Asa reigns forty-one years.	954	Nadab reigns two years.	Osorkon (Zerah?) in Egypt.
953	Victory over Zerah.	953	Baasha twenty-four years; Prophet *Jehu*.	Benhadad I. in Syrian Damascus.
932	War between Judah and.....	...	Israel.	
	Judah is aided by.....	...	.....	Syrian Damascus.
	Prophets *Azariah* and *Hanani*.	930	Elah reigns two years.	
		929	Zimri. Civil war for four years.	
		927	Omri alone for six years.	
		926	Samaria made the capital.	
		918	Ahab 22 years: marries Jezebel, daughter of	Ethbaal (Itobal) of Tyre and Sidon.
914	Jehoshaphat reigns 25 years; fights with	...	Ahab unsuccessfully against..... Prophets *Elijah* and *Micaiah*.	Ben-hadad II. of Syrian Damascus.
900	is victorious over Ammon and Moab.	897	Ahaziah two years; revolt of Moab.	
		896	Jehoram reigns twelve years.	
	fights in alliance with.....	...	Jehoram against.....	Moab.
	Prophets *Jehu*, *Jehaziel* and *Eliezer*.			
892	Jehoram eight years, having married Athaliah, daughter of.....	...	Ahab. Prophet *Elisha*.	
	Edom revolts. Philistines & Arabians plunder Jerusalem.			
885	Ahaziah one year; fights in alliance with	...	Joram unsuccessfully against.....	Hazael of Syrian Damascus.
884	Ahaziah and.....	...	Joram killed by Jehu.	Lycurgus in Sparta (?).
	Athaliah's usurpation lasts six years.	884	Jehu reigns twenty-eight years.	
878	Joash reigns forty years. Prophet *Joel* (?).		The country east of Jordan conquered by Prophet *Jonah*.	Hazael.
856	Repairing of the temple.	856	Jehoahaz 17 years: Israel reduced by.....	Hazael.
	Gath taken, and Jerusalem threatened by	...	.....	Hazael.
840	The Syrians invade Judah.	840	Jehoash reigns sixteen years;	
839	Amaziah 29 years; besieges Edom; is defeated by.....	...	defeats the Syrians three times under Jehoash, who as conqueror enters Jerusalem.	Ben-hadad III.
		825	Jeroboam II. 41 years: restores boundary of Israel, by war with Syrians.....	
811	Uzziah reigns fifty-two years; fortifies the Edomite seaport Elath. Prophet *Amos*.			
		784	Interregnum of ten years. Prophet *Hosea*.	
		774	Zechariah reigns six months.	
		773	Shallum reigns one month. Menahem ten years; Israel tributary to the	... Assyrians under Phul.
		762	Pekahiah reigns two years.	
759	Jotham reigns sixteen years. Prophets *Micah* and *Isaiah* (till reign of Hezekiah (?).	760	Pekah reigns twenty years.	
743	Ahaz sixteen years; obtains against.....	...	Israel and the.....	
	the help of the.....	...	.....	
	Prophet *Obed*; Ahaz dependent on Assyria.		Transportation of many of the people to..	
		740	Interregnum of nine years.	
		731	Hoshea nine years; tributary to the..... attempts to free himself by alliance with	
727	Hezekiah reigns twenty-nine years; conquers the Philistines.	724	Samaria besieged by.....	
		722	Samaria taken. Israel led captive into..... The land peopled by Assyrian colonists.	
714	Judah invaded by.....	...	.....	
713	Destruction of the Assyrian army. Embassy from.....	...	.....	
698	Manasseh reigns fifty-five years.		Assyrian colonists sent into Israel by.....	
643	Amon reigns two years.		Prophet *Nahum* (?).	
641	Josiah reigns thirty-one years.			
629	Prophet *Jeremiah*. Prophet *Zephaniah*.			
624	Finding of the book of the law, and suppression of idolatry extending to the cities of Samaria.			
610–9	Josiah falls in battle against Necho, king of Egypt. Jehoahaz reigns three months; Jehoiakim eleven years.			
606–5	Judah made tributary by Nebuchadnezzar. Date usually fixed for commencement of the seventy years' subjection to Babylon.			

BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
776	The first Olympiad.
...	Assyrians under Phul.
753	Building of Rome.
747	Nabonassar in Babylon.
...	Syrians under Rezin.
...	Assyrians under Tiglath-pileser.
...	Assyria.
734	Syracuse founded.
...	Assyrians;
...	So, king of Egypt.
...	Shalmaneser of Assyria.
...	Assyria.
716	Gyges in Lydia.
715	Numa Pompilius.
...	Sennacherib.
709	Deioces in Media.
...	Merodach-baladan in Babylon.
...	Esar-haddon.
671–17	Psammeticus in Egypt.
658	Byzantium founded.
637	Cyrene settled by Greeks; Irruptions of Scythians.
625	Nabopolassar independent in Babylon.
623	Draco's laws at Athens.
617	Alyattes in Lydia.
616	Necho reigns in Egypt.
610	Eclipse of Thales.
606	Capture of Nineveh by the Medes and Babylonians. The Egyptians defeated by the Chaldeans at Carchemish.

KINGS AND PROPHETS OF JUDAH AND ISRAEL.

ARRANGED IN PARALLELS.

THREE KINGS OF ALL ISRAEL.

SAUL.....REIGNED 40 YEARS.....BEFORE CHRIST 1095.
DAVID.....REIGNED 40 YEARS.....BEFORE CHRIST 1055.
SOLOMON.....REIGNED 40 YEARS.....BEFORE CHRIST 1015.

PROPHETS OF JUDAH.	BEGAN TO REIGN.	YEARS REIGNED	TWENTY KINGS OF JUDAH.	BEFORE CHRIST.	NINETEEN KINGS OF ISRAEL.	YEARS REIGNED.	BEGAN TO REIGN.	PROPHETS OF ISRAEL.
Shemaiah.....	1 Kings 12. 1	17	REHOBOAM.....	975				
				974	JEROBOAM.....	22	1 Kings 12. 20	Man of God from Judah Ahijah.
	1 Kings 15. 1	3	ABIJAM, *or Abijah*.....	957				
Oded.....	1 Kings 15. 9	41	ASA.....	955				
Azariah.....								
Hanani.....								
Jehu, *son of Hanani*.....								
				951	NADAB.....	2	1 Kings 14. 20	
				953	BAASHA.....	24	1 Kings 15. 16	
				930	ELAH.....	2	1 Kings 16. 6	
				929	ZIMRI.....	7 da.	1 Kings 16. 10	
					OMRI.....	12	1 Kings 16. 16	Elijah.
				918	AHAB.....	22	1 Kings 16. 28	Micaiah.
	1 Kings 22. 41	25	JEHOSHAPHAT.....	914				
				897	AHAZIAH.....	2	1 Kings 22. 40	
Eliezer.....				896	JEHORAM, *or Joram (son of Ahab)*.....	12	2 Kings 3. 1	Elisha.
Jahaziel.....	2 Kings 8. 16	8	JEHORAM, *or Joram*..... (Four years jointly with Jehoshaphat his father, and four years alone.)	889				
	2 Kings 8. 25	1	AHAZIAH, *or Jehoahaz*.....	885				
	2 Kings 11. 3	6	ATHALIAH.....	884				
	2 Kings 11. 21	40	JEHOASH, *or Joash*.....	878				
				856	JEHOAHAZ.....	17	2 Kings 13. 1	Jonah.
Zechariah, *son of Jehoiada*..				839	JEHOASH, *or Joash*.....	16	2 Kings 13. 10	
	2 Kings 14. 1	29	AMAZIAH.....	838				
				825	JEROBOAM II.....	41	2 Kings 14. 23	Hosea. Amos.
Zechariah..... (who had understanding in the visions of God, 2 Chron. xxvi. 5.)	2 Kings 14. 21	52	AZARIAH, *or Uzziah*.....	810				
				784	Interregnum for eleven years.			
				773	ZACHARIAH.....	6 mo.	2 Kings 15. 8	
				772	SHALLUM.....	1 mo.	2 Kings 15. 13	
				772	MENAHEM.....	10	2 Kings 15. 17	
				761	PEKAHIAH.....	2	2 Kings 15. 23	
				759	PEKAH.....	20	2 Kings 15. 27	
Isaiah.....	2 Kings 15. 32	16	JOTHAM.....	758				
Micah.....	2 Kings 16. 1	16	AHAZ.....	742				
				739	HOSHEA kills PEKAH. Anarchy for some years.			Oded.
				730	HOSHEA *settled in the kingdom*.....	9	2 Kings 17. 1	
Nahum.....	2 Kings 18. 1	29	HEZEKIAH.....	726				
				721	The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.			
Joel.....	2 Kings 21. 1	55	MANASSEH.....	698				
	2 Kings 21. 19	2	AMON.....	643				
Jeremiah.....	2 Kings 22. 1	31	JOSIAH.....	641				
Habakkuk.....	2 Kings 23. 30	3 mo.	JEHOAHAZ, *or Shallum*.....	610				
Zephaniah.....	2 Kings 23. 34	11	JEHOIAKIM.....	610				
Ezekiel.....	2 Kings 24. 8	3 mo.	JEHOIACHIN, *or Jeconiah, or Coniah*.....	599				
Daniel.....								
Obadiah.....	2 Kings 24. 18	11	ZEDEKIAH.....	599				
			Judah carried captive to Babylon.....	588				
			GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.					
Haggai.....			ZERUBBABEL.....	546				
Zechariah.....			EZRA.....	457				
Malachi.....			NEHEMIAH.....	445				

NOTE.—The glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Chron. 11. 13-16) adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes.

Very different were the destinies of Judah. Of twenty kings, *all* descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh and Amon—introducing idolatrous worship into the temple itself and filling Jerusalem with blood. After the captivity of Judah the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that *necessarily* follow in the Divine government.

DATE AND ORIGIN OF THE PSALMS,

ARRANGED ACCORDING TO THE OCCCASION AND ORDER.

PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED.	BEFORE CHRIST.
1	Neh. 13. 3	Written by David or Ezra, and placed as a preface to the Psalms	444
2	1 Chron. 17. 27.	On the delivery of the promise by Nathan to David—a prophecy of Christ's kingdom	1044
3	2 Sam. 15. 29	On David's flight from Absalom	1023
4	2 Sam. 17. 29	During the flight from Absalom	1023
5	2 Sam. 17. 29	During the flight from Absalom	1023
6	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
7	2 Sam. 16. 14	On the reproaches of Shimei	1023
8	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
9	1 Sam. 17. 4, or 1 Chron. 16. 43.	On the victory over Goliath	1063
10	Dan. 7. 28	During the Babylonish captivity	539
11	1 Sam. 19. 3	When David was advised to flee to the mountains	1062
12	1 Chron. 28. 1	Inserted toward the end of David's life	1015
13, 14, 15	Dan. 7. 28	During the Babylonish captivity	539
16	1 Chron. 17. 27, or 1 Sam. 27	On the delivery of the promise by Nathan to David[1]	1044
17	1 Sam. 22. 19	On the murder of the priests by Doeg	1060
18	2 Sam. 22. 51	On the conclusion of David's wars	1019
19	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
20, 21	2 Sam. 10. 19	On the war with the Ammonites and Syrians.	1036
22	1 Chron. 17. 27.	On the delivery of the promise by Nathan; or in severe persecution	1044
23, 24	1 Chron. 28. 21, or 1 Chron. 16. 43	Inserted toward the end of David's life	1015
25, 26, 27	Dan. 7. 28	During the Babylonish captivity	539
28, 29	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
30	1 Chron. 21. 30.	On the dedication of the threshing-floor of Araunah	1017
31	1 Sam. 23. 12	On David's persecution by Saul	1060
32, 33	2 Sam. 12. 15	On the pardon of David's adultery	1034
34	1 Sam. 21. 15	On David's leaving the city of Gath	1060
35	1 Sam. 22. 19	On David's persecution by Doeg	1060
36, 37	Dan. 7. 28	During the Babylonish captivity	539
38, 39, 40, 41	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
42	2 Sam. 17. 29	On David's flight from Absalom	1023
43	2 Sam. 17. 29	On David's flight from Absalom	1023
44	2 Kings 19. 7	On the blasphemous message of Rabshakeh	710
45	1 Chron. 17. 27.	On the delivery of the promise by Nathan[2]	1044
46	2 Chron. 20. 26.	On the victory of Jehoshaphat	896
47	2 Chron. 7. 10	On the removal of the ark into the temple	1004
48	Ezra 6. 22	On the dedication of the second temple	515
49, 50	Dan. 7. 28	During the Babylonish captivity	539
51	2 Sam. 12. 15	Confession of David after his adultery	1034
52	1 Sam. 22. 19	On David's persecution by Doeg	1060
53	Dan. 7. 28	During the Babylonish captivity	539
54	1 Sam. 23. 23	On the treachery of the Ziphims to David	1060
55	2 Sam. 17. 29	During the flight from Absalom	1023
56	1 Sam. 21. 15	When David was with the Philistines in Gath.	1060
57	1 Sam. 24. 22	On David's refusal to kill Saul in the cave	1058
58	1 Sam. 24. 22	Continuation of Psalm 57	1058
59	1 Sam. 19. 17	On Saul surrounding the town of David	1061
60	1 Kings 11. 20	On the conquest of Edom by Joab	1040
61	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
62	2 Sam. 17. 29	In David's persecution by Absalom	1023
63	1 Sam. 24. 22	Prayer of David in the wilderness of Engedi.	1058
64	1 Sam. 22. 19	On David's persecution by Saul	1060
65	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
66	Ezra 3. 13	On laying the foundation of the second temple	535
67	Dan. 7. 28	During the Babylonish captivity	593
68	2 Sam. 6. 11	On the first removal of the ark	1045
69	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
70, 71	2 Sam. 17. 29	On Absalom's rebellion	1023
72	1 Chron. 29. 19.	On Solomon's being made king by his father.	1015
73	2 Kings 19. 19	On the destruction of Sennacherib	710
74	Jer. 39. 10	On the destruction of the city and temple	588
75, 76	2 Kings 19. 35	On the destruction of Sennacherib	710
77	Dan. 7. 28	During the Babylonish captivity	539
78	1 Chron. 28. 21, or 2 Chron. 19. 56	Inserted toward the end of David's life	1015
79	Jer. 39. 10	On the destruction of the city and temple	588
80	Dan. 7. 28	During the Babylonish captivity	539
81	Ezra 6. 22	On the dedication of the second temple	515
82	2 Chron. 19. 7	On the appointment of judges by Jehoshaphat	897
83	Jer. 39. 10, or 2 Chron. 20	On the desolation caused by the Assyrians	588
84	Ezra 3. 13	On the foundation of the second temple	535
85	Ezra 1. 4	On the decree of Cyrus	536
86	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
87	Ezra 3. 7	On the return from the Babylonish captivity.	536
88	Exod. 2. 25	During the affliction in Egypt	1531
89	Dan. 7. 28	During the Babylonish captivity	539
90	Numb. 14. 45	On the shortening of man's life, &c.	1489
91	1 Chron. 28. 10.	After the advice of David to Solomon	1015
92, 93	Dan. 7. 28	During the Babylonish captivity	539
94	Jer. 39. 10	On the destruction of the city and temple	588
95	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
96	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house	1051
97	2 Chron. 7. 10	On the removal of the ark into the temple	1004
98			
99			
100			
101	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
102	Dan. 9. 27	On the near termination of the captivity	538
103	2 Sam. 12. 15	On the pardon of David's adultery	1034
104	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
105	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house	1051
106			
107	Ezra 3. 7	On the return from the captivity	536
108	1 Kings 11. 20.	On the conquest of Edom by Joab	1040
109	1 Sam. 22. 19	On David's persecution by Doeg	1060
110	1 Chron. 17. 27.	On the promise by Nathan to David[3]	1044
111, 112	Ezra 3. 7	On the return from the captivity	536
113, 114			
115	2 Chron. 20. 26.	On the victory of Jehoshaphat	896
116, 117	Ezra 3. 7	On the return from the captivity	536
118	1 Chron. 17. 27.	On the promise by Nathan to David[4]	1044
119	Neh. 13. 3	Manual of devotion by Ezra[5]	444
120	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
121			
122			
123	Dan. 7. 28	During the Babylonish captivity	539
124	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
125	Ezra 3. 7	On the return from the captivity	536
126	Ezra 1. 4	On the decree of Cyrus	536
127, 128	Ezra 3. 7	On the return from the captivity	536
129	Ezra 4. 24	On the opposition from the Samaritans	535
130	Dan. 7. 28	During the Babylonish captivity	539
131	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
132	1 Chron. 15. 14.	On the second removal of the ark	1051
133	1 Chron. 28. 21.	Inserted toward the end of David's life.	1015
134	Ezra 3. 7	On the return from the captivity	536
135	2 Chron. 7. 10	On the removal of the ark into the temple	1004
136			
137	Dan. 7. 28	During the Babylonish captivity	539
138	Ezra 6. 13	On the rebuilding of the temple	519
139	1 Chron. 13. 4	Prayer of David when made king over all Israel	1048
140	1 Sam. 22. 19	On David's persecution by Doeg	1060
141	1 Sam. 27. 1	Prayer of David when driven from Judea	1055
142	1 Sam. 22. 1	Prayer of David in the cave of Adullam	1060
143	2 Sam. 17. 29	During the war with Absalom	1053
144	2 Sam. 17. 29	On the victory over Absalom	1053
145	1 Chron. 28. 10.	David, when old, reviewing his past life	1015
146 to 150	Ezra 6. 22	On the dedication of the second temple	515

NOTE.—The Book of Psalms is quoted in the New Testament, or clearly referred to, upwards of seventy times.

AUTHORS.—The question of the authorship of many of the Psalms has caused much discussion, and is still an open one. Though an interesting question, it is not vitally important. The Psalms are usually ascribed to the several authors, as follows: David, 85; Solomon, 7; Moses, 9; Asaph, 12; Heman, 1; Ezra, 3; the sons of Korah, 11; Hezekiah, 1; Daniel, 1; Haggai, 1; Unknown, 19.

[1] Applied to our Lord by Peter, Acts 2. 25–31; and by Paul, Acts 13. 35, 36.

[2] Explained and applied to our Lord, Heb. 1. 8, 9; 1 Pet. 3. 22; Eph. 1. 22; Phil. 2. 9–11.

[3] Cited by our Lord to prove his Divinity, Matt. 22. 44; by Peter, Acts 2. 32–36; Paul, 1 Cor. 15. 25–28; Heb. 7. 1–28; 8. 1.

[4] Cited by our Lord, Matt. 21. 42; explained by Peter, Acts 4. 11; 1 Pet. 2. 4, 5; Paul, Rom. 9. 32, 33; Eph. 2. 20, 21.

[5] Calmet and most commentators refer this Psalm to the captivity.

TABLE OF THE PSALMS

ADAPTED TO THE PURPOSES OF PRIVATE DEVOTION.

NO.	PRAYERS ADAPTED TO VARIOUS SUBJECTS.
1.	Prayers for pardon of sin, Ps. vi., xxv., xxxviii., li., cxxx. Psalms styled penitential, vi., xxxii., xxxviii., li., ci., cxxx., cxliii.
2.	Prayers composed when the Psalmist was deprived of the public exercise of religion, Ps. xlii., xliii., lxiii., lxxxiv.
3.	Prayers in which the Psalmist appears extremely dejected, though not totally deprived of consolation, under his afflictions, Ps. xiii., xxii., lxix., lxxvii., lxxxviii., cxlii.
4.	Prayers in which the Psalmist asks help of GOD, in consideration of his own integrity and the uprightness of his cause, Ps. vii., xvii., xxvi., xxxv.
5.	Prayers expressing the firmest trust and confidence in GOD under afflictions, Ps. lii., xvi., xxvii., xxxi., liv., lvi., lvii., lxi., lxxi., lxxxvi.
6.	Prayers composed when the people of GOD were under affliction or persecution, Ps. xliv., lx., lxxiv., lxxix., lxxx., lxxxiii., lxxxix., xciv., cii., cxxiii., cxxxvii.
7.	The following are also prayers in time of trouble and affliction: Ps. iv., v., xi., xxviii., xli., lv., lix., lxiv., lxx., cix., cxx., cxl., cxli., cxlii.
8.	Prayers of intercession, Ps. xx., lxvii., cxxii., cxxxii., cxliv.
	PSALMS OF THANKSGIVING.
1.	Thanksgivings for mercies bestowed on particular persons, Ps. ix., xviii., xxi., xxx., xxxiv., xl., lxxv., ciii., cviii., cxvi., cxviii., cxxxviii., cxliv.
2.	Thanksgivings for mercies bestowed upon the Israelites in general, Ps. xlvi., xlviii., lxv., lxvi., lxviii., lxxvi., lxxxi., lxxxv., xcviii., cv., cxxiv., cxxvi., cxxix., cxxxv., cxxxvi., cxlix.

NO.	PSALMS OF PRAISE AND ADORATION, DISPLAYING THE ATTRIBUTES OF GOD.
1.	General acknowledgments of GOD'S goodness and mercy, and particularly his care and protection of good men, Ps. xxiii., xxxiv., xxxvi., xci., c., ciii., cvii., cxvii., cxxi., cxlv., cxlvi.
2.	Psalms displaying the power, majesty, glory and other attributes of JEHOVAH, Ps. viii., xix., xxiv., xxix., xxxiii., xlvii., l., lxv., lxvi., lxxvi., lxxvii., xciii., xcv., xcvi., xcvii., xcix., civ., cxi., cxiii., cxv., cxxxiv., cxxxix., cxlvii., cxlviii., cl.
	INSTRUCTIVE PSALMS.
1.	The different characters of good and bad men—the happiness of the one and the misery of the other, Ps. i., v., vii., ix., x., xi., xii., xiv., xv., xvii., xxiv., xxv., xxxii., xxxiv., xxxvi., xxxvii., l., lii., liii., lviii., lxxii., lxxv., lxxxiv., xci., xcii., xciv., cxii., cxix., cxxi., cxxv., cxxvii., cxxviii., cxxxiii.
2.	The excellence of GOD'S law, Ps. xix., cxix.
3.	The vanity of human life, Ps. xxxix., xlix., xc.
4.	Advice to magistrates, Ps. lxxii., ci.
5.	The virtue of humility, Ps. cxxxi.
	PROPHETICAL PSALMS.
	Ps. ii., xvi., xxii., xl., xlv., lxviii., lxxii., lxxxvii., cx., cxviii.
	HISTORICAL PSALMS.
	Ps. lxxviii., cv., cvi.

THE BOOKS OF THE OLD TESTAMENT

IN THEIR NARRATIVE ORDER.

NAMES.	AUTHORS.	DATES IN YEARS BEFORE CHRIST.
JOB	JOB	Unknown.
GENESIS	MOSES	From 4004 to 1635.
EXODUS	MOSES	From 1635 to 1491.
LEVITICUS	MOSES	1491.
NUMBERS	MOSES	From 1491 to 1451.
DEUTERONOMY	MOSES	1451.
JOSHUA	JOSHUA	From 1451 to 1425.
JUDGES	SAMUEL	From 1425 to 1120.
RUTH	Unknown	From 1241 to 1231.
1 SAMUEL, 2 SAMUEL	Compiled by SAMUEL, NATHAN and GAD.	From 1135 to 1055. From 1055 to 1016.

NAMES.	AUTHORS.	DATES IN YEARS BEFORE CHRIST.
PSALMS	DAVID and others	At various times.—Those by DAVID from 1060 to 1015.
SOLOMON'S SONG	SOLOMON	About 1016.
PROVERBS	SOLOMON	About 1000.
ECCLESIASTES	SOLOMON	About 976.
1 KINGS	Probably JEREMIAH.	1 KINGS, from 1015 to 889.
2 KINGS		2 KINGS, from 889 to 588.
1 CHRONICLES, 2 CHRONICLES	EZRA and others	From 4004 to 532.
EZRA	EZRA	From 536 to 456.
NEHEMIAH	NEHEMIAH	From 455 to 433.
ESTHER	MORDECAI	From 521 to 495.

THE PROPHETICAL BOOKS

IN THEIR CHRONOLOGICAL ORDER.

NAMES.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.
JONAH.	Between 856 and 784.	JOASH, AMAZIAH, or AZARIAH.	JEHU and JEHOAHAZ, or JOASH and JEROBOAM II.
AMOS.	Between 810 and 795.	UZZIAH, ch. i. 1.	JEROBOAM II., ch. i. 1.
HOSEA.	Between 810 and 725.	UZZIAH, JOTHAM, AHAZ, HEZEKIAH.	JEROBOAM II., ch. i. 1.
ISAIAH.	Between 810 and 698.	UZZIAH, JOTHAM, AHAZ and HEZEKIAH.	ZECHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH and HOSEA.
JOEL.	Between 810 and 660.	UZZIAH or MANASSEH.	ZECHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH and HOSEA.
MICAH.	Between 758 and 699.	JOTHAM, AHAZ and HEZEKIAH, ch. i. 1.	PEKAH and HOSEA.
NAHUM.	Between 720 and 698.	About the close of HEZEKIAH'S reign.	
ZEPHANIAH.	Between 640 and 609.	JOSIAH, ch. i. 1.	

NAMES.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.
JEREMIAH.	Between 628 and 586.	JOSIAH.	
HABAKKUK.	Between 612 and 598.	JEHOIAKIM.	
DANIEL.	Between 606 and 534.	During all the captivity.	
OBADIAH.	Between 588 and 583.	Soon after the siege of Jerusalem by NEBUCHADNEZZAR.	
EZEKIEL.	Between 583 and 562.	Captivity.	
HAGGAI.	About 520 or 518.	After the return from Babylon.	
ZECHARIAH.	Between 520 and 518.		
MALACHI.	Between 436 and 420.		

PERIOD OF THE CAPTIVITY

AND OF THE RESTORATION (206 YEARS).

BEFORE CHRIST.	EVENTS IN THE HISTORY OF THE ISRAELITES.		BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
606	Prophet *Habakkuk*.		606	NEBUCHADNEZZAR, king of Babylon.
			600	PSAMMIS, king of Egypt.
599–8	JEHOIACHIN (3 months). Jerusalem taken by the Chaldeans. Jehoiachin in exile.		595	HOPHRA (Apries), king of Egypt.
	ZEDEKIAH (Mattaniah) reigns, under the Chaldeans (11 years).		594	SOLON at Athens.
594	*Ezekiel* appears as prophet, thirty years after Josiah's reformation, at the river Chebar in Babylonia.			
589	Zedekiah applies to.....		.....	Hophra.
	Commencement of the siege of Jerusalem by the Chaldeans.			
588	Jeremiah in prison.			
587	Destruction of Jerusalem; Zedekiah taken prisoner; transportation of the people to Babylon.			
	GEDALIAH is appointed governor by Nebuchadnezzar, and is killed by Ishmael; the people flee into Egypt.			Nebuchadnezzar captures Tyre under ETH-BAAL II.
	Prophet *Obadiah* (?).			
574	Ezekiel's visions, fifty years after Josiah's reformation.		570	Birth of Pythagoras.
			569	AMASIS, king of Egypt.
561	Jehoiachin's captivity at Babylon relieved by.....		.....	EVIL-MERODACH.
			560	PISISTRATUS at Athens.
				NERIGLISSAR at Babylon.
	Daniel's prophetic visions.		555	BELSHAZZAR.
			538	Capture of Babylon by Cyrus.
	PALESTINE becomes a province of.....	..... PERSIA.		DARIUS rules in Babylon.
536	Return of exiles to Jerusalem under Zerubbabel in the.....	First year of CYRUS.		
	Rebuilding of the temple begun.		534	TARQUIN at Rome.
		CAMBYSES (Ahasuerus of Ezra iv.).	529	
			525	Cambyses conquers Egypt.
521	Building of temple stopped by.....	SMERDIS (Artaxerxes of Ezra iv.).		
		DARIUS HYSTASPES (Darius of Ezra iv. 24; v.; vi.).		
520	Temple recommenced in the.....	Second year of Darius.	510	Tarquin expelled from Rome.
	Prophets *Haggai* and *Zechariah*.		509	Rome's first treaty with Carthage.
517	Temple completed.		498	Battle of Lake Regillus.
			494	Roman tribunes appointed.
		Invasion of Greece.....	490	Battle of Marathon.
			486	Egypt revolts from Persia.
		XERXES I. (Ahasuerus of the book of Esther).	485	
			484	Egypt is reconquered.
		Third year, great feast.....	482	
		Invasion of Greece.....	480	Battle of Thermopylæ and Salamis.
			479	Battle of Platea; sea-fight of Mycale.
		Seventh year, return.		
		ESTHER made queen.....	478	
		Twelfth year, Haman's plot and death.....	473	
		ARTAXERXES I. (Artaxerxes of Ezra vii.).	464	
457	Ezra's journey to Jerusalem with a large company, and a commission from Artaxerxes.		461	PERICLES at Athens.
444	Nehemiah, at Jerusalem, governor for twelve years, till the year 432.		453	Roman Decemvirs.
				Herodotus the historian.
			443	Censors at Rome.
			431	Peloponnesian war begins.
			430	Plague at Athens.
			429	Pericles dies.
		XERXES II.....	425	
		SOGDIANUS.....	424	
		DARIUS II. (Nothus).....	423	Socrates, Xenophon and Thucydides at Athens.
420	The Prophet *Malachi* concludes the Old Testament Scriptures.			
409	Manasseh builds a temple on Mount Gerizim.	ARTAXERXES MNEMON.	405	DIONYSIUS in Sicily.
			404	Athens taken by Lysander.
			401	Retreat of the ten thousand.
			400	Death of Socrates.

NOTE.—The captivity of the Jews in Babylon tended greatly to cure them of the sin of idolatry, to which they had been addicted for so many years; a result which all their previous warnings, corrections and judgments had failed to produce. It diffused the fear of Jehovah among the heathen, and elicited from Cyrus, from Nebuchadnezzar, from Darius, acknowledgments of his perfections and claims. It also prepared the way for the coming of Christ and the dispensation of the Gospel, by taking away many of those things wherein consisted the glory of the Jewish dispensation, and by causing the dispersion of the Jews throughout a great part of the known world. These dispersed Jews, carrying with them the Holy Scriptures containing the prophecies of the Messiah, became the means of diffusing some knowledge of the true religion and of raising, to some extent, a general expectation of the coming of the Saviour. These events were also of great importance, as presenting a striking fulfillment of prophecy.

Babylon having fallen, as had been foretold, Cyrus the conqueror had among his chief men Daniel, the servant of Jehovah. Daniel doubtless brought to the monarch's notice the predictions of Isaiah, and now that at the end of seventy years' captivity Cyrus found the sovereign power in his own hands, he issued a decree, in which, after acknowledging the supremacy of Jehovah, he gave permission to the Jews in any part of his dominions to return to their own land and to rebuild the city and temple of Jerusalem.

The restoration of the Jewish church, temple and worship was an event of the highest consequence, as tending to preserve true religion in the world and preparing the way for the appearance of the Great Deliverer.

THE HIGH-PRIESTS OF THE HEBREWS,

FROM THE COMMENCEMENT TO THE SUBVERSION OF THEIR STATE AND GOVERNMENT.

BEFORE CHRIST.	ORDER.	1. SUCCESSION, ACCORDING TO SEVERAL PORTIONS OF THE SCRIPTURES.	2. TAKEN FROM 1 CHR. vi. 3–15.	3. FROM JOS. ANT. JUD., l. x. c. 8, l. xx. c. 10.	4. FROM THE JEWISH CHRONICLE, ENTITLED SEDER OLAM.
1490	1	Aaron consecrated	Aaron.....	Aaron.....	Aaron.
1452		died.			
	2	Eleazar consecrated.....	Eleazar....	Eleazar.....	Eleazar.
1433		died.			
	3	Phinehas consecrated.....	Phinehas..	Phinehas....	Phinehas.
1414		died.			
	4	Abiezer, or Abishua, } During the	Abishua...	Abiezer	Eli.
	5	Bukki, } rule of the	Bukki.....	Bukki.....	Ahitub.
	6	Uzzi, } Judges.	Uzzi.....	Uzzi.....	Abiathar.
1186	7	Eli, of the race of Ishamar, consecrated.	Zerahiah...	Eli	Zadok.
1146		died.			
	8	Ahitub.....	Meraioth ..	Ahitub.....	Ahimaaz, under Rehoboam.
	9	Abiah	Amariah ..	Ahimelech...	Azariah, under Abiah.
	10	Ahimelech, or Abiathar.....	Ahitub I...	Abiathar	Jehoachash, under Jehoshaphat.
1090		murdered by Saul.			
	11	Abiathar, Ahimelech or Abimelech.	Zadok I....	Zadok..	Jehoiarib, under Jehoram.
1045	12	Zadok consecrated.....	Ahimaaz ..	Ahimaaz.....	Jehoshaphat, under Ahaziah.
989		died.			
	13	Ahimaaz.....	Azariah....	Azariah.....	Jehoiadah } under
959	14	Azariah, perhaps Amariah of 2 Chron. xix. 11.	Johanan, 1 Chron. vi. 9, 10.	Joram	Phadaiah } Joash
	15	Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15.	Azariah....	Issus	Zedekiah, under Amaziah.
863		died at the age of one hundred and thirty.			
	16	Azariah, perhaps Zechariah, son of Jehoiada.	Amariah ..	Axioramus..	Joel, under Uzziah.
825		killed.			
	17	Amariah, perhaps Azariah, under Uzziah.	Ahitub II..	Phideas.....	Jotham, under Joatham.
768		died.			
	18	Ahitub II. } under Jotham, king	Zadok II...	Sudeas.....	Uriah, und. Ahaz.
	19	Zadok II. } of Judah.	Shallum...	Juelus.....	Neraiah, under Hezekiah.
734	20	Uriah, under Ahaz.....	Hilkiah....	Jotham	Hosaiah, under Manasseh.
	21	Shallum.....	Azariah....	Uriah	Shallum, under Amon.
711	22	Azariah, under Hezekiah (2 Chr. xxxi. 10).	Seraiah.....	Neriah.....	Hilkiah, under Josiah.
	23	Hilkiah, under Hezekiah.....	Jehozadak	Odeas.....	Azariah, under Jehoiakim and Zedekiah.
645	24	Eliakim, or Joakim, under Manasseh, continued to live under Josiah, B.C. 609, and longer.	Joshua.....	Sallumus....	Jehozadak, after the taking of Jerusalem.
	25	Azariah, perhaps Neriah.....	.....	Hilkiah.....	Jesus, son of Jozadak, after Captivity.
608	26	Seraiah, at commencement of Captivity.	.....	Seraiah	
575		put to death.			
	27	Jozadak, during Captivity.....	.....	Jozadak.....	
520		died.			
	28	Joshua, or Jesus, son of Jozadak.	.....	Jesus, or Joshua.	

SUCCESSION AFTER THE CAPTIVITY.

THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.

ORDER.	
29	Joachim, under the reign of Xerxes, *Jos. Ant.*, l. xi. 5.
30	Elinshib, Joasib or Chasib, consecrated high-priest during governorship of Nehemiah, B.C. 420.
31	Joiada, or Judas, Neh. xii. 10, B. C. 413.
32	Jonathan, or John, 373.
33	Jaddua, or Jaddus, who received Alexander the Great at Jerusalem in B.C. 341, and died in 321
34	Onias I., B.C. 321; died 301.
35	Simon I., called the Just, 300; died 291.

ORDER.	THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.
36	Eleazar, B.C. 291; under this pontiff the Septuagint translation is said to have been made about B.C. 285; died 276.
37	Manasseh, B.C. 276; died 250.
38	Onias II., B.C. 250; died 217.
39	Simon II., B.C. 217; died 195.
40	Onias III., B. C. 195; deposed 175, and died 167.
41	Jesus, or Jason, B. C. 175; deposed 172.
42	Onias IV., otherwise called Menelaus, B.C. 172; died 163.
43	Lysimachus, vicegerent of Menelaus, killed B. C. 170.
44	
45	Alcimus, Jacimus or Joachim, B.C. 160.
46	Onias V. did not exercise his office in Jerusalem, but retired into Egypt, where he built the temple Onion, B.C. 157.
47	Judas Maccabæus restored the altar and the sacrifices in 165; died in 153.
48	Jonathan, the Asamonæan, brother of Judas Maccabæus, consecrated 153; died 143.
49	Simon Maccabæus, B.C. 143; died 136.
50	John Hyrcanus, B.C. 136; died 106.
51	Aristobulus, king and pontiff, died 106.
	Alexander Jannæus, king and pontiff, 105.
52	Hyrcanus, from 68 to 42.
53	Aristobulus, brother of Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 69 to 66.
54	Antigonus, his son, also usurped the office and held it from 42 to 37, when he was taken by Socius.
55	Ananeel of Babylon, made high-priest by Herod, B.C. 37; held the office till 36.
56	Aristobulus, the last of the Asamonæans, held the position less than one year, and Ananeel was made high-priest again in 35.
57	Jesus, son of Phabis, deposed B. C. 20.
58	Simon, son of Boethus, 20; deposed 5 B.C.
59	Matthias, son of Theophilus, B.C. 5; meeting with an accident that prevented the discharge of his duties, Ellem was elevated for one day.
60	Joazar, son of Simon, B.C. 4; relieved A.D. 1.
61	Eleazar, brother of Joazar, A. D. 1.
62	Jesus, son of Siah, A.D. 6; Joazar was restored A.D. 7; deposed 13.
63	Ananus, son of Seth, A.D. 13 to 24.
64	Ishmael, son of Phala, in 24.
65	Eleazar, son of Ananus, made in 24.
66	Simon, son of Camithus, made high-priest in 25.
67	Joseph, surnamed Caiaphas, made in 26, and continued till 35.
68	Jonathan, son of Ananus, made in 35, and continued till 37.
69	Theophilus, son of Jonathan, made in 37, and continued till 41.
70	Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
71	Matthias, son of Ananus, made high-priest in 42.
72	Elioneus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest A.D. 45, and deposed the same year.
73	Joseph, son of Caneus, was made high-priest in A.D. 45, till 57.
74	Ananias, the son of Nebodeus, was made high-priest in the year of the vulgar era 47, and enjoyed the priesthood till 63.
75	Ismael was ordained high-priest, A.D. 63.
76	Joseph, surnamed Cabei, in 63.
77	Ananus, the son of Ananus, in 63.
78	Jesus, the son of Ananus, in 64.
79	Jesus, the son of Gamaliel, in 64.
80	Matthias, the son of Theophilus, was made high-priest in A.D. 70.
81	Phannias, the son of Samuel, was made high-priest in 70, the year Jerusalem and the temple were destroyed, and a final period was put to the Jewish priesthood.

THE PROPHECIES

IN THE PENTATEUCH AND HISTORICAL BOOKS.

TEXT.	THE PROPHECY.	FULFILMENT.
Gen. xv. 5, 6	Concerning the Number of Abraham's Seed	1 Chron. xxi. 5, 6.
Gen. xv. 13	Concerning Abraham's going into Egypt and the Bondage of his descendants	Gen. xlvi. 3–7.
Gen. xv. 14–16	Concerning the Deliverance from Egypt	Exod. xii. 34–37.
Gen. xviii. 10	Concerning Isaac	Gen. xxi. 1.
Gen. xxxvii. 5	Of Joseph's Advancement	Gen. xlii. 6.
Josh. vi. 26	Of the Builder of Jericho	1 Kings xvi. 34.
1 Sam. ii. 34	Of the Death of Eli's Son	1 Sam. iv. 11.
1 Sam. xxviii. 19	Of the Death of Saul	1 Sam. xxxi. 2.
1 Kings xiii. 2	Of the Birth of Josiah	2 Kings xxiii. 15.
1 Kings xiii. 22	Of the Death of a Prophet	1 Kings xiii. 30.
1 Kings xiv. 10	Of the Destruction of the House of Jeroboam	1 Kings xv. 29.
1 Kings xiv. 12	Of the Death of Jeroboam's Son	1 Kings xiv. 17.
1 Kings xvi. 3	Of the Destruction of Baasha's House	1 Kings xvi. 11.
1 Kings xvii. 1	Of the Great Drought in the Reign of Ahab	1 Kings xviii. 41.
1 Kings xx. 22	Of the Syrian Invasion	1 Kings xx. 26.
1 Kings xxi. 19	Of the Punishment for the Murder of Naboth	1 Kings xxii. 38.
1 Kings xxi. 21	Of the Destruction of the House of Ahab	2 Kings x. 11.
1 Kings xxi. 23	Of the Death of Jezebel	2 Kings ix. 36.
2 Kings iii. 17	Of the Miraculous Supply of Water	2 Kings iii. 20.
2 Kings vii. 1	Of a Plentiful Supply of Food	2 Kings vii. 18.
2 Kings vii. 2	Of the Death of the Unbelieving Lord	2 Kings vii. 17–20.
2 Kings x. 30	Of the Reign of Jehu's Sons to the Fourth Generation	2 Kings xv. 12.
2 Kings xix. 7	Of the Death of the King of Assyria	2 Kings xix. 35, 37.
2 Kings xx. 17	Of the Babylonish Captivity	2 Kings xxiv. 10–16.

THE PROPHETS, AND THEIR PROPHECIES,

IN CHRONOLOGICAL ORDER.

PASSAGES CHIEFLY	JOSIAH, B. C. 640–584.	AMOS, 810–785.	HOSEA, 800–725.	ISAIAH, 765–698.	JOEL, 810–795.	MICAH, B. C. 758–699.	NAHUM, 720–698.	ZEPHANIAH, 640–609.	JEREMIAH, 628–585.	HABAKKUK, 612–598.	DANIEL, 606–534.	OBADIAH, 588–583.	EZEKIEL, B. C. 595–536.	HAGGAI, 520–518.	ZECHARIAH, 520–510.	MALACHI, 436–397, B. C. 420.
MORAL, DEVOTIONAL—				xxv.–xxvii. 11					Lam. i.–v.	iii.						
To Israel		ii.–viii.	iv.–xiii.	ix. 8–21; xxviii.		ii.; iii.;										i.; ii.
To Judah			iv. 15, etc.; xii. 2	i.–v.; xxii. 8, etc.; xxix., xxx.	i. 8–ii. 12	vi.								i.; ii. 10–19	i. 1–7; vii.	i.; ii.; iii. 7–18
HISTORICAL	i.–iv.			xxxvi.–xxxix.					xxviii.; xxix.; xxxii. 1–25; xxxvi.–xliii. 7; lii.		i.–vi.					
PROPHETIC (A)—																
Israel		ii.–ix. 10	iii. v. 8–vi. 3	vii. 1–25; viii.; ix. 8; xv. 11	xiv. 21–28; xvii.	i.			xxx.; xxxi.						i. 7–vii.; xi.	
Judah		i. 2; ii. 4, 5		xxii. 1; xxiv. lii.	viii. 5–9	vii.		i.	i.–xxv.; xxvii.; xxix.; xxx.–xxxi. 26; xxxiii.; xxxiv.; xliv.; xlvi. 26; l.	i.	ix.		ix.–xxiv.; xxviii.; xxxvi.; xxxvii.; xxxix.–xlviii.?			
Assyria, Nineveh	iii. 4			x.; xiv.; xxx.; xxxi.			i.–iii	ii. 13					xxxi. 3–18			
Babylon, Chaldea				xiii.; xiv. 24–28; xxi.					xxv. 12; xxxvii.; l.; li.	ii.	ii. 36; iv. 19; v. 25.					
Egypt				xix.; xx.					xliii.; xliv. 29; xlvi.; l.				xxix.–xxxi.			
Ethiopia				xviii.				ii. 12					xxx. 4–6			
Edom		i. 11		xxi. 11					xlix. 7; Lam. iv. 21			1	xxv.–xxxv.			
Moab		ii. 1		xv., xvi.				ii 9	xlviii.				xxv.			
Syrians		i. 3–5		vii. 1–9; viii.; xvii.					xlix. 23							
Tyre		i. 9		xxiii.									xxvi.–xxviii.			
Other nations		Ammon, i.; Philistia, i.		Arabia, xxi. 13, etc.				Ammon, ii.; Philistia, ii.	Ammon, xlix.; Philistia, xlvii.; Arabia, Persia, xlix.		Persia, Grecia, Rome, xi.; the four king vii.		Ammon, xxi. 28; xxv.; Philistia, do.; Gog, xxxviii.; xxxix.			
PROPHETIC (B)—																
Our Lord's first coming	i. 17		xi. 1; xiii. 14	vii. 14; ix.; xl.–lxiii.	ii. 28	v.			xxxi. 22; xxx.		ix. 24–26 vii. 13		xxxiv. 23, etc.	ii. 7, 9	ii. 10, 11; ix. 9; xi. 12; xii. 10; vi.; xiii. 1–7	iii.; iv. 1–3
EVENTS subsequent, where—											vii.; xii.					
Israel is named		ix. 11–15	xiii. 14	i. 10; ii. 14–23; iii. 5		ii. 12			xxx.; xxxiii.; xxxi.; xxiii. 5			17–21	vi. 10; xxxix. 23, etc.			
Judah "			xiv.	xxii. 20; xxiv. 14, etc.; ix.; i.–v.; xxvii.–xxxv.	viii. x.–xii. xi. to lxvi.	ii. 28–iii.	iv. 5 and vii.	iii. 8–20	iii. 13				xxviii.; xxix. 22; xxxvi. 25; xxxiv. 20, 21; xl.–xlviii.	ii. 6, 7	i. 7–vii. viii.–xiv.	iii. 4
Gentiles		ix. 12 See Acts xv. 17									vii.–xii.					
Egypt converted				xix. 18–23												
Assyria "				xix. 23–25												
Moab restored									xlviii. 47							
Elam "									xlix. 39							

PROPHECIES LITERALLY FULFILLED.

TEXT.	THE FULFILMENT.
Gen. ix. 25, 27.	The descendants of Shem and Japheth are "ruling" and "enlarged," but the descendants of Ham are still "the servants of servants."
Gen. xvi. 10, 12. Gen. xvii. 20.	The posterity of Ishmael have "multiplied exceedingly," living like "wild men," "their hand against every man," free in "the presence of all their brethren" and of all their enemies.
Gen. xlix. 10.	"The sceptre has departed from Judah."
Lev. xxvi. 38, 39. Deut. xxviii. 62, 67. Ezek. v. 10, 15. Hos. iii. 4.	The Jews have been "led away into all nations," "Jerusalem has been trodden down by the Gentiles," the people have been "plucked from off their own land," "removed into all the kingdoms of the earth," "scattered among the heathen," "among all people," "sifted among all nations," have "become a proverb," have found "among these nations no ease, and the sole of their foot had no rest," have "been many days without a king and without a sacrifice."
Num. xxiii. 9.	The Jews "dwell alone," and are not "reckoned among the nations."
Num. xxiv. 20.	"The remembrance of Amalek" is "utterly put out from under heaven."
Ps. ii. 8. Mal. i. 11.	The Lord has given to the Messiah "the heathen for his inheritance," and the progress of the Gospel is hastening the time when "from the rising of the sun, even to the going down of the same, his name shall be great among the Gentiles."
Jer. xlix. 17, etc. Ezek. xxv. 12, etc. Joel iii. 19. Amos i. 11, etc. Obad. x. 18, etc.	The family of Esau has become extinct, "cut off for ever," so that there is "none remaining of the house of Esau." The "palaces of Bozrah" have been "devoured by fire." Fire was "kindled in Rabbah and in the palaces thereof," and Ammon was destroyed as in "the day of the whirlwind."
Nah. i., iii.	Nineveh is completely destroyed, and for ages its locality was unknown.
Isa. xiii., xiv.	Babylon has been swept with "the besom of destruction," is made "a desolation for ever," "a possession for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant."
Ezek. xxvi. 4, 5.	Tyre has become "like the top of a rock, a place for fishers to spread their nets upon."
Ezek. xxix. 14, 15.	Egypt became "a base kingdom," tributary to strangers, and never able to "exalt itself above the nations."
Dan. xi. 37, 39.	The fourth and last of the four great kingdoms was divided into ten kingdoms, and among them has arisen a power with a triple crown, "diverse from the first," "with a mouth speaking very great things," "wearing out the saints of the Most High," "changing times and laws," ruling "over many and dividing the land for gain."
Luke xxi. 24.	The Jews have been led into all nations, and Jerusalem has been trodden down of the Gentiles.
1 Tim. iv. 1-3.	The apostasy here predicted has taken place. The Roman Church has forbidden the priesthood "to marry," and "commanded to abstain from meats."
Rev. ii., iii.	The decay of the seven Asiatic churches and their fate have been literally foretold.
Rev. xiii.-xvii.	The rise, power and fury of the mystical Babylon are here set forth, and Rome built on seven hills is pointed out as the seat of this tyranny.
	The Omniscient Lord of all, who seeth the end from the beginning, could alone have foretold these events, which have already come to pass.

PROPHECY COMPARED WITH HISTORY.

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.		CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.	
NO.	THE FIRST BEAST.—DAN. vii. 4.	NO.	ASSYRIAN EMPIRE.
1.	A lion,	1.	The Babylonian empire;
2.	having eagle's wings;	2.	Nineveh, etc., added to it—but
3.	the wings were plucked;	3.	Nineveh was almost destroyed at the fall of Sardanapalus.
4.	it was raised from the ground,	4.	Yet this empire was again elevated to power,
5.	and made to stand on the feet, as a man,	5.	and seemed to acquire stability under Nebuchadnezzar,
6.	and a man's heart [intellect] was given to it.	6.	who laid the foundation of its subsequent policy and authority.
	THE SECOND BEAST.—DAN. viii. 3, 4.		PERSIAN EMPIRE.
1.	A ram	1.	Darius, or the Persian power.
2.	which had two horns,	2.	Composed of Media and Persia—
3.	both high,	3.	both considerable provinces,
4.	but one higher than the other:	4.	Media the most powerful; yet this most powerful
5.	the highest came up last;	5.	Median empire, under Dejoces, rose after the other,
6.	the ram pushed west, north and south,	6.	and extended its conquests, under Cyrus, over Lydia, etc., west; over Asia, north; over Babylon, etc., south; and,
7.	did as he pleased, and became great.	7.	ruling over such an extent of country, was a great empire.
	THE THIRD BEAST.—DAN. viii. 5-12.		GRECIAN EMPIRE.
1.	A he-goat	1.	Alexander, or the Greek power,
2.	came from the west,	2.	came from Europe (west of Asia)
3.	gliding swiftly over the earth;	3.	with unexampled rapidity of success;
4.	ran unto the ram in the fury of his power,	4.	attacked Darius furiously, and
5.	smote him,	5.	beat him—at the Granicus, Issus, etc.;
6.	brake his two horns,	6.	conquered Persia, Media, etc.;
7.	cast him on the ground,	7.	ruined the power of Darius,
8.	stamped on him, and	8.	insomuch that Darius was murdered, etc.
9.	waxed very great;	9.	Alexander overran Bactriana to India,
10.	when he was strong his great horn was broken, and	10.	but died at Babylon in the zenith of his fame and power;
11.	instead of it came up four notable ones	11.	his dominions were parceled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers);
12.	toward the four winds of heaven;	12.	In Babylon, Asia Minor, Egypt, Greece.
13.	out of one of them a little horn waxed great	13.	Antiochus the Great, succeeded by Antiochus Epiphanes,
14.	toward the south and east,	14.	conquered Egypt, etc.,
15.	which took away the daily sacrifice, cast down the sanctuary, etc.	15.	and endeavored utterly to subvert the Jewish polity, polluting their temple-worship and sacrifices to the utmost of his power.
	THE FOURTH BEAST.—DAN. vii. 7, 8; 19-21.		ROMAN EMPIRE.

THE BOOKS OF THE PROPHETS:

SHOWING THE OCCASION OF EACH PROPHECY, WITH DATE AND SCRIPTURE REFERENCE.

PROPHECY.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION OR PERIOD IN WHICH THE PROPHECY WAS WRITTEN.	BEFORE CHRIST.
ISAIAH i. 1	2 Chron. xxvi. 21	General preface to the prophecies of Isaiah	758
2, to end	2 Chron. xxviii. 19	On the desolate state of Judea on Pekah's invasion	740
ii., iii., iv., v., vi.	2 Chron. xxv. 21	Designation of Isaiah to the prophetic office	758
vii., viii., ix., x. 1–5	2 Kings xvi. 5	On the invasion of Judea by Rezin and Pekah	742
5, to end, xi., xii., xiii., xiv. 1–28.	Isa. xxiii. 18	On the first invasion of Palestine by Sennacherib	715
28, to end	2 Chron. xxviii. 27	On the death of Ahaz and the accession of Hezekiah	726
xv., xvi.	2 Chron. xxxi. 21	On the approaching invasion of Moab by Shalmaneser	726
xvii.	Isa. x. 4	Against Damascus on the invasion of Rezin	742
xviii., xix.	2 Kings xviii. 8	On the approaching captivity of the ten tribes, and against Egypt	721
xx.	2 Kings xviii. 16	On the capture of Ashdod	713
xxi.	Isa. xxii. 14	On the appearance of the Medes and Persians in Sennacherib's army	713
xxii. 1–15	Isa. xxvii. 13	On the expected appearance of Sennacherib's army	713
15, to end	2 Kings xxi. 16	On the luxury and pride of Shebna	698
xxiii.	Nah. iii. 19	On the exultation of the Tyrians after the retreat of Shalmaneser	715
xxiv., xxv., xxvi., xxvii.	Isa. xiv. 27	On the desolation of Sennacherib's army	715
xxviii.	2 Kings xvi. 9	To the ten tribes, after the destruction of Damascus	740
xxix., xxx., xxxi.	Isa. xx. 6	On Hezekiah's alliance with Egypt	713
xxxii., xxxiii., xxxiv., xxxv.	2 Kings xx. 11	On Hezekiah's recovery	713
xxxvi., xxxvii.	2 Chron. xxix. 2	History of Sennacherib's invasion	713
xxxviii. 1–9	Isa. xxxvii. 38	History of Hezekiah's sickness	713
9–21	Isa. xxxv. 10	Hezekiah's thanksgiving on his recovery	713
21, 22	Isa. xxxviii. 8	Recovery of Hezekiah	713
xxxix.	Isa. xxxviii. 22	Visit of Merodach Baladan	713
xl., xli., to end of the Book of Isaiah's Prophecies	2 Kings xix. 37	Written in the latter years of the reign of Hezekiah, while the kingdom enjoyed peace after the destruction of Sennacherib's army.	710 699
JEREMIAH i., ii., iii. 1–6	2 Chron. xxxiv. 7	On the designation of Jeremiah to the prophetic office	629
6, to end; iv., v., vi.	2 Chron. xxxv. 19	On the backsliding after the reformation by Josiah	612
vii., viii., ix., x.	Hab. iii. 19	On the near approach of the captivity	612
xi., xii.	Jer. x. 25	To remind the people of Josiah's covenant	610
xiii., xiv., xv., xvi., xvii., xviii., xix.	2 Kings xxiii. 37	Appeals to the people before the captivity	609
xx.	Jer. xix. 15	On Jeremiah's imprisonment by Pashur	609
xxi.	Jer. xxxvii. 21	Jeremiah repeats his predictions to Zedekiah	588
xxii. 1–24.	Jer. xx. 18	On the approaching fate of Shallum and Jehoiakim	609
24, to end	2 Kings xxiv. 9	On the approaching captivity of Jehoiakim	599
xxiii.	Jer. xxii. 30	On the overthrow of the temporal kingdom of the Jews	599
xxiv.	Jer. lii. 3	On Jehoiachin being carried to Babylon	599
xxv.	Jer. xxxv. 19	On the immediate approach of Nebuchadnezzar's army	606
xxvi.	Jer. xxii. 23	Apprehension of Jeremiah	608
xxvii., xxviii.	Jer. xxxi. 40	On the approaching ruin of Zedekiah and of the surrounding nations	595
xxix.	Jer. xxiv. 10	Letter from Jeremiah to the captives at Babylon	597
xxx., xxxi.	Jer. xxix. 32	Prediction of the restoration of the Jews	597
xxxii., xxxiii.	Jer. xxxiv. 10	Imprisonment of Jeremiah, and purchase of the field of Hananeel	589
xxxiv. 1–11	Jer. xxxvii. 4	On the commencement of the siege of Jerusalem	590
11, to end	Jer. xxxvii. 10	On the recall of the Hebrew slaves to their former servitude	589
xxxv.	Jer. xlvi. 12	On the Rechabites taking refuge in Jerusalem	606
xxxvi. 1–9	Jer. xxv. 38	First reading of the roll by Baruch	606
9, to end	2 Kings xxiv. 4	Second reading of the roll by Baruch	605
xxxvii. 1–5	Jer. xxxix. 1	Zedekiah sends for Jeremiah	590
5	Jer. xxxiii. 26	Part of the narrative of the siege of Jerusalem	589
xxxvii. 6–11	Jer. xlvii. 7	Prediction of the return of Pharaoh's army	589
11, to end	Jer. xxxiv. 22	Jeremiah attempts to escape from Jerusalem	588
xxxviii.	Jer. xxi. 14	Jeremiah is committed to the dungeon of Malchiah	588
xxxix. 1	2 Kings xxv. 2	Commencement of the siege of Jerusalem	590
2	Jer. lii. 4	Capture of Jerusalem	588
3	Jer. lii. 6	Part of the history of the capture of Jerusalem	588
4–10	Jer. xxxix. 2	Flight of Zedekiah	588
10	Jer. lii. 16	Account of those who were left in Judea by Nebuzar-adan	588
xxxix. 11–15	Jer. lii. 11	Jeremiah committed to the care of Nebuzar-adan	588
15, to end	Jer. xxxviii. 28	The promise to Ebed-melech	588
xl. 1–13	2 Kings xxv. 22	Conduct of Jeremiah after his capture by Nebuzar-adan	588
13, to end; xli. 1–11	Jer. xl. 12	Conspiracy of Ishmael against Gedaliah	588
11, to end	Jer. xli. 10	Johanan rescues the captives from Ishmael	581
xlii., xliii. 1–8	Jer. xli. 18	Jeremiah reproves Johanan	587
8, to end	Jer. xlii. 7	On the arrival of Jeremiah in Egypt	587
xliv.	Jer. xlvi. 28	Predictions of Jeremiah at Tahpanhes	587
xlv.	Jer. xxxviii. 8	Address to Baruch on reading the roll	606
xlvi. 1–13	Jer. xxvi. 24	On the defeat of Pharaoh Necho at Carchemish	606
13, to end	Jer. xlii. 13	On the arrival of Jeremiah in Egypt	587
xlvii.	Jer. xxxvii. 5	Before the conquest of Gaza by Pharaoh	589
xlviii., xlix.	Jer. xxviii. 17	On the ruin of the surrounding nations by Nebuchadnezzar	595
l., li.	Jer. xlix. 30	On Seraiah's going to Babylon	595
lii. 1–4	2 Chron. xxvi. 10	Part of the life of Zedekiah	599
4	2 Kings xxiv. 20	Nebuchadnezzar commences the siege of Jerusalem	588
5, 6	Jer. xxxix. 13	Part of the history of the siege of Jerusalem	588
7–12	Jer. xxxix. 3	Part of the history of the siege of Jerusalem	588
12–15	Jer. lii. 27	Burning of the temple of Jerusalem	588
15, 16	Jer. lii. 23	Account of those who were left in Judea by Nebuchadnezzar	588
17–24	Jer. lii. 14	Account of the Jewish spoils	588
24–28	Jer. xxxix. 14	Murder of the chief-priests after the capture of Jerusalem	588
28–31	Jer. xliv. 30	Recapitulation of the captivities	587
31, to end	Dan. iv. 37	Release of Jehoiachin	561
LAMENTATIONS	2 Kings xxv. 21	Jeremiah laments the desolation of Judea	588

THE BOOKS OF THE PROPHETS:

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(CONCLUDED FROM PRECEDING PAGE.)

PROPHECY.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION OR PERIOD IN WHICH THE PROPHECY WAS WRITTEN.	BEFORE CHRIST.
EZEKIEL i., ii., iii. 1–22	Dan. i. 20	Commission of Ezekiel	595
22, to end, iv., v., vi., vii.	Ezek. iii. 21	Prediction of the destruction of Jerusalem	595
viii., ix., x., xi. 1–22	Ezek. vii. 27	On the idolatries which occasioned the Babylonish captivity	594
22, to end, xii., xiii., xiv., xv., xvi., xvii., xviii., xix.	Ezek. xi. 21	On the approaching ruin of Zedekiah and the surrounding nations	594
xx., xxi., xxii., xxiii.	Ezek. xix. 14	On Ezekiel's being consulted by the Jewish elders	593
xxiv	Ezek. xxiii. 49	On the commencement of the siege of Jerusalem	591
xxv., xxvi., xxvii., xxviii.	Ezek. xxxiii. 33	On hearing of the capture of the city	587
xxix. 1–17	Ezek. xxiv. 27	On Pharaoh's retreat before Nebuchadnezzar	589
17, to end xxx., 1–20	Ezek. xlviii. 35	After the siege of Tyre—Final prediction against Egypt	572
xxx. 20, to end, xxxi.	Ezek. xxix. 16	On Pharaoh's retreat before Nebuchadnezzar	588
xxxii., 1–17, 17, to end	Ezek. xxviii. 26	On hearing of the fall of Jerusalem—Against Egypt	587
xxxiii., 1–21	Ezek. xxxii. 22	To the captives in Babylon	587
21, to end	Jer. lii. 30	On hearing of the fall of Jerusalem	587
xxxiv., xxxv., xxxvi., xxxvii.	Jer. xxxiii. 26	Appeal to the heads of the Jewish nation, after the fall of Jerusalem	587
xxxviii., xxxix.	Ezek. xxxvii. 28	Prophecy of Gog and Magog	587
xl., xli., xlii., xliii., xliv., xlv., xlvi., xlvii., xlviii.	Ezek. xxxix. 29	Vision of the future spiritual temple	574
DANIEL i. 1–8	2 Chron. xxxvi. 7	Capture of Daniel by Nebuchadnezzar	606
8, to end	Lam. v. 22	Condition of Daniel at Babylon	606
ii	Ezek. xxx. 19	Nebuchadnezzar's first dream	570
iii	Dan. ii. 49	The golden image set up	570
iv. 1–28	Dan. iii. 30	Nebuchadnezzar's second dream	569
28, to end	Dan. iv. 27	Madness of Nebuchadnezzar	569
v	Ps. cxxiii.	Belshazzar's feast	539
vi	Ps. cii.	Daniel is cast into the den of lions	537
vii.	2 Kings xxv. 30	Daniel's vision of the four living creatures	541
viii	Dan. v. 31	Daniel's vision of the ram and the he-goat	539
ix	Dan. viii. 27	Prophecy of the seventy weeks	538
x., xi., xii.	Ps. cxxix.	On the interruption to the building of the second temple	534
HOSEA i., ii., iii.	2 Kings xiv. 27	On the distress of Israel in the reign of Jeroboam II.	801
iv	2 Kings xiv. 29	On the state of the country during the interregnum after the death of Jeroboam II.	776
v., vi.	2 Chron. xxviii. 25	On Ahaz's alliance with Tiglath-pilesor	739
vii., viii., ix., x., xi., xii., xiii.	2 Kings xvii. 4	On the revolt of Hoshea from Assyria	725
JOEL i., ii., iii.	2 Chron. xxvi. 15	On Uzziah's increasing his army	787
AMOS ii., iii., iv., v., vi., vii. 1–10	Hos. iii. 5	In the reign of Jeroboam II.	793
10, to end, viii., ix.	2 Kings xiv. 28	On being accused of a conspiracy against Jeroboam II.	784
OBADIAH	2 Chron. xxviii. 19	Against Edom, on their assisting Pekah	740
JONAH i., ii., iii., iv.	Amos vii. 9	Soon after the accomplishment of Jonah's first prophecy, 2 Kings xiv. 25	787
MICAH i., ii.	2 Kings xv. 35	On the continuance of idolatry in the reign of Jotham	753
iii., iv., v., vi., vii.	Isa. xvi. 14	Written to support the reformation by Hezekiah	722
NAHUM i., ii., iii.	Isa. xix. 25	Against Nineveh, immediately after the captivity of the ten tribes	720
HABAKKUK i., ii., iii.	Jer. vi. 30	On the backsliding after the reformation by Josiah	612
ZEPHANIAH i., ii., iii.	1 Chron. xxxiv. 32	To assist the reformation by Josiah	624
HAGGAI i. 1–12	Ezra v.	On resuming the building of the second temple	520
12, to end, ii. 1–10	Ezra v. 2	To encourage the builders of the second temple	520
10, to end	Zech. i. 6	Address to the builders of the second temple	520
ZECHARIAH i. 1–7	Hag. ii. 9	Exhortation to repentance	520
7, to end, ii., iii., iv., v., vi.	Hag. ii. 23	Address to the builders of the second temple	520
vii., viii.	Ps. cxxxviii.	To the messengers from Babylon	519
ix., x., xi., xii., xiii., xiv.	Ezra x. 44	Probably about the time of Ezra's reformation	457
MALACHI i., ii., iii. 1–16	Ps. cxix.	On the corruption introduced after the reformation by Nehemiah	433
16, to end, iv.	Neh. xiii. 31	After the completion of the reformation by Nehemiah	400

NOTE.—The above Table states after what Scripture the different portions of the prophetic books are to be read in the order of time, but it does not necessarily imply that there is any connection of subject between the Scripture and the prophecy; as, for instance, Mal. i., ii., iii. 1–16, following Psalm cxix. Often, however, there is an important connection: for instance, 2 Kings xvi. 5, with Isa. vii.–x. 1–5, presents us with an astonishing view of the long-suffering of God to one of the most wicked of men: the prophet Isaiah, for the consolation of Ahaz, was sent not only to assure him of immediate safety, but to announce to him one of the most splendid prophecies in the Old Testament respecting the promised Messiah (Isa. vii. 14; ix. 6, etc.).

In studying prophecies, as in parables, we are chiefly to consider their scope and design, without attempting to find too minute or exact an explanation of the poetical symbols or images in which the Sacred Books abound; many of these are simply used as adornments of style—the sky and trees in the background to fill in and beautify the picture.

Many of the Old Testament prophecies have a twofold application: first, directly to the temporal punishments and blessings of the Jews; and secondly, less directly, yet clearly and unequivocally, to the Messiah and His kingdom. In fact, almost all the prophecies in the Old Testament, whatever their direct significance and object, are to be referred to the Gospel, where alone we can find their full completion. We must not, however, look for a mystical or typical meaning in every prophecy; as a rule, when the direct meaning is plain and complete in sense and application, or when history shows an entire fulfilment, it is scarcely needful or expedient to depart from it or to be over-curious to look beyond.

In the reckoning of time, in prophetical language, a day denotes a year, and often things yet future are, to indicate their certainty, spoken of as though past. When the prophets speak of the *last days* or the *latter days*, they always refer to the Messianic era, and so also, generally, when they use the expression *that day*.

THE FULFILMENT OF PROPHECY.

THE MESSIAH AND THE ESTABLISHMENT AND DIFFUSION OF THE CHRISTIAN RELIGION.

AMONG the particulars foretold respecting the promised MESSIAH were, the time when he was to appear (Dan. ix. 25, etc.); the nation, tribe and family from which he was to descend, and the place of his birth (Isa. xi. 1; Jer. xxiii. 5, 6; Mic. v. 2, etc.); his divine as well as his human nature (Isa. vii. 14; ix. 6, 7, etc.); the poverty and meanness of his external condition (Isa. xlix. 7; lii. 14; liii. 2, etc.); and the unparalleled excellence and dignity of his personal character, combining wisdom and knowledge, purity, righteousness and invincible courage with meekness, kindness, compassion and humility, more than human forbearance, unfaltering trust in God and complete resignation to his will (Isa. xi. 2-5; xl. 10, 11; xliii. 2, 3; l. 5-7; Dan. ix. 26, etc.). The prophecies are also as minutely descriptive of his work and sufferings. They set forth the greatness and the benignity of his miracles and the gracious character of his ministry (Isa. xxv. 6; liii. 4; lxi. 1, etc.); they foretell his rejection by his countrymen and his judicial condemnation; they describe him as "bearing the sins of many;" "healing by his stripes;" "giving his soul an offering for sin;" and "making intercession for transgressors" (Isa. lii. 13-15; liii.; Zech. xiii. 7; xii. 10, etc.). To all this they add the most glowing descriptions of his subsequent exaltation and glory, and his success in his great enterprise as the consequence and reward of his sufferings (Isa. ix. 6, 7; lii. 13-15; liii. 10-12, etc.). That all these predictions were fulfilled in our Lord Jesus Christ, the whole history of his life and death, his resurrection and ascension, abundantly testifies, as will be seen by turning to the references here quoted and to others similar in character.

The prophecies further present to us the character of the GOSPEL as well as of its Author. They explicitly foretell a future and perfect revelation of the Divine will (Isa. xi. 9; xl. 5; Jer. xxxi. 31-34, etc.); and the promulgation of the gospel and the conversion of the Gentiles to a religion proceeding from Judea (Isa. ii. 2-4; xlii. 1-7; xlix. 6; lx. 1-3, etc.)—a place and a people which might seem the most unlikely to have been the instruments of communicating such a gift to the world. For separated as the Jews were from the rest of mankind by their civil institutions, their peculiar prejudices and the feeling of contempt with which they were regarded by other nations, they appeared, especially in their broken and humbled state, the last people from whom a universal religion could be expected to arise. Yet the history of the establishment of Christianity as a known, unquestionable fact contains the fulfilment of all these prophecies which were recorded so many ages before. And though we see not yet that universal reception of the gospel, and that prevalence of Christianity over the whole earth, which these great promises reveal, it is to be remembered, that what has been accomplished is in itself a sure pledge of a more perfect consummation, and the present state of the world in many of its relations encourages the hope, as it affords the opportunity and the means, by the power and grace of God's Holy Spirit, of such universal diffusion.

THE JEWS AND THE LAND OF JUDEA.

While promises were given to the chosen people that prosperity and happiness should attend their obedience, they were threatened, if disobedient, with punishments proportioned to their sins. The first predictions upon this subject were delivered by Moses more than 3200 years ago (Lev. xxvi. 36-39, 44; Deut. iv. 27; xxviii. 20-68), and the writings of succeeding prophets abound with similar declarations. These predictions contain several remarkable peculiarities out of the usual course of human affairs.

1. It was repeatedly foretold that they should be scattered and removed into the utmost parts of the earth (Jer. xv. 4; Ezek. xiii. 10-16; Hosea ix. 17, etc.). And all the records of history attest that *dispersion* has been the fate of the Jewish people in a manner and degree in which it has never befallen any other race. The first infliction of this national calamity was by the Assyrian power, when the ten tribes were swept into captivity. The second great infliction of it befel the surviving kingdom of Judah at the time of the Babylonian conquest, and after the days of the Messiah, followed the catastrophe effected by the Roman arms, which extended and aggravated the calamity of dispersion beyond any former example.

Not only in the extent and manner of their dispersion, but in its continuance, the case of the Jews is without a parallel. To this day their own country is lying waste and desolate, whilst they, its proper owners, are to be seen everywhere, living in the heart of cities and taking a part among the busiest traffickers in the great markets of the world; present in all countries, but with a home in none; closely incorporated among themselves, yet universally dispersed, intermixed, and yet separated; neither amalgamated nor lost. What race has suffered so much and yet endured so long? What nation has subsisted as a distinct people in *their own country* so long as the Jews have done in their *dispersion in all countries?*

2. It was further foretold of them that they should become "an astonishment, a proverb and a by-word among all the nations whither the Lord should lead them" (Deut. xxviii. 37; Jer. xxiv. 9, 10; xxix. 18, etc.). Here a circumstance apparently dependent upon the capricious judgment of men was made the subject of a specific prediction. But is it not one of the most observable things, among all which this outcast people has been made to endure, that over and above spoliation of property, civil disfranchisement and severe persecutions under the name of law, their cup of suffering has had that last ingredient largely infused—that they have been marked out for the scorn and contempt of the world?

3. Another prediction respecting this nation was that while the kingdom —the body politic—was to be destroyed, and the people were to be "sifted" through the nations, yet the seed so sifted was not to perish (Jer. xlvi. 28; Amos ix. 8, 9). And how remarkable is the history of the Jews, made up of these opposite particulars, *destruction* and *preservation*, scattering and safekeeping, combined! They have not been utterly destroyed, though "a full end has been made of their enemies." Though oppressed and vanquished, banished and spoiled, they have survived the mightiest monarchies, and now overspread the world.

It is worthy of notice, with reference to the present condition of this people, that whilst an obstinate attachment to the name and memory of their law is the proximate visible cause which cements and perpetuates their scattered race, their rejection of Christianity, when it was offered to them, is imputed in the Christian Scriptures to their corruption and violation of the moral law, and their culpable blindness as to the sense of the prophecies (Acts vii.; xxviii. 25-28; Rom. ix.-xi.; 2 Cor. iii. 14-18, etc.), and these appear still to be the hindrances to their reception of the gospel.

Many prophecies of more propitious import concerning the Jews, that yet remain to be accomplished, are reserved for testimonies to future generations, if not to the present (Deut. xxx. 3-5; Isa. xi. 11, 12; Jer. xxxi., xxxiii.; Ezek. xxxvi., xxxvii.; Amos ix. 13-15, etc.). And it is a very observable circumstance that, throughout all the changes which have occurred among the kingdoms of the earth during so many centuries, nothing has happened to render the accomplishment of these prophecies impossible, but that, on the contrary, the state of the Jewish people, as well as of Christian and heathen nations at this day, is such as to render them easily capable of receiving a complete fulfilment. And when these predictions of their conversion to Christ shall be accomplished, the whole taken together will be indeed a sign and wonder to all nations, and a prelude to the universal triumph of true Christianity.

Another large class of prophecies (intimately connected with those last mentioned) concerning the LAND OF JUDEA has received an equally striking fulfilment. The particular features of the future desolation, as foretold by the prophets, exactly accord with the descriptions of modern travelers. The country has been "overthrown by strangers," is "laid waste," and is "utterly spoiled;" has become as a "desolate wilderness;" "few men are left," and "the mirth of the land is gone."

MIRACLES OF THE OLD TESTAMENT.

THE MIRACLE.	THE OBJECT OR OCCASION.	THE PLACE.	THE TEXT.
The Multiplication of Languages	To Defeat Wrong Ambition	Babel	Gen. xi. 7–9.
Certain Sodomites Smitten with Blindness	To Punish them for Murderous Intent	Sodom	xix. 11.
Destruction of Sodom and Gomorrah	As Punishment for their Great Wickedness	Sodom and Gomorrah	xix. 24, 25.
Lot's Wife Turned into a Pillar of Salt	As Punishment for Disobedience in Looking Back	On the road from Sodom	xix. 26.
The Burning Bush—not Consumed	The Call of Moses	Horeb	Ex. iii. 2.
Moses' Rod Transformed into a Serpent	To Confirm his Faith	Horeb	iv. 2-5.
Moses' Hand made Leprous and Healed	To Confirm his Faith	Horeb	iv. 6, 7.
Aaron's Rod Transformed into a Serpent	To Convince Pharaoh of his and Moses' Divine Mission	Egypt	vii. 10–12.
The Ten Plagues	To Compel Pharaoh to let the Israelites Go Forth	Egypt	vii.–xii.
The Pillar of Cloud by Day and of Fire by Night	To Baffle the Egyptians and Guide the Israelites	Near Egypt	xiii. 20, 21.
The Red Sea Divided, and Returned to its Channel	To make a Road for the Israelites, and Drown the Egyptians	Near Egypt	xiv. 21, 22.
The Waters of Marah made Sweet	To Supply Drinking Water for the Israelites	Marah	xiv. 24, 25.
Quails and Manna Sent	To Supply the Israelites with Food	The Wilderness	xvi. 13–35.
Water brought from the Rock	To Supply the Israelites with Water	Horeb and Meribah	xvii. 5–7; Num. xx. 8–12.
Victory over the Amalekites		Rephidim	xvii. 8–16.
Aaron's Rod Buds, Blossoms and Bears Almonds	To Convince the Israelites of his Authority	Kadesh	Num. xvii. 1–8.
Korah and his party Destroyed	As Punishment for their Rebellion		xvi. 31–35.
Plague Sent and Stayed	To Rebuke their Murmurings		41–50.
Fiery Serpents Sent and some of those Bitten Cured	To Rebuke their Murmurings	Desert of Zin	xxi. 7–9.
Balaam's Ass Speaks	To Rebuke him for Going to Balak	Pethor	xxii. 28–31.
Aaron's Sons Consumed with Fire from Heaven	For Offering Strange Fire	Sinai	Lev. x. 1, 2.
Miriam's Leprosy Cured	In answer to Moses' Prayer	Hazeroth	Num. xii. 10–15.
The Jordan Divided	To Open Passage for Israelites and for Elijah and Elisha	River Jordan	Josh. iii. 14–17; 2 Kings ii. 8, 14.
The Walls of Jericho Fall	To Aid the Israelites in its Capture	Jericho	vi. 6–21.
The Sun and Moon Stand Still	To Lengthen the Day for the Israelites	Gibeon	x. 12, 13.
Samson receives Water from En-hakkore	To Slake his Thirst	Lehi	Judg. xv. 19.
Sacrifices Consumed by Fire from Heaven	To Attest Divine Authority	Several places	Lev. ix. 24; Judg. vi. 21; Judg. xiii. 19, 20; 1 Ki. xviii. 38; 2 Chr. vii. 1.
Dagon and many Philistines Fall before the Ark	To Compel the Philistines to return it to its Rightful Keepers	Ashdod	1 Sam. v.
Beth-Shemeshites Smitten	To Punish Irreverence	Beth-Shemesh	vi. 19.
Thunder and Rain in Harvest-time, in answer to Samuel's Prayer	To Inspire Reverence	Gilgal	xii. 18.
Uzzah Struck Dead	To Punish Presumption	Perez-Uzzah	2 Sam. vi. 7.
Jeroboam's Hand Withered	To Punish his Defiance of God's Messenger	Beth-el	1 Kings xiii. 4, 6.
The Widow's Meal and Oil Multiplied	To Provide her and her Son and the Prophet with Food	Zarephath	1 Kings xvii. 10–16.
Ahaziah's Captains and their Fifties Consumed	To Rebuke Ahaziah's Defiance of God's Prophet	Near Samaria	2 Kings i. 9–12.
The Chariot of Fire takes Elijah to Heaven	To Show God's Especial Regard for him	Near the Jordan	ii. 11.
The Waters of Jericho made fit to Drink	In Answer to the Prayer of the People	Jericho	ii. 19–22.
Water provided for a Large Army		Moab	iii. 16–20.
The Widow's Oil Multiplied	To Afford Means to Pay her Debts		iv. 1–7.
The Shunammite's Son Raised	As a Reward for her Regard for the Prophet	Shunam	iv. 32–36.
Poisonous Pottage Cured	To Supply Food for the Sons of the Prophets	Gilgal	iv. 40, 41.
One Hundred Men fed with Twenty Loaves	The Same Purpose as the last	Gilgal	iv. 42–44.
Naaman's Leprosy Cured	Because of his Faith	River Jordan	v. 10–14.
Gehazi made Leprous	As Punishment	Samaria	v. 24–27.
Axe-head caused to Float		Jordan	vi. 6.
A Syrian Band Smitten with Blindness	To Rescue the Prophet	Dothan	vi. 19.
The Syrian Army put to Flight	To Deliver Samaria from Siege	Samaria	vii. 6, 7.
The Dead Man Revived by Contact with Elisha's Remains			xiii. 20, 21.
Sennacherib's Army Destroyed	To Deliver Jerusalem, in answer to Hezekiah's Prayer	Jerusalem	xix. 35.
The Sun made to Go Back	As a Proof of what the Prophet had Said	Jerusalem	xx. 9–11.
Uzziah made Leprous	To Punish him for Usurping the Priests' Functions	Jerusalem	2 Chron. xxvi. 19–21.
Saved in the Fiery Furnace	To Attest God's Power and Providence	Babylon	Dan. iii. 19–27.
Daniel Saved from Lions	The Same Object	Babylon	vi. 16–23.
Jonah in Whale's Belly	To Punish his Attempt to Escape Duty	Mediterranean	Jon. i. 17.
Jonah Delivered	In Answer to his Repentant Prayer	Mediterranean	ii.

PARABLES OF THE OLD TESTAMENT.

BY WHOM SPOKEN.	THE PARABLE.	WHERE SPOKEN.	TEXT.
Balaam	Concerning the Moabites and Israelites	Mount Pisgah	Num. xxiii. 24.
Jotham	Trees making a King	Mount Gerizim	Judg. ix. 7–15.
Samson	Strong bringing forth Sweetness	Timnath	xiv. 14.
Nathan	Poor Man's Ewe Lamb	Jerusalem	2 Sam. xii. 1–4.
Woman of Tekoah	Two Brothers Striving	Jerusalem	xiv. 1.
The Smitten Prophet	The Escaped Prisoner	Near Samaria	1 Kings xx. 35–40.
Jehoash, King of Israel	The Thistle and Cedar	Jerusalem	2 Kings xiv. 9.
David	Israel Compared to a Vine	Jerusalem	Ps. lxxx. 8–16.
Isaiah	Vineyard yielding Wild Grapes	Jerusalem	Isa. v. 1–6.
Ezekiel	The Vine Tree	Jerusalem	Ezek. xv.
Ezekiel	The Great Eagles and the Vine	Babylon	xvii. 3–10.
Ezekiel	Lions' Whelps	Babylon	xix. 2–9.
Ezekiel	The Wasted Vine	Babylon	xix. 10–14.
Ezekiel	The Boiling Pot	Babylon	xxiv. 3–5.
Haggai	Holy Flesh	Jerusalem	Hag. ii. 11–14.

THE BOOKS OF THE OLD TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

THE FIVE BOOKS OF MOSES; CALLED THE PENTATEUCH.

1491 to 1451

Besides the history of the Creation and of the world to the call of ABRAM, and of the Israelites from that time to the death of MOSES, a period of 2552½ years, these Books contain the Divine Law, as given by GOD, through MOSES, directly for the government of the chosen people; hence they are called by the Jews, *Toros*, or "The LAW." The Pentateuch (πεντε, "five," and τευχος, "a volume," *i. e.*, the "five-fold book") was written by the great Law-Giver, at different times between B. C. 1491 and 1451—the last eight verses being added by JOSHUA, or by EZRA. In the Jewish MSS. these Books appear as one, divided into fifty-four sections for Sabbath reading in the Synagogue; the division into five Books was made by the translators of the Septuagint, who gave them severally the names they still preserve, except that "Numbers" is the English translation of Αριθμοι of the Septuagint.

GENESIS.—The First Book of MOSES takes its name from the fact that it narrates the particulars of the *Genesis* or "creation" of the world and of ADAM and EVE (i., ii.); then follows the history of mankind in general till the call of ABRAM; the scope of the history here narrows, and we have the history of ABRAHAM and his descendants to the death of JOSEPH, B. C. 1635. The period covered by *Genesis* is 2369 years.

EXODUS.—The Second Book embraces 145 years, to the erection of the Tabernacle in the desert, B. C. 1491, and comprises the history of the bondage in Egypt; the miraculous plagues resulting in the Deliverance of Israel and their going out from Egypt (hence the name *Exodus*); their entrance into the Wilderness of Sinai; the promulgation of the Law; and the building of the Tabernacle. The centre and crowning jewel of this Book is the DECALOGUE—that wonderful God-given Code that has ever formed and ever will form the basis of all proper laws.

LEVITICUS.—This Book covers but one month; its contents are the duties assigned to the Priests and Levites, and a minute description of the rites and ceremonies of the Mosaic dispensation.

NUMBERS.—The Book of Numbers gives the history of thirty-eight years, though most of the events belong to the first and last of those years. Its contents are, the numbering (hence the name) or marshaling of the people for their journey to the Promised Land; a statement of their conduct during their wanderings; an account of the consecration of the Tabernacle; a repetition of some of the principal laws and some additional precepts; directions for the division of Canaan; and the numbering at the close of their journey.

DEUTERONOMY.—The Fifth Book of MOSES is called *Deuteronomy* (δευτερος, "second," and νομος, "law," *i. e.*, "the second law," or the "Repeated Law") because it contains a repetition of the Mosaic Law, civil and moral; it also embraces a recapitulation of some of the events of their wanderings; the solemn confirmation of the Law by blessings and cursings on Ebal and Gerizim; predictions relative to their future, including a very striking one of the MESSIAH; the selection of JOSHUA as MOSES' successor; and finally the death and burial of the great leader.

THE HISTORICAL BOOKS, FROM JOSHUA TO ESTHER.

The Historical Books narrate the civil and religious history of the Jews from their first settlement in Canaan to their return thither from Babylon—a period of 1018 years. The object being to set forth GOD'S glory, not that of his people or their rulers, these Books do not give a full history, but rather selections therefrom: such facts are dwelt upon as best show the development of the objects and purposes of the Divine government.

1426 **THE BOOK OF JOSHUA** was undoubtedly written by JOSHUA himself, the account of his death and burial being added probably by EZRA. It contains the history of the conquest and partition of Canaan; the renewal of GOD'S covenant with Israel; and the farewell, death and burial of JOSHUA, comprising a period of thirty years.

1049 **THE BOOK OF JUDGES.**—This book covers about 309 years, to the death of SAMSON, B. C. 1120, and comprises the history of the murmurings, adversities, disorder and general anarchy of the Israelites during the period of transition from the Theocratic to the monarchic form of government. The portion from chapter xvii. to the end is a digression. The authorship of this Book has been disputed, but it is imputed to SAMUEL by Jewish authorities.

1049 **THE BOOK OF RUTH.**—The author of this sweet little pastoral, as well as its date, is very uncertain, though, as it was part of the preceding Book in the early Hebrew canon, it may safely be ascribed to the same writer. Ruth, though a Moabitess, and hence a Gentile, was an ancestress of King David.

1049 to 1016 **THE BOOKS OF SAMUEL.**—The division into two Books is not found in the early MSS. It has been decided by the best authorities that SAMUEL wrote the first twenty-four chapters, and NATHAN and GAD the remainder. They contain the history of the Israelites for about 120 years—B. C. 1135 to 1016. The exceedingly romantic story of David, the shepherd-boy, the soldier, the king, the sweet psalmist—his rise from obscurity to the throne of all Israel—makes the Books of Samuel one of the most delightfully interesting of narratives, and the sweet sincere friendship of DAVID and JONATHAN lends an additional charm.

721 to 458 **THE BOOKS OF THE KINGS** (like the former, but one Book in the Jewish MSS.) take up the history of the Nation of Israel at the time of its highest glory, and carry us step by step down to the subversion of both Judah and Israel. The First Book covers 126 years, to the death of JEHOSHAPHAT, B. C. 889, and the Second Book 300 years, to the destruction of Jerusalem by NEBUCHADNEZZAR, B. C. 588. The Jewish authorities ascribe the authorship to JEREMIAH.

458 **THE BOOKS OF CHRONICLES,** like those of Samuel and of the Kings, were but one Book in the Hebrew canon, which was called the Book of Diaries; in the Septuagint they were called παραλειπομενα, "things omitted;" St. JEROME first called them by the name they now bear. The period they embrace is from ADAM to the Restoration under CYRUS, 3468 years. They form a full Epitome of Jewish History to the year 536 B. C. They were without doubt compiled by EZRA.

456 **THE BOOK OF EZRA** was written mainly by him, and may be regarded as a supplement to Chronicles; it gives a period of 80 years to the end of Ezra's administration as governor, B. C. 456. Part of this Book (iv.–vii.) was written in Chaldaic, which language the Israelites had learned during their captivity. Between chapters vi. and vii. there occurs a hiatus of 58 years.

433 **THE BOOK OF NEHEMIAH** was in the ancient canon called the Second Book of EZRA, though the major part of it was certainly written by NEHEMIAH himself. He was a man of great firmness, cool judgment, and an earnest servant of GOD—in short, just the man needed by the Jews at the time. He was appointed governor about B. C. 446, and went to work promptly and vigorously to rebuild the wall around Jerusalem, and shortly completed it in spite of fierce opposition from SANBALLAT and other enemies of the Jews. His entire administration is supposed to have extended over 36 years. Besides rebuilding the wall, he effected great reforms among the people. This Book closes the Old Testament History—B. C. 433.

490 **THE BOOK OF ESTHER** has been ascribed to various authors, but it seems most probable was written by MORDECAI, one of its principal subjects. It tells how ESTHER, a pious Jewish captive, became Queen of Persia, and saved the Jews residing in that realm from the plots of HAMAN; it also tells how MORDECAI arose from a very humble position to be second only to the king. The AHASUERUS of this Book has been shown by excellent authorities to have been XERXES II. The whole story forms a beautiful illustration of GOD'S providential care of His people.

THE BOOKS OF THE OLD TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONCLUDED FROM PRECEDING PAGE.)

THE POETICAL BOOKS.

1520 **THE BOOK OF JOB** takes rank not only as the first written of the Books of Inspired Scripture, but has been shown by Archbishop USHER and others to be the most ancient literary production in the world, having been written not later than 1520 B. C.—that is, ten centuries before CONFUCIUS and SOLON, more than five centuries before HOMER, and earlier than the earliest date claimed for the Vedas. The best authorities favor the opinion that it was written by JOB himself. It sets forth the sufferings of Job and his unfaltering submission to the Divine will.

1046 to 160 **THE BOOK OF PSALMS.**—This is a collection of Sacred Songs composed at various times and mostly by DAVID. They are models of acceptable devotion: the Christian Church adopts them as her own language, or the language of her Lord. As mere literary productions they have been called the national ballads of the Hebrew people: many of them are perfect gems of Oriental poetry. Not a few of the Psalms are prophetic, containing predictions of the life, character and sufferings of our Saviour. For Date and Origin, and Arrangement for Devotional Purposes, see pages 14 and 15.

1000 **THE PROVERBS.**—This collection of pithy, wise, practical sayings was undoubtedly written by King SOLOMON. The Book assumed its present form some two hundred and fifty years after SOLOMON, during the reign of HEZEKIAH. Its characteristics are those of a poetical moral philosophy.

975 **ECCLESIASTES.**—The most generally received opinion is that this Book was written by SOLOMON in his old age, after he had repented of his self-indulgences and sins, by way of teaching a solemn lesson from his own melancholy experience.

1016 **SONG OF SOLOMON.**—The Hebrew name of this beautiful poem is "The Song of Songs." The tradition of the Jews is that this Song was written by SOLOMON in his youth; the same tradition ascribes the Book of Proverbs to his prime and Ecclesiastes to his old age. It takes rank as one of the finest gems of Oriental poetry. Many Christian writers regard it as a beautiful allegory,—the Bride as the Church of CHRIST and the Bridegroom as her Divine Lord; taking this view, the last ten verses beautifully depict the entire separation of the Church from the world and her perfect consecration to the love and service of her Lord.

THE PROPHETICAL BOOKS, IN THEIR CHRONOLOGICAL ORDER.

856 **JONAH.**—With the exception of the prayer in chapter ii., this Book is a simple narrative of JONAH's call as a messenger to Nineveh, his attempt to escape the duty, the punishment that overtook him, his subsequent obedience and the result. He lived during the reign of JEROBOAM II., or even earlier; he may indeed have been, as some think, a disciple of ELISHA.

800 **JOEL.**—JOEL prophesied to Judah not later than the reign of UZZIAH, warning the people of their overthrow unless they should repent of their idolatry and turn to GOD.

790 **AMOS** denounces the idolatry of the king and people, and foretells the captivity of Israel, which was fulfilled sixty years later by SHALMANESER; but beyond this he promises them deliverance and a return to more than their pristine glory under Messiah.

790 to 725 **HOSEA.**—HOSEA prophesied to Israel during the turbulent reigns of the last seven kings—in all sixty years. The idolatry everywhere prevalent and its inevitable punishment are his themes; he also tells them of their ultimate restoration under the Messiah.

760 to 698 **ISAIAH.**—Jewish tradition says ISAIAH was nephew to King AMAZIAH, and father-in-law to MANASSEH, by whom he was murdered. His prophetic labors extended at least over a period of forty-seven years, possibly sixty-two years. ISAIAH has been aptly termed the *evangelical prophet*. His great theme is the humiliation, the work, the glory of the Messiah, and the blessed results of His salvation. It pervades the entire Book, and gives it a charm for the Christian student that no other Book of the Old Testament can rival. Our Lord and His Apostles quote ISAIAH more frequently than all the other prophets. While the writings of ISAIAH are distinguished throughout for peculiar elevation and grandeur of style, those passages, running all through the Book, that tell of the "coming Saviour," his sufferings, patience and glory, are positively sublime. In fact, ISAIAH had as clear a conception of the God-man JESUS as had any of the Apostles. He was so full of Christ that, no matter what his primary topic, it always led him to his one loved theme.

750 **MICAH** wrote during the reigns of JOTHAM, AHAZ and HEZEKIAH. His subject is the same as that of AMOS, HOSEA and JOEL.

720 **NAHUM.**—This prophecy of NAHUM was chiefly uttered as a warning to Nineveh, foretelling the overthrow of the Assyrian empire.

630 **ZEPHANIAH** prophesied to both Judah and Israel, foretelling their downfall as a punishment for their idolatry and utter profligacy.

628 to 586 **JEREMIAH.**—JEREMIAH was called to the prophetic office about seventy years after ISAIAH's death, in the thirteenth year of JOSIAH's reign, while quite young. During the pious JOSIAH's reign his influence and advice had great weight, but soon after JEHOIAKIM ascended the throne JEREMIAH's work was interrupted, though not stopped. During ZEDEKIAH's reign he was arrested and cast into prison, where he was confined till the fall of Jerusalem. He and BARUCH were subsequently compelled to accompany some of his people in their flight to Egypt, where tradition says he was stoned to death by some of the Jews incensed at his fearless reproaches of their crimes. His writings are remarkable for pathos. The burden of his complaint was the universal wickedness of the princes and people. He predicted the punishments that overtook them, and also foretold the Restoration, mentioning CYRUS by name more than a hundred years before that monarch's birth. His prophecy is full of allusions and direct predictions of the Messiah.

THE LAMENTATIONS OF JEREMIAH, some maintain, were written on the death of JOSIAH, but the general opinion among commentators is that they are directly applicable to the wretchedness of the Jews during the captivity, and have prophetic allusion to their future miseries after their dispersion.

625 **HABAKKUK.**—This prophet is supposed to have ministered during the reigns of MANASSEH and AMON, or in that of JEHOIACHIN. His subject is mainly the judgments that were to overtake the Chaldeans.

534 **DANIEL.**—This great prophet was of noble, if not of royal, blood. He was, with other Hebrew youth, carried captive to Babylon, and educated for service at NEBUCHADNEZZAR'S court, where he afterward rose to high positions of great trust. He was ninety years of age at the time of the Restoration under CYRUS, and contributed largely to the consummation by opening CYRUS' eyes to the prophetic passages that had appointed to him the work. His Book contains both narrative and prophecy. In the latter are wonderful predictions as to the Four Great Empires of the Assyrians, Persians, Greeks and Romans. He also foretells with great distinctness the time of Messiah's appearing, the rise and fall of Antichrist and the consummation of all things here below.

585 **OBADIAH.**—This Book consists of but one chapter, directed against the Edomites, telling them that "Edom shall be as though it had never been."

595 to 572 **EZEKIEL.**—Like JEREMIAH, EZEKIEL was of the Sacerdotal family. He commenced his ministry about the fifth year of the Captivity. His messages were delivered partly before and partly after the destruction of Jerusalem. The former consist chiefly of reproofs, condemnation and exhortation, while the latter are consolatory, promising the distressed people deliverance and future prosperity. The last nine chapters contain a remarkable Vision clearly referring to the glory of the Church of Christ.

520 **HAGGAI.**—It was this prophet who predicted that the *glory of the Second Temple* should exceed that of the *First*. He flourished about B. C. 520.

520 **ZECHARIAH** was contemporary with HAGGAI. He prophesied very clearly of the advent and glory of the Messiah.

520 **MALACHI,** the last prophet before Christ, prophesied during the governorship of NEHEMIAH. He foretells the preaching of St. John Baptist and the Advent of the Great Deliverer.

THE APOCRYPHAL PERIOD:

FROM MALACHI TO JOHN THE BAPTIST.

BEFORE CHRIST.	EVENTS IN THE HISTORY OF THE ISRAELITES.
413	Joiada, Judas or Jehoiada high priest.
373	Jonathan, John or Johanan high priest.
351	Ochus, king of Persia, plants Jews near the Caspian.
341	Jaddua high priest.
332	Alexander, having destroyed Tyre, visits Jerusalem; plants Jews in Alexandria.
324	Alexander dies; his kingdom divided.
321	Onias I. high priest.
320	Ptolemy Lagus captures Jerusalem; plants Jews in Alexandria and Cyrene.
312	Seleucus obtains Syria; era of the Seleucidæ.
306	The dominions of Alexander formed into four kingdoms, as foretold by Daniel.
300	Simon the Just high priest.
292	Eleazar high priest.
285	Version of the LXX. commenced at Alexandria.
250	Onias II. high priest.
246	Ptolemy Euergetes offers sacrifices at Jerusalem.
216	Ptolemy Philopater, prevented from entering the holy of holies, attempts to destroy the Jews in Alexandria, but is miraculously prevented.
203	Antiochus the Great obtains Palestine.
200	The sect of the Sadducees founded.
199	Scopas, an Egyptian general, recovers Judea to the king of Egypt.
198	Antiochus regains Judea.
195	Onias III. high priest.
176	Heliodorus, attempting to plunder the temple, is prevented by an angel.
170	Antiochus Epiphanes takes Jerusalem, slays 40,000 persons and profanes the temple.
167	Antiochus persecutes the Jews.
165	Judas Maccabæus purifies the temple and institutes the feast of dedication.
161	Judas Maccabæus slain; his brother Jonathan succeeds.
149	Onias builds a temple in Egypt like that in Jerusalem.
144	Jonathan, murdered by Tryphon, is succeeded by Simon his brother, who is made ruler by Demetrius.
143	The sovereignty and priesthood confirmed by the Jews to Simon and his posterity.
136	Simon murdered; John Hyrcanus his son succeeds him.
135	The Pharisees.
130	John Hyrcanus throws off the Syrian yoke and makes himself independent. He destroys the temple on Mount Gerizim.
110	The Essenes.
106	Aristobulus succeeds his father Hyrcanus and assumes the title of king.
105	Alexander Jannæus succeeds his brother Aristobulus and reigns for 27 years.
78	Jannæus dies. Alexandra his wife succeeds and makes her son Hyrcanus high priest, and favors the Pharisees.
69	Alexandra dies. Hyrcanus succeeds, but is forced to yield the crown to his younger brother, Aristobulus.
65	Pompey the Great reduces Syria to a Roman province. Hyrcanus endeavors to regain the crown.
63	Pompey, appealed to by Hyrcanus and Aristobulus, decides for the former; he takes Jerusalem and makes Judea tributary.
57	Aristobulus and his son Alexander, raising disturbances, are vanquished by Gabinius, the Roman governor of Syria.
54	Crassus plunders the temple.
47	Antipater, being appointed by Julius Cæsar procurator of Judea, makes his son Herod governor of Galilee, and Phasael, of Jerusalem.
44	Walls of Jerusalem rebuilt.
43	Antipater poisoned; Herod and Phasael revenge his death.
40	The Parthians, having taken Jerusalem, slay Phasael and place Antigonus, son of Aristobulus, upon the throne. Herod flies to Rome and is appointed king of Judea.
37	Herod takes Jerusalem, beheads Antigonus and is established as king of Judea; reigns 34 years
35	Herod makes Aristobulus, brother of his wife Mariamne, high priest, but afterwards murders him.
25	Herod rebuilds Samaria and calls it Sebaste.
22	Herod begins to build Cæsarea. Trachonitis, Auranitis and Batanea are added to his dominions.
17	Herod, after two years' preparation, begins to rebuild and enlarge the temple.
6	Zacharias receives the announcement respecting the birth of John the Baptist. The Canon of the New Testament begins.

BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN PERSIA, SYRIA AND EGYPT.
405	Artaxerxes Mnemon, Persia.
401	Death of Cyrus the younger.
381	Artaxerxes Ochus, Persia.
350	Egypt recovered by Persians.
335	Darius Codomanus, Persia.
331	Alexander defeats Persia on the Granicus, 334; at Issus, 333; at Arbela, the Persian empire ends.
324	Ptolemy Lagus, Egypt.
312	Seleucus I.: Nicator, Syria.
312	Empire of Seleucus from Antioch to India.
291	Seleucus on the Tigris built.
285	Dionysius (Alex.) determines solar year.

EGYPT.	BEFORE CHRIST.	SYRIA.
P. Philadelph.	285	
	280	Antiochus I.
	261	Ant. II. Theos.
P. Euergetes I.	247	
	246	Sel. II. Callinic.
	226	Sel. III. Keraun.
P. Philopater.	222	
	223	Ant. III. the Great.
P. Epiphanes.	205	
First Roman army in Asia.	190	
	187	Sel. IV. Philop.
P. Philometh.	181	
	175	Ant. IV. Epiph.
	164	Ant. V. Eup.
	162	Demetr. Soter defeated and slain by.
	150	Alexander Balas.
P. Physcon.	146	Demet. Nicat.
P. Physcon.	144	
	144	Ant. VI. Theos.
	143	Tryphon.
	139	Ant. VII.
	130	Demet. Nic. II.
	127	Alexander.
	123	Ant. VIII.
P. Lathyrus.	116	
	111	Ant. IX.
	108	Ant. VIII. and IX.
	93	Philip and Ant. X.
	92	Demetrius Euc.
P. Alexander.	88	
	83	Tigranes of Armenia.
P. Auletes?	81	
	69	Ant. XI.
	65	Pompey makes it a Roman province.
P. Auletes.	55	
Roman Governors.		*Roman Governors.*
Gabinius.	55	
Cleopatra.	51	
	51	Bibulus.
	50	Q. M. Scipio.
	47	S. Cæsar.
	43	Cassius.
	38	Ventidius.
	39	Parthians invade Syria, 50; and are fiercely expelled by Vent.
	34	Plaucus.
Made a Roman province by Octavius.	30	
	27	Messala C.
	22	Agrippa.
	13	S. Saturninus and T. Volumnius.

BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN EUROPE.
404	Euclid.
401	Retreat of Ten Thousand.
397	Xenxis.
389	Plato.
363	Mantinea; death of Epaminondas.
356	Birth of Alexander.
345	Aristotle.
338	Demosthenes.
334	Apelles.
295	Epicurus.
281	Theocritus.
280	Pyrrhus, king of Epirus, enters Italy.
268	[Berosus,
261	Manetho, Egyptians.]
264	First Punic war.
258	Regulus prisoner.
236	Archimedes.
220	Plautus.
224	Colossus of Rhodes overthrown.
220	Hannibal.
218	Second Punic war.
216	Battle of Cannæ.
210	Zeno.
202	Hannibal defeated in Africa by Scipio Africanus.
190	Scipio Asiaticus.
149	Third Punic war, lasts three years.
148	Carthage destroyed.
148	Corinth destroyed.
136	Scipio Nasica.
133	Tiberius Gracchus.
111	Jugurthine war (five years).
100	Julius Cæsar born.
88	Civil war. Marius and Sylla.
81	Cicero's first oration.
71	Spartacus.
69	Lucullus defeats Mithridates and Tigranes.
63	Catiline conspiracy.
60	First triumvir.: Pompey, Cæsar, Crassus.
60	Catullus.
57	Sallust.
50	Cornelius Nepos, Varro.
49	Battle of Pharsalia.
46	Cæsar reforms calendar.
44	Cæsar slain. Diodorus Sic.
42	Battle of Philippi.
44	Second triumv.: Oct., Ant., Lepidus.
36	Lepidus expelled the triumv.
33	War between Oct. and Ant.
31	Battle of Actium.
27	Octavius emperor, with title of Cæsar Augustus.
31	Mæcenas.
29	Horace.
27	Propertius.
25	Livy.
21	Tibullus.
20	Ovid.
5	Dion. Halicarn.

SIGNIFICATIONS OF OBSOLETE WORDS,

AND WORDS THAT REQUIRE EXPLANATION.

THE WORD.	DEFINITION.	TEXT.
Agone	Ago	1 Sam. xxx. 13.
All	A large number	Luke xv. 1; Matt. iii. 5.
Apothecary	Perfumer	Ex. xxx. 25, 35.
Audience	Hearing	Gen. xxiii. 13; Luke vii. 1
Babes	Humble, docile Christians	Matt. xi. 25.
Bestowed	Stationed	1 Kings x. 26.
Bonnets	Turbans	Ex. xxviii. 40.
Burden	Judgments, calamities	Isa. xiii. 1; xv. 1; xix. 1.
Carriage	Baggage	Isa. x. 28.
Cast out	Excommunicate	John ix. 34.
Champaign	A plain or valley	Deut. xi. 30.
Chapiters	Ornaments	1 Kings vii. 16.
Charge	Taxes	1 Kings xi. 28.
Charger	A large dish	Num. vii.; Matt. xiv. 8.
Clay, thick	Worldly riches	Hab. ii. 6.
Coasts	Entire territory	Deut. xvi. 4.
Concision	Formal upholders of circumcision	Phil. iii. 2.
Concluded	Decreed (orig. *Shut up together*)	Rom. xi. 32; Gal. iii. 22.
Concupiscence	Evil desires in general	Rom. vii. 8; 1 Thess. iv. 5
Conversation	Conduct, behavior	1 Pet. ii. 12; Gal. i. 13.
Cover the feet	Lie down to sleep	1 Sam. xxiv. 3.
Cross	Christian self denial	Matt. x. 38.
Curse	Revile or speak evil of	Ex. xxii. 28.
Daysman	Arbitrator, umpire	Job ix. 33.
Delectable	Desirable	Isa. xliv. 9.
Dignities	Civil rulers	2 Pet. ii. 10; Jude 8.
Ear the ground	Cultivate the land	1 Sam. viii. 12.
Ensample	Example or type	1 Cor. x. 11.
Ensue	Follow, pursue	1 Pet. iii. 11.
Entreat	Treat, use	Acts xxvii. 3.
Eschew	Flee from, shun	1 Pet. iii. 11.
Everlasting	For a long yet limited time	Gen. xvii. 8.
Every whit	(1) Every minute detail; (2) In every part.	(1) 1 Sam. iii. 18; (2) John vii. 23; xiii. 10.
Fan	Winnowing implement	Matt. iii. 12.
Fellow, my	My equal	Zech. xiii. 6.
Foolishness	Vice, crime	Mark vii. 22.
Fray	Terrify, affright	Jer. vii. 33; Zech. i. 21.
Fruits	Works, actions	Matt. vii. 16, 20.
Garden	The Church	Isa. lviii. 11.
Gird up the loins of the mind.	Bring the mind into Christian frame	1 Pet. i. 13.
Gods	Judges, great men	Ex. xxii. 28.
Go out or come in	Conduct matters	1 Kings iii. 7.
Governor listeth	Pilot wishes	Jas. iii. 4.
Greeks	Gentiles in general	Acts xix. 10.
Groves	Places of idol worship	1 Kings xiv. 23.
Habergeon	Corselet, or breastplate	Ex. xxxix. 23.
Hale	Accuse	Luke xii. 58.
Haply	Possibly	Mark xi. 13.
Harnessed	Equipped, or furnished	Ex. xiii. 18.
Holpen	Helped	Isa. xxxi. 3.
Hosen	The inner tunic	Dan. iii. 21.
Howbeit	Nevertheless	1 Kings xi. 22.
High-places	(1) Places of worship; (2) Places of idol-worship.	(1) 1 Kings iii.; (2) 1 Kings xii.31,32; xiv.23.
Idols	Anything too highly prized	1 John v. 21.
Imaginations	Corrupt reasonings	2 Cor. x. 5.
Inditing	Bubbling up, overflowing	Ps. xlv. 1.
Inherit	Subdue	Isa. liv. 3; Ps. lxxxii. 8.
Inheritance	People	Ps. xxviii. 9; xciv. 14.
Inn	Halting-place, camp	Ex. iv. 24.
Iron	(1) Barren, dry land; (2) Strength; (3) Severe trial.	(1) Deut. xxviii. 23; (2) Dan. ii. 33, 41; (3) Ps. cvii. 10.
Jangling	Unprofitable, pernicious discussion	1 Tim. i. 6.
Jesus	Greek of Joshua	Acts vii. 45; Heb. iv. 8.
Kerchiefs	Veils of false prophets	Ezek. xiii. 18, 21.
Kick	Oppose, rebel against	1 Sam. ii. 29; Acts ix. 5.
Kine	Cows	Gen. xxxii. 15; xli. 2.
Kine of Bashan	Effeminate, profligate rulers and nobles	Amos iv. 1.
Knops	Ornaments in form of fruit	1 Kings vi. 18.
Lamp	A son and heir	1 Kings xv. 4.
Leasing	Lies	Ps. iv. 2; v. 6.
Let	Hinder	Isa. xliii. 13; Rom. i. 13.
Leviathan	A persecuting monarch	Isa. xxvii. 1.
Libertine	A Jew having Roman citizenship	Acts vi. 9.
Listeth	Willeth	John iii. 8; Jas. iii. 4.
Lower parts of the earth	Abode of disembodied spirits	Eph. iv. 9.
Magnifical	Grand, illustrious, superb	1 Chron. xxii. 5.
Marrow	Secrets of the heart	Heb. iv. 12.
Meat	(1) Wheat flour; (2) Doctrines	(1) Lev.ii.1; (2) Heb.v.14.
Meat, to eat	To do God's will	John iv. 32, 34.
Melt, utterly	Be entirely dismayed	2 Sam. xvii. 10.
Milk	Elementary doctrines	1 Cor. iii. 2.
Milk, sincere	Pure principles	1 Pet. ii. 2.
Mincing	Walking affectedly	Isa. iii. 16.
Minish	Diminish	Ex. v. 19; Ps. cvii. 39.
Mist	(1) Blindness; (2) Blackness.	(1) Acts xiii. 11; (2) 2 Pet. ii. 17.
Mock	(1) Baffle, thwart; (2) Bring shame upon.	(1) Num. xxii. 29; (2) Gen. xxxix. 17.
Night	(1) Adversity; (2) Ignorance; (3) Death.	(1) Isa. xxi. 12; (2) Rom. xiii. 12; (3) John ix. 4.
Observation	Outward show	Luke xvii. 20.
Occurrent	Taking place	1 Kings v. 4.
Ouches	Sockets	Ex. xxviii. 11
Overlay	Smother	1 Kings vii. 19.
Passion	Sufferings and death	Acts i. 3.
Perfect	Eminently righteous	Job i. 1; Gen. vi. 9.
Polls	Careful count	Num. i. 2.
Prating	Talking rashly	3 John 10.
Prevent	Go before, precede	1 Thess. iv. 15.
Prevent me	Anticipate wants; succor me	Job iii. 12; Ps. lxxix. 6.
Princes	Chief men, leaders	1 Kings iv. 2.
Prison	Place of departed spirits	1 Pet. iii. 19.
Provoke	Influence, excite	Heb. x. 24; 1 Cor. x. 22.
Quick	Living	Acts x. 42.
Rentest thy face	Distendest thy eyes	Jer. iv. 30.
Rereward	Rearguard	Josh. vi. 9.
Sabaoth	Hosts, armies	Rom. ix. 29; Jas. v. 4.
Savour	Scent, odor	Eph. v. 2; 2 Cor. ii. 15.
Scrip	A small bag, a wallet	Luke xxii. 35.
Seared	Made inactive, insensible	1 Tim. iv. 2.
Seethe	Boil	Ex. xxxiv. 26.
Seducing	Enticing into heresy	1 Tim. iv. 1.
Servitor	Servant	2 Kings iv. 43.
Selah	A *rest* in singing	In various Psalms.
Sensual	Carnal, sinful	Jude 19; Jas. iii. 15.
Seven	Several, many	Ps. xii. 6; Prov. xxiv. 16.
Sew pillows	Make or fasten cushions	Ezek. xiii. 18.
Sheets	Shirts	Judg. xiv. 12, 13.
Shipwreck	Exposure of backsliders to ruin	1 Tim. i. 19.
Shoe, to cast out over	To subdue	Ps. lx. 8; cviii. 9.
Shoulder, to withdraw	To rebel	Neh. ix. 29.
Silverlings	Small coin	Isa. vii. 23.
Sin	Sin-offering	2 Cor. v. 21; Hos. iv. 8.
Sincere	(1) Unadulterated; (2) Unsullied.	(1) 1 Pet. ii. 2; (2) Phil. i. 10.
Sore	(1) Very much; (2) Very severe.	(1) 1 Sam. xvii. 24; (2) Gen. xli. 56.
Spoilers	Foragers	1 Sam. xiii. 17.
Strait	Contracted, difficult of passage	Matt. vii. 13, 14.
Straitened	Pained, distressed	Luke xii. 50.
Taches	Fastenings, hooks	Ex. xxxv. 11.
Tale	Number, account	Ex. v. 8.
Tempered	(1) Accurately mixed; (2) Symmetrically formed.	(1) Ex. xxx. 25; (2) 1 Cor. xii. 24.
Thousand	A large indefinite number	Ps. xci. 7.
Tossed to and fro	Fickle, changeable	Eph. iv. 14.
Trench	Camp	1 Sam. xxvi. 5; xvii. 20.
Trow	Imagine, think	Luke xvii. 9.
Untoward	Rebellious, disobedient	Acts ii. 40.
Unwittingly	Thoughtlessly, unintentionally	Josh. xx. 3.
Unworthily	Without due reverence	1 Cor. xi. 29.
Vanities	Idols	Acts xiv. 15.
Ward	A band or company	Neh. xii. 24.
Ware	(1) Aware; (2) Watchful	(1) Acts xiv.; (2) 2 Tim. iv. 15.
Wavering	Doubting, hesitating	Heb. x. 23; Jas. i. 8.
Wench	Any large fish	2 Sam. xvii. 17.
Whit	Smallest appreciable quantity	1 Sam. iii. 18.
Whoring	Straying	Ex. xxxiv. 15.
Wimples	Hoods, veils	Isa. iii. 22.
Wind	Destruction	Jer. xlix. 36.
Wink at	Bear patiently with	Acts xvii. 30.
Wist	Knew	Luke ii. 49; John v. 13.
Wit, we do you to	We tell you	2 Cor. viii. 1.
With	A willow twig, or bough	Judg. xvi. 7-9.
Witness	Testimony	1 John v. 6, 8, 9.
Wont	Used, accustomed	Matt. xxvii. 15.
Wot	Know, be aware of	Acts iii. 17.
Wroth	Very angry	Matt. xviii. 34.
Yearned, bowels	Intense affection, or love	1 Kings iii. 26.

A GLOSSARY OF SYMBOLIC WORDS

AND PHRASES OF THE INSPIRED WRITERS.

THE WORD.	EXPLANATION.	TEXT.
Abaddon, *Heb.* Apollyon, *Gr.*	A name derived from the title of the Arabian kings, and applied to the Mohammedan powers, by whom the Christian Church in the East was sorely oppressed	Rev. ix. 11. [50, 51.
Abomination..	1. Sin, in general	Isa. lxvi. 3; Ezek. xvi.
	2. Idolatrous rites of Popery	Rev. xvii. 4.
Abomination of Desolation.	The idolatrous ensigns of the Roman army	Matt. xxiv. 15.
Adulteress, or Harlot	An apostate city or Church	Isa. i. 21; Rev. xvii. 5.
Adultery	Idolatry and apostasy	Jer. iii. 8, 9; Rev. ii. 22.
Angels	1. Intelligent beings employed by God as ministers of His Providence	Ezek. x. 8, etc.; Heb. i. 4–7,14; Rev. iv. 6; v. 11.
	2. Apostate spirits	Matt. xxv. 41; Jude 6.
	3. Bishops or pastors of churches	Rev. i. 20; ii. 18, 12, 18.
Angel of the Lord	Jesus Christ	Zech. i. 11.
Arm	1. The omnipotence of God	Jer. xxvii. 5; xxxii. 17.
	2. The power and miracles of Christ	Isa. liii. 1; John xii. 38.
	3. Gracious influences of God	Isa. li. 9; lii. 10.
Armor	Spiritual graces	Rom. xiii. 2; Eph. vi. 11.
Arrows	1. Judgments of God	Job vi. 4.
	2. Slanderous words	Ps. lxiv. 3.
Babes	Young or feeble Christians	1 Cor. iii. 1; Heb. v. 13.
Babylon	Papal Rome	Rev. xiv. 8; xvii., xviii.
Balaam	The errors and impurities of that apostate	2 Pet. ii. 15; Jude 11; Rev. ii. 14.
Beast	1. A heathen power	Dan. vii. 17. [7, etc.
	2. The Papal Antichrist	Rev. xiii. 2, 12; xvii. 3,
Beasts	The four living creatures, improperly called beasts	Rev. iv.
	They denote the cherubim described	Ezek. i. 10.
Black, Blackness	Afflictions	Jer. xiv. 2; Joel ii. 6.
Blasphemy	Idolatry, especially that of Popery	Rev. xiii. 1, 5, 6; xvii. 3.
Blindness	Ignorance of Divine Doctrine	Isa. xxix. 18; Rom. xi. 25; Eph. iv. 18.
Blood	Symbol of the Atonement by Christ	Matt. xxvi. 28; Heb. xiii. 20.
Body	The sanctified Church of Christ	1 Cor. xii. 13, 27.
Book	Symbol of the Divine Decrees	Ps. xl. 7; Heb. x. 7.
Book of Life	The heavenly register of the people of God	Rev. iii. 5; xx. 12, 15; xxii. 19; Matt. iii. 16.
Bow	1. Vigorous health	Job xxix. 20.
	2. Symbol of evangelical conquest	Rev. vi. 2.
Bowels	Tender sympathy	Phil. ii. 1; Luke i. 78.
Branch	Christ	Isa. xi. 1; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8.
Bread, food	1. Divine Doctrine	Deut. viii. 3; Isa. lv. 2; Matt. iv. 4.
	2. Christian fellowship	1 Cor. x. 17.
Bride	The Church of Christ	Rev. xxi. 9.
Bridegroom	Christ, the Husband of the Church	John iii. 29; Rev. xxi. 9.
Briers	Persons of pernicious principles	Isa. lv. 13. [9.
Brimstone	1. Perpetual desolations	Job xviii. 15; Isa. xxxiv.
	2. Emblem of torment	Rev. xiv. 10.
	3. Pernicious doctrines	Rev. ix. 17.
Bulls	Violent men	Ps. xxii. 12.
Cedars	Eminent men	Zech. xi. 2.
Cedars of Leb.	Kings, princes of Judah	Isa. ii. 13.
Cedar, twigs of	Nobility, military chiefs	Ezek. xvii. 4.
Chaff	Worthless, irreligious persons	Ps. i. 4; Matt. iii. 12.
Clouds	Armies, multitudes	Jer. iv. 13; Isa. lx. 8;
Crown of life. —of glory.	Immortality, felicity and glory of Heaven	Heb. xii. 1. Jas. i. 12; Rev. ii. 10.
Cup	1. Blessings of Divine Providence and Grace	Ps. xxiii. 5.
	2. Divine Judgments	Isa. li. 17.
Cup of salvation	Thankful acknowledgment of Divine Mercies	Ps. cxvi. 13.
Cup of blessing	Cup at the Lord's Supper, in allusion to the paschal cup	1 Cor. x. 16.
Darkness	1. Calamity and misery	Jer. xxiii. 1.
	2. Irreligion and ignorance	Rom. xiii. 12.
Darkness of sun, stars, &c.	Disorders in the government	Isa. xiii. 10.
Day	1. A Year	Ezek. iv. 6; Rev. ii. 10; xi. 9; xii. 6.
	2. An appointed season	Isa. xxxiv. 8.
	3. A state of Evangelical knowledge	1 Thess. v. 5.
Death, Natural	Separation of the spirit from the body.	Gen. xxv. 1.
Death, Moral	Insensibility to the evil of sin, and to the duties and pleasures of the Divine friendship	Eph. ii. 2; Rev. iii. 1.
Death, Second.	Eternal banishment from God	Rev. ii. 11; xx. 14.
Dew	Power of Christ in the Resurrection	Isa. xxvi. 19.
Dogs	1. Gentiles, as sunk into impurity	Matt. xv. 26.
	2. Idle, luxurious ministers of religion.	Isa. lvi. 10.
	3. Caviling, unprincipled teachers	Phil. iii. 2; Rev. xxii. 15.
Doors	The entrance, or enlarged exercise of the gospel ministry	1 Cor. xvi. 9.
Dragon	A royal enemy—the king of Egypt	Ezek. xxix. 23.
	2. Satan actuating his agents	Rev. xii. 9.
	3. Dangers or difficulties	Ps. xci. 13. [13.
Drunkenness	1. Emblem of folly	Isa. xxviii. 1–3; Jer. xiii.
	2. Senselessness, the effect of Divine judgments	Isa. xxix. 9; li. 21.
Dust & ashes	Human nature	Gen. iii. 19; xviii. 27.
Eagle	1. A king or kingdom	Ezek. xvii.
	2. The Roman army, whose standards were eagles	Matt. xxiv. 28.
	3. Emblems of renewed strength	Ps. ciii. 3; Isa. xl. 31.
Earthen vessels	The human body	2 Cor. iv. 7.
Earthquakes	Political revolutions	Rev. vi. 12; Hag. ii. 6, 7; Heb. xii. 26.
Egypt	Wickedness	Rev. xi. 8.
Elders, the twenty-four.	Eminent saints, perhaps patriarchal believers	Rev. iv. 10; Heb. xi. 2.
Eyes	I. Applied to the Almighty, denote, 1. His Infinite Knowledge	Prov. xv. 3; Ps. xi. 4.
	2. His Watchful Providence	Ps. xxxii. 8; xxxiv. 15.
	II. Applied to Jesus Christ, they denote His Omnipresence	Rev. ii. 23; v. 6; Heb. iv. 13.
	III. Applied to man, they denote, 1. The understanding, the eyes of the mind	Ps. cxix. 18; Eph. i. 18.
	2. A friendly counselor	Job xxix. 15.
	3. The whole man	Rev. i. 7.
	4. Human designs	Deut. xxviii. 54–56.
Face	The favor of God	Ps. xxxvi. 16; Dan. ix. 17.
Family	The Church of God	Eph. iii. 15.
Fat	1. The most excellent of everything	Ps. lxxxi. 16.
	2. Riches	Ps. xxii. 29; Jer. v. 28.
Father	God, whose we are by creation and gracious adoption	Mal. i. 6; ii. 10; Jer. xxxi. 9; Rom. viii. 15, 16; Eph. i. 5.
Fire	Destructive calamity	Isa. xlii. 25; lxvi. 15; Ezek. xxii. 31.
Flesh	1. Riches	Isa. xvii. 4.
	2. Mortal man	Isa. xl. 6.
	3. Human virtues or religious privileges.	Phil. iii. 3, 4.
Forehead	Public profession of religion	Rev. vii. 3; xiii. 16.
Fox	Consummate hypocrisy and deceit	Ezek. xiii. 4; Luke xiii. 32.
Fruit	Religious virtues and enjoyments	Ps. i. 3; xcii. 14. [xi. 4.
Furnace	Trying afflictions, or the place	Deut. iv. 20; Jer. ix. 7; Isa. lii. 1; lxi. 10; Rev. iii. 4, 5; xix. 8.
Garments, White	Emblems of purity and joy	Ps. cxlvii. 13.
Gates	Symbol of security	
Gates of the daughter of Sion		Ps. ix. 14.
Gates of death.	The ordinances of Divine worship	Ps. ix. 13; Job xxxviii. 17.
Gog with Magog	Imminent danger	Ezek. xxxviii. 2.
Gold	1. Scythian powers in former ages	Rev. xx. 8.
Grapes	2. Infidel nations in the last days	Rev. iii. 18.
Grapes, Wild.	Gospel blessings	Isa. v. 2.
Hail	Virtues of religion	Isa. v. 2. [Rev. viii. 7.
Hand, Right	Sinful tempers and manners	Isa. xxviii. 2; xxxii. 19;
Hand of the Lord on a prophet	The incursions of violent enemies	Ps. xviii. 35; lxxiii. 23.
	Protection and favor	
Harvest	Influence of the Holy Spirit	Ezek. viii. 1.
Head	Extreme judgment, or end of the world.	Joel iii. 13; Matt. xiii. 39.
	1. The understanding or governing principle in man	Isa. i. 6; Dan. ii. 28.
	2. Chief of a people	Mic. iii. 1, 9, 11.
	3. The metropolis of a country	Isa. vii. 8, 9.
Heavens	1. The powerful Providence of God	Dan. iv. 26. [18.
	2. God	Matt. xxi. 25; Luke xv.
	3. Political or ecclesiastical governments	Isa. xiii. 13; Hag. ii. 2, 21.
	4. The visible Church	Rev. xii. 7, 9.
Hell	1. The general receptacle of departed souls	Isa. xiv. 7; Rev. i. 18.
	2. The place of eternal torment for the impenitent	Ps. ix. 17; Matt. x. 28; xxiii. 33.
Horn	1. Strength	Rev. v. 1.
	2. Divine protection	Ps. xviii. 2; Amos iii. 14; Luke i. 69.
	3. Royal power	Jer. xlviii. 25; Zech. i. 18, 21; Dan. vii. 20, 22.

A GLOSSARY OF SYMBOLIC WORDS

AND PHRASES OF THE INSPIRED WRITERS.

(CONCLUDED FROM PRECEDING PAGE.)

THE WORD.	EXPLANATION.	TEXT.
Horse	Emblem of conquest, the work of its rider	Joel ii. 4; Hab. i. 8; Jer. iv. 13.
Horse	White, emblem of happy conquest; red, of bloody war; black, of disease and pestilence; pale, of famine and misery.	Rev. vi. 2, 8; Zech. vi. 2.
House	Church of God	Isa. ii. 2; 1 Tim. iii. 15; Heb. iii. 6.
Hunger and Thirst.	1. Natural desires after happiness	Prov. xix. 15; Isa. lv. 1; Rev. xxii. 17.
	2. Spiritual desires	Amos viii. 11; Matt. v. 6; Luke i. 53.
Idolatry	1. Covetousness	Col. iii. 5.
	2. An object excessively beloved	1 John v. 21.
Image of gold, silver, brass and iron.	The four universal monarchies—Assyrian, Persian, Macedonian, Roman.	Dan. ii. 31, 45.
Incense	Devotional exercises	Rev. v. 8.
Infirmities	1. Bodily weakness	Matt. viii. 17; Isa. liii. 4.
	2. Spiritual weakness	Rom. viii. 26.
Jerusalem	1. Church of God	Ps. cxx. 6; Isa. lxv. 18; lxvi. 13.
	2. Heavenly glory	Heb. xii. 22; Rev. iii. 12; xxi.; xxii.; Gal. iv. 24, 26.
Keys	1. Power and authority	Rev. i. 18; Isa. xxii.
	2. Commission of the Gospel ministry.	Matt. xvi. 19.
Laborers	Gospel ministers	Matt. ix. 37, 38; 1 Cor. iii. 9.
Lamb	The Messiah, typified by the paschal lamb and the daily Israelitish sacrifice.	Ex. xii. 11; xxix. 38, 41.
Lamp	1. Profession of religion	Matt. xxv. 3, 4.
	2. Divine illumination and comfort	2 Sam. xxii. 29.
Leaven	Corrupt principles and practices	Matt. xvi. 6; 1 Cor. v.
Leopard	1. A subtle, rapacious enemy	Dan. vii. 6. [6, 8.
	2. Antichristian power	Rev. xiii. 2.
Life	1. Immortal felicity	Ps. xvi. 11.
	2. Evangelical doctrine	John vi. 33.
	3. A state of justification	John v. 24; Col. iii. 3.
	4. Christ, the source of life, natural, spiritual and eternal	John i. 4; xi. 25; xiv. 6; Col. iii. 4.
Light	1. Joy, peace and prosperity	Esth. viii. 16.
	2. Evangelical knowledge and holiness.	Isa. viii. 20; Eph. v. 8; 1 John i. 7.
Lion	1. An emblem of fortitude, the ensign of the tribe of Judah	Gen. xlix. 9.
	2. A title of Christ	Rev. v. 5.
Locusts	Teachers who corrupt the gospel	Rev. ix. 3.
Manna	The felicities of immortality	Rev. ii. 17.
Mountain	1. A kingdom, state, republic or city	Isa. ii. 12, 14; Zech. iv. 7.
	2. The kingdom of Christ's Church	Isa. ii. 2; xi. 9; Dan. ii. 35.
Mystery	A thing or doctrine unknown until revealed	Rom. xvi. 25; 1 Cor. ii. 7; Col. i. 26; Rev. i. 20.
Naked	Destitute of the garment of holiness	Rev. iii. 17.
Night	Ignorance, error, adversity	Rev. xxi. 25. [21.
Number two	A few	1 Kings xvii. 12; Isa. vii.
Number three, or third	Excellency	Isa. xix. 24; Zech. xiii. 9.
Number four	Universality	Isa. xi. 12; Ezek. vii. 2.
Number seven	Perfection	Rev. i. 4—xxii.
Oaks	Princes	Isa. ii. 13.
Olive, Wild	Sensual man	Rom. xi. 17.
" Cultivated.	The Church of Christ	Rom. xi. 24.
Palm	An emblem of joy and victory	Rev. vii. 7.
Paradise	Heaven, the residence of the Redeemed.	Luke xxiii. 43; Rev. ii. 7.
Passover	Jesus Christ	1 Cor. v. 7.
Physician	Jesus Christ	Matt. ix. 12.
Pillar	1. The chief support of a family, city or state	Gal. ii. 9.
	2. A monument of grace in the temple of glory	Rev. iii. 12.
Rain	1. Emblem of saving doctrine	Deut. xxxii. 2.
	2. Spiritual influences	Isa. xliv. 3.
River	1. The irruption of an invading army	Isa. lix. 19; Jer. xlvi. 7, 8.
	2. An emblem of exuberant blessings	Job xxix. 6; Ps. xxxvi. 8.
	3. Overflowings of Divine love and grace	Rev. xxii. 1; Ezek. xlvii.
Rock	A secure refuge	Ps. xviii. 2; Isa. xvii. 10.
Rod	1. Powerful authority	Ps. ii. 9.
	2. Divine faithfulness	Ps. xxiii. 4.
Salt	1. The principles and virtues of Christians	Matt. v. 13.
	2. The wisdom of Christian prudence	Col. iv. 6.
Sea	The remote islands and countries of the Gentiles	Isa. lx. 5.
Seal, Sealed	1. Symbol of security	Song Sol. iv. 12.
Seal, Sealed	2. Symbol of secrecy	Isa. xxix. 11.
	3. Token of special commission	John vi. 27.
	4. Emblem of peculiar interest	Eph. i. 13; iv. 30; Rev. vii. 2–4.
Seed	Evangelical Doctrine	Luke viii. 5–11; 1 Pet. i. 23; 1 John iii. 9.
Serpent	Satan, the devil	Gen. iii. 1; 2 Cor. xi. 3; Rev. xii. 9.
Sheep	The disciples of Christ	Zech. xiii. 7; John x. 11, 16; 1 Pet. ii. 25.
Shield	Faith in the Divine promises	Eph. vi. 16.
Sleep	1. Death	Dan. xii. 2; John xi. 11; 1 Thess. iv. 14.
	2. Carnal security	Rom. xiii. 11.
Sodom and Gomorrah	An apostate, wicked city	Isa. i. 10; Rev. xi. 8.
Sores	Spiritual maladies	Isa. i. 6; liii. 5.
Sower	A gospel preacher	Matt. xiii. 3, 37. [18.
Star	1. A prince or ruler	Num. xxiv. 17; Rev. xxii.
	2. Eminent pastors of churches	Rev. i. 20.
Stone	1. Jesus Christ	Ps. cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42.
	2. A true believer	1 Pet. ii. 5.
Stone, White.	Seal or token of full absolution	Rev. ii. 17.
Sun	1. The Lord God	Ps. lxxxiv. 11.
	2. Jesus Christ	Mal. iv. 2.
Sun and Moon	States, civil and ecclesiastical	Joel ii. 31; Acts ii. 20.
Swine	Unclean, infidel persons	Matt. vii. 6.
Sword	1. The symbol of destruction	Deut. xxxii. 41, 42.
	2. The word of God—the weapon of a Christian	Eph. vi. 17.
Tabernacle	The human body	2 Cor. v. 1; 2 Pet. i. 13, 14.
Talents	The gifts of God bestowed on man	Matt. xxv. 15.
Tares	Wicked infidels	Matt. xiii. 38.
Teeth	Symbols of cruelty	Prov. xxx. 14.
Thorns	1. Worldly cares, riches and pleasures.	Luke viii. 14.
	2. Perverse unbelievers	Ezek. ii. 6. [12, 16.
Throne	1. Government or kingdom	Gen. xli. 4; 2 Sam. vii.
	2. An order of angels	Col. i. 16.
Thunders	Prophecies	Rev. x. 4.
Trees	Good or bad men	Ps. i. 3; Matt. iii. 10.
Vine	1. The Hebrew Church	Ps. lxxx. 8; Jer. ii. 21.
	2. Christ, the Head of the Church	John xv. 1.
Vineyard	The Church of God	Isa. v. 1, 6; Jer. xii. 10.
Vipers	Wicked children of wicked parents	Matt. iii. 7; xii. 34.
Walk after the flesh, to	To be guided by sensual appetites	Rom. viii. 1.
Walk after the Spirit, to.	To follow the motions of the Holy Spirit and the counsels of the Word of God.	Rom. viii. 1.
Walk with God, to.	To live in communion with God, acting as in his sight to please and glorify him	Gen. v. 24; vi. 9.
Wash, Washed, Washing	Purification { 1. Moral	Ps. xxvi. 6; lxxiii. 13.
	Purification { 2. Spiritual	Ps. li. 2; Ezek. xvi. 9.
	Pardon and sanctification	1 Cor. vi. 11; Rev. i. 5; vii. 14.
Water	The grace of the Holy Spirit	Isa. xliv. 3; John iii. 5; iv. 10.
Waters	1. Afflictions and troubles	Ps. lxix. 1.
	2. Multitudes of people	Isa. viii. 7; Rev. xvii. 15.
	3. Evangelical ordinances	Isa. lv. 1.
	4. The blessings of the Holy Spirit	Isa. xliv. 3; John vii. 37.
Week	Seven years. Seventy weeks of years are four hundred and ninety years	Dan. ix. 24.
Wilderness	1. General desolation	Isa. xxvii. 10; Jer. xxii. 6.
	2. This world of trial	1 Cor. x. 5, 6; Isa. xli. 18.
Wind	1. The operations of the Holy Spirit	John iii. 8.
	2. Divine judgments	Isa. xxvii. 8.
	3. Desolation	Jer. li. 1; iv. 11, 12.
Winds, Four	General destructions	Jer. xlix. 36; Dan. vii. 2; Rev. vii. 2.
Wine	1. Temporal blessings	Hos. ii. 8; Ps. iv. 7.
	2. Gospel provision	Isa. xxv. 6; lv. 1.
	3. Divine indignation	Ps. lxxv. 8; Rev. xvi. 19.
Witnesses	Persecuted churches or their pastors	Rev. xi. 3–6.
Wolf, Wolves.	1. Fierce, irreligious men	Isa. xi. 6; lxv. 25.
	2. Bitter persecutors	Luke x. 3.
	3. Avaricious men, professedly Christian ministers	John x. 12; Acts xx. 29.
Women	1. A state or city	Ezek. xxiii. 2, 3.
	2. The Church of Christ	Rev. xii. 1.
Yoke	1. Oppressive servitude	Deut. xxviii. 48.
	2. Painful religious rites	Acts xv. 10; Gal. v. 1.
	3. The delightful service of Christ	Matt. xi. 29, 30.
	4. Moral restraints	Lam. iii. 27.

PRECIOUS STONES OF THE SCRIPTURE.

STONES.	DESCRIPTIVE AND GENERAL REMARKS.
Ad'amas.....	The Hebrew word is twice translated thus (in both instances it is used metaphorically—Ezek. iii.; Zech. vii.); in a third instance, Jer. xvii., it is rendered "Diamond." It means a very hard stone, and the latter is the hardest we know of.
Ag'ate.....	One of the stones in the High-priest's breastplate; a variety of quartz occurring in nodules, semi-transparent and uncrystallized.
Am'ber.....	This was probably not the substance known among us by that name, but rather a metal; some suppose it was a mixture of brass (or copper) and gold, others regard it as brass highly polished.
Am'othyst.....	In the High-priest's breastplate; violet, bordering on purple, composed of a strong blue and a deep red.
Ber'yl.....	In the High-priest's breastplate, also in the foundation of the New Jerusalem; a pellucid gem of a bluish green color, of the genus EMERALD, though less valuable.
Car'buncle.....	In the High-priest's breastplate; supposed by some to have been the GARNET, by others the EMERALD; it was certainly a bright flashing gem.
Chalced'ony...	One of the stones in the foundation of the New Jerusalem; there is great diversity of opinion concerning it; possibly it was a species of AGATE, variegated and cloudy.
Chrys'olite.....	In the foundation of the New Jerusalem; probably a species of TOPAZ; a transparent gem of yellowish green color; the name signifies the *golden stone*.
Chrysopra'sus.	In the foundation of the New Jerusalem; a species of BERYL, resembling the CHRYSOLITE, except that it has a bluish shade in its golden green.
Di'amond.....	In the High-priest's breastplate; it is too well known to demand more than mention.
Em'erald.....	In the High-priest's breastplate, and in the foundation of the New Jerusalem; see particularly Rev. iv. 3; requires no description here: its superb beauty is well known. Anciently called SMARAGDUS.
Ja'cinth.....	In the High-priest's breastplate, and in the foundation of the New Jerusalem; a handsome gem of a deep reddish yellow; identical with the LIGURE of Ex. xxviii. and xxxix.
Jas'per.....	In the High-priest's breastplate, and in the foundation of the New Jerusalem; a species of quartz, red, yellow or green, usually handsomely spotted.
Lig'ure.....	See JACINTH.
On'yx.....	In the High-priest's breastplate; also, two of them, with the names of the heads of the twelve tribes engraved thereon, were placed on the shoulders of the ephod; it was much used like the Cameo is now, the device being cut on the opaque white, while the darker stripes served as border and groundwork; it was white, blue and gray, or brown, in layers.
Ru'by.....	A valuable gem of rose-red color, class *Corundum;* in High-priest's breastplate (rendered SARDIUS); some have thought that the AGATE of our version was the RUBY, as that rendered RUBY in two passages was probably RED CORAL.
Sap'phire.....	The Hebrew name signifies *splendor;* it is second only to the DIAMOND in hardness, lustre and value; generally of beautiful pure blue, sometimes blue, red and yellow combined; in High-priest's breastplate.
Sar'dius.....	Supposed to be the RUBY; rendered SARDINE, in Rev. iv. 3, where it is thought to be CORNELIAN.
Sar'donyx.....	A variety of the ONYX, with a shade of translucent deep orange brown; in the foundation of the New Jerusalem.
To'paz.....	A superb yellow or golden green gem; in High-priest's breastplate, and in the foundation of the New Jerusalem. Some have supposed that it is our CHRYSOLITE.

TREES AND PLANTS, FRUIT AND FLOWERS,

AND SPICES OF BIBLE LANDS.

TREES, ETC.	DESCRIPTIVE AND GENERAL REMARKS.
Algum, Almug.	Imported by SOLOMON to make columns, balustrades, etc., of the Temple, from Ophir; supposed to have been the RED SANDAL-WOOD TREE, the wood of which is very heavy, hard, fine-grained and of a beautiful garnet color, or it may have been the WHITE SANDAL-WOOD, which is still much used in India for utensils and fine work.
Almond.....	This superb tree has ever been a favorite, on account not only of its beauty, but equally so of its early blooming; its beautiful rose-pink blossoms are harbingers of spring.
Aloes, or Lign-aloes.	A tree or plant from which was obtained a valuable sweet-scented wood, as, also, a delightful, pungent, aromatic gum prized for perfuming rooms and clothing, and for anointing the dead. The ALOE of Palestine reaches a height of scarce five feet, while the East Indian ALOE frequently attains an altitude of one hundred and twenty feet and girth of twelve feet.
Anise.....	Marginal rendering "DILL," probably correct; this was a small plant of little pecuniary value, though both the plant and seeds were used as a carminative and as a condiment.
Apple.....	As the APPLE is little known in Palestine, the QUINCE or the CITRON may have been intended; evidently, a large tree and a fruit of rich color, fine flavor and fragrant odor.
Ash.....	This may have been the ASH, though many learned critics have held otherwise; the larger number are in favor of the opinion that a species of PINE was intended.
Barley.....	The BARLEY of Palestine is our common grain of same name.
Bay.....	A symbol of a prosperous career. Possibly a LAUREL or a CEDAR, but more probably the OLEANDER, called the ROSE-BAY, is the tree meant.
Bean.....	Still a common article of food in the East; the kinds most used are the WHITE HORSE BEAN and the KIDNEY-BEAN.
Box.....	Thought by some to have been a species of CEDAR, but it may with equal probability have been the BOX TREE, as rendered.
Bramble.....	This bush has been identified by HASSELQUIST and others as the BLACKBERRY.
Brier.....	This variety of the WILD ROSE seems to have been indigenous to the soil of Palestine; the Hebrew word signifies "brier" and "scorpion."
Bulrush, Rush.	"BULRUSH" and "RUSH" are used interchangeably in our version; in some places the Egyptian PAPYRUS is intended, in others the common marsh RUSH.
Calamus, Sweet Cane.	An ingredient of the holy anointing oil, also mentioned as a perfume; supposed to have been imported from India; the root, stem and flowers, when bruised, are very fragrant.
Camphire.....	No doubt this was the HENNA of the Arabs, a shrub rising five or six feet, with fragrant whitish flowers in clusters. The powdered leaves were used as a dye for the finger-nails, etc.
Cassia.....	One of the ingredients of the holy anointing oil; the plant resembles CINNAMON, though scarcely so fine or fragrant; the rind or bark was used as a perfume.
Cedar.....	At one time cedar trees were very abundant in Palestine, especially in the Lebanon region; its great height, straightness and the hardness and durability of its wood made it very valuable for building.
Chestnut.....	The PLANE TREE has been considered by many as the tree meant. A native of Western Asia, it has taken kindly to the soil and climate of Europe and America.
Cinnamon.....	One of the ingredients of the holy anointing oil; the tree was the same that now bears the name, and the inner rind was used as now.
Cockle.....	An Oriental weed, smaller but of more brilliant flower than the cockle of this country; the plural of the same Hebrew word is rendered "wild-grapes" in Isa. v., and hence some have claimed that it meant noxious weeds in general.
Coriander.....	Generally admitted to be the same plant as bears the name now in the East; it is chewed by all classes for the pleasant flavor it imparts to the breath; it is also used to flavor food.
Cucumber.....	The well-known plant that is still extensively cultivated in all parts.
Cummin.....	This plant was similar to the CORIANDER, and probably the same as that now known as FENNEL or CARAWAY. In time its seeds make an excellent styptic.
Cypress.....	Some have maintained that the tree so named in our version was the ILEX, a species of OAK, but it is more likely it was the ordinary EVERGREEN CYPRESS.
Date.....	See PALM.
Dill.....	See ANISE

TREES AND PLANTS, FRUITS AND FLOWERS,

AND SPICES OF BIBLE LANDS.

(CONCLUDED FROM PRECEDING PAGE.)

TREES, ETC.	DESCRIPTIVE AND GENERAL REMARKS.
Dove's Dung..	BOCHART pronounces this CHICK-PEAS, while Dr. THOMSON says it was a coarse kind of BEAN.
Fig.....	This well-known tree abounded in Palestine, the Mount of Olives being especially noted for its luxuriant growth.
Fir.....	The Hebrew word would apply to any tree that could be cut into boards, planks, etc.; doubtless certain species of PINE and JUNIPER were meant, possibly the LARCH or CYPRESS.
Fitch, Vetch...	A small pea, though coarse and scarcely palatable, still an article of food, yet chiefly cultivated as food for doves and pigeons.
Flags.....	Two Hebrew words rendered thus; the first was probably a name for any marsh-weed; the other word no doubt included sea-weeds in general.
Flax.....	This was the common FLAX, and was used, as now, for manufacturing linen.
Galbanum.....	A plant from which exudes a resinous gum resembling ASSAFŒTIDA in smell and medicinal properties: an ingredient of the holy anointing oil.
Gall.....	The Hebrew word rendered thus usually is in two places translated HEMLOCK; it was some noxious plant, probably the POPPY; it was certainly of bitter taste, and poisonous in some degree.
Garlic.....	While this resembles the GARLIC of the present day, it was of a more delicate kind; it was native to Askelon.
Gopher.....	Material used in constructing the ark: it may have been the PINE or CEDAR, but more probably the CYPRESS.
Gourd.....	This name is applied to two distinct vines; the one, poisonous, either the COLOCYNTH or the WILD CUCUMBER: the other (Jon. iv.) the CASTOR-OIL plant.
Grape.....	The GRAPE-VINE is still extensively cultivated in Syria and Palestine, and it flourishes far beyond its average in this country; a bunch of grapes grown at Welbeck weighed 19½ pounds, and measured 19¾ inches in length and 19½ inches in breadth or diameter.
Grass.....	This term in our version includes all that clothes the ground with verdure; there is a peculiarly beautiful variety noticed by HASSELQUIST as abounding in Palestine, called the SHEEP'S FESCUE.
Heath.....	Two Hebrew words: the one may have indicated the HEATHER or LING; the other probably should have been translated "ruins" or "forlorn," though some think it does indicate a plant, and they name the TAMARIX or JUNIPER.
Hemlock.....	See GALL.
Holm.....	A species of OAK, mentioned only in the Apocryphal Book of the History of SUSANNAH.
Husk.....	Archbishop FRENCH says the HUSK mentioned in the Parable of the Prodigal Son was the fruit of the CAROB TREE; they have a hard dark outside and a dull sweet taste.
Hyssop.....	Probably the common HYSSOP; it was early valued for its medicinal properties, and used as a remedy for affections of the throat and chest.
Juniper.....	Generally supposed to have been a species of broom, a leguminous plant, with white flower; the roots are bitter, and edible only when driven by hunger.
Leeks.....	Not our LEEK, but the FENU-GREC, a native of Egypt, resembling CLOVER, used as food by men; it was supposed to be a specific against worms and dysentery.
Lentil.....	A leguminous plant, yielding a pulse, resembling small beans; it was chiefly used in soup or pottage.
Life, Tree of...	Never identified, and possibly the name indicated no tree, but was used only as symbolic to point to the great Tree of Life, JESUS.
Lign-aloe.....	See ALOE.
Lily.....	Tradition says that the LILY grew in such quantities that the stalks dried were used as fuel; one kind is particularly noticed by travellers as peculiarly gorgeous.
Mallows.....	Supposed by some to have been the SEA-PURSLAIN, which grew near the sea-coast, and was eaten chiefly by the poor, but probably a coarse kind of *greens*, called "Jew's Mallow."
Mandrake.....	Still thrives in Syria and Palestine; many strange superstitions clustered around the MANDRAKE; the fruit was about the size of an ordinary egg, and very pleasant to the taste.
Mastich.....	The MASTICH TREE is mentioned only in the History of SUSANNAH; it produced a fragrant resin.
Meadow.....	In the Hebrew of Gen. xli. 2, 18, the word rendered meadow probably indicated a water-plant or marsh-plant.
Melon.....	Generally regarded as indicating the WATERMELON, which grew in great profusion in Egypt and in the Levant; it was about the same as our WATERMELON.
Millet.....	Identical with our MILLET; it was cultivated extensively and the green stalks used as fodder, while the grain was much prized.
Mint.....	The SPEARMINT, which was much cultivated and used in Palestine; besides it culinary uses, it was scattered over the floors on account of the pleasant scent it exhales when bruised.
Mulberry.....	While the MULBERRY abounds in Palestine (see SYCAMINE) the tree intended here was rather a BALSAM TREE distilling white tears of a pungent, acrid taste.
Mustard.....	A species that, from a minute seed, grew into a considerable tree, with numerous branches, is described by travellers; its fruit resembled CURRANTS in form, while its seed was similar to our MUSTARD.
Myrrh.....	Myrrh is a gum resin extracted from the tree balsam-myrrh, which grows in Arabia and Africa; it exudes from the bark; an ingredient of the holy anointing oil.
Myrtle.....	This tree was very popular on account both of its beauty and its sweet scent. Being very prolific, the groves of MYRTLE have been described by travellers as exceedingly handsome.
Nettle.....	Not materially different from the NETTLE or THISTLE; too well known to require more than mention.
Oak.....	Many varieties of this well-known and always useful tree abounded in the Holy Land.
Olive.....	This tree is called in Isaiah the OIL TREE; it still grows luxuriantly everywhere near the Mediterranean, and is abundant in Palestine. It was and still is highly prized.
Onion.....	The ONION of Egypt, though similar to that so well known among us, was far superior to it in delicacy and richness of flavor.
Palm.....	This was the DATE-PALM TREE, which has ever grown abundantly in the Holy Land, and has always been deservedly a favorite.
Pannag.....	Supposed to be the GINSENG; cultivated extensively in China and Chinese Tartary; it has been considered a wonderful *panacea* for many diseases.
Paper-Reed...	See BULRUSH.
Pine.....	The name occurs three times in our version, and in each case it is probably a mistranslation, though the PINE TREE did grow in Palestine.
Pomegranate..	One of the most ancient and beautiful of fruit and flower trees (it is rather a bush); the fruit is about the size of an orange.
Poplar.....	Probably the WHITE POPLAR; it is mentioned but twice in our version, and some have questioned the rendering.
Reed.....	CANE growing in the marsh-lands, used for making arrows, also some kinds for manufacturing door-mats, etc.
Rose.....	Many varieties abound in Palestine and Syria and other Bible lands; travellers say that the ROSES of Syria exceed in beauty and perfection those of any other country.
Rue.....	A perennial plant; it was used as a condiment, and to it was attributed the power of preventing poison from affecting the human system; it was also thought to ward off infection.
Rush.....	See BULRUSH.
Rye.....	See SPELT.
Saffron.....	A perennial plant, the stigmas of the flowers of which have long been used as a medicinal stimulant and as a condiment.
Shittah.....	*Shittim* is the plural form, and *shittim-wood* is the wood of the SHITTIM TREE; this, it is generally agreed, is the ACACIA.
Spelt.....	The Hebrew word has been variously rendered "rye" and "fitches," but the grain meant is no doubt SPELT, a variety of wheat with smooth or bald ear.
Spikenard.....	The VALERIAN JATAMANSI, the root of which is still a valued drug.
Sycamine.....	This tree is mentioned but once, and the MULBERRY TREE is supposed to have been intended: the *mulberries* of Palestine are described as a delicious fruit resembling our largest blackberries.
Sycamore.....	Not the tree that is grown in this country and Europe, but the SYCAMORE-FIG, which, though a lofty and a wide-spreading tree, was yet tender, and its wood of little account.
Vine of Sodom.	Not positively determined what tree or vine is intended; among those suggested the more probable seem to be the "*mad apples*" of the Arabs, or the *bitter apple*.
Wheat.....	About the same in all important points as that of the present day.
Willow.....	Two Hebrew words; the one either the WEEPING WILLOW, or more likely the OLEANDER; the other the EGYPTIAN WILLOW.
Wormwood....	The Scripture term is general, comprising various bitter plants.

SCRIPTURE MEASURES, WEIGHTS AND COINS.

NOTE.—Corrected by the latest scientific discoveries down to the present time; from McCulloch, Gregory, Brande, Lavoisne, Smith and other authorities.

I. MEASURES OF LENGTH AND DISTANCE.

MEASURES OF LENGTH.

THE Bible cubit was shorter than that of other countries. In the times of the Hebrew monarchy, three different cubits were recognized by the Jews. 1. The common cubit, in length of our inches and decimals of an inch, 15.8763, or slightly more than a foot and a quarter. 2. The ancient Mosaic cubit, a hand-breadth longer than the first, and of the same length with the smaller Egyptian cubit, that is, 19.9515 inches, or about a foot and seven inches; and 3. The new cubit, equal to the royal Egyptian cubit, equal to about 20.6 inches, or 1 foot 8½ inches.

MEASURES OF DISTANCE.

A "Sabbath Day's Journey" was 2000 cubits, or six-tenths of a mile. It is said the term originated thus: The rabbins took the text in Exodus xvi. 29: "Let no man go out of his place on the seventh day," and on the strength of it forbade all travelling. Then they made an exception, allowing the walk from the houses next the Tabernacle, across the empty space always kept around it, to the edifice, for the purpose of worship. Now, this empty space was always just 2000 cubits wide. And, finally, they allowed every man to travel on the Sabbath, not more than this distance of 2000 cubits from the wall of his own city in any direction.

The furlong of the New Testament is the Greek Stadium, the length of the celebrated Greek national race-course at Olympia. It consisted of 600 Greek feet, equal in English measure to 606 feet 9 inches. The mile mentioned in the New Testament was possibly a Roman mile.

MEASURES OF SURFACE.

The Jews had no such system as our "square measure," which enabled them to name an area by its size, as "square foot," "acre," etc. They had to designate the space they wanted to describe by naming its length or breadth. The Bishop of Peterborough has added, under this head, a number of interesting and learned calculations, which are here given, with such modifications as the present state of biblical science requires, and using the Mosaic or legal cubit. This cubit is nearly the largest or Egyptian one.

The Altar of Incense.—Only two sides of it, viz., its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares it was four square; whence we collect that its sides and its top were each just a square cubit. (See Exodus xxx. 2.) Now the Jewish square cubit amounts to almost exactly two and a half English square feet, so that the Altar of Incense was a cube of 2½ feet every way.

The Table of Shew-Bread, Ex. xxv. 23.—This is affirmed to be two cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square cubits. These amount to five English square feet, nearly, that is, 722 square inches.

The Boards of the Tabernacle.—These were each ten cubits in length and one and a half in breadth (Ex. xxvi. 16). Being rectangular, they contained 15 Jewish square cubits, or just about 37½ English square feet. They were, in short, boards 15 ft. 10 in. long, and 2 ft. 4½ in. wide. This seems an extraordinary width to be required in a country so destitute of large trees as the wilderness of Sinai.

The Mercy Seat.—This was God's Throne of Grace among the Jews. Moses (Ex. xxv. 17) affirms that its length was two cubits and a half, its breadth one cubit and a half. This makes the area of the Mercy Seat to be 3 ft. 11½ in. long, by 2 ft. 4½ in. wide, or about 8 4–5 square feet.

The Square Cubit in Square Feet.—A square cubit reduced to inches is 19 × 19 = 361 sq. inches. Divide this by 144, the number of square inches in one square foot, and we have 2 73–144 square feet. Reduce this vulgar fraction to decimals, and we have 2.5 square feet, nearly; the exact figures running into a repeating decimal, thus: 2.5076388888 +.

The Court of the Tabernacle.—This was the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this court is described by Moses (Ex. xxvii. 18), by its length 100 cubits and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, since that is the product of 100 multiplied into 50. This was then equal to an area of 12,500 square feet.

II. MEASURES OF CAPACITY.

LIQUID MEASURES.

These were: 1, the Log, a word originally meaning a basin; 2, the Hin, an Egyptian word; and 3, the Bath, a Hebrew word meaning "measured."

DRY MEASURES.

1. The Cab (only in 2 Kings vi. 25), a word meaning hollow or concave; 2, the Omer (only in Exodus xvi. 16–36), a word meaning a heap, or a sheaf; 3, the Seah, which means "measure," this being the most usual measure for household uses; 4, the Ephah, an Egyptian word; 5, the Half-homer or Lethec (in Hosea iii. 2 only), a word meaning something poured out; 6, the Homer (meaning "heap") or Cor, as it is elsewhere called, from the circular vessel in which it was measured.

Measures.	JOSEPHUS. *Gallons.*	RABBINISTS. *Gallons.*
Homer or Cor (10¾, or 5½ bushels)	86.696	44.286
Ephah or Bath	8.6696	4.4286
Seah	2.8898	1.4762
Hin	1.4449	.7381
Omer	.8669	.4428
Cab	.4816	.246
Log	.1204	.0615

III. COINS AND MONEY.

1. MONEY NOT COINED.

All the money mentioned in the Bible before the time of Ezra and Nehemiah, that is, before the period of the return from captivity, was uncoined money, and seems always to have been silver, gold being mentioned as a valuable metal, but not as money. This uncoined money was used by weight. Therefore it is very likely that the money mentioned in the Bible before the times of Ezra and Nehemiah consisted of silver rings, and that it was paid and received by weight, as is described in Genesis xxiii. 16.

2. COINED MONEY.

The Maccabean shekel was a silver piece about as heavy as a silver half dollar. It had on one side a figure of a vase, supposed to have represented the pot of manna preserved in the tabernacle, and on the other side a stem with three flowers, supposed to have represented Aaron's rod that budded. With the vase was an inscription signifying "Shekel of Israel," and with the branch another signifying "Jerusalem the Holy." These inscriptions were in old Hebrew letters, similar in style to our own capitals, and were like the Phœnician and Samaritan alphabets.

The Daric.—The Persian Daric, mentioned in the Old Testament, was a gold coin, so named after Darius, the name of several Persian kings, just as in modern times Louis and Napoleon have been the names of French coins.

"A Piece of Money" (Matt. xvii. 24–27) found in the fish by St. Peter, and with which he paid tribute for himself and Christ, was a *stater*, a Greek silver piece, of the value of a silver half dollar.

The Penny was the *denarius*, the principal silver coin of the Romans, up to the beginning of the third century after Christ. It was worth almost exactly 14 cents.

Farthing is the word used in the authorized version of the Bible to translate two different Greek words. One of these is *Kodrantes* (Matt. v. 26; Mark xii. 42), which is the Greek form of the Latin word Quadrans. The Roman Quadrans was a small copper coin, and was, as its name indicates, the quadrant or quarter of the *as*. This *as* was a copper coin, sixteen of which were equal to a denarius. The *as* was accordingly about equivalent to the old-fashioned "red cent," and the farthing to a quarter of a cent. The other word translated "farthing" is *Assarion* (Matt. x. 29; Luke xii. 6), the Greek form of the Latin *Assarium*, which was the small *as*, equal to half the *as*. This farthing was therefore twice as large as the other.

Mite, in Greek, *Lepton*, was a copper piece, the smallest coin in circulation, and worth half the first of two farthings above described, viz., the quadrans.

TABLE OF BIBLE MONEY.

Denominations.	*Grains.*	*Value, nearly.*
Gold Shekel	132	$2.69
Gold Maneh	13,200	269.00
Gold Talent	1,320,000	26,900.00
Silver Gerah	11	.02¼
Silver Beka	110	.26¼
Silver Shekel	220	.53
Silver Maneh	13,200	32.00
Silver Talent	660,000	1,650.00
Copper Shekel	528	.03 14-100
Copper Talent	792,000	47.14
Persian Daric or Dram (gold)	128	3.52
Maccabean Shekel (silver)	220	.53
"Piece of Money" (Stater, silver)	220	.53
Penny (Denarius, silver)	58 6-7	.14
Farthing (Quadrans, copper)	42	.00½
Farthing (Assarium, copper)	84	.00½
Mite (copper)	21	.00½

NOTE.—The lawful weight of the U. S. silver dollar is 412½ grains.

REMARKABLE MOUNTAINS AND HILLS,

AND RIVERS, LAKES AND SEAS OF BIBLE LANDS.

REMARKABLE MOUNTAINS AND HILLS.

THE NAME.	DESCRIPTIVE AND GENERAL REMARKS.
Ab'arim.....	Chain east of the Jordan; PEOR, NEBO and PISGAH belong to it.
Anti-Lib'anus	The eastern of two extensive parallel ridges, now called *Jebel esh-Sharki*. See LEBANON.
Ar'arat.....	The term refers to the country Armenia, on the mountains of which the ark rested; the same Hebrew word is in two passages rendered Armenia; there are two peaks especially known as ARARAT; the highest point is 17,750 feet above the sea and 14,573 above the level of the plain.
Ba'shan.....	A mountainous country, east of the Jordan; remarkable for height, and for rich woodland and pasturage; the HILL OF BASHAN was HERMON.
Cal'vary.....	Usually called a mount, but there is no authority in or out of Scripture for so calling it.
Car'mel.....	Range extending about 28 miles: the highest point of MOUNT CARMEL is 1728 feet above the sea; now generally called *Mar Elyas*.
E'bal.....	Mountain in Palestine opposite GERIZIM, on northern side of valley of Shechem; it rises 2700 feet above the sea; now called Sitti Lalamiyah.
E'phraim.....	The highland portion of the territory of Ephraim.
Ga'reb.....	A hill near Jerusalem; the Hebrew name signifies "scabby," and some suppose it was to this hill lepers were sent "out of the congregation."
Ge'bal.....	The mountainous tract extending from the Dead Sea to Petra.
Geriz'im.....	A mountain of Ephraim, opposite EBAL, the valley of Shechem (now Nablûs) intervening; it rises 2600 feet above the sea.
Gilbo'a.....	Ridge of hills rising at Jezreel, eastern end of Plain of Esdrælon; the ridge extends about ten miles, west to east; now called *Jebel Fukûah*.
Gil'ead.....	A mountainous region east of the Jordan, in extent about 60 by 20 miles.
Her'mon.....	Also called SION; it was on the north-eastern border of Palestine, it rises boldly, at the southern end of Anti-Libanus, to a height of about 10,000 feet above the sea, from 2000 to 3000 feet above the chain: present name *Jebel esh Sheikh*.
Hor.....	On the boundary ("at the edge") of Edom, it is the highest and most conspicuous of the sandstone mountains of Edom, its height being 4800 feet above the Mediterranean, and more than 6000 above the Dead Sea; its double top makes it conspicuous far and near; the tomb of Aaron is on the more northern peak; modern name *Jebel Nebi Harûm*.
Ho'reb.....	See SINAI.
Leb'anon.....	Very celebrated chain north of Palestine; it comprises really two distinct parallel ranges, which enclose the valley of Lebanon (Cœle-Syria); the western, or main, range commences at 33° 20′ N. lat., and runs upward of 100 miles south-westwardly; these mountains were remarkable for their scenery, their unrivalled trees and verdure; they ranged in height from 6000 to 10,200 feet above the sea.
Ne'bo.....	"Over against Jericho" was the highest peak of the ABARIM range; from its lofty summit Moses viewed the Promised Land, and on it he died and near it was buried; about 4500 feet high.
Ol'ives (Olivet)	The ridge of OLIVET is about a mile long from north to south, its elevation nearly 300 feet above the site of the Temple in Jerusalem; it is one of the little hills or rocky crowns which encircle the Holy City, being in itself comparatively insignificant. It derives its chief importance and attractiveness from the fact that it was a favorite resort of our SAVIOUR and was the scene of many of the leading incidents of His eventful life; highest point about 2700 feet above the sea.
Pe'or.....	One of the ABARIM range, from the summit of which Balaam blessed, while desirous of cursing, Israel.
Pis'gah.....	One of the ABARIM range, of which NEBO was the summit.
Rim'mon.....	The ROCK RIMMON was a peak north-east of Geba and Michmash.
Sama'ria.....	The site on which Omri built the city of the same name.
Seir.....	Mountainous district of which HOR was the highest peak. See HOR.
Si'nai.....	HOREB was probably the designation of the group, while SINAI denoted a single mountain; these mountains lie nearly in the centre of the peninsula embraced between the two arms of the Red Sea; Horeb was called the "Mountain of God." The highest point was upward of 7000 feet above the sea.
Si'on.....	See HERMON.
Ta'bor.....	This mountain rises abruptly, from the north-eastern arm of the Plain of Esdrælon, to a height of 1900 feet; it stands entirely insulated, except on the west, where a narrow ridge connects it with the mountains of Nazareth; modern name *Jebel et-Tûr*.
Zi'on.....	The southwestern hill of Jerusalem.

RIVERS, LAKES AND SEAS.

THE NAME.	DESCRIPTIVE AND GENERAL REMARKS.
Ab'ana.....	Rising in the Anti-Libanus, at a height of 3343 feet, and passing Abila, it flowed through Damascus; modern name *Barada*.
Æ'non.....	"Near to Salim," where John the Baptist baptized; has not been identified; it may have been at *Wady Farah*, five miles northeast of Jerusalem.
Ar'non.....	River east of the JORDAN, the boundary of Moab and of the Amorites; modern name *El-Mojeb*.
Che'bar.....	River of Babylonia, possibly the CHABORAS (now *Khabour*), but probably the *Nahr Malcha*, or royal canal of Nebuchadnezzar.
Dead Sea.....	This name does not occur in the Bible, but the sea is noticed by a number of names—the Salt Sea, the Sea of the Plain, the East Sea, the Former Sea, and the Sea where there is no difficulty of identification; its usual name now is the DEAD SEA, from the belief, now exploded, that neither vegetable nor animal life could subsist in or near it. It is of an elongated oval shape, save that the regularity of the figure is broken by a large peninsula from its eastern shore; its extreme length is about 46 miles, breadth above 10 and area about 300 square miles—the dimensions vary, however, somewhat, at times. Its level is 1289 feet below that of the Mediterranean.
Egypt, river of	Two Hebrew words; the one indicates the NILE (see SIHOR); the other the *Wady el-Arish*, that falls into the Mediterranean, near Rhinocolura.
Euphra'tes.....	The largest, longest and most important river of Western Asia; its length is 1780 miles, over two-thirds of which are navigable for small vessels.
Gal'ilee, sea of	Called also Sea of Tiberias, Sea or Lake of Gennesareth or Gennesaret, Sea of Chinnereth or Cinnereth, and Matt. iv. 15, *the sea*. The Jordan enters it at its northern and passes out at its southern end, the bed being simply a depression of the great Jordan valley; its level is 653 feet below that of the Mediterranean; the banks on the east are nearly 2000 feet high, deeply furrowed by ravines; the west bank is less regular, but equally picturesque.
Gi'hon.....	Second river of Paradise, that "compasseth the whole land of Ethiopia." Like boundaries of Eden, the locality of this river cannot be determined.
Great Sea.....	The *Mediterranean*.
Ha'bor.....	River of Mesopotamia; it is the CHABORAS (now *Khabour*).
Hid'dekel.....	The TIGRIS, one of the rivers of Eden; its length is estimated at 1150 miles, of which about 300 miles are navigable for rafts in the seasons of flood.
Jab'bok.....	A stream falling into the JORDAN about midway between the Sea of Galilee and the Dead Sea; the present name is *Zurka*, or the Blue River.
Jor'dan.....	The great river of Palestine; its sources are in the Anti-Libanus; a traveller has well said, "It is without any parallel, historical and physical, in the whole world." Macgregor says, "The Jordan is the sacred stream not only of the Jew, who has Moses and the prophets; of the Christian, who treasures his master's life upon earth; of the cast-out Ishmaelite, who has dipped his wandering bloody foot in this river since the days of Hagar; but also of the Moslem faithful, who deeply reverence the Jordan." Present name *Esh Shediah*.
Me'rom.....	The *waters of Merom*, the name of a lake in northern part of Palestine; the *Samachonitis* of Josephus, and *Bahr el-Hûleh* of the present day.
Moch'mur.....	A wady or torrent, mentioned only in Judith; modern name *Wady Makfuriyeh*.
Nile.....	See SIHOR.
Nim'rim.....	The waters of Nimrim, a stream or brook of Moab; now *Wady Nemeirah*.
Phar'par.....	It is eight miles from the city, but flows across the whole plain of Damascus; it is about 40 miles long; modern name *Awaj*.
Pi'son.....	One of the four rivers of Paradise; the most generally received opinion identifies it with the *Ganges*.
Red Sea.....	In some passages, called "the Sea," and in Isaiah, "the Egyptian Sea;" the Hebrew name is "the Sea of Sûph;" it lies between Egypt and Arabia; its length is about 1400 miles, average breadth 150 miles, and area 180,000 square miles; its western arm is now called the *Gulf of Suez*, and its eastern the *Gulf of Akaba*; it is very deep, more than 6000 feet at its deepest soundings.
Si'hor.....	Or *Shihor*; this is the more general Scripture name for the NILE, which recent explorations show to be the longest river in the world, except the Missouri-Mississippi, if we regard the two as one. Its length, as far as ascertained, is 2300 miles in a direct line, to which must be added several hundred on account of its windings. It is also notable for the phenomena of its annual overflow. Modern name *Bahr en-Nesl*.
U'lai.....	A river of Susiana, probably the Eulæus of the Greeks and Romans.

FIRST CENTURY OF THE CHRISTIAN ERA.

BEFORE CHRIST.	EVENTS IN THE CHRISTIAN CHURCH.	EVENTS IN ROME AND IN PALESTINE, SYRIA, ETC.	BEFORE CHRIST.
5	JESUS is born at Bethlehem, of Judea, on *Monday, December 25th*, four years and six days before the common era.	Twenty-eighth year of Augustus Cæsar's reign.	
		Cyrenius is appointed governor of Judea and Varus of Syria.	5
4	He is circumcised, *Jan. 1st; Feb. 2d* He is presented in the Temple; a few days later the Wise Men visit Him, and JOSEPH, in obedience to angelic warning, takes the young child and His mother and flees into Egypt.	Antipater makes a plot against his father Herod, but is detected.	4
		Herod causes the massacre of all male infants in Judea of two years and under, in the hope of killing the announced King of the Jews.	3
2	Being informed by the angel of Herod's death, JOSEPH, MARY and the Holy Child JESUS return from Egypt and take up their residence at Nazareth.	Antipater is put to death, about *Nov. 19th* or *20th*; Herod dies a terrible death, *Nov. 25th*, and his kingdom is divided among his sons; Archelaus has Judea, Idumea and Samaria, with title of ethnarch or king; Antipas becomes tetrarch of Galilee and Peræa, and Philip of Trachonitis and vicinity.	2
YEAR OF OUR LORD.			**YEAR OF OUR LORD.**
8	JESUS, being twelve years of age, is taken by His reputed father and His mother to the Temple, and, when they leave, He remains; they return, seeking Him, and find Him in the midst of the doctors, "both hearing them and asking them questions." His mother expostulates with Him, and He makes His memorable reply (Luke ii. 49). (April) He goes with MARY and JOSEPH, and is "subject to them," and "increases in wisdom and stature, and in favor with GOD and man."	Tiberius returns to Rome from Rhodes, is adopted by Augustus, and invested with the tribune.	4
		There is a great famine at Rome.	6
		Archelaus is deposed and banished to Lyons, by Augustus, on account of his tyranny and maladministration; his dominion is reduced to a Roman province and annexed to Syria, Coponius being appointed governor of Judea.	7
26	JOHN BAPTIST begins to preach and baptize; toward the close of the year, JESUS, being about thirty years old, is baptized by JOHN; soon after this He enters upon His public ministry.	Augustus makes Tiberius his colleague in the empire, *Aug. 28th*.	11
		A census is taken at Rome, which shows 4,037,000 citizens; Augustus dies, aged 76 years, *Aug. 19th*, at Nola; Tiberius Nero Cæsar is made emperor the same day.	14
28	JOHN BAPTIST is beheaded by Herod Antipas.		
29	*Friday, April 15th*, OUR LORD AND SAVIOUR JESUS CHRIST IS CRUCIFIED, DIES AND IS BURIED: *Sunday the 17th*, HE RISES FROM THE DEAD: HE APPEARS REPEATEDLY TO CHOSEN WITNESSES, AND *Thursday, May 26th*, ASCENDS TO HIS FATHER'S RIGHT HAND.	Caiaphas is made High-priest; the Jews are banished from Rome.	19
		Tiberius retires to Capreæ, leaving the direction of the empire to Sejanus.	26
		Pontius Pilate is made governor of Judea.	
		Sejanus is disgraced and put to death.	31
	June 5th, the Day of Pentecost, the HOLY GHOST descends upon the Apostles and Disciples, while "they were all with one accord in one place;" St. PETER delivers a powerful discourse, and about three thousand are added to the Church.	Tiberius declares himself friendly to the Christians, and proposes to enrol JESUS among the gods, but the Senate refuses.	35
		Tiberius dies at Misenum, near Baiæ, *March 16th or 26th*, aged 78 years, and is succeeded by Caius Caligula.	37
	[For Chronology of Miracles, see page 55.]	Pontius Pilate commits suicide, having been deposed and sent into exile.	
30	The office of Deacon is created, and seven men are appointed.		
31	St. STEPHEN, the first Christian martyr, is stoned to death, and a great persecution ensues.	The Emperor Caligula assassinated on the fourth day of the Palatine games by Chærea and others; his uncle Claudius Cæsar succeeds him; Seneca is banished to Corsica.	41
33	SAUL of Tarsus is converted. [For Chronology of St. PAUL'S life, see Tabular Memoir, p. 53.]	Herod Agrippa is made king of Judea.	
38	St. MATTHEW writes the Hebrew of his Gospel. [For Chronology of the Books of the New Testament, see pages 50, 51, 52.]	There is a famine in Rome.	43
42	The name *Christians* is applied to the followers of CHRIST at Antioch.	Herod Agrippa I. is smitten by the angel of the Lord, and dies a miserable death (some authorities place this in A. D. 49).	44
44	St. JAMES (the brother of JOHN) is beheaded by Herod Agrippa, who also casts St. PETER into prison, whence he is rescued by an angel.	Caspius Fadus is made governor of Judea, etc.	
		Tiberius Alexander is made governor.	46
45	The fearful famine, foretold two years before by AGABUS, rages throughout Judea.	Claudius takes upon himself the title of censor; he puts to death many of the first men of Rome to gratify the revenge of his wife Messalina.	47
		Ventidius Cumanus is made governor of Judea.	
		A census is taken, which is said to show 6,900,000 citizens in Rome; Messalina is put to death for her open crimes.	48
		Seneca is recalled from banishment, and made preceptor of Nero Cæsar (afterward emperor).	49
		The city of London founded by the Romans.	50
52	The great Apostolic Council held at Jerusalem to decide the terms of the admission of Gentiles to the Church.	The Jews expelled from Rome by Claudius.	52
		Antonius Claudius Felix is made governor of Judea, etc., and Herod Agrippa II. King of the Jews.	
62	St. MARK dies, and is buried at Alexandria.	Claudius is poisoned by his wife Agrippa, and is succeeded by Nero Cæsar, the most infamous of Roman emperors.	54
63	St. JAMES the Less, brother of our LORD, is thrown down from the pinnacle of the Temple, then stoned, and a fuller strikes him on the head with his club and kills him.	Nero puts his mother Agrippina to death, and enters upon his fearful career.	59
		Gessius Florus is made governor, and the Jews begin their revolt by stoning him.	64
64	The first Gentile persecution of the Christians commences, in consequence of Nero accusing them of causing the great fire in Rome.	Nero puts Seneca, his former preceptor, and other eminent men, to death.	65
66	The Christians at Jerusalem flee to Pella in Cœlo-Syria.		
67	Simon-Magus, the arch-heretic, causes the imprisonment of the Apostles St. PETER and St. PAUL (this being St. PAUL'S second incarceration in Rome).	The Jewish war begins in *May* of this year; 20,000 Jews are slain in Cæsarea; all Syria is filled with slaughter.	66
		Vespasian defeats the Jews and takes Josephus, the historian, prisoner.	67
68	These two Apostles suffer martyrdom, the former by crucifixion, the latter by decapitation.	Nero is deposed, and commits suicide; Galba is proclaimed emperor.	68
		The Zealots in Jerusalem divide themselves into two parties, and murder one another by thousands, committing the most horrid cruelties.	
		The civil war between Galba, Otho, Vitellius and Vespasian ends in triumph of the last-named, and he assumes the government.	69
		Jerusalem is taken and destroyed by Titus, *Sept. 7th*; thus ends the Jewish war in the entire overthrow of their state and their dispersion; Josephus estimates 1,100,000 persons perished in the siege, and in all 1,357,660 in the war; the prisoners taken from the Jews, 97,000.	70
95	The second Roman persecution of the Christians commences; tradition says St. JOHN was thrown into a caldron of boiling oil near the Latin gate at Rome and miraculously preserved; he is afterward banished to the Isle of Patmos.	A dreadful plague rages in Rome, 10,000 persons dying within a day.	77
		Vespasian dies; his son Titus succeeds him.	79
		Terrible pestilence breaks out again.	80
		Titus dies, *Sept. 13th*, and his brother Domitian succeeds him.	81
96	St. JOHN is released from banishment on the accession of Nerva.	Domitian is killed, and with him ends the line of Cæsars; Nerva becomes emperor.	96
		Nerva dies, *Jan. 21st*, and Trajan, who is absent in Germany, is proclaimed emperor.	98
100	St. JOHN, the venerable Apostle, the last of the Twelve, is supposed to have died at Ephesus about A. D. 100.	Trajan enters Rome quietly, without parade.	99

How to Read the Word of God.

A FEW SIMPLE RULES.

In order to the profitable reading of the Word of GOD it is necessary to approach its sacred pages with becoming reverence and humility. Some persons read the Bible as a book of amusement, while others peruse it for its antiquarian character and its historical records. Others again read thoughtlessly; being accustomed from childhood to see the Book in their households, they unconsciously come to treat it as a common thing. In order, however, to study it with saving benefit, the heart must be prepared with pious dispositions and with illumination of the HOLY GHOST, which is promised to those who ask it.

1. Read with *reverence*. Remember that it is an inspired revelation in which ALMIGHTY GOD sets forth His plan of grace and mercy. To read a message from the LORD with lack of reverence or with thoughtlessness is as unwise as it is dangerous.

2. Read with *docility*. Remember that GOD is the Teacher in the Word. Do not therefore use it so as to make it sustain favorite theories or preconceived opinions. To act thus is to assume that man knows beforehand what GOD should reveal, and that it is not dishonoring to GOD to compel His Word to speak as man pleases. So also to reject the teachings of the Bible because they are humiliating to man's supposed ability or dignity is to act as if GOD knew not our state and nature, and that man were wiser than GOD.

3. Read with *intelligence* and *care*. Compare passage with passage, and it will be found that the Bible will be its own interpreter. There are many difficult and profound places in the Bible. Do not reject or deal rashly with such passages. Lay them aside for thought and prayer and future reading, and in time it will be found that light will arise in unexpected quarters, and such portions will be made plain.

4. Read *studiously*. Let the earnest attention of the mind and all the faculties of the soul be applied, remembering that the Word is given to make wise unto salvation. Do not ignore the lessons of any book or part of a book. Realize the fact that the Bible is *all* from GOD, and that, though all the books are not of equal interest, they are all designed for our instruction, and they all unite to complete the revelation as a whole. Read the Bible so as to discern the *system* of truth which pervades the Book, and remember always that if natural things in the universe are worthy of study, much more so are the lessons of JEHOVAH, set forth in His Word, that reveal a Saviour and tell us of the inheritance of the saints in another world.

5. Read *regularly*. It is related of CHRYSOSTOM that he read the Epistle to the Romans twice every week, and of the Rev. THOMAS GOUGE, that he read fifteen chapters daily. Aim not so much at quantity as at regularity, so as daily to feed on the Word, and thus we shall experience its sustaining and controlling power. In the labors and cares of every-day duty, as well as in the temptations, we shall feel the benefit of such feeding on the Divine counsels in the Holy Word.

6. Study the *design* of each book. Errors and heresies generally arise from separating passages and reading them without regarding their relative bearing and connection, and applying a dogmatic meaning to them, instead of ever reading with the conviction that no one part and no one book can be opposed to any others, and that a spirit of unity pervades the whole.

7. Discern always the connection which is shown to exist between *doctrine* and *duty*, and strive after spiritual obedience. To receive right views of GOD, heaven, hell, the SAVIOUR, pardon and acceptance, will necessarily lead to right feelings, and where the affections and the heart are right, then right acting will follow. In other words, true doctrines, *rightly* apprehended, are inseparable from spiritual feelings and efforts after corresponding obedience. There is darkness in every mind where mere *legality* or notional *formality* prevails.

8. Remember that the Bible is given not only to teach, but to sustain under trial, and to cheer under affliction. This is a world of care, a scene of disappointments, bereavements, trials and distress. This is not the inheritance and the rest. Here the believer walks by faith, and the soul has to lean on an unseen stay, but a never-failing support. Of that support the Word is ever full, both of direction and promise. Read with faith and receive the promise with the simplicity and heartiness of a little child, and it will be found that the LORD is a present help in the time of trouble. Study, then, the Word that teaches the soul how to cast the burden on the LORD.

9. Rely constantly on the teaching of the HOLY SPIRIT, and look for His gracious presence to shine on the Word and make the soul wise unto salvation. Remember that the "natural man receiveth not the things of the SPIRIT OF GOD. They are spiritually discerned." The HOLY GHOST has given the Word by His inspiration, and it is His office to interpret it to the soul, and to seal it on the heart. Ever look for that teaching. Read with humility, with a tender, docile spirit, being assured that if any man lack wisdom, let him ask of GOD, who giveth liberally, and it shall be given to him.

ANSWERED PRAYERS

RECORDED IN THE OLD AND NEW TESTAMENTS.

BY WHOM OFFERED.	SUBJECT OR NATURE OF PETITION.	THE RECORD.
ABRAM	Being childless, asks an heir	Gen. xv. 1–6.
LOT	Permission to escape to Zoar	Gen. xix. 18–22.
ELIEZER	For success on his errand	Gen. xxiv.
ISAAC	For children	Gen. xxv. 21, 24–26.
JACOB	Implores deliverance from his brother	Gen. xxxii. 9, xxxiii. 4.
ISRAEL	Wrestles with GOD all night for His blessing	Gen. xxxii. 24–30.
The Israelites	For deliverance from bondage	Ex. ii. 23–25.
MOSES	That he may see the Promised Land	Deut. iii. 25; xxxiv. 1–4
The Israelites	Power to overcome the king of Canaan	Judg. iv. 3, 23.
GIDEON	For signs of success	Judg. vi. 36–40.
SAMSON	For water to quench his thirst	Judg. xv. 18, 19.
SAMSON	For strength to obtain vengeance on the Philistines	Judg. xvi. 28–30.
HANNAH	For a son	1 Sam. i. 10–28.
DAVID	Returns thanks and prays for continued favor	2 Sam. vii.
SOLOMON	For an understanding heart (wisdom)	1 Kings iii. 6–14.
ELISHA	For deliverance from a Syrian force	2 Kings vi. 17–23.
JEHOAHAZ	For deliverance from the Syrians	2 Kings xiii. 4, 5.
HEZEKIAH	Protection against Sennacherib	2 Kings xix. 15, etc.
HEZEKIAH	For recovery from dangerous illness	2 Kings xx.
JABEZ	For the Divine blessing	1 Chron. iv. 10, etc.
The Reubenites	For victory in an approaching battle	1 Chron. v. 18–22.
Abijah's Army	For victory over Jeroboam	2 Chron. xiii. 14–18.
ASA	For aid against the Ethiopians	2 Chron. xiv. 11–15.
JEHOSHAPHAT	For victory over the Syrians	2 Chron. xviii. 31.
JEHOSHAPHAT	For protection against his enemies	2 Chron. xx. 6–27.
MANASSEH	For deliverance from the Assyrians	2 Chron. xxxiii. 12, 13
NEHEMIAH	For protection from Sanballat and Tobiah	Neh. iv.
AGUR	For moderation in his desires	Prov. xxix.
JONAH	For deliverance from the whale	Jonah ii.
ZACHARIAS	For a son	Luke i. 13.
The Publican	For mercy, forgiveness and justification	Luke xviii. 9–14.
The Crucified Thief	To be remembered by Jesus	Luke xxiii. 42, 43.
The Apostles	On choosing an Apostle	Acts i. 15–26.
The Church	For protection under persecution	Acts iv. 23–31.
CORNELIUS	For Divine favor and enlightenment	Acts x. 1–4, etc.
	INTERCESSORY.	
ABRAHAM	For ISHMAEL	Gen. xvii. 18–20.
ABRAHAM	For Sodom and Gomorrah	Gen. xviii. 20–32.
ABRAHAM	For Abimelech and his family	Gen. xx. 17.
MOSES	For Pharaoh (four times)	Ex. viii. 12, 13, 30, 31; ix. 33; x. 18, 19.
MOSES	For the children of Israel (five times)	Exod. xxxii. 11–14, 31–34; xxxiii. 15–17; Num. xi. 2; xiv. 13–20; xxi. 7, 8. (See Ps. cvi. 23.)
MOSES	For Miriam	Num. xii. 11–14.
SAMUEL	For the Israelites	1 Sam. vii. 5–12.
SOLOMON	For God's favor on the Temple and on the people	1 Kings viii.–ix. 3.
A prophet	For the cure of the king's hand	1 Kings xiii. 6.
ELIJAH	For restoration of life to widow's son	1 Kings xvii. 20–23.
ELIJAH	That God would triumph over Baal	1 Kings xviii. 36–38.
ELISHA	For restoration of life to the Shunammite's son	2 Kings iv. 32–35.
HEZEKIAH	For those who had eaten the Passover unsanctified	2 Chron. xxx. 18–20.
The Levites	For the people	2 Chron. xxx. 27.
EZRA	Confession in behalf of the people	Ezra ix.
NEHEMIAH	For the remnant in captivity	Neh. i.
JEREMIAH	For relief of the people in the great famine (answered unfavorably)	Jer. xiv.
JEREMIAH	For the remnant of Judah	Jer. xlii.
DANIEL	For the restoration of Jerusalem	Dan. ix. 20–23.
HABAKKUK	For revival of God's work (a noble model of prayer)	Hab. iii.
ST. PETER	For restoration of life to Dorcas	Acts ix. 40.
The Church	For St. PETER's deliverance from prison	Acts xii. 5–12.
ST. PAUL	For the father of PUBLIUS	Acts xxviii. 8.

GREEK AND ROMAN DEITIES,

AND RELIGIOUS SYSTEMS.

DURING the ministry of our SAVIOUR His journeys and teachings were confined to the territory of Palestine. He did not therefore come personally into contact with the heathen temples of the Greeks or the Romans, or mingle with the followers and priests of these false systems. His nearest approach to heathenism in a dominant form was at the time of His visit to the coasts of Tyre and Sidon (Matt. xv. 21, 29) and His journey back through the northern districts of the Sea of Galilee. The disciples, however, early came into contact with all the varied forms of the idolatry of the empire. At Antioch, in Cyprus and Crete, in the cities of Asia Minor, in Greece and in Italy, indeed wherever they went in their missionary labors, in all lands around the Mediterranean Sea, they encountered the popular system of the day, just as those who went eastward had to meet the followers of the Persian and Syrian systems. It is important, therefore, that a brief description of the leading deities of Greece and Rome should be given, in order that the character of the religions may be comprehended with which the Gospel had to contend, and over which it so rapidly and signally prevailed. The Romans received their deities and their mythology from the Greeks, but in many respects the people of different provinces modified their beliefs respecting the lives and characters of their gods.

JUPITER, or **JOVE**, was the supreme Roman deity. He was held to be the eldest son of SATURN and RHEA. He and his brothers NEPTUNE and PLUTO divided the world by lot among themselves. The heavens, the air and the clouds constituted his wide domain (Homer, Il. 13: 355). All aerial phenomena were under his control; therefore, lightnings, thunder, storms, rain and snow were exhibitions of his will. These, at times, were warnings, at others, judgments. He is represented as a Grecian prince dwelling in royal state on Mount Olympus with JUNO and his household. The poets describe his quarrels with JUNO, her rage and the immoralities of which they were all guilty. Though HOMER mentions the parents of the gods, he never states the localities in which they had been born. An old tradition made the Isle of Crete the birth-place of the Olympian JUPITER. He was rocked in a golden cradle, fed on honey and the milk of the goat Amalthea, while the *Curetes* danced around him, clashing their arms to prevent SATURN from hearing his cries. The Arcadians contended that JUPITER first saw the light among their mountains.

He first espoused METIS, but being warned that her child would equal himself in knowledge and strength, he swallowed her, and the goddess MINERVA sprang from his head. His second wife, THEMIS, bore him the SEASONS and the FATES. The ocean nymph, EURYNOME, produced him the GRACES. CERES became the mother of PROSERPINA; MNEMOSYNE, of the MUSES, and LATONA, of APOLLO and DIANA. His last spouse was JUNO, the mother of MARS, HEBE and the ILITHYIÆ. The *oak* and the *eagle* were dedicated to him. His celebrated shield (*Ægis*), which sent forth thunder and lightning, was made by VULCAN, and, according to HOMER, APOLLO sometimes bore it for him.

The most celebrated of his temples was at Olympia, in Elis, where every fourth year the *Olympic games* were celebrated. He had a splendid temple also in Ægina, but his greatest oracle was at Dodona. The Greeks represented him as a model of dignity and majesty, with his eagle standing beside his throne, while he grasped his scepter and thunder.

NEPTUNE, the god of the sea, the brother of JUPITER and PLUTO, was one of the most ancient of the Grecian deities. His wife was AMPHITRITE, and their children were TRITON and RHODUS. The latter became the bride of HELIUS, the sun god. NEPTUNE had a numerous progeny. Beside his residence on Olympus, NEPTUNE had a splendid palace beneath the sea at Ægæ, and HOMER gives a glowing description of his passage from this palace on his way to Troy, the chariot-wheels only touching the watery plain as the monsters of the deep gamboled around their king. The most celebrated of his temples were at the Isthmus of Corinth, at Onchestus, Helice, Troezene and the promontories of Tænarum and Geræstus. NEPTUNE is represented, like JUPITER, as serene and majestic, his form strong and muscular, and hence "the chest of NEPTUNE" is a poetic expression to indicate power. He usually bears in his hand the trident, the three-pronged symbol of his power, and dolphins and other marine animals accompany his images. The animals sacrificed to him were usually *black bulls, rams* and *pigs*. In Ionia and the commercial cities of Doris he was extensively worshipped. The *horse* was sacred to NEPTUNE and the rivers, and was employed as a general symbol of the waters, the idea being, according to some, that NEPTUNE introduced the horse into Greece over the sea.

PLUTO, called also **HADES**, was the brother of JUPITER and NEPTUNE. He was the lord of the lower world, or the abode of the dead. His rule was inexorable, and as he was deaf to supplication, and permitted no return from his realms, he was an object of aversion to gods and men. His region is represented in the *Iliad* as being within the earth. Its name was Erebus, a dreary, dark and cheerless scene, where the dead, both good and bad, wandered in a weak, unhappy state, having no strength or power of body and mind. Some suffered more than others, for instance, SISYPHUS, TITYUS and TANTALUS. The whole realm and rule were dreary and to be dreaded. The *cypress*, the *narcissus* and the *asphodel* were sacred to him, and *black* animals, as oxen and sheep, were sacrificed to him.

JUNO, a Roman female deity, identical with the Grecian HERA, was the daughter of SATURN and RHEA. She was sister and wife of JUPITER. Their children were MARS, HEBE and the ILITHYIÆ, to whom some add the GRACES. VULCAN was the son of JUNO, without a father, and she was said by some to have originated the monster TYPHON. The chief seats of her worship were Argos, Samos and Platæa, but she was generally honored, as at Sparta, Corinth, Corcyra and elsewhere. The *willow*, the *pomegranate*, the *dittany* and the *lily* were her sacred plants, while the *cuckoo* and the *peacock* were appropriated to the Olympian queen.

MARS was the son of JUPITER and JUNO, or, as some have said, of BELLONA. OVID, in his *Metamorphoses*, relates the fables connected with his origin. MARS delighted in war and strife, yet the skill of MINERVA defeated his violence. HOMER describes his enormous size, his terrible voice and great martial power. TERROR and FEAR (DEIMOS and PHOBOS) were his sons; they and his sister STRIFE (ERIS) accompanied him to battle. HESIOD says that HARMONIA was the daughter of MARS and VENUS.

SATURN, called by the Greeks **KRONOS**, was the son of COELUS or URANUS and TERRA, the goddess of the earth. TERRA had a mighty progeny, the *Titans*, six males and six females, the youngest being SATURN. The children were hated by their father, who thrust them into a cavern of Earth. EARTH, grieved at such conduct, produced the substance called "*steel*," with which, in the form of a sickle, having aroused the *Titans* and SATURN, the latter mutilated his father, and the drops of blood falling on the earth gave birth to ERINNYES, the *Giants* and the *Melian nymphs*. After this SATURN obtained his father's kingdom on condition that he should not bring up any male children. RHEA, his wife, concealed the birth of JUPITER, NEPTUNE, PLUTO and JUNO, and instead of the children gave him large stones, which he swallowed. SATURN was in consequence of this myth confounded with the grim deity MOLOCH of the Tyrians, the Carthaginians and the Phœnicians. SATURN has been held to be the same with TIME, and on this account he is represented as devouring his children and casting them up, as TIME devours and produces again. NIEBUHR regards SATURN as the earth, and CREUZER considers him as the great god of nature, who suffices for himself, and who is satisfied with his own comprehensive powers. There were no temples of KRONOS in Greece, but at Athens there was a chapel dedicated to him and RHEA. Sacrifices were made to him at Olympia, and the Athenians had a festival in his honor. The priests among the Romans offered sacrifices to him bareheaded. He is represented as an old man, bareheaded, holding a scythe in his hand, and a serpent, which bites its own tail—an emblem of time and the revolution of the year. Fetters were hung on his statues in commemoration of his having been imprisoned by JUPITER, and all slaves when freed dedicated their chains to him.

APOLLO, the son of JUPITER and LATONA, was the god of archery (HOMER), prophecy and music. All sudden deaths were ascribed to him as rewards and punishments. At the banquets of the gods he played on his lyre at Olympus. Bards and prophets received their skill from him and the Muses. The chief seats of his worship were at Delphi in Phocis, Delos, Patara in Lycia, Claros in Ionia, Grinium in Æolis and Didymi in Miletus, where revelations were given. The *hawk*, *swan* and *cicada* were dedicated to him, and the *bay tree* was sacred under his care. His statues represented him as the perfection of manly beauty, in his hands a bow or a lyre, and a chaplet of bay leaves around his head. The statue "APOLLO BELVIDERE" shows the idea that the ancients entertained of his form.

DIANA, called by the Greeks **ARTEMIS**, was the daughter of JUPITER and LATONA. She was sister to APOLLO, and presided over the chase, and the sudden deaths of women were caused by her. She is a virgin speeding over the hills, with a train of nymphs, in pursuit of game. She turned ACTÆON into a stag for looking at her bathing. ORION perished by her arrows, and with her brother she destroyed the children of NIOBE. It is likely that, as a threefold goddess, she was worshipped as SELENE, the Moon, as ARTEMIS or DIANA, Earth, and as HECATE or PROSERPINA in Erebus. She was also identified as the goddess of Nature, and adored at Ephesus, where her image (Acts xix. 21-41) was held sacred. It was of great size and of immense value, covered with breasts and heads of animals to denote the fecundity of nature.

MERCURY, called **HERMES** by the Greeks, was the messenger of the gods, and particularly of JUPITER. He was the god of speech, eloquence (Acts xiv. 8-18), the patron of orators, of merchants, of all dishonest persons, of thieves, of travelers and of shepherds. He presided over highways, cross-roads, and conducted the souls of the dead to the regions below. He was usually represented with a *chlamys* or cloak, a *petasus* or winged cap and the *talaria* or winged sandals. In his hand he bears the *caduceus* or staff, with two serpents twined around it, with wings at the end of the rod. The older statues were mere posts with a rude head and a beard carved on them, and they were erected on roads, foot-paths and in gardens.

MINERVA, or **ATHENE**, the daughter of JUPITER, was the goddess of wisdom and skill, and of all the liberal arts and sciences. Every prudent chief was viewed as being under her patronage, and she was the inspirer of all able artists. Thus she inspired EPEUS to frame the wooden horse by which Troy was taken, and the celebrated ship Argo. Her favorite plant was the *olive*, and she was chiefly honored at Athens, the city to which she gave its name, and where the splendid festival Panathenæa was celebrated in her honor.

VENUS, a very celebrated Roman deity, was considered as identical with the Grecian goddess APHRODITE. HESIOD says she sprang from the foam of the sea into which the mutilated portions of URANUS had been thrown by his son SATURN. She landed on the island of Cythera, and thence she went to Cyprus with LOVE and DESIRE attending her. She was the patroness of Love, presided over birth and growth in general, and was the goddess of gardens. Her favorite plants were the *rose* and the *myrtle*. She was chiefly worshipped at Cythera and Cyprus, where at Paphos, Golgi, Idalium and Amathus she was adored. At Cnidus, Miletus, Coos, Corinth, Athens and Sparta she was worshipped, and the services in her honor were often scenes of great immorality.

The Greeks and Romans possessed an insufficient idea of the omnipresence, omnipotence and unity of the Deity. Their gods had been rulers or heroes, and they were endowed with all the passions and vices of humanity. The powers of nature, the phenomena of the heavens, and natural objects were personified and represented by images, and these became objects of adoration. The testimony of history establishes the fact that the worshipping of impure, wicked and abominable objects conduced to immoralities in those who served them (Rom. i. 21-32). The educated classes perceived the absurdity of such worship, and they became sceptics and utterly reckless. The lower classes groveled in superstition and darkness, without God and without hope. To a people so situated, when the Gospel came in power, it was found to be a message worthy of the great Father of the Universe. To the Roman slave in his thraldom, and the pauper in his field of toil, it brought freedom and opulence. To thoughtful men, who meditated on life, moral evil and eternity, it brought rest and peace; and so in the Apostolic age the missionary of the Cross was recognized as a messenger of mercy, and multitudes hastened to cast their idols aside and to embrace the GREAT DELIVERER who brought peace to their souls.

PROGRESSIVE REVELATION OF DIVINE TRUTH.

THE thoughtful student of the Word of God will not fail to notice the elementary character of the Pentateuch, as well as the directness and simplicity of the language and style of the early books of the Old Testament as contrasted with the matter and the style of the Epistles in the New Testament. An ascending scale of progress is very perceptible. In the revelation of doctrine there is a development, just as in the natural world there is a progression from the germ or the seed to the condition of the fully expanded tree.

A peculiarity is observable also in the mode in which Divine truth has been given to the Church. Instead of a stream issuing from the fountain and holding its way onward with a gradual increase, as it keeps to a level plane, the current is suddenly enlarged at distinct periods by new and great additions, which elevate the stream to a higher plane, on which it continues to flow. In process of time another addition is vouchsafed, and on a still higher platform the stream advances, and thus it has continued to grow until in due time the Church has received the fulness of doctrine, which it was the purpose of the LORD to bestow.

1. From the fall of ADAM until the Deluge, the Church was left with the knowledge that in time "the Seed of the woman" would bruise the head of the serpent, that thus a moral deliverer would appear. There was enough here to form a basis for faith and hope. In the expulsion from Eden and in the government of the universe, GOD had indicated His hatred of sin, yet from century to century the human race seems to have disregarded the promise, and to have degenerated into a condition of violence and licentiousness that threatened to dissolve the bonds of society. The long threatened Deluge came, and thus the LORD asserted His character as the Moral Governor, showing that patience is neither approval nor forgetfulness, and that persistency in evil entails misery and woe.

2. In the family of NOAH the new world entered on its course with all the lessons of the past. The terrors of the LORD had been so unmistakably displayed as to teach men that with Him there was judgment as well as mercy. Yet the tendency of the race soon became manifest, and a system of symbolizing of the powers of nature began to engross the minds of men, which tended to the lowest forms of idolatry, and speedily extended its fascinating influence. In this transition state another important and gracious manifestation took place.

3. ABRAHAM was called, and the announcement made that in him, according to the flesh, should the Deliverer come. As yet, the Messiah might be of any nation, of any race or family, or in any age. Now, the faith of the Church was directed to a particular quarter, and the descent of the Messiah, in a certain line, was declared, so that this *prophetic* promise enlarged the spiritual vision and established the faith of the Church. Brought into Egypt and sunk in bondage as the descendants of ABRAHAM were, their condition seemed to be hopeless, and the LORD appeared to have forgotten His promise, but in the depth of their darkness and suffering their lot was suddenly changed to light and freedom.

4. Under the leadership of MOSES the Hebrews went out from Egypt a mighty host. They received at his hands a wonderful system of social and ecclesiastical laws. They were provided with all the details of a complicated churchly system, that tended to keep them separate from the heathen around them, and to perpetuate among them the increased knowledge of GOD and of salvation which their sacrifices and typical institutions contained. The commentary on the Levitical system in the Epistle to the Hebrews shows that all the great fundamental doctrines of the Gospel were exhibited in type and figure in the institutions of the LAW, and thus under MOSES the Church stands forth in advance of any former condition, invested with privileges such as no former age had enjoyed.

5. Time rolled on, and the unsettled transition period of the Judges came to an end. The weak administration of ELI and the evil conduct of his sons, and of the sons of SAMUEL also, led the people to desire the consolidation of the nation; and now SAMUEL, the last of the Judges, founder of the monarchy, and first of the great prophetic band that from his day indicated the will of GOD to the people, takes his place as a reformer, and stands at the head of another distinct period. As the projector of the Schools of the Prophets and the originator of the other educational institutions that so largely affected the social life of the Jewish people until the captivity, SAMUEL'S influence and policy mark out a distinct era.

6. The rulers and the people, both in Israel and in Judah, seemed unable to comprehend the folly and the wickedness of their idolatrous departure from the service of Jehovah, and to realize the fact that those judgments would overtake them of which their prophets so plainly spake, if they did not repent and turn to the LORD. Their captivity served to humble those who had been carried to the Tigris and the Euphrates, and the oppression endured by those who had been left in the land prepared them for recognizing the mercy of GOD in their restoration under EZRA and NEHEMIAH. As a statesman and a patriot, perhaps NEHEMIAH never had a superior. Great as MOSES was as a legislator, NEHEMIAH was as eminent as a restorer of the civil and religious polity of his countrymen. There is little doubt but that during the captivity the spiritual necessities of the people led them when separated from the temple to form associations for religious objects, and after the Restoration, under the administration of NEHEMIAH and his immediate successors, the synagogue system rapidly spread, and ere long it extended over the land. The advantages of parochial or congregational worship were thus enjoyed by the people in their "meeting-houses," where the Law was read. Hearkening to the Scriptures in such assemblies, the people were warned against the sins of their fathers, and the old tendency to idolatry was successfully opposed. Such a system of parochial or village worship was really a framework for the Christian Church, as the rulers and members of these synagogues had only to recognize the Messiah when he appeared, and forthwith they became Christian organizations.

7. In the fulness of time the SAVIOUR came, according to the sure word of prophecy. As the paschal lamb was slain in the eve of the Jewish day, so the Great Antitype died for our sins in the eve of the Jewish Church's existence and at the close of the national day. The sceptre was departing from Judah. The power of Rome was rapidly turning Palestine into a mere province of the empire, and every vestige of Jewish rule was about to disappear. That which in Jewish sacrifices and symbols was exhibited to the Church during ages of expectancy was now realized in the person and work of the SON OF GOD. On the cross He could utter, "It is finished," and then bowing His head, He gave up the ghost.

This section, however, has not so much to do with our LORD in His office of a Priest atoning as in His prophetical office as a Great Teacher. The Jews did not fall into actual idolatry after the captivity, but so far as spiritual worship and right views of the MESSIAH'S kingdom were concerned they had sadly degenerated. The priesthood and the chief priests had become political, and they desired a MESSIAH mainly in order to beat back the power of Rome and consolidate the Jewish rule. The sect of the Pharisees had extended a spirit of formality and superstition among the people. They had set "the traditions of the elders" not only on a level with the Revealed Word, but on many points they had made the Word of none effect by their traditions. On the other hand, the Sadducees had fallen into a cold, degrading scepticism, rejecting immortality and all the sanctions of a future life, thus striking at the very basis of moral obligation. Now, our LORD, as the GREAT TEACHER, opened up the character of the Law of GOD, showing the spirituality of its nature, the universality of its demands and the sanctions by which it exacts obedience. He unveiled the utter sinfulness of the Pharisaic spirit, and showed the inutility of mere external obedience while the heart was corrupt, and the life in aim and motive was opposed to GOD. He taught by precept and example what it was to be good, and merciful, and benevolent, and kind, how to sow in this life, and what to expect in the future harvest.

Against the Sadducean errors He established the great doctrine of immortality, which He illustrated and confirmed by His own Resurrection. Over evil spirits, over disease and death, over the kingdom of nature, as well as over the souls of men, He showed His lordship and sovereignty, and so with signs and wonders manifold He established the divinity of His mission and showed that He was the SON OF GOD with power. Thus teaching, He called sinners to Himself to receive and rest in a full salvation. By fervid appeals and earnest supplications, by illustrations drawn from Jewish rites that told of safety and of healing, He proclaimed His mission and called sinners to Him, that in Him they might enjoy eternal life.

8. Plain though our LORD'S teaching had been before His death, and still more clear after His resurrection, yet His Apostles were slow to learn. They clung to the idea of a great Jewish kingdom under the sway of a MESSIAH whose reign would be more powerful than that of DAVID, more magnificent than that of SOLOMON, and more permanent than that of any judge or monarch of all their line. The teaching of our LORD after His resurrection impressed their minds, and as they waited in Jerusalem they in some measure recognized the truth that His kingdom was not to be of the fashion of this world, that in its nature it was spiritual—a dominion over souls—and that earthly boundaries were not to limit its extent, and that earthly monarchs themselves would become its citizens and recognize the ascended SAVIOUR as LORD and RULER over all. At the Pentecostal effusion of the SPIRIT their minds were opened to discern the Gospel message in all its fulness, and then a PETER, a JAMES and a JOHN could preach and write, as their Epistles testify. A mightier intellect—PAUL, the Pharisee, humbled and taught by the risen SAVIOUR—goes forth at His command as the herald of salvation, and in his Epistles the Church has the full completion of doctrine which was the purpose of the KING OF ZION to bestow. The promise in the garden was simple, but it was enough for faith. When PETER and PAUL and JOHN laid down their pens, nothing more profound, more elevated or more extensive in their range could be required for the Church's use than the truths which these servants of the LORD had proclaimed!

SELECT CHAPTERS FOR SPECIAL OCCASIONS.

PARTICULAR OCCASION.	APPROPRIATE CHAPTERS.
Affliction	Job xxiii.; Ps. xxvii., xlii., cxix. 65–72. cxxx.; Lam. iii.; Rom. viii.; 2 Cor. iv.; Heb. xii.; Rev. xxi.
Baptism	Mark x. 13, etc.; Acts ii. 37, etc.
Birth-day	Ps. ciii., cxxxix.
Child-birth	1 Sam. i. 9. etc; Ps. cxxvii., cxxviii.
Death of Neighbors	Job xiv.; Eccles. ix., xii.
Death in the family	Ps. xxxix.; 1 Cor. xv.
Death of an aged man	Gen. l.
Death of a wife	Gen. xxiii.
Death of a child	2 Sam. xii. 15, etc.
Lying detected	Ps. ci.; Acts v.; Rev. xxi.
Marriage	John ii.; Eph v.
New Year	Ps. ciii.

PARTICULAR OCCASION.	APPROPRIATE CHAPTERS.
Pecuniary losses	Job i.
Recovery from	Job xlii.
Recovery from sickness	Ps. xxx., xci., ciii., cxvi., cxviii.; Isa. xxxviii.
Repentance	Josh. xxiv.; Ps. li., xxxii., lxxxviii., cxxx., cxxxix.
Sabbath day	Ex. xvi.; Neh. xiii. 15, etc.; Ps. xxvii., lxxxiv., xcii., xcv., c., cxxii.
Servants newly hired	Col. iii.
Sickness	Ps. vi., xxiii., xxxviii., lxxxviii., cii.; Isa. xxxviii.; Rom. viii.; 2 Cor. v.; Rev. xxi.
Thanksgiving	Ps. ix., xxxiv., lxvi., lxxi., xcvii., ci., ciii., cxxxviii., cxlv., cxlvii.
Traveling	Ps. cxxi.
Youth leaving the family	Gen. xxxix.; Prov. i.—iv.; Eccles. xii.

AIDS FOR SOCIAL AND PRIVATE PRAYER.

TEXT.	EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER.
	ADORATION.
Jer. x. 6.....	Forasmuch as there is none like unto thee, O Lord, thou art great,
7.....	and thy name is great in might; who would not fear thee, O King of nations?
Ps. cxlv. 10....	All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.
Ps. xviii. 1, 2..	I love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust: my buckler, and the horn of my salvation, and my high tower.
Ps. lxii. 1.....	Truly my soul waiteth upon God; from him cometh my salva-
2.....	tion. He only is my rock and my salvation; he is my defence,
Ps. lvii. 11....	I shall not be greatly moved. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.
	CONFESSION.
Dan. ix. 5.....	We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy pre-
	cepts and from thy judgments.
1 John i. 8.....	If we say we have no sin, we deceive ourselves, and the truth is not in us.
Isa. lxiv. 6.....	We are all as an unclean thing.
Ps. li. 3.....	I acknowledge my transgression, and my sin is ever before me.
Rom. vii. 18...	For I know that in me, that is in my flesh, dwelleth no good
	thing: for to will is present with me; but how to perform that
24...	which is good I find not. O wretched man that I am, who shall deliver me from the body of this death?
Job xl. 4.....	Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.
	SUPPLICATION.
Ps. lxvii. 1....	God be merciful unto us, and bless us; and cause his face to shine upon us.
Ps. lxxxv. 7...	Wilt thou not revive us again, that thy people may rejoice in
8...	thee? Show us thy mercy, O Lord, and grant us thy salvation.
Luke xviii. 13.	God be merciful to me, a sinner.
Ps. li. 1.....	Have mercy upon me, O God, according to thy loving-kindness:
	according unto the multitude of thy tender mercies, blot out
9.....	my transgressions. Hide thy face from my sins, and blot out
10.....	all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.
Ps. cxxxix. 23,	Search me, O God, and know my heart; try me, and know my
24.	thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.
Ps. xxv. 4, 5...	Show me thy ways, O Lord; teach me thy paths. Lead me in
	thy truth, and teach me: for thou art the God of my salvation;
7.....	on thee do I wait all the day. Remember not the sins of my
	youth, nor my transgressions; according to thy mercy remem-
11.....	ber thou me for thy goodness' sake, O Lord. Cast me not away
12.....	from thy presence: and take not thy holy spirit from me. Re-
	store unto me the joy of thy salvation; and uphold me with
15.....	thy free spirit. O Lord, open thou my lips; and my mouth shall show forth thy praise.
Ps. cxix. 18...	Open thou mine eyes, that I may behold wondrous things out of
149...	thy law. Hear my voice according unto thy loving-kindness:
175...	O Lord, quicken me according to thy judgment. Let my soul
	live, and it shall praise thee; and let thy judgments help me.
Prov. xxx. 8...	Remove far from me vanity and lies: give me neither poverty
9...	nor riches; feed me with food convenient for me. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.
Ps. xxxix. 4...	Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

TEXT.	EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER.
	INTERCESSION.
Ps. lxvii. 3....	Let the people praise thee, O God; let all the people praise thee.
Ps. vii. 9.....	Oh let the wickedness of the wicked come to an end; but estab-
	lish the just.
Eph. vi. 24...	Grace be with all them that love our Lord Jesus Christ in sincerity.
Ps. cxxv. 4...	Do good, O Lord, unto those that be good, and to them that are upright in their hearts.
Isa. lxiv. 1....	O that thou wouldst rend the heavens, that thou wouldst come
	down, that the mountains might flow down at thy presence.
Ps. xliii. 3.....	O send out thy light and thy truth.
	THANKSGIVING.
Ps. cvii. 15...	Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
Ps. cxiii. 2....	Blessed be the name of the Lord from this time forth and for
3....	evermore. From the rising of the sun unto the going down of
5....	the same, the Lord's name is to be praised. Who is like unto
6....	the Lord our God, who dwelleth on high, who humbled himself to behold the things that are in heaven and in the earth?
1 Pet. i. 3.....	Blessed be the God and Father of our Lord Jesus Christ, which
	according to his abundant mercy hath begotten us again unto
	a lively hope by the resurrection of Jesus Christ from the dead,
4.....	to an inheritance incorruptible, and undefiled, and that fadeth not away.
Eph. i. 3.....	Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.
Ps. lxxii. 18..	Blessed be the Lord God, the God of Israel, who only doeth won-
19..	drous things. And blessed be his glorious name for ever: and
	let the whole earth be filled with his glory. Amen and Amen.
Ps. xl. 5.....	Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.
Ps. cxxxix. 17,	How precious also are thy thoughts unto me, O God! how great
18.	is the sum of them! If I should count them they are more in number than the sand: when I awake I am still with thee.
Ps. ciii. 1.....	Bless the Lord, O my soul, and all that is within me, bless his
2.....	holy name. Bless the Lord, O my soul, and forget not all his
3.....	benefits. Who forgiveth all thine iniquities, who healeth all
4.....	thy diseases. Who redeemeth thy life from destruction: who redeemeth thee with loving-kindness and tender mercies.
Ps. cxvi. 12...	What shall I render unto the Lord for all his benefits toward me?
13...	I will take the cup of salvation and call upon the name of the Lord.
Ps. cxlv. 10...	All thy works shall praise thee, O Lord, and thy saints shall bless thee.
	DEDICATION.
Isa. xxvi. 13.	O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.
Isa. lxiii. 19..	We are thine.
Ps. cxvi. 9, 16.	I will walk before the Lord in the land of the living. O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds.
	DOXOLOGY.
Phil. iv. 20...	Now unto God and our Father be glory for ever and ever. Amen.
Rev. vii. 10...	Salvation to our God which sitteth on the throne, and unto the
12...	Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.
1 Tim. i. 17...	Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.
Rom. xvi. 27.	To God, only wise, be glory, through Jesus Christ, for ever. Amen.

TO READ THE BIBLE THROUGH IN A YEAR.

Various tables have been constructed for this object, but generally they are confused and difficult to be carried out. Perhaps the following is one of the simplest arrangements that could be adopted:

If the one hundred and nineteenth Psalm be reckoned as eleven chapters (*i. e.*, two parts for a chapter), then all the chapters in the Old Testament will number nine hundred and thirty-nine (939). In the New Testament there are two hundred and sixty chapters (260). Now, if the Lord's Days, or fifty-two Sabbaths, be devoted to the New Testament, five chapters daily would include the whole book (*i. e.*, $52 \times 5 = 260$). Reading three chapters daily, on the other days of the week, or during three hundred and thirteen days (*i. e.*, $313 \times 3 = 939$), would exactly make nine hundred and thirty-nine, the number of chapters contained in the Old Testament. It is obvious that if the Old and New Testaments be read through consecutively from day to day, the same object will be accomplished by reading five chapters on the Lord's Days, and three on each of the other days of the week, still remembering to take two parts of the one hundred and nineteenth Psalm as a chapter.

During leap years, the extra day may be provided for by the division of some of the long chapters, as judgment would direct; so as to have a portion for the last day of February.

It is obvious that such a mode of reading the Word of God may become very unprofitable, as quantity might come to be the chief object, instead of that thoughtful comparison of passage with passage, and that lengthened and prayerful examination of difficult portions, which alone can enable the Christian reader to profit by THE WORD.

JEWISH SEASONS, SACRIFICES AND OBLATIONS.

THEIR TYPICAL REFERENCE TO CHRIST, HIS WORK AND INSTITUTIONS.

SACRIFICES AND OBLATIONS.

THE distinction between sacrifices and oblations consisted in this, that in the former the thing offered was wholly or partially destroyed, as being Jehovah's only; in the latter, it was acknowledged to be His gift, and then enjoyed by the offerer.

The sacrifices were divided into *burnt-offerings*, with the accompanying *meat-offerings* (meat-food in general, especially corn and flour); *peace-offerings*, *sin-offerings*, for sins committed ignorantly, and *trespass-offerings*, for wilful sins and for ceremonial uncleanness.

I. THE BURNT-OFFERING, or *perfect* sacrifice, was so called because it was wholly consumed by fire upon the altar of burnt-offering, and so, as it were, sent up to God on the wings of fire. It signified that the offerer belonged wholly to God, and that he dedicated himself soul and body to Him. Burnt-offerings were made on behalf of the whole people or by one or more individuals who must bring them of their own free will (Lev. i., vi. 8–13). Three kinds of animals, free from blemish, might be offered: (1) a young bullock of not more than three years; (2) a lamb or kid, a male of the first year; (3) turtle doves or young pigeons. Burnt-offerings were made on the following occasions, viz.:

1. **The Daily Sacrifice** of a yearling lamb or kid was offered at the times of the morning and evening prayer before the priest went into the tabernacle to burn incense.

2. **The Sabbath Burnt-Offering** was the daily sacrifice doubled (Num. xxviii. 9, 10).

3. **The Burnt-Offerings** at the festivals of the New Moon, the three great feasts, the Day of Atonement and the Feast of Trumpets, were generally two bullocks, a ram and seven lambs (Num. xxviii. 11; xxix. 39).

4. **Private Burnt-Offerings** PRESCRIBED BY THE LAW, at the consecration of priests, the purification of women, the removal of leprosy or other ceremonial uncleanness, the performance or the accidental breach of the vow of a Nazarite.

II. **THE MEAT-OFFERING and the DRINK-OFFERING** always accompanied the burnt offering, for which, indeed, the meat-offering might be substituted by the poor. As the burnt-offering signified the consecration of *life* to God, so in the meat-offering the produce of the land was presented before Him as being His gift, with the devout acknowledgment in both cases, "Of thine own have we given thee" (1 Chron. xxix. 14).

III. **THE PEACE-OFFERING** was not an atoning sacrifice to make peace with God, but a joyful celebration of *peace made* through atoning provisions of the covenant. Jehovah, as it were, was in His *House* inviting the worshiper who had been reconciled and accepted to *feast with Him*. Only a part of the offering was burnt on the altar and was thus offered to Jehovah; the breast and the shoulder belonged to the priests, and the rest might be eaten by the worshiper.

IV. **THE SIN-OFFERING** was an expiatory sacrifice for sins of ignorance committed by a priest, or by any of the people. Special victims were enjoined in different cases with special ceremonies (Lev. vi. 24–30).

V. **TRESPASS-OFFERINGS** were for sins committed knowingly, as well as for acts of ceremonial uncleanness.

And thus in all these sacrifices and offerings, which were continued from year to year, the Jews had before their minds the great facts of their guilt and exposedness to condemnation because of their violation of God's righteous law. They were taught their inability to satisfy the demands of the law which they had broken, and, above all, that when they deserved judgment, deliverance was graciously prepared for them by way of substitution and atonement. They were taught that it was not possible "that the blood of bulls and of goats should take away sins," yet these shadows intimated the substance of good things to come when the Great Deliverer, by one perfect offering, which needed no repetition, should finish the work of redemption, and for ever sit down at the right hand of God. As in the type, the blood of an innocent victim was shed, so in the case of the great Antitype, the holy and righteous One who knew no sin, who was pure and undefiled, gave His life as a ransom for the guilty, His vicarious death and sufferings atone for guilt, and thus peace with God is the portion of the believer in the Saviour. The believing Jew was permitted to eat of the peace-offering as an intimation of the fact that reconciliation and acceptance had been secured; so now the Christian is assured that, being justified by faith (Rom. v. 1), he has peace with God through our Lord Jesus Christ.

VI. **OBLATIONS** are not clearly distinguished from those sacrifices which were of the nature of *gifts*; they included *incense*, things *vowed*, *first-fruits* of corn, of wine, oil and wool, the *first-born* of man and beast, and *tithes* of the produce of the land.

THE SACRED SEASONS.

These fell under three heads.

I. Those connected with the Sabbath, namely:
1. The weekly Sabbath itself.
2. The Feast of the New Moon.
3. The Sabbatical Month, and the Feast of Trumpets.
4. The Sabbatical year.
5. The Year of Jubilee.

II. The three great historical festivals, namely:
1. The Passover.
2. The Feast of Pentecost.
3. The Feast of Tabernacles.

III. The Day of Atonement.

I. THE SABBATICAL SEASONS.

1. **THE SABBATH** is so named from a Hebrew word which signifies *rest*. That this was one of the primeval institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "*Remember* the Sabbath day to keep it holy." The institution was not intended to promote idleness, but to prohibit *work for worldly gain*.

2. **THE FEAST OF THE NEW MOON** marked the completion of the lunar month. The first sight of her new crescent was announced by the sound of two silver trumpets (Num. x. 10).

3. **THE SABBATICAL MONTH and the FEAST OF TRUMPETS.** The month of Tisri, the first of the civil but the seventh of the sacred year, had a kind of Sabbatic character (Lev. xxxiii. 24). The calendar was arranged so that the first day of this month fell on a Sabbath. This, the civil *New Year's day*, was ushered in by the blowing of trumpets, and hence was called the *Feast of Trumpets*. On the tenth of this month the great Day of Atonement was kept, and from the fifteenth to the twenty-second of the month the Feast of Tabernacles, the greatest of the whole year, was celebrated. All the great festivals were observed within a Sabbatic cycle of seven months.

4. **THE SABBATICAL YEAR.** Each seventh *day*, and each seventh *month* and each seventh *year* were holy. The land belonged to Jehovah, and it also had to keep its Sabbaths to Him. It was to be a season of rest and especially of great kindness to the poor. The land was not to be sown, nor the vineyards and the olive-yards dressed; no fruit or produce of any kind was to be gathered from the soil, but all was to be left to the poor, the slave and the stranger (Ex. xxiii. 10, 11). This was a "year of release," because in it creditors were bound to release poor debtors. Slaves also were to be set free (Deut. xv. 12–18). From the first the people neglected these injunctions, and it was one of the national sins which were punished by the Babylonian captivity.

5. **THE YEAR OF JUBILEE** occurred every fiftieth year. It completed every half century. It began on the tenth of the seventh month, the great Day of Atonement. Sacrifice being offered, the trumpet of jubilee proclaimed "liberty to the captive and the opening of the prison doors to those that were bound." The land was left uncultivated as in the Sabbatic year, and all alienated possessions returned to the families to whom they had been allotted in the first division of the holy land. The institution was based on the principle that the land was God's, who granted to each family its portion, and thus the principle was asserted that the land, the people, all belonged to God, were His servants and incapable of belonging to any one but Him; and thus the jubilee completed the great Sabbatic cycle of years at the close of which, in a limited sense, "all things were made new."

II. THE THREE GREAT HISTORICAL FESTIVALS.

Thrice in the year at these feasts all the males were required to appear before Jehovah at the tabernacle, and afterward at the temple. No age was prescribed: Jesus went up to the Passover at the age of twelve (Luke ii. 42), Samuel still younger (1 Sam. i. 24).

1. **THE PASSOVER**, which was the most solemn of the three festivals, as the memorial of the nation's birth and the type of Christ's death, was kept for *seven* days, from the evening which closed the fourteenth to the end of the twenty-first day of the first month of the sacred year, Abib or Nisan (April). Certain differences existed between the ordinance as observed in Egypt and the "Perpetual Passover." The latter was thus observed: On the fourteenth day of Nisan all leaven was put away out of their houses, and on the same day all males who were not infirm had to appear with an offering of money at the national sanctuary, according to his means (Deut. xvi. 16, 17). As the sun was setting the lambs were slain, and the fat and the blood given to the priests. The lamb was then roasted whole, and eaten with bitter herbs and unleavened bread, no portion of it being left until the morning. The same night the fat was burned by the priests after the fifteenth day had commenced, and the blood was sprinkled on the altar. On the fifteenth no work, except preparing food, was done, as it was a holy day. On the sixteenth of the month, the morrow after the Sabbath, the first sheaf of the harvest was presented and waved by the priest before the Lord, and a male lamb was offered as a burnt-sacrifice, with a meat and drink-offering. Special offerings were made during all the period, and the seventh day, the twenty-first of Nisan, appears to have been one of peculiar solemnity. Cheerfulness was to prevail during all the week, and in later years the *Hallel*, Psalm cxiii.–cxviii., was sung (Matt. xxvi. 30). The Passover has the profoundest and yet the clearest significance of any typical rite. Its teaching is summed up in the words, "CHRIST OUR PASSOVER IS SACRIFICED FOR US" (1 Cor. v. 7), who was in fact put to death at the very season of the Passover, as "a lamb without blemish and without spot" (1 Pet. i. 19; Isa. liii. 7; John i. 29; Acts viii. 32).

SEASONS, SACRIFICES AND OBLATIONS.

2. THE PENTECOST, or HARVEST FEAST, or FEAST OF WEEKS, was a supplement to the Passover. It lasted only one day. The people had presented, at the Passover, the first sheaf of the harvest, and thereafter had returned to their homes to gather in the crops of the year. Then they returned to keep this feast before Jehovah. It was kept fifty days after the sixteenth of Nisan, and fell about the end of May. The Pentecost was the Jewish harvest home, and the people were enjoined to rejoice before Jehovah with their families, their servants, the stranger, the fatherless and the widow, as they brought a free-will offering to the Lord (Deut. xvi. 9–12). The great feature was the presentation of two loaves made from the first-fruits of the harvest, and until these were offered none might eat of the grain newly gathered, nor could any other than first-fruits be presented to the Lord.

3. THE FEAST OF TABERNACLES, or FEAST OF INGATHERING, completed the round of annual festivals. It was a thanksgiving for the harvest and a memorial of the time when the Israelites dwelt in tents in the wilderness. It fell in the autumn, when the chief fruits of the earth, the corn, the wine and the oil, were gathered in. Its duration was strictly only seven days (Deut. xvi. 13), but it was followed by a day of holy convocation. During the seven days the Israelites were commanded to dwell in booths (*tabernacles*) formed of the boughs of trees.

III. THE DAY OF ATONEMENT.

This was the one single fast, or day of humiliation, prescribed by the Mosaic law, whence it is called *the Fast* (Acts xxvii. 9). It was observed five days before the Feast of Tabernacles, and all were obliged to omit their work of every kind and to "afflict their souls" on pain of being cut off from among the people. Its ceremonies signified the humiliation of the people for all the sins of the year, and the remission of those sins by the atonement made within the veil by the high-priest, who alone performed all the sacrifices of the day (Lev. xxiii. 26–32). The victims were (1) a young bullock for a sin-offering and a ram for a burnt-offering for the high-priest himself and his family, and (2) a ram for a burnt-offering and two young goats for a sin-offering for the people. Two goats were presented at the door of the tabernacle; the high-priest cast lots on them, the one lot being inscribed "for Jehovah," the other "for Azazel." The latter was called the *scape goat*. The high-priest then offered first the young bullock as the sin-offering for himself and his family. Having slain it at the altar, he took some of its blood, with a censer filled with live coals from the altar, and a handful of incense, and entering into the *most holy place*, he threw the incense on the coals, thus enveloping the ark in a fragrant cloud and partially shrouding it from his own eyes, lest he should die for a profanely curious gaze, and then he sprinkled the blood seven times before the mercy-seat.

The goat "of Jehovah" was then slain as a sin-offering for the people, and the high-priest again went into the most holy place and performed the same ceremonies with its blood. As he returned through the holy place, in which no one else was present, he purified it by sprinkling some of the blood of both the victims on the altar of incense. This completed the purification of the sanctuary, the second stage of the atonement. Then followed the remission of the people's sins by the ceremony of devoting the *scape-goat*, the one on which the lot had fallen "for Azazel." The high-priest laid his hands upon its head, and confessed over it the sins of the people, and the victim, loaded as it were with those sins, was led out by a man, chosen for the purpose, to the wilderness, into "a land not inhabited," and there let loose. The meaning of this type of the *true* Atonement, not by the blood of bulls or of goats, but by the precious blood of Christ Himself, is set forth in the Epistle to the Hebrews (chap. ix., x.), showing us, that, as the scape-goat typically carried away into a land of forgetfulness the sins for which atonement had been made, so our great Deliverer, on whose head we lay our burden, carries away our transgressions, and our sins are remembered no more.

IV. FESTIVALS AFTER THE CAPTIVITY.

1. THE FEAST OF PURIM, or of LOTS, was observed annually to commemorate the preservation of the Jews in Persia from the massacre to which they were devoted by Haman (Esth. ix. 24).

2. THE FEAST OF DEDICATION commemorated the purging of the temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B.C. 164. It is named only once in the canonical Scriptures, John x. 22.

THE LAWS OF THE HEBREWS.

The Jewish Commonwealth was founded on a religious basis. In form, it was a monarchy, with JEHOVAH for its unseen king; but in its substance, it was a commonwealth, in the strictest sense; the people enjoying equal rights, being all the children of God and united together as brethren.

On leaving Egypt, and in the first stage of their history, the Jews could scarcely be called a nation in the political sense of the term; they were a body of tribes, the main bond of union being the "promise given to the fathers." Each of these tribes had its own patriarchal government by the "princes" of the tribe and the "heads" of the respective families, but as yet no central government existed. In the second stage of their history, the constitution was essentially the same: Jehovah was their sovereign, and the laws that He had given to them were to be obeyed: the *Judges* were local and special deliverers raised up in seasons of great national need and distress. In process of time a king was demanded, and a social state longed for that would unify the people and consolidate them as a nation; the reign of Saul was an experiment in which the self-will of the king was constantly asserting itself against the will of Jehovah; the accession of David marks the establishment of the true Hebrew monarchy.

The political law of the kingdom was summed up in the one great duty of governing according to the law of God. The *Princes of the Congregation*, or the heads of tribes, seem to have always retained a certain power in the state. The chief provisions of the *civil law* of Moses may thus be classified:

1. The *Law of Persons.* The power of a father was held to be sacred over his children (Ex. xxi. 15–17). The first-born was to have a double portion of the father's inheritance. In default of sons, property might pass to daughters, if they married in their own tribe. The wife could never become independent of her husband. The laws of service and servitude—Ex. xxi. 1–6, 20; Lev. xxv. 10, 45, 46.

2. The *Law of Things.* The land belonged to God, and its holders were merely His tenants. At the jubilee all land that had been sold or alienated returned to the original owners. A house might be redeemed in a year, and if not then redeemed the title was lost, except in the case of Levites' houses. Debts were released at the seventh year, and tithes of all produce were required to be given for the support of the Levites.

3. In the *Criminal* law, the offences against God were specified in the first four commandments. Idolatry, witchcraft, blasphemy and Sabbath-breaking were severally condemned (Num. xv. 32–36). Offences against man are summed up in the other commandments: in the fifth (the commandment with promise), respect and regard for parents are enjoined; in the sixth, murder, cruelty and violence are forbidden; in the seventh, licentiousness is condemned, while the eighth forbids theft, purloining or perversion of justice; the ninth denounces false witness and untruthfulness, and the tenth condemns the sin of covetousness and all lusting after that which belongs to others.

THE PARABLES OF OUR LORD.

From the time indicated by Matt. xiii., Parables enter largely into our LORD'S teaching. Many of them may have been repeated more than once with certain variations, as, *e.g.*, those of the Pounds and the Talents, Matt. xxv. 14, Luke xix. 12; of the Supper, in Matt. xxii. 2, and Luke xiv. 16. There is an obvious order and object in those which the Evangelists have recorded, and their meaning will be better understood by studying in the class to which from their character they naturally belong.

For instance, there is a group which have for their subject the laws of the Divine kingdom, in its nature, growth and consummation. Under this head may be placed: The Sower, Matt. xiii., Mark iv., Luke viii.; The Wheat and the Tares, Matt. xiii.; The Mustard-Seed, Matt. xiii., Mark iv.; The Seed cast into the Ground, Mark iv.; The Leaven, Matt. xiii.; The Hid Treasure, Matt. xiii.; The Pearl of Great Price, Matt. xiii.; The Net Cast into the Sea, Matt. xiii.

The next group are of a different character. They occur chiefly between the mission of the Seventy and the last approach to Jerusalem. They are drawn from the life of men rather than from the kingdom of nature, and they are chiefly delivered in reply to questions. They are such as these: The Two Debtors, Luke vii.; The Merciless Servant, Matt. xviii.; The Good Samaritan, Luke x.; The Friend at Midnight, Luke xi.; The Rich Fool, Luke xii.; The Wedding-Feast, Luke xii.; The Fig Tree, Luke xiii.; The Great Supper, Luke xiv.; The Lost Sheep, Matt. xviii., Luke xv.; The Lost Piece of Money, Luke xv.; The Prodigal Son, Luke xv.; The Unjust Steward, Luke xv.; The Rich Man and Lazarus, Luke xvi.; The Unjust Judge, Luke xviii.; The Pharisee and the Publican, Luke xviii.; The Laborers in the Vineyard, Matt. xx.

Toward the close of our LORD'S ministry, before and after His entry into Jerusalem, the Parables assume a new character. They are Theocratic, but the phase on which they dwell is that of the final consummation of the kingdom. In part, they are prophetic of the rejection of Israel; in part, of the great retribution at the Coming of our LORD. They are to the earlier parables what the prophecy of Matt. xxiv. is to the Sermon on the Mount. To this class may be referred: The Pounds, Luke xix.; The Two Sons, Matt. xxi.; The Vineyard Let Out to Husbandmen, Matt. xxi., Mark xii., Luke xx.; The Marriage-Feast, Matt. xxii.; The Wise and Foolish Virgins, Matt. xxv.; The Talents, Matt. xxv.; The Sheep and the Goats, Matt. xxv.

Note.—The Table on page 36 presents the Parables of JESUS CHRIST our LORD in their chronological order, with the lesson we should learn from each; the above classification will be found exceedingly useful in studying the Parables in their connection with, and bearing upon, each other.

RELIGIOUS SECTS AND POLITICAL FACTIONS

DURING OUR LORD'S MINISTRY.

RELIGIOUS SECTS, THEIR FOUNDERS AND TENETS.

AFTER the spirit of prophecy ceased, and there were no inspired persons to settle disputes in religious matters among the Jews, different opinions soon sprung up and divided them into various sects and parties. The chief of these were the Pharisees, the Sadducees and the Essenes. These sects are generally believed to have arisen after the Babylonish captivity, and they differed in the following particulars. The *Zaddikim* gave themselves to the study of the Scriptures; the *Chasidim* studied how to add to the Scriptures. The former professed a desire to conform to the law; the latter would be above the law, voluntarily adding to what the law required. These persons speedily fell into two sects, with broadly marked distinctions.

I. THE PHARISEES

PROBABLY derived their name from the Hebrew word *perushim*, in Syriac *pherishai*, which signifies persons who are *separated* from others. They assumed this name because they claimed a more than ordinary sanctity (Acts xxvi. 5). Josephus tells us that they boasted that they were the favorites of heaven, and they held that God was in strict justice bound to bless and make them partakers of the terrestrial kingdom of the Messiah, and to crown them with eternal happiness. Pharisaism rose gradually, but it was consolidated as a sect at least two hundred years before the Advent.

The great body of the populace were attracted to the sect because of their outward sanctity, their zeal and their assumption of superiority. In doctrine they held a mixture of fatalism and liberty. They believed in angels, in the existence of human spirits, in immortality and in a species of resurrection of the good, or rather in a transmigration similar to the system of Pythagoras. Above all they were noted for the manner in which they placed the traditions of the elders not only on a level with the law of God, but often above it, and thus by their explanations and refinements they made the commandment of God of none effect (Matt. xv. 6). They affected great austerity and external mortification, but there was an ostentation, self-conceit and hypocrisy in all that they did. They made long prayers and gave alms "to be seen of men." They were scrupulous in observing fasts and ordinances, washing of hands, cups and vessels, while they neglected "the weightier matters of the law, judgment, mercy and faith" (Matt. xxiii. 23; Luke xviii. 11, 12). They affected a peculiar dress—long robes, deep fringes and broad phylacteries—and yet they sought the chief seats in the synagogues, and to be honored in the market places, thus showing their pride, selfishness and arrogance, even while they professed themselves to be engaged in the service of Jehovah. Hence the terrible denunciations and warnings of our Lord (Matt. xxiii.; Mark xii.; Luke xi.), in which he exposes their character and prepares them for the judgment that awaited them.

II. THE SADDUCEES

APPEAR to have derived their name from *Sadock*, a pupil of Antigonus Sochœus, president of the great Sanhedrim, about two hundred and sixty years before Christ. He enjoined his pupils to serve God from pure love, and not from fear nor from hope of reward. Sadock, misunderstanding or perverting his master's tenets, taught that there was no future state of rewards and punishments, and the Sadducees held that "there is no resurrection, neither angel nor spirit" (Matt. xxii. 23; Acts xxiii. 8), and that the soul perishes with the body. They rejected all traditions, professing to receive only the letter of Scripture, and mainly accepting the books of Moses. They denied a superintending providence, holding that man had an absolute liberty to shape his life as he pleased, and that prosperity or adversity was entirely in his own hands, being simply the result of his wisdom or his folly. In numbers the Sadducees were inconsiderable, but the opulent and the elevated classes were often found in their ranks, and all who simply expected to find happiness or even existence in this life.

III. THE ESSENES

PROBABLY derived their name from a Syriac word which signifies to *heal* or *cure*, not because they studied medicine, but because they gave heed to the diseases of the soul. They appear to have been divided into two parties, one of them being called by PHILO *practical Essenes*. They engaged in husbandry and mechanical arts. Both classes were abstemious in their food, living on coarse fare and drinking water only. Their houses were mean, and so also was their raiment, which they never changed till worn out. They eschewed all ornaments and neatness in dress. They lived in societies, and had all their goods in common. Avoiding extravagance, they were moral in outward character and rigid in their observance of the Sabbath. They believed in the immortality of the soul—rejecting a resurrection—the existence of angels, a future state of rewards and punishments, and that all things followed by an eternal fatality or chain of necessary causes.

It is not known when this sect arose. Paul is held to refer to them (Col. ii. 18, 21, 23) where he speaks of "a voluntary humility," and "neglecting of the body." They had some peculiar views respecting angelic beings, and they were noted for their custom of swearing all who entered into their fellowship, to "keep and observe the books of the sect and the names of the angels with care." The dogmas also to which Paul adverts in his words "touch not, taste not, handle not," are such as the Essenes hold. They would not taste any pleasant food, but lived on coarse bread, drank nothing but water, and many of them would not eat until after sunset, while if they were touched by any not of their own sect, they would wash as if they had been polluted.

POLITICAL FACTIONS, THEIR FOUNDERS AND OBJECTS.

I. THE SAMARITANS

WERE the descendants of the heathen colonists settled in Israel at the time of the captivity. Originally they were heathen, but gradually they became acquainted with the system of the Jews. When Nehemiah attempted a reformation of the Church, a priest, Manasseh, fled to Samaria, and his father-in-law, Sanballat, the governor, erected a temple, in which he ministered. To this temple disorderly Jews who would not be reformed continued to go, and thus, while the priests in Jerusalem were annoyed, the population was augmented in Samaria who professed the true God. Idolatry was therefore largely abandoned, and the descendants of that mixed population held tenaciously to the services of their Samaritan temple. The enmity never died out which was caused by the refusal of the Jews to allow the heathen colonists to aid in reconstructing the temple at Jerusalem, and this feeling was intensified by the fact that when the Jews were in peace and safety their favor was sought by the Samaritans, but when the savage assaults of Antiochus Epiphanes threatened the destruction of the nation, their northern neighbors were ready to renounce their faith, and to disavow all their desired alliances, even going so far as to offer to dedicate their temple on Mount Gerizim to Jupiter Olympius. Hence, it was the highest term of reproach among the Jews, to call a person a Samaritan (John viii. 48), and so great was their animosity that they would neither ask nor receive favors from each other (John iv. 9).

Around the site of their ruined temple a wretched handful still continues to rally, where they observe a peculiar form of sacrifice. At Nablous they have a synagogue, and they boast of having an ancient manuscript copy of the Pentateuch three thousand five hundred years old.

II. THE HERODIANS

WERE distinguished from the other Jews, by concurring in the scheme of Herod to submit himself and his dominions to the Romans. They apprehended that the Roman power would be irresistible, and that a wise if not a selfish policy was to cultivate the favor of the Roman emperors. They joined in the policy of Herod in erecting temples with images for idolatrous worship, in building theatres and instituting pagan games, and in all these they were opposed to the Pharisees, who held it was unlawful to pay taxes to the Roman emperor. In doctrine they are believed to have been Sadducean, for that which by one Evangelist is called the leaven of Herod (Mark viii. 15) is by another (Matt. xvi. 6) styled "the leaven of the Sadducees."

III. THE GALILEANS OR GAULONITES

WERE a faction headed by Judas the Galilean, or Gaulonite, against the Roman power, when Augustus levied a tax on Judea and reduced it to the form of a Roman province. He proclaimed that tribute was due to God alone, and therefore should not be paid to the Romans, that religious liberty should be asserted, and that the divine laws were to be defended by force of arms. This party was soon suppressed, and it is probable that a reference is made to it, in the allusion to those whom Pilate slew, and whose blood had been mingled with their sacrifices.

IV. THE ZEALOTS,

OF whom so much mention is made in the account of the Jewish wars by Josephus, were probably in league with the Galileans, and LAMY holds that the *Just Men*, whom the Pharisees and Herodians sent to entangle our Lord in his conversation (Matt. xxii. 15, 16; Mark xii. 13, 14; Luke xx. 20), were members of this political party.

V. THE SICARII,

RENDERED murderers in Acts xxi. 38, were really a band of assassins who derived their name from their using poniards like the Roman *Sicæ*. These they concealed in their garments, and, like the Indian thugs, they used them in secret, to slay their victims. They appear to have been under the lead of an Egyptian impostor.

THE PERIOD
BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

JUDEA continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of its affairs was left to the high-priest, subject to the control of the provincial rulers. This raised the high-priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Tyre was taken after an obstinate resistance. Alexander then marched into Judea to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Grecian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint*, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Seleucus, king of Syria, about 300 B.C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarous forms during their sojourns in *Egypt* and in *Babylon*, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the *Greeks;* and there are good grounds for believing that they were the means of communicating to the more candid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation had been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was suspended; the temple itself was dedicated by Antiochus to Jupiter Olympius, whose statue was erected on the altar of burnt offering; the worship of Jehovah and the observance of his law were prohibited under the severest penalties: every copy of the sacred writings that could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. The apostates were numerous, but a remnant continued faithful; and these events were doubtless useful in calling the attention of the heathen around to those great principles for which many of the Jews were willing to peril their lives.

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, "to stand up for the law," and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he engaged in this arduous work, he did not live to see its completion. At his death his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was Exod. xv. 11: "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being, *Mi Camoka Baalim Jehovah:* and from the initial letters of these words, MCBI, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabæus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This reconsecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B.C.), and was called the Feast of the Dedication (John x. 22).

The war was carried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 B.C. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and alliances with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petræa. Previously to this, in the year 153 B.C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 65 B.C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B.C. Pompey marched his army into Judea, besieged and took Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 50,000 men, and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonean house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyrenius, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their religious worship without molestation or restraint.

Meanwhile, in the Gentile world, the old systems of idolatry had fallen into disrepute, partly through the extreme corruptions of worship and of morals connected with them, and partly through the cultivation of Grecian philosophy, the conflicting theories of which, however, utterly failed to satisfy the wants of mankind, as they afforded little solid truth and produced no moral renovation. At the same time, the universal prevalence of the Roman power, ensuring internal peace and facilitating communication between different parts of the world, together with its indifference to the various forms of religious belief and worship, opened, for a time, a wider field for the diffusion of the gospel. So that Providence combined with prophecy to mark this as the "fulness of time," when the expected SAVIOUR should come into the world.

A Comparative Chronological Table,

FROM THE CREATION TO THE BIRTH OF CHRIST.

HALES. B.C.	HALES. A.M.	TO THE DEATH OF SOLOMON.	USHER. B.C.	USHER. A.M.
5411		Creation	4004	
5311	100	Birth of Cain and Abel	4003	1
5210	201	Murder of Abel	3875	129
5181	230	Birth of Seth	3874	130
4996	415	Enos born	3769	235
4786	625	Cainan born	3679	325
4616	795	Mahalaleel born	3609	395
4451	960	Jared born	3544	460
4289	1122	Enoch born	3382	622
4124	1287	Methuselah born	3317	687
3937	1474	Lamech, father of Noah, born	3130	874
4481	930	Adam dies	3074	930
3914	1497	Enoch is translated	3017	987
4269	1142	Seth dies	2962	1042
3755	1656	Noah born	2948	1056
4071	1340	Enos dies	2864	1140
3877	1534	Cainan dies	2769	1235
3721	1690	Mahalaleel dies	2714	1290
3439	1922	Jared dies	2582	1422
3275	2136	God denounces the Deluge	2468	1536
3184	2227	Lamech dies	2353	1651
3153	2258	Methuselah dies	2348	1656
3154	2257	Noah leaves the Ark	2347	1657
3153	2258	Arphaxad, son of Shem, born	2346	1658
3018	2393	Salah, son of Arphaxad, born	2311	1693
2888	2523	Eber, son of Salah, born	2281	1723
2754	2657	Peleg, son of Eber, born	2247	1757
2614	2797	Babel built about this time	2247	1757
2554	2857	About this time Nimrod builds Nineveh and founds the Assyrian empire.	2233	1771
2624	2787	Reu, son of Peleg, born	2217	1787
2492	2919	Serug, son of Reu, born	2185	1819
2362	3049	Nahor, son of Serug, born	2155	1849
2283	3128	Terah, father of Abraham, born	2126	1878
2213	3198	Haran, son of Terah, born	2056	1948
2305	2606	Noah dies	1998	2006
2153	3258	Abram born	1996	2008
2143	3268	Sarah born	1986	2018
2093	3318	Abram called from Ur to Haran	1922	2082
2078	3333	Abram comes into Canaan	1921	2083
2077	3334	Abram goes into Egypt	1920	2084
2070	3341	—His victory over five kings—Melchisedec blesses him.	1913	2091
2067	3344	Ishmael born	1910	2094
2054	3357	Abram's name changed—Circumcision instituted—Isaac promised.	1897	2107
2053	3358	Isaac born	1896	2108
2028	3383	Abraham commanded to offer Isaac	1872	2132
2013	3398	Isaac marries Rebecca	1856	2148
1993	3418	Jacob and Esau born	1836	2168
1973	3438	Death of Abraham	1821	2183
1916	3495	Jacob's flight into Mesopotamia	1760	2244
1885	3526	Joseph sold into Egypt	1728	2276
1872	3539	Promotion of Joseph—seven years of plenty begin.	1715	2289
1863	3548	Jacob sends his sons to Egypt to buy corn	1707	2297
1728	3683	Moses born about this time	1571	2433
1688	3723	Moses flees into Midian	1531	2473
2337	3074	Job lives about this time	1520	2484
1648	3764	God sends Moses to deliver Israel	1491	2513
1647	3763	Law delivered at Mount Sinai	1491	2513
1647	3764	About this time Israel turned back to wander forty years.	1489	2595
1608	3803	The Israelites pass Jordan	1451	2553
1608	3803	The sun and moon stand still	1450	2554
1582	3829	Joshua dies	1443	2561
1366	4045	Gideon delivers Israel	1245	2759
1110	4301	Saul made king of Israel	1095	2909
1108	4303	Saul's rash sacrifice and consequent rejection.	1093	2911
1100	4311	Saul spares Agag, and is finally rejected	1079	2925
1070	4341	Death of Saul	1055	2949
1036	4375	Death of Absalom	1021	2983
1020	4391	Completion of the temple	1004	3000
991	4420	Death of Solomon	975	3029

HALES. B.C.	HALES. A.M.	TO THE BIRTH OF CHRIST.	USHER. B.C.	USHER. A.M.
990	4421	Jeroboam's calves set up	974	3030
973	4438	Death of Rehoboam	958	3046
972	4439	Abijah conquers Jeroboam	957	3047
970	4441	Asa succeeds Abijah	955	3049
968	4443	Nadab succeeds his father Jeroboam	954	3050
966	4445	Baasha, the son of Abijah, succeeds Nadab	953	3051
929	4482	Jehoshaphat succeeds Asa	914	3090
904	4507	Death of Jehoshaphat	889	3115
900	4511	Ahab killed at Ramoth Gilead	897	3107
890	4521	Jehoram smitten with an incurable disease	887	3117
895	4516	About this time Athaliah murders the royal family, all but Joash.	884	3120
889	4522	Joash anointed king by Jehoiada	878	3126
867	4544	Jehu dies about this time	856	3148
850	4561	Joash, king of Israel, succeeds Jehoahaz about this time.	839	3165
848	4563	Amaziah succeeds Joash, king of Judah	839	3165
833	4578	Jeroboam II. succeeds his father	825	3179
809	4602	Amaziah dies, Uzziah succeeds	810	3194
792	4619	Jeroboam II. dies	784	3220
770	4641	Pul invades Israel	771	3333
757	4654	Jotham succeeds Uzziah	758	3246
742	4669	Rezin and Pekah invade Judah about this time.	742	3262
741	4670	Ahaz succeeds Jotham	742	3262
740	4671	Ahaz sues for assistance to Tiglath-Pilezer	740	3264
725	4686	Hezekiah succeeds Ahaz	727	3277
715	4696	Shalmanezer succeeded by Sennacherib about this time.	715	3289
715	4696	Sennacherib invades Judea	713	3291
709	4702	Hezekiah's miraculous cure	713	3291
708	4703	Sennacherib slain, Esarhaddon succeeds	706	3298
696	4715	Manasseh succeeds Hezekiah	698	3306
677	4734	Esarhaddon seizes on Babylon	680	3324
671	4740	Manasseh carried captive to Babylon	677	3327
641	4770	Amon succeeds Manasseh	643	3361
639	4772	Amon murdered, Josiah succeeds	641	3363
608	4803	Josiah slain in battle	610	3394
602	4809	Nebuchadnezzar besieges Jerusalem	590	3414
590	4821	Ezekiel begins to prophecy in Chaldea	587	3417
586	4825	Seventy years' captivity begins	606	3398
457	4954	Ezra sent as governor of Judea	457	3547
453	4958	Eliashib succeeds to the high-priesthood	453	3551
420	4991	Nehemiah's reform among the Jews about this time.	428	3576
420	4991	Malachi prophesies about this time	420	3584
420	4991	Eliashib ..... high-priest	420	3584
413	4998	Joiada, or Judas "	413	3591
373	5038	Jonathan, or John "	373	3631
341	5070	Jaddua or Jaddus "	341	3663
321	5090	Onias I. "	321	3683
300	5111	Simon the Just "	300	3704
291	5120	Eleazar "	291	3713
276	5135	Manasses "	276	3728
250	5161	Onias II. "	250	3754
217	5194	Simon II. "	217	3787
195	5216	Onias III. "	195	3809
175	5236	Jesus, or Jason "	175	3829
172	5239	Onias, or Menelaus "	172	3832
163	5248	Judas Maccabæus	163	3841
160	5251	Jachim, or Alcimus, high-priest	160	3844
153	5258	Jonathan. He is appointed high-priest	153	3851
143	5268	Simon	143	3861
136	5275	John Hyrcanus	136	3868
106	5305	Aristobulus and Antigonus	106	3898
105	5306	Alexander Jannæus	105	3899
78	5333	Queen Alexandra	78	3926
69	5342	Hyrcanus II.	69	3935
69	5342	Aristobulus II.	69	3935
63	5348	Pompey takes Jerusalem, and establishes Hyrcanus II.	63	3941
40	5371	Antigonus	40	3964
37	5374	Idumæan king, Herod the Great	37	3967
5	5411	John the Baptist born	4	4000

AN INTRODUCTION

TO THE

RIGHT UNDERSTANDING OF THE ORACLES OF GOD.

CHAPTER I.

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

No man, who is an unbiassed *free-thinker*, can soberly hearken to the dictates of his natural reason, and seriously ponder the absurd and contradictory principles and practices which have been or are prevalent among mankind, without perceiving that the *light*, or even the *law* of nature, is altogether insufficient to direct us to true holiness, or lasting happiness, in our present lapsed condition. It can give us no plain, distinct, convincing, pleasant, powerful, and lasting ideas of God. It cannot direct us in the right manner of worshipping him with due love, resignation, humility, self-denial, zeal, wisdom, sincerity, and fervent desire of the eternal enjoyment of him. It cannot show us our true happiness, which is suited to our highest powers, which may always be enjoyed without shame, suspicion, fear, or dread of loss or danger, and which will in every situation support and comfort us. It can discover no true system of morality, perfect in its rules, means, and motives. It can discover no effectual incitements to virtue, drawn from the excellency and presence of God the lawgiver, from the authority of his law, or from his discovering a proper regard to it in rewarding virtue and punishing vice. It cannot manifest in a striking manner the certainty, excellence, pleasure, and allurement of virtue or of future reward, nor carry us to that proper pitch of religion and virtue in our heart, which will ripen us for the full and immediate enjoyment of God. It cannot show us one perfect example of virtue, either among learned or unlearned heathens; nor give us any promise of God's assisting us in the study of it. It can discover no certainty that God will pardon our sins,—no proper atonement,—no actually pardoned sinner,—no happy soul, praising God for his pardoning mercy,—no spiritual worship, appointed by God for rebellious sinners,—no purpose, promise, perfection, or name of God, that can secure his pardon;—nor does it give us any hint that it could consist with his honour, or is intended in his patient bearing with sinners on earth;—nor does it afford any divine proclamation of pardon, nor even any incitement to us to forgive our injurers;—and, in fine, it cannot effectually sanctify our heart, nor produce that bent of will and affection, that inward peace with God, that sufficiency of light and strength from God, or that solid hope of eternal happiness, which is necessary to produce true holiness and virtue. It cannot support us under heavy and bitter afflictions, by showing us God's fatherly care of us, his promises to us, or his making all things to work together for our good,—nor can it comfort us against death by certain views of his love to us, and providing everlasting life and happiness for us. While reason, then, plainly suggests the *possibility*, the *desirableness*, and the *necessity* of a revelation from God, adapted to our circumstances, the books of the Old and New Testament manifest themselves *reasonable*, *credible*, and *divinely inspired*: It is their DIVINE INSPIRATION (which indeed supposes them *reasonable* and *credible*) that we now attempt to demonstrate. In what manner the influence, by which the penmen of the Scriptures were directed, affected them, we pretend not fully to explain. It is enough for us to know, that thereby they were infallibly guided and determined to declare what they did not formerly know; to conceive properly of what they had formerly known; and to express their subject in terms absolutely just in themselves, and calculated to convey the truths represented to others. But so far we may conclude, that, while the penmen exercised their own reason and judgment, Ps. 45. 1; Mar. 12. 36; Lu. 1. 3; Ac. 1. 1; 1 Pe. 1. 11, the Holy Ghost (1) Effectually stirred them up to write, 2 Pe. 1. 21. (2) Appointed to each his proper share or subject correspondent with his natural talents, and the necessities of the church in his time, Mat. 25. 15; 2 Pe. 1. 21. (3) Enlightened their minds, and gave them a duly distinct view of the truths which they were to deliver, Je. 1. 11–16; 13. 9–14; Eze. 4. 4–8; Da. 10. 1, 14; 9. 22–27; 8. 15–19; 12. 8; Am. 7. 7, 8; 8. 2; Zec. 1. 19, 21; 4. 11–14; 5. 6; Jn. 16. 13; Ep. 3. 3, 4; 1 Pe. 1. 10; 11. Perhaps this illumination was given all at once to Paul, when caught up to the third heaven, but was bestowed gradually on the other apostles, Mar. 4. 34; Lu. 24. 17, 45; Jn. 20. 22; Ac. 2. 4; 10. 9–15, 28, 34. (4) He strengthened and refreshed their memories to recollect whatever they had seen or heard, which he judged proper to be inserted in their writings, Je. 31. 3; Lu. 1. 3; Jn. 14. 26. (5) Amidst a multitude of facts, he directed them to write precisely what was proper for the edification of the church, and neither more nor less, Jn. 20. 30, 31; 21. 25; Ro. 4. 23, 24; 15. 4; 1 Co. 10. 6–11. (6) He excited in their minds such images and ideas as had been treasured up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord. Thus, under inspiration, Amos draws his figures from herds, flocks, and fields; Paul makes use of his classical learning, Am. i.–ix.; Ac. 17. 28; 1 Co. 15. 33; Tit. 1. 12. (7) He immediately suggested and imprinted on their minds such things as could not be known by reason, observation, or information, but were matters of pure revelation, Is. 46. 9, 10; 41. 22, 23; 45. 21; whether they respected doctrines, 1 Ti. 3. 16; or facts past or future, Ge. 1. 2, 3; Le. xxvi., &c. (8) He so superintended every particular writer, as to spiritually guide him in his matter, words, and arrangement; and, by this superintending influence, made them all in connection so write, as to render the whole Scripture, at any given period, a sufficient blessed rule to direct men to true holiness and everlasting happiness, De. 8. 4; Ps. 1. 2; 19. 7–11; 119. 105; Mat. 22. 29; Lu. 16. 29, 31; Jn. 5. 39; Ro. 15. 4; 2 Ti. 3. 15–17; 2 Pe. 1. 19. Many of the sentences recorded in Scripture are not inspired in themselves, being the words of Satan or of wicked men; but the Scripture report relative to these expressions is directed by divine inspiration.—That our books of the Old and New Testament, the APOCRYPHAL TRACTS being excluded from both, are of an INSPIRED and DIVINE original, is thus evident.

I. The subject MATTER of them requires a divine inspiration. The history of the creation, and part of that of the flood, &c., therein related, were known only to God. Mysteries relative to the Trinity of persons in the Godhead; the promise of grace: the incarnation of the Son of God; his undertaking offices, and states, and our union with him; justification, adoption, sanctification, spiritual comfort, and eternal blessedness, in him, are therein declared;—which God only could comprehend or discover. The nature of religion therein prescribed is so pure and benevolent, that God alone could devise or appoint it. While it represents the Most High as everywhere present—as infinitely perfect, powerful, wise, and good—holy, just, and true—an infinitely gracious lover of righteousness and hater of iniquity,—as our bountiful Creator and Preserver, and as the infinitely merciful Redeemer of our souls, by the obedience and death of his only-begotten Son,—it requires us to know, believe in, and revere him with our whole heart, soul, mind, and strength, as our Father, Friend, Husband, Saviour, and Portion in Christ; and confidently to depend on him, and ask from him whatever we need in time or eternity; and to obey him in all that he commands, as children whom he hath begotten again to a lively hope, and established as the heirs of an everlasting inheritance. We are here taught how human nature may be truly improved and perfected, by our receiving Jesus Christ as made of God unto us wisdom, righteousness, sanctification, and redemption,—as an effectual principle and root of true holiness;—and by our walking in him by faith, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, patiently, contentedly, and cheerfully,—setting our affections upon things above, where Christ is, and through the Spirit mortifying every sinful and selfish inclination. We are taught to love our neighbours as ourselves, perfectly fulfilling the particular duties of every relative station; and to lay aside all malice, envy, hatred, revenge, or other malevolent dispositions or passions; to love our enemies; to render good for evil, blessing for cursing; and to pray for them that despitefully use us. These laws of universal purity and benevolence are prescribed with an authority

proper only to God, and extended to such a compass and degree as God alone can demand: and those sins are forbidden which God alone can observe or prohibit. The most powerful motives to duty, and dissuasives from vice, are here most wisely proposed, and powerfully urged,—motives drawn from the nature, the promises, the threatenings, the mercies, and the judgments of God; particularly from his kindness in the work of our redemption, and his blessed relations to us in Christ; and from advantages or disadvantages, temporal, spiritual, and eternal. And while the most excellent means of directing and exciting to, and of exercising piety and virtue, are established in the most prudent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of Jesus Christ our Redeemer, and of God as reconciled in him, and reconciling the world to himself, Ex.20.1–17; Le.xviii.–xx.; De.iv.–xxv.; Mat.v.–vii.; Ro.vi.xii.–xv.; Ga.v.vi.; Ep.iv.–vi.; Col.iii.iv.; 1 Th.v.; Tit. ii.; Ja.i.–v.; 1 Pe.i.–v.; 2 Pe.i.; 1 Jn.i.–v., &c. &c.

II. The MANNER in which these subjects are exhibited in the Scriptures is evidently divine;—wise, condescending, and yet majestic. The discoveries have been gradual, as men stood in need of them or were in a proper condition to receive them, Ge. iii. ix. xii. xvii., &c.; He. 1. 1. The principal points,—as of God's manifestation of himself to sinful men; his full satisfaction in and with Christ as our Mediator; and the law of the ten commandments,—were declared from heaven with uncommon solemnity, Mat.3 17; 17.5; Ex.20.1 18, &c. And while these and other similar truths are announced in a style the most plain and simple, there appears therein something astonishingly sublime and majestic. While the dictates are authorized with a THUS SAITH THE LORD, the very style, particularly in Scripture songs, Job, Psalms, Lamentations, and Isaiah, and in our Saviour's discourses, &c., is at once surprisingly suited to the dignity of the Author, the nature of the subject, and the condition of the persons addressed.

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

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

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

VI. The providence of God has, in a most marvellous manner, PRESERVED the Scriptures of the Old and New Testaments from being lost or corrupted. While perhaps millions of other books, once of considerable fame in the world, and which no one sought to extirpate, are lost and forgotten, the Scriptures, though more early written, and though Satan and his agents unnumbered have hated them, and sought to cause their memory to perish from among men, or to corrupt them, still remain, and remain in their purity. In great wisdom and kindness, God, for their preservation, ordered an original copy to be laid up in the holy of holies, De. 31. 26; and that every Hebrew king should write out a copy for himself, De. 17. 18; and appointed the careful and frequent reading of them, both in private and public. With astonishing kindness and wisdom has he made the contending parties who had access to the Scriptures—such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various parties of Christians—MUTUAL CHECKS upon each other for almost three thousand years past, that they might not be able either to extirpate or to corrupt any part of them. When the Christians had almost utterly lost the knowledge of the Hebrew originals, God, by his providence, stirred up the Jewish rabbins to an uncommon labour for preserving them in their purity, by marking the number of letters, and how often each was repeated, in their Masoras. By what tremendous judgments did he restrain and punish Antiochus Epiphanes the Syro-Grecian king, Diocletian the Roman emperor, and others, who attempted to destroy the copies of Scripture, in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of Scripture, or in the least contribute to their extirpation or misinterpretation. By quickly multiplying the copies or the readers of the Scriptures, he rendered it impossible to corrupt them in anything important, without causing the corruption all at once to start up into every copy dispersed through the world, and into the memories of almost every reader:—than which nothing could be more absurd to suppose. Nay, it is observable that of all the thousands of various readings which the learned have collected, not one in the least enervates any point of our faith or duty towards God or man.

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

VIII. The PROJECT of reforming mankind by the Scriptures, and the manifest success thereof, is a continued miraculous proof of their divine original. What, but a certain evidence of his divine commission, could have made Moses risk his character—that on the sixth day of the week the whole Hebrew nation in the wilderness should always find manna sufficient

for two days, and that the sixth year should always produce a double crop; and, on that supposition, enact a standing law, that they should never attempt to gather *manna* on the seventh day, or to cultivate their fields on the seventh year? Without certain assurance of divine protection from their inveterate enemies on every hand, on those occasions, could he ever have required that all the males able to walk should, three times every year, leave their homes, and assemble to keep the sacred festivals near the middle of their country? Without manifest warrant from God, could he ever have hoped that there would be a sufficiency of males in Aaron's family to execute the priesthood for all Israel, free from all those blemishes which he marks out as excluding from that office? Without this, could he ever have hoped that the small country of Canaan could afford sustenance for his numerous nation, while they were debarred from so many kinds of eatables, and were required to give yearly so much of the product to the Lord?——The PROJECT of Christianity, and its SUCCESS, are still more astonishing. Nothing less than a certain warrant and almighty influence from God could effect the one or the other. How is it possible that a few men, weak or villanous, without the smallest assistance from worldly influence, could ever form a scheme to reform the whole world from principles and practices deep-rooted in their inclination, and firmly established by extensive custom, by long-confirmed laws, and the high and universal authority of nations,—by mere declarations of what they thought true?—nay, by what they knew to be falsehood, if they were impostors! How could villains, or even the weakest, choose for their hero One who had been always contemned, and had lately been crucified between thieves as a noted malefactor, by the common consent of his own countrymen!—One who, if he was not God in our nature, had abused his disciples' confidence, and decoyed them into a train of temporal and eternal miseries!—One who had never encouraged them to hope for anything in this world, in following him, but crosses, hatred, reproach, imprisonment, tortures, and death;—nor, if they indulged themselves in a fraudulent prosecution of their cause, for anything in the future state but everlasting destruction: How stupendous, and absolutely incredible, that a few villanous projectors of reformation should begin their work, a few weeks after, in the very place where, and among the very multitude by whom, Jesus their hero had been ignominiously crucified;—and should in the most public and undaunted manner, in the face of danger and death, avow him to be the Son of God; and to have risen from the dead, ascended to heaven, and sat down at the right hand of God:—that amidst the deepest poverty, cruel hatred, calumnious reproach, and inhuman persecution from enemies, they should, with unwearied zeal and cheerfulness, carry on their project, never appearing to covet any outward honour or wealth;—and that they should form a system of doctrines and morals, infinitely superior, in sense and dignity, to all the productions of Socrates, Plato, Aristotle, Cicero, and other renowned doctors of the heathen world! How astonishing is it that these few preachers, without the smallest encouragement from earthly powers, should so triumph over the craft, the rage, and power of the infuriated Jews; triumph over the pride, the policy, and power of the Roman empire, when at its full strength and maturest sagacity;—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust;—over the hardened inclinations, deep-rooted customs, and long-fixed laws of Jews and heathens;—and that, contrary to every temptation from outward advantage, nay, notwithstanding every conceivable form of opposition, the gospel should, within a few years after Christ's ascension, be preached in almost every corner of the Roman empire and the countries adjacent;—and that multitudes, at the hazard of every temporal loss or punishment from men, should readily believe, constantly adhere to, and cheerfully and strictly practise the same! And it is equally astonishing, that, for more than seventeen hundred years, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies or base indifference of the clergy, this project has been more or less successful in reforming the hearts and lives of multitudes in almost every nation of importance under heaven.

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

X. Though the above arguments are sufficient to silence gainsayers, and to produce a rational conviction that the Scriptures are of *divine* original and authority, it is only the effectual application of them to our mind, conscience, and heart, in their SELF-EVIDENCING DIVINE LIGHT and POWER, which can produce a cordial and saving persuasion that they are *indeed the Word of God.* But, when thus applied, this word brings along with it such light, such authority, and such sanctifying and comforting power, that there is no shutting our eyes nor hardening our hearts against it; no possibility of continuing stupid and unconcerned under it: but the whole faculties of our soul are necessarily affected with it, as indeed marked with divine evidence, and attended with almighty power, 1 Th.1.5; 2.13; Jn.6.63.

CHAPTER II.

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

I. *Let us labour, in much fervent prayer and supplication, for the powerful influence and inhabitation of the Holy Ghost (who perfectly understands the Scriptures, and indited and appointed them for our spiritual edification), that he may constantly interpret and apply them to our heart. He is the Spirit of wisdom and revelation in the knowledge of* Christ: He it is *who searcheth all things, yea, the deep things of God:* He is the Anointing, that *is Truth,* and *teacheth all things.* He can enlighten our eyes, and make us to *know the things freely given us of God,* and to see *wondrous things out of God's law;* can make us by the Scriptures, *wiser than our teachers—wise unto salvation,* Ep. 1.17,18; 3.16–19; 1 Co.2.10,12; 1 Jn. 2.20,27; Ps.119.18,96–108; 2 Ti.3.15–17.

II. Being *renewed in the spirit of our minds,* and having in us the *mind of Christ,* we ought, under a deep sense of God's presence and authority in the Scripture, *earnestly, and with much self-denial,* to *search the Scriptures,* by much serious reading and meditation thereon; chiefly that we may spiritually know the mind, behold the glory, and feel the gracious power of God therein, in order to our faith in and obedience to them. The *natural man receiveth not the things of the Spirit of God:* it is the man *who feareth God* to whom he *will teach his way,* and reveal the secrets of his grace;—it is the man who hath the *Spirit of Christ,* the *mind of Christ*—who hath *seen the Lord,* and *tasted that he is gracious*—the man who hath *had his eyes opened,* that can *discern, judge of,* and *understand* the matter or manner of Scripture revelations, 1 Jn. 2. 20, 27; Ps. 25. 12, 14; 1 Co.2.14–16; Jn.14.21–23; Lu.24.45; Ps.119.18. A deep sense of our ignorance, and of our absolute need of Scripture influence, must animate us to the earnest study of knowledge. He, who thinks that of himself he knows divine things to any purpose, *knoweth nothing as he ought to know*—only with the *lowly is wisdom.* God, who *resisteth the proud, giveth grace to the humble:* the *meek will he guide in judgment;* the *meek will he teach his way.* The *mysteries of the kingdom* he *hides from the* self-conceited, *wise, and prudent;* and reveals them unto babes, 1 Co.8.2; Pr. 11.2; Ja.4.6; Ps.25.9; Mat.13.11; 11.25. Scarcely can anything tend more effectually to blind the mind, and harden the heart, than the searching of the Scriptures in a *philosophical manner,* regarding merely or chiefly *the rational sense* of the passage. Hence multitudes of preachers, who daily study the Scriptures for the sake of their external performances, are of all men the most ignorant how Christ's words are *spirit and life.* The god of this world blinds their minds; so that hearing many things, they never open their eyes; and seeing many things, they never behold one truth, or the subject thereof, in its glory, Is. 6. 9, 10; 42.18,19; 56.9; 2 Co.4.3,4.

III. We must earnestly *study to reduce all our Scriptural knowledge to practice.* Not any number of the best rules can make an apprentice to understand his business so much as a considerable practice therein. When serious contemplation of Scripture and experimental feeling and practice of it meet together, true scriptural knowledge must needs be

greatly enlarged and sweetened. The man *that doeth Christ's will, he shall know of his doctrine whether it be of God.* If God's commandments be *ever with* us, and *be kept* by us, they will render us *wiser than our enemies, wiser than the ancients,* or even our *teachers,* Ju.7.16,17; Ps.119.98,100.

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

V. It is of great use *to form in our mind a brief collection of the most plain and important histories, doctrines, laws, and predictions of Scripture, which may serve as a kind of standard and criterion for understanding of others.* Thus a fixed view of the creation; the fall of man; the flood; the calling of Abraham; the fate of Joseph; the Israelites' entrance into and deliverance from Egypt; their travels in the wilderness; settlement in Canaan; change of their government by judges into that by kings; division of their kingdom into two; their captivities into Assyria and Babylon;—and of the birth, life, death, and resurrection of Jesus Christ; and of the spread of the gospel, which followed by means of the remarkable effusion of the Holy Ghost;—will greatly contribute towards our right understanding of other historical points, and even of many predictions. We should endeavour to obtain a compendious view of the nature of God, as a Spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; subsisting in three distinct persons, Father, Son, and Holy Ghost; and who has, in his eternal ...e, given his Son to the world; and, in execution of that love, forms all things into being in creation, and preserves and governs them therein by his providence:—And of man, who, being created perfectly holy, and admitted into a state of friendship with his Maker, did, by disobedience to God, render himself and all his natural posterity sinful and miserable: that they being utterly incapable, as well as unwilling to recover themselves, God, of his love and unbounded grace and mercy, formed a new kingdom, in which his own Son was made their Mediator, Surety, Saviour, and Redeemer!—their Prophet, to instruct them; their Priest, to offer sacrifice and intercede for them; and their King, to subdue, rule, and defend them;—that in consequence of his obedience, suffering, and glorification, they may, by his Spirit, be saved from sin, justified, adopted, sanctified, comforted, and glorified;—And of the ten commandments, or of Christ's summary of them, Mat. 22. 37, 38; 7. 12. Or those scriptures commonly cited in evangelical theologies may serve as a criterion for understanding the doctrines and laws of Scripture. Such a brief summary of divine truth is the *analogy* or *proportion of faith,* Ro.12.6; is the *delineation, draught, platform, pattern, or form of sound words,* which ought to be *held fast in faith and love which is in Christ Jesus,* Ro.6.17; 2 Ti.1.13. By attention to it we may immediately discern when texts are plain or when they are figurative. Thus, if bodily members be ascribed to God, it will teach us to understand them as representing his spiritual excellencies, since God himself is a Spirit. If God be said to *deceive* men, or to *harden* them in sin, it will teach us to understand those texts only of his permitting men to be deceived and hardened by Satan and their own lusts—since God is infinitely holy. If the sacramental elements be called Christ's *body and blood,* it will teach us to understand them as *signs* and *seals* of his person and righteousness; but not as transubstantiated into his material *body* and *blood,*—since *the heavens contain him* till the end of the world, Ac. 3.21. If the Scriptures represent saints as exposed to punishments for sin, or as obtaining rewards by their gracious tempers and good works, it will teach us to consider both in that form in which saints meet with them, *i.e.,* as secured for them by the blood of Christ, as bestowed by God's redeeming love, and suited to their state as persons indissolubly married to Christ and saved by faith in him.

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

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

VIII. *We ought never to content ourselves with a general view of any text, or of the words of it abstractedly considered; but should search out what is therein chiefly and emphatically intended by the Spirit of God as it stands in such a particular connection. Thus thousands of unexpected beauties will appear to our view.* Never are the oracles or truths of God seen in their real and manifold glory but when they are viewed in their proper connections. The glory of redeeming grace is never justly conceived of unless it be viewed as abounding where sin had abounded—as reigning unto eternal life where sin had reigned unto death, Ps.cvi.; Eze.xvi.xx.; Ro.iii.v.; Ep.ii. Man's

wickedness is never justly perceived without viewing it in connection with *that God* against whom, and *that goodness* against which, it is committed, De. xxxii.; Ro. 2. 4. Gospel holiness is never rightly understood but when viewed in connection with that state of salvation in which, the gracious principles and motives from which, the manner in which, and the end to which, it is performed. The history of typical persons or events, and the form of typical ordinances, are never properly understood but in connection with their antitypes. Never can we discern the tenderness of the grace, or the seasonableness of the mercies or judgments of God, without carefully observing the connection, when, where, and after what, the mercy or judgment happened. Nay, never are the oracles of God rightly received but when viewed in their proper connection with Jesus Christ, as the author, matter, and end of them. This connection of the sacred oracles is often contained in a small particle—AND, THEN, THEREFORE, BECAUSE, IN, BY, TO, THROUGH, &c.; and sometimes we are left to collect it from the station in which one thing is placed with another. We ought therefore not only to weigh every word of the Holy Ghost, but carefully to mark how things stand joined one with another. Thus, by observing the context, 1 Pe. 4. 18, we learn that the *saving of the righteous with difficulty* relates to their escaping when the Jewish nation was destroyed, not to their spiritual salvation; and that the *eating doubtingly*, Ro. 14. 23, relates immediately to the partaking of common meats, not to the receiving of the Lord's supper.

IX. *Christ Jesus being the great subject and end of Scripture revelation, we ought everywhere to search if we can find him. The Scriptures testify of him*, Jn. 5. 39. *To him give all the prophets witness*, Ac. 10. 43. In Moses, in the Psalms, and in the Prophets, there are *things concerning him*, Lu 24. 27, 44. His name is the *Word of God;* and the Scripture is but the *testimony of Jesus*, Re. 19. 10, 13. It is but a gradual revelation of him, answerable to the counsels of God as a God of order,—answerable to the growing state of the church, and of every saint on earth. Scripture history does but exhibit man's need of Christ, and God's preparation of the world for him. Scripture genealogies do but direct to the line of Christ, and thus mark him out as the promised Messiah. Scripture chronology does but mark the seasons of Christ, the *times of promise, and days of power*. He is the end and fulfiller of all Scripture laws, Ro. 10. 4; Ga. 4. 24. Gospel declarations are but the exhibitions of him as the light and life of the world. In Christ all the *promises are yea and amen*, 2 Co. 1. 20. What then can be more absurd, more unchristian, than to overlook or to evade the discerning of Jesus Christ, especially when the description and work cannot agree to another; but, after all, we must take heed to discern him only in the manner he is really represented by the Holy Ghost, and no other. To fix spiritual meanings upon phrases which were never immediately intended by the Holy Spirit in them, is to profane the Scripture, and expose it to contempt. But where Jesus Christ and his fulness are immediately exhibited, we must conceive of them as thus exhibited. Where he is but indirectly exhibited, it is only in that manner we must apprehend him there. Where he is represented in a type, we must discern him through that type, as a medium.

X. As to the infinite mind of the Holy Ghost, *every subject and every event are at once perfectly in view, his words in Scripture ought always to be understood in the fullest latitude of signification that the analogy of faith and of the context can admit.* Historical hints must be understood as relating to everything similar preceding the date, unless the context restrict them. God's *nourishing* and *bringing up children*, Is. 1. 2, includes all the favours he had done for the Jewish nation from the call of Abraham, Ge. xii., to the date of the prophecy. Their *rebelling* against God must include all their wickedness in, and after their deliverance from Egypt, till Isaiah uttered these words. Sometimes a phrase does not only relate to both church and state, but at once represents the sinful crime and the wrathful punishment thereof. Thus, Is. 1. 5, *The whole head is sick, and the whole heart is faint, &c.*, may at once denote the sinfulness of the church and nation, among all ranks, high and low, and in every person; and likewise the miserable state of both under Abaz, &c. Figures relating to the church, as in the Song of Solomon, &c., and manifold promises relating to it, ought to be applied to it as the visible mystical body of Christ; and also to every particular member of it. And these figures and promises ought to be understood in one manner when applied to the church, and in another manner when applied to a particular soul. The same promises or threatenings frequently relate to both church and state; in which case they are to be understood in one view when applied to the former, and in another view when applied to the latter. Thus most of the promises and threatenings which respect the Jewish nation are to be understood in both these views. The predictions which we have in Re. vi. viii. relate to the Christian church and to the Roman state. The predictions we have Re. 9. 1–11 relate to the power of the popes in the west, and of the Mahometans in the east. Predictions ought to be considered as fulfilled in every event posterior to their date which can correspond with their terms and context. Types, so far as they prefigure things future, must be understood in the same latitude. Thus most of the Old Testament histories are again verified in antitypes, with respect to their antitypical fulfilment. And thus the predictions relative to David, Solomon, the Jewish nation, &c., besides their immediate fulfilment on these objects, have an antitypical accomplishment in Christ and his gospel church. The prediction of the enmity between Jesus Christ and his people on the one hand, and the devil and his subjects on the other, Ge. 3. 15, has its fulfilment in all the contentions between these parties from the fall of man till the end of the world, whether in a single person or a social capacity. The prediction of trouble to mankind, particularly women, Ge. 3. 16–19, has its accomplishment in all the painful conceptions, childbirth, nursing, &c., of women;—in all their subjection to and ill usage by men;—and in all the troubles of persons, families, or nations;—in all the storms, earthquakes, bad seasons, scanty crops, &c., which happen. The prediction of Noah concerning the fate of his sons, Ge. 9. 25–27, has had its accomplishment in the fate of mankind ever since. The prediction of men's being *blessed in Abraham* or in his seed, Ge. 12. 3; 22. 18, has been fulfilled in his and his posterity's usefulness to render men pious or happy; but chiefly in the Gentiles' salvation through Jesus Christ; and even in the outward happiness of nations where the gospel has been received. The predictions of God's *giving Canaan* to Abraham, Isaac, Jacob, and their seed, Ge. 12. 7; 13. 15, &c., was not only fulfilled in God's bringing the Hebrews into, and continuing them for many ages in, that country, but also in his bringing multitudes of believers into a gracious state, the gospel church, and the heavenly glory. The predictions of Moses, in Le. xxvi.; De. xxviii.–xxxiii., not only had their fulfilment in the diversified sinning and repenting, and in the mercies and judgments which have or shall befall the Jewish nation, but in whatever similar hath or shall befall the gospel church and the members thereof; nay, in the eternal happiness of saints and ruin of sinners. The predictions of destruction to their enemies of Egypt, Assyria, Babylon, &c., not only have had their fulfilment in the diversified disasters of these nations, but perhaps also an antitypical fulfilment in the disasters of the wicked and other enemies of the gospel church. The predictions of distress or prosperity announced to the Jews by Amos, Micah, Isaiah, &c., before the Assyrian invasion, had different steps of fulfilment. (1) In the invasion under Hezekiah, and the merciful deliverance therefrom, and the reformation and prosperity which followed. (2) In the invasion of their kingdom under Manasseh, and the deliverance therefrom, and the reformation and prosperity under Josiah. (3) In their captivity in Babylon, and deliverance therefrom, and the prosperity which ensued. (4) In their harassments under the Syro-Grecians and the Romans, and the present long dispersion and the future deliverance therefrom. (5) In the erection of the gospel church. (6) In the entrance into, and happiness of, the faithful lives of the saints. And (7) In the happiness of the church in the eternal state. The like prophecies by Isaiah, Micah, Zephaniah, Obadiah, Jeremiah, and Ezekiel, after the Assyrian invasion, had their fulfilment in the oppressive captivity of Babylon, and deliverance therefrom, and the prosperity which ensued; and in the other four subsequent steps already mentioned. Those by Haggai, Zechariah, and Malachi related only to what followed the deliverance from Babylon. The predictions of Daniel (ch. ii. iii. vii. xi. xii.) had, or shall have, their fulfilment in the rise, management, and ruin of those respective empires. The majestic COMING of Jesus Christ, predicted by himself, Mat. xxiv.; Lu. xx., and by the prophets, had, has, or will have, its accomplishment in his destruction of the Jewish nation—of the heathen empire of Rome—wickedness—and in the final judgment of the world:—in order to the erection or glorification of his church in these different periods. The predictions of the wickedness of those who reject Christ, 2 Th. 2. 2–11; 1 Ti. 4. 1–4; 2 Ti. 3. 1–6, &c., have their fulfilment in whatever similar happens in any period of the progress of wickedness. The predictions of the church's happiness in Re. vii. xi. xix. xx. xxi. xxii., shall have their fulfilment not only in the glorious coming age, but chiefly in the eternal state. So many events being thus narrated, and especially foretold in the same passage, it cannot reasonably be thought strange that the prophetical terms do not exactly agree to any one of the particular events or steps of fulfilment; they will nevertheless all agree to the whole fulfilment conjunctly taken. And the terms which appeared too high or too low for one step of fulfilment, will appear exactly answerable to another step. What did not answer to the predictions, literally understood, will be found to have corresponded to them in a figurative and spiritual sense.

XI. *The language of Scripture, especially in the poetical and predictory parts, abounding with figures, it is necessary to have the knowledge of the principal of these fixed in our mind.* The most remarkable figures of Scripture language are, (1) The name of ONE THING IS GIVEN TO ANOTHER, because of some connection with it, as its cause or effect, or as its subject or adjunct. Thus the temple is called *Lebanon*, because built of cedar-wood brought from Lebanon, Zec. 11. 1. A heavenly frame is called the *Spirit*, because produced by him, Re. 1. 10. The name of parents, *Jacob, Israel, Moab*, &c., is given to their posterity, Is. 42. 22; 15. 1, 2, 5. A testimony is called the *mouth*, Ps

17. 6. Speech is called *the tongue*, Pr. 25. 15. The benefits which God bestows are called his *love* or *grace*, because they proceed from it, Jn. 1. 16; 1 Jn. 3. 1. The name of the effect is given to the cause: thus the gospel is called *the power of God*, Ro. 1. 16. Esau's taking Canaanitish wives is called a *grief*, *i.e.* the cause of it, Ge. 26. 35. Faith is called *victory* over the world, *i.e.* the cause of it, 1 Jn. 5. 4. Samaria is called *the transgression* of Israel, and Jerusalem the *high places* of Judah, *i.e.* the cause thereof, Mi. 1. 5. Wisdom and knowledge are called *stability*, because they are means of it, Is. 33. 6. The name of an act is given to its object; so God is called the *fear*, *hope*, *trust*, &c., of his people, Ge. 31. 53; Joel 3. 16. The name of what contains anything is given to the thing contained: thus the inhabitants are called by the name of the city, the country, the world, &c., Jo. 4. 4. 14, 29; Ge. 6. 11. The liquor is called a *cup*. 1 Co. 11. 25; and hence *cup* denotes a portion of mercy and judgment, Ps. 16. 5; 23. 4. Pullets are called a *nest*, De. 32. 11. The dispositions, thoughts, desires, &c., are called the *heart*, Ps. 62. 8; Je. 17. 9. What belongs to a person is called by his name: thus Christ's people are called *Christ*, 1 Co. 12. 12. The Lord's oblations are called *the Lord*, De. 10. 9, with Nu. 18. 8–31. The name of the sign is given to the thing signified; as when the supreme authority is called a *sceptre*, Ge. 49. 10; Zec. 10. 11:—or of the thing signified to the sign; as when the elements in the Lord's supper are called Christ's *body* and *blood*, 1 Co. 11. 24, 25:—or of a quality to that in which it is found; as when a crimson or scarlet-coloured thing is called *crimson* and *scarlet;* or a field containing springs is called the *upper* and *nether springs*, Is. 1. 18; Jos. 15. 19. The name is put for the person or thing named: thus the *name of God*, *name of Christ*, signify God himself, Christ himself, De. 28. 58; Ac. 4. 12. Sometimes also persons and things are named according as they appear, not as they really are: thus angels appearing as men are called *men*, Ge. xviii. xix. &c. The devil resembling Samuel is called *Samuel*, 1 Sa. 28. 14–20. Error is called a *gospel*, as it pretended to be one, Ga. 1. 6. (2) By taking persons or things together, MORE UNIVERSAL TERMS ARE USED FOR MORE RESTRICTED ONES;—as ALL for *many*, for *all kinds*, for *some of every sort*, for the *greater* or *better part*, Mat. 3. 5; 19. 28. The WORLD, *earth*, or *whole world*, for the *Roman empire*, for the *Gentiles*, for the *wicked*, for the *unbelievers*, for *many*, Lu. 2. 1; Ro. 1. 8; 1 Jn. 2. 2; 5. 18; Re. 13. 3, 8; for *Canaan*, Ro. 4. 13. EVERY CREATURE for men, or many of them, Mar. 16. 15; Col. 1. 23. NORTH is put for Chalden, a country north-east of Jerusalem, Je. 1. 13, 15; Zec. 6. 8. BEFORE for the *east side*, RIGHT HAND for *south side*, &c., Is. 9. 12. FOR EVER is put for a *long time*, Ge. 17. 8, 13; Da. 2. 4. Christ is said to *die*, be *buried*, *rise again*, &c., when it was only his body that died, &c., Jn. 19. 29, 42.—Or more restricted terms are used for more universal ones; as *one* for all of the kind, Ps. 1. 1. YESTERDAY for *time past*, He. 13. 8. THRICE, SEVEN TIMES, TEN TIMES, for *often*, *very often*, 2 Co. 12. 8; Ps. 119. 164; Nu. 14. 22. A THOUSAND for *very many*, Is. 30. 17; De. 32. 30. A part for the whole, as *souls* for persons, Ac. 2. 43; Christ's *resurrection* for his whole appearance on earth, particularly after his death, Ac. 1. 22. AN HOUR, or DAY, for a *period* of time, Ps. 37. 13; Jn 14. 23; 5. 25. (3) THE EXPRESSION APPEARS TO MEAN MUCH LESS OR MUCH MORE THAN IS REALLY MEANT; thus in the ten commandments, especially those negatively delivered, and in most of the negative injunctions, much less is expressed than is really meant, Ex. 20. 3–17. The Hebrew spies are represented as *grasshoppers*, *i.e. very little*, Nu. 13. 33. The tops of towers or walls are represented as *reaching up to heaven*, when *very high*, Ge. 11. 4; De. 11. 1. Men are represented as the *sand* on the shore, as a *sea*, as the *dust*, as the *dew*, as the *grass*, the *vapours* of a cloud, &c., when *very many*, Ge. 13. 16; 1 Sa. 13. 5; Ps. 110. 3; 72. 16. Plenty of a thing is represented as *rivers* of it, Job 29. 6; Ex. 3. 8. Saul and Jonathan as *swifter than eagles*, and *stronger than lions*, 2 Sa. 1. 23. (4) Some expressions, being uttered with a DERISIVE AIR, have a signification directly contrary to their natural meaning, as De. 32. 38; 2 Sa. 6. 20; 1 Ki. 18. 27; 22. 15; Ps. 22. 8; Ec. 11. 9; Zec. 11. 13; Mat. 26. 45. (5) But no figure more abounds in Scripture than METAPHOR, by which the names, qualities, or actions, proper to one person or thing, are attributed to another, because of some likeness between them. By this figure, and in order to accommodate to our weakness, almost the whole visible creation of God is formed into a representation of things spiritual and divine. By it *Jehovah*, *Jesus Christ*, the *Holy Spirit; angels* and *men*, in their different classes of good and bad; *nations*, *churches*, &c., are likened to human persons, in their parts, members, characters, stations; and even to animals, &c.—God's *purposes*, *providence*, *covenants*, *word*, *law*, *gospel*, *ordinances*, *and blessings;*—so also *graces*, *sins*, *prosperity*, *adversity*, *life*, *death*, *resurrection*, *last judgment*, and this *world*, *heaven*, *hell*, &c., are likened to things material, &c.; and that we may have emblematical instructors ever before us, metaphors are drawn from *God* himself, and from *angels*, but chiefly from *human persons;* from *animals* and *vegetables;* from the celestial *luminaries* or airy *meteors;* from substances *fiery*, *liquid*, or *earthy;* from means of human accommodation, *houses*, *food*, *raiment*, &c.; from *times*, *typical institutions*, &c. (See SCRIPTURE METAPHORS.) Two things are necessary to be always observed with respect to this figure:—

1. That the likening of anything to another naturally produces a likening of the acts, relations, and attributes of the thing compared, to the acts, attributes, and relations of the thing to which it is compared; nay, the relations and acts themselves, of the persons or things compared, receive a correspondent figurative representation. Thus, when God or Christ is figuratively represented as A MAN, his attributes are consequently represented as *hands*, *feet*, *eyes*, *ears*, *mouth*, *nostrils*, *bowels;* and he is represented as *thinking*, *speaking*, *walking*, *writing*, *sitting*, *standing*, *riding*, *flying*, *sleeping*, &c., Ps. 20. 6; 18. 8; 130. 2; Is. 1. 20; 60. 13: He. 4. 13, &c.;—and as a *father*, *master*, *husband*, *king*, *warrior*, *husbandman*, *builder*, &c., Mal. 1. 6; Is. 63. 16; 54. 5; 33. 22; 63. 1; Mat. 16. 18; Jn. 15. 1. These again introduce other correspondent figurative representations. Under the notion of a FATHER, he is represented as *begetting*, *adopting*, *teaching*, *loving*, *pitying*, and providing for and giving an inheritance to his people, 1 Pe. 1. 3; Ep. 1. 5; Ps. 32. 8; 103. 13, &c. Under the notion of a MASTER, he is represented as having a *house*, *chambers*, *servants;* and the favours he bestows in consequence of obedience are called a REWARD, Jn. 14. 2; Ca. 1. 4; Re. 22. 3, 12. Under the notion of a HUSBAND, he is represented as *betrothing*, affectionately loving, dwelling with, and providing for his people; who are represented as his *bride*, *spouse*, *bringing forth* children, and the like; and their apostasy from him by idolatry, or other indulged iniquity, is called *whoredom*, and themselves represented as *harlots*, Je. iii.; Ho. ii. iii.; Eze. 16. 23. Under the notion of a KING, he is represented as having *subjects*, *armies*, *laws*, *sceptre*, *crown*, *throne*, *palace*. Ps. xlv. cx. cxlviii., &c. Under the notion of a WARRIOR or CAPTAIN, he is represented as having *armour*, *sword*, *bow*, *arrows*, *spear*, *helmet*, &c., *fighting* with and *routing* his opposers, Hab. iii.; Ps vii. xviii. xxxv.; Is. lix. lxiii.; and angels, clouds, &c., are represented as his *horses* or *chariots*. Under the notion of a HUSBANDMAN, he is represented as hiring labourers, and ploughing, planting, sowing, reaping, winnowing churches or nations, as his *fields*, *vineyard*, *garden*, and *corn;* and the days of remarkable judgment are the *harvest*, *vintage*, Mat. xx. If he is represented as a FOWL, *eagle*, *hen*, &c.; his perfections and providences are represented as *wings*, *feathers*, Ps. 91. 4; Mat. 23. 37. Under the figure of a RAVENOUS BEAST, *lion*, *bear*, *leopard*, he is represented as *roaring*, *tearing*, *swallowing* up, *waiting* to destroy, &c., Am. 1. 2; Ho. 5. 14; 13. 7, 8. When the church in general is represented as a WOMAN, Christ is her *head:* young converts rooted in him, her *hairs;* ministers, her *eyes*, *neck*, *feet;* divine oracles and ordinances, her *breasts* and *ornaments;* church members, her *children* or *daughters;* blameless ones, *virgins;* scandalous and apostate ones, *harlots*. But when a particular saint is represented as a WOMAN, hope is the *head;* good works, the *hair* or *feet;* spiritual knowledge and faith, the *eyes* or *ears;* faith, the *neck* and *hand;* faith and love, the *breasts;* praise, prayer, and holy converse, the *mouth* or *lips;* love, the *bowels;* the affections and conversation, the *feet;* Christ's righteousness, implanted graces, bestowed gifts, and holy exercises, their *robes* and *ornaments*, Ps. xlv.; Ca. i.–viii. When the church is compared to a VISIBLE WORLD, Christ, or God in him, or his Word, is the *light*, the *sun;* ministers, the *stars;* ordinances, the *moon* and *clouds;* divine doctrines and influences, the refreshing *wind*, *rain*, *dew*, *wells*, *rivers;* persecution and distress, the *storms*, *winter*, *night*, scorching *noon;* saints, the *corn*, *green grass*, fruitful shrubs or *trees;* and their works or rewards are their *fruit*, Ca. i. ii. iv. vi.–viii., &c. When nations are represented as a *visible world*, laws, rulers, and great men or idols are figured out as the *sun*, *moon*, *stars*, *mountains*, principal *trees*, or *boughs*, on which the subjects grow as berries, or sit as birds; and those of lower stations as the *earth*, *air*, *sea*, *rivers*, *grass*, *stubble;* and fearful judgments are the *storms*, *earthquakes*, *eclipses*, *night*, *thunderings*, *lightnings*, *harvest*, *vintage*, Re. vi. vii. viii. xiv. xvi.; Is. xxiv.; Eze. xxxi. When nations are represented as a FAMILY, the country or chief city is the *mother*, the lesser ones the *daughters;* and if flourishing or never taken, they are called *virgins*, and magistrates are the parents, Is. xxiii. xlvii.; Je. xl.–li.; Eze. xvi. xxiii.; when nations or armies are represented as FLOCKS and HERDS, their governors are the *shepherds;* great or valiant men, the *rams*, *bulls*, *he-goats*, *fat ones*, &c., Eze. xxxiv.; Je. xxv.

2. That in fixing the sense exhibited by a metaphor, the comparison ought never to be run too far, or into anything which cannot be properly applied to the person or thing represented. And that which appears chiefly intended by the Spirit of God, and which is obviously figured out to us in the nature, form, or use of the thing from which the metaphor is taken, ought to be chiefly attended to. Thus, in metaphorical language, the term GOD represents *angels*, *prophets*, and *magistrates*, as God's deputies, and like him in dignity, glory, &c., Ex. 17. 1; Ps. 82. 1; 97. 7; but denotes *devils*, *idols*, or our *belly*, as worshipped and served instead of God, 2 Co. 4. 4; Phi. 3. 19. ANGEL represents *Christ*, *ministers*, or *magistrates*, as bearers of God's message or active performers of his work, Re. ii. iii. viii. ix. xvi. xvii. MAN, in what pertains to and is done by him, represents *God* in his excellencies and glorious works; *eyes* denote his knowledge and pity; *ears*, his knowledge or attention; *mouth* or *lips*, his word or authority; *arms*, *hands*, *fingers*, his power; *heart*, his purpose or love; *bowels*, his mercy; *feet*, his

providential work; his *face*, his essential glory or providential manifestation of himself, &c., Ps. 34. 15, 16; Is. 1. 20; 25. 11, &c. The frequent representation of God by this emblem at once exhibits JEHOVAH in his heavenly relations and appearances in the most endearing manner, and suggests the marvellous and everlasting inhabitation of his Son in our nature. But *indwelling grace and sinfulness* are represented as *men*, to denote their residence in our whole nature, and having in them what is similar to our several powers, Ep. 4. 22, 24. WOMEN represent what is *comely, kind*, or what is *weak* and *dispirited*. Ca. 1. 8; Na. 3. 13. VIRGINS represent *professors* or *churches* as beautiful in their conversation, ordinances, or form; or *cities* and *countries*, glorious, prosperous, or never destroyed, Is. xxiii.; Je. xlvi.; Mat. xxv.; Re. xiv. WIVES often figure out *saints* and *churches* as united to Christ, rendered fruitful by him, or adulterously departing from him, Ca. i.–viii.; Je. iii.; Eze. xvi. xxiii. TRAVAILING WOMEN represent *God* and *Christ*, as powerfully accomplishing remarkable events, Is. 42. 14; 53. 10; but represent *wicked men* as earnestly working mischief, or as rendered suddenly miserable, Ps. 7. 14; Is. 13. 8. USEFUL ANIMALS, as *sheep, oxen, doves*, represent *Christ* and his *people* as social, patient, pure, peaceable, and as acceptable sacrifices to God, Mat. 22. 4; Jn. 21. 17; but figure out *wicked men* as stupid, thoughtless, worthless, and as miserable sacrifices to the vengeance of God, Is. 53. 6; 34. 6. RAVENOUS ANIMALS, as *eagles, lions*, &c., represent *God, Christ*, and the *saints* as courageous, powerful, active, or terrible, Ho. 13. 8; Re. 5. 5; Pr. 28. 1; Is. 40. 31; but figure out *wicked men* as crafty, malicious, mischievous, destructive, Ps. 10. 9; 22. 20, 21; and their *claws, teeth, horns*, denote their *power* and *means of doing mischief;* and so *horns* become emblems of *kings, kingdoms, oppressors*, Da. vii. viii.; Zec. 1. 18. *Animal flesh* denotes spiritual or temporal *blessings;* as nourishing and strengthening, Is. 25. 6; Re. 19. 21; *indwelling grace* denotes grace as sensible and easily impressed by God's influences, Eze. 36. 26; *indwelling sinfulness* refers to it as conveyed by natural generation, and as base, polluted, and putrifying, Ga. 5. 17, 24. The CELESTIAL LUMINARIES as lofty, illuminating, or refreshing, represent *God, Christ*, or his *word, ordinances, ministers, people*, Is. 60. 19; Re. 8. 12; but as scorching or blasting, they represent *afflictions, distress, persecutions*, Re. 7. 16; 16. 8. VEGETABLES, *plants, trees, corn, grass, flowers*, represent *Christ* and his *people* as divinely formed and influenced, comely, lively, fruitful, and useful, Ca. ii. iv. vi. vii.; but figure out *wicked men* as in different stations, fruitful in wickedness, quickly blasted and destroyed by the wrath of God, Eze. xv. xxxi. STONES figure out *Christ* and his *people* as prepared of God, precious, durable, firm, and useful in building the church, 1 Pe. 2. 4–6; Re. xxi.; but represent *wicked men* as insensible, obstinate, hurtful, Zec. 7. 12. MOUNTAINS represent *Christ*, his *church*, or *ordinances*, as lofty, openly exhibited, firmly fixed, and in their protecting, supporting, and satisfying fulness, Is. 32. 2; Joel 3. 18; but also figure out *difficulties, opposition*, and *enemies, states*, or *cities*, Re. viii. xvii. WATER, *rivers, seas, depths, floods, rain, dew;* WIND, FIRE, as pure, purifying, pleasant, or useful, denote *Christ, his Spirit, word, ordinances*, Is. 32. 2; 44. 3, 4; Eze. 37. 9; Mat. 3. 11; but as ruinous or terrible, they denote *fearful judgments, opposition, affliction*, Ps. 69. 1, 2; Je. 4. 11. Of COLOURS, *white* represents purity, glory, freedom, priesthood, peace, victory, Re. 3. 4; *black* or *pale*, terribleness, calamity, death, grief, filthiness, Re. 6. 5, 8; *green*, comeliness, growth, fruitfulness, freshness, Ca. 1. 16; *red, scarlet*, &c., what is terrible, bloody, murderous, Re. 6. 4; Is. 1. 18.

XII. *Where Scriptures at first sight seem to contradict one another, we must, by a serious consideration of them, labour to discover their harmony. But if we should not be able to reconcile them, we ought not to pronounce them irreconcilable, but rather attribute a deficiency to our own understandings.* There can be no real contradiction, but when the differing passages mean *precisely the same person* or thing, *and precisely in the same respect and circumstance:* no such contradiction is to be found in Scripture. But where there seems to be one, either (1) The *same* terms are used in a *different sense* in the differing texts. Thus Paul directs to work out our salvation *with fear* and trembling, *i.e.* filial fear and holy awe, Phi. 2. 12. John says there is *no fear* in love,—perfect love casteth out *fear, i.e.* slavish fear, 1 Jn. 4. 18. The Samaritans *feared the Lord, i.e.* with a slavish dread,—and yet *feared* not the Lord, *i.e.* with a child-like, sincere, and holy awe of him, or a right worshipping of him, 2 Ki. 17. 32–34. It *is appointed* for men once to *die, i.e.* a temporal death, He. 9. 27; and yet if any one keep Christ's sayings, *he shall never see death, i.e.* eternal death, Jn. 8. 51. A man is justified, *i.e.* before God in his person and state, *by faith without the deeds of the law*, Ro. 3. 28; and yet *by works a man is justified, i.e.* before men, *and not by faith only*, Ja. 2. 24. *Hatred* of others is very sinful, Tit. 3. 3; and yet to *hate* our nearest relations, *i.e.* to love them less than we do Christ, is our duty, Lu. 14. 26. Or (2) The seemingly opposite texts really treat of *different subjects.* Thus the Spirit of truth *guided* the apostles *into all truth, i.e.* in their doctrine, Jn. 16. 13; and yet Peter erred, *and was to be blamed, i.e.* in his practice, Ga. 2. 11–18. John Baptist was *not Elias, i.e.* not the prophet who lived under Ahab, Jn. 1. 21; and yet was the Elias foretold by Malachi, *i.e.* one in the spirit and power of the ancient Elijah, Mal. 4. 5; Mat. 11. 11, 12, 14, 18; Mar. 9. 11–15; Lu. 1. 17. Or (3) In the seemingly opposite texts the same subject is considered in *different parts or respects.* Thus believers in Christ their head, as justified in his righteousness, and in respect of their new nature, and what they aim at and shall quickly obtain, are all *fair without spot*, Ca. 4. 7; Je. 50. 20; Nu. 23. 21; 1 Jn. 3. 9; 5. 18; and yet in themselves, and with respect to remaining corruption in them, are all *as an unclean thing—carnal, sold under sin*, Is. 64. 6; Ro. 7. 14. In respect of his divine nature, Christ and his Father are ONE, Jn. 10. 30; 1 Jn. 5. 7. In respect of his divine person, he is his Father's *equal* and *fellow*, Zec. 13. 7; Phi. 2. 6. But in respect of his manhood and mediatory office, his Father *is greater* than he, Jn. 14. 28; is his Master, Is. 49. 3; his Head, 1 Co. 11. 3; his God, Ep. 1. 3; Jn. 20. 17; his Creator, Je. 31. 22; his Portion, Ps. 16. 5, 6. In respect of his divine nature, Christ is the Lord *from heaven*, 1 Co. 15. 47; *God over all*, Ro. 9. 5. In his human nature he is the *fruit of the earth*, Is. 4. 2; the *child born*, Is. 9. 6. Or (4) The seemingly opposite texts respect *different times and places.* Thus during Christ's humiliation, the *Spirit was not, i.e.* was not remarkably poured out, Jn. 7. 39; and yet after Christ's ascension he was poured out, Ac. ii.; 1 Th. 1. 5. Circumcision and other Jewish ceremonies were long necessary duties, Ge. 17. 9, 10; Ro. 3. 1, 2. But after their abolition by the incarnation, obedience, death, and resurrection of Christ, they became sinful rites, Ga. 5. 2; 4. 9–11; Is. 66. 3.

Most of the seeming contradictions in Scripture are found in the historical parts, where their connection with the great subject or scope of Scripture is less considerable, and where the blunder of a transcriber, or of a printer, in a few letters, might be easily admitted, without really detracting from the honour of the oracles of God.—The apparent contradictions in the history appear owing to the same persons having different names, or the deed being done by different persons: to the one of which it is ascribed in one text, and to another in the other text; or deeds similar, being really different. Reckoning of time is sometimes from one period and sometimes from another; especially when some kings had for some years a conjunct reign with their father, and then a separate reign by themselves. Round numbers of *hundreds* or *thousands*, are put for such as differed but little from them. What is not included in one reckoning is included in another, &c. Thus the sojourning of the Hebrews from the call of Abraham to leave his native country, Ge. 12. 1, to the deliverance from Egypt, was 430 years, Ex. 12. 40, 41; Ga. 3. 17; but from the birth of Isaac to that deliverance were but 400 years, Ge. 15. 13. Jacob and his descendants, at their going down into Egypt, were in all seventy persons, Ge. 46. 26, 27; De. 10. 22; but excluding Joseph and his two sons, who were in Egypt before, and including eight of Jacob's daughters-in-law, they made seventy-five souls, Ac. 7. 14. David, by Abishai and his army, slew 18,000 Edomites who came to assist the Syrians; or 18,000 Syrians, and also 12,000 Edomites: Joab assisted in killing 12,000 of these, or killed 12,000 besides, 2 Sa. 8. 13; 1 Ch. 18. 12; Ps. lx. title. The Ammonites hired 32,000 Syrians, besides the 1000 from Maachah; 33,000 in all, 2 Sa. 9. 6; 1 Ch. 19. 6, 7. Of the Syrian army were slain 7000, who fought in 700 chariots, and 40,000 horsemen, and as many footmen, or 40,000 horsemen who dismounted and fought on foot, 2 Sa. 10. 18; 1 Ch. 19 17. Adino, or Jashobeam, might slay in one battle 800, and in another 300, 2 Sa. 23. 8; 1 Ch. 11. 11. When David numbered the people, the men of Judah amounted to 470,000, who, with the 30,000 under their thirty mightics, made 500,000. The men of Israel amounted to 800,000 exclusive of the 288,000 standing troops, which, put together, make almost 1,100,000, 2 Sa. 24. 9; 1 Ch. 21. 5; 27. 1–15. No more than *three* years of famine were threatened for David's numbering the people, 1 Ch. 21. 12; but, had these been added to the *three* preceding years of famine for Saul's murdering the Gibeonites, they, together with the year of release, would have made *seven*, 2 Sa. 24. 13. David gave to Araunah, or Ornan, *fifty shekels of silver* for the thrashing-floor, and the oxen then sacrificed, 2 Sa. 24. 24: and afterwards bought the whole farm for *six hundred shekels of gold*, for the temple to be built on, 1 Ch. 21. 25. Solomon had 4000 stables, in which were 40,000 stalls, ten in each; or he had 4000 stalls at Jerusalem, and 40,000 in all, 1 Ki. 4. 26; 2 Ch. 9. 25. Hiram got 20 measures of oil for his family, 1 Ki. 5. 11; and 20,000 baths of oil for his artificers besides, 2 Ch. 2. 10. Solomon's workmen had 3300 subordinate overseers, and over these 300 more, in all 3600, 1 Ki. 5. 16; 2 Ch. 2. 18. The temple was founded in the 480th year of the deliverance from Egypt, 1 Ki. 6. 1: therefore the 450 years mentioned Ac. 13. 20, must either mark the time from the birth of Isaac to the settlement in Canaan, or the years of oppression mentioned in the book of Judges must be included in the *rests;* or some of the latter judges must have been contemporary. Each of the brazen pillars, at the entrance of the tabernacle, was almost *eighteen cubits*, which, being joined together, made *thirty-five cubits* for both, 1 Ki. 7. 15; 2 Ki. 25. 17; 2 Ch. 2. 15; Je. 52. 21. The brazen sea had ordinarily no more than *two thousand baths* of water in it, 1 Ki. 7. 26; but if filled to the brim, it could have held 3000, 2 Ch. 4. 5. Solomon's fleet brought him from Ophir *four hundred and fifty talents* in all, of which 420 were clear gain, or they brought him 420 talents at one voyage, and 450 in

another, 1 Ki.9.28; 2 Ch.8.18. At least in Solomon's time there was nothing in the ark but the two tables of the law, 1 Ki.8.9; 2 Ch.5.10; but the pot of manna and Aaron's budding rod were once in it, or rather placed in the fore-side of it, He.9.4. King Ahaziah began his reign in the twenty-second year of his age, 2 Ki.8.26; and in the forty-second year of the royalty of his mother's family, to which he was so like in his conduct, 2 Ch. 22. 2. The vessels of gold and silver were not made till after the temple itself was repaired, 2 Ki. 12. 10, 14; but were afterwards formed of what metal remained, 2 Ch. 24. 11, 14. Jehoiachin's release was appointed on the 25th day of the month, Je.52.31; but not executed till the 27th, 2 Ki.25.27. Of the two lists of the returning captives, in Ezr.ii. and Ne.vii. the one may mark the numbers enrolled in order to return, and the other the numbers which actually returned.—To reconcile the apparent inconsistencies in the four Gospels, nothing more is necessary but to place the passages in their proper order, as is attempted in the subsequent CHRONOLOGY.

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

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

CHAPTER III.

OF THE JEWISH LAWS AND TYPES.

For many ages mankind seem to have had no other form of government, either civil or sacred, but that of the *patriarchal* kind. Fathers were at once kings and priests to their numerous descendants. When God thought proper to form a nation for himself, and separated them from the rest of the world, they appear, for the first four hundred years, to have had no other government of their own. While they were in Egypt they had *elders*, but these appear to have been nothing more than the wisest and gravest among them, or the heads of their tribes, who had no power or civil judicature, Ex. 3. 16, with 18. 13, 18. Their *officers* were nothing but overseers of their tasks, Ex. 5. 14.

When they came out of Egypt, God, who formerly stood related to them as their Creator and covenant God, became a kind of national King to them. In correspondence to this threefold character, he gave them laws, moral, ceremonial, and civil. As their King, he gave them laws concerning servants, retaliations, damages, inheritances, marriages, borrowing of money, wars, punishments, admission into places of power and trust, or even into the camp or congregation, &c., Ex. xxi.–xxiii.; Le. xviii.–xx. xxv.; Nu. 5. 1, 2; xxvii. xxxiv.–xxxvi.; De. xix.–xxv. As their King, he directed the form of their encampment and marching in the wilderness, Ex.xiii.xiv.; Nu.i.–iv. ix. x.; directed their wars with the Amalekites, Midianites, and Canaanites, Ex.xviii.; 1 Sa.xv.; Nu. xxxi.; De. xx.; Jos. vi. viii.; and appointed their officers, Ex. iii. iv.; Nu. i. xi. Many things, which in another view were religious ceremonies, seem, in some respect, to have pertained to the form of the Jewish *theocracy*. The tabernacle, or temple, was the *palace* of their king; the oblations were his *revenues* or civil list; the priests and Levites, his *courtiers* and *officers*. Nor do I know but many of them were civil judges as well as ecclesiastical officers; even as our ruling elders in the church may lawfully be magistrates in the state.

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

After their settlement in Canaan every city had its particular judges, who held their courts, at least some of them, in the gates, De.16.19; Ju.11.5,6; Zec.8.16. Every tribe had its supreme and subordinate rulers, according to the plan of Jethro the Midianite, Ex. xviii.; De.i. The chief rulers were called *princes, or heads of thousands*, Nu.32.2; Jos.9.15; 17.4; Nu.10. 4. Perhaps the *seventy elders*, mentioned Nu.xi., were the sixty rulers of ten thousands, together with the twelve princes of the tribes, Nu.i.vii. Of these, some think the Jewish sanhedrim or parliament was first constituted, and afterwards continued. But the utter silence of the Old Testament about any such court, when there was no king nor judge to govern the people, Ju. xvii. xxi., and when the people generally followed their kings, either in idolatry or reformation, makes the existence of any such court in those times extremely doubtful. Whether most of their fifteen judges, after effecting the several national deliverances for which God raised them up, retired to a private life, as before, is not altogether evident.

The Hebrews' request of a king is represented as a rejection of their theocratical form of government, 1 Sa.8.7; 12.17,19; under their kings, especially after the division of the kingdom, we find but small vestiges of it. Nay, except by David and Solomon, who were also prophets, we find scarcely anything good done by any of them, in which any sovereign on earth may not imitate them on proper occasions. Even when they were appointed by God to the government, they were called to their office by the people, as much as our British kings. They were installed in it by unction, at least where their title seemed dubious, 1 Sa. 10. 1; 16. 1; 1 Ki. 1. 30; 2 Ki. 11. 12; 23. 3. They were crowned with a crown somewhat like the high-priest's mitre, 2 Sa.1.10; 2 Ki.11.12; Ps.21.3. The principal subjects tendered them a kiss, importing allegiance, Ps.2.12; and the people by loud acclamations testified their subjection, 1 Sa. 10. 24; 1 Ki. 1. 39. According to law none but a native Israelite could be king. Every king was to transcribe, for his own use, a copy of the Mosaic laws. He was to govern with equity and lenity. He was not to multiply to himself wives, horses, silver, or gold, but to depend on the assistance and protection of God in all his undertakings, De.16-18–20; 17.14–20. Their great council, in which the supreme magistrate or his representative presided, had only power to enact regulations for executing the laws prescribed by God himself: nor, according to these rules, do they seem to have had any power of levying taxes. Till the reign of Saul, the Hebrews had never any standing troops; but the 601,730 freeholders were obliged, on a proper call, to bear arms against the enemy at their own expense, Ju. iii. vi. xx.; 1 Sa. xi. Saul had but a few thousand standing forces, 1 Sa.13. 2; 26.2; but David increased their number to 288,000, 1 Ch.27.1–15. Jehoshaphat increased those of Judah to 1,160,000; 2 Ch.17.14–19.

It only remains to take notice of some of the CLASSES or SECTS mentioned in the Scripture history of the Jewish nation. As (1) The SCRIBES. The most honourable of these were the secretaries of state and war, 2 Sa.8.17; 2 Ki.18.18; 22.3; 25.19. The inferior *scribes* were much like our writers to the signet, &c., 1 Ch. 2.55. Many of the Simeonites, it is said, being scattered amongst the other tribes, kept public schools, and were scribes of the lowest form, Ge.49.7. There appears to have been another kind of *ecclesiastical scribes*, who were preaching clergy, and expounded the law of Moses in their own way, Lu. 5. 17, 21; 11. 44. (2) RABBINS. The title of RABBI, in the earlier ages, only denoted such as were of superior rank and station, Job 32.9; Es.1.8; Je.39.3; 41.1. But some ages before our Saviour's incarnation, the self-conceited doctors of learning began to assume it as a badge of literary honour, Mat.23.7,8. (3) The PHARISEES were a very numerous sect. They pretended that the traditions of the elders were of at least equal authority with the written Word of God. They affected to discover an uncommon sanctity in many painful austerities and trifling shows of devotion. They enlarged the fringes on the corners of their garments, and marked their foreheads with scrolls of parchment called *phylacteries*, on which were inscribed some noted sentences of the law, Mat.6.23. (4) The SADDUCEES. They seem to have acknowledged the divine authority of at least the books of Moses, but denied the existence of separate spirits, and the resurrection of the dead. They denied the word of God, and pretended that men were absolute masters of their own actions, without any supernatural influence. Many of the rich and powerful were of this sect, Ac. 23.8; 5.17; but we never hear of one of them converted to the Christian faith. (5) The SAMARITANS were the offspring of those heathens whom the kings of Assyria brought from the East, and planted in the country of the ten tribes. Their religion was a motley mixture of the heathen and the Jewish. They and the Jews generally hated one another to an uncommon degree; and in the days of our Saviour the Jews

thought them all possessed by the devil, 2 Ki. 17. 24–34; Ezr. iv. v.; Ne. ii. iii. iv. vi.; Lu. 9. 52, 53; Jn. iv.; 8. 48. (6) The GALILEANS were a party headed by one Judas, who refused to submit to the Romans, or to pay them any tribute, Lu. 13. 1; Ac. 5. 37. (7) The HERODIANS were the flatterers of Herod the tetrarch of Galilee, who were ready to comply with whatever heathenish customs he introduced, in order to please his Roman friends, Mat. 22. 16; Mar. 8. 15.

The knowledge of the TYPICAL REPRESENTATIONS under the Old Testament dispensation is of much more importance, the whole of it being intended by God as a proper mean of ushering his Son into our world, and into his subsequent glory: every religious rite, every noted person and event observable therein, may justly be considered as an emblem of what is spiritual, and as a TYPE, a FIGURE, a SUBSTANTIAL PREDICTION of good things to come. This idea is strongly supported by the apostle's calling the Jewish ordinances *shadows of good things to come*, the body of which is Christ, Col. 2. 17; and by most of his Epistle to the Hebrews. To view the noted PERSONS, EVENTS, and RITUAL INSTITUTIONS in relation to Jesus Christ and his New Testament and heavenly church, is indeed to apprehend them in a most amiable and engaging point of light. In this view we discern all the prophets bearing witness to our glorious and worthy Redeemer. Among these shadows of good things to come we may rank,

I. TYPICAL PERSONS, who, in their distinguished origin, their amiable qualities, their honourable stations, their peculiar work or call to it, their wise and faithful performance thereof, and remarkable success therein, represent Jesus, the Mediator of the New Testament and Saviour of men. In this light we may consider (1) ADAM, in his immediate formation by God, his perfect likeness to God, his distinguished form, in which the spiritual and material substances of creation were connected; in his lordship over this sublunary world, his divine marriage, and in his parental and federal relation to mankind, Ge. i.–v.; Ro. 5. 12–19; 1 Co. 15. 21, 22. (2) ABEL, in the debasement of his name, the righteousness of his life, the excellency and acceptableness of his sacrifice; in his brother's hatred and murder of him, and the fearful punishment which ensued, Ge. 4. 1–16; He. 11. 4; 12. 24; 1 Jn. 3. 12. (3) ENOCH, in his self-dedication to God, upright walking with him, clear prediction of the last judgment and embodied translation to heaven, Ge. 5. 22–24; He. 11. 5; Jude 14, 15. (4) NOAH, as the comforter of his friends, the upright favourite of his God, the erector of the ark, the saviour of his family and animals, the acceptable sacrificer to God, the covenant-head of those who repeopled the new world, and the predictor of their different fates, Ge. v.–x.; He. 11. 6; 1 Pe. 3. 19, 20. (5) MELCHIZEDEK, in the secresy of his genealogy; in his immediately divine instalment in the priesthood; in his relation to an accursed people as their priest and king; in his having no official successor; in his superiority to and blessing of Abraham; and in his generous refreshment of the victorious but weary troops, Ge. 14. 18–20; Ps. 110. 4; He. 7. 1–11. (6) ABRAHAM, in his divine call to leave his native country; in his firm trust in, ready obedience to, and high favour with God; in his meekness, his kindness, and his boldness in favour of Lot, his injurious friend; in his perfect equity and extensive usefulness to his neighbours; in his covenant headship over his long-promised and marvellously produced seed; and in the extraordinary oblations, whereby he confirmed it; and in the distinguished tempers and fate of those born in his house, Ge. xii.–xxv.; Ps. 105. 6–15; Ac. 7. 2–8; Ro. iv.; Ga. 3. 6–18; 4. 22–31; He. 11. 8–19. (7) ISAAC, in his long-predicted, much-desired, and marvellous birth; in his early enduring of persecution; in his voluntary oblation of himself to God, a source of great blessings to himself and his seed; in his happy marriage to his Gentile kinswoman; and in the long-desired birth, different tempers and states of his children, Ge. xxi.–xxvii.; Ga. 4. 26–29. (8) JACOB, in his noted uprightness; his acquirement of the birthright and blessing; his manifold troubles, and divine support and comfort under the same; his prevalent wrestling and powerful prayers; his numerous offspring, and the extensive blessings he left them, Ge. xxv.–xxxv.; xlvi.–l.; Ho. 12. 3; 4. 12. (9) JOSEPH, as a darling son, marked with princely apparel; a hated, but prudent and affectionate brother; a trusty, wise, and successful servant; an inspired interpreter and prophet; a resolute resister of temptation; a patient sufferer of trials unnumbered, and through them highly exalted and singularly blessed; and, in fine, as the preserver of nations, the advancer of his master's kingdom, and nourisher of his father's family, Ge. 30. 22–24; xxxvii.; xxxix.–l.; Ps. 105. 16–22; Ac. 7. 9–18. (10) JOB, in his remarkable piety, integrity, humility, and usefulness; in his original happiness and wealth; in his sudden and sovereign reduction to depths of misery and woe; in his manifold and grievous sufferings from every quarter—hell, earth, and heaven; his remarkable patience under them; and his restoration at last to redoubled glory and wealth, Job i.–xlii.; Eze. 14. 14; Ja. 5. 11. (11) MOSES, in his honourable but hazardous birth; his marvellous preservation; his manifold trials, and patience under them; in his solemn call to his extensive office of deliverer, mediator, extraordinary priest, unparalleled prophet, honoured lawgiver, and king in Jeshurun; in his incomparable intimacy with God; and in his meekness, disinterestedness, fidelity, and zeal in the discharge of his work, Ex. ii. to De. xxxiv.; Ps. 105. 26, 27; 77. 20; Ac. 7. 20–40; He. 11. 23–29. (12) AARON, as a renowned saint, an eloquent orator, a holy prophet, a great high-priest, a covenant-head and common parent of priests unnumbered; in his solemn call to and investiture in his office of priesthood, and the confirmation thereof by miracles of mercy and wrath; in his laborious, faithful, and affectionate discharge thereof; and at last in his voluntary death on mount Hor, leaving his sacred vestments to his son, Ex. 4. 14–16; viii.–x. xxviii. xxix.; Le. viii.–x.; Nu. xvi. xvii. xx. (13, 14) BEZALEEL and AHOLIAB, as the divinely called, singularly qualified, faithful, laborious, and successful framers of a tabernacle for the symbolic residence of God, Ex. xxxi. xxxvi.–xl. (15) PHINEHAS, in his divinely directed though uncommon zeal for God and his nation; in his honourable reward of victory, peace, and everlasting priesthood; and in his covenant headship over his priestly posterity, Nu. xxv. xxxi.; Ps. 106. 30, 31. (16) JOSHUA, in his name pregnant with *salvation;* his education under Moses the lawgiver; his solemn call and repeated encouragement from God to his work, and his diligence therein; his miraculous assistance, diversified exploits, marvellous conquests, and wise distribution of the promised Canaan to God's chosen people; and in his zeal and care to establish among them the true worship and service of God, Ex. 17. 10, 13; Nu. 13. 13, 16; 14. 6–10, 30; 27. 15–23; De. 31. 1–8; Jos. i.–xxiv.; Ac. 7. 45; He. 4. 8. (17) GIDEON, in his original meanness; his lovely humility and meekness; his clearly divine, solemn, and miraculously attested call to deliver Israel; his amazing success by unlikely instruments; his care to reform his nation, maintain peace with his friends, and punish his contemners, Ju. vi.–viii.; 1 Sa. 12. 11; He. 11. 32–34. (18) SAMSON, in his preternatural birth; his solemn separation to the service of God; his marvellous exploits; the men of Judah's betrayment of him into the hand of his enemies; and, in fine, his voluntary death for the ruin of his people's destroyers, Ju. xiii.–xvi.; He. 11. 32–34. (19) BOAZ the Bethlehemite, in his abundant wealth; his humble and affectionate mind; his divinely directed and honourable marriage to a destitute Gentile widow, and the happy issue thereof, Ru. i.–iv. (20) SAMUEL, in his marvellous birth; his early dedication to God; his solemn call to and faithful service of God as the prophet and deliverer of Israel; and in the remarkable justice which overtook the nation for rejecting him, 1 Sa. i.–xxxi.; He. 11. 32–34. (21) DAVID, in his fidelity, patience, meekness, zeal, eminent devotion, firm faith in, and high favour and familiarity with God, and in his triple unction and call to this office, in which he was at once the psalmist, prophet, and monarch of Israel, and a head to the heathen around; in his covenant-headship over his royal posterity; in his unnumbered and grievous afflictions from every side, and his holy resignation thereto; in his marvellous exploits, and almost ever-successful wars with the enemies of his nation; in his astonishing care to order the church, and his expensive preparations for building the temple of God, 1 Sa. xvi.–xxx.; 2 Sa. i.–xxiv.; 1 Ki. i. ii.; 1 Ch. iii. xi.–xxix.; Ps. ii.–cl.; Ac. 13. 22. (22) SOLOMON, in his dearness to God; in his early and solemn enthronement; his charge from and benediction by his father; in his astonishing wisdom, wealth, and renown; in the extent, order, peace, and happiness of his kingdom; in his expensive, skilful, and laborious erection of a magnificent temple for God, and in his solemn dedication thereof by sacrifices and prayer, 2 Sa. 12. 25; 7. 12–16; 1 Ch. 17. 11–15; xxii. xxviii.; 2 Ch. i.–ix.; 1 Ki. i.–x.; Ps. lxxii. cxxxii. (23) ELIJAH, in his debased appearances, fervent zeal, effectual prayers, discriminating sacrifice, miracles of mercy and judgment, power over the nations, embodied translation to heaven, and the fearful reward which overtook his opposers of the family of Ahab according to his predictions, 2 Ch. 21. 12–15; 1 Ki. xvii.–xix. xxi.; 2 Ki. i. ii.; Lu. 4. 25, 26; Ja. 5. 17, 18. (24) ELISHA, in his solemn call to his prophetical function, and ready compliance therewith; his plentiful endowment with the Spirit of God, numerous miracles of mercy and judgment, usefulness to his nation, the manifold injuries he received, and the fearful resentments thereof by his God, 1 Ki. 19. 19–21; 2 Ki. ii.–ix.; 13. 14–21; Lu. 4. 27. (25) JONAH, in his exposure to the raging storm and billows, his burial alive in the whale's belly, and resurrection therefrom on the third day; and in the success which attended his subsequent ministration among the Gentiles, 2 Ki. 14. 25; Jonah i.–iv.; Mat. 12. 39–41. (26) ELIAKIM, in his succession to a traitor in office; his distinguished authority and faithful exercise thereof, for the honour of his master and advantage of his nation, Is. 22. 20–24. (27) DANIEL, in his renowned piety and uprightness; his high favour with God; his distinguished wisdom and uncommon revelations of God's purposes; his powerful prayers; his advancement to high honours through exile, debasement, and trouble; and in the terrible justice which overtook his malicious persecutors, Da. i.–xii.; Eze. 14. 14; 28. 3. (28) ZERUBBABEL, in his dearness to God; his leading his people from Babylon to Canaan; and in his rebuilding the temple by weak means, and notwithstanding much opposition, Ezr. i.–vi.; Zec. 4. 6–10; Hag. 1. 14; 2. 23. (29) JOSHUA the high-priest, in the resistance he received from Satan; the divine changing of his apparel; in the contempt which he and his fellows endured

and in their subsequent crowns of honour, and their fellowship with angels, Zec. iii. vi.; Ezr. 5. 2. (30) JOHN BAPTIST, in his divinely predicted, preternatural, and gladdening birth; his early and eminent sanctity of nature and life; and in his solemn call to his work of reformation; his zeal, fidelity, and success therein; and in his martyrdom in the cause of truth, Mat. iii. xiv.; Lu. i. iii.; Jn. i. iii. These did all prefigure Jesus Christ in everything—in his person, state, or conduct correspondent with these things.

II. TYPICAL CLASSES OR ORDERS of men, which prefigured Jesus Christ and his gospel ministers or people in their stations, endowments, work, and reward. Thus (1) The ISRAELITES IN GENERAL, in the meanness of their extract; the supernatural manner of their production from Abraham; their long-continued paucity and weakness; their obstinacy and wickedness, and frequent murmurings and rebellions; their manifold distresses, wanderings, and enemies; and especially in God's federal betrothing of them to himself in their progenitors; marking them with his sign of circumcision; separating them to himself as his peculiar people, children, and servants; bestowing upon them his peculiar protection, provision, direction, laws, ordinances, promises, and country; and his increasing them into a multitude of nations; were figures of the saints, particularly in the gospel church, He. 11. 11, 12; Ex. i. ii. xiii. xiv. xvi. xvii. xix.; Nu. i.–xxxvi.; De. iv.–ix.; 26. 5–9; Ro. 9. 4, 5, &c. (2) The FIRST-BORN HEBREW MALES, as memorials of an accomplished redemption from Egypt; as the beginning of their father's strength, and preservers of their honourable name; as heirs to a double portion of their inheritance, and their principal blessing; as heads (if not priests before the law) to their brethren; as the honour of their families, and means of sanctifying them to God and procuring his blessing thereon; prefigured Jesus Christ, and were emblems of his chosen saints, Ex. 13. 2, 11–16; 22. 29; 34. 19; Nu. 3. 45–51; 8. 16; De. 21. 16, 17. (3) The KINSMEN-REDEEMERS, in their necessary nearness of kin, that the right of redemption might be theirs; in their recovering their friends' inheritance, if mortgaged; redeeming his person, if enslaved; avenging his blood, if he had been murdered; and in marrying his widow, and raising him up an honourable seed, if he died childless; prefigured Jesus Christ in our nature, securing our happiness, avenging our blood upon Satan and our lusts, redeeming our persons; and, by union and communion with them, rendering us fruitful in good works, Le. 25. 25; Nu. 35. 19–28; Ru. 4. 1–10. (4) The YOUNGER UNMARRIED BROTHERS of a Hebrew who died childless, in their obligation to espouse their brother's widow, and raise him up an heir to his estate, and their exposure to contempt if they refused, represent ministers and professors of the Christian church, who, by communion with the church, must either raise up a spiritual seed to Jesus their departed Brother, or expose themselves to everlasting shame and contempt, De. 25. 5–10. (5) The VOLUNTARY BOND-SERVANTS, who, from love to their master and family, refused to go free at the end of their term, and had their ear fastened to his door-post, in token of their engagement to perpetual service, figured out Jesus Christ, as from love to God and his people voluntarily engaging himself in the perpetual work of our salvation, and his people as constrained by his love to perpetual obedience, Ex. 21. 5, 6; De. 15. 16, 17. (6) The SOJOURNING STRANGERS, not Canaanites, in the tender care taken of them; in their free access to the oracles and ordinances of God, and to the cities of refuge; represented the free and abundant access of the Gentiles to the gospel church, and their high privileges therein, Ex. 22. 21; 12. 48, 49; Le. 19. 10; Nu. 15. 4; 19. 10; 35. 15, &c. (7) The HANGED MALEFACTORS of Israel in their accursed death and speedy burial, figured out our Redeemer as bearing with our guilt and curse; crucified for the pardon of our crimes; and decently interred without delay, to mark that the law was fulfilled for us, De. 21, 22, 23. (8) The HEBREW JUDGES, in their solemn call to deliver their people from that misery which their sins had procured; in their divine qualification for their work, and success therein; prefigured Jesus, our necessary, divinely called, well-qualified, and successful deliverer, Ju. ii.–xvi.; 1 Sa. i.–vii.; 12. 11; Ne. 9. 27. (9) The HEBREW KINGS of David's family as introduced by the Israelites' rejection of God's immediate government; as taken from among their brethren; as divinely called to, and secured in, power by a perpetual covenant; as installed by unction, coronation, kisses, and shouts of subjection; as copying out the law of God for themselves, and constantly attending to it as the rule of their administrations; as charged not to trust on carnal supports nor wallow in fleshly pleasures; as sitting on the Lord's throne and ruling the Lord's people, but never exalting their heart above them; and as fighting the Lord's battles, and extirpating his accursed enemies; represented Jesus Christ as the mediatorial King of his church; and his saints, as made kings unto God, 1 Sa. viii. xiii. xv.; 16. 1–13; 2 Ch. xi. xii.; 1 Ki. 1. 39; 2 Ki. 11. 12; 23. 30. (10) The HOLY PROPHETS, in their divine mission to, furniture for, and direction in their work; and in their diligence, fidelity, and zeal in it; explaining God's laws, attesting his truths, revealing his purposes, announcing his promises and threatenings, and directing his people; in being often signs and wonders to men; and in suffering much abuse and persecution from them, and in God's fearful resentment thereof; represented Jesus Christ and his gospel ministers and saints, Is. vi.; Je. i.; Eze. ii.–xi.; He. i.; Is. i. to Mal. iv.; 2 Ch. 36. 15–17; Mat. 23. 34, 35. (11) The NAZARITES, in their voluntary separation from others and solemn dedication to God; in the honourable length of their hair; in their abstinence from everything intoxicating and polluting; in their exact fulfilment and solemn finishing of their vow; figured out Jesus, his ministers, and his people, as solemnly, and yet voluntarily, set apart to their sacred work; as constant and increasing in their manifested subjection to God; making known their moderation to all men; and as, amidst debasement and troubles, perfecting holiness in the fear of the Lord; and at last finishing their course in a manner thankful, solemn, and highly honourable to God, Nu. vi.; Ju. xiii. (12) The NETHINIMS, *i.e. given ones*, which consisted of the Gibeonites, and such others as were devoted to the lower services of the tabernacle or temple, in drawing water to wash the sacrifices, or hewing wood to burn them; in their voluntary subjection, their mean employment, and yet distinguished nearness to God; represented our devoted, condescending, and debased Redeemer, approaching to, and enjoying remarkable fellowship with God in the service of his church, and his ministers and saints, Jos. 9. 22–27; 1 Ch. 9. 2; Ezr. 2. 58. (13) The LEVITES, in their honourable separation to the service of God, as a reward of their zeal against the worshippers of the golden calf; in their standing in the room of the first-born Israelites; in their being appointed to their work for preventing plagues on the Hebrew nation; in their early enrolment in the sacred lists, from a month old; in their solemn instalment in their office, by washing, waving, and diversified oblations; in their extensive labour, watching and bearing the tabernacle and its furniture, assisting the priests in the sacrifices, teaching the people, &c., during the vigour of life, and then retiring to an honourable rest; and in their large allotment of cities and incomes, though by far the smallest of the Hebrew tribes; prefigured Jesus, as the solemnly installed, the once debased, but faithful Servant of his Father, in all the concerns of his church; and were emblems of his ministers and saints, in their labours of love and their ample reward, Ex. 32. 27–29; De. 33. 8–11; Mal. 2. 5, 6; Nu. iii. iv. viii. xviii; 35. 1–8; De. 12. 11–19; 14. 27–29; 18. 6–8; 2 Ch. 17. 8, 9; 19. 8; xxix.–xxxi.; Ne. viii. (14) The AARONIC PRIESTS, in their attested descent from Aaron; their unblemished bodies; their separation from their brethren; their temperate diet, moderate mourning, and honourable marriage; their plain, but pure and sacred apparel; their divine call, and solemn attestation thereof by miracles of mercy and wrath; their solemn consecration to their office by washing, enrobing, oblations, unctions, and feasting; and in their extensive work of rearing and unrearing the tabernacle in the wilderness, taking care of the sacred furniture, offering all the gifts and sacrifices of their nation, burning the incense, placing and removing the show-bread, lighting and dressing the sacred lamps, blowing the silver trumpets, teaching and blessing the people, judging of their leprosies, purifying the unclean, encouraging the people in their battles; and, in fine, in their plentiful and sacred reward; prefigured Jesus in his honourable pedigree, perfect purity, absolute fitness for his work, solemn call to it, and instalment therein, and his faithful and complete discharge thereof, issuing in a glorious, abundant, and everlasting reward; and they were also emblems of his ministers and saints, Is. 5. 1; Ezr. 2. 62, 63; Le. xxi.; 22. 1–13; 24. 5–9; i.–x. xii.–xv.; Ex. xxix.; 28. 40–43; 2 Ch. 13. 10, 11; Nu. 4. 5–16; 6. 23–26; 8. 2, 3; 10. 1–10; xv.–xviii. xxviii. xxix.; De. 17. 8–13; 18. 1–5; 20. 1–4. (15) The HIGH-PRIEST, in his peculiar dignity; his government of the other priests; in his double suit of sacred vestments, the simple and golden; his plentiful unction; his never defiling himself, nor leaving the sanctuary; his espousing none but an honourable virgin; his performing the whole work of the annual expiation, purifying the sanctuary and its furniture, entering within the vail and returning to bless the people; prefigured Jesus, the sole High-priest of our profession, in his unparalleled excellency, dignity, and purity; his headship over his people; his robes of manhood, mediatorial office, and righteousness; his divine call to, and full preparation for his work, by the abundant influences of the Holy Ghost; his perfect attachment to, and attendance on that work; his communion with true and sanctified persons and pure churches; his making a full atonement for our sins, and bringing in an everlasting righteousness; and his entering into heaven by his sacrifice, that he might thence return to bless men in the gospel dispensation and last judgment, Ex. 28. 1–39; 29. 6; Le. 21. 10–12; viii. ix. xvi.

III. TYPICAL EVENTS, or transient things, which prefigured Jesus, and the great events of our redemption by him. (1) NOAH'S ARK, in its divine contrivance, appointment, and plan; in its firmness, strength, and fitness to swim through swelling floods, and to protect from deluging rains; in its capacious and regular stories, rooms, and entrance; in its illumination only from above; in its being the sole means of saving persons and animals from the overflowing deluge; in its saving the cargo which God directed by it, by the exposure of itself; and, in fine, firmly settling on its lofty rest; represented Jesus, in his diversified offices and states, as the sole means of saving a lost world committed to him by God from the overflowing deluge of transgression; and is a figure of his body

the church, without the limits of which none can be saved, Ge. vi.–viii.; He. 11. 7; 1 Pe. 3. 20, 21. (2) JACOB'S LADDER, erected in the wilderness, and reaching from Jacob on earth to a promising JEHOVAH in heaven, and occupied by angels ascending and descending thereon; represented Jesus, as the Son of Jacob in his manhood, and of JEHOVAH in his divine person; in his different states of debasement and exaltation as the Mediator between God and men, ministered to by angels himself, and in whom they ministered to us, Ge. 27. 11–15; Jn. 1. 51. (3) MOSES' BUSH; low, earthly, and combustible; *burning, but not consumed;* represented Jesus' manhood; low and weak in itself, inhabited by his fulness of Godhead, and exposed to the fierceness of his Father's wrath, but not consumed; and his church, under fiery tribulations, but not destroyed, because inhabited by a promising God, Ex. 3. 2–10; Ac. 7. 30–34. (4) The PILLAR OF CLOUD AND FIRE, which conducted the Hebrews in the wilderness, in its form; its seasonable origin; its hovering over the erected tabernacle; in its bedewing, enlightening, protecting and directing influence; and in the many oracular instructions received from thence; marked out Jesus Christ, and his gospel ordinances, Ex. 13. 20–22; 14. 20; 40. 34–38; Nu. 9. 15–23; 10. 33, 34; Ne. 9. 14, 19; Ps. 105. 39; 1 Co. 10. 2. (5) The TREE discovered by God, and cast by Moses into the bitter waters of Marah for sweetening them, represented Jesus, found out by God, made under the law, and crucified for us, sweetening everything awful, bitter, and troublesome, Ex. 15. 22–25. (6) The MANNA, divinely formed, marvellous in virtue; given freely, seasonably, plentifully, daily, early, and abundantly, to ill-deserving and even contemning murmurers, ready to perish; and gathered by all daily and early; shared equally; carefully prepared; speedily and regularly eaten: a golden potful of which was preserved for a lasting memorial in the holy of holies, represented Jesus as the bread of life, given to sinners of mankind in the gospel, and gathered and eaten by a true faith; and of which there is a plentiful memorial contained in gospel ordinances, Ex. xvi.; Nu. 11. 4–9, 31–33; 21. 5, 6; Ne. 9. 15, 20; Jn. 6. 32–57. (7) The ROCKS of Rephidim and Kadesh, as smitten by Moses' rod, and emitting streams of water sufficient for all the Hebrew millions, and following them in their way through the wilderness, represented Jesus, as obeying and suffering under Moses' law, that thence might issue forth streams of redeeming love, blood, spirit, and truth, for the life and comfort of sinners of mankind, Ex. 17. 1–7; Nu. 20. 1–11; Ne. 9. 15, 20; Ps. 78. 15, 16; 105. 41; 114. 8; 1 Co. 10. 4. (8) The WELL DUG by the nobles of Israel on the border of Moab, at Moses' direction, represented Christ as the fountain opened in the gospel, by the prophets and apostles, for the purification and comfort of his people in this world, Nu. 21. 16–18. (9) The CLUSTER OF GRAPES, brought by Caleb and Joshua from Eshcol, might figure out his unnumbered excellencies, blessings, promises, gifts, and graces, brought near in the gospel, and exhibited to men as evidences of the plenty which is to be enjoyed in the Canaan above, Nu. 13. 23, 24. (10) While AARON'S BUDDING ROD, laid up in the forside of the ark, marked the divine appointment, the constant succession, and ever useful labours of the Aaronic priests, it represented Jesus the ever flourishing and fruitful branch of the Lord; and the gospel rod of his strength, as the demonstrative evidence of his call to his high-priesthood, Nu. xvii.; Ps. 110. 2. (11) The BRAZEN SERPENT, appointed by God, framed by Moses, and lifted up on a pole, that the serpent-bitten Israelites might be healed by looking to it, represented the Almighty Jesus, in the likeness of sinful flesh, fulfilling Moses' law, and lifted up on the cross and in the gospel, as the divinely-appointed, the easy, the accessible, the universal, and infallible Saviour and medicine of sinful men, who look to him by faith, Nu. 21. 4–9; Jn. 3. 14–17. (12, 13) The POOLS OF BETHESDA and SILOAM, occasionally noted for their healing virtue, might figure him out as the miraculous healer of maimed, withered, lame, diseased, and blind sinners, Jn. 5. 1–4; 9. 6, 7; Zec. 13. 1; Is. 8. 6. (14, 15) The DELIVERANCE of the Hebrews from Egypt and Babylon, in the time and manner fixed by God's promise, and notwithstanding much opposition, prefigured Jesus' promised, seasonable, marvellous, all-powerful deliverance of the nations from their misery under heathenism or Popery, through his erection or re-establishment of his gospel church; and are emblems of men's deliverance from an unregenerate state, Ex. xiv.; Ps. lxxviii. cv.; Ezr. i. ii. (16) The TRAVELS of the Hebrews in the wilderness, amidst sins, judgments, trials, mercies, and revelations unnumbered, and their marvellous ENTRANCE into Canaan, were typical of the diversified fates of the gospel church, and her marvellous entrance into her millennial and eternal rest, Ex. xv. to De. xxxiv.; Ne. 9. 15–23; Ps. lxxviii. 14–54; 105. 39–43; 106. 14–33; Jos. i.–v. (17) Their divinely directed and wonderfully successful WARS, in the conquest or preservation of Canaan, were typical of the manifold struggles of the gospel church to extend her boundaries or maintain her privileges; and emblematical of the saints' spiritual warfare on earth, Ex. 17. 8–16; Nu. 21. 1–3, 21–35; Jos. vi.–xii.; Ju. i.–xvi.; 2 Sa. v. viii. x. &c.

IV. MISCELLANEOUS ORDINANCES, many, if not most of which, pertained to their civil as well as to their ceremonial system. These in general directed them to live as a people separated to the Lord, and who in all things, even the most minute, were zealous for his honour. (1) To mark them Abraham's seed, distinguished from all others; to seal with them the covenant of grace, and their peculiar relation to God; to prefigure Jesus Christ as shedding his blood for his people; and to represent our spiritual regeneration and mortification, every man-child was, under pain of death, to be CIRCUMCISED on the eighth day, Ge. xvii. (2) To mark that nothing should be rashly, or in an improper condition, given to the Lord, no animal, however clean, was to be offered till it was at least seven days old, Ex. 22. 30. The fruit of trees was held polluted for the first three years, and only on the fourth year given to the Lord, after which it was the lawful property of its owner, Le. 19. 23–25. The price of a dog, or the hire of a harlot, or anything else unlawfully gotten, was never to be offered to the Lord, De. 23. 18; Is. 61. 8. A bond-woman defiled, having nothing of her own, was to bring no trespass-offering, but to be scourged for her fault, Le. 19. 20–22. (3) To mark a regard to the Lord's oblations, and to Jesus' death, thereby represented, none might eat of any blood, or of the fat of any cattle, sheep, or goats, Le. 17. 6; 7. 23–27. (4) To excite the Jews to the utmost purity in all manner of conversation, none might eat of clean beasts which had been torn, or had died of themselves, Le. 17. 15; De. 14. 21; and every one was to ease nature at a proper distance, and cover the excrements, De. 23. 12–14. (5) To prevent symbolizing with heathenish and inhuman superstition, and to animate to the most tender compassion, none might cut his flesh or make himself bald in mourning for deceased friends, Le. 19. 27, 28; De. 14. 1. None might boil an animal in its mother's milk, or slay the dam along with her young, Ex. 23. 19; 34. 26; De. 14. 21; 22. 6, 7; Le. 22. 28. Nor was the mouth of an ox, while treading out the corn, to be muzzled, De. 25. 4. (6) To teach them the hurtfulness of improper mixtures of persons in societies, or of works and grace, or of ordinances of God and inventions of men; no eunuchs, bastards, Ammonites or Moabites, were to be admitted into any share of the Hebrew government, De. 23. 1–8. No Israelite might wear a garment proper to the other sex, De. 22. 5. None might wear a garment of woollen and linen, De. 22. 11. None might sow his field with a mixture of divers seeds, De. 22. 9. None might plough with an ox and an ass yoked together, De. 22. 10; nor gender his cattle with divers kinds, Le. 19. 19. (7) To mark the most disinterested love and tender compassion towards mankind; and to figure out the rich abundance of Jesus' redeeming grace, no servant who had fled from a hard master was to be delivered back to him, De. 23. 15. No captive maid was to be married till she had remained a month to prepare herself and bewail the loss of her parents, De. 21. 10–14. No man betrothed or newly married, or who had newly built a house or planted a vineyard, was required to attend in war, De. 20. 5–7; 24. 5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all, or render him a bond-servant, Le. 25. 36, 37; De. 23. 19. None might reap the corners of his field, nor glean those of his vineyard, nor shake his fruit-trees a second time, nor bring home a sheaf which he had once forgotten in the field; but all was to be left to the poor, to the stranger, to the fatherless, and the widow, Le. 19. 9, 10. (8) Not only to deter from every indulgence of fleshly lust, but to mark the fearful end of those who hypocritically join themselves to the church, or who dishonour Jesus by their scandalous and continued outbreakings, the woman who falsely imposed herself upon a husband as a virgin was to be publicly stoned, De. 22. 21; and a priest's daughter who played the harlot was to be burned, Le. 21. 9. (9) To animate them to a constant gratitude for mercies received, and a regard to the commandments of God, every Hebrew's upper garment was marked with a blue fringe, commemorative of the redemption from Egypt, and of his obligation to obey the law of Moses, Nu. 15. 37–41.

V. TYPICAL PLACES, which were ceremonially holy, but in different degrees. Canaan was holy in the lowest degree; the cities of refuge in the second; Jerusalem in the third; Mount Sion in the fourth; and the tabernacle and temple in the highest. In the more sacred places God symbolically dwelt: thither his offerings were brought; there his festivals were kept; and thence his oracles were to be sought, De. 12. 5–7; Ps. lxxxvii. cxxii. cxxxii. (1) CANAAN, as the wonted residence of ejected sinners; as a land divinely chosen for God's favourites; long promised, freely bestowed, and graciously inspected by the eye of God; a land orderly allotted to God's chosen people, brought thither by miracles unnumbered; a land singularly nourished by the influences of heaven, and fruitful in everything necessary for subsistence and delight; and, to crown all, the sacred residence of JEHOVAH, and of the ordinances of his grace—but how despised and come short of through unbelief!—prefigured the state of the New Testament church and of the celestial happiness; and was an emblem of our new-covenant state of union to and fellowship with Jesus Christ, Ge. 15. 18–21; Ex. 3. 8, 17; 6. 8; Nu. 14. 7, 8; De. 6. 10, 11; 8. 7–10; 11. 9–12; Ne. 9. 25, 35; Eze. 20. 6, 15; Ps. 106. 24; He. 3. 19. (2) The CITIES OF REFUGE, in their names; and as being near to the borders of the heathen, and easily accessible to every man-slayer; as Levitical cities of instruction; as perpetually having their gates open, with excellent roads leading to them; and in the protection and peace which they secured for the refugees who remained in them till the death of the high-priest; represented Jesus Christ as the all-

renowned, near, accessible, completely furnished, and everlasting refuge of sinful men, Jews and Gentiles, in which they receive spiritual light, life, liberty, peace, and safety, Nu. 35. 6–34; De. 4. 41–43; Jos. xx. xxi. (3) JERUSALEM, in its name marking peace and perfection discerned and possessed; in its stable foundation, compact form, beautiful appearance, and strong fortifications; and as a city chosen of God, holy, healthy, rich, renowned, royal, populous, and privileged, prefigured the gospel church below and the heavenly Jerusalem above, Ps. 48. 1–4; 76. 2; 122. 2–9; 125. 2; Jos. 15. 63. (4) MOUNT ZION, in its beautiful situation; its extensive and pleasant prospect; its unshaken stability; its joyous dwellings; its protection by and dearness to God as the peculiar residence of himself and his chosen kings of David's family, was also an emblem of our fixed and glorious spiritual state, and a figure of the gospel church and of the heavenly glory, 2 Sa. v.; Ps. 48. 2–4; 76. 1; 78. 68, 69; 125. 1. (5) The TABERNACLE, appointed for God's peculiar residence, was thus formed: a court sixty-one yards long, and about half as much in breadth, was inclosed by a linen hanging, perhaps of net-work, about nine feet in height, suspended by silver hooks on fifty-six brazen pillars, fixed at bottom in large sockets of the same metal. The sole entrance from the east was twelve yards wide, but hung over with a fine vail of embroidered linen suspended on four pillars; here, under the sky, stood the brazen altar and laver, at a small distance from the entrance of the sanctuary: hither every clean Hebrew or proselyte might come with his oblations. At the west end of this court stood the tabernacle, which was a close tent in form of a house, standing from east to west: its length was about 54¾ feet, its breadth 18¼, and its height as much: it was erected by forty-eight strong boards of shittim-wood overlaid with gold, fixed at bottom in ninety six large sockets of silver, and bound together by five cross-bars of shittim-wood overlaid with gold; over these was spread a fourfold covering of embroidered linen, of haircloth, of strong leather, and of rams' skins dyed red, all properly connected by clasps or buttons. Its whole east end served for an entrance, and was hung with a vail of embroidered linen suspended by golden hooks on five pillars of shittim-wood overlaid with gold. This tent was divided into two apartments: the first, called the *sanctuary* or *holy place*, was in length 36½ feet, and in breadth or height half as much. Into this only the clean priests might enter; and in the west or inner end of it stood the golden candlestick, altar of incense, and table of show-bread. Beyond, and separated from this by another vail of embroidered linen, suspended on four pillars of shittim-wood overlaid with gold, and fixed in sockets of silver, was the ORACLE OR MOST HOLY PLACE, a square room of 18¼ feet, into which only the high-priest might enter on the day of expiation; and where the ark, with its furniture and the cloud of glory overshadowing it, had their residence. The tabernacle was solemnly consecrated at its erection, and every year was sanctified anew on the day of expiation. After it had been long carried from place to place, all that was important of it was lodged in Solomon's temple. It represented Jesus Christ, the free but altogether pure and precious gift of God, in his marvellous form but much unseen excellencies; in the order and connection of his offices, states, and everything else; as having in himself all fulness of atoning, purifying, enlightening, interceding, nourishing, law-magnifying virtue; as well-pleasing to God; and as being the sole Mediator, in whom God and his people have fellowship one with another. It also represented the church in her divine plan, her pure and precious materials, connected by the wisdom of God; in her different states, filled with all the fulness of Christ, consecrated by his blood and Spirit, and formed for his service; and at last, in all her true members and important concerns, fixed in the heavenly temple, Ex. xxv.–xxvii.; 30. 26–29; xxxvi.–xl.; Nu. iii. iv.; Jos. 18. 1. (6) The TEMPLE stood on Mount Moriah, towards the south-east of Jerusalem, in a large court surrounded by a high wall, and divided into two parts, the INNER for the priests and Levites, and the OUTER for the clean Israelites. Its plan was divine, and the preparations for it were immense. It was a very magnificent structure. The wall of it consisted of alternate rows of cedar-wood and hewn stone, probably polished marble. The whole inside—floor, walls, and roof—was overlaid with gold, and curiously marked with figures of cherubim and palm-trees. On the outside of the wall were reared, in three stories, ninety chambers for accommodating the attending priests. Just before the entrance, or east end, stood the brazen altar, 36 feet square and 18 feet high, with a large brazen sea and ten lavers for washing the priests and sacrifices. The entrance was a porch of 36 feet from north to south, 18 from east to west, and 219 high, in the form of a steeple. On each side of the porch was a magnificent pillar, almost 33 feet high, and curiously adorned with chapiters and figured pomegranates. Beyond this porch was the sanctuary, an apartment of 73 feet in length, 36½ in breadth, and 54¾ in height. Here, at the west end, stood ten, if not eleven, golden candlesticks, each with seven branches; as many tables of show-bread, with twelve loaves on each; and a large altar of incense between the two rows of candlesticks and tables. To the westward of this apartment, and separated from it by a fine partition and vail, was the HOLY OF HOLIES, a square room of 36½ feet in length and breadth, and 54¾ in height. Here, amidst thick darkness, stood the ark with its furniture, to which Solomon added two new cherubim of olive tree, the wings of which stretched the whole breadth of the house over it. It also was solemnly dedicated by sacrifices and prayer, and was annually purified on the great day of expiation. It prefigured Jesus Christ and his church in their more glorious and exalted state. It typified his manhood as the divinely-planned, curious, pure, and glorious residence of his Godhead; typified his person as the glorious, fixed, and lasting means of our fellowship with God; typified the church, as formed by manifold oracles, ordinances, and members, to be the residence of Father, Son, and Holy Ghost; and typified heaven itself in its glorious fulness of redemption, and as the honoured mansion of complete and immediate fellowship with God; and it was an emblem of every particular saint, whose soul and body are by Jesus built up and consecrated as temples to God, 1 Ki. vi.–viii.; 1 Ch. xxii.–xxvi.; 29. 1–9; 2 Ch. iii.–vi.

VI. The TYPICAL OR SACRED UTENSILS were (1) The ARK. It was a chest made of shittim-wood, very fine and almost incorruptible, overlaid with gold; 4 feet 7 inches in length, 2 feet nine inches in breadth, and as much in height. At the top it had a golden cornice round about its lid, called the mercy-seat, because the symbol of the divine presence rested on it, which was of pure gold. Out of the ends of this lid were hammered two golden cherubim, which, with their expanded wings, covered the whole mercy-seat, while they seemed to pore upon it. Within this ark were reposited the two tables of the moral law; and in some other place of it the golden pot full of manna, Aaron's budding rod, and a copy of Moses' law. Being consecrated by an unction of blood and oil, it ordinarily stood on the floor at the very west end of the holy of holies. But in the wilderness, and even afterwards, it was, when necessary, carried about by means of staves fixed in its golden rings. None but priests might see it, under pain of death. By means of it the Israelites' passage through Jordan was opened, the lofty walls of Jericho were brought down, the Philistines and their idol were plagued, the curious Bethshemites were slain, and the family of Obed-edom were blessed. It represented Jesus Christ God-man, to the astonishment of angels and men, fulfilling all righteousness, glorifying and delighting his Father to the highest, and containing in him every memorial of JEHOVAH'S kindness; everything necessary for the instruction, confirmation, and nourishment of his people; and who, being consecrated to his work, and carried about in the gospel, directs their journeys, blesses those who sincerely receive him, overcomes their enemies, opens their passage into their promised rest, and punishes such as profanely abuse him, Ex. 25. 10–22; 37. 1–9; 40. 2, 35; 16. 33, 34; Nu. 17. 10; De. 10. 3–5; Le. 16. 2; Jos. 3. 11–17; 6. 14–20; 1 Sa. v.; 6. 19; 2 Sa. 6. 11; 1 Ki. 8. 4–12. (2) The TABLE OF SHOW-BREAD was formed of shittim-wood overlaid with gold. It was 3 feet 8 inches in length, half as much in breadth, and 2 feet 9 inches in height; and had at top a double cornice of gold to preserve the loaves from falling off. When necessary it was carried by staves of shittim-wood fixed in rings of gold. It had the same form of consecration as the ark. It stood in the north-west corner of the sanctuary. Upon it stood, in two rows, twelve loaves of show bread, one for each Hebrew tribe, with some frankincense on them. The old ones were removed every Sabbath, and given to the priests for food, and new ones put in their place. Solomon made ten new golden tables, five of which were placed on each side of the golden altar, on each of which were placed twelve loaves. This table and its furniture prefigured Jesus Christ blessing all faithful men, in every generation, before God in his intercession; or the gospel, as presenting him and his fulness to his people, chiefly on the weekly Sabbath, Ex. 25. 23–30; 29. 31; 30. 27; 37. 10–16; 40. 22; Le. 24. 5–9; 8. 31; 1 Ki. 7. 45; 2 Ch. 4. 8; Mat. 12. 4; He. 9. 2–21. (3) The ALTAR OF INCENSE, so called because frankincense was daily burned thereon while the burnt-offerings were consumed by sacred fire on the brazen altar, was formed of shittim wood overlaid with gold. It was four-square, almost 22 inches in length and breadth, and twice as much in height. Whether its top was a golden grate I know not: it is certain it was surrounded with a golden cornice, which prevented the falling of any incense from it. It had spires or horns at the four corners of it, and was portable by staves of shittim-wood fixed in its golden rings. It was consecrated by an unction of blood and oil, and had its horns annually tipped with the blood of the general expiation. Solomon seems to have made a new one of cedar-wood, perhaps larger than that of Moses. It stood in the middle at the west end of the sanctuary, over against the mercy-seat. It represented Jesus Christ appearing before God in our nature in his intercession, and presenting our services to him, Ex. 30. 1–10; 27. 34–38; 37. 25–29; 1 Ki. 6. 20; Re. 8. 3, 4. (4) The GOLDEN CANDLESTICK consisted of almost 114 pounds weight of gold beaten out into seven branches adorned with knops and flowers. It stood on the south side of the golden altar; and being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon made ten golden candlesticks, and placed five of them on each side of the sanctuary. It represented Jesus Christ, who hath the seven spirits of God, as the sole enlightener of his church, and his

church as the enlightener of this dark world, Ex. 25. 31–40; 40.22–25; Le.24.1–4; Nu.8.1–4; 1 Sa.3.3; 1 Ki.7.49; 2 Ch.4.7. (5) The BRAZEN LAVER was a large vessel holding water for the priests to wash their hands or feet, or the sacrifices, while they were occupied in their work at the tabernacle or temple. It stood near to the entrance of the sanctuary. Solomon formed ten new lavers, each capable of containing about 307 gallons 5 pints English wine-measure, five of which he placed on each side of the entrance to the sanctuary upon bases of curious workmanship. He also formed a still larger vessel, called the BRAZEN SEA, which upon occasion could hold 23,029 gallons 5 pints, which he placed upon 12 brazen oxen, three looking towards each quarter. This represented Jesus Christ as the fountain opened for the purification of all men, exhibited in the gospel by the twelve patient, pure, and laborious apostles, and other ministers, Ex. 30.17–21; 38.8; Le.8.10,11; 1 Ki.7.23–40; 2 Ch.4.2–6, 14,15; He.9.21. (6) The ALTAR, upon which the Lord's part of the sacrifices and meat-offerings was burned. Before the flood we read of no altars at all. Before the erection of the tabernacle the altars appear to have been formed of earth or unhewn stones; and such were afterwards used on some particular occasions. They represented Jesus in his debased state, but capable of enduring the suffering necessary to save. That which Moses formed consisted of shittim-wood overlaid with brass. It was about 9 feet square and 5½ feet high. Its top was a brazen grate, through which the ashes of the oblations fell into a pan below. At each corner it had a brazen spire or horn, which protected man-slayers. It was carried about when necessary on staves of shittim-wood overlaid with brass. The new altar which Solomon built for the temple was 36½ feet square, and its height 18¼ feet. It had an easy access on the east side. After the captivity a large pile of stones appears to have supplied the place of it. This altar was consecrated by an unction of blood and oil. It represented Jesus Christ in his debased state as our infinitely-valuable Mediator, all-sufficient atonement, and never-failing refuge from God's wrath; through whom we have access to and nourishment from God, and our persons and services are rendered acceptable in his sight, Ex.27.1–9; 29.36,37; 38.1–7; 1 Ki.7.50; 2 Ch.4.1; Ezr.3.3, with Ge.8.20; 12.7; 35.1,3; Ex.20.24,25; Nu.19.3; De.21.4; Jos.8. 30–35; Ju.6.24; 1 Sa.7.6; 2 Sa.24.25; 1 Ki.8.63,64; 18.30,32. (7) For calling together the Hebrew assemblies, for announcing their journeys in the wilderness, for encouraging them in their battles, for proclaiming their festivals, or for triumphing on them by a solemn sound over the sacrifices, Moses made two SILVER TRUMPETS for the priests. Solomon increased the number to 120. These represented the gospel, by the preaching of which sinners are gathered to Jesus, animated to their spiritual pilgrimage, encouraged in their Christian warfare, and have their liberties and spiritual feasts announced; and of which the great subject is Christ and him crucified, Nu.10.1–10; 2 Ch. 5.12; Ps.81.1,2; 89.15. (8) The STANDARDS of weight and measure kept in the sanctuary might represent Christ's Word and his perfect pattern, Eze.55.9–12; Ex.30.13.

VII. TYPICAL OBLATIONS. Immediately after the fall God appears to have instituted sacrifices. With the skins of sacrificed animals our first parents were clothed by him, Ge.3.21. Abel's offering of a sheep, Noah's oblations of animals and fowls, Abraham's oblation of a ram instead of Isaac, Ge. 4. 4; 8. 20; 22. 13; Job's offerings for his children, and his friends' oblation for themselves, Job 1. 5; 42. 8; are the most noted sacrifices we read of during the first 2513 years of the world. Never, till in the federal transaction between God and Israel, Ex. xxiv., do we read of any sacrifices besides burnt-offerings. God having separated the Hebrews for a people to himself, exceedingly extended and expressly inculcated the law of typical oblations, including SACRIFICES, in which there was a destruction of the animal life, to the honour of God; and GIFTS, in which no life was destroyed, as in meat-offerings, drink-offerings, soul-ransom money, tithes, &c. While these oblations were intended as an acknowledgment that the Hebrews held all their property from God, they were typical of Jesus Christ, offered to God and useful to men, and generally represented the moral duties of ministers and people. The *animals*, as living, eatable, clean, tame, social, valuable, male, and in the prime of life, &c., and the fine flour, marked out the necessary excellency in Jesus Christ and his people, and their services. The *voluntary* manner in which they were offered represented the willing and cheerful obedience of Christ and his people. The *presentation thereof at the door of the tabernacle* imported dedication to God, and acceptableness through Christ's person and mediation. The *laying on of the offerer's hands* imported the transferring of guilt on the sacrifice, and the devoting it to God. The *slaughter* of the animals represented the death of Christ, that the offerer ought thus to have suffered, and our surrender of our life to his service. The *sprinkling* of the blood *round about the altar* or *towards the mercy-seat*, &c., marked the divine virtue of Christ's blood to satisfy a sinful world and purify the whole church. The *washing* of the sacrifice, or any part of it, marked the perfect purity of Christ, in which his people ought to imitate him. The *burning* of the whole or part of the oblation represented the sufferings of Christ and his people. The *holy fire* denoted the sacrifice of Christ for sinners, and holy love flaming in Christ and in his people. The *parting of the oblations* between God and the priests, or, in some cases, also the people, imported that the obedience and suffering of Christ, and even of his people, at once glorify God and bring advantage to men.

These oblations were (1) BURNT-OFFERINGS, so called because the flesh was wholly burned. These were the most dignified, as well as the most ancient and the most frequent, being offered on eight or nine stated times, and as many particular occasions; nay, repeatedly offered every day. Except when poverty obliged a man to offer birds, they were always to be of male cattle, sheep or kids. Being presented at the door of the tabernacle, and by the laying on of hands, charged with the offender's guilt, they were slain, and the flesh being rendered all pure, burned on the altar; the blood was sprinkled round about it; and the skin given to the priest. A meat-offering and drink-offering always attended them. They represented Jesus Christ, by the complete sacrifice of himself, honouring all his Father's perfections, that his people might obtain spiritual clothing, nourishment, and comfort, Le. 1.2,13; 6.8–13; 7.8; 22.19–27; Nu. 15. 1–16; xxviii. xxix. (2) The SIN and TRESPASS OFFERINGS were never merely voluntary. Their matter was regulated according to the station, crime, or ability of the offerer. A bullock was offered for a priest, or for the congregation, or for their rulers; the fat was burned on the altar; the rest of the animal burned without the camp; and the blood partly sprinkled on the golden altar, or towards the mercy-seat; and the rest poured at the bottom of the brazen altar. In other cases the priest had the flesh for his share, and the blood, except of the expiation goat and leper's trespass-offering, was sprinkled on the horns, and round about the bottom of the brazen altar; but a very poor man offered an omer of fine flour, and a suspected adulteress an handful of barley-meal without any frankincense. They represented Jesus Christ, divinely charged with our sins, and dying to enable us to meet God's justice, and for advancing his own and his people's happiness, Le. iv. v.; 6. 1–7, 24–30; 7. 1–11; xvi.; Nu. 15. 22–31. (3) PEACE-OFFERINGS, thanked God for mercies received, and obtained mercies desired, or paid vows. They might be either of a male or female of the herd or flock, as the offerer pleased. The fat was burned to the Lord; the right breast and shoulder, cheeks and maw, belonged to the priests; and the rest was returned to the offerer, to make a feast thereof with his friends; which, if a thank-offering, it behoved them to eat the same day; and in other cases on that and the next day. These offerings represented Jesus Christ as securing for us everlasting peace and prosperity, to the honour of his Father, the joy of ministers, and the speedy comfort of saved men, Le. iii.; 7. 11–21, 28, 34; De. 18. 3. (4) The MEAT-OFFERINGS, whether offered separately by themselves, or as appendages to burnt-offerings, peace-offerings, trespass-offerings, or to the kid and lamb sin-offerings, consisted of fine flour, frankincense, oil, and salt. Whether they were baked or fried, or not, a part thereof was burned on the altar to the Lord, and the rest belonged to the priests. They represented Jesus Christ, the most excellent fruit of the earth, prepared by dolorous sufferings to be the everlasting joy of JEHOVAH, and delightful nourishment of his chosen people, Le. 2. 6, 14–23; 7.9,10; Nu.15.1–16; 18.9,10. (5) The DRINK-OFFERINGS of wine were scarcely ever used alone, but attended the meat-offerings. Part of the wine was poured out to the Lord on the altar, and the rest was given to the priests. They represented that fulness of consolation which flows from Jesus' offering of himself for us, and our feeding on him by faith, Ex. 29.40; Nu. 15.1–16; xxviii. xxix. (6) The HOLY ANOINTING OIL was formed by pounding together myrrh, cinnamon, cassia, calamus, and olive-oil. By an unction of it the priests and holy utensils were consecrated to their sacred work; and on nothing else might it be put, or any ointment made like unto it, under pain of death. It represented the Holy Ghost in his manifold precious virtues, by whom Jesus Christ, his ministers, people, and ordinances, are consecrated to, and fitted for their respective uses, Ex.30. 22-33. (7) The SOUL-RANSOM MONEY, of which every man, poor or rich, was to give half a shekel when the congregation was numbered, if not once every year, that there might be no plague among them, represented Jesus Christ as a ransom, equally given for both poor and rich, to prevent the infliction of God's wrath on his people, Ex.30.11–16; 38.25,26. (8) The FIRST-FRUITS of animals, vegetables, dough, wool, &c., which were partly assigned to the Lord, and partly to the priests, represented Jesus Christ as the great honourer of God, and the sanctifying head of his people; and represented his people as the glory and preservers of nations and churches, Ex.13.12–16; 22. 29,30; Le. 22. 27; Nu. 18. 12–18; 15. 17–21. (9) To commemorate the Israelites' living in the wilderness on *tenth deals* of manna, their limited meat-offerings were all proportioned by *tenth deals*, Nu. 15. 1–16. For the same reason the share which the Lord demanded of their crop was measured by TENTHS or TITHES. One-tenth of their whole income from their fields, &c., was assigned to the Levites in general, who gave a TENTH part thereof to the priests. A second TENTH of their incomes was appointed to be spent in feasting the poor, &c., at the sacred festivals. At least every third year ANOTHER TENTH, or perhaps

the SECOND TENTH, was to be given to the Levites and the poor at their homes. These TITHES figured out Jesus Christ as the abundant provision of his people; and his people as the abundant means of his satisfaction and delight. They represented the duty of our devoting a considerable part of our incomes to the Lord, and of maintaining his faithful ministers in a decent manner, Nu. 18. 20–32; De. 14. 22–29. (10) DEVOTED things or persons assigned to the Lord by voluntary vow, more or less solemn. Nothing belonging to the Lord by an antecedent claim, as *first-fruits, tithes*, &c., might be devoted. Nothing devoted might be redeemed back, without paying a *fifth-part* more than the priest's estimation of its worth. And nothing *devoted under a curse* could be redeemed at all. These gifts represented Jesus Christ and his saints voluntarily, deliberately and constantly devoted to the service of God, Le. xxvii.

The WAVE and HEAVE OFFERINGS were not different from what we have mentioned, but were either *less sacred* oblations, or but a part of the *more sacred*. Thus the right shoulder and breast, fat, kidneys, &c., of the priest's ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread, which attended it, Ex. 29. 22–26; Le. 8. 25–29; the right shoulder and breast, and perhaps the fat, of all peace-offerings, with the leavened loaf of the thank-offering, Le. 7. 30: 10. 15; the lepers' trespass-offering with its attendant log of oil, Le. 14. 12, 24; the jealousy-offering, Nu. 5. 25; the sheaf or omer of ripe ears at the feast of unleavened bread, Le. 23. 15; the two loaves at Pentecost, and their attendant peace-offering, Le. 23. 19, 20; the first of the dough, Nu. 15. 19, 21; the tithes, Nu. 18. 24–30; the Lord's tribute of the spoil of Midian, Nu. 31. 29, 41; were *heaved* up towards heaven, or *waved* towards the four winds, in acknowledgment of their coming from God, and in token of devoting them to his service, who is the Most High, and everywhere present JEHOVAH.

More abundantly to represent Jesus Christ in his person, his righteousness, and the virtue of them, two or more of the simple sacrifices were often joined together. Thus, for the consecration of the Levites, for the purification of a defiled Nazarite, for the purification of a woman polluted by child-birth, for the purification of one cured of a running issue, and for a congregational sin of ignorance or bird-expiation, a burnt-offering and a sin-offering were connected, Le. 5. 7; 12. 6, 8; 15. 14, 30; Nu. 8. 12; 6. 11; 15. 24. For the consecration of priests, a sin-offering, burnt-offering, and ram of consecration, *i.e.* a kind of peace-offering, Ex. xxix.; Le. viii. ix. For a Nazarite after finishing his vow, a sin-offering, burnt-offering, and peace-offering, Nu. 6. 14. For the purification of a healed leper, a bird-offering, a burnt-offering, a sin-offering, and a trespass-offering, Le. 14. 6–20. For dedicating the Mosaic altar, burnt-offerings, sin-offerings, peace-offerings, twelve days repeated, Nu. vii. For dedicating Solomon's temple, large burnt-offerings and peace-offerings, 1 Ki. 8. 63, 64. For dedicating Zerubbabel's temple, burnt-offerings, sin-offerings, and peace-offerings, Ezr. 6. 16. At Pentecost, a burnt-offering, sin-offering, and peace-offering, Le. 23. 15–21; Nu. 28. 26–31. At the other monthly and annual festivals, a burnt-offering and sin-offering, Le. xxiii.; Nu. xxviii. xxix.

VIII. TYPICAL OR SACRED SEASONS. (1) To be a constant mean of Israel's fellowship with God, and to represent Jesus Christ as promised before the foundation of the world, and in these last times offered for all the world, to be the constant nourishment of their souls, and daily mean of their access to God and familiar intimacy with him—a lamb, bought with the public money, and charged with the guilt of all the tribes, by the laying on of the hands of the *stationary men* who represented them, was offered for the nation every morning about nine o'clock, while the incense was burned on the golden altar, and the people prayed in the court; and another in the afternoon; with their respective meat-offerings and drink-offerings, Ex. 29. 38–45; Le. 6. 9, 12; Nu. 28. 1–8, &c. (2) To prefigure the evangelical and celestial rest, and more abundant manifestation of Jesus Christ therein, not only was every SABBATH to be observed as a day of rest from all manner of work, and used in the exercises of devotion, but thereon the morning and evening sacrifices were doubled, Ex. 31. 12–17; 35. 2, 3; Nu. 15. 32–35; 28. 9, 10. (3) To thank God for the merciful alternations of the moon and changing of the seasons; to expiate the sins, and make grateful acknowledgment of the mercies of the finished month, and to supplicate the continuance of these favours, and to represent the renovation of all things to infinite advantage by Jesus' incarnation and mediation, and the happy and extensive discovery and virtue of himself and his work in the *evangelical* and *eternal* state: the DAY OF THE NEW MOON'S APPEARANCE was celebrated by abstinence from the *servile labours* of ploughing, sowing, &c., and a large burnt-offering of two bullocks, one ram, and seven lambs; and a sin-offering of one kid was offered for the congregation; over which sacrifice the priests blew with the silver trumpets, Am. 8. 5; 2 Ki. 4. 22; Nu. 28. 11–15; 10. 10; Ps. 81. 1, 2. (4) To commemorate the Hebrews' deliverance from Egypt; to seal the covenant of grace with the genuine seed of Abraham; to prefigure our redemption through the sacrifice of Jesus Christ, the Lamb of God, in the end of the world, by the rulers and people of Judah at this very season of the year; and to represent our safe and delightful feeding on him by faith and with godly sorrow; the PASSOVER was yearly observed on the 14th day of that month in which they came out of Egypt; which, for commemoration of that deliverance, was appointed to *begin* their sacred year, and answered nearly to our month of March. A male lamb or kid of a year old was taken, sacrificed, or at least slain; its blood sprinkled on the door-posts and upper lintel, as a means of preservation from the angel who destroyed the first-born of the Egyptians; and the flesh of it being roasted, without breaking a bone thereof, was eaten that same night by about twelve or twenty in a company, with unleavened bread, bitter herbs, and pious conference. Such as could not observe it that very day did it on that same day in the following month, Ex. xii.; Le. 23. 5; Jos. 5. 10; De. 16. 1–7; Nu. 9. 9–14; 28. 16; 2 Ch. 30. 1–20; 35. 1–18. (5) To commemorate the Israelites' affliction and coarse fare in Egypt, and their sudden deliverance therefrom; to commemorate their seven days' travels before they got through the Red Sea; to prefigure the low and afflicted, but devout life of our Redeemer and of his saints on earth; and to prefigure the fate of his gospel church; the FEAST OF UNLEAVENED BREAD was observed on the seven days which followed the passover; on the first and last of which no *servile work* of ploughing, sowing, or the like, was transacted. No bread but *unleavened* was eaten upon any of the seven. On each of them two bullocks, one ram, and seven lambs, were offered for a burnt-offering, and a kid for a sin-offering for the congregation. The silver trumpets were blown over the burnt-offering, while it lay on the altar, Ex. 12. 17–20; 13. 4–10; 23. 14–17; 34. 18; Le. 23. 6–8; De. 16. 8; Nu. 28. 17–25. To sanctify the approaching harvest, and prefigure the resurrection of Jesus Christ, our great sacrifice from the dead, on that very day of the year, and the effectual spread of the gospel which followed it, a *sheaf of barley* was publicly reaped, thrashed, and winnowed: *an omer of the meal or ears*, being *waved* and *heaved* along with frankincense and oil, part of it was burnt on the altar along with a lamb for burnt-offering, and part of its double meat-offering, Le. 23. 9–14. (6) To give thanks for their quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the publication of the law from Mount Sinai; to prefigure the effusion of the Holy Ghost after our Saviour's ascension, and the amazing spread and influence of the gospel by means thereof, was the festival of PENTECOST observed; *i.e.* of the fiftieth day after the passover, about our Whitsuntide. No *servile work* was done thereon. Besides the ordinary festival sacrifice of two bullocks, two rams, and seven lambs, for a burnt-offering, and a kid for a sin-offering, another sacrifice was offered of one bullock, two rams, and seven lambs, for a burnt-offering, a kid for a sin-offering, and two lambs for a peace-offering, along with two leavened loaves, each containing a tenth deal of fine flour; as the first-fruits of their finished wheat harvest. In presenting this oblation they made a solemn acknowledgment of the original meanness of their nation, and of God's gracious fulfilment of his promises to them, Ex. 23. 14–17; 34. 22, 23; Le. 23. 15–21; Nu. 28. 26–31; De. 16. 9–12; 26. 1–11. (7) To commemorate the creation of all things at this season; to thank God for the mercies of the finished civil year, and to obtain mercies for the year now commencing; to prepare the people for the *great day of atonement;* and especially to prefigure the joyful and efficacious spread of the gospel of our crucified Redeemer, was the FEAST OF TRUMPETS observed on the first day of the first civil, but seventh sacred month. No *servile work* was done thereon. To the *new-moon* offering above mentioned was added another sacrifice of one bullock, one ram, and seven lambs for a burnt-offering, and a kid for a sin-offering. The silver trumpets, or others of rams' horns, were blown over the burning sacrifices from morning till night, Nu. 29. 1–6; 10. 10. (8) Perhaps to commemorate the fall of man on this day of the year, or to commemorate God's reconcilement to Israel after they had worshipped the golden calf, or contemned Canaan; but chiefly for expiating the sins of the preceding year, and to prefigure Jesus' debased and laborious course of obedience and suffering as the sole mean of atonement for a guilty world before God, the ANNUAL EXPIATION was observed on the 10th day of this month. No manner of work was to be done thereon more than on the Sabbath. All the Hebrews observed it in solemn *fasting* and *affliction of their souls*. After the daily sacrifice of a lamb for a burnt-offering, and the festival sacrifice of one bullock, one ram, seven lambs, for a burnt-offering, and a kid for a sin-offering, were finished, the high-priest, washed in water, and mostly dressed in his plain garments, performed the whole work of sacrificing peculiar to that day. For himself and his fellow-priests he offered a bullock for a sin-offering. Having carried some incense into the holy of holies, and kindled it before, perhaps on the west side of the ark, he carried in part of the bullock's blood, and sprinkled it amidst the smoke of the incense, once towards the top, and seven times towards the foreside of the ark. Of the two goats for a sin-offering for the whole nation, one chosen by lot was offered: part of its blood was carried into the most holy place, and sprinkled once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the oracle and sanctuary, which was ceremonially polluted by the sins of the worshippers who attended at it. The rest of the blood of the goat, mingled with part of the blood of the

bullock, was sprinkled towards both sides of the sanctuary. The horns of the golden, and I suppose also of the brazen altar, were tipped therewith seven times. The other goat, after being charged with the guilt of the nation, confessed to God over his head, was dismissed by a fit person into the wilderness. Two rams, one for the priests and another for the people, were then offered for burnt-offerings; along with the fat of the bullock and goat of the sin-offerings; the flesh of which was burned without the camp. The high-priest then solemnly blessed the people, Nu.29.7–11; Le.23.26–32; xvi. (9) To commemorate the Israelites' safe dwelling in their tents for forty years in the Arabian wilderness; to show their thankfulness to God for their happy enjoyment of their fruitful country; to prefigure Jesus' tabernacling in our nature, and through his whole life solemnly offering up himself an infinitely valuable sacrifice to God, to make reconciliation for the sins of his people; to prefigure the state of the gospel church, the abundant manifestation and virtue of a crucified Redeemer therein, and the noted rest and joy of the apostolic and spiritual periods; and to represent the believers' pilgrimage on earth, and at last happy entrance into heaven; was the FEAST OF TABERNACLES celebrated by all the Israelites, at the place where God's tabernacle or temple stood, on the 15th and seven following days of the *seventh sacred* and *first civil* month. The first and last days thereof were solemn convocations, on which no *servile work* was done; the people dwelt in booths formed of olive-branches, &c.; and sin-offerings, and large, but constantly decreasing burnt-sacrifices, were offered on each of the days for the Israelitish nation, Le.23.33–43; De.16.13–15; 31.10; Ne.8.13–18; Nu.29.12–38. The law was read with peculiar solemnity at the feast of tabernacles, &c.; and it was only at THIS FEAST, the PASSOVER or feast of unleavened bread, and PENTECOST, that all the males of Israel, capable of travelling, were obliged to attend, Ex.23.14–17; 34.22,23; De.16.16. (10) For securing solemn instruction to the Hebrew nation; for relief of the poor, especially such as were in debt; and to mark Canaan the Lord's peculiar and rightful property; to manifest that not its fruitful soil, but God's providence was their security for a supply; and to prefigure our spiritual redemption, liberty, and rest, through Jesus Christ, particularly in the New Testament church and heavenly state; the SEVENTH YEAR, beginning with the seventh sacred month, when the fields were quite clear of their crop, was observed as a sabbath. The fields lay uncultivated; their spontaneous growth was common property, but chiefly belonged to the poor. And the debt which one Israelite owed to another was forborne if not remitted, Le.25.2–7; De.15.1–18; 31.10. (11) To keep the property of their respective shares of Canaan fixed in the Hebrew families, and to keep their genealogies clear till Christ should come; to prevent perpetual oppression, poverty, and bondage, or even undue hastening to be rich; but chiefly to prefigure our redemption by Jesus Christ in the evangelical and celestial state of the church; that year, which, beginning on the 10th day of the seventh sacred month, *i.e.* the fast of expiation, consisting partly of the 49th and partly of the 50th year, was observed as a JUBILEE of rest. It was proclaimed by sound of trumpet through the whole country; perhaps most of the inhabitants joined in the solemn sound. The fields lay uncultivated. The spontaneous growth belonged chiefly to the poor. Every debt which one Israelite or proselyte of the covenant owed to another was absolutely and finally remitted. Slaves and prisoners were set free. Estates which had been sold reverted to their original proprietors; and hence the nearer to the approaching jubilee a sale took place, the price of lands was so much the lower, Le.25.8–55.

IX. TYPICAL PURIFICATIONS. If a Hebrew under ceremonial uncleanness ate of the sacred oblations; if he ate any blood or any fat of sacrificeable animals; if he contemned the ordinance of circumcision, the passover, or water of separation; or if he were chargeable with murder, adultery, or any other presumptuous sin, no means of purification or of atonement were left him,—an awful hint to presumptuous contemners of Jesus Christ or his oracles and ordinances, that for them is reserved nothing but everlasting destruction from the presence of the Lord, and from the glory of his power, Nu.15.30,31; 1 Sa.3.14. But (1) If a wife were suspected of adultery, the case was cleared by a solemn adjuration of her before God by the priest; a coarse offering of barley-meal, to bring sin to remembrance; and a drinking of holy water impregnated with dust of the sanctuary, and with ink which had marked the curse due to adultery. If she were guilty, this draught made her thighs to rot and her belly to swell; if she were innocent, it rendered her healthy and fruitful,—an awful token of God's detestation of adultery and every approach thereto, or ill-grounded suspicion thereof; and that, by the effect of Jesus' death and word, and of afflictive providences on their hearts, the hypocrisy or sincerity of professors is much tried in this life; and that dreadful shall be the trial and punishment of hypocrites at last, Nu.v. (2) Not only was the general pollution of the Hebrew nation, and of the tabernacle, temple, and ordinances, which they had infected, annually purged by the GREAT EXPIATION already mentioned; but when murder was committed, and the murderer unknown, an unyoked heifer, brought by the nearest magistrates, was slain in a rough valley over running water. The magistrates, washing their hands over the slain heifer, solemnly protested their innocence of the crime and their ignorance of the criminal; and the priests present supplicated forgiveness.—A figure this of our redemption through the death of Jesus Christ, the seed of the woman, in the rough valley of this world, and the influence of his pure and purifying Spirit as connected therewith, De.xxi. (3) In DEFILEMENT contracted from HOLY THINGS, the high-priest, who offered the goat of the GREAT ANNUAL EXPIATION, and sprinkled its blood; he who led the scape-goat into the wilderness, or who burned the flesh of sin offerings for priests or the congregation; was purified by a *simple washing in water*, Le.4.16,24–28. The brazen pot, in which the flesh of other sin-offerings was boiled, was purified by washing and rinsing; but if it were an earthen vessel, it could not be cleansed at all, Le.6.28. The priest, who killed the red heifer; and he who casts the cedar-wood, hyssop, and scarlet wool into the fire with her flesh; he that burned her flesh; he that carried her ashes and laid them up in a clean place; he who sprinkled the water of separation, or even touched it; had to wash himself or clothes, if not both, and remain unclean until the even, Nu.19.7,8,10,21,22. (4) In DEFILEMENT contracted from UNCLEAN ANIMALS, which are emblems of wicked persons, he who touched their carcass was unclean until the even; and he who bore their carcass or ate thereof had to wash his clothes and remain unclean until the even, Le.xi.; De.xiv. (5) While circumcision ceremonially purged the original defilement of the child, Ge.17.9–14; Jos.5.2–8; the DEFILEMENT contracted by the mother IN CHILDBIRTH, after remaining therein for a time, and twice as long in the case of a female child as in that of a male, was removed by a burnt-offering and a sin-offering, Le.xii. (6) In purging the DEFILEMENT contracted by LEPROSY, which required so much circumspection in the priests judging of it, and which represented sinful corruption reigning or raging in persons, families, or nations, the leper was seven times sprinkled with a mixture of water and of the blood of the slain bird: he shaved off all the hair on his flesh, and washed his body and clothes; and though admitted to the camp, was for seven days restrained from entering his own house: on the seventh day he again shaved off all the hair on his flesh, and washed his body and clothes; on the eighth day he offered a trespass-offering, a sin-offering, a burnt-offering, and a log of oil. The priest touched the extremities of the leper's body with part of the blood of the trespass offering. After sprinkling part of the oil seven times towards the tabernacle, he in like manner touched the extremities of the body of the healed leper therewith, and poured another part of it on his head. Thus his purification not a little resembled the consecration of the high-priest. The leprous house was purified by a sevenfold sprinkling of bird's blood mingled with running water, Le.xiii. xiv. And if a man had but a scab suspected for a leprosy, he had to wash his clothes, Le.13.6. (7) In DEFILEMENT contracted from RUNNING ISSUES, which represented the scandalous eruptions of indwelling lusts, which are extremely infectious, the person when healed continued seven days in his purification; he washed his body and clothes in running water; and on the eighth offered two turtle-doves or two young pigeons, the one for a sin-offering and the other for a burnt-offering. He who touched the flesh or the bed of the person who had the issue, or had sat on his seat, or been spit upon by him, had to wash his body and clothes, and remain unclean until the even. He who but touched what had been under the unclean person had to remain unclean until the even, if not also to bathe himself and wash his clothes. The vessel of earth which had been touched by the unclean person was to be broken, and that of wood to be rinsed in water, Le.xv. (8) To purge out the DEFILEMENT contracted from DEAD BODIES, which represented a heart dead in sin and a fallen covenant-head, a red unyoked heifer was to be slain without the camp, even for the next in dignity to the high priest. Her blood was seven times sprinkled towards the tabernacle. Her flesh, and the rest of her blood, and even her excrements, were burned, together with cedar-wood, hyssop, and scarlet wool; and the ashes were laid up in a clean place without the camp. Of these ashes, mingled with running water, the *water of purification* was formed. He who touched a dead body or any part of it, or a grave, remained seven days in his uncleanness. He was to be sprinkled with the water of purification on the third and seventh day by a clean person with a bunch of hyssop: on the seventh day he had to wash himself and his clothes. The house or tent in which a person had died, and all the vessels in it, remained unclean seven days, and were purged by the sprinkled water of purification; and even he who touched anything which the unclean person had touched was rendered unclean until the even, Nu.xix. These PURIFICATIONS represented our spiritual cleansing from the sin of our holy exercises,—the sin of our fellowship with wicked men,—the sin of our original corruption or natural actions,—the sin of our indwelling lusts or infectious outbreakings, by the sacrifice, blood, and Spirit of Jesus Christ, the Lamb of God and seed of the woman, continually applied to our conscience, heart, and practice while we live in this world.

CHAPTER IV.

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

CHALDEA and CANAAN are the countries on earth the situations of which claim our particular regard, and to these the respective bearings of other countries have somewhat peculiarly important. CHALDEA was situated mostly to the westward of the river Euphrates, between the 31st and 35th degree of north latitude, and in the 45th, 46th, 47th, 48th, and 49th of east longitude from London. It had Northern Arabia on the west, Persia on the east, Assyria on the north-east, and Mesopotamia on the north-west. Through these territories ran south-eastward into the Persian Gulf the famed rivers of Euphrates and Hiddekel, or Tigris. Here, about the 32d degree of north latitude, God created man and planted the garden of Eden upon the banks of the united stream of the rivers just mentioned; and which, a little below, was divided into the two rivers of Pison on the west, and Gihon on the east, Ge. 2. 8–14; 2 Ki. 19. 12, 13; Eze. 27. 21. The spot was not only extremely delightful in itself, but adapted for the spread of mankind from thence into the rest of the world. From the wood of which Noah built his ark, one is tempted to think that it was formed in this country. Not long after the flood we find the bulk of mankind in the plain of Shinar, and building the tower of Babylon, which could scarcely be 150 miles to the north westward of Eden, Ge. 11. 1–9. Here Nimrod erected the first kingdom that we know of on earth. Not long after, Ashur, a descendant of Shem, erected another at Nineveh, about 150 miles to the north-east, on the river Hiddekel, Ge. 10. 9–12.

From Babel the posterity of Noah gradually dispersed themselves into the different quarters of the world. The *descendants* of JAPHETH, who became by far the most numerous, removed northward, and peopled the northern half of Asia. Thence the descendants of Javan and Gomer moved to the north-west, and peopled Europe. No doubt the descendants of Magog, or others, moved from Eastern Tartary into America, and peopled a great part of that country. The *posterity* of SHEM peopled the southern part of Asia, Assyria, Mesopotamia, Syria, Arabia, Chaldea, Persia, Judea, and perhaps China. But in later times, by the invasions of the Greeks, Romans, Tartars, and Turks, and by the European settlements in the East Indies, most of what once pertained to the descendants of Shem is now subjected to those of Japheth. Of the *posterity* of HAM, the Canaanites took up their dwelling in that pleasant country which has been since called by their name, and which God had marked out for the residence of his peculiar people. It lies in the 32d, 33d, and 34th degrees of north latitude, and the 36th and 37th of east longitude from London, about four hundred miles westward of Babylon. It has Arabia on the east and south, Egypt on the south-west, the Mediterranean Sea on the west, Mount Lebanon and Syria on the north, and shall hereafter be more particularly described. The rest of Ham's off-spring, after part of them had continued for some generations in Asia, removed south-westward to Africa, and peopled it. No doubt some of them from thence, by means of tempests or otherwise, crossed the ocean into South America and the islands adjacent. Distinguished estrangement from the knowledge of the true God, miserable bondage to Satan and to their fellows of mankind, have in every age been the general characteristics of the descendants of Ham, particularly of those by Canaan. Never that we know of did they form themselves into any extensive and lasting empire. Never, except for a short time and in a very restricted extent, have they been able to rule over the descendants of Shem or Japheth, Ge. x.; 9. 25–27. But a more particular account of these descendants of Noah mentioned in Scripture is necessary.

I. Not long after God had frustrated the attempt of mankind at Babel, and confounded their language, the CANAANITES, descended from Ham's youngest son, in seven principal nations of Amorites, Hittites, Jebusites, Girgashites, Perizzites, Hivites, &c., took possession of CANAAN, and formed themselves into almost as many kingdoms as they had cities, Ge. 10. 15–19; 12. 6; 13. 7; 14. 2, 5–7; 15. 19–21; Ex. 3. 8; 23. 23; Jos. xii.; Ju. 1. 7. Notwithstanding all that Melchizedek, one of their kings, could do to reform them, they quickly became monsters in wickedness; and God punished them with terrible ravage and reduction by Chedorlaomer, king of Elam, Ge. 13. 13; xiv. About sixteen years after, A.M. 2107, their kingdoms of Sodom, Gomorrah, Admah, and Zeboïm were, for their unnatural lewdness, consumed with fire and brimstone from heaven, and the country turned into a dead and poisonous lake, into which the river Jordan hath since run without any visible outlet, Ge. xviii. xix.; Job 18. 11–21; Is. 1. 9, 10; 13. 19; Eze. 16. 49, 50; Am. 4. 11; Zep. 2. 9; 2 Pe. 2. 6; Jude 7. The rest of the Canaanites were reprieved about 440 years longer, till God had prepared the Hebrew nation to take possession of their country, Ge. 15. 16. And for some time before the Hebrews invaded Canaan, God had weakened the natives by pestilence, swarms of insects, civil wars, and the like, Ex. 23. 28; Nu. 13. 32; De. 7. 20; Jos. 24. 12; Ju. 1. 7. Within about seven years Moses conquered two powerful kingdoms on the east, and Joshua thirty-one lesser kingdoms on the west of Jordan, and gave their land to the Israelites, Ge. 15. 18–21; Ex. 3. 8; 23. 23; 34. 11; Nu. 21. 21–35; xxxii. xxxiv.; De. 2. 26–37; 3. 1–20; Jos. vi.–xxi. Such Canaanites as were left in the land (many of them being made tributaries), having seduced the Israelites into a compliance with their idolatries, retained or recovered a considerable part of the strongest places of the country. They even formed themselves into a mighty kingdom in Western Galilee, which, governed by Jabin, did for twenty years terribly oppress the Israelites. But their army was defeated, and it is probable their empire unhinged, by Barak, De. vii.; Nu. 33. 55, 56; Jos. 23. 11–16; Ju. i.–iv.; Ezr. 9. 11, 12; Ps. 106. 34–40. Such as still remained we may suppose assisted the Midianites, and especially the Philistines, to oppress the Israelites, Ju. vi. x. xiii.; 1 Sa. iv. xiii. xxxi. But King David and Solomon reduced them all as slaves to their people. The latter employed 153,000 of them in the most servile parts of his work—in building his temple, palace, &c., Ge. 9. 25, 26; 2 Sa. 5. 6–9; 1 Ki. 5. 15, 16; 9. 20, 21; 1 Ch. 11. 4–8; 2 Ch. 2. 17, 18; 8. 7, 8. While part of the Canaanites continued among the Israelites till after their captivity, tempting them to idolatry, others joined their Gibeonite brethren, dedicating themselves to the servile work of God's temple under the name of Nethinims, 1 Ch. 9. 2; Ezr. ix. x.; 2. 55, 58; Ne. 2. 3; xiii.

Such Canaanites as had formed themselves into the kingdoms of Zidon and Tyre, on the north-west of Canaan, not only escaped the sword of the Jewish conquerors, but for many ages carried on a most flourishing trade, especially by sea. Scarcely was there a coast or isle adapted to trade in the Mediterranean to which they did not send forth their colonies. No doubt multitudes who fled from the sword of Joshua, Barak, or David, took refuge among them, while others retired to Greece, north of Africa, &c., and there formed themselves into powerful states. The Tyrians entered into a brotherly covenant of friendship with the Israelites under David and Solomon, 2 Sa. v.; 1 Ki. v. ix.; Am. 1. 9. But this they grossly violated in joining the grand alliance against Jehoshaphat, Ps. 83. 7; and in delivering up Jewish refugees to the Edomites in the days of Jehoram and Ahaz, or in selling them to the Grecians for slaves, Joel 3. 4–6; Am. 1. 9. To punish this and their other abounding impieties, Shalmaneser, king of Assyria, about A.M. 3282, ravaged their country, took multitudes prisoners, and sold them to the Arabs for slaves, Is. xxiii.; Joel 3. 4–8; Am. 1. 9, 10. But the Tyrians having defeated his fleet, obliged his troops, who had besieged their capital for five years, to retire. They then pushed their traffic with more assiduity and vigour than ever. There was scarcely a nation in the west of Asia, north of Africa, or south of Europe with which they had not some trading. The whole strength of Phenicia was employed in their fleets and armies, Is. 23. 17; Eze. xxvii. Provoked with their attempts to assist Zedekiah, king of Judah, Nebuchadnezzar, king of Babylon, after he had sacked Jerusalem, A.M. 3416, marched his troops into Phenicia, and marking his motions with terrible ravage and bloodshed, multitudes were slain, or taken prisoners and sold for slaves. The merchants fled away to Cilicia, Spain, Carthage, &c. By fire and sword he rendered their once glorious country almost utterly desolate. Ethbaal, their haughty monarch, was ignominiously slain. And after a siege of thirteen years, Tyre was taken, A.M. 3432; but the inhabitants had removed themselves and their valuable effects to a neighbouring island about seventy paces from the shore. Disappointed of the rich booty which they expected as the reward of their inexpressible fatigues, the Chaldeans raged like infernal spirits, abusing and murdering the few weak or sickly Tyrians whom they could find, burning the city, and hurling the ashes thereof into the sea. That Nebuchadnezzar in his fury pursued the fugitive Tyrians into the north of Africa, the Mediterranean isles, or south-west of Spain, as some writers pretend, is scarcely probable. It is more likely that those in the island pacified his rage by a partial submission. But to the inexpressible grief and vexation of not only the Phenicians themselves, but of the merchants who traded with them, much of the Tyrian wealth was lost in the sea or otherwise destroyed; and never while the Chaldean monarchy continued did they recover their power or traffic, Is. xxiii.; Je. 25. 9, 22; 27. 3–8; 47. 4; Eze. xxvi.–xxviii.; Joel 3. 4–8; Am. 1. 9, 10.

But, just seventy years after the Chaldeans had destroyed their city on the continent, instead of which they had built one upon the island, we find the Tyrians assisting Darius Hystaspes, king of Persia, against the Ionian rebels of Lesser Asia, A.M. 3502. They also aided Xerxes, his son, in his mad invasion of Greece. Having fortified their new city, and recovered their enriching trade, they and their fellow Phenicians, in conjunction with the Egyptians, attempted to free themselves from the Persian yoke. About A.M. 3653 Artaxerxes Ochus ravaged their country in his inhuman manner. The Zidonians, finding themselves betrayed in the siege by Tennes their king, and Mentor his Grecian general, set fire to their city and perished in the flames, to the number of 40,000. The rest of the Phenicians submitted, and had their slavery increased. Much about the same time the slaves mur-

dered almost all their masters at Tyre. Highly provoked with their refusing to admit him into their city, that he might sacrifice to their principal idol, Alexander the Great, about A.M. 3672, laid siege to Tyre; and, with infinite labour and expense, took it by storm, after a siege of seven months. About 15,000 of the inhabitants had fled off in the Zidonian ships; and many of their wives and children had been transported to Carthage when the siege began. Of the men who remained, Alexander put 8000 to the sword, crucified 2000 of the principal, and sold 30,000 to the Jews, Arabs, and others, for slaves, Ge. 9. 25, 27; Ps. 83.7–18; Is. xxiii.; Je. 47. 4; Eze. xxvi.–xxviii.; Joel 3. 4–8; Am. 1. 9, 10; Zec. 9. 1–4.

When Alexander's fury was abated, he repeopled Tyre from the continent of Phenicia. But Antigonus, one of his captains who succeeded him, soon after reduced it to the brink of ruin, having taken it by a siege of nineteen months. The Alexandrians in Egypt having drawn to themselves the trade of the nations around, the Phenicians could never recover their influence: they were also often embroiled in the contests between the Syro-Grecian and Egypto-Grecian successors of Alexander the Great. To punish their frequent riots, and their siding with Cassius his enemy, Augustus, the Roman emperor, a little before our Saviour's birth, deprived the Tyrians and Zidonians of their municipal freedom. About A.D. 194 Niger, the Roman usurper, burned Tyre into a heap of ruins, and murdered most of its inhabitants. From A.D. 633 to about 1130 Phenicia was enslaved by the Saracens and Seljukian Turks. It had been subjected about 160 years to the inhuman popish Crusades, when Alphix, the sultan of Egypt, took it, and utterly destroyed Tyre and Zidon and the other places of strength, that they might never more afford shelter to the Europeans; since which Tyre has been generally a heap of ruins, inhabited only by a few pitiful fishermen, Is. xxiii.; Joel 3. 4–8; Am. 1. 9, 10; Je. 47. 4, 7; Zec. 9. 1–4; Eze. xxvi. xxviii. The Canaanites, who, in their flight from Joshua, David, Nebuchadnezzar, &c., had retired to the north of Africa, formed there several sovereignties; but that of Carthage was the most noted. After terrible contentions among themselves, or with the Greeks in Sicily, and Romans in Sicily, Spain, Italy, and Africa, they were all, about 3858, reduced by the Romans to the basest servitude. For about 1900 years past their country, by the tyranny of the Romans, Vandals, Saracens, and Turks, has been an almost constant scene of misery and bondage. Such Phenicians as retired to Europe, and there for a time subsisted under the names of Boeotians, Pelasgi, Etruscans, &c., were quickly reduced to misery and bondage by the Greek and Roman descendants of Japheth. Thus Noah's curse of servitude followed these Canaanites withersoever they fled to escape it, Ge. 9. 25–27.

II. The PHILISTINES were a part of the posterity of Mizraim, the second son of Ham, Ge. 10. 14; 1 Ch. 1. 11, 12. Leaving Caphtor, or the north-east parts of Egypt, they very early settled in a small strip of territory along the sea-shore, in the south-west of Canaan, having driven out the Avites, who before possessed it, De. 2. 23; Je. 47. 4; Am. 9. 7. In the days of Abraham, Isaac, and Ephraim, they had begun to discover their malicious spite against the Hebrews, Ge. xx. xxi. xxvi.; 1 Ch. 7. 21. Notwithstanding Joshua's allotment of their territory to the tribe of Judah, they long retained their fortified cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath. Nor did they ever lose an opportunity of doing the Israelites mischief. Neither covenants of friendship with the patriarchs, nor the rebuffs they met with from Shamgar, Samson, the ark, Samuel, Jonathan, Saul, or David, could long restrain their implacable resentment, Ju. 3. 31; xiii.–xvi.; 1 Sa. iv.–vii. xiii. xiv. xvii. xviii. xxxi.; 2 Sa. v.; 1 Ch. 14. 8–17. At last David reduced their country, 2 Sa. 8. 1; 1 Ch. 18. 1. But towards the end of his reign they attempted to revolt, 2 Sa. 21. 18–22; 1 Ch. 20. 4–8. Not long after the division of the Hebrew monarchy they renewed the war with the ten tribes, 1 Ki. 15. 27; 16. 15. To their own hurt they joined in the grand alliance against Jehoshaphat, king of Judah, about A.M. 3112, 2 Ch. xx.; Ps. 83. 7–18. Under Jehoram his son they ravaged the kingdom of Judah, and sold multitudes of Jews to the Edomites or Greeks, 2 Ch. 21. 16, 17; Joel 3. 6; Am. 1. 6. Notwithstanding Uzziah, king of Judah, had reduced part of their country, they, in the days of Ahaz his unhappy grandson, again took arms, and seized upon part of Judea, 2 Ch. 26. 6; 28. 18; Is. 9. 12. About 20 years after, Hezekiah reduced their whole country to the brink of ruin, 2 Ki. 18. 8; Is. 14. 29–31. Not long after they were attacked by the Assyrians, Is. 20. 1. To expel the Assyrian troops, Psammiticus, king of Egypt, reduced Ashdod by a siege of 29 years. They nevertheless spitefully harassed the Jews when distressed by the Chaldeans. Pharaoh-hophra, in his march to assist Zedekiah, king of Judah, A.M. 3415, smote Gaza their capital. In his march from Tyre to Egypt, A.M. 3432, Nebuchadnezzar, provoked with their attempts to assist the Tyrians, desolated their country, burned their cities, and murdered the inhabitants. Under the Persian government they recovered a little; but abandoned themselves to pride, idolatry, and bloodshed. Having destroyed Tyre, Alexander the Great, A.M. 3672, marched against the Philistines, whose cities were then garrisoned by Persian troops, took Gaza by storm, demolished its walls, and murdered its inhabitants, or sold them for slaves, and placed Macedonian garrisons in all their fenced cities. About A.M. 3841 Judas Maccabeus, the Jewish deliverer, subdued the whole country of the Philistines. About sixty-five years afterward, Jannæus, his brother's grandson, burned Gaza into a desert, and incorporated the remnant of the Philistines with such Jews as he placed in their country, Ps. 83. 7–17; Is. 14. 29–31; 11. 14; Je. xlvii.; Eze. 25. 15–17; Am. 1. 6–8; Zec. 1. 21; 9. 5–7.

III. The EGYPTIANS descended from Ham, by his son MIZRAIM, Ge. 10. 6, 13. Their country was about 600 miles in length from north to south, and lay on the north-east of Africa, on the west of the Red Sea, and south-west of Canaan. The river Nile, which runs from south to north, by its annual overflowing rendered the country exceedingly fertile; and at last, dividing itself into several streams, ran into the Mediterranean Sea. Their principal cities were No, Zoan, On, Migdol, Pithom, Rameses, Noph or Memphis, Tahpanhes, and it is said about 20,000 others, Ge. 41. 45; Ex. 1. 11; 14. 2; Nu. 13. 22; Is. 19. 13; Je. 44. 1; 46. 14, 25; Eze. 30. 13–18; Na. 3. 8. It seems that sometimes the southern part of the country was called PATHROS, and the lower part of it EGYPT, Is. 11. 11; Je. 44. 1. Not long after the dispersion from Babel, Mizraim and his family founded their kingdom here, Ge. xi. xii. Their monarchy continued above 1600 years: and their kings were generally surnamed PHARAOH. A terrible famine of seven years, beginning A.M. 2290, had ruined their nation, had not Joseph the Hebrew, by his prudence, saved them alive. By his sale of the corn which he had laid up, he made their fields, their cattle, and persons, the property of their king, Ge. xl.–xlvii. Their cruel oppression of the Israelites, when sojourning among them, drew upon them TEN fearful plagues; and at last all their first-born were slain in one night, and their army drowned in the Red Sea, A.M. 2513, Ex. i.–xiv.

Perhaps provoked with the contempt which Solomon had discovered for their princess, his queen, in collecting his seraglio of women, the Egyptians became his enemies, and protected his opponents. Shishak, who it seems first united Egypt under one king, and extended his empire far and wide into Africa and Asia, A.M. 3034, ravaged Judea, 1 Ki. xi.; 14. 23–28; 2 Ch. 12. 1–9. In his absence his brother rebelled; and after his death his large empire fell into pieces; and Egypt itself bent under the power of the Ethiopians. Provoked with their attempts to assist the Hebrews of Israel and Judah, the Assyrians (I suppose under Sennacherib) for about three years terribly ravaged their country. About A.M. 3330 a civil war broke out among the twelve princes, whom it seems the Assyrian king had constituted his deputies in the land. After it had raged about fifteen years, Psammiticus subdued his eleven competitors. But, notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine, and his provoking 200,000 of his troops to retire into Ethiopia, greatly weakened it, Is. 19. 1–17; xx.; and perhaps xviii.; Na. 3. 8–10. About A.M. 3390 Pharaoh-nechoh, his son, attempted to extend his power on the ruins of the now falling Assyrian empire; and took Carchemish, a city upon the Euphrates; and rendered the Jewish nation his tributaries. Nebuchadnezzar, the Chaldean, soon after, A.M. 3396, gave his troops a terrible defeat; took Carchemish, and pursued the Egyptians to the frontiers of their country, 2 Ki. 23. 29–35; 24. 1–7; 2 Ch. 35. 20–24; 36. 3–6; Is. 19. 1–7; Je. 47. 1; 46. 1–12. Puffed up with the felicity which he and his kingdom had enjoyed in the beginning of his reign, Pharaoh-hophra and his subjects abandoned themselves to pride, idolatry, carnal security, and other impieties. Terrible miseries ensued. Provoked with the unhappy issue of his expedition against the Cyrenians, many of his own subjects took arms against him. Making Amasis, his general, their king, they routed his hired troops, and took himself prisoner. They even obliged Amasis to deliver him into their hands, and ignominiously strangled him. Meanwhile Nebuchadnezzar, to revenge the Egyptians' attempts to assist the Jews or Tyrians against him, invaded their country, A.M. 3432, routed their armies; murdered the inhabitants, or by terror drove them out of the land; seized on their wealth; burned their cities; and carried off their idols. For about *forty years*, the once populous country of Egypt continued almost utterly desolate, Je. 44. 29, 30; 43. 8–13; 25. 9, 19; 46. 13–26; Eze. xvii. xxix.–xxxii.; Is. 19. 1–17.

The Chaldean empire being ruined A.M. 3466, the Egyptians under Amasis attempted to recover their freedom. But Cyrus of Persia, marching his troops into their country, obliged them to acknowledge his authority. After his death Amasis quickly revolted from the Persian yoke. But Cambyses, A.M. 3478, marched against them; and placing before his troops cats, dogs, and other animals which the Egyptians adored, he easily stormed Pelusium, their principal frontier on the north-east. He cruelly ravaged the country; murdered the inhabitants; killed their deified animals; abused and slew their priests; demolished their temples; and transported about 3000 of their idols to Persia. About A.M. 3517 the Egyptians again revolted from under the Persian yoke. Darius Hystaspes prepared to reduce them. After his death, Xerxes his son ravaged their country and rendered their bondage more grievous. Instigated by Inarus, king of Lybia, whom they had acknowledged their

sovereign, they again revolted about A.M. 3540. In a bloody war of six years Artaxerxes Longimanus reduced the most of them. About 3590, Amyrtæus, who had for some time reigned in the fen country, furiously attacked the Persian garrisons, and drove them quite out of Egypt. After the Egyptians had struggled with the Persians for their liberty about sixty years, a furious intestine war between Nectanebus and a Mendesian prince exhausted their strength. Taking this opportunity, Artaxerxes Ochus and his Persian troops, about 3650, ravaged their country with inexpressible barbarity; murdered the inhabitants; demolished their temples; and returned home laden with booty. In A.M. 3672 Alexander the Great marched his Grecian troops into Egypt. Wearied of the Persian yoke, the Egyptians readily submitted to him as their powerful deliverer. For about 323 years after this they were governed by the Grecian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendour. About A.M. 3995 the Romans reduced it into one of their provinces, and retained it under their yoke about 650 years. In A.D. 640 the Saracens conquered it, and established in it their Mohammedan delusion, which has ever since been the authorized religion. About A.D. 970 the Moslem caliph of Cyrene wrested it from the caliph of Bagdad. He and his posterity governed it 200 years. About A.D. 1171 Saladin the Curd craftily seized it for himself; and he and his descendants governed it about 80 years. For the next 275 years it was ruled by Mameluke slaves; 24 of them Turks, and 23 Circassians. Since 1525 it has been oppressed by the Ottoman Turks. All the principal families being transported to Constantinople, a Turkish Pacha, with 24 subordinate Begs, all originally slaves, govern it, under the Grand Seignior. Thus for more than 2000 years backward Egypt has never been governed by a proper native of the country; nor has any nation under heaven been so remarkably governed by the *basest of slaves*. Meanwhile, a mad propensity to the most stupid idolatry or superstition, brutish ignorance, sloth, cowardice, dishonesty, deceit, cruelty, murderous malice, and inclination to sodomy, have formed the great lines of their national character, Is. 19. 1–17; xx.; and perhaps xviii.; 27. 1; 30. 1–6; 31. 1–3; 43. 3; Je. 25. 9, 18, 19; Je. 46. 13–26; Eze. xxix. xxxii.; Da. 11. 5–25, 42, 43; Joel 3. 19; Zec. 10. 11; 14. 18.

IV. The CUSHITES or ETHIOPIANS descended from Ham's eldest son. For many ages part of them resided on the south-east of Babylon and west of Persia. That country is still called Susiana or Chusistan, *i.e.* the *country of Cush*, Ge. 10. 6, 7; 2. 13. The CUSHITES, whom the king of Assyria transported to Canaan, were no doubt the remains of them in that place, 2 Ki. 17. 24, 30; Ezr. 4. 9, 10. Part of these Cushites, after long continuance about Babylon (Ge. 10. 8–10), moved westward into Arabia, and for a time dwelt about the eastern gulf of the Red Sea, Hab. 3. 7; Nu. 12. 1. From thence part of them gradually emigrated into Abyssinia, southward of Egypt, Es. 1. 1; 8. 9; Je. 13. 23. During the civil war which happened in Egypt, after the death of Shishak, about A.M. 3050, Zerah the Ethiopian (2 Ch. 14. 9–13) seems to have seized on that kingdom. About A.M. 3278 Sabacon, another Ethiopian, reduced Egypt a second time, and entered into a confederacy with Hoshea, king of Israel, against the Assyrians, 2 Ki. 17. 4. Tirhakah, who marched to the assistance of Hezekiah, king of Judah, was probably the same as Sethon his successor. When Shalmaneser, Sennacherib, or Esarhaddon his son, for three years ravaged the land of Egypt, part of Ethiopia shared the same fate, Is. xviii. xx.; 43. 3. Nebuchadnezzar the Chaldean, and Cyrus and Cambyses, kings of Persia, in their turns ravaged the northern parts of Ethiopia. Since that period the Romans, Saracens, and Turks, who have been successively governors of Egypt, have frequently harassed the northern Ethiopians. And sometimes the savage Galles and Giagas from the south have almost desolated their country. Ever since the conversion of the eunuch, A.D. 35 (Ac. 8. 26–39), Christianity has been known, and for about 1400 years has had a civil establishment in African Ethiopia, but is much disgraced by ignorance and superstition. Neither the repeated attempts of the Saracen or Turkish Mohammedans, nor of the European Papists, have ever been able to establish in it their respective delusions, Ps. 68. 31; 87. 4; Is. xviii. xx.; 43. 3, 6; 45. 14; 49. 12; Eze. 30. 4, 5; Da. 11. 43; Zep. 2. 12. Part of the Ethiopians will assist Gog and Magog against the converted Jews in the beginning of the millennium, Eze. 38. 5.

V. The AMALEKITES appear to have sprung from Ham, and to have existed as a nation long before Esau or AMALEK his grandson were born, and to have been one of the most ancient and powerful: they had their residence on the south and south-west of Canaan, almost all along from the western gulf of the Red Sea to the bank of the Euphrates, Ge. 14. 7; Nu. 24. 7, 20; 1 Sa. 15. 7; 27. 8; 1 Ch. 4. 39, 40. No token of their connection with the Edomites appears in history; but being allied with the Egyptians, or covetous of booty, they attacked the Israelites in their march from Egypt to Sinai. To punish their behaviour, God not only enabled Joshua to defeat them on that occasion, but appointed the Hebrews to exterminate them from the earth, Ex. 17. 8–16; De. 25. 17–19. Next year they assisted the Canaanites against the presumptuous Israelites, Nu. 14. 45. About A.M. 2639 they assisted the Moabites, and about 2797 the Midianites against Israel—on both which occasions they shared the miserable fate of their allies, Ju. 3. 13; 6. 6. They continuing in their impiety and hatred of Israel, God, about A.M. 2942, appointed Saul to destroy them utterly, which in part he effected. Not long after David cut off a part of what remained. Their alliance against Jehoshaphat, about A.M. 3112, issued to their hurt. About A.M. 3290 the Simeonites cut off many more. By his projecting the utter destruction of the Jewish nation, Haman the Amalekite drew complete ruin upon himself and his friends; since which no remains of the nation are to be found in the histories of mankind, Ex. 17. 14, 16; Nu. 24. 20–22; De. 25. 17–19; 1 Sa. 14. 48; 15. 1–8; 27. 8, 9; 30. 1–20; 2 Sa. 8. 12; 1 Ch. 4. 39–43; Ps. 83. 7–17; Es. iii. vii.–ix.

VI. The EDOMITES sprang from Abraham by Esau his grandson. Partly by intermarriages, and partly by conquest, they seized on the country southward of Judea, which had been formerly possessed by the HORITE descendants of Ham. It included the mountains of Seir and Hor, and the provinces of Uz, Dedan, Teman, &c. Their principal cities were Bozrah, Selah, &c. It was of old moderately watered and fertile, Ge. 25. 25, 30; 27. 39, 40; 32. 3; 36. 1–9, 32–39; De. 2. 12; Nu. 20. 23; 33. 37; 34. 3; Is. 21. 11; 34. 5, 6; Je. 49. 7, 8, 22; La. 4. 21; Eze. 25. 12, 13. Like Esau their ancestor, the Edomites were generally given to hunting and war. While the Israelites groaned under their Egyptian taskmasters, the Edomites had become a powerful nation under their kings and dukes. But being excluded from the peculiar privileges of Abraham's seed, they mingled themselves with the heathen; and, learning their ways, abandoned themselves to the slavery of their own sinful lusts, Ge. 36. 10–43; 27. 40; 25. 23; Ex. 15. 15, 16; 1 Ch. 1. 35–54. Notwithstanding repeated entreaties they denied the Israelites a passage through their country into Canaan, but it seems they afterwards behaved in a more benevolent manner, Nu. 20. 14–21; De. 2. 28, 29; 23. 7. For about 400 years after the Edomites seem to have applied themselves much to trade. Elath and Eziongeber, on the Red Sea, were their principal ports. Saul harassed them, 1 Sa. 14. 47; David rendered them tributaries to the Israelites, Ge. 25. 23; 27. 29, 37, 40; 2 Sa. 8. 14; 1 Ki. 11. 15, 16; Ps. lx. cviii. Notwithstanding Hadad's attempt to revolt, they continued 150 years subject to Judah, and were governed by a deputy, Ge. 25. 23; 27. 29, 37, 40; 1 Ki. 11. 15–22; 22. 47; 2 Ki. 3. 7. About A.M. 3112 they entered into a combination with the neighbouring nations to extirpate the Israelites, but almost perished in the attempt, 2 Ch. xx.; Ps. lxxxiii. Not long after they revolted from Jehoram, king of Judah, and with no small bloodshed rendered themselves independent, Ge. 27. 40; 2 Ch. 21. 8–10. To revenge some insult, perhaps of their buying the Jews for slaves from the Tyrians and Philistines, Amaziah invaded their country, and inhumanly murdered many thousands of them, and took Selah their capital. Uzziah his son further ravaged their country, and took Elath, their principal seaport on the Red Sea, 2 Ki. 14. 7; 2 Ch. 25. 11, 12; 26. 2; Am. 1. 6, 9. About A.M. 3264 they ravaged the south parts of Judea, and murdered and took prisoners a great many of the inhabitants, 2 Ch. 28. 17. But God quickly resented the injuries done to his people. The Assyrians in a terrible manner ravaged the country of Edom, and destroyed Bozrah, their new capital. When the Chaldeans, about 3416, burned Jerusalem, and murdered and took captive most of the Jewish nation, the Edomites assisted them, and instigated their utmost severity. But in the righteous judgment of God the same Chaldeans, about five years after, rendered the country of Edom a desolate wilderness. Ever since it has been plagued with barrenness and drought, and has swarmed with serpents. When the Chaldean monarchy was unhinged, in A.M. 3466, the Edomites re-collected themselves. Part of them incorporated with the Ishmaelites on the south, and part of them seized upon the south parts of Judea: these Darius Hystaspes ordered them to evacuate, but with what success we know not. About A.M. 3841 Judas Maccabeus, the Jewish hero, offended with the Edomites for assisting the Syro-Grecians against his nation, ravaged their country, slew 40,000 of them, and dismantled Hebron their capital. About thirty-five years after Hircanus his nephew reduced the Edomites, and obliged them to incorporate with the Jews and profess their religion. But just before the sacking of Jerusalem by Titus, a body of Edomites deserted the Jews, and got off laden with booty. Ever since the Edomitish nation has been consigned to oblivion, Nu. xxiv.; Ps. 137. 7; Is. 21. 11; xxxiv.; 11. 14; Je. 25. 9, 21; 27. 3, 6, 7; 49. 7–22; La. 4. 21, 22; Eze. 25. 12–14; 32. 29; xxxv.; 36. 2; Joel 3. 19; Am. 1. 11, 12; Ob. 21; Mal. 1. 4.

VII. The MIDIANITES were the offspring of Abraham by Keturah. Most of them dwelt on the south-east of the Dead Sea, eastward of the Edomites. But part of them, perhaps to shun the idolatrous infection of the rest, took up their residence near the north-east point of the Red Sea; among these Jethro, the father-in-law of Moses, was a prince or priest, Ge. 25. 2–6; 37. 28; Ex. ii. iii. xviii. About A.M. 2552 the Northern Midianites were subjected to or allied with the Moabites. Their women were peculiarly instrumental in seducing the Israelites to whoredom and idolatry. This their wickedness God punished with the almost utter destruction of their nation, Nu. 22. 4, 7; xxv. xxxi.; Jos. 13. 21. About A.M. 2797 the Midianites rendered the Israelites their tributaries, and for seven

years greatly oppressed them. But Gideon, by a handful of troops, reduced them to the brink of ruin. It is probable that their small remains incorporated with the Moabites or Ishmaelites, Ju.vi.–viii. The posterity of Jethro lived among the Jews under the name of KENITES and RECHABITES till the Assyrians and Chaldeans carried them away captive, Ex.2.21; 18.1,2; Nu.10.29–32; 24.21,22; Ju.4.11; 1 Ch.2.55; 2 Ki.10.15,23; Je.xxxvi.

VIII. IX. The MOABITES and AMMONITES were the product of Lot's incest with his daughters, Ge.19.30–38. The Moabites dwelt eastward of the Midianites, along the banks of the river Arnon, which runs westward into the Dead Sea. Their principal cities were Ar, Kir, Bozrah, Heshbon, Elealeh, &c. This country they took from the gigantic Emims, who were the offspring of Ham, De.2.9–11; Nu.21.13–15,26; 22.36; Is. xv. xvi.; Je. 48.1–5,19 24. The AMMONITES had their residence on the north-east of the Moabites, and east of the Reubenites and Gadites, in the territories which they wrested from the gigantic Zamzummims, another part of the descendants of Ham. Rabbath was their principal city, De.2.18–22; 3.11; 2 Sa.12. 26–29; Am.2.14. When the Israelites, in A.M. 2552, encamped on the border of the Moabites in their way to Canaan, they, and it seems also the Ammonites, invited and hired Balaam to curse that people, that they might be destroyed. But God not only obliged him to bless the Israelites and denounce destruction upon their enemies, but for this cause excluded the Moabites and Ammonites from the congregation of Israel to all generations, De.23.3 6; Nu.xxii.–xxv.; Ne. 13.1,2. From A.M. 2639 to 2657 the Moabites grievously oppressed the Israelites, but were driven out of Canaan by Ehud, and Eglon their king was slain, Ju. 3.12 30. From A.M. 2840 to 2858 the Ammonites terribly oppressed the Israelites on the east of Jordan, but were reduced by Jephthah, Ju. x.xi. About A.M. 2909 or 2939 Nahash the Ammonite ravaged Gilead, and refused every term of submission but what was inhuman and barbarous; but his army was almost wholly cut to pieces by Saul, 1 Sa. xi. Saul afterwards warred with success upon the Ammonites and Moabites, 1 Sa.14.47. They both seem to have favoured David while he was persecuted by Saul; but, provoked with their insolent or barbarous conduct, he conquered them both not long after he became king of Israel, Nu.24.17; 1 Sa.22.3,4; 2 Sa.8. 2,11,12; x.–xii.; 1 Ch.xviii.–xx.; Ps.60.8; 108.9. For about 150 years they continued subject to the Israelites, and after the division of the kingdom, fell to the share of the ten tribes. After the death of Ahab the Moabites rebelled, but were severely chastised by King Jehoram, his son, and his assistants in the war, and their country almost ruined, 2 Ki.1.1; iii. Both nations joined as principals in the grand alliance against Jehoshaphat, king of Judah, but their army perished in the attempt, 2 Ch.xx.; Ps.lxxxiii. The kings of Israel being no longer able to retain them in subjection, Uzziah and Jotham, kings of Judah, rendered them tributary; but it is probable they resumed their liberty during the unhappy reign of Ahaz, 2 Ch. xxvi.–xxviii. While the Syrians from the north, or Assyrians from the north-east, ravaged the land of Israel, the Ammonites and Moabites seized on the cities which lay next them, and in the most inhuman manner murdered the inhabitants. God speedily and severely punished their injustice and cruelty. The Assyrians, about 3290, seized their wealth, burned their cities, murdered or carried captive their people, and desolated their country. After the death of Esarhaddon, king of Assyria, they resumed their independency. About A.M. 3398 they assisted the Chaldeans in ravaging the kingdom of Judah, and, with the utmost cruelty and insolence, pushed on the ruin of that nation. Not long after Jerusalem was burned to a heap, Nebuchadnezzar, offended with the Moabites and Ammonites for their attempts to assist the Tyrians, and for the murder of Gedaliah, his Jewish deputy, furiously invaded their country; and, by carrying off their wealth, burning their cities, and murdering the inhabitants, rendered it an absolute desert. After the overthrow of the Chaldean empire in 3466, such as remained returned to their country, and successively became the tributaries of the Persians, Greeks, and Romans. Notwithstanding their own servitude they took every opportunity to distress the Jews after their captivity. Provoked with their insults, particularly during the persecution of Antiochus Epiphanes, Judas Maccabeus, with a handful of Jews, about A.M. 3840 invaded the country of the Ammonites, routed their forces, burned their cities, and made slaves of their wives and children. About seventy years after, Jannæus, his grand-nephew, reduced the Moabites into a state of slavery to the Jewish nation, Is.xv.xvi.; 25.10; Je.xlviii.; 49.1–6; Eze. xxv.; Am.1.13–15; 2.1–3; Zep.2.8–10.

X. The SYRIANS or ARAMITES were the offspring of Shem's youngest son, and of Nahor, the brother of Abraham; perhaps mingled with some Canaanites, Ge.10.22,23; 22.21,22; 1 Ch.1.17. Their country lay on the north-east of Canaan and Mount Lebanon: anciently it extended far beyond the river Euphrates to the eastward, and perhaps included most of Mesopotamia, 2 Sa.10.16. Cushan-rishathaim, who for eight years greatly oppressed the Israelites, was probably the king of the Syrians beyond the Euphrates, Ju.3.8–10. Their ancient kingdoms were Zoba, Damascus, Hamath, Geshur, Rehob, Ishtob, Maachah, &c., 2 Sa.8.3,9; 10.6,8; 15.8; 1 Ch.19.6,8. The Syrians on this side the Euphrates were either conquered by David, about A.M. 2964, or voluntarily submitted, 2 Sa.viii. x.; 1 Ch. xviii. xix. But about sixty years after, Rezon, a servant of Hadadezer, whom David had conquered, formed a kingdom for himself at Damascus, which quickly extended itself over all Syria on this side the river, and proved a terrible scourge to the kingdom of Israel, particularly in the days of Baasha, Ahab, Jehoram, Jehu, and Jehoahaz, 1 Ki.11.23–25; 15.18–20; xx.xxii.; 2 Ki.6.8,28,29; 10.32,33; 13.3–7; 2 Ch.22.5; and even to the kingdom of Judah, which lay further off, particularly in the days of Joash and Ahaz, 2 Ki.12.17,18; 16.5,6; 2 Ch.24.23,24; 28.5; Is. 7.1–8; 9.12. But God did not suffer the injuries which they did to his people to pass unpunished. Twice, with a handful of men, Ahab routed their huge armies, and brought them to the brink of ruin, 1 Ki.xx. A preternatural noise terrified them from their cruel siege of Samaria, 2 Ki.vii.; and Joash and Jeroboam, descendants of Jehu, repeatedly routing their armies, reduced them to the very brink of despair, 2 Ki.13.15–25; 14.25–28.

But more terrible judgments overtook them soon afterwards. Hired by Ahaz, king of Judah, Tiglath-pileser the Assyrian made their wealth a prey, burned their cities, murdered the inhabitants, transported part of the survivors to Media, or caused them to serve in his army against the Israelites, Is.8.4; 9.12; 17.1–3; Am.1.3–5; 3.12; with 2 Ki.16.7–9. During the decline of the Assyrian monarchy the captive Syrians returned and repeopled their country. Part of them assisted Nebuchadnezzar the Chaldean against the Jews, 2 Ki.24.2. Not long after, on some provocation, he marched his troops into Syria; burned Damascus, Hamath, Arpad, and other principal cities into heaps of rubbish; and cruelly murdered the inhabitants, or transported them as slaves to his eastern dominions. Under Cyrus the Persian, about A.M. 3466, and his successors, the Syrians once more returned and rebuilt their cities. When Alexander the Grecian conqueror marched this way about 3672, Hadrach, Hamath, and Damascus were obliged to submit. Ever since Syria has been a scene of war, ravage, and bloodshed. Here the Grecian monarchs of Egypt and Syria often conflicted. It was terribly ravaged by Eumenes the Pergamenian, and by Hircanus the Jew, and by the Parthians and others. About A.M. 3939 the Romans reduced it into one of their provinces. Under them it was often plagued with Parthian and Persian invasions, and miserably distressed by earthquakes. From A.D. 634, when the Saracens seized on it, it became a frequent scene of war between them and the Christian emperors of Constantinople. Towards the end of the eleventh century of Christ the Seljukians wrested it from the Saracens, and erected one of their four kingdoms at Aleppo, and another at Damascus. After the European crusaders had held it about a hundred years, rendering it a constant scene of the murder of Turks and of one another, Saladin, the conqueror of Egypt, drove them out of most of it about A.D. 1196. Since that time it has been generally oppressed by the Ottoman Turks, and not a little exposed to the plundering Druses of Lebanon and the roving Arabs. Nor, except at Aleppo and Damascus, is there now anything important but ancient ruins, Is.17.1–3; Je. 49.23–27; Am.1.3 5; Zec.9.1,2.

XI. The ASSYRIANS were the posterity of Ashur, the second son of Shem. They formed one of the most ancient kingdoms in the world. Their residence was on the banks of the Hiddekel or Tigris, eastward of Mesopotamia. Nineveh, their principal city, stood above 500 miles to the north-east of Jerusalem, Ge.10. 11,12,22; Na.2.8. About A.M. 3170 God, by Jonah, threatened the wicked Ninevites with immediate destruction; but their solemn fasting and repentance prevented it, Jonah i.–iv. About A.M. 3230 the Assyrians under Pul began to be powerful, and to extend their empire. He and his successors, Tiglath pileser, Shalmaneser, and Sennacherib, conquered the Medes, Persians, Chaldeans, Syrians, Ammonites, Moabites, Edomites, Philistines, Israelites, Egypt, and part of Phenicia, Arabia, and Ethiopia, 2 Ki.15.19,29; 16.7–9; 17.3–6,24,27; 18.34; 19.12,13,17; Is.10.7–14; 36. 19; 37.11–13,18; 7.17–25; 8.4; x. xv.–xxiv. xxviii.; Am.i.ii.; Joel 3.2–8; Eze.32.3–9.

Their transactions in Canaan were the most important. Not long after Pul had laid the Israelites under tribute, Tiglath-pileser, hired by Ahaz, king of Judah, about A.M. 3270, entered Syria; and by murder and captivity of the inhabitants, laid it desolate. The Israelitish territories in Galilee, and on the east of Jordan, soon after shared a like fate. After Shalmaneser had ruined the kingdom of Israel and ravaged the country of the Philistines, if not also of the Egyptians and Ethiopians (Is. xviii. xix.), Sennacherib, his son, provoked by Hezekiah's refusal to pay the tribute which Ahaz his father had promised, prepared to subvert the kingdom of Judah. By valuable presents and a profound submission Hezekiah attempted to avert the stroke. But, contrary to treaty, Sennacherib invaded Judea and took all the fortified cities, Jerusalem excepted. Having defeated Tirhakah the Ethiopian, who came to assist Hezekiah, and ravaged Egypt and part of Ethiopia, or perhaps rather been terrified by that powerful monarch, he marched towards Jerusalem. By Rabshakeh his general, and by his letters to Hezekiah, he insolently defied the God of the Jews to protect them. But he had scarcely terrified the inhabitants of Jerusalem by bringing up his army to

Tophet, on the east of the city, when God by a fiery pestilence, or some other awful stroke, cut off 185,000 of his most valiant troops in one night. Leaving his baggage for a prey, he retreated home with the utmost precipitation and terror; but was scarcely arrived when two of his sons murdered him while he was sacrificing to his idol, De.28.49–52; Is.5.25–30; 7.8,17–25; 8.4, 7,8; 10.5–34; xvii. xxii. xxiv. xxviii.–xxxiii.; 9.4; 14. 25; 17.12–14; 24.21,22; 27.1; 28.21; 29.7,8; 30.27–33; 31.4–9; 33. 1–4, 13, 14, 23; xxxvi. xxxvii. xxv.–xxvii.xxxv.; 2 Ki.xvii.–xix.; 2 Ch.xxxii.; Eze.xxxi.

Esarhaddon, his son, who reigned from about 3296 to 3338, by cession, or conquest, appears to have reunited the kingdom of Babylon to his own. Thither he carried King Manasseh and his fellow-captives of Judah, 2 Ch. x.; 33. 11; Is. 39. 6,7. About the same time he transported the remnant of the Israelites into the east, and repeopled their country with his eastern captives, 2 Ki.17.24–41; Ezr.4.2,10. After his death the Assyrian empire hasted towards ruin. God punished them for their idolatry, their blasphemy of himself, and their oppression of his people; and for their pride, carnal security, whoredom, murder, and deceit. Saosduchin, indeed, defeated the revolted Medes, and destroyed Ecbatan, their capital. But to revenge this, Phraortes, king of Media, about A.M. 3352, invaded Assyria and laid siege to Nineveh. He being slain, Cyaxares, his son, carried on the war with great fury, and once and again renewed the siege of Nineveh. But an irruption of the Scythians into Media obliged him to raise it, and forbear the war for about twenty-eight years; during which, it seems, Nabopolassar, ruler of Babylon, revolted from the Assyrians, and rendered himself an independent sovereign. Sarak, king of Assyria, rendered desperate by the many disasters of his empire, burned his palace upon himself, his family, and his enormous heaps of wealth, amounting, it is said, to about 205 millions sterling. The flames continued raging fifteen days. About A.M. 3398 Cyaxares, having got rid of his Scythian guests, and fixed a peace with the Lydians, renewed his war with the Assyrians. He and Nebuchadnezzar of Babylon laid siege to Nineveh. By contracting alliances, by repairing their fortifications, and by hoarding up provisions, the Assyrians had done what they could to preserve their capital. But while they observed some revel in honour of their idol, or to celebrate some trifling victory, the Medes fell upon their troops while buried in drunkenness and sleep and cut them to pieces. The Tigris, or some river which runs into it, high swelled by excessive rains or by the melting of the Armenian snows, broke down about two miles and a half of the wall of Nineveh. When this inundation subsided, the Medes and Chaldeans furiously rushed in by the breach, probably in the night season, and filled the whole city with ravage, bloodshed, and flames. Quite confounded, the Assyrians and their allies could do nothing effectually for their own defence. Their strongest fortifications were surrendered almost upon the conqueror's demand. The merchants, and perhaps the queen, or the effeminate monarch, fled off in the most precipitate manner; and part of them took up their quarters in the Carduchian hills adjacent. The confederated Medes and Chaldeans, having plundered Nineveh of everything valuable, and murdered most of its inhabitants, burned it into a ruinous heap, to the great joy of the oppressed tributaries. It was never rebuilt; nor, for these 2000 years past, has any one exactly known where it stood. About A.M. 3756 the Persians built a city of the same name near Mosul, on the east of the Tigris; but the place of it too has, for many ages, been scarcely discernible. Eze.31.10–17; 32.22; Na.i.–iii.; Mi.5.6; Zep.2.13–15.

XII. How long the ancient kingdom of Babylon, or Shinar, established by Nimrod (Ge. 10. 9, 10; 14. 1), continued we cannot certainly determine. The CHALDEANS appear to have sprung from Arphaxad, the third son of Shem. For many ages after Abraham left their country they were perhaps little better than a thievish banditti, Ge.11.26; Jos.24.2,3; Ne.9.7; Job 1.17. About A.M. 3260 Pul, or Tiglath-pileser, probably formed them into a regular nation, and made Baladan or Nabonassar, his younger son, king, 2 Ki.20.12; Is. 23.13; 39.1,2. By some means or other Esarhaddon, about A.M. 3310, reunited Chaldea to his Assyrian empire, and he and his son retained it about sixty years. At last Nabopolassar, the governor of it, and perhaps the just heir to the throne, rendered himself king. About A.M. 3399 Nebuchadnezzar, his son succeeded him, and erected a new empire, or rather a continuation of the Assyrian, in another branch of the ancient royal family. Raising an army of 300,000 warriors, he routed the troops of Pharaoh-Necho, king of Egypt, at the Euphrates, and took Carchemish, putting all the garrison to the sword. Having assisted Cyaxares, the Mede, in the overthrow of Nineveh, he, with a formidable army of Chaldeans, Scythians, and others, subdued the Syrians, Jews, Ammonites, Moabites, Edomites, and part of the Arabs. Enraged by the Tyrians' withdrawment of their persons and wealth, after he had besieged them for thirteen years, he wreaked his fury upon the Philistines and Egyptians who had assisted them, and terribly alarmed, if not ravaged, Ethiopia and Lybia. On the east he reduced the Medes and Persians or Elamites. Wherever he prevailed, by burning the cities, and by murdering or transporting the inhabitants, he generally left behind him a desolate wilderness. Their princes he either murdered or condemned to perpetual imprisonment; and the people who survived were generally made slaves in Chaldea, Is.14.4–6,12,16,17; xv. xxiv.; 39.6,7; 2 Ki.20.17,18; Je.52.20–23; 25.9–38; 27.3–7; xix. xxi. xxiv. xxxix. xlvi.–xlix.; Hab. 1. 6–17; 2. 5–17; Da. 2. 37, 38; 4. 12, 22; 5. 19; 7. 4; Zec. 6. 2; De. 28. 49–52; Is. 5. 25–30; Eze. iv.–vii. ix. xvii. xix.–xxxii. xxxv.

Having finished his conquests, Nebuchadnezzar abandoned himself to idolatry, pride, and other impieties. Out of his immense spoils he formed a monstrous golden image for Bel his principal god, who, he imagined, had rendered him so successful; which, together with its pedestal, was at least 90 feet high and 9 in breadth. His subjects were peremptorily commanded to worship it, under pain of being immediately burned, Is.46.6; Je.10.2–15; Hab.1.11,16; 2.18, 19; Da. iii. By expending his spoils and employing his captives, in his buildings at Babylon, he rendered it the wonder of mankind. Its walls were 87 feet broad, 350 high, and about 60 miles in circuit; and were fortified with 250 if not 316 towers, at proper distances. His success swelled his pride to an uncommon pitch. To punish it, God, by a kind of delirium, rendered him for seven years like a brute. At last his reason was restored, and he acknowledged God's dominion over him. He was reinstalled in his throne, and soon after died, A.M. 3443, having reigned two years with his father and forty-three by himself, Da.iv.; v.18–21.

The Chaldeans' contempt of God; their idolatry, astrology, magic, and sorcery; their carnal security, luxury, and avarice; their barbarous murder and oppression of the JEWS and other conquered nations, now began to be punished by God. Notwithstanding the prudent endeavours of Nitocris, his Median queen, Evil-Merodach was noted for nothing but folly and riot. By madly abusing some of the Medes at a hunting match, he laid the foundation of a ruinous war with that nation. In the third year of his reign Neriglissar, his sister's husband, murdered him and reigned in his stead. Jealous of the growing power of the Medes, he marched against them with a prodigious army of his own troops, besides 150,000 whom he had hired from Lydia, Phrygia, Cappadocia, Arabia, &c. Cyrus the Persian, who commanded the Median troops, routed this huge host with an army scarcely a third part of their number. Neriglissar was slain. Laboroschard, his infant son, who succeeded him, the people murdered, when he had reigned but nine months, noted for nothing but the cruelty of his administrators; and Belshazzar, the son of Evil-Merodach, reigned in his stead. Gobrias and Gadates, two Chaldean lords, provoked, the one by the murder of his son, and the other by the castration of himself, had revolted to Cyrus and drawn the provinces which they governed along with them. Having in two years subdued the nations which it was probable would assist the Chaldeans, Cyrus ravaged their country and marched against Babylon, their capital. Here Belshazzar's troops had shut themselves up, having stored the city with provisions sufficient for twenty years. For two years Cyrus besieged Babylon without any success. At last in A.M. 3466, informed of the approach of their annual idolatrous revel, on which Belshazzar profaned the sacred vessels of the Jewish temple, in libations to his idols and in ministering to his drunkenness, he brake down the bank at the head of the new canal which Nitocris had dug for preventing the Euphrates from overflowing the country. By this means he diverted the river from its ordinary passage through Babylon. No sooner was the channel emptied of water than Gobrias and Gadates led part of his troops down, and others up, the channel into Babylon. The drunken Chaldeans having left their gates on the river quite open, the Medo-Persian troops rushed in thereat and opened the other gates to their fellows. While the intoxicated Chaldeans partly lay buried in sleep and vomit, and partly ran up and down to inform the distant corners of the city that the Persians had entered it; while the merchants, husbandmen, and hired troops laboured to escape for their lives, while every part of the city was filled with consternation, howling, and desperate sorrow; the Medes, Persians, Phrygians, and others of Cyrus' army, furiously spread burning and bloodshed on every side. While the flames of the city ascended to heaven, the streets ran with the blood of murdered warriors, princes, magicians, and even of innocent babes, dashed against the stones. Belshazzar and his thousand lords were despatched in their drunkenness and sleep. His whole family and friends were miserably murdered or ignominiously reduced. Many of his subjects' carcasses rotted above ground, or were devoured by beasts or interred like brutes. Bereaved of their husbands, the delicate ladies and others were ignominiously ravished or cruelly murdered. The immense riches of the city became a spoil. The temples were pillaged. The idols Bel, Nebo, Merodach, Nergal, Sheshach, &c., were broken to pieces, and the metal carried off for a prey. The sacred vessels of the Jewish temple, which were found in the temple of Bel, were carefully preserved, and afterwards restored to the Jews. Not a little of the city being burned, and its high walls broken down, the whole constitution of the empire was unhinged; and the people who remained alive reduced to the basest servitude, under the Medes, Persians, Jews, and other nations, who had lately been their captives.

Recovering themselves under the mild government of Cyrus, encouraged by the confusions which followed upon the death of Cambyses his son, and provoked

that Darius Hystaspes had quite deserted their city and fixed his residence at Shushan in Persia, the Babylonians, after four years spent in preparations, in A.M. 3487, made an open revolt. For twenty months Darius in vain besieged them with all his forces. To prevent a surrender through want of provision, the besieged strangled all their unnecessary eaters, old men, children, and most of their women. After fixing the plot with his master Darius, Zopyrus, a Persian general, having fearfully mangled his face, fled over to the Babylonians, pretending that Darius had thus abused his body for his advising him to raise the siege. They readily credited his pretences, and made him commander of a body of their troops. With these he made several successful sallies upon the retiring besiegers; and his success quickly procured him the command of the whole Babylonian army and of the whole city. He seized the first opportunity to open, for his master's troops, two of the principal gates. Darius, thus master of the place, impaled 3000 of the principal rebels and pardoned the rest; and from the neighbouring provinces supplied them with 50,000 wives. He lowered their walls three fourth-parts of their height. About A.M. 3680, Babylon remained still pretty considerable; and Alexander the Great resolved to restore it to its ancient grandeur; but Seleucus, his Syro-Grecian successor, having drained it of about 500,000 of its inhabitants to people his new city of Seleucia, in the neighbourhood, it quickly dwindled into a mere desert, and the Euphrates, overflowing part of it, turned it into a lake or fen. Before the birth of our Saviour, Strabo, and after him Pliny, represent it as utterly desolate, nothing remaining but the walls. About A.D. 400 Jerome represents it as a hunting-park for the Persian kings. For many ages past no one knows certainly where it stood. The supposed seat of it is so haunted with venomous and doleful animals, that it cannot be safely approached but during the winter cold, which renders these creatures torpid or confines them to their holes, Ps. 137.8,9; 79.6; Mi. 4.10–13; 5.5,6,15; 7.10; Is. 41.2,3,25; 42.13–15; 43.14; 44.25; 45.1–3; 46.1,2,11; 48.14; xxi. xiii. xiv.; Je. 10.25; 12.14; 25.12–14,26; 27.7; l. li.; Hab. 2.3–19; Da. v.; 7.4,12; Zec. 6.6,8; 5.5–11; De. 32.35–43.

XIII. The MEDES sprang from Japheth, by his son MADAI. The ELAMITES, or PERSIANS, from ELAM, the eldest son of Shem, whose name they ordinarily bear in Scripture, Ge. 10.2,22; 14.1; Is. 21.2; Ac. 2.9. Both of these were conquered by the Assyrians. Part of both served in Sennacherib's army against the Jews, Is. 22.6. The Medes, instigated by Dejoces, about A.M. 3294, revolted from under the Assyrians, and rendered the Persians their tributaries. About 110 years after, assisted by the Chaldeans, they overturned the Assyrian empire and destroyed Nineveh. Both, but especially the Persians, were obliged to submit to the Chaldeans; and Nebuchadnezzar built himself a magnificent palace at Shushan in Persia, Je. 25.9,25; 27.7; 49.34–39.

Cyrus, who is so often marked out in the predictions of Scripture, advanced the glory of both nations to its highest pitch. Having long commanded the Median troops of Astyages, his mother's father, and of Darius her brother and his own father-in-law, against the Chaldeans and others, he became heir to the Persian crown by his father, and to the Median by his wife, Da. 9.1; 5.31. Under his command the Medo-Persian troops conquered the three powerful kingdoms of Lydia on the north, Babylon in the middle, and Egypt on the south; all to the westward. The multitudes he slew, and the spoils he seized, were astonishing; Is. 41.2,3,25, 45.1–3; 46.11; 48.14; xlvii. xxi. xiii. xiv.; Je. l. li.; Da. 2.32,39; 7.5; 8.3,4,20; Zec. 6.2,6,8. Most of the captives who had been enslaved by the Chaldeans, he allowed to return and repeople their desolated countries. To the Jews he also restored their sacred vessels; and solemnly encouraged and kindly assisted them to rebuild their temple; 2 Ch. 36. 22,23; Is. 45.13; 44.28; Ezr. i.; 6.2–5. He established his empire according to the most just and prudent regulations; but Cambyses, his madly cruel son and successor, almost ruined it by his expedition into Egypt and Ethiopia. Artaxerxes Smerdis, the magian impostor, throughout his reign did nothing more than obstruct the building of the Jewish temple, Ezr. 4.6–24. Darius Hystaspes, who encouraged the building of it, and who was perhaps the AHASUERUS who divorced Vashti, married Esther, advanced and pulled down Haman, and rendered Mordecai his chief minister of state, extended the empire to its utmost greatness. The conquests and government thereof reached into Iberia, Albania, Colchis, and Scythia on the north; into Lesser Asia and its islands, Syria, and Canaan, on the west; and into Egypt, Ethiopia, part of Arabia, and India, on the south; Ezr. v. vi.; Es. i.–x.; Da. viii. 3,4; 7.5.

Provoked with the European Greeks for assisting their rebellious brethren in Lesser Asia and the Egyptians, and for giving his father's troops a terrible defeat, Xerxes, furnished with the immense spoils of Cyrus and Cambyses, and with the hoarded wealth of Darius his father, madly resolved to extirpate that nation. While the Carthaginians, by his instigation, attacked them in Sicily and Italy, about A.M. 3526, he marched an unwieldy army of several millions into Greece. The Greeks having defeated his armies and fleets, began to think of conquering his whole empire; and the struggles of the Egyptians to recover their liberty had afforded them an excellent opportunity, had not their own contentions and treachery prevented their improving it. Agesilaus the Spartan once seemed on the point of overturning it. In their lingering or often-repeated wars the Greeks more and more perceived the luxury, folly, and weakness of the Persian state. About A.M. 3671 Alexander the Great of Macedonia, having perfected the reduction of Greece into one kingdom, marched an army of about 35,000 excellent warriors (Egeatæ, or *goatish* men, armed with brass), headed by the most prudent generals, against the Persians, whose emblem of royalty then was the golden head of a *horned ram*. Highly provoked by the insolent messages of Darius Codoman their king, Alexander furiously routed their huge armies in the great battles of Granicus, Issus, and Arbela; and by overrunning rather than fighting, in six years subdued the whole Persian empire, Ge. 9.27; Nu. 24.24; Da. 2.32,39; 7.5,6; 8.3–7; 10.20; 11.2,3; Zec. 6.2,6,8. About A.M. 3754 the Parthians, who perhaps were chiefly Scythians and Gauls, formed a powerful kingdom in Persia, which continued about 482 years, and sometimes extended from the Indus on the south to the Hellespont on the north. It was long the distinguished terror of the Roman empire. About A.D. 220 or 232 the government was transferred to another nation, or at least to another family. This Persian kingdom was a terrible plague to the Christian emperors, especially to those of the East; and was a most inveterate and cruel persecutor of other Christians. Ever since A.D. 634 Persia has been a distinguished scene of the most shocking miseries, oppression, murder, and almost everything horrid, under the Saracens, Seljukians, Tartars, Turkmans, Sophis, and modern usurpers, Da. 2.44,45; 7.12.

XIV. The GREEKS, comprehending the Athenians, Spartans, Æolians, Ionians, Dorians, &c., sprang from Javan, the fourth son of Japheth. When they first removed from Lesser Asia into the south-east of Europe we cannot certainly determine; but about A.M. 3150 several colonies, chiefly Æolians and Ionians, returned from their over-stocked countries in Europe to the western parts of Lesser Asia. While the Greeks with great assiduity cultivated different branches of literature among themselves, they gradually penetrated into the Persian territories; and about A.M. 3672, under Alexander the Macedonian, they reared up an empire of their own upon the ruin of the Persian, less opulent and showy, but much more powerful and warlike, Ge. 9.27; Nu. 24.24; Da. 2.32,39; 7.6; 8.5–7,20,21; 10.20; 11.3; Zec. 6.3,6,8.

Scarcely had Alexander spent twelve years in overrunning the world, when he died, perhaps of drunkenness, in the very flower of his age. His whole family was quickly extirpated. His queen Statira, the daughter of Darius, was murdered by Roxana, another of his wives, and thrown into a well. Eurydice, another wife, and Philip Aridæus, his brother, were murdered by Olympias his mother. For this Olympias herself was murdered by Cassander's soldiers. Roxana and Alexander Ægus, her son, whom Eumenes had for a time so bravely supported, were privately murdered by Cassander. About a year after he murdered Barsine, the only surviving wife of Alexander, and Hercules her son. Antigonus, one of his generals who attempted to govern the whole empire, being reduced, it was divided into four parts; to each of Alexander's remaining principal generals a part. Cassander had Greece in Europe on the west. Lysimachus had Thrace, Bithynia, &c., on the north. Seleucus Nicator had Syria and other eastern provinces. Ptolemy Lagus had Egypt, &c., on the south. Lysimachus' share was quickly wrested from him; and most of it united to Syria. Cassander's share was soon after divided into the several states of Macedonia, Achaia, Ætolia, &c. About A.M. 3856 most of it was reduced by the conquering Romans, Da. 7.6; 8.8,22; 11.4; 2.40; 7.7,19,23.

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

of Egypt marched his troops into Syria, reduced most of that kingdom, and returned home laden with rich spoils, and with 2500 Egyptian idols, which Cambyses the Persian had carried off about 300 years before. These, to the great joy of his subjects, he replaced in their temples. In his return through Canaan he offered a solemn sacrifice of thanksgiving to God at Jerusalem, Da. 11. 5–9.

After he had been terribly plagued by Hierax his brother, and by Eumenes, king of Pergamus, Seleucus was taken prisoner by the Parthian revolters. His sons, Ceraunus and Antiochus the Great, resolved to be revenged on Ptolemy, and to recover what their father had lost. Death carried off both Ceraunus and Ptolemy while they prepared for the war. Ptolemy Philopater succeeded his father in Egypt. Antiochus routed his forces at Berytus, and recovered Phenicia and Hollow Syria. Whether he executed his purpose of ravaging Egypt we do not certainly know; but next year he marched his forces to Egypt, intending to wrest that kingdom from its luxurious prince. But Ptolemy routed his army at Raphia, a city on the north-east border of Egypt, and obliged him to restore Canaan and Hollow Syria. In his return from viewing these provinces, Ptolemy at Jerusalem offered sacrifices of thanksgiving to JEHOVAH. But highly enraged that the terrors of God or the importunity of the Jews had hindered his entrance into the holy of holies, he caused about forty or sixty thousand Jews to be inhumanly massacred in Egypt. He granted the Syrians a peace upon the easiest terms, that he might have leisure to wallow in lewdness with Agathoclea his harlot, and her infamous brother. Offended with his baseness, many of his subjects revolted. Nor was it long before he died of his debaucheries. Ptolemy Epiphanes, his infant son, succeeded. Antiochus of Syria therefore agreed with Philip of Macedonia to conquer the Egyptian dominions, and to share them betwixt them. Ptolemy being solely governed by Agathocles, his father's catamite, his subjects were upon the very point of revolting; and several seditions actually happened. The Alexandrians at last took arms, and put Agathocles, his sister, and his friends, to death. Scopas, Ptolemy's general, who perhaps himself intended to ascend the throne, recovered Canaan and Hollow Syria; but Antiochus by three or four bloody battles retook them. Assisted by the Jews, whom he honoured with distinguished favours, he marched his army into Egypt to conquer it. But finding that the Romans, whose resentment he dreaded, had taken young Ptolemy under their protection, he resolved to make himself master of it by fraud. Having bribed his beautiful daughter Cleopatra to betray or murder her future husband, upon the first opportunity he married her to young Ptolemy; and assigned him Phenicia, Hollow Syria, and Canaan, for her dowry. But Cleopatra, regardless of the horrid mandates or bribes of her father, faithfully adhered to the interests of her husband; and the Egyptian generals suspecting Antiochus' intentions, kept themselves on their guard. Enraged to see his designs on the kingdom of Egypt wholly disappointed, Antiochus, with a fleet of 300 ships, and a formidable army, rendered himself master of several coasts of Lesser Asia, Thrace, and Greece, and of Samos, Eubœa, and other islands in the eastern part of the Mediterranean Sea. Informed afterwards of Ptolemy's death, he once more prepared to wrest the kingdom of Egypt from his infant grandson; but a terrible storm, and the death of Scopas, who intended to betray that nation, prevented him. Instigated by Hannibal, the famous and now fugitive general of the Carthaginians, he, assisted by some of the European Greeks, next commenced a war upon the Romans. To revenge this affront, together with the injury which he had done to their allies in Lesser Asia, the Romans quickly engaged him. Acilius their general routed his army in Greece, and drove him quite out of Europe. Livius and Emilius at different times defeated his fleets. Lucius Scipio, with an army of 30,000, routed his army in Lesser Asia, slew 54,000 of them, stripped him of all his dominions to the northward of Mount Taurus, and condemned him to pay 12,000 talents of silver to the Romans, for defraying the expenses of the war with him. Covered with shame and disgrace, Antiochus retired to the inmost parts of his kingdom, where, attempting to pillage a temple of Jupiter at Elymais in Persia, for money to pay his Roman debt, he was murdered by the infuriated mob. Seleucus Philopater his son, who succeeded him, was remarkable for nothing but raising of taxes to defray his father's Roman debt; and for an unsuccessful attempt by Heliodorus his minister to pillage the temple of God at Jerusalem. Not long after the same Heliodorus poisoned his master for the sake of his throne, Da. 11. 10–20.

Not Demetrius his son, but Antiochus his brother, succeeded him, A.M. 3829. He had been some years at Rome as a hostage, or pledge of security, for the payment of the Roman debt; and was one of the most base, frantic, and mischievous persons that ever breathed. By flattering the Romans to befriend him; by flattering Eumenes, king of Pergamus, to assist him; and by flattering the Syrians to submit to him, he peaceably fixed himself on the throne. Having quickly routed the forces of Heliodorus the usurper, of Demetrius, the true heir to the crown, and of Ptolemy Philometer of Egypt, who claimed it in right of his mother, he distributed his spoils among his subjects, which exceedingly gained him their affection. Highly piqued that Eulæus and Lenæus, the curators of young Ptolemy, should have demanded for their master the provinces of Phenicia, Hollow Syria, and Canaan, which had been assigned for his mother Cleopatra's dowry, but it seems had never been delivered up, Antiochus, having repaired the fortifications of these countries, marched his army into Egypt with an intention to conquer it. His incomplete victory on the border of Egypt obliged him to return home. Next year he invaded Egypt afresh, and, Alexandria excepted, ravaged most of it. While his deputy governors treacherously surrendered the island of Cyprus, the effeminately educated monarch of Egypt did almost nothing in defence of himself or his subjects. Perhaps he was taken prisoner by his uncle Antiochus. It is certain they feasted together, and formed a league of amity which neither of them intended to keep; but both were baulked of their treacherous intentions. In his return homeward, Antiochus in cold blood ravaged Jerusalem, murdered 40,000 of the Jews, and made as many slaves. Meanwhile the Alexandrians, finding that Ptolemy their sovereign was entirely managed by his treacherous uncle, made Physcon, his brother, king in his stead. To resent this affront Antiochus again invaded Egypt; but finding it more difficult than he expected to reduce the supporters of Physcon, he returned home, in hopes that the civil war between the two brothers would quickly render the kingdom an easy prey to himself. But suspecting his intentions, the two Ptolemies, Philometor and Physcon, agreed to reign jointly in peace. Informed hereof, Antiochus again invaded Egypt, and ravaged part of it. But Popilius and other Roman ambassadors arriving in Macedonian ships, charged him and all his forces to evacuate Egypt if he regarded the friendship of their state. Stung with indignation at this disappointment, when all things promised such success; and provoked by the peculiarity of their religion, and by some affronts they had given him; he, in his return to Syria, made terrible work among the Jews. Before this he had turned out Onias the legal high-priest, and sold his office to his treacherous brothers Jason and Menelaus, one after another. Now, assisted by his heathen generals and apostate Jews, he stopped the daily sacrifice; rendered the temple a scene of idolatry and lewdness; compelled the people to eat swine's flesh; and, in fine, attempted, with all his might, to destroy every copy of the Scriptures and every faithful worshipper of God. Meanwhile the Armenians and Persians revolted. The Armenians he quickly reduced; but the Persian mob gave him a furious repulse while he attempted to plunder one of their temples. Informed in his way homeward that Judas Maccabeus and the faithful Jews who assisted him had routed his armies in Canaan, he furiously vowed to extirpate their whole nation. Immediately a horrible distemper seized on his body. His flesh was filled with crawling worms, rotted, and fell off in pieces, with intolerable torment and stench. Convinced that it was the punishment of his horrid abuse and persecution of the Jews and their worship, he solemnly vowed to their God, that if he recovered he would restore their religion and grant them the most advantageous instances of his favour. But his vows were in vain. The inexpressible torment and stench quickly put an end to his miserable life, near Babylon, A.M. 3840, Da. 11. 21–35; 8. 9–14, 23–25.

Having languished a hundred years more amidst terrible contentions and miseries, the Syro-Grecian dominions, about A.M. 3939, fell into the hands of the conquering Romans. About thirty-five years after, those of Egypt shared the same fate. When the Roman empire was divided, A.D. 338, most of that which had anciently pertained to the Greeks was allotted to the emperor of the East, who had his residence at Constantinople. Their territories in Europe were sometimes terribly ravaged by the Goths, Huns, &c. Those which were in Asia and Africa, about A.D. 640, generally fell into the hands of the Saracens. From them they passed, about 400 years afterward, to the Seljukian Turks. For about three or four hundred years past almost the whole Grecian empire has been subject to the Ottoman Turks, by whose oppression it is fearfully depopulated, Da. 7. 12; 2. 40; 11. 40–43; Zec. 6. 7; Re. 8. 7–12; ix.

XV. After the rich and bloody empire of the Assyrians and Chaldeans; the prudently formed, moderately wealthy, but inactive, and often basely governed empire of the Medes and Persians; the rapidly formed and powerful, but quickly divided, empire of the *brass-armed* Greeks; had, according to the immutable purposes of God, and amidst difficulties unnumbered, successively sprung up from contemptible origins; and had finished their work, and filled up the measure of their iniquities, and then dwindled back to their primary meanness: the empire of the ROMANS, who were descended from Japheth by his son Javan or Gomer, succeeded. In this Satan made a more ample display of earthly glory, and erected a more powerful bulwark for the support of iniquity, than had ever before existed. In pride, avarice, murderous cruelty, and tyrannical oppression, chiefly of the people of God, it resembled the preceding monarchies; but in its commonwealth form, which was chiefly directed by two consuls, till at last it was divided into two parts, it differed from them. In policy, power, extent, and terror to every opposer, it far exceeded them. Sprung from the basest ori-

gin, these Romans gradually conquered the Italians, Spaniards, Helvetians, Gauls, Britons, Germans, Pannonians, Illyrians, Dalmatians, Greeks, Thracians, Lesser Asians, Pontians, Iberians, and Armenians, descended from Japheth; and the Lydians, Mesopotamians, Syrians, Jews, and some Arabs, descended from Shem. They enslaved the Etruscan, Pelasgian, Heraclean, Phenician, and Carthaginian posterity of Canaan, together with the Mauritanian, Getulian, Numidian, Lybian, Cyrenian, and Egyptian descendants of Ham, in Africa. Rome, which was the seat of their empire, stands about 1200 miles north-west of Jerusalem; but the empire itself extended from north to south about 2600, from east to west about 3000 miles. Their conquests extended chiefly to the southward. They successively adopted seven different forms of government. For the first 200 years they had kings. From A.M. 3472 to 3960 they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. After this to A.M. 4480, by emperors, heathen and Christian. From A.D. 476 to 556, they were governed by Gothic kings. Since A.D. 756 the popes have been at once their spiritual and their civil heads, Da. 2. 33, 40–43; 7. 7, 8, 23, 24; Zec. 6. 1–7; Re. 12. 3; 13. 1; 17. 3, 9 11.

About A.D. 44 a terrible famine of seven years' continuance afflicted the empire. Not long after, multitudes of earthquakes happened in it, in Italy, Lesser Asia, and Canaan, and in the isles of Crete, Samos, Chios, &c. Laodicea, Hierapolis, and Colosse were quite overturned, Joel 3. 30; Mat. 24. 7; Lu. 21. 11; Ac. 11. 28; 2. 19, 20. The opposition of the emperors Nero, Domitian, Trajan, and Adrian to the everywhere victorious gospel of Christ, and the cruel persecution of his followers, drew upon their dominions the tremendous justice of God. The noted victories of Vespasian over the Jews in the first century of the Christian era, and of Trajan over the Jews and Parthians in the next, were quickly followed by fearful and bloody disasters. While the Parthians and other heathens murdered the Romans in other countries, the Jews, enraged with the ruin of their nation, city, and temple, murdered about 500,000 or more of them in Cyprus, Cyrene, and Egypt. The slaughter of Jews unnumbered, in revenge of this, did but more and more weaken the empire, Re. 6. 1–4. Whatever zeal Marcus Aurelius and Septimus Severus discovered for common equity and for the support of their subjects, their persecution of the Christians issued in such scarcity of provisions that people were obliged to eat their victuals by weight and measure; and labourers were scarcely able to earn what was necessary for their own subsistence, Re. 6. 5, 6. In the third century of the Christian era the Roman empire became more and more miserable. From 235 to 286 the Christians were generally and sometimes terribly persecuted, and millions of them murdered. In true just resentment of this, twenty emperors and thirty usurpers, after making no small havoc among their opposers, or even their friends, were cut off almost all in a miserable manner. Moreover, while the Persians in the East plagued Syria and the countries adjacent, the Goths, Quadi, Sarmatæ, Suevi, and Vandals ravaged almost all the Roman territories in Europe. Few cities and scarcely one unwalled town escaped their infernal pillage and murder. Besides fearful earthquakes, a terrible pestilence of fifteen years' continuance pervaded the whole empire from south to north. Multitudes were left unburied. Dogs and other ravenous animals were so accustomed to human carrion that they sometimes entered towns and devoured the living, Re. 6. 7, 8.

The fourth century opened with a terrible persecution of the Christians by Diocletian and his fellow-emperors, which lasted ten years. All on a sudden God pleaded the cause of his persecuted people and meted out justice upon their heathen oppressors. While multitudes were swallowed up by earthquakes or terrified by ill-boding omens in the sky, Constantine, being elected emperor by his troops, and provoked by the designs of his heathen partners in government, took arms against the persecuting emperors and their Cæsars or subordinate emperors. While Diocletian abandoned his imperial crown for a private life, Maximinian, Galerius, Maximin, Maxentius, and Licinus were so plagued with repeated discomfitures and disasters that they hid themselves in dens and caves. While some other principal persecutors murdered themselves in the most desperate anguish, Maximin and Licinus publicly acknowledged their disasters to be the just reward of Jesus Christ upon them for persecuting his people. Multitudes of the heathen priests, who had all along been distinguished instigators of the persecutions, were miserably destroyed. Even Maximin and Licinus murdered thousands of them; because by their false predictions of victory they had decoyed them into their ruinous wars with Constantine. In fine, the heathen worship of the sun, moon, and stars, and other idols, was abolished by law, Re. 6. 12–17; Ps. 2. 8, 9; 18. 30–48; 21. 8–12; 35. 26, 27; 40. 14–16; 46. 6–8; 45. 4–11; 59. 12–15; 69. 23–28; 68. 1, 2, 12, 30; 79. 6–13; 83. 9–18; 94. 24; 96. 13; 98. 9; 72. 9; 110. 5, 6; 132. 18; 149. 6–9; Pr. 1. 24–32; Is. 66. 15–17; Joel 3. 9–16; Zep. 3. 8; Hag. 2. 22; Mi. 4. 13; 5. 5–15.

From A.D. 323 to 338 the Roman empire, now Christianized by law, enjoyed a short repose. Meanwhile Constantine repaired the ancient Byzantium, on the north west of the Euxine Sea, and called it CONSTANTINOPLE, after himself, and rendered it his imperial seat. His death was followed by fearful calamities. The contemporary or separate reigns of his three sons were chiefly marked with mutual contentions one with another; rebellions of Maxentius, Sylvanus, and others; terrible ravages by the Persians and Armenians in the east; and by the Allemans, Scots, and Picts in the west. The short reign of Julian their cousin was principally noted for his crafty and cruel attempts to abolish Christianity and restore heathenism, and his ruinous loss in the Persian war. In A.D. 364 Valentinian divided the empire with Valens his brother, after which this division generally remained. The emperor of the western part resided at Rome, and the emperor of the east at Constantinople. Being now composed of ancient Romans, conquered nations, and invading Scythians, the Roman state became extremely weak and disjointed. Theodosius the Great united its parts, and restored it to some degree of its wonted order and strength. But he dying in 395, and dividing it to his sons Honorius and Arcadius, it gradually became more and more weak and miserable. The Goths under Rhadagaisus and Alaric ravaged Greece, Italy, &c., besieged Rome, murdered about a third part of the imperial subjects, and obliged the western emperor to allow them Gaul (or France) and Spain for their residence. In A.D. 410 Alaric again ravaged Italy and burned Rome. Meanwhile other armies of Goths, Alans, and Vandals almost desolated Gaul and Spain, and took possession thereof. The Vandals crossed the Mediterranean Sea by the Straits of Gibraltar, and by terrible ravage rendered themselves masters of the Roman territories in Africa, and there formed a powerful kingdom. Attila and his infernal Huns for fourteen years ravaged Thrace, Greece, France, and part of Italy in the most barbarous manner, putting almost every one they could find to the sword. The emperor Valentinian III., by promising them an annual tribute, diverted them from their intended attack upon Rome. To revenge the murder of this emperor on his subjects, Eudoxa his queen implored the assistance of the African Vandals. They, under Genseric their king, in A.D. 455, ravaged Sicily and Italy, pillaged Rome, and returned home laden with spoil. The western empire, now terribly desolated, languished about twenty years more under eight short and turbulent reigns. In A.D. 476 Odoacer, whom the Heruli and other barbarians had chosen for their king, deposed the emperor Augustulus; and translated the seat of his own royalty to Ravenna, another city of Italy. His kingdom had scarcely lasted sixteen years, when Theodoric the Ostrogoth unhinged it, and founded another, of about sixty-four years' continuance. Hitherto the Roman consuls, senate, and magistrates had always maintained some vestiges of their ancient power and dignity. But Justinian the emperor of Constantinople, having recovered Africa from the Vandals and part of Italy from the Goths, his successor, Justin II., A.D. 566, totally abolished the distinguished honours of Rome, reduced it to the same level with the neighbouring cities, and made the Exarch of Ravenna his deputy-governor of it. The Romish bishop, about A.D. 606, obtaining an imperial mandate by which he was declared UNIVERSAL BISHOP, immediately began to grasp at civil power. In A.D. 756 he actually became prince of Rome and the two territories adjacent, and restored to that city part of its ancient privileges. The succeeding popes attempted to extend an imperial influence over the nations. Hating the Emperor of Constantinople, the Romans proclaimed Charles the Great, king of France and Germany, their emperor. About A.D. 800 he and the pope established the German empire instead of the Roman; which *healed head of the beast* will probably continue till the glorious better age commence, Da. 2. 33, 41–43; 7. 8; Zec. 6. 7; Re. 8. 1, 7–12; 13. 2, 3, 15; 12. 3.

About A.D. 480 the western empire had begun to be parcelled out into TEN TOES OR HORNS; i.e. sovereign states of barbarians who came from the East; viz. Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Alans, Burgundians, Heruli and Rugians, Saxons, Lombards. Bishop Chandler classes them thus: the Ostrogoths in Mœsia, the Visigoths in Pannonia, the Suevi and Alans in Spain and part of France, the Vandals in Africa, the Franks in France, the Heruli and Thuringi in Italy, the Saxons and Angles in Britain, the Huns in Hungary, the Lombards on the banks of the Danube, and afterwards in Italy. Sir Isaac Newton arranges them thus: the Vandals and Alans in Africa and Spain, the Suevi in Spain, the Visigoths, the Alans in France, the Burgundians, the Franks, the Britons, the Huns, the Lombards, and the Exarchate of Ravenna. In the eighth century Bishop Newton arranges them thus: the Senate of Rome, the Greek Exarchate of Ravenna, the Lombards, the Huns, the Allemans, the Burgundians, the Franks, the Goths, the Britons, the Saxons. Ever since the fall of the Roman empire it has been generally parcelled out into ten distinct sovereignties, notwithstanding frequent alterations of their form, extent, &c. At present we have the states of Italy, the Two Sicilies, Portugal, Spain, France, Britain, Holland, Germany, Hungary, and Switzerland; or by joining Holland, Hungary, or Switzerland to Germany, we may admit Turkey for a tenth. The different nations of which these states were composed, and their diversified tempers and laws, have rendered their constitutions weak and inconsistent. Da. 2. 33.

41–43; 7. 7, 20; Re. 12. 3; 13. 1; 17. 3, 12, 16. For almost 1260 years past these ten sovereignties have, in whole or in part, submitted to the tyranny of the Antichristian popes; but when 1260 from the full manifestation of Popery are finished, they shall renounce his authority and employ their power to abolish it. What alterations these ten states will undergo in their own form, by the general conversion of mankind to Christ in the coming age, we know not, Da. 2. 44, 45; 7. 8, 11, 24–27; Re. 13. 1, 12–17; 17. 12–16.

XVI. ARABIA is of great extent, reaching from Egypt on the west to Persia on the east; and from the Indian Ocean on the south to Canaan; nay, in the east parts, to Syria on the north. The south part of it, between the Red Sea and the Persian Gulf, was peopled by the posterity of Joktan, Ge. 10. 26–30; 1 Ch. 1. 20–23. The north parts by the ISHMAELITES, who, when multiplied into their twelve tribes, swallowed up most of the descendants of Keturah, Esau, and Lot, Ge. 16. 10, 12; 17. 20; 21. 9–21; 25. 1–4, 12–18; 36. 1–16; 19. 37, 38. Part of the Ishmaelites anciently traded with the Egyptians in spices; and long after with the Tyrians in spices, ebony, jewels, gold, ivory, precious clothes, and cattle, Ge. 37. 25; Eze. 27. 15, 20–22; but they have generally applied themselves to the management of flocks and herds, dwelling in tents, and roving from place to place, as they found most convenient for pasture, Is. 13. 20; 21. 13; 60. 6, 7; Eze. 25. 4, 5. They have in every age been distinguished for lewdness, robbery, ravage, revenge, and murder; and have been a common nuisance and plague to mankind around them. It was the interest of each of the many conquerors who approached their territories to extirpate them; but none has ever so much as properly reduced them to subjection, Ge. 16. 12. Some of them assisted the Midianites against Israel, and shared in the vengeance of Gideon, Ju. 6. 3; 8. 24. They sent friendly compliments to Solomon; and perhaps the Queen of Sheba was an Arabian, 1 Ki. 10. 1–15; 2 Ch. 9. 1–14. Shishak, the Egyptian conqueror, was obliged to protect his kingdom from their depredations by a deep ditch and line of defence. They complimented Jehoshaphat with some flocks; but quickly after, to their own hurt, they joined in the grand alliance against him, 2 Ch. 17. 10, 11; XX.; Ps. 83. 6–17. They terribly ravaged Judea under Jehoram his son, 2 Ch. 21. 16, 17.

About A.M. 3200 the Gadites and Reubenites gave the eastern Ishmaelites or Hagarenes a terrible defeat, and seized on their territory and wealth, 1 Ch. 5. 15–22. About 3290 the Assyrians ravaged their country. Many of the Kedarenes were murdered and their flocks carried off for a spoil. The Dedanites fled to the woods, where many of them perished by hunger. The Kenites were carried prisoners to Nineveh, Nu. 24. 21, 22; Is. 21. 13–17. About A.M. 3420 Nebuchadnezzar the Chaldean ravaged the northern parts of Arabia, put multitudes of the Dedanites, Buzites, Temanites, Scenites, and Kedarenes to the sword, burned their cities, and carried off their wealth for a prey, Je. 25. 9, 23–25; 49. 30–33. Provoked by their contempt of himself, or by their depredations on his subjects, Alexander the Great, about A.M. 3678, in vain resolved to extirpate them. Antigonus, his mighty general, who attempted to succeed him; Pompey, the victorious Roman commander; and the emperors Augustus, Trajan, and Severus attempted to reduce or destroy them in vain. Providence always, and sometimes miraculously, maintained the independency of these wild descendants of Abraham by Hagar, Ge. 16. 12.

About A.D. 608 Mahomet, a crafty Ishmaelite, assisted, it is said, by a villanous Jew and a treacherous Christian monk, under pretence of reforming his countrymen's gross idolatry, contrived a religious system adapted to the then reigning taste of Jews and Christians as well as heathens; promising to those who embraced it manifold carnal enjoyments both in time and in eternity. After spending about fourteen years in private attempts on his idolatrous neighbours, he was obliged to flee from Mecca, the place of his birth, to Medina, where he procured a considerable number of followers, who were called SARACENS. Encouraged by this he altered his plan, and began to propagate his tenets by fire and sword. While a preternatural darkness of the sun, from June to October, presaged their ruinous influence, his army of Saracens prodigiously increased. Like locusts and scorpions, they chiefly ravaged and murdered the nations during the five months of summer; and it was about five prophetic months, or 150 years, before their ruinous power began to decline. The strength of their armies chiefly consisted in cavalry, and their incursions were rapid and violent. Dressed with turbans or mitres, their heads appeared as if crowned; and their captains reckoned themselves on a level with kings. They had beards as men; but plaited their hair as women. They pretended to a masculine religion; but lust for women, revenge, and cruelty chiefly marked their character. Their daring hearts and destructive weapons rendered their inroads alarming and terrible. Their tail, the very scum of their armies, spread misery and death wherever they went; and the delusions they propagated were ruinous and damning. But Abubeker the caliph, or *successor* of Mahomet, made it a standing law that none should destroy corn or fruit-trees, or hurt any cattle, but when it was necessary for subsistence; and God so managed their conquests and ravages that his faithful servants generally escaped. Nor, though they wreaked their fury upon empty and idolatrous Christians all along, from China to the Atlantic Ocean, could they ever render themselves masters of the Christian capitals of Rome and Constantinople, even though they pillaged the former, and often besieged the latter. By the direction of Satan, and of Mahomet and his successors (CALIPHS), especially for the first eighty years, they murdered an infinity of mankind. In Asia, they conquered Arabia, Canaan, Syria, Chaldea, Persia, Media, Armenia, Assyria, with part of Lesser Asia, India, and Tartary. In Africa they conquered Egypt, Nubia, Libya, Barbary, Fez, and Morocco, and other countries on the north of the river Senegal. In the Mediterranean they seized upon Cyprus, Sicily, and many other islands. In Europe they conquered Portugal and Spain, with part of Italy and France. From A.D. 760 to 910 their power was either at a stand, or more generally on the decline. Their setting up other caliphs in opposition to the mighty lords of Bagdad; the religious differences between the Persians and other Mahometans, and the terrible animosity occasioned thereby; the success of the Christians in Spain; and the perpetual inroads and growing power of the Seljukians in Persia, greatly weakened their authority. Tangrolipix, the Seljukian Turk, about A.D. 1040 or 1055, rendered himself sovereign of Persia, stripped the caliph of Bagdad, who was the chief, of his civil authority, leaving him but a mere shadow of spiritual power.

In A.D. 1260 the Jenghizan Tartars utterly abolished the *caliphate* of Bagdad. Mostanser the *caliph* escaped to Egypt, where he and his successors enjoyed a show of spiritual government till, in 1525, that country was conquered by the Ottoman Turks. In A.D. 1610 the Spaniards drove about 900,000 Saracens and Moors out of their country. For more than 400 years past the Ottoman Turks have possessed a great part of their ancient conquests. Others, of Tartarian original, have still longer possessed their kingdom of Persia, Hindoostan, &c. Thus those ISHMAELITES or SARACENS are, after an amazing blaze of earthly grandeur, reduced to, if not below, their ancient baseness. They nevertheless maintain their wonted independency, and still oblige the haughty sultans of Constantinople to pay them a yearly tribute of 40,000 crowns as the condition of their allowing the Turkish pilgrims a safe passage to Mecca, their holy city, Ge. 16. 12; Da. 11. 40; Re. 9. 1–11.

XVII. The Scythians, Tartars, and Turks are the offspring of Japheth, by MAGOG, and perhaps some others of his sons, Ge. 10. 2; Eze. XXXVIII. XXXIX. They have multiplied exceedingly, and have often made the most terrible irruptions into Europe or Southern Asia. About A.M. 3370, under Madyes or Oguz Khan, they ravaged Western Asia. It seems they intended to have penetrated into Egypt had not Psammitticus, by flattery and compliments, diverted them. It was not till after twenty-eight years, and the massacre of their chiefs by Cyaxares' orders, that they evacuated Media or submitted to its king. Much about the same period they seem to have conquered China. About A.M. 3510 the Scythians carried on a furious war with Darius Hystaspes the Persian. About A.M. 3754 the Parthians founded a powerful kingdom in Eastern Persia, which continued 482 or 475 years. Before the birth of our Saviour the Dacians had begun to ravage the north-east parts of the Roman empire, but were reduced by the emperor Trajan about A.D. 110. The Sarmatæ began their ravaging of Germany about A.D. 69, but were reduced by the Huns about 450, and more fully by the Goths about 500. The Alans began ravaging Media about A.D. 70, and Europe 120; and at last settled in Spain about 409. The Suevi began their ravages about A.D. 85, fixed their residence in Spain 409, and were subdued by the Goths about 585. The Vandals began their murderous incursions about A.D. 166. They ravaged all along from Germany to the Atlantic Ocean, crossed the Mediterranean Sea, and erected a kingdom in Africa 407. Issuing from thence, about 455, they ravaged Sicily and Italy, and pillaged Rome; but about 536 were subdued by Justinian, the emperor of Constantinople. Perhaps the Gallos or Giages in the heart of Africa are part of their murderous descendants. About if not before A.D. 215, the Goths began their terrible ravages of the Roman empire. In A.D. 410 they took and burned Rome, and about the same time fixed their residence in Italy, Gaul, and Spain. About A.D. 250 the Franks began their ravages, and about 420 settled in Gaul, which, from them, has been since called FRANCE. The Heruli began their ravages about A.D. 256, and, along with others, abolished the Roman empire in 476, but within about sixty years were once reduced by the Ostrogoths, and again by the emperor Justinian. About A.D. 257 the Burgundi began their ravages, but were reduced by the Franks about 534. About 269 the Gepidæ began their incursions; but about 572 the Lombards, who had just before established a powerful kingdom in Italy, subdued the rest. The Lombards themselves were reduced by Charles the Great of France and Germany about 200 years after. From A.D. 376 the Huns committed the most terrible ravages through a great part of Europe, and at last settled in Hungary. About the same time the Haiathelite or Ephthalite Huns committed the most shocking depredations in the kingdom of Persia. From about A.D. 485 to 1390 the Bulgars frequently ravaged the eastern empire,

but were at last reduced by the Ottoman Turks. Whether the Saxons, who so furiously warred in Germany, and who murdered the Britons of England and dwelt in their stead; and the Marcomans, Allemans, and Quadi, who bore their part in ravaging the Roman empire, were also of a Scythian or Tartar original, we cannot determine; nor can we say what desolations were made in Tartary by the emigration of such multitudes towards the west. But it is certain that, by murdering the old inhabitants and one another, a great part of Europe was rendered a shambles of bloodshed and war, and turned into a *comparative desert*. Nor till many ages afterwards were these countries moderately peopled or cultivated. So general was the destruction that the language, and even the laws, of the Romans or natives were extirpated, and the language of the ravagers, and their feudal system, inhuman diversions, and probations of causes, were everywhere introduced. Thus the TOES of the image appeared as *formed of iron and clay; and the grizzled horses of the fourth chariot walked to and fro in the earth*, Da.2.33,41–43; Zec.6.7; Re. 6.4,8; 8.7–12.

About A.D. 1000 Mahmud Gazni, with an army of Tartars and others, founded the empire of the Gaznevides in the East Indies, which continued for some ages powerful and flourishing. While the power of the Saracens was on the decline multitudes of Turks had gradually poured themselves from the north-east into Persia and Mesopotamia. They formed four sultanies or kingdoms near to the Euphrates—that of Bagdad in A.D. 1040 or 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080. The first was by far the most powerful. For more than 200 years God, by their own mutual contentions, and by the invasions of the European crusades for the recovery of Canaan, and by the invasions of the Tartars, restrained their motions and kept them as it were *bound by the river Euphrates*. Arisen from the smallest beginnings, Jenghiz Khan, an eastern Tartar, and his sons, between 1200 and 1260, conquered most of Asia and the east of Europe to the frontiers of Germany. Besides several smaller states in India, &c., they formed the three powerful empires of Kipjak, partly in Europe, and of China and Persia in Asia. None of these continued respectable in the Jenghizan family beyond the ninth or tenth generation. About A.D. 1400 Tamerlane, with a huge army of Tartars, overran Western Asia, murdered an infinity of mankind, many of them in cold blood, and founded the two powerful empires of Persia and Hindoostan,—the last of which, comprehending about thirty-two kingdoms on this side the Ganges, is still governed by his Mogul descendants. Thus God has *multiplied Japheth, and made him dwell in the tents of Shem*, Ge.9.27; Re.9.14.

To avoid the fury of the Jenghizan Tartars, Soliman Shah, a Turkish lord, with his three sons, attempted to cross the Euphrates to the westward. He was drowned in his passage. His two elder sons returned home and submitted to the enemy; and not long after Ortogrul, the youngest, with his sons Condoz, Sarubani, and Othman, crossed the river and obtained from the Seljukian sultan of Iconium a settlement on the western borders of Armenia. Othman, from whom the Turks are still called OTTOMANS, becoming a valiant captain, many of the Seljukians deserted their own sultans and joined him. With these he frequently routed the straggling Tartars or his Christian neighbours. His victories made the Ottoman bands prodigiously increase. The strength of their armies generally consisted in horsemen, of whom they have sometimes had a million in pay. Dressed in blue, scarlet, or yellow livery, they were extremely furious, desperate, and cruel; horrid blasphemers, and mad with zeal for the Mahometan delusion. Assisted by newly invented fire-arms of a monstrous size, protected by sparkling breastplates, and steeled in heart with courage and fury, for almost 400 years they spread the most tremendous ravage and murder among the apostate Christians in the west of Asia and south-east of Europe. They began their conquests with the taking of Kutahi in Asia, A.D. 1281 or 1302, and ended them with the taking of Kaminiek in Poland, 1672, or at the peace of Carlowitz in 1698. Under their emperors, Othman, Orchan, Amurath I., Bajazet I. (whom Tamerlane the Tartar so terribly routed, and carried about in an iron cage), Mahomet I., Amurath II., Mahomet II., Bajazet II., Selim I., Soliman, Selim II., Amurath III., and Mahomet IV., they made themselves masters of the whole of the eastern Romish empire from Ethiopia on the south to Poland on the north, and from near the Caspian Sea on the east to the Straits of Gibraltar on the west. Few countries mentioned in Scripture escaped their conquering fury. Those which they subdued, though anciently populous, rich, and fertile, were by their murders and tyrannical oppressions rendered a comparative desert. Instead of hundreds or thousands of wealthy and populous cities, none, except Constantinople in Europe; Smyrna, Bagdad, Aleppo, and Erzerum in Asia; Cairo and Alexandria in Egypt; to which we can scarcely add Algiers, Tunis, and Tripoli in Africa, now deserve much notice, Ge.9.27; Da.11. 40–43; Zec.6.7; Re.9.12–21.

What tidings from the north and east shall hereafter terrify the Ottoman empire we know not; but in the beginning of the millennium we expect the Turks and their Persian, Ethiopian, Lybian, and Arabian allies to attack the Jews when just converted to the Christian faith and returned to Canaan, and miserably to perish in the attempt, leaving their carcasses to fatten the fields and their wealth for a spoil, Eze.xxxviii.xxxix.; Da.11.44,45. In the end of that happy period we expect the descendants of Magog—Russians, Tartars, and Turks, or other like savages, with their wicked auxiliaries—to attempt an utter destruction of the Christians, but to be destroyed by some ruinous plague, Re.20.8,9.

XVIII. Notwithstanding God's destruction of the old world by a flood, to purge away its universal corruption, mankind quickly returned to their wonted wickedness, or invented new methods of guilt; and therefore, to preserve religion among them, God selected a peculiar nation for himself. For about 2000 years the Jewish or Hebrew descendants of Shem were the distinguished people of God, Ge.9.26. Abraham himself was for this purpose separated from the rest of mankind, and he and his promised seed, *i.e.* those only by Isaac and Jacob, were by solemn covenant adopted into peculiar relation to the Most High. While Abraham himself was a blessing to the nations around, he was also highly favoured by God; and Isaac and Jacob were conceived by a supernatural influence, and were in like manner by their instructions, example, and otherwise, rendered public blessings to mankind. A seed numerous *as the sand* was promised to these divinely-confederated patriarchs. But to exercise their faith and patience, it had during the first 215 years increased to no more than seventy persons. In the last half of the 430 years prescribed by God for their wandering condition, it increased into about three millions, men, women, and children, notwithstanding terrible oppression and manifold attempts to murder their male children, Ge.12.1–3; 13. 16; 15.4,5,13,14,16; 17.4–7,16,19,21; 18.10,14; 21. 1–3,12; 22.17,18; 25.21–34; 26.3,4; 27.22–29; 28.3, 14,15; 31.13; 35.11; xlvi.; Ex.i.; De.7.7; 10.22; 26.5; Jos.24.2–4; Ps.105.6–24; Is.51.2; Ac.7.2–18.

When the Hebrews had sojourned in Egypt about 215 years, and had for almost a hundred been cruelly oppressed, God, notwithstanding their sinfulness and many compliances with the heathen abominations, did, in A.M. 2513, miraculously bring them forth from their bondage with great honour and wealth, and, by tenfold plagues, severely punished their Egyptian persecutors, Ge.15.14,16; 46.4; 50.24,25; Ex.i.–xiv.; De.11.2–4; 4.20,34,37; 5.15; 6.12,21,22; 7.8,18,19; 9.26; 13.10; 16.1; 26.6–8; Jos.24.5–7; Ju. 2.1; 10.11; 1 Sa.12.6,8; Ne.9.9–11; Ps.66.5–12; 77. 14–20; 114.1; 80.8; 81.5–7; 78.12,43–52; 105.26–38; 106.7–12; 135.8,9; 136.10–15; 74.12–15; 89.10; Is. 51.9,10; 63.9–15; Je.32.20,21; 2.6; Eze.16.2–7; 20. 5–10; 23.3; Ac.7.18–36; 13.17.

Notwithstanding their frequent murmurings, renewed rebellions, and repeated idolatries, God for forty years guided and protected them in the wilderness by a miraculous pillar of cloud; fed them with manna from heaven, and with water from the flinty rocks of Rephidim and Kadesh; and twice regaled them with the flesh of quails. In the most solemn manner he gave them his laws, and appointed them governors in church and state for the execution of them. His tabernacle was erected among them, and their tents regularly pitched around it. And having by diversified plagues cut off that wicked generation who contemned his promised Canaan, he, by a miraculous passage through Jordan, and by manifold victories over the natives, gave them the possession of that country. His tabernacle was erected in the middle of the land, his covenant of peculiar friendship renewed with them, and the influences of his Holy Spirit remarkably bestowed upon them, Ge.12,2,7; 13.14–17; 15.7–21; 17.7,8,21; 21.12; 22.17,18; 24.60; 26.3,4; 27.28,29; 28.3,4,13–15; 35.11,12; 50.24,25, Ex.3.8; 6.4–8; 15.13–17; 23.23–31; 33.14; 34.10,11; Nu.14.31; 15.1; 26.53–55; 33.51–54; xxxiv.; 35.10; De.1.7,8; 4.1; 5.16; 6.1,3,10,18; 7.1,2,20–24; 8.7–9; 9.1–3; 11.10,21–25; 12.9,10,29; 26.1; 30.18,20; 31.13; 32.8–14; xxxiii.; 34.4; Jos.1.2–6; 3.10–13; 6.3–5; 8.1,2; 10.8; 11.6; Ex.xv.–xl.; Le.i.–xxvii.; Nu.i.–xxxvi.; De.i.–xxxiv.; Jos.i.–xxiv.; Ne.9.12–25; Ps. 44.3,4; 66.11,12; 77.14–20; 78.12–55; 80.8–11; xc.; 95.8–11; 99.6–8; 105.39–45; 106.7–33; 107.1–7; 114. 1–8; 135.10–12; 136.16–22; Is.48.21; 63.9–14; Je.2. 2,3,6,7; 31.2; 32.21,22; Eze.16.2–14; 20.10–23,35; Ac.7.36–45; 13.18,19.

Their situation and fate in Canaan exactly corresponded with the benedictions of Jacob and Moses, Ge.xlix.; De.xxxiii. Their territory was about 180 miles in length from north to south, and 80 in breadth from east to west. The river Jordan (which, taking its rise in Lebanon, and running southward, formed in its course the lake of Merom and the far larger sea of Chinneroth, Galilee, or Tiberias), together with the brooks and rivulets which crossed the country, and a multitude of fruitful hills and valleys, rendered it exceedingly pleasant and fertile. Lebanon on the north, Hermon and Gilead on the east, Tabor in the middle, and North Carmel on the west, were some of the more delightful mountains. This territory comprehended about 9,231,000 acres of ground, which, after saving perhaps two millions for the Levitical cities and for the chiefs of families, allowed each of the 601,730 warriors who conquered it about twelve acres apiece. The arable grounds yielded sometimes sixty or an hundred fold. The rich pastures produced large quantities of milk and honey. Thus, by the blessing of God, their land was fully capable of maintaining its numerous inhabitants. The Reubenites.

Gadites, and half-tribe of Manasseh had their portions on the east of Jordan, Nu.xxxii.; De.iii.; Jos.xiii. The portion of the REUBENITES lay on the north-east of the Dead Sea of Sodom, and north of the river Arnon. It included Peor, Nebo, and Pisgah, hills which at present make a very rugged appearance. Their principal cities were Heshbon, Jahaz, Bamoth-baal, Beth-peor, Medeba, Adam, Shittim, Bezer, Mephaath, Beth-jeshimoth, &c., part of which the Moabites afterwards took from them, Nu. 32. 3,37,38; De. 3. 12.16; Jos. 13. 15–21; 21. 36,37; 1 Ch. 6. 78,79; with Is.15.2,4,6; 16.9; Je.48.21–24. Northward of the Reubenites the children of GAD had their inheritance in a soil more plain and fertile. Their principal cities were Dibon, Ataroth, Aroer, Jazer, Enon, Succoth, Penuel, Mahanaim, East Mizpeh, Ramoth-gilead, &c., part of which were afterwards seized by the Ammonites and Moabites, Nu.32.34–36; Jos.13.24–28; 21. 38,39; 1 Ch. 6. 80, 81; with Je. 48. 21–24; 49. 2. Northward of the Gadites, in the large territory of Galilee of the Gentiles, were seated the Eastern MANASSITES. Their principal cities were Edrei, Ashtaroth, Golan, Geshur, Sharon, Jabesh-Gilead, Chorazin, Bethsaida, Cirgasha, Gadara, &c., Nu.32.39–42; De.3.14,15; Jos.13.29–31; 1 Ch.6.71; Mat.11.21; Lu. 8.26. Nine tribes and a half had their portions on the west of Jordan. In the south parts, westward of the Dead Sea, JUDAH had a large inheritance of about a hundred fenced cities, among which were Libnah, Makkedah, Azekah, Engaddi, Adullam, Hebron, South Bethlehem, Beth-shemesh, Gath, Ekron, Ashdod, Askelon, and Gaza, which last five the Philistines long retained, Jos. xv.; 21.13–16; 2 Ch.11.5-10; Ne. 11.25–30. The SIMEONITES had their portion out of the south-west part of the territory of Judah. Their chief cities were Beer-sheba, Hormah, Ziklag, &c., Jos.19.2-8. The BENJAMITES had a small strip along the north border of Judah: it included Jericho, Bethel, Gibeon, Gibeah, Ramah, Gilgal, Mizpeh, Bahurim, Nob, Anathoth, Lod, Hadid, and Ono, and the northern half of Jerusalem, Jos. 18. 11–28; 21.17,18; Ne. 11. 31–35; 1 Ch. 6. 60; Ezr. 2. 33. The DANITES had their portion on the west of the Benjamites. Their chief cities were Zorah, Eshtaol, South Gath-rimmon, Aijalon, Ekron, Gibbethon, if not also Joppa, Jos. 19. 40–47; 21. 23,24; 1 Ch. 6. 69. Along the north border of Benjamin and Dan the EPHRAIMITES had their portion. It abounded with pleasant hills—Ephraim, Gerizzim, Ebal, Zalmon or Salmon, &c. The principal cities were Sharon, Lydda, two Beth-horons, Shechem, Samaria, Beth-el, Shiloh, Najoth, Gezer, &c. Northward of this was the portion of the Western MANASSITES. Their principal cities were Taanach, Beth-shean, Endor, Megiddo, Salem, Bezek, Thebez, North Gath-rimmon, Tirzah, Cesarea, Antipatris, Jos. xvi. xvii.; 21. 21–25; 1 Ch. 6. 66–70; Ge. 14. 18; 1 Sa. 11.8; Ju.9.47–50; 1.27; 1 Ki.16.8,9; Ac.9.35,36; 23. 31,33. Along the north border of these Manassites was seated the tribe of ISSACHAR. Their chief cities were Kishon, North Jarmuth, Tabor, Nain, Jezreel, Aphek, &c. Here were the mounts Tabor, Gilboa, and North Carmel, and the famed valley of Jezreel, Jos.19.17–23; 21.28,29; 1 Ch.6.72,73; Lu.7.11; 1 Ki. 21.1; 20.30; 18.20; Ju.4.6; 8.18; 1 Sa.31.1; Is.35.2; Ho.1.5. Along the north border of the men of Issachar the ZEBULUNITES had their portion, which, as well as the three preceding, extended all along from Jordan on the east to the Mediterranean Sea on the west, and contained the rivers Kishon and Belus, if not also part of Mount Tabor. The chief cities were Cinnereth or Tiberias, Cana of Galilee, Gennesaret, North Beth-lehem, &c., Jos.19.10–16; 21.34,35; Ju. 1.30; Mat. 14. 34; Jn. 6. 1; 2. 1. Northward of the Zebulunites, on the west side, were seated the tribe of ASHER, whose principal cities were Rehob, North Hebron or Abdon, Aphek, Beth-shemesh, Kanah, Accho or Ptolemais, Jos.19.24–31; 21.30,31; Ju.1.31; 1 Ch.6.74,75; Ac.21.7; and on the east side was the portion of the NAPHTALITES, whose principal cities were Hammath, Ramah, Hazor, Kedesh, Beth-shemesh, Kirjath-sepher, Capernaum, &c., Jos.19.32–38; 21.32; 1 Ch.6.76; Ju.1.33; Mat.11 23. This and the three next preceding portions lay mostly in Lower or Western Galilee.

In correspondence with the legal dispensation they were under, and that they might be standing emblems of the people of God in their imperfect state, the Hebrews were generally happy or miserable as they obeyed or disobeyed the divine Lord of their country. Neglect to extirpate the idolatrous Cananites issued in their sudden and often repeated apostasy from God to the like abominations. This JEHOVAH punished with repeated and grievous oppressions by the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and Philistines. But upon their repentance he delivered them by Othniel, Ehud, Barak, Gideon, Jephthah, Samson, and Samuel, their judges, Ex.23.24,32,33; 34.12–17; Le.18.24–30; Nu.33.52–56; De. iv.–xiii.xxviii.–xxxii.; 7.2–5,16,25,26; 18. 9–12; 20.16–18; Jos.23.4–16; 24.20; Ju.i.–xxi.; 1 Sa. i.–vii.; 2 Ki.17.7–23; Ne.9.26–31; Ps.106.34–46; 78. 56–67; Eze.20.25–29; 16.15–34.

About A.M. 2909, or rather twenty or thirty years later, the Hebrews, wearied of their immediate subjection to God and his occasional deputy judges, desired to have a king like their heathen neighbours. Their sinful desire was granted; but it did not alter the tenor of their happiness and misery to their advantage. Under Saul, their first king, they were reduced to the very brink of ruin; but under David and Solomon, who succeeded him, their glory and happiness were advanced to the highest, correspondent to the blessings of Isaac, Jacob, and Moses. The whole of the Canaanites who remained among them were reduced to slavery; and all the nations, from the River of Egypt on the south-west to the Euphrates on the north-east, Philistines, Edomites, Moabites, Ammonites, and Syrians, were rendered their tributaries, Le.xxvi.; De.iv.–xii. xxviii.; 32.15–43; 1 Sa.8.11–18; 12.14,15,25; 16.1–13; 23.17; 24.20; 25.30; 26.25; 2 Sa.7.10–16; 1 Ch. 17. 9–14; Ge. 27. 28,29; xlix.; De. xxxiii.; Ps. xx. xxi. lx.lxvi.; 89.3,4,19–29; lxxii.cxxxii.; 1 Sa.viii.–xxxi.; 2 Sa. i.–xxiv.; 1 Ch.x.–xxix.; 1 Ki i.–x.; 2 Ch. i.–ix.; Ps.xviii.cxliv.; 78.67–72.

To punish the apostasy of Solomon and his subjects, God, before his death, began to chastise them, by means of Hadad the Edomite and of Rezon the Syrian. Immediately after it the ten tribes of Ephraim, Manasseh, Simeon, Dan, Rueben, Gad, Issachar, Zebulun, Asher, and Naphtali, in A.M. 3075, revolted from the royal family of David and formed a distinct kingdom of their own; which, under nineteen wicked sovereigns, of nine different families, continued 254 years. To prevent their travelling up to the solemn feasts at Jerusalem, Jeroboam, an Ephraimite, their first king, established among them the idolatrous worship of the golden calves. To these Omri and Ahab added other idolatrous abominations still more hateful. Notwithstanding the faithful warnings of Ahijah the Shilonite, and of the man of God from Judah, and of Jehu the son of Hanani, and of Micaiah, and of the wonder-working Elijah and Elisha, and of Jonah, Amos, Hosea, and other prophets in their respective ages, the ten tribes continued obstinate in their iniquity, particularly in worshipping the calves of Beth-el and Dan. The frequent murder of their kings, especially just before the ruin of their monarchy, and the civil wars attending it; their repeated wars with the kingdom of Judah, and especially the invasions of the Syrians and Assyrians, rendered them generally miserable. The craft of Jeroboam I.; the valour of Baasha; the miraculous victories of Ahab; the successful wars of Jehoash, Jeroboam II., and Pekah, quickly issued in the ruin of their families and the distress of their kingdom. Of the eleven contemporary kings of Judah, only Asa, Jehoshaphat, and Jotham were indisputably pious: and prosperity attended their reigns and that of Uzziah. Rehoboam's inconsistency and Joash's apostacy were punished by Egyptian and Syrian invasions. Under the wicked reigns of Jehoram, Ahaziah, and Ahaz, the nation was reduced to the very brink of destruction. Ignorance, ingratitude, contempt of God and his oracles and ordinances, breach of covenant with him, idolatry, devilish divinations, alliances with heathens around and dependence on them instead of God, pride, hypocrisy, scornful obstinacy in wickedness, neglect of relative duties, selfishness, hatred, bloodshed, luxury, lewdness, injustice, oppression, falsehood, deceit, envy, covetousness, and every similar form of iniquity, having long prevailed among all ranks in Israel and Judah, God, by the Assyrians, fearfully punished them. After Pul and Tiglath-pileser had distressed and weakened the kingdom of Israel, Shalmaneser quite destroyed it in A.M. 3283; and, with Esarhaddon, his grandson, about forty years after, carried off the poor remains of the ten tribes to Media and other eastern parts of their empire, whence few, if any of them, ever returned to Canaan. From A.M. 3290 to 3294 Sennacherib terribly ravaged the kingdom of Judah, and took most if not all their fenced cities, except Jerusalem. But when he had brought up his forces to attack that sacred capital, God, in answer to Hezekiah and Isaiah's prayers, by an angel cut off 185,000 of them in one night and delivered the city, Le.26.14–39; De.4.25–28; 28.15–68; 29.18–28; 30.18; 31.16–20; 32.15–30; Jos.23.13–16; 24.20; 1 Sa.12.25; 2 Sa. 7. 14–16; 1 Ch. 17. 13, 14; Ps. 89. 30–51; 1 Ki. 9. 6–9; 11.9–13,26–39; 14.7–16; 16.2–4; 17.1; 18.41,45; 20.13,28,42; 19.17; 21.21–24,29; 22.15,17,28; 2 Ch. 18. 6,27; 2 Ki. 1. 6,16; 3. 17, 18; 2 Ch. 20. 15–17; Ps. 83.1–18; 2 Ch.21.12–15; 24.20; 2 Ki.9.6–10; 10.30; 8.10–13; 13.17–19; 14.25; Ho.1.4,5; Am.7.9; ii.–ix.; Mi. i.–iii.; 4. 11–13; vi.vii.; Ho. i.; 2. 2–13; iv.–xiii.; Is. i.–x. xvii. xxii.–xxiv.; 1 Ki. xi.–xxii.; 2 Ki. i.–xix.; 2 Ch.x.–xxvii.xxxii.; 2 Ki.17.7–23.; Is.xxxvi.–xxxix.

Though the Jews had been severely punished for their hypocrisy and lukewarmness in the reformation attempted by king Hezekiah, and notwithstanding the manifold warnings of Hosea, Isaiah, Micah, and other prophets, yet they ungratefully abused their deliverance from the Assyrians, and the unnumbered mercies of both church and state consequent thereto. A most shocking scene of idolatry, murder, witchcraft, and everything horrid opened under king Manasseh, about A.M. 3306; which, notwithstanding his own repentance, and the piety and zealous reformation of Josiah his grandson, issued in the ruin of the state. After Josiah's death in A.M. 3394 both kings and subjects abandoned themselves to the most enormous impieties, to contempt and forgetfulness of God, to hypocrisy in, or profane neglect or abuse of his worship, to carnal confidence in themselves or their heathen allies, to profane swearing and open violation of the Sabbath, to neglect of relative duties and want of natural affection, to hatred, murder, luxury, whoredom, perverting of judgment, falsehood, slander, and covetousness. To punish these

and their other enormities, under Manasseh and Amon, the Lord gave them up into the hands, first of Pharaoh king of Egypt, and then of Nebuchadnezzar the king of Babylon. He, in different invasions, wasted their country, carried captive their princes and people who escaped his sword, and in A.M. 3416 burned their cities and temple, and rendered their land a desolate wilderness. While Daniel and others, who were first carried prisoners to Babylon, were kindly and sometimes honourably used, those who came after were treated with much severity, contempt, and derision. Such of the poor as were left in Canaan and those who acceded to them, quickly after the murder of Gedaliah by Ishmael, retired to Egypt, where they mostly perished in a few years, when Nebuchadnezzar ravaged that country, Le. 18. 28, 29; 26. 14–39; De. 4. 25–28; 27. 14–26; 28. 15–68; 29. 18–28; 30. 17, 18; 31. 17–19; 32. 15–30; Jos. 23. 13–16; 24. 20; 1 Ki. 9. 6–9; 2 Ch. 7. 19–22; 34. 23–28; 2 Ki. 20. 17, 18; 21. 11–15; 22. 16–20; Mi. 4. 10, 11; ii. iii. vi. vii.; Hab. i.–iii. 16; Zep. i.; 2. 1–3; 3. 1–8; Ho. 5. 11; Am. 2. 4, 5; v. vi.; 9. 1–10; Is. i.–v.; 6. 9–12; 9. 13–21; xxiv.; 27. 10, 11; 28. 14–22; 30. 1–17; 42. 17–25; 58. 1–5; 59. 1–15; Eze. ii.–xxiv.; Je. i.–xliv. lii.; 2 Ki. xxiv. xxv.; 2 Ch. xxxvi.; La. i.–v.; Je. xxiv. xxix.; Da. i.–v.

When the Jews, who were first carried captive, had been just seventy years in Babylon, Cyrus the Persian, who had, about two years before, taken Babylon and abolished the power of the Chaldeans, by a solemn proclamation, A.M. 3468, commissioned them to return to their country and rebuild the temple of their God. To encourage them he restored the sacred vessels which Nebuchadnezzar had brought away; and ordered his lieutenants on the west of the Euphrates to assist them with materials and money. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, immediately returned, under the direction of Zerubbabel and of Joshua the high-priest. Notwithstanding much opposition and trouble, in twenty years they rebuilt the temple and established the worship of God. About seventy years after, Ezra and Nehemiah, as deputies of the Persian king, reformed their corruptions and rebuilt the wall of Jerusalem. The Jews meanwhile astonishingly increased in numbers and enjoyed a tolerable degree of happiness. The Ammonites, Moabites, Samaritans, Philistines, Edomites, and Arabians indeed took every opportunity to harass them; and Haman the Amalekite, by a plot, brought them to the very brink of destruction. But God, by means of Zerubbabel, Ezra, Nehemiah, Esther, and Mordecai, frustrated their attempts. Excepting that Artaxerxes Ochus, about 3653, ravaged their country and transported multitudes of them into Egypt or to the east of Media for slaves, the Persian kings generally favoured them. But neither their mercies nor judgments restrained them from wickedness. They indeed from this time abhorred idolatry, which they reckoned the chief cause of their Chaldean captivity; but indulged themselves in marriages with the heathens, in cruelty to their Hebrew wives, in contempt of God's ordinances and profanation of his Sabbaths, and the like, Ge. 17. 7, 8; Le. 26. 40–45; De. 4. 29–31; 30. 1–10; 32. 35–43; 1 Ki. 8. 46–50; Ne. 1. 8, 9; Ps. 68. 22; 69. 35, 36; Is. 1. 25, 27; 4. 2–6; 11. 11–16; 19. 24, 25; 24. 22, 23; xxv.–xxvii. xxxv.; 14. 1–3; 40. 1, 2, 9–11, 29–31; 41. 8–20; 42. 13–16; 43. 14–21; 44. 21–28; 45. 13, 17; 46. 12, 13; 48. 16–21; 49. 10–26; 51. 11–23; 52. 1–12; 59. 19–21; lx. lxvi.; Je. 3. 12–25; 12. 7–16; 23. 3–8; 24. 5–7; 29. 10–14; xxx.–xxxiii.; 50. 4, 8, 19, 20, 23, 33, 34; 51. 6; Eze. 6. 8–10; 11. 15–20; 16. 60–63; 20. 34–38; 28. 24–26; 34. 13–31; 36. 24–38; xxxvii. xl.–xlviii.; Ho. 2. 14–23; 6. 2; 14. 1–8; Joel 3. 1, 2, 18–21; Am. 9. 11–15; Ob. 17–21; Mi. 2. 12, 13; 4. 6, 7, 10, 13; 5. 5–15; 7. 12–20; Zep. 3. 9–20; Zec. i.–iii. vi. viii.–xiv.; Mal. i.–iii.

While the Grecian armies, between A.M. 3672 and 3834, so often marched through the country of the Jews, which lay between Syria and Egypt, God protected them in a marvellous manner. About 3672 Alexander the Great marched against them to punish their assisting his obstinate opposers of Tyre. But the humble supplication of their high-priest entirely stifled his resentment and secured his favour. He offered large sacrifices to their God, and confirmed to them whatever privileges they had enjoyed under the Persian kings. Having built Alexandria in Egypt, he settled multitudes of Jews therein, and allowed them the same privileges as his Macedonian subjects. About 3684 Ptolemy Lagus, king of Egypt, to revenge the attachment of the Jews to Laomedon his rival, furiously ravaged their country and carried 100,000 of them prisoners to Egypt; but he there used them so kindly, even promoting them to places of power and trust, that many others followed them thither of their own accord. Seleucus Nicator of Syria, having built thirty-five, if not forty, new cities, sixteen of which he called *Antioch*, after his father; nine *Seleucia*, after himself; six *Laodicea*, after his mother; three *Apamea* and one *Stratonice*, after his wives; placed in them as many Jews as he could, and assigned them the same privileges as they had at Alexandria in Egypt. About 3720 Philadelphus, king of Egypt, at his own expense, ransomed all the Jews who were enslaved in his dominions and gave them their freedom. It is said that he, or Euergetes his son, procured a Greek translation of their laws for the use of his famous library. Ptolemy Philopater offered large thank-offerings at the temple of Jerusalem for the victory which he obtained over Antiochus the Great; but enraged that their priests or their God had hindered his access into the HOLY OF HOLIES, upon his return to Egypt he terribly oppressed the Jews there, depriving them of their privileges, and assembled multitudes of them in order to have them devoured by ravenous beasts. Instead of hurting the Jews, the animals furiously turned upon and devoured the heathen spectators. Provoked by his barbarity, the Jews of Canaan readily submitted to Antiochus the Great, who had invaded their country. He repaired their temple at his own expense; complimented them with 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt, for its service; and confirmed to them all their privileges which had been granted by Alexander the Great. As Jerusalem was much depopulated, he exempted from tribute, for three years, such as would settle in it, and commanded all his subjects to let their Jewish slaves go free. But Scopas, the Egyptian general, quickly forced the Jews to return to the obedience of his master, and placed a garrison at Jerusalem. About A.M. 3828 Heliodore of Syria, by order of his master Seleucus, attempted to pillage the temple of Jerusalem, but an angel affrighted him from the undertaking; and soon after he was permitted to poison his master and thus hasten ruin upon himself, Joel 3. 16, 17; Ps. 68. 29, 30; Eze. 26. 20; 21. 27; Da. 9. 25; 11. 14, 16, 20; Zec. 2. 8; 9. 8; 8. 20.

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

10. 1–7; 9. 13–16; Is. 49. 24–26; 63. 1–4; Mi. 4. 12,13; Ob. 17–21; Eze. 25. 14; Zep. 2. 7–9; Is. 11. 14; Nu. 24. 17–19; Am. 9. 11–15.

By his cruelties and other misconduct Alexander had exceedingly disgusted many of his subjects, particularly the Pharisees. After his death in A.M. 3925 his widow, with no small prudence, governed the nation for nine years. She was scarcely in her grave when Aristobulus, her younger son, joined by multitudes of those who hated the Pharisees, contended for the crown and high priesthood against Hircanus, his elder but indolent brother. Finding that the Arabs assisted Hircanus, he, in A.M. 3940, applied to the Romans for help. But they, turning his enemy under Pompey, quickly reduced the country. He and several of his captains pushed their way into the holy of holies. And soon after Crassus, another Roman, bent on his fatal Parthian expedition, pillaged the temple of about 10,000 talents of silver. After Judea had for thirty-two years been a continued scene of ravage and bloodshed, Herod, the son of Antipater, who had acted as a principal incendiary by the assistance of Antony the Roman triumvir, obtained the crown through much barbarity and murder. Finding that neither force nor flattery could render him, who was a Gentile—at least by his father—and who, to please Augustus the emperor, had made heathen compliances, quiet on his throne, he, in A.M. 3984, resolved to recommend himself by rebuilding their ruinous temple. Within three years and a half the principal parts were finished in a most magnificent form. It took eight years more for the rest. Nay, in A.M. 4033, it appears not to have been finished, Eze. 21. 26,27; Hag. 2. 6,7,22; Mi. 5. 1,3; Zec. 14. 1,2; Mal. 4. 1; Jn. 2. 20.

When the long-promised Messiah appeared in the flesh, A.M. 4000, the Jews, finding their carnal imaginations and expectations nowise answered in him, notwithstanding the clearest evidence in his doctrine, miracles, and behaviour, rejected and ignominiously crucified him, and did what they could to prevent the spread of his gospel among the Gentiles. To mark him actually come, the sceptre gradually departed from them. He had scarcely made his appearance in the temple, in the twelfth year of his age, when Judea was reduced into a Roman province. When he died, about twenty-four years after, they seem to have had no power of life and death in their hands. After the conversion of the centurion and his friends, Ac. x., we find not the least vestige of civil power among them independent of the Romans. The destruction of the Galileans at the temple by Pilate; the destruction of others by the falling tower of Siloam; the self-destruction of Judas the traitor; the alarming exit of Ananias and Sapphira; the consumption of Herod by worms; the blindness of Elymas the sorcerer; the murder of about 100,000 Jews in Egypt, Syria, and Canaan by their heathen neighbours,—were but foreboding earnests of the fearful miseries of that nation for the rejection of Jesus Christ. The appearance of pretended Messiahs—Simon, Dositheus, Theudas, Felix the Egyptian, and many others; the astonishing spread of the gospel through the Roman empire; and the persecution of Christians by Jews and heathens, and even by the edicts of Nero the emperor; the multitudes of earthquakes in Europe, Lesser Asia, &c.; the continued rumours of war, which disheartened many of the Jews from the cultivation of their fields; the hanging of a star, shaped like a sword, over Jerusalem for a whole year; the nocturnal blazing of a noontide light, about midnight, over the temple and places about, for half an hour, at the feast of tabernacles; a cow's bringing forth a lamb while she was led forward to the altar for sacrifice; the spontaneous opening of the east gate of the temple whilst shut with strong bolts, though twenty men could in general scarcely open it; the apparitions of armies in the air, fighting battles and besieging cities; the unaccountable and absolutely obstinate crying of a country fellow, called *Jesus*, in the city for more than seven years, especially at the solemn feasts, '*Woe to Jerusalem—Woe to the people—Woe to the temple*;' and who, while at last he added, '*Woe to myself*,' was struck dead on the spot; were providential omens thereof, Ps. 22. 6–20; 35. 11–26; 69. 1–21; Pr. 1. 20–32; Is. 8. 14,15; 49. 4,7; 50. 2–9; 52. 14; 53. 1–8; 65. 1,2,5, 6; Da. 9. 24; Zec. 11. 8–13; Mat. ii.–xxviii.; Mar. i.–xv.; Lu. iv.–xxiii.; Jn. v.–xii. xviii. xix.; Ac. ii.–xxviii.; Ge. 49. 10; Is. 66. 6; Joel 2. 30,31; Zec. 11. 1; Mat. 24. 3–13,24,30; Mar. 13. 5–13,24–26; Lu. 21. 7–17,25; Ac. ii.–xxiv.; 1 Th. 2. 14–16.

About A.D. 67 Cestius Gallus, the Roman governor of Syria, having invested Jerusalem, raised the siege without any visible reason and retired with the Jews at his heels. Taking this opportunity, the Christians, as directed by their Lord, left the city and retired to Pella beyond Jordan, where Providence protected them, Mat. 24. 14–16; Mar. 13. 14,15; Lu. 21. 20,21. Not long after, Vespasian, whom God just then marvellously advanced to the Roman throne, in A.D. 69, invaded their country from the north-east, and quickly spread murder and flames all along to the south-west. Beginning at Galilee, where the inhabitants of Chorazin, Bethsaida, Nazareth, and Capernaum had been principal rejecters of Jesus Christ, he took the cities by force, burned them into heaps, and murdered almost every inhabitant. The Jews resisted with madness, and chose rather to murder themselves than surrender to the most compassionate generals. Nowhere was the scene more shocking than at Jerusalem, where the worship of God had been long profaned and our Lord had been crucified. The Romans invested the city, while the Jews, not only from Canaan, but from the countries around, were assembled to keep their passover, perhaps to the number of two or three millions. Thus their solemn feast which commemorated their miraculous deliverance from Egypt, and which prefigured Jesus' death, and at which he had been crucified, became their snare and trap. Split into three different factions, the besieged Jews spent their time in barbarously murdering one another, or united in desperate but unsuccessful sallies against the Romans. Some even in sport murdered their fellows, to try the sharpness of their swords. At last the faction headed by Eleazar was treacherously massacred; and while the heaps of unburied corpses occasioned a pestilence, their destruction of each other's magazines hastened a terrible famine. Even the most delicate ladies were obliged to broil their infants for food. Meanwhile the Jews scorned every gracious proposal which the compassionate Titus, now general for Vespasian his father, could make them. Having besieged the city about six months, the Romans, A.D. 70, forced their way into it from the east. Provoked with the obstinacy of the besieged, they murdered every one they met with. While the streets ran with blood, the air was filled with the groans of the dying, the howlings of the terrified, and the desperate outcries of the ravished; and the flames of the burning city ascended up to heaven. Instigated by a pretended Messiah, 6000 took refuge in the temple. Titus was extremely bent upon preserving it; but one of his soldiers, by casting a brand, set it on fire. Nor could all his authority make his loving and obedient troops so much as attempt to quench the flames. The outcries of the Jewish beholders became then absolutely infernal. Not long after its rival temple in Egypt, built by Onias, shared a similar fate. Jerusalem was turned into a ruinous heap. The foundations of the temple were ploughed up, probably in quest of treasure; and, for the like reason, much of the rubbish of the houses was turned up; and it is said, not only the bellies of the dead but of the living were ripped up for the sake of the gold which they were supposed to have swallowed. Besides 257,660 who perished in other places, 1,100,000 are said to have lost their lives at Jerusalem alone. Titus caused the ringleaders in the rebellion to be crucified all round the city, till no more wood for crosses could be had. About 97,000 were taken prisoners. Many of these were sent into Egypt by sea to be slaves. About 11,000 perished with hunger. Part were transported to Syria, to be devoured by wild beasts in the public diversions, or sold at the lowest rate for slaves. Not one descendant of David that could be found was left alive. Nevertheless multitudes of Jews still remained in the Roman empire. These, about A.D. 119, murdered about 500,000 of the Roman subjects, Christians and heathens. But Trajan, the valiant emperor, with no small difficulty and with terrible bloodshed, reduced them. About A.D. 134 Ælius Adrian, the emperor, prohibited them from circumcising their children, and appointed a colony of heathens to rebuild Jerusalem and name it *Ælia*, after himself. About 200,000 Jews, assembling under Barcocab, one of the banditti who had for a century before infested Canaan with their robberies, and now a pretended Messiah, murdered the Roman subjects wherever they could find them. With no small difficulty the Romans defeated them in battle. After a siege of three years they took Bitter their capital. Fifty other garrisons quickly surrendered. In this war about 600,000 Jews are said to have been slain by the sword, besides those who perished by fire, famine, or pestilence. For several years fairs were held in Syria for selling the prisoners; and of those who were transported to Egypt many perished by hunger, shipwreck, and massacres. Adrian built his city on Mount Calvary; and, in contempt of the Jews, erected a marble statue of a swine over its principal gate. For about 500 years after this they durst not, without bribing the soldiers or hazarding their lives, approach near the ruins of their once sacred capital.

Since this period the Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ; their numerous pretenders to Messiahship in every age and nation having hardened them in their delusions, and drawn upon them an infinity of mischiefs. Dreadful have been their persecutions by the kings of Persia, Roman emperors, Arabian caliphs, kings of Spain, France, England, and princes of Germany; and often from the groundless fury of the enraged populace in these places. A few instances shall represent their miserable condition. About the beginning of the fifth century of the Christian era the people of Macedonia, Dacia, Syria, and Minorca, murdered multitudes of them on account of their insulting their religion, and forced the remainder to hide themselves in dens and caves of the earth. In the sixth century, Julian, their pretended Messiah, and his followers drew upon themselves, by their insolence, the death of 20,000, and the enslavement of as many more. In the eleventh, twelfth, thirteenth, and fourteenth centuries, the Popish Crusaders murdered them almost wherever they could find them, while the Jews themselves murdered their own children, that the Crusaders might not cause them to be baptized. About the beginning of the thirteenth century Nasser the Arabian caliph, provoked by

their madly running after pretended Messiahs, scarcely left one of them alive in Mesopotamia and the places around. After various confiscations of goods, banishments, and bloody massacres, they were finally expelled from England by King Edward, A.D. 1291, to the number of 160,000. Edward permitted them to transport their substance to France; but there, in his own dominions, he confiscated it for himself; so that most of them perished through want. After several banishments and massacres, they were, in 1300, finally expelled from France. About 1492 the Spaniards banished 600,000 or 800,000 of them. Most of these perished by shipwreck, or through the inhumanity of the Africans. Many of their carcasses lay unburied. Between A.D. 1603 and 1666 scarcely any of them were left alive in the Persian empire. To save their lives or wealth, many of them have, from age to age, pretended to embrace the Romish idolatry. Perhaps at present 16,000 or 20,000 of them are professed Papists in Portugal and Spain, and not a few of them in clerical orders. These their friends endeavour to have circumcised at death, Lc.26.14–39; De.4.26–28; 28.49–68; 29.18–28; 30.17,18; 31.16–18,29; 32.15–34; Ps.2.1–6,9; 21.8–12; 35.23,26; 40.14,15; 50.2,3; 69. 22–28; 58.2–11; 59.11–15; 109.1–20; 110.5,6; 132.18; 140.9,10; 55.15,23; Pr.1.24–32; Is.2.6–21; 3.1–26; 4. 1; 5.24–30; 6.9–12; 8.15,21,22; 9.13–21; 24.1–22; 27.10,11; 28.17–22; 10.22,23; 42.19,20,22–25; 59.1–18; 65.2–7,11–15; 66.3,4,6,7,14–18; Eze.6.1–7; vii. ix. xv.; 16.35–39; Da.9.26,27; Ho.3.4; Am.9.1–10; Zep. 1.13–18; Zec.13.8; 14.1,2,4,5; Mal.4.1,3,5,6; Mat.3. 12; 8.12; 12.43–45; 21.37–44; 22.6,7; 23.34–39; 24.1–41; 26.64; Mar.12.1–9; 13.1–31; Lu.11.49–51; 13.1–9,24–35; 17.22–37; 19.14,27,41–44; 20.16–18; 21. 20–33; 23.29–31; Jn.5.43; 7.34; 8.21,24; Ro.11.8–25; 1 Th.2.15,16; He.2.3; 6.6–8; 10.26–31; 1 Pe.4.17,18; 2 Pe.2.9–22; 3.9–11; De.4.27,28.

Notwithstanding their inexpressible miseries, the Jews, everywhere scattered, have, for 1700 years past, remained a people distinct from the rest of mankind, and never in the common manner incorporated with others. It is computed that their present number amounts to 3,000,000; 1,000,000 of which lives in the Turkish empire; 300,000 in Persia, India, and China; and 1,700,000 in Africa and Europe. Except in Portugal and Spain, their condition is now generally tolerable. It is even observable, that scarcely one of their distinguished oppressors, whether persons or nations, has long escaped the justice of Heaven. About A.D. 1866, or 2016, we expect the whole of the Hebrew tribes to be converted to the Christian faith, and to be happily and orderly replaced in Canaan, where it is probable they will continue to the end of the world. When they shall be just settled, the Turks and their allies, we expect, will attempt to dispossess them, and seize on their wealth; but shall miserably perish in the enterprise, Lc. 26. 40–45; De. 4. 29–31; 30. 1–10; 32. 35–43; 1 Ki. 8. 46–50; Ps. 68. 22–30; 69. 35, 36; Is. 1. 25–27; 4. 2–6; 9. 1–7; 11. 11–16; 19, 24, 25; 24, 22, 23; 27. 12, 13; xxv. xxvi. xxxv.; 41. 8–20; 42. 9–16; 43. 18–21; 44. 23, 26, 27; 45. 17; 46. 12, 13; 49. 10–26; 51. 11, 17–23; 52. 1–12; liv.; 55. 8–13; 56. 8; 57. 13–19; 58. 12; 59. 19–21; lx.–lxvi.; Je. 3. 18; 23. 3, 4, 7, 8; 30. 3, 8–11; 31. 1, 8, 10, 38–40; 32. 36–44; 33. 6–14; 50. 4, 5; Eze. 11. 16–20; 16. 60–63; 20. 34–38; 28. 24–26; 34. 13–31; 36. 24–38; xxxvii.–xlviii.; Da. 12. 1; Ho. 1. 11; 3. 5; 2. 14–23; 6. 2; 14. 1–8; Joel 3. 1, 2, 16–21; Am. 9. 11–15; Ob. 17–21; Mi. 2. 12, 13; 4. 6, 7, 13; 5. 5–15; 7. 12–20; Zep. 3. 9–20; Zec. 8. 7, 13; 10. 6–12; 12. 2–9; 14. 1–11; Ro. 11. 15, 26–32; 2 Co. 3. 16; Eze. xxxviii. xxix.

XIX. No history is more important than that of the CHRISTIAN CHURCH in her Head and members. This world was chiefly created for a theatre, on which JEHOVAH might transact the work and display the glories of our redemption. To prepare the way for this great work, God permitted mankind to fall in Adam their covenant-head. In prosecution of it he published the first promise in paradise; instituted sacrifices; and, by an effusion of his Spirit, made the descendants of Seth to distinguish themselves from those of Cain, and observe social and public assemblies for his worship. By an overflowing flood he swept off the multiplied offspring of the serpent, and testified that the grant of the earth to man, under the first covenant, was entirely annulled. Immediately after the flood he bestowed on Noah and his descendants a new grant of the earth, founded on that new covenant which cannot be broken by men's sin. When the seed of the serpent again waxed strong, and attempted to defeat his designs in their building of Babel, he dispersed them; but it was round about Canaan, where the Redeemer intended to appear in manhood, and from whence the glad tidings of redemption were to be published, Ge. i.–xi. To preserve religion in the recorrupted world, God separated Abraham and his seed for himself by a peculiar covenant relation, founded on, and emblematic of, the covenant of grace. For almost two thousand years he marvellously preserved that family out of which the Messiah was to spring, and continued the true religion among part of them, even under the oppression of the most powerful and active agents of hell. To them the covenant of grace was gradually manifested, and confirmed by many solemnities, signs, and types, Ge. xii.–l. &c.

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

In the fulness of time, A.M. 4000, when the long-continued tribeship and legislative power were departing from the descendants of Judah; when that tribe had undergone manifold calamities and changes of government and masters; when Daniel's *seventy weeks*, or 490 years from the edict of Artaxerxes to rebuild Jerusalem, were just expiring; when the nations had been *shaken* by the rise of the Persian, Grecian, and Roman empires, and by the fall of the two former; when the second temple yet *stood*, but hastened towards ruin; when the family of David remained distinct in genealogy, but was extremely debased; when both Jews and Gentiles generally expected the unparalleled birth of a glorious Redeemer; and when an uncommon peace, of about twelve years' continuance, extended over most, if not all the world; the eternal Son of God, without any change in his divine nature or person, assumed a real manhood; in respect of which he became the son of Eve, Abraham, Isaac, Jacob, Judah, Jesse, David, and Mary the Virgin; and was born at Bethlehem. Endowed in this manhood with an incomparable fulness of gifts and grace, and peculiarly supported in his work, his perfection in knowledge, in wisdom, holiness, meekness, and zeal, was amazing, Ge. 49. 10; Eze. 21. 27; Mi. 5. 3, 5; Da. 9. 24; Hag. 2. 6–9, 21–23; Mal. 3. 1; Nu. 24. 17; Is. 7. 14; 9. 6; 28. 16; 40. 3, 5, 9, 10; 48. 17; 49. 26; 45. 17–25; Je. 23. 5, 6; 33. 15, 16; Ho. 1. 7; Ps. 45. 6; 97. 7; He. 1. 6; Pr. 8. 22, 23, 30; Ps. 2. 7; Zec. 13. 7; Ex. 23. 21; Ge. 3. 15; 12. 3; 22. 18; 26. 4; 28. 14; 49. 10; De. 18. 18; Je. 30. 21; Is. 11. 1, 10; Lu. 1. 69; 2 Sa. 7. 12, 14; Ps. 72. 1; 89. 3, 20; Eze. 34. 23, 24, 29; 37. 24, 25; 17. 22; Is. 53. 2; 4. 2; 7. 14; Zec. 3. 8; Da. 2. 34, 35; Je. 31. 22; Mi. 5. 2; Lu. 1. 32, 35; with Mat. i.; Lu. i. ii. 3. 23–38; Ro. 1. 4; 9. 5; Jn. 1. 14; Is. 49. 1–3; 42. 16, 17; 11. 2–4; 61. 1–3; 50. 4–7; 42. 1–6; Ps. 89. 19–21; 45. 2, 7; 2. 6; 18. 50; 28. 8; 132. 17; 1 Sa. 2. 10; Da. 9. 24; Is. 10. 27; 49. 8; 52. 13; 53. 7, 9, 11; 59. 17; 63. 5; Ps. 16. 8; 18. 28–36; 28. 7; 40. 7, 8; 69. 9; Pr. 8. 14; Zec. 9. 9; Je. 30. 21; Mat. 3. 15, 17.

Having, as our *Saviour*, undertaken the great work of redeeming us from our sins, he, in the character of our *High-priest*, offering himself in the sacrifice of himself, appeared in the likeness of sinful flesh, the manner of his birth being extremely debased. Hatred, contempt, reproach, poverty, and trouble were his inseparable attendants in life. In his infancy Herod attempted to murder him. During his public ministry he wandered about without any fixed abode. While Satan repeatedly tempted him to the vilest of crimes, Jews, Samaritans, and others affronted and abused him. In ratifying the new covenant, and abolishing the ancient ceremonies by his death, his sorrows were quite inexpressible. While Judas, instigated by Satan, betrayed him, and Peter thrice denied him, the other disciples forsook him. Notwithstanding his manifest innocence, Jews and Gentiles of all ranks concurred to persecute and murder him. He was spit upon, buffeted, scourged, condemned, and crucified. Not only in the garden, but when his body was distorted on the cross, he seemed to be deserted, and loaded also with the sins of a lost world. While nothing but gall and wormwood were allowed to quench his thirst; while the soldiers in sport parted his garments, and the profligate multitude insulted him with scoffs; he, imploring forgiveness to his murderers, and committing his soul to God, expired, an atonement for sin. Yet notwithstanding repeated attempts, not a bone of him was broken. He was interred in the tomb of *the rich*, but sealed up

and watched by *the wicked*. Upon the third day he conquered death, and rose again to receive his glorious reward. And after he had sufficiently manifested the reality of his resurrection, and instructed his disciples, he ascended into the *sanctuary* and *holy of holies* above, to make continual intercession for us, Je. 30.21; Ps.40.6–8; Ex.xxviii.xxix.; Le.i.–v.viii.ix.xvi.; Nu. xix.xxviii.xxix.; Ps.110.4; 22.1–21; 35.11–21; 40.1–15,17; 41.5–9; 69.1–21.29; 55.3–9; 109.2–4; 89.38–45; Is.11.1; 49.7; 50.6; 25.8; 52.14; liii.; Mi.5.1; Ho.11.1; 13.14; 6.2; Da.9.24,25; Zec.9.9; 13.7; 3.9; 12.10; Lu.18.32,33; 9.31; Mat.12.40; 16.21; 17.9,22,23; 20.18,19,22,28; 21.38,39; 26.2,21,23,24,31,32,34; Jn.1.29,36; 2.19, 6.70,71; 10.11,18; 11.50; 12.24,27,31–33; 13.18,21,38; 15.13; 16.7,10,21,22; 20.17; Ps.16.9,10; 110.1; Mat.ii.; 4.1–10; 8.20; 9.3,11; 11.19; 12.24; xxvi.xxvii.; Lu.11.15,16; 15.1; 20.20; 22.23; Jn.5.16; 6.60,66; vii.–x.; 11.47,48,57; xviii.–xx.; Ac.1.1–11; He.v.–ix.; 10.22.

In his debasement and glory he was, and is, equally the *Saviour*, *Shepherd*, *Prophet*, and *Teacher* of his church, whether Jews or Gentiles; feeding them, particularly the poor, by his truths, ordinances, influences, and blessings. His personal ministrations were chiefly confined to Judea, especially in the courts of the temple at Jerusalem, where multitudes attended; and in the regions of Galilee, where the grossest ignorance had long prevailed. He confirmed his precious, seasonable, practical, and sanctifying doctrines by miracles unnumbered, and which emblematically represented his spiritual work in the redemption of men. He feasted thousands on a few loaves, without diminishing the food. He healed the most incurable diseases; made the blind to see, the deaf to hear, the dumb to speak, the dead to live, the devils to leave the possessed, the storms to become calm, the trees to wither, the fishes to assemble into nets, or even to bring the money which he needed. And yet his ministrations had but inconsiderable success in the conversion of sinners, Ge.49.10,18; Ps.14.7; 53.7; 98.2,3; Is.19.20; 42.7; 45.17,22; 46.13; 48.17; 49.6,7,25,26; 59.20; 63.1–5; Je. 23.6; 33.16, Ho.1.7; Zep.3.17; Zec.9.9,11; Mat.1.21; Lu.1.31,47; Ps.23.1–3; Is.40.11; 49.9,10; 41.17,18, Eze.34.11–16,22–29; 37.23–27; Mi.5.4,5; Zec.13.7; 11.7,11; Hag.2.7,9; Mal.3.1–3; Is.41.27; 9.1,2; 52.7, 15; 40.3; De.18.15–19; Ge.49.10; Ps.22.22; 40.9,10; Pr.1.20–24; viii.; 9.1–12; Job33.23; Is.11.9; 42.1,3,6, 7; 49.6; 50.4; 48.17; 54.13; 55.3–11; 59.19,20; Lu.1. 79; 2.32; Mal.4.2; Is.29.18,19; 35.5,6; 41.17; Eze.34. 16; Is.25.8; Ho.13.14; Mat.iv.–xxv.; Mar.i.–xiii.; Lu. iv.–xxi.; Jn.ii.–xvi.; Ro.15.8; He.1.1; 2.3,4; Ac.10. 38; Is.49.4; 53.1; 6.9,10; Jn.12.37–40.

Amidst his lowest debasement he discovered his *Royal Headship* over his church. He taught in his own name. He appointed twelve, and afterwards seventy more, of his disciples to act as his deputies, heralds, and ambassadors in the work of the gospel. He at least twice expelled the merchants from the courts of the temple. He instituted *baptism* and his own *supper* for seals of his covenant. Being raised from the dead, he more abundantly exercised his kingly office in appointing extraordinary and ordinary officers in the church, and in qualifying them with the Holy Ghost. He issued forth his oracles, and appointed his gospel ordinances. And he extends his dominion in the world by increasing, ruling, and protecting his subjects, and by restraining and conquering his and their enemies, Ge.49.10; Ps.2.6; 21.3–6; 24.7–10; 8.1; 45.6,7; 68.18–35; 89.19–37; xciii.xcvi.–c.; 118.22; 22.27–31; 132.17,18; lxxii.cx.; Ca.1.4,12; 3.6,9,11; 7.5; Is.2.3,4; 4.2; 9.6,7; 11.3–5; 12.6; 24.15, 16,23; xxv.; 32.1,2; 35.2; 40.9–11; 42.1–4; 45.5–26; 52.13,15; 53.11,12; 55.4; 63.1–6; Je.23.5,6; 33.15,16; Eze.17.22,23; 21.27; 34.24,29; 37.24,25; 44.3; 45.7,8, 22–25; 46.1–8,10; Da.7 13,14; 2.44; 9.25; 12.1; Ho.3. 5; 13.10,14; Mi.2.13; 4.3,8; 5.1,2,4,5; Zep.3.15,17; Zec.6.12,13; 11.4,7; 13.7; 14.9; Mal.3.1–3; Lu.1.32,33; 1 Co.15.2,25; Mat.iv.–xxvi.; Mar.i.–xiv.; Lu.iv.–xxii.; Jn.i.–xix.; Ac.i.–xix.; Re.i.–xxii.; 1 Ti.1.17; 6.15,16.

For almost 2000 years after the call of Abraham, and especially after the departure of the Israelites from Egypt, very few Gentile sinners had been converted, or even called to fellowship with God. But the promised Shiloh had scarcely appeared in the likeness of sinful flesh, when wise men from the East, two centurions, the Syro-Phenician woman, and the Samaritans and Greeks, received him by faith. He had scarcely ascended to heaven when he poured down the Holy Ghost in a wonderful manner. Qualified by his influences, the apostles and others, beginning at Jerusalem, preached with amazing success, and confirmed their doctrine by miracles. Within about forty years Arabia, Egypt, Ethiopia, and Cyrene on the south and west; Chaldea, Mesopotamia, Assyria, Armenia, and Persia on the east; Phenicia, Syria, Lesser Asia, Pontus, Thrace, Greece, Illyricum,[1] Italy, if not also France, Spain, and Britain on the north and west; had received the gospel; and multitudes had believed on Christ, and formed themselves into regular societies, under the apostles, evangelists, prophets, pastors, teachers, ruling elders, and deacons, whom he had appointed; and walked in holy fellowship with God and among themselves. Wretched ignorance, gross idolatry, vain superstition, savage barbarity, shocking lewdness, and other like abominations, were, by the power of the gospel, obliged to give place to spiritual knowledge, piety, and virtue in every form, Ge.49.10; Is.11.1,10; 2.2; Mi.4.1; Joel 2.28; Pr.1.23; Is.32.15, 16; 44.3–5; Mat.10.23; 28.20; Jn.14.17,18,26; 15. 26,27; 16.7–14; 20.22; Lu.24.49; Ac.1.8; Ps.72.6; Ho. 14.5; Eze.34.26; Ps.65.9–13; 68.9,10; Is.55.10–13; Joel 3.18,21; Zec.13.1; 14.8; Eze.47.1–12; Is.61.3,11, 25.3,5–7; 41.17–19; 43.19; 12.3; Jn.7.38,39; Mar. 16.17,18; Is.35.3,5,6; 42.18; 29.18; Jn.14.12; Am.9. 11; Ps.69.34–36; 45.16; 68.22–28; 72.16,17; Is.lxi.; 32. 20; 60.20; Mat.19.28; 5.13,14; Ps.132.16; Eze.44.17–25; Ge.3.15; 12.2,3; 22.18; 26.4; 28.14; 49.10; De.32. 36,43; Ps.2.8; 14.7; 18.43; 22.27–31; 45.3–6,9–17; xlvii.; 65.5; 66.1–4; lxvii.; 68.22–35; 69.33–36; lxxii. lxxxvii.; 89.2–4,18–29; xcii.xcvi.–c.cx.; 132.13–18; cxlix.; Is.1.25–28; 2.2–5,17–21; 4.2–6; 9.7; xi.xii.; 18. 7; 19.18–25; xxv.xxvi.; 27.1–6,12,13; 29.18–24; 30.18 –26; 32. 1–4,15–20; xxxv.; 41.10–20; 42.1–16; 44.2–5; 45.22–25; 49.6–26; 52.15; 53.10–12; liv.lv.; 56.8; 57. 14–19; 59.16–21; lx.–lxii.; 63.1–5; 65.16–25; 66.8–14, 18–24; Je.xxxi.xxxii.; Eze.17.22–24; 34.11–31; 36.21 –38; xxxvii.xl.–xlviii.; Da.2.35,44; 7.14; Ho.1.10,11; 2.14–23; xiv.; Joel 2.28–31; 3.16–21; Am.9.11–15; Mi. iv.v.; 7.14–20; Zep.3.9–20; Hag.2.6–9; Zec.2.10–13; 8.20–23; 14.8–11; Mal.1.11; 4.2; Mat.8.11; 16.18; 20. 6–16; 13.3–52; 21.28,29,41,43; 22.9,10; 26.13; 24.14; 28.18–20; Mar.16.15,16; Lu.2.32; 14.23; 24.47; Jn.1. 9; 3.16,17; 8.12; 10.16; 11.52; 12.23,24,32; 16.8; Ac. 1.8; ii.–xix.; Ro.1.7,8; 11.11; 15.8–19; 1 Co.1.2; 2 Co. 1.1; 8.1; Ga.2.2; Ep.1.1; Phi.1.1; Col.1.1; 2.1; 4.13; 1 Th.1.1; 1 Pe.1.1; Re.1.11.

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

Scarcely any, whether the Jewish nation or particular persons, as Herod, Domitian, &c., who had persecuted the Christians, long escaped the justice of God. Terrible ravages by the Goths, Persians, and others, had often punished the Roman empire. But never was the justice of Heaven so manifest as in the case of Diocletian and his assistants. He and Heraclius his partner had scarcely begun their barbarous work when Galerius, their instigator, caused them to resign their authority and retire to a private life. After living some years in great anxiety, it is said that Diocletian poisoned himself. After several efforts to resume his imperial authority, Heraclius had his neck broken for attempting to murder Constantine his son-in-law. Maxentius and his army of about 200,000 were most of them slain by the enemy, or drowned in the Tiber, where they had laid snares for Constantine. Galerius died of a most tormenting and loathsome distemper, begging the prayers of the Christians as a mean of his relief. Constantine, son

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

to Constantinus, the only Cæsar who had not joined in the persecutions, being called from Britain, was made emperor by his troops. He proclaimed a toleration of the Christian religion in the whole Roman empire; but Maximin his colleague in the east quickly revoked it, and attacked Constantine's forces, which were commanded by Licinus his brother-in-law. But being shamefully routed, he in a fury murdered multitudes of the heathen priests, who had instigated him to the war. When he was ready to give a second battle to Licinus, he was struck with blindness and terrible torments in both body and mind. In rage and despair he poisoned himself, confessing that he was plagued by Jesus Christ for his persecution of the Christians. Licinus, who was now deputy emperor in the east, for a time pretended to favour the Christians; but, instigated by the heathen priests, he at last commenced a furious persecution. In three great battles, in the last of which about 100,000 were slain and himself taken prisoner, Constantine reduced him, after which he was put to death, Ge.3.15; Da.11.30–35; Re.6.3–12; Jn.15.20; 16.2,33; 21.18,19; Ac.14.22; 2 Ti.2.11; 3.12; Mat.16.24; 10.17–22,34–39; 22.6, 24. 9,10,18; Lu.12.49–53; 21.12–17; Re.2.10; 3.10; 1 Co. 11.19; 2 Pe.2.1–3; Mat.24.5,11,24; Ac.20.29,30; 1 Ti. 4.1–3; 2 Ti.3.1–6,13; 4.3,4; Ge.3.15; Re.6.12–17; 12. 2–4,7; De.32.36–43; Ps.2.1–6,9,12; 21.8–12; 68.14,21, 23,30; xciii.xcvi.–xcix.; 110.5,6; 89.23; 18.37–42; 35. 5,6,26; 132.18; Is.8.9,10; 9.4; 42.13,14; 49.24–26; 51.22,23; 54.15,17; 41.11; 45.24; 63.1–6; 66.15,16; Re.1.7.

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

By such means the church became a motley mass of practical heathens, mingled with a few real and circumspect Christians. The great zeal of the fashionable clergy was to render her in her offices, superior and subordinate, similar to the imperial state; and, for the gratification of their carnal proselytes, to borrow whatever they could find from the Jewish or heathen superstitions. Even in the fourth century lordly bishops, metropolitans, archdeacons, subdeacons, exorcists, and canonical singers were introduced. Candles were lighted by day in the churches. Incense was burned while prayers were offered or sacraments administered. On the stated fasts some particular meats were forborne. Abstinence from marriage was esteemed a high degree of sanctity, especially among the clergy. Prayers were directed to saints departed. Pretended relics were held in great veneration. Images of saints, and of Jesus Christ, were placed in churches, and sometimes were worshipped. The clergy began to officiate in canonical robes, which they held to be sacred. Prayers were made for the dead, and even sometimes for mitigation of torments to the damned. Baptism was held of absolute necessity to salvation, and hence was administered to the dead, or by lay persons. Pilgrimages to our Saviour's sepulchre, and a monkish retirement from fellowship with mankind, were reckoned a transcendent devotion. By the end of the sixth century the doctrines of the church were deeply infected with Pelagianism. The discipline had been long remiss, corrupt, or partial, chiefly in favour of the liberal or the great; and the principal concern of the leading clergy was who should be greatest. The notion of a purgatory or middle state; multitudes of sacred festivals and litanies, in honour of angels, the Virgin Mary, and martyrs; and consecrations of churches, were introduced. Everything supposed to have had connection with martyrs was held in veneration. But not contented with all these human or rather devilish inventions in the worship of God, Gregory the Great, a sainted and famous Bishop of Rome, added his new canons of the mass; his canticles and antiphones; and his almost innumerable ordinances concerning stations, litanies, processions, Lent, oblations for the dead, pontifical robes, consecrations, and relics, Mat.24.5,11,24; Ac. 20.29,30; 1 Co.11.19; 1 Ti.4.1–3; 2 Ti.3.1–6,13; 4.3, 4; 2 Pe.2.1–3; Re.vii.viii.; 12.8–17.

In the beginning of the seventh century two principal enemies to Jesus Christ formally appeared on the earth—the *Mahometan delusion* in the East, which has ever since extirpated or oppressed the Christian religion in a great part of the world; and the long-predicted *Popery* in the west. The imperial seat had been long before removed to Constantinople. The western empire had been abolished, and ten motley kingdoms formed out of its ruins. Every shadow of Rome's ancient forms of government by kings, consuls, decemvirs, tribunes, dictators, emperors, heathen or Christian, was gone; and Rome itself, in A.D. 566, subjected to the Exarch of Ravenna. These things had given the bishops of Rome an opportunity to extend their ambitious views. The clerical form of church government still wanted an imperial LORD OVER ALL instead of Jesus Christ; and by promoting divisions, by encouraging appeals to themselves from the eastern and other bishops, by pretending deeds of councils in their own favour, and by unwearied struggles with the bishops of Constantinople, the Romish bishops had long and earnestly contended for the supremacy. About A.D. 606 or 608 Phocas, an absolute monster of treachery, cruelty, and everything horrid, had, by the inhuman murder of his worthy master Mauritius and family, become the emperor of the East. It seems the Bishop of Constantinople disdained the friendship of this infernal wretch. But Boniface III. of Rome, by his fulsome flatteries, obtained his imperial appointment to be the UNIVERSAL BISHOP *of the Christian church*. Deputies were immediately despatched throughout the western churches to introduce the new Gregorian superstition and to procure a formal submission to the Roman pope. The missionaries being extremely ignorant of everything important, or at least incapable of officiating in the language of the places to which they were sent, it is said that Pope Vitalian, about A.D. 666, appointed their public worship to be everywhere performed in the now long disused Latin tongue. This at once concealed the ignorance of his missionaries, and became a standing badge of the church's subjection to Rome. Just five prophetic months, or 150 years after the pope had obtained his spiritual supremacy, and 666 years after John had received his Revelations in Patmos, Pope Stephen III., assisted by Pepin, king of France, who, by the help of a former pope, had treacherously usurped his master's throne, rendered himself a CIVIL LORD of the states of Rome, Ravenna, and Pentapolis; in consequence of which his cardinals or privy counsellors dressed themselves in purple and scarlet. Several of the succeeding popes claimed an absolute power to dispose of not only the Christian kingdoms and empires, but even of what belonged to heathens, everywhere in the world. By deceiving or terrifying princes with their excommunications and interdicts, by decoying or forcing them to the holy war in Canaan, and by raising up traitors against them, they caused them to submit to their slavery. The ten kingdoms which had been formed out of the ruins of the western empire all submitted to the idolatry, superstition, and clerical tyranny of Rome. The haughty pontiffs even pretended to command the angels, whether good or bad, to do what they pleased,—nay, they claimed an authority over JEHOVAH himself, in empowering their priests to create or divide the glorified body of his Son at their pleasure; in adding to his standard of faith and practice apocryphal tracts, human traditions, and decrees of popes or their councils; in founding the authority of his oracles on the will of their church, and, contrary to his express command, debarring all but their clergy from the free perusal of them; in altering, reversing, or confirming his laws as they pleased; in making multitudes of persons and things his partners in worship, and in protection of the world; in appointing multitudes of holidays in opposition to his law; and by pardoning men's sin or indulging them in it, and cancelling the obligations of oaths, &c. Most dreadful were the scenes of wickedness against God and man which prevailed in the whole antichristian body, but especially among their clergy. These, *regular* and *secular*, multiplied like *locusts*, till, by their delusions and oppressive exactions, they everywhere destroyed the souls of the people, enslaved their bodies, and ruined their estates. Under the different denominations of Augustinians, Benedictines, Franciscans, Dominicans, Carmelites, Jesuits, &c., huge armies of monks zealously sup-

ported the Romish bishop and his abominations. In the Benedictine Order alone, before the Reformation, it is said there had been above 15,000 monasteries, 24 popes, 200 cardinals, 1600 archbishops, 4000 bishops, 15,700 abbots who had been authors, and 156,000 *deified saints*. While the pope and his clergy wallowed in every fleshly abomination, and everywhere spread the most pernicious errors, gross idolatry, and superstition, by pretences to uncommon sanctity, and by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased. By inhumanly excluding from trade, or even from their habitations, such as dissented from them; and by murderous inquisitions, massacres, and wars, in which millions of Waldenses and Protestants were slain, they terrified others into a blind submission, Da.7.8,20-25; 11.36-39; 2 Th.2.3-12; 1 Ti.4.1-3; 2 Ti.3.1-7,13; 4.3,4; Re.9.1-11; 11.2; xiii.; 17.1-14, 17.16; 18.12,13.

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

In A.D. 1517 Zuinglius in Switzerland, and Luther in Germany, shocked with the blasphemous manner in which the papal pardons of and indulgences in sin were exposed to sale, openly declared their detestation of them. By a diligent search of the Scriptures in defence of their conduct, their views of divine truth were exceedingly enlarged; and what they apprehended themselves they boldly preached to others, and warned them of their danger in a continued adherence to Rome. Wearied of the tyranny, and detesting the monstrous wickedness of the Romish clergy, multitudes embraced their doctrines, and attempted to search the Scriptures for themselves; for which purpose the learned reformers supplied them everywhere with *translations* in their mother tongue. Notwithstanding the utmost efforts of the popish rulers in both church and state, by pretended miracles and apparitions; by perfidy and flattery; by prohibitions of Protestant books; by wars, persecutions, and massacres;—and notwithstanding the lukewarmness, scandals, contentions, and even enthusiastic madness and horrible blasphemy, which took place among too many of the nominal Protestants, the true scriptural religion was, in less than fifty years, not only preached with remarkable success, but formally established by the civil authority, in a great part of Germany, in Sweden, in Denmark, in Holland, and half of Switzerland, and in Britain; and was, by public edicts, allowed in France, Poland, Hungary, and Transylvania. Since that period the Protestant religion has been almost entirely rooted out of Hungary, Austria, Bohemia, France, Palatinate on the Rhine, &c.; and the Papists have greatly increased in several of the Protestant dominions. It is doubtless true, however, that the number of Protestants in Europe has increased, notwithstanding all opposition. On several occasions, as in Germany 1418 and 1550, and in Britain 1558 and 1688, the opposers of Antichrist have been remarkably delivered, after they had *for three years and a half* appeared on the very brink of destruction. But the great slaughter of Christ's *witnesses*, by the apostatizing of Protestants to the essentials of Popery, and by the persecution of such as shall continue faithful, and their glorious resurrection, we suppose, are still future, Re.11.2–10; 14.1–23; 17. 14–17.

Partial effusions of the vials of God's wrath upon the Antichristians have also taken place. The Saracens not only murdered their eastern brethren in error, idolatry, and superstition; but, about A.D. 713, conquered Spain, and afterwards ravaged France and a part of Italy; seized upon Sicily and Naples; and thought it highly meritorious to harass and murder the Romish idolaters. From A.D. 530 to 980 the contentions between the descendants of Charles the Great, and the invasions of the Hungarians, deluged Germany, France, and Italy with torrents of human blood. From A.D. 1090 to 1290 millions perished in the pretended HOLY WAR with the infidel Saracens and Seljukian Turks for the recovery of Canaan. Scarcely a kingdom in Europe but was disordered in its constitution, drained of men, and beggared of wealth by these mad attempts, which the popes promoted with all their fury and craft, that they might have an opportunity to extend their power in Europe while the princes of the respective nations warred in the East. From A.D. 1200 to 1370 the furious wars between the *papal* and *imperial* factions, commonly called GUELFS and GIBELINS, rendered Germany and Italy a comparative desert. Between A.D. 1370 and 1447, or later, the frequent contentions of rival popes, and the brave resistance of the faithful Bohemians, involved the antichristian dominions in terrible misery and bloodshed. Between A.D. 1486 and 1534 a sweating sickness and other pestilential disorders cut off multitudes in England, Germany, and France. Between 1370 and 1698 the Ottoman Turks made the most shocking havoc among the Papists who inhabited Hungary, Poland, Dalmatia, the Mediterranean isles, and even part of Italy and Germany. But none of these plagues in the least reformed the pope or his votaries. When, between A.D. 1517 and 1570, about the half of his subjects revolted and embraced the Protestant religion, shame obliged their neighbours to drop several of their papal customs that were absolutely stupid or horribly wicked; but the whole substance of their errors and corruptions, a little varnished, was judicially established by the Council of Trent, which was concluded A.D. 1563. Modern history is generally considered to begin with the discovery of America, and there are three inventions which belong to the Middle Ages, but were not put into general use till the beginning of Modern Times, which have had much to do with the great progress made by the human race in the last four hundred years. These are the magnetic needle, gunpowder, and the printing press. Gunpowder is said to come from the Chinese, but it was not used in Europe until the fourteenth century. These and all other discoveries and inventions which have come into use in modern times, have lent themselves as servants to aid Christianity in changing the face of the earth, and the character and direction of the human race, so we may get a glimpse of the coming time now, when Christianity, as the truth, the way, and the life, will be dominant in the whole earth.

The antichristian and Mahometan delusions being extirpated from the face of the earth, the gospel will, we expect, with amazing rapidity and success, spread through the whole habitable world. Both Jews and Gentiles shall heartily embrace it, and turn to the Lord with one consent, and unite in his body the church. Then shall her doctrine, worship, discipline, and government be restored to the apostolic plan, and exactly correspond with the *measuring-line* and *reed* of God's Word. Astonishing shall be the abilities, labours, and success of her pastors and other officers; and amazing the knowledge, holiness, zeal, order, unanimity, and peace of her members. Such shall be their multitude and quality, as if all the ancient martyrs had risen from their graves to enjoy the most glorious fellowship with Christ. So general shall be the reformation of mankind, that perhaps few will remain apparently wicked: and long, with increasing growth, shall this happy period continue, Ge.3.15; 12.2,3; 22.18; 26.4; 28.14; 49.10; De.32.36–43; Ps. 2.8; 14.7; 18.43; 22.27–31; 45.3–6,9–17; xlvii.; 65.5; 66.1–4; lxvii.; 68.22–35; 69.33–36; lxxii. lxxxvii.; 89.2,3,18–29; xciii.; xcvi.–c.; cx.; 132.13–18; cxlix.; Is.1.25–28; 2.2–5,17–21; 4.2–6; 9.8; xi.xii.; 18.7; 19.18–25; 24.23; xxv.xxvi.; 27.1–6,12,13; 29.18 24; 30.18–26,29; 32.1–4,15–20; xxxv.; 41.10–20; 42. 1–16; 44.2–5; 45.22–25; 49.6–26; 52.15; 53.10–12; liv.lv.; 56.8; 57.14–19; 59.16–21; lx.–lxii.; 63.1–5; 65.16–25; 66.8–14,18–24; Je.xxxi. xxxiii.; Eze.17. 22–24; 34.11–31; xxxvi.–xlviii.; Da.2.35,44; 7.14,22, 27; 2.12; Ho.1.10,11; 2.14–23; 3.5; 6.2; xiv.; Joel 2. 28–32; 3.16–21; Am.9.11–15; Mi.4.5; 7.14–20; Zep. 3.9–20; Hag.2.6–9; Zec.2.10–13; 8.20–23; 14.8–11, 20,21; Mal.4.2; Ro.11.12,15,25–32; Re.vii.; 11.15–19; 15.2–4; 19.1–9; 20.1–5; xxi.; 22.1–6.

There seems to be forces at work in our day which indicate that truly the time is soon to come when the knowledge of the Lord shall cover the earth as the waters cover the sea. Men are being brought together as in one neighborhood. Already great enterprises are being contemplated which look to the speedy removal of whatever remaining obstacles there are to world-wide companionship among men. A railroad is already built from Joppa to Jerusalem, and from Damascus to Beyrout. There is talk of building a bridge across the Straits of Dover near Folkstone. The Mombasa and Nyanza Railway in Africa

is to connect with the interior lakes and the coast. Among the possibilities of the near future is a railroad across Siberia from St. Petersburg to Behring Strait, and also one across Alaska to Behring Strait, while Behring Strait itself is to be bridged or ferried. A ship canal around Niagara Falls is contemplated, and also, it is said, a railroad from Quebec to Belle Isle in Labrador, with connecting ocean steamship lines to Midford, in Wales. When all the projected enterprises which look to completer union and fellowship among men are completed, there will not any longer be foreigners, but all men will be neighbors. Humanity will be then organized, all the scattered members of races and once islolated tribes will be brought into one body; the best ideas, the best science, the best religion, the best morals will then have the same opportunities of triumph everywhere, throughout the whole body of humanity, as they have had hitherto opportunities of triumphing among the more favored races. There is to be in the good coming time one science, one moral law, and one religion. This unity of the human race, too, is coming about day by day through the ordinary operation of law and truth. The kingdom of heaven cometh not with observation, but slowly and gradually it is permeating and gathering to itself all peoples and tongues. Our Lord said, "If I be lifted up I will draw all men unto me." Through the truth as it is in Christ and through the power of the Holy Spirit the race is gradually being reorganized, and in the ages to come is to be not ideally only but really the body of Christ.

CHAPTER V.

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

Year of the World.	Before Christ.	
		FROM eternity JEHOVAH himself alone subsisted in three persons—Father, Son, and Holy Ghost, Ge.21.33; De.33.27; Ps.90.2; Is.44.6; Hab.1.12; 1 Jn.5.7; 2 Co.13.14; Mat.28.19; 3.16,17, &c.
——	——	God created the world in Christ, Ac. 15.18; Is. 46. 10, Ep. 1. 11; 2 Ti. 1. 9, &c. He sent into the world his Son as the Mediator and Representative of humanity, Ps. 40 6-8; 89.3,4; Is. 53. 10; Je. 30. 21; Zec. 6. 13.
1	4004	God created all things; covenanted with mankind; Adam fell into sin, and his posterity in him; God published salvation by Christ, but denounced troubles and sorrows in this life, Ge.i.–iii.; Ex.20.11; Ec.7.29; Ro.5.12–21; 1 Co.15.22.
2	4003	Cain, and not long after, Abel is born, perhaps with twin-sisters. Some years after Cain becomes a husbandman, Abel a shepherd, Ge.iv.
129	3875	Cain and Abel offer sacrifice. Cain murders Abel, and is punished; but his family increases, Ge.iv.; He. 11. 4; 1 Jn. 3. 12; Jude. Next year Seth is born.
235	3769	Enos is born. Public societies for God's worship are introduced, to distinguish the Sethites from the offspring of Cain, Ge.5.6; 4.26.
987	3017	After predicting the last judgment, pious Enoch is translated to heaven without tasting of death, Ge. 5. 23,24; He. 11. 5; Jude 14,15.
1056	2948	Noah, the famous preacher and patriarch, is born, to the great joy of Lamech his father, Ge.5.28; Eze.14.14,20.
1536	2468	The Sethites marrying with the Cainites, men become abominably wicked. Noah warns them of the flood, and begins to build his ark, Ge.vi.; He.11.7; 1 Pe.3.20; 2 Pe.2.5.
1656	2348	Methuselah, son of Enoch, dies. The world, with perhaps double of its present inhabitants, is drowned by a flood. Noah, his family, and some animals are preserved in the ark, Ge.5.27; vii.; Lu. 17.26,27; Mat.24.37 39; Job 22.16; 1 Pe. 3.19,20; 2 Pe.2.5; 3.6.
1657	2347	The flood ceases; the ark settles in Armenia: Noah, his sons, and the animals, came forth of the ark. Noah offers sacrifices of thanksgiving. God covenants with him; allows him to eat flesh; forbids murder; gives him the rainbow as a token that the earth should never more be drowned. Not long after Noah plants a vineyard; is drunk; and foretells the fate of his seed, Ge. viii. ix.; Is. 54. 8–10.
1760	2244	Men, being generally reconrupted, build the Tower of BABEL. God confounds their language and disperses them. Nimrod founds a kingdom in Chaldea, Asshur another in Assyria, and Mizraim a third in Egypt. Ge.10.9–13.
2008	1996	Two years after the death of Noah Abraham is born in the 130th year of Terah. Sarai or Iscah, his brother Haran's daughter, is born ten years after, Ge.11. 26–32. 17.17; 20.12.
2079	1925	Chedorlaomer, king of Elam, subdues the kingdoms of Sodom, Gomorrah, &c., Ge. 14. 1–3.
2083	1921	Terah dying after they had dwelt five years in Haran, Abraham, directed by God, and encouraged by a promise of Christ and a numerous seed, enters Canaan. The land is promised to his seed. A famine forces him into Egypt. From hence the 430 years of the Hebrew sojourning are reckoned by some, Ge.xii.; Jos.24.2,3; Ne.9.7,8; Ps.105.9–15; Ex. 12.40,41; Ac.7.2–5; Ga.3.17; He.11.8.
—	—	Returning to Canaan, Lot retires to Sodom. God renews his covenant with Abraham. He removed southward to Hebron, and built an altar for the worship of God, Ge.xiii.
2091	1913	After twelve years' servitude the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar revolted; Chedorlaomer and his allies ravage their country, defeat their troops, take Lot and others captive. Abraham defeats the conquerors, rescues the prisoners, recovers the spoil, and is blessed by Melchizedek. God promises him a numerous seed, and Canaan for their inheritance, Ge.9.25; xiv.xv.; He.7. 1–11; Ac.7.6,7; Ga. 3. 17; Ps.105.9–15; Ne.9.7,8.
2093	1911	Despairing of the promised seed by herself, Sarah gives Hagar to Abraham for a concubine, that she might bear it. After Hagar had fled from the family and returned, she bears Ishmael, Ge.xvi.; 25. 12–18; Ga.4.22–31.
2106	1898	God constitutes Abram, and his seed by Isaac, his peculiar people; appoints circumcision as the seal of this covenant; changes Abram's and Sarai's names. Soon after he and two angels visit Abraham and Sarah, renew the promise of Isaac's birth; Abraham intercedes for the preservation of Sodom, &c.; the two angels warn Lot and his family to remove; Sodom, Gomorrah, Admah, and Zeboim are destroyed by fire and brimstone; Lot's wife is turned into a pillar of salt; the Dead Sea is formed out of this country. Not long after Lot, made drunk by his two daughters, commits incest with them, and hence the Moabites and Ammonites proceeded, Ge.xvii.–xix.; Is.13.19; 1.9, 10; Eze. 16. 46–50; Zep. 2. 9; 2 Pe.2.6–8; Jude 7; Am.4.11.
2107	1897	
2108	1896	Sarah bears Isaac. About three or four years after Ishmael mocks him, and he and Hagar are in consequence expelled from the family, Ge. xxi.; Ac. 7. 8; Ro. 9.9; He.11.11,12; Ga.4.22–31.
2144	1860	To try Abraham's faith and obedience, God commands him to offer Isaac in sacrifice. Abraham readily obeys; Isaac's death is prevented, and Abraham and his family greatly blessed. Ge.xxii.; He.11. 17–19; Ja.2.21. Soon after Sarah dies, and is buried at Machpelah, Ge.xxiii. 49.30–32.
2148	1856	Isaac, by the direction of Providence, is married to Rebekah the daughter of Bethuel, his Syrian cousin, Ge. xxiv. Shem, the son of Noah, dies ten years after, Ge.11.10,11.
2163	1836	While Abraham's family by Keturah and Hagar mightily increase, Esau and Jacob are born to Isaac, Ge. xxv.; Jos. 24. 4; Ac.7.8; Ro.9.10–13.
2183	1821	Abraham dies. Four years after Heber, the great-grandson of Shem, dies, aged 464 years, from whom the HEBREWS were named, Ge.25.7; 11.17.
2208	1796	Esau having sold Jacob his birthright, marries two Canaanites, which grieves his parents, Ge.25.27–34; 26.34; He.12.16.
—	—	Being blessed of God, Isaac greatly prospers, notwithstanding the envy of the Philistines, Ge. xxvi.
2244	1760	Instigated by his mother, Jacob fraudulently obtains his father's principal blessing. Esau's rage hereat obliges him to flee to Mesopotamia. He receives a vision and promise at Bethel; arrives at Haran, and serves Laban his uncle, Ge. xxvii.–xxix.; He.12.16; Ge.31.13; Ho.12.3,4,12.
2251	1753	For his service Jacob receives Leah and Rachel, his two cousins, for wives; by whom, and their handmaids, within fourteen years, he has eleven sons and one daughter. God also renders him rich in flocks, Ge.xxix.xxx.; Ho.12.12; Ac.7.8.
2265	1739	After serving Laban for twenty years, Jacob and his family privately remove to Canaan. Laban pursues, but is pacified. Jacob meets with angels at Mahanaim; with God at Peniel; and with Esau in love, Ge.xxxi.–xxxiii.
2270	1734	Dinah is deflowered, and the Shechemites circumcised and murdered. Jacob removes to Bethel, where Deborah, Rebekah's nurse, dies. Soon after Rachel dies in childbirth of Benjamin. Reuben commits incest with Bilhah, Ge.xxxiv. xxxv.
2276	1728	Joseph, now seventeen years old, is for his dreams hated, and sold by his brethren to Ishmaelites and Midianites, who sell him to Potiphar the Egyptian, Ge.xxxvii.; Ps.105.17; Ac.7.9.
2286	1718	About seventeen years after his marriage with the daughter of Shuah the Canaanite, Judah commits incest with Tamar his daughter-in-law, who bears him Pharez and Zerah. Joseph refuses to commit adultery with his mistress; and by false accusation is imprisoned, Ge.xxxviii. xxxix.; Ps.105.18.
2288	1716	Isaac dies, aged 180 years. Soon after Esau removes from Canaan, and finally settles in Mount Seir; where his family, cohabiting with the Horites, wonderfully increase, Ge.35.28,29; xxxvi.
2289	1715	Having, perhaps two years before, interpreted the dreams of the *baker* and *butler*, Joseph is liberated, and interprets those of Pharaoh; is made ruler of Egypt, and married to a princess, Ge.xl.xli.; Ps.105. 19–22; Ac.7.10.
2296	1708	After seven plenteous years, a terrible famine begins in Egypt and the place about, Ge.42.52; Ac.7.11; Ps.105.16.
2298	1706	After Jacob's sons had twice gone to Egypt to buy corn, and been tried by Joseph, he and all his family go and reside there

Year of the World	Before Christ.	
		and are nourished by Joseph, Ge. xlii.–xlvi.; Ac. 7.11–15; Ps. 105.17,23; Jos. 24.4.
2303	1701	By the sale of the corn which he had laid up during the plenteous years, Joseph renders the money, cattle, lands, and persons of the Egyptians their king's property, Ge. xlvii.
2315	1689	After blessing Joseph's sons and his own, Jacob dies, and is with great pomp carried to Canaan and buried. Joseph's brethren supplicate forgiveness, Ge. xlviii.–l.; Ac. 7.15,16; He. 11.21.
2369	1635	Joseph, having foretold the deliverance from Egypt, and given orders concerning his bones, dies, Ge. 50.22–26; He. 11.22.
2413	1591	The oppression of the Israelites begins. *Twenty years after*, Moses is born; and is saved from the water, and educated by Pharaoh's daughter, Ge. 15.13; Ex. i.; 2.1–10; 7.7; 16.20; Ac. 7.18–22; He. 11.23.
2473	1531	Moses, now forty years old, kills a murderous Egyptian; flees into Midian; marries Jethro's daughter, Ex. 2.11–22; Ac. 7.23–29; He. 11.24–26.
		About this time Job is plunged into great distress: disputes with his friends; is reproved by his Maker, and graciously delivered, Job i.–xlii.; Ja. 5.11; Eze. 14.14,20.
2513	1491	Pitying the Hebrews' affliction, God appears to Moses at Sinai in a burning bush; appoints him and Aaron to lead them out of Egypt. After ten plagues the Egyptians allow them to depart; but afterwards pursue them through the Red Sea, and are drowned, to the great joy of the Hebrews, Ge. 15.13,14; 46.4; Ex. 2.23–25; iii.–xv.; 20.2; De. 4.20,34; 7.18,19; 11.2,3; 29.2,3; Jos. 24.5–7; 1 Sa. 12.8; Ne. 9.9–12; Ps. 66.10–12; 74.12–15; 78.12–14,42–53; 80.8; 81.5,6; 78.13–20; 105.26–39; 114.1–3; 135.8,9; 136.10–15; Is. 63.7–14; Je. 32.20,21; Eze. 16.3–6; Ac. 7.30–36; He. 11.27–29.
			Directed by the pillar of cloud, the Hebrews travel in the Arabian desert southeastward to Sinai. The bitter waters of Marah are sweetened. Quails, manna, and water from the rock, are bestowed by God for their provision. They defeat the Amalekites, and have rulers appointed; receive God's laws from Mount Sinai, and are entered into covenant with him. God directs the form of his tabernacle; appoints his priests, and their consecration. Moses receives the tables of the moral law, but breaks them when he beheld the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed. Ex. 15.22–26; xvi.–xxxiv.; De. 1.6–18; iv. v. ix.; 10.1–5; Ne. 9.12–20; Ps. 68.7,8,17; 78.15–25; 105.40,41; 106.13–16, 19–23; Eze. 16.8–14; 20.5–16; Ac. 7.37–44.
2514	1490	The furniture of the tabernacle is formed. It is erected, consecrated, and dedicated, Ex. xxxv.–xl.; Nu. vii. Aaron and his sons are consecrated for priests, Le. viii. ix. Laws of oblations, purifications, and festivals are enacted by God, Le. i.–vii. x.–xxvii. The second passover is kept, Nu. ix. The Hebrews are numbered and marshalled, Nu. i. ii. x.; the Levites appointed to serve God instead of the firstborn, and consecrated, Nu. iii. iv. viii. After the giving of some other laws concerning the purity of the camp, suspected adulteresses, Nazarites, the priests' blessing of the people, and making two silver trumpets, the Hebrews march from Sinai. They murmur, and are plagued; have seventy elders added or confirmed in office. Miriam is smitten with leprosy and healed. The spies search Canaan. On their false report the Israelites despise it, and are condemned to wander and die in the wilderness. Korah and his companions rebel, and are fearfully destroyed. The priesthood is confirmed to Aaron and his family by the budding of his rod; and some laws relative to oblations and purifications are given, Nu. v. vi. x.–xix.; 33.15–20; De. 1.19–46; 9.22,23; 11.5,6; Ps. 78.30–40; 106.17,18,24–27.
2552	1452	After wandering thirty-seven years in the Arabian desert, the Israelites come back to Kadesh barnea. They murmur for want of water: Moses smites a rock to provide them with it. He and Aaron offend God. The Edomites refuse the Israelites a passage. Aaron dies. The Israelites murmur at the manna, and are plagued by fiery serpents, but healed by the sight of a brazen one. They conquer the Canaanitish kingdoms of Sihon and Og on the east of Jordan, which are afterwards given to the Reubenites, Gadites, and Manassites, Nu. 30.21–47; xxxi. xxxii.; De. ii. iii.; 10.6; Ps. 106.32,33; Jn. 3.14,15; Jos. 12.1–6; 13.8–32; 20.8; Ne. 9.16–23; Eze. 20.17–26.
2553	1451	Balaam, at Balak's request, repeatedly attempts to curse the Hebrews; but God obliges him to bless them, and denounce destruction upon their enemies. Advised by him, the women of Moab and Midian seduce the Israelites to whoredom and idolatry; which issues in a plague to Israel, and in destruction to Balaam and the Midianites. Nu. xxii.–xxv. xxxi.; Ps. 106.28–31; 2 Pe. 2.14,15; Jude 11; Re. 2.14; Mi. 6.4; De. 23.3–6; Jos. 24.9,10; 13.21,22. The new generation of Israelites are numbered; the manner of dividing Canaan settled; Joshua appointed to conquer it; its boundaries marked out, and princes nominated to divide it, Ge. 15.18–21; Nu. xxvi. xxvii. xxxiv. Laws of oblations at festivals; of vows; of cities of refuge; and of marriage of heiresses, are instituted, Nu. xxviii.–xxx. xxxv. xxxvi.
—	—	After a most solemn rehearsal of God's providences; an inculcation, explication, and enlargement of his laws; and declaration of his blessings and curses; Moses retires to Mount Nebo or Pisgah, and dies, and is buried by God, De. i.–xxxiv.
2254	1450	Succeeding to Moses, and encouraged by God, Joshua sends spies to Jericho; passes Jordan in a miraculous manner; circumcises the Hebrews; causes them to observe the passover; takes Jericho; punishes Achan for his sacrilege; takes Ai by stratagem; makes a league with the Gibeonites, Jos. i.–ix.; He. 11.30,31.
2560	1444	After spending six years in the conquest of the south and north parts of Canaan, Joshua, in the seventh, divides it by lot to the tribes of Judah and Ephraim, the Manassites, the tribes of Benjamin, Simeon, Issachar, Zebulun, Asher, Naphtali, and Dan; sets up the tabernacle at Shiloh; appoints the cities of refuge, and assigns to the Levites forty-eight cities and their suburbs; dismisses the Reubenites and Gadites to their home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical year, from which the years of release and of jubilee were afterwards reckoned, Ge. 15.18–21; xlix.; Ex. 23.22–31; De. viii. xi.; 32.8–14; Jos. x.–xxii.; Ne. 9.23–26; Ps. 44.2,3; 66.12; 68.10–12; 78.54,55; 8.8–11; 105.42–45; 35.10–12; 136.17–22; Je. 32.21,22; Eze. 16.8–14; 20.28; Ac. 7.44.
2570	1434	Joshua assembles the Israelites; once and again he rehearses God's favours to them; renews their covenant with God; and dies, aged 110 years; Eleazar, the high-priest, dies soon after, Jos. xxiii. xxiv.
—	—	Many of the Canaanites being left in the land, and permitted to entice them, most of the new generation abandon themselves to idolatry and its attendant impieties. Micah and the Danites are ringleaders herein. By refusing to punish the lewd rakes of Gibeah, the Benjamites procure their almost utter destruction. To punish their wickedness, the Lord delivers up the Israelites for eight years to the oppression of the Mesopotamians, Ju. i.–iii. xvii.–xxi.; 2 Ki. 17.7, &c.; Ne. 9.26,27; Eze. 20.28,29.
2591 or 2579	1413 or 1435	
2599 or 2587	1405 or 1417	Othniel, of the tribe of Judah, delivers the Israelites, and the land rests forty years, Ju. 3.10,11.
		The Israelites having relapsed into idolatry, God delivers them into the hand of the Moabites for eighteen years, Ju. 3.12–14; after which Ehud, a left-handed man, of the almost ruined tribe of Benjamin, delivers them; and the land rests eighty years. During this period Shamgar routs the Philistines, and Boaz marries Ruth, Ju. 3.15–31; Ru. i.–iv.
2679 or 2645	1335 or 1359	
2719 or 2745	1285 or 1259	After the Israelites had been for twenty years oppressed by Jabin, king of the Canaanites who were left in the land, Deborah and Barak deliver them, and celebrate their victory, Ju. iv. v. x. xi.; 1 Sa. 12.9–11; He. 11.32; Ne. 9.27–31; Ps. 106.40–43.
2759 or 2792	1245 or 1212	After they had been seven years oppressed by the Midianites, Gideon, a Manassite, delivers them, Ju. vi. vii.
2799 or 2835 or 2771	1205 or 1169 or 1233	After Abimelech, a bastard son of Gideon, had murdered sixty-nine of his brethren, and tyrannized over Israel three years, he quarrels with his Shechemite friends; is knocked on the head with a stone thrown by a woman from a tower; and, at his desire, killed by his armour-bearer, Ju. ix.; 2 Sa. 11.21. Tola began to judge the Israelites on the west of Jordan.
2799 or 2860	1205 or 1144	Perhaps not long after Jair the Gileadite began to judge those on the east of Jordan. It was perhaps while they were conjunct judges that the Ammonites terribly oppressed the Israelites eighteen years, Ju. x.
2815 or 2878	1187 or 1126	Jephthah, a bastard of Gilead, delivers the Israelites; sacrifices his daughter to fulfil a rash vow; and puts to the sword 42,000 insolent Ephraimites, Ju. xi. xii.
—	—	After, or while Jephthah judged Israel six years, Ibzan seven, Elon ten, and Abdon eight, God delivers the Israelites for forty years into the hands of the Philistines.
2848 or 2869	1156 or 1135	Meanwhile Eli, the high-priest of Ithamar's family, judges Israel. Samson is born and appointed to be a Nazarite. About the same time, or a few years afterwards, Samuel is born, Ju. xii. xiii.; 1 Sa. i.
—	—	After Samson had for twenty years harassed the Philistines, he is taken prisoner, and enslaved by them; but at his death pulls down the house, and kills multitudes of them. Encouraged by this the Israelites attack the Philistines; but being defeated, bring the ark to the camp; they are again routed, and the ark is taken. The judgments attending the ark, on themselves, and on Dagon their idol, beside which they placed it, oblige the Philistines to send it back with honourable presents. The curious Bethshemites looking into it, 50,000 of them are struck dead. It is never returned to Shiloh, but remains at Kirjath-jearim, Ju. xiv.–xvi.; 1 Sa. ii.–vi.; 12.9; He. 11.32; Ac. 13.20; Ps. 78.59–67; Je. 7.12,14. Samuel, now almost forty years old, begins to judge Israel, and some time after delivers them from the Philistines, 1 Sa. vii.; He. 11.32.
2888 or 2909	1116 or 1095	

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2909 or 2939	1095 or 1065	The Israelites, weary of God's deputy-judges, request a king, to render them like the neighbouring nations. Saul is made king, and defeats the Ammonites. Samuel resigns his government, 1 Sa. viii.–xii.; Ac.13.20,21; He.11.32–35.
2949	1055	For intermeddling with priestly work, for neglecting the utter destruction of the Amalekites and their property, and for consulting with a witch, Saul's army is routed by the Philistines; and he murders himself about *two years* after the death of Samuel. David, who had been anointed king by Samuel about seven years before, and who for about four years had been persecuted, and had composed several of his psalms, as vi.vii.xxxiv.xxxv.lii.–lix. lxiii.lxiv.cxx.cxl.cxlii.cliii.,&c., returns from the country of the Philistines; resents Saul's death upon an Amalekite; laments over Saul and Jonathan's death; and praises God for his deliverances, Ps. lx.xviii. Directed of God he repairs to Hebron, where he is made king of Judah. Meanwhile Abner made Ishbosheth king of Israel, 1 Sa.xiii.–xxxi.; 1 Ch.x.; 2 Sa. i,ii.xxii.
2956	1048	After Ishbosheth had reigned seven years, much of which time had been spent in skirmishes with the servants of David, he is deserted by Abner, and murdered by two of his servants; upon which the principal men of Israel, with a large body of the people, assemble and make David their king, 2 Sa.ii.–v.; 1 Ch.xii.; Ps.89. 19,20, &c.; Ac.13.22; Ps.78.68–72.
2959	1045	After taking Jerusalem from the Jebusites, and building himself a palace there, and defeating the Philistines twice, David, attended with many thousands of Israelites, brings up the ark of God with great solemnity from Kirjath jearim to a tent which he had formed for it on Mount Zion. 2 Sa.v.vi.; 1 Ch. xiii.–xvi.; Ps. 78. 68,69; xxiv. xlvii. lxviii. xciii. xcv.–ciii. cvii.cxxii.cxliv.–cl.
2962	1042	David intends to build a temple, but God restrains him; allots that honour to his son; promises to establish his kingdom; and David, with great thankfulness, pleads for its accomplishment, 2 Sa. vii.; 1 Ch.xvii.; 22.6–13; Ps.cxxxii.; 1 Ki.5. 2–5; 8.15–19; 2 Ch.6.4–9; Ac.7.46.
2970	1035	After he had subdued the Philistines, Moabites, Amalekites, Syrians, and almost all the Ammonites, and thus extended the dominion of the Israelites to the utmost extent promised, Ge.15.18–21; Ex. 23.23–31; 34.11; De.11.24; 2 Sa.8.10; 1 Ch. xviii.–xx.,—he commits adultery with Bathsheba; murders Uriah her husband; and being reproved by Nathan, bitterly repents. The child sickens and dies, 2 Sa.xi.xii.; Ps.li.
2971	1033	Bathsheba, perhaps the grand-daughter of Ahithophel, now David's wife, bears Solomon, 2 Sa.12.24,25; 1 Ch.3.5; 14.4.
2972	1032	Amnon, David's eldest son, dishours his sister; and after two years is murdered by Absalom her full brother, 2 Sa.12.10; xiii.
—	—	After Absalom had lived three years an
2977	1027	exile with his grandfather Talmai, king of Geshur, he is, by Joab's means, brought back to Jerusalem, and two years after is reconciled to his father David, 2 Sa.13. 37–39; xiv.
2983	1021	Absalom rebels against David; is joined by Ahithophel, who hanged himself, and by most of the Israelites. David and his friends flee over Jordan: there Absalom's huge host is defeated, and himself slain by Joab. After some altercation with the men of Judah the Israelites again revolt under Sheba; but he being slain, they return to their allegiance, 2 Sa. xv.–xx.; Ps.ii.–vi.xlii. xliv.
2984	1020	While the Philistines in four battles attempt to recover their liberty, they are defeated. God punishes Saul's murdering of the Gibeonites by a famine of three years, 1 Ch.xx.; 2 Sa.xxi.
2987	1017	David numbers his subjects. God punishes his sin in the death of 70,000 of them. By his deep humiliation and sacrifice he stops the plague. He purchases a spot for the temple to be built on, 2 Sa.xxiv.; 1 Ch.xxi.; 26.23,24.
2988	1016	David being now extremely infirm, Abishag is procured to sleep with him as his
2989	1015	concubine. Assisted by Joab and Abiathar, Adonijah his eldest son attempts to seize the throne: but, by the activity of Nathan the prophet and Bathsheba. David gives orders to anoint Solomon his successor, 1 Ki.i.
—	—	Having made immense preparations for the building of the temple, and given Solomon a plan of it, and a charge concerning it, he fixes the order of the priests, Levites, singers, and porters, for the temple; as either now or before he had regulated the trained bands and the royal property; and having solemnly charged Solomon and the princes of Israel to cleave to the Lord, he soon after died.—Not
2989	1015	long after, Adonijah, Joab, and Shimei were slain by Solomon's order, 1 Ch.xxii. –xxix.; 1 Ki.iii.
2990	1014	Solomon, who already had Rehoboam by an Ammonitess, marries an Egyptian princess, to whom Pharaoh her father gave Gezer, a city of the Philistines, in compliment, 1 Ki.14.21; 3.1,2; 9.16. In answer to his prayer in his vision, God grants Solomon an uncommon share of wisdom, which he manifests in judging between two harlots; in fixing the crown officers and providers for his large household; and in his songs, proverbs, and philosophical discourses, he becomes the admiration of the princes and nations around, 1 Ki.iii.iv.; 2 Ch.i.
2993	1011	After securing the assistance of Hiram king of Tyre, and making great preparations, Solomon, in the 480th year of the deliver-
3000	1004	ance from Egypt, lays the foundation of the temple. It was finished in seven years and six months, just 3000 years after the creation, and 1004 before Christ's birth. The next year it was dedicated by solemn prayer and large sacrifices, 1 Ki.
3013	991	v.–ix; 2 Ch.ii.–vi.; Ac.7.47. Solomon finishes his magnificent palace, 1 Ki.7.1; 9.10; 2 Ch.8.1. About this time he wrote his inspired Song, Ca.i.–viii; carried on his repairs of cities and enriching trade; and was visited by the queen of Sheba, 1 Ki.ix.x.; 2 Ch.viii.ix.; 1.15–17.
3029	975	After great licentiousness with heathenish women, and apostasy to their idolatries, Solomon, being reproved by a prophet, repents; writes his Ecclesiastes, and perhaps his Proverbs; and dies, 1 Ki.xi.Ne. 13.26; Ec.i.–xii.; Pr.i.–xxix.
3029	975	Provoked by Rehoboam's haughty threatenings, the Ephraimites and other nine tribes revolt from the family of David, and form a separate kingdom under Jeroboam the son of Nebat. To prevent their return to Judah, by going up to Jerusalem at the solemn feasts, he establishes the idolatrous worship of the calves of Dan and Beth-el among them. Nor could the reproof of the man of God, nor the miracles attending it, render him penitent, 1 Ki.xii.xiii.; 2 Ch.x.
—	—	Many Levites and others retiring from the kingdom of Jeroboam to that of Rehoboam, he and his subjects conducted themselves for three years regularly, and lived prosperously. But afterwards revolting
3034	970	to idolatry, Shishak, king of Egypt, ravages their country, and pillages Jerusalem and the temple, 1 Ki.14.21–31; 2 Ch.xi.xii.
3046	958	Abijam succeeds Rehoboam. He routs Jeroboam's army of 800,000, slays 500,000 of them, and takes Beth-el and other cities from him, 1 Ki.15.1–8; 2 Ch.xiii.
3049	955	Asa succeeds Abijam; reigns forty-one years;
3063	951	zealously extirpates idolatry; strengthens his kingdom with forts; defeats an Ethiopian army of 1,000,000; renews his subjects' covenant with God; and deposes Maachah his idolatrous grandmother, 2 Ch. xiv.xv.; 1 Ki.15.9–15.
3052	952	Baasha murders Nadab the son of Jeroboam
3074 or 3084	930 or 940	and the whole family, and reigns over Israel. Engaged in a war with Baasha, Asa hires the Syrians treacherously to invade the kingdom of Israel, and imprisons the prophet who reproved his conduct, 1 Ki.15.16–22; 1 Ch.16.1–10.
3075	929	Zimri murders Elah the son of Baasha; reigns over Israel seven days; but, being besieged by his master's troops, he burns the palace upon himself, 1 Ki.16.9–20.
3079	925	After four years of civil war between Omri and Tibni, Omri prevails, and reigns wickedly; builds Samaria, and renders it his capital, 1 Ki.16.21–28; Mi.6.16.
3086	918	Ahab, still more wicked than his father, reigns over Israel; marries Jezebel a Zidonian princess, and by her advice introduces the worship of Baal; Hiel, with the loss of his sons, rebuilds accursed Jericho, 1 Ki.16.29–34; Mi.6.16.
3090	914	Asa dying, Jehoshaphat succeeds him. He reforms his kingdom, fortifies his cities, and forms a militia of 1,160,000, 2 Ch. xvii.; 1 Ki.22.41–46. He first made friendship with the kings of Israel, and took Ahab's daughter to be the wife of Jehoram his son.
—	—	In answer to Elijah's prayer, a drought of three years and a half plagues the kingdom of Israel. Ravens at first, and afterwards a poor widow of Zarephath, whose son he restores to life, feed Elijah.
—	—	Having by his sacrifice, burned with fire from heaven, demonstrated that not Baal, but JEHOVAH, was the true God, he causes the prophets of Baal to be slain, and procures rain. Terrified by the threatenings of Jezebel, he retires far southward to Sinai: but is reproved by God for his flight, and ordered back to anoint Jehu king over Israel, Hazael over Syria, and Elisha prophet in his own room, 1 Ki.xvii.–xix.
3103	901	Benhadad king of Syria having insolently threatened the destruction of Samaria, God punishes him with a signal defeat by
3104	900	a handful of Israelites. Next year, to punish his captain's blasphemy, his army is almost utterly cut off. He submits; and Ahab, to his own ruin, makes a treaty of peace with him, 1 Ki.xx.
3105	899	By seizing upon Naboth's vineyard, whom Jezebel had for this purpose basely murdered, Ahab draws upon himself and family fearful denunciations of wrath, but his external repentance for a time defers the execution, 1 Ki.xxi.
3107	897	Having in the preceding year associated their eldest sons, Ahaziah and Jehoram, in power with themselves, Ahab and Jehoshaphat, encouraged by the false prophets, march against the Syrians for the recovery of Ramoth Gilead. Jehoshaphat is endangered, and Ahab slain, 1 Ki.xxii; 2 Ch.xviii.
3108	896	While Jehoshaphat, reproved by a prophet, proceeds in the reformation of his kingdom, Ahaziah, the successor of Ahab, dies

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		of a fall from a window. Elijah destroys two idolatrous troops by fire from heaven; is translated. Elisha succeeds him; heals the bitter water and barren fields of Jericho; and by two she-bears destroys forty-two insolent children of Bethel, 1 Ki.22. 49-53; 2 Ch.xix.; 2 Ki.i.ii.
3109	895	The Moabites, who had been subject to the Israelites since David conquered them, rebelling after the death of Ahab, Jehoram his son, assisted by Jehoshaphat and the king of Edom, and miraculously supplied with water by Elisha, ravages their country, 2 Ki.iii.
—	—	Elisha multiplies the widow's oil; promises a son to the Shunammite, and restores him to life; renders poison harmless; multiplies provision; heals Naaman of his leprosy, and smites Gehazi with it; makes iron swim; blinds and opens the eyes of the Syrian soldiers. The Syrians, affrighted by God, raise the siege of Samaria, when the inhabitants were almost famished, and leave plenty of provision, 2 Ki.iv.-vii.
3112	892	Meanwhile Jehoshaphat is miraculously victorious over the allied army which had invaded his kingdom with a view to extirpate the Israelites, 2 Ch.xx.; Ps.xlviii. lxxxiii.——He allots his younger sons presents and fenced cities; and, for the second time, installs Jehoram on his throne, 2 Ch.21.2,3; 2 Ki.8.16.
3115	889	After Jehoshaphat's death, Jehoram, being sole king, introduces the idolatry of the house of Ahab his father-in-law into Judea, murders his brethren, and contemns the warning which the prophet Elijah had left him. The Edomites and Libnites revolt. The Philistines, Arabs, and others, ravage his kingdom and murder his family, 2 Ch.xxi.; 2 Ki.8.16-24.
3119	885	Ahaziah, his only surviving son, succeeds; and having reigned about a year alone, he and Jehoram king of Israel, and other male descendants of Ahab, together with Jezebel and the priests of Baal, are slain by Jehu, to whom God had given the kingdom of Israel, 2 Ki.8.25,29; ix.x.; 2 Ch.xxii.
		After Athaliah, the daughter of Ahab, had murdered all the seed-royal of David she could find, and had tyrannized six years, Jehoiada the high-priest, assisted by his
3126	878	fellow-priests and nobles, installs Joash, Ahaziah's son, when seven years of age, on the throne; kills Athaliah and Matan her idolatrous high-priest; reforms the nation; and renews their covenant with God, 2 Ki.xi.; 2 Ch.xxiii.
3149	855	Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple, which are executed with great prudence and fidelity, 2 Ki.xii.; 2 Ch.xxiv.
		Jehu king of Israel is succeeded by Jehoahaz his son. Under both, especially the latter, Hazael, who, by murdering his master Benhadad, had become king of Syria, terribly ravaged their kingdom, 2 Ki.10.29-36; 13.1-9; 8.7-15.
3164	840	Joash, king of Judah, and his subjects, turn idolaters. He murders Zechariah the priest, son of Jehoiada, and his own cousin, for reproving him. Soon after the Syrians ravage his kingdom, and his servants murder him, 2 Ki.12.17-21; 2 Ch.24.17-27.
3165	839	Jehoash, grandson of Jehu, succeeds his father Jehoahaz as sole king of Israel; visits the prophet Elisha on his death-bed; according to whose predictions he gives the Syrians three terrible defeats, 2 Ki.13.10-23; 14.15,16.
3166	838	Amaziah succeeds his father Joash on the throne of Judah, punishes the murderers

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		of his father; ravages the country of the Edomites with inhuman barbarity; provokes Jehoash king of Israel to war, in which his army is routed, Jerusalem and the temple pillaged, and himself taken prisoner, 2 Ki.4.1-14; 2 Ch.xxv.
—	—	Jonah the prophet foretells the relief of the Israelites. Unwilling to denounce the destruction of Nineveh, he flees to Tarshish. A whale swallows him up, and, after three days, casts him out upon dry land. He warns the Ninevites; they repent and are spared. 2 Ki.14.25; Jonah i.-iv.; Mat.12.39-41; 16.4.
3180	824	After being his father's partner twelve years, Jeroboam succeeds his father Jehoash, and restores the kingdom of Israel almost to its ancient glory, 2 Ki.14.16,23-28.
3194	810	Amaziah king of Judah being murdered by his subjects, Azariah or Uzziah succeeds him and reigns prosperously fifty-two years, 2 Ki.14.21,22; 15.1-4; 2 Ch.26.1-15.
—	—	The prophets Amos, Hosea, and perhaps Joel, prophesy; reprove the Israelites for their sins, and foretell their approaching, but just judgments, Am.i.-ix.; Ho.i.-xiv.; Joel i.-iii.
3221	783	A terrible earthquake is felt in Judea, Am. 1.1; Zec.14.5; Jeroboam II. dying, a civil war, at least an interregnum of eleven years and a half, ensues, at the end of which Zachariah his son, the fourth in descent from Jehu, reigns six months, 2 Ki.15.8-12; 10.30.
3233	771	Shallum his murderer had reigned but one month, when Menahem, probably Zechariah's general, slew him, and reigned ten years. While he was butchering his opponents, Pul king of Assyria invaded the kingdom, and laid it under tribute, 2 Ki.15.13-22.
3241	763	About this time Uzziah, proud of his conquests and wealth, attempts to offer incense in the temple, is withstood by Azariah the high-priest, and struck with a leprosy. Jotham his son governs the kingdom, 2 Ki.15.5,6; 2 Ch.26.16-23.
—	—	Isaiah and Micah begin to prophesy, Is.i.-vi.; Mi.i.
3245	759	Having murdered Pekahiah the son of Menahem, Pekah begins to reign over Israel, and reigns twenty years.
3246	758	Next year Jotham begins his prosperous reign over Judah; 2 Ki.15.27,28,32-38; 2 Ch.xxvii.
3262	742	Ahaz succeeds Jotham, and reigns very wickedly and unhappily. Pekah king of Israel kills 120,000 of his best troops in one battle, and carries off 200,000 prisoners, which by order of the prophet Oded, are sent back. He and Resin king of Syria ravage Judea, and intend to render it tributary to them, under a deputy of their own. The Edomites and Philistines, from the south and west, also distress it. Ahaz hires Tiglath-pileser of Assyria to attack his enemies, who, after murdering multitudes of the Syrians and Israelites on the east of Jordan and in Galilee, carries the rest captive to Media. Ahaz introduces the Syrian idolatry, and pollutes the temple, 2 Ch.xxviii.; Is.7.1-9; 2 Ki.xvi.; 15.29.
3262	742	Hosea, Isaiah, and Micah still continue prophesying, Ho.iv.-xiv.; Is.vii.-xiv.; Mi.i.ii.
3274	730	Hoshea, who had killed Pekah nine years before, at last, by a long civil war, renders himself king of Israel, and is less wicked than his predecessors. Shalmaneser king of Assyria renders him tributary, 2 Ki. 15.30; 17.1,2.
3278	726	After being partner with his father one year, Hezekiah begins to reign alone over

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		Judah. He, with great zeal and diligence, reforms his kingdom; refuses to pay tribute to the Assyrians; and reduces th Philistines, 2 Ch.xxix.-xxxi.; 2 Ki.18.1-8; Is.14.29.
3283	721	Finding that Hoshea had, with the assistance of the Egyptians, conspired to render himself independent, Shalmaneser invades his kingdom; demolishes Samaria his capital; takes him prisoner; and transports the remaining Israelites to Assyria and Media, whence few, if any of them, ever returned to Canaan, Is. vii. viii. xxiv. xxviii.; Ho.iv.-xiii.; Am.ii.-ix.; Mi.ii. iii.vi.vii.; 2 Ki.17.3-23; 18.9-12; 2 Ch. 30.6; Ne.9.32. He soon after ravaged Phenicia, and besieged Tyre five years, &c.
3291	713	Having reduced the Moabites, Ammonites, Edomites, Philistines, if not also the Egyptians, Sennacherib the Assyrian, contrary to treaty, invades Judea, and takes all the fenced cities except Jerusalem: his army is cut off; perhaps in the
3294	710	third year, by an angel, on the east of Jerusalem. During this war Hezekiah was miraculously delivered from his deadly distemper, Am.i.ii.; Is.xv.xxiv.-xxxviii.; Mi.i.-iii.; 2 Ki.xviii.-xx.; 2 Ch.xxxii.
—	—	Chaldean ambassadors coming to Hezekiah, he vainly shows them his wealth. God threatens him, that it and his seed should be carried captive to Babylon, Is. xxxix.; 2 Ki.20.12-21; 2 Ch.32.25-33.
—	—	While Judah flourishes, Isaiah, and perhaps Micah, prophesy, Is.xl.-lxvi.; Mi.iv.v.
3306	698	Manasseh succeeds Hezekiah. He introduces idolatry, persecution, and other abominations, 2 Ki.xxi.24.3,4; 22.1,17; Jer.15.4; 2 Ch.33.1-10.
3328	676	Esarhaddon invades Judea; carries Manasseh prisoner to Babylon; where he repents, and is restored to his kingdom, perhaps as a tributary of the Assyrians, 2 Ch.33.11-19.
—	—	About this time Esarhaddon transported the remains of the Israelites to the east, and further repeopled their country with heathen tribes from Persia, Chaldea, &c. They formed a religion, partly Jewish, partly heathen; and were called Samaritans, 2 Ki.17.21-41; Ez.4.2,9,10,17; Jn. iv.; 8.48; Lu.9.52,53.
3363	641	Josiah, a child of eight years, succeeds his obstinately wicked father Amon; he, with great zeal, reforms his kingdom; repairs the temple; renews his subjects' covenant with God; solemnly celebrates the passover. During his reign Jeremiah and Zephaniah prophesy, if not also Nahum and Habakkuk, Je.i., perhaps to xvii.; Zep.i.-iii.; Na.i.-iii.; Ha.i.-iii.
3394	610	Unadvisedly giving battle to Pharaoh-necho king of Egypt, Josiah is slain; after which the kingdom of Judah becomes miserable, 2 Ki.23.29,30; 2 Ch.35.20-24.
3395	609	Jehoahaz, whom the people had made king, being carried prisoner into Egypt, Pharaoh-necho makes Jehoiakim king, who reigns wickedly eleven years, 2 Ki. 23.31-37; 2 Ch.36.1-5. Under him Jeremiah and Urijah, if not also Habakkuk and Zephaniah, prophesy, Je.xix.xx.xxvi. xxii. xxiii. xxv. xxxv. xxxvi. xlv. xlvi.-xlix.; Ha.i.-iii.; Zep.i.-iii.
3398	606	Nebuchadnezzar the Chaldean, now partner in the kingdom with his father, invades Judea, renders Jehoiakim his tributary; carries off Daniel, his companions, and others, to Babylon, with part of the vessels of the temple of God, which he places in that of Belus, 2 Ch.36.6,7; Je. 35.11; 29.10; Is.39.7; Da.1.2,3,7,&c.
3401	603	Jehoiakim rebels against Nebuchadnezzar, now sole king of Babylon, 2 Ki.24.1.

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—	—	Daniel makes known and interprets Nebuchadnezzar's dream of the image, which the wise men could not, Da.ii.
3403	601	After a long and furious war, Nineveh is destroyed by the Medes, assisted by Nebuchadnezzar the Chaldean, Na.i.–iii.; Eze. xxxi.
3404	600	While Nebuchadnezzar is occupied in seizing the kingdom of Assyria, he sends an army of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim king of Judah, who ravage his kingdom, murder him, drag his corpse out by the gate of Jerusalem, and leave it unburied, 2 Ki. 24.2; Je.22.18,22; 18.19; 36.30.
3405	599	His son Jehoiakin, whom, it seems, he had made his partner ten years before, after reigning alone three months and ten days, surrenders himself to Nebuchadnezzar, who carries him and his family, courtiers, and principal magistrates, warriors, and artificers, in all 18,000, to Babylon; together with Ezekiel the priest, afterwards a prophet, and Mordecai, and part of the furniture of the temple, 2 Ki.20.17,18; Is.39.6,7; 2 Ch.36.9,10; 2 Ki.24.6–10; Je. 22.24–30; 29.1,2; xxiv.; Eze.17.4,12; 1.2, 3; Ls.2.6.
3406	598	Zedekiah, brother of Jehoiakim, being made king by Nebuchadnezzar, as his tributary, reigns wickedly. Jeremiah continues prophesying in Judea, Je.xxi. xxvii.–xxxiv.xxxvii.xxxviii.l.li.; if not also xix.xx.; and Ezekiel begins to prophesy in Chaldea, Eze.i.–xxxi.
—	—	Zedekiah, depending on the Egyptians, rebelled; to punish which, Nebuchadnezzar, after a siege of almost two years,
3416	588	burns Jerusalem and the temple; carries off captive all the Jews who remained except a few of the poorer sort; whom, together with Jeremiah, now liberated from prison, he commits to the care of Gedaliah. But Gedaliah being quickly murdered, the rest retire into Egypt, and force Jeremiah along with them, Je.lii. xxxix.–xliv.; 2 Ki.xxv.; 2 Ch.xxxvi.; La. i.–v.
—	—	Jeremiah, Ezekiel, and Obadiah prophesy, Je. xliii.xliv.; Eze.xxxii.–xlviii.; Ob.i.; Ps.lxxiv.cxxix.cxxxvii. are penned; and Jeremiah's Lamentations, i.–v.
3433	571	Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Babylon, where, out of his immense spoils, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je.xxv.xlvi.–xlix.; Eze.xxv.–xxxi.xxxv.; Is.xv.–xxiii.; Hab.i.ii.; Da.iii. He also builds palaces, hanging gardens, the temple of Belus, &c., Da.4.30.
3434	570	Daniel interprets Nebuchadnezzar's dream of *the tree cut down*. Next year Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Da.iv.; 5.18–21.
3442	562	Nebuchadnezzar hath his reason restored; he acknowledges God's sovereignty; is restored to his throne; and dies, having reigned forty-five years.
3443	561	Evil-merodach, his son, succeeds, and exalts Jehoiachin king of the Jews, 2 Ki. 25. 27–30; Je.52.31–34.
3449	555	Neriglissar, Nebuchadnezzar's son-in-law, who had murdered Evil-merodach, and his family being murdered in their turn, Belshazzar, the son of Evil-merodach, becomes king of Babylon, Je.27.7. Daniel hath his vision of the *four beasts;* and about two years after, of the *ram* and *he goat*, Da.vii.viii.
3466	538	While the Medes and Persians besiege Babylon, Belshazzar and his lords celebrate an impious revel. A hand-writing, interpreted by Daniel, denounces their immediate ruin. That same night Babylon is taken, Belshazzar slain, and his monarchy rendered subject to the Medes and Persians, Da.v.; Is.xiii.xiv.xxi.xlvi. xlvii.; Je.25.12; 27.7; l.li.; Hab.ii.
—	—	Daniel is advanced by Darius the Mede; but by the envy of his fellow-rulers, is cast into the den of lions. He is delivered and his accusers destroyed, Da.vi. He solemnly supplicates the restoration of the Jewish nation; has the coming of Christ, and the disasters attending it, intimated to him by the angel Gabriel, Da. ix.
3468	536	Cyrus succeeding his father Cambyses as king of Persia, and Darius, his uncle and father-in-law, as king of Media, proclaims liberty for the Jews to return to Canaan and rebuild their temple, and restores to them their sacred vessels, which had been dedicated to the Chaldean idol Bel. About 50,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, 7337 proselytes and servants, return under the direction of Zerubbabel and Jeshua, Is.44.23–28; 45.13; 48.20; 2 Ch.36.22.23; Ezr.i.ii.; Ne.vii.
3469	535	After observing the feast of tabernacles, and making preparation for seven months, the Jews, amidst joy and grief, lay the foundation of the second temple, Ezr.iii. But their Samaritan neighbours, by their open influence at court, and by accusing them as rebels to Cambyses and Artaxerxes Magus, long hinder the building, Ezr.iv. Daniel hath his last vision, x.–xii.
3480	524	Cambyses, after the death of Amasis, ravages Egypt and part of Ethiopia, and ruins his own army.
3484	520	Encouraged by the prophets Haggai and Zechariah, and after this by a decree of Darius Hystaspes in their favour, the
3489	515	Jews resume the building of their temple; and in about four years finish and dedicate it, about seventy-two years after it had been burned by the Chaldeans, Ezr. v.vi.; Hag.i.ii.; Zec.i.–xiv. About this time Darius reduced the revolted Babylonians, Is.xiii.xiv.xxi.xlvii.; Je.l.li.
3490	514	Perhaps about this time Esther was made queen of Persia instead of Vashti; and after five years the plot and ruin of Haman took place. But some historians place these events thirty-six years later, under Xerxes, or rather fifty-six, under Artaxerxes Longimanus, Es.i.–x.
3517	487	The Egyptians revolt from Darius. About six years after Xerxes his son reduces them.
3525	479	Darius having for the last sixteen years of his life carried on an unsuccessful war with the Greeks, Xerxes his son, after four years' preparation, invades their country with an army of some millions; but he and his Carthaginian allies are shamefully repulsed, Da.11.2; 10.20; 7.5; 8.4.
3540	464	Artaxerxes Longimanus succeeds his father Xerxes. The Egyptians again revolt, but are reduced.
3547	457	Ezra is sent to Jerusalem by Artaxerxes as his deputy-governor of Judea. With great zeal he separates the Jews from their strange wives, Ezr.vii.–x. Perhaps it was now that Esther was married to Ahasuerus, and Haman's plot and ruin five years after, Es.i.–x.; and, by her influence, Artaxerxes greatly favoured the Jews.
3559	445	Nehemiah is appointed deputy-governor of Judea, and rebuilds Jerusalem. Continuing in that office eighteen, or perhaps thirty-six years, he labours to reform his nation, Ne.i.–xiii.; Da.9.25.
3574	430	Malachi the prophet reproves the Jews for their contempt of God's ordinances, sacrilege, marriages with heathens, and cruelty to their Jewish wives, Mal i.–iv.
3591	413	The Egyptians revolt from Darius Nothus, king of Persia. It required sixty-four years to reduce them, Is.xix.; Eze.xxix. xxx.; Zec.10.11; Joel 3.19; Is.27.1.
3596	408	Scarcely had Nehemiah finished his reformation when Manasseh, the son-in-law of Sanballat, began to build the Samaritan temple on Mount Gerizzim, Ne.13.28,29; Ju.4.20.
3655	349	After reducing the revolted Cyprians and Phenicians, and ravaging part of Judea, Artaxerxes Ochus, king of Persia, finally reduces the Egyptians; since which they have never been governed by a prince of their own, Eze.29.14,15; 30.13; Zec.10.11, Is.xix.
3670	334	After the Persians and Grecks had been generally in a state of war for 160 years, Alexander the Great marches 35,000 Greeks into Asia, with whom in six years he conquers the whole Persian empire, Da.vi.vii.; 8.5–7; 10.20; 11.3; Zec.6.6.
3672	332	Alexander furiously destroys Tyre and Philistia. The Jews and Egyptians submit to him, Is.23.1–18; Zec.9.1–8.
3681	323	Alexander dies. Within fifteen years after his whole family is murdered, and his empire divided among four of his principal generals, Da.7.6; 8.8; 11.4. The two principal divisions were the kingdom of empire of Egypt on the south of Canaan, and of Syria on the north. For more than 150 years these were generally in a state of war one with another; nevertheless the Jews, whose country lay betwixt them, were marvellously protected by Providence, Da.11.5–20; Zec.10.8.
3829	175	Antiochus Epiphanes succeeding his brother Seleucus, persecutes the Jews, and sets to sale their high-priesthood. He makes four attempts to rob Ptolemy his nephew of the kingdom of Egypt.
3834	170	In his return from his second expedition into Egypt he takes Jerusalem, murders 40,000, and takes as many more prisoners to be sold for slaves.
3836	168	In his return from his fourth expedition, when he was checked by the peremptory demands of the Roman ambassadors, he stops the daily sacrifice, and attempts to abolish the Jewish worship.
3840	164	After some years' struggling, Judas Maccabeus defeats Antiochus' army at Jerusalem, restores the worship of God in the temple, and institutes the *feast of dedication*. Not long after this Antiochus dies miserably. Da.11.21–35; 8.23–25; Zec.1.20,21; 2.13–17; 12.2–7; Ju.10.22.
—	—	For thirty years after, Judas and his brethren Jonathan and Simeon protect their nation; governing their church as high priests, and their state as civil rulers dependent on the Syro-Grecians.
3870	134	After this John Hircanus the son of Simeon, and Alexander Janneus his son, having rendered the Jewish nation independent, reign prosperously for about fifty years, and subdue the Samaritans, Edomites, Ammonites, Moabites, and Philistines, Is.11.14; Mi.4.12,13; Ob.18–21.
3926	78	After a war of six years with his subjects, Alexander dies. Alexandra his widow wisely governs the state nine years, Hircanus her son being high-priest.
3940	64	After five years' contention between Hircanus, her elder but peaceable son, and Aristobulus the younger, they both apply to the Romans for help.

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		Pompey the Roman general takes part with Hircanus; and taking Jerusalem from
3941	63	Aristobulus, carries him prisoner to Rome, where he is poisoned about fourteen years after.
3957	47	Antipater, who had been a partisan of Hircanus, obtains for his son Phasael the government of Judea, and for Herod the Great the government of Galilee.
3960	44	Julius Cæsar, who, after great success in war, had altered the republican form of the Roman government, and made himself emperor, is slain by Brutus, Cassius, and others, in the senate-house.
3964	40	Antigonus, the son of Aristobulus, having been made king of Judea by the Parthians; Herod of Galilee, by the assistance of the Romans, wrests the kingdom from him.
3982	18	Herod having offended the Jews by some heathenish structures in compliment to Augustus the Roman emperor, attempts to regain their favour by rebuilding their ruinous temple.
4000		After a solemn annunciation of their birth by the angel Gabriel, John Baptist and Christ are born, to the great joy of their parents. Jesus' birth is published to the shepherds. He is circumcised, and presented at the temple; and solemnly acknowledged the Messiah by Simeon and Anna, Mat.i.ii.; Lu.i.: 2.1–38; 3.23–38.
		Wise men of the Gentiles come from the east to worship him. God admonishes them not to return to Herod to inform him concerning the divine babe. To secure his destruction, Herod murders all the babes under two years old in and about Bethlehem; but an angel had previously warned Joseph and Mary to carry Jesus into Egypt, where he was safe, Mat.2.1–18.
4002		Herod being dead, Joseph and Mary, with the babe Jesus, return to Canaan, and settle at Nazareth in Galilee, Mat.2.18–23; Judas of Galilee raises an insurrection, Ac.5.37.
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4009	6	Archelaus, who reigned in the room of his father Herod, being accused of mal-administration, is deposed by the Romans, and Judea is formed into one of their provinces.
4012	9	Jesus goes up with his parents to the passover, and disputes with the doctors in the temple, Lu.2.39–52.
4030	27	John Baptist begins to preach and baptize, warning the Jews to prepare for receiving the Messiah, who was about to be manifested, Mat.3.1–12; Mar.1.1–8; Lu.3.1–18; Jn.1.7–19.
4032	29	Jesus is baptized by John at Bethabara near Jericho; and is attested by his Father and the Holy Ghost from heaven, Mat.3.13–17; Mar.1.9–11; Lu.3.21–23. He is led by the Spirit into the wilderness of Judah to fast, and to be forty days tempted of the devil, Mat.4.1–11; Mar.1.12,13; Lu.4.1–13. Being examined concerning his character, John acknowledges himself the Messiah's forerunner, and points out Jesus as the Messiah to his hearers and disciples, Jn. 1.20–37. Having become acquainted with Andrew, Peter, Philip, and Nathanael, Jesus returns into Galilee, perhaps attended by the last two; and there, at a marriage, turns water into wine, Jn.1.35–51; 2.1–12.
4033	30	After making a short visit to Capernaum, Jesus goes up to the passover at Jerusalem, where he expels the merchants from the courts of the temple; foretells his own death and resurrection: and confers with Nicodemus concerning the new birth, the end of his mission, &c., Jn.2.12–25; 3.1–21. Departs from Jerusalem, and preaches

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		with great applause; which John hearing of, joyfully extols him, Jn.3.22–36; and is soon after cast into prison, Mat.14.10; Lu.3.19,20; Mar.6.17. Jesus returns northward to Galilee through Samaria, where he converts a harlot and many of her neighbours; is welcomed to Galilee; at Cana restores to health a nobleman's son, Jn. iv.; preaches at Nazareth to the hazard of life, Lu.4.16–30; removes to Capernaum, where he preaches with acceptance: calls Peter and Andrew, James and John to be his stated attendants; casts out a devil in the synagogue, and heals Peter's mother-in-law; after which he takes a tour through the other cities of Galilee; multitudes following him to hear his sermons, or to obtain his miraculous cures, Mar.1.14–39; Lu.4.31–44; 5.1–11; Mat.4.13–25; 8.14,15. Preaches the sermon on the mount, Mat.v.–vii. Descending from thence he cures a leper, Mat.8.1–4; Mar.1.40–46; Lu.5.12–16. Returns to Capernaum, where he cures a man of the palsy, and calls Matthew to be his disciple, Mat.9.2–9; Mar.2.1–14; Lu.5.17–28.
4034	31	Goes up to his second passover at Jerusalem, heals the lame man at the pool of Bethesda on the Sabbath, and vindicates his conduct, from his equality with God, and the office he had from God, Jn. v. Returning to Galilee, he vindicates *the rubbing out ears* of corn by his hungry disciples for their refreshment on the Sabbath-day; cures a man's *withered hand* on the Sabbath, and justifies his conduct; is followed by multitudes to the Sea of Galilee; many of whom he heals of their diseases, and forbids the possessed to acknowledge his Messiahship, Mat.12.1–21; Mar.2.23–28; 3.1–12; Lu.6.1–11.
—	—	Having prayed all night on a mountain, he chooses his *twelve disciples* from among his other followers; descends to the plain; works many miracles; repeats part of his celebrated sermon on the mount, Mar.3.13–19; Lu.6.12–49; heals the centurion's servant, and commends his faith, Mat.8.5–13; Lu.7.1–10; raises the widow of Nain's son to life, Lu.7.11–17; Mar.3.19–21; answers John Baptist's inquiry, *Whether he was the promised Messiah?* discourses concerning John, and bewails the fate of the impenitent cities of Galilee, Lu.7.18–35; Mat.xi.; dines with a Pharisee, and vindicates the woman who anointed his feet, Lu.7.36–50. Takes another tour through the cities of Galilee, attended by his disciples and some pious women; answers the Pharisees' charge of correspondence with Satan; warns them of the danger of sinning against the Holy Ghost, and of idle words; upbraids the Pharisees' perverseness in seeking a sign from heaven; pronounces the parable of the *relapsed demoniac* against them; intimates his resolution to persevere in his work, and his endeared affection to his obedient disciples, Lu.8.1–3; 11.14–36; Mat.12.22–50; Mar.3.22–35.
—	—	Retiring to the west side of the sea of Tiberias, he delivers the parables of the *sower* and of the *tares*, which he afterwards explained to his disciples; and of the *springing field*, the *mustard-seed*, the *leaven*, the *hid treasure*, the *pearl*, and the *net*, Mat.xiii.; Mar.4.1–34; Lu.8.4–18. After answering some who professed their inclination to follow him, he crosses the sea eastward, and stills a tempest, Mat.8.18–27; Mar.4.35–41; Lu.9.57–62; dislodges the devils out of two madmen, the one extremely furious; and permits them to enter into and drown the swine; and, at the request of the Gadarenes,

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		leaves the country, and crosses the sea to Capernaum, Mat.8.28–34; 9.1; Mar.5.1–21; Lu.8.26–40. Being feasted at Matthew's house, he justifies his conversing with sinners; vindicates his disciples' present omission of religious austerities; cures an inveterate bloody issue, and restores to life Jairus' daughter, Mat.9.10–34; Mar.2.15–22; 5.22–43; Lu.5.29–39; 8.41–56. Removes from Capernaum to Nazareth, where, being again rejected, he begins another new circuit through the cities of Galilee, Mat.13.54–58; 9.35–38; Mar.6.1–6. Sends forth his disciples to preach in different parts, with proper directions and encouragements, Mat.x.; 11.1.; Mar.6.1–13; Lu.9.1–6. Herod the tetrarch of Galilee suspects him to be John Baptist, whom he had lately beheaded at the instigation of Herodias his incestuous harlot, Mat.14.1–12; Mar.6.14–29; Lu.9.7–9.
4035	32	Jesus' disciples being returned from their missions, he retires to the desert of Bethsaida; multitudes flocking to hear him, he miraculously feeds 5000 with a few loaves. To avoid their making him a king, he crosses the sea westward; walks on the sea; stills a tempest; heals many diseased; is followed by the multitude whom he had feasted; he represents himself as the *bread of life;* is quickly deserted by multitudes; tries the constancy of his disciples, and foretells that one of them should betray him, Mat.14.13–36; Mar.6.30–56; Lu.9.10–17; Jn.vi. He condemns Pharisaic washings and traditions; and inculcates purity of heart, Mat.15.1–20; Mar.7.1–23.
—	—	About the time of the *third passover* he withdraws into the borders of Tyre and Zidon; commends the Syro-Phenician woman's faith, and casts the devil out of her daughter; returning through Decapolis, cures a deaf man; and after feeding 4000 with a few loaves, crosses the Sea of Tiberias westward, and lands near Dalmanutha and Magdala, Mat.15.21–39; Mar.7.24–37; 8.1–10. Again upbraids the Pharisees for asking a sign of his Messiahship, and heals a blind man at Bethsaida. Returning thence to Cesarea Philippi, near the springs of Jordan, he acknowledges himself the Messiah; foretells his sufferings; rebukes Peter; and encourages his disciples to self-denial and martyrdom, Mat.xvi.; Mar.8.11–38; 9.1; Lu.9.18–27. On the eighth day after he is transfigured, foretells his death and resurrection; declares that John Baptist was the New Testament Elias; descends from the mount; casts out an obstinate devil; warns his disciples of his future sufferings; causes a fish to bring money for his tribute at Capernaum; Mat.xvii.; Mar.9.2–32; Lu.9.28–45; recommends harmony and humility; directs how to deal with offending brethren; and, by the parable of the *unmerciful servant*, inculcates forgiveness of injuries, Mar.9.33–37,42–50; Lu.9.46–48; Mat.xviii.; and reproves John for rebuking a caster-out of devils, Mar.9.38–41; Lu.9.49,50.
—	—	After discoursing with his unbelieving kinsmen, he goes up to the *feast of tabernacles* at Jerusalem, where he preaches in the temple; vindicates his conduct and mission; and the Sanhedrim attempt to apprehend him, Jn.vii. Next morning he returns to the court of the temple; declines judging in the case of the adulteress; represents himself as the *light of the world;* warns his hearers against unbelief and a dependence on their descent from Abraham; and declares his own pre-eternity;

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		whereupon the Jews attempt to stone him, Jn.viii. The *seventy disciples* return with a joyful account of their success; he shows
4035	32	the scribe the way to eternal life; delivers the parable of the *good Samaritan;* and, leaving Jerusalem, comes to Bethany, where he commends Mary's attention and choice, Lu.10.17–42. Returning to Galilee, he instructs his disciples how to pray; delivers the parable of the *importunate friend;* dining with a Pharisee, he admonishes him and his brethren of their sin and danger, Lu.11.1–13,37–54; cautions his disciples against hypocrisy and the fear of man; declines to decide a case of property between two brothers; pronounces the parable of the *rich fool;* repeats the cautions against covetousness which he had given in his sermon on the mount; inculcates watchfulness for his second coming, and care to entertain his present message, Lu.xii.; urges the necessity of repentance; delivers the parable of the *barren fig-tree;* cures a deformed woman on the Sabbath; and, regardless of Herod's hatred, prosecutes his work, Lu.xiii. Invited to dine with a Pharisee, he cures a man of a dropsy on the Sabbath, and vindicates himself; recommends humility and generosity; in his parable of the *marriage supper* foretells the rejection of the Jews and calling of the Gentiles; and urges a deliberate resolution in religion, Lu.xiv. To vindicate his familiar converse with publicans and sinners he pronounces the parable of the *lost sheep, lost piece of silver,* and *prodigal son,* Lu.xv.; and of the *unjust steward* and *rich glutton,* Lu.xvi.; and exhorts his disciples to simplicity, forgiving offences, and humility, Lu.17.1–11. Travelling through Samaria to Jerusalem, he rebukes the intemperate zeal of James and John against the Samaritans, and heals ten lepers, Lu.9.51–56; 17.12–19.
		Coming near to Jerusalem, he warns the Jews against expecting a pompous kingdom of the Messiah; and foretells their approaching miseries, Lu.17.20–37; and, by his parables of the *importunate widow* and the *humbled publican,* he recommends importunity, perseverance, and humility in prayer, Lu.18.1–14. At Jerusalem, during the *feast of dedication,* he opens the eyes of one born blind; encourages him when excommunicated by the Sanhedrim; admonishes the proud Pharisees of their danger; represents himself as the Messiah and shepherd of God's flock, and as one with his Father; and to avoid being stoned as a blasphemer on that account, retires beyond Jordan.
4036	33	Here he declares against rash *divorces;* blesses the *little children;* tries the young ruler's obedience; represents the danger of riches, Mat.xix.; Mar.10.1–31; Lu.18.15–30; and, by the parable of *labourers in a vineyard,* warns the Jews not to envy the Gentiles' admission to fellowship with God in his church, Mat.20.1–16. Informed of Lazarus' sickness, after his death he returns to Bethany near Jerusalem, and raises him from the dead; the Sanhedrim having agreed he should for this be put to death, he retires to a city called *Ephraim,* Jn.xi. Returning towards Jerusalem, he foretells his sufferings; rebukes the ambition of James, John, and their mother; and, passing through Jericho, cures two blind men, Mat.20.17–34; Mar.10.32–52; Lu.18.31–43. He converts Zaccheus the publican; and, by the parable of *the pounds,* represents the misery coming on the Jewish nation, Lu.19.1–28. At Bethany he is feasted by Lazarus, and anointed by Mary,

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		Jn.12.1–11; Mat.26.6–13; Mar.14.3–9.
4036	33	On the first day of the week he rides in triumph to Jerusalem; weeps over it upon sight of it; drives out the traders from the court of the temple, and works miracles there; converses with some Greeks, and retires to Bethany. Returns to Jerusalem; next morning curses the barren fig-tree, and again expels the merchants from the temple, which exasperates the priests; and at even returns to Bethany. Mat.21.1–19; Mar.11.1–12; Lu.19.28–48; Jn.12.12–50. Returns to Jerusalem on Tuesday morning; the fig-tree is withered; he confounds the Jewish rulers who had questioned his authority; delivers the parables of the *two sons,* the *vineyard let out to husbandmen,* and the *marriage-dinner,* Mar.11.20–33; 12.1–12; Lu.20.1–19; Mat.21.20–46; 22.1–14; confounds the Jews in their attempt to ensnare him about paying tribute; proves the resurrection of the dead; shows what is the great commandment; silences the Pharisees with respect to the Messiah's divinity; and repeats his denunciations against them, Mar.12.13–40; Lu.20.20–47; Mat.22.15–39; xxiii. Going out of the temple at even, he applauds the liberality of the poor widow; foretells his coming to destroy Jerusalem and to judge the world, and the signs thereof; and by the parables of the *servants, ten virgins,* and *talents,* and by the description of the last judgment, inculcates watchfulness, sincerity, and activity in religion, Mar.12.41–44; Lu.21.1–36; Mat.xxiv.xxv.; and warns his disciples that he should be betrayed in two days to his enemies. That same night the Jewish rulers plot his death; and Judas coming in at the very time, agrees to betray him, Mat.26.1–5,14–16; Mar.14.1,2,10,11; Lu.21.37,38; 22.1–6.
—	—	On Thursday he directs two of his disciples to prepare the passover; and having spent that day, and perhaps most of the Wednesday, in solemn prayer, he sits down with his disciples at night, and eats the passover; rebukes their ambition; washes their feet; intimates that Judas should betray him, who thereon retires to the Jewish rulers; he exhorts them to brotherly love; foretells Peter's denial of him; administers the Eucharist, Mat.26.17–29; Mar.14.12–25; Lu.22.7–27; Jn.xiii.; and entertains his disciples with a consolatory discourse, which he concludes with a solemn prayer, Lu.22.28–32; Jn.xiv.–xvii. After singing a hymn, and warning Peter and his fellow-disciples of their future trial and fall, he retires to the garden of Gethsemane, where, after terrible inward trouble and prayer, he is betrayed by Judas, but makes his apprehenders fall backward, and heals Malchus' ear. Being carried to the palace of Caiaphas, he is examined and abused; Peter thrice denies him, Mat.26.30–75; Mar.14.26–72; Lu.22.31–71; Jn.18.1–27.
		On Friday morning the Jewish rulers remit him to Pilate, who, after examination, sends him to Herod as *tetrarch of Galilee.* After some insolent abuse he is returned to Pilate as an *innocent person.* After several attempts to release him, Pilate, protesting his own innocence, condemns him to be crucified to please the Jews, Mat.27.1–26; Mar.15.1–15; Lu.23.1–25; Jn.18.28–40; 19.1–16. Judas repents and hangs himself, Mat.27.3–10; Ac.1.16–20. Jesus is led to Calvary, bearing his cross, and there nailed to it. While his garments are divided, and himself insulted, he converts a fellow-sufferer; recommends his mother to the care of

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		John, his beloved disciple; supplicates pardon to his murderers; recommends his departing soul to God; and expires in
4036	33	triumph. Amazing prodigies attend his death; his body being pierced, but not a bone of it broken, is begged and buried by Joseph of Arimathea. His enemies secure the grave by a large stone sealed and a strong guard, Mar.15.16–47; Lu.23.26–56; Jn.19.16–42; Mat.27.26–66.
—	—	Early on the first day of the week Jesus rises from the dead, his grave being opened by angels, who affrighted the guard, and made them run from the sepulchre. Mary Magdalene, finding the grave open, calls Peter and John, who enter into it and return. Mary staying at the grave, Jesus appears to her, Mar.16.1–4; Lu.24.1,2,12; Jn.20.1–17. Leaving her he appeared to the other women whom the angel had before informed of his resurrection. This they reported to his incredulous disciples, Mat.28.5–10; Mar.16.2,5–11; Lu.24.3–11; Jn.20.18. While the guard report to the Jewish rulers how they had been terrified by the earthquake and angels, and are instructed to use an ill-formed falsehood, Jesus appears to Peter, and then to the two disciples on their way to Emmaus; and, in fine, to ten of them that evening, Mat.28.11–15; Mar.16.12,13; Lu.24.13–43; Jn.20.19–23; 1 Co.15.4,5. On that day week he appears to all the eleven, and cures Thomas of his unbelief, Jn.20.24–29. Some time after he appears to his disciples at the sea of Tiberias; tries Peter's affection, and foretells his martyrdom, Jn.21.1–24. He appears to the whole body of his followers in Galilee; and afterwards, on several occasions, to his disciples. At last, leading them out of Jerusalem to the Mount of Olives or Bethany, he, in their sight, ascends into heaven, 1 Co.15.6,7; Mat.28.16–20; Mar.16.15–20; Lu.24.44–52; Jn.20.30; 21.25; Ac.1.1–12.
—	—	The apostles return to Jerusalem. Upon Peter's motion Matthias is elected in the place of Judas, Ac.1.13–26. On the tenth day after Jesus' ascension the Holy Ghost is poured out upon his disciples, to guide them into all truth, direct them to work miracles, and to speak the languages they had never learned. That very day the apostles preach, and all the different tribes assembled at Pentecost hear them in their own language, and 3000 are converted to Christ, Joel 2.28–32; Lu.24.49; Mar.16.17,18; Jn.7.39; 14.16–20,26; 15.26,27; 16.7–15; Ac.ii. Peter and John cure a lame man. Peter adds an affecting discourse to the spectators, Ac.iii. Behaving courageously before the Sanhedrim, they are threatened; but returning to their brethren, they thank God, and are again filled with the Holy Ghost, Ac.4.1–31. The number and zeal of the converts still increasing, many devote their substance to the Lord. God's striking Ananias and Sapphira dead for keeping back a part of the price of their lands, and other miracles, promote the enlargement of the church, Ac.4.4,32–37; 5.1–16. Enraged hereat, the Jewish rulers imprison the twelve apostles; but an angel liberates them. Being again apprehended, they are, by Gamaliel's advice, dismissed with their life, Ac.5.17–42.
		The converts daily increasing, seven deacons are chosen to manage their sacred donations. Stephen, one of them, confounding the Jews with proofs of Jesus' Messiahship, is called before the Sanhedrim as a blasphemer; and while he was making a long defence, is interrupted

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		and tumultuously stoned, Ac.vi.vii. A violent persecution ensues at Jerusalem, which scatters all the preachers but the apostles. Philip, another deacon, preaches to the Samaritans. Peter and John, sent by the apostles, go there, and communicate the miraculous influences of the Holy Ghost. Simon, a pretended convert, offers them money for such power, but his offer is detested. Philip baptizes the Ethiopian eunuch, and preaches along the west borders of Canaan, Ac.viii.
4038	35	Saul, who had assisted at the stoning of Stephen, and had been a most furious persecutor, is miraculously converted near Damascus, and becomes a most zealous preacher; preaches in Arabia; returns to Damascus; escapes a snare laid for his life. After three years he repairs to Jerusalem; sees Peter and John; but the Jews being enraged at his bold discourses, he is sent to Tarsus in Cilicia, his native place. Ac.7.58; 8.1–3; 22.3–21; 26.4–20; 9.1–30; 1 Co.15.8–10; Ga.1.12–24; 1 Ti.1.12–16.
—	—	The persecutions ceasing, the Jewish converts greatly increase. Peter cures Æneas of a palsy at Lydda, and restores Dorcas to life at Joppa. Called by the order of an angel, encouraged by a vision of animals, and directed by the Holy Ghost, Peter preaches to and baptizes Cornelius and other Gentiles at Cesarea, and, to the great joy of his brethren, accounts for his conduct, Ac.9.31–43; x.; 11.1–18. The gospel is preached at Antioch in Syria with great success. Barnabas and Saul for about a year labour in confirming the converts there. Agabus foretelling a famine, a collection is made for the poor saints at Jerusalem, Ac.11.19–30.
4047	44	Herod Agrippa murders James the apostle and brother of John, and imprisons Peter, who is liberated by an angel. When Herod had just displayed his pride, and accepted blasphemous flattery, he is smitten by an angel, and eaten up of worms, Ac.xii.
4048	45	Having delivered the collection, Barnabas and Saul return from Jerusalem to Antioch along with John Mark. By the direction of the Holy Ghost they are separated to preach to the Gentiles. They preach in Cyprus, where Elymas the sorcerer is struck blind, and Sergius the Roman governor is converted; and in Pamphylia, at Antioch in Pisidia, Iconium, Lystra, and Derbe, and all places in Lesser Asia, &c.; and in all meet with opposition, Ac.xiii.xiv.
4052 or 4055	49 or 52	Some Jewish preachers insisting that the Gentile converts ought to be circumcised and keep the law of Moses, the dispute is referred to a synod of apostles and elders at Jerusalem, whose determination being given, is dispersed among the churches, to their great joy, Ac.15.1–35; 16.4,5. Peter coming down to Antioch, sinfully dissembles, and is rebuked by Paul, Ga. 2.11–21. Paul with Silas, and Barnabas with John Mark, separate, and visit the churches which they had lately planted, Ac.15.36–41. Paul, Silas, and Timothy travel through much of Lesser Asia. Directed by a vision, Paul crosses the Mediterranean Sea into Macedonia in Europe; preaches at Philippi, where Lydia is converted and the devil dislodged from a sorceress, on which account they are cast into prison, but quickly liberated, and the jailer converted, Ac.xvi.
4057	54	They plant churches at Thessalonica and Berea; Paul preaches at Athens; proceeds to Corinth, whence he writes his epistles to the Thessalonians, and perhaps that to the Galatians; and where Gallio takes their part against the furious Jews, Ac. xvii.; 18.1–18. An Egyptian Jew pretends to be the Messiah, and is followed by 30,000, whom Felix disperses, Ac.21. 38.
4059	56	Paul returns from Europe to Asia; touches at Ephesus; leaves there Priscilla and Aquila, who had followed him from Corinth; and hastens by Cesarea to Jerusalem against the time of the passover, Ac.18. 18–22.
4060	57	After visiting the regions of Galatia and Phrygia, Paul preaches a considerable time at Ephesus; whence Apollos, an Alexandrian, had been sent to Corinth; but is opposed by Demetrius the silversmith and his mob; writes his first epistle to the Corinthians, if not also that to the Galatians, Ac.18.23–28; xix.; 1 Co.i.–xvi.; Ga.i.–vi.
4063	60	Departs from Ephesus to Macedonia in Europe; collects a contribution for the poor saints at Jerusalem. Informed of the good success of the former, writes his second epistle to the Corinthians, and perhaps the first to Timothy; comes to Corinth, whence he writes his epistle to the Romans, Ac.20.1–3; 2 Co.8.1,2,6,9; i.–xiii.; 1 Ti.i.–vi.; Ro.16.1; i.–xvi.
4064	61	Paul purposes to sail directly to Syria with the collection; but being informed that the Jews laid wait for his life, he travels through part of Europe and Lesser Asia; earnestly exhorts the elders of Ephesus to faithfulness and diligence in their office; arrives at Jerusalem; is apprehended in the temple; claims the privilege of a Roman and escapes scourging; pleads his cause before the Sanhedrim. To prevent his assassination by the Jews, Lysias the Roman captain sends him to Felix the governor of Judea at Cesarea; who, though he trembled at his discourse, kept him prisoner two full years, Ac.xx.–xxiv.
4066	63	Paul is panuelled before Festus the new governor; appeals to Cæsar; pleads his cause before Festus and Agrippa. After a dangerous passage and shipwreck on the isle of Malta, he arrives at Rome, where he is continued a prisoner at large for two years, Ac.xxv.–xxviii., and writes his epistles to the Philippians, Philemon, Colossians, Ephesians, and Hebrews, Phi.i.–iv.; Col.i.–iv.; Eph.i.–vi.; He. i.–xiii.
4068	65	About the end of this year he is set at liberty; preaches in Crete, and leaves Titus to set things in order; perhaps preaches in Spain.
4069	66	From Rome he writes his epistle to Titus, and at least the second to Timothy. About this time Nero begins the first imperial persecution of the Christians after the gospel had, for more than thirty years, been spreading and taking deep root in the empire. About this time James, Peter, and Jude wrote their epistles to the dispersed Hebrews.
4077	70	Jerusalem utterly laid waste by the Romans, and the Jewish nation destroyed in the most miserable manner. This, together with the disasters which followed under Trajan about A.D. 116, and under Adrian about 134 or 136, plainly marked God's abolition of the Levitical ceremonies, as none of the principal ones could be any more observed; and so weaned the Christians from their attachment to them, Mat.8.11,12; 23.34–39; Lu.29.42–44; 21.20–26, &c.
4093	90	About this time, or some years after, John wrote his Revelations, and perhaps also his Epistles.
—	—	From A.D. 66 to 312, particularly about 66,95,107,120,160,202,235,250,257,272, and 303, the Christian church was terribly persecuted by the Roman emperors; and heresies and contentions, especially in the interval of persecution, rendered her state very miserable. Meanwhile the Roman empire, by the murder of emperors, by the ravages of the Scythian tribes, and by famines and pestilences, was no less unhappy. These things were foretold by the opening of the second, third, fourth, and fifth seals, Re.6.3–11; 12.1–4.
4316	313	After a terrible persecution of the Christians for ten years, the heathen emperors and their armies are quite overthrown by Constantine; heathenism is abolished, and Christianity made the established religion of the empire, Re.6.12–17; 12.5–12; Ps. 21.8–12; 110.5,6; 68.28–31.
4326	323	The church began to enjoy a considerable calm of fifteen years, in which multitudes were converted to Christ, Re.vii.; 8.1.
4341	338	After Constantine's death, by means of the partition of the empire into the *Western* and *Eastern*, and by the ravages of the Goths and other barbarians (especially after 395, till the Western empire was utterly abolished in A.D. 476, and the whole power of Rome extinguished about 566), the Roman empire was generally miserable. And in the same period, by the schism of the Donatists; by the heresies of the Arians, Pelagians, Nestorians, and Eutychians, and the contentions and persecutions attending the same; and by the gradual introduction of the Roman hierarchy and superstition, the church became more and more miserable, Re.8. 5–12; 12.13–17.
4483	480	By this time *ten toes, horns*, or kingdoms were formed out of the Roman empire, which, though often altered in their particular extent or form of government, have ever since continued, and have for the most part been subject to the power of the Pope, Da.2.41,42; 7.7,20,24; Re. 12.3; 13.1; 17.3; 10.12.
4609	606	The Roman state, which had been long forming by the gradual corruption of the doctrine, worship, discipline, and government of the Christian church, arrived at its perfect form, the Bishop of Rome being constituted her UNIVERSAL HEAD; who has ever since generally ruled over most part of the Roman empire in the West, Da.7.8,24–26; 11.36–39; 2 Th.2.3–12; 1 Ti.4.1–3; 2 Ti.3.1–9; 4.3,4; Re.9.1–11; xiii.xvii. Meanwhile the Mahometan delusion was introduced into the East, and furiously propagated far and wide by fire and sword. It still continues established in the extensive empires of Indostan, Persia, Turkey, and Morocco, Re.9. 1–11; Da.11.40.
4759	756	A hundred and fifty years, or five months after their rise, and 666 years after John received his Revelations, and about seventy years after a most dreadful pestilence in Asia and Europe, the popes became *civil lords* in Italy, and gradually extended their civil power over all the ten kingdoms of their subjects, and claimed it over all the earth. At the same time the Mahometan delusion and Saracenic empire were at their highest summit of power, Da.7.8,24; 11.37,40; 2 Th.2.4; Re. 13.2,12.
4803	800	The German empire is founded by Charlet the Great, Re.13.3,14,15.
5058	1055	After pouring themselves south-westward into Persia for several ages, the Seljukian Turks about this time formed the four kingdoms of Bagdad, Iconium, Aleppo, and Damascus, near the Euphrates; but, by their own contentions, by the Tartar

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		invasions, and by the war of the European crusades, their power was restrained for 200 years, Re. 9. 14.
5284	1281	The Ottoman Turks began their conquests upon the Christians, and for about 390 years gradually carried it on, murdering an infinity of men, and forming a very extensive empire, which still subsists, Da. 11. 40–43; Re. 9. 15–19.
—	—	Claude of Turin and his followers, in the ninth and tenth; the Waldenses in the twelfth and thirteenth; the Wickliffites in the fourteenth; and the Hussites in the fifteenth centuries; and others, amidst poverty and persecution, faithfully testified against the Popish abominations.
5520	1517	A more extensive reformation began by Luther, Zuinglius, Calvin, and others, which issued in the revolt of about half of the Pope's subjects from him. Re. 11. 3–6.
5899	1896	And now, in the year of our Lord 1896, we see the Turkish empire tottering to its fall. Under the instigation and direction of the Sultan, the Ottoman Turk has been permitted to fill and, if possible, exhaust the measure of diabolical crime. There is throughout Christendom a general expectation of the utter dismemberment of the Sultan's dominions. During the twentieth century we may expect such a revival of truth and righteousness and love, as they are expressed through Jesus Christ, as has never been witnessed on this earth before. Enough has been accomplished through the gospel of Jesus Christ already to bring to the hearts of men renewed conviction of the truth of Isaiah's prophecy: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord. * * * The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. xi.; 1, 2, 6, 7, 8, 9.

TABLES OF THE MEASURES, WEIGHTS, MONIES, AND TIMES, MENTIONED IN SCRIPTURE;

WITH AN APPENDIX, CONTAINING THE METHOD OF CALCULATING SCRIPTURAL MEASURES OF SURFACE.

A MEASURE is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. *Mere length*, which hath but one dimension. 2. *Surface*, which consists of lengths multiplied into breadth; so it hath two dimensions, as it were, interwoven; and this is always measured by some square surface already known, as by a square foot or a square cubit, or any other square already known by help of its side. Moses generally useth the square cubit. 3. *Solidity* or *capacity*, which hath three dimensions multiplied into each other—length, breadth, and height or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

I use = to signify *equal*; :: to express *proportion*; . is called *separatrix*, parting decimals from integers.

TABLE I.—MEASURES OF LENGTH.

I express the cubit and its parts both by inch measure and by foot measure, which I deduce from inches by this proportion:—

	In. Mea	Ft. Mea.
As 12 . 1. : :	21.888	1.824

	In. Dec.	Ft. Dec.
A Cubit is = to	21.888	= 1.824
A Span the Longer = half a cubit = to	10.944	= .912
Span the Less = one-third of a cubit = to	7.296	= .608
A Hand's-breadth = one-sixth of a cubit = to	3.648	= .304
Finger's-breadth = one-twenty-fourth of a cubit = to	.912	= .076

Measures of many cubits length I express only in foot-measure:—

	Ft Dec.
A Fathom = 4 Cubits	= 7.296
Ezekiel's Reed = 6 Cubits	= 10.944
Schœnus, the Egyptian line for land-measure, which, I think, Scripture useth to divide inheritances (Ps 16. 6 and 77. 55). They used different lengths, but the shortest and most useful was	Cubits = 80 = 145·92

Herodotus mentions a *schœnus* just 300 times as long. I judge that all the greater were made in proportion to the least.

The Mile	= 4000 cubits = 7296 feet.
Stadium, one-tenth of their mile	= 400 cubits = 729.6
Parasang, three of their miles	= 1200 cubits = 4 English miles and 580 feet.
Five Stadia, or two thousand cubits, made a Sabbath-day's journey	
Ten Stadia, or four thousand cubits, made an Eastern mile.	
Twenty-four Eastern miles or ninety-six thousand cubits, equal to thirty-three miles, one hundred and seventy-two paces, four feet English, made a day's journey.	

TABLE II.—MEASURES OF SURFACE.

Moses hath described these by square cubits. I here express them reduced to our square feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by Moses; secondly, I place six instances of greater difficulty.

The clearest examples are—

I. The Altar of Incense. Only two sides of it, viz. its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares that it was four-square; whence we collect that it was just one square cubit (see Ex. 30. 2). Now it is demonstrated in the Appendix that one Jewish square cubit amounts to in surface 3 English square feet and about 47 square inches.

II. The Table of Showbread (Ex. 25. 23). It is affirmed to be two cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square cubits. These amount to above 6 English square feet and above a half, viz. 94 square inches.

III. The Boards of the Tabernacle, each ten cubits in length and one and a half in breadth (Ex. 26. 16), being rectangular, must contain 15 Jewish square cubits. These are proved to contain very near 50 square feet of English measure.

The more difficult cases reserved to the Appendix are—

I. The Mercy-seat, whose surface is = 12 square feet and a half.

II. A general method is taught of reducing any given number of Jewish cubits to English square feet.

III. The example of the 15 square cubits in the boards of the tabernacle is made clearer.

IV. The Court of the Tabernacle (described Ex. 27. 18) is found to be just half the Egyptian *aroura*, and to contain 1 rood 21 perches 27 square feet, &c.

V. The whole *aroura* is determined and reduced to our English measure, 3 roods 2 perches 55 square feet.

VI. The suburbs or glebe-land given to each city of the Levites (Nu. 35. 3–5), is showed to be a square, on each of the four sides of every city, containing a million of Jewish square cubits, or 100 *arouræ*, which amount to in each square 76 acres 1 rood 20 perches 80 square feet; whence we collect that all the four-squares amounted to 305 acres 2 roods 1 perch, beside 51 feet square.

TABLE III.—MEASURES OF CAPACITY.

	Wine gal.	Pints.	Sol in
Epha or *Bath*,	7	4	15
Chomer (*Homer* in our translation),	75	5	7
Seah, one-third of an epha,	2	4	8
Lin = one-sixth of an epha,	1	2	1
Omer, one-tenth of an epha,	0	6	0·5
Cab, one-eighteenth of an epha,	0	3	10
Log, one-seventy-second of an epha,	0	0½	10
Metretes of Syria (Jn. 2. 6) = *Cong. Rom.*	0	7½	0
Cotyla (Eastern), one-hundredth of an epha,	0	0½	8

This *cotyla* contains just ten ounces avoirdupois of rain-water; *omer*, 100; *epha*, 1000; *chomer*, 10,000. So by these weights all these measures of capacity may be expeditiously recovered very near exactness.

TABLE IV.—OF WEIGHTS AND COINS.

The Jewish weights are reduced to the standard grains of our Troy weight, whereof 438 are equal to the Roman ounce, and to our ancient English avoirdupois ounce. The value of Jewish and Roman weights and coins, at the present rate of silver and gold, expressed in pence and decimals of a penny.

	Grains dec.		Pence dec.		s. d. q.
Shekel is the original weight ..	= 219.	=	28.2875	=	2 4 1
Bekah, half a shekel ..	= 109.5	=	14.1437	=	1 2 1+
Gerah, one tenth of a bekah ..	= 10.95	=	1.41437	=	0 1 1+
Mineh = 100 shekel weight	= 21900.	=			
Maneh, in coin = 60 shillings ..	= 13140.	=	1697.25	=	£ s. d. 7 1 5
Talent of Silver 3000 shillings	= 657000.	=	84862.5	=	353 11 10 ob
Talent of Gold the same weight ..				=	5075 15 7 ob
The *Golden Darics* (Ezr. 2. 69) seem to be coins of Darius the Mede. They weighed 12 gerahs.	= 131.4	=		=	1 6 4

Roman money mentioned in the New Testament:—

	Pence.	Farthings.
Denarius (silver),	7	3
Assis (copper),	0	3
Assarium,	0	1½
Quadrans,	0	¾
A Mite,	0	¼

TABLE V.—OF TIMES.

The Jewish hours were introduced about the time of their captivity in Babylon. Their ordinary ones were of the same length as ours. Their DAY, begin-

ning at six o'clock in the morning, they divided into *twelve hours;* of which our nine o'clock in the morning was the *third*, our noon their *sixth*, our three o'clock afternoon their *ninth*, and our five o'clock their *eleventh*. But they seem also to have at last divided their day into four *great hours* or *watches*, each containing three of the ordinary ones, and of these their *third hour* was from noon to three o'clock. Their NIGHT they divided into four *watches*, each consisting of three hours; the first ended about nine o'clock, the second at midnight, the third at three o'clock or cock-crowing, and the fourth about six o'clock in the morning. Their WEEK, copied from God's example in the creation of the world, began on our Sabbath, and ended on Saturday. Their MONTHS were regulated by the changes of the moon; and each third year consisted of *thirteen* of these *months* or *moons*. Their names were—

1. Abib or Nisan	answering to	March / April	7. Ethanum or Tizri	answering to	September / October
2. Zif or Jair	answering to	April / May	8. Bul or Marchesuan	answering to	October / November
3. Sivan	answering to	May / June	9. Chisleu	answering to	November / December
4. Tammz	answering to	June / July	10. Thebeth	answering to	December / January
5. Ab	answering to	July / August	11. Shebeth	answering to	January / February
6. Elul	answering to	August / September	12. Adar	answering to	February / March
			13. Veadar		

Their CIVIL YEAR, originating from the creation of the world, began with Ethanum or Tizri, in our September; and by it their releases and jubilees were regulated. Their SACRED YEAR, originating from their deliverance from the Egyptian bondage (Ex. xii.), began with Abib or Nisan, in our March.

AN APPENDIX

To the Second Table of Measures of Surface described by Moses, showing the Method of reducing them by calculations to the measures used in England, for the benefit of those that understand Decimal Arithmetic and desire to try the Reductions given in the Table, or to make further improvements in this kind of measures.

I.—THE MERCY-SEAT.

I shall begin with reduction of the measures of the mercy-seat, which was God's throne of grace among the Jews. Moses, in Ex. 25.17, affirms that its length was two cubits and a half, its breadth one cubit and a half. The fractions adhering to its length and breadth make some difficulty to beginners in arithmetic, which the decimal way doth much abate. Supposing, therefore, what I have elsewhere proved, that the Jewish cubit was a foot-measure 1.824, the length must be expressed in foot-measure and decimals thereof, 4.560. The breadth in like measure will be 2.736. Wherefore the product of these numbers multiplied into each other gives its surface 12.47616; in number of its square feet and decimals thereof, 12 square feet and very near half a square foot. If the decimals had been 50, it had just been half a foot. If we desire to express those decimals of a foot in square inches, as is usual in England, we must multiply .47616 by 144, the square inches of a foot, and the product will be 68.56704, which shows that the decimals we found amount to 68 square inches and about half an inch more: we need not be nicer.

II.—A SQUARE CUBIT REDUCED TO OUR MEASURE.

2. In the altar of incense Moses describes the Jewish square cubit, which must be reduced to our foot-measure thus—1.824 × 1.824. The product of these numbers multiplied will be the upper surface of this altar, 3.326976, that is, 3 square feet and .326976 decimals of a square foot, which we may express by 47 square inches and a few decimals of an inch square, inconsiderable.

III.—THE BOARDS OF THE TABERNACLE.

3. Moses' description of the boards of the tabernacle (Ex. 26. 16), by ten cubits in length and one and a half in breadth, naturally leads a man to discern in each board's surface 15 Jewish square cubits; because if we conceive a line drawn from the end of one cubit at the bottom of the board to the end of one cubit at the top of the board, this must needs be 10 whole square cubits on one side of that line, and ten half square cubits (=to 5 whole) on the other side of that line; here, therefore, are 15 square cubits. The reduction of these into English square feet is performed by multiplying 15, viz. the number of cubits given, into 3.326976, the feet and decimals of one square cubit, and the product will be 49.90464, and that is very near to 50 square feet; for those decimals amount to above 180 square inches, and a little more than 13 square inches would make it just 50 feet, which abatement we need not here regard.

IV.—THE COURT OF THE TABERNACLE.

4. Let us now go to the measure of the surface of land. But we will begin with the court of the tabernacle, the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this court is described by Moses (Ex. 27.18), by its length, 100 cubits, and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 Jewish cubits into English square feet, I must multiply 5000 into 3.326976; the product is 16,634.88 English square feet.

But in cases of such long numbers of feet, we use, for brevity's sake and to help our memories, to reduce them into perches, or roods, or acres, which contain known numbers of square feet. A perch contains 272 square feet and one-fourth; a rood is=to 10,890 square feet; an acre is = to 43,560 square feet. It is plain that the number 16,634.88 hath not integers equal to those of an acre, but it hath enough to answer those in a rood, and some overplus; therefore I must divide 16,634.88 by 10,890, which is a rood. By such division continued in the decimal way until I have a fraction of five or six places, which is exact enough, I find the quotient to be 1.527537, which assures me that my number 16,634.88 hath but once entirely in it a whole rood, but it hath moreover in it many decimal parts of a rood. These therefore I reduce to the perches contained in them by multiplying them into 40, which is the number of perches that make up a rood, and cutting off six places from the product, which is 21.101480; so I find there are 21 perches entire, and the figures after the separatrix are decimals of a perch. These also I multiply by 272.25, which are the square feet and decimals of a perch. The product of this last multiplication, after eight places cut off from it by the separatrix, because there were six places of decimals in one of the multipliers, and two in the other, is 27.62793000. Hence I learn that there are therein but 27 entire feet; all the eight decimal places amount to little above half a foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this court to contain in English measure 1 rood 21 perches 27 feet, and little more than half a foot square. But reflecting upon Moses' measure by cubits, and finding them to be precisely 5000 square cubits, I observed that they were just half 10,000, which I had observed from Herodotus' *Euterpe* to be the area of the Egyptian *aroura*, by which their land was as generally measured as ours is by acres and roods. (See Herodot. l. 2., c. 168.) I called also to mind a passage in Manetho, an Egyptian priest, cited by Josephus in his first book Against Apion, where he affirms that Manetho, in his history of the reign, wars, and expulsion of the Pastors (whom Africanus affirms to be Phenicians or Canaanites, and Josephus vainly believed to be Jews), wrote out of the public records of Egypt that these Pastors made at Abaris a very large and strong encampment that encompassed 10,000 *arourœ*, sufficient to contain 240,000 men, and long enough to maintain their cattle. Hence it appears that not only the Egyptians, but the Phenicians or Canaanites also, that had dwelt among them and had reigned there during the time of six kings successively, used this measure of land called *aroura*. Now this was long before Moses' time; for the beginning of Amosis or Tethmosis, who expelled them out of Egypt, was very near the time of Abraham's death, as appears by the annals of the learned primate of Ireland. Wherefore I believe that Moses, who was skilled in all Egyptian learning, especially surveying, did of choice make the court of the tabernacle to be just half an *aroura*, which was a known measure to him and his people, who had long dwelt in Egypt; and divine authority directed him so to do.

V.—THE REDUCTION OF AN AROURA TO ENGLISH MEASURE.

5. Because we have shown from Herodotus that an *aroura* is the square of 100 Jewish or Egyptian cubits; and 100 such cubits may, in English foot-measure, be expressed by 182.4 English feet, it follows that the square of this number will express exactly the number of the English square feet that are contained in an *aroura*. Now, by multiplication of 182.4 into itself, I find the product to be 33,269.76; therefore I conclude that there are 33,269 square feet entire, and .76 decimals of a square foot in an *aroura*. Now, to reduce these English square feet into roods, perches, and the remainder of square feet, I use the method used in the last paragraph. First, I divide them by 10.890, the square feet in a rood, and the quotient I find 3.055074—that is, 3 roods and .055074 decimals of a rood. Secondly, I multiply these decimals by 40, which is the number of perches in a rood; the product is 2.202960: hence I conclude there are therein 2 perches and .202960 decimals of a perch. Thirdly, I multiply these last decimals by 272.25, which are the square feet of a perch; the product is 55.25586000—that is, 55 entire square feet. The eight places of decimals amount to little above one-fourth of a square foot; therefore I reject them as inconsiderable in measure of land. By all these reductions it is found that an *aroura* is in English measure 3 roods 3 perches 55¼ square feet. Hence it follows also that it is not well translated by *jugerum*, for it is much larger; nor is it well in English called an *acre*, for it is considerably less. To this place I refer the use of the lesser sort of Σχοινος, which yet is most convenient for the use of the Egyptians and of the Jews to measure out private men's inheritances, by a line which was 80 cubits long. For the length of this line will measure one side of an *aroura*, if the other side be 125 cubits long, which is the length of this line and its half, and 5 cubits above half of it, which they might easily mark in it by a knot or ring; and by this means they might easily lay any number of *arourœ* together, all of them rectangular and parallel to each other. Such lines, I suppose, for measure of inheritances, are intimated Ps. 78. 55 and 16. 6, &c.

VI.—THE LEVITES' GLEBE.

6. I shall conclude with an example, amounting, after reduction, to a number of English acres, which measure we have not yet reached to. This I take from Nu. 35. 3–5. There Moses describes what measure of land the Levites were to be allowed for their cattle, their goods, and all their beasts, on the north-east, south, and west sides of each of their cities; so that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine that it means houses and streets adjoining to their cities, in which sense we sometimes use the word suburbs; for Moses plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruits, or perhaps for a little corn, comprehended in the word, their goods. These fields he limits by 1000 cubits, which was just a quarter of an eastern mile, but amounts in mere length to 608 yards English measure, and therefore exceeds a quarter of an English mile by 168 yards in length. But it is certain that cattle cannot feed upon mere length, but this must signify the side of some surface of land bounded thereby; and we must have two sides of some surface given before we can find the area of surface contained

Therefore Moses (ver. 5) tells us that on each side of each city they must measure 2000 cubits, which will determine no surface, unless we understand it to mean the two sides of a square bounded on every side by 1000 cubits. These two sides multiplied into each other will produce a square that contains just a million of square cubits, and that is a known and exact measure of just 100 *arouræ*. And this shows that the 2000 cubits mentioned (ver. 5) are the two sides of that square, whereof the 1000 mentioned (ver. 4.) is one, and may be called the root of the square. This shows the agreement of the two different numbers. The reduction of this million of square cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 Jewish by 1824 English feet, without any separatrix, according to the principles owned in decimal arithmetic; and the square of that number will be 3,326,976 without a separatrix. Secondly, I divide this number by 43,560, which are the square feet of an acre, and find the quotient to be 76.376859, which signify 76 entire acres and .376859 decimals of an acre. Thirdly, to find what roods are contained in these decimals, I multiply them by 4, the number of roods in an acre, and find the quotient to be 1.507436, which proves that there is but one rood in them, and the six figures cut off by the separatrix (because there were six decimals in one of the multipliers) are all decimals of a rood. Fourthly, therefore, to find what perches are in these last decimals, I multiply them by 40, which is the number of perches contained in a rood. The product is 20.297440; hereby I find that there are 20 entire perches, besides the decimals of a perch, placed after the separatrix. Fifthly, to find what square feet are in those last decimals, I multiply them by 272.25, which are the square feet and decimals in a perch; the product is 80.97804, which is 80 square feet; and all the decimals not amounting to a square foot I reject as inconsiderable in measure of land. Thus we have found that this and every other square on each side of every Levitical city was prescribed to be 76 acres 1 rood 20 perches 80 square feet in our measure, but was just a million of square cubits in their measure.

To add the four squares belonging to one Levitical city together, the best way would be to take the first quotient that we found in acre measure, viz. 76.376859, and we must multiply it by 4; and we shall find, by the method I have used, all the four squares together to amount to 305 acres 2 roods 1 perch; we need not take notice of any lesser quantities in this case. We may also by this method find the sum of the acres belonging to all the forty-eight cities of the Levites, and many other improvements in this kind of measuring surfaces.

TABLES OF MEASURES, &c.

SCRIPTURE MEASURES OF LENGTH REDUCED TO ENGLISH MEASURE.

								Eng. ft.	In. dec.
Digit	..	..	..	..	..	..	..	0	0.912
4	Palm	..	..	..	..	..	..	0	3·648
12	3	Span	..	..	..	..	..	0	10.944
24	6	2	Cubit..	..	..	..	..	1	9.888
96	24	8	4	Fathom	..	..	..	7	3.552
144	36	12	6	1½	Ezekiel's reed	..	..	10	11.328
192	48	16	8	2	1½	Arabian pole	..	14	7.104
1920	480	160	80	20	18½	10	Schœnus or mess. line	145	11.04

THE LONGER SCRIPTURE MEASURES.

						Eng. miles.	Paces.	Ft. dec.
Cubit	..	..	..	..	..	0	0	1.824
400	Stadium or furlong	..	..	..	..	0	145	4 6
2000	5	Sabbath-day's journey	..	..	..	0	729	3.0
4000	10	2	Eastern mile	..	..	1	408	1.0
12000	30	6	3	Parasang	..	..	4	153	3.0
96000	240	48	24	8	A day's journey		38	172	4.0

SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

							Gals.	Pints.	Sol. in.
Caph	..	..	..	..	..	..	0	0½	0.177
1½	Log	..	..	..	..	..	0	0¾	0 211
5½	4	Cab	..	..	..	..	0	3½	0.844
16	12	3	Hin	..	..	..	1	2	2.533
32	24	6	2	Seah	..	..	2	4	5.067
96	72	18	6	3	Bath or epha	..	7	4	15.2
960	720	180	60	30	10	Coron, Chomer	75	5	7.625

SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

							Pks.	Gals	Pints.	Sol. in.
Gachal	..	..	..	..	..	..	0	0	$0\frac{1}{16}$	0.031
20	Cab	..	..	..	..	..	0	0	2½	0.073
36	1¾	Gomer or Omer	..	..	0	0	5½	1.211
120	6	3½	Seah	..	..	..	1	0	1	4.036
360	18	10	3	Epha	..	..	3	0	3	12.107
1800	90	50	15	5	Letch	..	16	0	0	26.500
3600	180	100	30	10	2	Chomer, Coron	32	0	1	18.969

N.B.—A Scotch pint contains three English of corn measure, and almost four of wine measure.

A TABLE OF OFFICES AND CONDITIONS OF MEN.

Patriarchs, or fathers of families, such as Abraham, Isaac, and Jacob, and his sons.

Judges, temporary supreme governors, immediately appointed by God over the children of Israel.

Kings, and they either of the whole nation, or after the falling off of the ten tribes, of Judah or Israel.

Elders, senators, the LXX. or Sanhedrim.

Officers, provosts, sheriffs, or executioners.

Judges, inferior rulers, such as determine controversies in particular cities.

Israelites, Hebrews, descendants from Jacob.

An Hebrew of the Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.

A Proselyte of the Gate, or stranger, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs.

Tirshatha, or governor, appointed by the kings of Assyria or Persia.

Heads of the Captivity, the chief of each tribe or family, who exercised a precarious government during the captivity.

Under the Grecian Monarchs, Superior Officers.

Maccabees, the successors of Judas Maccabeus, high-priests who presided with kingly power.

Under the Roman Emperors.

Presidents, or governors, sent from Rome with imperial power.

Tetrarchs, who had kingly power in four provinces.

Proconsuls, or deputies of provinces.

Inferior Officers.

Publicans, or tax-gatherers.

Centurions, captains of a hundred men.

Ecclesiastical Officers, or Sects of Men.

High-priests, who only might enter the holy of holies.

Second-priests or *Sagan*, who supplied the high-priest's office in case he were disabled.

High-priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aaron's family; of these were three orders—Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, inferior servants to the priests and Levites (not of their tribe), to draw water and cleave wood, &c.

Prophets, anciently called seers, who foretold future events and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wise Men, called so in imitation of the eastern magi or Gentile philosophers.

Scribes, writers and expounders of the law.

Disputers, that raised and determined questions out of the law.

Rabbies or *Doctors*, teachers of Israel.

Libertines, freed-men of Rome, who, being Jews or proselytes, had a synagogue or oratory for themselves.

Gaulonites or *Galileans*, who pretended it unlawful to obey a heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure.

Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Simon Magus, author of the heresy of the Gnostics, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of Nicolas, one of the first seven deacons, who taught the community of wives.

Nazarites, who under a vow abstained from wine.

Nazarenes, Jews professing Christianity.

Zelotes, *Sicarii*, or murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, separatists, who, upon the opinion of their own godliness, despised all others.

Sadducees, who denied the resurrection of the dead, angels, and spirits.

Samaritans, mongrel professors, partly heathens and partly Jews, the offspring of the Assyrians sent to Samaria.

Apostles, missionaries, or persons sent; they who were sent by our Saviour, from their number, were called The Twelve.

Bishops, successors of the apostles in the government of the church.

Deacons, officers chosen by the apostles to take care of the poor.

A COLLECTION OF THE NAMES AND TITLES GIVEN TO JESUS CHRIST.

Adam, 1 Co.15.45.
Advocate, 1 Jn.2.1.
Alpha and omega, Re.1.8; 22.13.
Amen, Re.3.14.
Ancient of days, Da.7.22.
Angel, Is.63.9; Mal.3.1.
Anointed, Ps.2.2; 45.7.
Apostle, He.3.1.
Apple-tree, Ca.2.3.
Author and finisher of our faith, He.12.2.
Babe, Lu.2.16.
Beginning of the creation of God, Re.3.14.
Begotten of the Father, Jn.1.14.
Beloved, Ca.1.13; Ep.1.6.
Bishop, 1 Pe.2.25.
Blessed, 1 Ti.6.15.
Branch, Zec.3.8; 6.12.
Brazen serpent, Jn.3.14.
Bread of life, Jn.6.48,51.
Bridegroom, Mat.9.15.
Brightness of the Father's glory, He.1.3.
Bundle of myrrh, Ca.1.13.
Camphire, Ca.1.14.
Captain, Jos 5.14; He.2.10.
Child, Is.9.6.
Chosen, Mat.12.18; Lu.23.35.
Christ, Mat.1.16; 2.4.
Commander, Is.55.4.
Consolation of Israel, Lu.2.25.
Corner-stone, Ep.2.20; 1 Pe.2.6.
Counseller, Is.9.6.
Covenant, Is.42.6.
Covert, Is.32.2.
Creator, Is.43.15.
Creditor, Lu.7.41.
Cyrus, Is.45.1.
David, Je.30.9; Eze.34.23; 37.24, 25; Ho.3.5.
Day's-man, Job 9.33.
Day-spring, Lu.1.78.
Day-star, 2 Pe.1.19.
Deliverer, Ac.7.35; Ro.11.26.
Desire of all nations, Hag.2.7
Dew, Ho.14.5.
Diadem, Is.62.3.
Door of sheep, Jn.10.7.
Eagle, De.32.11.
Elect, Is.42.1.
Ensign, Is.11.10.
Eternal life, 1 Jn.5.20.
Everlasting Father, Is.9.6.
Express image, &c., He.1.3.
Faithful witness, Re.1.5; 3.14; 19.11; Ps.89.37.
Father of eternity, Is.9.6.
Fatted calf, Lu.15.23.
Feeder, Is.40.11.
Fir-tree, Ho.14.8.
First-begotten of the dead, Re.1.5.
First-born from the dead, Col.1.18.
First and last, Re.1.17; 2.8.
First-fruits, 1 Co.15.23.
Flesh, Jn.1.14.
Forerunner, He.6.20.
Foundation, Is.28.16.
Fountain, Zec.13.1.
Friend of sinners, Mat.11.19.
Gift of God, 2 Co.9.15.
Glorious Lord, Is.33.21.
Glory of God, Is.40.5.
God, Jn.1.1; 1 Ti.3.16; 1 Jn.5.20.
God blessed for ever, Ro.9.5.
Gold, Ca.5.11.
Golden altar, Re.8.3.
Governor, Mat.2.6.
Gracious, 1 Pe.2.3.
Guide, Ps.48.14.
Habitation, Ps.91.9.
Harmless, He.7.26.
Head of the church, Col.1.18.
Heir of all things, He.1.2.
Help, Ps.33.20; 40.17.
Heritage, Is.58.14.
High (Most), Lu.8.28.
Highest, Ps.18.13; Lu.1.32.
Holy of Israel, Is.41.14.
Holy child, Ac.4.30.
Holy One, Lu.4.34; Ac.3.14.
Honey-comb, Ca.4.11.
Hope, Ac.28.20; 1 Ti.1.1.
Horn of salvation, Lu.1.69.
Husband, Is.54.5; Je.31.32.
I Am, Ex.3.14; Jn.8.58.
Jacob, Is.41.8; 44.1,5.
Jah, Ps.68.4.
Jehovah, Is.26.4; 40.3.
Jerusalem, Ca.6.4.
Jesus, Mat.1.21; 1 Th.1.10.
Image of God, 2 Co.4.4.
Immanuel, Is.7.14; Mat.1.23.
Immortal, 1 Ti.1.17.
Inheritance, Eze.44.28.
Invisible, 1 Ti.1.17.
Israel, Is.44.21; 49.3.
Judah, Re.5.5.
Judge, Mi.5.1; Ac.10.42.
Just One, Ac.3.14; 7.52; 22.14.
King, Mat.21.5; 25.34.
King everlasting, Lu.1.33.
King of Israel, Jn.1.49.
King of the Jews, Mat.2.2.
King of kings, Re.17.14; 19.16.
Ladder, Ge.28.12.
Lamb, Re.5.6-13; 13.8.
Lamb of God, Jn.1.29,36.
Lawgiver, Is.33.22; Ja.4.12.
Leader, Is.55.4.
Life, Jn.14.6.
Light (true), Jn.1.8,9; 3.19; 8.12; 9.5; 12.35,46.
Lion, Re.5.5.
Living God, 1 Ti.3.15.
Living stone, 1 Pe.2.4.
Long-suffering, Ex.34.6.
Lord, Mat.3.3; Mar.11.3; Ro.1.3.
Lord of glory, 1 Co.2.8.
Lord of lords, Re.17.14; 19.16.
Lovely, Ca.5.16.
Maker and preserver of all things, Jn.1.3,10; 1 Co.8.6; Col.1.16; He.1.2,10; Re.4.11.
Man, Ac.17.31; 1 Ti.2.5.
Master, Mat.8.19; 23.8.
Mediator, 1 Ti.2.5.
Mediator of the new covenant, He.12.24.
Melchisedec, He.7.1.
Merciful, He.2.17.
Messenger, Mal.2.7; 3.1.
Messiah, Da.9.25; Jn.1.41.
Michael, Da.12.1; Re.12.7.
Mighty God, Is.9.6; 63.1.
Minister, He.8.2.
Morning-star, Re.2.28; 22.16.
Moses, Ac.3.22.
Nazarene, Mat.2.23.
Offspring of David, Re.22.16.
Ointment, Ca.1.3.
Our righteousness, Je.23.6; 33.16.
Passover, 1 Co.5.7.
Physician, Mat.9.12.
Plant of renown, Eze.34.29.
Polished shaft, Is.49.2.
Potentate, 1 Ti.6.15.
Power of God, 1 Co.1.24.
Priest, He.3.1; 4.14; 7.26.
Prince, Ac.5.31.
Prince of life, Ac.3.15.
Prince of peace, Is.9.6.
Prince of the kings of the earth, Re.1.5.
Prophet, De.18.15,18; Lu.24.19.
Propitiation, 1 Jn.2.2; 4.10.
Purifier, Mal.3.3.
Ransom, 1 Ti.2.6.
Reaper, Re.14.15.
Redeemer, Job 19.25; Is.59.20.
Refiner, Mal.3.3.
Refuge, Is.25.4.
Resurrection, Jn.11.25.
Righteousness, Je.23.6.
Rock, De.32.15; 1 Co.10.4.
Rod and staff, Is.11.1.
Roe and hart, Ca.2.9.
Root of David, Re.5.5.
Root and offspring of David, Re. 22.16.
Rose of Sharon, Ca.2.6.
Ruler, Mi.5.2.
Sacrifice, Ep.5.2.
Salvation, Lu.2.30.
Samaritan, Lu.10.33.
Sanctification, 1 Co.1.30.
Sanctuary, Is.8.14.
Saviour, Lu.2.11; Ac.5.31.
Second man, 1 Co.15.45.
Seed of Abraham, Ga.3.29.
Seed of David, 2 Ti.2.8.
Seed of the woman, Ge.3.15.
Servant, Is.42.1,19; 44.21.
Sharp sword, Is.49.2.
Shepherd, Zec.11.16; Jn.10.11, He.13.20.
Shield, Ge.15.1; Ps.18.35.
Shiloh, Ge.49.10.
Solomon, Ca.3.7; 8.11,12.
Son (only-begotten), Jn.1.14,18; 3.16,18.
Son of David, Mat.9.27; 21.9.
Son of God, Mat.4.3,6,29; Lu.1.35.
Son of the Highest, Lu.1.32.
Son of man, Mat.8.20; Jn.1.51.
Sower, Mat.13.3.
Spirit, 1 Co.15.45; He.9.14.
Star and sceptre, Nu.24.17.
Stone refused, Mat.21.42.
Strength of Israel, 1 Sa.15.29.
Strong God, Ps.89.8; Re.18.8.
Substance, He.10.34.
Sun of righteousness, Mal.4.2.
Surety, He.7.22.
Tabernacle, He.8.2; 9.11.
Teacher, Jn.3.2.
Temple, Mar.14.58.
Testator, He.9.16,17.
Treasure, Lu.12.33.
Tree of life, Re.2.7.
True, Re.3.7; 19.11.
Truth, Jn.14.6.
Vine, Jn.15.1.
Wall of fire, Zec.2.5.
Way, Is.35.8; Jn.14.6.
Wedding-garment, Mat.22.12.
Well of living water, Ca.4.15.
Wisdom of God, 1 Co.1.24.
Witness, Is.55.4.
Wonderful, Is.9.6; 28.29.
Word, Jn.1.1.
Word of God, Re.19.13.
Worthy, He.3.3; Re.5.12.
Yesterday, to-day, and for ever, He.13.8.

A COLLECTION OF

THE APPELLATIONS GIVEN TO THE CHURCH OF GOD IN THE SCRIPTURES.

Adopted sons, Ga.4.5.
Angels, Lu.20.36.
Assembly of saints, He.12.23.
Believers, Ac.5.14.
Beloved of God, Ps.60.5; 108.6.
Blameless, Phi.2.15.
Blessed, Ps.2.12; 32.1.
Body of Christ, Ep.1.23.
Branches, Jn.15.5.
Brethren, Ro.8.29; 12.1.
Bride, Re.21.2,9; 22.17.
Building of God, 1 Co.3.9.
Called, Is.62.12; Ro.8.28.
Candlestick, Re.1.12; 2.5.
Cedars, Ps.92.12; Eze.31.8.
Children of kingdom, Mat.13.38.
Christ, 1 Co.12.12.
Christians, Ac.11.26; 1 Pe.4.16.
Church of God, 1 Co.1.2.
Circumcision, Phi.3.3.
Citizens, Ep.2.19.
City of God, He.12.22; Re.3.12.
Comely, Ca.1.5.
Companions, Ps.45.14; Ca.1.7.
Complete, Col.2.10.
Congregation of saints, Ps.149.1.
Contrite, Is.57.15; 66.2.
Converts, Is.1.27.
Corner-stones, Ps. 144. 12.
Daughter of the king, Ps.45.13.
Dead in Christ, 1 Th.4.16.
Dear children, Ep.5.1.
Dearly beloved, Je.12.7.
Delights, Ca.7.6.
Dew, Ps.110.3; Mi.5.7.
Disciples, Is.8.16; Mat.5.1.
Dove, Ca.2.14; 5.2.
Eagles, Ps.103.5; Is.40.31.
Elect, Is.45.4; Mat.24.22.
Election, Ro.9.11; 11.5,7.
Escaped, Is.45.20; 2 Pe.1.4.
Excellent, Ps.16.3; Pr.12.26.
Fair, Ca.1.15; 2.10; 4.10.
Faithful, Ep.1.1; Col.1.2.
Family of God, Ep.3.15.
Fearful, Is.35.4.
Fig-trees, Ca.2.13.
First-born, He.12.23.
First-fruits, Ja.1.18.
Flock of God, Ac.20.28.
Fold of Christ, Jn.10.16.
Followers of God, Ep.5.1.
Fountain, Ca.4.12.
Free men, 1 Co.7.22.
Friends of God, Ja.2.23.
Fruitful, Col.1.10.
Fulness of Christ, Ep.1.23.
Garden inclosed, Ca.4.12.
Gathered, Is.56.8.
General assembly, He.12.23.
Generation of upright, Ps.112.2.
Glorious, Ps.45.13.
Glory of God, Is.46.13.
Grapes, Ho.9.10.
Habitation of God, Ep.2.22.
Heirs of God, Ro.8.17.
Heritage of God, Je.12.7.
Hidden ones, Ps.83.3.
Holy, 1 Co.3.17; Ep.1.27.
Holy brethren, He.3.1.
House of God, 1 Ti.3.15.
Humble, Ps.9.12; 34.2.
Husbandry of God, 1 Co.3.9.
Jacob, Ps.14.7; 147.19.
Jerusalem above, Ga.4.26.
Jerusalem (heavenly), He.12.22.
Jerusalem (holy), Re.21.10.
Jewels of the Lord, Mal.3.17.
Image of God, Ro.8.29.
Inhabitants of Zion, Is.12.6.
Joint-heirs with Christ, Ro.8.17.
Joy of the whole earth, Ps.48.2.
Israel of God, Ga.6.16.
Justified, Ac.13.39.
Kingdom of heaven, Mat.13.38.
Kings, Re.1.6; 5.10.
Lambs, Is.40.11; Jn.21.15.
Lamb's wife, Re.21.9.
Light of the world, Mat.5.14.
Lily among thorns, Ca.2.2.
Little ones, Zec.13.7.
Living stones, 1 Pe.2.5.
Lot of God's inheritance, De.32.9.
Love, *or* his love, Ca.4.7.
Lowly, Ps.138.6; Pr.3.34.
Members of Christ, Ep.5.30.
Merciful, Mat.5.7.
Mighty, Ps.112.2; Ac.18.24.
Mount Zion, He.12.22.
Mourners, Is.57.18.
Needy, Ps.9.18; Is.25.4; 41.17.
Obedient, 1 Pe.1.14.
Palaces, Ps.45.15; 48.3,13.
Palm-trees, Ps.92.12; Ca.7.8.
Peaceable, Ge.34.21.
Peculiar people, 1 Pe.2.9.
Perfect, 2 Ti.3.17; He.12.23.
Pilgrims, He.11.13.
Pillar of truth, 1 Ti.3.15.
Plants, Ps.144.12; Ca.4.13.
Poor, Mat.5.3; 11.5.
Portion of the Lord, De.32.9.
Precious, Ps.116.15; Is.43.4.
Princes, 1 Sa.2.8; Ps.45.16.
Pure in heart, Mat.5.8.
Ransomed, Is.35.10; 51.11.
Redeemed, Is.51.11; 62.12.
Sanctified, 1 Co.1.2; 6.11.
Saved of the Lord, De.33.29.
Seed, Ps.22.30; 112.2.
Sheep, Jn.10.3,4; 21.16.
Sincere, Phi.1.10.
Sister, spouse, Ca.4.12.
Sons of God, Jn.1.12; Ro.8.14; Ga.4.6.
Spiritual, Ga.6.1; 1 Pe.2.5.
Stars, Ps.148.3; Re.3.1.
Stones, 1 Pe.2.5.
Strangers, Ps.39.12; 119.19.
Temple of God, 1 Co.3.16.
Treasure of God, Ps.135.4.
Vessels of mercy, Ro.9.23.
Vineyard, Is.5.1; 27.2.
Virgins, Je.31.4; Re.14.4.
Undefiled, Ca.5.2; 6.9.
Upright, Ps.11.7; 37.37.
Watchmen, Is.52.8; 62.6.
Wayfaring men, Is.35.8.
Wise men, 1 Co.6.5.
Woman, Re.12.1.
Worshippers, He.10.2.
Worthy, Re.3.4.
Written in heaven, He.12.23.
Zealous of good works, Tit.2.14.
Zion, Ps.69.35; 76.2; 87.2.

A COLLECTION OF SIMILES CONTAINED IN THE SCRIPTURES,

ARRANGED ALPHABETICALLY.

Adulterer, ers, to a horse neighing, Je.5.9; to an oven heated, Ho.7.4; the *a.* fear, to the terrors of the shadow of death, Job 24.17.
Adultery, one enticed to *a.* to a bird hasting to a snare, Pr.7.22; to an ox led to the slaughter, 7.22,23.
Adversity, one in *a.* to a dove mourning, Is.38.14; 59.11; Nu.2.7; to a vessel broken, Ps.31.12.
Affliction, ns, one in *a.* and not able to escape, nor patiently submit, to a wild bull in a net, Is.51.20; time of *a.* to a cloudy day, Eze.34.12; *a.* to waves of the sea, Ps.42.7.
Amazed, one *a.* in calamity, to one drunken, Job 12.25.
Apostates from God, to a deceitful bow, Ps.78.57; Ho.7.16.
Apostle, les, of Christ, to an ambassador, 2 Co.5.20; to light, Mat.6.22; to a nurse, 1 Th.2.7.
Army, an *a.* of enemies, to a storm, Eze. 38.9,16.

B.

Babylon, to a thrashing-floor, Je.51.33.
Beauty, of the drunkards of Ephraim, to a flower, Is.28.1; man's *b.* to hasty fruit, 4; to a moth, Ps.39.11; in a foolish woman, to a jewel in a swine's snout, Pr.11.22.
Beloved, one dearly *b.* to the soul of a man, 1 Sa.18.1.
Boasting, one *b.* in a false gift, to clouds without rain, Pr.25.14.
Body, ies, our *b.* to clay, Job 13.12; 10.9.
Bones, of the dead, to chips scattered, Ps. 141.7.
Brethren, in unity, to precious ointment, Ps.133.1.
Builder, to a hearer of the word, Mat.7.24, 27; Lu.6.48,49.

C.

Calamity, to a gloomy day, Joel 2.2.
Certainty, to seal or sew up, Job 14.17.
Charity, a professor without *c.* to sounding brass, 1 Co.13.1.
Chastisements of God in love, to a father's corrections, De.8.5; Mat.3.17.
Children, to arrows, Ps. 127.4; to olive plants, 128.3; to plants growing, 144.12.
Christ, to an apple-tree, Ca.2.3; to a bridegroom, Mat.9.15; to a bishop, 1 Pe.2.25; to a cluster of camphire, Ca.1.14; to a corn dying, Jn.12.24; to a corner-stone, Lu.20.17,18; to a lamb, Re.5.6,13; a lamb to the slaughter, Is.53.7; to a light, Jn.1.5,7,9; to a lion, Re.5.5; to a bundle of myrrh, Ca.1.13; to a physician, Lu. 5.17; to a plant growing, Is.53.2; to a purifier, Mal.3.4; to a root out of a dry place, Is.53.2; to pillars of smoke, Ca.3. 6; to a vine, Jn.15.1,5; his beauty, to dove's eyes, Ca.1.14; his coming, to a thief's coming, 1 Pe.3.10; his name, to the savour of good ointments, Ca.1.3; Christ and his hearers, to a hen and chickens, Mat.23.37.
Church, to a body, 1 Co.12.12; to a bridechamber, Mat.9.15; to a city, Ps.122.3; to a dove, Ca.2.14; to a floor, Lu.3.17; to horses, Ca.1.9; to husbandry, 1 Co.3. 9; to a lily among thorns, Ca.2.2; to a pleasant plant, Is.5.7; a tender plant, 53. 2; to a sheepfold, Jn.10.2; to a vineyard, Is.5.1; Ps.29.6; to a virgin mourning for her first husband, Joel 1.8; to a winepress trodden, La.1.15; to a comely woman, Ca.1.8; Je.6.2; Eze.6.7,14; the church considered as apostate, to a harlot, 23.5.17–26,35; to a treacherous wife, Je.3.20; to a whore, Eze.16.28; left in affliction, to a wife of youth refused, Is. 54.6; to a woman in travail, 26.17; Je.4. 31; in her comeliness, to tents of Kedar and curtains of Solomon, Ca.1.5; without comfort, to a garden without water; Is.1. 30; impoverished, to a vessel empty, Je. 51.34; left desolate, to an oak without a leaf, Is.1.30.
Churches, to candlesticks, Re.1.20; 2.1.
City, a *c.* destroyed, to a ploughed field, Mi.3.12.
Commandments, to frontlets, De.6.8; 11. 18.
Confusion upon the wicked, to a mantle, Ps.109.29.
Contention of brethren, to bars of a castle, Pr.18.19.
Corruption, the whole mass of *c.* in man, to a body, Ro.7.23.
Counsel in a man's heart, to deep waters, Pr.20.5.
Countenance, angry, against a backbiting tongue, to the north wind driving away rain, Pr.25.23.
Cruel and unnatural, to an ostrich, La.4.3.
Curse that is causeless, to a bird wandering, Pr.26.2.

D.

Danger, to a snare or gin, Job 18.8,9.
David, to an angel, 2 Sa.14.7; 1 Sa.29.9; in trouble, to locusts, Ps.109.23; his establishment, to the moon, 89.37; his seed on the throne, to the sun, 36; to an owl in the desert, 102.6.
Days, man's *d.* to smoke vanishing, Ps.102. 3.
Dead, death, their state, to darkness, Ps. 143.3; desire of *d.* in calamity, to treasure hid, Job 3.21.
Deceiver, a *d.* to a madman casting firebrands, Pr.26.19; to a broken staff or reed, Is.36.6.
Desolation of a place, to a field ploughed, Je.26.18.
Desperate, speeches of one *d.* to wind, Job 6.20.
Destruction, sudden *d.* to a wall sliding, Ps.62.3; to a tottering fence, ib.
Devil, to a lion, 1 Pe.5.8; to a strong man, Mat.12.29; to a wayfaring man, 2 Sa.12. 4.
Devices, *d.* of the wicked, to a net spread, Ps.140.5; to ploughing, Job 4.8.
Devour, one disposed to *d.* to a wolf, Ge. 49.27.
Disciples, Christ's *d.* to lambs, Lu.10.3; to salt, Mat.5.13; to sheep, 10.6; Jn.10.3, 8–16,27.
Doctrine of Christ, to a shaft polished, Is. 49.2; to a sword, ib.; false *d.* to leaven, Mat.16.8.
Drunkard, to one sleeping on the top of a mast in the midst of the sea, Pr.23.34.
Dwelling, safe *d.* to a nest in a rock, Nu. 14.21.

E.

Earth made barren, to iron, De.28.23.
Elect, to sheep, Mat.25.33; to wheat, Lu. 3.17.
Enemy, to a flood, Is.59.19; Je.46.7,8; to a storm, Eze.38.9,16; a fainting *e.* to the heart of woman in pangs, Je.48.41; 49. 22; the *e.* wasting Israel, to glean as a vine, 6.9; the noise of an *e.* to the roaring of the sea, 23.
Enemies, to eagles flying, Je.48.40; 49.22; La.4.19; Da.8.1; to fanners fanning, Je. 51.3; to tow, Is.43.17; to fishers fishing, Je.16.16; to wolves, Mat.10.16; of the Lord, to fat of lambs, Ps.37.20; of the Lord's people, to dragons, Je.51.34; Eze. 29.3; to eagles, De.28.49; approaching with violence, to bees, Ps.118.12; their flattering words, to butter, Is.55.21; in multitude, to caterpillars, Je.51.14,27; to dew falling, 2 Sa.17.12; boasting against the church, to dream of eating and drinking, and yet remain hungry, Is.29.8; overthrown, to dust, 41.2.
Ephraim, glory of, to a bird fleeing, Ho.9. 11; to an heifer, 10.11; to a bullock, Je.31. 18.

F.

Face, the *f.* hardened for God, to flint, Is. 50.7.
Faith, to a shield, Ep.6.16.
Famine, famishing to the blackness of an oven, La.5.10.
Favour of a king, to a cloud of latter rain, Pr.16.15.
Fear, sudden *f.* to a woman in travail, Ps. 48.6.
Fearful, to grasshoppers, Job 39.20.
Flesh, all *f.* to grass, Is.40.6.
Fool, a *f.* in his folly, to a bear robbed, &c., Pr.17.12; a *f.* in honour, to a stone in a sling, 26.8; a *f.* returning to his folly, to a dog to his vomit, 11.
Folly, to darkness, Ec.2.13; to a dead fly, 10.1.
Forgotten, one *f.* to a dead man, Ps. 31. 12.
Forsaken, one *f.* to a pelican in the wilderness, Ps.102.6.
Friend, the countenance of a *f.* to iron sharpening iron, Pr.27.17.

G.

Gad, the tribe of *G.* to a lion, De.33.20,22.
Glory, the *g.* of Joseph, to the firstling of a bullock, De.33.17.
Glorious, God's *g.* appearing, to brightness, Hab.3.4.
God, to a man astonished, Je.14.9; to a husbandman, Job 15.1; to a shepherd, Is. 31.10; Eze.34.12–23; to a mighty man, Is.42.13; to a potter, Ro.9.21; to a shadow, Is.25.4; to a sanctuary, Eze.11.16; about his people, to mountains about Jerusalem, Ps.125.1; in his love to his people, to a mother's love, Is.49.15; defending his people, to birds flying, 31.5; rejoicing over his people, to a bridegroom, 62.5; seeming to neglect his people, to a wayfaring man, Je.14.8; against his people, to a moth, Ho.5.12; to a lion in secret places, La.3.10; forsaking Judah, to a lion forsaking his covert, Je.25.38; in his displeasure, to a leopard or lion, Ho.13.7,8; to a moth, Is.51.8; his displeasure, to a bridle, 30.28; in displeasure, to a bear lying in wait, La.3.10; in wrath, to a bear robbed, &c., Ho.13.8; unreconciled, to an adversary, Mat.5.25; his vengeance, to clothing, Is.59.17; his zeal for his, to a cloak, ib.; his way in finding out sin, to searching with candles, Zep.1.12; appearing in mercy, to the morning, Ho.6.3; his voice, to a noise of many waters, Eze.43.2.
Godly, tempted by the wicked, to a bird fleeing, Ps.11.1; escaping out of danger, to a bird escaping out of a snare, 24.7; coming out of trouble, to silver tried, 66. 10; to fruitful ground, He.6.7; to willows by the waters, Is.44.4; being exalted, to the horn of a unicorn, Ps.92.10; in God's house, to a green olive, 52.8.
Goodliness of all flesh, to a flower, Is.40.6.

H.

Hand of the Lord, to a flood of mighty waters, Is.28.2.
Harlot, her lips, to the honey-comb, Pr.5. 3; her flattering, to a dart at the heart, 7.23; one enticed by her, to a fool going to the stocks, 22; her end, to a sword and to wormwood, 5.4,6,26.
Heart, to adamant, Zec.7.12; afflicted, to wax, Ps.22.14; faint *h.* to a woman, Je. 51.30; of a man to man, to face answering face in water, Pr.27.19; of a man, to an oven, Ho.7.6,7; of the proud, to grease, Ps.119.70; a valiant *h.* to a lion, 2 Sa.17. 10; a wicked *h.* to a potsherd covered with silver dross, Pr.26.23; of a people overcome, to water, Jos.7.5; he that singeth songs to a heavy *h.* to one that taketh away a garment in cold weather, Pr.25. 20.
Heaven, ns, to a curtain, Is.20.22; Ps.104. 2; to a garner, Lu.3.17; decaying, to old garments, Ps.102.26.
Heaviness, to a stone, Ex.15.7.
Heresy, to a gangrene, 2 Ti.2.17.
Heritage, God's *h.* to a speckled bird, Je. 12.9.
Holds, strong *h.* to fig-trees, and ripe figs, Na.3.12.
Horses, swift, to eagles, Je.4.13.
Honour, to a crown, Job 31.36; for a fool, to snow in summer, Pr.26.1.
Hope, to an anchor, He.6.19; *h.* failing, being fixed on uncertain things, to a bed too short, Is.28.20.
Host, Ahab's *h.* to a flock of kids, 1 Ki.19. 27; of heaven, to a fig falling, Is.34.4; heaven and the *h.* thereof, to a scroll rolled, ib.
House, Jeroboam's *h.* to dung, 1 Ki.14.10.
Hypocrites, to grass or green herbs, Job 8.12,16; to a rush, 11,13; to a whited sepulchre, Mat.23.27; his hope, to a spider's web, Job 8.14.

I.

Idols, to a palm-tree, Je.10.5; idolaters, to adulteresses and their paramours, Eze. 23.20,45; idolatry, to scum, 24.11.
Jealousy, God's *j.* to fire burning, Ps.79.5; 83.14; to the grave, and the coals thereof, to a vehement flame, Ca.8.6.
Jerusalem, to a fruitful plant, Eze.19.10; to a pot seething, Je.1.13; Eze.24.3; to a vapour, Is.4.14.
Incurable, to a breach of waters, La.2.13.
Iniquity, to a breach swelling in a wall, Is. 30.13; to a heavy burden, Job 38.4; to wind, Is.64.6.
Instruction, to rain, De.32.2.
Instruments of judgment, to an axe, Is.10. 15; Mat.3.10.
Israel, the tents of *I.* to a garden by the river's side, Nu.24.6; to a lion, 23.24; 24. 9; to a home-born slave, Je.2.14; smitten of the Lord, to a reed shaken, 1 Ki.14. 15.
Instability, to water, Ge.49.4.
Judge, unjust, to a whited wall, Ac.23.3.
Judgment, God's *j.* to a great deep, Ps.36. 6; to hemlock, Ho.10.4; measured, to a line, 2 Ki.21.13; unjust *j.* to gall, Am. 6.12; the day of God's *j.* to a lion, 5.18; God's *j.* to fire, Je.15.14.

K.

Kings, a good *k.* to tender grass springing, 2 Sa.23.4; to light of the morning without a cloud, ib.; a *k.* heart, to rivers of water, Pr.21.1; a *k.* favour, to dew falling, 19.12; a proud *k.* to death never satisfied, Hab.2.5; a wicked *k.* to an idol broken, Je.22.28; a *k.* cut off, to foam upon the waters, Ho.10.7.
Kingdom, to a lioness, Eze.19.2,5; a *k.* weakened, to an arm broken, 30.21; a *k.* overthrown, to a strong staff broken, Je. 48.17.
Knowledge, lips of *k.* to precious jewels, Pr.20.15; abundance of *k.* to waters covering the sea, Hab.2.14.

L.

Land, a *l.* flourishing, to a fair heifer, Je. 46.20.
Laughter of fools, to crackling of thorns in a fire, Ec.7.8.
Law, God's *l.* to a glass, Ja.2.23; to a sign, De.6.8; 11.18.
Life, man's *l.* or time, to the days of an hireling, Job 7.1,2; to a cloud, 9; to an eagle flying, 9.26; to grass flourishing, Ps.90.5; 102.4,11; 103.15; to a hand's breadth, 39.5; to a pilgrimage, Ge.47.19; to a post, Job 9.25; to a shadow, 14.2; to a swift ship, 9.26; to sleep, Ps.90.5; to a tale told, 9; to wind, Job 7.7; to a weaver's shuttle, 6; Is.38.12.
Light of heaven, to a garment, Ps.104.2.
Lion, a *l.* roaring, to a king's wrath, Pr.1. 12.
Lord, to streams of broad rivers, Is.33.24; comforting his people, to dew falling, 18. 4; hastening to destroy the wicked, to a woman in travail, 42.14.
Loss, irrecoverable *l.* to water spilt, 2 Sa. 14.14.

Love, to bands, Ho.11.4; God's *l.* to dew, 14.5; to a father's, Nu.11.12; De.1.31; Ps.103.13; Pr.3.12.

M.

Majesty, God's dreadful *m.* to fire devouring, Ex.24.17.
Malice of the wicked, to poison of serpents, Ps.50.4.
Man, *s.* to ashes, Ge.18.27; to grass, 1 Pe.1.24; to a worm, Job 25.6; Mi.7.17; dead body, to dung, Je.9.22; Zep.1.17; vain *m.* to an ass's colt, Job 11.12; a contemptible *m.* to a bramble, Ju.9.15; a *m.* leaving his place, to a bird wandering from her nest, Pr.27.8; in honour, to a beast, Ps.49.12,20; without understanding, to a beast, 73.22; a godly man, to a tree planted, 1.3; enduring and bettered by afflictions, to gold, Job 23.10; to a branch flourishing, Pr.11.28; an ungodly *m.* words, to burning fire, 16.27; an unfaithful *m.* to a broken tooth, or a foot out of joint, 25.19; a slothful *m.* to a thorn hedge, 15.19; frail *m.* to a leaf, Job 13.25; Is.64.6; an innocent *m.* to a lamb, Je.10.19; a laborious *m.* to the ant, Pr.6.6; goodness, to a morning cloud, Ho.6.4; in misery, to dust and ashes, Job 30.19; a slothful *m.* on his bed, to a door turning upon hinges, Pr.26.14; a righteous *m.* falling down before the wicked, to a fountain troubled, 25.26; a *m.* praised, to a fining pot, 27.21; a deceitful *m.* to a fox, Lu.13.32; a rich *m.* to grass flourishing, Is.1.10,11.
Men, base *m.* to earth, Job 30.8; cruel *m.* to lions, Ps.57.4; evil *m.* to fire burning, Is.65.5; disobedient *m.* to blind, De.28.29; unreformed, to a bullock, Je.31.18; covetous great *m.* to briers, Mi.7.4; to an hedge of thorns, ib.; in distress, to blind, Zep.1.17; cruel *m.* their jaw teeth, to knives, Pr.3.14; ensnared, to fishes, Hab.1.14; in God's hand, to clay, Je.18.6; following their own course, to a horse rushing into the battle, 8.6.
Members, Christ's *m.* to branches, Jn.15.5.
Mercy God's *m.* to heaven's height, Ps. 103.11.
Messenger, that is faithful, to snow in harvest, Pr.25.25; that is slow, to vinegar to the teeth, 10.26.
Minister, s, Christ's *m.* to an angel, Re.2.1; to a light, Mat.5.14; to stars, Pr.2.1; Da.12.3; to watchmen, Eze.33.7; a careful *m.* to a nurse, 1 Th.2.7.
Misery, one in great *m.* to a mark shot at, Job 7.20; one delivered out of *m.* to the morning, 12.17; Is. 58.8,10; past, to waters passing away, Job 11.16.
Moisture, wanting in man, to drought in summer, Ps.32.4.
Monarch, a mighty *m.* to a cedar, Eze.31.3; 2 Ki.19.9.
Mourning, to a dragon's wailing, Mi.1.8.
Mountains moving, to a calf skipping, Ps. 29.6.
Moving, not *m.* to a stone, Ex.15.15.
Mouth, the *m.* to a fountain, Ja.3.10,11.
Multitude, to dust, Is.29.5; to grasshoppers, Ju.7.12; Je.46.23; to grass, Job 5.15.

N.

News, good *n.* from far, to cold water to a thirsty soul, Pr.25.25.
Nations, a strong *n.* to a hammer, Je.50.23; before God, to dust, Is.40.15; to a drop of a bucket, 17; to a grasshopper, 22.

O.

Obstinate sinners, to an adder, Ps.58.4; to brass, Je.6.28; to a backsliding heifer, Ho.4.16; to iron sinew, Is.48.4; to lees settled, Zep.1.12.
Old and ripe for the grave, to a shock of corn, Job 5.26.
Oppressing a poor man, to rain sweeping, Pr.28.3.

P.

Pains, taking, to breaking clods, Ho.10.11.
Parable, a *p.* in a fool's mouth, to one leg shorter than another, Pr.26.7; to a thorn going into the hand of a drunkard, 29.
Patient enduring wrong, to deaf and dumb, Ps. 38.13,14
Peace of God's people, to a river, Is,58.18; 66.6.
People, a *p.* base, to dross, Eze.22.18; a *p.* under God's displeasure, to metal in a furnace, 22.18,20,22; a *p.* in distress, to a woman in travail, Ho.13.13; Mi.4.10; a *p.* destroyed, to heaps cast up, Je.50.26; a *p.* heartless, to a dove, Ho.7.11; of Israel, to figs, Je.24.2,5,9; 29.17; Ho.9.10; to fuel, 7.12; a *p.* idolatrous, to a girdle rotten, Je.13.10; a *p.* of small power, to grass, 2 Ki.19.26; a *p.* preserved, to a brand plucked out of the fire, Am.4.11; a *p.* under God's punishment, to a vessel broken, Is.30.14; a *p.* rebellious, to a heifer backsliding, Ho.4.16; a *p.* scattered, to sheep scattered, Je.50.17; a *p.* spoiled, to a fig-tree barked, Joel 1.7; a *p.* straying, to sheep lost, Je.50.6; a *p.* wicked, to kine, Am.4.1; a *p.* wanton, to a fat heifer, Je.50.11; God's *p.* to the apple of an eye, De.32.12; to a bird trembling, Ho.11.11; to corner-stones polished, Ps.144.12; to doves flying to the windows, Is.60.8; to doves' wings, Ps.68.13; to a dromedary, Je.2.23; to gold, La.4.1,2; to grapes, Ho.9.10; to a hearth of fire, Zec.12.6; to a horse led, Is.63.13; to a lion, Je.12.8; Mi.5.18; to sheep, Ps. 44.11,12; 119.176; God's *p.* among others, to showers on grass, Mi.5.7; delivered, to a brand plucked out of the fire, Zec. 3.2; fallen from him, to an empty vine, Ho.10.1; in his favour, to corn growing, 14.7; to a cloud flying, Is.60.8; forgetting God, to a bride not forgetting her ornaments, Je.2.32; mixed with idolaters, to a cake not turned, Ho.7.8.
Persecution, to make furrows, Ps.129.3.
Person contemptible, to a dead dog, 1 Sa. 24.14; 2 Sa.9.8; a vile *p.* to a beast, Jn. 15.8.
Perpetuity, to days of heaven, De.12.21.
Pleasure, spiritual *p.* to marrow, Ps.63.5.
Plenty, to dust, Job 22.24; Ps.78.27; Zec. 9.3; to stone, Job 22.24.
Posterity, Abraham's *p.* to dust, Ge.13.16; to sand, 22.17; 32.12; to stars, 21.17; 26.4; of the wicked, to a chain compassing, Ps.73.6.
Power, weak *p.* to corn blasted, 2 Ki.19.6; Is.7.27; God's *p.* to eagle's wings, Ex.19.4; De.32.11; to an east wind, Je.18.17; God's *p.* to destroy, to a rod of iron, Ps. 2.9; to a whirlwind, 58.9; Pr.1.27; Is.40.24; 66.15; Je.23.9; 30.23; God's restraining *p.* to a bridle, Is.37.29.
Prayer, hands lifted up in *p.* to the evening sacrifice, Ps.141.2.
Priests, murdering *p.* to a robber lying in wait, Ho.6.9.
Princes, to matter, Is.1.25.
Prophets, false *p.* to a lion roaring on his prey, Ezr.2.15; to a snare, Ho.9.8.
Prosperity, the time of *p.* to the noon-day, Job 11.17; of the wicked, to a spark or candle, 18.5,6.
Protection, God's *p.* to a helmet of salvation, Is. 59.17; to a quiver, 49.2; to a shield, Ps.5.12; 3.3; Ge.15.1; to a wall, Zec.2.5.
Proud, to hell, Hab.2.5.
Providing, God's *p.* for his people, to meat, Ho.11.4.
Punish, God's means to *p.* to fish-hooks, Am.4.2.
Punishment, instruments of *p.* to a saw and staff in a man's hand, Is.10.15.
Purpose, God's *p.* to punish, to a bow bent, La.2.12.

R.

Rain, to dust, De.28.14.
Recovery, help for *r.* to a roller, Eze.3.21.
Regard, one not worth *r.* to a flea, 1 Sa. 24.14; 26.20.
Religious, those truly *r.* to a garden watered, Is 58.11.
Remembrance, God's *r.* of his, to grave in the palm of the hand, Is.42.16.
Reproach, to a sword in the bones, Ps.42. 10; Pr.12.18.
Reprobates, to goats, Mat.25.33.
Reprover, a wise *r.* to an obedient ear, to an ear-ring of gold, Pr.25.12.
Riches, ill-gotten, to a partridge's eggs, Je. 17.11; vanishing, to an eagle flying toward heaven, Pr.23.5; spiritual *r.* to great spoils, Ps.119.162.
Righteous, flourishing, to a cedar, Ps.92.12; to a palm-tree flourishing, ib.; falling down before the wicked, to a spring corrupted, Pr.25.26.
Righteousness, man's *r.* to filthy rags, Is. 64.6; a good man's *r.* to light, Ps.37.6; to the noon-day, ib.; springing forth, to the earth bringing forth, Is.61.11; of Zion, to brightness going forth, 62.1.
Ruler, a godly *r.* to rain, Job 29.23; a wicked *r.* to a bear ranging, Pr.28.15.

S.

Sacrifice of a rebellious people, to bread of mourners, Ho.9.4.
Salvation, to a bridegroom and bride adorned, Is.5.10.
Senselessness, to a stone, 1 Sa.25.37.
Sin, to cart-ropes, to cords, Is. 5.18; to scarlet and crimson, 1.18; a greater *s.* to a beam, a lesser to a mote, Mat.7.3; blotted out, to a thick cloud, Is.44.2; put away, to east from west, Ps.103.12; pardoned, to snow and wool, Is.1.18; Ps.51.7.
Sion, her prosperity to grass flourishing, Ps.72.16; her salvation to a lamp, Is.62.1.
Sky, to a molten looking-glass, Job 37.18.
Skin, through famine, to an oven black, La.5.10.
Slip, one ready to slip, to a lamp despised, Job 12.5.
Smallness, to dust, Da. 5.21; 2 Sa.22.43; Ps.18.12; of stature, to grasshoppers, Nu.13.23.
Smell of Jacob, to a field, Ge.27.27.
Sorrow, passionate *s.* to a bear roaring, Is. 59.11; of the godly, to a crane's noise, 38.14.
Speaking, familiarly, face to face, Ex.33.11; unseasonably, to an ox lowing over provender, Job 6.5.
Spirit, an afflicted *s.* to a bottle in the smoke, Ps. 119.83; a base *s.* to an ass, Ge.49.14; the Holy *S.* to a dove, Lu.3.22; an unruly *s.* to a city broken down, Pr.25.28.
Statutes, God's *s.* to gold, Ps.19.20.
Store, man's *s.* to clay, Job 27.16.
Strength, dried up, to a potsherd, Ps.22.15; renewed, to eagles, 103.5.
Strife, to fire, Pr.16.20; the beginning of *s.* to waters let out, 17.14.
Suffer, an innocent brought to *s.* to an ox led to slaughter, Je.11.19.
Subtilty, to a snare, Ho.5.1.
Sun, to a bridegroom, Ps.19.5.
Suretiship, to a snare, Pr.6.2; a man entered into it, to a bird in the hand of a fowler, 5; to a roe running from the hunter, ib.

T.

Teachers, true *t.* to a candle, Mat.5.15; to salt, 13; false *t.* to chaff, Je.23.28; to clouds carried with tempest, 2 Pe.2.17; to clouds without water, Jude 12; to foxes, Ca.2.15; to shepherds, Je.50.6; to wandering stars, Jude 13; to trees without fruit, 12; to waves of the sea, 13; to wells without water, 2 Pe.2.17.
Terrors, to waters, Job 27.20; Ps.88.17.
Thoughts, God's *t.* to the heavens high, Is.55.9; man's *t.* to a shadow, Job 17.7.
Time past, to a watch in the night, Ps.90.4.
Troubles, to snares, Job 22.10; man born to *t.* to sparks flying upward, 5.7.
Tongue, a lying *t.* to a bow bent, Je.9.3; to fire, Is.3.6; a slandering *t.* to a razor, Ps.52.2; *t.* and teeth of the wicked, to spears, arrows, and swords, 57.4; 64.3; to a serpent's *t.* 140.3.
Trusting, one *t.* in man, to the heath in the desert, Je.17.6; one *t.* in God, to a tree planted, 7,8.
Trying, God *t.* to refining as silver, Zec. 13.9.

U.

Uncomfortable state, to darkness without order, Job 9.22.
Undaunted, one *u.* to an adamant, Eze.3.9; to lions' faces, 1 Ch.12.8; to a prince, Job 31.37.
Understanding, of a man, to a bucket, Pr. 20.5; one without *u.* to a horse, Ps.32.9.
Unity of brethren, to dew descending, Ps. 133.3; to precious ointment, 1.
Unnatural, to an ostrich, La.4.3.
Voice, God's *v.* to roaring, Je.25.30.

W.

Waiting on the Lord, to servants waiting, Ps.123.2.
Ways, distasteful, to sour drink, Ho.4.18; of a rebellious people, to a menstruous woman, Eze.36.17; our own *w.* in God's service, to swine's flesh, Is.66.3.
Weak, that which is *w.* to straw, rotten wood, and stubble, Job 41.27,28; to water, Eze.7.17; 21.7.
Welfare passing away, to a cloud, Job 30.15.
Whore, to a deep pit, Pr.23.27; to a robber, 28.
Wicked, to ashes, Mal.4.3; to chaff, Ps.1.4; to dew, Ho.13.3; to dirt, Ps.18.42; to a dog, 52.6; to dross, 119.119; to ground bringing forth thorns and briars, He.6.8; to a garment moth-eaten, Je.50.9; to a lion in his den, Ps. 10.9; 17.12; to lions, Je.51.38; Ps.22.12; to the sea troubled, Is.57.20; to scorpions, Eze.2.6; to stubble, Job 21.18; Ps.83.13; Ex.15.7; Is. 41.2; Nu.1.10; to thorns, 2 Sa.23.6,7; Is. 33.12; to bulls, Ps.22.12; to wax, 68.2; the *w.* devising evil, to digging earth, Pr. 16.27; Je.18.20,22; their sacrifices, to a dog's head cut off, Is.66.3; consuming God's people, to eating bread, Ps.14.4; in the day of wrath, to fuel in the fire, Is. 9.19; Eze.15.6; to grass, Ps. 37.2; flourishing, to a green bay-tree, 25; to grass flourishing, 92.7; 129.6; their violence, to a garment, 73.6; their desire, to the grave, Pr.1.12; licking dust, to a serpent, Mi.7.17; their doings, to mire, Is. 57.20; their hope, to a puff, Job 11.20; removed from their confidence, to grapes shaken, 15.33; their anguish, to a king ready to battle, 24; their teeth, to arrows, Ps.57.4; their speeches, to poison, 140.3; their prosperity, to light, Job 18.5,6; their cursing, to oil, Ps.109.18; their destruction, to a potter's vessel broken, 2.9; Je. 19.11; to a candle put out, Job 21.17,18; God casting them away, to a stone cast out of a sling, 1 Sa.25.29; their devices, to a snare, Ps. 140.5; their violent taking away, to a storm, Job 28.20,21; in their death, to sheep dead in a pit, Ps.49.14; perishing, to smoke vanishing, 68.2; to a dream, Job 20.8; to dung, 7; their miseries, to slippery ways in the dark, Je.23.12; quenched, to thorns in fire, Ps. 118.12; easily cut off, to ears of corn, Job 24.24; in their strength, to tow, Is.1.31; their way, to darkness, Pr.4.19; their devices, to a morning cloud, Is.33.11; to cords, Ps.140.5; their violence, to waters breaking out, Job 30.14; Ps.124.5; their power spent, to waters running away, 58.7; against the godly, to a whirlwind, Hab.3.14; to a wheel, Ps.83.13.
Wife, a man's *w.* to a ewe-lamb, 2 Sa.12.3; a fruitful *w.* to a fruitful vine, Ps.128.3.
Wine, to a serpent biting, Pr.23.32.
Wise teachers, to the bright firmament, Da.12.3; paths of the *w.* to light, Pr.4.18.
Wisdom, the well-spring of *w.* to a brook flowing, Pr.18.4; knowledge of *w.* to a honey-comb, 24.13; to light, Ec.2.3; God's *w.* to light going forth, Ho.6.5; to rubies, Pr.3.15.
Witness, false *w.* to a mantle, Pr.25.18; to a sword, ib.
Woman, a virtuous *w.* to the price of rubies, Pr.31.10; to a ship, 14; a wicked *w.* shaming her husband, to rottenness in the bones, 12.4; a contentious *w.* to wind not to be hid, 27.16.
Word, ds, God's *w.* to rain, Is.55.10,11; to fire, Je.23.29; 5.14; 20.9; to snow, Is. 55.10,11; to silver tried, Ps. 12.6; to a sword, Ep.6.17; to a honey-comb, Ps.19.10; 119.103; to a hammer, Je.23.19; to light shining, 2 Pe.1.19; God's *w.* concealed, to fire, Je.20.9; of the mouth, to wind, Job 8.2; of a tale-bearer, to wounds, Pr.26.22; bitter *w.* to arrows, 64.3; of a secret enemy, to drawn swords, 55.21; pleasant *w.* to the honey-comb, Pr.16.24; of the wise, to nails, Ec.12.11; to goads, ib.
Work of the wicked, to a spark, Is.1.31.
Wrath, stirring up *w.* to churning butter, Pr. 30.33; a fool's *w.* to a stone, 27.3; God's *w.* to fire, Nu.1.6; Am.5.6; to fire burning, La.2.4; Ps.89.46; Je.21.12; to a lion roaring, Is.38.13; Je.4.7; 49.19; Ho.5.14; to an oven heated, Mal.4.1; Ps. 21.9; to wind blowing, Is. 40.23,24; Je. 51.1.

A COLLECTION OF SYNONYMOUS TERMS OR PHRASES USED IN THE SCRIPTURES.

Abase, ed, ing, to break the pride, Le.26. 19; cut off the arm, 1 Sa.2.31; defile the horn, Job 16.15; be stripped of glory, 19. 9; lay low, tread down, De.28.43; Job 40. 11, 12; Ps.73.11; 18.27; Is.10.5; humble, De.8.16; Is.10 33; bring into contempt, 3.9; to nothing, 40.25; embrace dunghills, La.4.5; be of no repute, Phi.2.7; become vile, La 1.11.

Abhor, ed, est, ing, to stink, Ge.34.30; not smell, Le.26.36; unsavoury, 2 Sa. 22.27; to hate, Ps.139.22; dung on the face, Mal. 2.3; not named, Ep.5.3.

Abide, ing, to sit, 2 Ki. 19.27; lodge, Ps. 91.1; pitch or dwell, Ge.13.12; 36.7; Ps. 132.14; eat bread, Am.7.12.

Abject, base men of no name, Job 30.8; feeble, fallen, Zec.12.8.

Ability, able, power of hand, Ge.39.29; full of power, Mi.3.8; sufficiency, 2 Co.3.5; according to power, 13.10.

Abolish, ed, disannulled, Is.28.8; reject, frustrate, Mat.7.9; destroy, 1 Co.6.13; vanish away, 13.8,10; broken down, Ep. 2.14; blotting out, and taking out of the way, Col.2.14; removing, He 12.27.

Abomination, an unclean thing, Is.64.6; made vile, Na.3.6.

Abortive, untimely birth, Job 3.16; 1 Co.15. 8; Ec 3.8; one that dies in the womb, Job 10.18,19.

Absent, not present, De.29.15; missing, 1 Sa.20.18; laid up, Col.1.5; taken from, 1 Th.2.17.

Abstain, to be temperate, 1 Co.9.25.

Abundance, dew of heaven and fatness of the earth, Ge.27.28; dip the foot in oil, De.33.24; wash the steps with butter, Job 29.6; full as, &c., Is.11.9; as a river, as waves of the sea, 48.18; running over, Lu. 6 38.

Abuse, to mock, 1 Sa. 31.4; Je.38.19; to know, Ju.19.25; sodomy, 1 Co.6.9.

Accept, Acceptable, &c., to have respect, Ge.4.4; find grace, 6.8; smell a sweet savour, 8.21; turn to ashes, Ps.20.3; be pleased, 69.31; set forth as incense, directed, 141.2; eat as pleasant, Ca.14.16; receive comfort, Is. 57.6; heard or had in remembrance, Ac. 10.31; to have access, Ro.5.2; to ascend up, Ro.8.4.

Access, to have boldness, Ep.3.12; an entrance, 2 Pe.1.11.

Accomplish, to establish, 1 Sa.2.23; nothing fall to the ground, 3.19; do all according, 25.30; confirm and perform, Is.44.26; Phi.1.6; effect, Eze.12.23; fulfil, Da.4.33; Mat.5.18; speak, Hab.2.3; be done, Mar. 13.30.

Account, ed, reckoned, 2 Ki. 12.15; Mat. 25.19; sum, 2 Ki.22.4; required, Lu.12. 48; burden, Ga.6.5.

Accuse, witness against, 1 Sa.12.3; to tell, 27.11; reprove, Job 40.2; condemned, 8; lay to charge, ask, Ps.35.11; prophesy against, Je.26.11; find occasion, Da.6.5; complain, Ac.25.7; signify crimes, 20.27; charge, Ro.8.33.

Acquit, ed, to be clear, Ge. 24.8; answer for, 30.33; hold guiltless, Ex.20.7; 1 Ki. 2.9; justify, 2 Ch.6.23; delivered, Job 28. 7; Pr.14.25; bring forth to light, Mi.7.9; release, Ju.19.10; made free, Ro.8.2.

Adopted, tion, called by another name, Ge.48.16; Is.56.6,7,8; a seed, Ga. 3.29; children, Je.2.19.

Adorn, ed, comely, Ca. 1.10; decked, Is. 61.10; 63 1; Je.10.4; Eze.23.40; beautified, Ezr.7.27; prepared, Re.21.2.

Advance, est, lift up the head, Ge.40.13; to promote, Nu.22.17; to make high, De. 16.19; to exalt, 1 Sa. 2.1; 1 Ki.16.2; set among princes, Ps.113.8; made the head, 1 Sa.15.17; to be ruler, 2 Sa.7.8,18; set up on high, 1 Ch.14.2; Job 5.11; to magnify, 7.17; glory increased, Ps.49.16; to ride on high places, Is. 58.14; preferred, Da.6.3; set over, He.2.7.

Adversity, bitterness of soul, Job 21.25; affliction, 30.27; burned with heat, 30; solitary, dark as night, 3; distress, Ge. 35.3; 1 Ki.1.29; misery, Ju.10.16; Pr.31. 7; want, 6.11; evils, De.31.17; troubles, Ps. 34.17; calamity, De. 32.35; sorrows, Ps.107.39.

Advice, give counsel, Ex.18.19; to consider, Ju.18.14; 1 Sa. 25.17; see what one doth, 1 Ki. 20.22; consult, 1 Ch.13.1; teach, make wise, Pr.16.23; take heed, Ac.5.35.

Adultery, a trespass, Nu.6.2; lewdness and folly, Ju.20.6; a fire that consumeth, Job 31.12; uncleanness, Nu. 5.19; filthiness, Eze.16.36; abomination, 22.11.

Affect, Affected, Affections, bowels, Ge.43. 30; 1 Ki.3.26; the heart, 2 Sa.15.6; Ca.4. 9; esteemed, laid up, Job 23.12; prefer, Ps.137.6; to burn, 2 Co.11.29; Lu.24.32.

Afflict, ed, Affliction, sorrow, Ex.3.7; Ge. 3.16; heaviness, 1 Pe. 1.6; adversity, Ps. 94.13; chain, La.3.7; tribulation, Ep.3. 13; Re.2.22; grief, Job 2.13; hedged in, 3.23; woundeth, 5.18; cast down, 6.21; bitterness, 9.18; witnesses (plagues), 10. 17; cleave the reins, 16.13; the rod of God, 21.9; Eze.20.37; God's arrows, Ps. 38.2; wine of astonishment, 60.3; lying among pots, 68.13; bread of tears, 80.5; made black, Ca. 1.6; water of gall, poison, Je.8.14; covered with ashes, La.3.16.

Affording, yielding, Mar.4.8.

Affright, ed, heart failed, Ge.42.28; trembled, 1 Sa. 28.5; without courage, Jos.2. 9, 11; dismayed, Is.21.3; joints of the loins loosed, Da. 5.6; rottenness in the bones, Hab.3.16.

Age, Aged, years of life, Ge.47.9; the days, 35.28; ancient, Job 12.12; stricken in years, Jos.23.1; full of days, Je.6.11.

Agree, to be of one mind, Phi.4.2; Re.17. 13; Phi.2.2; 1 Co.1.10; of one heart, or knit in soul, 1 Sa.18.1; Ac.4.32; 2 Co.13. 11; to be at peace, 1 Th.5.13; to assent, 2 Ch.18.12; dwell together, Ps.133.1.

Agreement, accord, Ac.1.14; 2.1; atonement, Ro. 5.11; consent, 2 Co.6.15; friendship, Pr.22.24; fellowship and communion, Ps.94.20; 2 Co.6.15.

Aid, help, Ge.2.18; De. 33.7; Job 31.21; He.4.16; relief, Ac.1.29; strengthen one's hands, Ju.9.24; Ezr.6.22; succour, 2 Sa. 18.3; 2 Co.6.2; He.2.28.

Aliant, en, a stranger, De. 14.21; a foreigner, Ob.11; one afar off, Ac.2.39.

Allow, ed, approve, Ps.49.13; consent, Ge. 34.15; know, Ro.7.15; to like, so ye love, Am.4.5; choose, 2 Sa.16.18.

Allure, to steal the heart, 2 Sa.15.6; entice, Ex.22.16; Ju.16.5; draw away, Ac.20.30; by persuasion, 1 Co.2.4; by flattery, Ps. 5.9.

Almighty, nothing too hard, Je.32.17,27; can do all, Job 42.2; all things possible, Mat.19.26.

Alms (to give), stretch out the hand, Pr.31. 20; cast bread upon waters, Ec.11.1; to disperse, Ps.112.9; distribute, Ro.12.13; communicate, Ps.4.15; to relieve, 1 Ti.5. 10.

Amazed, astonished, Mar.10.24; filled with wonder, Ac.3.10; affrighted, Mar.16.5,6; terrified, Ps. 10.18; marvelled, Ac. 2.7. See *affrighted, astonished*.

Ambassador, a messenger, De. 2.26; one sent, Job 13.16.

Ambition, arroganey, Is. 13.11; loftiness, Je.48.29.

Amend, reform, Le.26.23; repent, Re.2.5; 3.19; return, Ac.26.20.

Amiable, lovely, sweet, 2 Sa. 1.23; desirable, Eze.23.6.

Amiss, to sin, Le.4.2; to offend, Is.3.2; to err, Ja.5.19.

Angels, sons of God, Job 1.6; 38.7; heavenly host, 2 Ch.18.18; Lu.2.13; ministering spirits, He.1.14.

Anger, wrath, Ex.32.10; Ge.4.5; displeasure, Ps.2.5; choler, Da.8.7; fury, 3.19; indignation, Na. 1.6; rage, 2 Ki.5.12; jealousy, Ps.79.5.

Anguish, vexation, Ec. 1.14; grief, bitterness of spirit, Ge.26.35; 1 Sa.25.31; straitness, Ex.6.9; perplexity, Mi.7.4; pangs, pain, Is.2.3; Ps.25.18.

Apostasy, falling from the doctrine of grace, Ga.5.4; backsliding, Je.8.5; to turn aside, Ps. 125.5; revolt, Is. 31.6; draw back, He.10.38,39; denying Christ, 2 Pe. 2.1; denying the faith, 1 Ti.5.8.

Apparently, face to face, 1 Co.13.12; **plainly, Job 16.19.**

Appeal, decline, De.17.11.

Appease, ed, to quiet, Zec.6.8; Ps.131.2; pacify, Pr.21.14; abate, Ju.8.3; assuage, Job 16.5.

Appoint, ed, command, Je.1.7; wrought, 2 Co.5.5.

Approve, to favour, Pr.8.35; De.33.23; to accept, Ec. 9.7; to please, Job 2.10; to consent to, Ro.7.16; to commend, Ec.8. 15.

Apt, convenient, Ac.24.25; commodious, 27.12; fit, 1 Ch.7.40; meet, Ge.2.18; prepared, Ro.9.22.

Armour, harness, Je.46.4; weapons, 2 Ch. 23.10; instruments of war, 1 Sa.8.12.

Arroganey, loving pre-eminence, 3 Jn. 9; pride, Pr. 8.13; Je. 49.16; loftiness, 48. 16; pomp, Eze.30.18; high looks, Ps.18. 27.

Artificer, workman, Ho.8.6; craftsman, 13. 2; chapman, 2 Ch.9.14.

Ascribe, sacrifice, Hab.1.16.

Ashamed, amazed, Is.13.8; blush, Je.6.15; Ezr.9.6; clothed with shame, Job 8.22; confounded, 6.20; Is.45.17; Ps.35.4.

Assembly, congregation, Pr. 5.14; concourse, Ac. 19.43; company, Nu. 16.11; meeting, Is.1.13; the church, Ac.14.27.

Assent, to agree, Am.3.3; Ac.24.9; 13.15; to speak with one mouth, 2 Ch.18.12.

Assign, to appoint, Nu.4.19.

Assist, to aid, Ju.9.24; to help, Lu. 5.7; Phi.4.3; to stand with, 2 Ti.4.16,17.

Assurance, assure, earnest, 2 Co.5.5; seal, Ep. 1.13.

Assuredly, certainly, Jos. 9.24; verily, 2 Ki.4.14.

Assuage, appease, Es.2.1; Ac.19.35.

Astonied, Astonished, amazed, Ex. 15.15; confounded, Ac. 2.6; no spirit, 1 Ki. 10. 5; wondered, Je.4.9.

Astray, to forsake the right way, 2 Pe.2. 15; to wander, Je.14.10; to walk in paths of darkness, Pr.2.19.

Attended, Attentive, gave ear, Job 29.21; waited, 23; to hang on, Lu. 19.48; set the heart upon, Eze. 20.4; to lay up words in the heart, Job 22.22.

Avail, to help, Mar. 5.26; to profit, Is.2. 14; to be effectual, Ja.5.16.

Avoid, go from, Ge.25.16; depart, Job 28. 28; eschew, 1 Pe.3.11.

Austere, cruel, Pr. 11.17; hard, Mat. 25. 24; unreasonable, 2 Th.3.2.

Author, a father, Ge. 4.20,21; instructor, 22; ringleader, Ac.24.5.

Authority, dominion, Mat.20.25; government, Is. 22.21; in the hand, Ge. 15.6; hath the keys, Re.3.7; power, 2 Th.3.9; rule, 1 Co.15.24.

Aware (not), wist not, Ac. 23.5; suddenly, Ec.6.12.

B.

Band, cord, Ps. 2.3; chain, 68.6; fetters, 105.18; yoke, Je.2.20.

Baptize, to wash, Lu.11.38; He.9.10; to dip, Jn.13.26; Lu.16.24; Re.19.13.

Barbarian, one of a strange language, Eze. 3.6; one whose language is not known, Je.5.15.

Bare (to make), uncover, Je.49.10; reveal, Hab.3.9.

Barren, empty, Ho.10.1; fruitless, Jude 12; Tit.2.14; bring forth no fruit, Lu.8.14; yieldeth not her strength, Ge. 4.12; a place of no seed, Nu.20.5; unprofitable, Tit.3.9.

Base, a dog, 1 Sa. 17.43; a dog's head, 2 Sa.3.8; of no name, Job 30.8; a broken idol, Je.22.28; of no account, 1 Ki.10.21; lightly esteemed, 1 Sa.1.25; a servant of servants, Ge. 9.25; an abject, Ps. 35.15; vile, Job 30.8; a worm, Ps. 22.6; filth, offscouring, 1 Co. 4.11; dung, Phi. 3.4; contemptible, Mal. 2.9; nothing, 2 Co. 12.11.

Bastard, seed of the adulterer, Is. 57.3; children of whoredom, De.23.2; Ho.1.2; 2.4; sons of an harlot, Ju.11.1.

Beauty, Beautiful, pleasant, Ge.3.6; La.2. 4; comely, Eze.16.14; 1 Sa.16.18; goodly, Ge. 39.6; lovely, 2 Sa. 1.23; no spot or blemish, Ca. 4.7; 2 Sa. 14.25; desirable, Eze.23.6; purer than snow, &c., La.4.7; fair, Ge. 12.11; Es. 1.11; well-favoured, Da. 1.4.

Beautify, to deck, Is.61.13; to adorn, Je. 31.4; to garnish, 2 Ch.3.6.

Before, in presence, Lu.1.8; **in sight**, Mal. 2.9; Ro.3.20.

Beginning, principal part, Pr.1.7; first, Ex.12.2; at the first, Pr.20.21.

Beguile, deceive, Je.2.5; defraud, 1 Th. 4.6; deal treacherously, Is.41.2; deal falsely, Je.8.10; deal subtily, 2 Ki.10.19; deal corruptly, Ne.1.7.

Behold, to see, Ge.45.12; **to look upon**, 12.11.

Believe, to embrace, He.11.13; to see Him that is invisible, 27; to trust, Ps.2.12; to rest, 37.7; to stand still, Ex. 14.13; to take hold, Is.56.4; 64.7; to be a son of Abraham, Lu.19.9.

Beloved, accepted, 1 Sa. 18.5; in favour, 2.26; soul loveth, Ca. 1.7; man of the right hand, Ps. 80.17; well pleased in, Mat.3.17; precious in the eyes, Is.43.4; a signet on the hand, Je. 27.24; in the heart, 2 Co.7.3.

Benefit, grace, 1 Co.10.32; a good work, Mat.26.10.

Benefit (to), to deal well with, Ge.32.9; do good to, Nu.10.29; do well to, Ps.49.18.

Benevolence, good-will, Da. 33.6; readiness of will, 2 Co.8.11.

Bereave, take away, 2 Sa. 4.11; deprive, Ge.27.45; rob, 2 Sa.17.8.

Beseech, pray, 2 Co.5.20; entreat, Ex.8.8; require, 2 Sa. 3.13; intercede, Je. 7 16; Nu.21.4; 1 Ki.13.4.

Besiege, to pitch against, Je.52.4; cast a bank against, Is.37.33; or a mount, Eze. 4.2; 26.8,9.

Best, chief, Ac. 13.50; 1 Co. 13.13; excellent, Phi.1.10; principal, Is.28.25; highest, Ec.5.8.

Bethink, bring back to the heart, 2 Ch.6. 37; repent, Mat. 12.41; come to one's self, Lu.15.17.

Beware, take heed, He. 3.12; be not deceived, De.11.16; be cunning, Pr.19.25; circumspect, Ep.5.15.

Bewail, grieve, Ru. 1.13; lament, Ju. 11. 40; mourn, 1 Sa.16.2; Mat.2.16; sorrow, 1 Co.5.2; Ja.4.9.

Bewray, disclose, Is. 26.21; discover, Pr. 25.9; to show, Mat.8.4; to tell, Nu.14. 14; reveal, Da.2.47.

Birth, brought forth, Ex.28.10; from the bowels of the mother, Is.49.1.

Bishop, overseer, Ac.20.21.

Bishoprick, office or charge, Ac.1.20.

Bitter, gall of asps, Job 20.14; bread of mourners, Ho.9.4.

Blame, blot, Job 31.7; error, 2 Pe. 3 17; fault, Ge. 41.9; offence, Ho. 5.15; sin, Mat.12.31.

Blameless, not give occasion, &c., 1 Ti. 5.4.

Blaspheme, profane, Le.18.21; curse, Job 1.13.

Bless, ed, to be gracious, Ge.43.29; to deal well, Ex.1.20; to make the face to shine upon, Nu. 25.26; to satisfy with favour, De.33.2; to load with benefits, Ps.68.19; beauty of the Lord to be upon, 90.17.

Blind, cannot see, Is.44.18; vailed, 2 Co. 3.15.

Boast, to glory, 2 Co. 11.12; to magnify one's self, Is. 10.15; to talk proudly, 1 Sa.2.3.

Bold, face like flint, Is.50.7; as adamant, Eze. 3.9; confident, 1 Jn. 2.28; courageous, Am.2.16; not affrighted, Job 30.22; face not changed, Ec.3.1; not terrified, Phi.1.28; not ashamed, Is.50.7.

Bondage, servant of servants, Ge 9.25; in the house of bondmen, De.7.8; Mi.6.4; a yoke of iron upon the neck, De.28.48; in the iron furnace, 4.20; neck under persecution, La.5.5; labour without rest, ib.

Bound, limit, Job 14.5; landmark, Ho.5. 10; border, Is.10.14.

Bright, clear, Ca.6.10; burnished, Eze.1. 7; shining, 2 Ch.2.16; white, Le.13.2,4

Burdensome, too heavy, Ex.18.18.

C.

Calamity, heavy affliction, Je.8.17; bonds of death, Ps.73.4; darkness, Je.13.16; grief, Es.6.2; trouble, Ps.73.5; sorrow of heart, Pr.19.13; desolation, Is.10.3; misery, Ps.37.1.

Called, spread out the hand, Is.65.2; take out, Ac.15.14.

Calves, rude and wanton, Ps.68.30.

Candle, lamp, Pr.18.28; light, 4.18; torch, Ne.2.4.

Captive, bondman, Ge.44.33; to serve enemies, Je.17.4.

Care, burden, Ps.55.22; seek after, 142.4; take thought for, Mat.6.25,28; set heart upon, 2 Sa.18.3; heart take no rest, Ec.2.23.

Catechise, train up, Pr.22.6; instruct, Lu.1.4; inform, Ac.21.24; teach, 1 Co.14.19.

Cave, hole, Je.13.4; Is.2.9; den, Ju.6.2; a hollow place, Jos.10.16.

Cease, to rest, 1 Sa.25.9; to be still, Ps.4.4; quiet, 107.30; to forbear, Ex.23.5; to forsake, Ps.37.8; to intermit, La.3.49.

Ceremonies, ordinances, Ex.12.17; elements, Ga.4.3,9; manner, Nu.9.14.

Certain, doubtless, Nu.14.30; amen, 2 Co.1.20; true, De.10.14; sure, Ne.2.23; without contradiction, He.7.7; immutable, 6.17; established, Ge.41.32.

Champaign, the plain, Ge.13.10; open valley, Eze.37.2.

Change, alter, Le.27.10; reverse, Nu.23.20; shaken, He.12.27.

Chapman, merchant, Re.18.3,11; buyer and seller, Is.24.2.

Charge, burden, 2 Co.12.16; lay to one's charge, Ps.53.11.

Chaste, not defiled, Re.14.4; possesseth his vessel in sanctification, 1 Th.4.4.

Chasten, to afflict, Is.53.4; to correct, Je.30.11.

Cheerfulness, mirth, Ne.8.12; joyfulness, De.21.47; rejoicing, Je.15.19; Ps.45.15.

Cherish, to lay in the bosom, Ru.4.16.

Chide, contend, Pr.29.9; strive, Col.1.29.

Chief, head over all, Ep.1.22; pillars, Ga.2.9.

Chiefly, most of all, Ac.20.18; first of all, Ro.3.2; especially, Ac.26.3; above all, 3 Jn.2.

Chosen, separate, Ex.33.10; elect, Lu.18.7; taken, Mat.24.40.

Christian, the new name, Is.62.2; 65.15; the worthy name, Ja.2.7.

Church, congregation, De.23.2; Ex.12.19; assembly, Ne.8.18; Ps.89.7.

Circumcise, to cut the foreskin of the flesh, Ge.17.11.

Clean, good, Ec.9.2; guiltless, Nu.5.31; 1 Ki.2.9; pure, Ps.24.4; Pr.20.9.

Clear (to), free, Ge.24.8; acquit, Job 10.14; hold guiltless, Ex.20.7; blameless, Ge.44.10; faultless, Jude 24; harmless, He.7.26; innocent, Ps.94.21; just, Pr.17.15; unreprovable, Tit.1.6; without sin, He.4.15.

Cleave, to attend, 1 Co.7.35; to join to, Ac.9.26; to stick together, Job 41.17.

Clothe, to array, Es.6.9; to cover, Ps.69.13; to gird, 93.1.

Clouds, chambers for rain, Ps.104.13; doors of heaven, 78.23; bottles of heaven, Job 38.37; secret places of thunder, Ps.81.7.

Cogitations, thoughts, Ge.6.5; Ju.5.15; thoughts busied, 1 Ch.29.18.

Comely, fair, Ge.6.2; fit, Col.3.18; Pr.25.11.

Comeliness, honour, 1 Co.12.23; vigour, Da.10.8.

Comfort, exhortation, Ac.15.31; gladness, Ps.30.11; joy, Is.61.3; light, Mi.7.8.

Comfort (to), assuage grief, Job16.5; strengthen the heart, Ju.19.5; to refresh, 2 Co.7.13; to wipe away tears, Is.25.8; to restore comforts, 57.18; to speak to the heart, Ru.2.13.

Commend, bless, Ps.10.3; extol, 30.1; Da.4.37.

Commodious, fit, Le.16.21; seem good, Je.40.4.

Companion, fellow, Ju.7.13; partaker, Ep.5.7; of the society, Ezr.4.7.

Compassion, bowels and mercy, Is.63.15; Col.3.12; bowels yearn, Ge.43.30; tenderhearted, Ep.4.32; have pity, 1 Pe.3.8; soul grieved for, Job 30.25; to extend mercy, Ps.109.12.

Complain, murmur, La.3.39; cry against, Job 31.38; find fault, Ro.9.19.

Complaint, quarrel, Col.3.13 (see the marg.); meditation or grief, 1 Sa.1.16.

Complete, whole, Ep.6.11; entire, Ja.1.4; filled, Col.4.12.

Conceal, tell not, 2 Sa.1.20; keep the doors of thy mouth, Mi.7.5.

Concluded, to be under, Ro.3.9.

Concord, agreement, 2 Co.6.16; onemouth, Ro.15.6; one heart, Ac.4.32; one consent or shoulder, Zep.3.9; unity, Ps.133.1.

Condemn, to testify against, Job 15.6; appoint to die, Ps.102.20; to refer to judgment, 2 Pe.2.4.

Confer, to commune, Lu.24.15; to reason, Mat.21.25.

Confess, acknowledge, Ps.32.5; witness, Jn.1.7; give thanks, Ps.18.49.

Confidence, to trust, Phi.3.4; to boast, Ps.44.8; to make one's arm, Je.17.5.

Confound, put to shame, Ps.40.14.

Conquer, to ride on high places of the earth, De.32.13; to tread down, Mi.5.8; to vanquish or overcome, Re.2.7,11,17, 26; to get victory, 15.2.

Conscience, our spirit, Ro.8.16.

Consecrated, new made, He.10.20; set apart, Ex.13.12; hallowed, Nu.3.13; devoted, Le.27.21,28.

Consider, to think, 2 Co.10.7; to weigh, Job 6.2; to ponder, Pr.24.12; to set the heart upon, Hag.1.5.

Constant, no otherwise minded, Ga.5.10; strong, 2 Ti.2.1; established, He.13.9; faithful to death, Re.2.10; to continue, 2 Ti.3.14; to endure, He.12.3.

Consume, eat up, Je.22.22; burn up, La.5.4; swallow up, Ps.21.9; devour, Is.9.12.

Contemn, despise, Mat.6.24; puff at, Ps.10.5; Job 12.21; cast behind, Ps.50.17; lightly esteem, De.32.15; seem vile, 25.3.

Contend, to fall out, Ge.45.24; to chide, 31.36.

Continual, without intermission, La.3.49; without removing, Is.14.6; rest not day and night, Re.4.8.

Continue, lodge, Job 17.2; endure, Mat.10.22; abide, Phi.1.25. See *abide, constant.*

Conversant, a companion, Ps.119.63; to walk, Jos.8.35; go in and out, Ac.9.28.

Convert, ed, enlarge or persuade, Ge.9.27; circumcise the heart, De.30.6; cause those that are asleep to speak, Ca.7.9; deaf to hear, &c., Is.29.18; betroth, Ho.2.19; make ready, Lu.1.17; transform, Ro.12.2; changed, 2 Co.3.18; a new creature, 5.17; translated, Col.1.13; open the door, Re.3.20.

Correct. See *chasten.*

Corrupt, loathsome, Job 7.5.

Covenant, agreement, Is.28.15; sure, Ne.9.38, אמנה; league, 2 Ch.16.3; law, Ho.8.1.

Covering, vail, Is.25.7.

Covetous, to turn after lucre, 1 Sa.8.3; heart walk after the eyes, Job 31.7; make gold his hope, 24; greedy of gain, Pr.1.19; the eye not satisfied, Ec.4.8; enlarge desire, Hab.2.5; serve mammon, Mat.6.24; mind earthly things, Phi.3.19.

Counsellor, to be instead of eyes, Nu.10.31; to make to understand, or teach judgment, Is.40.1.

Courage, to be strong, 1 Sa.4.9; not afraid, De.1.17; hold, Pr.28.1; endure hardness, 2 Ti.2.3.

Craftiness, dealing subtly, Ge.3.1; wisely, Ex.1.10; wilily, Jos.9.4; reservedness, Pr.7.10.

Cruel, the eye evil, De.28.54; brutish, Eze.21.31; furious, 23.25; have no pity, Is.3.8; sharp, Hab.1.8; bitter and hasty, 6; hard, Ca.8.6.

Curse, ed, to blow upon, Hag.1.9; anathema, 1 Co.10.22.

Custom, manner, Is.22.21; Ac.17.2; Lc.18.30.

D.

Damned, utterly cut off, Nu.15.31; blotted out, &c., Ps.69.28; go down into hell, 55.15; turned into hell, 9.17; punished, &c., 2 Th.1.9; second death, Re.2.11; under God's wrath, Ep.5.6.

Danger, to be but as a dead man, Ge.20.3; Ex.12.33; the bitterness, 1 Sa.15.32; mischief come, 2 Ki.7.9; gate of death, Ps.9.13; shadow of death, 23.4; soul in one's hand, 119.107.

Dark, black, Is.50.3; binding, 2 Sa.22.12; gloomy, Job 10.22; cloud, 36.32; obscure, Pr.20.20.

Dead, Death, silence, Ps.94.17; dwell in dust, is.26.19; latter end, De.32.29; change, Job 14.14; king of terrors, 18.14; land of forgetfulness, Ps.88.12.

Deceitful, unfaithful, Pr.25.19.

Deceive, Deceit, deal falsely, Ge.21.23; subtly, 27.35; to beguile, 29.25; put out the eyes, Nu.16.14; to mock, Ju.16.10; to flatter, Ps.5.9; to be a lie, 72.9; craft, Da.8.25; delude 2 Th.2.11.

Declare, confess and show, Ac.19.18; reveal, 1 Co.3.13; to lay before, Ex.19.7; to open, Ps.49.4.

Decline, forsake, Pr.4.6; go astray, 7.25.

Decree, appoint, Pr.8.29.

Defence, banner, Ge.17.15; an help, De.33.7; a wall, 1 Sa.25.16; a tower, &c., 2 Sa.22.51; a shield, Ps.91.4; a covert, Is.16.4; a refuge, 25.4; shadow of a rock, 32.2; a sanctuary, 8.14.

Defer, prolong, Eze.12.28; delay, Ex.32.1; linger, Ge.19.16; 43.10.

Defile, ed, unclean, Le.15.4; profane, 20.3; polluted, La.4.14; to foul, Eze.4.14.

Defy, reproach, 1 Ch.20.7; rail, 1 Sa.25.14; revile, Ex.22.28.

Degenerate, not keep the first estate, Jude 6.

Delay. See *defer.*

Delight, fel, rest, Is.18.4; pleasant, or of desire, Am.5.11; to be desired, Ge.3.6; beloved, Ho.9.16.

Deliver, to rid out, Ex.6.6; to redeem, 2 Sa.4.9; to draw out, Ps.18.16; to loose the bonds, 116.16; to enlarge, 118.4; give rest from, Is.14.3; plucked out, Am.4.11.

Delusions, devices, Is.66.4.

Deny, withhold, Pr.30.7,9; refuse, Nu.22.14.

Depart, fall away, 2 Th.2.3; revolt, Is.59.13; leave, Jn.16.28.

Depend, look for, Tit.2.13; wait, Ac.1.4.

Deprive, bereave, Ge.42.36; take away, 2 Ki.2.3.

Deride, mock, Mat.27.29; scoff, Hab.1.10; scorn, Pr.3.34.

Descry, search, Nu.10.33; discover, Is.57.8; find out, Nu.32.23.

Desire, prayer, Ro.10.1; request, Ps.106.15; expectation, Pr.11.23.

Desire (to), to long, Ge.31.30; to lust, De.15.15; to have pleasure, 1 Pe.1.12.

Desolate, waste, Je.4.20; as a wilderness, Is.27.10; without inhabitant, Je.51.37.

Despair, the heart die, 1 Sa.25.37; cast away confidence, He.10.35; without hope, Ac.27.20; 1 Th.4.13; without help, 2 Co.4.8; swallowed up, 2.7.

Despise, not know, Job 9.21; set light, 2 Sa.19.43; lightly esteem, 1 Sa.2.30; refuse, Pr.15.32; set at nought, Mar.9.12; cast behind, Ps.50.17; kick at, 1 Sa.2.29.

Destitute, naked, Ja.2.15; forsaken, is.60.15.

Destroy, blot out, De.9.14; cut off, Le.17.10; devour, Je.15.3; eat up, Nu.24.8; lick up all, 22.4; cause to perish, Es.8.11; swallow up, Ps.50.22; make empty, Je.51.34; root out, Zep.2.4.

Destroyer, spoiler, Je.15.8; robber, Job 5.5.

Destruction, overthrow, Ge.19.29; ruin, Eze.18.38.

Determination, purpose, Ec.3.1,17.

Devise, take counsel, Ps.31.13.

Devil, adversary, 1 Pe.5.8; accuser, Re.22.9,10; enemy, Mat.13.28,39; father of lies, Jn.8.44; Satan, Re.12.9; the tempter, Mat.4.3; wicked one, 1 Jn.5.18; god of this world, 2 Co.4.4; old serpent, Re.12.9.

Diminish, abate, Ex.5.8,11; decrease, Pr.13.11; cut off, Eze.5.11,16,17; make thin, Is.17.11.

Direct, guide, 1 Th.3.11,12; make straight, Is.45.2.

Disappoint, cut off occasion, 2 Co.11.12; hope cut off, Job 8.14; purpose broken, 17.11; send away empty, Lu.1.53; plant and not eat, Am.5.11; come short, He.4.1.

Discipline, instruction, Ps.50.17; learning, Pr.1.5.

Disclose, bring to light, 1 Co.4.5; discover, Pr.18.2; show forth, 26.26; to manifest, 1 Co.4.5. See *declare.*

Discomfit, dismay, 1 Sa.17.11; to terrify, Ju.8.12; weaken the hands, Je.38.4; to make to fly, Is.31.8; make hearts to melt, Jos.14.8.

Disgrace, pour contempt upon, Ps.107.40; cast filth on, Na.3.6; make contemptible, Mal.2.9; get a blot, Pr.5.7.

Disperse, scatter, Eze.28.12; not left together, 1 Sa.11.11.

Displeased, evil in the eyes, Pr.24.18; Nu.22.34; countenance altered, Ge.31.5; angry, 1 Ki.20.43.

Distress, disquiet, Je.50.34; to straiten, Is.49.2.

Distribute, impart, Ro.12.8; communicate, He.13.16.

Drowsiness, sleeping, Mar.13.36; slothful, Pr.19.15; idleness, 31.27.

Dwell, abide, Ps.15.1; remain, Ge.38.11; lodge, Job 17.2.

E.

Early, before day, Mar.1.35; about dawning, Jos.6.15; betimes, 2 Ch.36.5; at the voice of the bird, Ec.12.4; rising of the morning, Ge.19.15.

Earnest, a pledge, Ge.38.17,18.

Ears, daughters of music, Ec.12.4.

Earth, dry land, Ge.2.5,9; God's footstool, Is.66.1; habitable world, Ps.24.1.

Ease, rest, Je.46.27; Mat.11.29; liberty, Ac.24.23; peace, Is.27.2; quietness, Ac.24.2.

Ease (to), to refresh or comfort, Job 7.13; take off the yoke, Is.57.9; undo heavy burdens, 6.

Ease (to be at), secure, careless, Ju.18.7; Is.31.9.

Edify, build, Jude 20; feed, Pr.10.11,21; minister grace, Ep.4.29.

Eldest, beginning of strength, De.21.17; Ge.49.3; chief, Ps.105.36.

Elected, severed, Le.20.26; chosen, De.7.6,7; set apart, Ps.4.3; written in heaven, He.12.23.

Eloquent, a man of words, Ex.4.10; speak well, 14; choice words, Job 9.14; words of delight, Ec.12.10; persuasive, 1 Co.2.4; excellency of speech, 1.

Eminent place, brother-house, Eze.16.24.

Empty, void, Ne.5.13; swept, Mat.12.44; waste, Is.24.1.

Encline, hear, Ps.55.2; give ear, 54.2; 45.10.

Enclose, compass, Ps.17.9; environ, Jos.7.9.

Encourage, to comfort, 1 Sa.30.6; speak comfortably to, 2 Ch.30.22; to strengthen, Je.23.14; Ps.27.14.

Endamage, to do harm, 1 Sa.26.21; to hurt, 2 Sa.18.31.

Endeavour, follow on, Ho.6.3; press towards, Phi.3.14; to be constant, 1 Ch.28.7.

Endure, stand, Mat.12.26; suffer, 1 Pe.2.19.

Enemy, adversary, Ps.89.42; foe, Mat.10.36; seeketh life, Je.22.25; seeketh to hurt, Ps.13.17; persecutor, 31.15; oppressor, Es.3.10.

Enflame, pursue, Is.5.11.

Enjoy, possess, Jos.1.15; delight in, Ec.2.24; to be thine, De.28.41; rejoice in, Job 20.18.

Enlighten, convert, make wise, Ps.19.7,8.

Enmity, old hatred, Eze.25.15.

Enough, wealth, Pr.30.15; content, Ge.33.9.

Enquire, salute, bless, 1 Ch.18.10; seek, 2 Sa.21.1; search, Job 9.6.

Ensample, type, 1 Co.10.11; pattern, He.8.5.

Ensign, banner, Ps.20.5; standard, Is.49.22.

Entice, allure, Ho.2.14; seduce, Eze.13.10; persuade, 1 Co.2.4; deceive, Je.9.5.

Envy, emulation, Ga.5.20; indignation, Job 5.2; jealousy, Pr.27.4; grief, Ps.112.10; an evil eye, Pr.23.6.

Equal, not behind, 2 Co.12.11; alike, Ec.11.6; after his ways, Eze.33.20; companion, Ju.15.2,6; meet, Es.3.8.

Equity, justice, 2 Sa.15.4.

Error, ignorant, Le.5.15; He.5.2; deceit, Is.30.10; swerving or oversight, Ge.43.12; rashness, 2 Sa.6.72; amiss, Da.3.29; fault, Ps.19.12.

Err (to), to wander, Ge.37.15; go astray, Ps.58.3; out of the way, Is.28.7; go aside, Nu.5.12; to transgress, Pr.6.10; sin, Job 5.24.

Escape life for a prey, Je.21.9; be hid, Zep.2.3; passed over, Ps.141.10; deliver himself, 2 Sa.20.6; go forth, 1 Sa.14.41; remain, 2 Ch.36.20.

Eschew, depart from, Ps. 34. 14; decline not to, *Pr.7.25.*
Establish, fasten as a nail, Is.22.23; strengthen, Ps. 89. 21; found, 78.69; prepare, Pr.3.19; Ge.41.32; continue, Ps.102.28; confirm, 2 Ch.25.3.
Estate, principality, Jude 6.
Esteem, reputation, Ga.2.2; receive, 4.14; account, Ps.144.3; hide, Job 23.12; honour, 1 Sa.2.30.
Eternal, days of eternity, Mi.5.2; neither beginning of days, nor end of life, He.7.3; is, and was, and is to come, Re. 1. 4; alpha and omega, 22.13; of ages, Is.26.4; *continually*, at all times, Ps.119.20; to all generations. 89.1.
Evident, before the face, Job 6. 28; manifest. 2 Ti.3.9.
Evil, naught, 2 Ki. 2. 19; bad, Le. 27. 12; that wherein God delights not, Is.65.12; mischief, Ex. 38. 10; trouble, De. 31. 17; darkness, Job 30.26.
Exact, afflict, Ps.89.21; cause to come forth, 2 Ki.15.20.
Exalt, make nest as high as the eagle, Je. 49. 16; bring to honour or promote, Pr.4. 8; magnify, Da. 11. 36; lift up, Is. 33. 10; set up, Job 5. 11; cause to ascend, Is.14. 13.
Examine, to ask straitly, Ge.43.7; to prove or try, 2 Co.13.5; Ps.26.2; to torture, Ac. 22.29.
Example, figure, 1 Co.10.6.
Exceed, add to, 1 Ki.20.7.
Excel, surpass, Pr.31.29; chiefest, Ca.5.10; mighty, Ps.103.10.
Excellent, exalted, Ps.148.13; cool, Pr.17. 27; precious, Ps.36.8; glorious, 76.4.
Excess waste, Mat.26.8.
Excommunicate, cast out, Jn.9.22; 3 Jn.10; cut off, Ge.17.14; deliver to Satan, 1 Co. 5.2.
Excuse, to cloak, Jn.15.12.
Execrable, accursed, Jos. 16. 18; abominable. Pr.28.9.
Execute, judge. Zec.7.9.
Exempted, free. 1 Ki.15.22.
Exercise, walk, Ps.131.1; afflict, Ec.7.13.
Exhort, beseech, 1 Th. 4. 1; comfort, 18; desire, 1 Ti.2.1.
Expectation, suspense, Lu.3.15.
Expedient, profitable, 1 Co.6.12.
Expel, drive from, Jos.23.5.
Expired, fulfilled, 1 Sa. 18.26; return of the year, 2 Ch.36.10.
Extinguished, consumed, Job 6.17.
Extol, bless, Ps.145.2; boast, 2 Co.10.13.
Eyes, lookers out, Ec.12.3.

F.

Face, open, Ge.1.20.
Fade, decay, He.8.13; consume, Ps.39.11; is not, 103. 16; languish, Is. 24. 4; wither, 19.6; wax old, He.2.11.
Fail, cut off, 2 Ch. 6. 20; forsake, 1 Ch. 28. 20; fall from, He. 12. 15; make void, Ps. 89.33; dried up, Is.19.36; lie, Hab.3.17; deceive, Job 6.15.
Faint, feeble, 1 Th.5.14; troubled, Job 4.5; heart melt, Jos.2.24; Is.13.7; weary, 1Sa. 14.28; no spirit, Jos.5.1; no might, Is.40. 29; tender, De 20.3; as women, Je.50.37.
Fair, beautiful, 1 Sa.16.12; Ho.10.11; pleasant, Ge.3.6; desirable, Eze.23. ood of countenance, Ge.24.16; Es.1.11; comely, 2. 7; well-favoured, Ge. 29. 17; goodly, 36.6.
Faithful, trusty, Job 12.20; true, Pr.14.25; sound heart, 30; believing, 1 Ti.6.2.
Fall, destruction, Pr.17.19; offence, Ro.5. 16, 17; stumble, Pr.24.17; perish, Ps.9.3; punish. Ho.4.14.
Falsely, lyingly, Le. 6. 3; subtly, Ps. 105. 25; deceitfully, Ex.8.29.
Fame, Famous, great name, 2Sa.7.9; good report, Phi. 4.8: He. 11.2; renown, Nu.16. 2; lasting remembrance, Ps.112.6; obtain witness, He. 11. 4; honourable, Is. 3. 5; name spread abroad, 2 Ch.26.15.
Famine, want of food, Job 30.3; no bread, 2 Ki. 25. 3; scarcity, De. 8. 9; cleanness, Am.4.6.
Fan, winnow, Ru. 3. 2; cleanse, Je. 4. 11; scatter, 1 Ki.14.15; Je.49.36.
Fashion, form, Jn.4.16; pattern, Ex.25.46.
Fast, afflict the soul, Is.58.3,5; roll in dust, Mi.1.10.
Fat, grease. Ps.119.70; bones flourish, Is. 66.14.
Fault, error, Ps.19.13; wickedness, Ac.25. 5, offence, Ro. 5. 17; sin. disobedience, 19.20; wrinkle, Ep. 5. 27; iniquity, 1 Sa. 25.24; guilt, Mat.23.18.
Favour, grace, Ge.32.5; acceptance, 20; to delight in, 1 Sa. 18.22; great with, 2 Ki. 5.1; to know, Ru.2.10; extend mercy, Ps. 109.12; take pleasure, 102.14.
Fear, faintness, Le. 26. 36; hang in doubt, De. 28. 66; feebleness of hand, Je. 47. 3; without heart, Ho. 7. 11; awe, Ps. 4. 4; trembling, Phi.2.12; terror, Ge.35.5; horror, Ps.55.5; dread, Ex.15.16; reverence, He.11.7; trouble, Jn.14.27; 1 Pe.3.15.
Feeble, bowing, Job 4.4; not many, Is.16. 14; abjects, Zec.12 8.
Feed, fill the appetite, Job 38.37; give bread, Ne.9.15; satisfy, Ps.81.16; fill with good, 104.28; nourish, Ge 45.11; rule, 1 Ch.11. 2; bear, Zec.11.16; guide, Ps.78.72.
Feel, know, Job 20.20; seek out, Ec.8.17.
Feet, steps, Is.26.6; ankles, Ps 18.36.
Fervent, earnest, Phi. 1. 20; hot, Ps. 39. 9; burning, Je.20.19; zealous, Nu.25.11,13.
Few, gleanings, Is. 17. 6; 24. 13; men of number, 1 Ch.18.8; short, Job 14.1.
Fields, out places, Job 5. 11; open places, Pr.8.26.
Fierce, ness, strong. De.28.50; sharp. Hab. 1.11; violent, Ps.140.4; furious, Pr.22.24; rage, Da.3.13; indignation, Ps.78.49.
Fight, brawl, Tit. 3. 1; contend, Pr. 13. 10; war, Ja.4.1; strive, Ro.13.13.
Fill, replenish, Ge.1.28; satisfy, Ps.132.15; abundantly moisten, Is.43.24.
Filthy, abominable, Le 7.21; corrupt, Ge. 6.11; defiled, Eze.23.13; polluted, Ezr.2. 62; unclean, Le.5.2; vile, Na.3.6; stinking, Ps.14.3; mud or scum, Eze.24.12,13.
Finish, perfect, Ge.2.1, כלה; make ready, 2 Co.9.5; seal up, Da.9.24; fulfil, Ge.29. 27; performed, Ex.5 13.
Firm, stable, 1 Ch.16.30; steady, Ex.17.32; unmovable, 1 Co.15.58.
Firmament, expansion, heaven, Ge.1.8.
First, chief, Eze.20.41; 44.30.
Fishers, anglers, Is.19.8.
Fit, apt, 1 Ch.7.10; convenient, Mar.6.21; prepare, Pr.21.1; expedient, 1 Co.7.12; ready, Ezr.7.6; made up, Ro.9.22.
Fixed, prepared, Ps. 57. 7; trusteth, established, 108.1; 112.7,8.
Flattereth, gives goodly words, Ge. 49. 21; smooth words, Ps. 55. 21; sew pillows, Eze. 13. 18; speak to please, 1 Th. 2.4,5; Jude 16; Je.6.14; 23.31.
Flourish, bud, Is. 27.6; bloom, Nu. 17.8; blossom, Is. 35. 1, 2; green, Ps.92.14; revive, Phi.4.10.
Follow, at the feet, Ex.11.8; go with, 1 Co. 10.4; go after, De.1.36.
Foolish, absurd, Je. 23. 13; brutish, Ps.49. 20; Is.19.11; ignorant, Ps.73.22; deceived, Is.19.13; silly, Job 5.2.
Forget, remember as waters that pass away, Job 11. 16; depart from the heart, De.4.9; memorial perish, Es.9.22; written in the earth, Je.17.13.
Forgive, not impute, Ro.4.8; blot out, Ne. 4.5; Je.18.23; Ps.51.9; cover, 32.2; 85.2; pardon, Ex. 34.9; spare, Ne. 13.22; not remember, He.8.22.
Form. See *fashion, likeness, similitude;* cut out, Job 33.6; make, Ge.2.18; create, 1.21,27; shape, Ps.51.5.
Former, before, Ps.79.8; ancient, Mal.3.4.
Forsake, hide the face, Ps.10.1; stand afar off, 38. 11; cast off, 77.7; to show the back, Je. 18. 17; come out, Re. 18.4; depart, 1 Sa. 16. 14; leave, Ru. 1. 16; reject, Je.7.20; forget, Is.49.14; come backward, Je. 15. 6; go astray, 2 Pe. 2. 15; lightly esteemed, De.32.15.
Forward, willing, 2 Co.8.10.
Found, searched, 1 Ki.7.47.
Founded, established, Ps.24.2.
Freed, justified, Ro.6.7.
Friendly, to the heart, Ho. 2. 14; Ju. 19. 3; Ru.2.13.
Froward, perverse, Pr. 8. 8; churlish, 1 Sa. 25. 3; son of Belial, 17; turneth away, Is.57.17.
Fruit, increase, De.28.4; Eze.34.27; profit, Pr.14.23; gain, Da.11.39.
Fruitful, valleys spread abroad, Nu. 24.6; like Eden, Is.51.3; a watered garden, 57. 11; made to flourish, Eze.17.24.
Fugitive, vagabond, Ge.4.12; fall away, 2 Ki.25.11.
Full, wholly, Job 12.23; fulfilled, 1 Ki.11. 6; plenty, Ge.41.53.
Furiously, in madness, 2 Ki.9.20.
Furnish, order, Ps. 78. 19; perfected, 2 Ti. 4.5.

G.

Gain, substance, Mi.4.13; buy, Da.2.8.
Galleries, walks, Eze.41.15; 42.3.
Gap, breach, Eze.13.5.
Garnish, cover, 2 Ch.3.6.
Garnished, covered, 2 Ch.3.6.
Gather, glean, Ju 1.7; take away, Ps.26.9; assemble, Zep.3.8, call, Ju.6.34.
Gave, rendered, 2 Ki.17.3; added, Job 42.9.
Generation, age, Ac.13.36.
Girl, a maid child, Le.12.5; virgin, Ge.24. 16; damsel, De.22.23.
Give, deliver, Pr. 4.9; distribute, Ep.4.28; impart, Ro.12.8; send, 2 Ch.30.24.
Give thanks, confess, He.13.15.
Glad, merry in heart, 2 Ch.7.10; sing, Ps. 100.2; rejoice, Joel 2.23; shout for joy, Ps.21.6.
Gloominess, darkness, Zep.1.15.
Glorious, decked, Is.63.1; goodly of ornament, Da.11.16.
Glory, honour, Ps. 29. 2; tongue, 30. 12; brightness, 89.44; praise, 9.14.
God, he that abideth of old, Ps. 55. 23; Jah, 68.4; the portion of Jacob, Je. 10. 16; the Hope and Saviour of Israel, 14.8; Ancient of days, Da.7.9; the Lord, Am. 9.6; most High, Ps.83.18; Almighty, Ge. 17.1; El-Elohe-Israel, 33.20; Jehovah, Ex.6.3; Preserver of men, Job 7.20; King over all, Ps.47.2,7; the first and last, Is. 41.4; Father of glory, Ep.1.3,17.
Godly, saints, Ps.16.3; God's hidden ones, 83.3; that follow righteousness, Is.51.1,7; rod of God's inheritance, Je.10.16; house of Jacob, Mi.2.7; wisdom's children, Lu. 7.35.
Gospel, good tidings, Is. 40. 9; peace, salvation, 52.7; rod of his mouth, 11.4; rod of strength, Ps.110.2; power of God, Ro. 1. 16; living waters, Zec. 14. 8; the grace of God, Ep. 3. 2; word of life, Phi. 2. 16; word of God, He.6.5; Christ's fame, Mat. 3. 12; children's bread, 15.26; word of faith, Ro.10.8; revelation of the mystery, 16.25; word of reconciliation, 2 Co.5.18, 19; word of truth, Ep.1.13; word of promise, Ga.3.8; word of the kingdom, Mat. 24.14.
Governors, nursing fathers, Nu.11.26; keep the charge of the Lord, 1 Ki.2.3; ancients, Is. 3. 14; magistrates, Ju. 18. 7; powers, Lu.12.11; judges, Ezr.7.25.
Grace, fruit of the Spirit, Ga.5.22; the fulness of God, Ep.3.19; love, Phi.1.9; gift, 2 Co.1.19; thanksgiving, 1 Co.10.30.
Grant, accept, Ge.19.21; answer, 35.3; not say nay, 1 Ki.2.20; accomplish desire, 5.9; hear prayer, 2 Ki. 20. 5; perform words, Je.28.6; fulfil, Ps.20.4; give, 1 Ch.21.22.
Grave, the bed, 2 Ch.16.14; sepulchre, Ge. 23.6; tomb, Mat.27.60; heap, Job 30.24; hell, Ps. 16. 10; chamber of death, Pr. 7. 27; pit of destruction, Ps.55.23; Is.38.17; land of darkness, Job 10.21; long home, Ec.12.5; house appointed for all, Job 30. 23; heart of the earth, Mat.12.27; lower parts of the earth, Ep.4.9; land of forgetfulness, Ps.88.11.
Greedy, strong of appetite, Is.56.11; never have enough, ib.
Grief, anguish, Ge. 42. 21; sorrow, 3. 16; vexation, 2 Ch.15.5; heaviness, Ezr.0.5.
Grieve, humble, 2 Co.12.21; make sad, Eze. 13.22; provoke, Ge.26.35; much bitterness, Ru.1.13.
Grieved, bitter, 1 Sa. 30.6; shortened, Ju. 10.16.
Grievous, hard, Ps.31.18; strong, 1 Ki.2.8; heavy, Ge.41.31.
Guard, keeper of the head, 1 Sa.28.2; counsel, 2 Sa.23.23; runners, 1 Ki.14.27.
Guide, direct, Ge. 46. 28; eyes to others, Job 29.15; an husband, Pr.2.17; teachers, Ro.2.19; have rule, He.13.7,17.
Guilty, debtor, Mat.23.18; subject to judgment, Ro.3.19.

H.

Habitation, dwelling, resting-place, Is.32. 18; pasture, Je.9.10; tent, Ps.69.25; establishment, 89.14.
Half, part, Da.12.7.
Hallow, set apart, Ex. 13. 12; separate, 1 Ch.23.13; cleanse, Ac.11.9; dedicate, De. 20.5; observe, Ex.12.42.
Hand, side, Ec.4.1; power, Is.50.2.
Hap, chance, 2 Sa.1.6; peradventure, Ex. 13.17.
Happened, came to pass, Ru.2.3.
Happy, blessed, Ps.1.1; well with, 128.2.
Hard, ness, hid, Je. 32. 17; marvellous, 2 Sa. 13. 2; blindness, Mar. 3. 5; obstinate, De.2.30.
Harlot, strange woman, Ju. 11. 2; whose heart is snares, Ec. 7. 26; painted eyes, Eze.23.40; mistress of witchcrafts, Na.3 4; whore, De.23.17.
Harm, evil, 2 Ki.4.41; heart, 1 Sa.24.9.
Harmless, sincere, Phi.2.15.
Haste, pant, Ec. 1. 5; flee away, Ca. 8. 14; speed, 1 Sa.20.38; not delay, Ps.119.16.
Hasty, short, Pr.14.23; rash, Is.32.4; heady, 2 Ti.3.4.
Hate, abhor, Le. 24. 14; Am. 5. 10; abominate, 1 Sa.13.4; odious to, 1 Ch.19.6; not away with, Is. 1. 13; reject, Je. 14. 19; would destroy, Ps.69.4.
Haughty, proud, Pr.21.24; lofty, Ps.131. 1.
Haven, mart, Is. 23. 3; entry of the sea, Eze.27.3; harbour, Joel 3.16.
Headly, carried headlong, Job 5.13; rash, Ep.5.2; unadvised, Ps.106.33; not to be admonished, Ec.4.13. See *hasty.*
Heal, bring health, Je.33.6; cure, Ho.5.13; recover, Je.8.22; bind up, Ho.5.6; Is.3. 7.
Hear, attend, Ps.86.6; to receive, Job 4.12; bow the ear, Ps.131.2; Pr.5.1; Ps.78.1; 86.6; hearken, Is.21.7; Mal.3.16; lay to heart, Mal. 2. 2; obey, Pr.15.32; regard, Job 35.13; answer, 1 Sa.7.9.
Hearken, consent, 1 Ki. 23. 8; incline the ear, Ps.45.10; listen, Is.49.1; receive instruction, Je.35.13; hear in hearing, Job 37.2.
Heart, soul, Ps.10.3; bowels, 40.8; mind, Is.21.4; inward parts, Job 38.26.
Hearts, gates, Ps. 24.7; hands, He.12.12; loins of the mind, 1 Pe.1.13.
Heathen, Gentiles, Ga.2.15; uncircumcised, 1 Sa.14.6; infidel, 1 Ti.5.8; tents of wickedness, Ps.84.10; nations, Eze.36.15.
Heaven, height, Ps. 148. 1; firmament, 19. 1; God's dwelling, 2 Ch.6.39; habitation of holiness, 30.27.
Heavy, hard, 1 Ki.14.6; displeased, 20.43; weighty, Pr.27.3; grievous, Mat.23.4.
Help, deliver, Ps. 40. 17; strengthen, 20.2; take by the hand, Job 8.20; save, 2 Sa. 14.4; support, Ps.20.2; comfort, 86.17.
Hide, keep close, Job 28.21; conceal, Ps. 40.10; sought for, Pr.28.12.
Hinder, forbid, Lu.11.52; drive back, Ga. 5.7; make an error, Ne.4.8; turn away, Job 9.12; stop, 2 Co.11.10.
Hire, wages, Ge.29.15; reward, Mat.6.2.
Honourable, lifted up, 2 Ki.5.1; eminent, Job 22.8; great, Na.3.10; glory, Is.5 13.
Hope, trust, Ps 70.5; wait for, 38.15; desire, Pr. 13.12; harbour, Joel 3.16.
Horrible, burning, Ps. 11.6; filthy, Je.23. 14.
Humble, base in one's own sight, 2 Sa.6. 22; tender, 2 Ki.22.19; low eyes, Job 22. 29; afflicted, Ps.9.12.
Hunger, appetite, Ec.6.7; long, Ps.107.9.
Husband, lord, Ge.18.12; covering of the eyes, 20.16; guide, Pr. 2. 17; good man, 7.19; head, Ep.5.23.
Hypocrite, one that covers his sin, Job 31. 33; spirit not steadfast, Ps.78.8; near in lip and far off in heart, Is.29.13; feigned, Je.3.10; corrupt within, though fair without, Mat.23.27; Lu.11.39; a form of godliness, but denying the power, 1 Ti.3.5; wells without water, 2 Pe.2.17.

I & J.

Idle, slothful, Pr.12.24, work not at all, 2 Th.3.11.
Idol, Idols, molten gods, Le.19.4; strange gods, Mal.2.11; new gods, De.32.17; other gods, Je.7.18; graven images, Ho.11.2 dung gods, De.29.17; abomination of the heathen, Is.44.19; vanity, Je.18.15; stumbling-block, Eze. 14.3; shame, Ho.9.10; devil, 1 Co.10.21; confusion, Is.41.29.
Idolatry, will-worship, Col.2.23; worshipping devils, 1 Co.10.19; whoring, Eze.6. 9; pollution, Ac.15.20; men's inventions, Ps.106.29; blasphemy, Is.65.7; filthiness, Eze.36.25.
Jealousy, anger, Ps.79.5; fury, Zec.8.2.
Ignorance, no knowledge, Ep.4.18; Ho.4. 1; blindness (see *blindness*); night, Mi.3. 6; darkness, Mat.4.16; Lu.1.79; unlearned, Ac.4.13; vail, Is.25.7.
Imagine, meditate. Ps.2.1; intend, 21.11.

Immutable, no shadow of turning, Ja.1.17; changeth not, Mal.3.6; the same for ever, Ps.102.27.
Importunity, give no rest, Is.62.7.
Impudent, a whorish forehead, Je.3.3; not ashamed, 6.15; hardeneth his face, Pr. 21.29; cannot blush, Je.6.15.
Impute, beheld, Nu.23.21; counted, Ro.4. 3; reckoned, 9.
Incense, perfume, Ex.30.35,37; memorial, Is.66.3.
Incomprehensible, past finding out, Job 9. 10; unsearchable, Ps.145.3; Is.40.28.
Increase, ascend, 1 Ki.22.33; enlarge, Job 12.23; make strong, Je.5.6; break forth, Ge.30.30; to grow, 2 Th.1.3; bring forth, Eze 36.11; multiply, Ge.16.10; to add, 2 Sa.24.3.
Incurable, no healing, Na. 3. 19; use medicines in vain, Je.46.11; grievously sick, Mi.1.9.
Indignation, anger kindled, Ge.30.2; wrathful, Ps.64.24; fury, Na.1.16; fierce anger, Zep.3.8; envy, Ac.5.17.
Infamy, reproach, Pr.6.13; name for a curse, Is.65.15; poured of name, Eze, 22.5.
Inferior, under, Job 12.3; lower, He. 2.7; attained not, 1 Ch.11.21.
Infinite, of no number, Ps.147.5; no end, Na.2.9; as dust of the earth, Ge.13.16; as the sand, &c.; 1 Sa.13.5; not to be measured, Ho.1.10; passeth knowledge, Ep.3.19.
Infolding, catching, Eze.1.4.
Inform (see *instruct*), declare, Is.44.7.
Inhabit, ed, dwell, Zec.8.5; abide, 10.10.
Iniquity, punishment, Job 21.19; grief, Is. 1.13; grievance, Hab. 1.13; sin, Job 13. 23.
Inlighten, illuminate, He.10.32; open the eyes, Lu.24.31; shine, Is.60.1.
Innocent, harmless, He.7.26; faultless, Jude 24, without transgression, Job 33.9; clean hands, Ps.24.4.
Instruct, give understanding, Ps.119.130; to teach, Is.40.14; put words in the mouth, Ex.4.15; strengthen, Job 4.3.
Integrity, uprightness, Ps.25.21; sincerity, Ge.20.5.
Interpret, expound, Ju. 14.14,19; make known the meaning, Da. 5.16; give the sense, Ne 8.8; to show, Job 33.23.
Intreat, ask, 1 Sa. 20. 28; beseech, Es.8.3; supplicate, Job 41.3; make prayer, Da.9. 13.
Invite, bid, Zep.1.7; call, Mat.22.3.
Join, associate, Da.11.6; sew together, Ezr. 4.12; mingle, Is.9.11; add, Ac.5.13,14.
Joy, gladness, Nu.10.10; mirth, Is.24.11; laughter, Ps.126.2; sing, Je.31.12.
Judge, minister judgment, Ps.9.8; govern, 67.4; discern, 1 Co.2.14,15; determine, 5. 3; recompense, Eze.7.3,8.
Judgment, justice, Job 8.3; equity, Is.56. 1; right, 59.8; condemnation, 1 Co.11. 34; fruit of righteousness, Am.6.12; correction, Hab.1.12.
Just, innocent, Job 27.17; perfect, Pr.11.1.
Justified, cleared, Ps.51.4; freed from sin, Ro.6.7.

K.

Keep, hide, Ps.17.8; hold fast, 1 Co.15.2; do, 1 Ch.4.10.
Kind, ness, favourable, Ju.21.21; love, Tit. 3.4; mercy, Is.63.7; pity, 9.
King, anointed, Ps.18.50; ruler of the people, 105.20; head, 1 Sa.15.17.
Kinsman, redeemer, Ru. 2. 20; acquaintance, 2 Ki.10.11; neighbour, 1 Ch.38.11.
Know, consider, 1 Sa. 25. 17; understand, Job 15.9; compass, Ec.7.25; perceive, Job.14.21.
Knowledge, skill, Da.1.17; excellent spirit, 5.12.

L.

Labour, work, Ps.104.23; painful, 2 Co.11. 27; travail, Ec.1.13; 1 Th.2.9; sweat, Ge. 3.19; deed, 44.15; endeavour, 2 Co.5.9; strive, Col.4.12.
Laid upon, required, 1 Ki.8.31; make sick, De.29.22.
Lamentable, doleful, Mi. 2. 4; mournful, Mal.3.14.
Law, doctrine, Ps.19.7; appointed by law, Ne.12.44; statutes, Ex.15.6; commands, De. 30. 11; ordinance, Ex. 12. 43; testimonies, 25.16.
Lead, to be head, De.20.9; teach, Ps.25.4, 5; guide, 9; 27.11.
Lean, tell the bones, Ps. 22. 17; body consumed, Pr. 5. 11; apply the heart to wisdom, Ps.19.12; Pr.2.2.
Leave, forsake, He.13.5; depart, Ge.31.55; withdraw, He.10.38; cause to cease, Ru. 4.14; reserve, 1 Sa. 9.24; cast out, Re. 11.2.
Let, hinder, Ac.8.36; withstand, Nu.22.32; withhold, Ge.23.6; forbid (see *forbid*); turn back, Is.43.13.
Letter, epistle, Ac.15.30; a writing, 2 Ch. 21.12.
Lewd, wicked, Ac.18.14.
Liberal, bountiful, 1 Ki. 10. 13; bountiful eye, Pr. 22. 9; soweth beside all waters, Is.32.20; open hand, De.15.14.
Liberty, freedom, Le.19.20; large, Ps.119. 45; power, 1 Co.8.9; boldness, He.10.19.
Life, days of flesh, He. 5.7; quickening, Eze. 13. 22; breath, Ac. 17. 25; length of days, De. 30. 20; breath, Re. 13. 15; soul, Ge.1.20,30; favour, Job 10.12.
Light, day, Ge. 1. 5; morning, 1 Sa. 25. 22; Is.8.20; shine, Joel 2.10; lamp, Pr.6.23; understanding, Ps. 119. 130; brightness, Is.60.3; gladness, Es.8.16.
Likeness, resemblance, Zec.3.6; similitude, Nu.22.8; as, so, Ju.8.18; according, Ps. 58:4; equality, Da.5.21; habit, Phi.2.7.
Limit, determine, &c., Job 14.5; appoint, Je. 50. 44; restrain, Eze. 31. 15; space or bound, 40.12.
Line, rule, 2 Co.10.16; direction, Ps.19.4.
Live, that breathe, Jos. 10. 40; life within me, 2 Sa. 1.9; have being, Ps. 104. 33; abide in the flesh, Phi. 1. 22, 23; in this tabernacle, 2 Pe.1.13.
Lofty, proud, Is.2.12; haughty, 11; high, 13.
Long, consume, 2 Sa.13.39; wait, Job 3.21; hunger, Ps.107.9; expect, Job 6.8.
Look, set the eyes, &c., Je. 39. 12; observe, Job 13.27; hasten, 2 Pe.3.12.
Loose, let go, Jn.11.44.
Lord, Holy One of Israel, Is.29.19; ruler, Ps. 105. 21; The Highest, 18. 13; The Mighty God, 50.1.
Love, cleave to, De.11.22; pity, Tit.3.4.
Lukewarm, neither cold nor hot, Re.3.16; halt between two, 1 Ki.18.21.
Lust, long, Ge. 34. 8; cleave to, 3; concupiscence, Ro.7.7; pleasure, Ja.4.1,3.
Lying, words of falsehood, Is. 59. 13; devising, Job 21.3; deceit, Ho.11.12; vanity, Ps.62.9.

M.

Mad, void of understanding, Pr.17.18; beside one's self, 2 Co.5.13; play the madman, 1 Sa.21.14; mischievous, Ec.10.13.
Made, framed, He. 11. 3; formed, Ps. 104. 26; hewed, Is. 5.2; caused, Eze.16.7; built, 27.5; fashioned, Job 10.8.
Magistrates, rulers, Ho. 4.18; elders, Ru. 4.4; heirs of restraint, Ju.18.7.
Magnify, glorify, 2 Th. 1. 10; set the heart upon, Job 7.17.
Maintain, nourish, Ge. 45. 11; prove, Job 13.15; profess, Tit.3.14; make judgment, Ps.9.4.
Make, turn, Ps.41.3; form, Is.27.11; build, Ezr.5.4.
Man, flesh, Ge.6.12; dust and ashes, 18.27; Adam, 2.15; ripe of age, 1 Co.14.20; soul, Ex.12.16.
Manifest, bare, Is.52.10; open face, &c., 2 Co.3.18; naked, He.4.13; made known, &c., Lu.8.17.
Manna, corn of heaven, Ps.78.24; angels' food, 25; bread of the mighty, ib.; bread of heaven, 105.4.
Manner, ordinance, Nu.15.24; word, 1 Sa. 17.30; law, 2 Sa.7.19.
Many, seven, Job 5.19; multitude, 2 Ch.11. 23; great, Ps.18.16.
Marry, ied, take, Le.21.13; join in affinity, Ezr.9.14; espouse, Ca.4.11; yoked, 2 Co. 6.14; betrothed, De. 22. 23; dwell with, Ne.13.23.
Martyrs, witnesses, Re.11.3.
Marvellous, astonishing, 1 Ki.9.8; wonderful, Lu.2.18; Is. 29. 14; amazing, Ac.2.7; difficult, Zec.8.6.
Meditate, muse, Ps.143.5; remember, 63.6; pray, Ge. 24.63; think upon, Phi. 4.8; commune, &c., Ps.4.4; lay to heart, Mal. 2.2.
Meek, slow to anger, Pr. 15. 18; gentle, peaceable, Ja.3.17; 2 Ti.2.24; lowly, Pr. 16.19; easy to be entreated, Ja.3.17; forbearing, Pr.25.15.
Memory, name, Ps.109.13; remembrance, 2 Sa.18.18.
Mercy, grace, Ge.33.11; Ps.4.1; kindness, Ru.1.8; Ps.25.6; compassion, 2 Ki.13.23; heart turned, Ho.11.8; bounty, 1 Ki.3.6; pity, Am.1.11.
Merry, glad, Ec.10.19; songs, Ju.9.27.
Might, ty, strength, Da. 3. 20; strong, Is. 8.2; rock, 3.29; power, 2 Th.1.7; hidden, Je.33.3; many, Is.17.12.
Mind, heart, De.8.2; thought, &c., Is.26.3.
Minister, messenger, 2 Ch. 36. 16; master of assembly, Ec. 12 11; servant, Is.49.5; watchman, 62.6; steward, Lu. 12. 12; 1 Co.4.1; separated to the gospel, Ro.1.1; builder, 1 Co. 3. 10; ambassador, 2 Co.5. 20; preacher, teacher, 1 Ti. 2. 7; man of God, 2 Ti. 6. 11; elder, 1 Pe. 5. 1; angel, Re.2.1; star, 1.20; 6.13.
Ministry, charge, Ac.12.25.
Mischief, vanity, Ps. 36. 4; punishment, 2 Ki.7.9; evil, 2 Sa.16.8; iniquity, Ps.7.14.
Misery, bitter in soul, Job 3.20.
Mock, deride, Je.20.7; a proverb, &c., De. 28.37; shoot out the lip, Ps.2.27; make a wide mouth, Is. 57.4; reproach, Je. 20.8; their music, La. 3.63; scoff, Hab. 1.10; taunt, 2.6.
Moment twinkling of an eye, 1 Co. 15. 52; small time, Ex.26.22.
Morning, break of day, Ge.32.24; Ju.19.2; Ca.2.17.
Mortal, dwell in houses of clay, Job 4.19; dust, Ge.3.19; bodies of clay, Job 13.12; shall die, Is. 5.12; breath in the nostrils, 2.22.
Mortify, circumcise, Je. 4. 4; cut off, Mat. 5. 30; deny, Lu. 9. 23; crucify, Ro. 6. 6; destroy, 1 Co. 3. 5; bring in subjection, 9. 27; abstain from, 1 Pe.2.11.
Mourn, weep, Ge.50.1; La.1.2; cry, 2 Sa. 13.19; lament, Je.22.18; bow down, &c., Ps.35.14; wail, Je.9.17,18; languish, Ho. 4.3.
Multiply, make great, Ge.12.2; 2 Sa.22.36; hath many, 1 Ch.23.11.
Multitude, as the sand, Is. 48. 19; cloud, He.12.1; fulness, Ge. 48. 19; tumult, Lu. 22.6.
Murder, shed blood causelessly, Ge.9.6; 1 Sa.25.31; slay presumptuously, Ex.21.14; guilt of innocent blood, De.19.13; swallow up, Pr.1.12; way of Cain, Jude 11.
Murmur, complain, La. 3. 29; discontent, Nu.14.26; 16.41; Mar.14.5.
Muster, take the sum, Nu.26.2; gather an army, 1 Sa.28.1; number, 1 Ki.20.25.

N.

Naked, ness, bare, Eze. 16. 7; uncovered, Is.22.6,8; shame, 20.4.
Name, praise, Is.48.9; glory, 59.19; fame, Jos.9.9; memorial, Ex.3.15.
Nature, flesh, Ro.8.8; sense, Ja.3.15.
Never, since the world began, Jn.9.32; unto generation and generation, Ps.10.6.
New, hidden, Is. 48. 6; principal, Eze. 47. 12; raw, &c., Mar.2.21.
News, tidings, 2 Sa.18.20; 1 Ki.14.6; 2 Ki. 7.9.
Night, twilight, Pr. 7. 9; evening, Ps.30.5; shadow of death, Am.5.8.
Noise, sound, Re.9.9; voice, 19.6; tumult, 1 Sa. 14.19.
Nourish, carry in the bosom, Nu. 11. 12; give suck, La.4.3; make great, Eze.31.4.
Number, tale, 1 Sa.18.27; count, 1 Ki.3.8; search out, Job 34.24.
Nurture, admonition, Ep.6.4.

O.

Oath, swearing, Le. 5. 1; He. 7. 21; adjure, 1 Sa.14.28; curse, Da.9.11.
Obey, hearken, Ge.3.17; submit, 16.5; Ps. 18.44; follow fully, Nu.14.24; go in and out, &c., 27.21; ears open, Ps.40.6; perform, 119. 112; believe, Ac. 5. 36; cleave to, De. 4. 4; follow with the heart, 1 Ki. 14.8.
Obscure, in a riddle, 1 Co.13.12; darkness, Is.29.18.
Observe, look narrowly, Job 13. 27; keep, save, Mar.7.9.
Obstinate, stiff-necked, De.9.6; harder than rock, Je. 5. 3; hard, Is.48.4; iron sinew, ib.
Offer, bring up, Mal.1.17; sacrifice, 1 Ki. 2. 33; add, Re. 8. 3; pour out, Phi. 2. 17.
Offendeth, a stumbling-block, Mat. 5. 29; scandal, 13.41.
Open, reveal, Ps.119.18; uncover, Job 33. 16; dig, Ps.40.6; cleave, Mar.1.10.
Oppress, tread upon, Am. 5. 11; swallow up, 8.4; take by violence, Mi.2.2; tear in pieces, Na.2.12; gnaw, Zep.3.3; devour, Mat.23.14; crush, Job 20.19; break, Is. 58.6; waste, Ps.7.9; terrify, 10.18.
Ordained, wrought, 2 Co.5.5; ordered, Ro. 13.1; founded, Ps. 8.2; prepared, Ep.2. 10; gave, Je.1.5.
Ordered, established, Ps.37 23; disposed, 50.23; orderly manner, Ju.6.26; bind or tie, 1 Ki.20.14.
Ordinance, tradition, 1 Co. 11. 2; ceremonies, He.9.1; observations, Mal.3.14.

P.

Pacified, anger abated, Ju.8.3; heart towards, 2 Sa.14.1.
Painful, diligent, Pr.10.4.—See phrases, Ps, 127.2; Pr 31.15,18,27; Ec.8.16.
Pardon, forgive, 1 Ki.8.30; acquit, Job 10. 14; cover sin, Ps.32.1, not impute sin, 2 Co.5.19; blot out, Ps.51.9.—See more, 2 Ch.30.18; Is.38.17; 55.7, Ho.14.2.
Partake, er, united, Ge. 17. 6; to eat, Ps. 141.4; have fellowship, Ps.94 20; company with, Pr.29.3; portion with, Ps.50. 18.
Partial, ity, respect persons, De.16.19; accept persons, Ps.82.2; Pr. 18.5; accept faces, Mal.2.9; wrangling, Ja.3.17.
Past, driven away, Ec.5.15.
Pastors, keepers, Ca.8.11; guides, He.13. 7; princes of the people, Je.22.22.
Pasture, feeding-place, Ne.2.11; grass, Ps. 23.3.
Patience, dumb, Ps. 39. 9; bearing, Je.10. 19; forbearing, 2 Ti.2.24; suffering, Is.5. 7.
Peace, rest, De. 12. 10; still, 2 Ch. 12. 9; quiet, Je.47.6,7; safely, Ho.2.18; all well, 2 Sa.18.28; prosperity, Da.8.25; league, Job 5.23; silence, Job 13.13.
People, waters, Re.17.1; nations, Pr.14.34; children, Ge.29.1.
Perfect, fully, 1 Ki.11.6; to the end, 1 Pe. 1.13; upright, Ge.6.4; full age, He.5.14; sincere, De.18.13; hold integrity, Job 2.3.
Perform, do as spoken, Ge.28.15; visit as said, 21.1; make good, Nu.23.19; fulfil, Je.14.25; verify, 1 Ki.8.26; keep, De.23. 23; finish, Phi.1.6.
Perfume, sweet odours, 2 Ch.16.14.
Peril, jeopardy, 1 Co.15.30, danger, Mat. 5.22; adventure life, Ju.9.17.
Perish, become as dung, Ps. 83. 10; sleep perpetually, Je.51.39; consume, 1 Sa.29.1, destroy, Da.2.18; cut off, Ge.41.36; utterly waste, Is.60.12.
Permission, passing over, Ro.3.25.
Pernicious, lascivious, 2 Pe.2.2.
Perpetual, of old, Eze.35.5.
Persecute, shamefully entreat, 1 Th. 2.2; trouble, 2 Th. 1.6; shoot at, &c., Ge.49. 23; hunt, 1 Sa.24.11; pursue, 25.29; devour, Ps.80.13; plough, 129.3; waste, Ga. 1.13; chase out, 1 Th.2.15.
Persecutors, briars, Eze.28.24; foxes, Lu. 13.32; wolves, Jn.10.12; beasts, 1 Co.15. 32; destroyer, Je.50.1.
Persevere, hold fast, 1 Ti.1.19; retain, Job 2.9; follow on, Ho.6.3; run, He. 12.1; overcome, Re.2.17; faithful to death, 2. 10.
Persuade, ed, bow the heart, 2 Sa. 19. 14; force, Pr. 17. 21; break the bone, 25. 15; have confidence, Ga. 5. 10; assured, Ro. 14.15; deceive, 1 Ki.22.20.
Pestilence, sword of the Lord, 1 Ch.21.12; death, Je.9.21; plague, Nu.14.37.
Pine, consume, Zec.14.12; burn with hunger, De.32.24; flow out, La.4.9.
Pity, lament, Ps. 69. 20; compassion, Eze. 16.5; spare, Jn.5.19.
Plead, argue, Job 6.25; fill the mouth with arguments, 23.4; speak on one's behalf, 36.2; open the mouth in a cause, Pr.31. 8,9; take vengeance, Je.51.36.
Pleasant, sweet, 2 Sa.1.23; desirable, 2 Ch. 32.27; comely, Ps. 14.1; good, Ec. 7.26; fruitful, Is.32.12.
Please, ing, good in the eyes, Ge.41.37; 1 Ch.13.2,4; acceptable, 1 Ti.5.4; be good, Es.1.19; find favour, 8.5.
Plenty, fulness, Ge. 48. 19; fatness, 27.39; without number, 41.49; abundance, De. 28.47; sufficiency, Job 20.22; cup run over, Ps.23.5; fats overflow, Joel 2.24; 3.

13; strength, Job 22.25; greatness, Ps. 103.8.
Plough, till Ge. 9 12; break up, Je. 4.4; open, Is 26.24,25.
Polluted abominable, Eze.4.11; plunge in the ditch, Job 9. 31; unclean, Is. 64.6; trodden under foot, Eze. 16.6.
Ponder, lay up in the heart, 1 Sa.21.12.
Poor, fallen into decay, Le.25.35; without power, Job 26.2; needy, Ps.113.7; destitute, Is.4.25; a beggar, 1 Sa.2.8; in want, Lu.15.14; brought to a piece of bread, Pr.6.26; afflicted, Job 36.6; weak, Ps.41. 1; broken in heart, 10.9; hath no helper, 72.12.
Posterity, generation to come, Ps.78.6; offspring, Job 27.14; seed, Ps.25.13; left in the tabernacle, Job 20.26.
Power, stretched-out arm, Ex.6.6; might, De.3.24; right hand, Ps.118.16; key, Re. 9.1; strength, Job 26.2; dominion, 2 Ch. 32.9; liberty, 1 Co. 8.9; substance, 1 Sa. 9.1.
Praise, glorify, Ps. 50. 23; magnify, 38. 3; calves of the lips, Ho. 14.2; ascribe greatness, De. 32. 3; offer sacrifice, Ps. 37.6; thanksgiving, 100.1.
Pray, seek, Ps.27.8; call, Ge.12.8; cry, Ex. 2.23; beseech, Job 1. 14; make request, Phi.4.6; intercession, Je.7.16; supplication, Job 8.5; lift up the soul, 1 Sa.1.15.
Preach, publish, De.32.3; declare, Ac.20. 27; warn, 31; doctrine drop, De. 32.2; teach, 2 Ch. 17.9; feed, Jo.21.16; prophesy, 1 Co. 14.3; manifest, 2 Co. 2.14; hold forth, Phi.2.15; handle the word, 2 Co.4.2; divide the word, 2 Ti.2.15; communicate, Ga.2.2.
Predestinated, ordained, Jude 4.
Prepared, loins girded, Je. 1.17; made ready, 2 Co. 10.16; fitted, He. 10.5; fixed, 2 Ch. 12.14; established, Ps.101.17.
Presence, face, 2 Ki.13.23; appearance, 2 Co.10.1.
Preserve, keep, Ge.28.15; Pr.4.6; save, Ge. 45.7; bind in the bundle of life, 1 Sa.25. 29; hold up, Ps.71.6; reserve, 79.11.
Pride, high look, Ps.101.5; heart lifted up, De.8.14; arrogancy, Je.48.29; haughty, Ps 131.1; heart exalted, Ho. 13.6, naughtiness of heart, 1 Sa.17.28.
Profaneness, wickedness, Ge.6.5; defiling, Le.20.3; violation of the law, Eze.22.26; pollution, Mal.1.7.
Profit, use, Ep.1.29; life and grace, Pr.3. 22; help, Is. 30.5.
Promise, give the hand, Ezr.10.19; covenant, Ps.89 34; purpose, Nu.14.34.
Promote, lift up the head, Ge.40.20; exalt, Job 5.11.
Prosper, ity, good success, Jos.1.8; bless, De.33.11; grow great, 2 Sa. 5.10; speed, Ge.24 12; enlarge, &c., De.11.20; go well with,4.40; flourish, Da.4.4; grow, Mal.4. 2; increase, Job 8.7; Ps. 73.12; prevail, Ju.4.24; do wisely, Jos.1.7; the Lord be with, Ge.39.2,3,23; peace, Zec.8.12.
Protection, hiding, De.32.38.
Proud. See *pride*.
Prove, try, Ps.11.4, examine, 26.2; tempt, Ge.22.1; charge, Ro.3.10; visit, Ps.17.3.
Provide, feed, Ge.48.15, make houses, Ex. 1.21; care for, De.11 12; look well unto, Je.40.4.
Publish, make known, Is.38.19; to show, Da.4.2; sound a trumpet, Mat.6.2; spread abroad, Mar.1.45.
Punish, visit, Le. 18.25; find out, Nu. 32. 23; to repay, De.7.10; render vengeance, 32.41; chastise, 2 Ki. 12.11; cut off, Ps. 101.8; wound, Je.30.14. – See phrases, De. 32.41; 2 Ki.8.12; 1 Sa.5.6,9; Is.65.7; Je. xiii.; 50.15.
Pure, unspotted, Ja.1.27; Job 11.15; clean, Job 14.4; innocent, Ps.19.13; refined, 119. 140; right, Pr.20. 11; white, Da. 12. 20; purged, Is.27.9; washed, 4.4.
Purpose, in the heart, 1 Ki.8. 18; set the face, Lu.9. 51; determine, 2 Ch. 2. 1; decree, 1 Co. 7. 37; foundation, Is. 19. 10; thoughts of the heart, Job 17.11.

Q.

Quake, tremble, De.2.25; shake, Job 4.12; quiver, Hab.3.16.
Quarrel, strife, De. 1.12; fall out, Ge.45.24; controversy, De.21.5; inward grudging, Mar 6.19; complaint, Col.3.13.
Quicken, give life, 2 Co.3.6; revive, Ezr.9.8.
Quickly, diligently, 1 Sa. 20.19; hasten, 2 Ch.18
Quiet, at ease, Job 21.23; rest, 2 Ch.20.30; not angry. Eze. 16.42; silent, Ju. 16. 2; peaceable, 2 Sa.3.27.

R.

Race, course, 2 Ti.4.7.
Rage, fury, Da.3.13; tumult, &c., Ps.65.7.
Rail, speak evil, 2 Pe.2.10; reproach, He. 10.33; 1 Ti.5.1; fly upon, 1 Sa.25.14.
Ransom, atonement, Job 33.24; price, 1 Co.6.20.
Rebel, revolt, Je. 29. 30; break the yoke, Ge.24.40; stiff-necked, 2 Ch.36.13; withdraw the shoulder, Ne.9.29; be froward, Is.57.17; turn the back, Je.2.27; not to obey, 22.21; resist, Ac.7.51.
Rebuke, reprove, Pr.1.13; blame, Ga.2.11; reproach, Ro.15.3; correct, Ho.5.2; chastise, Ps.38.1.
Recall, make to return to the heart, La.3. 21.
Receive, take to themselves, Jo.3.24; lay up, Job 22.22; suffer, 2 Co.11.16.
Recompense, give, Eze.7.3; judge, &c., 8.
Redeem, ransom, Ex.6.6; Je.31.11; Ho.13. 14; deliver, Col.1.13; send forth, Zec. 9. 11; buy, De.32.6; Re.14.4.
Refresh, revive, Ju. 15.9; comfort, Ge.18. 5; breathe, Job 32.20.
Refuge, hiding-place, covert, shadow, Is. 32.2; fortress, Ps. 91.2; defence, 59. 16; shield, &c., 1 Sa.22.3; high place, Ps.9.9.
Regard, set heart on, 1 Sa.4.20; consider, is.18.4; receive with good-will, Mal.2.13; observe, Ro.14.6; lay to heart, 1 Sa.25. 25; delight in, Is.13.17.
Regenerate, born of the Spirit, Jn.3.6; new creature, 2 Co.5.17; quicken, Ep.2.1; renewed, 4.9; new lump, 1 Co.5.7.
Reject, put away, Je.3.8; cast from, 2 Ki. 13.23; cast behind, Ne.9.26; no delight in, 2 Sa.15.26.
Rejoice, be glad, Ex.4.14; to joy, Is.9.3; delight, Pr. 2. 14; clap hands, Is. 55. 12; take pleasure, 2 Co.12.10; Lift up, Job 31. 29; sing, Ps.65.8,12; glorying, 1 Th.2.19; praise, De.32.43.
Relieve, satisfy with bread, Job 29. 15; strengthen the hands, Eze.16.49; cover the naked, 18.7; refresh, Phile.7; succour, Ro.16.2; help (see *help*); right one, Is. 1. 17; make the soul come again, La.1.11.
Religious, heart lift up in the ways of the Lord, 2 Ch. 17.6; set one's self to seek the Lord, 20.3; lift up the face to God, Job 22.26; working righteousness, Ac. 10. 35; see Ja. 1. 27; godly, Ps. 4. 3; devout, Ac. 10.2.
Rely, trust, Ps.40.4; cast our burden, 55. 22; abide, 91.1; look unto, Is.17.7; lean, 36.6; stay upon, 50.10.
Remain, stand, Nu. 9. 8; stay, Ge.19. 17; tarry, Nu.22.19; abide (see *abide*); rest, Pr.14.33; surplusage, Ex.26.13.
Remember, think of, Ge.40.14; lay up, &c., De. 11.18; bring to mind, Is.46.8; bind about the neck, Pr.3.3; keep, 4.2; grave, &c., Is.49.16; have in the heart, Phi.1.7; come into mind, Je.44.21.
Remission, blotting out, Ac.3.19 (see *forgiveness*); pardon, Eze. 23. 21; not remember, He.8.12; hide his face from sin, Ps.51.9.
Remnant, residue, Ne.11.20; rest, 1 Sa.15. 15; escaping, Ezr.9.14.
Renew, strengthen, Is.4.13; change, Job 29.20.
Rent. See *cleave, tear*.
Repair, mend, 2 Ch.34.10; close, 1 Ki.11. 27; revive, 1 Ch. 11.8; renew, 2 Ch. 24.4; set up, Ezr.9.9; found, 2 Ch.24.27.
Repent, turn, Pr. 1.23; convert, Ac. 3.19; amend, Je.7.3,7; grieve at the heart, Ge. 6.6.
Report, tell, Ge.10.2; declare, Mi.1.10.
Reproach, shame, 2 Sa.13.13; proverb, &c., 1 Ki.9.7; scourge of the tongue, Job 5.21; spit in the face, 30.10; contempt, 31.34; wound, Ca.5.7; infamy, Eze.36.3; spectacle, 1 Co.4.9; revile, Is. 51.7; dishonour, Ps.69.19; scorn, derision, 44.13; song, Ps.69.10,11.
Reprobate, no part in the Lord, Jos.22.27; vessels of wrath, Ro.9.22; appointed to wrath, 1 Th.5.9; not sealed, Re.9.4; not written in the book of life, 13.8.
Reprove, rebuke, Pr.9.7,8; convince, Job 6.8; argue, Is.11.4; discover, Ep.5.13.
Requite, reward, Re. 18.6; recompense, 2 Ch.6.23; measure, Mat.7.2.
Resist, stand against, Ep.6.11; gainsay, Lu.21.15.
Restrain, a hook in the nose, 2 Ki.19.28; Eze.38.4; frown, 1 Sa.3.13.
Reveal, bring to light, Job 28.11; show, 11. 6; make known, Ep.1.9; open the ear, 2 Sa.7.27.
Revenge, requite, Ge. 50. 15; render, &c., Ju.9.5; recompense, 2 Th. 1.6; execute judgment, Mi.7.9.
Reverence, rise up before, Le. 19. 32; regard, 2 Ki. 3. 14; acknowledge, 1 Co. 16. 18; count worthy of honour, 1 Ti.5.17.
Revile, belch out with their mouths, Ps. 59.7; speak evil, Jude 10.
Revive, preserve alive, Hab.3.2; raise up, Ho.6.2.
Reward. See *recompense, wages*.
Riches, treasures, Je.49.4; mammon, Lu. 16.9; substance, Pr.8.21; goods, Re.3. 17; wealth, Job 31.25; strength, Pr.27.24.
Righteous, innocent, Ps.94.17; keepeth truth, Is.26.2, upright, Ps.97.11; faithful, 119.138; equal, 8.9; clean, 2 Sa.29.25.
Rule, the key, Is.22.20; line, 2 Co.10.13.

S.

Sacrifice, offering, Mal.1.10; feast, 1 Sa.9. 12; praise, Ps.50 23.
Sacrilege, devour that which is holy, Pr. 20.25; take the accursed thing, Jos.7.1.
Sad, of a sorrowful spirit, 1 Sa.1.15; countenance fallen, Ge.4.6.
Safety, victory, Pr.21 31.—See phrases, Ps. 91.1; Ca.2.14; Is.33.16; 1 Sa.14.4.
Salvation, rest to the soul, Mat.11.29; hope laid up in heaven, Col. 1. 5; eternal redemption, He.9.12; deliverance, 2 Sa.19. 2.
Salute, greet, 1 Sa. 25. 5; inquire of one's welfare, 1 Ch.18.10.
Sanctify wash, Is.3.4; sprinkle clean water, Eze. 36. 25; purify, Da. 12. 10; Is. 66. 17; cleanse, 2 Co. 7.1; purge, He.9.14; consecrate, Ex. 29. 33; set apart, Ne. 12. 47; cause iniquity to pass away, Zec.3.4.
Sanctuary, tabernacle, Nu.8 9; holy place, 1 Ki. 8. 10; beauty of holiness, 1 Ch. 16. 29; God's house, Is.66.5; rest of the congregation, Le.16.33.
Satan (see *devil*); god of this world, 2 Co. 4.6; prince of the power of the air, Ep.2. 2; the tempter, 1 Th. 3. 5; adversary, 1 Pe.5.8; Ep.2.2.
Satisfy, ied, fill, Mat.15.33; not hunger, Jn. 6.35.
Saviour, deliverer, Ju. 3. 9; preserver, Job 7.20; mighty to save, Is.63.1; author of eternal salvation, He.5.9.
Scandal, a stone of stumbling, Is. 8. 14; offence, Ga.5.11; Phi.1.10.
Scatter, disperse, Eze. 12. 15; discomfit, 2 Sa.22.15; spread, Mal.2.3; break in pieces, Ps.94.5.
Scholar, son of the prophet, 1 Ch. 25. 8; brought up at the feet, Ac. 22. 3; a disciple, Is.8.16; one that answereth, Mal. 2.12.
Scorn, shake the head, 2 Ki. 19. 21; derision, Ps.79.4; contempt, 123.4; scoff at, Hab.1.10; reproach, Ps.79.4.
Scribe, secretary, 2 Sa. 8. 17; one that handleth the pen, Ju.5.14.
Search, seek, Ec.7.25; understand, Ps. 139. 1,2; dig, Je.2.34; felt, Ge.31.37; sound, 1 Sa.20.12.
Season, set time, 2 Ki. 4. 16; opportunity, Mat.26.16.
Secret, ly, dark place, Is.45.19; wonderful, Ju.13.18; hide, Lu.8.17; by stealth, Job 4.12.
Secure, safe, 1 Ki.4.25; Job 11.18; at rest, 1 Ki.5.4; without care, Je.49.31.
See, set the eyes upon, Ge.44.21; perceive, Job 9.11; enjoy, 7.7.
Seed, pedigree, Ezr.2.59; offspring, Job 21. 8; grain, Joel 1.17.
Seek, inquire, Zep. 1.6; delight in, Mal. 3. 1; procure, Pr.17.9; make supplication, Job 8.5; devise, Ps. 35.4.
Sell, turn into money, De 14.25.
Separate, divide, Ne.11.36; disperse, Eze. 22. 15; come out from, 2 Co 6. 17; take the precious, &c., Je. 15.9; consecrate, Nu. 7 8; withdraw, Ga.2.12.
Serve, to stand before, 1 Sa. 16.22; Je.40.9; to follow, 1 Sa.25.27, to be at command, 1 Ch.28.21; to dwell with, Ps. 101.6; minister, 2 Ki.5.16.
Shame, blot, Pr.9.7; infamy, 25.10; confusion, Is.30.3; reproach, Ru.2.15.
Shelter, shadow, Is.4.6; show (see *declare, reveal, manifest, discover*).
Sickness, disease, Mat. 4. 23; infirmity, 8. 17; shadow of death, Job 16.16; first-born of death, 18. 13; affliction, 30. 27; pain, 33.19.
Sign, wonder, Ps. 105. 27; memorial, Ex. 13.9; miracle, 2 Ch.32.24.
Silent, hold peace, Je. 18. 19; voice not heard, 1 Sa.1.10; stop the mouth, Job 5. 16; dumb, Ps.39.2; shut the lips, Pr.17. 27,28; not speak, Job 4.2; 2 Sa.19.10.
Sin, transgress, 1 Jn.3.4; Ps.25.17; offence, Re.5.15,17; iniquity, Ge. 15. 16; wickedness, 39.9; perverseness, Nu.23.21; unrighteousness, 1 Jn.5.17, to err, Job 5.4; not obey, Je.3.25; guilt, Ps.69.5.
Skilful, wise-hearted, Ex. 28. 3; cunning, Ca.7.1.
Slack, delay, Ex. 32. 1; linger, Ge. 19. 16; slow, Tit.1.12.
Slander, report slanderously, Ro.3.8; bring up an evil name, De. 22. 14; evil report, Nu.14.36.
Slaughter, fill places with dead bodies, Ps. 110.6; carcasses torn, Is 5.25; garments rolled in blood, 9.5.—See more phrases, Is.34.3,6,7; 46.10,11. Je.9.22; 16.21; 19. 7; 46.10,15; Eze. 14.19; 32.6; 39.17,19; Ho.9.12; 10.14; Zep.1.17; Re.14.10; 19. 18.
Slay, make fall, 2 Ch. 32. 20; wound, Eze. 28.9; kill, Ge.43.16.
Sleep, take rest, Ju.17.11,13; lie down, De. 31.16.
Small, narrow, Pr. 24. 10; short, Is. 37. 27; despised, Ob.1,2.
Sojourner, pilgrim, 1 Pe. 2. 11; stranger, Ps.39.12.
Solitary, alone, Ps.102.6,7; dark, Job 30.3.
Sorrow, affliction, De.16.3; trouble, La.1. 21; pains, Ps. 116, 3; sadness, Ec. 7. 3; distress, Is.5.30.
Speech, language, Ps. 19. 3; report, Hab. 3.2.
Stable, Stablish, founded, Is.14.32; strengthen, Da.11.1, confirm, ib.; settle, 1 Pe.5. 10.
Steward, overseer, Ge. 39. 4; governor, 1 Ki.18.3; over the house, Is 36.3.
Stranger, of hard language, Eze.3.5; alien, La. 5.2; foreigner, Ob.11; sojourner, Ps. 39.12; not of God's people, 2 Ch.6.32.
Strength, might, Pr.24.5; help, Is.1.6; rock, Ps.19.14; power, 71.18; support, 20.2.
Strife, dissension, Ac. 15. 2; discord, Pr.6. 14; disquietness, Ps.38.8.
Stubborn, stiff-necked, Ex. 32. 9, neck an iron sinew, Is.48.4; will not be charmed, Je.7.17; settled on lees, Zep.1.12.
Study, apply the heart, Pr. 2. 2; acquaint the heart, Ec.2.7, give attendance, 1 Ti. 4.13; meditate, &c., 15.
Subjection, bow down to, Is.49.23; Ro.14. 11; ruled over, Ge.4.7.
Submit, yield obedience, 2 Sa.22.40; Ps.18. 44; give the hand, 1 Ch.29.24; kiss, Ps.2. 12; bend unto, Is.60.14; put the neck under the yoke, Je.27.8.
Substance (see *riches, wealth*); ground, confidence, He.11.1; estate, Job 22.20.
Succeed, inherit, De.2.12; possess, 12.29; rise instead, Nu.32.14.
Suddenly, speedily, Ge. 44. 11; unawares 31.20; in a moment, Je.4.20; as a whirlwind, Pr.1.27; as a thief, 1 Th.5.2,4; as travail on a woman, 3.
Superfluous, more than enough, Ex.36.5.
Support, to hold, Ps.37.23; bear up, 75 3; uphold, He.1.3; sustain, Ps.3.5.
Suspense, halt between two, 1 Ki. 18. 21; in a strait betwixt two, Phi. 1. 23; doubtful mind, Lu.12.29.
Swear, lift up the hand, Nu.14.30; put the hand under the thigh, Ge.47.29.
Swerve, err, 2 Ch.33.9; decline, De.17.11; depart, Ps.18.21; turn to the right or left hand, Pr.4.27; Is.30.21.
Swift, light of foot as a roe, 2 Sa. 2. 18, skipping, Ca. 2. 8; like hinds' feet, Hab. 3.19.
Sword, instrument of death, Ps.7.13; razor, Is. 7. 20; dart, Joel 2.8; drought, De.28. 22.

T.

Take, apprehend, 1 Ki.18.20; surprise, Je. 18.41; choose, 2 Ti.5.9.
Take away, pluck out, Ps.52.5; cause to perish, Je.25.10.
Talk, open the lips, Pr.13.3; meditate, 1 Ki. 18.27.
Teach, disperse knowledge, Pr.15.7; cause

to understand. Ne.8.7; sit in Moses' chair, Mat.23.2; give instruction, Pr.9.9; make wise 16.23; whet or sharpen, De.6.7; interpret, Is.43.27.

Temple, the Lord's palace. 1 Ch.29.1; house of the Lord, Ne.6.10; sanctuary (see *sanctuary*); beauty of holiness, Ps.29.2; holy mountain, Is.56.7; courts of holiness, 62.9; house of prayer, Mar.11.17; holy hill, Ps.43.3; God's resting-place, 2 Ch.6.41.

Terrible, make afraid, Job 13.11; the messenger of death, Pr.16.14; an army, Ca.6.10; God's indignation, Na.1.6; dreadful, Hab.1.7.

Think, speak in the heart, De.9.4; consider, &c., Ho.7.2; conceive, Ex.38.10; remember, Ge.9.14; reckon, 2 Co.10.2.

Thought, purpose, Eze.38.10; conscience, Ec.10.20; reasoning, 1 Co.13.11; said with himself, 2 Ki.5.11.

Thunder, voice of God, Ex.9.28.

Time, days, 1 Ki.11.42; season, Da.2.21; Ec.3.1.

Tongue, language, Ge.11.17; speech, Ex.4.10.

Treacherous, dig a pit for a friend, Job 6.27; unfaithful, Mal.2.15; transgress, Ho.6.7.

Tremble, shake, &c., 2 Sa.12.8; quake, quiver, Hab.3.16; bones shake, Job 4.14.

Tribute, levy, 1 Ki.4.6; mulct, 2 Ki.23.33; sufficiency, De.6.10; pieces of silver, Ps.8.30.

Triumph, set up banners, Ps.20.5; shout for mastery, Ex.32.8.

Trouble, burden, 2 Sa.15.33; terrify, 2 Sa.16.14; shorten, Job 21.4; poverty, 1 Ch.22.14; perplexity, Is.22.5; commotion, 2 Ch.29.8; evil, Je.2.20; anguish, Is.30.6; distress, Ps.107.6; sorrow, 116.3.

True, verified, Ge.42.20; not deceitful, Zep.3.13; without controversy, 1 Ti.3.16; of purpose, Da.3.14.

Trust, eth, rely upon, 2 Ch.13.18; eyes upon, 20.12; stayeth on, Is.26.3; wait on, Ps.25.2,3; hope in, Ep.1.10; strengtheneth himself, Ps.52.7; rolleth himself, 22.8.

Turn, give another heart, 1 Sa.10.9; reverse, Je.2.24; convert, Am.1.3.

Type, example, He.8.5; pattern, 9.23.

V.

Vagabond, a fugitive, Ge.4.14; a wanderer, Ps.59.15; base, of no name, Job 30.8; one without place, Ps.109.10; lewd fellow, Ac.17.5.

Vain, naught, Am.6.13; fruitless, 2 Co.15.10; foolish, La.2.14; unprofitable, 1 Sa.12.21; empty, Job 11.12; to no purpose, Mal.3.14; wind, Job 15.2.

Vanish, consume or cut off, Job 6.17; perish, 20.7; flee away, Pr.23.5; go away as dew, Ho.6.4; pass away, 13.3; cease to be seen, Lu.24.31.

Vanity, that which is light, of no value, Is.40.17,23; 41.29; changeable, Ec.1.2; 2.11; satisfies not, 5.10; iniquity, Ps.10.7; lying, Eze.13.6; 21.29; untempered mortar, 22.28.

Vantage, gain, Ac.16.16; profit, Pr.14.23.

Vengeance, zeal, Is.59.17; recompense, De.32.35; judgment, He.10.27; vials of wrath, Re.16.1; fury, Is.59.18.

Vex, provoke, 1 Sa.1.4; make ashamed Ps.6.10; grieve the heart, 1 Sa.2.23; cause sorrow, Pr.10.10; cut to the heart, Ac.7.54; break in pieces, Job 19.2; make the soul bitter, 27.2; make the heart sick, Pr.13.12; torment, Lu.16.24; oppress, Ps.107.39; Ex.2.21; crush, Ju.10.8.

Victory, conquest, Re.6.2; crowns, 19.12; palm, 7.9; mastery, Ex.32.18; prevail, 2 Ch.27.5; subdue, Ge.2.28; to carry away, 2 Ch.28.8; overcome, Re.17.14.

View, behold, Mar.12.41; look, Nu.12.10; to see, 2 Ki.7.2; mark, Ru.3.4; set the heart on, Pr.24.31.

Vile, base, Job 30.8; 2 Sa.6.22; churl, Is.32.7; contemptible, Mal.2.9; despised, Pr.12.9; lightly esteemed, 1 Sa.31.15; of no value, Job 19.4; refuse, 1 Sa.15.9; accursed, 3.13; offscouring, La.3.45; folly, Ju.19.24.

Violence, force, Ge.31.31; power, Ezr.4.23; tyranny, Ja.2.6; incursion, Je.22.17.

Virgin, hath not known man, Ge.24.16; 19.8; a maid, Ex.22.16; a damsel, De.22.23.

Visage, face, Job 16.16; look, Ps.18.27; countenance, 10.4; form, Da.3.19; beauty, Is.52.14; 53.2.

Visit, restore, Je.27.22; perform the good word, 29.10; do judgment, 51.47; avenge, Ho.1.4; try, Job 7.18.

Unable, weak, Nu.13.18; faint, De.20.3; is not in me, Ge.41.16; too heavy for me, Nu.11.14; no might in the hand, De.28.32.

Unadvisedly, rashly, Pr.14.17; 2 Sa.24.10; void of counsel, De.32.28; without understanding, Pr.7.7; destitute of wisdom, 15.21.

Unbelief, disobedience, He.4.11.

Unblamable, unreprovable, Col.1.22; unrebukable, 1 Ti.6.14; no fault found, 1 Sa.29.3; clear, 2 Co.7.11; guiltless, Nu.5.31; innocent, De.27.25.

Unchangeable, no variableness, &c., Is.1.17; stable, 1 Co.15.18; constant, 1 Ch.28.7; not repent, Nu.29.19; altereth not, Da.6.8.

Unclean, defiled, Le.5.3; polluted, Ezr.2.62; filthy, abominable, Job 15.16; Le.11.8,10,43; common, Ro.14.14.

Uncover, to make bare, Is.32.11; leave naked, Eze.16.39; lay open, Pr.13.16; make naked, Is.22.6.

Undefiled, perfect, sincere, Ps.119.1.

Understanding, prudence, 2 Ch.2.12; wisdom, Pr.8.12; discretion, Ps.112.5; knowledge, Ge.2.9; skill, Da.9.22; reason, 4.34.36; perceiving, 2 Ki.4.9.

Unfaithful, treacherous, Zep.3.4; in whom is no faith, De.32.20; rebellious, Is.1.23 (*Vulgate translation*).

Unfruitful, unprofitable, Job 13.3; vain, Tit.3.9; barren, Joel 2.20; desolate, Is.7.19.

Ungodly, sons of Belial, Ju.19.22; children of wickedness, 2 Sa.7.10; haters of God, Ro.1.30; alienated from the life of God, Ep.4.18; forget God, Ps.9.17.

Unity, knit together, 1 Co.1.10; agreement, Mat.5.25; join together, Ep.4.16; bind upon, Pr.6.21.

Unjust, that knoweth no shame, Zep.3.5; unrighteous, 1 Co.6.9; deceitful, Ps.43.1; covenant-breakers, Ro.1.31; a man of iniquity, Ps.43.1.

Unprofitable, vain, Tit.3.9; 2 Co.6.1; do no good, Job 15.3; of none effect, Ga.5.4.

Unsavoury, no taste, Job 6.6; without seasoning, Mar.9.50.

Unsearchable, not comprehended, Job 37.5; Is.40.28; Je.17.9; 46.23.

Unspeakable, cannot be uttered, Ro.8.26; 2 Co.12.4.

Unstable, moving, La.1.8; wavering, Ep.4.14; changeable, Is.52.2; false, deceitful, Pr.11.28.

Unwise, understand not, Pr.28.5; brutish, 12.1; foolish, Ro.2.20; want understanding, Pr.28.16; simple, 2 Ti.3.6.

Voice, sound, Re.1.15; noise, Jos.5.10; speech, Col.4.6.

Vow, lift up the hand to the Lord, Ge.14.22; bind one's self by a bond, Nu.30.3; to open the mouth to God, Ju.11.35.

Uphold, strengthen, Is.41.10; deliver, Ps.116.8.

Upright, perfect, Pr.2.21; innocent, Job 17.8.

Usury, taking increase, Eze.18.8; dishonest gain, 22.12.

W.

Wages, allowance, Lu.3.14. See *hire*.

Wail, lament, Je.9.10; mourn, Am.5.16; howl, Mi.1.8.

Wait, silent, Ps.65.1; hope, watch, 130.5,6; stand, Ne.12.41; expect, Job 32.4; look for, Ps.145.15.

Walk, observe, do, Eze.37.24; keep, 36.27.

Wander, abide not in the house, Pr.7.11 (see *err*); go up and down, 2 Sa.15.20.

Want, hunger, thirst, &c., De.28.48; famine, Job 30.3.

Wash, cleanse, purge, Ps 51.27.

Waste, weaken, Job 14.10; decay, 21; come to nought, 18; lay on heaps, Ps.137.3; destroy, 8; desolate, ruin, Eze.36.33,36.

Weak, without strength, Ro.5.6; feeble, 1 Th.5.14; dust and ashes, Ge.18.27; defence departed, Nu.14.9; small power, 2 Ki.19.26; as women, Ne.3.13; compassed with infirmity, He.5.2, tender, 2 Sa.3.39; loose, Job 12.21.

Wealth, multitude of riches, Ps.49.6; strength, Pr.5.10.

Weary, faint, 1 Sa.14.28; cut off, Job 10.1; no might, Is 40.28.

Weep, draw water, 1 Sa.7.6; pour out tears, Job 16.20; eyes run down, Je.9.18.

Wicked. See *ungodly*.

Wife, a married woman, Ge.20.12; an helpmeet for man, 2.18; desire of the eyes, Eze.24.26; companion, Mal.2.14; glory of the man, 1 Co.11.8; weaker vessel, 1 Pe.3.7.

Wilderness, a place of no seed, Nu.20.5; desert land, De.32.10, a land of drought, Je.2.6; solitary place, Is.35.1; where no way is, Ps.107.40.

Willing, pleaseth, Ge.16.6; with desire, De.18.6; forward, 2 Co.9.2; do from the heart, Ep.6.6; with good-will, 7.

Wind, blast of God's nostrils, Ex.15.8.

Wisdom, knowledge, Job 34.2; understanding, 28.28; prudence, Pr.8.12; 19.11; discretion, 2.10,11; counsel, Job 12.13; instruction, Pr.9.10.

Word, rod of the mouth, Is.11.4; voice, Ju.5.25; sword of the Spirit, Ep.6.7; incorruptible seed, 1 Pe.1.23; sharp sword, Re.2.12.

Work, operation, Ps.28.5; labour, Job 10.3; hand, Ex.14.1; account, Ro.9.28; to do, He.13.21; deed, Ja.1.25.

Worship, bow down, Ps.92.6; sacrifice, 1 Sa.1.3; serve, Le.4.7,8.

Wounded, made sick, 1 Ki.22.34; grief, Ps.147.3; bruised, Is.53.5; thrust through, Je.37.10.

Wrath, jealousy, Ps.79.5; smoke, 18.8; sore displeasure, 2.5; heart hot, De.19.6.

Y.

Yield, give the hand, 2 Ch.30.8; bring forth, Ps.67.6; submit, 1 Pe.2.13; give place, Ep.4.27; be entreated, Ja.3.17; return to, Je.15.19; grant to, Ezr.7.6; assent, Ge.34.15; obey, 27.8.

Yoke, burden, Is.14.25; bond, Je.5.5.

Young, of yesterday, Job 8.9.

Youth, stripling, 1 Sa.17.55,56; young man, 58.

Z.

Zealous, hot within, Ps.39.4; courageous, Jos.23.6; valiant, Je.9.3; fervent in spirit, Ro.12.11; earnest, Phi.1.20; striving, 27; contending earnestly, Jude 3.

A COLLECTION OF THE PROPHECIES WHICH CONCERN THE CALLING OF THE JEWS, AND THE GLORY WHICH SHALL BE IN THE LATTER DAYS.

1. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought home into their own land. For this, see Is.11.11; 27.12,13; 43.5,6; 49.11, 12; 60.4.

Compare Je.3.18; 16.14,15; 23.3; 30.10; 31.7,8,10; 32.37.

So Ho.11.10,11; Zep.3.10; Zec.8.7,8; 10.8–10.

2. They shall be carried by the Gentiles unto their place, who shall join themselves with the Jews, and become the Lord's people, Is.49.22; 14.12; 60.9; 66.19,20; 2.2–4.

Compare Je.3.17; 16.19; Eze.47.22,23; Mi.5.3; Zec.2.11; 8.20–23.

3. Great miracles shall be wrought when Israel is restored, as formerly when they were brought out of Egypt, viz.—

(1) Drying up the river Euphrates, Is.11.15,16; Zec.10.11; Re.16.12; Ho.2.15; Mi.7.15.

(2) Causing rivers to flow in desert places, Is.41.17–19; 48.20,21; 43.9,20.

(3) Giving them prophets, Is.66.18–21; Ho.12.9,10.

(4) The Lord Christ himself shall appear at the head of them, Is.35.8; 52.12; 58.8; Ho.1.10,11; Mi.2.12,13.

4. The Jews, being restored and converted to the faith of Christ, shall be formed into a state, and have judges and counsellors over them as formerly: the Lord Christ himself being their king, who shall then also be acknowledged king over all the earth, Is.1.26; 60.17. Compare Je.23.4; 30.8,9,21; Ho.3.5; Eze.34.23,24; 37.24,25; Is.54.5; Ob.21; Zec.14.5,9, Ps.22.27,28.

5. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them. For which see Is.11.13,14; 41.14–16; 49.23; 60.12; 25.10–12; Joel 3.7,8,19,20; Ob.17,18; Mi.4.6–8,11–13; 5.5–7; 7.16,17; Zec.2.13; 9.13–15; 10.5,6; 12.6; Nu.24.17; Is.49.23; 60.10–16; 66.19,20.

6. The Jews restored shall live peaceably, without being divided into two nations, or contending with one another any more, Is.11.13,14; 14.1,2; Je.3.18; 50.4; Eze.37.21,22; Ho.1.11.

(1) They shall be very numerous, and multiply greatly, Is.27.6; 44.3,4; 49.18–21; 54.1–3; 61.9; Je.23.3; 30.18–20; 31.27; Eze.34.11; 36.37,38.

(2) They shall have great peace, safety, and outward temporal prosperity, Is.32.16–18; 33.24; 54.13–17; 60.18,21; Je.23.3–6; 30.10; 32.34–41; 33.6–9; 50.19,20; Joel 3.17,18; Mi.7.18–20; Zep.3.13; Zec.3.9,10.

(3) They shall be very glorious, and a blessing in the whole earth, Is.19.24,25; 61.9; Je.33.3,9; Eze.34.26; Zep.3.19,20; Zec.8.13.

7. The land of Judea shall be made eminently fruitful, like a paradise, or the garden of God, Is.29.17; 35.1,2,7,9; 51.3,16; 54.11–13; 55.12,13; 60.17; 65.17,25; Eze.34.26,27; 36.37; Joel 3.18; Am.9.13,14.

8. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed nor infested with enemies any more, Is.52.1; 26.1; 60.18; 33.6, Joel 3.17; Ob.17; Zec.14.10,11; Je.31.38–40; Eze.38.11.

9. A little before the time of the Jews' call and conversion, there shall be great wars, and confusion and desolation throughout all the earth, Is.xxxiv.; Joel 3.1,10; Zep.3.8,9; Eze.28.25,26; Hag.2.21–23; Je.30.7–10; 2 Ch.15.3–7. So that we may say, as Balaam did, prophesying of that very time, '*Alas, who shall live when God doeth this?*' Nu.24.23).

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75. A dropsical man healed; the wedding-feast, Lu.xiv.
76. The lost sheep, goat, and son, Lu.xv.
77. The unjust steward and rich glutton, Lu.xvi.
78. Scandal to be shunned, &c., Lu.xvii.
79. The unjust judge and proud Pharisee, Lu.18.1–14.
80. Concerning divorce, Mat.19.1–12; Mar.10.1–12.
81. Little children brought to Christ, &c., Mat.19.19–30; Mar.10.13–31; Lu.18.15–30; Mat.20.1–16.
82. Lazarus sick, Lu.11.1–16.
83. Christ foretells his passion, Mat.20.17–19; Mar.10.32–34; Lu.18.31–34.
84. The request of the sons of Zebedee, Mat.20.20–28; Mar.10.35–45.
85. A blind man healed; Zaccheus converted; the parable of the pounds, Mat.20.29; Mar.10.46; Lu.18.35–43; 19.1–27.
86. Lazarus raised, Jn.11.17.
87. Mary anoints Christ, Mat.26.6–13; Mar.14.3–9; Jn.12.1–11.
88. Christ's kingly entrance into Jerusalem, and casting buyers and sellers out of the temple, Mat.21.1–16; Mar.11.1–11,15–19; Lu.19.28–38; Jn.12.12–19.
89. Some Greeks desire to see Christ, Jn.12.20.
90. The fig-tree cursed, Mat.21.17–22; Mar.11.11–14,20–26, Lu.21.37,38.
91. Christ's authority questioned, Mat.21.23–27; Mar.11.27–33; Lu.19.1–8.
92. The parable of the two sons, Mat.21.28,32; Mar.12.1.
93. The vineyard let out, Mat.21.33–46; Mar.12.1–12; Lu.20.9–19.
94. The parable of the marriage-feast, Mat.22.1–14.
95. About paying tribute; Christ confutes the Sadducees, and puzzles the scribes, Mat.22.15–46; Mar.12.13–37; Lu.20.20–44.
96. The Pharisees and scribes taxed and threatened, Mar.12.38–40; Lu.20.45–47.
97. The widow's two mites, Mar.12.41–44; Lu.21.1–4.
98. Christ foretells the destruction of Jerusalem and the Jewish state, Mat.24.1–51; Mar.13.1–37; Lu.21.5–36.
99. The parable of the virgins and talents; the last judgment described, Mat.xxv.
100. Christ washes his disciples' feet, &c., Jn.xiii.
101. The preparation for the passover, Mat.26.1–5,14–19; Mar.14.1,2,10–16; Lu.22.1–13.
102. Christ institutes the sacrament of the Lord's supper, Mat.26.20–30; Mar.14.17–26; Lu.22.14–23.
103. Christ begins his consolatory discourse, Jn.xiv.
104. Christ the true vine, Jn.xv.
105. Christ comforts his disciples, Jn.xvi.
106. Christ's mediatory prayer, Jn.xvii.
107. Christ warns his disciples of their forsaking him, Mat.26.31–35; Mar.14.27–31; Lu.22.22–39; Jn.18.1,2.
108. Christ's agony, Mat.26.36–46; Mar.14.32–42; Lu.22.40–46.
109. Christ's apprehension, Mat.26.47–56; Mar.14.43–52; Lu.22.47–53; Jn.18.3–11.
110. Christ's arraignment, Mat.26.57–68; Mar.14.53–65; Lu.22.54,63–65; Jn.18.12–16,19–24.
111. Peter's denial, Mat.26.69–75; Mar.14.66–72; Lu.22.55–62; Jn.18.17,18,25–27.
112. Christ's arraignment before the Sanhedrim, Pilate, and Herod, Mat.27.1,2,11–14; Mar.15.1–5; Lu.22.66–71; 23.1–12; Jn.18.28–38.
113. Christ condemned by Pilate, Mat.27.15–23,26–30; Mar.15.6–19; Lu.23.13–25; Jn.18.39,40; 19.1–3,16.
114. Judas hangs himself, Mat.27.3–10.
115. Christ crucified, Mat.27.31–56; Mar.15.20–41; Lu.23.26–49; Jn.19.16–37.
116. Christ's burial, Mat.27.57–61; Mar.15.42–47; Lu.23.50–56; Jn.19.38–42.
117. Christ's resurrection, Mat.28.1–8; Mar.16.1–8; Lu.24.1–12; Jn.20.1–10.
118. Christ's appearing first to Mary Magdalene, then to others, Mat.28.9–15; Mar.16.10,11,13,14; 24.13–48; Jn.20.11–20.
119. Another appearance of Christ, and his discourse with Peter, Jn.xxi.
120. Christ commissions his disciples, and afterwards ascends into heaven, Mat.28.16–20; Mar.16.15–20; Lu.24.49–53.

CHRONOLOGICAL TABLES.

A TABLE EXHIBITING THE IMPORTANT EVENTS IN PROFANE HISTORY DURING THE LIFE OF JESUS CHRIST.

	Year of Christ's Life.
A plot of Antipater against his father Herod is discovered,	1
Antipater is convicted before Quintilius Varus, and put to death,	2
Herod dies. Archelaus succeeds him in the government of Judæa,	3
This year begins the Christian era,	4
Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians,	5
Tiberius is recalled from Rhodes, and returns to Rome,	7
Caius Cæsar dies after his return from Armenia,	8
Augustus, on the death of his two grandsons, adopts Tiberius,	9
Archelaus is accused before Augustus for his maladministration. He is banished to Lyons in Gaul. Coponius is made procurator of Judæa,	10
Marcus Ambivius is made procurator of Judæa. Salome, the sister of Herod, dies,	15
Tiberius is admitted into the government with Augustus,	17
Annius Rufus is made procurator of Judæa,	18
Augustus Cæsar dies. Tiberius succeeds him,	19
Valerius Gratus is made procurator of Judæa,	20
Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East,	22
Germanicus reduces Cappadocia and Comagene into Roman provinces,	23
Germanicus is poisoned at Antioch by Piso, president of Syria,	24
Piso, being accused of this murder, kills himself,	25
Valerius Gratus removes Annas from being high-priest, and gives the office to Ismael, the son of Fabus,	28
Eleazar, the son of Annas, is made high-priest,	29
Simon, the son of Camith, is made high-priest in place of Eleazar. Caiaphas succeeds him,	30
Pontius Pilate is made procurator of Judæa,	31
Herod puts to death John the Baptist,	32
Pontius Pilate condemns Jesus to be crucified,	34

THE DISCOURSES OF JESUS ARRANGED IN CHRONOLOGICAL ORDER.

	Places.	
Conversation with Nicodemus,	Jerusalem.	Jn.3.1–21.
Conversation with the woman of Samaria,	Sychar.	Jn.4.1–42.
Discourse in the synagogue of Nazareth,	Nazareth.	Lu.4.16–31.
Sermon upon the mount,	,,	Mat.v.–vii.
Instructions to the apostles,	Galilee.	Mat.x.
Denunciations against Chorazin, &c.,	,,	Mat.11.20–24.
Discourse on occasion of healing the infirm man at Bethesda,	Jerusalem.	Jn.v.
Discourse concerning the disciples' plucking ears of corn on the Sabbath,	Judæa.	Mat.12.1–8.
Refutation of his working miracles by the agency of Beelzebub,	Capernaum.	Mat.12.22–37.
Discourse on the bread of life,	,,	Jn.vi.
Discourse about internal purity,	,,	Mat.15.1–20.
Discourse against giving or taking offence, and concerning the forgiveness of injuries,	,,	Mat.xviii.
Discourse at the feast of tabernacles,	Jerusalem.	Jn.vii.
Discourse on occasion of the woman taken in adultery,	,,	Jn.8.1–11.
Discourse concerning the sheep,	,,	Jn.x.
Denunciations against the scribes and Pharisees,	Perræa.	Lu.11.29–36.
Discourse concerning humility and prudence,	Galilee.	Lu.14.7–14.
Directions how to attain heaven,	Perræa.	Mat.19.16–30.
Discourse concerning his sufferings,	Jerusalem.	Mat.20.17–19.
Denunciations against the Pharisees,	,,	Mat.xxiii.
Prediction of the destruction of Jerusalem,	,,	Mat.xxiv.
The consolatory discourse,	,,	Jn.xiv.–xvii.
Discourse as he went to Gethsemane,	,,	Mat.26.31–36.
Discourse to the disciples before his ascension,	,,	Mat.28.16–20.

THE PARABLES OF JESUS ARRANGED IN CHRONOLOGICAL ORDER.

Parable of the	Places.	
Sower,	Capernaum.	Mat.13.1–23.
Tares,	,,	Mat.13.24–43.
Seed springing up imperceptibly,	,,	Mat.4.26–29.
Grain of mustard-seed,	,,	Mat.13.31,32.
Leaven,	,,	Mat.13.33.
Hidden treasure,	,,	Mat.13.44.
Precious pearl,	,,	Mat.13.45,46.
Net,	,,	Mat.13.47–50.
Two debtors,	,,	Lu.7.36–50.
Unmerciful servant,	,,	Mat.18.23–35.
Samaritan,	Near Jericho.	Lu.10.25–37.
Rich fool,	Galilee.	Lu.12.16–21.
Servants who waited for their lord,	,,	Lu.12.35–48.
Barren fig tree,	,,	Lu.13.6–9.
Lost sheep,	,,	Lu.15.3–7.
Lost piece of money,	,,	Lu.15.8–10.
Prodigal son,	,,	Lu.15.11–32.
Dishonest steward,	,,	Lu.16.1–12.
Rich man and Lazarus,	,,	Lu.16.19–31.
Unjust judge,	Perræa.	Lu.18.1–8.
Pharisee and publican,	,,	Lu.18.9–14.
Labourers in the vineyard,	,,	Mat.20.1–16.
Pounds,	Jericho.	Lu.19.12–27.
Two sons,	Jerusalem.	Mat.21.28–32.
Vineyard,	,,	Mat.21.33–46.
Marriage feast,	,,	Mat.22.1–14.
Ten virgins,	,,	Mat.25.1–13.
Talents,	,,	Mat.25.14–30.
Sheep and the goats,	,,	Mat.25.31–46.

THE MIRACLES OF CHRIST ARRANGED IN CHRONOLOGICAL ORDER.

Jesus	Places.	
Turns water into wine,	Cana.	Jn.2.1–11.
Cures the nobleman's son of Capernaum,	,,	Jn.4.46–54.
Causes a miraculous draught of fishes,	Sea of Galilee.	Lu.5.1–11.
Cures a demoniac,	Capernaum.	Mar.1.22–28.
Heals Peter's wife's mother of a fever,	,,	Mar.1.30,31.
Heals a leper,	,,	Mar.1.40–45.
Heals the centurion's servant,	,,	Mat.8.5–13.
Raises the widow's son,	Nain.	Lu.7.11–17.
Calms the tempest,	Sea of Galilee.	Mat.8.23–27.
Cures the demoniacs of Gadara,	Gadara.	Mat.8.28–34.
Cures a man of the palsy,	Capernaum.	Mat.9.1–8.
Restores to life the daughter of Jairus,	,,	Mat.9.18–26.
Cures a woman of an issue of blood,	,,	Lu.8.43–48.
Restores to sight two blind men,	,,	Mat.9.27–31.
Heals one possessed with a dumb spirit,	,,	Mat.9.32,33.
Cures an infirm man at Bethesda,	Jerusalem.	Jn.5.1–9.
Cures a man with a withered hand,	Judæa.	Mat.12.10–13.
Cures a demoniac,	Capernaum.	Mat.12.22,23.
Miraculously feeds five thousand,	Decapolis.	Mat.14.15–21.
Heals the woman of Canaan's daughter,	Near Tyre.	Mat.15.22–28.
Heals a man who was dumb and deaf,	Decapolis.	Mar.7.31–37.
Feeds miraculously four thousand,	,,	Mat.15.32–39.
Gives sight to a blind man,	Bethsaida.	Mar.8.22–26.
Cures a boy possessed of a devil,	Tabor.	Mat.17.14–21.
Restores to sight a man born blind,	Jerusalem.	Jn.ix.
Heals a woman under an infirmity for eighteen years,	Galilee.	Lu.13.11–17.
Cures a dropsy,	,,	Lu.14.1–6.
Cleanses ten lepers,	Samaria.	Lu.17.11–19.
Raises Lazarus from the dead,	Bethany.	Jn.xi.
Restores to sight two blind men,	Jericho.	Mat.20.30–34.
Blasts the fig-tree,	Olivet.	Mat.21.18–22.
Heals the ear of Malchus,	Gethsemane.	Lu.22.50,51.
Causes the miraculous draught of fishes,	Sea of Galilee.	Jn.21.1–14.

CHRIST AND HIS KINGDOM IN SHADOWS;

OR,

THE CHRISTIAN DISPENSATION,

AS TYPIFIED IN

THE OLD TESTAMENT,

AND ESPECIALLY IN THE

MOSAIC RITES AND CEREMONIES.

BY

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TYPES IN GENERAL;

THEIR ORIGIN AND SCOPE.

As all things lie naked and open before God, as His thought is eternal, as He is One, there is a unity in His whole scheme, there is one grand idea harmonizing the minutest details of His plan—a plan which bridges over all time, as it reaches from eternity to eternity. As God has made the visible universe and controls all events with reference, ultimately, to spiritual beings and spiritual ends, it is natural that His thought and plan, so far as they are revealed in one era, should look to something in the times to come. Hence it is that in the realm of Nature, and yet more in God's peculiar Revelation of Himself in the Kingdom of Grace, there is a constant typical reproduction, a repetition of the Divine idea in new degrees of clearness, so that every present is an antitype of some past and a type of some future. Man, in nature, is the antitype of ages of premonition and promise. Nature herself is the type of Grace, and Grace, under the Old Dispensation, is the type of Grace under the new. "In the Divine works the least blade of grass reveals the most perfect symmetry; in God's words, even the most insignificant, there is the closest coherence." "The Bible is one Book—one grand thought, which embraces the infinite, divine whole in it, the thought which is the spring of the ages, the measure of all that is past and of all that is to come." "When a flower springs up, the spirit which is to shape it is already in the seed, and with every leaf that opens, that hidden something which is the reason of its shape is more and more revealed." "The whole Old Testament is one grand Prophecy, one grand type of that which was to come and has come."

SPECIAL MEANING OF THE WORD TYPE.

The word type is a Greek word in an English shape. It originally means anything produced by a blow—a print, a figure, shape, form, pattern, sample. The word type is used with various degrees of latitude. Sometimes it is employed in a sense sufficiently wide to comprehend every sort of figurative allusion which the ingenuity of the interpreter can trace in Holy Scripture. In its proper theological sense, a type is a person, a thing or an event, which either in whole or in part is divinely meant and appointed as the symbol of a person, a thing or an event not yet revealed. It is one reality hiding for a time another reality. It is a prophecy, but it is not put into language. The lamb is a symbol of Christ. The Paschal Lamb is a type of Christ in the natural, instinctive innocence and gentleness of every lamb, the mind can trace an analogy to the moral innocence and gentleness of our Lord. But the Paschal Lamb is divinely appointed, in part at least, for the very purpose of symbolizing the sacrifice made and the redemption wrought by Christ. We can apply the symbol of a lamb to any one who is innocent and gentle, but the type of the Paschal Lamb can be applied to our Saviour alone. We can call a little child a lamb, but we cannot call it a Paschal Lamb. We generally mark the antitype with the definite article. Thus we say Christ is the Paschal Lamb, the Atoning Sacrifice, the High Priest. A type, then, is a prophetic similitude, meant in God's mind and expressed in some other way than by words. It is a prophecy in things. It is the shadow of something coming, and, therefore, can be cast only by a substance: "Which are a shadow of things to come, but the body is of Christ." Col. ii. 17. "There are things done," says Augustine, "but prophetically done; they are on earth, but they are of heaven; they are through men, but they come from God."

INTERPRETATION OF TYPES.

Great care should be taken that we do not assume as types what are not types. Nothing is a type unless the Bible asserts or implies that it is, or unless it comes clearly within the scope of the same principles on which these assertions rest in other cases. The Bible settles all the principles, but it has not room for all the details. We are to get types out of the Bible, on Bible principles, not to put them into the Bible on our own. We are not to treat the types with an ill-regulated fancy which will make the Scriptures suffer for the fault of the expositor.

But it is also possible to err in the other extreme. We may mistake a rationalistic spirit of depreciation or a constitutional prosiness for sobriety of judgment. The imagination has its perils, but so has the lack of imagination. "Too sharp is dull," but dull is also dull. We must not run into the error of transfusing our own fancies into the divine record, but neither must we be insensible to the glorious richness of its poetry of symbol, allegory and type, in which there is not simply an expression of truth, but a transfiguration of it. The Bible is not only mind to mind, but is also heart to heart—God's mind and heart to ours. Nor for the space of a solitary word, are we to forget whose mind and heart we have to deal with in the Bible. That construction of the whole is most probable, all other things being equal, which is most consonant with the majesty, the depth, the omniscience, of the divine mind, the largeness, the tenderness, the pity, of the divine heart. The range of the interpreter is to be widened by the divine range, the divine range not to be narrowed by the meanness and barrenness of the expositor. There is a common guilt and a common curse to him who adds and to him who takes away. He who takes away, robs the hungry of bread; he who adds, puts husks or poison to the lips of the trusting.

But even in the sober developement of undoubted types we should carefully distinguish between the points of comparison which are distinctly asserted in the Holy Scriptures themselves (and we mean here to embrace the Old Testament also, which has many elucidations of typical reference), and those which are mere inferences or conjectures of the interpreter, however able and plausible they may be. The one interpretation is infallible, the other is at best simply probable. In the divine application and explanation of types there is a characteristic economy and repression, while the general tendency of expositors has been toward profusion and extravagance.

The Mosaic Types.

"We have found Him of whom Moses in the law and the prophets did write." "Had ye believed Moses ye would have believed me, for he wrote of me." "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "All things which are written in the law of Moses and in the prophets and in the Psalms concerning me." All the books of Moses have by pre-eminence a direct connection with the person and work of Messiah; they are the fountain-head of prophecy. Moses is the germ of all the Prophets, as Christ is the germ of all the Apostles.

GENESIS records the Fall of Man, from which arose the necessity of sending a Redeemer; it shows the *certainty* and *character* of His coming in the promises made of God to the Patriarchs, and sets forth the example of their fate in a Saviour to come, and in the earliest history of the Church presents materials for the edification of the Church of Christ to the end of time. An old divine well said, that no better title could be given to Genesis than this: "Book of the Gospel touching the promises concerning Christ."

EXODUS, in the history of the liberation from Egypt, shadows the Deliverance wrought by Christ, his character as the true Paschal Lamb and the Bread which came from Heaven, and shows in type the nature of his Priesthood and Propitiatory Sacrifice.

The Key to LEVITICUS is given in the Epistle to the Hebrews, which shows that Christ and His Redemptory Work are veiled under the whole body of the types of the Ceremonial Law.

The BOOK OF NUMBERS adds to the treasures of typical theology the type of the Brazen Serpent, the Red Heifer and the Smitten Rock.

The BOOK OF DEUTERONOMY is the repetition and sealing of the Law and of the Promises concerning Christ.

Division and Classification of the Mosaic Types.

With reference to time, the types may be classified as the Pre-Mosaic, the Mosaic and the Post-Mosaic. We confine ourselves here mainly to the second class. They have been arranged in the order suggested by Christ's Person and Office, His Priesthood, Sacrifice and Benefits. In a still more completely methodical way they have been arranged in the order of a complete system of divinity. HULSIUS arranges them as—I. Typical Sacraments: the Tree of Life; the Tree of the Knowledge of Good and Evil; Circumcision; the Paschal Supper. II. Miracles: Noah's Ark; the Passage of the Red Sea; the Pillar of Cloud and Fire; the Manna; the Smitten Rock. III. Persons: Melchizedek; Jacob and Esau; Moses; the Priests; Levites (Nethinims; Nazarites; Rechabites; Prophets; Interpreters; Wise Men; Scribes; Disputers; Rabbis; Pharisees; Essenes; Sadducees; Herodians; Galileans; Samaritans; Publicans). IV. Sacrifices. V. Ablutions. VI. Instruments: the Ark of the Covenant; Altars; the Ephod. VII. Places: the Tabernacle; the Temple; Court of the Gentiles; High Places and Groves; Gates; Cities of Refuge (Synagogues and Schools). VIII. Festivals. IX. Visions. X. Enemies.

The most natural, most comprehensive and easily remembered division of the Mosaic types is that which classifies them by their associations and connections with—I. Sacred Places. II. Edifices. III. Structures. IV. Persons. V. Offices. VI. Things. VII. Acts. VIII. Times and Occasions. IX. Events; and this is the division we shall follow.

I. Types Related to Holy Places.

FROM its natural circumference to its divinely appointed centre, the Promised Land was considered holy. The sanctity intensified as it approached the centre, the holy passing into the more holy, the more holy into the most holy. The entire land was holy; Jerusalem was specially holy in the land; the temple was the holiest point in Jerusalem, and by various gradations within the temple, was reached the place within the veil; the holy of holies, the holiest of all.

1. The Holy Land

Was given by God to His covenant people. It was to be the place of their rest. Is was separate from all lands; it was little but glorious. It was a land flowing with milk and honey; rich in its products, land of the palm, the fig, the olive and the vine. It was wonderfully guarded and blessed. Covered with flocks and herds, with its waving forests and its fertile lowlands, watered by numerous streams and rivers, washed by the Midland Ocean of the Mediterranean and by inland seas, it once supported a population of twenty millions, with a thousand cities and towns. The Holy Land was a typical land in all these respects, and a source of numerous images of the New Testament Church on Earth, and yet more of that Church in its heavenly glory. The Israelite passes through the desert of the world to the peace of the Church, through the desert of life to the joy of heaven. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." etc., Heb. xi. 13–16.

2. Salem or Jerusalem.

Salem, "peace," has merged its name in Jerusalem, the hallowed city, which not alone the Jew and the Christian reverence, but which the Mohammedan calls "the place of the Sanctuary," "the Blessed Sanctity," "the Holy." Jerusalem is "the city of the great King," city of the Temple and of the Ark, devoted to God's glory, and the only place in which the full ritual of His worship could be observed. God had chosen it, that His name might be there. The fond old legendary faith of the Jew was that in Jerusalem no serpent or scorpion could hurt, no fever could burn, that nothing polluting was allowed to enter it, that no traces of the dead were left in it. "Glorious things are spoken of thee, O city of God." It is a type of the Jerusalem which is above, the great, the holy city, the heavenly; the city of the living God, the free, the mother of us all. Gal. iv. 26; Heb. xii. 22, the New Jerusalem, which cometh down out of heaven from God prepared as a bride adorned for her husband, the name of which is written on Him that overcometh. Rev. iii. 12; xxi. 2, 10–27.

3. Zion or Sion,

In its widest sense, was the whole mountain range on which Jerusalem lay. In a more restricted sense it was the highest part of the range. It was the city of David, God's holy hill, the place of His choice, His desire, His founding and His dwelling, the place of sacred song and gladness, the point from which the law went forth. It was to Jerusalem as the soul is to the body. The glory of Jerusalem was that Zion was in it. It was the centre of the centre and heart of the heart. The whole land was counted its daughter. It was type of the Church of the New Testament, the Kingdom of the Messiah into which all nations were to be gathered. On Zion God has placed His Kingly Son. Ps. ii. 6. Zion is the habitation of the Lord. Ps. ix. 12. Help and the Redeemer comes from Zion. Ps. xiv. 7; Isa. lix. 20; Rom. xi. 26. God shines forth from it. Ps. l. 2. In Zion the chief Corner-stone is laid, tried, elect, precious and sure. Isa. xxviii. 16; Rom. ix. 33; 1 Pet. ii. 6. To the daughter of Zion comes her King, meek and having salvation. Zech. ix. 9; Matt. xx. 5. As the Church on earth becomes the glorified Church in heaven, Zion is type of the celestial glory which shines in the city of our God. Heb. xii. 22. Beautiful for situation, the joy of the whole earth is this Zion. This is Jehovah's rest for ever. On this Mount Sion stands this Lamb, and with Him stand the happy thousands on whose forehead His Father's name is written. The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be on their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away. Her priests shall be clothed with the spotless robes of salvation through a Saviour's righteousness, and her saints shall shout aloud for joy. Ps. xlviii. 2; cxxxii. 13, 14; Isa. li. 11; Rev. xiv. 1.

II. Typical Edifices.

THE Tabernacle, with its various parts (Ex. xxvi., xxxvi.), was a Temple within a Tent, or a Tent whose chief part was a Temple. The Tabernacle proper was distinct from the Tent, as the interior from the exterior, the shrine from the Temple at large. Two terms are used in the original to mark the difference between the Tent and the Tabernacle in the stricter sense in which it was the dwelling-place of the

Most High. See the passages in which the tent or covering is distinguished from the Tabernacle, as Ex. xxvi. 7, 12, 13; xxxv. 11, and in other places. Our Authorized Version ordinarily translates both these terms by Tabernacle. But one is the Tabernacle Tent, the other the Tent Tabernacle. The Tabernacle Tent is called the Tent or Tabernacle of the testimony or witness, and the Tabernacle of the congregation or assembly. The Tent-Tabernacle was the movable Sanctuary and palace of the King of Kings. The Tabernacle as moving, was an emblem of the Church in her militant and wandering state, yet as the abode of God it was a shadow of heaven where God shall tabernacle among his saints. Rev. xxi. 3. As the place of God's personal special indwelling and manifestation, it was the type of Christ, the Word who became flesh and tabernacled among us. John i. 14. Within the tent of His humanity was the Tabernacle-Shrine of His Deity.

The firm linkings of the Tabernacle are like the bonds of the saints; its Artificers, trained of God, are like faithful ministers; the men and women who gave to it, and worked for it, are like believers who conjoin their gifts and toils in building up the Church. The cloud and fire which covered the tabernacle are emblems of the divine protection by day and night; the excellence of the shittim wood, Ex. xxv. 5, 10, 13, 23, 28, its hardness and freedom from corruption point to the firmness and incorruptness that become saints who are the body of Christ.

In its fluctuation as a preparation for the fixedness of the Temple which followed it, it is like our earthly house of this Tabernacle, 2 Cor. v. 1-4, which we put off, 2 Pet. i. 14, that we may pass into the abiding house of our Father, the Temple not made with hands, and may in due time be clothed upon with our house which is from heaven—incorruption and immortality. But the Tabernacle itself was but a reduced copy of another typical temple. It was a miniature of the Universe, the great Temple of the Most High. The Outer Court of the Tabernacle corresponds with the natural World, the Holy Place with the Church, the Most Holy with Heaven. The whole Universe is but a revelation of God in various degrees. The lowest revelation is in Nature, the mediate is in His Word and in His Church, the supremest is in Heaven, and these three grades of revelation involve three grades of fellowship with God, the faintest through nature, the intermediate through grace, the most perfect in glory. But man himself is a miniature of the Universe, man is himself a Tabernacle, and LUTHER has traced in man the same triple idea. Man's body is the Outer Court, his soul, his powers of understanding and of knowledge is the Holy Place, his spirit is the Holy of Holies. "Man is the glory of God." See 1 Cor. iii. 16, 17.

THE PARTS AND DIVISIONS OF THE TABERNACLE.

The main parts and divisions of the Tabernacle were—

1. The Court (Ex. xxvii. 9-19; xxxviii. 9-31), the outer or great Court, the open space around the Tabernacle proper. We may call it the Tabernacle Tent.

2. The Holy Place (Ex. xxviii. 33, 34), or Sanctuary (Lev. iv. 6), the first or outer chamber of the Tabernacle proper (A), through which was the entrance into—

3. The Most Holy Place (Ex. xxviii. 33, 34), the Holiest of all (Heb. ix. 3), the inner apartment, which, in conjunction with the Holy Place, formed the Tabernacle proper, or Tent Tabernacle (B). They were separated (4) by a veil.

1. The Outer Court or Great Court was the Tabernacle Tent or open space in front of and at the sides of the Tabernacle. It was curtained in, and was open at the top. It contained the Brazen Laver for the ablution of the priests and the Brazen Altar for burnt offerings. In the permanent shape it took in the Temple it was divided into two parts separated by a wall. Within the wall was the Court of the Jews and of the Proselytes. Outside of the dividing wall, was the Court of the Gentiles. The Gentiles were forbidden under penalty of death to pass within the wall. In the Court within the wall our Lord and his Apostles taught; it was into this Paul was charged as having brought the Greeks. Acts xxi. 28. It was from the part outside of the wall, the Court of the Gentiles, that our Lord drove the traffickers and money-changers. Matt. xxi.; John iii. The Court of the Gentiles typified the vocation of the nation into the Church of our Lord. They who had beheld expectant, found that in Christ the dividing wall was broken down; "in Christ Jesus there is neither Jew nor Greek." Gal. iii. 28. They "who sometimes were afar off are made nigh. He is our peace who hath made both one, and hath broken down the middle wall of partition between us." Eph. ii. 11-19.

2. The Holy Place was the outer apartment or chamber of the Tabernacle proper. None but the priests were allowed to enter it. In the morning it was entered to offer incense on the *altar* which stood there, and to extinguish the lamps of the golden candlestick, which were lighted again in the evening. On the Sabbath the *shew-bread* was changed.

3. The Most Holy or Holiest, the Holy of Holies or Oracle, was a type of the heavenly sanctuary, the central point of God's revelation of himself, the place of the immediate presence of the manifested Jehovah. Within the Most Holy was the Ark of the Covenant, which was the Propitiatory or Mercy Seat overshadowed by the Cherubim. The High Priest alone entered it, and to him it was allowed to enter only on the day of Atonement, which came but once a year.

The Jewish Talmudists and Rabbinists held that the "Tabernacle was meant to be a book of deeper wisdom, and of something more glorious than itself, and hence shadowed heavenly and eternal things." A common opinion among the Jews is that the three parts of the Tabernacle signify the three parts of the Universe. The Court open to the elements signifies the world, in which men of all classes come together. The Holy Place represents the starry heavens. The Most Holy Place is Heaven where God sits enthroned among the angels, of whom, by pre-eminence, the Cherubim are figures.

4. The Veil separated the Holy of Holies from the Holy Place, "the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing." Heb. ix. 8. When our Lord yielded up the ghost, "the veil of the temple was rent in twain from the top to the bottom." Matt. xxvii. 51. In this act was implied that the Father had accepted the sacrifice of His Son as finished and perfect. The Type had vanished in the Antitype; the true High-Priest had superseded the shadow; the real Veil, the Flesh of Christ, had been rent; the true Atoning Blood had been sprinkled; the new and living Way opened by which, not alone from the Holy Place but from the outer Court, all might have boldness to enter into the holiest by the blood of Jesus. The Typical mysteries had vanished. Jew and Gentile are one—the moral Universe has uninterrupted access to the throne and heart of God.

III. TYPICAL STRUCTURES,

OR durable parts of the furnishing of the Typical Edifices.

THE ALTARS. There were two altars in the Tabernacle. 1. The first was the Brazen Altar, the Altar of Burnt Offering. It stood within the Court, the first great object facing the entrance. In passing from the beginning to the end of the Tabernacle, the order would be—first, the great and only Altar for Atoning Sacrifice; second, the Laver for washing; third, the Holy Place with the light of its Golden Candlestick on one side, the food of its Shew-Bread on the other, the Priest at its Altar of Incense, between, but advanced toward the Veil, then, within the Veil, the Type of Heaven itself. The great Altar stood under the open heavens, accessible to all. The fire for its sacrifice had fallen direct from God, and was never allowed to go out.

Is there not a system of theology in this order? First, is the Atoning Sacrifice of an all-sufficient Saviour, which gives character and efficacy to all else. It is open as the heavens, and free to all. God has accepted it. Its efficacy changes not. In the arrangement of the application and results of His Sacrifice, we have first the Laver of Holy Baptism and of Regeneration, the Illumination of the Holy Spirit, and the nourishment with the Flesh of our Lord which is the Bread from Heaven, and then the Thanksgiving into which all the life of the Christian rises,—until at last he enters within the Heavenly Veil, into which the Great Fore-Runner has passed before him.

2. The Second or Golden Altar, stood in the Holy Place centrally, before the Veil, so that at the parting of the Veil it seemed to be common to both the Holy Place and the Most Holy, Heb. ix. 4. No sacrifices were offered on it. But once in a year, on the Great Day of Atone-

ment, the High Priest sprinkled on the horns of it the blood of the sin-offering. Ex. xxx. 10. Every morning and night incense was burned on it.

The Great Altar represents Christ in his Atoning Sacrifice, the Golden Altar represents Him in His Intercessory character. The sweet incense which arose in a cloud to cover the Mercy-Seat typified the Prayers of all saints accepted through Him, and the worship which in every place is to be offered by Him to Jehovah's name, Mal. i. 11; Rev. viii. 3. Christ is at once Priest, Sacrifice and Altar. There was but one Altar for the whole Burnt-Offering, as there is but one Propitiatory Sacrifice for the race through all time. On this Altar were laid the gifts of God's people. The Altar sanctified their gifts, as Christ sanctifies ours. All the vessels of the Altar typified the application and method of receiving the benefits purchased for us by Christ. The Horns of the Altar show that it was to be clung to, as well as fled to; the penitent fear is to be followed by the believing trust.

3. The Brazen Laver stood between the Altar of Atonement and the entrance to the Holy Place. In its pure waters the Priests were to wash away their pollutions, under penalty of death for neglect. It typified the need of the Washing of Regeneration, the Laver of a true Baptism, the Sanctifying work of the Holy Spirit, the purchase and necessary sequence of the Sacrifice of Christ. The Laver was constructed of what had been mirrors, Ex. xxxviii. 8. The mirror could reflect, and thus make its holder more perfectly aware of the impurities he had contracted on his face and vestments, and thus could prepare him for the more effectual application of the cleansing. The Laver, with its burnished surface, may have become one vast mirror, a mirror of mirrors, which may have helped to point out to him who approached any lack of conformity with the external demands of the law. So he who comes to the cleansing must know himself, and act upon that knowledge, James i. 23, 25.

Though we be Priests of one God, and in His service, we must at each approach seek a re-application of the blood of cleansing. "I will wash my hands in innocency; so will I compass thine altar, O Lord," Ps. xxvi. 6. The Christian needs not merely that great forgiveness which is once for all, and that washing of the Holy Ghost which is once for all, but needs the daily forgiveness of the tresspasses of the day, the washing of the hands which are busy in life's work, the washing of the feet which are soiled upon the road we traverse, Ex. xxx. 19. He that has had that great bathing of regeneration still needs renewed applications of the spiritual washing, John xiii. 1–10.

The Holy Spirit is the applier of the washing, for he takes of the things that are Christ's and makes them ours; but Christ's riven side is the source of the purifying flood—coming "not by water only, but by water and blood." "The Spirit and the water and the blood, these three agree in one," 1 John v. 6, 7. He is the Fountain opened for sin and for uncleanness, Zech. xiii. 1. All his loved ones are washed, sanctified and justified in his name, 1 Cor. vi. 11. For Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water—by the washing of regeneration and renewing of the Holy Ghost by the word, that He might present it to himself a glorious Church, holy and without blemish, Eph. v. 26; Tit. iii. 5.

4. The Golden Candlestick, in the Holy Place on the south side. On it the lamps were placed. It typifies the Church, dark in itself, but illumined by the presence and Spirit of Christ. Christ illumines the Church that the Church may enlighten the world.

Its seven parts mark its various functions and the adaptations of its various members to them. Christ is in the midst of them. The light symbolizes Him, at whose coming Zion is to arise and shine. He is the Glory of the Lord who arises upon her—a light to lighten the Gentiles—the true light which enlighteneth every man—the Light of the world—the Light of life. The arrangement was that of a vine-cluster of lights, about a centre. Christ is the central light, but his people are by His Grace the light of the world. The ornaments of the Candlestick, the golden flowers and fruits, add to its uses, the beauty of art copying nature, for nature and art are in their truest places when hallowed to the service of Christ. The perfumes of the alabaster box shed upon the head of our Lord are not wasted. The various instruments and arrangements connected with the Golden Candlestick were meant to keep the flame in its pure brightness, to typify the continuous brightness of the light of Grace which shines upon us, and to remind us to let our light "so shine."

5. The Golden Table stood on the north side of the Holy Place. It was designed for holding the Shew-Bread. It symbolizes the Church as that Holy Place in which Israel comes before God in the Sacrifice of Thanksgiving, and receives from God the Sacrament of Blessing.

6. The Ark of the Covenant was in the Holy of Holies, as described, Ex. xxv., xxxvii. It was prepared under the influence of the Spirit of God, in accordance with the model shown to Moses in the Mount. It was constructed of the choicest wood, and covered and lined with gold.

Inside the Ark was placed the Testimony, or Two Tables of the Law. The book of the Law, the urn which held the manna, and Aaron's rod which budded, were placed beside the Ark. The ceremonial object of the Ark was that it might be a sacramental token of the special presence of God.

As a type of Christ, the Ark symbolizes His gracious presence as God, in the Temple of His Church. Where the Ark went, divine strength and triumph attended it. It held the tables of the Law, and Christ came not to destroy the Law, but to fulfill it. The Law is beneath the Gospel, and the Gospel rests on the Law.

7. The Mercy-Seat, or Propitiatory, was the cover of the Ark of the Covenant. It was of pure gold throughout, Ex. xxv. 17. It was conceived of as a typical footstool of the throne of God, whence He revealed His mercy, for we seek mercy at the feet of our God. It was, with the Cherubim, the crowning glory of the Ark, which represented the Law. The Mercy-Seat rested on the Law, and yet was above it. That it ordinarily was in the thick darkness of the innermost shrine points to the King invisible, hidden impenetrably till the light of His own mercy reveals Him, at the entrance of the Supreme High-Priest into the Holiest of all.

God is in glory among the angels, but earth is His footstool, a lower part, but a true part, of His throne. The High-Priest himself would have been smitten to death, had he come unbidden into the Holy Place, within the veil before the Mercy-Seat, Lev. xvi. 2. When God appeared in the cloud upon the Mercy-Seat, the High-Priest was to approach with the censer, that the cloud of incense might cover the Mercy-Seat, that he die not. He was to sprinkle of the blood of the sin-offerings upon the Mercy-Seat and before it, Lev. xvi. 11–15. It was of gold, the most precious of metals; pure gold without alloy; no mere gilding or plating, but massive gold to the centre—emblem of the precious and pure mercy of God to which we have access through the atoning blood, and the High Priesthood of our Lord. "There will I meet with thee and commune with thee," v. 22. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need," Heb. iv. 16.

8. The Cherubim (the word is the Hebrew plural of Cherub) were two figures of gold, placed at the ends of the Mercy-Seat. Their faces were turned toward it, and their wings were expanded so as to touch above it. They symbolized the majesty of Jehovah, to whom all the created powers of the Universe, whether angelic, human, or physical, render homage and service—and all of which are interested, each in its own way, the highest the most deeply, in the great mystery of which the Mercy-Seat is the centre. They are the living things around the Throne. The Cherubim are not *images* of angels; they are *symbols* of angels, in common with the rest of God's creatures, and of angels by pre-eminence, as the highest of God's creatures.

IV. TYPICAL PERSONS.

THE Old Testament presents to us Typical Persons, "for," says AUGUSTINE, "the life of these men of old, like their tongues, was prophetic."

1. ADAM was a type of Christ. The old writers trace such parallels as these: Adam was the father of the whole race, from whom the whole race derives its natural life, as Christ is the source of the regenerate, new-born life of the world. 2. Adam was formed of the virgin

earth, Christ sprang from a pure Virgin. 3. Adam was formed in the image of God, Christ is the express image of His person. 4. In Adam a body derived from earth and a spirit given from heaven were united, in Christ were personally blended the human and divine: "the second Man, is the Lord from heaven." 5. Adam was constituted lord of the earth, to Christ all power is given, all things are delivered into His hands. 6. Adam was the guardian of Eden, Christ is the opener and restorer of Paradise. 7. Adam was endowed with peculiar gifts of understanding, Christ is the possessor of all knowledge. 8. Adam unfallen was spotless, Christ is holy, harmless, undefiled and separate from sinners.

Abel, Noah, Melchizedek, Abraham, Joseph, Jonah, David and Solomon have also furnished many suggestions to those who love to trace the substance of the New Testament in the shadows of the Old.

II. In the history of ABEL, many points of association with our Lord and his Church have been found. The name Abel itself speaks of the life of mourning, to which the man of sorrows was called. Abel was a keeper of sheep, and Christ is the great Shepherd. Abel in his offering showed forth the idea of sin felt and forsaken, of Atoning Sacrifice, of God's redeeming love; and these are the great central ideas of the dispensation of our Lord. Abel and his offering were regarded with acceptance by Jehovah, as Christ was the object of His infinite love, and His sacrifice was received with the infinite complacence of the Father. Abel was the object of malicious hate on the part of his brother, as Christ was of His own race and of the unregenerate world. It was the hate which purity excites in the corrupt heart. "Cain was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel also embodied the great New Testament centre of personal salvation—Justification by Faith. "By *Faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh."

But there is contrast as well as parallel. The blood of Abel cried for vengeance against his murderer. The dying Jesus prayed for His enemies—"Father, forgive them." The plea of His blood united with the intercession of His prayer for them and for us, and "we are come to the blood of sprinkling that speaketh better things than that of Abel," Gen. iv. 10; Heb. xii. 24.

III. ENOCH in his translation foreshadowed the passing of our Lord bodily into the heavens. So also did ELIJAH, but in both these cases death was passed by, not overcome. Their life was made secure only by the certainty that Christ would vanquish the enemy who, though evaded, lingered in unbroken might in the rear.

IV. NOAH was, as it were, a second Adam, the new father of the spared race, and a new type of Christ. The Ark is a type of the Church. The deluge which at once destroyed and saved is a type of that holy Baptism "of water and of the spirit," which in its divine efficacy, rightly received and used, destroys the old Adam, and raises the souls that are saved into newness of life, 1 Peter iii. 20–22.

V. The most wonderful of the personal types of Christ, is MELCHIZEDEK, and, next to our Lord himself, the most mysterious personage of history. "Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the 'friend of God.' Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand years, the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood." He was not Enoch, nor Shem, nor Ham, nor Messiah the Son of God, nor the Holy Spirit. Conjecture has exhausted itself—and we know simply what the Book itself reveals. No hand of man or angel can draw the curtain farther away. His character, personal and official, was not fixed by his human relations, for in the land of the Canaanites he shines in the pure light of a righteous king, a prince of peace, a priest of the Most High. Melchizedek: "first being by interpretation king of righteousness"—and "righteousness shall be the girdle of *His* loins"—"and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." "After that also, the king of Salem, which is, king of peace"—and when *He* came, angels sang, "Peace upon earth." *He* is the "Prince of Peace." Melchizedek brings forth not an atoning sacrifice, but bread and wine for the nourishment and reviving of his great guest, Abraham, the father and type of believers, as Christ offers to the world the bread of heaven, the wine of rejoicing, and gives them supremely in giving himself, John vi., 55, 56. He was priest uniting in type the regal and sacerdotal, as does our Lord the priest-king. "He shall be a priest upon his throne," Zech. vi. 13. He was priest of the Most High God, towering in his majesty in a world utterly lapsed into idolatry. He stands before Abraham and reveals in the promise of his mystic office that in which Faith sees as present a far-off day, and rejoices in it. "And he blessed Abram, blessed him that had the promises, and without all contradiction the less is blessed of the greater." And Abram gave him tithes of all, and in Abram the tribe which was afterward exempted from tithes-paying, and received tithes, pays them to this priest who rises above the Levitical priesthood.

Melchizekek was, *as priest*, "without father, without mother, without descent or pedigree." His priesthood was not determined like the Levitical by natural descent—required and rested in no registry in authentication of parentage, but typified our Lord's as directly given from heaven. Christ sprang from a tribe which was as a tribe devoid of all claim to the priesthood, Heb. vii. 14.

Melchizedek, *as priest*, had "neither beginning of days nor end of life." His term of priesthood was not fixed by his age, beginning its days because his natural days were of this or that number, nor ending because his natural days had reached a certain bound. Ordained of God, individually his priesthood begdn, in God's purpose, with his very being, and ran on throughout all his life. His priestly life, as such, had no end. "Made like unto the Son of God, he abideth a priest continually," Heb. vii. 3. "Thou art a priest for ever after the order of Melchizedek." The priests under the Law "were many priests, because they were not suffered to continue by reason of death; but this man because he continueth for ever, hath an unchangeable priesthood—passing not from one to another. Wherefore he is able also to save to the uttermost—and for evermore—them that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 23–25.

VI. ABRAM was first a "high father," like a mountain standing in its grandeur, and towering in solitude. But he became ABRAHAM, the "father of a multitude." He stood no longer alone. The whole assembly of the faithful rose around him. He is the father and exemplar of all the faithful.

VII. ISAAC recalls the offering made by God's love for the salvation of the World. Abraham was tested; but, at the decisive moment, God provided a sacrifice which was accepted for Isaac. But that provision itself was possible, and answered its ends, only because God would not spare himself what He spared Abraham. "God so loved the world that He gave His only-begotten Son;" He spared not His own Son. When God's best beloved lay on the Altar, no substitute was found for Him, but He endured the anguish, and died to redeem us.

VIII. JOSEPH suggests many parallels. Like Christ "he came unto his own, and his own received him not." Rejected, he rose to the throne, forgave his brethren, saved them, enriched them, and exalted them.

In the Mosaic Economy, in connection with the richest typical period, the most prominent names are Moses, Aaron and Joshua.

IX. MOSES, like Christ, was saved from the death which was threatened in his infancy by the hatred of a cruel king; like Christ, renounced riches and kingly power to suffer humiliation, poverty and sorrow for his people's sake and God's glory; like Christ, led forth Israel from bondage, fed them with heavenly bread, refreshed them with living water, guided them to victory, interceded for them, taught them God's most holy will, was the mediator of the Covenant confirmed with blood, reared the Tabernacle of the Highest in the world—was Prophet, Priest and King. He was the founder and the highest representative of his race before God, as he was the representative of God to his peo-

ple—and Christ is our Advocate with the Father, and the Revealer of the Father to us.

X. AARON'S typical character is so merged in his High-Priesthood as to make a distinct treatment of it unnecessary. The office of Moses was unique and he had no successors. There arose no prophet like unto him—until the Supreme Prophet came, like him, yet as the light of noontide is like the light of dawn. The office of Aaron was a general one, and was transmitted—there was an order of Aaron, but no order of Moses. In Moses the office was embodied in the man. In Aaron the man was lost in the office, and we shall therefore in its place consider *it* rather than him.

XI. JOSHUA is typical of Christ in his name, which means "Jehovah Saviour." He was the servant of Moses, as Christ was the minister of the circumcision, Gal. iv. 4. He was full of the spirit of wisdom (Deut. xxxiv. 9), the spirit which rested without measure on Christ. He finished what Moses began, he brought the people of God into the Land of Promise, by his victories secured it to them, and put them in possession of its rest. Christ's people in Him find rest for their souls, inherit the incorruptible, the undefiled and unfading Kingdom of Heaven.

XII. DAVID was a type of Christ. He was the great representative monarch of Israel, the victor over its enemies, the establisher of its kingdom, and, in his true, uncorrupted character, the "man after God's heart." He is the type of Christ, as Christ is related to the Church militant—the Church in her warfare, both assailing evil and assailed by it.

XIII. As David typifies Christ as the Captain of our Salvation, coming for a time to bring not peace upon earth, but a sword, so SOLOMON typifies our Lord as the Prince of Peace, Head of the Church triumphant, its enemies subdued, tranquility and joy in all its borders. With Solomon, the Tabernacle, once wandering, is fixed—is transfigured into the Temple. This typifies the final glory of Christ's Kingdom in the New Jerusalem, where every part shall be so supremely holy that degrees of sanctity shall pass away. There shall be no Temple *therein*, for all shall be Temple. "The Lord God Almighty and the Lamb are the temple of it," Rev. xxi. 22.

XIV. But not only were these individuals typical, ISRAEL itself, as a Nation, was a typical race. The old Church foreshadowed the new in its trials, deliverance and glories. These types of the old Israel, are bound to the antitypes of the new Israel. Israel was a race of kings and priests—and we are, like them, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into His marvelous light, 1 Pet. ii. 9.

V. TYPICAL OFFICIAL PERSONS.

1. THE High-Priest was alone in his order. He is not called the highest as if the others were like him, except in degree—as if they were high, and higher, and he simply highest. He is *the* High-Priest; "the chief" or head priest (Jer. xii. 24), and "chief over the chief of the Levites," Num. iii. 32. His office endured through his entire life. He was supreme in the Church. He was to possess the highest endowments of person, body, mind and character.

The anointing of the High-Priest, by which he was solemnly consecrated to his office, was different from all the other anointings. His *head*, not his raiment, was anointed, and the anointing was not by sprinkling, but by copious *outpouring*. "God hath anointed thee with the oil of gladness *above thy* fellows." Ps. xlv. 7; Heb. i. 9. The High-Priest is designated as "the priest that is anointed," the Messiah Priest, Lev. iv. 3. "God anointed Jesus with the Holy Ghost and with power," Acts x. 38. "God giveth not the spirit by measure unto Him," John iii. 34.

The garments of the High-Priest were of the richest kind "for glory and for beauty," Ex. xxviii. 2. "He beautified him," says Sirach, "with comely ornaments, and clothed him with a robe of glory. He put upon him perfect glory; and strengthened him with rich garments." The same writer, describing a High-Priest "in his coming forth from behind the veil," says: "He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the Temple of the Most High, and as the rainbow giving light in the bright clouds; and as the flavor of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones; and as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds. When he put on the robe of honor, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honorable," Ecclus. xlv. 7; l. 6-11. The High-Priest's dress consisted of four parts in common with the other Priests, while four parts, (to-wit: the breastplate, the ephod, the ephod robe and mitre) were peculiar to him.

The High-Priest, in his exalted office and personal dignity, foreshadows the glory of the person and office of our Lord. He sought and announced the will of God by Urim and Thummim; he consecrated and initiated the Priests and Levites; he presided in the sacred conventions and directed in all matters of religion. The High-Priest alone went into the Second Tabernacle, "once every year, not without blood, which he offered for himself and for the errors of the people; but Christ being come, an High-Priest of good things to come by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by his own blood, He entered in once into the Holy Place, having obtained eternal redemption for us," Heb. ix.

The High-Priest was to abstain at the times of deepest sorrow, from the ordinary manifestations of grief. He was, shadowing Christ, to show his separateness, even in the sphere of his sympathy. The High-Priest could marry only a pure virgin and might marry the daughter of a king—as Christ takes to himself His Church, the virgin daughter of the great King. Not till the death of the High-Priest could those who had taken refuge in the appointed cities leave them, and Christ died "that through death He might destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage," Heb. ii. 14, 15.

2. The Priests (Ex. xix.) typically represent that spiritual priesthood into which all believers are called by God for His service and into which they are introduced by Christ (Ex. xix. 6.; 1 Pet. ii. 5-9; Rev. i. 6), to offer up spiritual sacrifices. The tip of the ear, the thumb and the foot of the priests were anointed, as symbols of the total consecration of the whole priesthood, not alone in soul and spirit, but in body also—in all its senses, activities and powers. The Priest's hands were to be filled when they approached the altar, as the hand of the believer brings to God the offerings of *gifts* and of holy works, of religion and of charity. The official duties of the Tabernacle, the benediction of the people, the proclamation of the Festivals, the sounding of the trumpet, the teaching of the Law, the bearing of the Ark, point to the various forms of fidelity and usefulness in all believers, and pre-eminently in the Ministers of the Gospel. The various peculiar personal duties of the Priests set forth the sanctity, sobriety and purity which become all Christians, and especially all Ministers.

When the Priests were to be consecrated, their old garments were to be laid aside, as we must put off the old, before we can put on the new. Their bodies were washed with clean water (Ex. xxix. 4), and we are to "draw near, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22. "Christ has washed us from our sins, and made us priests unto God," Rev. i. 5, 6. The same precious oil which was poured upon the High-Priest, and which was never to be used except for holy things and holy persons, was sprinkled upon the Priests—they had the unction of the Highest, though in a less degree—as every believer receives the anointing of God (1 John v. 20, 27), in due measure, from the fulness of Him, on whom it descends without measure. After the washing and unction, the vestments were put upon them. They were not, under penalty of death, to drink wine nor strong drink when they went into the Tabernacle—as we, for love's sake, are to touch nothing which may be attended by dishonor to God, and become a cause of stumbling to our fellow men. The Priest's person was to be without blemish and his life without spot—and we are to be holy, as He which hath called us is holy. We are "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should shew forth the praises of Him who hath called us out of darkness into his marvelous light," 1 Pet. ii. 9.

3. The Levites or Priestly race (Ex. vi. 25), typify the same general truths that are typified by the Priests, but they show forth more especially the great element of willing aid, the harmony of the lesser gift, with the greater—that, while there are differences of administration, there is one Spirit.

4. The Prophets were teachers of the people, expounders and appliers of the Word of God, reformers of the Church, utterers of predictions, preachers of the Law and Gospel, and performers of miracles. In this they typify the Great Prophet, the Teacher of the world—who sent forth also His faithful Ministers, as the Father sent Him.

5. The Nazarites (Num. vi. 2–21) typify the self-sacrificing separation voluntarily made, in God's service, supremely by Christ, but, after His most blessed example, by all who are truly His.

6. The Kings, Ex. xv. 18; Deut. vii. 14, 15. The regal office of our Lord is typified in its true grandeur in the theocracy, when Jehovah was temporal King of His people, and in the particular kings of a later time its various features are shown forth—especially in David and Solomon.

VI. Typical Things, Natural and Artificial.

1. The Animals which God accepted in sacrifice, were to be clean and therefore proper as food, were gentle and domesticated, or associated with man and free from imperfections. These animals were:

1. The Ox; the Bull; the Bullock, the Heifer and Calf.
2. The Sheep; the Ram, the Lamb.
3. The Goat; the Kid.
4. The Turtle-dove; the Pigeon.

These all symbolize the gentleness, meekness and spotlessness of the One True Sacrifice, the Lamb of God, who was led as a sheep to the slaughter; who was like a lamb dumb before his shearers; whose innocent and precious blood, as of a lamb without blemish or spot, was shed for men, and whose flesh is given for the life, and is the food, of the world.

2. The Oil was to be of the most perfect purity, prepared direct from the fruit of the Olive—the tree of peace, the token of pardon. It fed the flame—as the Holy Ghost supplies all grace. The anointing oil, reviving and consecrating, typifies the oil of joy, shed in supremest measure on Christ, our High-Priest and King. Healing, it typifies the saving application made by the Good Samaritan to the wounds of our sinful nature. Fragrant, it symbolizes the acceptableness of the offering brought by devout hearts—and it is like pure Love, which hallows all it touches.

3. The Vestments, or holy garments of the High-Priest, are the subject of very minute directions, Ex. xxviii. Clothing should express character, personal or official, and be in harmony with it. The glory and beauty of the Priestly robes symbolize the majesty and loveliness of Christ in his Person, Office and Work, whom God hath clothed with the garments of salvation, and hath covered with the robe of righteousness, Isa. xi. 10. The most precious materials, the most vivid and significant colors, the most exquisite workmanship, symbolizing the highest glories of earth and heaven, combined to give to the garments of the High-Priest a fitness for association with his work—in which he typified our Lord, who unites in His Nature, His Person and Character all that is fairest in the two worlds—who is "chiefest among ten thousand and altogether lovely."

4. The Urim and Thummim, lights and perfections, Manifestation or Revelation and Truth, were precious stones set in the Breastplate which the High-Priest was to put on when he went in before the Lord, Ex. xxviii. 30; Lev. viii. 8; Num. xxvii. 21; Deut. xxiii. 8. They point to Christ as the Manifester of the mind of God, the source of guidance and relief in all the perplexities of His Church and of His people.

5. The "Plate of Pure Gold," in the shape of an open blossom, with "Holiness to Jehovah," engraved thereon, was to be put on the Mitre of the High-Priest. This symbolizes the perfect consecration of the Great High-Priest.

6. The Girdle reminds us of Him of whom the Prophet says: "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins," Isa. xi. 5

7. The Vestments of the Priests shared in the glory and beauty of those of the High-Priest, yet were inferior—to symbolize the fact that though His glory is given by Christ to His priestly people, He yet in all things has the pre-eminence.

8. The Incense, rising in clouds from the burning coals, is like the prayers and praises of the saints which soar heavenward from hearts kindled by devotion. Most of all, is it like the intercessory prayers of the great Mediator, through which all other prayer is acceptable to God.

9. The Colors were of the richest and most expressive nature. Principal among them were Blue, Purple, Scarlet, Crimson, Red, Golden, and White.

The Blue was the deep, dark blue of the Oriental sky. It was a natural symbol of heaven and the heavenly, of the habitation of God, and of the softened revelation of His grace and glory.

The Purple was associated with the supremest dignity, with exalted position, and therefore symbolized the regal position of God as King of Israel. The clothing of our Lord with the purple robe was unconscious confession and undesigned prophecy, Matt. xxvii. 28; John xix. 2.

Scarlet, Crimson, blood-Red, was the symbol of life and energy, of the absolute energy and immortal life of God, and of His love which imparts life and energy.

Josephus considers the four colors, White, Purple, Blue and Scarlet, as symbolizing the four great elemental parts of the Universe—the earth, yielding the flax for the white linen; the sea, from which was taken the costly shell-fish of the purple; the blue, air; and the deep-red, fire.

In a brilliant and ingenius little book, lately published under the title "Solar Hieroglyphics," the whole symbolism of light and color is developed in a very suggestive manner.

White was the color of the curtains of the fine-twined linen of the Tabernacle, Ex. xxvi. 1, and of the ephod of the priests, Ex. xxviii. 5, 6. It is the color of the apparel in Angelic manifestations, Matt. xxviii. 3; Mark xvi. 5; John xx. 12. To the Bride of Christ is granted that she shall be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. The armies in Heaven follow the Word of God upon white horses, clothed in fine linen, white and clean, Rev. xix. 8, 14. It is the symbol of triumph. When Messiah goes forth conquering and to conquer He sits upon a white horse, Rev. vi. 2; xix. 11. It is the symbol of His Eternal Deity: "His head and His hair was white like wool, as white as snow," Rev. i. 14. When He comes wearing His golden crown, and bearing the sickle for the earth's final reaping, He sits upon a white cloud, Rev. xiv. 14. Through the Book of Revelation, white is the Saviour's color, it belongs alone to Him and to them who are His. In the Transfiguration, which was a temporary revelation of our Lord in "the form of God," His "raiment was white as the light, and glistering," Matt. xvii. 2; Mark ix. 3; Luke ix. 29. White is the symbol of beauty and innocence: of majesty and glory: of eternity, wisdom, righteousness and holiness: of prosperity and gladness. It was a special symbol of the sanctity and majesty of God as the Holy and Glorious One of Israel. It shadowed forth the sanctification of God through Israel, and of Israel by God; but most of all the attributes of the revealing Jehovah, the incarnate Son of God, our Saviour.

10. The Perfumes embraced the sweetest principal spices: Stacte, Onycha, Galbanum, Ex. xxx. 34; Myrrh, Frankincense, Cassia, Cinnamon. The preparation of these was of the most careful kind. They typified the fragrance of holiness, and the attractiveness of the supremely holy Saviour.

11. The Shew-bread figured the Body of our Lord, as the Bread from Heaven, John vi., and in its place the presentation of our Lord's ascended Body before the throne of the Majesty in the Heavens.

12. The Hyssop, with Cedar-wood and scarlet, was the instrument of purgation, typical of the applying instrumentality of the blood of sprinkling, with which he that is purged is truly clean, Ps. li. 7.

Among the other plants and fruits which come into the typical world, are the fruits at large which were given to the Lord: the Almonds of Aaron's budding rod; the Pomegranates (images of the fragrance of truth and the fruitfulness of life) which were wrought on the hem of

the Ephod, Ex. xxviii. 33, and suggested the form of the knops on the Golden Candlestick, Ex. xxvi. 31; the Vine, Grapes and Wine.

VII. Typical Acts.

God, as holy King, dwells in holy places, and is served by holy persons. In these places, these persons bring before Him holy things in Holy Acts. These holy acts are:—1. The presentation of Sacrifices and Offerings. 2. The Sacrificial Feasts and sacrifices and offerings. 3. The giving of First-Fruits. 4. The paying of tithes, or tenth-parts. 5. The making of vows. 6. The investitures. 7. The purifications under the law.

Sacrifices as Typical Acts.

1. The Sacrifices are divided into seven classes:

a. The Holocaust, or whole Burnt-Offering.

b. The Sin-Offering, the Sacrifice or Offering for Sin, Heb. x. 6, 8.

c. Trespass-Offering, Lev. v. 15.

d. Thank-Offering, or Peace-Offering, Ex. xx. 24.

e. The First-Born, First-Begotten, Ex. xiii. 2.

f. Tithes of Beasts, Lev. xxvii. 32.

g. The Paschal Lamb, Ex. xii.

These have been reduced to three general classes: the Self-Dedicatory, the Eucharistic and the Expiatory.

The order of the ceremonial actions presented many points of typical suggestion:

First was the bringing or presentation of the Sacrifice. The hands were laid upon the head of the victim, and confession of sin was made, or, in the Thank-Offering, praise was given to God. The victim was slain. The blood was sprinkled. There was a waving and a heaving of the parts of the Sacrifice. The parts were laid on the altar; were salted; were laid upon the fire; certain parts of the Sacrifice were eaten, some by the Priests, others by those who brought the victims. The Sacrifice was consumed with fire.

The following points may be noticed in the Sacrifices as types:

1. All Expiatory Sacrifices were types of the One Atoning Sacrifice, made for the sins of the whole world, by our Lord, through His most perfect obedience, His sufferings, and His death on the Cross.

2. The system of Sacrifices was ordained for the cleansing of men from sin, and "now once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself," Heb. ix. 26.

3. All the Sacrifices were to be perfect and spotless. "Whatsoever *hath a blemish*, that shall ye not offer; for it shall not be acceptable for you," Lev. xxii. 19, 20. "This is the offering, two lambs *without spot*," Num. xxviii. 3. Christ offered himself without spot to God, Heb. ix. 14. He is a Lamb without blemish and without spot, 1 Pet. i. 19.

4. The person offering was to confess his sins, Lev. v. 5; and if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, 1 John i. 9.

5. He was to put his hand on the head of the Burnt-Offering, Lev. i. 4. It was a solemn act of transfer, in which, in faith in God's assurance, he realized that the penalty of his guilt was to be laid upon a True Sacrifice, of which the ritual Sacrifice was a type. "Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all," Isa. liii. 4–6. Faith is the hand of the soul, the power by which it lays hold. By it resting on Christ, we rejoice in the assurance that He has taken our sins on His sinless head; "that God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. v. 21.

6. The victim was *slain*, Ex. xxix. 11. Our Lord was brought as a Lamb to the slaughter, Isa. liii. 7; Acts viii. 32. In the midst of the throne He stands, a Lamb as it had been slain. In the new song, they sing "Thou wast slain, and hast redeemed us to God by Thy blood. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The names of God's children are written in the Book of Life of the Lamb slain from the foundation of the world.

7. The victim was slain *before the Lord*, by His appointment, in the way, at the time and place, appointed by Him, God looking upon it and accepting it. Christ is no self-elected, self-imposed sacrifice, but is the Lamb ordained and accepted of God.

8. It was slain at the *door of the Tabernacle*—brought within the sphere of the supernatural, and standing in relations not of this world. The sacrificial efficacy of Christ's blood is not derived from the ideas and relations of the world of nature. The sphere in which His sacrifice is operative is that of the True Tabernacle which the Lord pitched and not man, a greater and more perfect Tabernacle, not made with hands, the temple of the tabernacle of the testimony in heaven, Rev. xv. 5.

9. The *blood* was taken. This, says our Lord, is my *blood* of the New Testament—the New Testament in my blood.

10. The blood was *taken*, for the Sacrifice was not only to be made, but was to be *applied*. "*Take*," says our Lord—"this is my body." The glorious distinctive work of the Spirit is the work of reception in order to impartation. "He shall glorify me; for He shall receive (take) of mine, and shall show it unto you." The Sacrifice made would not avail, if it were not a sacrifice taken and applied.

11. The blood was applied to the *Altar* also. Nothing of earth is so pure as not to need the cleansing power of the atoning blood. None of the attendant things, separable from Christ's work, added to its efficacy. He hallows the Cross, not the Cross Him, and all He sanctifies are things of association with Him. The Cross is itself the dark and accursed instrument of torture and murder. Yet the blood which has sprinkled has made it a symbol of the world's hope and joy. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

12. The blood was applied with the *finger*. This symbolizes the divine care, and the solicitous exactness and perfect adaptation in the application of the atoning blood. The Bible speaks of the arm of God, the hand of God, and the finger of God, Luke xi. 20. All these express power, but the finger is the instrument of power as most minutely and specifically directed; it marks individualizing power.

13. A portion of the blood was *poured out* at the bottom of the Altar, Ex. xxix. 12. The blood of our great Sacrifice was freely poured forth for men, and the Altar of the world's redemption has the blood of Christ on it, and at its base.

14. The typical Sacrifice was considered in two great aspects: First, as typical of the Saviour's merit—its richest portions, expressive of value, were laid upon the Altar and received there of God, Ex. xxix. 13. Secondly, as typical of the odiousness of sin—Christ as our representative was made sin and a curse for us, and representatively bore the wrath of God, Ex. xxix. 14. "The bodies of those beasts, whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp; wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate," Hebrews, xiii. 11, 12.

15. The blood was *sprinkled*. Sprinkling is the act of distribution. The efficacy of the Atonement is as broad as it is specific. It is applied to each alone; it is applied to the many in masses. As the finger marks the perfection of its adaptation, the sprinkling marks its freeness. Messiah is to sprinkle many nations, Isa. lii. 15. The blood of Christ is that blood of sprinkling which speaketh better things than the blood of Abel, Heb. xii. 24; by it we have our hearts sprinkled from an evil conscience, Heb. x. 22; for we are chosen unto sprinkling of the blood of Jesus, 1 Pet. i. 2.

16. The blood was to be sprinkled *seven times*. Seven is the number symbolic of perfection. The blood of Christ is perfect in its virtue; God uses the means for its perfect application, and it cleanses from all sin.

17. When the High-Priest entered into the Most Holy Place, he was to take of the blood of the bullock, and sprinkle it with his finger upon *the Mercy-Seat* eastward; and before the *Mercy-Seat* he was to sprinkle of the blood with his finger seven times. He was then to kill the Goat of the Sin-Offering, that was for the people, and bring his blood within the veil, and sprinkle it also upon the Mercy-Seat and before it, and thus make an atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions in all their

sins, Lev. xvi. 14-16. These typical acts closely associate the efficacy of Christ's blood with His efficacy as Intercessor, His redemption with His character as the Propitiation (the Mercy-Seat), for God has set Him forth to be a Propitiation (or Mercy-Seat) through faith in His blood, Rom. iii. 25. We approach the Father by approaching Christ. The atoning blood of Christ gives Him the character of the Mercy-Seat. Where Christ is, there, says God, "will I meet with thee, and I will commune with thee from above the Mercy-Seat," Ex. xxv. 14-22. Christ is our mighty intercessor in the Heaven of heavens, in which He appears, and pleads the merit of His blood.

It was to be sprinkled *eastward*, toward the sun-rising—emblem of spiritual hope and joy, suggestive of the bright and Morning Star, Rev. xxii. 16, and of the rising of the Sun of Righteousness, with healing in His wings, Mal. iv. 2, and of "the tender mercy of our God; whereby the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide the feet of the perplexed into the way of peace," Luke i. 78, 79. The blood of Christ is a power within the Veil. The type foreshadowed the acceptance in the highest Heaven of what was done on Earth, and our hope enters with our Forerunner, Christ, into that which is within the Veil, Heb. vi. 19, 20. The great underlying thought is, that the Atoning blood of Christ touches heaven as well as earth, is to God-ward as well as to Man-ward, is not a mere appeal to man, but is a governmental necessity of God, that it is not needed alone to reconcile us to the Father—as much of the shallow thinking of the hour considers it—but also is needed to reconcile the Father to us. The sacrifice of Christ is not merely an *at-one-ment*, as the means of bringing about unity, but it is a *propitiation*. Christ is the *propitiation* for our sins, sent by the Father to this great end, 1 John ii. 2, iv. 10—that is, there is just wrath to be averted, undeserved favor to be conciliated, equity to be harmonized with pity. Christ is our absolute need, for we should perish without Him; but He is also the relative need of God—that is, God's administration needs Christ for the voluntary ends of its all-embracing mercy. The Atonement is not a mere argument from God reconciled in advance of it, and aiming by it at a mere breaking down of our reluctance to be at peace with Him, but it is the mighty instrument by which God is reconciled; by which His holiness can be harmonized with His pity; by which God might be just, *and yet* the justifier of him which believeth in Jesus.

18. One of the most striking acts of the sacrificial ritual was the *waving* and *heaving up* of the offerings. They were put on the hands of the Priests and waved, shaken to and fro, for a wave-offering before the Lord, Ex. xxix. 24-27. As the waving was from side to side, the heaving was an upward motion. The offering was swung to and fro, and then with the impetus thus given was raised aloft. The sheaf of first-fruits was also to be waved before the Lord, to be accepted for the people, on the morrow after the Sabbath, Lev. xxiii. 11, 12. The lamb for the poor man's trespass-offering was to be waved to make an atonement for him, Lev. xiv. 21-24. Waving and heaving formed one of the most striking and common actions of the ritual.

The taking of the offerings into the priestly hands marked them at once as separated from their natural connections. The wave-offering was the accompaniment of peace-offerings. The Rabbis explain the heaving of the shoulder as an acknowledgment that God has His throne in Heaven, the waving of the breast that He is present in every quarter of the Earth. The one rite testified to his eternal majesty on high, the other to His being among and with his people.

19. Every oblation of the Meat-offering was seasoned with salt. They were not to suffer the salt of the covenant of their God to be lacking. With all their offerings they were to offer salt, Lev. ii. 13. Salt is the symbol of resistance to change, hence the symbol of covenant relation of personal incorruption, of preservation through grace.

20. The consummation of the sacrificial act was by fire: it was burned to ashes. Fire is the instrument of divine resumption. It breaks up the uses and relations of the object seized by it, and restores them to their elemental conditions. It destroys corruption, it restores purity. By it God accepts that which is pleasing to Him, and destroys that which He abhors. Fire is the image of the work of the Spirit; it is also the image of the destruction of the lost. Fire accepts the sacrifice as offered to God; it destroys it as representative of sin and guilt. It images the intense and consuming sorrows and sufferings of the Saviour in His passion and bloody death.

21. The Expiatory Sacrifices were always to be accompanied by the Eucharistic Sacrifices, to symbolize the duty of showing forth the praises of Him who hath redeemed us. The Meat-Offerings, the Peace- or Thank-Offering, and the other Eucharistic Sacrifices were a sign of thankful services. "The characteristic ceremony in the Peace-Offering was the eating of the flesh by the sacrificer (after the fat had been burnt before the Lord, and breast and shoulder given to the Priests). It betokened the enjoyment of communion with God 'at the table of the Lord' in the gifts which His mercy had bestowed."

22. "It is clear that the idea of sacrifice is a complex idea, involving the propitiatory, and the dedicatory and the eucharistic elements. Any one of them taken by itself, would lead to error and superstition. The propitiatory alone would tend to the idea of atonement by sacrifice for sin, or being effectual without any condition or repentance and faith; the self-dedicatory, taken alone, ignores the barrier of sin between man and God, and undermines the whole idea of atonement; the eucharistic alone leads to the notion that mere gifts can satisfy God's service, and is easily perverted into the heathenish attempt to 'bribe' God by vows and offerings."

The SACRIFICES of the Mosaic Economy open with the PASSOVER, which is pre-eminently typical of the Paschal Festival of the New Testament, because in the Passover, we have a Sacrifice, which prepares the way for a Sacrament, the Passover being both Sacrifice and Sacrament. In a Sacrifice we give to God, in a Sacrament God gives to us; in a Sacrifice we impart, in a Sacrament we receive. The typical relation between Christ and the Paschal Lamb may be presented in this—

TABLE OF PARALLELS.

THE PASCHAL LAMB.	CHRIST.
1. Was to be a male of the flock.	1. Was to be true man.
2. Without spot.	2. Without sin.
3. Slain, and roasted.	3. Suffered and was crucified, "our passover is sacrificed [or slain] for us," 1 Cor. v. 7.
4. His legs were not to be broken.	4. Not a bone of Him was broken.
5. Was to be slain between the evenings.	5. Died in the third hour of the afternoon.
6. The lintel and posts were to be struck with the blood.	6. His blood is sprinkled for the saving of the soul, Heb. xii. 24; 1 Pet. i. 2.
7. The destroyer was not suffered to come in where the blood was sprinkled.	7. The blood of sprinkling speaketh better things than that of Abel.
8. The lamb was to be eaten entire.	8. Christ is ours, and is to be taken wholly.
9. To be eaten without leaven.	9. "Let us keep the feast with the unleavened bread of sincerity and truth," 1 Cor. vii. 8.
10. To be eaten with bitter herbs.	10. Bitter is the bondage from which Christ redeems us.
11. To be eaten in haste, with the loins girded as for a journey.	11. "Let your loins be girded about, and ye yourselves like unto men who wait for their Lord," Luke xii. 35, 36.
12. To be eaten by those only who were in the covenant.	12. Christ in the power of His saving blood is received only by those embraced in the new covenant.

Next to the Paschal Lamb in the uniqueness and richness of suggestion is the Red Heifer, Num. xix. 2-10. The points that have been specially noted in regard to the Red Heifer in the original and the later ritual, are these:

a. The Heifer of pure red color was very rare in Palestine, and of great price. The Red Heifer of this rite was to be without spot or blemish, no yoke was to have come upon her.

b. The Heifer was to be given the Priest of special dignity, the Sagan or representative of the High-Priest, who at the time of the institution of the rule, was Eleazar, the son of Aaron.

c. The Heifer was taken to Mount Olive to be slain there. The pile of wood on which the body was to be burned faced toward the Temple.

d. When the Red Heifer had been slain the Priest took the blood with his left hand, dipped into it his finger, and sprinkled of her blood directly before the tabernacle or temple seven times, with his eyes turned to its eastern gate.

e. The Heifer was then completely burned in his sight. The skin, the flesh, the blood, everything was burned. During the burning, cedar-wood, hyssop, and scarlet wool were cast into the flame.

f. The Ashes of the Heifer were carefully gathered, and separated into three parts. One part was kept on Mount Olivet, and was mingled with living water, and used to purify the children of Israel. Another part was taken to the Temple for the purification of the Priests. The third part was reserved as a memorial.

g. The burning of the Red Heifer was a rite of very rare occurrence. The Jewish doctors say that it took place but once in the era of the first Temple (including the time of the Tabernacle), and this while Moses was living. The other eight occasions were during the time of the second Temple.

There are great writers on Typology who consider the Red Heifer the most complete of the Types of Christ.

The red color marks the hue of sin, Isa. i. 18, which Christ bore in its penalty and curse as our representative. The Heifer, though bearing the hue of sin, was to be without spot or blemish, and Christ, though He was made sin for us, knew no sin, He was without spot or blemish, holy, harmless, undefiled, and separate from sinners, Heb. vii. 26; 2 Cor. v. 21. The Heifer was to have known no yoke, and Christ's submission to the Law was purely spontaneous. He was "made under the law, to redeem them that were under the law." He lay down His life of Himself. The Red Heifer was slain outside of the camp in the presence of all the people. "The bodies of those beasts whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach," Heb. xiii 11–13. On the Mount of Olives the first blood-shedding of the Atonement took place where our Saviour's blood fell, mingled with His sweat, to the ground. Nor is it a mere matter of accidental coincidence that the chief priestly actor in the Sacrifice of Christ was not Annas, who was the High-Priest, but Caiaphas, his son-in-law, who was his Sagan or vicar. The purification by the sprinkling of the ashes of the Heifer points to the cleansing efficacy of the sacrifice of Christ: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14.

The sense of the need of sacrifice has "been deeply rooted in men's hearts, and has been from the beginning accepted and sanctioned by God, and made by Him one channel of His revelation. In virtue of that sanction it has a value partly symbolical, partly actual, but in all respects derived from the one True Sacrifice of which it was the type. All its ideas are capable of full explanation only by the light reflected back from the Antitype."

VIII. Typical Times and Occasions.

The typical times and occasions may be classified with respect to the frequency of occurrence, as, daily, the times of daily service; weekly, the Sabbath; monthly, the New Moon; annual, the three great Festivals, the Passover, the Pentecost, and the Feast of Tabernacles; the New Year or Day of Trumpets, and the Day of Atonement; every fifty years, the Year of Jubilee.

1. Every day a bullock was to be offered for a Sin-Offering for Atonement. It was to be day by day continually, Ex. xxix. 36. Two lambs were to be offered, one in the morning, the other in the evening. It was an affecting confession of a need constantly existing and never met—"the Priest offering oftentimes the same sacrifices which can never take away sins."

2. The Sabbath shadowed that rest of soul which is to be found in Christ, Matt. xi. 28, and the Sabbatism of that holy and eternal rest into which God receives His people when the world's whole work of toil is past for ever, Heb. iii. 3, and they rest from their labors, Rev. xiv. 13.

3. The New Moon was the calendar of all infant nations. The sun marked the day, the moon the month, and the division of the lunar month into quarters gave the weeks. The New Moons are constantly referred to by Moses as already familiar to the people in sacred connections. The New Moon called the people to thanksgiving for the mercies of the month, the mercies which came from the Father of light, in whom is no variableness nor shadow of turning. It gave the great lesson of finding in all the visible and changing the reminders of what we owe to the invisible God, and to our unchanging and faithful Saviour.

4. The day of the Passover was Israel's birthday as a distinct and chosen nation, and shadowed forth the transition of the New Testament Israel into the glorious liberty, purchased by Christ's Death and sealed by His Resurrection. Its typology centres in the Paschal Lamb and the Paschal Supper.

5. Pentecost came on the fiftieth day after the second day of the Passover. It is called the Feast of Weeks and Feast of the Seventh, because it followed the seven weeks—the seven sevens—after the Passover. It was also called the Feast of Harvest, because by the time of its coming the harvest, which began at the Passover, was ended. It occurs at the general time of the giving of the Law on Sinai, and hence the Rabbis call it the Day of the Giving of the Law.

On Pentecost, the fiftieth day after our Lord's Resurrection, the Spirit was poured out upon the disciples. It marks the harvest consummation of the great work begun at the Paschal Sacrifice of the Lamb of God. It was to be kept with a tribute of a free-will offering according as the Lord had blessed the giver, and thus taught us to honor the Lord with our substance, to lay by us in store as God hath prospered us, knowing that if there be a willing mind it is accepted of God, according to that a man hath, Deut. xvi, 9, 10; Prov. iii. 9; 1 Cor. xvi. 2; 2 Cor. viii. 12.

The wave-loaves of fine flour offered at this feast were to be baken with leaven, for leaven not only symbolizes change and corruption, but also symbolizes self-diffusing, self-assimilating power, and in this latter aspect "the Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened," Lev. xxiii. 17; Matt. xiii. 33. And in this way the link of association is made between typical reference of this Festival to the Pentacostal effusion of the Spirit and the Parable of the Leaven. The Pentacost points out *who* it is, by whose most blessed work the Gospel is to be spread abroad in all the world, even the Holy Ghost, and the Parable points out *how* and *through what* the work is done, even the Word of God, with its self-diffusing, all-assimilating, all-leavening power.

Here also, as in all types, by the very nature of the case, there are contrasts as well as likenesses. For as we know *of what* a shadow *is* the shadow, by its *likeness* to the thing which casts it—so we also know that it is the shadow, and not the thing itself, by its *contrast* with that thing. We know the shadow of a man by its conformity, so far as its nature allows, with the man who casts it; but it is so unlike him that we contrast it even more than we compare it with him. Contrast the giving of the Old Covenant with the smoking and quaking mountain, the trembling and appalled people, its thunders and lightnings, its awful trumpet-peal as if the judgments of a violated law were already bursting on the world—contrast these with the gentler, yet no less expressive tokens of the Christian Pentecost, the rushing mighty wind, emblem of the Spirit in His world-wide breathings, the cloven tongues of fire, which told of the divine flames which human tongues taught of God were to kindle. The Old Pentecost commemorated the giving of a Law written on those stones which imaged the hardness of the natural heart, the New Pentecost was accompanied by the outpouring of that Spirit, who takes away the heart of stone, and on the tenderer heart, the heart of flesh, which is his own work, writes the New Law of Love, Heb. xii. 14–24. The offering of the firstlings in the Old speaks of that more glorious bringing in of the first-fruits of the New Pentecost, the Gentiles and Jews (each in their own way, prepared by Providence for the grace of the common Father of men), who were among the redeemed at the first outpouring, Rom. xvi. 5; Rev. xiv. 4.

6. The day of Atonements (the Hebrew word is always in the plural), Lev. xxiii. 27, was one of special solemnity and humiliation. The Talmud calls it "*the* Day." It was no feast or festival. On this day only, the High-Priest was permitted to enter the Holy of Holies.

After observing every precaution necessary for the strictest purity, he bathed, robed himself in white, offered sacrifice for himself and for the people. He burned incense in the Most Holy, so that the mercy-seat was hidden by clouds of smoke, and sprinkled the blood before the mercy-seat seven times, toward the East. Passing from the Most Holy into the Holy Place, where none but he was permitted at this time, he purified it by sprinkling blood on the Altar of incense. The rites involved all the chosen race, beginning with the High-Priest and his family and ending with the entire people. It was kept five days before the Feast of Tabernacles, in its atoning significance and deep sadness preparing for that great feast of rejoicing. It was the Kyrie before the Gloria in Excelsis. It tells us that the shedding of blood is needed for Remission, and that the penitent seeking of pardon is the pathway to the assurance of faith. The great central act in the part of the High-Priest points to Christ, who "is not entered into holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer Himself often, as the High-Priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," Heb. ix. 24–26.

7. The Day of Preparation for the Day of Atonements was "a memorial of blowing of trumpets." On that day in the Tabernacles, and subsequently in the Temple, were blown, from early dawn until night, not the silver trumpets of gladness, but the winding trumpets of ram's-horns. It was a sound of sadness they gave forth, and was meant to call men to that penitential preparation which is needed for the Day of Expiation. The Word has its note of sadness as well as of joy. The Word makes tears before it dries them. Only in the heart saddened by a true repentance, claimed by the fore-running Law, springs up the joyous assurance of the Gospel flowing from faith in the Atonement. It was also called the beginning of the year, because it was fixed for the first day of the month Tisri, which, though the seventh month ecclesiastically, was the first month of the civil year. It was related to the great day for which it made men ready as the ministry of John the Baptist was to the work of our Lord. It prefigured a ministry of preparation, a going before the face of the Lord—a lifting up of the voice like a trumpet to show God's people their transgressions, and the house of Jacob their sins, Luke i. 76; Isa. lviii. 1.

8. The Feast of Tabernacles is also called the Feast of Ingathering. It commemorates trials and changes past, and toil rewarded by the gathering of its fruits. As the Day of Trumpets immediately preceded and prepared for the Day of Atonements, the Feast of Tabernacles followed that day of deep and awful significance—as it were the rejoicing in the results which Faith embraced and made her own. As the Day of Atonements was the greatest of days in its sadness, the Fast of fasts, the Day of the Festival of Tabernacles, was the greatest of days in its joys, it was the Feast of feasts. Philo calls it "the greatest of Feasts." It is *the* Feast, as by pre-eminence sacred and happy. The tabernacles of the jubilant people were made of fresh, leafy boughs, as remembrancers of the sole shelter which their fathers could find when they were fugitives from Egypt. The Exodus itself was the fruit of a long period of Providential toil and pain. But the Festival commemorated also the ingathered fruits of the earth, the *exodus*, the outcome of man's toil and pain.

The Passover is the Festival of the Church's birth, the Pentecost is the Festival of her adult endowment, the Feast of the Tabernacles points to the great Festival of her finished Redemption in Heaven, the Redemption which waited on the Day of Atonement for the world. The wilderness is passed; the changing booth, the hasty tabernacle has been exchanged for the eternal mansions; the full ripe fruit has been gathered in; the eternal rejoicing has been entered on. "They that sow in tears shall reap in joy. He that goes forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

9. The Sabbath Year, Lev. xxv. 2, took place every seventh year. It was a year of Sabbaths. It applied to the year the same general principles which held good of the weekly Sabbath and its typology. The people were to allow the land to be still, and thus were to be taught implicit trust in God. They were to be taught tenderness to the poor, and regard even to the beasts of the field. Some Jewish and some Christian writers have connected with this Festival the idea of a Sabbatic Year of the World. The connecting of the Sabbath Year specially with the manumission of servants has arisen from a failure to notice that the Hebrew servant was to be released after six years, dating from any time at which his servitude began, Ex. xxii. 2; Deut. xv. 12.

10. The Year of Jubilee followed the seven sevens of the seventh years, Lev. xxv., xxvii. It was the great year of rest, following on the seventh Sabbath Year. It was a time of holy gladness, of music, of family reunion, of restitution and restoration of what had been forfeited and lost, of release from burdens and slavery, of free forgiveness, and of bounteous giving. It was meant to symbolize the acceptable year of the Lord, the time of the Advent of Christ, and that time of consummation when all Sabbaths of the week and year shall find their antitype in the Jubilee of Heaven.

The Feast of Tabernacles shadows heavenly joy in its relation to the past, the Year of Jubilee shows what it is in itself, eternal rest from all ill, eternal immunity from all burdens and sorrows, eternal gladness. The Year of Jubilee is the Year of Restoration—of Paradise Restored. The inheritance once forfeited is resumed for ever. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "The ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

IX. THE TYPICAL EVENTS; OR, HISTORICAL TYPES.

1. THAT "history repeats itself," simply means that God acts in unity and harmony with Himself; that His plans widen, but that there are no breaks in them. The first appearance of a thought of God in history, gives us a type of what will recur in innummerable combinations, but in unchanged essence and principle, again and again, till time shall be no more. Hence, history, which relatively to the past is prophecy fulfilled, is relatively to the future prophecy unfulfilled, just as a blossom is a bud fulfilled, and a fruit unfulfilled. Moses was the greatest of prophets, not in the number of his prophecies, in the narrower sense of the word prophecy, but as the giver, beyond all men of the prophetic olden time, of the facts, the principles, the laws and institutions which shadow the future. The most prophetic part of the Old Testament is the Pentateuch, and the most prophetic book of the Pentateuch is Genesis—it is the great nursery for the primal plants of all prophecy and of all history. All prophecy and all history grow out of the Book of Genesis. It is, as its title and place would lead us to expect, the Book of all beginnings.

2. The Creation of the World has furnished suggestions almost ample enough in themselves for a System of Christian Divinity. It presents many images of the New Creation in individuals and in the world, or the Regeneration, whether that word means the total work of the New Dispensation, or the miniature of that work which the Holy Spirit traces in each believer. The original Creation has also been used as a type of the Resurrection of man, both spiritual and bodily.

The first Creation was the direct work of God; all the persons of the Trinity were active in it, each after his own distinctive character; it was followed by order out of chaos, light from darkness, life from deadness; it moved in beautiful progression, each step preparing for the next; it ended in the production of man in God's image. It was attended by God's benediction, and succeeded by His Sabbath rest on a world with no taint of sin or sorrow on it. All these are images of the New Creation in its beginnings, advance, and consummation.

3. The planting of the Garden of Eden, or Paradise, has always been among the favorite themes of typical suggestions. Augustine makes

Paradise the "indicator of the future of the Church. Paradise is the Church; its four rivers are the four Gospels; its fruit trees the saints; the fruits are their holy works; the tree of life is the Holy of Holies, even Christ; the tree of knowledge of good and evil is the free will of man." In the Church, as in Paradise, we hear the voice of God and He walks with us, we have the purest joys, the sweetest privileges given to man on earth. But the Church militant is but a prophecy of the Church triumphant, and Paradise is a type of the Church in heaven, yet more than of the Church on earth. Paradise is an image of the sinless beauty and joy of the world of the Redeemed. There are the true Tree of Life, and the river of God, the streams of whose living waters burst forth from beneath the throne of God, and the Lamb, Rev. ii, 7; xxii. 1. There the incarnate God reveals His presence for ever among His saints.

4. The building of the Ark presents many points of parallel with the Christian Church. Like the Ark, the Church is designed to save God's children from the flood of wrath which sweeps over the world of the godless; in the Church the saved form one family; the Church is planned and constructed by divine guidance, on the model divinely prescribed; the storms which destroy all the evil only ensure the Church's rising higher and resting more securely above all peril—"the gates of hell shall not prevail against her." Like the Ark, the Church is sailless and rudderless, yet moves and is guided, ever aright, by God's hand of Providence and Grace. The world of the godless which is not willing to be saved by the Ark yet often bears a part in building it—they that deride it shall yet seek, too late and in vain, to be saved by it. Wealth and genius and skill have been made tributary to the work of the Church; but they who possessed them were often led by an overruling Providence to use them for the welfare of others, neglecting their own.

5. The appearing of Jehovah in the Burning Bush, Ex. iii. The consummation is in the incarnation of Christ, where the lowly humanity shone unconsumed, in the glorious brightness of the Deity.

6. The sojourn of Israel in Egypt presents many interesting analogies to the Church. In distress and oppression Israel was not forgotten. All things were ripening for its redemption, and when the hour of God's deliverance came, the line was drawn between Egypt, the rich and proud oppressor, and Israel the lowly. Darkness was thick over the one, light in all the dwellings of the other; the angel of death smote the one, and passed over the other; the first-born of the one died, from the king's palace to the beggar's wayside, in the house of the other the parents and the first-born were rejoicing in the coming deliverance. In the Exodus the one stood stricken and trembling, the other went forth with a high hand, singing, the Lord hath triumphed gloriously!

7. The movement of the Pillar of Cloud and of Fire, Ex. xiii., was a type of Christ as God hidden and revealed in humanity, guiding His Church through the wilderness to the Land of Rest. The pillar of cloud and fire was associated with the angel of the divine presence, or the manifested Jehovah. It was cloud by day to temper the glare; it was fire by night to relieve the darkness. From it the Lord looked forth to trouble His enemies, and to comfort His people. It went before His people as their guide through the wilderness. They went in safety only as they followed it. Like our Lord it presented a union of the natural with the divine; the Deity dwelt within the cloud of humanity. God veils and reveals himself in clouds. At the Transfiguration, a cloud was around our Lord and His heavenly visitants. At His Ascension, a cloud received Him out of their sight, and He shall come again in the clouds of heaven, and we shall be caught up into the clouds to meet our Lord in the air. The luminous cloud is the special token of the divine presence.

8. The Crossing of the Red Sea, Ex. xiv., was a type of Holy Baptism, which sunders and consecrates, which separates the Church from the world. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," 1 Cor. x. 1, 2. It was their baptism out of slavery into national life.

9. The falling of the Manna is directly connected with Christ as given for the life of the world, both by our Lord Himself and by St. Paul. In John vi. 32 and the following verses, our Lord contrasts the giving of Himself as the antitype and verity, with the giving of the Manna as the type and shadow. St. Paul, 1 Cor. x. 3, says: "Our fathers did all eat the same spiritual meat." In the Manna, which in virtue of its typical relation is "spiritual meat," they had the type of which Christ is the reality. He is the bread of God "which cometh down from heaven, and giveth life unto the world." "Manna," says an old divine, "tasted like honey. Thus is Christ to them that love Him, honey to the heart, melody to the lips [mel in corde, in ore melos]." The Manna represents the Church as a thing of life, yet of lowliness. The bush which burned but was not consumed, imaged the Church of the past and of the future, which, amid the fire of tribulation, in which God permits His people to be tested, is not destroyed. Our God is a fire—consuming to His enemies, purifying and illumining to His children. To the good and the bad alike come sorrows; but while the sorrow of the world worketh death, the light affliction which is but for a moment works a far more exceeding and eternal weight of glory for those who look in faith at the things which are unseen to the natural eye, 2 Cor. iv. 17.

But the mode of God's manifestation in this case was in keeping with His whole manner of self-revelation. The invisible God appears in the visible, the Creator in the created, the exalted in the lowly; and in this broader scope of construction the burning bush is a shadow of that whose perfect has also been compared to the Gospel, to the Eucharist, and to the joys of Eternal Life, Rev. ii. 17.

10. The Smiting of the Rock, Ex. xvii. "Our fathers did all drink the same spiritual drink: for they drank of that spiritual rock that followed the: and that rock was Christ," 1 Cor. x. 4. Type of the Smitten Rock of our Salvation, the source of our life, of the water of which he who drinketh thirsts no more. John vi. 35. He was smitten by the Law—"the law was given by Moses." To the stroke flowed forth responsive the blessings of salvation, "Grace and Truth came by Jesus Christ."

11. The Budding of Aaron's Rod and its being laid in the Ark, Num. xvii., Heb. ix. 4, typified Christ in His lowliness, Isa. xi. 1, and in His rejection, Ps. xxii. 16, and then in the glory of His return to life; His exaltation to eternal triumph, "believed on in the world;" His perpetual appearing in heaven, "received up into glory."

12. The making and Lifting up of the Brazen Serpent, Num. xxi. 9, points first to the nature and source of sin, of the deadly wound inflicted by this old Serpent, whose head was to be bruised by the Seed of the woman. The healing Serpent was appointed by God; it bore an external similarity to that which did the harm, as Christ appeared in the "likeness of sinful flesh," and was made sin and a curse for us. The remedy was simple: it was only look and live. It was meant for all: "Every one that is bitten;" "God so loved the world;" "Our Lord Jesus Christ by the grace of God tasted death for every man." Its power was the power of a divine promise offered to every one, and actually received in its benefits by all who believed—"When he looketh upon it, he shall live." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life," John iii. 14, 15. The Symbol of Humiliation became the Standard of Triumph. The Cross of Christ is the glory of His Church.

13. The construction of Solomon's Temple. While the Temple differed in no essential respect from the Tabernacle in its typology, it yet in certain respects presented the same points at a more advanced stage. In some measure, the Temple brought forth more perfectly the idea of the finished structure of God, the Church triumphant, fixed and secure. "In the erection of the Temple," says Gerhard, "no sound of axe or hammer was heard: and it is by the Word and the Cross in this life, the living stones are made ready to be laid in the heavenly Jerusalem"—the sounds that indicate trial and fitting will not be heard there. The preparations of Providence often seem full of agitation; its consummations are made in calm. Fire, Earthquake and Storm, the bowing of the cedars, the rocking of the mountain, the rending of the rocks, go before, the still small voice comes after, but God comes in the voice. God uses the former to prepare the way for the latter.

X. The Secondary Purposes of the Ceremonial Law.

1. We have seen that Christ is the supreme end of the Ceremonial Law. Its grand object was to foreshadow Him, and to prepare the way for His work. But the Law had other objects, subordinate yet real; relatively small yet absolutely great; "not glorious" with respect to the "glory that excelleth," yet with respect to all other glory full of brightness.

2. The Ceremonial Rites bound together the people of God, brought them into public assemblies for common worship, and knit them closely together by the most sacred ties. There is no external bond like that of common religious usages.

3. They were marks of the profession of one Religion, the confession of one Faith. They distinguished the Mosaic polity from that of all other nations. These Ceremonies were a hedge of separation, "a middle wall of partition," between Israel and the Gentiles with their idolatrous rites. "What nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" "He hath not dealt so with any nation: and as for his judgments, they have not known them," Deut. iv. 8; Ps. cxlvi. 20; Eph. ii. 14.

4. They reminded men of sin, and continually and earnestly warned them of its various kinds, its guilt and punishment, Heb. x. 3. The Ceremonial Law was the divine means of profoundly moral ends.

5. They were a solemn and constant test and exercise of obedience toward God. They helped to educate the chosen race in the worship of God, and in a true, heartfelt service of Him.

6. They were disciplinary, involving a correction of the tendency of the people to fall into the idolatrous habits of the surrounding nations, Deut. xii. 30. They were at once as a fire to purify and make the nation ductile, and as the mould into which the metal was to flow and be set.

7. They were the means of support to the Ministry, by the portion of the sacrifices, the tithes, and other forms of provision for their needs.

8. Rightly used, they excited the expectations, quickened the desires, and prepared the heart of the people for the advent of the "Mighty God, the Father of the era to come, the Prince of Peace." The Law was their Schoolmaster as it is ours, to lead them, as it leads us, to Christ, that they, even as we, might be justified by Faith. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. iii. 19–22.

XI. Abrogation of the Ceremonial Law.

1. The Jew maintains that the Ceremonial Law is still in force—that the something it shadows has not come to take its place. The whole typical explanation given by the Christian Church involves that the Ceremonial is fulfilled in Christ, and is therefore abrogated by Him.

2. The Ceremonial Law shows by its very nature that it is capable of change and of abrogation. The Moral Law is written in man's nature as a responsible being, and in its essential character is unchangeable. It is the Law of all time, the Law of heaven as well as of earth, of angels as well as of men, the Law *for* God, as well as the Law *of* God. It is that Law the comple e conformity with which is the revelation of God's absolute holiness. It is not imposed *on* God, but is the necessary presupposition of His perfection. Ceremonial Laws are but legal means, deriving their authority from the will of the giver, requiring changes as circumstances change, and necessarily ceasing altogether as soon as the circumstances which originated them cease altogether.

3. The circumstances which originated the Ceremonial Law, and which made it so necessary and useful, have entirely ceased. It was to furnish a shadow of Christ and His kingdom, and Christ and His kingdom have come. It was to separate Israel wholly from the idolatry of the Pagan religion, and this, its work, has been done for ages. Israel, once insanely Polytheistic in its tendencies, is now inflexibly Monotheistic. Whatever of good the Old Dispensation bore in it, is reproduced far more perfectly in the New. With the passing away of the reason, passes away the Law itself.

4. The performance of the Ceremonial Law has long ceased to be possible. The persons, the places, the forms of it are lost. The Holy Land is held by the oppressors of the Jews, the Temple is gone, the Jewish race is scattered over the world. The tribe of Levi cannot be distinguished from other tribes, still less the family of Aaron be sundered from the other families as the Ceremonial Law requires. It is true the Jewish race have been driven from the Holy Land before—but their dispersion was but for a limited and stated time—this dispersion has existed for many centuries. The distinctions were not effaced which were necessary, now they have vanished. Is it said the Jews are yet to return to their old home to restore the ancient ritual? We shall not enter into the question of the unfulfilled prophecies connected with this great and profoundly interesting race, but would ask the thoughtful Jew one question: Is it conceivable that the Jewish race, if they had Palestine in possession, would, if they could, restore the minutiæ of the Levitical ceremonies? Is there one Jew in a thousand so little influenced by the growth of religious ideas, that he *could* go back to animal sacrifices, and the burdensome details of the Mosaic Ceremonial Law? The cultivated Jewish thought of the world, if it does not coincide with the Christian thought, moves at least in parallelism with it. The Jew is nowhere so much at home as he is in the lands of Biblical Christianity, and if Palestine were thrown open to the Jews to-day, but with the understanding that they who returned to it were to conform strictly to the Levitical Law, Palestine in a little time would have fewer Jews in it than it has now.

5. The Old Testament itself teaches that the Ceremonial Law is to be abrogated, Ps. cx. 3, 4. See Heb. vii. 11, 12; Jeremiah xxxi. 32; Dan. ix. 27.

6. The New Testament teaches the same doctrine repeatedly, Gal. iv. 1-3; Eph. iv. 14; Col. ii. 14.

7. The New Testament economy is so diverse from the Old, that the distinctive ceremonies of the Old cannot be retained in the New, even by way of memorial.

8. Many of the greatest Jewish divines have confessed that when Messiah comes he will abrogate the Ceremonial Law.

9. But while the Ceremonial Law is abrogated as law, it still is rich in teaching and suggestion. It is still profitable for doctrine. If we cannot use the lock without the key, neither can we use the key without the lock. We must study the New Testament to understand the Old; we must study the Old Testament to understand the New.

10. The ceremonial law, so far as it rests on principles which are unchanged by time, the broad general principles of all worship, may furnish useful hints to be employed wisely in the exercise of Christian liberty, by the people of God through all ages. Its reverence, its care of God's prescription, its humility, its sense of sin, its confession of need of atonement, its self-sacrifice and personal consecration, its order, propriety, and richness of significance,—these are lessons, in perpetual freshness, and are "written for our learning." If we love it most for Christ's sake, yet should we love it no little for its own.

11. There is a sadness which lingers around fallen glory, though that glory, in its own nature, was destined to a necessary decay. The Mosaic Economy is the most majestic, the most wonderful, of superseded things. It was, as the Apostle well styles it, "glorious." The name of Moses is one of the greatest in the records of the race. He lifted a race of slaves to such a freedom as the world had not conceived of: he gave, to the demoralized victims of lawless tyranny, a law which has been the wonder of all ages. He so preserved and fixed the result of his grand work, that the race which bears the impress of it has shown the intensest moral tenacity in the annals of nations. Every Jew is a living monument of the amazing power of the Mosaic Statutes. A race which at first seemed destined to lose itself in the morass of the surrounding idolatry, now holds its wonderful existence, like a stream of fresh water which flows through the Ocean without mingling with its current.

So completely does Moses prepare the way for his Divine successor, that in the actual order of Providence, it is no extravagance to say, No Moses, no Christ, as it is supremely true, also, that, had there been no Christ in God's plan there would have been no Moses. Moses and Christ are correlates in Redemption. Hence, in the New Testament the name of Moses is one which is treated with profound reverence. In the Epistle to the Hebrews, the Apostle, as he shows that Christ, as He is above Angels, must be in person God: so he shows that, as He is in office above Moses, He must be in office Messiah. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession Jesus Christ, who was faithful to him that appointed (him that made him), as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house; for every house is builded by some man, but he that hath built all things is God And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a SON over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

"CONSIDER the Apostle and High-Priest of our profession." On that matchless One, who blends the glory of the heavenly with the charm of a perfect human sympathy, who is very God of very God, and very man, born of the Virgin to our low estate—on him fix the eyes of your understanding. Gaze on Him till the light of His form brings you within its own transfiguring power, till the applying Spirit transforms you by his light and changes you into the same image from glory to glory.

Ponder with the heart what has been opened to the mind. Christ justifies a faith which banishes every fear. From Him springs a comfort which rises above all sorrows. What has grief of pain, what has death to appall him who can say, Christ is mine, and I am His? His is a Love deeper than the Grave in which He lay, higher than the Heavens to which He rose, ancient as Eternity and undying as the Souls He redeemed."

Point others to Christ. Bring to His feet the sinners whom He has so tenderly loved. Guide your life by His life. Build on Him, live by Him, live for Him. Know nothing among men but Jesus Christ and Him crucified. For Him the ages waited and ripened. For Him they have expanded, in the time which has followed His coming. All that does not bow before His sceptre will be broken by it. Let it not be in vain for us, that such a Saviour was foreshadowed, that such a Saviour has been given. Woe be to us if, as we stand on the Holy Mount on which the Law and the Prophets bow before our Lord Jesus Christ, we turn a deaf ear to that voice which comes from the excellent glory—"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."

THE CITIES OF THE BIBLE

ALSO

Its Mountains, Valleys, Rivers, Lakes and Countries,

ALPHABETICALLY ARRANGED,

WITH

PRONUNCIATION AND SIGNIFICANCE OF EACH NAME

AND A

HISTORICAL SKETCH OF THE SCENES AND EVENTS RECORDED BY THE INSPIRED WRITERS.

EDITED BY

REV. JOHN H. MORRIS.

ABILENE (ab-i-le'ne), a small canton situated among the mountains of Antilibanus, west of Damascus, of which Lysanias was tetrarch in the time of John the Baptist. Abila was the capital.

ACCAD (ak'kad), "fortress," one of the five cities in the "land of Shinar," or Babylonia, founded by Nimrod in the beginning of his kingdom; identified by Jerome with *Nisibis* in the north of Mesopotamia.

ACELDAMA (ak-el'da-ma), "field of blood," a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which CHRIST was betrayed, previously called the Potters' Field, being a place whence they obtained their clay, Matt. 27:7.

ACHMETHA (ak-me'thah), the ECBATANA of classical writers, the capital of Media, built by Dejoces or Phraortes, and surrounded with seven walls, Ezra 6:2. Its site is occupied by *Hamadan*, in Persia.

ACHOR (a'kor), a valley near Jericho.

ADRAMYTTIUM (ad-ra-mit'ti-um), a maritime city of Mysia, in Asia Minor, opposite the island Lesbos, and about eighty miles north of Smyrna. It was famous for its shipping trade. It is now called *Adramyt*, with about fifteen hundred houses.

ADRIA (a'dri-ah), the sea on the east of Italy, called the Adriatic, or the Gulf of Venice. In Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

ADULLAM (a-dul'lam), a city in the lowlands of Judah, southwest of Jerusalem. It was a small town for four hundred years after CHRIST, but even its ruins cannot now be found. The Cave of Adullam, in which David and his men concealed themselves from Saul, some identify with the Cave of *Khureitun*, near Bethlehem.

ADUMMIM (a-dum'mim), "red or bloody," a mountain and city of Jericho, in the tribe of Benjamin; infested with robbers, Josh. 15:7; 15:17. The parable of the Good Samaritan is founded on it, Luke, 10:30-36.

AI (a'i), "ruin," a city near Bethel, about ten miles north of Jerusalem, called also *Aiath*, Isa. 10:28, and *Aija*, Neh. 11:31. Its ruins are still seen on top of a ridge east of Bethel. 2. A city of the country of Moab, taken and pillaged by the Chaldeans, Jer. 49:3.

AIN, "a fountain," the great fountain of the Orontes now called *Ain el-Asu*, about ten miles southwest of Riblah.

AKRABBIM (ak-rab'bim), "scorpions," called also Maaleh-Akrabbim, *Scorpion-height*, a chain of hills on the southern border of Palestine, close to the valley of the Arabah.

ALEXANDRIA (al-ex-an'dre-a), a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, who founded it about 332 B. C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth. The modern Alexandria is built on the ruins of the ancient city, about one hundred and twenty-five miles north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

AMPHIPOLIS (am-fip'o-lis), "around the city," a city of European Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about thirty-three miles from Philippi. It was founded about 470 years before CHRIST; the Turks call it *Emboli*. It was called Popolia in the time of the Byzantine empire. A village of about one hundred houses now occupies part of its site.

ANATHOTH (an'a-thoth), "answers"—*i. e.*, to prayer—a city of Benjamin, about three Roman miles north from Jerusalem; was the birth-place of Jeremiah. Now *Anata*, a village of fifteen or twenty houses.

ANTIOCH (an'te-ok), the capital of Syria, on the banks of the river Orontes, about thirty miles from where it falls into the Mediterranean, and about one hundred and eighty miles north of Sidon, and three hundred north of Jerusalem. It was built by Seleucus Nicator, B. C. 301, and was the residence of the Syrian kings, the Seleucidæ. It was ranked the third city of the earth. The term *Christians* was first used here. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labors of the celebrated Greek Father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.

ANTIOCH OF PISIDIA, a city of Asia Minor, about twenty-five miles northeast of Seleucia, in which Paul and Barnabas preached the Gospel, Acts 13:14.

APPII-FORUM (ap'pe-i-fo'rum), a town on the western coast of Italy, on the great road (*Via Appia*) from Rome to Brundusium, about forty-three Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner.

AR (ar), "a city," the capital of Moab, south of the river Arnon, and on the east of the Dead Sea. The ruins bear the name of *Rabba*.

ARABAH (ar'a-bah), "desert," the name given to the whole Jordan valley down to the eastern gulf of the Red Sea, a distance in all of about one hundred and fifty miles. The name is found only once in the English Bible, where it is the name of a district in Benjamin, called also Beth-Arabah.

ARAD (a'rad), "a wild ass," a city in the south of Palestine.

ARAM (a'ram), "high region." See SYRIA.

ARARAT (ar'ar-at), the name of a portion of Armenia, on the "mountains" of which the ark rested after the flood. It is nowhere in Scripture given as the name of a mountain. The "mountains" of Ararat is the range which rises in the valley of the Aras, the ancient Araxes, and is terminated in two peaks, the loftiest of which rises to a height of 17,750 feet above the level of the sea. The expression, "the land of Armenia," in 2 Ki. 19:37 and Isa. 38:38, is in the original Ararat. Jeremiah, 51:27, speaks of Ararat as one of the countries of the *north*—*i. e.*, north of Babylon.

ARGOB (ar'gob), "stony" or "stone-heap," a district in the half-tribe of Manasseh in Bashan, on the east of the Lake of Galilee, originally ruled over by Og, Deut. 4:4, 13. It extended twenty-two miles

from north to south, and fourteen from east to west. It contained sixty walled towns; "and though a vast majority of them are deserted, *they are not ruined.*"

ARIMATHEA (ar-e-ma-the'a), "the double heights," a city of Judah, the birth-place of Joseph the counselor, in whose sepulchre our LORD was laid. Some have identified it with *Ramleh.*

ARMAGEDDON (ar-ma-ged'don), "the mountain of Megiddo," a name used emblematically for a place of great slaughter and mourning, Rev. 16:16, allusion being made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo. See JEZREEL.

ARMENIA (ar-me'nya), "high-land," a large country of Western Asia on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is four hundred and thirty miles from east to west, and three hundred from north to south. It is divided into fifteen provinces, of which Ararat is the central. It was reduced to a Persian province by Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the Gospel both in doctrine and worship. Armenia is now subject to the Turks. In 2 Ki. 19: 37, and Isa. 37: 38, the Hebrew word Ararat is rendered by the word *Armenia.* This country is identical with Togarmah.

ARNON (ar'non), "noisy," a small river east of the Dead Sea, the boundary between Moab and the Amorites, rises in the highlands of Moab and falls into the Dead Sea.

AROER (ar'o-er), "heath," a city on the north bank of the river Arnon. It is now a ruin called *Arair.* 2. A city near Rabbath-Ammon, and another in Judah, 1 Sam. 30:28.

ARPAD (ar'pad), or ARPHAD, "support," a city of Syria.

ARVAD (ar'vad), "wandering," or **Aradus** (a-ra'dus), a small island and city off the north coast of Phœnicia. It is now called *Ruad,* and has about 3,000 inhabitants.

ASHDOTH-PISGAH (ash'doth-piz'gah), a place near the base of Mount Pisgah. It is called the *Springs of Pisgah,* Deut. 4:49.

ASIA (āzh'ya), one of the quarters into which geographers have divided the earth, has been the scene of the most wonderful events in the history of man; here the human race was created, the Jews were planted, the Sacred Scriptures chiefly indited, the SON of GOD accomplished our redemption, and from it the Gospel was diffused through the world. Asia, mentioned in the New Testament, for the word is not found in the Old Testament, is usually divided into two parts, Asia Major and Asia Minor. **Asia Major** comprehends by far the most extensive eastern parts of the continent: Canaan, Assyria, Syria, Arabia, Persia, Mesopotamia, Armenia and Chaldea. **Asia Minor,** in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, etc. It is about nine hundred and sixty miles in length, and four hundred in breadth; and the chief divisions of it are Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Galatia, Lycaonia, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia and the islands of Cyprus and Rhodes. As used in Acts 2:9; 6:9; 19:10, 22, 26, 27; 2 Tim. 1:15; 1 Pet. 1:1, the name applies to Proconsular Asia, comprehending only Phrygia, Mysia, Caria and Lydia.

ASKELON (as'ke-lon), "migration," one of the "fenced cities" of the Philistines, upon the coast of the Mediterranean, between Gaza and Ashdod. Is now desolate as predicted, Zech. 9:5; Zeph. 2:4.

ASSOS (as'sos), a seaport in Mysia, in the northwest of Asia Minor, about twenty miles south of Troas. Its ruins are still distinguishable.

ASSYRIA (as-sir'ya). The *country* of Assyria and the Assyrian *empire* are to be distinguished. The empire comprehended Babylon and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Mediterranean and the Indus.

ATHENS (ath'enz), "City of Athene" [*i. e.,* Minerva], the capital of Attica, Greece, situated about forty-six miles east of Corinth. It was founded by Cecrops, about 1,556 years before CHRIST, and, therefore, it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry and the fine arts. Its idolatry was notorious; and the number of Athenian gods is reckoned by Hesiod at 30,000. Petronius said it "was easier to find a god in Athens than a man." Here Paul preached. It was governed by the Romans before the time of CHRIST; and in the fourth and fifth centuries it was pillaged by the Goths. From A. D. 1455, for a number of years, it was under the sway of the Turks. It suffered dreadfully in the war between the Greeks and the Turks, yet it bravely sustained three sieges—twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is about 40,000.

The **Acropolis** and the **Areopagus,** or **Mars Hill.** The former was the citadel of Athens, and was remarkable for the number of important edifices that crowded its summit and sides. The latter was a small eminence, a little to the northwest of the Acropolis. It was so called in consequence, as it was said, of Mars having been the first person tried there, for the murder of Halirrhothius, son of Neptune. The members of the Council or Courts were called *Areopagites.*

ATTALIA (at-ta'li-a), a seaport town of Pamphylia, in Asia Minor, situate about thirty miles southwest of Perga.

AVEN (a'ven), "iniquity," a city of Egypt eastward of the river Nile, elsewhere called On or Heliopolis.—See ON.

AZOTUS (a-zo'tus), Acts 8:40, the Greek form of **Ashdod** (ash'dod), one of the five cities of the Philistines, midway between Joppa and Gaza. Here was the temple of Dagon in which the Philistines deposited the ark. Here Philip was found, after baptizing the eunuch, Acts 8:40; it is now an insignificant village called *Esdud.*

BABYLON (bab'e-lon), "confusion, mixture," in Hebrew and Chald. *Babel,* the capital of the country called *Shinar* in Genesis, and in the later Scriptures *Chaldea.* Besides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates, as well as Babylonia, the province of the Assyrian empire, and also Persia, Ezra 5:13. The city of Babylon was the capital of the province of Babylon, and of the Chaldean Empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great-grandson of Noah, in the place where the tower of Babel had been. This city was an exact square, built on a large plain, and was fifty-six miles in circumference, fourteen miles on each side. The walls were eighty-seven feet thick, three hundred and thirty-five in height, with one hundred gates of solid brass, twenty-five on each side. It had fifteen streets crossing one another at right angles, each one hundred and fifty feet wide; and the whole city contained six hundred and seventy-six squares. The famous *hanging gardens* were a succession of terraces, raised on arches. The river Euphrates ran through this city. The inhabitants became remarkable for their superstitious, lewd and debauched practices. Darius, king of Persia, demolished its gates and walls, B. C. 538; Xerxes pillaged the temple of Belus in the year 478; Alexander the Great intended to renew it, but he soon died, 323; Seleucus Nicanor, carried away about 500,000 people to a new city called Seleucia on the Tigris; a few people continued till the first century of CHRIST; but in the second it was deserted, and fell into ruins. The ruins of this once famous city are found near the modern village of *Hillah,* on the west bank of the Euphrates, about fifty miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called *Birs Nimrud,* about six miles southwest of *Hillah,* and which is supposed by some to represent the tower of Babel. The mound called *Babel* is supposed to represent the temple of Belus; the mound of the *Kasr* ("palace") the great palace of Nebuchadnezzar; and the mound of *Amram* the "hanging gardens." There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

BASHAN (ba'shan), "fruitful, or light, sandy soil," a district east of Jordan reaching from Gilead to Hermon; high hill of, called the hill of GOD, Ps. 68:15; its fruitfulness and rich pastures are especially noticed repeatedly, the district is now called *Hauran.* The cities of Bashan remain almost in the state in which they were in the days of Og.

BEEROTH (be'e-roth), "wells," a city of the Gibeonites ten miles north of Jerusalem; near it are the remains of a church built by the empress Helena. It is now called *el-Bireh,* a village of 700 inhabitants.

BEERSHEBA (be-er'she-ba), "well of the oath," the name of a city, and also of a well, at the southern extremity of the Holy Land; first mentioned in the history of Abraham, who planted a grove there.

BEREA (be-re'a), "heavy, weighty," a city of Macedonia, lying about twenty miles west of Thessalonica. It now bears the name of *Verria*, in Roumelia, and has a population of about 20,000.

BESOR (be'sor), "cold," a brook in the south-west corner of Canaan, falling into the Mediterranean a few miles to the south of Gaza, supposed to be that in which the Ethiopian eunuch was baptized, Acts 8: 26, etc.

BETHABARA (beth-ab'a-ra), in the best MSS. *Bethany*, a place on the Jordan east of Jericho where John baptized, John 1: 28.

BETHANY (beth'a-ne), "house of dates," a village of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, was the residence of Lazarus, Martha and Mary, where JESUS was wont to spend His few hours of relaxation in social conversation with that faithful family. Here our LORD performed His marvelous miracle of calling Lazarus back to earth after he had been four days dead; here Mary anointed CHRIST; from its vicinity CHRIST ascended into heaven. It is now but a small and poor village of about twenty families. It is called by the Arabians *el' Azariyeh*.

BETH-AVEN (beth-a'ven), "house of nothingness, or of iniquity," the same as—

BETHEL (beth'el), "house of GOD," a city twelve miles north of Jerusalem, originally called Luz; was first called Bethel by Jacob, Gen. 28: 19; here Jeroboam set up his idol calf, 1 Ki. 12: 28, 29; called for this reason Beth-aven, Hos. 4: 15; 10: 5. It is now a mass of ruins called *Beitin*. The name Bethel was also applied to a small town in the south of Judah, Josh. 12: 16; 1 Sam. 30: 27; called also **Chesil**, Josh. 15: 30; **Bethul**, 19: 4; and **Bethuel**, 1 Chr. 4: 30.

BETHESDA (beth-ez'da), "house of mercy," a pool on the east of Jerusalem famed in the time of CHRIST for its healing virtue, John 5: 2.

BETH-GAMUL (beth-ga'mul), "house of a camel," a city of Moab, now called *Um el Jemâl*. "This," says Mr. Graham, "is perhaps among the most perfect of the old cities I saw. It is surrounded by a high wall forming a rectangle, which seems to enclose more space than the modern Jerusalem. The streets are many of them paved. There were some very large public buildings. The houses were some of them very large, consisting usually of three rooms on the ground-flour and two on the first story, the stairs being formed of large stones built into the house-walls and leading up outside. The doors were, as usual, of stone; sometimes folding-doors, and some of them highly ornamented. . . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went up stairs, visited the rooms, and, in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet hearing not a sound."

BETHLEHEM (beth'le-em), "house of bread," is often mentioned in the Old Testament. It was originally called EPHRATH or EPHRATAH, Gen. 35: 19; 48: 7, and whence it derived its later name is not known.

Bethlehem lies a little east of the road from Jerusalem to Hebron, about six miles from the former. There is a long lime-stone hill running east and west, with deep valleys to the north and south. The east end of this hill is bold; on the west it slopes gradually to the valley. On the sides of the hill are terraced gardens, with olive trees, fig trees and vines; and on the top to the east and north-east lies the village, now called "*Beit-lahm*," with a population of about three thousand. In the most easterly part is the celebrated Church of the Nativity, which owes its foundation to the empress Helena, mother of Constantine the Great. It is enclosed within the walls of the convent, which is now parceled out among the Greek, Latin and Armenian monks. Two spiral staircases lead down to the cave or grotto of the nativity twenty feet below the floor of the church; in a small semi-circular niche, the exact spot marked by a star inlaid in the marble, corresponding to the point in the heavens where the star appeared to the magi, is a Latin inscription stating that JESUS was born "here." A row of lamps are always burning. Opposite is a large irregular cavity, where it is said the manger stood, a block of white marble being hollowed out in it like a manger. Here, too, is the altar of the Magi. And other lamps are suspended. There are also shown the sepulcure of the Innocents, the grotto or crypt where Jerome lived and studied, and chapels dedicated to Joseph and other saints. The probability of our LORD'S having been born in a cave need not here be discussed. A long current of tradition is in favor of it; and it is possible that the place where Mary took shelter, there being "no room in the inn," might be one of the caverns in the lime-stone-rock. But certainly the place where the eastern sages visited the SAVIOUR was a "house," Matt. 2: 11. The traditional scene of the angels' appearance to the shepherds is a plain about a mile away, where is a miserable village, called "*Beit-Sahur;*" while the traditional Well of David is half a mile to the north of the town; but, according to Dr. Robinson, there is "no well of living water" near.

There is little note of Bethlehem in the early Israelitish history; it is not even numbered in the list of the towns belonging to Judah. But Salma, or Salmon, and Hur, both of the tribe of Judah, are said to have been each "the father of Bethlehem"—that is, to have colonized it.

Here was born King David, and here he was anointed king by Samuel, and it was in consequence called "the City of David." Here, too, was born JESUS, the CHRIST. Indeed, it was in New Testament times Bethlehem had its highest honor. Thither Joseph and Mary had to repair, as descendants of David, to David's city. There, in the adjoining fields, the angelic host announced the glad tidings of the SAVIOUR'S birth; and there was that wonderful event consummated, when the child JESUS was born of a mortal mother. Thither also came the Eastern sages to present their offerings; and there was the cruel slaughter of the little ones by Herod, awakening as it were, again, Rachel's lamentation. Its modern name is "*Beit-lahm*," with about three thousand inhabitants.

BETHPHAGE (beth-fa'ge), "house of figs," a small village situated on the east side of the Mount of Olives, nearer to Jerusalem than Bethany; JESUS lodged there. No trace of it is seen.

BETHSAIDA (beth-sa'e-da or beth-sa'dah), "house of fishing," a city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee.

BEYROOT (ba'root), or **BEIRUT** (bi'rut), anciently **BERYTUS** (be-ri'tus), a town nineteen miles north of Sidon, on the coast of Syria. It was known to the Greeks by the name Berytus, and it is supposed to be the same as Berothai or Berothah of Scripture. It was an ancient town of the Phœnicians; was captured by the Romans, B. C. 150; rose to great eminence, and Greek learning was cultivated with great success until an earthquake laid the town in ruins, A. D. 511. It changed masters repeatedly during the Crusades, and in 1291 the sultan took the city and reduced it to ashes. During the present century it has received a fresh impulse, and now bids fair to become the most important trading place on the coast.

BITHYNIA (bi-thin'ya), a province of Asia Minor, on the Euxine Sea and Propontis, about two hundred miles in length and one hundred and twenty in breadth, and separated from Europe by the narrow straits of Bosphorus. Paul designed to visit it, but was forbidden by the Holy Spirit, Acts 16: 7; Christian congregations were early formed in it. It now forms one of the districts of Turkish Anatolia. Its capital is NICE, anciently NICÆA, now called *Isnik*. The city is renowned in ecclesiastical annals for the great Nicene Council that convened here in A. D. 325 at the call of the emperor Constantine to settle the differences that had arisen in the Church in respect to the doctrines of Arius. It was attended by two hundred and fifty Bishops, besides a large number of Presbyters, Deacons and others from different parts of the Christian world. This Council did not give peace to the Church, as the controversy still went on.

BOZRAH (boz'rah), "enclosure," a city of Moab in "the land of Mishor," Jer. 48: 24. Identified with *Busrah*, a village about sixty miles south of Damascus. 2. An ancient city the capital of Edom, in Arabia Petrea, about one hundred and fifty miles south-west of the former.

CÆSAREA (sez-a-re'a), a city on the shore of the Mediterranean, about sixty miles north-west of Jerusalem, was built by Herod the Great, and named in honor of Cæsar Augustus. It bore the names of Cæsarea Stratonis, Maritime Cæsarea and Cæsarea Palestinæ, to distinguish it from Cæsarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During

the Crusades the city was taken in 1101 by King Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called *Kaisariyeh*.

CÆSAREA PHILIPPI, a city that stood between Sidon and Damascus, near the source of the Jordan. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cæsarea in honor of his emperor, Tiberius Cæsar, adding *Philippi*, to distinguish it from the Cæsarea on the sea-coast. It is now called *Baneas*, a wretched village of about forty houses. The ruins cover a wide space.

CAIRO (kī'ro), for many years the capital of Egypt, is situated near the east side of the Nile, twenty miles above the place where the river diverges into the streams that make the Delta. It is distant from Alexandria, the great port of Egypt, one hundred and thirty miles, and for several years past these cities have been connected by a railroad which is carried over the Nile by an enormous viaduct. Cairo contains upward of 400,000 inhabitants, and it occupies the second place for size, population and importance in the Turkish empire. It was founded A. D. 970.

CALAH (ka'lah), "vigorous old age," one of the most ancient of the cities of Assyria, Gen. 10:12; probably represented by the modern *Nimrud*.

CALNEH (kal'neh), "fortified dwelling," a city on the west bank of the Tigris, built by Nimrod, supposed to be the same as *Calno*, Isa: 10: 9, and *Canneh*, whose inhabitants traded with the Tyrians, Ezek. 27: 23; its site is identified by some with the modern *Niffer*, fifty miles south-east of Babylon.

CALVARY (kal'va-re), "skull," mentioned but once, in Luke 23, 33, as the place were CHRIST was crucified. It is a term adopted from the Vulgate version, so-called because executions were performed there, and skulls were probably left lying on the ground; or probably because it was a bare round spot like a skull. In John 19: 17 it is called GOLGOTHA. The identity of the site of Calvary is doubtful.

CANA (kā'na), of Galilee, "reedy," a village about eight miles north of Nazareth, and sixteen from the lake. JESUS wrought his first miracle here. It was the native place of Nathaniel. The true site of Cana is disputed; the probability is in favor of *Kana-el Jelil*.

CAPERNAUM (ka-per'na-um), "city of consolation," a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem. Here CHRIST preached to multitudes, and made it His chief place of residence after the people of Nazareth had attempted his life, and hence it is spoken of as "His own city." Our LORD uttered a fearful prophecy against it, on account of the unbelief of its inhabitants, notwithstanding his many mighty works performed in their midst. In CHRIST'S day it was a flourishing town, Matt. 11: 23.

CAPHTOR (kaf'tor), "chaplet," "knop," the original seat of the Philistines; called an isle or coast country, Jer. 47: 4. Some say that it was Cappadocia, others the island of Cyprus, others the coast of the Egyptian Delta. Most probably it was Upper Egypt.

CAPPADOCIA (kap-pa-do'she-a), the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates on the east. It contained many rich and populous cities. It became a Roman province A. D. 17. It was subsequently wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called *Anasta*.

CARMEL (kar'mel), "park, garden," a city in the mountains of Judah, ten miles south-east of Hebron. 2. A celebrated mountain on the coast of the Mediterranean. It is about 1728 feet high. The range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan. Carmel is now called *Jebel Mar Elyas*.

CENCHREA (sen-kre'a), "millet," the eastern seaport of Corinth, on the Saronic Gulf. It was distant about nine miles from Corinth.

CHIOS (ke'os), an island in the Ægean Sea, near to Lesbos, and about twelve miles from the shore of Smyrna. Now called *Scio*.

CHORAZIN (ko-ra'zin), one of the cities in which our LORD'S mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum. The modern *Korazy* probably marks its site.

CILICIA (sil-ish'e-a), the most south-eastern province of Asia Minor, the capital of which was Tarsus.

CNIDUS (nī'dus), a city at the extreme south-west end of Asia Minor, on a promontory in Caria; its ruins are extensive, from which it is judged to have been a very important city.

CŒLE-SYRIA is the name originally given by the Greeks to the valley or hollow between Lebanon and Anti-libanus, extending probably one hundred miles between the two mountain ranges. Cœle-Syria afterward included a much wider district, comprising the tracts east of the Jordan down to the very shores of the Red Sea, and the cities of Heliopolis, Abila of Lysanias, Damascus, Gadara, Pella, Philadelphia, etc., and even Scythopolis, on the west of the Jordan.

COLOSSE (ko-los'se), "punishment," or "correction," an ancient city of Phrygia, not far from Laodicea and Hierapolis: an epistle, written probably at Rome during his first imprisonment, Acts 28: 16, 30, was sent by Paul to the church in this city.

COOS (ko'os), "top," an island of the Mediterranean, one of the Sporades, near the coast of Caria, in Asia Minor. Its present name is *Stanchio*, and its population is about 8000.

CORINTH (kor'inth), the capital of Achaia, Greece, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B. C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury and lewdness to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A. D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided here; here Paul preached, and met with much opposition; encouraged in a vision, a church was formed, to which he afterward wrote two epistles. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of *Corinto*, or *Gertho*, rises up amid its ruins.

CRETE (kreet), one of the largest islands in the Mediterranean, to the south-east of the Morea, is about one hundred and forty miles in length, and varies from six to thirty-five miles in breadth. It was originally called the *happy island*, from its fertility and salubrity. Some have supposed that it is the Caphtor mentioned in Scripture, Jer. 47: 4; while others think that it was settled by Philistines from Egypt, some of whom afterward passed over to Palestine, and were called Caphtorim, Gen. 10: 14, and Cherethims, Ezek. 25: 16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000, mostly Greeks. It is now called *Candia*.

CYPRUS (si'prus), an island of the Mediterranean, situated between Cilicia and Syria; about one hundred and forty miles in length, and varying in breadth from five to fifty miles. Some suppose it to be identical with Chittim, Num. 24: 24; Dan. 11, 30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gayety and licentiousness of its inhabitants. Its fruits, particularly grapes, and its corn are of a superior quality. Its modern name is *Kubris*.

CYRENE (si-re'ne), a city and province of Lybia, in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here.

DALMANUTHA (dal-ma-noo'tha), a place on the east side of the Sea of Galilee, mentioned only in Mark 8: 10.

DALMATIA (dal-mā'she-a), a province of old Illyricum, now a province of Austria, on the eastern shore of the Adriatic. The country is two hundred miles in length and forty in breadth. Its population is about 405,000, mostly Slavi, of whom above 300,000 are Roman Catholics.

DAMASCUS (da-mas'kus), one of the most ancient and celebrated cities of Syria, and now the largest in Asiatic Turkey. It is the oldest existing city in the world, mentioned by Abraham 1910 years before CHRIST, Gen. 14: 15; 15: 2. Since A. D. 1517 it has been under the

Turks. It is situated in the midst of an extensive plain, about two hundred miles south of Antioch, and one hundred and twenty north-east of Jerusalem, well watered and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern *Barada*), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek Church, 6000 Jews, and the remainder are Arabs and Turks.

DECAPOLIS (de-kap'o-lis), "ten cities," a district of Palestine, situated on both sides of Jordan. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa and Otopos (or Canatha), all on the east of Jordan except Scythopolis.

DERBE (der'be), "juniper tree," a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it after having been driven from Lystra.

EBAL (e'bal), "stone," a hill of Samaria from which the curses of the law were pronounced, Deut. 27: 14. See Shechem.

EBENEZER (eb-en-e'zer), "stone of help," the name which Samuel gave a stone, commemorative of GOD'S help to Israel.

EDOM (e'dom), "red," the country of Esau, formerly called Mount Seir, and subsequently Idumea.

EKRON (ek'ron), "eradication," the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia. Now *Akir*, five miles southwest of Ramleh.

ELAH (e'lah), "terebinth or oak," the valley in which David slew Goliath; not identified.

ELAM (e'lam), "age," south of Assyria, and east of Persia Proper. Its capital was called SUSA. The name Elam was at one time given to the whole of Persia. It was called *Susiana* by the Greeks and Romans.

ELATH (e'lath), or **ELOTH** (e'lōth), "trees, terebinths," a seaport town on the eastern gulf of the Red Sea near to which the Israelites passed.

EMMAUS (em-mā'us), "hot springs," a village "threescore furlongs," or about seven and a half miles, distant from Jerusalem, memorable for CHRIST'S interview with two of his disciples on their way thither.

ENDOR (en'dor), "fountain of Dor—*i. e.*, of the age," a city four miles south of Mount Tabor; is now called *Endur*.

ENGEDI (en-ge'di), "the fountain of a kid," originally called **Hazazon-Tamar**, 2 Chr. 20: 2, the name of a city on the east side of the Dead Sea about thirty miles south-east of Jerusalem. Celebrated for the excellence of its vineyards, Cant. 1: 14.

ÆNON (e'non), "fountain," a place near Salim where John baptized.

EN-ROGEL (en-ro'gel), "fountain of the secret, or fuller's fountain," a spring on the south-east of Jerusalem, in the valley of the Kidron, the site of which is occupied by the "Fountain of the Virgin."

EPHESUS (ef'fe-sus), the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster about twenty-three miles north of Miletus and forty south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been four hundred and twenty-five feet long and two hundred and twenty broad. Its roof was supported by one hundred and twenty-seven pillars, sixty feet high, twenty-seven of which were curiously carved, and the rest polished. It was burned on the same day Socrates was poisoned, viz., two hundred years before CHRIST. It was rebuilt with more splendor; it was destroyed by an earthquake nineteen years after CHRIST, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The ruins of the temple have recently been explored, and several sculptured pilasters, etc., have been exhumed. The city is now in utter ruin. A small portion of its site is occupied by the Turkish village *Ayasaluk*.

EPHESUS, the first mentioned of the cities to the churches of which the apocalyptic messages were addressed.

ESHCOL (esh'kol), "a bunch of grapes," a valley near Hebron from which the spies brought a bunch of grapes which required two men to carry it.

EUPHRATES (eu-frā'teez), the largest and most important of all the rivers of Western Asia. Its most frequent name in Scripture is "the river," 1 Ki. 4: 21; Ezra 4: 10, 16; Ps. 72: 8; Ex. 23: 31. It is also called "the great river," Deut. 1: 7; Josh. 1: 4. It has two sources in the mountains of Armenia. The western, called *Kara-su* (black river), after flowing 270 miles, joins the eastern, called the *Murad*, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates properly so called. After many windings it is united with the Tigris at *Kurnah*, and at length falls into the Persian Gulf. Its entire course is about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile, it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile.

FAIR HAVENS, a harbor on the south side of the island of Crete.

GADARA (gad'a-ra), one of the ten cities called Decapolis, the metropolis of Peræa, about six miles from the Sea of Galilee, where CHRIST permitted the devils He had ejected to destroy a herd of swine. Its ruins are called *Um-Keis*.

GALATIA (ga-lā'shya). The Galatians were of Celtic origin. After various wanderings they crossed over into Asia Minor, and, about B. C. 280, settled in that part of Phrygia which was afterward called Galatia, or Gallo-Græcia. About B. C. 26, they were conquered by the Romans, and their country was made a Roman province, and together with Lycaonia placed under a Roman governor. About A. D. 266 it was overrun by the Goths, and afterward became a province of Turkey. It is now called *Natolia*.

GALILEE (gal'i-le), "circle," "circuit," a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Kings 9: 11; the upper part was called GALILEE OF THE GENTILES, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech. Here JESUS dwelt from His youth; from it He came to John the Baptist; here He preached and performed miracles; here He met with His followers after His resurrection; there were numerous churches in Galilee, Acts 9: 31.

GATH, "a wine-press," one of the five cities of the Philistines, has been identified with *Tell es-safieh*, a hill ten miles east of Ashdod.

GAZA (ga'zah), "strong," the capital and stronghold of the Philistines, situated toward the southern extremity of Canaan, and about sixty miles south-west of Jerusalem, was an important city before the time of Abraham, Gen. 10. Its modern name is *Ghuzzeh*, containing about 1500 inhabitants.

GERGESA (ger'ge-sa), a city on the eastern shore of the Sea of Galilee. The country might thus be called either that of the Gadarenes or of the Gergesenes, Matt. 8: 28; Mark 5: 1.

GERIZIM (ger'e-zim), a mountain of Samaria, on which the Samaritans erected their temple, in opposition to that at Jerusalem.

GETHSEMANE (geth-sem'a-ne), "oil-press," or "oil-garden," in John 18: 1 called "a garden," in Matt. 26: 36 "a place," was a retired spot on the west of the Mount of Olives, and in the vicinity of Jerusalem. Here our Saviour, on the night before His crucifixion endured His agony and was betrayed and apprehended, Matt. 26: 36; Mark 14: 32; and previous to this, Jesus with His disciples frequented this beautiful spot, John 18: 1, 2. The probable garden consists of a small plot of ground, with a low enclosure of stones. There stand in it eight venerable-looking olive-trees, which seem as if they might have remained from time immemorial.

GIBEON (gib'e-on), "belonging to a hill," one of the four cities of the Hivites. A small village remains, called *el-Jib*, about six miles north-west from Jerusalem. The ruins are quite extensive.

GIHON (gi'hon), "a stream," originally the name of one of the four heads of the rivers which watered Eden, Gen. 2: 13; was also subsequently the appellative of a fountain on the west of Jerusalem, the scene of the anointing of Solomon as king.

GILBOA (gil-bo'ah), "bubbling fountains," a ridge of hills on the east of the plain of Esdraelon, which extends ten miles from east to west.

GILEAD (gil'e-ad), "the heap or mass of testimony," a range of mountains extending from the south end of the Sea of Galilee to the north end of the Dead Sea, a distance of about sixty miles, having an average breadth of about twenty miles. This region is sometimes called "Mount Gilead," Gen. 37: 25; sometimes the "land of Gilead," Num. 32: 1. In the New Testament Gilead is referred to as "Perea," and

"beyond Jordan," Matt. 4: 15; John 1: 28. It abounded with trees which produced a valuable gum, called the *balm* of Gilead.

GILGAL (gil'gal), "a rolling away," a celebrated place on the west of Jordan, where the Israelites were circumcised.

GOMORRAH (go-mor'rah), "submersion," one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness.

GOSHEN (go'shen), a very fertile province in Egypt which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt.

GREECE (greess), an extensive country on the south-east of Europe, and including Ionia and Asia Minor. In the Old Testament, Greece and Greeks are mentioned under the name of *Javan*. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favored by nature as to soil, climate and productions. In the arts and sciences Greece attained a great eminence, as also in poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire), the Greeks arose in 1822 against the Turks, and ultimately gained their independence. The modern Kingdom of Greece was established in 1832. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form.

HADAD-RIMMON (ha'dad-rim'mon), "the name of two Syrian idols, Hadad and Rimmon," a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed.

HARAN (ha'ran), "mountaineer," also called *Charran*, Acts 7: 2, 4, was a place in Mesopotamia, or more properly in Padan-Aram. It is identified with the modern village called *Harrân* on the banks of the *Belik*, which flows into the Euphrates.

HAURAN (how'ran), "caves, cave-land," a country north-east of Canaan and south of Damascus, embracing a portion of the kingdom of Bashan. It is identical with the Greek province of *Auranitis*.

HAVOTH-JAIR (ha'voth-jā'r), "villages of Jair"—*i. e.*, those which Jair took from the Ammonites, on the north of Mount Gilead.

HEBRON (he'brun), "fellowship," the oldest town in Palestine, and one of the most ancient and renowned cities of the world, called Kirjath-Arba, Jud. 1: 10; Mamre, Gen. 33: 19; 35: 37. Its modern name is *el-Khulil*, "the friend," with a population of about one thousand, including about sixty Jewish families.

HERMON (her'mon), or **SION** (si'on). See LEBANON.

HERMONITES, properly *Hermons*, the (three) summits of Hermon.

HESHBON (hesh'bon), "reason, intelligence," chief city of Sihon, king of the Amorites, about twenty miles east of the river Jordan. It was famous for its fish-pool, Cant. 7: 4; its ruins are still seen.

HIERAPOLIS (hi-er-rap'o-lis), a "sacred or holy city," a city of Phrygia, in Asia Minor, in the neighborhood of Colosse; here Christianity was early planted, Col. 4: 13. Its modern name is *Pambuk Kalessi*, about five miles north of Laodicea.

HINNOM (hin'nom), "lamentation," a deep and narrow ravine to the south and west of Jerusalem. It is first mentioned in Josh. 15: 8; 18: 16. From the time of Joshua it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called the "valley of the son" or "children of Hinnom," Jer. 19: 2. By the later Jews it was called *Ge-Hinnom*, *Gehenna*, as a type of the place of eternal punishment.

HOR is a conspicuous object in the Edomitish chain, rising just to the west of the city of Petra, 4800 feet above the sea level. It is entirely of sandstone, and has a double top. In the little hollow between the peaks it has been supposed that Aaron died. On the highest, the northernmost, is a small building 28 feet by 33 inside. It consists of two apartments, one below the other; in the undermost is a recess regarded as Aaron's tomb. This may be ancient; the structure above is modern. Mount Hor is now called *Jebel Neby Harad*.

HOREB (ho'reb). See SINAI.

ICONIUM (i-ko'nyum), the metropolis of ancient Lycaonia, in Asia Minor, situated in a beautiful and extensive plain at the foot of Mount Taurus, about fifty miles east of Lystra. Its modern name is *Konieh*, with a population of about 30,000.

IDUMEA (id-u-me'ah), "red," the Greek form of Edom, originally called "Mount Seir," a country bordering on the Holy Land, possessed by the Edomites or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea.

ILLYRICUM (il-lir'i-kum), a country in Europe lying between Pannonia and the Gulf of Venice, now called Sclavonia, and about four hundred and eighty miles in length and one hundred and twenty in breadth. Dalmatia, which Titus visited, 2 Tim. 4: 10, was the southern part of this province.

ITALY, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland, on the south by the Mediterranean, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and from 100 to 320 in breadth. In 1859 the greater part of the peninsula was erected into the Kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome. Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established, but under the new government a great measure of liberty is enjoyed by Protestants.

ITUREA (it-u-re'ah), a small province of Syria, in the north-east of Palestine, where Philip was tetrarch. It derived its name from Jetur (1 Chron. 1: 31), son of Ishmael; now called *Jedur*.

JABBOK (jab'bok), "a pouring out," a rivulet falling into the Jordan about thirty miles below the Sea of Galilee. Now called *Zurka*, or Blue River.

JABNEEL (jab'ne-el), "God causeth to be built," probably the same as Jabneh, called by the Greeks and Romans Jamnia. Now called *Yebna*, about eleven miles south of Jaffa. Its population is about 3000.

JACOB'S WELL, a well of water near the city of Shechem, at which CHRIST instructed the woman of Samaria. Still known by the same name, about half a mile south-east of *Nablus*, at the foot of Mount Gerizim.

JERICHO (jer'i-ko), "place of fragrance," the largest city in the valley of Jordan, about twenty miles north-east from Jerusalem. First mentioned in Num. 22: 1, and repeatedly afterward. Near it CHRIST healed two or perhaps three blind men. It is called "the city of palm trees," Deut. 34: 3; 2 Chron. 28: 15. It is now a small village called *Riha* or *Eriha*, with about two hundred inhabitants.

JERUSALEM (je-ru'sa-lem). First of the "CITIES OF THE BIBLE" in the sacred associations that cluster around its history, and precious to the Christian, not only in its associations, but more as the Divinely indicated type of the city not made with hands, eternal in the heavens.

It is first mentioned in the Sacred Writings by the name JERUSALEM in Joshua 10: 1, but was a city of renown long before. It is distant from the Dead Sea and Jordan valley fifteen miles, and from the Mediterranean thirty-one miles. It was called SALEM, "peace," in the time of Abraham, Gen. 14: 8; Heb. 7: 2, when Melchizedek was its king. It is so called also in Ps. 76: 2; and it was called JEBUS, "habitation" or "foundation," at the time Israel obtained possession of the Holy Land, Josh. 15: 8; 18: 28; 1 Chron. 11: 14. It seems probable, therefore, that the name Jerusalem is merely a compound of the terms Jebus and Salem. It is called "Zion," 1 Ki. 8: 1; "City of GOD," Ps. 46: 4; "City of the Great King," Ps. 48: 2; "the Holy City," Neh. 11: 1–18; "City of Solemnities," Isa. 33: 20.

In its most flourishing state it consisted of four parts, built on four hills; namely, Zion, Akra, Moriah and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills.

Jerusalem stands in a central position, but off the great road between Egypt and Syria. "In several respects," says Dr. Stanley, its situation is "singular amongst the cities of Palestine. Its elevation is remarkable, occasioned, not from its being on the summit of one of the numerous hills of Judea, like most of the towns and villages, but because it is on the edge of one of the highest table-lands in the country. Hebron, indeed, is higher still by some hundred feet; and from the south accordingly (even from Bethlehem) the approach to Jerusalem is by a slight descent. But from every other side the ascent is perpetual; and to the

traveler approaching Jerusalem from the west or east it must always have presented the appearance beyond any other capital of the then-known world—I may add beyond any important city that has ever existed on the earth—of a mountain-city, breathing, as compared with the sultry plains of the Jordan or of the coast, a mountain-air, enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain-fastness."

From the plain of Esdraelon, southward, runs a broad mountain-ridge, forming a precipitous wall to the east, but sinking gradually toward the western sea-coast. This ridge is rocky and uneven, cut up by deep ravines, generally running east or west. Some distance south of the open plain round Gibeon two such valleys begin; and on the tongue of elevated land between them stands Jerusalem. One valley, to the north-east, runs nearly due south—it is the valley of the Kidron or Jehoshaphat; the other, to the west—the valley of Hinnom—runs a while south, then, bending to the east, it joins that of the Kidron, the further course of which is to the Dead Sea. The city therefore is separated on the east, south and western sides by deep and precipitous ravines, as it were the ditches which encircle some great natural fortress. There is another ravine running from the upper level, north and south, through the city itself, dividing it into two unequal portions. This, or part of it, was called the Tyropœon. On the west of this was the upper city, or Mount Zion, on the east was Mount Moriah, also Akra or the lower city, less elevated than the western part. From this central valley a branch about halfway up extended westward; and there was another depression north of Moriah, between it and Bezetha, the new city. It was among the advantages of the position of Jerusalem that, defended as already noted to the east, south and west, by deep ravines, it had room for enlargement on the north and north-west. The heights of different points in and near the city above the level of the Mediterranean are—North-west corner of the city, 2610 feet; Mount Zion, 2537; Mount Moriah, 2429; bridge over the Kidron, near Gethsemane, 2281; Pool of Siloam, 2114; Bir Eyub, at the confluence of the Hinnom and Kidron, 1996; Mount of Olives, Church of Ascension on summit, 2724.

We may perhaps form some idea of the ancient city from the modern aspect of Jerusalem. Many of the great features of the scenery must be the same. Doubtless there was then life—stirring life—whereas now there is desolation and death. There were round the city inviting gardens and orchards, especially to the north, and in the valley of Hinnom. And there were pleasant slopes, instead of the huge mounds of rubbish from the demolition of buildings, giving a dull monotonous hue to the general view, while the houses look dingy and dilapidated. Still, the houses of the ancient city were most probably of the same character as those at present existing, with flat roofs and few windows; and probably the streets were as narrow; and the shops or bazars presented a similar appearance. And those of one trade congregated together. Thus we read of a "bakers' street," Jer. 38: 21. The line of walls and towers must in some places occupy the former sites, though both to the north, and in the upper city to the south and south-east, the extent is very much contracted, much being now bare that once was covered with houses. There were anciently many gates, and of course there must have been corresponding roads into the country. Solomon is said to have carefully paved them with black stone. But probably even then there were not above two or three of what we may call principal roads to the capital. At the gates, were open spaces, often called streets in our version (*e. g.* 2 Chron. 29: 4; 32: 6; Ezra 10: 9; Neh. 8: 1, 3, 16), where large assemblies could gather. For the supply of water there were pools, conduits, etc. We also find burial-places mentioned. Those of the kings were in the City of David (2 Chron. 12: 16; 14: 1 and elsewhere). But some of the sovereigns were not buried in the royal sepulchre (28: 27). Many tombs were in the valley of Hinnom, or that of the Kidron, hewn in the rock.

Doubtless Jerusalem, as it stood in its entirety, with its hills around, with its cisterns and springs, with its gardens and its sumptuous buildings, was a noble city, and it might have continued the "joy of the earth" had its people been faithful to the covenant of their GOD. From a hill-fortress it had grown into a metropolis. It was wealthy and populous; it was peaceful, for the GOD of Israel dwelt there, and splendid were the ceremonies with which His worship was celebrated by the multitudinous priests who ministered in the sanctuary. Well might all nations flow to the "mountain of the Lord's house" "established in the top of the mountains," Isa. 2: 2.

The history of Jerusalem, from the time when it was taken by the children of Judah until the time of our LORD, is given in all its remarkable details in the Sacred Scriptures—its prosperity; its sins and GOD'S repeated rebukes and warnings; its sad vicissitudes—its up and downs are all depicted by the Inspired Writers. Its history, subsequently to the Scripture records, may be briefly told: About seventy years after CHRIST it was besieged, taken, sacked and burned by Titus. Above one million of the Jews perished, and ninety-seven thousand were taken prisoners; and our SAVIOUR'S prediction—that it should become a heap of ruins—was fully verified. It gradually became settled again; but in the year 134 the emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, the city was again rebuilt. In the year 614 the Persians captured it, and ninety thousand Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After various changes it was taken by the sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the auspices of the "Palestine Exploration Fund" it is now being explored by means of *excavations*, which have already brought to light many very interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about sixteen thousand, of whom four thousand are Moslems, eight thousand Jews, eighteen hundred Greeks, thirteen hundred Latins and about nine hundred of various nations.

Of the great features of Jerusalem we can recognize enough for satisfaction. Here are the slopes and here the valleys of which Scripture tells; here is the city which sages and monarchs and prophets of old time inhabited. Within the small circuit on which you look, JESUS taught and suffered and rose again. But when you want to fix exactly upon the spot where this or that great event occurred, you are at fault: you have the broad outlines of the picture, you cannot discern the minuter touches. To reconstruct the ancient city is impossible. But as Dr. Thomson reminds us, when contemplating the ruins of the city of David, "there is another Zion, whose towers are still more glorious, and shall never be overthrown." "GOD is known in her palaces for a refuge," Ps. 48:3. And "this GOD is our GOD for ever and ever." How often is this name synonymous with the Church of the living GOD! and no other spot but one can divide with it the affection of His people; no other name but one can awaken such joyful hopes in the Christian's heart. The temporal Zion is now in the dust; but the true Zion is rising and shaking herself from it, and putting on her beautiful garments to welcome her King when He comes to reign over the whole earth.

Jerusalem is a type of the Jerusalem which is above, the great, the Holy City, the heavenly, the City of the Living GOD, the free, the mother of us all, Gal. 4:26; Heb. 12:22; see also Ezek. 48:30-45. John describes the New Jerusalem, the name of which should be written on the Christian Conqueror, Rev. 3:12, as of unequaled magnificence, "descending out of heaven from GOD," with twelve foundations of precious stones, and twelve gates of pearl, her streets of rich gold, the whole glowing with clear light, resplendent, not with sun or moon, but with the glory of GOD and of the Lamb. The gates stand ever open, and ample are the dimensions, Rev. 21:10-27. The city is called "the bride, the Lamb's wife," the abode of such as are redeemed from among men.

JEZREEL (jez're-el), "what GOD planteth," aptly called "the Versailles of Israel," a city of great celebrity situated in the midst of a beautiful and extensive plain of the same name, on the west of Jordan. It is represented by the modern *Zerin*, a village of about twenty houses, situated at the western point of Mount Gilboa, and the plain is called ESDRAELON.

JOPPA (jop'pah), "beautiful," called Japho, Joshua 19:46, a seaport town, on the shores of the Mediterranean Sea, about thirty-seven miles north-west from Jerusalem, is repeatedly mentioned in Scripture. The modern name is *Jafa* or *Jaffa*, and it has about 5000 inhabitants of whom one hundred and fifty are Jews, six hundred nominal Christians, and the rest Moslems. "Among its population are fugitives and vagabonds from all countries."

JORDAN (jor'dan), "falling down," called "the river," Gen. 31:21, the chief river of the Holy Land, the uppermost spring of which is the *Hasbany*. After a course of about three miles through a beautiful valley, it enters a dark defile of six or seven miles, issuing from which it enters into a marsh of about ten miles extent, the termination of which is the Lake Merom (Huleh). Leaving this lake, it flows rapidly with increasing volume for twelve miles, when it enters the Sea of Galilee. Flowing from the south-west end of this sea, it descends with great speed till it is lost in the Dead Sea. Its whole course is in a direct line about one hundred and twenty miles, and in its windings about two hundred, and is almost throughout below the level of the Mediterranean. Its Arab name is *Esh-Sheriah*, "the watering place."

KIDRON, or **CEDRON** (ke'dron), "turbid," a brook which ran through the Valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives. CHRIST passed it in His way to Gethsemane, John 18:1. The Convent of Mar Saba occupies a considerable portion of the rocky sides of this gorge. This remarkable convent consists of a large number of caves in the sides of lofty precipices, enlarged in some cases, and fashioned into houses or cells by the aid of walls closing apertures and connecting jutting strata. It has been aptly called a "beehive."

KIR, "a wall," the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians.

KIR-HARE-SHETH (kir-har'e-sheth), "brick fortress," a principal city of the Moabites, called also Kir-Haresh, Isa. 16:11; Kir-Haraseth, 2 Ki. 3:25; and Kir-Heres, Jer. 48:31, 36. It stands on the southern frontier of Moab, ten miles from the south-east corner of the Dead Sea.

KISHON (ki'shon), "tortuous, winding, stream," an "ancient river," a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel. Its modern name is *Nahr Mukutta*.

LAODICEA (la-o-di-se'ah). There were six cities so called in Asia; that mentioned in Scripture was in Southern Phrygia, about forty miles east of Ephesus. It was originally called Diospolis, and afterward Rhoas. It was destroyed by an earthquake in A. D. 63, but was soon rebuilt. It became a Christian city of eminence. It was destroyed by the Mohammedans, and is now a scene of utter desolation.

LEBANON (leb'a-non), "whiteness," always with the article *the* in prose. It is so called either because the whole range is composed of whitish limestone rock; or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about one hundred miles. The eastern range is designated *Antilibanus*, the southern peak of which is **Hermon,** or **Sion.** The average height of the Lebanon is about 7000 feet; that of the Anti-Lebanon, about 5000, the Hermon being 10,000 feet high.

LIBYA (lib'ya), Heb. *Phut*, a general name for Africa, but properly that part of it which lay on the south coast of the Mediterranean westward of Egypt; its inhabitants were a warlike race.

LYCAONIA (ly-ka-o'ni-a), a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe and Lystra.

LYCIA (lish'ya), a province in the south-west of Asia Minor, bounded on the north by Phrygia, on the south by the Mediterranean, on the east by Pamphylia, and on the west by Caria. It contained about twenty-three cities, chief of which were Patara and Myra. A few Greek Christians are in this province, but the Mohammedans prevail.

LYDDA (lid'dah), the Greek form of *Lod*, called Diospolis, "city of Jupiter," a few miles east of Joppa, on the road to Jerusalem. It is now a poor village called *Ludd*.

LYDIA (lid'e-a), a maritime province in the west of Asia Minor. That mentioned in Ezek. 30:5 was *Lud*, a place on the continent of Africa, compare Isa. 66:19; Ezek. 27:10.

LYSTRA (lis'tra), a city of Lycaonia, in Asia Minor, about forty miles west of Iconium.

MACEDONIA (mas-se-do'ni-a), a large country north-east of Greece, peopled by the descendents of Javan. In the time of the Romans the whole country between Tænarus (Cape Matapan) and the valley of the Danube was divided into three districts, viz., Illyricum, Achaia and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great.

MACHPELAH (mak-pe'lah), "portion, lot, double cave," the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite for a burying-place for Sarah; Abraham himself was buried there; also Isaac, Rebekah and Jacob. Over this spot the celebrated Mosque *El Haran* stands.

MAGDALA (mag'da-la), "a tower," a town on the west of the Sea of Galilee, either the same with *Dalmanutha* or near it. Matt. 15:39, compare with Mark 8:10. Now a small village, called *Mejdel*, about three miles north of Tiberias, containing about twenty wretched hovels.

MAHANAIM (ma-ha-na'im), "camps," a town east of Jordan, on the north bank of the Jabbok.

MARCH OF THE ISRAELITES FROM EGYPT TO THE PROMISED LAND.

The history of this great march is full of interest for the Bible student and equally full of warnings, and of important lessons to the devout Christian as he wanders in this world's wilderness on his way to the Land of Promise beyond the Jordan of death. We present here but the briefest outline of this history with such references as will enable the reader to fill in the details.

The forty-sixth chapter of Genesis tells us of Israel's journey to Egypt, and from that to the second of Exodus details the subsequent history to the birth of Moses.

The Israelites sojourn in Egypt 430 years, from Abraham, B. C. 1913, to B. C. 1491, Gen. 15:13; Ex. 12:40, 41; Acts 7:6; Gal. 3:17—idolatry of, in, Ezek. 20:6-9; Ezek. 23:8—multiply in Egypt, Ex. 1:7-20; Ps. 105:24; Acts 7:17—Pharaoh's cruelty and oppression, Ex. 1:8-22; 2:11, 5; Acts 7:18-21—God promises deliverance, Ex. 2:23-25. Moses sent to them, Ps. 78; 105-107; 136; Acts 7—murmur against Moses, Ex. 5:20, 21; 14:10-12—exempt from the plagues of Egypt, Ex. 8:22, 23; 9:4-6, 26; 10:23; 11:7; 12:13—keep the first Passover, Ex. 12:1-28, 50—obtain jewels from the Egyptians, Ex. 11:2, 3; 12:35, 36; Ps. 105:37—depart from **Rameses,** Ex. 12:31-42; 13:3, 4; 14—number of, Ex. 12:37—none feeble, Ps. 105:37—accompanied by a mixed multitude, Ex. 12:38; Num. 11:4—their herds and flocks, Ex. 10:9, 24; 12:38; 34:3; Num. 11:22. Led by the angel of the LORD, Ex. 23:20-23; 32:34; 33:2, 14; Ps. 78:51-54; Isa. 63:11-14—order of marching and encamping, Num. 2; 10:14-28. March from **Rameses** to **Succoth, Etham, Pi-hahiroth,** Ex. 12:37; 13:20; 14:2; Num. 33:5-7. Passage of the **Red Sea**—destruction of Pharaoh, Ex. 14; Deut. 11:4; Ps. 78; 105-107; 136—song of Moses and Miriam, Ex. 15:1-20. March three days through the **Wilderness of Shur** to **Marah,** Ex. 15:23; Num. 33:8—murmur at the bitter water—it is sweetened, Ex. 15:24, 25. March to **Elim,** Ex. 15:27; Num. 33:9. To the **Red Sea,** Num. 33:10. To **Desert of Sin,** Ex. 16:1; Num. 33:11—murmur for bread, Ex. 16:2, 3—manna sent, Ex. 16:4-36—quails sent, Ex. 16:13. March to **Dophkah, Alush,** Num. 33:12, 14; Ex. 17:1. To **Rephidim**—murmur for water, Ex. 17:2, 3—water brought from the rock at **Massah** or **Meribah,** Ex. 17:5-7—Amalekites defeated, Ex. 17:8; Deut. 25:17, 18. March to **Desert of Sinai** in the third month, Num. 33:15; Ex. 18:5; 19:1—have judges and captains appointed, Ex. 18:25; Deut. 1:9-17—receive the Law at Sinai—terror at the giving of the Law, Ex. 19:16, 17; Num. 17:12, 13; Heb. 12:18-21—elders go up the mount, Ex. 24:1, 9-11—covenant with the LORD, Ex. 19:3-9; 24:3-8—make a golden calf, Ex. 32; Deut. 9:7-21—three thousand slain by the Levites, Ex. 32:28—plague on account of the calf, Ex. 32:35—mourn on God refusing to lead them, Ex. 33:4-6—Tabernacle of Moses pitched without the camp, Ex. 33:9, 10—contributions for the Tabernacle, Ex. 35; 21-29;

35: 3-7; Num. 7—make the Tabernacle, Ex. 35; 30-35; c. 36-40—second Passover kept, Num. 9: 1-5—numbering of the people, Num. 1: 1-46; Ex. 38: 25, 26. March to **Taberah**—murmuring punished by fire, Num. 11: 1-3; Deut. 9: 22; March to **Kibroth-hattaavah**, Num. 11: 34; 33: 16—seventy elders appointed, Num. 11: 16, 17, 24-30—murmuring for flesh, Num. 11: 4-9; Ps. 78: 18—quails sent, Num. 11: 18-23, 31, 32; Ps. 78: 26-29—punished by plague, Num. 11: 33, 34; Ps. 78: 30, 31. March to **Hazeroth**, Num. 11: 35; 33: 17. To **Kadesh**, in the **Desert of Paran**, or **Zin**, Num. 12: 16; 13: 26; 33: 36; Deut. 1: 2, 19—spies sent to Canaan, Num. 13; 32: 8; Deut. 1: 22, 25; Josh. 14: 7—Discouraged and rebel at their report, Num. 14; Deut. 1: 26-35; 9:23—spies die of plague, Num. 14: 37—Israel defeated by Amalek at Hormah, Num. 14: 40-45; Deut. 1: 41-44—dwell at **Kadesh**, Deut. 1: 46.

They turn back from **Kadesh** and wander for thirty-eight years by the Red Sea, Num. 14: 25-34; Deut. 1: 40; 2: 14—stations visited by them, **Rithmah** to **Ezion-Geber**, Num. 33: 18-36—all but two die from twenty years old, Num. 14: 28-30; Deut. 2: 14. Return to **Kadesh**, Num. 20: 1; 33: 36; Jud. 11: 16, 17—Sabbath-breaker stoned, Num. 15: 32-36—rebellion of Korah, Num. 16; Deut. 11: 6—fourteen thousand die of plague, Num. 16: 41-50—Miriam's death, Num. 20: 1—murmur for water at **Meribah**—refused a passage by Edom, Num. 20: 14-21. March from **Kadesh** to **Beeroth** and **Mount Hor**, or **Mosera**—Aaron's death, Num. 20: 22, 29; 33: 37; Deut. 10: 6—defeat King Arad, Num. 21. March to **Zalmonah** and **Punon**, Num. 33: 41, 42; 21: 6; Deut. 9: 8—murmur—bitten by serpents—healed on looking to the brazen serpent. Num. 21: 4-9. March to **Oboth** to the mountains of **Abarim** or **Pisgah**, Num. 21: 10-20; 33:43-47; Deut. 2: 13-24—defeat the Amorites, Num. 21: 21-31; Deut. 2: 26-37. March by **Bashan** to the plains of **Moab**, opposite Jericho, Num. 21: 33; 22: 1; 33: 48, 49—defeat Og, king of Bashan, Num. 21: 33-35; Deut. 3: 1-17—Balak sends for Balaam to curse them, Num. 22: 24; Deut. 23: 3, 4—corrupted by the Moabites, Num. 25—the plague stayed by Phinehas. Num. 25: 5-18—conquest of Midian. Num. 31—numbering of the people, Num. 26—covenant with the Lord. Deut. 29—death of Moses—mourning for him. Deut. 34. Their provision in the wilderness, Deut. 8: 4; 29: 5, 6; Neh. 9: 21—circumcision omitted, Josh. 5: 5, 7—piety of those who entered Canaan, Josh. 23: 8; Jer. 2: 2, 3; Judg. 2: 7-10.

Joshua appointed to succeed Moses, Num. 27: 18-23; Deut. 31: 23.

MEDIA (me'di-a), "the middle land," the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major. It was partly into this country that Shalmaneser carried the ten tribes captive. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B. C. 558. It is now included under the dominion of the shah of Persia.

MEDITERRANEAN SEA. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the "great sea," Num. 34: 6, 7; Josh. 1: 4; Ezek. 47: 10, 15, 20; "sea of the Philistines," Ex. 23: 31; "sea of Joppa," Ezra 3: 7; "the sea," Josh. 15: 4, 46; "hinder sea," Zech. 14: 8; "utmost sea," Deut. 11: 24.

MEGIDDO (me-gid'do), "place of troops," an ancient royal Canaanitish city at the north-east base of Mount Carmel. The plain on the southern border of which it stood is called the "valley of Megiddo," 1 Chr. 35: 22; Megiddon, Zech. 12: 11.

MELITA (me-le'tah), now called **Malta** (maul'ta), an island in the Mediterranean Sea, twenty miles long and twelve broad, on the coast of which Paul was shipwrecked. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholics excessively ignorant.

MESOPOTAMIA (mes-o-po-ta'mi-a), "middle of rivers," Heb. *Aram-naharaim*, "Aram of the two rivers," a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*. This region, Syria or Aram, "between the two rivers," is nearly seven hundred miles long, and from fifty to two hundred and fifty broad. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel and all the children of Jacob save Benjamin, were born. It is now under Persian rule.

MILETUS (mi-le'tus), or **Miletum** (mi-le'tum), a seaport city in Asia Minor, and about forty miles south of Ephesus. It originally stood on the coast; but now, by reason of the silting up of the Meander, it is ten miles inland. The ruins of the city bear the name of *Melas* among the Turks.

MITYLENE (mit-i-le'ne), the chief city of the island of Lesbos, in the Ægean Sea. The modern town is called *Mitylen*.

MIZRAIM (miz-ra'im), "distress," "straitness," the name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the *two Misers*—*i. e.*, the Upper and the Lower *Miser*, the name by which Egypt is still spoken of by the Arabs. In Isa. 11: 11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

MORIAH (mo-ri'ah), "the appearance of JEHOVAH," a mountain within the walls of the east part of Jerusalem. The great Mosque of Omar is now on its summit.

MOSQUE OF OMAR. This Mohammedan temple stands in the *Haram-es-Sherif*, which certainly occupies the area of Solomon's Temple. The ROCK UNDER THE DOME, with its interesting CAVE-CHAPEL, is supposed to indicate the spot where Abraham's altar stood on which he was ready to offer Isaac.

MOUNTAINS. Palestine is very mountainous. The expression "mountain of Israel," Ezek. 36: 1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Josh. 19: 26; Ebal, in Samaria, 8: 30; Engedi, near the Dead Sea, 15: 62; Gaash, in Ephraim, 24: 30; Gilboa, south of the valley of Jezreel, 2 Sam. 1: 21; Gilead, beyond Jordan, Gen. 31: 21; Gerizim, in Samaria, Judg. 9: 7; Hermon, beyond Jordan, Josh. 11: 3; Hor, in Idumea, Num. 20: 25; Horeb, probably the same as, or the range of which Sinai was a part, Deut. 1: 2; Lebanon, or Libanus, which separates Canaan on the north from Syria, 3: 25; Moriah, on which the temple was built, 2 Chr. 3: 1; Nebo, a peak of Pisgah, Num. 32: 3; Olivet, on the east of Jerusalem, Matt. 21: 1; Paran, in Arabia, Gen. 14: 6; Deut. 1: 1; Peor, in Moab, Num. 23: 28; Pisgah, in the country of Moab, Num. 21: 20; Sier, in Idumea, Gen. 14: 6; Sinai, in Arabia, Ex. 19: 2; Deut 33: 2; Sion, or Zion, in Jerusalem, 2 Sam. 5: 7; 2 Ki. 19: 21; Tabor, in Lower Galilee, to the north of the great plain, Judg. 4: 6.

MOUNT OF OLIVES (ol'ivz), or **OLIVET** (ol'i-vet), called also Mount of Corruption, 2 Ki. 23: 13, a hill on the east side of Jerusalem, from which it was separated by the Kidron Valley. It derived its name from the olive trees which abounded on its sides, some of which still remain. David went up it when he fled from Absalom. It was a favorite resort of Jesus. By way of, he entered Jerusalem, Matt. 21: 1; Mark 11: 1; at night he abode in, Luke 21: 37; John 8: 1; retired to, after the Passover, Luke 21: 39; Matt. 26: 30; ascended to Heaven from, Acts 1: 12. The ridge extends about a mile from north to south, and is about two hundred and twenty feet above the site of the temple. It has three summits with distinct names.

MYRA (mi'rah), a city of Lycia, near the Mediterranean Sea, and forty miles east of Patara; here Paul embarked for Rome. Now called *Dembra*.

MYSIA (mis'i-a), the north-west province of Asia Minor on the Ægean Sea.

NAIN (na'in), "beauty," a town of Galilee, about two miles south of Mount Tabor, memorable as the place where CHRIST restored to life the son of a widow. The place exists under the name of *Nein*.

NAZARETH (naz'a-reth), "separated," "sanctified," a small city of mixed race, in Lower Galilee, about seventy miles north of Jerusalem, six west of Mount Tabor and twenty-four south-east of Ptolemais. It is not mentioned in the Old Testament. It was noted for the wickedness of its inhabitants, so much so that Nicodemus' first query, on hearing the LORD called "JESUS of Nazareth," was, "Can any good come out of Nazareth?" Here JESUS dwelt from his childhood till He commenced His public ministry; here He preached, and an attempt was made to put Him to death. After this He made Capernaum His chief place of residence, "His own City." It still exists under the name of *en-Nâzirah*, having about four hundred inhabitants.

NEAPOLIS (ne-ap'o-lis), "new city," a seaport city on the east of Macedonia, a few miles south of Philippi. The site is occupied by the Turkish village of *Kavalla*, with about 6,000 inhabitants, nine-tenths of whom are Mohammedans, the rest Greeks.

NICOPOLIS (ni;kop'o-lis), "a city of victory," the name of several ancient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium.

NILE, a celebrated river of Egypt which flows from south to north. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about twenty miles on each side. When the waters subside, the inhabitants sow their seed, which settles into the mud, and without further trouble produces a rich crop. It is called *Sihor*, "the black river," Josh. 13:3; Jer. 2:18; and the river of Egypt, Heb. *Nahar Mitzraim*, Gen. 15:18.

NINEVEH (nin'e-veh), "habitation of Ninus," the ancient capital of Assyria. Its founder, according to Assyrian mythology, was the son of Nimrod. It is said to have been sixty miles in circumference, and in the time of Jonah its population must have been 600,000. It outstripped even Babylon itself in its dimensions. Its walls were sixty miles in compass, one hundred feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1,500 towers, each 200 feet high. In the year 601 B. C. it was completely destroyed by fire, and soon after the time of CHRIST not a trace of it could be found. By recent excavations on the site many remarkable sculptured monuments have been discovered, which from their structure and inscriptions, illustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors.

NO, "place," "portion," a once populous city of Egypt, generally thought to be **Thebes** or **Diospolis**. In Nah. 3:8 it is called "populous No," in the Heb. *No-Amon—i. e.*, No of Amon, meaning the place or possessions or chief seat of the Egyptian god Amon. It originally stood on both sides of the river Nile, about five hundred miles from its mouth. In the time of its splendor it extended on both sides as far as the mountains; it had one hundred gates, and on an emergency could send into the field by each of these gates twenty thousand fighting men and two hundred chariots. About 81 B. C., after a siege of three years, it was finally destroyed by Ptolmy X. Extensive ruins still mark its site. It is impossible to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation. All is gloomy, awful, grand. The walls of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.

NOB (nob), "a high place," a small town built on a conical rocky *tell* about two miles north of Jerusalem.

NOPH (nōff), a city of Egypt, the ancient **Memphis**, capital of the country in the time of the patriarchs.

ON, "light," "the sun," rendered in the Septuagint version *Heliopolis*, "city of the sun," one of the oldest cities in the world. In Jer. 43:13 it is called Beth-Shemesh, in Ezek. 30:17 Aven. It was situated in the land of Goshen, in Egypt, about twenty miles from Memphis. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about sixty-eight feet high.

OPHIR (o'fir), "abundance," a country which abounded in gold and precious stones. Its locality has not been identified; some place it on the east coast of Africa, and some in India.

PALESTINE (pal'es-teen), "land of strangers or emigrants," called Canaan, Num. 33:5; Land of Promise, Gen. 13:15; Land of Jehovah, Hos. 9:3; Land of Israel, 1 Sam. 13:19; Immanuel's Land, Isa. 8:8; the Holy Land, Zech. 2:12. The Hebrew word *Pelesheth*, usually rendered Palestine, is also sometimes rendered Philistia, Ps. 60:8; 87:4; 98:9, and Palestina, Ex. 15:14; Isa. 14:29, 30. The name Palestine originally meant only "the land of the Philistines." Its boundaries are described by Moses, Num. 34:1–12. Modern Palestine is divided into two pashalics—Sidon, including Western Palestine, and Damascus, comprehending all east of Jordan. Palestine is now "a land of ruins." Everywhere are seen the remains of cities and villages.

PAMPHYLIA (pam-fil'e-a), "a nation made up of every tribe," a province of Asia Minor, bounded on the east by Cilicia, on the west by Lycia, on the north by Pisidia, and on the south by the Mediterranean.

PAPHOS (pa'fos), a famous city of Cyprus, situated on the western coast of the island. Its modern name is *Baffa*, where ruins are found.

PATARA (pat'a-rah), a seaport town of Lycia, in Asia Minor, with a large harbor on the east side of the river Xanthus, and about forty miles west of Myra. The site of the city is now a desert. Ruins of great extent are seen rising above the mounds of sand which cover the place.

PATMOS (pat'mos), one of the Sporades, "the scattered isles," a rocky and bare island in the Ægean Sea, situated about forty-five miles westward of Miletus. It is about thirty Roman or twenty-eight English miles in circumference. It has a safe and large harbor. It is now called *Patmo*, with a population of about 4,000. It was the place of John's exile, where he wrote the REVELATIONS.

PEOR (pe'or), "the cleft," a mountain in Moab, near to Pisgah.

PERGAH (per'gah), a city of Pamphylia, on the Cestrus, about forty miles north from the Mediterranean shore.

PERGAMOS (per'ga-mos), "height, elevation," a city of Mysia, in Asia Minor, situated about twenty miles from the sea on the river Caicus, "in one of the most lovely and fertile valleys of the world." Under the Romans it became the capital of a province called Asia Propria. It was famous for its immense library, collected in rivalry of that of Alexandria. From it our "parchment" (*pergamenum*) derives its name. It was the headquarters of the opposition to CHRIST and His Gospel in that region, Rev. 2:13. The modern city, called *Bergamo*, abounds in ruins of great extent. Its population is estimated at from 14,000 to 30,000, of whom 3,000 are Greeks, 300 Armenians and the rest Turks.

PERSIA (per'zhya, Heb. *Pharas*), an ancient kingdom of Asia. In the height of its glory it was 2,800 miles long and 2,000 broad, and included parts of Europe, Asia and Africa. From the south of the Caspian Sea to Hindostan, a continued chain of deserts extends; and in the southern provinces the plains, as well as the mountains, are sterile and bare. The northern districts, on the contrary, are remarkable for their beauty and fertility. The rivers of Persia are few and small; and instead of falling into the sea, most of them flow into lakes in the interior. The established religion is the Mohammedan, but there are still some who adhere to the ancient worship of *fire*.

PHENICE (fe-ni'se), "palm," a seaport town, more properly *Phœnix*, now *Lutro*, on the south-west shore of the island of Crete.

PHILADELPHIA (fil-a-del'fi-a), "brother love," a city of the province of Lydia, in Asia Minor, about twenty-five miles south-east of Sardis, and about seventy north-east of Smyrna. Its modern name is *Alla Shehr*. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches.

PHILIPPI (fil-lip'pi), "warlike men," "lovers of horses," one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangitis (now *Angista*), a deep and rapid stream about seventy miles north-east from Thessalonica. It was repaired and named by Philip, the father of Alexander the Great. The city is now wholly in ruins.

PHILISTIA (fil-lis'ch'a), "land of strangers," or the "land of the Philistines," embraced the coast plain on the south-west of Palestine, extending for about forty miles from Joppa to the valley of Gerar on the south, and with a breadth of from ten to twenty miles. The Philistines probably emigrated originally from Crete either directly or through Egypt into Palestine.

PHŒNICIA (fe-nish'i-a) or **PHŒNICE** (fe-ni'se), a small country on the coast of Syria, stretching from the promontory of Carmel about one hundred and twenty miles north, with an average breadth of twenty miles. The name is probably derived from the Greek *phœniz* (a palm tree); it does not occur in the Old Testament. Tyre and Sidon were the principal cities of Phœnicia.

PHRYGIA (frij'ya), "dry, barren," an inland province of Asia Minor. Its boundaries are not clearly defined. Its principal cities were Laodicea, Hierapolis and Colosse.

PHUT, "afflicted," a country of Africa which some have identified with Nubia, others have supposed that it was west of Lybia on the north coast of Africa; but more generally it has been identified with Lybia.

PISGAH (piz'gah), "the heights, an isolated peak," the name of the range of hills of which **Nebo** was one of the peaks. Moses is sometimes said to have viewed Canaan from Nebo, and sometimes from Pisgah.

PISIDIA (pi-sid'e-a), "a pitch tree," a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the south.

PONTUS (pon'tus), "the sea," a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea), whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia. Under Nero it became a Roman province along with Cappadocia.

PTOLEMAIS (tol-e-ma'is), a seaport town of Canaan, on the shore of the Mediterranean, about twenty-seven miles south of Tyre. It was an important city, well fortified, in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified it. On his third missionary journey Paul visited it, and "saluted the brethren and abode with them one day;" it was formerly called *Accho*, Ju. 1:31; is now called *Akka* or *St. Jean d' Acre*. Its population at present is about 5,000.

PUTEOLI, a seaport of Campania in Italy, in the Bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Acts 28:13, 14. The present city is called *Pozzuoli*.

QUICKSANDS, or **SYRTES**, sand-banks on the coast of Africa over against Sicily, fatal to ships, Acts 27:17.

RABBAH (rab'bah), "a great city," the capital city of the Ammonites, stood near the source of the river Jabbok, called Rabbath-beni-Ammon, Deut. 3:11; Rabbath of the Ammonites, Ezek. 21:20. Its modern name is *Ammân*. Its ruins lie twenty-two miles east of Jordan.

RAMAH (ra'mah), "a high place," a city of Benjamin, near to Gibeah; here the Jewish prisoners were disposed of after their capital was taken, which occasioned the mourning of Rachel's daughters, Jer. 40:1; 31:15. It has been identified with *Er-Ram*, a small Arab village about five miles north of Jerusalem. 2. A city on the frontiers of Asher. Identified with *Ramieh*, about seventeen miles south-east of Tyre. 3. One of the fortified places of Naphtali.

RAMESES (ra-me'ses), one of Pharaoh's treasure cities of Lower Egypt, in the land of Goshen, was built by the Israelites. The site some suppose is to be sought in the ruins of *Aboo-Keshеyd*, north-east of Heliopolis.

RHEGIUM (re'ji-um), "breach," a city on the south-west coast of Italy, opposite Messina, in Sicily. Paul landed on his way to Rome, Acts 28:13. Its modern name is *Reggio*, the capital of Calabria, with a population of about 10,000.

RHODES, an island of the Mediterranean, about seventy-five miles east of Crete, and about one hundred and twenty miles in circumference. The city of Rhodes was celebrated for the Colossus, a brazen statue of Apollo, one hundred and five feet high, which was erected over the entrance of the harbor. The population of the island is about 20,000.

ROME (rōme), the capital of Italy, on the river Tiber, about fifteen miles from its mouth, long the mistress of the world; was founded about 748 B. C., and increased to such an extent that it covered seven hills, whence it was called *urbs septicolis*, "city of the seven hills." In Nero's reign (A. D. 64), about two-thirds of it was destroyed by fire, but it was rebuilt with great splendor. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the Old Testament; but the empire of Rome is referred to by Daniel, under the name of the "fourth kingdom," Dan. 2:40; 7:7, 17, 19; 11:39, 40. The population of the Roman Empire in the time of CHRIST is estimated at 65,000,000. Strangers from Rome were among those at Jerusalem on the day of Pentecost; from it Claudius commanded all Jews to depart; Paul was carried to it a prisoner, and remained there two years preaching. He sent an epistle to the saints there, written from Corinth, A. D. 57 or 58. It is called "that great city which reigneth over the kings of the earth," Rev. 17:18. For centuries this great city was the capital of the "States of the Church," where the Pope had sway as a temporal prince. In the month of September, 1870, the troops of Victor Emanuel entered Rome, and in a few days the "States of the Church" ceased to exist. The Pope was deprived of his temporal power, and permitted to reside in Rome only as the spiritual overseer of the Church which owns his authority.

SALAMIS (sal'a-mis), "shaken, beaten," a city in the island of Cyprus, on its south-east coast.

SALIM (sa'lim), "peace," an ancient city, about six miles north-east of Jerusalem, near the river Jordan.

SALMONE (sal-mo'ne), the eastern promontory of the island of Crete.

SALT SEA, the name of that lake at the south-east of the Holy Land which separated it from the country of the Moabites, Gen. 14:3; Deut. 3:17; it is called also the Sea of the Plain, Deut. 4:49; the Sea, Ezek. 47:8; the East Sea, Joel 2:20; the Asphaltic Lake. The Arabs called it the Dead Sea and the Sea of Lot (*Bahr Lut*). It is about forty-six miles long, and a little more than ten miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about thirteen hundred feet. Its surface is twelve hundred and eighty-nine feet below the level of the Mediterranean. Its waters contain twenty-six and a quarter per cent. of saline particles, while those of the ocean contain only four per cent. Its specific gravity is 1.172, so that a traveler floated in it "easily in an upright position, with head and shoulders above the water." The land around it is gloomy and barren, and an awful silence hangs over the whole scene.

SAMARIA (sa-mā'ria), a "watch-height," in Heb. *Shomeron*, corrupted by the Greeks into Samaria, was the capital city of the Ephraimites, situated about forty-two miles north from Jerusalem, and called after the name of the original owner (Shemer) of the hill on which it was built, about B. C. 925, by Omri the sixth king of Israel. For two centuries it was the capital of the kingdom of Israel, till the carrying away of the ten tribes by Shalmaneser, B. C. 720. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of *Sebustieh*, a corruption of the Greek *Sebaste*. The name is also applied to the country of the Ephraimites; in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh. Christians were scattered through this region by persecution; Philip preached CHRIST to its inhabitants, and they received the Word.

SAMOS (sā'mos), an island in the east of the Mediterranean, about nine miles from the coast of Asia Minor, south of Ephesus. It is about seventy-two miles in circumference, and contains about 12,000 inhabitants.

SAMOTHRACIA (sam-o-thra'shya), a small island in the north-east part of the Ægean Sea, about thirty miles distant from the coast of Thracia. It is seventeen miles in circumference, is now called *Samothraki*, and contains only a single village.

SARDIS (sar'dis), capital of the ancient kingdom of Lydia, in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Its modern name is *Sart Kalessi*, consisting of only a few miserable dwellings amid the ruins of former grandeur.

SAREPTA (sa-rep'tah), Luke 4:26, a Phœnician town on the shores of the Mediterranean between Tyre and Sidon. The Old Testament name is **Zarephath** (zar'e-fath).

SEA. The Hebrew word (*yâm*) rendered "sea" is applied to the ocean, Gen. 1:2, 10; lakes, Job 14:11; great rivers, as the Nile, Nah. 3:8; Isa. 19:5; Amos 8:8; the Euphrates, Jer. 51:36; the sea of Gennesareth or Galilee, Matt. 4:18; the Sea of Jazer, beyond Jordan, near the city of Jazer, Jer. 48:32; the Dead or Salt Sea, Gen. 14:3; the Red Sea (called the Egyptian Sea, Isa 11:15), Ex. 10:19, and twenty-five other passages; the *Great Sea* (called also the "*hinder*"—*i. e.*, the western—sea, Dan. 11:24; Joel 2:20); the Mediterranean, which washes the whole western shore of Canaan, Ps. 104:25; the molten lava in the temple, 1 Ki. 7:23; 2 Chr. 4:2; the molten mighty ocean which shall give up its dead, Rev. 20:13.

The **SEA** or **LAKE OF GALILEE** (gal'i-le), a lake in the Holy Land about fourteen miles long and seven broad in the widest part. Its surface is six hundred and fifty-three feet below the level of the Mediterranean. It is called by Moses the SEA OF CHINNERETH, Num. 34:11; the New Testament writers call it the SEA OF GALILEE, Matt. 4:18; 15:29; Mark 1:16; the SEA OF TIBERIAS, John 6:1, 23; and the SEA OF GENNESARETH, Luke 5.

On this lake our LORD calmed the storm, and here His disciples were accustomed to fish.

SEIR (se'ir), "rough, bristly," the mountain district on the east of Arabah; was afterward the possession of Esau and his posterity. Hence

Se'ir is often put for Edom or the Edomites, Ezek. 25:8. It extended from the Dead Sea to the Elanitic Gulf. 2. A mountain named as one of the landmarks on the north boundary of Judah, Josh. 15:10.

SELA, or SELAH (se'lah), "a rock," the capital of Idumea, situated near the base of Mount Hor in the *Wady Mousa*. Is usually known by the name *Petra*, which is the Greek equivalent of *Sela*. It consisted of dwellings cut out of the rock. It is now a lonely, deserted ruin, according to the words of the prophets.

SELEUCIA (se-leu'shi-a), a city of Syria, situated on the shores of the Mediterranean, about five miles north of the river Orontes, and about sixteen miles west of Antioch.

SEPHARVAIM (sef-ar-va'im), "the two Sipparas," a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates above Babylon, on both sides of the river.

SHEBA (she'bah), "covenant," or **Seba.** The country or kingdom of this name comprehended the greater part of Arabia Felix, the *Saba* of profane history.

SHECHEM (she'kem), "shoulder, ridge," a town of the Canaanites, called also Sichem, Gen. 12:6; Sychem, Acts 7:16; and Sychar, John 4:5. It was situated in the valley between Mounts Ebal and Gerizim, about thirty-four miles north of Jerusalem and seven south of Samaria. It was called *Neapolis* by the Romans, a name which is still preserved in its Arabic name *Nablus;* it became the capital of Samaria. It has about 8,000 inhabitants, but only some fifteen or twenty Samaritan families.

SHILOH (shi'lo), "peace," a name of the MESSIAH, Gen. 49:10; comp. Mic. 5:2, 5, with Matt. 2:6, was also applied to a city of the tribe of Ephraim, among the hills half-way between Bethel and Shechem. The modern name of Shiloh is *Seilun*.

SHUR (shur), "a wall," a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert.

SHUSHAN (shu'shan), "a lily," called **Susa** by the Greeks, the capital of the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called *Sus*, lying between the *Shapur* and the *Dizful*.

SIDDIM (sid'dim), "open fields, plains," the broad plain in which Sodom and Gomorrah lay. It was "full of slime pits," Gen. 14:10.

SIDON (si'don), the Greek form of **Zidon,** "a fishery," the capital of Phœnicia, situated on the shore of the Mediterranean, about twenty miles north of Tyre, and about twenty south of Beirut; it was founded by Zidon, the eldest son of Canaan; judgments against it, on account of the great wickedness of its inhabitants, were foretold by Ezekiel, 28:10, and it is frequently mentioned in the Gospel history, Matt. 11:21, 22; 15:21; Mark 3:8; 7:24, 31; Luke 4:26; 6:17; 10:13, 14. Paul, in his voyage to Rome, touched at, and found Christians there, Acts 27:3. It is now called *Saida*, a poor town, with a population of about 7,000 Moslems and 500 Jews.

SILOAM (si-lo'am), "sent, sending," a fountain of water rising in the southern part of the Tyropœon valley, between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah. It is called a "pool," Neh. 3:15; John 9:7–11; spoken of as running "waters," Isa. 8:6. There were probably two pools, the *upper*, Isa. 7:3 (called also the *King's Pool*, Neh. 2:14), and the *lower pool*, Isa. 22:9.

SINAI (si'ni), "bush of the LORD," a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula is about 11,500 square miles. It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel and boulders; of gaunt mountain gorges and arid valleys and plateaus. **Horeb** was probably the name of the mountain group of which Sinai formed a peak. There is much difference of opinion as to which of these peaks was Sinai; the *Jebel Mousa* answers most fully to the descriptions of Moses, and is in all probability the true "Mount of the Law." In the library of the famous "Convent of Mount Sinai," Tischendorf found the *Codex Sinaiticus*, which is the oldest and the only complete uncial MS. of the New Testament hitherto discovered.

SMYRNA (smer'nah), "myrrh," a city of Ionia, in Asia Minor, on the east shore of the Archipelago, or Ægean Sea, and about fifty miles north of Ephesus. It is now called *Ismir* by the Turks. Its population is estimated at about 130,000.

SODOM (sod'om), "burning," a city in the "plain of Jordan," near by, or on the ground now covered with the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants, it was consumed with fire from heaven, and swallowed up by an earthquake. The name is used *metaphorically*, Rev. 11:8. *Sodoma* is the Greek form, Rom. 9:29.

SYENE (si-e'ne), "opening or key," an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about five hundred miles south of Alexandria. The modern city of *Assuan* stands near its ruins.

SYRACUSE (sir'a-kuse), a noted city on the south-east coast of the island of Sicily. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

SYRIA (sir'e-a), an ancient kingdom, situated on the north frontiers of Canaan, and of which Damascus for a long time, and afterward Antioch, was the capital. It was known to the Hebrews under the name of *Aram*.

TABOR (tā'bor), "mound, quarry," a celebrated mountain in Palestine, six miles east of Nazareth, on the northern side of the plain of Esdraelon, with a graceful, rounded summit. Its height above the sea is 1,865 feet. It is supposed, but not proven, to be that on which CHRIST was transfigured, and which is called by Peter *the holy mount*. 2. A city at the foot of the mountain, also called **Chisloth-Tabor.** 3. An oak or grove of oaks in Benjamin, 1 Sam. 10:3.

TADMOR (tad'mor), "palm tree," a city once in great renown, built by Solomon in the midst of a desert, about halfway between Damascus and the Euphrates, at the foot of a range of chalky hills. It retained this name till the conquest of Alexander the Great, when it was changed to **Palmyra.** Its ruins exhibit innumerable and most magnificent specimens of architecture, covering several miles.

TAHAPANES (ta-hap'a-nes), an ancient city of Lower Egypt, called Tehaphnehes, Ezek. 30:18; Tahpanhes, Jer. 43:7; 44:1; 46:14, and Hanes, Isa. 30:4.

TARSHISH (tar'shish), "hard," an old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean and with the seaports of Syria. This was probably the city of *Tartessus*, in Spain, then a Phœnician colony.

TARSUS (tar'sus), the capital of Cilicia, in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Acts 21:39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

TEKOA or TEKOAH (te-ko'ah), "a pitching of tents," a city six miles south of Bethlehem, the ruins of which bear the name *Teku'a*.

THEBEZ (the'bez), "brightness," or **Thebos,** not the celebrated Egyptian city (see No), but a city of the tribe of Ephraim, situated near to Shechem and thirteen miles south-west of Bethshan. It is represented by the modern village of *Tubâs*.

THE HOLY LAND was bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. Canaan proper was about one hundred and fifty-eight miles long, and on an average about forty broad. As occupied by all the tribes, including those on the east of Jordan, it consisted of about 19,000 square miles. But as extended by conquest in the time of David and Solomon the kingdom reached to the Euphrates, and to the remotest confines of Edom and Moab, 1 Ki. 4:21. It has been distinguished by various names, such as **Canaan, the Land of Promise, Judea, Palestine and the Holy Land.** It is described as "a land flowing with milk and honey." It was well watered, very fruitful, abounding with rich pastures and flowers, and much diversified with hills and valleys. From its position its climate was very hot during eight months in the year. It is described in reference to many of its natural advantages, Deut. 8:7–9; 11:10–12; promised to Abraham, Gen. 12:7; its boundary, Ex. 23:31; Num. 34:1; Josh. 1:3; conquered by Joshua, 11:16; its kings enumerated, 12:9; the names of those who were to divide it, Num. 34:16; how to be divided, 26:52; divided by lot, Josh. 14:1, etc.; its borders not conquered, 13:1; Judg. 2:3; its ruined cities to be rebuilt after the return of the Israelites from their dispersion, Isa. 49:19; 51:3; 52:9; 54:3; 61:4; Ezek. 36:33; what portion of it will be for the

sanctuary, 45: 1, etc.; for the city, 6; for the prince, 7; its boundary, 47: 13; its division by lot, 48: 1. At the time of CHRIST it was divided into five provinces, Judea, Samaria, Galilee, Perea and Idumea. This once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. After the destruction of Jerusalem, A. D. 71, the land remained almost desolate till about the fourth century, when pilgrims began to resort to it. In the beginning of the seventh century it was occupied by the Saracens, who held it till it was taken by the Crusaders in the twelfth. For about eighty years after that it was the scene of constant wars between the Christians and the Saracens. After passing through various revolutions it was finally absorbed in the Turkish empire in 1317. Its once noble cities are now poor villages, and most of the former villages are utterly extinct. Its barren, poverty-stricken and altogether ruinous condition affords a remarkable example of the fulfillment of the divine threatening, "He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein," Ps. 107: 33, 34.

THESSALONICA (thes-a-lo-ne'ka), the capital city of Macedonia, situated on the Thermaic Gulf (Gulf of Saloniki). It was anciently called *Therma*. Here Paul, Silas and Timothy planted a church, and to the Christians here Paul sent two epistles. Its modern name is *Saloniki*, and it has a population of about 70,000.

THE THREE TAVERNS, a place on the Appian Way, about thirty-three Roman miles south of Rome.

THYATIRA (thi-a-ti'rah), a city of Lydia, in Asia Minor, about twenty-seven miles north of Sardis, and fifty-six north-east of Smyrna. Its modern name is *Ak Hissar*, with a population of about 15,000, between 300 and 400 of whom are nominal Christians.

TIBEREAS (ti-be'ryas), a city on the western shore of the Sea of Galilee. It was built by Herod Antipas, the murderer of John the Baptist, in honor of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called *Tubarieh*. In 1837 it was nearly destroyed by an earthquake, six hundred of the inhabitants perishing in the ruins. It contains about two thousand inhabitants, of whom a few are Christians, eight hundred Jews, and the rest Mohammedans. It is one of the four *holy cities* of the Jews (the others being Jerusalem, Hebron and Safed), in which prayers are offered for the world twice every day.

TOPHET (to'fet), or more correctly TOPHETH, 2 Ki. 23: 10, a place on the south-east of Jerusalem, in the "valley of the son of Hinnom" by "the entry of the east gate." It became in later times the scene of sacrifices to Baal. It received its name from *toph*, a *drum*, which was beaten to drown the cries of the victims.

TRACHONITIS (trak-o-ni'tis), "rugged region," a small rocky district east of Jordan, of which Philip was tetrarch. Identified with the modern *Lejah*, south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was *Argob*.

TROAS (tro'as), a seaport town near to the Hellespont, between the promontories Lectum and Sigeum, south of the site of ancient Troy; sometimes considered as belonging to the Lesser Mysia. It must, if we may judge by the ruins, have been of considerable extent. Indeed, it was of importance as the point of arrival and departure for those journeying between Macedonia and certain Asiatic districts. It was here that Paul had the heavenly vision which led him to cross over into Europe with the Gospel message. It is now called *Eski Stamboul*.

TROGYLLIUM (tro-gil'le-um), a cape and town on the Ionian coast, between Ephesus and the mouth of the Meander at the foot of Mount Mycale over against Samos.

TYRE (tire), "rock," an ancient and flourishing city of Phœnicia, on the coast of the Mediterranean Sea. There were two cities of the same name; one, the most ancient, was situated on the mainland, and was destroyed by Alexander the Great; the other stood upon a small island, about two hundred yards from the coast. It is called the daughter of Zidon, Isa. 23: 12, and is frequently noticed in the Scriptures. The "coasts of Tyre" were once visited by CHRIST; the Gospel was received there. The predictions against Tyre have been so fully verified that it is now a miserable ruin, unoccupied except by a few fishermen as "a place to spread nets upon," Ezek. 26: 14. Its modern name is *Sur*.

UR, "fire, light," an ancient city of Chaldea, the native place of Terah and Abraham, has been identified by some with *Mugheir*, some desolate mounds situated about six miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf. But possibly Edessa, the modern *Orfah* or *Urfeh*, occupies the site of "Ur of the Chaldees."

UZ, "sandy, soft soil," a country in Arabia, where Job resided; its situation is uncertain, but probably it adjoined Bashan on the east; it is first mentioned in Gen. 10: 23.

VALLEY, low ground lying between hills, as of Siddim, where stood Sodom and Gomorrah, Gen. 14: 3; of Shaveh, or the King's Dale, 17; Eshcol, Num. 32: 9; Jezreel (ESDRAELON), Hos. 1: 5; Bochim, Jud. 2: 5; Gad, 2 Sam. 24: 5 (margin); Jericho, Deut. 34: 3; Lebanon, Josh. 11: 17; the Passengers, or Hamon-gog, Ezek. 39: 11; Achor, Josh. 7: 24; Isa. 65: 10; Hos. 2: 15; Ajalon, Josh. 10: 12; Sorek, Jud. 16: 4; Ela, 1 Sam. 21: 9; Rephaim, or giants, Josh. 15: 8; 18: 16; 2 Sam. 5: 18; Isa. 17: 5; Berachah, 2 Chr. 20: 26; Hinnom or Tophet, Josh. 18: 16; 2 Ki. 23: 10; Jer. 7: 32; Megiddo, 2 Chr. 35: 22; Zech. 12: 11; Salt, 2 Sam. 8: 13; Succoth, Ps. 60: 6; 108: 7; Baca, Ps. 84: 6; Gibeon, Isa. 28: 21; Jehoshaphat, or Decision, Joel 3: 2, 14; Shittim, 18; Moab, Deut. 34: 6; Zephathah, 2 Chr. 14: 10; Zeboim, 1 Sam. 13: 18; Gerar, Gen. 26: 17; Hebron, 37: 14.

WILDERNESS. The Heb. word *midbar*, usually translated "wilderness," is derived from a root which signifies "to lead to pasture;" and means a pastoral country or district as distinguished from an agricultural. The *midbar* of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of **Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph, Maon, Beersheba**, etc., Ex. 14: 3; 15: 22; Num. 10: 12; 13: 3; 14: 2, 29; Deut. 1: 19; 32: 10; Luke 8: 29; the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki. 19: 15; Isa. 40: 3; Matt. 3: 1; 15: 33; Luke 15.

ZIKLAG (zik'lag), "pressed," a city on the south of Judea; was given by Achish, king of Gath, to David for an asylum from the rage of Saul.

ZION (zi'on), "dry, sunny mount," called SION in the New Testament, the highest point in Jerusalem, being 2,539 feet above the level of the Mediterranean. See JERUSALEM.

ZOAN (zo'an), "low," a very ancient city of Egypt (built seven years after Hebron), not far from the Mediterranean, near the mouth of the Tanitic branch of the Nile, and long of great note. It was called TANIS by the Greeks; now *Sân*, an insignificant village.

ZOAR (zo'ar), "smallness," originally called Bela, one of the five cities which rebelled against Chedorlaomer. It seems to have stood near the base of the mountain range at the south-east corner of the Dead Sea.

A

COMPLETE INDEX AND CONCISE DICTIONARY

OF THE

HOLY BIBLE:

AN WHICH THE VARIOUS PERSONS, PLACES, AND SUBJECTS MENTIONED IN IT ARE ACCURATELY REFERRED TO; AND EVERY DIFFICULT WORD BRIEFLY EXPLAINED.

DESIGNED TO FACILITATE THE CONSULTATION AND STUDY OF THIS SACRED VOLUME.

Aaron, ā'ron [enlightener?], was of the family of the Kohathites and of the tribe of Levi, Ex.6.16–20. He was the son of Amram and Jochebed, and elder brother of Moses; — was called by God to be the high-priest of the Israelites;—was born in the year of the world 2430, 774 after the flood, and 1574 before Christ;—appointed to assist Moses, and to be specially useful as an excellent speaker, Ex. 4. 14–16;—meets him in the wilderness, 4.27;—goes with him to Pharaoh, 5. 1, &c.;—married Elisheba, the daughter of Amminadab, and had four sons, 6.23;—along with Hur, stayed the hands of Moses while the Hebrews fought with Amalek, 17.10–12;—he and his sons set apart for the priest's office, 28. 1, &c.; 40. 13;—solemnly consecrated, Le. 8. 1, &c.;—commanded to burn incense before the Lord every morning and evening, Ex. 30. 7, 8: to make atonement with the blood of the sin-offering once every year, 10;—makes the golden calf, 32. 1; Ac. 7. 40;—Moses prays for him, De. 9. 20;—offers for himself and the people, Le. 9. 1, &c.;—resignedly held his peace when his two sons were consumed for offering strange fire, 10. 3;—solemnly blesses the people, 9. 22, 23;—instructed how to bless the people, Nu. 6. 23–26;—he and Miriam unjustly complain of Moses, 12. 1, &c.;—stayed the plague, after Korah's rebellion, by going between the living and the dead, 16. 48;—his rod buds, 17. 8; He.9.4;—sins at Meribah, for which he is not allowed to enter Canaan, 20. 7–13;—dies in Mount Hor, 20. 28; cf. De.10.6;—aged 123 years, 33. 39;—in his office as high-priest was a type of Jesus Christ, He. 5. 4, 5: he is called 'the saint of the Lord,' Ps. 106.16.

Aaronites, ā'ron-ites, the offspring of Aaron, 1 Ch.12.27; 27.17;—were so numerous as to have assigned for them thirteen cities, Jos. 21. 13–19: —Eleazar, Aaron's son, was their chief, Nu.4.16.

Ab, the Chaldee name of the eleventh month of the Jewish civil year, and the fifth of their sacred, corresponding to part of our July and August;—was not used till after the return from Babylon. It does not occur in the O.T. This month is always mentioned as the 'fifth,' Zec. 7. 5; 8. 19.

Abaddon, a-bād'don, and APOLLYON (the destroyer), the former the Hebrew, and the latter the Greek name of the angel of the bottomless pit, the king of the Apocalyptic locusts, Re.9.11

Abagtha, ăb'ag'thah, one of the seven chamberlains in the palace of Ahasuerus, Es. 1.10.

Abana, ăb'a-nah (Gr. Ἀβανᾶ), now *Barada*, one of the two rivers of Damascus, 2 Ki. 5. 12. It rises in the centre of the Anti-Lebanon range, runs through the city, and falls into a lake about twenty miles to the east.

Abarim, ăb'a-rim [the passages], Je. 22. 20; De. 32.49, a range of high and rugged hills on one of which (Nebo) Moses died, lying along the north-east shore of the Dead Sea, Nu. 27. 12; 33.47,48; De. 32. 49. *See* NEBO, PEOR, and PISGAH.

Abase, to lower, or bring into contempt, Job 40. 11; Is. 31. 4; Da. 4. 37; Mat.23.12; 2 Co.11.7; Phi.4.12.

Abasing, humbling, 2 Co.11.7.

Abate, to grow lower or less, Ge.8. 3; Le.27.18; De.34.7.

Abba, ăb'bah, a Syriac word; the emphatic form of the Heb. *Âb*, signifying *Father*, Mar. 14. 36; Ro. 8. 15; Ga.4.6. As the Greek word rendered Father is always joined with it, this may express the greater ardency of affection and filial confidence in the use of the phrase.

Abda, ăb'dah [the servant, *i.e.* of God], (1) The father of Adoniram, 1 Ki.4.6.—(2) The son of Shammua, Ne.11.17 (=Obadiah, 1 Ch. 9.16).

Abdeel [servant of God], the father of Shelemaiah, Je.36.26.

Abdi, ăb'di [my servant], (1) A Levite in the time of David, 1 Ch.6.44. —(2) An Israelite of the 'sons' of Elam, Ezr. 10. 26.—(3) A Levite, the father of Kish, 2 Ch.29.12.

Abdiel, ăb'di-el [servant of God], son of Guni, 1 Ch.5.15.

Abdon, ăb'don [servile], (1) One of the judges of Israel, who left forty sons and thirty grandsons, Ju.12.13, 14:—probably same as BEDAN, 1 Sa. 12.11.—(2) The son of Micah, 2 Ch. 34.20:—he is also called Achbor, son of Michaiah, 2 Ki.22.12.—(3) A son of Shashak, 1 Ch. 8. 23.—(4) The first-born of Gibeon, 1 Ch. 8. 30.—(5) A Levitical town of the Gershonites, Jos.21.30.

Abednego, a-bed'ne-go [servant of Nego], the Chaldean name given to Azariah, one of Daniel's three friends, Da.1.7; 2.49; 3.12, &c.

Abel, ā'bel [vanity], the second son of Adam;—a keeper of sheep, Ge.4. 2;—his sacrifice more acceptable to God than Cain's offering, 4; He.11.4; —a worshipper of God by faith in the Messiah, and killed by his brother Cain;—the cause of this attributed to Cain's hatred of Abel's righteousness; 1 Jn.3.12. He was the first martyr for Christ;—his blood mentioned, Mat.23.35; Lu.11.51;—his more excellent sacrifice, He. 11. 4;—his blood, or rather the blood of his *sacrifice*, alluded to as speaking, He. 12.24.

Abel, ā'bel, GREAT STONE OF, was in *the field of Joshua*, near Bethshemesh, where the ark of the Lord rested when it was brought back by the Philistines to Kiriath-jearim. 1 Sa.6.18, 19. In 2 Sa. 20. 15, 18 ABEL stands for Abel-Beth-Maachah.

Abel Maim, ā'bel-mā'im [meadow or plain of the waters], Ju. 11. 33; 2 Ch. 16. 4;—or ABEL-BETH-MAACHAH, 1 Ki.15.20: a city of the tribe of Naphtali, at the west base of Hermon. From its importance called 'a mother in Israel,' 2 Sa.20.19. It belonged to the region of Maachah. Here Sheba was beheaded, 2 Sa. 20. 14–18;—eighty years after, it was ravaged by Benhadad, 1 Ki. 15. 20;—and 200 years subsequent, it was destroyed, 2 Ki. 15.29. It is now represented by the village of Abil-el-Kameh.

Abel-Meholah, ā'bel-me-hō'lah [meadow of dancing], a city west of Jordan, about 12 miles south of Bethshan, in the tribe of Manasseh, 1 Ki. 4.12. It was the birth-place and residence of Elisha, 19.16. Near this city Gideon defeated the Midianites, Ju.7.9–23.

Abel-Mizraim, ā'bel-miz-rā'y-im [mourning of the Egyptians], a place near Hebron, so called from the great mournings of the Egyptians and Hebrews at the funeral of Jacob, Ge. 50.11.

Abel-Shittim, ā'bel-shit'tim [meadow of acacias], a city about 11 miles east of Jordan, in the plains of Moab. The scene of the last encampment of Israel on that side of Jordan. Here 24,000 Israelites were cut off in one day for idolatry and uncleanness, Nu. 25.1–18; 33.49.

Abez, ā'bez [lustre, tin], a city in the tribe of Issachar, Jos.19.20.

Abhor, to detest, or reject, De. 32. 19; Job 42.6; Ps.22.24; 89.38; 119.163; Ro.2.22; 12.9.

Abia, a-bī'a, and ABIAH. *See* ABIJAH.

Abi-Albon, a-bī-ăl'bon [father of strength], one of David's thirty mighty men, 2 Sa. 23. 31;—called Abiel, 1 Ch.11.32.

Abi-Asaph, a-bī'a-saf [father of gathering], the youngest of the three sons of Korah, Ex.6.24.

Abiathar, a-bī'a-thar [father of abundance], the thirteenth high-priest;—son of the high-priest Ahimelech;—escapes from Saul and joins David and his party in the cave of Adullam, 1 Sa.22.20;—sent back to Jerusalem with the ark, when David fled from Absalom, 2 Sa. 15. 29;—joint high-priest with Zadok, 2 Sa.8.17; 15.35;—conspires to make Adonijah king in succession to David his father, 1 Ki.1.7;—on this account, is thrust out from the priest's office by Solomon, 2.26.

Abib, ā'bib [green ears], or NISAN, as it was called after the captivity, the first month of the sacred, and the seventh of the civil year;—it began with the new moon in April, Ex.12.2; 13.4; 23.15.

Abidah, a-bī'dah [father of knowledge], the son of Midian, and grandson of Abraham by Keturah, Ge. 25.4.

Abidan, ăb'ī-da, [father of judgment], the son of Gideoni, and captain of the tribe of Benjamin at the time of the exodus Nu.1.11; 2.22; 10.24.

Abide, to stay or stand, Ge. 19. 2; 24.55; Ps.15.1; 61.4; Mat.10.11; Jn.15. 4; 1 Co.3.14; 7.8, 20. To love Christ and keep his commandments, is to abide in Christ, Jn.15.6, 10.

Abiel, ā'bī-el or a-bī'el [father of strength], (1) The father of Ner (1 Sa.14.51), who was the grandfather of Saul, 1 Ch. 8. 33. In 1 Sa.9.1 he is called the father of Kish, meaning grandfather.—(2) An Arbathite, one of David's warriors, 1 Ch. 11. 32;—called also Abi-Albon, 2 Sa.23.31.

Abi-Ezer, ăb-ī-ē'zer [father of help], (1) One of the three sons of Hammoleketh, 1 Ch.7.18;—called also Jeezer, Nu. 26. 30.—(2) One of David's thirty chief warriors, 2 Sa.23.27; 1 Ch. 11.28.

Abi-Ezrite, ăb-i-ez'rite, the descendant of Abiezer, Ju.6.11,24.

Abigail, ăb'ī-gale or ăb'ī-gāl [father of joy], (1) The wife of Nabal;—her behaviour to David, 2 Sa.25.14, &c.; —married to him, 39;—taken captive, 30.5;—rescued, 18.—(2) Daughter of Nahash or Jesse, David's sister, and wife of Jether, an Ishmaelite, 1 Ch. 2.16,17; 2 Sa.22.25.

Abihail, ăb'ī-hale [the father of strength], (1) The second wife of Reboboam, and the 'daughter' (=descendant) of Eliab, 2 Ch. 11. 18.—(2) The father of Zuriel, Nu. 3. 35.—(3) The wife of Abishur, 1 Ch. 2. 29.—(4) The son of Huri, 1 Ch.5.14.—(5) The father of Esther, and uncle of Mordecai, Es.2.15; 9.29; cf.2.7.

Abihu, a-bī'hu [my father, He], second son of Aaron, Ex.6.23;—is consecrated priest, 28.1;—offers strange fire, and perishes Le. 10. 1, 2. *See* NADAB.

Abihud, a-bī'hud [father of praise], the son of Bela, and grandson of Benjamin, 1 Ch. 8. 3;—called Ahihud, 7.

Abijah, ABIAH, or ABIA, a-bī'jah [father (*i.e.* possessor) of Jehovah], (1) A son of Becher, 1 Ch.7.8; there in the form *Abiah*.—(2) A daughter of Machir, 1 Ch.2. 24.—(3) Second son of Samuel, 1 Sa. 8. 2; 1 Ch. 6.12. —(4) One of the descendants of Eleazar, and chief of the eighth of the 24 courses of the priests, 1 Ch. 24. 10. To this course belonged Zacharias, the father of John the Baptist, Lu. 1. 5.—(5) The second king of the separate kingdoms of Judah, 1 Ch. 3.10;—reigned 3 years, 2 Ch. 12. 16; 13.1,2;—his character, 1 Ki. 15. 3;—his wives and children, 2 Ch.13.20–22: —he is also called ABIJAM, 1 Ki. 14. 31; 15.1,7,8.—(6) The only pious son of Jeroboam, died in early youth, 1 Ki. 14. 1–18.—(7) Daughter of Zechariah, and mother of King Hezekiah, 2 Ch. 29. 1;—she is also called ABI, 2 Ki. 18. 2.—(8) One of those who affixed their signatures to the covenant made by Nehemiah (10. 7), probably the same as in Neh. 12.4.

Abilene, ăb-bī-lē'ne, a small canton situated among the mountains of Antilibanus, west of Damascus, of which Lysanias was tetrarch in the time of John the Baptist. Abila was the capital, Lu.3.1.

Ability, power or skill, Le.27.8; Da. 1.4; Mat.25.15; Ac. 11. 29; 1 Pe. 4.11. Measure of wealth, Ezr.2.69.

Abimael, ăb-bī-mā'el, one of the sons of Joktan in Arabia, Ge. 10. 28; 1 Ch. 1.22.

Abimelech, ab-im'me-lek [father of the king], (1) King of Gerar, takes Abraham's wife, Ge. 20. 2.—(2) Another king of Gerar;—gives reproof concerning Isaac's, 26. 9;—makes a treaty with him, 31.—(3) A bastard son of Gideon, his history, Ju.9.1; —dies, 54.—(4) Interchanged for ACHISH, king of Gath (in title of Ps. xxxiv.;—(5) Son of Abiathar, a high-priest in the time of David, 1 Ch.18.16.

Abinadab, ab-in'a-dab, [father of nobleness or willingness], (1) The second of the eight sons of Jesse, 1 Sa.16.8; 17.13.—(2) The third of the four sons of Saul, 1 Ch. 8. 33; 1 Sa.31.2; 1 Ch.10.2.—(3) Solomon's son-in-law, 1 Ki. 4. 11.—(4) A Levite in whose house the ark of the covenant was deposited, 1 Sa. 7. 1;—it remained there for 70 years, 2 Sa.6.3,4.

Abinoam, ab-in'no-am [father of grace], the father of Barak the judge, Ju.4.6,12; 5.1,12.

Abiram, a-bī'ram, (1) With his brother Dathan, and Korah, conspired against Moses and Aaron, for which God caused the earth to swallow them alive, Nu.16.1; Ps.106.17. *See* KORAH.—(2) The eldest son of Hiel the Bethelite, 1 Ki.16.34.

Abishag, ăb'bī-shag or a-bī'shag [father of (*i.e.* given to) error], a woman of Shunem, who cherishes David in his old age, 1 Ki.1.4;—asked of Solomon for a wife to Adonijah, 2.21.

Abishai, ăb-bī-shā'ī [father (*i.e.* desirous) of a gift], son of David's sister, Zeruiah, 1 Ch.2.16;—a noted warrior; —asked liberty to kill Saul, but hindered by David, 1 Sa.26. 7;—desired to kill Shimei when he cursed David, 2 Sa. 16. 9;—pursues and slays Abner, 2 Sa. 3. 24–30;—slays a mighty giant, 21.17;—with his spear cut off 300 men, 23. 18;—one of the three who fetch water for David from the well of Bethlehem, 1 Ch. 11.15–20.

Abishalom, ăb-bī-shā'lom, a fuller form of the name ABSHALOM, 1 Ki.15. 2; 2 Ki.11.21.

Abishua, ăb-bi-shū'ah, (1) A son of Bela and grandson of Benjamin, 1 Ch.8.4.—(2) The son of Phinehas, and father of Bukki, being the fourth Jewish high-priest, 1 Ch 6.4,5,50.

Abishur, ăb'ī-shur [father of the wall], 1 Ch.2.28.

Abital, ab'ī-tal [father of dew], David's fifth wife, 2 Sa.3.4; 1 Ch.3.3.

Abitub, ab'ī-tub [father of goodness], 1 Ch.8.11.

Abiud, ăb'ī-ud or a-bī'ud, the Greek form of the name ABIHUD, Mat.1.13.

Abjects, low base men, Ps.35.15.

Abner, ăb'ner [father of light], son of Ner, captain of Saul's host, 1 Sa. 17. 55;—makes Ishbosheth king;—his men and those of David fight, 2 Sa.2.12;—kills Asahel, the brother of Joab, 23;—revolts to David, 3.12; —killed by Joab, 27;—David mourns for, 2 Sa.3.31–39.

Aboard, on board a ship, Ac. 21.2.

Abolish, to repeal or make void, Isa. 28; 51.6; 2 Co. 3.13; Ep. 2. 15; 2 Ti.1. 10.

Abomination of Desolation, Mat. 24.15; Da.9.27;—thought by some to refer to the Roman army, so called on account of its ensigns and images, which the soldiers worshipped, the approach of which would be a warning of the desolation of the city

others more correctly render the expression in Daniel 'the abomination of the desolator,' and refer it to the pollution of the temple by Antiochus Epiphanes in erecting an idol altar on the altar of burnt-offering.

Abominations, things hateful, Ge. 43:32 46.34;—sins in general, Is.66.3; Je.44.4;—idols so called, 1 Ki. 11.7; 2 Ki. 23.13; Is.66.3;—sacrifices and prayers of the wicked are abomination to God, Pr.15.8; 21.27; 28.9.

Abound, to have great plenty, Pr.28. 20; Mat. 24.12; Ro. 5.20; 6.1; 2 Co.1. 5; 8.7; 2 Pe.1.8.

Abraham, ā'bra-ham [father of a multitude], son of Terah, Ge.11.26, 27;—born B.C. 1996;—was a native of Chaldea, and descended through Heber, in the ninth generation, from Shem, the son of Noah;—called at 75 years of age to leave his native country and kindred, Ge.12.1;—God promises to make him the father of a great nation, and of the Messiah, 2,3;—he departs with Sarai his wife, and Lot his brother's son, 4,5;—builds altars in Canaan, and calls on the name of the Lord, 7,8;—goes into Egypt on account of a famine, 10; —from fear of the king denies his wife, 14–20;—returns to Canaan, 13. 1;—separates from Lot; dwells at Hebron, Ge.xiii.; 14.13; 35.27;—God renews his promise to him, 14, &c.;—rescues Lot, 14. 14, &c.;—is blessed by Melchizedec, 18, &c.;—a son promised to him, 15.4;—Sarai gives him Hagar to be his wife, 16.3; —who bears him Ishmael, 15;—God renews his promise and covenant with him and his seed, on which occasion his name is changed from Abram to Abraham, 17. 1–14;—circumcises all the males of his household, 23, &c.; entertains three angels, 18.1, &c.;—promise of a son by Sarah renewed to him, which she hearing, laughed, 12;—intercedes for Sodom, 23, &c.;—sojourns in Gerar, 20. 1;— a second time denies his wife, 2;—enters into a treaty with Abimelech, 21, 22, &c.;—Isaac is born to him, 21.1, &c.;—casts out Hagar and her son, 9, &c.;—called to offer Isaac, 22. 2, &c.;—purchases a burying-place for Sarah, 23.1, &c.;—sends his servant for a wife to Isaac, 24.1, &c.; —his sons by Keturah, 25.1, &c.;— his age and burial, 7;—his faith and character, Ge.28.19; 22.12; Ne.9.7,8; Ps. 105. 6; He. 11.8–19;—called the friend of God, 2 Ch.20.7; Is.41.8; Ja. 2.23;—Christ's discourse concerning his seed, Jn.8.37–58;—justified before God, not by works, but by faith, Ro. 4.1–22;—he and his believing seed the true church, Ga.3.7,14,22;—justified before men, or proved to be a believer, by works, Ja. 2. 21;—reverenced by the Jews, Mat.3.9; Lu.13. 16,18; Jn.8.33–40.

Abram, ā'bram [high father, father of elevation]. The original name of Abraham, and uniformly given to him up to Ge.17.4,5;—also so named in 1 Ch.1.27, and Ne.9.7.

Absalom, ăb'sa-lom [father of peace], the third son of David, and his only one by Maacah, the daughter of Talmai, king of Geshur, 2 Sa. 3. 3; 1 Ch.3.2;—kills his brother Amnon, 2 Sa.13.23;—flees to Talmai, king of Geshur, 37;—recalled, 14. 21;—his beauty, &c., 25;—brought to his father, 33;—rebels, 15. 1, &c.;—defeated and slain, 18.9;—David's lament for, 2 Sa. 18. 39; 19.4. Absalom's Pillar in the King's Dale, 2 Sa.18.18.

Absent, not present, Ge.31.49; 1 Co. 5.3; 2 Co.5.6,8,9; Phi.1.27; Col.2.5.

Abstain, to keep from, Ac. 15. 20, 29; 1 Th.4.3; 5.22; 1 Ti.4.3; 1 Pe.2.11.

Abstinence, to refrain from food, Ac. 27.21. *See* Fasting and Temperance.

Abundance, in great plenty, De. 28. 47; 2 Sa.1.16; 1 Ki.10.10,27; 2 Ch.9.9; Mat.12.34; 13.12; Ro.5.17.

Abuse, to impose on, or ill use, Ju. 19.25; 1 Sa.31.4; 1 Co.6.9; 7.31; 9.18.

Abyss, or **Deep**, the chaos on which the Spirit of God moved, Ge.1.2;—the place of the dead, Ro.10.7;—also Jeli, Lu.8.31; Re.9.1; 11.7; 20.3.

Accad, ăk'kad [fortress], one of the five cities in the 'land of Shinar,' or Babylonia, founded by Nimrod in the beginning of his kingdom, Ge.10.10; —identified by Jerome with Nisibis in the north of Mesopotamia.

Accept, to receive favourably, Mal.1. 10,13;—to esteem highly, Ac. 24. 3;—God accepts men's persons and services only through Christ, Ep. 1. 6; 1 Pe.2.5.

Acceptable, agreeable, kindly received, Ps.19. 14; 69. 13; Is. 49. 8; Lu. 4.19; Ro. 12. 1, 2; Ep.5.10.

Access, free admission to God only through Christ, Jn. 14. 6; Ro. 5. 1, 2; Ep. 2. 18; 3. 12; He. 7. 25; 1 Pe. 3. 18. Access by the agency of the Spirit, Ep. 2. 18;—by the instrumentality of faith, Ro.5.2; Ep.3.12; He.11.6;—by prayer in seeking mercy, He.4.16;—freedom to exercise it, Ep.3.12; He. 10. 19, 22;—earnestly desired by saints, Ps. 27.4; 42.1,2; 63. 1; 84. 2;—blessedness of it, Ps. 16. 11; 36.8,9; 65.4; 73.28. Examples, Ge.18.23,33; Ex.24.2; 34.4–7.

Accho, ăk'ko, now called Acre or Acca, also St. Jean d'Acre, and Ptolemais, a seaport of Canaan, about 30 miles south of Tyre, Ju.1.31. It was an important city, well fortified, in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified that place. Its population at present is about 5000.

Accompanied, joined, Ac. 10. 23; 11. 12; 20.4,38.

Accomplish, to perform or fulfil, Le. 22.21; Job 14.6; Ps.64.6; Is.55.11; Da. 9.2; Lu.9.31.

Accord, to unite or agree with, Jos.9. 2; Ac.1.14; 2.1,46; Phi.2.2;—of its or his own accord, freely, without pains or constraint, Le.25.5; 2 Co.8.17.

Account, to esteem or judge, Ps.144. 3; Mat. 18. 23;—to give account, or have conduct tried, Mat. 12. 36; Ro. 14.12; He.13.17; 1 Pe. 4. 5;—God giveth no account of his doings, is not responsible, Job 33.13.

Accursed, or **Cursed**, devoted to destruction, as were the idolatrous nations of Canaan, Nu. 21. 2, 3; De. 7. 2, 26;—separated from the church, or excommunicated, Ro. 9. 3;—consigned to eternal misery, 1 Co. 16. 22; Ga.1.8,9.

Accusations, false charges brought against, Lu. 19. 8; 1 Ti. 5.19;—instances of, Ge. 31. 30; 39.13;—rash. *See* Slander.

Aceldama, a-cel'da-ma [field of blood], a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which Christ was betrayed, Mat.27.8; Ac. 1.19;—previously called the Potters' Field, being a place whence they obtained their clay, Mat.27.7.

Achaia, a-kā'yah, under the Romans Greece was divided into two provinces—Macedonia and Achaia. The latter province occupied the north-west portion of the Peloponnesus, and included Corinth as its capital. Churches in, visited by Paul, Ac. 18. 1–12; 2 Co. 1. 1; 11. 10;—contribute to the saints at Jerusalem, Ro. 15. 26. *See* Greece.

Achaicus, a-kā'i-kus, a Christian of Corinth who visits Paul at Rome, 1 Co. 16.17.

Achan, ā'kan, or **Achar**, ā'kar [troubler], the son of Carmi, stoned to death in the valley of Achor for coveting and concealing the accursed spoil at the taking of Jericho, Jos. 7. 22; 22.20; 1 Ch.2.7.

Achaz, ā'kaz, Mat. 1. 9: elsewhere Ahaz.

Achbor, ăk'bor, (1) The son of Michaiah; was sent by Josiah to Huldah to inquire regarding the newly-discovered book of the law, 2 Ki.22.12, 14;—called also Abdon, 2 Ch. 34. 20. —(2) An Idumean, father of Baal-hanan, one of the Edomitish kings, Ge.36.38; 1 Ch.1.49.

Achim, ā'kim, son of Sadoc, and father of Eleazar, among the paternal ancestors of Christ, Mat.1.14.

Achish, ā'kish, (1) Elsewhere called Abimelech, Ps. 34. *title*, king of Gath, a city of the Philistines;—to his court David withdrew from Saul's persecution, 1 Sa.21.10;—before him David feigned himself mad, 13;— some years after, gave David Ziklag to reside in, 27.5,6.—(2) Another king of Gath, to whom the two servants of Shimei fled, 1 Ki.2.39,40.

Achmetha, ak-mē'thah, the Ecbatana of classical writers, the capital of Media, built by Dejoces or Phraortes; and surrounded with seven walls, Ezr.6.2. Its site is occupied by the modern city of Hamadan, in Persia.

Achor, āk'or [trouble], a valley near Jericho, Jos. 7. 26; Ho.2.15. It received this name from the trouble Achan's trespass brought on Israel.

Achsah, āk'sah [anklet], daughter of Caleb, Jos.15.16, 1 Ch.2.49, Achsa.

Achshaph, āk'shaf [fascination], a royal city of the Canaanites;—Joshua smote the king of it, and gave it to the tribe of Asher, Jos. 12. 20. It was not far from Accho, Jos.19.25.

Achzib, āk'zib [falsehood], (1) A city of the tribe of Asher, on the shore of the Mediterranean Sea, about 12 miles north of Accho, Jos. 19. 29.—(2) A town in the plain of Judah, Jos. 15. 44. It is probably the same as Chezib, Ge.38.5.

Acknowledge, to confess or approve, De. 21. 17; Ps. 32. 5; Pr. 3. 6; Is. 33. 13; 1 Co.14.37; 16.18; 2 Co.1.13.

Acquaint, to inform or make known, Job 22.21; Ps.139.3; Ec.2.3; Is.53.3.

Acquaintance, familiarity, or a person with whom we are acquainted, Job 19.13; Ps.31.11; Lu.2.44; 23.49.

Acre, a portion of land, in English measure, 4840 square yards; in Scripture the translation of the Heb. *tsē'med*, which means a yoke, *i.e.* as much as one yoke of oxen can plough in a day, 1 Sa.14.14; Is.5.10.

Activity, the quality of being active; also the habit of diligent pursuit of business, Ge.47.6.

Acts of the Apostles, one of the sacred books of the New Testament, written by Luke (comp. Lu.1.1–4 with Ac.1.1), and which contains the history of the infant church for about thirty years after Christ's death.

Acts, deeds, exploits, or achievements, De. 11. 3, 7; Ju. 5. 11; 2 Sa.23. 20; 1 Ki.11.41; Ps.103.7; 145.4.

Ada, Adah, ā'dah [ornament], (1) One of the two wives of Lamech, and mother of Jabal and Jubal, Ge.4.19, 20,23.—(2) The daughter of Elon the Hittite, and the first of the three wives of Esau, Ge.36.2,4,10.

Adadah, a town in Judah, Jos.15.22.

Adah, one of the wives of Esau, Ge. 36.2,4, 10; called Bashemath, Ge. 26.34; 28.9.

Adaiah, ăd-a-ī'ah [adorned by Jehovah], (1) The father of Jedidah, 2 Ki. 22. 1.—(2) The son of Ethni, and father of Zerah, 1 Ch. 6. 4;—apparently the same as Iddo, 21.—(3) The father of Maaseiah, 2 Ch. 23. 1;—apparently the same as Juda, Lu.3. 30.—(4) The father of Hazaiah, of the tribe of Judah, Ne. 11. 5.—(5) A priest, son of Jeroham, 1 Ch.9.12; Ne. 11.12.—(6) A son of Bani, an Israelite, Ezr.10.29, also Ezr.10.39.

Adalia, ăd-a-lī'ah, one of the ten sons of Haman, Es.9.8.

Adam, ăd'am [red, hence the earth], the first man, created in the image of God, Ge. 1. 27;—put into the garden of Eden, 2.15;—gives names to all terrestrial creatures, 19;—obtains a help-meet, 22;—prohibited from eating of the fruit of the tree of knowledge of good and evil, 17;—violates the divine law, and is banished from paradise, 3.6,24;—his age and death, 5.5;—all dead in him, as involved in his transgression, Ro. 5. 12–19; 1 Co. 15. 21, 22;—a type of Christ, the second Adam, 45. The name given, in one instance, to both of our first parents, Ge.5.2.

Adam, ăd'am, a city which was situated in the valley of the Jordan, 36 miles north of Jericho, Jos.3.16; 1 Ki. 7.46.

Adamant, the same hard and precious stone which we call a diamond, Ex. 28.18;—translated diamond, Je.17.1; —the prophet's forehead compared to, Eze. 3. 9;—wicked men's hearts, Zec.7.12;—used to convey an idea of extreme hardness or obduracy.

Adami, ăd'da-mi [red earth], a city near the border of Naphtali, Jos.19. 33;—called also Adamah, 36.

Adar, ād'ar [large], 1. The name of the twelfth month of the Jewish sacred year, and the sixth of their civil, agreeing to our February, Ezr. 6. 15.—2. A contracted form (Jos. 15 3, of the name of the place elsewhere called Hazar-Addar, Nu. 34. 4.

Adbeel, ăd-bē'el [miracle of God], the third of the twelve sons of Ishmael, Ge.25.13; 1 Ch.1.29.

Add, to join, De.4.2; Ac.2.41; 2 Pe.1.5; —to increase, Pr. 16. 23;—to bestow, Ge. 30.24;—to proceed to utter, De.5. 22.

Addar, ăd'dar, a son of Bela, and grandson of Benjamin, 1 Ch. 8. 3;—elsewhere called Ard, Ge.46.24.

Adder, a venomous serpent, brought forth alive, and not hatched from an egg. It is smaller and shorter than the snake, and has black spots on its back. It, and all serpents in general, are *charmed* by music. The *deaf* adder mentioned, probably means one so full of venom as to be insensible to sweet sounds, Ps.58.4; —the name *adder* is used as the translation of four different Heb. words. In Ge.49.7 it denotes the *cerastes*, a serpent of the *viper* tribe. In Ps.58. 4, and 91.13, it probably denotes an *asp*.

Addi, ăd'dī, the father of Melchi (= Maaseiah, 2 Ch.34.8) in the maternal ancestry of Christ, Lu.3.28.

Addon, ăd'don [lord], a city of the Babylonish empire, Ne.7.61.

Adiel, ăd'ī-el [ornament of God], (1) One of the posterity of the patriarch Simeon, 1 Ch. 4. 36.—(2) The father of Azmaveth, 1 Ch. 27. 25.—(3) A priest, the father of Maasiai, 1 Ch. 9.12.

Adin, ād'din, the head of one of the Israelitish families, Ezr.2.15.

Adithaim, ăd-ī-thā'im, a town in the plain of Judah, Jos.15.36.

Adjure, to bind by an oath, under the penalty of a curse, Jos. 6. 26; Mar. 5.7;—to charge solemnly, Mat.26.63; Ac.19.13.

Adlai, ăd-lā'ī or ăd'la-i, the father of Shaphat, who was herdsman under David, 1 Ch.27.29.

Admah, ăd'mah, one of the five cities in the vale of Siddim, Ge.10.19. *See* Sodom and Salt Sea.

Admatha, ăd'ma-tha, the third-named of the seven princes or courtiers of Xerxes, Es.1.14.

Administration, those to whom the care of public affairs is committed, 1 Co.12.5; 2 Co.9.12.

Admiration, high esteem, Jude 16; Re.17.6.

Admoniah, to warn a brother of a fault; our duty, Le.19.17; Mat.18.15; Lu.17.3,4; 2 Th.3.15; He.3.13;—how to act when admonition is neglected, Mat.18.16,17.

Adnah, ăd'nah, (1) A chiliarch of the tribe of Manasseh, 1 Ch.12.20.—(2) A general under Jehoshaphat, 2 Ch.17. 14.

Ado, trouble, bustle, Mar.5.39.

Adonibezek, a-don'ī-bē'zek [lord of Bezek], took seventy kings captive, and cut off their thumbs and great toes, and fed them with crumbs from his table, Ju.1.7;—fled from the armies of Israel, but was caught and disabled by having his thumbs and great toes cut off, 1.6;—died at Jerusalem,7.

Adonijah, ăd-o-nī'jah [my Lord is Jehovah], (1) David's fourth son, born while his father reigned over Judah only, 2 Sa.3.4;—claims the kingdom, 1 Ki.1.5;—put to death, 2.13–25.—(2) One of the Levites sent to assist in teaching the law, 2 Ch.17.8.—(3) A chief Israelite after the captivity, Ne. 10. 16; elsewhere called Adoniram, Ezr.2.13; 8.13.

Adonikam, ăd-o-nī'kam, Ne.7.18.

Adoniram, ăd-o-nī'ram [lord of height], the receiver-general of the imports in the time of David, Solomon, and Rehoboam;—stoned when collecting tribute for Rehoboam, 2 Ki. 12. 18; 4. 6, 14; 2 Sa. 20. 24;—called Adoram, 1 Ki.12.18; also Hadoram, 2 Ch.10.18.

Adoni-Zedek, a-don'ī-zē'dek [lord of justice], king of Jerusalem, then called Zedek;—enters into alliance with five other kings to oppose Joshua, Jos. 10. 3–5;—the sun stood still a whole day till Joshua discomfited them, 12–14.

Adoption, (National), an act by which one takes another into his family, and treats him as his own child; —thus Pharaoh's daughter adopted Moses, Ex.2.10; Mordecai adopted Esther, Es.2.7;—adoption was confined to sons.

——— (National), by which God takes a whole people to be his visible church, and to enjoy many privileges, Ro.9.4.

——— (Spiritual), consists in God's receiving sinners into his family of grace, and constituting them his sons, 2 Co.6.18;—preceded by the new birth, Jn.1.12,13;—is of God's grace, Eze.16.6; 36.26–28; Ep.2.5,6; —faith instrumental in it, Ga.3.7,26; —bestowed through Christ, Jn.1.12; Ga. 4. 4, 5; Ep. 1. 5.—*Marks* of adoption: renunciation of all former masters, Is. 26. 13;—love to God, 1 Jn.4. 7;—the spirit and practice of prayer, Ga.4.6;—the Holy Spirit witnessing of it, Ro. 8. 16; 2 Co. 1. 22;—looking daily up to God for instruction, Ps. 25.4,5;—obedience to his will, Mat. 7.21;—longing for the heavenly inheritance, Ro.2.7; 2 Co.4.18.—*Privileges* of the adopted: God is their Father, 2 Co. 6. 18;—made heirs of God, Ro.8.17; Ga.4.7; Re.21.7; Mat. 25.40; Jn.20.17; 1 Co. 9. 5;—Christ is their brother, He. 2. 11;—the Spirit is their leader, Ro.8.14;—God gives them a new name, Is.56.5; Re.2.17; 3.12; 14.1;—a new spirit, Ro.8.15;— instruction, Ps.32.8;—protection, Ps. xxxiv.;—provision, Is.33.16; Pr.10.3; —guidance, Is. 58. 11;—correction, De.8.5; 2 Sa.7.14; Pr.3.11,12; He.12. 6–11;—access in prayer, Ps.34.15,17; —a guard of angels, He.1.14;—a glorious inheritance, Mat. 13. 43; Ro. 8. 17; Ga.3.29; 4.7; Ep.3.6.—*Duties* of the adopted: they are bound to love their heavenly Father, De. 6. 5;—to venerate and honour him, Mal.1.6; —to obey him, Je.7.23; 1 Pe.1.14;— to filial and confident reliance on him, Mat 6. 26, 32;—to love their brethren, 1 Jn.4.7;—to seek after holiness, 2 Co.6.17,18; Phi.2.15; 1 Jn.3. 2,3.

——— (Glorious), in which the saints, being raised from the dead, are, at the last day, solemnly owned to be the children of God, and enter into heaven, Ro.8.23.

Adoraim, ad-o-ra'im, a town in the south-west of Judah, 2 Ch.11.9.

Adoram, a-do'ram, David's tribute-gatherer, 2 Sa.20.24; elsewhere called Adoniram.

Adoration, the holy and reverent ascription of divine honours to God, Ps.104.1–6; 102.25–27; Is.6.1–3; 40.22; Re.4.11; 5.12; 19.1–6.

Adorn, to deck or beautify, Is.61.10; Je.31.4; Lu.21.5; 1 Ti.2.9; 1 Pe.3.3,5; Re.21.2.

Adrammelech, ăd-răm'me-lek [glory of the king], (1) Son of Sennacherib, king of Assyria;—he and his brother murder their father, 2 Ki. 19. 37.—(2) An idol of this name worshipped by the inhabitants of Sepharvaim, 2 Ki. 17.31.

Adramyttium, ăd-ra-mit'ti-um, a maritime city of Mysia, in Asia Minor, opposite the island Lesbos, and about 80 miles north of Smyrna, Ac.27.2. It was famous for its shipping trade. It is now called *Adramyt*, with about 1500 houses.

Adria, ā'dri-ah, the sea on the east of Italy, called the Adriatic, or the Gulf of Venice, Ac. 27. 27. In St. Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

Adriel, ā'dri-el [flock of God], the son of Barzillai, married Merab, the daughter of Saul, after she was promised to David, 1 Sa.18.19;—had five

sons by her, who were slain, in revenge for the cruelty of their grandfather, by the Gibeonites, 2 Sa. 21. 8, 9.

Adullam, a-dul'lam, a city in the lowlands of Judah, south-west of Jerusalem, Jos. 15. 35; — Joshua killed the king of, 12. 15; — rebuilt by Rehoboam, 2 Ch. 11. 7; — to be taken and plundered, Mi. 1. 13. It was a small town for four hundred years after Christ, but even its ruins are not found.

———, The Cave of, in which David and his men concealed themselves from Saul, 1 Sa. 22. 1, 2; 2 Sa. 23. 13. Some identify it with the Cave of Khureitûn, near Bethlehem.

Adultery, uncleanness between a man and woman, one or both married, — forbidden, Ex. 20. 14; Le. 18. 20; De. 5. 18; — punishable with death, Le. 20. 10; De. 22. 22; — will be punished by God, Mal. 3. 5; 1 Co. 6. 9; He. 13. 4; — not to be committed in thought, Mat. 5. 28; — the temporal evils of it, &c., Pr. 6. 26, 32; — motives to avoid it, 5. 15; 6. 32; — idolatry so called, Je. 3. 2; 13. 27; Eze. 23. 37; and also unbelief and irreligion, Mat. 12. 39; 16. 4; Mar. 8. 38; — of David with Bathsheba, 2 Sa. 11. 2, &c.; — at one period held by heathens as a great sin, Ge. 20. 9; — God appointed certain means for detecting it in suspected persons among the Jews, Nu. 5. 12 31. There is no instance on record of the actual application of the means.

Adummim, a-dum'mim [red or bloody], a mountain and city of Jericho, in the tribe of Benjamin; — infested with robbers, Jos. 15. 7; 18. 17; — parable of the good Samaritan founded on it, Lu. 10. 30—36.

Advantage, gain, benefit, Job 35. 3; Ro. 3. 1; 1 Co. 15. 32.

Advent of Christ, or his second coming, predictions of, Mat. 16. 27; 25. 31; 26. 64; Mar. 8. 38; 14. 62; Ju. 14. 3; Ac. 1. 11; 1 Th. 4. 16; — *called* his appearing, 1 Ti. 6. 14; 2 Ti. 4. 1; Pe. 1. 7; — his day, 1 Co. 1. 8; Phi. 1. 6, 10; — when he comes, it is to judge the world, Mat. 16. 27; 25. 31, 32; Ac. 17. 31; 2 Ti. 4. 1; Jude 14, 15; Re. 20. 11. The coming of Christ refers, in some instances, to the destruction he brought on Jerusalem and the Jewish nation by the Romans, and which had been predicted as a punishment of their inveterate unbelief, Mat. 24. 29, 30; Mar. 13. 24 31; Lu. 21. 25 38.

Adventure, hazard, De. 28. 56; Ju. 9. 17; Ac. 19. 31.

Adversary, an enemy or opposer, Ex. 23. 22; Is. 50. 8; — to be appeased, Mat. 5. 25; Lu. 12. 58; — Satan so called, 1 Pe. 5. 8.

Adversity, distress, 2 Sa. 4. 9; Ps. 31. 7; — how to behave under. *See* Afflictions.

Advertise, inform, Nu. 24. 14; Ru. 4. 4.

Advice, counsel, to be asked in cases of difficulty, Pr. 11. 14; 13. 10, 15. 22; 20. 18; the advantages of it, 27. 9; — to be given by a friend, Ps. 55. 14; Pr. 27. 9. *See* Admonition.

Advocate, one who pleads the cause of another; — Christ is our advocate with the Father, Ro. 8. 34; He. 7. 25; 9. 24; 1 Jo. 2. 1; Je. xvii. The word rendered 'Comforter' in Jo. 14. 16; 15. 26; 16. 7, is the same as that elsewhere rendered 'Advocate.' *See* Intercession.

Æneas, e-nē'as, a paralytic of Lydda, healed by Peter, Ac. 9. 33, 34.

Ænon, e'non [fountain], a place near Salim where John baptized, Jo. 3. 23.

Affaire, concerns, Ps. 112. 5; Ep. 6. 21, 22; 2 Ti. 2. 4.

Affection, love, zeal, 1 Ch. 29. 3; Ro. 1. 31; Col. 3. 2.

— — —, warm attachment; — remarkable expressions of, Ge. 37. 35; 42. 38; Ex. 32. 32; 2 Sa. 18. 33; 19. 9; 2 Co. 12. 15; Phi. 2. 27; 1 Th. 2. 8. — of the wicked oft unnatural, Ro. 1. 31; 2 Ti. 3. 3. *See* Love and Charity.

Affections, to be set on heavenly things, Col. 3. 2; — should be set on the commandments of God, Ps. 19. 8—10; 119. 97, 167; — on the house of God, 1 Ch. 29. 3; Ps. 26. 8; 84. 1, 2; — on the people of God, Ps. 16. 3; 2 Th. 2. 8; — God gives up wicked men to vile affections, Ro. 1. 26; — they who are Christ's have crucified such, Ro. 6. 6; Ga. 5. 24.

Affinity, agreement, connection with, 2 Ch. 18. 1; — relation by marriage, in contradistinction from consanguinity, relation by blood or birth; — Solomon made affinity with Pharaoh by espousing his daughter, 1 Ki. 3. 1; — not to be formed between believers and heathen infidels, 2 Co. 6. 14, 15; Eze. 9. 14.

Affliction, calamity, misery, or sorrow — the natural inheritance of sinful man, Job 5. 6, 7; 14. 1; — under the appointment of God, 2 Ki. 6. 33; Job 2. 10; 5. 17, 18; Is. 45. 7; Ps. 66. 11; Am. 3. 6; Mi. 6. 9; — the righteous consequence and punishment of sin, Ge. 3. 17, 18. 23; Job 4. 7; Is. 59. 2; Je. 5. 25; La. 3. 33, 39; — its degree not proportioned in this life to men's guilt, Ec. 9. 2; Lu. 13. 1, &c.; — sometimes the immediate and visible punishment of sin, 2 Sa. 12. 14; Is. 57. 17; Da. 4. 30—33; 5. 30; Ac. 12. 23; 13. 10, 11; 1 Co. 11. 30; — sometimes suffered in consequence of the discharge of duty, Ge. 39. 20; Ps. 69. 5, 7; Mat. 10. 17, 18, 22; 24. 9; — not a mark of God's anger to his people, but of his love, Pr. 3. 12; Ps. 119. 75; 1 Co. 11. 32; He. 12. 6—11; Re. 3. 19; — for the improvement of virtue and the trial of faith, De. 8. 5; Job 5. 17; Ps. 66. 10; 78. 34; 94. 12; 119. 67, 71, 75; Pr. 3. 11; Ec. 7. 3; Is. 26. 9, 16; 48. 10; Je. 2. 30; Zep. 3. 7; Ro. 5. 3; He. 12. 5, 10; 1 Pe. 1. 6; — is sometimes the means of bringing transgressors to a sense of duty, De. 8. 5, 6; 2 Ch. 33. 11; Job 5. 17; 36. 8; Ps. 78. 34; 94. 12; 119. 67, 71, 75; Pr. 3. 11; Ec. 7. 3; Is. 26. 9, 16; 48. 10; Je. 2. 30; Zep. 3. 7; Ro. 5. 3; He. 12. 5; — often terminate in bringing present good, Ge. 50. 20; Ex. 1. 12, 12; Je. 24. 5, 6; — to be borne with patience, Pr. 24. 10; 2 Ti. 2. 3; 4. 5; — instances of such behaviour, 1 Sa. 3. 18; Job 1. 21, 22; Ac. 5. 41; 16. 25; 2 Co. 7. 4; He. 10. 34; — less than we deserve, Ezr. 9. 13; Ps. 103. 10; 130. 3; — afflictions of persons better than we have been, greater than ours, 1 Co. 4. 9; 2 Co. 4. 11; Ja. 5. 10; 1 Pe. 5. 9; — especially those of Jesus Christ, Ro. 8. 17; 2 Co. 4. 10; 2 Ti. 2. 12; He. 12. 3; 1 Pe. 2. 21; 4. 13; — God supports the righteous under them, Ps. 9. 9; 34. 19; 37. 24; 41. 3; 55. 22; Pr. 24. 16; Is. 43. 2, &c.; 1 Co. 10. 13; 2 Co. 12. 8; 2 Ti. 3. 11; 2 Pe. 2. 9; — *useful*, in trying our faith and obedience, Ge. 22. 1, 2; Ex. 15. 25; De. 8. 2, 16; 1 Pe. 1. 7; Re. 2. 10; — in teaching us the will of God, Ps. 119. 71; Is. 26. 9; Mi. 6. 9; — in preventing departures from God, Job 34. 32; Is. 10. 20; Eze. 14. 10, 11; — in leading to seek God in prayer, Ju. 4. 3; 2 Ch. 14. 11; Je. 31. 18; La. 2. 17—19; Ho. 5. 15; Jonah 2. 1; — in leading to confess sin, Nu. 21. 7; Ps. 32. 4, 5; 51. 3—5; — in humbling, De. 8. 3, 16; 2 Ch. 7. 13, 14; La. 3. 19, 20; — in purifying, Ex. 7. 2, 3; Is. 1. 25, 26; Je. 9. 6, 7; Mal. 3. 2, 3; — an abundant recompense will be made for them, Mat. 5. 10; Lu. 6. 22; Ro. 8. 18; 2 Co. 4. 17; Ja. 1. 12; 1 Pe. 1. 7; 2. 19; 3. 14; 4. 13; Re. 2. 10; 7. 13—17; — we may ask in prayer to know the cause, Job 6. 24; 10. 2; 13. 23, 24; Ps. 44. 24; 85. 4; — we may desire, and pray for deliverance out of them, 2 Ki. 20. 1; 2 Ch. 33. 12; Ps. 6. 1; 7. 1; 18. 3; 25. 17, 22; 56. 1; Is. 64. 9—12; Je. 17. 14; Mat. 26. 39; 2 Co. 12. 8; Ja. 5. 13; — encouragements to saints under affliction, Ps. 27. 5, 6; 34. 19, 20; Pr. 12. 13; Is. 25. 4; 43. 2; 49. 13; Je. 31. 13; 33. 17, 18; 2 Co. 1. 3, 4; 7. 6; Re. 3. 10. — *Duties* resulting from: *submission*, 1 Sa. 3. 18; 2 Ki. 20. 19; Job 1. 21; Ja. 1. 4; *imitation* of Christ, He. 12. 1—3; 1 Pe. 2. 21—23; *acknowledge the justice of*, Ne. 9. 33; Job 2. 10; Is. 64. 5, 6; Mi. 7. 9; — how to behave to those who suffer them, 2 Ki. 8. 29; Job 2. 11; 6. 14; 16. 5; 30. 25; Ps. 35. 13; Is. 58. 7, &c.; Mat. 25. 35; Ro. 12. 15; 2 Ti. 1. 16—18; He. 13. 3; Ja. 1. 27. — Afflicted saints: *Joseph*, Ge. 39. 20—23; *Moses*, He. 11. 25; *Eli*, 1 Sa. 3. 18; *Nehemiah*, Ne. 1. 4; *Job*, Job 1. 20—22; *David*, 2 Sa. 12. 15—23; *Paul*, Ac. 20. 22 24; *apostles*, 1 Co. 4. 13; 2 Co. 6. 4. 10.

Afoot, on foot, in action, Mar. 6. 33; Ac. 20. 13.

Afore, sooner in time, before, Ro. 1. 2; 9. 23; Ep. 3. 3.

Afraid, fearful, terrified, Le. 26. 6; Job 11. 19; Ps. 56. 3; Mat. 8. 15.

Agabus, ag'a-bus, came with others from Judea to Antioch while Paul and Barnabas were there, and announced an approaching famine, Ac. 11. 28; — and the sufferings of Paul at Jerusalem, 21. 10.

Agag, ā'gag, (1) A king of Amalek, spared by Saul, 1 Sa. 15. 9; — put to death by Samuel, 32. — (2) The king of one of the hostile neighbouring nations at the time of the exodus, Nu. 24. 7.

Agagite, the name of the nation to which Haman belonged, Es. 3. 1, 10; 8. 3, 5.

Agape, the church of the first ages was accustomed to connect the *love feast*, called by the Greeks *agape*, with the celebration of the Lord's supper in commemoration of the last meal Christ partook of with his disciples before the institution of that ordinance — Ac. 2. 46; 1 Co. 11. 20—22; Jude 12; 1 Pet. 2. 13, are supposed to refer to. After the close of the fourth century this feast was gradually given up.

Agar, a'gar, the Greek form of the name Hagar, used allegorically to illustrate the dispensation given from Mount Sinai, Ga. 4. 24.

Agate, or Rosy, a precious stone, almost transparent, sometimes beautiful, representing trees, rivers, clouds, &c., Ex. 28. 19; Is. 54. 12; Eze. 27. 16, set in the high-priest's breast-plate, Ex. 28. 19.

Age, the whole of man's life, Ge. 47. 28; times past, present, and to come, Ep. 2. 7; 3. 5; great respect paid to the aged, Le. 19. 32; Job 32. 4. *See* Old Age.

Agee, ag'e-e [fugitive], a Hagarite, 2 Sa. 23. 11.

Ages, past times, Col. 1. 26; — future times, Ep. 2. 7; 3. 5, 21.

Ago, a long time since, 1 Sa. 9. 20; Is. 22. 11; Mat. 11. 21; Ac. 10. 30.

Agony, the awful and mysterious conflict endured by Christ, Lu. 22. 44.

Agreement, a compact, a bargain, 2 Ki. 18. 31; Is. 28. 15; Da. 11. 6; 2 Co. 6. 16.

Agrippa, a-grip'pah, son and successor of Herod III. who is mentioned in Ac. 12. 1; — was king of several of the eastern provinces of the Roman empire; — hears Paul plead, Ac. 26. 1, &c.; — declares himself almost a Christian, 28. *See* Herod.

Ague, a periodical disease, consisting of alternate fits of shivering cold and burning heat, Le. 26. 16.

Agur, a'gur, his confession, Pr. 30. 1; — his prayer, 8, 9.

Ahab, a'hab [father's brother], (1) The seventh king of Israel, succeeds his father Omri, 1 Ki. 16. 29; — marries Jezebel, 31; — defeats Benhadad, 20. 20, 29; — takes him prisoner and dismisses him, 33; — reproved for it, 35; — takes the vineyards of Naboth, 21. 15; — repents, 27; — his death, 22. 37. — (2) A false prophet who deceived the Jews at Babylon; — his death foretold, Je. 29. 21, 22.

Aharah, a-hā'rah, the third son of Benjamin, 1 Ch. 8. 1; — elsewhere called Ehi, Ge. 46. 21; Ahiram, Nu. 26. 38; and Aher, 1 Ch. 7. 7.

Ahasai, a-hās'a-i, a form of *Ahaz*, Ne. 11. 13.

Ahashai, a-hăs'ba-i, father of one of David's warriors, 2 Sa. 23. 34; called Uri in the parallel passage, 1 Ch. 11. 36.

Ahasuerus, a-hās-u-ē'rus, the Hebrew form of Xerxes, (1) Astyages of profane history, father of Darius the Mede, Da. 9. 1. — (2) Cambyses, son and successor of Cyrus (B.C. 529), king of Persia, during whose reign the building of the temple was suspended, Ezr. 4. 6, 7. — (3) Probably the famous Xerxes, the second son of Darius Hystaspes, whom he succeeded on the throne; — his feast, Es. 1. 1, &c.; — dismisses Vashti, 13; — marries Esther, 2. 17; — makes a decree against the Jews, 3. 11; — allows them to defend themselves, 8. 7; his greatness, 10. 1, &c.

Ahava, a hā'vah, a small river of Mesopotamia, where the Jews assembled their second company under Ezra before setting out for Jerusalem, and where a solemn fast was observed, Ezr. 8. 15 21.

Ahaz, a'haz [possessor], the eleventh king of Judah, succeeds his father Jotham, 2 Ki. 16. 1; 2 Ch. 28. 1; — distressed by the Syrians and the king of Israel, 5; — encouraged by Isaiah, Is. 7. 1, &c.; — applies to the king of Assyria, 2 Ki. 16. 7; 2 Ch. 28. 16; — makes an altar like to one he saw at Damascus, 2 Ki. 16. 10; — Isaiah, Hosea, and Micah prophesied in his reign; — his death B.C. 726, after a reign of sixteen years, 20; 2 Ch. 28. 27; — was refused a burial in the royal sepulchre, 2 Ch. xxviii.; Is. vii.

Ahaziah, a-ha-zi'ah [Jehovah sustains], (1) The sixth king of Judah, succeeds his father Jehoram, 2 Ki. 8. 24; 2 Ch. 22. 1; — called Jehoahaz, 2 Ch. 21. 17, and Azariah, 2 Ch. 22. 6; — joins Joram king of Israel in his wars with the Syrians, 5; — slain by Jehu, 2 Ch. 22. 9. — (2) The eighth king of Israel, succeeds his father Ahab, 1 Ki. 22. 40; — consults Baalzebub, 2 Ki. 1. 2; — reproved by Elijah, 4; — sends a force to seize him, 9; — his death, 17.

Ahban, ăh'ban, one of the two sons of Abishur, 1 Ch. 2. 29.

Aher, ā'her, a descendant of Benjamin, 1 Ch. 7. 12; — the same person as Aharah, 1 Ch 8. 1.

Ahi, a'hi, son of Shamer, 1 Ch. 7. 34; — also a son of Abdiel, 1 Ch. 5. 15.

Ahiah, a-hī'ah [brother of the Lord], another form of Ahijah, supposed by some to be same as Ahimelech, 1 Sa. 14. 3; 1 Ki. 4. 3; 1 Sa. 22. 9, 11, 20.

Ahiam, a-hī'am, one of David's thirty heroes, 2 Sa. 23. 33.

Ahiezer, a hī-ē'zer, (1) Chief of the tribe of Dan at the exodus, Nu. 1. 12. — (2) Chief of the Benjamite warriors that repaired to David at Ziklag, 1 Ch. 12. 3.

Ahihud, a-hī'ud, 1 Ch. 8. 7; — also another, Nu. 34. 27.

Ahijah, a-hī'jah [brother of Jehovah], (1) The prophet of Shiloh, 1 Ki. 14. 2; — addresses Jeroboam, 11. 29; — prophesies concerning his son, 14. 5. — (2) Son of Bela, 1 Ch. 8. 7. — (3) Son of Jerahmeel, 1 Ch. 2. 25. — (4) High-priest in time of Saul, 1 Sa. 14. 3, 18. — (5) One of David's heroes, 1 Ch. 11. 36. — (6) A Levite, 1 Ch. 26. 20. — (7) One of Solomon's secretaries, 1 Ki. 4. 3.

Ahikam, a-hī'kam, son of Shaphan and father of Gedaliah, 2 Ki. 25. 22; Je. 40. 5—16; — sent by Josiah to consult the prophetess Huldah concerning the newly discovered book of the law, 2 Ki. 22. 12; 2 Ch. 34. 20.

Ahilud, a-hī'lud, 2 Sa. 8. 16.

Ahimaaz, a-him'a-az [brother of anger], (1) The son and successor of Zadok the high-priest; — performed important services for David during his son's rebellion, 2 Sa. 15. 27, 36; 17. 17; — runs swiftly, and reports the victory, 18. 27, 28. — (2) Father of Ahinoam, wife of king Saul, 1 Sa. 14. 50.

Ahiman, a-hī'man, one of the three famous giants of the race of Anak, Nu. 13. 22.

Ahimelech, a-him'e-lek [brother of the king], great-grandson of Eli, and brother of Ahia, whom he succeeds as the twelfth high priest; — supplies David with food, when he fled from Saul, 1 Sa. 21. 1—6; — gives him the sword of Goliath, 9; — is accused by Doeg, 22. 9; — brought before Saul, 11; — he and other eighty-five persons in the priest's office slain by Doeg, 18.

Ahimoth, a'hi-moth or a-hī'moth, 1 Ch. 6. 25.

Ahinadab, a-hin'a-dab, one of the twelve purveyors for Solomon's household, 1 Ki. 4. 14.

Ahinoam, a-hin'o-am [brother of grace], (1) The daughter of Ahimaaz, and wife of king Saul, 1 Sa. 14. 50. — (2) A Jezreelitess, the first wife of David, 1 Sa. 25. 43; 27. 3; — she was the mother of his eldest son Amnon, 2 Sa. 3. 2.

Ahio, a-hī'o, **son of Abinadab**, 2 Sa. 6. 3.

Ahira, a-hī'rah, Nu. 1. 15; 2. 29; 7. 78, 83.

Ahiram, a-hī'ram, a son of Bela and grandson of Benjamin, Nu. 26. 38; — the same with Aharah, 1 Ch. 8. 1; Aher, 1 Ch. 7. 12; Ehi, Ge. 46. 21.

Ahisamach, a-his'a-măk, father of Aholiab the Danite, Ex. 35. 34; 38. 23.

Ahishahar, a hī-shā'har or a-hī'sha-har, son of Bilhan, 1 Ch. 7. 10.

Ahishar, a-hī'shar, the officer who was 'over the household' of Solomon, 1 Ki. 4. 6.

Ahithophel, a-hit'o-fel [brother of foolishness], a native of Giloh, famed for his wisdom, 2 Sa. 15. 12; — he was of the council of David, 1 Ch. 27. 33; — his counsel rejected, 2 Sa. 17. 1; — hangs himself, 23; — his son Eliam one of David's body guard, 2 Sa. 23. 34.

Ahitub, a-hī'tub [brother of goodness], (1) The son of Phinehas, and grandson of Eli, succeeds his father in the office of the high priesthood, 1 Sa. 14. 3; 22. 9. — (2) A descendant of Amariah, of the line of Ithamar, 1 Ch. 6. 7; 8. 52.

Ahlab, āh'lab, a city belonging to the tribe of Ashur, Ju. 1. 31.

Ahlai, āh'lāi, daughter of Sheshan, 1 Ch. 2. 31, 34, 35.

Ahoah, a-hō'ah, one of the sons of Bela, the son of Benjamin, 1 Ch 8, 4; called also Ahiah, 7; his descendants called Ahohites, 2 Sa. 23. 9, 28.

Aholah, a-hō'lah [a tent], and Aholibah, a-hol'i-bah [my tent in her], two symbolical names given to Judah and Samaria, under the figure of an idolatrous harlot, Eze. 23. 4, 36.

Aholiab, a-hō'li-ab, one of the two artificers in the precious metals at the erection of the tabernacle, Ex. 35. 34; 36. 1, 2.

Aholibamah, a-ho-lī-bā'mah [tent of the height], the grand-daughter of Zibeon, and wife of Esau, Ge. 36. 2, 25. She is also called Judith, which probably was her proper personal name, Ge. 26. 34.

Ahumai, a hū'ma-i [brother of water, *i.e.* dwelling near it], a descendant of Judah, 1 Ch. 4. 2.

Ahuzam, a-hū'zam [their possession], one of the sons of Ashur, 1 Ch. 4. 6.

Ahuzzath, a-huz'zath [possession], the 'king's friend' of Abimelech, Ge. 26. 26.

Ai, ā'i [ruin], (1) A city near Bethel, and about ten miles north of Jerusalem; the Israelites defeated before it, Jos. 7. 5; — taken and destroyed, 8. 3—27; — called also *Aath*, Is. 10. 28; and *Aija*, Ne. 11. 31. Its ruins still seen on top of a ridge east of Bethel. — (2) A city of the country of Moab, taken and pillaged by the Chaldeans, Je. 49. 3.

Aijalon or **Ajalon**, ăd'ja-lon [deer, or of oaks], (1) A city of the tribe of Dan, near Bethshemesh, Jos. 19. 42. 21. 24; Ju. 1. 35; — being on the very frontiers of the two kingdoms it is spoken of sometimes as in Ephraim, 1 Ch. 8. 60, and sometimes as in Judah and Benjamin, 2 Ch. 11. 10; — also a valley near that town, Jos. 10. 12, now *Merj Ibn 'Omeir*, Ju. 1. 35. — (2) A city in the tribe of Zebulun, Ju. 12. 12.

Ailed, ir. pain or sickness, Ge. 21. 17; Ju. 18. 23; Ps. 114. 5.

Ain [a fountain], (1) A city in the tribe of Judah, Jos. 15. 32; afterward of Simeon, 19. 7; 21. 16. — (2) The great fountain of the Orontes, now called Ain el-Asy, about 20 miles southwest of Riblah, Nu. 34. 11.

Air, an elastic fluid surrounding the earth to the height of about forty-five miles. It has a considerable weight at the surface of the sea, and gradually diminishes in the higher regions. Its weight is equal to a column of quicksilver about thirty inches in height, or a column of water thirty-three feet high. Air is necessary for man's existence, and of all animals and plants. In it clouds and vapours float; and air in motion is wind, to keep it pure, 2 Sa. 22. 10; Job 41. 16; Ac. 22. 23; 1 Co. 9. 26; 14. 9.

Air, 'Prince of the power of the,' Satan, so designated as ruling over the spirits that dwell and rule in the atmosphere, Ep. 2. 2.

Akkub, ăk'kŭb, the contracted form of *Jacob*.—(1) One of the Levites who kept the gate of the temple, 1 Ch. 9. 17; Ezr. 2. 42.— (2) Head of one of the families of the Nethinim, Ezr. 2. 45.—(3) A descendant of David, 1 Ch. 3. 24.

Akrabbim, ăk-răb'bĭm [scorpions], called also Maaleh-Akrabbim, *scorpion-height*, Jos. 15. 3, a chain of hills on the southern border of Palestine, close to the valley of the Arabah.

Alabaster, called *gypsum* or *sulphate of lime*, a substance from which pots and vessels for holding perfumes were made at Alabastron, in Egypt, hence the vessels were called by the Greeks *alabastrons*. At length, however, all boxes that contained odoriferous ointment were called *alabasterboxes*, although they were not made of the stone called alabaster. The expression used by Mark. 14. 3, 'she brake the box,' means only that she opened or unsealed it.

Alammelech, a-lăm'me lek, a city on the border of the tribe of Asher, Jos. 19. 26.

Alarm, sudden terror or danger, Nu. 10. 5, 7, 9; 2 Ch. 13. 12; Je. 4. 19; 49. 2; Zep. 1. 16.

Albeit, notwithstanding, although, Ezr. 13. 7; Philem. 19.

Alemeth, ăl'e-mĕth, (1) The last of the nine sons of Becher, called Alameth, 1 Ch. 7. 8.—(2) The first of the two sons of Jehoadah, 1 Ch. 8. 36.—(3) A sacerdotal city of the tribe of Benjamin, three miles north of Jerusalem, and near Anathoth, 1 Ch. 6. 60; —elsewhere called Almon, Jos. 21. 18; now *Almit*.

Alexander, ăl-ex-ăn'der [helper of men], 1 A Jew, addresses the people at Ephesus, Ac. 19. 33.—(2) A convert who apostatized, 1 Ti. 1. 20; 2 Ti. 4. 14.—(3) The son of Simon, the Cyrenian, Mar. 15. 21.—(4) A Jew who took part against Peter and John, Ac. 4. 6.

Alexandria, ăl-ex-ăn'dri-a, a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, its founder, about 332 B.C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth;—Jews from it persecuted Stephen, Ac. 6. 9; Apollos a native of it, 18. 24;—in a ship belonging to it, Paul sailed for Rome, 27. 6. The modern Alexandria is built on the ruins of the ancient city, about 125 miles north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

Alexandrians, Jews from Alexandria, Ac. 6. 9.

Algum-trees, 2 Ch. 2. 8. *See* Almug.

Aliah, a-lī'ah, or Alvah, the second named of the Edomitish chieftains descended from Esau, Ge. 36. 40; 1 Ch. 1. 51.

Alian, a-lī'an, or Alvan, the first named of the five sons of Shobal, Ge. 36. 23; 1 Ch. 1. 40.

Aliant, an alien, a stranger, Jah 19. 15; Ps. 69. 8.

Alien, a stranger or foreigner, one not having the rights and privileges of the citizens of the country in which he lives, Ex. 18. 3; De. 14. 21; Is. 61. 5; Lu. 5. 2; Ep. 2. 12; He. 11. 34.

Alienate, estranged, Eze. 23. 17, 18, 22; Ep. 4. 18; Col. 1. 21.

Alive, naturally, Ge. 7. 23; 12. 13; 50. 20;—spiritually, Lu. 15. 24, 32; Ro. 6. 11, 13.

All, every creature or person, Ge. 42. 11; Job 34. 15; Ps. 14. 3, &c.;—frequently means only a great number, as Ex. 9. 6, 19; Mat. 3. 5; Lu. 15. 1; Ac. 2. 5.

All in All, Christ is, Ep. 1. 23; Col. 3. 11;—Christ is all in his people's *righteousness*, Ro. 3. 25;—*sanctification*, 1 Co. 1. 30;—*instruction*, 1 Jn. 2. 27;—*guidance*, Ps. 73. 24;—in *supplying* their wants, Phi. 1. 19;—in his *supreme* esteem, Ro. 8. 35.

Alledging, maintaining, Ac. 17. 3.

Allegory, a figurative mode of speech, consisting of metaphors analogous to a subject, instead of the subject itself: every parable is a kind of allegory. Paul applies the history of Hagar and Sarah spiritually, and in doing so, says, 'which things are allegorized,' *i.e.* are allegorically applied, Ga. 4. 24.

Allelujah, or Hallelujah [praise ye the Lord], to be met with at the beginning or end of several psalms, particularly in the 145th, and those which follow; and in Re. 19. 1–6.

Alliance, any union or connection of interests between persons, families, states, or corporations. Such alliances are occasionally referred to in Scripture by the term covenant, and were forbidden to exist between the Jews and their heathen neighbours, and, by consequence, believers are still prohibited from entering into them, Ex. 23. 32, 33; 34. 12, 15; De. 7. 2, 3; Jo. 2. 2; Ezr. 9. 12; Is. 8. 11, 12; 30. 2; Ho. 4. 17; 12. 1;—believers not to contract such marriage alliances, 2 Co. 6. 14–17; 2 Ch. 19. 2; De. 7. 3, 4; Ezr. 9. 2;—all avoidable alliances to be shunned, Nu. 16. 26; Ezr. 10. 11; Je. 51. 45; 1 Co. 5. 9–11; 2 Th. 3. 6; 2 Ti. 6. 5; 2 Ti. 3. 5;—evil results of, De. 31. 16, 17; Jos. 23. 12, 13; Ju. 2. 1, 3; 3. 5, 7; 2 Pe. 2. 18, 19; Re. 18. 4. Examples:—Abraham, Ge. 14. 13; Isaac, 26. 28; Gibeonites, Jos. ix.; Solomon and Hiram, 1 Ki. 5. 12; Jehoshaphat and Ahaziah, 2 Ch. 20. 35; Zedekiah, Je. 37. 7; Ezr. 17. 15–17; &c.

Allied, to be connected or tied, Ne. 13. 4.

Allon, ăl'lon [an oak], (1) The son of Jedaiah, 1 Ch. 4. 37.—(2) A town on the border of Naphtali, Jos. 19. 33.

Allon-Bachuth, ăl'lon-băk'uth [oak of weeping], a place near Bethel, so called from a tree under which Jacob encamped, and where Deborah, Rebekah's nurse, was buried, Ge. 35. 8.

Allow, to yield or grant, Lu. 11. 48; Ac. 24. 15; Ro. 7. 15.

Allowance, a pension, 2 Ki. 25. 30.

All to, Ju. 9. 53, an old English word, meaning 'thoroughly' or 'completely.'

Allure, to entice by means, Ho. 2. 14; 2 Pe. 2. 18.

Almighty, omnipotent, able to do all things;—applied to God, Ge. 17. 1; 35. 11; 43. 14, &c.;—applied to Christ, Re. 1. 8.

Almodad, al-mō'dad, the first named of the thirteen sons of Joktan, Ge. 10. 26; 1 Ch. 1. 20.

Almon, ăl'mon. *See* Alemeth.

Almon-Diblathaim, ăl'mon-dĭb-la-thā'ĭm, the 31st station of the Israelites in the wilderness, Nu. 33. 46; probably same as Beth-Diblathaim, Ge. 48. 22.

Almond-tree, resembling the peach-tree in its leaves and blossoms;—Jacob sent its fruit to Joseph, Ge. 43. 11; the hoary locks of the aged compared to its white blossoms, Ec. 12. 5; —Aaron's rod of, Nu. 17. 8.

Almost persuaded to be a Christian, but not saved, Ac. 26. 28.

Alms-giving, recommended, De. 15. 7; Job 22. 7; 31. 16; Ezek. 16. 49; Lu. 3. 11; 11. 41; 12. 33; 14. 28; 1 Ti. 6. 18; He. 13. 16; 1 Jn. 3. 17;—must be accompanied with prayer, Is. 58. 7, 9; Ac. 10. 2, 4;—will be rewarded, Ps. 41. 1; 112. 9; Pr. 14. 21; 19. 17; 22. 9; 28. 27; Mat. 25. 35; Lu. 6. 38; 14. 14; 1 Ti. 6. 18, 19; He. 6. 10;—the neglect of it will be punished, Job 20. 19; Pr. 21. 13; Ezr. 18. 12; Mat. 25. 41–46;—to be given chiefly to the pious and deserving, Ro. 12. 13; 2 Co. 9. 1; Ga. 6. 10;—not to the idle, 2 Th. 3. 10;—according to men's ability, Mar. 12. 43; Ac. 11. 29; 1 Co. 16. 2; 2 Co. 8. 12; 1 Pe. 4. 11;—cheerfully and speedily, Pr. 3. 27; Ro. 12. 8; 2 Co. 8. 11; 9. 7;—not from ostentation, Pr. 20. 6; Mat. 6. 1;—proper to attend fasting, Is. 58. 7.

Almug, or Algum-tree, which Solomon ordered from Tyre for the building of the temple: supposed to have been the cypress, but more probably it was the sandal-wood, 1 Ki. 10. 11, 12.

Aloes, an odoriferous tree which grows about two feet high, and gives a very bitter gum; employed in perfuming, Ps. 45. 8; Pr. 7. 17;—and in embalming the bodies of the dead, Jn. 19. 39.

Aloof, at a distance, Ps. 38. 11.

Alpha and Omega, the first and the last letters of the Greek alphabet, applied to Christ to signify his eternal existence, and that he is the *All and in all* in the scheme of grace, Re. 1. 8, 11; 21. 6; 22. 13.

Alphæus, al-fē'us, the Greek name, Cleophas or Clopas the Hebrew or Syriac name of the same person (comp. Jn. 19. 25; Lu. 24. 10). 1 The father of James the Less, Mat. 10. 3; Mar. 3. 18, and husband of Mary, the sister-in-law of our Lord's mother, Jn. 19. 25; he was one of Christ's apostles, Mat. 10. 3; Lu. 6. 15.—2 The father of Levi or Matthew, Mar. 2. 14.

Already, now, at this time, Ex. 1. 5; Mat. 2. 2; Mat. 17. 12; Ju. 3. 18; Phi. 3. 16; Re. 2. 25.

Altar, structure built for offering thereon sacrifices to God, Ex. 20. 24; —*of burnt-offering*, or *brazen altar*, made of shittim wood, and overlaid with plates of brass, Ex. 27. 1, &c.; 38. 1;—Christ compared to it, He. 13. 10;—*of incense*, or the *golden altar*, stood within the holy place; that of the tabernacle was made of shittim-wood, overlaid with plates of gold; that of Solomon's temple of cedar-wood, 1 Ki. 6. 20, 7. 48; Ex. 30. 1; 37. 25; Le. 16. 18, 19;—the offerings of the princes at its dedication, Nu. 7. 11,—*of brass*, in the temple of Solomon, 2 Ch. 4. 1;—set up after the captivity, Ezr. 3. 7, &c.

Altars, how to be made, Ex. 20. 24; De. 27. 5;—how to be anointed or dedicated, Ex. 40. 10; Le. 8. 10, 11;—offerings at the dedication of, Nu. 7. 10; —erected for the worship of the true God, Ge. 8. 20; 12. 7; 13. 4; 22. 9; 26. 25; 33. 20; 35. 1, &c.; Ex. 17. 15;—for idolatrous purposes to be destroyed, Ex. 34. 13; De. 7. 5; 12. 2, 3;—of Noah, Ge. 8. 20;—Abraham, 12. 7, 8;—Isaac, 26. 25;—Jacob, 33. 20;—Balaam, Nu. 23. 1, 14, 29;—Joshua, De. 27. 4–7;—of Reubenites, Jos. 22. 10;—Gideon, Ju. 6. 26, 27;—Samuel, 1 Sa. 7. 17;—Saul, 14. 35; —David, 2 Sa. 24. 18;—Elijah, 1 Ki. 18. 31.

Alter, to change, exchange, Le. 27. 10; Ezr. 6. 11, 12; Ps. 89. 34; Lu. 9. 29.

Although, notwithstanding, Ex. 13. 17; Job 2. 3; Je. 31. 32; Mar. 14. 29.

Altogether, completely, Nu. 16. 13; Ps. 14. 3; Ju. 9. 34; 1 Co. 5. 10.

Alush, a'lush, a station in the desert, Nu. 33. 13.

Amad, a'măd [people of duration], a town near the border of Asher, Jos. 19. 26.

Amalek, ăm'a-lek [dweller in a valley], or Amalekites, a powerful people of Arabia Petræa, called 'the first of all the nations,' Nu 24. 20;—supposed by some writers to be descended from Ham, the son of Noah; —defeated in the wilderness, Ex. 17. 8;—to be destroyed, 14; De. 25. 17;—plunder Ziklag, 1 Sa. 30. 1;—defeated by Saul, 14. 48; 15. 7;—at last utterly destroyed, 1 Ch. 4. 42, 43.

Amam, a'năm [gathering], a city in the south of Judah, Jos. 15. 26.

Amana, a-mā'nah or ăm'a-nah [a covenant], a peak of one of the mountains of Lebanon, mentioned in Ca. 4. 8.

Amariah, ăm-a-rī'ah, (1) One of the descendants of Aaron, 1 Ch. 6. 7, 52, —(2) A Levite, 1 Ch. 23. 19.—(3) A 'chief-priest,' 2 Ch. 19. 11.—(4) Another high-priest, 1 Ch. 6. 11; Ezr. 7. 3.—(5) A Levite, 2 Ch. 31. 15.—(6) The son of Hizkiah, Zep. 1. 1.—(7) The son of Shephatiah, Ne. 11. 4.—(8) One of the priests who returned with Zerubbabel from Babylon, Ne. 10. 3.

Amasa, a-mā'sah or ăm'a-sah [burden], the son of Ithra, and of Abigail, David's sister, 1 Ch. 2. 17;—commands the army of Absalom, 2 Sa. 17. 25;—slain by Joab, 20. 4.

Amassai, ăm-a-sā'ī or a-măs'a-ī, (1) The son of Elkanah, 1 Ch. 6. 25.—(2) Chief of the captains who joined David while he was in the wilderness, evading Saul, 12. 18.—(3) One of the priests appointed to precede the ark on its removal from the house of Obed-Edom, 1 Ch. 15. 24.

Amazement, great wonder or perplexity, Ac. 3. 10; 1 Pe. 3. 6.

Amaziah, ăm-a-zī'ah [strength of Jehovah], (1) The eighth king of Judah, succeeds his father Jehoash, 2 Ki. 12. 21; 2 Ch. 25. 1;—defeats the Edomites, 2 Ki. 14. 7.—defeated by Jehoash, king of Israel, 13;—murdered, 19; 2 Ch. 25. 27.—(2) The idolatrous priest to the golden calves of Bethel, complained of, Am. 7. 10;—God's judgments upon him, 17.—(3) A Levite, 1 Ch. 6. 45.

Ambassador, a person sent to a foreign court as the representative of his king, 2 Ch. 32. 31; Pr. 13. 17; Is. 18. 2; 30. 4; 33. 7; Je. 49. 14;—Paul styles himself and his fellow-apostles ambassadors of Christ, 2 Co. 5. 20.

Ambassage, a public mission, Lu. 14. 32.

Amber, Hebrew *chashmil*, Eze. 1. 4; 8. 2. In these passages the reference is merely to the *colour* of amber, a beautiful bituminous resin, mostly of a yellow or orange colour; or as others, with more probability, suppose, the reference is to a metal composed of gold and copper, or silver, of a peculiarly dazzling brightness.

Ambition, desire of honour, reproved, Mat. 18. 1; 20. 20; Lu. 22. 24; vanity of, Job 20. 5, 6; Ps. 39. 5; 49. 11–20;—punishment of, Pr. 17. 19; Is. 14. 12–15; Eze. 31. 10, 11; Ob. 3, 4. Examples of: Ge. 11. 4; Nu. 12. 1, 2; 2 Sa. 15. 4; 1 Ki. 1. 5; Is. 22. 15, 16; 3 Jn. 9.

Ambush, or Ambushment, soldiers or assassins secretly placed to assail their enemy unexpectedly, Jos. 8. 2; Je. 51. 12; 2 Ch. 13. 13.

Amen, a Hebrew word, which signifies *firm*, and metaphorically *faithful*. Our Saviour often uses it to express the truth of what he says; 'Amen, amen, I say unto you,' rendered in our translation, verily, verily, Jn. 3. 3, 5;—all the promises of God are *amen* in Christ, that is, infallibly true and certain, 2 Co. 1. 20; Christ himself, to be true and faithful prophet, is called the *Amen*, Re. 3. 14;—Jehovah is denominated the God of truth, (Hebrew) the God *Amen*, Is. 65. 16. At the end of prayer it is used to signify our earnest *desire* and *assurance* to be heard;—amen, so be it, so it shall be, Nu. 5. 22; De. 27. 15; 1 Ki. 1. 36; 1 Ch. 16. 36; Ps. 72. 19; 89. 52; Mat. 6. 13; Ro. 22. 20.

Amerce, to punish: a fine or penalty, De. 22. 19.

Amethyst, a gem of purple colour, set in the breast-plate of the high-priest, Ex. 28. 19;—in the foundation of the new Jerusalem, Re. 21. 20.

Ami, one of Solomon's servants, Ezr. 2. 57.

Amiable, lovely, or pleasing, Ps. 84. 1.

Amiss, wrong, criminally, 2 Ch. 6. 37; Da. 3. 29; Lu. 23. 41; Ja. 4. 3.

Amittai, a-mit'tā or a-mit-tā'ī, the father of Jonah, Jonah 1. 1; 2 Ki. 14. 25.

Ammah, ăm'mah, a hill to the east of Gibeon, where Abner was defeated, 2 Sa. 2. 24.

Ammi, ăm'mī [my people], a figurative name given to the people of Israel, Ho. 2. 1.

Ammiel, ăm'mī el [people of God], (1) One of the twelve spies sent by Moses to explore the land of Canaan, Nu. 13. 12.—(2) Father of Machir, 2 Sa. 9. 4, 5; 17. 27.—(3) Father of Bathsheba, 2 Ch. 3. 5 [called also Eliam, 2 Sa. 11. 3].—(4) Sixth son of Obed-Edom, 1 Ch. 26. 5.

Ammihud, ăm'mī-hud, (1) The father of Elishama, Nu. 1. 10; 2. 18.—(2) Father of Shemuel, Nu. 34. 20.—(3) Father of Talmai, king of Geshur, 2 Sa. 13. 37.—(4) Son of Omri, 1 Ch. 9. 4.

Amminadab, am-min'a dab, (1) The father of Aaron's wife, Elisheba, Ex. 6. 23,—mentioned among the progenitors of Christ, Mat. 1. 4.—(2) The son of Kohath, 1 Ch. 6. 22.

Amminadib [attendants of the prince], a person whose chariots were proverbial for their swiftness, Ca. 6. 12.

Ammishaddai, ăm-mī-shăd'da ī [people of the Almighty], father of Ahiezer, who was chief of the Danites at the exodus, Nu. 1. 12.

Ammon, ăm'mon, another form of the name Ben Ammi, the son of Lot, and the father of the Ammonites, Ge. 19. 38.

Ammonites, ăm'mon-ites, a people descended from Ben-Ammi, the son of Lot, who possessed the country on the east of the Jordan, and to the north-east of Moab;—the conquest of them forbidden to the Israelites, De. 2. 19;—not to be received into the congregation of Israel, 23. 3;—oppress the Israelites, Ju. 10. 7;—conquered by Jephthah, 11. 32;—by David, 2 Sa. 10. 14; 12. 26;—by Jotham, 2 Ch. 27. 5; —the final conquest of them foretold, Eze. 21. 28; 25. 2; Je. 49. 2;—to be restored, 6.—God's judgments upon them, Am. 1. 13; Zep. 2. 8.

Amnon, ăm'non [faithful], (1) The eldest son of David by Ahinoam of Jezreel, 1 Ch. 3. 1; debauches his half-sister Tamar, 2 Sa. 13. 14;—slain by Absalom, 25.—2 The first of the four sons of Shimon, 1 Ch. 4. 20.

Amok, ā'mok, the father of Eber, and chief among the priests that returned from Babylon, Ne. 12. 7, 20.

Amon, ā'mon [artificer], (1) The fifteenth king of Judah, succeeds Manasseh, 2 Ki. 21. 19; 2 Ch. 33. 20;—murdered, 24; 2 Ki. 21. 23.—(2) Governor of the city of Samaria in the time of Ahab, 1 Ki. 22. 26.—(3) The head of one of the families of the Nethinim, Ne. 7. 59;—called Ami, Ezr. 2. 57.

Amorites, ăm'o-rites, a tribe of the idolatrous Canaanites, sprung from Emor, the fourth son of Canaan, Ge. 10. 16; described as 'those who dwell in the mountains,' Nu. 13. 29, in contrast to the Canaanites or lowlanders; —many of them were of gigantic height, Am. 2. 9;—their iniquity not full in the time of Abraham, Ge. 15. 16; —to be utterly destroyed, De. 20. 17;—not wholly so in the time of the Judges, Ju. 1. 34.

Amos, ā'mos or ā'mos [borne, a burden], One of the twelve minor prophets, contemporary with Hosea and Isaiah, and who lived about 780 years before Christ;—the son of Nahum [or Johanan], Lu. 3. 25.

Amoz [strong], the father of Isaiah, Is. 1. 1; 2 Ki. 19. 2, 20; 20. 1.

Amphipolis, ăm-fĭp'o-lis [around the city], a city of European Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about 33 miles from Philippi. It was founded about 470 years before Christ; Paul and Silas passed through it, Ac. 17. 1;—the Turks call it *Emboli*. It was called Popolia in the time of the Byzantine empire. A village of about 100 houses now occupies part of its site.

Ampliias, ăm'plī-as, a Christian at Rome, beloved by Paul, Ro. 16. 8.

Amram, ăm'ram, (1) The son of Kohath, and the father of Aaron, Moses, and Miriam, Ex. 6. 20; 1 Ch. 6. 3;—died in Egypt aged 137 years, Ex. 6. 20.—(2) One of the 'sons' of Bani, Ezr. 10. 34.—(3) A descendant of Esau, 1 Ch. 1. 41.

Amraphel, ăm'ra fel [keeper of the gods], the king of Shinar, one of the confederated monarchs who made war against the kings of Sodom, and captured Lot, Ge. 14. 1, &c.;—conquered by Abraham, 15.

Amzi, ăm'zī [strong], (1) A Levite, son of Bani, 1 Ch. 6. 46.—(2) A priest, Ne. 11. 12.

Anab, ā'nab, one of the cities in the mountains of Judah, Jos. 11. 21.

Anah, ā'nah, (1) The fourth of the sons of Seir, Ge. 36. 20, 29; 1 Ch. 1. 38. —(2) The second of the two sons of Zibeon, Ge. 36. 18, 24.

Anaharath, an-a-hā'rath, a city on the border of Issachar, Jos. 19. 19.

Anaiah, ăn-a-ī'ah, one of the assistants of Ezra in reading the law, Ne. 8. 4.

Anak, ā'nak [long-necked, *i.e.* a giant], the father of the Anakims, a race of giants;—had three sons, Jos. 15. 14;—their descendants, from their gigantic appearance, inspired with terror the spies who were sent to search and report on the land of Canaan, Nu. 13. 33;—the whole race cut off by Joshua, 11. 21.

Anammelech, a-năm'me-lek, an idol worshipped by the people of Sepharvaim, 2 Ki. 17. 31.

Anan, a'nan [cloud], one of the chief Israelites that sealed the sacred covenant on the return from Babylon, Ne.10.26.

Ananiah, [1] The father of Maaseiah, Ne.3.23.—[2] A town in the tribe of Benjamin, Ne.11.32.

Ananias, ăn-a-nī'as, the Greek form of the name ANANIAH, [1] A high-priest of the Jews, unjustly commands those who stood by to smite Paul, Ac.23.1-5;—went to Cæsarea to prosecute the apostle, 24.1,—[2] A disciple of Christ who resided at Damascus,—the Lord Jesus appeared to him in a vision, and directed him to go to Saul of Tarsus for his instruction, Ac. 9.10;—he objects the previous character of Saul, 13;—is again commanded, and obeys, 15-20.—[3] and Sapphira struck dead for endeavouring to impose upon the apostles, Ac.5.1,&c.

Anath, a'nath [an answer, *i.e.* to prayer], father of Shamgar, Ju.3.31.

Anathema, strictly means something *set apart* or *separated*;—separation from the church, and from Christ, ANATHEMA MARANATHA, *accursed, our Lord cometh*, 1 Co.16.22;—Paul, while a Pharisee, wished himself anathematized, Ro. 9. 3;—blasphemers call Christ anathema, or accursed, 1 Co.12.3.

Anathoth, ăn'a-thoth [answers, *i.e.* to prayer], [1] A city of Benjamin, about three Roman miles north from Jerusalem;—given to the priests, 1Ch. 6.60;—here Abiathar the priest was confined after he was deposed, 1 Ki. 2.26;—the birthplace of Jeremiah, Je. 1.1;—its inhabitants threatened, 11. 21;—now *Anata*, a miserable village of fifteen or twenty houses.—[2] The eighth of the nine sons of Becher, 1 Ch. 7. 8.—[3] One of the chief Israelites after the return from Babylon, Ne.10.19.

Ancestors, forefathers, predecessors, Le.26.45.

Anchor, an instrument for fastening or stopping the course of a ship at sea;—cast from the ship in which Paul was, Ac.27.30,—*hope* is the anchor of the soul, He.6.19.

Ancient, of old time, De. 33. 15; Job 12.12; ANCIENTS, elders, Ps.119.100; —ANCIENT OF DAYS, a name given to Christ because of his eternal deity, Da.7.9,13.

Ancles, or **Ankles**, joints of the feet or legs, Ac.3.7; Ezc.47.3.

Andrew [manly], son of Jonas, and brother of Simon Peter, an apostle, attends Jesus, Jn.1.40;—called, Mat. 4. 18;—his answer about the loaves, Ju.6.8;—brings Greeks to Jesus, 12. 22;—asks him about the signs of the times, Mar.13.3;—is with the disciples in the upper room, Ac.1.13.

Andronicus, an-dro-nī'kus or andron'-i-kus [man-conquering], a Jewish Christian, kinsman of Paul, and his fellow-prisoner, Ro.16.7.

Anem, ā'nem, a Levitical city of Issachar, near Bethel, 1 Ch.6.73; Jos.15. 34;—is called EN-GANNIM, Jos.19.21; 21.29.

Aner, ā'ner, [1] A city of the half tribe of Manasseh, on the west of Jordan, and appears to be the same with Tannach, 1 Ch.6.70; Jos.21.25; Ju.1. 27.—[2] A Canaanitish chief, Ge.14. 13,24.

Angels [messengers], celestial spirits, said to be wise, good, and immortal, 2 Sa.14.17,20; Ps. 103. 20; Mat.25.31; Lu.20.36; 1 Ti.5.21;—are created and imperfect beings, Job 4.18; Mat. 24. 36;—desire to know what the apostles knew, 1 Pe. 1. 12;—are in great numbers, De 33.2;Ps.68.17; Da.7.10; Mat.26.53; Lu.2.13; He.12.22. Jude 14; Re.5.11;—are of great strength, Ps.103.20; 2 Pe. 2. 11;—of inconceivable activity, Ju.13.20; Is.6.2-6;Mat. 13.49; 26.53;—have appeared in the form of man, Ge.18.2,22; 19. 1-5; Ju. 13.6,9-11; Lu. 24.4;—are in the immediate presence of God, Mat.18.10; Lu. 1.19;—execute the purposes of God, Nu. 22.22;Ps.103.21;Mat.4.39; 42;28.2;Ju.5.4; Re.5.2;—are of different ranks, Da.10.13;Jude9;—are subject to Christ, 1 Pe.3. 22; He. 1. 6;—not to be worshipped, Ju.13.16;Col. 2.18; Re.19.10;22.8,9;—worship God, Ne.9.6; Ps.148.2; Is.6.3; Lu.2.13,14; Re. 5. 11, 12; 7. 11, 12;—rejoice when sinners are converted, Lu. 15. 10;—conduct souls to paradise, Lu.16.22; —will be the future companions of the heirs of salvation, He.1.22,23; Re.5.11,12.

Angels, messengers of God, entertained by Abraham, Ge.18.1, &c.;—sent to Sodom, 19.1;—to Manoah, Ju.13. 3,9;—to David,2Sa.24.17;—to Elijah, 1 Ki.19.5;—smite the Assyrians, 2 Ki. 19. 35;—rescue Jacob, Ge. 48. 16;—speak to him, 31.11;—appear to Ezekiel, Eze.1.9,10;—to Daniel, Da.6.22; 10. 5-10, 16, 18; 12. 5-7;—Zechariah, Zec.2.3;3.1,2;4.1;—Joseph, Mat.1.20; 2.13,19;—to Zacharias, Lu.1.19;—to Mary, 26;—deliver Peter from prison, Ac. 12. 7;—smite Herod, 23;—ministering spirits, He.1.14;1 Ki.19. 5;Ps.104.4; Lu.16.22;Ac.12.7;27.23;—have communicated the Divine will to man, Da.8.16,17; 9.21,22; Mat.2. 13; Lu.1.19; Ac.5.19,20;8.6;—encamp about them that fear God, Ps.34.7;—sing glory to God and good-will to men, Lu.2.14.

———, attend Christ on earth after his temptation, Mat. 4. 11;—in his agony, Lu.22.43;—roll the stone from his sepulchre, Mat.28.2;—announce his birth, Lu.2.9;—at his resurrection, 24.4;—at his ascension, Ac. 1. 10;—will be sent to gather the wicked at the day of judgment, Mat.13.41;—and the elect, 24.31;—to accompany Jesus at his second coming, 16.27.

———, sometimes Christ appeared as one: to Abraham, Ge.18.17; 22.15;—to Jacob, 32.28;—to Moses, Ex.3.2, &c.;—to the Israelites, Ju.2.1, &c.; —to Gideon, 6. 11. The 'ANGEL OF HIS PRESENCE,' Is.63.9, is supposed to refer to the Incarnate Word. *Angel of the Lord* is one of the titles of the pre-incarnate Messiah, Ge.16. 7,13; 18.2,22; 22.11,12; 31.11,13;32.24, 30; Ex. 3.2,4,6,14.

———, some so called that sinned, 2 Pe. 2. 4;—that fell from their first estate, Jude 6.

———, the presiding ministers or overseers of the church, Re. 2.1,8,12,18; 3.1,7,14. They are so called because they are messengers or ambassadors of God; and as the term angel signifies messenger, it is employed to denote, in special instances, not a nature but an office.

Anger, resentment;—general advice to repress it, Ps.37.8; Pr.16.32; 17.14; Ep.4.26,31;Col.3.8;Ja.1.19;—exposes a man, and makes him incapable of friendship, Pr.22.24;25.8,28;—a mark of folly or madness, Job 5.2; Pr. 12. 16; 14. 29; 19. 11; 27. 3; 29. 20;—may bring a man to destruction, Job 5.2; Pr. 19. 19; Mat. 5. 22;—stirred up by grievous words, Pr.15.1;Ju.12.4;2Sa. 19.43;—persons given to it to be avoided, Pr. 22. 24; Ge. 49. 6;—one of the works of the flesh, Ga.5.20;—comes from pride, Pr.13.10; 21. 24;—its effects on others, Pr.15.1,18; 17.14,26, 21; 29. 22; 30.33;—may be innocent, Ne.5.6; Ep.4.26; Mar.3.5; Le. 10. 16; Nu.16.15;—how pacified, Pr.15.1;16. 24;21.14; 25.15; Ec.10.4; Mat.5.25.

———, examples of it, in Cain to Abel, Ge.4.5;—Potiphar's wife to Joseph, 39.13;—Simeon and Levi to the Shechemites, 34.27; 49.6;—of Balaam to his ass, Nu.22.27;—Balak, 24.10,11;—Ephraimites, Ju.8.1; 2 Ch.25.10;—of Moses, Nu.20.10;Ps.106.33;—of Saul to Jonathan, 1 Sa. 20.30;—of Jonah, Jonah 4. 1;—of the Jews against Jesus, Lu.4.28;—of the elder son in the parable of the prodigal, 15.28.

———, examples of reasonable anger, of Jacob with Laban, Ge. 31.36;—of Moses with Pharaoh, Ex.11.8;—with the Ismelites, 32. 19;—the sons of Aaron, Le.10.16;—at the rebellion of Korah, &c., Nu.16.15;—after the battle with the Midianites, 31. 14;—of Jesus with the Pharisees, Mar.3.5;—of God for sin, Ge 6.7; 30.2; Ex.4. 14;—his anger to be dreaded, Ps. 2. 2.1;23.7;90.11;Mat.10.28;—its most fearful expressions reserved for the future, Mat.25.41;Ro.2.5,8;2 Th.1.7, 8; Re.6.17; 11.18; 19.15.

Angle, to fish with a rod, line, and hook, Is. 19. 8; Hab. 1.15;—the word rendered 'angle' in these passages is rendered 'hook,' Job 41.1,2.

Anguish, inward pain, Ge.42.21;2Sa. 1.9;Ps.119.143;Jn.16.21;Ro.2.9;2 Co. 2.4.

Aniam, a-nī'am [sighing of the people], the last-named of the four sons of Shemidah, 1 Ch.7.19.

Anim, ā'nim [fountains], a city of Judah, Jos.15.50.

Anise, a species of parsley with large sweet-scented seeds, familiarly known by the name of *dill*;—the Pharisees paid tithes of it, Mat.23.23.

Anna, an'na, Greek form of the name *Hannah*, an aged widow, daughter of Phanuel, of the tribe of Asher;—her character and prophecy, Lu. 2. 36,37.

Annas, an'nas, high-priest of the Jews, *along with* Caiaphas, at the time of Christ's death;—continued, according to custom, to retain the title, though not actually in office;—before him Christ was brought, Jn.18.13;—persecutes the apostles, Ac.4.6.

Anointed, the word first used in Ge. 31.13, with reference to the pouring of oil on the stone which Jacob set up for a pillar, Ge.28.18;—of kings: Saul, 1 Sa.9.16;—David, 1 Sa.16.3,12; —Solomon, 1 Ki.1.39, &c.;—priests, Ex.29.29; 30.30;—and prophets: Elisha, 1 Ki.19.16;—ingredients of the ointment described, Ex.30.23-33.

———, Christ, the ANOINTED, the MESSIAH of God, Lu.4.18; Ac.10.38.

———, Christ was anointed by a woman, a sinner, Lu.7.37;—by Mary, the sister of Lazarus, Jn. 12. 3;—by another woman, Mat. 26. 6. The terms *anoint*, *anointed*, used to illustrate the sanctifying influence of divine grace, 2 Co. 1.21; 1 Jn.2.20-27; Re.3.18.

Anon, soon, quickly, Mat.13.20;Mar. 1.30.

Answer, a reply to a question, Ge. 41.16; Job 32.3; Lu. 20. 26;—*answers* to be deliberately made, Pr.18.13; Ju. 7.51.

Anti-Christ, a *person*, or *power*, or *system of error*, opposed to Christ;—his coming foretold, 2 Th.2.3;1 Ti. 4.1, &c.;—is said to be come, 1 Jn.2. 18; 4.3.

Antioch, ăn'tī-ok, [1] The capital of Syria, on the banks of the river Orontes, about 30 miles from where it falls into the Mediterranean, and about 180 miles north of Sidon, and 300 north of Jerusalem. It was built by Seleucus Nicator, B.C. 301, and was the residence of the Syrian kings, the Seleucidæ. It was ranked the third city of the earth. *Luke* and *Theophilus* were born in this place. Here Paul and Barnabas preached, and had many Christian converts, Ac. 11. 20;—the term *Christian* was first used here, 26;—Paul reproves Peter at, Ga.2.11-15. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labours of the celebrated Greek father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.—[2] of Pisidia, a city of Asia Minor, about 25 miles north-east of Seleucia, in which Paul and Barnabas preached the gospel, Ac. 13.14;—Jews from, persecute Paul at Lystra, 14.19.

Antipas, ăn'tī-pas, a 'faithful martyr,' Re.2.13.

Antipatris, ăn-tī-pā'tris or ăn-tip'a-tris, a town in Palestine, built by Herod the Great, in honour of his father, 15 miles from Joppa, and 40 from Jerusalem, situated in the plain of Sharon, on the road from Jerusalem to Cæsarea, Ac.23.31.

Antiquity, long ago, Is.23.7.

Antothijah, an-to-thī'jah [answers from Jehovah], a descendant of Benjamin, 1 Ch.8.24.

Ants, or emmets, small insects, remarkable for their diligence, economy, and prudent foresight, and from which a lesson of industry may be learned, Pr.6.6; 30.25.

Anub, a'nŭb, one of the sons of Coz, of the tribe of Judah, 1 Ch.4.8.

Anvil, the iron block on which the smith lays his metal to be forged, Is. 41.7.

Anxiety, perplexity about worldly things, to be avoided, Mat.6.25; 13. 22; Lu.12.22; Jn.6.27; 1 Co.7.32; Phi. 4.6; 1 Ti.6.8;—trust in God frees from, Je.17.7,8; Da.3.16;—vanity of, Ps.39.6; Ec.4.8.

Apace, quickly, speedily, Ps.68.12.

Apart, separately, privately, Ex. 13. 12; Le.16.29; Ps.4.3;Mat.14.13; Ja.1. 21.

Apelles, a-pel'les, a Christian at Rome, 'approved in Christ,' Ro. 16. 10.

Apes, or monkeys, brought in Solomon's fleet from Ophir, 1 Ki. 10. 22; Ch.9.21; Is.13.21; 34.14.

Apharsachites af-far'-sa-kites or **Apharsathchites**, the name of one of the nations whom the Assyrian King planted in Samaria, Ezr.5.6; 6.6; 4.9. —APHARSITES, name of another tribe removed to Samaria by the king of Assyria, Ezr. 4.9.

Aphek, ā'fek [citadel], the name of several towns, but none of them of great note, Jos. 19. 30; 13.4;—called APHIK, Ju.1.31; 1 Sa.4.1; 29.1; 1 Ki. 20.26.

Aphekah, a town in Judah, Jos.15.53.

Aphiah, af-fy'ah, great-grandfather of Kish, 1 Sa.9.1.

Aphrah, a town in the plain of Judah, Mi.1.10.

Aphses, the head of the eighteenth of the twenty-four courses of the priests, 1 Ch.24.15.

Apiece, to each one's share, separately, Nu.3.47; Lu.9.3; Jn.2.6.

Apocrypha [hidden, secret], the word is used in its ordinary sense in Mar. 4. 22. About the end of the second century the word began to bear the signification 'spurious.' The name is first found in the writings of Clemens Alexandrinus (died about A.D. 215) to denote a number of books sometimes placed between the Old and New Testaments. It was not admitted by ancient Christians into the canon of Scripture. It was never received by the Jews, nor by Philo nor Josephus. Though forming no part of the sacred canon, some parts of it are of historical value, as the Books of the Maccabees.

Apollonia, ăp-pol-lō'nī a, a city of Macedonia, situated on the north of Amphipolis, and in which was a temple of Apollo;—Paul passed through it on his way to Thessalonica, Ac. 17.1.

Apollos, a-pol'los, a Jew of Alexandria, one of John's disciples, an eloquent preacher of the gospel;—taught assiduously while he knew only the baptism of John, Ac.18.24;—instructed by Aquila, &c., 26;—a party at Corinth attached to him, 1 Co. 1. 12; 3.4, &c.

Apollyon, a-pol'yon, Re.9.11. The Greek equivalent of the Heb. title ABADDON.

Apostasy, a departure from a religious profession;—the causes and danger of it, Mat.22.43; 13.21; Jn.6. 60-66; 2 Ti. 4. 1; He. 6. 4; 10. 26,38; 2 Pe.2.20;—of man, Ge.3.6; 6.1-6;—of many of the disciples of Jesus, Jn.6. 66;—of some early Christians, 1 Ti. 4. 1;—of the last days, Da.7.25,26; 2 Th. 2.3-10; 1 Ti.4.1-3.

Apostles [sent forth, messengers]. The twelve disciples to whom our Lord intrusted the organization of his church. The characteristic features of their office were, (1) That they should have seen the Lord, and been ear and eye witnesses of what they testified, Jn. 15. 27.—(2) They must have been immediately called and chosen by Christ himself, Lu.6. 13.—(3) They were inspired, Jn. 16. 13; 1 Co. 2. 10. (4) They had the power of working miracles, Mar. 16. 20; Ac. 2. 43. Their names, Mat.10. 1-5;—Christ's charge when he sent them forth, Mat. 10. 5-42;—their power of binding and loosing, Mat. 18. 18; 16.19; Jn. 20. 23; 1 Co.5. 4,5;—power of working miracles, Mat.10.1, 8; Mar. 16. 20; Lu.9.1,2; Ac.2.43; 3.6; 19.11,12;—to do greater works than even Jesus had done, Jn.14.12;—their words were the words of God, Mat.10. 20, 40; 2 Co. 5. 20; 1 Th. 2. 13; 4. 8;—witnesses of Christ's resurrection, Ac. 1.22; 4.33; 10. 40, 41;—witnessed the ascension of Christ, Lu.24.50,51; Ac. 1.2,9;—hated by the world, Mat 10. 22; 24.9; Lu. 21. 17; Jn. 15.18;—their sufferings, 2 Co.4.9;—false ones complained of, 2 Co.11.13. The name is used once in the New Testament, He. 3. 1, as a descriptive designation of Christ, as emphatically *the sent of God*.

Apostleship, the office of the apostles, Ac.1.25; Ro.1.5; 1 Co.9.2; Ga 2.8.

Apothecary, one who compounds or prepares drugs or perfumes, Ex. 30. 25,35; Ec.10.1.

Appaim, ap'pa-im [the nostrils], the second of the two sons of Nadab, 1 Ch.2.30,31.

Apparel, clothing, garments, 2 Sa.13. 20; Ac. 20. 33;—appearance, Is.63.1; Ac.1.10. *See* CLOTHES.

Apparently, visibly, openly, Nu.12.8.

Appeal, to refer to another as judge, as of Paul to Cæsar, Ac.25.21; 26.32; 28.19. The principle of, recognized in the Mosaic law, De.17.8,9.

Appear, to be seen, Ge. 1. 9; Ps. 42. 2;—to seem, Mat.6.16; 23.28.

Appease, to remove anger, Ge.32.20; Es.2.1; Pr.15.18; Ac.19.35.

Appertain, to belong to, Le.6.5; Nu. 16.30; Je.10.7; Ro.4.1.

Appetite, a desire for food or worldly things, Job 38.39; Pr.23.2; Ec.6.7; Is.29.8.

Apphia, ap-fī'a, Greek form of Lat. name *Appia*, a Christian female at Colosse, supposed to have been the wife of Philemon, Phile.2.

Appii-Forum, ap'pe-i-fō'rum, a town on the western coast of Italy, on the great road (*Via Appia*) from Rome to Brundusium, about 43 Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner, Ac.28.15.

Apple-tree, a species of fruit, probably the *citron*, large and fragrant, Ca. 2. 3; 8.5; Joel 1. 12. The proper apple-tree is very rare in the East.

Apple of the Eye, peculiarly tender, God's care of his people, Ps.17.8; Pr. 7.2; Zec.2.8. In Ja.2.18 the expression is used figuratively for team.

Appoint, to settle or determine, Ge. 30.28;Le.26.16; Is.26.1; Mat.24.51.

Apprehend, to seize on or understand, 2 Co.11.32; Ac.12.4; Phi.3.12, 13.

Approach, drawing near, De. 31. 14; Ps.65.4; 1 Ti.6.16.

Approve, to like or commend, Ps.49. 13; 1 Co.16.3; Phi. 1.10.

Apron, a cloth hung before, Ge.3.7; Ac.19.12.

Aquila, ak'wē-la [an eagle], a Jew of Pontus, in Asia Minor, who, with his wife Priscilla, had been driven from Rome by the decree of the emperor Claudius. Paul finds them at Coriath, on his first visit to that city, Ac.18. 2: they go with Paul to Syria, 18.

Ar, ăr [a city], the capital of Moab, south of the river Arnon, and on the east of the Dead Sea;—it was burned by the Ammonites, Nu.21.28;—cf.Is. 15. 1. The ruins bear the name of *Rabba*.

Arab, ā'rab [ambush], a town in the mountains of Judah, Jos.15.52.

Arabah, ar'ra-bah [desert], the name given to the whole Jordan valley, down to eastern gulf of the Red Sea, a distance in all of about 150 miles. The name is found only once in the English Bible, Jos.18.18, where it is the name of a district in Benjamin, called also Beth Arabah, Jos.15.61.

Arabia, a-rā'bē-a [wild desert], an extensive country of Asia; is about 1600 miles in length, and 1000 in breadth. It is bounded by the Indian Ocean on the south, the Red Sea and the Isthmus of Suez on the west, Canaan and part of Syria on the north-west and north, and the mountains of Chaldea and the Persian Gulf on the east It is divided by the Greek geogra-

phers into *Arabia Petræa*, or the Rocky, on the north-west, comprehending what was formerly the land of Midian; *Arabia Deserta*, or the Desert, on the east of Canaan, the country of the Ishmaelites, now inhabited by the Bedouins; and *Arabia Felix*, or the Happy, on the south. It contains vast sandy deserts in the interior, but on the coasts it is fertile and beautiful. Its earliest name in Scripture is the 'east country,' Ge. 25.6;—and its inhabitants were called 'children of the east,' Ju. 6. 3; 7. 12. From it Solomon received gold, 1 Ki. 10.15;—the burden or punishment of, Is. 21. 13; Je. 25.24;—Paul went into it, Ga. 1.17.

Arabians, descendants of Ishmael, Ge. 25. 13, 14;—brought flocks to Jehoshaphat, 2 Ch. 17. 11;—God helped Uzziah against them, 2 Ch. 26. 7;—some of them present in Jerusalem when the apostles preached, Ac. 2. 11; —prophecies concerning, Is. 21. 13–17; 42. 11; 60. 7; Je. 25. 23, 24.

Arad, a'rad [a wild ass], a Canaanitish city in the south of Palestine, Nu. 21. 1. *See* HORMAH.

Aram, ā'ram, Ezr. 2. 5.

Aram, ā'ram [high region], the high-land country, 2000 feet above the level of the sea, between the Tigris and Mediterranean, peopled by descendants of Shem, Ge. 10. 22, 23; 22. 21; 1. Ch. 1. 17.

Ararat, ar'ar-at, the name of a country, most probably a portion of Armenia, on the 'mountains' of which the ark rested after the flood, Ge. 8. 4. It is nowhere in Scripture given as the name of a mountain. The 'mountains' of Ararat are now identified with that range which rises in the valley of the Aras, the ancient Araxes, and is terminated in two peaks, the loftiest of which rises to a height of 17,750 feet above the level of the sea. The expression, 'the land of Armenia,' in 2 Ki. 19. 37, and Is. 38. 38, is in the original Ararat. Jeremiah (51. 27) speaks of Ararat as one of the countries of the *north*, *i.e.* north of Babylon.

Araunah, ar-aw'nah, or ORNAN, a Jebusite who sells his threshing-floor to David for 600 shakels of gold, 2 Ch. 21. 25; 2 Sa. 24. 24.

Archangel, the chief angel, 1 Th. 4. 16; Jude 9.

Archelaus, ār-ke-la'us [prince of the people], son of Herod the Great;—succeeds his father, who died the same year our Saviour was born, and reigns in Judea, Mat. 2. 22.

Archers, persons who shot with the bow, in hunting or in battle;—Ishmael was an archer, Ge. 21. 20;—see 1 Sa. 31. 3; 1 Ch. 10. 3; Job 16. 13; Is. 22. 3; Je. 51. 3.

Arches, buildings in the form of a bow, such as are used in bridges, windows, vaults, &c., Eze. 40. 16.

Archi, ār'kī, a town or district on the border of Ephraim, near Bethel, Jos. 16. 2;—celebrated as the birth-place of Hushai, one of those who adhered to David during the rebellion of Absalom, 2 Sa. 15. 32; 16. 16.

Archippus, ār-kip' pus [master of the horse], a pastor of the church of Colosse, exhorted by Paul, Col. 4. 17; —Paul salutes him by Philemon as his 'fellow-soldier,' Phile. 2.

Arcturus, ārk-tū'rus [bear-keeper], the name given by the ancients to the brightest star in the constellation Bootes, and sometimes to the whole constellation. The older interpreters understand by it the constellation *Ursa Major*, which is most probably the correct reference, Job 9. 9; 38. 32.

Ardon, ar'dŏn [descendant], the last-named of the three sons of Caleb, 1 Ch. 2. 18.

Areli, a-rē'lī [heroic], a son of the patriarch Gad, Ge. 46. 16.

Areopagite, the title of the judges of the supreme court of Athens, the Areopagus.

Areopagus, ār-e-op'a-gus [the hill of Mars], a place where the magistrates of Athens held their supreme council, and also the council itself;—Paul was cited before this court, Ac. 17. 19 –32.

Aretas, a'rē-tas [graver], the king of Syria, father-in-law to Herod Antipas, at the time the governor of Damascus sought to apprehend Paul, Ac. 9. 23, 24; 2 Co. 11. 32, 33.

Argob, ar'gob [stony or stone-heap], a district in the half-tribe of Manasseh in Bashan, on the east of the Lake of Galilee, originally ruled over by Og, De. 4. 4, 13. It extended 22 miles from north to south, and 14 from east to west. It contained sixty walled towns, 'and though a vast majority of them are deserted *they are not ruined*,' De. 3. 4, 14; 1 Ki. 4. 13.

Arguments, controversies, Job 23. 4

Aridai, a-rid'dā-i, one of Haman's sons, Es. 9. 8.

Aridatha, a-rid'a-thah, one of Haman's sons, Es. 9. 8.

Ariel, ā'rē-el [the lion of God], (1) The name of one of Ezra's chief men, Ezr. 8. 16.—(2) A name given to Jerusalem, Is. 29. 1, 2, 7, and in Eze. 43. 15, 16 to the altar of burnt-offerings.

Arimathea, ar-e-mā-the'a [the double heights], a city of Judah, the birth-place of Joseph the counsellor, in whose sepulchre our Lord was laid, Mat. 27. 57; Jn. 19. 38. Some have identified it with Ramah, Samuel's birth-place (1 Sa. 1. 1, 19), but on insufficient grounds.

Arioch, a're-ok [lion-like], (1) King of Ellasar, Ge. 14. 1, 9.—(2) The captain of the royal guard, into whose care Daniel and his companions were committed, Da. 2. 24.

Arisai, a-riss'a-i, a son of Haman, Es. 9. 9.

Arise, to rise up, Ac. 20. 30;—to repent, Ep. 5. 14;—comforted, Am. 7. 2.

Aristarchus, ar-is-tar'kus [best prince], a Thessalonian who accompanied Paul to Ephesus and shared his labours, Ac. 19. 29; 20. 4; 27. 2; Col. 4. 10.

Aristobulus, ar-is-tob'ū-lus, the household of, mentioned Ro. 16. 10.

Ark, of Noah, Ge. 6. 14;—it was from 100 (comp. Ge. 5. 32; 7. 36) to 120 years in building (comp. Ge. 6. 3; 1 Pe. 3. 20). According to the usual calculation it was 450 feet long, 75 wide, and 45 deep; divided into three stories.

Ark of Bulrushes, in which Moses was exposed among the flags of the Nile, Ex. 2. 3.

Ark of the Covenant (Jos. 3. 6; He. 9. 4), a small chest, made of acacia or shittim-wood, overlaid with gold. It was about four feet and a half long, two feet and nine inches broad, and as much in height. Within it were deposited the two tables of the moral law, De. 31. 26, a golden pot of the manna, Ex. 16. 33, and Aaron's rod that budded, Nu. 17. 10; and the top of the chest was covered with two golden cherubim. Here the lid is called the *mercy-seat*, over which the *Shekinah* hovered like a visible cloud, the emblem of Jehovah's presence. The ark was lost when the temple was destroyed. Though a similar ark was made after the Jews returned from Babylon, yet it never regained its sacred contents;—its dimensions, Ex. 25. 10;—made by Bezaleel, 37. 1;—placed in the holy of holies, Ex. 26. 33; He. 9. 3, 4;—carried to the river Jordan, which is divided at its approach, Jos. 3. 15;—carried around Jericho, and said to have 'compassed the city' when its walls fell down at the time of its destruction, Jos. 6. 6–20;—taken by the Philistines, 1 Sa. 4. 11;—Dagon falls before it, 5. 3;—returned, 6. 10; received by Abinadab, at Kirjath-jearim, where it remained 20 years, 7. 1;—brought from thence in a new carriage, when Uzzah was smitten for laying his hands on it, 2 Sa. 6. 1, &c.;—received by Obed-Edom, 10;—brought to Jerusalem, 15;—taken with him by David when he fled from Absalom, but sent back again, 15. 24;—brought to the temple of Solomon, 2 Ch. 5. 2;—the glory of God covers it, and fills the temple, 13;—a psalm composed on the removal of it, Ps. lxviii.;—called the ark of God's strength, 2 Ch. 6. 41; Ps. 132. 8;—and ark of the testimony, Ex. 30. 6; Nu. 7. 89;—of the law, Ex. 25. 22; —of God, 1 Sa. 3. 3;—of the Lord, Nu. 10. 33; 2 Sa. 6. 2;—referred to as the glory of Israel, 1 Sa. 4. 21, 22. It was eminently symbolical of the presence of the Lord, and before it the mind of the Lord was consulted, Jos. 7. 6–9; Ju. 20. 27; 1 Ch. 13. 3.

Ark of the Testament, seen in vision by John, Re. 11. 19.

Arkites, a branch of the family of Canaan which settled in Phœnicia, Ge. 10. 17; 1 Ch. 1. 15. Their capital, Arka, still exists as a small village on the north-west slope of Lebanon.

Arm, metaphorically used for *strength*, 1 Sa. 2. 31; Is. 51. 9

Arm of God, his almighty agency, Je. 27. 5; 32. 17; Is. 52. 10; 53. 1; 63. 12.

Armageddon, ār-ma-ged'dŏn [the mountain of Megiddo], a name used emblematically for a place of great slaughter and mourning, Re. 16. 16, when allusion is made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo, Ju. iv.; 5. 19; 6. 33; vii.; 2 Ch. 35. 20–24.

Armenia, ar-mē'ne-a [high-land], a large country of Western Asia, on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is 430 miles from east to west, and 300 from north to south. It is divided into 15 provinces, of which Ararat is the central. It was reduced to a Persian province of Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the gospel, both in doctrine and worship. They form a distinct religious community, known by the name of the Armenian Church, which is governed by four patriarchs, by archbishops, doctors, secular priests, and monks. Armenia is now subject to the Turks. In 2 Ki. 19. 37; Is. 37. 38, the Hebrew word Ararat is rendered by the word *Armenia*. This country is identical with Togarmah, Ge. 10. 3; Eze. 27. 14; 38. 6.

Armour, a weapon of war, 1 Sa. 17. 54; —the Christian, Ro. 13. 12; 2 Co. 6. 7; Ep. 6. 13, &c.

Armour-bearer, of Abimelech, Ju. 9. 54;—Jonathan, 1 Sa. 14. 6, 7;—Saul, 16. 21;—Goliath, 17. 7;—Joab, 2 Sa. 18. 15.

Armoury, an arsenal, or repository of arms, Ca. 4. 4; Je. 50. 25.

Army, a host, or a vast number of warriors. The armies of Israel consisted of the whole male adult population, and could easily be mustered when required, Nu. 1. 2, 3; 26. 2; 1 Sa. 11. 6–8. Each soldier had to arm and support himself. Large armies, 2 Ch. 13. 3; 14. 9; 17. 14–18.

Arnon, ar'non [noisy], a small river east of the Dead Sea, the boundary between Moab and the Amorites, rises in the highlands of Moab, and falls into the Dead Sea, Nu. 21. 14; 22. 36; De. 2. 24, 36.

Arodi, a'rod-i, son of Gad the patriarch, Ge. 46. 16.

Aroer, ar'ō-er [heath], (1) A city of Reuben, situated on the north bank of the river Arnon, De. 4. 48; Ju. 11. 26; 2 Ki. 10. 33; Jos. 13. 16;—Jephthah defeated the Ammonites, Ju. 11. 26–33. It is now a ruin called Arair.—(2) A city of Gad, situated near Rabbath-Ammon, Jos. 13. 25.—(3) Another in Judah, 1 Sa. 30. 28.

Arpad, ar'pad, or ARPHAD [support], a city of Syria, near Hamath, conquered by the Assyrians, 2 Ki. 18. 34; Is. 10. 9; 36. 19; 37. 13.

Arphaxad, ar-fax'ad, the third son of Shem, born about two years after the flood, Ge. 11. 10–12;—died aged 438 years, 13.

Array, to put on apparel, Ge. 41. 42; Es. 6. 9; Ac. 12. 21; Re. 7. 3;—to put an army ready to fight, 2 Sa. 10. 9; Lu. 23. 11.

Arrived, reached, Lu. 8. 26; Ac. 20. 15.

Arrogancy, proud contempt, 1 Sa. 2. 3; Pr. 8. 13; Is. 13. 11; Je. 48. 29.

Arrow, a pointed weapon shot from a bow, 1 Sa. 20. 36; 2 Ki. 9. 24;—inward terror, or judgments of God, Job 6. 4; Ps. 38. 2;—wicked intentions, Ps. 11. 2; 64. 3;—lightnings spoken of as the arrows of Jehovah, Hab. 3. 4; Ps. 18. 14;—calamities, Job 6. 4; Ps. 91. 5;—human injuries, as of a lying tongue, are arrows, Ps. 120. 4; 64. 3.

Artaxerxes, ār-tax-erks'es [great king], (1) A Persian king, his decree to prevent the building of the walls of Jerusalem, Ezr. 4. 17, &c.—(2) LONGIMANUS, reigned 40 years, and died 425 B.C. In the seventh year of his reign he issued his gracious command to Ezra respecting Jerusalem, Ezr. 7. 11–26, and fourteen years afterwards permitted Nehemiah to return and build Jerusalem.

Artemas, ar'te-mas, a Christian disciple who helped Paul, Tit. 3. 12.

Artificer, one skilful in handy-works, Ge. 4. 22; 1 Ch. 29. 5; 2 Ch. 34. 11; Is. 3. 3.

Artillery, weapons of war, 1 Sa. 20. 40.

Arts, magical, &c., Ac. 19. 19.

Aruboth, ar'ub-both [windows], a district on the sea-shore of Judah, mentioned only in 1 Ki. 4. 10.

Arumah, a-roo'mah [exalted], a town near Shechem, where Abimelech dwelt, Ju. 9. 41.

Arvad, ar'vad [wandering], a small island and city off the north coast of Phœnicia, Ge. 10. 18; Eze. 27. 8, 11. It has about 3000 inhabitants; now called *Ruad*.

Arvadites, the people of Arvad, Ge. 10. 18; Eze. 27. 8–11.

Asa, ā'sah [physician], a good king of Judah, succeeded his father Abijam, 1 Ki. 15. 8; 2 Ch. 14. 1;—defeats Zerah the Ethiopian, 12;—makes a solemn covenant with God, 15. 12;—degrades his mother for idolatry, 16;—joins the king of Syria, 16. 2;—his war with Baasha, king of Israel, 1 Ki. 15. 16;—his death, after reigning forty-one years, 23; 2 Ch. 16. 13.

Asahel, as'a-hel [creature of God], son of David's sister Zeruiah, and brother of Joab, slain by Abner, 2 Sa. 2. 18–24.

Asaiah, as-a-ī'ah, an officer of Josiah, 1 Ch. 4. 36; 6. 30; 2 Ch. 34. 20.

Asaph, ā'saf [convener], a Levite, son of Barachias, and a celebrated musician in the time of David, 1 Ch. 6. 39; 25. 2, 9;—his name affixed to Ps. l. and lxxiii.–lxxxiii.;—sons of, 2 Ch. 25. 1, 2; 2 Ch. 20. 14; 29. 13; Ezr. 2. 41; 3. 10, 11.

Ascend, to climb up, Jos. 6. 5; Ps. 24. 3; —up to heaven, Ep. 4. 8, 9; Re. 8. 4; 11. 12.

Ascension, the rising of Christ into heaven, Ac. 1. 9–12;—predictions respecting, Ps. 24. 7–10; 47. 5, 6; 68. 17, 18; Da. 7. 13, 14; Mi. 2. 13;—foretold by Christ himself, Jn. 6. 62; 7. 33; 14. 28; 16. 5; 20. 17;—Mount Olivet the scene of, Ac. 1. 12;—took place forty days after his resurrection, Ac. 1. 3;—*evidences*: by his disciples, Ac. 1. 9, 10;—by two angels, 11;—seen by Stephen, Paul, and John, 7. 55, 56; 9. 3; Re. 1. 12 –18;—his promised descent of the Holy Ghost, Jn. 16. 7, 14; Ac. 2. 33;—the terrible judgments he foretold, Mat. 26. 64; Jn. 8. 21;—the *time* of it, Ac. 1. 3;—the *place* of it, 12;—the *effects* of it in fulfilling his predictions, Jn. 16. 7, 14;—in bestowing miraculous gifts, Ac. 2. 33. *See* EXALTATION of Christ.

Ascribe, to impute to, De. 32. 3; Job 36. 3; Ps. 68. 34.

Asenath, as'e-nath, the daughter of Potipherah, and the wife of Joseph, Ge. 41. 45, 50.

Ash, tree, some species of the pine, Is. 44. 14.

Ashamed of Christ, the portion of those who are, Mar. 8. 38; Lu. 9. 26.

Ashan, a Levitical city, about 20 miles south-west of Jerusalem, Jos. 15. 42; 19. 7.

Ashdod, ash'dod, one of the five cities of the Philistines, Jos. 13. 3;—midway between Joppa and Gaza, called by the Greeks AZOTUS, Ac. 8. 40;—assigned to the tribe of Judah, Jos. 15. 47;—possessed by the Philistines, 1 Sa. 5. 1–7;—here was the temple of Dagon in which the Philistines deposited the ark;—Uzziah demolished its walls, 2 Ch. 26. 6;—it fell into the hands of Tartan, the Assyrian general, Is. 20. 1;—the place where Philip was found, after baptizing the eunuch, Ac. 8. 40;—it is now an insignificant village called *Esdud*.

Ashdoth-Pisgah, ash'doth-piz'gah, a place near the base of Mount Pisgah, De. 3. 17; Jos. 13. 20. It is elsewhere called the *Springs of Pisgah*, De. 4. 49.

Asher, ash'er [blessedness], the son of Jacob, his inheritance on the shore of the Mediterranean, from Carmel to Zidon, Jos. 19. 24;—his descendants, 1 Ch. 7. 30; 12. 36.

Ashes, the remains of burned fuel, Le. 6. 10, 11;—used in token of humiliation and extreme grief, 2 Sa. 13. 19; Es. 4. 1; Job 42. 6; Jonah 3. 6; Mat. 11. 21;—to feed on ashes, Is. 44. 20.

Ashima, ash'ī-mā, an idol of Hamath introduced into Samaria, 2 Ki. 17. 30.

Ashkelon, ash'kĕ-lon, or ASKELON [migration], one of the 'fenced cities' of the Philistines, upon the coast of the Mediterranean, between Gaza and Ashdod;—was taken by the tribe of Judah, Ju. 1. 18; 14. 19—exploits of Samson at, Ju. 14. 19;—it is now desolate;—its desolation was predicted, Zec. 9. 5; Zep. 2. 4.

Ashkenaz, ash'ke-naz, one of the sons of Gomer, Ge. 10. 3;—called also Aschenaz, 1 Ch. 1. 6; Je. 51. 27.

Ashnah, name of two cities whose site has not been identified, Jos. 15. 33, 43.

Ashpenaz, ash'pe-naz, the governor of Nebuchadnezzar's eunuchs, who changed the name of Daniel and his three companions, Da. 1. 3–17.

Ashtaroth, ash'tā-roth, or ASHTORETH, ash'to-reth, (1) A famed goddess of the Zidonians, and also of the Philistines (1 Ki. 11. 5; 1 Sa. 31. 10), probably meant by the 'queen of heaven,' Je. 7. 18;—served by Israel, Ju. 2. 13; 10. 6;—Samuel chargeth to put away, 1 Sa. 7. 3, 4.—(2) A city on the east of Jordan, in Bashan, in the kingdom of Og, Ju. 12. 4; 13. 12; 9. 10.

Ashtaroth-Karnaim, ash'ta-roth-car'nā-im [Ashtoreth of the two horns], a city of the half-tribe of Manasseh, east of Jordan, famed for the worship of Astarte or Ashtoreth, the goddess of the Zidonians, Ge. 14. 5; De. 1. 4.

Ashur, ash'ur [happy, prosperous], (1) The son of Shem, founded Nineveh, Ge. 10. 11.—(2) A posthumous son of Hezron, 1 Ch. 2. 24;—his descendants, 4, 5.

Asia, ā'she-a, one of the quarters into which geographers have divided the earth;—has been the scene of the most wonderful events in the history of man;—here the human race were created,—the Jews were planted,—the Sacred Scriptures chiefly indited, —the Son of God accomplished our redemption,—and from it the gospel was diffused through the world. Asia mentioned in the N. T., for the word is not found in the O. T., is usually divided into two parts, Asia Major and Asia Minor. Asia Major comprehends by far the most extensive eastern parts of the continent—Canaan, Assyria, Syria, Arabia, Persia, Mesopotamia, Armenia, and Chaldea. Asia Minor, in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, &c. It is about 960 miles in length, and 400 in breadth; and the chief divisions of it are, Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Galatia, Lycaonia, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and the islands of Cyprus and Rhodes. As used in Ac. 2. 9; 6. 9; 19. 10, 22, 26, 27; 2 Ti. 1. 15; 1 Pe. 1. 1, it means Proconsular Asia, comprehending only Phrygia, Mysia, Caria, and Lydia.

Asleep, to take rest, Jonah 1. 5; Mat. 8. 24;—to die, Ac. 7. 60; 2 Pe. 3. 4;—a term only applicable, in denoting death, to the death of the righteous, 1 Co. 15. 18; 1 Th. 4. 13, 15.

Asnapper, as-nap'per, an Assyrian prince, Ezr. 4. 10.

Asp, a small poisonous serpent, which kills within a few hours, De. 32. 33; Job 20. 14, 16; Is. 11. 8; Ro. 3. 13. The same word is rendered *adder* in Ps. 58. 5; 91. 13.

Asriel, as'rē-el [the help of God], a son of Gilead, also of Manasseh the patriarch, 1 Ch.7.14.

Ass The ass constituted a considerable part of the wealth of ancient times, Ge. 12. 16; 30. 43; Job 1. 3; — Saul searches for, 1 Sa.9.3. — rode upon by great men: Abraham, Ge. 22.3;—Jair's thirty sons, Ju. 10.3,4;—Abdon's forty sons, 12 13,14; Christ, Mat.21.5.

—— OF BALAAM, speaks, Nu.22.28.

——, wild, described, Job 39. 5; Is 32. 14; Ho 8.9; the natural man likened to, Job 11 12; —Ishmael is likened to, Ge.16.12.

Assault, a violent attack, Ex.8.11.

Assay, to try or examine, De. 4. 34; Ac 9 26; He.11.29.

Assemblies, meetings of Christians, not to be forsaken, He.10.25;—masters of, Ec.12.11.

Assembly a company met, Ex. 12. 6; Ps.89 7; Ac.19.32.

Assent, to agree to in judgment, Ac. 24.9.

Asshur, ăsh'ur [a step], the second son of Shem, Ge.10.22, who gave name to Assyria, Ho.14.3; 5.13; 12.1.

Asshurim [steps], an Arab tribe descended from Dedan, Ge.25.3; = *Ashurites*, 2 Sa.2.9.

Assist, to help, Ro.16.2.

Assistance, divine help, necessary in all our undertakings, Je.20.23; Jn.15. 5; 1 Co.15.10; 2 Co.3.5; Phi.2.13; 1 Ti. 1 12.

——————, promised upon proper application, Ps.37.4,5; Is.58.9; Je.29. 12,13; Mat.7.11; 21.22; Lu.11.9; Ja 1. 5; 1 Jn 5.14.

—— —— ——, instances and acknowledgment of such, Ge.24 12; 1 Sa.1. 10- 2 Ki.19.20; 20.5; 2 Ch.33.13; Job 42.10; Ps.3.4; 118.5; 120.1.

Associate, to join together, Is.8.9.

Assos, ăs'sos, a seaport in Mysia, in the north-west of Asia Minor, about 20 miles south of Troas, Ac.20.13,14; —its ruins are still found.

Assuage, to ease or abate, Ge.8.1; Job 16 5.6.

Assurance, (1) Of *understanding*, *i.e.* perfect knowledge and entire persuasion of the doctrine of Christ, Col. 2. 2,—(2) Of *faith*, a firm belief in Christ, entire trust in his sacrifice and priestly office, He. 10. 22. (3) Of *hope*, a firm conviction that God will grant what he has promised, He.6.11. This word is commonly used to denote a firm persuasion of our being in a state of salvation. But this assurance does not belong to the *essence* of faith. It is a result or consequence of faith, posterior to it in the order of nature, and frequently so also in the order of time. This grace of assurance has been attained by saints, Job 19. 25; Ps. 27. 15; 23. 4; 73. 24; Ro. 8. 38, 39; 2 Ti. 1. 12; 4. 18; 1 Jn. 2. 5; 3. 14; 4. 13;— we are exhorted to seek after it, 2 Co. 13. 5; He. 6. 11; 1 Th. 5. 21; 2 Pe. 1. 10;—people of God sometimes deprived of it, Job 13. 24; 23. 9; 29. 3; Ps. 44. 24; 77. 7; 88. 14; Is. 50. 10.

Assyria, as-sĭr'e-a, the *country* of Assyria and the Assyrian *empire* are to be distinguished. The empire comprehended Babylonia and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Mediterranean and the Indus, Ge.2.14; 2 Ki. 15. 29; 17. 6; Is. 11. 11; 23. 23, 24, 25; Zep.2.13, &c.;— many of the prophecies of Nahum and Zephaniah were fulfilled in its overthrow.

Assyrians, the people of Assyria proper, of which Nineveh was the capital. Their country lay on the Tigris, and was bounded on the north by the mountains of Armenia, in the south by Susiana and Babylonia, on the east by a part of Media and the mountain range of Zagros or mountains of Kurdistan, and on the west by the Tigris and Mesopotamia. Its modern name is *Kurdistan*. In extent it is about the size of Great Britain. Their conquest of Syria foretold, Is. 8. 4, &c.; 10. 5, &c.;—to be punished, 10. 12,26; 14.24; 30.31; 31.8;—their glory and destruction, Eze. 31. 3;—to be wasted, Mi. 5. 6; Zep 2. 13. The recent discoveries that have been made among the ruins of Nineveh throw much light on the history of the Assyrian empire.

Astonied, or ASTONISHED it generally means filled with perplexity, fear, or wonder, Ezr. 9. 3, 4; Is. 52. 14; Da. 3. 24; 4. 19; Mat. 7. 28; 22. 33; Lu. 2. 47; 5. 9; Ac. 5 5.

Astonishment, surprise, amazement, De. 28. 28, 37; 2 Ch. 7. 21; Ps. 60. 3; Je. 8. 21; 42. 18; Eze 4. 16; 23 33.

Astray, out of the right way, Ps 119. 176; Pr 8. 23; 1 Pe. 2. 25.

Astrologers, men who, by observing the motion of the heavenly bodies, pretend to foretell future events, Is. 47. 13; Da. 1. 20; 2. 27; 4. 7; 5. 7.

Asuppim, one of the apartments of the temple, probably where the stores were kept, 1 Ch. 26. 15, 17.

Asyncritus, a-sin'krē-tus, a Christian at Rome, Ro. 16. 14.

Atad, ā'tad [a thorn], a place where solemn mourning for seven days was made for Jacob, Ge. 50. 10, 11. From this circumstance it was afterwards called ABEL-MIZRAIM.

Ataroth, at'ā-rŏth [crowns], (1) A town east of Jordan, Nu. 32. 3,—2. A town on the border of Ephraim, Jos. 16. 2, 7. —3. A place in the tribe of Judah, 1 Ch. 2. 54.

Athach, ath'ak [lodging-place], a town in the extreme south of Judah, 1 Sa. 30. 30.

Athaiah, ăth-ā'i-ah, a son of Uzziah, the son of Zechariah, Ne. 11. 4.

Athaliah, ath-a-lī'ah [remembered of Jehovah], (1) Daughter of Ahab and Jezebel; who was the wife of Jeram king of Judah, and mother of Ahaziah. She destroys the seed-royal, 2 Ki. 11. 1; 2 Ch. 22. 10;—her death, 2 Ki. 11. 2; 2 Ch. 21. 6; 22. 10- 12, 23.—2. One of the sons of Jeroham, 1 Ch. 8. 26.—(3) The father of Jeshaiah, Ezr. 8. 7.

Atheists, the proper designation of those who deny the being of God, Ps. 14. 1; 53. 1; Pr. 30. 9;—deny his providence, Job 21. 15; 22. 13; 34. 5; Ps. 10. 11; 73. 11; 78. 19; 94. 7;- deny him in their works, Ex. 5. 2; Job 31. 28; Tit. 1. 16.

Athens, ăth'ens [city of Minerva], a city of Greece, the capital of Attica, situated about 46 miles east of Corinth. It was founded by Cecrops about 1556 years before Christ, and therefore it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry, and the fine arts. Idolatry in it was notorious; and the number of their gods is reckoned by Hesiod at 30,000. Petronius said it 'was easier to find a god in Athens than a man.' It produced Solon, Socrates, Demosthenes, &c., besides many renowned generals;—here Paul preached, Ac. 17. 16- 22. It was governed by the Romans before the time of Christ; and in the fourth and fifth centuries it was pillaged by the Goths. Since 1455 it was under the slavery of the Turks. It suffered dreadfully in the war between the Greeks and Turks, yet it bravely sustained three sieges; twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is above 40,000.

Athirst, thirsty, dry, Ju. 15. 18; Ru. 2. 9; Mat. 25. 44;—a desire for happiness, Re. 21. 6; 22. 17.

Atonement, the AT-ONE-MENT, the setting AT-ONE of two parties who were at enmity. The word is used to signify reconciliation or expiation. It is found only once (Ro. 5. 11) in the New Testament, but frequently in the Old. The Hebrew word so rendered means a *covering*, Ps. 32. 1. It is translated *reconciliation*, Le. 6. 30; 8. 15; Eze. 45. 15; Da. 9. 24. —The great *annual day* of, among the Jews, Le. 23 26;—sacrifices on it, Nu. 29 7, 8;—manner in which they were to be offered, Le. 16. 1-34.

Atonement of Christ, his covering, or expiating the sins of men by suffering as their substitute or surety, Is. 53. 5-7, 12; Mat. 20. 28; 26. 28; Ju. 6. 51; Ro. 3. 25; 5. 6-9; 2 Co. 5. 21; Ga. 1. 4; 3. 13; Ep. 1. 7; 1 Ti. 2. 6; Tit. 2. 14; He. 9. 26; 7 27; 1 Pe. 2. 24; 3. 18; 1 Jn. 1. 7; 2. 2; 4. 10; Re. 1. 5; 5. 9;—the great theme of apostolic preaching, 1 Co. 1. 23; necessary for the expiation of sin, Is. 59. 16; Lu. 24. 26, 45; Ac. 17. 3; He. 2. 10; 9. 22; —made once and finished, He. 7. 27; 9. 26, 10. 10-14; 1 Pe. 3. 18;—effects reconciliation with God, Ro. 5. 10; 2 Co. 5. 18 20; Ep. 2. 13 16; Col. 1. 20 22; He. 2. 17;—was voluntary, Ps. 40. 6-8; Jn. 10. 11, 15, 17, 18; Ga. 1. 4; Ep. 5. 2;—faith or trust in it necessary for benefit, Ro. 3. 25; 1 Pe. 2. 7;—typified in the sacrifices of the Levitical law; in Isaac, Ge. 22. 2; in the passover, Ex. 12. 2, &c.

Attain, to reach or obtain, Ps. 139. 6; Pr. 1. 5; Eze. 46. 7; Ho. 8. 5; Ac. 27. 12; Phi. 3. 12.

Attalia, at-tăl'i-a, a seaport town of Pamphylia, in Asia Minor, situate about thirty miles south-west of Perga;—Paul and Barnabas visited it on their return to Antioch from the inland part of Asia Minor, Ac. 14. 25.

Attendance, the act of waiting on another, 1 Ki. 10. 5; 1 Ti. 4. 13; He. 7. 13.

Attent, heedful, intent, 2 Ch. 6. 40; 7. 15.

Attentively, carefully, Ne. 2. 6; 8. 3; Job 37. 2.

Attire, dress, ornaments, Le. 16. 4; Pr. 7. 10; Je. 2. 32; Eze. 23. 15.

Audience, an assemblage of persons to hear, Ge. 23. 13; Ex. 24. 7; 1 Sa. 25. 24; Ne. 13 1; Lu. 7. 1; Ac. 13. 16; 22. 22.

Augment, to increase, Nu. 32. 14.

Augustus, aw-gus'tus [venerable], the successor of Julius Cæsar, and emperor of Rome at the time of Christ's birth, Lu. 2. 1. He reigned 41 years, and dying A.D. 14, was succeeded by Tiberius Cæsar, Lu. 3. 1. The general title of the Roman emperors. In Ac. 25. 21, 25 it is Nero who is referred to.

Aunt, a father or mother's sister, Le. 18. 14.

Austere, harsh or severe, Lu. 19. 21.

Author, the beginner of a thing, 1 Co. 14. 33; He. 5. 9; 12. 2.

Authority, legal power, rule, Es. 9. 29; Pr. 29. 2; Mat. 7. 29; 8. 9; 20. 25; Ac. 8. 27; 9. 14; 1 Co. 15. 24; Tit. 2. 15.

Ava, a'vah [ruin], a place from which colonists were brought to Samaria, 2 Ki. 17. 24; 18. 34. Probably the same as Ahava, Ezr. 8. 15, 21, 31; and Ivah, 2 Ki. 18. 34; 19. 13.

Availeth, profiteth, Es. 5. 13; Ga. 5. 6; Ja. 5. 16.

Aven, ā'ven [iniquity], (1) A city of Egypt, eastward of the river Nile, elsewhere called On or Heliopolis, Eze. 30. 17.— (2) A plain in Syria. It seems to be the great plain or *valley of Lebanon* (the modern *El-Buka'a*), Am. 1. 5; Jos. 11. 17, in which stood Baalbec. It lies between Lebanon and Anti-Libanus, about 30 miles from Damascus.—(3) The contracted form of Beth-Aven or Bethel, Ho. 10. 5, 8.

Avenge, to punish for a crime or injury, Le. 19. 18; 26. 25; De. 32. 43; Is. 1. 24; Lu. 18. 3; Ro. 12. 19; Re. 6. 10.

Avenger of Blood, Jos. 20. 3; Nu. 35. 12, pursued the murderer or manslayer to avenge the blood of the slain.

Averse, not favourable to, contrary to, Mi. 2. 8.

Avim, ā'vim [ruins], a city of Benjamin, Jos. 18. 23.

Avites, a'vites, a tribe of early settlers in Palestine, who came from Avah, or Ivah, on the north-west of Chaldea;—were destroyed by Sennacherib, king of Assyria, Is. 36. 1-12; 37. 13;—they worshipped the idols Nibhaz and Tartak, 2 Ki. 17. 31.

Avith, a'vith, a city of the Edomites, Ge. 36. 35.

Avoid, to shun, Pr. 4. 15; Ro. 16. 17; 1 Co. 7. 2; 1 Ti. 6. 20; 2 Ti. 2. 23; Tit. 3. 9.

Avouched, De. 26. 17, 18, on the part of Israel a solemn and deliberate choice of God, and on the part of God a solemn promise to succour and bless his people.

Awake, to be ready or lively, Ju. 5. 12; Joh 8. 6; 14. 12; Ps. 7. 6; 17. 15; Mar. 4. 38; Lu. 9. 32; Ro. 13. 11; Ep. 5. 14.

Aware, attentive, vigilant, Ca. 6. 12; Je. 50. 24; Lu. 11. 44.

Awe, a reverential fear, Ps. 4. 4; 33. 8; 119. 161.

Awl, a servant bored with it in his ear, to represent his voluntary perpetual servitude, Ex. 21. 6; De. 15. 17.

Axe, a carpenter's tool of iron, De. 19. 5; 1 Sa. 13. 20, 21; 2 Sa. 12. 31;—Elisha causes to swim, 2 Ki. 6. 5, 6;—human instrument, the king of Assyria, Is. 10. 15;—God's judgment, Mat. 3. 10.

Azaliah, ăz-a-lī'ah, the father of Shaphan, 2 Ki. 22. 3; 2 Ch. 34. 8.

Azaniah, az-a-nī'ah, Ne. 10. 9.

Azareel, ă za're-el [helped by God], (1. A Benjamite slinger, 1 Ch. 12. 6. — (2. A musician of the temple, 2 Ch. 29. 18.—(3) Son of Jeroboam, 27. 22.— (4 Ezr. 10. 41.— 5. Son of Ahasai, Ne. 11. 13.

Azariah, az-a-rī'ah [helped of Jehovah]. There are 16 persons of this name mentioned in the O. T. (1) The most distinguished, also called Uzziah, succeeded his father Amaziah on the throne of Judah, 2 Ki. 14. 21; — becomes a leper for officiating as a priest, 15. 5;— dies, 7.- (2) The son of Oded, prophesies in the time of Asa, 2 Ch. xv.

Azekah, az e'kah [broken up], a city of Judah, situated about 12 miles west of Jerusalem;—famed for the destruction of five kings by Joshua, Jos. 10. 10; 15. 35;- in it the Philistines were routed when David killed Goliath, 1 Sa. 17. 32-53. It is now called *Tel Zakaria*.

Azem, a'zem [a bone], a city first given to Judah and then to Simeon, Jos. 15. 29; 19. 3;—called Ezem, 1 Ch. 4. 29.

Azgad, az'gad, Ne. 10. 15.

Azmaveth, az-ma'veth [strong as death], (1) 2 Sa. 23. 31; 1 Ch. 12. 3.— (2) A village in Benjamin, Ezr. 2. 24.

Azmon, az'mon [strong], a place in the south of Palestine, Nu. 34. 4, 5.

Aznoth Tabor, az'noth-ta'bor [the ears of Tabor], a city of Naphtali, Jos. 19. 34.

Azotus, a-zō'tus, Ac. 8. 40, the Greek form of ASHDOD.

Azzah, az'za, a form of the name Gaza, De. 2. 23; 1 Ki. 4. 24.

B.

Baal, bā'al [lord, ruler], (1) The name of chief *male* divinity of the Phœnicians, BEL being the Babylonian name of this god.—The worship of, a besetting sin of the Jews —prevailed also in ancient Scandinavia; Balak brought Balaam to the high-places of, Nu. 22. 41;—the Israelites worshipped, Ju. 2. 13;—God commanded Gideon to throw down the altar of, 6. 25;—his prophets slain by order of Elijah, after his victory over them at Mount Carmel, 1 Ki. 18. 40;—by Jehu, 2 Ki. 10. 18.- (2) The fourth son of Jehiel, a Benjamite, 1 Ch. 8. 30.—(3) Name of a Reubenite, 1 Ch. 5. 5.—(4) A city of Simeon, 1 Ch. 4. 33, same as Baalath-Beer, Jos. 19. 8.

Baalah, bā'al-ah [mistress, one that is governed], (1) A city of the tribe of Judah, Jos. 15. 29;—same as Balah, 19. 3;—assigned to Simeon, 1 Ch. 4. 29.— (2) A name for Kirjath-Jearim, Jos. 15. 9, 10; 1 Ch. 13. 6.—(3) A mountain on the north-west boundary of Judah, Jos. 15. 11.

Baalath, bā'al-ath [mistress], a city of Dan, about 12 miles north-west from Jerusalem, Jos. 19. 44.

Baalath-Beer [having a well], a city of Simeon, Jos. 19. 8.

Baal Berith, bā'al-bē'rith [lord of the covenant], an idol worshipped by the men of Shechem, Ju. 8. 33.

Baale, ba'a ley', *of Judah*, a city in the tribe of Judah, from which the ark was brought to Jerusalem, 2 Sa. 6. 2; —called Kirjath-Jearim, 1 Ch. 13. 6.

Baal-Gad, bā'al gad [lord of fortune], a city in the valley of Lebanon, situated at the north-west foot of Mount Hermon, Jos. 11. 17; 12. 7; probably same as BAAL-HERMON, 1 Ch. 5. 23.

Baal Hamon, bā'al-ham'on [lord of multitude], a place where Solomon had a vineyard, Ca. 8. 11.

Baal-Hazor, bā'al-hā'zor [lord of a hamlet], a place near Ephraim, between Bethel and Jericho, where Absalom had a sheep farm, and where he murdered his brother Amnon, 2 Sa. 13. 23.

Baal-Hermon [lord of Hermon], probably one of the peaks of Mount Hermon, Ju. 3. 3; 1 Ch. 5. 23.

Baali, bā'a-lī [my lord], Ho. 2. 16.

Baalim, bā'a-lim [masters], Ju. 2. 11; 8. 33; Je. 2. 23.

Baalis, bā'a-lis [son of exultation], king of the Ammonites at time of Babylonish captivity, Je. 40. 14.

Baal Meon, bā'al-me'on, or BETH-BAAL-MEON [lord of dwelling], a town given to the Reubenites, Nu. 32. 38;—the Moabites recovered it, and at last was destroyed by the Chaldeans, Eze. 25. 9.

Baal Peor, bā'al-pē'or [lord of Peor], an idol of the Moabites, which the Israelites joined them in serving, Nu. 25. 3; 31. 16; Jos. 22. 17. -twenty-four thousand of them punished with death, 9.

Baal Perazim, bā'al-per'a-zim [lord of breaches], a place in the valley of Rephaim, about three miles south-west of Jerusalem, where David routed the Philistines, 2 Sa. 5. 20;—called MOUNT PERAZIM, Is. 28. 21.

Baal Shalisha, bā'al sha'le shah [lord of Shalisha], a place in Ephraim where a man came with provisions for Elisha, 2 Ki. 4. 38, 42.

Baal-Tamar, bā'al-ta'mar [lord of palm-trees], a place near Gibeah, where the other tribes destroyed the Benjamites, Ju. 20. 33.

Baal-Zebub, bā'al-zē'bub [lord of flies], the god of the Philistines, at Ekron, consulted by Ahaziah, 2 Ki. 1. 2, 3, 6.

Baal-Zephon, bā'al-zē'fon [lord of the north, or place of Typhon], a town belonging to Egypt on the border of the Red Sea, not far from Suez, Ex. 14. 2, 9.

Baana, bā'a-nah [son of affliction], (1) Son of Ahilud, 1 Ki. 4. 12.- (2. Son of Hushai, 4. 16. -3. Father of Zadok, Ne. 3. 4. -4 One of those who returned from Babylon, Ezr. 2. 2.

Baanah, bā'a nah [son of affliction], another form of Baana, (1) One of the sons of Rimmon. In company with his brother Rechab, entered Ishbosheth's house and cut off his head, 2 Sa. 4. 5–8;—David punished their guilt, 9–12.- (2. One of the chiefs of the Jews who returned from Babylon, Ezr. 2. 2.

Baara, bā'a-ra, one of the wives of Shaharaim, 1 Ch. 8. 8.

Baasha, bā'a-sha, the third king of Israel, and the son of Ahijah, succeeds Nadab, 1 Ki. 15. 28;—Jehu prophesies against him, 16. 1;- his death, 6.

Babbler, a prattler, or senseless talker, Ec. 10. 11; Ac. 17. 18; 1 Ti. 6. 20; 2 Ti. 2. 16.

Babel, bā'bel [confusion, mixture], TOWER OF, mentioned only once in Scripture, built in the plain of Shinar, 101 years after the flood. Materials of brick were prepared three years, and the building was carried on twenty-two years. It was of prodigious extent and height. About 1700 years after its erection, Herodotus saw a structure at Babylon, consisting of eight towers, raised one above another, and each 75 feet, in whole 600; and above the highest was built the temple of Belus. Strabo says it was 600 feet in height. The top of the tower was reached by an easy sloping ascent on the outside of the building, which went round it in a spiral form. In different portions were large rooms, with arched roofs, supported by pillars. The temple of Belus was supposed to be the ancient tower, but it is probable that it was a much more recent building. The building of Babel, and the confusion of tongues there, Ge. 11. 1-9. The name Babel in Heb. was afterwards applied to the city Babylon, Ge. 10. 10, and to the whole province of which it was the capital, Eze. 23. 17, margin.

Babes, infants, Ex. 2. 6; Lu. 1. 41, 44; 2. 12, 16;— weak, or foolish, Is. 3. 4; He. 5. 13;— humble and teachable persons,

God reveals divine truth to them, Mat. 11:25; Lu. 10:21.

Babylon, bab'e-lon [confusion, mixture], in Hebrew and Chald. *Babel*, the capital of the country called *Shinar* in Genesis, and in the *later* Scriptures *Chaldea*. Besides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates (2 Ki. 24:7; 25:27), as well as Babylonia, the province of the Assyrian empire (2 Ch. 33:11; 33:11), and also Persia, Ezr. 5. 13. The city of Babylon was the capital of the province of Babylon, and of the Chaldean empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great grandson of Noah, in the place where the tower of Babel was erected. This city was an exact square, built on a large plain, and was 56 miles in circumference, 14 miles on each side. The walls were 87 feet thick, 335 in height, and 100 gates of solid brass, 25 on each side. It had fifteen streets crossing one another at right angles, each 150 feet wide; and the whole city contained 676 squares. The famous *hanging gardens*, as they are termed, were a succession of terraces, raised on arches. The river Euphrates ran through this city. Nebuchadnezzar king of Babylon, in 1648 years after. Nimrod, and 588 before Christ, burned the temple of Jerusalem, and carried many of the Jews to it, 2 Ki. 25. 8, 9; Je. 52. 12–30. the inhabitants were remarkable for their superstitious, lewd, and debauched practices, and, in consequence, severe judgments were specially threatened against them, *Is.* 13. 1–22; 14. 22, 23; 47. 10–15; -its destruction foretold, Is. 13. 1, &c.; 14. 4; 47. 1;—by the Medes and Persians, 21. 2;—their idols cannot save them, 46. 1; Je. 25. 12–26, 28, 35; 51. 1, &c.;- Daniel was a captive in it, Da. 1. 1, 2;- the king built a great golden image, 3. 1–7;—was besieged by Cyrus (B.C. 538), and the king, Belshazzar, was slain, 5. 17–31;—Cyrus liberated the Jews, and sent them to rebuild the temple, 2 Ch. 36. 22;—Darius, king of Persia, demolished its gates and walls, B.C. 518; Xerxes pillaged the temple of Belus in the year 478;—Alexander the Great intended to renew it, but he soon died, 323;—Seleucus Nicanor carried away about 500,000 people to a new city called Seleucia on the Tigris;—a few people continued till the first century of Christ; but, in the second, it was deserted, and fell into ruins. The ruins of this once famous city are found near the modern village of *Hillah*, on the west bank of the Euphrates, about 50 miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called *Birs Nimrud*, about 6 miles south-west of *Hillah*, and which is supposed by some, though on insufficient grounds, to represent the tower of Babel. The mound called *Babel* is supposed to represent the temple of Belus; the mound of the *Kasr* ('palace') the great palace of Nebuchadnezzar; and the mound of *Amram* the 'hanging gardens.' There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

Babylon the Great, said also to be 'the mother of harlots, and abominations of the earth,' is a symbolical title of Papal Rome, or the antichristian power, represented by the Popish church, Re. 17. 5. its fall predicted, 14. 8. 18. 2.—description of certain of its features, 18. 1–24.—The Babylon mentioned in 1 Pe. 5. 13 is supposed by some to have been a place in Egypt, and by others the enigmatical title of Rome (Re. 17. 5); but most probably it refers simply to the Chaldean Babylon, where that epistle was composed, and where it is known a large number of Jews resided.

Baca, bā'kah [weeping], name of some valley, used by the psalmist as the emblem of devotion and sorrow, Ps. 84. 6;—the plur. of this word is rendered 'mulberry-trees' in 2 Sa. 5. 23, 24; 1 Ch. 14. 15.

Back Parts of God, denote the less glory of his presence, Ex. 33. 23.

Backbiting, censuring or reproaching the absent, condemned;—in Pr. 25. 23 the word so rendered denotes *secrecy* in tale-bearing;—in Ps. 15. 3 to *run about* tattling;—in Ro. 1. 30 an *evil-speaker*;—2 Co. 12. 20, *evil-speaking*.

Backslide, to draw back from God, or apostatize from the truth, 1 Ki. 11. 9; Ga. 3. 1–3; 5. 4; Re. 2. 4; Ex. 32. 7, 8; Ne. 9. 26;—the guilt and danger of those who do so, Pr. 14. 14; Je. 2. 25; Lu. 9. 62; He. 10. 38;—pardoned if repented of, 2 Ch. 7. 14; Je. 3. 12; 36. 3;—such persons invited to return, Je. 3. 12, 14; Ho. 14. 4;—God threatens to forsake and punish backsliders, Nu. 14. 33; Dt. 11. 28; Ju. 3. 7, 8; Is. 17. 10, 11; Je. 15. 6; Ho. 7. 13;—*causes* of backsliding: 'cares of the world; improper connections; institution to closet duties; self-conceit; indulgence; parleying with temptation;'- *examples* of: Saul, 1 Sa. 15. 11; David, 2 Sa. 12. 14; Solomon, 1 Ki. 11. 4–40; Asa, 2 Ch. 16. 7; disciples, Mat. 26. 56; Jn. 6. 66; churches of Asia, Re. 2. 4, 14; 3. 2.

Backward, unwilling, to the back, Ge. 9. 23; 1 Sa. 4. 18; Job 23. 8; Ps. 40. 14; 70. 2; Is. 1. 4; 59. 14; Jn. 18. 6.

Badger, the animal known by this name was not found in southern Asia. It has not yet been noticed out of Europe. Most probably some animal of the seal species is intended when mention is made of the 'badgers' skins;' others suppose that it may have been an animal of the antelope tribe, Ex. 25. 5; 26. 14; 35. 7; Nu. 4. 10; Eze. 16. 10.

Bahurim, ba-hu'rim [low grounds], a village of the Benjamites, about two miles north-east of Jerusalem, 2 Sa. 3. 16; 16. 5;—Shimei was a native of, 2 Sa. 17. 18; 1 Ki. 2. 8.

Bajith, bā'jith [the house], a temple or city in the country of Moab, Is. 15. 2.

Bakbuk, bak'bŭk [a bottle], the head of one of the families of Nethinims, Ezr. 2. 51.

Balaam, bā'lam [devourer of the people], a son of Beor or Bosor, a noted prophet or diviner;—dwelt in Pethor, a village of Mesopotamia, De. 23. 4;—applied to by Balak, king of Moab, to curse Israel; Nu. 22. 5;—his ass speaks, 28;—his prophecies concerning the future happy state of Israel, 23. 18, &c.; xxiv.;—he counselled Moab to seduce Israel to sin, 31. 16; —wishes to die with the righteous, 23. 10;—was slain, 31. 8; Jos. 13. 22;—his doctrine mentioned by Christ, Re. 2. 14.

Baladan, bal'la-dan [valiant and wealthy], (1) The father of Merodach-baladan, king of Babylon, 2 Ki. 20. 12.—2. A surname of that king, Is. 39. 1.

Balah, ba'la [a contraction of Baalah, or Bilhah], a city in the tribe of Simeon, Jos. 19. 3.—The same as Bilhah, 1 Ch. 4. 29, or Baalah, Jos. 15. 29.

Balak, ba'lak [empty], a king of the Moabites, Nu. 22. 2, 15.

Balances, a pair of, a symbol of justice, Job 31. 6; Ps. 62. 9; Pr. 11. 1;—when used to weigh corn, a symbol of scarcity, Re. 6. 5; Le. 26. 26; Eze. 4. 16, 17.

Bald, the head without hair;—some children in Bethel showed contempt for Elisha as a prophet of the Lord by crying after him, 'Go up, thou bald-head,' and forty-two were torn in pieces, 2 Ki. 2. 23.

Baldness, when voluntary, a sign of mourning, Is. 22. 12; Je. 47. 5.

Balm, a precious gum, extracted from the balsam-tree, more particularly ascribed to Gilead, Ge. 37. 25; Je. 8. 22; 46. 11; 51. 8; Eze. 27. 17.

Bamoth, bā'moth [heights] (in the singular BAMAH, Ex. 20. 25), a place on the borders of Moab, east of Jordan, which was conquered from Sihon, Nu. 21. 19, 20.—The same as Bamoth-Baal, Jos. 13. 17. In Nu. 21. 42 it is translated 'the high-places of Baal.'

Band, a chain or cord, Lu. 8. 29; Ac. 16. 26;—a company, Ac. 20. 1;—a shepherd's staff so called in prophecy, Zec. 11. 7; -a band of Roman soldiers, Ac. 21. 31, consisted of the tenth of a legion;—in Ps. 84. 4 the word means the fear of death.

Bani, bā'ni [built], (1) A Levite, 1 Ch. 6. 46.—2. One of David's 37 warriors, 2 Sa. 23. 36.—3. Ezr. 2. 10; 10. 29, 34; called also BINNUI, Ne. 7. 15.

Banishment, exile, transported, 2 Sa. 14. 14; Ezr. 7. 26; La. 2. 14; Ac. 22. 2; Ro. 1. 9.

Bank, the side of a river, Ge. 41. 17;—a heap of earth raised, 2 Sa. 20. 15;—a public stock of money, Lu. 19. 23.

Banner, ENSIGN, STANDARD, set up for war, Je. 4. 21; 50. 2;—displayed for truth, Ps. 60. 4. The several tribes of Israel had their respective banners or standards, and they were directed to keep by these in their encampments and marches, Nu. 2. 2, 3, 9, 17, 18, 32.

Banquet, a sumptuous feast, Es. 5. 4, 6; Job 41. 6; Am. 6. 7; Da. 5. 10.

Baptism, washing by sprinkling, affusion, or dipping, Mar. 7. 4; 1 Co. 10. 2; He. 9. 10; Re. 19. 13; Ac. 10. 44, 45, compared with 11. 15, 16.

——— of John, Mat. 3. 5, &c.; Mar. 1. 4, &c.; Lu. 3. 3, &c.; Jn. 1. 25, &c.; 3. 23;—Jesus questions the Pharisees concerning it, Mat. 21. 25; Mar. 11. 29; Lu. 20. 4.

——— Christian, appointed, Mat. 28. 19;—to be administered to all who believe, Mar. 16. 16; Ac. 2. 41; 8. 12, 37; 18. 8;—repentance necessary, Lu. 3. 3; Ac. 2. 38;—administered to the household or family of believers; the family of Lydia, Ac. 16. 15;—of the jailer, 33;—of Stephanas, 1 Co. 1. 16;—to both men and women, Ac. 8. 12;—to Simon, 13;—the eunuch, 38;—Saul of Tarsus, 9. 17, 18;—Cornelius and his friends, 10. 47, 48;—called the circumcision of Christ, Col. 2. 11, 12;—believers baptized into one body, 1 Co. 12. 13;—into Christ's death, Ro. 6. 3;—buried and raised with him in baptism, or dead to sin and raised to holiness, 4;—compared to the saving of Noah by water, 1 Pe. 3. 21;—with the Spirit, Mat. 3. 11; Mar. 1. 8; Lu. 3. 16; Jn. 1. 33; Ac. 1. 5;—regeneration, the inward and spiritual grace, signified by it, Ju. 3. 5; Ro. 6. 3, 4, 11; Tit. 3. 5, 6;—remission of sins signified by, Ac. 2. 38; 22. 16;—only one baptism, Ep. 4. 5;—'baptized for the dead,' 1 Co. 15. 29;—'baptized with fire,' Mat. 3. 11.

———, overwhelming trials, or bloody sufferings, Mat. 20. 22; Mar. 10. 39; Lu. 12. 50.

Barabbas, bā-rab'bas [son of Abba], a robber guilty of sedition and murder, Mar. 15. 7; released by Pilate rather than Jesus, Mat. 27. 16; Lu. 23. 18; Jn. 18. 40.

Barachel, bā'rā-kel, the father of Elihu, Job 32. 2, 6.

Barachias, bar-a-kī'as, the father of Zechariah, Zec. 1. 1, 7; Mat. 23. 35.

Barak, bā'rak [lightning], the son of Abinoam, chosen to liberate the Hebrews from the Canaanites, Ju. 4. 6–9;—proves victorious, 15;—his, and the prophetess Deborah's song, 5. 1, &c.;—his faith commended, He. 11. 32.

Barbarian, literally, a *foreigner*, a term used by the Greeks, Romans, and Jews, Ac. 28. 4; Ro. 1. 14; 1 Co. 14. 11; Col. 3. 11.

Barbed, jagged with hooks, Job 41. 7.

Barber, Eze. 5. 1.

Bare, naked, Le. 13. 45, 55;—pure, mere, 1 Co. 15. 37.—BARE-FOOT, indication of distress, Is. 20. 2–4; 2 Sa. 15. 20.

Bar-Jesus [son of Joshua], the patronymic of Elymas (the Turkish *Ulemah*), a sorcerer, Ac. 13. 6;—withstood Paul, 8;—solemnly rebuked and struck with blindness, 9–11.

Bar-jona, bar-jo'nah [the son of Jona], the patronymic of the apostle Peter, Mat. 16. 17; Jn. 1. 42; 21. 17.

Bark, to make a noise as a dog, Is. 56. 10;—to peel the bark, Joel 1. 7.

Barley, a well-known grain, Ex. 9. 31; Le. 27. 16; Nu. 5. 15; De. 8. 8; 2 Ch. 2. 10; Is. 28. 25; Ho. 3. 2; 2 Sa. 14. 30.

Barn, a repository for grain, 2 Ki. 6. 27; Lu. 12. 24; heaven, Mat. 13. 30. The word rendered barn in Job 39. 12; 2 Ki. 6. 27, signifies rather a *threshing-floor*.

Barnabas, bar'na bas [son of comfort], a Levite of the island of Cyprus, a disciple of Christ, sells his possession, Ac. 4. 36;—sent from Jerusalem to Antioch about the proselytism of the Gentiles, 11. 22;- 'a good man and full of the Holy Ghost and of faith,' 11. 24; 15. 25;—goes to Tarsus to find Paul, 25;- accompanies him in his first progress, 13. 2;- separates from him, 15. 35;—led into an error by Peter, Ga. 2. 13.—'He bore such a relation to Paul as Melancthon did to Luther—that of a gentle, confiding, earnest, but subordinate co-operator.'

Barrel (a pitcher), a vessel for keeping flour, 1 Ki. 17. 12; 18. 33; —for carrying water, Ge. 24. 14.

Barrenness, unfruitfulness, Ps. 107. 34;—with no child, mentioned as a reproach, Ge. 30. 1; 1 Sa. 1. 6;- removed in a miraculous manner from Sarah, Ge. 18. 10; 21. 2;—from Rebekah, 25. 21;—from Rachel, 30. 22;—the wife of Manoah, Ju. 13. 2;—from Hannah, the mother of Samuel, 1 Sa. 1. 19;- from Elizabeth, the wife of Zacharias, Lu. 1. 7.

Bars, to fasten doors or gates, Ex. 26. 25; Nu. 3. 3, 6;—rocks in the sea, Jonah 2. 6;—the boundary of the sea, Job 38. 10.

Barsabas, bär'sa-bas [son of Saba], (1) Surnamed Justus, highly honoured as a candidate for the office of apostleship, Ac. 1. 23.—(2) The patronymic of Judas, Ac. 15. 22.

Bartholomew, bär tholo-mew [son of Tolmai], one of the twelve apostles, Mat. 10. 3; Ac. 1. 13;—was a witness of the ascension, Ac. 1. 4, 12, 13;—supposed to be the same person who in John's Gospel is called Nathaniel, Jn. 1. 45–49.

Bartimeus, bar-te-me'us [son of Timeus], one of the two blind beggars of Jericho who sat by the way-side begging, cured of blindness, Mat. 20. 30; Mar. 10. 46.

Baruch, ba'ruk [blessed], a Jewish prince, who, from attachment to Jeremiah, acted as his secretary or scribe; —charged to take care of the writings of Jeremiah's purchase, Je. 32. 13, 14;—writes the prophecies of Jeremiah, 36. 4;—which are burned by the king, 23;—writes them anew, 32; —comforted by Jeremiah, 45. 1.

Barzillai, bar-zil'la-i [made of iron], (1) A Meholathite, 2 Sa. 21. 8.—(2) A Gileadite of Rogelim;—his kindness to David when he fled from Absalom, 2 Sa. 17. 27;—refuses David's kind offers, 19. 34;—David charges Solomon to show kindness to his family, 1 Ki. 2. 7.

Base, the foundation of a pillar, 1 Ki. 7. 27; Ezr. 3. 3;—mean, vile, Job 30. 8; Is. 3. 5.

Bashan, bā'shan [fruitful, or light, sandy soil], a district east of Jordan reaching from Gilead to Hermon; its early inhabitants were Amorites, De. 3. 11–13; 4. 47;—its king opposed the Israelites, Nu. 21. 33;—Moses gave it to the half-tribe of Manasseh, 32. 33; —high hill of, called the hill of God, Ps. 68. 15;—bulls of, 22. 12;—oaks of, Is. 2. 13; Eze. 27. 6; Zec. 11. 2;—its fruitfulness and rich pastures, Je. 50. 19; Mi. 7. 14; Is. 33. 9; Na. 1. 4; -it is now called Hauran.

Bashan-Havoth-Jair, name given to the region of Argob in Bashan, conquered by Jair, De. 3. 14; Nu. 32. 41.

Bashemath, bash'e-math [fragrant], a daughter of Ishmael, and one of the three wives of Esau, Ge. 26. 34; 36. 3, 4, 13. When first mentioned she is called MAHALATH, Ge. 28. 9.

Baskets, vessels made of twigs, &c., for holding bread, Ge. 40. 16; Ex. 29. 3, 23;—for gathering grapes, Je. 6. 9;—first-fruits of the harvest preserved in, De. 26. 2, 4;—Paul escapes from Damascus in, 2 Co. 11. 33;—fragments gathered in, Mat. 14. 20; Mar. 6. 43; Lu. 9. 17.

Basons, vessels to hold water, four different Hebrew words are so rendered. That used in Ex. 24. 6 is rendered 'goblet,' Ca. 7. 2; and 'cup,' Is. 22. 24.

Bastard, one born out of wedlock, De. 23. 2; Zec. 9. 6; He. 12. 8.

Bat, an animal of the order of the *Cheiroptera*, or hand-winged. It comprises a great number of genera, species, and varieties, from the size of the smallest mouse to that of the vampire, which is as large as a squirrel. They are common in the East. The bats mentioned in Scripture were the true Vespertilionidæ, the insect-eating bat similar to the European. The word in Hebrew means *flying in the dark*, Le. 11. 19; Is. 2. 20.

Bath, a measure for liquids, the same with the ephah, each containing the tenth part of a homer. Its capacity was 8 gallons, 5 qts. The word is rendered measure in Lu. 16. 6; Is. 5. 10; Eze. 45. 10, 11, 14.

Bathe, to wash in a bath, Le. 15. 5, 8, 11, &c.;—judgments from God, Is. 34. 5.

Bath-rabbim, bath-rab'bim [daughter of many], a gate of the city of Heshbon, Ca. 7. 4.

Bathsheba, bath'she-bah [daughter of the oath, or of seven], the daughter of Eliam, 2 Sa. 11. 3, or Ammiel, 1 Ch. 3. 5, and wife of Uriah; David commits adultery with her, 2 Sa. 11. 4, 5;—the child born in adultery died, 2 Sa. 12. 15–18;—she is married to David, 11. 27;—becomes the mother of Solomon, 12. 24; 1 Ki. 1. 11;- presents the request of Adonijah to marry Abishag the Shunamite, 1 Ki. 2. 13;—is called Bathshua, 1 Ch. 3. 5.

Batter, to beat down, 2 Sa. 20. 15.

Battering-rams, engines used to beat down the walls besieged, Eze. 4. 2; 21. 22.

Battle, an exhortation of the priest to precede it, De. 20. 1; who shall be dismissed before it, 5;—not always to the strong, Ec. 9. 11.

Battle-axe, a heavy axe to cut trees, houses, &c., in the way of victory, Je. 51. 20.

Battle-bow, either a bow to shoot in war, or an army of archers, Zec. 9. 10; 10. 4.

Battlement, a parapet wall or balustrade surrounding the top of the flat-roofed houses of the Jews, to prevent persons from falling off, De. 22. 8;—also used to denote the fortification of a city, Je. 5. 10.

Bay, the colour of one of the teams of horses in Zechariah's vision, Zec. 6. 3, 7.

Bay-tree, only occurs in Ps. 37. 35; some suppose it to be the laurel, and others the cedar of Lebanon.

Bazlith, baz'lith [nakedness], the head of one of the families of the Nethinim, Ezr. 2. 52; Ne. 7. 54.

Bdellium, a gum or resin resembling myrrh, used as a perfume, Ge. 2. 12; —like manna in colour, Nu. 11. 7;—others regard the word as meaning pearls or precious stones. The LXX. render the word in one place carbuncle, and in another crystal.

Beacon, a signal or mark on conspicuous places to warn of danger, or to give direction, Is. 30. 17.

Bealiah, be-a-li'ah, one of David's Benjamite heroes, 1 Ch. 12. 5.

Bealoth (the plur. of Baal), (1) A town in the extreme south of Judah, Jos. 15. 24.—(2) A district of Asher, rendered in 1 Ki. 4. 16 incorrectly 'in Aloth.'

Beam, a plank of wood, a thorn, or splinter, Ju. 16. 14; Mat. 7. 3–5.

Beans, 2 Sa. 17. 28; Eze. 4. 9.

Bear, a fierce beast of prey;—killed by David, 1 Sa. 17. 34;—killed forty-two children who mocked Elisha, 2 Ki. 2. 23, 24;- its fierceness illustrating judgments of God, La. 3. 10; Ho. 13. 8;—symbolical: Da. 7. 5; -of a ferocious enemy, Pr. 17. 12; Is. 11. 7; Re. 13. 2.

Beard, tearing, or neglecting to trim, a token of deep sorrow, Ezr. 9. 3; Is. 15. 2; Je. 41. 5;—insult offered to David's ambassadors by cutting off, 2 Sa. 10. 4, 5;—Jews forbidden to cut off or mar, for the dead, Le. 19. 27; 21. 5.

Bearers, carriers of burdens, 70,000 for building the temple, 2 Ch. 2. 18.

Bearing with the weaknesses and infirmities of others, a duty, Ro. 14. 1; 15. 1; 2 Co. 13. 7; Ga. 6. 1, 2.

Beasts, all animals as distinguished

from man, Ps. 36.6;—named by Adam, Ge. 2.20;—Solomon's knowledge of, 1 Ki. 4. 33;—not to be cruelly used, Pr. 12. 10;—to rest on the Sabbath Ex. 20. 10; 23. 12; De. 5. 14;—subject to the same fate with men, Ec. 3.18, &c.;—in Re. 4.6,8,9; 5.6,14; 6.1; 7.11; 14.3; 19.4, the literal rendering *living one* or *living creature* would be more appropriate;—in prophetic language, heathen kingdoms or powers, Da. 7.4-8,11,12.8.4;—the papal antichrist, Re. 13.1,&c.;—Paul describes some of his furious opponents as 'wild-beasts,' 1 Co. 15. 32;—a similar figure in Ps. 22, 12,16; Ec. 3.18.

Beat, to smite, De. 25. 3;—to overcome, 2 Ki. 13. 25; Ps. 89. 23;—to demolish, Ju. 8. 17; 9.45.

Beautify, to render comely, Ezr. 7.27; Ps. 149.4; Is. 60.13.

Beautiful Gate OF THE TEMPLE, Ac. 3.2.

Beauty, the vanity and danger of it, Ps. 39. 11; Pr. 6. 25; 31. 30;—a shepherd's staff so called in prophecy, Zec. 11.7;—persons remarkable for it: Sarah, Ge. 12. 11;—Rebekah, 24.16; —Rachel, 29. 17;—Joseph, 39. 6;—Moses, Ex. 2. 2; He. 11. 23;—David, 1 Sa. 16. 12, 18;—Bathsheba, 2 Sa. 11. 2;—Tamar, the daughter of David, 13. 1;—Absalom, 14. 25;—Abishag, 1 Ki. 1. 4;—Vashti, the wife of Ahasuerus, Es. 1.11;—Esther, 2.7.

Bebai, beb'a-i [father], the head of one of the families that returned from Babylon, Ezr. 2.11.

Becher, be'ker [first-born], the second son of Benjamin, Ge. 46.21; 1 Ch. 7.6.

Bechorath, be-kō'rath [first-born], great-grandfather of Ner, the grandfather of Saul, 1 Sa. 9.1.

Beckoned, gave a sign with the hand, Lu. 1.22; 5.7; Jn. 13.24; Ac. 19.33; 21. 40; 24.10.

Bed, mattresses and skins laid on the floor, used as beds, Mat. 9.6;—elevated cushioned benches so used, 2 Ki. 1. 4; 20. 2;—were sometimes movable, Ex. 8. 3; 2 Sa. 4.5-7;—BEDSTEAD of Og, king of Bashan, De. 3.11;—the grave, Is. 57. 2.

Bedad, be'dad [separation], Ge. 36. 35; 1 Ch. 1.46.

Bedan, be'dan, 1 Sa. 12.11; probably the same as the judge Abdon.

Bedeiah, bed-e-i'ah [servant of Jehovah], Ezr. 10.35.

Bee, common in Palestine;—deposited their honey in clefts of the rock, &c., Ps. 81. 16; Ju. 14. 8;—honey a common article of food in Canaan, 1 Ki. 14.3; Ca. 5.1;—symbol of the Assyrian king, Is. 7.18.

Beeliada, be-el-i'a-dah, a son of David, 1 Ch. 14.7; the same as Eliada, 2 Sa. 5.16.

Beelzebub, be-el'ze-bub, or BELZEBUB [the god of flies], the chief idol god of the Ekronites, 2 Ki. 1.3, and hence the chief of the devils, Satan, is so called in the New Testament, Mat. 10.25; 12.24; Lu. 11.15-19. *See* BAALZEBUB.

Beer, be'er [a well], (1) A town in Benjamin, probably same as Beeroth, Ju. 9.21.—(2) A halting-place of the Israelites, Nu. 21.16-18.

Beer-Elim, be-ēr-e'lim [well of heroes], a place on the border of Moab, Is. 15.8.

Beer-lahai-roi, be'er-la-hā'e-roy [the well of him who lives and sees me], a fountain near which the angel of the Lord found Hagar, Ge. 16. 7, 14;—Isaac dwelt near, Ge. 24.62; 25.11.

Beeri, be'ry [illustrious], (1) The father of Judith, Ge. 26.34.—(2) Father of the prophet Hosea, Ho. 1.1.

Beeroth, be-ē'roth [wells], a city of the Gibeonites, given to the tribe of Benjamin, ten miles north of Jerusalem, Jos. 9.17; 2 Sa. 4.2; near it are the remains of an old church, built by the empress Helena;—now called *el-Bireh*, a village of 700 inhabitants.

Beeroth, be-ē'roth [of the children of JAAKAN], a group of wells in the wilderness, De. 10.6, called *Bene-{=children of}* Jaakan, Nu. 33.31,32.

Beersheba, be-er'shē-ba [well of the oath], the name of a city, and also of a well, at the southern extremity of the Holy Land;—first mentioned in the history of Abraham, who planted a grove there, Ge. 21.33;—made a league with Abimelech at, 26. 33;—given to Simeon, Jos. 19.2;—Elijah fled to, 1 Ki. 19.3.

Beeshterah, be-esh'tē-rah [house of Astarte], a city on the east of Jordan, Jos. 21.27;—called Ashtaroth, 1 Ch. 6.71.

Beetle, an insect of the locust family, altogether different from that so called by us. The word occurs only in Le. 11.22.

Beeves, the old plur. of *beef*, used in the O. T. for cattle, Le. 22.19,21; Nu. 31.28,38.

Befallen, happen, Le. 10.19; Nu. 20. 14; Es. 6.13; Mat. 8.33.

Beforehand, previously, Mar. 13.11; 2 Co. 9.5; 1 Pe. 1.11.

Beget, to generate or produce, Ge. 17.20; De. 4.25; Je. 29.6.

Beggar, one who begs for alms, 1 Sa. 2.8; Ps. 109. 10;—Lazarus, Lu. 16.20-22;—the blind man, Jn. 9.8;—the lame man, Ac. 3.2-5.

Beginning, that which is first, Ge. 1. 1; Jn. 2.11; He. 3.14;—from eternity, before any creature was made, Jn. 1. 1; 2 Th. 2.13; Re. 1.8.

Begotten, naturally, Ju. 8.30;—supernaturally, He. 11. 17;—spiritually, 1 Co. 4.15.

Beguile, to cheat, or impose on, Col. 2.4,18; 2 Pe. 2.14.

Behalf, to do or speak in one's favour, Ro. 16.19; 1 Co. 1.4; 1 Pe. 4.16.

Behaviour, conduct, course of life, 1 Sa. 21.13; 1 Ti. 3.2; Tit. 2.3.

Beheaded, cut off the head, 2 Sa. 4.7; Mat. 14.10; Re. 20.4.

Beheld, looked upon, Nu. 21.9; 23.21; Ps. 119.158; Mar. 15.47; Re. 5.6.

Behemoth, bē'he-moth, an animal described in Job 40. 15, &c. The word is also translated *beast*, Job 35. 11; Ps. 73.22; *cattle*, Ps. 50.10;—generally supposed to be the hippopotamus, the river-horse of Egypt, an animal of great strength and bulk. It is frequently met with above 16 ft. long and 7 ft. in height. 'He eateth grass like an ox.'

Behind, after, 2 Sa. 3.16;—inferior to, 2 Co. 11.5;—near to, Is. 30.21.

Behold. This word is not an interjection, but the imperative mood, expressing command or exhortation. It is a call to fix the attention on a subject, Is. 7.14; 42.1; Mar. 16.6; Jn. 1.29; Re. 3.20; 16.15; 22.7.

Behoved, it was fit, Lu. 24.46; He. 2. 17.

Bel, bel' [vain, nothing], an idol of the Chaldeans, the same as Baal, Is. 46.1; Je. 50.2; 51.44. *See* BAAL.

Bela, bē'lah [a thing swallowed], (1) One of the five cities of the plain, Ge. 14.2;—afterwards called Zoar, 19.20, 30.—(2) A king of Edom, son of Beor, Ge. 36.32, 33; 1 Ch. 1. 43.—(3) Son of Azaz, a Reubenite, 1 Ch. 5.8.

Belah, bē'lah, eldest son of Benjamin, 1 Ch. 7.6.

Belch, to throw out malice, Ps. 59.7.

Belial, bē'li-al [worthless], a name given to Satan, 2 Co. 6.15;—wicked men called sons of, De. 13.13; Ju. 19. 22; 1 Sa. 1.16; 2.12; 10.27, &c.

Believe, to give credit or assent, Ge. 45.26; Ac. 8.13;—to receive or depend on, Jn. 1.12; 3.15,16. *See* FAITH.

Bellows, an instrument to blow the fire, Je. 6.29.

Bells, on the lower borders of the high priest's robe, that he might be heard as he went in and out of the holy place, Ex. 28.33;—horse bells, or bridles, inscribed *Holiness to the Lord*, *i.e.* a spirit of religion shall pervade all the pursuits and occupations of men, Zec. 14.20.

Belly, the bowels, Mat. 15.17;—carnal pleasures, Ro. 16.18;—sometimes put for the mind or heart, Jn. 7.38; Job 15. 35; 20.15; Pr. 20. 27, 30;—the inhabitants of Crete called *slow bellies*, or given to *sloth* and *gluttony*, Tit. 1. 12;—the 'belly of hell,' Jonah 2. 2, signifies the grave or the under world.

Belong, appertains to, Ge. 40.8; Le. 27. 24; Ps. 47.9; Mar. 9.41.

Beloved, much valued and delighted in, De. 21.15; Ne. 13.26; Ac. 15.25;—the new Jerusalem, Re. 20.9;—Christ is, Mat. 3.17; Mar. 1.11.

Belshazzar, bel-shăz'zar [master of the secret or treasure], the last king of the Chaldees, under whom Babylon was taken by Cyrus;—his impious feast, Da. 5.1, &c.;—sees a hand-writing on the wall, 5;—Daniel's interpretation of it, 25;—his death, 30.

Belteshazzar, bel-te-shaz'zar [Bel's prince, *i.e.* whom Bel favours], the Chaldee name given to Daniel, Da. 1.7; 2.26.

Bemoan, to mourn over, Je. 15.5; 16. 5; 22.10; 31.18; Na. 3.7.

Benaiah, ben-ay'ah [made by Jehovah], (1) Son of Jehoiada the chief priest, 1 Ch. 27.5, one of David's valiant men, 2 Sa. 23.20;—succeeds Joab in the command of the army, 1 Ki. 2. 35; 4. 4.—.2) A Pirathonite, one of David's thirty mighty men, 2 Sa. 23. 30.—(3) A Levite, 1 Ch. 15. 18.—(4) A priest, 1 Ch. 15. 24.—(5) A Levite in the time of Hezekiah, 2 Ch. 31.13. For others of the same name see 1 Ch. 4.36; Ezr. 11.1,13; Ezr. 10.25,30,35,43.

Ben-Ammi, ben-am'mi [son of my people], father of the Ammonites, Ge. 19.38.

Benches, seats for rowers in ships, Eze. 27.6.

Beneath, under, below, Ex. 20.4; Job 18.16; Is. 14.9; 51.6; Jn. 8.23.

Bene-Berak, bēn-eb'e-rak [sons of lightning], Jos. 19.45; a city in the tribe of Dan.

Benediction, form of priestly, Nu. 6. 23-26;—by Melchizedec, He. 7.1-7;—David, 2 Sa. 6.18,20.

Benefactors, persons who confer benefits, or do good to others, Lu. 22.25.

Benefits, gifts of God, 2 Ch. 32. 25; Ps. 68.19;—to do good, Je. 18.10;—salvation, 1 Ti. 6.2.

Bene-Jaakan, ben-e-jā'a-kan [the sons of Jaakan], used as an abbreviation for Beeroth—(the wells of the) Bene-Jaakan, an encampment of the Israelites, Nu. 33.31,32.

Benevolence, good-will, 1 Co. 7.3.

Benhadad, ben-hā'dad [son of Hadad], (1) The king of Syria, came to assist Asa, king of Judah, 1 Ki. 15.18. —(2) Son of the former, besieges Samaria, 1 Ki. 20.1, &c.;—defeated, 20; —again, 29;—taken prisoner, but dismissed, 33.—(3) The son of Hazael, who succeeded his father in Syria, 2 Ki. 13. 24;—defeated Jehoash in three engagements, 25.

Ben-Hail, ben-ha'il [the son of strength], one of the 'princes' of the people sent by Jehoshaphat to instruct the Jews, 2 Ch. 17.7.

Ben-Hanan, ben-ha'nan [the son of grace], of the posterity of Judah, 1 Ch. 4.20.

Benjamin, ben'jā-min [son of my right hand], the youngest son of Jacob and Rachel, born, Ge. 35.18: with her dying breath his mother called him *Benoni* [son of my sorrow], but his father called him Benjamin;—goes into Egypt, 43.15,—his descendants, 1 Ch. 7.6;—his sons and chief men, 8.1.

Benjamites, their inheritance, Jos. 18. 11;—almost extirpated by the other tribes, Ju. 20. 26, &c.;—allowed to seize wives, 21.16.

Ben-Zoheth, ben-zō'heth [son of Zoheth], 1 Ch. 4.20.

Beon, be'on, a pasture-ground east of Jordan, Nu. 32.3; probably a contraction for Beth-Meon, Je. 47.23.

Beor, be'or [a torch], (1) The father of Balaam, Nu. 22.5.—(2) Father of Bela, Ge. 36.32.

Bera, bē'ra [a well], king of Sodom, was assisted by Abraham, Ge. 14.2.

Berachah, ber'a-kah [blessing], (1) A valley half way between Jerusalem and Hebron, where Jehoshaphat gained a victory over the Moabites and Ammonites, 2 Ch. 20.26.—(2) One of the thirty Benjamite warriors, 1 Ch. 12.3.

Berachiah, or BERECHIAH, ber-a-kī'ah, or ber-e-ki'ah [blessed by Jehovah], (1) The father of Asaph, 1 Ch. 6.39. For others of the same name see 2 Ch. 28.12; 1 Ch. 3.20; 9.16; Zec. 1.1,7; Ne. 3.4.

Beraiah, be-ra-i'ah [the choosing of the Lord], of the posterity of Benjamin, 1 Ch. 8.21.

Berea, be-rē'a [heavy, weighty], a city of Macedonia, lying about 20 miles west of Thessalonica;—here Paul preached with success, Ac. 17.10;—its inhabitants commended for searching the Scriptures, 11. It now bears the name of *Verria* in Roumelia, and has a population of about 20,000.

Bereave, deprive or take away, Ec. 4.8; Je 15.7; Eze. 5.17; Ho. 13.8.

Bered, be'red [hail], a place in the south of Palestine, Ge. 16.14.

Beriah, be-rī'ah [in evil], (1) Ephraim's sons had been slain (1 Ch. 7. 21-23), and he called his next son Beriah, 'because it went evil with his house.' —(2) A son of Asher, Ge. 46.17.—(3) A Benjamite, 1 Ch. 8.13.

Berith, bē'rith [covenant], the idol of the Shechemites, Ju. 9.46. *See* BAAL-BERITH.

Bernice, ber-ni'se, the eldest daughter of Agrippa the Great, and sister of the younger Agrippa, king of the Jews—whom she accompanies on a visit to Felix, Ac. 25.13. Her first husband was her uncle—she was a woman of an abandoned character.

Berodach-Baladan, be-rō'dak-bal'a-dan, a king of Babylon, 2 Ki. 20.12; —called also Merodach-Baladan, Is. 39.1.

Berothai, ber'o-thay [my wells], a city of Syria, north of Damascus, 2 Sa. 8. 8; the same as Chun, 1 Ch. 18.8. Probably also the same as Berothah, Eze. 47.16.

Beryl, a transparent gem, probably the topaz. It was the tenth stone in the high-priest's breast-plate, Ex. 28. 20; Eze. 1.16; 10.9; Da. 10.6; Re. 19.20.

Beseech, to entreat or implore, Ex. 33.18; Ps. 80.14; Ro. 12.1; Ga. 4.12.

Beset, to harass or perplex, Ps. 22.12; 139.5; Ho. 7.2; He. 12.1.

Besiege, to surround a city to take it, De. 28.52; 1 Ki. 8.37.

Besom, to sweep with destruction, occurs only in Is. 14.23.

Besor, be'sor [cold], a brook in the south-west corner of Canaan, and falling into the Mediterranean a few miles to the south of Gaza, 1 Sa. 30.9; —supposed to be that in which the Ethiopian eunuch was baptized, Ac. 8.26, &c.

Besought, *part* of beseech, Ge. 42.21; Ex. 32.11; Je. 26.19; Mat. 8.31.

Bestead, an obsolete word, to treat, accommodate. In Is. 8.21 the phra- 'hardly bestead' means *oppres-*

Bestiality, forbidden, L-. 18. 2;—punishable with death, 20.15; Ex. 22. 19.

Bestir, to hasten, + Sa. 5.24.

Bestow, to confer upon, De. 14.26; Lu. 12.17,18; 1 Co. 12.2 ; 13.3.

Betah, bē'tah [trust, security], a city in Syria, which . took from Hadadezer, 2 Sa. . . 2(18.8;—it is called Tibhath, 1 Ch. 18.8.

Beten, be'ten [belly], a place on the border of the town of Asher, Jos. 19. 25.

Bethabara, beth-ăb'a-ra [house of, ford or passage], in the best MSS. *Bethany*, a place on the Jordan east of Jericho, where John baptized Jn. 1.28.

Beth-Anath, beth'ā-nath [house of response], . . of Naphtali, nine or ten miles north-west from the Sea of Galilee, Je. . . 38; 1.33.

Bethany, beth'a-ne [house of dates], a town of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, the residence of Lazarus, Martha, and Mary, Jn. 12. 1;—here Mary anointed Christ, Mat. 26. 6, 7;—from its vicinity Christ ascended into heaven, Lu. 24. 50;—now but a small and poor village of about 20 families. It is called by the Arabians *el Asartyeh*.

Beth-Arabah, beth-ar'ra-bah [house of the desert], a city of Benjamin, at the north end of the Dead Sea, Jos. 18 22.

Beth-Aram, beth'ar-am [house of height], one of the towns of Gad on the east of Jordan, Jos. 13.27;—the same as Beth-Haran, Nu. 32. 36. The ruins are called *Beit-Ramah*.

Beth-Arbel, beth-ar'bel [house of God's court], a place mentioned only in Ho. 10.14.

Beth-Azmaveth, beth-az-ma'veth [house of Azmaveth], a village of Benjamin, Ne. 7.28.

Beth-Aven, beth-ā'ven [house of nothingness, or of iniquity], same as Bethel, Ho. 10.5; 4.15; Jos. 7.2. The wilderness of, Jos. 18. 12.

Beth-Baal-Meon, beth-bā'al-mē'on [house of Baal-Meon], a place in Reuben, Jos. 13.17. *See* BAAL-MEON.

Beth-Barah, beth-ba'ra [house of crossing], a ford or place on the Jordan named in Ju. 7.24.

Beth-Birei, beth-bir'ē-i, a city of Simeon, 1 Ch. 4. 31;—probably the same as Beth-Lebaoth, Jos. 19.6.

Beth-Car, beth'kar, a place to which the Hebrews, under Samuel, pursued the Philistines: the site of the stone Ebenezer, 1 Sa. 7.11.

Beth-Dagon, beth-da'gon [the house of Dagon], (1) A town of Judah, Jos. 15.41.—(2) A place on the border of Asher, Jos. 19.27.

Beth-Diblathaim, beth-dib-la-thā'im [house of Diblathaim], a city of Moab, Je. 48. 22;—called also Almon-Diblathaim, Nu. 33.48.

Bethel, beth'el [house of God], (1) A city 12 miles north of Jerusalem, was originally called Luz;—first called Bethel by Jacob, Ge. 28.19;—built an altar at, many years after, 35.1,6,7,—visited yearly by Samuel, 1 Sa. 7.16; —here Jeroboam set up his idol calf, 1 Ki. 12.28,29; called for this reason Beth-aven, Ho. 4.15; 10.5. It is now a mass of ruins called *Beitin*.—(2) A town in the south of Judah, Jos. 12.16; 1 Sa. 30.27;—called also Chesil, Jos. 15.30; Bethul, 19.4; and Bethuel, 1 Ch. 4.30.

Beth-Emek, beth-e'mek [house of the valley], a border town of Asher, Jos. 19.27.

Bether, be'th [mountain of division, or of perfume], probably denoting those tracts of country that were the favourite re of the hart and the roe, Ca. 2.4,6,8; 8.14.

Bethesda, th-ez'da [house of mercy], a pool . . e east of Jerusalem, famed in the tim of Christ for its healing virtue, Jn. 5.2. Identified by Dr. Robinson with the 'Fountain of the Virgin' in the valley of the Kedron, a short distance above the 'Pool of Siloam.'

Beth-Gamul, beth-gā'mul [house of a camel], a city of . . . e. 48.23. It is called *U . Jemal*. 'This,' says Mr. Graham, 'is perhaps among the most perfect of the old cities I saw. It is surrounded by a high wall forming a rectangle, which seems to inclose more space than the modern Jerusalem. The st- ets are many of th- paved.—Th were some very large public uildings.—The houses were some . th very large, consisting usually t rooms on the ground-floor an on the first story, the stairs being formed of large stones built into the house-walls and leading up outside. The doors were, as usual, of stone; sometimes folding-doors, and some of them highly ornamented. . . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went upstairs, visited the rooms, and in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet not hearing a sound' (Blaikie's *Bible History*, p. 124, n.) These cities of Bashan remain to this day almost in the state in which they were in the days of Og.

Beth-Haccerem, beth-hăk'ker-im [house of the vineyard], a city of Judah, about 8 miles south-east from Jerusalem, Je. 6.1; Ne. 3.14.

Beth-Hoglah, beth-hog'lah [magpie-place], a city in Benjamin, now *Hajlah*, between Jericho and Jordan, Jos. 18.19,21.

Beth-Horon, beth-hō'ron [house of the hollow], two towns of Ephraim, about 3 miles distant from each other, the 'Upper,' Jos. 16.5; 21.22; and the 'Nether,' 16.3; 18.13; 1 Ch. 7.24; 2 Ch. 8.5, about 12 miles north-west of Jerusalem;—Solomon repaired and for

tified the lower, 1 Ki.9.17. The sites of these towns are occupied by the two Arab villages *Beit-Ur el-Foka* and *Beit Ur el-Tahta*.

Bethlee, to recollect, 1 Ki.8.47; 2 Ch. 6.37.

Beth-Jeshimoth, beth-jesh'ē-moth [house of desolations], a city of the Reubenites, in the valley of Arabah, east of Jordan, at the north end of the Dead Sea, Nu.33.49;—was seized by the Moabites, and at last destroyed by the Chaldeans, Jos.13.20; Eze. 25.9.

Bethlehem, beth'le-hem [house of bread], a town of Judah about 6 miles south of Jerusalem, often mentioned in the Old Testament, Ge.35.19; Ju. 12.8; Ru.1.19; 1 Sa.16.4; 2 Sa.23.15, &c. It was called *Ephrath* or *Ephratah*, Ge. 35.19; 48.7;—king David born here, 1 Sa. 16.12; 20.6, and anointed by Samuel, 16.1–13;—hence called 'city of David,' Lu.2.4;—the birthplace of Christ, Mat.2.1;—children of, slain by Herod, 16. Its modern name is *Beit-Lahm*, with about 3000 inhabitants.

Beth-Marcaboth, beth-mar'ka-both [house of the chariots], a city of Simeon, Jos.19.5; 1 Ch.4.31.

Beth Nimrah, beth-nim'rah [house of limpid water], a town in the valley 2 miles east of Jordan, Jos.13.27;—called Nimrah in Nu.32.3.

Beth-Peor, beth-pē'or [house of Peor], a city of Moab, east of Jordan, De.4.46; Jos.13.20.

Bethphage beth-fā'ge [house of figs], a small village situated on the east side of the Mount of Olives, nearer to Jerusalem than Bethany, Mat.21.1; Mar.11.1; Lu.19.29; Jesus lodged there, Mat.21.17;—no trace of it is seen.

Beth-Rapha, beth'ra-fa [house of Rapha, or giant], one of the posterity of Judah, 1 Ch.4.12.

Beth-Rehob, beth-re'hob [house of Rehob], a place near which was the valley in which was Laish or Dan, Ju.18.28;—called Rehob, Nu.13.21; 2 Sa.10.8.

Bethsaida, beth-sā'e-da or beth-sā'dah [house of fishing], (1) A city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee, Mat.11.21; Lu.10.13;—the birthplace of Philip, and the city of Andrew and Peter, Ju.1.44;—a woe denounced against it by Christ, Mat. 11.21.—(2) A city on the east bank of the Jordan, also called Julias, Lu.9. 10;—a blind man cured at, Mar.8. 22.

Beth-Shan, or BETH-SHEAN, beth'shan, or beth shē'an [house of quiet], a city of the Manassites, on the west of Jordan, 60 miles north-east of Jerusalem, and at the east of the plain of Jezreel, Jos.17.11;—after the battle of Gilboa the Philistines fastened the dead body of Saul to its walls, 1 Sa.31. 10. It is now a village of about 60 or 70 Arab families. Extensive ruins still remain.

Beth-shemesh, beth-shē'mesh [house of the sun], (1) A sacerdotal city on the northern border of the tribe of Judah, about fourteen miles west of Jerusalem, Jos.21.16;—many of its inhabitants struck dead for looking into the ark, 2 Sa.6.19;—same as Ir-Shemesh, Jos.15.10; 19.41,43; 1 Ki.4. 9. It is identified with the modern Arab village *Ain-Shems*.—(2) A town of Issachar, Jos.19.22.—(3) A town of Naphtali, Jos.19.38; Ju.1.33.—(4) Used in Je.43.13 for *Heliopolis* or *On*, an idolatrous temple in Egypt.

Beth-Shittah, beth-shit'ta [house of the acacia], a place to which the Midianites fled, Ju.7.22.

Beth-Tappuah, beth-tap'pu-ah [house of apples], a city of Judah, near Hebron, Jos.15.53.

Bethuel, be-thew'el [man of God], (1) Father of Rebekah, Ge.22.22,23; 24.24.—(2) A town of Simeon, 1 Ch. 4.29.

Beth-Zur, beth'zur [house of a rock], a city of Judah, about twenty miles south of Jerusalem;—it was fortified by Rehoboam, Jos.15.58, 2 Ch. 11.7. Now known as *Beit-Sûr*, four miles north of Hebron.

Betimes, early, Ge. 26. 31;—seasonably, Pr.13.24;—continually, Job 8.5.

Betray, to deliver up treacherously, 2 Ch.12.17; Mat.24.10; 26.16.

Betroth, or ESPOUSE, to promise or contract marriage, Ge.24.57–59; Ex. 22.16; De.28.30;—Mary was espoused to Joseph, Mat.1.18;—believers are betrothed or espoused to Christ, Ho. 2.19,20; 2 Co.11.2.

Beulah, bū'lah [married], a symbolical name applied to the land of Israel, or to the Jewish church, Is.62.4.

Bewail, to mourn over, Le.10.6; Re. 18.9.

Bewitched, charmed with deceit, Ac. 8.9; Ga.3.1.

Bewray, to expose, discover, Is.16.3; Mat.26.73.

Beyond Jordan, usually signifies, in the writings of Moses, the western side of the river, as he wrote on the eastern, Ge.50.10,11; De.1.1,5; 3.8,20; 4.46, but in the writings of Joshua 5.1; 12.7; 22.7, it means the eastern side.

Bezaleel, bez-a-lē'el [the shadow of God], a famous artificer; he and Aholiab divinely instructed to make the tabernacle, Ex.31.2; 35.30.

Bezek, be'zek [lightning], (1) A city of Judah, the residence of Adoni-Bezek, about two miles from Beth-Zur, northwestward of Bethlehem, Ju. 1.4.—(2) A place where Saul reviewed his troops, within a day's march of Jabesh, on the west of Jordan, 1 Sa. 11.8.

Bezer, be'zer, a town of Reuben, one of the cities of refuge east of Jordan, De.4.43; Jos.20.8.

Bible, the name used since about the fourth century to denote the volume of sacred writings. It is from the Greek word *biblos*, signifying *book*. The different parts of this sacred volume were composed at different periods, during a space of about 1600 years from the time of Moses downward. The books constituting the O. T. (thirty-nine in number) were collected in the time of Ezra and Nehemiah, after the return from Babylon. The collection of the books of the N. T. (twenty-seven in number) was gradually formed during the second century. The first *complete* translation of the Bible into English was completed by Wyckliffe, in 1384, about sixty years before the discovery of the art of printing. The N. T. was first printed by Tyndale at Worms in 1525, and the Pentateuch in 1530. Till his death, in 1536, he was engaged in sending forth different editions of the N. T., and of portions of the O. T. Coverdale's translation was published in 1535, and was the first complete English Bible *printed*; it was dedicated to Henry VIII. Tyndale's version was completed by Matthew, and printed in 1537. In 1539, Coverdale's Bible, revised under the sanction of Cranmer, was published. It was printed in large folio, and called the *Great Bible*. In 1540 another edition of it was printed 'by authority,' with a preface by Cranmer, and hence was called *Cranmer's Bible*. During the brief reign of Edward VI. eleven editions were printed. During Mary's persecution, Whittingham, Knox, &c., in their exile, made a new translation in Geneva. The N. T. was printed in 1557, the Old in 1560. It was called the *Geneva Bible*. Archbishop Parker, with the sanction of Queen Elizabeth, and aided by various bishops, revised the existing translations, and published an edition in 1568, which was called the *Bishops' Bible*. This continued to be in common use in the churches, as reprinted in 1572, under the name of *Matthew Parker's Bible*, for about forty years. King James resolved to publish a revised translation, and for this purpose appointed 54 learned men, 47 of whom only undertook the work, which was completed and published in 1611, and has ever since been our Authorized English Version. The division of the Scriptures into chapters and verses is comparatively a modern invention; and, having been resorted to for the purpose of facilitating reference, and not for distinguishing the several subjects, the divisions are not always the most fortunate. The division into chapters, as they now stand in the Old and New Testaments, is generally ascribed to the schoolmen who, with Cardinal Hugo of St. Cher, prepared in A.D. 1240 a concordance for the Vulgate translation. The Latin Bible, with *postils* or brief notes, published by this cardinal, was the first that contained chapters. The verses into which the New Testament is divided were introduced by Henry Stephen in 1551, and in this he followed the plan which had been applied by the Masorites to the Hebrew Scriptures.

Bichri, bik'ri [first-born, or first fruits], the father of Sheba, 2 Sa.20.1,2,6,22.

Bidkar, bid'kar, Jehu's 'captain,' 2 Ki.9.25.

Bier, that on which something is borne, a frame to carry the dead upon, Lu.7.14;—to the rich, very splendid, 2 Sa.3.31.

Bigthan, big'than, or BIGTHANA, big'tha-na [garden], one of Ahasuerus' chamberlains, who, with Teresh, conspired against the king's life, Es.2. 21; 6.2.

Bigvai, big'va-ī [husbandman], head of one of the families of Israelites, Ne.7.7; 10.16.

Bildad, bil'dad [son of contention], one of Job's three friends, probably descended from Shuah, the son of Abraham and Keturah. His answers to Job in justification of God's dealings, Job viii.xviii.xxv.

Bileam, bil'e-am [foreign], a place in the plain of Esdraelon allotted to the Levites, 1 Ch. 6. 70;—identical with Ibleam, Jos. 17. 17, and Gath-Rimmon, Jos. 21. 25.

Bilhah, bil'hah [faltering or bashfulness], (1) A town of Simeon, 1 Ch.4. 29;—identical with Balah, Jos.19.3. —(2) Handmaid of Rachel, Ge. 29. 29.

Bill of Divorce, De.24.1,3; Is.50.1; Je.3.8; Mat.19.7; Mar.10.4. *See* DIVORCE.

Billows, rolling waves, Jonah 2.3; Ps. 42.7.

Binnui, bin'nu-i [building], (1) Head of one of the families of Israelites, Ne.7.15.—(2) A Levite who returned from Babylon with Zerubbabel, Ne. 12.8; 10.9.

Birds, not to be taken with their young, De. 22. 6;—usually caught with a snare, Ps.124.7; Pr.7.23; Am.3.5.

Biraha, bir'sha [in evil], a king of Gomorrah, Ge.14.2.

Birth, pangs of, Ex.1.19;—treatment of the infant when born, Eze.16.4; Lu.2.7–11;—premature, Ps.58.8.

Birth-day, celebrated with great rejoicings, Job 1. 4; Ge. 40. 20; Mat. 14. 6;—kept by Herod, Mar.6.21.

Birthright, or primogeniture, the right of the first-born or eldest son, Ge.25. 31;—he was consecrated to the Lord, Ex.22.29;—had a double portion of the inheritance, De.21.17;—had dominion over his brethren, Ge.27.29; —of Esau sold, 25.31;—of Manasseh transferred to Ephraim, 48. 17;—of Reuben forfeited, 49.3; 1 Ch.5.1.

Bishops [overseers or inspectors], the same persons who are called *presbyters* or *elders*, comp. Ac.20.17,28 with 20.28, and 1 Pe.5.1,2 with 5.17;—their qualifications, Ac.20.28; 1 Ti.3.1, 5.1; 2 Ti. 4.1; Tit. 1.5; 1 Pe. 5.2;—Christ the bishop of souls, 1 Pe.2.25.

Bithiah, bith-ī'ah [daughter of the lord], a daughter of Pharaoh, 1 Ch.4. 18.

Bithron, bith'ron [the divided place], a defile in the Jordan valley, 2 Sa.2. 29.

Bithynia, bi-thin'i-a, a province of Asia Minor, on the Euxine Sea and Propontis, about 200 miles in length and 120 in breadth, and separated from Europe by the narrow straits of Bosphorus. Paul designed to visit it, but was forbidden by the Holy Spirit, Ac.16.7;—Christian congregation was early formed in it, 1 Pe.1.1. It now forms one of the districts of Turkish Anatolia. In Nice, its capital, the famous Christian council was held in 325.

Bitter Herbs, the passover eaten with, Ex.12.8, to remind of the bondage of Egypt;—bitterness, the symbol of affliction and misery, Ex.1.14; Ru.1. 20.

Bittern, a fowl about the size of a heron, retired into the wilds and fens; —Isaiah foretold that Babylon should be a place for, Is.14.23;—Zephaniah predicted the same of Nineveh, Zep. 2.14. These predictions denote the utmost solitude and desolation.

Bitterness, a bitter taste, Ex.15.23;—deep sorrow, Job 7.11; Pr.14.10;—malice, 2 Sa.2.26.

Bizjothjah, biz joth'jah [contempt of Jehovah], a town in the south of Judah, Jos.15.28;—identical with Baalah and Balah, 19.2,3; also Baalath-Beer, 19.8; and Bilhah, 1 Ch.4.29.

Bizrha, biz'tha, the second of the seven chamberlains of Ahasuerus (Xerxes), Es.1.10.

Blackness, terror, or judgments, Joel 2.6; Is.50.3; Na.2.10;—hell, Jude 13.

Blains, blisters, pustules, or putrid sores, the sixth plague on the Egyptians, Ex.9.9.

Blameless, innocent, Ge.44.10; Ju. 15.3; Mat.12.5; Lu.1.6.

Blasphemy, speaking reproachfully or irreverently of God, or of his Word, Ps.74.18; Is.52.5; Ro.2.24; Re. 13.6; 16.11,21;—punishable with death, Le. 24.15,16,23;—blasphemer executed, 23;—of Sennacherib, 2 Ki.19.8–19,37; 2 Ch.32.9; Is.36.2, &c.;—of the Pharisees in ascribing the miracles of Christ to Beelzebub, Mat.9.34; 12. 24; Mar.3.22; Lu.11.15; Jn.10.20;—against the Holy Spirit—the ascribing of the cure of blind and dumb men to the agency of Satan—not to be forgiven, Mat.12.31; Mar. 3.28; Lu. 12. 10;—idolatry reckoned blasphemy, Is. 65. 7; Eze. 20. 27, 28;—inconsistent conduct of believers leads others into it, 2 Sa.12.14; Eze. 36. 20, 23; 2 Ti.5.1. In the original Greek the word often occurs when applied to reproaches or calumny not aimed against God, but a prophet, an angel, a good man, &c.; and is rendered *rail, revile, speak evil*, &c.; as in Mat.12.31; 27.39; Mar.15.29; Lu. 23. 39; Ro.3.8; 14.16; 1 Co. 4. 13; 10. 30; Ep.4.31; 1 Ti.6.4; Tit.3.2; 1 Pe. 4. 4, 14; 2 Pe.2.10,11; Jude 9,10. *See* SIN AGAINST THE HOLY GHOST.

Blast, to parch, Hag.2.17; storm of wind, Ge.41.6; 1 Ki.8.37;—God's anger, Ex.15.8; 2 Sa.22.16.

Blastus, blas'tus, chamberlain of Herod Agrippa, Ac.12.20.

Blaze, to publish about, Mar.1.45.

Bleating, the crying of a sheep, Ju. 5.16; 1 Sa.15.14.

Blemish, imperfection or deformity, no beast having any to be sacrificed, Le.22.19; De.15.21; 17.1; Mal.1.8,14.

Bless, God blesses us, by bestowing benefits on us, Ge.12.2,3; Ex.20.24; Job 42.12; Ps.45.2; Ep.1.3;—we bless God, by our ascribing to him the praise and glory which are his due, Ps.36.12; 34.1; 96.2; 103.1,2; 104.1; 145. 1–3;—men bless their fellowmen (1) when they expressed good wishes toward them, Ge.14.19; He.7.1,6,7; (2) when in spirit of prophecy they predicted blessings to come upon them, Ge.49.1–28; He.11.21; De.23.1–29.

Blessed, happy, enjoying the favour of God. Persons who are, Ps.65.4; 89.15; 32.1,2; 144.15; Is.30.18; Je.17. 7; Lu.11.28; 12.37; Re.16.15; 22.14; 14. 13;—in possession of certain graces, Mat.5.3–12.

Blessing, or BENEDICTION, the form of it in the wilderness, Nu. 6. 22;—the patriarchal blessing of sons: Isaac blessing Jacob and Esau, Ge.xxvii.; —Jacob his twelve sons, Ge.xlix.;—Moses the twelve tribes, De.xxxiii.; —at the removal of the ark, Nu.10.33; —and curses to be pronounced at Mount Gerizim and Ebal, Jos.8.33; —apostolic, 2 Co.13.14. *Cup of*, 1 Co. 10.16.

Blind, *naturally*, not to be misled, Le.19.14;—cursed is he that does it, De.27.18;— cured (*see* MIRACLES);—*morally*, ignorant, Is 6.10; 42.18, 19; Mat. 15. 14; Ro. 2. 19;—*spiritually*, not enlightened by God, Re.3.17; 1 Jn.2.11;—men may be made so judicially, Ps.69.23; Is.29.10; 44.18; Mat. 13.13–15; Jn.12.40.

Blindfolded, the eyes covered, Lu. 22.64.

Blindness, inflicted on the Sodomites, Ge.19.11;—on the Syrians, 2 Ki.6.18; —on Paul, Ac.9.8;—on Elymas, 13.11; —cured, Mat.12.22; 9.27; 20.30; Mar 8.22; 10.46; Jn.9.1; Ac.9.18.

——, SPIRITUAL, is want of a proper discernment of spiritual things, Ep.4.18; 1 Jn. 2.11; produced and maintained by love of sin, Jn. 3. 19, 20; Ro.1.21; promoted by the devil, 1 Ki.22.22; 2 Co.4.4;—voluntary and wilful, Ps.82.5; Ecc.12.2; Ac. 28. 27; Ro.1.19–21; 2 Pe.3.5;—inflicted as a judgment, 1 Ki.22.23; Is.6.9,10; 29.10; 44.18; Mat.13.14,15; Jn.12.40; Ro.11. 10;—can be removed only by divine power, Is.42.7; Lu.4.18; Jn.1.9; 8.12; 9.39; 2 Co.3.16,17.

Blood, not to be eaten, Ge.9.4; Le.3. 17; 7.26; 17.10,14; 19.26; Eze. 33.25; Ac.15.29;—of sacrifices, how disposed of, Ex.29.28; Le.4.7,18; 5.9; 17.14;—avenger of, he who avenged the death of his relatives, Nu.35.24,27;—metaphorically: race, Ac 17. 26;—slaughter, Is. 34.3; Eze. 14. 19;—premature death, Eze.32.6; 39.18.

—— of Christ, *his righteousness*, including the whole of his obedience and sufferings, of which the shedding of his blood was the completion;—called precious, 1 Pe.1.19;—blood of the covenant, Zec.9.11; He.13.20;—blood of sprinkling, 12.24;—redemption through it, Ep.1.7; Col.1.14; 1 Pe. 1.18; Re.5.9;—sanctification through it, He.10.29;—cleanses from sin, 1 Jn. 1.7; Re.1.5;—the wine in the eucharist, or Lord's supper, so called, Mat. 26.28; Mar.14.24; Lu.22.20; 1 Co. 11. 25.

Blossom, a flower that grows on a plant, Ge.40.10; Is.5.24; 27.6; 25.1,2.

Blot, a stain or reproach, Job 31.7; Pr.9.7;—*out*, or obliterate, as sin, Ex. 32.32; Ps.51.1; Is.44.22.

Blue, azure, or sky colour, was anciently considered as a rich and magnificent colour, Ex.25.4; 28.31; 39.31; Nu.15.38; 2 Ch.2.7; Es.1.6; 8.15; Eze. 23.6.

Boanerges, bo-a-ner'ges [sons of thunder], a surname given by our Lord to James and John, on account of their earnest impetuous spirit, Mar.3.17.

Boar, a male swine, Ps.8.13;—in all other instances the word is rendered 'swine,' Le.11.7; De.14.8; Pr.11.22; Is.65.4; 66.3,17.

Boasters, proud of speech, Ro.1.30; 2 Ti.3.2; Ja.3.5; 4.16.

Boasting, with haughty speech, censured, Ps.52.1; Pr.20.14; 25.14; 1 Co. 4.7; 2 Co.10.12,15.

—— —, examples of: in Sennacherib, 2 Ki.18.19;—in Nebuchadnezzar, Da.3.15; 4.29;—in Herod, Ac.12. 20.

Boaz, bo'az [strength], or Booz, (1) A descendant of Judah, a man of rank and wealth, kinsman to Elimelech the husband of Naomi, Ru.2.1;—showed kindness to Ruth, who gleaned in his fields, 8–17;—married her, 4.13;—mentioned in the genealogy, Mat.1.5. —(2) The name of the left-hand brazen pillar erected by Solomon in the court of his temple, 1 Ki.7.21; 2 Ch.3.17.

Bocheru, bok'e-ru [the first-born is he], one of the six sons of Azel, a descendant of Saul, 1 Ch.8.38; 9.44.

Bochim, bo'kim [the weepings], a place near to Gilgal where the Israelites wept when reproached by the angel, Ju.2.1,5.

Body, to be kept pure, Ro.12.1; 1 Co. 6.13; 1 Th.4.4;—not to be disfigured, Le.19.28; 21.5; De.14.1;—changed at the resurrection, Mat.22.30; 1 Co.15. 42,51; Phi.3.21.

—— of Christ, his church so called, Ro.12.5; 1 Co.12.27; Ep.1.22,23; 4. 12; Col.1.18; 2.19;—the bread in the Lord's supper figuratively so called, Mat.26.26; Mar.14.22; Lu.22.19; 1 Co. 11.24;—'of sin,' Ro.6.6, called also 'of this death,' Ro. 7.24, means the system and habit of sin, the sinful nature viewed as a loathsome burden.

Bohan, bo'han [a thumb], a memorial stone set up in the valley of Achor, Jos.15.6; 18.17.

Boil, an inflammatory swelling, Ex. 9.9;—rendered 'botch' in De.28.27, 35;—the disease of Job, 2.7.

Boisterous, stormy, Mat.14.30.

Bold. *See* COURAGE.

Boldness, signifies in certain passages confident trust, Ep.3.12; He. 10. 19; Phi.1.20;—in prayer, He.4.16.

Bolled, an *old* word, once only in the Bible, and which means *podded, full and ripe,* Ex.9.31.

Bondage, slavery or captivity, Ex. 1. 14; Ezr.9.8;—spiritual subjection, He.2.15;—servile fear, Ro.8.15.

Bondmen, not to be ill-treated, Le. 25.39.

Bones, of the paschal lamb not to be broken, Ex.12.46; Nu.9.12;—of Jesus not broken, Jn.19.36; Ps.34.20.

——, DRY, their revival represents the restoration of the Jews, Eze.37. 1, &c.

Bonnet, a simple head-dress or turban, consisting of a piece of cloth folded about the head, worn by females, Is. 3.20;—by priests, Ex. 29. 28; Eze.44. 18. In Ex.28.40; 29.9; 39.28; Le.8. 13, a different word is used in the Hebrew original, denoting the sacred cap or turban of the common priests as distinguished from the high-priest's mitre.

Book. Books in their modern form were unknown to the ancient Jews. The earliest writing is inscription on a rock. The works of Hesiod were written on sheets of lead; the laws of Solon on wooden planes; the decalogue on tables of stone. Tablets covered with wax in common use, De. 27. 2, 3; Lu. 1. 63. Such tablets were used in Europe during the middle ages, and were called *codices.* Leaves and bark of trees were also used, especially the inner bark, called by the Greeks *biblos,* whence *book.* Parchment (so named from Pergamus, where its manufacture was carried on) was the principal writing material for many ages. Is.8.1; Je. 36.2,6; Eze.2.9,10; Zec.5.1; Is.29.11. The *papyrus,* or paper-reed of the Nile, was used till about the 11th century. The five books of Moses, called the Pentateuch, are the most ancient, being written between fifteen and sixteen hundred years before Christ.

——, SEALED, exhibited to John, Re.5.1;—open, 10.2;—to eat a book is to consider its contents carefully, Je.15.16; Eze.2. 8–10; 3. 1–3, 14; Re. 10.9;—book of judgment, Da.7.10;—of life, Phi.4.3.

Books, either included in Scripture under other names, or not preserved, because not inspired:—of the wars of God, Nu.21.14;—of Jasher, Jos. 10.13; 2 Sa.1.18;—of Samuel concerning the kingdom, 1 Sa. 10. 25;—of Solomon, 1 Ki.4.32,33;—the chronicles of David, 1 Ch.27.24;—the acts of Solomon, 1 Ki.11.41;—of Nathan, Samuel, and Gad, 1 Ch.29.29; 2 Ch. 9.29;—of Ahijah the Shilonite, 29;—the visions of Iddo, 29;—of Shemaiah the prophet, 12.15;—of Jehu, 20.34;—the sayings of the seers, 33.19.

Booths, tents formed of branches of trees, made by Jacob for his cattle, Ge.33.17;—Israelites lodge in, during the feast of tabernacles, Le.23.42,43; Ne.8.14;—a remarkable one, Jonah 4.5.

Booty, the spoil or pillage, Nu. 31. 32; Je.49.32; Hab.2.7.

Borders of garments enlarged by the Pharisees, Mat. 23. 5. *See* PHYLACTERIES.

Born Again. *See* REGENERATION.

Borrow, the Hebrews from the Egyptians, or rather, Heb., *ask* or *demand,* Ex.3.22;—law respecting, 22.14;—the wicked borrow and pay not, Ps.37. 21;—the inconvenience of it, Pr.22.7.

Boscath, bos'kath, in 2 Ki. 22. 1 for Borkath [strong region], a city of Judah, Jos.15.39.

Bosom, the breast of the arms, Nu. 11.12;—the heart, or the best affection, Ru.4.16;—Christ in the bosom of the Father, Jn.1.18;—Christ carries his lambs in his, Is.40.11.

Bosor, bo'sor, the Aramaic form of the name Beor, the father of Balaam, 2 Pe.2.15.

Boss, the exterior convex part of a buckler, Job 15.26.

Bottles, anciently made of leather, or the skins of animals;—used for milk, Ju.4.19;—for wine, Jos.9.4,13; 1 Sa. 16. 20; Mat.9.17; Mar.2.22; Lu. 5.37,38;—for water, Ge.21.14, 15, 19; —strong drink, Ho. 2. 15;—those of the Gibeonites rent and bound up, Jos. 9. 4;—the psalmist like a bottle in the smoke, old, dry, and shrivelled, Ps.119.83;—new wine not to be put into old, Mat.9.17.

Bottomless, deep beyond conception; —pit, hell, or *endless or perpetual* punishment, Re.9.1,2,11; 11.7; 17. 8; 20. 1, 2.

Bountifulness, simplicity, sincerity, 2 Co.9.11.

Bounty, a free gift, 1 Ki.10.13; 2 Co. 9.5.

Bow, for shooting arrows, Ge.27.3;—symbol of conflict and victory, Re.6. 2;—of deceit (because apt to turn aside), Ho.7.16; Je.9.3;—the rainbow, Ge.9.13,14;—its permanency, ver.15, 16.

—— down the head, or the knee, to give homage to men, Ge. 24. 26; 27. 29; 43.28;—to worship God, Ps.95.6; Ro.14.11; Ep.3.14.

Bowels, used in a figurative sense for affections or emotions of the heart, 2 Co. 6. 12; Phile.7;—pity or compassion, Is.63.15; Je.31.20;—for the seat of wisdom or understanding, Job 38. 36; Ps.51.10; Is.16.11.

Box-tree, a shrub evergreen, but in the East, its native country, it attains the size of a forest-tree, and the wood is of considerable use, Is.41.19; 60.13.

Bozrah, boz'rah [inclosure]. (1) A city of Moab in 'the land of Mishor,' Je. 48.24. Identified with *Buzrah,* a village of about 15 families, about 60 miles south of Damascus.—(2) An ancient city of Edom, in Arabia Petræa, the capital of the land of Edom, and about 150 miles south-west of the former:—Jobab, king of Edom, was a native of it, Ge.36.33;—it was ravaged by the Assyrians, and afterwards by the Chaldeans, Is. 34.6; 63. 1; Je.49.22; Am.1.12; Mi.2.12.

Bracelets, ornamental chains of silver, gold, &c., about the wrist, Ge.24.30; Ex.35.22.

Bramble, properly thorns, Ju. 9. 14, 15;—a man of base and evil condition, Lu.6.44.

Branch, genuine believers, so called with reference to their union to Christ, Jn. 15. 5;—children, or posterity, Job 8.16; 15.32,33;—a symbol of kings descended from royal ancestors, Eze.17.3,10; Da.11.7;—a symbol of the Messiah, Is.11.1; Je.23.5; Zec.3.8; 6.12.

Brandish, to shake a glittering sword, Eze.32.10.

Brass, a compound metal, formed of copper and zinc, which was first made in Germany in the 13th century. The Hebrew word rendered *brass* means *copper,* or rather *bronze,* a native production found in the hills of Palestine, De.8.9;—used for armour, 1 Sa. 17.5,6;—musical instruments, 1 Ch. 15.19;—symbol of baseness and obduracy, Eze.22.18;—a brow of, signifying boldness and impudence in sin, Is.48.4; Je.6.28;—the Grecian monarchy, under Alexander the Great, called a kingdom of brass, Da.2.39.

Bravery, finery, 'of their tinkling ornament,' Is.3.18.

Brawling, speaking loud, or quarrelling, Pr.25.24.

Bray, to cry harsh for thirst, Job 6. 5; 30.7;—to bruise or pound, Pr.27. 22.

Brazen Sea, Ex.30.18; 38.8; 1 Ki.7. 23–26; 2 Ch. 4. 2–5, the great laver placed in the priests' court of the temple.

Brazen Serpent, erected by Moses in the camp of Israel, Nu.21.9.

Breach, a gap in a wall, Eze.26.10; —not to perform a promise, Nu.14. 34;—punishment, 2 Sa. 6. 8;—an injury or hurt, Le.24.20.

Bread, the manna in the wilderness, Ex.16. 4, &c.; Jn.6.32;—Christ, 33;—believers called one, 1 Co.10.17;—the gospel, Pr.9.5; Mat.15.26;—of wheat or barley, Is.28.28;—of sorrow, Ps. 127.2;—of tears, Ps.80.5;—of wickedness, Pr.4.17;—of deceit, 20.17.

Bread, twelve loaves presented every Sabbath before the Lord at the golden table; hence the name *show-bread, i.e. bread of face,* or *bread of setting before,* Ex.25.30; Le.24.5,6.

Breadth, the measure from side to side, Ge.6.15; 13.17; Ex.27.18; Ep.3. 18; Re.21.16.

Break, to dash to pieces, Ex.34.13;—to weaken, Ps.10.15;—to shine, Ca. 2.17.

Breastplate, (1) Of the high-priest, a piece of embroidery of about ten inches square, and of very rich work; it was made double, so as to form a bag or pouch, in which the Urim and Thummim were deposited. It contained twelve precious gems, set in gold, each representing a tribe of Israel. It was called the *memorial,* Ex.28.12,29; the *breastplate of judgment,* 28,15. *See* URIM.—(2) An article of ancient armour, Is.59.17; Ep. 6.14; Re.9.9; translated *coat of mail,* 1 Sa. 17. 5, 38; *habergeon,* 2 Ch. 26. 14; Ne.4.16.

Breath, air for the lungs, Job 9.18;—the life, Ps.146.4; Da.5.23.

Breathe, to infuse the soul, Ge.2.7; —the gifts of the Holy Ghost, Jn.20. 22.

Brethren, one of the common appellations of Christians:—to forgive each other, Mat.5.23,24; 18.21,22;—to bear one another's burdens, and admonish each other, Ga.6.2; 2 Th.3.13–15; to confess their faults, and pray for each other, Ja.5.16;—to love each other, Ro.12.10; 1 Th.4.9; He.13.1;—how to prevent anger and hatred between, Mat.18.15. *See* BROTHER and BROTHERS.

—— of Christ, his kinsmen, or relations, Mat.12.46; 13.55; Mar.6.3; Lu.8.19.

Bribery, the crime of giving or taking rewards for bad practices,—censured, Ex.23.8; De.16.19; Job 15. 34; Pr. 17. 23; 29.4; Ec.7.7; Is.5.23; Eze. 13.19; Am.2.6.

——, examples: of the lords of the Philistines to Delilah, Ju.16.5;—of the sons of Samuel, 1 Sa.8.3;—of Asa to Benhadad, 1 Ki. 15. 19;—of Judas Iscariot, Mat. 26. 14;—of the soldiers who guarded the sepulchre of Jesus, 28.12;—of Simon the sorcerer offered to Peter, Ac. 8. 18;—expected of Paul's friends by Felix, 24.26.

Brick, clay kneaded, and baked, or hardened, usually by the heat of the sun, also in kilns, 2 Sa. 12. 31; Je.43. 9; Na.3.14;—tower of Babel built of, Ge.11.3;—the Hebrews compelled to make, in Egypt, Ex.1.14; 5.7.

Bride, figuratively, the saints and the church, Re.18.23; 21.2,9; 22.17.

Bridegroom, a man betrothed or newly married, Jn.2.9;—Christ compared to, Mat.9.15; Mar.2.19; Lu.5. 34; Jn.3.29.

Bridle, figuratively, the restraints of God's providence, 2 Ki.19.28; Is.30. 28;—prudential and pious watchfulness, Ps.39.1; Ja.1.26; 3.2.

Briefly, in few words, Ro.15.9; 1 Pe. 5.12.

Briers, figuratively, an enemy, the Assyrian army, Is.10.17;—mischievous persons, Eze.28.24; Mi.7.4;—sins and lusts, He.6.8.

Brigandine, a coat of mail or habergeon, composed of iron rings, Je.46. 4; 51.3.

Brightness, light, Is.59.9;—form of beauty, Da.4.36;—glory and splendour, Eze.28.7; Da.12.3; He.1.3.

Brimstone (i.e. *burning* stone), and fire, rained on Sodom, Ge. 19. 24;—shall be rained on the ungodly, Ps. 11.6; Job 18.15; Is.34.9, in allusion to the destruction of the cities of the plain;—corrupt and infernal doctrine compared to, Re. 9. 17;—symbol of torment, Ps.9.6; Re.14.10.

Broidered, wrought with various colours of needle-work, Ex.28.4; Eze. 16.10,13;—on plaited hair, 1 Ti. 2. 9; comp. 1 Pe.3.3.

Broiled, roasted on the fire, Lu.24.42.

Broken, destroyed, *shivered,* Ge.17. 14; Le.15.12; Mat.15.37; Jn.19.36.

Brooks, rivulets, such as Arnon, Jabbok, Kidron, Sorek, &c., which arise from subterranean springs—also winter torrents, which are dried up in summer (Job 6. 15, 19, as the River of Egypt, Nu.34.5; Jos.15.4,47, and most of the torrents of Palestine.

Broth, soup, Ju. 6. 19, 20;—in Is. 65.4 the word means pieces of bread over which broth is poured.

Brother. Brothers are properly male children of the same parents (Ge.4.2), but used of more remote kindred, Ge. 13.8; Es.10.3; Ac.7.23,28;—used to denote spiritual relationship, Mat.12. 46,47; Mar.3.31; Lu.8.19;—a penitent, to be forgiven and restored, Ga. 6.1;—offended, hard to be won, Pr. 18.19;—brothers of our Lord, Mat. 13. 55. *See* BRETHREN.

Brotherhood, society, union, Zec. 11. 14; 1 Pe.2.17.

Brotherly, like brothers, Am.1.9; Ro. 12.10; 1 Th.4.9; He.13.1; 2 Pe.1.7.

Brothers, examples of enmity between them: of Cain to Abel, Ge.4.8;—Esau and Jacob, 27.1, &c.;—the brethren of Joseph, 37.1, &c.;—Amnon and Absalom, 2 Sa.13.28;—Jehoram and his brethren, 2 Ch.21.4;—two that applied to Jesus to divide their inheritance, Lu.12.13.

Bruise, heel of Christ bruised by Satan, Ge.3.15;—Christ bruises Satan's head, Ro.16.20;—Christ bruised for our iniquities, Is.53.5;—bruised reeds Christ will not break, Is.42.3; Lu.4. 18.

Bruit, a word of French origin, meaning report, rumour, or noise, Je. 10. 22; Na.3.19.

Brutish, resembling a beast, Ps.92. 6; Pr.12.1; Is.19.11; Jude 10; 2 Pe.2. 12.

Bucket, a vessel to draw up water in, Nu.24.7; Is.40.15.

Buckler, SHIELD, TARGET, a piece of defensive armour, to ward off arrows, or the blows of a sword or spear, 1 Ch.5.18; 12.34; 1 Ki.10.16; 2 Sa.17.6,7; Pr.2.7; Ps.18.2.

Buffeted, beaten or harassed, Mat.26. 67; 1 Co.4.11; 2 Co.12.7; 1 Pe.2.20.

Builders, faithful ministers, 1 Co.3.10; —the church a building, 1 Co.3.9–17.

Bukki, buk'ki [waster], the fifth from Aaron in the line of high-priests, father of Uzzi, 1 Ch.6.5,51.

Bukkiah, buk-ki'ah [wasted by Jehovah], a Kohathite Levite, one of the temple musicians, 1 Ch.25.4,13.

Bul [rain], the eighth month of the Jewish sacred year, and the second of their civil, corresponding to part of our October, 1 Ki.6.38.

Bulls, symbol of powerful and insolent persecutors, Ps.22.12; 63.30; 68.30; Is. 34.7.

Bullock, a young bull, never castrated by the Jews, Ex.29.3,11; Le.4. 4;—used in the plough, 1 Sa.14.14;—for treading out corn, De.25.4;—in waggons, Nu. 7.3;—for burdens, 1 Ch. 12.40. Illustrative, Ps.22.12; 68.30; De.33.17.

Bulrush, a shrub growing in fens, and easily bowed by the wind. From the inside bark of this vegetable the papyrus of the Egyptians was derived. It was used for writing (*see* PAPER), when prepared in one way, and for food when prepared in another, Je.15.16; Eze. 3. 1, 3; Re.10.8–10. Baskets and even boats were made of the bulrush, Ex.2.3; Is.18.2; 35.7.

Bulwarks, towers erected on the walls of cities, usually at the corners, 2 Ch. 26.15; Zep.1.16; Ps.48.13; Is.26.1;—also mounds erected by the besiegers, De.20.20.

Bunah, bu'na [discretion], one of Judah's posterity, 1 Ch.2.25.

Burden, predictions sometimes, though not exclusively, of heavy judgments thus called;—of Babylon, Is.13.1;—of Moab, 15.1;—of Egypt, 19.1;—of Tyre, 23.1, &c.;—the weight of sin and trouble, Ps.38.4; 55.22; He.12.1;—of infirmity, Ga.6.2.

Burdensome, grievous, troublesome, Zec.12. ; 2 Co.11.9; 12.13,14.

Burial, the Jews did, to their dead enemies, 1 Ki.11.15;—the want of it a calamity, De.28.26; Ps.79.2; Ec.6.3, Is.14.19; Je.7.33; 16.4,6; 25.33; 34.20;—a pompous one of Jacob, Ge.50.7, &c.;—body of deceased washed and laid out for, Ac.9 37;—of Lazarus, Jn. 11 44;—of Jesus, Mat.27.57.

Burn, to inflame with anger, La.2.3; —violent lusts, 1 Co.7.9;—holy zeal, 2 Co.11.29.

Burning Bush, the Lord appeared in, to Moses, at the foot of Mount Horeb, Ex 3.2.

Burnished, polished, Eze.1.7.

Burnt-offerings, daily, Ex.29.38–42; Nu.28.3–8;—on the great festivals, Le.23.37; Nu.28.11–27; 29.2–22; Le. 16.3;—on Sabbath, Nu.28.8–10;—offered at other times, Ex.29.13; Le.12. 6,8; 14.19; 15.15,30.

Burst, to break asunder, Pr.3.10; Je. 2.20; Mar.2.21; Ac.1.18.

Bushel, a corn measure, the Roman *modius* : 2 gallons $\frac{7}{8}$ of an English bushel, Mat.5.15; Mar.4.21.

Bushy, full of small branches, Ca.5.11.

Business, diligence in, commanded, Ro.12.11; 1 Th.4.11; 2 Th.3.12;—advantages of, Pr.22.29; Ep.4.28;—the neglect of, to be punished, Pr.19.15; 2 Th.3.10.

Busy-bodies, officious persons, who meddle with other people's concerns, censured, Pr.20.3; 26.17; 1 Th.4.11; 2 Th.3.11; 1 Ti.5.13; 1 Pe.4.15.

Butler (bottler), a servant employed in furnishing the table, Ge.40.1,9,21; 41.9; Is.7.15; Ne.1.11.

Butter, as used in Scripture, sour or coagulated milk, which, mixed with water, makes a refreshing beverage, Ge. 18. 8; De. 32. 14. Job 29. 6, 'I washed my steps with butter,' denotes abundance.

Buttocks, the thickest part of the thigh, 2 Sa.10 4; Is.20.4.

Buy, the truth, Pr.23.23;—the blessings of salvation without money, Is. 55.1;—Christ bought his people, Ac. 20.28; 1 Co.6.20; 1 Pe.1.18.

Buz [contempt], the son of Nahor, by Milcah, and ancestor of Elihu, the companion of Job, Ge.22.21; Job 32. 2; Je.25.23.

Buzi, bu'zi, a priest, the father of the prophet Ezekiel, Eze.1.3.

C.

Cab, a measure containing one-third of an omer, or an eighteenth part of an ephah, about 3$\frac{3}{4}$ pints wine-measure;—during the siege of Samaria, the fourth part of a cab of doves' dung, or rather *chick-pease,* was sold for five pieces of silver, 2 Ki.6.25.

Cabbon, kab'bon [cake], a place in the plain of Judah—a city in the tribe of Judah, Jos.15.40.

Cabin, small cells for the separate confinement of prisoners, Je.37.16.

Cabul, ka'bul [bound, boundary, as nothing]. (1) A city on the frontier of the lot of Asher, Jos.19.27; probably the modern *Kabul,* 8 miles east of Accho.—(2) A district of 'twenty cities,' that Solomon gave to Hiram, king of Tyre, 1 Ki.9.10–13.

Cæsar. *See* CESAR.

Cage, for birds, or wild beasts, Je.5.27; same word rendered 'basket,' Am.8. 1;—in Re.18.2 used in sense of *prison.*

Caiaphas, kay'a-fas, a high-priest at the time Christ was put to death: the office was formerly for life, but at this time the Romans appointed to the office and removed from it at their pleasure;—his advice to put Jesus to death, Jn.11.49; 18.14;—Jesus examined before him, Mat.26 57; Mar.14 53; Lu. 22. 54; Jn. 18. 14;—he belonged to the sect of the Sadducees, Ac 5. 17. Annas was probably his vicar or deputy.

Cain, kain [possession, lance]. (1) The eldest son of Adam,—his mother, too sanguine in her hopes, seems to have imagined that he was the promised seed, when she called him *a man, the Lord,* Ge.4.1;—a tiller of the ground, 2;—offered fruit, 3;—was angry, and reproved by the Lord, 5–7;—kills his brother Abel, 8;—alluded to with censure, 1 Jn.3.12; Jude 11.—(2) A city in the lowlands of Judah, Jos 15.57.

Kainan, kāy'nan [possession], the son of Enos, and father of Mahalaleel, Ge.5.9-14. In Lu.3.36 he is called the son of Arphaxad, but probably this was another of the same name.

Cakes, bread of fine flour, Ex.12.39; Le.7.12; 24.5; Nu.15.20; Ju.7.13;—the 'cake not turned'=mixture of truth and error, Ho.7.8.

Calah, kā'lah [vigorous old age], one of the most ancient of the cities of Assyria, Ge.10.12; probably represented by the modern *Nimrūd*.

Calamities. *See* AFFLICTIONS.

Calamus, an aromatic plant, an ingredient in the sacred perfume, Ex. 30.23; Ca.4.14;—an article in the trade of Tyre, Eze.27. 19;—called SWEET CANE, Is.43.24; Je.6.20.

Calcol, kal'kol, one of the five sons of Mahol, who were famous for their wisdom, 1Ch.2.6;—called Chalcol, 1 Ki.4.31.

Caldron, a large cooking vessel, 2Sa. 2.14;—an emblem of the destruction of Jerusalem, Eze.11.3,11.

Caleb, kā'leb [a dog, or the valiant hero], (1) The son of Jephunneh, was one of the twelve who were sent by Moses to spy the land;—gives a good account of the land of Canaan, Nu. 13.30; 14.6; De.1.36;—obtains Hebron, Jos.14.6; 15.13.—(2) The son of Hur, his descendants, 1 Ch.2.50.—(3) A district about Carmel, of Judah, allotted to Caleb, 1Sa.30.14; Jos.14. 13.

Calf, made by Aaron, in imitation of the Egyptian idol *Apis*, Ex.32.4;—Jeroboam made two golden calves, and set the one in Bethel and the other in Dan, 1 Ki.12.28;—the calves were a snare to the people till the time of the captivity;—a fatted, the choicest animal food, 1 Sa.28.24; Am. 6.4; Lu.15.23.

Calkers, carpenters, who build and repair ships, Eze.27.9,27.

Call, God's invitation in the gospel, addressed to all men, Pr.8.4; Is.45. 22; 55.1; Mat.16.15; Jn.7.37; Re.22. 17;—rejected by many, Mat.20.16; 22. 14; Jn.5.40;—awful doom of those who refuse, Pr.1.24, &c.; Je.26.4-6; 35.17; Ac.13.46; 18.6; He.12.25; Mat. 22.3-7; Re.2.5.

—, *effectual*, when men yield to the Spirit and come to Christ;—it is a call from death to life, Jn.5.24,25;—from darkness to light, Ac.26.18; 1 Pe.2.9;—from bondage to liberty, Ga. 5.13;—from fellowship with the world to the fellowship of Christ, 1 Co.1.9; —from enmity to peace, 1 Co.7.15; Col.3.15;—from sin to holiness, 1Th. 4.7;—from misery to happiness, 1Co. 7.15;—made effectual, Ps.110.3; Ac. 13.48; 2.47. In its *nature* it is *of grace*, Ga.1.15;—a *holy* calling, 2 Ti. 1.9;—a *high* calling, Phi.3.14;—a *heavenly* calling, He. 3.1;—when men repent they are accepted, Ro. 11.29;—to the eternal glory of Christ, 2Th.2.14; 2Pe.5.10.

Calm, repose, rest, Ps.107.29; Jonah 1.11,12; Mat.8.26.

Calneh, kāl'ne [fortified dwelling], a city on the west bank of the Tigris, built by Nimrod, Ge.10.10; supposed to be the same as *Calno*, Is.10.9, and *Canneh*, whose inhabitants traded with the Tyrians, Eze.27.23.—its site identified by some with the modern *Kiffer*, 50 miles south-east of Babylon.

Calvary, kal'va-re [skull], mentioned but once, in Lu.23.33 in the Greek *Cranion*, a *skull*, as the place where Christ was crucified. It is a term adopted from the Vulgate version, so called because executions were performed there, and skulls were probably left lying on the ground; or probably because it was a bare round spot like a skull. In Jn.19.17 it is called *Golgotha*. The identity of the present site of Calvary is doubtful.

Calve, to bring forth young, Job 21. 10; 39.1; Ps.29.9; Je.14.5.

Calves, young cows, Ps.68.30; Ho.10. 5; 13.2; He.9.12,19;—of the lips, figuratively represents praise to God, Ho.14.2; He.13.15.

Camel [carrier], a large quadruped, with a long and slender neck, long legs, and short ears; and which can carry a heavy burden, and travel long without drink, during intense heat. The Bactrian camel has two humps on its back, while that generally mentioned in Scripture has only one. Abraham had many, Ge.12.16;—Job had three thousand, Job 1.3;—coarse raiment made of their hair, *John*, Mat. 3.4; 2 Ki.1.8; Zec.13.4. The dromedary is a smaller and nimbler species of the camel, Is.66.20; Je.2.23.

Camon, kā'mon [full of stalks], the burial-place of Jair the Gileadite, Ju. 10.5.

Camp, the order of tents for the Hebrews in the desert; forty-one encampments in the journey through the wilderness are mentioned, Nu. xxxiii. The form of encamping described, Nu. 2.2, 3;—the tabernacle was placed in the midst, and Moses, Aaron, and their families had their tents on the east of it; and the angel of the Lord went before the camp, Ex.14.19;—an army in the open air, 1 Sa.4.6.

Camphire, a plant of great beauty and fragrance found in Egypt and the East, called *al-henna* and *khofreh* by the Nubians. From its leaves an orange dye is made, Ca.1.14; 4.13.

Cana, ka'nah, OF GALILEE [reedy], (1) A village about eight miles north of Nazareth, and sixteen from the lake:—Jesus' first miracle here, Jn.2. 1, &c. It was the native place of Nathanael, 21.2. The true site of Cana is disputed. The probability is that *Kana-el-Jelil* is the true site.—(2) A town of the tribe of Asher, near Sidon, Jos.19.28.

Canaan, kā'nan [low or lowland], (1) The fourth son of Ham, who sported with his father's shame, Ge. 9.22;—was cursed, 25;—his posterity was numerous and was subjugated by the Israelites, the descendants of Shem, thus fulfilling Noah's prophecy, 2 Ch.8.7-9. His eldest son Zidon was founder of the city of the same name. —(2) THE LAND OF, so named from Canaan, the son of Ham, bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea, and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. Canaan proper was about 158 miles long, and on an average about 40 broad. As occupied by all the tribes, including those on the east of Jordan, it consisted of about 19,000 square miles. But as extended by conquest in the time of David and Solomon the kingdom reached to the Euphrates, and to the remotest confines of Edom and Moab, 1 Ki.4.21. It has since been distinguished by other names, such as the Land of Promise, the Holy Land, Judea, and Palestine. It is described as 'a land flowing with milk and honey.' It was well watered, very fruitful, abounding with rich pastures and flowers, and much diversified with hills and valleys, resembling the southern counties of Scotland. From its position its climate was very hot during eight months in the year;—described in reference to many of its natural advantages, De.8.7-9; 11.10 -12;—promised to Abraham, Ge.12. 7;—its boundary, Ex.23.31; Nu.34. 1; Jos.1.3;—conquered by Joshua, 11. 16;—its kings enumerated, 22 9;—the names of those who were to divide it, Nu.34.16;—how to be divided, 26.52; —divided by lot, Jos.14.1, &c.;—its borders not conquered, 13.1; Ju.2. 3;—its ruined cities to be rebuilt, after the return of the Israelites from their dispersion, Is.49.19; 51.3; 52.9; 54.3; 61.4; Eze.36.33;—what portion of it will be for the sanctuary, 45.1, &c.; —for the city, 6;—for the prince, 7; —its boundary, 47.13;—its division by lot, 48.1. At the time of Christ it was divided into five provinces, Judea, Samaria, Galilee, Perea, and Idumea. This once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. After the destruction of Jerusalem, A.D. 71, the land remained almost desolate till about the 4th century, when pilgrims began to resort to it. In the beginning of the 7th century it was occupied by the Saracens, who held it till it was taken by the Crusaders in the 12th. For about 80 years after that it was the scene of constant wars between the Christians and Saracens. After passing through various revolutions it was finally absorbed in the Turkish empire in 1517. Its once noble cities are now poor villages, and most of the former villages are utterly extinct. Its barren, poverty-stricken, and altogether ruinous condition affords a remarkable example of the fulfilment of the divine threatening, 'He turneth rivers into a wilderness, and the water springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein,' Ps. 107.33, 34. Its cities, mountains, rivers, brooks, and valleys are mentioned each apart.

Canaan, Language of, Is.19.18, the language of the Jews in Palestine, the Hebrew.

Canaanites, *idolatrous*, to be extirpated, Ex.23.31; 34.12; Nu.33.50; De. 20.16;—not wholly conquered by Joshua, 16.20; 17.12; Ju.1.27, &c.; 2. 20; 3.1, &c.;—six nations of, Ex.3.8, 17; 23.23; 33.2.

Candace, kan-da'se, a queen of Ethiopia, that region in Upper Nubia called by the Greeks Meroë;—her high treasurer converted by the preaching of Philip the evangelist, Ac.8.27.

Candle, light originally with oil-lamps, Job 18.6;—the soul, Pr.20.27;—ministers, Mat.5.15.

Candlestick, for the tabernacle, formed of gold, with six branches, and with oil, Ex. 25.31; 37.17;—stood in the holy place, on the south side, *i.e.* on the left of the person entering, and opposite the table of show-bread, Ex. 26.35;—shown in vision to Zechariah, Zec.4.1;—the seven churches, Re.1. 20. In Mat.5.15, a lamp-stand.

Candour, fair, open, and impartial dealing, commended and exemplified, 2 Sa.12.7; Ps.15.2,3; Mat.7.1,12; 2 Co. 1.12.

Cane, a tall sedgy plant with a hollow stem, 1 Ki.14.15; Job 40.21; Is.19.6; 35.7;—common in Arabia and Syria; —used in writing. The Hebrew word is usually rendered *reed*, except in Is.43.24 and Je.6.20, where it is rendered *cane*. Sweet cane [reed of fragrance], enumerated among other aromatic substances, Ca.4.14; Eze.27.17. *See* CALAMUS.

Canneh, kan'nay [a plant], Eze.27.23; same as Calneh or Calno.

Canker [gangrene] an eating sore ending in mortification, 2 Ti.2.17; Ja.5.3.

Canker-worm, one that preys upon the fruits, and is much like to the locusts, Joel 1.4; Na.3.15, 16;—elsewhere called the caterpillar, Je.51.27; Ps.105.34.

Canticles, kan'ti-kels [song], the Latin name given to the Song of Solomon.

Capernaum, ka-per'na-um [city of comfort], a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem, Mat. 4.13, 14;—here Christ preached to multitudes, and performed many mighty works, Mat.8.5; Lu. 7.1; Mat.8.14; Lu.4.38; Mat.9.1; Mar. 2.1; 1.33; Lu.4.33. Christ uttered a fearful prophecy against, Mat.11.23; Lu.10.15. In Christ's day it was a flourishing town, Mat.11.23;—Jesus very frequently visited this city, it was called 'his own city,' Lu.4.16-31. The site of this city is still matter of dispute.

Caphtor, kāf'tor [chaplet, knop], the original seat of the Philistines, De.2. 23; Am.9.7;—it is called an 'isle' or coast country, Je.47.4. Some say that it was Cappadocia, others the island of Cyprus, others the coasts of the Egyptian Delta. Most probably it was Upper Egypt.

Caphtorim, kāf'tor-im, the Philistines, De.2.23;—the descendants of Mizraim, Ge.10.14.

Cappadocia, kap-pa-do'shĕ-a, the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates on the east. It contained many rich and populous cities;—persons from it present in Jerusalem, when the apostles preached, Ac. 2.9;—Peter addresses the strangers in, 1 Pe.1.1. It became a Roman province A.D.17. It was wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called *Amasia*.

Captain, a military officer, Jos.10.24; Ju.11.6, 11; Is.22.3,—the prætorian prefect, Ac.28.16;—the superintendent of the priests who kept watch in the temple by night, Ac.4.1; 5.24;—Christ, captain of salvation, He.2.10.

Captive, one taken prisoner, Ge.14.14; Ex.12.29; Ps.106.46; 137.3; Je.13.17, 19; Da.11.8.

Captives, *female*, how to be treated, De.21.10.

Captivity, slavery, or bondage, of the ten tribes forming the kingdom of Israel, by the Assyrian Shalmanezer, B.C. 720, 2 Ki.13.29; 17.3-5; 1 Ch.5. 26;—of the two tribes, the kingdom of Judah, by the Chaldeans, 2 Ki. xxiv.; 2 Ch. xxxvi.; Je. xxv. xxvi. xxix. xxxii.xxxiv. li.; Eze.xii.; Da.1. 1;—the sufferings of the captivity, Ps.137.1-5; Je.4.19-31.—'*He led captivity captive*,'=led captive all his foes, Ep.4.8;—'children of the captivity,' Ezr.4.1;—psalm of praise on their return from it, Ps. cxxxvi.; Is. xxvi.

Carbuncle [flashing as lightning], a very elegant gem, of a deep red colour, mingled with scarlet. It was the third in the first row of the high-priest's breastplate, Ex.28.17; Is.54. 12; Eze.28.13. Under this name are comprehended several brilliant stones of the same family, as the ruby and the garnet.

Carcase, a dead body of man or beast, Le.5.2; Is.14.19; Mat.24.28.

Carchemish, kar'ke-mish [fortress of Chemosh], a town of the Assyrians, on the banks of the Euphrates. It commanded the passage of the river, and was therefore the battle-field of Egypt and Assyria, Is.10.9; Je.46.2; —taken by the Egyptians, 2 Ch.35. 20;—retaken by Nebuchadnezzar, Je. 46.1-12.

Careah, ka-rē'ah, 1 Ki.25.23; Je.40.8.

Carefulness, great care, vigilance, Eze.12.18; 1 Co.7.32; 2 Co.7.11.

Careless Persons, or those who are secure and unconcerned, called to serious thoughtfulness, Is.32.9-11.

Cares, *anxious*. *See* ANXIETY.

Carmel, kar'mel [park, garden], (1) A city in the mountains of Judah, ten miles south-east of Hebron, Jos.15.55; —here Saul erected a monument, 1 Sa.15.12;—here Nabal dwelt, 25.5. —(2) A celebrated mountain on the coast of the Mediterranean. It is about 1728 feet in height. This range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan, Ca.7.5; Is.33. 9; 35.2; Je.46.18. Here Elijah offered his sacrifice, which was consumed by fire from heaven, 1 Ki.18.21-38;—here 450 prophets of Baal were slain, 40. Carmel is now called *Jebel Mar Elyas*.

Carmelite, kar'mel-ite, a designation of Nabal, 1 Sa. 27.2; 30.5;—of Abigail, 2 Sa.3.3;—of one of David's warriors, 23.35.

Carmi, kar'mi, one of the sons of Reuben, Ge.47.9; Ex.6.14.

Carmites, kar'mites, a family of Reuben, Nu.26.6.

Carnal, fleshly, sensual, sinful, Ro.7. 14; 8.9; 15.27; 1 Co.3.1,3; 9.11; 2 Co. 10.4; He.7.16; 9.10;—*mind*, its enmity against God, Ro.8.7;—the ceremonial parts of the Mosaic dispensation were, He.7.16; 9.10;—weapons of Christian warfare are not, 2 Co.10.4.

Carpenter, Christ reproached as the son of, Mat.13.55;—himself so called, Mar.6.3.

Carpus, kar'pus [fruit, or fruitful], a convert of Paul, who dwelt at Troas, 2 Ti.4.13.

Carriage, a load for man or beast, Ju. 18.21; 1 Sa.17.22;—baggage, Is.10.28; —'they took up their carriages'=packed up their baggage, Ac.21.4.

Carry, to bear, protect, or drive, Ge. 37.25; 42.19; Ex.33.15; Is.23.7; Mat. 6.55; Ep.4.14.

Carshena, kar-shē'na, an officer of Ahasuerus, Es.1.14.

Cart, a carriage for luggage, 1 Sa.6.7; 2 Sa.6.3; Is.28.28;—the same word rendered 'waggon,' Ge.45.19,20,27; Nu.7.3,6,7,8;—'chariot,' Ps.46.9;—'litter,' Is.66.20.

Carving, cutting figures or images, Ex.31.5; Ju.18.18; 1 Ki.6.18; 2 Ch.33. 7; Ps.74.6; Pr.7.16.

Casement, a window or grate with hinges, Pr.7.6;—translated *lattice* in Ju.5.28.

Casiphia, ka-sif'i-a [silver], a place supposed to have been near Babylon, where Levites had settled during the captivity, Ezr.8.17.

Casluhim, kas-lū'im [hopes of life], a people descended from a son of Mizraim, Ge.10.14; 1 Ch.1.12.

Cassia, a sweet aromatic spice, an inferior kind of cinnamon, used in making the sacred oil, and other perfumes, Ex.30.24; Ps.45.8;—was an article of Tyrian trade, Eze.27.19.

Cast-away, a lost person, 1 Co.9.27.

Cast-out, to excommunicate, Jn.9.22, 34.

Castles, places fortified, Ge.25.16; 1 Ch.6.54; 2 Ch.27.4;—the castles of the sons of Ishmael were watch-towers, Ge.25.16.

Castor and Pollux, kas'tor and pol'lux, called the *Dioscuri* in the original, Ac. 28.11. In the Greek and Roman mythology they were reckoned the twin-sons of Jupiter; they were the tutelary deities of sailors; their images, therefore, were affixed to the heads of ships.

Caterpillars, insects which prey on leaves and fruits, 1 Ki. 8.37;—often employed in execution of God's judgments, Ps. 78.46; 105.34;—represent a great multitude, Is.33.4; Je.51.14,27.

Cattle, to be watered, or freed from danger, on the Sabbath-day, Mat. 12.11; Lu.13.15; 14.5.

Caul, (1) A net-work that covers the heart of some animals, Ex.29.13; Le. 3.4.—(2) A cap of a net-work worn by females, Is.3.18.

Causeless, without reason, 1 Sa.25.31; Pr.26.2.

Causeway, a paved way, 1 Ch.26.16; 2 Ch.9.4. The same word is rendered 'ways,' Ps.84.5.

Caves, places of habitation, Ge.19.30; —of concealment, Jos.10.16; Ju.6.2; 1 Sa.13.6; 22.1,2; 24.3; 2 Sa.23.13;—places for burial, Ge.23.17,19; 49.29, Jn.11.38;—of Adullam, 1 Sa.22.1;—Makeddah, Jos.10.16;—in the wilderness of Engedi, 1 Sa.24.3.

Cease, to leave off, 1 Sa.7.8;—to be forgotten, De.32.26;—to be removed, Is.5.14;—to abstain from, Ps.37.8; Is.1.16.

Cedar, the noblest of trees. It rises to the height of 70 or 80 feet; its branches spread out almost horizontally to a distance sometimes of 120 feet; is always green, and affords a delightful shade, 2 Ki.19.23; Ca.5.15; 2 Sa.7.2; 1 Ki.4.33; Ps. 80.10; 92.12; Am.2.9;—the temple of Solomon built with it, 1 Ki.6.15;—he applies to Hiram for it, 5.6;—he wrote of it, 4.33;—an emblem of the future prosperous state of Israel, Eze.17.22.

Cedron, Jn.18.1. *See* KIDRON.

Ceiling, of a room, Hag.1.4;—of cedar or fir, 1 Ki.6.15; 2 Ch.3.5; Je.22.14.

Celebrate, to praise, Le.23.32,41; Is. 38.18.

Celestial, heavenly, 1 Co.15.40.

Celibacy, or abstinence from marriage, commended under certain circumstances, Mat.19.12; 1 Co.7.1-35; —forbidding to marry is a character of the apostasy, 1 Ti.4.3.

Cellars, stores for wine, &c., 1 Ch.27. 28;—the same word applied to the treasury of the temple, 1 Ki.7.51, and of the king, 14.26.

Cenchrea, ken-krē'a [millet], the eastern seaport of Corinth, on the Saronic Gulf. It was distant about 9 miles from Corinth. Paul sailed thence for Ephesus, Ac.18.18; Ro.16.1.

Censer, a vessel in the form of a cup,

for the purpose of carrying the fire in which incense was burned, Le. 16. 12; —of Korah, &c., to be applied to the covering of the altar, Nu. 16 6,37,38. That used on the great day of atonement made of pure gold, 1 Ki. 7. 50; He. 9. 4. It is spoken of under the designation of a 'spoon,' Nu. 7. 14, and a 'vial,' Re. 5. 8.

Centurion, a Roman officer having the command of a hundred soldiers; —one of them came to Christ, and begged him to heal his servant, Mat. 8. 5;—another confessed the Messiahship and innocence of Christ at his crucifixion, Mat. 27. 54; Lu. 23. 47;—Cornelius the first Gentile convert to Christianity one of them, Ac. 10. 1.

Cephas, sē'fas [a rock, or stone], the Syriac surname of Peter, Jn. 1. 42.

Ceremonies, rites, Nu. 9. 3, or ordinances, He. 9. 1, used in the Jewish worship. *See* TYPES.

Certain, sure, some, Nu. 16. 2; De. 13. 13; Mat. 20. 20; Ga. 2. 12.

Certainty, that which is real and fixed, Jos. 23. 13; Pr. 22. 21; Da. 2. 8; Lu. 1. 4; Ac. 21. 34; 22. 30.

Certify, to give sure information, 2 Sa. 15. 28; Est. 4. 16; Ga. 1. 11.

Cesar, or CÆSAR, sē'zar, the regal title of the Roman emperors, as Augustus, Lu. 2. 1;—Tiberius, Mat. 22. 21;—Nero, Ac. 25. 11;—Claudius, 11. 28, who banished (A. D. 50) the Jews from Rome, 18. 2.

Cesarea, se-zar-ē'a, a city on the shore of the Mediterranean, about 60 miles north-west of Jerusalem, and was built by Herod the Great, in honour of Augustus;—was the residence of Philip, Ac. 8. 40;—and of Cornelius, 10. 1, 24;—scene of Herod Agrippa's death, 12. 19;—Paul was brought to, after his conversion, 9. 30;—Cornelius sent messengers from, to Peter, 11. 11;—Paul was sent to, to be tried before Felix, 23. 23. It bore the names of Cesarea Stratonis, Maritime Cesarea, and Cesarea Palestinæ, to distinguish it from Cesarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During the Crusades the city was taken in 1101 by king Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called *Kaisariyeh*.

Cesarea Philippi, a city that stood between Sidon and Damascus, near the sources of the Jordan, Mar. 8. 27. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cesarea, in honour of his emperor Tiberius Cesar, adding *Philippi*, to distinguish it from the Cesarea on the sea-coast. It is now called *Baneas*, a wretched village of about forty houses. The ruins cover a wide space.

Chafed, highly provoked, 2 Sa. 17. 8.

Chaff, the husk of corn, Ps. 1. 4; 35. 5; —false doctrine, Je. 23. 28;—ungodly, vile, worthless persons, Zep. 2. 2; Job 21. 18; Mat. 3. 12.

Chain, a series of links, Ge. 41. 42; Ex. 28. 14;—bondage, La. 3. 7;—prisoner, Ac. 12. 7;—bell, Jude 6.

——, of gold, with which Joseph was honoured, Ge. 41. 42;—on the camels of the Midianites, Ju. 8. 26;—on Daniel, Da. 5. 29;—an emblem of the fate of Israel, Eze. 7. 23.

Chalcedony, kal'se-do-ne, a precious stone, a species of quartz of very many shades of colour, Re 21. 19.

Chaldea, kal-dē'a [Heb. *Kasdim*], a country in Asia, which lay eastward of Syria. It was situated on the banks of the Tigris and the Euphrates, extending southward to the Persian Gulf. It is first mentioned in Ge. 11. 28. Its soil was very fertile. It was well watered by the annual inundations of the Tigris and the Euphrates, Je. 50. 10; 51. 24, 35; Eze. 16. 29; 23. 16. The two names Chaldea and Babylonia were often applied to the same country, Je. 24. 5; 25. 12; 50. 8; Eze. 12. 13. By the conquest of neighbouring tribes and nations the Chaldeans founded the vast empire, which, from them, was called Chaldea. From 1639 it has been under the dominion of the Turks.

Chaldeans, or CHALDEES [Heb. *Kasdim*], denotes until the captivity the inhabitants of Chaldea [Shinar], the capital of which was Babylon, 2 Ki. xxv.; Is. 13. 19, 23; 43. 14; Je. 21. 4. But in the book of Daniel the Chaldeans are mentioned in connection with the magicians and astronomers as a distinct priestly class. The Chaldeans were one of the original Cushite tribes that inhabited the plains of Chaldea. They gradually gained the ascendency over the other tribes, and gave name to the whole country. The language of this old Cushite tribe was the learned language for scientific and religious literature, and all who became acquainted with that 'learning' (Da. 1. 4) were called Chaldeans. They were the learned class, which comprehended the priests, magicians, and astronomers.

Chalk-stones, a soft mineral like limestone, Is. 27. 9.

Chamber, the private apartments of a house called chambers, 2 Sa. 18, 33; Ps. 19. 5; Da. 6. 10;—guest-chamber, Mat. 14. 14;—inner, 2 Ki. 9. 2;—little, 2 Ki. 4. 10;—upper, Ac. 9. 37;—of imagery, Eze. 8. 7–12;—the clouds, Ps. 104. 13.

Chambering, riot or debauchery, Ro. 13. 13.

Chamberlain, Es. 1. 10, 12, 14; 2. 3, 14, 15, 21; 4. 4, 5;—generally elsewhere more correctly rendered *eunuch*, Da. 1. 3, 7; Is. 56. 3, 4, &c.;—an officer in eastern courts;—in Ro. 16. 23, the city treasurer.

Chameleon, a little animal of the lizard kind, which has the power of changing the colour of its skin, Le. 11. 30.

Chamois, a species of goat, De. 14. 5.

Champaign, a plain, open country, De. 11. 30.

Champion, a 'mighty man,' 1 Sa. 17. 51;—in 17. 4, 23, it is used of Goliath, as a *man between the two*, who stood between the armies of the Hebrews and the Philistines.

Chance, unforeseen, a thing unexpected or unlooked for, 1 Sa. 6. 9;—accident, 2 Sa. 1. 9;—excluded by Divine Providence, Ps. 91. 3, &c.; Pr. 16. 33; Mat. 6. 26; 10. 29; Lu. 12. 6.

Chancellor, a high officer of the Persian court, Ezr. 4. 8, 9.

Chanceth, happeneth, De. 23. 10.

Changeable, fickle, Is. 3. 22.

Changes, alterations, Ge. 45. 22; 2 Ki. 5. 5; Job 10. 17; Ps. 55. 19.

Chanaan, kā'nan, Ac. 7. 11, another form of Canaan.

Channel, the bed of a stream, Ps. 18. 15; Is. 8. 7; 27. 12;—elsewhere 'stream,' 'river,' &c.

Chant, to sing, occurs only in Am. 6. 5.

Chapel, a *holy place*, a place of worship, Am. 7. 13;—elsewhere rendered *sanctuary*, Ex. 25. 8; Le. 12. 4; 21. 12; 2 Ch. 20. 19, &c.

Chapiters, ornaments on the tops of pillars, &c., called in modern architecture *capitals*, the uppermost parts of columns, Ex. 36. 38; 38. 17; 1 Ki. 7. 16.

Chapmen [travellers], *i.e.* for purposes of traffic, 2 Ch. 9. 14;—called *spice merchants*, 1 Ki. 10. 3.

Chapt, rent with drought, Je. 14. 4.

Charge, an order, injunction, or command;—of God to Adam, Ge. 2. 16;—of Moses to Joshua, De. 31. 7;—of God to Joshua, Jos. 1. 2;—of Joshua to the people, 22. 1; 23. 2;—of David to Solomon, 1 Ki. 2. 1; 1 Ch. 22. 6;—of Jehoshaphat to the judges, 2 Ch. 19. 6, 9;—of Jesus to the apostles, Mat. 10. 1, &c.;—to the seventy, Lu. 10. 1;—to Peter, Jn. 21. 15;—to the apostles before his ascension, Mat. 28. 19, 20; Mar. 16. 16;—of Paul to the elders of Ephesus, Ac. 20. 17, &c.

Chargeable, costly, 2 Sa. 13. 25; Ne. 5. 15; 2 Co. 11. 9; 1 Th. 2. 9.

Charger, a shallow basin or bowl, now called a *salver*, Nu. 7. 13, 19, &c.; Ezr. 1. 9; Mat. 14. 8; Mar. 6. 25;—elsewhere rendered *dish*, Ex. 25. 29; 36. 16; Nu. 4. 7.

Chariots, frequently used in ancient times in war, drawn by two or more horses, and carrying two men. Pharaoh pursued Israel with six hundred, Ex. 14. 7;—Philistines fight against Israel with thirty thousand, 1 Sa. 13. 5;—Solomon had a thousand and four hundred, 1 Ki. 10. 26;—Jabin, king of Canaan, had nine hundred of iron, Ju. 4. 3. The 'chariot in Ca. 3. 9, 10 was probably a palanquin;—'of the cherubims' [2 Ch. 28. 18, the frame on which the cherubim rested,—horses, 2 Ki. 7. 14;—man, 2 Ch. 18. 33; —of the sun, 2 Ki. 23. 11.

Charity, or LOVE, and general benevolence, recommended, Ex. 23. 4; Le. 19. 18; De. 15. 7, 11; Job 31. 16, &c.; Pr. 24. 17; 25. 21; Ec. 11. 1; Mat. 7. 12; 22. 39; 1 Co. xiii.; Ja. 2. 8. *See* AFFECTION and LOVE.

Charm, as enchanter, used of serpent-charming, Ps. 58. 5; Je. 8. 17; Ec. 10. 11.

Charran, kar'ran, Ac. 7. 2, 4. *See* HARAN.

Chasten, to correct in love, Ps. 118. 18; He. 3. 19;—to punish, Le. 26. 28; Pr. 19. 18;—to humble, Da. 10. 12.

Chastisement, correction, Job 34. 31; He. 12. 8;—*of our peace*, on Christ, the punishment by bearing which he reconciled us to God, Is. 53. 5. *See* AFFLICTION.

Chastity, enjoined, 2 Co. 6. 4, 6; Ga. 5. 19–21; 1 Co. 7. 5; Phi. 4. 8; 1 Ti. 4. 12; Tit. 1. 8; 2. 5; 1 Th. 4. 3;—an example of it in Joseph, Ge. 39. 7;—in Job, Job 31. 1.

Chatter, to make noise like birds, Is. 38. 14.

Chaws, jaws, Eze. 29. 4; 38. 4.

Chebar, kē'bar [strength or power], a river in Chaldea, where Ezekiel saw several of his visions, Eze. 1. 1; 3. 15; 10. 15, 20. Commonly supposed to be the Chaboras of the Greeks, now called *Khabour*, falling into the Euphrates at Circesium: by others supposed to be the Euphrates, but most probably it was the Royal Canal, the *Nahr Malcha*, of Nebuchadnezzar.

Checker-work, flowers, images, &c., 1 Ki. 7. 17.

Chedorlaomer, ked-or-lā'o-mer [binding of a sheaf], a king of Elam, takes Sodom, Ge. 14. 11;—defeated by Abraham, 15.

Cheerful, gay, merry, frank, Pr. 15. 13; Zec. 8. 19; 2 Co. 9. 7.

Cheerfulness, liveliness, recommended, Pr. 12. 25; 15. 13, 15; 17. 22.

Cheese, slices of curdled milk, 2 Sa. 17. 18;—coagulated milk, Job 10. 10; 2 Sa. 17. 29. In each of these passages the original term so rendered is different.

Chelubai, ke-lū'by, a son of Hezron, 1 Ch. 2. 9;—called Caleb, 18, 19.

Chemarims, kē'm'a-rims, the name of Baal's priests, Zep. 1. 4. The same word rendered 'idolatrous priests,' 2 Ki. 23. 5; Ho. 10. 5.

Chemosh, ke'mosh [subduer or fire-god], the national god of the Moabites, Nu. 21. 29; 1 Ki. 11. 7; Je. 48. 13. *See* BAAL-PEOR.

Chenaanah, ke-nā'a-nah. [1] A warrior in the time of David, 1 Ch. 7. 10.—[2] The father of the false prophet Zedekiah, 2 Ch. 18. 10, 23.

Chenaniah, ken-a-nī'ah [God's goodness], a Levite of the family of the Izharites, and a chief musician of the temple, 1 Ch. 15. 22, 27.

Chephirah, kef-ī'rah [the village], one of the Gibeonite towns of Benjamin, Jos. 9. 17; Ne. 7. 29; Ezr. 2. 25; now *Kefir*, about 12 miles west from Jerusalem.

Cherethims, kēr'eth-ims, probably Cretans, Eze. 25. 16; the word rendered 'Cherethims' is in Zep. 2. 5 rendered 'Cherethites.'

Cherethites, found alone only in 2 Sa. 20. 14 and Zep. 2. 5. Elsewhere 'Cherethites' are named along with the 'Pelethites.' These two classes constituted David's body-guard, 2 Sa. 8. 18; 15. 18; 1 Ki. 1. 38, 44.

Cherish, to nurse up and comfort, 1 Ki. 1. 2, 4; Ep. 5. 29; 1 Th. 2. 7.

Cherith, kē'rith [separation], a brook of which Elijah drank till it was dry, 1 Ki. 17. 3, 4. It was probably the valley of Achor, now called the *Wady Kelt*, between Jerusalem and the Jordan.

Cherub, tsher'ub [as a master], *i.*: A place mentioned in Ezr. 2. 59; Ne. 7. 61, supposed to be in Babylonia.—[2]

An order of spiritual intelligences. The word CHERUBIM first occurs in Ge. 3. 24;—figures of, for the ark, Ex. 25. 18–20; 37. 6;—between them God dwelt, or manifested his presence, 1 Sa. 4. 4; Ps. 80. 1; Is. 37. 16;—for the temple, 2 Ch. 3. 11;—seen in vision by Ezekiel, Eze. 1. 4; 10. 8; 11. 22.

Chesed, kē'sed, the fourth of the eight sons of Nahor, Ge. 22. 22.

Chesil, kē'sil, a town in the south of Judah, Jos. 15. 30; probably the same as Bethul, Jos. 19. 4.

Chestnut-tree, probably the tree now known as the *plane-tree*, Ge. 30. 37; Eze. 31. 8.

Chesulloth, ke-sul'loth [the hopes], a city in the tribe of Issachar [Jos. 19. 18], on the border of Zebulun, at the foot of Mount Tabor, and hence called Chisloth-Tabor, Jos. 19. 11. Now *Iksâl*. Probably same as Tabor of 1 Ch. 6. 77.

Cheweth, grindeth with the teeth, Le. 11. 4, 7; De. 14. 6, 8.

Chickens, the young brood of hens, Mat. 23. 37.

Chide, to reprove or blame, Ex. 17. 2; Ju. 8. 1; Ps. 103. 9.

Chidon, chē'don [a dart], 1 Ch. 13. 9;—called the threshing-floor of Nachon, 2 Sa. 6. 6.

Chief, the principal, dearest, or greatest, Ge. 40. 9, 21, 22; Nu. 3. 32; Ps. 78. 51; Mat. 20. 27; Ep. 2. 20;—of Asia, Ac. 19. 31;—'among the captains,' 2 Sa. 23. 8.

Chiefest, the best, 2 Sa. 9. 22; 2 Ch. 32. 33; Ca. 5. 10; Mar. 10. 44; 2 Co. 11. 5.

Childbirth, the purification after it, Le. 12. 1, &c.;—exemplified by Mary, the mother of Jesus, Lu. 2. 22–24.

Childhood, infancy, 2 Sa. 12. 2; Ec. 11. 10.

Childish, puerile, trivial, 1 Co. 13. 11.

Childless, having no children, Ge. 15. 2; 2 Sa. 15. 33. *See* BARREN.

——, to be so, a curse to the wicked, Le. 20. 20; 2 Sa. 6. 23; Je. 22. 30; Ho. 9. 14;—promises to good men who are so, Ps. 68. 6; 113. 9; Is. 56. 4.

Children, to be instructed, Ge. 18. 19; De. 4. 9; 6. 6; 11. 19; Ps. 78. 5; Ep. 6. 4.

——, *their duty*, to regard the directions of their parents, Le. 19. 3; Pr. 1. 8; 6. 20; 13. 1; 15. 5; 23. 22; Lu. 2. 51; Ep. 6. 1; Col. 3. 20;—not to grieve their parents, Pr. 19. 26;—not to rob their parents, 28. 24;—not to despise them, De. 27. 16; Pr. 15. 5, 20; 23. 22; 30. 17; Eze. 22. 7;—to honour and maintain them, Ex. 20. 12; De. 5. 16; Ep. 6. 2, 3;—the smiting of their parents punishable with death, Ex. 21. 15; Le. 20. 9; De. 21. 18, &c.;—not to bear malice, but to love one another, Jn. 13. 34; 15. 12, 17; Ro. 12. 9, 10; He. 13. 1; 1 Jn. 2. 9, 10; 3. 23; 4. 7, 11, 20.

——, the duty of parents to chastise them for their faults, Pr. 13. 24; 19. 18. 22. 15; 23. 13, 14; 29. 15, 17;—this duty neglected by David to Absalom, 1 Ki. 1. 6;—by Eli to his sons, 1 Sa. 2. 22–25; 3. 13.

—— to suffer for the sins of their parents to the third and fourth generation, Ex. 20. 5; De. 5. 9;—this to be reversed, Eze. 18. 1, &c.

——, *good*, a blessing to their parents, Pr. 10. 1; 15. 20; 23. 24; 27. 11; 29. 3;—God's heritage, Ps. 127. 3.

——, *wicked*, and undutiful, a disgrace and a curse, Pr. 10. 1; 17. 21, 25; 19. 13; 28. 7; 29. 15.

—— of God. *See* ADOPTION.

Chileab, kil'le-ab [protected by the father], the second son of David by Abigail, 2 Sa. 3. 3;—also called Daniel, 1 Ch. 3. 1.

Chilion, kil'le-on [pining], the younger son of Elimelech and Naomi, Ru. 1. 2.

Chilmad, kil'mad, a place mentioned in Eze. 27. 23.

Chimham, kim'ham [pining], the son of Barzillai the Gileadite, for whose sake David honoured him; and whence, it appears, he built a town, 2 Sa. 19. 37, 38; Je. 41. 17.

Chimney, a passage for smoke, an opening covered with lattice-work, Ho. 13. 3;—in the houses in the East the smoke escapes through the windows, Is. 44. 26; 47. 14.

Chinneroth, kin'ner-oth, De. 3. 17; Jos. 21. 35.—*Sea of Chinnereth*, Nu. 34. 11; Jos. 13. 27;—afterwards called Sea of Gennesaret. *See* CINNERETH.

Chios, kī'os, an isl. in the Ægean Sea, near to Lesbos, and about 12 miles from the shore of Smyrna, Ac. 20. 15. Now called *Scio*.

Chisleu, kis'lu, the ninth month of the sacred year of the Jews, and the third of their civil, commencing with the new moon of our December, Ne. 1. 1.

Chisloth-Tabor, kis'loth-tā'bur [flanks of Tabor], a place on the border of Zenulun, Jos. 19. 12. Also called Chesulloth. It is the modern *Iksâl*.

Chittim, kit'tim [those that bruise], a branch of the descendants of Javan, the son of Japheth, Ge. 10. 4;—mentioned in the prophecy of Balaam, Nu. 24. 24; and in Is. 23. 1, 12; Da. 11. 30. The name is supposed by some to be equivalent to Hittites.

Chiun, kī'un, the Heb. form of the Arabic *Kaiwan*, an Egyptian idol, thought by some to be Saturn, Am. 5. 26.

Chloe, klo'e [verdure], a woman at Corinth noted for piety, 1 Co. 1. 11; Ro. 16. 20, 21.

Chode, quarrelled, Ge. 31. 36; Nu. 20. 3.

Choler, irascibility, great anger, Da. 8. 7; 11. 11.

Choose, to select, Ex. 17. 9; Nu. 16. 7; Ps. 25. 12; Lu. 6. 13. *See* ELECTION.

Chorazin, ko-rā'zin, one of the cities in which our Lord's mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum, Mat. 11. 21; Lu. 10. 13. The modern *Kerazeh* probably marks its site.

Chozeba, ko-zē'ba [lying], a city of Judah, 1 Ch. 4. 22. It is probably identical with Achzib, Ge. 38. 5, and Chezib, Jos. 15. 44.

Christ, the Greek word corresponding to the Hebrew *Messiah*, both meaning *anointed*, so called in allusion to the anointing with oil of those who were set apart to a sacred office, Ex. 28. 41; 29. 7; 1 Sa. 9. 16; 15. 1; persons so anointed were consecrated to God, 1 Sa. 24. 6; 2 Sa. 19. 21; 1 Ch. 16. 22. The anointing was also an emblem of the effusion of the Holy Spirit, Mat. 3. 16, 17; Jn. 3. 34; 1 Jn. 2. 20, 27. Thus, Jesus, the saviour, is the *anointed*, Is. 61. 1; Da. 9. 25; Ps. 2. The name *Christ* was originally used as descriptive of character or office, Mat. 26. 63; Mar. 8. 29; 14. 61; Jn. 1. 20, 25, &c. Jesus, the personal name of our Lord, gradually came to be absorbed in his official name Christ. He is described by various names and titles:—Advocate, 1 Jn. 2. 1;—alpha and omega, Re. 1. 8; 22. 13;—amen, 3. 14;—apostle, He. 3. 1;—beginning of the creation of God, Re. 3. 14;—branch, Zec. 3. 8; 6. 12;—commander, Is. 55. 4;—corner-stone, 1 Pe. 2. 6;—living stone, 2. 4;—David, Je. 30. 9; Eze. 34. 23; 37. 24; Ho. 3. 5;—dayspring, Lu. 1. 78;—deliverer, Ac. 7. 35; Ro. 11. 26;—Emanuel, Is. 7. 14; Mat. 1. 23;—first-begotten from the dead, Re. 1. 5;—first and last, 1. 17;—God blessed for ever, Ro. 9. 5;—governor, Mat. 2. 6;—holy one, Lu. 4. 34; Ac. 3. 14; Re. 3. 7;—horn of salvation, Lu. 1. 69;—image of God, 2 Co. 4. 4;—just one, Ac. 3. 14; 7. 52; 22. 14;—king everlasting, Lu. 1. 33;—king of Israel, Jn. 1. 49;—king of the Jews, Mat. 2. 2;—king of kings, Re. 17. 14; 19. 16;—lamb of God, Jn. 1. 29, 36;—lamb who opened the sealed book, Re. 5. 6;—lamb slain from the foundation of the world, 13. 8;—leader, Is. 55. 4;—light, true, Jn. 1. 8, 9; 3. 19; 8. 12; 9. 5; 12. 35, 46;—Lord, Mat. 3. 3; Mar. 11. 3;—lord of glory, 1 Co. 2. 8;—lord of lords, Re. 17. 14; 19. 16;—lion of the tribe of Judah, 5. 5;—maker and preserver of all things, Jn. 1. 3, 10; 1 Co. 8. 6; Col. 1. 16; He. 1. 2, 10; Re. 4. 11;—mediator, 1 Ti. 2. 5;—mediator of the new covenant, He. 12. 24;—Nazarene, Mat. 2. 23;—high-priest, He. 3. 1;—prince, Ac. 5. 31;—prince of life, 3. 15;—prince of peace, Is. 9. 6;—prince of the kings of the earth, Re. 1. 5;—prophet, De. 18. 15, 18; Lu. 24. 19;—redeemer, Job 19. 25; Is. 59. 20;—our righteousness, Je. 23. 6; 33. 16;—root of David, Re. 5. 5;—root and offspring of David, and bright and morning star, 22. 16;—ruler, Mi. 5. 2;—saviour, Lu. 2. 11; &c.

5.31;—shepherd in the land, Zec 11. 16;—good shepherd, Jn. 10. 11;—great shepherd of the sheep, He. 13. 20;—son of the highest, Lu. 1. 32;—son of God, Mat. 3. 17; 8. 29; Lu. 1. 35;—only begotten son, Jn. 1. 14, 18; 3. 16, 18;—son of man, Mat. 8. 20; Jn. 1. 51;—son of David, Mat. 9. 27; 21. 9;—star and sceptre, Nu. 24. 17;—bright and morning star, Re. 22. 16;—true, 3. 7; 19. 11;—witness, Is. 55. 4;—faithful witness, Re. 1. 5; 3. 14; 19. 11;—word, Jn. 1. 1;—word of God, Re. 19. 13.

Christ was above Moses, He. 3. 5;—and all the Levitical priests, He. 7. 22; 8. 1, &c.

——, was co-eternal with the Father, Jn. 1. 1, 3; 17. 5; Col. 1. 17; He. 13. 8;—co-equal with the Father, Mat. 28. 18; Jn. 5. 23; 16. 15; 17. 10; Phi. 2. 6; Col. 1. 16; 2. 9;—of one substance with the Father, Jn. 10. 30, 38; 12. 45; 17. 11, 22; 14. 9;—though, in his humanity, inferior to the Father, 14. 28;—King of kings, Lord of lords, and God of gods, Re. 14. 9; Phi. 2. 9; Col. 2. 10, 15; 2 Pe. 3. 22; Re. 17. 14; 19. 16;—has a name above every name, Phi. 2. 9.

——, was perfect man, Mat. 4. 2; 8. 24; 26. 38; Jn. 1. 14; 4. 6; 11. 35; 12. 27; 19. 28; Phi. 2. 7; He. 2. 14;—was without sin, though tempted as other men, Jn. 8. 46; 2 Co. 5. 21; He. 4. 15; 7. 26; 1 Pe. 2. 22; 1 Jn. 3. 5.

—— was perfect God, as appears from the NAMES and TITLES of God given him;—*God*, Jn. 1. 1;—the *great God*, Tit. 2. 13;—*the mighty God*, Is. 9. 6;—*the true God*, 1 Jn. 5. 20;—*God over all, blessed for ever*, Ro. 9. 5;—LORD, or as it is in Hebrew, *Jehovah*, Is. 6. 1, compared with Jn. 12. 41; Is. 40. 3, compared with Jn. 1. 23;—the ATTRIBUTES of God are ascribed to him; such as *eternity*, Jn. 1. 1; 8. 58; Col. 1. 17; Re. 1. 10–18; Mi. 5. 2, compared with Mat. 2. 6;—*omnipotence*, Phi. 3. 21; Col. 2. 9, 10; Re. 1. 8;—*omniscience*, Jn. 21. 17; 2. 24, 25; Re. 2. 23;—*omnipresence*, Mat. 18. 20; 28. 20; Jn. 3. 13; Ep. 4. 10;—*immutability*, He. 13. 8;—the WORKS of God are ascribed to him; such as, the *creating* of all things, Jn. 1. 3; Col. 1. 16;—*upholding* all things, He. 1. 3; Col. 1. 17;—*governing* all things, Ep. 1. 22; Mat. 28. 18;—*forgiving sins*, Mat. 9. 2, 6; Lu. 5. 20;—*giving eternal life*, Jn. 10. 28;—*promising* and *sending the Holy Ghost*, Jn. 14. 26; 15. 26; Ac. 1. 5; 2. 4;—*raising himself from the dead*, Jn. 2. 19; 10. 17, 18;—*raising all the dead*, Jn. 5. 28;—*judging the world*, 5. 22; Ac. 17. 31;—*sentencing* both the righteous and the wicked to their everlasting portions, Mat. 25. 31–46;—RELIGIOUS WORSHIP *is given to him*, equally with the Father, 28. 19; Ac. 7. 59, 60; 2 Co. 13. 14;—*angels are commanded to worship him*, He. 1. 6;—*the redeemed in heaven worship him*, Re. 5. 8–14;—*all men are to honour him, even as they honour the Father*, Jn. 5. 23.

——, was the Messiah spoken of by the prophets, Lu. 24. 27; Jn. 1. 45; 4. 25; 5. 39, 46; 11. 27; Ac. 26. 22;—came down from heaven, Jn. 3. 13, 31; 6. 38, 50; 16. 28;—for our sakes, Mat. 18. 11; Lu. 19. 10; Jn. 3. 17; 10. 10; 12. 47;—was incarnate of the Virgin Mary, Mat. 1. 18; Lu. 1. 35.

——, died for our sins, Is. 53. 8; Da. 9. 26; Mat. 20. 28; Ro. 4. 25; 5. 6; 1 Co. 15. 3; Ga. 1. 4; Ep. 5. 2; He. 9. 28;—abolished death, 2 Ti. 1. 10.

—— rose again the third day, Lu. 24. 1, 46, 47; Ac. 2. 24; 3. 15; 4. 10; 5. 30; 10. 40; 17. 31; Ro. 10. 9; 1 Co. 6. 14; 15. 3, 4; 1 Th. 1. 10; He. 13. 20; 1 Pe. 3. 18.

—— ascended up to heaven, Mar. 16. 19; Lu. 24. 51; Ac. 1. 2, 9; Ep. 4. 8; 1 Ti. 3. 16.

—— sitteth on the right hand of God, Mat. 26. 19; Ac. 7. 56; Ep. 1. 20; Col 3. 1; He. 1. 3. 8. 1; 10. 12; 12. 2; 1 Pe. 3. 22.

—— is the alone head of the church, Ep. 1. 22; 4. 15; 5. 23; Col. 1. 18.

—— is the only foundation of the church, Is. 28. 16; Mat. 16. 18; 21. 42; 1 Co. 3. 11; Ep. 2. 20; 1 Pe. 2. 4–7.

——, is employed as the advocate of his people, Ro. 8. 34; He. 7. 25; 1 Jn. 2. 1;—and in preparing mansions for them, Jn. 14. 2.

Christ will come again to judge the world, Ac. 1. 11; 1 Th. 4. 16; 2 Ti. 4. 1.

—— was expected by the Jews at the time of his coming, Mar. 15. 43; Lu. 2. 25, 38; 3. 15; Jn. 1. 25, 45; 4. 25; 20. 24; 11. 27.

—— is the pattern that we ought to follow, Mat. 11. 29; Jn. 13. 15; Phi. 2. 5; 1 Pe. 2. 15; 2. 21; 1 Jn. 2. 6.

—— was trusted in by Abraham and the patriarchs, Jn. 8. 56; He. 11. 1, &c.

—— to be the object of our *faith*, Jn. 14. 1; Ac. 16. 31;—all who believe in him shall be saved, Jn. 3. 14–16, 36; 6. 40;—they who believe not in him shall perish, Jn. 8. 24; 3. 36; 1 Jn. 5. 10–12.

—— to be the object of our *love*, 1 Co. 16. 22; Ep. 6. 24; 1 Pe. 1. 8.

—— not to be denied, Mat. 10. 33; Mar. 8. 38; Lu. 9. 26; 12. 9; Ro. 2. 16; 2 Ti. 2. 12; 1 Jn. 2. 23.

——, excellencies of his character: *holiness*, Ac. 4. 27; He. 7. 26; Re. 3. 7; Ac. 3. 14;—*righteousness*, Is. 53. 11; 32. 1; 11. 4; He. 1. 9;—*faithfulness*, Is. 11. 5; 1 Th. 5. 24; 2 Th. 3. 4;—*guileless*, Is. 53. 9; 1 Pe. 2. 22;—*spotless*, 1 Pe. 1. 19; Jn. 8. 46; 2 Co. 5. 21;—*zeal*, Jn. 2. 17, with Ps. 69. 9; Lu. 2. 49;—*meekness*, Is. 53. 7, with Mat. 26. 63; 27. 12; Zec. 9. 9; Mat. 11. 29;—*compassion*, Is. 40. 11; Mat. 14. 14; 20. 34; Lu. 19. 41; Ja. 5. 11;—*filial obedience*, Ps. 40. 8; Jn. 4. 34; Lu. 2. 51.

——, predictions respecting. *See* PROPHECY.

——, events of his life. *See* JESUS.

——, his miracles. *See* MIRACLES.

——, his parables. *See* PARABLES.

——, his example. *See* EXAMPLE.

Christians, the term first used at Antioch, Ac. 11. 26.

——, the salt of the earth, Mat. 5. 13;—the light of the world, 14;—their privileges, 1 Pe. 2. 5, &c.; He. 12. 22;—the sons of God, 1 Jn. 3. 1, 2; Ro. 8. 14, &c.;—one with Christ and the Father, Jn. 17. 11, 21;—all one body, Ep. 4. 15, 16;—the temple of God, 1 Co. 3. 16.

Chronicles, annals, state-papers, records of history, 1 Ki. 14. 19; 1 Ch. 27. 24; Es. 6. 1. In the Hebrew Bible the Books of Chronicles are placed last. Ezra was probably their author. They appear to be supplementary to the two Books of Kings. They contain an epitome of all the sacred history down to the year of the return from Babylon—3500 years.

Chrysolite, kry'so-lyte [gold stone], a precious stone of a golden or yellow colour, probably the topaz of the moderns, Re. 21. 20.

Chrysoprasus, kry-so-pra'sus [gold leek], a precious jewel of a green colour mingled with yellow, Re. 21. 20. The word is elsewhere rendered *beryl*.

Chub, kub, an Ethiopian province, Eze. 30. 5.

Chun, kŭn, a Syrian city, 1 Ch. 18. 8; called Berothai, 2 Sa. 8. 8.

Church, a number of persons, organized as a body, who meet to worship the Lord, and to observe the ordinances of Christ, Jn. 10. 16; Ro. 12. 5; 1 Co. 10. 17; 12. 13; Ga. 3. 28; He. 12. 40; 13. 23;—sometimes means the whole body of professing believers, Mat. 16. 18; Ac. 2. 47; Ep. 3. 10, 21; Col. 1. 24;—sometimes a single, local, or private congregation, Ac. 14. 27; 18. 22; Ro. 16. 5; 1 Co. 14. 23; 3 Jn. 9;—sometimes the governors of the church, Mat. 18. 17; Ac. 14. 27;—sometimes, as some think, the place of worship, 1 Co. 11. 18; 14. 19, 34. The phrase 'catholic church' is only rightly applied to the church universal, including all true believers.

Churches, reverence to be observed in them, Le. 26. 2; Ps. 93. 5; Ec. 5. 1; Je. 7. 30; Eze. 5. 11; 1 Co. 11. 2, &c.; 14. 23, &c.

——, instances of a profanation of them censured, 2 Ki. 21. 4; 2 Ch. 33. 7; Mat. 21. 12; Jn. 2. 13.

Churl, a rude, surly, ill-bred man; also a miser, a niggard, Is. 32. 5, 7; comp. 1 Sa. 25. 3, 10, 11, 17.

Churning, making butter, Pr. 30. 33.

Chushan-rishathaim, ku'shan-rish-a-tha'im, a king of Mesopotamia who oppressed Israel for eight years, Ju. 3. 8–10.

Chuza, tsŭ'za or kŭ'za [possession], the steward of Herod Antipas, Lu. 8. 3.

Cieled. *See* CEILING.

Cilicia, sil-ish'e-a, the most south-eastern province of Asia Minor, the capital of which was Tarsus, the birthplace of Paul;—men from, disputed with Stephen, Ac. 6. 9;—Paul and Silas went through, confirming the churches, 15. 41.

Cinnamon tree, a species of the laurel. The *aromatic* called cinnamon, made from its inner bark, was one of the ingredients of the holy oil, Ex. 30. 23; and an article of commerce, Re. 18. 13.

Cinneroth, sin'ne reth, or CHINNEROTH [lyre], a city of the tribe of Naphtali, on the west of the Sea of Gennesareth, Jos. 11. 2; 12. 3; 19. 35; 1 Ki. 15. 20.

Cinnit, a route, 1 Sa. 7. 16; —of the sun, Ps. 19. 6.

Circumcision, the cutting of the foreskin of males on the eighth day after their birth, instituted, Ge. 17. 10;—of the Shechemites, 34. 24;—of the sons of Moses, Ex. 4. 25;—of the Israelites in Gilgal, Jos. 5. 2;—a dissension about it, Ac. 15. 1, &c.;—the apostles consulted, 6;—their decree concerning it, 29;—when it profiteth, Ro. 2. 25;—of the heart, 29; De. 10. 16; 30. 6;—the *true*, among Christians, Phi. 3. 3; Col. 2. 11;—not to be submitted to by the Gentile converts, Ga. 5. 2;—the gospel of, committed to Peter, 2. 7;—Abraham justified without, Ro. 4. 10. The rite still practised by the modern Jews.

Circumspect, watchful, Ex. 23. 13.

Circumspection, looking around with cautious and careful conduct, recommended, Ex. 23. 13; Mat. 24. 42; Ro 12. 17; 2 Co. 8. 21; Ep. 5. 15; Phi. 4. 8; 1 Th. 4. 12; 5. 6; 1 Pe. 2. 12; 3. 16.

Cistern, a large vessel, or a reservoir, to retain water. Cisterns were very necessary in Canaan, where fountains were scarce, 2 Ki. 18. 31; Pr. 5. 15;—these cisterns or pits when empty were used as places of punishment, Je. 38. 6; Ps. 40. 2;—the left ventricle of the heart, Ec. 12. 6.

Cities of Refuge, six of the sacerdotal cities so set apart, Nu. 35. 9–34. *See* REFUGE and LEVITICAL.

Citizen, one born in a city, Ac. 21. 39;—one who has the freedom and privileges of a city, 22. 28.

City, a walled town, 2 Ki. 10. 2; Is. 36. 1; De. 3. 5;—of David, 1 Ch. 11. 5;—Bethlehem also called city of David, Lu. 2. 11;—of God=Jerusalem, Ps. 46. 4;—holy, Ne. 11. 1;—the church on earth, Re. 11. 2;—heaven, He. 11. 10, 16.

Civility, or kindness and politeness to others, recommended, Lu. 14. 10; Ro. 12. 10; 13. 7; 1 Pe. 2. 17.

Clamorous, loud, noisy, Pr. 9. 13.

Clauda, klaw'da, a small island, about 7 miles long and 3 broad, near the south-west coast of Crete, passed by Paul in his voyage to Rome, Ac. 27. 16.

Claudia, klaw'di-a, a pious Roman lady, 2 Ti. 4. 21.

Claudius Cæsar, klaw'di-us se'zar, the fifth of the Roman emperors, the successor of Caligula (A.D. 41); great dearth foretold to take place during the reign of, Ac. 11. 28;—banishes the Jews from Rome, 18. 2.

Claudius Lysias, klaw'di-us lys'i-as, the Roman tribune who commanded the guard at Jerusalem, rescued Paul, Ac. 21. 33;—commanded him to be scourged, 22. 24;—sent him under a guard, with a letter, to Felix, 23. 26.

Claws, the distinctive mark of a clean beast, De. 14. 6;—of a beast or bird of prey, Da. 4. 33; Zec. 11. 16.

Clay, the bodies of men likened to, Job 4. 19; 13. 12; 33. 6; Is. 64. 8; Je. 18. 6;—worldly riches compared to, Hab. 2. 6.

Clean, ceremonially pure, Le. xi–xv.; Nu. xix.;—free from sin, Ps. 51. 7;—empty, Pr. 14. 4.

Cleave, to adhere to with affection and constancy, as a man to his wife, Ge. 2. 24; Mat. 19. 5;—Israel to the Lord, De. 4. 4; Jos. 23. 8;—to the Lord Christ, Ac. 11. 23.

Clemency, mercy, humanity, Ac. 24. 4.

Clement, klem'ent (*mild*), a noted Christian preacher, Phi. 4. 3.

Cleopas, kle'o pas, the form CLEOPHAS occurs, Jn. 19. 25;—one of the two with whom Jesus walked to Emmaus, Lu. 24. 18;—not the same person as the CLEOPAS (properly *Clopas*), who was also called Alphæus (Mat. 10. 3), mentioned in Jn. 19. 25. He was the husband of Mary, the sister of the mother of our Lord.

Clerk, one very wise in Ephesus, Ac. 19. 35.

Climbed, ascended, Je. 4. 29; Lu. 19. 4.

Cloak, (1) A large outward covering, Mat. 5. 40;—worn by the high-priest under the ephod, Ex. 28. 31;—by persons of rank, 1 Sa. 15. 27; Job 2. 10;—by women, 2 Sa. 13. 18;—the 'cloak' mentioned in 2 Ti. 4. 13 was a thick upper garment called pænula, worn by the Romans as a protection from the weather. (2) A fair pretence, or concealment, Jn. 15. 22; 1 Th. 2. 5; 1 Pe. 2. 16.

Close, to shut up, Ge. 2. 21;—to cover, Je. 22. 15.

Clothes, garments, vestments. The Hebrews wore a sort of shirt or tunic, of linen, reaching to the calf, generally with sleeves, but sometimes having only arm-holes. A girdle confined it to their waist. Over this various garments were worn, according to the quality of the person. All classes wore something in the form of a large shawl, called a *cloak*, or *upper garment*, reaching to the ankles, Mat. 21. 8. When a person had nothing on but the tunic he is said to be *naked*, Jn. 21. 7. In this manner the person condemned was stoned to death, Ac. 7. 58. Rending of, an expression of the highest grief, Ge. 37. 29; 2 Sa. 13. 31; Jos. 7. 6; 2 Ki. 19. 1.

Cloud, a pillar of, was the Shekinah, or symbol of God's presence with his people;—conducts the Israelites through the Red Sea, Ex. 14. 19;—through the wilderness, Nu. 9. 15;—'of witnesses,' He. 12. 1.

Clouds, multitudes, armies, Je. 4. 13; Is. 44. 22; 60. 8;—the chariot of God, Ps. 104. 3.

Clouted, old and patched, Jos. 9. 5.

Cluster, a bunch, like grapes, raisins, &c., Ge. 40. 10; Nu. 13. 23; Mi. 7. 1; Re. 14. 18.

Cnidus, ni'dus, a city at the extreme south-west end of Asia Minor, on a promontory in Caria, Ac. 27. 7;—its ruins are seen, from which it is judged to have been a very important city.

Coals, seldom used to warm men, except in the nights of winter, Jn. 18. 18;—faggots of wood or bushes chiefly used for fuel, Ps. 58. 9; Ec. 7. 6; Jn. 15. 6;—of juniper, terrible, and of long continuance, Ps. 120. 4;—of fire, the lightnings proceeding from God, 18. 8, 12, 13; 140. 10.

Cock, apprised Peter's denial of Christ, Mar. 14. 68, 72.

Cock-crowing, denotes the time from midnight to daybreak, Mar. 13. 35.

Cockatrice, a species of serpent or viper, Is. 11. 8; 14. 29; 59. 5; Je. 8. 17.

Cockle, a weed that grows among corn, but more probably a species of nightshade or aconite, Job 31. 40. The plural of this word is rendered 'wild grapes,' Is. 5. 2.

Coffer, a chest, 1 Sa. 6. 8, 11, 15.

Coffins, were not used by the ancient Jews, except for persons of distinction, Ge. 50. 26.

Cogitations, thoughts or meditations, Da. 7. 28.

Col-Hozeh, kol-ho'zeh [every seer], a descendant of Judah, Ne. 3. 15.

Collar, the opening of a garment that closes around the neck, Job 30. 18;—among the spoils of the Midianites, a kind of ear drop, Ju. 8. 26.

Collection, for the poor Christians at Jerusalem, Ac. 11. 29; 1 Co. 16. 1; 2 Co. 8. 1; 9. 1, &c.; Ro. 15. 26.

College, the residence of the prophetess Huldah, 2 Ki. 22. 14; 2 Ch. 34. 22.

Collops, slices or thick pieces of flesh, Job 15. 27.

Colony, a province occupied by Roman citizens, a designation given to Philippi, Ac. 16. 12.

Colosse, ko-los'se (punishment or correction), an ancient city of Phrygia, not far from Laodicea and Hierapolis, Col. 2. 1;—an epistle, written probably at Rome during his first imprisonment (Ac. 28. 16, 30), was sent by Paul to the church in, Col. 1. 2.

Colours, coat of many, Ge. 37. 3.

Colt, a young ass, Mat. 21. 2, 7; Mar. 11. 3; Lu. 19. 35.

Comely, decent, graceful, 1 Sa. 16. 18; 1 Co. 7. 35; 11. 13; 12. 24.

Comfort, joy, ease, assistance, Job 6. 10; Ps. 119. 50; Ac. 9. 31; Ro. 15. 4; Phi. 2. 19.

Comfortable, giving comfort, pleasing, 2 Sa. 14. 17; Zec. 1. 13.

Comforter, one of the titles of the Holy Spirit, whose office it is to comfort the saints, Jn. 14. 16, 26; 15. 26; 16. 7. The word in the original is *Paraclete*, and means one who stands by another to help him. In 1 Jn. 2. 1, it is rendered *advocate*, and is applied to the Saviour.

Commandments, the ten delivered by God from Mount Sinai, Ex. 20. 1, &c.; De. 5. 6, &c.;—written by God himself, Ex. 24. 12; 31. 18; 34. 1; De. 5. 22; 9. 10;—not abrogated by Christ, Mat. 5. 17; Mar. 10. 17; Lu. 18. 18;—summed up by Christ, Mat. 22. 37–40; Mar. 12. 29–31.

Commission, a trust, Est. 8. 36; Ac. 26. 12.

Commodious, convenient, Ac. 27. 12.

Common, ordinary or usual, Nu. 16. 29; Ec. 6. 1;—ceremonially unclean, Ac. 10. 14; 11. 8;—all things common, 2. 44, 45.

Commotion, a tumult, Lu. 21. 9.

Commune, to converse or talk together;—Abraham communed with the children of Heth, Ge. 23. 8;—Hamor with Jacob, 34. 6, &c.;—to converse with our own hearts, Ps. 4. 4; 77. 6.

Communion, a sharing something in *common* with another, Jn. 15. 1–7; 17. 10, 20–26; Ro. 12. 4, 5; 2 Co. 13. 14; Ep. 4. 16; 1 Jn. 1. 3, 6, 7;—the Lord's Supper so called, 1 Co. 10. 16. *See* LORD'S SUPPER.

—— with God, or the communication of divine graces from him, and the return of devout affections to him, enjoyed by believers, 1 Jn. 1. 3;—experienced by those only who are reconciled to him, Am. 3. 3; 2 Co. 6. 15;—and who love and obey him, Ps. 73. 25; Jn. 14. 23;—vain for men to make pretensions to it, who are living in sin, 1 Jn. 1. 6;—*to obtain it*, we must study to know his will, Jn. 5. 39;—be often in prayer, Lu. 8. 1;—embrace opportunities of retirement, Ps. 4. 4;—frequently meditate on his perfections, providences, love, and promises, 104. 34;—watch against vain thoughts, 119. 113;—and be found in the use of all the means of grace, 27. 4;—its *advantages* are, humility and hatred of sin, Job 42. 5, 6;—deadness to the world, Phi. 3. 8; Ga. 6. 14;—patience under trouble, Ro. 8. 18; 2 Co. 4. 17;—fortitude in danger, Ro. 8. 31;—gratitude for mercies received, Ps. 103. 1;—direction under difficulties, Pr. 3. 5, 6;—happiness in death, Ps. 23. 4; 1 Co. 15. 55;—and panting desires for heaven, 2 Ti. 4. 7, 8.

Compact, closely and firmly united, knit together, Ps. 122. 3; Ep. 4. 16.

Companion, associate, partner, Ex. 32. 27; Ps. 119. 63; Pr. 13. 20; 28. 7; Re. 1. 9.

Company, bad, to be avoided, Ps. 1. 1; 26. 4; Pr. 1. 10; 2. 12; 4. 14, 15; 22. 24; 23. 20; 24. 7; 29. 27; 22. 24; 28. 7, 19; 29. 24; Ro. 1. 32; 1 Co. 5. 9; 15. 33; 2 Co. 6. 14; Ep. 5. 7; of the wise and good, beneficial, Pr. 13. 20; Mal. 3. 16, 17.

—— —— may be necessary, and do good, Mat. 9. 10; 11. 19; Mar. 2. 15; Lu. 15. 2; 1 Co. 5. 10; 1 Th. 5. 14.

Companies (TRAVELLING), Is. 21. 13; Ge. 37. 25.

Comparison, the art of comparing, Ju. 8. 2; Hag. 2. 3; Mat. 4. 30.

Compassion, pity, sympathy, Mat. 9. 36;—recommended, Pr. 19. 17; Zec. 7. 9; Lu. 10. 33, 37; Ga. 6. 2; 1 Pe. 3. 8.

Compel, to force, Le. 25. 39;—to urge by reasonable motives, Lu. 14. 23.

Competency, sufficiency, what it consists in, Ge. 28. 20; Pr. 30. 8; He. 13. 5; 1 Ti. 6. 8.

Complaint, accusation, Ac. 25. 7;—lamentation, 1 Sa. 1. 16;—Psalms of: iii. vi. vii. x. xii. xiv. xvii. xxii. xxxii. xxxv. xxxvi. xxxviii. xxxix. xli.–xliv. l. lii. lv.–lvii. lix. lx. lxxiv. lxxvii. lxxix. lxxx. lxxxii. lxxxviii. xciv. cii. cix. cxx. cxxix.–cxxx. cxl. cxlii. cxliii.

Complete, full, perfect, Le. 23. 15; Col. 2. 10; 4. 12.

Compliances, submissions, in important things dangerous, De. 13. 4; Pr. 1. 10; Da. 3. 16; 6. 10; Ga. 2. 5, 11;—in things indifferent advised, 1 Co. 9. 20.

Comprehend, to conceive, Job 37. 5; Ep. 3. 18.

Conceal, to hide, Ge. 37. 26; Pr. 11. 13; 12. 23.

Concealment, hiding of crimes, the guilt of it, Ps. 50. 18; Pr. 28. 13; 29. 24; 2 Jn. 11.

Conceit, pride, censured, Pr. 3. 7; 14. 16; 26. 12; Is. 5. 21; Ro. 12. 16.

Conception, a conceiving in the womb, Ge. 3. 16; Ru. 4. 13.

Concision, used by Paul to cast contempt on the ordinance which the Jews valued so highly. By this term he designates the zealots for circumcision, Phi. 3. 2. When circumcision ceased to be a sacred ordinance by divine appointment, its performance might well be called a *concision*, or mere cutting of the flesh, for its spiritual significancy was gone.

Conclude, to infer, as from premises, Ro. 3. 28;—to decide, to make a final judgment, Ro. 11. 32; Ga. 3. 22;—resolution, Ac. 21. 25.

Concubines, wives of the second rank, and subordinate to the mistress of the house, Ge. 25. 6; 2 Sa. 5. 13; 1 Ki. 11. 3, &c. In the N. T. concubinage is ranked with fornication and adultery, Mat. 19. 5; 1 Co. 7. 2.

Concupiscence, inordinate affection, evil desire, censured, Ex. 20. 17; Ga. 5. 16; 1 Th. 4. 5; 1 Pe. 2. 11;—translated *lust*, Jn. 8. 44; *desire*, Lu. 22. 15; Phi. 1. 23.

Condemnation, all men under, as sinners, Ro. 5. 16, 18; Jn. 3. 18;—necessary consequence of sin, Ro. 6. 23; Pr. 11. 5; 12. 2; 13. 6;—all freed from, who are in Christ, Ro. 8. 1.

Conduit, a water-course, or *trench* for water to flow in, 1 Ki. 18. 32, 35;—the aqueduct made by Hezekiah, which conveyed water from the pool of Gihon, or upper pool, into the city on the west side, 2 Ki. 18. 17; Is. 7. 3; 36. 2.

Coney, is believed to be the *wubar*, known by natural historians as the *Hyrax syriacus*, a gregarious animal generally inhabiting the clefts of rocks. The Hebrew name is *shaphan*, Ps. 104. 18; Pr. 30. 26.

Confederacy, a league or alliance, Is. 8. 12; Ob. 7.

Confession of Christ, a necessary duty, Mat. 10. 32; Mar. 8. 38; Lu. 9. 26; 12. 8; Ro. 10. 9; 2 Ti. 2. 12; 1 Jn. 2. 23; 4. 15.

——— to God, Ju. 10. 10, 15; Ezr. 9. 5; Ne. 1. 6; Ps. 32. 5; 38. 18; 41. 4; 51. 3; 119. 67, 176; Pr. 28. 13; Je. 3. 13; Da. 9. 5, 20; 1 Jn. 1. 8, 9.

——— to one another, Le. 5. 5; Nu. 5. 7; Mat. 3. 6; Mar. 1. 5; Ac. 19. 18; Ja. 5. 16.

Confidence, trust, reliance, assurance, Ps. 65. 5; 118. 8; Ga. 5. 10; Ep. 3. 12.

Confirm, to strengthen, 1 Ch. 14. 2;—to fulfil, Da. 9. 12, 27.

Confiscation, the act of transferring forfeited property to public use, Ezr. 7. 26.

Conflict, combat or struggle, Phi. 1. 30; Col. 2. 1.

Conformable, suitable, Phi. 3. 10.

Confounded, baffled, Ac. 9. 22;—ashamed, Job 6. 20; Je. 31. 19;—destroyed, Je. 1. 17;—amazed, Ac. 2. 6.

Confusion, perplexity, disorder, Le. 18. 23; 1 Co. 14. 33; Ja. 3. 16.

Congealed, freezed, Ex. 15. 8.

Congratulation, to express joy for happiness, 1 Ch. 18. 10.

Congregation, the entire community of the circumcised, Nu. 15. 15;—gathered together by the blowing of silver trumpets, 10. 2–3;—this was the Hebrew parliament: the daughters of Zelophehad a, pealed to it, 27. 1–3;—an assembly, a church, Le. 10. 17; 16. 33; Nu. 10. 7; Jos. 9. 27; Ps. 1. 5; 22. 22;—found only once in N. T., Ac. 13. 43, to denote the assembled worshippers in a synagogue.

Coniah, ko-ni'ah, Je. 22. 24, 28; 37. 1;—called Jehoiachin, 2 Ki. 24. 8;—Jeconiah, 1 Ch. 3. 17;—Jeconias, Mat. 1. 12. He succeeded his father Jehoiakim as king of Judah.

Conuniah, kon-o-ni'ah, a Levite in the reign of Hezekiah, who had the charge of 'the offerings, and the tithes, and the dedicated things,' 2 Ch. 31. 12, 13.

Conquerors, those who subdue their enemies, Ro. 8. 37; Re. 6. 2.

Conscience, that in every human breast which judges of the moral character of our actions, Pr. 20. 27; Ro. 2. 14, 15;—a weak one to be respected, Ro. 14. 2; 1 Co. 8. 12.

———, the happiness of a good one, Job 27. 6; Pr. 14. 14; 28. 1; 29. 6; Ro. 14. 22; 2 Co. 1. 12; Ga. 6. 4; 1 Ti. 1. 19; 1 Jn. 3. 19, 21; Ac. 23. 1; 24. 16; 2 Co. 4. 2; 2 Ti. 1. 3; He. 13. 18.

———, the terror of an evil one, Ge. 42. 21; 2 Sa. 24. 10; Ps. 38. 3; 40. 12; Pr. 14. 14; 18. 14; 28. 1; 29. 6; Jn. 8. 9; Mat. 27. 3; Ac. 24. 25; Tit. 1. 15.

——— ———, purified only by the blood of Christ, He. 9. 14; 10. 2, 10, 22.

Consecrate, to make sacred, or devote to the service of the Lord, as were all the first-born, both of man and beast, Ex. 13. 2;—the tribe of Levi consecrated, Nu. 3. 6–10;—the whole nation of the Jews, Ex. 19. 6;—all genuine believers, 1 Pe. 2. 9.

Consent, to be of the same mind, Ge. 34. 23; Ac. 8. 1; Ro. 7. 16.

Consideration, serious thoughts, recommended, De. 4. 39; 32. 29; Ps. 77. 6; 119. 59; Pr. 15. 28; 22. 3; Is. 1. 3; Eze. 18. 28; Hag. 1. 5, 7; Lu. 14. 28; 1 Ti. 4. 15; 2 Ti. 2. 7.

Consolation, comfort, Je. 16. 7; Lu. 2. 25; Ro. 15. 5; 2 Co. 1. 5; Phi. 2. 1; He. 6. 18;—Christ is called, Lu. 2. 25.

Consorted, associated, Ac. 17. 4.

Conspiracy, a conjunct plot, 2 Sa. 15. 12, 31; 2 Ki. 12. 20;—a rejection of God's authority, Je. 11. 9; Eze. 12. 25.

Constancy, or steadiness, required of us, in our *devotions*, Lu. 18. 1; 1 Th. 5. 17, 18;—under our *sufferings*, Mat. 5. 11, 12; 1 Pe. 4. 12, 13;—in our *profession*, He. 10. 23;—in our *beneficence*, Ga. 6. 9;—in our *friendships*, Pr. 27. 10;—in our *obedience*, Ps. 119. 33.

Constellations, an assemblage of stars, Is. 13. 10.

Constrained, compelled, Mat. 14. 22; Lu. 24. 29; Ac. 16. 15; 2 Co. 5. 14.

Consulted, took counsel with, or together, 1 Ki. 12. 6; 2 Ch. 13. 1; Ps. 83. 3; Da. 6. 7; Hab. 2. 10; Mat. 26. 4; Jn. 12. 10.

Consume, to waste, destroy, or spend, Ge. 41. 30; Ex. 33. 3; Job 20. 26; Ps. 39. 11; Is. 10. 18; 2 Th. 2. 8; Ja. 4. 3.

Consummation, completion, Da. 9. 27.

Consumption, a waste, Le. 26. 16; De. 28. 22; Is. 10. 22, 23; 28. 22.

Contain, to comprise, hold, 1 Ki. 8. 27; Jn. 21. 25; 1 Co. 7. 9.

Contemn, to scorn, Ps. 10. 13; 15. 4; Is. 16. 14; Eze. 21. 10, 13.

Contemptible, base, Da. 11. 21; Mal. 1. 7, 12; 2 Co. 10. 10.

Contemptuously, scornfully, Ps. 31. 18.

Contend, to strive, contest, De. 2. 9; Job 9. 3; Is. 49. 25;—to reprove, Ne. 13. 11;—to punish, Am 7. 4.

Content, satisfied, Ge. 37. 27; Mar. 15. 15; Lu. 3. 14; He. 13. 5.

Contention, strife or dispute, Pr. 13. 10; Phi. 1. 16; 1 Th. 2. 2.

Contentious, quarrelsome, perverse, Pr. 21. 19; 26. 21; 27. 15; Ro. 2. 8; 1 Co. 11. 16.

Contentment, satisfaction, recommended, Pr. 30. 8, 9; He. 13. 5; 1 Ti. 6. 6; 1 Co. 7. 20;—of Esau, Ge. 33. 9;—of Barzillai, 2 Sa. 19. 35;—of the Shunammite, 2 Ki. 4. 13;—of Paul, Phi. 4. 11;—it is opposed to envy, Ja. 3. 16;—avarice, He. 13. 5;—pride, Pr. 13. 10;—anxiety, Mat. 6. 25, 34;—repining, 1 Co. 10. 10.

Continual, lasting, incessant, Ex. 29. 42; Nu. 4. 7; Pr. 15. 15; Is. 14. 6; Lu. 18. 5; Ro 9. 2.

Contradiction, opposition, whether by words, reproaches, or attempts to defeat, Ps. 7. 7; 12. 5.

Contrary, disagreeing, opposite, Le. 26. 21; Mat. 14. 24; Ac. 17. 7; 18. 13; Ro. 11. 24; Ga. 5. 17; Tit. 2. 8.

Contribution, joint giving money for the poor, Ro. 15. 26.

Contrite, CONTRITION, for sin; a heart *broken, bruised*, or deeply affected with grief for sin;—promises to such, Ps. 34. 18; 51. 17; Is. 57. 15; 61. 1; 66. 2;—examples of it: in David, 2 Sa. 12. 13; Ps. 51. 3, 4;—Peter, Mat. 26. 75.

———, ———, evidences of. *See* REPENTANCE.

Controversies, disputes, vain and profitless ones to be avoided, 2 Ti. 2. 4; 6. 4, 20; 2 Ti. 2. 16; Tit. 3. 9.

Controversy, a dispute, De. 17. 8; Ho. 4. 1; 12. 2; 1 Ti. 3. 16.

Convenient, fit or proper, Pr. 30. 8; Je. 40. 4; Mar. 6. 21; Ro. 1. 28; 1 Co. 16. 12; Ep 5. 4; Phile. 8.

Conversant, familiar, Jos. 8. 35; 1 Sa. 25. 15.

Conversation, familiar discourse, but in Scripture it means generally the whole outward course of a man's life, his conduct, behaviour, Ps. 37. 14; 50. 23; 2 Co. 1. 12; Ga. 1. 13; Ep. 2. 3; 4. 22; He. 13. 7; Ja. 3. 13; 1 Pe. 2. 12; 3. 1, 2, 16; 2 Pe. 3. 11;—religious and edifying, recommended, De. 6. 7; 11. 19; Ps. 35. 28; 37. 30; 40. 10; 71. 24; 77. 12; 105. 2; Pr. 10. 31; Mal. 3. 16; Mat. 12. 35; Ep. 4. 29; Col. 3. 16; 4. 6; 1 Th. 4. 18; 5. 11.—In Phi. 3. 20 the word rendered 'conversation,' however, means 'citizenship:' in He. 13. 5 it means 'disposition.'

———, ———, with the profligate and idle to be avoided, Mat. 12. 36; Ep. 4. 29; 5. 3; Col. 3. 8; 2 Pe. 2. 7.

Conversion, the *turning* of a sinner, in heart and practice, from what is forbidden to what is commanded, 2 Ki. 17. 13; Ac. 26. 18; Ps. 51. 13; Is. 6. 10;—spoken of as being 'renewed,' Ep. 4. 23, 24;—restored to sight, 2. 18; Re. 3. 18;—raised from the dead, Jn. 5. 21–24; Ep. 2. 1;—earnest calls to it, Is. 55. 7; Eze. 33. 11; Ac. 3. 19;—those who do turn shall be saved, Eze. 18. 27; Is. 55. 7;—those who do not, must perish, Mat. 18. 3;—beneficial to those who promote it, Da. 12. 3; 1 Ti. 4. 16; Ja. 5. 19;—accomplished by the grace of God, 1 Ki. 18. 37; Jn. 6. 44; Ac. 3. 26; 11. 21, 23; 16. 14; Ro. 15. 18;—promises connected with, Ne. 1. 9; Je. 3. 14; Eze. 18. 27; Ho. 6. 1–3;—subject of prayer, Ps. 80. 7; 85. 4; Je. 31. 18; La. 5. 21.

———, the evidences of, are, *hatred* of sin, Ps. 101. 3; 119. 104;—*love* to God, 73. 25;—delight in his people, Jn. 13. 35;—attendance on and love to his ordinances, Ps. 27. 4;—trust in his word and mercy, 9. 10;—obedience to his will, Mat. 7. 20.

Convert, change, Ps. 51. 13; Mat. 18. 3; Jn. 12. 40; Ja. 5. 19.

Convey, to carry, 1 Ki. 5. 9; Ne. 2. 7; Jn. 5. 13.

Conviction, a detection of sin, sometimes the fruit of natural conscience, Jn. 8. 9;—produced by the Holy Spirit, 16. 8;—guilt and danger of stifling, Ps. 29. 1; He. 3. 7, 8.

Convince, to make sensible by plain proofs, Job 32. 12; Jn. 8. 46; Tit. 1. 9; Ja. 2. 9; Jude 15.

Convocation, the assembling of multitudes for the worship of God, Ex. 12. 16; Le. 23. 27; Nu. 28. 26.

Coos, kō'os (top), an island of the Mediterranean, one of the Sporades, near the coast of Caria in Asia Minor, Ac. 21. 1. St. Paul passed a night in it on his voyage from Miletus to Rhodes. Its present name is *Stanchio*. Its population is about 8000.

Copied, transferred from some other book, or transcribed, as from an original, Pr. 25. 1.

Copper, a hard, heavy, and ductile metal, next to silver, Ezr. 8. 27;—the word so rendered here is generally elsewhere rendered *brass*. Palestine abounded in, De. 8. 9, and it was used for many purposes;—the word is translated *steel*, 2 Sa. 22. 35; Ps. 18. 34; Job 20. 24; Je. 15. 12;—vessels of, brought to Tyre, Eze. 27. 13.

Coppersmith, Alexander, an adversary of Paul so called, 2 Ti. 4. 14.

Copy, a manuscript or transcript, De. 17. 18; Jos. 8. 32; 1 Ki. 4. 11; Es. 3. 14.

Cor, HOMER, a measure, consisting of 10 baths or ephahs, Eze. 45. 14.

Coral, formerly supposed to be a plant, but now known to be a congeries of small marine animals; or, properly, the shells they form gathered into large solid masses, and oft forming rocks in the sea. It is very common in the Red Sea, the Persian Gulf, &c.; and is exceedingly dangerous to ships. An article of Tyrian merchandise, Eze. 27. 16; Job 28. 18.

Corban, a Hebrew word meaning a *gift* consecrated to God or to his service—occurs only once in N. T., Mar. 7. 11, 12.

Cords, small ropes, Ex. 35. 18;—*silver cord*, spinal marrow, Ec. 12. 6;—of love, Ho. 11. 4;—of sin, the power of sinful habit, Pr. 5. 22.

Coriander, a plant with a hot seed, Ex. 16. 31.

Corinth, kor'inth, the capital of Achaia, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B.C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury, and lewdness, to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A.D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided in;—here Paul preached, and met with much opposition, Ac. 18. 1, 6;—encouraged in a vision, 9;—a church was formed, to which he afterwards wrote two epistles, which bear the name of this place. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of *Gortho* rises up amid its ruins.

Corinthians, two epistles written by Paul to the Christians in Corinth—the *first* probably from Ephesus between 56 and 59, and the *second* shortly after the first, from some place in Macedonia.

Cormorant, in Le. 11. 17; De. 14. 17, is associated with the 'gull' as an unclean bird. In Is. 34. 11 and Zep. 2. 14 a different Hebrew word is used (elsewhere rendered 'pelican,' Ps. 102. 6); and the cormorant is mentioned as an emblem of ruin and desolation.

Corn, the general Scripture name for all kinds of grain, Jos. 5. 11; 1 Sa. 17. 17; Mar. 4. 28; Jn. 12. 24.

Cornelius, kor-nē'li-us, a centurion, the first Gentile convert, Ac. 10. 1, &c.

Corner-stone, one at an angle, Job 38. 6;—Christ himself, Ps. 118. 22; Ac. 4. 11; Is. 28. 16; comp. 1 Pe. 2. 6; Ep. 2. 20.

Cornet, an instrument like a flute made of ram's horn, used by the priests for sounding in war or at religious solemnities, 2 Ch. 15. 28; Ps. 98. 6; Je. 4. 5, 19; comp. Job 39. 25; Da. 3. 5; Ho. 5. 8.

Correct, punish, Ps. 39. 11; 94. 10; Pr. 29. 17; Je. 2. 19; 10. 24.

Correction, amendment, punishment, Job 37. 13; Pr. 3. 11; 7. 22; Je. 2. 30; 5. 3; Hab. 1. 12; 2 Ti. 3. 16.

Corrupt, to defile, taint, or bribe, Ge. 6. 11; De. 4. 16; Ps. 14. 1; 73. 8; Eze. 20. 44; Da. 2. 9; Mat. 7. 17, 18; Ep. 4. 22; Re. 19. 2.

Corruptible, that which may be corrupt, Ro. 1. 23; 1 Co. 9. 25; 2 Pe. 1. 18.

Corruption, or depravity, of human nature universal, Job 14. 4; Ps. 51. 5; Jn. 3. 6; Ro. 3. 23; Ga. 5. 17; Ep. 2. 1, &c.; Col. 2. 13.

———, called the flesh, Jn. 3. 6; Ro. 8. 5; Ga. 5. 17;—the natural man, 1 Co. 2. 14;—the old man, Ro. 6. 6; Col. 3. 9;—the vanity of the mind, Ep. 4. 17;—evil concupiscence, Col. 3. 5; 1 Th. 4. 5;—the carnal mind, Ro. 8. 7.

———, ———, applied to the grave, or putrefaction of the body, Ps. 16. 10; Ac. 13. 34, 35; Ps. 49. 9;—to sinful courses, 2 Pe. 1. 4; 2. 12, 19.

Cosam, kō'sam (diviner), one of our Saviour's ancestors, Lu. 3. 28. He is not mentioned in the O. T.

Costly, dear, expensive, 1 Ki. 5. 17; 7. 9; Jn. 12. 3; 1 Ti. 2. 9.

Cotes, huts or shelters, 2 Ch. 32. 28.

Cottage, a hut formed of boughs, a 'booth,' as the word is elsewhere rendered, Is. 1. 8;—a hanging bed suspended between trees so called, Jo. 20: the same word being rendered 'lodge,' 1. 8. In Zep. 2. 6 the word 'cottages' is more correctly rendered 'cisterns' for holding water.

Couches, beds, Ge. 49. 4; Ps. 6. 6; Lu. 5. 19, 24; Ac. 5. 15.

Coulter, a ploughshare, 1 Sa. 13. 20, 21.

Council, a consultation, Mat. 12. 14;—counsellors, Ac. 25. 12;—a throng or company of persons, Ps. 68. 27;—the Sanhedrim, or supreme council of the Jews, Mat. 5. 22;—tribunals subordinate to the Sanhedrim, Mat. 10. 17; Mar. 13. 9.

Counsel, advice, Pr. 20. 18;—God's purpose, Ac. 4. 28; Ep. 1. 11;—his counsels are unchangeable, Ps. 33. 11; Job 23. 13; Pr. 19. 21; Ro. 9. 11; He. 6. 17, 18;—are sovereign, Da. 4. 35; Ps. 115. 3; 135. 6;—shall be performed, Is. 14. 24; 46. 11.

Counsellor, an adviser, Pr. 11. 14; 15. 22; Ro. 11. 34;—a state counsellor, 2 Sa. 15. 12; Ezr. 7. 28;—a chief man of the government, Job 3. 14; 12. 17;—a member of the Sanhedrim, Mar. 15. 43; Lu. 23. 50;—the Messiah, Is. 9. 6.

Countenance, the face of man, 1 Sa. 1. 18;—discovers his mind, Pr. 15. 13; Ge. 31. 5; Da. 5. 6.

———, of God shining on his people, his dealing kindly with them, Ps. 4. 6; 21. 7; 91. 6; Nu. 6. 26;—the rebuke of God's countenance, Ps. 80. 16.

Countervail, to make up the loss, Es. 7. 4.

Country, native, the love of it expressed, Ne. 2. 3;—as distinguished from the city, the field, Mar. 15. 21.

———, heaven, called a better than Canaan, in respect of its *society, privileges, employments*, and *pleasures*, He. 11. 16; 12. 22; Re. 7. 17; 21. 4.

Countryman, one of the same country, 2 Co. 11. 26, 1 Th. 2. 14.

Couple, a pair, 2 Sa. 13. 6; 16. 1; Is. 21. 7.

Courage, the foundation of it, Job 11. 13–15; Ps. 3. 6; 27. 1; 46. 1; 56. 4, 11; 112. 7; 118. 6; Pr. 28. 1; He. 13. 6.

———, mental, Ps. 119. 46; Mar. 8. 38; 2 Ti. 1. 8; 1 Pe. 4. 16.

———, examples of: in Jonathan, 1 Sa. 14. 6;—David, 17. 32;—Shadrach and his companions, Da. 3. 18;—Daniel, 6. 10;—Peter and John, Ac. 4. 19;—Peter and the other apostles, 5. 29;—Paul, 20. 24; 21. 13;—the Christians in general, Ro. 8. 38.

Courageous, brave, noble, Jos. 1. 7, 2 Sa. 13. 28; Am. 2. 16.

Court, an area in connection with a house, inclosed by walls, oft called a court-yard, 2 Sa. 17. 18;—the tabernacle for God's worship, Ex. 27. 9;—the courts, or uncovered spaces connected with the temple were three, 2 Ki. 21. 5; 2 Ch. 28. 6.

Courteous, kind, affable, 1 Pe. 3. 8.

Cousin, Lu. 1. 36, 58, a blood relative or 'kinsman,' as the word is elsewhere rendered, 14. 12; 21. 16; 2. 44; Ro. 9. 3.

Covenant, a contract or agreement between two parties. The word is rendered 'league,' Jos. 9. 6, 7, 11, 15;—'confederacy,' Ob. 7. The Hebrew word is derived from a root meaning 'to cut,' because when a covenant was ratified, the animals sacrificed were divided into two, and the persons contracting passed between the parts, Ge. 15. 9, 10, 17, 18; 23. 3, &c.; Je. 34. 15, 18, 19. The covenant of God with Noah, Ge. 9. 12;—with Abraham, 17. 4, 10;—of Abraham with the Hittites, 23. 3, &c.;—of Isaac and Abimelech, 26. 31;—of Jacob and Laban, 31. 44;—of Joshua and the people, Jos. 24. 25;—made by Josiah, 2 Ki. 23. 3;—of the Jews after their return from Babylon, Ne. 10. 1, &c.;—a *new* one to succeed the Mosaic, Je. 31. 31; 32. 37; He. 8. 6; 10. 16;—Christ the mediator of it, He. 6. 6; 9. 15; 12. 24;—fulfilled

filled in him, Lu.1.68–79: –ratified by his blood, He.9.14–24. In Ro.9.4 'covenants' mean the promises made to Abraham; –the word denotes the two dispensations, the Jewish and the Christian, He.8.7–13; comp. Ex.xx.–xxiv.; – sign of a covenant, Ge.9.12; 17.11; Ex.31.16, 17. *Covenant of salt*, Nu.18.19; 2 Ch.13.5; salt the emblem of incorruption used in the ratification of a *perpetual covenant*.

Covert, a retreat, 1 Sa.25.20; –a thicket, Job 38.40; a hiding-place, 2 Ki.16.18;—Christ, Is.32.2.

Covet, to desire what is good, 1 Co.12.31; –to desire what is sinful, Ex.20.17; Mi.2.2.

Covetousness, or immoderate desire of earthly things, forbidden, Ex.20.17; De.5.21; Ro.7.7; 13.9;– absorbs the affections, Eze.33.31; 2 Pe.2.14; —boundless, Ps.5.10; Hab.2.5;—censured, Pr.23.7; Lu.12.15; 1 Co.6.10; Ep.5.5; Col.3.5; 1 Ti.6.5; He.13.5; 1 Jn.2.15;– threatenings against, Job 20.15; Is.5.8; 57.17; Je.6.12,13; Mi. 2.1,7; Hab.2.9,11; Ro.1.28,29.

———, examples of: in Achan, Jos. 7.21 —Eli's sons, 1 Sa.2.12–15; –Samuel's sons, 8.3; Gehazi, 2 Ki. 5.20; –Balaam, Nu.22.17,21; 31.8; 2 Pe.2.15; Jude 11; Ahab, 1 Ki.21. 22; young ruler, Mat.19.22;– Judas Iscariot, Mat.26.14;—Ananias and Sapphira, Ac.5.1, &c.; Demetrius, 19.24; –Felix, 24.26;—the folly of it, Ec.4.8; 5.10.

Cowardice, want of courage, the cause of it, Le.26.17,36; Pr.28.1;— of Adam and Eve, Ge.3.8;—of Sarah, 18.15; of the disciples of Jesus in the ship, Mat.14.26;—of Peter, 30;—of all the disciples when he was apprehended, 26.56.

Corbi, kôr'bi, with a number of her countrywomen Midianites', came into the camp of the Israelites, to seduce them to uncleanness, Nu.25. 6–18.

Cracknels, a sort of hard, thin cakes, punctured with holes, 1 Ki.14.3.

Craft, deceit or guile, Da.8.25; Mar. 14.1;—a trade or occupation, Ac.18. 3;19.25,27.

Crane, the original word so rendered means *leaper*, with reference to the swiftness of the bird, Is.38.14; Je. 8.7. Some interpreters translate the word 'swallow.' Luther prefers the rendering 'heron.'

Crave, to ask earnestly, Mar.15.43.

Creation, ascribed to God, Ge.1.1; Ps. 124.8; 146.6; Ne.9.6; Ac.14.15; 17. 24;– was wrought by the second person in the Godhead, Jesus Christ, Jn.1.3,10; 1 Co.8.6; Ep.3.9; Col.1.16; He.1.2; Re.4.11;—the whole creation groaneth, Ro.8.22.

Creator to be remembered in youth, Ec.12.1.

Creature, new, spiritually renewed, 2 Co.5.17; the whole creation, Ro.8. 39;Col.1.15;—the whole human race, Ro 8.20,21.

Creditors, they to whom a debt is owed, their duty, De.15.2;—certain rules prescribed to them, Ex.22.26, 27; De.24.6,10,11; 23.20; Le.25.35,36; Mat.18.23.

Credulity, too great easiness in believing men; caution against, Pr.14. 15; Je.29.8; Mat.24.4,23; Mar.13.5; Lu.21.8; 1 Jn.4.1.

Creek, a small bay or inlet from the sea, Ac.27.39.

Crescens, kres'senz, one of Paul's helpers, supposed to have been one of the seventy disciples of Christ, 2 Ti.4.10.

Crete, kreet, one of the largest islands in the Mediterranean, to the southeast of the Morea, is about 140 miles in length, and varies from 8 to 35 miles in breadth. It was originally called the *happy island*, from its fertility and salubrity. Some have supposed that it is the Caphtor mentioned in Scripture, Je.47.4; while others think that it was settled by Philistines from Egypt, some of whom afterwards passed over to Palestine and were called Caphtorim, Ge.10. 14; and Cherethims, Eze.25.16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000, mostly Greeks. It is now called *Candia*. Paul sailed close by, Ac. 27.12,13;—left Titus there, Tit.1.5; – its inhabitants infamous for falsehood, &c., 12.

Cretians, kre'shi-ans, the inhabitants of the island of Crete, Tit.1.12.

Crimes, many of them accounted capital among the Jews, and to be punished with death. *See* DEATH.

Crimson, a very deep red colour obtained from an insect called by the Arabians *kermes*, 2 Ch.2.7; 3.14; Is. 1.18; Je.4.30.

Crisping-pin, Is.3.22; a female ornament, probably a *reticule* or small ornamented bag. It is rendered 'bag' in 2 Ki.5.23.

Crispus, kris'pus, the chief ruler of the Jewish synagogue at Corinth, converted and baptized by Paul, Ac. 18.8; 1 Co.1.14.

Crocodile. *See* LEVIATHAN.

Cross, a sort of gibbet consisting of two pieces of wood placed across each other in the form of † or X, but that of our Saviour is said to have been of the former kind. Christ was put to death on, Mat.27.32. The word is used figuratively for crucifixion itself, Ep.2.16; He.12.2; 2 Co.5.17,18; Ga.5.11; 6.12,14; Phi.3.18; –also for any severe suffering; the self-denial and sufferings of the Christian life, Mat. 10.38; 16.24; Mar.8.34; 10.21; Lu 9.23; 14.27.

Crouch, to stoop low, 1 Sa.2.36; Ps. 10.10.

Crown, a diadem or head-band, a ribbon surrounding the head, Eze.16. 12;—worn by newly married persons, Ca.3.11; Eze.16.12;—usually a mark of royalty, 1 Ch.20.2; Es.1.11;—worn by the Jewish high-priest, Ex.25.6; 39.30; Le.8.9; the glorious reward of the redeemed called a crown of *life*, Re.2.10; 3.11 –of *righteousness*, 2 Ti.4.8; –of *glory*, 1 Pe.5.4;—incorruptible, 1 Co.9.25.

Crucify, the Roman custom, to nail a slave to a cross, Mat. 20. 19; 27.31; He.6.6.

Cruelty, a want of feeling, forbidden, Ge.49.5, &c.; De.25.3; Pr.12.10; 17.10; Eze.18.18; –examples: of Simeon and Levi, Ge.34.25; 49.5;—of Pharaoh, Ex. 1.14; –of Adoni-bezek, Ju. 1.7;—of Menahem, 2 Ki. 15.16; –of Jeboram, 2 Ch. 21.4; –of Herod the Great, Mat.2.16.

Crumbs, for dogs, the Gentiles so called, Mat.15.27; Lu.16.21.

Crystal, a transparent stone, the finest species of quartz; was anciently supposed to be pure water congealed by length of time into hard ice, and hence the Greek word for it, which properly signifies *ice*, Job 28.17; Re. 4.6; 21.11; 22.1.

Cubit, the measure from the point of the elbow to the point of the middle finger, commonly reckoned half a yard. By some the cubit of Scripture has been reckoned at nineteen, by others at nearly twenty-two inches, Ge.6.16; De.3.11; Mat.6.27.

Cuckoo, a solitary bird, well known by its peculiar cry, Le.11.16.

Cucumber, a plant, the fruit of which is fleshy like an apple, Nu.11.5; Is. 1.8.

Cummin, a plant somewhat like fennel, which the Jews sowed in their fields, producing aromatic seeds, Is. 28.25,27; –the scribes and Pharisees paid tithes of it, Mat.23.23.

Cup, a drinking vessel, Ge.40.11;— sufferings from God, Is.51.17;—a symbol of God's blessing, Ps. 23.5; 116.13;—of judgment, Ps.75.8; Re. 14.10; –sufferings of our Saviour, Mat. 20.22; 26.39. *Cup of blessing*, 1 Co.10.16.

Cup-bearer, 1 Ki.10.5;—Rabshakeh, of Sennacherib; Nehemiah, of Artaxerxes; cup-bearers among the attendants of Solomon, 1 Ki. 10.5; 2 Ch.9.4.

Curiosity, an inquisitiveness, to be wise above what is written, condemned, De.29.29; Ac.1.6,7;—in vain speculations censured, 1 Ti.1.4; Tit.3.9.

Curious, made with art, Ex.28.8; Ac. 19.19.

Current, good money, Ge.23.16.

Curse, of the earth, &c., after the fall, Ge.3.14;– of Cain, 4.11; of Canaan, 9.25; –of the Israelites if disobedient, Le.26.14; De.28.15, &c.; – to be pronounced from Mount Ebal, 27.13;— not to curse the deaf, Le.19.14; –to bless, and not to curse, Ps.62.4; Ro. 12.14; Ja.3.10; –remarkable instances of cursing, 2 Ki. 2.23; Ps.109.6, &c.; Je.17.18, Mal.2.2.

Cursing PROFANE. *See* SWEARING.

Curtains, curiously made for the tabernacle, Ex.26.1–13; 36.8–17;– used as a synonym for the tabernacle, 2 Sa. 7.2; 1 Ch.17.1.

Cush, kush 'Blackness'), the eldest son of Ham, and father of Nimrod, Ge. 10.6,7;—the Cushites principally inhabited the south of Egypt called Ethiopia, Eze.29.10. Egypt and Cush are generally associated, Ps.68.31; Is.18.1; Je.46.9. *See* ETHIOPIA.

Cushan, kū'shan, a name found in Hab.3.7; supposed to be identical with Cush.

Cushi, kū'shi, *i.e.* the Cushite, the Ethiopian. 1. A messenger sent to David to inform him of Absalom's death, 2 Sa.18.21.—2. Zephaniah's father, Zep.1.1.

Custody, charge or security, Nu.3.36.

Custom, ordinary practice, Ge.31.35; 1 Ki.4.16; a tax, Ro.13.7.

Cuth, kūth, CUTHAH, kuth'ah, a region of Asia, whence Shalmaneser king of Assyria brought colonists to Samaria, 2 Ki.17.24,30.

Cymbals, hollow vessels of brass, which, being struck against each other, make a sharp sound, 2 Sa.6.5; 1 Ch.15.16; 16.5,42; Ps.150.5; 1 Co. 13.1.

Cypress, a tree, evergreen, with dark and gloomy foliage, tall, and strong; used by the Romans in funeral ceremonies, Is.44.14;– rendered *fir-tree*, 2 Sa 6.5; 2 Ki.5.8.

Cyprus, sy'prus, an island of the Mediterranean, situated between Cilicia and Syria; about 140 miles in length, and varying in breadth from 5 to 50 miles. Some suppose it to be identical with Chittim, Nu.24.24; Da.11. 30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gaiety and licentiousness of its inhabitants. Its fruits, particularly grapes, are pre-eminent; and its corn is of a superior quality. Its modern name is *Kubris*. Joses, surnamed Barnabas, and an old disciple, Mnason, were natives of it, Ac. 4.36; 21.16;– the gospel carried to it by some who fled from persecution, 11.19;—saints in, confirmed by Paul and Barnabas, 13.4, &c.; 15.39.

Cyrene, sy-rē'ne, a city and province of Lybia in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here, Mar. 15.21; Lu.23.26; – Simon the Cyrenian was compelled to bear the Saviour's cross, Mat.27.32; – Jews from, were numerous in Jerusalem, Ac.2.10; 6.9.

Cyrenius, sy-rē'ne us, in its Latin form *Quirinus*, the Roman deputy or proconsul of Syria; he held this office, as is now proved, twice first, four years before and at the time of our Lord's birth, and again about eight or ten years after, Lu.2.1,2.

Cyrus the Great, sy'rus, the founder of the Persian empire, mentioned by name, long before his time, as the deliverer of Israel, Is. 44.28; 45.1; —his decree in favour of the Jews, 2 Ch. 36.22; Ezr. 1.1; –restores the vessels of the temple, Ezr.1.7.

D.

Dabbasheth, dăb'bash-eth [hump of a camel], a city of Zebulun, Jos. 19. 11; 1 Ch.6.72.

Daberath, dăb'e-rath, a Levitical town near the foot of Mount Tabor, Jos. 19.12; 1 Ch. 6.72. Incorrectly called Dabareh, Jos.21.28; probably identical with the modern *Deburieh*, at the western base of Tabor.

Dagger, a short sword, Ju.3.16,21,22.

Dagon, dā'gon, meaning according to some *corn*, hence supposed to be the god of agriculture; according to others, more correctly, *fish*. The national god of the Philistines at Gaza and Ashdod, Ju.16.21 30; 1 Sa. 5.3, 5;– falls before the ark of God, 1 Sa.5.3.

Dainty, nice or delicate, Ps. 141.4; Re.18.14.

Dale (THE KING'S, a valley, apparently near the Dead Sea, Ge.14.17; 2 Sa.18.18.

Dalmanutha, dăl-mă-nū'tha, a place on the east side of the Sea of Tiberias, mentioned only in Mar.8.10.

Dalmatia, dăl-mā'shi-a, a province of old Illyricum, now a province of Austria, on the eastern shore of the Adriatic. The country is 200 miles in length and 40 in breadth. Its population is about 405,000, mostly Slavi, of whom above 300,000 are Roman Catholics. Titus preached in it, 2 Ti.4.10.

Damages, to be made good, Ex. 21. 28, 35; 22.5; Le.6.2,4,24.18; Nu.5.7; Ezr.33.15; Lu.19.8.

Damaris, dăm'a-ris, a woman of Athens, converted to the gospel by the apostle Paul, Ac.17.34.

Damascenes, dăm'a-seens, inhabitants of Damascus, 2 Co.11.32.

Damascus, da-mas'kus, one of the most ancient and celebrated cities of Syria, and still the largest city in Asiatic Turkey. It is the oldest existing city in the world—mentioned by Abraham 1910 years before Christ, Ge.14.15; 15.2. Since A.D. 1517 it has been under the Turks. It is situated in the midst of an extensive plain, about 200 miles south of Antioch, and 120 north-east of Jerusalem, well-watered, and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern *Barada*), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek church, 6000 Jews, and the remainder are Arabs and Turks. An altar was seen there by Ahaz, and one like it set up in the temple, 2 Ki.16.10; –threatened with being conquered, Je.49.23; – and destroyed, Is.17.1; Saul proceeded to, on his persecuting errand, Ac.9.2.

Dammesek, dăm'mes-ek [activity], 2 Ki.16.9; the Hebrew for *Damascus*.

Damnation, the awful punishment of the wicked in hell, Mat.23.33; 25.41–46; Mar.16.16; Jn. 5.28, 29; 2 Pe.2.3; —sometimes, *judgment*, condemnation, or punishment in this life, 1 Co. 11.29; Ro.13.2. In Ro.14.23 the word *damned* means *self-condemned*.

Damsel, a young maid, Ge. 24.55; Mat.14.11; 26.69; Ac.12.13; 16.16.

Dan, dan (judge), 1) The fifth son of Jacob, and the first of Bilhah, Rachel's handmaid; he was the father of the tribe called by his name;– his birth, Ge. 30.6; –prophetic blessing of his father concerning him, 49.16, 17;—one of the most numerous of the tribes of Israel, Nu. 1.39; 26.42, 43. Samson was of this tribe, Ju. xiii.— (2) Or LAISH, a city at the chief source of Jordan, south of Mount Hermon, and the northern extremity of Canaan. Near to it Abraham routed the Canaanitish kings, Ge.14. 14;– here Jeroboam set up one of his idols, 1 Ki.12.29,—laid waste by Benhadad, 1 Ki 15.20; 2 Ch.16.4;—traded with Tyre, Eze.27.19.

Dancing, on solemn occasions, and in religious worship, Ex.15.20; 32.19; 2 Sa.6.14; Ps.149.3; 150.4.

Dancing, an expression of joy, Ju. 11.34; 1 Sa. 18.6; 29.5; Je.31.4; Mat 14.6. No instances are recorded in Scripture in which both sexes united in this exercise, either in worship or amusement. It was performed only by one sex.

Dandled, a fondled child, Is.66.12.

Danger, peril, hazard, Mat. 5.21, 22; Mar.3.29; Ac.19.27,40

— ——, from persecution, to be avoided by prudence, Mat. 4.12; 10.16,23; 12.15; Jn. 7.1; Ac. 14.6; 17.14;—examples of deliverance from it to be sought by lawful means: in the case of Jacob, Ge.32.6;—of Joseph, 40.14; —of David by Michal, 1 Sa.19.12.

Danger, of Elijah from Jezebel, 1 Ki. 19.2;—of Jesus before being carried to Egypt, Mat.2.13;—of Jesus from the Pharisees, 10.23,—of the apostles, Ac.8.1;– of Paul, 9.23; of Paul and Barnabas, 14.5, &c.

——— , deliverance from, to be prayed for, Ge.32.11; 1 Sa.26.24; Ps. 7.1; 55. 16; 59.1; 71.12, &c.; Jn.12.27.

— — —, incurred heedlessly by Dinah, Ge.34.1; by Peter going on the water, Mat.14.28; of Paul's companions on the voyage, Ac.27.9.

Daniel, dăn'el (judge of God), (1) David's son by Abigail, 1 Ch. 3.1; called Chileab, 2 Sa.3.3.—(2) A distinguished Jew who was carried captive to Babylon. One half of his book (ch.i.–vi.) is a historical narrative filling out the sketch given in 2 Ch.36.20. His deportation to Babylon, Da.1.6; —refuses the king's provisions, 8;— interprets Nebuchadnezzar's dreams, 2.1, &c.; 4.1;– the writing on the wall, 5.25;– made chief of the presidents by Darius, 6.1;—cast into the den of lions, 16, his vision of the four beasts, 7.1, &c.;— of the ram and he-goat, 8.1, &c.;—terrified with a vision, 10.5;—his prophecy of the seventy weeks, 9.24;—of the kings of the north and south, 11.1, &c.;– to have his part in the resurrection, 12. 13;—the testimony of God in his favour, Eze.14.14; 28.3.—(3) One of the chiefs who accompanied Ezra from Babylon, Ezr.8.2.

Danites, dăn'ites, descendants of Dan; – go in quest of more country, Ju. 18.1;—rob Micah, 14, &c.; their inheritance, Jos.19.40;—conquer Laish, Ju.18.27; –set up an idol there, 30.

Dannah, dan'nah (low'ly), a city among the mountains of Judah, Jos. 15.49.

Darda, dar'da [pearl of knowledge], one of the four wise men mentioned in 1 Ki.4.31;—called Dara, 1 Ch.2.6.

Darius, da-ri'us [ruler], (1) *The Mede*, reigns in Babylon, Da.5.31; —his decree in honour of the God of Daniel, 6.26;—was probably Astyages, the last king of the Medians. —(2) *King of Persia*, son of Hystaspes, renews the decree of Cyrus in favour of the Jews, Ezr.6.1;– was defeated by the Greeks in the famous battle of Marathon (B.C 490).

Darkness, in Egypt, Ex.10.21; at the crucifixion of Jesus, Lu.23.44.

———— of the *sun*, *moon*, and *stars*, in prophetic language, signifies the gloom or horror which hangs over governments;—the destruction of Babylon thus predicted, Is.13.1,10; of Tyre, 24.23; –Idumea, 34.4. See also Eze.32.7; Joel 2.10,31; 3.15.

Darling, one beloved, Ps 22.20;35.17

Dart, a weapon thrown by the hand. 2 Sa. 18.14; Job 41.26; Ep. 6.16; He. 12.20.

Dathan, dā'than, joined Korah in revolt against Moses and Aaron, Nu. 16.1; 26.9; Ps.106.17. *See* KORAH.

Daub, to besmear or plaster, Ex.2.3; Eze.13.10–12,14.

Daughter, the church of Christ, Ps 45.10; –the inheritance of her father to pass to, Nu.27.7; 36.2.

David, da'vid (beloved, dear), the eighth and youngest son of Jesse, and descendant of Judah, Ru 4.22; Mat. 1.6; anointed by Samuel, 1 Sa. 16. 12;– the Spirit of the Lord comes upon him, 18;—attends Saul, 19;— kills Goliath, 17.38, &c.;– marries Michal, the daughter of Saul, 18.22, &c.; –concealed by her, 19.12;– goes to Samuel, 18;—takes leave of Jonathan, 20.42;— takes the hallowed bread, 21.1, &c.;– feigns madness at Gath, 13;—at Adullam, 22.1;—sends his parents to the king of Moab, 3; —rescues Keilah, 23.1, &c.;—favoured by an invasion of the Philistines, 23.23;—dwells at Engedi, 29;– cuts off the skirt of Saul, 24.1, &c.;— sends to Nabal, 25.2, &c.;—marries Abigail, 39;—spares Saul at Hachilah, 26.4;—at Gath, 27.3;—dismissed by Achish, 29.6;—rescues plunder from some Amalekites, 30.18;— laments

over Saul and Jonathan, 2 Sa. 1. 17;—made king at Hebron, 2. 1; 1 Ch. 11. 1;—sons born to him there, 2 Sa. 3. 2;—mourns for Abner, 3. 31;—those that joined him at Ziklag, 1 Ch. 12. 1;—at Hebron, 23;—made king of all Israel, 2 Sa. 5. 1;—takes Zion from the Jebusites, 6;—sons born to him at Jerusalem, 13;—defeats the Philistines, 5. 17, 22; 8. 1; 1 Ch. 14. 8; 18. 1;—brings the ark from Kirjath-jearim, 2 Sa. 6. 1; 1 Ch. 13. 5;—proposes to build a temple, 2 Sa. 7. 2; 1 Ch. 17. 1;—God's promise to him on account of it, 12; 2 Sa. 7. 11, &c.;—his prayer and thanksgiving, 1 Ch. 17. 16;—conquers the Moabites, 2 Sa. 8. 2;—the Syrians, 9; 10. 6, 16; 1 Ch. 18. 3, 6;—the Edomites, 2 Sa. 8. 14; 1 Ch. 18. 13;—the Ammonites, 2 Sa. 10. 6; 12. 26; 1 Ch. 20. 1;—takes Rabbah by Joab, 20. 1;—sends for Mephibosheth, 2 Sa. 9. 1;—sends ambassadors to Hanun, 1 Ch. 19. 2;—the friendship of Hiram for him, 14. 1;—his wives and children, 3;—brings the ark from the house of Obed-edom, and is despised by Michal, 13. 25, 29;—a great festival on this occasion, 16. 1;—appoints ministers to attend it, 37;—his adultery with Bathsheba, 2 Sa. 11. 4;—marries her, 11. 26;—repents, 12. 13;—flees from Absalom, 15. 13;—mourns his death, 18. 33;—cursed by Shimei, 16. 5;—pardons him, 19. 18;—his officers, 20. 23; 1 Ch. 18. 14;—more wars with the Philistines, 2 Sa. 21. 15, 18, &c.;—his valiant men, 23. 8;—his psalm of thanksgiving at removing the ark, 1 Ch. 16. 7, &c.;—after his victories, 2 Sa. 22. 1, &c.;—numbers the people, 24. 1; 1 Ch. 21. 1;—buys Araunah's threshing-floor, 2 Sa. 24. 18; 1 Ch. 21. 18;—his preparations for the building of the temple, 22. 1–5;—cherished by Abishag in his old age, 1 Ki. 1. 3, &c.;—gives a charge to Solomon, 2. 1; 1 Ch. 22. 6; 28. 9, 20;—makes Solomon king, 23. 1;—appoints the services of the Levites, 24;—of the porters, 26. 1;—the treasurers, 20;—officers and judges, 29;—his last words, 2 Sa. 23. 1;—appoints twelve captains, one for each month, 1 Ch. 27. 1;—his death at the age of seventy years (B.C. 1013), 29. 28; 2 Sa. 5. 4;—'was buried in the city of David,' 1 Ki. 2. 10;—his descendants, 2 Sa. 3. 2–5; 1 Ch. 3. 1–7;—the psalm in which he asserts his integrity, Ps. xxvi.;—his vow of upright conduct, ci.;—enumerates the promises of God to him, ii. lxxxix. ci. cxxxii. The name *David* applied to Messiah, Eze. 34. 23, 24; Ho. 3. 5;—*house of*, his posterity, Is. 7. 2, 13; Je. 21. 12;—*son of*, applied to Jesus as the title of the Messiah, Mat. 1. 1; 9. 27; 12. 23; 15. 22, &c.;—*root of*, used also of the Messiah, Re. 5. 5; 22. 16; Is. 11. 1, 10;—*kingdom of*, the reign of Messiah, Mar. 11. 10;—*key of*, regal authority, Re. 3. 7;—*city of*, the castle and palace of Zion, 1 Ch. 11. 7; 1 Ki. 8. 1;—Bethlehem also so called, Lu. 2. 4, 11, as David's birthplace.

Dawning, the breaking of the day, Jos. 6. 15; Ju. 19. 26; Ps. 119. 147; Mat. 28. 1; 2 Pe. 1. 19.

Day, the natural, was reckoned by the Jews from one evening to the next, Le. 23. 32; in Europe and America, and generally among civilized nations, the day begins at midnight. The word used to denote an indefinite time, Ge. 2. 4; Is. 22. 5; Ac. 17. 31;—a man's life, Jn. 9. 4;—the time of Christ's incarnation, 8. 56.

Days (THE LAST), means the end of the world, Jn. 6. 39, 44, 54; 12. 24; 12. 48; Ja. 5. 3;—the time of the gospel dispensation, Is. 2. 2; Mi. 4. 1; Ac. 2. 17; He. 1. 2; 9. 26; 2 Pe. 3. 3;—the corrupt age of the church, 2 Ti. 3. 1; 2 Pe. 3. 3.

Dayman, an umpire or arbitrator, Job 9. 33.

Day-spring, the first dawning of light, used of Christ, Lu. 1. 78;—the light which exposes the wicked, Job 38. 12.

Day-star, the promised Messiah, or the light of joyful hope and expectation which shines on a believer's soul, 2 Pe 1. 19.

Deacons [servants], *seven*, appointed by the apostles, Ac. 6 5;—their qualifications, 1 Ti. 3. 8, 12.

Dead, *spiritually*, mankind are all naturally in this state, Ep. 2. 1, 5; Col. 2. 13; 1 Ti. 5. 6.

——, *corporeally* and *literally*, those who are so cannot praise God, Ps. 115. 17;—God not the God of the dead, but of the living, Mar. 12. 27; Lu. 20. 38;—ignorant of what passes in this world, Job 14. 21; Ps. 146. 4; Ec. 9. 5;—undergo no saving change, Ec. 9. 10;—shall hear the voice of the Son of God, Jn. 5. 28;—that die in Christ blessed, Re. 14. 13;—shall stand before God for judgment, 20. 12.

——, *raised*, the widow of Zarephath's son, 1 Ki. 17. 22;—the Shunammite's son, 2 Ki. 4. 35;—a man, by the bones of Elisha, 13. 21;—the widow's son at Nain, by Jesus Lu. 7. 15;—the daughter of Jairus, Mat. 9. 25; Mar. 5. 42; Lu. 8. 55;—Lazarus, Jn. 11. 44;—Tabitha, by Peter, Ac. 9. 40;—Eutychus, by Paul, 20. 12.

Dead Sea, a name which began to be in use in the second century, to denote the 'Salt Sea,' from its supposed deadly properties. *See* SALT SEA and SODOM.

Deaf, not to be cursed, Le. 19. 14;—healed, Mar. 7. 32; 9. 25;—wilfully so, censured, De. 30. 17; Ps. 58. 4; Pr. 21. 13; Is. 30. 9; 42. 18; 43. 8; Je. 5. 21; 27. 21; Eze. 12. 2; Mat. 13. 15; Ac. 3. 23; 7. 51.

Dearth, scarcity and high price of provisions;—in the days of Jacob, Ge. 41. 54; 42. 1;—of the prophet Elisha, 2 Ki. 4. 38;—of Jeremiah, Je. 14. 1;—Agabus foretold there should be a great, Ac. 11. 28. See also 2 Ch. 6. 28; Ne. 5. 3; Ac. 7. 11.

Death, how it came into the world, Ge. 3. 17, 19; 1 Co. 15. 22;—the wages of sin, Ro. 5. 12; 6. 23;—certain to all, Job 14. 5; 21. 13; Ps. 49. 19; 89. 48; Ec. 8. 8; 9. 5; 11. 8; He. 9. 27;—levels all men, Job 1. 21; 3. 17, &c.; Ec. 5. 15;—to be frequently thought of, Ps. 39. 4; 90. 12;—sometimes desirable, Job 3. 21; 6. 8; 7. 15, 16; 10. 1; Phi. 1. 23;—Christians have hope in it, 2 Co. 5. 1, &c.;—their death full of peace, Ge. 15. 15; 2 Ki. 22. 20; Ps. 37. 37; Is. 57. 2; Lu. 2. 29;—is precious in God's sight, Ps. 72. 14; 116. 15;—the wicked are driven away in their guilt, Pr. 14. 32;—we ought speedily to prepare for it, Ec. 9. 10;—all who are in Christ are blessed at, Re. 14. 13;—conquered by Christ, Is. 25. 8; Ro. 6. 9; 1 Co. 15. 55–57; 2 Ti. 1. 10; Re. 1. 18;—he delivers from the fear of it, He. 2. 15.

——, by the Jewish law, the punishment for murder, Ge. 9. 6; Ex. 21. 12; Le. 24. 17;—for man-stealing, Ex. 21. 16; De. 24. 7;—for cursing a parent, Ex. 21. 17; Le. 20. 9; Mat. 15. 4;—for witchcraft, Ex. 22. 18; Le. 20. 27;—for bestiality, Ex. 22. 19; Le. 20. 15;—for sacrificing to a strange god, Ex. 22. 20;—for enticing to idolatry, De. 13. 6, &c.;—for breaking the Sabbath, Ex. 31. 14; 35. 2; Nu. 15. 35;—for sacrificing children to Moloch, Le. 20. 2;—for incest, 20. 11, 12, 14, 17, 19–21;—for the fornication of the daughter of a priest, 21. 9;—for sodomy, 20. 13;—for adultery, 10; De. 22. 22;—for defiling a betrothed damsel, De. 22. 23, 25;—for approaching a woman in her separation, and the woman who suffers it, Le. 20. 18;—for blasphemy, 24. 14; 1 Ki. 21. 10;—for any person, except a priest or a Levite, touching the tabernacle, Nu. 1. 51; 3. 10, 38; 18. 22;—for false prophecy, De. 13. 5; 18. 20;—for false witness in a penal case, 19. 16, 21;—for disobeying the sentence of a judge, Nu. 15. 30; De. 17. 12;—for the owner of an ox that kills any person, if the ox had been used to do mischief, Ex. 21. 29;—for all kinds of idolatry, De. 17. 5.

Death, eternal, results from sin, Ro. 6. 16, 21; 8. 13; Ja. 1. 15;—referred to under different figures, Ro. 6. 23; 2 Th. 1. 9; 2 Pe. 2. 17; Re. 2. 11; 19. 20; 21. 8; Mar. 9. 44; Mat. 25. 41.

—— of Christ, was appointed by God, Is. 53. 10; Ac. 2. 23; 4. 27, 28;—was voluntary, Jn. 10. 11, 18; Ga. 1. 4; 2. 20; Ep. 5. 2; Tit. 2. 14;—substitutionary, or in the room of sinners, Mat. 20. 28; Tit. 2. 14; 1 Pe. 3. 18; Ga. 3. 13;—a proper sacrifice for our sins, 1 Co. 5. 7; He. 9. 26;—peculiarly painful, Mat. 26. 38; 27. 46;—ignominious, He. 12. 2.—accursed, Ga. 3. 13.

Death of saints, compared to sleep, 1 Co. 15. 18; 1 Th. 4. 14;—precious in God's sight, Ps. 116. 15,—is attended by the divine presence, Ps. 23. 4; 2 Co. 5. 8; Phi. 1. 23;—full of blessing, Re. 14. 13; Is. 57. 2; Pr. 14. 32; Phi. 1. 21; 2 Ti. 4. 8; Re. 3. 21.

—— of the wicked, unexpected, Job 21. 13; Ps. 37. 2, 20; Pr. 29. 1; Lu. 12. 20;—without hope, Job 8. 13, 14; Pr. 11. 7;—like the death of beasts, Ps. 49. 12, 20,—God has no pleasure in their death or destruction, Eze. 18. 23, 32; 33. 11; 2 Pe. 3. 9.

Debase, to degrade, Is. 57. 9.

Debate, to dispute, Pr. 25. 9; Is. 27. 8.

Debir, dē'bĕr [sanctuary], (1) A stronghold of the sons of Anak assigned to the tribe of Judah, its earlier name was Kirjath-sepher ['city of books'], or Kirjath-sannah ['city of doctrine'], Jos. 15. 15, 49; Ju. 1. 11;—taken by Joshua, Jos. 11. 21;—given to the priests, 21. 15.—(2) Another city of the tribe of Gad, probably the same as Lodebar, east of Jordan, Jos. 13. 26; 2 Sa. 9. 4; 17. 27.—(3) A place on the north boundary of Judah between Jericho and Jerusalem, Jos. 15. 7.

Deborah, dĕb'o-rah [bee], (1) Rebekah's nurse, dies, Ge. 35. 8.—(2) *The prophetess*, 'wife of Lapidoth,' encourages Barak to fight the Canaanites, Ju. 4. 4;—her song, 5. 1, &c.

Debts, to be punctually paid, Ps. 37. 21; Pr. 3. 27, 28;—the contracting of them to be avoided, Ro. 13. 8;—to be forgiven to those who are not able to pay, Mat. 18. 27, 35;—our sins so called, 6. 12.

Decapolis, de-căp'o-lis [ten cities], a district of Palestine, situated partly on both sides of Jordan, Mat. 4. 25; Mar. 5. 20; 7. 31. The population of these cities are mostly heathen, Lu. 8. 26, 27, 39. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Otopos (or Canatha), all on the east of Jordan except Scythopolis.

Decay, to decline, or consume away, Le. 25. 35; Ne. 4. 10; Ec. 10. 18; He. 8. 13.

Decease, death, Lu. 9. 31; 2 Pe. 1. 15.

Deceit, fraud, or pretence, censured, Le. 19. 11; 25. 14; Ps. 5. 6; 55. 23; Pr. 20. 17; Je. 22. 13; 1 Co. 6. 8.

——, of others, to be guarded against, Pr. 14. 15;—in matters of religion, Je. 29. 8; Mat. 24. 4; Ep. 5. 6; 2 Th. 2. 3.

—— (SELF-), Is. 30. 10; Ja. 1. 22, 26.

Deceivers, men who lead into errors, or teach false doctrines in the last times, 2 Jn. 7; Jude 4.

Decision, prompt and steady determination in religious matters, commanded, and the want of it censured, Jos. 24. 14, 15; 2 Ch. 15. 12, 13; 1 Ki. 18. 21; Mat. 6. 24; Ja. 1. 8; 4. 8;—advantages and reward of, 1 Co. 15. 58; He. 3. 14;—examples of, Ex. 32. 26; Nu. 13. 30; Jos. 24. 15; 2 Ch. 15. 8; Ac. 21. 13.

Valley of, i.e. the valley in which Zion's enemies will meet their *determined doom*, a poetical name for the valley of Jehoshaphat, Joel 3. 14.

Decked, dressed, Pr. 7. 16; Re. 17. 4.

Declaration, affirmation, Es. 10. 2; Lu. 1. 1; 2 Co. 8. 19.

Declare, to tell, Ps. 9. 11;—to explain, Ge. 41. 24; Is. 53. 8.

Decline, to turn aside from the path of duty, cautions against, Ex. 23. 2; De. 17. 11; Pr. 4. 5; 7. 25.

Decree, royal enactment, Da 2. 9, 13, 15.

Decrees of God, are his eternal and fixed purposes respecting whatever comes to pass, Da. 4. 24; Ac. 15. 18; Ep. 1. 4;—they are infinitely *wise*, Ro. 11. 33;—*immutable*, Mal. 3. 6;—*universal*, Ep. 1. 11;—*secret*, till he be pleased to reveal them, De. 29. 29; Mat. 24. 36;—shall all be accomplished, Is. 46. 10; Da. 4. 35.

Dedan, dē'dan, (1) The son of Raamah, and grandson of Cush, Ge. 10. 7; 1 Ch. 1. 9;—his descendants inhabit a country of the same name on the Persian Gulf, and trade with Tyre in ivory, &c., Eze. 25. 13; 27. 15–20; 38. 13.—(2) The son of Jokshan, and grandson of Abraham, Ge. 25. 3;—his descendants inhabit Dedan, a district in Arabia Petræa, Je. 25. 23; 49. 8.

Dedanim, dē'dan-im, the people of Dedan, Is. 21. 13; called Dodanim, Ge. 10. 4.

Dedicate, to inscribe, to devote to, De. 20. 5; 2 Sa. 8. 11; 2 Ki. 12. 18; 1 Ch. 26. 20; 2 Ch. 2. 4.

Dedicated Things, or things set apart to the service of God, to be regarded, Le. 27. 28; Nu. 16. 38; Mar. 11. 17;—profaned, Da. 5. 2.

Dedication, of the tabernacle, Ex. 40. 9, 34;—of the temple, 1 Ki. 8. 1, &c.;—of the wall of Jerusalem, Ne. 12. 27.

Dedication (FEAST OF), instituted, B.C. 164, in commemoration of the purification of the temple after its desecration by Epiphanes, Jn. 10. 22.

—— (SELF-), to the Lord, examples of, Ps. 116. 16; Is. 44. 5; 2 Co. 8. 5.

Deemed, judged, Ac. 27. 27.

Deep, from surface to the bottom, Eze. 32. 14;—the sea, Job 41. 31;—hell, Lu. 8. 31.

Defamed, slandered, 1 Co. 4. 13.

Defeat, frustration, overthrow, 2 Sa. 15. 34.

Defence, a guard or vindication; the Lord is to his people a sure, Job 22. 25; Ps. 7. 10; 59. 16; 62. 2; 89. 18; 94. 22.

Defer, to delay, put off, Ec. 5. 4; Is. 48. 9; Da. 9. 19.

Defile, to pollute, *morally*, by forbidden intercourse, Ge. 34. 2, 5;—to be guilty of idolatry, Le. 20. 3; Eze. 43. 7, 8;—to indulge in any sin, Job 15. 16; Is. 6. 5.

Defraud, to rob or cheat, forbidden, Le. 19. 13; Mar. 10. 19; 1 Co. 6. 8; 1 Th. 4. 6.

Defy, to boast against one, Nu. 23. 7, 8; 1 Sa. 17. 10, 25, 26.

Degenerate, base, become worse than they were originally;—the Jews were, Je. 2. 21.

Degrees (SONGS OF), the title given to fifteen psalms (the 120th to the 134th inclusive), either because of their peculiar excellence, or their being intended to be sung by the Jews in the several stages of their journey, when they came up to Jerusalem to worship, or with reference to the melody in which they were to be chanted.

Dehavites, de-hā'vites [villagers], people of Havah or Ava, brought by the king of Assyria to Samaria, Ezr. 4. 10.

Delaiah, dĕl-a-i'ah [whom the Lord has freed], 1 Ch. 24. 18; called Dalaiah, 3. 24), the head of one of the courses of priests in the time of David.

Delays, in business often dangerous, Pr. 27. 1; Ec. 9. 10; Ju. 9. 4;—especially in spiritual matters, Ec. 12. 1; Is. 55. 6; Mat. 25. 10; Lu. 11. 6; Jn. 12. 35; 2 Co. 6. 2; He. 3. 13; Ja. 4. 13.

Delectable, delightful, Is. 44. 9.

Deliberation, careful thought, recommended, Pr. 15. 28; 29. 20.

Delicate, fine, nice, De. 28. 54; Mi. 7. 16.

Delicately, finely or nicely, the danger of thus treating servants, Pr. 29. 21.

Deliciously, in luxury, pleasure, Re. 18. 7.

Delight, to satisfy or please, Ps. 37. 4; Mal. 3. 1; Ro. 7. 22.

Delilah, de-li'lah [languishing], a woman in the valley of Sorek, loved by Samson, Ju. 16. 4;—her treachery to him, and victory over him, 6–20.

Deliverance, God works for his people, from their troubles, Job 5. 19; Ps. 50. 15.

——, remarkable instances of: Shadrach and his companions, Da. 3. 22, &c.;—of Daniel, 6. 22;—of Peter and John, Ac. 5. 19;—of Peter, 12. 7;—of Paul and Silas, 16. 26;—of Paul at Rome, 2 Ti. 4. 17.

Deluge, the universal flood of the earth (B.C. 2516). When the race of man had greatly increased on the earth, wickedness in every form began to abound, every imagination of the thought of the human heart was only evil continually. But in the midst of the world of crime and guilt 'Noah was a just man and walked with God.' For 120 years God warned mankind of the coming deluge by means of Noah. They repented not at the warning, at last the flood came and swept them all away. The history of this is given in Ge. vi. vii. viii. The deluge lasted for 12 lunar months and 10 days. Noah and his family were 370 days in the ark. Referred to in N. T., Mat. 24. 37; Lu. 17. 26; 2 Pe. 2. 5.

Delusions, threatened under the reign of antichrist, 2 Th. 2. 11.

Demas, dē'mas [of the people], an early professor of Christianity, who, from love of the world, forsook Paul, Col. 4. 14; 2 Ti. 4. 10.

Demetrius, de-mē'tri-us [belonging to Ceres, or to corn], (1) A silversmith of Ephesus, who made silver 'shrines,' or models of the temple of Diana; raises a tumult, Ac. 19. 24.—(2) *The Elder*, his good report, 3 Jn. 12.

Demoniacs, persons possessed by devils, were numerous in the time of Christ, Mat. 8. 16; Lu. 4. 41;—that they were really possessed, and not simply under diseases, appears from the devils knowing Christ, and addressing him by his name, Mat. 8. 28, 29; Mar. 1. 24;—supplicating Christ, Mat. 8. 31; Mar. 5. 7;—obtaining permission from Christ, Mat. 8. 32;—Christ addressed them as devils, Mar. 5. 8; Lu. 4. 35;—such cases are clearly distinguished from diseases, 1. 34; Lu. 9. 1. Moreover, it could not be, according to the theories of infidelity, a *mere supposition* on the part of the demoniacs that they were possessed, else the 2000 swine mentioned, Mar. 5. 13, must have *supposed* themselves possessed likewise!!

Demons, or, as they are called in our translation, *devils*; the spirits of dead men *deified*, which were worshipped by the heathen, under the similitude of idols, De. 32. 17; Ps. 106. 36, 37;—joining in sacrifices to them forbidden, 1 Co. 10. 20, 21.

Demonstration, a sure proof, 1 Co. 2. 4.

Denial (SELF-). *See* SELF.

Denounce, to inform against, De. 30. 18.

Dens, the caves where wild beasts lodge, Job 37. 8; 38. 40; Ps. 10. 9; Da. 6. 16;—the retreats of the persecuted, He. 11. 38.

Denying Christ, manner of doing this, Mat. 25. 41–43; Lu. 10. 16; Phi. 3. 18, 19; 2 Pe. 2. 1; 2 Jn. 7;—punishment of, Mat. 10. 33; Mar. 8. 38; Lu. 9. 26; Jude 4.

Departure, a going away, Eze. 26. 18; 2 Ti. 4. 6.

Depose, to put out of office, Da. 5. 20.

Deposit, or pledge, the law relating to it, Ex. 22. 7.

Depravity. *See* CORRUPTION.

Deputy, one who acts for another, 1 Ki. 22. 47; Ac. 13. 7; 18. 12; 19. 38.

Derbe, der'be [juniper-tree], a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it, after having been driven from Lystra, Ac. 14. 6;—the native place of Gaius, 20. 4.

Deride, to laugh at or mock, Hab. 1. 10;—the Pharisees and the rulers derided Christ, Lu. 16. 14; 23. 35.

Derision, mockery, reproach, Ps. 44 13; 50. 8; Je. 20. 7; La. 3. 14; Ho 7. 16.

Descend, to come down, Mat. 15. 32, Ro. 10. 7; Ep. 4. 10.

Descended, Christ, into the lower parts of the earth; or came from heaven to our world, and lay in the grave, Jn. 3. 13; Ep. 4. 9, 10.

Describe, to represent by words, Jos. 18. 4, 8; Ro. 4. 6; 10. 5.

Descry, to spy out or discover, Ju. 1. 23.

Desert, or wilderness; as of Sinai, Ex. 19. 2;—of Zin, Nu. 20. 1, &c. *See* WILDERNESS.

Desire, inordinate, forbidden, Ex. 20. 17; De. 5. 21.

Desire of all Nations, Hag. 2. 7; generally referred to the Messiah, but may denote the richest treasures of the Gentiles as devoted to Christ, comp. Is. 60. 5–7.

Desolate, laid waste, solitary, Ps. 40. 15; 69. 25; Mat. 23. 38; 1 Ti. 5. 5.

Desolation (ABOMINATION OF), Mat. 24. 15; Mar. 13. 14.

Despair, hopeless. Ec. 2.20;—to be guarded against, Ps. 34. 19; 37. 24; 119. 7; 140. 12. 145. 14; Pr. 24. 14; Lu. 18. 1; 2 Co. 4. 8; Ga. 6. 9; 2 Th. 3. 13, He. 12. 3. Examples of despair: Cain, Ge. 4. 13, 14: Ahithophel, 2 Sa. 17. 23; Judas, Mat. 27. 5.

Despite, envy, or malice, Eze. 25. 6; He 10 29

Destitute, those in want to be supplied by their brethren, Mat. 26. 11; Lu. 3 11; Ja. 2. 25; 1 Jn. 3. 17. *See* ALMS.

Destroy, to pull down, cut off, kill, Ge 18. 23; Ex. 15. 9;—to cast into hell, Mar. 1. 24; Lu. 4. 34;—to hurt a weak Christian, Ro. 14. 15.

Destruction, temporal death, Ps. 90. 3;—the mortification of sin, 1 Co 5. 5; Ro. 6 6;—the final punishment of the wicked, Phi. 3. 19, 2 Pe. 2. 1, 2 Th. 1. 9.

Determinate, or fixed, the counsel of God is, Ac. 2. 23.

Detestable, hateful, Je. 16. 18; Eze. 5. 11; 7. 20; 11. 18.

Deuel, de-ū'el [invocation of God], one of the princes of the children of Gad, Nu. 1. 14; 7. 42, 47; 10. 20;—called Reuel, 2. 14.

Deuteronomy, dū-ter-on'o-mē [the repetition of the law], the name given by the Greek translators to the last of the five books of Moses. It was written, except the last chapter, by Moses, De. 1. 5; 34. 1; 2 Ch. 25. 4;—was to be read before all Israel every seven years in the year of release, De. 31. 9–13.

Devices, crafty plots, of Satan, many of them known, 2 Co. 2. 11.

Devil, this name is derived from the Greek *diabolos*, an accuser, and corresponds with the Hebrew word *Satan*. His names and characters: Abaddon, *i.e.* a destroyer, Re. 9. 11; accuser of the brethren, 12. 10;—adversary, 1 Pe. 5. 8;—angel of the bottomless pit, Re. 9. 11;—Apollyon, *i.e.* a destroyer, 9 11;—the beast, 19. 19, 20;—Beelzebub, Mat. 12. 24; Mar. 3. 22, &c.;—deceiver, Re. 12. 9; 13. 14; 20. 3;—great dragon, 12. 7, 9; 20. 2;—evil one, Jn. 17. 15;—god of this world, 2 Co. 4. 4;—liar and murderer, Jn. 8. 44;—prince of this world, 12. 31; 14. 30; 16. 11;—prince of the power of the air, Ep. 2. 2;—Satan, 1 Ch. 21. 1; Job 1. 6; Mat. 4. 10; Re. 12. 9;—old serpent, Ge. 3. 4, 13; 2 Co. 11. 3; Re. 12. 9;—sinner, 1 Jn. 3. 8;—tempter, 1 Th. 3. 5;—wicked one, Mat. 13. 19, 38; 1 Jn. 2. 13;—he that had the power of death, He. 2. 14;—the spirit that now worketh in the children of disobedience, Ep. 2. 2.

——, appears in the divine presence, Job 1. 6; 2. 1;—earnestly labours after man's destruction, Job 1. 7; 2. 2; Mat. 13. 19; 1 Pe. 5. 8;—may be conquered, if properly resisted, Ep. 4. 27; 6. 10; 2 Ti. 2. 26; Ja. 4. 7; 1 Pe. 5. 9; 1 Jn. 2. 13;—his suggestions to be carefully guarded against, Mat. 13. 19; 2 Co. 11. 3; Ep. 6. 11;—inspires evil thoughts, and draws men into sin, Ge. 3. 1; 1 Ch. 21. 1; Lu. 22. 3; Jn. 13. 2, 27; Ac. 5. 3; 1 Co. 7. 5; 2 Co. 2. 11;—misquotes and perverts Scripture, Mat. 4. 6, with Ps. 91. 11, 12;—takes the guise of an angel of light, 2 Co. 11. 14;—his suggestions are always contrary to the Word of God, or to faith, or to charity, Mat. 4. 2, 6, 9; Ep. 6. 16; 1 Jn. 3. 8, 10;—can do nothing without God's permission, Ju. 9. 23; 1 Ki. 22. 22; Job 1. 12; 2. 6, 12. 16; Eze. 14. 9; Mat. 8. 31; 2 Th. 2. 11;—is sometimes permitted to afflict men and disappoint their desires, Job 1. 12; 2. 6; Lu. 13. 16; 2 Co. 12. 7; 1 Th. 2. 18; Re. 2 10;—had power granted him of working miracles, Ex. 7. 11, 22; 8. 7; Mat. 24. 24. 2 Th 2 9; Re. 13. 13; 16 14; 19. 20;—and also to possess human bodies, 1 Sa. 16. 14, 23; 18. 10; 19. 9; Mat. 4. 24; 8 16;—was formerly in heaven, but cast out for his disobedience, Jn. 8. 44. 2 Pe. 2. 4; Jude 6;—Judas so called, Jn 6 70;—and also Peter, Mat. 16. 23; Mar. 8. 33;—Christ's triumph over him, Ge. 3. 15; Ps. 68. 18; Lu 13 32; 1 Jn. 3 8; Col 2. 15; He. 2. 14.

Devilish, infernally wicked, Ja 3. 15.

Devils, more properly rendered *demons*, are many, and appear to be of different ranks, acting under the direction of one, Mat. 9. 34; 12. 24. Mar. 5. 9; Lu. 8. 27; Ep. 6. 12; Re. 12. 7, 9.

Devils, knew Jesus to be the Son of God, Mat. 8 29; Mar. 3. 11; 5. 7; Lu. 4. 34, 41;—are reserved to farther punishment, 2 Pe. 2. 4; Jude 6; Re. 20. 3;—expect and fear their final sentence, Mat. 8. 29; Mar. 1. 24; Ja. 2. 19;—sacrifices not to be offered to them, Le. 17. 7; De. 32 17; 2 Ch. 11 15; 1 Co. 10. 20.

Devoted, set apart to the Lord, Le. 27. 21, 28.—to belong to the priests, Nu. 18 14.

Devotion, religious observances, Ac. 17. 23.

Devour, to eat up, Ge. 37. 20;—riotously, Lu 15. 30;—cruelly, 1 Pe. 5. 8,—to kill, 2 Sa. 2. 26.

Devout, pious, godly; as was Simeon, Lu. 2. 25,—those who carried Stephen to his burial, Ac. 8. 2;—Cornelius, 10. 2;—Ananias, 22. 12.

Dew, gentle moisture which falls on the earth during night, often copiously, Ju. 6. 37–40; 2 Sa. 17. 12; Job 29. 19; Ca. 5. 2;—an emblem of spiritual blessings, De. 32. 2; Ho. 14. 5–7;—a symbol of prosperity, Job 29. 19;—an army, 2 Sa. 17. 12.

Diadem, a crown, Job 29. 14; Is. 28. 5; 62. 3; Eze. 28. 13.

Dial, of Ahaz, an erection for the purpose of determining the apparent progress of the sun by his shadow, 2 Ki. 20. 11; Is. 38. 8.

Diamond, the hardest and most valuable of precious stones, Ex. 28. 18; Eze. 28. 13;—the word used, Je. 17. 1, denotes a deep and permanent record of the sins of Judah.

Diana, di-ā'na, a celebrated goddess of the heathen, Ac. 19. 24, &c. The Diana of Asia Minor was altogether different from the Diana of the Greeks.

Diblaim, dib-lā'im, a symbolic prophetic surname of a harlot, Ho. 1. 3.

Diblath, dib'lath, Eze. 6. 14; probably a corruption for Riblah, a city in the extreme north border of Palestine.

Diblathaim, dib-lath-ā'im [two cakes], a city of Moab and station of the Israelites, Nu. 33. 46; Je. 48. 22.

Dibon, dī'bon [pining], 1. A city about 3 miles north of the river Arnon, which Moses gave to the tribe of Gad, Nu. 32. 3, 33, 34;—afterwards yielded up to the tribe of Reuben, Jos. 13. 9, 17;—it was destroyed by the Chaldeans, Je. 48. 18. In Nu. 33. 45 it is called Dibon-Gad, and is the same as Dimon, Is. 15. 9.—2. A town in the south of Judah, Ne. 11. 25;—the same as Dimonah, Jos. 15. 22.

Didymus, did'e-mus [a twin], the surname of the apostle Thomas, Jn. 11. 16. *See* THOMAS.

Diet, a portion of daily food, Je. 52. 34;—the same word rendered 'allowance,' 2 Ki. 25. 30; 'victuals,' Je. 40. 5; 'dinner,' Pr. 15. 17.

Difference, disagreement, Ex. 11. 7; Ac. 15. 9; Ro. 3. 22; Jude 22.

Difficulties, distresses, in the Christian warfare, Mat. 7. 14; Lu 13 24; Ro. 8. 23; Ga. 5. 17; Ep. 6. 16; 2 Pe 4 18.

Digged, made a pit or trench, Ge. 21. 30; Ps. 7. 15; Mat. 21. 33; Ro. 11. 3.

Dignities, persons in high office, not to be calumniated, 2 Pe. 2 10; Jude 8.

Diklah, dik'lah [palm-tree], a Joktanite tribe, Ge. 10. 27.

Dilean, dil'e-an [gourd-field], a city in the tribe of Judah, Jos. 15. 38.

Diligence, industry, recommended, Pr. 6. 6; 10. 4; 12. 24; 13. 4; 22. 29; 27 23; Ro. 12. 11; 2 Th. 3. 11.

——, in spiritual concerns, De. 6. 17; 11. 13; Pr. 4. 23; Is. 55. 2; Jn. 6. 27; Ac. 24. 16; 2 Co. 15 58; Ga. 6. 9; Phi. 3. 14; 2 Th. 3. 13; He. 6. 12; 2 Pe. 3. 14.

Diminish, to make less, Is. 21. 17; Je. 26. 2; Ro. 11. 12.

Dimness, dulness of sight, Is. 8. 22; 9. 1.

Dinah, dī'nah [judged, vindicated], only daughter of Jacob and Leah, born, Ge. 30. 21;—debauched by Shechem, 34. 2.

Dinhabah, din-hā'bah [robber's den], a city of Idumea, the capital of King Bela, Ge. 36. 32.

Dionysius, dy-o-nish'us [a votary of Bacchus], the Areopagite, a judge of the court of Areopagus, was a convert at Athens, Ac. 17. 34.

Diotrephes, di-ot're-fez [nourished by Jupiter], an ambitious man, did not receive the disciples, 3 Ju 9.

Direct, to order, Ge 46. 28, Ps. 5. 3; Pr. 3. 6; 11. 5; 1 Th. 3. 11; 2 Th. 3. 5.

Disannul, to alter or abolish, Job 40. 8, Is 14. 27; 28 18; Ga 3 17.

Discern, to observe and know, Ge. 31. 32; Mat. 16. 3;—to have a spiritual knowledge of, 1 Co. 11. 29.

Discerning of Spirits, a miraculous power of perceiving men's ecret mind and conduct, and of distinguishing the true from the false, 1 Co. 12. 10; 1 Jn. 4. 1.

Disciples [scholars], of Christ, twelve whom he named apostles, Mat. 10. 1–4;—three thousand became so at the discourse of Peter, Ac. 2 41;—increased to five thousand men, 4. 4;—many thousands in Jerusalem, 21. 20.

——— [CHARACTER OF]; they learn of Christ and imbibe his spirit, Mat. 11. 29;—bow to his authority alone in matters of faith and duty, 23. 8–10;—obey his commandments, 7. 21;—love their brethren, Jn. 13. 35;—steadfastly persevere in his service, 8. 31.

Discipline, correction, instruction, Job 36. 10.

Discipline in the Church, appointed, Mat. 16. 19; 18. 15–19; Tit. 1. 5;—deals with offenders, 1 Co. 5. 4, 5, 13; 1 Ti. 5. 20; 2 Ti. 4. 2;—obedience to it required, He. 13. 17.

Disclose, to tell or reveal, Is. 26. 21.

Discomfit, to rout or conquer, Ex. 17. 13; 1 Sa. 7 10.

Discomfiture, defeat, 1 Sa. 14. 20.

Discord, or strife, promoters of it censured, Pr. 6. 14, 19; 16. 28; 17. 9; 18. 8; 26. 20; Ro. 1. 29; 2 Co. 12. 20.

Discreet, prudent, modest, and cautious; aged women ought to teach the young to be so, Tit. 2. 5.

Discretion, a good man guides his affairs with, Ps. 112. 5;—preserves the young, Pr. 1. 4; 2. 11; 3. 21; 5. 2;—deferreth anger, 19. 11;—God instructs man to, Is. 28. 26.

Disdain, to scorn, 1 Sa. 17. 42; Job 30. 1.

Disease, distemper, malady, 2 Ki. 1. 2; 8. 8; Ps 38. 7; 41. 8; Mat. 4. 23; Jn. 5. 4.

Disfigure the Face, the Pharisees did so when they fasted, by assuming a dejected and rueful look, Mat. 6. 16.

Disguise, to conceal, 1 Sa. 28. 8; 1 Ki. 14 2, 30. 38; 2 Ch. 35. 22.

Dishonesty, deceit, fraud, 2 Co. 4. 2.

Dishonour, disgrace, reproach, Ex. 4. 14; Ps. 35. 26; 69. 19; Ro. 9. 21; 2 Ti. 2. 20.

Disinherit, to deprive of the inheritance, Nu. 14. 12.

Dismayed, terrified, De. 31. 8; Is. 21. 3; 41. 10; Je. 8. 9; Ob. 9.

Disobedience, a breach of duty, curses attending it, Le. 26. 14; De. 28. 15.

Dispatch, to kill or put an end to, Eze. 23 47.

Dispensation, a plan or system of principles divinely revealed, an economy, 1 Co. 9. 17; Ep. 1. 10; 3. 2; Col. 1. 25;—rendered 'stewardship' in Lu. 16. 2–4.

Disperse, to scatter, 1 Sa. 14. 34; Pr. 15. 7; Eze. 12. 15;—the Jews were scattered abroad, Is. 11. 12; Je. 25. 34; 1 Pe. 1. 1; hence were called the 'dispersion,' or *diaspora*.

Display, to spread wide, Ps 60. 4.

Displeasure, anger or offence, De. 9. 19; Ju. 15 3; Ps. 2. 5; 6. 1.

Disposess, to deprive of, Nu. 33. 53; De. 7. 17; Ju. 11. 23.

Disputing, wrangling about trifles, to be avoided, 1 Ti. 1. 4; 4. 7; 6. 20; 2 Ti 2. 14, 23; Tit. 3. 9.

Disquiet, uneasiness, Je. 50. 34.

Dissemble, to play the hypocrite, Jos. 7 11; Je. 42. 20; Ga. 2. 13.

Dissension, or disagreement; Paul and Barnabas had, with the judaizing teachers, Ac. 15. 2;—between themselves, 39;—in Christian churches to be avoided, 1 Co. 1. 10; 3. 3.

Dissimulation, false appearance and pretence, censured, Pr. 10. 18; Ga. 2. 11.

Dissolve, to melt, separate, Ps. 75. 3; Is. 14. 31; 2 Co. 5. 1; 2 Pe. 3. 11, 12;—to solve or explain, Da. 5. 12, 16.

Distaff, an instrument to spin with, Pr. 31. 19.

Distracted, perplexed or rendered frantic; the terrors of God make men, Ps 88. 15.

Distraction, or confusion, we ought to wait on God without, 1 Co. 7. 35.

Distress. *See* AFFLICTION.

Distribute, to divide among many, Jos. 13. 32, 2 Ch. 31. 14; Lu. 18 22.

Distrust, of God's promises blamable, Ge. 18. 12; 2 Ki. 7. 2; Lu. 1. 20; 12. 29, 1 Ti. 2. 8.

Diverse, different, Le. 19. 19; Ps. 78. 45; Mat. 4. 24; He. 1. 1; Ja. 1. 2.

Divination, pretending to foretell future and hidden events, used only of false prophets of all kinds, forbidden, Le. 19. 26, 31; De. 18. 10;—practised by the Israelites, 2 Ki. 17. 17;—by Nebuchadnezzar, Eze. 21. 21;—dissuasives from it, Je. 27. 9.

Divine, heavenly, godlike, Ge. 44. 15; Eze. 13. 9; Mi. 3 6.

Divorces, the law respecting them, De. 24. 1; Mat 5. 32; 19. 9;—forbidden by Christ, Mat. 5 32; Lu. 16. 18;—not justified by difference of religion, 1 Co. 7. 10–14.

Doctors, teachers of the Mosaic law, Lu. 2. 46; 5. 17; Ac. 5. 34; Jn. 3 10.

Doctrines, precepts, false, not to be received, Mat. 16 6; Ga. 1. 8; 1 Jn. 4. 1; 1 Th. 5. 21;—sound ones, not endured by some, 2 Ti. 4. 3.

Dodai, dod'ai [amatory], an Ahohite, one of David's officers, 1 Ch. 27. 4;—probably the same as *Dodo*, 2 Sa. 23. 9.

Dodanim, dod'a-nim [leaders], a tribe descended from the fourth son of Javan, Ge. 10. 4; 1 Ch. 1. 7.

Dodavah, dod'a-vah [beloved of Jehovah], father of the prophet Eliezer, 2 Ch. 20. 37.

Doeg, dō'eg [fearful], an Edomite, an enemy of David, 1 Sa. 21. 7;—kills the priests, 22. 17;—psalms occasioned by his malice, Ps. lii. and cxx.;—a prayer to be delivered from him, cxl.

Dog, an unclean animal according to the law of Moses, and regarded with peculiar contempt by the Jews, Ex. 22. 31; De. 23. 18; 1 Sa. 17. 43; 24. 14; 2 Sa. 9. 8;—symbol of uncleanness and apostasy, Pr. 26. 11; Phi. 3. 2; Re. 22. 15;—of the Gentiles, Mat 7. 27;—of unholy men, 2 Pe. 2. 6.

Doleful, sorrowful, Mi. 2. 4;—'doleful creatures' (Heb. *ochim*), a general name for screech-owls, Is. 13. 21.

Door, Christ is the, by whose authority teachers must enter into the church, Jn. 10. 1;—and through whom all men who enter shall be saved, 9.

Dophkah, dof'kah [a knocking], the eighth encampment of Israel, Nu. 33. 12.

Dor [dwelling], an ancient city of the Canaanites on the shore of the Mediterranean, Ju. 1. 27; 1 Ki. 4. 11. It is now represented by the little village of *Tantûra* (or *Tortûra*), about 9 miles north of Cæsarea.

Dorcas, dor'kas [antelope], the Greek name of Tabitha, distinguished for her benefactions, Ac. 9. 36;—died, and was much bewailed, 39;—raised to life by Peter, 40.

Dote, to grow silly, Je. 50. 36; 1 Ti. 6. 4;—to love extremely, Eze. 23. 5, 7, 9, 16, 20.

Dothan, dō'than [two cisterns], a place among the hills near the southern border of the plain of Esdraelon:—here Joseph was sold by his brethren, Ge. 37. 17;—the residence of Elisha, and the scene of the vision of the horses and chariots of fire, 2 Ki. 6. 13–19.

Double, twice as much, Ge. 43. 12;—abundance, Is. 40. 2;—deceitful, 1 Ti. 3. 8; Ja. 1. 8.

Dough, unbaked paste, Ex. 12. 34, 39; Je. 7. 18;—the first of it to be given to the priests, Nu. 15. 17.

Doves, the emblem of simplicity and innocence, Mat. 10. 16;—offered by those who were poor, and unable to afford a lamb, as in the case of Mary, Lu. 2. 24;—this arrangement prescribed in Le. 12. 6–8. In a wild state, dwell in holes in the rocks, Ca. 2. 14; Je. 48. 28;—as a dove the Spirit descended on Christ, Mat. 3. 16; Mar. 1. 10; Lu. 3. 22;—Ephraim compared to, Ho. 7. 11;—emblem of spring, Ca. 2. 12.

Dowry, a portion given by a husband for his wife, Ge. 34. 12; 1 Sa. 18. 25.

Drag, a fishing-net, Is. 19. 8; Hab. 1. 15, 16.

Dragon, Is. 27. 1;—translated *whale* in Ge. 1. 21; Job 7. 12;—*serpent* in Ex. 7. 9;—used figuratively to represent a destructive tyrant, Je. 51. 34; Eze. 29. 3;—the Roman empire in its heathen state, Re. 12. 3;—Satan, 20. 2.

Draught, a catch of fishes, Lu. 5. 4, 9;—part of the belly, Mat. 15. 17;—a place for the reception of filth, 2 Ki. 10. 27

Dreadful, frightful, terrible, Ge. 28. 17; Job 15. 21; Mal. 1. 14.

Dreams, commonly *insignificant*, Ec. 5. 3, 7;—*supernatural*, to Abimelech, Ge. 20. 3;—Jacob, 28. 12; 31. 10;—Laban, 31. 24;—Joseph, 37. 5, 9;—Gideon, Ju. vii.;—Solomon, 1 Ki. 3. 5;—Joseph, the husband of Mary, Mat. 1. 20; 2. 13, 19;—the wise men from the east, 2. 12;—the wife of Pilate, 27. 19;—Peter, Ac. 10. 10;—Paul, 16. 9; 18. 9; 27. 23;—*prophetical*, interpreted of Pharaoh's butler and baker, Ge. 40. 5;—of Pharaoh, 41. 1;—of a Midianite, Ju. 7. 13;—of Nebuchadnezzar, Da. 2. 1, &c.; 4. 2;—of Daniel, 7. 1, 15; 8. 1.

Dress, of men and women to be distinguished, De. 22. 5;—extravagance in it censured, Is. 3. 16, &c.; 1 Ti. 2. 9; 1 Pe. 3. 3.

Drink, STRONG (Heb. *shekar*), the priests prohibited from, when they went into the tabernacle, Le. 10. 9;—Nazarites to abstain from, Nu. 6. 3;—use of, to excess not uncommon among the Jews, Ps. 107. 27; Is. 24. 20; 49. 26; 51. 17–22.

Drink-offerings, rules concerning them, Nu. 15. 5.

Dromedary [swift runner], probably the African or Arabian species of camel, having one hump on its back, as distinguished from the Bactrian, which has two; but it is swifter, and can carry a man a hundred miles in a day, 1 Ki. 4. 28; Es. 8. 10; Is. 60. 6; Je. 2. 23.

Dropsy, a collection of water in the body, cured by Jesus, Lu. 14. 2.

Dross, the scum of metals separated by the process of melting, Ps. 119. 119; Pr. 25. 4;—the impure metal itself before being smelted, Is. 1. 22, 25; Eze. 22. 18, 19.

Drought, dry weather of long continuance, 1 Ki. 17. 1;—promise in time of, Is. 58. 11.

Drowsiness, in the worship of God punished, Ac. 20. 9;—its effects on worldly business, Pr. 23. 21.

Drunkenness, censured, Pr. 20. 1; 23. 31; Is. 5. 22; Lu. 21. 34; Ro. 13. 13; 1 Co. 5. 11, Ep. 5. 18; 1 Th. 5. 7; 1 Pe. 4. 3.

——, leads to other vices, Pr. 23. 31–33; Is. 5. 11, &c.; 28. 7; Ho. 4. 11; Hab. 2. 5;—to poverty, Pr. 23. 21;—destroys health, 23. 29, 30;—debasing, Is. 28. 8; Je 25. 27; 48. 26;—the cause of quarrels, Pr. 23. 29, 30;—excludes from the kingdom of heaven, Mat. 24. 49; Lu. 12. 45; 1 Co. 6. 10; Ga. 5. 21.

——, *examples of it*: Noah, Ge. 9. 21;—Lot, 19. 33, 35;—Nabal, 1 Sa. 25. 36; Elah, 1 Ki. 16. 9;—Benhadad, 20. 16.

Drusilla, drū-sil'la, the third and youngest daughter of Herod Agrippa, Ac. 12. 1–4, 20–23;—left her husband Azizus, and lived with Felix, and was with him at Cesarea, 24. 24.

Dukes, heads of tribes or nations, Ge. 36. 15, 21; Ex. 15. 15; Jos. 13. 21.

Dulcimer (Vul. *symphonia*), a *double pipe* with a sack, *bagpipe*, a musical instrument in use among the Jews. Luther renders the word *lute*, Da. 3. 5, 10, 15.

Dumah, dū'mah [silence], a country somewhere near or in Arabia Petræa, so called from a son of Ishmael, Is. 21. 11; Ge. 25. 14.

Dumb persons, cured, Mat. 9. 32; 12. 22; Mar. 7. 32; Lu. 11. 14.

——, *figuratively*, those professed teachers who either cannot, or will not, make known the will of God to men, Is. 56. 10.

Dung, used for fuel, Ex. 4. 12–15;—the dung-gate, Ne. 2. 13;—dunghill, Da. 2. 5; 3. 29;—grovelling on a dunghill, mark of extreme sorrow, 1 Sa. 2. 8.

Dura, dū'ra [circle], a plain in the south-east of Babylon near the mound now called *Dûair*, or according to others the great plain in which Babylon itself was situated, Da. 3. 1.

Durable, the riches and honours of divine wisdom are, Pr. 8. 18;—the friendship of God is, 18. 24.

Dust, sitting in, a token of humiliation, La. 3. 29;—casting of, on the head, of mourning, Jos. 7. 6;—to shake off, from the feet, Mat. 10. 14; Mar. 6. 11; Ac. 13. 51;—*figuratively*, the grave, Ge. 3. 9;—a great multitude, 13. 16.

Duties, some more important, and to be preferred to others, 1 Sa. 15. 22; Ho. 6. 6; Mat. 9. 13; 12. 7; 23. 23; Lu. 11. 42.

Duty of Man, in general, De. 10. 12; Jos. 22. 5; Ps. 1. 1, &c.; Ecc. 12. 13; Ho. 12. 6; Mi. 6. 8. Zec. 7. 9; 8. 16; Mat. 19. 16; 22. 37; 1 Ti. 6. 11; 2 Ti. 2. 22; Tit. 2. 11, &c.; Ja. 1. 27.

Dwarf, a person far below the ordinary size of men, Le. 21. 20.

Dying Saints, comfortable texts for, Ge. 49. 18; 2 Sa. 23. 5; Job 5. 19; 8. 6, 7; 19. 25–27; Ps. 23. 4; 31. 5; 48. 14; 73. 24, 25; Lu. 2. 29, Jn. 14. 2; Ro. 8. 38; 1 Co. 15. 55; 2 Co. 5. 1; Phi. 1. 21.

E.

Eagle, one of the largest and most powerful of the birds of prey, Nu. 24. 21; Job 39. 27–30; Je. 49. 16;—its tenderness toward its young, Ex. 19. 4; De. 32. 11;—its destructiveness, Is. 46. 11; Ho. 8. 1;—kings of Babylon and Egypt compared to, Eze. 17. 3, 7;—quickness of its flight emblem of shortness of life, Job 9. 26; Pr. 23. 5.

Ear, bored, of a servant who would not go free, Ex. 21. 5, 6;—heavy ears, Is. 6. 10;—uncircumcised ears, Je. 6. 10;—itching ears, 2 Ti. 4. 3.

Earing, an old word for *ploughing*, Ge. 45. 6; Ex. 34. 21;—*to ear*, to cultivate, De. 21. 4; 1 Sa. 8. 12; Is. 30. 24.

Early, those who seek Christ, encouraged, Pr. 8. 17.

Earnestly, eagerly, warmly, zealously, Nu. 22. 37; Job 7. 2; Ja. 5. 17.

Earnest of the Spirit, those graces which are the pledge and the foretaste of heaven, 2 Co. 1. 22; 5. 5; Ep. 1. 14.

Ear rings, ornaments of gold or silver hung in the ears, both by men and women, in eastern countries, Ge. 35. 4; Ex. 32. 2; 35. 22; Ho. 2. 13.

Earth, creation of, Ge. 1. 1, &c.;—to be destroyed by fire, 2 Pe. 3. 10;—a new one to be made, Re. 21. 1; 2 Pe. 3. 13.

Earthquake, shaking and heaving of the earth. Earthquakes evidently arise from certain powers operating within the circumference or crust of the earth; and seem to proceed from the same causes as volcanoes, acting differently, according to the difference of situation, or different nature of the surface on which they operate. An earthquake when Elijah was at Mount Sinai, the first recorded as having happened in Palestine (B.C. 905), 1 Ki. 19. 11;—in the time of Uzziah, Am. 1. 1; Zec. 14. 5;—at the crucifixion of Jesus, Mat. 27. 54;—at the resurrection of Jesus, 28. 2;—mentioned among the calamities to precede the destruction of Jerusalem, 24. 7;—symbol of revolution in the political world, He. 12. 26.

East, the rising of the sun, Ge. 3. 24; 12. 8; 13. 11; 29. 1;—indefinitely, Ps. 103. 12; Da. 8. 9;—*country*, Arabia, Ge. 25. 6;—*sea*, the Dead Sea, Nu. 34. 3; Eze. 47. 18; Joel 2. 20.

Easter, properly the *passover*, and is so rendered in every passage except Ac. 12. 4.

Ebal, ē'bal [stone], a hill near Shechem, from which the curses of the law were pronounced, De. 27. 14. Shechem the modern *Nablûs*) lies in the valley between Ebal and Gerizim.

Ebedmelech, ē'bed-mē'lek [servant of the king], an Ethiopian servant of Zedekiah, Je. 38 7–12.

Ebenezer, ĕb en-ē'zer [stone of help], the name which Samuel gave a stone, commemorative of God's help to Israel, 1 Sa. 7. 12.

Ebony, [stony, i. e. stone-wood], the heart-wood of the date-tree, Eze. 27. 15.

Ebronah, eb-rō'nah [passage over], a station of the Israelites near Ezion-Gaber, Nu. 33. 34, 35.

Ecclesiastes, ek-kle-ze-as'tes [the preacher], an inspired book written by Solomon in his old age.

Edar, e'dar [flock], tower of, Jacob's first halting-place between Bethlehem and Hebron, Ge. 35. 21.

Eden, ē'den [paradise], 1. The earthly paradise where man in innocence was placed. The Sept., following the Chaldee, called it 'paradise,' Ge. 2. 15;—Adam driven from, 3. 23, 24;—A region subdued by the Assyrians, 2 Ki. 19. 12; Is. 37. 12. It lay somewhere in the north-west of Mesopotamia.

Edification, building up in knowledge and piety, mutual, to be consulted, Ro. 14. 19; 15. 2; 1 Co. 14. 12, 26; Ep. 4. 12; 1 Th. 5. 11; He. 10. 24;—the word of God a chief instrument in edifying, Ac. 20. 32;—foolish questions adverse to, 1 Ti. 1. 4.

Edom, ē'dom [red], 1. Esau the elder twin-brother of Jacob, so called from his red hair, Ge. 25. 25, or from the colour of the pottage for which he sold his birthright, 30;—2. The country afterwards given to Esau, Ge. 36. 6; Nu. 33. 37;—previously called Mount Seir, Ge. 32. 3; 36. 8;—dukes of, 36. 15–19;—kings of, 31.

Edomites, ē'dom-ites, the descendants of Edom, refuse the Israelites a passage through their country, Nu. 20. 14; De. 2. 4;—when to be admitted into the congregation, De. 23. 8;—conquered by David, 2 Sa. 8. 14;—revolt from Jehoram, 2 Ki. 8. 20; 2 Ch. 21. 8,—to be conquered, Je. 49. 7; Eze. 25. 13; 35. 1, &c.;—judgments upon them, Am. 1. 11; Ob. 1, &c.

Edrei, ed're-i [strength], (1) One of the chief towns of the kingdom of Bashan, east of Jordan, Jos. 12. 4, 5; 13. 12; De. 3. 10. Here Og was defeated by the Israelites, Nu. 21. 33–35. In the early ages of Christianity it was the seat of a bishop. It has been generally identified with *Dera*.—(2) A town of Naphtali near Kedesh, Jos. 19. 37.

Education, the Israelites commanded to give a *religious* one to their children, De. 6. 7;—the happy effects of a good one, Ge. 18. 19; Pr. 22. 6; 29. 17; 2 Ti. 3. 15;—fatal effects of a bad one, Pr. 29. 15.

Effectual, fervent or inwrought prayer, Ja. 5. 16.

Effaminate, a catamite, one addicted to strange lust, 1 Co. 6. 9.

Eglaim, ĕg-lā'im or ĕg'lā-im [two ponds], a city of Moab, Is. 15. 8;—probably the same as En-Eglaim.

Eglon, ĕg'lon [heifer], (1) King of the Moabites, oppressed Israel for eighteen years, Ju. 3. 14;—assassinated by Joshua;—(2) A city of the Amorites, about 34 miles south-west of Jerusalem, Jos. 10. 3. 23–25;—was afterwards given to Judah, 15. 39. The modern *Aijlan* occupies its site.

Egypt, ē'jipt, a much renowned kingdom of antiquity, situated in the north-east of Africa; and extending about 530 miles in length and 150 in breadth. It was called by the Hebrews 'the land of Mizraim,' the form of the word being *duas* to denote the two divisions of Upper and Lower Egypt. The Coptic name is *Kemé*, meaning *black*, so called from its dark alluvial soil. In Is. 11. 11 it is called Pathros; in Ps. 87. 4, Rahab; in Ps. 105. 23, 27, 'the land of Ham.' The Arabs call it *Mizr* [red mud]. The arts and sciences were very early cultivated here, and maintained a greater degree of perfection for some ages than was found in any other nation. In its ancient glory it is said to have sustained about eight millions of inhabitants, and was the granary of the world. The river Nile runs through it northward to the Mediterranean, and waters it by its wide inundations, which spread fertility over its whole extent. The pyramids of Egypt are above 3000 years old, and stand south-west of Grand Cairo. The largest, that of Cheops, is 474 feet high, and covers a space of about 13 acres. They were the mausoleums or burying-places of the Egyptian kings. A prophecy to Abraham that his posterity should be slaves there, Ge. 15. 13;—its ten plagues: the river turned into blood, Ex. 7. 19;—frogs come on the land, 8. 5;—the dust becomes lice, 16;—swarms of flies, 20;—murrain of the cattle, 9. 1;—boils, 8;—hail, 23;—locusts, 10. 3,—darkness, 12,—death of the first born, 12. 29;—destruction of the whole army of, 14. 28;—a hymn on the departure of the Israelites from it, Ex xv.; Ps. cxiv.;—Ham's posterity in, mentioned, Ps. 78. 51; 105. 23, 27;—its ruin foretold, Is. 19. 1, &c.;—favour to be shown to it in the latter days, 18, &c.;—to be conquered by the Assyrians, 20. 1;—the Israelites threatened for their confidence in it, 30. 1; 31. 1;—its ruin again foretold, Je. 44. 30, 46. 1;—its desolation for forty years, Eze. 29. 8;—given to Nebuchadnezzar as a reward for his services at Tyrus, 17; 32. 11;—its desolation, 30. 1; 31. 1, 18;—a lamentation over it, 32. 1, &c.;—how to be punished if the inhabitants do not send to worship at Jerusalem, Zec. 14. 18;—the holy family's flight into, Mat. 2. 13–20. It is now a fief under viceroys of the Turkish empire. The whole land is crowded with relics of antiquity. The population is about 3½ millions; a considerable portion of them are Christians and Jews. The Christians are called *Copts*.

Egypt, River of, (1) *The Nile*, as in Ge. 15. 18, where the Hebrew word is *nahar*, 'river.' The Nile was thus the southern border of the land given in covenant promise to Abraham.—(2) *Wady el-Arish*, as in Nu. 34. 5; Jos. 15. 4; 2 Ch. 7. 8, where the Hebrew is *nakhal*, 'a torrent-bed;' this was the southern border of the land possessed by the twelve tribes.

Egyptians, Pharaoh sends them to Joseph for food, Ge. 41. 55;—accounted it an abomination to eat with the Hebrews, 43. 32;—pursued the Israelites, Ex. 14. 9;—drowned in the Red Sea, 27;—when to be received into the congregation, De. 23. 8;—Jews forbidden to form an alliance with, Is. 30. 2; 31. 1; 36. 6.

Ehud, ē'hud [union], a Benjamite, one of the judges of Israel, delivers from the oppression of the Moabites, Ju. 3. 15.

Ekron, ek'ron [eradication], the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia, Jos. 13. 3;—taken by the tribe of Judah, Ju. 1. 18;—its inhabitants, afraid of the ark of God, send it away, 1 Sa. 5. 10;—Baalzebub the god of, 2 Ki. 1. 2;—its ruin foretold, Zep. 2. 4. Now *Akir*, 5 miles south-west of Ramleh.

Elah, ē'lah [terebinth or oak], (1) The king of Israel, succeeds Baasha, 1 Ki. 16. 6;—murdered by Zimri, 10.—(2) The valley in which David slew Goliath, 1 Sa. 17. 2, 19; 21. 9.

Elam, ē'lam [age], (1) The eldest son of Shem, and father of the Elamites, Ge. 10. 22;—his descendants to be conquered, Je. 49. 34;—to be restored, 39.—(2) A country south of Assyria, and east of Persia proper, peopled by the descendants of Shem, Ge. 10. 22. Its capital was called Susa. The name Elam was at one time given to the whole of Persia. It was called *Susiana* by the Greeks and Romans.

Elath, or **Eloth**, ē'lath [trees, terebinths], a seaport town on the eastern gulf of the Red Sea, near to which the Israelites passed, De. 2. 8;—taken by David, and held in the days of Solomon as a place of commerce, 2 Ch. 8. 17;—after being retaken by the Edomites, it was again taken and built by Azariah, 2 Ki. 14. 22.

Eldad, ĕl'dad [favoured of God], and **Medad**, two of the seventy elders of Israel, being divinely endued with a spirit of prophecy, Nu. 11. 26.

Elders, aged men, seventy chosen by Moses as his assistants, Nu. 11. 16;—the magistrates, heads of the people, and rulers, so called among the Jews, Ge. 50. 7; 1 Sa. 16. 4; 2 Ki. 6. 32; Ezr. 8. 25—rabbis or teachers, Mat 7. 25.

Elders, or **Presbyters**, *in the New Testament church*, a title assumed by the apostles, 1 Pe. 5. 1; 2 Jn. 1;—3 Jn. 1;—given to the pastors, teachers, and rulers of Christian churches, their qualifications and duty, Ac. 11. 30; 14. 23; 15. 4, 6; 16. 4; 20. 17; 1 Ti. 3. 1; 5. 17, 19; Tit. 1. 5; 1 Pe. 5. 1;—symbolical, Re. 4. 4, 10; 5. 5–8, 14; 7. 11, 13; 11. 16.

Elealeh, ĕl-e'a-leh [whither God has ascended], an Amorite city east of Jordan;—Moses gave it to the tribe of Reuben, Nu. 32. 37;—was ravaged by the Assyrians and the Chaldeans, Is. 15. 4; Je. 48 34;—now *El-Al*, two miles north of Heshbon.

Eleazar, ĕl-e-ā'zar [God the helper], (1) Son of Aaron, and his successor in the office of high-priest, Nu. 20. 26;—he and Joshua divided the land, 34. 17;—died, Jos. 24. 33.—(2) The son of Dodo the Ahohite, and the second of the three most eminent of David's thirty-seven heroes, 2 Sa. 23. 9; 1 Ch. 11. 12.

Elect, is spoken of Christ, Is. 42. 1; Mat. 12. 18;—of good angels, 1 Ti. 5. 21;—of the Israelites as a nation, De. 7. 6;—of individuals to worldly advantages, 1 Sa. 10. 24; Ro. 9. 11;—of such as have faith in Christ to eternal life, Tit. 1. 1;—'the elect,' Mat. 24. 22;—'his elect,' Mar. 13. 27;—'his own elect,' Lu. 18. 7;—'God's elect,' Ro. 8. 33; Col. 3. 12.

Election, God's purpose of mercy, by which he chose all who have faith in Christ to everlasting life;—it is eternal, Ep. 1. 4; 3. 11; 2 Th. 2. 13;—blessed, Ep. 1. 6, 11; 2 Ti. 1. 9;—personal, Mat. 20. 23; 25. 34; Ac. 22. 14; 2 Ti. 2. 19;—conditional on their part, 2 Pe. 1. 9; Ro. 8. 28; 9. 11; 11. 5, 6;—immutable, and certain of accomplishment to every one who believes, Ro. 8. 29, 30;—it is in Christ, Ep. 1. 4;—it is to holiness as the means, and salvation as the end, Ro. 8. 29; Ep. 1. 4; 2. 10; 5. 27; 1 Th. 5. 9. *See* Predestination.

El-Elohe-Israel, ĕl-el-ō'hā-is'ra-el [God, the God of Israel], the name given by Jacob to the altar he built near Shechem, Ge. 33. 18–20.

Elements, simple bodies of the material universe; and applied in 2 Pe. 3. 10, to denote the component parts of which this material world is formed. Used in Ga. 4. 3, 9 as a designation of the ceremonial law, and spoken of as *elements of the world*, because temporary, and destined to pass away;—the alphabet of the letters, or first principles of knowledge, Col. 4. 8 (*margin*);—rendered 'rudiments,' Col. 2. 8, 20.

Elephant, the largest of all land animals, supposed by some to be referred to in 1 Ki. 10. 22; 2 Ch. 9. 21; where 'ivory,' *i.e. elephant's tooth*, is mentioned.

Elhanan, ĕl'ha'nan [God-favoured], a distinguished warrior, the brother of Goliath, 2 Sa. 21. 19.

Eli, ē'li [exalted], high-priest of the Jews when the ark was in Shiloh, 1 Sa. 1. 3, 9;—he succeeded Samson also as judge in Israel, which office he held for forty years, 4. 18;—he reproves Hannah, who was praying for a child, 1. 12;—the sins of his sons, 2. 12;—a prophecy against his house, 27;—his sons slain, 4. 11;—his death, 18.

Eli, ē'li [my God], Mat. 27. 46. *See* Eloi.

Eliakim, e-li'a-kim [whom God raiseth up], (1) The son of Hilkiah, sent by Hezekiah to the prophet Isaiah, 2 Ki. 19. 2;—a prediction of his greatness, Is. 22. 20–23.—(2) The son and successor of Josiah, king of Judah, 2 Ch. 36. 4;—called Jehoiakim, 2 Ki. 23. 34; 2 Ch. 36. 4.

Eliasaph, e-li'a-saf [whom the Lord has added], the son of Deuel or Reuel, prince of the tribe of Gad, Nu. 10. 20.

Eliezer, el-i-e'zer [help of God], (1) 'Of Damascus,' the pious steward of Abraham's household, Ge. 15. 2;—sent to Mesopotamia for a wife to Isaac, 24. 2;—his godly conduct and success, 12–67.—(2) The son of Moses, Ex. 18. 4; 1 Ch. 23. 15.—(3) The son of Zichri, commanded four hundred and twenty thousand men, 1 Ch. 27. 16.—(4) The son of Dodavah, a prophet, foretold the destruction of Jehoshaphat's fleet, 2 Ch. 20. 37.

Elihu, el-i'hu [my God is Jehovah], one of Job's friends who visited him in his distress; his speeches, Job xxxii–xxxvii.

Elijah, el-i'jah [my God is Jehovah], 'the Tishbite, a native of Gilead, a prophet of great renown, foretells a drought, 1 Ki. 17. 1;—fed by ravens, 6;—visits a widow at Zarephath, 9;—raises her son to life, 22;—sent to meet Ahab, 18. 1;—his contest with the prophets of Baal, 21;—brings rain, 45;—threatened by Jezebel, he goes to Horeb, 19. 9;—sends to anoint Jehu, 16;—calls Elisha, 19;—denounces judgments against Ahab and Jezebel for taking the vineyard of Naboth, 21. 17;—reproves Ahaziah for sending to consult Baalzebub, 2 Ki. 1. 4;—brings fire from heaven on his soldiers, 10, 12;—divides the river Jordan, 2. 8;—goes to heaven in a chariot of fire, 11;—promised to return before the great day of God, Mal. 4. 5;—this referring to John the Baptist, as seen, Mat. 11. 14; Mar. 9. 11; and the reason of the designation thus given to John assigned, Lu. 1. 17;—John the Baptist so called, Mat. 17. 12, 13.

Elim, ē'lim [trees], the second station of the Israelites after crossing the Red Sea, Ex. 15. 27.

Elimelech, el-im'e-lek [my God king], a Bethlehemite, the husband of Naomi, driven by famine into the land of Moab, Ru. 1. 1.

Eliphalet, el-if'a-let [God is his deliverance], (1) One of David's sons born in Jerusalem, 2 Sa. 5. 16; 1 Ch. 3. 6;—called Elpalet, 1 Ch. 14. 7.—(2) Son of Ahasbai, one of David's mighty men, 2 Sa. 23. 34.

Eliphaz, el'i-faz [strength of my God], a Temanite, one of Job's friends, whose speeches were against him, Job 4. 1; v. xv. xxii.

Elisabeth, el-iz'a-beth [the oath of God], the wife of Zacharias and the mother of John the Baptist, her character, Lu. 1. 5;—her song when saluted by Mary, 42, &c.

Elisha, el-i'sha [God's salvation], the son of Shaphat of Abel-meholah, the disciple and successor of Elijah in the prophetic office, follows Elijah, 1 Ki. 19. 19;—sees him ascend to heaven, 2 Ki. 2. 11;—divides the river Jordan, 14;—restores the unwholesome water at Jericho, 21;—mocked by young men, who are destroyed by bears, 24;—procures water for the army of Jehoshaphat, 3. 20;—multiplies the widow's oil, 4. 1;—procures a son for the good Shunammite, 14;—raises him to life, 32;—cures the deadly pottage at Gilgal, 38,—feeds an hundred men with twenty loaves, 42;—cures Naaman of leprosy, 5. 14;—transfers it to Gehazi, 27;—makes iron to swim, 6. 6;—discloses the secret counsels of the King of Syria, 8;—an army sent to seize him smitten with blindness, 13;—promises plenty in a siege of Samaria, 7. 1;—prophesies to Hazael at Damascus, 8. 7;—sends to anoint Jehu king of Israel, 9. 1;—foretells Joash's three victories, 13. 14;—writes to Jehoram, 2 Ch. xxi. 12;—a dead man comes to life on being put into his sepulchre, 2 Ki. 13. 21;—died at the age of 90 years, during 60 of which he prophesied, 20.

Elishama, el-ish'a-ma [whom God has heard], the name of several persons, Nu. 1. 10; 2 Sa. 5. 16; Je. 36. 12.

Elishaphat, el-ish'a-fat [my God judgeth], one of Jehoiada's captains, 2 Ch. 23. 1.

Elisheba, el-ish'e-ba [God is her oath], the daughter of Amminadab, Nu. 2. 3, and wife of Aaron, Ex. 6. 23.

Elizaphan, el-iz'a-fan [whom God has protected], the son of Uzziel, and chief of the house of the Kohathites, Nu. 3. 30;—he and his brother carry the dead bodies of Nadab and Abihu to their graves, Le. 10. 4.

Elkanah, el-ka'nah [God possesses], father of Samuel, 1 Sa. 1. 1;—his peculiar regard for his wife Hannah, 5.

Elkosh, el'kosh [God my bowl], the birthplace of the prophet Nahum, Na. 1. 1.

Elnasar, el'a-sar [the oak of Assyria], a kingdom in Asia, whose king Arioch was one of the allies of Chedorlaomer Ge. 14. 1, 9.

Elm, Ho. 4. 13: elsewhere rendered *oak*.

Elnathan, el-nā'than [God's gift], was sent to bring the prophet Urijah from Egypt, Je. 26. 22,—opposed the burning of Jeremiah's prophecies, 36. 12.

Eloi, ē'loy [my God], a Syro-Chaldaic word, Mar. 15. 34.

Elon, ē'lon [oak]. [1] A judge of Israel, Ju. 12. 11.—[2] A city of Dan, Jos. 19. 43, probably the same as *Elon-Beth-Hanan*, 1 Ki. 4. 9.

Eloquent, fluent and elegant speech, Ex. 4. 10; Is. 3. 3; Ac. 18. 24.

El Paran, e-pā'ran [the oak of Paran], a tree in the wilderness of Paran, Ge. 14. 6.

Eltekeh, el-tē'keh [God its fear], a city of Dan, Jos. 19. 44; 21. 23.

Elul, ē'lul, the sixth month of the Jewish ecclesiastical, and twelfth of the civil year, beginning with the new moon of September, Ne. 6. 15. Probably derived from a root which means 'to glean,' 'to cut off' the latest grapes.

Elzaphan, el-tsā'fan [God is my strength], an officer of king David, 1 Ch. 15. 8.

Elymas, el'y-mas [a wise man], a name applied to a Jew called Bar-Jesus, Ac. 13. 6-11. *See* BAR-JESUS.

Elzabad, el'za-bad [the dowry of God], an officer of king David, 1 Ch. 12. 12.

Embalming of dead bodies much practised by the Egyptians. It was practised also by the Hebrews in the case of Jacob, Ge. 50. 2; and Joseph, 26. Asa's grave was 'filled with sweet odours and divers kinds of spices,' 2 Ch. 16. 14. The body of Christ also was embalmed, Jo. 19. 39, 40; the spices, &c., were, however, only applied to his body externally, as was oft done to the dead, instead of regular embalming.

Embassies, or public messengers sent, from Jacob to Esau, Ge. 32. 3;—from Moses to the king of Edom, Nu. 20. 14; from Jephtha to the Ammonites, Ju. 11. 12;—from David to Hanun, 2 Sa. 10. 2;—from Sennacherib to Hezekiah, Is. 36. 2.

Embolden, bold or daring, Job 16. 3; 1 Co. 8. 10.

Embrace, to hold fondly in the arms, Ge. 29. 13; 33. 4; Ac. 20. 1; He. 11. 13.

Embroidered, decorated with needlework, Ex. 28. 39; 35. 35; 38. 23.

Emerald, a precious stone of a green colour, of the species of *beryl*, and in hardness next to the ruby, Ex. 28. 18; Eze. 27. 16; Re. 4. 3; 21. 19.

Emerods, a disease, the older form of the word *hemorrhoids* or *piles*, threatened to the disobedient Jews, De. 28. 27;—inflicted on the men of Ashdod, 1 Sa. 5. 6, 9, 12.

Emims, ē'mims [terrors], a warlike people, and of gigantic stature, who inhabited the east borders of Canaan; smitten by Chedorlaomer, Ge. 14. 5; – the Moabites dispossessed them, De. 2. 10, 11.

Eminent, high, above others, Eze. 16. 24, 25; 17. 22.

Emmanuel, em'man-ū-el, Mat. 1. 23. *See* IMMANUEL.

Emmaus, em-mā'us [hot springs], a village 'threescore furlongs,' or about 7½ miles distant from Jerusalem, memorable for Christ's interview with two of his disciples on their way thither, Lu. 24. 13.

Emmor, em'mor, the same as Hamor, father of Shechem, Ac. 7. 16.

Empire, a large dominion, Es. 1. 20.

Empty, void, not full, Ge. 31. 42; 41. 27, Na. 2. 10; Mat. 12. 44; Mar. 12. 3.

Emulation, striving to excel in what is good, Ro. 11. 14;—in what is evil, Ga. 5. 20.

Enam, ē'nam [the double spring], a city in the lowlands of Judah, Jos. 15. 34.

Encamp, to form a camp, Ex. 14. 2; Nu. 1. 50; Ps. 27. 3; Zec. 9. 8.

Encountered, provoked to dispute, Ac. 17. 18.

Encourage, to animate, De. 1. 38; 2 Ch. 31. 4; Ps. 64. 5.

Endor, en'dor [fountain of Dor, *i.e.* of the age], a city in the tribe of Manasseh, 4 miles south of Mount Tabor;—memorable for the account given of the witch of, 1 Sa. 28. 7;—it is now called *Endûr*.

Endow, or ENDUE, to give a dowry or portion, Ex. 22. 16; Ge. 30. 20; Lu. 24. 49; Ja. 3. 13.

Endure, to undergo, Ge. 33. 14; Mat. 24. 13; He. 12. 7.

Eneglaim, ēn-eg-lā'im [the fountain of calves], a well or town on the Dead Sea, opposite to Engedi, mentioned only in Eze. 47. 10; probably the same as Eglaim in Is. 15. 8. Supposed by some to be identical with *Ain-Ajlah* at the north end of the Dead Sea.

Enemies, their cattle to be brought to them if found astray, Ex. 23. 4; their misfortunes not to be rejoiced at, Job 31. 29; Ps. 35. 15; Pr. 24. 17; their death not to be wished for, 1 Ki. 3. 11;—mourn, and be concerned for them, Ps. 35. 13;—trust in God for deliverance from, Ezr. 8. 31; Ps. 18. 48; –Christ prayed for, Lu. 23. 34;—good to be done for their evil, 25. 27; Mat. 5. 44; Lu. 6. 27, 35; Ro. 12. 14, 20.

Engaged, promised, Je. 30. 21.

Engedi, en-gē'di [the fountain of a kid], originally called *Hazazon-Tamar*, 2 Ch. 20. 2;– the name of a city on the east side of the Dead Sea, about 30 miles south-east of Jerusalem, given to the tribe of Judah, Jos. 15. 62;– here David was an exile, 1 Sa. 24. 1;– here the allied army, which came against Jehoshaphat, encamped, 2 Ch. 20. 2. Celebrated for the excellence of its vineyards, Ca. 1. 14.

Engines, warlike instruments for throwing stones, 2 Ch. 26. 15; Eze. 26. 9.

Engrave, letters or figures cut on stone, Ex. 28. 11; Zec. 3. 9; 2 Co. 3. 7.

Enhakkore, en-hak'ko-re [the fountain of the crier], the spring of Lehi, where Samson was miraculously supplied with water, Ju. 15. 19.

Enjoy, to feel with pleasure, Jos. 1. 15;—to have in abundance, He. 11. 25.

Enlarge, to increase or render more wide, Ge. 9. 27; Ps. 119. 32; Mat. 23. 5.

Enlighten, to give light or instruct, Ps. 18. 28; 19. 8; Ep. 1. 18; He. 6. 4.

Enmishpat, en-mish'pat [fountain of judgment], the same as Kadesh, Ge. 14. 7.

Enmity, bitter and deep-rooted hatred, put between the seed of the woman and the serpent, Ge. 3. 15;—the *carnal*, or fleshly and unrenewed mind is, against God, Ro. 8. 7;—the friendship of the world is, Ja. 4. 4;—applied to the ceremonial law, as a cause of enmity between Jews and Gentiles, and said to be slain by Christ, Ep. 2. 14-16.

Enoch, ē'nok [dedicated], [1] A son of Cain, Ge. 4. 17.—[2] The son of Jared, and father of Methuselah, Ge. 5. 18;—walked with God, 22;—God took him, 24;—was translated to heaven without dying, He. 11. 5;– prophesied, Jude 14.—[3] A city built by Cain, Ge. 4. 17, 18.

Enos, ē'nos 'man, multitude', the son of Seth, Ge. 4. 26; – the father of Cainan, or Canaan, 5. 9.

Enquire, to search or ask, Ge. 25. 22; Ps. 27. 4; Is. 21. 12; Mat. 10. 11; Ac. 9. 11.

Enrich, to make rich, 1 Sa. 17. 25; Eze. 27. 33; 1 Co. 1. 5; 2 Co. 9. 11.

Enrogel, en-rō'gel [fountain of the secret, or fuller's fountain], a spring on the south east of Jerusalem, in the valley of the Kidron, Jos. 15. 7; 18. 16;– Adonijah's coronation at, 1 Ki. 1. 9.

Ensample, an example, 1 Co. 10. 11; Phi. 3. 17; 1 Th. 3. 9; 2 Pe. 2. 6.

Enshemesh, ēn-shē'mesh [the well of the sun] the name of a fountain, between Jerusalem and Jericho, Jos. 15. 7; 18. 17.

Ensign, Ps. 74. 4; Is. 5. 26; Zec. 9. 16. *See* BANNER.

Ensnare, to bring into sin or bondage, Job 34. 30.

Ensue, to follow, 1 Pe. 3. 11.

Entappuah, en-tap'pū-ah [spring of Tappuah, or of an apple], a place in the tribe of Manasseh, Jos. 17. 7.

Enterprise, an undertaking, Job 5. 12.

Entertain, to be hospitable, He. 13. 2.

Entice, to allure or attract, Ex. 20. 16; De. 13. 6; Ju. 14. 15; 2 Ch. 18. 19, 20; Pr. 1. 10; Ja. 1. 14.

Enticers to Vice to be avoided, Pr. 1. 10.

Entire, whole, undivided, Ja. 1. 4.

Entrance, a passage, invitation, Ju. 1. 24, 25; Ps. 119. 130; 1 Th. 2. 1; 2 Pe. 1. 11.

Entry, the act of entrance, or place by which persons enter, 2 Ki. 16. 18; 1 Ch. 9. 19; 2 Ch. 4. 22; Je. 38. 14; 43. 9; Pr. 8. 3.

Environ, to surround, Jos. 7. 9.

Envy, vexation at another's excellence or success, condemned, Job 5. 2; Ps. 37. 1; Pr. 3. 31; 14. 30; 23. 17; 24. 19; 27. 4; Ro. 13. 13; 1 Co. 3. 3; Ga. 5. 21; Ja. 3. 14; 5. 9; 1 Pe. 2. 1;– leads to every evil work, Ja. 3. 16.

– –, examples of: Cain, Ge. 4. 5;—the Philistines, 26. 14;—Rachel, 30. 1;—Joseph's brethren, 37. 4, 11;—Korah, &c., Nu. 16. 1, &c.;—Saul, 1 Sa. 18. 8;— Haman, Es. 5. 9;—princes of Babylon, Da. 6. 3, 4;—chief priests, Mar. 15. 10.

Epaphras, ep'a-fras, a native of Colosse, and a faithful preacher there, Col. 1. 7; 4. 12;– Paul's fellow-prisoner at Rome, Phile. 23.

Epaphroditus, e-paf-ro-dī'tus [belonging to Aphrodite or Venus], a disciple of Philippi, sent to Paul at Rome, Phi. 2. 25; 4. 18.

Epenetus, e-pe-nē'tus [laudable], one of those who first embraced the gospel in Achaia, Ro. 16. 5.

Ephah, ē'fah [gloom], [1] The eldest of the five sons of Midian, Ge. 25. 4.—[2] A place called by his name, which abounded with camels and dromedaries, Is. 60. 6.

Ephah, ē'fah [measure], [in the original a different word from the preceding], a measure for grain, containing 10 omers = 1⅔ English bushel, equivalent in capacity to the *bath* for liquids, Ex. 16. 36; 1 Sa. 17. 17.

Ephes-Dammim, ē-fes-dam'im [end of blood], the place where the Philistines were encamped when Goliath was slain, 1 Sa. 17. 1;—called *Pas-Dammim* in 1 Ch. 11. 13.

Ephesians, e-fe'zhi-ans, inhabitants of Ephesus, Ac. 19. 28, 34, 35;—epistle to the, written by Paul about the commencement of his imprisonment at Rome, at the same time as that to the Colossians, about A.D. 62.

Ephesus, ef'e-sus, the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster, about 23 miles north of Miletus, and 40 south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been 425 feet long and 220 broad. Its roof was supported by 127 pillars, 60 feet high, 27 of which were curiously carved, and the rest polished. It was burned on the same day Socrates was poisoned, viz. 200 years before Christ. It was rebuilt with more splendour; it was destroyed by an earthquake nineteen years after Christ, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The ruins of the temple have recently been explored, and several sculptured pilasters, &c., from it have been deposited in the British Museum. First visited by Paul when on his second missionary journey, Ac. 18. 18–28. He came a second time to, 19. 1;—here he preached three years, 20. 31;– magical books burned on the reception of the gospel, 19. 19;– tumult raised here against him by Demetrius, 19. 23;—fought with beasts at, or was opposed by brutal men, 1 Co. 15. 32;– the angel or minister of the church at, addressed, Re. 2. 1, &c. The city is now in utter ruin. Its site is occupied by the Turkish village *Ayasaluk*.

Ephod, ē'fod [something girt], a sacred vestment in the form of an upper garment, worn by the priests. There were two kinds, that of plain linen, for the ordinary priests, 1 Sa. 22. 18; 2 Sa. 6. 14; and that of the high-priest, which was richly embroidered, – it is described, Ex. 28. 6; 39. 2;—its

Ephphatha, ĕf'fa-thah, a Syro-Chaldaic word, meaning *be opened*, Mar. 7. 34.

Ephraim, ē'fra-im or ē'fra-im [double fruitfulness], [1] Younger son of Joseph, born, Ge. 41. 52;—preferred to Manasseh, 48. 19;—his descendants, 1 Ch. 7. 20, 28;—his sons defeated by the men of Gath, 21.—[2] A city about ten miles north of Jerusalem, Ju. 12. 54.

———{GATE OF}, one of the gates of Jerusalem, 2 Ki. 14. 13; 2 Ch. 25. 23;—*the wood of*, the forest in the east of Jordan in which Absalom was killed, 2 Sa. 18. 6.

Ephraimites, ē'fra-mites, their possessions were in the very centre of Palestine, extending from the Mediterranean to the Jordan, Jos. 16. 1, &c.; 17. 14; 1 Ch. 7. 28;—defeated by the Gileadites, Ju. 12. 5;—threatened for their pride, Is. 28. 1, &c.

Ephratah, ē'fra-tah [fruit, posterity], [1] A city of Judah (Ru. 4. 11; Ps. 132. 6), elsewhere called *Ephrath* and *Bethlehem*, Ge. 48. 7; 35. 16, 19; Mi. 5. 1.—[2] The wife of Caleb, 1 Ch. 2. 19, 50; 4. 4.

Ephron, ē'fron [fawn-like], [1] A range of hills on the northern boundary of Judah, Jos. 15. 9.—[2] A Hittite who generously offered Abraham a field for a burying-place, Ge. 23. 8.

Epicureans, ep-e-ku're-ans, a sect of Gentile philosophers, followers of Epicurus, an Athenian philosopher (died B.C. 272), who maintained that the world was made, not by God, but by the fortuitous concourse of atoms, that God interferes not in its government, that the soul dies with the body, that there are no angels, and that pleasure is the chief good, Ac. 17. 18.

Epistles, or letters, written by the apostles to the churches, or to particular individuals, are *twenty-one* in number, beginning with Romans and ending with Jude, Ro. 16. 22; 1 Co. 5. 9; Col. 4. 16, &c.; 14 were written by Paul, 1 by James, 2 by Peter, 3 by John, and 1 by Jude.

Equal, like another, uniform, just, Ps. 17. 2; 55. 13; Mat. 20. 12; Col. 4. 1; Re. 21. 16.

Equity, or justice, the great rule of it, Le. 19. 18; Mat. 7. 12; 22. 39; Ro. 13. 8; Ja. 2. 8.

Er [watchful], the eldest son of Judah by Bath-Shuah, a Canaanitess, Ge. 38. 37; 46. 12.

Erastus, e-ras'tus [beloved], 'the chamberlain of the city' of Corinth, converted by Paul, Ac. 19. 22; Ro. 16. 23.

Erech, ē'rek [length], a city of Chaldea, built by Nimrod, east of the Tigris, Ge. 10. 10. It was probably the city of the Archevites, Ezr. 4. 9.

Erect, to build or rear, Ge. 33. 20.

Errand, a message, Ge. 24. 33; Ju. 3. 19; 2 Ki. 9. 5.

Error, a mistake, Ec. 5. 6;—false doctrines, 1 Jn. 4. 6;—sins, Ps. 19. 12; He. 9. 7.

Esar-Haddon, ē'sar-hăd'don [gift of fire], king of Assyria, the son and successor of Sennacherib, 2 Ki. 19. 37; Is. 37. 38.

Esau, ē'saw [hairy], the son of Isaac, and brother of Jacob, born, Ge. 25. 25;—sells his birthright for red pottage, whence he is called Edom (red), 30. 31;—meets Jacob, 33. 1, &c.;—his wives and descendants, 36. 1, &c.; 1 Ch. 1. 35.

Escape, to get out of danger, Ps. 56. 7; Mat. 23. 33; Ro. 2. 3;—those who neglect Christ's great salvation cannot, He. 2. 3; 12. 25.

Eschew, to shun, as Job did, evil, Job 1. 1;—and as all must do who love life, and desire to see good, Ps. 34. 12, 13; 37. 27, 28; Is. 1. 16, 17; 1 Pe. 3. 10, 11.

Esek, ē'sek [contention], the name of a well dug by Isaac's herdsmen in the valley of Gerar, Ge. 26. 20.

Esh-Baal, ĕsh'bā-al [man of Baal], the fourth son of King Saul, 1 Ch. 8. 33; 9. 39. The same as *Ishbosheth*, 1 Sa. 31. 2; comp. 2 Sa. 2. 8.

Eshcol, ĕsh'kŏl [a bunch of grapes], [1] A chief of the Amorites, one of Abraham's allies, Ge. 14. 24.—[2] A valley near Hebron from which the spies brought a bunch of grapes, which required two men to carry, Nu. 13. 24; 32. 9; De. 1. 24.

Eshtaol, ĕsh'ta-ol [narrow pass], a city in the low country of Judah, Jos. 15. 33;—near to it Samson was born and buried, Ju. 13. 25; 16. 31.

Eshtemoa, or ESHTEMOH, esh-tē'mo-ah [obedience], a town in the mountains of Judah, assigned to the priests Jos. 15. 50; 21. 14;—a present of the spoils taken from the Amalekites sent by David to the inhabitants of, 1 Sa. 30. 28.

Esli, ĕs'li, mentioned in the genealogy of Christ, Lu. 3. 25;—probably identical with Hushai, 1 Ch. 4. 23, 24.

Espousals, a contract to enter into marriage, Ca. 3. 11; Je. 2. 2.

Espouse. *See* BETROTH.

Espy, to discover unexpectedly, Ge. 42. 27; –to inspect narrowly, Jos. 14. 7;—to contemplate, Je. 48. 19.

Esrom, ĕs'rom, Greek form of *Hezron* [walled in], [1 Ch. 2. 5], Mat. 1. 3, Lu. 3. 33.

Establish, to fix, 1 Ki. 9. 5;—to confirm, Nu. 30. 13; –to appoint, Ps. 119. 38;—to ratify, He. 10. 9.

Estate, condition, Ge. 43. 7;—place, Da. 11. 7, 20;—applied to persons of power and wealth, Mar. 6. 21.

Esteem, to value or judge, Job 36. 19; Ps. 119. 128; Is. 53. 4; Phi. 2. 3; 1 Th. 5. 13.

Esther, ĕs'ter [star], called also *Hadassah* [myrtle], (Es. 2. 7), the daughter of Abihail, the uncle of Mordecai, obtains favour, Es. 2. 15;—made queen, 17;—appoints a fast, 4. 15;—favourably received by the king, 5. 1;—invites Haman the Agagite to a feast, 5. 8;– asks her own life and that of her people, 7. 3;—accuses Haman, 5.

———{BOOK OF}, author not known, contains account of events in the history of the Jews in Persia in the time of Ahasuerus, the Xerxes of Greek history, the son and successor of Darius.

Estimate, to put a value or price on a thing, Le. 27. 23;—*estimation*, the valuing or the price, Le. 5. 15; 27. 2, 3; Nu. 18. 16.

Estranged, alienated, or turned away as strangers; the wicked are, from God, Job 19. 13; Ps. 58. 3; Eze. 14. 5.

Etam, ē'tam [eyrie], [1] A town in the tribe of Judah, probably not far from Bethlehem, was fortified by Rehoboam, 2 Ch. 11. 6.—[2] A place in Simeon, 1 Ch. 4. 32;—*rock of*, to which Samson retired after the slaughter of the Philisthes, Ju. 15. 8, 11.

Eternal, Everlasting, sometimes denotes a long but limited time;—continuance of the ceremonial law, Le. 16. 34;—the promise of Canaan for a possession, Ge. 17. 8;—when applied to God, it means always duration without beginning or end, Ge. 21. 33; De. 33. 27; Is. 40. 28; – the never-ending bliss of heaven, and the torments of hell, Mat. 25. 46; Mar. 10. 30; 1 Th. 1. 9;—*life*, Da. 12. 2; Mat. 19. 16; Ju. 3. 15, &c.

Etham, ē'tham [boundary of the sea], the second station of the Israelites on leaving Egypt, Ex. 13. 20.

Ethan, eth'an [perpetuity], the Ezrahite (Ps. 89. title), one of the wisest men of his age, except Solomon, 1 Ki. 4. 31;—several psalms were written by him, and, among the rest, the eighty-ninth;—he was one of the principal masters of the temple music, 1 Ch. 15. 17.

Ethanim, ĕth'a-nim [perennial streams], one of the months of the Jewish calendar, so called because the brooks were then full from the autumnal rains, 1 Ki. 8. 2;—called *Tisri* after the captivity.

Ethbaal, eth-bā'al [with Baal], a king of Sidon and father of Jezebel, Ahab's wife, 1 Ki. 16. 31.

Ethiopia, ē-thē-ō'pī-a [blackness, region of burned faces], an extensive country of Africa, southward of

Egypt; comprehending Northern Abyssinia, Nubia, Sennaar, and Kordofan. It is bounded by the Red Sea on the east, the Lybian Desert on the west, and the highlands of Abyssinia on the south. It was known to the Hebrews by the name of *Cush*, and is generally so called in Scripture, Ge. 10. 6–8; 1 Ch. 1. 8–10; Is. 11. 11;—complexion of its people, Je. 13. 23;—merchandise of, Is. 45. 14; —Moses found a wife of, Nu. 12. 1;—Zerah, king of, 2 Ch. 14. 9–15;—Candace, queen of, her treasurer baptized, Ac. 8. 27–29;—Ebed-Melech the Ethiopian befriended Jeremiah, Je. 38. 7–13; 39. 15–18;—its conversion to God foretold, Ps. 68. 31; 87. 4; Is. 45. 14

Eubulus, ū-bū'lus [good in counsel], a Christian at Rome, a convert of Paul, 2 Ti. 4. 21.

Eucharist, a scriptural name in the original Greek (Lu. 22. 19; 1 Co. 11. 24); meaning the *giving of thanks*. *See* LORD'S SUPPER.

Eunice, ū'ni-se [good victory], the mother of Timothy, distinguished for her faith, 2 Ti. 1. 5;—by birth a Jewess, but married to a Gentile, Ac. 16. 1

Eunuchs, God prohibited such from his congregation, De. 23. 1;—a promise to those who keep his Sabbaths, Is. 56. 4;—different kinds mentioned, Mat. 19. 12;—conversion of one from Ethiopia, Ac. 8. 27, &c.

Euodias, ū-ō'di-as [a good journey], a female disciple at Philippi, Phi. 4. 2.

Euphrates, ū-frā'tes, the largest and most important of all the rivers of Western Asia. Its most frequent name in Scripture is 'the river,' 1 Ki. 4. 21; Ezr. 4. 10, 16; Ps. 72. 8; Ex. 23. 31. It is also called 'the great river,' De. 1. 7; Jos 1. 4. It has two sources in the mountains of Armenia. The western, called *Kara-su* [black river], after flowing 270 miles, joins the eastern, called the *Murad*, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates, properly so called. After many windings it is united with the Tigris at *Kurnah*, and at length falls into the Persian Gulf. Its entire course is about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile:—flows in the garden of Eden, Ge. 2. 14;—a boundary of the country possessed by the Israelites, 15. 18; De. 11. 24; Jos. 1. 4; 2 Sa. 8. 3;—a symbol of the Assyrian power, Is. 8. 7;—a girdle hidden near it a type of the captivity, Je. 13. 1;—four angels loosed from it, Re. 9. 14;—the sixth angel pours his vial into it, 16. 12.

Euroclydon, ū-rok'lē-don [south-east billow], a wind prevalent in the Mediterranean Sea, and dangerous to ships, from its partaking of the qualities of a whirlwind, Ac. 27. 14.

Eutychus, ū-te'kus [of good fortune], a young man of Troas who from sleeping while Paul preached, falls down dead, and is restored to life, Ac. 20. 5–12.

Evangelists [gospellers, publishers of glad tidings], an order in the Christian church, next in order to the apostles; such as Philip the deacon, Timothy, Mark, Titus, Silas, &c., Ac. 21. 8;—appointed by Christ, Ep. 4. 11;—their duty, 12; 2 Ti. 4. 5;—the authors of the canonical Gospels so called.

Eve, Eve [life or living], the name given by Adam to her first woman, his wife, as the progenitor of the human family, Ge. 3. 20; 4. 1;—her creation, 2. 21, 22;—given to Adam for a help meet, 23.—deceived by the serpent, 3. 1–6;—her punishment, 16;—receives her name, 20;—mentioned by an apostle, 2 Co. 11. 3; 1 Ti. 2. 13.

Even, the period following sunset with which the Jewish day began, Ge. 1. 5, Mar. 13. 35;—the Jews reckoned two evenings—the first beginning at sunset, and the second beginning with the darkness;—hence the phrase 'between the two evenings,' Ex. 12. 6; 30. 8 margin.

Ever. *For ever* frequently means only a stated time, Ge. 49. 26; Ex. 12. 24; 1 Ki. 8. 13; 2 Ki. 21. 7; 2 Ch. 7. 16; Ps. 49. 11; Ec. 1. 4; Je. 17. 25; Phile. 15.

Everlasting, without end, Ge. 21. 33. Ex. 40. 15; Ps. 24. 7; 112. 6; Is. 9. 6; 60. 19; Mat. 18. 8; 25. 46.

Evermore, eternally, De. 28. 29; 2 Sa. 22. 51; Ps. 16. 11; 89. 28; Jn. 6. 34; He. 7. 28.

Evidence, witness or testimony, Je. 32. 10, 11, 14, 26; He. 11. 1.

Evident, plain, fully proved, Job 6. 28; Ga. 3. 11; Phi. 1. 28; He. 7. 14, 15.

Evil-Merodach, ē'vil-me-rō'dak [prince of Merodach], the son and successor (B.C. 561) of Nebuchadnezzar, liberated Jehoiachin, king of Judah, after a confinement of thirty-seven years, 2 Ki. 25. 27.

Ewes, female sheep, Ge. 21. 28, 29; Le. 14. 10; 2 Sa. 12. 3; Ps. 78. 71.

Exaction, a demanding more than is due, censured, Ne. 5. 7; 10. 31; Eze. 22. 12; 45. 9; Mat. 18. 28; Lu. 3. 13.

Exactor, a prince, Is. 60. 17;—rendered 'task-master,' Ex. 3. 7;—oppressor, Job 3. 18;—'raiser' of taxes, Da. 11. 20.

Exalt, to lift up or extol, Ex. 15. 2; 1 Sa. 2. 10; Ps. 34. 3; 99. 5; Mat. 23. 12; 2 Co. 11. 20; 1 Pe. 5. 6.

Exaltation of Christ, his elevation into heaven;—into the throne of glory, Ac. 2. 33; 5. 31;—shall sit in rest at the right hand of God the Father, Ps. 110. 5;—angels, principalities, power, and dominion, put in subjection to him, Ep. 1. 20, 21;—all are commanded to worship him, Phi. 2. 9;—shall come to judge the world, Ac. 17. 21.

Examination, a trial or proof, Ac. 25. 26;—*self*, commanded, Ps. 4. 4; La. 3. 40; Mat. 7. 3, 5; 1 Co. 11. 28; 2 Co. 13. 5; Ga. 6. 4;—prayer for assistance in, Ps. 26. 2; 139. 23, 24;—examples of, Ps. 77. 6; 119. 59.

Example, *good*, to be followed, Lu. 10. 37; Jn. 8. 39; 1 Co. 4. 16; 11. 1; Phi. 3. 17; 4. 9; 1 Th. 1. 7; 2 Th. 3. 9; He. 6. 12; Ja. 5. 10.

——, *evil*, to be avoided, 1 Co. 10. 6; 2 Pe. 2. 6; Jude 7.

Example of Christ, to be studied and imitated by all his followers, Mat. 11. 29; Jn. 13. 15, 34; Ro. 15. 5; Phi. 2. 5; He. 3. 1; 12. 2; 1 Pe. 2. 21; 1 Jn. 2. 6;—in respect of filial duty, Lu. 2. 51; Jn. 19. 26, 27;—obedience to God, Jn. 4. 34; 9. 4;—zeal for his glory, 2. 17; 8. 49, 50; 17. 4;—fervent devotion, Lu. 6. 12; 9. 29; 22. 44;—resignation to his Father's will, Jn. 6. 38; 18. 11; Lu. 22. 42;—self-denial, 2 Co. 8. 9;—humility, Phi. 2. 7, 8;—condescension, Mat. 8. 3, 7;—meekness, 11. 29;—compassion, Lu. 19. 41; Mat. 9. 36;—firmness in resisting temptation, 4. 1–11; 22. 17;—overcoming the world, Jn. 16. 33, with 1 Jn. 5. 4, 5;—forgiveness and love of enemies, Lu. 23. 34; Col. 3. 13.

Exceed, to surpass or go beyond, De. 25. 3; 1 Sa. 20. 41; Mat. 5. 20; 2 Co. 3. 9.

Excel, to surpass, to be eminent, Ge. 49. 4; Ps. 103. 20; Is. 10. 10; 1 Co. 14. 12.

Excess in eating and drinking condemned, Ep. 5. 18; 1 Pe. 4. 3, 4.

Exchange, to give one thing for another, Ge. 47. 17; Le. 27. 10; Mat. 16. 26.

Exchangers of Money, a kind of bankers, Mat. 25. 27.

Exclude, to shut out, Ga. 4. 17; Ro. 3. 27.

Excommunication, the judicial exclusion, or cutting off from the church, practised among the Israelites for neglecting circumcision, Ge. 17. 14;—for neglecting the passover, Ex. 12. 15, 19; Nu. 9. 13;—eating of sacrifice in a state of uncleanness, Le. 7. 20; 22. 3; —neglecting the rites of purification, Nu. 19. 13, 20;—keeping the meat of sacrifices beyond the time prescribed, Le. 19. 8;—sacrificing in other places than that of the national worship, 17. 9;—eating blood or the fat of sacrifices, 7. 25; 17. 10, 14;—neglecting the day of atonement, 23, 29;—imitating the holy oil or incense, Ex. 30. 33, 38.

——, *Christian*, instituted by our Lord, Mat. 18. 15, 18;—practised and commanded by the apostles, 1 Co. 5. 11; 16. 22; 2 Co. 2. 5; 2 Th. 3. 14; 1 Ti. 1. 20; Tit. 3. 10.

Excuses for neglecting duties, the folly of them, 2 Ki. 5. 13; Mat. 22. 5; Lu. 12. 47; 14. 18; Ro. 1. 20; Ja. 4. 17.

Execration, a curse, Je. 42. 18; 44. 12.

Execute, to perform, to put to death, Ex. 12. 12; Nu. 5. 30; Ps. 119. 84; Jn. 5. 27; Ro. 13. 4.

Exempted, free from, 1 Ki. 15. 22.

Exercise, employ, exert, Ps. 131. 1; Mat. 20. 25; Ac. 24. 16.

Exhort, to incite to 2 good action, Ac. 2. 40, 27. 22; 2 Co. 9. 5; Tit. 1. 9; 2. 6, 9, 15. 1 Pe. 5. 1.

Exhortation, an incitement to what is good, the duty of it, Ac. 13. 15; Ep. 5. 11; 1 Th. 4. 18; 2 Th. 3. 15; He. 3. 13. 10. 24, 25.

Exile, one banished from his country, 2 Sa. 15. 19; Is. 51. 14.

Exodus, ex'o-dus [the departure], the second book of Moses, which relates the departure (B.C. 1658) of Israel from Egypt. It embraces the history of the Israelites, from the death of Joseph to the erection of the tabernacle in the wilderness, a period of about 145 years. Ps. lxxviii. and cv. are a devotional commentary on this book.

Exorcists, persons who cast out evil spirits: Jews at Ephesus, Ac. 19. 13.

Expedient, fit, profitable, Jn. 11. 50; 16. 7; 18. 14; 2 Co. 8. 10; 12. 1.

Experience, to try the benefit of it, Ec. 1. 16; 2. 1, &c.;—approval as the result of trial, Ro. 5. 4.

Experiment, or proof, 2 Co. 9. 13.

Expert, skilful, dexterous, 1 Ch. 12. 33, 35; Je. 50. 9; Ac. 26. 3.

Expiation, the act of atoning for a crime. *See* ATONEMENT.

Exploits, great actions, achievements, Da. 11. 28, 32.

Expound, to explain, Ju. 14. 14; Mar. 4. 34;—exemplified, Ne. 8. 8; Ac. 18. 26; Lu. 24. 27.

Extinct, extinguished or put out, as the light of a candle, Job 17. 1; Is. 43. 17.

Extol, to praise, Ps. 30. 1; 68. 4; 145. 1; Da. 4. 37.

Extortion, unjust exaction of money, Eze. 22. 12; Mat. 23. 25;—Christians commanded to have no willing fellowship with those who practise it, 1 Co. 5. 11;—intercourse with them sometimes unavoidable, 10.

Extravagance, or superfluous and wasteful expense, censured, Pr. 18. 9; 21. 20; 22. 16.

Extremity, utmost distress, Job 38. 15.

Eyes to be guarded, on account of temptation, Job 31. 1; Ps. 119. 37; Pr. 4. 25; 23. 31; Mat. 5. 29; 18. 9; Mar. 9. 47. An 'evil eye' the symbol of an envious disposition, Pr. 23. 6; Mat. 20. 15;—'eye-service,' Ep. 6. 6;—'eyelids,' adorning of, 2 Ki. 9. 30; Je. 4. 30; Eze. 23. 48;—'eyelids of the morning,' Job 41. 18.

Eye-salve, Christ's Word and Spirit, Re. 3. 18.

Ezbai, ez'ba-ī, the father of Naarai, who was one of David's thirty heroes, 1 Ch. 11. 37.

Ezekiel, e-zē'kī-el [God my strength], the son of Buzi. He was both a prophet and a priest, was carried into captivity along with Jehoiachin, king of Judah, and was settled with other exiles on the banks of the river Chebar. He continued to exercise the prophetical office for about twenty-two years, *i.e.* to the twenty-seventh year of the captivity. He was contemporary with Jeremiah and Daniel. His first vision, Eze. 1. 1, &c.;—his commission, 2. 1;—eats a roll presented to him by an angel, 3. 1, &c.;—encouraged, 4;—foretells the taking of Jerusalem, 4. 1;—carried to Jerusalem in a vision, 8. 1;—brought back again, 11. 24;—removes his dwelling as a type of the approaching captivity, 12. 1;—directed not to mourn for the death of his wife, 24. 15;—his duty as a watchman, 33. 1, &c.;—not respected by the people, 30.

Ezel, ē'zel [departure], (STONE OF), the scene of the parting of Jonathan and David, 1 Sa. 20. 19.

Ezion-Geber, e'zī-on-gē'ber [the giant's backbone], a city of Idumea, on the east branch of the Red Sea, and not far from Elath; thus far back the Hebrews were brought for their sins, after they had touched the borders of the promised land, Nu. 33. 35; —here Solomon equipped his fleet for Ophir, 1 Ki. 9. 26.

Ezra, ez'rah [help], the son of Seraiah, a priest and ready scribe in the law of God, goes to Jerusalem, Ezr. 7. 1;—his companions from Babylon, 8. 1;—keeps a fast, 21; Ne. 9. 1;—his prayer and confession, Ezr. 9. 5;—reforms the illegal marriages, 10. 1, &c. *Book of*, contains a continuation of the history of the Jews, from the close of the Book of Chronicles, and embraces a period of about eighty years. From ch. 4. 8 to 6. 19, and from the 1st to 27th verse of 7th chapter, it is written in the Chaldee language.

Ezrahite, ez'ra-hite', a designation given to Ethan, 1 Ki. 4. 31; Ps. lxxxix. (inscrip.);—to Heman, Ps. lxxxviii. (inscrip.)

F.

Fables, idle and groundless stories, whether heathen or Jewish, not to be regarded, 1 Ti. 1. 4; 4. 7; 6. 20; 2 Ti. 2. 14; Tit. 1. 14.

Face, God talked with men *face to face*, or in a familiar manner, and amid visible displays of his glory, Nu. 14. 14; De. 5. 4; 34. 10;—*of God*, his favour, Ps. 31. 16; 80. 7; Da. 9. 17;—his omnipresence, 1 Sa. 26. 20;—the displays of his glory which are not enjoyed in this world, Ex. 33. 20; 1 Ti. 6. 16;—his wrath, Ps. 34. 16;—*of Christ*, his person, 2 Co. 4. 6;—glorious appearance, Re. 20. 11.

Fade, to wither or decay, 2 Sa. 22. 46; Is. 64. 6; Je. 8. 13; 1 Pe. 1. 4; 5. 4; Ja. 1. 11.

Fail, to decay, die, Ge. 47. 16; De. 31. 6; Ps. 69. 3; 77. 8; Lu. 16. 9, 17; 1 Co. 13. 8; He. 1. 12; 12. 15.

Fainteth, the soul does for God, when its desires after him are ardent and overpowering, Ps. 84. 2

Fair, comely, beautiful, Ge. 6. 2; 12. 11; Ps. 11. 22; Mat. 16. 2; Ac. 7. 20; Ro. 16. 18; Ga. 6. 12.

Fair Havens, a harbour on the south side of the island of Crete, Ac. 27. 8–10, 21.

Fairs, fixed meetings for merchandise, mentioned only in Eze. 27. 12, 14, 16, 19, 22, 27.

Faith, CREDIT, or BELIEF, *in God* necessary to please him, Ge. 15. 6; Ex. 4. 31; 14. 31; Nu. 20. 12; De. 32. 20; 2 Ch. 20. 20; Ne. 9. 8; Ps. 78. 22; 106. 12; Is. 7. 9; 43. 10; Da. 6. 23; Jonah 3. 5; Hab. 2. 4; Jn. 14. 1; Ro. 4. 3; 5. 1; He. 11. 6.

——, the want of it a cause of sin, Nu. 14. 11; De. 1. 32; 2 Ki. 17. 14; Ps. 106. 13; Ro. 11. 23; He. 3. 19.

——*in Christ*, or the belief of God's testimony concerning him, connected with and necessary to salvation, Jn. 3. 15, 16, 36; Ro. 3. 25, 26; 1 Co. 1. 21; He. 10. 39;—commanded as our duty, 1 Jn. 3. 23; Ac. 16. 31;—is a fruit of the Spirit, and the gift of God, Ro. 12. 3; Ga. 5. 22; Ep. 2. 8; 6. 23; Phi. 1. 29;—the righteousness of God apprehended and appropriated by faith, Ro. 3. 22; 4. 13; 9. 30; 10. 6; Phi. 3. 9;—excludes boasting or self-righteousness, Ro. 3. 27; Ga. 2. 16; 5. 4; Ep. 2. 8, 9.

——, when *genuine*, it is from the *heart*, Ac. 8. 37; Ro. 10. 9, 10;—works by *love* to Christ and his people, Ga. 5. 6;—purifies the heart, Ac. 15. 9;—overcomes the snares and temptations of the world, 1 Jn. 5. 4;—is productive of good works, Ja. 2. 14, 18;—abiding, Col. 2. 7;—whatsoever is not of it is sin, Ro. 14. 23.

——, necessarily connected with *remission of sin*, Ac. 10. 43; Ro. 3. 25;—*justification*, Ac. 13. 39; Ro. 5. 1; Ga. 2. 16;—*sanctification*, Ac. 15. 9; 26. 18; —*spiritual life*, Jn. 20. 31; Ga. 2. 20; —*preservation*, 1 Pe. 1. 5;—*gift of the Spirit*, Ga. 3. 14; Ep. 1. 13;—*adoption*, Jn. 1. 12; Ga. 3. 26.

——, Christians are justified by, Ro. 3. 28; 5. 1,—sanctified by, Ac. 15. 9; 26. 18,—live by, Ga. 2. 20; 3. 11; Hab. 2. 4; He. 10. 38;—walk by, 2 Co. 5. 7;—conquer by, 1 Jn. 5. 4;—have access to God by, Ep. 3. 12.

Faith, *examples of strong and triumphant*: Caleb, Nu. 13. 30;—Job, Job 19. 25;—Shadrach, &c., Da. 3. 17; —Daniel, Da. 6. 23;—David, 1 Sa. 17. 32; 30. 6; 1 Ch. 17. 23;—Israelites, Ex. 4. 31; 1 Ch. 5. 20;—widow of Zarephath, 1 Ki. 17. 13–15;—Hezekiah, 2 Ki. 18. 5;—Zacharias, Lu. 1. 64;—Abel, He. 11. 4;—Enoch, 5;—Noah, 7;—Abraham, 8. 9. 17;—Isaac, 20;—Jacob, 21;—Joseph, 22;—Moses, 23. 24, 27;—Rahab, 31, &c.

——*in Christ*, guilt and danger of those who are without, Mar. 16. 16; Jn. 3. 18, 36; 8. 24; 2 Co. 4. 4; 1 Jn. 5. 10.

——*in Christ*, brief summaries and confessions of, by Peter, Mat. 16. 16;—by Martha, Jn. 11. 27;—by the Ethiopian eunuch, Ac. 8. 37;—by Paul, 1 Ti. 1. 15;—by John, 1 Jn. 4. 9, 10.

——, an *empty profession* of, made by unrenewed men, and therefore soon relinquished, Jn. 6. 66; Ac. 8. 13, 21; 1 Jn. 2. 19.

——, devils have, in the existence of God, and tremble, Ja. 2. 19.

——*of miracles*, extraordinary, and peculiar to the first age of the gospel, Mat. 17. 20; 21. 21; Mar. 11. 23; Lu. 17. 6; 1 Co. 12. 9; 13. 2.

Faithful, God is to his promises, Nu. 23. 19; De. 7. 9; He. 10. 23; 11. 11;—the gospel testimony is, 1 Ti. 1. 15;—genuine believers in Christ are, Ep. 1. 1; Col. 1. 2.

Faithfulness, as applied to God, a divine attribute, assuring of the truth and certain accomplishment of all he has promised, Ps. 89. 1; 33, 34; Nu. 23. 19; He. 10. 23; as applied to man, fidelity, firm adherence to duty, Mat. 24. 45; Lu. 12. 42; 1 Co. 4. 1, 2; 1 Ti. 1. 12;—demanded in the use of gifts or talents, Mat. 25. 19–23; Lu. 19. 15–19; 1 Pe. 4. 10;—in ministering in the word of God, Je. 23. 28; 1 Co. 4. 2; 2 Co. 2. 17; 2 Ti. 2. 2;—exemplified by Joseph, Ge. 39. 22, 23;—Moses, Nu. 12. 7; He. 3. 2, 5;—David, 1 Sa. 22. 14;—Daniel, Da. 6. 4;—Paul, Ac. 20. 20, 27;—Antipas, Re. 2. 13.

Fall of Man, Adam's transgression of the positive law of God, Ge. 2. 16, 17; 3. 6;—by which he lost the image of God, after which he was created; and subjected himself and his posterity to the penalty of that law, 2. 17; 3. 19; Ro. 5. 12–19; 1 Co. 15. 21, 22.

Fallow deer, among the beasts used for food, De. 14. 5; 1 Ki. 4. 23. It is smaller than the stag (*Cervus elephas*), having its horns, which are shed annually, serrated on the inside. It is the *Cervus dama* of naturalists. Others are of opinion that the fallow-deer does not exist in Asia, and refer the word so rendered to the *Oryx leucoryx*, or white antelope

Fallow-ground, a field uncultivated, Je. 4. 3; Ho. 10. 12;—every seventh year the land rested fallow, Le. 25. 1–7; De. 15. 1–10.

False, not true, deceiving, Ex. 23. 1; Ps. 119. 104; Mat. 24. 24. 2 Co. 11. 13, 26; Ga. 2. 4; 2 Pe. 2. 1.

Falsehood. *See* LYING.

Fame, renown or honour from men, the vanity of it, Ps. 49. 11; Ec. 1. 11; 2. 16;—not to be preferred to the praise of God, Jn. 12. 43; 1 Th. 2. 6.

Familiar, affable, well acquainted with, Job 19. 14; Ps. 41. 9;—*spirits*, Le. 19. 31; 20. 6; De. 18. 11; 1 Sa. 28. 3, 9; 2 Ki. 21. 6; Is. 8. 19; 19. 3;—also the *python*, Ac. 16. 16, or divining spirit, by the aid of which necromancers were supposed to conjure, Le. 20. 27; 1 Sa. 28. 7, 8.

Family, the whole church of God, Ep. 3. 15.

Famine, when Abraham went into Egypt, Ge. 12. 10;—in the time of Joseph, 41. 56;—when Elimelech went into the land of Moab, Ru. 1. 1;—of three years, on account of Saul's treatment of the Gibeonites, 2 Sa. 21. 1, &c.;—in the time of Elijah, 1 Ki. 17. 1;—in Samaria, in the time of Elisha, 2 Ki. 6. 25;—in Jerusalem, and a message from God concerning it, Je. 14. 1;—of the word of God, Am. 8. 11.

Famish, to starve, Ge. 41. 55; Pr. 10. 3; Is. 5. 13; Zep. 2. 11

Fan, a winnowing shovel, by which grain was thrown up against the wind

that it might be cleansed of chaff, Is. 30.24; Mat. 3.12; Lu. 3.17.

Farewell, adieu, the parting compliment, Lu. 5.61; Ac. 15.29; 18.21; 2 Co. 13.11.

Farm, land occupied by a farmer, Mat. 22.5.

Farthing, a piece of brass money, used by the Romans, and of which there are two different kinds. The one was the *assarius* Mat. 10.29; Lu. 12.6; in the time of our Lord, the equivalent of the *as*, a copper coin equal to the tenth of a *denarius* or *drachma*, which was a silver coin equal to about 6½*d.*; the other is the *quadrans*, the fourth of an *as*, equal to 2 *lepta* or mites, Mat. 5.26; Mar. 12.42.

Fashion, form, custom, Ge. 6.15; Mar. 2.12; 1 Co. 7.31; Phi. 2.8; Ja. 1.11.

Fasting, abstinence from food, accompanied with religious humiliation, mentioned as a general duty of all Christians at some times, Mat. 9.14, 15; Mar. 2.20; Lu. 5.35; 2 Co. 6.5;—accompanying solemn prayer, Ps. 35.13; Da. 9.3; 1 Co. 7.5;—what kind is acceptable to God, Is. 58.3, &c.; Joel 2.12, Zec. 7.9, Mat. 6.17;—to be proclaimed in a time of public calamity, Joel 1.14; 2.15; 2 Sa. 1.12. During the captivity four fasts were statedly observed by the Jews: 1), in the 4th month, in commemoration of the capture of Jerusalem, Je. 52.27; 2) in the 5th month, for the burning of the temple, 52.13; 3) in the 7th month, for death of Gedaliah, 41.2; 4) in the 10th month, for beginning of attack on Jerusalem, 52.4;—the institution of several annual ones, Zec. 7.3, &c.; 8.19;—of Moses, forty days, Ex. 24.18; De. 9.9;—a second time, 18;—of Daniel, Da. 10.2;—of Esther, Es. 4.15;—by the Ninevites, Jonah 3.5;—of Jesus, Mat. 4.2; Lu. 4.2. Exemplified: David, 2 Sa. 12.16; Ps. 109.24;—Nehemiah, Ne. 1.4. Esther, Es. 4.16. Anna, Lu. 2.37. Some of the Pharisees fasted 'twice in the week,' though the law enjoined only one fast on the great day of atonement.

Fat, signifying riches, or prosperity, De. 32.20; 32.15; Ps. 22.29; Je. 5.28.

Fatherless (יָתוֹם), promises of God toward, Ex. 22.23; De. 10.18; Ps. 10.14, 18; 68.5;—threatenings against the oppressors of, Ex. 22.23, 24; Is. 10.1–3; Je. 5.28, 29; Mal. 3.5;—duties to be performed toward, De. 14.29; Ps. 82.3; Is. 1.17; Ja. 1.27;—wrongs against, to be avoided, De. 24.17; Pr. 23.10; Zec. 7.10; Je. 22.3;—blessedness of taking care of, De. 14.29; Job 29.12, 13; Je. 7.6, 7.

Fathers, founders or patriarchs of a tribe, De. 1.11; 1 Ki. 8.34; Mat. 3.9; 23.30; Mar. 11.10; Lu. 1.32, 73; 6.23, 26;—a title of respect to kings, prophets, and priests, Ju. 17.10; 18.19; 1 Sa. 10.12; 2 Ki. 2.12, 5.13; 6.21;—protectors or guardians, Job 29.16; Ps. 68.5; De. 32.6;—authors or beginners of anything called fathers, Ge. 4.21, 22; comp. Job 38.28; Jn. 8.44; Ro. 4.12;—the son not to be punished for the father's transgression, De. 24.16; Eze. 18.20;—power of, Ex. 22.17; Nu. 30.3, 5; 12.14; De. 21.18, 21.

Fathom, the space one may cover by stretching both arms laterally, about six feet, Ac. 27.28.

Fault, an offence, committed by a brother, should be told to him, Mat. 18.15;—those who are overtaken with, to be tenderly treated, Ga. 6.1;—to be mutually confessed by Christians, Ja. 5.16.

Favour, kindness, good-will, Ge. 39.21; Ps. 5.12; 30.5, 7; 44.3; 89.17; Lu. 2.52; Ac. 7.10.

Fear, motives to it, De. 32.39; 1 Sa. 2.6; 2 Ki. 17.36; Job 13.11; 28.28; Ps. 76.7, 11; 130.4; Pr. 1.7; 14.26; Je. 5.22; 10.6, 7; Mat. 10.28; Lu. 12.5.

——, opposed to presumption, Pr. 28.14; Ro. 11.20; 1 Co. 10.12; Phi. 2.12; He. 4.1; 12.28; 1 Pe. 1.17.

——, happy effects of it, Ps. 25.12; 112.1; Pr. 9.10; 16.6; 19.23; 22.4; Ec. 8.12.

——, marks of it, Pr. 8.13; 24.2, 16, 26.6.

——, the effect of guilt, Ge. 3.8; 4.14; Ja. 7; Ac. 16.38; 24.25; Ja. 2.19.

Fear of God, or a holy awe of his majesty, and care not to offend him, recommended, De. 6.13; 10.12; Jos. 24.14; 2 Sa. 23.3; 1 Ch. 16.25; Ps. 2.11; 33.8; Pr. 3.7; 23.17; Ec. 12.13; Mal. 1.6; He. 12.28; 1 Pe. 2.17.

——, promises to them who cherish it, 2 Ki. 17.39; Ps. 25.12, 14; 31.19; 33.18; 34.7, 9; 103.11, 13, 17; 145.19; Is. 59.19; Mal. 3.16; 4.2; Lu. 1.50.

Fear of man, the bounds of it, De. 7.17, &c.; Ps. 56.4; 118.6; Pr. 29.25; Is. 8.12; 51.7; Mat. 10.28; He. 13.6; 1 Pe. 3.14.

Fear of punishment, a motive to obedience, Job 31.23; Lu. 12.5; 2 Co. 5.11.

Feasts, by Abraham on the weaning of Isaac, Ge. 21.8;—by Isaac to entertain Abimelech, 26.30;—by Laban on the marriage of his daughters, 29.22;—by Pharaoh on his birth-day, 40.20;—on the marriage of Samson, Ju. 14.10;—by Nabal on his sheep-shearing, 1 Sa. 25.2, 36;—by David for Abner, 2 Sa. 3.20;—by Solomon on his sacrificing at Gibeon, 1 Ki. 3.15;—at the dedication of the temple, 8.65;—by Jeroboam, 12.32;—Belshazzar, Da. 5.1;—by Ahasuerus, Es. 1.3;—for Esther, 2.18;—by Herod on his birth-day, Mar. 6.21;—at a marriage at Cana, Jn. 2.1;—by Matthew to entertain Jesus, Mat. 9.9; Lu. 5.29.

Feasts, or RELIGIOUS FESTIVALS, among the Jews, besides the weekly Sabbath, were the new moons, 1 Sa. 20.5; Ps. 81.3; Nu. 28.11;—the passover or 'feast of unleavened bread,' Ex. 12.3, &c.;—the pentecost, or 'feast of weeks' a week of weeks from the seventh day of the passover, lasted only one day, Ac. 2.1; 20.16;—of trumpets, Le. 23.24,—of expiation or atonement, 27;—of tabernacles, lasted eight days, called also the 'feast of ingathering,' Ex. 23.16; Le. 23.34, 39–44;—of the seventh year, or year of *release*, 25.3, 4;—of the jubilee, celebrated at the end of every seven times seven years, 8–13;—of dedication, in remembrance of the new dedication of the temple after it had been profaned by Antiochus Epiphanes, Jn. 10.22;—of Purim, in commemoration of the deliverance of the Jews from the malice of Haman, Es. 3.6, 7; 9.24, 32.

Feathers, the plumes of birds, Le. 1.16; Job 39.13; Ps. 68.13; 91.4; Da. 4.33.

Feeble, weak, Ge. 30.42; Ps. 38.8; 1 Co. 12.22; 1 Th. 5.14; He. 12.12.

Feign, to dissemble, 2 Sa. 14.2; 1 Ki. 14.5; Lu. 20.20; 2 Pe. 2.3.

Felix, fēlix [happy], deputy-governor of Judea [A.D. 53]. He enticed Drusilla to divorce Azizus, king of Emesa, and then took her as his own wife;—receives Paul as a prisoner, Ac. 23.33;—hears him plead, 24.10;—trembles when he hears him preach, 25;—leaves him to Festus, 27.

Felloes, the pieces that form the circumference of a wheel, 1 Ki. 7.33.

Fellow, used occasionally as an appellation of contempt, Ge. 19.9; Mat. 12.24; 26.61; Ac. 18.13; 22.22;—associate or equal, Zec. 13.7;—companion, Da. 2.13.

Fellowship of the Saints, with God, 1 Jn. 1.3; 1 Co. 1.9;—with one another, 1 Jn. 1.7. *See* COMMUNION.

Fenced, protected, Job 10.11; 19.8; Is. 5.2; Je. 15.20; Eze. 36.35;—*cities*, 2 Ch. 11.10, 23; 12.4; Nu. 32.17, 36; Jos. 10.20; 19.35; 2 Ki. 3.19.

Fens, miry places, Job 40.21.

Ferret, the animal usually known by this name is of the weasel family, but that mentioned in Le. 11.30 is supposed to have been of the lizard species called the *gecko*.

Ferry boat, a boat for passage, 2 Sa. 19.18.

Fervency, heat or ardour of spirit, required in serving God, Ro. 12.11;—in Christian charity or love, 1 Pe. 4.8.

Fervent, ardent, Ro. 12.11; Ja. 5.16; 1 Pe. 4.8; 2 Pe. 3.10.

Festus, fĕs'tus [joyful], the governor of Judea who succeeded Felix [A.D. 60]; hears Paul plead, Ac. 25.7;—his account of him to Agrippa, 14;—hears him again in the presence of Agrippa, 26.1, &c.

Fetch, to bring, or bear a thing toward or to a person, 2 Sa. 9.5; 11.27; 1 Ki. 7.13; 9.28; 2 Ki. 12.4; 2 Ch. 24.11; Jo. 26.23; Ac. 28.13.

Fetters, shackles or chains, for binding prisoners and madmen, Ju. 16.21; 2 Ki. 25.7; Mar. 5.4.

Fever, a disease attended with heat, thirst, and quick pulse; of Peter's wife's mother cured by Jesus, Mat. 8.14; Mar. 1.31; Lu. 4.38;—of the father of Publius at Malta by Paul, Ac. 28.8.

Fidelity, or strict honesty, required of servants, Tit. 2.10.

Field, a piece of ground from which the trees have been 'felled,' cleared—an open tract, Ge. 23.11, 20; 31.4; Mat. 13.24; 27.7.

Fierce, furious, cruel, Ge. 49.7; Mat. 8.28; 2 Ti. 3.3; Ja. 3.4.

Fiery Serpents, sent among the Jews, Nu. 21.6;—trials sometimes the lot of God's people, 1 Pe. 4.12.

Fightings and wars come from men's lusts, Ja. 4.1.

Figs, applied to Hezekiah's boil, 2 Ki. 20.7; Is. 38.21;—Abigail gives 200 cakes of, to David, 1 Sa. 25.18;—early, Ca. 2.13; Mi. 7.1; Is. 28.4; Ho. 9.10.

Fig tree, very common in Palestine. It becomes large, divided into many branches, which are furnished with leaves shaped like those of the mulberry. One of its peculiarities is that its fruit shoots forth *before* the leaves, and hence a tree with leaves and without fruit may be known to be barren, Mat. 21.19; Mar. 11.13. It affords a friendly shade;—parable of, Mat. 24.32.

Figures, to represent God not to be made, De. 4.15, 16;—of any kind not to be worshipped, Ex. 20.4, 5.

——, types, or resemblances: Adam was one of Christ, Ro. 5.14;—the holy of holies, in the Jewish temple, was one of heaven, He. 9.9, 24.

Fillet, a band for the hair, an astragal, or architectural ornament, Ex. 27.10, 11; 36.38; Je. 52.21.

Filthy, polluted, man as a sinner is, Job 15.16; Ps. 14.3;—our very righteousness is, Is. 64.6.

Finally, in conclusion, 2 Co. 13.11; Ep. 6.10; Phi. 3.1; 4.8.

Finer, a worker in gold and silver, Pr. 25.4. In Ju. 17.4 the word is rendered 'founder,' and in Is. 41.7 'goldsmith.'

Finger of God, the visible effect of his power, Ex. 8.19; 31.18; De. 9.10; Lu 11.20.

Fining-pot, melting-pot or crucible, Pr. 17.3; 27.21.

Finish, to complete or end, Lu. 14.28; 9.30; Jn. 4.34; 5.36; Ac. 20.24; Ro. 9.28.

Fire from Heaven, destroys Sodom, &c., Ge. 19.24;—consumes the sacrifice of Abraham, 15.17;—the victims offered for Aaron and the people, Le. 9.24;—mingled with hail in the plagues of Egypt, Ex. 9.23;—destroys many of the Israelites at Taberah, Nu. 11.1, &c.;—two hundred and fifty in the rebellion of Korah, 16.35;—of Nadab and Abihu, the sons of Aaron, Le. 10.2;—consumes the sacrifice of Gideon, Ju. 6.21;—of Manoah, 13.19;—of Elijah at Mount Carmel, 1 Ki. 18.38;—of Solomon at the dedication of the temple, 2 Ch. 7.1;—destroys those who were sent to take Elijah, 2 Ki. 1.10, 12;—coals of fire an emblem of the fate of Israel, Eze. 10.2;—the world at last to be destroyed by, 2 Pe. 3.7.

Firkin, the *amphora*, a liquid measure equal to a bath, containing about 9 gallons, Jn. 2.6.

Firmament (the expansion), the visible heavens, Ge. 1.17, 20; Ps. 19.1; Da. 12.3.

First-born, not to be disinherited, De. 21.15;—of the Israelites claimed by God, as a memorial of the destruction of those of the Egyptians, Ex. 13.2;—and also of their cattle, 12; De. 15.19;—to be ransomed, Ex. 34.20;—of the poor, the most miserable of the poor, Is. 14.30;—of death, Job 18.13;—Christ the 'First-born of every creature,' Col. 1.15;—a name of honour, Ex. 4.22; Je. 31.9; Ps. 89.27.

First-fruits, the law relating to them, Ex. 22.29; 23.19; 34.26;—the offerings at the presentation of them, Nu. 28.26;—the confession to be made at the time, De. 26.1, &c.

Fir-tree, very tall, straight, evergreen, of dense foliage, and abounding with a gum called *resin*, Ps. 104.17; Is. 41.19; 55.13; Ho. 14.8.

Fishers, most of the apostles were, Mat. 4.18; Mar. 1.16;—wisdom of God in employing such instruments, 1 Co. 1.26–29.

Fishes, created, Ge. 1.20;—one swallows Jonah, Jonah 1.17;—a miraculous draught of them at the call of Peter, Lu. 5.6;—one caught to pay the tribute for Jesus and Peter, Mat. 17.27;—draught of, when Jesus appeared in Galilee after his resurrection, Jn. 21.6. *Fish-market* in Jerusalem, Ezr. 47.10; Ne. 3.3. *Fish gate*, Zec. 14.10. *Fish-hooks*, Am. 4.2; Job 41.1, 2. *Fish pools* of Heshbon, Ca. 7.4.

Fitches, vetches, or the chick pea, Is. 28.27. In Eze. 4.9 it is the rendering of a different Hebrew word; in the margin correctly translated 'spelt,' and in Ex. 9.32, and Is. 28.25, incorrectly translated 'rye.'

Flagons, vessels for carrying wine, Is. 22.24. In 2 Sa. 6.19, Ca. 2.5, and Ho. 3.1, the word means cakes made of grapes.

Flags, a kind of rushes, or water plants with broad leaves; Moses was laid among them, Ex. 2.3, 5. Translated 'meadow,' Ge. 41.2, 18.

Flakes, of flesh; the loose hanging parts, or the veins of it, Job 41.23.

Flattery, false praise, to be guarded against, Job 17.5; 32.21; Ps. 12.3; Pr 24.24; 26.28; 28.23; 29.5; Is. 5.20; 1 Th. 2.5; Da. 11.21, 32, 34. Examples of: woman of Tekoah, 2 Sa. 14.17;—Absalom, 15.5;—Job's friends, Job 29.5, 25;—Herodians, Lu. 20.21;—Tyrians, Ac. 12.22.

Flax, a well known plant, of the fibre of which linen is made, Ex. 9.31; Jos. 2.6; Pr. 31.13.

Fleece, the wool shorn off from a sheep;—the dry and wet fleece a sign to Gideon, Ju. 6.36.

Flesh, granted to man for food after the flood, Ge. 9.3.

——, a term used to denote the corruption of human nature, Ro. 7.25; Ga. 5.17;—the motions of it tending to sin, Ro. 7.5;—not to walk after it, but after the Spirit, 8.9, 12; 13.14;—the works of it, Ga. 5.19;—to be abstained from, 1 Pe. 2.11; 2 Pe. 2.10.

Flies, swarms of, sent on the Egyptians, Ex. 8.21; Ps. 78.45.

Flint, or hard rock, water miraculously brought from, Nu. 20.11; De. 8.15; Ps. 114.8;—a *face* or *forehead* like, meaning undaunted boldness and courage, Is. 50.7; Eze. 3.9.

Floats, large pieces of timber fastened together to convey goods with the stream, 1 Ki. 5.9; 2 Ch. 2.16.

Flock, a company, or drove of sheep or goats, distinguished from the *herds*, which consisted of oxen; attended by Rachel, Ge. 29.2, 9;—watched by Jacob, 30.36;—though cut off from the fold, Hab. 3.17.

Flood, Ge. 7.8;—not to return again, 8.20, 21; Is. 54.9. *See* DELUGE.

Flourish, to bud, spring forth, appear beautiful, Ps. 72.7, 16; 92.7, 12; Pr. 11.28; Is. 17.11.

Flowers, were in great variety and abundance in Palestine, yet seldom spoken of except in the analogy they afford to the transitory life of man, Job 14.2; Ps. 103.15; Is. 28.1; Ja. 1.10; 1 Pe. 1.24.

Flute, a musical pipe well known, Da. 3.5, 7, 10, 15;—'minstrels,' Mat. 9.23, 24, were players on.

Fluttering, brooding like young birds, De. 32.11.

Flux, a dysentery, Ac. 28.8.

Flying, moving with wings, Le. 11.21, 23; Ps. 148.10; Re. 4.7.

Foaming, casting froth as a raging sea, Mar. 9.20; Jude 13;—'foam upon the water,' Ho. 10.7.

Fodder, hay, straw, Job 6.5;—rendered 'corn,' 24.6; 'provender,' Is. 30.24.

Folds, pens for sheep, Nu. 32.24; Ps. 50.6; Je. 23.3; Zep. 2.6.

Follow Christ, to do so includes attendance on his doctrines, Jn. 10.27;—obedience to his commands, 15.14;—imitation of his example, 1 Jn. 2.6;—renunciation of or mortification to the world, Lu. 18.29;—willingness to bear affliction for the sake of Christ, Mat. 10.38; 16.24;—reliance on his blood and Spirit, Ro. 3.25, 26; 8.1, 4, 14;—perseverance to the end of life, Mat. 10.22; Re. 2.10.

Folly, want of knowledge or understanding, Pr. 12.16; 18.2; Ec. 9.3.

——, vice, Ps. 5.5; Pr. 1.7, 22; 3.35; 10.18; 13.19; 19.2; 26.11; 28.26; Je 4.22; 5.4; Mar. 7.22; Tit. 3.3.

Food given for the use of man, Ge. 1. 29; 9.3.

—— promised to the people of God, Ps. 34.9, 10; 37.3; 111.5; 132.15; Is. 33.15, 16; 65.13; Mat. 5.33.

Fool, a person void of understanding, Pr. 10.8; 12.23;—used to signify one who is a *reprobate wretch*, Mat. 5.22;—often means a wicked or atheistical person, Ps. 14.1; 53.1; Pr. 10.23; 26.10;—some of the characteristics of a fool: disregard of instruction, Pr. 1.7; 15.5;—self confidence, 14.16; 22.3;—self-sufficiency, 12.15;—love of mischief, 10.23;—officious, or meddling, 20.3;—contentious, 18.6;—incorrigible, 26.11; 27.22.

Foolishness, the gospel, which publishes eternal life through a crucified Saviour, thus accounted by the Greeks, 1 Co. 1.18, 21, 23;—spiritual things appear so to unrenewed men, 2.14;—the wisdom of the world is thus accounted by God, 3.19.

Footstool, one of gold made for Solomon's throne, 2 Ch. 9.18;—the earth is God's, Is. 66.1; Mat. 5.35;—the ark, 1 Ch. 28.2; Ps. 99.5.

Forbearance, patiently bearing provocation or offence, recommended Mat. 18.26; 1 Co. 13.4, 7; Ep. 4.2; Col 3.12; 1 Th. 5.14.

—— —— of God to men, Ps. 50.21; Ro. 2.4; 2 Pe. 3.9, 15.

Forbidding, hindering by word or deed, Lu. 23.2; Ac. 28.31; 1 Th. 2.16.

Forced, compelled, violated, Ju. 1.34; 20.5; 2 Sa. 13.14, 22.

Ford, passage, of Jordan, Jos. 2.7;—Jabbok, Ge. 32.22;—Arnon, Is. 16.2;—Euphrates, Je. 51.32.

Forecast, to calculate or plan beforehand, Da. 11.24, 25.

Forehead, the upper part of the face, Ex. 28.38; Le. 13.41; Re. 14.9; 17.5.

Foreigner, one born in, and who has come from another country, Ex. 12.45; De. 15.3; Ob. 11; Ep. 2.19.

Foreknowledge of God, or his eternal acquaintance with all things, asserted, Ge. 18.18; 1 Ki. 22.22; Ac. 2.23; 4.28; Ro. 8.29; 2 Ti. 1.9; 1 Pe. 1.2, 20.

Forerdain, to fix or appoint beforehand, 1 Pe. 1.20.

Forerunner, a harbinger, one sent before: Christ is so called, He. 6.20.

Foreskin, cut off in circumcision, Ge. 17.11, 14; Ex. 4.25. *Hill of*, a place near Gilgal where the Israelites were circumcised before entering Canaan, Jos. 5.3.

Forest, a woody and uncultivated tract of ground: Solomon built the house of the, 1 Ki. 7.2;—Asaph keeper of the king's, Ne. 2.8;—of the south, an emblem of the state of Israel, Eze. 20.45;—of cedars on Lebanon, 2 Ki. 19.23; Ho. 14.5, 6;—of Carmel, Is. 37.24;—in Arabia, 21.13.

Forfeited, lost or alienated by fault or crime, Ezr. 10.8.

Forgetfulness of God and our Duty dangerous, De. 4.9; 6.12; 8.11; 2 Ki. 17.38; Ps. 44.17, 20; Pr. 3.1; Ja. 1.25;—punishment of, De. 8.19; 1 Sa. 12.9; Ps. 9.17; Je. 18.15–17; Ho. 8.14.

Forgetfulness of Favours, censured, Ec. 9.15;—of Pharaoh's butler to Joseph, Ge. 40.23; 41.9.

Forgiveness, examples of: in Christ to his crucifiers, Lu. 23.34;—in Stephen to his murderers, Ac. 7 60;—in Joseph to his brethren, Ge. 50.20, 21;—in David, 1 Sa. 24.7; 2 Sa. 19.18–23;—in Paul, 2 Ti. 4.16.

Forgiveness of Sin, a blessing which God only can bestow, Is. 43.25; 55.7; Da. 9.9; Mi. 7.18, 19; Mar. 2.7; Lu. 5.21;—given through Christ, Ac. 5.31; 13.38; 2 Co. 5.19; Ep. 1.7; 4.32;—includes all sin, even the most aggravated, Je. 33.8; Is. 1.18; Eze. 18.22; 33

26; Mat. 12. 31; Mar. 3. 28; Col. 2. 13; —is freely conferred on the sinner, Is. 43. 25; Re. 22. 17;—is complete, Ro. 8. 1, 33, 34; —is promised to all who repent, and believe on Christ, Ex. 34. 6; 2 Ch. 7. 14; Ps. 32. 1; 103. 3; 130. 4; Pr. 28. 13; Is. 1. 18; 55. 7; Je. 31. 34; Da. 9. 9, 24; Mar. 1. 4; Lu. 1. 77; 3. 3; 24. 47; Ac. 2. 38; 5. 31; 8. 22; 10. 43; 13 38; Ro. 3. 25; Col. 1. 14; He. 8. 12; Ja. 5. 15; 1 Jn. 2. 12;—procured alone by Christ's blood or sacrifice, Mat. 26. 28; Ep. 1. 7; Tit. 2 14; He. 9. 14, 22; 1 Jn. 1 7; Re. 1. 5;—to be sought with the whole heart, De. 4 29; 1 Ch. 28. 9; Ps. 119. 2; Je. 29. 13; 1 Th. 5. 17.

Forgiveness of Injuries, commanded, Pr. 19. 11; Mat. 6. 15; 18 21; Mar. 11. 25; Lu. 6. 36; 17. 4; Ep. 4. 32; Col. 3. 13; Ja. 2. 13.

Forms and Patterns of prayer and thanksgiving appointed, Ex. 15. 1, 20; Nu. 6. 22; 10. 35; De. 21. 8; 26. 3, 5, 13, 15; 31. 19; Ne. 12. 46; Mat. 6. 9; Lu. 11. 1, 2.

Fornication, forbidden to the Israelites, Le. 19 29; De. 23. 17;—a law concerning it, De. 22. 28;—censured in general, Pr. 2. 16, 5. 3; 6. 25; 7. 6; 22. 14; 23. 27; 29. 3; 31. 3, Ec. 7. 26; Ho. 4. 11; Mat. 15. 19; Mar. 7. 21; Ac. 15. 20; Ro. 1. 29; 1 Co. 5. 9; 6. 9, 13, 15; 2 Co. 12. 21; Ga. 5. 19; Ep. 5. 3, 5; 1 Th. 4. 3; 1 Ti. 1. 10; He. 12. 16; 13. 4; Re. 2. 14, 20; 21 8; 22. 15. *See* WHOREDOM.

Fornication, motives to avoid it, Pr. 2. 16; 5. 3; 6. 24; 7. 5; 9. 18; 29. 3; Ho. 4. 10; 1 Co. 6. 18; Ep. 5. 5; Col. 3. 5; He. 13. 4; Jude 7; Re. 21. 8; 22. 15.

————, laws relating to it, Ex. 22. 16; Le. 19. 20;—the price of it not to be given to the sanctuary, De. 23. 18.

———— of Judah, Ge. 38. 2, 15;—of Zimri and Cozbi, Nu. 25. 6;—of Samson, Ju. 16. 1, &c.

————, signifying *whoredom* of married persons, Mat. 5. 32; 19. 9.

————, the sin of idolatry, 2 Ch. 21. 11; *Eze.* 16. 29.

Forsake, God will not, his own people, Ps. 94. 14; He. 13. 5;—when he does, in appearance, it is only for a short time, Is. 54. 7, 8; 49. 14–16; Ne. 9. 31.

Forsaking the assemblies of the saints, condemned, He. 10. 25.

Forsaking God, involved in forsaking his ordinances, 2 Ch. 29. 6;—in forsaking his covenant, De. 29. 25; 1 Ki. 19. 10; Je. 22. 9;—in trusting in man, Je. 17. 5;—prosperity a temptation to, De. 32. 15; Pr. 30. 8, 9; Ne. 9 25, 26; Ho. 13. 6;—entails severe punishment, De. 28. 20; 29. 24, 25; Ps. 89. 30–32; Is. 1. 28; Je. 2. 19; Ho. 4. 6.

Forswear, to break an oath or vow, forbidden, Mat. 5. 33.

Forthwith, speedily, without delay, Exr. 6. 8; Mat. 13. 5; Mar. 1. 29; Ac. 9. 18.

Fortress, a stronghold, or place of protection; the Lord is to his children, Ps. 18. 2; 31. 3; 71. 3; 91. 2; 144. 2; Je. 16. 19.

Fortunatus, for-tu-nā'tus [prosperous], a disciple of Corinth, a friend of Paul, 1 Co. 16. 17.

Forwardness, alacrity, the utmost willingness, 2 Co. 9. 2.

Found, what is so to be restored, Le. 6. 3.

Foundation, Christ is, on which we are required to build our faith, and hopes of salvation, Is. 28. 16; 1 Co. 3. 11; Mat. 16. 18; Ac. 4. 12;—'the foundation of the apostles and prophets,' Ep. 2. 20, refers to the doctrines they taught, and these rest on Jesus, 'the chief corner-stone;'—the everlasting will of God, 2 Ti. 2. 19.

Founder, one who casts figures of melted metal, by pouring it into moulds, Ju. 17. 4; Je. 6 29; 10 9, 14.

Fountain, spring of water, Ge. 16. 7;—perpetual, valued greatly, Ps. 36. 7, 9; Is. 49. 10; Je. 2. 13;—used to denote children, De. 33. 28; Pr. 5 16;—opened for sin, Zec. 13. 1.

Fowler, one who catches fowls, Ps. 91. 3; Pr. 6. 5; Ho. 9. 8.

Fowls, when created, Ge. 1. 20.

Fox, a wild animal of the dog kind, remarkable for its cunning, Ju. 15. 4; La. 5. 18; Eze. 13. 4; Mat. 8. 20;—Herod, the tetrarch of Galilee, so called, on account of his craftiness, Lu. 13 3– Some think that this word is *jackal*, an animal very common in Palestine and Asia Minor.

Fragments, broken pieces of meat, not to be lost, Mat. 14. 20; Jn. 6. 12.

Frail, easy to be broken or destroyed; man is, Ps. 39 4.

Frame, form, construction, Ps. 103. 14; Eze. 40. 2.

Frankincense, a sweet-smelling gum, anciently burned in temples, now sometimes used in medicine, Ex. 30. 34; Le. 2. 1; Mat. 2. 11. Called '*frank*,' because of the freeness with which it burns and emits its odours.

Fraud. *See* DECEIT.

Fray, frighten, De. 28. 26; Je. 7. 33; Zec. 1. 21.

Freckled, full of spots, Le. 13. 39.

Freedom, true, Jn. 8. 36; Ro. 6. 16; 2 Pe. 2. 19.

Fret, to vex, 1 Sa. 1. 6; Ps. 37. 1; Is. 8. 21.

Friend, Christ is a sincere, Jn. 15. 9;—constant, 13. 1;—disinterested, Ro. 5. 6–8;—honourable, Phi. 2. 9;—almighty, 3. 21;—everywhere present, Mat. 28. 20;—everlasting, He. 13. 8.

Friends, the value of them, Pr. 17. 17; 18. 24; 27. 9, 17;—how separated, 17. 9;—danger from unfaithful ones, Ps. 55. 12; Pr. 25. 19;—examples of such: of Jael to Sisera, Ju. 4 18;—of Delilah to Samson, 16. 4, &c.;—of Ruth to Naomi, Ru. 1. 16, 17;—of Joab to Abner, 2 Sa. 3 27;—to Amasa, 20. 9;—of the friends of David, Ps 38 11; 41. 9;—of Judas to Jesus, Mat. 26 48.

————, examples of sincere and steadfast: Jonathan and David, 2 Sa. 1. 26,—Barzillai and David, 17. 27; 19. 32; 1 Ki. 2. 7;—Paul and Titus, 2 Co. 2. 13;—Paul and Timothy, 2 Ti. 1. 2.

Fringes, hems or borders on garments, Mat. 9. 20; 14. 36;—laws concerning them, Nu. 15. 37; De. 22. 12.

Frogs, one of the plagues inflicted on Egypt, Ex. 8. 2;—mentioned in the visions of John, Re. 16. 13.

Frontlets. This word occurs only in Ex. 13. 16; De. 6. 8; 11. 18; and the meaning of the injunction there is, that they should keep the statutes of God distinctly in view. But soon after the return from Babylon the Jews gave these commands as to 'frontlets' a literal interpretation, and had portions of the law written on pieces of parchment, and worn as badges about their persons. The passages thus written were these four: Ex. 13 2–10, 11–21; De. 6. 4–9; 11. 18–21. These strips of parchment were rolled up and put into a small case, which they bound to the centre of their foreheads. *See* PHYLACTERIES.

Frost, notwithstanding the heat of the day in the Holy Land, is often severe at night, Ge. 31. 40; Job 37. 10; Ps. 147. 16.

Frugality, thrift or careful sparing, recommended, Pr. 18. 9; Jn. 6. 12.

Fruits, of the Spirit, or gracious habits produced in believers, mentioned, Ga. 5. 22, 23;—meet for repentance, Mat. 3. 8;—of righteousness, Phi. 1. 11.

Frustrate, to defeat or make void; men hired to, Ezr. 4. 5;—the apostle Paul did not, the grace of God, Ga. 2 21.

Fuel, aliment for fire, Is. 9. 5, 19; Eze. 15. 4; 21. 32.

Fugitive, a runaway or deserter, Ge. 4 12; Ju. 12. 4.

Fulfilled, the Old Testament prophecies concerning Christ were, Mat. 1. 22; 2. 15; 8. 17; 12. 17; 13. 35; 21. 4; 27. 35. *See* PROPHECY.

Fuller, one who cleanses and dresses cloth, 2 Ki. 18. 17; Is. 7. 3; 36. 2; Mal. 3. 2; Mar 9 3.

Fulness of Christ, the abundance of grace with which he was filled, Jn. 1. 16;—the church is also called the *fulness of Christ*, because it makes him a complete or perfect Head. He is not a Mediator full and complete without his mystical body, Ep. 1 23.

Fulness of the Godhead bodily, substantially, or fulness of perfections essential to God, Col. 2 9.

Fulness of Time, the period fixed for Christ's advent, Ga. 4. 4; Ep. 1. 10.

Furbished, burnished or polished, Eze. 21. 9, 11, 28.

Furlong, a Greek measure of distance, a *stadium*, equal to 606¾ feet, or about one-ninth of an English mile, Lu. 24 13; Jn. 6. 19; 11. 18.

Furnace, sharp and grievous afflictions, Eze. 22. 18, 20, 22;—a place where a vehement fire may be excited, Da. 3. 6, 11, 15, 19;—hell, Mat. 13. 42, 50.

Furnish, to supply, De. 15. 14; Ps. 78. 19; Is. 65. 11; Je. 46. 19.

Furrows, a long opening of the ground with a plough, Job 31. 38; Ps. 65. 10; 129. 3; Eze. 17. 7, 10; Ho. 10. 4, 10.

Further, to a greater distance, any more, Nu. 22. 26; De. 20. 8; Job 38. 11; 40. 5; Mat. 26. 39, 65.

Fury, rage, Ge. 27. 44; Da. 3. 13;—the judgments of God, Job 20. 23; Is. 59. 18; Je. 36. 7.

Future State mentioned, or alluded to, in the Old Testament, Job 21. 30; 19 25; Ps. 9. 17; 16. 11; 17. 15; Pr. 14. 32; Ec. 3. 17; 11. 9; Da. 12. 13.

————, no marriages in it, Lu. 20. 34;—our bodies changed in it, 1 Co. 15 42, 51, &c.;—the happiness of it, Re. 7. 15, 21. *See* HEAVEN.

G.

Gaal, gā'al [contempt], the son of Ebed, conspires against Abimelech, Ju. 9 22;—defeated by him, 34.

Gaash, gā'ash [a tumult], a hill of Ephraim: here Joshua was buried, Jos. 24. 30;—mention is made of the 'brooks of Gaash,' 2 Sa. 23. 30; *i.e.* valleys or water-courses.

Gabbatha, găb'ba-tha [high, elevated], the Hebrew name of the judgment-seat in Pilate's palace, whence he pronounced sentence of death on Christ, Jn. 19. 13;—called in Greek by a word rendered 'pavement.'

Gabriel, gā'bri-el [God is my strength], an archangel, appears to Daniel, Da. 8. 16; 9. 21;—to Zacharias, Lu. 1. 19;—to the Virgin Mary, 26.

Gad [a troop], (1) The seventh of Jacob's sons, the first-born of Zilpah, Ge. 30. 11;—had seven sons, 46. 16;—his descendants, 1 Ch. 5. 11;—his inheritance, Jos. 13. 24;—Moses' blessing on, De. 33. 22.—(2) A prophet who adhered to David under the persecutions of Saul, 1 Sa. 22. 5;—sent by God to David, to propound to him the choice of one of three plagues, for proudly numbering the people, 2 Sa. 24. 11;—wrote a history of David's life, 1 Ch. 29. 29.

Gadara, găd'a-ra, one of the ten cities called Decapolis, the metropolis of Peraea, about six miles from the Sea of Tiberias, where Christ permitted the devils he had ejected to destroy a herd of swine, Lu 8. 26–37. Its ruins are called *Um-K'eis*.

Gadarenes, găd-a-reens', inhabitants of Gadara, Mar. 5. 1; Lu. 8. 26, 37.

Gaddest, ramblest about, Je. 2. 36.

Gaddi, găd'dy [my army], one of the men sent by Moses to spy the land of Canaan, Nu. 13. 11.

Gaddiel, găd'di-el [fortune sent by God], of the tribe of Zebulon, which he represented as one of the twelve 'spies,' Nu. 13. 10.

Gadites, găd'ites, descendants of Gad the patriarch, De. 3. 12; Jos. 22. 1.

Gain, unjust, will not profit, Pr. 10. 2; 28. 8.

Gainsaying, contradicting, speaking against, Lu. 21. 15; Ac. 10. 29; Ro. 10. 21; Tit. 1. 9.

Gaius, gā'yus [earthly], (1) A noted Christian at Corinth, in whose house the disciples were wont to assemble; was baptized by Paul, Ro. 16. 23; 1 Co. 1. 14.—(2) A Macedonian who accompanied Paul to Ephesus, Ac. 19. 29.—(3) A Christian to whom John addressed his third epistle (A.D. 92).

Galatia, ga-lā'shi-a. The Galatians were of Celtic origin. After various wanderings they crossed over into Asia Minor, and [about B.C. 280] settled in that part of Phrygia which was afterwards called Galatia, or Gallo-Graecia. About B.C. 26 they were conquered by the Romans, and their country was made a Roman province, and together with Lycaonia placed under a Roman governor. Here Paul preached the gospel and planted churches [about A.D. 53], Ac. 16. 6; 18. 23;—to these churches he wrote his epistle to the Galatians, Ga. 1. 2. About A.D. 266 it was overrun by the Goths, and afterwards became a province of Turkey. It is now called *Natolia*.

Galbanum, a resinous gum, an ingredient in the sacred incense, Ex. 30. 34.

Galeed, gāl'e-ed [heap of witness], a place so called by Jacob, Ge. 31. 47, 48.

Galileans, Lu. 13. 1, a sect among the Jews, related to the Pharisees in their religious views, but differing from them in their political opinions. The party was originated by Judas of Galilee, who in 'the days of the taxing' taught that all foreign domination was unscriptural. The Pharisees attempted to identify our Lord and his disciples with this sect, applying this name to them as a term of reproach, Jn. 7. 41, 52; Mat. 26. 69; Mar. 14. 70; Lu. 22. 59.

Galilee, gal'ē-lee [a circle, circuit], a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Ki. 9. 11;—the upper part was called *Galilee of the Gentiles*, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech, Mar. 14. 70;—here Christ dwelt from his youth, Mat. 2. 22, 23;—from it he came to John the Baptist, 3. 13;—here he preached and performed miracles, 4. 23, 24;—here he met with his followers after his resurrection, 28. 7; Mar. 16. 7;—churches in, Ac. 9. 31.

———— [SEA OF], Mat. 4. 18; 15. 29; Mar. 1. 16. *See* GENNESARETH.

Gall, a bitter herb or root, perhaps hemlock, De. 29. 18; 32. 32; Ho. 10. 4; Mat. 27. 34;—anything bitter, pernicious, or distressing, Je. 8. 14; La. 3. 5, 19;—an unrenewed state, Ac. 8. 23;—also an animal fluid secreted by the liver, Ps. 69. 21; Job 16. 13; 20. 14, 25.

Gallant, brave, Is. 33. 21.

Galleries, upper rooms, or passages and seats above stairs, Eze. 41. 15; 42. 3.

Galley, a ship rowed with oars, Is. 33. 21.

Gallim, gal'lim [heaps], a little village of Benjamin, about 4 miles north of Jerusalem, 1 Sa. 25. 44; Is. 10. 30.

Gallio, gal'li-o, the proconsul of Achaia (A.D. 53), and brother of Seneca, the celebrated moralist, the Roman governor at Corinth, Ac. 18. 12;—did not concern himself with the controversies between the religious parties existing around him, 17.

Gallows, a gibbet, for executing a malefactor, Es. 6. 4; 7. 10; 9. 13. In Ge. 40. 19 and De. 21. 22, 23, the word is rendered 'tree.'

Gamaliel, ga-mā'lē-el [recompense of God], a celebrated Pharisee, and rabbi or doctor of the law; his advice respecting the apostles, Ac. 5. 34;—Paul's tutor, 22. 3.

Gammadims, găm'ma-dims [cubit-high men, pigmies; others render the word, short-swords men, watchmen], soldiers placed in the towers of Tyre, Eze. 27. 11.

Gamul, ga'mul [weaned], one of the priesthood in David's reign, 1 Ch. 24. 17.

Gaped, stared, Job 16. 10; Ps. 22. 13.

Garden, Ge. 2. 33; Nu. 24. 6; Is. 1. 8;—church likened to, Ca. 4. 12; Is. 58. 11.

Garlands, a kind of crowns, placed on the head of animals to be sacrificed, Ac. 14. 13.

Garlick, a well-known plant, much used in Egypt, Nu. 11. 5;—now known by the name of shalot or eschalot (*Allium escalonium*).

Garment, any covering for the body, Ge. 9. 23; 25. 25; Ps. 69. 11; 102 26; Mat. 9. 16, 20; Re. 1. 13. *See* CLOTHES.

Garner, the old form of the word *granary*, a storehouse or barn for corn, Ps. 144. 13; Joel 1. 17; Mat. 3. 12; Lu 3. 17.

Garnish, to adorn, 2 Ch. 3. 6; Job 26. 13; Mat. 12. 44; Re. 21. 19.

Garrison, a place of defence, 1 Sa. 13. 23;—a band of soldiers, 2 Co. 11. 32.

Gate, the entrance into a city, house, &c., Ju. 16. 3;—to heaven strait, and that of destruction broad, Mat. 7. 13;—of a city, a place of judicial proceedings, De. 17. 5; Am. 5 10; 12. 15.

Gath [a wine-press], one of the five cities of the Philistines, the birthplace of Goliath, 1 Sa. 17. 4;—David conquered it, 2 Sa. 8. 1;—Uzziah broke down its walls, 2 Ch. 26. 6;—Anakims were the ancient inhabitants of, Jos. 11. 22. It has been identified with *Tell es-sâfieh*, a hill 10 miles east of Ashdod.

Gather, to collect, Ge. 31. 46; 41. 35; Mat. 3. 12; 6. 26; Jn. 6. 12;—used also to denote man's death or burial, Ju. 2. 10; 2 Ki. 22. 20; Ge. 49. 29, 33.

Gath-hepher, gath-hē'fer [the wine-press of the well], a city of Galilee, the birthplace of the prophet Jonah, Jos. 19. 13; 2 Ki. 14. 25;—called Gittah-hepher, Jos. 19. 13.

Gath-Rimmon, gath-rim'mon [the wine-press of the pomegranate], (1) A city in Dan, Jos. 19. 45;—(2) Another in the half-tribe of Manasseh, Jos. 21. 25;—called Bileam, 1 Ch. 6. 70.

Gaza, gā'zah [strong], the capital and stronghold of the Philistines, situated towards the southern extremity of Canaan, and about sixty miles southwest of Jerusalem; was an important city before the time of Abraham, Ge. x.;—was inhabited by the Avims, De. 2. 23, and Anakims, Jos 11. 22;—taken by the tribe of Judah, Ju. 1. 18;—Samson carried away the gates of, 16. 1, 3;—here he was confined, 21;—Philip the evangelist goes towards it, Ac. 8. 26. Its modern name is *Ghuzzeh*, containing about 1500 inhabitants.

Gazing, looking earnestly, Na. 3. 6; Ac. 1. 11; He. 10. 33.

Geba, gē'bah [a hill], a city of the tribe of Benjamin, given to the priests, Jos. 21. 17. Identified with the village of *Jeba*, about six miles north of Jerusalem.

Gebal, gē'bal [mountain], a city or district on the north of Canaan, within the territories of Phoenicia, where the Giblites dwelt, famous as stone-hewers and ship-calkers, Eze. 27. 9; Jos. 13. 5; 1 Ki. 5. 18. Now called *Jebeil*.

Gebim, gē'bim [the ditches], a place near Jerusalem, mentioned only in Is. 10. 31.

Gedaliah, gĕd-a-lī'ah [made great by Jehovah], son of Ahikam, made governor of the Jews who were left by Nebuchadnezzar, Je. 40. 7;—murdered, 41. 2.

Geder, gē'der, or **Gezer** [a wall], one of the thirty-one ancient royal towns of the Canaanites whose kings were defeated by Joshua, Jos. 12. 13;—may be identified with Gedor, 15. 58;—and Beth-Geder, 1 Ch. 2. 51.

Gederah, ge-dē'rah [the sheepfold], a city of Judah, Jos. 15. 36.

Gederoth, ged-ē'roth [sheepfolds], a town in the 'valley' of Judah, Jos. 15. 41;—taken by the Philistines, 2 Ch. 28. 18.

Gehazi, ge-hā'zi [valley of vision], the servant of the prophet Elisha, made a leper for his falsehood and deceit, 2 Ki. 5. 27.

Geliloth, gĕl'i-loth [circles, circuits], a city of Benjamin, Jos. 18. 17;—called Gilgal, 15. 7.

Gemariah, gĕm-a-rī'ah [whom Jehovah has made perfect], (1) Son of Hilkiah, sent by Zedekiah to Babylon with tribute-money for Nebuchadnezzar;—took charge of Jeremiah's letter, Je. 29. 3.—(2) Son of Shaphan, a scribe in the time of Jehoiakim, Je. 36. 11–20.

Gender, to get, or breed with young, Le. 19. 19;—to produce or give rise to, 2 Ti. 2. 23; Job 38. 29; Ga. 4. 24.

Genealogies, lists or records of ancestors;—preserved with extraordinary care, Exr. 2. 62; He. 7. 3;—origin of that of Israel and Judah, 2 Ch 9. 1, &c.;—of David, Ru. 4. 18;—of Jesus, Mat. 1. 1, &c.; Lu. 3. 23, &c.;—cautions to guard against foolish questions about, 1 Ti. 1. 4; Tit. 3. 9.

General, common, He. 12. 23;—a commander, 1 Ch 27. 34.

Generosity, or liberality recommend-

ed, De.13.7; Pr.11.24; 18.16; 19.6; 21. 26; 2 Co. 9. 7;—of Israel to the captives of Judah, 2 Ch. 28. 15;—of Johanan to Gedaliah, Je.40.13.

Genesis [beginning], the first book of the Holy Scriptures, including the history of the world, from the creation to the death of Joseph, during about twenty-four generations, or 2369 years.

Gennesareth, ge-nĕs'a-reth (SEA OF), a lake in the Holy Land, about 14 miles long and 7 broad in the widest part. Its surface is 653 feet below the level of the Mediterranean. Called by Moses the *Sea of Chinnereth*, Nu.34.11;—the New Testament writers call it the *Sea of Galilee*, Mat.4. 18; 15.29; Mar.1.16;—the *Sea of Tiberias*, Jn. 6. 1, 23;—and the *Sea of Gennesareth*, Lu. 5. 1;—on this lake Christ calmed the storm, Mat. 8. 26; Mar.4.39; Lu.8.24;—here his disciples were accustomed to fish, Lu.5.4-11; Jn.21 3-11.

Gennesareth (LAND OF', Mat.14.34; Mar.6.54;—a district on the west shore of the lake, near Capernaum, Jn. 6. 15-25.

Gentiles, all nations beside the Jews, their heathen state, Ro.1.21; 2.14; 1 Co. 12 2; Ep. 2 1, 12; 4. 17;—intimations of their admission to the blessings of the gospel, Is. 42. 1; 49.6, 22; 60 3; 65.1; Je.16.19; Ho.2.23; Joel 2. 32; Mi.4.1; Zep.3.9; Mal.1.11; Mat. 8 11; Lu.2.32; 3. 6; 24.47; Jn.10.16; Ac.10.15;—the terms of their admission, Ac 8. 37;—proper members of the Christian church, Ep.2. 19, &c.; —should respect the Jewish converts, Ro.11.18.

Gentle, meek, quiet, and mild, the servants of the Lord required to be, 2 Ti.2.24; Tit.3.2;—the apostles were, 1 Th. 2. 7;—the wisdom that is from above is, Ja.3.17;—gentleness a fruit of the Spirit, Ga. 5. 22;—exemplified by Christ, 2 Co.10.1.

Genubath, gĕn'u-bath, or gĕ'nu-bath, son of Hadad, an Edomite, born in the palace of Pharaoh, 1 Ki.11.20.

Gerah [a berry], the smallest weight, and also the smallest coin among the Hebrews,=$\frac{1}{20}$th part of a shekel, Ex. 30.13; Le.27.25.

Gerar, gē'rar [lodging-place], the seat of the first Philistine kingdom, Ge. 20. 1;—here Abraham sojourned, 20.1; —and also Isaac, 26.6.

Gergesenes, ger-ge-seens', or GADARENES, the inhabitants of the region round Gergesa, a city on the eastern shore of the Sea of Galilee. The country might thus be called either that of the Gadarenes or of the Gergesenes, Mat. 8. 28; Mar. 5. 1;—near this place Christ cured two demoniacs, Lu.8.26-36.

Gerizim, ger'e-zim, a mountain of Samaria, near Shechem, on which the Samaritans erected their temple, in opposition to that at Jerusalem, De. 11. 29;—referred to by the woman of Samaria, Jn.4.20; - from it and Mount Ebal the blessings and curses to be pronounced, De.27.12; Jos.8.33.

Gershom, ger'shom [stranger], the name of Moses' first born son, Ex. 2. 22; 18.4.

Gershon, ger'shon, the eldest son of Levi, Ge.46.11; called also Gershom, 1 Ch.6.16,17.

Geshem, gē'shem, an Arabian who opposed Nehemiah in rebuilding the walls of Jerusalem, Ne. 6. 1, 2; the same as Gashmu in ver. 6.

Geshur, gē'shur [a bridge], a small principality of Syria in Bashan, the king's daughter of which David married, by whom he had Absalom, 2 Sa. 3 3;—hither he fled after he had killed his brother, and remained in it three years, 13.37,38.

Gethsemane, geth-sĕm'a-ne [oil-press or garden], in Jn. 18.1 called 'a garden,' in Mat. 26. 36 'a place,' was a retired spot on the west of the Mount of Olives, and in the vicinity of Jerusalem. Here our Saviour on the night before his crucifixion endured his agony, and was betrayed and apprehended, Mat.26.36; Mar.14.32;—was often resorted to by Jesus with his disciples, Jn.18.1,2. The garden consists of a small plot of ground, with a low inclosure of stones. There stand in it eight venerable-looking olives, which seem as if they might have remained from time immemorial.

Gezer, gē'zer [a place, a precipice], a Canaanitish royal city, the king of which was slain by Joshua, Jos. 10.33;— taken by Pharaoh, and given to Solomon, 1 Ki. 9. 16; probably identical with the modern *Um-Kush* on the Jaffa road.

Ghost (HOLY), or HOLY SPIRIT, his names and characters: Spirit of God, Ge.1.2; Mat.3.16; -Spirit of the Father, Mat.10.20;—Spirit of Christ, 1 Pe.1.11;—Spirit of grace, He.10.29; —Spirit of holiness, Ro. 1. 3;—Spirit of truth, Jn. 14. 17;—the Comforter, 14.26; 15.26.

———, his *personality* in the Godhead appears, from his being joined with the Father and the Son in baptism and the apostolic benediction, Mat.28.19; 2 Co.13.14;—from personal *affections* ascribed to him, Ep. 4. 30; Ro. 15. 30; -personal *actions*; such as coming, testifying, receiving, showing, teaching, bearing, speaking, sending, forbidding, not suffering, helping, &c., Jn.14.16,26; 15.26; 16.7-14; Ac.13.2,4; 16.6,7; Ro. 8. 26;—personal *honours*, Mat.28.19; 2 Co.13.14.

———, his *supreme Godhead*, as equal with the Father and the Son, appears from his being called *God*, Ac. 5. 3, 4;—the LORD, or *Jehovah*, 28.25, compared with Is. 6.8,9; He.3. 7-9, with Ex.17.7; He.10.15,16, with Je. 31. 31, 34;—from the *essential perfections* of God ascribed to him; such as *eternal existence*, He.9.14;—*omniscience*, 1 Co. 2. 9-11; -*omnipresence*, Ps.139.7-12; 1 Co. 3.16;—*omnipotence*, **1 Co. 12. 4-11;—*works* competent to God only were** performed by him; such as *creating* agency in forming the body of Christ, Lu.1.35;—*anointing* and qualifying him for his work, 4. 18;—*raising* him from the dead, Ro.8.11;—effectually *convincing* **men of their sins, Jn. 16. 8;—savingly *enlightening*** their minds, 1 Co. 2. 10; —*regenerating* their souls, Jn.3.5, 6; —*sanctifying* their natures, 1 Co.6. 11; —*endowing* them with Christian graces, Ga.5.22,23; *sealing* them to eternal life, Ep.4.30;—*revealing* future events, Lu.2.26;—*inspiring* the prophets, 2 Pe. 1. 21;—*communicating* supernatural gifts, 1 Co.12.1-11.

Ghost (HOLY), in his *official work*, in the economy of grace, he comes forth, or proceeds from the Father and the Son, Jn.14.26;15.26;16.7; Ga. 4. 6;—is promised to men, Is. 44. 3; Eze. 11. 19; 36. 25; Joel 2. 28; Mat. 3. 11;—by Jesus, Jn. 14. 16, 26; 15. 26; 16.7;—is ready to direct all Christians, Ro. 8. 9, 13, 16; 2 Co. 1. 22; Ga. 4. 6;—his influence distinct from that of the Word, Jn.6.45,64,65; 1 Th.1.5,6;—necessary to the reception of the truth, Ep. 1. 17;—imparts the love of God to believers, Ro.5.3-5;—dwells in believers, Jn.14.17;—directs where the gospel should be preached, Ac.16.6, 7;—appoints and superintends ministers in the church, 13. 2, 4; 20 28; —stirs up to good works, Ex.35.21; —his suggestions are carefully to be attended to, Is.63.10; Ep.4.30; 1 Th. 5. 19;—to be born of him, necessary, Jn.3.3, &c.;—blasphemy against him unpardonable, Mat.12.31; 1 Jn. 5. 16; —descends upon the apostles, &c., Ac.2.1, &c.;—again after the imprisonment of Peter and John, 4.31;— imparted to the Samaritan converts, 8.17;—to Cornelius and friends, 10. 44;—to the converts at Ephesus, 19. 6;—helps his people in prayer, Ro. 8. 26;—nature of his teaching, *see* TEACHING.

Giants, persons of extraordinary stature before the flood, Ge. 6. 4;—seen in the land of Canaan by the spies, Nu 13.33;—the Emims and Anakims such, De.2.10;—Og, king of Bashan, of the remains of them, 3.11;—Goliath of Gath, 1 Sa. 17. 4;—Ishbibenob, killed by Abishai, 2 Sa. 21. 16;—three of them slain in David's victory over the Philistines, 1 Ch.20.4.

Gibbethon, gĭb'be-thon [a height], a town of the Philistines, which with its 'suburbs' was assigned to the Kohathites, Jos. 21. 23; retaken by the Philistines, 1 Ki.15.27; 16 15.

Gibeah, or GIBEATH, gĭb'e-ah, or gĭb'e-ath [a hill], 1. Of Judah, Jos. 15. 57.—2. Of Saul, also called 'Gibeah of Benjamin,' Ju.xix.-xxi.; -was the native place of Saul, 1 Sa.10.26;—its inhabitants abuse the wife of a Levite, which occasions a war with the tribe of Benjamin, Ju.19.22;—the inhabitants fled from it, Is.10.29.

Gibeon, gĭb'e-on [belonging to a hill], one of the four cities of the Hivites; its inhabitants artfully deceive Joshua and the Israelites, Jos. 9. 3;—condemned to servitude for their imposture, 27;—near it the Lord destroyed the Canaanites by hail and thunder, 10.10,11;— over it the sun and moon stood still a whole day, 12, 13; a famine on account of the cruelty of Saul towards, 2 Sa.21.1. A small village remains, called *el-Jib*, about 6 miles north-west from Jerusalem.

Gideon, gĭd'e-on [breaker], the youngest son of Joash, and a judge of Israel; —called also Jerubbaal, Ju. 6. 32; 1 Sa.12.11;—called by an angel to deliver his country from the Midianites, Ju.6.12;—the angel gives him a proof of his commission, 21;—obtains another assurance in answer to his prayers, by the dew on the fleece, while all was dry around, &c., 36-40;—delivers his country from the Midianites, 7 16; —pacifies the Ephraimites, 8. 1;—refuses the government, 22;—his ephod the occasion of idolatry, 27;—his sons and death, 29.

Gideoni, gĭd-e-o'nī [a Breaker], the father of Abidan, a prominent man of the tribe of Benjamin, Nu.1.11; 2.22; 7.60,65.

Gier eagle [vulture eagle], about the size of a raven, with a singular bald, triangular head, Le. 11. 18; De.14.17. Supposed to be the species known as the white carrion vulture of Egypt. *See* EAGLE.

Gifts (SPIRITUAL), extraordinary endowments of the Holy Spirit, what they were, and rules concerning the exercise of them, 1 Co. 12. 1, &c.;— inferior to charity or Christian love, 13.1, &c.;— and to preaching, 14.1, &c. *See* SPIRITUAL GIFTS.

Gifts of Piety, the contributions to the construction of the tabernacle, Ex.35.21;—at the dedication of it, Nu. 7.11;—of David for the temple, 1 Ch. 22 1, 14.

Gihon, gī'hon [a stream], (1. One of the four heads of the rivers which watered Eden, Ge. 2. 13.—2. The name of a fountain on the west of Jerusalem, the scene of the anointing of Solomon as king, 2 Ch.32.30.

Gilboa, gil-bō'ah [bubbling fountains], a ridge of hills on the east of the Plain of Esdraelon, which extends about 10 miles from east to west, noted for the defeat of the Hebrews, and the slaughter of Saul and Jonathan, 1 Sa. 31. 1 6; 2 Sa.1.21.

Gilead, gĭl'e-ad [the heap or mass of testimony], 1. A range of mountains, extending from the south end of the Sea of Galilee to the north end of the Dead Sea, a distance of about 60 miles, having an average breadth of about 20 miles. This region is sometimes called 'Mount Gilead,' Ge.37.25; sometimes the 'land of Gilead,' Nu.32.1. In the New Testament Gilead is referred to as 'Perea,' and 'beyond Jordan,' Mat 4.15; Jn 1.28. It abounded with trees which produced a valuable gum, called the *balm* of Gilead, Ge. 37.25; Je.8.22; 46.11.—2. The name of Jephthah's father, Ju. 11. 1;—also of the grandson of Manasseh, Nu. 26.29.

Gileadite, gĭl'e-ad-ite, inhabitant of Gilead, Ju.10.3; 12.4,5; 2 Sa.17 27.

Gilgal, gĭl'gal [a rolling away], a celebrated place on the west of Jordan, where the Israelites were circumcised, Jos. 5. 2;—a place of idolatrous worship, Am.4.4; 5.5; Ho.4.15; 9.15; 12.11. Called *Gelilоth*, Jos.18.17.

Giloh, gī'lo [exile], a town of Judah, 10 miles south-east of Hebron, Jos. 15. 51;—here Ahithophel hanged himself, 2 Sa.15.12.

Gilonite, gī'lon-ite, an inhabitant of Giloh, the designation of Ahithophel, 2 Sa.15.12; 23 34.

Gin, an old English word for *trap*, a snare, Ps.140.5; 141.9.

Girding, or tucking up and binding around them, their loose and flowing garments, necessary to fit the Jews for a journey, or for laborious exertion, and therefore often mentioned, 1 Ki.18.46; 2 Ki.4 29; Jn.13.4; *figuratively*, being prepared for action, 1 Pe.1.13.

Girgashites, gĭr'gash-ites, a tribe of the ancient Canaanites, Ge.10.15,16; —their country promised to Abraham's seed, 15. 18-21;—subdued by Joshua, Jos.24.11.

Gittaim, gĭt-ta'im [two wine-presses], a city of the Benjamites, to which the Beerothites fled, 2 Sa. 4. 3;—was rebuilt after the captivity, Ne.11.33.

Gittites, gĭt'tites [wine-presses], the inhabitants of Gath, Jos.13.3; 2 Sa.6. 10,11; 15.19,22.

Gittith, gĭt'tith, Ps. xxxviii. lxxi. lxxiv. (inscrip.) 'Upon Gittith,' denotes a particular musical instrument or tune.

Gladness, joy, exultation, Nu.10.10; Ps.4.7; 30. 11; Is. 21. 10; 30.29; Mar. 4.16; Lu.1.14; Ac.2.46; 12 14.

Glass, was invented in the twelfth century. Looking-glasses, Ex.38.8; Job 37. 18; 1 Co. 13. 12; 2 Co.3. 18; Ja. 1.23, were made of polished metal, as tin, silver, &c.

Gleanings, at the harvest, to be left for the poor and stranger, Le. 19. 9; 23.22;—of the vintage, De.24.20.

Glede, an old English word for the common kite, a well-known bird of prey, De.14.13. In the parallel passage, Le.11.14, the word 'vulture' is used.

Gloominess, want of light, or making the heavens dark with clouds, or swarms of locusts, Joel **2.2;—a season of judgments, Zep.1.15.**

Glorify, to render glorious, Ac.3.13; 1 Pe.1.17.

Glorify God, to honour him, directly prescribed, 1 Ch.16.28; Ps. 22. 23; Is. 42. 12;—required in all we do, 1 Co. 10. 31;—with our bodies and spirits, 6. 20;—by believing and loving his word, Ps. 119. 11, 167; admiring and adoring his perfections, 145.3;— loving him supremely, De. 6. 5;—singing praise to him, Ps 33.2,3; 81.1;—commending him to others, 34 8;—devoutly contemplating his works, 8. 3, 4; 139.14; Re.15.3; Mat.15.31; Ac.4.21; —observing his ordinances, Ps.27.4; —cheerfully obeying his laws, 119.33, 34;—submitting to his will, 39.9; Job 1.21,22; Is.24.15;—yielding fruits of righteousness, Jn. 15. 8; Phi. 1. 11;— examples of, Mat.9.8; 15.31; Lu.1.46; 2. 14, 20; 5. 25; 13. 13; Ac. 11. 18;— punishment for neglect of, Da 5. 23; Mal.2.2; Ac 12.23; Ro 1.24,25.

Glory of God, the luminous display of his presence, called the *Shekinah*, seen by Moses in the bush, Ex.3.2-6; —resided in the cloud, and conducted Israel out of Egypt, 13.21;—appeared on Mount Sinai, 19.18; 24.16;—took possession of the tabernacle, 40.34,35; —where it sometimes appeared to all the people, Le.9.23; Nu.14.10;—commonly within the vail, upon the mercy-seat, between the cherubim, Le.16.12; —resided also in the first temple, 2 Ch. 7.1-4.

———, or the manifestation of his perfections, seen in his works, Ps. 19. 1; Ro. 1. 20;—especially in the scheme of grace, through Christ, 2 Co.4.18; 4.6.

Gluttony, excess in eating, censured, De.21.20; Pr 23. 1, 20; 25.16; 1 Pe. 4. 3.

Gnashing of Teeth, expressive of rage, Ps.35.16; Ac.7.54;—of extreme anguish, Ps.112.10; Mat.8.12; 13.42, 50; 22.13.

Gnat, a small winged insect or fly. The words 'strain at,' Mat.23.24, are better rendered 'strain out,' as they were in the E.V. previous to that of 1611.

Gnostics, nos'tiks [knowing ones], ancient heretics, whose dangerous opinions are supposed to be alluded to, 1 Ti. 1. 4; 6. 20; 2 Ti.2. 16, 23; Tit. 3. 9; Jude 4.

Goad, a stick or pole about 8 feet long, armed with a sharp piece of iron, to drive oxen with, Ju. 3. 31; 1 Sa.13.21; Ec.12.11.

Goats, used in the sin-offerings, Le. 3.12; 4.24;—sins of the people confessed on the head of the *scapegoat*, and then it was suffered to *escape*, or let loose into the wilderness, 16.21,22; —figurative of princes, &c., Je 50 8; Zec 10. 3; Da 8 5, 8; wild, called the *ibex*, or mountain goat, described, Job 39. 1;—represent the wicked at the day of judgment, Mat 25 33.

Gob [cistern, a pit], a place on the border of the Philistines, where they were signally defeated by David's warriors, 2 Sa. 21 18, 19;—probably the same as Gezer, 1 Ch 20 4.

Goblet, a bowl or large cup, Ca.7.2.

God, his unity, Ex.20 3; De.4.35,39; 5.7; 6 4; 32.35; Ps 86 10; Is 37.16; 43. 10; 44.6; 45 5; Je.10.10; Jn 17 3; 1 Co. 8. 4-6; Ga. 3 20; Ep 4 6; 1 Ti. 2.5;—a spirit, Jn. 4. 24; 1 Ti. 1. 17; 6. 16; -invisible, Ex.33.20; Jn. 1. 18; 5.37; Ro. 1.20; Col. 1. 15; 1 Ti. 6. 16; He. 11. 27; 1 Jo. 4. 12.—true God, Je. 10. 10;—living God, Da.4 34; 6.26; Ac 14. 15; 1 Th 1.9; He 9. 14; 10 31;—God and Lord alone, 2 Ki.19.15; Ne. 9. 6; Ps. 33.18; 86.10; Is. 37.16,20; -none else, or besides him, De 4. 35; 2 Sa. 7. 22; 22. 32; 2 Ki.5 15; Is.44 6,8, 45.5,6,14, 18, 21, 22; 46.9; Ho.13.4; -none with him, De. 32. 39;—none before him, or self existing, Ex. 3 14; Is.41.4; 43. 10; 44 6; 48.12; Re 1.17; 22.13; -none like him, or to be compared to him, Ex.8.10; 9 14; 15.11; De 4. 12; 33.26, 2 Sa 7.22; 1 Ch. 17. 20; Ps. 35.10; 86.8; 89 6; Is.40.18; 46. 5, 9; Je. 10. 6, 7, 10; —blessed, Ps.119.12, Ro.1.25; 1 Ti.1. 11; 6. 15;—his name to be revered, De.5.11;—his great majesty, Hab.3. 3;—incomprehensible, Job 11. 7; Ps. 145. 3;—his superiority to idols, Is. 40.12, &c.; 41.21; 44.9; 45.20; 46.5; Je. **10.12,**—the creator of all things, Ge. 1. 1, &c.; Ne. 9. 6; Job 26. 7; Ps. 33. 6; 89.11; 148.5; Pr. 3. 19; Is.34.1; 45. 18; Je. 14. 22, Zec. 12. 1;—his works unsearchable, Ec. 8. 17;- the governor of all things, Ps. 22. 28; 135. 6;- our constant preserver, Ac.17.28;—his immortality, De.33.27; 1 Ti. 1. 17; 6. 16; Ro. 4. 9;—immutability, Ex. 3. 14, 15; Mal. 3. 5, 6; Ro.1. 23; He. 13. 8; Ja.1. 17;- incorruptibility, Ro.1.23;- eternity, Ps.9. 7; 90.2,4; 93 2; 102. 12, 24, 27; 104.31; 145.13; Is.40.28; 57.15, 63. 16, Je.10.10; La.5.19; Da 4. 3; 1 Ti.1. 17; Ro 1.20; 2 Co.4.8; 2 Pe.1.11;—first and last, Is.41.4; 44.6; 48.12; Re.1.8; —his omnipresence, 1 Ki. 8. 27; Ps. 139. 7-10; Je.23.24; 2 Ch. 6. 18; Ep. 1. 23;- omniscience, 1 Sa. 2. 3; Job 26.6; Ps. 44.21; 139. 2; Pr. 15. 11; Is. 30.28; Mat.6.18; Ac.15.18; He.4.12,13; 1 Jo. 3. 20;—his power, Ge. 17. 1; Job 9. 4; 37.23; 42.2; Ps. 35.10; 62.11; 68.35; Is. 26.4; 40.29; 2 Co.12. 9, Je. 14. 24; Da. 3.17,29; Ro.1.20;- his wisdom, Job 9 4; 36.5; Ps 32.5; 104.24; 147. 5; Is 31. 2; Ro. 16. 27; 1 Co.3 19, 20; 1 Ti. 1.17; —greatness ascribed to him, De.10. 17; 32.3; 2 Sa.7.22; 1 Ch.16.25; 17.21; Ne. 4. 14; Ps.77.13; 95.3; Je.32. 18;— perfection, Ex.15.7; Ps 145. 17; Mat. 5. 48;- produces good from the evil designs of men, Ge.45. 8; 50.20; Job 5. 12; Ps.33.10; 76 10; Pr.16.9,33; 19. 21;— disposes of things as he pleases from the beginning, De. 8. 18; 1 Ch. 29. 12; 2 Ch 1. 12; Job 1.21; 9.12; Ps. 75. 7; Da. 4. 17; -his justice, Ge. 18. 25; De.32.4; Job 34. 17; 37. 23; Ac. 17. 31; Re. 15. 3; 19. 1, 2;—in not punishing children for the sins of their parents, De.24.16; Eze 18 2;- he often delays his judgments, Ec 8.11;- his chastisements to be borne, Job 1. 21; 2. 10; He 12.5; -his mercy, Ex. 34. 6; Joel 2. 13; 2 Co.1.3; 1 Jn.1.9;—his love to Christians, 3.1; -his goodness, Ps 86. 5; 145. 9; Mat.19.17; Ex.34. 6; Zec. 9. 17; Ps.33.5; 65.4; 52. 1, Je.31. 12,14;— his holiness, Le. 19. 2; 1 Sa. 2. 2; 6. 20; Jn. 17. 11; Is. 6. 3. Re. 4. 8; 15. 4;—his truth and faithfulness, Is.65.16; 2 Cu. 1. 18, 20; He. 10. 23; 11. 11; 2 Pe. 3. 9; Re. 15. 3;—psalms exhorting to trust in him, Ps. lxi.-lxiv. lxv.-lxvii. lxxxv. lxxxvi. xci. xciv cxv. cxvi. cxviii, cxxi. cxxiii cxxv. cxxxi.;- his promises to the Israelites fulfilled, Jos.

21. 43:—the sole object of worship, Ex. 20. 1; De. 4. 14, 39, 40; Lu. 4. 8;—to be feared, Ps. 33. 8; 76. 7:—to be loved, Mat. 22. 37;—to be obeyed, Ac. 5. 29;—not to be tempted, De. 6. 16; Mat. 4. 7;—compared to light, 1 Jn. 1. 5;—the description of his throne in a vision, Re. 4. 2;—the symbol of his presence returns to the temple, Eze. 43. 1, &c.;—addresses Job, Job 38. 3; xl. xli.;—to be imitated, Ep. 5. 1;—the marks of his sons, Ro. 8. 14; 1 Jn. 5. 2.

Goddesses, female gods, according to the heathen mythology, such as Ashtoreth, 1 Ki. 11. 5, 33;—the queen of heaven, or the moon, Je. 44. 17, 25;—Diana, Ac. 19. 27, 35, &c.

God forbid, in the original it is, 'Let it not be,' or 'Far be it,' Ro. 3. 31; 9. 14.

Godhead, the nature or essence of God, Col. 2. 9; Ro. 1. 20; Ac. 17. 29.

————, TRINITY IN. *See* TRINITY.

Godliness, or piety to God, consists in reverencing his perfections, Ps. 104. 1;—esteeming him as our chief good and portion, 73. 25; La. 3. 24;—fearing to offend him, Ge. 39. 9;—studying, by holiness of life, to promote his honour, 2 Pe. 3. 11;—confiding in him for all we need, Ps. 48. 14; 73. 24.

————, *advantages of*, profitable to all things, 1 Ti. 4. 8; 6. 6;—promises to, Ps. 4. 3; 2 Pe. 2. 9.

Gods, great men and rulers are so called in some instances, Ex. 22. 28; Ps. 82. 1; 138. 1; Jn. 10. 34; 1 Co. 8. 5.

——, *heathen*, Adrammelech and Anammelech, of Sepharvaim, 2 Ki. 17. 31;—Ashima, of Hamath, 30;—Ashtoreth, of the Sidonians, 1 Ki. 11. 33;—Baal, of Tyre, &c., Ju. 2. 13;—Baal-berith, 8. 33;—Baalpeor, of the Moabites, Nu. 25. 3;—Baalzebub, of Ekron, 2 Ki. 1. 2;—Bel and Nebo, of the Babylonians, Is. 46. 1;—Chemosh, of the Moabites, 1 Ki. 11. 7;—Dagon, of the Philistines, Ju. 16. 23;—Diana, of Ephesus, Ac. 19. 24;—Jupiter and Mercury, of the Greeks and Romans, 14. 12;—Milcom and Molech, of the Ammonites, 1 Ki. 11. 5, 7;—Nergal, of Cuth, 2 Ki. 17. 30;—Nibhaz and Tartak, of the Avites, 31;—Nisroch, of the Assyrians, 19. 37;—Chiun or Remphan, Am. 5. 26; Ac. 7. 43;—Succoth-benoth, of the Babylonians, 2 Ki. 17. 30;—Tammuz, of the Syrians, Eze. 8. 14.

Gog, (mountain), 1 One of the descendants of Reuben, 1 Ch. 5. 4.—(2) Gog, along with Magog, represents the Scythians, or northern barbarians: their destruction foretold, Eze. 38. 2; 39. 1;—the antichristian power of the entire earth, Re. 20. 8, 9.

Golan (exile), a city of Bashan in the half-tribe of Manasseh, east of the Sea of Tiberias; it was given to the Levites, and appointed to be a city of refuge, De. 4. 43; Jos. 20. 8; 21. 27; 1 Ch. 6. 71.

Gold, the most heavy (except platinum), dense, pure, ductile, and valuable of all metals; God's Word compared to, on account of its inestimable worth, Ps. 19. 10;—tried saints compared to, Job 23. 10; 1 Pe. 1. 7;—the streets of the New Jerusalem, Re. 21. 18, 21.

Goldsmith, one who makes golden wares, Ne. 3. 8; Is. 40. 19; 41. 7; 46. 6; Ac. 3. 8.

Golgotha, gol'go-thah [a skull], the Hebrew name of the place where Christ was crucified, Mat. 27. 33; Mar. 15. 22; Jn. 19. 17. *See* CALVARY.

Goliath, go-lī'ath [a captivity, or passing over], a mighty giant of Gath, about 10½ feet high, 1 Sa. 17. 4;—'morning and evening for forty days' he defied the armies of Israel, 8–10;—slain by David, 49.

Gomer, go'mer [perfection], the eldest son of Japheth, Ge. 10. 2;—prediction respecting, Eze. 38. 6.

Gomorrah, go-mor'rah [submersion], one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness, Ge. 19. 4–8; 13. 10; 14. 11; 18. 20; 19. 24. *See* SODOM.

Gopher-wood, *pitch* wood, mentioned only once in Scripture as the wood of which the ark was built. It was probably the cypress, Ge. 6. 14.

Gorgeous, fine, splendid, glittering, Lu. 7. 25; 23. 11; Eze. 23. 12.

Goshen, go'shen [frontier], (1) A very fertile province in Egypt, which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt, Ge. 45. 10; 47. 1–6.—(2) Another place of the same name, near Gibeon, Jos. 10. 41; 15. 51.

Gospel [good news, glad tidings], the joyful intelligence of salvation, through Christ; *called* the gospel of God, Ro. 1. 1;—of Christ, 16;—of salvation, Ep. 1. 13;—of peace, 6. 15; Lu. 2. 10, 14;—the word of God's grace, Ac. 14. 3; 20. 32;—word of reconciliation, 2 Co. 5. 19;—word of life, Phi. 2. 16;—word of Christ, Col. 3. 16;—ministration of the Spirit, 2 Co. 3. 8;—mystery of Christ, Ep. 3. 4;—unsearchable riches of Christ, 8;—sincere milk of the word, 1 Pe. 2. 2;—the glorious gospel, 1 Ti. 1. 11;—to be preached to all descriptions of men, Mar. 16. 15; Tit. 2. 11;—the salvation which it publishes to be offered freely to all, Is. 55. 1; Jn. 7. 37; Re. 22. 17;—all who believe it shall be saved, Mar. 16. 16;—the blessings of it, Ro. 1. 16; 1 Co. 1. 18; Ep. 2. 1, &c.; 1 Pe. 1. 1, &c.;—superior to the law of Moses, Jn. 1. 17; 2 Co. 3. 7;—the danger of rejecting it, Mar. 16. 16; Lu. 10. 16; Jn. 3. 36; 12. 48; He. 2. 3; 10. 28; 12. 25;—to whom it is hidden, 2 Co. 4. 3, 4;—no other to be preached, Ga. 1. 8, 9;—the remarkable propagation of it, Mar. 4. 30; Jn. 12. 32; Ac. 2. 41; 4. 4; 6. 7; 12. 24; 13. 49; 19. 20; 1 Co. 16. 9;—shall in due time be preached in all the world, Ps. 2. 8; 22. 27; 72. 8, 11, 17; 86. 9; Is. 2. 2, 3; 40. 4, 5; 42. 1, 4, 6, 7; 49. 6; Da. 2. 44; Hab. 2. 14; Mal. 1. 11; Mat. 8. 11; 24. 14;—to be earnestly defended, Phi. 1. 17, 27; Jude 3.

Gourd, a climbing shrub of quick growth allied to the family of the cucumber. The gourd of Jonah, 4. 6, was probably the *palma Christi*, the castor-oil plant;—'wild gourds,' 2 Ki. 4. 39.

Government, executive power, of all things committed to Christ, as Mediator, Is. 9. 6, 7; Mat. 28. 18; Ep. 1. 20–22;—governments, an order of rulers in apostolic churches, 1 Co. 12. 28;—wicked men despise, 2 Pe. 2. 10.

Gozan, go'zan [a fleece of wool, passing over, or pasture], a river in Media, mentioned in several places, 2 Ki. 17. 6; 18. 11; 19. 12; 1 Ch. 5. 26; Is. 37. 13.

Grace, of God, his compassion, manifested in the gift of his Son, and the blessings of salvation through him, Jn. 3. 16, 17; 2 Co. 8. 9; Ep. 2. 8; 2 Ti. 1. 9;—pardon is of grace, Ro. 11. 5; Ep. 1. 3–6;—divine calling, Ga. 1. 15; 2 Th. 1. 11, 12;—pardon of sin, Ep. 1. 7;—justification, Ro. 3. 24;—adoption, Ep. 1. 5;—sanctification, 2 Co. 9. 8;—faith, Ac. 18. 27; Ep. 2. 8;—hope, 2 Th. 2. 16;—*promised* to all men, Ps. 84. 11; Is. 30. 18, 19; 2 Co. 12. 9;—God's conferring it on men is complete, Ex. 33. 19; Mat. 11. 25; Ro. 9. 15, 16;—*free*, Ro. 5. 8; 1 Jn. 4. 10;—*distinguishing*, Mat. 20. 26; Ro. 9. 15;—*preventing*, to be appreciated as assisting to holiness, 1 Jn. 4. 19,—blessed, tending to the accomplishment of its end, Ro. 8. 38, 39; Phi. 1. 6;—necessary to the performance of good works, 1 Ki. 8. 58; Ps. 119. 32; Jn. 6. 44; Ro. 8. 8; 1 Co. 3. 6; 12. 3; 15. 10; Phi. 2. 13; He. 13. 21;—will be increased when improved, Mat. 13. 12; Lu. 8. 18; Jn. 15. 2;—given to the humble, Pr. 3. 34; Ja. 4. 6; 1 Pe. 5. 5;—believers made what they are by it, 1 Co. 15. 10; 2 Co. 1. 12;—should be earnestly sought in prayer, He. 4. 16; Ja. 1. 5;—examples of prayer for, Ge. 43. 29; Nu. 6. 25; Is. 33. 2; Ro. 1. 7; 1 Co. 1. 3; 2 Co. 1. 2; 13. 14; Ga. 6. 18; Ep. 6. 24; 1 Ti. 1. 2; Re. 1. 4.

Grace of God, the gospel so called, Jn. 1. 17; Ac. 14. 3; 20. 24; Ro. 5. 2; 2 Co. 6. 1; Tit. 2. 11; 1 Pe. 5. 12;—Christian virtues, 2 Co. 8. 7; 2 Pe. 3. 18.

Gracious, full of free favour, Ge. 43. 29; Ex. 33. 19; 34. 6; Ps. 77. 9; Pr. 11. 16; Is. 30. 18; Lu. 4. 22; 1 Pe. 2. 3.

Graft, or GRAFT, to insert a scion, or branch, of one tree into the stock of another; the Gentiles were grafted into the church, Ro. 11. 17, 19;—the Jews shall be, 23;—the Word of God is, into the heart, Ja. 1. 21.

Grapes, the fruit of the vine, Ge. 40. 10; Le. 25. 5, 11; Mat. 7. 16;—brought from the land of Canaan by the spies, Nu. 13. 23;—an emblem for the instruction of the Israelites, Eze. 18. 1, &c.;—not to be gathered till the vine was three years old, Le. 19. 23;—gleaning of, to be left for the poor, 10.

Grasshopper, an insect of the locust kind, but small, Le. 11. 22; Nu. 13. 33; Ju. 6. 5; Is. 40. 22;—the word rendered 'grasshopper' in Ec. 12. 5 is rendered 'locust' in 2 Ch. 7. 13;—destructive to vegetation, Am. 7. 1;—often found in great multitude, Ju. 6. 5; 7. 12; Je. 46. 23.

Grate, a net-work of brass like a sieve for the bottom of the great altar of sacrifice, Ex. 27. 4; 35. 16; 38. 4, 5.

Gratitude, a desire to return benefits, recommended, 2 Sa. ix.; 2 Ki. 4. 18; Lu. 17. 15;—want of it reproved, Is. 1. 2, 3.

Grave, (1) Sober, serious, and solemn; deacons required to be, 1 Ti. 3. 8;—and aged Christians, Tit. 2. 2.—(2) Sepulchre for burying the dead; Jacob set a pillar over Rachel's, Ge. 35. 20;—God will ransom his people from, Ho. 13. 14;—the Christians' song of victory over, 1 Co. 15. 55.

Gravel, hard or coarse sand, Pr. 20. 17; Is. 48. 19; La. 3. 16.

Grease, the soft part of fat, Ps. 119. 70.

Great Sea, the Mediterranean, extends from east to west nearly 2300 miles, Nu. 34. 6; Jos. 1. 4; 9. 1; 15. 12; Eze. 47. 10, 15; Da. 7. 2;—called the 'utmost sea,' Joel 2. 20;—the 'hinder sea,' Zec. 14. 8.

Greaves, defensive armour for the legs, reaching from the foot to the knee; mentioned only in 1 Sa. 17. 6.

Grecians, grē'shi-ans, foreign Jews (*Hellenistai*; as opposed to Palestinian Jews, Ac 6. 1; 11. 20; whereas 'Greeks' (*Hellenes*) are Greeks by race, Ac. 16. 1, 3, or Gentiles as opposed to Jews—many of the Grecians converted, Ac. 11. 19–21.

Greece, grēce, an extensive country on the south-east of Europe, and including Ionia and Asia Minor, Zec. 9. 13; Ac. 20. 2. In the Old Testament, Greece and Greeks are mentioned under the name of *Javan*, Is. 66. 19. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander, the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favoured by nature, as to its soil, climate, and productions. Many of the most famous statesmen, orators, and generals of antiquity had their birth here. The arts and sciences of Greece attained a great eminence, as did also poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire; the Greeks arose in 1822 against the Turks, and ultimately gained their independence. The modern kingdom of Greece was established in 1852. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form, being nearly allied to Popery.

Greedy, ravenous, eager, Ps. 17. 12; Pr. 1. 19; Is. 56. 11; 1 Ti. 3. 3.

Greeks, as used by the Jews this word was synonymous with *Gentiles*, Ac. 19. 10; 20. 21; 1 Co. 22. 23, 24;—apply to Jesus, Jn. 12. 20;—many believed, Ac. 14. 1.

Greetings, honourable salutations, courted by the Pharisees, Mat. 23. 7; Lu. 11. 43; 20. 46;—expressions of true friendship, addressed to the saints, Ac. 15. 23; Ro. 16. 3, &c.; 1 Co. 16. 20, &c.

Grey Head. *See* HOARY HEAD.

Grief, for the loss of friends allowable; in Abraham for the death of Sarah, Ge. 23. 2;—Joseph for the death of his father, 50. 1, &c.;—David for Saul and Jonathan, 2 Sa. 1. 11;—for Abner, 3. 31;—Jesus at the death of Lazarus, Jn. 11. 35;—Paul for the sickness of Epaphroditus, Phi. 2. 27.

Grief, should not be immoderate, 2 Sa. 12. 20; 1 Th. 4. 13; 1 Co. 7. 30.

Grind, to crush small, Ex. 32. 20; De. 9. 21; Ju. 16. 21; Nu. 11. 8;—figuratively to oppress, Is 3. 15;—allusion to the noise of the hand-mills, Je. 25. 10; Ec. 12. 4; Re. 18. 22. The 'grinders ceasing' because they are few, Ec. 12. 3, is supposed to represent the loss of the teeth in old age.

Grisled, mixed black and white hairs; party-coloured as goats, Ge. 31. 10, 12; —horses, Zec. 6. 3, 6.

Groaning, deep distress, Ex. 2. 24;—an overwhelming sense of the evil of sin, and the value of spiritual blessings, Ro. 8. 26; 2 Co. 5. 2.

Grope, to feel what one cannot see, De. 28. 29; Job 5. 14; 12. 25.

Grove, the word so rendered in Ge. 21. 33, means a tree. The heathen worshipped their gods in groves of trees, De. 12. 2, 3; Ho. 4. 13;—hence grove and idol were almost convertible terms, 2 Ki. 23. 6.

Groves, frequently the places of idol worship, 1 Ki. 15. 13; 16. 33; 2 Ki. 17. 16;—not to be planted near the place of the national worship, De. 16. 21.

Grudging, reluctance, toward our brethren forbidden, Le. 19. 18; Ja. 5. 9;—alms not to be given with, 2 Co. 9. 7;—hospitality to be used without, 1 Pe. 4. 9.

Guard, caution, defence, Ge. 37. 36; Da. 2. 14; Ac. 28. 16.

Gudgodah, gud-gō'dah [thunder], the fortieth encampment of the Israelites in the wilderness, also named Hor-Hagidgad, Nu. 33. 32; De. 10. 7.

Guest, one lodged in the house or entertained at the table of another, 1 Ki. 1. 41, 49; Mat. 22. 10; Lu. 19. 7;—chamber, a room for strangers, 1 Sa. 9. 22; Mar. 14. 14; Lu. 22. 11.

Guide, God promises to direct and instruct his people, Ps. 25. 9; 32. 8; Is. 42. 16; 48. 17; 49. 10; 58. 11.

Guile, or DECEIT, we are required to be without, Ps. 34. 13; 1 Pe. 2. 1; 3. 10;—persons without it approved, Ps. 32. 2; Jn. 1. 47; Re. 14. 5. *See* DECEIT.

Guilty, not innocent, wicked, Ex. 34. 7; Mat. 23. 18; Ro. 3. 19.

Gulf, an abyss, Lu. 16. 26.

Gurbaal, gur-bā'al [sojourn of Baal], a place in Arabia, on the confines of Judea, successfully attacked by Uzziah, 2 Ch. 26. 7.

Gutters, water-courses, some subterranean passages through which water flowed, 2 Sa. 5. 8. In Ps. 42. 7 the word is rendered 'water-spouts;' in Ge. 30. 40-41 it means drinking-troughs.

H.

Haahashtari, ha-a-hash'ta-ri [muledriver], a son of the patriarch Ashur, 1 Ch. 4. 6.

Habaiah, ha-ba'yah [protected by Jehovah], a priest in Ezra's time, Ezr. 2. 61; Ne. 6. 63.

Habakkuk, hab'a-kuk [embracer], one of the twelve minor prophets, who lived about 600 years before Christ; foretells the destruction of Judah by the Chaldeans, Hab. 1.;—the overthrow of the Chaldeans, ii.;—his sublime prayer, iii.

Habbaziniah, hab-az-i-nī'ah [lamp of Jehovah], Je. 35. 3.

Habergeon, Ne. 4. 16; Job 41. 26; a coat of mail, 1 Sa. 17. 8, or breastplate, Re. 9. 9. The English 'habergeon' was the diminutive of 'hauberk,' a quilted doublet.

Habitation, dwelling-house, Ex. 15. 2; Le. 13. 46; Job 5. 3; Ps. 26. 8; 69. 14; Is. 22. 16; Ac. 1. 20; Ep. 2. 22; Re. 18. 2.

Habits, either good or bad, not easily changed, Pr. 22. 6; Je. 13. 23; Job 20. 11.

Hachaliah, hăk-a-lī'ah [ornament of Jehovah], father of Nehemiah, Ne. 1. 1.

Hachilah, hak'i-lah [the darksome hill], a hill on the south-east part of Judea; here David hid himself from Saul, 1 Sa. 23. 19. The modern *Tell Zif*

Hadad, hā'dad [sun], the name of a Syrian idol, given to the kings of Edom, 'the Edomite,' adversary of Solomon, 1 Ki. 11. 14–22.

Hadadezer, hăd-ad-ē'zer [Adad is my help], king of Zobah in Syria, conquered by David, who took from him 1000 chariots, 20,000 footmen, and 700 horsemen, 2 Sa. 8. 3, 4;—David slew of the Syrians who came to succour him 22,000 men, 5;—some years after he again made war with David, who defeated him, 10. 15–19;—called Hadarezer, 2 Sa 10. 16; 1 Ch. 18. 3.

Hadadrimmon, hā'dad-rim'mon (the name of two Syrian idols, Hadad and Rimmon), a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed, which occasioned a great mourning, 2 Ch. 35. 22, 24; Zec. 12. 11.

Hadashah, had'a-shah [new], a city in the valley of Judah, Jos. 15. 37.

Hadassah, ha-das'sah [myrtle], the Jewish name of Esther, Es. 2. 7.

Hadoram, ha-dō'ram [Hador, *i.e.* the fire-god, is exalted], (1) One of the sons of Shem, 1 Ch. 1. 21.—(2) A son of Tou, 1 Ch. 18. 10.

Hadrach, hā'drak [inclosure], a land near Damascus, denounced by Zechariah, Zec. 9. 1.

Hagar, hā'gar [flight, stranger], an Egyptian servant to Sarah, given to Abraham to wife, Ge. 16. 2;—fleet from Sarah, 6;—encouraged by an angel to return, 7–12;—bare Ishmael to Abraham, 15;—she and her son dismissed, 21. 9–14;—comforted by an angel in the wilderness, 17;—her history allegorized, Ga. 4. 22.

Hagarenes, hā-gār-eens', or HAGARITES, the descendants of Hagar, 1 Ch. 5. 10, 20; Ps. 83. 6.

Haggai, hăg'gai [one who keeps holiday], a prophet who returned from the Babylonish captivity with Zerubbabel, Ezr. 2. 2;—he and Zechariah promote the rebuilding of the temple (B.C. 520), 5. 1, &c.;—his prophecies referred to, 5. 1; 6. 14; He. 12. 26.

Haggiah, hag-gī'ah [festival of Jehovah], one of the posterity of Levi, 1 Ch. 6. 30.

Haggith, hăg'gith [festivity], a wife of David, and mother of Adonijah, 2 Sa. 3. 4; 1 Ki. 1. 5, 11; 1 Ch. 3. 2.

Hail, (1) A storm of, one of the plagues of Egypt, Ex. 9. 24; Ps. 78. 47, 105; 32. 33;—in the defeat of the Canaanites, Jos. 10. 11;—fulfils God's word, Ps. 148. 8.—(2) Health be to you, Mat. 26. 49; 27. 29; Lu. 1. 28.

Hair, of Absalom remarkable, 2 Sa. 14. 26;—used as a type of the fate of Jerusalem, Eze. 5. 1;—gray hairs to the old a 'crown of glory,' Pr. 16. 31;—pure white a symbol of divine majesty, Da. 7. 9;—a natural covering to women, 1 Co. 11. 15;—'plaiting the hair' censured, 1 Pe. 3. 3.

Hakupha, hak-u'fah [crooked], one of the Nethinims whose descendants returned to Babylon, Ne. 7. 53.

Hallelujah. *See* ALLELUJAH.

Hallohesh, hal-lō'hesh [whisperer], one who sealed the covenant, Ne. 10. 24.

Hallow, to render sacred, to set apart to a holy use, Ex. 20. 11; 28. 38;—to reverence or worship, Le. 22. 32; Mat. 6. 9.

Halt, (1) Lame on the feet, Ge. 32. 31; Ps. 38. 17; Je. 20. 10.—(2) Falter between two opinions, 1 Ki. 18. 21.

Ham [hot], (1) The youngest son of Noah; his offence and punishment, Ge. 9. 22;—his descendants, 10. 6; 1 Ch. 1. 8.—(2) A name given in Scripture to Egypt, Ps. 105. 27.

Haman, hā'man [honourable], an Agagite or Amalekite, an ambitious and unprincipled courtier who became prime minister of Ahasuerus, Es. 3. 1;—not respected by Mordecai, 2;—the want of this honour destroyed his happiness, 5. 13;—obtains a decree to kill all the Jews, 3. 8;—erects a gallows to hang Mordecai, 5. 14;—hanged on it himself, 7. 10;—his sons hanged, 9. 12.

Hamath, hā'math [fortress], a noted city of Syria, and capital of a province of the same name, lying on the river

Gentes, on the north boundary of Palestine, Jos. 13.4; Ju. 3.3;—the king of, friendly to David, 2 Sa. 8. 9; afterwards taken by Solomon, 2 Ch. 8. 3;—was taken by the Assyrians in the time of Hezekiah, 2 Ki. 17. 24; 18. 34;—called 'Hamath the Great,' Am. 6. 2.

Hammedatha, hăm-mĕd'a-tha, the father of Haman. Es. 3. 1; 9. 10, 24.

Hammer, the work of God compared to, Je. 23. 29;—Babylon called the hammer of the whole earth, 50. 23.

Hamonah, hăm-ō'năh [multitude], a city and a valley, mentioned in Eze. 39. 16 as a place where multitudes of Gog would be buried. The valley of Hamon-gog ('Gog's multitude') is the prophetical name of the valley in which they shall be buried, Eze. 39. 11, 15.

Hamor, hā'mor [an he-ass], prince of Shechem, whose son ravished Dinah, Ge. 34. 2;—his application to Jacob, and his destruction, 6, 26.

Hamul, hā'mul [spared], a grandson of Judah, 1 Ch. 4. 5.

Hanameel, ha-năm'ĕ-el [the grace of God], a kinsman of the prophet Jeremiah, sold him a field, Je. 32. 7.

Hananeel, ha-năn'ĕ-el [grace from God], a tower at Jerusalem, Ne. 3. 1; 12. 39; Je. 31. 38.

Hanani, ha-nā'ni [grace to me, or mercy], the prophet, reproves Asa, 2 Ch. 16. 7.

Hananiah, han-a-nī'ah [grace of the Lord], the false prophet, Je. 28. 1;—breaks Jeremiah's yoke, 10;—his death foretold, 15.

Hand, of the Lord, denotes his power, whether in punishing or saving, Ju. 2. 15; 2 Sa. 24. 14; Ne. 2. 8; Job 2. 10; Ex. 9. 3; 16. 3; Is. 59. 1; Lu. 1. 66;—of Moses' leprous, Ex. 4. 6.;—of Jeroboam withered, 1 Ki. 13. 4;—withered, restored by Jesus, Mat. 12. 10; Mar. 3. 2; Lu. 6. 6;—writing on the wall seen by Belshazzar, Da. 5. 5.

Hand breadth, a measure about 4 inches, Ps. 39. 5; Is. 48. 13;—rendered 'span,' Lu. 2. 20.

Handle, to manage, Ge. 4. 21; Ju. 5. 14; Ps. 115. 7; Je. 2. 8; Lu. 24. 39.

Handmaid, Ge. 16. 1; 25. 24; 1 Sa. 1. 11, 16; Ps. 86. 16; 116. 16; Lu. 1. 38.

Hands, imposition of, in blessing, Ge. 48. 14; Mat. 19. 15;—in dedicating sacrifices, Ex. 29. 10; Le. 1. 4;—in ordaining to offices, Nu. 8. 10; 27. 18; De. 34. 9; Ac. 6. 6; 1 Ti. 4. 14; 5. 22; 2 Ti. 1. 6.—in miraculous cures, Mar. 6. 5; 16. 18; Lu. 4. 40; 13. 13; Ac. 9. 17; 28. 8;—in imparting the gift of the Holy Spirit, Ac. 8. 17; 19. 6.

——, lifted up in prayer, Ex. 17. 11; Ps. 28. 2; 63. 4; 88. 9; 134. 2; 141. 2; 143. 6;—in taking an oath, Ge. 14. 22.

——, to pour water on, to serve, as Elisha did to Elijah, 2 Ki. 3. 11;—to wash publicly, to declare innocent, De. 21. 6, 7; Mat. 27. 24.

Hanging, an infamous death, Nu. 25. 4; De. 21. 22; Ga. 3. 13;—of Pharaoh's baker, Ge. 40. 19;—of those who joined in the worship of Baal-peor, Nu. 25. 4;—of the five kings by Joshua, Jos. 10. 26;—of Saul's sons, 2 Sa. 21. 6;—of Haman and his sons, Es. 7. 10; 9. 14.

Hannah, han'nah [graciousness], the wife of Elkanah, and mother of the prophet Samuel, reproached for her barrenness, 1 Sa. 1. 6, 7;—prayed for a son, 10, 11;—first reproved, and then encouraged by Eli, 14. 17;—bears Samuel, 20;—presents him to the Lord, 24;—her song, 2. 1, &c.

Hanun, ha'nun [gracious], the son and successor of Nahash, king of the Ammonites, who insulted David's ambassadors, by cutting their clothes and beards, 2 Sa. 10. 2, 4; 1 Ch. 19. 2–6.

Hapharaim, haf'fā-rā-im [two pits], a city in the tribe of Issachar, Jos. 19. 19.

Haply, perhaps, 1 Sa. 14. 30; Mar. 11. 13; Lu. 14. 29; Ac. 5. 39; 17. 27; 2 Co. 9. 4.

Happiness, felicity, wherein it consists, Ps. 1. 1, &c.; 32. 1; 40. 4; 106. 3; 112. 1; 119. 1; 128. 1; 144. 15; 146. 5; Pr. 3. 13; 29. 18; Is. 56. 2; Mat. 5. 3, &c.; Lu. 6. 20; 11. 28; 12. 43; Jn. 13. 17; Ro. 4. 7; 14. 22; Ja. 1. 12; Re. 14. 13.

Haran, ha'ran [mountaineer], (1) The eldest son of Terah, and brother of Abraham, and father of Lot, Ge. 11. 26–31.—(2) The place where he dwelt called after his name, 32; 12. 4, 5;—also called *Charran*, Ac. 7. 2, 4. It was a place in Mesopotamia, Ge. 24. 10, or more properly in Padan-Aram, 28. 10. It is identified with the modern village called *Harran* on the banks of the *Belek*, which flows into the Euphrates.

Harbonah, hăr-bō'nah [ass-driver], one of the seven eunuchs of King Ahasuerus, Es. 1. 10; 7. 9.

Harden, obdurate, Ex. 4. 21; 14. 17; De. 15. 7; Job 5. 10; Ps. 95. 8.

Hare, a well-known, swift, and timid animal, Le. 11. 6; De. 14. 7.

Hareth, ha'reth [thicket], a forest in the tribe of Judah, into which David fled from Saul, 1 Sa. 22. 5.

Harhaiah, har-ha-ī'ah [zeal of Jehovah], the father of Uzziel, Ne. 3. 8.

Harim, ha'rim [flat-nosed], (1) The head of the second course of priests, 1 Ch. 24. 8;—his descendants, to the number of 1017, returned from captivity, Ezr. 2. 39;—those of them who had married strange women agree to put them away, 10. 21.—(2) Another person of this name, 2. 32; Ne. 7. 35.

Harlot, literally, a common prostitute, Pr. 29. 3; —metaphorically, the idolatrous impurities of Israel, Is. 1. 21; Je. 2. 20; 3. 1; Eze. 16. 15, &c.

Harmless, innocent, untainted, Mat. 10. 16; Phi. 2. 15; He. 7. 26.

Harnepher, hăr'ne-fer [snorer], one of the sons of Zophah, 1 Ch. 7. 36.

Harness, armour for warriors, or furniture for horses, 1 Ki. 20. 11; 22. 34; 2 Ch. 9. 24.

Harod, ha'red [fear, astonishment], a fountain of water at the foot of Mount Gilboa, Ju. 7. 1; 1 Sa. 29. 1.

Haroseth, hăr'o-sheth [wood-cutting], a city of Upper Galilee, near the Lake Merom, where Sisera resided, and his army was routed, Ju. 4. 2, 16.

Harp, a stringed musical instrument, invented by Jubal, much used by the prophets, and in the worship of God, 1 Sa. 10. 5; 1 Ch. 25. 3; Ps. 33. 2; 43. 4; 57. 8;—David skilful in use of, 1 Sa. 16. 16, 23.

Hart, Ps. 42. 1. *See* DEER.

Harvest, the season of reaping corn and fruits, begins in Palestine about commencement of April and ends in June, Ge. 8. 22;—of barley, Ex. 9. 31, 32; Ru. 2. 23;—of wheat, Ex. 34. 22;—Sabbath kept in, 21,—promises of, Ge. 8. 22; Je. 5. 24;—illustration of a people who are ripe for destruction, Joel 3. 13;—the end of the world, Mat. 13. 30;—a season of wrath, Re. 14. 15.

Hashabiah, hăsh-a-bī'ah [regarded by Jehovah], son of Kemuel of Hebron, Ezr. 8. 24; 1 Ch. 26. 30.

Hashbadanah, hăsh-băd'a-na [consideration in judging], a Levite, mentioned Ne. 8. 4.

Hashmonah, hăsh-mō'nah [fatness], an encampment of the Israelites in the wilderness, Nu. 33. 29.

Hashupha, ha-shū'fa [uncovered], one of the Nethinim, Ne. 7. 46.

Hatipha, ha-tī'fa [captured], a Nethinim, Ne. 7. 56; Ezr. 2. 54.

Hatred, ill-will, of our fellow-men to be guarded against, Le. 19. 17; Pr. 10. 12, 18; 26. 24; 1 Jn. 2. 9; 3. 15; 4. 20.

Haughtiness, pride and arrogance, condemned, 2 Sa. 22. 28; Pr. 16. 18; 18. 12; Is. 2. 11, 17. *See* PRIDE.

Haunt, to frequent, 1 Sa. 30. 31; Eze. 26. 17.

Hauran, haw'ran [caves, cave-land], a country north-east of Canaan, and south of Damascus, embracing a portion of the kingdom of Bashan, Eze. 47. 16, 18. It is identical with the Greek province of *Auranitis*

Haven, a seaport, Ge. 49. 13; Ps. 107. 30; Ac. 27. 8, 12.

Havilah, hav'ĭ-lah [terror], the son of Cush, Ge. 10. 7;—gave name to the country of, probably identical with Colchis, 25. 18; 1 Sa. 15. 7.

Havock, to lay waste, Ac. 8. 3.

Havoth Jair, ha'voth-jā'ir [cabins or villages of Jair], the villages or hamlets which Jair took from the Ammonites, in the north of Mount Gilead, Nu. 32. 41; Ju. 10. 4.

Hawk, a well-known bird of the falcon tribe, unclean according to the law, Le. 11. 16;—described, Job 39. 26.

Hazael, hăz'a-el [seeing God], probably an officer in the army of Naaman the Syrian, sent to consult Elisha at Damascus, 2 Ki. 8. 7;—his iniquity predicted, 13. Kills his master, 15. —oppresses Israel, 10. 32; 13. 22; diverted by presents from proceeding to Jerusalem, 12. 17;—his death, 13. 24.

Hazar-Gaddah, hā'zar-găd'dah [village of fortune], a town in the extreme south of Judah, Jos. 15. 27.

Hazar Maveth, hā'zar-mā'veth [court of death], a descendant of Shem, 1 Ch. 1. 20.

Hazeroth, haz'e-roth [villages], the sixteenth encampment of the Israelites in the wilderness, Nu. 11. 35; 12. 16.

Hazor, hā'zor [inclosure, village], (1) The chief city of North Palestine, on the west side of the waters of Merom, taken by Joshua, Jos. 11. 10; 15. 23. —(2) One of the cities of Judah in the south, Jos. 15. 23. —(3) A place in which the Benjamites resided after the captivity, Ne. 11. 33.

Head, Christ is, of his body the church, Ep. 5. 23;—of principality and power, Col. 2. 10;—of all things for the good of his church, Ep. 1. 22;—applied to rulers, princes, magistrates, Ex. 18. 25; De. 1. 15, 16; 33. 21; Is. 7. 9; —the chief of families, Ex. 6. 14, 25; 1 Ch. 5. 24.

Healing, curing ailments, Je. 30. 13; Mat. 4. 23; Lu. 9. 6; Ac. 10. 38.

Health, the value of it, and how preserved, Pr. 3. 7, 8; Ac. 27. 34; 1 Ti. 5. 23.

Hear, we are commanded to hear Christ, Mat. 17. 5; Mar. 9. 7;—and the Spirit addressing the churches, Re. 2. 7, 11, 17, 29; 13. 9;—we ought to do so *attentively*, Lu. 21. 38; Ac. 10. 33; He. 2. 1;—with *reverence*, Ps. 89. 7;—with *faith*, He. 4. 2;—with *discrimination*, Mar. 4. 24; —with a *humble* and *teachable* disposition, Lu. 10. 39; Ja. 1. 21;—with *self-application*, Mat. 26. 22;—with *constancy*, Pr. 8. 34; Ac. 2. 42, 46; Ja. 1. 24, 25;—with a view to *practice*, Mat. 7. 24–27; Ro. 2. 13;—with *prayer*, Ps. 119. 18, 27.

Heart, the seat of the affections, desires, and motives, commonly used for the *soul*, Ps. 19. 8; 44. 21; Is. 9. 9;—naturally depraved, Ge. 6. 5; 8. 21; Ec. 9. 3; Mat. 15. 19;—hard and unfeeling in matters relating to the soul, Ps. 119. 70; Eze. 11. 19; Ep. 4. 18; —proud, Ps. 10. 4; 73. 6; Is. 9. 9; Je. 49. 16; Ob. 3; —deceitful, Ps. 12. 2; Pr. 28. 26; Je. 17. 9; 1 Co. 8. 2; Ga. 6. 3; Re. 3. 17;—rebellious, Je. 5. 23;—idolatrous, Eze. 14. 3, 4.

——, should be pure, Jos. 24. 14; 1 Sa. 16. 7; 1 Ch. 28. 9; 29. 17; Ps. 7. 8; 24. 4; 51. 6; 73. 1; 119. 80; 125. 4; Pr. 4. 23; 23. 26; 24. 12; Mat. 5. 8; Lu. 8. 15; 11. 39; Ro. 2. 29; 1 Ti. 1. 5; 2 Ti. 2. 22; Ja. 4. 8.

——, evidences of its being pure, are its abhorring vain and sinful thoughts, Ps. 119. 113;—delighting in holy meditation, Ps. 1. 2; 119. 97;—desirous of nearness to God, 42. 1, 2; 63. 1; 84. 2;—prompting to holy conversation and deportment, Mat. 12. 34, 35; Ja. 3. 13;—exciting to pray for greater purity, Ps. 51. 2, 7, 10.

——, we are commanded watchfully to keep, Pr. 4. 23;—the Lord looks chiefly to it, 1 Sa. 16. 7; Je. 17. 10;—a broken and a contrite one pleasing to the Lord, Ps. 34. 18; 51. 17; Is. 57. 15; 61. 1; 66. 2.

——, God judicially hardens, or in righteous judgment gives up sinners to harden themselves: as in the case of Pharaoh, Ex. 4. 21; 7. 13; 9. 12;—of Sihon, De. 2. 30;—of the inhabitants of Canaan, Jos. 11. 20;—of the Israelites, Ps. 81. 12;—of the Gentiles, Ro. 1. 24.

——, *marks* of one thus hardened, are insensibility and indifference about the state of the soul, Ps. 119. 70; Is. 1. 3; 6. 10;—total neglect of duties, Job 21. 14, 15; Ps. 10. 4;—unrestrained indulgence in sin, Ro. 1. 24; Ep. 4. 18, 19;—contempt of threatened judgments, Is. 5. 18, 19; 2 Pe. 3. 3, 4.

——, awful doom of those who are thus hardened in, Pr. 29. 1;—cautions to guard us from, 1 Sa. 6. 6; Ps. 95. 8; Pr. 28. 14; He. 3. 8, 15; 4. 7.

Hearth, the place on which the fire is made, Ge. 18. 6; Ps. 102. 3; Is. 30. 14.

Heath, a plant in barren wastes. It is probably the juniper that is meant in Is. 17. 5, 8.

Heathens, those who are without the written Word of God, Ps. 2. 1; Mat. 6. 7; (Ga. 2. 9;—might know somewhat of God by his works, Ac. 14. 17; Ro. 1. 19, 20;—are notwithstanding ignorant of him, 1 Co. 1. 21;—are sunk into idolatry and vice, Ro. 1. 21–32;—shall be judged by the law and light of nature, 2. 12–16;—in the latter times shall enjoy the gospel. *See* GOSPEL.

Heaven, sometimes means the place where holy souls dwell, 2 Ki. 2. 1, 11; Lu. 2. 15; Ep. 3. 15; Col. 1. 5; 1 Pe. 1. 4;—and sometimes the visible firmament, Ge. 7. 11; 1. 6. 26. 19; Dt. 4. 11; La. 4. 19; Lu. 21. 26;—the heaven of heavens, 2 Co. 6. 18;—the third heaven, 12. 2.

——, the happiness of it, Ps. 16. 11; Da. 12. 3; Mat. 5. 12; 13. 43; Lu. 12. 33; Jn. 12. 26; 17. 24; 1 Co. 2. 9; 13. 12; 1 Pe. 1. 4; Re. 7. 15, 17; 14. 13.

——, degrees of happiness in it, Mat. 16. 27; Lu. 19. 17; Jn. 14. 2; 1 Co. 15. 41; 2 Co. 9. 6.

——, who will be admitted into it, Mat. 5. 3–12; Jn. 3. 15; Ro. 2. 7; 1 Ti. 6. 19.

——, who will be excluded from it, Mat. 7. 21; Lu. 13. 27; 1 Co. 6. 9; Ga. 5. 21, &c.; Re. 22. 15.

Heaviness, sorrow and distress of mind, Eze. 9. 3; Ps. 69. 20; Pr. 10. 1;—Christ comforts those who are in, Is. 61. 3.

Heber, EBER, hē'ber [community], (1) The son of Shelah, and great-grandchild of Shem, Ge. 10. 24.—(2) The husband of Jael who killed Sisera, Ju. 4. 17–21.

Hebrews, a name given to the Israelites, Ge. 14. 13; 40. 15; Ex. 2. 6; 3. 18; 1 Sa. 4. 6, 9, &c.; derived from Heber the ancestor of Abraham, or from *ibrey* (beyond, from the other side), the name by which the Jews were known to foreigners, while in speaking among themselves of themselves they used the name Israelites.

Hebrews (EPISTLE TO), though anonymous yet the weight of evidence is in favour of the opinion that it was written by Paul about A.D. 62. Its great design is to show that the Levitical priesthood was a shadow of that of Christ, and that the legal sacrifices prefigured the great and final atonement made by his blood.

Hebron, hē'bron [fellowship], the oldest town in Palestine, and one of the most ancient and renowned cities of the world, Nu. 13. 22;—called Kirjath-Arba, Ju. 1. 10; Mamre, Ge. 23. 19; 35. 27;—Abraham dwelt there, 13. 18;—taken from the Amorites, Ju. 1. 10. Its modern name is *el-Khulil* [the friend], with a population of about 1000, including about 60 Jewish families.

Hedge, for protecting fields or gardens, Pr. 15. 19;—whatever defends from harm, Is. 5. 5; Eze. 13. 5;—troubles and hindrances, La. 3. 7; Ho. 2. 6.

Heel, put for the *body*, or the inferior part of human nature, Ge. 3. 15.

Hegai, hĕg'ā-ī [eunuch], Es. 2. 8, 15.

Heifer [RED], a young cow, the use of its ashes, Nu. 19. 1, &c.

Heinous, very wicked, Job 31. 11.

Heirs of God, Christians so called, Ro. 8. 17; Ga. 4. 7; Ep. 3. 6; Tit. 3. 7; He. 6. 17; Ja. 2. 5;—Christ the heir of all things, He. 1. 2.

Helbon, hĕl'bon [fat], a city of Syria, not far from Damascus, famed for its excellent wine, Eze. 27. 18.

Heleph, hē'lĕf [an exchange], a city of Naphtali, Jos. 19. 33.

Heli, hē'lī, probably the father of Joseph, husband of the Virgin Mary, Lu. 3. 23.

Heliopolis, he-lĭ-op'o-lis [the city of the sun], one of the oldest cities in the world, situated in Lower Egypt, about 10 miles north-east of Cairo. It is thus named both in the Septuagint and Vulgate, but called *On* in the Hebrew; Joseph married the daughter of Potipherah the priest of, Ge. 41. 45; 46. 20. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about 68 feet high.

Hell. This word is the translation of the Hebrew *sheol* and the Greek *hades*. *Sheol* is rendered by our translators thirty times by *grave*, e.g. Ge. 42. 28; 44. 29; Ps. 49. 14; 141. 7; Is. 38. 18. It is rendered *hell*, as denoting the place of punishment, De. 32. 22; Ps. 9. 17; Pr. 23. 14; Mat. 5. 29; 10. 28; 23. 33; Mar. 9. 43; Lu. 12. 5; 16. 23; 2 Pe. 2. 4. This is its most frequent signification. The horrors and punishments of it set forth, Mat. 13. 42; 18. 9; 25. 30; Jude 13; Re. 14. 10; 19. 20; 20. 10, 14; 21. 8. sufferings in it various, according to the degrees of guilt, Mat. 11. 22; 23. 14; Lu. 12. 47, 48;—the eternity of the torments thereof asserted, Da. 12. 2; Mat. 3. 12; 25. 46; Mar. 9. 44; Lu. 16. 26. Jude 13.

Helmet, a metal cap for defending the head, 1 Sa. 17. 5, 38; *figuratively*, the hope of salvation, Ep. 6. 17; 1 Th. 5. 8.

Heman, hē'man [faithful], (1) A Kohathite, the grandson of Shemuel, the 'singer,' 1 Ch. 6. 33.—(2) The son of Zerah, celebrated for his wisdom, 1 Ki. 4. 31; 1 Ch. 2. 6.

Hemlock, a poisonous herb, Ho. 10. 4;—*figuratively*, perverted judgment, Am. 6. 12.

Hepher, hē'fer [a pit or well], a city of the ancient Canaanites, was subdued by Joshua, Jos. 12. 17;—also the name of Zelophehad's father, 17. 3.

Hephzibah, hĕf'zi-bah [pleasure, delight], the queen of Hezekiah, and mother of Manasseh, 2 Ki. 21. 1;—the church thus called, Is. 62. 4.

Herald, one who proclaims the orders of a king, Da. 3. 4.

Herbs, appointed for the food of man, Ge. 3. 18;—figurative of the transitory prosperity and life of man, 2 Ki. 19. 26; Ps. 37. 2.

Herd, larger cattle, distinguished from the smaller called the *flock*, Ge. 18. 7; Ex. 10. 9; Hab. 3. 7.

Heresy [sect], a system of opinions; rendered 'sect,' Ac. 24. 5; 26. 5; 28. 22;—corruption of the true faith, 1 Co. 11. 19.

Heretics, those who hold or teach false doctrine, Tit. 3. 10; 2 Ti. 2. 17, 18.

Heritage, inheritance, estate by succession, Ex. 6. 8; Ps. 16. 6; 61. 5; 1 Pe. 5. 3.

Hermas, and **HERMES,** hĕr'mas [Mercury or gain], two disciples of Christ residing in Rome, to whom Paul sends his salutations, Ro. 16. 14.

Hermogenes, hĕr-mo'jen es [descendant of Mercury], one who turned his back on Paul, and probably on a Christian profession, 2 Ti. 1. 15.

Hermon, hĕr'mon [lofty, prominent peak], a mountain in the north eastern boundary of the Holy Land, often mentioned, Jos. 12. 5; 13. 5, 11; Ps. 89. 12; 133. 3. This mountain is 8950 feet above the level of the sea. Its modern name is *Jebel esh-sheikh* [chief mountain], called by the Sidonians 'Sirion,' De. 3. 9.

Hermonites, properly *Hermons*, that is the three summits of the Hermon, Ps. 42. 6.

Herod *the Great*, an Idumean, the second son of Antipater, who had been made procurator of Judea by Julius Cæsar, B.C. 47; king of Judea when Christ was born, Mat. 2. 1;—was troubled at the report of his birth, 3;—sent for the Magi, or wise men, who had come to see Christ, and by falsehood endeavoured to make them inform him where the infant Saviour was, 7, 8;—enraged, because they complied not with his wish, he commanded all the children in Bethlehem, from two years old and under, to be murdered, 16. After his death by a dreadful disease his kingdom was divided among his three sons. His son Archelaus (Mat. 2. 22) received Judea, Idumea, and Samaria; Philip received Batanea, Iturea, and Trachonitis; and Herod Antipas, called Herod the Tetrarch (Lu. 3. 1), Galilee.

——*Antipas the Tetrarch*, son of

Herod the Great by his wife Malthace a Samaritan, King of Galilee, married his brother's wife, Mat. 14. 3; —reproved for this by John the Baptist, 4:—imprisons and puts him to death, 3–10: Mar. 6. 17: Lu. 9. 7, 9:—hears of the fame of Jesus, Mat. 14. 1:—reported to design to kill him, Lu. 13. 31:—examines him, 23. 6.

Herod *Agrippa I.*, the grandson of Herod the Great by his eldest son Aristobulus, puts to death the apostle James, Ac. 12. 2:—imprisoned Peter, 3, 4:—his terrible death, 20–23:—he reigned seven or ten years, and was the father of Agrippa, Bernice, Drusilla, and Mariamne.

——— *Agrippa II.*, son of the preceding, is mentioned in the New Testament only by the name of *Agrippa*. Festus brought Paul before him, and was almost persuaded to be a Christian, Ac. 26. 1–32. After the destruction of Jerusalem he went to Rome, where he died at the age of seventy.

Herodians, he-ro'di-ans, a Galilean political party, who favoured Herod's ambitious desire to gain from Rome the title of *king*. In their religious tenets they were Sadducees, Mat. 22. 16: Mar. 12. 13.

Herodias, he-ro'di-as, the sister of Herod Agrippa I., and granddaughter of Herod the Great; her first husband was her uncle Philip, son of Herod the Great, whom she deserted, and lived in adulterous intercourse with Herod Antipas, his brother.

Heron, an unclean bird according to the law, Le. 11. 19: De. 14. 18. The Heb. word (*anaphah*) so rendered is supposed to designate a species of plover.

Heshbon, hĕsh'bon [reason, intelligence], chief city of Sihon, king of the Amorites, about 20 miles east of the river Jordan; given to the tribe of Reuben, Jos. 13. 17:—afterwards assigned to the Levites, 21. 39;—famous for its fish-pool, Ca. 7. 4:—its ruins are still seen.

Heth [trembling, fear], the eldest son of Canaan, and father of the Hittites, Ge. 10. 15:—Abraham purchased a burying-place from his sons, 25. 10:—the daughters of, embittered Rebekah's life, 27. 46.

Hew, to cut wood or stone, Ex. 34. 4; —to slay or cut into pieces man or beast, Ho. 6. 5: 2 Sa. 12. 7.

Hezekiah, hĕz-e-ki'ah [strengthened of the Lord], king of Judah, succeeds Ahaz, 2 Ki. 18. 20: 2 Ch. 28. 27:—conquers the Philistines, 2 Ki. 18. 8:—made war upon by Sennacherib, 18. 13: 2 Ch. 32. 1: Is. 36. 1, &c.:—receives ambassadors from Babylon, 2 Ki. 20. 12: Is. 39. 1:—threatened for his ostentation, 6;—cleanses the temple, 2 Ch. 29. 3:—proclaims a solemn fast, 30. 1; —sick, but recovers, 2 Ki. 20. 1, &c.; Is. 38. 1, &c.:—dies, 2 Ki. 20. 21.

Hiddekel, hid'de-kel [the rapid Tigris], one of the rivers which had their source in paradise, Ge. 2. 14;—on the banks of it Daniel had one of his visions, Da. 10. 4. It rises about 15 miles south of the source of the Euphrates, and after pursuing a south-east course joins that river at Korna, about 50 miles above Bassorah.

Hiel, hi'el [the Lord liveth], a man of Bethel, who, notwithstanding the curse denounced by Joshua against him who should attempt to rebuild Jericho, Jos. 6. 26, undertook it, and found the curse verified, 1 Ki. 16. 34.

Hierapolis, hi-er-răp'o-lis [a sacred or holy city], a city of Phrygia, in Asia Minor, in the neighbourhood of Colosse; here Christianity was early planted, Col. 4. 13. Its modern name is *Pambûk-Kalessi* [cotton-castle], about 5 miles north of Laodicea.

Higgaion, hig-ga'yon [the murmuring], the low tone of the harp, Ps. 92. 3. In Ps. 19. 15 it means meditation, and in 9. 16 is a musical sign.

High Places, places chosen for the erection of altars, Ge. 12. 7, 8: 22. 2: 31. 54: Ju. 6. 25, 26: 1 Sa. 9. 12; but after the building of the temple such places became an abomination, as the scenes only of idol-worship, 1 Ki. 3. 2, 4: 12. 31, 32: 13. 2: 14. 23, &c.

High-priest, his robes, Ex. 28. 39;—how he must enter the holy of holies, Le. 16. 1, &c.;—succession after the captivity, Ne. 12. 10: — Christ our great, *Heb.* 4. 14.

Hilkiah, hil-ki'ah [portion of Jehovah], a high-priest in the reign of Josiah, 2 Ki. 18. 18, 37: Is. 36. 22: 2 Ki. 22. 4: 2 Ch. 34. 15: Ne. 8. 4.

Hill Country, the country immediately to the south of Jerusalem, Lu. 1. 39.

Hin, a liquid measure, containing the ¼th part of a 'bath,'=12 Roman sextarii=5 quarts, Ex. 29. 40; 30. 24, &c.

Hind, the female of the red deer or stag, Job 39. 1: Ps. 29. 9,—swift and sure of foot, 2 Sa. 22. 34: Ps. 18. 33:—emblems of activity, Ge. 49. 21;—gentleness, Pr. 5. 19;—modesty, Ca. 2. 7: 3. 5,—earnest longing of, Ps. 42. 1;—maternal affection, Je. 14. 5.

Hinder, to obstruct, Ge. 24. 56; Ac. 8. 36: 1 Co. 9. 12; Ga. 5. 7.

Hinges, joints on which a door turns, 1 Ki. 7. 50; Pr. 26. 14.

Hinnom, hin'nom [lamentation], a deep and narrow ravine to the south and west of Jerusalem. It is first mentioned in Jos. 15. 8: 18. 16. From the time of Joshua (2 Ki. 23. 10, 13, 14: 2 Ch. 34. 4, 5) it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called 'the valley of the son' or 'children of Hinnom,' Je. 19. 2. By the later Jews it was called *Ge Hinnom*, *Gehenna*, to denote the place of eternal punishment.

Hiram [noble, free], (1) King of Tyre, called also *Huram*, 1 Ch. 14. 1; 2 Ch. 2. 2, 11, 12), reigned thirty-three years over Tyre, seven in David's reign and twenty-six in that of Solomon; sends to David, 2 Sa. 5. 11;—congratulates Solomon on his accession, 1 Ki. 5. 1; —makes him a present, 9. 14;—his answer to Solomon about assistance in building the temple, 2 Ch. 2. 11.—(2) An eminent artificer, sent from Tyre to assist in the building of the temple, &c., 2 Ki. 7. 13;—and the furniture of it, 25, &c.—(3) A Benjamite, 1 Ch. 8. 5.

Hire, to be paid promptly to the labourer, Le. 19. 13: De. 24. 14, 15;—of a whore not to be brought into the house of the Lord, 23. 18.

Hireling, one employed for hire for a limited time—figurative allusion, Job 7. 1; 14. 6;—one who takes little interest in the flock compared with the shepherd, Jn. 10. 12, 13.

Hissing, crying like a serpent, and used to denote scorn or contempt, 2 Ch. 29. 8: Je. 18. 16: Mi. 6. 16;—to call with a hiss denotes authority, Is. 5. 26: 7. 18: Zec. 10. 8.

Hitherto, till now, Ex. 7. 16; Ps. 71. 17; Jn. 5. 17: Ro. 1. 13.

Hittites, hit'tites, the descendants of Heth, the second son of Canaan; two of David's mighty men were, 1 Sa. 26. 6: 2 Sa. 11. 6;—in the days of Elisha, they had kings of their own, 2 Ki. 7. 6.

Hivites, hī'vites, a tribe of the Canaanites, Ge. 10. 17;—sometimes called *Avims*, De. 2. 23; Jos. 13. 3.

Hizkijah, hiz-kī'jah [the strength of the Lord], one who sealed the covenant with Nehemiah, Ne. 10. 17.

Hoary Head, gray hairs, a crown of glory, when found in the way of righteousness, Pr. 16. 31;—the beauty of old men, 20. 29;—honour to be given to, Le. 19. 32;—promise to carry to, Is. 46. 4;—prayer for one who has reached, Ps. 71. 18.

Hobab, hō'bab [beloved], the son of Raguel the Midianite, Nu. 10. 29: Ju. 4. 11;—usually identified with Jethro, Ex. 18. 5, 27, comp. Nu. 10. 29, 30;—accompanies him and the Israelites in the wilderness, Nu. 10. 29;—Heber a descendant of, Ju. 4. 11.

Hobah, hō'bah [hiding-place, hidden], a town north of Damascus, whither Abraham pursued the kings who had taken Lot, Ge. 14. 15.

Hodaiah, hod-a-ī'ah [the praise of the Lord], one of David's posterity, 1 Ch. 3. 24

Hoglah, hog'lah [partridge], the third of the five daughters of Zelophehad, Nu. 26. 33.

Hoised, raised up on high, Ac. 27. 40.

Holiness, freedom from sin, and devotedness to God: the necessity of it, Le. 11. 44: 19. 2: Ps. 4. 3: Ro. 6. 19; 12. 1; 13. 12: 2 Co. 7. 1: Ep. 1. 4; 4. 24; Phi. 1. 27: Col. 1. 10, 1 Th. 2. 12: 1 Pe. 1. 15; 2 Pe. 3. 11; —a motive to it: from the holiness of God, Le. 11. 44; 19. 2; 1 Pe. 1. 16;—from the dissolution of all things, 2 Pe. 3. 11;—none can see him without it, He. 12. 14;—must be served in, Lu. 1. 74, 75;—saints invited, and called to it, Ro. 8. 29: Ep. 1. 4: 1 Th. 4. 7: 2 Ti. 1. 9 —promised to the church, Is. 35. 8: Ob. 17: Zec. 14. 20, 21.

——— ———, *genuine*, has its seat in the heart, and grows from a gracious and full surrender to the Holy Spirit, Jn. 3. 6: Ro. 6. 22; 8. 5;—appears in purity of speech, Col. 4. 6;—sanctity of practice, Phi. 1. 11;—progressive advancement in goodness, Job 17. 9: Phi. 3. 13.

———, specially required of the ministers of Christ, Le. 21. 16; Is. 52. 11: Mat. 5. 13, 14, 16: Ro. 2. 23; 2 Co. 6. 3, 4, 6: 1 Ti. 3. 2, &c.: 4. 12, &c. &c.

Holon, hō'lon [sandy], (1) A city of the priests, situated in the mountains of Judah, Jos. 15. 51; 21. 15:—called Hilen in 1 Ch. 6. 58.—(2) A city of Moab, Je. 48. 21.

Holpen, helped, Ps. 83. 8; 86. 17; Is. 31. 3: Da. 11. 34: Lu. 1. 54.

Holy, often applied to God, to signify his *infinite purity*, Le. 19. 2: 21. 8;—frequently he is called 'The Holy One of Israel,' 2 Ki. 19. 22; Ps. 71. 22; 78. 41: Is. 1. 4;—persons, places, and things so called, which are *separated* to the Lord, Ex. 19. 6; Le. 16. 33; Nu. 31. 6.

Holy Ghost, or **Holy Spirit**. *See* Ghost.

Homer [a heap], a measure of capacity = 10 baths, Le. 27. 16; Nu. 11. 32; Eze. 45. 11: called also a *cor*.

Honest, upright or becoming, Lu. 8. 15: Ac. 6. 3: Ro. 12. 17; 2 Co. 8. 21.

Honesty, in our dealings, enjoined, Le. 19. 13, 35; De. 25. 13; Pr. 11. 1; 20. 10, 23; 28. 8; Je. 17. 11; Ho. 12. 7; Mi. 6. 8, 11: Mar. 10. 19.

Honey, was so abundant in Canaan, that the land was said to flow with it, Ex. 3. 8, 17: 13. 5: De. 32. 13; 2 Sa. 14. 25: Pr. 25. 27: Ca. 4. 11.

Honour, true and permanent, promised to them who honour and serve God, 1 Sa. 2. 30: Pr. 3. 16; 4. 8: Jn. 12. 26.

Hoods, of the Jews, like the turbans of the Turks and Persians, raised high in the middle, Is. 3. 23.

Hope, of eternal life, is founded on the promises and merits of Christ, Col. 1. 27: 1 Th. 1. 3: 2 Th. 2. 16: Tit. 1. 2;—said to be saved by it, Ro. 8. 24;—rejoicing in it, 12. 12;—a motive to godliness, Ro. 15. 4, 13: He. 3. 6: 1 Pe. 1. 13; —certain objects of the saint's hope: Christ's second appearing, Tit. 2. 13; —the resurrection, Ac. 23. 6; 24. 15;—future glory, Ro. 5. 2: Col. 1. 27.

——— of the hypocrite and unjust shall perish, Job 8. 13, 14: Pr. 11. 7.

Hophni, hof'nī [pugilist], and **Phinehas**, the sons of Eli, the high-priest, 1 Sa. 1. 3;—were dissolute and abandoned men, 2. 12–17;—hearkened not to the gentle reproof of their father, 25;—their doom foretold, 27–34;—revealed also to young Samuel, 3. 11–14;—both slain by the Philistines, 4. 11, 17.

Hor, hôr [the mountain], (1) A mountain on the confines of Idumea, on which Aaron died, Nu. 20. 25, 28; 33. 38, 39. It has a double summit, and is 4800 feet above the Mediterranean. —(2) A mountain named only in Nu. 34. 7, 8, probably identical with Lebanon.

Horeb, hō'rĕb [dry, desert], probably another name for the whole or a part of Sinai. Here the angel of the Lord appeared to Moses, while he kept the flock of Jethro, Ex. 3. 1, 2;—here Moses smote the rock, and drew water for all the host of Israel, 17. 6;—God's covenant with the Israelites there, De. 5. 1, &c.

Hor-hagidgad, hor-ha-gid'gad [mount of thunder], the thirty-third encampment of the Israelites, Nu. 33. 32.

Horites, hō'rites, or **Horims** [dwellers in caves], an ancient people who dwelt in the mountains of Seir, Ge. 14. 6;—were powerful and had princes before Esau conquered their country, 36. 20; De. 2. 12, 22.

Hormah, hor'mah [dedicated], a royal city of the Canaanites in the tribe of Simeon, to which the Canaanites pursued the Israelites, when, in opposition to Moses, they attempted to enter the Land of Promise, Nu. 14. 45;—many years after, it was conquered by them, 21. 1–3;—called Zephath, Ju. 1. 17.

Horn, a defensive weapon of an ox, Ex. 21. 29;—*figuratively*, an emblem of honour and power, 1 Sa. 2. 1, 10; Ps. 132. 17; Je. 48. 25;—powerful kingdoms, Da. 7. 8, 11, 21; 8. 5, 8, 9, 21; Zec. 1. 18, 19, 21.

Hornets, a species of wasp, remarkable for strength and irritability, employed as instruments of divine judgment on the Canaanites, Ex. 23. 28; De. 7. 20; Jos. 24. 12.

Horon, and **Horonaim**, hōr'on and hōr-o-nā'im [two caverns], a city of Arabia, on the east of the Dead Sea, Is. 15. 5; Je. 48. 3;—Sanballat probably a native of, Ne. 2. 10, 19; 13. 28.

Horrible, dreadful, terrible, Ps. 11. 6; Je. 5. 30: 18. 13; Ho. 6. 10.

Horse, Ge. 49. 17;—riding on, a mark of dignity, Ec. 10. 7;—used by kings and warriors, Ex. 14. 9, 23; Es. 6. 8;—war-horse described, Job 39. 10, &c.

Horses, the Jewish kings forbidden to multiply, De. 17. 16;—Solomon, contrary to this prohibition, had 40,000 stalls of, 1 Ki. 4. 26;—in the vision of Zechariah, Zec. 1. 7.

Hosanna, ho-zăn'nah [save, I beseech thee], used as a prayer, or an ascription of praise, Mat. 21. 9, 15; Mar. 11. 9, 10; Jn. 12. 13.

Hosea, ho-zē'ah [saving], one of the minor prophets, son of Beeri, contemporary with Isaiah. His ministry extended from Jeroboam's death to the beginning of Hezekiah's reign, about sixty years.

Hosen, the old plur. of 'hose,' an under garment, Da. 3. 21.

Hoshama, hosh'a-mah [heard, or he obeying], one of the posterity of David, 1 Ch. 3. 18.

Hoshea, ho-shē'a [salvation], (1) The same with Joshua, De. 32. 44.—(2) The nineteenth and last king of Israel, 2 Ki. 15. 30; 17. 1;—he and his people conquered, and carried captive into Assyria, 5, 6; 17. 3, &c.;—and thus the kingdom of the ten tribes came to an end, 2 Ki. 17. 1–6; Ho. 13. 16 (B.C. 725).

Hospitality, the practice of kindly entertaining strangers, recommended, Ro. 12. 13; 1 Ti. 3. 2; Tit. 1. 8; He. 13. 2; 1 Pe. 4. 9;—test of Christian character, 1 Ti. 5. 10.

———, examples: of Abraham to the angels, Ge. 18. 3, &c.;—of Lot to the angels, 19. 2;—of Laban to Abraham's servant, 24. 31;—of Jethro to Moses, Ex. 2. 20;—of an old man at Gibeah to a Levite, Ju. 19. 15;—of Job, Job 31. 32;—of Lydia to Paul and Silas, Ac. 16. 15;—of the people at Melita, 28. 2.

Host, one who lodges and entertains guests, Lu. 10. 35: Ro. 16. 23.

Hostages, persons given to another as a pledge for the performance of certain conditions, 2 Ki. 14. 14; 2 Ch. 25. 24.

Hosts, or **Armies**, Jehovah is often called the Lord of, Ex. 12. 41; 1 Sa. 1. 11; Ps. 59. 5; 84. 1, 3, 12, &c.

Houghing of Horses, disabling them, by *hamstringing*, *i.e.* cutting the 'tendon Achillis' of the hinder legs, Jos. 11. 6, 9; 2 Sa. 8. 4.

Hour, the Jews for many ages did not divide the day by hours, but into the morning, noon, first evening, and last evening. After the Chaldean captivity, and especially after they came under the Romans, they adopted the division of the day into twelve hours, beginning with the rising of the sun, Da. 4. 19; Mat. 9. 22; 27. 45, &c.

House, denoting a family, Ge. 12. 17; 1 Ti. 5. 8:—a race, Lu. 2. 4;—property, 1 Ki. 13. 8.

Householder, master of a family, Mat. 13. 27, 52; 21. 33.

Houses, of the Jews, were built flat on the roof, on which, as the season favoured, they walked, prayed, slept, and published any important matter to the people in the streets, 1 Sa. 9. 25: Mat. 10. 27: Ac. 10. 9;—to prevent them from falling from, it was guarded by a parapet wall, De. 22. 8;—new houses to be dedicated, 20. 5;—the leprosy in, Le. 14. 33.

Howbeit, nevertheless, Ju. 4. 17; Is. 10. 7: Mat. 17. 21: Ga. 4. 8.

Howling, like the noise of a dog, Is. 15. 8: Je. 25. 36: Zep. 1. 10.

Huge, vast, large, 2 Ch. 26. 8.

Hukkok, huk'kok [decreed], a place on the borders of Naphtali, near Zebulun, Jos. 19. 34: 1 Ch. 6. 75.

Huldah, hul'dah [a weasel], a prophetess, foretells the destruction of Jerusalem, 2 Ki. 22. 15: 2 Ch. 34. 23.

Humanity, or social kindness, enjoined, De. 22. 1: Lu. 10. 37: Ep. 4. 32; Col. 3. 12: 1 Pe. 3. 8.

Humility, or lowliness of mind, recommended, Ps. 138, 6: 144. 3: Pr. 11. 2: 16. 19: 18. 12: 22. 4: Is. 57. 15: Mi. 6. 8: Mat. 18. 4: 23. 12: Lu. 18. 14: Ro. 12. 3, 10, 16: Phi. 2. 3: Col. 3. 12: Ja. 4. 10: 1 Pe. 2. 17: 5. 5;—*to obtain and cherish* this excellent spirit, we should consider that we are *mortal* creatures, Job 7. 1: 14. 1;—*dependent* creatures, Ac. 17. 28: 1 Co. 4. 7;—*ignorant* creatures, Job 8. 9: 11. 12;—*sinful* creatures, Ro. 3. 23: 1 Jn. 1. 10;—we should consider its advantages, Lu. 14. 11, Ja. 4. 6;—and study the example of Christ, Mat. 11. 29;—*advantages of*: it is pleasing to God, 1 Pe. 3. 4;—approved by good men, Pr. 29. 23;—has the promise of divine care and love, Ps. 25. 9: Is. 57. 15;—it keeps us from being hurt by prosperity, Pr. 1. 32: Ge. 39. 2;—makes us patient and resigned in adversity, Job 2. 10: Ps. 69 32, 33;—*examples of*: Moses, Ex. 18. 24;—Gideon, Ju. 6. 15;—Elijah, 1 Ki. 19. 4;—Daniel, Da. 2. 30;—the Psalmist, Ps. 131. 1;—Jesus Christ, Phi. 2. 5–8:—John the Baptist, Lu. 3. 16;—Peter, Ac. 3. 12, 10. 26;—Paul and Barnabas, 14. 15;—Cornelius, 10. 37;—Paul, 1 Co. 15. 9; 2 Co. 12. 11; Ep. 3. 8: 1 Ti. 1. 15.

Hunger, a desire of food, Ex. 16. 3; De. 28. 48: Lu. 15. 17;—after righteousness, blessedness of them who do, Mat. 5. 6;—no hunger shall be felt in heaven, Re. 7. 16.

Hungry, promises to them who feed the, Is. 58. 10; Eze. 18. 7; Mat. 25. 35;—soul, God filleth, Ps. 107. 9: Lu. 1. 53.

Hunters, they who chase, Ge. 10. 9; 25. 27: Pr. 6. 5; Je. 16. 16.

Hur [a hole], (1) The son of Caleb, who, along with Aaron, held up Moses' hands, while Israel fought with the Amalekites, Ex. 17. 10;—to him and Aaron, Moses directed the people for counsel, while he was on Sinai, 24. 14.—(2) One of the kings of Midian, Nu. 31. 8: Ex. 24. 14.

Hurl, to drive quickly, Nu. 35. 20: Job 27. 21: 1 Ch. 12. 2.

Hurtful, mischievous, Ezr. 4. 15; Ps. 144. 10: 1 Ti. 6. 9.

Husbandman, one who cultivates the ground, an honourable occupation, Ge. 9. 20, Je. 51. 23; Jn. 15. 1; 2 Ti. 2. 6; Ja. 5. 7.

Husbandry, the art of tillage, or cultivating the ground; the antiquity and honour of it, Ge. 3. 23: 4. 2; 2 Ch. 26. 10; Pr. 12. 11; 28. 19; Ec. 5. 9.

Husbandry, the church called God's, 1 Co. 3. 9.

Husbands, the *house-bands*, who connect the family, and keep it together, their duty, Ge. 2. 24; Pr. 5. 15, 18; Mal. 2. 14, 15; 1 Co. 7. 3; Ep. 5. 25; Col. 3. 19: 1 Pe. 3. 7.

Hushai, hū'shī [haste], an Archite, a particular friend of David's, who acted as his spy, 2 Sa. 15. 32;—his counsel preferred to that of Ahithophel, 17. 7.

Hushathite, hū'shath-īte [hasting], descended from Hushah, 1 Ch. 11. 29.

Husk, the outmost cover of fruits, Nu. 6. 4: 2 Ki. 4. 42. In Lu. 15. 16 the word refers to the fruit of the carob-tree, which was used in feeding swine, called also *St. John's-bread*, from the idea that the Baptist used it in the wilderness.

Huzzab, huz'zab [molten], supposed

to be the queen of Nineveh, but the meaning is uncertain, Na. 2. 7.

Hymenæus, hy-men-ē'us [nuptial, or a wedding song], and *Alexander*, for a time professed the Christian faith; but fell into error and vice, for which they were excommunicated, 1 Ti. 1. 20;—he and *Philetus* maintained that the resurrection was past, 2 Ti. 2. 17, 18.

Hymns, psalms, and spiritual songs, recommended, Ac. 16. 25; Ep. 5. 19; Col. 3. 16; Ja. 5. 13. The hymn mentioned in Mat. 26. 30 was the *great Hallel*, consisting of Ps. cxiii.–cxviii.

Hyperbole, a rhetorical figure, which represents things much greater or less than they really are; great and beautiful ones, 2 Sa. 1. 23; Je. 4. 13; La. 4. 19; Am. 2. 9; Hab. 1. 8.

Hypocrisy, the assuming of a character which we are conscious does not belong to us, with a view to impose on mankind: its guilt and punishment, Job 8. 13; 15. 34; 27. 8, 36. 13; Is. 29. 13; 33. 14; 58. 2; Je. 3. 10; Eze. 33. 31; Mat. 6. 2, 5; 7. 21; 23. 13, 23, 28; 24. 51; Lu. 12. 1; 18. 15; 2 Pe. 2. 1; Re. 3. 1;—examples of: Pharaoh, Ex. 8. 28, 29;—Balaam, Nu. 23. 10;—Saul, 1 Sa. 15. 13–15;—Jehu, 2 Ki. 10. 16, 31;—Herod, Mat. 2. 8;—Judas, 26. 25, 48;—Pilate, 27. 24;—Ananias, Ac. 5. 1–10.

Hyssop, a plant, either the marjoram or the thorny caper, much used in the Jewish purifications, Ex. 12. 22; Le. 14. 4, 6, 49, 51, 52.

I.

I AM THAT I AM, the name by which God made himself known to Moses, expressive of his *self-existence* and *independence*, Ex. 3. 14;—in similar terms Christ speaks of himself, Jn. 8. 58.

Ibhar, ib'hăr [chosen], one of David's sons, 2 Sa. 5. 15; 1 Ch. 3. 6.

Ibleam, ib'lē am [he consumes the people], a city of Manasseh, on the border of Issachar, west of Jordan, Jos. 17. 11;—the Canaanites still dwelt in it, 12. 13;—identical with Bileam, 1 Ch. 6. 70.

Ibzan, ib'zan [illustrious], a judge of Israel, Ju. 12. 8;—had thirty sons and thirty daughters, 9.

Ichabod, ik'a bod [where is the glory?], a name given to the son of Phinehas when the ark was taken by the Philistines, 1 Sa. 4. 19–22.

Iconium, ī-kō'ni-um, the metropolis of ancient Lycaonia, in Asia Minor, situated in a beautiful and extensive plain at the foot of Mount Taurus, about 50 miles east of Lystra. Paul and Barnabas fled to it, Ac. 13. 51;—here they preached in the Jews' synagogue, 14. 1;—here they were persecuted, 2–6. Its modern name is *Konieh*, with a population of about 30,000

Iddo, id'do [his hand], (1) A prophet of the kingdom of Judah, who wrote the annals of the reign of Rehoboam and Abijah, 2 Ch. 12. 15;—vision of, 9. 29;—book of, 12. 15;—story of, 13. 22.—(2) The father of Berachiah, and grandfather of the prophet Zechariah, Zec. 1. 1; Ezr. 5. 1; 6. 14.—(3) The chief of the half tribe of Manasseh, 1 Ch. 27. 21.

Idle, lary, Ex. 5. 8;—not working, Mat. 20. 3; Lu. 24. 11; 1 Ti. 5. 13.

Idleness, sloth, censured, Pr. 6. 6, 11; 10. 4, 26; 12. 24, 27; 13. 4; 15. 19; 18. 9; 19. 15, 24; 20. 4, 13; 21. 25; 22. 13; 23. 21; 24. 30, 26. 13; Ec. 10. 18; Eze. 16. 49; Ro. 12. 11; 1 Th. 4. 11; 2 Th. 3. 10; 2 Ti. 5. 13. Parties who exemplified it, Is. 56. 10; Ac. 17. 21; 2 Th. 3. 11.

Idol, an image or statue representing some false deity, to which worship was given, Le. 19. 4; De. 29. 17; Ps. 96. 1;—anything too much esteemed, 1 Jn. 5. 21

Idolatry, forbidden, Ex. 20. 4, 22; 22. 20; 23. 13, 24; Le. 26. 1; De. 4. 15; 11. 16; 17. 2, 18; 27. 15; Ps. 97. 7; Je. 2. 9; 1 Co. 10. 14; 1 Jn. 5. 21, Re. 21. 8; 22. 15;—the folly of it ridiculed, 1 Ki. 18. 27; Ps. 115. 4; 135. 15; Is. 44. 9; 46. 1; Je. 2. 26; 10. 3;—the punishment of it, death, De. 13. 9; 17. 2;—the Canaanites extirpated on account of it, De. 12. 29;—the monuments of it to be destroyed, Ex. 23. 24; 34. 13, De. 7. 5, 25; 12. 1, &c., 29;—all communication with idolaters forbidden, De. 5. 1, &c.

Idolatry, examples of it: Laban, Ge. 31. 19, 30;—Jacob's household, 35. 2–4;—Egyptians, Nu. 33. 4;—the Israelites in the golden calf, Ex. 32. 1, &c.;—in the worship of Baal-peor, Nu. 25. 1, &c.;—after the death of Joshua, Ju. 2. 12; 3. 7;—after the death of Gideon, 8. 33;—the Danites, 18. 30;—Solomon, 1 Ki. 11. 4;—Jeroboam, 12. 28;—in the time of Ahab, 18. 22;—Ahaz, 2 Ki. 16. 3;—the Samaritans, 17. 29;—Amaziah, 2 Ch. 25. 14;—Manasseh, 33. 2.

——, covetousness so called, Col. 3. 5.

Idols, meat offered as sacrifice to them not to be eaten by Christians, except in particular cases, 1 Co. 8. 1; 10. 14, &c., 25.

Idumea, id-ū-mē'ah [red], the Greek form of Edom, originally called 'Mount Seir,' a country bordering on the Holy Land, possessed by the Edomites, or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea, Is. 34. 5; Eze. 35. 15; 36. 5; Mar. 3. 8.

Igeal, ig-ē'al or ig'ē-al [avenger], (1) One of the sons of Shemaiah, 1 Ch. 3. 22.—(2) One of David's famous warriors, 2 Sa. 23. 36.

Ignominy, shame or reproach, Pr. 18. 3.

Ignorance, want of knowledge, Ep. 4. 18;—sins of, Le. 3. 1;—sacrifices for them, Nu. 15. 22; Le. 4. 2; -does not excuse sin, Le. 4. 2; Lu. 12. 48;—chosen by wicked men, Job 21. 14; Ro. 1. 28.

————, *voluntary*, censured, Jn. 3. 19; 2 Pe. 3. 5.

————, *involuntary*, comparatively excusable, Jn. 9. 41; Ro. 14. 1; 15. 1; 1 Co. 8. 9; 9. 22; 1 Ti. 1. 13;—but not excusable when there are the means of information, Jn. 3. 19; 5. 40; Ac. 17. 11, 30; 2 Pe. 3. 5.

Ignorant, the want of understanding, Is. 56. 10; 63. 16;—without knowledge, Ac. 4. 13; Ro. 1. 13; Ho. 5. 2.

Illuminated, enlightened with the saving knowledge of Christ, He. 10. 32.

Illyricum, il-lyr'i-kum, a country in Europe, lying between Panonia and the Gulf of Venice, now called Sclavonia, and about 480 miles in length, and 120 in breadth; from Jerusalem to this country, Paul preached, Ro. 15. 19;—Dalmatia, which Titus visited, 2 Ti. 4. 10, was the southern part of this province.

Images, not to be worshipped, Ex. 20. 4; De. 4. 15; 5. 8; 16. 22;—a golden one set up by Nebuchadnezzar, Da. 3. 1, &c.;—are seen by him in a dream, 2. 1, &c.

Imaginations, the ideas, conceptions, purposes, and desires of men naturally evil, Ge. 6. 5;—corrupt reasonings, 2 Co. 10. 5.

Immanuel, or **Emmanuel**, im-man'ū-el [God with us], a name given to Christ, expressive of his partaking both of the divine and human natures, Is. 7. 14; 8 8; Mat. 1. 23.

Immediately, in a moment, instantly, Mat. 4. 22; 8. 3; Ac. 9. 34; 22. 23; Ga. 1. 16; Re. 4. 2.

Immortality, not subject to death or dissolution, ascribed to God, 1 Ti. 1. 17; 6. 16;—the bodies of believers shall be immortal, 1 Co. 15. 53;—brought to light by the gospel, 2 Ti. 1. 10.

Immutability, unchangeableness, ascribed to God, Ps. 102. 27;—to his counsel, promise, and oath, He. 6. 17, 18;—to Jesus Christ, 13. 8.

Impart, to communicate, Lu. 3. 11; Ro 1. 11; 1 Th. 2. 8.

Impediment, in speech, that which hinders one to speak plain, Mar. 7. 32.

Impenitent, one who repents not of sin, Ro. 2. 5.

Imperious, commanding in a haughty and insolent manner, Eze. 16. 30.

Implacable, scarcely to be pacified or reconciled, Ro. 1. 31.

Implead, to charge with crimes before a judge, Ac. 19. 38.

Implicit faith, or believing as we are taught, without examining for ourselves, condemned, Is. 8. 20; Ac. 17. 11; 1 Th. 5. 21; 1 Jn. 4. 1; Re. 2. 2.

Importunity, or earnestness in prayer, the prevalence thereof, Ge. 32. 26; Lu. 11. 5; 18. 1. *See* Prayer.

Impose, to lay or bind upon one, Ezr. 7. 24; He. 9. 10.

Imposition of hands. *See* Hands.

Impossible, what cannot be done, nothing is so to God, unless it imply evil, or a contradiction, Lu. 1. 37; 18. 27.

Impotent, weak and incapable of action, Jn. 5. 7; Ac. 4. 9; 14. 8.

Impoverish, to make poor, Ju. 6. 6; Is. 40. 20; Je. 5. 17.

Imprecations, or prayers for curses, remarkable ones, Job 3. 3; Ps. 28. 4; 59. 5, 13; 143. 12; Je. 18. 21; 20. 12, 14; La. 3. 64.

Imprison, to shut up in prison, Ac. 22. 19; 2 Co. 6. 5; He. 11. 36.

Impudence, want of modesty and shame, censured, Pr 7. 13; 21. 29; Eze. 3. 4, 7.

Imputе, to account, or ascribe to a person that which he himself hath not, or did not; and to deal with him as if it were his; thus God imputed our sins to Christ, Is. 53. 6; 1 Pe. 2. 24;—and thus he imputes the righteousness of Christ to believers, and on its account treats them as if it were their own, comp. Phile. 18 with Ro. 4. 5–13; 2 Co. 5. 21;— to lay to one's charge, 2 Sa. 19. 19;— to be held guilty, Le. 17. 4.

Inability, *natural* or *physical*, the want of ability to do that which we wish; as of the blind to see, or the lame to run, Mat. 9. 27; Ac. 3. 2;—*moral* inability, consists in the want of inclination, desire, and will to do what God requires, Job 21. 14; Jn. 5. 40; 8. 43.

Incense, a rich perfume compounded of frankincense and other spices used in sacrifices, Ex. 30. 8, 34; 37. 29; -the merit of Christ's death, Re. 8. 3, 4.

Incensed, provoked to anger, or kindled into rage, Is. 41. 11; 45. 24.

Incest, illicit commerce of those connected by consanguinity or affinity, forbidden, Le. 18. 6, &c.; 20. 17; De. 22. 30; 27. 20; Eze. 22. 11; Am. 2. 7.

————, examples of it: of Lot, Ge. 19. 33;—of Reuben, 35. 22;—of Judah, 38. 18;—of Amnon, 2 Sa. 13. , &c.;—of Absalom, 16. 21;—of Herod, Mar. 6. 17.

Incantments, or **Enchantments**, magical charms or spells; the practice of witchcraft, or the arts of conjuration and sorcery, forbidden, Le. 19. 26; De. 18. 9–12.

Incline, *the ear*, to listen attentively, Pr. 5. 13; Je. 7. 24; 11. 8; 25. 4;—*the heart*, to earnestly study and desire, Jos. 24. 23; 1 Ki. 8. 58; Ps. 78. 1.

Include, to compass, or shut up round about, as Israel did the Benjamites, Ju. 20. 43;—wicked men did Christ, Ps. 22. 16.

Incontinent, unchaste, 2 Ti. 3. 3.

Incorruptible, not liable to corruption or decay; God is, Ro. 1. 23;—the bodies of saints shall be, 1 Co. 15. 52;—the *seed*, or word and agency of the Spirit, by which they are born again, 1 Pe. 1. 23;—their heavenly inheritance, 4.

Increase, the produce of the earth and of cattle, Le. 19. 25; De. 7. 13;—to grow, advance, or improve, Col. 1. 10; 2 Th. 1. 3;— to multiply, 1 Ch. 27. 23.

Incredible, what cannot be believed, the resurrection of the dead ought not to be so accounted, Ac. 26. 8.

Incredulity, not believing the testimony of men, how far innocent, Pr. 26. 25; Je. 12. 6; Mat. 24. 23; 1 Jn. 4. 1;—of the apostles, and especially of Thomas, Mat. 28. 17; Mar. 16. 11, &c.; Lu. 24. 11; Jn. 20. 24.

Incurable, what cannot be healed, 2 Ch. 21. 18;—that which is very difficult to be cured, Job 34. 6; Je. 15. 18; 30. 12.

India, an extensive country in the south of Asia, remarkable for its fertility and riches. The name occurs only in Es. 1. 1, 8, as the limit of the territories of Ahasuerus in the east. As there used it denotes not the peninsula of Hindostan, but the districts round the Indus -the Punjaub.

Indignation, wrath or anger, Ne. 4. 1; Es. 5. 9; Mat. 20. 24;—the judgments of God, or the dreadful effects of his anger, Is. 26. 20; 34. 2;—a holy displeasure against one's self for sin, 2 Co. 7. 11.

Indite, to form thoughts for speech or writing, from the overflowing of the heart; or as the word signifies, from its *boiling* or *bubbling up*, Ps. 45. 1.

Industry, or diligence, of body and mind, recommended, Pr. 6. 6; 10. 4; 12. 24; 13. 4; 21. 5; 22. 29; 27. 23; Ep. 4. 28; 1 Th. 4. 11. Examples of, Ge. 29. 5; 31. 6; Ex. 2. 16; Ru. 2. 2, 3; Ac. 9. 39.

Inexcusable, not to be excused, or palliated by apology, Ro. 2. 1.

Infallible, that which cannot be mistaken, or admit of doubt, Ac. 1. 3.

Infamy, loss of character by crimes; disgrace, reproach, Pr. 25. 10; Eze. 22. 5; 36. 3.

Infant [one who cannot speak], a young child, 1 Sa. 15. 3; Job 3. 16; Ho. 13. 16; Lu. 18. 15;—during the millennium there shall not be an infant of days, that is, all Christians shall be *men* in Christ, in respect of gracious attainments, Is. 65. 20.

Inferiors, persons beneath us in rank, station, or wealth, not to be despised, Pr. 17. 5; Ro. 12. 10, 16;—their duty towards their superiors, Pr. 25. 6; Ro. 13. 7.

Infidelity, disbelief of Christianity; the causes of it, Jn. 5. 44; 2 Co. 4. 4; Ep. 2. 2; 2 Th. 2. 12;—the danger of it, Mar. 16. 16; Lu. 12. 46; Ro 1. 28; 2 Ti. 2. 12; Re. 21. 8;—of the Israelites, Ps. 106. 24;—of the inhabitants of Nazareth, Mat. 13. 57;—of the brethren of Jesus, Jn. 7. 5;—of the Jews at Jerusalem, 12. 37;—at the preaching of Paul, Ac. 13. 44. *See* Unbelief.

Infidels, those who reject revelation; Christians not to contract marriages with them, 2 Co. 6. 14. *See* Unbelievers.

Infinite, without bounds or limits, as God's understanding is, Ps. 147. 5;—that which is exceeding great, Job 22. 5; Na. 2. 9; 3. 9.

Infirmities, weaknesses which are unavoidable; allowances to be made for them, Job 14. 4; Ps. 78. 39; 103. 14; Mat. 7. 3; Ro. 7. 14; 14. 2; 15. 1; Ga. 5. 17; 6. 1; He. 4. 15;—sickness or feebleness of body, Lu. 7. 21; 1 Ti. 5. 23;—afflictions, or persecutions, 2 Co. 12. 10;—spiritual weakness, and defects in grace, Ro. 6. 19; 8. 26.

Inflame, to set on fire, Is. 5. 11; 57. 5.

Inflammation, a disease, accompanied with a sensation of heat, arising from obstructed blood, or matter; threatened for disobedience, Le. 13. 28; De. 28. 22.

Inflicted, imposed as a punishment, 2 Co. 2. 6.

Influence, the power of one thing operating on another; as from the sun, moon, stars, or rain, to cause the earth bring forth fruit, Job 38. 31.

Infolding, inclosing, Eze. 1. 4.

Informing, or discovering of great crimes, a duty, De. 13. 8.

Ingathering, the feast of, called also the 'feast of tabernacles;' celebrated after all the produce of the fields and vineyards was gathered in, Ex. 23. 16; Le. 23. 39–44; Ju. 6. 37, 38.

Ingraft. *See* Graft.

Ingratitude, insensibility to favours received, and return of evil for good, censured, Job 19. 14–16; Ps. 7. 4; 106. 7, &c.; Pr. 17. 13; Je. 3. 5; 2 Ti. 3. 2;—of Pharaoh's butler to Joseph, Ge. 40. 23;—of the Israelites to the family of Gideon, Ju. 8. 34;—of Saul to David, 1 Sa. 18. 6, &c.;—of Joash, 2 Ch. 24. 22.

Inhabitants, they who dwell in a place, Ge. 19. 25; Ps. 33. 8, 14; Da. 4. 35.

Inherit, to possess by inheritance, Ge. 15. 8; Mat. 19. 29; He. 6. 12.

Inheritance, an estate by succession or donation, Nu. 26. 53, 54; Pr. 13. 22;—those whom God hath chosen as his peculiar people, Ps. 28. 9; 94. 14;—the kingdom of heaven, Ep. 5. 5; 1 Pe. 1. 4.

Iniquity, sin and wickedness in general, Ge. 15. 16; 1 Sa. 3. 14; Mat. 7. 23;—original corruption, Ps. 51. 5;—punishment for sin, Ge. 19. 15; Le. 5. 1.

Injure, to do a person wrong or injustice, Ga. 4. 12;— an *injurious* person is one who wrongs others, 1 Ti. 1. 13.

Injustice, prohibitions against, Ex 22. 21, 22; 23. 6; Le. 19. 15, 35; De. 16 19; Pr. 22. 16; Je. 22. 3;—punishment of, Pr. 11. 7; 28. 8; Am. 5. 11, 12; 8. 5, 8. Examples of, Ge. 39. 20; 1 Sa. 8. 3; 1 Ki. 21. 10, 15, 16; Da. 6. 4; Ac. 24. 27.

Inkhorn, a vessel for holding ink, originally made of horn, Eze. 9. 2, 3, 11; Je. 36. 18.

Inn, a place for travellers to lodge in. In ancient times hospitality was so common, that public *inns* such as are found in modern times did not exist. In the earliest ages the word denoted merely a place or well where travellers might conveniently rest. Afterwards khans or caravansaries were built such as are now found in the East, where travellers may have lodging and food, Ge. 42. 27; 43. 21; Ex. 4. 24; Lu. 2. 7; 10. 34.

Innocent, not guilty of particular crimes, Ex. 23. 7; De. 27. 25; Ps. 10. 8; 15. 5; Mat. 27. 24.

Innumerable, that cannot be numbered, Job 21. 33; Ps. 40. 12; Lu. 12. 1; He. 12. 22.

Inordinate, disorderly, excessive, not under restraint, Eze. 23. 11; Col. 3. 5.

Inquisition, inquiry, search, or examination, De. 19. 18; Es. 2. 23; Ps. 9. 12.

Inquisitiveness, or prying into the business of others, censured, Jn. 21. 21; 2 Pe. 4. 15.

Insatiable, not to be satisfied; things that are so, Pr. 27. 20; 30. 15; Ec. 1. 8; 4. 8; 5. 10; Hab. 2. 5.

Inscription, a sentence written or engraved on pillars, altars, &c., Ac. 17. 23.

Inspiration, a supernatural divine influence exercised on the minds of the sacred writers, by which they were qualified to communicate to the world the will of God; as was the case with the prophets and apostles, 1 Sa. 10. 10; 2 Sa. 23. 2; Mat. 10. 20; Jn. 14. 24; 16. 13; Ep. 3. 5; 2 Ti. 3. 16; 2 Pe. 1. 21. Manners of inspiring referred to, Nu. 7. 89; 12. 6; 24. 4; Job 33. 15; Is. 6. 8; Eze. 11. 24; Ac. 19. 21. Examples, Ex. 4. 22; Nu. 24. 2; Ac. 1. 16; 8. 29; 10. 19; 13. 2; 16. 6, 7; 21. 11; Re. 1. 10.

Inspiration of the *Scriptures* of the Old and New Testaments is proved by *external evidence*;—God enabled the penmen of them to perform *miracles* (*see* Miracles), numerous, various, and in the most public manner;—and he taught them to utter *prophecies* (*see* Prophecy) of many future events, which none but he could disclose to them. And it is proved by *internal evidence*, or from what is contained in the Scriptures themselves; such as the *sublime majesty* with which God speaks in them, Is. 57. 15; 66. 1, 2;—the *perfect holiness* which they inculcate, Ps. 12. 6; 19 8; Mat. 5. 8; He. 12. 14;—the *scope* and *design* of the whole, to humble sinful men, and to exalt God; and to promote both our present and eternal happiness, Is. 64. 6; 1 Ch. 26. 23–29; 1 Ti. 4. 8;—their *brevity*, *fulness*, and *clearness*, 2 Ti. 3. 13–17;—their absolute *perfection* as a rule of duty, Ps. 19. 7; Re. 22. 18, 19;—the *harmony* or agreement of all their parts, though written by various persons, and in different ages, Lu. 24. 27; Ac. 10. 43;—their *power* and *efficacy* both to convert and comfort, Ps. 19. 7, 8; 119. 50; He. 4. 12.

Instability, want of steadiness, censured, 1 Ki. 18. 21; Ho. 6. 4; Ep. 4. 14; Col. 1. 23; Ja. 1. 6.

Instant, urgent, immediate, quick, Is 30. 13; Lu. 2. 38; 2 Ti 4. 2.

Instantly, immediately, Lu. 7. 4; Ac. 26. 7.

Instruct, or teach, as God does men by his Word, 2 Ti. 3. 16; -by his Spirit, Ne. 9. 20;— by his ministers, 2 Th. 2. 24, 25;—by corrections, Je. 31. 19.

Instruction, to be regarded, Pr. 1. 8; 4. 13; 5. 12; 6. 23; 8. 33; 12. 1, 5; 13. 18; 15. 5, 31, 32; 19. 20; 23. 12; Je. 32. 33.

Instrument, the tool used in executing any work, or a frame of wood, &c., for music, Ex. 25. 9; 1 Sa. 18. 6;—the means, or second causes, whereby

God executes his works of mercy or judgment, Is.41.15.

Insurrection, a seditious rising or tumult, Ezr.4.19; Ps.64.2; Mar.15.7; Ac. 18.12.

Intangle, to perplex, or to bring into trouble or danger, Ex.14.3; Mat.22. 15; Ga.5.1; 2 Ti.2.4; 2 Pe.2.20.

Integrity, entireness, sincerity, honesty, Ge.20.5,6; Job 2.3,9; Ps. 25.21; Pr.19.1.

Intelligence, information by correspondence, Da.11.30.

Intend, to aim or purpose, Jos.22.33; 2 Ch.28.13; Ac.5.28.

Intent, design or purpose, 2 Sa. 17. 14; 2 Ki.10.19; Ju.11.15; 13.28; Ac.9. 21.

Intercession OF CHRIST, his pleading for his people, by appearing in heaven as their advocate, and presenting his sacrifice in their behalf, Ro.8.34; He. 7.25; 9.11,14,22,26; 10.19,21; 1 Ju.2.1; —he pleads for the conversion of all unconverted ones; and for the consolation, preservation, and glorification of all saints, Jn.xvii; 1 Ju.2.1,2;—the *properties* of his intercession are, that it is *authoritative*, Jn.17.24;—*wisely* adapted to the case of all people, v. 25;—*compassionate*, Is.63.9; He.2.17; —*earnest*, Jn.17.11,17;—*unceasing*, He.7.25;—*prevalent*, 1 Jn.2.1,2;—the intercession of Christ is *calculated to teach us*, that it is through Christ only we can come to God, Jn.14.6; —that the love of Christ is unchangeable, Jn.13.1;—that the salvation of all who believe is certain, He. 7. 25;—**that we have strong encouragement to come to him with our prayers**, Re.8.3,4.

—— OF THE HOLY SPIRIT, is his assisting his people by his influences, operating on their hearts, in their prayers, Ro.8.26;—his intercession differs from Christ's, who intercedes *without* his people, and in heaven, He 9 24;—whereas the Holy Spirit intercedes *within* them, and on *earth*, Ga 4.6; Ep.6.18.

—— OF THE SAINTS, examples: of Abraham for Sodom, Ge.18. 23;—of Lot for Zoar, 19.18;—of Moses for the people, Ex.32.11; Nu.14. 17; De.9.18,26.

Intermeddle, to share of, Pr.14.10;—to attempt to deal in, 18.1.

Intermission, ceasing, stopping a little, La.3.49

Interpretation, a translation from one language into another, Jn. 1.42; 1 Co. 12. 10, 30; 14. 27; Ac. 13.8;—the gift of expounding dreams and visions, Ge.40.8, Da 2.4,45; 4.19;—exposition or explanation, Pr.1.6; 2 Pe.1.20.

Intreat, to beseech, to beg earnestly, to pray, Ge 23.8, Ex. 8. 8, 28; 1 Ki 13.6; to entertain or use kindly, Ge. 12 16; Je.15.11; Ac.27.3.

Intrude, proudly to intermeddle with what we have nothing to do with, Col. 2.18.

Invade, to enter into a country with hostile intentions, 1 Sa. 23. 27; 27. 8; 30 1.

Inventions, wise and artful contrivances, Pr 8.12;—sinful schemes and practices, Ps.99.8; 106.29; Ec.7.29.

Invisible, what cannot be seen by our bodily eyes, Ro. 1. 20; Col. 1. 15, 16; 1 Ti.1.17; He.11.27.

Inward Parts, signify the heart or soul, Ps 5.9; 51.6; Pr.20.27; Je.31.33.

Ira, ī'rah [watchful], (1) One of David's 30 warriors, 2 Sa. 23. 26; 1 Ch. 11. 28.—(2) A Jethrite, also one of **David's warriors**, 2 Sa.23.38.—(3) A Jairite and priest, 2 Sa.20.26.

Irad, ī'rad [runner], son of Enoch, Ge. 4.18.

Irijah, i-rī'jah [seen of Jehovah], son of Shelemiah, Je.37.13.

Iron, the metal so called, the most useful in the world, Nu. 35. 16; Job 28. 2;—the parched and hardened earth, De. 28. 23;—iron yoke, one heavy and galling, De. 28. 48; Je. 28. 13, 14;—hoofs, feet, or teeth, great and destructive power, Da.2.33; 7.7, 19; Mi.4.13;—'northern iron,' Je.15. 12.

——, **made to swim**, 2 Ki.6.6.

Irony, or sarcasm, when a person means the contrary of what he says; examples of, Le.26 34, 35; 2 Sa.6.20; 1 Ki.18.27; 2 Ki.18.23; Job 26.2,3; Mar. 7.9; 1 Co.2.6.

Irpeel, ir-pē'el [God restores], a city of Benjamin, Jos.18.27.

Irshemesh, ir-shē'mesh [city of the sun], a city of Dan, Jos. 19. 41;—identical with Beth-shemesh.

Isaac, ī'zak [laughter], promised to Abraham, Ge.17.16; 18.10;—born in Gerar, 21.2;—a feast made when he was weaned, 8;—was bound to be offered in sacrifice by his father, 22. 9;—his father sends for a wife to him, 24. 1, &c.;—went out into the fields to meditate or pray, 63;—married to Rebekah, 67;—had two sons by her, 25. 24;—goes to Gerar during a famine, 26. 2;—God's promise to him and his seed, 4;—falsely called his wife his sister, 7;—the Lord appeared to him, and blessed him, 24;—Abimelech makes a covenant with him, 28; —sends Esau for venison, that he might bless him, 27.1, &c.;—is deceived by Jacob, and blesses him, 18 —29;—trembled exceedingly when Esau entered, and blessed him also, but in an inferior degree, 33—40;—called Jacob, and again blessed him, and sent him to Padan-aram, 28.1;—his age and death, 35.27—29.

Isaiah, ī-zā'yah [the salvation of the Lord], one of the most eminent of the prophets, both for the majesty of his style, and the clear views which he exhibits of the character, sufferings, and kingdom of Christ, and therefore usually called the *evangelical* prophet. Little is known of his personal history. He was the son of Amoz, began his public ministry in the end of the reign of Uzziah (B.C. 756), and continued it till the end of the reign of Hezekiah (B.C. 711). He was contemporary with Hosea, Amos, and Micah. He is sent with a heavy complaint against Judah, Is. 1. 1–10; —prophesieth of Christ's kingdom, 2. 2–5;—of the calamities coming on Judah, 3.1–9;—sees the glory of God, 6. 1;—receives his commission, 9;—encourages Ahaz, 7. 1;—and Hezekiah, 2 Ki. 19. 2; Is.37. 21;—foretells the Babylonish captivity, 39.6; 2 Ki. 20. 17; —foretells the preaching of John the Baptist, Is.40.3;—the office of Christ, 42. 1–4;—his sufferings, liii.; the glory of the church, 60.1–14;—the calling of the Gentiles, and the rejection of the Jews, 65. 1–16; —God's judgments against the wicked, 66.15, &c.

Iscariot, is-kăr'ri-ot. *See* JUDAS.

Ishbak, ish'bak [leaner], one of Abraham's sons by Keturah, Ge.25.2.

Ishbibenob, ish'bī-bē'nob or ish-bī'be-nob [my seat is at Nob], one of the Rephaim, a giant of the Philistines, killed by Abishai, when he was about to cut off David, 2 Sa.21.15,17.

Ishbosheth, ish-bō'sheth [man of shame], the son of Saul, made king by Abner, 2 Sa. 2. 8;—murdered, 4 —8.

Ishi, ī'shi [a husband]. It is said, Ho. 2.16, that Israel should no more call God 'Baali,' *Lord*, or rigid Master; but 'Ishi,' *husband*, a kind and gentle ruler.

Ishmael, ish'mā-el [God who hears], (1) The son of Abraham by Hagar, born at Mamre, Ge.16.15;—prophecies concerning him, 11; 17.20;—saved from dying of thirst, 21.19;—his descendants, 25.12; 1 Ch.1.29.—(2) Conspires against Gedaliah, Je. 40. 41, &c.

Ishmaelites, ish'mā-el-ites, the descendants of Ishmael, the son of Hagar, Ge. 37. 27; xxxix.; Ju.8. 24, Ps. 83.6;—also ISHMERLITES, Ge.37.25, 27,28.

Ishmerai, ish'me-ri [preserved by Jehovah], a descendant of Benjamin, 1 Ch.8.18.

Isle, or ISLAND, properly, a spot of earth surrounded with sea, as Cyprus, Crete, Rhodes, &c., Ac. 4. 36; 27. 7; 21. 1;—the Hebrews thus called any colony or settlement, Ge. 10. 5; Job 22. 30;—maritime places, Is. 20. 6; 22. 2, 6; Eze. 27. 7;—places separated from their country by sea, Is.24. 15; 40. 15; 42. 4, 10, 12;—islands properly so called, Es.10.1. The 'Isles of the Gentiles,' probably the region around the Mediterranean, Ge.10.5, comp. Zep.2.11.

Ismachiah, is-ma-kī'ah [supported by Jehovah], a Levite, 2 Ch.31.13.

Ismaiah, is-ma'iah [heard by Jehovah], the name of two of David's officers, 1 Ch.12.4; 27.19.

Israel, is'ra-el [prince who prevails with God], a name given by the angel to Jacob at Mahanaim, Ge.32.28;—often used to signify his descendants, Ex. 4. 22; 5.2, &c.;—used to denote the ten tribes (2 Sa. 2.9; 2 Ki. 12. 1) under Rehoboam;—all Jacob's posterity, 1 Co.10.18;—all true believers, 1–4; 27; Ro.9.6.

Israelites, is'ra-el-ites, the descendants of Israel, or Jacob, the usual name of the twelve tribes from the time of the exodus till the revolt under Jeroboam;—oppressed in Egypt, Ex.1.7; 5.9;—the heads of their families, 6.14;—directed to demand jewels of the Egyptians, 11.2;—leave Egypt, 12. 30;—numbered, Nu. 1. 2;—again, in the plains of Moab, 26.2;—enter into a covenant with God, Ex.19.5, &c.; De. 29. 10;—called a peculiar people, 26.18;—the order of their encampment, Nu.2.2;—of their marches, 10.14;—all their stations in the wilderness, 33.1, &c.;—murmur at Taberah, 11.1;—on the death of Korah, &c., 16. 41;—at the return of the spies, 14. 1;—punished for it, 26; 26. 63;—defeated, 14. 45;—all the murmurers perished in the wilderness, De. 2. 16;—defeat the Canaanites at Hormah, Nu.21.1;—join in the worship of Baal-peor, 25.1;—their various rebellions enumerated, De. 9. 1;—swerve from their worship after the death of Joshua, Ju.2.7; 3.7;—repent when oppressed by the Philistines and Moabites, 10.10;—their ingratitude to the family of Gideon, 8. 35; —their war with the tribe of Benjamin, 19. 29, &c.;—defeated by the Philistines, and the ark taken, 1 Sa. 4.1, &c.;—desire a king, 8.5;—carried captive to Babylon, 2 Ki.25.11; 2 Ch. 36.20; Je.39.5;—return from their captivity, Ezr.1.5, &c.;—the number that returned, 2.1; Ne.7.5, &c.;—their history recapitulated, Ps. lxxviii.; cv.—cvii.;—their rebellions enumerated and lamented, Ezr.9.5; Ne.9.7, &c.; Eze. 20. 5;—their degeneracy complained of, Is. 1. 1, &c.; 43. 22; 1 Jn. 2.9; Mi. 3. 1, &c.; 6. 1; 7. 1; Hab. 2.1; Zep. 3. 1, &c.; Zec.7.5; Mal. 1.—3. 7, &c.;—their sufferings for their sins, Is.1.7; 3.8; 5.24; 7.17, &c.; 9.8, &c.; 10.1, &c.; 17.4,9; 22.1, &c.; 24.1, &c.; xxv.; 38.17; 29.1, &c.; 30.1, &c.; 32.9; 42.24; 50.1; 51.17; 57.17; 59.2; 63.10; 64.5; 65.2, &c.; Je.13.22; 14.17; 15.1, &c.; 16.10; 17.1; 18.11; Eze. 6.1; 7.1; 8.18; 9.1, &c.; 12.18; 14.1, &c.; 16.1, &c.; xxi.; 22.1; xxiii.; Ho.2.1, &c.; 3. 4; iv. 13. 1, &c.; Am. 2. 4, 6; 4. 1; 6. 1; 8.1; 9.1; Mi.1.1, &c.; 2.1; Zep.1.1, &c.

——, their future restoration foretold, Is.1.26; 4.2, &c.; 14. 1; 27.9; 29. 18; 30. 18; 32.15; 44.22; 54. 6, &c.; 60. 1, &c.; Je.31.18,31; 50. 4; Eze. 11. 19; 16.60; 36. 26; Zep.3.13; Zec.12.10; 13. 1, &c.

——, their return from their present dispersion particularly promised, Is.11.11, &c.; 14. 1, &c.; 18.2, &c.; 27.12; 49.9, &c.; 52.11; 65.9; 66. 8; Je. 12. 14; 16.14; 23. 1, 8; 30.1, &c.; xxxi.; 32.36; 33.14,20; 46 27; Eze. 6. 8; 11. 16; 12. 22; 16. 60; 20. 33; 28. 24; 29. 21; 36.1, &c.; xxxvii.; Da. 12. 1;—represented by the revival of dead bones, Eze.37.1, &c.

——, their prosperity and virtue in the last times, Is.2.1, &c.; 9.1, &c.; 12.1, &c.; 25.6; xxvi.; 28.5; 35.1, &c.; 40.1,11; xli.; 44.1, &c.; 51. 22; 52. 12; 62. 4; 65. 17; Eze. 17. 22; Ho. 1. 7, 10; 2. 14; 11. 8; 13. 9, 14; Joel 2.21,28; 3.1, &c.; Am. 9. 11; Ob. 17; Mi.2. 12; 4.1, &c.; 7. 8, &c.; Zep.3.14, &c.; Zec.2.1, &c.; 8.2, &c.; 10.5; 14.9, &c.

——, the nations that have oppressed them will suffer for it, Is.17. 12; 33.1; 34.1, &c.; 49.25, 54. 3; 55. 5; 60.16; 61.5; 63.1; 66.20, 24; Je. 46. 27; Joel 3.2, &c.; Mi. 5. 8; 7. 16; Zep. 3. 8; Hag. 2.22; Zec.10.5, &c.; 12.4,9; 14.1, &c., 12.

——, other nations will be subject to them, Is.49.22.

Israelites, they will be the instructors of all other nations, Is.42.1,10; 49.6; 56.6; 60.3; 62.2; 65.1; 66.19.

——, they will no more be two kingdoms, but one, Ezr.37.22.

——, their history a warning to Christians, 1 Co.10.6. *See* JEWS.

Issachar, is'sā-kar [there is reward], the fifth son of Jacob; his inheritance, Jos. 19. 17;—his descendants, 1 Ch. 7.1.

Iastic, children or posterity, Ge.48.6; Mat.22.25;—a passage or outlet, Ps. 68.20;—to come forth hastily, Jer 8. 22;—disease of men, how cleansed, Le.15.2, &c.;—of women, 19.

Italy, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland; on the south by the Mediterranean, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and between 100 and 320 in breadth. In 1859 the greater part of the peninsula was erected into the kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome. It is mentioned, Ac. 18.2; 27.1;—Paul was a prisoner at Rome when he wrote his epistle to the Hebrews, He.13.24. Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established in, but under the new government since the pope lost his temporal power a great measure of liberty is enjoyed by Protestants.

Itch, a disease of the skin, threatened for disobedience, De.28.27.

Itching, tickling words for amusement, 2 Ti.4.3.

Ithamar, ith'a-mar [isle of palm-trees], the fourth and youngest son of Aaron; he and his descendants continued in the rank of ordinary priests till the days of Eli, when the high-priesthood was transferred into his family, Ex. 6.23.

Ithiel, ith'ī-el [God with me], and UCAL, children or disciples of Agur, Ne.11.7; Pr.30.1.

Ithream, ith're-am [remnant of the people], the sixth son of David, born in Hebron, 2 Sa.3.5; 1 Ch.3.3.

Ittah-Kazin, it'tah-kā'zin [time of a judge], a town near the east boundary of the tribe of Zebulun, Jos.19.13.

Iturea, it-u-rē'ah, a small province of Syria, in the north-east of Palestine, where Philip was tetrarch, Lu. 3. 1. It derived its name from Jetur (1 Ch. 1. 31), son of Ishmael;—now called *Jedûr*.

Ivah, ī'vah [overturning, ruin], a city in Babylon, 2 Ki.18.34; 19.13; Is.37. 13;—the same as Ava, 2 Ki.17.24;—probably also as Ahava, Ezr.8.15,21, 31.

Ivory, the tusk of the elephant, hard, solid, of a white colour, and capable of a fine polish; Solomon had a throne of it, 1 Ki. 10. 18;—we read also of beds of it, Am.6.4;—and of houses of it, 1 Ki.22.39; Am.3.15.

Izhar, iz'har [a shining one], (1) A son of Kohath, 1 Ch.6.2,18.—(2) A Levite, Ex.6.18.

Izrahiah, iz-ra-hī'ah [whom Jehovah brings forth], grandson of Issachar, 1 Ch.7.3.

J.

Jaakobah, jā-kō'bah [supplanter, heel-catcher], a paragogic form of the name Jacob; a chief man of the tribe of Simeon, 1 Ch.4.36.

Jaalam, jā'a-lam [concealer], one of the sons of Esau, Ge.36.5.

Jaareoregim, jā'ar-e-or'e-gim, a Bethlehemite, 2 Sa.21.19; 1 Ch.20.5.

Jaazaniah, jā-az za-nī'ah [whom Jehovah hears], (1) The son of a Maacharhite, 2 Ki.25.23.—(2) One of the Rechabites, Je.35.3.—(3) The son of Shaphan, Eze 8.11.

Jaaziah, jā-a-zī'ah [whom Jehovah consoles], a descendant of Merari, 1 Ch.24.26,27.

Jabal, jā'bal [stream], one of the sons of Lamech, and the father of such as dwell in tents, Ge.4.20.

Jabbok, jăb'bok [a pouring out], a rivulet falling into the Jordan, about 30 miles below the Sea of Galilee, Ge.32.22; De. 2. 37; Jos. 12.2. Now called *Zurka*, or Blue River.

Jabesh-Gilead, jā'besh-gil'e-ad [dry land in Gilead], a city of the half tribe of Manasseh in the land of Gilead, distant a night's journey from Bethshan (1 Sa. 31. 12), and about 6 miles from the ruins of Pella. It was destroyed for not joining the Israelites in the war with the tribe of Benjamin, Ju.21.10;—threatened by the Ammonites, 1 Sa.11.1;—delivered by Saul, 4; —the inhabitants bury the bodies of Saul and Jonathan, 31.11; 1 Ch.10.12; —David commends them for it, 2 Sa. 2. 5. The ruin called *el-Deir* marks its site.

Jabez, jā'bez [he causes pain], (1) A person of whom highly honourable mention is made, 1 Ch.4.9;—his prayer, 10.—(2) A place in Judah, 1 Ch. 2.55.

Jabin, jā'bin [he who understands], (1) King of Hazor, in the northern part of Canaan, Jos.11.1;—defeated by Joshua, 2–15.—(2) Another king of Hazor, who, in the days of the Judges, oppressed the Israelites for twenty years, Ju.4.2,3;—defeated by Deborah and Barak, who delivered the Israelites, 4–24;—this victory alluded to, Ps.83.9.

Jabneel, jăb'nel [God causeth to be built], (1) A town on the frontiers of Naphtali, Jos. 19. 33. (2) A town in the tribe of Judah, 15. 11; probably the same as Jabneh, called by the Greeks and Romans Jamnia;—was dismantled by Uzziah, 2 Ch. 26. 6. Now called *Yebna*, about 11 miles south of Jaffa. Its population is about 3000.

Jachin, jā'kin [establisher], (1) The fifth son of Simeon, and head of the family of the Jachinites, Nu.26.12.—(2) The name of one of the two great pillars of brass cast by Hiram for the porch of Solomon's temple; and the other was called *Boaz*, or strengthener, 1 Ki.7.21.

Jacinth, jā'sinth, properly a flower of a deep purple or reddish blue, and hence a precious stone of like colour, Re.9.17; 21.20.

Jacob, jā'kob [supplanter, heeler], the second-born of the twin sons of Isaac and Rebekah, born, Ge. 25. 26; —buys his brother's birthright, 33;—by craft and falsehood gets his blessing, 27.28;—goes to Padan aram, 28. 5;—his vision at Bethel, 12;—marries Leah and Rachel, 29.23,28;—his sons born there, 32, &c.;—leaves Padan-aram, 31.17;—his interview with Laban, 25;—his vision at Mahanaim, 32. 1;—wrestles with an angel, 24;—meets his brother, 33. 1, &c.;—resides at Shechem, 18;—goes to Bethel, 35.1; —his name changed to Israel, 9;—sends to buy corn in Egypt, 42.3;—goes to Egypt, 46.5;—God appears to him at Beersheba on his way thither, 2;—his grandsons, 8;—presented to Pharaoh, 47. 7;—his age, 9, 28;—blesses the sons of Joseph, 48.15;—foretells the future destiny of all his sons, 49.1, &c.;—dies, 33.—the great mourning for him, 50.7;—his family in Egypt, Ex.1.1;—his descendants, 1 Ch.2.1, &c.

Jacob's Well, a well of water near the city of Shechem, at which Christ instructed the woman of Samaria, Jn.4.6,12. Still known by the same name, about half a mile south-east of Nablûs, at the foot of Mount Gerizim.

Jaddua, jad-du'a [known], the son of Jonathan, and the last high-priest mentioned in the Old Testament, Ne. 12.11; he is thought to be the *Jaddûs* who lived in the time of Alexander the Great.

Jael, jā'el [the mountain goat], the wife of Heber the Kenite, Ju. 4. 17;—met Sisera in his flight, and invited him into her tent, 18;—after courteously entertaining him, killed him while asleep, 19–21.

Jarmuth, ja'gur [lodging-places], a city of Judah, on the south-west of the Dead Sea, Jos. 15. 21.

Jah, a contraction for Jehovah, the proper name of God, importing his self-existence and eternal duration, Ps. 68. 4. *See* JEHOVAH.

Jahaleel, jā-ha'le-lēl [praising God], father of Ziph, 1 Ch. 4. 16.

Jahaz, JAHAZAH, jā'haz, jā-hā'zah [a place trodden down], a city on the northern frontiers of Moab, and near Arnon: here Moses defeated the army of Sihon, Nu. 21. 23;—allotted to the Reubenites, and afterwards to the Levites, Jos. 13. 18: 1 Ch. 6. 78;—taken by the Moabites after the death of Ahab, and destroyed by the Chaldeans, Is. 15. 4: Je. 48. 21;—also called Jahaza, Jos. 13. 18;—Jahazah, 21. 36; —Jahzah, 1 Ch. 6. 76.

Jahaziel, ja-haz'i-el [seeing God], a son of Hebron, 1 Ch. 23. 19;—the name of others also, 12. 4: 16. 6; 2 Ch. 20. 14–17.

Jahdiel, jah'dī-el [whom God makes joyful], one of the posterity of Manasseh, 1 Ch. 5. 24.

Jahleel, jāh'lēl [hoping in God], son of Zebulun, and progenitor of the Jahleelites, Nu. 26. 26.

Jailer, or keeper of a prison, of Philippi, his conversion, Ac. 16. 33.

Jair, jā'er [whom God enlightens], 1. For about twenty-two years a judge of Israel, Ju. 10. 3;—had thirty sons who had thirty cities, 4;—2. The son of Segub, took several towns from the Amorites, Nu. 32. 40, 41: 1 Ch. 2. 21–23.

Jairus, jā'rus [diffuser of light], a chief ruler of the synagogue at Capernaum, Mar. 5. 22; Lu. 8. 41;—besought Jesus to heal his only daughter; and while doing so, was informed that she was dead, 49;—Jesus restored her to life, 55.

James [supplanter], (1) Son of Zebedee and Salome, and elder brother of John the Evangelist, usually called *James the Greater*; called to attend Jesus, Mat. 4. 21;—his zeal reproved, Lu. 9. 54;—his request to sit at the right hand of Jesus, Mat. 20. 20; Mar. 10. 35;—put to death by Herod Agrippa, Ac. 12. 2.—(2) A son of Cleopas, Mar. 15. 40;—called the 'Lord's brother,' Ga. 1. 19;—an apostle, Mat. 13. 55; 15. 40;—brother of Jude, Lu. 6. 16.—Jesus appears to him after his resurrection, 1 Co. 15. 7;—addresses the apostles about the discipleship of the Gentiles, Ac. 15. 13;—the author of the epistle of James, Ja. 1. 1.

Janleech, jān'lek [kingly], a prince of the tribe of Simeon, 1 Ch. 4. 34.

Jangling, or unprofitable contention, censured, 1 Ti. 1. 6.

Jannes, JĀN'NĒS, and JAMBRES, two Egyptian magicians, who, by their arts, opposed Moses, 2 Ti. 3. 8; Ex. 7. 9–13.

Janohah, ja-nō'hah [rest], a city on the north-east border of Ephraim, Jos. 16. 7;—called Janoah, 2 Ki. 15. 29. Identical with the modern village of *Yanūn*, about 12 miles south-east of Nablūs (=Sichem).

Japheth, ja'feth [enlargement], the eldest (Ge. 10. 21; comp. 9. 24) son of Noah;—he and Shem modestly cover their father while he lay exposed, 9. 23;—his enlargement foretold by his father, 27;—his descendants, Ge. 10. 2: 1 Ch. 1. 5.

Japhia, ja-fī'ah [splendid], (1) A city of Zebulun, surrounded with a double wall, Jos. 19. 12. Identical with *Yafa*, about 2 miles south-west of Nazareth, a village of about thirty houses. —(2) One of the sons of David, 2 Sa. 5. 15.

Japhlett, jāflī-ī [the Japhletite, deliverer], descendant of a son of Heber, Jos. 16. 3: 1 Ch. 7. 32, 33.

Jareb, jā'reb [adversary], a figurative title of the king of Assyria, Ho. 5. 13; 10. 6.

Jared, jā'red [descent], the son of Mahalaleel, and father of Enoch, Ge. 5. 15: Lu. 3. 37.

Jaresiah, jā-re-sī'ah [whom Jehovah nourishes], one of the 'sons' of Jeroham, 1 Ch. 8. 27.

Jarmuth, jar'muth [height] (1) A city of Judah, the king of which was killed by Joshua, Jos. 10. 3–5, 22–26; 12. 11. The modern *Yarmuk*.—(2) A Levitical city, Jos. 21. 29, called Remeth, 19. 21, and Ramoth, 1 Ch. 6. 73.

Jasher, ja'sher [righteous], a book or public register in which memorable events were written by a scribe of this name; or the book of the records of 'upright men,' Jos. 10. 13.

Jashobeam, ja-shō'be-am [to whom the prophet returneth], a valiant man in David's army, who with his spear slew 300 men, 1 Ch. 11. 11;—he, with other two of the mighty men, passed through the camp of the Philistines, and drew water for David, 16, 17.

Jashub, ja'shub or JĀSH'UB [turning himself], the third named of the four sons of Issachar, 1 Ch. 7. 1.

Jason, jā'son [healing], a Greek form of Jesus or Joshua, the host of Paul and Silas at Thessalonica; to preserve them from danger, hazarded his life, Ac. 17. 5;—he afterwards appears to have removed to Rome, Ro. 16. 21.

Jasper [polished, glittering], a gem of various colours, white, red, brown, and bluish green, Ex. 28. 20; Eze. 28. 13: Re. 4. 3; 21. 11.

Javan, jā'van [clay], (1) The fourth son of Japheth, and the father of the Ionians or Greeks, Ge. 10. 2;—used for Ionia, Is. 66. 19; Eze. 27. 13;—the Macedonian empire, Da. 8. 21; 10. 20; 11. 2;—the Syrian empire, Zec. 9. 13.—(2) A town in Southern Arabia, whence the Phœnicians bought sword blades, Eze. 27. 19. Probably *Uzal* in Yemen.

Javelin, a spear, or half pike, or kind of dart, Nu. 25. 7; 1 Sa. 18. 10, 11.

Jaw-bone, the bone in which the teeth are fixed, Ju. 15. 15, 17.

Jaws, often used figuratively to denote wicked men's power and cruelty, Job 29. 17; Ps. 22. 15; Is. 30. 28; Ho. 11. 4.

Jazer. *See* JAAZER.

Jealousy, the suspicion between married persons of want of fidelity to each other, Nu. 5. 14;—the trial of it, 11–31;—violence of this passion, Pr. 6. 34; Ca. 8. 6;—its image shown to Ezekiel, Eze. 8. 5.

———, an earnest concern for the welfare of others, joined with fear of their misconduct, 2 Co. 11. 2;—God's regard for his own glory, and his hot displeasure against sin, De. 29. 20; Ps. 78. 58; Is. 42. 13.

Jeberechiah, jĕb-er-re-kī'ah [whom Jehovah blesses], father of Zechariah the priest, Is. 8. 2.

Jebus, jē'bus [place trodden down], the capital and stronghold of the Jebusites, an ancient name given to Jerusalem, Jos. 18. 28; 1 Ch. 9. 4. *See* JERUSALEM.

Jebusi, jeb'u-si, the name used for JEBUS in Jos. 15. 8; 18. 16, 28.

Jebusites, jĕb'u-sites, the descendants of *Jebus*, the son of Canaan, Ge. 10. 16;—not conquered by Joshua, Jos. 15. 63;—David encouraged his men to kill them, 2 Sa. 5. 8.

Jecamiah, jĕk-a-mī'ah [whom Jehovah gathers], son of Jeconiah, 1 Ch. 3. 18.

Jeconiah, jĕk-o-nī'ah [whom Jehovah appoints], sometimes called *Coniah* or *Jehoiachin*, king of Judah, the son of Jehoiakim, 1 Ch. 3. 16;—his sons, 17;—succeeds his father, 2 Ki. 24. 6; 2 Ch. 36. 8;—foretold that he should be carried to Babylon, Je. 22. 25;—carried away captive, 2 Ki. 24. 12; Je. 24. 1;—false prophecy respecting his return, 28. 4;—after thirty-seven years' imprisonment in Chaldea, he was released, and raised to dignity, 52. 31.

Jedaiah, je-dai'ah [knowing Jehovah], a priest, who returned from the Babylonish captivity with 973 of his brethren, Ezr. 2. 36; Ne. 7. 39.

Jediael, jĕd-i-a'el [known of God], a brave officer in David's army, who abandoned Saul, and joined the son of Jesse, 1 Ch. 11. 45; 12. 20.

Jedidah, jĕd-i'dah [well-beloved], the mother of Josiah, 2 Ki. 22. 1.

Jedidiah, jed'id-ī-ah [friend of Jehovah], name given to Solomon at his birth by Nathan, 2 Sa. 12. 25.

Jeduthun, jĕd-ū'thun [praising], one of the four great masters of the temple music, 1 Ch. 16. 38, 41, 42;—several of the Psalms bear his name, particularly the xxxix. lxii. lxvii., &c.

Jegar-Sahadutha, jē'gar-sa-hadū'thah [pile of testimony], name given by Laban to the heap of stones, memorial of his league with Jacob, Ge. 31. 47.

Jehdeiah, je-dei'ah [whom Jehovah makes joyful], one of David's officials, 1 Ch. 27. 30.

Jehezekel, je-hĕz'e-kel [whom God makes strong], one of the priests, 1 Ch. 24. 16.

Jehoadah, je-hō'a-dah [whom Jehovah adorns], a descendant of Saul, 1 Ch. 8. 36.

Jehoahaz, je-hō'a-haz [possession of the Lord], 1. Son and successor of Josiah, king of Judah, 2 Ki. 23. 31; 2 Ch. 36. 1;—carried to Egypt, 2 Ki. 23. 33; 2 Ch. 36. 4;—foretold not to return, Je. 22. 10.—2. Son and successor of Jehu, king of Israel. 2 Ki. 10. 35;—his death, 13. 9.

Jehoash, je-hō'ash [Jehovah given], or in the contracted form JOASH, 1. The son of Ahaziah, king of Judah, saved by his aunt, and made king after his father, 2 Ki. 11. 12; 2 Ch. 23. 1, &c.;—kills Zechariah, the son of Jehoiada, 24. 21;—killed by his servants, 25; 2 Ki. 12. 20.—(2) King of Israel, son of Jehoahaz, and grandson of Jehu, was wicked, 2 Ki. 13. 10, 11;—died, 13.

Jehohanan, je-hō'ha-nan [whom Jehovah restores], a military commander under Jehoshaphat, 2 Ch. 17. 15; 23. 1.

Jehoiachin, je-hoy'ā-kin [Jehovah appointed], son and successor of Jehoiakim, king of Judah, 2 Ki. 24. 8;—called Coniah, Je. 22. 24;—Jeconiah, 1 Ch. 3. 17;—Jeconias, Mat. 1. 12.

Jehoiada, je-hoy'a-dah [the Lord knows], the high-priest, preserves Joash from the cruelty of Athaliah, 2 Ch. 23. 1;—anoints him king, 2 Ki. 11. 12;—restores the worship of God, 2 Ch. 23. 16;—his death, 24. 15.

Jehoiakim, je-hoy'ā-kim [whom Jehovah sets up], the second son of Josiah, and the brother of Jehoahaz; his original name was Eliakim, which Necho changed to Jehoiakim, 2 Ki. 23. 34;—succeeds Jehoahaz, 2 Ki. 23. 34; 2 Ch. 36. 4;—conquered by Nebuchadnezzar, 2 Ki. 24. 1;—carried to Babylon, 2 Ch. 36. 6; Da. 1. 1;—his death, after a reign of eleven years, 2 Ki. 24. 6;—foretold to be buried like an ass, Je. 22. 19.

Jehoiarib, je-hoy'a-rib [whom Jehovah defends], the head of the first family of the priests established by David, 1 Ch. 24. 7;—from this illustrious family were the Maccabees descended.

Jehoram, je-hō'ram [exaltation of the Lord], (1) Eldest son and successor of Jehoshaphat, the fifth king of Judah, 1 Ki. 22. 50; 2 Ki. 8. 16; 2 Ch. 21. 1;—the Edomites revolt from him, 8;—the Philistines and Arabs distress him, 16;—receives a letter from Elijah, 12;—his death, 19; 2 Ki. 8. 24;—buried without royal honours, 2 Ch. 21. 14–20.—(2) Or JORAM, tenth king of Israel, succeeds his elder brother Ahaziah, 2 Ki. 1. 17;—goes to war with the Moabites, 3. 6;—killed by Jehu, 9. 11.

Jehoshabeath, je-ho-shāb'e-ath [whose oath is Jehovah], daughter of king Joram and wife of Jehoiada the high-priest, 2 Ch. 22. 11.

Jehoshaphat, je-hosh'a-fat [Jehovah will judge], (1) Son and successor of Asa, king of Judah, 1 Ki. 15. 24; 2 Ch. 17. 1;—his greatness, 12;—makes an alliance with Ahab, 18. 1; 1 Ki. 22. 2;—with Ahaziah, 2 Ch. 20. 35;—joins him in his war with the Moabites and Edomites, 2 Ki. 3. 7;—reproved by the prophet Jehu, 2 Ch. 19. 2;—proclaims a fast, 20. 3;—defeats the Ammonites, Moabites, and Edomites, 22;—makes ships to go to Tarshish which are destroyed, 35; 1 Ki. 22. 48;—dies, 50; 2 Ch. 21. 1.—(2) The son of Ahilud, recorder, or secretary to David, and afterwards to Solomon, 2 Sa. 8. 16; 1 Ki. 4. 3.—(3) VALLEY OF, mentioned only in Joel 3. 2, 12. It is a narrow valley running from north to south between Jerusalem and the Mount of Olives, through which the brook Cedron flows. The 'King's Dale,' mentioned in Ge. 14. 17 and 2 Sa. 18. 18, is probably this valley. Called 'Valley of Decision,' Joel 3. 14.

Jehovah, je-hō'vah, or JAH, one of the Scripture names of God, significant of his *self-existence, and giving existence to all others*, Ps. 83. 18; Is. 12. 2; 26. 4;—it is given both to *Christ* and the *Holy Spirit* (see these articles). The Jews had so great a veneration for this name, that they called it the *ineffable* name, and therefore would not pronounce it: on which account its true pronunciation was forgotten. This name occurs very frequently in the Old Testament; but is commonly rendered LORD in our Bibles, and printed in capital letters, to distinguish it from the name *Lord*, signifying *Ruler* or *Governor*.

Jehovah-Jireh, je-hō'vah-jī'reh [the Lord will see or provide], the name given by Abraham to the place on Mount Moriah where the angel of the Lord appeared to him when he was about to offer up his son Isaac, Ge. 22. 14.

Jehovah-Nissi, je-hō'vah-nis'si [the Lord my banner], name given by Moses to an altar erected in celebration of the great victory over the Amalekites, Ex. 17. 15.

Jehovah-Shalom, je-hō'vah-shā'lom [the Lord is peace], name given by Gideon to the altar he erected at Ophrah to commemorate the salutation by the angel of the Lord, Ju. 6. 24.

Jehovah-Shammah, je-hō'vah-shām'mah [the Lord is there], the name of the future Jerusalem, the church of God, Eze. 48. 35.

Jehovah-Tsidkenu, je-hō'vah-tsid'ke-nū [the Lord our righteousness], Je. 23. 6.

Jehozabad, jo-hōz'a-had [whom Jehovah bestows], one of the murderers of Joash, 2 Ch. 24. 26.

Jehozadak, je-hoz'a-dak [the justice of the Lord], son of Seraiah, a high-priest, 1 Ch. 6. 14.

Jehu, jē'hū [he that is], (1) The son of Nimshi and grandson of Jehoshaphat, captain of the troops of Joram, king of Israel, anointed king of Israel, 2 Ki. 9. 6;—kills Joram, king of Judah, in the field of Naboth, 24;—kills the sons of Ahab, 10. 1;—and forty-two priests of Baal, 18;—dies, after reigning twenty-eight years, 35.—(2) *The prophet*, the son of Hanani the seer, reproves Jehoshaphat, 2 Ch. 19. 2.

Jehudijah, je-hu-dī'jah [praise of the Lord], the wife of Ezra, 1 Ch. 4. 18.

Jekameam, jĕk-a-mē'am [who gathers the people], of the posterity of Levi, 1 Ch. 23. 19.

Jekamiah, jĕk-a-mī'ah [whom Jehovah gathers], of the posterity of Judah, 1 Ch. 2. 44.

Jemima, je-mī'ma [handsome as the day or dove], the name of the first of Job's three daughters, Job 42. 14.

Jemuel, jem-ū'el, or NEMUEL [daylight of God], the third named of the sons of Simeon, Ge. 46. 10: 1 Ch. 4. 24.

Jeopardy, hazard, or peril, Ju. 5. 18; 2 Sa. 23. 17: Lu. 8. 23: 1 Co. 15. 30.

Jephthah, jĕf'thah [the opener], one of the judges of Israel, who was the son of Gilead by a concubine, Ju. 11. 1;—thrust out from his father's house by his brothers, 2;—was solicited to head the Gileadites against the Ammonites, 5;—agrees on terms that he should continue to be their head, 9;—first expostulates with the Ammonites, 12–28;—his rash vow, 30. 31;—proves victorious, 33;—is met by his daughter, who was ignorant of his vow, 34;—did with her according to his vow, by devoting her to God in perpetual virginity, 39;—the daughters of Israel went yearly to lament, or *talk with*, and condole with her, 40;—the Ephraimites quarrel with him, 12. 1.—his death, 7;—his faith, He. 11. 32.

Jephunneh, je-fun'neh [nimble], father of Caleb, Nu. 13. 6; 14. 6; 30. 38; 26. 65.

Jerahmeel, jer-ah-mē'el [on whom God has mercy], the tribe descended from, inhabited the southern borders of Judah, 1 Sa. 27. 10; 30. 29.

Jeremiah, jĕr-e-mī'ah [exalted of the Lord], called also JEREMY, Mat. 2. 17; JEREMIAS, 16. 14, was the son of Hilkiah the priest of the line of Ahithar: 1 Ki. 2. 26–35; and one of the chief of the Hebrew prophets—entered on his office in the thirteenth year of the reign of Josiah, B.C. 628;—his commission, Je. 1. 4;—a promise from God to himself, 15. 19.—laments over Josiah, 2 Ch. 35. 25.—directed to prophesy in the gates of Jerusalem, Je. 17. 19;—complains of ill-usage, 20. 7;—advises the king to yield to Nebuchadnezzar, 21. 8;—foretells the seventy years' captivity, 25. 8;—apprehended, 26. 8.—acquitted, 16;—writes to the captives at Babylon, 29. 1;—foretells the fate of two lying prophets, 20;—and of Shemaiah, 30;—imprisoned by Zedekiah, 32. 1;—buys a field, 6;—has his prophecies written by Baruch, 36. 1, 32;—foretells the return of the Chaldeans after they had left the city, 37. 6;—put into prison, 14;—into the dungeon, 38. 6;—favoured by Zedekiah, 14;—by Nebuchadnezzar, 39. 11;—goes to Gedaliah, 40. 6;—promises Johanan safety in Judah, 42. 7;—foretells Nebuchadnezzar's conquest of Egypt, 43. 8;—the destruction of his countrymen in Egypt, 44. 11;—gives his prophecy to Seraiah, to be carried to the Euphrates, 51. 59;—complains of the misery of his country, La. 1. 18.

Jeribai, jĕr'i-bī [contentious], one of David's mighty men, 1 Ch. 11. 46.

Jericho, jer'i-ko [place of fragrance], the largest city in the valley of Jordan, about 20 miles north-east from Jerusalem. First mentioned in Nu. 22. 1;—spies sent to view it, Jos. 2. 1;—taken by Joshua, 6. 20;—rebuilt by Hiel, 1 Ki. 16. 34;—here was a school of the prophets, 2 Ki. 2. 4, 5, 15;—Elisha healed its waters, 2. 19–22;—Christ passed through, Lu. 19. 1;—near it he healed two or perhaps three blind men, Mat. 20. 29–34; Mar. 10. 46–52; Lu. 18. 35;—called the 'city of palm-trees,' De. 34. 3: 2 Ch. 28. 15. It is now a small village called *Riha* or *Eriha*, with about 200 inhabitants.

Jerioth, jer'i-oth [timidity], wife of Caleb, 1 Ch. 2. 18.

Jeroboam, jĕr-o-bō'am [increaser of the people], 1. The son of Nebat, opposes Solomon, 1 Ki. 11. 26;—addressed by the prophet Ahijah, 29;—made king by the ten tribes, 12. 12;—sets up the worship of the calves, 28;—opposed by the prophet at Bethel, 13. 1;—his death, after a reign of twenty-two years, 14. 20.—2. The son of Joash, succeeds him as King of Israel, 2 Ki. 13. 13; 14. 16.—during his reign luxury, pride, oppression, and idolatry prevailed, Am. 2. 6–16; 6. vi.;—dies after a reign of forty-one years, 2 Ki. 14. 29.

Jerubbaal, je-rub-bā'al [let Baal plead], surname of Gideon, Ju. 6. 32; 7. 1.

Jerusalem, je-rū'sa-lem [foundation or habitation of peace], the metropolis of the kingdom of Judah, and the seat of government during the reigns of David, Solomon, and their successors. It is distant from the Dead Sea and Jordan valley 15 miles, and from the Mediterranean 31 miles. It was called *Salem* [peace] in the time of Abraham, Ge. 14. 8; He. 7. 2. It is so called also in Ps. 76. 2; and it was called *Jebus* at the time Israel obtained possession of the Holy Land, Jos. 15. 8; 18. 28; 1 Ch. 11. 4. It seems probable, therefore, that the name *Jerusalem* is merely a compound of the terms *Jebus* and *Salem*. It is called Zion, 1 Ki. 8. 1;—city of God, Ps. 46. 4;—city of the Great King, Ps. 48. 2;—the holy city, Ne. 11. 1–18;—city of solemnities, Is. 33. 20. In its

most flourishing state it consisted of four parts, built on four hills; namely, Zion, Acra, Moriah, and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills. The city was encompassed with three walls, over which there were towers, and appears to have been about 4½ miles in circumference. It was taken by the children of Judah, Ju. 1. 8:—partly inhabited by the Jebusites, 21: by David, 2 Sa. 5. 6: 1Ch. 11. 4; : expostulated with, and threatened for its crimes, Je. 1. 15; ii. iii.: 4. 19; v.—ix.: 10. 17, &c.: 11. 1, &c.: Eze. xxi.: 22. 1, &c.—described as an exposed infant, 16. 1, &c.:—taken by Nebuchadnezzar, 2 Ki. 25. 4: 2 Ch. 36. 17: Je. 39. 1: 52. 4, &c.:—burned, 52. 12:—represented as a female captive, Is. 3. 26: —its desolation lamented, La. 1. &c.:—its captivity represented by a figure, Eze. 4. 1; 5. 1:—to be rebuilt, Je. 31. 38: -built after the captivity, Ne. 3. 1, &c.:—after much opposition, 4. 1. &c.:—its walls finished, 6. 15:—its inhabitants chosen by lot, 11. 1, &c.:—the dedication of its walls, 12. 27:—its future state, Eze. 48. 30.—its new name, 35. —Christ's lamentation over it, Mat. 23. 37:—foretells the destruction of the temple, and of it, 24. 2–28:—it represents the gospel, Ga. 4. 26:—a new one descending from heaven, Re. 21. 2, 10. About seventy years after Christ it was besieged, taken, sacked, and burned by Titus. Above 1,000,000 of the Jews perished, and 97,000 were taken prisoners: and our Saviour's prediction that it should become a heap of ruins—was fully verified. It gradually became settled again; but in the year 134 the Emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, this city was again rebuilt. In the year 614 the Persians captured it, and 90,000 Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After varied changes it was taken by the Sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the Pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the auspices of the 'Palestine Exploration Fund' it is now being explored by means of *excavations*, which have already brought to light many very interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about 16,000, of whom 4000 are Moslems, 8000 Jews, 1800 Greeks, 1300 Latins, and about 900 of various nations.

Jerusha, je-rū'sha [possessed], the mother of King Jotham, 2 Ki. 15. 33.

Jeshanah, jesh-a'nah, a city of the kingdom of Israel near Bethel and Ephraim, Nu. 34. 4: 2 Ch. 13. 19.

Jeshebeab, jesh-ĕb'e-ab [seat of his father], chief of a family of priests, 1 Ch. 24. 13.

Jeshimon, jĕsh'i-mon [a wilderness], a city in the wilderness of Maon, belonging to the tribe of Simeon, situated in the southernmost part of Palestine, 1 Sa. 23. 24.

Jeshishai, je-shish'ī [grayish], one of the posterity of Gad, 1 Ch. 5. 14.

Jeshohaiah, jesh-o-hī'ah [worshipper of Jehovah], a prince of the tribe of Simeon, 1 Ch. 4. 36.

Jeshua, jesh'ū-ah [Jehovah the salvation], the son of Jozedech, and high-priest of the Jews when they returned from Babylon, Ne. 7. 7; 12. 1, 7, 10, 26; Ezr. 2. 2:—called Joshua, Hag. 1. 1, 12: 2. 2, 4: Zec. 3. 1, 7, 10. The name of several other persons, 1 Ch. 24. 11: 2 Ch. 31. 15: Ezr. 2. 6, 40: 8. 33:—also the name of a city of Judah, Ne. 11. 26.

Jeshurun, jĕsh'u-run [upright], a symbolical name given to the people of Israel in token of affection, De. 32. 15: 33. 5, 26: Is. 44. 2.

Jesimiel, jes-im'mi-el [appointed of God], of the tribe of Simeon, 1 Ch. 4. 36.

Jesse, jĕs'se [firm or manly], the son of Obed, and the father of David, Ru. 4. 17, 22:—his descendants, 1 Ch. 2. 13: —Christ is called the 'Root of David,' Re. 5. 5: 22. 16: the 'Root of Jesse,' Is. 11. 10.

Jesting, not to be improperly used, Pr. 26. 18, 19: Ep. 5. 4.

Jesuites, jes-ū'ites, the posterity of Jesui, Nu. 26. 44.

Jesus, jē'sus [Saviour], the name by which our glorious Redeemer is called, because he saves his people from their sins, Mat. 1. 21, 25. For his divine character, &c., *see* CHRIST. The principal incidents in his history are his genealogy, both by his father and mother, Mat. 1. 1, &c.: Lu. 3. 23, &c.: —conception, Mat. 1. 18: Lu. 1. 26, &c.:—birth, Mat. 1. 25: Lu. 2. 6;—is circumcised, 21;—visited by the Magi, Mat. 2. 1, &c.:—carried into Egypt, 14:—is brought back, and settles at Nazareth, 23,—is taken to Jerusalem at twelve years of age, Lu. 2. 42:—is baptized, Mat. 3. 13; Mar. 1. 9: Lu. 3. 21: Jn. 1. 32;—his temptation, Mat. 4. 1, &c.: Mar. 1. 12: Lu. 4. 1:—his first disciples, Jn. 1. 35: Mat. 4. 18: Mar. 1. 16; Lu. 5. 1:—his miracles changes water into wine, Jn. 2. 1 *see* MIRACLES:—attends the first passover at Jerusalem, 13;—his conversation with Nicodemus, 3. 1, &c.;—with the woman of Samaria, 4. 1, &c.:—preaches in Galilee, Mat. 4. 17: Mar. 1. 14: Lu. 4. 14:—at Nazareth, Lu. 4. 16-30;—his discourse on the mount, Mat. v.—vii.: —a similar one on the plain, Lu. 6. 20, &c.:—discourages several persons from following him, Mat. 8. 18: Lu. 9. 57:—discourses with the Pharisees about fasting, Mat. 9. 14: Mar. 2. 18: Lu. 5. 33:—asserts his Godhead, Jn. 5. 17, &c.:—walks in the corn-fields, Mat. 12. 1: Mar. 2. 23: Lu. 6. 1:—calls the twelve apostles, Mat. 10. 2: Mar. 3. 13: Lu. 6. 13;—discourses about the sin against the Holy Ghost, Mat. 12. 31: Mar. 3. 29: Lu. 11. 15:—his mother and brethren desire to speak to him, Mat. 12. 46: Mar. 3. 31: Lu. 8. 19:—sends out the twelve apostles, Mat. 10. 1: Mar. 6. 7: Lu. 9. 1:—discourses about John the Baptist, Mat. 11. 7: Lu. 7. 24:—pronounces woe against Chorazin, &c., Mat. 11. 20; Lu. 10. 13:—dines with Simon the Pharisee, Lu. 7. 36:—reproves those who followed him for the loaves and fishes, Jn. 6. 26:—exhibits himself as the bread of life, 33. 35:—discourses concerning his mission, 5. 17:—concerning traditions, Mat. 15. 1: Mar. 7. 1:—discourses about a sign from heaven, Mat. 16. 1: Mar. 8. 11: Lu. 12. 54:—foretells his sufferings, Mat. 16. 21: 20. 17: Mar. 8. 31: 9. 31: Lu. 9. 18:—his transfiguration, Mat. 17. 1: Mar. 9. 2: Lu. 9. 28: 2 Pe. 1. 16;—again foretells his sufferings, Mat. 17. 22;—pays the tribute-money, 24;—discourses concerning humility and forgiveness, 18. 1: Mar. 9. 33: Lu. 9. 46;—reproves the apostles for rebuking one who cast out devils in his name, Mar. 9. 38: Lu. 9. 49;—leaves Galilee to go to Judea, Jn. 7. 2: Mat. 19. 1;—foretells the destruction of Jerusalem, Lu. 13. 34: 17. 20;—again he foretells it, 21. 5: Mat. 24. 1, &c.: Mar. 13. 1, &c.;—his reply to those who told him that Herod intended to kill him, Lu. 13. 31:—sends forth seventy disciples, 10. 1;—discourses with the Jews about his mission, at the feast of tabernacles, Jn. 7. 11;—his address to the woman taken in adultery, 8. 1:—discourses with the Jews about his being the light of the world, 12;—concerning Abraham's seed, 31:—is entertained by Mary and Martha, Lu. 10. 38:—inveighs against the Pharisees, 11. 37;—discourses about the Galileans slain by Pilate, 13. 1;—discourses about humility and suffering in his cause, 14. 26;—about his being the Messiah, at the feast of dedication, Jn. 10. 22;—concerning divorces, Mat. 19. 3: Mar. 10. 1;—blesses little children, Mat. 19. 13: Mar. 10. 13: Lu. 18. 15;—addresses a rich young man, Mat. 19. 16: Mar. 10. 17: Lu. 18. 18;—retires to Ephraim in the wilderness, Jn. 11. 54;—foretells his sufferings a third time, Mat. 20. 17: Mar. 12. 30: Lu. 18. 31;—entertained by Zaccheus, Lu. 19. 2;—his lamentation over Jerusalem, 19. 41;—sups at Bethany, Mat. 26. 6: Mar. 14. 1: Jn. 12. 1,—makes a triumphal entry into Jerusalem, Mat. 21. 1: Mar. 11. 1: Lu. 19. 29: Jn. 12. 12;—cleanses the temple, Mat. 21. 12: Mar. 11. 11: Lu. 19. 45: Jn. 2. 14;—a voice from heaven is heard in the temple, in answer to his prayer, Jn. 12. 28;—discourses again concerning his mission, 30;—concerning the baptism of John, Lu. 20. 3;—about tribute to Cæsar, Mat. 22. 17: Mar. 12. 13: Lu. 20. 20;—about the resurrection, Mat. 22. 23: Mar. 12. 18: Lu. 20. 27;—about the great commandment, Mat. 22. 35: Mar. 12. 28;—about the Messiah, as the son of David, Mat. 22. 41: Mar. 12. 35: Lu. 20. 41;—inveighs against the Pharisees, Mat. 23. 1: Mar. 12. 38: Lu. 20. 45;—his observation on the poor widow's mite, Mar. 12. 41: Lu. 21. 1;—discourse on watchfulness, Mat. 24. 42: Mar. 13. 33: Lu. 21. 34: 12. 35;—describes the last judgment, Mat 25. 31–46;—Judas engages to betray him, 26. 14: Mar. 14. 10: Lu 22. 3;—his preparation for the last passover, Mat. 26. 17: Mar. 14. 12: Lu. 22. 7;—censures the contest among the disciples about who should be greatest, Lu. 22. 24;—washes their feet, Jn. 13. 1;—the last supper, Mat. 26. 20: Mar. 14. 18: Lu. 22. 14;—institutes the Lord's supper, Mat. 26. 26: Mar. 14. 22: Lu. 22. 19: 1Co. 11. 33;—his discourse to comfort his disciples, Jn. 14. 1, &c.:—compares himself to a vine, 15. 1, &c.:—gives the promise of the Holy Spirit, 16. 16, 26: 15. 26: 16. 7:—prays for his disciples, 17. 1, &c.:—his agony in the garden of Gethsemane, Mat. 26. 36: Mar. 14. 32: Lu. 22. 39;—is taken, and carried before Caiaphas, Mat. 26. 57: Mar. 14. 53: Lu. 22. 54: Jn. 18. 12;—is denied by Peter, Mat. 26. 69: Mar. 14. 66: Lu. 22. 54: Jn. 18. 15;—is brought before Pilate, Mat. 27. 11: Mar. 15. 1: Lu. 23. 2: Jn. 18. 28:—examined by Herod, Lu. 23. 6;—crucified, Mat. 27. 33: Mar. 15. 21: Lu. 23. 33;' Jn. 19. 17;—buried, Mat. 27. 60: Mar. 15. 46: Lu. 23. 53: Jn. 19. 42:—his resurrection, Mat. 28. 1: Mar. 16. 1: Lu. 24. 1: Jn. 20. 1;—appears first to Mary Magdalene, Mar. 16. 9:—afterwards to two disciples going to Emmaus, Lu. 24. 13: Mar. 16. 12;—to all the apostles, Mar. 16. 14: Lu. 24. 36: Jn. 20. 19;—to the disciples in Galilee, Mat. 28. 16: 1 Co. 15. 6: Jn. 21. 1;—his final instructions, Mat. 28. 18: Mar. 16. 15: Ac. 1. 3:—his ascension, Mar. 16. 19: Lu. 24. 51: Ac. 1. 9:—appears to Paul on his way to Damascus, Ac. 9. 4, 17;—speaks to him at Corinth, 18. 9;—appears to him at Jerusalem, 22. 17;—to John in Patmos, Re. 1. 13–17.

Jesus, meaning *Joshua*, the son of Nun, the captain of Israel, Ac. 7. 45: He. 4. 9.

Jether, jē'ther [scruples], (1) The husband of Abigail, David's sister, and the father of Amasa, 1 Ch. 2. 17.—(2) The son of Gideon, Ju. 8. 20.—(3) Father of Amasa, David's general, 1 Ki. 2. 5, 32: 1 Ch. 2. 17;—called also Ithra, 2 Sa. 17. 6.

Jethlah, jĕth'lah [high], a city of Dan, Jos. 19. 42.

Jethro, jē'thro [excellence], a priest and prince, or the chief *sheykh*, of Midian, and the father-in-law of Moses, Ex. 2. 16;—his flocks kept by Moses, 3. 1:—Moses solicited him for permission to visit his brethren, 4. 18:—brought to Moses in the wilderness his wife and sons, 18. 1, 2:—is affectionately received by Moses, 7: —took a burnt-offering and sacrifices for God, 12;—his advice to Moses concerning judging the people, 17, &c.

Jewel, a costly ornament of gold, silver, or other precious metals, worn on the forehead, the nose, the ears, and the hand, Ge. 24. 53: Ex. 16. 12, 17, 39:—*figuratively*, the people of God, who are precious in his sight, Mal. 3. 17.

Jewess, a female Jew, as was the mother of Timothy, Ac. 16. 1;—and Drusilla the wife of Felix, 24. 24.

Jewry, the country of Judea, Da. 5. 13: Jn. 7. 1.

Jews, a name which came into use for the first time as a designation of the subjects of the kingdom of Judah, 2 Ki. 16. 6; 25. 25: Je. 32. 12: 38. 19. After the return from captivity it became the designation of the whole Israelitish people. In the N. T. it is used to denote the descendants of Jacob, as distinguished from the Gentiles, Mar. 7. 3: Lu. 23. 51. The original designation of this people was the *Hebrews*, which fell into disuse after the exile. Their great privileges, De. 4. 33; 7. 6; 1 Ch. 17. 21; Ro. 3. 1; 9. 4;—their rejection and dispersion foretold, Le. 26. 33; De. 4. 27; 28. 64; Da. 12. 7; Ho. 9. 17;—are to be recalled and acknowledge Jesus Christ, De. 30. 1: Is. 11. 11; Je. 23. 3; 29. 14; 31. 8; 32. 37; Eze. 36. 33; 39. 25; Ho. 3. 5; Am. 9. 14; Zec. 8. 7; Ro. 11. 1, 23; 2 Co. 3. 16;—in danger from Haman, Es. 3. 8;—allowed to defend and avenge themselves, 8. 7; 9. 5, 15;—Paul laments their case, Ro. 9. 1;—their conversion foretold, 11. 26. *See* ISRAELITES

Jezebel, jĕz'e-bel [chaste], the wife of Ahab, king of Israel, was daughter of Ethbaal, king of the Zidonians, 1 Ki. 16. 31:—attempted to cut off the prophets of the Lord, 18. 4:—fed at her table 400 idolatrous prophets of the groves, and 450 of the prophets of Baal, 19:—persecutes Elijah, 19. 1: —plots against Naboth, 21. 5:—killed and devoured by dogs, 2 Ki. 9. 33: —the name became proverbial for a wicked woman, 2 Ki. 9. 22: Re. 2. 20.

Jezer, je'zer [formation], the third of the four sons of Naphtali, and head of the family of the Jezerites, Ge. 46. 24: Nu. 26. 49.

Jeziel, je'zī-el [assembled by God], a friend of David, 1 Ch. 12. 3.

Jezoar, jez'o-ar [white], one of the posterity of Judah, 1 Ch. 4. 7.

Jezrahiah, jez-ra-hī'ah [whom Jehovah brings forth], the chief of the singers at the dedication of the wall of Jerusalem, Ne. 12. 42.

Jezreel, jez'rēl [what God planteth], (1) 'The Versailles of Israel,' a city of great celebrity in the half tribe of Manasseh, situated in the midst of a beautiful and extensive plain of the same name, on the west of Jordan, and the south border of Issachar, Jos. 19. 18;—Abner made Ishbosheth king over it, 2 Sa. 2. 9;—Ahab had his palace in, 1 Ki. 21. 1:—the dogs did eat Jezebel by the wall of, 23; 2 Ki. 9. 30–37:—threatening to revenge on Jehu the blood of, Ho. 1. 4. In the *valley* of Jezreel, lying between the parallel ridges of Gilboa and Moreh, and forming an offshoot of the plain of Jezreel (= Esdraëlon), Gideon gained his memorable victory over the Midianites, Ju. 6. 33. This city is represented by the modern *Zerin*, a village of about twenty houses, situated at the western point of Mount Gilboa.—(2) A city in the south of Judah, Jos. 15. 56:—David took a wife from, 1 Sa. 25. 43.

Jidlaph, jid'laf [tearful], son of Nahor, Abraham's brother, Ge. 22. 22.

Jiphtah, jif'tah [opening], a city in the tribe of Judah, Jos. 15. 43.

Jiphthael, jif'thah-el [God opening], a valley bounding the tribes of Zebulun and Asher, Jos. 19. 14, 27.

Joab, jō'ab [Jehovah-father], the son of Zeruiah, David's sister, and brother to Abishai and Asahel, 1 Ch. 2. 16;—the commander-in-chief of David's army, 2 Sa. 2. 13: 8. 16: 20. 23;—kills Abner, 3. 27;—and Amasa, 20. 10;—remonstrates with David against numbering the people, 1 Ch. 21. 3;—puts words into the mouth of a widow to plead for Absalom's restoration, 2 Sa. 14. 2:—slew Absalom, contrary to David's orders, 18. 14;—dissuades David from mourning for Absalom, 19. 1;—put to death by orders of Solomon, and was buried in his own house, 1 Ki. 2. 5–34.

Joah, jō'ah [Jehovah-brother], (1) Secretary to King Josiah, and by him employed in repairing the temple, 2 Ch. 34. 8.—(2) Secretary to King Hezekiah, sent to receive the propositions of Rabshakeh, 2 Ki. 18. 18.

Joahaz, jo-a'haz, a contracted form of JEHOAHAZ, the father of Joah, recorder in Josiah's reign, 2 Ch. 34. 8.

Joanna, jo-an'nah [grace or gift of the Lord], the wife of Chuza, Herod's steward, who, after being cured by Christ, followed him, Lu. 8. 2, 3.

Joash, jō'ash [Jehovah-given], (1) Son and successor of Ahaziah, king of Judah, 2 Ki. 11. 1:—called Jehoash, 12. 1.—(2) Son and successor of Jehoahaz, king of Israel, 2 Ki. 13. 9:—encouraged by Elisha, 13:—defeats Benhadad, 25;—defeats Amaziah, 14. 13, —dies, 16: 13. 13.

Job, jōb [persecuted], the patriarch so renowned for his patience, lived in the country of Uz, probably on the eastern border of Palestine, between the deluge and the call of Abraham; his character and wealth, Job 1. 1, &c.; his losses, 13, &c.:—his children all killed, 18, 19:—his patient resignation, 20–22:—his personal sufferings, 2. 7:—reproves his wife's proposal *to curse God and die*, 10:—he curses his day, 3. 1, &c.:—answers Eliphaz, 6. 1; 7. 1:—replies to Bildad, 9. 1; 10. 1:—to Zophar, 12. 1: xiii. xiv.;—to Eliphaz's second speech, xvi. xvii.:—to Bildad's, xix.:—replies to Zophar's second speech, xxi.:—to Eliphaz's third speech, xxiii. xxiv.;—to Bildad's, xxvi.—xxviii.:—to Zophar's arguments, xxix. xxx.:—asserts his innocence, xxxi.:—submits to God, 40. 3; 42. 1:—is restored to double prosperity, 10, 12:—has the same number of children as before, 13:—his faith in a resurrection, 19. 25:—his age (200 years) and death, 42. 16, 17:—is classed with Noah and Daniel, Eze. 14. 14, 20:—his patience celebrated, Ja. 5. 11.

Jobab, jō'bab [desert], a son of Joktan, Ge. 10. 29:—tribe descended from, 1 Ch. 1. 23.

Jochebed, jok'e-bed [Jehovah her glory], the wife of Amram, and the mother of Aaron, Moses, and Miriam, Ex. 6. 20: Nu. 26. 59.

Joel, jō'el [whose God is Jehovah], (1) One of the minor prophets, the son of Pethuel or Bethuel, Joel 1. 1. See his prophecies.—(2) The eldest son of Samuel, 1 Sa. 8. 2.—(3) The son of Josibiah, 1 Ch. 4. 35;—(4) The son of Zichri, Ne. 11. 9, &c.

Joelah, jo-ē'lah, one of David's friends, 1 Ch. 12. 7.

Joezer, jo-ē'zer [Jehovah is his help], one of the Korhites who resorted to David at Ziklag, 1 Ch. 12. 6.

Jogbehah, jog-bē'hah [lofty], a city in the tribe of Gad, Nu. 32. 35: Ju. 8. 11.

Johanan, jo-ha'nan [Jehovah-granted], contracted form of JEHOHANAN, informs Gedaliah of Ishmael's conspiracy against him, Je. 40. 13;—requests Jeremiah to inquire of God, 42. 1, 2;—goes to Egypt, contrary to the word of God, and takes Jeremiah with him, 43. 1, &c.

John, jon [the gift of God], (1) *The Baptist*, son of Zacharias and Elisabeth, Lu. 1. 13;—his birth, 57;—his habit, Mat. 3. 4;—his testimony to Jesus, Jn. 1. 15, 19; 3. 27: Mat. 3. 11: Mar. 1. 7; his preaching, Mat. 3. 1; Mar. 1. 1; Lu. 3. 3;—imprisoned by Herod, Lu. 3. 19,—is beheaded, Mat. 14. 1: Mar. 6. 14; Lu. 9. 7;—his disciples at Ephesus, Ac. 19. 3.—(2) *The apostle*, son of Zebedee and Salome, was a companion of Peter, Andrew, and Philip, who were all of Bethsaida;—is called by Jesus, Mat. 4. 21;—leans on the bosom of Jesus, 13. 23;—receives his mother after the crucifixion, 19. 25;—his Gospel (written about A.D. 78), its design, Jn. 20. 31;—his attestation to the divinity of our Lord, 1. 1–5: 4. 14: 5. 17–23: 10. 18: 1 Ja. 1. 1;—was banished to Patmos, Re. 1. 9.

John Mark. *See* MARK.

Joiarib, joy'a-rib [Jehovah defends], contracted form of JEHOIARIB, one who returned from the Babylonish captivity, Ezr. 8. 16.

Joined, literally *glued*, the strongest attachment, 1 Co. 6. 16.

Jokdeam, jok'dē-am [burning of the

people], a city in the mountains of Judah, Jos. 15.56.

Jokmeam, jok'me-am [gathered of the people], a city in the tribe of Ephraim, 1 Ch.6.68.

Jokneam, jok'ne-am [possessed of the people], a city of Zebulun, near Mount Carmel. Jos.12.22; 19.11; 21. 34.

Jokshan, jok'shan [snarer], one of the sons of Abraham by Keturah, Ge. 25.2; 1 Ch.1.32.

Joktan, jok'tan [small], the second named of the two sons of Eber, and progenitor of thirteen nations in Arabia, Ge.10.25–30.

Jonadab, jon'a dab [Jehovah is liberal], a contracted form of JEHONADAB, the son of Rechab, was contemporary with Jehu, and witnessed his zeal in destroying the family of Ahab, 2 Ki.10.15;—his command to his descendants, Je.35.6, &c. *See* RECHABITES.

Jonah, jō'nah [a dove], one of the minor prophets, was the son of Amittai of Gath-hepher, 2 Ki.14.25;—is commanded to go to Nineveh, Jonah 1.2;—flees from the presence of God, 3;—swallowed by a fish, 17;—his prayer, 2.1,—preaches to the Ninevites, 3.2;—his sorrow and anger because his predictions were not fulfilled, 4.1;—is reproved by God, 4–11;—mentioned by Christ, Mat.12.39–41.

Jonathan, jon'a than [gift of God], (1) *A young Levite*, who became priest to Micah, Ju.17.10;—the Danites take him with them, and he and his posterity were priests to their idol at Dan, 18.19, 30.—(2) The son of David's brother Shimeah, and one of the chief members of the council by which he administered the civil affairs of his kingdom, 1 Ch. 27. 32; 2 Sa.21.21; 1 Ch.20.7.—(3) The eldest son of Saul, distinguished for his piety and his valour, defeats a garrison of the Philistines, 1 Sa.14.13;—in danger from his father's rash vow, 39;—his friendship for David, 18.1;—informs David of his father's design against him, 19.1;—makes a covenant with him, 20.16;—takes leave of him, 35;—comforts him at Ziph, 23. 16;—falls along with his father and two brothers at the fatal battle of Gilboa, 31.2;—his death lamented by David, 2 Sa.1.11,17–27.

Joppa, jop'pah [beautiful], called Japho, Jos.19.46;—a seaport town, on the shores of the Mediterranean Sea, about 37 miles north-west from Jerusalem;—here the wood which Solomon brought from Lebanon was unloaded, 2 Ch.2.16;—here Jonah found the ship in which he fled, Jonah 1.3;—here Peter restored Dorcas to life, Ac.9.40;—here he received the messengers of Cornelius, 10.5, 23. The modern name of this city is *Jafa* or *Jaffa*, of about 5000 inhabitants, of whom 150 are Jews, 600 nominal Christians, and the rest Moslems. 'Among its population are fugitives and vagabonds from all countries.'

Jorai, jō'ri [sprinkling], a descendant of Gad, 1 Ch.5.13.

Joram, jō'ram [high], 2 Ki.8.16;—called Jehoram, 3.1–9, King of Israel.

Jordan, jor'dan [flowing down], called 'the river,' Ge.31.21; the great river of the Holy Land, the uppermost spring of which is the *Hasbany*, which rises in the great fountain of *Farr* near *Hasbeiya*, about 12 miles north of *Tell-el-Kâdy*. After a course of about 3 miles through a beautiful valley, it enters a dark defile of 6 or 7 miles, issuing from which it enters into a marsh of about 10 miles extent, the termination of which is the lake Merom (*Huleh*). Leaving this lake it flows rapidly with increasing volume for 12 miles, when it enters the Sea of Galilee. Flowing from the south-east end of this sea it descends with great speed till it is lost in the Dead Sea. Its whole course is in a direct line about 120 miles, and in its windings about 200, and is almost throughout below the level of the Mediterranean. Its Arab name is *Er-Sheriah* [the watering-place]. The Israelites passed over on the tenth day of the first month (B.C. 1451), Jos. 3. 1, &c.; 4. 11; Ps. 114. 3;—was divided by Elijah, 2 Ki. 2. 8;—by Elisha, 14;—John baptized in, Mat. 3.6;—its 'overflow' spoken of, 1 Ch. 12.15; Je.12.5.

Jorkoam, jor-kō'am or jor'kō-am [paleness of the people], son of Raham, 1 Ch.2.44.

Josedech, jos'e-dek [whom Jehovah makes just], one of the high priests, Hag.1.1.

Joseph, jō'seph [addition, increase], (1) The son of Jacob by Rachel; born, Ge.30.24;—his dreams, 37.5, &c.;—sold into Egypt, 28,—bought by Potiphar, 39.1;—put into prison, 20;—interprets the prisoners' dreams, 40.12;—brought before Pharaoh, and interprets his dream, 41.14, &c.;—set over the land of Egypt, 41;—his sons, 50;—treats his brethren roughly, 42. 9;—his favour to Benjamin, 43.16;—makes himself known to his brethren, 45.1, &c.;—meets his father, 46.29;—presents him to Pharaoh, 47.7;—gets all the land of Egypt for Pharaoh, 20;—visits his sick father, 48.1;—his death at the age of 110 years, 50.26;—his bones carried out of Egypt, Ex. 13.19.—(2) *The husband of Mary*, and reputed father of Christ, was of the royal line of the house of David, Mat.1.6,16; Lu.1.27;—by occupation a carpenter, Mat.13.55;—espoused Mary, Mat.1.18;—was informed by an angel respecting the extraordinary nature of her conception, and the child she was to bring forth, 20.21;—was again warned to flee into Egypt, 2.13;—returned and settled at Nazareth, 23;—took Jesus and his mother to Jerusalem, to observe the passover, Lu. 2.41–43;—appears to have died before Christ entered on his public ministry, Jn.19.25–27.—(3) *Of Arimathea*, a Jewish senator, and a believer in Christ, Mat. 27.57; Mar.15. 42; Lu.23.50; Jn.19.38;—did not consent to the crucifixion of Christ, Lu. 23.51;—went to Pilate and begged the body of Jesus, 52;—took it down, wrapped it in linen, and buried it in his own new sepulchre, 53.—(4) *Called Barsabas*, one of the two chosen by the early church to fill the vacant office of the apostleship, Ac. 1. 23. *See* BARSABAS and JOSES.—(5) Several others thus named, Nu. 13. 7; 1 Ch.25.2; Ezr.10.42; Ne.12.14.

Joses, or **Joseph**, jō'sez [sparing, exalted], the son of Mary and Cleophas, was the brother of James the Less, and nearly related to Christ, Mat.13. 55; 27.56; Mar.6.3; 15.40,47;—surnamed Barsabas, Ac.1.23.

Joshaviah, josh-a-vi'ah [Jehovah is sufficient], one of David's mighty men, 1 Ch.11.46.

Joshbekashah, josh-bēk'a-shah [seat in hardness], one of the sons of Heman, 1 Ch.25.24.

Joshua, josh'u-a [saviour], (1) The son of Nun. His original name was Oshea, Nu. 13.8;—he is also called Hoshea, De.32.44;—Jesus, Ac. 7.45; He. 4. 8;—he is styled 'Moses' minister,' Ex.24.13;—he was one of the spies sent to explore the Land of Promise, Nu. 13.16;—he, along with *Caleb*, gave a good account of it, 14.6;—is appointed to succeed Moses, 27. 18;—encouraged by Moses, De.31.7; —God gives him a charge, 14;—succeeds Moses, 34.9; Jos. 1.1;—his instructions, Jos. 1.8;—an angel appears to him, 5.13;—God encourages him, 8.1;—writes the law on stones, 32;—conquers all the land of Canaan, 11.16;—his inheritance, 19.49;—his exhortation before his death, 23.1; 24. 1, &c.;—died at the age of 110 years, 25.29. *The Book of*, was written by Joshua except the last five verses —contains the history of the Israelites under the government of Joshua —sustains the same relation to the Pentateuch that the Acts of the Apostles does to the four Gospels. It embraces a period of 25 years.—(2) *The high-priest* of the Jews when they returned from captivity—the son of Josedech, Hag. 1.1, 12, 14;—was encouraged, along with Zerubbabel, the governor, in rebuilding the temple, after the return from Babylon, 2.4;—a type in the prophecy of Zechariah, Zec. 3. 3;—called Jeshua, Ne. 8.17; 7.7; Ezo.2.2, &c.

Josiah, jo-sī'ah [healed by Jehovah], the son and successor of Amon, king of Judah, succeeds his father, 2 Ki. 21.24; 2 Ch.33.25;—repairs the temple, 2 Ch. 34.8; 2 Ki.22.3, &c.;—finds the book of the law, 2 Ch.34.14;—keeps a solemn passover, 35.1;—slain, 23; 2 Ki. 22. 29;—Jeremiah's lamentation over him, 2 Ch.35.25.

Josibiah, jos-e-bī'ah [dweller with Jehovah], the father of Jehu, a chief man of the tribe of Simeon, 1 Ch.4.35.

Josiphiah, jos-e-fī'ah [increased by Jehovah], one who returned from the Babylonish captivity, Ezr.8.10.

Jot, or TITTLE, a point, or the smallest letter or mark of a word, meaning the least supposable part, Mat.5.18.

Jothatha, jō'tha-thah [goodness], the thirty-fourth encampment of the Israelites, a 'land of torrents of water,' Nu.33.33.

Jotham, jō'tham [Jehovah is upright], (1) The youngest son of Gideon, addresses the people of Shechem in a parable, Ju.9.7;—his imprecation fulfilled, 56.—(2) *King of Judah*, son and successor of Uzziah, 2 Ki.15.7; 2 Ch. 27.1;—conquers the Ammonites, 5;—dies, after a reign of forty one years, during twenty-five of which he was associated with his father, 9; 2 Ki.15.38.

Journey, *a day's*, the space covered with quails round the camp of Israel, reckoned about 20 miles, Nu. 11. 31; —*a Sabbath-day's*, reckoned by the Jews to be about 7 furlongs or ⅞ of a mile; but it is probable that they were allowed to travel to the synagogue, though much farther distant, Ac.1 12; 2 Ki.4.23.

Journeys of the Israelites, or their marches from the time they left *Rameses*, in Egypt, till they pitched their camp in *Gilgal*, in the Land of Promise, seem to have been fifty-two in number, Ex.12.37; 13.20; 14.2; 15.23,27; 16.1; 17.1; Nu.33.1, &c.; Jos. 4.19. When they left Egypt the number of males above twenty years of age was 603,550, and when they entered Canaan it was 601,730.

Joy, or gladness, is an agreeable sensation of the mind, arising from the possession or anticipation of something esteemed valuable, pleasant, or good. Is a gift of God, Ps. 4. 7; Ec. 2. 26; 5. 19, 20. *Natural* joy arises from things which are earthly and perishing, Es.5.9; 8.16; Ec.7.14. *Religious and spiritual* joy, experienced by the people of God, *arises from* a warrant to claim God as their Father and portion, 2 Co.6.18; La.3.24; Hab. 3.17, 18;—Christ as their all-sufficient Saviour, Jn.6.37; He. 7.25; —to expect all, while in this world, that God knows to be good for them, Ps. 34.10; 84.11;—and a glorious inheritance beyond the grave, 1 Pe.1.3, 4;—in its *nature and properties* it is pure, refined, and unknown to the men of the world, 1 Co. 2.14;—sources or causes of it, Jn.15.20,11; 16.24; 17.13; Ac.2. 28; Ro. 15.13;—its sources remain unchangeable, He. 13.5,8;—it is unspeakable, 1 Pe. 1.8;—it shall be eternal, Is.35.10; Jn.16.22. The joy of the wicked is delusive, Pr.14.13;—short-lived, Job 20.5; Ec.7.6.

Jozachar, joz'a-kar [Jehovah-remembered], one of the two servants who assassinated Jehoash, king of Judah, in Millo, 2 Ki.12.20,21.

Jubilee, the grand sabbatical year among the Hebrews, and celebrated at the end of every seven times seven years, Le.25.8,9;—this was the year of general release, not only of all debts, like the common sabbatical or every seventh year, but of all slaves, and of all lands and possessions which had been sold, or otherwise alienated from the families and tribes to which they originally belonged, 10–17.

Judah, jū'dah [the praise of the Lord], the fourth son of Jacob by Leah, Ge. 29.35;—saves Joseph from death, 37. 26;—his sons by Shuah, 38.3,4;—his guilty connection with Tamar, his daughter-in-law, 15;—his confession of his guilt, 26;—pleads with his father to send Benjamin, along with his brothers, into Egypt, 43.3.—intercedes with Joseph not to detain Benjamin, and offers himself in his room, 44. 18–34;—is constituted, by his father's prophetic blessing, the head of his brethren, from whom their kings were to descend, 49.8–10;—his tribe, and that of Simeon, war with the Canaanites, Ju. 1.), 17;—their inheritance, Jos.15.1, &c.;—warned by the example of the ten tribes, Ho.4.15; —Moses' blessing on the tribe of, De. 33.7;—the boundaries and principal towns of the tribe of, Jos.xv.;—they anointed David king in Hebron, 2 Sa.2.1–11;—at the division into two kingdoms the tribe of Benjamin alone adhered to that of Judah, 1 Ki.12. 16–19,—the remaining ten tribes constituting the *kingdom of Israel*.

Judaizing, or attempting to induce the Gentile converts to join with Christianity the religious rites of the Jews, plainly condemned, Ga. 3. 1, &c.; 5.1; 6.12; Col.2.8, 16.

Judas, jū'das, the graecized form of the Heb. JUDAH [celebrated], (1) The author of 'the epistle of Jude,' the 'brother of James,' Lu.6.16;—called Lebbeus, Mat.10.3;—Thaddeus, Mar. 3.18;—his question to Jesus, Jn.14. 22.—(2) *Iscariot*, is called the 'son of Simon,' Jn 6.71. The word *Iscariot* may mean *a man of Kerioth* (a town of Judah, Jos. 15.25). He was one of the twelve disciples of our Lord; —censures Mary for anointing Jesus, Jn.12.4;—his treachery foretold, Mat. 26.21; Mar.14.18; Lu.22.21; Jn 6.71; 13.21;—agrees with the priests, Mat. 26.14; Mar.14.10; Lu. 22. 3;—betrays Jesus in the garden, Mat.26 47; Mar. 14.43; Lu.22.47; Jn.18.3;—hangs himself, Mat.27.3; Ac.1.16.—(3. *of Galilee*, his insurrection, Ac.5.37.—(4 or BARSABAS, commended, Ac.15.22,32.

Judea, jū dē'a, the Greek form of JUDAH, the two words being frequently used indiscriminately for the country of Judah, 1 Sa.23.3; 2 Ki.24. 20; 2 Ch. 2. 7;—sometimes the whole land of Canaan, Mat.24.16; Ac.1.8. Daniel (2.25; 5.13) uses this name to denote the land of the Jews generally. The *province* of Judea lay in the south of Palestine, and extended from the Jordan to the Mediterranean. In the N. T. it is this province which is generally meant by the name *Judea*, Lu.5.17; Mat.4.25; Jn.4.47,54. In Lu. 1. 5 it denotes the whole of Palestine.

Judge, to try a cause, Ex.18.13; 1 Co. 6.2;—to censure rashly, Mat.7.1; 1 Co.4.3;—to condemn or punish, Ro. 14.13; He.13.4.

Judges, (1) Ordinary officers, to be appointed, De. 16, 18; 17. 8;—their qualifications and duty, Ex. 18. 21; 23.3,6; Le.19.15; De.1.13,16; 16.18; 17. 8; 2 Ch.19.6; Ps.lxxiii.; Pr.18.5; 24.23; 31.8,9; Ezr. 7. 25;—bad ones described, 1 Sa.8.1; Is.1.23; Ho.4.18; Zep.3.3; Mi.3.9; Lu.18.2;—bad ones threatened, Pr.17.15; 24.24; Is. 5. 23; 10.1.—(2) Extraordinary men, raised up by God to deliver Israel from oppression, and execute judgment against their tyrants, before they had a king. When the nation sinned, it was punished by anarchy, invasion, or conquest; but when it had been duly humbled a deliverer was found. On six occasions, extending over a period of about 400 years, the land was invaded by the enemies of Israel. Not many years after the death of Joshua the people fell into the idolatries of the Canaanites, and then the series of oppressions and deliverances began.

	Years.
i. *Servitude*, Chushan Rishathaim, king of Mesopotamia, lasted	8
1. Judge OTHNIEL delivered and judged Israel,	40
ii. *Servitude*, Eglon, king of Moab; Ammon, Amalek,	18
2. Judge EHUD,	80
3. Judge SHAMGAR ('slew of the Philistines'), unknown	
iii. *Servitude*, Jabin of Hazor, in Canaan,	20
4. Judge DEBORAH	
5. Judge BARAK	40
iv. *Servitude*, Midian, Amalek, and children of the East,	7
6. Judge GIDEON,	40
King ABIMELECH,	3
7. Judge TOLA,	23
8. Judge JAIR,	22
v. *Servitude*, Ammonites with Philistines,	18
9. Judge JEPHTHAH,	6
10. Judge IBZAN,	7
11. Judge ELON,	10
12. Judge ABDON,	8
vi. *Servitude*, Philistine,	40
13. Judge SAMSON 'in the days of the Philistines',	20
14. Judge ELI,	40
15. Judge SAMUEL,	12

Judges, BOOK OF, gives the history of the Jews under the fifteen judges, extending over a period of 450 years, Ac. 13. 20. It is generally supposed that Samuel the prophet, the last of the judges, was the author of it.

Judging, *others* rashly and censoriously, condemned, Mat.7.1; Lu.6.37; Ro.2.1; 14.3,4. (Co.4.5; Ja. 4. 11, 12; —*ourselves*, or trying our character by careful and impartial self-examination, commanded, 1 Co. 11.31; 2 Co. 13.5. *See* EXAMINATION.

Judgment (FUTURE), intimations of it, Ps.1.5; 9.7, 8; Ec.3.17; 11.9; 12.14; —to be administered by Christ, Mat. 16.27; 25.31; Jn. 5. 22, 27; Ac.10.42; 17.31; Ro.2.16; 2 Co.5. 10; 2 Ti. 4. 1; —the time of it unknown, Mat.24.44; Mar.13.32; 1 Th.5.2; 2 Pe.3.10.—why delayed, 9.15.

Judgment, *to be preceded by* false Christs, Mat. 24.5,24;—the appearance of the man of sin, 2 Th. 2. 8; 1 Jn.2.18;—the preaching of the gospel among all nations, Mat. 24. 14; Lu.21.24; Ro. 11. 25; Re. 14. 6;—the conversion of the Jews, Ho.3.5; Ro. 11. 23, &c.; 2 Co. 3. 16;—remarkable wars and other calamities, Mat.24.6, 21.

——, *the circumstances of it*: a trumpet will be sounded, Mat.24.31; 1 Co. 15.52; 1 Th.4.16;—a change will take place in the bodies that are raised, Mat.22 30; 1 Co.15.48; Phi 3.21; Col. 3.4; 1 Jn. 3. 2;—a conflagration or change in the world, Zep.3.8; 2 Th.1. 8; 2 Pe. 3. 7;—Christ coming in the clouds, Da. 7. 10, 13; Mat. 16. 27; 24. 30; 26.64; Lu 21.27; Ac.1.11; 1 Th. 3. 13; 4. 16; Re.1.7;—who will then judge all men, Mat. 24.31; 25.31; Ro.14.10; 2 Co.5.10; Jude 15; Re.20.12; 22.12;—according to their works, Job 34.11; Ps.62.12; Pr.24.12; Ec.11.9; 12.14; Je. 17.10; 32.19; Eze. 18. 20; Mat. 16.27; 25.35–45; Ro.2. 6; 1 Pe. 1. 17; Re.20. 12, 13; 22.12;—heathens, by the law of conscience, Ro.2.12,14,15;—Jews, by the law of Moses, 12;—the apostles to be judges with Christ, Mat. 19. 28; Lu. 22. 30; 1 Co. 6. 3;—the righteous will be separated from the wicked, Mat.13.49; 25.32. The coming of the judgment calls to *repentance*, Ac. 17. 30, 31; *holiness*, 2 Co.5 9, 10; 2 Pe. 3. 11, 14;—*prayer* and *watchfulness*, Mat.25.13; Mar.13.33.

Judgments of God, meaning his *laws* or *words*: so called because they are the rule by which he will judge all to whom they are given, and by which they ought to judge themselves, Ps. 19.9; 89. 30; 119. 13, 20, 30, 39, 43, &c. &c.

——, the punishments which he inflicts on transgressors, are all righteous, Ps. 97.2; 145.17; Ro.2. 2; Re. 16. 7; 19. 2;—sometimes dark and unsearchable, Ro. 11. 33;—illustrate the righteous character of God, Ex.9.14–16; Eze.39.21,22; Da.9.14.

——, on sinners, examples of: on *individuals*, Cain, Ge. 4. 11;—Canaan, 9.25;—Achan, Jos.7. 25;—Saul, 1 Sa. 15. 23;—Uzzah, 2 Sa. 6. 7;—Ahab, 1 Ki. 22. 38;—Gehazi, 2 Ki. 5. 27;—Jezebel, 9. 39;—Nebuchadnezzar, Da. 4. 31;—Ananias, &c., Ac.5.5,10;—Herod, 12. 23;—Elymas, 13. 11;—on *nations* or *communities*; the universal deluge, Ge. 6. 7;—the confusion of languages, 11. 7;—the destruction of Sodom and Gomorrah, 19.24;—the plagues of Egypt, Ex. vii.–xii.;—the drowning of Pharaoh and his hosts, 14.28;—the sufferings

of Israel in the wilderness, Nu. 21 6; 25.9;—people of Ashdod, 1 Sa. 5.6;—Amalekites, 1 Sa. 15.3, &c. *See* FAMINE, PESTILENCE, PLAGUE, &c.

Judgment Hall, the hall in the palace of the Roman governor, where cases were tried and adjudicated upon, Jn. 18. 28;—called the 'common hall,' Mat. 27. 27; Mar. 15. 16.

Juice, sap of grapes, Ca. 8. 2.

Julia, jū'li-a, a friend of Paul's, to whom he sends his salutations, Ro. 16.15.

Julius, jū'li-us, the centurion of Augustus' band, to whose care Festus committed Paul, to be conveyed prisoner to Rome, Ac. 27. 1;··showed much kindness to Paul, 3;··saved him from the murderous design of the soldiers, 43.

Jumping, leaping or skipping, Na. 3.2.

Junia, jū'ni-a, an early convert to Christianity, of whom Paul speaks in honourable terms, Ro. 16.7.

Juniper, the Heb. word so rendered probably denotes a species of broom: the Spanish broom. This wood burns with a remarkably bright flame, and emits great heat, Ps. 120. 4;—Elijah rested under shade of, 1 Ki. 19.4, 5.

Jupiter, jū'pi ter [helping father], perhaps derived from *Ja*, *Jao*, or *Jehovah*; the supreme god of the heathen, whom they regarded as the chief governor of heaven and earth, and whom they represented as notorious for his wicked and lascivious intrigues;—the inhabitants of Lystra called Barnabas Jupiter, Ac. 14. 12;··his priests wished to offer sacrifice to Paul and Barnabas, 13, 18.

Jushabhesed, ju-shāb'he sed [returner of kindness], one of the posterity of king David, 1 Ch 3. 20.

Just, upright or righteous, God is perfectly and essentially, De. 32 4; Is. 45. 21; Zep. 3. 5;—Christ is, Ac. 3. 14;—the Just One, 7 52; 1 Pe. 3 18;··good men are, in respect of honesty and equity in their transactions, Ge. 6. 9; Pr. 3. 33; 4. 18; 10. 7; Mat 1. 19; Lu. 2. 25.

Justice, required of man, De. 16. 20; Ps. 82. 3; Mat. 7. 12; Lu. 6. 31; Ro. 13. 7; Phi. 4. 8; Is. 56. 1; Eze. 45. 9; Mi. 6. 8.

Justice of God, the infinite rectitude of his nature, by which he must render to every one his due, Ge. 18. 25; De. 32. 4; 2 Ch. 19. 7; Job 8. 3; Ps. 145. 17; Je. 9. 24; 32. 18; Da. 9. 14; Eze. 18. 25; Re. 15. 3; 19. 1, 2.

Justification. This word occurs only in Ro. 4. 25; 5. 16, 18. It denotes that relation to the law of God into which a sinner is brought by virtue of the righteousness of Christ being imparted to him. It is a judicial act of God proceeding from his infinite heart of compassion. It involves pardon and restoration to the divine favour; is an individual and instantaneous act, admitting of no degrees, Jn. 5. 24; Ro. 8. 1;—not to be attained by the law, Ac. 13. 39; Ro. 3. 20; 8. 3; Ga. 2. 16; 3. 11; He. 7. 19;—nor by any other performance, Job 9. 2; 25. 4; Ps. 130. 3; 143. 2;—is given unto us by the grace of God, Ro. 3. 24; 4. 4; 11. 5; Ep. 2. 8; 2 Ti. 1. 9; Tit. 3. 5;—through the merits and blood of Christ, Ac. 13. 38; Ro. 5. 9, 19; 1 Co. 1. 30;—by the means of faith, Ro. 3. 22; 4. 16; Ga. 2. 16; 3. 11, 24; Ep. 2. 8; He. 10. 38; 11. 7;··it is an act of justice as well as of grace; the law being perfectly fulfilled, and divine justice satisfied, by Christ, Is. 42. 21; Ro. 3. 24–26;—is complete and blessed, 8. 30–39.

———, *effects* or *blessings* of, are entire freedom from all *penal* evil in this life, and that which is to come, Ro. 8. 28; 1 Co. 3. 22;—peace with God, Ro. 5. 1;—access to God through Christ, with filial confidence, Ep. 2. 18; 3. 12;—the joyful attainment of eternal life, Ro. 5. 9; 8. 30.

———, *evidences* of, are deliverance from the dominion of sin, Ro. 6. 1–22;—supreme love to the Saviour, 1 Jn. 4. 19;—persevering reliance on his blood, Ga. 2. 16; Phi. 3. 8, 9;··devotedness to his service, 2 Co. 5. 14, 15; Ga. 2. 20;—justice in all our dealings with our fellow-men, Mi. 6. 8; 2 Th. 2. 10.

———, *excellencies* of this method of, are that it supports the honour of God's perfections and government, Ps. 85. 10; Ro. 3. 26;··humbles the sinner, and glorifies the Saviour, 27; Re. 1. 5, 6;··places all the children of God on the same level, in regard to want of merit in themselves, and obligations to divine grace, Ro. 3. 30; 10 12, Col. 3. 11;··establishes the faith and hope of believers on a sure and everlasting foundation, Ro 8. 30–34.

Justification, the seeming difference between Paul's account of, Ro 3. 24, 28; Ga. 2. 16; and that of James, Ja. 2. 24; arises from the following causes: Paul treats of the justification of our *persons* before God, Ro 3 26; but James of the justification of our faith before men, as professed believers, Ja. 2. 18;··Paul speaks of those who are 'without strength, ungodly and sinners,' till the moment they are justified, Ro. 4. 5; 5. 6, 8, 10; but James of them who are already righteous, and who give proof of it by their works, Ja. 2. 14, 21, 22;—in the justification mentioned by Paul, works have no share, Ro. 4. 6; 11. 6; but in that by James, it is by good works alone that it can have existence, Ja. 2. 17, 26.

Justle, to clash, Na 2. 4.

Justus, jus'tus [righteous], (1) Another name for Joseph, surnamed Barsabas, Ac. 1. 23 ··2. A pious man, in whose house Paul preached at Corinth, 18. 7. —(3) Called also Jesus, a fellow-labourer of Paul's, Col. 4. 11.

Juttah, jut'tah [extended], a city of Judah; identical with *Yutta*, a large village about 5 miles south of Hebron, Jos. 15. 55.

K.

Kab. *See* CAB.

Kabzeel, kāb'zēl [God gathers], a city of Judah, near the west shore of the Dead Sea, towards its southern extremity, Jos. 15. 21;—here Benaiah, the general of Solomon's army, was born, 2 Sa. 23. 20;—called Jekabzeel, Ne. 11. 25.

Kadesh, kā'desh [a holy place], a place in the north-west of the desert of Paran, forming the south border of the land of the Hebrews, and the west of that of the Edomites, Nu. 20. 16; 34. 4;—was called at an earlier period En-Mishpat [fountain of judgment], Ge. 14. 7, and Kadesh-Barnea, Nu. 32. 8; 34. 4; Jos. 10. 41;—here the Israelites long sojourned, De. 1. 46;··from it the spies were sent to explore the Promised Land, Nu. 13. 26; 32. 8;··here Miriam died, or, as some think, in another place of the same name, Nu. 20. 1;—here, at the waters of Meribah, Israel rebelled, and Moses incurred the divine displeasure, Nu. 20. 10; De. 32. 51.

Kadmiel, kād'mi-el [one before God], a returned captive, Ezr. 3. 40; Ne. 7. 43.

Kadmonites, kād'mon-ites [people of the East], ancient inhabitants of Canaan, Ge. 15. 19.

Kanah, ka'nah [of reeds], (1) A river on the south border of the western Manassites, Jos. 16. 8; 17. 9.—(2) A city of Asher, not far from Zidon, Jos. 19. 28.

Kareah, ka re'ah [bald head], father of Johanan, Je. 40. 16.

Karkaa, kar-ka'ah [a floor or foundation], a city in the borders of Judah, Jos. 15. 3.

Kedar, kē'dar [black, black-skinned], a son of Ishmael, and father of the Kedarenes, who resided in Arabia, Ge. 25. 13;—in this country David seems to have sojourned, Ps. 120. 5;··descendants of, traded with the Tyrians, Eze. 27. 21;—to be conquered, Je. 49. 28;—to add to the glory of the church, Is. 60 7;—the 'children of,' 21. 17;··their tents, like those of all the other nomad tribes of Arabia, were black;—were rich in flocks and celebrated as warriors, 1 Ch. 1. 29; Ca. 1. 5; Is. 42. 11; 49. 28; Je. 2. 10.

Kedemah, kēd'e-mah [ancient], the youngest son of Ishmael, Ge. 25. 15;—his posterity resided to the eastward of Gilead, and seem to have given name to the city of Kedemoth, near the river Arnon, De. 2. 26; Jos. 13. 18; 21. 37.

Kedemoth, kēd'e-moth [antiquities], a city of Reuben, near the river Arnon, Jos. 13 18; 21. 37.

Kedesh, kē'desh [sanctuary], a town in Upper Galilee, which belonged to the tribe of Naphtali, Jos. 19. 37;—appointed one of the three cities of refuge on the west of Jordan, 20. 7; 21. 32.

Keep, to hold fast, 2 Ti. 1. 14;—to watch over, Ps. 127. 1;—to save, Jn. 17. 15;—to perform fully, Mat. 19. 17; 26. 18.

Keeper, one who keeps, Ge. 4. 2; 39. 21; Ps. 121 5; Ac. 16. 27, 36.

Kehelathah, ke-hēl'a-thah [assembly], an encampment of Israel, Nu. 33. 22.

Keilah, kei'lah [fortress], a city of Judah, north-west of Hebron, Jos. 15. 44;—saved by David from the ravages of the Philistines, 1 Sa. 23. 1–5;··there Abiathar came to David, 6;—from it David and his men departed, being warned by God, 12, 13;—rulers from, assisted Nehemiah in rebuilding Jerusalem, Ne. 3. 17, 18;—has been identified with *Kila*, a min situated on a cliff 8 miles from Eleutheropolis (*Beit Jibrin*).

Kemuel, kēm'u el [assembly of God], (1) The third son of Nahor, and father of Aram, Ge. 22. 21.··(2) A prince of the tribe of Ephraim, one of those appointed to divide the land of Canaan, Nu. 34. 24.

Kenath, kē'nah [possession], a city of Bashan in Argob, 1 Ch. 2. 23;—was taken by Nobah a Manassite, and called after his own name, Nu. 32. 42. Now *Kunawat*.

Kenaz, kē'naz [hunting], the fourth son of Eliphaz, the son of Esau, and one of the dukes of Edom, Ge. 36. 15;—the name also of the father of Othniel and the brother of Caleb, Jn. 1. 13; 3. 9.

Kenites, kēn'ites [smiths, or dwellers in a nest], an ancient people, who inhabited a district lying to the westward of the Dead Sea, and extending their borders far into the Arabian desert;—Jethro, a 'priest of Midian,' the father-in-law of Moses, was one of them, Ju. 1. 16;—their land promised to the Hebrews, Ge. 15. 19;—for the sake of Jethro, they were not cut off, but allowed to dwell in the tribe of Judah, 1 Sa. 15. 6; Ju. 1. 16.

Kenizzites, kēn'niz-zites, one of the tribes of the ancient Canaanites, who seem to have dwelt in the mountains of Judah, Ge. 15. 19.

Kerchiefs, used by the false prophets, were head-tiers, turbans, or veils bound to the head so as to cover the face, Eze. 13. 18, 21.

Kerioth, kēr'i-oth [cities], (1) A city of Judah, Jos. 15. 25, supposed to have been the birth-place of Judas Iscariot;··(2) of Moab, Je. 48. 24;—called Kirioth, Am. 2. 2.

Kernel, the substance within a shell, Nu. 6. 4.

Keturah, ke-tū'rah [incense], the wife of Abraham, Ge. 25. 1;··called also his *concubine*, and by some thought to have been so, long before the death of Sarah, 1 Ch. 1. 32;··her descendants, the Keturaite Arabs, Ge. 25. 2–4; 1 Ch. 1. 32.

Key, *literally*, an instrument to open a lock, Ju. 3. 25;—*figuratively*, an emblem of power and government, Is. 22. 22; Re. 3. 7; 9 1; 20 1;—the authoritative administrations of the gospel, in publishing its truths, dispensing its ordinances, and pointing out the characters both of the righteous and the wicked, Mat. 16. 19; Jn. 20. 23.

Keziz, kē'ziz [the end], VALLEY OF, a place mentioned among the cities of Benjamin, Jos. 18. 21.

Kibroth Hattaavah, kib'roth-hat-ta'a-vah [the graves of lust], the place where Israel loathed the manna, and lusted after other food; and where they were smitten with a great plague, Nu. 11. 4, 34, 35.

Kick, *figuratively*, to rebel wantonly and stubbornly against God, 1 Sa. 2. 29; De 32. 15.

Kidneys, the inward parts of some animals, Ex. 29. 13; Le. 9. 10.

Kidron, or CEDRON, kid'dron [turbid], a brook which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives;—David crossed it in his escape from Absalom, 2 Sa. 15. 23;··near by it, Asa, Hezekiah, and Josiah burned the idols and abominations of their predecessors, 1 Ki. 15. 13; 2 Ki. 23. 4; 2 Ch. 29. 16;—Christ passed it in his way to Gethsemane, Jn. 18. 1.

Kin, a relation, Le. 18. 6; 20. 19; 2 Sa. 19. 42; Mar. 6. 4.

Kindness, love, good-will, Ac. 28. 2; 2 Co. 6. 6; Ep. 2. 7; Col. 3. 12.

Kindred, relation, affinity, Ge. 12. 1; Lu. 1. 61; Ac. 4. 6; 7. 13.

Kine, the old plural of *cow*, cows, Ge. 32. 15; 41. 2; De. 7. 13;—*figuratively*, proud, grovelling, and powerful rulers, Am. 4. 1; Eze. 39. 18.

King, the chief ruler of a tribe, city, or kingdom:—the first of whom we read was Nimrod, Ge. 10. 8–10;—at first the extent of the dominions of kings was often very limited, as appears from seventy of them being conquered by Adonibezek, Ju. 1 7;—thirty-two being subject to Benhadad, 1 Ki. 20. 1;—thirty one being conquered by Joshua, Jos. 12. 24;—Saul was the first in Israel, 1 Sa. 11. 15;—to him succeeded David, 2 Sa. 5. 1–3;··Solomon was his successor, 1 Ki 1. 39;··after him the tribes were divided (B.C. 975) into the *kingdom of Judah*, and the *kingdom of Israel*, 12. 16–20. The kingdom of *Judah*, including the tribes of Judah and Benjamin, was governed by twenty kings; and the kingdom of *Israel*, including the other ten tribes, was governed by nineteen kings. The following is a table of these kings, with the years of each in his reign, and the year before Christ when they died:—

KINGS OF JUDAH.

	Reigned	B.C.
1. Rehoboam,	16 years, died	958
2. Abijah or Abijam,	3 ,, ,,	955
3. Asa,	41 ,, ,,	914
4. Jehoshaphat (his son Jehoram being associated with him about three years),	25 ,, ,,	889
5. Jehoram,	4 ,, ,,	885
6. Ahaziah,	1 ,, ,,	884
7. Queen Athaliah,	6 ,, ,,	878
8. Joash or Jehoash,	40 ,, ,,	839
9. Amaziah,	29 ,, ,,	810
10. Uzziah or Azariah,	52 ,, ,,	758
11. Jotham,	16 ,, ,,	742
12. Ahaz,	16 ,, ,,	726
13. Hezekiah,	29 ,, ,,	698
14. Manasseh,	55 ,, ,,	643
15. Amon,	2 ,, ,,	641
16. Josiah,	31 ,, ,,	610
17. Jehoahaz, 3 months.		
18. Jehoiakim,	11 ,, ,,	599
First captivity, B.C. 606.		
19. Jehoiachin or Jeconiah, 3 months,	,,	599
Second captivity, 599.		
20. Zedekiah or Mattaniah,	11 years, ,,	588
Final captivity, 588.		

KINGS OF ISRAEL.

	Reigned	B.C.
1. Jeroboam I.,	22 years, died	954
2. Nadab,	2 ,, ,,	953
3. Baasha,	24 ,, ,,	930
4. Elah,	2 ,, ,,	929
5. Zimri,	7 days.	
6. Omri,	12 years, ,,	918
7. Ahab,	22 ,, ,,	897
8. Amaziah,	2 ,, ,,	896
9. Jehoram,	12 ,, ,,	884
10. Jehu,	28 ,, ,,	856
11. Jehoahaz,	17 ,, ,,	839
12. Jehoash,	16 ,, ,,	825
13. Jeroboam II.,	41 ,, ,,	784
Interregnum,	11 ,,	
2 Ki. 14. 23, comp. 15. 8		
14. Zachariah,	6 mths. ,,	773
15. Shallum,	1 mth. died	772
16. Menahem,	10 years, ,,	762
17. Pekahiah,	2 ,, ,,	739
18. Pekah,	20 ,, ,,	738
Interregnum,	9 ,,	
2 Ki. 15. 30, comp. 17. 1.		
19. Hoshea,	9 ,, ,,	721
Captivity to Assyria, 721.		

See each of these kings in their names.—After their return from Babylon, the Jews had no kings for about 400 years; but were ruled by deputy-governors under the Persians or Greeks. Subsequently to that period, Hircanus, Aristobulus, Jannæus, and his sons Hircanus and Aristobulus, all high priests, ruled with supreme power. After these governed Herod the Great, Archelaus, Herod Agrippa, and Agrippa his son, who all were tributary to the Romans; and during the reign of the last of these Jerusalem was destroyed by Titus A.D. 70.

Kingdom of God, or OF HEAVEN, the church of Christ, on earth, or in celestial glory, or inclusive of both states; announced by Daniel, Da. 2 44; 7. 9, 22;··by John the Baptist, and by Jesus, Mat. 3. 2; 4. 17; 10. 7; 12. 28, Mar. 1. 15; Lu. 10. 9, 11; 17. 20;—a subject for prayer, Mat. 6. 10; Lu. 11. 2;—to be sought for, Mat. 6. 33; Lu. 12. 31;··the qualifications for it, Mat. 7. 21; Mar 9 37; Lu. 9. 62; 13. 24; Jn. 3. 3; Ac. 14. 22; Ro 14. 17; 1 Co 6. 9; 15. 50; 2 Th. 1. 4, 5.

Kings, their duty, De. 17. 14; 2 Sa. 23. 3; Ps. 2. 10; Pr. 14. 35; 16. 12; 17. 7; 20. 28; 25. 2; 31. 4;··the Israelites desire one, 1 Sa. 8. 5;··the Israelites forewarned of the consequences of having one, 1 Sa. 8. 11, &c.;—respect due to them, Pr. 24. 21; Ec. 8. 2; Ro. 13. 1; 1 Pe. 2. 13, 14, 17;··under the control or direction of God, Ps. 76. 12; Pr. 21. 1;··the ceremony of making one, 2 Ki. 11. 12;—precepts about them, Pr. 25. 1;··the misery of having a foolish and bad one, Pr. 28. 15, 28; 29. 12; Ec. 4. 13; 10. 5, 6, 16;—their power, Ec. 8. 2, 4; 10. 20.—*Books of*, contain the annals of the Jewish nation from the close of David's reign to the destruction of the kingdom of Judah and the desolation of Jerusalem, together with the subsequent liberation of Jehoiachin from his prison in Babylon, a period of about 427 years. Probably they were compiled by Jeremiah or Ezra from previously existing records which had been written by several of the prophets.

King's Dale, probably the plain of Rephaim, or the valley of Jehoshaphat, Ge. 14. 17, comp. 2 Sa. 18 18.

Kinsfolk, relations, 1 Ki. 16. 11; 2 Ki. 10. 11; Job 19. 14; Lu. 2. 44; 21. 16.

Kir [a wall], the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians, 2 Ki. 16. 9;··prediction of Amos concerning, Am. 1. 5; 9. 7.

Kir-Hareseth, kir-hār'e-sheth [brick fortress], a principal city of the Moabites, ravaged by Jehoram, 2 Ki. 3. 25;—long after ruined by the Assyrians, and by the Chaldeans, Is. 15. 1; 16. 7, 11; Je. 48. 31;—called also Kir-Hareth, Is. 16. 11;··Kir-Haraseth, 2 Ki. 3. 25; and Kir Heres, Je. 48. 31, 36. It stands on the southern frontier of Moab, about ten miles from the south-east corner of the Dead Sea. At Dibon, in this region, was discovered in 1869 the celebrated Moabite stone, a black basaltic block containing a Phœnician inscription relative to the deeds of a Moabitish king in his war against Joram, king of Israel. *See* MESHA.

Kiriath, kir'e-oth [cities], a city of Moab, which was ruined when that country was conquered by Nebuchadnezzar, Am. 2. 2;—called Kerioth, Je. 48. 24.

Kirjathaim, ker'jath-ā'im [the two cities], also called Kiriathaim, (1) A city of the Reubenites, on the east of Jordan, and 10 miles west of Medeba, Nu. 32. 37; Je. 48 1, 23; Jos. 13. 19.—(2) A city of Naphtali, 5 miles north-west of the head of the Sea of Galilee,

1 Ch. 6, 76;—probably same as Kartan, Jos. 21. 32.

Kirjath-Arba, ker'jath-ăr'bah [city of Arba], the ancient name of Hebron, the place where Sarah died, Ge. 23. 2; Jos. 14. 15; 20. 7.

Kirjath-Huzoth, ker'jath-hū'zoth [a city of streets], the royal residence of Balak, Nu. 22. 39.

Kirjath-Jearim, ker'jath-jē'rim [the city of woods or forests], a town of Judah, on the confines of Benjamin, Jos. 15. 9; 18. 14; its inhabitants receive the ark from the Philistines, 1 Sa. 7. 1;—from it David removed the ark, 1 Ch. 13. 6;—called Kirjath Arim, Ezr. 2. 25; —Baalah, Jos. 15. 9, 10;—Baale of Judah, 2 Sa. 6. 2; Kirjath-Baal, Jos. 18. 14. Now called *Kuryet el-Enab*, 8 miles west of Jerusalem.

Kirjath-Sepher, ker'jath-sē'fer [city of the book], sometimes called Debir, taken by Othniel, to whom Caleb gave his daughter in marriage as a reward for, Ju. 1. 11–13;—called Kirjath-Sannah [palm-city], Jos. 15. 49.

Kish [hard], 1 The son of Ner and father of Saul, 1 Sa. 9. 1.—2 The son of Gibeon, 1 Ch. 8. 30.—3 The son of Mahli, 23. 21.—4 The son of Abdi, 2 Ch. 29. 12.

Kishon, kī'shon [tortuous, winding stream], an 'ancient river,' a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel; the scene of the defeat of Sisera and of the destruction of the priests of Baal by Elijah, Ju. 4. 7, 13; 5. 21; 1 Ki. 18. 40. Its modern name is *Nahr Mukutta*.

Kiss, used as a token of affection to kindred, Ge. 27. 26; 31. 28; 1 Ki. 19. 20; —an expression of friendship, real or pretended, 2 Sa. 20. 9; Mat. 26. 49;—of homage, 1 Ki. 19. 18; Ps. 2. 12.

Kite, a species of falcon, somewhat larger than a tame pigeon, Le. 11. 14; De. 14. 13.

Knead, to work dough with the fist, Ge. 18. 6; 1 Sa. 28. 24; 2 Sa. 13. 8; Je. 7. 18.

Knee, to bow it to another, imports reverence and honour to him, Ge. 41. 43;—religious worship, 1 Ki. 19. 18; Is. 45. 23; Ro. 14. 11; Phi. 2. 10.

Kneeling, a becoming posture for prayer and supplication, Ps. 22. 29; 95. 6; 99. 5; Ro. 14. 11; Ep. 3. 14; Phi. 2. 10.

———, examples of it: of Solomon at the dedication of the temple, 1 Ki. 8. 54; 2 Ch. 6. 13;—of Ezra, Ezr. 9. 5;—of Daniel, Da. 6. 10;—of Jesus, Lu. 22. 41;—of Stephen, Ac. 7. 60;—of Peter, 9. 40;—of Paul, 20. 36; 21. 5.

Knife, to cut with, Ge. 22. 6; Ju. 19. 29; Pr. 23. 2; 30. 14.

Knit, to make close, Ju. 20. 11; 1 Ch. 12. 17; Ac. 10. 11; Col. 2. 2.

Knock, to employ earnestness and importunity, as Christ does with sinners, Re. 3. 20;—as we are required in prayer, Mat. 7. 7, 8; Lu. 11. 9.

Knowledge, in general, and especially that which is religious: evil of being without it, Pr. 19. 2; Is. 27. 11; 2 Th. 1. 8;—its great value, Pr. 8. 10, 11; 2 Ti. 3. 15;—bestowed on those who earnestly and diligently seek it, Pr. 2. 3–6; Ja. 1. 5;—the fear of the Lord is the beginning of, Pr. 1. 7; 9. 11; Ps. 111. 10;—despised by fools, Pr. 1. 22;—valued and treasured up by the wise, 10. 14; 15. 14;—aggravates guilt, when men act contrary to it, Lu. 12. 47; Jn. 15. 22; Ro. 1. 21; 2. 21; Ja. 4. 17;—ought to be communicated, De. 6. 7; Ps. 78. 4; 119. 13; Mat. 5. 14; 10. 27; 1 Co. 12. 7, &c.; 1 Pe. 4. 10.

Knowledge of God, his underived, eternal, and perfect acquaintance with all things, past, present, and future, 1 Sa. 2. 3; Job 37. 16; Ps. 147. 5; Da. 2. 22; Ac. 15. 18; He. 4. 13.

———, *our acquaintance*, with his Scripture character and will, is either merely *speculative*, Tit. 1. 16;—or *spiritual* and *saving*, Jn. 17. 3;—this includes a holy reverence for God, Je. 10. 7; Re. 15. 4;—love to him as supremely great and good, Ps. 18. 1; Zec. 9. 17;—humble confidence in his mercy and promise, Ps. 9. 10;—sincere, universal, and persevering obedience to his will, 1 Jn. 2. 3.

Knowledge of God, *to increase in*, we must depend on him from whom all light proceeds, Ja. 1. 6;—diligently study his revealed will, Pr. 2. 3–5; Ho. 6. 3;—cultivate a humble frame of mind, Ps. 25. 9;—watch against corrupt affections, Lu. 21. 34;—meditate frequently on his love and grace, Ps. 104. 34;—prefer this knowledge to everything else, Phi. 3. 8.

Kohath, kō'hath [assembly], the second son of Levi, and father of the *Kohathites*, Ge. 46. 11; Nu. 4. 18, 34, 37;—from him by Aaron, the son of Amram, sprung the Hebrew priests, Ex. 6. 18; 1 Ch. 6. 2, 3.

Kolaiah, kol-ī'ah [the voice of the Lord], one who returned from the Babylonish captivity, Ne. 11. 7.

Korah, kō'rah [ice], (1) The son of Esau by Aholibamah, Ge. 36. 14, 18.—(2) The son of Izhar, and great-grandson of Levi, Ex. 6. 21;—his rebellion against Moses and Aaron, Nu. 16. 1–3; —his awful punishment, in which 250 were swallowed up in the earth, 32.

Korahites, kō'rah-hites, sons of Korah, a family of Levites and singers, 1 Ch. 9. 19–31; twelve psalms attributed to, Ps. xlii–xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii.

Kushaiah, kush-ī'ah, the same who is called Kishi in 1 Ch. 6. 44;—the father of **Ethan**, 1 Ch. 15. 17.

L.

Laadah, lā'a-dah [order], one of the grandsons of Judah, 1 Ch. 4. 21.

Laadan, la'a-dan [put in order], a son of Ephraim, 1 Ch. 7. 26.

Laban, lā'ban [white, shining], (1) The son of Bethuel, the brother of Rebekah, and father of Leah and Rachel; kindly receives Abraham's servant, Ge. 24. 29;—approves the proposal of giving Rebekah to be the wife of Isaac, 50. 51;—his friendly reception of Jacob, 29. 13;—agrees to give him Rachel to wife, as a reward for his service, 15–29;—deceives him by substituting Leah in her place, 23; —afterwards gives him Rachel also, 29;—induces Jacob to tarry with him by fixing his wages, 30. 27–34;—pursues after Jacob, and overtakes him, 31. 22, 23;—warned by God, in a dream, not to hurt Jacob, 24;—makes a covenant with Jacob, 44;—parted peacefully from him, 55.—(2) One of the stations of the Israelites after crossing the Red Sea, De. 1. 1.

Labour, toil, the appointed lot of all men, Ge. 3. 19;—diligence in, approved and commanded, Pr. 13. 11; 16. 26; 28. 19; Ec. 5. 12; Ac. 20. 35; Ep. 4. 28; 1 Th. 2. 9; 4. 11; 2 Th. 3. 10;—more for spiritual than worldly things, Jn. 6. 27.

Lachish, la'kish [obstinate, tenacious], a city of Judah, south of Jerusalem, taken by Joshua, Jos. 10. 31, 32;—Amariah fled to, from a conspiracy, 2 Ki. 14. 19;—fortified by Rehoboam, 2 Ch. 11. 9;—the king of Babylon fought against, Je. 34. 7;—inhabited after the return from Babylon, Ne. 11. 30.

Lacking, wanting, or without, Le. 2. 13; 1 Co. 16. 17; 2 Co. 11. 9; 1 Th. 3. 10.

Ladder, Jacob's, Ge. 28. 12.

Laden, oppressed with a burden, as with taxes, 1 Ki. 12. 11;—with ceremonial observances, Lu. 11. 46;—with sin, Is. 1. 4; Mat. 11. 28.

Lady, a female of distinction, Es. 1. 18; 2 Jn. 1. 5;—*figuratively*, a powerful city, as Babylon, Is. 47. 5, 7.

Lahairoi, la-hī'roy [who liveth and seeth me], a well near which Isaac dwelt, Ge. 24. 62; 25. 11; 16. 14.

Lahmam, lah'mam [place of fight], a place in the plains of Judah, Jos. 15. 40;—Heb. *Lahmas*.

Lahsh, la'ish [strong, a lion], (1) The father of Phalti, to whom Saul gave Michal, David's wife, 1 Sa. 25. 44; 2 Sa. 3. 15.—(2) The original name of the city of Dan, Ju. 18. 14, 29;—called Leshem, Jos. 19. 47.—(3) A village of Benjamin near Jerusalem, Is. 10. 30.

Lake, a confluence of waters, surrounded by land; such as that of Merom, Jos. 11. 7;—Gennesaret, Lu. 5. 1;—Dead Sea, or Sodom, Jos. 3. 16; —*figuratively*, hell, Re. 19. 20; 20. 10; 21. 8.

Lamb, one to be offered every morning, and another every evening, Ex. 29. 38, 39; Nu. 28. 3;—two to be offered in the morning, and two in the evening of Sabbath, 9, 11;—the paschal, a type of Christ, Ex. 12. 5, 46; Le. 9. 3; 23. 12; Jn. 19. 36; 1 Pe. 1. 19;—Christ so called, Jn. 1. 29, 36; Re. 5. 6; 13. 8;—on Mount Zion, 14. 1;—overcomes the seven kings, 17. 10–14;—his wife, 21. 9.

Lamech, la'mek [overthrower, *wild man*], (1) Descendant of Cain by Methusael, Ge. 4. 18;—the first who practised polygamy, 19;—his children, 20–22; his speech to his wives, 23, 24.—2 The son of Methuselah, and father of Noah, Ge. 5. 25;—his age and death, about five years before the flood, 28–31.

Lamentations of Jeremiah, one of the sacred books, written by that prophet, in which he pathetically bewails the destruction of the city and temple of Jerusalem, the overthrow of the state, and the dispersion of the people. The book consists of five lyric poems: comp. the ancient elegies, 2 Sa. 1. 17, 18; 3. 33; 2 Ch. 35. 25.

Lame Persons, cured by Jesus, Mat. 11. 5;—by Peter, Ac. 3. 2;—by Paul, 14. 8.

Lamp, *figuratively*, an open and visible profession of religion, Mat. 25. 1, 3, 4, 7, 8;—a son or successor, who preserves one's name from being extinguished, 1 Ki. 15. 4; Ps. 132. 17;—outward prosperity, Pr. 13. 9; 20. 20.

Lamps, in the tabernacle, how lighted, Nu. 8. 1.

Lancets, LANCES, short spears, 1 Ki. 18. 28; Je. 50. 42.

Land, to be redeemed, Le. 25. 23–28.

Landmarks, not to be removed, De. 19. 14; 27. 17; Pr. 22. 28.

Languages, confounded at Babel, about a century after the flood, Ge. 11. 1, &c.;—gift of, at the day of Pentecost, Ac. 2. 4;—conferred by the apostles, 8. 17;—on Cornelius, 10. 46; —by Paul at Ephesus, 19. 6;—one among many gifts of the same Spirit, 1 Co. 12. 10.

Languish, to become weak or feeble, applied to persons, Ps. 41. 3; Is. 19. 8; Ho. 4. 3;—to fields and plants, Is. 16. 8; Joel 1. 10, 12.

Laodicea, la-od-ī-cē'ah. There were six cities so called in Asia; that mentioned in Scripture was in Southern Phrygia, about 40 miles east of Ephesus. It was originally called Diospolis, and afterwards Rhoas. Paul's concern for the saints in, Col. 2. 1; 4. 13;—salutations to them, 15;—charge to read an epistle to them, and one from them, 16;—Christ's message to the church there, Re. 3. 14. It was destroyed by an earthquake in the year A.D. 63, but was soon rebuilt. It became a Christian city of eminence, the see of a bishop, and the meeting-place of councils. It was destroyed by the Mohammedans, and is now a scene of utter desolation.

Lapidoth, lăp'ī-doth [torches], (1) The husband of Deborah the prophetess, Ju. 4. 4.—(2) The name of the place also where she dwelt, 5.

Lapping, drinking from the hollow of the hand, as did the three hundred who followed Gideon, Ju. 7. 5–7.

Lapwing, supposed to be the modern *hoopoe*: unclean according to the law of Moses, Le. 11. 19.

Large, Assyria was extensive, Is. 22. 18; Ho. 4. 16;—great liberty and comfort, Ps. 18. 19; 31. 8; 38. 5.

Lasciviousness, lewdness or lust, manifested either by words or actions, censured, Mar. 7. 21; Ro. 13. 13; 2 Co. 12. 21; Ga. 5. 19; Ep. 4. 19; 5. 3; Col. 3. 5; 1 Pe. 4. 3; Jude 4.

Lasea, la-sē'ah, a city of Crete, about the middle of the southern coast, 5 miles east of Fair Havens, and close to Cape Leonda, Ac. 27. 8.

Lasharon, la-shā'ron [the plain], a city whose king Joshua vanquished, Jos. 12. 18.

Last Times or DAYS, their errors and degeneracy foretold, 1 Ti. 4. 1; 2 Ti. 3. 1; 2 Pe. 3. 3, 4.

Latchet, a string that fastens the shoes, Is. 5. 27; Mar. 1. 7; Lu. 3. 16.

Latin, the language of the ancient Romans, Lu. 23. 38; Jn. 19. 20.

Lattice, a window made in the form of network, with small cross bars of wood or iron, prior to the invention of glass, Ju. 5. 28; 2 Ki. 1. 2; Ca. 2. 9.

Laud, to praise or extol, Ro. 15. 11.

Laughter, immoderate, its folly, Pr. 14. 13; Ec. 2. 2; 7. 3, 6; Ja. 4. 9;—sometimes innocent, Ec. 3. 4;—of Sarah, reproved, Ge. 18. 13.

Launched, put from shore into the sea, Lu. 8. 22; Ac. 21. 1.

Laurel, or BAY-TREE, the prosperity of the wicked compared to, Ps. 37. 35.

Laver, a vessel for washing, used in the service of the tabernacle, stood between the altar of burnt-offering and the entrance to the holy place, Ex. 30. 17; 38. 8;—ten for the temple, 1 Ki. 7. 38; 2 Ch. 4. 6.

Lavish, indiscreetly liberal, Is. 46. 6.

Law, sometimes denotes the *whole revealed will of God*, contained in his Word, Ps. 1. 2; 19. 7; 40. 8; 94. 12; 119. 18, 29, 34, 44, 51, 53, 55, &c.; Is. 8. 20; 42. 21; Jn. 12. 34; Ro. 2. 14, &c.

——, sometimes means the *Mosaical economy*, as distinguished from the Christian, Jn. 1. 17; Mat. 11. 13; 12. 5; Ac. 13. 39; 18. 13; 28. 23; Ro. 6. 14; He. 7. 19.

——, sometimes the *ceremonial observances* of the Jewish dispensation, Lu. 2. 27; Ac. 15. 5, 24; Ep. 2. 15; He. 9. 22; 10. 1;—this could not procure pardon and eternal life, He. 10. 1–4;—is abolished by Christ, Ac. 15. 24; Ga. 3. 24; 4. 4; 5. 1.

——, sometimes the *judicial* or civil, for the distribution of justice; which, among the Jews, was incorporated with both the moral and the ceremonial, Jn. 7. 51; 18. 31; Ac. 19. 38; 23. 3; 1 Co. 6. 1, 6, 7; 1 Ti. 1. 9.

——, frequently, in the New Testament, the *five books of Moses*, Lu. 24. 27, 44; Ac. 13. 15;—the *moral law*, or the Decalogue as delivered to Moses, Ex. 20. 3–17; Mat. v.–xvii.; Lu. 10. 27; Ro. 7. 7;—it is perpetually binding on all who have access to it, Mat. 5. 17, 18;—holy, just, and good, Ro. 7. 12;—spiritual, requiring the obedience of the heart, as well as of the life, Mat. 5. 28; Ro. 7. 14;—none can obey it perfectly, 3. 9–12, 19, 23; Ga. 3. 22; Ja. 3. 2;—justification and eternal life cannot be obtained by it, Ro. 3. 20; Ga. 2. 16;—curse pronounced against all who break it, De. 27. 26; Ga. 3. 10;—Christ has redeemed his people from this curse, 2 Co. 5. 21; Ga. 3. 13;—by it is the knowledge of sin, Ro. 3. 20; 7. 7;—is a schoolmaster to bring sinners to Christ, Ga. 3. 24;—is a rule of life to all believers, Jn. 14. 21; 1 Co. 7. 19; 1 Jn. 2. 4; Re. 22. 14.

——, *positive*, that which is not founded in the nature of things, as is the moral, but which rests solely on the divine appointment; the prohibition given to man in innocence, Ge. 2. 17; —the holy rite of baptism, Mat. 28. 19;—the ordinance of the Lord's supper, Mat. 26. 26, 27; Lu. 22. 19, 20.

——, of nature, the will of God relating to human actions, discoverable by the light of nature, and obligatory on all mankind, Ro. 1. 19, 20; 2. 14, 15.

Lawful, things that are so not always expedient, Mat. 12. 2; 1 Co. 6. 12; 10. 23.

Lawgiver, God is the supreme, Is. 33. 22; Ja. 4. 12.

Lawsuits among Christians ought, if possible, to be avoided, by a reference to the judgment of their brethren, Mat. 5. 40; 1 Co. 6. 1–7.

Lawyers, men who were conversant in the Jewish laws, and professed to explain them to the people; but who, on account of their binding heavier burdens on others than themselves, &c., were censured by Christ, Mat. 5. 20; 23. 2, 13, &c.; Mar. 12. 38; Lu. 11. 46.

Lazarus, lăz'a-rus [help of God], (1) The brother of Martha and Mary, raised from the grave by Jesus, Jn. 11. 1;—sat at table with Christ, 12. 2; —visited by many Jews, 9.—(2) The name of the poor and afflicted man in the parable, Lu. 16. 20, &c.

Lead, a heavy metal, used in very ancient times, Ex. 15. 10; Nu. 31. 22; Zec. 5. 6–8;—poured into engraven characters to make them better seen (or perhaps the *hammer* of lead), Job 19. 24;—the Egyptians sank as, Ex. 15. 10;—the Jews, on account of their heavy guilt, compared to, Ezc. 22. 18, 20.

Lead, to conduct and guide, as God does his people, De. 4. 27; 32. 12; Ps. 23. 3; Is. 48. 17;—by his Word, Ps. 119. 105; 2 Ti. 3. 16;—by his providence, Ps. 37. 23; Pr. 16. 9;—by his Holy Spirit, Eze. 36. 27; Jn. 16. 13;—*promises* that he will thus lead his people, Is. 40. 11. 42. 16; 49. 10; 57. 18; Je. 31. 9; Ps. 25. 9; 32. 8;—*prayers* for this blessing, Ps. 5. 8; 25. 5, 9; 31. 3; 43. 3; 61. 2; 139. 24.

Leaf, of a tree, the life of man frail as, Is. 64. 6;—*figuratively*, an evidence of grace, Ps. 1. 3.—prosperity, Is. 1. 30; Je. 17. 8.

League, a covenant or solemn agreement, Jos. 9. 6; Ju. 2. 2; 1 Sa. 22. 8; 2 Sa. 5. 3, &c.

Leah, lē'ah [wearied], the eldest daughter of Laban, Ge. 29. 16;—given treacherously for a wife to Jacob, 23; —favoured of the Lord, 31;—Dinah her daughter, 34. 1;—her sons, 35. 23; —buried in the same cave with Sarah, Abraham, &c., 49. 31.

Leanness, thinness of flesh, Ge. 41. 3, 4;—*figuratively*, want of spiritual comfort and improvement, Ps. 106. 15; Is. 10. 16; 24. 16.

Leaping, jumping, 2 Sa. 6. 16; Ca. 2. 8; Ac. 3. 8.

Learning, gaining knowledge; valued and sought after by the wise, Pr. 1. 5; 9. 9;—the Scriptures are designed to impart it to us, Ro. 15. 4.

Leasing, falsehood or lies, Ps. 4. 2; 5. 6.

Leathern, made of leather, 2 Ki. 1. 8; Mat. 3. 4.

Leaven, ferment mixed with any body to make it light; and hence it is used to signify dough or bread thus prepared, Ex. 12. 15; 13. 7; 34. 25;—*figuratively*, whatever produces a change in the mass with which it mixes, as the gospel does among men for the better, Mat. 13. 33; Lu. 13. 21; —erroneous doctrines and notorious sinners for the worse, Mat. 16. 6, 12; 1 Co. 5. 6–8.

Lebanon, lĕb'a-non [whiteness], always with the article *the* in prose, as 1 Ki. 5. 6, 9, 20; Eze. 3. 7. It is so called either because the whole range is composed of whitish limestone rock, or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about 100 miles. The long narrow valley, from 5 to 8 miles in width, lying between is called Cœle-Syria [Hollow Syria], and the 'valley of Lebanon.' Jos. 2. 17. The eastern range is usually designated by Latin writers *Antilibanus*, the southern peak of which is Hermon. Lebanon was famous for its cedars, Ps. 29. 5; 92. 12; Is. 14. 8;—its fragrance, Ca. 4. 11; Ho. 14. 6;—the source of many streams, Ca. 4. 15;—the emblem of wealth, majesty, and glory, Ps. 72. 16; 133. 3; Is. 35. 2; 60. 13. The average height of the western range, the Lebanon, is from 6000 to 8000 feet; that of the eastern range, the Anti-Lebanon, about 5000 feet; its loftiest peak, the Hermon, being 10,000 feet high. The four great rivers of Syria have their source in the Anti-Lebanon. The ruins of the whole district are very extensive, and full of interest.

Lebbeus, leb-bē'us, or **THADDEUS**, the same with Judas or Jude, the apostle, Mat. 10. 3; Mar. 3. 18;—the brother of Jesus, Mar. 6. 3; Lu. 6. 16; Ac. 1. 13.

Lebonah, le-bō'nah [frankincense], a place between Shiloh and Bethel, now called the valley of *Khan Lebun*, Ju. 21. 19.

Lecah, lē'kah [going], probably a town of Judah, 1 Ch. 4. 21.

Ledges, small mouldings on the edge, 1 Ki. 7. 28, 35, 36.

Leeks, plants similar to onions, Nu. 11. 5;—rendered 'grass,' 1 Ki. 18. 5;—'herb,' Job 8. 12;—'hay,' Pr. 27. 25.

Lees, the dregs of wine settled at the bottom; hence 'wines on the lees' signifies old and pure wine, Is.25.6:—*figuratively*, men settled in a sinful course, 48.11; Zep.1.12.

Legion, in the Roman army, was a body of infantry consisting of ten cohorts, or 6000 men:—used to signify a vast multitude, Mar.5.9; Lu.8.30; Mat.26.53.

Lehabim, lē'ha-bim [flame], descendants of Ham, probably identical with the Lubim, or Libyans, Ge.10.13; 1 Ch.1.11.

Lemuel, lĕm'eu.el, [of God], supposed by some to be Solomon; lessons from his mother to him, Pr.31.1, &c.

Lending, to a poor brother, recommended, De.15.7: Ps.37.26; 112.5; Mat.5.42; Lu.6.35:—the house not to be entered to recover a thing lent, De.24.10.

Lentiles, a kind of grain resembling fitches, or small pease, Ge.25.34; 2 Sa.23.11.

Leopard, a beast of prey, of the cat tribe; strong, swift, fierce, and voracious, Is.11.6; Je.13.23; Hab.1.8;—*figuratively*, a persecuting power, Da.7.6; Re.13.2.

Leprosy, an infectious and terrible disease, common in Syria and in many warm countries, but sometimes found also in cold countries, as Norway, &c. It first attacks the skin, but at last it affects the whole system. Patients often live many years, but are seldom, if ever, cured. To be judged by the priest, De.24.8;—laws concerning it, Le.13.1, &c.;—how cleansed, 14.1, &c.;—in a garment, 13.47;—in a house, 14.33;—how cleansed, 48;—of Moses' hand, Ex.4.6;—of Miriam, Nu.12.10;—of Naaman, 2 Ki.5.1;—of Gehazi, 27;—of Uzziah, 2 Ch.26.20;—cured by Jesus, Mat.8.2; Mar.1.40; Lu.5.12; 17.12.

Let, used to signify to *hinder*, Ex.5.4; Is.43.13; Ro.1.13; 2 Th.2.7.

Letters, or epistles, sent from David to Joab, 2 Sa.11.14:—from Jezebel to the people against Naboth, 1 Ki.21.9;—from the King of Syria to the King of Israel, 2 Ki.5.6,—from Jehu to the Samaritans, 10.1;—from Elisha to Jeroboam, 2 Ch.21.12;—from Sennacherib to Hezekiah, 2 Ki.19.10,14; Is.37.4,14;—from Bishlam, &c., to Artaxerxes, Ezr.4.7;—from Tatnai to Darius, 5.6;—from Sanballat to Nehemiah, Ne.6.5;—from Nehemiah to Sanballat, 6.8;—from Jeremiah to the captives at Babylon, Je.29.1;—from the apostles to the church at Antioch, Ac.15.23;—from Claudius Lysias to Felix, 23.25.

Letushim, le-tū'shim [the hammered], great-grandson of Abraham by Keturah, Ge.25.3.

Leummim, le-um'mim [peoples], great-grandson of Abraham, Ge.25.3.

Levi, lē'vi [joined], (1) The third son of Jacob and Leah, born, Ge.29.34;—assisted Simeon in massacring the Shechemites, 34.25;—his sons, and his age, Ex.6.16;—his descendants, 1 Ch.6.1–53.—(2) The tribe of, separated from the rest for the service of the sanctuary, De.10.8.

Leviathan, le-vī'a-than, a terrible animal, described in Job xli; but not identified by modern naturalists. The most probable supposition is that it is the crocodile, the well-known animal inhabiting the Nile and other eastern rivers, of great strength and swiftness in swimming, as well as of enormous voracity. It is mentioned Ps.74.14;—*figuratively*, some formidable monarch, Is.27.1.

Levites, lē'vites, descendants of Levi; accepted instead of the first-born, Nu.3.12,40;—numbered, 15;—again in the land of Moab, 26.57;—the great families of: Kohathites, who had charge of the sacred vessels, 3.31;—Gershonites, of the hangings and curtains of the tabernacle, 4.22–26;—and the Merarites, of the boards and pillars, 7.1–9;—their age in service, 4.3; 8.23;—consecrated, 8.5;—their inheritance, De.18.1;—their portion of meat, 3,4;—not to be deserted when poor, 12.19;—forty-eight cities with fields and gardens given to them, Nu.35.1; Jos.21.2, &c.;—*six* of these were CITIES OF REFUGE;—genealogies and offices of the Levites, 1 Ch.9.14, &c.;—the services appointed them by David, 23.24;—their charge of the treasury, 26.20;—their charge in future time, Eze.44.10;—were superannuated at 50 years of age, Nu.4.47; 8.25,26.

Leviticus, le-vit'i-kus, the third book of Moses, so called because it consists chiefly of laws relating to the Levitical priesthood: contains the history of the first month of the second year of the wanderings in the wilderness.

Levy, a number of men raised from the general population, 1 Ki.5.13,14; 9.15;—to impose a tax, Nu.31.28; 1 Ki.9.21.

Lewdness, or lustful licentiousness, condemned, Ju.20.6; Eze.22.11;—*figuratively*, idolatry with its impure rites, Je.11.15; 13.27; Eze.16.43; 22.9; 23.27,29, &c.

Liberality, or bounty, the alms given to the poor, 1 Co.16.3; 2 Co.8.2.

Libertines, 'freedmen,' *libertini*, as they were called by the Romans, Ac.6.9. Those here referred to were probably Jews who had been taken prisoners in war and reduced to slavery, and had afterwards been emancipated and permitted to return to their own country.

Liberty, *of conscience*, is that freedom from restraint in our choice of, and judgment about, matters of religion, which every man has a right to exercise, Ro.14.4; Ja.4.12.

——, *Christian* and *spiritual*, consists in freedom from the yoke of the ceremonial law, Ro.6.14; Ep.2.15;—from the curse of the moral law, Ga.3.13;—from the guilt, power, and defilement of sin, Ro.8.1; 6.14; 1 Co.6.11;—from the dominion of Satan, Col.1.13; 1 Jn.3.8;—from the corruption of the world, Ga.1.4;—from a spirit of bondage, and in the enjoyment of freedom of access to God, Ro.8.15; Ep.2.18;—from the fear of death and the grave, Ho.13.14; 1 Co.15.55,56;—and from eternal punishment, 1 Th.1.10; 5.9.

——, *Christian*, how to be used, 1 Co.7.22; Ga.5.1,13; 1 Pe.2.16.

Libnah, lib'nah [whiteness], (1) A city in the southern part of the tribe of Judah, Jos.15.42;—given to the priests, 21.13;—the inhabitants of, offended with Jehoram for his idolatry, revolted, 2 Ki.8.22;—sustained a terrible siege from Sennacherib, Is.37.8; 2 Ki.19.35.—(2) A place near Mount Sinai, where the wandering Hebrews encamped, Nu.33.20.

Libni, lib'ni [whiteness], the son of Gershon, Ex.6.17.

Libya, lib'e-a, Heb. *Phut*, a general name for Africa, but properly that part of it which lay on the south coast of the Mediterranean, westward of Egypt; its inhabitants mentioned as a warlike race, Je.46.9;—its fall, with that of Egypt, foretold, Eze.30.5;—men from, at Jerusalem, on the day of Pentecost, Ac.2.10.

Lice, a well-known insect, one of the plagues of Egypt, Ex.8.16–18; Ps.105.31.

Licence, or permission, Ac.21.40; 25.16.

Lie. *See* LYING.

Lieutenants, the deputy-governors of the Persian king, Ezr.8.36; Es.3.12.

Life, *natural*, God its author and preserver, Ge.2.7; Ac.17.28; Job 12.10; Ps.36.6; 66.9; Da.5.23;—the value of it, Job 2.4; Ps.49.8; Mat.16.26; Mar.8.36; Lu.9.25;—short and uncertain, 1 Ch.29.15; Job 7.16; Ps.39.5,6,9; 103.15; Is.40.6; Lu.12.20; Ja.4.14; 1 Pe.1.24;—full of trouble and vanity, Job 5.7; 14.1; Ec.1.2; 12.8. Figures illustrating its character: *a pilgrimage*, Ge.47.9;—*a tale*, Ps.90.9;—*a post*, Job 9.25;—*a ship*, 9.26;—*an handbreadth*, Ps.39.5;—*a dream*, 73.20;—*a sleep*, 90.5;—*a shadow*, Ec.6.12;—*a vapour*, Ja.4.14;—*a flower*, Job 14.2;—*grass*, Is.40.6; 1 Pe.1.24;—*wind*, Job 7.7;—how it should be spent, Lu.1.74,75; Ro.14.8; 1 Pe.1.17; Ec.3.12.

——, *spiritual*, consists in being quickened by the Spirit of God, Ep.2.1,5;—in living in the service of God, Ga.2.19,20;—is imparted by Christ, Ja.5.21,25; 6.33,51–54; 14.6;—it is accompanied with spiritual-mindedness, Ro.8.6;—it is hidden and secure, Col.3.3.

Life, *eternal*, through Christ, Jn.3.15,36; 4.14; 6.40; 10.28; 17.2; 2 Ti.1.10; 1 Jn.4.9; 5.12;—consists in never-ending freedom from death, Lu.20.36; Re.21.4;—in a body and soul resembling Christ, Phi.3.21; 1 Co.15.48,49,53; 2 Co.5.2,8; 1 Jn.3.2;—in the enjoyment of unspeakable bliss, 1 Pe.1.4; Re.7.16,17;—and in the assurance that their happiness shall never end, 1 Th.4.17; Re.3.12.

——, *long*, promised as the reward of virtue, Ex.20.12; De.5.33; 6.2; Pr.3.2,16; 9.11; 10.27;—not to be preferred to our duty, Mat.10.39; 16.25; Mar.8.35; Lu.9.24; 17.33; Jn.12.25.

Light, created, Ge.1.3;—brighter than the sun appearing to Paul, Ac.26.13;—Christ so called, Jn.1.9; 8.12; 9.5; 12.35,46.

Lightning, consumes the sacrifices, Le.9.24; 1 Ki.18.38; 2 Ch.7.1;—destroys the enemies of David, 2 Sa.22.15; Ps.18.14;—directed by God, Job 28.26; 37.3; 38.25; Ps.144.6.

Lign-aloes, line-ăl'oes, a species of odoriferous tree, 8 or 10 feet high, from both the flower and the wood of which a rich and costly perfume is obtained, Nu.24.6; Ps.45.8.

Ligure, a precious gem, said to resemble the carbuncle, Ex.28.19; 39.12.

Likeness. *See* FIGURE and IMAGE.

Likhi, lik'hi [learned], one of Manasseh's posterity, 1 Ch.7.19.

Lily, the lotus or water-lily, Ho.14.5;—used as food, Ca.4.5;—*of the valleys*, *i.e.* of the water-courses, Ca.2.16. In Ca.5.13 allusion is probably made to the Persian lily. The 'lily of the field' was the scarlet martagon lily, Mat.6.28.

Lime, the manufacture of, known to the ancients, Am.2.1;—the bones of the king of Edom burned to, Is.33.12.

Limit, bound, Exe.43.12; Ps.78.41; Hc.4.7.

Lineage, family, race, or progeny, Lu.2.4.

Linen, cloth made of the fibre of hemp or flax, Ex.28.42; 1 Sa.2.18; Mat.27.59;—emblematical of righteousness, Re.15.6; 19.8,14.

Lingered, hesitated, Ge.19.16; 43.10; 2 Pe.2.3.

Lintel, the upper part of a door-frame, Ex.12.22; 1 Ki.6.31; Am.9.1; Zep.2.14.

Linus, lī'nus, a disciple mentioned by Paul, 2 Ti.4.21.

Lion, the noblest, strongest, and the fiercest of the beasts of prey. It is found only in torrid climates, and much less numerous now than formerly. Slain by Samson, Ju.14.5,18;—by David, 1 Sa.17.34,—killed a prophet, 1 Ki.13.24;—killed one who did not obey a prophet, 20.36;—inhabited the banks of the Jordan, Je.49.19; 50.44;—an emblem of the Israelites, Eze.19.2, &c.

Lips, unclean, Is.6.5;—burning, Pr.26.23;—covering of, a token of mourning, Eze.24.22.

Liquor, any strong drink, Ex.22.29; Nu.6.3.

Listeth, willeth, or thinketh fit, Mat.17.12; Mar.9.13; Jn.3.8; Ja.3.4.

Litters, a kind of close conveyance like the eastern palanquin, Is.66.20.

Lively, full of life, Ex.1.19; Ps.38.19; Ac.7.38; 1 Pe.1.3; 2.5.

Liver, one of the entrails, Ex.29.13; Le.3.4; Pr.7.23.

Lizards, animals with a long body, and four legs; some of which live both on land and in water, Le.11.30.

Lo-Ammi, lo-ăm'mi [not my people], symbolical name of a son of Hosea, Ho.1.9.

Lo Ruhamah, lo-ru-ha'mah [not obtaining mercy], symbolical name of a daughter of Hosea, Ho.1.6.

Loathe, or dislike, as God does all iniquity, Je.14.19; Zec.11.8;—as a good man does himself, on account of sin, Eze.6.9; 20.43; 36.31.

Loaves, of bread, twenty feed a great number, 2 Ki.4.42;—five feed 5000, Mat.14.15;—seven feed 4000, 15.32.

Locks, the hair of the head, Nu.6.5; Ju.16.13; Is.47.2; Eze.44.20;—instruments for fastening doors, Ju.3.23,24; Ne.3.3,6, &c.

Locust, a flying insect, most destructive to the fruits of the ground in the East. It is from 2 or 3 inches long, and of the thickness of a man's thumb. Its head is shaped like that of a horse. The mouth is large, and furnished with teeth, which make a crackling sound like fire among stubble or the rattling of hail-stones. The plague of, Ex.10.4; Ps.78.46; 105.34;—sometimes used for food, Mat.3.4;—*figuratively*, teachers of false doctrine, Re.9.3;—terrible judgments of, Joel 1.4, &c.; 2.1, &c.

Lodebar, lo-dē'bar [without pasture], a city in the tribe of Gad not far from Mahanaim; here Mephibosheth resided with Machir the Ammonite, 2 Sa.9.4,5.

Lofty, high, proud, Ps.131.1; Pr.30.13; Is.2.11,12; 57.7,15.

Log [a basin], a liquid measure, one-twelfth of an hin, equal to the cubic contents of six hen-eggs, according to the Rabbinists,=21⅙ cubic inches.

Lois, lō'is, the grandmother of Timothy, distinguished for her faith, 2 Ti.1.5.

Long-suffering, bearing injuries or provocations for a long time; a characteristic of God, Ex.34.6,7; Nu.14.18; Ne.9.17; Ps.86.15; Ro.9.22; 1 Pe.3.20; 2 Pe.3.9. Illustrated, Ps.78.38; Is.48.9; Mat.23.37; 1 Ti.1.16.

Lord, one who has rule and authority;—in the Hebrew Old Testament, the name *Jehovah* (*see* JEHOVAH) often occurs, and is commonly rendered Lord, and printed in capital letters (LORD), and applied equally to the Father, the Son, and the Holy Spirit, Ge.2.4,5,7,8; Is.6.1, comp. with Jn.12.41; Je.31.31,34, comp. with He.10.15,16;—in small characters (Lord or lord), it is applied not only to the supreme God, but to kings, Ge.40.1; 2 Sa.19.19,20;—to princes and nobles, Ge.42.10,30;—to prophets, 1 Ki.18.7; 2 Ki.2.19;—to husbands, Ge.18.12.

Lord's Day, observed, Ac.20.7; 1 Co.16.2; Re.1.10. *See* SABBATH.

Lord's Supper, instituted, Mat.26.26; Mar.14.22; Lu.22.19; 1 Co.11.23;—called also the *communion*, 10.16;—the *eucharist* (*see* EUCHARIST), Lu.22.17;—the *feast*, 5.8;—the *breaking of bread*, Ac.2.42; 20.7;—*the cup of the Lord*, and the *Lord's table*, 1 Co.10.21;—enjoined by Christ on all his friends, Lu.22.19; 1 Co.11.24;—guilt and danger of profaning it, 27,29;—self-examination required to prevent its abuse, 28;—was observed statedly and frequently by the primitive church, Ac.2.42; 20.7;—tempers of mind with which it should be observed, 1 Co.5.7,8;—ought to be followed with holiness of life, 2 Ti.2.19; Tit.2.11–13; 1 Jn.2.6.

Lot [a covering, veil], (1) The son of Haran, and nephew of Abraham, accompanies Abraham, Ge.12.5;—separates from him, and resides in Sodom, 13.10;—rescued from its destruction, 19.1, &c.;—his sons by his daughters, Ge.19.31;—vexed with the society of the wicked, 2 Pe.2.7;—his wife turned into a pillar of salt, Lu.17.32.—(2) A portion of anything, an inheritance, Jos.15.1; Ps.125.3; Is.17.14.

Lots, casting of, disposed of by God, Pr.16.33;—cast for the scape-goat, Le.16.8;—to divide the land of Canaan, Nu.26.55;—cast by Saul, 1 Sa.14.40;—for the garments of Jesus, Mat.27.35;—for the choice of an apostle, Ac.1.26.

Love OF GOD to all men, is from everlasting, Je.31.3; Ep.1.4;—is complete, De.7.8; 10.15; Ex.33.19; Ro 9.15,21;—is altogether unmerited, Ro.5.8; De.7.7; Job 7.17;—purely disinterested, Job 22.2; 35.7,8; 1 Jn.4.10;—discriminating, or distinguishing, 2 Th.2.16; He.2.16; Jude 6;—incomparably condescending, Ps.8.4; Job 7.17;—unspeakably great, Jn.3.16; Ep.2.4;—fraught with the richest blessings, Ep.1.3,4; 1 Jn.3.1,2;—unchangeable, Zep.3.17;—eternal, Is.54.10; Ro.8.35–39;—discovered, in giving his Son, Jn.3.16; 1 Jn.4.9;—in Christ's death, Ro.5.8; 1 Jn.4.10;—in providential dealings, De.7.13–15; 23.5; He.12.6;—in leading us to love himself, 1 Jn.4.19;—in preserving them, Ps.37.28; 41.11; 127.2.

Love OF MEN to God, ought to be sincere, 1 Sa.16.7;—supreme, De.6.5; 10.12;—constant, Jude 21;—progressive, Phi.1.9;—operative, exciting to honour and obey him, 1 Jn.2.5; 5.3; 2 Jn.6

——— to God, commanded, De.11.1; 19.9; 30.16; Jos.22.5; 23.11;—its character, De.6.5; 10.12; 30.6; Mat.22.37; Lu.10.27;—is produced in the heart by the Spirit, Ro 5.5, Ga.5.22; 2 Th.3.5;—*produces* brotherly love, 1 Jn.3.17; 4.20,21; 5.1,2;—obedience, 5.3; 2 Jn.6;—hatred of sin, Ps.97.10;—*manifests itself* in frequently thinking of him, Is.26.8,9;—aspiring after conformity to his image, 2 Co 3.18; Ep.5.1;—thirsting after communion with him, Ps.42.1,2; 63.1;—studying in all things to please him, 1 Jn.5.3;—grieving for dishonour done to him, and for the hiding of his face, Job 23.3; Ps.51.3,4;—delighting in his word, ordinances, and people, Ps.19.10; 27.4; 84.1,2; 1 Jn.4.21; 5.1.

———, *brotherly*, consists in goodwill to all men, especially the saints; and in a readiness to promote their best interests, Le.19.18. Mat.22.39; Jn.13.34; 15.12,17; Ro.12.9,10; 13.8; 1 Co.13.1; Ga.5.6,13; 6.10; Col.3.14; 1 Th.3.12; 4.9; Ep.4.1,2; 5.2; Phi.2.1; 1 Ti.1.5; He.13.1; Ja.2.8; 1 Pe.1.22; 3.8; 4.8; 1 Jn.2.9; 3.10,23; 4.7,11, 20; 2 Jn.5;—*exemplified*: Joseph, Ge.45.15;—Ruth, Ru.1.16,17;—Jonathan, 1 Sa.20.17,41,42;—centurion, Lu.7.5;—and others, Ac.2.46; 16.15; Ro.16.3,4; Phi.4.15; 2 Ti.1.16–18. *See* AFFECTION and CHARITY.

———, as it relates to the saints of God, consists in esteeming them because they profess and appear to be his children, 1 Jn.5.1;—and *is manifested* in preferring their company, Ps.119.63; Ac.2.44; 4.32;—tenderly sympathizing with them amid their joys and sorrows, Ro.12.15; 1 Co.12.26;—aiding them in bearing their burdens, Ga.6.2; 1 Th.5.14;—supplying their wants, Mat.25.35; 1 Jn.3.17,18;—praying for them, Ep.6.18; Phi.1.4;—reproving and admonishing them in the spirit of meekness, Le.19.17; Mat.18.15; He.10.25.

——— OF CHRIST, and of his religion, Mat.10.37; Jn.15.9; 21.15, &c.; 1 Co.16.22; 2 Pe.1.8;—*to us*, Jn.15.13; Ro.8.35; Ep.5.2,25;—notices of its manifestations, Lu.19.10; 23.34; Ga.2.20; 1 Jn.3.16; Re.1.5; He.7.25; 9.24;—the same in its properties with God's love to his people (which see).

———, the peculiar law of the gospel, Jn.13.34; 15.12,17; Ga.6.2; 1 Jn.3.23; 4.21.

——— OF OUR COUNTRY: in Nehemiah, Ne.2.3;—in David, Ps.25.22; 51.18; 122.6; 124.1; 126.1; 137.5;—in Paul, Ro.10.1.

——— OF THE WORLD, dangerous, Mat.6.24; 13.22; 19.22; 1 Ti.6.9; 2 Ti.4.10; Ja.1.27; 4.4; 1 Jn.2.15.

Loving-kindness, tender regard, mercy, and favour of the Lord, Ps.26.3; 36.10; Je.9.24;—certain features of it: *good*, Ps.69.16;—*excellent*, 36.7;—*marvellous*, 17.7; 31.21;—*multitudinous*, Is.63.7;—*everlasting*, 54.8;—*better than life*, Ps.63.3;—its actings, 40.11; 119.76,88; Je.31.3; Ho.2.19.

Low Country, the western portion of Judah, 2 Ch.26.10;—called also the *valley*, Jos.15.33;—*vale*, 1 Ki.10.27;—*low plains*, 2 Ch.27.28.

Lowering, or gloomy, cloudy, Mat.16.3.

Lower parts of the earth, the earth itself, Ep.4.9;—the valleys, or the Gentile world, Is.44.23;—the womb of a mother, Ps 139.15;—the grave, or state of the dead, 63.9.

Lowing, or making a bellowing noise like oxen, 1 Sa.6.12; 15.14; Job 6.5.

Lowliness, meekness and humility, commended, Ep.4.2: Phi.2.3. *See* HUMILITY and MEEKNESS.

Lubim, lū'bim (dwellers in a scorched land), people of Africa, 2 Ch. 12. 3; 16. 8

Lucas, lū'kas, the same with Luke, Philem. 24.

Lucifer, lū'si-fer (light-bringer, the morning star), the title by which Isaiah describes Nebuchadnezzar, Is. 14. 12.

Lucius, lū'shi-us (of light), of Cyrene, a Greek colony in the north of Africa, Ac. 13. 1.

Lucre, worldly gain, riches, 1 Sa. 8. 3; 1 Ti. 3. 3; Tit. 1. 7, 11; 1 Pe. 5. 2.

Lud (strife, inhabitants of the desert), a people of Asia Minor descended from the son of Shem, Ge. 10. 22.

Ludim, lū'dim, the descendants of Mizraïm, the second son of Ham, Ge. 10. 13; 1 Ch. 1. 11;—called Lydians, Je 46. 9; which is an inaccurate rendering for *Ludim*.

Luhith, lū'hith (a floor made of boards), a place in Moab, Is. 15. 5; Je. 48. 5.

Luke, Lucas (light giving), the evangelist and constant companion and assistant of Paul;—mentioned by Paul, Col. 4. 14; 2 Ti. 4. 11.

Lukewarmness, or indifference in religion, censured, 1 Ki. 18. 21; Mat. 8. 21; Lu 9. 59; Ac. 26. 29; Re. 3. 15.

Lunatics, persons affected with a species of madness, supposed to be influenced by the moon, cured, Mar. 4. 24. 17. 15, &c.

Lurk, to lie concealed and in wait, Pe. 2. 11. 28; Ps 17. 12.

Lusts, or lewd desires, of the flesh to be repressed, Mat. 5. 29; 15. 19; Ro. 8. 13; 1 Co. 9. 27; Ga 5. 16, 19; Col 3. 5; 1 Pe. 2. 11; *unnatural*, Ro. 1. 26; Ep. 5. 12; 1 Th. 4. 5.

Luz (an almond tree), (1) The ancient name of Bethel, Ge. 28. 19.—(2) A city in Arabia Petræa, about the south-east of the Dead Sea; built by a person who had resided at Bethel, Je. 1. 25, 26.

Lybia *See* Libya.

Lycaonia, lȳ-kā-ō'ni-a, a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe, and Lystra;—churches planted here by Paul and Barnabas, Ac. 14. 6;—the 'speech of,' Ac. 14. 11; supposed to have been the ancient Assyrian.

Lycia, lȳ'si-a, a province in the south-west of Asia Minor, bounded on the north by Phrygia, on the south by the Mediterranean, on the east by Pamphylia, and on the west by Caria. It anciently contained about twenty-three cities, the chief of which were Patara and Myra;—Paul came to Myra, Ac 27. 5. —a few Greek Christians are in this province, and the Mahometans prevail.

Lydda, lid'dah, the Greek form of *Lod*, called Diospolis (city of Jupiter), a few miles east of Joppa, on the road to Jerusalem; —Peter visited the saints here, Ac. 9. 32 —here he cured Eneas, who had kept his bed eight years, 33, 34; its inhabitants generally turned to the Lord, 35; —it is now a poor village called *Ludd*.

Lydia, (1) A maritime province in the west of Asia Minor. That mentioned in Eze. 30. 5 was *Lud*, a place on the continent of Africa, comp. Is. 66. 19; Eze 27 10.—(2) A woman, converted, Ac *ib.* 14;—she and her household baptized, 15.

Lying, uttering falsehood, knowing it to be false, forbidden, Le. 19 11; Pr. 24. 28; Ep. 4. 25; Col 3. 9;—hateful to God, Pr. 6. 16, 17; 12 22;—threatened with severe punishment, Ps. 5 6; Pr 19. 19. 14 5. 9. Re. 21 8. 27;—abominable in the sight of men, Ps 101. 7; 119 163; 120 2; Pr 13 5; 19 22;—characteristic of a wicked man, Ps. 52. 3; 58. 3; Pr. 24. 5, 25, *ib.* 30. 9;—comes from the devil, Jn. 8 44; Ac. 5. 3;—punishment of, Ps. 5. 6; 120. 3, 4; Pr. 19. 5; Je. 10 36; Re. 21. 8, 27 22 15.

——, *examples* of: Cain to God, Ge. 4. 9;—of Sarah, 18. 15;—of Jacob to his father, 27. 18,—of the prophet in Bethel, 1 Ki. 13 18;—of Gehazi, 2 Ki. 5 25;—of Ananias and Sapphira, Ac. 5. 1, &c.

Lying, prevarication, quibbling, or double-dealing;—examples censured: of Abraham, Ge. 12. 11—13; 20. 2, 9; of Isaac, 26. 7, 18; of Rachel, 31. 34, 35; —of Saul, 1 Sa. 15. 13—28; —of Peter, Mat. 26. 70.

Lysias, lis'si-as, the chief captain of the Roman band at Jerusalem, rescues Paul, Ac. 21. 31; 23. 23;—writes to Felix about him, 23. 26;—sends him to Cesarea, 33.

Lystra, lis'tra, a city of Lycaonia, in Asia Minor, about 20 miles west of Iconium; —here Paul and Barnabas were taken for gods, Ac. 14. 11; —the native place of Timothy, 16. 1, 2.

M.

Maacah, mā'a-kah (oppression), a small kingdom adjoining Argob and Bashan, 2 Sa. 10. 6, 8;—inhabited by the Maachathi, De. 3. 14, or Maachathites, Jos. 12. 5; 13. 11—15.

Maachah, mā'a-kah (oppression), (1) The son of Nahor, Ge. 22. 24;—supposed to be the father of the Maachathites, De. 3. 14; Jos. 12. 5. —, 2; Daughter of Talmai, king of Geshur, was the wife of David, and mother of Absalom and Tamar, 2 Sa. 3. 3.—(3) The mother or grandmother of Asa, king of Judah, 1 Ki 15. 10.—(4) The father of Achish, king of Gath, 2. 39.—(5) The head of the tribe of Simeon in the days of David, 1 Ch. 27. 16.

Maaseiah, mā-a-sē'ah (work of Jehovah), (1) The son of Ahaz, assassinated, 2 Ch. 23. 7.—(2) A porter of the temple, Ne. 12 41, 42.

Maaziah, mā-a-zī'ah (consolations of Jehovah), a chief of the families of the priests, 1 Ch. 24. 18.

Macedonia, mas-se-dō'ni-a, a large country north-east of Greece, peopled by the descendants of Javan. In the time of the Romans the whole country between Taenarus (Cape Matapan) and the valley of the Danube, was divided into three districts, viz. Illyricum, Achaia, and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great; to visit which Paul was directed by a vision, Ac. 16. 9;—Silas and Timothy preached in it, 18. 5;—churches in, exemplary in their contributions to the poor saints, Ro. 15. 26, 2 Co. 8. 1—5.

Machir, mā'kir (sold), the son of Manasseh, grandson of Joseph, and chief of the Machirites, Ge. 50 23; Nu 32. 39.—to him, or rather his seed, Moses gave Gilead, 40.

Machpelah, mak-pē'lah (portion, lot, double cave), the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite, for a burying-place for Sarah, Ge. 23. 9, 17; xix.;—himself buried there, 25. 8, 9;—also Isaac, Rebekah, and Jacob, 49. 29—32. Over this spot a large mosque has been built. In 1862 it was visited by the Prince of Wales and Dean Stanley. The cave itself, however, beneath the mosque has never yet been entered by any traveller.

Madai, mā'dī (middle land), the name of the third son of Japheth, and of the nation (the Medes) that sprang from him, Ge. 10 2, 2 Ki. 17 6.

Madmannah, mad-mān'nah (dunghill), a city of Judah, lying toward the coast of Edom southward, Jos. 15 31; 1 Ch. 2. 49; —was invaded by the Assyrians, Is 10 31. It has been identified with *El Minyky*, about 15 miles south-west of Gaza.

Madness, insanity, rage, De. 28. 28; Lu. 6. 11, 2 Pe 2. 16.

Magdala, mag'da-lah (a tower or greatness), a town on the west of the Sea of Tiberias, either the same with *Dalmanutha*, or near it, Mat 15. 39, compared with Mar. 8 10. Now a small village called *Mejdel*, about 3 miles north of Tiberias, containing about twenty wretched hovels.

Magdalene, mag'da-lēne, a woman dispossessed of devils by Christ, Lu. 8. 2; Mat. 27. 56. Probably a native of Magdala.

Magi, mā'gī, or wise men from the East, the priest class among the Persians, Je 39. 3. 13;—their journey to see Jesus, Mat. 2. 1, &c.

Magicians, diviners or fortune-tellers, sent for to interpret Pharaoh's dreams, Ge 41. 8;—oppose Moses, Ex. 7. 11, 22; 8 7. could not produce the lice, 18; —of Babylon sent for to find out and interpret the dream of Nebuchadnezzar, Da. 2. 2; —Jews forbidden to consult, Le. 19 31; 20. 6.

Magistrates, civil rulers, or rulers over particular cities; to be respected, Ex. 22. 28; De. 17 8, &c.; Ac. 23. 5; —heathen, to be obeyed by Christians, Ro. 13. 1, 3; Tit. 3. 1; 1 Pe. 2. 13;—not a terror to the good, but to the evil, Ro. 13 4; 1 Pe. 2 14.

Magnifical, stately, very great, 1 Ch. 22. 5.

Magnificence, worldly grandeur, its vanity, Ec. 2. 4, &c.; Ac. 19 27.

——— ——, of Solomon, 1 Ki. 4. 21, &c.; 10. 1, &c.; 2 Ch. 1. 14, &c.; 9. 5.

Magnify, to make great, as God does his word, Ps. 138. 2;—his mercy, Ge. 19. 19;—Jesus did the law, Is. 42. 21;—God does men, Jos. 3. 7; 4. 14; 1 Ch. 29. 25; 2 Ch. 32. 23;—men do God, by proclaiming his greatness, Ps. 34. 3; 69 30; Lu. 1. 46.

Magog, mā'gog, the second son of Japheth, and a tribe descended from him, Ge. 10. 2; 1 Ch. 1. 5 Generally understood of the Scythians, Scythia = the land of Magog, *Eze.* 38. 2. *See* Gog.

Mahalaleel, ma-hāl'a-leel (praise of God), the son of Cainan, of the race of Seth, Ge. 5. 15.

Mahalath, mā'ha-lath (smoothness), (1) The wife of Rehoboam, 2 Ch. 11. 18.—(2) The daughter of Ishmael, whom Esau married, Ge. 28. 9; called Bashemath, 36. 3.

Mahanaim, mā-ha-nā'im (camps), a town east of Jordan, on the north bank of the Jabbok, in the territory of Gad, to the site of which Jacob gave this name, Ge. 32. 1, 2;—given to the Levites, Jos. 21. 38;—here Ishbosheth fixed his residence during his short reign, 2 Sa. 2. 8;—hither David retired from the fury of Absalom, 17. 27.

Mahazioth, ma-hāz'i-oth (vision), a chief of the singers in the temple, 1 Ch. 25. 30.

Maher shalal-hash-baz, mā'her-shal'al-hāsh'baz (hastening to the spoil), a child so called, to signify a future event, Is. 8. 1, &c.

Mahlah, mah'lah (disease), one of the daughters of Zelophehad, who, with her sisters, received her portion of the Land of Promise, because their father died without male issue, Nu. 26 33; 27. 1; Jos. 17. 3; 1 Ch. 7. 18.

Mahlon, mah'lon (sick), the son of Elimelech and Naomi, who married Ruth, but died without children, Ru. 1. 2, 5.

Maiden, a woman servant, Ex. 2. 5; Ru 2. 8, 22; Lu. 12. 45.

Mail, or coat of mail, a piece of armour for the protection of the body in war, 1 Sa. 17. 5.

Maimed, persons who either wanted members of their body, or had lost the use of them;—cured, Mat. 15. 30, 31.

Maintain, to uphold, to plead, 1 Ki. 8. 45; Ps. 140. 12; Tit 3. 8.

Majesty, the infinite greatness of God, 1 Ch. 29. 11; Job 37. 22; Ps. 93. 1; 104 1; 145 5;—the royal pomp of earthly kings, Es. 1. 4; Da 4. 30, 36; 5. 18, 19.

Makkedah, māk ke'dah or mak ke-dah (place of shepherds), a city of the tribe of Judah, 12 miles south-west from Jerusalem, Jos. 10. 10, 17, 21, 29; 15. 41

Malachi, mā'la ki (angel of Jehovah), the last in order of the Old Testament prophets, was contemporary with Nehemiah; prophesied about 430 B.C. After him no prophet arose in Israel till the time of John the Baptist, of whose appearing he foretold, Mal 4 5, 6;—referred to by our Lord, Mat. 11. 10; 17. 10—12. Of the personal history of the prophet nothing is known.

Malchiah, māl ki'ah (Jehovah's king), the keeper of the prison at Jerusalem, into the miry dungeon of which Jeremiah was cast, Je 38 1 6; —several other persons of this name, 1 Ch. 6. 40; 9 12; Ezr. 10. 25; Ne 3. 11, 14.

Malchiel, māl'ki-el (God's king, *i.e.* appointed by God), a grandson of Asher, 1 Ch. 7 31.

Malchiram, mal-ki'ram, a son of Jeconiah, 1 Ch 3. 18

Malchishua, mal-ki-shu'ah (king of help), the third son of Saul, who perished in battle with his father and two brothers, 1 Sa. 31. 2; 1 Ch. 10. 2.

Malchom, mal'kom, or Milcom, an idol of the Ammonites, said to be the same with Moloch, 1 Ki. 11. 33. *See* Molech.

Malchus, mal'kus, a servant of Caiaphas, whose ear Peter cut off, but who was healed by Christ, Jn. 18. 10. All the evangelists record the event, but the names of Peter and Malchus are only mentioned by John.

Malefactors, evil-doers, offenders against the law, criminals; two crucified with Christ, Lu. 23. 32, 33, 39; Christ arraigned as one, Jn 18 30.

Males, all who were able to travel, required to attend at the tabernacle or temple *thrice* a year, namely, at the *passover*, *pentecost*, and *feast of tabernacles*, Ex. 23. 17; 34. 23; De. 16. 16.

Malice, deep-rooted ill-will or violent hatred, forbidden, Ge. 34. 7, 25; 37. 5, 18, Ps. 27. 5; 94. 17; 26 24; Mat. 6 17, 1 Co. 5 8; 14. 20; Ep. 4. 31; Col. 3 8, Tit. 3. 3; 1 Pe. 2 1, 16;—may work its own ruin, Ps 7. 15, 16; 9. 15; 35. 8; Pr. 5 22; 26. 27; Es 7. 10; —punishment of, Am. 1. 11, 12; Ob. 10-15.

Malice, of Cain to Abel, Ge. 4. 8;—of Esau to Jacob, 27. 41; —of Saul to David, 1 Sa. 19. 10;—of Joab to Abner, 2 Sa. 3. 27;—of Haman to Mordecai, Es. 3. 6; —of the presidents, Da. 6. 4;—of Herodias, Mar. 6. 19;— of the scribes and Pharisees to Jesus, Mar. 11. 18, &c. In Ja. 1. 21 the word is rendered 'naughtiness.'

Maliciousness, the same as malice, Ro 1. 29; 1 Pe 2 16.

Malignity, a temper of mind obstinately bad, and delighting in what is evil, Ro. 1. 29.

Mallows, a plant, supposed to be of the bramble kind, with leaves like the lettuce; used for food, Job 30. 4.

Malluch, mal'luk (reigning), one who signed the covenant with Nehemiah, Ne. 10 4

Mammon, a Syriac word signifying *riches*, Lu. 16. 9, 11;—personified, Mat. 6. 24; Lu. 16. 13.

Manre, mam're (fruitfulness), (1) The brother of Aner and Eshcol, was an Amorite, and the friend of Abraham, Ge. 14 13. (2) The country where he dwelt, called by his name, 13. 18; 23 17;—was one of Abraham's favourite places of residence, 18. 1, 10, 14. The cave of Machpelah, now covered by the great *Haram* in Hebron, lay 'before Mamre,' Ge. 23 17, 19; 25. 9.

Man, his primeval dignity, Ge. 1 26, 27; 2. 7; Ps 8. 5; Ec 7. 29;—his fall, Ge. 3. 17; 6. 5; 8. 21; Ps. 14. 3; Je. 17. 5;—universal corruption of his nature, Job 14. 4; Ps. 51. 5; Jn. 3. 6; Ro 3. 23; Ga. 5. 17; Ep. 2. 1, &c.;—his mortality, Job 7. 10; 14. 5, 7, 10, 12; Ec. 12 7; Ro 5. 12, 1 Co. 15 22; —what is best for him in this world, Ec. 2. 24; 3. 12, 22; 5. 18; 7. 2—5, 8; 9. 7;—the great business of his life, 12 13; Am. 4. 12; Lu. 10. 27; Mar. 8. 36, 2 Pe. 1 10.

——, his frailties, Ps 39. 5, 11; 62. 9; 78. 39, 103 14; 144. 4; 146. 3, Ro. 7. 18; 1 Pe. 1. 24.

——, his dignity restored by Christ, 1 Co. 15. 49, Ep. 5. 23, 27, Phi. 4. 21, Col 3. 4, 10, He. 2. 10; 2 Pe. 1. 4; 1 Jn. 3 2.

Manasseh, ma-nas'seh (forgetfulness), (1) The eldest son of Joseph, Ge. 41. 51;—blessed by his grandfather Jacob, 48. 8—14;—his inheritance, Jos. 13. 29; 17. 1;—his descendants, 1 Ch. 7. 14;—the chief men of the half tribe, 5. 23; —conquered by Pu., king of Assyria, 26.—2. Fourteenth *king of Judah*, succeeds his father Hezekiah, 2 Ki. 21. 1; 2 Ch. 33. 1;—he was very wicked and idolatrous, 2 0; —shed much innocent blood, 2 Ki. 21. 16; 24. 4;—was carried to Babylon, 2 Ch. 33. 11;—prayed, was converted and restored, 13;—dies, aged sixty-eight years, B.C 664, 20; 2 Ki 21. 18.

Mandrakes, found by Reuben in the field (uncertain whether they were some kind of pleasant flowers, or citron apples, or a plant usually so called—supposed to remove barrenness, and therefore earnestly sought by Rachel, Ge 30 14—16; Ca. 7. 13.

Maneh (part, portion), a mina = 1/50th part of a talent = 100 shekels, or 50 ounces avoirdupois weight, 1 Ki. 10. 17; 2 Ch. 9. 16; —divided into three parts, Eze 45. 12.

Manger, the wooden trough in which horses are fed, served for the cradle of Christ, Lu. 2. 7, 12, 16.

Manifest, to make apparent, or clearly visible, as God was in the flesh, 1 Ti. 3. 16;—as Christ did his glory, by his miracles, Jn 2. 11;—as he will make the counsels of men's hearts, 1 Co. 4. 5.

Manifold, many in number, great and various, as are the mercies of God, Ne. 9. 19, 27; his works, Ps. 104 24;—his wisdom, Ep 3. 10;—our sins, Am. 5 12.

Manna (what is it?), the food with which God miraculously fed the Israelites in the wilderness for forty years, and sustained almost *three millions* of men, women, and children;—described, Ex. 16. 14, 15;—regulations respecting the gathering and preparing of it, 16 21;—a double quantity to be gathered on the sixth day, as none fell on Sabbath, 22—30; an omer of it preserved, 16. 32;—ceased while encamped at Gilgal, after the first passover in Canaan, Jos. 5. 10, 12;—hidden, promised, Re. 2. 17.

Manner, custom, deportment, Ge. 29. 23; 1 Co. 15. 33; He. 10. 25.

Manoah, ma-nō'ah (rest), the father of Samson, was of the tribe of Dan, Ju. 13. 2;—entreated the Lord that the angel who appeared to his wife might come again to instruct them;—his prayer answered;—his interview with the angel, 9—21;—his fears quelled by his wife, 22, 23.

Mansions, fixed dwellings, the abodes of the blessed, Jn. 14. 2.

Man-slaughter, killing a person without malice, as in a sudden quarrel, or by accident; the law respecting it, Ex. 21. 18; Nu. 35. 22; De. 19. 4; Jos. 20. 1.

Man-stealing, laws against it, Ex. 21. 16; De. 24. 7.

Mantle, a cloak, Ju. 4. 18; 1 Sa. 28. 14; 1 Ki 19. 13, 19.

Maon, mā'on (a dwelling-place), a city of Judah, here Nabal dwelt, and near which David hid himself, Jos. 15. 55; 1 Sa. 23. 24; 25. 2;—identified with *Main*, about 7 miles south-east of Hebron.

Mar, to disfigure, Le. 19. 27;—to spoil or render useless, 2 Ki. 3. 19; Je. 13. 7; Mar. 9. 50.

Marah, mā'rah (bitterness), a place on the east side of the western gulf of the Red Sea, so named from its bitter waters, Ex 15. 23.

Maralah, mār'a-lah (trembling), a city in the tribe of Zebulun, Jos. 19. 11;—identified with *Mi'ailā*, about 4 miles south west of Nazareth.

Maranatha, mār-an-ā'thah, two Aramaic or Syriac words, meaning *the Lord cometh*, 1 Co. 16. 22. *See* Anathema.

Marble, a species of limestone, of various colours, which takes a fine polish, provided by David for building the temple, 1 Ch. 29. 2;—pillars and pavement of, in Ahasuerus palace, Es. 1. 6.

Marches, of the Israelites in the wilderness. *See* Journeys

Mareshah, ma-rē'shah (place at the top), a city in the tribe of Judah, Jos. 15. 44;—fortified by Rehoboam, 2 Ch.

21. 8;—native place of Eliezer the prophet, 20. 37;—near to it Asa routed the Ethiopians, 14. 9.

Mariners, seamen or sailors; the inhabitants of Zidon were, Eze. 27. 8, 9, 27, 29;—those in the ship with Jonah, Jonah 1. 5.

Marishes, or marshes, miry places, Eze. 47. 11.

Mark, John surnamed Mark, Ac. 12. 12;—was the nephew probably of Barnabas, Col. 4. 10. His mother was that Mary in whose house the disciples frequently met, and where Peter found them praying, Ac. 12. 12–16; accompanies Paul and Barnabas to Antioch, 12. 25; his conduct disapproved of by Paul, and left by him on his second progress, 15. 37;—accompanied Barnabas, 39. *Gospel of*, describes the *actions* rather than the *discourses* of Christ; was probably written at Rome and for the Romans.

Markets, the places of selling meat, &c., Mat. 11. 16; 23. 7; Lu. 11. 43; 20. 46.

Marriage, its institution, Ge. 2. 22; —to be contracted between one man and one woman, Le. 18. 18; Mal. 2. 14, 15; Mat. 19. 5, 9; Ro. 7. 2, 3; 1 Co. 7. 2, 12, 14; —is honourable, He. 13. 4; indissoluble, Mat. 19. 6; 1 Co. 6. 16; Ep. 5. 31;—unlawful ones, Le. 18. 7, &c.;—with strangers forbidden to the Jews, Ezr. 10. 1; Ne. 13. 23; lawful for all Christians, 1 Co. 7. 38; 1 Ti. 5. 14; He. 13. 4;—when prudent, 1 Ti. 5. 14; 1 Co. 7. 2, 9; —not prudent in time of persecution, 1 Co. 7. 1, 7, 26; between persons of different religions censured, Ge. 34. 14; De. 7. 3; Jos. 23. 12; 2 Ki. 8. 18; 2 Co. 6. 14;—none in heaven, Mat. 22. 30; Mar. 12. 25; Lu. 20. 35; attended with feasting, Ge. 29. 22; Mat. 22. 3; Jn. 2. 2;—the happiness of a suitable one, Pr. 12. 4; 18. 22; 19. 14; 31. 10, &c.;—the misery of an unsuitable one, 12. 4; 19. 13; 21. 9, 19; 25. 24; 27. 15;—duties of, *see* HUSBANDS and WIVES.

Marrow, the fat contained in the hollow of bones, Job 21. 24;—the secret dispositions, thoughts, and designs of the soul, He. 4. 12;—the rich blessings of grace, Ps. 63. 5; Is. 25. 6.

Mars-Hill, Ac. 17. 19. *See* AREOPAGUS.

Mart, a market, a place of public traffic, Is. 23. 3.

Martha, mär'tha (stirring up, bitter, provoking, a lady), the sister of Lazarus, too much occupied at the entertainment of Jesus, Lu. 10. 38;—her behaviour at the death of her brother, Jn. 11. 1, 20;—Jesus sups at her house, 12. 2.

Martyrdom, suffering death for attachment to Christ and his gospel; the obligation of submitting to it, rather than renounce Christ, Mat. 10. 28, 37; 16. 24; Mar. 8. 34; Lu. 14. 26; Ac. 5. 40; 9. 16; 20. 24; 21. 13; 1 Co. 4. 12; Phi. 1. 29; 1 Ti. 4. 10; 1 Pe. 4. 19; Re. 12. 11;—will be amply rewarded, Mat. 5. 10; Ro. 8. 17; 2 Ti. 2. 12; 2. 12; 1 Pe. 4. 13; Re. 2. 10; 6. 11; 7. 14.

————, of Abel, Ge. 4. 8, with 1 Jn. 3. 12;—of Uriah, Je. 26. 20–23;—the Baptist, Mar. 6. 27;—of Stephen, Ac. 7. 57;—of the apostle James, 12. 2; —of the ancients, He. 11. 13, 36;—of Antipas, Re. 2. 13

————, sufferings approaching to it, of the apostles, Ac. 5. 40;—of Paul, 13. 50; 14. 19; 16. 23; 2 Co. 6. 4; 11. 23, &c.

Marvel, to wonder, Ge. 43. 33; Ec. 5. 8; Mat. 8. 10, 27, &c.

Marvellous, wonderful, Job 5. 9; Ps. 17. 7; Jn. 9. 30.

Mary, Heb. MIRIAM [exalted], (1) *The mother of Jesus*, a descendant of the royal house of David, Mat. 1. 6–16;—addressed by the angel Gabriel, and conceives by the almighty agency of the Holy Ghost, Lu. 1. 26–35; her song, 46–55;—married to Joseph, who had previously espoused her, Mat. 1. 18, 19;—brings forth the Saviour in Bethlehem, Lu. 2. 1–7;—she, with her husband, brought the infant to Jerusalem, to present him to the Lord, 21–24;—she accompanied her husband every year to the passover, 41; —took Jesus with her when he was twelve years old, 42;—attended him to a marriage, Jn. 2. 1;—inquires for Jesus when he was teaching, Mat. 12. 46; Mar. 3. 32; Lu. 8. 19;—at his crucifixion, and committed to the care of John, Jn. 19. 25;—with the other disciples after the resurrection of Jesus, Ac. 1. 14.—(2) *Magdalene*, dispossessed of seven devils, Lu. 8. 2; witnessed Christ's crucifixion afar off, Mat. 27. 56;—attended his burial, 60, 61; brought spices to embalm his body, Mar. 16. 1;—the first to see Jesus after his resurrection, Mat. 28. 1, 9; Mar. 16. 2, 9; Jn. 20. 14; she was not the woman in the city which was a sinner," mentioned in Lu. 7. 37, and the idea that she was of unchaste character has no foundation.—(3) *The sister of Lazarus*, attends the discourse of Jesus while her sister was busy in preparing to entertain him, Lu. 10. 39;—pours precious ointment on him at the supper in Bethany, Mat. 26. 7; Mar. 14. 3; Jn. 11. 2; 12. 3.—(4) *The wife of Cleophas*, the mother of James and Joses, and supposed to be the sister of the Virgin Mary;—stood by the cross, Mar. 15. 40; Jn. 19. 25.—(5) *The mother of John Mark*, Ac. 12. 12.

Mash, or MESHECH, mē'shek [drawn out], the fourth son of Aram, and grandson of Shem, Ge. 10. 23; 1 Ch. 1. 17.

Masons, those who work and build in stone, eminently distinguished in their art in the time of David and Solomon, 2 Sa. 5. 11; 2 Ki. 12. 12; 1 Ch. 22. 2; 2 Ch. 24. 12.

Masters, their duty to instruct their servants as well as their children, Ge. 18. 19; Jos. 24. 15; Ac. 10. 2; should select those of upright moral character, Ps. 101. 6, 7; not to permit them to labour on the Sabbath, Ex. 20. 10; —to use them with tenderness, Le. 25. 43; 46. 53; De. 24. 14; Job 31. 13; Mat. 8. 5; Lu. 7. 2; Col. 4. 1; Ep. 6. 9;—to pay them duly, Le. 19. 13; De. 24. 15; Je. 22. 13; Mal. 3. 5; Ja. 5. 4;—good masters, Abraham, Ge. 18. 19;—Joshua, Jos. 24. 15;—centurion, Lu. 7. 2, 3.

Matri, ma'tri [son of Jehovah], one of Saul's progenitors, 1 Sa. 10. 21.

Matrix, the womb, Ex. 13. 12, 15; 34. 19; Nu. 3. 12; 18. 15.

Mattan, mär'tan [gift], a priest of Baal, killed before the altar of his false god, 2 Ki. 11. 18; 2 Ch. 23. 17.

Matthan, mat'than [gift], the son of Eleazar, father of Jacob, and grandfather of Joseph the husband of Mary, Mat. 1. 15, 16.

Matthew, mäth'thū [God's gift], a native of Galilee, called also Levi, Mar. 2. 14;—a tax-gatherer under the Romans, called to attend Jesus, Mat. 9. 9; Mar. 2. 14; Lu. 5. 27;—makes a feast, and introduces many publicans and sinners to Christ, Mar. 9. 10;—numbered with the apostles, 10. 3; Mar. 3. 18; Lu. 6. 15; Ac. 1. 13. *Gospel of*, probably written about A.D. 61, was principally intended for Palestine; its design was to prove to the Jews that Jesus was the Christ.

Matthias, mat thī'as [given of the Lord], chosen in the place of Judas Iscariot, Ac. 1. 26.

Mattock, an instrument made of wood, in common use in Egypt, Is. 7. 25;—in 1 Ch. 2. 20 the word so rendered means a ploughshare, in 2 Ch. 34. 6 it properly means district.

Maul, a hammer, Pr. 25. 18.

Mazzaroth, probably means the twelve signs of the zodiac, Job 38. 32.

Meadow, a flat grassy surface, generally flanked by rivers or lakes, Ge. 41. 2, 18; in Job 8. 11 the word is rendered 'flag.'

Measure, (1) To compute its quantity, Ex. 26. 2; Mat. 7. 2; Ga. 1. 13.—(2) Heb. *seäh*, the third part of an ephah, Ge. 18. 6; 1 Sa. 25. 18; 2 Ki. 7. 1, 16;—the Greek equivalent occurs, Mat. 13. 33; Lu. 13. 21.

Meat-offering, rules concerning it, Le. 2. 1; 6. 14; Nu. 15. 1.

Meats, clean and unclean, Le. 11. 1; De. 14. 3, &c.;—to Christians, Ac. 15. 29; Ro. 14. 2, 6, 14, 20; 1 Co. 8. 8, 10; 10. 25; Col. 2. 16; 1 Ti. 4. 3.

Mebunnai, me-bun'nai [building], one of David's mighty men, 2 Sa. 23. 27.

Medad, mē'dad [love], one of the seventy elders chosen by Moses, Nu. 11. 26, 27.

Medan, mē'dan [strife], the third son of Abraham by Keturah, Ge. 25. 2.

Meddle, to provoke, interpose, De. 2. 5, 19; 2 Ki. 14. 10; Pr. 20. 19.

Meddling, with strife, danger of, Pr. 26. 17.

Medeba, med'e-bah [waters of quiet], a city of the tribe of Reuben, situated about 4 miles south east of Heshbon, Jos. 13. 16—afterwards it was taken by the Moabites, Is. 15. 2.

Medes, mēdz, the inhabitants of Media, destined to conquer Babylon, 2 Ki. 17. 6; Da. 5. 28, 31; Is. 21. 2.

Media, mē'dī-a [the middle land], the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana, and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major. It was partly into this country that Shalmaneser carried the ten tribes captive, 2 Ki. 17. 6; 18. 11; Is. 13. 17, 18; 21. 2, 3; Je. 25. 25. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B.C. 558, Es. 1. 3, 14, 18, 19; Da. 6. 8, 12. It is now included under the dominion of the Shah of Persia.

Mediator, (1) A messenger or *intermediator*, as Moses, Ga. 3. 19.—(2) An efficient peacemaker who reconciles parties at variance, 1 Sa. 2. 25; Job 9. 33;—Christ the only one between God and man, 1 Ti. 2. 5; He. 8. 6; 9. 15; 12. 24.

Medicine, what tends to remove or prevent diseases either of body or soul, Pr. 17. 22; Je. 30. 13; 46. 11;—leaves of certain trees to become such, Eze. 47. 12; Re. 22. 2.

Meditation, fixed and deep thought on religious subjects, the duty and benefit of it, Ge. 24. 63; Ps. 1. 2; 4. 4; 77. 12; 107. 43; 119. 15, 78, 97, 148; 143. 5; Pr. 4. 26.

Mediterranean Sea. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the 'great sea,' Nu. 34. 6, 7; Jos. 1. 4; Eze. 47. 10, 15, 20; 'sea of the Philistines,' Ex. 23. 31;—'sea of Joppa,' Ezr. 3. 7;—'the sea,' Jos. 15. 4, 46; —'hinder sea,' Zec. 14. 8; 'utmost sea,' De. 11. 24.

Meekness, a mild and winning sweetness of temper, not easily ruffled by ill treatment, or provoked to resentment;—*is manifested*, by studying not to give just ground of offence to others, Ac. 24. 16; 1 Co. 10. 32;—by calmness under provocations, Lu. 21. 19; Tit. 1. 7;—by a forgiving and pacific disposition, Mat. 5. 44; Ro. 12. 18; 2 Ti. 2. 24;—by docility in receiving, and promptitude in obeying the word of God, Ja. 1. 21, 22;—by resignation to the will of God under trials, 1 Sa. 3. 18; Ps. 39. 9; Job 1. 21;—is produced by the Holy Spirit, Ga. 5. 22, 23.

————, *excellency and advantages of*; it is observing what God has required, Mat. 11. 29; Ga. 6. 1; Ep. 4. 1, 2; 1 Ti. 6. 11; 2 Ti. 2. 25;—a noble victory over corrupt nature, Pr. 16. 32; 19. 11;—is a characteristic of true wisdom, Ja. 3. 13; an ornament to our nature, 1 Pe. 3. 4; productive of much happiness both to its possessor, and those about him, Is. 29. 19; Mat. 11. 29;—has many promises annexed to it, Ps. 22. 26; 25. 9; 37. 11; 147. 6; 149. 4; Pr. 3. 34; Is. 29. 19; 57. 15; 66. 2; Mat. 5. 5; 11. 29; Col. 3. 12; Ja. 3. 13

————, *to obtain, and to cultivate it*, we ought to consider that it is enjoined by God, Zep. 2. 3; Col. 3. 12; 1 Ti. 6. 11;—attended with many advantages *(see* above);—to guard against the contrary temper of mind, Ep. 4. 31; Col. 3. 8, 13, 14;—earnestly to pray for it, Zep. 2. 3; Mat. 7. 7, and often to meditate on the examples of it in good men, but especially in Christ. *See* next article.

————, examples; of Abraham to Lot, Ge. 13. 8;—of Moses, Nu. 12. 3; —of Micaiah to the prophet Zedekiah, 1 Ki. 22. 24;—of Jeremiah, Je. 26. 14;—of Jesus, Is. 53. 7; Mat. 11. 29; Jn. 18. 19, &c.

Megiddo, me-gid'do [place of troops], an ancient royal Canaanitish city at the north-east base of Mount Carmel, Jos. 17. 11; Ju. 1. 27;—near to it Jabin's army was routed by Deborah and Barak, Ju. 5. 19;—here, too, Pharaoh-Necho defeated and mortally wounded good king Josiah, 2 Ki. 23. 29, 30. The plain on the southern border of which it stood is called the 'valley of Megiddo,' 2 Ch. 35. 22;—Megiddon, Zec. 12. 11.

Mehetabel, me-hēt'a-bel [blessed of God], wife of Hadad, a king of Idumea, 1 Ch. 1. 50.

Mehujael, me-hū'ja-el [smitten of God], a grandson of Enoch, Ge. 4. 18.

Mehuman, me-hū'man [faithful, eunuch], an officer of Ahasuerus, Es. 1. 10.

Mejarkon, me-jär'kon [the waters of yellowness], a city of Dan, near the brook called the Waters of Jarkon, Jos. 19. 46.

Mekonah, mēk'o-nah [a place or base of a pillar], a city of Judah, Ne. 11. 28.

Melchi, mēl'kī [my king], an ancestor of Joseph, Lu. 3. 28.

Melchiah, mel-kī'ah [Jehovah's king], son of Pashur the priest, Ne. 11. 12; Je. 38. 1.

Melchizedec, mel-kiz'e-dek [king of righteousness], King of Salem, and priest of the most high God, blesses Abraham, Ge. 14. 18;—a type of Jesus, He. 5. 6; 7. 1, 15;—Abraham said to have paid tithes to him, 7. 2.

Melech, mē'lek [a king], a descendant of king Saul, 1 Ch. 8. 35.

Melita, mel-ī'tah, now called *Malta*, an island in the Mediterranean Sea, 20 miles long and 12 broad;—on the coast of which Paul was shipwrecked, Ac. 28. 1, &c. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholics excessively ignorant.

Melody, sweet musical sounds, Am. 5. 23;—of the *heart* ought to accompany the voice, in praise to God, Ep. 5. 19.

Melons, herbaceous, climbing plants of the gourd tribe, which produce a fruit the richest and most highly flavoured of all the fleshy fruits: the Israelites lusted after those of Egypt, Nu. 11. 5.

Melted, made or become liquid, Ex. 16. 21; Ju. 5. 5;—applied to the heart as denoting loss of courage, Jos. 5. 1; —from distress, Ps. 22. 14.

Members, parts of the body, Ps. 139. 16; Mat. 5. 29; Ja. 3. 6.

Memorial, that which hands down or preserves the memory of a person or event; as, the names of God, Ex. 3. 15; the day of the passover, 12. 14; the record of a victory, 17. 14, &c.

Memory, the power of retaining or recollecting things past, 1 Co. 15. 2; —memorial, name, report, Pr. 10. 7; Is. 26. 14.

Memphis, mĕm'fis (Heb. *Moph*, Ho. 9. 6), a large and celebrated city of Egypt, situated on the west side of the river Nile, about 20 miles south of Cairo, and on the south-west of which stand the renowned *pyramids*. It was the capital of the Pharaohs, who reigned in Lower Egypt in the time of the patriarchs who sojourned there. It is said to have had a circumference of about 19 miles. But its glory has long ago departed. Under the name of *Noph* it is prophesied of, Je. 46. 19; Is. 19. 13; Eze. 30. 16. Its site is now marked by the insignificant village of *Mitrahemy*.

Menahem, mē'na-hem [comforter], the son of Gadi, cut off Shallum, and seized the crown of Israel, 2 Ki. 15. 14;—laid waste Tiphsah for refusing to acknowledge him king; purchased, at 1000 talents of silver, the friendship of the King of Assyria, 19;—reigned ten years, and dies, 17. 21, 22.

Menstruous, monthly flux, or what is called by it, Is. 30. 22; La. 1. 17; Eze. 18. 6.

Meonothai, me-on'o-thī, a son of Othniel, 1 Ch. 4. 14.

Mephaath, mĕf'a-ath [splendour], a city of Reuben, east of Nebo, and 6 miles south-west of Medeba, Jos. 13. 18; 21. 37.

Mephibosheth, me-fib'o-sheth [utterance, or fame of Baal], (1) A son of king Saul by Rizpah, 2 Sa. 21. 8, 9.—(2) The son of Jonathan, received by David, 2 Sa. 9. 6;—falsely accused by Ziba, 16. 1;—excuses himself, 19. 24.

Merab, mē'rab [increase, growth], the elder of the two daughters of Saul, who promised her in marriage to David, but gave her to another, 1 Sa. 14. 49; 18. 17, 19.

Meraioth, mer-a'yoth [rebellions], (1) A son of Ahitub, Ne. 11. 11; 12. 15.—(2) A son of Zerahiah, 1 Ch. 6. 6.

Merari, mē'ra-rī [bitter], the third son of Levi, 1 Ch. 6. 1, 16; Ge. 46. 11.

Merathaim, mĕr-a-thā'im [the land of double captivity], a poetical name for Chaldea, Je. 50. 21; Eze. 23. 23.

Merchandise, trade, commerce, De. 21. 14; Mat. 22. 5; 2 Pe. 2. 3; Re. 18. 11.

Merchants, those of Midian, and other parts of Arabia, were the most ancient, Ge. 37. 28;—those of Nineveh and Jerusalem, numerous and wealthy, Na. 3. 16; Eze. 17. 4.

Mercurius, mer-kū'ri-us, or MERCURY, one of the fabulous heathen gods, Ac. 14. 12;—the god of merchandise.

Mercy, clemency, affectionate pity, Ge. 24. 27; Ps. 14. 21; Je. 6. 23; Ho. 4. 1. ——— or GOD, his compassion to the miserable, Ex. 20. 6; 34. 6, 7; 2 Sa. 24. 14; Ps. 57. 10; 86. 5; 100. 5; 103. 8; 119. 64; La. 3. 22; 1 Pe. 1. 3;—it is *tender*, Ps. 25. 6; 40. 11; 79. 8; 103. 4;—*rich*, Ep. 2. 4;—*abundant*, 1 Pe. 1. 3;—*free*, Ex. 33. 19; Ro. 9. 16; Tit. 3. 5;—*manifold*, Ne. 9. 27; La. 3. 32;—*filling the earth*, Ps. 119. 64; 145. 9;—*everlasting*, Ps. 100. 5; 103. 17; 138. 8. Character of parties towards whom it is exercised, 1 Ki. 8. 23; Ps. 103. 17; Pr. 28. 13; Is. 49. 13; 54. 7; 55. 7; Je. 3. 12; Joel 2. 13.

———, the duty of man, Pr. 3. 3; Zec. 7. 9; Lu. 6. 36; 10. 30, &c.; Ro. 12. 8; Col. 3. 12; Ja. 3. 17;—the reward of it, Ps. 37. 26; 112. 4, &c.; Pr. 3. 34; 11. 17; 16. 6; 21. 21; Is. 58. 6; Mat. 5. 7; Lu. 6. 35; Ja. 2. 13.

Mercy-seat, or *Propitiatory*, the covering or lid of the ark of the covenant, or holy chest, which contained the tables of the law, and over which the cherubim were placed, and the Shekinah resided: and from which God mercifully spake to his people, Ex. 25. 17, 20, 22; 26. 34; 37. 6; Le. 16. 13; 1 Ch. 28. 11. The body of holies called "the place" more correctly "the house"; of the mercy-seat, 1 Ch. 28. 11.

Meribah, me-rī'bah [chiding], (1) A place where the people of Israel murmured, on the west gulf of the Red Sea, Ex. 17. 1–7. (2) Another fountain having a similar history in the desert of Zin near Kadesh, Nu. 20. 13, 24; 27. 14; De. 32. 51; Ps. 95. 8.

Meribbaal, me-rib'bā-al [contender against Baal], son of Jonathan; also called Mephibosheth, 1 Ch. 8. 34.

Merodach, me-rō'dak, an idol of the Babylonians, probably the planet Mars, Je. 50. 2.

Merodach-Baladan, or BERODACH-BALADAN, the son of Baladan, king of Babylon, sent to congratulate Hezekiah on his recovery, 2 Ki. 20. 12; Is. 39. 1.

Merom, mē'rom [heights], a marshy lake through which Jordan flows. It lies near Mount Hermon;—near it Jabin and other kings met to fight Joshua, Jos. 11. 5. It is now called *El-Hûleh*.

Meronothite, me-ron'o-thite, (1) A native of some place called Meroneth, 1 Ch. 27. 30.—(2) A repairer of the wall of Jerusalem, Ne. 3. 7.

Meroz, mē'roz [secret], a city or place near the brook Kishon, whose inhabitants refused to assist their brethren in their contest with Sisera, Ju. 5. 23.

Mesha, mē'shah [retreat], (1) The King of the Moabites, tributary to the King of Israel, 2 Ki. 3. 4;—revolted, 5; —overcome in war, and in rage sacrificed his eldest son, 24–27. The 'Moabite stone,' discovered in 1868 amid the ruins of *Dhîbân* (the ancient Dibon), in the heart of the old country of Moab, contained an inscription which was found to be a record of the exploits of Mesha, in singular harmony with the Biblical records of that period. This stone, of black basalt, was erected B.C. 896, in the second year of the reign of Ahaziah

king of Israel, the very year of Elijah's translation. During all these ages it had stood unchanged till the period of its discovery. It was afterwards broken into fragments by the Bedouins, but impressions of the inscription had been previously obtained, so that with the aid of what is found on the fragments it may be regarded as complete. It is the only extant specimen of Moabite literature.—(2) A place in the possession of the Jokhanites in south-eastern Arabia, Ge. 10:30

Meshach, mē'shak [ram], the sun-god of the Chaldeans, the name given to Mishael, one of the Hebrew youths who were Daniel's companions, Da. 1:7

Meshech, mē'shek [drawing out, possession], the sixth son of Japheth, Ge. 10:2; Ps. 120:5.

Meshelemiah, mĕsh-el-e-mī'ah [whom Jehovah treats as a friend], the father of Zechariah, one of the porters of the tabernacle of the congregation, 1 Ch. 9:21;—called Shelemiah, 26:14;—Shallum, 9:18.

Meshullam, me-shul'lam [friend, *i.e.* of God]; one who returned from the Babylonish captivity, Ne. 3:4, 30; 10:20. There are about twenty different persons of this name mentioned in Scripture

Mesopotamia, mĕs-o-po-tā'mi-a [middle of rivers], Heb. *Aram-naharaim* [Aram of the two rivers]; a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*, Ge. 28:2. This region, Syria or Aram, 'between the two rivers,' is nearly 700 miles long, and from 50 to 250 broad. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the children of Jacob, save Benjamin, were born, Ge. 11:31; xxii. xxx.; Ne. 9:7; Ac. 7:2;—from it came Balaam to curse Israel, De. 23:4;—persons from it were present at Jerusalem on the day of Pentecost, Ac. 2:9. It is now under Persian rule.

Mess, a share of meat at table, Ge. 43:34.

Message, an errand,—an awful one to Eglon, Ju. 3:20;—the revelation of God's will so called, 1 Jn. 1:5.

Messenger, 1 Sa. 11:7; 2 Ch. 36:16;—the spies so called, Jos. 6:17;—minister of the gospel, 2 Co. 8:23;—Christ the Messenger of the Covenant, Mal. 3:1.

Messiah [anointed], a Hebrew word of the same import with *Christ* in Greek;—prophecies relating to him, and the glories of his reign, Is. 2:2; 9:6, &c.; 11:1, &c.; xii.; 32:1, &c.; Je. 23:5; 33:15; Eze. 34:23; Da. 9:24; 7:27; Am. 9:11; Mi. 4:1; 5:2, &c.; Zec. 3:8; 6:12; 9:9; Mal. 3:1;—to be cut off, Da. 9:26;—mourning for him, Zec. 12:10;—expected by the Jews at the time of our Saviour, Mar. 15:43; Lu. 2:38; Jn. 4:25; 10:24; 11:27. *See* PROPHECIES, CHRIST, JESUS.

Mete, measure, Ex. 16:18; Ps. 60:6; 108:7; Mat. 7:2; Mar. 4:24; Lu. 6:38.

Metheg-Ammah, mē'theg-ăm'mah [the bridle of Ammah, *i.e.* of the mother city], was either Gath, or some other city near it;—it was taken from the Philistines by David, 2 Sa. 8:1.

Methuselah, me-thū'se-lah [man of arms], the son of Enoch, Ge. 5:21;—father of Lamech, 25;—died at the age of 969 years, and was the oldest of whom we read, 27;—was contemporary with Adam 243 years, and with Noah 600 years;—the flood commenced that very year in which he died. A.M. 1656.

Mezuzim, me-zū'zim [dwelling-places], one of the order of Nethinims, Ne. 7:52.

Miamin, mi-a'min [the right hand], a returned captive, Ezr. 10:25; Ne. 12:5.

Micah, mī'kah [who is as Jehovah?], (1) One of the minor prophets, who began to utter his predictions about 750 years before Christ, Mi. 1:1;—he continued prophesying about fifty years, from the commencement of the reign of Jotham to the close of that of Hezekiah, Je. 26:18.—(2) An Ephraimite, the son of a rich and superstitious widow, Ju. 17:1, &c.;—robbed of his gods by the Danites, 18:18.

Micaiah, mī-kai'ah [who is as Jehovah?], (1) A prophet of the Lord in the days of Ahab, who hated him for his faithfulness, 1 Ki. 22:8;—foretells the death of Ahab, and the defeat of Israel, 17–28.—(2) The mother of Abijah, 2 Ch. 13:2;—the son of Gemariah, who informed the princes of Judah that Baruch had read to the people Jeremiah's prophecies, Je. 34:11.

Michael, mī'ka-el [who is like God?], an archangel, or the chief of the angelic princes, Da. 10:13; 12:1;—his contention with the devil, Jude 9,—fights against the dragon, Re. 12:7.

Michal, mī'kal [who is as God?], the youngest daughter of Saul, married to David, 1 Sa. 18:20;—saves his life by a stratagem, 19:12;—given to Phalti, 25:44;—brought back to David, 2 Sa. 3:13;—despises him for dancing before the ark, 6:16, 20.

Michmash, mik'mash [something hidden], a city of Benjamin, near to which Jonathan and his armour-bearer began a noted defeat of the Philistines, 1 Sa. 13:5; 14:1, &c.;—it was rebuilt after the captivity, Ne. 11:31. The insignificant modern village of *Mukhmas*, about 7 miles north of Jerusalem, occupies its site.

Michmethah, mik'me-thah [hiding-place], a town on the north border of Ephraim, Jos. 16:6; 17:7.

Middlemost, in the midst, Eze. 42:5.

Midian, mid'i-an [strife], the fourth son of Abraham by Keturah, Ge. 25:2;—he was the father of the Midianites, 37:28;—he gave name to the land of Midian [Madian, Ac. 7:29], into which Moses fled, and where Jethro, his father-in-law, resided, Ex. 2:15, 16; 18:1;—'curtains of,' Hab. 3:7.

Midianites, descendants of Midian, settled on the borders of Moab and Edom, Ge. 36:35;—to a company of, Joseph was sold, 37:25;—joined with Moab in inciting Balaam to curse Israel, Nu. 22:4–7;—to be vexed for enticing the Israelites to the worship of Baal-peor, 25:17;—defeated, 31:1;—offering after the victory over them, 48;—oppress the Israelites, Ju. 6:1;—conquered by Gideon, 7:16; 8:17, 28.

Midnight, Ex. 11:4; 12:29; Mat. 25:6.

Midwives, their laudable behaviour in Egypt, Ex. 1:15;—God's kindness to them, 20, 21.

Migdal-El, mig'dăl-el [the tower of God], one of the 'fenced cities' of Naphtali, Jos. 19:38.

Migdal-Gad, mig'dăl-găd [tower of Gad], a town of Judah in the plain of Philistia, about 2 miles east of Ascalon, Jos. 15:37.

Migdol, mig'dol [a tower], (1) A place on the west coast of the Red Sea, near to which the Hebrews encamped before they passed through it, Ex. 14:2; Nu. 33:7, 8.—(2) A city in the north-east border of Lower Egypt, where a colony of Jews settled after the destruction of Jerusalem, Je. 44:1; 46:14.

Mightily, powerfully, De. 6:3; Ac. 18:28; 19:20; Col. 1:29.

Mighty Men, Heb. *Gibborim*, David's body-guard, composed originally of the 600 men who joined him in his exile. They were formed into three divisions of 200 each, and thirty bands of twenty each. The captains of the twenties formed 'the thirty,' and of the two hundreds 'the three:' and the captain of the whole guard was called 'the captain of the mighty men,' a post held by Abishai the son of Zeruiah, 2 Sa. 23:8–39; 1 Ch. 11:11–47.

Milcah, mil'kah [a queen], (1) Daughter of Haran and Nahor's wife, Ge. 11:29; 22:20.—(2) One of Zelophehad's daughters, Nu. 26:33.

Milcom, mil'kom. *See* MOLECH.

Mildew, a destructive dew, which spots and corrodes plants, De. 28:22; Am. 4:9; Hag. 2:17.

Mile, the Roman mile = 2 thousand paces, or 1618 yards, thus 142 yards less than our mile, Mat. 5:41.

Miletum, mil-ē'tum, a place where Paul left Trophimus sick, 2 Ti. 4:20;—probably the same as Miletus.

Miletus, mi-lē'tus, a seaport city in Asia Minor, and about 40 miles south of Ephesus;—Paul's arrival at, and address to the elders of Ephesus, Ac. 20:15–17. It originally stood on the coast; but now, by reason of the silting up of the Meander, it is 10 miles inland. The ruins of the city bear the name of *Meias* among the Turks.

Milk, the land of Canaan flowed with, or was rich in pasture, Jos. 5:6;—*figuratively*, the elementary or most simple parts of instruction, 1 Co. 3:2; He. 5:12;—that which is *sincere*, is pure and unadulterated truth, 1 Pe. 2:2.

Millennium, the thousand years during which Christ shall reign gloriously in his church, Re. 20:1–8.

Millet, a coarse grain given to cattle, but seldom used by men, except in times of great scarcity, Eze. 4:9.

Million, ten hundred thousand, Ge. 24:60.

Millo, mil'lo [fulness], (1) A noted person, whose family assisted the Shechemites in making Abimelech king, Ju. 9:6.—(2) A place where king Joash was murdered, 2 Ki. 12:20.—(3) The name of a part of the citadel of Jerusalem, probably the rampart, 2 Sa. 5:9; 1 Ch. 11:8; 1 Ki. 9:15, 24; 11:27. In the Heb. the definite article is always prefixed to it—'*the* Millo.'

Mills, MILLSTONES, were anciently small, about the size of a common grindstone, and easily turned by the hand; and in which corn was ground by women and slaves, De. 24:6; Ju. 16:21; Is. 47:2; Je. 25:10; Mat. 24:41.

Mincing, walking with proud and affected gait, Is. 3:16.

Mind, a *carnal*, or fleshly and unrenewed, Ro. 8:6, 7; Col. 2:18;—a *spiritual*, or renewed and heavenly, Ro. 8:6;—a *double*, or deceitful and inconstant, Ja. 1:8;—a *reprobate*, one given up of God, Ro. 1:28.

Mingled, mixed, Ex. 9:24; Mat. 27:34; Mar. 15:23; Re. 8:7.

Minlamin, min-nī'a-min [right hand], one of the high-priests, Ne. 12:17, 41.

Minister, (1) A servant; Christ so called, Ro. 15:8; He. 8:2.—(2) Angels, Ps. 104:4.—(3) Those who preach the gospel, and dispense the ordinances of baptism and the Lord's supper, 1 Co. 3:5.—(4) Magistrates, Ro. 13:4, 6.

Ministers, of the gospel of Christ, are styled *pastors*, Ep. 4:11;—*teachers*, 1 Co. 12:28;—*labourers*, Mat. 9:38; 2 Co. 3:9;—*workers*, 2 Co. 6:1;—*stewards*, 1 Co. 4:1, 2; 1 Pe. 4:10;—*watchmen*, Is. 52:8; Ep. 6:18;—*bishops* or overseers, 1 Ti. 3:1; Tit. 1:7;—*rulers*, 1 Ti. 5:17;—*preachers*, 2:7; 2 Ti. 1:11;—*elders* or presbyters, Tit. 1:5; 1 Pe. 5:1;—*servants*, 2 Ti. 2:24; 2 Pe. 1:1;—*angels*, signifying messengers or persons sent, Re. 2:1, 8, 12, 18; 3:1, 7, 14.

———, the qualifications which they ought to possess, 1 Ti. 3:1–8; Tit. 1:6–9;—holy and pure, Le. 21:6; Is. 52:11; 1 Ti. 3:9;—patient, 2 Co. 6:4; 2 Ti. 2:24;—humble, Ac. 20:19;—disinterested, 2 Co. 12:14; 1 Th. 2:6;—affectionate, Phi. 1:7; 1 Th. 2:8, 11.

———, in what light to be considered, 1 Co. 4:1; 2 Co. 5:20; 6:1;—to have a regular call from Christ and his church, Jn. 10:1; Ac. 1:15–26; 14:23; 26:16; 1 Ti. 4:14; Tit. 1:5; He. 5:4.

———, *their duty*: diligent in studying, preaching, &c., Ro. 12:7; 1 Co. 9:16; Phi. 1:20; Col. 4:4; 1 Ti. 4:13; 5:17; 2 Pe. 1:12;—strive to edify, Je. 3:15; Jn. 21:15–17; Ac. 20:28; 2 Co. 12:19; 1 Pe. 5:2;—preach with boldness, Is. 58:1; Eze. 2:6; Mat. 10:27, 28; Ac. 4:19, 31; 5:29; Ep. 6:19;—without reserve, Ac. 5:20; 20:20, 27; Ro. 15:19;—in purity, 2 Co. 2:17; 4:2; 2 Ti. 2:15; Tit. 1:9;—much in prayer, Ac. 6:4; Ep. 1:15–20; 3:14–19;—reprove, if necessary, 1 Th. 2:2; 1 Ti. 5:20; 2 Ti. 4:2; Tit. 1:13; 2:15;—guard men from sin, 1 Co. 4:2; 1 Th. 2:11; 1 Ti. 4:6; He. 13:17;—set good examples, Mat. 23:3; Ro. 2:21; 2 Co. 6:4; 1 Th. 2:10; 2 Th. 3:7; 1 Ti. 6:11; Tit. 2:7; 1 Pe. 5:3;—peaceable and patient, 1 Co. 9:19; 2 Co. 6:3; 1 Ti. 3:3; 2 Ti. 2:24; Tit. 1:7;—not worldly-minded, 1 Co. 10:33; 1 Ti. 3:3; 2 Ti. 2:4; Tit. 1:7; 1 Pe. 5:2;—how to behave to those who oppose them, Mat. 10:14; Lu. 9:5; 10:11; Ac. 18:6; Ga. 6:1; 2 Ti. 2:25.

Ministers, ought to be treated with respect, Mat. 10:40; Lu. 10:16; Jn. 13:20; 1 Co. 16:10, 16; Phi. 2:29; 1 Th. 4:8; 5:12; 1 Ti. 5:17; He. 13:7, 17;—entitled to a maintenance, Mat. 10:10; Lu. 10:7; 1 Co. 9:7; Ga. 6:6; 1 Th. 2:6; 2 Th. 3:9; 1 Ti. 5:18; 2 Ti. 2:6;—to be much prayed for, Ep. 6:18, 19; Col. 4:3; 1 Th. 5:25; 2 Th. 3:1.

Ministration, (1) The period of continuance in office, Lu. 1:23.—(2) Distribution of alms, Ac. 6:1; 2 Co. 9:13.—(3) 'Ministration of death,' 'of the Spirit,' 2 Co. 3:7, 8.

Minni, min'ni [division], supposed to be a contraction for Armenia, Je. 51:27.

Minnith, min'nith [allotment], a town of the Ammonites, a few miles east of Heshbon, Ju. 11:33;—famed for its fine wheat, Eze. 27:17.

Minstrel, a musician or piper, 2 Ki. 2:15; Mat. 9:23.

Mint, a well-known garden herb, of which the Pharisees paid tithes, though not required by the law, Mat. 23:23. The law required tithes only of the produce of the field, De. 14:22.

Miracles, wonderful effects, above human or natural power, performed in attestation of divine truth, and therefore the proper evidence of a divine mission, Ex. 4:2; Jos. 2:10; 5:1; 1 Ki. 18:24; Jn. 5:36; 10:25; Ac. 16:25;—the *reality* of those wrought by Christ, and by prophets and apostles, proved by their *number* and *variety*;—their being performed *publicly*, and not in a corner;—before *enemies* as well as friends;—*instantaneously*, and not by slow degrees;—*independent* of all second causes;—were such as *all men could examine* and judge of; and all served *an important end*, worthy of a divine author, viz. to establish divine truth. For the illustration of these, see the following articles.

———, wrought by *Moses* and *Aaron*; their rod became a serpent, and swallowed the rods of the magicians, Ex. 7:10, 12;—turned the waters of the Nile into blood, 20;—covered the land of Egypt with frogs, 8:6;—caused the dust of the land to become lice, 17;—brought grievous swarms of flies, 24;—a murrain, or death of cattle, 9:3;—boils and blains on man and beast, 10;—grievous thunder, lightning, and hail, 23;—locusts over the land, 10:12;—palpable and awful darkness, 21;—divided the Red Sea, 14:21;—sweetened the bitter waters of Marah, 15:25;—brought water for all the congregation out of the rock at Rephidim, 17:6;—obtained victory for Israel over Amalek, by holding up Moses' hand, with the rod of God, 9–13, &c.

———, in feeding the Israelites by manna. *See* MANNA.

———, by *Joshua*; when Jordan overflowed its banks, it parted, and allowed the Israelites to pass over dry, Jos. 3:14–17;—the walls of Jericho fell down flat, when he taught the Israelites to shout, 6:8–21;—at his word the sun and moon stood still, 10:12.

———, wrought by *Elijah*; caused the widow of Zarephath's barrel of meal not to waste, 1 Ki. 17:14–16;—restored to life the widow's son, 21–23;—obtained fire from heaven to consume the sacrifice, 18:30–38;—obtained rain, after a long drought of three years and a half, 41–45;—twice brought fire from heaven, which consumed each time a captain and fifty men of Ahaziah, 2 Ki. 1:10, 12;—divided Jordan, 2:8.

———, wrought by *Elisha*; divided Jordan, 2 Ki. 2:14;—healed the waters at Jericho, 21, 22;—obtained a large supply of water, 3:16–20;—multiplied the widow's oil, 4:3–6;—raised to life the son of the Shunammite, 32–35;—prevented the fatal effects of poison, 40, 41;—fed a hundred men with a few loaves, 42–44;—cured Naaman's leprosy, 5:10, 14;—inflicted the leprosy on Gehazi, for his sin, 27;—caused iron to swim, 6:6;—smote the army of the king of Syria with blindness, 18;—a man revived by touching Elisha's bones, 2 Ki. 13:21.

Miracles, *Daniel*, **Shadrach**, **Meshach**, and **Abed-nego**, were cast into a burning fiery furnace, but unhurt, Da. 3:19–26;—Daniel cast into a den of lions, was preserved, 6:10–24.

———, *Jonah* fled from God's command; was cast into the sea, and was preserved three days and three nights; and was restored, and obliged to perform his commission, Jonah 1:1–10; 2:1–4.

———, performed by *Christ*;—turned water into wine, Jn. 2:7;—healed a nobleman's son at Capernaum, 4:50;—passed unseen through the multitude, Lu. 4:30;—gives a miraculous draught of fishes, 5:4;—cured a demoniac, Mar. 1:25; Lu. 4:33;—healed Peter's wife's mother, Mat. 8:15; Mar. 1:29; Lu. 4:38;—cured multitudes, Mat. 4:24; Mar. 1:34;—cleansed a leper, Mat. 8:3; Mar. 1:40; Lu. 5:12;—healed the paralytic let down in a bed, Mat. 9:6; Mar. 2:3; Lu. 5:18;—the impotent man at Bethesda, Jn. 5:5–9;—the withered hand, on the Sabbath, Mat. 12:10; Mar. 3:1; Lu. 6:6;—cured a great number, Mar. 3:10; Lu. 6:17;—the centurion's servant, Mat. 8:5; Lu. 7:1;—raised to life the widow's son at Nain, Lu. 7:7–15;—healed a demoniac, Mat. 9:32; Lu. 11:14;—stilled the tempest, Mat. 8:24; Mar. 4:37; Lu. 8:23;—cast out a legion of devils, Mat. 8:28; Mar. 5:2; Lu. 8:26;—healed a woman of a bloody issue, Mat. 9:20; Mar. 5:25; Lu. 8:43;—raised the daughter of Jairus, Mat. 9:18; Mar. 5:22; Lu. 8:41;—gave sight to two blind men, Mat. 9:27;—cured a dumb demoniac, 32; Lu. 11:14;—gave power to the apostles to heal, Mat. 10:1; Mar. 3:15; 6:7; Lu. 9:1;—healed many, Mat. 14:14; Lu. 9:11;—fed five thousand with five loaves and two fishes, Mat. 14:17; Mar. 6:33; Lu. 9:12; Jn. 6:5;—walked on the sea, Mat. 14:26; Mar. 6:48;—healed the daughter of the Syro-Phenician woman, Mat. 15:22; Mar. 7:24;—one who was deaf and dumb, Mar. 7:32;—healed multitudes, Mat. 15:30;—fed four thousand with seven loaves and a few fishes, 34; Mar. 8:5;—cured a blind man, Mar. 8:22;—a deaf and dumb demoniac, Mat. 17:14; Mar. 9:14; Lu. 9:37;—causes a fish to bring the tribute money, Mat. 17:27;—gives sight to a man born blind, Jn. 9:6, 7;—healed a woman who had been diseased eighteen years, Lu. 13:11;—cured the dropsy on the Sabbath, 14:2;—cleansed ten lepers, 17:12;—raised Lazarus from the grave, Jn. 11:44;—cured blind Bartimeus, Mat. 20:34; Mar. 10:52; Lu. 18:42;—withered the barren figtree, Mat. 21:19; Mar. 11:13;—restored the ear of Malchus, Lu. 22:51;—caused a miraculous draught of fishes after his resurrection, Jn. 21:6.

———, wrought by the *Apostles* in the name of Christ;—Peter healed a lame man, Ac. 3:6;—many signs and wonders wrought by the apostles, 5:12;—the Holy Ghost communicated by Peter and John, 8:14–17;—Eneas made whole, 9:34;—Dorcas restored to life, 40;—Paul heals a cripple at Lystra, 14:8–10;—casteth out a spirit of divination from a damsel, 16:16;—the Holy Ghost given by the imposition of hands, 19:6;—restored Eutychus to life, 20:10–12;—healed the father of Publius, and many others, 28:8, 9.

———, pretensions to them in proof of idolatry not to be regarded, De. 13:1;—delusive ones foretold, Mat. 24:24; 2 Th. 2:9; Re. 13:13; 16:14; 19:20.

Miriam, mir'i-am [bitterness], the same name as Mary in the N. T., the sister of Moses and Aaron, leads the song after the passage through the Red Sea, Ex. 15:20;—her punishment for complaining of Moses, Nu. 12:14;—her death at Kadesh-barnea in the first month of the fortieth year after the exodus, 20:1.

Mirth, unseasonable, reproved, Pr. 14:13; 25:20; Ec. 2:2; 7:2;—sometimes allowable, 3:4. *See* JOY.

Miscarrying, abortive. Ho.9.14.

Mischief, hurt or injury, falls upon the contrivers of it, Ps.7.14; 9.15; 52.1; 57.6; 64.8; Pr.4.16; 26.27; Ec.10.8; Is.33.1.

———, or violence, complained of and censured, Ps. 140. 1, &c.; Pr. 10. 23; 14.17; 21.10.

Miserable, unhappy, Job 16.2; 1 Co. 15.19; Re.3.17.

Mishael, mi-shā'el [entreaty], (1) One of the sons of Uzziel the uncle of Moses, Ex.6.22.—(2) One of Daniel's companions, Da. 1. 6.—(3) One that stood by Ezra, Ne.8.4.

Misrephoth-Maim, mis're-foth-mā'im [burnings of water], a place on the sea-coast, a few miles north of Sidon:—to this place Joshua pursued the Canaanites who had arrayed themselves against him, Jos. 11.8.

Mist, a moist and dusky vapour, Ge. 2.6.—blindness, Ac.13.11;—inextricable gloom, 2 Pe.2.17.

Mite (Gr. *lepton*), a small copper coin equal in value to about $\frac{1}{24}$th of a penny, Mar.12.42; Lu.12.59; 21.2.

Mithredath, mith're-dath, (1) An officer of Cyrus, Ezr.1.8. In Ezr.7.21, and Da. 3.23, this word is rendered 'treasurer'—(2) One who opposed the rebuilding of the walls of Jerusalem, Ezr.4.7.

Mitre, a kind of turban or crown for the high-priest, Ex.28.36; 39.30.

Mitylene, mit-i-lē'ne, the chief city of the island of Lesbos, in the Ægean Sea;—through it Paul passed in his way from Corinth to Judea, Ac.20.14. The modern town is called *Mitylen*.

Mixed, joined, Ex.12.38; Ne.13.3; Ho.7.1; He.4.2.

Mixtures, in seed and cattle to be avoided, De.22.9, &c.

Mizpeh, miz'peh [a watch-tower], (1) A city of the tribe of Judah, situated in the plain of Philistæa, Jos.15.38.—(2) A city of Benjamin, Jos. 18.26;—here Saul was elected king, 1 Sa.10.17–21;—Gedaliah was assassinated, 2 Ki. 25.23, 25; Je. 40.6–15.—(3) On Mount Gilead, named by Laban, Ge. 31.23, 25, 48, 52;—here Jephthah resided, Ju.11.11.—(4 Mizpeh of Moab, where the king lived to whom David committed the care of his parents, 1 Sa. 22. 3.—(5) The land of Mizpeh, Jos.11.3.—(6) The valley of Mizpeh, Jos. 11. 3, 8. This is probably the country of Cœle-Syria.

Mizraim, miz-rā'im [distress, straitness], (1) The son of Ham, Ge. 10.6, 13.—(2) The name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the *two Mizr*, *i.e.* the Upper and the Lower *Mizr*, the name by which Egypt is still spoken of by the Arabs. In Is. 11. 11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

Mnason, nā'son, an aged disciple of Christ, a native of Cyprus, Ac.21.16.

Moab, mō'ab [of the father], (1) The son of Lot by his eldest daughter, and the father of the Moabites, Ge. 19.37.—(2) An ancient kingdom, eastward of the Dead Sea, and southeast of Judea, the inhabitants of which are called Moabites. *See* MOABITES.

Moabites, mō'ab-ites, not to be received into the congregation of Israel, De.23.3;—conquered by David, 2 Sa. 8. 2;—rebel after the death of Ahab, 2 Ki.1.1;—defeated, 3.24;—the king sacrifices his son, 27;—their desolation foretold, Is.15.1, &c.; 16.1; Je.48.1; Eze.25.8; Am.2.2; Zep.2.8;—to be restored, Je.48.47.

Mob, at Thessalonica, raised against Paul by the Jews, Ac.17.5;—at Ephesus, 19.25–41;—metaphorically represented, Ps.65.7.

Mocking, at others censured, Job 13. 9; Ps 35.16; Pr. 17. 5; 30.17;—of Ishmael at the birth of Isaac, Ge.21.9;—of young men at Elisha, 2 Ki.2.23;—of Sanballat and Tobiah, Ne.2.19; 4.1–3;—of Herod and his men of war at Christ, Lu.23.11;—of the Roman soldiers, 36;—of the Jews at the apostles, Ac. 2.13;—of the Athenians at Paul's preaching, 17.32.

Moderation, calmness of mind, temperance, equanimity, enjoined, 1 Co. 7.29,31; Phi.4.5.

Modesty, humble and chaste deportment, enjoined, Ep.5.3,4; 1 Ti.2.9.

Moisture, sap, wetness, Ps. 32.4; Lu. 8.6.

Moladah, mol'a-dah [birth, lineage], a city in the extreme south of Judah, afterwards given to Simeon, Jos.15. 26; 19.2; 1 Ch.4.28.

Mole, Is. 2. 20, a well-known animal that burrows in the earth. The word so rendered in Le. 11. 30 means properly the chameleon;—that rendered 'weasel' in 29 is properly the mole.

Moloch, mō'lek [king], the national god of the Ammonites. It was made hollow and a fire was kindled within it, and when the arms were red-hot the victims were cast into them and immediately consumed. Children not to be sacrificed to him, Le.18.21; 20.2;—some of them were, 2 Ki.16.3; 21.3, 6; Je. 32. 35; Eze. 20. 31;—called Milcom, 1 Ki.11.5;—Moloch, Ac.7.43.

Mollified, softened, Is.1.6.

Molten, melted, Ex 32.4; 1 Ki.7.16; Job 28 2; Mi.1.4.

Moment, the shortest space of time, Ps.30.5; Lu 4.5; 1 Co.15.52.

Money, traded with anciently by *weight*, not coined;—Abraham weighed 400 shekels of silver as the price of his burying-place, Ge. 23.15,16;—Joseph was sold for 20 shekels of silver, 37.28;—coined, used in the time of Christ, Mat.22.19,20.

———, usefulness of, Ec.7.12; 10.19;—danger from the love of it, 1 Ti 6. 10.

Money-changers, persons who, at a certain rate of profit, gave smaller pieces of money for greater, or greater for smaller, to accommodate those who came to the temple;—twice driven by Christ out of the courts of the temple, Mat.21.12; Jn 2.14,15.

Monsters, things unnatural. La.4.3.

Month, the time of a moon's revolution. *See* YEAR.

Monuments, tombs, or idol-temples, by sleeping in which idolaters expected dreams or visions from their gods, Is.65.4.

Moon, a secondary planet, always attendant on our earth. Her diameter is 2175 miles, and 240,000 miles distant from us. She has no light, except what she reflects from the sun. Her appointment and use, Ge. 1. 14; Ps. 104.19;—stood still, Jos. 10.12;—an object of idolatrous worship, De. 17.3; Job 31.26; Je.44.17;—called 'the lesser light,' Ge. 1. 16;—the church compared to, Ca 6.10.

Moral Duties, exhortation to them, Ro. 12. 1, &c.; Ep. 4. 1. 5. 1, &c.; Phi. 4.8; Col. 3.1; 1 Th.4.1. 5.4; Tit. 3.8; He. 13.1, &c.; 1 Pe. 1.15; 2 Pe.1.5;—comprised in a small compass, Mi. 6. 8; Mat.7.12; 22.37; Ga.5.14.

Morasthite, mo-rās'thite, an inhabitant of Moresheth, Je.26.18;—Micah the prophet said to be one, Mi.1.1.

Mordecai, mor'de-ky [a votary of Merodach], the son of Jair, of the family of Saul, and one of the chiefs of the tribe of Benjamin; was carried to Babylon along with Jehoiachin, king of Judah;—the guardian of Esther, Es. 2. 5;—discovers a treason, 21;—rewarded for it, 6. 6;—his mourning on account of a decree against the Jews, 4.1;—advanced, 8.1,15; 10.3;—returned to Jerusalem, Ezr.2.2; Ne. 7.7.

Moreh, mō'reh [high oak], (1) An oak, or grove of oaks near Shechem, the first halting-place of Abram after his entrance into Canaan, Ge. 12. 6;—again mentioned on the entrance of the Israelites into Canaan, De. 11.30.—(2) A hill in the plain of Jezreel, Ju.7.1,12.

Moriah, mo-rī'ah [the appearance of Jehovah], a mountain within the walls of the east part of Jerusalem;—here Abraham intentionally offered Isaac, Ge. 22. 2;—here Solomon built the temple, 2 Ch.3.1. The great mosque is now on its summit.

Morning, *eyelids of*, or first appearance of light, Job 41.18;—*wings* of, rapid spread of the sunbeams, Ps 139.9.

Morsel, a small piece of bread, Ge. 18. 5; Ps.147.17; Pr.17.1; He.12.16.

Mortal, liable to death, as the body of man is, Job 4.17; Ro.6.12; 8.11; 1 Co. 15.53.

Mortar, cement to connect stones in building, Ge. 11.3; Le.14.42;—also a vessel for braying in with a pestle, Nu.11.8; Pr 27.22.

Mortgaged Land, consigned to a creditor to be his, if not redeemed within a limited time, Ne.5.3.

Mortification, or putting to death the body of sin, how to be exercised, Ec. 7. 2; Mat. 8. 34; 1 Co. 9. 25; Ga. 6. 14; Col. 3.5.

Mosera, mo-sē'rah [learning, discipline, a bond], the place where Aaron died and was buried, De.10.6.—also called Moseroth, as one of the places where Israel encamped, Nu.33.30.

Moses, mō'zez [drawn out of the water], the brother of Aaron, and the illustrious Jewish lawgiver (*see* AARON);—born, Ex.2.2;—the son of Amram, 1 Ch. 6. 3;—saved by Pharaoh's daughter, Ex. 2. 5;—kills an Egyptian, 12;—goes to Midian, 15;—marries Zipporah, 21;—his sons, 22,—God appears to him in the bush, 3. 2;—in Midian, 4. 19;—returns to Egypt, 20;—circumcises his son, 25;—meets Aaron, 27;—his age at the time, 7.7;—his rod becomes a serpent before Pharaoh, 10;—his song after passing through the Red Sea, 15.1, &c.;—goes up to Mount Sinai, 24.1;—builds an altar, 4;—continues forty days without food, 18;—desires to see the glory of God, 33.18;—shown it, 34. 5;—passes a second time forty days without food, 28;—his face shines, 29;—complains of his charge, Nu.11.10;—smites the rock at Meribah, 20.7;—his address to the Israelites before his death, and recapitulation of their history, De.1.1, &c.;—his warning concerning their future disobedience, 31.29;—his song on the same subject, xxxii.;—blesses the tribes, xxxiii.;—not permitted to go over Jordan, 3. 26;—views the land of Canaan from Mount Nebo, 34.1;—dies, 5;—his age, 7.—and character, 10;—his prayer, Ps. 90.;—his laws to be remembered, Mal. 4. 4.—the Israelites said to be baptized to him, 1 Co.10.1;—his faith celebrated, He.11. 23–28.

Mote, a speck, or minute particle of dust, Mat.7.3,4,5; Lu.6.41,42.

Moth, a very small and frail insect, Ps. 39. 11; Mat. 6. 19;—emblem of men's weakness, Job 4.19;—devastations of, Ps.50.9.

Mother. This name among the Hebrews denotes also a grandmother, 1 Ki.15.10;—a distant female ancestor, Ge.3.20. *See* PARENTS.

Mountains. Palestine is very mountainous. The expression 'mountains of Israel,' Eze. 36. 1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Jos.19.26;—Ebal, in Samaria, 8. 30;—En-gedi, near the Dead Sea, 15.62;—Gnash, in Ephraim, 24.30;—Gilboa, south of the valley of Jezreel, 2 Sa. 1. 21;—Gilead, beyond Jordan, Ge.31.21;—Gerizim, in Samaria, Ju. 9.7;—Hermon, beyond Jordan, Jos. 11. 3;—Hor, in Idumea, Nu.20.25;—Horeb, near to Sinai, De. 1. 2;—Lebanon, or Libanus, which separates Canaan on the north from Syria, 3. 25;—Moriah, on which the temple was built, 2 Ch.3.1;—Nebo, part of the mountains of Abarim, Nu. 32.3;—Olives, on the east of Jerusalem, Mat 21.1;—Paran, in Arabia, Ge.14. 6; De.1.1;—Pisgah, in the country of Moab, Nu. 21. 20;—Seir, in Idumea, Ge.14.6;—Sinai, in Arabia, Ex. 19. 2; De.33.2;—Sion, or Zion, in Jerusalem, 2 Sa.5.7; 2 Ki.19.21;—Tabor, in Lower Galilee, to the north of the great plain, Ju. 4. 6;—*figuratively*, a difficulty is a 'great mountain,' Zec. 4.7, or comp. Ps.30.7; 36.6; 46.3; 97.5; 125.2; Is.54.10; Je. 3.23;—Messiah's kingdom compared to a mountain, Is.2.2; 11.9; Da.2.35.

Mourning, grief, for the dead not to be attended with disfiguring the body, De. 14.1;—accompanied with plaintive music, Mat. 9. 23;—preferable to laughter, Ec.7.2;—threatened to the Israelites, Am.8.10; Mi.1.16; Zec. 12. 11;—over mystical Babylon, Re.18.19.

Mourning FOR SIN the evidence of repentance, Ps.38.6, 51.8; Mat.5.4; 1 Co.5.2; Ja.4.9.

——— for Jacob, Ge.50.3;—for Aaron, Nu.20.29;—for Moses, De.34. 6,—of David for his child, 2 Sa.12 16; —of the king of Israel for the famine in Samaria, 2 Ki.6.30;—of David for Saul and Jonathan, 2 Sa. 1. 12;—for Abner, 3. 31;—for Absalom, 18. 33, &c.;—for his friend, Ps.35.13;—of the Israelites after the destruction of Jerusalem, La. 2. 10;—of Darius on the condemnation of Daniel, Da. 6. 18.

Movable, capable of being moved, Pr. 5.6.

Mower, a cutter of hay or corn, Ps. 129.7; Am.7.1.

Mowings (KING'S). The best or earliest of the pasture was assigned to the king for his war-horses, Am. 7.1.

Mufflers, veils or masks with which women cover their face, all except the eyes, Is.3.19.

Mulberry-trees, trees which, as the name imports, produce berries full of cooling and pleasant juice, 2 Sa.5.23, 24. They abound in Syria:—their leaves are the appropriate food of the silk-worm;—called 'sycamine-tree,' Lu.17.6.

Mules, the mongrel produce of the horse and ass, very sure-footed, and hardy for travelling;—David and his sons rode on them, 2 Sa. 13. 29;—Solomon rode on one at his coronation, 1 Ki. 1. 33, 38;—Ahab had vast numbers of them, 1 Ki. 18 5;—breeding of, forbidden, Le.19.19.

Multiply, to increase in number, Ge. 1.22; Ex. 1.10; 2 Co.9.10.

Multitude, a great number, not to be followed to do evil, Ex. 23. 2; Mat. 7.13.

Munition, a fort or fortification, Is.29. 7; 33.16; Na.2.1.

Murder, killing any person wilfully and unlawfully; forbidden, Ex.20.13; De 5.17;—punishable with death, Ge. 9. 6;—laws relating to it, Nu. 35. 30; Le.24.17.

———, *uncertain*, how expiated, De.21.1.

——— of Abel by Cain, Ge. 4. 8;—of the sons of Gideon, Ju. 9. 5, 24;—of Abner by Joab, 2 Sa. 3. 27;—of Amasa by Joab, 20.8;—of Baasha by Zimri, 1 Ki. 16. 9;—of Naboth by Ahab, 21. 8;—Zechariah by Joash, 2 Ch.24.21;—of Zechariah king of Israel by Shallum, 2 Ki. 15. 10;—of Amon by his servants, 21.23.

Murmuring, or unreasonable complaining, censured, 1 Co. 10. 10; Phi. 2.14; Jude 16.

——— of the Israelites at Moses in Egypt, Ex.5.20; 14.11;—at Marah, 15.23;—at Sin for want of bread, 16.2;—for water, 17.2;—at Taberah, Nu. 11.1;—at the report of the spies, 14. 1;—after the death of Korah, &c., 16. 41;—loathing manna, &c., 21.5.

Murrain [death], a plague among cattle, Ex.9.3.

Muse, to think closely, or to consider, Ps.143.5.

Mushi, mū'shi [the One withdrawn], a son of Merari, 1 Ch.6.19; 23.23; 24. 26.

Musical Instruments, invented by Jubal, son of Lamech, Ge.4.21;—used at the conveyance of the ark, 1 Ch. 15. 28;—regulated for the national worship by David, 16.42; 2 Ch.29.25;—to be used in praising God, Ps.33. 2; 81. 2; 92. 3; 108. 2; 150. 3;—their effect on Saul, 1 Sa.16.14,23;—many of them mentioned as used in Babylon, at the worship of the golden image, Da.3.5,10,15.

Musicians, men skilled in harmony, Re.18.22.

Mustard, a well-known plant, which grew in Canaan to the height of a tree, Mat.13.31.

Muster, to array, or to put an army into rank and order, 2 Ki.25.19; Is. 13.4; Je.52.25.

Mutter, to grumble, Is.8.19; 59.3.

Mutual, relating to both parties, Ro. 1.12.

Muzzle, to put anything in or on the mouth of a beast, to restrain it from eating, De.25.4; 1 Co.9.9; 1 Ti.5.18.

Myra, *my'ra*, a city of Lycia, near the Mediterranean Sea, and 40 miles east of Patara;—here Paul embarked for Rome, Ac. 27. 5;—now called *Demhra*.

Myrrh, a gum or resin taken from the *Cystus creticus*, a thorny tree 8 or 9 feet high, which abounds in Arabia. It was an ingredient in the holy ointment, Ex.30.23;—used in embalming the dead, Jn.19.39;—as a perfume, Es. 2. 12. Ps. 45.8; Pr. 7. 17.—wine mingled with, Mar.15 23, comp. Mat. 27.34.

Myrtle, a beautiful and fragrant tree, ever green, and which produces rosy flowers, Ne.8.15; Is.41.19; 55.13; Zec. 1.8,10,11.

Mysia, mish'a, the north-west province of Asia Minor, on the Ægean Sea;—Paul passed through and embarked at Troas on his first voyage to Europe, Ac.14.7,8.

Mystery, that which was hid, or known *obscurely* or *darkly* before, but is now clearly revealed: as the gospel or new economy, Ep.3.3,4,9. 6.19; Col. 1.26; 2.2;—the doctrines of the gospel, Mar. 4. 11, Ro. 16. 25;—some spiritual truth, *couched* or *hidden* under external representation or similitude, Re. 1. 20; 17. 7;—truths, which, after they are revealed, have something in them dark and unfathomable, 1 Ti. 3. 16;—'mystery of iniquity,' 2 Th.2.7.

N.

Naamah, nā'a-mah [pleasant], (1) Daughter of Lamech, and sister of Tubal-Cain, Ge. 4. 22.—(2) An Ammonitess, the wife of Solomon, and mother of Rehoboam, 1 Ki. 14. 21.—(3) A town in the plain of Judah, Jos. 15.41.

Naaman, nā'a-man [pleasantness], a distinguished general in the army of the King of Syria, 2 Ki.5.1;—directed by a little maid to apply to Elisha for the cure of his leprosy, 2,3;—slights the means prescribed by the prophet, 11;—prompted by his servants, he uses it, and is cured, 14, —his grateful acknowledgments to the prophet, 15;—resolves to serve only the God of Israel, 17,18.

Naamathite, nā'a-ma-thite, one of Job's three friends, Zophar, who lived at Naamah, Job 2.11; 11.1; 20.1.

Naashon, nā'ash'on, Aaron's brother-in-law, Ex 6.23, Nu.7 17;—also called Nahshon, Ru.4.20; or Naasson, 1 Ch. 2.10.

Nabal, nā'bal [a fool], a rich man of Maon, in the tribe of Judah;—his ungrateful behaviour to David, 1 Sa. 25.2;—his death, 38.

Naboth, nā'both [fruits], an Israelite of the city of Jezreel; had a vineyard near the palace of Ahab, which he coveted, 1 Ki. 21. 1, 2.—refuses to part with it, 3;—murdered by the contrivance of Jezebel, 21.1, &c.

Nachon, nā'chon [prepared], the threshing-floor by which Uzzah died, 2 Sa. 6. 6;—called also Chidon, 1 Ch 13. 9; and after the death of Uzzah was called Perez-Uzzah.

Nadab, nā'dab [gift], (1) and ABIHU, sons of Aaron, slain for offering strange fire, Le.10.1, &c.—(2) *King of Israel*, succeeds his father Jeroboam, 1 Ki.14.20;—dies, 15.27.

Nahallal, nā-hāl'al [pasture], a city of the tribe of Zebulun, Jos.19.15;—given to the Levites, 21.35.

Nahash, nā'hash [serpent], (1) A king of the Ammonites, threatens the inhabitants of Jabesh-gilead, 1 Sa.11.1;—defeated by Saul, 11.—(2) Another name for Jesse, or, as some suppose, the wife of Jesse, and mother of David, 2 Sa. 17. 25; comp. 1 Ch.2.13,15, 16.

Nahor, nā'hor [snorting], son of Terah, and brother of Abraham, Ge. 11. 26;—married Milcah, 29;—his descendants, 22.20.

Nahum, nā'hum [comforter], one of

the minor prophets, who uttered his predictions against Nineveh in the reign of Hezekiah (B.C. 713), which were fulfilled in the destruction of that city about a century after Nahum. He is called the 'Elkoshite,' but his personal history is quite unknown, Na. 1. 1.

Nails, large spikes or pegs, were commonly fixed in the walls of the houses, in ancient times, for hanging clothes, &c. on, Ezr. 9. 8; Is. 22. 23, 25

Nain, nā'in [beauty], a town in Galilee, about 2 miles south of Mount Tabor, memorable as the place where Christ restored to life the son of a widow, Lu. 7. 11–15. the place exists under the name of *Nein*.

Naioth, nā'yŏth [habitations], a part of the town of Ramah, or a place near it, where Samuel and David dwelt, 1 Sa. 19. 18, 19, 22

Naked, altogether unclothed, Ge. 2. 25; —the duty and reward of clothing them who are, Mat. 25. 34–36. —guilt and punishment of slighting them, 42–45; —without a cloak or mantle, and with nothing more than a shirt, Is. 20. 3; Mi. 1. 8; Jn. 21. 7. *See* CLOTHES: —*figuratively*, those who are destitute of an interest in the righteousness of Christ, and of personal holiness, Re. 3. 17, 18.

Name, reputation or character; the value of a good one, Pr. 15. 30; 22. 1; Ec. 7. 1;—how to be obtained, Ps. 112. 6, Pr. 10. 7.

—— OF GOD, to be reverenced, Ex. 20. 7; Le. 19. 12, Ps. 111. 9; Mat. 6. 9.

—— OF JESUS, to be reverenced, Phi. 2. 10;—prayer to be made in it, Jn. 14. 13, 16, 23; Ro. 1. 8; Ep. 5. 20; Col. 3. 17; He. 13. 15; 1 Pe. 2. 5.

Names or TITLES given to Jesus illustrating his character and office. *See* CHRIST.

—— given for particular reasons: in the race of Noah, Ge. 5. 29;—of Abraham, 17. 5;—of Sarah, 15;—of Isaac, 29; 21. 6. of the sons of Jacob, 29. 33, &c.; of John the Baptist, Lu. 1. 7, 13;—of Jesus, Mat. 1. 21.

Naomi, na-ō'mī [beautiful, agreeable], the wife of Elimelech, and the mother-in-law of Ruth, Ru. 1. 2 5;—returns from the land of Moab to Bethlehem, 6–22;—sends Ruth to glean, 2. 2;—instructs her how to act towards Boaz, 3. 1, &c.

Naphtali, năf'tha-lī [my wrestling], the sixth son of Jacob, Ge. 30. 8; 35. 25;—his sons, 46. 24 —prophetic blessing given him by his father, 49. 21;—to his descendants by Moses, De. 33. 23; inheritance of his tribe, Jos. 19. 32,—his descendants, 1 Ch. 7. 13. After the captivity Naphtali became the most densely populated district in Palestine, and was the principal scene of our Lord's public labours. In the N.T. it is called *Nephthalim*, Mat. 4. 13 2. 1–12.

Napkin, a cloth to wipe the hand, &c., Lu. 19. 20; Jn. 11. 44; 20. 7.

Narcissus, năr-cis'sus, a person of note at Rome, the Christians in whose family are kindly saluted by Paul, Ro. 16 11.

Narrow, or of small breadth, the way to heaven is, Mat. 7. 14.

Nathan, nā'than [given], a prophet of the Lord; recommends David for his intention to build a temple, 2 Sa. 7. 3; —reproves him for his adultery with Bathsheba, 12. 1.—prevents Adonijah from being made king, 1 Ki. 1. 11 –27.—sent by David to anoint Solomon, 32, &c.;—wrote the history of David, 1 Ch. 29. 29.

Nathanael, na-thăn'a-el [the gift of God], one of the twelve disciples of Christ, much commended by him, and supposed to be the same with Bartholomew; attends Jesus, Jn. 1. 45–50;—saw Christ after his resurrection, 21. 2.

Nations, all shall worship the Lord, Ps. 86. 9;—the gospel to be preached to all, Mat. 24. 14; Mar. 13. 10; Lu. 24. 47;—that oppress the Jews to be destroyed, Je. 25. 12;—represented as angry before the great day of wrath, Re. 11. 18; dispersion of, Ge. 1.

Native Country country in which a person is born, Je. 22. 10.

Nativity, the birth of a person, or the origin of a nation, Eze. 16. 3, 4;—place of birth, Ge. 11. 28; Ru. 2. 11; Je. 46. 16.

Natural, produced by nature, Ro. 1. 26, 27; 1 Co. 11. 14; 15. 44.

Nature, the ordinary course of things which God has fixed, Ro. 1 26, 27; —the light of reason, 2. 14. common sense, or the general consent of nations, 1 Co. 11. 14; —substance or essential parts, He. 2. 16;—birth or natural descent, Ga. 2. 15; Ep. 2. 3.

Naughty, useless, corrupt, or bad, Pr. 6. 12, 17. 4; Je. 24. 2.

Navel, the middle of the body, Job 40. 16; Pr. 3. 8; Eze. 16. 4.

Navy, a fleet of ships, 1 Ki. 9. 26, 27; 10. 11, 22.

Nazarene, naz'a-reen', an inhabitant of Nazareth so called, Mat. 2. 23, a name given by way of contempt to the followers of Christ, because he was of Nazareth, Ac. 24. 5.

Nazareth, năz'a-rĕth [separated, sanctified], a small obscure city of mixed race, in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, 6 west of Mount Tabor, and 24 south-east of Acco or Acre. It is not mentioned in the O. T. It was noted for the wickedness of its inhabitants, Mar. 1. 5; Lu. 4. 29; Jn. 1. 46;—here Christ dwelt from his childhood till he commenced his public ministry, Lu. 2. 51; 4. 16; here he preached, and an attempt was made to put him to death, 16–30. After this he made Capernaum his chief place of residence, 'his own city,' Lu. 4. 16–31; Mat. 4. 13–16. It still exists under the name of *en-Nâsirah*, having about 400 inhabitants.

Nazarites, năz'a-rites, persons devoted to the service of God, or bound by a vow, either for a specified time or for life;—rules concerning them, Nu. 6. 2, &c.;—'charges' for the sacrifices at the completion of the vow, Ac. 21. 24.

Neapolis, ne-ăp'po-lis [new city], a seaport city on the east of Macedonia, a few miles south of Philippi, which Paul visited, Ac. 16. 11. The site is occupied by the Turkish village of *Kavalla*, with about 6000 inhabitants, nine-tenths of whom are Mahommedans, the rest Greeks.

Neariah, ne-a-rī'ah [servant of Jehovah], one of the posterity of David, 1 Ch. 3. 22, 23.

Nebaioth, ne-bā'yŏth [heights], the chief and eldest of the Ishmaelite tribes, descended from the eldest son of Ishmael, Ge. 25. 13; 1 Ch. 1 29.

Nebat, nē'bat [beholder], of the tribe of Ephraim, and sire of Joshua, was the father of Jeroboam, the first king of the ten tribes who revolted from the house of David, 1 Ki. 11. 26.

Nebo, nē'bo [the head], 1; A city of the Reubenites, east of Jordan, in the vicinity of Heshbon, Nu. 32. 3, 38; 33. 47;—its fall predicted as a city of Moab, Je. 48. 1, 22.—2; A city in the land of Judah, about 12 miles west of Jerusalem, Ezr. 2. 29; 10. 43; Ne. 7. 33. —3; A mountain beyond Jordan, where Moses died, forming part of the range of Abarim, De. 32. 49; 34. 1. —4; An idol of the Chaldeans, supposed to be the planet Mercury, Is. 46. 1.

Nebuchadnezzar, neb-ū-kad nĕz'zar [treasure of Nebo], generally called Nebuchadrezzar in Jeremiah, also in Eze. 30. 28;—the great king of Babylon, the son and successor of Nabopolassar;—carries Jehoiakim captive, 2 Ch. 36. 6;—and Jehoiachin, 10;—foretold to conquer the neighbouring nations, Je. 27. 1;—uses divination in marching to Jerusalem, Eze. 21. 19; —takes Jerusalem, and burns it and the temple, 2 Ch. 36 19;—his dream of the great image, Da. 2. 1, &c.;—requires all men to worship his golden image, 3. 1, &c.;—his dream of the great tree, 4. 5;—interpreted by Daniel, 24;—his praise of the true God, 2, 37; 3. 28; 4. 37;—his arrogance, 4. 30; —his insanity, 33;—restoration, 35;—dies after a reign of forty-three years, probably about 562 B.C

Nebuzar-Adan, neb-ū-zar'a-dan [chief of the executioners], general of the armies of Nebuchadnezzar, besieged Jerusalem, 2 Ki. 25. 8,—destroyed that city, and took the people captive, 9–20; Je. 39. 1–14;—liberated the prophet Jeremiah, 40. 1–6.

Necessary, things that are most so, Job 23. 12; Pr. 4. 7; Ec. 12. 13; Mat. 6. 33; Lu. 10. 42. 12. 31; Ju. 6. 17.

——, *for temporal life*, Ge. 28. 20; Pr. 30. 8, 1 Ti. 6. 6.

Necessity, excuses legal injunctions, Mat. 12. 1, &c.; Mar. 2. 23; Lu. 6. 1.

Necho, nē'ko, king of Egypt, B.C. 610, 2 Ch. 35 20; defeated by Nebuchadnezzar, 2 Ki. 24. 7; Je 46 2.

Necromancy, pretending to foretell future events by questioning the dead, De 18 11. *See* DIVINATION.

Nedabiah, ned a-bī'ah [whom Jehovah impels], one of David's posterity, 1 Ch 3 18

Needful, necessary, Lu. 10. 42; Ac. 15. 5, Phi. 1. 24. Ja 2 16.

Needle, an instrument for sewing, Mat 19. 24.

Noesing, sneezing, expresses the manner in which the leviathan breathes and throws forth water, Job 41. 18;—a symptom of returning life, 2 Ki. 4. 35.

Neginoth, neg'i-noth [stringed instrument], title of Ps. iv.

Neglect, no attention, Mat. 18. 17; 1 Ti. 4. 14; He. 2. 3.

Negligent, careless, 2 Ch. 29. 11; 2 Pe. 1. 12.

Nehemiah, ne-he-mī'ah [whom Jehovah comforts], the inspired author of the book which bears his name;—laments the state of Jerusalem, Ne. 1 1, &c.;—his prayer, 5;—thirteen years after the return of Ezra to the land of Israel is sent (about 444 B.C.) by Ahasuerus to Jerusalem, 2. 1;—arrives there, 9;—urges the Jews to build, 17;—rebukes the usurers, 5. 6; —finishes the wall, 6. 15. *The Book* , is a continuation of that of Ezra; —it brings to a close the history of the Old Testament. After the time of Nehemiah Judea became subject to the governor of Syria.

Nehiloth, ne-hĕ'loth [perforated], an instrument of music, title of Ps. v.

Nehushtan, ne-hush'tan [a piece of brass], the name given by Hezekiah to the brazen serpent made by Moses, 2 Ki. 18. 4.

Neigh, to cry as a horse, Je. 5. 8; 8. 16; 13. 27.

Neighbour, to be loved as one's self, Le. 19. 18; Mat. 22. 39; Mar. 12. 33; Ja. 2. 8.

Nemuel, nem ew'el [day of God], son of Simeon, 1 Ch. 4. 24;—also called Jemuel, Ge. 46. 10; Ex. 6. 15.

Nephews, the sons of a brother or sister, used to signify grandchildren, Ju. 12. 14; Job 18. 19; Is. 14. 22; in 1 Ti. 5. 4 means descendants. The word is derived from *nepos*, and in old English means grandson.

Nephishesim, ne-fish'e-sim [expansions], one in the order of the Nethinims, Ne. 7. 52.

Nephtoah, nef-tō'ah [open, or an opening], a well in the tribe of Benjamin, Jos 18. 15.

Nereus, nē're-us, one noticed by Paul, Ro 16. 15.

Nergal, nĕr'gal [man-devoter], an idol of the Cuthites, a tribe of the Chaldeans or Persians, 2 Ki. 17. 30.

Nero, nē'ro, one of the most wicked and infamous of the Roman emperors, from whose household some were converted to the Lord, Phi. 4. 22.

Nest, for birds, high habitation, Nu. 24. 21; De. 22. 6; Job 29. 18; Hab. 2. 9.

Net, an instrument for catching fishes, birds, wild beasts, &c., Job 18. 8; 19. 6; Ps. 9. 15; 10. 9; Mat. 4. 18; 13. 47.

Nethaniah, nĕth-a-nī'ah [given of Jehovah], 1; One of the royal race of Judah, Is. 40. 8, 14; 41. 6, 11. —2; One of the four sons of Asaph, 1 Ch. 25. 2.—3; A Levite, 17. 8.—4; The father of Jehudi, Je. 36. 14.

Nether, the lower, Ex. 19. 17; De. 24. 6; Jos. 16 19; Eze. 31. 14, 16, 18.

Nethermost, the lowest 1 Ki. 6. 6.

Nethinims [dedicated persons], the hereditary temple servants—at first a portion of the conquered Gibeonites given as sacred servants to the priests, 1 Ki. 9. 20–22,—not called by this name till after the captivity, Ne. 3. 26, 7. 46, 60, 73; 11. 28; Ezra brought 220 of them with him out of captivity, Ezr. 8. 17–20; —their service, 1 Ch. 9. 2; Ezr. 2. 43, 58.

Netophah, ne-tof'fah [dropping], a village and district of the same name, lying between Bethlehem and Anathoth, 1 Ch. 9. 16; Ezr. 2. 22; Ne. 7. 26; Je. 40. 8.

Nettles, common stinging herbs, Job 30. 7;—the presence of, betokens neglect, hence the allusions in Pr. 24. 31; Is. 34. 13; Ho. 9. 6.

Nevertheless, notwithstanding that, Mat. 14. 9; Ro. 5. 14; Ep. 5. 33.

New Creature, every one who is in Christ is, 2 Co. 5. 17; Ga. 6. 15; Ep. 2. 10. This *newness* described as a spiritual resurrection, Ro. 6. 4–6; Ep. 2. 1, 5; Col. 2. 12; 3. 1. *See* REGENERATION.

New Heart and Spirit, promised, Eze. 11. 15; 36. 26, 27.

New Heavens and Earth, promised, Is. 65. 17; 66. 22; Ro. 21. 1; 2 Pe. 3. 13.

New Jerusalem, the glorious state of the church during the millennium, Re. 3. 12; 21. 2.

New Moons, offerings on them, Nu. 28. 11.

Nibhaz, nib'haz [barker], the idol-god of the Avites, who was worshipped in the likeness of a dog, 2 Ki. 17. 31.

Nicanor, ni-kā'nor [a conqueror], one of the seven first deacons of the church at Jerusalem, honourably mentioned, Ac. 6. 3–6.

Nicodemus, nik-o-dē'mus, a Pharisee and ruler among the Jews; his conversation with Jesus, Jn. 3. 1;—pleads in his favour, 7. 50;— comes to embalm him, 19. 39.

Nicolaitans, nik-o-lā'i-tans, an early sect of heretics, a class of Gnostics noted for their wickedness, Re. 2. 6, 15.

Nicolas, nik'o-las [conquering the people], a proselyte of Antioch and one of the deacons of the church in Jerusalem, Ac. 6. 5.

Nicopolis, ni-kop'o-lis [a city of victory], the name of several ancient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium, Tit. 3. 12.

Night, used for a season of adversity, Is. 21. 12;—a time of ignorance, Ro. 13. 12;—death, Jn. 9. 4.

Night-hawk, probably the night-owl, an unclean bird according to the law, De. 14. 15; Le. 11. 16.

Night-watches, the periods into which the night was divided, for changing the watchmen or sentinels, Ps. 63. 6; 119. 148. There were four night-watches: (1) From sunset to the third hour of the night, Mar. 11. 11; Jn. 20. 19. (2) From the third hour of night to midnight. (3) Cock-crowing, to the third hour after midnight. (4) To the twelfth hour of the night, called also morning, Ju. 18. 28.

Nile, a celebrated river of Egypt, which flows from south to north. The great problem of its source has not yet been conclusively settled. The great lake Nyanza in Africa near the equator is supposed to be its main source. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about 20 miles on each side. When the waters subside the inhabitants sow their seed, which settles into the mud, and without further trouble produces a rich crop. It is called *Sihor* [the black river], Jos. 13. 3; Je. 2. 18; and the River of Egypt, Heb. *Nahar Mitzraim*, Ge. 15. 18.

Nimrah, nim'rah [limpid, pure], a place 2 miles east of the Jordan, on the road from Jericho to es-Salt; also called Beth-Nimrah and Nimrim, Nu. 32. 3, 36.

Nimrim, nim'rim [limpid, pure], 'the waters of,' same as Nimrah, Is. 15. 6; Je. 48. 34, comp. Nu. 32. 3, 36.

Nimrod, nim'rod [rebel], the son of Cush, and founder of the Babylonian empire;—his exploits, Ge. 10. 8–10.

Nineveh, nin'e-veh [habitation of Ninus], the ancient capital of Assyria, usually called *Ninus* by the Greeks and Romans after the name of its founder, who, according to Assyrian mythology, was the son of Nimrod. The marginal reading of Ge. 10. 11 is to be preferred. It is said to have been 60 miles in circumference, and in the time of Jonah, its population, reckoning children the fifth part, must have been 600,000. It outstripped even Babylon itself in its dimensions. Diodorus Siculus affirms that its walls were 60 miles in compass, 100 feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1500 towers, each 200 feet high. In the year 600 before Christ, it was completely destroyed by fire; and soon after the time of Christ not a trace of it could be found. Jonah preaches there, Jonah 3. 3;—spared on repentance, 10, 11; threatened with destruction, Na. 1. 1; iii. The last notice of it in Scripture is in Zep. 2. 13–15, about 630 B.C. It was for a long time well nigh forgotten. Shapeless mounds opposite Mosul were all that tradition could point to as remaining of it. By recent excavations on the site, commenced in 1842 by M. Botta, French consul at Mosul, and in 1845 by Layard and others, many remarkable sculptured monuments have been discovered, which, from their structure and inscriptions, illustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors.

Nisan, nī'san [month of flowers or new day], the first month of the Jewish *ecclesiastical* year, Ne. 2. 1. It began about the time of the vernal equinox, as the *civil* year like that of the Egyptians began about the time of the autumnal equinox. *See* ABIB.

Nisroch, nis'rok [great eagle], an idol of the Assyrians, 2 Ki. 19. 37; Is 37. 38.

Nitre, Pr. 25. 20; Je. 2. 22, not saltpetre, but *natron* or soda, a natural mineral alkali, an incrustation found at the bottom of various lakes in Egypt after the summer heat has evaporated the water. It is used for washing.

No [place, portion], a once populous city of Egypt, generally thought to be Thebes or Diospolis, Je. 46. 25; Eze. 30. 14, 15, 16. In Na. 3. 8 it is called 'populous No,' in the Heb. *No-Amon, i.e.* No of Amon, meaning the place, or possessions, or chief seat of the Egyptian god Amon. It originally stood on both sides of the river Nile, about 300 miles from its mouth. In the time of its splendour it extended on both sides as far as the mountains; it had 100 gates; and on an emergency could send into the field by each of these gates 20,000 fighting men and 200 chariots. About 81 B.C., after a siege of three years, it was finally destroyed by Ptolemy X. Extensive ruins still mark its site. 'It is impossible to wander among these scenes and behold these heavy yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation.—All is gloomy, awful, grand.—The walls of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.' *Robinson.*

Noah, nō'ah [rest], the tenth in descent from Adam through Seth. He was the son of the second Lamech the son of Methuselah, and was born forty-six years after the death of Adam, and fourteen after that of Seth. He was contemporary with Enos for sixteen years, and with Terah the father of Abraham 128 years. Born, Ge. 5. 28; —his character, 6. 9;—forewarned to build the ark, 13, 14, &c.;—saved from the deluge, 8. 1;—offered sacrifice to God, 20;—his intoxication, 9. 21;—died 350 years after the flood, aged 950 years, 20; —his descendants, 10 1;—mentioned together with Job and Samuel as singularly righteous, Eze. 14. 14;—his faith celebrated, He. 11 7 —called a preacher of righteousness. 2 Pe. 2. 5.

Nob [a high place], a small town built on a conical rocky *tell* about 2 miles north of Jerusalem.—David fled to, 1 Sa. 21. 1;—here Doeg, by Saul's

orders, murdered eighty-five priests with their families, 22. 18, 19;—here the Benjamites resided after the captivity, Ne.11.32.

Nobles, persons of high birth and station, Ex.24.11; Ju.5.13;—not many such effectually called, 1 Co.1.26.

Nod [banishment], a land so called from Cain's having fled to it, Ge.4.16.

Noisome, offensive, disgusting, noxious, Ps.91.3; Eze.14.21; Re.16.2.

Noph, nōf, a city of Egypt, the ancient Memphis, capital of the country in the time of the patriarchs, Is. 19. 13; Je.2.16. *See* MEMPHIS.

North, used relatively to the situation of any country in regard to Judea, Je.6.1;—denotes Media and Assyria, 4.12.

Nostrils, cavities of the nose, Ge.2.7; 7.22; Job 4.9; 27.3; Is.2.22.

Notable, very remarkable, distinguished, Da. 8. 5, 8; Mat.27.16; Ac.2. 20; 4.16.

Nourish, to feed or maintain, Ge.47. 12; 2 Sa. 12. 3;—to instruct and build up in faith and comfort, 1 Ti.4.6.

Novice, one newly converted, and who is unexperienced and unskilful, 1 Ti.3.6.

Numbering of the people by David, 1 Ch. 21. 1; 2 Sa.24.1. In this business Joab was occupied nine months and twenty days, 2 Sa.24.3,9.

Numbers 'THE BOOK OF', contains an account of the two numberings of the people—at the commencement of their journeyings, when there were in all 603,850 including the Levites, and at the close, when they were about to enter Canaan (xxvi.), when there were in all 625,030, being a decrease of only about 1000, though half a million had perished in the wilderness;—the great lesson of this book, He.3.19; 4.1.

Nurse, a woman who suckles a child, Ex. 2. 7;—*figuratively*, good kings and queens, Is.49.23;—faithful ministers of the gospel, 1 Th.2.7.

Nurture, education, instruction, Ep. 6.4.

Nuts, various fruits of them, Ge. 43. 11; Ca.6.11.

Nymphas, nim'fas [bridegroom], a Christian in Laodicea, noted for the piety of his household, Col.4.15.

O.

Oak. The word frequently so rendered (*alah*) denotes the *terebinth* or turpentine-tree, which abounds in Syria and Palestine. From its size and foliage as well as its age, it formed an important landmark, Jos. 24. 26; Ju. 6. 11; 2 Sa. 18. 9; 1 Ch.10.12. The word *plains* denotes groves of oaks in Ge.12.6; 13.18; 14.13; 18.1; Ju.9.6; where, as also in Ge.35.8; Jos. 19. 33; Zec.11.2, the common oak is meant, and is the rendering of a different Hebrew word (*allon*);—of Bashan celebrated, used in ship-building, Eze. 27. 6;—emblem of greatness and distinction, Is.2.13; Zec.11.2.

Oars, instruments to row boats with, Is.33.21; Eze.27.6,29.

Oaths, or solemn vows by appeal to God, to be strictly performed, Nu.30. 2; Ps.15.4; Mat.5.33; —false ones condemned, Le.6.3; 19. 12; Je.7.9; Eze. 17.15; Zec.5.4; 8.17; Mal.3.5.

—— , *light ones*, not to be taken, Ex.20.7; Le.19.12; Zec.5.3; Mat.5.34; 23.16; Ja.5.12.

— —, taken by lifting up the hand to God, Ge. 14. 22;—putting the hand under the thigh, 24.2; 47.29;—by the name of God, De.6.13.

— —, *examples of God:* to Abraham, Ge.22.16; He.6.13;—against Amalek, Ex.17.16;—against Moses, Nu.14.21; —against the house of Eli, 1 Sa.3.14; —to David, 2 Sa.3.9; Ps. 89. 35, 110 4;—against the Israelites, Nu.14.28–35; De.1.34; Ps.95.11;—against the Assyrians, Is.14.24;—for the restoration of Israel, 54. 9, 62. 8;—against the Jews going to Egypt, Je.44.26.

— —, imposed on Abraham's servants Ge.24.3;—on Joseph by Jacob, 47.31; 50.5;—on the Israelites by Joseph, 50.25.

Oaths, required in case of a pledge, Ex. 22. 11;—of a wife suspected of adultery, Nu. 5. 21;—of the spies of Rahab, Jos. 2.12;—mentioned in the prayer of Solomon, 1 Ki.8.31;—in favour of Joash by the high-priest, 2 Ki. 11. 4;—of the priests and Levites by *Ezra*, Ezr. 10. 5;—by Nehemiah, Ne.5.12;—of the people, 10.29; —of Jesus by the high-priest, Mat. 26.63.

—— , *taken voluntarily:* by Isaac and Abimelech, Ge.21.31;—by Jacob to Laban, 31. 53;—by Moses, Jos.14. 9;—by David and Jonathan, 1 Sa.20. 42;—by Saul to the witch of Endor, 28. 10;—by David, Ps. 132. 2;—or rather appeals, by Paul, Ro.1.9; 2 Co. 1.18,23; 11.31; Ga.1.20; 1 Th.2.5,10.

——, *rash ones:* by Esau to Jacob, Ge. 25. 33;—by the Israelites to the Gibeonites, Jos.9.19;—by Jephthah, Ju. 12. 30; [or adjuration] by the high-priest to Jesus, Mat.26.63; by the Israelites in Mizpeh, Ju. 21. 1;—by Saul, 1 Sa.14.24,39,44;—by Herod to the daughter of Herodias, Mat. 14.7,9.

Obadiah, ob-a-dī'ah [servant of the Lord], twelve persons of this name are mentioned. The most noted are: (1) The prophet who wrote that book which bears his name.—(2) The governor of Ahab's house, who concealed and fed 100 prophets whom Jezebel sought to destroy, 1 Ki. 18. 3,4;—meets Elijah, 7. (3) A valiant man who came to join David's army in the wilderness, 1 Ch.12.9. (4) Another whom Jehoshaphat sent into the cities of Judah to instruct the people, 2 Ch. 17. 7.—(5) One of the principal men in the days of Nehemiah, Ne.10.5.

Obed, ō'bed [a servant], (1) The son of Boaz and Ruth, was the father of Jesse, and grandfather of David, Ru. 4. 17.—(2) One of David's valiant men, 1 Ch.11.47.

Obed-edom, ō'bed-e'dom [a servant of Edom], a Levite of the time of David, receives the ark, and his prosperity in consequence of it, 2 Sa.6.10; 1 Ch.13.14.

Obedience to the revealed will of God, is expressly commanded, De.13. 4; 27.10; 30.2,8; Je.7.23; 26.13; Mat. 7.21;—it ought to be *universal*, 2 Co. 7. 1; Ja. 2. 10, 11;—*sincere*, Ps. 51. 6; 1 Ti.1.5;—*cheerful*, 1 Co.9.17; 2 Co.9. 7;—the fruit of *love*, 2 Co.5.14; 1 Jn. 5. 3;—*diligent*, He.6.11,12; 2 Pe. 1. 5; —*uniform*, Ps.106.3; 119.44,112; Ac. 2. 42; *undeviating*, De. 5. 32, 33; 28. 14; —*persevering*, Ro. 2. 7; Ga.6.9;—from respect to the *authority* of God, and with an eye to his *glory*, 1 Co. 10.31;—to be performed in dependence on the assistance of the Holy Spirit, Ps.71.16; 1 Pe.1.21;—and with reliance on the blood of Christ for its acceptance with God, Ep.1.6. Exemplified by Noah, Ge.6.22;—Abraham, 12. 1–4; 22. 3, 12;—Caleb and Joshua, Nu.32. 12;—Asa, 1 Ki.15.11; —Joseph, Mat.1.24;—wise men, 2.12; —Paul, Ac.26.19.

Obedience, *advantages of:* it *adorns* and *commends* the gospel, Mat. 5. 16;—is an *evidence* of a gracious state, 7.21; Ja.1.22–25;—rejoices the hearts of God's people, Ac.11.23; 3 Jn.3,4; silences gainsayers, Tit. 2. 8; 1 Pe. 2. 15;—is accompanied with present peace, Ps.25.12,13; 119.165;—is glorifying to God, Jn. 15. 8; Phi. 1. 11;—is encouraged by many promises, Ex. 19. 5; 23. 22; Le.26.3–12; De.28.1–6; 30.16; 32. 46, 47; Is.1. 19; Je.7.23; Joh 36.11; Pr. 8. 32; Lu. 11.28; leads to eternal glory, Ro.2.7; 6.22; Re.22.14.

——— , better than sacrifice, 1 Sa. 15.22; Ps. 50. 8; 51. 16; Pr. 15. 8; Is. 1. 11, &c.; Je. 7. 21; Ho. 6. 6; Am. 5. 22; Mi.6.6; Mat.9.13; 12.7.

———, *of Christ* as Mediator, was cheerful and voluntary, Ps.40.6–8; He. 10. 5–7;—absolutely perfect, 1 Pe.1.22; He. 7. 26;—in the room and stead of his people, Ro. 5. 19. Phi.2. 8; He. 5. 8, 9;—well-pleasing and acceptable to God, Mat 12.18, Jn 8.29; 2 Pe.1.17.

Obeisance, honour and reverence to a superior, Ge.37 7,9; 43.28; Ex. 18. 7; 2 Sa.1.2; 14.4.

Oblation, an offering or sacrifice, Le. 2.4; 3.2; 7.14, &c. *See* OFFERING and SACRIFICE.

Obscure, dark, or little known, Pr. 20. 20; Is.29. 18; 58.10; 59.9.

Obscurity, darkness, calamity, Is.29. 18; 58.10. 59.9.

Observation, a mark or notice, Lu. 17.20.

Observe, to mark with attention, Ge. 37 11; De. 11.32;—to put in practice, Ex.12 17; 31.16; Mat 28.20.

Obstinacy, or stubbornness, reproved, De. 21. 18; 30 17; 1 Sa. 15.23; Ps. 58. 4, Pr.29. 1; Is.30.9; 42.18; 43.8; Je. 5.21; Eze 12.2; Mat. 13.15; Ac.3.23; 7. 51.

Occasion, a season or ground, Ge. 43.18; Ro 7.8; Ga.5.13; 1 Ti.5 14.

Occupation, trade or employment, Ge.46.33; Ac.18.3; 19.25.

Occupy, to employ or use, Ex.38.24; Eze.27.9; Lu.19.13.

Occurrent, taking place, 1 Ki.5.4.

Odd, not even, Nu.3.48.

Odious, hateful, 1 Ch.19.6; Pr.30.23.

Odour, fragrant or sweet smell, Le. 26.31; Jn.12.3.

Offences, or grounds of causing others to stumble and offend, to be avoided, Mat.5.29, 18.7, &c.; not to be given to Christian brethren, 1 Co.8.9; 9.19, &c.; 10.32;—how to behave when they arise, Ps. 25. 9; Mat. 18. 15;—'offence of the cross,' that is, the gospel, which is a stumbling-block to carnal men, Ga.5.11.

Offerings, OBLATIONS, and SACRIFICES, in the Jewish worship, were of three kinds:—those which were *bloody*, and which consisted of slain animals, Le. 1. 2, 14; 3. 2, 7;—those which consisted of *fruits* and *meats*, 2.11; 23.10;—the *heave*-offering, Ex. 29.27;—*wave*, 24;—and those which consisted of *drink* or *wine*, Ex.29.40; Nu.15.4,7.

———, by *fire* were, the *burnt*-offering, Le. 1. 3, &c.;—the *meat*-offering, 2.1, &c.;—*peace*-offering, 3. 1, &c.;—the *sin*-offering, 4. 2, &c.; —the *trespass*-offerings, 5.15, &c.;—and the *consecration*-offering for the priests, 8.22, &c.

——— ———, besides those which were prescribed and obligatory, there were *free-will* offerings sometimes made, Le. 22. 21; Nu.15.3; De. 16.10; 23.23; Ezr.1.4; 3.5; 7.16.

——— ———, those called *thank-offerings* were of the same kind with the peace-offerings, and were intended to return thanks to God for favours obtained, 2 Ch 29.31; 33.16; Am.5.22.

———, to be according to ability, 1 Ch. 29. 13, &c.; Ezr.2.69; Mar.12.43; 2 Co.8.12; 1 Ti. 6. 17;—for the tabernacle, Ex. 35. 4, &c.;—for its dedication, Nu.7.11;—of David for the temple, 1 Ch. 29.2, &c.;—of the primitive Christians, Ac.4.34.

——— OF SACRIFICES to be without blemish, Le.22.21.

——— OF THE WICKED an abomination, Pr. 15. 8; 21. 27; 28. 9; Is. 1.18; 61.8; 66.3.

Officers, or servants intrusted with authority over others; as those of Pharaoh, Ge. 40. 2;—of David, 1 Ch. 26. 29; 27. 25;—of Solomon, 1 Ki. 4. 7; 2 Ch.8.10.

Offscouring, the refuse or basest of all things, La.3.45; 1 Co.4.13.

Offspring, children or posterity, Job 5. 25; 21. 8; 27.14; Is.44.3; 48.19; Ro. 22.16.

Oft, and **Often**, frequent observance of the Lord's supper, 1 Co.11.25,26.

Og [giant], king of Bashan, of gigantic stature, conquered, Nu.21.33; De.3.1.

Ohel, ō'hel [tent], one of the posterity of David, 1 Ch.3.20.

Oil, for burning in the sanctuary, Ex. 27. 20; Le. 24.1;—the sacred, for consecrating, Ex. 30. 23; 37. 29;—of the widow not failing, 1 Ki.17.14; multiplied, 2 Ki.4.4;—used as a medicine, Lu.10.34;—applied to the sick, Ja.5. 14; —*oil tree*, probably the olive, Is. 41.19.

Ointment, oil perfumed, used to anoint the head, &c., Ps.133.2; Ec.9. 8; Mat. 26 7;—used as a medicine, Ec.10.1; Is.1.6.

Old age, to be respected, Le. 19. 32; 1 Ti.5.1;—what renders it valuable and venerable, Pr. 16. 31; 20. 29;—the infirmities of it, Ec.12.1, &c.; —the duty required of it, Tit.2.2.

———, of the antediluvians, Ge.5.1, &c.;—of Abraham, 25 7; of Isaac, 35.29;—of Jacob, 47.28;—of Joseph, 50.26;—of Moses, De.34 7; of Caleb, Jos.14.10.

Olives, MOUNT OF, Zec.14.4; usually OLIVET, called also MOUNT OF CORRUPTION, 2 Ki.23.13. A hill on the east side of Jerusalem, from which it was separated by the Kidron valley, Ezr. 11. 23; Zec. 14. 4. It derived its name from the olive-trees which abounded on its sides, Ne.8 5, some of which still remain. David went up it when he fled from Absalom, 2 Sa. 15. 30. It was a favourite resort of Jesus. By way of, he entered Jerusalem, Mat. 21.1; Mar. 11. 1;—at night he abode in, Lu. 21. 37; Jn.8. 1;—retired to, after the passover, Lu.21. 39; Mat. 26.30;—ascended to heaven from, Ac. 1.12. The ridge extends about a mile from north to south, and is about 220 feet above the site of the temple. It has three summits with distinct names.

Olive tree, an evergreen which produces an oblong fruit, from which an oil is expressed, De. 24. 20; 28. 40;—its leaves and branches an emblem of peace, Ge. 8. 11;—proverbial for its fatness, Ju.9.8,9;—a symbol of fresh and living piety, Ps.52.8;—the church, Ro. 11. 17, 24;—two in the vision of Zechariah, Zec.4.3.

Olympas, o-lim'pas, a saint at Rome saluted by Paul, Ro.16.15.

Olympic Games, were celebrated by the ancient Greeks in honour of Jupiter Olympius, every fifth year, for five successive days, in the plains of Elis, near the city of Olympia and Mount Olympus, in the Morea of Greece. They were attended by immense multitudes of all ranks, and consisted in feats of valour and agility. The victor in any of them had awarded him, by the judges, a chaplet of wild olive. Similar to them were the *Isthmian Games*, celebrated in the isthmus of Corinth; and those instituted by Herod in some parts of Judea. Though none of these is directly mentioned in Scripture, yet there are several obvious and beautiful allusions to them, 1 Co.9.24–27; Phi.3.12–14; 1 Ti.6.12; 2 Ti.2.5; 4.7,8; He.12.1–3.

Omega, the last letter of the Greek alphabet. *See* ALPHA.

Omer [a heap or sheaf], occurs only in Ex. 16.16–36, a dry measure equal to the tenth of an ephah, whence called 'a tenth deal,' Le.14.10; 23. 13; Nu.15.4, &c.

Omitted, neglected, left undone, Mat. 23.23.

Omnipotence of God, his power to do all things, Ge.17.1; 18.14; Job 23. 13; 42.2; Ps.135.6; Je.32.17; Da.4.35; Mat.19.26; Lu.1.37; Re.19.6.

Omnipresence of God, his being present everywhere, 1 Ki. 8. 27; Ps.139. 7, &c.; Pr.15.3; Je 23.23.

Omniscience of God, his seeing and knowing all things, Job 26.6; 28. 24; 34.21; Ps.33.13; 94.9; 139.1, &c.; Je. 32. 19; Mat. 10. 29; Ac. 15. 18. *See* GOD.

Omri, om'ri [a sheaf], king of Israel, succeeds Zimri, 1 Ki. 16. 21;—builds Samaria, which became the capital of the kingdom of the ten tribes, 24; —dies, 28.

On [light, the sun], rendered in the Septuagint version *Heliopolis* [city of the sun], one of the oldest cities in the world. In Je.43.13 it is called Beth-Shemesh, in Eze. 30.17 Aven. It was situated in the land of Goshen in Egypt, about 20 miles from Memphis.

Onan, ō'nan [strong], second son of Judah, his sin and punishment, Ge. 38.4–10.

Onesimus, o-nēs'i-mus [profitable], a slave of Philemon, who had fled from him and come to Rome, where he was converted;—was sent back, recommended to his master, by Paul, Phile. 10;—sent by Paul to Colosse, Col.4.9.

Onesiphorus, o-ne-sif'o-rus [bringing profit], one of the primitive Christians, not ashamed of Paul's chains, 2 Ti. 1. 16;—his household saluted, 4. 19.

Onions, much used in Egypt, Nu. 11 5

Ono, ō'no [strong], (1) A city of Benjamin, about 5 miles north of Lydda, 1 Ch.8.12 —(2) A plain near it of same name, Ne.6.2, called 'the valley of Charashim,' 1 Ch.4.14, and 'valley of the craftsmen,' Ne.11.34.

Onycha, o-ny'kah, an odoriferous spice, an ingredient in the sacred ointment, Ex.30.34.

Onyx, a kind of chalcedony, half-transparent like the *human nail*, hence its name; with variously-coloured belts and veins, and therefore called 'the banded agate,' Ex. 28. 20; Job 28.16; Eze.28.13.

Open, to unlock, Ac.16.26; —to explain, Lu. 24.32;—to receive an answer to our prayers, Mat. 7. 7;—to receive Christ into the heart, Re. 3.20.

Operation, work, Ps. 28. 5; Is. 5.12; 1 Co.12.6; Col.2.12.

Ophel, ō'fel [the hill, swelling mound], apart of ancient Jerusalem surrounded and fortified by a separate wall, 2 Ch.27.3; 33.14; Ne. 3. 26; 11. 21. It was the continuation of the ridge of Moriah south of the temple.

Ophir, ō'fir [abundance], (1) The son of Joktan, and descendant of Shem, Ge.10.29.—(2) The name of a country possessed by his posterity, which abounded in gold and precious stones, 1 Ki. 9.28; 10.11; 22.48; 1 Ch. 29.4; 2 Ch. 8. 18; Job 22. 24; Is. 13. 12;—the gold of, proverbial for its fineness, Job 22. 24; 28. 16; Ps. 45. 9; Is 13.12. Its locality has not been identified: some place it on the east coast of Africa, and some in India.

Ophrah, of'rah [fawn], (1) The native place of Gideon, Ju. 6. 11, 24;—also the place of his burial, 8.32; 9.5.—(2) A place in Benjamin, Jos.18.23; 1 Sa. 13.17.

Opinion, a sentiment, a notion, 1 Ki 18.21; Job 32.6,10,17.

Opportunity, to do good not to be neglected, Is. 55. 6; Mat. 5. 25; Jo.9. 4; 12.35; Ga.6.10.

Opposers, or adversaries, of the truth, how to behave to them, Lu. 9.54; 2 Th. 3.14; 2 Ti.2.24.

Oppression, severity, or unjust and harsh treatment, forbidden, Ex.22.21; Ps 12.5; Pr. 22.16,22; Je. 22.17; Eze. 22.29; Mi.2.2; Zec.7.10; Mal.3.5.

Oppressions, that are in the world, Ec. 3.16; 4.1; 5.8; 7.7.

Oracle, a divine revelation, such as is the whole inspired volume, 2 Sa. 16. 23; Ac. 7.38; Ro.3.2; 1 Pe. 4.11;—the holy of holies, from which God often revealed his will to the Jews, 1 Ki. 6. 16; 8. 6; 2 Ch. 4. 20;—the temple generally, Ps.28.2.

Oration, a public discourse or speech, Ac.12.21.

Orator, a public speaker, an advocate, Ac.24.1.

Orchard, a garden of fruit-trees, Ca. 4 13; Ec.2.5.

Ordain, to command, 2 Co. 9. 14;—to appoint, Ro. 7. 10;—to give rules and directions, 1 Co.11.2; He 9.6.

Ordained, determined for eternal life, Ac.13.48.

Order, to regulate, Ex. 27. 21; Ju. 13. 12; 1 Ki.20.14; Ps.110.4; Col.2.5; He 7.11.

Ordinances of God, are his fixed arrangements of natural events, Job 38 33; Ps.119 91; Je. 31.35,36;—his commandments in general, Ex.18.20; Le. 18. 4;—his directions respecting his worship, Mal.3.7,14; He.9 1,10. the offices of civil magistracy, Ro.13 2.

Ordination, or the regular appointment of Christian ministers, Mar 3. 14; Ac.1.22; 6.3; 1 Ti.4.14; 5.22; 2 Ti 2.2; Tit.1.5;—not to be given to those who are not duly qualified to receive it, Ac.6.3; 1 Ti.3.10; 5.22.

Oreb, ō'reb [THE ROCK], [raven's crag], the place where the men of Ephraim put to death Oreb a prince of Midian, from whom it derived its name, Ju 7.25; Ps.83 11; Is.10.26.

Organ, a musical instrument, supposed to have been like the 'Pan's pipes'

of the Greeks, Ge. 4. 21; Job 21. 12; 30. 31; Ps 150. 4.

Orion, o-ri'on, a southern constellation seen in November, and hence associated with the bands of frost which no one can dissolve, Job 9. 9; 38. 31; Am. 5. 8.

Ornaments, such as jewels, rings, bracelets, &c.:—given by Abraham's servant to Rebekah, Ge. 24. 22:—earrings, 35. 4: Ex. 32. 2: —of Solomon's bride, Ca 1. 10: —various, used by the Israelitish women, Is. 3. 18, &c.:—Christian wives cautioned against excess in, 1 Pe. 3. 3-5.

Ornan, or'nan, a Jebusite whose threshing-floor David purchased, 2 Sa. 24. 16, 24. *See* ARAUNAH.

Orpah, or'pa [fawn], Naomi's daughter-in-law, Ru. 1. 4-14.

Orphans, those who are early deprived of their parents; the charge concerning them, Ex. 22. 22; De. 10. 18; 24. 17; 27. 19; Job 22. 9; 31. 17; Pr. 23. 10; Is. 1. 17, 23. Ja. 1. 27:—are under the protection of God, Ps. 10. 14, 18; 68. 5; 146. 9. Pr. 23. 11.

Osea, o-se'as, or **Oseе**, o'zee [Ro. 9 25], the Greek form of Hosea.

Osprey, a species of eagle, an unclean bird, Le. 11. 13: De. 14. 12.

Ostrich, the tallest of all birds, one species reaching the height of 7 feet, and another of 10 feet. It is an unclean bird according to the law, of great voracity, and gregarious. Its cry is piercing and mournful. The female described, Job 39. 18; La. 4. 3. The word meaning ostrich is rendered *owl* in Job 30. 29; Is. 13. 21; 34. 11: Je 50. 39.

Otherwise, in a different manner, Mat. 6. 1; Ro. 11. 6; Phi. 3. 15.

Othniel, oth'ni-el [the lion of God], the son of Kenaz, by his valour obtained for his wife Achsah, the daughter of Caleb, Ju. 1. 11:—first judge of Israel;—delivers Israel from the King of Mesopotamia, 3. 9.

Ouches, sockets for fastening the precious stones in the high-priest's ephod, Ex. 28. 11, 13, 14; 39. 6, 13.

Outcast, an exile, one driven from home and country, Ps. 147. 2; Is. 11. 12; 16. 3, 4; 27. 13; Je. 49. 36.

Outgoings, outmost or farthest borders, Jos. 17. 9, 18; 18. 19; 19. 14, 22; Ps. 65 8.

Outlandish, of another country or nation, Ne. 13. 26.

Outrageous, violent, furious, Pr. 27. 4.

Outward, external, apparent, Mat. 23 27; Ro. 2. 28; 1 Pe. 3. 3.

Oven, a place for baking of bread, Le. 2. 4; 26. 26:—persons inflamed with lust, compared to, Ho. 7. 4, 6, 7:—the day of judgment, Mal. 4. 1.

Overcharge, to fill or burden too much, Lu. 21. 34; 2 Co. 2. 5.

Overcome, to subdue or vanquish, Ge. 49. 19; Lu. 11. 22; Ro. 3. 4.

Overflow, to be full, to deluge, De. 11. 4: Ps. 69. 2, 15; Is. 8. 8; 10. 22.

Overlay, to cover, Ex. 25. 11; 26. 32; —to smother, 1 Ki. 3. 19.

Overpass, to omit, Je. 5. 28.

Overplus, what is left more than sufficient, Le. 25 27.

Overseer, one who overlooks or takes charge of a business, Ge. 39. 4; 41. 34; 2 Ch 2. 18:—a pastor or bishop, Ac. 20 28.

Overshadow, to cover with a shadow, Mat 17. 5; Mar. 9. 7; Ac. 5. 15;—to operate by almighty and creating agency, Lu. 1. 35.

Oversight, superintendence, or charge of, Nu. 3 32. 4. 16: 1 Pe. 5. 2;—error or mistake, Ge. 43. 12.

Overtake, to catch anything by pursuit, Ge. 44. 4; Ho. 2. 7; 1 Th. 5. 4.

Overthrow, to overturn, defeat, or ruin, Ge. 19. 25: Ex. 14. 27, De. 12. 3; Ac. 5 39: 2 Ti. 2. 18.

Overwhelm, to swallow up, Ps. 78. 53: 124. 4:—to cover with gloom and sorrow, 55. 5: 61. 2: 77. 3.

Owe, to be in debt to another, Mat. 18. 24, 28: Lu. 7. 41: 16. 5:—to be guarded against, Ro. 13. 8.

Owl, a bird of the hawk kind; haunts solitary and desolate places;—seeks its prey by night; —makes a doleful cry, Le. 11. 17: De. 14. 16; Is. 34. 14; Ps. 102. 6.

Ox, that gores, the law concerning it, Ex. 21. 28, 35:—of an enemy to be restored, 23. 4: De. 22. 1:—that treads the corn not to be muzzled, De. 25. 4; —quoted by Paul, 1 Co. 9. 9.

Ozem, o'zem [strength, viz. of God], the sixth son of Jesse, and brother of David, 1 Ch. 2. 15.

Uzziah, o-zi'as [strength of Jehovah], the son of Joram, and father of Jotham, Mat. 1. 8, 9.

P.

Paarai, pā'a-ri [revelation of Jehovah], the Arbite, one of David's mighty men, 2 Sa. 23. 35;—called Naarai, the son of Ebai, 1 Ch. 11. 37.

Pace, a geometrical measure of 5 feet; —a step, reckoned at 2½ feet, 2 Sa. 6. 13.

Pacify, to appease, reconcile, or quiet one who is angry, Pr 16. 14; Es. 7. 10; Ec. 10. 4: Eze. 16 63.

Padan Aram, pā'dan-ā'ram [the plain, or arable land of Aram=Syria], the tract of country called Padan, Ge. 48. 7: Mesopotamia, Ge. 24. 10: and "the country of Syria," Ho. 12. 12. This name was more specially given to that portion of the country which bordered on the Euphrates. From it Rebekah, Isaac's wife, was brought, Ge. 24. 10; 25. 20;—to it Jacob fled from Esau, 28. 6, 7; 31. 18; 35. 9, 26.

Paddle, an iron instrument for digging holes in the earth, De. 23. 13.

Pagiel, pa'gi-el [event of God], a head of the tribe of Asher, Nu. 1. 13; 7. 72.

Painful, full of pain, Ps. 73. 16.

Painting of the face, the practice of harlots, and proud and shameless women, 2 Ki. 9. 30; Je. 4. 30; Eze. 23. 40

Pair, two joined, Lu. 2. 24: Re. 6. 5.

Palace, a magnificent house, fit for kings, 1 Ki. 16. 18; 21. 1; 2 Ch. 9. 11;—the temple at Jerusalem, 1 Ch. 29. 1, 19;—the church, Ps. 45. 15;—the prætorium or barracks of the imperial guards, Phi. 1. 13;—the residence of the high-priest, Jn. 18. 15.

Paleness, want of colour, Je. 30. 6.

Palestine, pal'es-tine [land of strangers or emigrants], called Canaan, Nu. 33. 51;—Land of Promise, Ge. 13. 15;—Land of Jehovah, Ho. 9. 3;—Land of Israel, 1 Sa 13. 19;—Immanuel's Land, Is 8. 8;—the Holy Land, Zec. 2. 12. The Hebrew word *Pelesheth*, usually rendered Palestine, is also sometimes rendered Philistia, Ps. 60. 8; 87. 4; 98. 9; and Palestina, Ex. 15. 14; Is. 14. 29, 30. The name Palestine originally meant only 'the land of the Philistines.' Its boundaries as described by Moses, Nu. 34. 1-12; —as allotted to the twelve tribes, Jos. 13. 8-32; xv.-xix. Modern Palestine is divided into two pashalics—Sidon, including western Palestine, and Damascus, comprehending all east of Jordan. Palestine is now 'a land of ruins.' 'Everywhere are seen the remains of cities and villages.'

Palmer-worm, an insect of the locust tribe, Joel 1. 4; Am. 4. 9.

Palm-tree, grows very tall and upright, and is an evergreen, producing fruit called *dates*, Ex. 15. 27; Le. 23 40; De. 34. 3; Ju. 1. 16;—its branches a symbol of joy and victory, Jn. 12 13; Re. 7. 9;—abounded in the valley of the Jordan;—Jericho called the 'city of palm-trees,' De 34. 3.

Palsy, a well-known disease, which unfits the whole or part of the body for action, and sometimes deprives it of feeling; cases of, cured, Mat. 4. 24; 8. 6; 9. 2; Lu. 5. 18; Ac. 8. 7; 9. 33.

Paltiel, pāl-ti'el [deliverance of God], a prince of the tribe of Issachar, Nu. 34. 26.

Pamphylia, pām-fil'i-a [a nation made up of every tribe], a province of Asia Minor, bounded on the east by Cilicia, on the west by Lycia, on the north by Pisidia, and on the south by the Mediterranean Sea, which washes its coasts, Ac. 27. 5:—in Perga, one of its principal cities, Paul and Barnabas preached the gospel, 13. 13; 14. 24:—in this province John Mark deserted them, 15. 36–38;—strangers from, in Jerusalem on the day of Pentecost, 2. 10.

Panic, fear, or sudden consternation and terror, threatened, Ex. 15. 16; Le. 26. 8, 36; De. 2. 25; 32. 30; Jos. 2. 9; 10. 2;—, of the inhabitants of Canaan before Jacob, Ge. 35. 5;—before Joshua, Jos. 2. 9; 5. 1;—of the Philistines before Jonathan, 2 Sa. 14. 15;—before David, 1 Ch. 14. 15, &c.:—of the Assyrians at the siege of Samaria, 2 Ki 7. 6.

Pannag, pan-nag', a Hebrew word untranslated, Eze. 27. 17; probably means some kind of spice or balsam, something savoury.

Pant, to gasp for breath, Ps. 38. 10; 42. 1; 119. 131; Is. 21. 4; Am. 2. 7

Paper-reeds, a kind of bulrushes which grow by the banks of the Nile, in Egypt, of the skins or rinds of which paper was long made, Is. 19. 7; 2 Jn. 12. *See* BOOKS.

Paphos, pa'fos, a famous city of Cyprus, situated on the western coast of the island, where Paul preached, and converted Sergius Paulus, the Roman proconsul, Ac. 13. 6, 12;—here Elymas the sorcerer was struck blind, 8. 11. Its modern name is *Baffa*, where ruins are found.

Parable, (1) A dark or obscure saying, Ps. 49. 4: 78. 2. —2) A fictitious narrative under which some important truth is conveyed, as Jotham's, of the trees making a king, the first parable on record, Ju. 9. 7:—of the poor man's ewe lamb by Nathan, 2 Sa. 12. 1;—the woman of Tekoah's, of two brothers striving together, 14. 1; —a prophet's, of the prisoner that escaped, 1 Ki. 20. 39;—Jehoash's, of the thistle and the cedar, 2 Ki. 14. 9:—of the vineyard yielding grapes, Is. 5. 1. Of this class also are the parables of the N.T.—(3) The name is sometimes used to denote a discourse in figurative or poetical language, Nu. 23. 7; Job 27. 1.

Parables of Jesus, are variously reckoned according to the range of signification given to the name. Some reckon as many as fifty, others reckon only thirty. They may be divided into three groups: (1) The parable of the sower, Mat. 13. 3; Mar. 4. 3; Lu. 8. 5; —the wheat and tares, Mat. 13 24;—the grain of mustard-seed, 13. 21; Mar. 4. 30; Lu. 13 18;—the leaven, Mat. 13. 33; Lu. 13. 20;—the hidden treasure, Mat. 13. 44;—the pearl of great price, 45;—the seed opening insensibly, Mar. 4. 26;—the net cast into the sea, Mat. 13. 47.—(2) Of the unmerciful servant, 18. 23;—the two debtors, Lu. vii.;—the good Samaritan, x.;—the friend at midnight, xi.;—the rich fool, xii.;—the fig-tree, xiii.;—the great supper, xiv.;—the lost sheep, xv.;—the lost piece of money, xv.;—the prodigal son, xv.;—the unjust steward, xvi.;—the rich man and Lazarus, xvi.;—the unjust judge, xviii.; —Pharisee and publican, xviii.;—the labourer and the vineyard, Mat. xx.—(3) Of the pounds, Lu. xix.;—the two sons, Mat. xxi.;—the vineyard let to husbandmen, xxi.;—the marriage feast, xxii.;—wise and foolish virgins, xxv.;—talents, xxv.;—sheep and goats, xxv.

Paradise, a word of Persian origin, meaning a tract of pleasure-ground like the English *park*. The corresponding Hebrew word is rendered "forest," Ne. 2. 8; "orchard," Ec. 2. 5; Ca. 4. 13.—(1) The earthly, in which Adam was put, Ge. 2. 8. *See* EDEN.—(2) The heavenly, promised to the penitent thief, Lu. 23. 43;—Paul caught up to, 2 Co. 12. 4;—the tree of life in it, Re. 2. 7.

Paramour, a whorish lover or mistress; the heathen so called, whose idolatries the Jews followed, Eze. 23. 20.

Paran, pā'ran [a place of caves], a desert of Arabia Petræa, lying to the southward of Palestine, and to the north-east of the eastern gulf of the Red Sea: here Ishmael dwelt, Ge. 21. 21:—here the cloud rested in the march of the Israelites, Nu. 10. 12;—here they pitched their camp, 12. 16; —from it the spies were sent to view the Land of Promise, 13. 3;—to it David went after the death of Samuel, 1 Sa. 25. 1;—Mount Paran in the wilderness of Paran, De. 33. 2: Hab. 3. 3.

Parcel, a small lot, a quantity, Ge. 33 19; Ru. 4 3; 1 Ch. 11. 13.

Parched, scorched or dried, Is. 35. 7; Je. 17. 6.

Parchment, called by the Romans *pergamenum* (because it was prepared chiefly at Pergamus), whence parchment, sheep skin dressed for writing on, 2 Ti. 4. 13. The skins of young calves when so prepared are called *vellum*.

Pardon, of sins, God only has power to grant, Mar. 2. 7, 10–12;—is the gift of free grace, Ep. 1. 6, 7;—through the mediation of Christ, He. 9. 9–28; 1 Jn. 1. 7. *See* FORGIVENESS.

Parents, to be honoured, Ex. 20. 12; De. 5. 16; Ep. 6. 2;—law against cursing them, Ex. 21. 17; Le. 20. 9; Pr. 20. 20;—or smiting them, Ex. 21. 15.

——, *their duty*, to educate their children religiously, Ge. 18. 19; De. 4. 9; 6. 6, 7; 11. 19; 32. 46; Ps. 78. 5; Pr. 22. 6; Joel 1. 3; Ep. 6. 4;—not to spare necessary correction, 1 Sa. 3. 13; Pr. 13. 24; 19. 18; 22. 15; 23. 13, 14; 29. 15, 17;—not to discourage them too much, Ep. 6. 4; Col. 3. 21;—to provide for their children, 2 Co. 12. 14; 1 Ti. 5. 8; —partiality to children to be avoided, Ge. 37. 3, 4; Mat. 22. 16; 1 Ti. 5. 21;—their joy or sorrow from their children's education, Pr. 10. 1; 15. 20; 17. 21, 25; 19. 13; 29. 15, 17.

——, examples: of Abraham, Ge. 18. 19;—of David, 1 Ch. 28. 9;—of Job, Job 1. 5;—of Lemuel, Pr. 31. 1;—of the parents of Timothy, 2 Ti. 1. 5; 3. 15.

Parlour, a lower room for reception and entertainment of visitants, Ju. 3. 20, 23; 1 Sa. 9. 22.

Parmashta, pār-māsh'ta [superior], one of Haman's sons, Es. 9. 9.

Parmenas, par'me-nas [abiding], one of the seven deacons of the church in Jerusalem, Ac. 6. 5, 6.

Parricide, or the murder of a father, punishable with death, Ex. 21. 15;—committed by the sons of Sennacherib, 2 Ki. 19. 37.

Partaker, an associate, a sharer, Ps. 50. 18; 1 Co. 9. 10, 23; 1 Pe. 5. 1.

Parthians, par'thi-ans, the inhabitants of Parthia, in the north-west of Persia, Ac. 2. 9. Parthia is bounded on the east by Asia, on the west by Media, on the north by Hyrcania, and on the south by Caramania, and extends about 600 miles in length. It formed part of the great Persian monarchy. Revolting from the Macedonian power it became an independent kingdom, B.C. 256, whose sovereigns are known by the name of the Arsacidæ. In A.D. 226 it was again subdued by the Persians.

Partial, inclined only to one part, Mal. 2. 9; Ja. 2. 4.

Partiality, unfair and unjust treatment of others, to be avoided, Mat. 22. 16; Ja. 2. 1, 9; Jude 16.

Particular, individual, 1 Co. 12 27; Ep. 5. 33.

Partition, a wall that divides two apartments, 1 Ki. 6. 21. The middle wall of, refers to the wall separating between the court of the Gentiles and that of the Jews, Ep. 2. 14.

Partner, a sharer, Lu. 5. 7, 10; Pr. 29. 24; 2 Co. 8. 23; Phile. 17.

Partridge, the bird so called is unknown in the East. That mentioned, 1 Sa. 26. 20; Je. 17. 11, was a species of grouse abundant in Palestine.

Paruah, pār-ū'ah [flourishing], one of the tribe of Issachar, 1 Ki. 4. 16.

Parvaim, par-vā'im, a place famous for fine gold, probably identical with Ophir, 2 Ch. 3. 6.

Pas-Dammim, pas-dam'im [the cessation of blood], the scene of a fierce contest with the Philistines, 1 Ch. 11. 13;—called Ephes-Dammim, 1 Sa. 17 1.

Pashur, pāsh'ur [a priest], to be punished for smiting Jeremiah, called also Magor-missabib, "terror round about him," Je. 20. 1–20.

Passages, roads, Ju. 12. 6; 1 Sa. 14. 4; Je. 22. 20; 51. 32.

Passion, natural affection or infirmity, Ac. 14. 15; Ja. 5. 17;—suffering and death of Christ, Ac. 1. 3.

Passover, the first of the three great annual Jewish festivals, so called because the destroying angel *passed over* the houses of the Israelites, while he slew all the first-born of the Egyptians;—instituted, Ex. 12. 3, 43; 13. 3;—rules concerning it, Le. 23. 4; Nu. 9. 1; De. 16. 1;—offerings on it, Nu. 28. 16;—observed by Hezekiah, 2 Ch. 30. 1;—by Josiah, 35. 1;—after the captivity, Ezr. 6. 19;—Christ compared to it, 1 Co. 5. 7.

Pastoral Life, the origin of it, Ge. 4. 20. *See* SHEPHERD.

Pastors, shepherds, or ministers of the gospel, whose business it is to feed the sheep of Christ, Je. 3. 15; 10. 21; 23. 1, 2; Ep. 4. 11. *See* MINISTERS.

Pasture, a place for feeding flocks and herds of cattle, Ge. 47. 4; 1 Ch. 4. 39–41;—spiritual nourishment, Ps. 23. 2; Jn. 10. 9.

Patara, pāt'a-rah, a seaport town of Lycia, in Asia Minor, with a large harbour on the east side of the river Xanthus, and about 40 miles west of Myra;—Paul visited it on his journey from Greece to Syria, Ac. 21. 1. The church of, was represented by its bishop in the Council of Nice (A.D. 325). The site of the city is now a desert. Ruins of great extent are seen rising above the mounds of sand which cover the place.

Pate, the crown of the head, Ps. 7. 16.

Pathros, pā'thros [region of the south], a city and district of Upper Egypt, mentioned by several of the prophets, Is. 11. 11; Je. 44. 1, 15; Eze. 29. 14; 30. 14;—its place is not found.

Pathrusim, path-rū'sim, the plural of Pathros, the name of a tribe descended from Mizraim, a grandson of Ham the patriarch, Ge. 10. 14; 1 Ch. 1. 12.

Patience, or calmness of mind in bearing evils, persisting in duty, and in waiting for promised good, recommended, Job 2. 10; Ps. 37. 1, 7; Pr. 3. 11; 24. 10; Ec. 7. 8; Mi. 7. 7, 9; Lu. 21. 19; Ro. 12. 12; 1 Th. 5. 14; He. 10. 36; 12. 1, &c.; Ja. 1. 3; 5. 7; 2 Pe. 2. 19; 2 Pe. 1. 6.

——, motives to cultivate it, are the command of God, 1 Ti. 6. 11; He. 12. 1; 2 Pe. 1. 6;—his patience with us, Ex. 34. 6: Ro. 2. 4; 9. 22; 1 Pe. 3. 20;—our present state renders it necessary, He. 10. 36;—the evils which flow from the want of it, and the advantages which attend it, Ec. 7. 8; Ps. 37. 7–11;—our trials are less than we deserve, Ezr. 9. 13; La. 3. 39;—they are intended for our benefit, Ro. 8. 28; 2 Co. 4. 17;—they will soon terminate in triumph, Ro. 8. 18; Ja. 5. 7, 8; —the example of good men, and especially of Christ. *See* next article.

——, examples: of Moses, Nu. 12. 3;—of Job, Job 1. 20;—of David, Ps. 40. 1;—of Simeon, Lu. 2. 25;—of Paul, 2 Ti 3. 10;—of the Thessalonians, 1 Th. 1. 3;—of the religious in former times, He. 10. 34;—of Christ, Is. 53. 7: 1 Pe. 2. 23;—the impatience of the apostles, Lu 9. 54.

Patience of God, is his long-suffering or forbearance, Nu. 14. 18; Ps. 86. 15;—he is called the God of patience, Ro. 15. 5;—it is exercised towards all the people, Is. 30. 18; Ro. 3. 25; 1 Ti. 1. 16; 2 Pe. 3. 9;—and towards his enemies, Ec. 8. 11; Ro. 2. 4; —it is manifested by giving warnings of his judgments, Am. 1. 1; Jonah 1. 2; 1 Pe. 3 20; 2 Pe. 2. 5;—by delaying to execute them, Ps. 50. 21; 2 Pe. 3. 9.

——, examples of: towards the antediluvians, Ge. 6. 3;—the inhabitants of Sodom, 18. 20, 21;—Pharaoh, Ex. 5. 2; 7. 4;—the Israelites in the wilderness, Ac. 13. 18;—the Amorites and Canaanites, Ge. 15. 16: Le. 18. 28;—the Gentile world, Ac. 17. 30; —fruitless professors, Lu. 13. 7.

Patmos, pat'mos, one of the Sporades [the scattered isles], a rocky and bare island in the Egean Sea, situated about 45 miles westward of Miletus. It is about 30 Roman or 28 English miles in circumference:—to

is the apostle John was banished, and here he had the prophetic visions recorded in the Apocalypse, Re. 1. 9. It has a safe and large harbour It is now called *Patino*, with a population of about 4000.

Patriarch, the head or prince of a family, applied chiefly to those who lived before the time of Moses, Ac. 2.29; 7.8,9; He.7.4.

Patrimony, the goods or inheritance left by a father to his child, De.18.8.

Patrobas, pat-rō'bas, a Christian at Rome, noticed by Paul, Ro.16.14.

Pattern, an example or model, Ex. 25.9,40; Nu. 8.4; Tit.2.7; He.8.5; 9. 23.

Patterns, Christ, and the prophets and apostles are to be ours, Mat.11. 29; Jn.13.15; 1 Co.4.16; 11.1; Phi.2.5; 3.17; 1 Th.1.6; He. 6. 12; 12. 2; 1 Pe. 2. 21; 1 Jn. 2. 6. *See* EXAMPLE.

Pau, pa'u [a bleating], a city in the land of Edom, Ge.36.39;—also called Pai, 1 Ch.1.50.

Paul [little], originally called Saul, Ac. 13.9;—a native of Tarsus in Cilicia, of the tribe of Benjamin, Ro. 11. 1;—was a Pharisee of the strictest order, Ac.23 6;—educated by Gamaliel, 22.3;—a persecutor of Stephen, 8.1;—of the church in general, 9.1;—struck blind on his way to Damascus, 3; 22.6;26.13;—his conversion, 9 (A.D. 37);—first visit to Jerusalem, 9. 26; Ga. 1.18;—first residence at Antioch, Ac. 11. 25-30;—second visit to Jerusalem, 11. 30; 12. 25;—*first missionary journey* (A.D. 45-47), 13.2; 14. 26;—second residence at Antioch, 14. 28;—third visit to Jerusalem, 15.2-30; Ga. 2. 1-10;—*second missionary journey* (A.D. 53?),15.36,40; 18.22;—fourth visit to Jerusalem, 18.21,22;—third residence at Antioch, 18.22,23; —*third missionary journey* (A.D. 54-58), 18.23; 21.15;—fifth visit to Jerusalem and arrest and imprisonment at Cesarea, 21. 15; 23.35;—voyage to and arrival at Rome (A.D. 60, 61), 27.1; 28.16;—where he continues two years, 31.

——, his character of the heathen world, Ro.1.19, &c.;—of the Jews, 2. 17;—exhorts to moral duties, 12. 1, &c.;—to candour, 14. 1; 15. 1;—his preaching not rhetorical, 1 Co.2.3;—his condescension to all persons, 9.19; 10.33;—disclaims dominion over the faith of Christians, 2 Co. 1. 24;—his zeal and disinterestedness, 4. 1; 6. 4; 7. 2; 11. 7; 12.13;—exhorts to a liberal contribution to the poor Christians at Jerusalem, 8. 7;—complains of his opposers at Corinth, 10. 2; 11.13;—his revelations, 12.1, &c.; Ga. 2. 2;—his sufferings, 2 Co. 11. 23; Phi. 1. 13;—threatens his opposers, 2 Co.13.2;—an apostle appointed by Christ himself, Ga.1.1, 12;—his history, 1. 16, &c.;—opposes Peter, 2. 11;—desires to die, Phi.1.20;—his advantages as a Jew, 3.4;—rejoices in his sufferings, Col. 1. 24;—at Philippi and Thessalonica, 1 Th.2.2;—proposes his example to Christians, 1 Co. 11.1; Phi. 3.17; 2 Th. 3.7;—commends himself, 2 Co.11.5; 12.11; 1 Th.2.5;—calls himself the chief of sinners, 1 Ti. 1. 15;—his near view of death, 2 Ti.4.6;—leaves his cloak and parchments at Troas, 13;—sends Tychicus to Ephesus, 12;—deserted at his first hearing before Nero, 16;—his epistles commended by Peter, 2 Pe.3.15.

Pavilion, a tent, chiefly one for a king, prince, or general, 1 Ki. 20. 12, 16; Je.43.10;—God makes darkness his, 2 Sa. 22. 12; Ps. 18. 11;—hides his people in his, 27. 5; 31.20.

Paw, the foot of a horse or lion, Le. 11.27; 1 Sa.17.37; Job 39.21.

Peace, God the author of temporal peace, Le. 26. 6; 1 Ch. 22. 9; Ps. 147. 14; Is.45.7;—God in Christ the author of spiritual peace, Ro. 15. 33; 16. 20; Phi. 4. 9; 1 Th. 5. 23; 2 Th.3. 16; Is.9. 6;—Christ gives peace, Lu. 24.36; Jn. 14.27; 20.19,21; 2 Th. 3.16;—imparted through Christ's atonement, Is.53.5; Ro 5 1; Ep. 2.14,15; Col. 1. 20;—who may look for peace, Le. 26. 3-6; Ps. 119.165; 29.11; 55.18; Pr. 16.7; Is.26. 12;—promised, *to the church*, Is. 54. 13; 66.12;—*to saints*, Ps. 72.3,7; Is. 55.12;—*to the meek*, Ps.37.11;—*to the obedient*, Ps. 119. 165; Is. 48.18; Je.6. 16; Ro 2.10;—*to the repentant*, Is.57. 18, 19; Mat. 11. 28, 29;—to be cultivated, Ps. 34. 14; 133. 1; Pr. 3. 30; 15. 17; 17. 1, 14, 17; 20.3; 25.8; Zec.8.19; Mar. 9. 50; Ro.12.18; 14. 19; 2 Co. 13. 11; 1 Th.5.13; He.12.14; 2 Ti.2.22; 1 Pe. 3. 11;—by what means, Pr. 15.1; 25.9,15; Col.3.13; 1 Th.4.11.

Peace-makers, their blessedness, Mat. 5.9; Ja.3.18.

Peace-offerings, rules concerning them, Le.3.1, &c.; 7.11;—the priest's portion of them, 28.

Peacock, a large and well-known fowl, with a fine crest of feathers, and a tail peculiarly beautiful;—imported by Solomon, 1 Ki.10.22; 2 Ch.9.21;—described, Job 39.13.

Pearl, a hard, white, shining gem, found in some shell-fishes of the oyster species, Job 28.18; Mat. 7. 6; 13. 45;—the gates of the New Jerusalem, each of one, Re.21.21.

Peculiar Treasure and People, the church is to God, Ex.19 5; De. 14. 2; Ps.135.4; Tit.2.14.

Pedahzur, ped'ah-zur [whom the rock, *i.e.* God, preserves], a head of the tribe of Manasseh, Nu.1.10.

Pedaiah, ped-a'yah [whom Jehovah preserves], grandfather of Jehoiakim, 1 Ki. 23 36;—others so named, 1 Ch. 3.19.

Pedigree, genealogy, or descent by parentage, Nu.1.18.

Peeled, stripped of the bark, clothes, or skin, Is.18.2,7; Eze.29.18.

Peep, to chirp faintly as young birds do, the sound attributed to departed spirits, and produced probably by the art of *ventriloquism*, practised by wizards, and 'them that have familiar spirits' (rendered by the LXX. 'ventriloquists'), Is.8.19; 29.4.

Pekah, pē'kah [open-eyed], the son of Remaliah, commanded the army of Pekahiah, king of Israel, and, after conspiring to slay him, succeeded him, 2 Ki.15.25;—confederate with Rezin, king of Syria, against Judah, Is.7.1; —cut off 120,000 of Judah, and took 200,000 prisoners, 2 Ch.28.6-8;—slain, 2 Ki.15.30.

Pekahiah, pēk-a-hī'ah [the Lord has opened his eyes], the seventeenth king of Israel, succeeds his father, Menahem, 2 Ki.15.22;—slain, 25.

Pekod, pē'kod [visitation], a name given to Babylonia, Je.50.21;—to its inhabitants, Eze.23.23.

Pelatiah, pēl-a-tī'ah [whom Jehovah delivers], (1) Son of Benaiah, a prince who lived in the time of Zedekiah, king of Judah, Eze.11.1,13.—(2) Son of Hananiah, 1 Ch.3.21.

Peleg, pē'leg [division], the son of Eber, in whose days men were *divided* by the confusion of language, Ge.10.25; 11.16.

Pelethites, pe'leth-ites [runners, couriers], valiant soldiers, who with the Cherethites formed David's bodyguard. They were probably of Cretan origin, 2 Sa.8.18.

Pelican, a large tropical bird, with long crooked beak, the fore part of the head towards the throat naked, with a bag or pouch under the bill, and which haunts the swamps of the desert, Le 11.18; De.14. 17; Ps.102.6. The word is rendered 'cormorant' in Is.34.11 and Zep.2.14.

Peniel, pe-nī'el [the face of God], a place on the east of Jordan, near the brook Jabbok, so named by Jacob, because he here saw *the face of God*, Ge.32.24-30;—here the Gadites built a city, the tower of which Gideon cast down, Ju.8.8,9,17;—it was rebuilt by Jeroboam, 1 Ki.12.25. PENUEL (Ju. 8.9) was probably the original form of the name. This is the form given in the Samaritan Pentateuch.

Peninnah, pe-nin'nah [coral], one of the wives of Elkanah, the father of Samuel, 1 Sa.1.2.

Penny, a Roman silver coin, the *denarius*,= 10 asses = between 6*d.* and 7*d.*, current among the Jews in the time of Christ, Mar.6.37; 12.15; Re. 6.6. The penny brought to Christ, Mat.22.15-21; Mar.12.15-17; Lu.20. 19-25, was a *denarius* of Tiberius. The rate of wages a penny (*denarius*) a day, Mat.20.2,9,13.

Pens, used in writing by the ancients were not quills, but made of small and strong reeds, Ju.5.14; Ps.45.1; 3 Jn. 13;—those for graving in stone, &c., were of iron, Job 19.24; Je.17.1.

Pentecost, the second of the three great annual festivals of the Jews, thus named because it was kept on the fiftieth day from the morrow after the first passover Sabbath, Le.23.15, 16. It lasted for one day only. It was the harvest feast, and was called *the feast of weeks*, because it was kept seven weeks after the passover, Ex. 34.22;—directions how it ought to be observed, De. 16. 9;—the descent of the Spirit upon it, Ac.2.1, &c.

Penury, poverty, Pr.14.23; Lu.21.4.

People OF GOD, the church of Israel, Ju. 20. 2; 2 Sa. 14. 13; Ps. 47. 9;—professing and genuine Christians, He. 4.9; 1 Pe.2.10.

——, their duty to God's ministers, Mat. 10.14; Lu.10.16; 2 Co. 4.1; 9.14; Ga.6.6; 1 Th.4.8; 5.12; 1 Ti.5.17; He.13.7,17.

Peor, pē'or [the cleft], a mountain in Moab, near to the mountains of Nebo and Pisgah; Balak brought Balaam to the top of, Nu.23.28;—the idolatry of the Israelites, in worshipping Baal-peor, called the *matter* and the *iniquity* of, 25.3,18; 31.16; Jos.22.17.

Peradventure, perhaps, may be, Ge. 18.24,28,29,32; 24.5,39; Ex.13.17; 32. 30; Jos.9.7; Ro.5.7; 2 Ti.2.25.

Perceive, to know, or discover, De. 29.4; 1 Jn.3.16.

Perdition, destruction, final ruin, Phi. 1.28; 2 Ti.6.9; He.10.39;—Judas, called the son of, Jn. 17. 12;—and also Antichrist, 2 Th.2.3.

Peres-Uzza, pē'res-uz'za [the breach of Uzzah], a place near Jerusalem, where Uzzah, the son of Aminadab, was smitten by God because he laid his hands on the ark, 1 Sa.6.8;—called Nachon, 2 Sa.6.6;—Chidon, 1 Ch.13.9.

Perfect, God is absolutely and infinitely, Mat.5.48;—the *law*, or word, of the Lord is completely, Ps.19.7;—his *work* is, and his *way*, De.32.4; 2 Sa.22.31;—faithful and eminent saints are now comparatively, as Noah and Job, Ge.6.9; Job 1.1,8; 2.3;—believers in Christ shall all in due time be completely, Ep.4.13; Col.1.28; 4.12; He. 12. 23;—prayer to God to make his people, Jn.17.23; Col.4.12; 1 Th.3.10; He.13.21; 1 Pe.5.10.

Perfection, none can find out God to, Job 11.7;—in obedience and holiness, not attainable by man, Job 9.20; 15. 14; Pr.20.9; Ro.3.10; 1 Jn.1.8;—to be aimed at, De.18.13; 1 Ki.8.61; Mat. 5.48; Lu.6.36; 2 Co.13.9,11; Ep. 5.1; He.13.21;—blessings resulting from, Ps. 37. 37; Pr. 2. 21;—will be attained by saints, Jn.17.23; Ep.4.13; Col.1.28.

Perform, to fulfil or execute, Ge.26.3; Mat.5.33; Ro.4.21; 2 Co.8.11.

Perfume, what gives a sweet odour or agreeable smell, Ex. 30. 35; Pr.7. 17; 27.9; Is.57.9.

Pergah, per'gah, a city of Pamphylia, on the Cestrus, about 40 miles north from the Mediterranean shore. Paul and Barnabas landed here on their voyage from Paphos, and here they left Mark, Ac.13.13;—on his return from the interior of Pamphylia Paul again visited it and preached the gospel, 14.25.

Pergamos, per'ga-mos [height, elevation], a city of Mysia in Asia Minor, situated about 20 miles from the sea on the river Caicus, 'in one of the most lovely and fertile valleys of the world.' Under the Romans it became the capital of a province called Asia Propria. It was famous for its immense library, collected in rivalry of that of Alexandria. From it our 'parchment' (*pergamenum*) derives its name. Christ's message to the church there, Re. 2. 12–17; called 'Satan's seat,' because it was the head-quarters of the opposition to Christ and his gospel in that region. The modern city, which abounds in ruins of great extent, is called *Bergama*. Its population is estimated at from 14,000 to 30,000, of whom 3000 are Greeks, 300 Armenians, and the rest Turks.

Perilous Times, in the last days, 2 Ti.3.1.

Perils, or imminent dangers, endured by Paul, 2 Co.11.26.

Perish, to lose natural life, Nu.17.12; Jonah 1.6; Mar.4.38;—to be subjected to eternal punishment, Ju.3.15; 1 Co. 1.18; 2 Co.2.15; 2 Pe.2.12.

Perizzites, pēr'iz-zites, a tribe of the ancient Canaanites, Ge.13.7; 15.20;—delivered into the hands of Judah, Ju.1.4;—Solomon made them to pay tribute, 2 Ch.8.7;—not mentioned in the catalogue of Canaanitish tribes, Ge.x.

Perjury, swearing falsely; forbidden, Ex.20.16; Le.6.3; 19.12; De.5.20; Zec. 5.4; 8.17; 1 Ti. 1. 10;—of Zedekiah against Nebuchadnezzar, 2 Ch.36.13.

Permit, to allow or suffer, 1 Co.16.7; He.6.3; Ac.26.1; 1 Co.14.34.

Pernicious, destructive, very hurtful, 2 Pe.2.2.

Perpetual, everlasting or endless, Ps. 9.6; Je.50.5;—to the end of time, Ge. 9.12; Ex.31.16;—the continuance of the legal dispensation, Ex.29.9; 30.8.

Perplexed, greatly vexed or disturbed, Es.3.15; Is.22.5; Joel 1.18; Lu.9. 7; 2 Co.4.8.

Persecution, or oppression and exposure to suffering and death, for Christ's sake; foretold to be the lot of the apostles and primitive Christians, Mat.10.18; Jn.15.18–21;—saints may expect persecution, Mat.10.17; 2 Ti. 3.12; Ga.4.29; Ac.14.22;—ought not to fear it, Mat.10.26,28; Lu.12.4; 1 Pe. 3.14; Re. 2. 10; Is. 51.7;—how to behave under it, Mat.5.44; 10.22; Ro. 12.14; 1 Co.4.12; 2 Co.12.10; 1 Pe.4.19; —the reward of it, Mat.5.10; 16.25; Mar.8.35; Lu.9.24; 1 Pe.4.14; Jn.1.9; Re. 6.9; 7.13. Exemplified: *David*, Ps. 31. 15; 119. 157, 161;—*Jeremiah*, Je. 18. 18–20; 32. 2; 38. 9;—*three Hebrews*, Da. 3. 13–21;—*Daniel*, 6. 5;—*man born blind*, Jn.9.28,34;—*Peter*, Ac. 4. 3;—*church at Jerusalem*, 8.1; —*Paul*, 9.23; 16.22.

Perseverance, or steadfast continuance, *in duty* enjoined, Mat. 10.22; 24. 13; Lu.9.62; Ac.13.43; 1 Co.15.58; 16. 13; Col.1.23; 2 Th.3.13; 1 Ti.6.14; He. 3.6,14; 10.38; 2 Pe. 3.17; Re.2.10,25.

—— OF THE SAINTS, or their continuance in a state of grace, till they are brought to glory, appears from the eternal love of God, Ro. 8.29; Ep.1.3; Je.31.3; Mat.24.22–24; Ac. 13.48;—the immutability of ... *love, wisdom*, and *faithfulness*, in the riches of grace, Je. 31. 3; Ep. 3. 20; 1 Th. 5. 24,—their being saved by Christ, because of his obedience and suffering, Je. 32. 40; Jn. 17. 2, 6;—and secured by him, Jn. 11. 42; 17. 11, 15, 20; Ac. 20. 28; Tit. 2. 14;—their *union* to Christ, Ep.1.23; Jn. 17. 21, 23;—his *intercession* for them, Jn.17. 24; Ro.8.34;—the *work* of the Holy Spirit, in renewing them, and dwelling in them, Jn.3.5,6,8; Tit.3.5; Ga. 4.6; Ro.8.9,11;—and from many express *declarations* and *promises*, Job 17.9; Ps.94.14; 125.1,2; Pr.4.18; Is. 54.7–10; Je.32.38–40; Jn.3.14,15; 5.24; 10. 27, 28; Ro. 8. 29, 30; Phi. 1. 6; He. 13.5.

Persia, per'shī-a (Heb. *Pharas*), an ancient kingdom of Asia. In the height of its glory it was 2800 miles long and 2000 broad, and included parts of Europe, Asia, and Africa. In this extensive sense the name occurs in 2 Ch. 36.20,22; Ezr.4.5,7,24; 6.14; Da.10.13, 20; 11.2. From the south of the Caspian Sea to Hindostan a continued chain of deserts extends; and in the southern provinces the plains, as well as the mountains, are sterile and bare. The northern districts, on the contrary, are remarkable for their beauty and fertility. The rivers of Persia are few and small; and, instead of falling into the sea, most of them flow into lakes in the interior. The established religion is the Mohammedan; but there are still some who adhere to the ancient worship of *fire*;—Es.1.3, 14,18; Eze. 27. 10; 38. 5;—predictions respecting, Da.8.20.

Persians, the inhabitants of Persia, foretold to conquer Babylon, Is.21.2.

Persons of men not regarded by God, or not valued on account of their rank or wealth, De.10.17; 2 Ch.19.7; Job 34.19; Ac.10.34; Ro.2.11; Ga.2.6; Ep.6.9; Col.3.25; 1 Pe.1.17.

Persons, when not to be regarded by men, Le.19.15; De. 1. 17; 16. 19; Pr. 24.23; Mat.22.16; Ja.2.1; Jude 16.

Persuade, to advise or excite to the performance of something, 2 Ch. 32. 11; 1 Ki.22.20–22; Ac.13.43; 14. 19;—to believe and be assured, Ro.4.21; 8.38; 14.14; 2 Ti.1.12; He.11.13.

Perverseness, spiteful and obstinate crossness, and adherence to what is wrong, Pr.11.3; Is 59.3; Eze.9.9.

Pervert, to put out of order, to corrupt, De.16.19; 2 Sa.8.3; 24.17; Ac.13. 10; Ga.1.7.

Pestilence, a contagious and fatal distemper, or kind of plague, threatened for disobedience, Le 26. 25; Nu. 14. 12; De. 28. 21; three days of, sent on Israel for the sin of David, by which 70,000 perished, 2 Sa.24.13,15; —foretold by Christ, Mat.24.7.

Pestilent Fellow, one who is ill-disposed, Ac.24.5.

Peter, pē'ter [a rock or stone], the son of Jonas, and hence called Simon Bar-jona, and brother of Andrew, Jn. 1. 40;—his name originally was *Simeon*, 42;—Jesus called him *Cephas* or *Peter*, which is of the same import, 42;—a native of Bethsaida, 45; —attending Jesus, Mat.4.18; *Lu.5.* 11; Jn. 1.41;—rebukes him, Mat. 16.22; Mar. 8. 32;—is sharply rebuked by Christ, Mat. 16. 23;—acknowledges him to be the Messiah, 16; Jn. 6. 69;—protests that he will not deny him, Mat.26.35;—draws his sword in defence of Christ, and cuts off Malchus' ear, Jn. 18. 10;—denies him, Mat.26.69; Mar.14.69; Lu.22.54; Jn. 18.15, &c., 25;—sees him after his resurrection, Lu. 24. 34; 1 Co. 15. 5;—three times avows his love to Christ, Jn. 21. 15–17;—addresses the disciples about a successor of Judas, Ac.1. 15;—his speech to the Jews on the day of Pentecost, 2.14;—cures a lame man at the gate of the temple, 3.1; —imprisoned together with John, 4. 3;—many cures performed by him, 5. 15;—imprisoned, and released by an angel, 18, 19;—speaks boldly before the magistrates, 29;—communicates the Holy Spirit to the Samaritans, 8. 17;—confounds Simon Magus, 20. —cures Eneas of the palsy, 9. 33;— raises Dorcas to life, 36;—converts Cornelius, 10. 24;—defends himself about ... to the Gentiles, 11. 2;—imprisoned ... and delivered by an angel, 12. 3, &c.;—opposed by Paul, Ga.2. 11;—expects to die soon, 2 Pe. 1. 14;—his testimony to the transfiguration of Jesus, 18,—commends Paul's epistles, 3.15. *Epistles of*, were not addressed to any particular church, and hence are called *general*. The first was written from Babylon (1 Pe.5.13), on the Euphrates, where many Jews resided, though the city was in ruins.

Pethahiah, peth-a-hī'ah [whom Jehovah sets free], a head of the division of the priesthood, 1 Ch.24.16.

Pethor, pē'thor [a table], a city of Mesopotamia, about the east bank of the Euphrates, and the native place of Balaam, Nu.22 5; De.23 4.

Pethuel, pē-thū'el [man of God], the father of Joel the prophet, Joel 1.1.

Phalti, fal'ti [deliverance of Jehovah], the son of Laish, married Michal, after Saul had taken her from David, 1 Sa.25.44;—from him David afterwards took her, 2 Sa.3.15.

Phannel, fa-nū'el, the father of the prophetess Anna, Lu.2.36.

Pharaoh, fā'ro [the king], the name of a race of kings who successively sat on the throne of Egypt:—

——, first mentioned in Scripture, takes Sarah from Abraham, Ge.12 15;—restores her, 20.

——, second, has prophetical dream, Ge.41.1, &c.;—exalts Joseph, 39–45;—his kind reception of Jacob and his sons, 47.1–10.

——, third, oppressed and persecuted the Israelites, Ex. 1. 8–11;—commanded their male children to be drowned, 22;—his daughter saves Moses, and adopts him for her son, 2.5–10.

Pharaoh, fourth, Moses sent to him, Ex. 3.10; -his obduracy foretold, 7.3;—God's message to him, 4.22, 23; refuses to let Israel go, 5.1, 2;—hardens his heart, 7.14;— drowned in the Red Sea, 14.23.

——, fifth known to us, gave protection to Hadad, son of the King of Edom, who was contemporary with David, 1 Ki. 11.15-22.

——, sixth, gave his daughter in marriage to Solomon, 1 Ki. 3.1;—took Gezer, and gave it for a present to his daughter, 9.16.

——, seventh mentioned, is he with whom Hezekiah made a league, 2 Ki. 18.20-27

Pharaoh-Hophra, fā'ro-hof'rah, grandson of the former, entered into alliance with Zedekiah, king of Judah, against the King of Babylon, Je. 44. 2, 16; -predictions against him, Is. 19.1, &c.; 20.4; Eze. 29.2; 30.20-26; 31.2; 32.2;— reigned over Egypt twenty-five years

Pharaoh Necho, fā'ro nē'ko, carries Jehoahaz captive to Egypt, 2 Ki. 23. 33; -foretold not to return, Je. 22.10; —his defeat foretold, Eze. 17.17.

Pharisees, fār'i-sees [separatists], a much esteemed religious sect among the Jews, which sprung up after the return from captivity; they represented the prevailing legal spirit of Judaism; they laid claim to superior sanctity, Lu. 18.9-12; for a pretence made long prayers, Mat. 23.14; Mar 12.40 -paid tithes of what was not required, Mat. 23.23; Lu. 11.42;—fasted often, Lu. 18.12;— made broad their phylacteries, Mat. 23.5; added the traditions of the fathers to the written law, Mar. 7.3,8,13;- but they were proud, arrogant, and avaricious; and therefore their hypocrisy was often exposed and severely censured by Christ, Mat. 5.20; 15.3, &c.; 16. 6,12; 23.1,23,33; Mar. 8.15; Lu. 11.38, 42; 12.1; 16 14; 18.9

Pharpar, fār'par [swift], one of the rivers of Damascus, 2 Ki. 5. 12. Its modern name is *Awaj*. Its volume is about one fourth of that of the Abana. Its total length is about 40 miles.

Phebe, fē'be [shining, pure], a deaconess of the church at Cenchrea, near Corinth, Ro. 16.1,2.

Phenice, fe-ni'se [palm], (1) A seaport town, more properly *Phœnix*, now *Lutro*, on the south-west shore of the island of Crete, Ac. 27.12.-(2) The accurate form of *Phœnicia*, Ac. 21.19; 15.3.

Phenicia, fe-nish'i-a, a small country on the coast of Syria, stretching from the promontory of Carmel about 120 miles north, with an average breadth of 20 miles. The name is probably derived from the Greek *phœnix* (a palm-tree); it does not occur in the Old Testament. Those scattered by the persecution which followed the death of Stephen came to, Ac. 11. 19; —Paul and Barnabas passed through, 15. 3;—Paul went in a ship bound for, 21.3;—Tyre and Sidon were principal cities of.

Phichol, fī'kol [all-commanding], general of the army of Abimelech, king of Gerar, Ge. 21. 22.

Philadelphia, fil-a-del'fi-a [the love of the brother], a city of the province of Lydia, in Asia Minor, about 25 miles south-east of Sardis, and about 70 north-east of Smyrna;- Christ's message to the church there, Re. 3.7. Its modern name is *Allah Shehr* [city of God]. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches.

Philemon, fi'lē'mon, a rich and pious citizen of Colesse, to whom Paul addressed the epistle which bears his name, Phile. 1.

Philetus, fi'lē'tus [beloved, amiable], an apostate Christian, 2 Ti. 2.17,18.

Philip, fil'lip [warlike, lover of horses], (1) The *apostle*, a native of Bethsaida, attends Jesus, Jn. 1.43;—Greeks come to him desiring to see Jesus, 12. 22;—Jesus questions him about the loaves, 6.5;- he desires to see the Father, 14. 8.—(2) The *evangelist*, one of the seven deacons, Ac. 6. 3-5;— preaches to the Samaritans, 8. 5;— to the eunuch of the Queen of Ethiopia, 26;- carried to Azotus, and goes thence to Cesarea, 40;—receives Paul and his companions, 21. 8. —3 The son of Herod the Great, and of Mariamne his third wife, the daughter of Simon the high priest.—his wife, Herodias, was taken from him by his brother, Mat. 14.3; Mar. 6.17.— 4 The son of Herod the Great and Malthace his fourth wife, and tetrarch of Batanea, Trachonitis, and Auranitis, Lu. 3.1.

Philippi, fil-lip'pi [warlike men, lovers of horses], one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangites (now *Angista*), a deep and rapid stream, about 70 miles north-east from Thessalonica. It was repaired and named by Philip, the father of Alexander the Great. Paul and Silas came hither from Neapolis and there abode 'certain days,' and preached by 'a river side where prayer was wont to be made,' Ac. 16.12,13;

here Lydia was converted, and she and her family baptized, 14,15;—here they cast out a spirit of divination, 16-18;- here they were beaten and imprisoned, 22, 23;—here the jailer was converted, and he and his family baptized, 25-34.—here a church was formed, to which (about A.D. 62) Paul wrote the epistle to the Philippians, Phi. 1. 1. The Philippian Christians were very kind to Paul, and sent to relieve his temporal wants, 2 Co. 11. 9; 1 Th. 2. 2. The city is now wholly in ruins.

Philistia, fil-lis'ti-a [land of strangers], or the 'land of the Philistines,' embraced the coast plain on the south-west of Palestine, extending for about 40 miles from Joppa to the valley of Gerar on the south, and with a breadth of from 10 to 20 miles. The Philistines probably emigrated originally from Crete (Caphtor) either directly or through Egypt into Palestine, Ps. 60.8; 87.4; 108.9.

Philistines [strangers], the inhabitants of Philistia, conquered by Shamgar, Ju. 3.31;—oppress the Israelites, 10.7; 13.1; in the battle of Aphek they carried away the ark of God and slew 30,000 Israelites, 1 Sa. 4. 1-11. They put the ark in the temple of Dagon, 5.1;—suffer in consequence of it, 3, 8, 10;—send it back, 6.10;— defeated after a sacrifice by Samuel, 7.9;— suffer no smith in Israel, 13.19; – defeated by Saul, 14. 20, 31;—by David, 2 Sa. 5.17, 22;—were defeated by the Amalekites, 1 Sa. xxx.; 1 Ch. 12.19; at Gilboa they defeated the Israelites, 1 Sa. xxxi.; 1 Ch. 10.1. Under Solomon they were tributary, 1 Ki. 2. 39, 40; 4. 21, 24;—distress Jehoram, 2 Ch. 21. 16;—their destruction foretold, Je. 47.1; Eze. 25.15; Am. 1.6; Zep. 2.4; Zec. 9.5.

Philologus, fil-lol'o-gus [a lover of learning, a lover of the word], noticed by Paul, Ro. 16.15.

Philosophy [love of wisdom], *heathen*, the folly of it, 1 Co. 1.19; 2.6; Col. 2.8.

Phinehas, fin'ne as [mouth of brass], (1) *The son of Eleazar*, kills Zimri and Cozbi, Nu. 25. 6; Ps. 106. 30.—(2) *The son of Eli*, his guilt and death, 1 Sa. 1. 3; 2. 12, 22, 34; 3. 13; 4. 11.

Phlegon, fleg'on, one of the Christians at Rome to whom Paul sent his salutation, Ro. 16.14.

Phrygia, frid'ji-a [dry, barren], an inland province of Asia Minor. Its boundaries are not clearly defined. Its principal cities were Laodicea, Hierapolis, and Colossæ. In his missionary journeys Paul twice traversed the province, where he preached the gospel and formed a church, Ac. 16. 6; 18.23.

Phut [afflicted], a country of Africa, peopled by the third son of Ham, Ge. 10. 6;—its inhabitants leagued with, if not subject to, the Egyptians, about Hezekiah's reign, Na. 3. 9. Some have identified it with Nubia, others have supposed that it was west of Lybia on the north coast of Africa; but more generally it has been identified with Lybia, Je. 40. 9; Eze. 27. 10; 30. 5; 38.5.

Phygellus, fy-jel'lus, and **Hermogenes**, for'mok Paul in his distress, 2 Ti. 1.15.

Phylacteries [preservations], small square boxes made of parchment or skin, containing slips of parchment with these passages written on them: Ex. 13. 2-10, 11-17; De. 6. 4-9; 11. 13-21, and which the Jews wore, bound on their foreheads or arms; from a false interpretation of Ex. 13. 9, 16; Nu. 15. 38, 39;—the Pharisees made theirs broad from ostentation, Mat. 23.5 *See* Frontlets.

Physicians, 1. Embalmers of dead bodies, Ge. 50. 2. —2 Dealers in medicine, 2 Ch. 16. 12; Mat. 9. 12; Mar. 5. 26. —3. Healers of sorrow and spiritual distress, Je. 8. 22; Job 13 4.

Pictures, for worship, and images of the Canaanites, to be destroyed, Nu. 33. 52.

Piece *of money*, Mat. 17. 27, the *stater* (*q.v.* standard coin), a Greek imperial silver coin equal to a shekel '=about 2s. 1d.'; *-of silver*, Lu. 15. 8, the Greek *drachma*, nearly = 8d.:- 'thirty pieces of silver,' *i.e.* shekels, Mat 26. 15; 27. 3-6, 9; comp. Zec. 11. 12, 13; Ex 21. 32.

Pierce, to bore through, greatly pain, Nu. 24 8; 2 Ki. 18. 21; Ps. 22. 16; Lu. 2. 35.

Pierced, prophecies that Christ should be, Ps. 22. 16; Zec. 12. 10.

Piety, occurs only in 1 Ti. 5.4, where it means natural affection on the part of children.

Pigeons, *young*, or doves, a burnt offering, Le. 1. 14; -offered by those who could not afford a lamb, for a trespass-offering, 5. 6, 7; -offered by women, after childbirth, who could not give a lamb, 12 8; Lu. 2. 24.

Pihahiroth, pī-ha-hi'roth, an Egyptian word meaning *a place where grass or sedges grow*, the pass through which the Hebrews marched to the west shore of the Red Sea, Ex. 14. 2; Nu 33. 7, 8.

Pilate (Pontius), pī'lat, pon'shi-us, the sixth Roman procurator of Judea; questions Jesus, Mat. 27. 11; Mar. 15. 1; Lu. 23. 1; Jn. 18. 33;— is warned by his wife not to condemn Christ, Mat. 27. 19;—attempts to release him, 23; – attests Christ's innocence, 24;—yet delivers him to be crucified, 26; - directed the inscription to be placed over his cross, and refused to change it, Jn. 19. 19-22; permitted Joseph to bury the body of Jesus, Mat. 27. 57-66. After holding the office of procurator for about ten years, Pilate was summoned to Rome to answer to charges brought against him, but before he arrived Tiberius died. Soon after this Pilate committed suicide.

Pile of wood for burning dead corpses in, allusions to, Is. 30. 33; Eze. 24. 9.

Pilgrimage, the journey of a pilgrim, human life compared to, Ge. 47. 9; Ex. 6. 4; Ps. 119. 54.

Pilgrims, those who travel on a religious account; good men compared to, He. 11. 13; 1 Pe. 2. 11.

Pillar, the cloud in the wilderness, which resembled one, Ex. 13. 21;— erected for a monument or memorial by Jacob at Bethel, Ge. 28. 18;— at the grave of Rachel, 35. 20; --by Joshua, Jos. 24. 26; by Absalom, 2 Sa. 18. 18; - two for support and ornament in Solomon's temple, 1 Ki. 7. 15; 2 Ch. 3. 17.

Pillow, a cushion to sleep on, Ge. 28. 11; 1 Sa. 19. 13; Mar. 4. 38; Eze. 13. 18.

Pilot, one who steers a ship, Eze. 27. 8, 28.

Pine-tree, is somewhat akin to the fir, but more solid and durable, Is. 41. 19; 60. 13. In Ne. 8. 15 probably means cypress.

Pinnacle of the temple. It is uncertain what is meant by this expression. Some think it denotes the roof of 'Solomon's porch,' others the roof of the temple, and others one of its wings or battlements, Mat. 4. 5; Lu. 4. 9.

Pipe, a musical instrument, a tube, 1 Sa. 10. 5; 1 Ki. 1. 40; Zec. 4. 2, 12; 1 Co. 14. 7.

Pirathon, pir'a-thon [peak], a place in Ephraim where Abdon was buried, Ju. 12. 13, 15;—an inhabitant of, called a **Pirathonite**, 1 Ch. 27. 14; 11. 31.

Pisgah, piz'gah [the heights, an isolated peak], like Abarim, the name of the range of hills of which Nebo was one of the peaks. Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah, De. 3. 27; 34. 1;—Balak brought Balaam to the top of, Nu. 23. 14.

Pisidia, pi sid'i-a [a pitch-tree], a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the south. Paul entered it with Barnabas from Pamphylia, Ac. 13. 14;— after having been 'expelled out of their coasts,' they again returned through Pisidia to Pamphylia, 14. 21 24.

Pison, pī'son [overflowing], one of the four great rivers which watered the garden of Eden, Ge. 2. 11, 12. The most ancient opinion identifies it with the Ganges, but nothing definite is known of it.

Pit, a hole in the ground, in which eastern monarchs often kept their prisoners, Is. 24. 22; 51. 14;—the grave, Job 17. 16; Ps. 28. 1; 30. 3; deep distress, Ps 40 2; 88 6;—a place to entrap game, Eze. 19. 8;—hell, Re. 9. 2; 20 1.

Pitch, with which the ark of Noah was covered, supposed to be a sort of bitumen or asphalt, Ge. 6. 14. The ark of Moses covered with, Ex 2. 3; called 'slime,' Ge. 11. 3; 14 10.

Pitcher, a vessel for carrying liquids, Ge. 24. 14; Ju. 7. 16; Mar. 14. 13.

Pithom [the narrow place], one of the treasure cities built by the Hebrews in Goshen for Pharaoh, Ex. 1. 11.

Pitiful, tender, La. 4. 10; Ja. 5. 11; 1 Pe. 3. 8.

Pity, tender feeling for pain and misery, manifested by God to his people, Ps. 103. 13; Ja. 5. 11; —required of us to the poor and afflicted, Job 6. 14; Ps. 41. 1, 2; Pr. 28 8.

Plague, a contagious disease, the pestilence, inflicted on Pharaoh on account of Sarah, Ge. 12. 17;—on the Israelites in the wilderness, Nu. 14. 37; 16, 46; 25. 9;—for David's numbering the people, 2 Sa. 24. 15; denotes the judgment of God, Ex 9. 14; —any calamity or scourge, Mar. 5. 29, 34; Lu. 7. 21.

Plagues of Egypt, cover a period of six weeks, Ex. xiv.-xvii.

Plain, smooth, flat, Ge. 11. 2; 13. 10; Ps. 27. 11; Pr. 15. 19,—distinctly, Mar. 7. 35;- the 'plain,' the lower valley of the Jordan, extending southward from the Dead Sea, De. 1. 1, 7; 2. 8; 3. 17; Jos. 3. 16; 2 Sa. 23. 24; the country between Joppa and Gaza (the *Shephelah*), Jos. 11. 16; 1 Ch. 27. 28; Je. 17. 26;—plain (more correctly *oak*) of Moreh, Ge. 12. 6; -Mamre, 13. 18; —Zaanaim, Ju. 4. 11;- 'of the pillar,' 9. 6; - Meonenim, 37;—Tabor, 1 Sa. 10. 3.

Planets [wanderers], those stars (known to the ancients before the invention of telescopes) which change their places in the heavens, and appear brighter and larger than the fixed stars. They all move round the sun; and the secondaries or moons which several of them have also move round their respective planets, 2 Ki. 23. 5.

Plantation, a place planted, Eze. 17. 7.

Planta, created, Ge. 1. 11;—children compared to, Ps. 128. 3; 144. 12.

Platter, a large flat vessel, Mat. 23. 25; Lu. 11. 39.

Pleasant, delightful, Ge. 2. 9; 3. 6; Ps. 16. 6; Is. 2. 16; Mal. 3. 4.

Pleasantness, delightfulness, Pr. 3. 17.

Pleasure, enjoyment, its vanity, Ec. 2. 1-12.

Pledges, pawns which a lender takes from a borrower to secure the return, or payment, of what is lent;—laws concerning them, De. 24. 6-17.

Pleiades, that cluster of little stars commonly called *the seven stars*, though their number is vastly greater, Job 9. 9; 38. 31. They appear in April, and thus are associated with spring.

Plenteous, copious, fruitful, Ge. 41. 34; Ps. 86. 5; Mat. 9. 37.

Plenty, abundance, our duty to be thankful for it, Ex. 23. 16; De. 16. 10; Ps. 103. 1, 5.

Plotteth, or formeth devices to hurt, the wicked, Ps. 37. 12.

Plowing, or tilling the ground, not to be done with an ox and ass together, De. 22. 10; -- Elijah found Elisha engaged in, 1 Ki. 19. 19;—the sluggard will not engage in, Pr. 20. 4. In Ge. 45. 6 'earing' properly means plowing.

Plow-shares, promises that swords shall be beat into, or war cease, Is 2. 4; Mi 4. 3; Joel 3 10.

Plumb line, the line on which the plummet, or leaden weight, of masons and carpenters hangs, for discovering the exactness of their work;—an emblem of the rejection of Israel, Am. 7. 7.

Plummet, a leaden weight, 2 Ki. 21. 13; Is. 28. 17; Zec 4 10.

Plunge, to put suddenly under water, Job 9 31.

Poets, composers of poems or songs, heathen ones quoted, Tit. 1. 12, from Epimenides a poet of Crete; Ac. 17 28, from Aratus of Cilicia. The book of Job, the Psalms, the Song of Solomon, the Lamentations of Jeremiah, a great part of the prophetical writings, and many passages in the historical books of the Hebrew Scriptures, are poetical compositions

Poison, of serpents, De. 32. 24; Ps. 58. 4; -of dragons, De. 32 33;- of asps, Job 20 16; Ro. 3 13.

Policy, art of government, prudence, Da. 8. 25.

Poll, the head, Nu. 1. 2, 18, 20, 22; 3 47; —to clip short the hair of the head, Eze. 44. 20; Mi 1. 16.

Pollute, to defile ceremonially, Ex 20. 25; 2 Ki. 23. 16;- to defile morally, Eze. 20. 13, 21; 23 30; 36. 18.

Pollux, pol'lux, Ac. 28. 11. *See* Castor.

Polygamy, having more wives than one, disapproved, Ge. 2. 24; Mal. 2. 14; Mar. 10. 6; Ro. 7. 3; 1 Co. 7. 2. *See* Marriage.

Polytheism, having more gods than one, expressly condemned, Ex. 20. 3; Is. 43. 10; 44 8; Ho. 13. 4.

Pomegranates [granate apples, *i.e.* apples with many grains], brought by the spies from Eshcol, Nu. 13. 23;— abounded in Canaan, De. 8. 8;—representations of, placed at the bottom of the high-priest's robe or ephod, Ex. 28. 33, 34; 39. 24, 25.

Pommel, a round ball or knob, 2 Ch. 4. 12, rendered 'bowls,' 1 Ki. 7. 41.

Pomp, noisy or gaudy appearance, Is. 5. 14; 14. 11; Eze. 7. 24; 30. 18; Ac. 25. 23.

Pond, or **Pool**, containing standing water, Ex. 7. 19; 2 Sa. 2. 13; 4. 12; Is. 35. 7; 41. 18; Jn. 5. 2; 9. 7.

Ponder, to weigh in the mind, to muse or consider, Pr. 4. 26; 5. 21; 21. 2; Lu. 2. 19.

Pontus, pon'tus [the sea], a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea), whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia;—Peter mentions it in his first epistle, 1 Pe. 1. 1. Under Nero it became a Roman province along with Cappadocia. Jews had established themselves here, Ac. 2. 9;—here Aquila lived, 18. 2.

Pools, of water, Bethesda, Jn. 5. 2;— Siloam, 9. 7; —Gibeon, 2 Sa. 2. 13; -- Hebron, 4. 12;- Samaria, 1 Ki. 22 38; – *Upper Pool*, 2 Ki. 18. 17; *Lower*, Is. 22. 9; –*King's*, Ne. 2. 14;—*Old*, Is. 22. 11.

Poor, those who have little of this world's goods, through the providence of God, 1 Sa. 2. 7; Ps. 75. 7;—promises to them who are, Job 5. 15; 36 15; Ps. 9. 18; 68. 10; 69. 33; 72. 2, 4, 12, 13; 109. 17; 109. 31; 113. 7; 140. 12; Is. 14. 30; Ja. 2. 5; duties of the rich to them, Le. 25. 35; De. 15. 7; Ps. 41. 1; 112. 9; Pr. 3. 9, 10, 27; 11. 24, 25; 14 21, 31; 19. 17; 22. 9; 28. 27; Is. 58. 6-12; Eze. 18. 7, 9; Mar. 10. 21; 1 Ti 6. 17-19; He. 13. 16; —character and danger of those who neglect and despise them, De. 15. 9; 24. 15; Pr. 21. 26; 17. 5; 21. 13; 28. 27; Mat. 25. 41-46; Ja. 2. 15, 16; 1 Jn. 3. 17; —their advantages, Ps. 37. 16; Pr. 28. 6; Ec. 5. 12;- on a level with the rich, Pr. 22. 2; Mat. 11. 5; Lu. 7. 22; Ja. 1. 9; 2. 5;—their condition sometimes preferable to that of the rich, Pr. 15. 16; 16. 8; 19. 1; 28. 6; Mat. 19. 23; Lu. 6. 20;

—**the inconvenience and danger of poverty**, Pr. 14. 20; 18. 23; 19. 4, 7; 30. 9; Ec. 9. 15;—through vice and idleness, Pr. 6. 11; 10. 4; 13. 4; 19. 15; 20. 13; 23. 21; 28. 19. Examples of caring for the poor, Ru. 2. 14; Job 29. 12–16; Je. 39. 10; Ac. 9. 36, 39; 11. 29, 30; 2 Co. 8. 1–5.

Poor in spirit, or the humble, their blessedness, Is. 66. 2; Mat. 5. 3.

Poplar-tree, is somewhat similar to the willow, Ge. 30. 37; Ho. 4. 13.

Populous, full of people, De. 26. 5; Na. 3. 8.

Poratha, *por'a-tha*, a Persian name, one of the sons of Haman, slain along with his nine brothers, Es. 9. 8.

Porch, the entrance hall, Eze. 40. 7, 48; —the 'porch of the Lord,' 2 Ch. 15. 8; 29. 17, denotes the temple:—the fore court or passage leading from the court to the temple, Mat. 26. 71.

Porcius, por'shus, Porcius Festus, a Roman governor of Judea, Ac. 24. 27.

Porters, those who keep, and shut or open the gates of a city or house, 2 Sa. 18. 26; 2 Ki. 7. 10;—David appointed 4000 in the temple, 1 Ch. 23. 5;—they were divided and arranged under principal directors, 26. 1–13; 2 Ch. 8. 14.

Portion, the share of goods which is allotted to one, Ge. 14. 24; 31. 14; Lu. 15. 12;—God is his people's, Ps. 16. 5; 119. 57; 142. 5; La. 3. 24;—the final state of man, Ps. 11. 6; Mat. 25. 46;—to be a 'portion for foxes' is to be slain and left unburied, Ps. 63. 10;—a 'worthy portion,' 1 Sa. 1 5.

Possess, to hold or enjoy, Ge. 22. 17; Nu. 13. 30; Lu. 18. 12.

Possession, having in one's power, Ge. 17. 8; Ps. 2. 8; Mat. 19. 22.

Possible, all things so with God, Ge. 18. 14; Job 42. 2; Je. 32. 17; Mat. 19. 26; Lu. 1. 37; 18. 27.

Post, 1; A pillar, Ex. 12. 7; Ju. 16. 3.—{2: A swift messenger, 2 Ch. 30. 6; Es. 3. 13; 8. 14; Job 9. 25.

Posterity, offspring, children, descendants, Nu. 9. 10; 1 Ki. 16. 3; 21. 21; Ps. 49. 13; 109. 13.

Pot, *boiling*, an emblem of Jerusalem, Eze. 24. 1, &c.;—a 'seething pot,' Job 41. 31;—rendered 'basket,' Je. 24. 2;—'kettle,' 1 Sa. 2. 14;—'caldron,' 2 Ch. 35. 13.

Potentate, a mighty sovereign and ruler, 1 Ti. 6. 15.

Potiphar, pot'i-far, the chief officer of Pharaoh's body-guard, to whom Joseph was sold, Ge. 37. 36; 39. 1;—advances Joseph, 4;—is deceived by his wife, and casts Joseph into prison, 20.

Potiphera, pot-i-fe'rah [sun's own], a priest of On, whose daughter Asenath became the wife of Joseph, Ge. 41. 45.

Potsherds, pieces of broken earthen vessels, men compared to, Is. 45. 9;—*figuratively*, things that are worthless, Ps. 22. 15; Pr. 26. 23; Is. 45. 9.

Pottage, broth, flesh cut in small pieces and boiled with rice, flour, parsley, &c., Ge. 25. 29; 2 Ki. 4. 38–40.

Potter, one who makes earthen vessels, a type of the sovereign power of God, Je. 18. 2; Ro. 9. 21;—the breaking of his vessels an emblem of the destruction of Jerusalem, Je. 19. 1, 11; —*potter's field*, Mat. 27. 7. *See* ACELDAMA.

Pourtray, to paint or draw a picture, Eze. 4. 1; 8. 10; 23. 14.

Power, no security against evils, Job 2. 1, &c.; 12. 17; 34. 24; Ps. 33. 16; 44. 6; Lu. 1. 51.

——— OF GOD, described as *sovereign*, Job 9. 12; Da. 4. 35; Ro. 9. 21;—*great*, Ps. 66. 3; 79. 11; Is. 40. 26; Na. 1. 3;—*irresistible*, De. 32. 39; 2 Ch. 20. 6; Job 11. 10; Da. 4. 35;—*glorious*, Ex. 15. 6; Is. 63. 12;—*unsearchable*, Job 5. 9; 9. 10;—*incomprehensible*, Job 26. 14; 37. 23; Ec. 3. 11;—a motive to obedience, Ps. 76. 7; Is. 26. 4; Mat. 10. 28; 1 Pe. 5 6.

———, *all, given to Christ*, Mat. 11. 27; 28. 18; Jn. 3. 35; Ep. 1. 20; 1 Pe. 3. 22; Re. 1. 1.

Praise OF GOD, exhortation to it, &c., Ps. 22. 23; 67 3; 69. 34; 119. 164; Is. 38. 19; Ac. 2. 47; 16. 25;—ought to be offered not only with the voice, but with the understanding and heart, Ps. 47. 7; 111. 1; 138. 1; 1 Co. 14. 15; Ep. 5. 19; Col. 3. 16;—should be frequent, Ps. 34. 1; 35. 28; 119. 164; 145. 2; He. 13. 15;—should be expressed by *singing*, Ps. 13. 6; 18. 49; 21. 13; 30. 4; 33. 3; 89. 1; 104. 33; 147. 1; Is. 12. 5; 42. 10; 44. 23; 48. 20; 49. 13; Mat. 26. 30; Ac. 16. 25; Ep. 5. 19; Col. 3. 16; Ja. 5. 13.

Praise of God, the subjects of, are, God's goodness, love, and mercy, Ps. 28. 7; 57. 9, 10; 63. 3; 89. 1; 106. 1; Is. 12. 2, 4, 5; his majesty and glory, Ps. 96. 1, 6; 138. 5; Is. 24. 14; Eze. 3. 12;—his holiness, Ex. 15. 11; Is. 6. 3;—his wisdom, Da. 2. 20; Ro. 16. 27; Jude 25;—his justice and righteousness, Ps. 7. 17; xcviii. 1; 101. 1; 145. 7;—the gift of his Son Christ Jesus, Lu. 1. 63, 69, 70; 2. 10, 11, 13, 14, 28–32; 2 Co. 9. 15; —redemption, with all its blessings, through him, Is. 44. 23; Ps. 103. 1–5; 1 Co. 15. 57; 2 Co. 2. 14; Ep. 1. 3–6; 1 Pe. 1. 3, 4; Re. 1. 5, 6; 5. 12, 13; 7. 9, 10;—the obedience and faith of the saints, Ro. 6. 17; 2 Co. 8. 16; Ep. 1. 15, 16; Phi. 1. 3; Col. 1. 3, 4; 1 Th. 1. 2, 3; 3. 9; 2 Th. 1. 3; —all his wonderful works, of creation, providence, and grace, Ps. 9. 1, 2, 7; 75. 1; 104. 24; 111. 1, 2; 139. 14; 150. 1, 2; Re. 15. 1, &c. &c.

——— OF MEN, no proper principle of action, Mat. 6. 1, Ga 5. 26; Phi 2. 3.

Prancing of horses, their springing and bounding, Ju 5. 22, Na. 3. 2

Prating, talking excessively and carelessly, Pr. 10 8, 3 Ju 10.

Prayer TO GOD, an approach of the soul to God with the request for help or blessing, the obligation and use of, 2 Ch 7. 14; Ps. 105. 4; Is 63. 15, &c., Mat. 7 7. Lu. 18. 1; Phi 4. 6, Col. 4. 2, 1 Ti 2. 1, 1 Pe 1. 17

———, its *posture—standing*, 1 Ki. 8. 22; Mat. 6. 5; Mar 11. 25, Lu 18 11; —*kneeling*, 1 Ki. 8. 54; Ac. 9 40; 20. 36, 21. 5.

———, *different kinds of—mental* or *ejaculatory*, without the utterance of the voice, Ex. 14. 15; 1 Sa. 1. 13; —*secret*, or alone in the closet, Da 6. 10; Mat. 6. 6; 14. 23; Lu 6. 12; Ac. 10. 9;—*family*, or with our household, Jos. 24. 15; 2 Sa. 6. 20;—*social* and *public*, Lu. 1. 10; Ac. 1. 14; 2. 42; 12. 12; 16. 13, 16; 21. 5.

———, *a due preparation for it*, Job 11. 13; Ps. 66. 18; 145. 18; Pr. 15. 8, 29; 28. 9; Is. 1. 15; 29. 13; 59. 2; Mar. 7. 6; 12. 25; Jn. 9. 31; 1 Ti. 2. 8; Ja. 1. 6; 4. 3;—to be presented in faith, Mat. 21. 22; Mar. 11. 24; He. 11. 6;—with the whole heart, Je. 29. 13; La. 3. 41; Ps. 119. 58, 145; He. 10. 22;—with desire to be answered, Ps. 27. 7; 102. 2; 108. 6; 143. 1; —in the name of Christ, Jn. 14. 13, 14; 15. 16; 16. 23; Ep. 5. 20; He. 13. 15; 1 Pe. 2. 5;—with dependence on the assistance of the Holy Spirit, Ro. 8. 15, 26; —with the spirit and understanding, Jn. 4. 22–24; 1 Co. 14. 15;—with trust in God, Ps. 56. 9; 86. 7; 1 Jn. 5. 14;—with importunity, Ge. 32. 26; Lu. 11. 8, 9; 18. 1–7;—with fervour, Ps. 39. 17; Lu. 6. 12; 11. 8; 18. 1; Ro. 12. 12; Ep. 6. 18;—frequently, Ps. 55. 17; 86. 3; 119. 164; Da. 6. 10; Lu. 2. 37; 18. 1; 21. 36; Ac. 10. 2; 1 Th. 3. 10; 5. 17; 2 Ti. 1. 3; 1 Pe. 4. 7;—without ostentation, Mat. 6. 6; Lu. 18. 11;—without vain repetitions, Ec. 5. 2; Mat. 6. 7;—for all conditions of men, Ep. 6. 18; 1 Ti. 2. 1.

———, its prevalence when properly made, Ps. 34. 15; 145. 18; Is. 30. 19; Je. 29. 12; Mat. 7. 7; Jn. 15. 7; Ja. 1. 5; 5. 14; 1 Pe. 3. 12; 1 Jn. 3. 22; 5. 14.

———, *examples of answers to it:* of Abraham's servant, Ge. 24. 12;—of Jacob, 32. 9;—Moses, Ex. 32. 11, 31; Nu. 14. 13; De. 3. 23;—Gideon, Ju. 6. 17, 37;—Manoah, 13. 8;—Samson, Ju. 16. 28;—Hannah for a child, 1 Sa. 1. 10;—David, 2 Sa. 7. 18; 1 Ch. 29. 10; Ps. 5. 1, &c. &c.;—Solomon at the dedication of the temple, 1 Ki. 8. 22; 2 Ch. 6. 12; —Hezekiah, 2 Ki. 19. 15; 20. 2;—Manasseh in his distress, 2 Ch. 33. 12;—Daniel, Da. 9. 3;—Jonah, Jonah 2. 1, &c.;—Habakkuk, Hab. 3. 1, &c.;—Asa, 2 Ch. 14. 11;—Jehoshaphat, 20. 6; —Ezra, 9. 6;—the Levites, Ne. 9. 5;—Esther, Es. 4. 16;—Amos, Am. 7. 2, 5; —Zacharias for a son, Lu. 1. 13;—blind man, Lu. 18. 38, 41–43;—thief on the cross, Lu. 23. 42, 43;—Cornelius, Ac. 10. 1;—Paul and Silas, Ac. 16. 25, 26.

———, *examples of, for others:* of Abraham for Abimelech, Ge. 20. 17;—Isaac for his wife, 25. 21;—Moses for the people, Ex. 32. 11; 33. 12; Nu. 11. 2; —for Miriam, 12. 13;—Samuel for the people, 1 Sa. 12. 23;—the Christians for Peter, Ac. 12. 5;—Jesus for his executioners, Lu. 23. 34;—Stephen for his persecutors, Ac. 7. 60;—Paul for the Jews, Ro. ix. 1; 10. 1;—the church for him, 15. 30;—for Christians, 2 Co. 1. 11; Ep. 1. 16; 6. 18; Col. 4. 3; 1 Th. 5. 25; 2 Th. 3. 1; He. 13. 18;—for enemies, Mat. 5. 44; Lu. 23. 34.

Prayer, proper to precede great undertakings:—of Elisha before he raised the dead child, 2 Ki. 4. 33;—of Jesus before the appointment of the twelve apostles, Lu. 6. 12;—of the apostles before the appointment of a successor to Judas Iscariot, Ac. 1. 24.

———, *forms or patterns of it:* of Moses for the people, Nu. 6. 22;—on the removal of the ark, 10. 35;—of the elders of a city clearing themselves of a murder, De 21 8;—on offering the first-fruits, 26. 3, 5, 13;—by Jesus for all Christians, Mat. 6. 9; Lu. 11. 2; Jn. 17. 1, &c

Preaching the gospel of Christ, a divine institution, Mat 28. 19; Mar. 16. 15;—though accounted foolishness by many, yet is the wisdom and power of God, 1 Co 1 18–21; —honoured in the conversion of 3000 on the day of Pentecost, Ac. 2 41;—other 2000 added to their number, 4 4;—the Ethiopian eunuch, 8 35;—Cornelius and his friends, 10. 34–44;—Lydia, 16 14,—the jailer at Philippi, 31–34;—and by it all the Christian churches were planted and watered, 1 Co 3 6.

——— of the gospel of Christ ought to be *plain* and easily understood, 1 Co. 14. 19;—*scriptural* in sentiment and style, 2 4, 13; Tit 2 1;—*full*, keeping nothing back, Ac. 20. 20, 27;—*bold* and undaunted, 9. 27, 29, 14 3;—*solemn*, and free from all theatrical airs and levity, 2 Co 4. 5; 1 Ti. 3. 8;—*earnest* and warm, 1 Co. 2. 4, Col 1 28;—*affectionate* and winning, 1 Th. 2. 7, 8;—and with a *desire* to bring men to Christ, 2 Co 5. 20.

——— (called *prophesying*), more useful than the display of spiritual gifts, 1 Co. 14. 1, &c.

Precepts, injunctions or commands, Ne. 9. 14; Is. 28. 10; 29. 13;—the whole word of God, Ps. 119. 4, 15, 27, 40, 45, &c.

———, or rules of virtue and prudence in general, Pr. 1.–xxiv.

Precious, or highly valuable, as Christ is to believers, 1 Pe. 2. 4, 7;—his blood or sacrifice, 1. 19;—the promises, 2 Pe. 1. 4.

Predestinate, to fix or decree beforehand, as God has done all things from eternity, Ep. 1. 11.

Predestination, or God's pre-ordination, or fore-appointment of certain objects to a particular end: thus he is frequently mentioned as disposing of the good things of this world according to his will and pleasure, in such terms as imply his predestination of those matters, as De. 8. 18; 1 Ch. 29. 12; 2 Ch. 1. 11; Job 1. 21; 9. 12; Ps. 75. 7; Da. 4. 17, &c.

———, the establishment of Israel in Canaan, and the destruction of several wicked states and kingdoms, predestinated, Ge. 12. 7; 13. 15; Ex. 7. 4; 9. 16; De. 2. 30; Jos. 11. 20; Is. 44. 28; 46. 9.

———, particular persons have been predestinated to advance God's glory, and to serve his purposes in different manners:—Pharaoh, Ex. 9. 16;—the Canaanites, Jos. 11. 20;—Cyrus, Is. 44. 28;—Jeremiah, Je. 1. 5;—Paul, Ac. 9. 15; Ga. 1. 15, 16.

———, God frequently produces good from men's evil intentions, and this is represented as his predestination, Ge. 50. 20; 45. 5, 7; Job 5. 12; Ps. 33. 10; 105. 17; Pr. 16. 9, 33; 19. 21; Ac. 2. 23; 4. 26–28.

———, the means of our redemption, and the propagation of the gospel, were predestinated, Ge. 3. 15; 12. 3; 49. 10; Ps. 40 7–10; Mat. 16. 18; Lu. 18. 33; Jn. 7. 30; 8 20; 13. 21; Ac. 16. 7; Ro. 9. 9; Ep. 5 1, 11.

———, some persons have been predestinated to grace and glory, Lu. 10. 20; 12. 32; Ac. 13. 48; Ro. 8. 28, 29; 9. 23; Ep. 1. 4, 5; 2 Ti. 1. 9; 1 Pe. 2. 9. *See* ELECTION.

Predestination, dooms no man to eternal damnation, except as the merited punishment of his unbelief, rejection of Christ, and obstinate continuance in sin, Ps. 9. 17; Mat. 25. 41–43; Jn. 3. 36; Ro. 2. 6, 8, 5; Ga. 6. 7, 8; Re. 21. 8; 22. 15.

Pre-eminence, superiority, precedence, highest in honour, power, &c., as Christ is, Col. 1. 18;—man has not, above beasts, in respect of liability to death, Ec. 3. 19;—Diotrephes proudly sought, 3 Jn 9.

Prefer, to regard more, Ps. 137. 6; Da. 6 3; Jn 1. 15, 30

Prejudice, prepossession, or a judgment or opinion formed before examination;—effects of it, 1 Sa. 10. 27; Mat. 13. 55; Lu. 13. 14; Jn. 1. 46; 7. 48, 52; 9. 16; Ac. 2. 13; 17. 18; 21. 28; 22. 22.

Premeditate, to think of and study a matter beforehand, Mar. 13. 11.

Preparation (DAY OF), Mat. 27. 62, the first day of the feast of Passover.

Prepare, to make ready, or qualified, Ex. 15. 2; Mat. 11. 10; Lu. 3. 4.

Presbytery, an ecclesiastical court of elders, or presbyters, for ordaining church officers, and governing the church, 1 Ti. 4. 14.

Prescience OF GOD, his perfect and eternal foreknowledge of all things, Ac. 15. 18; 17. 26; He. 4. 13.

Prescribing, ordering, or commanding, Ezr. 7. 22, Is. 10. 1.

Presence, being present, Ge. 3. 8; Lu. 13 26; Ac 3. 19, 1 Co 1. 29.

Present, ready, Ps. 46. 1; Lu. 5. 17; Ro. 7. 15; 2 Co 3. 22.

Presents, or gifts, of Abimelech to Abraham, Ge. 20. 14;—of Abraham's servant to Rebekah, 24 22, 53;—of Jacob to Esau, 32. 13;—of Jacob and his sons to Joseph, 43. 11;—of David's father to Saul, 1 Sa. 16. 20;—to the captain of the host, 17. 18;—of Jonathan to David, 18. 4;—of the Queen of Sheba to Solomon, 1 Ki. 10. 10;—of the King of Syria to Elisha, 2 Ki. 5. 5; —of the wise men, Mat. 2. 11.

———, advantages resulting from, Pr. 17. 8; 18. 16; 21. 14;—danger of judges accepting of, 29. 4; Ec. 7. 7.

Preservation, our being daily kept in life, and from hurt, is from God, Ps. 3. 5; 4. 8; 121. 8; La 3. 22; Mat. 6. 11; Ac. 17. 28.

Presidents, chief rulers under the king, Da. 6. 2, 3, 4, 6.

Presses, vessels or cisterns into which the juice of the grapes flowed, Is. 16. 10; Hag. 2. 16.

Presume, venture, De. 18. 20; Es. 7. 5.

Presumption, or *self-confidence* and *obstinacy* manifested, Job 15. 25, 26; Pr. 12. 15; Ho. 12. 8; Lu. 18. 11; Ro. 1. 32; Re. 3. 17;—reproved, or punished, Ps. 19. 13; Pr. 27. 1; Lu. 12. 18; Ja. 4. 13; Re. 18. 7.

———, *sins of*, peculiarly heinous, Nu. 15. 30; De. 17. 12; Ps. 19. 13; 59. 5; Mat. 18. 17; Lu. 12. 47; Ja. 4. 17. **Exemplified**, builders of Babel, Ge. 11. 4;—Israelites, Nu. 14. 44;—Korah, &c., Nu. 16. 3, 7;—men of Bethshemesh, 1 Sa. 9. 19;—Jeroboam, 1 Ki. 13. 4; —Benhadad, 1 Ki. 20. 10;—Uzziah, 2 Ch. 26. 16;—sons of Sceva, Ac. 19. 13, 14.

Presumptuous, haughty, irreverent, Ps. 19. 13; 2 Pe. 2. 10.

Pretorium, the head-quarters of the Roman governor, built by Herod at Jerusalem, Mar. 15. 16;—rendered 'common hall,' Mat. 27. 27;—'hall of judgment,' Jn. 18. 28, 33; 19. 9. In Ac. 23. 35 'hall of judgment' refers to Herod's palace at Cesarea. In Phi. 1. 13 'palace.'

Prevail, to overcome, Ge. 7. 20; Job 18. 9; Mat. 16. 18.

Prevarication. *See* LYING.

Prevent, to anticipate, or to go before, Ps. 79. 8; 88. 13; 119. 148; Mat. 17. 25; 1 Th. 4. 15.

Prevention, of evil advised, Pr. 14. 16; 22. 3; Mat. 10. 23.

Prey, to plunder, Je. 30. 16;—what is taken by spoil or plunder, Ge. 49. 9, 27; Nu. 14. 3; 23. 24; 31. 12.

Price, value, Le. 25. 16; Mat. 13. 46; 1 Pe. 3. 4.

Prick, to pierce, Nu. 33. 55; Ps. 73. 21; Ac. 2. 37; 9. 5. The 'pricks' mentioned Ac. 9. 5 were *goads*, long pointed sticks used to drive oxen by pricking them.

Pride, or *conceit*, hateful to God, Pr. 6. 16, 17; 16. 5; Am. 6. 8;—hinders in seeking God, Ps. 10. 4; Ho. 7. 10;—reproved, Ps. 101. 5; 131. 1; 138. 6, Pr. 3 7; 8. 13; 16. 18; 17. 19; 21 4; 26. 12; 29. 23; Ec. 7. 16; Is. 5. 21; Je. 9. 23; Lu. 1. 51; 18. 9; Ro. 12. 16; 1 Co. 4. 6; 8. 2; 2 Co. 10. 15; Ga. 6 3; Phi. 2 3; Ja. 4. 6.

———, or *ambition to exalt one's self*, Ps. 131. 1; Pr. 17. 19; 18 2; 25. 6; Je. 45 5; Mar. 9. 34; 10 42; Lu 11. 43; 14. 9; Ro. 12. 16; 1 Ti. 2. 6;—motives to guard against it, Ps 10. 4; 12. 3; 18. 27; Pr. 6. 17, 13. 10; 15. 25; 16 5; 28 25, Is. 14. 13, &c.;—the marks of it, Ps. 13. 4; Pr. 17. 15; 30 12; Mat. 23 5; Lu 11. 43; Ja. 3. 16.

———, *examples of it*, punished in the case of Korah, Dathan, and Abiram, Nu. 16. 1;—of Haman, Es 3 1, &c.;—of Nebuchadnezzar, Da 4 30;—of Simon Magus, Ac. 8. 9, 10;—of Herod Agrippa, 12. 22.

Priests, those who offered sacrifice to God, instructed the people, and interceded for them; the first mentioned is Melchizedec, Ge. 14 18;—prior to the time of Moses, no distinct class of men were appointed to this office, but every father of a family seems to have acted as priest of his household: as Abel, Ge. 4. 4;—Noah, 8. 20;—Abraham, 22. 13;—Isaac, 26. 25;—Jacob, 31. 20; 35. 7.

———, from the giving of the law by Moses all the male posterity of Aaron were appointed to be priests, Ex. 28. 1, &c.;—their consecration, 29. 1, &c.;—their offerings at that time, Le. 6. 19;—their garments, Ex. 28. 40; 39. 27, &c.;—forbidden to drink wine during their ministration, Le. 10 8;—their portion of the sacrifices, Nu. 8. 9; De. 18. 3;—the heave-offering out of it, Nu. 18. 25;—their mourning, Le. 21. 1;—their marriages, 13;—to be without blemish, 17;—when they must abstain from holy things, 22. 1;—their genealogies, 1 Ch. 9. 10;—distributed into orders by David, 24. 1, &c.;—and Levites, their cities, 6 54;—who of them returned from Babylon with Zerubbabel, Ne. 12. 1;—their offices in the temple, 44;—ordinances for them in future time, Eze. 44. 17;—priesthood of Christ foretold and executed, Ps. 110. 4; Je. 33. 17; Zec. 6. 12; He. 4. 14; 5. 1; 7. 11; 8. 1, &c.

———, *High*, or chief of all the priests, was Aaron himself, and after him the eldest son of the eldest branch of his family, Ex. 28. 1; Nu. 20. 28;—he was to be clothed with peculiar garments, Ex. 28. 2–14;—to wear a breastplate, with twelve precious stones, bearing the names of the twelve tribes of Israel, 15–29;—to him pertained the *Urim* and the *Thummim*, 30;—his long robe had golden bells and pomegranates fixed to its hem, 33–35; —his head was crowned with a mitre, on which was a plate of gold with this inscription, HOLINESS TO THE LORD, 36–38;—was to be consecrated by being anointed with the holy oil, and by sacrifice, 29. 1–37;—not to uncover his head, or rend his clothes, Le. 21. 10;—to marry only a virgin of his own people, 13. 14;—he alone entered into the holy of holies, 16. 1, &c.; —was supreme judge of all controversies in the Jewish church, Mat. 26 3; Lu. 22. 54.

——— {HIGH}, *Christ our great*, He. 4. 14;—this was foretold of him, Ps 110. 4;—he was called of God, as was Aaron, He. 5. 4, 5;—was anointed with the Holy Ghost above measure, Ac. 4. 27; 10. 38;—voluntarily offered himself, in soul and body, a sacrifice for men, Is. 53. 5, 10; Mat. 20. 28; Ja. 10. 11; Ep. 5. 2; Tit. 2 14; He. 9. 26; 10 5, 6;—as his sacrifice was infinitely perfect, he needed to offer it only once, He. 10 10–14;—he has entered into the most holy place to present it to God, 9. 12; —he intercedes for his people, Ro. 8. 34; He. 7. 25; 1 Jn. 2. 1.

Prince, the son of a king, or one possessed of high rule and authority:—Christ is the prince of peace, Is 9 6; —the prince of life, Ac. 3. 15;—prince of the kings of the earth, Re. 1. 5;—the devil is called the prince of the

world, Jn. 12. 31;—the prince of the power of the air, or those evil spirits who inhabit the aerial regions, Ep. 2. 2;—the Roman emperor, Da. 9. 26; —the chief of a family or tribe, Nu. 17. 6.

Princess, the daughter of a king, or a prince's consort;— Solomon had 300 as wives, 1 Ki. 11. 3;—*figuratively*, the city of Jerusalem, La. 1. 1.

Principal, the chief, Ex. 30. 23; Nu. 3. 9; Is. 16. 8; Ac. 25. 23.

Principality, royal state, or the attire of the head marking the same, Je. 13. 18;—chief rulers, Tit. 3. 1;—government, by good angels, Ep. 1. 21; 3. 10; —wicked spirits, 6. 12; Col. 2. 15.

Principle, a point of belief, He. 5. 12; 6. 1.

Print, a deep mark, made by cutting or wounding, Le. 19. 28; Jn. 20. 25;— graven or written, Job 19. 23.

Priscilla, pris-cil'la, or **Prisca**, 2 Ti. 4. 19, the wife of Aquila, who, along with her husband, entertained Paul, and with whom he wrought as a tentmaker or manufacturer of awnings of haircloth, Ac. 18. 2, 26; Ro. 16. 3; 1 Co. 16. 19.

Prison, a place of confinement, Mat. 4. 12; Lu. 23. 19;—a low and afflicted condition, Ps. 142. 7; Ec. 4. 14; Is. 42. 7; —the grave, 53. 8;—hell, 1 Pe. 3. 19.

Prisoners, those confined in prison, our duty towards them, Mat. 25. 36; He. 13. 3;—of hope, all who hear the gospel, Zec. 9. 12.

Private, or *secret things*, will be revealed and come to judgment, Job 31. 4; 34. 21, &c.; Ps. 139. 11, &c.; Pr. 5. 21; Ec. 12. 14; Je. 32. 19; Ro. 2. 16; He. 4. 13.

Privy, private, secret, De. 23. 1; 1 Ki. 2. 24; Ac. 5. 2.

Prize, or reward, in a race, 1 Co. 9. 24;—eternal bliss, Phi. 3. 14.

Proceed, to go on, or go out, Ex. 25. 35; Jos. 6. 10; Job 40. 5; Mat. 15. 19.

Process of Time, in course, or after some time, Ge. 4. 3; 38. 12; Ex. 2. 23; Ju. 11. 4; 2 Ch. 21. 19.

Prochorus, pro'ko-rus, one of the first seven deacons of the Christian church, Ac. 6. 5.

Proclamation, a public notice, given by authority, Ex. 32. 5; 1 Ki. 15. 22; 22. 36; Da. 5. 29.

Procrastination, putting off from day to day, deferring till a future time; —condemned by Christ, Lu. 9. 59–62; —its danger, Ge. 19. 16; Mat. 5. 25; Lu. 13. 25;—motives for avoiding, Ec. 12. 1; Pr. 27. 1; Is. 55. 6; 2 Co. 6. 2;— Felix, an example, Ac. 24. 25. *See* Delays.

Procure, to obtain, Pr. 11. 17;—to bring upon one's self, Je. 2. 17, 4. 18; 26. 19.

Profane, not holy, but allowed for common use, Eze. 42. 20; 44. 23;— *person*, one who despises or abuses sacred things, Le. 21. 7; He. 12. 16;— to use holy things as if they were base or common, Le 18. 21; 21. 12; Eze. 23. 39; Mat. 12. 5; Ac. 24. 6.

Profess, to declare openly and plainly, De. 26. 3; Mat. 7. 23; Tit. 1. 16.

Profession, an open and avowed declaration of our belief, 1 Ti. 6. 12; He. 3. 1;—to be held fast, 4. 14; 10. 23.

Profit, to gain advantage, improve, Is. 30. 5; Ro. 3. 1; He. 12. 10.

Profitable, or beneficial, we cannot be to God, Job 22. 2;—godliness is to us, 1 Ti. 4. 8;—all Scripture is, 2 Ti. 3. 16.

Profound, deep, Ho. 5. 2.

Progenitors, forefathers, Ge. 49. 26.

Prognosticators, persons who pretended to foretell the various events of every month of the year, Is. 47. 13.

Prolong, to lengthen in time, or protract, De. 4. 26, 40; 32. 47; Job 6. 11; Ps. 61. 6; Is. 53. 10.

Promise, of *an interest in God*, as the covenant God of his people, 2 Sa. 23. 5; Is. 55. 3; Je. 32. 31–34;—as their God, Ge. 17. 7; Ps. 48. 14; Is. 41. 10; Je. 30. 22; 2 Co. 6. 16; He. 8. 10;—their portion, Ps. 16. 5; 73. 26; La. 3. 24;—his presence with them, Ex. 33. 14; Ps. 140 13; Is. 41. 10; Eze. 34. 30; Jn. 14. 23; —his love to them, De. 7. 13; Ps. 42. 8; Is. 43. 4; Je. 31. 3; Ho. 14. 4; Zep. 3. 17; —his mercy to them, Ps. 103. 13, 17; Is. 30. 18; Ho. 11. 8;—his help to them, De. 33. 27, 29; Ps. 115. 9; Pr. 30. 5; Is. 41. 10, 13, 14; Ho. 13. 9; He. 13. 6;—his care for them, De. 32. 11, 12; Ps. 33. 18; Is. 46. 3, 4; 63. 9; Zec. 2. 8; 1 Pe. 5. 7.

Promises of God, are the gracious declarations of his Word, in which he engages to bestow blessings on his people;— they are great and precious, 2 Pe. 1. 4;—they are made through Christ, 2 Co. 1. 20;—their accomplishment is certain, Nu. 23. 19; De. 7. 9; 1 Sa. 15. 29; Ps. 89. 3, 34; 105. 8; Lu. 1. 45; He. 10. 23; Ja. 1. 12.

———, to Noah, Ge. 8. 21; 9. 9, &c.;—to Abraham, 12. 7; 13. 14; 15. 1; 17. 1, &c.; 15. 18, 20; 22. 15;—to Hagar, 16. 10; 21. 17;—to Isaac, 26. 2, —to Jacob, 28. 13; 31. 3; 32. 12; 35. 11; 46. 3;—to David, 2 Sa. 7. 5, 12;—to Solomon, 2 Ch. 1. 7; 7. 12.

———, *applicable to all his people;—of temporal blessings*, in general, Ps. 34. 9, 10; Mat. 6. 33; Phi. 4. 10;—particularly, of food and raiment, Ps. 37. 3; 111. 5. Mat. 6. 25, 26, 30–32;—of safety and protection, De. 33. 12; Ps. 91. 7–4; 112. 7; 121. 3; Is. 33. 16; 43. 2;—of peace, Le. 26. 6; Ps. 29. 11; 119. 165; Is. 32. 18;—of direction, Ps. 37. 23; 73. 24; Pr. 3. 6, Is 42. 16,—of success and prosperity, Ps. 1. 3; 128 2; Is. 65. 21–23,—a blessing on a good man's children and household, Ps. 102. 28; 112. 2; Pr. 3. 33; 13. 22; 14. 11, 26;—on all he hath, Ex. 23. 25; De. 28. 11; 28. 3–8.

———, relating to *trouble* and *affliction*. *See* Affliction.

———, of *deliverance* from famine and want, Job 5. 20; Ps. 33. 18, 19, 37. 19; Is 41. 17;—from war and enemies, De. 20. 4; Job 5. 20, Ps. 37. 40, Pr. 3. 25, 26; 16. 7; Is. 41. 11, 12; Je. 32. 17, 18;—from oppression and injustice, Ps. 12. 5; 72. 4, 14; 109. 31; Is. 54. 14;— from slander and reproach, Job 5. 21; Ps. 31. 20; 37. 6; Is. 51. 7, 8; Mat. 5. 11, 12; 1 Pe. 4. 14.

———, to the stranger, De. 10. 18; Ps. 146. 9; Eze. 11. 16;—to the poor and helpless, Ps. 9. 18; 69. 33; 72. 12, 13; 102. 17; 107. 41; 113. 7; Ja. 2. 5; —to the widow and fatherless, Ex. 22. 22, 23; De. 10. 18; Ps. 10. 14, 18; 68. 5; 146. 9; Pr. 15. 25; 23. 10, 11; Je. 49. 11; Ho. 14. 3;—to the prisoner and captive, De. 30. 4; Ps. 68. 6; 146. 7; Is. 49. 25.

———, of *spiritual blessings*, in general, Ps. 25. 10; 34. 10; 84. 11; Ro. 8. 30; Ep. 1. 3; 2 Pe. 1. 3;—particularly, of pardon of sin, Ex. 34. 7; Ps. 65. 3; 103. 12; 130. 4, 8; Is. 43. 25; 44. 22; Je. 31. 34; Mi. 7. 18, 19;—of the most heinous sins, Is. 1. 18; 1 Co. 6. 9–11; 1 Jn. 1. 7;—of all sins, Ps. 103. 3; Je. 33. 8; Eze. 33. 16; 36. 25;—justification, Nu. 23. 21; Is. 45. 25; 53. 11; Ac. 13. 39; Ro. 3. 24; 5. 1, 9; 8. 33, 34;—reconciliation, Is. 27. 5; Ro. 5. 9, 10; 2 Co. 5. 18, 19; Ep. 2. 13–17; Col. 1. 21;—adoption, Is. 63. 16; Ro. 8. 14, 15; 9. 26; 2 Co. 6. 18; Ga. 3. 26; 4. 4, 5; Ep. 1. 5; 1 Jn. 3. 1, 2;—access to God through Christ, with acceptance, Ep. 1. 6; 2. 18; 3. 12; 1 Pe. 2. 4, 5; He. 10. 19, 20;—hearing of prayer, Job 22. 27; Ps. 34. 6, 15, 17; 50. 15; 91. 15; 145. 19; Is. 30. 19; 58. 9; 65. 24; Je. 29. 12; Zec. 13. 9; Mat. 7. 7, 8, 11; 21. 22; Jn. 14. 13; 15. 7; 16. 23, 24; 1 Jn. 3. 22; 5. 14;—sanctification, Is. 1. 18; Eze. 36. 25–27; 2 Co. 6. 11; 1 Th. 5. 23; Tit. 2. 14;—knowledge and wisdom, Pr. 2. 6; Is. 2. 3; 29. 18, 24; 52. 6; Ja. 1. 5;—teaching and guidance, Ps. 25. 8, 12; 32. 8; 73. 24; Is. 49. 20; 58. 11;—support under temptation and deliverance from it, Is. 40. 29; 41. 10; Ro. 16. 20; 1 Co. 10. 13; 2 Co. 12. 9; He. 2. 18; 2 Pe. 2. 6; fruitfulness, and increase in grace, Ps. 1. 3; 92. 12–14; Je. 31. 12; Ho. 14. 5; Mal. 4. 2; Jn. 15. 2, 5;—that God will never forsake them, Ps. 37. 28; 94. 14; Is. 42. 16; 49. 14, 15; 54. 9, 10; Je. 31. 40; La. 3. 31, 32; He. 13. 5;—that they shall be preserved to eternal life, Jn. 10. 28, 29; Ro. 8. 38, 39; 1 Co. 1. 8; Phi. 1. 6; 1 Th. 5. 23, 24.

———, of *the influences of the Holy Spirit*, Pr. 1. 23; Is. 32. 15; 59. 21; Eze. 36. 27; Lu. 11. 13; Jn. 4. 10, 14; 7. 38, 39; 14. 16, 17; Ga. 3. 14; 1 Co 2. 12;—his teaching, Lu. 12. 12; Jn. 16. 13; 1 Co. 2. 10; 1 Jn. 2. 27;—his help in prayer, Zec. 12. 10; Ro. 8. 15, 26, 27; Ga. 4. 6;—his witnessing with the spirits of his people, Ro. 8. 16; 2 Co. 1. 22; 5. 5;—his sealing them to redemption, 2 Co. 1. 22; Ep. 1. 13; 4. 30;—his comforting them, Jn. 14. 16; 15. 26; 16. 7; Ro. 14. 17.

Promises of God, of support in death, Ps. 23. 4; 37. 37; 73. 26; Pr. 14. 32; Is. 25. 8; Ho. 13. 14; Ro. 8. 38, 39; 1 Co. 15. 55–57; 2 Ti. 1. 12;—of happiness to the soul immediately after death, Lu. 16. 25; 23. 43; Phi. 1. 21, 23; 2 Co. 5. 8; He. 12. 23; Re. 14. 13;—of a glorious resurrection, Job 19. 26, 27; Is. 26. 19; Da. 12. 2; Lu. 20. 35, 36; Jn. 5. 28, 29; 6. 39, 40, 54; 11. 25; Ro. 8. 11; 1 Co. 15. 21, 22, 42, 53–54; 2 Co. 5. 1–4; Phi. 3. 21; 1 Th. 4. 14;—of everlasting happiness in heaven, Da. 12. 3; Mat. 13. 43; 25. 34, 46; Jn. 14. 2, 3; Ro. 2. 7; 8. 17, 18, 30; 2 Co. 4. 17, 18; Col. 3. 4; 1 Th. 4. 17; 2 Pe. 1. 11; Re 2. 10; 7. 15–17; 21. 22, 23.

Promotion, advancement or preferment, Ps. 75. 6; Pr. 3. 35;—sometimes unexpected, 1 Sa. 2. 7; Ps. 75. 6; Da. 2. 21;—of Joseph, Ge. 39. 1, &c.; 41. 39;— of Moses, Ex 3. 1, 10;—of David, 2 Sa. 2. 4, 5. 1;—of Mephibosheth, 2 Sa. 9. 1, &c.;—of Jehu, king of Israel, 2 Ki. 9. 2.

Pronounce, to declare or speak plainly, Le. 5. 4, 13. 3; Ju 12 6, Ne. 6. 12; Je. 11. 17.

Proof, trial, evidence, 2 Co. 2. 9; 8. 24; 13. 3; Phi. 2. 22; 2 Ti 4. 5.

Proper, fit, 1 Ch 23. 3, Ac. 1. 19; 1 Co. 7. 7; He. 11. 23.

Prophecies relating to Christ: general ones declaring the coming of a Messiah, Ge. 3. 15, De. 18. 15; Ps. 89. 20; Is. 2. 2; 9. 6, 28. 16; 32. 1, 35. 4; 42. 6; 49. 1; 55. 4; Eze. 34. 24; Da. 2. 44; Mi 4. 1; Hag. 2. 7; Zec. 3. 8;—his excellency and dignity, and the design of his mission, Ge. 12 3; 49 10; Nu. 24. 19; De. 18. 18; Ps. 21. 1; Is. 59. 20; Je. 33. 16;—his divinity, Ps. 2. 7, 11; 45. 7; 72 8; 110. 1; Is. 9. 6; 25. 9; 40. 10; Je. 23. 6; Mi. 5. 2; Mal. 3. 1;—the nation, tribe, and family he was to descend from, Ge. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 8; Ps. 18. 50; 89. 4, 29, 36; 132. 11; Is. 11. 1; Je. 23. 5; 33. 15;—the time when he was to appear, Ge. 49. 10; Nu. 24. 17; Da. 9. 24; Hag. 2. 7; Mal. 3. 1;—the place of his birth, Nu. 24. 17, 19; Mi. 5. 2;—that a messenger should go before him, Is. 40. 3; Mal. 3. 1; 4. 5;—that he was to be born of a virign, Ge. 3. 15; Is. 7. 14; Je. 31. 22;—that he was to be worshipped by the wise men, Ps. 72. 10, 15; Is. 60. 3, 6;—that there should be a massacre at Bethlehem, Je. 31. 15;—that he should be carried into Egypt, Ho. 11. 1;—that he was to be distinguished by peculiar grace and wisdom, and by the descent of the Holy Spirit upon him, Is. 11. 2; 42. 1; 61. 1;—that he should be a prophet, De. 18. 15;—that he should preach the word of the Lord, Ps. 2. 7; Is. 2. 3; 61. 1; Mi. 4. 2;— that he should work miracles, Is. 35. 5;—that he should cast the buyers and sellers out of the temple, Ps. 69. 9; —that he should be a priest and offer sacrifice, 110. 4;—that he should be hated and persecuted, 22. 6; 35. 7, 12; 109. 2; Is. 49. 7; 53. 3;—that he should be rejected by the chiefs of the Jews, Ps. 118. 22;—that the Jews and Gentiles should conspire to destroy him, Ps. 2. 1; 22. 12; 41. 5;—that he should ride triumphantly into Jerusalem, 8. 2; Zec. 9. 9;—that he should be sold for thirty pieces of silver, Zec. 11. 12; —that he should be betrayed by one of his own familiar friends, Ps. 41. 9; 55. 12, 13;—that his disciples should forsake him, Zec. 13. 7;—that he should be accused by false witnesses, Ps. 27. 12; 35. 11; 109. 2;—that he should not plead upon his trial, 38. 13; Is. 53. 7;— that he should be insulted, buffeted, and spit upon, Ps. 35. 15, 21; Is. 50. 6;— that he should be scourged, Is. 50. 6; Mi. 5. 1;—that he should be crucified, Ps 22. 14, 17;—that they should offer him gall and vinegar to drink, 15; 69. 21;—that they should part his garments, and cast lots upon his vesture, 22 18;—that he should be mocked by his enemies, 26; 109. 25;—that his side should be pierced, Zec. 12. 10;—also his hands and his feet, Ps. 22. 16; Zec. 13. 6;—that he should be patient under his sufferings, Is. 53. 7;—that he should pray for his enemies, Ps. 109. 4;—that a bone of him should not be broken, 34. 20;—that he should die with malefactors, Is. 53. 9, 12;—that he should be cut off in the midst of his days, Ps. 89. 45; 102. 24;—that there should be an earthquake at his death, Zec. 14. 4;—and a remarkable darkness, Am. 5. 20; 8. 9; Zec. 14. 6;—that he should be buried with the rich, Is. 53. 9;—that he should rise again from the dead, Ps. 16. 10; 30. 3; 41. 10; 118. 17; Ho. 6. 2;—that he should ascend into heaven, and sit on the right hand of God, Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19;—that after his ascension he should send the Holy Ghost, Ps. 68. 18; Joel 2. 28, 29;—that his betrayer should die suddenly and miserably, Ps. 55. 15, 23; 109. 17;—that the potter's field should be bought with the purchase money, Zec. 11. 13. Compare these with the article on Christ.

Prophecies, other prophecies accomplished: concerning Abraham's posterity in Egypt, Ge. 15. 13;—concerning Isaac, 18. 10; 21. 1;—of Joseph's advancement, 37. 5; 42. 6;—of the builder of Jericho, Jos. 6. 26; 1 Ki. 16. 34;—of the death of Eli's sons, 1 Sa. 2. 34; 4. 11;—of the death of Saul, 28. 19; 31. 2;—of the birth of Josiah, 1 Ki. 13. 2; 2 Ki 23. 15;—of the death of a prophet, 1 Ki. 13. 22, 30;—of the destruction of the house of Jeroboam, 14. 10; 15 29;—of the death of his son, 14. 12, 17;—of the destruction of the house of Baasha, 16. 3, 11;—of the great drought in the reign of Ahab, 17. 1; 18. 41;—of the invasion of the King of Syria, 20. 22, 26;—of the revenge of the death of Naboth, 21. 19; 22. 38;—of the destruction of the house of Ahab, 21. 21; 2 Ki. 10. 11;—of the death of Jezebel, 1 Ki. 21. 23; 2 Ki. 9. 36;—of the production of water to supply an army, 2 Ki. 3. 17, 20;—of plenty in a siege of Samaria, 7. 1, 18; —of the death of the lord who did not believe the prophet, 7. 2, 20;—of the reign of the sons of Jehu to the fourth generation, 10 30; 15. 12;—of the destruction of the King of Assyria, 19. 7, 35, 37;—of the Babylonish captivity, 20. 17; 24. 13; Je. 27. 1–7, 29. 11. 14;—the total desolation of Nineveh, Na. 1. 1–10; 3. 7; Zep. 2. 13;—and of Babylon, Je. 50. 35–40; 51. 24–26, 37, 64.

———, spoken by Christ, respecting his sufferings and the manner of his death, Mat. 16 21; 17. 22, 23; 20. 18, 19; Mar. 8. 31; 9. 31; 10 32, 39; Lu. 9. 22; 18. 31–33;—the time he should remain in the grave, Mat. 12. 40;—his resurrection on the third day, 16. 21; Mar. 8. 31; 9. 31; Lu. 9. 22; 18 33; Jn. 2. 19, 21;—the place where his disciples were to prepare the passover, Mat. 21. 1–3; Mar. 11. 2; Lu. 19. 30, 31; —that Judas would betray him, Mat. 26. 21, 23, 25; Lu. 22. 3, 4; Jn 13. 21–26;— that Peter would deny him, Mat. 26. 34; Mar. 14. 30; Lu. 22. 34; Jn. 13 38;— that his other disciples would forsake him, Mat. 26. 31; Mar. 14. 27; Jn. 16. 32; —that he should ascend into heaven, Jn. 6. 62; 16. 28; 20. 17;—the sending of the Holy Ghost as the *Comforter* to his apostles, 14. 16, 26; 15. 26;—that they should be endowed with the gift of tongues, Mar. 16. 17;—the persecutions to which they should be subjected, Mat. 23. 34–36; 24. 9; Mar. 13. 9; Jn. 16. 1–4;—the sufferings and death of Peter, 21. 18, 19;—the destruction of the city and temple of Jerusalem, Mat. 24. 1, 2; Mar. 13. 1, 2; Lu. 19. 41–44; 21. 6;—the signs by which this should be preceded, Mat. 24. 3–7; Mar. 13. 5–8; Lu. 21. 8–11;—the rejection of the Jews, and the preaching of his gospel in all nations, Mat. 8. 11, 12; 24. 14; Lu. 13. 28, 29.

Prophecy, the foretelling of such future events as were beyond the reach of human sagacity, and which therefore none but God could reveal;—holy men of God thus spake and wrote, as they were moved by the Holy Ghost, Nu. 11. 25; 24. 2; 2 Sa. 23. 2; 2 Ch. 20. 14; Ne. 9. 30; Is. 48. 16; Eze. 2. 2; 3. 12; Mi. 3. 8; Zec. 7. 12; Ac. 1. 16; 11. 28; 21. 11; 28. 25; 1 Ti. 4. 1; 2 Pe. 1. 21;—not always understood by the prophets themselves, 1 Pe. 1. 10–12.

Prophet, one qualified and authorized to speak for God to men; foretells future events, 1 Sa. 3. 20; 1 Ki. 18. 22; 19. 16; Je. 1. 5;—teaches and explains divine truths, 1 Co. 12. 10; 14. 1, 3, 5, 22, 24, 31;—one under the influence of an evil spirit, and who imitated the true prophets, 1 Sa. 18. 10; 1 Ki. 22. 22;—a heathen poet, Tit 1. 12

Prophetesses, female prophets: Miriam, Ex. 15. 20;—Deborah, Ju. 4. 4; —Huldah, 2 Ki. 22 14;—Noadiah, Ne. 6. 14;—Anna, Lu 2. 36;—the daughters of Philip, Ac. 21. 9;—the wife of a prophet so called, Is. 8. 3.

Prophets, a succession of them from Moses till Malachi;—promised, De. 18. 15;—their duty, 1 Sa. 12 23; Is. 58. 1; 62 6; Je. 1. 8, 17, 23 28; Eze. 2. 6; 3. 9, 11, 17; 34 2,—to be respected, Je. 23. 4; 26. 4;—sometimes despised, 23. 33, 34, 35;—a blessing to the people, Is. 30. 20; Je. 3. 15; Am. 8. 11;—a presumptuous one to be put to death, De. 18. 20;—false ones described and complained of, Is. 56. 10; Je. 6. 13; 23. 1; Eze. 22. 25; 34. 2; Mi. 3. 11; Mal. 1. 6;— the danger of following them, De. 13 1–3;—judgments denounced against them, 5; Je. 14. 15; 23. 21, 25; 28. 15; 29 31; Eze. 13. 3; 14. 9;—one from Judah meets Jeroboam at Bethel, 1 Ki 13. 1;—is killed by a lion, 23;—lying ones complained of, Je. 14. 13; 23. 9;—such to be destroyed, 25. 34;—reproved, Eze. 13. 1;—foretold to arise in the Christian church, Mat. 7. 15; 24. 11, 24; Ac. 20. 29; 1 Ti. 4. 1; 2 Pe. 2. 1; 3. 3; —'sons of' the, 2 Ki. 2. 3, 5; pupils of the prophets, trained by them in the knowledge of religion.

Propitiation, the action of a person who, in some appointed way, turns away the wrath of God, Ro 3. 25; 1 Jn. 2. 2; 4. 10. *See* Atonement.

Proportion, an equal part, 1 Ki. 7. 36; —symmetry, or agreement of one part with another, Job 41. 12;—analogy of faith, or harmony of its different parts, Ro. 12. 6.

Proselyte [incomer], a convert from heathenism to the Jewish religion, Ac. 2. 10; 6. 5; 13. 43;—*of the gate*, was one permitted to dwell in the land of Israel; and who, without submitting to circumcision, or any other ceremony of the law, worshipped the true God, according to the moral law, and the rules imposed on the children of Noah; —*of righteousness*, was one who received circumcision, and the whole law of Moses, and enjoyed all the privileges of a native Hebrew, Ex. 6. 21.

Proseuche (the original Greek), prayer, or rather an *oratory*, or place for prayer, commonly surrounded with the shade of trees; Christ continued in one all night engaged in prayer, Lu. 6. 12;—Paul and his attendants spent the Sabbath in one, near to Philippi, Ac. 16. 13.

Prospect, view, or side from which the adjacent ground was seen, Eze. 40. 44, 46; 43. 4.

Prosperity, or **Adversity**, of a worldly kind, no evidence of virtue or vice, or of the favour or displeasure of God, Job 12. 6; 20. 4; 21. 7, 28; Ps. 17. 10; 73. 3, 13; 92. 7; Ec. 8. 14; 9. 2; Je. 12. 1; Hab. 1. 16; Mal. 3. 14; Mat. 5. 45; Lu. 13. 1; 16 19; Jn. 9. 2; Ac. 28. 4;—advantages and evils of, will be adjusted hereafter, Ps. 37. 1; Ec. 5. 8; 8. 12; Je. 5. 29; Lu. 16. 25; Ro. 8. 18.

———, a dangerous state, De. 6. 10; Pr. 1. 32; 30. 8; Lu. 6. 24; 12. 16; Ja. 5. 1–6.

———, of the wicked not to be envied, Job 12. 6; 20 5; 21. 7, 18; Ps. 37. 1; 73. 1, 18; 92. 7; Ec. 8. 12; Je. 12. 1, &c.; Lu. 16. 19.

———, or **Calamity**, of nations, causes thereof: of the Amorites, Ge. 15. 16;—of Sodom, 18. 20;—of the Israelites, Le. 26. 3; De. 7. 12; 28 15; Ju. 2. 20; 1 Ki 8. 33; 11. 14, 23; 2 Ki 17. 7; Ps. 78. 33; 107. 11, 34; Pr. 14. 34; 28. 2; Is. 47. 8; 50. 1; Je. 4. 18; 7. 17; 9. 13; 12 4; 15. 1; 16. 10; 17. 19; 22. 3; 44. 3, &c.; Eze. 5. 5; 14. 13; Ho. 4. 1; Am. 4. 6; Mat. 23. 37.

Prostitute, to profane, or to give up to whoredom, Le. 19. 29.

Protection, a defence or cover from evil, De. 32. 38;— God's protection of his people described, De. 32. 10–14; Ps. xci.; 121. 3–8; Is. 63. 9. *See* Providence.

Protest, to give a solemn declaration of one's opinion or resolution, Ge.43. 3; 1 Sa.8.9; Zec.3.6; 1 Co.15.31.

Prove, to try or examine one's self, 2 Co.13.5; 1 Th.5.21;—to manifest by argument or evidence, Ac.9.22; Ro.3. 10;—to try by some mercy or affliction, that men may know themselves, and be known by others, Ex.16.4; De. 8.2.

Provender, dry food for cattle, such as hay or corn, Ge.24.25,32; 42.27; 43.24; Ju.19.19,21; Is.30.24.

Proverb, a short and pithy moral sentence, maxim, comparison, or enigma, expressed in a style that is poetical and figurative, Pr. 1. 1, &c.;—a byword, De.28.37; 1 Sa.10.12; Ps.69.11; —a kind of parable, Ju.16.25,29.

Provide, to procure beforehand, to prepare, or to supply, Ge. 22. 8; 30. 30; Job 38.41; Mat 10.9; Ro.12.17; 1 Ti.5.8.

Providence, prudent foresight and care in managing affairs, Ac 24.2.

Providence of God, is his continual superintendence and care over creation; asserted, Ex.21.13; Ne.9.6; Job 1.12; 2.6; 5.6; 23.14; Ps 65.9; 75.6; 105 14; 123. 7; 147. 1; 147. 6; Pr. 16. 9, 33; 19. 21; 20.24; 21.30; Ec 9.1, 11; Je.10. 23; Mat. 6. 26; 10. 29; Jn. 3. 27;—it is *universal*, extending over the *natural world*, Ps 104.13; 135 5–7; 147 8–18; 148.7,8; Job 9. 5, 6; 21. 9–11; 37. 6–13; Ac.14.17;—the *brute creation*, Ps. 104.21–29; 147.9; Mat.6.26; 10.29; —*general affairs of men*, 1 Ch.16.31; Ps. 47.7; 66. 7; Pr.21.1; Job 12 23; Is. 10.12–15; Da 2.21; 4.25;—the *affairs of individuals*, 1 Sa. 2. 6; Ps. 18. 30; Pr.16.9; Is.45.5; Lu.1.53; Ja.4.13–15; —the *free acts of men*, Ex. 12. 36; 1 Sa. 24. 9–15; Ps. 33.14,15; Pr.16.1; 19. 21; 20. 24; 21. 1; Je. 10. 23; Phi. 2. 13; —is exercised *over the sinful acts of men*, 2 Sa.16.10; 24.1; Ps.76 10; Ro 11. 32; Ac. 4. 27, 28;—is unerringly *wise*, Ps. 104. 24; Is. 28. 29;—sometimes *dark* and mysterious, Ps.18.11; 77.19; Ro. 11. 33;—always *just*, De. 32. 4; Ps. 97. 2; Ho. 14. 9;—perfectly *holy*, Ps. 145. 17.—executed with almighty *power*, Job 9. 12; Da. 4. 35;—commonly connected with the use of second causes or *means*, 1 Ki. 22. 28, 34; Ac.27.31,34;—cannot be *defeated*, 1 Ki. 22. 30–34; Pr. 21. 30; Is. 8. 9, 10; Je.9.23;—is the execution of an *eternal purpose* embracing all God's works from the beginning in one entire system, Ac. 25. 28; Ep.1.11; Ps. 104.24; Is.28.29.

Province, a country, or part of a kingdom, 1 Ki. 20. 14, 15; Ezr. 4. 15; 6. 2; Es.1.1;—a country subject to the Roman empire, Ac.23.34; 25.1,

Provision, or food, Ge.42. 25; 45.21; —that for Solomon's household for one day, 1 Ki. 4. 22, 23;—God's promise to bless Zion's, Ps.132.15;—not to be made for the gratification of sinful inclinations, Ro.13.14.

Provocation, the cause of making one angry, as sin does God, 1 Ki.15.30; 21, 22; 2 Ki.23.26; Ne.9.18; Ps.95.8.

Provoke, to enrage, or rouse to anger, Ex. 23. 21; Nu.14.11; De.31.20; 1 Co. 10.22; Ep.6.4;—to stir up, or to excite, Ro.12.11,14; He.10.24.

Prudence, wisdom applied to practice, recommended, Pr. 8. 12; 12. 16, 23; 13. 16; 14. 8; 15. 5; 19. 11; 22. 3; 27. 12, 12; Mat. 10. 16; Ep. 1. 8; Ja. 3. 13. Examples of: *Joseph*, Ge. 41. 39;—*David*, 1 Sa. 16. 18;—*counsellors*, 1 Ki. 12. 2;—*Nehemiah*, Ne.2.12–16; 4. 13–18;—*Gamaliel*, Ac.5.34–39.

Prune, to cut off superfluous branches from trees and vines, to promote their fruitfulness, Le.25.3,4; Is.5.6.

Psalmist, one who composed psalms, 2 Sa.23.1.

Psalms, called the 'Psalms of David,' because he was the author of the greatest number of them, and was the founder of psalmody as an institution. This book (Lu. 20. 42) consists of five parts, (1) Ps.1.–xli.;—(2) xlii.–lxxii.;—(3) lxxiii.–lxxxix.;—(4) xc.–cvi.;—(5) cvii.–cl. Psalms exhorting to virtue, i.iv. xi. xix. xxiv. xxxii. xxxvii. xli. xlix. lxxxi. lxxxiv. xcv. cxix. cxxv.;—expressive of the character and faults of the righteous and the wicked, vii. x. xii. xiv. xv. xxxvi. lii. liii. lviii. lxxiii. lxxxii. ci. cxii. cxxv. cxxviii. cxxxi. cxxxiii.;—of prayer, in general, iv. v. xxvi. xxviii. lxxi. lxxxvi. cx. cxiii. cxxxii. cxli. cxliv.; —of supplication in distress, xiii. xvii. xxii. xxv. xxxi. xxxv. xxxviii. xl. xliii. liv. lv. lix. lx. lxiv. lxix. lxx. lxxiv. lxxx. lxxxiii. lxxxviii. xciv. cxx. cxxiii. cxxxvii. cxl. cxli. cxlii.;—penitential, vi. xxv. xxxii. xxxv. xxxviii. li. cxxx.; —expressing trust in God, iii. xii. xvi. xxiii. xxvii. xlv. xlvi. lvi. lvii. lxi. lxii. lxxi. lxxvii. xci. cxxi. cxxvii cxxx. cxxxviii.;—celebrating the perfections of God, viii. xix. xxix. xxxiii. l. lxv. lxviii. lxxvi. xciii. xcvi. xcvii. xcix. civ. cvii. cxiii. cxiv. cxxxv. cxxxvi. cxxxix. cxlvii.;—of praise and thanksgiving, ix. xviii. xx. xxiii. xxx. xxxiv. xl. xlvii. xlviii. lxiii. lxvi. lxvii. lxxv lxxvi. lxxxvii xcii xcviii. c ciii. cviii cxi. cxv.–cxviii. cxxii cxxiv. cxxvi cxxix cxxxiv. cxlv. cxlvi cxlviii –cl.; - historical, lxxviii lxxxix cv cvi cxxxv cxxxvi.; prophetical of Christ, ii. xxi. xxii. xlv lxxii cix. cx.

Psaltery, a kind of harp or dulcimer, of Babylonish origin, much used among the Hebrews, in the praise of God, Ps 33 2. 57.8, 71.22, 81.2, 92. 3. 108 2; 144 9; 150 3

Ptolemais, tol-e-mā'is, a seaport town of Canaan, on the shore of the Mediterranean, about 27 miles south of Tyre;—on his third missionary journey Paul visited it, and 'saluted the brethren and abode with them one day,' Ac 21 7.—was formerly called *Accho*, Ju.1 31;—is now called *Akka* or *St Jean d'Acre*

Public, common, known, Mat.1 19.

Public Worship, decency to be observed in it, 1 Co.11.18; 14. 40 *See* WORSHIP

Publicans, tax-gatherers or officers who farmed the taxes and public revenues exacted by the Romans from the Jews. The Roman senate farmed the taxes to persons who undertook to pay a certain sum into the treasury (*publicum*, hence *publicani*). Such contracts were generally in the hands of the richest class among the Romans, who employed agents who were the actual gatherers of the taxes. These agents were called *portitores* by the Romans, and it is to them that the name publicans (*telonai*) is exclusively given in the New Testament. Zaccheus is supposed to have belonged to the first of these classes, and Matthew to the second. As a rule they were so oppressive in their exactions, and wicked in their practice, that they were abhorred by the Jews as the very refuse of mankind, Mat. 9. 11; 18.17; Ma2.2.16; Lu.5. 30; —some good, Mat. 21. 31; Lu.18.13; 19.2.7.

Publish, to make known, De.32.3; Ps. 26.7; Mar.1.45.

Publius, pub'li-us [common], the governor of Melita, Paul cures his father, Ac.28.8.

Pudens, pū'dens [shamefaced], a disciple of the cross noticed by Paul, 2 Ti.4.21.

Puff at a person, to hiss and make mouths at him, Ps.10.5; 12.5;—*at*, to fill with self-conceit, 1 Co. 4. 6, 18, 19; 5.2; 8.1; 13.4; Col.2.18.

Pul, pull [elephant, lord], (1) King of Assyria, invades the kingdom of Israel, 2 Ki 15. 19;—conquers the half tribe of Manasseh, 1 Ch. 5. 26.—(2) A region mentioned only in Is. 66. 19, probably some distant province in Africa.

Pulpit, an elevated place for a public speaker, Ne.8.4.

Pulse, coarse grain, such as pease or beans, 2 Sa.17.28; Da.1.12,16.

Punishment of the wicked in general, Job 15.20; 18.5; 20.4; 27.13;—due to them in this life, Ps. 11.6; Pr. 11. 19,21; 21.15; 22.8; Is. 57. 21; Ro. 2. 8; —abandonment to their own lusts, Ps. 81.12; Is.63.17;—subjection to terror, Ps. 53.5; Pr.28.1;—exposure to shame, Ps.53.5; Pr.3. 35;—the ruin of their family and name, Ps. 34. 16; 37. 28; 104.35; Pr.2.22; 12.7; 14. 11; 24.20;—without hope, Job 8.13; Ps.112.10; Pr. 10.28; 11.7;—often sudden and unexpected, Ps.35.8; 64.7; Pr. 29.1; Job 21. 13; 34.20; 1 Th. 5. 3;—eternal, Is. 66. 24; Da. 12.2; Mat. 18.8; 25.41,46; Mar. 3.29; 9.43; Lu.3.17; 2 Th.1.9; Jude 7; —in proportion to guilt, Mat. 11. 22, &c.; 23.14; Lu.12.47; Ro.2.6,9; 2 Co. 5.10;—examples, in Cain, Ge. 4. 11;—Er, the son of Judah, 38.7;—of the family of Eli, 1 Sa. 2.31;—of Eli and his sons, 4.11,18;—of Gehazi, 2 Ki.5. 27;—of Sennacherib, 19. 35, 37;—of Judas Iscariot, Ac.1.18;—of Ananias and Sapphira, 5.1;—of king Herod, 12. 23;—of Elymas, 13. 11. *See* WICKED.

Punishments, of a civil kind among the Jews, - *retaliation*, or returning stripe for stripe, eye for eye, &c., Ex. 21.23–25; De.19.21;—*fining* in a sum of money, Ex. 21. 18, 19, 22, 32;—*scourging*, not above forty stripes at once, De. 25 3; 2 Co 11. 24;—*imprisonment*, Le 24.12; Nu.15.34;—*plucking off the hair*, Is 50.6; Ne.13.25;—*killing with the sword*, Ju.8.21; 1 Ki. 2 25; Ac.12.2;- *hanging*, De. 21. 22, 23, Jos 8.29; 10 26,- *stoning to death*, Jos. 7 25; 1 Ki. 12 18; 21 13; Ac.7.58; — *throwing of persons* from the top of a rock, or precipice, 2 Ch. 25. 12; Lu. 4 29,—*beheading*, Ju. 9 5; 2 Ki. 10 7, Mat 14 10,—*sawing asunder*, He.11.37;—*tearing to pieces alive*, 2 Sa.12.31;—*crucifixion*, which they borrowed from the Romans, Mat 27. 35, 38;—*burning with fire*, Le. 20. 14; 21.9

Punon, pū'non [darkness], an encampment of the Israelites in the wilderness, Nu. 33. 42. It was probably here that Moses set up the brazen serpent, 21 9, 10.

Pur, or **Purim**, a festival among the Jews, in memory of the lots cast by Haman, Es.9 20

Purchases, the manner of making them, by Abraham, Ge 23 3;—by Boaz, Ru. 4. 7;—by Jeremiah, Je.32. 7,44.

Purge, to clean, Ps.51.7; Is.1.25; Mat. 3 12; He.9 14

Purifications, were of various kinds among the Hebrews, some for deliverance from *ceremonial* uncleanness, Le. 8. 15; 12. 4, 6; Nu. 31. 23;— others from *moral* transgressions, Nu.19.9,17.

Purity OF HEART, or perfection of character required, Ro.6.19; Ep.1.4; Phi.2. 15; 2 Pe. 3. 14;—respecting the works of the flesh, Ga. 5. 16; Ep.5.3; Col.3.5; 1 Pe.2.11.

Purloin, to take what belongs to another in a secret and thievish manner, Tit.2.10.

Purple, a beautiful red colour tinctured with blue, dyed with the blood of a shell-fish, found in plenty on the north-west coast of Canaan;—cloth and skins of this dye were used for the curtains of the tabernacle, Ex. 25.4; 26.1, &c.;—Daniel was clothed with scarlet or, Da. 5.7;—Mordecai, Es 8. 15.—Christ, in mock majesty, Mar.15.17.

Purpose, intention, Ru.2.16; Mat.26. 8; Ep.3.11; 6.22.

Purse, a kind of girdles, Mat.10.9; Mar.6.8.

Pursue, to chase, Ex.15.9; De.19.6; Ps.34.14; Na.1.8.

Purtenance, what pertains or belongs to anything, Ex.12.9.

Put, 1 Ch.1.8; Na.3.9. *See* PHUT.

Puteoli, a seaport of Campania in Italy, in the bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Ac.28.13,14. The present city is called *Puzzuoli*.

Putiel, pū'ti-el [afflicted of God], the father-in-law of Eleazar, Ex.6.25.

Putrefying, rotting, Is.1.6.

Pygarg, probably a species of **gazelle** or mountain-goat, De.14.5.

Q.

Quadrupeds, four-footed animals, created, Ge.1.24.

Quails, a species of birds of less size than the partridge, which otherwise it much resembles, sent to the Israelites, Ex. 16.13; Ps. 78. 27; 105. 40; —in anger, Nu 11.31.

Quake, to shake as with terror; Mount Sinai did, Ex. 19. 18;—the ground on which stood the army of the Philistines did, 1 Sa.14.15;—the earth did at the death of Christ, Mat.27.51.

Quantity, measure, size, Is.2a.24.

Quarrels, contests or grounds of strife, Le.26.25; 2 Ki.5 7; Mar.6.19;—to be avoided, Pr.3.30; 17.14,20.3. 25.8;— to be forgiven, Col. 3. 13;—whence they arise, Ja.4.1.

Quarries, mines out of which stones are cut or digged, Ju.3.19,26;—but probably the word here means *graven images*.

Quarter, a part of a city or country, Ge. 19.4; Jos. 18. 14; Is. 47. 15; 56.11; Mar.1.45.

Quartus [the fourth], a disciple residcnt at Corinth, probably a Roman, mentioned by Paul, Ro.16.23.

Quaternion, a company of four, the usual number of a Roman night watch, Ac.12.4.

Queen, the wife or consort of a king, Ne.2 6; Es.1.9;—a sovereign princess, or ruler of a kingdom, 1 Ki. 10. 1, 4, 10; Ac. 8. 27;—the church of Christ, Ps. 45. 9;—the antichristian church, Re.18 7;—the moon, Je.44.17,25.

Quench, to put out fire, Nu 11 2; Ps. 118.12;—to allay thirst, Ps 104 11;— to resist and suppress the calls and influences of the Spirit, 1 Th 5.19.

Questions, to instruct by questions and answers in catechising, enforced, Ge 18 19; De.4 9; 6.6–9; 11.19; Ps.78. 5; Ep.6.4

——— are of various kinds; religious and sincere, De. 6 20; Ac.9.6; —blasphemous, Jn. 8. 48;—curious, Lu. 13. 23;—foolish and unlearned, 2 Ti 2 23; Tit 3 9;—hard or difficult, 1 Ki. 10. 1;—captious and ensnaring, Mar. 12. 14;—leading or pointing to the answer to be given, Nu.23. 19;— hypocritical, Mat 2. 7;—accusatory, Ne. 2. 19;—affirmative, Nu. 12. 2;— negative, 23.8.

Quick, the living, Nu. 16. 30; Ac. 10. 42; 2 Ti. 4. 1; 1 Pe. 4. 5;—very tender and sensible, Le. 13. 10, 24;—very ready, Is.11.3.

Quicken, to give natural life to the dead, Ro.4.17; 8. 11;—to give spiritual life, Ep.2.1,5; Col.2.13;—to enliven with fresh vigour and activity, Ps.80.18; 119.25,37,40, &c.

Quickly, speedily, Ge.18.6; Ex.32.8; Mat.5.25; 28.7; Lu.14 21; Ac.12.7; 22. 18; Re.2.5; 3.11; 22.12,20.

Quicksands, or SYRTES, sand-banks on the coast of Africa over against Sicily, fatal to ships, Ac.27.17.

Quiet, calm, still, Ju.16.2; Ps.35.20; Ac.19.36; 1 Th.4.11; 1 Ti.2.2; 1 Pe.3. 4.

Quietness, mildness of temper, Ju. 5. 28; Job 20.20; Pr.17.1; Is.30.15; 32. 17; Ac.24.2; 2 Th.3.12.

Quit, free, Ex. 21. 19, 28; Jos. 2. 20;— to behave, 1 Sa.4.9.

Quite, completely, Ge.31.15; Ex. 23. 24; Nu.17.10; Job 6.13.

Quiver, a case for holding arrows, Ge. 27.3; Job 39. 23; Ps.127.5; Is. 22. 6;—*figuratively*, 49.2; La.3.13.

Quivered, quaked or trembled, Hab. 3.16.

R.

Raamah, rā'a-mah [a trembling], the fourth son of Cush, whose descendants colonized Arabia Felix and a large portion of the interior of Africa, Ge. 10. 7;—his descendants brought to Tyre precious stones, gold, and spices, Exe.27.22.

Rabbah, rāb'bah [a great city], (1) The capital city of the Ammonites, stood near the source of the river Jabbok, De. 3. 11;—called Rabbath-beni-Ammon, De.3.11;—Rabbath of the Ammonites, Eze.21.20;—Joab besieged it, and took it, 2 Sa.11.1;— predictions against, Je. 49. 2, 3; Eze. 25. 5; Am. 1. 14. Its modern name is *Ammân*. Its ruins lie about 22 miles east of Jordan, and 14 north-east of Heshbon. 'The aspect of the whole place is desolate in the extreme.'—(2) A town in Judah, Jos 15.60.

Rabbath-Moab, the capital of the Moabites, commonly called *Ar*, Nu 21.28; Is.15.1.

Rabbi, rab'bi, a title of dignity among the Hebrews, signifying *master* or *doctor of the law*; it was much coveted by the scribes and Pharisees, Mat. 23. 7;—Christ dissuades his disciples from affecting it, 8;—the disciples frequently applied it to Christ, Jn.1.38, 49; 3.2,26; 6.25.

Rabboni, rab-bō'ni [my master], the same as Rabbi, Jn.20 16.

Rab-mag [chief magician], Je 39.3,13.

Rabsaris, rab'sa-ris [chief eunuch], chief of the eunuchs of Sennacherib, 1 Ki.18.17.

Rabshakeh, rāb'sha-keh [chief cupbearer], his blasphemous message, 2 Ki.18.17–37. These two officers of the court of the Assyrian king—the Rabsaris and the Rabshakeh—stood next in rank to the Tartan, and represented their master in embassies.

Raca, rā'kah, a Syriac term of reproach and contempt, signifying *empty, vain, beggarly, foolish*; danger of thus calling a brother, Mat 5.22.

Race, a running match; not always to the swift, Ec. 9. 11;—the Christian course compared to, 1 Co. 9. 24;—to be run with patience, He.12 1.

Rachel, ra'chel [a ewe], daughter of Laban, is met by Jacob, Ge.29 9–12; —married to him, 28;—frets on account of her barrenness, 30.1;—bears Joseph, 23;—bears Benjamin, and dies, 35.18;—represented as mourning for her children, Je.31.15;—*Rachel's tomb* about a mile north of Bethlehem, Ge.35.16–20.

Rafters, roof timber, Ca.1.17.

Rage, violent anger or fury, 2 Ki.5 12; 2 Ch.16.10; Pr.6.34; Da.3.13.

Ragged ROCKS, uneven, consisting of parts almost disunited, Is.2.21.

Rags, worn-out clothes or tatters, slothfulness brings men to, Pr.23.21; —our righteousness compared to filthy, Is.64.6.

Raguel, ra-gū'el [the friend of God], (1) The father of Jethro (= Hobab), and father-in-law of Moses, Nu.10. 29; Ex.3.1; 18.1.—(2) A son of Esau, Ge.36.4,10.

Rahab, rā'hab [large], (1) A harlot of Jericho, receives the spies sent by Joshua, Jos. 2. 1;—saved at the destruction of Jericho, 6.25;—the wife of Salmon, Mat.1.5;—saved by her faith, He.11.31;—by works, Ja.2.25. —(2) A name given to *Egypt*, significative of the pride and strength of that kingdom, Ps.74. 13, 14; 87.4; 89. 10; Is.51.9,10.

Railer, a reviler, 1 Co 5 11.

Railing, or reproachful speech, to be avoided, 1 Co. 5. 11; 2 Pe.3.9; 2 Pe.2. 11; Jude 9.

Raiment, clothes or dress, given as an expression of esteem, Ge. 24 53; 45. 22; Es. 4.4;—of a neighbour not to be held as a pledge, Ex.22.26,27.

Rain, the vapour exhaled by the sun from the seas and the earth, and which falls from the clouds in drops, Le.26.4; Ec.11.3;—extraordinary, for forty days, at the deluge, Ge.7.12;— promised in due season, Le.26.4; De. 11. 14; 28. 12;—usually fell in plenty twice a year: the one, called the *former rain*, in September or October, Ho. 6. 3; the other, called the *latter rain*, in March or April, just before the harvest, Pr.16.15; Je.5.24; Ho.6.3; Joel 2.23.

Rainbow, a meteor in form of a party-coloured semicircle, appearing only in a rainy sky opposite to the sun: caused by the refraction of his rays on a watery cloud, and visible only when he is not more than forty-two degrees above the horizon;—a token that there will not be another general deluge, Ge.9.13–16;—one seen round the throne, Re.4.3;—on the head of an angel, 10.1.

Raisins, a well-known kind of dried grapes, 1 Sa. 25. 18; 30. 12; 2 Sa.16.1; 1 Ch.12.40.

Rakem, rā'kem [void], one of the posterity of Manasseh, 1 Ch.7.16.

Ram, (1) A male sheep; one caught

in a thicket by the horns appeared to Abraham, Ge. 22. 13;—offered in sacrifice, Ex. 29. 16, 18; Le. 9. 2, 4;—*figuratively*, an emblem of monarchy, Da. 8. 3, 4, 6, 7, 20.—(2) Or *battering-ram*, an engine anciently much used in besieging cities, for making a breach in their walls, Eze. 4. 2; 21. 22

Ramah, rā'mah [a high place], (1) A city of Benjamin, near to Gibeah, Jos. 18. 25;—in it dwelt Elkanah and Samuel, 1 Sa. 1. 1, 19; 7. 17; 8. 4; 25. 1; —here the Jewish prisoners were disposed of, after their capital was taken, which occasioned the mourning of Rachel's daughters, Je. 40. 1; 31. 15;—rebuilt by those who returned from Babylon, Ne. 7. 30; 11. 33. Has been identified with *Er-Ram*, a small Arab village about 5 miles north of Jerusalem.—(2) A city on the frontiers of Asher, Jos. 19. 29. Identified with *Rameh*, about 17 miles south-east of Tyre.—(3) One of the fortified places of Naphtali, Jos. 19. 36.—(4) In 1 Sa. 1. 19, same as Ramath-aim-Zophim, 1. 1.—(5) In 2 Ki. 8. 29; 2 Ch. 22. 6, same as Ramoth-Gilead.

Rameses, ra-mē'ses [son of the sun], one of Pharaoh's treasure-cities of Lower Egypt, in the land of Goshen, and was built by the Israelites, Ge. 47. 11; Ex. 1. 11. The site is not determined. Some suppose that it is to be sought in the ruins of *Abou-Keshyd*, north-east of Heliopolis.

Ramoth, rā'moth, or **Ramoth-Gilead** [heights of Gilead], a famous city of the tribe of Gad, in the mountains of Gilead, and about 18 miles north of Heshbon, De. 4. 43;—it was a city of refuge, Jos. 20. 8;—was much in idolatry, Ho. 6. 8; 12. 11;—was the scene of many sieges and battles between the Israelites and Syrians;—here king Joram was wounded in battle, 2 Ki. 8. 28, 29; 9. 14, 45. It is now called *es-Salt*.

Rampart, a bank or fence for the protection of a city, La. 2. 8;—the sea was as one to No, Na. 3. 8.

Ranges, ranks, Le. 11. 35; 2 Ki. 11. 8.

Ransom, the price paid for the pardon of an offence, or the redemption of a slave or captive, Ex. 21. 30; 30. 12; Pr. 6. 35;—Christ the ransom of mankind, Mat. 20. 28; 1 Co. 6. 19, 20; 1 Ti. 2. 6. *See* Atonement and Redemption.

Rape, a violent forcing or a woman; laws respecting it, De. 22. 25;—instances of, Ju. 19. 25; 2 Sa. 13. 1, &c.

Raze, to destroy or overthrow completely, Ps. 137. 7.

Rashness, unguarded haste in speaking or acting, censured, Ps. 31. 22; 116. 10; Pr. 14. 29; Ec. 5. 2; Is. 32. 4; Ac. 19. 36.

Rattling, making a noise, Na. 3. 2.

Ravening, robbing and devouring, Ge. 49. 27; Ps. 22. 13; Eze. 22. 25, 27; Mat. 7. 15.

Ravens, birds of prey, nearly of the size of a common hen, of a black colour, with a bluish back; feed Elijah, 1 Ki. 17. 4, 6;—God feedeth them, Job 38. 41; Ps. 147. 9; Lu. 12. 24;—when feeding on a dead body, first devours the eyes, hence Pr. 30. 17.

Ravin, rapaciousness, Na. 2. 12.

Ravish, to violate a person's chastity by force, Is. 13. 16; La. 5. 11; Zec. 14. 2; —to enamour, or cause one highly to delight in, Pr. 5. 19, 20; Ca. 4. 9.

Razor, a well-known instrument used in shaving, Eze. 5. 1;—a deceitful and flattering tongue, Ps. 52. 2;—a Nazarite forbidden it use, Nu. 6. 5.

Reading the book of the law publicly practised, Ex. 24. 7; Jos. 8. 34; 2 Ki. 22. 8, 23. 2; Ne. 8. 3, 18; 9. 3;—the apostolical epistles in the churches, commanded, Col. 4. 16; 1 Th. 5. 27.

——— of the Scriptures. *See* Scriptures

Ready or prepared for the coming of the Lord, we are commanded to be, Mat. 24. 44; Lu. 12. 40;—to every good work, Tit. 3. 1,—to give an answer respecting the ground of our hope, 1 Pe. 3. 15.

Reaiah, re-a-ī'ah [whom Jehovah cares for], (1) A son of Shobal, and grandson of Judah, 1 Ch. 4. 2.—(2) A family of Nethinims, who returned from Babylon with Zerubbabel, Ezr. 2. 47; Ne. 7. 50.

Realm, a kingdom or empire, 2 Ch. 20. 30; Ezr. 7. 13, 23; Da. 2. 20; 6. 3.

Reap, to cut down corn in harvest, Le. 19. 9; 23. 10, 22; 25. 11; Ru. 2. 3;—to receive the fruit of works, good or bad, Job 4. 8; Ps. 126. 5; Pr. 22. 8; Ho. 8. 7; 10. 12; Ga. 6. 7, 8.

Reason, to be employed in religion, Is. 1. 18; 5. 3; Lu. 12. 57; 1 Co. 10. 15; 11. 13; 1 Pe. 3. 15;—not a sufficient guide, De. 12. 8; Pr. 3. 5; 14. 12; Ro. 1. 22, &c.; 1 Co. 2. 14.

Rebekah, re-bĕk'ah [cord with a noose], the daughter of Bethuel, and sister of Laban;—meets the servant of Abraham, Ge. 24. 15, 45;—married to Isaac, 67;—bears Esau and Jacob, 25. 24;—deceives her husband, 27. 1, &c.;—was buried in Abraham's tomb.

Rebellion, opposition to God, or the rejection of his authority, forbidden, Nu. 14. 9; Jos. 22. 19;—several ways in which it is exhibited, Nu. 20. 3, 10; De. 9. 23; 1 Sa. 8. 7, 8; Ne. 9. 26; Ps. 106. 24, 25; 107. 11; Is. 1. 5; 59. 13; Eze. 20. 8; 17. 15; Da. 9. 5;—punishment for, Le. 26. 14–39; 1 Sa. 12. 15; Is. 1. 20. Je. 4. 16–28; Eze. 20. 8;—the act of rising up against lawful authority; *examples*, of Aaron and Miriam against Moses, Nu. 12. 2;—of Korah, Dathan, and Abiram, 16. 1;—of Absalom against David, 2 Sa. 15. 2;—of the servants of Zimri against him, 1 Ki. 16. 9;—of the sons of Sennacherib against him, 2 Ki. 19. 37.

Rebuke, to reprove or check for a fault, Le. 19. 17; Pr. 9. 8; Lu. 17. 3; 1 Ti. 5. 1, 20; 2 Ti. 4. 2; Tit. 1. 13; 2. 15;—to chasten or correct for sin, Ps. 6. 1; 38. 1; 39. 11; Is. 54. 9; Re. 3. 19;—to drive away, Mat. 17. 18; Mar. 1. 25;—Lu. 4. 39.

Receipt, a reception, Mat. 9. 9; Mar. 2. 14; Lu. 5. 27.

Receive, to take, to embrace, Ps. 6. 9; Pr. 2. 1; 2 Co. 7. 2.

——— Christ, to believe in him, by admitting, with the whole heart, the gospel testimony concerning him, Mat. 10. 40; Jn. 1. 12; Col. 2. 6.

Rechabites, rek'a-bites [riders, horsemen], a family of Kenites or Midianites descended from Jonadab, 2 Ki. 10. 15; Nu. 10. 29–32; Ju. 1. 16;—they neither built houses, nor sowed, nor planted, nor drank wine; their example recommended to the Israelites, Je. 35. 1–19;—for 300 years they fully observed this rule of life. They are still to be found in the mountainous country north-east of Medina. They are called *Beni Khaibr*=sons of Heber.

Reckon, to count or compute, Le. 25. 50; 27. 18; Mat. 18. 24;—to judge or conclude, Ro. 6. 11; 8. 18.

Recommendation, letters of, in favour of Aquila and Priscilla, Ac. 18. 27;—not wanted by Paul, 2 Co. 3. 1;—of Titus, 2 Co. 8. 22;—of Tychicus, Ep. 6. 21; Col. 4. 8;—of Aristarchus, &c., 4. 10;—of Onesimus, Philem. 1, &c.

Recompense, requital of deeds, either good or evil, De. 32. 35; Job 15. 31; Lu. 14. 12; Ro. 1. 26; 11. 9.

Reconcile, to make things agree, Le. 6. 30; 1 Sa. 29. 4; Eze. 45. 20.

Reconciliation, the restoring to friendship parties at variance;—of God and man by Christ, Ro. 5. 10; 2 Co. 5. 18; Ep. 2. 16; Col. 1. 20;—results, peace with God, Ep. 2. 16, 17; access to God, Ep. 2. 18;—with an offended brother, Mat. 5. 23; Ro. 12. 18. In He. 2. 17 this word is used to denote *what Christ did* for us by his death, whereas it is generally used to signify the *effect* of what he did.

Record, authentic memorial, Ezr. 6. 2; —the gospel, 1 Jn. 5. 10, 11.

Record, to mark in a register, Ne 12. 8, 22;—to declare, Ex. 20. 24; 1 Ch. 16. 4; Is. 8. 2; Ac. 20. 26.

Recorder, an officer in the court of the king of Judah, a secretary, or one who registers events, Ne. 12. 22; 2 Sa. 8. 16, 2 Ki. 18. 18; 2 Ch. 34. 8.

Recount, to number over, Na. 2. 5.

Recover, to regain health, property, &c., Ju. 11. 26; 1 Sa. 30. 8; 2 Ki. 1. 2; 5. 3; Ps. 39. 13; Mar. 16. 18.

Reddish, tending to redness, Le. 13. 19, 42, 49; 14. 37.

Redeem, to buy back persons or things which are sold or forfeited, Ex. 13. 13; Le. 25. 25, 29, 48; Nu. 18. 15; —to deliver from temporal evil, Ex. 6. 6; Job 5. 20; 6. 23; Mi. 4. 10;—to rescue from sin and hell, Ga. 3. 13; 4. 5; Tit. 2. 14; Re. 5. 9.

Redeemer, he who ransoms and saves, the *Lord Jehovah* is to his people, Ps. 19. 14; 78. 35; Is. 41. 14; 43. 14; 44. 6, 24;—Jesus Christ is emphatically so called, Job 19. 25; Is 59. 20.

Redemption, of mankind from sin and its consequences, effected by Christ, 1 Co. 1. 30; Ga. 3. 13; Ep. 1. 7; Col. 1. 14; He. 9. 12; 1 Pe. 1. 18; Re. 5. 9;—the price paid is called the *ransom*, Mat. 20. 28; Mar. 10. 45. In 1 Ti. 2. 6 Christ is said to be this ransom;—it includes deliverance from all iniquity, Ps. 130. 8; Tit. 2. 14;—from the *curse* of the law, Ga. 3. 13;—from *sin* in its guilt, Ep. 1. 7; Col. 1. 14;—its dominion, 1 Pe. 1. 18;—from all evil, Ep. 1. 14; 4. 30; 1 Co. 1. 30; Tit. 2. 14;—from the tyranny of *Satan*, 1 Jn. 3. 8;—the undue ascendency of the *world*, Ga. 1. 4;—from *vain conversation*, 1 Pe. 1. 8;—from the power of *death*, and the dominion of the *grave*, Ho. 13. 14; 1 Co. 15. 57;—from *hell*, 1 Th. 1. 10;—and a right to eternal *bliss* in heaven, Re. 5. 9;—characteristics of it: *precious*, Ps. 49. 8;—*plenteous*, 130. 7;—*eternal*, He. 9. 12.

Redound, to tend towards, 2 Co. 4. 15.

Red Sea, an arm of the Indian Ocean, which stretches along the west side of Arabia, and the east of Ethiopia and Egypt. Its length is about 1400 miles, and its average breadth about 150. Its western arm, the Gulf of Suez, is about 190 miles long, and its eastern, the Gulf of Akaba, about 112 miles. It is frequently simply designated 'the sea,' Ex. 14. 2, 9, 21; Jos. 24. 6, 7, &c. In Is. 11. 15 it is called 'the Egyptian Sea.' Its name in Hebrew is 'the Sea of *Sûph*,' Ex. 10. 19; 13. 18; 15. 4, 22, &c. This Hebrew name (*Sûph*) is supposed to mean 'weedy,' hence 'the weedy sea.' The appellation 'Red Sea' as applied distinctively to the two Gulfs of Suez and Akaba is comparatively modern. It seems to have been applied to them only as continuations of the Indian Ocean. This makes it probable that the term 'Red' was derived from the corals of the Indian Ocean.' Passage of the Israelites over the western arm, Ex. xiv, xv, referred to, De. 11. 4; Ju. 11. 16; Ne 9. 9–11; Ps. 66. 6; Ac. 7. 36, &c. The head of the Gulf of Suez has retired for a distance of about 50 miles since the Christian era.

Reed, a hollow and slender plant, growing in fenny and watery places, Job 40. 21;—anything feeble and easily broken, 2 Ki. 18. 21; Is. 36. 6; 42. 3; Mat. 11. 7;—a Jewish measure of 6 cubits and 3 inches, Eze. 40. 3; Re. 11. 1; 21. 15, 16;—used instead of *quills*, 3 Jn. 13.

Reel, to stagger, Ps. 107. 27; Is 24. 20.

Refine, to purify, Zec. 13. 9;—Christ a 'refiner,' Mal. 3. 3.

Reformation, or amendment, must be universal, Mat. 5. 19; Ja. 2. 10;—time of, meaning the advent of Christ, He. 9. 10.

Refrain, to withhold, Ge. 45. 1; Is. 48. 9; Ac. 5. 38; 1 Pe. 3. 10.

Refresh, to revive and strengthen, Ex. 23. 12; 31. 17; 1 Ki. 13. 7; 1 Sa. 16. 23; Ro 15. 32; 1 Co. 16 18.

Refuge, God is to his people, De. 33. 27; Ps. 9. 9; 14. 6; 46. 1.

———, *cities of*, appointed for those who unawares, and without design, should kill any person. These cities were Kedesh, Shechem, and Hebron, on the west of the Jordan; and Golan, Ramoth-Gilead, and Bezer on the east. They were all easy of access, the roads to them kept in good repair, and where cross ways met, posts were set up with an inscription pointing to that which led to refuge, Nu. 35. 6; De 4. 41; 19. 1; Jos. 20. 1, &c.

Refuse, to deny or reject, Ex. 4. 24; Ac. 25. 11; He. 12. 25;—to hear the call of God, the danger of, Pr. 1. 24–31.

Regard, to observe or esteem, Ge. 45. 20; Eze. 5. 9; Lu. 18. 4;—iniquity in the heart, danger of, Ps. 66. 18.

Regeneration. This word is found only in Mat. 19. 28; Tit. 3. 5. It denotes a change of heart and life, effected by the agency of the Holy Spirit, Jn. 3. 8; Tit. 3. 5;—it is called being *born again*, Jn. 3. 3;—born of the Spirit, 5. 6;—being quickened, Ep. 2. 1;—passing from death to life, 5. 24; 1 Jn. 3. 14;—a new creature, 2 Co. 5. 17; Ga. 6. 15;—Christ formed in the heart, Col. 1. 27;—partaking of a divine nature, 2 Pe. 1. 4;—in its *nature*, it is a *supernatural* change, Jn. 3. 6; Ep. 2. 4, 5;—*internal*, invisible, and inexplicable, Jn. 3. 8;—*visible* in its effects, 1 Jn. 3. 9; 4. 7; 5. 4;—*universal*, extending to all the faculties, affections, and actions of life, 2 Co. 5. 17;—*imperfect*, in its degree of light and holiness, 1 Co. 13. 9, 12;—*permanent* and abiding, Phi. 1. 6;—*essential* to salvation, Jn. 3. 3, 5; Ga. 6. 15;—the *evidences* of this change are hatred of, and abstinence from sin, 1 Jn. 3. 9;—love to Christ and his people, 1 Pe. 1. 8; 1 Jn. 4. 7; 3. 14;—love to the Word of God, and delight in meditating on it, Ps. 1. 2; 119. 97;—love to the public ordinances of religion, 26. 8; 27. 4; 84. 1–4;—deadness to the world, and victory over it, Ga. 6. 14; 1 Jn. 5. 4;—heavenly mindedness, Ps. 73. 25; Is. 26. 8; Mat. 6. 21.—fruitfulness in holiness, Ro. 6. 22; Ga. 5. 22; Ep. 4. 24.

Region, a country or tract of land, De. 3. 4; 1 Ki. 4. 11, 24; Mat. 3. 5; 4. 16.

Register, a public record for marking genealogies and important events, Ezr. 2. 62; Ne. 7. 5, 64.

Rehabiah, re-ha-bī'ah [the breath of the Lord], son of Eliezer, and grandson of Moses, 1 Ch. 23. 17.

Rehearse, to tell over, Ex. 17. 14; Ju. 5. 11; 1 Sa. 8. 21; 17. 31; Ac. 11. 4; 14. 27.

Rehob, rē'hob [street, broad place], (1) A city on the north border of Canaan, Nu. 13. 21; Jos. 19. 28; 21. 31. It is called Beth-Rehob, 2 Sa. 10. 6, 8.—(2) A town of Asher, near to Zidon, Jos. 19. 28.—(3) Another city of Asher, Jos. 19. 30, which was assigned to the Levites, Jos. 21. 31; 1 Ch. 6. 75.

Rehoboam, re-ho-bō'am [enlarger of the people], the son and successor of Solomon, 1 Ki. 12. 1; 2 Ch. 10. 1;—the ten tribes revolt from him, because of his tyrannical conduct, 2 Ch. 10. 16; 1 Ki. 12. 16;—forbidden to invade Israel, 2 Ch. 11. 1;—his wives and children, 18;—invaded by Shishak, 12. 1;—his death, 16; 2 Ki. 14. 31.

Rehoboth, rē'ho-both [roomy places, streets], (1) A city near Nineveh, built soon after the flood, Ge. 10. 11.—(2) 'Rehoboth by the river' (Euphrates), a city where Saul, a king of Edom, was born, Ge. 36. 37.—(3) The well dug by Esau, Ge. 26. 22, about 23 miles south-west of Beersheba.

Reign, to rule as sovereign, Ge. 37. 8; Ex. 15. 18; 2 Sa. 5. 4, 5; Lu. 1. 33; 19. 14; Ro. 5. 17, 21; 6. 12.

Reins, or kidneys; *figuratively*, the seat of the affections and dispositions, Job 16. 13; 19. 27; Ps. 7. 9; 26. 2; Is. 11. 5.

Rejection, or abandonment by God, for impenitence, Ps. 81. 12; Pr. 1. 29; Mat. 7. 23; Mar. 16. 16; Jn. 3. 18; Ac. 7. 42; Ro. 1. 24; 2 Th. 2. 11; Re. 3. 16.

Rejoicing, on what accounts allowable, Le. 23. 40; De. 16. 14; Ps. 105. 3; 65. 12; Pr. 29. 2; Ac. 5. 41; Ro. 12. 15; 1 Th. 5. 16; 1 Pe. 4. 13. *See* Joy.

Relapsing, or falling back into sin, dangerous, Mat. 12. 43; Jn. 5. 14; He. 6. 4; 2 Pe. 2. 20.

Release (Year of), every seventh year, Ex. 21. 2; De. 15. 1; 31. 10; Je. 34. 14.

Relieve, to free others from hardships, a duty, Le. 25. 35; Ps. 146. 9; Is. 1. 17; La. 1. 11, 16; 1 Ti. 5. 10, 16.

Religion, the ritual of the Hebrew worship, Ac. 26. 5; Ga. 1. 13, 14;—genuine and practical godliness, called pure and undefiled, Ja. 1. 27.

Rely, to put trust in, 2 Ch. 16. 8.

Remain, to continue, to be left, Ge. 38. 11; Jos. 8. 22; Lu. 10. 7.

Remedy, a cure or reparation, 2 Ch. 36. 16; Pr. 6. 15; 29. 1.

Remember, to bear in, or call in mind, Ge. 40. 23; Ex. 13. 3; Ps. 22. 27; Lu. 1. 72; Ga. 2. 10; 2 Ti. 2. 8.

Remission, pardon, Mat. 26. 28; Lu. 1. 77; 24. 47; He. 9. 22. *See* Forgiveness.

Remit, to pardon or declare to be pardoned, Jn. 20. 23.

Remnant, a part which is left, Le. 2. 3; 5. 13; Mat. 22. 6; Ro. 9. 27; 11. 5.

Remove, to put from its place, or exchange place, &c., Ge. 48. 17; Ps. 36. 11; La. 1. 8; Mat. 21. 21; Ac. 7. 4; Ga. 1. 6.

Remphan, an object of idolatrous worship among the Egyptians, supposed to be the planet Saturn, Ac. 7. 43;—called Chiun, Am. 5. 26.

Render, to give or return, Ps. 23. 4; Is. 66. 15; Mat. 21. 41; Ro. 13. 7.

Rending of Clothes, or tearing their border, an expression of grief, Ge. 27. 29; 2 Ch. 34. 27; Ezr. 9. 3; Job 1. 20; 2. 12.

Renewing, or making new, Ro. 12. 2; Ep. 4. 23; Col. 3. 10; Tit. 3. 5. *See* Regeneration.

Renounce, to give up with, 2 Co. 4. 2.

Renown, wide-spread fame, Ge. 6. 4; Nu. 1. 16; 16. 2; Eze. 16. 14; 34. 29.

Repair, to amend, 2 Ki. 12. 5; 2 Ch. 24. 5; Ezr. 9. 9.

Repay, to recompense, De. 7. 10; Job 21. 31; Lu. 10. 35; Ro. 12. 19.

Repentance, a change of mind, arising from conviction that we have done wrong, and leading to amendment of conduct;—commanded, Ac. 17. 30; Re. 2. 5, 16; 3. 3;—its necessity, 1 Ki. 8. 47; Ps. 7. 12; Eze. 18. 30; Lu. 13. 3; 15. 7; 24. 47; Ac. 2. 38; 3. 19; 17. 30; 26. 20; 2 Pe. 3. 9;—when genuine, it includes just views of the evils of sin, Ge. 39. 9; Ps. 51. 4;—conviction of guilt and danger, 38. 4; 40. 12;—sincere contrition and sorrow, Job 42. 6; 2 Co. 7. 10;—shame and confusion, Ezr. 9. 6–15; Je. 31. 19; Eze. 16. 61, 63; Da. 9. 7, 8;—humble confession to God, 1 Ki. 8. 47; Ps. 32. 5; 51. 3;—forsaking of sin in heart and practice, 101. 3; 119. 104, 113, 128, 163;—endeavours after universal obedience, 119. 6, 15, 117; Ep. 4. 22; Ja. 3. 13;—carefulness against relapses into sin, 2 Co. 7. 10, 11. In Mat. 21. 29, 32; 27. 3; 2 Co. 7. 8, 9; He. 7. 21, the word (*metameleia*) rendered repentance, means merely *regret*, or a *change of plans* without implying any change of *disposition*, as is the case with the word *metanoia* elsewhere so rendered. Exhortations to, Le. 26. 40; De. 30. 1; Is. 1. 16; Je. 3. 12; 4. 4; 22. 2; 26. 1, &c.; Eze. 18. 30; Ho. 6. 2; 12. 6; 14. 1; Joel 2. 8; 2. 12; Am. 5. 4; Zep. 2. 3; Zec. 1. 3; Ac. 3. 19;—motives to, 1 Sa. 7. 3; Ne. 1. 9; Job 22. 23; Ps. 32. 5; Is. 1. 16; Je. 4. 1; Eze. 33. 11; Zec. 1. 3; Ro. 2. 4; Re 2. 5;—if genuine, will obtain pardon, Le. 26. 40; De 4. 29; 30. 1–3; Pr. 28. 13; Is. 55. 6, 7; Je. 18. 8; 36. 3; Eze. 18. 21; 36. 31; Ac. 2. 38;—danger in delaying, Ps. 18. 41; 119. 60; Pr. 1. 28; 29. 1; Is. 55. 6; Je. 7. 16; 11. 11; 14. 10; Eze. 8. 18; Mi. 3. 4; Zec. 7. 13; Mat. 25. 10; Lu. 12. 20; 19. 44; Ac. 3. 23; Ro 13. 12; 2 Co. 6. 2; He. 3. 7, 13; 12. 17; Re. 2. 22;—preached by John the Baptist, Mat. 3. 2; Mar. 1. 4; Lu. 3. 3;—by Jesus, Mat. 4. 17; Mar. 1. 5;—by the apostles, Mar. 6. 12; Ac. 20. 21;—ascribed to God, Ge. 6. 6; De. 32. 36; 1 Sa. 15. 1; 2 Sa. 24. 16; Ac. 11. 18; 2 Ti. 2. 25;—Christ exalted to give, Ac. 5. 31;—through the operation of the Spirit, Zec. 12. 10; Ju. 16. 8; —not accomplished merely by judgments, Am. 4. 6–13; Re 9. 20, 21; 16. 9; —nor by miracles, Lu. 16. 30, 31. Exemplified: *David*, 2 Sa. 12. 13;—*Manasseh*, 2 Ch. 33. 12, 13;—*Nineveh*, Jonah 3. 5–8;—*Peter*, Mat. 26. 75;—*Zacchæus*, Lu. 19. 8;—*thief*, 23. 40, 41; —*false*, exemplified: *Saul*, 1 Sa. 15. 24–30;—*Ahab*, 1 Ki. 21. 27–29;—*Judas*, Mat. 27. 3–5.

Repetitions, in prayer, or saying the same thing over and over again, merely for the sake of length, condemned, Mat. 6. 9.

Rephaim, re-fā'im [giants], an ancient tribe noted for their gigantic stature. They had settlements in the land of Bashan, which was called 'the land of the Rephaims,' Ge. 14. 5; De. 3. 11–13; Jos. 13. 12. The country of the Ammonites was also called 'the land of the giants' (Rephaims). *The valley of*, or 'valley of the giants' (Jos 15. 8, 18. 16), lay between Jerusalem

and Bethlehem, in which the Philistines opposed David, after he was anointed king, and where he twice defeated them, 2 Sa. 5. 18,22; 23. 13; 1 Ch. 11. 15; 14. 9;—it was fruitful in corn, Is. 17. 5. Has been identified with the plain called *el-Bukaa*.

Rephidim, réf'i-dim [resting-places], an encampment of the Israelites near to Horeb, where the people murmured, Ex. 17. 1; 19. 2; Nu. 33. 14, 15;—here Amalek fought with them, Ex. 17. 8.

Replenish, to fill with, Ge. 1. 28; Is. 2. 6; 23. 2; Je. 31. 25; Eze. 26. 2; 27. 25.

Repliest, answerest, Ro. 9. 20.

Reports, or rumours, of an *evil kind*, not to be lightly spread or credited, Ex. 23. 1; Le. 19. 16; Ps. 15. 3; 1 Co. 13. 7; Tit. 3. 2; Ja. 4. 11.

Reproach, infamy or disgrace, sin is to any people, Pr. 14. 34;—censure, or slanderous speech, how to be borne, Mat. 5. 11; 1 Co. 4. 12; 1 Pe. 4. 4; He. 11. 24–26; 13. 13.

Reprobate, *not approven*, as base metal, Je. 6. 30;—men of corrupt principles and practices, Ro. 1. 28; 2 Co. 13. 5–7;—'concerning the faith,' unsound in the true faith, 2 Ti. 3. 8;—*castaway*, 1 Co. 9. 27;—*rejected*, He. 6. 8.

Reproof, or rebuke, how to be given, Le. 19. 17; Pr. 9. 8; 24. 25; 27. 5; 1 Th. 5. 14; 2 Th. 3. 15; 1 Ti. 5. 1, 20;—how to be received, Pr. 10. 17; 12. 1; 13. 18; 15. 5, 10, 31; 19. 20; 27. 5; 28. 23; 29. 1; Ec. 7. 1.

Reprove, to blame, Job 6. 25; Ps. 50. 8; Jn. 16 8; Ep. 5. 11.

Reputation, or good character, its value, Pr. 22. 1; Ec. 7. 1;—a little folly injurious to, Ec. 10. 1.

Repute, to reckon or account, Job 18. 3; Da. 4. 35.

Request, to ask, pray for, or solicit, Ju. 8. 24; Ne. 2. 4; Es. 4. 8;—an entreaty or petition, 2 Sa. 14. 15, 22; Ezr. 7. 6; Es. 5. 3; Ps. 21. 2; Phi. 4. 6.

Require, to ask as a favour, Ezr. 8. 22;—to demand as a debt, Ge. 31. 39; De. 10. 12; Lu. 19. 23;—to call to account for, or to avenge, Ge. 9. 5; De. 18. 19; 23. 21; Lu. 11. 50.

Requite, to repay, or to recompense, Ge. 50. 15; De. 32. 6; Ps. 10. 14; Je. 51. 56; 1 Ti. 5. 4.

Rere-ward, the last body or troop of an army, Nu. 10. 25; Jos. 6. 9, 13; Is. 52. 12; 58 8.

Rescue, to save from danger, De. 28. 31; 2 Sa. 14. 45; 20. 18; Da. 6. 27; Ho. 5. 14; Ac. 23. 27.

Resemble, to be like to, Ju. 8. 18;—to liken or compare to, Lu. 13. 18.

Resen, ré'sen [a bridle], a 'great city' of Assyria founded by Nimrod. It stood on the banks of the Tigris between Calah (*Nimrûd*) and Nineveh, Ge. 10. 12.

Reserve, to keep in store, Je. 3. 5; 50. 20; 2 Pe. 2. 9.

Residue, the remaining part, or what is left, Ex. 10. 5; Ne. 11. 20; Is. 11. 17; Mar. 16. 13; Ac. 15. 17.

Resignation, or submission without discontent to the will of God, under trials, our duty, He. 12. 9; Ja. 4. 7;—commanded, Ps. 37. 7 46. 10;—motives and obligations to it are, that nothing can befall us without the knowledge and appointment of God, Da. 4. 35; Mat. 10. 29–31;—our trials are all merited by us, La. 3. 39; Mi. 7. 9;—are less than we have deserved, Ezr. 9. 13; Ps. 103. 10;—are intended for our good, Ro. 8. 28; 2 Co. 4. 17; He. 12. 11; —shall soon all terminate, Ps. 102. 11; He. 10 37;—shall be followed by unspeakable and eternal bliss, Ro. 8. 18; 2 Co. 4. 17.

——— TO THE DIVINE WILL, examples of: in Aaron, Le. 10. 3;—in Eli, 1 Sa. 3. 18;—in Job, Job 1. 20;—in David, 2 Sa. 15. 26; Ps. 39. 9;—in Hezekiah, 2 Ki. 20. 19;—in Mary, Lu. 1. 38;—in Jesus, Mat. 26. 42; Mar. 14. 36; Lu. 22. 42; Jn. 18. 11;—in Paul, Phi. 4. 11.

Resist, to oppose, or to fight against, Ac. 7. 51; Ro. 4. 7; 1 Pe. 5. 9.

Resolution, or courage in the discharge of duty, Ep. 6. 10; 2 Ti. 2. 1; He. 6. 1 Pe. 5 9;—in the case of Job, Job. 2. 10,—Shadrach and his companions, Da. 3. 16;—of Daniel, Da. 6. 10;—of the apostles, Ac. 4. 19;—of Paul, 20. 24; 21. 13.

Resolutions, or fixed determinations; good ones, Josh 13. 15; 27. 6; 34. 31; Ps. 17. 3; 119. 7, 8, &c.

Resort, to have recourse, to repair to, Ne. 4. 20; Ps. 71. 3; Mar. 2. 13; 10. 1; Jn. 10. 1, 41.

Respect, to regard or esteem, Le. 19. 15; Nu. 16. 15; De. 1. 17; 16. 19.

———, attention or reverence, how and when to be shown, Pr. 25. 6; Lu. 14. 10; Ro. 12. 10; Phi. 2. 3; 1 Pe. 2. 17; 3. 8.

Respite, a reprieve, pause, or interval, Ex. 8. 15; 1 Sa. 11. 3.

Rest, from labour, to be given to man and beast on the Sabbath, Ex. 16. 23; 20. 10; 31. 15; 35. 2; Le. 23. 3, 32;—a future promised to Christians, He. 4. 9.

Restitution FOR INJURIES, or the restoring of anything lost or taken away, enjoined, Ex. 22. 5; Le. 6. 4; Nu. 5. 7; 1 Sa. 12. 3; Job 20. 18; Eze. 33. 15; Lu. 19. 8;—of all things, Ac. 3. 21.

Restoration of the Jews foretold. *See* ISRAELITES.

Restore, to give back, Ge. 20. 7; Ex. 22. 1; Lu. 19. 8; Ac. 3. 6; Ga. 6. 1.

Restrain, to withhold, or to keep back, Ge. 8. 2; 11. 6; Job 15. 8; Ps. 76. 10; Is. 63. 15; Ac. 14. 18.

Resurrection, the rising of the body from the dead to new life, and union with the soul, Job's hope of, Job 19. 25;—David's, Ps. 16. 10; 49. 15;—Isaiah's prediction of, Is. 26. 19;—of the dry bones, representing the restoration of the Jews, Eze. 37. 1, &c.;—mentioned to Daniel, Da. 12. 2, 13;—preached by Jesus, Mat. 17. 23; 22. 31; Jn. 5. 21, 28,—his own foretold, Mat. 12. 40; 16. 21; Mar. 9. 31; 14. 28; Jn. 2. 19;—Paul's account of, 1 Co. 15. 1, &c.; 1 Th. 3. 13;—denied by the Sadducees, Mat. 22. 23; Ac. 23. 8;—not incredible, Mar. 12. 24; Ac. 26. 8;—not contrary to reason, Jn. 12. 24; 1 Co. 15. 35–44;—proved by Christ's resurrection, 1 Co. 15. 12–20;—accomplished by Christ's power, Jn. 5. 28, 29; 6. 39; 40 44;—the first, 1 Co. 15. 23; 1 Th. 4. 16; Re. 20. 5.

——— OF CHRIST is proved by the great number of witnesses who saw and conversed with him after he had risen, 1 Co. 15. 6;—the frequency of his interviews with many of them, Mat. 27. 9, 10; 28. 16, 17; Mar. 16. 9; Lu. 24. 13–31, 34, 51; Jn. 20. 19, 20, 26; 21. 1–13;—their very incredulity and slowness in believing, Mar. 9. 10; Lu. 24. 1–12;—their deep conviction and assurance of its truth, manifested by their publication of it before his murderers and their persecutors, Ac. 2. 22–24,—they could have no motive to attempt an imposture, 2 Co. 13. 19; —without deviation or exception they all continue to agree in their testimony, though exposed to suffering and death, Ac. 2. 32;—the miracles which they performed in the name of Christ, and in confirmation of their testimony, 2. 43; 5. 12;—its necessity, Lu. 24. 45, 46; Ro. 4. 25; 8. 34; 1 Co. 15. 14, 17, 19;—attributed to power of God, Ac. 2. 24; 3. 15; Ro. 8. 11; Ep. 1. 20; Col. 2. 12;—also to his own power, Jn. 2. 19; 10. 18;—first-fruit of the resurrection, of believers, Ac. 26. 23; 1 Co. 15. 20, 23.

Retain, to hold fast, or to keep, Job 2. 9; Pr. 4. 4; 11. 16; Jn. 20. 23; Ro. 1. 28.

Retaliation, or the act of returning like for like, laws and observations concerning, Ex. 21. 24; Le. 24. 20; De. 19. 21; Pr. 24. 29; Mat. 5. 38; Ro. 12. 17; 1 Co. 6. 7; 1 Th. 5. 15; 1 Pe. 3. 9;—threatened to the unmerciful, Mat. 7. 2; Mar. 4. 24; 2 Co. 9. 6.

Retire, to retreat, or to withdraw, Ju. 20. 39; 2 Sa. 11. 15; 20. 22; Je. 4. 6.

Return, to come or go back, repay, Ge. 3. 19; Ps. 6. 4; Mat. 12. 44; Ac. 15. 16.

Reuben, rú'ben [behold a son], the eldest son of Jacob by Leah, Ge. 29. 32;—brought mandrakes to his mother, 30. 14;—lost his birthright on account of a grievous sin, 35. 22; 49. 3, 4;—kept his brethren from killing Joseph, 37. 21;—rent his clothes when he found him not in the pit, 29;—reminded his brethren of their cruelty to him, 42. 22;—offered his two sons to his father for the safety of Benjamin, 37;—his father's last words to him, 49. 3, 4;—his sons and descendants, Nu. 26. 5–11; 1 Ch. 5. 1–3;—the tribe of, was the least distinguished in nearly every respect.

Reubenites and Gadites, &c., apply for leave to settle beyond Jordan, Nu. 32. 1;—granted, 33; De. 3. 12; Jos. 1. 12; 13. 15;—sent thither after the conquest of Canaan, Jos. 22. 1;—their number and conquests, 1 Ch. 5. 18;—Moses invoked a prophetic blessing on Reuben, De. 33. 6;—the Reubenites reproved for not aiding the western tribes against Sisera, Ju. 5. 15, 16; —their territory invaded by the Syrians under Hazael, 2 Ki. 10. 32;—about a century later were carried captive to Assyria, 1 Ch. 5. 6, 26; 2 Ki. 15. 29.

Reumah, rú'mah [high, elevated], concubine of Nahor, Abraham's brother, Ge. 22. 24.

Reveal, to disclose, Job 20. 27; Je. 33. 6; Da. 2. 47; Mat. 11. 27.

Revelation of God's will to men, different modes of, Ge. 3. 9; 4. 9; 6. 13; 15. 1; 31. 24; 40. 8; Ex. 3. 2; 28. 26; 1 Sa. 28. 6; Da. 2. 19; Joel 2. 28; Mat. 10. 19; Lu. 1. 11, 26, 67; 2. 26; Ac. 2. 1; 9. 4; 1 Co. 14. 30;—all Scripture is given by revelation from God, 2 Ti. 3. 16; 1 Pe. 1. 11; 2 Pe. 1. 21.—*Book of*, commonly called the Apocalypse, written by John in Patmos about A.D. 95 or 96.

Revellings, luxurious feasting, and wanton behaviour, Ga. 5. 21; 1 Pe. 4. 3.

Revenge, or return of evil for an injury or affront, to be refrained from, Le. 19. 18; Pr. 20. 22; 24. 29; Mat. 5. 39; Ro. 12. 19; 1 Th. 5. 15; 1 Pe. 3. 9;—reproved by Christ, Lu. 9. 54, 55;—Christian revenge is to well-entreat the enemy, Pr. 25. 21, 22; Ex. 23. 4, 5; Mat. 5. 44; Ro. 12. 20;—examples of revenge: *Simeon* and *Levi*, Ge. 34. 25; —*Samson*, Ju. 15. 7, 8;—*Joab*, 2 Sa. 3. 27;—*Jezebel*, 1 Ki. 19. 2;—*Ahab*, 22. 26;—*Haman*, Es. 3. 8–15;—*Herodias*, Mar. 6. 19–24.

Revenue, income, or annual profits, Ezr. 4. 13, Pr. 8. 19; 15. 6; 16. 8; Is. 23. 3; Je. 12. 13.

Reverence, veneration, humble and submissive respect, 2 Sa. 9. 6; 1 Ki 2. 31; Es. 3. 2; Ps. 89. 7; He. 12. 9, 28.

Reverse, to repeal or overturn, Nu. 23. 20; Es. 8. 5, 8.

Reviling, reproaching, or speaking abusively of, forbidden, Mat. 5. 22; 1 Co. 6. 10; 1 Pe. 2. 23; 3. 9; 2 Pe. 2. 11; Jude 9;—examples of: *Joseph's brethren*, Ge. 37. 19;—*Goliath*, 1 Sa. 17. 43; —*Michal*, 2 Sa. 6. 20;—*Shimei*, 16. 7, 8;—*Sennacherib*, Is. 37. 17, 23, 24;—*malefactor*, Lu. 23. 39.

Revive, to return to life, Ro. 14. 9;—to quicken and render lively and active, Ge. 45. 27; Ju. 15. 19; Ps. 85. 6; 138. 7; Is 57. 15; Hab. 3. 2.

Revolt, to fall away from one to another, as men do who rebel against their king, 2 Ki 8. 20; 2 Ch. 21. 10; Is. 1. 5; 31. 6; Je. 5. 23.

Rewards, *great*, promised to the righteous, De. 28. 1, &c.; Ps. 1. 1, &c.; 50. 23. 84. 12; 112. 1; Pr. 3. 33; 10. 6, 17; 12. 2, 28; Is. 3. 10; 48. 18;—of a temporal nature, Ps. 37. 29; Pr. 2. 21; 3. 2, 7, 16; 10. 3, 30; 13. 25; 22. 4; Is. 33. 15;—compared to crowns and kingdoms, Mat. 25. 34; Lu. 12. 32; 22. 29; 2 Ti. 2. 12; 4. 8; He. 12. 28; Ja. 1. 12; 1 Pe. 1. 4; 5. 4; Re. 2. 10; 3. 11.

Rezin, ré'zin [holding together, dominion], last king of Syria, confederate with Pekah, king of Israel, against Judah, slain by Tiglath-pilezer, 2 Ki. 15. 37; 16. 5; Is. 7. 1; 8. 4–7.

Rezon, ré'zon [prince], the son of Eliadah, revolts from Hadadezer, and opposes Solomon, 1 Ki. 11. 23.

Rhegium, re'ji-um [a breach], a city on the south-west coast of Italy, opposite Messina in Sicily;—here Paul landed on his way to Rome, Ac. 28. 13. Its modern name is *Reggio*, the capital of Calabria, with a Popish population of about 10,000

Rhesa, ré'sah, the father of Joanna in the ancestry of Christ, Lu. 3. 27.

Rhinoceros. *See* UNICORN.

Rhoda, ró'da [a rose], a young woman, a convert to Christianity, Ac. 12. 13.

Rhodes, an island of the Mediterranean, about 75 miles east of Crete, and about 120 miles in circumference. The city of Rhodes was celebrated for the colossus, a brazen statue of Apollo 105 feet high which was erected over the entrance of the harbour. Paul touched at, on his return voyage from his third missionary journey (A.D. 58), Ac. 21. 1. The population of the island is about 20,000.

Riblah, rib'lah [fertility], a city in the country of Hamath, about 12 miles north-east of the fountain of the Orontes and on the right bank of that river. Here Pharaoh-Necho deprived Jehoahaz of his crown, and gave it to Jehoiakim, 2 Ki. 23. 33, 34;—here Nebuchadnezzar abode while his army besieged Jerusalem, 25. 6;—here king Zedekiah's sons were slain, and his own eyes put out, Je. 39. 5; 52. 9–11.

Ribs, bones in the sides of animals, Eve formed of one, Ge. 2. 21, 22;—figuratively, the kingdoms of Lydia, Babylon, and Egypt, Da. 7. 5.

Riches, their vanity and uncertainty, Job 36. 19; *Pr.* 11. 4, 28; 15. 16; 23. 5; Ec. 5. 12; 6. 1; Je. 9. 23; Eze. 7. 19; Zep. 1. 18; Mat. 6. 19; Lu. 12. 16, &c.; Ja. 5. 1; Re. 18. 16;—cannot redeem or deliver man's soul, Ps. 49. 6–9; 1 Pe. 1. 18; Zep. 1. 18; Re. 6. 15–17;—not to trust in them, Job 31. 24; Ps. 62. 10; Je. 9. 23; 1 Ti. 6. 17;—folly of thus trusting, shown, Lu. 12. 16–21;—the dangers to which they expose men, Pr. 18. 11; 28. 11; 30. 8; Ec. 5. 12; Mat. 13. 22; Ja. 2. 6; 5. 5;—no mark of divine favour, Ps. 73. 12; Mat. 5. 45; Lu. 1. 53; Ja. 5. 1;—the fate of ill-gotten ones, Job 20. 15; Pr. 10. 2; 16. 8; 20. 21; 21. 6; 22. 16; 28. 8, 22; Je. 17. 11;—to be acquired by honest labour and industry, Pr. 10. 4; 12. 11; 13. 4; 22. 29; 28. 19;—uses for which they should be employed, 1 Ch. 29. 3; Mat. 19. 21; Lu. 16. 9; 1 Jn. 3. 17;—if well used, a blessing, Pr. 14. 20; 19. 4; 22. 7; Ec. 7. 12; Lu. 16. 9; 1 Ti. 6. 19;—the duty of those who are possessed of them, Ps. 62. 10; 1 Ti. 6. 17; Ja. 1. 10;—what are true riches, Mat. 6. 19; Lu. 12. 33; 1 Ti. 6. 18; Re. 2. 9; 3. 18.

Rid, to set free or clear from, Ge. 37. 22; Ex. 6. 6; Le. 26. 6; Ps. 82. 4; 144. 7, 11.

Riddance, a complete removal of, Lo. 23. 22; Zep. 1. 18.

Riddle, something intricate or complicated, an enigma, or dark and puzzling question;—Samson's, Ju. 14. 12–19;—Ezekiel's, Eze. 17. 2.

Rifle, to rob or plunder, Zec. 14. 2.

Righteous, those who are just and upright in heart and practice, both towards God and man;—their character described, Ps. 112. 5, Pr. 12. 10; 13. 5; 21. 12; Mat. 12. 35; Jn. 1. 47;—under several characters, 2 Ch. 34. 2; Ps. 15. 1, &c.; 37. 21; 112. 5; Pr. 10. 20; 12. 5, 10; 13. 5; 25. 28; 21. 26; 28. 1; 29. 7; Eze. 18. 5, &c.; Mar. 6. 20; Lu. 1. 6; Ac. 10. 2, &c.; 11. 24; Ro. 5. 7.

——— and wicked compared, Ps. i. xxxvii. xlix. lviii. lxxiii.; Pr. 4. 16; 14. 9; 28. 1, &c.; Is. 3. 10;—have oft the same fate in this world, Ec. 7. 15; 8. 14; 9. 2;—their happiness and privileges, Ps. 37. 23; Pr. 12. 2; 13. 22; 14. 14; 28. 5; Is 33. 15; Ro. 2. 10; 5. 7; 10. 5, 9; 2 Co. 3. 18; Ep. 2. 19; Col. 1. 12; 3. 4; He. 12. 14; 1 Jn. 3. 2; Re. 2. 7, 11, 17, 26, 28; 3. 5, 12, 21; 22. 14;—salt of the earth, and light of the world, Mat. 5. 13, 14;—sons of God, Ro. 8. 14, &c.; 1 Jn. 3. 1, 2;—one with Christ and the Father, Jn. 17. 11, 21;—temple of God, 1 Co. 3. 16;—free from trouble, Ps. 91. 14; Pr. 1. 33; 16. 7; Is. 32. 17; Re. 7. 16; 21. 4;—to be remembered with respect, Ps. 112. 6; Pr. 10. 7;—to be blessed in their posterity, Ex. 25. 5, 6; De. 4. 40; 12. 25; Ps. 37. 26; 103. 17; Pr. 11. 21; 12. 7; 14. 26; 20. 7; Lu. 1. 50;—to inherit eternal life, Da. 12. 2; Lu. 18. 30; Jn. 3. 15; 4. 14; Ro. 2. 7; 1 Ti. 6. 19; Tit. 1. 2; 1 Jn. 2. 25; Jude 21.

Righteousness OF GOD, as the governor of the world, asserted, Ps. 11. 7; 36. 6; 48. 10; 71. 19; 97. 2; 111. 3; 119. 137, 142; 145. 17; Je. 9. 24; Da. 9. 7; Re. 16. 5;—certain characteristics of it, Ps. 48. 10; 71. 15, 19; 97. 2; 111. 3; 119. 142;—things wherein it is shown, De. 4. 8; Ju. 5. 11; 1 Sa. 12. 7; Ps. 19. 9; 96. 13; 119. 7, 62, 123, 138; 145. 17.—how saints should treat it, Ps. 22. 31; 35. 28; 40. 10; 71. 16; 145. 7; Da. 9. 16.

——— OF CHRIST, his perfect obedience to all the demands of the divine law, and his endurance of its penalty, in the room, and for the justification, of his people; and which is often called *the righteousness of God*, because appointed and accepted by God;—called sometimes the righteousness of faith, because apprehended by faith, Ro. 4. 13; 9. 30; 10. 6;—wrought out by him, who is truly God in our nature;—and exhibiting a bright display of God's righteousness, Je. 23. 6; 33. 16; Mal. 4. 2; Ro. 1. 17; 3. 22; 10. 3; 1 Co. 1. 30; 2 Co. 5. 21; Phi. 3. 9; 2 Pe. 1. 1.

Righteousness OF THE SAINTS consists in Christ's righteousness *imputed* to them, 2 Co. 5. 21; Phi. 3. 9;—in principles of righteousness *implanted* in them, Ep. 4. 23, 24;—and in righteousness of life *exemplified* by them, Ep. 2. 10; Tit. 2. 14.

Rigour, strictness and severity, Ex. 1. 13; Le. 25. 43.

Rimmon, rim'mon [a pomegranate apple]; (1) An idol worshipped by the people of Damascus, 2 Ki. 5. 18;—(2) A steep rock north-east of Geba and Michmash which served as a fortress to the Benjamites, Ju. 20. 45;—(3) A city of the tribe of Simeon, Jos. 15. 21, 32; 1 Ch. 4. 32; Ne. 11. 29;—(4) A city of Zebulun, 1 Ch. 6. 77.

Ringleader, the head of a mob or party, Ac. 24. 5.

Rings, used as ornaments for the ear, hands, fingers, &c., were very ancient, Ge. 24. 22, 30, 47; 41. 42; Nu. 31. 50; Ex. 3. 10; 8. 2; Lu. 15. 22; Ja. 2. 2.

Rinsed, washed, Le. 6. 28; 15. 11, 12.

Riot, wild and loose mirth, Ro. 13. 13; Tit. 1. 6; 1 Pe. 4. 4.

Riotous, intemperate, luxurious, wanton, Pr. 23. 20; 28. 7; Lu. 15. 13.

Riphath, ri'fath, a son of Gomer the son of Japheth (Ge. 10. 3), founder of a Cimmerian tribe, the Celts who marched across the Riphæan Mountains, *i.e.* the Carpathians, into Europe.

Rites, laws, customs, ceremonies, Nu. 9. 3.

River, a name sometimes given by the Hebrews to *seas*, such as the Red Sea and the Mediterranean, Ps. 74. 15; Hab. 3. 8; Is. 23. 3;—*river of God*, showers, Ps. 65. 9;—one to rise from Jerusalem, and to flow into the Great and the Dead Sea, Eze. 47. 2; Zec. 14. 8;—*of life* in Paradise, Re. 22. 1;—*of Egypt*. This expression is found eight times in the Old Testament. In Ge. 15. 18 the Hebrew word is *nahar*, and it means the *river* Nile. In the other instances the Hebrew is *nakhal*, which means a *winter-stream*, and the reference is to *Wady el-Arish*, which was the boundary between Egypt and Canaan, as in Nu. 34. 5; Jos. 15. 4, 47; 1 Ki. 8. 65.

Robbery, or theft, forbidden and threatened, Le. 19. 13; Ps. 62. 10; Pr. 21. 7; 28. 24; Is. 61. 8; Eze. 18. 10; Am. 3. 10; Ne. 3. 1;—how punished, Ex. 22. 1; 2 Sa. 12. 5; Pr. 6. 31.

Robes, long and ornamented garments, worn by persons of rank, 1 Ki. 22. 10, 30; 2 Ch. 18. 9, 29; Eze. 26. 16; Lu. 20. 46;—of the redeemed, Re. 6. 11; 7. 9, 13, 14.

Rocks, noted ones in a mountainous country, as Canaan was, were many, of Adullam, 1 Ch. 11. 15;—Bozez and Seneh, 1 Sa. 14. 4;—Engedi, 24. 1, 2; —Sela-hammah-lekoth, 23. 25, 28;—Horeb, Ex. 17. 1–6;—Meribah, Nu. 20. 1–11;—Oreb, Ju. 7. 25; Is. 10. 26;—were often used as places of retreat or fortresses, Ju. 15. 8; 20. 45; 1 Sa. 13. 6; 1 Ch. 11. 15;—water caused miraculously to flow from, Nu. 20. 8, 11; Ne. 9. 15; Ps. 78. 20; 114. 8; Is. 48. 21.

Rod, of Moses changed into a serpent, Ex. 4. 3; 7. 10;—of Aaron budded, Nu. 17. 1, &c.;—one to chastise, 1 Co. 4. 21;—figuratively for Christ, Is. 11. 1; —the tribes of Israel, Ps. 74. 2; Je. 10. 16;—power and authority, Ps. 2. 9; 110. 2; 125. 3.

Rods, prepared by Jacob, Ge. 30. 37.

Roe, a species of deer, the smallest known to us, 1 Ch. 12. 8; Pr. 5. 19; 6. 5; Is 13 14.

Rogelim, ro-gé'lim [fuller's place], a town in Gilead, where lived Barzillai, 2 Sa. 17. 27; 19. 31.

Roll, a piece of skin or parchment, written sometimes on both sides, and rolled together, instead of being bound in cut leaves, Ezr. 6. 2; Is. 8. 1; Je. 36. 2, 6, 23, 29;— one flying, in a vision of Zechariah, Zec. 5. 1.

Roman, or *freed man, citizen* of Rome, Paul was, Ac. 16. 37; 22. 25, 27, 29.

Rome, rōme, the capital of Italy, on the river Tiber, about 15 miles from its mouth, long the mistress of the world: was founded about 748 B.C., and increased to such an extent that it covered seven hills, whence it was called *urbs septicolis*, 'city of the seven hills.' In Nero's reign (A.D. 64) about two-thirds of it was destroyed by fire, but it was rebuilt with great splendour. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the O. T.; but the empire of Rome is referred to by Daniel, under the name of the 'fourth kingdom,' Da. 2. 40; 7. 7, 17, 19; 11. 3, 40. The population of the Roman empire in the time of Christ is estimated at 85,000,000. Strangers from, at Jerusalem on the day of Pentecost, Ac. 2. 10;— from it all Jews were commanded to depart, 18. 2;—Paul was carried to it a prisoner, 28. 16;— remained there two years preaching, 30, 31;— sent an epistle to the saints there, written from Corinth, A.D. 57, 58, Ro. 1. 15; comp. Ac. 20. 2, 3, 16;— it is called 'that great city which reigneth over the kings of the earth,' Re. 17. 18. For centuries this great city has been the capital of the 'States of the Church,' where the pope had sway as a temporal prince. In the month of Sept., 1870, the troops of Victor Emanuel entered Rome, and in a few days the 'States of the Church' ceased to exist. The pope was deprived of all his temporal power, and permitted to reside in Rome only as the spiritual overseer of the church which owns his authority.

Root, Christ is called the, Is. 11. 10; Re 5. 5; 22. 16.

Rotten, putrid, not sound, Job 13. 28; 41. 27; Je. 38. 11, 12; Joel 1. 17.

Roughly, rudely, boisterously, Ge. 42. 30; 1 Sa. 20. 10; Pr. 18. 23.

Rouse, to stir up from rest or quiet, Ge. 49. 9.

Rovers, wandering and plundering robbers, 1 Ch. 12. 21.

Royal, kingly, Ge. 49. 20; Jos. 10. 2; Ac 12. 21; Ja. 2. 8.

Ruby, a precious stone, second only to the diamond in hardness, of a red colour, mixed with purple, Job 28. 18; Pr. 3. 15; 8. 11; 20. 15; 31. 10.

Rudder, the helm, or part which steers a ship, Ac. 27. 40.

Ruddy, approaching to red, 1 Sa. 16. 12; Ca. 5. 10; La. 4. 7.

Rudiments, elements or first principles of science, Col. 2. 8, 20; Ga. 4. 3, 9.

Rue, a small garden plant. This word is found only in Lu. 11. 42. In the parallel passage, Mat. 23. 23, anise (= dill) is used.

Rufus, rū'fus [red], the son of Simon the Cyrenian, Mar. 15. 21;—he, or one of the same name, is saluted by Paul, Ro. 16. 13.

Ruhamah, ru-ha'mah [having obtained mercy], the name Israel would still bear, if she returned to God, Ho 2. 1.

Ruinous, fallen to ruin, 2 Ki. 19. 25; Is. 17. 1; 37. 26.

Rulers, or civil magistrates, to be respected and obeyed, Ro. 13. 1–7; Tit. 3. 1; 1 Pe. 2. 13, 14;—the devil and his agents so called, Ep. 6. 12.

Rump, the buttock, Ex. 29. 22; Le. 3. 9; 8. 25; 9. 19.

Running the Christian race, directions for, 1 Co. 9. 24; He. 12. 1.

Rush, a well known plant, Job 8. 11; Is. 9. 14; 19. 15, found in marshy places; translated 'hook,' Job 41. 2; 'bulrush,' Is 58. 5. The 'bulrush' in Ex. 2. 3; Is. 35. 7; 18. 2, is a different word in Heb. denoting the Egyptian papyrus.

Rushed, entered with violence, Ju. 9. 44; 20. 37; Ac. 19. 29.

Rust, earthly riches liable to, Mat. 6. 19;—of their riches, a witness against avaricious rich men, Ja. 5. 3.

Ruth, rooth [beauty], accompanies her mother-in-law from the land of Moab to Bethlehem, more than 100 years before the time of David, Ru. 1. 16;— gleans in the fields of Boaz, 2. 1, &c.;— claims the right of relationship to him, 3. 8;—married to him, 4. 10. *Book of*, has been placed by the Jews in the Hagiographa. It was probably written by the author of the Book of Judges, and belongs to the period of about the middle of the judges.

Rye, a well-known bearded grain, Ex. 9. 32; Is. 28. 25. In Eze. 4. 9 the same word is rendered 'fitches.'

S.

Sabachtnani, sa-bak-tha'ni, the Syro-Chaldaic of the Hebrew word quoted by Christ from Ps. 22. 1, and which signifies *hast thou forsaken me?* Mat. 26. 46; Mar. 15. 34.

Sabaoth, sab-ā'oth, hosts or armies, Ro. 9. 29; Ja. 5. 4

Sabbath [rest], so called because God rested on it from his work of creation, and appointed it for rest to man and beast, Ge. 2. 2;—charge to keep it, Ex. 16. 23; 20. 8, 10. 23. 12; 31. 12; 34. 21; 35. 2; Le. 23. 3; De. 5. 12; Je. 17. 21;

— a day of which specially to remember God's goodness, De. 5. 15; to be spent in worshipping God, in reading and hearing his word, &c., Le. 19. 30; 26. 2; Is. 58. 13; Eze. 46. 3; Mar. 6. 2; Lu. 4. 16, 31; 13. 10; Ac. 13. 14, 15, 27, 42, 44; 15. 21; 17. 2, 3; 18. 4;— no manner of work to be done on it, Ex. 20. 10; Le. 23. 12; 34. 21; 35. 2, 3; De. 5. 14, 15; Je. 17. 21;— promises to them who keep it, Is. 56. 2, 4–7; 58. 13, 14; — threatenings against those who break it, Ex. 31. 14, 15; 35. 2; Je. 17. 27; Eze. 20. 8, 14, 16, 21;—offerings on it, Nu. 28. 9; — a breaker of it stoned, 15. 32;—the violation of it corrected by Nehemiah, Ne. 13. 15–22;—the superstitious observance of it censured, and works of charity and mercy to be done on it, Mat. 12. 1, 11; Mar. 2. 23, 27; Lu. 13. 15; Jn. 7. 23;— instances of its having been dishonoured, Ex. 16. 27; Nu. 15. 32; Ne. 13. 16; Je. 17. 21–23; —its profanation the cause of national judgments, Eze. 20. 13, 16; 23. 38, 47. *Sabbath-day's journey*, Ac. 1. 12, a distance of 2000 cubits, measured from the wall of the city in which the traveller lived; about six-tenths of a mile.

———, *change of*, from the seventh to the first day of the week, arguments for:—Christ rose from the dead on the first day, which has ever since been kept sacred to the memory of this event, Mat. 28. 1; Mar. 16. 1;— Christ honoured this day, by often meeting with his disciples, Ju. 20. 19, 26;—it is called the *Lord's* day, namely, the Lord Christ's day, Re. 1. 10;—on this day the apostles received the Holy Ghost, to qualify them for their work, Ac. 2. 1, compared with Le. 23. 15;—on this day Paul preached to the disciples, who had met to eat the Lord's Supper, Ac. 20. 7;—the directions which Paul gives to the church at Corinth plainly allude to their religious assemblies on this day, 1 Co. 16. 1, 2.

———, *the Christian*, ought to be sanctified as a day of *rest* from worldly labour and care, though not from works of mercy and charity, Ex. 20. 10; Mat. 12. 12;— a day of *remembrance* of Christ's finishing his humiliation by rising from the dead, 1 Co. 15. 20;— a day of *meditation* and *prayer*, Re. 1. 10;— a day of *public worship*, and commemoration of the sacrifice of Christ, Ju. 20. 19; Ac. 20. 7; — a day of *holy joy*, Ps. 118. 24; Is. 58. 13;—a day of *anticipation* of the heavenly *rest*, He. 4. 9.

Sabbatical Year, the septennial rest for the ground from all cultivation, &c., Ex. 23. 10; Le. 25. 1; De. 15. 1.

Sabeans, sa-bē'ans, (1) A tribe of marauders who inhabited Arabia, descended from Sheba, grandson of Ketturah, carried away Job's cattle, Job 1. 15;—(2) The descendants of the eldest son of Cush, who inhabited Ethiopia, Is. 43. 3; 45. 4;—(3) Descendants of a son of Joktan inhabiting Arabia Felix, Joel 3. 8.

Sabtechah, sāb'te-kah [dark-coloured], the name of a son of Cush, also of a tribe descended from him, and of the region they inhabited on the east of the Persian Gulf in Carmania, Ge. 10. 7; 1 Ch. 1. 9.

Sackbut, a musical wind instrument in use among the Chaldeans, the form of which is uncertain, Da. 3. 5, 7.

Sackcloth, coarse apparel, made commonly of black goats' hair, used for sacks, Ge. 42. 25; Le. 11. 32;—and also worn as a sign of mourning, Ge. 37. 34; Jos 16. 15; Jonah 3. 5; 2 Sa. 3. 31; Es. 4. 1, 2; Ps. 30. 11.

Sacrifice, by shedding the blood of animals, as an acknowledgment that the life of the offerer was forfeited, and a supplication for pardon, was of very early appointment, as appears from those of Cain and Abel, Ge. 4. 3, &c.; of Noah, 8. 20;—of Abraham, 15. 9; 22. 13;—of Job, Job 1. 5.

———, to be without blemish, Le. 22. 19;— its age, 26,—how to be eaten, 29, 30;— for morning and evening, Nu. 28. 3;— of the meat and drink offering, 15, 16, &c.;— on the Sabbath, 28. 9;— on the new moons, 11;—at the passover, 16, &c.;— on the offering of the first-fruits, 26;—to be in one place, De. 12. 5. *See* OFFERINGS.

———, insignificant without true piety, 1 Sa. 15. 22; Ps. 50. 8; 51. 16; Is. 1. 11; Je. 6. 20; Am. 5. 21; Mi. 6. 6; Ho. 6. 6; Mat. 12. 33.

———, Christ gave *himself a sacrifice* for our sins, 1 Co. 15. 3; Ep. 5. 2; Ga. 1. 4; 1 Ti. 2. 6, 14; He. 7. 27; Ro. 3. 6, 8; 1 Pe. 3. 18; 4. 1.

Sacrilege, the crime of profaning or violating anything dedicated to divine worship, forbidden and censured, Pr. 20. 25; Mal. 3. 8, 9; Ro. 2. 22.

Saddle, a seat put on a horse, mule, or ass, Ge. 22. 3; Nu. 22. 21; Ju. 19. 10; 2 Sa. 16. 1; 17. 23.

Sadducees, sād'du-seez [just or righteous ones], one of the three noted sects among the Jews, in the days of our Lord, who maintained that the soul of man is *material*, like his body, that there is no other spirit besides God, that there is no resurrection of the dead, and all the rewards of virtue, and punishments of vice, reach only to this present life;—their opinions reproved by our Lord, Mat. 16. 1–12; 22. 23–34; Mar. 12. 18–27; Lu. 20. 27–38;—join the priests in persecuting the apostles, Ac. 4. 1–3; 5. 17;— divided against the Pharisees who had joined them in accusing Paul, 23. 6–8. They rapidly disappear from history after the first century, and the opinions of the Pharisees predominate among the Jews.

Sadness of the countenance, or mourning under trials, makes the heart better, Ec. 7. 3.

Safe, those are who trust in the Lord, Pr. 29. 25.

Saffron, an odoriferous herb, of the crocus family, Ca. 4. 14.

Sailors, mentioned among those who mourn the fate of Babylon, Re. 18. 17.

Saints, or holy ones, the genuine people of God, who are sanctified by his Word and Spirit, 1 Sa. 2. 9; 2 Ch. 6. 41; Ps. 16. 3; 37. 28; Ro. 1. 7; 8. 27, &c. In De. 33. 2 and Jude 14 the word probably means angels.

Salamis, sāl'a-mis [shaken, beaten], a city in the island of Cyprus, on its south-east coast;—here Paul and Barnabas preached, Ac. 13. 5. *See* CYPRUS.

Salathiel, sa-la'th7-el [asked of God], the son of Jeconiah, and father of Zerubbabel, 1 Ch. 3. 17; Mat. 1. 12; Lu. 3. 27.

Salem, sā'lem [peace], supposed to be the original name of Jerusalem, in the days of Melchizedec, Ge. 14. 18; He. 7. 1; Ps. 76. 2.

Salim, sā'lim [peace], an ancient city, near which Jacob pitched his tent, Ge. 33. 18;— it stood about six miles north-east of Jerusalem, near the river Jordan, where John is said to have baptised many, Jn. 3. 23;—called Shalem, Ge. 33. 18;—Shalim, 1 Sa. 9. 4.

Salmon, sal'mŏn [shady], the name of a hill, Ps. 68. 15;—called Zalmon, Ju. 9. 48.

Salmone, sal-mō'ne, the eastern promontory of the island of Crete, Ac. 27. 7. *See* CRETE.

Salome, sa-lō'me [peaceable], the wife of Zebedee, and mother of James and John: Mar. 15. 40; 16. 1, with Mat. 27. 56; supposed to have been the sister of the Virgin Mary.

Salt, to be used with every burnt-offering, Le. 2. 13;—Christians compared to it, Mat. 5. 13; Mar. 9. 49; Lu. 14. 34;— covenant of, Nu. 18. 19; 2 Ch. 13. 5.

—— [City of], one of the six cities in the wilderness of Judah, Jos. 15. 62.

—— [Valley of], a place where the army of David slew 18,000 Edomites, 2 Sa. 8. 13; 1 Ch. 18. 12. See also 2 Ki. 14. 7; 2 Ch. 25. 11. Its position is not known.

Salt Sea, the name of that lake at the south-east of the Holy Land, which separated it from the country of the Moabites, Ge. 14. 3; De. 3. 17;— it is called also the Sea of the Plain, De. 4. 49;—the Sea, Eze. 47. 8; the East Sea, Joel 2. 20;—the Asphaltic Lake. The Arabs call it the Dead Sea, and the Sea of Lot [*Bahr Lut*]. It is about 46 miles long and a little more than 10 miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about 1300 feet. Its surface is 1289 feet below the level of the Mediterranean. Its waters contain 26¾ per cent. of saline particles, while those of the ocean contain only 4 per cent. Its specific gravity is 1·172, so that a traveller floated in it "easily in an upright position, with head and shoulders above the water." The land around it is gloomy and barren, and an awful silence hangs over the whole scene.

Salutations, friendly compliments, whether by words, letters, or kisses, Mat. 5. 47; 10. 12; Lu. 1. 29, 41; 1 Co. 16. 21; Col. 4. 18.

Salvation, *temporal safety, preservation*, or *deliverance*, is from God only, Ps. 3. 8; Is. 43. 11; Ho. 13. 4; Jn. 2. 9; Ac. 7. 25; 27. 34; He. 11. 7; 1 Ti. 4. 10.

———, *deliverance from sin and hell*, and the final enjoyment of heavenly bliss, is through Christ, Mat. 1. 21; Lu. 1. 69; 2. 30; Jn. 3. 16, 17; 10. 9; Ac. 4. 12; 5. 31; 13. 23; 15. 11; 16. 31; Ro. 10. 9; Ep. 1. 3, 7; 1 Ti. 1. 15; 2 Ti. 1. 10; Tit. 3. 5; He. 2. 10; 5. 9; 7. 25;— is offered freely to all, Is. 45. 22; 51. 1; Mat. 11. 28; Jn. 7. 37; Re. 22. 17;— is of grace, Ep. 2. 5, 8; 2 Ti. 1. 9; Tit. 2. 11; —and not of works, Ro. 11. 6; Ep. 2. 9; 2 Ti. 1. 9; Tit. 3. 5;— is through faith in Christ, Mar. 16. 16; Ac. 16. 31; Ro. 10. 9; Ep. 2. 8; 1 Pe. 1. 5. *See* SAVIOUR.

Samaria, sa-mā'ri-a [watch-height], in Heb. *Shomerôn*, corrupted by the Greeks into *Samaria*, (1) The capital city of the Ephraimites, situated about 42 miles north from Jerusalem, and called after the name of the original owner [Shemer] of the hill on which it was built, about B.C. 925, by Omri the sixth king of Israel, 1 Ki. 16. 24;—a grievous famine there, 2 Ki. 6. 24;—relieved by the flight of the enemy, 7. 6;—a mixture of different nations settled in it, 2 Ki. 17. 24; Ezr. 4. 9, 10. For two centuries it was the capital of the kingdom of Israel till the carrying away of the ten tribes by Shalmaneser (B.C. 720), 2 Ki. 18. 3, 5. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of *Sebustieh*, a corruption of the Greek *Sebaste*, comp. Mi. 1. 6; Ho. 13. 16.—(2) The country of the Ephraimites, 1 Ki. 13. 32;—in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh, Lu. 17. 11; Jn. 4. 4;—Christians were scattered through, by persecution, Ac. 8. 1;— Philip preached Christ to its inhabitants, 5;—they received the Word, 14.

Samaritans, sa-mār'i-tans, inhabitants of the country of Samaria. After Shalmaneser, king of Assyria, had carried away captive the ten tribes of Israel, he repeopled Samaria with a colony of Babylonians, Cuthians, and other idolaters, 2 Ki. 17. 24. These, after a time, mutted the worship of idols, embraced the Jewish religion, and built a temple on mount Gerizim; and their offspring, mixed with apostate Jews, are called Samaritans; their enmity to the Jews, Lu. 9. 52, 53; Jn. 4. 9;—their name used by the Jews as a reproach, 8. 48. At present the Samaritans are only about 200 in number, they reside in *Nâblous*, the ancient Shechem, and still with scrupulous minuteness observe the passover on a sacred spot on Mount Gerizim.

Samos, sā'mos, an island in the east of the Mediterranean, about 9 miles from the coast of Asia Minor, a few miles south of Ephesus, Ac. 20. 15 It is about 70 miles in circumference. It contains about 12,000 inhabitants.

Samothracia, sam-o-thrā'shi-a, a small island in the north east part of the Ægean Sea, about 30 miles distant from the coast of Thracia. It is 17 miles in circumference;— here Paul visited on his way from Troas, Ac. 16. 11. It is now called *Samothraki*, and contains only a single village.

Samson, sām'son [sun], the son of Manoah, born, Ju. 13. 24, marries a Philistine, 14. 1;— his riddle, 12;— kills thirty Philistines, 19, burns their corn, 15. 3,—kills a thousand men with a jaw-bone, 14;— escapes from Gaza, 16. 1;— seduced by Delilah, 4, &c.;—taken by the Philistines, and his eyes put out, 21;— recovers his strength before his death, and destroys many of the Philistines, 22, &c.; was for twenty years a judge of Israel.

Samuel, sām'u-el [asked of, and lent to God], the son of Elkanah, by Hannah, born, 1 Sa. 1. 20;—devoted to God, 24;—who speaks to him when very young, 3. 1, &c.;—was the first of a series of prophets that continued in unbroken succession till the close of the Old Testament, Ac. 3 24;—was early known as 'the seer,' 1 Sa. 9. 18; —persuades the Israelites to abandon idolatry, at Mizpeh, 7. 3;—his sons misbehave, 8. 1;—explains the customs of kings, 10; receives Saul, 9. 17;— anoints him, 10. 1;— asserts his own integrity, 12. 1,—reproves Saul, 13. 11; 15. 12, &c.;—deserts him, 35;— anoints David, 16. 12, &c.;—dies, 25. 1;— appears to Saul after his death, 28. 9, &c.

Sanballat, san-bāl'lat [strength, heroic courage], a native of Horonaim beyond Jordan, Ne. 2. 10;—was probably governor over the Samaritans;—was grieved that the city and temple of Jerusalem were to be rebuilt, Ne. 2. 10;— opposes the Jews, 6. 1, &c.

Sanctification, the progressive conformity of the heart and life to the will of God, 1 Th. 5. 23; it includes both dying to sin, and living in holiness, 1 Pe. 2. 24;—in its *nature* it is a *divine* work, Tit. 3. 5; 1 Pe. 1. 2;—referred to the Father, 1 Th. 5. 23; He. 13. 20, 21;—to the Son, Ep. 5. 25, 26; Tit. 2. 14; —to the Holy Ghost, 1 Co. 6. 11; 2 Th. 2. 13;—a *progressive* work, Job 17. 9; Pr. 4. 18;— an *internal* work, Ep. 4. 23;— a work always *visible* in its effects, Ac. 11. 23; Ro. 7. 4;— a work which is *never left* till it be perfected, Phi. 1. 6;—a work *necessary* to our peace, usefulness, and eternal happiness, Ro. 6. 20–22; Ep. 5. 26, 27; He. 12. 14;—accomplished through Christ's sufferings, He. 10. 10; 13. 12; —by instrumentality of the Word, Jn. 17. 17, 19. Ep. 5. 26;— its *evidences* are, freedom from sin, Ro. 8. 2, 6, 18; —the love and practice of holiness, Ps. 51. 7, 10; Ro. 6. 22;— humility, Job 42. 5, 6; Ep. 3. 8;— deadness to the world, Ga. 6. 14;— patient submission to the will of God under afflictions, Job 2. 10; Ps. 39. 9;— growing desires after heaven, 2 Co. 5. 4–8; Phi. 1. 23.

Sanctify, to make holy, to treat as holy, or to set apart for holy services,

Ex.19.10; 22.23; 30.29; De.5.12; Is.8.13; 29.23; Ep.5.26; 1 Th.5.23.

Sanctuary, the Holy of Holies, Le. 4 6. the temple at large, 2 Ch.20.8; —the one place of national worship for the Israelites, De.12.5.—David longs to attend it, Ps. 42. 2; 63 1; lxxxiv.; —its place after the restoration of the Jews, Eze.48.8;—heaven, He.8.2: a place of refuge and shelter so called, Is.8.14; Eze.11.16.

Sandals, at first, were only soles of leather or wood, fastened on the feet with strings or thongs; afterwards they were covered like shoes by the richer, but the Hebrew slaves went barefoot, Mar. 6. 9; Ac. 12. 8; commonly rendered 'shoe,' Mat.3.11; 10. 10; Mar.1.7; Lu. 3.16; 10.4, &c. *See* WASHING.

Sanhedrin, or SENATE, san'he drim, the supreme council of the Jewish nation, composed of seventy or seventy-two judges, and said to have taken its rise from the seventy elders appointed to assist Moses;— Christ was brought before it, Mat. 27. 1; Jn 11. 47;—Stephen, Ac.6.12,15; Peter and John, 4. 5-7;—the apostles, 5. 21,27.

Sapphire, a precious stone, second only to the diamond in lustre, hardness, and value; and of a pure blue, or deep azure colour, Ex.24 10; 28. 18; Job 28 16; La. 4.7; Eze.1.26; Re. 21.19.

Sarah, sā'rah [lady, or princess], the wife of Abraham, Ge. 11. 29; 12. 5, her name changed from Sarai [my princess], 17. 15; bare Isaac when she was above ninety years, 21.2; died at Hebron, aged 127 years, 23. 2; buried, 19. Isaiah 51.2) is the only prophet who makes mention of her. *See* ABRAHAM.

Sardine, or SARDIUS, a gem of a deep red or bloody colour, of the chalcedony family, Ex. 28. 17; Eze. 28. 13; Re.4.3; 21 20.

Sardis, sär'dis, capital of the ancient kingdom of Lydia in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Here was one of the 'seven churches' to which John addressed an apocalyptic message, Re.3.1. Its modern name is *Sert-Kalessi*, consisting of only a few miserable cottages amid the ruins of former grandeur.

Sardonyx. *See* ONYX.

Sarepta, sa-rēp'tah, Lu. 4. 26, a Gentile town on the shores of the Mediterranean between Tyre and Sidon. *See* ZAREPHATH.

Sargon, sär'gon, a King of Assyria, Is 20.1.

Satan, sā'tan [an enemy], the devil; appears in the presence of God, Job 1. 6; 2. 1; tempts Joshua the high-priest, Zec. 3. 1;—tempts Jesus, Mat. 4.1; Mar.1.13; Lu.4.2; the prince of the demons, Mat. 9. 34; — Judas so called, Jn. 6. 70; Peter so called, Mar.8.33;—seen by Jesus as lightning falling from heaven, Lu. 10. 18; his synagogue, Re. 2. 9;—bound for a thousand years, 20.2. *See* DEVIL.

Satiate, to satisfy, to fill, or to glut, Je.31.14,25; 46.10.

Satisfying, contenting, Ps. 103. 5; Pr. 13. 25; Col.2.23.

Satyr, a fabulous being, a hairy shaggy monster, half man, half goat, a species of demon, Is. 13. 21; 34.14; rendered 'devils,' Le. 17.7; 2 Ch. 11. 15; 'goat,' 4.24; 16.6.

Saul [asked], (1) The son of Kish, of the tribe of Benjamin, and first King of Israel: sent to find his father's asses, 1 Sa. 9. 1;—anoints to Samuel, 18;—prophesies, 10.9;—chosen king, 17; —the restriction under which he held the sovereignty, 25; delivers the inhabitants of Jabesh-gilead, 11. 11;—arms the people against the Philistines, 13.3; defeats them, 14. 20;—makes a rash vow, 24;—sacrifices without waiting for Samuel, 13.8;—his success against the enemies of Israel,14.47; his family,49;—deserted by Samuel, 15. 35;—sends for David, 16. 19; endeavours to kill him, 18.10; 19.10,11;—prophesies, 19. 22;—pursues David,22.6;—orders the execution of the priests of Nob, 11; —spared by David in the cave, 24.1, &c.;—also at Hachilah, 26.4;—consults a witch at Endor, 28.7; slain, 31. 2; 1 Ch. 10. 2;—seven of his sons put to death by the Gibeonites, 2 Sa. 21.8;—buried by David, 12;—his descendants, 1 Ch. 8. 33; 9. 39;—12. Of Tarsus. *See* PAUL.

Saviour, one who delivers from danger and misery, as *God* does by his providential care, Ps. 106.21; Is. 45. 15,21; Je.14.8; 1 Ti.4.10.

———, *our Lord Jesus Christ,* Lu. 2.11; Jn.4 42; Ac.5.31; 13.23; Ep.5. 23; Phi. 3. 20;—he saves from sin, Mat. 1. 21; from the thraldom of Satan, He. 2.14; 1 Jn. 3.8; from the world, Ga. 1. 4; from the sting of death, 1 Co. 15. 55-57; from the grave, Hos.13.14; 2 Co.15.22,23; Phi. 3.20,21; from hell, 1 Th. 1.10;—and brings to the enjoyment of eternal bliss in heaven, Mat.25.34; 1 Pe.1.3, 4; 2 Pe.1.11.

———, *Christ is, able* to save to the uttermost, He. 7. 25, and he is *willing* to save all who come to him, Mat.11.28; Jn.6.37.

Savour, scent, odour, or smell, Le.26. 31; Nu.15.3; 28.13; Ec.10.1; Joel 2. 20; 2 Co.2.15; Ep.5.2.

Saws, for cutting wood or stones, 2 Ki. 7. 9; Is. 10. 15;—the Ammonites tortured under, 2 Sa. 12. 31; 1 Ch. 20. 3;—ancient worthies put to death by, He.11.37.

Scabbard, the sheath of a sword, Je. 47.6.

Scaffold, a temporary gallery, 2 Ch. 6.13.

Scales, the covering of fishes, Le.11. 9,10; De.14.9,10;—a skin or film on the eye, Ac.9.18;—balances for weighing, Is.40.12.

Scall, a disease incident to the hairy parts of the body, as the head or beard, Le. 13.30 36.

Scalp, the top or crown of the head, where the hair divides itself, Ps. 68. 21.

Scape goat, a type of Christ, Le.16. 10; Is.53.4; 1 Pe.2.24.

Scarcely, hardly, Ro.5.7; 1 Pe.4.18.

Scare, to affright or terrify, Job 7.14.

Scarlet, a beautiful bright red, much worn by great men, 2 Sa.1.24; Pr.31. 21; La. 4. 5; Da. 5. 7;—*figuratively,* sins of deep enormity, Is. 1.18;—emblem of luxury, Re. 17.3,4;—of honour or prosperity, Pr.31.21.

Scatter, to disperse or drive into different places, Ge. 11. 9; 49. 7; Le. 26. 33; to overthrow or destroy, Ps.68. 14; 89. 10; 92.9.

Scent, smell, odour, Job 14.9; Je.48. 11; Ho 14 7.

Sceptre, a rod or staff of authority in the hands of kings, governors, or rulers, Ge.49.10; Nu.24.17; Es.5.2;—a 'right sceptre' = just government, Ps.45.6.

Sceva, sē'vah, a Jew who resided at Ephesus, of the priestly order, whose seven sons went about pretending to exorcise or cast out devils, Ac.19.14-16.

Schism, a breach, rupture, or division in the Christian church, 1 Co. 1. 10; 3.3; 11.18; 12.25; 2 Co.13.11.

Schoolmaster, the law a, or pedagogue, or tutor, to bring to Christ, Ga. 3.24.

Schools, or colleges of prophets, instituted by Samuel, the great reformer and organizer of the prophetical order, at Ramah, 1 Sa.19.19;—Bethel, 2 Ki. 2. 3; Jericho, 5;—Gilgal, 4. 38. In these institutions young men were trained for the prophetical office. School of Tyrannus, Ac.19.9.

Scorpion, a venomous reptile, somewhat resembling a lobster, with eight legs, and a long slender tail, armed with a sting; it is generally about 3 or 4 inches in length, though in very hot countries it is much larger. They are of diverse colours, De.8.15; 1 Ki. 12.11; Eze.2.6; Lu.10.19; 11.12; Re. 9.3,5,10.

Scourging, a punishment among the Jews, who were prohibited to give above forty stripes at once, Le.19.20; De. 25. 2; 2 Co. 11. 24; — by the Romans, Mat. 10. 17; 27. 26; Ac.5.40;—no Roman citizen could be subjected to, Ac.22.25,26.

Scribe, an officer of state, who wrote the king's letters, and drew up his decrees, &c., 2 Ki.12.10; 25.19; 2 Ch. 24. 11; Is.33.18;—after the exile this name was given to those who copied the law, and were skilled in its interpretation, Je. 8. 8; Ezr. 7. 6, 12;—Ezra organized a body of such men, of whom he was chief, Ne.8.1,4,9,13; 12.26;—to this order belonged Jonathan, David's uncle, 1 Ch. 27. 32;—Baruch, the secretary of Jeremiah, Je.36.26; — and those who lived in the days of Christ, Mat. 5.20; 7.29; 16.21; 17.10; 20.18; 23. 2; 26. 3, &c.

Scrip, a small bag or wallet; it was used for food or for money, 1 Sa. 17. 40; Mat. 10. 10; Mar.6. 8; Lu. 22.35,36.

Scriptures [writings], applied by way of eminence to those which are contained in the Bible, and which are given by inspiration, 2 Ti. 3. 16 *(see* INSPIRATION.);—ought to be read and studied by all men, Mat.22.29; Jn.5. 39; Ac.17.11; Ro.15.4; 16.26; 1 Co.10. 11;—should be read and studied with holy reverence, Ps. 85. 8;—with faith in their divine authority, 119.66;—with meek and humble docility of mind, 33; Ja. 1. 21;—with prayer for the teaching of the Holy Spirit, Job 34.32; Ps. 25. 4, 5; 119. 12, 18;—various important ends for which they are given, 2 Ti.3.16;—promote the sanctification, edification, and comfort of believers, Jn.17.17,19; Ac.20.32; Ro. 15. 4;—producing illumination, Ps. 119.130;—spiritual cleansing, Ps.119. 9; Jn. 15. 3; Ep. 5. 26,—yielding joy, Ps.19.8; 119. 111, 162;—making wise, 19. 7;—danger of rejecting them, Mat.26.16; Lu.10.16; Jn. 5. 36; 12.48; He. 2. 3; 10. 28; 12. 25;—to be frequently meditated upon, De.6.6; 11, 18; Ps.1.2; 119.97; Jn. 5. 39; 2 Pe.3.2; —a privilege of the Jews, Ro 3.2;—the advantage of the study of them, Ps. 19.7; 119. 9, 72, 98, 103; Ro. 15. 4; Ep. 6. 17; 2 Ti. 3. 15; Ja. 1. 25;—to be preserved entire, De. 4. 2; Pr.30. 6; Re.22.18.

———— of the Old Testament quoted or referred to in the New, Mat.1.23; 2. 5, 6, 15; 3. 3; 4.14; and in above 300 other places.

Scroll, a writing rolled up, Is. 34. 4; Re.6.14.

Scum, the wicked, Eze 24.6,11,12.

Scurvy, a disease, scabbed, Le.21.20; 22.22.

Scythians, sythi'ans, a nomad people who dwelt near the Euxine and Caspian seas. They were probably descendants of Magog. In Col.3.11 the name is used as a general term for the rude, ignorant, degraded.

Sea. The Heb. word *yâm* rendered 'sea' is applied to the ocean, Ge.1.2, 10;—lakes, Joh 14.11;—great rivers, as the Nile, Na.3.8; Is.19.5; Am.8.8; —the Euphrates, Je.51.36; the Sea of Gennesareth or Galilee, Mat.4.18; —the sea of Jazer, beyond Jordan, near the city of Jazer, Je.48.32; the Dead or Salt Sea, Ge. 14. 3; the *Great Sea* called [also the '*hinder*,' *i.e.* the western sea, Da. 11. 24; Joel 2. 20], the Mediterranean, which washes the whole western shore of Canaan, Ps. 104. 25; —the molten laver, in the temple, 1 Ki.7.23; 2 Ch. 4.2;—the whole mighty ocean, which shall give up its dead, Re. 20. 13; —none in the new earth, 21.1.

Sealing, or marking with a stamp wax on letters or deeds, the antiquity and use of it, Ge. 38. 18; Ex. 28. 11; 1 Ki. 21. 8; Ne. 9. 38; Es. 3. 12; Da. 6. 17; Mat.27.66; *figuratively,* the stamping of the divine image on the soul, by the Holy Spirit, 2 Co.1.22; Ep.1. 13; 4.30.

Seals (SEVEN), opened, Re.6.1.

Search, to examine carefully, as we are commanded to do the Scriptures, Jn.5.39;—as God does the hearts of men, 1 Ch.28.9; Je.17.10.

Seared, burned or cauterized, and thus rendered hard, callous, and unfeeling, 1 Ti.4.2.

Seasons, the lights of heaven appointed for, Ge. 1. 14; Ps. 104.19;—certainty of their regular succession, Ge.8.22; —one given for every lawful purpose, Ec.3.1–8

Seat, the scribes and Pharisees sat in Moses', Mat.23.2;—loved the uppermost, in the synagogues, Lu.11.43.

Seba, sē'bah [man], a son of Cush, Ge.10.7; whose descendants formed a nation in the distant south, Ps 72. 10. In Is. 45. 14 they are called Sabeans.

Sebat, se'bat [shoot], the fifth month of the Jewish civil year, and the eleventh of their sacred, from the new moon in Feb. to the new moon in March, the month when trees begin to shoot, Zec.1.7.

Secacah, sek'a kah [enclosure], a city of the wilderness of Judah, near the western shore of the Dead Sea, Jos. 15.61.

Secret, what is hidden; actions will be discovered, Ec.12.14; Mat.10.26; Lu. 8.17; 12.2; 1 Co.4.5.

Secretly, privately, Ge.31.27; De.13. 6; Ps.10.9; 13.20; Ju.11.28.

Secrets, of a lawful kind, not to be revealed, Pr.17.9; 25.9; Mi.7.5; Samson's betrayed, Ju.15.5,18.

Sect, a party distinguished by some peculiar tenets; such as the *Pharisees, Sadducees,* and *Herodians,* Ac. 5.17; 15.5; 24.5; rendered 'heresy' in Ac.24.24.

Security, from evil, how to be attained, Ps.15.1–5; Pr.1 33; 10.9; 2 Pe. 1.10.

Sedition, rebellious tumult or insurrection against lawful government; condemned, Ac. 24. 5; Ga.5.20;—rendered 'insurrection,' Mar.15.7; 'dissension,' Ac.25.2.

Seducers, tempters or corrupters, not to be regarded, Pr.28.20; Mat.5.19; 23.15; 24.4,11; 2 Ti.3.13.

Seeds of different kinds not to be sown together, De.22.9.

Seer, a prophet, who had a foresight of the future, 1 Sa.9.9.

Seethe, to prepare food in hot or boiling water, &c., forbidden to be done on Sabbath, Ex.16.23; a kid not to be thus prepared in its mother's milk, 23.19; 34.26; De.14.21.

Segub, se'gub [elevated], (1) A son of Hezron, 1 Ch.2.21.—(2) A son of Hiel, 1 Ki.16.34.

Seir, sē'ir [rough, bristly], (1) The father of the ancient Horites, Ge.36. 20. (2) The name of the mountain district on the east of Arabah where his posterity dwelt, 14 6; De.2.12;—was afterwards the possession of Esau and his posterity, Ge. 32. 3; 33.14,16; 36.8,9. Hence Seir is often put for Edom or the Edomites, Eze. 25. 8. It extended from the Dead Sea to the Elanitic Gulf.—(3) A mountain named as one of the landmarks on the north boundary of Judah, Jos. 15.10.

Sela, or SELAH, sē'lah [a rock], the capital of Idumea, situated near the base of Mount Hor in the *Wady Musa.* It was taken by Amaziah, king of Judah, and named by him Joktheel [God-subdued], 2 Ki.14.7; 2 Ch.25.11,12. This remarkable city is usually known by the name *Petra,* which is the Greek equivalent of *Sela.* It consists of dwellings cut out of the rock. It is now a lonely deserted ruin, according to the words of the prophets, Is.34.5–15; Je.49.7–10,15–18; Eze.xxxv.; Joel 3.19.

Selah, sē'lah, a term used seventy-one times in the book of Psalms, the import of which is not well known; though it is most generally believed to denote a *pause* in singing, or to excite and quicken attention, Ps.3.9, 4.8; 4.2,4; 7.5; 9. 16, 20; 32. 5, &c.; Hab.3.3,9,13.

Seleucia, se lu'shi-a, a city of Syria, situated on the shores of the Mediterranean, about 5 miles north of the river Orontes, and about 16 west of Antioch;—here Paul and Barnabas embarked for Cyprus, Ac.13.4.

Self-deception, the deceit which many practise on themselves by judging favourably of their state and character, 1 Co.3.18; Ga.6.3; Ja.1.22, 26;—sinners often given up to, Ps.81. 11,12; Ho.4.17; 2 Th.2.10,11.

Self dedication. *See* DEDICATION.

Self-denial, a Christian duty, Mat. 16.24; Mar. 8. 34; Lu.9.23;—must be exercised in regard to every forbidden indulgence, how pleasant soever, or presently profitable, Mat.5.29,30; 18. 8,9; Tit. 2. 12;—sometimes in things lawful, 1 Co.8.13; 9.20; 10.23;—in respect of our own righteousness, Is. 64.6; Phi.3.7–9; our own wisdom, 1 Co 3.18 20; our own strength, 2 Co. 12.10; our own will, Mat. 8. 10; 26. 39;—and our own life, 16.24,25; Mar. 8. 34, 35; Lu 9 23, 24;—a test of meekness to Christ, Mat. 10. 37, 38; Lu.14.27,33; becomes pilgrims and strangers, He.11.13–15; 1 Pe.2.11.

Self denial, *motives* to excite us to the practise of: the express command of Christ, Mat. 16.24;—his eminent example, 2 Co.8.9; Phi.2.5–8; the encouragement he gives, Mat.16.25; 19. 29;—the example of the saints, particularly Abraham, Moses, and Paul, He.11.8,17,24–26; 2 Co.11.23–27, Re. 12.11.

Self-examination. *See* EXAMINATION.

Self interest, or SELFISHNESS, how it discovers itself, Mi. 3. 11; Mal. 1. 10; Mat.20.21;Ro.15.1; 1 Co.10.33;Phi.2. 21; 2 Ti.3.2; 1 Jn.3.17; characteristic of the natural man, Phi. 2. 21;—not to make us disregard the interests of others, 1 Co. 10. 24; Phi.2.21; 2 Ti.4 10;—of Nabal, 1 Sa.25 10.

Selling, frauds to be avoided in, Le. 19.13,36; 25.14; Pr.11.1; 16.11; 20.10, 23.

Selvedge, the edge of a web of cloth, Ex.26.4; 36.11.

Senate, the chief court of the Jews, consisting of the 'elders of Israel,' Ac.4.8; 5.21. *See* SANHEDRIM.

Senators, members of the Sanhedrin, Ps.105.22.

Seneh, sen'eh [thorn-rock], the name of a rock, the scene of Jonathan's remarkable adventure against the Philistines, 1 Sa.14.4.

Sennacherib, sen-nak'e rib [appearing like a lion], king of Assyria, invades Judah, 2 Ki.18.13; 2 Ch.32.1; Is.36.1;—in one night his vast army was destroyed by 'the angel of the Lord,' 2 Ki.19.35; 2 Ch.32.21; Is.37. 36;—himself slain, Is.37.37; 2 Ki.19 37.

Sense, (1) The meaning or signification of Scripture, Ne. 8. 8.—(2) Any one of our bodily organs of perception; namely, seeing, hearing, smelling, tasting, and feeling, He.5.14.

Sensual, carnal, as opposed to spiritual, Ja. 3.15; Jude 19.

Sensuality, or devotedness to bodily pleasures, censured, Am.6.4; Lu.16. 19, &c.; 1 Co.15.32; Ja.5.5.

Sentence, the decision of a judge, acquitting or condemning, De. 17.9, 10; Ps. 17. 2; Lu.23. 24; God's, pronounced against sin, not speedily executed, Ec. 8. 11;—that which shall finally be passed on the righteous, Mat.25.34;—on the wicked, 41.

Separate, to divide, or put asunder, Ge.13.9; Je.27.12; Lu.6.22; Ro.8.35, 39;—from the wicked, our duty, 2 Co. 6.17.

Sepharvaim, sef-ar-vā'im [the two Sipparas], a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates, above Babylon, on both sides of the river, 2 Ki.17.24; 18.34; 19.13; Is.36. 19; 37.13.

Septuagint, an ancient Greek version of the Old Testament; an old but questionable tradition states that it was thus named because translated by seventy, or rather seventy-two Jews in the time of Ptolemy Philadelphus, king of Egypt, about the year 285 before Christ; and from which both our Lord and his apostles frequently quote texts, rather than from the Hebrew, De.8.3, in Mat.4.4; De.6.16, in Mat.4.7; Ho.6.6, in Mat.9 13; Le.19. 18, in Mat.19.19; Ps. 8. 2, in Mat. 21. 16; Ps. 118. 22, 23, in Mat. 21. 42; Ex. 3.6, in Mat.22.32; Ps.110.1, in Mat. 22.44; Zec.13.7, in Mat.26.31, &c. &c.

Sepulchres, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Ge. 23. 6; Ju. 8. 32; 1 Sa. 10. 2; 2 Sa.2.32; Is.22.16; Mat.27. 60. *See* GRAVE.

Serah, sē'rah [abundance], a daughter of Asher, the only female mentioned

among those that went down into Egypt, Ge. 46.27.

Seraiah, ser-ī'ah [warrior of Jehovah], (1) A high-priest of the Jews, was taken captive, and, along with seventy others, put to death at Riblah, Je. 52.24–27.—(2) The scribe or secretary of David, 2 Sa.8.17. There were several others of the same name.

Seraphim, ser'ra-fim [brilliant ones], the plural of seraph, seen by Isaiah, Is 6.1–4

Sergius Paulus, ser'gi-us paul'us, the deputy-governor of Cyprus, converted by Paul, Ac.13.12.

Serjeants, officers of the Romans called *lictors*, who carried a bundle of rods before the magistrates, for whipping malefactors, Ac.16.35,38.

Serpent, deceives Eve, Ge. 3.1:—fiery ones destroy many of the Israelites, Nu. 21. 4, &c.:—a brazen one made by Moses, 8,—abused to superstition, 2 Ki. 18. 4:—the erection of it declared to be typical of the crucifixion of Christ, Jn. 3.14:—the devil called 'the serpent,' Re. 12. 9, 14, 15:—an emblem of wickedness, Mat. 23. 33:—of cruelty, Ps.58.4:—of treachery, Ge.49.17.

Serug, sē'rug [shoot, tendril], the father of Nahor, and the grandfather of Abraham, Ge. 11.22–26; Lu.3.35.

Servants, properly *slaves*, Ge. 9. 25; 27 37; Ju.8.34; Re.6.15;—among the Hebrews there were two kinds: the first were foreigners taken captive in war, or purchased; and these their masters kept, exchanged, or sold according to their pleasure, Le.25.44–46;—the second were Hebrews, who from poverty had sold themselves, or were delivered up by their parents, in a time of dire necessity, to satisfy the demands of an unfeeling creditor; and this class might either be redeemed at any time, or otherwise were bound to continue in servitude only till the seventh year, or the year of jubilee, when they were free if they chose, Ex. 21.2–6; Le.25.47–55;—law respecting daughters sold to be, Ex. 21. 7–11;—fugitive, not to be delivered up, De. 23. 15;—not to be oppressed, 24.14.

———, their duty to be diligent and obedient, Ep. 6.5–7; Col.3.22; 1 Ti. 6. 1; Tit. 2. 9; 1 Pe. 2. 18;—to be faithful, Lu. 16.10–12, 1 Co.4.2; Tit.2. 10;—not to purloin, Tit.2.10;—not to be slothful or wasteful, Pr. 18.9; Jn. 6.12;—should be content with their situation, 1 Co.7.20,21;—compassionate to their fellows, Mat.18.33. Examples of good servants: *Eliezer*, Ge. xxiv.;—*Jacob*, 31. 36–40;—*Joseph*, 39. 3; Ac. 7. 10;—*David's servants*, 2 Sa.12.18;—*servants of Naaman*, 2 Ki. 5. 2–4, 13;—*others*, Mat.8. 9; Ac.10.7.

Servitor, an old word, meaning a *servant*, 2 Ki.4.43.

Seth, or SHETH [compensation, appointed], the third son of Adam, Ge. 4.25; 5.3;—the father of Enos, 6;—his age and death, 8.

Settle, 6x, 1 Ch.17.14; Eze.36.11; Lu. 21.14; 1 Pe.5.10.

Seven, regarded by the Jews as a number of perfection, because God rested on the seventh day, Ge. 2. 2;—their land rested from tillage every seventh year, Le.25.4, 5;—used as a round number for many, 2 Sa.2.5; Job 5.19; Ps. 12.6; 119.164; Pr. 26. 16, 25; Is.4.1; Je 15.9; Mat. 12.45; 18.22.

Seventy ELDERS, appointed to relieve Moses, Ex.18 25; Nu. 11. 16;—called up to the mount, Ex.24.1.

——— DISCIPLES sent out by Jesus, Lu.10.1;—their return, 17.

——— WEEKS, Daniel's prophecy so called, Da.9.24.

Several, one by itself, 2 Ch.11.12; 26. 21.

Severity of God, his *discarding* one from a family in righteous judgment, Ro.11.22;—manifested to Sodom, Ge. 19.24;—to the sons of Aaron, Le.10. 1, &c.;—to Miriam, Nu.12 10;—to the man who gathered sticks on the Sabbath-day, 15.32;—to Korah, &c., 16. 31;—to Uzzah, 2 Sa.6.6;—to Ananias and Sapphira, Ac. 5. 1;—to Herod, 12.23.

Sewed, joined, Ge.3.7; Job 16.15.

Sexes, male and female, to be distinguished by their dress, De.22.5.

Shaalabbin, sha-al-ăb'bin [city of foxes], a city of Dan, Jos.19 42; Ju. 1.35;—called Shaalbim, Ju.1.35.

Shaashgaz, sha-ăsh'gaz [servant of the beautiful], a Persian eunuch in the court of Ahasuerus, Es.2.14.

Shadow, the law was, of gospel blessings, He.10.1;—our days on earth compared to, Job 14. 2; 17. 7;—*of death*, means the gloomy darkness with which it is often attended, 3.5; 10.21; 12.22; 16.16; 24.17; 34.22; Ps. 23.4; 44.19; 107.10,14; Is.9.2; Mat. 4.16; Lu.1.79.

Shadrach, shā'drak [a royal one], the Chaldee name of Hananiah, who, with his companions *Meshech* and *Abednego*, were accused to Nebuchadnezzar, Da. 3. 12;—brought before him, and charged to serve his idol, 13–15;—their bold and firm resolution, 16–18;—were cast into the fiery furnace, 19–23;—were miraculously preserved and called forth by the king, 24–26.

Shaft, a spire, an arrow, Ex.25.31; Is. 49.2.

Shaharaim, shā-har-ā'im [morning and evening dawn], a descendant of Benjamin, who resided in Moab, whose numerous posterity, by his two wives, is mentioned, 1 Ch.8.8–28.

Shahazimath, sha-hāz'i-math, a city in the tribe of Issachar, Jos.19.22.

Shallum, shāl'lum [retribution], (1) A son of Naphtali, and father of the Shillemites, Ge.46.24; Nu. 26.49; 1 Ch. 7. 13.—(2) The fifteenth king of Israel, the son of Jabesh, who murdered and succeeded Zechariah, 2 Ki.15.10;—after one month slain, 14. —(3) King of Judah, son of Josiah, Je.22.11.

Shalmaneser, shāl-ma-nē'zer, king of Assyria, subdued the kingdom of Israel, and obliged their king to pay tribute, 2 Ki.17.3;—imprisoned their king for conspiracy, 4;—after three years' siege, took Samaria, ravaged the fenced cities of Israel, massacred the inhabitants, and carried the remainder captive (B.C. 721), 5,6; 18.9–12.

Shambles, the flesh-market, 1 Co.10. 25.

Shame, the offspring of sin, Ge. 3. 7;—just cause of it, Ps. 25. 3; Is. 1.29; 42. 17;—unreasonable, Mat. 20. 32; Mar.8.38; Lu.9.26; Ro.1.16; 2 Ti.1 8;—from guilt, Ge. 38. 26; Ezr.9.6; Pr. 13.5; Je. 2. 26. 3. 25; Jn. 3. 20;—from disgrace, 2 Sa.10.5; Lu.13.17; 16.3;—from bashfulness, 2 Ki.2.17.

Shamefacedness, modesty, 1 Ti.2.9.

Shamgar, shām'gar, the third judge of Israel, delivers the Israelites from the Philistines, Ju.3.31.

Shammah, shām'mah [astonishment], (1) The third of David's mighty men, who, along with Eleazar, routed the Philistines, 2 Sa.23.11,12;—one of the three who broke through the host of the Philistines and brought water to David, 13–17.—(2) A brother of David, 1 Sa.16.9;—called Shimeah, 2 Sa. 13. 3, and Shimma, 1 Ch.2.13.—(3) Another of David's thirty champions, 2 Sa.23 33.—(4) A third champion of the same name, called also Shammoth and Shamhuth, 1 Ch.11. 27; 27.8.

Shaphan, shā'fan [sly, or prudent one], secretary of the temple in the time of Josiah, 2 Ki. 22.8,9;—informed that king that the book of the law was found, 10,11; 2 Ch.34. 14–18.

Shaphat, shā'fat [judge], (1) One of those sent to spy the Land of Promise, Nu. 13. 5.—(2) The father of Elisha, 1 Ki.19.16.—(3) Several others so named, 1 Ch.3.22; 5.12; 27.29.

Sharon, shā'ron [a plain], or SARON, Ac.9.35, (1) The fertile plain extending from Joppa to Cesarea, rich in pasture, 1 Ch.27.29; 33. 9;—and celebrated for its roses, Ca. 2. 1.—(2) A place in Gad on the other side of Jordan, 1 Ch.5.16.

Shashak, shā'shak [assaulter, runner], one of Simeon's posterity, 1 Ch. 8. 14.

Shaveh, sha'veh [a plain], a valley where dwelt the Emims, called also 'The King's Dale,' Ge.14.5; 2 Sa.18. 18.

Shaving, a rite of purification, Le. 14.8;—by the Nazarites, Nu.6.9;—by Paul, Ac. 18. 18; 21. 24;—a token of humiliation, Job 1. 20;—forbidden with respect to the corners of the beard, Le. 19. 27; 21. 5;—of David's ambassadors by Hanun, 2 Sa.10.4;—the head, a disgrace to a woman, 1 Co.11.6;—customary with the Egyptians, Ge. 41.14.

Sheaf, of the first-fruits to be presented to the Lord, Le.23.10,11;—bringing home of, on Sabbath, reproved, Ne.13.15.

Shealtiel, she-al'ti-el [asked of God], father of Zerubbabel, Ezr.3.2,8; Ne. 12.1.

Shearers, those who clip the fleece from sheep with shears, Ge.38.12; 1 Sa.25.7,11; 2 Sa.13.23; Is.53.7.

Shear-Jashub, shē'ar-ja'shub [the remnant shall return], a son of the prophet Isaiah, Is.7.3. It is conjectured that it is a symbolical name like that of his brother Mahar-shalal-hash-baz.

Sheath, scabbard of a sword, 1 Sa.17. 51; 1 Ch.21.27; Jn.18.11.

Sheba, shē'bah [covenant], or SEBA, the name of several persons, (1) A son and also a grandson of Cush, Ge. 10. 7; 1 Ch. 1. 9.—(2) A son of Joktan, Ge.10.28; 1 Ch.1.22. His descendants inhabited south of Arabia.—(3) A son of Jokshan, and grandson of Abraham, Ge.25.3; 1 Ch.1.32. —(4) From the Sheba peopled by descendants of Joktan the queen came who visited Solomon, 1 Ki. 10. 1; 2 Ch.9.1;—incense from, and merchants of, mentioned, Je. 6. 20; Eze. 27.22; 38. 13; Mat. 12. 42. The kingdom of, comprehended the greater part of Arabia Felix—the *Saba* of profane history.—(5) A man who excited rebels against David, 2 Sa. 20.1;—slain, 22.

Shebnah, shĕb'nah [youth], a treasurer and secretary to Hezekiah, 2 Ki. 18. 18;—his death foretold, Is.22. 15–19.

Shechem, shĕ'kem [shoulder, ridge], (1) A son of Hamor and prince of Shechem, debauches the daughter of Jacob, Ge. 34. 2;—made honourable proposals to marry her, 4.12;—murdered by Simeon and Levi, 25.—(2) A town of the Canaanites, called also Sichem, Ge.12.6; and Sychem, Ac. 7. 16. It was situated in the valley between Mounts Ebal and Gerizim, about 34 miles north of Jerusalem, and 7 south of Samaria. It was called *Neapolis* by the Romans, a name which is still preserved in its Arabic name *Nablús*;—near it Jacob bought a piece of ground, in which Joseph was buried, Ge. 33.19; 50. 13;—here Joshua assembled the Israelites before his death, Jos. 24. 1, &c.;—it became the capital of Samaria, and was called *Sychar*, Jn. 4. 5;—it has about 8000 inhabitants, but only some 15 or 20 Samaritan families.

Sheep, a well-known animal, of which some of the ancients had vast flocks, Job 1. 3; 42. 12;—appointed to be offered in sacrifice, Le. 1. 10; 22. 19, &c.;—*figuratively*, the people of God, Ps. 79.13; 95. 7; 100. 3; Jn.10.2–4, &c.

Shehariah, she-ha-ri'ah [Jehovah is the shining one], one of the posterity of Benjamin, 1 Ch.8.26.

Shekel, (1) A weight among the Hebrews, = ½ oz. avoirdupois, Ge. 24. 22; Ex. 30. 23; 2 Sa.14.26; Eze.4.10.—(2) A piece of money of the above weight, valued in *gold* about £1, 5d., Nu.7.14,20,26,32, &c.; Ju.8.26; 1 Ki. 10.16;—in *silver* about 2s. 2d., Ge. 23. 15; Ex. 30. 13, 15; De. 22.19, 29; 2 Ki. 15.20.

Shelemiah, shĕl-e-mī'ah [Jehovah is recompenser], a porter of the temple, 1 Ch.26.14.

Sheleph, shē'lef [drawing out], the second son of Joktan, Ge.10.26; 1 Ch. 1 20.

Shelomith, shel'o-mith, [peacefulness], a daughter of Zerubbabel, 1 Ch. 3. 19;—the name also of several men, 1 Ch.23.18; 26.25; Ezr.8.10.

Shelumiel, she-lū'mi-el [peace of God], a prince of the tribe of Simeon, Nu.1.6.

Shem [name], the eldest son of Noah, Ge.5.32;—he, with Japheth, modestly covered their father's nakedness, 9. 23;—his age, 11.10;—his descendants, 10.21 [the word 'elder' in this verse refers to Shem, and not to Japheth]; 1 Ch.1.17.

Shema, shē'ma [rumour], a city in the south of Judah, Jos.15.26.

Shemaiah, shĕm-ī'ah [whom Jehovah hears], (1) The prophet applies to Rehoboam, 2 Ch. 11. 3; 12. 5.—(2) Many others of this name, Ezr.8.13; Ne.3.29; Je.36.12, &c.

Shemida, she-mī'da [fame of the wise one], a son of Gilead, Nu.26.32.

Sheminith, shem'i-nith [the eight], probably denotes a musical instrument with eight cords, 1 Ch. 15. 21; Ps.vi.xii. title.

Shenir, shē'ner [coat of mail], a name of Mount Hermon, De.3.9.

Shepham, shē'fam [a bare region], a place mentioned in the description Moses gives of the eastern boundary of Canaan, Nu.34.10,11.

Shephatiah, shĕf-a-tī'ah [the Lord judgeth], (1) A son of David, 2 Sa. 3.4.—(2) A son of king Jehoshaphat, 2 Ch. 21. 22.—(3) Others so named, 2 Ch.9.8; 27.16; Je.38.1.

Shepherd, Christ is, to his flock; he purchased them with his blood, Jn. 10. 11;—seeks them out and gathers them into his fold, Eze.34.11–13;—feeds them in his green pastures, Is. 40. 11; Eze. 34. 14, 15;—leads and guides them, Jn. 10. 4.—heals their diseases, Eze. 34. 16; Lu. 4. 18;—protects them from enemies, Jn. 10. 12, 13,27,28;—brings them at last to his heavenly fold, Re.7.16,17.

Shepherds, representing prophets, reproved for their negligence, Eze. 34. 1, &c.; Zec.11.3,15; 13.7.

Sheriffs, officers in the Chaldean empire, whose particular powers and functions we know not, Da.3.2,3.

Sheshach, shē'shak [thy flax, thy joy], a name given to Babylon, Je. 25. 26; 51.41.

Sheshbazzar, shĕsh-baz'zar [joy of the vintage, or joy in adversity], a prince of Judah, generally believed to be Zerubbabel, to whose care Cyrus committed the sacred vessels sent back to Jerusalem, Ezr.1.8,11; 5.14,16, compared with Zec.4.9.

Shether-Boznai, shē'ther-boz'nī [shining star], one of the Persian governors of Syria, who came to Jerusalem along with Tatnai, Ezr.5.3; 6.6.

Shew, or SHOW, an appearance, a public sight, 1 Co.11.26; Col.2.15; Ga. 5.22.

Shew-bread [bread of face, or of the presence], twelve loaves which the priests placed anew every Sabbath on the golden table, before the Lord, Ex. 25. 30; Le. 24. 5–8;—to be eaten afterwards by the priests only, 9.

Shibboleth, shib'bo-leth [a stream], the Ephraimites were not able to pronounce this word, but called it SIBBOLETH, in consequence of which they were detected, and 42,000 of them slain, Ju.12.1–6.

Shield, a piece of defensive armour, made of wood, and covered with leather, brass, or gold, 1 Ki.10.17; 14. 27, 2 Ch.14.8;—God is, to his people, Ge.15.1; De.33.29; Ps.33.20; 84.11;—faith so called, Ep.6.16.

Shiggaion, shig-ga'yon [a song or hymn], according to some a dithyrambic song, according to others a plaintive song or elegy, Ps. vii. title. In Hab. 3. 1 the plur. form SHIGIONOTH is used.

Shihon, shī'hon [a ruin], a city of the tribe of Issachar, Jos.19.19.

Shiloah, shi-lō'ah [a sending], waters of, said to be the same as Gihon, Is. 8.6. *See* GIHON and SILOAM.

Shiloh, shī'lo [peace], (1) A name of the Messiah, Ge.49.10; comp. Mi.5. 2, 5, with Mat.2.6.—(2) A city of the tribe of Ephraim, among the hills half-way between Bethel and Shechem: here Joshua divided that portion of Canaan westward of Jordan to the nine and a half tribes, Jos.18. 1.8,10;—here he fixed the tabernacle of God, and here it continued from the days of Joshua to the death of Eli, 28.1; 19.51; Ju.18.31; 21.19; 1 Sa. 1.3,24; 2 Ki.2.27; 14.2,4. *See* TABERNACLE. The modern name of Shiloh is *Seilún*.

Shimeah, shim'e-ah [fame, rumour], a brother of king David, 2 Sa.13.3; called Shimma, 1 Ch.2.13; Shammah, 16 5; Shammuah, 2 Sa.5.14.

Shimei, shim'e-ī [renowned, hearer], a Benjamite and a kinsman of Saul, curses David, 2 Sa. 16.5;—pardoned, 19.18;—put to death by Solomon for breach of engagement, 1 Ki.2 36–46.

Shimshai, shim'shī [Jehovah is splendour], a scribe in the time of Ezra, Ezr.4.17,23.

Shinar, shī'nar [perhaps, country of the two rivers], the extensive and fertile plain through which the Euphrates and Tigris flow, Ge. 10. 10; 11. 2; 14. 1, 9; Is. 11.11;—to it Nebuchadnezzar carried the sacred vessels of the temple, Da.1.2.

Shiphrah, shī'frah [beauty], one of the Egyptian midwives who saved the Hebrew children, Ex.1.15.

Shipmaster, the captain or owner of a ship, Jn.1 6; Re.18.17.

Ships, probably originated from Noah's ark, and were early employed in trade by the tribes of Zebulun and Dan, Ge. 49. 13; Ju. 5. 17;—Solomon built a navy of, 1 Ki 9 26;—Jehoshaphat, 22.48; 2 Ch.20 36,37.

Shipwreck, the destruction of a ship by rocks, shallows, &c., 2 Co 11.25;—renouncement of a religious profession, and exposure to ruin, 1 Ti 1. 19.

Shishak, shī'shak, king of Egypt, plunders Jerusalem, 1 Ki.14.25; 2 Ch. 12.2–9. Probably the Sesostris of profane history.

Shitrai, shit'rī [Jehovah is a decider], one set over David's cattle, 1 Ch. 27. 29.

Shittim, shit'tim [acacias], (1) A place in the plains of Moab opposite Jericho, where the Israelites encamped for the last time before crossing the Jordan, Nu. 25. 1. From thence Joshua sent the spies, Jos.2.1.—(2) A valley west of Jordan and near Jerusalem, Joel 3.18.

Shittim-wood, used in making the tabernacle and its furniture, was durable, incorruptible in water, and became black, Ex. 25. 5, 10, 13, 23, 26. 15, 26, 32; 27. 1.

Shivers, small broken pieces, Re.2 27.

Shobach, shō'bak [expansion], a general of the king of Syria whom David slew, and routed his mighty army of 700 chariots and 40,000 cavalry, 2 Sa. 10.16–18.

Shock of corn, sheaves set up in the field for winnowing, Ju.15.5; Job 5.26.

Shocoh, shō'ko [branches, hedge], (1) A city in the low country of Judah, 2 Ch.28.18;—called Socoh, Jos.15.35; —Shoco, 2 Ch. 11. 7;—Shochoh, 1 Sa. 17.1. It was about 13½ miles south-west of Jerusalem; near it David killed Goliath, 1 Sa 17.1.—(2) A town in the mountains of Judah about 10 miles south-west of Hebron, Jos.15. 48.

Shoe. The Hebrews used sandals (*see* SANDALS); or shoes which covered their feet and legs when abroad; and women of quality wore shoes or gaiters of costly texture;—to put off, a mark of reverence, Ex.3.5; Jos.5. 15;—taken off and given to another, a token of a surrender of one's rights, De.25.9; Ru.4.7;—removed, a token of subjection, 2 Sa.15.30; Is. 20. 2–4; Eze.24.17;—hence 'cast over' a country, a sign of its subjection, Ps.60.8; 108.9;—to bear or unloose, the meanest office, Mat.3.11; Mar.1.7.

Shophan, shō'fan [extension], a city of Gad, Nu.32.35. *See* ZAPHON.

Shoshannim, shosh'a-nim [lilies], the title of Ps. xlv. lxix. and lxxx. Probably refers to a musical instrument.

Shoulder, a burden on, means servitude and oppression, Ge.49.15; Is.10. 27;—to pull away, to rebel, Ne.9.29; Zec.7.11;—to be carried on, honour, Is.49.22.

Shovels, instruments for digging, Ex. 27.3; Nu.4.14.

Shred, to cut in pieces, 2 Ki.4.39.

Shrines, small models of the temple

and image of Diana at Ephesus, Ac. 19. 24.

Shroud, a shelter, Eze. 31. 3.

Shubael, shŭ'ba-el [captive of God], one of the posterity of Levi, 1 Ch. 24. 20; called Shebuel, 23. 16; 26. 24.

Shulamite, shŭ'lam-ite, the feminine form of the Hebrew word rendered Solomon, a name given to the spouse, Ca. 6. 13.

Shunamite, shŭ'nam-ite, *n.* A native of Shunem, Abishag so called, 1 Ki. 1. 2.—*n.* The hostess of Elisha, 2 Ki. 4. 12;—her son raised to life by Elisha, 32;—brought to the king, 8. 1.

Shunem, shŭ'nem [the two resting-places], a city of the tribe of Issachar, about 3 miles north of Jezreel, where the Philistines encamped before Saul's last battle, Jos. 19. 18; 1 Sa. 28. 4;—visited by Elisha, 2 Ki. 4. 8;—Abishag, David's last wife, belonged to, 1 Ki. 1. 3.

Shur, shûr [a wall], a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert, Ge. 16. 7; Ex. 15. 22; 1 Sa. 15. 7; 27. 8.

Shushan, shû'shan [a lily], called Susa by the Greeks, a city in the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called *Sus*, lying between the *Shapur* and the *Dinful*, Ne. 1. 1; Es. 1. 2; 3. 15; 8. 15; Da. 8. 2.

Shuthelah, shŭ'the-lah [noise of breaking], a son of Ephraim, 1 Ch. 7. 20.

Shuttle, shortness of life compared to the swiftness of its flight, Job 7. 6.

Sibbecai, sib'be-kī [thicket of Jehovah], one of David's mighty men, 1 Ch. 27. 11.

Sibmah, sib'mah [coolness], a town occupied by the Reubenites on the east of the Dead Sea, Nu. 32. 38; Jos. 13. 19;—famous for its vines, Is. 16. 8; —it was destroyed by the Assyrians and Chaldeans, Is. 16. 8; Je. 48. 32;—called Shebam, Nu. 32. 3;—Shibmah, 35.

Sick, to be visited, 2 Ki. 8. 29; Job 2. 11; Mat. 25. 36;—to be prayed for and anointed with oil, as the token of miraculous recovery, Ja. 5. 14, 15.

Sickle, an instrument for cutting down corn, De. 16. 9; 23. 25; Je. 50. 16; Joel 3. 13; Mar. 4. 29.

Sickness, why permitted, De. 28. 22; Job 2. 7, &c.; 5. 17; Ps. 94. 12; Jn. 9. 3; 11. 4; 1 Co. 11. 30;—threatened in punishment of sin, Le. 26. 14–16; 2 Ch. 21. 12–15;—how to behave under it, Ge. 50. 24; 2 Ki. 20. 1; Ja. 5. 14.

Siddim, sid'dim [open fields, plains], the broad plain in which Sodom and Gomorrah lay. It was 'full of slime pits,' Ge. 14. 10.

Sidon, sī'don, the Greek form of Zidon [a fishery], a renowned city, the capital of Phœnicia, situated on the shore of the Mediterranean, about 20 miles north of Tyre, and about 20 south of Beirût; it was founded by Sidon, the eldest son of Canaan, Ge. 10. 15, 19; —judgments against, predicted, Eze. 28. 10;—frequently mentioned in the gospel history, Mat. 11. 21, 22; 15. 21; Mar. 3. 8; 7. 24, 31; Lu. 4. 26; 6. 17; 10. 13, 14;—Paul, in his voyage to Rome, touched at, and found Christians there, Ac. 27. 3. It is now called *Saida*, a poor town, having a population of about 7000 Moslems and 500 Jews.

Sign, a mark, token, or proof, Ex. 3. 12; 31. 13; Ro. 4. 11;—a miracle, Ex. 4. 8, 9, 17, 28; Jn. 2. 18; 20. 30.

Signet, a seal, often set on a ring, Ge. 38. 18; Ex. 28. 11, 21, 36; Da. 6. 17; Hag. 2. 23.

Signification, a meaning, 1 Co. 14. 10.

Signify, to mean, or declare, Ac. 21. 26; 23. 15; 1 Pe. 1. 11.

Signs, requested and given, Ge. 9. 13; 15. 8; 24. 14; Ex. 4. 1; Jos. 2. 12; Ju. 6. 36; 1 Sa. 10. 9; 14. 8; 1 Ki. 13. 3; 2 Ki. 8. 8; Is. 7. 14; Mat. 12. 38; 16. 1; Mar. 8. 11; Lu. 11. 16; Jn. 2. 18; 6. 30.

Sihon, sī'hon [sweeping away], the king of the Amorites, conquered, Nu. 21. 21, &c.; De. 2. 26.

Sihor, sī'hor [black], a name for the river Nile, so called from the black deposit of mud it leaves after the inundation, Is. 23. 3; Je. 2. 18; Jos. 13. 3; 1 Ch. 13. 5.

Silas, sī'las [contracted for Silvanus, 2 Co. 1. 19], one of the most active primitive preachers, exhorts the Christians at Antioch, Ac. 15. 23;—accompanies Paul in his progress, 40;—imprisoned with him at Philippi, 16. 19.

Silence, or refraining from speaking, sometimes commendable, Ps. 39. 2; Pr. 11. 12; 17. 28; 26. 4; Mi. 7. 5; 1 Ti. 2. 11; Ja. 1. 19;—*figuratively*, utter destruction, Is. 15. 1;—death and the grave, Ps. 94. 17; 115. 17.

Silk is not mentioned in the Bible except in Eze. 16. 10, 13;—it probably means *finest linen*, for silk was not then known.

Silly, weak, harmless, Job 5. 2; Ho. 7. 11; 2 Ti. 3. 6.

Siloam, si-lō'am [sent, sending], (1) A fountain of water rising in the southern part of the Tyropœan valley between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah, called a 'pool,' Ne. 3. 15 (SILOAH); Jn. 9. 7–11;—spoken of as running 'waters,' Is. 8. 6. There were probably two pools, the *upper*, Is. 7. 3 (called also the *king's pool*, Ne. 2. 14), and the *lower pool*, Is. 22. 9.—(2) A tower or high wall near the 'pool,' Lu. 8. 4.

Silvanus, sil-vā'nus, a faithful preacher with Paul, 2 Co. 1. 19; 1 Th. 1. 1; 2 Th. 1. 1; 1 Pe. 5. 12. *See* SILAS.

Silver, not mentioned before the flood, but used in traffic in the time of Abraham, Ge. 23. 15, 16;—so abundant in the days of Solomon, that it was little valued, 1 Ki. 10. 21;—thirty pieces of, promised to Judas, Mat. 26. 15; 27. 3–6, 9;—were probably *shekels*, comp. Ex. 21. 32.

Silverlings, pieces of silver, shekels, Is. 7. 23.

Silversmith, one who works in silver, Ac. 19. 24.

Simeon, sim'e-on [hearing], (1) The second son of Jacob, Ge. 29. 33;—he and Levi murder the Shechemites, Ge. 34. 25;—detained in Egypt, 42. 24; —his inheritance, Jos. 19. 1;—his descendants, 1 Ch. 4. 24;—his tribe conquers Gedor and the Amalekites, 39; —on the journey through the wilderness the tribe of, marched and encamped under the standard of Reuben, Nu. 2. 12; 10. 18.—(2) A pious old man at Jerusalem who earnestly waited for the coming of Messiah, Lu. 2. 25;—it was revealed to him that he should see Christ, 26;—took Christ in his arms and blessed God, 28;—foretold Mary how she should be tried by witnessing the death of Jesus, 34, 35.—(3) An eminent teacher of the church, called *Niger*, or the Black, from his swarthy complexion, Ac. 13. 1.

Similitude, a likeness or resemblance, 2 Ch. 4. 3;—none of God seen, and none to be made, De. 4. 12, 15, 16;—a comparison or simile in speech, Ho. 12. 10.

Simon, sī'mon [that hears], (1) The son of Mary and Cleophas, and the brother or cousin-german of Jesus, Mat. 13. 55; Mar. 6. 4.—(2) *The Canaanite*, Mat. 10. 4. This name is not to be interpreted as denoting his nationality, but is an Aramaic word meaning *zeal*, and therefore is of the same signification as *Zelotes*, Mar. 3. 18; Lu. 6. 15; Ac. 1. 13.—(3) *Surnamed Peter*, the apostle, Mat. 10. 2. *See* PETER.—(4) *The Pharisee*, Lu. 7. 36, &c.—(5) *The leper*, entertains Jesus at Bethany, Mat. 26. 7; Mar. 14. 3.—(6) *The father of Judas Iscariot*, Jn. 6. 71; 12. 4.—(7) *The Cyrenian*, carries the cross of Jesus, Mat. 27. 32; Mar. 15. 21; Lu. 23. 26.—(8) *The tanner*, with whom Peter lodged at Joppa, Ac. 9. 43; 10. 6, 17, 32.—(9) *Magus*, at Samaria professes to believe the gospel, Ac. 8. 9, 13;—desires to purchase the gift of the Holy Spirit, 18.

Simony, the crime of buying or selling church preferment; or of presenting any one to an ecclesiastical benefice for money, gift, or reward; so called from its resemblance to the sin of Simon Magus, Ac. 8. 18.

Simplicity, signifying meekness and innocence, Ps. 19. 7; 116. 6; Pr. 9. 4;—ignorance and inexperience, Pr. 1. 22; 7. 7; Ro. 16. 18;—folly and wickedness, Pr. 1. 32.

Sin, moral offence against God, wherein it consists, Jn. 15. 22; Ro. 3. 20; 4. 15; 1 Co. 15. 56; Ja. 1. 15; 1 Jn. 3. 4; 5. 17,—incident to all men, 1 Ki. 8. 46; Job 15. 14; 25. 4; Ps. 130. 3; Pr. 20. 9; 24. 16; Ec. 7. 20; Ja. 3. 2; 1 Jn. 1. 8;—comes from the heart, Mat. 15. 19; Ja. 1. 14;—how it should be dealt with: *confessed*, Le. 5. 5; Ju. 10. 10; Job 33. 27; Pr. 28. 13; Ps. 51. 4;—*hated*, Ps. 97. 10; 119. 163; Pr. 8. 13; Am. 5. 15; Ro. 12. 9;—*mourned*, Ps. 38. 18; Je. 3. 21; 2 Co. 7. 9, 10; —*guarded against*, Ps. 4. 4; 39. 1; 1 Co. 10. 12; He. 12. 1;—*mortified*, Ro. 8. 13; Col. 3. 5.

——, *presumptuous*, the danger of, Nu. 15. 30; Ps. 19. 13; 59. 5; Lu. 12. 47; Ro. 1. 32; He. 10. 26.

—— *against the Holy Ghost*, or the malicious ascription of Christ's miracles, by those who saw them, to Satanic agency, unpardonable, Mat. 12. 31; Mar. 3. 28; Lu. 12. 10.

——, meaning *sin-offering*, Ho. 4. 8; 2 Co. 5. 21; He. 9. 26, 28; 13. 12.

Sin [mire, clay], called 'the strength of Egypt,' (1) A city in the land of Egypt, the Pelusium [marsh-town] of the Greeks, now called Damietta, Eze. 30. 15.—(2) *The wilderness of*, into which the Hebrews entered as soon as they passed the Red Sea. Here the manna was first gathered, Ex. 16. 1; 17. 1. It is now called *el-Kaa*.

Sinai, sīn'ī [bush of the Lord], a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula of Sinai is about 11,500 square miles. It lies between the Gulf of Suez on the west and the Gulf of Akabah (*Sinus Aelaniticus*) on the east. 'It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel, and boulders; of gaunt mountain gorges and arid valleys and plateaus.' The Israelites come thither, Ex. 19. 1;—the ten commandments delivered from it, 20. 1, &c.; De. 5. 4, &c.;—represents the law, Ga. 4. 24;—the terrors of it not affecting Christians, He. 12. 18, &c. Horeb was probably the name of the mountain group of which Sinai formed a peak. There is much difference of opinion as to which of these peaks was Sinai; the peak of Sufsâfeh, which rises abruptly from the plain of Râhah, answers most fully to the descriptions of Moses, and is in all probability the true 'Mount of the Law.' In the library of the famous 'convent of Mount Sinai,' Tischendorf found (4th Feb. 1859) the *Codex Sinaiticus*, which is the oldest and the only complete uncial MS. of the New Testament hitherto discovered. According to him it was written in the fourth century by four different but contemporary scribes.

Sincere, pure and unmixed with error, 1 Pe. 2. 2;—single, candid, and upright, Phi. 1. 10.

Sincerity, singleness of heart, opposed to dissimulation or hypocrisy, required; Jos. 24. 14; 1 Sa. 12. 24; 16. 7; 1 Ch. 28. 9; 29. 17; Ps. 32. 2; 73. 1; Mat. 5. 8; Ro. 12. 9; Phi. 1. 10; Col. 3. 22.

Sinews, tendons, muscles, or nerves, Ge. 32. 32; Job 10. 11; 30. 17; Eze. 37. 6.

Singers appointed by David, 1 Ch. 25. 1.

Singing in divine worship, 1 Ch. 6. 32; 13. 8; Ne. 12. 28; Mat. 26. 30; Ac. 16. 25;—recommended, Ps. 95. 1; 96. 1; xcviii.; 100. 1; 1 Co. 14. 15, &c.; Ep. 5. 19; Col. 3. 16; Ja. 5. 13. *See* PRAISE.

Sinim, sī'nim, Is. 49. 12, a distant eastern land, probably China.

Sin-offering, rules relating to, Le. 5. 1, &c.; 6. 24;—for wilful offences, 6. 1, &c.

Sion, sī'on [lofty], one of the names of Mount Hermon, De. 4. 48;—it was called *Sirion* by the Sidonians, and *Shenir* by the Amorites, 3. 9. *See* ZION.

Siphmoth, sif'moth [fruitful place], a city of Judah to which David sent his costly spoils, 1 Sa. 30. 28.

Sirion, sir'yon [breast-plate], the Sidonian name of Mount Hermon, De. 3. 9; Ps. 29. 6.

Sisera, sis'e-ra [battle array], the general of the army of Jabin, king of Hazor, Ju. 4. 2;—killed by Jael, 18, &c.

Sister, a term used by the Hebrews to all near female relations, Ge. 12. 13; 20. 12; Mat. 12. 50; 13 56.

Sith, an obsolete word, meaning since or because, Je. 15. 7; 23. 38; Eze. 35. 6.

Situation, a position, a place, 2 Ki. 2. 19; Ps. 48. 2.

Sivan, sī'van, the third month of the Jewish sacred year, and the ninth of their civil, from the new moon in June to the new moon in July, Es. 8. 9.

Skilful, knowing, 1 Ch. 5. 18; 15. 22; Da. 1. 4; Am. 5. 16.

Skipped, passed with a leap, Ps. 114. 4; Je. 48. 27.

Skirt, a part of the garment below the waist, De. 22. 30; Ru. 3. 9.

Slack, or inactive, God is not, concerning his promise, 2 Pe. 3. 9.

Slander, false or invective reproach; censured, Ex. 23. 1; De. 22. 13; Ps. 15. 3; 50. 19, 20; 64. 3; 101. 5; Pr. 10. 18; Ro. 3. 30; 2 Co. 12. 20; Tit. 3. 2; Ja. 4. 11;—includes bearing false witness, Ex. 20. 16; De. 5. 20; Lu. 3. 14;—tale-bearing, Le. 19. 16;—judging uncharitably, Ja. 4. 11, 12;—a characteristic of the devil, Re. 12. 10.

Slaughter, in battle of great numbers, Jos. 8. 25; Ju. 2. 4; 21. 20, &c.; 12. 6; 20. 21, 25, 35, 44; 1 Sa. 4. 10; 2 Sa. 6. 5; 10. 18; 1 Ki. 20. 29, 30; 2 Ki. 14. 7; 1 Ch. 18. 12; 2 Ch. 13. 17; 25. 11; 28. 6; Es. 9. 16.

Slave, a female captive; how to be treated, De. 21. 10;—a runaway not to be delivered, 23. 15. *See* SERVANTS.

Sleep, sweet to a labouring man, but oft withheld from the rich, Ec. 5. 12;—not to be indulged in too much, Pr. 6. 4, 9; 20. 13; 23. 21; 24. 33;—spiritual indolence and security, Ep. 5. 14;—death, or the rest of the body, 1 Th. 4. 14.

Slime, or BITUMEN, a kind of clayey pitch, used in building Babel, Ge. 11. 3;—the vale of Siddim abounded with, 14. 10;—the ark in which Moses was put was daubed with, Ex. 2. 3.

Sling, an instrument formed of cords for throwing stones with the hand to a great distance, and with great force, Ju. 20. 16; 1 Sa. 17. 40, 50; 2 Ki. 3. 25; 2 Ch. 26. 14.

Slippery, unstable, ready to fall, Ps. 35. 6; 73. 18; Je. 23. 12.

Slothfulness, laziness or indolence, censured, Pr. 12. 24, 27; 15. 19; 18. 9; 19. 15, 24; 21. 25; 22. 13; 24. 30; Ec. 10. 18; Ro. 12. 11; He. 6. 12.

Sluggard, a lazy and idle person, reproved and instructed, Pr. 6. 6, 9, 10; 10. 26; 13. 4; 20. 4; 26. 16.

Sluices, dams for catching fish, Is. 19. 10.

Slumber, light and imperfect sleep, Ps. 121. 3, 4; 132. 4; Pr. 6. 4;—spiritual negligence and insensibility, Ro. 11. 8.

Smart, to suffer pain and loss, Pr. 11. 15.

Smith, a worker in metal, iron, copper, silver, gold, &c.; 1 Sa. 13. 19; 2 Ki. 24. 14; Is. 44. 12; 54. 16; Ac. 19. 24; 2 Ti. 4. 14.

Smoke, of Sodom, Ge. 19. 28;—on Mount Sinai, Ex. 19. 18;—anger of God, or his judgments compared to, Ps. 18. 8; Is. 14. 31; Joel 2. 30.

Smyrna, smir'nah [myrrh], a city of Ionia in Asia Minor, on the east shore of the Archipelago, or Egean Sea, and about 50 miles north of Ephesus;—Christ's message to the church there, Re. 2. 8. It is now called *Ismir* by the Turks. Its population is estimated at about 130,000.

Snare, TRAP, or GIN, a device for catching fowls, beasts, &c., Ps. 91. 3; 124. 7; Pr. 7. 23; Am. 3. 5;—whatever catches or entangles one to his hurt, Ex. 23. 33; 34. 12; Lu. 21. 35; 1 Co. 7. 35; 1 Ti. 3. 7; 6. 9.

Snatch, to seize hastily, Is. 9. 20.

Snorting, blowing through the nose, as a high-mettled horse, Je. 8. 16.

Snow, vapours frozen in the air, 2 Sa. 23. 20; Job 9. 30; 37. 6; Ps. 147. 16; 148. 8;—things compared to the whiteness of, Ex. 4. 6; Nu. 12. 10; Ps. 51. 7; Is. 1. 18; La. 4. 7; Da. 7. 9; Mat. 28. 3; Mar. 9. 3; Re. 1. 14.

Snuffers, an instrument for snuffing lamps, Ex. 37. 23; 2 Ki. 12. 13.

So, a king of Egypt, of Ethiopian descent, reigned about 728 B.C.;—joins Hoshea against the Assyrians, 2 Ki. 17. 4.

Soap, used for washing, Je. 2. 22; Mal. 3. 2.

Sobriety, or a decent Christian conduct, commended, 1 Th. 5. 6, 8; Tit. 2. 2, 4, 6; 1 Pe. 1. 13; 4. 7; 5. 8.

Socho, sō'ko [branches], one of the posterity of Judah, 1 Ch. 4. 18;—also a city of Judah, Jos. 15. 48. *See* SHOCOH.

Sodden, seethed, or prepared for food in warm or boiling water, Ge. 25. 29; Ex. 12. 9; Le. 6. 28; 1 Sa. 2. 15; La. 4. 10

Soder, or SODNEA, to cement or join pieces of metal, Is. 41. 7.

Sodom, sod'om [burning], a city in the 'plain of Jordan,' near by, or on the ground now covered with, the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants it was consumed with fire from heaven, and swallowed up by an earthquake, Ge. 13 10, 13; 14. 11, 12, 17; 18. 20–25; 19. 1–29; De. 29. 23; Is. 1. 9; Je. 23. 14; Mat. 10. 15; Lu. 17. 29; 2 Pe. 2. 6; Jude 7;—used *metaphorically*, Re. 11. 8. *Sodoma*, the Greek form, Ro. 9. 29.

Sodomites, persons who practised the sin of Sodom in the time of Rehoboam, 1 Ki. 14. 24; —banished by Jehoshaphat, 22. 46.

Sodomy, the sin of Sodom, forbidden, and laws to punish it, Le. 18. 22; 20. 13; De. 23. 17; Ro. 1. 27; 1 Co. 6. 9; 1 Ti. 1. 10.

Sojourn, to dwell in a foreign country without any fixed abode or possession, Ge. 12. 10; 19. 9; 26. 3; Ex. 12. 48; Le. 17. 8, &c.

Solace, to comfort or delight, Pr. 7. 18.

Soldiers, warriors engaged to preserve the peace of a country, and to fight with its enemies, 2 Ch. 25. 13; Ezr. 8. 22; Is. 15. 4;—truly pious ones, Lu. 7. 1–9; Ac. 10. 1, 2;—their duty, Lu. 3. 14; —Christian ministers so called, 2 Ti. 2. 3, 4.

Solemn, awful, Nu. 10. 10; Ps. 92. 3; Is. 1. 13; La. 2. 22.

Solitary, remote from company, retired, gloomy, and desolate, Job 3. 7; 30. 3; Ps. 68. 6; 107. 4; Is. 35. 1; Mar. 1. 35.

Solitude, or retirement, used for devotion, Mat. 6. 6; 14. 23; Mar. 1. 35; Lu. 5. 16; 9. 28.

Solomon, sol'o-mon [peaceable], the tenth son of David; his mother was Bathsheba, who had been the wife of Uriah, 2 Sa. 5. 14; 12. 24;—made king, 1 Ki. 1. 38; 1 Ch. 23. 1; 29. 29;—sacrifices at Gibeon, 2 Ch. 1. 3; 1 Ki. 3. 4; —chooses wisdom in preference to riches, &c., 1 Ki. 3. 5; 2 Ch. 1. 7;—his application to wisdom, Ec. 1. 13;—judges between two harlots, 1 Ki. 3. 16;—his power and wealth, 2 Ch. 1. 13; —his gold, 9. 13; 2 Ki. 10. 23;—his targets, 2 Ch. 9. 15;—his throne of ivory, 17; 1 Ki. 10. 18;—his magnificence in several respects, 23; 2 Ch. 9. 20, &c.;—his science, 1 Ki. 4. 29;—congratulated by Hiram, king of Tyre, 5. 1;—his preparations for the building of the temple, 13;—applies to Hiram for assistance, 2 Ch. 2. 3;—builds the temple, 1 Ki. 6. 1, &c.; 2 Ch. 2. 1; 3. 1, &c.;—the offerings of the heads of the tribes towards it, 2 Ch. 29. 6;—his prayer at the dedication of it, 2 Ch. 6. 12; 7 Ki. 8. 22;—the sacrifices on that occasion, 2 Ch. 7. 4;—the glory of God fills it, 5. 13;—God appears to him, and gives him a solemn warning, 7. 12; 1 Ki. 6. 11;—his covenant with him, 9. 1;—his other buildings, 2 Ch. 8. 1;—his own house, 1 Ki. 7. 1;—builds the house of Lebanon for Pharaoh's daughter, 8;—appoints the courses of the priests, 2 Ch. 8. 14;—sends ships to Ophir, 17; 9. 21, &c.; 1 Ki. 9. 26;—receives the queen of Sheba, 2 Ch. 9. 1; 1 Ki. 10. 1;—gives some cities to Hiram, 9. 11;—his wives and concubines, 11. 1;—his idolatry, 4;—threatened for it, 9;—opposed by Hadad the Edomite, 14;—by Rezon the Syrian, 23;—and by Jeroboam.

86;—his acts and death, 41; 2 Ch. 9. 29; —a prayer for him, Ps. lxxii.;—a song for him, cxxvii. *Song of Solomon*, sets forth the union between Christ and his church under the symbol of the nuptial relation.

Solomon's Porch, Jn. 10. 23; Ac. 3. 11; the range of cloisters on the east side of the outer court of the temple.

Son, a disobedient one to be stoned, De. 21. 18;—not to be punished for the sin of his father, Eze. 18. 2, &c. *See* CHILDREN.

Son of God, a title given to Adam, Lu. 3. 38;—in the *plural*, to angels, Job 38. 7;—to professing believers, Ge. 6. 2, 4;—to genuine saints, Ho. 1. 10; Jn. 1. 12; Ro. 8. 14, 19; Phi. 2. 15; 1 Jn. 3. 1, 2. *See* ADOPTION.

———, *Christ* emphatically so called, Mar. 1. 1; 3. 11; Lu. 4. 41; Jn. 1. 34; 3. 18; 5. 25;—in relation to his mission, 10. 36;—his incarnation, Lu. 1. 35;—his resurrection as the first-born from the dead, Ac. 13. 32, 33;—his possession, as heir of all things, He. 1. 2, 5;—his claim to divine honour equally with the Father, Mat. 28. 19; He. 1. 6. Only on a few occasions did Christ take to himself this title, Mat. 11. 27; Jn. 5. 25; 9. 35; 11. 4.

Son of Man, a title which Daniel gives to Messiah, Da. 7. 13;—used of Christ in the N. T. about eighty times, in sixty-one of which Christ applies it to himself, expressive of his being the *promised seed*, the Messiah, and *truly* a partaker of our nature, Mat. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, &c.;—but though Christ takes this name to himself thus often in the gospel history, it is worthy of notice that none of his apostles give it to him, except John, in *two instances*, Re. 1. 13; 14. 14;—and *Stephen* the deacon *once*, Ac. 7. 56;—they speak of him by names more directly expressive of his divine dignity: such as *the Son of God, Jesus, Christ, Lord, Saviour, Redeemer*, &c.

———, a name of the prophet Ezekiel, used about ninety times in his book of prophecies.

Song, sung in time of feasting and rejoicing, Ge. 31. 27; Ps. 25. 20; Ere. 26. 13

———, *spiritual*, recommended, Ep. 5. 19; Col. 3. 16; Ja. 5. 13;—of Moses, Ex. 15. 1, &c.; De. 32. 1, &c.;—of the Israelites on finding water, Nu. 21. 17;—of Deborah, Ju. 5. 1, &c.;—of Hannah, 1 Sa. 2. 1, &c.;—of David, 22. 1, &c.;—of Mary, Lu. 1. 46;—of Zacharias, 1. 68.

Soothsayer, one who pretended to foretell future events by the motions of the clouds, the positions of the planets, the flight of birds, or magical arts, Is. 2. 6; Da. 2. 27; 5. 7, 11; Mi. 5. 12; Ac. 16. 16.

Sop, a piece of bread put into sauce or liquor, Jn. 13. 26, 27, 30.

Sorcerer, a magician, or enchanter, who pretended to perform wonders by charms, Ex. 7. 11; Is. 57. 3; Je. 27. 9; Da. 2. 2, Mal. 3. 5; Re. 21. 8; 22. 15.

Sorek, so'rek [choice vine], a valley in which Delilah lived, not far from Zorah, Samson's native place, Ju. 16. 4;—its choice vines, or *yellowish grapes*, Ge. 49. 11; Is. 5. 12; Je. 2. 21.

Sorrow, just causes of, Ps. 69. 20, 136, 138; Phi. 2. 27;—good effects of, Ps. 51. 17; 126. 6; Ec. 7. 3; 2 Co. 7. 9;—bad effects of, Pr. 12. 25; 15. 13; 17. 22;—not to be indulged for the death of pious friends, 1 Th. 4. 13;—none in heaven, Is. 33. 24; Re. 7. 17.

———, *godly*, springs from views of the dishonour done to God by sin, Ps. 51. 4; 2 Co. 7. 10. *See* REPENTANCE.

Sosipater, so-sip'a-ter, a native of Berea, Paul's kinsman, to whom he sent his salutations, Ro. 16. 21;—thought to be the same person called *Sopater*, who accompanied Paul into Asia Minor from Greece, Ac. 20. 4.

Sosthenes, sos'then-es, the chief ruler of the Jewish synagogue at Corinth, when Paul was in that city on his second journey into Greece, and one of the earliest converts in that city, Ac. 18. 17;—he appears to have left that city and accompanied Paul, 1 Co. 1. 1.

Sottish, dull, stupid, and addicted to liquor, Je. 4. 22.

Soul, the spiritual, reasonable, and immortal part of man, which distinguishes him from beasts, and fits him for moral and religious duties, Ge. 2. 7; 35. 18; Le. 17. 11; De. 11. 13; 13. 3; 1 Ki. 8. 48; 18. 21; 1 Ch. 22. 19; 2 Ch. 15. 12; Ps. 19. 7; 49. 8; 57. 1; 62. 1, 5; 63. 1; Is. 55. 3; 61. 10; Je. 31. 12; La. 3. 45; Mi. 6. 7; Mat. 10. 28; 16. 26; Mar. 12. 33; 1 Th. 5. 23; He. 6. 19; 10. 39; 1 Pe. 2. 11;—exists after death in a state of happiness or misery, Ec. 3. 21; 12. 7; Mat. 10. 28; 22. 32; Lu. 16. 22; 23. 43; 2 Co. 5. 6, 8; Phi. 1. 23; Re. 6. 9; 20. 4;—used for the whole *person*, soul and body, Ge. 12. 5; 46. 15, 18, 25, 27; Ex. 12. 4; Le. 4. 2; 18. 29; 22. 11; 23. 30; Nu 9. 13; 19. 15; Pr. 11. 25; 27. 7; Ho. 9. 4; Ac. 2. 41, 43; 3. 23; 27. 37; Ro. 2. 9; 13. 1; Re. 16. 3;—human life, 1 Sa. 25. 29; Job 33. 22; Ps. 33. 19; 40. 14; 78. 50; 107. 26; Pr. 14. 25; 22. 23; Je. 51. 6; La. 2. 11; Eze. 13. 18; 1 Th. 2. 8;—affection, desire, appetite, Ge. 34. 3; 1 Sa. 18. 1; 2 Sa. 13. 39; Job 33. 20; Pr. 13. 4; 27. 7; Is. 29. 8; 66. 3; Re. 18. 14.

Sound, wholesome doctrine, 1 Ti. 1. 10.

Sovereignty of God, his supreme right to dispose of his creatures and favours according to what is best, Ps. 103. 19; Pr. 19. 21; 21. 30; Is. 46. 10;—is manifested in *creation*, Re. 4. 11;—in *providence*, Da 4. 34, 35;—and in dispensing the *blessings of his grace*, Ex. 33. 19; Ro. 8. 28–30; Ep. 1. 5, 9, 3. 11; 2 Ti. 1. 9;—is essentially different from his *justice*, though often ignorantly or designedly confounded with it;—*justice*, and not sovereignty, gives what is *merited*, as is the future punishment of the wicked, Ro. 2. 6–11; Ga. 6. 7, 8; 2 Th. 1. 8, 9;—but *sovereignty*, and not justice, gives or withholds what is *undeserved* and wholly of *grace*, Mat. 11. 25, 26; Ep. 2. 3–7.

Sow, to scatter seed in the earth for growth, Ge. 47. 23; Ex. 23. 10; Le. 19. 19; Is. 28. 24;—*figuratively*, to perform actions good or bad, Job 4. 8; Pr. 11. 18; 22. 8; Ho. 10. 12; Ga. 6. 7, 8.

Sower, one who sows, the parable of the, Mat. 13. 3

Spain, a large country in the south-west of Europe, which anciently included Portugal, and is surrounded by the sea except on part of the north, where it is joined to France. It is 700 miles long and 500 miles broad. In the time of the apostles it belonged to Rome. Paul intended to visit it, but it is uncertain whether his purpose was ever carried into effect, Ro. 15. 24, 28.

Span, usually reckoned 9 inches, Ex. 28. 16; 39. 9;—God meteth out heaven with his, Is. 40. 12; 48. 13.

Sparingly, scantily, 2 Co. 9. 6.

Sparrow, a well-known bird, which seems to have been sold for common food among the Jews, Ps 84. 3, Mat. 10. 29, 31; Lu. 12. 6, 7. In Ps. 102. 7 the word 'sparrow' denotes probably a species of thrush which is often seen 'alone on the house-tops warbling its sweet and plaintive strains.'

Spear, a long weapon armed with a sharp point of metal, anciently much used in war, and still the ordinary weapon of the wandering Arabs, Jos. 8. 18; 1 Sa. 17. 7; 26. 7; 2 Ch. 11. 12; Jn 19. 34.

Special, particular, De. 7. 6; Ac. 19. 11.

Speckled, spotted with various colours, Ge. 30. 32; 31. 8; Je. 12. 9; Zec. 1. 8.

Spectacle, a public show, or gazing-stock, 1 Co. 4. 9.

Speech, the proper government of, Ps. 34. 13; Pr. 4. 24; 15. 4; 17. 20; 18. 6, 7, 21; Ec. 10. 12, 13; Mat. 12. 36; Ja. 1. 26; 3. 2; 1 Pe. 3. 10;—not to be profane, Ep. 4. 29; 5. 3; Col. 3. 8;—not hasty or passionate, Pr. 18. 13; Mat. 5. 22; Tit. 3. 2,—not trifling, Pr. 10. 10, 19; 18. 2;—should be edifying, Ep. 4. 29; Col. 4. 6; 1 Th 5. 11,—the benefit of, when seasonable, Pr. 12. 25; 15. 23; 16. 24; 25. 11, 15

Speedily, with haste, 1 Sa. 21. 1; Ps. 31. 2; 79. 8; Ec. 8. 11; Lu 18. 8.

Spices, vegetables or drugs fragrant to the smell, and hot or pungent to the taste; Ishmaelites traded in, Ge. 37. 25;—Jacob sent a present of, 43. 11;—the ancients perfumed their women, beds, and cloches with, Es. 2. 12; Pr. 7. 17; Ps. 45. 8;—embalmed their dead with, 2 Ch. 16. 14; Mar. 16. 1; Lu. 23. 56, Jn. 19. 40.

Spider, a venomous, cruel, and crafty insect, Job 8. 14; Is. 59. 5; Pr. 30. 28;—in warm countries it is very large: one kind often measuring above 3 inches from the head to the extremity of the abdomen.

Spies, sent to view the land of Canaan, Nu. 13. 2; De. 1. 22;—those of them who brought an evil report punished, Nu. 14. 36;—sent by Joshua, Jos. 2. 1, &c.

Spikenard, a plant of a very fragrant smell and strong taste, Ca. 1. 12; 4. 14; Mar. 14. 3; Jn. 12. 3.

Spindle, an instrument turned with the hand, in spinning with the distaff, Pr. 31. 19.

Spirit (HOLY), the third person of the Trinity, Ro. 8. 26, 27; Ep. 4. 30; 1 Co. 2. 10. *See* GHOST.

——— IN MAN, his immortal soul, Pr. 20. 27; Lu. 23. 46; 1 Co. 5. 5; 6. 20; 7. 34; Ac. 7. 59;—the temper of his mind, Pr. 14. 29; 16. 18; Ec. 10. 4; Je. 51. 11; Hag. 1. 14; Lu. 9. 55.

Spirits, signifying *pretenders to spiritual gifts*, to be tried, Mat. 7. 15; 1 Jn. 4. 1; Re. 2. 2.

———, *familiar*, evil spirits or devils, with which some persons pretended to be familiar: and by whose assistance they professed to reveal secrets, and foretell future events;—such persons were to be put to death, Le. 20. 27;—threatenings against those who consult them, 19. 31; 20. 6; De. 18. 9–12;—put away by Saul, 1 Sa. 28. 3, 9;—by Josiah, 2 Ki. 23. 24;—were consulted by Saul, 1 Sa. 28. 7, 8; 1 Ch. 10. 13;—by Manasseh, 2 Ki. 21. 6; 2 Ch. 33. 6;—by the Egyptians, Is. 19. 3.

Spiritual Body, the body purified, refined, divested of all sensual and animal appetite, and brought into perfect harmony with the sanctified spirit, 1 Co. 15. 44.

Spiritual Gifts, or extraordinary and miraculous endowments bestowed on many during the first age of Christianity, are carefully to be distinguished from the saving operations and fruits of the Spirit;—the *former* consisted in gifts of tongues, working of miracles, &c., 2 Co. 12. 7–10; but the *latter* are love, joy, peace, &c., Ga. 5. 22, 23;—the *former* were sometimes bestowed on unbelievers, 1 Co. 13. 1, 2; but the *latter* are produced in genuine believers only, Ro. 8. 15, 16; Ga. 4. 6;—the *former* were intended to continue in the church only for a time, and then to cease, 1 Co. 13. 8; but the *latter* shall be given to the children of God in every age till the end of time, Is. 59. 20, 21; He. 8. 10, 11.

Spiritual-mindedness, consists in a mind habitually impressed with the reality and importance of spiritual things, 2 Co. 4. 18;—in having the heart and affections set on them, Col. 3. 1, 2;—in making them the theme of frequent meditation, Ro. 8. 5;—and in delighting in those exercises which are calculated to promote spiritual improvement, Ps. 84. 1, 2; 119. 97.

Spitefully, maliciously, with rancour and hatred, Mat. 22. 6; Lu. 18. 32.

Spitting upon one, an expression of the highest contempt, Nu. 12. 14; De. 25. 9; Job 30. 10; Is. 50. 6; Mat. 26. 67; 27. 30.

Spoil, plunder or booty; how much taken from the Moabites, Nu. 31. 32;—from the Hagarites, 1 Ch. 5. 21;—from the Ammonites, &c., 2 Ch. 20. 25.

———, how to be divided, Nu. 31. 27.

Spokesman, one who speaks for another, Ex. 4. 16.

Sport, diversion, Ju 16. 25, 27; Pr. 10. 23; 26. 19.

Spouse, a husband or wife, Ca. 4. 8, 9; 5. 1; Ho. 4. 13, 14.

Spouts. *See* WATER-SPOUTS.

Sprinkling, of blood, blood and water, oil, &c., much used in ceremonial purifications, Le. 14. 7, 16; 16. 14; Nu. 8. 7; 19. 18, 19;—the purifying operations of the blood and Spirit of Christ, Is. 52. 15; He. 9. 13, 14; 12. 24; 1 Pe. 1. 2.

Spue, to vomit or cast out, Le. 18. 28; Je. 25. 27; Re. 3. 16.

Spunge, a submarine substance, produced by insects which inhabit it; it is soft and porous, remarkable for sucking up water, Mat. 27. 48; Mar. 15. 36; Jn. 19. 29.

Stability recommended, Ps. 17. 4; Pr. 24. 21; Mat. 7. 21; Mar. 13. 13; 1 Co. 15. 58; Ep. 4. 14; 1 Th. 5. 21; He. 10. 23; 13. 9; Ja. 1. 6.

Stachys, sta'kēs, a disciple at Rome mentioned by Paul, Ro. 16. 9.

Stacte, a valuable and fragrant gum, one of the ingredients of the sacred incense, Ex. 30. 33. The word in the original means a *drop* [comp. Job 36. 7]; and this gum is so called, from its flowing out freely from the tree without the necessity of perforating the bark, as in the case of the common myrrh.

Stadium, a space of 600 feet, one-eighth part of a Roman mile. It is rendered *furlong*, Lu. 24. 13; Jn. 6. 19; 11. 18; Re. 14. 20; 21. 16.

Stagger, to reel like one drunk, Job 12. 25; Ps. 107. 27; Is. 19. 14; 29. 9;—to hesitate in doubt, Ro. 4. 20.

Stalls for horses or oxen, Solomon had 40,000, 1 Ki. 4. 26; 2 Ch. 9. 25;—Hezekiah had them for all kinds of beasts, 32. 28;—Habakkuk's song though no flock be in, Hab. 3. 17.

Stammering, speaking with hesitation and stuttering, Is. 28. 11; 32. 4; 33. 19.

Stanched, stopped from running, Lu. 8. 44.

Standard, an ensign or flag, Nu. 1. 52; 2. 3, 10, 18, 25; Is. 49. 22; 59. 19.

Stare, to gaze upon one as a spectacle, Ps. 22. 17.

Stars, properly the fixed luminaries of heaven, distinct from the planets; though the Hebrews styled all the heavenly bodies *stars*, except the sun and moon (*see* SUN and PLANETS); Ge. 1. 16; Ps. 8. 3; 136. 9; 148. 3; Je. 31. 35;—a remarkable one directs the wise men, Mat. 2. 2, 7, 9, 10;—*figuratively*, rulers or conquerors, Nu. 24. 17; Da. 8. 10;—ministers of the gospel, Re. 1. 20;—wicked apostates, Jude 13;—Rome papal, Re. 8. 10, 11;—Christ the 'morning star,' 22. 16.

Stately, pompous, Eze. 23. 41.

Stature, height or measure, Nu. 13. 32; 1 Sa. 16. 7; 2 Sa. 21. 20; Mat. 6. 27; Ep. 4. 13.

Statute, a law, Ex. 15. 25; 29. 9; Le. 3. 17.

Statutes, used not only for laws and ordinances, but also for the whole word of God, Ps. 19. 8; 119. 12, 16, 23, 48, 54, &c.

Staves, plural of *Staff*, a word seldom now used, Ex. 25. 13; Nu. 4. 6; Mat. 10. 10; 26. 47, 55.

Steadfast, fixed or constant, Job 11. 15; Ps. 78. 8; Da. 6. 26; 1 Co. 15. 58; He. 6. 19; 1 Pe. 5. 9.

Stealing, taking away unjustly what belongs to others, forbidden, Ex. 20. 15; Le. 19. 11; Ps. 50. 18; Zec. 5. 4; Mat. 15. 19; 1 Co. 6. 10; Ep. 4. 28; 1 Pe. 4. 15.

Steel, iron combined with carbon. It is doubtful, however, if the Hebrews were acquainted with the process of making steel. The word so rendered properly means *copper*. The Chalybes, near the Euxine, far north of Palestine, mixed copper with brass, and thus formed a hard metal like our steel; alluded to, Je. 15. 12;—bows made of, 2 Sa. 22. 35; Job 20. 24; Ps 18. 34.

Stem OF JESSE, the royal family of David his son, Is. 11. 1.

Stephanas, stef'a-nas [crowned], one of the first converts at Corinth, who, along with his family, was baptized by Paul, 1 Co. 1. 16;—he and others visited Paul at Ephesus, 16. 17.

Stephen, stē'ven [a crown], one of the first seven *deacons*, Ac. 6. 5;—is accused, 11;—defends himself, 7. 1, &c.;—is stoned, and commits his soul to Christ, 59;—prays for his murderers, 60. Was the 'first martyr.'

Stern, the hindmost part of a ship, Ac. 27. 29.

Steward, one who manages the affairs of a superior's family, particularly with respect to money, Ge. 15. 2; 43. 19; Lu. 8. 3;—ministers of Christ so called, 1 Co. 4. 1, 2; Tit. 1. 7; 1 Pe. 4. 10.

Stiff-necked, obstinate, stubborn, Ex. 32. 9; 33. 3; De. 10. 16; Ac. 7. 51.

Stocks, an instrument of punishment, a bar of wood to which prisoners were chained by the feet, Ac. 16. 24.

Stoics, a sect of heathen philosophers, who received their name from the *Stoa*, or porch at Athens, where they were taught by Zeno (born B.C. 360). They were 'severe and lofty Pantheists, whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the deity; and that a passionless conformity of the human will to this law, unmoved by all external circumstances and changes, is the perfection of virtue.' Ac. 17. 18.

Stomacher, a piece of dress, worn either as an upper garment, or a kind of girdle, Is. 3. 24.

Stone, Christ called the *tried*, &c., Is. 28. 16;—cut out without hands, Da. 2. 34;—*a living*, 1 Pe. 2. 4;—*a heart* of, meaning one which is unfeeling and obdurate, Eze. 11. 19; Zec. 7. 12;—*a white one*, given as the symbol of pardon or acquittal, Re. 2. 17.

Stones taken out of the river Jordan, as a memorial of the Israelites having passed through it, Jos. 4. 1, &c.;—the law written on stone, 8. 32;—heaps of, raised as a witness or memorial, Jos. 7. 26; 8. 29; 2 Sa. 18. 17;—used as knives, Ex. 4. 25; Jos. 5. 2.

———, *precious*, in the ephod, Ex. 28. 17, &c.;—in the foundation of the new Jerusalem, Re. 21. 19;—in the possession of the Tyrians, Eze 28. 13.

Stoning to death, a common punishment among the Jews, Le. 20. 2, 27; 24. 14, 16, 23; Nu. 15. 35; De. 13. 10; 22. 21, 24; 1 Ki. 21. 13; Ac. 7. 58.

Stoop, to bow down, Ge. 49. 9; 1 Sa. 24. 8; 28. 14; Jn. 8. 6.

Store-cities, built by Solomon, in which food, clothing, armour, and other necessary things were laid up, 1 Ki. 9. 19; 2 Ch. 8. 4, 6.

Stork, a bird of passage, Je. 8. 7, about the size of a crane; both white and black are found in Palestine. Its legs raise it to the height of from 3 to 4 feet, Le. 11. 19; De. 14. 18;—builds its nest in trees, Ps. 104. 17.

Storms, tempests of wind or rain, or of both mixed, Ac. 27. 18, 20;—remarkable and judicial ones in the destruction of Sodom, Ge. 19. 24;—in the plagues of Egypt, Ex. 9. 23;—in the battle against the five kings, Jos. 10. 11. *See* WIND.

Story, a history or account of events, 2 Ch. 13. 22; 24. 27;—the floor of a building, where one room is above another, Ge. 6. 16; Eze. 41. 16, 42. 3; Am. 9. 6.

Straight, even, plain, right forward, Jos. 6. 5; 1 Sa. 6. 12; Ps. 5. 8; Is. 40. 3; Mat. 3. 3.

Strait, narrow, difficult, 2 Ki. 6. 1; Is. 49. 20; Mat. 7. 13, 14; Lu. 13. 24.

Strangers, persons in a foreign country, Ge. 23. 4;—foreigners resident among the Jews, Ex. 20. 10; Is. 14. 1;—laws for the protection and comfort of, Ex. 22. 21; 23. 9; Le. 19. 34;—promises to, De. 10. 18; Ps. 146. 9.

Strangled Animals, or those choked or killed without the blood being discharged, not to be eaten, Ac. 15. 20.

Stratagems, or imposing artifices, practised at the taking of Ai, Jos 8. 3, &c.;—of the Gibeonites, 9. 3, &c.;—by Gideon, Ju. 7. 16;—practised against Gibeah, 20. 29;—of Michal to save David, 2 Sa. 19. 13;—of David among the Philistines, 21. 12;—by Jehu to decoy the priests of Baal, 2 Ki. 10. 18.

Straw, to scatter or spread abroad, Ex. 32. 20, 2 Ch. 34. 4; Mat. 21. 8; 25. 24;—the stalk on which corn grows, Ge. 24. 25; Ex. 5. 7, 11; Is. 11. 7.

Stream, a running water, or brook, Nu. 21. 15; Job 6. 15; Lu. 6. 48;—of Egypt, Is. 27. 12.

Streets, the broad ways in cities and towns between the rows of houses, Ge. 19. 2; De. 13. 16; 2 Sa. 1. 20; Mat. 6. 2, 5.

Strength and stature, remarkable in-

stances of: in Samson, Ju. xiv., &c.: —Saul, 1 Sa.9 21:— Ishbi-benob, 2 Sa. 21. 16;—a brother of Goliath, 19:— David's mighty men, 1 Ch. 11. 10, &c.

Strength continued to old age, in Moses, De.34.7;—in Caleb, Jos.14.11.

————, or ability for duty, and support under trials, promised, Job 17.9; Ps.27.14; 29.11; 41.3; Is.40.29,31; 41. 10; 2 Co.12.9.

Stretcheth, extendeth, Job 15.25; Pr. 31 20; Is.40.22; 44.13.

Strife, contention or quarrelling, Ge. 13.7; De.1.12; Lu.22.24; 1 Co.3.3; Ga. 5.20;—to be avoided, Pr.17.1,14; 20.3; 26.17; Ro.13.13, Ja.3.16;—whence it proceeds, Pr.10.12; 22.10; 26.20; 23. 29,30; 26.21; 28.25; 1 Ti.6.4; 2 Ti.2. 23; Ja.4.1;—what it may lead to, Le. 24.10,11; Ex.21.18,22; Hab.1.3,4; Ga. 5.15; Ja.3.16. **Examples mentioned**, Ge.13.7; 26.20; 31.36; Ex. 2.13; Ju. 12.2; 2 Sa.19.41–43; Ac.15.2; 1 Co.1. 11; 6.6.

Strike, to give a heavy and violent blow, De 21.4; Job 20.24; Mar.14.65; —to touch gently, 2 Ki 5.11.

Striker, or one easily excited to come to blows: a minister of Christ must not be, 1 Ti.3 3; Tit.1.7.

Striking, laws against it, Ex.21.18.

Stripes, inflicted with a scourge, not to exceed forty, De. 25. 1–3;—the Jews, lest they should transgress this law, inflicted only thirty-nine, 2 Co. 11.24.

Stripling, a tall slender youth, a young man, 1 Sa.17.56.

Striving, or exerting with vigorous effort, required in the business of salvation, Lu 13.24; Ro.15.30; Phi. 1.27. Col 1.29; He.12 4.

Struggling, earnestly exerting, Ge. 25 22.

Stubble, the short part of the straw, attached to the root, which is left on the field after the corn is reaped, Ex.5.12;—wicked men compared to, Job 21.18. Ps 83.13; Is.40.24; Mal.4. 1;—false doctrine, 1 Co.3.12.

Stubborn, obstinate and incorrigible, De.21.18. Ju.2.19; Ps.78 8; Pr.7.11.

Study, diligent application to books and learning, Ec. 12. 12;—earnestly to endeavour, Pr. 15. 28; 1 Th. 4. 11; 2 Ti.2.15.

Stuff, household furniture or property, Ge.31 37; 45.20; Lu.17.31;—material for work, Ex. 36. 7;—corn or provision, 1 Sa.10.22.

Stumbling-block, anything which may cause another to stumble or fall, Is. 57. 14; Eze.7.19, Ro.11.9; 14.13; 1 Co.1.23; 8. 9; Re.2.14;—not to be put in the way of the blind, Le.19.14.

Stumbling-stone, Christ was to the Jews, the humbleness of his appearance being so different from their false expectations, Is.8.14; Ro.9.32, 33; 1 Pe.2.8.

Stump, the part of any solid body which remains after the rest is taken away, 1 Sa. 5.4; Da.4.15,23,26.

Subdue, to conquer or bring into subjection, Ge. 1. 28; 1 Ch.17.10; Ps. 47. 3; Phi.3.21.

Subject to, to be under, Lu.2.51; 10. 17,20; Ro.8.7; 13.1,5; Ep.5.24; Tit.3. 1; 1 Pe.2.18; 3.22; 5.5.

Submission TO THE WILL OF GOD, or the yielding up of ourselves wholly to his disposal; our duty, Ja. 3. 18; Job 1. 21; 2. 10; Ps. 39. 9; Mat.26.42; Mar.14 36; Lu. 22.42; Ac. 21. 14;—it includes acquiescence in his sovereign right to give or withhold his favours, Job 1.21;—an acknowledgment of his unerring wisdom, Ro. 11. 33; —persuasion of his love and care, Ps. 103.13.1 Jn.4.10;—diligent endeavour to know his will, Ro.12.2; Ep.5.10; —guarding against impatience and despondency, He. 10. 36;—fully surrendering ourselves to his disposal, 2 Sa.15.26;—for *motives* to this duty, *see* RESIGNATION.

————— to spiritual guides, 1 Co. 16.16; He.13.7,17;—to rulers, Ro.13. 1, &c.; Tit.3.1; 1 Pe.2.13, &c.

————, in some measure, to all men, Ro. 12. 10; Ep. 5.21; Phi.2.3; 1 Pe.5 5.

Submit, to yield to the will and authority of another, Ge.16.9; 2 Sa.22. 45; Ps.66.3; 08.30; Ep.5.22.

Suborning, procuring by secret fraud or hire, Ac.6.11.

Subscribe, to write the name under, for confirmation, Is.44.5; Je.32.10,12, 44.

Substance, that of which a person or thing consists, Ps.139.15,16;—a person's wealth, Ge.12.5; 13.6; De.11.6.

Subtilty, craftiness or cunning; of the serpent, Ge.3.1;—of Rebekah, 27.6; —of Laban, 29.23;—of Rachel, 31. 34;—of Joseph, 42.7;—of Elymas, Ac. 13.10.

Suburbs, among the Jews, included both the buildings without the walls of a city, belonging to it, and the pasture grounds, Le.25.34; Nu.35.3, 7; Jos.14.4.

Subvert, to overturn, or to turn away from truth, La. 3.36; Ac.15.24; 2 Ti. 2.14; Tit.1.11; 3.11.

Succeed, to come into the place of another after he is dead or removed, De. 2.12,21; 12.20; 25.6.

Success, or worldly prosperity, Jos. 1.8.

Succoth, suk'koth [booths], [1] A place in Egypt, where the Hebrews first encamped after their emancipation, Ex.12 37.—[2] The name of a city or valley on the east of Jordan, and south of the Sea of Galilee, where Jacob pitched his tents, Ge. 33. 17; Ps. 60. 6;—it belonged to the tribe of Gad, Jos.13.27. Opposite the mouth of *Wady Yâbes*, on the west bank of the Jordan, are ruins called *Sukkût*, which probably mark the site of Succoth.

Succoth-Benoth, suk'koth-be'noth [the tabernacles of daughters], an obscene deity which the Babylonians set up in Samaria, 2 Ki 17.30.

Succour, to relieve in distress, 2 Sa.8. 5; 18.3; 21.17; 2 Co.6.2; He.2.18.

Succourer, a helper, Ro.16.2.

Suckling, an infant who sucks his mother's breasts, De.32.25; 1 Sa.15 3; 22.19; Je.44.7;—praise to be perfected from, Ps.8.2; Mat.21.16.

Sudden, hasty and unexpected; the final ruin of the wicked shall be, 1 Th.5.3.

Sue, to prosecute by law, Mat.5.40.

Sufferings, or afflictions, how to be borne, 2 Co.1.4; 4.8,16; Ja. 1.12; 1 Pe.2.19; 3.14; 4.12, &c. *See* AFFLICTION.

———— OF CHRIST, for our redemption, included the persecutions of his infancy, Mat. 2, 13–15;—the poverty of his life, 8. 20;—the reproach of his character, 11.19;—the pains of his body, 26.67; 27. 27–35;—the desertion of his friends, 26. 56;—the assaults of devils, Jn.14.30; Col. 2.15;—the weight of his people's sins, Is.53.6; 1 Pe.2 24;—his agony of soul, and the hidings of his father's face, Lu.22.44; Mat.27.46. *See* DEATH OF CHRIST.

Suffice, to be enough or sufficient, Nu.11.22; De. 3. 26; 1 Ki.20.10; Ru. 2 14,18; 1 Pe.4.3.

Sufficiency, or competency, what is deemed such, Ge.28.20; Pr. 30.8; 1 Ti. 6.8.

Suit, a set of clothes, Ju.17.10; Is.3. 22;—a petition, Job 11.19;—a controversy to be decided, 2 Sa.15.4.

Sukkiims, suk'ki-ims [dwellers in tents], one of the three great nations of which the army of Shishak was composed, 2 Ch.12.3.

Summer, that season of the year in which the days are longest and warmest; and during which, in Canaan, the days are intensely hot, and even the nights so warm that the inhabitants often slept on the house-tops in the open air, Ge.8.22; Ps.32.4; 74.17; Pr. 6.8; 10.5;—*fruits*, a prophetical emblem, Am.8.1.

Sumptuously, expensively and with delicacy and splendour, Lu.16.9.

Sun, the great source of light and heat. Its diameter is about 883,000 miles. Its distance from our earth is 92 millions of miles; so that light, which flies at the swiftness of 2000 miles in a second, requires 8 minutes to reach our earth. Spots often appear in the sun, sometimes so large as to be visible to the naked eye; and their motions prove that it revolves on its own axis, in the course of about twenty-five days;—it and the moon created, Ge. 1. 14;—described, Ps. 19. 5.—not to be worshipped, De. 4.19; 17. 3; Job 31. 26; Eze. 8. 16, 18;—stood still, Jos. 10.12;—went back, 2 Ki.20.9;—darkened, Lu 23.44;—outshone by a greater brightness, Ac.26. 13;—*figuratively*, the civil and ecclesiastical state of the Jews, Joel 2. 31. *See* PLANETS and STARS.

Sundry, several, various, He.1.1.

Superfluity of Naughtiness, overflowing of malignant passions, Ja.1. 21.

Superfluous, unnecessary, or more than enough, Le. 21. 18; 22.23; 2 Co. 9 1

Superscription, a writing placed above, or on the outside; as the motto above the head on a coin, Mat.22.20; Mar. 12.16; Lu.20.24;—or the crime for which anyone was crucified, which was written on a label, and placed above his head, on the cross, Mar. 15.26; Lu.23.38.

Superstition, usually means the practice of religious rites not required, or abstaining from what is not forbidden; censured, Ec.7.16; 21.4; Je.10 2; Mar.7.3; Ga.4.10;—but in the New Testament it has a milder sense, and denotes simply *religion*, Ac.25.19;—and *superstitious* means *religious*, 17.22.

Superstitious, or weak-minded and partially informed persons, to be treated gently, Ro.14.1; 15.1; 1 Co.9.20–22.

Supper, the last meal of the day, and commonly the principal one among the Jews as well as the Romans, Mar. 6. 21; Lu. 14. 12, 16; Ja. 12. 2;—the *Lord's Supper*, so called because instituted immediately after Christ and his apostles had eaten the paschal supper, Ju.13.2; 1 Co. 11. 20;—*of the great God*, the destruction of the enemies of the church, Re. 19.17;—*marriage supper of the Lamb*, the happiness of the church during the millennium, 9.

Supplant, to trip up the heels of another, or to get into his place by stratagem, Ge.27.36; Je.9.4.

Supplants, humble petitioners, Zep. 3.10.

Supplication, a petition or prayer humbly presented, 1 Sa. 13.12; 1 Ki. 8. 28, 30, 33, &c.; Ac. 1. 14; Ep. 6. 18; Phi.4.6; 1 Ti.2.1; 5.5; He.5.7.

Supply, to furnish what is wanting, 1 Co. 16.17; 2 Co. 11. 9; Phi. 2.30; 4. 19.

Support, to uphold or assist, Ac. 20. 35; 1 Th.5.14.

Suppose, to imagine or take for granted, without examination or proof, 2 Sa.13.32; Lu.12.51; 13.2; Ac.2.15

Supreme, the chief or highest, 1 Pe. 2.13.

Sur [a turning, yielding], the name of one of the gates of Solomon's temple, 2 Ki. 11.6;—called 'gate of the foundation,' 2 Ch.23.5.

Surety, one who is bail or security for another, Ge.43.9; 44.32; Ps 119. 122;—Jesus was, of the new covenant, He.7.22.

Suretyship, the office of a surety: the danger of it, Pr.6.1; 11.15; 17.18; 20. 16; 27.13.

Surfeiting, eating to excess, Lu. 21. 34.

Surmisings, suspicions of something bad, 1 Ti.6.4.

Surname, the after name, or name which a person commonly takes from his family, Mat.10.3; Mar.3.16; Lu. 22.3; Ac.1.23; 12.12.

Surprise, to take unawares, Is.33.14; Je.48.41; 51.41.

Susannah, su-zan'nah, a pious woman who ministered to Christ, Lu.8.3.

Susi, sû'si [a horseman], the father of Gaddi, one of the twelve spies, Nu. 13.11.

Sustain, to uphold, or to supply with provision, Ge.27.37; 1 Ki.17 9; Ne.9. 21; Ps.55.22; Pr.18.14.

Sustenance, support or provision, Ju. 6.4; 2 Sa.19.32; Ac.7.11.

Swaddle, to put on the dress of newborn infants, La.2.22; Eze.16.4; Lu. 2.7.

Swallow, a well known bird of passage; knows its time of migration, Je.8.7;—its twittering alluded to, Is. 38.14.

Swan, a large water-bird, frequents lakes and rivers; was unclean according to the law, Le.11.18; De.14.16.

Swarm, a great number of flies, one of the plagues of Egypt, Ex.8.21;—of bees in the carcass of a lion, Ju. 14.8.

Swearing Rashly and Unlawfully, censured and forbidden, Le. 19. 12; Mat.5.34; Ja.5.12;—hateful to God, Zec. 8. 17;—saints abstain from, Jos. 9. 20; Ps. 15. 4;—punishment for, Ps. 59 12,13; 109.17,18.

Swearing Lawfully, before a court of justice, ought always to be with solemn awe of the name of God, by which we swear, De.6.13;—in truth, judgment, and righteousness, Je.4.2; —and that same important end may be served, He.6.16 *See* OATHS.

Sweat, man to earn his subsistence by, Ge. 3. 9;—Christ's, as of blood, Lu.22.44.

Sweep with the besom of destruction, with hail, &c., completely to ruin, Pr. 28 3; Is.14.23; 28.17.

Swerve, to wander, to deviate, 1 Ti. 1.6.

Swine, a well known animal, the use of which was forbidden to the Hebrews, Le.11 7; De.14.8;- devils permitted by Christ to possess a herd of them, and to destroy them, Mat.8. 30; Mar. 5. 11; Lu. 8. 32;— to 'cast pearls before swine,' Mat 7.6.

Swoon, to faint, La.2.11.

Sword, a well known instrument of war, Ge.34.25; Ju.8.10;—the symbol of war and judgment, Le. 26. 25, 33; Je. 42. 16;—the word of God, Ep.6. 17; He 4.12.

Sycamine, a tree common in Syria and Egypt, the black mulberry, Lu. 17.6.

Sycamore, the *fig mulberry*, Ps. 78. 47; Is.9.10. Its fruit resembled the fig, but was woody and indigestible. It is lofty and shady, Lu. 19.4;—its wood of little value, 1 Ki.10.27; 2 Ch. 1.15;—to be distinguished from the English sycamore, which is a species of maple.

Sychar, sî'kar [falsehood], Jn.4.5. The Shechem of the O. T.

Syene, sî-e'ne [opening or key], an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about 500 miles south of Alexandria, Eze. 29. 10. The modern city of *Assuan* stands near its ruins.

Sympathy, or fellow-feeling and compassion, recommended, Ec.7.2,4; Ro. 12.15; 1 Co.12.26; Ga.6.2; He.13.3; 1 Pe.3.8.

Synagogues, places in which the Jews assembled for religious worship: namely, for prayer, reading the Scriptures, and for teaching and exhortation. They were built in every place where a sufficient number of persons could be found to form a congregation; and, to preserve order in them, every one of them had its stated governors and presidents, Ps.74.8; Mat.4.23; 6.2,5; 10.17; 12.9; 13.54; 23.6, &c.

Syntyche, sin'ti-ke, a woman of note mentioned by Paul, Phi.4.2.

Syracuse, sir'a-kuse, a noted city on the south-east coast of the island of Sicily; here Paul tarried three days, Ac.28.12. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

Syria, sir'i-a, an ancient kingdom, situated on the north frontiers of Canaan; and of which Damascus, for a long time, and afterwards Antioch, was the capital. It was known to the Hebrews under the name of *Aram*;—conquered by David, 2 Sa. 8. 3, 6; 10. 6, 16;—its king distresses Ahaz, 2 Ch. 28.5;—Christ's fame spread through, Mat. 4. 24;—letters sent to the brethren in, Ac.15.23;—Paul went through, 41; 18. 18; 21. 3; Ga. 1. 21;—prophecies regarding it which have been fulfilled, Is.7.8–16; 8.4–7; 17.1–3; Je. 49. 23–27; Am. 1. 3–5; Zec. 9. 1. The Euphrates, Orontes, Barrady, &c., rendered it a delightful country.

Syro-Phenician, sî-ro-fî-nish'i-an. The Phœnicians of Syria are distinguished from those of Africa, the Carthaginians. The woman commended for her faith is called in Mar. 7.26 a Syro-Phenician, and in Mat.15. 22 a Canaanitish woman.

T.

Taanach, tâ-a'nak [sandy soil], a royal city of the Canaanites, Jos. 17. 11; 21.25;—Barak's victory gained near, Ju.5.19;—it was situated on the south-west border of the plain of Jezreel (=Esdraelon, 4 miles south of Megiddo. Ju.1 27; 5.19.

Taanath-Shiloh, tâ-a'nath-shi'loh [approach to Shiloh], a place mentioned in Jos.16.6; probably identical with Shiloh.

Tabeal, ta-be'al [God is good], a person mentioned by Isaiah, Is 7.6.

Taberah, ta-be'rah [a burning], an encampment of the Israelites in the wilderness, where judgment by 'the fire of the Lord' was inflicted on the Israelites for their murmuring, Nu 11.1; De.9.22.

Tabering, beating the breast, as one does a drum, Na.2.7.

Tabernacle, a movable tent or lodging, formed of poles covered with cloth or skins, Nu. 24. 5; Job 11. 14; 12.6 Mat.17.4;—*figuratively*, the *body* in which the soul lodges, as in a tabernacle, 2 Co.5.1,4; 2 Pe.1.13,14.

————, that beautiful and costly tent erected for the worship of God, while Israel were in the wilderness; ordered to be built, Ex.25.2;— its curtains, 26.1;—its boards, 15; 36 20;—its vail, 26. 31; 36. 35;—its door, 26. 36. 36. 37;— its courts, 27. 9; 38. 9;—free gifts for, 35. 5, &c.;—the sum offered by the heads of the tribes for, 38. 21;—set up, 40. 1;—the ark of the covenant put in it, 3;—anointed, 9;—a cloud covers, 34;—the offerings at its dedication, Nu 7.1, &c.;—of *testimony*, Ex.38.21;—of *witness*, Nu. 17. 7, 8, *i.e.* the law which was laid up in the tabernacle, and testified to God's holiness, &c. The tabernacle continued at Shiloh all the period of the judges; became again movable after it had lost the ark of God; under Saul was settled at Nob, 1 Sa.21.1–6;—found its way to Gibeon, 1 Ch.16. 39;—after erection of a new tabernacle at Jerusalem, in which was the ark, 2 Sa.6.17; 1 Ch.21.9, the old tabernacle still remained at Gibeon, where Zadok the high-priest officiated, 1 Ch. 16.39. The two tabernacles continued all the days of David, and till the temple was built, when they were either taken down, or left to natural decay.

Tabernacles (FEAST OF), Le.23.33; De. 16. 13;—lasted for seven days, but was followed by a day of holy convocation; during this feast the Jews dwelt in booths formed of the boughs of trees, &c.—offerings on, Nu. 29.12, &c.;—kept after the captivity, Ne.8.16;—to be observed by all nations in future time, Zec 14 16; —called the 'feast of ingathering,' Ex.23.16; 34.22.

Tabitha, tab'i-tha [gazelle], the Aramean name of a female disciple at Joppa;—called Dorcas in Greek, Ac. 9.36,42.

Tables, for meals, the posture of the ancients at, was not that of sitting, as with us, but of *reclining*, by resting on the left elbow on a couch, Lu. 7.36,38; Jn.13.12,23.

———— **of Show-bread**, a part of the furniture of the tabernacle, on which the show-bread was placed, Ex. 25 23. *See* SHOW-BREAD.

———— **of Stone**, containing the ten commandments, 'Ex. 31. 18; De. 10.1; —broken, Ex.32.19;—renewed, 34.1.

Tablets, valuable ornaments, or boxes for perfume, or tippets, Ex. 35. 22; Nu. 31 50; Is.3.20.

Tabor, ta'bor [mound, quarry], [1] A celebrated mountain in Palestine, on the confines of Zebulun and Issachar, and 6 miles east of Nazareth. It rises on the northern side of the plain of Esdraelon, and has a graceful

rounded summit. Its height above the sea is 1865 feet. Here Barak assembled his army, and defeated Jabin, Ju. 4. 6, 14, 15;—supposed, but probably on insufficient grounds, to be that on which Christ was transfigured, and which is called by Peter (2 Pe. 1. 18 *the holy mount*, Mat. 17. 1; Mar. 9. 2; Lu. 9. 28. — 2 A city of the Levites in Zebulun, at the foot of the mountain. 1 Ch. 6. 77, probably identical with Chisloth-Tabor. [3] An oak or grove of oaks in Benjamin, 1 Sa. 10. 3

Tabret, a kind of small drum usually beat on as an accompaniment to the pipe, &c., Ge. 31. 27; 1 Sa. 10. 5; 18. 6; Job 17. 6; Is. 5. 12; 24. 8; 30. 32

Tabrimon, tab'ri-mon [pleasing to Remmon], the father of Benhadad, king of Syria, 1 Ki 15. 18.

Taches, hooks, clasps, or loops and buttons, Ex. 26. 6, 11, 33; 36. 13; 39. 33.

Tachmonite, tach'mo-nite, chief among the captains, 2 Sa. 23. 8: called 'Jashobeam the Hachmonite,' 1 Ch. 11. 11

Tackling, the ropes of a ship, Is. 33. 23; Ac 27. 19.

Tadmor, tad'mor [palm-tree], a city once in great renown, built by Solomon, in the midst of a desert, about halfway between Damascus and the Euphrates, at the foot of a range of chalky hills, 1 Ki 9. 18; 2 Ch. 8. 4. It retained this name till the conquest of Alexander the Great, when it was changed to *Palmyra*. Its ruins, which have been visited by several travellers, exhibit innumerable and most magnificent specimens of architecture, covering several miles. The natives give to the place the name of *Tedmor*.

Tahapanes, ta-hāp'o-nēs, an ancient city of Lower Egypt, to which the rebellious Jews under Johanan, retired; and which Nebuchadnezzar soon after took, Je. 2. 16;—called Tehaphnehes, Eze. 30. 18;—Tahpanhes, Je. 43. 7, 44. 1; 46. 14;—and Hanes, Is. 30. 4.

Tale-bearing, or officious or malignant carrying of stories from house to house, censured, Le. 19. 16; Pr. 11. 13; 17. 9; 18. 8; 20. 19; 26. 20, 22; 1 Ti. 5. 13; 1 Pe. 4. 15

Talent, a weight among the Jews equal to 3000 shekels, 93 lbs. 12 oz. avoirdupois: and consequently the value of a talent of silver, at 2*s.* 2*d.* a shekel, will be £312. 10*s.* sterling: and one of gold twelve times as much, or £3750, Ex. 25. 39; 38. 24, 27; 2 Sa. 12. 30; 1 Ki 16. 24; 20. 39; Mat. 18. 24; 25. 15.

Talitha Cumi, tal'i-thah kū'mi, two words in the Syriac or Aramaic language then spoken in Palestine, meaning 'Damsel, arise,' Mar. 5. 4.

Talkers, praters, Eze. 36. 3; Tit. 1. 10.

Talmai, tăl'mi [full of furrows], (1) Son of Anak, of the race of giants, destroyed by the Israelites, Nu. 13. 22; Jos. 15. 14. (2) King of Geshur, was the father of Maacah, whom David married, and by whom he had Absalom and Tamar, 2 Sa. 3. 3.

Tamar, tā'mar [a palm-tree], (1) The daughter-in-law of Judah, by whom she had Pharez and Zarah, Ge 38. 6–30 —(2) *The daughter of David*, ravished by Amnon, 2 Sa. 13. 1, &c.—(3) *The daughter of Absalom*, of great beauty, 2 Sa. 14. 27 —(4) A city of Judea, about the southern point of the Dead Sea, Eze. 47. 19; 48. 28;—thought to be the same with *Engedi*.

Tammuz, tam'muz, (1) A Syrian idol, the same with the Phœnician Adonis; —mourning for him, Eze. 8. 14.—(2) The fourth month of the Jewish sacred year, and the tenth of their civil, beginning with the new moon in July.

Tanhumeth, tan-hā'meth [comfort], father of Seraiah, 2 Ki 25. 23.

Tanner, one who prepares hides for use, Ac. 9. 43; 10. 6, 32.

Tapestry, cloth beautifully figured in the loom, or with the needle, used to cover beds, to hang rooms, &c., Pr 7. 16; 31. 22

Taphath, ta'fath [ornament], the daughter of Solomon, 1 Ki 4. 11.

Tappuah, tap'pu-ah [an apple], (1) A city on the frontiers of the tribe of Manasseh, though it belonged to that of Ephraim, Jos. 17 8. (2) A town in the tribe of Judah, not far from Hebron, now called *Teffûk*, Jos. 15. 34.

Taralah, tăr'a-lah [reeling], a city of Benjamin, Jos. 18. 27.

Tares, a kind of pulse or darnel, hurtful to corn;—the parable of, Mat. 13. 24–30.

Target, a kind of buckler, less than a shield, worn in war for defence on the left arm, 1 Sa. 17. 6; 1 Ki 10. 16; 2 Ch 14. 8.

Tarpelites, tăr'pel-ites, a people of Assyria sent to colonise Samaria, Ezr. 4. 9.

Tarry, to abide, or stay behind, Ge. 19. 2; 43. 9. God and his salvation do not, Ps. 40. 17; 70. 5; Is. 46. 13; He. 10. 37.

Tarshish, tăr'shish [hard], (1) The second son of Javan, and supposed to have founded Tarshish, or Tarsus, Ge. 10. 4; 1 Ch. 1. 7. (2) 'An old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean, and with the seaports of Syria.' This was probably the city of Tartessus in Spain, a Phœnician colony, Ps. 72. 10; Jonah 1. 3; 4. 2: Solomon sent fleets to, 1 Ki. 10. 22; 2 Ch. 9. 21; 20. 36, 37.

Tarsus, tăr'sus, the capital of Cilicia in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Ac. 21. 39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

Tartak, tar'tak [hero of darkness], an idol of the Avites, introduced by them into Samaria, 2 Ki. 17. 31.

Tartan, tăr'tan [commander-in-chief], an Assyrian general who stood in rank next to the king, and commanded the army in his absence, comp. Is. 20. 1; 2 Ki. 18. 17.

Task masters, overseers who appoint to others their *task*, or the work required of them, Ex. 1. 11; 3. 7; 5. 6–14.

Tatlers, idle and foolish talkers, reproved, 1 Ti 5. 13.

Tatnai, tat'nai [gift], a governor of Samaria; obstructs the rebuilding of the temple, Ezr. 5. 3;—writes to Darius against the Jews, 6.

Taunt, a common byword, scoff, or reproach, Je. 24. 9; Eze. 5. 15; Hab. 2. 6.

Taverns [THE THREE], a place on the Appian Way about 33 Roman miles south of Rome;—some of the 'brethren' came thither from Rome to meet Paul, Ac. 28. 13 15.

Tax, money or goods exacted from subjects by their governors, 2 Ki. 23 35; Da. 11. 20; the *telos*, a tax on merchandise and travellers, Mat. 17. 25;—*phoros*, the annual tax on property, Lu. 20. 22; 23 2; - *kēnsus*, the poll-tax, Mat. 17. 25; 22 17; Mar. 12. 14; —and the temple-tax, the *didrachma* —½ shekel paid by every male of twenty years old and upward, Mat 17. 24–27, comp. Ex. 30. 13, 14

Teach, how God does his people. *See* INSTRUCT.

Teacher, a tutor, master, or instructor, 1 Ch. 25 8;—a minister of the gospel, Ep. 4. 11; 1 Ti. 2. 7; 2 Ti. 1. 11

Teachers, *false*, foretold, Mat. 24 11, 24; Ac. 20. 29; 1 Ti. 4. 1; 2 Pe. 2 1; 1 Jn. 2. 18; Jude 17; their character described, and Christians warned against them, Mat. 7 15; 24. 4; Ro 16. 17; 2 Co. 11. 13; Ga. 1 7; Col. 2. 8, 18; 1 Ti. 1. 7; 4. 2; 6. 3; 2 Ti 3. 2–5, 13; Phi. 3. 2; He. 13. 9; 2 Pe. 2. 1, &c.

Teaching OF THE HOLY SPIRIT, may be distinguished from all merely human instruction;—it humbles the heart, 2 Sa. 7 18–21; Job 40. 4, 5; Is. 6. 5;—transforms the soul into the divine image, 2 Co. 3. 18;—powerfully and abidingly influences the practice, Ja. 1. 22–25;—produces a desire after a greater acquaintance with divine things, Ps. 119. 18–20;—awakens concern for the spiritual instruction of others, 34. 8; Jn. 4. 29.

Tear in pieces, or utterly destroy, Ps. 7. 2; 50. 22; Ho. 5. 14.

Tears, the couch watered with, Ps. 6. 6;—put into God's bottle, 56. 8;—they who sow in, shall reap in joy, 126. 5; —none in heaven, Re 7. 17; 21. 4.

Teats, breasts or paps, Eze. 23. 3, 21; - *figuratively*, prosperity, Is. 32. 12.

Tebaliah, tĕb-a-lī'ah [Jehovah is protector], one of the porters of the temple, 1 Ch. 26. 11.

Tebeth, tē'bĕth [winter, the cold month], the tenth month of the Jewish sacred year, and the fourth of their civil, commencing with the full moon in December, Es. 2. 16.

Tedious, wearisome, Ac. 24. 4.

Teil-tree, the same as the lime or *linden*. Its leaves resemble the laurel, and it has flowers like the olive, Is. 6. 13; - rendered 'elm,' Ho. 4. 13; 'oak,' Ge. 35. 21.

Tekoa, or TEKOAH, tē-kō'ah [a pitching of tents], a city of the tribe of Judah about 6 miles south of Bethlehem; a widow from, persuaded David to recall Absalom, 2 Sa. 14 2,—repaired and fortified by Rehoboam, 2 Ch. 11. 6;—near it Jehoshaphat's enemies massacred one another, 20. 20; Amos the prophet was a herdsman of, Am. 1. 1; its ruins bear the name of *Tekû'a*.

Tel-abib, tel a'bib [a heap of grain], a city of Chaldea on the river Chebar, where the Jews were kept prisoners, Eze. 3. 15.

Telassar, te-las'sar [the hill of Assur], a city of Asia, conquered by the Assyrians, 2 Ki. 19. 12; Is. 37. 12.

Tel-harsa, tel har'sah [forest-hill], a city of Chaldea, Ezr. 2. 59; Ne. 7 61.

Tema, tē'mah [south], (1) A son of Ishmael, Ge. 25. 15; 1 Ch. 1. 30.—(2) The place where his descendants lived, called after his name, Job 6. 19; Is. 21. 14; Je. 25. 23.

Teman, tē'man [on the right, the south], (1) The grandson of Esau, by his son Eliphaz, and parent of the Temanites, Ge. 36. 11, 15; 1 Ch. 1. 53.—(2) The land of Edom thus called, Je. 49. 20; Eze. 25. 13; Am. 1. 12.

Temanite, an inhabitant of Teman, as was Eliphaz, Job's friend, Job 4. 1; 15. 1; 42. 9.

Temper, to mix properly, Ex. 29. 2; 30. 35; 1 Co. 12. 24; Eze. 46. 14.

Temperance, moderation in eating and drinking, and the restraint of our affections and passions, recommended, Pr. 23. 1; 1 Co. 9. 25; Ga. 5 23; Ep. 5. 18; Tit. 1 8; 2. 2; 2 Pe. 1. 6: it is conducive to health of body, Pr. 3. 7, 8;—advantageous to the powers of the mind, 1 Pe. 2. 11;—profitable to the worldly estate, Ps. 112. 3; Pr. 3. 16;—a defence against many temptations and evils, Pr. 23. 29–35.

Tempest, violent wind, either with or without rain, hail, or snow, Jonah 1. 4; Mat. 8. 24; Ac. 27. 18, 20;- *figuratively*, heavy affliction, Job 9. 17; Is. 54. 11; terrible judgments on the wicked, Ps. 11. 6; 83. 15; Is. 30. 30.

Tempestuous, boisterous, Ps. 50. 3; Jonah 1. 11; Ac. 27. 14.

Temple, that magnificent house for the worship of God, built in Jerusalem on Mount Moriah, 2 Ch. 3. 1; Ps. 132. 13, 14. The preparations for it were immense. David and his princes contributed 108,000 talents of gold and 1,017,000 talents of silver. About 184,600 men were employed seven years in building it. Proposed to be built by David, 1 Ch. 17. 1: his preparations for it, 22. 3;- built by Solomon, 1 Ki. 6. 1, &c.; the dedication of it, 8. 1; at what time from leaving Egypt, 6 1;— repaired by Joash, 2 Ki. 12. 4;—burned by the Chaldeans B.C. 588, after it had stood for 424 years, 25. 9; 2 Ch. 36. 19;—the foundation of a new, laid after the captivity, Ezr. 3 8;—finished B.C. 515, Ezr 6. 15; —the dedication and feast on the occasion, 16; the treasure in it weighed, 8. 33;—the chambers in it cleansed, Ne. 13. 9;—the people reproved for neglecting to build it, Hag. 1. 2, &c.; —encouraged in building it by Zechariah, Zec. 8. 9;—its glory to exceed that of the former, Hag. 2. 9;—a future one described in vision to Ezekiel, Eze. xl.;—in the vision of John, Re. 11. 1;—the tabernacle so called, 2 Sa. 7 9; Ps. 27. 4; 29 9. The second temple, after it had stood for about 500 years, was repaired by Herod the Great. The whole work of the repair occupied forty-six years, Jn. 2. 20. Was destroyed by the Romans A.D. 70–71, Je. 26. 18; Mat. 24. 2. Its site is occupied by a Turkish mosque.

Temple, *figuratively*, Christ's body, Jn. 2. 19, 21;— the church, Ep. 2. 21;—heaven, Ps. 11. 4; Re. 7. 15.

Temporal, not eternal, 2 Co. 4. 18.

Tempt, to try for their *improvement*, as God does his people, Ge 22. 1;—to try for their *hurt*, as Satan does mankind, 1 Ch. 21. 1; 1 Th. 3. 5; to try the patience of God, as men do by sinning boldly, Ex. 17. 2; Nu. 14 22; De. 6. 16; Ps. 78 18; 95 9; 106. 14; Is 7. 12; Mat. 4. 7; 1 Co 10. 9.

Temptation, or TRIAL, the remarkable one of Jesus, Mat. 4. 1; Mar. 1. 13; Lu. 4. 1.

Temptations, whence they arise, Ja. 1. 13, 14; Pr. 28. 20; 2 Ti. 6. 9;—Satan the author of, 1 Ch. 21. 1; Mat. 4. 1; 1 Th. 3. 5; presented by poverty or prosperity, Pr. 30. 9;—saints enabled to bear, 1 Co. 10. 13;—to be guarded against, Mat. 6. 13; 26. 41; Ep. 6. 10, &c.; 1 Pe. 5. 9.

Tempter, one of the names of Satan, Mat. 4. 3; 1 Th. 3. 5.

Tender hearted, easily affected, 2 Ch. 13 7; Ep. 4. 32.

Tenons, the ends of pieces of timber cut to be fitted into others, Ex. 26. 17, 19; 36. 22, 24.

Tenor, or TENOUR, sense or purport of a speech, Ge. 43. 7; Ex. 34. 27.

Tent. *See* TABERNACLE.

Tenth-deal, a tenth part of an ephah, the same as an omer, Le. 23. 17.

Terah, tē'rah [tarrying or wandering], the father of Haran, Nahor, and Abraham, Ge. 11. 24, 26, 27;- though originally an idolater, yet, when God called his son Abraham, he accompanied him to Haran in Mesopotamia, where he died [B.C. 1921], aged 205 years, Ge. 11. 31, 32.

Teraphim, tĕr'a-fim [maintainers, nourishers], a kind of tutelary deities, *penates*, or household gods, objects of idolatrous worship: of Laban, Ge. 31. 34;— of Micah, Jn. 17. 5; 18. 14;— used to favour the escape of David, 1 Sa. 19. 13.

Terraces, flat roofs, or raised ascents, balustrades, 2 Ch. 9. 11. *See* HOUSES.

Terrestrial, belonging to the earth, 1 Co. 15 40

Terrible, dreadful, frightful, Ex. 34. 10; De. 1. 19; 7. 21; Job 37. 22; Hab. 1. 7; He. 12. 21.

Terrify, to make afraid, Job 3. 5; 9. 34; 31. 34; Lu. 24. 37; 2 Co. 10. 9.

Terror, great fear, or dread, Ge. 35. 5; Ps. 91. 5; Ro. 13. 3; 2 Co. 5. 11.

Tertius, ter'shĭ-us [the third], the name of the person who wrote, from Paul's dictation, the epistle to the Romans, thought to be the same as Silas, Ro. 16. 22.

Tertullus, ter-tul'lus, a Roman lawyer or 'orator,' employed by the Jews to conduct the prosecution of Paul before Felix, Ac. 24. 1, 2.

Testament, the deed or *will* of a person, by which he determines how his property shall be disposed after his death. The original word, thus rendered several times in the New Testament, occurs very frequently, and is commonly translated *covenant*, Mat. 26. 28; Mar. 14. 24; Lu. 22. 20; 1 Co. 11. 25; 2 Co. 3. 6–14; He. 7. 22; 9. 15–20; Re. 11. 19. It ought to have been always thus translated (understanding by the word arrangement, economy, or order of things). Thus translated the appropriate name of the Bible is, the *Old and the New Covenants*; namely, the Mosaic and the Christian, Mat. 26. 28; Mar. 14. 24; Lu. 22. 20; 1 Co. 11. 25; He. 7. 22; 9. 15–20; Re. 11. 19.

Testator, one who leaves a *will*: but the original term, thus rendered, ought to have been translated *victim*, or *appointed sacrifice*, He 9. 16, 17. *See* TESTAMENT.

Testify, to witness or certify, Nu. 35. 30; Lu. 16. 28; Ep. 4. 17; Re. 22. 16.

Testimony, evidence or proof, Ac. 14. 3;—the ten commandments, and the book of the law, which testify of God's will and man's duty, Ex. 25. 16, 21; 2 Ki. 11 12;- the ark in which the law was deposited, Ex. 16 34; 30 6,—the whole Scriptures, Ps. 19. 7; 119. 2, 14, 22, 24, 36, 46, 59, 78, 88;—the gospel of Christ, 1 Co. 1. 6; 2. 1; 2 Ti. 1. 8; Re. 1. 2, 9.

Tetrarch, a person who has the fourth part of a province or state committed to his government, without wearing the diadem or assuming the title of king. There are three to whom this title is applied in the N. T., Herod Antipas, Mat. 14. 1; Lu. 3. 1, 19; 4. 7. Ac. 13 1; Philip and Lysanias, Lu 3. 1.

Thaddeus, thad'eus, a surname of the apostle Jude, also called Lebbeus, Mat 10 3, Mar. 3. 18; Lu. 6. 16.

Thankfulness, a state of being thankful, Ac. 24. 3.

Thank-offerings. *See* OFFERINGS.

Thanksgiving to God for his mercies to us and others, a duty, De. 8. 10; Ps. 51. 14; 63. 30; 92. 1; 139. 14; 147 1 Is. 25. 1, &c.; Col. 3. 17; 2 Th. 5. 18; 1 Ti. 4. 4; He. 13. 15; 1 Pe. 2. 9, &c.

Theatre, the only mention of, is in connection with the popular outbreak at Ephesus, Ac. 19. 29, 31; a place of amusement where public assemblies were held.

Thebez, thē'bez [brightness], or THEBES, a city of the tribe of Ephraim, situated near to Shechem and 13 miles south-west of Bethshan;—at the siege of which Abimelech was killed by a woman, Ju. 9. 50–54. It is represented by the modern village of *Tubâs*.

Theft, or the act of stealing, forbidden, Ex. 20. 15; De. 5. 19; Ep. 4. 28;—laws relating to, Ex. 22. 1; Nu. 5. 6.

Theophilus, the-of'i-lus [lover of God], an eminent Christian to whom Luke addresses his Gospel history and the Acts of the Apostles. Lu. 1 3; Ac 1. 1; - styled 'most excellent,' probably as denoting official dignity, Ac. 23. 26; 24. 3.

Thessalonica, thes-a-lo-nī'ka, the capital city of Macedonia, situated on the Thermaic Gulf (Gulf of Salonikî). It was anciently called *Therma*. Here Paul, Silas, and Timothy planted a church, Ac. 17. 1–5. —to the Christians here Paul sent two epistles, 1 Th. 1. 1; 2 Th. 1. 1. Its modern name is *Salonikî*, with a population of about 70,000.

Theudas, theu'das, an impostor, who, along with 400 followers, were put to death, Ac 5. 36.

Thimnathah, thim'na-tha [a thing allotted, a possession], a city in the tribe of Dan, Jos. 19. 43.

Thirst, to feel want of drink, Jn. 4. 13; - ardently to desire, Ps. 42. 2; 63. 1; Is. 55. 1; Mat. 5. 6; Jn. 7. 37.

Thistles, well-known weeds, a part of the curse, Ge. 3. 18;—parable of one, 2 Ki. 14. 9; 2 Ch. 25. 18;—an emblem of wicked men, Mat. 7. 16; Lu. 6. 43.

Thomas, tom'as [a twin], called *Didymus*, one of the twelve, Mat. 10. 3; —his observation on the sickness of Lazarus, Jn. 11. 16;—asks the way to the Father, 14. 5;— his disbelief of the resurrection of Jesus, 20. 24, 25;— his subsequent confession and adoration, 28; sees Jesus at the Sea of Galilee, 21. 2.

Thorns, a general name for many kinds of prickly shrubs, Ge 3. 18;—in Ps. 58 9 it denotes the *shammus* or buckthorn;—used to inflict punishment, Ju. 8. 7, 16;—*figuratively*, great difficulties and impediments, Ho. 2. 6; —the 'thorn in the flesh,' 2 Co. 12. 7–9, was some corporeal infliction sent to keep the apostle from spiritual pride.

Thoughts, of men, known to Christ, Mat. 9. 4; 12. 25; Lu. 5. 22; 6. 8; 9 47. 11. 17;—govern the actions, and therefore to be attended to, Pr. 4. 23; 23. 7; Mat. 5. 28, &c.; 15. 18; Ac. 26. 9; Ro 2. 15; 2 Co. 10. 5; 1 Ti. 1. 13.

Thousands. TEN THOUSANDS, &c., are sometimes put for great numbers in general, Le. 26 8; De 32. 30, Ps. 68. 17; Is. 30. 17; 60. 22; 2 Pe. 3. 8.

Threatenings OF MEN, or denouncements of evil against persons, Ac. 4. 17, 29; 9. 1;— to be forborne, Ep. 6. 9; 1 Pe. 2 23.

—— —— OF GOD, though averted when men turn from sin, yet certainly executed against the impenitent, Is 46. 11 Je. 1 12; 39 16; 51. 29. La 2. 17; Eze. 12. 25; 2 Pe. 3. 4–10.

Three-Taverns, a place on the Appian Way, about 33 miles south of

Rome, where some brethren from the city met Paul, Ac.28.15.

Thresh, to beat out corn from the ear or pod, Is.41.15;—to punish, Je. 51.33.

Threshold, an entrance or gate, Ju. 19.27; 1 Sa.5.4; Eze.9.3; Zep.1.9.

Throne, that chair of state, richly adorned, and covered with a canopy, on which sovereign princes usually sit to receive the homage of their subjects, to give audience to ambassadors, and to dispense justice, 1 Ki. 2.19; 10.18,20;—heaven is God's, Ps. 11.4; Is.66.1; Ac.7.49;—Christ is set down in, Re.3.21.

Throng, a crowd, Mar 3.9; Lu.8.45.

Throughly, exactly, fully, Ex.21.19; Job 6.2; Mat.3.12; 2 Co.12.6.

Thrust, to push, drive, Ex. 12.1; Ju. 3.21; Is.13.15; He.12.20.

Thummim. *See* URIM.

Thunder, the noise occasioned by the discharge of electricity from a cloud *positively* charged, or which has more than its natural share of it, into one which is *negatively* charged, or has less than its natural share; the flash is called *lightning*, and the report *thunder*. Remarkable, in the plagues of Egypt, Ex. 9. 23; Ps. 78. 48;—at Mount Sinai, Ex. 19.16;20.18;—at the defeat of the Philistines, 1 Sa. 7. 10; —*seven*, in the vision of John, Re.10. 3;—called the *voice* of the Lord, 2 Sa. 22.14; Job 37.5; Ps.18.13; 104.7;—its awful majesty, and powerful effects, Ps.29.3–9.

Thyatira, thi-a-tī'rah, a city of Lydia, in Asia Minor, about 27 miles north of Sardis, and 56 north-east of Smyrna;—Lydia was from, Ac. 16. 14;—Christ's message to the church there, Re. 2. 18. Its modern name is *Ak-Hissar* [white castle], with a population about 15,000, between 300 and 400 of whom are nominal Christians.

Thyine-wood, the wood of an evergreen resembling the cypress, the *citrus* or citron-wood of the Romans; is aromatic, and very hard, Re.18.12.

Tiberias, tī-bē'ri-as, (1) A city on the western shore of the Lake of Gennesareth. It was built by Herod Antipas, the murderer of John the Baptist, in honour of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called *Tubarieh*. In 1837 it was nearly destroyed by an earthquake, 600 of the inhabitants perishing in the ruins. It contains about 2000 inhabitants, of whom a few are Christians, 800 Jews, and the rest Mahommedans. It is one of the four *holy cities* of the Jews (the others being Jerusalem, Hebron, and Safed), in which prayers are offered for the world twice every day.—(2) The lake, called the 'Sea of Tiberias,' Jn.6.1,23.

Tiberius, tī-bē'ri-us, CÆSAR, the third Roman emperor, stepson and successor of Augustus, Lu. 2. 1;—John the Baptist preaches in his reign, 3.1.

Tibhath, tib'hath [extension, level], a city of Syria, 1 Ch.18.8. *See* BETAH.

Tibni, tib'ni [an intelligent one], son of Ginath, proposed for king in a time of civil war, 1 Ki.16.21,22.

Tidal, tī'dal [splendour, renown], one of the allied kings whom Abraham conquered, Ge.14.1.

Tidings, news or reports, Ex. 33.4; 1 Sa.4.19; 11.4;—*glad*, the gospel, Lu. 2.19; 2.10; 8.1; Ro.10.15.

Tiglath-Pileser, tig'lath-pi-lē'zer [mighty prince of the Tigris], king of Assyria, invades Israel, 2 Ki. 15. 29; —called Tilgath-Pilneser, 2 Ch. 28. 20.

Tiles, used to cover houses, were broad stones or bricks, Eze.4.1; Lu. 5.19.

Till, to turn over or plough the ground, Ge.2.5; 3.23; 2 Sa.9.10.

Tillage, the act of ploughing and manuring land, 1 Ch.27.26; Ne.10.37; Pr. 13.23.

Timbrel, a musical instrument resembling the modern tambourine, Ex. 15.20.

Time, to us is short, Job 14.1; Ps.89. 47; 102.3,11;—uncertain, Pr.27.1; Ja. 4.14;—to be improved, Ec.12.1; Mat. 5. 25; Lu. 19. 42; Jn.9.4; 12.35; Ro.13. 11; 2 Co. 6. 2; Ga. 6. 9; Ep. 5. 16; Col. 4. 5;—for several purposes, Ec.3.1.

Times, *and seasons*, respecting the Messiah's kingdom, not to be curiously inquired into, Ac. 1. 7;—*of the restitution*: regulation or consummation *of all things*, at the end of the world, 3.21.

Timnath, tim'nath [portion assigned], a city of the tribe of Judah, called also Timnah, Jos.15.10,57. In the time of King Ahaz it was occupied by the Philistines, 2 Ch.28.18. It is represented by the modern village of *Tibneh*, about 2 miles west of Beth-shemesh.—The residence of Samson's wife, Jos.14.1.

Timnath-Serah, tim'nath-sē'rah [a portion of abundance], called also TIMNATH-HERES [portion of the sun], a city of the Ephraimites, where Joshua was buried, Jos.19.50; 24.30; Ju.2.9.

Timon, tī'mon [honourable], one of the first seven deacons of the church, Ac. 6.5.

Timothy, tim'oth-y [honoured of God], a noted evangelist, whose father was a Greek and his mother (Eunice) a Jewess, born at Derbe or Lystra, Ac. 16. 1;—circumcised, 3;—sent by Paul to Philippi, Phi.2.19;—exhorted to diligence, 1 Ti.4.13; 6.11; 2 Ti.2.6; —advised to drink wine for his health, 1 Ti. 5. 23;—his mother and grandmother (Lois) commended, 2 Ti.1.5; —two epistles addressed to him by Paul, 1 Ti.1.2; 2 Ti.1.2.

Tin, a white metal, harder than lead, lighter than almost any other metal; —an article of Tyrian commerce, Eze.27.12;—first mentioned, Nu.31. 22. In Zec 4.10 the same Heb. word denotes an instrument for measuring, a *plummet*.

Tingling, feeling in the ear, a sharp pain, 1 Sa.3.11; 2 Ki.21.12; Is.3.16; 1 Co.13.1.

Tiphsah, tif'sah [a passing over], (1) A city of the tribe of Ephraim, which shut its gates against Menahem; but was taken and put to the sword, 2 Ki.15.16.—(2) A large and opulent city on the west bank of the river Euphrates. It is identical with the Thapsacus of the Greeks and Romans, which is probably marked by the modern *Suriyeh*, 165 miles above *Deir*. It was the frontier of Solomon's kingdom, 1 Ki.4.24.

Tire, a dress for the head, 2 Ki.9.30; Is.3.18; Eze.24.17,23.

Tirhakah, tir-ha'kah, a king of Cush or Ethiopia, came to assist Hezekiah, but was defeated by Sennacherib, 2 Ki.19.9.

Tirshatha, tir'sha-tha [august], an officer of state, a Persian title borne by Nehemiah and Zerubbabel, Ezr.2. 63; Ne.7.65,70; 8.9. In Ne.5.14,18; 12.26 the title 'governor' is a translation of the Heb. *pecha*, a word also of Persian origin represented by the modern *pasha*.

Tirzah, tir'zah [delight], (1) An ancient royal city of the Canaanites, Jos.12.24;—the principal residence of Jeroboam, 1 Ki.14.17;—its site was noted for its beauty, Ca.6.4. Has been identified with *Telluzah*, a town 6 miles north-east of *Nablûs*.—(2) A daughter of Zelophehad, Nu. 27.1.

Tishbite, tish'bite, an inhabitant of Tishbe, a city of Naphtali, which is supposed to have been the birth-place of Elijah, 1 Ki.17.1.

Tisri, or TIZRI, the first month of the Jewish civil year, and the seventh of their sacred, answering to our September–October. In 2 Ki.8.2 it is called Ethanim, *i.e.* the month of streaming rivers.

Tithes, or *tenth parts* from the produce of their fields, gardens, vineyards, and herds, to be given to religious purposes;—given by Abraham to Melchizedec, Ge. 14. 20;—vowed to God by Jacob, 28. 22;—the Mosaic laws concerning them, Le.27.32; Nu.18.26; De.12.6.

—— *of the third year*, De.14.28;—to be eaten at the place of public concourse, 22;—dedication to be made at the presentation of it, 26.12.

Tithes, were to be conscientiously paid when due, De.14.22; Ne.10.37; 13.10; Mal.3.8; Mat.23.23; Lu.11.42; —no law respecting them in the Christian church, 1 Co.9.14.

Title, a name, character, or inscription, 2 Ki.23.17; Job 32.21,22; Jn.19. 19,20.

Tittle, the least part or point, Mat. 5.18; Lu.16.17.

Titus, tī'tus, an eminent evangelist, a Gentile by birth, and Paul's assistant, 2 Co.8.23;—left in Crete, Tit.1. 5;—not circumcised, Ga. 2. 3;—exhorted to be diligent, Tit. 2. 1;—his affection for the Corinthian Christians, 2 Co. 7. 13, 8.16;—equally disinterested with Paul, 12.18;—Paul sent an epistle to him, Tit.1.4.

Tob [good], a small district in the south-east of Syria, to which Jephthan withdrew when expelled from Gilead, Ju. 11. 3, 5;—called Ish-Tob, 2 Sa.10.6,8.

Tobiah, to-bī'ah [the Lord is good], a Samaritan, strenuously opposed the Jews in their attempts to rebuild the temple, Ne.2.10; 4.7; 6.1,12,19.

Tochen, tō'ken [a measure], a place in the tribe of Simeon, 1 Ch.4.32.

Togarmah, to-gär'mah, the third son of Gomer, and grandson of Japheth, Ge.10.3; 1 Ch. 1. 6;—his descendants traded with Tyre, Eze.27.14.

Tohu, tō'hū [humility, modesty], an ancestor of the prophet Samuel, 1 Sa. 1.1.

Toi, tō'ī [error, erroneous way], the king of Hamath in Syria, sent his son with presents to David, 2 Sa.8.9–11.

Toil, labour or fatigue, Ge. 5. 29; 41. 41.

Token, a sign or mark, or memorial, Ge.9.12; 17.11; Ex.3.12; 12.13; Ps. 86.17; Mar.14.44; 2 Th.3.17.

Tola, tō'lah [worm], (1) The eldest son of Issachar, Ge.46.13; 1 Ch.7.1.—(2) The tenth judge of Israel, Ju.10.1.

Tolerable, what may be borne or endured, Mat. 10. 15; 11. 22; Mar. 6.11; Lu.10.12,14.

Toll, a tax paid for passage, or liberty to sell goods in a market or fair, Ezr. 4.13,20; 7.24.

Tomb, a grave, or place for depositing the dead, Job 21.32; Mat.8.28; 23.29; 27.60; Mar.5.2,3; 6.29.

Tongue, the importance of governing it, Ps.39.1; Ja.3.2, &c.;—*double*, censured, 1 Ti.3.8.

Tongues, confusion of, at Babel, Ge. 11.1, &c.;—gift of, foretold, Ps.68.11; Mar. 16. 17;—conferred, Ac. 2. 4; 10. 46; 19.6;—not to be exercised in public worship, 1 Co.14.2.

Tooth *for tooth*, the law of retaliation, Ex. 21. 24;—'cleanness of teeth,' famine, Am. 4. 6;—children's 'teeth set on edge,' children suffering for the sins of their father, Eze.18.2.

Topaz, a precious and transparent jewel, third in value to the diamond, Ex.28.17; 39.10; Job 28.19; Eze.28.13; Re.21.20;—the cairngorm is a species of.

Tophel, tō'fel [plaster, mortar], a place supposed to be in the country of Moab, De 1.1.

Tophet, tō'fet, or more correctly TOPHETH, 2 Ki.23.10;—a place on the south-east of Jerusalem, in the 'valley of the son of Hinnom' by 'the entry of the east gate,' Je. 7. 32, 32; 19. 2. It became in later times the scene of sacrifices to Baal. It received its name from *toph*, a *drum*, which was beaten to drown the cries of the victims.

Torch, a kind of flambeau, Zec. 12. 6; Na.2.3,4; Ju.18.3.

Torment, lasting pain or anguish, Mat. 4.24; Lu.16.23,28; 1 Jn.4.18; Re.9.5; 14.11; 18.7,10.

Tormentors, agents of the Jewish court of justice, whose duty it was to administer sentences, Mat. 18.34.

Tortoise, the sea one is not mentioned in Scripture, but that which lives on land, and which is called by some the *land crocodile*, and by others the *green frog*, a species of lizard, Le.11.29.

Toss, to agitate violently, Is.22.18; Je. 3.22.

Tossed, deeply afflicted, Ps.109.23; Is. 54.11;—unsettled, Ep.4.14; Ja.1.6.

Tottering, shaking, feeble, Ps.62.3.

Tow, more correctly WICK, Is.43.17.

Towel, a cloth to wipe hands, &c., Jn.13.4,5.

Tower, a high and strong building, or a fortress, Ge. 11.4,5; 2 Sa. 22.51; Ps. 61. 3; Pr. 18. 10;—of Siloam, Lu. 13.4;—Edar, Ge.35.21;—Penuel, Ju. 8. 17.—Shechem, 9. 46.—Thebez, 50, 51.—David, Ca. 4. 4;—Lebanon, 7. 4; —Jezreel, 2 Ki.9.17;—Hananeel, Je. 31.38;—Syene, Eze.29.10.

To wit, an old expression, 'that is to say,' Ge. 24. 21; Ex. 2.4; 2 Co 5.19;—'we do you to wit,' means, we give you to understand, 2 Co.8.1.

Trachonitis, trăk-o-nī'tis [rugged region], a small rocky district east of Jordan, of which Philip was tetrarch, Lu.3.1. Identified with the modern *Lejah*, south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was *Argob*.

Trade, or lawful business, the duty of those concerned in it, Le. 25. 14, Pr. 20.14; Eze.28.16; Ho.12.7;—of Tyre, Eze.27.1, &c.

Traditions, doctrines or ceremonies handed down from age to age, as the Jews pretended, from the time of Moses, to whom they were *spoken* by God, without being committed to writing, and which they called their *oral law*; the Pharisees set them before the written law, Mat.15.3; Mar. 7.5;—not to be much regarded, Mat. 15.2, &c.; Mar.7.5, &c.; Col.2.8; Tit. 1.14; 1 Pe.1.18.

Traffic, merchandise, 1 Ki.10.15; Eze. 17.4; 28.5,18.

Train, a company of attendants, 1 Ki. 10.2; Is.6.1;—to educate, Pr.22.6.

Traitor, one who betrays his king, master, or friend, Lu.6.16; 2 Ti.3.4.

Trance, or ecstacy, a state of mind in which a person is wrapped into visions of future or distant things, while the body seems insensible, Ac.10.10; 11. 5; 22. 17. The word occurs also in Nu. 24. 4,16, but only as supplied by the translators.

Tranquillity, quietness, Da.4.27.

Transfer, to apply to one what relates to another, 2 Co.4.6.

Transfigure, to change the figure and appearance, as Christ did on the mount, Mat.17.2; Mar.9.2; Lu.9.28; 2 Pe.1.18.

Transform, to change the form, as Satan and his ministers do, by putting on a pious appearance, 2 Co.11. 13–15;—applied to the saving change of the mind into the divine image, Ro.12.2.

Transgress, to go over the limits which the law prescribes, Nu. 14. 41; Ne. 1. 8; 13.27; Mat.15.3; Ro.2.27; 1 Jn.3.4; —to *disobey* is to refuse to do what the law enjoins, He.2.2.

Transgressors, foretold that Christ should be numbered with, Is.53.12;—this accomplished in his crucifixion with two thieves, Mar.15.27,28; Lu. 23.32,33.

Translate, to remove from one place or post to another, 2 Sa.3.10; Col.1. 13; He.11.5.

Translation, or removal from earth to heaven, of Enoch, Ge. 5. 24;—of Elijah, 2 Ki.2.1, &c.

Transparent, what may be seen through, clear as glass, Re.21.21.

Travail, labour, labour in childbirth, Ge.38.27; Ps.48.6; Jn.16.21; Ga.4.19; 1 Th.5.3.

Travel, a journey, labour, or toil, Ex. 18.8; Nu.20.14; Ac.20.29; 2 Co.8.19; 1 Th.2.9.

Traverse, to go hither and thither, Je. 2.23.

Treacherous, perfidious, false, Is.21. 2; Je.3.7–11; Zep.3.4.

Treachery, perfidy, or breach of faith, to be guarded against, Mal.2.16; Je. 9.4; 12.6; 2 Ti.3.3.

—— of Simeon and Levi to the Shechemites, Ge. 34. 13;—of Ziba, 2 Sa. 16. 1, &c.;—of Ishmael to Gedaliah, Je.40.13; 41.5.

Treason, disloyalty, the act of betraying a sovereign; of Absalom, 2 Sa. 15. 1; 18.9;—Sheba, 20.1,22;—Adonijah, 1 Ki. 1. 5; 2. 13, 23;—Baasha, 1 Ki.15. 27; 16.1;—at Tirzah, 16.9,18;—Athaliah, 2 Ki. 11. 1, 14;—Shallum, 15.10, 14.

Treasure, a store or collection of goods, Je.41.8;—a store of gold, silver, &c., Ge. 43. 23; Exe. 22. 25;—in the temple, 2 Ch.5.1;—in what ours should consist, Mat. 6. 19; Lu.12.33; Col.3.1.

Treasury, that in which treasures are laid up, Jos.6.19; Je.38.11; Mat.27.6; Mar 12 41

Treaties, or covenants, of Jacob and Laban, Ge. 31.44;—of the Gibeonites with the Israelites, Jos 9. 15, 19.

Treatise, a written tract or book, Ac. 1.1.

Tree, *of life* in Eden, Ge. 2. 9; 3.22; —of knowledge, 2.17; 3.3;—*of life* in heaven, Re.2.7; 22.2,14;—known by its fruit, or men by their actions, Mat. 12.33; Lu.6.44.

Trees, *in Canaan*, when fit for use after the conquest of the country, Le.19.23;—*fruit*, not to be cut down in war, De.20.19;—that are to grow near the river that is to flow from the sanctuary, Eze.47.7.

Trench, a ditch about a camp or city, 1 Sa 17.20; 26.5; 1 Ki.18.32; in Lu.19. 43, means a palisade or rampart.

Trespass, an offence or sin, a departure from duty, Ge.31.36; 50.17; Mat. 6.14; Ep.2.1; Col.2.13.

Trespass-offering, rules concerning it, Le.7.1.

Trial, a test of virtue by suffering, 2 Co.8.2; He.11.36; 1 Pe.1.7; 4.12.

Tribe, a class of people sprung from one origin, as the descendants of each of the twelve sons of Jacob, Ex.28. 21; 39.14.

Tribes, blessed by Jacob, Ge.49.1,&c.; —by Moses, De. 33. 1, &c.;—their boundaries, Jos. 13. 15; 15. 1, &c.;—the numbers and orders of them, Nu. 1.1;26.1,&c.;—twelve princes of them under David, 1 Ch.27.16.

Tribulation, sore vexation or distress, De. 4. 30; Jn. 10. 14; 1 Sa. 26. 24;—the lot of all saints, Jn. 16. 33; Ac. 14.22; —awful, threatened to sinners, Ro. 2.9.

Tribute, a tax or impost, exacted from the Canaanites by Solomon, 1 Ki.9.21,22; 2 Ch.8.8,9;—that imposed by the Romans on the Jews was a *civil* tax, the poll-tax payable by every one whose name was in the 'census,' Mat. 17. 25; Mar. 12. 14;—the 'tribute-money,' Mat. 17. 24; Lu. 20.22, was an *ecclesiastical* tax, 'the double drachma,' equal to two Attic drachmas, and corresponding to the Jewish 'half-shekel,' payable for the maintenance of the temple services by every male Jew from 20 years old and upwards, Ex. 30.13,14; 2 Ch. 24. 6,9.

Trickle, to run down in drops, La. 3.49.

Trim, to fit out, to adjust, or to adorn, 2 Sa.19.24; Je.2.33; Mat.25.7.

Trinity, or *three in unity*, a term, though not found in Scripture, yet properly enough used to signify the three persons in the one Godhead, or divine Essence, Mat. 3. 16, 17; 28.19; 2 Co. 13. 14; 1 Jn.5. 7;—besides these plain texts, numerous intimations of this doctrine are given in other parts of Scripture, Ge.1.26; 3.22; 11.7; Is. 48.16; 34.16; Zec.13.7; Mat.3.16; Lu. 1.35; Jn. 14.16,17,26; 15.26; Ga.4.6; 1 Pe. 1.2; Jude 20,21, &c.;—and in addition to the evidence from these passages, we have the most convincing proofs of the supreme Deity both of the Son and of the Holy Spirit. *See* CHRIST and HOLY GHOST. Salvation the work of, 2 Th.2.13,14; Tit.3. 4–6; 1 Pe. 1.2. God himself, who alone comprehends his own mode of existence, has revealed this doctrine to us; and what he says we are bound to believe. In its nature it must be incomprehensible to us, for everything respecting *an eternal and infinite God* is so; and either to reject it on this account, or to attempt to comprehend or explain it, is alike impious and absurd, Job 11.7–9.

Triumph, to shout with joy on account of victory over an enemy, Ex. 15.1; 2 Sa.1.20; Ps.25.2; 47.1; 2 Co.2. 14; Col.2.15.

Troas, trō'as, maritime city of Phrygia

or **Mysia**, on the shores of the Archipelago, a little to the south-west of the Hellespont, and about 25 miles north of Assos:—here Paul several times visited, Ac.16.8; 20.5; 2 Co.2.12; 2 Ti.4.13. Near it stood ancient *Troy*. It is represented by the modern *Eski-Stamboul*.

Trogyllium, tro-jil'e-um, a town (and promontory), at the foot of Mount Mycale, on the west coast of Asia Minor, where Paul tarried one night on his way from Troas to Miletus, Ac.20.15.

Troop, a band of men, especially warriors or robbers, Ge.49.19; 1 Sa.30.8; 2 Sa.2.25; 3.22; He.7.1.

Trophimus, trof'i-mus, a native of Ephesus, who was converted by Paul, and became his companion, Ac 20.4; 21.28,29; 2 Ti.4.20.

Trouble. *See* AFFLICTION.

Trow, to imagine or think, Lu.17.9.

Truce-breakers, violators of engagements, 2 Ti.3.3.

Tramp, or TRUMPET, an instrument used in martial music or to convene assemblies, Nu. 10. 1–10:—sound of, at the giving of the law on Sinai, Ex. 19.16; 20.18;—at the resurrection, 1 Co.15.52; 1 Th.4.16.

Trumpets (FEAST OF), Le. 23. 23;—offerings on it, Nu.29.1.

———, *seven*, in the vision of John, Re.8.6.

Trust, reliance on the care of another, laws concerning it, Ex.22.7; Le.6.1.

——— *in God*, or reliance on him, a duty, Job 38.41; Ps.22.4; 31.19; 37.3; 56.3; 91.2; 104.27; 115.9; 118.8; 125.1; 147.9; Pr. 16.20; 28.25; 29.25; 30.5; Je. 17. 5, 7; 39 18;—ought to be, not presumptuous, but the fruit of faith in Christ, Ep. 1. 12, 13;—exercised through Christ, 2 Co. 3. 4;—with the whole heart, Pr.3.5,6;—without any reserve, 1 Pe.5.7;—continual, Is.26.4;—*motives* to it are, his ability to help in every case, Is. 50. 10; Je. 32. 17,27;—his fatherly compassion, Ps.103.13;—his promise, 34.22; 125.1,2; Pr.28. 25; 29. 25; Na. 1. 7;—his everlasting strength, Is. 26. 4;—his loving-kindness, Ps. 36. 7;—the richness of his bounty, 1 Ti.6.17;—the experience of his people, Ps. 13. 5, 6; 22. 4; 28. 7;—blessings resulting from, mercy, Ps. 32.10;—peace, Is. 26. 3;—safety from enemies, Ps. 37. 40;—prosperity, Pr. 28.25;—rejoicing in God, Ps.5.11; 33. 21;—happiness, Pr.16.20.

———, *declarations of it*, by Hezekiah, 2 Ki. 18. 5;—by Asa, 2 Ch.14.11;—by Job, Job 13. 15;—by David, Ps. 3. 6; 27. 3; 57.1; 61. 4;—by Isaiah, Is.12.2;—by Paul, 2 Ti.1.12; 4.18.

———, *in anything besides God*, censured, Job 31.24; Ps. 33.16; 44.6; 49.6; 52.7; 62.10; 118.8; 146.3; Is.30.1; 31.1; Je.17.5; 1 Ti.6.17.

Truth, or *sincerity of speech*, Ps.15.2; 51.6; Pr.3.3; 8.7; 12.17,19; 1 Co.5.8; Ep.4.25.

———, *purity of intention*, Jos.24.14; 1 Sa.12.24; Ps.15.2.

———, *Christian faith*, Jn. 1. 17; Ga. 3.1; Ja.5.19; 1 Jn. 2. 21; 2 Jn.2,—how to be treated, believed, 2 Th.2.12,13; 1 Ti.4.3;—acknowledged, 2 Ti.2.25;—obeyed, Ro. 2. 8; Ga.3.1;—loved, 2 Th.2.10.

Try, to examine or prove, Ju. 7. 4; 2 Ch. 32. 31; Job 7. 18; 12. 11; Ps. 11. 4; 26.2; La. 3.40; 1 Pe.4.12; 1 Jn.4.1.

Tryphena, tri-fē'nah, and TRYPHOSA, tri-fō'sah, two distinguished Christian women at Rome, who laboured in the cause of the gospel, Ro.16.12.

Tubal, tū'bal [a flowing forth], the fifth son of Japheth, Ge.10.2; Is.66. 19; Eze.27.13; 32.26. His descendants probably peopled the country lying between the Black Sea and the Caspian.

Tubal-Cain, tū'bal-kāne, the son of Lamech, and the inventor of the art of forging iron, Ge.4.22.

Tumult, a riot, or a confused and noisy rabble, 1 Sa.4.14; 2 Sa.18.29; Ps.65.7; 83.2; Mat.27.24; Ac.21.34.

Turtle-dove, famed for its kind disposition and chastity, to be offered in sacrifice, Ge.15.9; Le 1.14; 5.7; Lu.2. 24;—is a bird of passage, Je.8.7; hence Ca.2.12.

Tutor, one who takes charge of a child, and his estate, while he is under age, Ga.4.2.

Twain, two, 1 Sa.18.21; 2 Ki.4.33; Is. 6.2; Mat.5.41; 19.5; 21.31; 27.31,51; Ep.2.15.

Twilight, a dim light after sunset, or before the sunrise, 1 Sa.30.17; 2 Ki. 7.5,7; Pr.7.9; Eze.12.6,7,12.

Twinkling, a moment, 1 Co.15.52.

Twins, two brought forth at a birth, Ge.25.24; 38.27; Ca.4.2,5; 6.6.

Tychicus, tik'i-kus [fortunate], one of the primitive disciples, accompanied Paul, Ac. 20. 4;—sent by Paul to Ephesus, Ep. 6. 21; 2 Ti. 4. 12;—sent by Paul to Colosse, Col. 4. 7;—to Titus, Tit. 3.12.

Type, a figure or symbol of something future and distant, or an example designed to prefigure that distant thing;—the Mosaic institutions were *a shadow of things to come*, Col.2.17; He.10.1;—things which happened to the fathers were examples or *types*, 1 Co.10.11;—the lifting up of the serpent in the wilderness was a type of Christ's crucifixion, Nu.21.9; Jn.3.14, 15;—those things which were transacted in the tabernacle prefigured spiritual and heavenly things, He.9. 11,12,23,24.

Tyrannus, ty-rān'nus [reigning, prince], a teacher at Ephesus, in whose school Paul preached for two years, Ac.19.9.

Tyranny, or severe and cruel government, in Pharaoh, Ex.5.6;—in Rehoboam, 1 Ki.12.14.

Tyre, tire, or TYRUS, tī'rus [rock], an ancient and flourishing city of Phœnicia, on the coast of the Mediterranean Sea. There were two cities of the same name:—one, the most ancient, was situated on the mainland, and was destroyed by Alexander the Great; the other stood upon a small island, about 200 yards from the coast. It is called the daughter of Zidon, Is. 23.12;—a very splendid city, 7,8; Zec. 9.3,4;—Solomon brought Hiram from, 1 Ki.7.13,14;—its destruction foretold, Is. 23. 1, &c.;—favour to be shown to it after seventy years, 17;—and in the latter days, 18;—threatened for insulting Jerusalem, Eze.26.1;—to be conquered by Nebuchadnezza., 7;—its great commerce, 27.1, &c.;—its ruin, 26;—God's judgments against its princes, 28. 1;—threatened, Am. 1. 9; Zec.9.3;—the 'coasts of Tyre' once visited by Christ, Mat.15.21–29: see also Mat.11.21,22; Mar.3.8; Lu.6.17;—the gospel was received there, Ac. 21.3–6;—the predictions against, have been so fully verified that it is now a miserable ruin, unoccupied except by a few fishermen as 'a place to spread nets upon,' Eze. 26. 14. Its modern name is *Sûr*.

U.

Ucal, eu'kal [one that has pined away, sorrowful], a person to whom Agur addressed his words, Pr.30.1.

Ulai, eu'lī [pure water], a river of Susiana (identical with the Eulæus of the Greeks and Romans), on the banks of which Daniel had a vision, Da.8.2,16.

Ulam, eu'lam [solitary]. (1) One of the posterity of Manasseh, 1 Ch.7.16.—(2) Of Saul, 1 Ch.8.39.

Ulla, ul'la [a burden], one of the posterity of Asher, 1 Ch.7.39.

Unaccustomed, not used to, Je.31.18.

Unadvisedly, rashly, without deliberation or advice, Ps.106.33.

Unawares, secretly, Ge. 31. 20; Jude 4;—suddenly, not expected, Ps.35.8; Lu.21.34; He.13.2;—without design, Nu.35.11; Dc.4.42.

Unbelief, the calling in question or discrediting of the Divine veracity; or the treating of God as if he were a liar, in what he has testified, promised, or threatened, 1 Jn. 5. 10;—causes of, Jn.5.44; 2 Co.4.4; Ep.2.2; 2 Th. 2. 12; He. 3. 12;—consequences of, Mat. 24.12,12; 2 Ti.3.2–5; 2 Pe.2. 12;—danger of, Mar.16.16; Lu.12.46; Jn.8.24; Ro.11.20; 2 Ti.2.12.

Unbelievers, infidels, or those who discredit the gospel, Christians should not marry with them, 2 Co.6.14,15,17;—to be shunned, Mat. 7. 15; Ro. 16. 17; 1 Ti. 6. 5; Phi. 3. 2; 2 Th. 3. 6, 14;—how to be distinguished in order to be avoided, 1 Th. 5. 21; 1 Jn. 4. 1–3;—threatenings of God against, Pr.3.34; 19. 29; Je. 14. 15; 23. 32;—obstinate, their fate, Mar.16.16; Lu.12.46; He. 3.19; 4.1; Re.19 20; 20.10; 21.8.

Unblamable, without blame or fault, Col. 1. 22; 1 Th.3.13.

Uncertain, doubtful, 1 Co. 14. 8;—changeable, 1 Ti.6.17.

Unchangeable, that cannot be changed, He.7.24.

Unchangeableness, an attribute of God only, Nu.23.19; 1 Sa.15.29; Mal. 3.6; He.1.12; Ja.1.17.

Uncircumcised, not circumcised, Ge 17. 14; 34. 14; Ex. 12. 48,—not fit for the service of God, Ex.6.12; Je.6.10; Eze.44.7; Ac 7.51.

Unclean PERSONS, *ceremonially*, to be removed from the camp, Nu 5.1;—*federally*, as the heathen and their children were, who were not God's covenant people and church, 1 Co.7. 14;—*morally*, Ep. 5. 5;—meats that were so, Le.11.1, &c.; De.14.3, &c.;—what is so under the gospel, Mat. 23.27; Ro.6.19; 2 Co.12.21; Ep.4.19; 5.3,5; Col.3.5; 1 Th.4.7; 2 Pe.2.10.

Uncleanness, want of cleanness, Le. 5.3; 14.19; Mat.23.27; Ro.1.24; 6.19; Ep.4.19; 5.3; Col.3.5; 1 Ti.2.3; 2 Pe. 2.10.

Unclothed, the soul is, when the body is put off, 2 Co.5.4.

Uncomely, not graceful, 1 Co. 7. 36; 12.23.

Uncondemned, not proved guilty, Ac. 16.37; 22.25.

Uncorruptness, freedom from error, Tit.2.7.

Uncover, to expose to view, or to defile, Le.18.6–19;—the head of a woman uncovered with a veil in an assembly of men, according to eastern manners, shameful, 1 Co.11.5,13.

Unction, anointing, the grace of God bestowed on believers, 1 Jn.2.20.

Undefiled, perfectly pure, and free from stain, He. 7. 26; 1 Pe.1.4;—holy in a high degree, Ps. 119. 1; Ca. 5. 2; 6.9.

Undergirding, encircling the ship with ropes, Ac.27.17.

Undersetters, supporters, or feet, 1 Ki.7.30.

Understanding, *natural*, not sufficient to determine in matters of religion, 1 Co.2.19; 3.19;—but requires assistance, De.4.6; 1 Ki.3.9; 1 Ch.22. 12; Pr.2.6; 2 Ti.3.15.

Understood, knew, Ge.42.23; Job 42. 3; Ps.81.5; Mat.13.51.

Undertake, to engage, Is.38.14.

Unequal, not equal, Eze.18.25,29.

Unfaithful, treacherous, Pr. 25. 19; Ps.78.57.

Unfeigned, true, sincere, and without dissimulation, 2 Co. 6. 6; 1 Ti. 1. 5; 2 Ti.1.5; 1 Pe.1.22.

Unfruitful, barren, Mat.13.22; 1 Co. 14.14; Ep.5.11; Tit.3.14; 2 Pe.1.8.

Ungirding, loosing of the girdle, Ge. 24.32.

Ungodly, contrary to God's will and image, 2 Sa. 22. 5; 2 Ch.19.2; Ps. 1. 1, 4,6; Ro.4.5; 5.6.

Unholy, common, wicked, Le.10.10; 1 Ti.1.9; 2 Ti.3.2; He.10.29.

Unicorn, an animal with one horn, as the name signifies; noted for its strength, Nu.23.22; 24.8;—ferocity, Is.34.7;—agility, Ps.29.6;—wildness, Job 39.9;—supposed to be the rhinoceros, more probably the wild buffalo.

Union to Christ, the connection between him and his people; described, by Christ being in his people, Ep.3. 17; Col. 1. 27;—his people being in him, 2 Co.12.2; 1 Jn.5.20;—it is compared to the union of the body with the head, Ep. 4. 15, 16;—a building with its foundation, 1 Pe. 2. 4, 5;—a vine and its branches, Jn.15.4,5;—the conjugal union, Ep.5.23;—the head and members of the body, 4.15,16;—the union between the Father and Son, Jn.17.21,23;—identity of body, 2 Co.12.12,27;—identity of spirit, 6.17;—in its *nature* it is *hidden* and invisible, Ep. 5. 32;—*how wrought*, 1 Jn. 3. 1, 2;—*profitable*, Co. 3. 21–23;—*spiritual*, the Holy Spirit being its actuating source and bond, 6.17; 12. 13; 1 Jn.3.24;—*virtual*, in that our spiritual life is sustained and actuated by the life of Christ through the indwelling of his Spirit, Jn.14.19; Ga.2.20;—*indissoluble*, Jn. 10. 28; Ro. 8. 35–37; 1 Th.4.14,17. Its *evidences* are—*love* to Christ, Jn.14.21;—*attachment* to his people, 1 Jn.3.1;—*delight* in his word and ordinances, Ps.27.4; 84.1;—*imitation* of his example, 1 Jn.2.6;—and *fruitfulness* in holiness, Tit.2. 14.

Unite, to join, Ps.86.11.

Unity, the being in concord, Ps.133. 1; Ep. 4. 3, 13;—the *oneness* of the Godhead. *See* GOD

——— *of the church*, Jn.10.16; Ro.12. 5; 1 Co.10.17; 12.13; Ga.3.28; Ep.1. 10; 2.19; 4.13; 5.23,30; Col.1.18,24;—among Christians, recommended, Ro. 12.16; 15.5; 1 Co.1.10; 2 Co.13.11; Ep. 4.3; Phi.1.27; 2.2; 1 Pe.3.8.

Unity *of the faith*, agreement in belief, Ep.4.13;—*of the Spirit*, a union of judgment and affection among the members of the spiritual body, or church of Christ, 3;—is the gift of God, Je.27.39;—is to be sought after, 2 Co.13.11.

Unjust, partial, not just, Ps. 43. 1; Mat.5.45; Lu.16.8,10; Ac.24.15.

Unlawful, contrary to law, unjust, Ac.10.28; 2 Pe.2.8.

Unlearned, ignorant, Ac. 4. 13; 2 Co. 11.26; 2 Ti.2.23; 2 Pe.3.16.

Unleavened. *See* LEAVEN.

Unmerciful, or unkind and cruel, threatenings against, Ps. 109. 12, 16; Ho.4.2; Mat.23.23; Ja.2.13.

Unmindful, negligent, De 32.18.

Unmovable, fixed, Ac.27.41; 1 Co.15. 58.

Unni, un'ni [depressed], a singer in the temple, 1 Ch.15.18.

Unoccupied, not possessed, Ju.5.6.

Unperfect, imperfect, Ps.139.16.

Unprepared, not ready, 2 Co.9.4.

Unprofitable, useless, tending to hurt, Job 15.3; Mat.25.30; Ro.3.12; Phile. 11; He.13.17.

Unpunished, not punished; the wicked shall not be, Pr.11.21; 16.5; 17.5; 19.5.

Unquenchable, fire that cannot be put out, Mat.3.12; Lu.3.17.

Unreasonable, without reason or common sense, Ac.25.27; 2 Th.3.2.

Unrebukable, not blamable, or not liable to censure, 1 Ti.6.14.

Unrighteous, unjust or wicked persons, Ex. 23. 1; Ps. 71. 4; Is. 55. 7;—threatenings against such, De.26.16; Ro.1.18; 2.8; 1 Co.6.9; 2 Th.2.10,12.

Unruly, not governed, 1 Th. 5. 14; Tit.1.6,10; Ja.3.2.

Unsatiable, that cannot be satisfied, Eze.16.28.

Unsavoury, tasteless, Job 6.6.

Unsearchable, that cannot be sought out, Job 5.9; Ps.145.3; Ro.11.33; Ep. 3.8.

Unseemly, indecent, Ro 1.27; 1 Co. 13.5.

Unskilful, wanting knowledge, He. 5.13.

Unspeakable, what cannot be uttered, 2 Co.9.15; 12.4; 1 Pe.1.8.

Unspotted, free from spot or blemish, Ja.1.27.

Unstable, inconstant, not fixed, Ge. 49.4; Ja.1.8; 2 Pe.2.14; 3.16.

Unstopped, opened, Is 35.5.

Untempered, not properly mixed and wrought together, Eze.13.10,11, 14,15; 22.28.

Unthankful, not disposed to acknowledge favours, Lu.6.35; 2 Ti.3.2.

Untimely, happened before proper time, Job 3.16; Ps.58.8; Re.6.13.

Untoward, perverse or rebellious, Ac. 2.40.

Unwalled, without walls for defence, De.3.5; Es.9.19.

Unwittingly, without knowing or intending, Le.22.14; Jos.20.3.

Unworthy, not meet for, not deserving of, Ac.13.46; 1 Co.6.2.

Upbraid, to reprove sharply, Mat.11. 20; Mar. 16. 14;—to scoff and scold, Ju.8.15; Ja.1.5.

Uphaz, eu'faz, a place from which fine gold was brought, supposed to be identical with *Ophir*, Je. 10. 9; Da. 10.5.

Upper, higher in place, Ex.12.7; Le. 13.45; Mar.14.15; Ac.1.13, 19.1.

Uppermost, the highest in place or power, Ge.40.17; Is. 17.6; Mat. 23.6; Mar.12.39; Lu.11.43.

Upright, straight up, honest, righteous, Ge.37.7; 1 Sa.29.6; Job 1.1; Ps. 11.7.

Uproar, a tumult, 1 Ki.1.41; Mat.26. 5; Ac.17.5.

Ur [fire, light], an ancient city of Chaldea, the native place of Terah and Abraham, Ge.11.28; 15.7; Ne.9. 7; 1 Ch.11.35. It has been identified with *Mugheir*, some desolate mounds situated about 6 miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf.

Urbane, ur-bā'nē, a disciple at Rome mentioned by Paul, Ro.16.9.

Urge, to entreat earnestly, Ge.33.11; Ju.16.16; 19.7;—to provoke, Lu.11. 53.

Uriah, eu-rī'ah [fire of the Lord], a Hittite, the husband of Bathsheba, 2 Sa.11.3;—resists David's attempts to impose on him, 6–13;—is treacherously slain, by David's orders, 14–25,—called *Urias*, Mat.1.6.

Urijah, eu-rī'jah [fire of the Lord], (1) The idolatrous high-priest, who, at Ahaz's request, formed an altar for idol-worship like one at Damascus, 2 Ki.16.10–16.—(2) The prophet, son of Shemaiah, of Kirjath-jearim, his case mentioned, Je 26.20,21.

Urim and Thummim [light, *i.e.* revelation, and truth or perfection], probably something attached to the breastplate of the high-priest, by means of which he learned the divine will on occasions of national importance, or even of private concern. Some suppose that this was done by rays of light from the Shekinah falling on the stones of the breastplate, or on some letters inscribed on it. Others that the Urim and Thummim only qualified the high-priest for presenting himself to receive answers from the mercy-seat, which were given in audible voice, Ex. 28. 30; Le.8.8; Nu.27.21; De.33.8; Ezr. 2.63; Ne.7. 65.

Usurp, haughtily to claim power without right, 2 Ti. 2.12.

Usury (the Heb. word so rendered means *biting*), the gain taken for the loan of money, corn, &c.;—the Jews, who were not a commercial people, and who borrowed only in cases of necessity, were forbidden to exact it from their brethren, Ex. 22. 25; Le. 25.36; De. 23.19;—censured, Pr.28 8; Eze.18.8,13,17; 22.12;—may be taken of strangers, De.23.20.

Utterance, the act of uttering words, pronunciation, Ac.2.4; 2 Co.8.7; Ep. 6.19; Col.4.3.

Uttermost, extreme, most remote, 2 Ki.7.5; Mat.5.26; He.7.25.

Uz [sandy, soft soil], (1) Son of Shem, Ge.10.23.—(2) A country in Arabia, where Job resided; its situation is uncertain, but probably it adjoined Bashan on the east, Job 1. 1;—first mentioned, Ge. 10. 23;—colonized by the descendants of the son of Aram, 1 Ch.1.17.

Uzal, ū'zal [a wanderer], a son of Joktan, Ge. 10. 27; 1 Ch.1.21, whose descendants settled in the district of Arabia called Yemen, the capital of which was called Uzal. It is now called *Sanaa*, with a population of about 15,000 Jews.

Uzzah, uz'zah [strength], and AHIO, the sons of Abinadab, smitten for touching the ark, 1 Ch. 13. 9; 2 Sa. 6.3.

Uzzen-Sherah, uz'zen-shē'rah [ear of Shem], a small city of Ephraim, near Beth-horon, 1 Ch.7.24.

Uzziah, uz-zī'ah [strength of the Lord], reigned over Judah for fifty-two years. During his reign a great earthquake: referred to, Am. 1. 1; Zec.14.5. *See* AZARIAH.

Uzziel, uz'zi-el [might of God]. (1) The fourth son of Kohath, Ex.6.18; Nu. 3. 19; 1 Ch. 6. 2, 18,—(2) One of the sons of Ishi, 2 Sa.14.48; 15.7; 2 Sa. 18.19.

V.

Vagabond, one who wanders about without a settled habitation, Ge. 4. 12,14; Ps.109.10; Ac.19.13.

Vail, a covering which the Jewish women wore over their heads and faces, in token of modesty, and reverent subjection to their husbands, Ge 24.65; 1 Co. 11. 3, 6, 7, 10; –in Ru. 3.15 means a *mantle* or *cloak*;—the curtain which divided the holy place from the holy of holies, Ex. 26. 31; Le. 16. 2; Mat. 27. 51; He. 6. 19;—a darkness on the mind, 2 Co.3.14–16.

Vain, unprofitable or worthless, De. 32. 47; Ps. 33. 17; 60. 11;—proud and foolish, Job 11. 11,12; Ps.39.6; Pr.12. 11;—wicked, Ju.9.4; 2 Sa. 6. 20; Ps. 26.4.

Vainly, without effect, foolishly, Col. 2.18.

Vajezatha, va-jĕz'a-tha [pure, white], the youngest son of Haman, Es.9.9.

Vale. *See* VALLEY.

Valiant, brave, courageous, intrepid, 1 Sa. 14. 52; 16. 18; 2 Sa. 2. 7; 23. 20; He. 11. 34.

Valley, low ground lying between hills;—as of Siddim, where stood Sodom and Gomorrah, Ge. 14. 3;—of Shaveh, or the King's dale, 17;—Eshcol, Nu. 32. 9;—Jezreel, Ho. 1. 5;—Buchim, Ju. 2. 5;—Gad, 2 Sa. 24. 5 [margin]; –Jericho, De. 34. 3; —Lebanon, Jos. 11. 17;—the Passengers, or Hamon-gog, Eze. 39. 11;—Achor, Jos. 7. 24; Is. 65. 10; Ho. 2. 15;—Ajalon, Jos. 10. 12; –Sorek, Ju. 16. 4;—Elah, 1 Sa.21.9;— Rephaim, or giants, Jos 15. 8; 18. 16; 2 Sa 5.18; Is.17.5;—Berachah, 2 Ch. 20. 26;—Hinnom or Tophet, Jos. 18. 16; 2 Ki. 23. 10; Je. 7. 32; —. Megiddo, 2 Ch. 35. 22; Zec. 12. 11;—Sal. 2 Sa.8.13;—Succoth, Ps. 60.6;108.7;—Baca, Ps.84 6;—Gibeon, Is. 28. 21; —Jehoshaphat, or Decision, Joel 3. 2, 14; —Shittim, 18;—Moab, De. 34. 6;—Zephathah, 2 Ch. 14.10;—Zeboim, 1 Sa. 13.18;—Gerar, Ge.26.17;—Hebron, 37.14.

Valour, personal bravery, prowess, Ju.3.29; 6.12; 11.1; 2 Ki.5.1; 2 Ch.17. 17.

Value, the worth of a thing, Job 13.4; Mat.10.31.

Vanish, to cease to be seen, to disappear, Job 6.17; 7.9; Is.32.6; He.8. 13; Ja.4.14.

Vanities, heathen idols, De.32.21; 1 Ki.16.13,26; Je.14.22; Ac.14.15.

Vanity, what is unsatisfactory and perishing, Ec. 1.2, &c.;—subjects of, named, Ps. 39. 6, 11; 60. 11; 62.9; 94. 11; Pr.10.2; 21.6; Ec.2.1,3,4–11; 4.4; 6.12; Is.57.12; Je.23.32;—or conceit and boasting, censured, De.8. 17; 9. 4; Ps.62.10; Pr.25.27; 26.12; 27.2; 30. 8; 2 Co. 8. 2; 2 Co.10.17; Re. 3. 17;—very common, Pr.20.6; Ju.7.18.

Vapour, moisture, like a cloud, exhaled by heat, Job 36. 27, 33; Ps.135. 7; 148. 8; Ac.2.19;—life compared to, Ja.4.14.

Variableness, inconstancy and liability to change, none with God, Ja. 1.17.

Variance, discord or dissension, Mat. 10.35; Ga.5 20.

Vashni, vāsh'ni [Jehovah is strong], the son of Samuel, 1 Ch. 6. 28;—called Joel, 1 Sa.8.2.

Vashti, vash'tī [beauty], the queen of Ahasuerus, refused to appear at his command, Es. 1. 12;—on this account degraded from her royalty, 19.

Vaunt, to boast, Ju.7.2; 1 Co.13.4.

Vehement, violent, eager, ardent, Ca. 8.6; Jonah 4.8; 2 Co.7.11.

Vein, the stratum or course of metal in a mine, Job 28 1.

Vengeance, punishment, or penal retribution, Ge.4.15; De. 32. 35, 41, 43; Is.34 8; 2 Th.1.8.

Venison, the flesh of deer, or of beasts of chase, Ge. 25.28; 27.3,19,25,33.

Venom, poison, De.32.33.

Venomous, poisonous, Ac.28.4.

Vent, passage, outlet, Job 32.19.

Venture, a hazard or chance, 1 Ki. 22. 34; 2 Ch.18.33.

Verified, proved to be true, Ge.42.20; 1 Ki.8.26; 2 Ch.6.17.

Verily, truly, Ge. 42. 21; Ex. 31. 13; Mat.3.18; 6.2,5;—when doubled, as it often is by Christ, it approaches to the solemnity of an oath, Je.1.5; 3. 3,5,11; 5.19,24,25; 6.26,32,47,53, &c.

Verity, truth, Ps.111.7; 1 Ti.2.7.

Vermilion, a lively red colour, Je. 22.14; Eze.23.14.

Vessels *of the temple*, foretold to be carried to Babylon, Je.27.19;—used in Belshazzar's feast, Da. 5. 2;—restored, Ezr.1.7.

——— *of wrath*, the wicked so called, who fit themselves for destruction, Ro. 9. 22;—*of mercy*, the righteous, prepared by God for glory, 23.

Vestments, robes for the idolatrous priests, 2 Ki.10.22. *See* CLOTHES.

Vestry, the place where the robes of the priests lay, 2 Ki.10.22.

Vesture, a dress, chiefly an upper robe, Ge.41.42; De.22.12; Ps.22.18; 102.26; Mat. 27. 35; He.1.12; Re.19. 13,16.

Vex, to distress by provocation, frowns, wickedness, &c., Ex.22. 21; Le.18.18; Nu.25.17,18; Is.63.10; 2 Pe. 2.7,8.

Vexation, the cause of trouble and uneasiness, De.28.20; Ec.1.14,17; Is. 9.1; 28.19; 65.14.

Vial, a kind of vessel, in the form of a bottle or censer, 1 Sa.10.1; —*seven of them*, representing the last plagues, Re.15.1;—poured out, 16.1, &c.

Vices, or faults and sins, many enumerated, Mat.15.19, &c.; Mar.7. 21; Ro.1.19, &c.; 1 Co.6.9; Ga.5.19, &c.; 2 Ti.3.2; Tit.3.3; 1 Pe.2.1; 4.3,15; Re. 21.8.

Victory, or conquest of enemies, from God, 1 Sa.17.47; Ps.33.16; 45. 9; 60. 12; 76. 6; 108. 13; 144. 10; Ec.9.11;—over death and the grave, 1 Co.15.55, 57.

Victuals, meat, food, sustenance, Ge. 14.11; Ex.12.39; Le.25.37; De.23.19; Mat.14.15.

Vigilant, watchful, attentive to duty, 1 Ti.3.2; 1 Pe.5.8.

Vile, worthless, base, or wicked, De. 25.3; Ju.19. 24; 1 Sa. 3. 13; Job 40. 4; Ps.15.4; Is 32 5,6.

Village, a small town without walls, Nu. 32.42; De.3.14; Jos.13.30; Ju. 10. 4; 1 Ki.4.13. In the N. T. the word is used of Bethphage, Mat. 21. 2;—Bethany, Lu. 10. 38;—Emmaus, 24. 13;—Bethlehem, Jn.7.42. The word 'villages,' in Lev. 25. 31 'villages' is more correctly rendered (as in 34) 'suburbs.' In Eze.8.11 it means properly 'open country.'

Villany, wickedness, baseness, Is 32. 6; Je.29.23.

Vine, a plant which bears clusters of grapes, out of which wine is pressed; and which so abounded in Palestine that almost every family had a vineyard, Ge.40.9,10; Le.25.5; 1 Ki.4.25; 2 Ki.18.31;—Israel compared to, Ps. 80.8; Is.5.1,2; Eze.15.1, &c.;—Christ compares himself to, Ju.15.1.

Vinegar, weak red wine, Nu. 6. 3;—provided for the Roman soldiers, Jn. 19.29;—'mingled with gall' was offered to our Saviour on the cross. This mixture of gall, or rather myrrh —a soporific usually administered to deaden the sense of the tortures endured—was refused by our Lord, Mar. 15. 23; Mat. 27. 34;—at a later period in his sufferings a sponge filled with a mixture of this acid wine and water was put to his mouth by one of the by-standers, who held it up on a stalk of hyssop; this was done in kindness to refresh him amid his agony, Mat.27.48;—poured on nitre or soda, Pr.25.20.

Vintage, (1) Season for making wine, or the produce of wine for the year, begins in Syria in the middle of September, and lasts two months, Le.26. 5; Is. 16. 10; 24.13; Mi. 7. 1.—(2) An emblem of judgments, Re.14.18.

Viol, a stringed instrument of music, probably the same as the psaltery, Is. 5.12; 14.11; Am.5.23; 6.5.

Violate, to break or transgress, Eze. 22.26.

Violence, application of strength to do hurt, Ge.6.11; Le. 6. 2; 2 Sa. 22. 1; Ps. 11. 5; Lu. 3. 14; –earnest endeavour, Mat.11.12.

Viper, a kind of serpent which brings forth its young alive. Its bite is very poisonous, Job 20. 16; Is. 30. 6; 59. 5; Ac 28. 3;—the Pharisees compared to, Mat 3. 7; 12.34; 23.33; Lu. 3.7.

Virgin, a woman who has had no carnal commerce with man, Ge. 24. 16; Is.7.14.—*figuratively*, the church, or people of Israel, 2 Ki. 19. 21; Is. 23.12; 37.22; Je.14.17; 18 13; 31.4,21.

Virginity, purity, Le.21.13; De.22. 15; Lu.2.36.

Virgins, parable of the ten, Mat.25. 1, &c.;—four daughters of Philip, who were prophetesses, Ac.21.9;—persons of either sex not married, 1 Co.7.25; Re.14.4.

Virtue, moral probity of manners, Phi.4.8;—Christian courage or fortitude, 2 Pe. 1. 4;– power or efficacy, Mar.5.30; Lu.6.19; 8.46.

Virtuous woman, one who is chaste, pious, and industrious, Ru.3.11; Pr. 12. 4;—her character described, 31. 10–31.

Visage, the countenance, face, or look, Is.52.14; La.4.8; Da.3.19.

Vision, a supernatural appearance, exhibited to the eye of the body or mind while the person is awake, Nu. 24.4; 1 Sa. 3.1,15; 2 Sa.7.17; Mat.17. 9; Lu.1.22; 24.23; Ac.10.17;—*Valley of*, Is.22.1.

Visions, or appearances of God to man, in various ways;—to Adam, probably in a human form, and by an articulate voice, Ge.2.16; 3.8; 4.9; 6. 13;—to Abraham, 12.1; 13.14;– in a vision, 15.1; 17.1; 20.3;—as an angel to Hagar, 16.7; 21.17;—to Abraham as a traveller, 18.1, &c.;—probably in a vision, 22.1; –by an angel, 11; —to Jacob in a vision, 28.12;—Laban in a dream, 31.24;—Jacob in a human form, 32. 1, 24;—perhaps in a vision, 35.1,9;—in a vision by night, 46.2;—to Moses in a burning bush, Ex. 3. 2;—Balaam by an angel, Nu. 22. 31;—Joshua by an angel, Jos. 5. 13;—Samuel, 1 Sa. 3. 2–15;—Gideon by an angel, Ju.6.12;—Daniel in a vision, Da.8.1;—Isaiah, Is. 6. 1–8;—Ezekiel, Eze.1.4–14; 8. 2–14; 37.1–10; xl.–xlviii.;—Amos, Am.7.1–9; 8.1–6; —Zechariah, Zec. 1. 8; 3.1; 4.2; 5. 2, 6. 1;—Joseph by an angel, Mat. 1. 20; 2. 19;—Paul, Ac.9. 3, 6, 12; 16. 9, 10; 18. 9; 22. 18; 2 Co.12.1–4;—Ananias, Ac. 9. 10–12;—Peter, 10. 9–17;—John, Re.1.12.

Visit, to go to see and meet with another, Ju.15.1; Ac.7.23;—God visits men, by bestowing on them mercies, Ge.50.24; Ps.80.14; 106.4; Lu. 1. 68; Ac.15.14;—by inflicting chastisement or punishment, Ex.32.34; Ps. 89. 32; Je.5 9; 14.10.

Visitation, a judicial visit, a judgment, Nu. 16. 29; Job 10.12; Is.10. 3; Je. 8.19; 10.15; Lu.19.44; 1 Pe.2.12.

Visiting *others* not to be frequent, Pr.25.17; 1 Ti.5.13; Tit.2.5.

——— *the sick*, &c., recommended, Mat.25.35; 2 Ti.1.16; Ja.1.27.

Vocation, calling by the Spirit and grace of God, Ep. 4. 1. *See* CALL, EFFECTUAL.

Voice, *of God*, thunder, Ps.18.13; 29. 3, 4, 7–9;—his word and commandment, De. 30. 8; Jos.5.6; 1 Sa. 28. 18; Ps.106.25.

——— *from heaven*, at the baptism of Jesus, Mat. 3.17; Mar.1.10; Lu.3. 22;—at the transfiguration, Mat.17. 5; Mar. 9. 7; Lu.9.35; 2 Pe.1.18;—in the temple, Jn. 12. 28;—addressed Saul, Ac.9.4.

Void, empty, or without, Ge.1.2; De. 32.28; Ps.89.39; Ac.24.16; Ro.3.31.

Volume, something *rolled up*, as was the ancient form of books, Ps.40.7; He.10.7. *See* BOOKS.

Voluntary, willing, done from free inclination, Le. 1. 3; 7. 16; Eze. 46. 12; Col.2 18.

Vomit, to discharge or throw up, Job 20.15; Pr.23.8; 25.16; Jonah 2.10.

Vows, solemn engagements to God, to perform some duty, or to abstain from something sinful; not to be broken, and rules concerning them, Nu. 30. 1, &c.; Le. 27. 1; De. 23. 21; Ps. 50. 14; 56. 12; 66. 13; 76. 11; 116. 18; Ec.5.4; Je.44.6.

Vows, of a person, Le. 27. 2;—of a beast, 9;—of a house, 14;—of a field, 16;—of Jacob, Ge.28.20;—of Jephthah, Ju.11. 30,35.—of the Israelites against the Benjamites, 21.1, &c.;—of the Rechabites, Je. 35. 6;—of the Israelites, for the destruction of the Canaanites, Nu. 21. 2;—of Hannah, concerning Samuel, 1 Sa. 1. 11;—of David, Ps.132.2. *See* OATHS.

Voyage, travel by sea, Ac.27.10.

Vulture, a large bird of prey, of the eagle kind, with a long neck almost bare of feathers, and with the legs covered with feathers to the feet, and which feeds on carrion. The Heb. word so rendered denotes a *clamorous* bird of prey It was probably the species of falcon called by the Arabs *yiyu*, *i.e.* the *Falco ossifragus*, the English *merlin*, De.14. 13; Job 28. 7; Is. 34. 15;—rendered 'kite' in Le.11.14. The word 'vulture' in the same verse is a different word in the original, denoting a ravenous bird of *rapid* flight.

W.

Wafer, a thin cake of fine flour, anointed, or baken with oil, and used in the consecration offerings of the priests, Ex. 29. 2, 23; –in the meat-offerings, Le.2.4;—in thank-offerings, 7.12;—in the offerings of Nazarites, Nu.6.15.

Wages, money or goods given for service, Ge.29.15; 30.28; 31 7,8; Ex.2.9; —not to be kept from a hired servant for even one night, Le.19.13.

Wagging OF THE HEAD, imported insult and mocking, Je.18.16; La.2. 15; Zep. 2. 15; Mat. 27. 39; Mar. 15. 29.

Waggons, sent by Joseph for his father, Ge. 45. 19, 27;—offered by the princes for the service of the tabernacle, Nu.7.2–8.

Wailing, mourning aloud, accompanied with wringing the hands, beating the breast, &c., Es.4.3; Je.9.10, 18; Eze.27.31; Mar.5.38.

Waiting ON GOD, attending on his worship, Is.40.31; Pr.8.34;—trusting in his promise, and patiently expecting its fulfilment, Ps. xxv.; 3.5; 27. 14; 33.20; 37.7,9; 40.1; 62. 1; 69.3,6; 130.5,6;—blessings to be waited for: pardon, Ps. 39. 7,8;—mercy, 123.2;—guidance and teaching, 125.5;—protection, 33. 20; 59. 9, 10;—salvation, Ge.49 18; Ps. 62.1,2.

Walk WITH GOD, to live as in his sight, and in obedience to his will, as did Enoch and Noah, Ge.5.22; 6.9;—*after the Spirit*, to follow the teaching of the Holy Ghost in his Word, and to depend on his assistance, Ro. 8.1,4; Ga.5.16,25;—*in Christ*, to adhere to his truth, and to tread in his steps, Col.2. 6;—*by faith*, to be habitually impressed with the realities of the eternal world, 2 Co.5.7.

Wallow, to roll in the mire, or to turn from side to side, 2 Sa. 20. 12; Je. 6. 26; 48.26; Eze.27.30; Mar.9.20; 2 Pe. 2.22.

Wander, to rove, or go without knowing whither, Ge. 20. 13; Nu. 14. 33; De.27.18; He.11.37,38.

Want, poverty or indigence, De. 28. 48, 57; Job 30. 3; Lu. 15. 14;—to be borne with patience, Job 1. 21; Phi. 4.12.

Wantonness, or lasciviousness, censured, Ro.13.13; Ja. 5.5; 2 Pe.2.18.

War, the laws of it, De.20.1, &c.;—wickedness not to be practised in it, 23.9;—who are to be excused from fighting, 24. 5;—the original cause of it, Ja.4.1.

——, often a divine judgment, Le.26. 25; Ju.3.8,12; 4.2; 6.1; 10.7; 2 Ch.16. 9; Is.5.25; Je.5.15; Eze.14.17.

Ward, a prison, Ge. 40.3; 41.10; 42. 17; Le.24.12;—a watch or guard, Ne. 12.25; Is.21.8; Ac.12.10;—a class of persons who serve together, Ne.12. 24; 13.30.

Wardrobe, a place where clothes are kept, 2 Ki.22.14; 2 Ch.34.22.

Ware, something exposed to be sold, Ne.10.31; 13.16,20; Je.10.17; Eze.27. 16,18,33.

Ware, to be *aware*, Ac.14.6, 2 Ti.4. 15.

Warfare, a state of war, 1 Sa. 28. 1; —the Christian life is a warfare with spiritual enemies, 1 Co.9.7; 2 Co.10. 4; 1 Ti. 1. 18;— the flesh, Ro. 7. 23; 1 Co.9.25–27; Col.3.5;—the world, Ja. 16. 33; 1 Jn. 5. 4, 5;—the devil, 2 Co. 2.11, Ep.6.11;— powers of darkness, Ep. 6. 12;—the armour described, 13–17; Ro.13. 12; 2 Co.6.7; 1 Th.5.8 —how to be conducted, He.2.10; 1 Ti. 1. 18, 19; 1 Pe.5 8; 2 Th.5.6; 2 Ti 2.4; Jude 3.

Warning, to be given to sinners, Eze 3.17,18. Col 1.28. 1 Th. 5.11.

Warrior, a man for war, 1 Ki. 12. 21 Is.9.5.

Wars of the Lord [BOOK OF THE], a document quoted, Nu.21.14.

Washing, the feet of strangers, customary in eastern countries, where they journeyed barefoot, or only with sandals, Ge 18.4; 19.2; 24. 32; 43. 24; —the hands, the superstition of the Jews with respect to it, Mar. 7. 3; Lu.11.38; –*figuratively*, the purification of the soul both from the guilt and the defilement of sin, Is.4.4. Ep. 5.26; Tit.3.5; Re.1.5.

Wash-pot, the vessel in which the feet were washed;—applied to Moab, to point out its abject and degraded state, Ps.60.8.

Waste, a desolate place, De.32.10; Job 30. 3; Is.24.1;—loss, not to be made, Pr.18.9; Jn.6.12.

Waster, one who spends lavishly, Pr.18.9;—anything which destroys, as a desolating army, &c., Is.54.16.

Watches, the Jews in ancient times divided the night into *three*: the *evening*, the *middle*, and the *morning*, each including four hours, Ex. 14.24; Ju.7.19; 1 Sa.11.11;—after the captivity they adopted the Roman custom, and divided the night into *four* watches, Mat.14.25; Mar.6.48;— to a person sleeping soundly the time between the watches seems but a moment, Ps.90.4.

Watchfulness, vigilance, or care to avoid surrounding enemies and dangers; a duty, Mat.24.42; 25.13; Mar. 13.37; Lu.12.35; 21.36; 1 Co.10.12; 16. 3; Ep.5.15; 1 Th.5.6; 1 Pe.5.8; Re.3. 2; 16.15.

Water, turned into blood, Ex.7.19;—made to appear as blood, 2 Ki.3.22; —bitter made sweet, Ex. 15. 23;—turned into wine, Jn. 2. 3;—brought out of a rock, Ex.17.6; Nu 20.7;—miraculously brought to supply an army, 2 Ki.3.20;—divided and made to stand on an heap, Ex.14.21; Jos 3. 13; 2 Ki.2.8,14;—supports iron, 2 Ki. 6. 6;—Jesus walks on it, Mat.14.25; Mar.6.48; Jn.6.12;—of jealousy, Nu. 5.17, &c.;—of purification, 19.1, &c.; —of life, Re.22.1.

——, *figuratively*, trouble, Ps. 69. 1;—a multitude of people, Is.8.7;— the doctrines and ordinances of the gospel, 55. 1;—the refreshing influences of the Spirit, 12.3; 35.6,7; 44.3 Jn.7.37,38.

Water-spout, a large mass of water collected into a sort of column, one end of which is on the sea or land, and the other in the clouds; and by which water, in the former case, is sometimes raised into the clouds, and sometimes, in both cases, descends from them in torrents;—a phenomenon frequently seen on the coasts of Syria, Ps.42 7.

Waters, a vision of, Eze.47.1, &c.;—living, Zec.14.8; Jn.7.38; Re.7.17; 21 6; 22. 1, 17;—of *jealousy*, Nu. 5. 11–31;—of separation, 19.9.

Wave-offerings, so called from the particular motion used in presenting them; –a sheaf, and also portions of sacrifices, to be waved in various directions by the priests, Ex.29.24; Le. 8.27.

Wavering, unstable or unsettled, He. 10.23; Ja.1.6.

Waves, billows, or swellings above the level of water, Ps.107.25; Mat.8. 24;—afflictions, Ps.42.7; 88.7;—overwhelming enemies, Je.51.55; Eze.26.3.

Wax, (1) The substance of which bees form their cells, Ps.22.14; 68.2, 97.5;

Mi.1.4.—*(2)* To grow or increase, Ge. 26.13; Ex.1.7.—(3) To become, Nu. 11.23; Jos.23.1; 1 Sa.2.5.

Way, is put for a journey, Ge.24.42; 42.25;—custom, or manner, 6.12; Je. 10. 2;—human conduct, Is.55.8; Ps. 1.6; Pr.2.8.

Wayfaring, travelling, Ju.19.17; 2Sa. 12.4; Is.33.8; Je.9.2; 14.8.

Ways OF THE LORD, his laws and commandments, 2 Sa. 22. 22; Ps. 18. 21; 138. 5;—his providential allotments, 145.17;—are always right, Ho. 14.9; Ac.13.10.

Weak IN FAITH, how to be treated, Ro.14.1; 15.1; 1 Co.8.7; 9.22; 1 Th.5. 14.

Weakness, a defect, feebleness, 1 Co. 1.25; 2 Co.12.9; He.7.18.

Wealth. *See* RICHES.

Wean, to deprive a child of the breast, Ge.21.8; 1 Sa.1.22; Ps.131.2; Is.11.8.

Weapons, or arms of the Christian warfare, not carnal, 2 Co.10.4.

Weariness, fatigue, or lassitude; much study is, Ec.12.12;—wicked men account the service of God, Mal.1.13.

Wearisome, tedious, tiresome, Job 7.3.

Weasel, a small well-known animal, but in Le. 11. 29 supposed to be the mole.

Weather, the state of the air, Job 37.22; Pr.25.20; Mat.16.2,3.

Weaver, one who works webs of cloth, Ex.35.35; 1 Sa. 17. 7; Job 7. 6; Is.38.12.

Wedding, the marriage ceremony, Lu.12 36; 14.8;—*garment*, furnished by the host, Mat.22.3,8,11.

Wedlock, the marriage state, Eze.16. 38.

Week, *natural*, the space of seven days, Ge.29 27, 28. The Jews gave no special name to the days of the week, simply designating them as *first*, *second*, &c.;—*prophetical*, Da. 9.24;—*feast of weeks*=feast of Pentecost.

Weeping, accompanying contrition, Ps.6.6; 69.10; Joel 2. 12, 17; Mat.26. 75.

——— of Hagar, Ge. 21. 16;—of Esau, 27.38;—of Esau and Jacob, 33. 4;—of Jacob, 29.11;—for the loss of Joseph, 37.35;—of Joseph on seeing his brethren, 42.24; 43 30; 45.2,14;—on meeting his father, 46.29;—over him when dead, 50.1;—of the daughter-in-law of Naomi, Ru.1.9,14;—of Elisha before Hazael, 2 Ki. 8. 11;—of Hezekiah, 20.3;—of the old Jews, Ezr. 3.13;—of the disciples of Jesus, Mar.16.10;—of Jesus at grave of Lazarus, Jn 11.35;—over Jerusalem, Lu. 19.41;—of Peter, Mat.26.75; Mar.14. 72; Lu.22.62;—of the elders of Ephesus, Ac.20.37;—of Paul, Phi 3.18.

Weigh, to find the heaviness of anything by balance, or scales, 1 Ch.20. 2; Ezr.8.29;—to determine the worth of a character, or an action, 1 Sa. 2. 3; Is.26.7; Da.5.27.

Weights, required to be just, Le. 19.35; Pr.11.1; 16.11; 20.10,23; Eze. 45. 10; Mi. 6. 10;—diverse kinds of, prohibited, De.25.13.

Welfare, happiness, success, Ge. 43. 27; Ex.18.7; Ps.69.22; Je.38.4.

Well, of Jacob, Jn.4.6, 12 (it is dug in the rock, and is about 75 feet deep and 9 feet in diameter);—Beer-lahai-roi, Ge. 16.14;—Bethlehem, 2 Sa.23. 15; 1 Ch. 11. 17;—Beersheba, Ge. 21. 30, 31;—Elim, Ex. 15. 27;—Hagar, Ge.21.19;—Haran, 29. 3, 4;—Marah, Ex.15.23;—Rehoboth, Ge.26.22.

Wells, *of water*, of great value in eastern countries, where the people are much exposed to heat, Ge.21.30; 26.15,18; Ex.2.5,27; Nu.20. 17; Jo. 4. 6;—*of salvation*, or the word and ordinances of Christ, Is.12.3;—wisdom a *well-spring of life*, Pr. 16.22.

Wen, a fleshy excrescence, or hard knob, Le.22.22.

Wench, a young girl, 2 Sa.17.17.

Whale, the largest of fishes, sometimes measuring above 100 feet in length, Ge.1.21;—the Hebrew word thus translated signifies any monster of the deep, Job 7.12; Ps.74.13; 148. 7; Is.27.1; Eze.29.3; 32.2; Mat.12.40, compared with Jonah 2.17.

Whatsoever, that, Ge.31.16; Nu.22. 17; Ps.8.8; Mat.5.37; 7.12.

Wheat, a well-known grain, of which bread is usually made, Ex.9.32; Ju.6. 11;—parable of it, mixed with tares, Mat.13.25.

Wheels, for chariots, &c., to roll upon, Ex.14.25; Ju.5.28;—a species of punishment inflicted by, Pr.20.26;—employed by potters, Je.18.3;—seen in vision, Eze.1.15,16; 10.10.

Whet, to make sharp, De. 32.41; Ps. 7.12; 64.3; Ec.10.10.

Whirlwind, a strong wind which moves rapidly about in a circular manner; and which sometimes raises heavy bodies from the ground, carries them to a distance, and produces great devastation, 2 Ki.2.1,11; Job 37.9; 38.1; 40.6; Ps.58.9; Pr.1.27;—*figuratively*, destruction by foreign armies, &c., Je.25.32; Eze. 1.4; Da. 11.40.

Whisperer, one who secretly bears tales, an odious character, Pr.16.28; Ro.1.29; 2 Co.12.20.

Whit, the least point, jot, or tittle, 1 Sa.3.18; Jn.7.23; 13.10; 2 Co.11.5.

White, *stone*, the token of acquittal from a charge of guilt, Re. 2. 17;—*raiment*, the emblem of complete victory, immaculate purity, and festive joy, 3.4; 4.4; 7.9,13; 15.6; 19.8, 14.

Whithersoever, to whatsoever place, Pr.17.8; Mat.8.19; Re.14.4.

Wholesome, contributing to health, Pr.15.4; 1 Ti.6.3.

Whore, described, Pr. 2. 16; 5.3; 7.5; 9.13.

———, *the great mystical one*, judged, Re.17.1; 19.2.

Whoredom, every species of illicit commerce between the sexes, forbidden (*see* ADULTERY, FORNICATION, and INCEST); this sin disgraces and destroys the body, Job 31. 12; Pr. 5. 11; 1 Co. 6. 18;—stupifies the conscience, and hardens the heart, Ec.7.26; Ho.4.11;—blots the reputation, Pr.6. 32, 33;—wastes the estate, 5.10; 6.26;—leads to all manner of impiety and villainy, 5.8–14;—involves whole families in shame and misery, Ge. 34. 1–7;—brings many to an untimely end, Pr. 6. 26; 7.26;—exposes to the wrath of God, and to everlasting perdition, He. 13. 4; Re. 21. 8; 22.15;—to guard against this sin, we ought to be deeply impressed with its evil nature and consequences, Ge. 39.9;—to watch against indulging it in thought, Pr. 4. 23; Mat. 15.19;—to avoid seeing or hearing what might prove an incentive to it, Job 31. 1; Mat.5.28;—to shun idleness and intemperance, Pr.23.31,33; 1 Co.9.27;—to cherish the belief of the presence and all-seeing eye of God, Pr. 5. 20, 21;—to meditate often on death, the grave, and the final judgment, Job 30.23; Ro. 14. 10;—to be frequent in prayer for the help of the Spirit, Ps. 19.13;—and when circumstances render it proper, to marry, 1 Co. 7. 9;—often signifies the idolatrous practices of the professing people of God, Je. 3.9; 13. 27; Eze.16.33; 23.8,17; 43. 7,9, &c.

Whoremongers, they who converse with fornicators, 1 Ti. 1. 10; He.13.4; Re. 21. 8; 22.15.

Whosoever, any without restriction, Mat.11.6; 13.12; Ro 2.1; Re.22.17.

Wicked, or ungodly persons, characterized, 2 Ki.19.26; Job 24.2; Ps.10.3; 22. 12; 36.1; 37.21; 50. 17; 58. 3; Pr. 2. 12; 4.16; 6.12; 16.27; 21.10; 24.2; Is. 59.3; Eze.18.10; 22 6–12; Ro. 1. 29; 3. 11, &c.;—compared to despicable things, Ps.1.4; 58.4; 59.6; Is 57.20; Je.6.30; Eze. 2.6; Ho.13.3; Mat.7.6, 26;—not to be envied, Ps.37.1; 73.2; Pr.23.17; 24.1,19; Je.12.1;—no peace to them, Is. 57. 21;—their punishment, 27.13–23. *See* PUNISHMENT.

Wide, the gate and way to destruction, Mat.7.13.

Widow, a woman whose husband is dead, Ge. 38. 11; Ro.7.3;—of Zarephath, her meal and oil multiplied, and her son raised to life, 1 Ki. 17. 8, &c.;—of Nain, her son raised to life, Lu. 7. 12;—one that gave her mite commended by Jesus, Mar.12. 42.

Widows, destitute, but under the care of Providence, De. 10. 18; Ps. 68. 5; 146.9; Pr. 15. 25; Je. 49. 11;—proper objects of charity, Ex. 22. 22; De. 24. 17; 27.19; Job 22. 9; Is.1.17, 23; Je.7. 6; 1 Ti. 5. 3; Ja. 1. 27;—their qualifications for offices in the Christian church, 1 Ti.5.4, &c.

Wife. *See* MARRIAGE, and WIVES.

Wilderness, the Heb. word *midbar*, usually translated 'wilderness,' is derived from a root which signifies 'to lead to pasture;' and means a pastoral country or district as distinguished from an agricultural. The *midbar* of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph, Maon, Beersheba, &c., Ex.14.3; 15. 22; Nu. 10. 12; 13. 3; 14. 2, 29; De.1. 19; 32. 10; Lu. 8. 29;—the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki. 19. 15; Is. 40. 3; Mat. 3. 1; 15. 33; Lu. 15. 4;—*figuratively*, the world, Ca.8.5.

Wiles, crafty tricks, Nu. 25. 18;—enticing temptations, Ep.6.11.

Wilily, artfully, Jos.9.4.

Will OF GOD, his sovereign pleasure, Da.4.35; Ac.21.14; Ep 1.5;—his purpose and decree, Ep.1.11;—his written word and law, Mat.7.21; Ep.5.17; 6. 6; 1 Th.4.3; 5.18.

——— OF MAN, that faculty of the soul by which he freely chooses or rejects, Le.1.3; 19. 5;—as he sees not the excellency and importance of divine things, till his mind be enlightened by the Spirit of God; so, till this be the case, he cannot choose them, Ps.119.3; 2 Co.2.14; Ro.8.5–8.

Willow, a well-known plant, which grows in moist places, and by the brinks of rivers, Le. 23. 40; Job 40. 22; Is.15.7; 44.4;—the 'weeping willow,' called the 'Babylonian willow,' with reference to Ps.137.2.

Will-worship, religious rites and services not commanded, Col.2.23.

Wimples, hoods or plaids, Is.3.22.

Wind, a sensible motion of the air, Ge.8.1; Ex.15.10;—*figuratively*, destruction, Je.49.36; 51.1; Da.7.2.

———, a most destructive, called the *simoom* or *samiel*, which appears like a purple haze, advances with great rapidity, and, though it rarely lasts more than seven or eight minutes, is so poisonous in its effects, that it instantly dries up and withers everything over which it passes, and suffocates all who inhale it. Camels and other animals instinctively perceive its approach, and bury their mouths and nostrils in the ground; and travellers throw themselves on the sand, with their faces wrapped in their clothes, till it be past. Though not mentioned in Scripture by either of the above names, yet it is plainly referred to by its awful effects, 2 Ki. 19.7,35; Ps.103.15,16; Je.4.11.

Windows, passages for admitting light into houses, were made of lattice-work before the invention of glass (*see* LATTICE), and opened not upon the street, but upon the court within, Ge. 6. 16; 8.6; 26.8; Jos.2.15,21; Ju.5. 28;—*of heaven*, the clouds, Ge.7.11; 8.2;—abundant effusion of blessings, Mal.3.10.

Wine, the juice of the grape, prepared by fermentation, forbidden to the priests while officiating in the tabernacle, Le.10.9;—intoxicates Noah, Ge.9.21;—the proper use of it, Ju. 9. 13; Ps. 104. 15; Pr. 31. 6; Ec. 10. 19; 1 Ti. 5. 23;—a type of God's anger, to be drunk by all nations, Je. 25. 15;—by mystical Babylon, Re. 16. 19. The Jews had a great variety of wines, all of which were fermented. They also made certain syrups or molasses from the vine, but these were never called wine.

Wine-press, *to tread*, or press the juice out of the grapes, Ne. 13. 15; Job 24.11;—*figuratively*, to execute judgment with great slaughter, Is. 63.1–6; La.1.15; Re.14.19,20; 19.15.

Wings, are figuratively used to signify the spreading and warming beams of the sun, Mal. 4. 2;—protection, Ps 17.8; 36.7; 57.1; 61.4; 63.7;—a vast army, Is.8.8;—the swift motions of the wind, Ps. 18.10; 104.3.

Winking with the eye, is expressive of mockery, or of giving a token to hurt others, Pr.6.13; 10.10; Ps.35.19; —*of God* at the times of ignorance, his patient bearing with the heathen world, Ac.17.30.

Winnow, to clean corn from chaff by wind; the grain being taken up in a shovel, and thrown in the wind, Ru. 3.2; Is.30.24.

Winter, in the Holy Land, extends from the beginning of December to the end of January, when the weather is variable, and often remarkable for its heavy rains, falls of snow and hail, and excessive cold and frost in the mountainous parts, though in the lower ground it is comparatively mild, Ge.8.22; Ps.74.17; Ca. 2.11; Mat.24.20; 2 Ti.4.21.

Wisdom, prudence and discretion to perceive what is proper, Ec.2.13,14; —knowledge of sciences and arts, Ac. 7. 22;—quickness of invention, and dexterity in the execution of curious works, Ex. 31. 2, 3;—craft and cunning, 2 Sa. 13. 3; Job 5. 13;—genuine piety, Ps.90.12; Job 28.28;—this described, De.4.6; Job 28.28; Ps. 111. 10; Pr. 9. 10; 28. 7; Je. 9. 24; Mat. 7. 24; Ja. 3. 13, 17;—the advantage of gaining it, Job 28. 12, &c.; Pr. 3. 13; 8.11; 16. 16, 24; 3.14; Ec. 7. 11; 12. 11; —better than folly, 2. 13; 7. 19; 9.13; —the way to obtain it, 1 Ki.3.9; Ps. 119.98; Pr. 2. 1, &c.; Ec. 2. 26; Da. 2. 21, &c.; Ja. 1. 5;—*personified*, her complaint, Pr. 1. 20;—her invitation, 8. 9;—her promises, 2.3;—a spurious and deceitful kind, Je. 8. 9; 9. 23; 1 Co. 1. 19; 2 Co. 1. 12; Ja. 3. 15;—the marks of, in the works of God, Ps. 104. 1, 24; 136.5; Pr. 3.19; Je. 10. 12;—*of God*, the gospel so called, 1 Co. 1. 24; 2. 7;—creatures accounted wise, Pr.6.6; 30.24.

———, men celebrated for it in different respects, Bezaleel and Aholiab, Ex. 31. 2, &c.;—Ahithophel, 2 Sa.16. 20, &c.;—Solomon, 1 Ki. 4. 30;—Ethan, Heman, Chalcol, and Darda, 31;—Hiram from Tyre, 7. 13;—Daniel, Eze.28.3.

Wise Men, or MAGI, come from the east to Jerusalem, to see Christ, Mat. 2. 1, 2;—were sent for by Herod, who attempted to deceive them, 7. 8;—were guided by a supernatural star or *meteor*, 9, 10;—worshipped the Saviour, and presented to him gifts, 11;—were warned of God not to return to Herod, 12.

Wishes, *good* and commendable, 2 Co. 13. 9; 3 Jn. 2;—*evil*, to be suppressed, Job 31.1,30; Ps.40.14.

Wist, thought, knew, or understood, Ex.16.15; 34.29; Le.5.17; Jos.2.4; 8. 14; Ju.16.20; Mar.9.6; 14.40; Lu. 2. 49; Jn. 5. 13; Ac.12.9; 23.5.

Wit, *we do you to wit*, we inform you, 2 Co.8.1.

Witchcraft, sorcery, or wicked arts and cheats, Ga. 5. 20; Re. 18. 23;—strictly forbidden, Le.19.26,31; 20.6; De.18.10; Mal.3.5; Re 21.8; 22.15;—instances of it, and of similar acts, 1 Sa.28.7; 2 Ki.9.22; 17.17; 21.6; 2 Ch. 33.6; Ac.8.9; 16.16; 19.19.

Witches are women, and WIZARDS are men, who practised secret arts, and pretended to do so by the assistance of some evil spirit, who was ever ready at their call, 2 Ki.9.22; Is.8.19; 29.4; 47.9, 12; Mi. 5. 12;—associated with idolatry, De.18.9–14; 2 Ch.33.5, 6;—of Endor, 1 Sa.28.7;—'a woman who had a familiar spirit,' literally, 'a mistress of the *Ob*,' to be cut off, Ex. 22.18.

Withal, likewise, or at the same time, 1 Ki.19.1; Ps.141.10; Ac.25.27;—with, or by means of, Ex.25.29; 30.4.

Withdraw, to remove or take away, 1 Sa.14.19; Job 9.13; 13.21; Pr.25.17; 2 Th. 3.6; 1 Ti.6.5.

Withered, sapless, dried up, Ge.41. 23; Ps.102.4; Mat.12.10; Jn.5.3.

Withhold, to refrain, hold back, or keep from, Ge. 23. 6; 2 Sa. 13.13; Ps. 40.11; 84.11; Pr.3.27.

Withs, willow twigs, or twisted boughs, Ju.16.7–9.

Withstand, to oppose or resist, Nu. 22.32; 2 Ch.13.7,8; Ac.11.17; Ep.6.13.

Witness, a person who gives his evidence or testimony, Jn.1.7; Ac.1.22, 2.32; 7.58; 10 43;—a *martyr* for the truth, or one who suffers death for his testimony, Re.1.5; 3.14;—a testimony, evidence, or proof, Ex.22.13; De. 31. 19; Mar. 14. 55;—*false*, laws against it, Ex. 23. 1; De.19.16, &c.;—strictly forbidden, Ex.20.16; Pr.6.16,19; 19.5, 9,28; 21.28; 25.18;—Christ the 'faithful and true witness,' Re.1.5; 3.14.

Witnesses, not to be fewer than two, Nu.35.30; De.17.6; 19.15; Mat.18.16; 2 Co.13.1; 1 Ti 5 19;—*two*, that prophesy, Re.11.3, &c.

Wittingly, knowingly, by design, Ge. 48.14.

Witty, ingenious, skilful, Pr.8.12.

Wives, not to be slandered, De. 22. 13;—when not to cohabit with, Le. 12.1–5; 20. 18;—their duty, Ge. 3.16; Ep.5.22; Col.3.18; Tit. 2. 5; 1 Pe. 3. 1; —good ones are of the Lord, Pr.18. 22; 19.14;—a blessing to their husbands, Pr. 12. 4; 31. 10–11, 23;—good ones mentioned, Ju.13.10; 1 Sa.25.3; Es. 2. 15–17; Lu. 1. 6; Ac. 18. 2, 26; 1 Pe.3.6;—bad ones mentioned, Ju.14. 15–17; 2 Sa.6.16; 1 Ki.21.25; Job 2.9; Mar.6.17.

Wizards. *See* WITCHES.

Woe, pronounced upon the covetous oppressors, &c., Is. 5. 8–22; Hab.2.9; —by Jesus on Chorazin, &c., Mat. 11.21, &c.;—on the scribes, Pharisees, and hypocrites, 23. 13–29;—on the rich, full, &c., Lu. 6. 24–26;—*three* upon all the earth, Re. 8. 13;—the first of them past, 9.12;—the second past, 11.14.

Wolf, a fierce and cruel beast of prey, of the dog kind, is of a quick smell, can long bear hunger, and which inhabits the forests of Palestine, and of every country of Europe except the British Isles, from which it has been exterminated, Ge.49.27; Is.11.6; Je. 5.6; Jn.10.12;—wicked rulers, judges, persecutors, and false teachers, compared to *wolves*, Eze.22.27; Zep.3.3; Mat.7.15; 10.16; Lu.10.3; Ac.20.29;—the rapacity of Benjamin compared to that of wolf, Ge.49.27.

Woman formed, Ge.2.21;—a virtuous one described, Pr. 31. 10, &c.;—the mischief arising from a wicked one, Ec. 7. 26;—one clothed with the sun, or the *church*, Re.12.1;—one clothed in purple and scarlet, sitting upon a beast, 17.3.

Women, *immodest*, punished, De.25. 11;—how they should behave in assemblies for public worship, 1 Co.11. 5, &c.;—*power in exousia* on the head of, *i.e.* the kerchief or head covering, the sign of her dependent or subordinate position, 11.10;—not to speak in public, 14. 34; 1 Ti.2.11;—*aged*, their duty, Tit. 2. 3;—*young*, theirs, 2. 4; 1 Ti. 5.14;—how to adorn themselves, 2. 9; 1 Pe.3.3;—*wise and prudent ones*, Deborah, Ju.4.4, &c.;—Abigail, 1 Sa. 25.3,14, &c.;—the woman that interceded for Absalom, 2 Sa. 14. 2, &c.;—one that advised the surrender of Sheba to Joab, 20.16;—the queen of Babylon, Da.5.10;—*pious ones*, Elizabeth, the wife of Zacharias, Lu.1.6; —Mary, the mother of Jesus, 27;—Mary Magdalene, and others that attended Jesus, Mar. 15. 40; Lu. 8. 2;—Martha and Mary, the sisters of Lazarus, Jn. 11. 5;—Dorcas, Ac. 9. 36;—Lydia, 16.14;—Priscilla, 18.26;—*artfuloner*, Rebekah, Ge.27.6;—Michal, 2 Sa. 19. 13;—*wicked ones*, Jezebel, 1 Ki. 21. 7, &c., 25;—Athaliah, 2 Ki. 11. 1.

Wonderful, surprising or astonishing; —God's testimonies are, Ps.119.129; —things that are so, Pr.30.18,—Christ so called, Is 9.6.

Wonders, signifying *miracles*, Ex.3. 20; 4.21; Ac.2.22,43; 4.30;—*signs* or tokens, Is.8.18.

Wont, accustomed or used, Ex.21.19; Nu.22.30; 2 Sa.20.18; Mat.27.15.

Wood, the timber of trees, Ge.22.6,7; —a forest, Jos. 17. 18; 1 Sa. 23. 16; 2 Sa. 18.8.

Woof, the threads that cross the warp in cloth, the weft, Le.13.48,51, &c.

Wool, the fleece of sheep, Ju.6.37; 1 Ki.3.4; Pr.31.13; Is.1.18.

Word of God (*the Logos*), one of the titles given to the Lord Jesus Christ, expressive of his being the teacher

and interpreter of the divine name and will Jn. 1. 1, 14; 1 Jn. 5. 7, Re. 19. 13;—the Holy Scriptures, Lu. 4. 4, Ep. 6. 17; 1 Pe. 1. 23; —the gospel of Christ, Lu. 5. 1; Ac. 4. 31; 6. 7; 8. 14; 13. 7; a revelation of some particular message from God, 1 Ki. 12. 22; 1 Ch. 17. 3.

Words OF MEN, shall be judged by God, Mat. 12. 36, 37.

Workmanship, manufacture, skill, 1 Ch. 22. 15; Is. 44. 11; Ac. 19. 25.

Works OF GOD, in creation and providence, great and unsearchable, Job 5. 9; 37. 5; Ps. 89. 5, &c.; 104. 1; Ec. 8. 17; Je. 10. 12; lead to their Author, Ps. 19. 1; 73. 1; 145. 10; Ac. 14. 17; Ro. 1. 19. — *redemption*, Ac. 2. 11; —great and marvellous, Ps. 139. 14; Re. 15. 3.

— — OF MEN, they are to be judged by them, Joh 34. 11; Ps. 62. 12; Pr 24. 12, Is. 3. 10; Je. 17. 10; 32 19; Eze. 7. 8, 27; 21. 24; Mat. 16. 27; Ro. 2. 6; 2 Co. 5. 10; 1 Pe 1. 17; Re. 2. 23; 20. 12; 22 12.

— — —, *good*, must be such as are required of God, De. 6. 24; — must spring from love to him, 11. 1; — be performed from the heart, 10. 12; —and must be done to his glory, 1 Co 10. 31; Phi. 1. 11; —are wrought by God, Is. 26. 12; Phi. 2. 13, —only spring from abiding in Christ, Jn. 15. 4, 5; — are *evidences* of the goodness of men's principles, Mat. 7. 17, 18, 33; — absolutely required, 5. 16; 2 Co. 9. 8; Ep. 2. 10; Col. 1. 10; 1 Ti 2. 10; 2 Ti. 2. 21; 3. 17; Tit. 2. 14; 3. 8, 14; He. 13. 16, 21; Ja. 2. 17. *See* OBEDIENCE.

——— OF THE LAW, will not justify, Ro 3. 20; 4. 2; 11. 6; Ga. 2. 16; Ep 2. 8, 9; —men said to be justified by, Ja. 2. 24. *See* JUSTIFICATION.

World, the whole material universe, Jn. 1. 10; —this globe which we inhabit, 2 Sa 2. 8; Ps. 24. 1; 90. 2; —the Roman empire, Lu. 2. 1; Re. 13. 3; — Gentiles, Ro. 11. 12, 25; —earthly and sensual possessions and enjoyments, 1 Jn. 2. 15; — the corruptions which prevail on earth, Ga. 1. 4; Ep. 2. 2; Ja. 1 27; —ungodly men, Jn. 7. 7; 14. 17, 19, 22, 27; 15. 18, 19; —to it the followers of Christ are not to be conformed, Ro. 12. 2; Ga. 6. 14; Ja. 1. 27; 4. 4; 1 Jn. 2 15; 5. 4.

Worldly, human, bent upon the world, Tit. 2. 12; He 9. 1.

Worms, job's flesh was covered with, Job 7. 5;—Herod was eaten of, Ac. 12. 23;—one which doth not, or an accusing conscience, Mar 9. 44, 46, 48.

Wormwood, an herb of the genus *Artemisia*, distinguished for its extreme bitterness of taste; destructive to worms; — anything bitter and painful compared to, De. 29. 18; Pr. 5. 4; Je 9. 15; 23. 15; La. 3. 15, 19; Am. 5. 7; Re. 8. 11.

Worship, *civil*, the honour and reverence given to a superior, Mat. 18. 26; Lu. 14. 10; —*religious*, to be paid to God only, Ex. 30. 14; Mat. 4. 10; Lu. 4. 8; Ac. 10. 25; 14. 13; &c.; Re. 19 10; 22. 8;—not to be given to angels, Col. 2. 18;—refused and reproved when offered to them, Re. 19. 10; 22. 8, 9.

———, *family*, in which all the members of a household meet to read the Holy Scriptures, and to join in prayer and praise; exemplified by Joshua, Jos. 24. 15;—by David, 2 Sa. 6. 20;—by Daniel, Da. 6. 10;—by Christ and his disciples, who were his household, Lu. 9. 18; —its obligation is plainly acknowledged, in the judgment threatened for its neglect, Je. 10. 25. — *public*, required, De. 26. 10, 11; 2 Ki. 17. 36; Ps. 22. 22, 25; 35. 18; 95. 6; 107. 32; 116. 14; 122. 1, 4. Mat. 18. 20; Ac. 1. 14; 10. 33; He. 10. 25;— ought to be *solemn*, not light and trifling, Le. 10. 3; Ps. 89. 7; Ec. 5. 1;—*sincere*, and not hypocritical, Eze. 33. 31, 32;—with *holy cheerfulness*, and not with forbidding gloom, Ps. 33. 2; 100. 1, 2; 147. 1;—and with *simplicity* and *purity*, Mat. 15 9; He. 10. 22.

— —, *public*, advantages of, by it our knowledge of divine things is increased, Pr. 8. 33, 34; Mal. 2. 7;—our attention is called away from worldly objects and pursuits, and directed to the concerns of *eternity*, Ps. 85. 8; Ac. 10 33;—our devotion is enlivened, and our zeal excited, Pr 27. 17; Is. 40. 31; —worldly distinctions are in some measure forgotten, and the poor meet on the same level with the rich, Pr. 22. 2; Ja. 2. 1–5;—brotherly love is promoted, Ps. 122. 1, &c.; we place ourselves within the reach of many encouraging promises, Ex. 20. 24; Ps. 36. 8; 92. 13; 132. 13–16; Is. 40. 31; 56. 3, 7; Mat. 18. 20;—sinners are thus converted, Ac. 26. 13, 14;—saints are refreshed and strengthened, Ps. 63. 1–5; 84. 1, &c.; Is. 40. 31; —the honour of Christ's ordinances is maintained, Ps. 72. 17–19; Is 56. 4, 7.

Worthy, deserving of, Ge. 32. 10; De. 25. 2; 2 Sa. 22. 4;— valuable, 1 Sa. 2. 5; — suitable, or answerable to, Lu. 3. 8, Ep. 4. 1; Col. 1. 10; good or pious, Mat. 1 20, 21, 13; Lu. 7. 4.

Wot, to know, or be aware of, Ge. 21. 26; 39. 8; 44. 15; Ex. 32. 1; Nu. 22. 6; Jos. 2. 5; Ac. 3. 17; Ro 11. 2; Phi. 1. 22.

Wrap, to roll up in a covering, Ge. 38. 14; 1 Ki. 19. 13; Mat. 27. 59; Lu. 2. 7; — to roll together, 2 Ki. 2. 8; Ju. 20. 7.

Wrath of Man, extreme anger, prompting to revenge, Ge. 49. 7; Es. 2. 1; 3. 5; 7. 10,— just punishment, Ro. 2. 5; 13 4, 5.

——— OF GOD, his holy indignation at sin, and righteous punishment of it, De. 9. 7; Jos. 22. 20; 2 Ch. 19. 2; 24. 18;— denounced on impenitent sinners, Ex. 22 24; Ert. 8 22; Lu. 21. 23; Jn. 3. 36; Ro. 1. 18; 2. 5, 8; Ep. 5 6.

Wreaths, a kind of net-work in the form of garlands or chaplets, with artificial sprigs, leaves, flowers, and fruit, Ex. 28. 14, &c.; 1 Ki. 7. 17; 2 Ch. 4. 12, 13.

Wrest, to twist by violence, to turn by force in a wrong way, Ex. 23. 2, 6; De. 16. 19; Ps. 56. 5; 2 Pe 3. 16.

Wrestle, to struggle with one for victory, Ge. 30. 8; 32. 24, 25; Ep. 6. 12.

Wretched, miserable, Ro. 7. 24; Re. 3. 17.

Wring, to twist or turn round with violence, Le. 1. 15; Ju. 6. 38; Ps. 75. 8; Pr. 30. 33.

Wrinkle, a furrow of the skin or face, caused by age or emaciation from disease, Joh 16. 8; —any roughness or deformity, Ep. 5. 27.

Writing, was originally practised on hard substances, such as stones and metals; the decalogue was written on two *tables*, or smooth flat pieces of stone, Ex. 34. 1; De. 10. 4. The book of Job is supposed by some to be the most ancient *written* document in existence; others believe that the documents embodied in the first part of the book of Genesis are the earliest extant. *See* BOOKS.

Wrong, an injury, Ge. 16. 5; Je. 22. 3, 13; La. 3. 59; Mat. 20. 13; what is improper or unjust, De. 19. 16; Hab. 1. 4.

Wrongfully, unjustly, Joh 21. 27; Ps. 35. 19; 38. 19; 119. 86; Eze. 22. 29; 1 Pe. 2 19.

Wroth, angry or irritated, Ge. 4. 5; 31. 36; 40. 2; Ex. 16. 20; Is. 54. 9; 64. 5; Mat. 18. 34; 22. 7.

Y.

Yarn, *linen*, brought from Egypt by Solomon, 1 Ki. 10. 28; 2 Ch. 1. 16.

Yea, YEA, and NAY, NAY, our speech required to be; or our *affirmations* and *denials* to be simple, and free from oaths, Mat. 5. 37; Ja. 5. 12.

Year, is either *solar*, or *lunar*, or *civil*. The *solar* year is measured by the apparent motion of the *sun* through the twelve signs of the zodiac, and consists of 365 days, 5 hours, and 48 minutes. The *lunar* is measured by twelve *lunations*, or revolutions of the moon from change to change, and is eleven days less than the solar, consisting of 354 days, 8 hours, and 48 minutes. And the *civil* is that which, for convenience, computes by whole days; and among us consists of 365 days, and every fourth year of 366. Among the Hebrews the year was partly lunar and wandering, and partly solar and fixed. It consisted ordinarily of twelve, and occasionally of thirteen synodical months, alternately of twenty-nine and thirty days each, so that two months included two moons, and the one of these years 354 days, and the other no less than 383 days. As the former of these falls eleven days short of the *true* or solar year, they were compelled, in order to keep their festivals at the proper season, to add a whole month to the year as often as it was needful, commonly once in three, and sometimes once in two years. This intercalary month was added at the end of the year, after the month *Adar*, and was therefore called *Veadar*, or a second *Adar*. The year was also distinguished into the *civil*, and the *sacred* or *ecclesiastical* year. The *civil* year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that season; and by it they computed their jubilees, and dated all contracts, the birth of children, and the reign of kings. The months of this year, consisting alternately of twenty-nine and thirty days, are exhibited in the following table, with the corresponding months of our years:—

1. Tisri, to part of	Sept. and Oct.
2. Marcheswan or Bul,	Oct. and Nov.
3. Chisleu or Kisleu,	Nov. and Dec.
4. Thebet,	Dec. and Jan.
5. Sebat,	Jan. and Feb.
6. Adar,	Feb. and Mar.
7. Nisan or Abib,	Mar. and April.
8. Jyar or Zif,	April and May.
9. Sivan,	May and June.
10. Thammuz,	June and July.
11. Ab,	July and Aug.
12. Elul,	Aug. and Sept.

Year, the *sacred* or *ecclesiastical*, began in March, or the first day of the month Nisan, because at that time they departed out of Egypt, Ex. 12. 2; Re. 23. 5;— by this year they computed their festivals, and the prophets also occasionally dated their oracles and visions, Zec. 7. 1. The months of this, with the corresponding months of our year, are here presented:—

1. Nisan or Abib,	Mar. and Apr.
2. Jyar or Zif,	Apr. and May.
3. Sivan,	May and June.
4. Thammuz,	June and July.
5. Ab,	July and Aug.
6. Elul,	Aug. and Sept.
7. Tisri,	Sept. and Oct.
8. Marcheswan or Bul,	Oct. and Nov.
9. Chisleu or Kisleu,	Nov. and Dec.
10. Thebet,	Dec. and Jan.
11. Sebat,	Jan. and Feb.
12. Adar,	Feb. and Mar.

— —, *sabbatical*, or every seventh, Ex. 23. 10; Le. 25. 4; De. 15. 1;—*of jubilee*, Le. 25. 8. *See* JUBILEE.

Yearning OF THE BOWELS, imports the movings of tender affection and compassion, Ge. 43. 30; 1 Ki. 3. 26.

Yell, to cry like a young lion, Je. 2. 15; 51. 38.

Yesterday, a thousand years are as, with God, Ps. 90. 4; —*to-day, and for ever*, Christ is the same during, expressive both of his eternity and immutability, He. 13. 8.

Yield, to produce, Ge. 1. 11; 4. 12; Le. 19. 25; 26. 4, 20;—to surrender or resign, 2 Ch. 30. 8; Pr. 7. 21; Mat. 27. 50; Ro. 6. 19.

Yoke, a curved piece of wood laid on the neck of cattle, and bound to it by thongs, for drawing waggons, &c., Nu. 19. 2; De. 21. 3;—*figuratively*, bondage or servitude, Ge. 27. 40; Le. 26. 13; Ac. 15. 10; Ga. 5. 1; 1 Ti. 6. 1;— calamity, La. 1. 14; 3. 27;—a prophetical emblem, Je. 27. 2;—of Christ, easy, Mat. 11. 30; Ro. 12. 1; 1 Jn. 5. 3.

Younger, more young, Ge. 9. 24; 19. 31, 38; Job 30. 1; Eze. 16. 46, 61; Lu. 15. 12, 13; 1 Ti. 5. 1, 2; 1 Pe. 5. 5.

Youngest, Ge. 42. 13, 15; 44. 2, 12; Jos. 6 26; Ju. 9. 5; 1 Sa 16 11.

Young Persons, their duty, Le. 19. 32; Pr. 1. 8; Ec. 12. 1; Is. 3. 5; Tit. 2. 6; 1 Pe. 5. 5; examples of good ones; Obadiah, 1 Ki. 18. 12;—Josiah, 2 Ch. 34. 3;—David, Ps. 71 5, 17; —Jesus, Lu. 2. 52; Timothy, 2 Ti. 3. 15;—bad ones: Er, the son of Judah, Ge. 38. 7; —the sons of Eli, 1 Sa. 2. 12; 3. 13, 22; — Absalom, 2 Sa. 15. 2, &c.; —those that mocked Elisha, 2 Ki. 2. 23. *See* CHILDREN.

Youth, early life, imagination of men evil from, Ge. 8. 21;— sins of, bewailed, Joh 13. 26; Ps. 25. 7;— wife of, Pr. 5 18; Is. 54. 6; Mal. 2. 14, 15;—husband of, Joel 1. 8.

Z.

Zaanaim, zā-a-nā'im [removals], a 'plain' (or more correctly 'terebinth'), where Heber, the Kenite, pitched his tent, on the border of Naphtali, not far from Kadesh; called also Zannannim, Jos. 19. 33; Ju. 4. 11.

Zabad, zā'bad [God-given], one of David's mighty men, 1 Ch. 11. 41.

Zabdi, zāb'dī [gift of Jehovah], the father of Carmi, Jos. 7. 1.

Zabulon, zab'u lon, Mat. 4. 13, 15, the Greek form of Zebulun.

Zaccheus, zak-ke-us [just], a chief publican resident in Jericho, seeks to see Christ, Lu. 19. 2–4;—is called by him, 5;—entertains Jesus, and avows concern for the poor, &c., 8;—is encouraged by him, 9, 10.

Zachariah, zăk-a-rī'ah, or ZECHARIAH [remembered of Jehovah], 1) The fourteenth king of Israel, succeeds his father Jeroboam the second, 2 Ki. 14. 29;—after a wicked reign of six months, was slain, 15. 9, 10.— 2) Son of Jehoiada, high-priest of the Jews, is supposed to be the same with Azariah, 1 Ch. 6. 10, 12; — was put to death in the temple by order of Joash, 2 Ch. 24. 20, 21; Mat. 23. 35.— 3) The son of Jeberechiah, who understood the visions of God, 2 Ch. 26. 5; —attested Isaiah's writing, Is. 8. 2.—4) One of the minor prophets, was born in Babylon, returned with the first band of exiles under Zerubbabel; and, while yet young, began to prophesy soon after Haggai, Ezr. 5. 1; greatly encouraged the Jews in building the second temple, Zec. 1. 12, &c.; 8. 1, &c.

Zacharias, an ordinary priest of the family of Abia, and the father of John the Baptist, his character, Lu. 1. 6; — his vision, 11;— his prophecy, 67.

Zadok, zā'dok [just], 1) Son of Ahitub, a priest in the time of David, whom he accompanied in his flight from Absalom, 2 Sa. 15. 24;—put in the place of Abiathar as high-priest, 1 Ki. 2. 35;—anoints Solomon, 1. 39; — his descendants to be high-priests in future time, Eze. 44. 15.—2) Also a priest, the ancestor of Ezra, Ezr. 7. 2.

Zair, zā'ir [little], a city or place in the land of Edom, where Joram defeated the Edomites, 2 Ki. 8. 21.

Zalmon, zal'mon [shady], a lofty hill near Shechem, which is often covered with snow, Ju. 9. 48;— called Salmon, Ps. 68. 14.

Zalmunna, zal-mun'nah [shelter is denied him], and ZEBA, kings of Midian, after whom Gideon pursued, Ju. 8. 5, 6;— conquered and slain by him, 10–21; Ps 83. 11.

Zamzummims, zam-zum'mims [noisy people], a race of giants, dispossessed by the Ammonites, De. 2. 20;—called Zuzims, Ge. 14. 5.

Zanoah, zan ō'ah [marsh], two towns thus named in Judah, Jos. 15. 34, 56; Ne. 3. 13.

Zaphnath Paaneah, zāf'nath-pa-a-nē'ah [discoverer of secrets], the name which Pharaoh gave to Joseph, Ge. 41. 45.

Zaphon, zā'fon [the north], a city of Gad, a few miles east of the Sea of Galilee, Jos. 13. 27;—called Shephan, Nu. 32. 35.

Zarah, zā'rah or ZERAH [a rising of light], the son of Judah by Tamar, and twin-brother of Pharez, Ge. 38. 30; — his posterity, 1 Ch. 2. 6.

Zared, zā'red [exuberant growth], Nu. 21. 12;— called also Zered, De. 2. 13, 14;—a valley separating Moab from Edom.

Zarephath, zăr'e-fath [smelting-house], called also Sarepta; Lu. 4. 26), a city of the Phœnicians on the coast of the Mediterranean, between Tyre and Zidon, where Elijah lodged some time with a widow, 1 Ki. 17. 9, 10; Lu. 4. 26. It is represented by the modern village of *Surafend*.

Zaretan, zār'e-tan [cooling], the place where the waters of Jordan rose up in an heap, and its channel for a long time made dry, Jos. 3. 16;— called also Zartanah, 1 Ki. 4. 12;—Zarthan, 7. 46; —Zereda, 11. 26;—Zererath, Ju. 7. 22.

Zareth-Shahar, zā'reth shu'har [splendour of the dawn], a city of Reuben, a few miles south of Heshbon, Jos. 13. 19.

Zathu, zā'thu [lovely, pleasant], one who signed the covenant with Nehemiah, Ne. 10. 14.

Zeal, ardour of mind for or against a person or cause, 2 Sa. 21. 2; 2 Ki 10. 16; that which is good, commended, Nu. 25. 11; 2 Ch. 31. 21; Ez. 9. 10; Mat. 5. 6; 1 Co. 16. 13; Ga. 4. 18; Tit. 2. 14; Jude 3; Re. 3. 19; —*Christian*, includes scriptural knowledge of that for which we are zealous, Ro 14. 5; —unfeigned concern for the glory of God, 1 Co. 10. 31;— fervent desire to promote the spiritual interests both of ourselves and others, Ro. 10. 1; — active exertions in the use of appointed means, 1 Ti. 4; 1 Co. 9. 20–22; —exertions proportioned to the importance of our object, Mat. 23. 34; —the *motives* to it, are: the divine command, Ga. 4. 17; Re. 3. 19;— God abhors and threatens the want of it, Am. 6. 1; Re. 3. 15, 16; the example of Christ, Ps. 69. 9; Jn. 2. 17;—the importance of religion, Lu. 10. 42; Phi. 3. 7–9;—the difficulties which attend our salvation, Ep. 6. 12;—the advantage of it to ourselves and others, 2 Co. 9. 2, 6; Ja. 5. 20;— the glory which it brings to God, Jn. 15. 8; Ga. 1. 24; 2 Th. 1. 11, 12; —*commendable*, examples of, in Moses, Ex. 32. 20; Phinehas, Nu. 25. 11–13;— Caleb, 13. 30; 14. 6, 9;— David, Ps. 119. 139;— Paul, Ac. 22. 24;— Epaphras, Col. 4. 12, 13; —the Corinthians, 2 Co 7. 11; 9. 2; —*excessive*, its bad effects, Mat. 20. 15; Lu. 21. 16; Jn. 16. 2;—*improper*, reproved, Lu 9. 55; Ro. 10. 2, 3;— *erroneous*, examples of Saul in slaying the Gibeonites, 2 Sa. 21. 1, 2;—of the Jews against Stephen, Ac. 7. 55; —of the heathens of Ephesus, 19. 28; —of the Jews at Jerusalem against Paul, 21. 28; 22. 22;— his own zeal for the law before his conversion, 9. 1, &c.; 22 3; 26. 5; Phi. 3. 6; —*hypocritical*, in Jehu, 2 Ki. 10. 16; — *of God*, his fixed and earnest concern for his own glory, and the good of his people, 2 Ki 19. 31; Is. 9. 7; 59. 17; 63. 15; Eze. 5. 13.

Zealous, ardent, Nu. 25. 11, 13; Ac. 21. 20; 1 Co. 14. 12; Tit. 2. 14; Re. 3. 19.

Zealously, with passionate ardour, Ga. 4. 17, 18.

Zebah, zē'bah [sacrifice], a Midianitish prince, Ju. 8. 5. *See* ZALMUNNA.

Zebedee, zeb'e-dee, the father of the apostles James and John, Mat 4. 21; 10. 2; Mar. 1. 19, 20.

Zeboim, ze bō'im, 1) *The valley of* [valley of hyenas], one of the wild ravines which run down the eastern slope of Benjamin into the Jordan plain, 1 Sa. 13. 18. — 2) *The city of* [city of roes], one of the five cities of the plain, and grouped with Sodom and Gomorrah, Ge. 10. 19; De. 29. 23; Ho. 11. 8. The names of the valley and of the city respectively are in the Hebrew radically different words.

Zebul, zē'bul [habitation], governor of the city of Shechem, Ju 9. 28;—calls Abimelech to fight against Gaal, 30–42.

Zebulun, zeb'u-lun [dwelling], the sixth son of Jacob by Leah, Ge. 30. 20; 35. 23;—his sons, 46. 14; Nu. 1 30; — prophetic benediction of his father respecting his offspring, Ge. 49. 13;— the borders of the territory of the tribe of, described, Jos. 19. 10–16.

Zechariah. *See* ZACHARIAH.

Zedad, zē'dad [mountain side], a city of Syria, on the north-east border of Palestine, Nu. 34. 8; Eze. 47. 15.

Zedekiah, zĕd-e-kī'ah [the justice of the Lord], 1) The son of Josiah, and last king of Judah, succeeds Jehoiachin, 2 Ki. 24. 17; 2 Ch. 36. 10; —rebels against Nebuchadnezzar, 13. Je. 52 1; —his captivity foretold, 34. 1–7, 17; Eze. 12. 8; 21. 25; —sends for Jeremiah, Je. 21. 1;—taken, and his eyes put out,

2 Ki. 25. 4, &c.; Je. 39. 4; 52. 8.—(2) The false prophet, reproved, 1 Ki. 22. 11, 24–13. Another false prophet, awfully denounced by Jeremiah, Je. 29. 21, 22.

Zeeb, zē'eb [wolf], and **Oreb**, two princes of Midian taken and slain, Ju. 7. 25.

Zelah, zē'lah [a rib, a side], a city of the tribe of Benjamin, probably the native place of king Saul, not far from Jerusalem;—here Saul was buried in 'the sepulchre of Kish his father,' 2 Sa. 21. 14.

Zelophehad, ze-lō'fe-had [first-born], the son of Hepher, died without sons, but left five daughters: their inheritance, Nu. 27. 1; to whom married, 36. 10.

Zelotes, ze-lō'tes [zealous], the surname of Simon the Canaanite, one of the apostles, Lu. 6. 15. *See* Simon.

Zelzah, zĕl'zah [shade from the sun], a place near Rachel's sepulchre, on the boundary of Benjamin, 1 Sa. 10. 2.

Zemaraim, zem-a-rā'im [double-mount forest], a city of the Benjamites, near Bethel, Jos. 18. 22;—near to it was a mount of the same name, at the foot of which 500,000 of Jeroboam's army were killed, 2 Ch. 13. 4, 19.

Zenas, zē'nas, a distinguished Christian mentioned in Scripture, Tit. 3. 13. Called a 'lawyer,' as being skilled in the Jewish law.

Zephaniah, zef-a-nī'ah [defended of the Lord], (1) One of the minor prophets, who lived in the time of Josiah, king of Judah, Zep. 1. 1, &c.—(2) The deputy high-priest, under Seraiah, 2 Ki. 25. 18; Je. 52. 24;—by him Zedekiah consulted the prophet Jeremiah, 21. 1; 29. 29; 37. 3.

Zerah, zē'rah [rising], (1) The son of Simeon, and father of the Zarhites, called also Zohar, Ge. 46. 10; Nu. 26. 13.—(2) King of Ethiopia or Cush, invaded Judah with 1,000,000 of infantry, and 300 chariots, but was defeated by Asa, 2 Ch. 14. 9–15.

Zered. *See* Zared.

Zeredа, zer-ē'da [cooling], a town in Ephraim, 1 Ki. 11. 26; 2 Ch. 4. 17;—probably the same as Zaretan, Jos. 3. 16; —Zererath, Ju. 7. 22.—Zartanah, 1 Ki. 4. 12;—and Zarthan, 7. 46.

Zeruah, ze-rū'ah [leprous], the mother of Jeroboam, 1 Ki. 11. 26.

Zerubbabel, ze-rub'ba-bel [born in Babylon], or **Zorobabel**, the son of Shealtiel, and of the royal race of David, Ezr. 3. 2; Mat. 1. 12;—the same with *Sheshbazzar*, his Chaldean name, Ezr. 1. 8, 11; 5. 14, 16;—to his care Cyrus committed the sacred vessels sent back to Jerusalem which had been carried to Babylon, to the number of 5400, 1. 7–11;—with him went up from Babylon to Jerusalem 42,360 Jews, together with 7337 servants, 2. 64, 65; —was zealous in rebuilding the temple, Ezr. 5. 2; Hag. 1. 12;—was encouraged by the prophets Haggai and Zechariah, Hag. 1. 1, &c.; Zec. 4. 6–10.

Zeruiah, zĕr-u-ī'ah [wounded], one of David's two sisters, and mother of Joab, Abishai, and Asahel, 2 Sa. 2. 18; 3. 39; 8. 16; 16. 10; 1 Ch. 2. 16.

Ziba, zē'bah [statue], servant of king Saul, his treachery, 2 Sa. 16. 1; 19. 24.

Zibiah, zib-ī'ah [seven], the mother of king Joash, 2 Ki. 12. 1.

Zichri, zik'ri [remembered], the name of several of the posterity of Benjamin, 1 Ch. 8. 19, 23, 27; also 2 Ch. 17. 16.

Zidkijah, zid-kī'jah [the justice of the Lord], one who sealed the covenant with Nehemiah, Ne. 10. 1.

Zidon. *See* Sidon.

Zif [bloom-month], the second month of the Jewish sacred year, and the eighth of their civil year, agreeing to part of our April, 1 Ki. 6. 1, 37; also called Iyar.

Ziklag, zik'lag [pressed], a city in the south of Judah, allotted to Simeon, Jos. 15. 31, 19. 5;—was given by Achish, king of Gath, to David for an asylum from the rage of Saul, 1 Sa. 27. 6;—was burned by the Amalekites, 30. 1; —David repaired and dwelt in it, 2 Sa. 1. 1.

Zillah, zil'lah [a shadow], one of the wives of Lamech, and mother of Tubal-Cain, Ge. 4. 19.

Zilpah, zil'pah [a dropping], the handmaid of Leah, and concubine of Jacob, Ge. 29. 24; 30. 9, 10; 35. 36.

Zilthai, zil'thī [shadow, *i.e.* protection, of Jehovah], one of the posterity of Benjamin, 1 Ch. 8. 20.

Zimran, zim'ran [celebrated in song], son of Abraham by Keturah, Ge. 25. 2.

Zimri, zim'ri [celebrated in song], (1) A general in the army of Elah, king of Israel, murders and succeeds him, 1 Ki. 16, 10;—burns himself, 18. —(2) The son of Salu, a prince of a chief house of the Simeonites, slain by Phinehas for criminal connection with Cozbi, the daughter of Zur, a prince of Midian, Nu. 25. 14, 15.

Zin [a low palm-tree], a wilderness to the south-west of the Dead Sea;—the Israelites come thither, Nu. 20. 1;—rebelled in, 27. 14; De. 32. 51.

Zion, zī'on [dry, sunny mount], called Sion in the New Testament, the highest point in Jerusalem, being 2539 feet above the level of the Mediterranean. This height was the Salem of Melchizedek, and was afterwards occupied by the Jebusites till it was taken by David, 2 Sa. 5. 9; 1 Ch. 11. 7; —sometimes denotes the whole city, Ps. 149. 2; 88. 2; Is. 33. 14; Joel 2. 23;—after the captivity the name given to the eminence on which the temple was built. Symbolically given to the habitation of the redeemed, He. 12. 22; Re. 14. 1;—daughter of Jerusalem, Is. 1. 8.

Ziph, zif [a flowing], the name of a city of the tribe of Judah a few miles from Hebron on the borders of the wilderness of Ziph, where David concealed himself from Saul, 1 Sa. 23. 14, 15, 19; Ps. 54. *title*.

Zippor, zip'por [small bird], the father of Balak, king of Moab, Nu. 22. 2; 23. 18; Jos. 24. 9.

Zipporah, zip-pō'rah [little bird], one of the seven daughters of Jethro, and the wife of Moses, Ex. 2. 21;—bare to him two sons, 22; 4. 20;—circumcised them, 25;—she with her sons were brought by her father to Moses in the wilderness, 18. 1–6.

Zithri, zith'ri [protection of Jehovah], son of Uzziel, Ge. 6. 22.

Ziz [a flower], a hill in the south of Judah, near which the Moabites and Ammonites were destroyed by God, for the help of Jehoshaphat, 2 Ch. 20. 16–25.

Zoan, zō'an [low], a very ancient city of Egypt (built seven years after Hebron), not far from the Mediterranean, near the mouth of the Tanitic branch of the Nile, and long of great note, Nu. 13. 22; Ps. 78. 12, 43; Is. 19. 11. 30. 4; Eze. 30. 14;—was called Tanis by the Greeks; now *Sân*, an insignificant village.

Zoar, zō'ar [smallness], originally called Bela, one of the five cities which rebelled against Chedorlaomer, Ge. 14. 2;—for its safety Lot interceded, and to it he fled, 19. 20–23;—it seems to have stood near the base of the mountain range at the s. e. corner of the Dead Sea, De. 34. 3; Is. 15. 5.

Zobah, zō'bah [station], a portion of Syria consisting one of the kingdoms of Aram, lying between Hamath and the Euphrates;—against the kings of which Saul fought, 1 Sa. 14. 47;—David smote the king of, 2 Sa. 8. 3; 1 Ki. 11. 24.

Zoheleth, zō'he-leth [a serpent], a stone by En-Rogel, 1 Ki. 1. 9.

Zophar, zō'far [sparrow], one of Job's three friends who came to visit him, called the *Naamathite*, probably because he came from *Naama*, probably some place in Idumea, Job 2. 11;—answers, Job 11. 1, &c.;—his second speech, 20. 1, &c.

Zophim, zō'fim [watchers], a place on the 'top of Pisgah' to which Balak brought Balaam, Nu. 23. 14.

Zorah, zō'rah [hornet's town], a city of the tribe of Dan, near the border of Judah, not far from Eshtaol, Jos. 19. 41;—here Samson was born, and buried, Ju. 13. 2–25; 16. 31;—men sent from, to spy the land, 18. 2;—rebuilt and fortified by Rehoboam, 2 Ch. 11. 10;—called Zareah, Ne. 11. 29; —Zoreah, Jos. 15. 33.

Zuph, zuf [honey-comb], (1) A Levite, the great-grandfather of Elkanah, the father of Samuel, 1 Sa. 1. 1; 1 Ch. 6. 34, 35.—(2) The place where his posterity dwelt was thus named, 1 Sa. 9. 5.

Zur [stone], a prince of Midian, whose daughter was killed by Phinehas for criminal connection with Zimri, Nu. 25. 15;—was himself slain, 31. 8.

Zurishaddai, zū'ri-shad'ī [the Almighty my rock], the father of Shelumiel, chief of the tribe of Simeon at the departure of the Hebrews from Egypt, Nu. 1. 6; 7. 36.

Zuzims, zū'zims [the prominent ones], a race of giants who dwelt beyond Jordan, and who were conquered by Chedorlaomer and his allies, Ge. 14. 5; —supposed by some to be the same with the Zamzummims, De. 2. 20, 21 —were allied to the Rephaim and other gigantic races who originally inhabited Palestine.



GARDENS OF DAMASCUS. [Genesis, ii:8-14.]—"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." The Garden of Eden was located, it is supposed by some, in the northeast of Arabia, at the junction of the Euphrates and Tigris rivers. Its real position, however, is in doubt. The picture, "Gardens of Damascus," is given here because Damascus comes nearer illustrating for us what an Eastern garden is, than any other city of which we know; and from the mountain we see here rising from the gardens of Damascus, an observer can see the mountains on the borders of the Eastern desert toward the confines of Mesopotamia, where the original Garden of Eden is supposed by some to have been situated. The gardens of Damascus are little enclosed plantations which encompass the city and extend for several miles into the plain.

THE FIRST BOOK OF MOSES, CALLED

GENESIS,

That is, GENERATION (Heb. BERESHITH, *in the beginning*). **In this book we have the** writings of Moses covering 2369 years, viz. **the creation of all things**: the original happiness and fall of man; the expulsion from Eden; the progress of various arts, the general corruption of society, and the deluge sent to punish it; the preservation of Noah and his family in the ark, and their repeopling the earth; God's confounding of languages at the building of the tower of Babel, with his marvellous providences towards the families of Lot and Nahor, but especially of Abraham, Isaac, Jacob, and Joseph.

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

CHAPTER I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9 *of the earth separated from the waters,* 11 *and made fruitful,* 14 *of the sun, moon, and stars,* 20 *of fish and fowl,* 24 *of beasts and cattle,* 26 *of man in the image of God.* 29 *Also the appointment of food.*

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

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

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

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

5 And God called the light Day,[2] and the darkness he called Night.[3] And the evening[4] and the morning[5] were the first day.[6]

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

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

8 And God called the firmament [8]Heaven. And the evening and the morning were the second day.[9]

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

10 And God called the dry *land* Earth;[1] and the gathering together of the waters called he Seas:[2] and God saw that *it was* good.

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

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind:[3] and God saw that *it was* good.

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

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CHAP. I.

a Ps. 33. 6. 136. 5. Jn. 1. 1-3. Col. 1. 16, 17. He. 11. 3.

b Job 26. 13.

c 2 Co. 4. 6.

1 Heb. *between the light and between the darkness.*

2 *i.e.* shining warmer.

3 *i.e.* wrapping up as in a garment.—*C.*—*i.e.* time of hewing or uncertainty.

4 *Mingling,* because comprised of light and darkness.—*C.*

5 *Looking out,* in reference to the sun.—*C.*

6 'And it was evening, and it was morning, one day.' There is manifest allusion to the Jewish mode of reckoning. Their day is from sunset to sunset. The word translated 'evening' signifies literally the time between sunset and dark. This introduces one section of the day—the 'morning' introduces the other; the two together constitute the complete day.—*P.*

d Je. 10. 12. 51. 15.

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7 In the clouds.

8 From *heave,* because the heavens, in relation to the earth, are *heaved* or expanded upwards.—*C.*

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

e Job 38. 8. Pr. 8. 29.

1 *i.e.* pressing low downward.

2 *i.e.* straight spreaders.

3 Three distinct kinds of products are here specified:—1. The 'grass;' that is, the green tender blade of that species which is perennial, and which grows without artificial aid or cultivation. 2. 'The herbs yielding seed,' or the grain and vegetables, which must be sown or planted. 3. The tree, whose *fruit* is a prominent feature and characteristic. The writer ascends from the lowest to the highest species of vegetable life.—*P.*

CHAPTER I. Ver. 1. That is, in the beginning of time, God created the elements out of which all things in heaven and earth were formed. According to the teachings of chemistry there are about seventy different kinds of atoms which are the elements God used as material to build the universe. He. 11. 3, 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear;' Ps. 102. 25, 'Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands;' 2 Pe. 3. 5; Je. 10. 12; 51. 15; Ex. 31. 17; 20. 11; Ps. 33. 6, 9; 89. 11, 12; 146. 6; 148. 1–6; Is. 44. 24; Zec. 12. 1; Ac. 14. 15; 17. 24; 4. 24; Is. 42. 5; Re. 4. 11; 10. 6; 14. 7; Ro. 1. 19, 20; 11. 36. The word ELOHIM, here rendered God, is plural, and denotes the WORSHIPFUL ONES, the Divine Persons, who equally concurred in the creation of all things. 1 Co. 8. 6, 'The Father, of whom are all things;' Mat. 11. 25, '*He is* Lord of heaven and earth;' Ep. 3. 9, 'God created all things by Jesus Christ;' Jn. 1. 1–3, 'In the beginning was the Word (*the Son*), and the Word was with God, and the Word was God: all things were made by him, and without him was not anything made that was made;' Col. 1. 16; Pr. 8. 27–30; Job 26. 13, 'By his spirit he garnished the heavens;' Ps. 33. 6, 'All the host of them were made by the spirit of his mouth;' 104. 30.—[This verse is the introduction to the whole Bible. It is the introduction to history, for it marks the boundary between time and eternity. It cannot be, as has been generally supposed, a mere summary of what follows—a mere heading to the chapter; for it mentions the 'heaven' first, whereas in the following verses 'the earth' is first spoken of. This of itself is sufficient to show that ver. 1 refers to a prior act of God—an event anterior to those described in the subsequent part of the chapter. The terms 'heaven and earth' may mean the universe of mind and matter. Then heaven would include the celestial spheres with angels and spirits, and the earth would include all the animals which the researches of geology have brought to light, entombed in the various strata. The 'heaven and the earth,' whose creation is thus simply announced, embraced the whole pre-adamic universe. The fact of its creation at some undefined past age is recorded; and then it is indicated that from some cause the earth having been reduced to chaos, God put forth anew creative power, and prepared it for a new race of animals, and for the noblest of all—man. *P.*]

Ver. 2. *Earth, deep,* and *waters,* signify the same mingled mass of earth and water. 2 Pe. 3. 5, 'The earth standing out of the water, and in the water.'—It *was without form,* without any agreeable shape, order, or ornament: *and void,* without either vegetables to furnish it, or animals to inhabit it. And the Spirit of God in His almighty power proceeding from the Father as the source of all and through the Son as the Mediator moved upon this mingled mass, to prepare it for the intended separation of earth and water, and for the production of vegetables and animals. — [Philosophy can explain the observed laws of motion both on earth and in the heavens; but never can account for its origin. Moses, divinely instructed, ascribes it directly to the Spirit of God. From him originates also every spiritual movement of the soul in returning to God and entering his kingdom. Jn. 3. 5. *C.*——*And the earth was,* or had become, *waste and desolate.* Its physical features were reduced to utter confusion: its elements were in complete disorder—chaos reigned entirely. *Darkness was upon the face of the deep.* This implies that there was some dense mist or cloud hovering over the earth's surface, so as totally to exclude light from without. The introduction of light, and the succession of day and night, prove that at the very commencement of what is usually called the creative week the sun existed, and the diurnal motion of the earth on its axis was in operation. *P.*]

Ver. 3. 2 Co. 4. 6, 'God commanded the light to shine out of darkness.' It, as well as all things else, was produced by Christ, who is God's personal Word, Jn. 1. 3; his wisdom and power, 1 Co. 1. 24. God created all things through Jesus Christ. The Son is not only the Mediator of Redemption, but also of Creation, Administration, and Consummation. He is the Alpha and the Omega.

Ver. 4. *God divided the light from the darkness,* by making them to take different places by turns; the light always shining upon the one half of the mingled mass, and the darkness covering the other; in much the same manner as our sun by turns illuminates the one half of the globe and leaves the other in darkness.

Ver. 5. The time of the first revolution of the dark-

14 ¶ And God said, Let there be [g]lights in the firmament of the heaven, to divide the day from the night;[4] and let them be for signs,[5] and for seasons, and for days, and years:

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

16 And God made two great[6] lights; the greater light to rule the day,[7] and the lesser light to rule the night: *he made* the stars also.

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

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

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

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

21 And God created[2] great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God [i]blessed[3] them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

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

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

25 And God made the beast of the earth after

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[g] Ps. 74. 16, 17, 7.
[4] Heb. *between the day and between the night.*
[5] *And signs* is sometimes put for prodigies, coming, or presaging another, Rom. 15. Jos. Matt. 24. 4. The heavenly lights, so admirable and glorious in their peculiar arrangements, are signs of the power, wisdom, and goodness of God, Ps. 19. 1. *signs* of direction by land or sea; *signs* of the sea or sky, which are perceived by the angle of the earth's axis to the place of its orbit: *signs* of days, whereby we count our labours; *signs* of years, whereby we count our lives. Lord, so teach us to number our days that we may apply our hearts to wisdom! C.
[6] *Great*, not as bodies—compared with other heavenly ones; but greater in figure, in relation to the earth from which they are seen.—C.
[7] Heb. *for the rule of the day, &c.*
[h] Je. 31. 35.

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[8] Or, *creeping.*
[9] Heb. *soul.*
[1] Heb. *face of the firmament of heaven.*
[2] Here the word *created* is used for the first time since the creation of the first matter. All that had been done in the interval was a re-arrangement of matter; now *life* is introduced, and it requires not simply creative, but creative power. The three expressions, *great whales, every living creature that moveth,* and *every winged fowl* are introduced so as to embrace all forms of animal life in air and water.—*P.*
[i] ch. 8. 17. 9. 1.
[3] *The first blessing*—that is, a gift, from a superior to an inferior. Here, by overflowing in its fruitfulness, &c. multiplication, &c. equal to the capacity in various places.—C.

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ness and of the light *were the first day;* for both the light and the darkness existed together at the same time, but on different parts of the mingled mass.

Ver. 6. This *firmament* includes the region of the sun, moon, stars, and comets: and the air or atmosphere which surrounds our earth, and separates between the water which is in the clouds and that which is in the seas and rivers. Ps. 33. 6, 9, 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He spake, and it was done; he commanded, and it stood fast;' Job 37. 18, 'He spread out the sky, which is strong, and as a molten looking-glass;' Job 26. 13; Ps. 136. 5; Je. 10. 12; 51. 15; Zec. 12. 1; Je. 10. 13, 'There is a multitude of waters in the heavens, and he causeth the vapours to ascend from the earth;' Job 26. 8, 'He bindeth up the waters in his thick clouds, and the cloud is not rent under them;' 38. 22 26, 'Hast thou entered into the treasures of the snow, and of the hail, which I have reserved? Who hath divided a water-course for the overflowing of waters, to cause it to rain upon the earth?' Job 37. 11; Ec. 11. 3; Ps. 148. 4.—[The firmament, or more literally 'the expanse,' is the atmosphere. At first the body of water on the earth's surface seems to have been in contact with another form of water like a dense mist, hovering over the earth. By the atmosphere, and the light acting upon it, the mist was absorbed, and raised in the form of clouds high above the earth. The Hebrew word translated 'above' in ver. 7 signifies 'upon,' *as a sustaining power,* thus describing with scientific precision the action of the atmosphere in supporting the water. *P.*]

Ver. 7. [The use of the word 'made' in this and other parts of the narrative must be carefully noted. It must not be confounded with 'created.' 'In the beginning God *created* the heavens and the earth.' He called the universe into existence; but all his subsequent work upon inanimate matter was a work of rearrangement, which is expressed by the word *made,* or some such phrase as 'let there be.' *P.*]

Ver. 9. Job 38. 8–11, 'Who shut up the sea with doors, when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further?' 26. 10, 'He compassed the sea with bounds;' Ps. 24. 1, 2, 'The earth he founded upon the seas, and established it upon the floods;' 136. 6, 'He stretched out the earth above the waters;' Ps. 104. 5–9; 33. 7; 2 Pe. 3. 5; Je. 5. 22; Pr. 8. 29. But the whole globe of earth and sea was hung upon nothing, Job 26. 7. The approbation of the second day's work was deferred till the separation of the waters was completed; and we have it, ver. 10. —[*Let the waters gather themselves.* No direct force of living agency is employed upon the waters; but such an arrangement of the earth's surface is implied as would bring the waters together by the law of gravitation. Some portions of the earth's crust were depressed, some upheaved. The sacred writer takes no notice of this. He has nothing to do with geology. But the Psalmist appears to indicate the way in which the waters *were made* to gather themselves. See Ps. 104. 7–10. *P.*]

Ver. 10. [The term *earth* is employed in a restricted sense here. It signifies 'land,' as contradistinguished from 'sea;' whereas in ver. 1 it signifies 'world,' as contradistinguished from 'heavens.' *P.*]

Ver. 11. Ps. 104. 14, 15, 'He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, wine, and oil, and bread;' Job 28. 5. **The purpose of the writer of Genesis was not to give a scientific description of the order of Creation, but it was to make it clear that God was the author of all things. Moses saw that God and not chance was the creator of all.**

Ver. 14. According to verse 14 God appointed the sun to be the great light in the firmament and the moon to reflect that light. The sun is in itself a very extensive body of light; and the moon, though it hath no light in itself, enlightens our earth by reflecting the light of the sun; and both are called *great lights,* since by reason of their nearness they appear to us much larger than any of the stars. These lights not only form the day and night, but also form or mark out the seasons of sowing, planting, reaping, sailing, travelling, or the like; and are for signs of the weather, and sometimes of remarkable phenomena. Ps. 136. 7–9, 'God made great lights—the sun to rule by day, and the moon and stars to rule by night;' 74. 16, 17, 'The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast made summer and winter;' 104. 19, 20, 'He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night;' De. 4. 19, 'The sun, moon, and stars, even all the host of heaven, God hath divided unto all nations,' *for use;* Job 38. 12; Ps. 8. 3, 4; 148. 3, 5; 119. 91; Je. 31. 35; 33. 25; Mat. 16. 2, 3, 'When it is evening, ye say, *It will be* fair weather, for the sky is red. And in the morning, *It will be* foul weather to-day, for the sky is red and lowering;' Lu. 21. 25, 26, 'There shall be signs in the sun, and in the moon, and in the stars; men's hearts failing them for fear, and for looking after those things which are coming on the earth;' Mat. 24. 29; Is. 13. 10; Eze. 32. 7; Joel 2. 10–31; 3. 15; Ac. 2. 19, 20; Jos. 10. 13.

Ver. 16. [The specific object of the two great lights is mentioned, that of the stars is not. The former had an important bearing upon the earth as the abode of man; the latter had not, and consequently the writer simply mentions them to show that they are the work of God. In the 17th and 18th verses allusion is made mainly, if not exclusively, to the sun and moon. They are the rulers of the day and of the night—regulating their length, the amount of their light or darkness, and the intensity of their heat or cold. *P.*]

Ver. 20. [The Hebrew words may be more intelligibly translated, 'Let the waters swarm with swarms of living creatures.' There is no allusion to any productive power *in the waters.* God was the producing cause; the waters were merely the place in which that cause operated. The next clause ought to be rendered, 'And let fowl fly above the earth,' &c. The original does not signify that the fowls were produced in the water. *P.*]

Ver. 21–25. Ac. 17. 25, 'He giveth to all life, and breath, and all things;' Ps. 104. 24–26, 'The earth is full of his riches,' minerals, vegetables, animals. 'So is this great sea, wherein are things creeping innumerable, both small and great beasts. There is that leviathan,' whales, crocodiles, and other sea monsters; Ps. 50. 10, 11, 'Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine,' by creation; Job 40. 15. God's blessing gave the animals a power to propagate their kinds. Ps. 107. 38, 'He blesseth them, so that they are multiplied greatly,' Job 43. 12; Ps. 144. 13, 14.

Ver. 26. The plural is not here used for the singular in the manner of some modern kings. There is not in Scripture one instance of a sovereign's speaking of himself only in the plural number, *we, us, our.* But the plural *us* here denotes a consultation of the divine Persons concerning the production of that species of creatures which was to be the most perfect under heaven, and in which the glory of God was to be for ever most illustriously manifested in his work of redemption.—The image of God on man includes, (1) The resemblance of his soul, in respect of spiritual substance, understanding, and will. (2) The happiness of his state, and his honourable dominion over the creatures. (3) And chiefly the moral conformity of his soul to God, in spiritual knowledge, righteousness, and holiness. Ec. 12. 1, 'Remember thy Creators,' *Heb., i.e.* Father, Son, and Holy Ghost, 'in the days of thy youth;' Job 35. 10, 'Where is God my Makers?' *Heb.;* Is. 54. 5, 'Thy Makers, the Lord of hosts;' 1 Jn. 5. 7; Ec. 7. 29, 'God made man upright;' Col. 3. 10, 'Renewed in knowledge after the image of him that created him;' Ep. 4. 24, 'The new man after God is created in righteousness and true holiness;' 2 Co. 3. 18 with Ex. 15. 11; Ge. 5. 1; 9. 6: Ps. 8. 4–8, 'Man—thou hast made a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea; and whatsoever *creeping thing* passeth through the paths of the seas;' Ge. 2. 19, 20; 9. 2; Job 5. 23; Je. 27. 6.—[The order of creation was from the lowest forms of vegetable and animal life upwards. Man, as the highest of all, was made last. But man's creation is distinguished in another way. It was not merely accomplished by a divine thought—it was also the subject of a divine council; 'Let *us* make man.' As in the divine name *Elohim,* so in this form of expression there seems to be distinct indication of plurality in the Godhead. And yet the whole structure of the sentence shows that there is *unity* joined with plurality; for in ver. 27 it is said, 'So (as had been decreed in the divine council) God created man in *his* own image.' It will be observed that the word 'created' is here again used. We can scarcely suppose that the two words 'image' and 'likeness' are synonymous. It seems probable that the former was intended to express man's likeness to God *intellectually* and physically; he was in his knowledge and commanding aspect God's representative, his image upon earth. The other word most probably refers to man's *moral* nature, in which he also resembled God. *P.*]

his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind:[4] and God saw that *it was* good.

26 ¶ And God said, [1]Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

28 And God blessed them; and God said unto them, [l]Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth[5] upon the earth.

29 ¶ And God said,[6] Behold, I have given you every herb bearing seed,[7] which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [m]to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life,[8] I have given every green herb for meat: and it was so.

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

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4 *Vegetables* and *animals* are arranged each *after his kind*, and referred to no higher denomination. But when MAN is to be formed, we read, in ver. 26, "Let us make man in *our image*. So God created man in his own image." Now what is this image? The apostle tells us, He.1. 3, "The Son is the *express image* of the Father's person." He is further described, 1 Ti. 3. 16, as "God *manifest* in the flesh." Being thus ever seen in the eternal purpose, Ep.1.4-9, he constitutes the glorious original after which man is formed, in the *image* of God in man, knowledge, righteousness, and holiness are the principal features, Ep. 4. 24; Col. 3. 10; but every other attribute of God, even eternity, Job 10. 28, in limited measure, is exhibited in man.—*C.*

f ch. 5. 1; 9.6. 1 Co 11.7

k Mat.19.4.

l ch.9.1.

5 Heb. *creepeth.*

6 It is to be remarked, how, at every successive act of creation, ver. 3, 6, 9, 11, 14, 20, 24, 26, God *speaks*. Ps. 33. 9, that is, "The *Word* that was with God (Pr 8. 22-31), and was God, and without whom was not any thing made that was made." Jn. 1.3.—*C.*

7 Heb. *seeding seed.* ch.9.3.

8 Heb. *a living soul.*

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CHAP. II.

a ch.1.19. Ex. 20.11; 31.17. 2 Ki. 19.15. 2 Ch. 2.12. Ne. 9.6. Job 12.9. Ps. 33. 6, 9. 89. 12, 13; 104. 30; 139. 5-8; 148. 5. Is. 40.26; 42.5; 45.12; 48. 13. Je. 10.12, 16. Ze. 12. 1 Ac. 4. 24. See ch. 1.1.

1 *Host.* The stars, &c., De. 4. 19, which are marshalled as a host or army to our earth: also, angels, Lu. 2.13, who are the armies of heaven. Da. 4.35—*C.*

2 In this verse the historian takes as it were a retrospective look at all that had been done as related in the preceding chapter,—the creation of the universe "in the beginning," and the rearrangement of the earth's surface, and the production of vegetables and animals during the six days.—*P.*

b Ex. 20. 11; 31. 17. De. 5.14. He.4.4.

3 Not *resting*, as opposed to *weariness*, for that is impossible with God; but *ceasing*, as opposed to *working*.—*C.*

4 Heb. *created to make.*

5 Account of the beginning.—[Order and manner of production.]—*C.*

6 Time.

c Ps.104.14.

CHAPTER II.

1 The first sabbath. 4 The manner of the creation. 8 The planting of the garden of Eden, 10 and the river thereof. 17 The tree of knowledge only forbidden. 19, 20 The naming of the creatures. 21 The making of woman, and institution of marriage.

THUS [a]the heavens and the earth were finished, and all the host[1] of them.[2]

2 And on the [b]seventh day God ended his work which he had made; and he rested[3] on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.[4]

4 ¶ These *are* the generations[5] of the heavens and of the earth when they were created, in the day[6] that the LORD God made the earth and the heavens,

5 And every plant of the [c]field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it

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Ver. 28. Pr. 10. 22, 'The blessing of the Lord maketh rich,' *i.e.* numerous and happy; Ps. 128. 1–4, 'Blessed is every one that feareth the Lord—thou shalt eat the labour of thine hand—thy wife shall be as a fruitful vine, thy children like olive plants round about thy table,' many, healthful, comely, and prosperous; 1 Ch. 26. 4–8. Obed-edom had a large and happy family, for God blessed him. And 1 Ch. 4. 10; Job 42. 12; Ps. 107. 38; Ge. 1. 22; 8. 17.—[The *second blessing*, adding to the former (ver. 22), conquest over the earth, and universal dominion over the living creatures. *C.*]

Ver. 29. Ac. 17. 25, 28, 'He giveth all things. In him we live, and move, and have our being;' Ps. 104. 14, 15, 'He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring food out of the earth—wine, and oil, and bread;' Ps. 145. 15, 16, 'The eyes of all wait upon thee, and thou givest them their meat in due season;' 147. 9, 'He giveth to the beast his food;' Pr. 30. 8; Ps. 111. 5; Mat. 6. 11, 25, 26; Ac. 14. 17; Is. 33. 16. But it doth not appear that either men or animals would have eaten flesh during the state of innocency.

Ver. 30. [There is a difference between the food assigned to man and that given to the lower animals. The former had the higher classes of vegetable products—the cereal grain and fruits; the latter had 'every green herb.' There is no mention of animal food having been permitted. *P.*]

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

CHAPTER II. Ver. 2. [This signifies that God ceased from his work during the seventh day, having completed it in six days. The whole of the seventh day was a rest, as is stated in the second clause of the verse. *P.*]

Ver. 3. [*Blessed.* This is the third recorded *blessing*, see ch. 1. 22, 28; and when applied to the Sabbath-day, endows it with the gift of peculiar *fruitfulness* and *multiplication* of good. The honour or dishonour of the Sabbath has ever been the means and the evidence of a fruitful or barren, a growing or a withering, church. —*Seventh.* Here commences that remarkable reference to the number SEVEN, that will be found to continue to the end of the Scriptures. Six days of blessed work, closed by a seventh of sanctified rest, is the original week of creation, and well represents every form of perfection exhibited in the subsequent working of God. —*Sanctified.* This sanctification includes the separation of the day from common uses, and the dedication of it to the service of God. *C.*]

Ver. 4. [This is the commencement of a new section, and also, as it appears, of a new narrative, to a large extent complete in itself. It is a narrative of creation from a human point of view; whereas the first section of the book contains a narrative of creation from a divine point of view. The first narrative embraces the universe, giving a full account of the origin of the vegetable and animal world. The second is mainly concerned with man, and those things necessary for his support. In the first the divine Being is uniformly called *Elohim*, a name expressive of *infinite power*: in the second he is called *Jehovah Elohim*, expressing power in conjunction with *immutability*, so as to inspire man with implicit faith. *Jehovah* is the incommunicable name of God; it is not, and it cannot be, given to another. In our version it is almost universally rendered LORD.—This section terminates with the fourth chapter, and its subject is the history of man from his origin to the end of Cain's posterity. *P.*]

Ver. 5. God, by his creative power, brought the vegetables at first to perfection through the exercise of his will acting through soil, sun, rain, and other natural causes.—[*Plant.* The creation and ordering of sun, moon, stars, and earth, are mighty works, not unworthy of omnipotence; but the lowliest plant or herb equally owes its origin and qualities to God: rightly considered, it no less illustrates his wisdom, power, and goodness. There is no difference to God between the formation of a sun and a blade of grass.—*Rain.* Rivers, springs, rain, and dew, are appropriate emblems of grace. They are formed without man's aid, they are continued

to rain upon the earth, and *there was* not a man to till the ground.[7]

6 But there went up a mist from the earth,[8] and watered the whole face of the ground.

7 And the LORD God formed man [d]*of* the dust[9] of the ground,[1] and breathed into his nostrils the breath of life; and [e]man became a living soul.

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

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

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

11 The name of the first *is* Pison: that *is* it which compasseth[2] the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: *there is* bdellium[3] and the onyx-stone.

13 And the name of the second river *is*

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

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

d ch. 3. 19. 1 Co. 15. 47. Heb. 12. 7.

9 Heb. *dust of the ground.*

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

e 1 Co. 15. 45.

f ch. 4. 16. 2 Ki. 19. 12. Isa. 37. 13.

h See ch. 1. 11, 12.

i Ps. 46. 4. Rev. 22. 1.

2 Runs along the side of.

3 A gum, or pearl.

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4 Runs along the side of.

5 Heb. *Cush.*

6 Or, *eastward to Assyria.*

7 Or, *Adam*, which signifies *red earth, beautiful, or joined in love.*

8 Heb. *eating thou shalt eat.*

9 We are accustomed to say, *a man is dying*, just as we say a fire is dying: that is, one part dies, another is following, till finally the whole expires. Just so is man, since death entered by sin. Every moment of his life, some part of the youngest and the healthiest is actually dying; and this process goes on till, at last, like the spark perishing in the midst of the ashes its own burning has produced, the light of life is extinguished, and man returns to the dust from which he was taken.—*C.* The peculiar grammatical construction of the Hebrew here—the finite verb being preceded by its own infinitive—gives greater emphasis to the sentence. It conveys the idea of absolute certainty. *Spiritual death* is implied, and it took effect immediately upon the act of disobedience.—*P.*

1 Heb. *as before him.*

j See ch. 1. 20, 21, 24, 25.

k ch. 1. 26, 28; 9. 2. Ps. 8. 4, 8.

2 Or, *the man.*

Gihon: the same *is* it that compasseth[4] the whole land of Ethiopia.[5]

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria.[6] And the fourth river *is* Euphrates.

15 And the LORD God took the man,[7] and put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat;[8]

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.[9]

18 ¶ And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.[1]

19 And [j]out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought *them* [k]unto Adam,[2] to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and

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without his help, and they produce, by their diffusion, a universal fruitfulness, which no plan of human wisdom and no combination of human agency could ever possibly effect. Springs (Jn. 4. 14), rivers (Jn. 7. 38), rain (Is. 55. 10), dew (Ho. 4. 5), are appropriate. *C.*——This clause may be translated, 'No plant of the field was yet in the land, and no herb of the field put forth shoots; for,' &c. The meaning is, that while herbs and plants had been originally formed by an immediate exercise of supernatural power, they were left to propagate and spread naturally. Hence moisture and cultivation were requisite. This explanation appears to be given as introductory to the account of the planting of the garden of Eden, and the arrangements made for its irrigation and culture. *P.*]

Ver. 7. God, with most exquisite art and skill, formed man's body of the dust, and created, in personal union with it, a rational soul; and so made him a human person, capable of exercising the functions of all sorts of life. Is. 64. 8, 'Lord, thou art our Father; we are the clay, and thou our potter; and we are all the work of thy hand;' Ro. 9. 20; Ps. 100. 3, 'God made us, not we ourselves;' Ps. 139. 14, 15, 'I am fearfully and wonderfully made;' 1 Co. 15. 47, 'The first man is of the earth, earthy;' Job 33. 6, 'I am formed out of the clay;' 4. 19, 'Men dwell in houses (bodies) of clay; *their* foundation is in the dust;' Job 33. 4, 'The Spirit of God hath made me, and the breath of the Almighty hath given me life;' 27. 3, 'The spirit, *or breath*, of God is in my nostrils;' Zec. 12. 1, 'The Lord formeth the spirit of man within him;' hence he is called (Heb. 11. 9) 'the Father of spirits;' Nu. 16. 22; 27. 16, 'The God of the spirits of all flesh.'—[From a divine point of view, man is created in the image of God—his soul immortal, his moral nature pure and perfect, his intellect capable of apprehending truth. From a human point of view, he is composed of a body of dust formed from the kindred dust of the earth, and of a living spirit breathed into it by the Creator. *P.*]

Ver. 8–16. Man being thus formed, the Lord graciously placed him in a garden which was an emblem of the heavenly state, called the *paradise of God*, Re. 2. 7; in a garden, which himself had planted on the third day, ch. 1. 11; in a garden, eastward from Canaan, in Eden, *a spot of pleasure*, which probably lay not far from the ancient Babylon, where the rivers Euphrates on the west, and Hiddekel or Tigris on the east, joined into one, and watered the garden; and after running a little southward were parted into the two streams of Gihon on the east and Pison on the west; in a garden decked and enriched with every choice and fruitful vegetable; the principal of which were, the *tree of life*, so called because of the invigorating nature of its fruit, and because it was made a sacramental pledge of man's eternal life in heaven, provided he kept the command which God made to him;—and the *tree of knowledge of good and evil*, so called, because, by the fruit thereof, God tried Adam's obedience, and by the eating thereof man knew the good he had fallen from, and the evil he had fallen into.——[Ver. 8. The topographical notice here, though very brief, is definite. Eden was a large district. The garden was in the eastern part of it. A river flowing through Eden entered the garden; and either in the garden, or after emerging from it, separated into four distinct channels. Two of these bear the names of two well-known rivers, the Euphrates and Tigris; but by no legitimate mode of interpretation can they be identified with those rivers *as they now exist*. There is no known spot whose physical features accord with the description of the text; it is vain therefore to speculate about the site of Eden. *P.*——Ver. 9. *Tree of life.* The tree of life is an emblem of Christ, 'that eternal life that was with the Father, and was manifested to us,' 1 Jn. 1. 2. *Knowledge of good*, as emanating from obedience; *evil*, as emanating from disobedience.——Ver. 10. *Eden.* Nothing with certainty is known of the precise situation of Eden, but two points: that it was situated somewhere on the banks of the Euphrates and Tigris. To the Euphrates Moses refers, ver. 14, as to an object of perfect familiarity to the people whom he was leading from Egypt; and Hiddekel is identified (Da. 10. 4) with the Tigris. The Pison has been supposed to be the Phasis, a river running into the Euxine; the Gihon, to be the Araxes, which runs into the Caspian. This account cannot be received, as it appears from ver. 10 that a single river went out of the garden, which was, in its course, parted into four heads.——Ver. 12. *Gold.* The Bible is essentially a geographical book, and this is the most ancient specimen of geography on record. Moses, who wrote by divine inspiration, for the instruction of a people familiarly acquainted with working in gold and precious gems, describes the lands watered by the rivers of paradise, by means of these natural productions. God has gifted different lands with different forms of riches, yet exposed every country to some inconvenience or want, and by this means he has provided that, where better principles are wanting, the self-interest of nations shall promote social intercourse and prevent want. The possession and right use of riches is good, it is the *love* of *money* that the apostle pronounces 'the root of all evil.' *C.*——Ver. 13. It may be inferred from this passage, and from the geographical notices in Ge. 10. 6–12, that there was a primeval *Cush* in Central Asia, and a later *Cush* (called *Ethiopia*) in Africa. The former was the original home of the Cushites; the latter was the country to which the great body of the nation migrated, and in which they permanently settled.——Ver. 14. The Hebrew word is radically identical with the modern Arabic name of the Tigris. *P.*]

Ver. 16, 17. Here we have God entering into a covenant of works with Adam, and with all his natural posterity in him. This is the covenant afterwards published from *Sinai, and which gendereth to bondage*, Ga. 4. 24. This is the covenant which *Adam transgressed*, Ho. 6. 7. The breach of this covenant was necessarily supposed by the remedial one, published after the fall, Ge. 3. 15; Ro. 5. 12–21. The annexing of death to a positive command of abstinence from fruit, indifferent in itself, by an infinitely good, gracious, and wise God, inferred likewise the annexing of a glorious reward to his obedience: and in this the form of a covenant consists. The adjoining of the *tree of life*, and *of knowledge of good and evil*, to this transaction, as confirmatory seals of life or death; the frequent republication of the moral law, in a covenant form, to men, when they could not keep it as such, Le. 18. 5; De. 27. 26; Mat. 19. 17, Ga. 3. 10, 12; Ro. 10. 5; 3. 27, but especially the crediting of Adam's first sin to his natural posterity Ro. 5. 12–19, plainly establish this point. Here we have the *parties* of a covenant: God, manifesting his supreme authority, his unbounded goodness, and infinite condescension, on the one hand; and Adam, as without sin and righteous, capable of performing whatever God required, Ge. 1. 26, 27; 5. 1; Ec. 7. 29, and as the common head and representative of all his posterity, Ro. 5. 12–19; 1 Co. 15. 22, on the other.—Here we have a *condition* required—abstinence from the fruit of the tree of knowledge of good and evil, which supposed and implied perfect obedience to the whole law of God written on man's heart, or revealed to him. The end of this covenant being to render mankind happier than the duties of the natural state necessarily entitled them to be, it was proper that some positive institution should be added to the natural laws inscribed on the heart of Adam at his creation, and which might promote obedience to them. This institution, relative to the tree of knowledge, which, being in the midst of the garden, was almost continually in his view, was extremely proper, as it tended, (1) To manifest the high government of God over men, as one who could enact his good will into an exact law. (2) To render Adam's obedience or disobedience, and consequently the justice of God in rewarding or punishing him, more conspicuous, Ro. 3. 4. (3) To

to the fowl of the air, and to every beast of the field:[3] but for Adam there was not found an help meet for him.

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

22 And the rib, which the LORD God had taken from man, made[4] he a woman, [m]and brought her unto the man.

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

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

25 And they were both naked, the man and his wife, and were not [q]ashamed.[5]

B.C. 4004.

[3] a Man's knowledge must have been very extensive, and his language must have been fully developed, when he assumed the task. Both knowledge and language, therefore, must have been of divine origin.—*C.*

[l] Ch. 15. 12. 1 Sa. 26. 12. Job 4. 13; 33. 15. Ps. 39. 5.

[4] Heb. *builded*, i.e. *skilfully formed into comely and designful.*

[m] Ver. 8, 20. He. 13. 4.

[o] 1 Co. 11. 8. 1 Ti. 2. 13.

[p] Mat. 19. 5. Mar. 10. 7. 1 Co. 6. 16. Eph. 5. 31.

[q] De. 28. 48.

[5] Where there is no sin, there is no shame.—*C.*

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[3] 1 The word *serpent* signifies *creeping*; and so, in ordinary language, does so comprise the manner of progression of a great variety of animals—many vermicules and some insects. In seeking the meaning of a scriptural word, we should always have reference, not to common use or representation, but to the Scriptures themselves. Accordingly in Revelation, we read of 'the dragon, that old serpent, the devil, and Satan;' and consequently, we find that the serpent was called *the serpent*, not because of employing the *form or body* of an animal, but because of the *subtle, cunning, hidden, and creeping manner* in which he effected his wicked purpose.—*C.*

[l] 2 Corinth. 5.

[4] Num. 22.

[5] Heb. *Yea, because, &c.* The true English tongue *yea* is derived from a word that signifies *hear*.—*C.*

[l] 1 Chron. 1.

[m] 2 Corinth. 11. 3. 1 Ti. 2. 14.

CHAPTER III.

1 The serpent deceiveth Eve. 6 Man's shameful fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind. 21 Their first clothing. 22 Their casting out of paradise.

NOW the serpent[1] was more [a]subtile than any beast of the field which the LORD God had made. And [b]he said unto the woman, Yea,[2] hath God said, Ye shall not eat of every tree of the garden?

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

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

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

5 For God doth know, that in the day ye eat

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mark that, even in paradise, he held all which he enjoyed of God as his great Creator and Father, and ought to do nothing without his allowance. (4) To be a standing monitor to Adam, that he was fallible, and needed to take heed to his ways, and watch against every spiritual enemy; that he was not come to his full happiness and rest, since, even in paradise, he was under remarkable restraint; that his happiness lay in God himself alone; and that nothing was to be desired, but in submission to his will, and for his sake. (5) To be a summary of the law of nature, by obedience to which he might honour God, loving him with all his heart, soul, mind, and strength, and loving himself, and his posterity as himself. Here is a *penalty* threatened in case of disobedience—certain, manifold, and dreadful death, viz. (1) *Death legal*, or a sentence of condemnation fixing upon the covenant-breaker in the very moment he begins to transgress. (2) The execution of this sentence in *real death*; which is either *spiritual*, comprehending everything relative to the soul's loss of God's favour and image, and to its defilement and misery in this life, Ro. 1. 28–31; 3. 10–18; 8. 7, 8; Ep. 2. 1, 3, 12; or *natural*, which comprehends every calamity on the body, and whatever its comfort depends upon in this world, Ge. 3. 16, 19; De. xxviii.; Ec. 12. 7; 2 Pe. 3. 12; or *eternal*, comprehending all the misery of loss or of pain, to which the lost are for ever subjected in hell, Mat. 25. 41; Re. 14. 10, 11.—In the express annexing of so great a death especially to the breach of the positive part of the law of the covenant, a *promise* of a life directly opposite as the reward of perfect fulfilment of the condition was implied; comprehending the continuance of the *natural* and *spiritual* life, which he had, in all the vigour, comfort, and prosperity of it; and the enjoyment of a more glorious and eternal life in heaven, in consequence of his finishing his course of unfailing obedience. Thus the sum of the covenant was, Mat. 19. 17, 'If thou wilt enter into life *eternal*, keep the commandments;' Ga. 3. 10, 12, 'The man that doeth these things shall live in them;' 'Cursed is every one that continueth not in all things written in the book of the law to do them;' Eze. 18. 4, 'The soul that sinneth, it shall die.' The fruit of the tree of life, as a seal of the covenant, confirmed the promise of life upon condition of perfect obedience; and the fruit of the tree of knowledge confirmed the threatening of death annexed to disobedience. The representation of all Adam's natural posterity in him was most reasonable and kind; as it was the shortest, and, humanly speaking, the safest means of securing their eternal happiness. The whole tenor of this covenant was so highly equitable and gracious, that man's uncorrupted conscience could not but approve of it; his love to himself and his posterity could not but incline him to it; his perfect conformity to the divine image could not but make him consent to whatever terms God proposed, and to receive his favours in a method so answerable to the divine perfections.—[God speaking to the man implies the man's comprehension of God's words; and here we have the first record of human intelligence and language. *C.*——Ver. 17. We have here the first indication of *law*. There is implied also the possession, on the part of man, of a moral faculty capable of comprehending that law, and of a will capable of obeying it. *P.*]

Ver. 18. [A help suitable to man, intellectually, morally, and physically. *P.*]

Ver. 19. [Their bodies were formed of dust. So far it was a *formation*, not a creation; but the *life* was a *creation*. *P.*]

Ver. 20. [*Gave*, Heb. *called*. It is amazing how answerable their Hebrew names are to their appearance and nature. *C.*]

Ver. 21–24. God formed the woman of a rib, with the flesh thereon, out of Adam's side, to note the wife's equality with her husband, and that she is his companion, and to be treated with the utmost kindness and affection. He brought her to Adam, to honour the institution of marriage, and to teach us that children ought to marry by the disposal or consent of their parents, and all only in the Lord, ch. 21. 21; 24. 4; 28. 2; Ju. 14. 2; 1 Co. 7. 38, 39; Adam accepted her as a *help meet for him*, suitable to his nature, acceptable to his person, and useful on all occasions for their mutual comfort and the propagation of their species. And God, by Adam, declared the general law of marriage, requiring the most affectionate cohabitation, inseparable union, and intimate communion during life, as if the parties were but *one person*. 1 Pe. 3. 1, 7, 'Wives, be in subjection to your husbands. Husbands, dwell with them according to knowledge, giving honour unto the wife as to the weaker vessel, and as being heirs together of the grace of life;' Ep. 5. 22–28, 'Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife. Let the wives be subject to their own husbands in everything. Husbands, love your wives: as Christ loved the church, and gave himself for it, so ought men to love their wives as their own bodies. He that loveth his wife loveth himself.' Ge. 3. 16; 1 Co. 14. 34; 7. 16; Tit. 2. 5; Col. 3. 18, 19; 1 Ti. 5. 8; 2. 11, 12; Mal. 2. 14–16; Mat. 19. 3–9; 1 Co. 7. 14, 15.——[Ver. 23. The 'deep sleep' must have been, in its effects on the whole system, somewhat similar to the state produced by chloroform. The man was unconscious of all that occurred. But it would seem that immediately after awaking the Lord revealed to him what had been done, and at the same time presented the woman. Adam, knowing how she had been formed, and perceiving her complete adaptation to his felt want, exclaimed, with joyful and thankful surprise, 'This, at length, is the very thing; bone of my bone, and flesh of my flesh.' *P.*]

Ver. 25. They had no cause of shame; as there was neither deformity in their bodies, nor guilt on their consciences, nor any sinful inclination in their hearts.

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

CHAPTER III. Ver. 1–6. Serpents in general have a natural subtlety beyond other creatures. Mat. 10. 16, 'Be wise as serpents.' But this one had an extraordinary measure of it, being actuated by a fallen angel who had just apostatized from his holy and happy state. Re. 20. 2, 3, 8, 'The dragon, that old serpent, the devil and Satan, *goeth* out to deceive the nations;' 2 Co. 11. 3, 'The serpent beguiled Eve through his subtlety;' Jn. 8. 44, 'The devil was a murderer from the beginning, a liar, and the father of it;' 2 Co. 2. 11, 'We are not ignorant of his devices;' 11. 14, 'Satan is transformed into an angel of light.' In the temptation of our first parents, Satan acted with the utmost subtlety. (1) He chose a serpent, which was seemingly simple, but really subtle, and perhaps beautiful, which might make Eve take it for an angel, to be his instrument. (2) He accosted the woman—who perhaps had only heard the terms of the covenant from Adam—in the absence of her husband. (3) According to some, he improved their being more naked than the wild beasts of the earth, to render them discontented with their condition. But

thereof, then [e]your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman [f]saw[1] that the tree *was* good for food, and that it *was* pleasant[2] to the eyes, and a tree to be desired to make *one* wise,[3] she took of the fruit thereof, and did eat; and [g]gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed[4] fig-leaves together, and made themselves aprons.[5]

8 And they heard the [h]voice of the LORD God walking in the garden in the cool[6] of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

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

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

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

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

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

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed[7] above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

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

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire *shall be*[8] to thy husband, and he shall [n]rule over thee.

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e ver.7. Ac.26.18.
f Sigh often tempts. Jos.7.21. Ju.16.1,21 1Jn.2.16.
1 It is hence probable that our first parents avoided to approach or look upon the tree of knowledge of good and evil. God is of purer eyes than to look upon iniquity, Hab.1.13; man, his image and his servant, must not contemplate sin, Job 31.1; Ps.119.37.—C.
2 Heb. *a desire.*
3 The temptation now assumed a triple form. It assailed the appetite—'the tree was good for food;' the eye—'it was pleasant to the eyes;' and the intellect, which has a natural craving for knowledge—it was 'a tree to be desired to make one wise.' Dazzled and deluded by these new feelings, God and his holy law were for the moment forgotten, and the forbidden fruit was eaten.—*P.*
g ver.17.1 Ti.2.14.
4 *fastened on.*
5 Or, *things to gird about.* | The Hebrew word may signify anything that is girt about the person, whether large or small. It is applied to a sword-belt, 2 Sa. 17.39, and to a garment of sackcloth, Is. 15.3.—*P.*]
6 Ps.29.3,4,5.
6 Heb. *wind.*
i ch.4.9; 11.5; 18.20, 21; 16.8.

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k ch.2.22.
l Ge.44.15; 31.26; 1 Sa.13.11; 2 Sa.3.24. Jn. 18.35.
7 This is the first instance of a *curse*, and from the details of its several parts has no doubt contributed still further than the word *serpent* to suggest the idea of that animal having been employed as an instrument of the temptation. But if the curse were pronounced against a mere animal, the *seed of the woman* must *bruise* that very animals *head* and the same animal must *bruise his heel.* Besides *the cursed serpent* has a *seed* at *enmity* with the *seed of the woman*, a circumstance totally inapplicable to any mere animal. Let us examine the constituents of his curse. 1. *Upon thy belly shalt thou go.* This phrase, when applied to Satan, represents that state of abasement under righteous judgment, in which God punishes him. 2. *Dust shalt thou eat all the days of thy life.* This phrase is employed to signify reluctant yielding to a conqueror, as in Ps.72.9. 3. An unholy enmity of Satan against the human race, and specially against the *seed of the woman*, Christ—which unholy enmity is encountered by a holy enmity in Christ against all evil. *C.*
8 ch.4.7.
m Ge.49.17. 8 Or, *subject to thy husband.* n 1 Co.14.34.

The bruising of Satan's head, the seat and emblem of his usurped dominion over the world.—*C.*

it is more certain that he moved the doubt relative to God's prohibitory charge in such ambiguous terms that it was hard to discern whether he intended merely to ask if God had really forbidden the use of that fruit,—or to insinuate that the forbidder could not be the true God, who had kindly created them but just before,—or to suggest that God was a hard master, who had forbidden them to eat of the fruit of the trees of the garden in which he had placed them. (4) Finding that the woman adhered to the command, he endeavoured to make her believe that the threatening was dark in its meaning, and uncertain or false with respect to its execution. (5) He pretended a great regard for her and her husband's welfare, as if he had been extremely desirous of promoting their knowledge and happiness. (6) Perhaps he pretended that himself had acquired what knowledge he had above other brutes by eating of that prohibited fruit. It is certain he attempted to confirm his contradiction of the threatening by a solemn appeal to God. (7) Having prevailed with the woman, he by her means tempted her husband, who complied, not from any such fondness for her as rendered him willing to transgress with her, but as deceived: and the rather as he saw she did not immediately die upon her eating of the fruit. This sin of our first parents, in eating this forbidden fruit, was exceeding great. It contained, (1) Horrid unbelief to such a degree that the devil, in the form of a beast, was believed in opposition to the solemn declaration of God. (2) The most presumptuous pride, ambition, and bold curiosity; they were in paradise, and lords of the lower world—they knew and enjoyed very much—but nothing would content them but to be as God in knowledge and happiness. (3) The most shocking ingratitude and discontent; God had given them everything proper for conveniency and delight—he had made them the lords of animals and earth, the companions of angels—and yet they revolted at the inconsiderable reserve of a tree. (4) The most contemptuous apostasy from and rebellion against God; they renounced his covenant of friendship, and threw off all subjection to and professed dependence on him. (5) In this one act the whole law of God was transgressed. The authority of God, which is the foundation of it, was trampled under foot; the love, which is the complete fulfilment of it, was neglected, and hatred established, Ja. 2. 10. The symbolical law, which was a summary of and a fence to the moral, was expressly contemned and violated. Nay, each of the moral precepts was plainly broken. The aggravations of this sin were no less remarkable. (1) It was committed by persons newly made after the image of God; perfectly without sin, and capable of continuing so. (2) It was committed by them just after he had graciously received them into the most honourable covenant of friendship with himself. (3) It was very early committed, perhaps on the same day they were created, Ps. 49. 12. (4) It was committed against God's most express command, and when they had the fullest warning of the danger thereby incurred to them and their seed. (5) It was committed in paradise, where God dwelt as in his temple; and where everything concurred to proclaim his infinite kindness to mankind, and invite to obedience. (6) It was committe upon a very slight and but one single temptation. (7) It was occasioned by an object of very small importance, which man had no need of in paradise. (8) It respected what had been solemnly separated to the service of God, and so amounted to a sacrilegious robbing of him. In this manner, 1 Ti. 2. 14, 'The woman being deceived, was *first* in the transgression;' Ro. 5. 12–19, 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for, *or in whom*, all have sinned.—Death reigned over them which had not sinned *actually* after the similitude of Adam's transgression. Through the offence of one many be dead.—The judgment was by one to condemnation.—By one man's offence death reigned by one.—By the offence of one, judgment came upon all men to condemnation.—By one man's disobedience many were made sinners;' 1 Co. 15. 22, 'In Adam, *by his first sin*, all die.'——[Ver. 1. The character of the temptation strikingly illustrates the wiliness of the 'old serpent.' There is nothing at first to awaken suspicion, or to shock the moral sense. There is a sly insinuation calculated to excite natural curiosity. Then there is an assertion embodying a direct lie, combined, however, with just enough of truth to give it plausibility: 'Ye shall not die; for God doth know,' &c. The temptations of Satan still exhibit the same fatal craftiness—the same knowledge of the weakness of human nature.—It will be observed that while by the historian God is called *Jehovah Elohim*, Satan only uses the one name, *Elohim*. *P.*——Ver. 3. Some have supposed that Eve here stated the first untruth, by adding to the commandment of God (ch. 2. 16, 17); but there is no reasonable ground for this charge, as God may have graciously added those other limitations which she here enumerates, though not previously recorded by Moses. *C.*——Ver. 5. The translation here tends to create a misconception in the mind of the English reader. It would leave the impression that polytheism was already known—'Ye shall be as *gods*.' The fact is, however, that it is the same Hebrew word which in the first clause of the verse is rendered 'God,' and in the second 'gods.' The proper translation is, 'Ye shall be as God.' *P.*]

Ver. 7–13. Here we have their wretched evasions after their fall. (1) When their *eyes were opened*—their consciences being touched with a sense of the heinousness of their sin, whereby they had defiled their souls, and of the greatness of that misery which they had brought upon themselves and their posterity, they began to be ashamed of their nakedness, which they now found to be an occasion of sinful motions and affections; and covered with fig-leaves those parts by which the corruption of nature is propagated, upon which, for that reason, God hath put the deepest impression of shame, that fruit of sin;—and to which he appointed circumcision, the sacrament of remission, regeneration, and mortification, to be applied, ch. 17. 11. (2) When the Son of God, probably in human shape, as a presage of his future incarnation, came to seek and to save them, they, sensible of guilt and dreading punishment, foolishly sought to hide themselves from him. But 'there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves,' Job 34. 22; Am. 9. 3; Ps. 139. 7–9; Pr. 15. 3; Je. 23. 24. (3) When, to convince them further, he questioned them concerning their conduct, they attempted to excuse themselves, and shift the blame upon their tempters; and, Adam appears inclined to lay the blame of his fault upon God himself, as if he had given him a tempter under the character of an helpmeet for him, Job 31. 33; Pr. 19. 3. ——[Ver. 8. 'The *voice* of the Lord' may signify, as in Ps. 29. 3, some manifestation of his presence in terrible commotion of the elements, which filled the guilty pair with fear; or it may perhaps be the name of the second person of the blessed Trinity, and thus equivalent to the Greek *Logos*.—'The wind of the day' is in the East the evening, when a cool refreshing breeze always springs up, and makes walking agreeable. *P.*]

Ver. 14–19. In this condemnation of the criminals, the serpent, which had been only an irrational instrument, is cursed, as a mark of God's high detestation of the crime; as Ex. 21. 28, 29; Le. 20. 15. Perhaps he had formerly moved upon the hinder part of his body, and so was numbered among the wild beasts which eat herbs, and are distinguished from creeping things, ch. 1. 25, 30. But now he and all his kind must henceforth be reckoned most despicable and detestable. They must creep along the earth, take down part of its dust with their food, Is. 65. 25; Mi. 7. 17, and must be the stated objects of the hatred of mankind. But this sentence, directed against the serpent, chiefly respected Satan and his angels. He is *cursed above all* the irrational animals; is left under the power of invincible folly and malice; and is in disgrace depressed below the vilest of beasts, and appointed to misery, when they have perished in death. He *goes on his belly*, and *eats dust*. His actions are base and troublesome to himself: he can never ascend higher than this world. He is trampled under the feet of Christ and his people.

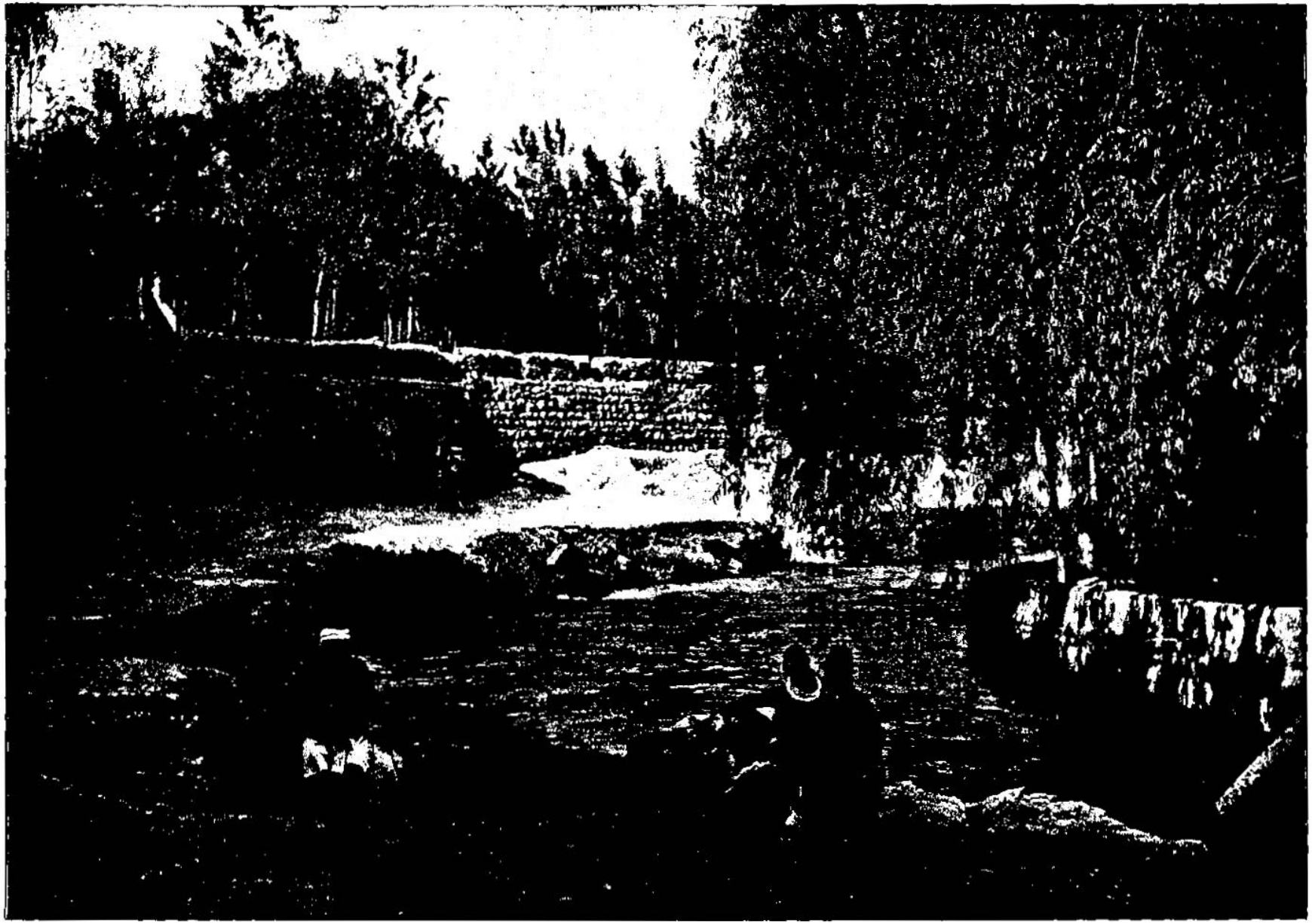

THE ABANA RIVER PASSING THE GARDENS OF DAMASCUS—THE CITY KNOWN TO ABRAHAM. [Genesis, iii:23.]—"Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." In the blooming season, the trees which stand in the Gardens of Damascus are very attractive, because of their great variety and the luxuriance of their foliage and flowers. The Damson or Damascene plum gets its name from growing in the Gardens of Damascus. Here we have the orange, the apricot, the white mulberry, and alternating with these fruit trees, rose bushes and other flowering shrubs stand thick upon the ground. Because of this it is not difficult to persuade one's self that Damascus represents more in a living way the paradise in which our first parents lived for a while, than any other city upon earth. The Garden of Eden was created and perpetuated by the rivers of Mesopotamia, and Damascus is created and kept green by the Abana river.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed[1] *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life;

18 Thorns also and thistles shall it bring[2] forth to thee; and thou shalt eat the herb of the field.

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

20 And Adam called his wife's name Eve;[3] because she was the mother of all living.

21 ¶ Unto Adam also, and to his wife, did the LORD God make coats of skins,[4] and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us,[5] to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever;[6]

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

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

B.C. 4004.

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

2 Heb. *cause to bud.*

a ch. 2. 7; 18. 27. Ec. 12. 7. Job 27. 13–16. Ps. 104. 29.

3 Heb. *Chavah*, i.e. *liveth*, or *quickener.*

B.C. 4004.

4 Most probably of the skins of the animals that God taught our first parents to offer in sacrifice whereon the skins of animals sacrificed were, in the law, allotted to the priest. Lev. 7. 8.—C.

5 *Who was as one of us.*

6 The former attempt of man, ver. 5, was to become *as God*, and now, left with equal mercy and folly, he again put forth his hand to the tree of life, in hope of living for ever. God drives him from the garden, and by cherubim and a flaming sword intercepts any attempt at return. The *tree of life* was an emblem of Christ, Re. 22. 2; the *cherubim*, winged angelic intelligences and powers, Eze. 10. 5, 7, &c.; and the *flaming sword*, either an emblem of death by the hand of an angel, Nu. 22. 23, or an angel, so called, according to the words of Task, Heb. 1. 7. C.

b Numbers 20. 13 Ch. 21. 6, 17.

His power is restricted to earthly men, or to killing of the bodies of believers –for their souls he cannot kill; nay, their temporal death promotes the destruction of sin in them. He takes such pleasure as he is capable of in seducing reprobates to the basest wickedness, and in vexing the godly with his abominable temptations. God further threatens that the very woman whom he had seduced, and many of her posterity, should, by their free justification and their reconcilement and conversion to God, be made stated enemies to him and his friends, and enabled, through Jesus Christ, to tread on his policy, power, and his life of permitted authority on earth, to his great grief and agony of mind, notwithstanding all he should be able to do to oppose them by temptation or persecution. But the principal part of Satan's curse lay in the ruin brought on him by Jesus Christ, the eminent *seed of the woman*, in his redemption of mankind. Jesus Christ is called the *seed of the woman*, not only to import the reality of his manhood, and his close connection with believers –who are also called *her seed*, as followers of her in faith and holiness –but chiefly to signify that he was none of Adam's natural posterity represented in the covenant of works, and that he would be born of a virgin. He, by fulfilling the broken law –which is the strength of sin—in our stead, by making atonement for sin, and by removing the curse, has undermined the whole power and authority which Satan had over the world as the executioner of God's justice. And as by the word of his power he dislodged him from the bodies of multitudes –and by the word of his grace in the ministration of the gospel did and will expel the worship of him from multitudes of nations; so by the powerful application of his word, Spirit, and blood, to men's consciences and hearts, he casts him and his works down from their throne in them, and by the influences of his grace enables his people to resist the devil, and make him flee from them; and to mortify the deeds of the body that they may live. Thus, 1 Pe. 5. 8, '*Our* adversary the devil goeth about seeking whom he may devour;' Job 1. 7, 'Going to and fro in the earth, and walking up and down in it;' Jn. 8. 41, 44. '*Wicked men* are of *their* father the devil, and the lusts of *their* father *they* will do;' Ac. 13. 10; 1 Jn. 3. 8, 10; Mat. 13. 38; Ro. 9. 8, '*Only* the children of the promise are counted for *Eve's* seed;' Ga. 4. 29; Pr. 29. 27, 'An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked;' Jn. 15. 18; Mar. 13. 13; but, 1 Jn. 3. 5, 8, 'The Son of God was manifested to take away sin—to destroy the works of the devil;' Is. 7. 14, 'A virgin *did* conceive, and bring forth a Son—Immanuel;' Da. 9. 24, 26, 'The Messiah shall be cut off, not for himself, *but* to finish transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness;' Ps. 91. 13, 'The lion, adder, and dragon shall *be* trampled under feet;' Col. 2. 15, 'Having spoiled principalities and powers, he made a show of them openly, triumphing over them *in his cross*;' He. 2. 14, 'That through death he might destroy him that hath the power of death, that is, the devil;' Jn. 12. 31, 'Now shall *the devil*, the prince of this world, be cast out,' *of his kingdom and authority in and over men*: Jn. 16. 11; Is. 49. 24–26; Lu. 10. 18, 19; Ro. 16. 20, 'God shall bruise Satan under your feet shortly;' 1 Jn. 2. 13, 'Ye have overcome the wicked one;' 1 Pe. 5. 9; Ja. 4. 7; Ps. 91. 13. While Satan receiveth the ruinous bruise in his head, he *bruiseth the heel* of the seed of the woman; that is, he assaults by temptations, stirs up persecution and trouble against the human nature of Christ, and against his people, while they continue on the earth: or their bodies, crushed to the dust of death by his influence, lie in the grave. But at the last day he and his agent death shall be quite overthrown and swallowed up in eternal victory. He. 2. 15; 2 Co. 13. 4; Is. 53. 4, 5; Jn. 16. 33; Ac. 14. 22; Is. 25. 8; 1 Co. 15. 25–57. The woman was condemned to a multitude of sorrows and pains, particularly in the conception, bearing, and bringing up of her children; and to a further degree of subjection to her husband, whom she had overlooked in parleying with the serpent as her instructor. 1 Ti. 2. 12, 15; 1 Co. 7. 28; 14. 34; Tit. 2. 5; 1 Pe. 3. 6; Ep. ii. iv.; Mat. 19. 8, &c. To punish Adam, the proprietor, the whole ground was cursed with respect to its soil and product. The whole lower world, being defiled under its inhabitants, was devoured by the curse, and subjected to the bondage of corruption. Is. 24. 5, 6; Ro. 8. 20–22; Ge. 5. 29; Job 31. 40; He. 6. 8; Je. 12. 13. Himself was condemned to much grief and sorrow. Ps. 127. 2. To eat the herbs of the field, instead of the delicious fruits of paradise; and to be occupied in hard labour in the cultivation of them till he died. 2 Th. 3. 10; Ep. 4. 28; Ec. 1. 1, 2, 13, 14; 2. 11, 17, 21, 26. Thus in these few verses we have a predictory description of the agency and success of Satan the destroyer, and of the incarnation, office, state, and work of Jesus our Redeemer; and in fine, of the whole fate of this lower world, particularly of mankind, from the fall of Adam till the end of time. Nor can any one seriously review the state of the world—of fields, of persons, of families, of churches, or nations, for almost six thousand years past, but he must perceive a constant and exact accomplishment thereof. Nor are the subsequent predictions, whether of mercies or judgments, anything else but a gradual opening and explication of this; the latter always pointing out more clearly and circumstantially what had been contained in the former; nor are the histories aught else but an account of the fulfilment. But one thing is remarkable, that in this declaration of Jehovah now before us the first intimation of a Saviour, and salvation through him for mankind, is not directed to Adam or Eve, but is included in a threatening directed to Satan, plainly intimating that the work of our redemption remarkably aggravates the misery of our original destroyer, and that we are not immediate parties in the covenant of our recovery, nor doth it, either in point of reality or application, depend on our work, but on the blood of Jesus Christ, and the faith we exercise in it. Ro. 5. 20, 21; Ep. 2. 1–8. ——[Ver. 14. It is worthy of observation here, as elsewhere in Scripture, that the curses consequent upon sin are not pronounced or executed solely upon rational beings; irrational creatures, and even the fruits of the field, and the very earth itself, are visited by divine judgments. The serpent is cursed because Satan had assumed its form when tempting Eve. The earth is cursed because it is the habitation of sinful man.—'Cursed is the ground for thy sake.' *P.*——Ver. 15. *Bruise his heel.* By coming behind him stealthily, and bruising him through his false followers, Ps. 49. 5; Jn. 13. 18. *C.* — It is a remarkable proof at once of the wisdom and of the love of God, that the first curse pronounced on account of sin embodied in it the first promised deliverance from sin. The words are prophetic, indicating *first*, a long and hard struggle between the children of the devil—'thy seed,' and the children of God—'her seed;' and *second*, a complete victory gained by the GREAT SEED of the woman over Satan– 'It shall bruise thy head,' after a conflict. *P.*]

Ver. 20. Having heard, and perhaps believed, the promise relative to the seed of the woman, Adam gives his wife a new name, importing her being the mother of Jesus, the quickening spirit, and author of eternal life, and of his living members. Jn. 10. 10; 11. 25.

Ver. 21. The Lord, who had taught them to offer animals in sacrifice, as a figure of Jesus' oblation of himself for the salvation of men, taught them to make coats of the skins, as a memorial that by sinfully hearkening to the serpent they had made themselves as the beasts which perish, and that there could be no salvation from shame and danger but by the garment of Jesus' blessed atonement. Is. 61. 10; Ro. 13. 14.

Ver. 22. Perhaps we have here no ironical derision of man's folly in attempting to become wise as God: but God's affectionate lamentation over his ruined condition, and gracious resolution to turn him out of paradise, lest his vain hopes to fortify himself against death, by eating of the tree of life, should tempt him to neglect the great salvation which was offered to him in the covenant of grace. Ro. 9. 30–32; 10. 2, 3.—[*One of us.* When in ch. 1. 26 God said, 'Let us make man in our image,' the counsel of the DIVINE ELOHIM, or Holy Trinity, in the formation of man is revealed. When in ch. 3. 22 God says, 'The man is become as one of *us*, to know good and evil,' the word 'us' must refer as in the former case to the Godhead, but who in the Godhead had knowledge of good and evil? even the Son, whose eternal delights were with the children of men (Pr. 8. 31), who loved his people 'before the foundation of the world,' and who in the fulness of time was 'made a curse for us, that we might be made the righteousness of God in him.' The word *evil* here does not signify *moral evil*, but that sorrow, toil, and death, inflicted as *natural evils*, with which alone he that 'knew no sin,' yet who 'bore our griefs, and carried our sorrows,' was acquainted. *C.*—— The plural form of the name of God, *Elohim*; the expression, 'Let *us* make man;' and here again the statement, 'The man is become as one of *us*,' all appear to shadow forth the wondrous doctrine of plurality in unity– three persons, and yet one God.—It would undoubtedly appear from this statement that there was some inherent virtue in the fruit of the tree of life calculated to preserve life indefinitely. It would seem too as if man before the fall was rendered immortal by eating of the tree of life; for if he was *created* immortal, the tree of life was unnecessary. *P.*]

Ver. 23, 24. The words used for the turning of man out of paradise import that he was turned out as a divorced woman from the house of her husband, never to be admitted back to a state of happiness under the broken covenant of works. Perhaps while the flaming sword turned every way to keep men from the tree of life, the divine Majesty, as reconciled in Christ, manifested himself between the cherubims, as on his throne of grace, to encourage them to humble and familiar fellowship with himself. He. 4. 16.——[Ver. 24. Heb. *The cherubim and the flaming sword which revolved. Cherubim* is a plural form, and denotes an order of celestial beings distinct from angels, and apparently higher in dignity. They are represented as closely attached to God, standing beside his throne, and bearing him. Carved figures of cherubim with outspread wings covered the mercy-seat; hence God was said to dwell 'between the cherubim.' The exact form of these figures is unknown; but it has been conjectured

CHAPTER IV.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

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

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

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

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

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

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

7 If thou doest well,[6] shalt thou not be accepted?[7] and if thou doest not well, sin[8] lieth at the door.[9] And unto thee[1] *shall be* his desire, and thou shalt rule over him.

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

9 And the LORD said unto Cain, [d]Where *is* Abel thy brother? And he said, I [e]know not:[2] *Am* I my brother's keeper?

A.M. 2. B.C. 4303. | A.M. 129. B.C. 3875.

CHAP. IV.

1 i.e. *getting.*

2 Heb. *Hebel*, i.e. *vanity.*

3 Heb. *a feeder*, ch. 46.32, 34; 47.3.

4 Heb. *at the end of days*; perhaps on the Sabbath.

t Ps. 3.5. Ex. 13.12. Nu. 18.17.

5 Heb. *sheep*, or *goats.*

u Mat. 20.15. John 5.2

6 For a sinner, as Cain was, to *do well*, is to be apprehended, received mercy of God in Christ, and to turn from his sin to God. Then is the chief of sinners *accepted* in the Beloved.—C.

7 Or, *have the excellency.*

8 *Punishment.*

9 Magnificent allusion, evidenced by *crouching at the door*, an animal for a watcher lying *couchant*, or *dormant* at hand. The comparison of the text with Mat. 24.33 and Ja. 5.9 seems rather to indicate the nearness and unavoidable position of unexpected vengeance, which, as it were, meets the sinner at the door, whether he go out or come in, and *his* there unescapable, unless he *cease to do evil, and learn to do well.*—C.

1 Or, *subject unto thee*, ch. 3.16.

b Ps. 55.21. 76.3. 2 Sa. 3.27. 20.9, 10. Ps. 5.6.

c Mat. 23.35. Jude 11. 1 Jo. 3.12.

d ch. 3.9.

e Jb. 8.44. Pr. 28.13.

2 This is a direct falsehood; and proves that Cain was a true child of the devil, John 8.44, who was the Father of lies. 1 Jn. 2.44.—*P.*

10 And he said, [f]What hast thou done? the voice of thy brother's blood[3] crieth unto me from the ground.

11 And now *art* thou [g]cursed[4] from the earth, which hath opened her [h]mouth to receive thy brother's blood from thy hand.

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

13 And Cain said unto the LORD, My punishment *is* greater that I can bear.[5]

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a [l]fugitive and a vagabond in the earth: and it shall come to pass, *that* every one[6] that findeth me shall slay me.

15 And the LORD said unto him, [m]Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold.[7] And the LORD set a mark[8] upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out [n]from the presence of the LORD, and dwelt in the land of Nod,[9] on the east of Eden.

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

18 And unto Enoch was born Irad: and Irad

f ch. 3.13. Jos. 7.19.

3 Heb. *bloods*, ch. 9.5. Ex. 22.2. 2 Ki. 9.26. Jo. 19.18. Re. 6.10.

g Ga. 3.10. De. 28.16-20, 27, 59-61.

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

h Re. 12.16. Job 16.18.

i ch. 3.17. De. 28.23, 24. Ro. 8.22.

k Ps. 109.10. Mat. 8.20. Jo. 7.34, 36. Ps. 107.4, 5, 39-43. He. 11.38.

5 Or, *More unequally to a greater than that it may be forgiven.* Rom. 5.15, 17, 21.

l Ps. 109.10. De. 28.65. See ver. 12.

6 The earth being now about the same year to compare ch. 4.25 with 5.3, the number of inhabitants may readily have amounted to some scores. For as in the space of 345 years, 30 persons became upwards of 600,000 for the army, Nu. 1.3, 46 (though great numbers died during this interval), we can have no difficulty in concluding that the antediluvian descendants of Adam, whose lives were so prolonged, might have now amounted to several millions, a period of five ordinary generations.—C.

m Ex. 21.4. 2 Ki. 16.7. Mat. 26.52.

7 with great severity, ver. 24. Ps. 79.12. Pr. 6.31. Lu. 19.8, 21, 24, 28.

8 gave a sign to.

n 1 Ju. 1.3 with Ps. 36.6. 81.16, 29, from God's ordinances and church.

9 i.e. wandering.

1 Heb. *Chanoch*, i.e. *dedicated.*

o Ps. 49.11. 2 Sa. 18.18.

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that they had a human face, the body of an ox, and the wings of an eagle, and that they were thus similar to the great human-headed winged bulls which Layard discovered in the palaces of Nineveh. *P.*]

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

CHAPTER IV. Ver. 1. If Eve thought that in Cain she had gotten THE MAN- JEHOVAH, THE MESSIAH, as the words in the Hebrew may bear, she found herself sadly mistaken.—[Some translate 'I have gotten a man—Jehovah,' and believe that Eve supposed him to be the promised seed, who was to bruise the serpent's head. But the passage will not bear such a rendering. The emphatic word is *kanithi*, 'I have gotten;' hence the son was called *Cain*, which comes from the same root; and the sense of the whole is, 'I have gotten a man from (or with the assistance of) Jehovah.' *P.*]

Ver. 3. By instruction from God, more or less express, several of the Mosaic rites were practised long before the giving of the law at Sinai; as the distinction between clean and unclean beasts, Ge. 7. 2; priests, altars, burnt-offerings, and drink-offerings, 8. 20; 14. 18; 22. 13; 35. 14; abstinence from blood, 9. 4; oil for consecration, 28. 18; 35. 14; marriage of brothers' widows, 38. 8, 9, 20.

Ver. 4. He. 11.4, 'By faith—*as to the divine appointment, of which their father had informed them, and by faith in the promised Messiah*, signified thereby—Abel offered unto God a more excellent sacrifice than Cain; (*perhaps more proper in its matter, and certainly so in its manner*), by which he obtained witness that he was righteous, God testifying of his gifts.' Perhaps the Lord testified his respect by consuming his sacrifice with fire from heaven, as in the case of Aaron, Le. 9. 24; Gideon, Ju. 6. 21; David, 1 Ch. 21. 26; Solomon, 2 Ch. 7. 1; and Elijah, 1 Ki. 18. 38.

Ver. 5–15. Full of rage against God and his brother, Cain's looks became sour, dejected, envious, and angry. To convince him of his fault, God showed him that it was his own want of faith and sincerity which hindered his acceptance; and that, if he did not repent, his sin would quickly subject him to punishment; and that in temporals Abel continued as subject to him and was as affectionate as ever. While they talked in the field, Cain, still enraged in his heart, murdered his righteous brother on account of his piety, Ps. 55. 21; 1 Jn. 3. 12. Abel's blood cried to God for just vengeance upon Cain, He. 12. 24. God, notwithstanding Cain's denial and insulting pretence that he had given him no charge of his brother, condemned him to punishment, and cursed the fields which he should cultivate into a further degree of barrenness, Ps. 9. 12. Cain never lamented the heinousness of his sin, but complained that it could not be pardoned, and that his punishment was too great; and that now everybody would be ready to kill him, as the public enemy of mankind, and devoted of God to destruction. But God marked him with some visible token, and denounced a still heavier vengeance against the person who should kill him. Thus, Job 18. 11; 15. 20-24. Terrors made him afraid on every side, and drove him to his feet. *He* travelled in pain all his days, &c.—Le. 26. 17, 36. 'But *God* slew him not, lest *his* people should forget,' Ps. 59. 11.—[Ver. 5. Why was this? The apostle Paul replies, 'By faith Abel offered unto God a more excellent (literally, *a fuller*) sacrifice than Cain.' The *faith* was shown in the nature of the offering. Cain's was an acknowledgment of God's sovereignty—it was the offering of a Deist. Abel's, in addition, was an acknowledgment of guilt, of the necessity for an atonement- it was the offering of a humble, conscience-stricken sinner. *P.*——Ver. 7. *Rule over him.* There is no cause for jealousy, for Abel, though specially honoured of God, is still ready to obey Cain, as his elder brother. *C.*——This very obscure sentence appears to be connected with what immediately precedes—'Sin lieth at the door.' Sin is personified. Cain is represented as making it his slave, and employing it to execute his own wicked purposes; and the result is the murder of Abel. *P.*——Ver. 8. *Field.* The *field*, and not the altar of worship, as painters frequently represent, is mentioned as the scene of this melancholy transaction. Does not this suggest the probability that the immediate occasion of quarrel was some division of the land, becoming necessary in consequence of the different occupations of the brothers—pasturage and tillage?——

begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.[2]

19 ¶ And Lamech took unto him two wives:[3] the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father[4] of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father[5] of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor[6] of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.[7]

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.[8]

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.[9]

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth:[1] For God, *said she*, hath appointed me another seed[2] instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos:[3] then began men to call upon the name of the LORD.[4]

CHAPTER V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godliness and translation of Enoch.*

THIS *is* the [a]book of the generations of Adam. In the day that God created man, in the [b]likeness of God made he him:[5]

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

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

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

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

6 ¶ And Seth[2] lived an hundred and five years, and begat Enos.

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

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

9 ¶ And Enos[3] lived ninety years, and begat Cainan.[4]

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

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

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.[5]

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

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

15 ¶ And Mahalaleel lived sixty and five years,[6] and begat Jared.[7]

16 And Mahalaleel lived, after he begat

A.M. 1 B.C. 4004.

of Adam and gives a genealogical table extending down to Noah. It commences, "This is the book or writing of the generations of Adam," clearly indicating the impression that it was originally a monograph, independent in itself; and it would seem to have been embodied by Moses in its entirety.—*C.*

[c] ch. 2. 23. Ac. 17. 26.

1 Red, earthy, beautiful, joined in love.

[d] Job 14. 4. Ps. 14. 2. 51. 5. Ro. 5. 12. 3. 10-12.

[e] 1 Ch. 1. 1-3. Lu. 3. 36-38.

[f] Ge. 1. 28. 9. 7. 17. 11. Ps. 127. 3. 128. 3, 4. 144. 12.

[g] ver. 8, 11, 14, 17, &c. with Ps. 90. 10. De. 30. 20.

[h] He. 9. 27. Job 30. 23. Ec. 12. 5, 7. Ver. 8, 31. 1 K. 2. 2. 2 Sa. 14. 14. Ps. 49. 7-10; 89. 48. Ec. 9. 5, 6. Ezc. 18. 4. Ro. 5. 12-14. 1 Co. 15. 21, 22.

2 3667.

3 3679.

4 Heb. *Kenan*, *i.e.* lamentation; 1 Ch. 1. 2. Ezr. 9. 4 ch. 6, 11.

[i] See ver. 4.

[k] See ver. 5.

5 Or, *Maleleel*, Lu. 3. 37, *i.e.* the praising of God.

[l] See ver. 4.

[m] See ver. 5.

6 3824.

7 Heb. *Yered*; 1 Ch. 1. 2, *i.e.* the coming down.

CHAP. V.

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

[a] History, Mat. 1. 1; ch. 2. 4; 6. 9; 10. 1.

[b] See ch. 1. 26, 27. Job 15. 14; 25. 5. Ec. 7. 29.

[c] We have here the beginning of a new document which goes back to the creation

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Ver. 15. *Seven-fold.* Why was not Cain sentenced to death, according to Ge. 9. 6? Simply because his crime, however aggravated, was not murder, but manslaughter. *C.*]

Ver. 19. Contrary to God's original institution of marriage, and the stated equality preserved by his providence among the males and females of mankind, Lamech, the descendant of Cain, to gratify his intemperate lust, first took a plurality of wives, and introduced a custom which still remains in many places of the world; and with which not a few of the pious Hebrews, inadvertent to the sinfulness thereof, complied; Ge. xvi. xxix.; 2 Sa. iii. v. 1 Ki. xi., &c. But Christ fully laid open the iniquity of this practice, and restored marriage to its original form: Ge. 2. 18–24; Mal. 2. 14, 15; Mat. 19. 8.

Ver. 20. [Houses were of earlier origin than tents. The tent is here connected with the keeping or rearing of cattle as a trade. The reason of this will be apparent to those acquainted with the East. Large flocks require a constant supply of grass throughout the year. This cannot be had in one locality. Shepherds therefore must move from place to place—southward in winter, northward in summer. A wandering life requires a movable habitation; hence the necessity for, and the invention of, the tent. *P.*]

Ver. 23, 24. To deter his wives from hurting him, or to render them fearless of his being hurt by others, he boasts that he was well able to take care of himself; and that God, who took so much care of Cain, would certainly take much more care of his life, who had never been a murderer. Perhaps for this purpose he puts it to them as a question, 'Have I slain a man to my wounding, or a young man to my hurt?' &c.

Ver. 26. The professors of the true religion, descended from Seth or others, called themselves *the children of God*, as a mark of distinction from the profane descendants of Cain; and they set up or re-established the more public and solemn worship of God on the Sabbath, or on other occasions.—[It is evident from this passage that at the birth of Enos some remarkable change took place in the manner in which the people of God paid their homage to the divine Being. It would seem that hitherto the worship had been chiefly ritualistic—by sacrifices and oblations; and that this had largely degenerated into a cold and heartless formalism. Now, however, the true nature of God, as expressed by the name JEHOVAH, began to be fully apprehended; and the consequence was that spiritual worship was given to him—'*Then it was begun to invoke the name of Jehovah.*' The phrase is impersonal. In the Hebrew there is no equivalent to '*men.*' The mode of invocation was doubtless *by prayer*, both private and social; and God was invoked as JEHOVAH—the immutable, promising, and faithful God. The descendants of Cain devoted themselves to the pursuit of the arts and sciences, but the children of Seth rose to a true sense of man's dignity as an accountable and immortal being. They saw that God was a Spirit; and they worshipped him in spirit and in truth. *P.*]

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

CHAPTER V. Ver. 3. Seth was begotten, not in the image of God, in which Adam had been created, but in the image of fallen Adam, that is, with tendencies to evil in him. '*He* was shapen in iniquity, and in sin did his mother conceive him,' Ps. 51. 5. 'A child of disobedience—by nature a child of wrath, even as others,' *the profane descendants of Cain not excepted*, Ep. 2. 2, 3.—What was born of flesh, *corrupted parents*, was flesh *infected with sinful corruption*, Jn. 3. 6; Job 14. 4. Observe: believing parents produce children according to their nature, not according to their grace.

Ver. 22–24. The pure use of conjugal life does not hinder the strictest practice of holiness. Amidst all the cares and pleasures of a family, Enoch *walked with God* as his intimate and glorious Friend and Companion, who manifested to him his amiable perfections in their new-covenant form, and bestowed his gracious blessings and influences upon him, Mi. 6. 8; Ge. 6. 9. He walked after God, imitating him as his perfect and engaging pattern, and always dependent on his drawing and



THE PILGRIMS—TENTING IN THE CITY WHERE CHRIST WAS BROUGHT UP. [Genesis, iv:20.]—"He was the father of such as dwell in tents." In the twentieth verse of the fourth chapter of Genesis, tents are mentioned for the first time in the Bible. Many people continue to live in tents in Palestine, and the tents used by the natives to-day do not vary much from such as were used in the early history of the country. They are woven of goat's hair and last a long time. The picture given above is of the traveling tent used by the parties who were sent to Bible lands to get the pictures of Bible places which illustrate this work. This modern tent, with apartments, carpets, iron bedsteads, and every convenience necessary to comfort, is as far from the tents of the Bedouins in Palestine, as Western civilization is from the primitive civilization of the crude sons of the desert. The modern tent we here see stands in Nazareth, near the Greek Church, and just above the Fountain of the Virgin.

Jared, eight hundred and thirty years, and begat[n] sons and daughters.

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

18 ¶ And Jared lived an hundred and sixty and two years,[8] and he begat Enoch.[9]

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

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

21 ¶ And Enoch lived sixty and five years,[1] and begat Methuselah.[2]

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

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

24 And [r]Enoch walked with God, and he *was* not: for God took him.[3]

25 ¶ And Methuselah lived an hundred eighty and seven years,[4] and begat Lamech.[5]

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

27 And all the days of Methuselah were nine hundred sixty and nine years:[6] and [t]he died.

A.M. 490. B.C. 3514.

n See ver. 4.

o See ver. 5.

8 3382.

9 i.e. the dedicated one.

p See ver. 4.

q See ver. 5.

1 3317.

2 Gr. *Mathusala*, i.e. 3. at his death shall be the breaking out, viz. of the flood.

r He. xi. 5. Jude 14, 15.

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

4 3330.

5 Heb. *Lemech*, not the descendant of Cain, ch. 4. 18 a.m. 1000, depressed, and smitten.

s See ver. 4.

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

t See ver. 5.

A.M. 1056. B.C. 2948.

7 2948.

8 Gr. *Noe*, i.e. 3. 56. 1. 29. Luke 3. 36. He. 11. 7. 1 Pe. 3. 20. it signifies *rest* and *comfort*.

9 ch. 3. 17. 5. 29.

u See ver. 4.

1 2753.

x See ver. 5.

2 2448.

CHAP. VI.

1 Cain's posterity. *The sons of men*, born of the flesh. Ju. 1. 23. 1 Co. 3. 3. 2 Co. 5. 16. 1 Jo. 3. 10.

2 Seth's posterity. *The sons of God*, born of the Spirit, Jn. 3. 6. *by faith*, Ga. 3. 26, have been from the beginning the only real divisions of the human race. But as believers are typically gathered out of the *sons of men*, so hypocrites and unbelievers are by temptation, Mat. xiii., discovered amongst the *sons of God*, their apostasy in principle and degeneration into sensuality of practice, and whilst power is exercised, riches increased, and luxury indulged, mercy is pleading with them, but just ready to smite.—*C.*

a 1 Pe. 3. 18, 19. Ga. 3. 16, 17.

3 Before the flood come.

4 The word translated *giants*, is derived from a root that signifies *to fall, or fall upon*; and conveys the idea of *apostasy* from true religion, and violent invasion of others rights and properties—apostate persecutors and tyrants.—*C.*

7 God's warning, ver. 3

28 ¶ And Lamech lived an hundred eighty and two years,[7] and begat a son;

29 And he called his name Noah,[8] saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.[9]

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

31 And all the days of Lamech were seven hundred seventy and seven years:[1] and [x]he died.

32 ¶ And Noah was five hundred years [2]old: and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men[3] began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God[4] saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, [a]My Spirit shall not always strive with man, for that he also *is* flesh: yet his days[5] shall be an hundred and twenty years.

4 There were giants[6] in the earth in those days; and also after that,[7] when the sons of

supporting grace, De. 13. 4; Ca. 1. 4; 8. 5. He walked before God, as his Master, Witness, and future Judge, always deeply impressed with a lively sense of his authority, presence, and purity, ch. 17. 1; 24. 40; Ps. 16. 8; 116. 9. He walked worthy of the Lord, fruitful in every good word and work, answerable to what God was to him, and had done or had promised to do for him, Col. 1 10,—answerable to his clear foresight of the future judgment, Jude 14, 15; 2 Pe. 3. 11, 14. He walked in Christ, living by faith on him, and through the grace of God 'denying ungodliness and worldly lusts, and living soberly, righteously, and godly,' Col. 2. 6; Ga. 2. 20; Tit. 2. 11, 12. Publicly to approve and reward his holiness, and to render him a type of Christ's ascension, and a pledge of the complete and eternal glorification of the saints, God took him out of this world to heaven, both soul and body: He. 11. 5, 'By faith Enoch was translated, that he should not see death, and was not found *on earth*, for God had translated him *to heaven;* for he had this testimony—that he pleased God.' —[Ver. 22. There is a peculiarity in the Hebrew word here. It has the article; 'Enoch walked with *the Elohim*.' Probably this may be intended to show that idolatry was already practised, and that false gods were worshipped by many. Enoch devoutly worshipped and faithfully followed the true God. *P.*]

Ver. 29. Noah brought rest and comfort by the building of his ark, in which the seminary of both the world and church did rest and was saved, Ge. vii. viii. ix. And by his inventions in husbandry he freed men from much of their toil occasioned by the curse on the ground. Ge. 9. 20 with 3. 17, 18. And, as a type and a preacher of righteousness, he was a mean of directing them to everlasting rest and consolation in Christ, 1 Pe. 3. 18–20.—[Moses does not mention that Enoch was a prophet, but this information was supplied by Jude 14. So Moses does not expressly say of Lamech (not the son of Cain of the same name, but of Methuselah) that he was a prophet. Yet the name *Noah*, which he gives to his son, signifying *rest* or *comfort*, intimates a prophetic foresight of the work he was destined to accomplish in the salvation of the church by water (He. 11. 7; 1 Pe. 3. 20, 21), at the very time when his faith condemned, and water destroyed an unbelieving and rebellious world. *C.*]

Ver. 32. Japheth was the eldest of Noah's sons, ch. 10. 21. and Ham the youngest, ch. 9. 24: but Shem is first mentioned, because of his piety, and his being one of the Messiah's progenitors, and because his posterity are the principal subject of Moses' writings; for the same reason Abram, though born sixty years later than Haran, is put first in the family of Terah, ch. 11. 26 with 12. 4. In the early ages of the world Providence wisely ordered it that people should live long, for the speedy replenishing of the world, and for the more effectual propagation of the true religion and other useful knowledge; and, no doubt, the superior wholesomeness of the air, and of their diet, and their temperance in the use of it, contributed to promote this longevity.

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

CHAPTER VI. Ver. 1, 2. The descendants of Cain, or other profane persons who had joined them, are here called *men*, because they had quite cast off all regard to God and his ways; and the professors of the true religion are called the *sons of God*—they had a visible relation to him, lived in his church, and professed to be born from above, and to be ready to yield a cheerful and evangelical obedience to his commands, ch. 4. 26; De. 14. 1; 2 Co. 6. 18. These wantonly gazed on the daughters of Cain, who seem to have been extremely handsome and jovial, Ju. 14. 1; 2 Pe. 2. 14; Mat. 5. 28; and, regardless of God's direction or allowance, they followed their fancies, and married them. Such unequal marriages of professors with the carnal and profane are expressly prohibited by the law of God, and have been a common plague to families, nations, and churches, 1 Co. 7. 39; 2 Co. 6. 14, 15; Mal. 2. 11; De. 7. 3, 4; Ex. 34. 16; Jos. 23. 12; Ge. 24. 3; 26. 34, 35; 27. 46; 28. 1, 2; xxxviii.; 2 Sa. 3. 3; with 13. 28, 29; xv.; 1 Ki. xi.; Ezr. 9. 1–3, 12; Ne. 13. 24–27.

Ver. 3. God's *Spirit strove with them* by his inward good motions, by the checks which he caused their consciences to give them, and by the counsels and warnings given them by Noah, the preacher of righteousness, or others, 1 Pe. 3. 18, 19; 2 Pe. 2. 5; Ne. 9. 30. They *were flesh*, not only frail and weak in their nature, but exceedingly and obstinately corrupt, carnal, and sensual in their heart and life—under the reign of actual sin, which is called *flesh*, Ro. 8. 1, 4. 7, 8; Jude 19—and mad on practising the manifest *works of the flesh*: adultery, fornication, &c., Ga. 5. 19–21.—[The action of the divine Spirit upon inert matter is mentioned in ch. 1. 2—he originated motion. His action upon man is here indicated. He strives with his sinful nature by internal, moral suasion; or, as it is called, the voice of conscience. God left man to himself; he 'gave them over to a reprobate mind,' Ro. 1. 28. The doctrine of the Holy Spirit is thus developed in the opening chapters of the Bible. *P.*]

Ver. 4. These *giants*, or huge-bodied men, in the pride and confidence of their stature and strength, became despisers of God and goodness, and oppressors of mankind.—[The Hebrew word *nephilim* ('giants') occurs only in one other passage (Nu. 13. 33), and there it is unquestionably used to denote men of extraordinary stature:—'There we saw the *nephilim*, the sons of Anak, who came of the *nephilim*, and we were in our own sight as grasshoppers, and so we were in their sight.' The statement of the sacred writer is strikingly corroborated by eastern tradition. The nephilim existed previous to the mixed marriages: and were therefore a different race from the 'mighty men—men of renown.' *P.*]

Ver. 5. Je. 17. 9, 10, 'The heart is deceitful above all things, and desperately wicked. I, the Lord search the heart, and try the reins, to give to every man according to his works;' Ro. 8. 7, 'The carnal mind is

God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.[7]

5 And God saw that the wickedness of man *was* great in the earth, and *that* every imagination[8] of the thoughts of his heart *was* only evil continually.[9]

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.[1]

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth, both man and beast,[2] and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

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

9 These *are* the generations[3] of Noah: Noah was a just man, *and* perfect[4] in his generations, *and* Noah [b]walked with God.

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

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

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

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

14 ¶ Make thee an ark[6] of gopher-wood; rooms[7] shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this[8] *is the fashion* which thou shalt make it *of:* the length[9] of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window[1] shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

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

18 But with thee will [g]I establish my covenant;[2] and thou shalt [h]come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, [3]two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

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

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

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

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

7 For strength and stature.

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

9 Heb. *every day.*

1 We must remember in interpreting this passage that language is intended to express human ideas. Words used to describe the attributes, nature, or acts of God, it must not be interpreted in its mere literality. The repentance of God is not the same as the repentance of man. It undoubtedly expresses some measure of the internal Spirit—a process, too, in a measure analogous to what we call repentance. But which is, at the same time, in perfect harmony with the eternity of the divine purpose. We cannot understand it, for it is beyond the range of our faculties.—*P.*

2 Heb. *from man unto beast.* Je. 4. 25-27. 12. 4. Hos. 4. 3. Zep. 1. 3. Rom. 8. 20, 22.

3 History, see ch. 5. 1. Nu. 3. 1. Ru. 4. 18. Ma. 1. 2. Lu. 3. 23. Ac. 13. 22.

4 Or, *upright.*

5 See ch. 5. 22. 17. 1. 24. 40. 48. 15. 1 Ki. 2. 4. 2 Chr. 6. 16.

6 ver. 4, 5, 11, 13. Job 22. 15, 16. 1 Pe. 3. 19, 20. 2 Pe. 2. 5.

7 ch. 49. 5. Hos. 4. 1, 2. ver. 4, 11, 12.

8 Or, *from the earth.*

9 It typified Christ and his church. He. 11. 7. 1 Pe. 3. 20.

1 Heb. *tsohar*, translated sometimes light, this also signifies light, and never occurs in the singular. But in this one place. The Septuagint translators have declined to fix its meaning in Greek, perhaps from want of a correspondent word. In a case where the description is so general, may we not suppose it to have been a modification, standing round the upper stories of the ark, and serving at once for light and ventilation? Query. Does not the whole read of the ark exist in a different form to be terminated in a cubit?—C.

2 Or preservation.

3 At least.

1 ch. 7. 2. Ps. 36. 6. 119. 90.

2 ch. 7. 1. Ps. 91. 11. Ec. 8. 12. Is. 26. 20. Mat. 10. 28. He. 11. 7. 1 Pe. 3. 20. 2 Pe. 2. 5.

3 ch. 7. 2. Ps. 36. 6. 119. 90.

4 ch. 7. 5. Ex. 40. 16. 19. 21. 23, 29. Dt. 12. 32. 1 Je. 5. 3.

CHAP. VII.

a Is. 26. 20. Eze. 9. 4. 2 Pe. 2. 5. 1 Pe. 3. 20. He. 11. 7. ver. 13, ch. 17. 23. Ac. 2. 36.

b ch. 6. 9. Ps. 37. 18. Phi. 2. 15, 16. Pr. 10. 6, 7, 9. 11. 4, 8. Thee only have I found, in this corrupt and depraved age, free from the common infection of wickedness, and sincere-hearted towards me.—*Bp Hall.*

1 *Noah, with his family, and the living creatures, enter into the ark.* 17 *The beginning, increase, and continuance of the flood.*

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

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enmity against God, and is not subject to his law, neither indeed can be;' Mat. 15. 19, 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;' Ps. 58. 3, 'The wicked are estranged from the womb; they go astray as soon as they are born;' 53. 1–3, 'The fool hath said in his heart, There is no God. Corrupt are they, they have done abominable iniquity. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy; there is none that doeth good, no, not one;' Ps. 14. 1–4; Is. 1. 2–6; Ho. 4. 1, 2; Mar. 7. 21–23; Ro. 1. 28–31; 3. 10–19; 8. 8; Ga. 5. 19–21; Ep. 2. 1–3; Tit. 3. 3.

Ver. 6, 7. God's *repentance* denotes not any change of his purpose or will within himself. In this respect he is unchangeable, and cannot repent, Mal. 3. 6; Nu. 23. 19; 1 Sa. 15. 29; Ja. 1. 17. But it denotes the change of his providence correspondent with his fixed purpose, 1 Sa. 15. 11; Ps. 106. 45; Je. 18. 10; De. 32. 36; Ho. 11. 8. It is a word suited to our capacity; and here it denotes God's detestation of sin, and his fixed resolution to punish it, after man had made himself quite another thing than God had made him at first.

Ver. 8. To *find grace in the eyes of the Lord*, is to be freely loved and delighted in by him, in order to preservation from some remarkable destruction, or to the bestowal of some distinguished blessing, Ge. 19. 19; Ex. 33. 12, 13; 2 Sa. 15. 25; Lu. 1. 30; Ac. 7. 46; 2 Ti. 1. 18; He. 4. 16; thus Pr. 8. 35, 'Whoso findeth *Christ* findeth life, and shall obtain favour of the Lord;' 12. 2, 'A good man obtaineth favour of the Lord;' 3. 4; 18. 22.

Ver. 9. Noah was a *just man*, justified by faith in the blessed righteousness of Christ: Hab. 2. 4; He. 11. 7; Ro. 1. 17; 3. 22, 24; 5. 1; 8. 33; Ro. 5. 19, 'By the obedience of one (*Christ*) shall many be made righteous;' 2 Co. 5. 21, 'For God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;' Is. 14. 24, 25; Je. 23. 6; 33. 16; Phi. 3. 9. He was *perfect*, upright, and sincere, a man of great integrity and godly sincerity, having his heart wholly consecrated for God, entire in his obedience to all God's commandments, and watchfully keeping himself unspotted from the world, as ch. 17. 1; De. 18. 13; Job 1. 1, 8; Ps. 37. 37; 119. 1, 5, 6; Pr. 2. 21; Mat. 5. 48; Lu. 8. 15; 2 Co. 13. 11; 2. 9; Ep. 4. 11, 12; Phi. 3. 15; Col. 1. 28; 2 Ti. 3. 17; He. 13. 21; 1 Pe. 5. 10; Re. 3. 2; Lu. 1. 6, 'Righteous before God, and walking in all the commandments of the Lord blameless;' 2 Co. 1. 12, 'In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in this world.' Noah was perfect *in his generation*, amidst men extremely wicked, and notwithstanding their evil counsels, examples, and persecutions. Phi. 2. 15, 'Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world;' 1 Pe. 2. 15, 'That with well-doing ye may put to silence the ignorance of foolish men;' 3. 16.—[We have apparently another ancient document commencing here in the usual form, 'These are the generations,' &c.; see ch. 2. 4; 5. 1; 10. 1; 11. 10, &c. Let it be observed that two distinct Hebrew words are translated 'generations' in this verse. The first signifies 'families,' or 'race,' while the second signifies 'the period of a man's life.' Noah was a perfect man in his period or age. *P.*]

Ver. 11. Multitudes of the most enormous sins abounded among all ranks, and were committed *before God* in an open and presumptuous manner; without any fear of him; nay, in defiance to his justice. So the wickedness of Nimrod and the Sodomites was committed, ch. 10. 9; 13. 13; 19. 13.

Ver. 13. *The end of all flesh is come before me.* The time for the destruction of mankind and animals, fixed in my purpose, is near at hand; as Je. 51. 13; *Eze.* 7. 2, 3, 6; Am. 8. 2.

Ver. 22. He. 11. 7, 'By faith Noah, being warned of God of things not seen as yet, moved with fear' *of the approaching flood*, and *notwithstanding manifold scoffs from his neighbours*, 'prepared an ark to the saving of his house.'

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

CHAPTER VII. REFLECTIONS.—Behold, my soul, the goodness and severity of God! His goodness—in saving the man whom his own grace had qualified for that mercy—in saving others, even the wicked part of his family, for his sake—in saving the brute animals in proportion to their serviceableness to man,

2 Of[c] every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that *are* not clean by two, the male and his female.[4]

3 Of fowls[5] also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and [d]I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy[6] from off the face of the earth.

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

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

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

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

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

10 ¶ And it came to pass after seven days,[7] that[h] the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day[8] were all the [i]fountains of the great deep broken up, and the windows[9] of heaven were opened.[1]

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

13 In[1] the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.[2]

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

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

17 ¶ And the flood[3] was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

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

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

20 Fifteen cubits[4] upward did the waters prevail; and the mountains were covered.

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

22 All in whose nostrils *was* the breath of life,[5] of all that *was* in the dry *land*, died.

23 And[q] every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth:[6] and [r]Noah only remained *alive*, and they that *were* with him in the ark.

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

CHAPTER VIII.

1 The waters assuage. 4 The ark resteth on Ararat. 7 The raven and the dove. 15 Noah, being commanded, 18 goeth forth of the ark. 20 He buildeth an altar, and offereth sacrifice, 21 which God accepteth, and promiseth to curse the earth no more.

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

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

3 And the waters returned from off the earth continually;[7] and [d]after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains[8] of [e]Ararat.[9]

5 And the waters decreased continually[1] until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah [f]opened the window[2] of the ark which he had made:

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

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

9 But the dove [i]found no rest for the sole of

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

c De.14.Le.11.ch.6.19.20.Ac.10.12,22.

4 This is not at variance with the command recorded in ch.6.19. The object of that command is not the letter, but the effect; that is, that animals should be taken in by pairs: here more specific instructions are given, that the number of pairs may be increased, and a supply of clean animals obtained.—*P.*

5 Clean ones.

d ch.6.17.ver.21. Am.4.7.Joh.28.7.22.24.30.27,28.32.37.12.

6 Heb. *blot out*, Jer.22.16.ch.6.7.13.17.ver.21,23.

e Ex.39.32.40.16, with Num.1.1.Deu.28.49.Psa.2.8.Isa.5.6.

f ch.7.23. Pe.3.20. Ps.105.16. Ezek.14.14. Mat.24.38. 1 Tim.2.15. ver.13-15. 2 Pe.2.5.

g ch.7.16. Je.8.7. Is.1.3. ver.16. Am.3.3. 1 Pe.3.20. 2 Co.6.14. Re.7.9.

7 Or, *on the seventh day.*

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

h Job 22.16. Zec 1.5. ch.6.17. ver.4.17. 7.10. Isa.54.9. Mat.24.38, 39.

8 About Nov. 28.

i Ps.33.7.74.15. ch.2.6. 7.11. Isa.24.18. 51.10. Mal.3.10. Ps.78.23.

9 Or, *flood-gates.*

1 The causes of the terrible inundation are described in the highly figurative style of the East. The first clause conveys the idea of the sea—'the great deep'—swelling beyond its natural boundaries, and, in consequence of some physical convulsion, entering the dry ground. The second clause implies that rain of unexampled heaviness poured incessantly from the clouds.—*P.*

k De.9.9,18. 1 Ki.19. 8. Mat.4.2. ver.17.

l See ver. 7. 9.

2 Heb. *going.*

m Ps.91.1. 10. Is.26. 20. Pe.1.5. Jude 1.

3 Deluging rain. ver.12.

n Ps. 104. 6. Job 22. 16. Ex. 14. 28, 29.

CHAP. VIII.

a Ps. 36. 6. Jonah 4. 11. Ps. 78. 50.

b Ex. 14. 21. Ps. 135. 7. Ps. 104. 7. 8. 9.

c Job 38. 37. Mat. 8. 6. 21. 21.

1 Heb. *in going and returning.*

d ch.7. 11. 24.

e Armenia, Is. 37. 38. Je. 51. 27. 2 Ki. 19. 37.

2 Supposed to be a mountain of Armenia.—The Ararat of the Bible is a province, including the highlands of Armenia, around and between the sources of the Euphrates and Araxes. It is mentioned in 2 Ki. 19. 37; Is. 37. 38; but in both places the Authorized Version has 'Armenia.' It is a mountainous region, the highest peak in it being the traditional Ararat, which has an elevation of 17,210 ft. The great elevation of this region made it a natural resting-place for the ark; and its geographical position, affording easy outlets by fertile valleys to all quarters of the globe, fitted it in a remarkable manner for the impartial distribution of the primeval tribes.—*P.*

1 Heb. *were in going and decreasing.*

f ch 6.16.

2 The word translated *window* in this verse is not *zohar*, as in ch. 6. 16, but *chalon*, as in Da. 6. 10, which was the name given to the opening towards Jerusalem, at which Daniel prayed; and which, though not required by the law, seems to have universally prevailed in Jewish histories, and therefore, most probably originated from Noah. *See Bibliotheca Biblica*, vol. ii.

g 1 Ki. 17. 6. Job 38. 41. Ps. 147. 9.

3 Heb. *in going forth and returning.*

h ver. 10, 11, 12. Mat. 3. 16. Song 2. 11, 12.

i Eze. 2. 6. Mat. 12. 43. Je. 45. 3.

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

CHAPTER VIII. Ver. 1. God's *remembering* persons or things denotes his manifesting his notice of them, either in a way of mercy for their deliverance or benefit, according to his promise, as here, and ch. 19. 29; 30. 22; Ex. 32. 13; Nu. 13. 14, 22; Job 14. 13; Ps. 132. 1; 106. 4; 136. 23; or in a way of wrath for their punishment, Ps. 137. 7; Am. 8. 7; Re. 16. 19; 18. 5.

Ver. 12. [It is important to note the periods of seven days which are repeatedly mentioned in this narrative. They indicate that the creation *week* still regulated the smaller divisions of time, and that the Sabbath was observed by the family of Noah. *P.*]

Ver. 14. [It thus appears that the rain continued forty days, the waters prevailed during one hundred and fifty

her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth.[4] Then he put forth his hand, and took her, and pulled her[b] in unto him into the ark.

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

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive-leaf[6] pluckt off. So Noah knew that the waters were abated from off the earth.

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

13 ¶ And it came to pass in the six hundredth and first year,[7] in the first *month*, the first *day* of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

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

15 ¶ And God spake unto Noah, saying,

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

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

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

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds,[8] went forth out of the ark.[9]

20 ¶ And [r]Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.[1]

21 And the LORD smelled a sweet savour;[2]

A.M. 2050. B.C. 2348.

4 Plain country.

b Heb. *caused her to come.*

k Ge. 8. 17. 26. 3. Ps. 40. 1.

l Ge. 8. 15. Ro. 10. 15. 30. Ps. 89. 15. Ep. 2. 13. 1 Jo. 5. 19.

6 For this reason the olive leaf or branch is the emblem of peace, and the dove the emblem of *joy.*—*P.*

m Ge. 5. 5. 8. Job. 35. 14. Ps. 27. 14. 130. 5. c. 15. 8. 17. 9. 18.

7 2342.

n ch. 7. 11. 14. 24. About the beginning of December.

o Zec. 9. 12. Ps. 91. 11. 121. 8.

p ch. 1. 22. Ps. 144. 13. 147. 13. 148.

b Heb. *families.*

9 The calendar of this melancholy year has been calculated as follows by Bayinger:—A. M. 1656, supp. Methuselah dies. Oct. Noah enters the ark. Nov. 17th, the fountains of the great deep broken open. Dec. 26th, the rain begins, and continues forty days. Jan. all men and beasts on earth perish. Feb. rain continued. March, the waters remained covering the mountains till the 27th, when they began to abate. April 17th, the ark rests on Ararat. May, the waters are receding. June 1st, mountain tops appear. July 11th, Noah lets go a raven: 18th, a dove which returns: 25th, the dove returns with an olive leaf. Aug. 31, the dove let out, returns no more. Sept. 1st, dry land appeared. Oct. 27th, Noah leaves the ark with his family.—*C.*

q He. 13. 10. Ro. 12. 1. 1 Pe. 2. 5. 9.

1 The language of the original is here very expressive. The altar was dedicated to JEHOVAH, Noah's covenant God, of whose faithfulness he had now experimental evidence. The offering consisted of one at least of every species of clean animals which he had taken into the ark. It was, besides, as the Hebrew word signifies, a holocaust, the victims being wholly consumed upon the altar. Noah thus, while expressing gratitude for complete deliverance, devoted all that was saved to God.—*P.*

2 Heb. *a savour of rest.* Le. 1. 9. 13. 17. Ep. 5. 2. 2 Co. 2. 15. Song 4. 10, 11.

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

3 So curse.

r ch. 6. 5. Mat. 15. 19. Ro. 8. 7. 8. Ps. 51. 5. Ep. 2. 1-3. Je. 17. 9.

s 2 Pe. 3. 6, 7. Job 22. 20. 15. 5. 9.

4 Heb. *as yet all the days of the earth.* Ps. 74. 16, 17. Song 2. 11, 12.

CHAP. IX.

a ch. 1. 20. 28. 8. 17. ver 7. Ps. 128. 3, 4. 132. 15.

b ch. 35. 5. Le. 26. 6. 22. Job 5. 23. He. 2. 15. ch. 1. 28. Ps. 8. 4-8. ch. 1. 26. 2. 19. Eze. 34. 25.

5 Eg. for eating. Le. 22. 8. 11-13.

c ch. 1. 29, 30. Ps. 104. 14, 15.

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

d Le. 17. 10. 12. 14. 3. 7. 23. 26. De. 12. 16. 23.

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

f Ps. 9. 12. Ex. 21. 28, with Ac. 17. 26.

8 Satan was 'a murderer from the beginning,' Jn. 8. 44. and Cain, when he became his slave and subject, became likewise his imitator in this evil propensity; hence aggressive *wars and fightings* became honour, fame, and glory. God therefore multiplies the fences for preservation of life, in proportion to the tendency to its destruction.—*C.*

g Mat. 26. 52. Re. 13. 10. Nu. 35. 25. Ro. 13. 4.

h ch. 1. 26, 27. 5. 1 and so the murder of man is an attack upon God himself.

i Ver. 1. ch. 1. 28. 8. 17.

k ch. 6. 18; 17. 7. 22. 17. Is. 54. 9. 10. Je. 31. 35, 36; 33. 20. *i.e.* make it firm and sure.

and the LORD said in his heart, I will not again curse[3] the ground any more for man's sake; for the [s]imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, [t]as I have done.

22 While the earth[4] remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAPTER IX.

1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant.* 13 *signified by the rainbow.* 18 *Noah replenisheth the world.* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his son,* 25 *curseth Canaan,* 26 *blesseth Shem,* 27 *prayeth for Japheth,* 29 *and dieth.*

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

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

3 Every moving thing that liveth shall be meat[5] for you; even as the [c]green herb[6] have I given you all things:

4 But[d] flesh with the life thereof,[7] *which is* the blood thereof, shall ye not eat.

5 And [e]surely your blood of your lives will I require:[8] at the hand of every beast will I require it, and at the hand of man; at the hand of [f]every man's brother will I require the life of man.

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

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

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

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

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days; and the whole period from the time Noah entered the ark till he left it was a lunar year and ten days, or just one solar year of 365 days. *P.*]

Ver. 20. It was common for the patriarchs to erect altars and offer sacrifices of thanksgiving for mercies received, and for the expiation of their own guilt, as in the case of Abraham, ch. 12. 7, 8; 13. 18; Isaac, 26. 25; Jacob, 35. 7; and Moses, Ex. 17. 15. These were typical of Christ our New Testament altar, as the sacrifices were of his oblation of himself, He. 10. 10-15.

Ver. 21. The Lord accepted it as a thing pleasant and delightful, proceeding from faith and gratitude, 1 Sa. 26. 19; Le. 26. 31; Am. 5. 21. God would hereafter improve the sinfulness of mankind as an occasion of manifesting his patience and mercy, Ps. 103. 11-14; 25. 21; Ex. 34. 9; Is. 43. 24, 25; 44. 22; 48. 8, 9; 7. 17, 18; 1. 18; Je. 3. 1, 4, 5, 14, 22. Thus, Ps. 106. 6-8, '*Though* we have sinned with our fathers, have committed iniquity, have done wickedly, nevertheless he saved, for his name's sake, that he might make his mighty power to be known;' Eze. 16. 60-63, 'Nevertheless, *notwithstanding innumerable and grievous provocations*, I will remember my covenant with thee; I am pacified towards thee for all that thou hast done;' 20. 4-44, 'I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings;' compare 36. 16-32; Ro. 5. 20 21. 'Where sin abounded, grace did much more abound; that as sin had reigned unto death, grace might reign through righteousness unto eternal life, through Jesus Christ our Lord.'

Ver. 22. How remarkably exact over all the world hath been the fulfilment of this prediction for more than 4000 years past!

REFLECTIONS.—How graciously God remembers, and in mercy visits, his people in due time! Therefore, though the vision tarry, let me wait for it. How easily, and often gradually, the Lord accomplishes his merciful designs! As he never wants instruments of affliction and ruin, so neither of gracious deliverances. Whatever means I may use of information, or of affecting my conscience and heart, let me in all my ways acknowledge God, and wait for his direction out of straits as well as in them. If I receive deliverance, let my heart be lifted up in his way, and my thanksgivings wait for him in Zion! Let my hopes of future favours wholly depend upon his tender mercy, not on my own or others' reformation: for, alas! blessed or chastised, we are flagrant rebels still! But in this patriarch's ark do I not discern Jesus Christ? He is the absolutely necessary mean of our escaping the justly deserved and destructive floods of God's everlasting wrath. Everything in his mediatorial person and office was devised and appointed of God. He was gradually reared up in promises before he was actually incarnate, and gradually he finished his all-covering atonement. How wide is the gate of access to him revealed in the gospel! and what abundant room is there in his saving power, his love, his blood, his intercession, his covenant, and promise, for endangered sinners of mankind! His stories are his ancient undertaking, his humiliation, and his endless glory. No light is in him but what is of a spiritual and heavenly nature. By exposing himself to the deluging rains, the fearful billows, of his Father's wrath; to depths wherein was no standing, till at last he rested in his grave, and at his Father's right hand he bears up and saves sinners. How many despise him and his atonement! But by the power of God all who believe, both of Jews and Gentiles, are saved by him, and made heirs of new promises, inhabitants of a new covenant state, and an eternal world of blessedness!—And is not the same a figure of the gospel-church, in which, reared by Jesus' labours of love, the nations of them that are saved do live in this world 'till the winter be past, and the floods be over and gone?' And, happy period, when, after tossings unnumbered, the Lord shall call us forth into our fields, 'our house eternal in the heavens,' where rains, where storms, where nights, where winters, where curses never enter!

CHAPTER IX. [Ver. 4. This restriction seems also to imply that the animals intended for food should be regularly killed by drawing off the blood; it thus

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

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

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

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.[1]

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

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

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

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

18 ¶ And the sons of Noah, that went forth of the ark, were [n]Shem, and Ham, and Japheth; and Ham *is* the father of Canaan.[2]

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

20 ¶ And Noah began *to be* an [o]husbandman, and he planted a vineyard:[3]

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

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

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

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

25 And he said, [s]Cursed *be* Canaan;[4] a servant of servants shall he be unto his brethren.

26 And he said, [t]Blessed *be* the LORD God of Shem; and Canaan shall be his servant.[5]

27 God shall enlarge[6] Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

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

[k] ch. 8:17; 9:10, 12, 15, 16. [l] Is. 54:9.

[g] ch. 17:11. [1] Or, *I do set my bow*, etc. [m] Ex. 2:24; 6:5. [n] ch. 5:32; 10:1. [2] Heb. *Canaan.*

[o] Ps. 104:15. ch. 5:29. [p] Is. 28:7; 56:12; 5:11, 22. [3] Or, *husbandman.*

[q] ch. 38:2. [r] Ps. 16:9. [s] ch. 48:15; Dt. 28:18; Jos. 6:26.

[t] Ps. 115:15; 128:5; 134:3. [4] Or, *servant of servants.*

[u] ch. 48:15; Dt. 28:18; Jos. 6:26. [v] Ps. 144:15; Heb. 11:10. [5] Or, *persuade.* [6] Or, *servant to them.*

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

[a] Ps. 145:9, 16. Job xxxviii. 25; Jo. 4:11.

[b] Is. 54:9, ch. 8:21, 22.

[c] The rainbow now became a token that there should never be another flood; although sinful, it represented the covenant of grace, Rev. 4:3; 10:1.

[d] The Hebrew verb is in the past tense, and ought rather to be translated 'I have set.' The meaning is not that it was placed there for the first time; but that it was then appointed or constituted a sign of God's covenant. *A.*

[e] Ge. 8:21, 22. Ho. 2:18, ver. 9, 10, 11. This covenant of safety to the world was typical of the covenant of grace, Is. 54:8-10. Ps. 89:34, 35.

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prohibits the cruel practice of mutilating animals by cutting away part of the flesh for food while they are yet alive. *P.*]

Ver. 9. [By *covenant*, we are not here to understand a mutual compact and agreement, but a simple and gracious promise, see Nu. 18. 19; 25. 12. *C.*]

Ver. 18. [The last clause of this verse is manifestly inserted as introductory to the painful incident which is narrated below. The mind of the writer being specially directed to that incident, he naturally connects Canaan with Ham. It would seem, too, from the tenor of the whole narrative, that Canaan must have been in some way implicated. Probably he was the first who discovered Noah, and then told his father. *P.*]

Ver. 24. [Some suppose that this expression, which may be translated 'his little son,' applies to Canaan, Noah's grandson. This, however, is contrary to the idiom of the Hebrew. There can be no doubt that the words apply to Ham, and ought to be rendered 'his youngest son,' thus indicating Ham's position in the family of Noah. *P.*]

Ver. 25 27. These predictions are greatly extensive: almost every prediction in Scripture relative to the Egyptians, Canaanites, Tyrians, and Sidonians, is comprehended in this repeated curse of Canaan. Almost every prediction relative to the Assyrians, Chaldeans, Persians, and Arabs, and especially what relates to the Jewish nation and Jesus Christ, is included in the blessing of Shem. Almost every prediction relative to the Greeks, Romans, Goths, Tartars, and Turks, and especially what relates to the gospel-church among the Gentiles, is contained in the blessing of Japheth. The fulfilment of these predictions is no less remarkable. Much of the scriptures of the Old and New Testaments, much of the history of nations, is no more than an account of it. The descendants of Ham, by his sons Cush, Mizraim, Phut, and Canaan, peopled Africa and part of Western Asia. For about four thousand years past the bulk of the Africans have been abandoned of Heaven to the most gross ignorance, rigid slavery, stupid idolatry, and savage barbarity. Scarcely ever hath a state formed of them made any respectable figure - the Egyptians and Carthaginians excepted; and even they had little dominion over any part of the descendants of Shem or Japheth. For many ages the northern parts of Africa were enslaved or harassed by the Assyrian, Chaldean, and Persian descendants of Shem; and next by the Greeks, but especially the Roman and Vandal descendants of Japheth. For eleven hundred years past they have been enslaved by the Ishmaelite Saracens descended from Shem, or by the Seljukian and Ottoman Turks descended of Japheth. And what multitudes of the Western Africans were formerly bought for slaves by the English, and further by the Spaniards, the French, Portuguese, and Dutch, and condemned to the hardest drudgery in their American plantations! It was Canaan, I suppose, who first saw the nakedness of Noah, and told his father of it. His posterity first settled in the west of Asia, and the curse hath pursued them in a still more remarkable manner. About A.M. 2079 Chedorlaomer and his Elamite descendants of Shem rendered tributary the Canaanitish kingdoms of Sodom and Gomorrah, Admah, Zeboim, and Zoar. Upon their revolt he invaded and pillaged their country, Ge. xiv. Not long after they, Zoar excepted, were destroyed with fire and brimstone from heaven, for their unnatural lewdness and other abominations, Ge. xix. The Hebrews, chiefly under Moses, Joshua, and Barak, cut off most of the other Canaanites, and seized on their country, Nu. xxi.; Jos. vi.–xix.; Ju. iv. The Gibeonites and others, whose lives were spared, were subjected to slavery, Jos. ix.; Ju. i.; 2 Sa. v. Solomon had more than 150,000 of them employed as slaves in the building of the temple, 1 Ki. 9. 20, 22; 5. 15, 16. They who settled in the north-west of Canaan, and formed the once flourishing states of Tyre and Sidon, were by the Assyrians, Chaldeans, and Persians, but chiefly by the Greeks, Romans, Saracens, and Turks, reduced to great misery and bondage, till at last they were totally ruined, Is. xxiii.; Eze. xxvi, xxviii. They who fled from Joshua, or afterwards to Northern Africa, and formed the Carthaginian and other states, were, after much contention and mutual enslavement, reduced by the Romans to the basest servitude and misery; and for about two thousand years that country hath been one continued scene of slavery to the Romans, Vandals, Saracens, or Turks. The Phœnician Canaanites, who, pushing their fortunes, settled in the Mediterranean islands, or in Greece, Italy, or on the border of the Euxine Sea, have shared a similar fate of thraldom and misery from the Persians, Greeks, Romans, Saracens, Normans, or Turks. But the countries of Persia, Assyria, Chaldea, Lydia, Syria, Arabia, India, and I suppose most of China, were peopled by the posterity of Elam, Asshur, Arphaxad, Lud, and Aram, sons of Shem. The blessings bestowed upon them by God have been remarkable. The most rich or fertile parts of the world fell to their share. They formed the Assyrian, Chaldean, Persian, and Saracen monarchies, which in their turns enslaved the offspring of Canaan. For two thousand years, from the death of Noah to that of Christ, the knowledge of the true religion and the new covenant relation to God, as his church and people, were almost wholly confined to them, particularly to the Jews; and from them the Messiah, the Lord from heaven, had his human descent; and from them the apostolic founders of the gospel church did spring. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Their descendants, the Celts or Gauls, the Tartars, Medes, Greeks, Romans, Goths, Turks, &c., prodigiously multiplied, and peopled the whole of Europe, the northern half of Asia, and I suppose most of America. For many ages they have been settling themselves in the original habitations of the posterity of Shem. The Medes, assisted by the Chaldeans, overturned the Assyrian empire; and afterwards, assisted by the Persians, whom they had subdued, ruined the Chaldean. Perhaps it was their Scythian brethren who about two hundred years after founded the powerful monarchy of the Parthians in Persia and the places about; while multitudes of the overstocked Gauls from Europe invaded Asia, and partly took up their residence in Mesopotamia. About three hundred and thirty years before the birth of our Saviour, the Greeks, under Alexander, overran Asia to the river Indus, and for several ages held it in subjection. Next the Romans pushed their conquests into Syria, Assyria, and Canaan; and for more than seven hundred years retained what they could of it. For many ages the Tartarian Huns and Turks continued to pour themselves into Persia and the countries about. In the eleventh century of the Christian reckoning, the Seljukian Turks formed themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, and quickly extended their dominion as far as the Indus. Meanwhile Mahmud-Gazni, with an army of Tartars and others, invaded India, and founded there a mighty empire, which continued about two hundred years. In the 13th century Jenghis Khan and his sons, with their Tartar troops, conquered the greater part of Asia. The empires which they founded in China and in Persia continued about nine generations. In the beginning of the 15th century Tamerlane with his Tartars overran great part of Asia.

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

29 And all the days of Noah were [a]nine hundred and fifty years: and he died.[6]

CHAPTER X.

1 The generations of Noah. 2 The sons of Japheth. 6 The sons of Ham. 8 Nimrod the first monarch. 21 The sons of Shem.

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

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

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

4 And the sons of Javan;[7] Elishah, and Tarshish, Kittim, and Dodanim.

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

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

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

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

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

A.M. 1656, B.C. 2344.

a ch. 5. 32, 7. 11, 11. 10, 25, with Ps. 90. 10.

6 B.C. 1998.

CHAP. X.

c Historical accounts, ch. 2. 4, 5. 1; 6. 9. Matt. 1. 1.

b 1 Ch. 1. 5–7. Ezek. 38. 2, 6, 15; 39. 1, 6. Rev. 20. 8 Hence, those springing the Caucasian, Celtic, Lydian, Medic, Grecian, Italian, &c.

7 They were Greeks.

c Deut. 2. 11. Josh. 12. Is. 42. 4, 49. 1, 60. 9, 59. 18.

d 1 Ch. 1. 8–16. 1. 40. Ps. 105. 23, and 106. 22. From these sprung the Ethiopians or Cushites, the Egyptians, West Africans, and Canaanites.

8 *I.e.* the rebel. Mic. 5. 6. About 2218.

e Jer. 16. 19. Rev. 17. 6. Ezek. 27. 18. ch. 6. 11, 25. 7. 2 Ch. 28. 22.

9 Nimrod is described as a hunter, an employment that in thinly peopled countries was necessary for self-defence as for subsistence. There appears from the statement of Moses no good reason for understanding the phrase in a hostile sense. Our Lord tells the disciples they should be *fishers of men*, a phrase as indicative of aggression as *hunter*. The words *before the Lord* express God's visible or acknowledged presence in a place or emergence, 1 Chron. 18. 22. Jer. 27. 18, and seem intended to ascribe to Nimrod a religious regard to God in his rural employment as a hunter, as having the foundation of that energy of character which progressively raised him to the throne of the first empire. C.

A.M. 1756, B.C. 2078.

f Mic. 5. 6. Je. 50. 22.

1 *I.e. Babylon*, Mic. 4. 10. Is. 39. 1.

g Is. 11. 9.

h ch. 11. 2, 14. 1. 2 Kgs. 5. 17.

2 Or, *he went out into Assyria.*

i Nah. 2. 6–13. Jonah 3. 3, 4. 11. 3 Or, *the streets of the city.*

4 Father of the Egyptians, &c.

k 1 Ch. 1. 11, 12. Je. 46. 9. Eze. 30. 5.

l Is. 11. 11. Je. 44. 1.

m Je. 47. 4. Am. 9. 7. Deut. 2. 23

n 1 Ch. 1. 13. Joel 3. 6. Is. 23. 4.

o ch. 15. 18–21. Ps. 83. 8, 134. 11, with Jos. 12. 8–24. Nu. 34. 2–15.

p Ezek. 27. 8. Jos. 18. 24. 2 Ch. 13. 4. Is. 10. 9. Ezr. 47. 16, 17.

5 The Hivites from Heth, Jebusites, Amorites, Girgasites, and Hivites, settled in Palestine, and remained there till the exodus. The Arkite settled in the north-east part of Lebanon, the Sinites down beside them; the Arvadites occupied the island of Arvad on the Syrian coast, and the Hamathites gave their name to the great city of Hamath.—*P.*

q De 32. 8. ch. 15. 18. 21. Nu. 34. 2–15. Jos. 15. 1–12.

6 Heb. *Azzah*

r ch. 14. 2.

7 They peopled Africa and part of the south-west of Asia.

8 Black or burnt.—*C.*

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

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

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

13 And Mizraim[4] begat [k]Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And [l]Pathrusim, and Casluhim, (out of whom came [m]Philistim,) and Caphtorim.

15 ¶ And [n]Canaan begat Sidon his first-born, [o]and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And[p] the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.[5]

19 And [q]the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza;[6] as thou goest unto [r]Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons[7] of Ham,[8] after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the

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and founded an empire in Persia, and another in Western India, which still subsists under the Great Mogul. For about three hundred years the Ottoman Turks have been masters of Assyria, Syria, Canaan, and the places about; while the Portuguese, the Spaniards, the English, the Dutch, the Danes, and French, have been rendering themselves masters of islands or settlements, almost innumerable, in the East Indies. Thus there is scarce one single country of note which originally pertained to the offspring of Shem but is now possessed or governed by the *enlarged* posterity of Japheth, Arabian Hejiaz excepted. Multitudes too of the posterity of Japheth in Asia and America, but chiefly in Europe, have been *persuaded* of God to embrace the true religion, and become his church, ever since the Jews were rejected. The far greater part of that race known to us do, and for many ages have, at least in word, made profession of the Christian faith, while very few of the descendants of Shem or Ham have so much as pretended it. Nor do I remember that the Christian religion ever had a public establishment from one of them, the Abyssinians excepted. What an exact, an explicatory, and confirming counterpart is the whole providence of God to his word! What understanding of the divine authenticity of the scriptures, and of the love and faithfulness of God, may I attain by a wise and careful observation thereof!——[Ver. 27. This remarkable prophecy is given in the form of a short poem, and consists of three parts—a curse upon Canaan, and a blessing upon Shem and Japheth. But it will be observed that each blessing embodies, while it illustrates, the first curse. Canaan appears to be mentioned as the representative of the whole Hamites—the head of that section of the Hamitic race with which the Israelites came specially into contact. The whole prophecy has been remarkably fulfilled in the history of mankind since it was uttered. The Hamites as a race have been 'servants of servants,' *i.e.*, as the Hebrew idiom implies, they have been in a state of *perpetual servitude* under the Shemitic Israelites, and the Japhetic Greeks, Romans, and Saxons. Japheth has been enlarged. His descendants occupy at this day the territories of Shem, and constitute the leading nations of the civilized world. *P.*]

REFLECTIONS.—Lord, what is man, that thou shouldst be so mindful of him and his concerns! that thou shouldst so care for his welfare and his life! that thou shouldst so familiarly covenant with him, and so often repeat thy declarations for the strengthening and confirmation of his faith! May I always accept thy favours with thankfulness, and obey thy commandments with cheerfulness! But ah, how quickly do we forget his mighty works! how fearfully do the best stumble and fall, if the Lord uphold them not mightily! How readily do fools trample on every tie of relation or duty, in order to make a mock of sin! But dreadful is the curse, lasting and extensive the disfavour, which awaits those who contemn and deride their aged parents: while blessings shall lie on their head who regard them, and cover their infirmities. But let me not bid adieu to the dying patriarch, till in him I contemplate the great God my Saviour! His name is a bed of rest, and source of comfort. He is the distinguished favourite of Heaven. In the midst of a crooked and perverse generation he dared to be singularly good: at once he gave an unblemished pattern of uprightness, and boldly preached righteousness in the great congregation. To him mankind owe their recovery from ruin. By him the church is gradually built up as the mean of our salvation, and his believers are rendered true members thereof. Upon the savour of his sweet-smelling sacrifice God hath promised no more to curse the world. With him and believers is the new covenant for ever established; and to them are the inheritance and rules of the new covenant state conferred. By him is the church, the vineyard of the Lord of hosts, planted and cultivated; and in his word is irreversibly declared the everlasting fate of his faithful ones. Behold how those who love his person, and hide the infirmities of his saints, are blessed with all spiritual blessings! Behold how the curse of sin pursues both wicked Jews and carnal professors, who stumble at this corner-stone, who turn his grace into licentiousness, and the infirmity of his saints into ridicule! and what everlasting ruin it entails upon them.

CHAPTER X. [Ver. 1. This is the commencement of a new document. It contains the genealogy of the nations of the world, and thus forms an introduction to ethnology. Recent researches have tended most remarkably to confirm its strict accuracy, and to illustrate its statements. *P.*]

Ver. 2. [Japheth was Noah's oldest son. Of his children *Gomer* was the ancestor of the Cimbri and Celts; *Magog* of the Scythians and Mongolians; *Madai* of the Medes; *Javan* of the Ionians and Greeks; and *Meshech* of the Muscovites or Russians. *P.*]

Ver. 5. Europe, Lesser Asia, and the islands of the Mediterranean Sea, are these *isles of the Gentiles*. The Jews called countries situated on the sea-shore, or parted from their own by sea, *isles*, Je. 47. 4, 'Country (Heb. *isles*) of Caphtor; 25. 22. To these *isles of the Gentiles* the gospel promises are peculiarly directed, and on their inhabitants they have been peculiarly fulfilled, Ps. 72. 10; 97. 1; Is. 24. 15; 42. 4, 10, 12; 49. 1; 51. 5; 60. 9; 66. 19; Zep. 2. 11, &c.

Ver. 6. [The word *Ham* signifies 'warmth;' and Ham's descendants all migrated southward. Of his sons *Cush* was ancestor of the Ethiopians; *Mizraim* of the Egyptians; *Phut* of the Lybians; and *Canaan* of the Canaanites, of whom there were many sub-tribes. *P.*]

Ver. 8, 9. Perhaps Nimrod first made himself popular by hunting down the wild beasts which began to infest the country, and then openly, and without fear of God, he usurped the government over his neighbours, and became so cruel an oppressor or persecutor, Je. 16. 16; La. 4. 18; Eze. 13. 18, that his name became a proverb of reproach; comp. 2 Ch. 28. 22.

Ver. 10. [*Babel* is Babylon; *Erech* is the ruin Warka, about 90 miles S.E. of Babylon, on the banks of the Euphrates; and *Calneh*, now called Niffer, is situated about 60 miles N.E. of Erech, in the plain of Mesopotamia. These great cities are now desolate heaps. *P.*]

Ver. 12. [The ruins of Nineveh cover the plain on the east bank of the Tigris, opposite Mosul. About 60 miles farther south, on the right bank of the Tigris, lie the ruins of Calah. Between the two, 20 miles from Nineveh, are extensive ruins called Nimrud, which are probably identical with Resen. *P.*]

Ver. 21. *The children of Eber* are the Hebrews, who being followers of him in his faith and holiness, and the peculiar people of God from whom the Messiah sprung, were the principal descendants of Shem, and those on whom his blessing was chiefly conferred, Nu. 24. 24. What nations these descendants of Noah

children of Eber,[8] the brother of Japheth the elder, even to him were *children* born.[9]

22 The [a]children of Shem; Elam,[1] and Asshur, and Arphaxad, and Lud, and Aram.[2]

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

24 And Arphaxad begat Salah;[3] and Salah begat Eber.

25 And[t] unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And [u]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

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

30 And their dwelling was from Mesha,[4] as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem,[5] after their families, after their tongues, in their lands, after their nations.

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

CHAPTER XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language,[6] and of one speech.[7]

2 And it came to pass, as they journeyed from the east,[8] that they found a plain in the land of Shinar;[9] and they dwelt there.

3 And they said one to another, [a]Go to, let us make brick, and burn them thoroughly. And they had [b]brick for stone, and slime[1] had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* [c]unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.[2]

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

6 And the LORD said, Behold,[3] the people *is* one, and they have all one language; and this they begin to do: and now nothing will[4] be restrained from them, which they have imagined to do.

7 Go to, let [e]us go down, and there [f]confound their language, that they may not understand one another's speech.[5]

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

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

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

11 And Shem lived,[7] after he begat Arphaxad, five hundred years, and [i]begat sons and daughters.

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

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

14 And Salah [l]lived thirty years,[9] and begat Eber.

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

16 And[k] Eber lived four and thirty [l]years, and begat Peleg [2]

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

18 And Peleg lived thirty years,[3] and begat [m]Reu.

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

20 And Reu lived two and thirty years,[4] and begat [m]Serug.

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

22 And Serug lived thirty years,[5] and begat Nahor.[6]

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

24 And Nahor lived nine and twenty [7]years, and begat [n]Terah.

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

26 And Terah lived seventy years,[8] and [o]begat Abram, Nahor, and Haran.

A.M. 1786. B.C. 2218.

8 From *Eber* is derived *Hebrews*, a distinguishing name of the Jews.—C.

b 2346

a 1 Ch. 1. 17-23. Ac. 2. 9. 2 Ki. 15. 19. Jun. 1. 17. From these sprung the Persians, Assyrians, Chaldeans, Lydians, and Syrians.

1 Elam colonized the country on the east bank of the Tigris, between Assyria and the Persian Gulf. It was afterwards called *Shushan*, and by the Greeks *Susiana*.—*P.*

2 The country of Aram embraced northern Mesopotamia and north-eastern Syria.—*P.*

3 Heb. *Shelah.*

t 1 Ch. 1. 19. ver. 21; ch. 10. 21-25.

u 1 Ch. 1. 20-23.

v 2 Ch. 9. 10, 13. Job 22. 24, 28. 18.

w 1 Sa. 15. 7. ch. 2. 11

4 In Arabia Felix

5 They peopled the southern half of Asia.

x ver. 5, 20, 31; ch. 9. 1, 7, 19. Ac. 17. 26.

A.M. 1798. B.C. 2206.

6 It would seem from the real signification of the original words in this and the preceding verse, that the confusion was caused by creating a variety in the forms, inflections, and pronunciation of words, and not by introducing an entirely new set of root-words. The language in fact remained *radically* the same. The most advanced researches in philology tend to confirm this opinion.—*P.*

y ver. 4, 9. De. 32. 8.

9 That is, *confusion*. Is. xxii. xiv. Jer. li. He made them to forget their wonted terms, and affix new names to things. Such as spoke the same language went with one another. ch. 10. 5, 20, 31.

CHAP. XI.

B.C. 2246.

1 Heb. *lip.*

2 Heb. *words.*

3 Not from *east* directly *west*, but from a country that lay to the east of Arabia, where Moses wrote, or of the Euphrates, the great boundary with which it is evident, ch. 2. 14, the Israelites were most familiar.—C.

4 *i.e.* shaking out, ver. 9. Zec. 5. 11. ch. 10. 10. Is. 11. 11. Da. 1. 2.

a Pr. 1. 11. Ps. xi. 5; 64. 5. Is. 41. 6, 7, not as He. 10. 24, 31. 13.

b Ex. 1. 14; 5. 7-18. 2 Sa. 12. 31. Na. 3. 14. The buildings of the East are generally brick or clay.

1 There are various kinds of bitumen, but all, more or less, akin to the mineral tar contained in several kinds of pit-coal. One of these bitumens, the *slime* used in the building of Babel, is believed to have been the *asphaltum* found in great abundance around the Dead Sea (see Ge. 14. 10), and in Albania, the island of Trinidad, &c.—C.

c Very high, De. 1. 28, 9. 1. Da. 4. 11.

5 God's blessing and direction to man was to *replenish* the earth, here is a resolution to prevent the fulfilment; an unnatural resolution, that must soon have led to unnatural restraints upon the growth of population, and the exercise of personal freedom, and which therefore God in great mercy interposes to prevent.—C.

d ch. 18. 21. Je. 23. 23. Ps. 11. 4, 33. 13, 14. He 4. 13.

6 In derision, as Ju 10. 14. 1 Ki. 18. 27. Ec 11. 9.

4 May not the sentence be taken interrogatively, thus: Will nothing be *restrained* from them?—C.

e ch. 1. 26; 3. 22. Is 6. 8.

f Job 12. 20; 5. 12, 13. Ps. 33. 10.

7 That is, *dispersion*. Is. xii. xiv. Jer. li. He made them to forget their wonted terms, and affix new names to things. Such as spoke the same language went with one another. ch. 10. 5, 20, 31.

g ver. 4, 9. De. 32. 8.

h That is, *confusion*. Is. xii. xiv. Jer. li. He made them to forget their wonted terms, and affix new names to things. Such as spoke the same language went with one another. ch. 10. 5, 20, 31.

4 2 Ch. 2. 27-27. Lu 3. 34-36.

7 2346.

i ch. 5. 26, 30. 7. 5. 4. Ps. 127. 3. 128. 3, 4. 144. 12.

8 2311.

9 2281.

k 1 Ch. 1. 19. ch. 10. 21, 25. Nu. 24. 24.

1 2247.

2 Called. Lu. 3. 35. *Phalec.*

3 2217.

l *Ragau.* Lu. 3. 35.

4 2185.

m Lu. 3. 35. *Saruch.*

5 2155.

6 An idolater, Jos. 24. 2.

7 2126.

n Lu. 3. 34. *Thara.*

8 2056.

o Jos. 24. 2, 3. 1 Ch. 1. 26. ch. 12. 4, 5. 22. 20-24. 29. 4, 5.

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formed, and what countries they inhabited, may be seen in ch. 9. 25-27.

Ver. 25. [Eber was the progenitor of a large section of the Arabs of Arabia, through *Joktan;* and of the Hebrews through *Peleg*. Many of the Arab tribes are still known as *Bene-Kahtan*, 'children of Joktan.' *P.*]

REFLECTIONS.—How quickly God can repair the most remarkable breaches in external things, and make families increase and spread when he pleaseth! But alas! how soon human pride and lust of dominion revive, notwithstanding the most tremendous judgments of God upon them! Neither floods, nor flames, nor sword, nor famine, nor pestilence, but Jesus' blood and Spirit alone, can extirpate our sinful inclinations. How insatiably do carnal men covet and grasp at power or property! and the more they have, the more they hunt after! But let me remember, that all my hunting after these vanities is *against*, as well as *before*, the Lord. How often God prospers the wicked under their energy and industry, and also by the same means provides wealth for his people! But much happier is it to be with Eber, a father of saints, than to be with Ham, a parent of ambitious and tyrannical hunters, or of numerous Canaanites devoted to misery and ruin.

CHAPTER XI. [Ver. 2. Shinar embraced the great plain on both sides of the Euphrates, which was afterwards called Babylonia. Bitumen (or 'slime') wells are still found in it. Some of the most ancient bricks in the desolate mounds of Babylonia and Chaldea are 'thoroughly burned,' and are usually inscribed with the name of the reigning monarch. *P.*]

Ver. 5. God's *coming down to see* their work denotes

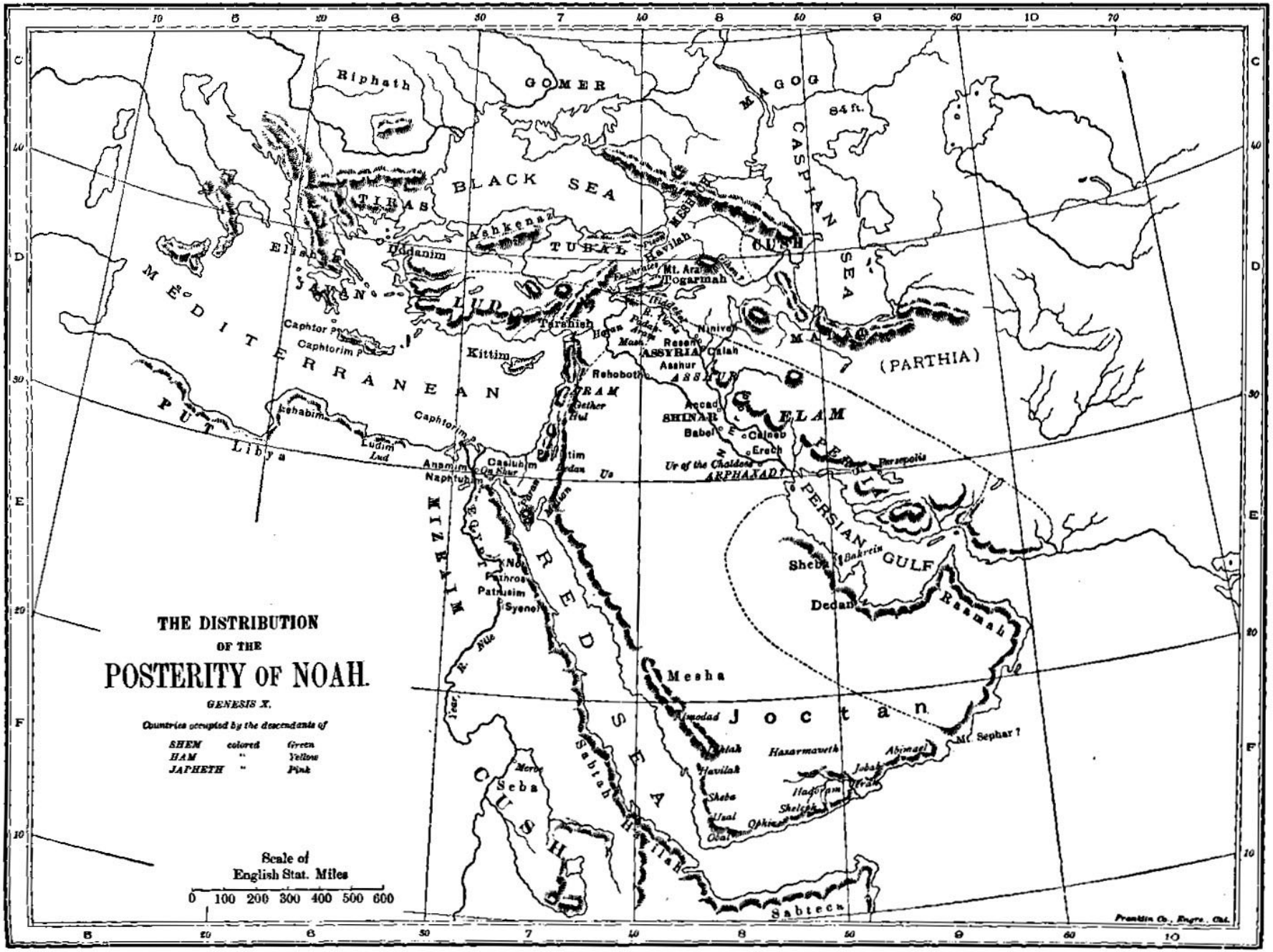
THE DISTRIBUTION
OF THE
POSTERITY OF NOAH.
GENESIS X.
Countries occupied by the descendants of
SHEM colored Green
HAM " Yellow
JAPHETH " Pink
Scale of
English Stat. Miles
0 100 200 300 400 500 600
Riphath
GOMER
MAGOG
84 ft.
CASPIAN SEA
BLACK SEA
TIRAS
Ashkenaz
TUBAL
MESHECH
CUSH
Elishah
Dodanim
JAVAN
LUD
Mt. Ara
Togarmah
MEDITERRANEAN
Caphtor ?
Caphtorim ?
Tarshish
Kittim
Ninive
Resen
ASSYRIA
Calah
Asshur
ASSHUR
MALAD
(PARTHIA)
Rehoboth
ARAM
Gether
Hul
Accad
SHINAR
Babel
Calneb
Erech
ELAM
PERSIA
Persepolis
Ur of the Chaldees
ARPHAXAD ?
PUT
Libya
Lehabim
Ludim
Lud
Caphtorim
Anamim
Naphtuhim
Casluhim
Us
PERSIAN GULF
Bakrein
Sheba
Dedan
Raamah
MIZRAIM
Pathros
Patrusim
Syene
RED SEA
Mesha
Joctan
Almodad
Hazarmaveth
Abimael
Mt. Sephar ?
Havilah
Sheba
Uzal
Obal
Ophir
Hadoram
Sheleph
Jobab
Sabtah
Havilah
Sabteca
CUSH
Seba
Meroe
Franklin Co., Engrs., Cal.

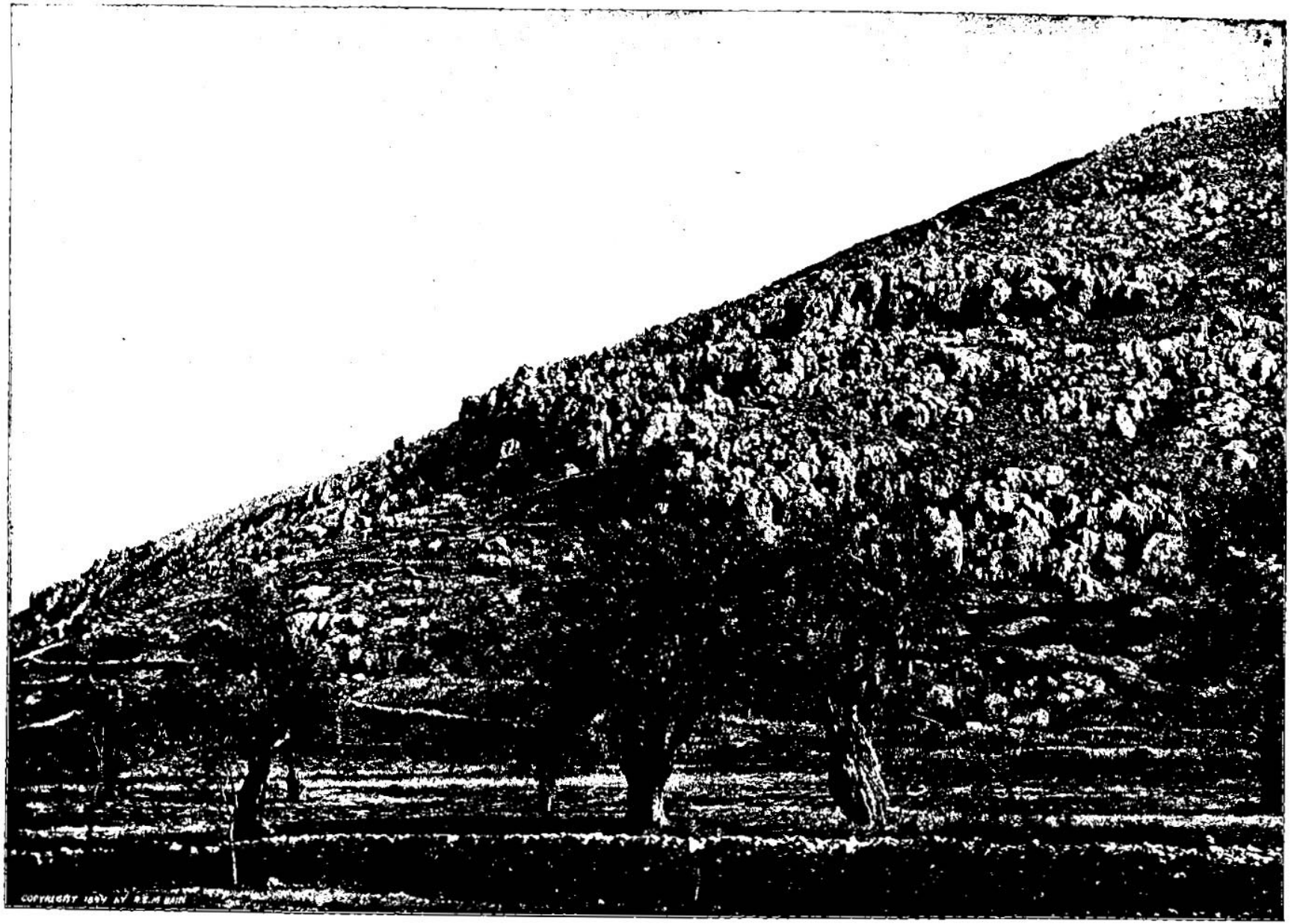

MOUNT GERIZIM—WHERE THE SAMARITANS WORSHIPED. [Genesis, xii:6.]—"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land." The "place of Sichem" referred to was afterward known as Shechem, and now is called Nablous. Shechem, or Nablous, is built between the mountains Ebal and Gerizim. It is more completely at the foot of Mount Gerizim. The mount really slopes down into the town. This is the first town mentioned in Palestine connecting it with the history of God's chosen people. Abraham erected an altar here and consecrated the place to the worship of Jehovah, and after the children of Israel took possession of the country, the bones of Joseph were deposited at Shechem, in the parcel of land which Jacob purchased of the children of Hamor, the father of Shechem, for a hundred pieces of silver. (Joshua, xxiv:32.) This mountain is notable because it is the one to which the woman of Samaria referred in her conversation with our Savior at Jacob's well.

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

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

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

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

31 ¶ And Terah[1] took Abram[2] his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; [v]and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto [w]Haran,[3] and dwelt there.

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

CHAPTER XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 6 *He departeth with Lot from Haran.* 6 *He journeyeth through Canaan,* 7 *which is promised him in a vision.* 10 *He is driven by a famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh, having taken her from him, by plagues is compelled to restore her.*

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

A.M. 2008. B.C. 1996.

[p] Ne. 9. 7. ch. 15. 7. Ac. 7. 2–4.

[q] Or, Their brother Haran's daughters.

[r] Ge. 17. 15, 29. 31.

[s] Ge. 22. 20, 24. 15.

[t] Sarai, Ge. 20. 12.

[u] ch. 25. 21, 29. 31. Ju. 13. 2. 1 Sa. 1. 2.

[1] Or, 1926.

2 We learn from Ac. 7. 2, that God's first appearance and direction to Abram was before he dwelt in Charran. We learn from Jos. 24. 2, that Terah and his progenitors were all idolaters previous to this call; and from this verse, 31, we find that Terah *took* Abram his son, &c. from Ur, *to go into the land of Canaan.* Is it not therefore reasonable to conclude that Terah had been converted by the testimony of Abram his son, whom he not more unwillingly parted, but took him forth to the promised land? —C.

[v] He. 11. 8. Ne. 9. 7. Ac. 7. 2–4. ch. 12. 1. Jos. 24. 2, 3.

[w] ch. 24. 10, 15, 27, 43; 29. 4, 5. Ac. 7. 2. The death of these ten patriarchs is not mentioned, as their lives were much shorter than in ch. 5.

[2] *Haran,* or *Charran,* situate in the northwest of Mesopotamia, has retained its name with little variation in all ages. The Greeks and Romans called it *Carræ.* It is mentioned in Ezek. 27. 23, as a place that traded with Tyre. Benjamin of Tudela (12th cent.) found it altogether decayed: in 1796 it was reported to Niebuhr as a small place much frequented by Jews.—C.

CHAP. XII.

[a] Ac. 7. 2, 3. Ps. 45. 10, 11. Lu. 14. 26. He. 11. 8. Ne. 9. 7. Is. 41. 2.

A.M. 2083. B.C. 1921.

[b] ch. 13. 16; 15. 5; 17. 5; 18. 18; 22. 17, 18; 26. 4; 28. 14. 29. 28. 32. 12; 35. 11; 46. 3. Ex. 1. 7. Ne. 9. 23.

[c] Ac. 3. 25. Ga. 3. 8, 16. Ps. 72. 17. Ep. 1. 3. 1 Co. 1. 30. Col. 3. 11. Re. 7. 9.

[3] This seems to be the second appearance of the Lord to Abram, after he removes from from Haran, where the family of Terah had settled. They had returned at least, some part of their idolatry (see ch. 31. 30), and therefore the total separation of Abram became absolutely necessary for himself and his family.—C. See next note.

[4] *Note.*—It is often a sore trial to flesh and blood to separate, in any degree, from irreligious relations; but if their principles and example tend to injure ourselves or our children, the sacrifice must be made. It is one form of that denial of self and taking up of the cross, Mat. 16. 24, essential to the *following* of our Lord.—C.

[d] To sojourn there, Ac. 7. 4. He. 11. 9, with ch. 10. 22.

[e] ch. 33. 18. Ju. 9. 1. 1 Ki. 12. 1. Ju. 4. 5.

[f] ch. 15. 15; 25. 8–21.

[g] ch. 13. 4. Seech. 8. 20.

[5] We learn from Jn. 1. 18 that *no man hath seen God at any time;* but "the only begotten Son, who is in the bosom of the Father, he hath declared (or educed) him." Therefore the LORD who *appeared* to Abram, whatever was the manner of that appearing, was the Son of God, and as such received Abram's worship.—C.

[h] ch. 28. 19. Jos. 7. 2; 8. 17, 28. 22. Ne. 11. 31. Is. 10. 28.

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

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

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

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

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

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an [g]altar unto the LORD, who appeared unto him.[6]

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

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his manifesting his notice of it in his deliberate and just judgments upon them for it, ch. 18. 20, 21.

Ver. 28. [The Hebrew word is *Kasdim*, but our translators have adopted the name *Chaldea* from the Greek. As a geographical term it has a wide signification, embracing the whole country of Mesopotamia, with the region extending southward to the Persian Gulf. Chaldea proper was confined to the plain on both banks of the Euphrates from Babylon southward to the Tigris. The city of *Ur* has been recently identified with the vast mounds of *Mugheir* or *Mugayer*, about 90 miles S.E. of Babylon, on the west bank of the Euphrates. On bricks dug up from the mounds of Mugheir the name *Ur* has been discovered by Loftus. It is worthy of note that *Mugheir* signifies 'Mother of Bitumen.' *P.*]

Ver. 31. [Terah, instead of striking right across the Arabian desert to Palestine, went north-west along the banks of the Euphrates. It is the route an Arab tribe would still follow; because in the desert there is little pasture for flocks, and no water. Haran still retains its ancient name, and some relics of former greatness. It is now a small and poor village standing on the bank of a small river called Belik, which flows into the Euphrates about 50 miles to the southward. *P.*]

REFLECTIONS.—How awful the presumption of sinners, who dare attempt to withstand the known command and purpose of the Almighty! Deeply should it affect us that we find the serpent's seed so harmonious and active in wickedness, while the children of promise are so divided and inactive in holiness. But with equity and ease the Lord frustrates the devices of the crafty, and turneth the counsel of the froward headlong, while he causes men's sinful attempts towards fame and power effectually to issue in their infamy and weakness. What a mercy that, as the confusion of tongues effected the dispersion of mankind, the miraculous gift of tongues contributed to spread the gospel, to gather sinners to Jesus, and to build up his church throughout the earth! Behold how the blessing of Noah begins to operate in the family of Shem, and will do till after the ascension of Christ! How proper to remark the providences of God in the names of our children, or otherwise! How precious are the saints, the church, in God's sight! They are allowed far more room in his inspired registers than all the world besides. If Terah, who set out for Canaan, died by the way, let me tremble, lest, a promise being left me of entering into God's rest, I should seem to come short of it!—tremble lest I should be almost, but never altogether, a Christian, not far from the kingdom of God, but never a true member thereof here, or partaker of it hereafter!

CHAPTER XII. Ver. 1. While Abram was in Ur of the Chaldees, God appeared to him, probably in human shape, Ac. 7. 2, as he did at least eight times afterwards, Ge. 12. 6, 7; 13. 3, 4; 15. 1; 17. 1; 18. 1; 21. 12; 22. 1, 15, and called him to leave his country and his father's house, which for some time past had been infected with idolatry, Jos. 24. 2; 2 Co. 6. 17; Re. 18. 4; Is. 41. 2; Ne. 9. 7. He readily surrendering all for the sake of Christ, Ps. 45. 11; Lu. 14. 26, in obedience to the divine command, and relying on his direction and protection, went forth, not knowing whither the Lord intended to lead him, He. 11. 8. But as they had stopped too long in Haran, I suppose the call here mentioned was one which he received anew after the death of his father.

Ver. 2. Abraham was made a *great nation.* His posterity by Ishmael, by the sons of Keturah, and by Esau, were exceedingly numerous, ch. 16. 10; 17. 20; 21. 13; 25. 1–18; xxxvi.; Nu. xxxi.; Ju. vi. vii. His seed of promise, by Jacob, were as the stars of heaven and the dust of the earth in multitude, ch. 13. 16; 15. 5; 22. 17; 28. 3, 14; 32. 12; Nu. i.; 23. 10; He. 11. 12; 1 Ch. xxi.; 1 Ki. 4. 20; 2 Ch. xvii.; Je. 33. 22. His spiritual seed, followers of his faith and obedience, are still more numerous, a multitude which no man can number, Ps. 2. 8, 9; 22. 27–30; lxii. xcviii.; Is. xlii. xlix. lx.; Re. 7. 4–9; 11. 15.—All the spiritual children of Jesus, his *eminent seed,* are included herein, Is. 53. 10–12. God *blessed* Abram, (1) with the numerous seed mentioned; (2) with Canaan, as the future property of part of them; (3) with Christ as his *eminent seed,* Ga. 3. 16; (4) with all spiritual blessings in Christ, Ga. 3. 14, with Ep. 1. 3. Abram was a blessing, (1) to his friends and servants, who were instructed by him, Ge. 14. 14; 18. 19; (2) to his posterity, who were blessed for his sake, Ex. 3. 6–8; Le. 26. 42; Ge. 17. 20; (3) to the world, as an eminent pattern of faith and holiness, Ro. iv., and as the progenitor of Christ the Saviour, Ga. 3. 13, 16.—God did and will remarkably befriend and prosper the friends of Abram and his natural seed, but especially of Jesus Christ and his spiritual seed; and did and will remarkably punish their enemies, Jos. 2. 9; Ge. 15. 13, 14; Ex. 17. 8–16; Mat. 10. 42; 25. 41–46. All the *families of the earth are blessed* in Abram. He was of great service to the Canaanites, in imparting revelation to some of them, or in setting before them all an engaging example of virtue. His seed of promise, and especially his spiritual seed, are useful on that account, and have been and are still the means of the prosperity or protection of nations, Is. 6. 13; 19. 24, 25; Mat. 24. 22. But it is properly in his seed (Christ) that men are *blessed.* Multitudes of nations receive much outward happiness, and the dispensation of gospel ordinances, in consequence of his undertaking for his people, Mat. 24. 24; Is. xxxv. xlix. lx.; 6. 13. And believers, gathered out of all nations, are blessed in him with temporal, spiritual, and eternal blessings, Ga. 3. 16; Ac. 3. 25, 26; Ep. 1. 3; Ps. 72. 17–19; Is. 45. 17–25. It is easy to see, that the subsequent promises and threatenings, nay, the doctrines and laws, mentioned in Scripture, are but an enlarged exposition of these two verses; and the whole fate of the Jewish and gospel church, nay, of the saints in heaven and lost in hell, are but one continued fulfilment thereof.

Ver. 3. [The command given to Abraham involved great personal sacrifices—country, kindred, and home; and also great faith—he knew not where he was going. But the blessing promised was most cheering and comprehensive. It embraced himself, all who favoured and honoured him, the whole nation that was to spring from him, and all the families of the earth. Abraham by faith saw in this last promise the most glorious and blessed of all truths—the atoning work of the Messiah, Ac. 3. 25; Ga. 3. 8. *P.*]

Ver. 6. [Sichem, or Shechem, or Sychar, was situated in a beautiful valley between the mountains Ebal and Gerizim. It was called by the Romans *Neapolis*, and its modern name is Nabulus. A mile east of it, at the opening of the valley, is a broad and fertile plain—no doubt the place where Abraham, and afterwards Jacob, pitched their tents. *P.*]

Ver. 7. For about four hundred and seventy years after, the Canaanites remained fixed in the possession of Canaan; during which time God, for the confirmation of his people's faith, renewed this grant of their

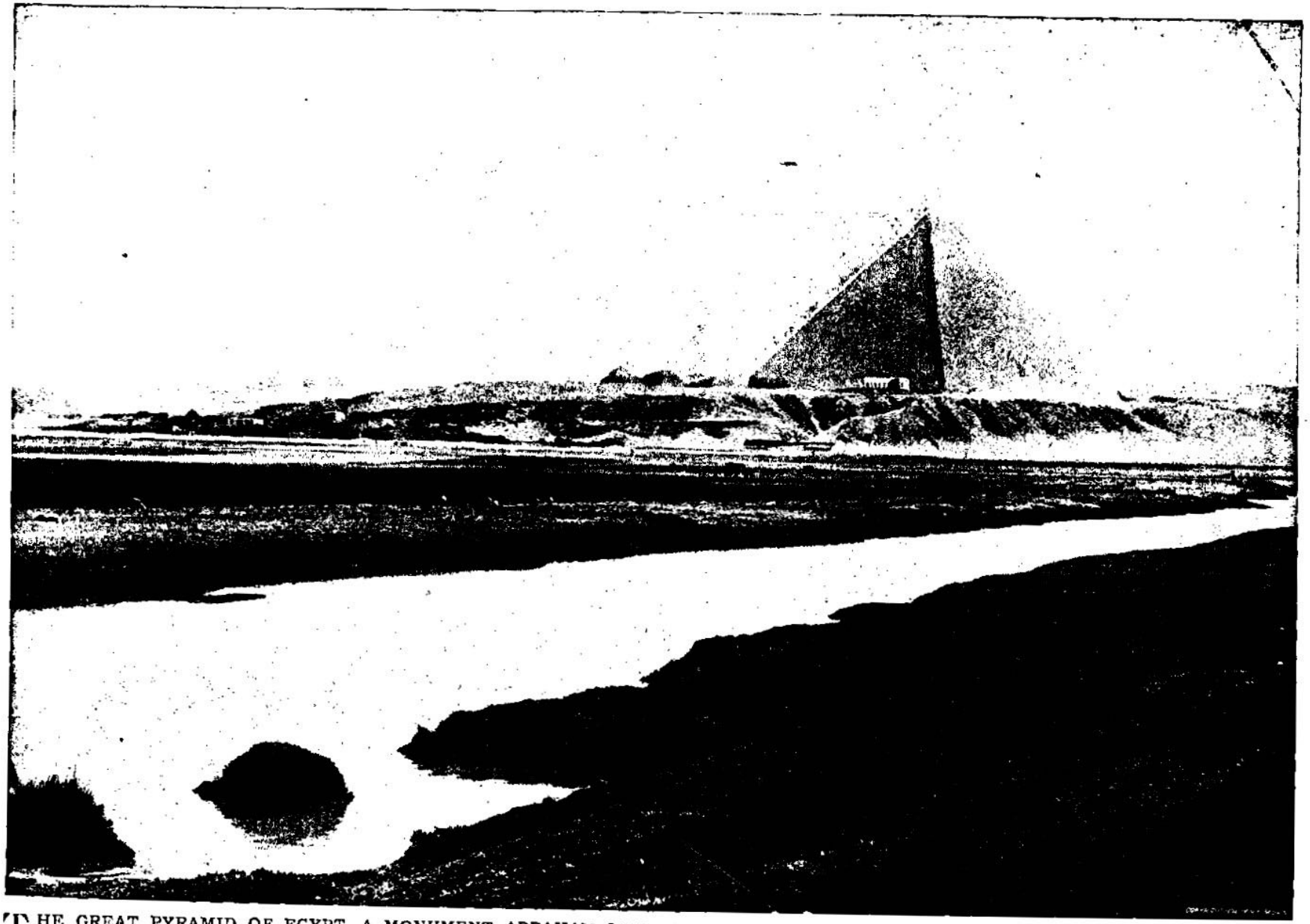

THE GREAT PYRAMID OF EGYPT—A MONUMENT ABRAHAM SAW. [Genesis, xii:11.]—When Abraham made his first visit to Egypt, 1921 B. C., the Great Pyramid, according to the estimate of Wallis Budge, Assistant Keeper of the Department of Egyptian and Assyrian Antiquities, British Museum, had been standing 1,812 years; so while we look at the Great Pyramid to-day, we may know at least that we are beholding one monument seen by Abraham. This pyramid was built by Cheops as his tomb. This is the largest of all the pyramids; covers about thirteen acres of land, and in the center of it is what is called the King's Chamber, where Cheops was buried. It is the first object that meets the eye when approaching Cairo, and is one of the monuments that the traveler never forgets. There is enough stone, it is said, in this great pyramid to build a wall all around the frontiers of France. Much of this material has been used in the building of modern Cairo.

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

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

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

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

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

14 ¶ And[1] it came to pass, that, when Abram was come into Egypt, the Egyptians[o] beheld the woman that she *was* very fair.

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

16 And he entreated Abram well for her sake:[2] and [r]he had sheep, and oxen, and he asses, and men-servants, and maid-servants, and she-asses, and camels.

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

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

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

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

A.M. 2084. B.C. 1920.

[r] Heb. *in going and journeying*, Ge. 12. 9, 14. Ps. 105. 13.

[s] This was a new trial of his faith, Ps. 105. 41. Ac. 11. 28. Je. 29. 33. Ps. 33. 19.

[t] The phrase is most accurate. He 'went down' from the uplands of Canaan to the low and flat delta of the Nile.—*P.*

[s] ch. 26. 1-3. 2. Ru 1. 1. 2 Sa. 21. 1. 1 Ki. 18. 2. 2 Ki. 8. 1. Je. 14. 2.

[t] ver. 14; ch. 39. 7. Pr. 31. 30.

[m] 1 Sa. 27. 1. Pr. 29. 25. Mat. 10. 28.

[n] Ro. 3. 6, 8. Col. 3. 9. 1 Th. 8. 4. 1 Ki. 6. 23. Eze. 18. 4.

[g] How shall we excuse this disingenuousness in Abram? We may not excuse it at all. The Spirit of God records it without comment, not because it is to be commended, or in any form imitated, but as a mere fact, illustrative of the weakness of man, and his need of more faith and of the power of grace that can bring good out of evil, and the mercy that can pardon iniquity, transgression, and sin.—*C.*

[1] About 1900.

[o] Mat. 5. 28. ch. 39. 7. 26.

[p] Pr. 29. 12. Est 2. 2-18. 1 Ki. 2. Hos. 7. 4-5.

[q] The king. ch. 40. 2. 41. 1. Ex. 2. 15. 1 Ki. 3. 1. 2 Ki. 18. 21. Je. 49. 17.

[2] The valuable acquisitions made by Abram in Egypt were not a consideration paid by Pharaoh for permission to espouse one that was taken for Abram's sister; for a brother appears not to have had such a right; but they are to be understood as a gift of generosity, like that made to Jacob. Ge. XXIV.—*Harmer.*

[r] ch. 13. 2. 24. 35. Job 1. 3. Ps. 144. 13, 14.

[s] Ps. 105. 14. ch. 20. 18. Job 34. 29. He. 13. 4.

[t] ch. 20. 9, 10; 26. 10; 31. 26. 32. 1. 1 Sa. 13. 4. 20; 14. 15. Jos. 7. 19. 1 Sa. 14. 43.

[u] Ex. 18. 27. Pr. 21. 1. Ps. 105. 14, 15.

A.M. 2086. B.C. 1918.

CHAP. XIII.

[a] ch. 12. 9. 20. 1. 21. 34. Jos. 19. 45. 1 Sa. 27. 10. 2 Sa. 24. 7.

3 The word here rendered 'south' is in reality a proper name. It ought to be 'towards *Negeb*.' Negeb embraced the country along the southern border of Palestine from Gaza to the southern end of the Dead Sea. It is the same word which is translated 'south' in Ge. 12. 9. 20. 1. &c. and many other passages, where it is a proper name.—*C.*

[b] ch. 24. 35. Pr. 10. 22. Mat. 6. 33. 1 Ti. 4. 8. Pr. 19. 23. Heb. 3. 22. 11. 25.

[4] *Negeb.*

[c] See ch. 12. 7, 8.

[d] Ps. 27. 4, 8. 15. 65. 1. 2. Ps. 6. 18, 19. ch. 4. 26. Is. 58. 6.

[5] About 1915.

[e] Servants dwelling in tents, Je. 49. 29.

[f] ch. 36. 7.

[g] ch. 21. 25. Ex. 2. 17. Ju. 4. 13. 21. 1 Sa. 1. 3. 17. 28.

[h] ch. 12. 6; 15. 19, 15. 18-21.

[i] 1 Co. 6. 7. He. 12. 14. Mat. 5. 9. Pr. 15. 1. Ja. 3. 17, 18.

[6] Heb. *men brethren.*

[k] ch. 19. 17. Is. 55. 3. Eze. 28. 25; 31. 8. Joel 2. 3.

[7] The view from the crown of the ridge between Bethel and Ai is most commanding. It embraces a large section of Southern Palestine, and the whole valley of the Jordan around Jericho. The reference to Egypt is natural, whether we regard this passage as written by Moses, who was familiar with Egypt, or by Abraham himself, who had just returned from that country. The rich and well watered valley of the Jordan bears in places a striking resemblance to the valley of the Nile; and it seems that resemblance was even greater before the destruction of Sodom and the enlargement of the Dead Sea. All difficulty is removed from the passage if we translate according to the grammatical construction of the Hebrew, thus: 'Lot . . . beheld *all the plain of Jordan towards Zoar*, that it was well watered,' &c. From the spot on which Lot stood Zoar lay directly beyond the plain, or 'circuit' of the Jordan, hence it is said, 'All the circuit of the Jordan towards Zoar.'—*P.*

CHAPTER XIII.

1 *Abram and Lot return out of Egypt.* 7 *By disagreement they part asunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promise to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the [a]south.[3]

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

3 And he went on his journeys from the south[4] even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

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

5 And Lot also, which went[5] with Abram, had flocks, and herds, and [e]tents.

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

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

8 And Abram said unto Lot, [i]Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.[6]

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

10 ¶ And Lot lifted up his eyes, and beheld [k]all the plain of Jordan,[7] that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD,

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country, times almost innumerable, to Abram and his seed, Ge. 13. 15; 15. 7, 18; 17. 8; 22. 17; 26. 3; 28. 4, 13, 14; 35. 12; 46. 4; 48. 21; 50. 24; Ex. 3. 8, 17; 6. 8; 12. 25; 13. 5; 20. 12; Le. 25. 2; De. 2. 24; 4. 1, 21; 11. 10, 17–31; 15. 4, 7; 8. 7, 9; 9. 1, &c. Canaan was granted as a pledge of heaven to him and his spiritual seed, Ro. 9. 6–8; Ga. 4. 22, 31.—[The land of Canaan, so called from the son of Ham, had the Mediterranean to the west, Egypt to the south, Arabia to the east, and Phœnicia and Syria to the north. From Dan on the north, to Beersheba on the south, it is in length about 150, and its average breadth is about 90 miles. But this did not include the entire possession promised to Israel, as appears from Jos. 1. 4, which extension was realized in part to David, and completely to Solomon, 1 Ki. 4. 21.—*Builded he an altar.* That Abram, before this time, knew and worshipped God, there can be no doubt; but this is the first altar erected by him; that is, the first decided and public establishment of the worship of Jehovah in his family.—*Note.* It is well known, that young Christians, who worship God in private, often find considerable difficulty in commencing family worship. Let them remember Abram's faith, and Abram's altar, and Abram's blessing, and take courage. *C.*]

Ver. 8. Abram *called on God, i.e.* worshipped him by prayer, by preaching to his family, and by offering sacrifices for himself and them, ch. 18. 19; 21. 13.—[Abram, in his new habitation, erected a second altar to God.—*Note.* It is not uncommon for men to speak and act religiously in one company or place, where religion is prevalent, or if it may be so called, fashionable, who yet totally lay it aside in another place or company, where religion is less regarded, or perhaps altogether despised. Abram testifies for God wherever he goes. *C.*——Bethel is 20 miles south of Sichem, and 10 north of Jerusalem. The site of Abraham's camp was about a mile east of Bethel, on the broad summit of a rocky ridge. *P.*]

Ver. 13. Sarai was his *sister* in some sense, as Lot was his brother, ch. 13. 8; 14. 12, 14, being his father's grand-daughter, ch. 20. 12; 11. 29; but it was not in that sense, but in the common acceptation of the words *sister and brother*, they sinfully wished the Egyptians to understand them.

Ver. 17. Thus the Lord rebuked the king; ordered him not to touch his anointed, or to do his prophets any harm, Ps. 105. 14, 15; and punished his intended whoredom with such distempers as prevented the defilement of Sarai, perhaps with a kind of emerods, ch. 20. 18; 1 Sa. 5. 10.

REFLECTIONS.—How ready and cheerful ought our obedience to be, when God plainly calls and powerfully encourages to it! What secrets of his grace and providence does the Lord manifest to such as fear him! And with what earnestness ought they to do good to all around them! Surely no discouragement, or apparent enemy, should ever make us to distrust the promise or protection of such a God! How gracious, frequent, and familiar are the visits of God to such as remember him in all their ways! May his kindness attach my heart to his service, as the first, the principal part, the all, of my business in life! Let no earthly enjoyment—no, not a land flowing with milk and honey—be the portion of my cup, but JEHOVAH himself, and the Canaan above, where wants are never known! Never let me, for the sake of carnal relief or advantage, quit the place or the station in which God hath fixed me, without his plain warrant. If I presume to direct my own way, or choose out my own lot, let me dread snares to my conscience and plagues upon my concerns! If in such cases the Lord hath ever granted me deliverance, let me bewail my folly, and praise him for the sovereignty of his grace!

CHAPTER XIII. Ver. 7. It was not proper these heathens should be scandalized by a strife between such as were brethren both by natural relation and by profession of the true religion.

Ver. 8. Ps. 133. 1–3, 'Behold how good and how pleasant it is for brethren to dwell together in unity!' He. 13. 1, 'Let brotherly love continue;' Ge. 45. 24, 'He sent his brethren away, and said unto them, See that ye fall not out by the way;' Ac. 7. 26, 'Ye are brethren, why do ye wrong one to another?' Ro. 12. 10, Ep. 4. 3; 1 Th. 4. 9; He. 6. 10; 1 Pe. 1. 22; 2. 17; 3. 8, 4. 8; 2 Pe. 1. 7; 1 Jn. 2. 9, 11; 3. 14–19; 4. 7, 20, 21.

Ver. 14. [From the spot on which he stood, on the mountain east of Bethel, ch. 12. 8; ver. 3, Abraham saw a large section of Mount Ephraim on the north, Benjamin and Judah to the west and south, the Jordan valley and the long range east of the Jordan from Edom on the south almost to the base of Hermon. *P.*]

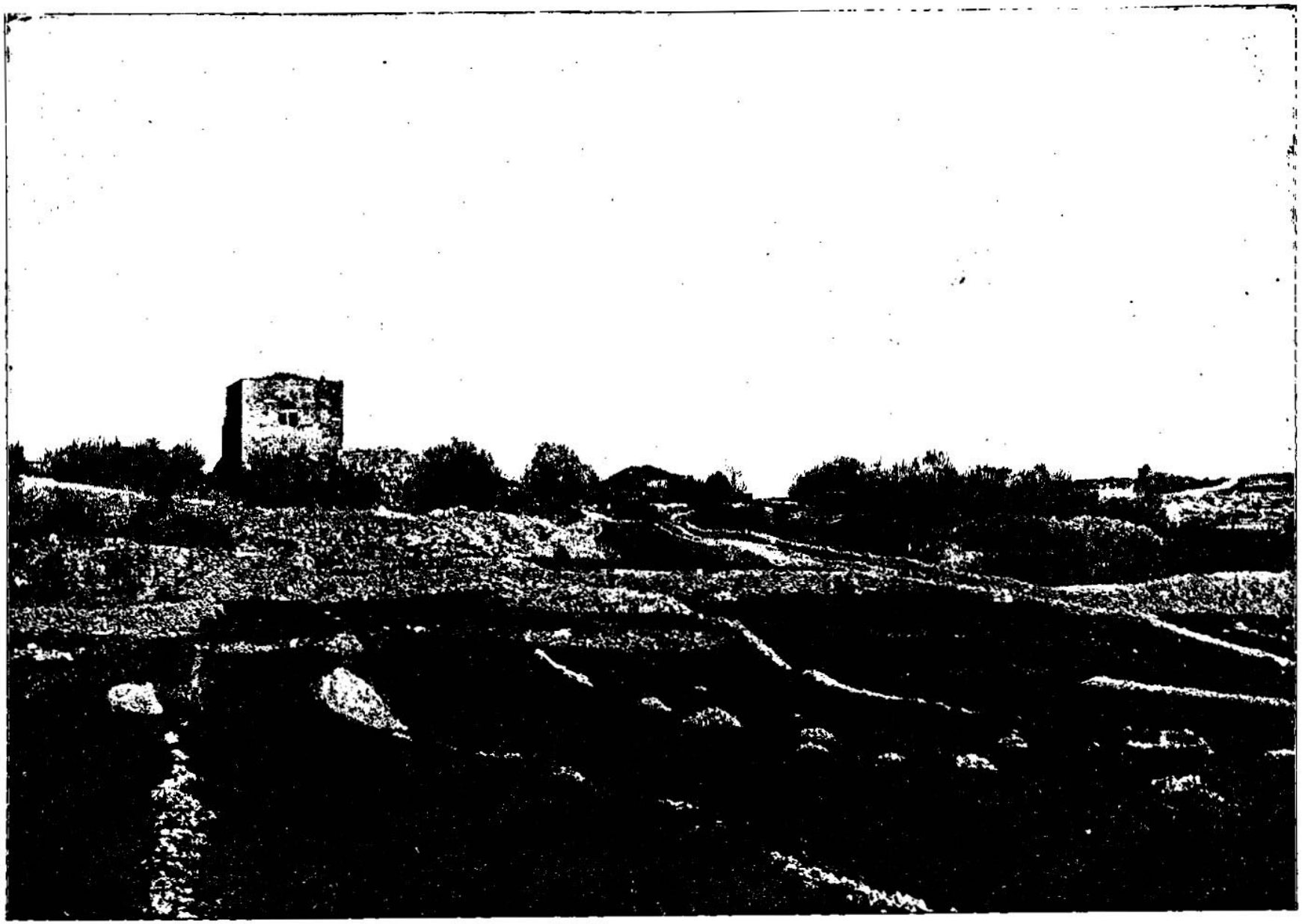

BETHEL—WHERE ABRAHAM WENT WITH LOT AND HIS WIFE. [Genesis, xiii.3.] When Abraham went up out of Egypt with Lot and his wife, his cattle, his silver, and his gold, he went on his journey from the South, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai. In the picture we have a view of Bethel as it is to-day. It is twelve miles from Jerusalem, and is a place where tourists take lunch the first day out from the Holy City. It is a desolate looking place, and the ruins of the ancient city are about three or four acres in extent. These consist of foundations, fragments of walls, and large heaps of stone. In the picture we are looking toward the northeast. South of the village there is a great reservoir. Every stone and ruin about this old place speaks of the past. Bethel means "The House of God." Hence so many churches all over the world have been called Bethel.

like the land of Egypt, as thou comest [t]unto Zoar.[7]

11 Then[8] Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan,[9] and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

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

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

15 For [n]all the land which thou seest, to thee will I give it, and to thy seed [o]for ever.[1]

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

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

18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain[2] of Mamre, which *is* in Hebron, and [q]built there an altar unto the LORD.[3]

CHAPTER XIV.

1 *The battle of four kings against five.* 11 *Lot is taken prisoner.* 14 *Abram rescueth him.* 18 *Melchic* [a]*blesseth Abram.* 20 *Abram giveth him tithe.* 22 *The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

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

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

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

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

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims[4] in Ashteroth Karnaim, and the Zuzims in Ham, and the [g]Emims in [5]Shaveh Kiriathaim,[6]

6 And the [h]Horites[7] in their mount Seir, unto El-paran,[8] which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* [i]Kadesh,[9] and smote all the country of the [k]Amalekites, and also the Amorites that dwelt in [l]Hazezon-tamar.[1]

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

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

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

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

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

13 And there came one that had [t]escaped, and told Abram the Hebrew; for [u]he dwelt in the plain of Mamre the Amorite,[2] brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 ¶ And when Abram heard that his [v]brother was taken captive, he armed[3] his trained[4] *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto [w]Dan.

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

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

17 ¶ And the [z]king of Sodom went out to meet him (after his return from the slaughter of

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A.M. 2286. B.C. 1918.

1 ch. 14. 23 19. 20, 22. De. 34. 3. Is. 15 5. Je. 48. 34.

7 This land is described as *well watered as the garden of the Lord*, which had four rivers, ch. 2. 10, and as *the land of Egypt*, which, being annually overflowed by the Nile, is rendered thereby one of the most fertile regions of the earth. —*P.*

8 About 1915.

9 Canaan proper embraced only the country going to the west of the valley of the Jordan. —*P.*

m ch. 18. 20 19. 5. 1 Sa. 15. 18. Ezr. 9. 13. Mat. 5. 22, 29 10. 6, 28 11. 23, 24. Luke 7. 32. Jude 7. Ro. 1. 27. Job 21. 7. Je. 23. 14. Hu. 1. 13. Is. 3. 9.

n See on ch. 12. 7 26. 4. Ge. 34. 4.

o See ch. 17. 7, 8.

1 The title of the Jews to the land of Canaan is as valid now as in the day it was granted by Jehovah to Abram, as no adverse possession of the Gentiles can invalidate the right of the Creator to give it to whom he pleases. The return of the Jews to Canaan is an event clearly predicted in the Scriptures (see especially Jer. 32. 37, 39), so that their title *for ever*, though for a time suspended, will, in God's good time, be finally resumed. —*C.*

p ch. 12. 2 15. 5 17. 6, 16 18. 18 22. 17 26. 4 28. 14 35. 11 46. 3. Joh. 8. 37. 1 Ki. 4. 20. 1 Ch. 27. 23. Ch. 17. 14. 18. Ge. xxv. xxxvi. 17. 20. 27. 23. Ju. 8. 30.

2 Heb. *plains.*

q See ch. 8. 20 12. 7, 8. ver. 4. Ps. 10. 8. 1 Ti. 2. 8.

3 Dwelt by the *oaks*, or, as others think, the *turpentine trees* of Mamre. *Note*: Wherever Abram dwells, the altar to Jehovah is erected. —*C.*

CHAP. XIV.

B.C. 1913.

a ch. 10. 10 11. 2. Zec. 5. 11. Is. 11. 11.

b Is. 37. 12.

c ch. 10. 22 Is. 11. 11, 22. 6. 11 12. Je. 49. 34–39.

d ch. 10. 19 13. 10 19. 20. Is. 1. 9, 10. Ho. 11. 8. Tells in the first way we read of.

e ver. 3, 10. ch. 13. 24. Nu. 34. 12. De. 3. 17. Jos. 3. 16.

f ch. 9. 25, 26.

A.M. 2091. B.C. 1913.

4 Or, giants. De. 2. 11, 20, 21 3. 11. Sa. 5. 18, 22

g De. 2. 10, 11.

5 Or, *the plain of Kiriathaim.*

6 The Rephaims, Zuzims, and Emims were different tribes of that gigantic aboriginal race which inhabited Syria in remotest times. Ashteroth Karnaim was in Bashan; Ham and the plain of Kiriathaim lay east of the Dead Sea. When the Israelites under Moses entered Palestine, Og, the last of the Rephaim, reigned over Bashan; and at a much later period Goliath and other descendants of the Rephaim still lived among the Philistines. —*P.*

h ch 36. 20 Dt. 2. Ch. 1. 38–42 20. 7 32. 22.

7 *Horites*, 'dwellers in caves,' the primeval inhabitants of Mount Seir, or Idumea. They were doubtless the original possessors of those remarkable grottoes which still abound in Petra. —*P.*

8 Or, *the plain of Paran.*

i ch 16. 14 20. 1. De. 2. 19, 46. Nu. 20. 1.

9 Situated in the valley of Arabah, on the western border of Edom. The Israelites long encamped at the fountain of Kadesh, which appears to have been, as the name implies, an ancient 'holy place.' —*P.*

k Ex. 17. 8 Nu. 14. 45 1 Sa. xv. xxvii. xxx.

l 2 Ch. 20. 2. Ezec. 47. 8, 9.

1 Afterwards called *Engedi*, 'the fountain of the kid.' —*P.*

m ver 2 ch. 19. 20, 22. See ch. 13. 10.

n See ver. 3, 10.

o See ver. 1.

p ch. 11. 3.

q Jos. 8. 22. Ps. 83. 10. Is. 31. 16. Je. 48. 44. Am. 5. 9.

r De. 28. 31, 33, 51.

s ch. 12. 7 13. 11. Re. 18. 4. Nu. 16. 26.

t Job 1. 15. 1 Sa. 4. 12.

u ch. 13. 18.

2 Or, Emorite, ch. 10. 16.

v Nephew, ch. 11. 31. 12. 5 ver. 12, 16.

3 Or, *led forth*, Is. 41. 2. Ps. 68. 19 45. 3, 4, 5.

4 Or, *instructed.*

w Ju. 18. 29, 30. 1 the north-east corner of Canaan.

x North of it, ch. 15. 2. 1 Ki. 15. 18.

y Is. 42. 2. 1 Sa. 30. 8, 19.

z Pr. 19. 4 24. 22.

Ver. 17. Abram's survey of Canaan was a mean of strengthening his faith, and of enabling him to discern the glories of heaven thereby represented.

Ver. 18. [The original name of Hebron was *Kirjath-Arba*, that is 'the city of Arba,' a celebrated chief of the Anakim. It was also called Mamre, though this appears to have been the specific name of a place beside the town, opposite Machpelah, see ch. 23. 19; 35. 27, once possessed by a powerful Amorite chief called Mamre, ch. 14. 13. *P.*]

REFLECTIONS.—Mark, my soul, what a load, what an occasion of strife, the riches of this world are! And how sinful and imprudent it is for the children of God to indulge contention before a carnal generation! Better to be losers in outward things than strivers about them! Never let me dare to mingle myself with monsters of wickedness for the sake of carnal advantage, lest, where I expect a paradise, I should find a hell! If, by yielding for the sake of peace, I submit myself to the worst, new visits from God, new promises, and new surveys of the Canaan above, will more than make up my loss. Meanwhile, wherever I go, let me set the Lord always before me, and attend to his worship and service, as my principal employ; then shall his blessing go with me, and render every change on earth a pleasing earnest of the promised inheritance.

CHAPTER XIV. [Ver. 1. These princes were all from Mesopotamia, and one of them was from Elam, or Chaldea, Abraham's native country. It is a remarkable fact that within the last few years bricks have been found in the ruins of Mugheir (Ur), the capital of Elam, bearing the name of a king, apparently contemporary with Abraham, and closely resembling *Chedorlaomer*. It is written *Kudur*-Mabuk. The first part is evidently identical with the Hebrew *Chedor*. This prince also has a title which signifies 'ravager of the west.' The direct distance from Elam to the Dead Sea is about 800 miles. *P.*]

Ver. 14. [The well-known border city, anciently called Laish, did not get the name *Dan* till the time of the judges; but there was another ancient city in the same region called Dan-jaan, which may perhaps be that alluded to in this passage and in De. 34. 1. *P.*]

Ver. 18. Who this Melchizedek was, this priest of God among the Canaanites, greater than Abram, the friend of God, who were his parents or his successors, is on purpose concealed by the Holy Ghost. And hence he is without father or mother, predecessor or successor, in historical account, in order that he might typify the incomprehensible dignity, the amazing pedigree, and unchangeable duration of Jesus Christ, our great High-priest. He. 6. 20, 'Jesus *was* made an high-priest after the order of Melchizedek;' 5. 6, 10; Ps. 110. 4; He. 7. 1–24, 'For this Melchizedek, king of Salem and priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all *the spoil:* first being *Melchizedek, which is*, by interpretation, king of righteousness; and after that



BEDOUIN VILLAGE NEAR JERICHO—THE PLAIN LOT SELECTED. [Genesis, xiii:10.]—"And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah." In the above picture we have a view of a Bedouin village as it appears to-day, that stands in the very plain of Jordan that Lot saw well watered everywhere. The waters from Elisha's Fountain, that have always been used to irrigate this plain, pass through this village. It would be hard to conceive of a village with a more tumbled-down, wretched appearance than this, and the people who live in the village are as degenerate looking and degraded as one would judge them to be from their place of abode. These houses are seven or eight feet high, and are built of stone, and are then covered with thorny acacia trees. This is about eight miles from the ancient site of Sodom and Gomorrah.

Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which *is* the king's[a] dale.

18 And [b]Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.[2]

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

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

21 ¶ And the king of Sodom said unto Abram, Give me the persons,[3] and take the goods to thyself.

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

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

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

CHAPTER XV.

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

AFTER these things the word of the LORD came unto Abram in a [a]vision, saying, Fear not, [b]Abram: I *am* thy shield, *and* thy exceeding great reward.[4]

A.M. 2091. B.C. 1913.

[a] Not that, [2] Sa.18. 18.

[b] He.7.1–01; 5.6,10; 6.20.Ps.110.4.

[2] Salem was one of the primeval names of Jerusalem, Jo. 10.3; and it appears to have been close to that city the interview took place. This has been questioned by some late authorities, but without just cause.—*P.*

[c] Nu.6.24–26. Ps.72. 17,19. He.7.6,7.

[d] v.20. Ps.68.29; 144.1,2.18.19.

[e] He.7.4,6.Ro.15.16.

[3] Heb. *souls.*

[f] Sworn, De. 32. 40. Da.12.7.Re.10.5,6.

[g] Ps.83.18; 92.1; 115. 16.Is.57.15.Da.4.35.

[h] Es.9.15,16. 1 Ki.5. 16,13.8.He.13.5.

[i] Pr.3.27. Ro.13.7,8. Mat.7.12.

CHAP. XV.

B.C. 1912.

[a] Nu. 1,6. 1 Sa. 9. 9. Da.10.1–16. Ac.10.10. He.2.1.

[b] ch.26.24; 46.3. Ex. 14.13. 1 Ch.28.20.Is.35. 4;41.10,13;43.1,5;44.2, 8.He.13.5.

[4] This is the first time in the Scriptures that *the Word of the Lord* is employed as a descriptive title of him 'that was with God, and was God.' see Jn. 1.1. It is impossible to read and believe this chapter, and deny that the 'Word' is Jehovah. In ver. 1 the *Word of the Lord* comes, saying:—I am thy shield; and here ever. 2i Abram addresses him as the *Lord God*; see also ver. 4, 8.—*C.*

A.M. 2093. B.C. 1911.

[c] Ps. 127. 3. ch.30.27; 25. 22. 1 Sa.1.11.

[d] With ch. 12. 2; 13. 16. Ps.113.9. Ro.10.5, 30.

[e] ch. 24. 14. Ec. 11. 1. Ps.50.23.

[f] 2 Sa.7.12. ch.17.16; 21.12.

[g] See ch. 12.2; 13.16. Ro 4.18.

[h] See Ro.4.3. Ga.3. 6.Ja.2.23.

[5] Righteousness, according to the common position of the word, signifies *a full performance of what is ordered*—a *fulfilling* of the whole will of God. Abram believed in the Lord, and it was counted to him, not as standing instead of righteousness, nor as becoming righteousness, but as considering *unto* righteousness, that is, to Christ the promised Seed, whose day Abram saw afar off and was glad. Jn. 8.56. and who alone is 'the end of the law for righteousness to every one that believeth.' Ro.10.4.—*C.*

[i] ch.17.21; 18.1. Ne. 9.7.Ac.7.3,4.He.11.8.

[k] See ch.12.7; 13.15, 17.Ps.105.11.Ne.9.8.

[l] Is.5.17,36. 40.9.Ki. 20.8. Is.7.11. Lu.1.18. Ps.86.17.

[7] All the animals here enumerated were afterwards appointed for sacrifice by the law of which Abram, by anticipation, now receives an outline.—*C.*

[m] ch.2.21, 2 Sa.26.12. Job 4.13;33.15.

[8] The effect of these miraculous interpositions was to isolate Abram's mind entirely from earthly scenes and thoughts, and to bring him into immediate communication with God. God alone was seen; his voice alone was heard; the mind was filled with the one subject to the exclusion of all else. Thus the divine promise had a reality and a vividness which impressed it indelibly on the mind of the patriarch.—*P.*

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

3 And Abram said, [d]Behold, to me thou hast given no seed: and, lo, [e]one born in my house is mine heir.

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

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

6 ¶ And he [h]believed in the LORD; and he counted it to him for righteousness.[5]

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

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

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.[7]

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

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

12 ¶ And when the sun was going down, a [m]deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.[8]

13 And he said unto Abram, Know of a surety

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also, king of Salem, which is king of peace; without father, without mother, *mentioned in history*, without genealogy, having neither beginning of days nor end of life, *recorded in scripture*, but made like unto the Son of God, who abideth a priest continually. Consider how great this man was, unto whom even Abraham gave the tenth of the spoils, and who blessed him that had the promises. And, without all contradiction, the less is blessed of the greater. Levi, who receiveth tithes, paid tithes in Abraham. After the similitude of Melchizedek there ariseth another priest, even Jesus, who is made, not after the law of a carnal commandment, but after the power of an endless life; and, because he continueth ever, hath an unchangeable priesthood.'

Ver. 22. In matters of importance, it is sometimes necessary to interpose an oath for the confirmation of our assertions or engagements, He. 6. 13–17; ch. 21. 31; 26. 31; 31. 53; 1 Sa. 20. 17; Nu. 5. 21; Ex. 22. 11; 1 Ki. 8. 31; 2 Ch. 6. 22, &c. All oaths are to be sworn by God alone, and import a taking of him to witness the truth of what we declare or engage, and calling him to avenge himself upon us if we utter falsehood, or neglect to perform our engagement, ch. 31. 53; De. 6. 13; 10. 20; Is. 45. 23; 65. 16; Je. 12. 16; Ps. 63. 11; He. 6. 13–17. In some cases, the putting of the hand of the inferior under the thigh of his superior was the declaratory sign used in swearing, ch. 24. 9; 47. 29; but lifting up of the hand was the common sign, Ex. 17. 16; De. 32. 40; Da. 12. 7; Re. 10. 5, 6.

REFLECTIONS.—How dreadful is the curse of God! After four hundred years' respite, it breaks forth upon the sinners of Sodom and the places about. From what distant quarters does God bring the executioners of it! How short-lived is that pleasure or quiet which saints attempt to procure by unnecessary connections with wicked men! How becoming and godlike to forget the injuries which we have received; and to risk, or even to lay down, our lives for the brethren! What honour—what comfort—what blessings—attend such a conduct!—But in this Melchizedek, king of Salem and priest of the most high God, let me behold Him who is a priest for ever—Jesus, without father as man, without mother as God—the Lord from heaven! He is *King of Righteousness*. In his obedience and suffering he made reconciliation for iniquity, and brought in an everlasting righteousness; in righteousness he rules his subjects, and causeth them to work righteousness. He is *King of Peace*. By his blood he secured our peace with God, with our conscience, and with one another; in his intercession he pleads for it; and by his word and Spirit he effects it. He is our incomparable High-priest, who received not his office from any creature, nor leaves it to another. In and by him we are blessed of God with all spiritual and everlasting blessings; and with his bread and wine, presented in the gospel—His flesh, which is meat indeed, and his blood, which is drink indeed—he refresheth our souls while we are engaged in and after our warfare with sin, Satan, the world, and death. And to him is due, from every minister and saint, the voluntary tithes of everlasting praise.

CHAPTER XV. Ver. 1. *Fear not*, indulge no slavish or excessive terror on account of thine enemies, wants, or dangers; or on account of the awful appearances of God, Is. 43. 1; 41. 10; Mat. 28. 5; Re. 1. 18. *I am thy shield*, infallibly to protect thee, Ps. 3. 3; 84. 11; 91. 4, and thy *exceeding great* but gracious *reward* of thy piety and love, giving myself, in all that I am and have, to thee, as thine everlasting all and in all, Pr. 11. 18; Ps. 19. 11; 16. 5, 6; 142. 5; De. 33. 26–29; Is. 41. 10; 1 Co. 3. 22; 15. 28, 58; Col. 2. 9, 10.

Ver. 2, 3. What avails it what outward comforts be promised me, so long as I have no child of my own, but only this Syrian servant, to be my heir.—[Ver. 3. The full force and meaning of Abram's words can only be seen by considering his position in connection with the promise originally given to him. He was not only childless, but to all human appearance hopelessly so. God had promised him that his seed should be as the stars of heaven for multitude. As yet there was no sign, and as he thought, no hope of its fulfilment. Consequently when the Lord now says, 'I am thy shield,' &c., Abraham replies in the bitterness of hopelessness, 'What wilt thou give me?' What can make up for the want of a child? 'The heir of my house is this Damascus-Eliezer'—my slave must be my heir. Abram's complaint just amounts to this: All gifts and promises are nothing to me since a child is withheld. *P.*]

Ver. 8–15. Moved by the Spirit of God, he asked this sign. The beasts he presented to God were emblems of his seed: the *heifer* prefigured them in their patience, labour, and proneness to backsliding, Ho. 4 16; the *goat* in their mischievousness and lust, Je. 5. 7, 8; the *ram* in their strength and fortitude, Nu. 24. 8, 9; the *doves* in their simplicity and harmlessness in their purest state, Ps. 74. 19. The *division* of the four-footed animals (1) represented the torn condition of his seed, by the division of their kingdom, &c., 1 Ki. 11. 12, 13; (2) ratified the covenant made with him and his seed, in God's passing between the pieces, in the symbol of the *burning lamp*. The pieces being laid over against one another, imported that God would in due time join the separated and scattered Hebrews into one body, Eze. 37. 15–22. The *fowls* which attempted to light on the pieces, denoted the Egyptians, and other enemies of Israel, which should in vain attempt to devour them, Eze. 17. 3, 7, 12. The *horror of great darkness* which fell upon Abram, signified their great distress and vexation in Egypt, and under their subse-

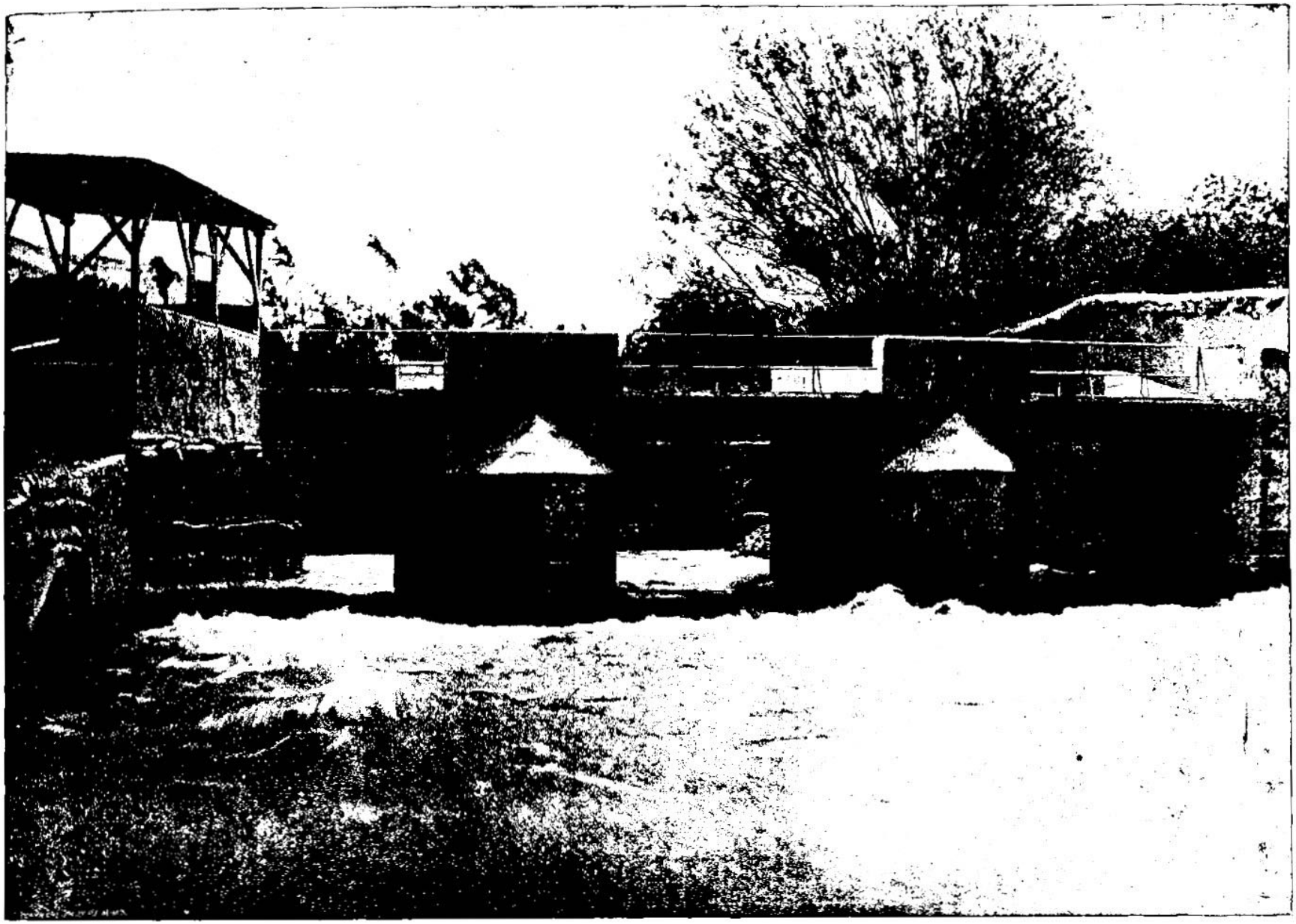

BRIDGE AT DAMASCUS—"IN THE OLDEST CITY OF THE WORLD." [GENESIS, xv: 2.]—"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" In this second verse of the 15th chapter of Genesis, Damascus is mentioned for the first time in the Bible. Thus we see that two thousand years before Christ, this city was known to Abraham, Father of the Faithful. Because of this Damascus has enjoyed the honor throughout the ages of being regarded as the oldest city in the world. In Damascus the peculiar manners and character of the orientals are seen to perfection. Here we have the houses built around an open court, which is planted with trees, with a trickling fountain in the center. Here are bazaars, coffee houses, goldsmiths and silversmiths and manufacturers of sword blades. About a quarter of a mile from the eastern gate of the city a spot is pointed out as the scene of the conversion of Saint Paul.

that[m] thy seed shall be a stranger in a land *that* is not theirs, and shall serve them; and they shall afflict them four hundred years.

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

15 And thou [o]shalt go to thy fathers[7] in peace; thou shalt be buried in a good old age.

16 But in the fourth[8] generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning[9] lamp that passed between those pieces.

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

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

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

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

CHAPTER XVI.

1 Sarai, being barren, giveth Hagar to Abram. 4 Hagar, being afflicted for despising her mistress, runneth away. 7 An angel sendeth her back to submit herself, and telleth her of her child. 15 Ishmael is born.

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

2 And Sarai said unto Abram, Behold now, the LORD hath [b]restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.[1] And Abram [c]hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his [d]wife.[2]

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

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

6 But Abram said unto Sarai, [g]Behold, thy maid *is* in thy hand: do to her as it pleaseth thee.[3] And when Sarai dealt hardly with [h]her, she fled from her face.

7 ¶ And the angel of the LORD[5] found her by a fountain of water [i]in the wilderness, by the fountain in the way to Shur.

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

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

10 And the angel of the LORD said unto her, [m]I will multiply thy seed exceedingly,[6] that it shall not be numbered for multitude.

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[m] Ac. 7. 6. Ps. 105. 23, 43. Heb. 11. 13. Exod. 1. 7, 12, 20, 47.

[n] ch. xlvi. Ex. vi. 26. xii. 35, 41. Deut. xxxii. 7, 8. Josh. xxiv. 4. Judges vi. 3, 33. vii. 12. 1 Sam. xv. 2, 3. Neh. ix. 9–11.

[o] ch. 25. 8. Job 5. 26.

7 It has been in customary accepted by some Christian writers, and is commonly asserted by infidels, that Moses makes no mention of immortality. That Moses never uses the word *immortality*, is admitted; but the *fact* is taken for granted and asserted throughout all that he wrote. To Abram it was promised, *thou shalt go to thy fathers*; but his fathers were *buried* in Mesopotamia, and Abram was *buried* at Mamre, ch. 25. 9, 10. His *going*, therefore, *to his fathers*, declares the separate state of spirits, who immediately around the throne of the Lamb, no matter how their bodies may be scattered. See 2 Co. 5. 1–8; Re. 6. 9–11.—*C.*

8 Eleazar and Caleb were the fourth generation from those who left Canaan, ch. xiv.

9 Heb. *a lamp of fire.*

[p] ch. 12. 7. 13. 15. 26. 4. 17. 8. 28. 4, 13. 35. 12. 48. 4. Ex. 23. 31. 34. 24. 1 K. 4. 8, 21, 24, 25. Ps. 72. 8. Is. 27. 12. Je. 2. 18. Ez. 47. 15, 18, 19. Am. 6. 14. Zec. 9. 10. Mat. 4. 24. Lu. 2. 1. with ch. 10. 15–19.

CHAP. XVI.

[a] Bondmaid, ch. xxi. 10, 12. Ga. 4. 22.

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[b] ch. 20. 18. 30. 2.

1 Heb. *be builded by her*, Ge. 30. 3, 6. Ex. xx. 1 Hagar being Sarai's bond-slave, her children would be Sarai's children, according to the custom of those times.—*Patrick.*

[c] ch. 3. 17.

[d] Concubine, ch. 25. 6.

2 This act, revolting though it be to our feelings, is not uncommon in the East at the present day.—*P.*

[e] Pr. 30. 20, 21.

[f] 1 Sa. 24. 12. 2 Ch. 24. 22. Ps. 7. 8. 35. 24. 43. 1.

[g] 1 Pe. 3. 7. Pr. 15. 1.

3 Heb. That which *is good in thine eyes.*

4 Heb. *afflicted her.*

[h] This is the first mention of the angel of the Lord. *Angel* is a name not of nature, but of office, and signifies *messenger*, [in a manner of speaking, ver. 10, and Hagar's declaration, ver. 13, shows that he was] JEHOVAH made *manifest*. See also Hos. 12. 4, 5, where of Jacob, the prophet says, 'He had power [the power of believing prayer] over the *angel*, and prevailed: he wept, and made supplication to him—even the Lord God of hosts, the LORD is his memorial.'—*C.*

[i] Ex. 15. 22. Sa. 15. 7. ch. 25. 18. Nu. 33. 8.

[k] ch. 3. 9, 10.

[l] Ec. 10. 4. 1 Pe. 5. 6.

[m] ch. 17. 20. 21. 13. 25. 12. 18.

6 The Arab tribes, very many of whom are the descendants of Ishmael, occupy the country extending from Egypt to the Arabian sea, and from Egypt to the Gulf of Persia. It is 1800 miles long and 900 broad. Besides, there are multitudes of Arabs in various parts of India and the north of Africa.—*C.*

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quent oppressors, Ps. 55. 3–5; Da. 10. 8, 9; and hence they are like to a bush burning and not consumed, Ex. 3. 2, 3. The *burning lamp* denoted their manifest and joyful deliverance, Ju. 6. 21; Is. 62. 1; the *smoking furnace*, their affliction in Egypt, De. 4. 20; Je. 11. 4. Abram went to *his fathers* in death, his soul to the world of spirits, and his body to the grave, where they were gone before him, He. 12. 23; Ec. 12. 7; ch. 25. 8, 17; 49. 29; Nu. 20. 21; 27. 13; Ju. 2. 10; 1 Ch. 23. 1; 29. 28; Job 42. 17; Je. 8. 2. And it was *in peace*, without remarkable trouble; and in peace with God and his own conscience, and with his neighbours, Ps. 37. 37; Is. 57. 2; 2 Ki. 22. 20. It was also in a *good old age*; when he was full of years, weary of this world, and ready and longing for heaven, yet free from any of the infirmities of old age, and falling like ripe fruit in the time of gathering, ch. 25. 8; 1 Ch. 29. 28; Job 5. 26.

Ver. 16. *Iniquity* is *full*, when it is arrived at such a number of acts, such a degree of aggravation, and time of continuance, that God, in consistence with his purpose or honour, can no longer forbear to punish it, Je. 51. 13; Da. 8. 23; Joel 3. 12; Mat. 12. 32; 1 Th. 2. 16.

Ver. 17. [*Those pieces.* The first emblem, *a smoking furnace*, was an apt representation of the state of Abram's seed under the Egyptians and the Gentiles, see Je. 11. 4; Zec. 13. 9. The second, *a burning lamp*, was a no less expressive emblem of that *word* of which they were made the preservers (see Ps. 119. 105; Ro. 3. 7; 9. 4), of that *Light of the world* (Jn. 1. 9) that was to arise amongst them, and of that finally glorious state of *light*, that, in the promise of truth and mercy, still awaits them, Is. 60. 1–3; 62. 1. *C.*]

Ver. 18. Through their sloth and wickedness they never, but in the reign of David and Solomon, possessed the whole territory here assigned them, Ju. i. ii. iii. iv., with 2 Sa. viii. x.; 1 Ki. 4. 21, 24; 2 Ch. 9. 26.

[The *river of Egypt* is the Nile. The Hebrew word is different from that employed in Nu. 34. 5; Jos. 15. 4; 1 Ki. 8. 65, though in the English version the same phrase is used. In the latter passages the Hebrew word signifies 'torrent-bed,' and not river; and Wady el-Arish is meant. National sin prevented the Israelites from possessing the *whole* country originally promised to Abraham, Ex. 23. 20–33, with Jos. 23. 13–16; Ju. 2. 20–23. The country as promised here to Abraham was much more extensive than that described by Moses in Nu. xxxiv. *P.*]

Ver. 19, 20. It seems the Kenites, Kenizzites, Kadmonites, and Rephaims had either been mostly extirpated before the time of Moses, or were blended with the seven nations which he mentions, De. 7. 1, 17–24; Ex. 23. 23; 33. 2; 34. 11.

REFLECTIONS.—Blessed indeed are they whose God is the Lord! There is no woe, no want, to them that fear him! How happy the issue of familiar intimacy with God! Before they call, he answers; and whilst they are yet speaking, he saith, Here I am. Scarcely will he do anything important without revealing his secrets to them. How he condescends to our weakness, in giving us signs in ordinances, signs in providence, for the confirmation of our faith in his promises! But even his faithful ones must often wait long for the beginning or the full accomplishment of these promises; and through manifold trials it must be obtained. Meanwhile, then, let me wait with patient expectation; and, with the patriarch, look beyond a numerous seed, and an earthly Canaan, to Jesus, and the travail of his soul, and to the better country above, the everlasting pleasures of which shall more than balance all the discouragements I can meet with by the way.

CHAPTER XVI. Ver. 5. Since you indulge your concubine in her contempt of me, may God plead my cause, and avenge the injury done to me on both you and her, 1 Sa. 24. 12, 15; Ge. 31. 53; Ex. 5. 21; De. 32. 36; 2 Ch. 20. 12; Re. 6. 10.

Ver. 7. Here, and in many other places, the *Angel of the Lord*, or *Angel Jehovah*, denotes Jesus Christ, who is the messenger of the new covenant, ch. 22. 11; 48. 16; Ju. 2. 1; 6. 11; 13. 3; Is. 63. 9; Zec. 1. 12; 3. 5; Mal. 3. 1.

Ver. 8, 9. He puts her in mind of her relation to Sarai, to render her sensible of her fault, and dispose her to a dutiful return and subjection to her, Tit. 2. 9; 1 Pe. 2. 18; Ep. 6. 5.

Ver. 10–12. Here it is foretold that Ishmael and his seed should be *wild free men, like wild asses*; mischievous to all around them, and extremely numerous. For almost four thousand years the fulfilment hath been amazingly remarkable. Ishmael had twelve sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, *before the face* or *in the presence* of their near relations, the Ammonites, Moabites, descendants of Keturah, Edomites, and Jews, ch. 17. 20; 21. 13, 18; 25. 11–18. All along they have been a nuisance and plague to the nations around them; infamous for theft, robbery, revenge, pillage, and murder. It hath therefore been the continued and common interest of mankind to extirpate them from the earth. But though almost every noted conqueror who hath appeared in the world, whether Hebrew, Egyptian, Assyrian, Chaldean, Persian, Grecian, Roman, Tartar, or Turkish, hath pushed his conquests to their borders, or even beyond them into Egypt or Arabia Felix, not one hath ever been able to subdue these Ishmaelites, or deprive them of their freedom. The mighty Shishak, King of Egypt, was obliged to draw a line along their frontiers for the protection of his kingdom from their ravaging inroads. The Assyrians under Shalmaneser and Sennacherib, and the Chaldeans under Nebuchadnezzar, greatly harassed them, and almost extirpated some of their tribes, Is. 21. 11–17; Nu. 24. 22; Je. 25. 23, 24; 49. 28 33. Provoked with their contempt, Alexander the Great made vast preparations for their utter destruction; but death cut short his purpose. Antigonus, one of his valiant captains and successors, provoked with their depredations, more than once, but to his repeated

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael;[7] because the [m]LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him: [n]and he shall dwell in the presence of all his brethren.

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

14 Wherefore the well was called Beer-lahai-roi;[8] behold, *it is* between Kadesh and Bered.

15 ¶ And[p] Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.[9]

16 And Abram *was* fourscore and six years old when Hagar bare Ishmael to Abram.[1]

A.M. 2093. B.C. 1911.

[7] That is, *God shall hear.*

[m] ch. 29. 32, 33. Ex. 2. 23, 24. 3. 7. Ps. 22. 24. mercifully regarded thy affliction and heard thy prayers therein. Lu. 1. 7.

[n] ch. 25. 18.

[o] ch. 22. 14. Ex. 34. 6, 7.

[8] That is, *the well of him that liveth and seeth me,* Ch. 24. 62. rather, *the well of seeing (God) and living.*—*P.*]

[p] ch. 25. 12. 1 Ch. 1. 28.

[9] The Arabs are divided into two primitive families or races, the *Joktanites,* called by native writers 'pure Arabs;' and the *Ishmaelites,* called 'mixed Arabs,' because their mother was an Egyptian. The latter are often called *Hagarenes.*—*P.*

[1] 1910.

A.M. 2107. B.C. 1897.

CHAP. XVII.

[a] ch. 35. 11; 48. 14. Je. 32. 17, 27. Mat. 19. 26. He. 11. 19. Da. 4. 35. Job 11. 7.

[b] ch. 5. 22; 6. 9; 48. 15. Josh. 14. 8. 1 Ki. 3. 6. Lu. 1. 6. Ja. 3. 3. Ac. 7. 2; 24. 16. 2 Co. 1. 12. Mi. 6. 8. Ps. 116. 9. He. 12. 28.

[2] Or *upright,* or *sincere.*

[c] ch. 9. 9; 12. 2; ver. 4, 5, 6. 1 Co. 2. 7.

[d] ver. 17. Le. 9. 24. Nu. 14. 5; 16. 22, 45. Jo. 13. 20. 1 Ki. 18. 39.

[e] See ch. 12. 2; 13. 16; 22. 17; 32. 12; 35. 11; 46. 3; ver. 20; xxv. xxxvi. Nu. 1. xxvi.

[3] Heb. *multitude of nations.*

[f] Ro. 4. 17. Ne. 9. 7. ver. 15. Is. 62. 2, 4. Re. 2. 17. ch. 32. 28. 2 Sa. 12. 25. Nu. 13. 16. Je. 1. 5.

[4] An high father.—*C.*

[5] Father of a great multitude.—*C.*

CHAPTER XVII.

1 *God reneweth the covenant.* 5 *Abram's name is changed, in token of greater blessings.* 9 *Circumcision is instituted.* 15 *Sarai's name is changed, and she blessed.* 17 *Isaac is promised.* 23 *Abraham and Ishmael are circumcised.*

AND when Abram was ninety years old and nine the LORD appeared to Abram, and said unto him, I *am* the [a]Almighty God; [b]walk before me, and be thou perfect.[2]

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

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

4 As for me, behold, my covenant *is* with thee, [e]and thou shalt be a father of many nations.[3]

5 Neither[f] shall thy name any more be called Abram,[4] but thy name shall be Abraham:[5] for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful,

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dishonour, attempted to subdue them. Flushed with his eastern victories, Pompey, the famed Roman general, attempted to reduce them; but his army being recalled when they had hopes of gaining their purpose, these wild Arabs pursued them, almost at their heels, and dreadfully harassed the Roman subjects in Syria. Augustus, the renowned emperor, made one or more fruitless attempts to subdue them. About A.D. 110, Trajan, one of the most powerful emperors and valiant generals that ever filled the Roman throne, with a mighty army, determined if possible to subdue them, and laid siege to their capital. But storms of hail, which are scarcely ever seen in that country, thunder, lightning, whirlwind, swarms of flies, and dreadful apparitions in the air, terrified or repulsed his troops as often as they repeated their attacks. About eighty years after, Severus, another warlike emperor, determined to punish their siding with Niger, his rival, by an utter reduction of them. But, after he had made a breach on the wall of their principal city, an unaccountable difference between him and his beloved and faithful European troops obliged him to raise the siege, and leave the country. In the seventh century of the Christian era, these Ishmaelites, under Mahomet, their famed impostor, and his successors, furiously extended their empire, and their new and false religion, through a great part of Asia and Africa, and even some countries of Europe, Re. 9. 1–11. Since the fall of their empire, the Turks have made repeated attempts to subdue them; but instead of succeeding, they have been obliged, for near three hundred years past, to pay them a yearly tribute of forty thousand crowns, for procuring a safe passage for their pilgrims to Mecca, the holy city, where Mahomet was born. If, to fulfil his promise, God hath done so much for protecting the temporal liberty of miscreants, what will he not do for the salvation of his people!—[Ver. 12. The 'wild ass' (*pere,* the Hebrew word here translated 'wild') was the emblem of wild, rude, uncontrollable freedom—total disregard of law and social restraint, Job 24. 5; 11. 12. Such has ever been, and is still, the character of the Arab. He roams free through his native desert. No power has been able to control his movements, or to induce or compel him to adopt the settled habits of civilized life. His hand has been, and is, against every man who, without his protection, enters his country; and the hand of every surrounding ruler has been and is against him. Yet he dwells to this day, as he has done for nearly forty centuries, in the presence of all his brethren. He meets them on the east, west, north, and south; and none can extirpate or subdue him. *P.*——*Against every man, and every man's hand against him.* The descendants of Ishmael were divided into tribes, after the manner of the Jews, differing to a certain extent in dispositions, habits, character, and government. Many of them made great advances in civilization and learning; and exhibited the ordinary aspect of powerful, settled, and regular communities. Still there has been a vast number, of whom the Bedouins are most generally known, who have, in all ages, practically and literally realized this prediction, and lived, as they still do, in a state of uninterrupted hostility with all men; seeking no home but the desert, submitting to no law but their will, and acknowledging no right but their sword; 'their hand against every man, and every man's hand against them.'—*And he shall dwell in the presence of all his brethren.* To ascertain the meaning of this phrase, we must recollect that one peculiarity in the prophecies concerning the Jews—another branch of the Abrahamic tree—was, De. 28. 64, '*And the Lord shall scatter thee among all people,* from the one end of the earth even unto the other.' Now this was foretold of the child of the promise, the descendants of *Isaac;* but of *Ishmael,* the son of the bond-woman, it is said, *He shall dwell in the presence of all his brethren;* that is, while *Israel* shall be *scattered, dispersed,* and *outcast,* Is. 11. 12, from the land promised to *Abram, Ishmael shall abide* in the land promised to *Hagar.* The event has verified the prediction, and proved that it proceeded from him who 'determined the bounds of their habitation.' Israel is scattered in judgment as chaff of the thrashing-floor; Ishmael abides immovable as Sinai. *C.*]

Ver. 13. Have I, in this desert as well as in my master's family, and notwithstanding my misbehaviour, received a gracious visit from God, as my powerful guardian and kind benefactor? and have I duly considered, and thanked him for, and improved the same? Ps. 9. 13; Lu. 1. 48, 49.

REFLECTIONS.—The best of saints too often degrade themselves to obtain what they desire before God's time, and with some plausible pretexts endeavour to conceal their guilt. An uneasiness of temper, and too much affection to creatures, often induce us to comply with their sinful proposals. But the best intended transgressions will quickly issue in shame and trouble to the guilty, especially if saints; while our tempters prove our first and principal accusers. How transcendent the mercy of God, in visiting transgressors in the very troubles which they had drawn upon their own heads! Yet remember no happy deliverance is to be expected but in the way of returning to our duty. Let me never therefore hope for comfort in children, or in anything besides, but in the Lord's way. Let me always leave it to him to give his promise a proper and honourable accomplishment in the season which he thinks fit. And if he grant me undeserved visits, while the yoke of my transgressions is wreathed about my neck, let me with wonder remark his kindness, and take to myself shame and confusion of face.

CHAPTER XVII. Ver. 1. The name *Shaddai,* rendered *Almighty,* denotes all-sufficiency, as well as infinite power. And what strong encouragement to the study of perfecting holiness in the fear of the Lord is it, that God is all-sufficient and almighty to prepare us for, assist us in, and reward us for it; 2 Co. 12. 8, 'My grace is sufficient for thee: for my strength is made perfect in weakness;' Phi. 2. 12, 13, 'Work out your salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his good pleasure;' 1 Co. 15. 58, 'Be steadfast, unmovable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord'—[*Almighty God.* This is the first time Jehovah calls himself *Almighty;* or, as some render it, and the word will bear, *All-sufficient.* It is important to remark, that God, whose perfections are *infinite,* can never, in the language of a *finite being,* fully bring out the catalogue of his attributes. But, on all occasions, he puts forth that special view of his perfections which is best calculated, in his special circumstances, to be the pillar of the believer's faith. Abram was a stranger, and surrounded by enemies, God therefore declares himself *the Almighty,* able to protect him in all dangers, as well as to fulfil all his promises. *C.*——*El-Shaddai,* 'God-Almighty,' was the name by which the Lord announced himself or made himself formally known to Abram and to the early patriarchs. It indicated the special relationship in which he stood to them:—he was their omnipotent Protector and Provider in a strange land. *P.*]

Ver. 2. God's *making a covenant* here, and in many other places, denotes the enlargement, renewal, establishment, or confirmation of it. It cannot be imagined that, in the various instances in which this phrase is used, he had not respect to his former declarations of the same kind as still in force, Ps. 105. 8–10; Ge. 15. 18; Ex. 34. 10–27; 1 Ki. 8. 9; Je. 31. 33; Ho. 2. 18; Ge. 6. 18; ver. 7, 19, 21; Ex. 6. 4; Le. 27. 9; De. 8. 18; Eze. 16. 60, 62.

Ver. 3. He *fell on his face,* in token of his fear and reverence, as being afraid and ashamed to look upon God; ver. 17; Ex. 3. 6; Le. 9. 24; Nu. 22. 31; Jos. 5. 14; Ju. 13. 20; Eze. 1. 28; 3. 23; 9. 8; 42. 3; Da. 8. 17; Mat. 17. 6; Re. 1. 17; Ps. 89. 7, 'God is greatly to be feared—to be had in reverence of all that are round about him;' 95. 6, 'Let us worship and bow down before the Lord;' Ps. 96. 4, 9; 91. 9; Re. 15. 4.

Ver. 4. Abram was not only the natural parent of multitudes, and the example and teacher of faith to all believers, but was the covenant-head with respect to the Israelitish nation, and was typical of Jesus Christ as the covenant-head and father of all who believe, ch. 12. 2; Ro. 4. 16, 17; Ga. 3. 28, 29.—[This was fulfilled to the letter. Abram was the progenitor of the Ishmaelites, the Jews, the several nations of the Keturites, the Edomites, &c. *P.*]

Ver. 5. God's giving names to persons, imports his making them to correspond with them in their condition or usefulness, ch. 32. 28; 2 Sa. 12. 25; Is. 62. 2, 4, 5; Re. 2. 17; Je. 20. 3; 23. 6; 33. 16; Mat. 1. 21. *Abram* signifies *high father;* Abraham, *the high father of a multitude;* Sarai, *my princess;* Sarah, *princess of a multitude.*

Ver. 6. The Ishmaelites, Midianites, Edomites, Hebrews, and their kings, ver. 20; Nu. xxxi.; Ge. xxxvi., Mat. i., but chiefly Jesus and his spiritual subjects, Re. 17. 14; 15. 3; 11. 15; 1. 6; 1 Pe. 2. 9; Ps. 45. 16.

Ver. 7, 8. Isaac and his Hebrew descendants were properly the natural *seed* with whom this covenant was established, ver. 21. By it God in Christ became, to the Hebrews in general, the head of their nation and church, and assumed them for his peculiar people: he bestowed upon them the land of Canaan as his land, in the enjoyment of which they tasted his goodness.

and I will make nations of thee; and kings shall come out of thee.

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

8 And [h] I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,[6] all the land of Canaan, for an everlasting possession; and I will be their God.

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

10 This *is* my covenant,[7] which ye shall keep, between me and you, and thy seed after thee; Every [i] man-child among you shall be circumcised.

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

12 And he that is eight days[8] old [k]shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

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

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

15 ¶ And God said unto Abraham, [m]As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.[9]

16 And [n]I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations;[1] kings of people shall be of her.

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

18 And Abraham said unto God, Oh that Ishmael might live before thee!

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

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, [q]and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation.[2]

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

22 And he [s]left off talking with him, and God went up from Abraham.[3]

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and [t]circumcised the flesh of their foreskin in the self-same day, as God had said unto him.[4]

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

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

26 In the self-same day was Abraham circumcised and Ishmael his son;

27 And all the men of his house, born in the

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[g] Ro. 9. 8. Lu. 1. 72. Ps. 105. 8–10. Mi. 7. 20. Ps. 81. 10. He. 8. 10. 11. 20. Ac. 7. 38. Mar. 10. 14.

[h] See ch. 12. 7; 13. 15; 15. 7, 18; 24.

[i] Ac. 7. 8. Ro. 4. 11. ver. 23.

[k] Lu. 2. 21. Jn. 7. 22. Ro. 2. 28.

[l] ch. 14. 14; 15. 3. Ex. 12. 44; 22. 4.

[m] See ver. 5. 2 Sa. 12. 25. Ge. 35. 28.

[n] Ro. 9. 8, 9. Ga. 3. 29. ch. 18. 18; 22. 18.

[o] ch. 35. 1 [with] ver. 3. Nu. 22. 6, 8. Jo. 5. 2; 15. 36.

[p] ch. 18. 10. ver. 16.

[q] ch. 21. 13, 20; 25. 12, 16.

[r] ch. 18. 14. ver. 21; 21. 2.

[s] ch. 35. 13.

[t] 1697.

[u] Ro. 4. 11. Ps. 119. 56, with ch. 21. 4.

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[1] Heb. *she shall become nations.*

[2] See ver. 3. Le. 9. 24. Nu. 14. 5, 10; 16. 45. De. 9. 18, 25. Jos. 5. 14; 7. 6. Ju. 6. 22; 13. 20. 1 Ki. 18. 39. 2 Ki. 2. 12; 6. 17. 1 Ch. 21. 16. 2 Ch. 7. 3. Ezr. 10. 1. Neh. 8. 6. Ps. 95. 6. Mat. 17. 6. Re. 5. 14; 11. 16; 19. 4.

[3] The idea of the Arabians is a nation originally formed from what is related by travellers of the wild Bedouins. They form, however, but one specimen of this most extraordinary people. They were really a *great nation*, in the sense in which *national greatness* is understood, at an early period: that is, they were numerous: they were subdued in wars and conquests, and if they did not carry their arms abroad, they were valiant and accustomed in defence of their homes. The Egyptian, the Persian, the Grecian, and the Roman armies, were each in their turn commanded to retire before them. From them also sprung Mahomet, who, in scourge on Heretical and Apostate church, was permitted to rise to unprecedented greatness, and to fulfil the threatened prosperity of Christ, and with a sceptre and irresistible hand to 'remove their predestined out of its place.'—C.

[4] *God went up from Abraham.* The best comment on this passage is found in Ac. 1. 9, 10, in which it is recorded that the Son of God, after his resurrection and forty days' converse with his disciples, 'was taken up, and a cloud received him out of their sight;' and in which it is proposed that 'he shall come in like manner as ye have seen him go into heaven.'—C.

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[6] Heb. *of thy sojournings.*

[7] *i.e.* This which I am about to mention is a *sign* or *token* of the covenant; as the parallel instance called 'the passover of the Lord,' Ex. 12. 11, that is, the *memorial* of the angel's passing them over, when he smote the Egyptian children.—*Patrick.*

[8] Heb. *of eight days*

[9] The meaning of *Sarai* is doubtful. It probably signifies 'struggling or 'contending,' and would thus indicate a woman who struggled amid difficulties. *Sarah* means 'queen' or 'princess;' the feminine of *Sar*, a prince. The name is most expressive. Sarah was to be the mother and head of nations.—*P.*

Ver. 14. Not infants, who could not circumcise themselves, but such as wilfully neglected this ordinance when they were grown up, would nationaly be *cut off from their people.* Such as renounced the distinguishing badge of Abraham's seed, renounced their covenant-alliance with God, and fellowship with his people. Nothing could therefore be more reasonable than that they should be excluded from the privileges of the Hebrew church and nation, and accounted as heathens. And this is perhaps the whole import of *cutting off from his people*, in most of the passages where we find it, Ex. 12. 15, 19; 30. 33, 38; Le. 7. 20, 21, 25, 27; 17. 4, 9, 10, 14; 22. 3; Nu. 9. 3; 19. 13, 20. But, in some cases, death, by the immediate hand of God, or of the magistrate, is certainly included, or therewith connected, Ex. 31. 14; Le. 18. 29; 19. 8; 20. 3, 5, 6, 17; Nu. 15. 30, 31. And surely there is no injustice that a presumptuous and obstinate rebel against a fundamental law of the church and nation of God should be punished with death.

Ver. 17. Abraham laughed, in virtue of his firm belief of the promise, and his satisfaction therein, Ro. 4. 19, 20; Jn. 8. 56; but Sarah laughed in unbelieving derision, ch. 18. 12.

Ver. 18. Let *Ishmael live*, and prosper in thy favour, and under thy special care, ch. 48. 15; Ps. 31. 22.

REFLECTIONS.—How infinite the extent, how rich the mercy, of God's granting himself, as *God Almighty, God All-sufficient*, to be my God, and the God of my seed! Let me by faith heartily and hastily catch the word at his mouth, and cry—'My Lord and my God, and the God of my seed!' Thrice blessed heritage of the hosts of nations, secured to us as our portion for ever!' Though neither my house nor my heart be so with God as they ought, yet he hath made with me the everlasting covenant, ordered in all things and sure: and this is all my salvation and all my desire. Upon this foundation let me and mine be sealed to the day of redemption, by receiving the circumcision which is of Christ. Through his blood shed for us, and his Spirit applied to us, must our natural corruptions be mortified, our hearts purified, and our souls saved. Without this we can in no wise enter the kingdom of God. Nor let me ever forget to entreat that the Ishmaels of my carnal relations may be made alive to God through Jesus Christ our Lord; be partakers of his covenant-blessings now, and live before him for ever hereafter.

house, and bought with money of the stranger, were circumcised [a]with him.

CHAPTER XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.

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

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

3 And said, My Lord,[5] if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet,[6] and rest yourselves under the tree;

5 And I will fetch a morsel of bread, and comfort[7] ye your hearts; after that ye shall pass on: [c]for therefore are ye come[8] to your servant. And they said, So do as thou hast said.[9]

6 And Abraham hastened into the tent unto Sarah, and said, Make ready[1] quickly [d]three measures of fine meal, knead *it*, and make cakes upon the hearth.

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

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and [f]they did eat.[2]

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

10 And he [g]said, I will certainly return unto thee according to the time of life;[3] and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

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

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

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

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

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

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

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

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

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

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

21 I will [s]go down[5] now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men[6] turned their faces from thence, and went toward Sodom: but Abraham [t]stood yet before the LORD.

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

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

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

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

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

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

29 And he spake unto him yet again, and

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a ch.18.19.

CHAP. XVIII.

a He.13.2. ch.19.1. Ju.13.3,9.

b Ro.10.15. ch.24.17, 19,27. Ti.6.... 45.20,28. Ru.2.10,13. Ki.2.23.

5 Guided by some evidence of superiority. Abraham addresses but *one*, though *three* visit him: and he proffers and provides his hospitality to all.—*C.*

6 In countries where sandals, and not shoes, are worn, access to the feet for washing is easy; and in warm climates, as that of Canaan was, must be most refreshing to the traveller. We will find the custom continue in the days of our Saviour.—*C.*

7 Heb. *stay.*

c ch.19.8,33.10.

8 Heb. *you have passed.*

9 The hospitality of the Arabs, especially those who dwell in tents, is proverbial. No stranger could pass a tent door without receiving a pressing invitation to enter. I have many times been addressed by Arab chiefs in words almost identical with those in the text. The Bedawin are polite as they are hospitable. Their manners are polished and dignified, and their language chaste. They are profuse in the use of titles of honour, saluting every stranger as 'my lord.' In their cookery too I have found them as expeditious as is here represented.—*P.*

1 Heb. *hasten.*

d Mat.13.33.

e Mal.1.14. ch.19.3. Ju.13.16.

f ch.19.3. Lu.24.43.

2 An Arab chief never eats with his guests; and he generally stands by while they eat, as if enjoying the view of his own hospitality.—*P.*

g Ro.9.8,9. ch.17.16, 19,20,21.2.

3 To fulfil my promise in due time.—*C.*

h ch.17.17. Ro.4.19. He.11.11, with ch.31. 35.

i Lu.1.18,31. 1 Pe.3. 6. Ki.1.17. Ep.5.33.

k Mat.19.26. Lu.1. 50. Je.32.17. Mi.7.18. Lu.1.33,37. 2 Ki.4.16.

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l ch.49. Col.3.9. Ep. 4.25. Pr.28.13.

m Am.3.7. Ps.25.14. Jn.15.15.

n ch.12.3; 22.17,18; 26.4. Ac.3.25. Ga.3.8. Ep.1.5. Is.7.2.17.

o Ps.1.6; 73.4; 34.15. Jn.10.14,27. Ti.2.19.

p De.6.7; 32.46. Pr. 22.6; 6.20—22. Ep.6.4. 2 Ch.28.9. Ps.78.2—9. Is. 38.19.

6 Judgment was now about to commence on the descendants of Canaan, ch.10.5—19, who had been educated by the unscrupulous Ham: the LORD therefore contrasts with it the opposite character of Abraham, as one who would 'command his children and house hold to keep the way of the Lord.' But the LORD 'might bring' on him, in his person and posterity, 'that which he had spoken of him.' *Note*, Parental education, consisting in word, temper, patience, example, and prayer is the all and in all of a family or a country. There are two teachers—God and man. To parents it is said, 'Train up a child in the way that he should go,' and to the church it is promised, 'They shall all be taught of God.'—*C.*

q ch.4.10; 13.13. Is. 5.7,13,9. Je.14.7. Ja.5.4.

r ch.13.13. Je.17.10. He.4.13. Job 34.22; 23. 24. Ps.90.8.

5 Whenever the *infinite* God reveals himself to *finite* man, God must needs present himself within finite limits. *The only begotten Son* must then *declare him.* On this principle God becomes subject to all the circumstances, not of *finite being*, but of *finite manifestation*, and consequently *going* and *coming*, and *seeing*, become necessary, not to God's knowledge, but to man's comprehension.—*C.*

6 Two created angels, ch.19.1.

s Je.15.1. Ps.106.23. Eze.22.30. Ti.1.1.

t Eze.20.49. Job 8.3; 34.17. Ro.3.5,6. ver.25. De.32.4. Ps.11.5—7.

u Is.19.25; 65.8,6,13. Je.51.5. Eze.22.30. Mat. 24.22.

x Ps.8.4; 144.3. Job 4. 19. ch.2.7; 3.19. Ec.12.7. Is.64.8.

CHAPTER XVIII. Ver. 2. When there were no public inns for travellers to refresh themselves, or lodge in, it was necessary and common for hospitable persons to invite them at noon or at eventide to their own houses, ch. 19. 1, 2; 24. 30, 31; Ju. 19. 20, 21; Job 31. 32.

Ver. 3 The person to whom Abraham addressed himself, and who was at least the chief speaker, was the Son of God and Judge of the world, ver. 25, with Jn. 5. 22.

Ver. 4. As people in those countries went barefooted, or with sandals, because of the heat, washing the feet after travelling was common and needful, ch. 19. 2; 24. 32; Ju. 19. 21; 2 Sa. 11. 8; 1 Ti. 5. 10; Lu. 7. 44.

Ver. 8. Abraham *stood* by them as their servant, to give them what they needed, Ne. 12. 44; Ga. 5. 13; Lu. 17. 8.

Ver. 10. Nine months hence, by my providence, and in fulfilment of my promise, Sarah shall have a son, ch. 17. 21.

Ver. 11. In respect of her age, and of the constitution of her body, she was past all hopes of child-bearing, ch. 17. 17; He. 11. 11; Ro. 4. 19.

Ver. 20, 21. By God's *inquiring* into things, is meant either his bringing the persons concerned to a proper sense of their condition and conduct, Ge. 3. 9; 4. 9, 10; 16. 8; 1 Ki. 19. 9, 13; Jn. 4. 4, 9; or it marks the wisdom, patience, and equity of his procedure, ch. 11. 5, 7; Ex. 3. 8; 33. 5; Mi. 1. 3.

Ver. 22, 23. Abraham's *standing before* and *drawing near* to the Lord, imports his bold and familiar intercession with him, 1 Sa. 14. 36; Ps. 73. 28; He. 7. 19; 10. 22; Ja. 4. 8.

Ver. 25. Whenever the righteous are cut off with the wicked in public calamities, it manifests them to have been partakers with them in their sins, Am. 3. 2;

said, Peradventure there shall be forty found there. And he said, [v]I will not do *it* for forty's sake.

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

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

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

33 And[2] the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.[3]

CHAPTER XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety to the mountain. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is made a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous origin of Moab and Ammon.

AND there came [a]two angels to Sodom at even; and Lot[4] sat[b] in the gate of Sodom: and Lot, seeing *them,* rose up to meet them; and he [c]bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and [d]wash your feet, and ye shall rise up early, and go on your ways. And they said, [e]Nay; but we will abide in the street all night.[5]

3 And he [f]pressed upon them greatly; and they turned in unto him, and entered into his house; [g]and he made them a feast, and did bake unleavened bread, and they did eat.[6]

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

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

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

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

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[v] Jg.6.39. Job 40.4 Is 6 5. Ps.89.7. He.12. 28,29.

[w] He.4.16; 10.22-22. Ep.6.18 1Jn.2.1; 5.14,15. Mat.7.7,11.

[x] Is 65 8. Ja. 5. 16. Mar. 7. 7, 11. Ex. 32. 9, 10, 14; 34.6,14; 34.9,10. Nu.14.11-20.

[2] 1897.

[y] The progress of this intercession is well calculated to encourage penitent sinners and prevent despair; but the conclusion of it at *ten,* is equally calculated to alarm the thoughtless, and prevent presumption. How blessed that saying, "If any man sin, we have an Advocate with the Father."—*C.*

CHAP. XIX.

[a] ch.18.1-3,22.

[4] The sacred historian, tracing the history of Abraham has for some time been silent as to Lot. Though he had generously taken the preference over Abraham, and sinfully chosen the rich plain of Sodom, yet he is called in Scripture a 'righteous man vexed with its wickedness,' and as such he must be delivered.—*I.*

[b] Job 31.32. He.13.2.

[c] ch.18.2.

[d] See ch.18.4.

[e] Lu.24.28,29.

[5] In many warm climates, it is customary to sleep in the open air.—*C.*

[f] Ac.16.15. Lu.11.8; 24.28,29.

[g] ch.18.6,7. He. 13. 2. Ex.12.15,39.

[6] Lot had been trained to tent life. He had the feelings of a genuine Bedawy in regard to the claims of hospitality. He acted in the city as he would have acted in the desert—he not only invited, but he pressed, the strangers to enter his house. No invitation was given by any of the people of Sodom. It is the same to this day in Syria. A stranger would be left to lie in the street of a large city, while at passing through an Arab encampment he would get a pressing invitation to every tent.—*P.*

[h] Ps.6.18.4.16 Mi.7. 3. Ro 3.15.

[i] Ex.16.2,3,2.

[k] Is. 3. 9. Ju. 19. 22. Ro.1.27. Jude 7. Le.18. 22; 20.13. Jo.3 3.6.15. 2 Ti.3.13.

[l] ver 4. 1 Sa. 30. 23. 1s.18 7. Ac.17.26.

A M. 2107. B.C 1897.

[m] Ro.3.8. Ju. 19.24. ch.42.37.

7 That temptation may lead a wise man to say a foolish thing, and a good man to propose or do an evil thing, is often exhibited in the history of frail humanity. There can be no excuse, nor should any be attempted, for Lot in this offer. To violate hospitality would, no doubt, have been wrong; but one sin cannot be remedied by another. The sins of good men may be recorded, but never palliated.—*C.*

[n] Is.65.5. 1Sa.27.44. Mat 7.6. Je.3.3;6.15.

[o] ch.13.13. 2 Pe. 2.7, 8.

8 The beauty of the angels inflamed their lust.

[9] Blindnesses, 2 Ki. 6.

[p] Is.57.10. Je.2.36.

[q] ch. 7. 1. Nu. 16. 26. Ex. 12. 32. Jos. 6. 22. Re. 18.4; 18.7,20.

[r] Is.3.11. Ps 11 5,6. ch. 18.20; 13.13. Ro. 2.8, 9 Eze.3.4,6,5. Jude 7.

[s] Re.18.4. Nu 16.26. ver.17,22. 2 Pe. 2.9. 1 Jo.19.40.

[t] 1 Th. 5. 3. Mat. 24. 28. 2 Ch 36.16. Eze.20. 46. Je.20.7.

[u] Nu.16.26. Re.18.4. ver.17,22.

[1] Heb. *are found.*

[2] Or, *punishment.*

[x] Ps.119.59,60. Zec. 2.3. Je. 6.44.

[3] Lot presents a remarkable instance of the conflict between *faith* and *sight,* 2 Co. 5.7. He is directed to depart immediately, he does not *refuse,* yet he *lingers* still. He is brought forcibly out, and warned to escape to the *mountains;* yet he entreats a refuge in a city of *the plains.* But the weakness of man is overruled to magnify the mercy of the LORD, who hearkens to his humble intercession, and spares the city for his sake. The name of this city, formerly *Bela,* Ge. 14. 2, was changed to *Zoar,* which signifies *little,* in commemoration of the plea for mercy which Lot presented.—*Note.* Every work is easy to omnipotence; every grant as little to the richness of mercy. See Ep.2.4.—*C.*

[y] Ex. 34. 6. Is. 63. 9. Mi. 7. 18, 19. Ps. 103. 10; 106.6,36. 5.15. Lu.6.35, 36.

[z] ver.14,15,22. 1 Ki. 19. 3. Mat. 24.16. Ac.23. 31. Lu. 9. 62. Phi. 3.13, 14.

[a] Ac. 10. 14. ch. 32. 10. Is.45.11.

8 Behold now, [m]I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes:[7] only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, [n]Stand back. And they said *again,* This [o]one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.[8]

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

11 And they smote the men that *were* at the door of the house with blindness,[9] both small and great: so that they [p]wearied themselves to find the door.

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

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

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

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

16 And, [x]while he lingered,[3] the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD [y]being merciful unto him: and they brought him forth, and set him without the city.

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

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

19 Behold now, thy servant hath found grace

Re. 18. 4; and yet it is in everlasting mercy to their souls, Is. 57. 1; Phi. 1. 23.

REFLECTIONS.—Whilst I highly esteem the kind simplicity and humble modesty of these ancient times, let me chiefly admire the kindness of my Redeemer, in so frequently visiting our world in human shape, before the *fulness of time* for his being made of a woman! But alas, that ever his messages of peace should be laughed to scorn!—laughed to scorn by a saint! O what infinite mercy and patience, that he did not strike her—that he doth not strike us—dead in the very act of unbelief! How great is the honour and kindness which God hath prepared for such as are careful to win souls! While his procedure to punish the most abandoned transgressors is gradual and slow, readily he grants whatever forbearance his favourites can ask on their behalf—but much more what is asked on behalf of his children. What a deep sense of their own meanness and pollution familiar intercourse with God produceth in the choicest saints! His presence must always fill them with a holy fear, while, as their covenant God, they dare to plead before him, assured of a ready audience and a gracious answer.

CHAPTER XIX. Ver. 2. They meant, that they did not desire to trouble him, nor would consent unless they were pressed. Thus Christ, when constrained by his disciples, went in to tarry with them, Lu. 24. 28, 29; and Paul and Silas, when constrained by Lydia, lodged in her house, Ac. 16. 15.

Ver. 8. It was the confusion he was put into that led him to make this sinful offer, rather than have his guests abused, Mar. 9. 6.

Ver. 11. It was such a dimness and confusion of sight as that mentioned 2 Ki. 6. 18; Ac. 13. 11; Mar. 8. 24; Lu. 24. 16.

Ver. 14. Either Lot's virgin-daughters had been only betrothed to them, or Lot had other daughters who perished in the flames.

Ver. 17. The angel *Jehovah* was now come up from Abraham, and charged Lot and his companions to depart with the utmost haste, and without the smallest



THE DEAD SEA—WHERE SODOM AND GOMORRAH ARE SUPPOSED TO HAVE BEEN SITUATED. [GENESIS, xix : 29.]—"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." The cities of the plain are supposed to have been Sodom, Gomorrah, Admah, and Zeboim, and they were situated in the midst of the garden-like plain that lies between the Moab mountains and the Judean Mountains, just to the north of the Dead Sea. A shower of brimstone and fire fell upon these cities, we are told in the nineteenth chapter of Genesis, and destroyed them. The sites, especially of Sodom and Gomorrah, are now supposed to be under the waters of the Dead Sea at the upper and northern end of it. This part of the sea is represented in the view given above. The awful doom of Sodom and Gomorrah is held up in numerous passages in the Old and New Testament as warnings, as Mark, vi : 11; II. Peter, ii : 6; Jude i : 7.

in thy sight, and thou [b]hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest [c]some evil take me, and I die.

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

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

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

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

24 ¶ Then [g]the LORD rained[5] upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

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

26 ¶ But his wife [i]looked back from behind him, and she became a pillar of salt.[6]

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

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

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

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

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b Ps. xviii. xl. lxv. cxvii. cxvii.
c De. 32. 27. 1 Ki. 9. 8. Alt. 3. 6.
d Ps. 145. 19; 34. 15; 102. 17. Is. 45. 22. Lu. 23. 8.
3 Heb. *thy face.*
e ch. 32. 26. cf. Ex. 32. 10. Is. 42. 25; 65. 6. Mat. 6. 5. Ps. 91. 1–10.
4 The incapacity is not from want of power, but of will. The purpose of mercy to Lot must precede the purpose of judgment on the wicked cities.—*C.*
f Is. 47. 12. 1 Th. 5. 7. 2 Ps. 72. 18, 19. Joh. 3. 20.
g Job 18. 15. De. 29. 23. Is. 13. 19. Je. 50. 40; 49. 18. Eze. 16. 49. Ho. 11. 8. Am. 4. 11. Lu. 17. 29. Jude 7. Job 18. 15; 20. 26. Ps. 11. 6. Rev. 20. 9. Lu. 4. 5. 2 Pe. 2. 5.
5 *The raining of brimstone and fire from heaven*, has been made the subject of ridicule by thoughtless, infidels. Yet would they reflect for a moment, they would remember how it is said, *The rain cometh down, and the snow from heaven*, Is. 55. 10. Yet that rain and that snow were previously exhaled from the waters. In like manner, may not fire brimstone have first been ejected from the bowels of the earth, where its terrible stores abound, and then again be literally *rained from heaven?*—*C.*
h ch. 13. 10, 12. 19. 25.
i He. 10. 38. Pe. 14. 22. Lu. 17. 32.
6 Burning sulphur produces a vapour which, if it once fill the lungs, is instantly destructive to life. Lot's wife, looking back, while the vapour followed, was accordingly suffocated. This vapour, and the bituminous fire (see De. 29. 23), would literally convert the body into a salt. And the body being deprived of motion, and assuming rigid in a standing posture, and it may be, surrounded and sustained by various volcanic products, would literally become a *pillar*, or statue, *of salt.*—*C.*
k ch. 18. 22–33.
l Re. 18. 18; 19. 3. Ps. 107. 34. Jude 7. Re. 14. 10, 11.
m ch. 8. 1; 30. 22. Ps. 74. 2; 32. 2; 25. 7; 136. 4; 136. 23; 105. 8, 42. Ne. 13. 14, 22.
n ver. 27, 29–23.
o ch. 14. 2; 13. 10. De. 34. 3. Is. 15. 5. Je. 48. 34.
7 We have said, on the evidence of Peter, that Lot was a righteous man; but how is the character consistent with this horrible narrative? Similarly on the same ground that Peter's blasphemous denial of our Lord, Mat. 26. 70, 74, is consistent with his afterwards receiving suffering, when Jesus turned and looked on him. The Scriptures record the sins of men because they must be *truth*; and they denounce their punishment or display their evil consequences or record the repentance of the sinner, to teach us to *flee from the wrath to come.*—*C.*
p ver. 28. Mat. 9. 6.
q ch. 4. 11; 6. 4; 16. 2, 4. De. 25. 5.
r ch. 9. 21. Pr. 23. 31–33. 1 Co. 10. 11.
s Le. 18. 6, 7, 20. 20. 17.
t Je. 3. 3; 6. 15; 8. 12; 51. 51. 15. 5, 6.
u Ps. 8. 4. Ec. 7. 20. Pr. 24. 16.
8 1896
x ver. 8, with Ju. 1. 7. 1 Sa. 15. 32. Mat. 5. 22.
9 Of my father.
y Nu. xxiii.–xxiv. Ju. 10. 2 Sa. viii. 2 Ki. iii.
1 Son of my people.
2 De. 2. 9, 19. Ju. xi. 1 Sa. xi. 2 Sa. x. Both of them were accursed nations, De. 23. 3. Ne. 13. 1, 23, 25. See Introduction.

CHAP. XX.

a ch. 18. 1.
2 'Toward the country of Negeb'—*F.*
b De. 1. 19. ch. 14. 7. 16. 14. 1 Sa. 15. 7.
c ch. 20. 1. 26. 2 Ch. 14. 13, 14.
3 Gerar was situated in a pastoral valley about twenty miles south-east of Gaza.—*P.*
d ch. 12. 13; 26. 7. Pr. 24. 10. 2 Ch. 19. 2; 20. 37. Ep. 4. 25. Col. 3. 9.
4 We may not excuse Abraham for this second instance of equivocation, any more than for the first, ch. 12. 13; but we can *account* for it by *fear*, ver. 11, rising against *faith*, see ch. 15. 1.—*Note*, The overruling wisdom and grace of God converting the fault of Abraham into an occasion of manifesting his being and providence, and of interesting upon a whole kingdom that most important public virtue, matrimonial fidelity. See ver. 3–7.—*C*

31 ¶ And the first-born said unto the younger, Our father[7] *is* old, and *there is* [p]not a man in the earth [q]to come in unto us after the manner of all the earth;

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

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

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

35 And they made their father drink wine [u]that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.[8]

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

37 And the first-born bare a son, and called his name Moab:[9] the same *is* the father of the [y]Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi:[1] the same *is* the father of the [z]children of Ammon unto this day.

CHAPTER XX.

1 *Abraham sojourneth at Gerar, and denieth his wife, and loseth her.* 3 *Abimelech taketh her, but is reproved of God in a dream.* 9 *He rebuketh Abraham,* 14 *restoreth Sarah, and reproveth her.* 17 *He is healed at Abraham's prayer.*

AND Abraham journeyed from [a]thence toward the south country,[2] and dwelled between [b]Kadesh and Shur, and sojourned in [c]Gerar.[3]

2 And Abraham [d]said of Sarah his wife, She *is* my sister:[4] and Abimelech king of Gerar sent and took Sarah.

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regret, from that rich country abounding with sensual pleasures, Lu. 9. 62; Phi. 3. 13, 14; Mat. 24. 16–18.

Ver. 20. Its inhabitants are few, and their guilt less; nor could it be a noted example of thy vengeance.

Ver. 24. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire," etc., Jn. 5. 19; Ps. 11. 6; Job 18. 15; as a figure of their eternal sufferings in hell, Jude 7; 2 Pe. 2. 6; Re. 14. 10, 19, 20; 21. 8.

Ver. 25. The vale of Siddim was burned up and turned into a *salt sea*, ch. 14. 3; Nu. 34. 12; De. 3. 17; Jos. 3. 16.

Ver. 26. A lasting monument of God's wrath against her disobedience, unbelief, and love to the world, Lu. 17. 32; Nu. 16. 38.

Ver. 27. [This place was a few miles east of Hebron, on the brow of the mountain ridge which commands that section of the valley in which the doomed cities stood. *P.*]

Ver. 28. [Recent researches have thrown some little light on this wondrous catastrophe. The Dead Sea occupies the lowest part of a long deep valley—so deep that the surface of the water is no less than 1292 feet below the level of the ocean. The northern section of the sea is very deep, and the southern very shallow, only a few feet of water covering a slimy plain, along whose shores are salt-springs and fragments of sulphur and bitumen. In this southern section once stood the cities. The plain around them was filled, as we are told, with bitumen pits. Bitumen is inflammable, and when ignited would burn fiercely. Mr. Tristram visited a wady at the southern end of the sea, which he thus describes: 'There are exposed on the sides of the wady large masses of bitumen mingled with gravel. These overlie a thick stratum of sulphur, which again overlies a thicker stratum of sand strongly impregnated with sulphur.' He says that the bitumen is calcined, and bears marks of having been subjected to extreme heat —'The whole appearance points to a shower of hot sulphur, and an irruption of bitumen upon it.' The sacred writer farther says that the vale of Siddim became the Salt Sea. Suppose the vale to have sunk a few feet, or the water to have risen a few feet, after the burning of the cities, either supposition would accord with the biblical narrative, would not be without a parallel in the history of countries exposed to earthquakes, and would not be opposed to any results of modern observation. It would accord, besides, with the views of ancient writers and with uniform Jewish tradition. *P.*]

Ver. 29. God showed his regard to his own promise of making him a blessing, ch. 12. 3, and to his intercession in behalf of Sodom, ch. 18. 25, and to Lot's relationship to him, ch. 14. 14, 16.

Ver. 30. [The character of Lot is marked by timidity (compare ver. 19 and 30), yet was he a righteous man, 2 Pe. 2. 7.—*Note*, Grace, in conversion, seldom takes away the original character of the natural man; but merely overrules its deficiencies to humble him and warn others; and refines and elevates its excellencies; and thus, by the Spirit, mortifies the old while it quickens and establishes the new man. *C.*]

REFLECTIONS.—What an advantage it is for the world that in very wicked places some persons truly pious may be found! How encouraging to entertain strangers, when 'some have thereby entertained angels unawares!' To what shocking impudence, in the vilest abominations, men's corruptions can carry them, and that notwithstanding sharp corrections or remarkable deliverances, ch. xiv. How readily those who reprove sin by their godly conversation are an eyesore to the wicked! How quickly the protectors of God's messengers are rewarded with remarkable protection or with rescue from danger! How prone are hardened sinners to sport with the most serious warnings of ruin, near and terrible!—and even saints, if strongly attached to worldly things, to defer or shift the means which have been prescribed by God for their safety! But let us remember that it is infinitely hazardous to be under the reigning power, or even the prevalence, of a carnal and unbelieving heart; for though God wonderfully restricts the range of his judgments for the sake of his people, and in answer to their prayers, yet he is and will be just in depriving them of that wealth which they sinfully attempted to increase by mingling themselves with the wicked, ch. 13. 10, 11. Yea, he causes men to be quickly wearied of the shifts which themselves devised for their safety, and obliged to take that at last which he at first prescribed them. But how dangerous is drunkenness! for it readily issues in whoredom and lasting shame.

CHAPTER XX. Ver. 3. God often intimated his mind in dreams, ch. 28. 12; 31. 24; 37. 5; 40. 8; 41. 1; 1 Ki. 3. 5; Je. 23. 25, 28, 32; Da. 2. 1; 4. 5.

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

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

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity[4] of my heart, and innocency of my hands, have I done this.

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

7 Now therefore restore the man *his* wife; for he *is* a [h]prophet, and he shall [i]pray for thee, and thou shalt live: and if thou restore *her* not, know[5] thou that thou shalt surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears:[5] and the men were sore afraid.

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

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?[6]

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

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

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

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[c] Ps.105.14. Eze.33.14.Jn.3.4.

3 God seems often to have made known his will by dreams, in ordinary cases, as distinct from prophetical intimations. Such things may be done still. But all such supposed communications must be tried by the infallible standard of the Word of God, which liveth and abideth for ever.—*J.*

[d] ch.34.21.2Sa.4.11. with ch.18.25; ver. 17, 18.

4 Or *simplicity*, or *sincerity*. 1 Ki. 9. 4. 1 Ch. 29. 17. Ps.24.4. 73. 13;86.2.

[e] ch.31.7; 35.5. Ex. 34.24.1 Sa.25.26. Ps.105. 1 ch. 12.6. Ps.81.4. Le. 6.2, with Ps.81.12.1Th. 2.7,11.

[h] Ps. 105. 15; 78. 72. He.11.

[i] 1 Ki.13.6.2 Ki.5.17. Je.34.11; 37.17; 38. 2 Sa.24.17. Job42.8.Ja.5. 16.Re.11.3,6.

[l] ver. 18; ch. 12. 17. Ps. 105. 14. Job34. 29. He.13.4.

5 It appears by this whole history of Abimelech, that he was a man of great virtue in those days, and not an idolater, but a worshipper of the true God, as Melchizedeck, the high priest of the country, was; yet not so well acquainted with divine revelation as Abraham was.—*Patrick.*

[m] ch.39.9. He.13.4. 1 Ki.20.10. 2Sa.12.10, 11.Ro.2.24.

8 Abimelech's expostulation and remonstrance were weighty, convincing, and mild: but Abraham's answer implied criminal distrust of God, groundless suspicion of the Gerarites, and a settled plan of misconduct: and his excuse was tinctured with equivocation.—*J.*

[n] Ps.36.1-4.14.4.

[o] Ge. 12. 13; 27. 29. She was the daughter of his eldest brother.

[p] ch.12.13.

A.M. 2108. B.C. 1896.

[q] ch.13.9.

7 Heb. *as is good in thine eyes.*

[r] ver.5. Pr.27.5.

8 The present of silver being "destined" to the purchase of a *covering of the eyes*, or veil for Sarah and all her maxim household, seems to have been a parabolic act. —*C.*

[s] Jn.1.6.

9 The *reproof* seems to be in calling Abraham her *brother*, and thereby reminding her of having joined in his equivocation. —*Note*. The wife who was appointed an *help meet* for man in innocency, should not now become his *helper* in sin; or the husband, who is constituted *head* of the wife, should not pervert his authority to weaken, but employ it to strengthen and confirm her, in good. —*C.*

[t] Ja. 5.16. Mat. 7. 7. 18.45.11.

[u] ch.12.17;30.2;36.2. See ver.7.

CHAP. XXI.

[a] Ps.22.9. ch.17.19; 18.10. Ro. 4. 17, 18, 19, 20, Tit.1.2. Ro.4.19.

[b] Ac. 7. 8. Ga. 4. 22. He. 11. 11, ch.17.21; 18, 10,14 Ro.9.9.

[c] ch. 17. 19; ver. 6, 7, 12. Ro.9.7. Ac.7.8. Jos. 24.3.

1 *Isaac* means laughter, as is indicated in Sarah's words given in ver. 6, 7. It is laughter, however, not of derision, but of heartfelt joy.—*P.*

[d] ch.17.12,17. Lu.1. 6.Ac.7.8.

[e] ch.17.1,17.

2 About 1896.

[f] Is. 49. 15, 21; 54. 1. Ga. 4. 28. He. 11. 11. 1 Sa. 2.1-10. 1 Sa.2.46-55. Jn.16.21,22.

3 *Weaned* is derived from the Saxon *awendan*, signifying to remove from one place to another, as a grown child is removed from its mother's breast to other nourishment.—*C.*

[g] ch. 17. 1; 26 30; 29. 22.40.20. Jn.14.17,18. 1 Sa.25.36. 2Sa.3.20. 1 Ki.3.15.Ex.1.3.

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

15 And Abimelech said, Behold, my land *is* [q]before thee; dwell where it pleaseth thee.[7]

16 And unto Sarah he said, Behold, I have given thy [r]brother a thousand *pieces* of silver: behold, he *is* to thee a covering[8] of the eyes unto all that *are* with thee, and with all *other*. [s]Thus she was reproved.[9]

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

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

CHAPTER XXI.

1 *Isaac is born, and circumcised.* 6 *Sarah's joy.* 9 *Hagar and Ishmael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelech's covenant with Abraham at Beer-sheba,* 33 *who calleth upon the Lord.*

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

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

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [c]Isaac.[1]

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

5 And Abraham was an [e]hundred years[2] old when his son Isaac was born unto him.

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

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

8 And the child grew, and was weaned:[3] and Abraham made a [g]great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the

Ver. 4. He was afraid that he, or even his subjects, however innocent in this point, might for his sake, 2 Sa. 24. 17; 1 Ch. 21. 17; Je. 15. 4, be destroyed as the Sodomites had been.

Ver. 7. Abraham was a *prophet* and interpreter of God's will, Ex. 7. 1, and one to whom he freely and familiarly manifested his perfections and purposes, Am. 3. 7.

Ver. 11. The true *fear of God* is not a slavish dread of him, as ch. 15. 1; but an abiding, kindly, and reverential awe of him, wrought in the heart by his Spirit—disposing and enabling to keep his commandments, and to hate and avoid whatever is sinful, Je. 32. 40; Ec. 12. 13; Pr. 8. 13; 16. 6; Ge. 22. 12; 39. 9; 42. 18; Ne. 5. 15; Job 1. 1; Ro. 3. 18.

Ver. 16. Either he gave this present of about £115 sterling to Sarah, to purchase veils for her and her maidens, for the concealment of their beauty; or to Abraham, as a memorial for Sarah to take heed henceforth to own him, not as her brother, but as her husband, as the best safeguard of her chastity.—[Kalisch gives what appears to be the true meaning of this obscure passage. He translates it thus:—'And to Sarah he said, Behold, I have given to thy brother a thousand *shekels* of silver: behold, he is to thee a protection, and to all who are with thee, and with all: and thou wilt be recognized.' His exposition is as follows:—'Since Sarah deserved likewise a compensation for the anxiety suffered by her in the house of the stranger, he gave to Abraham for her a thousand shekels of silver, and addressed to her a remark embodying the experience which he had just made, and the respect with which it inspired him; he said, though she might profess that Abraham was her brother, he was her protector against every man; she might be taken by others as his sister, but she would soon be known and convicted of being his wife by the supernatural interference of God, who, both in his case and that of the Egyptian king, had watched over her purity.' *P.*]

REFLECTIONS.—In my wanderings through this world let me commit myself and all my concerns to God, as my God! If *Jehovah* be my God, my shield, and my exceeding great reward, I have no need of assistance or protection from Satan, nor of any evasive arts to shelter me from danger. Never therefore let remarkable favours from God be immediately followed with sinful unwatchfulness and fear of man, which causeth a snare! And if I have been once overcome by them, let me take heed to my steps, lest my last error be worse than my first; but especially if I have real grace, let me beware of becoming a tempter to the profane or graceless! How much God detests uncleanness! To prevent it he inflicts judgments upon and gives extraordinary warnings even to heathens. How pitiful are the best excuses which men, particularly saints, can make for their sinning! And it must be considered as an infinite mercy that God, though he sometimes puts his people to shame for their folly, takes more care of their honour, and especially of the honour of his promises, than they do. And the prayers of penitent saints are profitable to the greatest men upon earth.

CHAPTER XXI. Ver. 1. God *visited Sarah*, i.e. granted the mercy he had promised, ch. 1. 24, 25; Ex. 4. 31; Ru. 1. 6; 1 Sa. 2. 21; Job 10. 12; Lu. 1. 68.

Ver. 3. i.e. *Laughter*, so called because of his father's believing and his mother's unbelieving laughter at the promise of his birth, and because of their great joy at the fulfilment of it, ch. 17. 17; 18. 12; ver. 6; Is. 54. 1.

Egyptian, which she had born unto Abraham, [b]mocking.[4]

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

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

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

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

14 And Abraham [n]rose up early in the morning, and took bread, and a bottle[5] of water, and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and sent her away: and she departed, and [o]wandered in the wilderness of Beer-sheba.

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

16 And she went, and sat her down over against *him* a good way off, as it were a bow-shot: for she said, [p]Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And [q]God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear[r] not; for God hath heard the voice of the lad where he *is*.[6]

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

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

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

21 And he dwelt in the wilderness of Paran:[7] and[x] his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, [y]God *is* with thee in all that thou doest:

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

24 And Abraham said, [a]I will swear.

25 And Abraham reproved Abimelech [b]because of a well of water, which Abimelech's servants had violently taken away.[8]

26 And Abimelech said, [c]I wot not who hath done this thing; neither didst thou tell me, neither yet heard I *of it*, but to-day.

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

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

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

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

31 Wherefore he called that place [g]Beer-sheba, because there they sware both of them.

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

33 ¶ And[1] *Abraham* planted a grove[2] in Beer-sheba, and [h]called there on the name of the LORD, [i]the everlasting God.

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

CHAPTER XXII.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.* 11 *The angel staveth him.* 13 *Isaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is blessed again.* 20 *The generations of Nahor, from whom came Rebekah.*

AND it came to pass after these things, that [a]God did tempt[3] Abraham, and said unto him, Abraham. And he said, Behold, *here* I *am*.[4]

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

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[4] Ga.4.29. He. 11. 38 Num.3.4.1.2. Ps.2.12.

[5] Heb. *laughing*, but evidently in mockery.—*P.*

[6] Ga.4.30. ch.25.6, 9; 21.10,12. Prov.22.10. Is.54.4. Jn.8.35. 1 Ti. 1.9. Gal.5.21, 19.20,23.

[7] ch.21.18, with 16. [8] He.11.11, Ja.1.5.

[k] Ps.119.60. He.9.27.

[l] Ro.9.7. [m] He.11.18.

[n] ch.19.2,3,27,28; 20.3; 21.14; 22.3. Ex.34.28. Ps.119.147. Mk.1.35. Lu.21.38. Ac.5.21.

[5] The eastern bottles were not glass, according to the modern European mode of the word, but skins ingeniously rendered waterproof.—*C.*

[o] Ga.4.25,24.

[p] Pr.21.16. Is.15.14. 27.11. Je.4.31. Zec.12.10. [q] Ki.3.20.

[q] ch.16.11. Ex.22.23, 27. 2 Ki.14.4. Mat.15. 32. Ps.50.15. 91.15. 107.13.

[r] See ch.15.1. Is.41. 10,13,14. 43.5,14. Mat.5. 36. Re.1.18.

[6] In ver. 9 we find Ishmael *mocking*, which Paul, Ga.4.29, interprets as a *persecution* of Isaac. Mocking being in a delicate and sensitive mind, as was Sarah's, one of the most grievous forms of persecution against Isaac and her child. But in ch.25.9, happily, this verse, we find Ishmael *burying*, and God *hearing* and *promising*.—*Note*. The happy effects of parental chastisement, when not dictated by passion, but approved and directed of God.—*C.*

[s] ver.13; ch.16.10,12. 17.20; 25.12-18. 1 Ch.1.29-31.

[t] Lu.24.16, 31. Nu. 22.31. 2 Ki.6.17,18, 20. Is.35.5.

[u] ch.17.20; 26.12,13, 24,28. Je.6.22.

[7] Paran lay along the southern border of Palestine, extending to the valley of Arabah on the east, and to the mountains of Sinai on the south.—*P.*

[x] ch.24.4,28,2. Ju.14. 2 Co.6.14.

[y] ch.26.28; 30.27,30. 3 Jch.3.7. 2 Ch.1.1. Ps. 8.51. He.13.5. 1 Co.14. 25. Is.45.14.

[z] ch.24.29,53; 26.28; 31.44,53. 1 Sa.30.15. 2 Co.1.23. 1 Sa.20.12,17. He.6.16. Je.4.2. De.6. 13.

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[a] He.6.16. Ro.12.19. 1 Co.14.23.

[b] ch.26.15, 20; 29.8. Ps.2.12; 83.15. Ju.1.15.

[8] During the summer months water is extremely scarce in the south of Judæa. The only supply for flocks and herds is got from deep wells, many of which are excavated through the stony strata to a depth of more than 100 feet. This makes them very valuable: and to this day they form frequent sources of quarrels and bloodshed among Arab tribes.—*P.*

[c] ch.24.3-9. Ki.3.20.

[d] Pr.18.16, 24; 19.6; 17.8. Is.1.23.

[e] ch.31.44-48. Jos. 24.27. [f] ch.21.22-34. 26.26-31. Jos.9.15. 24.25. 1 Sa.11.14. 2 Ki.14.22. It was the south border of Canaan.

[g] ch.21.14, 19, 31; 26.23; 28.10.

[1] About 1894.

[2] Or, *tree*.

[h] See ch.12.8.

[i] Ro.16.26. 1 Ti.1.17. 6.16. Ps.90.2. Is.57. 15.40.28.

[j] He.11.9. Ps.39.12. 1 Pe.2.11. Ch.29.15.

CHAP. XXII.

B.C. 1872.

[a] He.11.17. Ja.1.12, with Ja.1.13.

[3] 'God,' says James, i. 13, 'is not tempted of evil, neither *tempteth* he any man.' How then does this consist with the statement that God *tempted* Abraham? God *tempteth* no man to evil; but God *proveth* the faith of his children by labours, difficulty, affliction, self-denial, and sacrifice.—*C.* 'Try' would be a more appropriate word here than 'tempt.' Temptation, as we understand it, implies solicitation to sin. Nothing of the kind is, or can be, implied here. Trial is often man's best teacher. He knows not his own weakness and want on the one hand, nor his own courage and faith on the other, until he has been tried. Trial therefore is a wholesome disciplining to the person tried. Besides, God is pleased to instruct the world by examples as well as by direct precept. The example of Abraham's faith and devotion to God has cheered and instructed the universal church.—*P.*

[4] Heb. *behold me.*

[b] ch.21.12. Jn.3.16. Ro.5.8. 1 Jn.4.9,10.

[c] 2 Ch.3.1. Here the temple was afterward built.

Ver. 12. 'Isaac, as thine heir, shall bear and propagate thy name; and the promised seed and land, and the spiritual prerogatives, shall be entailed upon him, Ro. 9. 7, 8; He. 11. 8.

Ver. 14. *Bread and water* include all necessary provision; of which it is probable they had sufficient to have served them till they had gotten to Hagar's friends in Egypt, had they not lost their way.

Ver. 25 30. In these hot countries a well was of great value, ch. 26. 18, 20, 21. Abimelech's acceptance of the seven ewe-lambs imported his renunciation of all claim to this well.

Ver. 33. The planting of groves for the opportunity of greater retirement when worshipping God, being afterwards abused to promote idolatry and superstition, was forbidden, Ex. 34. 13; De. 16. 21.

REFLECTIONS.—What a pleasure God sometimes takes to delay the fulfilment of promises, till it becomes, humanly speaking, improbable, if not impossible, for the trial of our faith and patience; but he never defers it a moment beyond the due time; and the joys which attend the seasonable fulfilment thereof are great and certain: and yet even then our attempts to anticipate it often mingle our joys with wormwood and gall! How proper in all our straits to consult the Lord, and to request and hope for his watchful care over our relations, particularly such as are exposed to dangers! Let my care be to honour God in all my conduct, and he will take care to honour me before the world, as is good in his sight! And while Sarah and her family rejoice over her son, let me, let all the redeemed, rejoice that 'to us a Child is born, to us a Son is given, whose name is Wonderful;' and that God in him hath made us, like Isaac, children of the promise! Let us Gentiles rejoice that while the Hebrews are, like Ishmael, cast out, to be wandering, wild, and hated, we are called to the fellowship of the sons of God! Here likewise let us observe how sharply God corrects those who have been insolent despisers of others, and how near the most seasonable mercies may be, whilst we perceive them not!

CHAPTER XXII. Ver. 1. God tempts no man by enticing him to sin, Ja. 1. 13; nor doth the word *nissah* here used ever signify any such thing, but to *try exquisitely;* nor doth God try men in order to promote or confirm his own knowledge of them, but to manifest what they are to themselves and to the world, that his rewarding or punishing them may appear the more wise and equal, or his blessing them the more gracious, De. 3. 2; 13. 3; Ju. 2. 22; 2 Ch. 32. 31; Ps. 139.

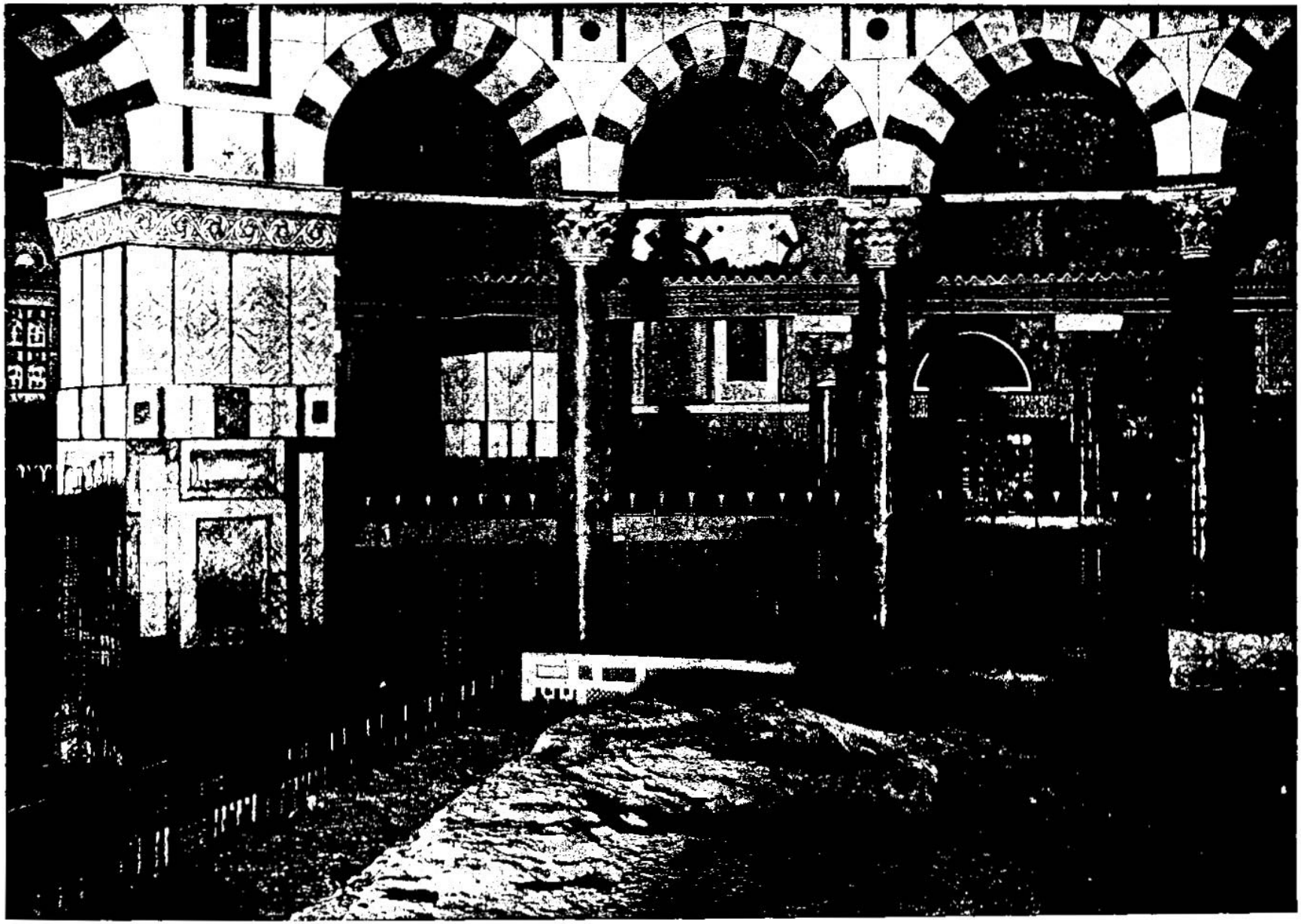

THE ROCK IN THE TEMPLE—WHERE ABRAHAM IS SAID TO HAVE STARTED TO SACRIFICE ISAAC. [GENESIS, xxii: 3.]—"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." This Rock in the Temple is now inclosed by the Mosque of Omar. It is claimed that upon this rock Abraham prepared to slay his son at God's command, and here in later days David built his altar upon the threshing floor of Araunah the Jebusite, where the angel of the pestilence stayed his hand. Here stood the first temple in which Jehovah dwelt. It was at this place that God said, "Here will I dwell, for I have desired it." And in the sacrificial victims which for hundreds of years were offered on this spot, there was remembrance made of the promise of a nobler sacrifice which could alone procure the remission of sins.

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

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

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

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

7 And Isaac spake unto Abraham his father, and said, My father. And he said, Here *am* I, my son. And he said, Behold the fire and the wood; but where *is* the lamb[6] for a burnt-offering?

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

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

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

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

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

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

14 And Abraham [q]called the name of that place Jehovah-jireh:[7] as it is said *to* this day, [r]In the mount of the LORD it shall be seen.

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

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

17 That in blessing I will bless thee, and in multiplying [t]I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess [u]the gate of his enemies:[8]

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

19 So Abraham returned unto his young men; and they rose up and went together to [y]Beersheba: and Abraham dwelt at Beersheba.

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

21 Huz[b] his first-born, and Buz his brother, and Kemuel the father of [c]Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and [d]Bethuel.

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

24 And his [f]concubine, whose name *was*

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[d] ch. 21. 14. Ps. 119. 60. 62–9. 70. He. 11. 19.

[e] The *early* rising, the *saddling* of the ass and *cleaving* the wood, and continuing *three* days on the journey, are remarkable instances of the deliberate obedience of Abraham.—*C.*

[e] ver. 2. Mat. 10. 28–34. De. 22. 32. Jn. 8. 29. He. 5. 8. Phi. 2. 8.

[f] Ex. 19. 11, 15. Le. 7. 17. Nu. 19. 12, 19; 31. 19. 2 Ki. 20. 5. Ho. 6. 2. 1 Co. 15. 4.

[g] Mat. 9. 16. He. 11. 17–19.

[h] Abraham told no untruth in promising that he and Isaac would return, as "he accounted that God was able to raise him from the dead, from whence also he received him in a figure." He. 11. 19.—*C.*

[h] Is. 53. 6. Jn. 19. 17. 1 Jo. 4. 9, 10. 1 Pe. 2. 24; 3. 18. 2 Co. 5. 21.

[i] Or, *Said.*

[k] 2 Ch. 3. 1. ch. 28. 16. Mat. 19. 26.

[l] ver. 2–4. Mat. xxi. xxvi. xxvii.

[l] Ja. 2. 21–23. He. 11. 17–19. Is. 53. 4–6, 10. Mat. 8. 20; xxvi. xxvii. 2 Co. 5. 21. Ga. 3. 13. Phi. 2. 8. He. 2. 9, 10; 9. 26. 1 Pe. 2. 24; 3. 18.

[m] ch. 16. 7; 22. 15; ver. 16.

[n] He. 11. 19. 2 Co. 8. 12. 1 Co. 10. 13. Job 5. 19.

[o] Mat. 5. 16; 26. 24; 10. 37, 38; 19. 29. Jn. 2. 18, 21, with Jn. 3. 16. Ro. 5. 8. 1 Jn. 4. 9, 10.

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[p] Is. 30. 21; ver. 8. Ps. 80. 15, 20. 1 Pe. 1. 19. Pr. 8. 23, 31. Ps. 40. 6–8. Je. 30. 21.

[q] Ex. 17. 15. Ju. 6. 24. Eze. 48. 35.

[r] That is, *the* LORD *will see* or *provide*, ver. 8, 13. "Jehovah-jireh," the LORD will be seen, or the LORD will provide. He was seen in covenant mercy to Isaac, for whom he *provided* a substitute.—*C.*

[r] De. 32. 36. Ps. 135. 14. Ja. 1. 14. 1 Ti. 3. 16.

[s] Ps. 105. 9. Lu. 1. 73. He. 6. 13, 14. Ro. 4. 13–25.

[t] ch. 12. 2; 13. 16; 15. 5; 17. 6; 26. 4; 28. 3, 14, &c. Je. 30. 22.

[u] Power over them, ch. 24. 60. De. 21. 19. Ps. 2. 8, 9. Da. 2. 44, 45. 2 Co. 15. 57.

[x] Every term most expressive of an incalculable multitude appears appropriated to the race saved in union with Abraham, through the virtue of the one Seed. Thus they were to be as the particles of dust covering the globe, ch. 13. 16; and here, as the stars in the firmament, and the sand on the coasts of the oceans, lakes, or rivers.—*Dandson.*

[x] ch. 12. 3; 18. 18; 26. 4. Ac. 3. 25. Ga. 3. 8, 9. Ps. 72. 17. Ep. 1. 3. Ro. 8. 17.

[y] See ch. 21. 31. Jos. 15. 28. Ju. 20. 1.

[z] Pr. 25. 25.

[a] ch. 11. 29; 24. 15, 24.

[b] Job 1. 1; 32. 2.

[c] Syrians, Ps. 60. title. Nu. 23. 7. ch. 24. 10.

[d] ch. 24. 15, 24; 28. 5.

[e] ch. 24. 15, 24, 67. Ro. 9. 10.

[f] Half-wife, ch. 16. 3. with 25. 6.

23, 24; 1 Co. 10. 13; Ex. 15. 25; 16. 4; Ja. 1. 12; 1 Sa. 3. 4, 6. By this command God tried the faith of Abraham with respect to his believing that in Isaac his *seed should be called;* and that through the death of the Messiah he and other believers should obtain everlasting salvation; and tried his obedience in the most tender point that could be conceived—his deliberate slaying of his darling, his only son by his wife, his only son now left in his own house, ch. 21. 1, 12, 14.

Ver. 2. [*Moriah* signifies 'the vision' or 'manifestation of Jehovah.' The name is here given to 'the land' on one of whose mountains the sacrifice was to be offered up; it is also given to the mountain on which the temple was built. The common belief is that these two places were identical, and we see no reason to doubt or question it. Mount Moriah is an oblong-shaped hill, or rather point of a ridge, having the deep glen of the Tyropœon on the west, and the Kidron on the east. The glens unite at the foot of the hill on the south. The elevation of the summit above the bottom of the glens is about 350 feet. Moriah is now crowned by the Great Mosque, and is one of the most venerated sanctuaries of the Mohammedans. *P.*]

Ver. 5. He firmly believed that God would restore his son to life from the ashes into which he expected he would be burned, and cause him to come back with him, He. 11. 19.

Ver. 6. As Isaac bore the wood, so Christ bore our sins and his cross, the cause and means of his suffering, Is. 53. 6; 1 Pe. 2. 24; Jn. 19. 17; and so we ought to bear our cross, Lu. 14. 27.

Ver. 9. Isaac, though able to resist, yielded up himself, as typical of Christ's voluntary oblation of himself for us, Phi. 2. 8; Ep. 5. 2; Ac. 8. 32.

Ver. 12. After lying under a sentence of death three days, Isaac was released by the orders of Heaven, as a figure of Christ's resurrection on the third day, 1 Co. 15. 3, 4; Mat. 16. 21; 17. 23; 20. 19; Lu. 13. 32.

Ver. 13. This ram was directed hither by divine providence, as a figure of Christ appointed of God, and engaged to make atonement for our sins, 1 Pe. 1. 19; Job 33. 24.

Ver. 14. In the extremities of distress God interposeth as an helper and deliverer, De. 32. 36; Mi. 4. 10; Mat. 15. 32. And on Mount Moriah in the temple God was long manifested in the symbols of his presence, 2 Ch. 3. 1; Ps. 76. 2; and there Jesus often appeared while in the flesh, Hag. 2. 7; Jn. ii. v. vii.–x.

Ver. 16–18. He. 6. 13–18, 'When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, &c.—an oath for confirmation is an end of all strife; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, *his word and oath*, in which it is impossible for God to lie, we might have a strong consolation.' The promises here solemnly confirmed by oath almost wholly related to his Hebrew and his spiritual seed, ch. 21. 12. To *possess the gates of their enemies*, is to obtain their country, or have dominion over them, and rule among them, ch. 24. 60; De. 21. 19; 22. 24; 25. 7. The Jews had temporal dominion over their enemies in the time of Joshua, David, &c., Jos. vi.–xix.; 2 Sa. viii. x. And Christ and his people have a spiritual dominion over theirs, Ps. 2. 8, 9; 22. 27–30; Da. 4. 34, 35; Col. 2. 15; 1 Co. 15. 25, 57; Ro. 8. 37.

Ver. 24. Concubines were women of a middle condition, between wives and harlots; a kind of half-wives, sharing in bed and board, but not in the government of the family, ch. 25. 1, 6; 30. 4; 35. 22; Ju. 19. 1; 1 Ki. 11. 3; 1 Ch. 1. 32. They served under the lawful wives, if alive, ch. 16. 6, 7; 32. 22; and their children had no title to the inheritance, ch. 25. 5, 6.

REFLECTIONS.—How necessary to count the cost when we enter upon a religious life! for who knows how many and how great our trials in it may be, since trials are increased in proportion to men's faith and spiritual comfort. Those trials are most afflicting to the believer which not only fly in the face of natural affection, or of outward honour and pleasure, but even threaten to frustrate the promises of God; yet thrice happy are they who, under the sorest trials, heartily acquiesce in the will of God, and firmly cleave to his promise, who, though he slay them, yet will still trust in him! For often when the nights of trial are at the very darkest, the Lord steps in, compasseth them about with songs of deliverance, and blesseth with all spiritual blessings in Christ Jesus. But while I admire the faith and obedience of Abraham, and the cheerful submission of Isaac—while I place these bright examples before me—my faith directs me to more glorious objects: let me with astonishment think of JEHOVAH bringing his only begotten Son into this world, permitting him to be laid on the altar, and through his sacrifice forgiving our sins! Let me behold Jesus caught, seasonably caught, in the thickets of men's wilful transgressions of his own compassion, and of our transgressions resting on him, and borne in our stead! Let me listen to the new testament in his blood, in which JEHOVAH swears that men shall be blessed in him, and all nations shall call him blessed

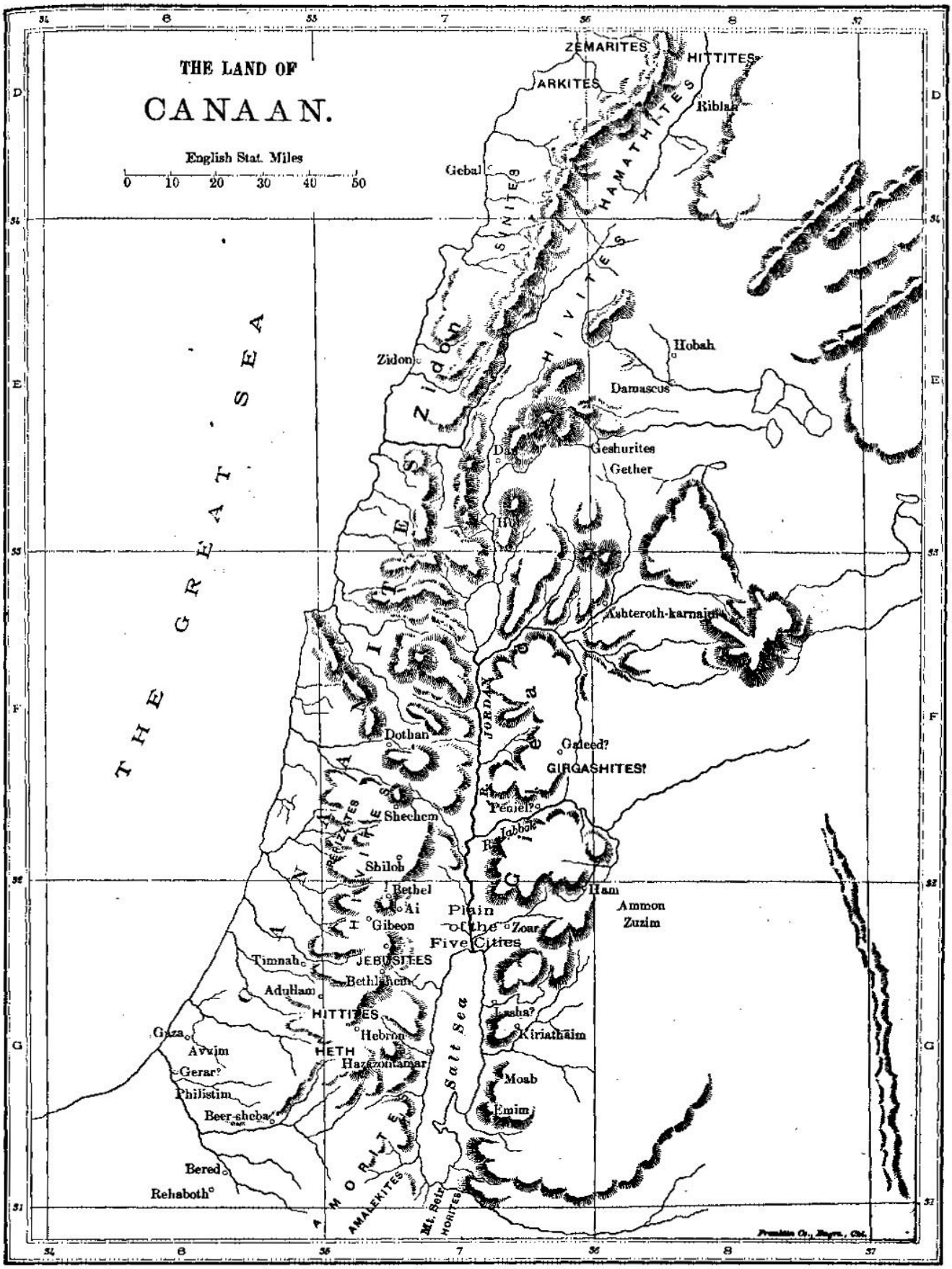
THE LAND OF
CANAAN.
English Stat. Miles
0 10 20 30 40 50
THE GREAT SEA
ZEMARITES
HITTITES
ARKITES
Riblah
HAMATHITES
Gebal
SINITES
HIVITES
Zidon
Hobah
Damascus
Geshurites
Gether
Ashteroth-karnaim
JORDAN
Dothan
Galeed?
GIRGASHITES?
Peniel?
Jabbok
Shechem
PERIZZITES
Shiloh
Bethel
Ai
Gibeon
Plain of the Five Cities
Zoar
Ham
Ammon
Zuzim
Timnah
JEBUSITES
Bethlehem
Adullam
HITTITES
Hebron
HETH
Hazazontamar
Salt Sea
Lasha?
Kiriathaim
Moab
Emim
Gaza
Avvim
Gerar?
Philistim
Beer-sheba
Bered
Rehaboth
AMORITES
AMALEKITES
Mt. Seir
HORITES
Franklin Co., Engrs., Cbl.

Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

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

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

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

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

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

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

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

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

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

9 That he may give me the cave of Machpelah,[g] which he hath, which *is* in the end of his field; for as much money[1] as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt[2] among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate[3] of his[2] city, saying,

11 Nay, my lord, hear me: The field [h]give[4] I thee, and the cave that *is* therein, I give it thee; [i]in the presence of the sons of my people give I it thee: bury thy dead.

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

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

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: The land *is worth* four hundred shekels of silver;[5] what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed[6] to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, [m]current *money* with the merchant.

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

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

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

20 And the field, and the cave that *is* therein, were made sure unto Abraham [r]for a possession of a burying-place by the sons of Heth.

CHAPTER XXIV.

1 Abraham sweareth his servant. 10 The servant's journey: 12 His prayer and sign. 15 Rebekah meeteth him, and fulfilleth his sign, 22 receiveth jewels, 23 showeth her kindred, 25 and inviteth him home. 26 The servant bloweth God. 29 Laban entertaineth him. 34 The servant showeth his message. 50 Laban and Bethuel approve of it. 58 Rebekah consenteth to go. 62 Isaac meeteth her, and bringeth her home.

AND Abraham was [a]old, *and* well [y]stricken in age: and the LORD had [b]blessed Abraham in all things.

2 And Abraham said unto his [c]eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh;

3 And I will make thee [d]swear by the LORD, the God of heaven, and the God of the earth, [e]that thou shalt not take a wife unto my son of the daughters of the Canaanites,[8] among whom I dwell:

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CHAP. XXIII.

a Sarah is the only woman whose age is recorded in Scripture. ch. 17. 17; 23. 1; 25. 7; 47. 28.

b ch. 13. 18; Nu. 13. 22; Jos. 14. 14, 15.

c ch. 37. 35; De. 34. 8; 2 Sa. 1. 12; Je. 22. 10; Je. 31. 15; Je. 22. 18.

d Le. 25. 23; 1 Ch. 29. 15; Ps. 39. 12; 119. 19; Ep. 2. 19; He. 11. 13; 1 Pe. 2. 11; 1 Ch. 17. 8; 1 Pe. 1. 17.

e ch. 3. 19; Ec. 12. 5, 7; 6. 3; Job 30. 23.

f Heb. *a prince of God*, ch. 21. 22; Is. 43. 14; 1 Jn. 3. 1, 2.

g ch. 18. 2; 19. 1; 2 Sa. 14. 4; 1 Pe. 3. 8; Pr. 18. 24; Ro. 12. 15, 16; He. 13. 2, 16.

g Machpelah, if derived from the Hebrew, signifies *double*, and may have been so called from one cave being situated within, or beside another. If derived from the Arabic, it signifies *shut* or *walled up*, as is common in eastern countries, to prevent thieves from harbouring in them, or to protect them from violation. C.

1 Heb. *full of money*, Ro. 13. 8; 12. 17.

2 And Ephron *sat*. C.

3 Cities with *walls and gates* indicate the neighbourhood of warlike or predatory tribes, and the phrase *all that went in at the gate* seems to intimate the *exclusion* of strangers as dangerous to peace or property. *Note*, Let us pray for the blessed time, and it surely will come, when salvation will God appoint for walls and bulwarks, Is. 26. 1. C.

h Mat. 9. 1; Lu. 2. 14; ch. 14. 10.

i 2 Sa. 24. 22–24; Is. 40. 8.

4 The ready presents which Ephron makes of his field, with the uncertainty of obtaining it expressed by Abraham in ver. 13, is to be explained by a custom still prevailing in several eastern countries, and even in some provinces of Spain, of offering as a *gift* whatever a stranger praises, or seems desirous of obtaining. Abraham evidently understood the *offered gift* as a mere complimentary mode of expression, without any serious meaning that the offer should be accepted. C.

k ver. 18; Ru. 4. 1, 4, 9, 11; Je. 22. 22; Nu. 33. 30; De. 17. 8; 19. 15.

l ch. 18. 2; 19. 1. See ver. 7.

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m 2 Sa. 14. 24; Phi. 4. 8; Co. 4. 5; Ho. 13. 5; Ro. 3. 12; Acts 15.

5 I. e. forty-five pounds twelve shillings and sixpence, Ex. 21. 32; Le. 5. 15; Ex. 38. 26; Note, Equal to about £20 British money. C.

6 Silver in those places, and still in like paper, are that it may be easily uttered, each piece not into any weight and also in small amount of goods, is still used in many parts of Asia. C.

m Mat. 7. 12; Ro. 13. 8; Phi. 4. 8; 1 Th. 4. 6.

n ch. 49. 30; 50. 13; 25. 9; Ac. 7. 16, ver. 32.

o Je. 32. 7, 9, ver. 90. Ps. 112. 5; Ep. 5. 15; Mat. 10. 16; Col. 4. 5.

p Ru. 4. 1; ch. 34. 20; Jos. 20. 4.

q ch. 23. 19; Ec. 12. 5, 7; 2 Ch. 32. 33.

r ch. 25. 9; 49. 31, 32; 50. 5, 13, 24, 25.

CHAP. XXIV. B.C. 1857.

a Abraham was now an hundred and forty years old, and Isaac forty, ch. 21. 5; 25. 20.

7 Heb. *gone into days*.

b ch. 12. 2; Pr. 10. 22; 1 Ti. 4. 8; Mat. 6. 33.

c ch. 15. 2.

d ch. 21. 23; 26. 31; 31. 44–53; 1 Sa. 20. 17; Nu. 5. 21; Ex. 22. 11; 1 Ki. 8. 31; De. 6. 13; 10. 20; Is. 45. 23; 65. 16; Je. 22. 16.

e ch. 26. 34, 35; 27. 46; 28. 1, 2; Ex. 34. 16; De. 7. 3. See ch. 6. 9.

8 Abraham's care about the marriage of Isaac, suggests an important parental duty. The rich Canaanites, that dwelt around him, and who might have strengthened his son by their connection and influence, he utterly rejects; and directs his attention to a distant land, and a family comparatively poor. Education and principle, not riches and power, were the grounds upon which he sought to secure his son's domestic happiness and prosperity. The language of Laban, ver. 31, and of both Laban and Bethuel, ver. 50, 51, in which they ascribe the ruling of all events to the LORD; but above all their parting *blessing* in the name of the LORD, ver. 60, exhibit the quality of that religious system under which Rebekah was nurtured, and the greatness of the choice that Abraham made. C.

CHAPTER XXIII. Ver. 3–20. Abraham wanted to purchase a burying-place in Canaan, and to have the claims thereto ascertained, that he and his nearest relations might have their dust laid there apart from the heathen natives; and might have it as a pledge and earnest to confirm their faith in God's promise of their possession of the whole country in his due time, ch. 25. 9; 47. 29, 30; 49. 31; 50. 13, 24, 25.——Ver. 10. In ancient times the gate of a town or village was the place where the elders or judges sat, where cases were heard and adjudicated, and where all matters affecting the public welfare were discussed, Ge. 34. 20; De. 16. 18; Ru. 4. 1. At the present day in many of the outlying villages of Palestine, where primitive customs are still kept up, I have seen the elders sitting in the gates conducting public business.——Ver. 19. Machpelah still exists, encompassed by a high and massive wall, which must have been built before the Christian era. It is one of the holiest shrines of Mohammedanism, and consequently neither Jew nor Christian is permitted to enter it. The Prince of Wales was admitted within the walls, but was informed that the entrance to the cave had long been walled up, and that no person can now gain admission. *P.*]

REFLECTIONS.—Ponder, my soul, how the clouds of trouble return after the rain; how death parts the nearest and most affectionate relatives! The marriage state is but the forerunner of death and sorrow; it is but a porch of entrance into eternity! Tears and grief are the tribute which we owe to our departed friends. But if they and we be Christ's, let us not 'mourn as those that have no hope.' 'Blessed are the dead who die in the Lord'—they are not lost, but gone before us. How death changes the comely countenance, and makes the dearest body loathsome! Let the death of others always remind me of my own; and let me live as a stranger and sojourner in this world. Let me so behave as to make my friendship valued and sought for by all around me. Never let Hittites or other heathens outstrip me in humanity or kindness, but let good manners, civility, modesty, and the strictest regard to equity, adorn my profession, and mingle themselves with all my behaviour. Let me carefully avoid being a burden to my neighbours, or being too much indebted for favours to carnal men; and though I be heir of the world through the righteousness of faith, let me be content with little of it now, and rejoice that the Canaan above, where neither death, nor famine, nor war ever enter, is my inheritance! If my flesh rest in hope, it is enough if I am allowed a grave on earth.

CHAPTER XXIV. Ver. 2. This form of swearing might import the subjection of Eliezer the servant, and that the Messiah should proceed from his master's



THE OAK OF MAMRE; ABRAHAM'S OAK—WHERE ABRAHAM PITCHED HIS TENT AND BUILT AN ALTAR. [GENESIS, xxiii: 20.]—Abraham lived in Hebron, and buried there Sarah, his wife, in the cave of the field of Machpelah, before Mamre. The garden in which this oak stands belongs to the missions, who have here built a hospital for pilgrims. The drive to the famous oak, through the beautiful and extensive vineyards lying north and west of Hebron, is very charming. This oak of Abraham was revered as far back as the 16th century and is undoubtedly of great age. It is a fine old evergreen tree measuring 26 feet in girt, while its thick branches extend over an area 96 feet in diameter. The location is near the head of Wady Sebta, and there is a fine old well of sweet water just behind it. The Jews of Hebron hold picnics here, upon the soft grass that is allowed to grow beneath this old oak of Father Abraham.

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, [f]Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which [g]took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he [h]shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be [i]clear from this my oath: only bring not my son thither again.[k]

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels,[9] of the camels of his master, and departed; (for all the goods of his master *were* in his hand;) and he arose, and went to Mesopotamia,[1] unto [l]the city of Nahor.

11 And he made his camels to [m]kneel down without the city by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.[2]

12 ¶ And he said, O LORD [n]God of my master Abraham, I pray thee, [o]send me good speed this day, and show kindness unto my master Abraham.

13 Behold, [p]I stand *here* by the well of water; and the daughters of the men of the city [q]come out to draw water:

14 And [r]let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.[3]

15 ¶ And it came to pass, [s]before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher[4] upon her shoulder.

16 And the damsel *was* very fair[4] to look upon, a virgin, neither had any man [u]known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water[5] of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, [x]wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden earring[6] of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold,[7]

23 And said, Whose daughter *art* thou? tell me, I pray thee. Is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the [z]daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [a]bowed down his head, and worshipped the LORD.

27 And he said, [b]Blessed *be* the LORD God of my master[8] Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's [c]brethren.

28 And the damsel ran, and told *them of* her mother's [d]house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou [e]blessed of the LORD; wherefore standest thou without? [9]for I have prepared the house, and room for the camels.

32 And the man came into the house: and he[1] ungirded his camels, and gave straw and provender for the camels, and water [f]to wash his feet, and the men's feet that *were* with him.

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f Je. 4. 2. Pr. 13. 16. Ex. 20. 7. Ec. 5. 2, 6. 2.

g He. 11. 8, ch. 12. 1–7, 13. 15, 15. 18, 26. 4.

h Ex. 23. 20. He. 1. 14. Ps. 34. 7, 35. 6, 103. 20. Pr. 3. 5, 6.

i Jos. 2. 17.

k To Mesopotamia north-east of Canaan whence I came, Ac. 7. 2. ver. 4–6.

9 God, who has distributed the earth into different climates, has given to every one animals and plants suited to its peculiarities. The camel has, accordingly, been denominated *the ship of the desert*. It moves with great speed, carries a heavy burden, drinks as much water at a draught as will supply it for several days, and is no doubt that it will *kneel* down to be laden or unladen, or to rest.—*C.*

l Hebrew *Aram-Naharaim*, 'Aram of the two rivers.' *Mesopotamia*, the rendering of the Septuagint and Vulgate Versions, has unfortunately been adopted by our translators.—*P.*

l Haran. Ge. 11. 31; 29. 4, 5.

m To rest themselves. Pr. 12. 10. Ge. 33. 13, 14.

2 *Women go out to draw water.* In most countries there are certain kinds of labour appropriated by common consent, some to men, others to women. In Mesopotamia and most eastern countries generally, it seems the drawing of water, as a domestic work, was the woman's part; while, as afterwards appears, the care of the flocks was allotted to the man.—*C.*

n ch. 25. 11, 27. 7, 8. Ex. 3. 6. 2 Ki. 2. 14. Mat. 7. 7.

o Ps. 127. 1. 1 Th. 3. 11. ch. 27. 20.

p ver. 7, 43. Ps. 37. 5. 1 Ja. 3. 15. Pr. 3. 6.

q Ex. 2. 16. Ju. 5. 11. 1 Sa. 9. 11.

r ch. 15. 8–17. Ju. 6. 17, 36–40. 1 Sa. 14. 9, 10. 2 Sa. 5. 24. Ps. 86. 17.

3 The servant appears to have been thoroughly inspired with the spirit and faith of his master. He looked to God for guidance, and trusted in him alone for success. It is a noble lesson for the people of God in all ages.—*S.*

s ver. 45. Ju. 6. 36–40. Da. 9. 23. Is. 58. 9; 65. 24. Ps. 145. 18, 34. 15, 65. 2.

t ch. 26. 9. Ex. 2. 16. Pr. 31. 27.

4 Heb. *good of countenance.*

u Ge. 4. 1. Nu. 31. 17, 18.

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5 Water was of great value in these dry countries, (Isa. xxvi. Is. 21. 14, 30. 25; 35. 6, 7, 41. 17, 18, 49. 10.

x Lu. 2. 19, 51. 2 Sa. 7. 18–20. Ps. 34. 1–6; 119. 1–72, 97–128, 145–176.

6 Or, *jewel for the forehead*, 1 Pe. 3. 4. Ex. 32. 2, 3. Is. 3. 21.

7 £18, 5s. The weight of the ornaments put upon Rebekah as ear-rings extraordinary. But Chardin asserts us that throughout all Asia the women wear rings and bracelets of as great weight, and even heavier. Sometimes the arm is covered with them from the wrist to the elbow. The poor people wear as many of glass or horn. They hardly ever take them off, they are their riches.—*Harmer.* See ver. 30.

y ch. 21. 29; 22. 20, 23. ver. 15.

z ver. 48, 50. Ex. 4. 31; 12. 27; 34. 8. 1 Ch. 29. 20. 2 Ch. 20. 18; 29. 30. Ps. 22. 29; 72. 15; 95. 6, 149. 6. Mi. 6. 6. Phi. 2. 11.

a ch. 9. 26; 14. 20. Ps. 68. 19; 72. 18, 19. 1 Ch. 29. 10–13. Ep. 1. 3. 1 Ti. 1. 17.

8 There is often a remarkable similarity between the characters of master and servant; the servant insensibly, or by direct imitation, imbibing a portion of the master's spirit, sentiments, and manner. The conduct of Abraham's servant well illustrates and confirms this observation. His diligent application to business, ver. 33. 54. 56, well answers to the conduct of Abraham, ch. 22. 5, while his piety in the 12, 27, 42, 48, and 52 verses of this chapter, beautifully corresponds to the invariable practice of Abraham in building an altar, and calling on the name of the LORD, wherever Providence ordered his lot.—*Note.* How common is it to hear complaints of unfaithful servants. Let those who complain remember this faithful servant of Abraham—the pious example and instruction by which, under grace, his character was formed.—*C.*

b Kinsfolk, ch. 23. 8. Ex. 2. 17, 23.

c Tent, ver. 67; ch. 31. 33. The women had tents separate from the men.

d ch. 26. 29. Ru. 3. 10. Ps. 115. 15.

9 From the circumstance of the mother's house being mentioned, ver. 28, some have conjectured that her father, Bethuel, was dead, and the person called Bethuel, ver. 50, was a younger brother. This is possible; but the mother's house might be mentioned were even the father alive. For in Asiatic countries the women have apartments entirely separate from those of the men, in which their little children and grown-up daughters reside with them.—*J.*

1 Laban.

e ch. 18. 4; 19. 9. 1 Ti. 5. 10.

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loins, ch. 47. 29.—[The Hebrew *zaken*, like the Arabic *sheikh*, though literally signifying 'old,' or 'old man,' had the ordinary conventional meaning 'chief,' which is manifestly its signification here. Probably this 'chief slave' was Eliezer. *P.*]

Ver. 3, 4. The Canaanites were mere heathens devoted to destruction, and so very improper to be matched with Isaac, ch. 26. 34, 35; 27. 46; Ex. 34. 16; 2 Co. 6. 14, 15; but Abraham's friends in Mesopotamia worshipped the true God, though they also served their idols, ver. 31, 50; ch. 31. 19, 30.

Ver. 5, 6. It was extremely proper that the servant should know the full meaning of the oath before he took it, Je. 4. 2; Pr. 13. 16. God had ordered Abraham's departure from Mesopotamia; it was therefore improper that either he or his son should return thither, where they would be tempted to a partial idolatry.

Ver. 14. This token he asked not from presumption or distrust, but as directed by the Spirit of God, Ju. 6. 17, 37, 39; 7. 9–15; 1 Sa. 6. 7–9; 14. 8–10; 20. 7; 12. 17; Is. 7. 11–14; 38. 7, 8, 22; Ex. 4. 2–9.

Ver. 22. Jewels and other precious ornaments may be worn by us, provided they be suited to our station and ability, and be not abused as occasions of pride; and providing we principally attend to the inward adorning of our heart and life with true holiness, 1 Pe. 3. 4; 1 Ti. 2. 9, 10.

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33 And there was set *meat* before him to eat: but he said, [f]I will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.[4]

35 And the LORD hath [g]blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, [h]bare a son to my master when she was old: and unto him hath[i] he given all that he hath.

37 And my master made me swear, saying, Thou[k] shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, [l]before whom I walk, will [m]send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear[5] from *this* my oath, when thou comest to my kindred; and if they give not thee *one,* thou shalt be clear from my oath.[6]

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do [n]prosper my way which I go;

43 Behold,[o] I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw *water,* and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, [p]Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out[7] for my master's son.

45 And before I had done speaking [q]in mine heart,[8] behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder,* and said, Drink; and I will give thy camels drink also: so I drank, and she made the camels drink also.[9]

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring[1] upon her face, and the bracelets upon her hands.[r]

48 And [s]I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had [t]led me in the right way, to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the [u]right hand, or to the left.

50 ¶ Then Laban[2] and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee [x]bad or good.

51 Behold, Rebekah *is* before thee, take *her,* and go, and let her be thy master's son's wife, as the LORD hath [y]spoken.

52 And it came to pass, that, when Abraham's servant heard their words, [z]he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels[3] of silver, and jewels of gold,[4] and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [a]precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning; and he said, [b]Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us [c]*a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.[5]

58 And they called Rebekah, and said unto her,[6] Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, [d]and Abraham's servant, and his men.

60 And they [e]blessed Rebekah, and said unto her, Thou *art* our sister; [f]be thou *the mother* of thousands of millions, and let thy seed possess the gate[7] of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the [g]well Lahai-roi: for he dwelt in the south country.

63 And Isaac went out [h]to meditate in the

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f Ep. 5.5-8. Pr. 22.29. Lu. 22.59. 2 Ti. 4.2. Ec. 9.10.

4 Abraham had received intelligence concerning the family of Nahor, and we may suppose they had also heard of him: but now the report was authenticated, and the particulars ascertained. The narrative is beautifully simple; well suited to recommend Isaac, and to promote the object of the journey. The servant's heart was so deeply engaged in the business, that he could not eat till he had declared it.—*Scott.*

g ch. 12.2; 13.2. Mat. 5.45. 1 Ti. 4.8. Ps. 112.3. Is. 60.5-12. 61.6. Pr. 10. 22.

h ch. 17.17; 18.10-14; 21.1-7.

i ch. 25.5.

k See ver. 3-9.

l ch. 5.22; 17. 1. 2 Ki. 20.3. Ps. 16.8.

m Ps. 91.11; 34.7. He. 1.14; 12.22.

5 Free from the guilt and curse of violating it. De. 29.12.

6 Or as the word signifies, 'from this curse,' the guilt of violating the oath, and the consequent curse that must follow; an oath implying a sanction of curse to follow on the violation of it, whether it be expressed or no.—*A.*

n ver. 12. Ezr. 8. 22. Ps. 90.17; 137.5.

o ver. 13, 14.

p Ho. 13.2. 2 Ti. 2.22. Is. 30.8.

7 Marked out.

q Ro. 8.26. 1 Sa. 1.12. Ne. 2.4. 2 Sa. 7.27. Is. 58. 9; 65.24. Mat. 7.7.

8 That is to say, before he had ended the prayer which he was uttering up to God in secret.—*A.*

9 Between Ora and Hit we met with several wells, at which the young women of the neighbouring villages, or of the tribes of the Turcomans, who were wandering in these parts, watered their flocks. As soon as we accosted them, they brought us water to drink, and likewise watered our horses. Similar civilities had been shown me in other parts, but here it appeared particularly remarkable, as Rebekah, who was certainly brought up in these parts, showed herself equally obliging to travellers.—*Niebuhr.*

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1 Or, *nose-jewel,* ver. 22. an ornament still in common use among young women in many parts of the East. Chardin says they are worn in the left nostril, which is bored low down in the middle.

r Typical of the effectual ornaments. Ezek. 16.12, 13. Zech. 6.10. Is. 61.10.

s See ver. 26.

t Ex. 8.23. Ps. 3.5, 6. Ps. 30.8; 73.24; 48.14.

u Nu. 20.17; 22.26. De. 2.27.

2 Laban is put first, as his father seems to have left the management of this affair chiefly to him.

x Anything. 2 Sa. 13.22. Not we fully acquiesce in the determination of God's providence.

y Directed, ver. 15. 2 Sa. 10.12.

z See ver. 26. Ps. 116. 17, 14. 1.

3 Heb. *vessels.*

4 *Jewels.* So named from the word *Jew,* because the Jews being at an early period (see Ex. 35.22, 23, 27, &c.) expert in the polishing and cutting of precious stones, and formation of gold and silver ornaments, continued to be the chief artists and dealers in that department of trade; and accordingly gave name to the products of their ingenuity, ver. 31, 59, 53, 60.—*C.*

a De. 33.13. Ca. 4.13, 2 Ch. 21.3. Ezr. 1.6.

b ver. 56, 59. Pr. 22.29. Ec. 9.10. Ro. 12.11.

c Or, *a full year,* or ten months, ch. 41.32. Le. 25.29, 2 Sa. 1.3.

5 Consent being necessary to marriage.

6 While Abraham pays a just attention to providing a proper wife for his son Isaac, Laban the brother of Rebekah, speaking in her father Bethuel's name, pays a just regard to the feelings of his sister. She is openly consulted, and she freely consents.—*C.*

d Deborah, ch. 35.8. 1 Sa. 2.7.

e ch. 14.19. Ru. 4.11.

f ch. 22.17. De. 28.29. Le. 26.36.

7 Be conquerors of and rulers over them. ch. 22.17.

g ch. 16.14; 25.11.

h Or, *to pray.* Ps. 1.2; 119.34; 139.17, 18.

Ver. 27. God manifested his *mercy* to Abraham in promising him all manner of blessings; and his *truth* in performing these promises, as on the present occasion, ch. 32. 10; Mi. 7. 20.

REFLECTIONS.—What a mercy it is to have at once a good servant, a good son, and a gracious God! A noble foundation these for truly happy success in our designs! In weighty cases it may be proper to interpose an oath, but that carefully explained, solemnly administered, and judiciously taken. The marriages of true believers, on which the temporal and eternal happiness of multitudes may depend, should be formed with remarkable and religious attention; for an unconverted partner in life often proves a dreadful and a dangerous snare. Happy the families which have praying and pious members! In difficult cases it is best to begin with prayer if we wish to succeed. And it manifests no small prudence to look for and follow the direction of God's providence; for the Lord kindly answers the prayers of faith when put up in behalf of his dear favourites. In order to obtain a truly happy marriage, how much more efficacious are a single regard to the glory of God, and a dependence on his direction, than all the wanton dalliances or false and fulsome flattery in the world! In religious courtship plain-dealing is the best wooing; and they who are most humble, kind, and industrious in the house of their father, are likely to prove most amiable and useful in the house of their husband. In children's marriages parents ought to advise, but not to constrain. It is useful to commemorate past mercies to encourage us in a present dependence on God's care and kindness for future ones: and the more mercies we receive, the more we

field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac, [i]she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore [k]she took a veil, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her [l]into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

CHAPTER XXV.

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, death, and burial. 12 The generations of Ishmael. 17 His age, and death. 21 Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

THEN [a]again Abraham took a wife, and her name *was* Keturah.

2 And she bare him [b]Zimran, and Jokshan, and Medan, and [c]Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were [d]Asshurim, and Letushim, and Leummim.

4 ¶ And the sons of Midian; [e]Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham [f]gave all that he had[7] unto Isaac.

6 But unto the sons of the [g]concubines, which Abraham had, Abraham gave gifts,[8] and sent them away from Isaac his son (while he yet lived) eastward unto the east country.[9]

7 ¶ And these *are* the days of the years[1] of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died [h]in a good old age, an old man, and full *of years;* and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in[i] the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

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[a] Jo. 1. 14. Jos. 15. 18.

[b] Denoting modesty. 1 Co. 11. 5, 6.

[c] Typical of the calling of the Gentiles into the church of God. Is. 54. 1–5. Ro. 11. 11, 15. [The tents or apartments of the wives in the East are separated from those of the husband. Sarah being dead, her tent was appropriated to the use of Rebekah.—*Hall.*]

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[a] ch. 23. 1. 1 Ch. 1. 32, 33.

[b] Je. 25. 25.

[c] ch. 36. 25, 35; 37. 28. Nu. 22. 4, 7; 31. 2, 8. Ju. VI–VIII.

[d] 2 Sa. 2. 9. Ps. 83. 6. Eze. 27. 6.

[e] 1 Ki. 6. 6. See Introduction.

[f] Typical of God's giving all fulness to Christ, Col. 1. 19. Jo. 3. 35; 17. 2. Mat. 11. 27; 28. 18. Ps. 68. 18.

7 That is, all that he had *at his death* he bequeathed to Isaac: his other sons he had previously sent, with sufficient means, to the countries eastward of Canaan. A wise provision to guard against jealousy of the minor branches against the greater, as well as against that spirit of indolent neglect apt to be generated by dependence. What an advantage also to the countries of their adoption, if Abraham's sons carried with them their father's activity, industry, and piety.—*C.*

[g] Hagar and Keturah, ch. 16. 3, ver. 1.

8 Emblem of what God gives to reprobates.

9 It would appear that these children of Abraham settled in Arabia, and became the progenitors of tribes, most of which gradually amalgamated with the Joktanites. Of them all the *Midianites* alone attained to historic importance. They settled on the eastern borders of Moab and Edom, and pastured their flocks as far south as the peninsula of Sinai. Among them Moses took refuge when he fled from Egypt. And Jethro, his father-in-law, was priest of Midian. A section of the Midianites subsequently became identified with the Amalekites, and for this a terrible revenge was taken. Nu. XXXI.—*P.*

1 1821.

[h] ch. 15. 15; 35. 29; 49. 29, 33. Nu. 20. 24–27. 13. Jo. 2. 10. Job 42. 17. Je. 6. 11.

[i] ch. 23. 16, 17, 19; 49. 29, 30; 50. 13.

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[a] ch. 1. 4; 14. 19; 22. 17.

[b] ch. 16. 14; 24. 62.

[w] ch. 16. 10–12; 17. 20; 21. 13. 1 Ch. 1. 29–31. See Introduction.

[x] Is. 60. 7; 42. 11. Ps. 120. 5.

[y] Is. 21. 16.

[z] Ur, *Hadad*. 1 Ch. 1. 30.

[a] Job 6. 19. 1 Ch. 5. 19.

[b] ch. 17. 20.

[c] 1723.

[d] ch. 15. 15; ver. 8.

3 The junction of Ishmael with Isaac in the burial of Abraham, shows that they must have lived not very far from each other, and in a considerable degree of intimacy. Hence we conclude, with every reasonable probability, that Abraham and Isaac must have exercised considerable influence over the religious opinions and character of Ishmael. This idea is further strengthened by the fact that when Esau perceived that Isaac was displeased with his Hittite wives, ch. 28. 8, he went to Ishmael and married one of his daughters, with the expectation of her being more acceptable; what, from his knowledge of her father, he could not reasonably have expected upon any ground but the religious character of Ishmael's family. Accordingly, we interpret the phrase—*was gathered to his people*—to intimate Ishmael's dying in faith and entering into rest.—*C.*

4 His sons.

[e] ch. 2. 21; 16. 20; 21. 14, 21; 26. 1. 1 Sa. 15. 7. ch. 14. 10; 16. 12.

5 Heb. *fell.*

[x] 1 Sa. 1. 10. Phi. 4. 6. Ps. 50. 15; 91. 15; 65. 2. Is. 45. 11; 58. 9; 65. 24.

6 1837.

7 The Hebrew original—*If . . why I thus?*—is evidently very elliptical; and the words in *italics* supplied by the translators do not seem to bring out the full meaning. Is not this their import? *If, I be a mother in answer to prayer* (see ver 21), why *am* I thus? And knowing that God alone could answer the question, she went to inquire of the Lord.—*Query.* Have believers now no way of inquiring and ascertaining wherefore *God contendeth with them?* Job 10. 2. They have two: First, God's word, which is a lamp, a light, and an oracle, Ps. 119. 105; 28. 2. Secondly, self-examination and self-judgment; for it is written—*if we judge ourselves, we shall not be judged,* 1 Co. 11. 1.—*C.*

[y] Ro. 9. 12. Mal. 1. 2, 3.

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God [k]blessed his son Isaac: and Isaac dwelt by [l]the well Lahai-roi.

12 ¶ Now these *are* [m]the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, [n]Nabajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and [o]Dumah, and Massa,

15 Hadar,[p] and [q]Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; [r]twelve princes according to their nations.

17 And these *are* the years[2] of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was [s]gathered unto his people.[3]

18 And they[4] dwelt from [t]Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died[5] in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac [x]entreated the LORD for his wife, because she *was* barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 And[6] the children struggled together within her: and she said, If *it be* so,[7] why *am* I thus? And she went to inquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and [y]the elder shall serve the younger.

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ought to praise and worship God. New relations need new prayers; for new joys on earth are connected with new griefs. But doubly sweet are the blessings of Providence when we receive them with a devout temper of spirit. How useful for the soul is devout retirement! None will ever feel the want of company who have learned, through the medium of sensible objects, to converse with God himself. Alas, that so few deep-sworn servants of JEHOVAH should so little resemble Abraham's, in their endeavours to woo a bride for his dear Son! How little fervent prayer and accurate observation of his word and providence they mingle with their work! How often their own temporal provisions lie nearer their heart than that sinners should be made willing in the day of his power! May God make them equally faithful and equally successful!

CHAPTER XXV. Ver. 1–4, 6. The natural vigour wherewith God had endowed Abraham, for the procreation of Isaac, continued with him for the further enlargement of his family. These children of Keturah, and their posterity, peopled a considerable part of Arabia to the south and the east of the Promised Land, under the name of Midianites, Shuhites, Sabeans, and Ashurites.

Ver. 5. Isaac was his only heir by his complete wife, and his only child by promise, ch. 24. 39; 21. 12; and is herein a type of Jesus Christ and his seed, who are heirs of all things by promise, He. 1. 2; Jn. 3. 34; Re. 2. 10; Gal. 3. 29; Ro. 8. 17.

Ver. 13. [*Nabajoth* was the progenitor of the Nabathæans, who, about four centuries before the Christian era, drove the Edomites out of Petra, and constructed most of those rock tombs and temples whose splendours astonish the modern traveller.—The black tents of Kedar are mentioned in Canticles; and the people are often mentioned by the sacred writers, Is. 42. 11; Je. 49. 32; Eze. 27. 21. *P.*]

Ver. 15. [*Jetur* settled at the eastern base of Mount Hermon, and gave his name to a province, which exists to this day. The Greeks called it *Ituræa*, Lu. 3. 1, and the Arabs now call it *Jedur*. The other sons of Ishmael were founders of Arab tribes. *P.*]

Ver. 18. 'They dwelt all along the south of the Moabites, eastern Midianites, Edomites, and Israelites, almost from the river Euphrates on the east to the border of Egypt on the west.—[*He died*—rather, it (that is, his dwelling-place) *fell* to him, according to divine appointment and prediction, in the presence of all his brethren. *C.*——Compare with the prophetic words of the Angel of the Lord in ch. 16. 12. The prophecy was fulfilled in Ishmael's personal history, as well as in that of his descendants. *P.*]

Ver. 20. ['The cultivated plain of Aram.' This was the name of that district of Mesopotamia in which Haran was situated. It ought to be noted that the word 'Syrian' here and elsewhere is *Aramæan* in Hebrew. *P.*]

Ver. 21–23. For almost twenty years Isaac continued praying for children. Their struggling in their mother's

24 ¶ And when her days[7] to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.[8]

26 And after that came his brother out, and his[a] hand took hold on Esau's heel; and his name was called Jacob:[9] and Isaac *was* threescore years old when she bare them.[1]

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a plain man, dwelling in tents.

28 And Isaac loved Esau, because [b]he did eat of *his* venison; but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage:[2] and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;*[3] for I *am* faint: therefore was his name called Edom.[4]

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die;[5] and what profit shall this birthright do to me?[6]

33 And Jacob said, [b]Swear to me this day; and he sware unto him: and [c]he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles;[7] and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright.[8]

A.M. 2183. B.C. 1821.

7 2836.

8 Perfectly made. [*Completed, hairy.*—*C.*]

2 Ho. 12. 3.

9 Heel-holder or supplanter.

1 Twenty years after his marriage.

a Heb. *his hand was on his mouth*, ch. 25. 4.

2 It is truly wonderful to observe upon what apparently unimportant and trifling circumstances the greatest events depend. Jacob prepares a mess of pottage, Esau returns hungry, their characters are exhibited, and their own future lives, and the conditions of their descendants, are decided. Jacob commercially buys, and Esau profanely sells, the patriarchal birthright. Esau, as a *man of the field*, is justly condemned because he does not more manfully endure a little hunger; while his contempt of the civil and religious privileges of his birth indicates a man who, lightly valuing his own rights, is not likely to respect the rights of others. Nor is Jacob, though he seeks a *right object*, to be praised or imitated in seeking it by *wrong means*.—*C.*

3 Heb. *with that red, i.e.* with that *red* pottage.

4 *Edom.* The Red.—*P.*

5 Heb. *going to die.*

6 2805.

b He. 6. 16. ch. 24. 22, 24. 3. 9.

c He. 12. 16. Phi. 3. 18, 19.

7 A kind of pulse.—*C.*

8 Deliberately poured contempt on it.

A.M. 2200. B.C. 1804.

CHAP. XXVI.

a ch. 12. 10.

b Perhaps not that, ch. 20. 1, 2. 22. 32.

9 See above on ch. 20. 1.—*P.*

c ch. 12. 7; 17. 1; 18. 1, 10. 26.

d As Abram did, ch. 17. Ps. 37. 3.

e Ps. 34. 5; 37. 3–6; ver. 12, 14.

f See ch. 12. 7; 13. 15; 15. 18; 17. 4–8; 35. 12; 48. 4. Ex. 6. 8. Ps. 105. 8–11. Ac. 7. 16.

1 Canaan was given to Abraham, Isaac, and Jacob, in *fact right*, and to their seed in *actual possession.*

g ch. 12. 2, 3; 13. 16; 15. 5, 18; 17. 4–8; 18. 18; 22. 17, 18.

h ch. 22. 18; 18. 19. 1 Co. 15. 58. Ps. 112. 1–6.

i ch. 12. 13; 20. 2, 5, 12, 13. Pr. 29. 25. Mat. 10. 28. Col. 3. 3. Ep. 5. 25.

2 Though we pity a man living in the midst of a lawless people where he is afraid to tell the truth, yet we must condemn him if he prevaricate or falsify. God is a God of truth, Ps. 31. 5, and requires it of his people, at all times, in all places, and upon all subjects. Isaac is therefore to be condemned, as Abram was under similar circumstances. His prevarication is not to be defined as a small fault in so good a man, but as a great stain on so fair a character. Lord, what is man! thy grace is sufficient for us! Remember, Christian, thou canst do all things through Christ strengthening thee. Be valiant, therefore, for the truth.—*C.*

CHAPTER XXVI.

1 Isaac because of famine went to Gerar. 2 God instructeth and blesseth him. 6 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He digeth Esek, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.

AND there was a famine in the land, besides the [a]first famine that was in the days of Abraham. And Isaac went [b]unto Abimelech king of the Philistines unto Gerar.[9]

2 And the Lord [c]appeared unto him, and said, Go not down [d]into Egypt; dwell in the land which I shall tell thee of:

3 Sojourn in this land, and [e]I will be with thee, and will bless thee: for unto thee, and unto thy seed, [f]I will give all these countries; and I will perform the oath which I sware unto Abraham thy father:[1]

4 And I [g]will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

5 Because[h] that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and [i]he said, She *is* my sister:[2] for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah, because she *was* fair to look upon.

8 And it came to pass, when he had been

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womb presaged that they and their posterity would live at variance one with another, and exceedingly differ in their religion, laws, manners, &c. The Edomites, descended from Esau, were at first the strongest people, ch. xxxvi.; but the Israelites, sprung from Jacob, under David (2 Sa. 8. 14), under Amaziah (2 Ch. 25. 11, 12), and under Hyrcanus, subdued them. Nay, Jacob's obtaining the birthright and blessing, ver. 29–34; 27. 29, 37, 40, rendered him and his posterity superior to Esau and his Edomite seed.

Ver. 25. That redness and hair marked the present strength of Esau's body, and the savage and cruel disposition of him and his posterity, ch. 27. 11, 40, 41; Ob. 10; Eze. 25. 12; 35. 3–5.

Ver. 26. Jacob took hold of his heel, as if he would have drawn him back, so that himself might be born first, or as if he would overthrow and suppress him, as he afterwards did, ver. 33; ch. xxvii. And rightly was he named Jacob, a *heel-holder*, or *supplanter*, on that account, ch. 27. 36.

Ver. 27. Esau was a wild, savage kind of man, spending most of his time in hunting, learning the art of war, and the like, ch. 10. 9; 16. 12. Jacob was a sincere, mild, plain-dealing man, keeping much at home, attending to his household affairs, and to his father's flocks and herds, ch. 6. 9; 46. 34.—[*And the boys grew.* The early development of different propensities in Esau and Jacob is very remarkable, and the visible causes of their respective characters may be traced to the dispositions and partialities of the parents. Isaac loves venison, and first to please his father, and then to gratify his own acquired habits, Esau becomes a *cunning hunter.* Rebekah loves domestic retirement, finds her comfort in the society of her infant Jacob, and forms his future character on the model of her own.—*Note*, These things are to be carefully observed: (1) How early, and insensibly, some part of the character of a father or mother may be propagated in their children. (2) The consequent importance of well considering all the habits in which a child is indulged or encouraged, as part, and often the most influential part, of its education. (3) The danger of parental partialities, from which, in this remarkable instance, many of the future troubles of Isaac and Rebekah, and Esau and Jacob, arose. *C.*]

Ver. 30. The name Edom, signifying *red*, at once marked his origin and colour, and his excessive lust after the red pottage, and his selling his birthright to obtain them.

Ver. 31–34. This birthright entailed upon the possessor a double portion of the paternal inheritance, De. 21. 16, 17; a claim to his father's principal blessing, and to the promise of Canaan, and a peculiar relation to God therein.——[Ver. 34. Altogether this is a most painful narrative. One does not know whether most to condemn the folly and recklessness of Esau, bartering his birthright for a mess of pottage; or the unbrotherly spirit and grasping selfishness of Jacob, refusing to a fainting brother a mouthful of food until he had given him all he possessed. *P.*]

REFLECTIONS.—Before I part with Abraham, this celebrated patriarch, let me, in him, contemplate Jesus the everlasting Father. How astonishing his meekness—his kindness to men—his intimacy with, fear of, obedience to, and trust in his God! He is the chosen favourite of JEHOVAH—the father and covenant-head of innumerable millions of saved men. To him all the promises relative to the evangelical and eternal state of his church were originally made. All obedient at his Father's call, he left his native abodes of bliss, and became 'a stranger and sojourner on earth,' not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God; by his all-prevalent intercession, and supernatural influence, he offers men salvation from sin and from the hand of their enemies; and, after long patience, he wins untold disciples in the Jewish and gospel church. In his visible family are many professors, children of the bond-woman, the covenant of works; who, in the issue, are like Ishmael, or the modern Jews, whose unbelief brings them to misery and woe; others are children of the free-woman, the covenant of grace, and are, like Isaac, begotten to God because of their faith in Christ. Now let me observe, how invigorating is a strong faith in God's promise; for God delights to add abundant blessings to such as, by courageous believing, give him the glory of his power and faithfulness. Often the best of men have little remarkable fellowship with God in old age, but must live even to the end by faith, and not by sight; while wicked families are loaded with temporal mercies for the sake of their pious progenitors. Promised events are often ushered in by the most discouraging appearances; and mercies must be long prayed and waited for ere they be granted. It is good when husbands and wives unite their supplications; for to spread our griefs before a throne of grace is the greatest and surest relief. How often much trouble and vexation attend what is too eagerly desired! But how tender is God, in fixing the temporal, and even eternal, states of persons according to their faith! And how early are children known by their doings! yet in their education great care is to be taken in consulting their tempers and dispositions. Parents frequently expose themselves to future troubles by their partial regard to children. But why should we set our hearts on them, or any other worldly comfort, when we must so quickly leave them by death? At that time it should be the concern of parents so to dispose of their effects, that there may be no disputes after they are gone; and such deserve to have most assigned them as are likely to make the best use of it. How often the wisest worldlings act the most foolish part, while 'the Lord preserveth the simple!' How marvellously God overruleth even the sins of men, to the accomplishment of his purpose or promise, and the advancement of his glory! How dreadful, when men, even those who have had a religious education, gratify their sensual appetites at the expense of the temporal and eternal ruin of themselves and their seed; and when God permits them to be afterwards hardened in their sin, and standing monuments of that affecting truth, that numbers of the descendants of God's children are sometimes left out of his church, and unacquainted with their parents' blessings!

CHAPTER XXVI. [Ver. 4. The same promise, in all its details, which was originally given to Abraham, is here renewed to Isaac, see ch. 12. 3; 22. 17, 18. *P.*]

Ver. 12. This fertility was emblematical of fruitfulness in grace, Ps. 67. 6; Mat. 13. 23; and of the bountiful but gracious rewards which we shall enjoy in heaven, Ga. 6. 7, 8; Ps. 31. 19; 19. 11.

Ver. 18. This was typical of Christ's reforming his



ENTRANCE TO THE GARDEN OF THE VIRGIN—WHERE JOSEPH LIVED. [GEN. xxvi: 2.]—When Herod issued his cruel decree that all the children in Bethlehem under two years of age should be put to death, the Lord appeared unto Joseph in a dream and said, Arise, take the young child and his mother and flee into Egypt. There is a tradition of long standing that the place of the sojourn in Egypt was at Matariyeh. It was near this place that Joseph lived, because it is only a short distance from Heliopolis where Potipherah resided, whose daughter Joseph married. This is a few miles east of Cairo, and the village is connected with it by telegraph and telephone. The region about Matariyeh is very fertile. Cotton grows here; orange groves are near by, and only a short distance is an ostrich farm kept by a Frenchman. It is a beautiful road from Cairo out to this place.



ROSHPINA—NEAR WHERE JOSHUA CONQUERED JABIN KING OF HAZOR. [GENESIS, xxvi: 3, 4.]—"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father." Nearly four thousand years from the time these words were spoken to Abraham, we find a village as shown above, built by the Rothschilds, descendants of Abraham, in Palestine, the country that was promised to Abraham, and built as a place of residence for the Jews. It is a striking and interesting commentary upon the covenant between Heaven and these ancient people, that we find in these the last days of the nineteenth century, a disposition on the part of the Jews, which liberal and fortunate men of their race are helping them to carry out, to go back and possess the land of their fathers. *Roshpina* stands near the waters of Merom.

there a long time, that Abimelech, king of the Philistines, [h]looked out at a window, and saw, and, behold, Isaac *was* [i]sporting with Rebekah his wife.[1]

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, [m]What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [n]toucheth this man or his wife shall surely be put to death.[2]

12 ¶ Then Isaac sowed in that land, and received[3] in the same year [o]an hundred fold: and the LORD blessed him.

13 And the man waxed great, and went forward,[4] and grew, until he became very great:

14 For he [p]had possession of flocks, and possession of herds, and great store of servants:[5] and the Philistines [q]envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had [r]stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the [s]wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he [t]called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of [u]springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek;[6] because they strove with him.

21 And they digged another well, and strove for that also:[7] and he called the name of it Sitnah.[8]

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;[9] and he said, For now the LORD hath [v]made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to [w]Beer-sheba.

24 And the LORD appeared unto him the same night, and said, [x]I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he [y]builded an altar there, and called upon the name of the LORD,[1] and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then [z]Abimelech went to him from Gerar, and Ahuzzath[2] one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, [a]seeing ye hate me, and have sent me away from you?

28 And they said, We saw[3] certainly [b]that the LORD was with thee: and we said, Let there be now [c]an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 That thou wilt[4] do us no hurt, as we have [d]not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the [e]blessed of the LORD.

30 And[h] he made them a feast, and they did eat and drink.

31 And they rose up [f]betimes in the morning, and [k]sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came and told him concerning the well which they had digged, and said unto him, [l]We have found water.

33 And he called it Shebah:[5] therefore the name of the city *is* [m]Beer-sheba unto this day.

34 ¶ And Esau was forty years[6] old when he took to wife [n]Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

A.M. 2008. B.C. 1996. | A.M. 2048. B.C. 1956.

[h] 2 Ki. 9. 30. Pr. 7. 6. Ju. 5. 28.

[i] Pr. 5. 18, 19. Ge. 18. 5. Ec. 9. 9.

1 He prohibited such unions of intermarriage as were neither commanded nor allowable with other strangers; and which are not in such a relation would take place.—*C.*

[m] ch. 20. 9, 10. 12. 18.

[n] ch. 20. 6. Ps. 6. 29. Ps. 105. 15. Zech. 2. 8.

2 It is likely that the remembrance of what happened in the case of Abraham, in similar circumstances, was not yet forgotten.—*C.*

3 Heb. *found.*

[o] This marks great increase. Ps. 67. 6. Ze. 8. 12. Mat. 13. 23. Ga. 6. 7, 8.

4 Heb. *went going.*

[p] Job 1. 3. 42. 12. Ps. 112. 3. ch. 12. 16. 13. 2. Ps. 144. 13, 14.

5 Or, *husbandry.*

[q] Ps. 112. 10. Ec. 4. 4. Job 5. 2.

[r] This was contrary to covenant and oath, ch. 21. 25–30.

[s] Nu. 21. 18. Ho. 2. 15. Zec. 13. 1. Is. 12. 3.

[t] Heb. *living.* Ge. 4. 25. Ju. 4. 21. 13. 18.

6 i.e. *contention.*

7 It is our ignorance of patriarchal life which makes us think it unaccountable to hear, in these early days, of so many contests about wells: for on nearer inspection we should find that in these arid regions, a well of springing water was a possession of inestimable value. Hence see Moses, in magnifying the divine bounty to the children of Israel, among other parts of the inventory, seek ing not only 'great and goodly cities which they builded not,' but 'wells like we digged not.' *Babbath. Hist.*

8 i.e. *malicious hatred.*

[u] Ps. 104. 10. 107. 35. Is. 41. 18. 43. 20. Jo. 4. 14. Re. 7. 17. 21. 6.

9 i.e. *room.*

[v] Ps. 4. 1. 18. 19. 118. 5.

[w] The south most city in Canaan, ch. 21. 31. 46. 1. Ju. 20. 1.

[x] ch. 15. 1. 17. 1. 24. 12. Mat. 28. 20.

[y] Is. 41. 10, 13. 43. 1. 44. 2. Ne. 1. 10. with Is. 13. 2. Ps. 91. 11.

[z] ch. 8. with 21. 32. 33. 22. 23. 1. 23. 2. Ex. 17. 8–16.

1 It is too common with individuals, families, churches, and nations, to fall away in religion as they advance in riches and honours. It was not so with Isaac: in the midst of all his wealth and prosperity he does not forget God. *Family religion* is not expelled by family advancement; but, like Abraham, his father, he builds an altar, and calls on the *name* of the LORD; that is, acknowledges and worships him in all his revealed attributes, consequently seeks not only the promised protection from the *Almighty God* which his defenceless and ill-at weary circumstances, and situation required; but the pardon of the *merciful God*, which his sense of his sin, especially in the case of Abimelech, must have dictated to a pious and awakened mind.—*C.*

2 Perhaps not that, ch. 21. 22. 22–32.

2 The Targum of Onkelos understands by *Ahuzzath* not one individual, but a *party* of his friends.—*C.*

[a] ver. 16. Ju. 11. 7. Ac. 7. 27, 35.

3 Heb. *Seeing, or since.*

[b] ch. 21. 22, 23. 5. Jos. 1. 5. 2 Ch. 1. 1. Ki. 8. 57. Is. 43. 2, 5. 1 Ch. 14. 25. Ps. 45. 4. 46. 14, 19. 6, 9.

[c] ch. 21. 31, 32. 24. 3, 41. He. 6. 16.

4 Heb. *If thou shalt, &c.*

[d] ver. 11, 14, 25. Ps. 105. 15.

[e] ver. 12; ch. 24. 31; 27. 22, 32. 27. 27.

[h] ch. 21. 8. 31. 54. Ru. 2. 14. He. 12. 24.

[i] ch. 19. 2, 21. 14. Ex. 32. 31–35.

[k] ch. 24. 22, 21. 23. 31, 32. 31–44. 25. 33. 1 Sa. 14. 24, 25. &c. 30. 16, 17. 20. 15. He. 6. 16.

[l] Mat. 7. 7. Pr. 10. 4. 13. 4. 24.

5 i.e. *an oath.*

[m] i.e. *the well of the oath*, ver. 23.

6 2756.

[n] It seems Judith had no children, and [perhaps did not live long. ch. 36. 2, 3, 3.

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church, and reviving the oracles, ordinances, and influences of grace, Eze. 47. 1–10; Jn. 5. 10; Zec. 13. 1; 14. 8.

Ver. 22. [The name still clings to the place. About 23 miles south-west of Beersheba is Wady *Ruhaibeh*, which is radically identical with *Rehoboth*. In the valley are some very ancient ruins, and *wells*: and near it are the remains of a city of a later age. *P.*]

Ver. 24. Not for the sake of Abraham's merit, but from respect to the covenant made with him, Ge. 12. 2, 3; 15. 8; 17. 6, 7.

Ver. 26. [The Hebrew word signifies 'councillor.' The mission of Abimelech was a delicate one, and he took with him those most competent to advise and aid him. *P.*]

Ver. 29. And since God hath so abundantly blessed thee, we hope that thou wilt not remember the small unkindness which we did thee.

Ver. 31. [Notwithstanding the defect in Isaac's character, and his sin in the case of Abimelech, verse 10, yet, like the sun emerging from a cloud, the prevailing excellence of his character is acknowledged, the blessing of the Lord is visibly perceived to rest on him, and his integrity is admitted by reliance upon his covenant and oath; and a heathen people are led by his residence among them to the knowledge of the true God. *C.*]

Ver. 33. [Beersheba still exists, and retains its ancient name in a slightly modified form. The old wells too are there, of great depth, and of great value to the surrounding Arabs. *P.*]

Ver. 34. This was contrary to the will of God, Ex. 34. 16; De. 7. 3; Jos. 23. 12; Ezr. 9. 1–3; Ne. 13. 23–25; 2 Co. 6. 14, 15; 1 Co. 7. 39; and of his grandfather and parents, ch. 24. 38; 27. 46; 28. 1, 2, 6; see ch. 6. 2.

REFLECTIONS. — A mixture of providential smiles and frowns is ordinarily in the lot of God's loved children. But what a mercy is it to have the promise of grace established between God and our progenitors, that it may be renewed with us! The fear of men, the fear of temporal death, often causeth a snare: and we readily rush into the same snares in which others before had almost ruined themselves. Yet the kindness of God is infinitely great in rescuing his people, when they are thus busied in entangling themselves. But what a scandal to a saint to be discovered a dissembler! and how painful to have the snares which we laid for the innocent entangling ourselves, or their sins charged to our account before God! To what trouble and expense will envious men put themselves in order to gratify their lust. And how often are the most flourishing outward enjoyments imbittered by the envy which attends them! What a mercy to have God smiling on us when the world frowns! For, when our ways please the Lord, he maketh even our enemies to be at peace with us, and to pursue the friendship which they once refused. The wickedness of children, who break their parents hearts when they ought to be their comfort, is great, and observed by God; and his curse frequently attends

35 Which were [o]a grief of mind unto Isaac and to Rebekah.[5]

CHAPTER XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 18 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth. and by importunity obtaineth a blessing. 41 He threateneth Jacob's life. 42 Rebekah disappointeth it.

AND it came to pass, that when Isaac was old,[6] and his eyes [a]were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I know not the day of my [b]death.

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [c]take me *some* venison;

4 And make me [d]savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.[7]

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee [e]before the LORD[8] before my death.

8 Now therefore, my son, [f]obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* [g]a hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a [h]deceiver; and I shall bring a [i]curse upon me, and not a blessing.

13 And his mother said unto him, [k]Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly[9] raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury[1] meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy [m]first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.[2]

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he [n]blessed him.

24 And he said, *Art* thou my very son Esau? And he said, [o]I *am*.[3]

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat; and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the [p]smell of a field which the LORD hath blessed:

28 Therefore [q]God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:[4]

29 Let [r]people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: [s]cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and

A.M. 2708. B.C. 1296.

o Heb. *bitterness of spirit*, ch. 27. 46; 26. 35; 36. 2.

b Nothing else could have happened. The Septuagint has it, 'They were quarrelling with Isaac and Rebekah.' Polygamy has always proved, as discovered and manifest, But Esau still further violated the command of God in this respect by joining himself in marriage with the heathen, who were under the curse of God; thus, in a double sense, marrying the gravest prejudice, as the mother regarded the blessing and the curse of God.—*A.*

CHAP. XXVII.

a B.C. 1760.

b About 140 years.

a ch. 48. 10. 1 Sa. 3. 2. Ec. 12. 3. Is. 9. 3.

b How near it is, Mat. 13. 35. Ps. 38. 3. 1 Sa. 20. 3. Ps. 27. 1. Ec. 9. 12.

c Heb. *hunt*, ch. 25. 27.

d ch. 25. 28. 2 Co. 6. 12.

7 Esau, as we read, ch. 25. 28, had always been very careful in gratifying his aged father's taste in this particular, and Isaac seems to have wished that his paternal affection might be stimulated to the utmost on the present occasion, by an act that should recall to his mind all the filial attention of his son in time past.

e In his presence, and by his authority, 1 Sa. 26. 19. ver. 33.

8 The expression is significant, and intimates that it was not a common blessing, but a solemn benediction, as in the presence of God, and by his authority and approbation, which Isaac meant to pronounce upon Esau.—*A.*

f Ep. 6. 1. Ac. 5. 29; 4. 19.

g ch. 25. 25.

h Not upright, ch. 25. 27.

i De. 27. 18. Je. 48. 10. Mal. 1. 14.

k 2 Sa. 14. 9. Mat. 27. 25.

9 Heb. *desirable*.

A.M. 2744. B.C. 1260.

1 Most of the dishes of the people of Asia are high-seasoned with salt and spices; onions and garlic often complete the seasoning.—*Russell.*

m ch. 25. 25. ver. 25.

2 Heb. *before me.*

n Is. 48. 9. 11. Ro. 9. 11, 12. He. 11. 20.

o Ro. 3. 7. 8. Job 13. 7. Zec. 8. 16. Ep. 4. 25. Col. 3. 9.

3 This whole scene is painful and even revolting; but it is thoroughly oriental in character. Its cunning, duplicity, and base falsehood, it only resembles scenes enacted almost every day even in families of the highest station among the inhabitants of Western Asia. The sins of Esau, Rebekah, and Jacob did not pass unpunished. Bitterly did they all lament their errors and crimes during long years of estrangement, danger, and suffering.—*A.*

p Ca. 2. 13; 4. 12, 13; 7. 11, 12.

q Heb. 12. 20. Ps. 65. 9 ff; De. 33. 13; 8. 7—9. 11. 11. 14. Ho. 14. 5, 7. De. 32. 2. Ps. 133. 3. ch. 49. 25. Zec. 8. 12.

4 The nature and extent of the patriarchal *birthright*, which Esau despised, ch. 25. 34, is here fully exhibited. It consists, 1. In a propitious climate, a fertile soil, with that abundant return that unites an industrious, peaceable, and prosperous people. 2. The service and subjugation of foreign nations by conquest. 3. The service and submission of his own relatives by voluntary choice. 4. A curse upon all his enemies, and a blessing upon all his friends. What a glorious emblem of the birthright of Jesus! Hasten the time, O Lord! when the heathen shall be his inheritance, and the utmost ends of the earth his possession!—But while Rebekah or Jacob must be praised for valuing this patriarchal birthright so highly, is either to be imitated in seeking it so unlawfully? No. Like Paul with Peter, Ga. 2. 11, we must, as it were, withstand them to the face, because they are to be blamed. The goodness of the end sought can never justify the wrong means employed. God, who cannot lie, had already told Rebekah, ch. 25. 23, that the elder (Esau) should serve the younger (Jacob), and relying upon his truth and power, as well as valuing his promised gift, Rebekah should have waited on God's means for accomplishing his own purposes. Her human wisdom, however, brought its own punishment. It made Esau an intending murderer, verse 41, and Jacob a banished exile.—*C.*

r ch. 49. 8, 10. 2. 25, 26; 22. 17, 18. 1 Ch. 5. 2. ch. 25. 23, 33.

s ch. 12. 3. Nu. 24. 9.

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those marriages which are made without the consent of parents.

CHAPTER XXVII. Ver. 4. That, invigorated with the savoury meat, I may bestow upon thee my blessing, constituting thee heir of all the benefits promised to me and my father Abraham: ver. 27–29; ch. 28. 3, 4; 48. 15; xlix. De. xxxi. xxxiii.; He. 11. 20.

Ver. 13. The manner in which she imprecates the curse cannot be justified; but, from the promise of God, and from Jacob's having obtained the birthright, ch. 25. 23, 33, she was confident of a happy issue.

Ver. 27. He regarded the smell of Jacob's garments as a token that God had intended to bless him abundantly, and to render him a particular blessing to others.

Ver. 28, 29. In this blessing Isaac at once requested and predicted the benefits mentioned. These temporal favours were more remarkable under the Old Testament than under the New; and represented the spiritual and temporal influences and fulness of the new covenant and of the church of God: He. 14. 6, 7; De. 32. 2; Is. 45. 8; 1 Co. 1. 30; 3. 22; Re. 1. 6; 5. 10; Ep. 1. 3.

Ver. 39, 40. This blessing imported that Esau and

brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly,[4] and said,[5] Who? where *is* he that hath taken[6] venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter[a] cry, and said unto his father, Bless me, *even* me also, O my father!

35 And he said, Thy brother came with [z]subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob?[7] for he hath supplanted me these two times: he took away my birthright;[8] and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I [y]sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau [x]lifted up his voice and wept.

39 And Isaac his father answered and said unto him, [w]Behold, thy dwelling shall be the fatness[1] of the earth, and of the dew of heaven from above;[2]

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.[3]

41 ¶ And [v]Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand, [u]then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah:[4] and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [t]comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him [s]a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence. Why should I be [r]deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

CHAPTER XXVIII.

1 *Isaac blesseth Jacob, and sendeth him to Padan-aram.* 6 *Esau marrieth Mahalath, the daughter of Ishmael.* 10 *The vision of Jacob's ladder.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and [q]blessed him, and charged him, and said unto him, [p]Thou shalt not take a wife of the daughters of Canaan.[5]

2 Arise,[c] go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And [o]God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;[6]

4 And give thee [n]the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art [m]a stranger,[7] which God [l]gave unto Abraham.

5 And Isaac sent away Jacob: and he went to [k]Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, [j]Thou shalt not take a wife of the daughters of Canaan;

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4 Heb. *trembled with a great trembling greatly.*

5 If Isaac knew the prophecy delivered to Rebekah, ch. 25. 23, and we can of imagine him ignorant of it, then his purpose of blessing Esau, and endowing him with the birthright, was contrary to God's production. We may conjecture, but we cannot absolutely discover, by what means Isaac was led to *forget* this word, any more than we can discover how Peter did not *remember* the words of Christ, till he *turned and looked on him*, Lu. 22. 61; but to the second question of God's promise, and of his own neglect of it, we may mainly attribute this *trembling* that answered upon Isaac. —*Note*, While Rebekah and Isaac we must not take an improper means to effect God's known purposes; but with Isaac we must not neglect any legitimate or authorized means in our power to give effect to God's commands and promises. *C.*

6 Heb. *hunted.*

a Ru. 1. 20. ch. 26. 34. 1 Sa. 30. 6. He. 12. 17. Je. 6. 26. 31. 15. Re. 18. 19. *b* Ho. 12. 12. 1 Sa. 30. 4. Ps. 137. 8.

c Ro. 3. 7, 8. 2 Co. 4. 2. Ja. 3. 14, 16. 4. 2.

7 I.e. *a supplanter.*

8 False, for he sold it himself.

d Ho. 12. 12. 1 Sa. 30. 4. Ps. 137. 8.

9 Or, *supported.*

e Ho. 12. 12. Is. 65. 14. Je. 30. 10. 46. 27. Zep. 3. 16.

f ver. 28. ch. 26. 6, 8. Ps. 33. 4. He. 11. 20.

1 Or, *of the fatness.*

2 Isaac obtained possession of Mount Seir. It was a mountainous country, intersected by deep wild ravines. But it is far from being barren. The deep glens, the terraces along the mountain sides, and the broad downs, on the summits of the ridges, are covered with rich soil, capable of cultivation, and in which trees, shrubs, and flowers now grow luxuriantly. All this shows how accurate were the prophetic statements in Isaac's blessing: 'Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.' Compared with the regions immediately adjoining it, Edom is fertile.—*P.*

3 The prophecy contained in the latter clause of this verse was fulfilled 900 years afterwards, in the reign of Jehoram.—*Newton.*

g 2 Ki. 15. 5. Am. 1. 11. Ob. 10, 11. Ja. 3. 12.

h 2 Sa. 13. 23. Pr. 4. 16; 24. 1, 2, 19. Ps. 37. 12, 14, 32. Isa. 4. 5; 142. 3. Te. 3. 31, 15, 18.

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4 The information was given to Rebekah, as her posterity for 2,000 years well knows. Being a prudent woman, as well as a tender mother, she advises Jacob not to attempt the intended mischief by complaint to his father, or private revenge; but rather to *give place* to his brother's anger, fully aware of the irritable and fiery temper of Esau, she enforces her argument on Jacob by reminding him how soon the paroxysm would be over and make way for his return.—*C.*

i Pr. 2. 15, 16; 7. 22, 23, 26.

k They proved 20 years, ch. 31. 38.

l 2 Sa. 14. 5, 7. ch. 9. 6, 7, 10, 16. Ac. 28. 4.

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a ch. 27. 4, 26, 27, 33. 48. 15, 16. 49. 28. De. 33. 1. Jo. 22. 7.

b ch. 24. 3, 26. 34. 35. 27. 46. See ch. 6. 2.

5 Isaac, in pursuance of the system of founding family alliances on religious education and character, ch. 24. 4, immediately acts upon the suggestion of Rebekah, and *charges* Jacob, as heir of the promised blessings, not to marry any of the daughters of Canaan. The cordial concurrence of husband and wife in all family arrangements is of the utmost importance to domestic peace and prosperity. —*Note*, While Isaac spares not good advice to his son, his dependence for its success is in prayer to Almighty God.—*C.*

c ch. 24. 29, 34, 38, 28. 20-22; 29. 4; ver. 5. Ho. 12. 12.

d ch. 17. 1; 43. 14; 48. 3. Ex. 6. 3. Ps. 128. 1-6. ch. 35. 11; 48. 3.

6 Heb. *an assembly of people.*

e ch. 12. 2, 3; 17. 6, 7, 20, 16, 18. Ga. 3. 14. He. 11. 9. Ps. 72. 17.

f ch. 17. 8. He. 11. 9. Ps. 105. 12, 13, 44. 12.

7 Heb. *of thy sojournings.*

g ch. 12. 7; 13. 15, 17; 15. 18; 17. 8.

h See ver. 2.

i See ver. 1.

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his seed should inhabit Mount Seir, a soil then moderately fertile, He. 11. 20; ch. 36. 6–8; that they should live much by war, violence, and rapine, Mat. 10. 34; should, by David, Amaziah, Hyrcanus, &c., be subjected to the Hebrew yoke, De. 33. 29; Ps. 60. 8; 2 Sa. 8. 14; 2 Ch. 25. 11, 12; Ob. 18, 19; but should under Jehoram cast it off, 2 Ki. 8. 16, 20.

Ver. 41. In this manner Esau hoped to recover both birthright and blessing; but Isaac nevertheless lived about forty-three years after.—[Esau was afraid to attempt any open violence during his father's life. The disease under which Isaac was labouring had brought on premature debility, and it appears to have greatly affected his sight. He must have in a great measure recovered from it, however, for he lived for forty years after Jacob's departure. *P.*]

REFLECTIONS. When dimness of sight, or other harbingers of death, fasten upon us, it is high time for spiritual diligence, particularly in committing ourselves and our families to God. But even then it is hard to rectify the partial affection which we have conceived for our children. How unseemly in parents, especially if godly, to become tempters of their children to offend God, and to despise the awful curse which he hath annexed to sin! Their evil counsels are a most entangling snare; and it is unnatural for the dearest relations to become deceivers of one another; especially as one sin so naturally leads to another still worse; and nothing but disorder, grief, or other murderous consequences, can justly be expected. The wisdom of God is often remarkably evident in accomplishing his great designs through means of the wicked practices of men; but the heirs of promise, notwithstanding, entail upon themselves the most fearful perplexity and trouble, in taking sinful methods to obtain their promised benefits. With what earnestness will the most carnal men pursue after spiritual things, for the sake of the carnal advantages which they hope will attend them! But, if disappointed, readily they pervert their way, and their heart fretteth against the Lord, while with malice and murder they think to defeat the purposes of God. How readily this malice reduces to great perplexity and fear such as have been the sinful instruments of their disappointment! Stand in awe, my soul; seek the Lord's blessing only in his own time and method! Let lying lips be an abomination to me! Never let me despise the heavenly birthright, lest I be denied the blessing when afterward I seek it carefully with tears. Is any provoked by or even unjustly enraged at me, let me, by yielding, pacify great offences; or, by flight, escape for my safety. Perhaps what now seems base or bitter to my corrupt heart, may yield me consolation in the latter end. Let intimacy, therefore, and especially marriage-connection, with the wicked, be always the detestation of my soul.

CHAPTER XXVIII. Ver. 12, 13. This vision represented the peculiar care of God concerning Jacob and other saints, and the ministration of angels to them, 2 Ch. 16. 9; Ec. 5. 8; Ps. 135. 6; Is. 41. 10; Ac. 18. 10; 2 Ti. 4.

7 And that Jacob [k]obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not[7] Isaac his father,

9 Then went Esau unto [l]Ishmael, and took unto the wives which he had, Mahalath[8] the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.[9]

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his [m]pillows, and lay down in that place to sleep.[1]

12 And he [n]dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And,[o] behold, the LORD stood above it, and[1] said, I *am* the LORD [p]God of Abraham thy father, and the God of Isaac: the land whereon thou liest, [q]to thee will I give it, and to thy seed;

14 And [r]thy seed shall be as the dust of the earth; and thou shalt spread[2] abroad [s]to the west, and to the east, and to the north, and to the south: and in thee, and [t]in thy seed, shall all the families of the earth be blessed.[3]

15 And, behold, [u]I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I[x] knew *it* not.

17 And he was [y]afraid, and said, How dreadful *is* this place! this *is* [z]none other but the house of God, and this *is* the gate of heaven.

18 And Jacob [a]rose up early in the morning, and took the stone that he had put *for* his pillows, and [b]set it up *for* a pillar, and poured oil[4] upon the top of it.

19 And he called the name of that place [c]Bethel: but the name of that city *was called* Luz at the first.[5]

20 ¶ And Jacob vowed a vow, saying, If [d]God will be with me,[7] and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father's house in peace; then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be God's [e]house: and of all that thou shalt give me I will surely give [f]the [8]tenth unto thee.

CHAPTER XXIX.

1 *Jacob cometh to the well of Haran.* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel.* 23 *He is deceived with Leah.* 28 *He marrieth also Rachel, and serveth for her seven years more.* 31 *Leah is fruitful, and beareth Reuben, Simeon, Levi, and Judah.*

THEN Jacob went on his journey,[9] and came into [a]the land of the people[1] of the east.[2]

2 And he looked, and behold [b]a well in the field, and, lo, there *were* [c]three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.[3]

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of [d]Haran *are* we.

5 And he said unto them, Know ye Laban the [e]son of Nahor? And they said, We know *him.*

6 And he said unto them, [f]*Is* he well?[4] And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, [g]*it is* yet high day,[5] neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them.*

8 And they said, [h]We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

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k Ex 20. 12. Lu. 2. 51. Ep. 5. 8. Ep. 6. 1, 2. 1 Col. 3. 20.

7 Heb. *were evil in the eyes,* &c.

l His posterity, ch. 25. 17, 36. 13, 16.

8 Or, *Basbemath.*

9 Called, Ac. 7. 2, *Charran.*

m ver 18. 2 Co. 1. 5, with Mat. 8. 20.

1 The distance from Beersheba to Bethel is fifty miles as the crow flies, and Jacob could not have walked that distance in a single day. The narrative does not profess to give a full itinerary of his journey. The night at Bethel is specially mentioned, because of the events which occurred there. It is no unusual thing in Palestine to sleep in the open air. Towards the present population do so during the summer months on house-tops, in fields, or with their flocks on hillsides. I have often seen a shepherd or muleteer take a stone for his pillow; and it is by no means uncomfortable when the turban is properly folded. —*P.*

n ch. 15. 1, 12; 20. 3. Nu. 12. 6. Job 33. 14, 15. 4. 15. Da. 7. 1. He. 1. 1.

o ch. 35. 1, 28. 3.

p ch. 15. 7; 17. 7. Ex. 3. 6. Mat. 22. 32.

q To thee in right, and to thy seed in possession, ch. 12. 7; 13. 15, 17. Ps. 105. 11. Ac. 7. 5. Ezek. 37. 24, 25.

r Seed natural, but chiefly spiritual, Ac. 3. 25, ch. 13. 26, 32, 33, 46. 22. 35. 22. Nu. 23. 10. Re. 7. 4, 9.

2 Heb. *break forth.*

s De. 12. 20.

t ch. 12. 3; 18. 18; 22. 18; 26. 4. Ga. 3. 16. Ps. 72. 17. Is. 2. 3.

3 Here again the Lord renews to Jacob, in all its details, the promise previously made to Abraham, ch. 22. 17, and to Isaac, ch. 26. 4, including not merely a numerous posterity and the possession of Canaan, but greatest and best of all, the promise of the MESSIAH. —*P.*

u ch. 31. 3; 32. 9; 46. 4. Mat. 28. 20. Jos. 1. 5. Ju. 6. 16. Is. 43. 2; 41. 10, 13. Je. 1. 19. Ro. 8. 31, 32. 1 Ti. 4. 8. He. 13. 5. Ja. 1. 2, 3, 12. Jude 1.

x Little expected it, Job 9. 11; 33. 14. *y* Sa. 3. 4-7.

y Mat. 17. 6. Lu. 2. 9; 8. 35. Re. 1. 17.

z Here God is manifested in a remarkable manner, and there is an intercourse into communion with him. 1 Ti. 3. 15. ch. 35. 13.

a ch. 22. 3, &c. 9. 10. Ps. 119. 60.

b ch. 31. 45; 35. 14, 20. Is. 19. 19. Jos. 24. 26. 1 Sa. 7. 12. 2 Sa. 18. 18.

4 As a thank-offering to God.

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c That is, *the house of God,* Ju. 1. 23-26. He. 4. 15.

5 It was close to Bethel Abraham pitched his tent, and there too he was encamped when Lot separated from him. It afterwards became one of the great sanctuaries of the land. At Bethel Jeroboam set up one of his golden calves, and the infatuated Israelites so polluted it by their idolatry, that instead of Bethel, it was called in derision, by the later prophets, *Bethaven,* 'house of folly.' It is now ruined and desolate. —Bethel has come to nought.' Am. 5. 5. —*P.*

6 Or, *aware.*

7 Not, *if God will be with me,* which seems to imply a doubt, though God had given his solemn promise of protection, but, *since God will be with me,* a resolution founded in a believing reliance upon, and grateful acknowledgment of, the divine goodness. —*C.*

d A place for God's worship, ch. 12. 8; 21. 33. 33. 20. 35. 1, 3, 7, 14.

e ch. 14. 20. De. 14. 22, 23. 1 Co. 9. 13.

f Heb. *tithing I will tithe.*

CHAP. XXIX.

9 Heb. *lifted up his feet,* Ps. 119. 32, 60.

a ch. 26. 5, 6, 7, 25. 20. 24. 10. 20-23.

1 Heb. *children.*

2 'Children of the East,' *Bene-Kedem,* is the general name given in Scripture to the wandering Arabs. Their country lay along the whole eastern border of Palestine, extending to the Red Sea on the south, and to the Persian Gulf and Mesopotamia on the east. —*P.*

b ch. 24. 11, 13. Ex. 2. 16.

c Ca. 1. 7. Ps. 23. 2. Is. 49. 10.

3 Chardin informs us, that in Arabia, and other places, they cover up the wells lest the sand which is put in motion by the winds should fill and quite stop them up.

d ch. 11. 31; 24. 10. Ac. 7. 2.

e Grandson, ch. 31. 53; 24. 24, 29.

f ch. 43. 27. 2 Sa. 18. 5. 2 Sa. 20. 9.

4 Heb. *is there peace to him?*

g Ep. 5. 16. Ga. 6. 9, 10.

5 Heb. *yet the day is great.*

h ch. 34. 14; 43. 32. According to our established order we cannot do it; not have we sufficient ability to do it.

16, 17; Ps. 34. 7; 91. 11; Mat. 18. 10; He. 1. 14; ch. 32. 1, 2. But chiefly this *ladder* typified Christ, as Mediator between God and man. He, in his manhood, is of the earth, a descendant of Jacob; and in his divine person is the Lord from heaven, Js. 7. 14; 9. 6; Jn. 1. 14; Ro. 1. 3, 4; 9. 5; 1 Ti. 3. 16; he is the only means of fellowship between God and men, Jn. 14. 6; Ep. 2. 18; 3. 12; 1 Ti. 2. 5, 6; and he directs and enjoys the ministration of angels, Jn. 1. 51; 1 Pe. 1. 12; 1 Ti. 3. 16,—in his conception, Lu. 1. 31; Mat. 1. 20,—his birth, Lu. 2. 14; He. 1. 6,—his temptation, Mat. 4. 11,—his agony, Lu. 22. 43,—his resurrection, Mat. 28. 2, 5,—his ascension, Ac. 1. 10, 11; Ps. 47. 5; 68. 17, 18; Da. 7. 10, 13,—and second coming, 1 Th. 4. 16; 2 Th. 1. 7; Mat. 25. 31.

Ver. 20. A vow is a solemn promise made to God, by which we bind ourselves more strictly to necessary duty, or what indifferent things are calculated to promote it, Ps. 76. 11; 119. 106; Is. 19. 21; 44. 4, 5; 45. 23; 2 Co. 8. 5; De. 5. 2, 3; 29. 1, 12, 13; Jos. 24. 25; 2 Ki. 11. 17; 2 Ch. 29. 10; 34. 31–34; Ezr. 10. 3; Ne. 9. 10; Ac. 18. 18; 21. 23, 24; and that either in thankfulness for some mercy received, Jonah 1. 16; or for obtaining some special benefit, Nu. 21. 1, 2; Ju. 11. 30; 1 Sa. 1. 11; Pr. 31. 2.

Ver. 21. Owned and worshipped by me and my family, as the author of our whole happiness, and as our valuable and everlasting portion, Ex. 15. 2; Ps. 118. 27.

REFLECTIONS. How crosses and crowns are mingled together in the lot of the saints! But it is comfortable when the blessing of parents and of God prepares men for their trials; and to have a godly friend's house to lodge in, amidst our distress, alleviates the grief. What care both parents and children ought to take to prevent unequal marriages with the ungodly! How shrewd the contrivances of carnal men to promote their temporal advantage! But they who aim only at pleasing men often meet with the most bitter disappointments. They who rest on partial reformations lie down but the more securely under the wrath of God. It is too late to be wise when the opportunity is lost. How amazing the mercy of God, in graciously visiting such as, by their sin, have made their own homes dangerous for them to tarry at! Easily he renders even trouble sweet with his kindness; and happy they who have him and his angels to be their protectors! No danger can come near them. And, if he love, he will never leave us. He is often nearer us than we are aware; and his comfortable presence in ordinances is the very gate to celestial joys. How effectually nearness to God humbles us under a sense of our own vileness and corruption! And happy is it when our fellowship with God leaves a lasting impression on our spirits—powerfully constrains us, by solemn engagement, to surrender ourselves, and all that we have, to his service—and renders us content with a moderate share of the good things of this life! But while I thus regard the kindness of his providence, let me here contemplate the person and the work of my glorious Redeemer, that Mediator between God and man. On earth, in the condescension of his humanity; in heaven, in the glory of his divinity; through him I come near to God, and enjoy his presence and his favour; through him I behold the promises of guidance and protection; and after all my wanderings in this world, defended by his care, shall return to my Father's house in peace, laden with the blessings of eternal glory.



OUR TENT NEAR BETHEL—WHERE JACOB SAW THE LADDER AND THE ANGELS. [Genesis, xxviii:12.]—This is supposed to be the place where Jacob tarried all the night and where he dreamed and "behold a ladder set up upon the earth with its top reaching to heaven, and where the angels of God ascended and descended upon it."

The bed was earth, the raised pillow stones,
Whereon poor Jacob rests his head, his bones,
Heaven was his canopy, the shades of night
Were his drawn curtains to exclude the light.

Who would not sleep on such a bed,
With stony pillow for his head,
If they might dream with thee,
Whose glad dreaming is no seeming,
Nor whose sleeping ends in weeping,
And whose waking is no breaking
Of the bright reality.

Bethel is on the road from Jerusalem, and along this way our Savior often walked.

9 ¶ And [t]while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob [u]kissed Rachel, and lifted up his voice, [v]and wept.

12 And Jacob told Rachel that he *was* her father's [w]brother, and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings[2] of Jacob his sister's son, that he ran to meet him, and embraced him, and [x]kissed him, and brought him to his house. And he told Laban all these things.[3]

14 And Laban said to him, Surely thou *art* [y]my bone and my flesh. And he abode with him the space of a month.[4]

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, [z]I will serve thee seven years for Rachel thy younger daughter.[5]

19 And Laban said, [a]*It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, [b]for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days [c]are fulfilled,[6] that I may go[t] in unto her.

22 And Laban gathered together all the men of the place, and made [d]a feast.

23 And it came to pass in the evening, that he took [e]Leah his daughter, and brought her to him; and he went in unto her.

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[f] ch. 24. 15. Ex. 2. 15, 16, 21. Ca. 1. 7.

[g] ver. 13; ch. 33. 4. Ex. 4. 27. Ro. 16. 16.

[h] ch. 33. 4. 43. 30. 45. 2, 14, 15, for joy.

[m] Kinsman; nephew, ver. 13; ch. 13. 8.

[2] Heb. *hearing.*

[n] ch. 45. 15. Ex. 4. 27; 18. 7. Lu. 7. 45. Ro. 16. 16.

3 He told him the cause of his journey, and what had happened to him by the way.

[o] My near kinsman, ch. 2. 23. Ju. 9. 2. Sa. 19. 12, 13. 1 Ki. 12. 30. ch. 29. 8, ver. 12, 15.

[4] Heb. *a month of days.*

[p] Ho. 12. 12. 2. ch. 34. 12. Ex. 22. 17.

5 In modern times, and in European society, the father gives a dowry with his daughter; in the times and country of Laban, the father received it for his daughter: a custom still prevalent in Arabia and some other eastern countries. How shall we account for this difference of customs? 1. From the system of polygamy so prevalent in the East, which rendered the proportion of unmarried females inadequate to the number of males, and enabled covetous fathers, like Laban, to make a profitable traffic of their daughters. 2. From the nature of the servile employments to which even females of rank (such as Rachel, ver. 6) were appointed. It is evident that, in former times, the wife, in eastern countries, was but a superior servant, or rather slave, as she still, down to these days, continues to be, and therefore we can be little surprised that she was purchased as by a master, for whom she was to toil as an inferior, and not tendered as for a husband with whom she was to live as an equal.—*Note.* It was reserved for Christianity, in every country where it has prevailed, to raise the condition of woman to her proper rank in society.—*C.*

[q] Ps. 12. 2. Is. 56. 11. He was shamelessly covetous.

[r] 1 Co. 13. 7. Ca. 8. 7. Ep. 5. 2.

[r] My seven years' service, ver. 18, 20; ch. 31. 41.

[6] 1752.

[s] Ju. 15. 1. ch. 4. 1; 38. 16.

[u] Ju. 14. 10. Ju. 2. 1, 2.

[x] Being veiled, ch. 24. 65; 38. 15. Mi. 7. 5.

A.M. 2245. B.C. 1759.

[y] ch. 16. 1; 24. 59.

[z] 1 Co. 3. 2; 14. 5.

[a] ch. 20. 15. Pr. 22. 31. Ju. 11. 7. Mat. 7. 2.

[7] Heb. *place.*

[b] Seven days of marriage feast, Ju. 14. 10.

[c] Mal. 2. 15. Lu. 18. 18. Mat. 19. 3. 1 Co. 10.

8 The duplicity of Laban in imposing upon Jacob, and even pleading a custom, hitherto unmentioned, or that perhaps never had a being, in justification of it, is utterly to be condemned. The world is full of duplicity, saying one thing and meaning another, promising an act of kindness while intending an act of injury. Like all other evils it leads to more. First, it divides the concentrated affections of Jacob; then it introduces him to polygamy, this leads to envy between the sisters, to a farther extension of the first evil; and terminates in the slavery of Joseph, and nearly brings the *grey head of Jacob with sorrow to the grave.*—*C.*

[8] 1752.

[d] De. 27. 15. Mat. 6. 24; 10. 37. Ju. 12. 25. Lu. 14. 26.

[e] ch. 29. 16; 30. 22. Ps. 127. 3.

[f] ch. 16. 1; 25. 21. Ju. 13. 2. 1 Sa. 1. 5. Lu. 1. 7.

[g] That is, *see a son,* ch. 35. 22, 23; 37. 21, 22, 29, 42. 22, 37; 46. 8, 9; 49. 3, 4.

[1] *Son of regard*—as if his mother, lamenting the coldness of affection in her husband, which was more ardently turned to Rachel, takes her son as a token, and makes his name a memorial of the *regard* of God towards her, and her hope of obtaining and securing the *regard* of her husband. So speaks Mary, in acknowledgment of Gabriel's message (Lu. 1. 47, 48)—'My spirit hath rejoiced in God my Saviour. For he hath *regarded* the low estate of his handmaiden.'—*C.*

[h] That is, *hearing.* ch. 34. 25; 35. 23; 42. 21; 46. 10; 49. 5, 6.

[2] 1749.

[i] That is, *joined,* ch. 34. 25; 35. 23; 46. 11; 49. 5, 6.

3 1748.

[k] That is, *praise,* ch. xxxviii. 35, 26; 43. 8, 9; 44. 18–34; 46. 12; 49. 8–12.

[4] Heb. *stood from bearing.*

CHAP. XXX.

B.C. 1749.

[a] ch. 37. 11. Nu. 11. 29. Ps. 106. 16. Ec. 4. 4. Pr. 27. 4. Ga. 5. 21. 1 Co. 3. 3. Ti. 3. 3. Ja. 3. 14. 4. 5.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* [g]an handmaid.

25 And it came to pass, that [h]in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then [i]hast thou beguiled me?

26 And Laban said, It must not be so done in our country,[7] to give the younger before the first-born.

27 Fulfil her [k]week, and we will give thee [l]this also for the service which thou shalt serve with me yet seven other years.[8]

28 ¶ And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.[9]

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he [m]loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he [n]opened her womb: but Rachel *was* [o]barren.

32 And Leah conceived, and bare a son; and she called his name [p]Reuben:[1] for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name [q]Simeon.

34 And she conceived again,[2] and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called [r]Levi.

35 And she conceived again,[3] and bare a son; and she said, Now will I praise the LORD: therefore she called his name [s]Judah, and left bearing.[4]

CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he becometh rich.

AND when Rachel saw that she bare Jacob no children, Rachel [a]envied her sister; and

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CHAPTER XXIX. Ver. 23. Leah being veiled, as ch. 24. 65, and it being dark, Jacob could not discern the fraud. Thus he who beguiled his brother, and imposed on his dim-sighted father, was now, in like manner, beguiled himself.

Ver. 25. [By bitter experience Jacob was now taught how painful, how harrowing to the feelings of others, was that cunning and duplicity which he himself had practised on his father and brother. From this moment till the day of his death he continued to be the victim of deception and falsehood. Retributive justice seems to have followed him until, in God's good providence, it completely purified him. *P.*]

Ver. 31. To punish Leah for consenting to her father's deceit, she was *hated,* that is, less loved than Rachel, ver. 30.

REFLECTIONS.—Behold how cheerful and prosperous the gracious visits of a reconciled God render men! Behold the plainness, humility, and kindness which once prevailed in the world! How kind is it to assist others unasked; and how unnatural to refuse our relations assistance in the time of their distress! The diligent labourer is worthy of his hire. Virtuous love brings its own reward along with it. Nothing is irksome when done in fervent affection. With what deliberation ought men to proceed in marriage, even when they are assured of God's blessing on it! How powerful is the abominable influence of a covetous heart! It will make parents to sell their children or prostitute them as harlots, and men to impose upon their nearest friends! How justly God marks the sins of his own people in their chastisements; and yet mercifully tries them with disappointments, that the love of creatures may not engross their whole heart! How little comfort men have ever found in transgressing God's original institution by taking a plurality of wives! Real marriage love cannot be divided. Nothing can be heavier to an affectionate wife than to have her husband's love estranged from her. But readily the Lord takes part with them who have least help in man; and makes up in one thing what he denies to them in another. Let us therefore, like Leah, diligently observe the providence of God, not only in the birth of children, but in every other thing which may befall us; that we may acknowledge it with gratitude, trust him more cheerfully, and praise him to his glory.

CHAPTER XXX. REFLECTIONS.—Sinful marriages have sad consequences. Wives chosen for their beauty often bring a troublesome temper along with them. Envious discontentment and disappointed

said unto Jacob, Give me children, [b]or else I die.

2 And Jacob's [c]anger was kindled against Rachel; and he said, [d]*Am* I in God's stead, who hath withheld from thee the [e]fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear [f]upon my knees, that I may also have children by her.[5]

4 And she gave him Bilhah her handmaid to wife;[g] and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [h]Dan.[6]

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With great wrestlings[7] have I wrestled with my sister, and I have prevailed: and she called his name [i]Naphtali.

9 When Leah saw that she had [k]left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name [l]Gad.[8]

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, Happy am I,[9] for the daughters will [m]call me blessed: and she called his name [n]Asher.[1]

14 ¶ And Reuben went in the days of wheat-harvest, and found [o]mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.[2]

15 And she said unto her,[3] *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 ¶ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.[4]

18 And Leah said, God hath given me[5] my hire, because I have given my maiden to my husband: and she called his name [p]Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endowed me *with* a good dowery; now will my husband dwell with me, because I have born him six sons: and she called his name [q]Zebulun.

21 And afterwards she bare a daughter, and called her name [r]Dinah.

22 ¶ And God [s]remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived,[6] and bare a son; and said, God hath taken away my [t]reproach:

24 And she called his name [u]Joseph; and said, The LORD shall [x]add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to [y]my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go:[7] for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have [z]found favour in thine eyes, *tarry: for* I have learned by experience that [a]the LORD hath blessed me for thy sake.

28 And he said, [b]Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest [c]how I have served[8] thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* [d]increased unto a multitude; and the LORD hath blessed thee [e]since my coming: and now, when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me [f]any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and *of* [g]*such* shall be my hire.

33 So shall my [h]righteousness answer for me [i]in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.[9]

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

A.M. 2255. B.C. 1749.

[b] Job 5 : Pr. 22. 30.

[c] Ep. 4. 26. Ja. 3. 14.

[d] ch. 50. 19: 16. 2: 20. 18. 45. 28. 1 Sa. 5. 6. Ps. 115. 3: 135. 6. Is. 46. 10.

[e] De. 7. 13. Lu. 1. 42.

[f] To be nursed as my own, ch. 50. 23. Job 3. 12.

[g] Heb. *be built by her.*

[h] Concubine, ch. 35. 22. 36. 12. 22. 24. 1 Ch. 1. 32. 2. 46.

[i] That is, *judging*, ch. 49. 16, 17: 35. 25: 46. 23, 24.

[k] 1747.

[l] Heb. *wrestlings of God.* With great earnestness have I and my sister striven for children; and I have got my wish beyond her expectation.

[l] That is, *my wrestling*, ch. 35. 25: 46. 24: 49. 21: called, Mat. 4. 13, *Naphtalim.*

[k] For a time, ch. 29. 35: ver. 17.

[l] That is, *a troop or company*, ch. 35. 26: 46. 16: 49. 19.

[k] 1747.

[l] Heb. *at my happiness.*

[m] Pr. 31. 28. Lu. 1. 48. Ga. 4. 27.

[n] That is, *happy*, Lu. 1. 48: 46. 17: 49. 20.

[l] 1743.

[o] Precious fruits, or sweet flowers, Ca. 7. 13.

2 The mandrakes (in Heb. *dudaim*) has been very variously described. some translate the Hebrew *dudaim*, violets; others, *lilies, jasmines, musk-roses*; others, *flowers* in general. Abp. Marsh thus describes the plant, commonly called *mandrake*. "It grows low, like a lettuce, to which its leaves have a great resemblance, except that they have a dark green colour. The flowers are purple. The fruit, when ripe, in the beginning of May (the wheat harvest in Palestine) is of the size and colour of a small apple, exceedingly ruddy, and of an agreeable odour. Pythagoras denominated it *anthropomorphon*. Theophrastus refers to it as productive of love. There can be no doubt that in ancient times the plant, commonly called *mandrake*, was in high repute as an ingredient in *charms or love potions*, and it is not unlikely that some such idea might have occupied the mind of Rachel, who, though a believer in the true God and his promises, was not yet thoroughly clear of the superstition of her country, as especially appears from ch. 31. 34.—C.

3 These contentions chiefly sprang from a desire to have children, and thereby increasing the church, and introducing the Messiah.

[l] 1747.

5 Instead of acknowledging her fault, she boasts as if God had rewarded her for it.

[p] That is, *an hire*, ch. 35. 21: 46. 13: 49. 14, 15.

A.M. 2257. B.C. 1747.

[q] That is *dwelling*, ch. 35. 23: 46. 14: 49. 13: called *Zabulon*, Mat. 4. 13.

[r] That is, *judgment*, ch. xxxiv.; 49. 15.

[s] ch. 8. 1: 19. 29: 1 Sa. 1. 19: ch. 21. 1.

[t] 1745.

[t] i.e. barrenness. Barrenness was accounted a great reproach, and the hope of increasing Abraham's seed, and of producing the promised Messiah. Ch. 1. 28, 29: 15. 2: 22. 17: 26. 4.

[u] That is, *adding*, ch. 49. 22, xxxvii. xxxix. xl. xli. 1: 49. 22-26.

[x] ch. 35. 17.

[y] ch. 28. 13: 26. 3. He. 11. 9.

[z] His fourteen years of service were now fulfilled, and he desires to quit on the great fidelity wherewith such covetous exactions in his affairs, to return to the land of his father—the land of promise: having no other substance than his large family. Hard, however, rewards his toil, and defeats the covetousness of Laban.—*I.*

[a] ch. 12. 3: 39. 21. Ex. 3. 21: 11. 2, 3: 12. 35, 36. 1 Sa. 2. 17. 1 Sa. 16. 1 Ki. 11. 19. 1 Ju. 1. 9.

[a] ch. 39. 3, 23. Ps. 1. 3: 1. 6. 3: 65. 9.

[b] ch. 29. 15.

[c] 1 Pe. 2. 15, 18. Tit. 2. 9, 10.

[8] How faithful and successful my service has been, so that I now well deserve to be dismissed.—*Wells.*

[d] Heb. *broken forth*, ver. 43.

[e] Heb. *at my foot*, De. 11. 10.

[f] Any stated wages, but what God's providence shall allot me, Ps. 128. 2. He. 13. 5.

[g] Speckled young produced by white dams, ver. 35.

[h] My just dealing shall appear in the colour of my cattle, Is. 59. 12.

[i] Heb. *to-morrow*, Ex. 13. 14.

[9] Laban agreed to this, as he expected that all of these colours agreed upon being removed from the flock, scarce any more such would be produced in it.

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pride make multitudes miserable! Immoderate desire of children, or other created enjoyments, hurry many into fearful disorders! But it is vain ever to expect that happiness from creatures which can be had only in and from God himself. No love to persons should hinder our detestation and reproof of their sins. Even the godly are apt to fall into snares laid for them by their near relations. And bad examples are more readily imitated than good ones. If we are once overcome by sin, we are apt to yield to it more easily afterward. Many are more governed by the estimation of the world than by reason or religion. It is very wicked for parents to transmit their quarrels to their children. It is no lessening of our guilt that God brings good out of our evil. People often promise themselves happiness in that which will be their death or ruin. Saints have need to trust their God, as all others may deceive them; and reason to desire their heavenly home, as this world is not their rest. What an advantage to families are servants remarkably pious! How criminal for covetous masters to defraud them of their wages! What good words worldly men can give to serve their own ends, and how wise they are for their own carnal interests! But their caution is vain when God designs

36 And he set three days' journey[g] betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.[1]

37 ¶ And Jacob took him [h]rods of green poplar,[2] and of the [i]hazel and [m]chestnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should conceive[3] when they came to drink.

39 And the flocks [n]conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.[4]

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [o]increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

1 Jacob upon displeasure departeth secretly. 19 Rachel stealeth her father's images. 22 Laban pursueth after him, and complaineth of the wrong. 34 Rachel's policy to hide the images. 36 Jacob's complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

AND he heard [a]the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [b]glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him [c]as before.

3 And the [d]LORD said unto Jacob, [e]Return unto the [f]land of thy fathers, and to thy kindred; and I will be [g]with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them,[5] I see your father's countenance, that it *is* not toward me as before; but the God of my father hath [h]been with me.

6 And ye know, that [i]with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten [k]times; but God [l]suffered him not to hurt me.

8 If he said thus, [m]The speckled shall be thy wages; then all[6] the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away [n]the cattle of your father, and given *them* to me.

10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw [o]in a dream, and, behold, the [7]rams which leaped upon the cattle *were* ring-straked, speckled, and grisled.

11 And [p]the angel of God spake unto me in a dream, *saying*, Jacob. And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled: for I have [q]seen all that Laban doeth unto thee.

13 I *am* the [r]God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: [s]now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?[8]

15 Are we not counted of him strangers? for he hath [t]sold us, and hath quite devoured also our money.

16 For[u] all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the [v]images that *were* her father's.[9]

20 And Jacob stole away unawares to [1]Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river,[2] and [w]set his face *toward* the mount Gilead.

22 ¶ And it was told Laban [x]on the third day that Jacob was fled.

23 And he took [y]his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.[3]

24 And [z]God came to Laban the Syrian in a dream by night, and said unto him, [a]Take heed that thou speak not to Jacob either good or bad.[4]

25 ¶ Then Laban overtook Jacob. Now

A.M. 2255. B.C. 1749.

[g] In the East distances are always measured by time. A day's journey is about eight hours or twenty miles, or between. Here three days' journey, therefore, would be nearly fifty miles. *C.*

[1] After this verse in some Samaritan text is inserted, The angel of God speaking to Jacob in a vision, as Ch. 31:11–13.

[2] Directed by an angel. Ex. 34:13. *C.*

[3] The Hebrew word *libneh* denotes whiteness,—he cetic *Libnia alba*, or *white poplar*, is here meant. It is found in Egypt, Syria, and frequently in Persia.

[h] Heb. *luz*. ch. 28. 19. *Luz* in some tongues translated *hazel*, though the hazel was called *Nux Pontica*, on account of its having been transplanted to Italy from Pontus.

[i] Ezek. 31. 8. There seems to be no doubt that the plane-tree is the *armon* of Scripture, as all the versions agree in so considering it. The Hebrew appellation *armon* comes from a root which signifies *to be stripped* and agrees very well with the plane, where the bark spontaneously peels off.

[m] Heb. *be in heat*. [n] Ch. 31. 9. Ex. 13. 55. 36.

[4] Lest that should make them bring forth young like Jacob's share.

[o] Ch. 12. 16. 30. 43. John 4. 1. 2 Cor. 11. 23. 1 Pet. 3. 10.

[5] Jacob *reasoneth not and the day before*, ch. 30. 37. 38. 39. [6] Ch. 31. 7. Ps. 46. 1, 2. 50. 15. 91. 15.

[a] ver. 1. [b] ch. 45. 13. [c] ver. 5. ch. 4. 5. [d] ch. 28. 13. [e] ver. 13. [f] ch. 32. 9. [g] ch. 26. 3. 28. 15. 39. 2. 21. 23. Ex. 3. 12. Deut. 31. 8. Josh. 1. 5. Heb. 13. 5.

[7] The conduct of Jacob in this case seems an admirable example of domestic management. As a husband and father he had *power* to direct upon the movements of his family; but he does not act upon that *power* but wisely asks his wives into consultation, explains his motives, and obtains their full concurrence in his plans.—*Note*. Piety, reason, and affection should ever be the assistants, guides, and balances of conjugal and parental authority—what force and irresistible control from between husband and wife, in all their domestic plans, interests, and pursuits, removes contrariety, promotes cohesion, fixes affection, and, under the providence of God, lays the main foundation for family comfort and success. *C.*

[h] To bid me depart. ver. 13. [i] ver. 6. 2 Cor. 12. 12. 1 Thess. 2. 10. 1 Pet. 1. 18. Ephes. 3. 8. Col. 1. 29. 4. 12.

[k] Often, vers. 41. Num. 14. 22. Job 19. 3. Ps. 106. 14. 78. Eccl. 7. 19.

[l] ch. 20. 6. Ps. 105. 14. 15.

[m] ch. 30. 32.

[8] The most part.

A.M. 2262. B.C. 1742.

[n] Not my fault, ver. 1.

[o] ch. 20. 20. Num. 12. 6. Deut. 13. 1. 1 Kin. 3. 5.

[7] Or, *he-goats*.

[p] Christ, ver. 3. 11. ch. 48. 16. Isa. 63. 9. Hos. 12. 4. Jude 9.

[q] Ex. 3. 7. Ps. 33. 18. 34. 15. 139. 3. 4. Prov. 5. 21. Heb. 4. 13. Deut. 2. 7. 1 Pet. 3. 12.

[r] Who appeared to Jacob there, ch. 28. 13. 18.

[s] ver. 3.

[9] We expect no benefit from men for them; he hath dealt with us as if we had been strangers and aliens, and hath converted to his own use the money due to us as portions, and to you as wages.

[t] ch. 29. 19, 27. ver. 41.

[u] ver. 8. 9. ch. 30. 25–43.

[v] Heb. *teraphim*. These were probably household idols, fashioned in the likeness of men, which they worshipped and consulted, Jo. 17. 5. 18. Ho. 3. 4. Ezek. 21. 21. ch. 35. 2. Jos. 24. 2.—It would appear that in the early ages of Jewish history the *teraphim* were not considered incompatible with the worship of the true God. They were regarded as his representatives in the household, especially when a priest or Levite took the initiative in the charge of them, Ju. xviii. Ho. 1. 4. The people of those ages were superstitious; there was a universal propensity to idolatry; and the seems to have been the least offensive form which it assumed. But never thless the terraphim were repeatedly and severely condemned by the prophets. *P.*]

CHAP. XXXI.

B.C. 1739.

[a] Ps. 120. 4, 5. 57. 4. 64. 3, 4. Ecclesiast. 10. 8, 9. Isa. 59. 5, 6. Jer. 5. 4. Ezek. 22. 9. Hos. 7. 4. [b] Ps. 49. 16, 17. 52. 7. 73. 12. ch. 45. 13.

[c] Heb. *as yesterday and the day before*, ch. 4. 5. 32. 20. 43. 33. 10. 15. 2. Ps. 46. 1. 50. 15. 91. 15.

[d] ver. 13. [e] ch. 32. 9. [f] ver. 18. ch. 35. 27. [g] ver. 3. ch. 26. 3. 28. 15. 39. 2. 21. 23. Ex. 3. 12. Deut. 31. 8. Josh. 1. 5. Heb. 13. 5.

[1] Heb. *the heart of Laban*, i.e. without his knowing it.

[2] Gilead.—*C.*

[w] Ex. 9. 34. 13. Num. 22. 1. 2. Num. 23. 14.

[x] ch. 30. 36. Ex. 14. 5. Jos. 2. 22. 24. 13.

[y] Kinsfolk, ch. 13. 8. 14. 14. 16. 21. 29. 12. 13.

[3] On the east of Canaan and west of Padan-aram.

[z] See ch. 20. 3. Num. 22. 20. 2 Sam. 24. 16.

[a] ver. 24. Ps. 105. 14, 15. Matt. 20. Deut. 27.

[4] Heb. *from good to bad.*

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to frustrate their purposes; and they often outwit themselves who intend to impose upon others. All agreements ought to be made with great clearness and accuracy, that no stain be thereby occasioned to our character; and in the use of lawful means to promote our wealth, our trust should be fixed on the promised providence of God. His blessing can quickly increase a little, and make it a great store.

CHAPTER XXXI. [Ver. 13. This is a simple statement, but there is most cheering truth embodied in it. He had vowed prospectively to dedicate a tenth of his property to the Lord, and thus in the ordinary affairs of life to testify his complete dependence on the divine will. Now after a long and hard struggle, when wealth was acquired, and by the envy of an unjust master was placed in peril, the Lord graciously reminds him of the vision at Bethel. *P.*]

Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, [b]What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, [c]as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me,[4] and didst not tell me, that I might have sent thee away [d]with mirth, and with songs, with tabret,[5] and with harp?

28 And hast not suffered me [e]to kiss my sons and my daughters? Thou hast now [f]done foolishly in *so* doing.

29 It [g]is in the power of my hand to do you hurt: but the [h]God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou [i]stolen my[i] gods?

31 And Jacob answered and said to Laban, Because [k]I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before [l]our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into [m]Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now [n]Rachel had taken the images, and put them in the camel's furniture, and sat upon them.[6] And Laban searched[7] all the tent, but found *them* not.

35 And she said to her father, Let it not displease [o]my lord that I cannot [p]rise up before thee; for [q]the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob [r]was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? [s]set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats [t]have not cast their young, and the rams of thy flock have [u]I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it: of [v]my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; [w]in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus [x]have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages [y]ten times.

42 Except the God of my father, the God of Abraham, and [z]the Fear[8] of Isaac, had been with me, surely thou hadst sent me away now empty: God [a]hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, [b]let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a [c]stone, and set it up *for* a pillar.

46 And Jacob said unto his [d]brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap.

47 And Laban called it [e]Jegar-sahadutha; but Jacob called it Galeed.[9]

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called [f]Galeed;

49 And [g]Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, [h]or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

A.M. 2245 B.C. 1759.

b ch. 3.1,13,14. 20.7,9. 26.10. Ex.32.21. 1 Sa. 14.43.

c Judg. 11.31. ch. 32.24.

4 Heb. *hast stolen me.*

d Ps. 26.23-25.

5 Heb. *toph.* This is supposed to be the tympanum, an instrument very similar to our tambourine; it is much used in the East, and occupies a conspicuous place in all musical entertainments.—*J.*

e ch. 29.13. Ex. 4.27.

f ver. 3, 13. 1 Co. 2. 14.

g Ps. 52. 1. Ja. 19. 10, 11.

h Dan. 2. 47; 3. 28; 6. 20, 26.

i ver. 19. Je. 10. 11. Ju. 6. 31; 18. 24. Nu. 33. 4. Ex. 12. 12. Je. 43. 12.

k ch. 20. 11. Pr. 29. 25.

l ver. 23; ch. 19. 7; 13. 8. Ac. 4. 19.

m ch. 24. 28, 67.

n ver. 19.

6 The objections of unbelievers against the Bible are generally founded on two false principles. 1. They contemplate all the weaknesses, errors, and sins of the most prominent Scripture characters as things approved of God, because recorded in his word. 2. Presuming that Christians must consequently approve and defend every part of their conduct, they accuse Christianity and Christians of approving and defending what is evil. Both these assumptions are erroneous in all cases, consequently erroneous in the present example. Rachel was weak, superstitious, and, alas! it may now have been covetous, and as sin is ever progressive, she succeeded in concealing one fault only by committing another. And if the Spirit of God in this, and in similar cases, have not uttered any special sentence of condemnation, it is simply because the law of God is presumed to be so well known as to require no particular exposition or application.—*C.*

7 Heb. *felt.*

o ch. 18. 12. 1 Pe. 3. 18; 3. 6. Ep. 5. 22. Le. 19. 3. Ex. 20. 12.

p Le. 19. 32. 1 Ki. 2. 19.

q Le. 15. 19. ch. 18. 11.

r Pr. 28. 4. Ep. 4. 26. Nu. 16. 15.

A.M. 2245 B.C. 1759.

s 1 Sa. 12. 3, 4. 1 Th. 2. 5. 1 Pe. 2. 12, 15. 3. 16. He. 13. 18. Nu. 16. 15.

t Through my care and God's blessing. ch. 30. 27.

u Ex. 22. 4, 12. Le. 6. 2, 4.

v Ex. 22. 12. Le. 6. 2. He. 13. 17. 1 Pe. 5. 2.

w ver. 38. 2 Co. 11. 26, 27. 1 Co. 15. 31.

a See ver. 7.

b God, whom he feared, ch. 27. 33. Is. 8. 13. Ps. 76. 11, 12.

8 *Fear* is a state of mind modified by its object. A slave may *fear* a severe task-master, a child a tender parent. This modification of the feeling of *fear* arises from the feelings with which it is associated. In the slave it is associated with anticipated severity, in the child with unquestioned love. In the one it is the *fear* of terror, in the other the *fear* of reverence. There is a *fear*, sometimes supposed to be the *fear of God*, which is altogether inconsistent with true religion. It is not, however, the fear of *God*, but the fear of *punishment*. Thus slavish fear love casteth utterly out of the heart. 1 Jn. 4. 18, while love cherisheth that godly fear which the Scripture declares to be the very beginning of wisdom, Pr. 1. 7. C. —— The 'Fear of Isaac' signifies 'the God of Isaac.' The Hebrew word is used to denote not merely the abstract idea of 'fear,' but the person or object which causes it. It has this latter sense here. The rebuke which Jacob administered to Laban was sharp and deserved.—*P.*

c ch. 16 13; 29. 32. 1 Ch. 12. 17. Ps. 31. 7. Ex. 3. 7.

d ch. 21. 32; 26. 31.

e Heap of stones for a memorial, ver 45, 48, 52.

f ver. 23, 32, 37, 54.

g That is *the heap of the witnesses*, He. 12. 1.

9 i.e. *The heap of witnesses.* —— The word *Gilead* signifies 'heaped,' and was intended to indicate the physical aspect of the country, of which it was the original name. After Jacob and Laban made the covenant, Jacob raised the heap of stones and called it *Galeed*, 'the heap of witness:' thus making the name of the mountain apply, by a slight change of sound, to the *heap* he had raised. Such a play upon words is very common in the East even yet. Laban called the heap *Jegar - sahadutha*, which in his own Aramaic language was identical in meaning with *Galeed*. The exact spot is unknown; but it must have been near Mahanaim.—*P.*

h Or, Gilead, ver. 23. De. 2. 36; 3. 10. Jos. 13. 8, 9.

i That is, *a beacon* or *watch-tower*, Ho. 5. 1; Is. 29. 1; 21. 11, 12.

k Le. 18. 18. Mat. 19. 5, with Mal. 2. 15.

REFLECTIONS.—What stings do riches carry with them, that for them a man is envied of his neighbour! But base-minded indeed are those wretches who are ungrateful, and who reckon temporal wealth the principal glory. What an evil world is this, where the best behaviour cannot secure one's reputation! Too often sour looks deprive families of their best supports. It is a mercy that, in the very crisis of difficulty, God visits and comforts his people: that he never changes, but wills that we should live near to him. When we get worldly blessings in a new-covenant channel, they are doubly sweet; and yet, when outward mercies increase, we have great need to be stirred up to think of our celestial home. When we have gone safely out under God's direction, we need not fear to return under his care. But how apt are the best to forget the distinguished service of God, unless they be both driven and drawn to it! How pleasant when married persons dwell together in unity, and do nothing important without mutual consent! How strong is our affection to idols, when we will rather steal them than want them! and how despicable those deities that can be stolen and hidden among the stuff! God hath in his hand the hearts of all men; and he will continue to rescue his people when upon the brink of ruin, and will restrain their most outrageous enemies. Bad hearts are pregnant with evil surmises; and, if God hinder their mischievous designs, they readily pretend that they never formed them. Whatever wicked men think of foolish mirth and riotous feasting at the parting of friends, it is ordinarily a token of much coldness or corruption in religion. Rough and undeserved reproaches provoke even good men and of calm spirits to vindicate themselves with heat, and to recriminate on their reproachers; and even to utter hasty wishes, which would render them miserable if they took effect. But God can marvellously overrule the rage of men to a most friendly issue. And with meekness and prudence we ought to cherish even the smallest approach towards peace and reconciliation. To forgive and forget injuries, and render good for evil, is truly Christian; and near relations are doubly bound to mutual forgiveness and living

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar, unto me, for harm.

53 The[l] God of Abraham, and the God of Nahor, the God of their father, [m]judge betwixt us. And Jacob sware [n]by the Fear of his father Isaac.[1]

54 Then Jacob offered sacrifice[2] upon the mount, and called his brethren [o]to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, [p]and blessed them: and Laban departed, and returned unto his place.

CHAPTER XXXII.

1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, [a]and the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's [b]host: and he called the name of that place [c]Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother, unto the land of [d]Seir, the country[3] of Edom.[4]

4 And he commanded them, saying, Thus shall ye speak unto [e]my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants;[5] and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he [f]cometh to meet thee, and four hundred men with him.[6]

7 Then Jacob was [g]greatly afraid and distressed: [h]and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said,[7] O[i] God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, [k]Return unto thy country and to thy kindred, and I will deal well with thee:

10 I am not [l]worthy of the least of all[8] the mercies, and of all the [m]truth, which thou hast showed unto thy servant; for [n]with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver[o] me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [p]*and* the mother with[9] the children.

12 And [q]thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand [r]a present for Esau his brother;

14 Two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels[1] with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a [s]space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.[2]

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took [t]his two wives, and his two women-servants, and his eleven sons, and passed over the ford [u]Jabbok.

23 And he took them, and sent[3] them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and [x]there wrestled[4] a[y] man with him until the breaking [z]of the day.[5]

25 And when he saw that he [a]prevailed not against him, [b]he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, [c]Let me go, for the day breaketh.[6] And he said, [d]I will not let thee go, except thou bless me.

A.M. 2265. B.C. 1739.

l ch. 17. 7. Ex. 3. 6. Jos. 24. 2.

m See ch. 16. 5.

n De. 6. 13. ver. 42; ch. 14. 24, 31. 24, 31. 32. 26. 28.

1 A second time Go is styled *the Fear of Isaac*. The reason seems to be, that when Isaac thought of God, a holy reverential fear was the predominant feeling of his mind. This is exemplified, ch. 27. 28. — *Note*. While true religion regulates every man, and the whole man, it may still exhibit a peculiar character in each individual. In one *love*, in another *fear*, in another *zeal*, may be predominant. Every godly principle will be in exercise *once*, but one in the greatest exercise.—*C*.

2 Or, *killed beasts*.

o ch. 31. 8, 37-25, 26. 30. Ex. 18. 12.

p ch. 33. 4. Nu. 23. 5, 8, 11. De. 3. 3, 32. 30. Ac. 20. 4, 5. Ps. 70. 20.

CHAP. XXXII.

a Ps. 91. 11, 34. 7. He. 1. 14. 2 Co. 3. 22. Ep. 3. 10.

b Ja. 2. 23. 2 Ki. 6. 17. Ps. 34. 7. Da. 10. 20.

c That is, *two hosts or camps*. Ca. 6. 13. Jos. 21. 38. 2 Sa. 2. 8, 29. 17. 24, 26, 27.

d ch. 14. 6, 36. 8. De. 2. 12.

3 Heb. *field*.

4 Five days' journey distant. Jacob allowed his flocks and herds to rest among the rich pastures of Gilead.—*P*.

e ch. 4. 7, 23. 6; ver. 18; ch. 33. 8. Ph. 2. 3; 1. 3. 1 Pe. 3. 6.

5 And so will neither burden nor discredit my relations, ch. 30. 43; 31. 1, 26.

f ver. 8, 11; ch. 33. 1. Am. 5. 19.

6 The object of such a large escort was partly to show his own dignity, partly to manifest greater respect for his brother, and partly perhaps for protection in travelling so far through a dangerous country. There does not appear to have been the slightest hostile intention towards Jacob.—*P*.

g Ps. 31. 7, 61. 2, 31. 25. 55. 4, 5, 18. 4, 5. 142. 4. Is. 26. 33. Ac. 14. 22. 2 Ti. 3. 12. 2 Co. 4. 8, 9.

h Is. 28. 26. Pr. 2. 11. Ps. 122. 5. Mat. 10. 16.

7 Jacob's prayer is chiefly characterized by humility in speaking of himself, and an earnest pleading for the fulfilment of promises when speaking of God.—*Note*. Faith does not rest satisfied because God has promised, but presses to the mark for the prize of the high calling of God in Christ, Phi. 3. 14.—*C*.

i Ps. 50. 15. 91. 15. ch. 27. 31. 33. Ex. 3. 6.

k ch. 31. 3, 13.

l ch. 18. 27. 1 Sa. 9. 8. Ps. 16. 2. Lu. 17. 10.

8 Heb. *I am less than all*.

A.M. 2265. B.C. 1739.

m ch. 24. 27. Mi. 7. 20; *i.e.* fulfilment of promises.

n Job 8. 7, 17. 9. Ps. 4. 18. Ps. 84. 7, 11. 84. 35. De. 8. 12. ver. 3.

o Ps. 16. 1; 59. 1; 143. 1. Pr. 21. 19.

p Ho. 10. 14. De. 22. 6.

9 Heb. *upon*.

q ch. 28. 13, 15. Nu. 23. 19. 1 Sa. 15. 29. Tit. 1. 2. He. 6. 17, 18. Ti. 2. 13.

r Pr. 18. 16; 17. 8; 21. 14; 19. 6. 1 Sa. 25. 27.

1 Camels of the most valuable sort. These constitute the chief riches of the Arabs; and their milk, which is delicious and wholesome, forms a principal part of their food. They use it either fresh or sour, but very seldom make either butter or cheese from it.—*A*.

s To mitigate his anger by degrees, ver. 20; ch. 33. 8, 9. Pr. 21. 14. Mat. 10. 16. Pr. 21. 15, 28, 29.

2 Heb. *my face*.

t ch. 35. 18, 22-26; 29. 21, 28, 30. 1 Sa. 1. 2. 2 Ti. 3. 6.

u De. 2. 37; 3. 16. Jos. 12. 2.

3 Heb. *caused to pass*.

x Ho. 12. 3. Ro. 8. 26, 27. 15. 30. Ga. 4. 29. He. 5. 7. Ep. 6. 18.

4 Not the *wrestling* of bodily force, to overthrow an antagonist; but the *wrestling* of mental fervour, to obtain a blessing from a superior, Ho. 12. 4.—*C*.

y Christ, ver. 28, 30; ch. 48. 16. Ho. 12. 3, 4.

z Is. 21. 12. Ca. 2. 17.

5 Heb. *ascending of the morning*.

a ch. 19. 22. Is. 42. 14; 45. 11. Ho. 12. 4. Mat. 15. 28.

b 2 Co. 12. 7. Ps. 30. 6, 7.

c Ex. 33. 19. De. 9. 14. Is. 43. 13; 64. 7. Ca. 2. 5. Lu. 24. 29.

6 Not as if he could not abide the sun rising, as the superstitious vainly imagine concerning spirits; but to try Jacob's faith, by reminding him of his worldly avocations and habits. Jacob's faith triumphs.—Let the sun rise and business call; he will abide in prayer till the blessing is granted.—*C*.

d Ca. 3. 4. Ho. 12. 4. Ro. 8. 32. Lu. 18. 1-7. 2 Co. 12. 8, 9. He. 5. 7.

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in peace. But solemn covenants, amongst all, should be undertaken with the greatest deliberation, and observed with the most heedful attention.

CHAPTER XXXII. Ver. 24–28. The Son of God in human form appeared to Jacob as if he intended to cast him down; but Jacob, enabled of God with bodily, and chiefly spiritual strength, in fervent prayer prevailed over what opposition Christ gave him. To render him sensible of his weakness, Christ disjointed his thigh, 2 Co. 12. 7; but after encouraging his supplications, he changed his name as a token of bettering his condition. Hence, when the church is represented as infirm, she is called *Jacob*, Am. 7. 2, 5, 8; Is. 41. 14; but when her valour and excellency are signified, she is called *Israel*, Ga. 6. 16. Thus God gave Jacob strength to overcome, and also the reward and praise of the victory.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [c]Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and [d]with men, and hast prevailed.

29 And Jacob asked *him*, and said, [e]Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? [25] And [h]he blessed him there.

30 And Jacob called the name of the place [6]Peniel: for I have seen God [k]face to face, and my life is preserved.

31 ¶ And as he passed over Penuel, the sun rose upon him, and he [l]halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank, [7] which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.*

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he [a]divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. [8]

3 And he passed [b]over before them, [c]and bowed himself to the ground seven times, until he came near to his brother. [9]

4 And Esau ran to meet him, and [d]embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee? [1] and he said, [e]The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

A.M. 2265. B.C. 1739.

c ch. 25. 22. 2 Ki. 17. 34; and it denotes the change of his condition to the better. ch. 17. 5. 15. 5. 22. 2. 4. Re. 2. 17. 2 Sa. 12. 25. Nu. 23. 16. Jn. 1. 42.

d ch. 25. 31; 27. 36; 31. 36—33. 3. 4.

e Ju. 13. 17, 18. De. 29. 29. Pr. 30. 4. Job 11. 7.

h God does not choose to tell his people more of himself than they require for support of faith. —C.

k ver. 26; ch. 27. 28, 29; 28. 3, 4, 13; 35. 9. 1 Co. 6. 2.

l ch. 28. 19. Ju. 8. 8

6 That is, *the face of God.*

k Ex. 24. 11; 33. 11. Nu. 12. 8. De. 5. 24; 34. 10. Ex. 33. 20, 23. Jn. 1. 18; 6. 46. 1 Ti. 6. 16. 1 Jn. 4. 12. Ga. 1. 16. Ep. 1. 17.

l 2 Co. 12. 7, 9. Ps. 38. 17. ver. 25.

7 To perpetuate the memory of this honour done to Jacob.

CHAP. XXXIII.

a ch. 32. 7, 16.

8 Giving the dearest most opportunity to escape.

b Jn. 10. 4, 12, 25.

c ch. 18. 2; 33. 4. Pr. 6. 3. Is. 14. 12. Ec. 10. 4.

9 This seems to mean that Jacob, on approaching his brother, stopped at intervals and bowed, and then advanced and bowed again, until the seventh bow brought him near to his brother. This was a mark of profound respect, nor need we suppose there was any simulation of humility in it, for it was, and is, customary for elder brothers to be treated by the younger with great respect in the East.

d Pr. 16. 7. 1 Ch. 29. 1. Ps. 34. 4. Lu. 15. 20. ch. 32. 28; 43. 30; 45. 2.

1 Heb. *to thee.*

e ch. 30. 2. 1 Sa. 1. 27. Ru. 4. 17. Ps. 127. 3. Is. 8. 18. Ho. 2. 23.

A.M. 2265. B.C. 1739.

f ch. 32. 13—20.

2 Heb. *What is all this band to thee?*

g ch. 27. 39. Ec. 4. 8. Pr. 30. 15.

3 Heb. *much.*

4 Heb. *be that to thee that is thine.*

h Our kind meeting is very consolatory now, and a token of God's favour to me. Is. 41. 11.

i Present. ch. 32. 13—20. Jos. 15. 19. 1 Sa. 25. 27; 30. 26. 2 Ki. 5. 15. 2 Co. 9. 5, 6.

k Heb. *all.* Ru. 3. 3, 15. 1 Ti. 4. 8. 1 Co. 3. 21, 22. Phi. 4. 12, 18.

5 To Seir, where I may requite thy kindness.

l Pr. 12. 10. Is. 40. 11. Eze. 34. 15, 16, 23—25.

8 Heb. *according to the foot of the work, &c. and according to the foot of the children*

m Is. 40. 11. Mat. 9. 36, 37. Mar. 6. 33. Ro. 15. 1. 2 Co. 3. 5, 6. 12. 15—21.

7 Heb. *set or place.*

8 Heb. *Wherefore is this?*

n ch. 34. 11; 47. 25. Ru. 2. 13. 1 Sa. 25. 8. 2 Sa. 16. 4; allow me to go alone.

9 Jacob was still distrustful of Esau. He had himself practised cunning and deception, and now he was harassed by the fear of others, when in reality there was no cause. His words to Esau must have left the impression that he would follow him to Seir at such a pace as the cattle and children could bear; but the moment Esau and his formidable escort set out southward Jacob turned *westward* and crossed the Jordan. —*P.*

o Not Ex. 13. 20, but Ju. 8. 5.

1 That is, *booths.* —*Tents of booths.* It seems to be recorded as a singular circumstance, that Jacob erected booths for his cattle. His motive does not appear; but it was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air.

p Ju. 3. 23; 4. 5. Ac. 7. 16.

2 Called *Sychem,* Ac. 7. 16.—Shalem is now a small village called *Salem,* two miles east of the entrance to the valley of Shechem.—*P.*

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What [f]*meanest* thou by all this drove [2] which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have [g]enough, [3] my brother; keep that thou hast unto thyself. [4]

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as [h]though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my [i]blessing that is brought to thee; because God hath dealt graciously with me, and because I have [k]enough. And he urged him, and he took *it.*

12 And he said, Let us take our journey, and let us go, [5] and I will go before thee.

13 And he said unto him, My lord knoweth that [l]the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, [6]according as the cattle that goeth before me and the children be [m]able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave [7] with thee *some* of the folk that *are* with me. And he said, What needeth it? [8] let me [n]find grace in the sight of my lord. [9]

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to [o]Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. [1]

18 ¶ And Jacob came [p]to Shalem, a city of Shechem, [2] which *is* in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

Ver. 29. He granted his request, and confirmed the blessings which he had formerly obtained, ch. 27. 28, 29; 28. 3, 4, 13-15; and comforted him under the hurt of his thigh, Ho. 6. 1.

Ver. 30. He saw not the divine essence itself, Ex. 33. 20, 23, but God in human shape in a most familiar and friendly manner, Nu. 12. 8.

REFLECTIONS.—What sore trials saints often meet with in the very way which God directs them to take! But seasonable are the visits which God and his angels make to his people in such times of need. May Jesus and his angels so meet me in my way to the Canaan above! Deep-rooted, indeed, is that resentment which neither length of days can wear out, nor the most submissive yielding assuage; and when what would make a friend rejoice, makes a brother envy and rage! Malicious spirits never forget injuries. Jealousy is cruel as the grave; and in this disordered world power and policy are often with the oppressors. In distress it is necessary to betake ourselves to prayer, and to join the protection of God with our prudent endeavours; and amidst fear of danger we ought to trust to and plead God's promises; and while commemorating our mercies, and conscious of our unworthiness, we must insist on his fulfilment of his word. In danger it is prudent to present a part, if that can preserve the whole, for peace cannot be bought too dear; and a large present is a good recommendation to a worldly mind; since apparent courage and confidence in a man's goodness lay him under a kind of obligation to show it. They who would prevail in temptations must first wrestle with God in prayer. If he exercise us with sore trials, we may depend on him, that as our days are so shall our strength be. A deep sense of our insufficiency gives our faith occasion to take more firm hold of Christ—God loves importunate prayers; and perseverance therein will be crowned with victory. How pleasant to have our hearts, and names, and all things made new! Such memorials of remarkable fellowship with God are honourable and pleasing; and even children may look back upon their parents' mercies, as upon their own, with regard and thankfulness. Let me here ask myself, What experience have I had of the ministration of God's angels? In what instances have I broken the bones with a soft answer, and pacified strong wrath with a gift in the bosom? What promises, spoken to my heart, have I pleaded at the throne of grace? What nights or days have I spent in wrestling with God, in behalf of myself, my family, my country, or the church of God? What blessings and answers of peace have I obtained? Where are those *Bethels* and *Peniels* in which God Almighty hath appeared unto me, and I have seen him in the person of Jesus Christ, 'as it were face to face,' and been preserved?

CHAPTER XXXIII. REFLECTIONS.—It is prudent to keep out of view whatever might revive old quarrels; and humble submission powerfully mollifies offended pride. Cheerfully may we wait the issue of that which hath been committed to God. He often makes the issue of our trials much better than our fears suggested; and easily he mollifies the most fierce and froward heart. How sweet in itself, and what a token of a pious soul, is it to view all that we have as the gifts of our gracious God! What a distinguished mercy it is to obtain the answer of our prayers, and to recover the favour of offended friends! And how inconsiderable the wants, and great the wealth, of those who have God their portion and guardian! A heart truly Christian is open and generous: but, if we have enough of our own, we ought civilly to refuse needless obligations, though

19 And he [g]bought a parcel of a field, where he had spread his tent, at the hand of the children of [r]Hamor, Shechem's father, for an hundred pieces[2] of money.

20 And he erected there an [s]altar, and called it El-elohe-Israel.[3]

CHAPTER XXXIV.

1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob, taking advantage thereof, slay them, and spoil their city. 30 Jacob reproveth Simeon and Levi.

AND [a]Dinah the daughter of Leah, which she bare unto Jacob, [b]went out to see the daughters of the land.

2 And when [c]Shechem the son of Hamor the Hivite, prince of the country, [d]saw her, he took her, and lay with her, and defiled her.[4]

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly[e] unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, [f]Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob held his peace until they were come.[5]

6 And Hamor the father of Shechem went out unto Jacob, to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought [g]folly in [h]Israel,[6] in lying with Jacob's daughter; which thing [i]ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And [k]make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you:

10 And ye shall dwell with us: and the land shall be [l]before you; dwell and trade ye therein, and get you possessions therein.[7]

11 And Shechem said unto her father, and unto her brethren, [m]Let me find grace in your eyes, and what ye shall say unto me I will give.

A.M. 2965. B.C. 1739.

[g] Jos.24.32.ch.33.19. Ac.7.16.

[r] Called Ac. 7. 16, *Emmor.*

[s] Or, *Iaveh*

[a] See ch 8.20; 12.7; 13.18;33.33.

[1] That is, *God, the God of Israel.*

CHAP. XXXIV.

B.C. 1737.

[a] ch.30.21;46.15.

[b] Ps.2.5,Pr.7.11,ch. 34.23. 2 Ti.3.13. Je.2. 30.Pr.9.15;23.20.

[c] ch.33.19;50.17.

[d] ch. 6. 2. Job 31. 1. Pr.13.20. Mat.5.28.

[4] Heb. *humbled her.*

[e] Heb. *to her heart,* Is.40.2.Ho.2.14.

[f] ch.21.21. Ju.14.2.

[5] The habitual wisdom of Jacob appears in making no decision till he had consulted his sons.—*Wells.* Parental government is undoubtedly a monarchy; yet in monarchy the most absolute, in the multitude of counsellors there is safety. The sooner parents prudently begin to treat their children as their companions and their counsellors, the sooner will they be prepared to act their part wisely in private and public life.—*C.*

[g] De.22.21. Jos.7.15. Ju.19.23;20.6. 2 Sa.13 12,13. Pr.7.7.

[h] Where purity and honour ought to flourish. Ps. 93.5. Ex. 19.5,6. 1 Pe.2.9.

[i] The idea of folly in Israel, seems from the narrative to have been that of the sons of Jacob, though the manner of expressing it was that of the historian, as usual in his time; folly or wickedness in Israel, where God ought to be reverenced and obeyed.—*A.*

[k] De.23.17. Ep.5.3. Col.3.5. 1 Co.6.18;10.8. He.13.4.

[l] ch.13.9;20.15.

[7] Hamor seems at first to have spoken to Jacob alone; and the proposal seems sincere, and is plausible, though the act of detaining Dinah does not accord with it.—*A.*

[m] ch.33.15;18.3.

A.M. 2276. B.C. 1732.

[n] ch 29.18,31.41; 34. 53.Ex.22.16,17. De.22. 29,25.1 Sa.18.25.

[8] Among barbarous people, and in the early history of every nation which afterwards became civilized, the father of a girl, in relinquishing her to a husband, conceives he has a right to receive a compensation for losing the benefit of her services, as well as for the trouble and expence of bringing her up and providing for her wants. The antiquity of this usage will appear from many passages in the book of Genesis, although the only instance in which a provision for the female is overlooked is that of Jacob's engagement with Laban.

[o] Never intending to give him Dinah to wife. Ps. 12.2. Pr 12.13, 29. Job 13.4,7. Is.59.13. Mi.7.2.

[p] Ge. 17. 11. 2 Sa.1. 20. Ju.5.9. Thus religion is pretended to promote wickedness, as 2 Sa.15.7. 1 Ki.12.9. Mat.2.8,13;xxiii.

[q] And so the more easily persuaded the people, Ge. 41. 40. 2 Ki.5.1.

[r] Ge.22.17.Pr.31.23. Ru.4.1.

[s] 2 Ti.6.9,10. Mat.8. 19,20;16.26. Jn.6.26. Ps.73.4,5;78.30.

[9] The Shechemites submit to the rite of circumcision from mere selfish considerations, making a religious profession which was insincere, the nature of which they probably did not understand, though the profanation on their part was not so great as in the sons of Jacob, who knew its divine origin and intention.—*A.*

[t] Mat. 7. 6. Is. 1. 11. Ge.3.6.

[u] Jos. 5. 8. (The third day, as physicians take notice, was the time when fevers generally attend circumcision, occasioned by the inflammation of the wound, which was more painful then, as the Hebrews observe, than at any time else; and for this reason the sons of Jacob took the opportunity of falling upon the Shechemites, when they were most of all in a condition to defend themselves.)

12 Ask[n] me never so much dowery and [8]gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father [o]deceitfully, and said, (because he had defiled Dinah their sister,)

14 And they said unto them, We cannot do this thing, to give our sister to one that is [p]uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be,* that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* [q]more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto [r]the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall*[s] not their cattle, and their substance, and every beast of theirs, *be* ours? only let us consent unto them, and they will dwell with [9]us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city: and every male [t]was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were [u]sore, that two of the sons of

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we should never be behind in acts of civility. Parents ought to manifest a most affectionate regard for their families, and especially to take care of their young ones. Perils of dangers escaped deserve a thankful remembrance; and wherever saints have houses, there God must be worshipped as their God and their glory. O, my soul, never fear that anything is too hard for the Lord! but always think, and speak, and act, as one whose God is JEHOVAH, and who follows peace with all men, and holiness! Never, therefore, let houses and booths for cattle have the preference of an altar for the Lord. We must not expect earthly enjoyments at free cost, because we have the heavenly so; but let the faith of God, as my own God, and the God of my seed, be rendered familiar to my heart and life; and then contentment, and patient expectation, will lead me cheerfully through all.

CHAPTER XXXIV. [Ver. 7. *Were very wroth.* A sensitive regard to family honour, when conjoined with personal purity of principle and conduct in all its members, is one of the most important public feelings, and one of the surest indexes of public morals. That this noble sentiment may, when dissevered from religion, produce deceit and violence, as in the case of Jacob's sons, ver. 13, 25, is no charge against the sentiment itself, but rather an admonition to cherish it, in conjunction with that fear of God without which every human principle of morals is either too weak to insure its observance, or speedily degenerates into some specious vice. *C.*]

REFLECTIONS.—Into what scenes of guilt and misery do the pride, the vanity, and lust of young persons often plunge themselves and their relations! One sin naturally makes way for another: and young women who are given to gadding abroad, rarely maintain their chastity. Yet it is but just that such as have defiled young women should espouse them in marriage, and repair their outward injury, though they cannot lessen their guilt before God. How readily the affairs of a family run wrong when parents' authority is so low that they must stand in awe of their children! How often heathens show more respect to parents, in point of their marriage, than many professed Christians! Men's rage at one sin frequently issues in their doing what is still worse—in making religious pretences the mean of accomplishing the most devilish villanies; or in pretending public welfare in order to obtain private ends. The hopes of gain will carry some men a great way in religion: and yet, after all, they lose their aim; for the profane reception of the seals of God's covenant issues most surely in just and inevitable ruin. Nothing is so treacherous or cruel that indulged malice will not attempt. But it is still worse when children, after plunging their parents into disgrace and danger, add to their grief by an insolent justification of their conduct. Let parents restrain their children from idle visits and foolish amusements; let them retain their proper authority; let them transact marriages with candour and self-denial—if they wish to be happy.

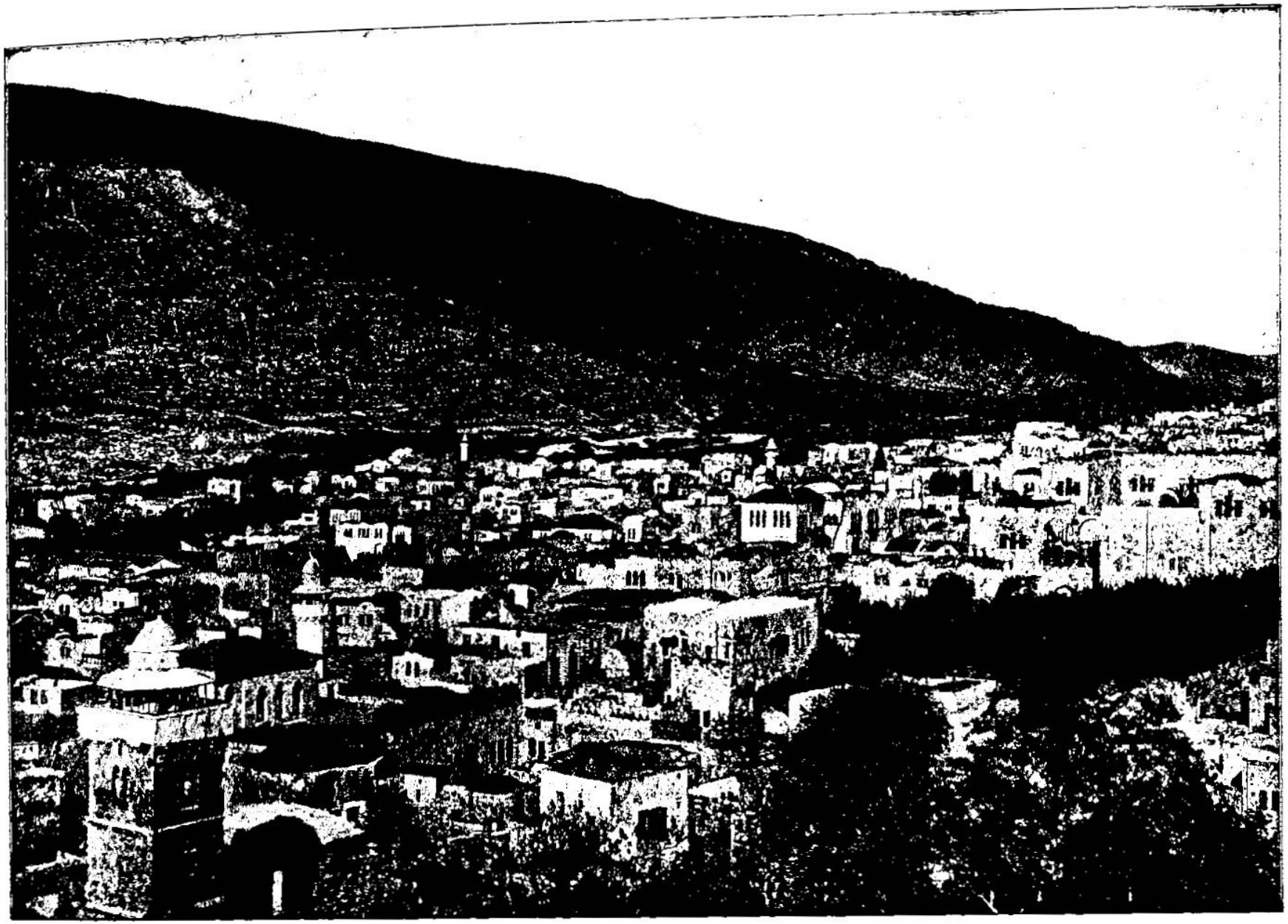

NABLOUS—WHERE JACOB HID THE EARRINGS. [Genesis, xxxv:4.]—"And they gave unto Jacob all the strange gods which were in their hand and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Nablous is the modern name of Shechem. It is now a thrifty, well kept Eastern city with a population of about 20,000, of which 160 are Samaritans, 600 are Christians, 200 are Jews, and the rest Mohammedans. The principal structures of the city are mosques. The only Samaritans in the world live here near their sacred mountain, where they continue to worship as they did when the woman of Samaria talked with our Savior at Jacob's well. There is a Samaritan synagogue here, where is kept what is said to be the oldest copy of the Bible in the world. The whole country in the neighborhood of Shechem or Nablous is historic.

Jacob, [a]Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and [b]slew all the males.

26 And they slew Hamor and Shechem his son with the edge[7] of the sword, and took Dinah out of Shechem's house,[8] and went out.

27 The sons of Jacob came upon the slain, and [c]spoiled the city, because [d]they had defiled their sister.

28 They[9] took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was*[9] in the house.

30 ¶ And Jacob said to Simeon and Levi, [e]Ye have troubled me, to make me to stink [f]among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, [g]Should he deal with our sister as with an harlot?

CHAPTER XXXV.

1 God sendeth Jacob to Beth-el; he purgeth his house of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God blesseth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. The twelve sons of Jacob. 27 Jacob cometh to Isaac at Hebron. 28 The age, death, and burial of Isaac.

AND God [a]said unto Jacob, Arise, go up [b]to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, [c]Put away the strange gods that *are* among you, and [d]be clean, and change your garments:[1]

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered[e] me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob [f]all the strange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid[g] them under the oak which *was* by Shechem.

5 And they journeyed: and [h]the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to [i]Luz, which *is* in the land of Canaan, (that *is*, Beth-el,) he, and all the people that *were* with him.

7 And [k]he built there an altar, and called [l]the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

8 ¶ But [m]Deborah, Rebekah's nurse, [n]died, and she was buried beneath Beth-el [o]under an oak: and the name of it was called Allon-bachuth.[3]

9 ¶ And God [p]appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him,[4] Thy[9] name *is* Jacob: thy name shall not be called any more Jacob, but Israel[5] shall be thy name: and he called his name Israel.

11 And God said unto him, [q]I *am* God Almighty; be fruitful, and multiply: a nation and a company of nations shall be of thee; and kings shall come out of thy loins;

12 And[r] the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And [s]God went up from him in the place where he talked with him.

14 ¶ And Jacob [t]set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him,[6] Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way[7] to come [u]to Ephrath: and Rachel travailed, and she had [v]hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt [w]have this son also.

18 And it came to pass, as her soul [x]was in departing, (for she died,) that she called his name Ben-oni;[8] but his father called him [y]Benjamin.

19 And Rachel died, and was buried in the way to [z]Ephrath, which *is* Beth-lehem.

20 And Jacob [a]set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.[9]

21 And Israel journeyed, and spread his tent beyond [b]the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and [c]lay with

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A. M. 2272. B.C. 1732.

[a] Reuben being milder, ch. 37. 22, 26, 29. — *Simeon* and Levi were his brothers to Dinah and probably conceived themselves to be more concerned in revenging the injury done to her honour. They were the chief contrivers and conductors of the massacre: but it is to be presumed their dependents likewise were engaged in the execution of it. — *Slaves-house.*]

[b] ch. 49. 5–7. Pr. 4. 16; 6. 34. 35.

[1] Heb. *mouth.*

[8] Where she had been detained.

[c] Ex. 2. 14, with Jos. 7. 1, 11, 22. 20.

[d] Nu. 31. 17. De. 8. 17, 18. Job 1. 15, 19, 20. 5.

[9] Chiefly Shechem's.

[e] Ge. 49. 5–7. Jos. 7. 25. Pr. 11. 17, 29; 15. 27.

[f] Ex. 5. 21. 1 Sa. 13. 4. 27. 12. 1 Ch. 19. 6. Ye have disproportioned my spirit, entangled my affairs, exposed me to danger, and rendered me odious.

[g] Ge. 49. 7. Pr. 6. 34.

CHAP. XXXV.

[a] Ps. 91. 15; 46. 1. ch. 31. 3, 13; 32. 14. De. 32. 39.

[b] ch. 28. 10–20; 31. 13; 27. 43.

[c] Ex. 20. 3, 4. Jos. 24. 15, 23. Ju. 10. 10. 1 Sa. 7. 3. 2 Co. 6. 15, 16. 1 Jn. 5. 21. Ac. 14. 15. 1 Co. 10. 7.

[d] Ex. 19. 10, 14. Jude 23. Ps. 51. 7. Eze. 36. 25. Ep. 5. 26. 2 Co. 7. 1. He. 10. 22.

[1] It ought not to be forgotten that Jacob had now a large band of followers—wives, children, domestics, slaves, and shepherds. His tribe, as it may be called, could scarcely have numbered fewer than from two hundred to three hundred persons, old and young. These had all come from Mesopotamia, and most of them had been trained in idolatry. So long as Jacob resided in Mesopotamia it is probable he had not the power to prevent idolatrous practices; but now, having come to another country—a country in which the power of Jehovah had been so signally manifested to himself and his fathers—he felt that he might safely and effectually eradicate idolatry from his people.—*P.*

[e] ch. 28. 12, 13. Is. 30. 19. Ps. 91. 15; 46. 1; 103. 1–5.

[f] All their idols, monuments, or instruments of idolatry. Ho. 2. 13. Ex. 32. 3, 4. De. 7. 5, 25. Ju. 8. 24, 27.

[g] Ex. 32. 20. Jos. 24. 26. Ju. 9. 6.

[4] Ex. 15. 26; 23. 27. De. 11. 25. Jos. 2. 9, 11. 1 Sa. 11. 7. 2 Ch. 14. 14; 17. 10, with ch. 34. 30.

[h] ch. 12. 8; 26. 19, 22.

A. M. 2272. B.C. 1732.

[i] ch. 28. 19, 22. Ex. 13. 13. Ju. 1. 23, 24. Eze. 48. 35.

[m] ch. 24. 59.

[2] 1730.

[n] 2 Sa. 31. 13. Jos. 24. 33.

[3] That is, *the oak of weeping.* Ju. 2. 5.

[o] ch. 28. 13; 31. 3, 13; 32. 1, 24; 35. 1.

[4] Thus he assured him, that as he had prevailed over Esau, so he should prevail over those of whom he was now afraid, and over every difficulty.

[p] ch. 32. 28. 2 Ki. 17. 34.

[5] The reason of this second investiture with the name of *Israel* seems probably to be that either Jacob himself, or his family, had refrained from using it.—*Acts*, Believers, like Jacob and his family, are oftentimes negligent of the use and unmindful of the privilege of the *new name*. Believers 'were by nature *children of wrath*, even as others.' Ep. 2. 3. But, 'Behold what manner of love God has bestowed, that they should be called, through faith (Ga. 3. 26) the *children of God*,' 1 Jn. 3. 2.—*C.*

[q] Ge. 17. 1, 2, 6, 7, 8; 28. 3; 43. 14; 48. 3, 4; 49. 25. Ex. 6. 3. Re. 1. 8; 4. 8; 11. 17; 16. 7. Nu. 24. 4, 16. Ps. 91. 1. 2 Co. 6. 18.

[r] ch. 12. 7; 13. 15, 17; 15. 7, 18; 26. 3, 4; 28. 4, 13; 48. 4. Ex. 3. 8. Jos. 21. 43–45. Ne. 9. 8.

[s] ch. 17. 22; 18. 5. Ju. 13. 20. 2 Ki. 2. 11. Lu. 24. 51.

[t] ch. 28. 18, 19. Ex. 24. 4. 1 Sa. 7. 12.

[6] He renews the memorial of his faith and thankfulness, as God had done his promise.

[7] Heb. *a little piece of ground.*

[u] 1 Ch. 2. 19. Ps. 132. 6. Mi. 5. 2. Mat. 2. 1, 16, 18.

[v] ch. 38. 18. 1 Ti. 2. 15.

[w] ch. 30. 24. 1 Sa. 4. 20.

[x] ch. 30. 1. 1 Sa. 4. 20, 21.

[8] i.e. *the son of my sorrow.*

[y] i.e. *the son of my right hand, very dear.* Ps. 80. 17.

[z] Jos. 19. 15. Mat. 2. 1, 18. Mi. 5. 2.

[a] 1 Sa. 10. 2. 2 Sa. 18. 17, 18.

[9] Rachel's sepulchre is still a noted spot. Jews and Mohammedans unite in honouring it. It is marked by a small building surmounted by a white dome. It is on the leading road from Jerusalem to Bethlehem, three miles from the former and one from the latter. The original name of Bethlehem appears to have been *Ephrath*, 'fruitful.' This gave place to *Beth-lehem*, 'house of bread;' which in modern times has given place to the Arabic *Beit-lahm*, 'house of flesh.'—*P.*

[b] Mi. 4. 8. Lu. 2. 8.

[c] ch. 49. 4. 1 Ch. 5. 1. 2 Sa. 16. 22. 1 Co. 5. 1.

CHAPTER XXXV. Ver. 1. He was to go thither to build an altar for sacrifices of thanksgiving for deliverances received, and to strengthen his faith in God's protection against present fears, ch. 34. 30.

Ver. 2. Their outward purification was to be attended with internal purification of their heart from idols, or from cruel dispositions.—[*Put away.* Whilst 'wicked men and seducers wax worse and worse,' Jacob labours to make the sin and sorrow of his family an occasion of family reformation; and thus, out of evil, to extract good. That he did not sooner attempt to purge them from idolatry, cannot be charged against Jacob; for though the narrative is silent about any such attempt, no one can thence infer that the attempt was never previously made. Let the extent of Jacob's family (for he was a prince in the land) be considered; let the idolatrous materials of which it was originally composed be taken into account; and let Jacob be judged, not by those who neglect or despise family religion, but by those who, in circumstances somewhat similar, have most efficiently introduced and most successfully maintained it; and they, instead of censuring past failure as evidence of past neglect, will admire that grace of God which led Jacob to reform his family religion, and that moved his children and household to renounce every rite of idolatry to embrace the truth and worship of God.—*Clean.* Compared with Ex. 19. 10, this verse furnishes the first recorded example of washing as a ceremonial picture of regeneration. 'Ye must be born again,' and 'except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' Jn. 3. 5–7. *C.*]

Ver. 7. He had formerly called it *Beth-el*, *i.e.* the house of God. Now, to attest his experience of God's fulfilment of his promises, he calls it *El-Beth-el*, *i.e.* the God of Bethel.

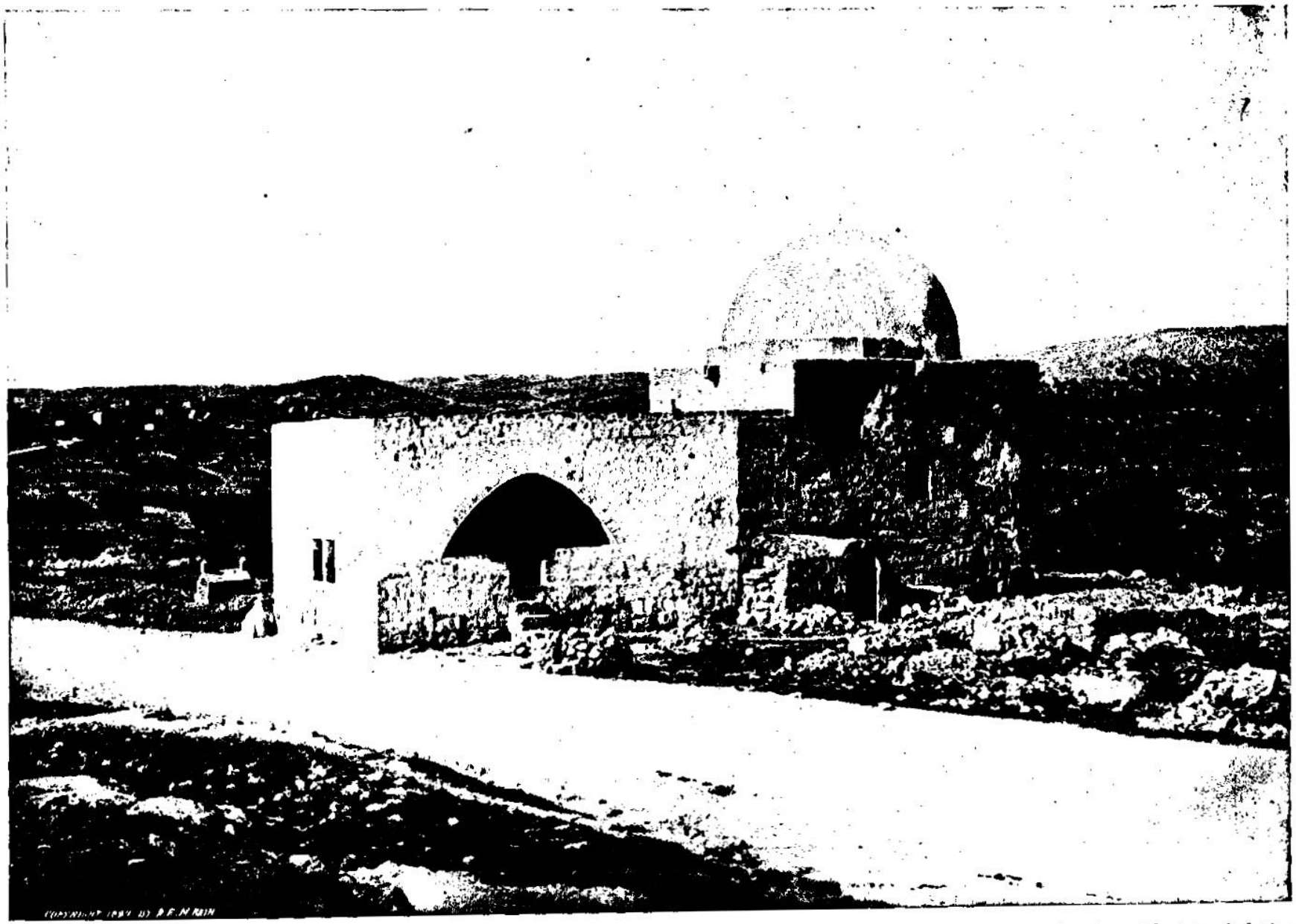

TOMB OF RACHEL- WHERE JACOB SET UP A PILLAR. [GENESIS, xxxv:19.]—"And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day." This tomb is between Jerusalem and Bethlehem, near the latter place. Jews, Moslems and Christians all agree that here Rachel was entombed. Some monument has marked this spot for 3,600 years. The present square structure is modern, and was repaired a few years ago by Sir Moses Montifiore. The Jews meet here every Friday to pray. The building is 23 feet on each side. The height of the wall is 20 feet; the dome is 10 feet high. This is about one mile from Bethlehem and about five miles from Jerusalem. It is on the road from Jerusalem to Hebron and Egypt.

Bilhah, his father's concubine:[p] and Israel heard *it*. Now [q]the sons of Jacob were twelve.

23 ¶ The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him [r]in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto [s]Mamre, unto the city of Arba, (which *is* Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.[1]

29 And[t] Isaac gave up the ghost,[2] and died, and [u]was gathered unto his people, *being* old and full of days; and his sons Esau and Jacob buried[1] him.

CHAPTER XXXVI.

1 Esau's family in Canaan. 6 His removal to mount Seir. 9 His generations in mount Seir. 15 The dukes which descended of his sons. 20 The sons and dukes of Seir. 31 The kings of Edom. 40 The dukes that descended of Esau, according to their habitations.

NOW these *are* [a]the generations of Esau, who *is* Edom.

2 Esau [b]took his wives of the daughters of Canaan; [c]Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And [d]Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare [e]Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These *are* the sons of Esau, which were born unto him [f]in the land of Canaan.

6 ¶ And Esau took his wives,[3] and his sons, and his daughters, and all the [g]persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and [h]went into the country from the face of his brother Jacob.

7 For[i] their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in [k]mount Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau, the father of the Edomites,[4] in mount Seir.[5]

10 These *are* the names of Esau's sons: [l]Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And[m] the sons of Eliphaz were [n]Teman, Omar, Zepho,[6] and Gatam, and Kenaz.

12 And [o]Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz [p]Amalek:[7] these *were* the sons of Adah, Esau's wife.

13 And [q]these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 And these were the [r]sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* [s]dukes[8] of the sons of Esau: the [t]sons of Eliphaz the first-born *son* of [u]Esau; duke Teman, duke Omar, duke Zepho, duke Kenas,

16 Duke Korah, duke Gatam, *and* duke Amalek. These *are* the dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 And these *are* [v]the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 And [w]these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah, the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, (who *is* Edom,) and these *are* their dukes.

20 ¶ These[x] *are* the sons of Seir the [y]Horite, who inhabited the land;[1] Lotan, and Shobal, and [z]Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and [a]Heman; and Lotan's sister *was* [b]Timna.

23 And the children of Shobal *were* these;

A.M. 2275. B.C. 1729.

[p] In the utter want of all sense of a sensitive regard to family honour was remarked; but the necessity of covering it with personal purity was neglected. Reuben, through the power of the one sentiment, family honour, fearlessly deserted and join in revenge, slaughters a whole city; while, for want of the other, personal religion, he is himself guilty of a crime as foul as that which he avenged, with this additional aggravation, that he silenced against a stranger, but a father.—*Ness.* We must not mistake indignation against the sin for spiritual hatred of the sinner. Jacob's fear, for a favourite virtue as zeal for the glory of God.—*C.*

[q] Ch. 29, 31, 30, 35, 23, 24, ver. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. Ex. 1. 1-5. 1 Ch. 2. 1, 2. Ps. 105. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. Acts 7. 8.

[r] Ch. 25. 20, 28. 5, 6, 7.

[s] Ch. 13. 18. 14. 13, 18. 23. 2, 19. Jos. 14. 15. 15. 13, 54. 20. 7. 21. 11. Jud. 1. 10. 1 Sa. 30. 31. 2 Sa. 2. 1, 32. 3. 2, 5. 5. 1, 3. 15. 7, 8, 9.

[t] Ch. 35. 29. 49. 33. Deut. 32. 50. Acts 7. 15.

[u] Except Benjamin, ver. 29. ch. 35. 29. 49. 31. 33.

1 The record of Isaac's death is not inserted in its chronological order. This will appear from the following facts, which ought to be kept in mind. Isaac was sixty years old when Jacob was born. Jacob was seventy-eight years old when he went to Haran, and his father one hundred and thirty-eight. Jacob remained in Haran twenty years, and Joseph was seven years old when he left. Ten years later Joseph was sold into Egypt, ch. 37. and thirteen years afterwards he stood before Pharaoh. ch. 41. 46. He was then thirty years old. Consequently, Isaac was one hundred and fifty-eight years old when Jacob returned from Haran to Canaan; he was one hundred and sixty-eight when Joseph was sold by his brethren: and his death took place only about one year before Joseph was presented to Pharaoh.—*P.*

1 Ch. 27. 2, 25, 26, 33. 29. Ec. 12. 5, 7. Job 3. 26.

2 Heb. *expired.*

[a] ch. 25. 8.

[b] Ch. 23. 19. 25. 9. 49. 31.

CHAP. XXXVI.

B.C. 1756.

[a] ch. 25. 12, 13, 16. 24. 30. 27. 39, 40. Ch. 1. 35.

[b] ch. 26. 34. 28. 9. 29. 27, 28.

[c] Or, *Bashemath*, ch. 26. 34. It seems Judith was dead.

[d] ch. 25. 20. ver. 2.

[e] Not Ex. 2. 18. Nu. 10. 29.

[f] ch. 35. 29. ver. 6.

1 1715.

[g] Heb. *souls.* Exo. 1. 5. Deu. 10. 22. 26. 5. 46. 27. 27. Ke. 18. 13.

[h] ch. 25. 23. 32. 3. Deu. 2. 5. Thus he gave up Canaan to Jacob.

[i] ch. 13. 6. 17. 8. 28. 4.

A.M. 2045. B.C. 1759.

[k] ver. 19. ch. 32. 3. 33. 14, 16. 36. 8, 9. Jos. 24. 4. 1 Ch. 1. 44. 2 Ch. 20. 10, 23. Eze. 35. 2, 7. Deu. 2. 5. Where remaining dwelt before Israel's death.

4 Heb. *Edom.*

5 The mountains of Seir lay on the south-east of the Dead Sea, and the country extended itself from thence to the Arabian Gulf. In Abraham's day's the Horites, who were the descendants of Seir, held the possession of it as regium; and therefore we may suppose that after the departure of Jacob's Esau, who, according to the prediction concerning him, was to "live by his sword," explored the old inhabitants, and made himself master of their territories.—*C.*

[l] ver. 4. 1 Ch. 1. 35.

[m] 1 Ch. 1. 36. ver. 15, 16.

[n] Je. 49. 7. Am. 1. 12.

6 Or, *Zephi.*

[o] ver. 22. 1 Ch. 1. 36.

[p] Perhaps not the father of the Amalekites, ch. 14. 7. Nu. 13. 29. 14. 43. 45. 1 Sa. 15. 7. 27. 8. 30. 1.

7 The Amalekites mentioned in Gen. 14. 7. were unquestionably a much older race than the Edomite Amalekites. The two nations have been confounded by Josephus and many others, but such mistakes lead greatly to confuse the Scripture narrative. Similarity of name ought not to be regarded as in all cases indicating similarity of race and origin.—*C.*

[q] 1 Ch. 1. 37. ver. 17.

[r] ver. 2, 3, 10. 1 Ch. 1. 35.

[s] 1 Ch. 1. 35. ver. 18.

8 The word *duke* literally signifies a *leader*; an appropriate title for the chieftains of such a migratory people as the Edomites originally were (see ver. 6), and of such a warlike people as they afterwards became.—*C.*

[t] Jeus's grandchildren were heads or princes in mount Seir, Ps. 3. 35. Job 42. 8.

[u] ver. 4, 11, 12.

[v] ver. 4, 13.

[w] ver. 5, 14. 1 Ch. 1. 35.

[x] 1 Ch. 1. 38-42. ch. 14. 6. De. 2. 12, 22. ver. 22, 30.

9 The *Horites*, "dwellers in caves," were the primeval inhabitants of Mount Seir. They appear to have been a gigantic race, related to the Emim and Rephaim. The chiefs here mentioned probably reigned in the country before the days of Esau. Esau conquered the Horites, seized their country, and either exterminated them or reduced them to submission. The descendants of Esau had full possession of Mount Seir, and were firmly established in it before the exodus.—*P.*

1 1913.

[y] ver. 2, 24.

[z] 1 Ch. 1. 39.

[a] ver. 12.

REFLECTIONS.—Alas! how apt are the best of saints to forget their Bethel-enjoyments and their Bethel-vows, till the Lord by his providence shuts them up, and by his word reminds them of them! And yet how precious are such visits, and how fixed and lasting ought to be our care in maintaining intimate fellowship with God when once we have attained it! What corruptions and idols have need to be purged from the best hearts and families on earth, especially before solemn approaches to God! for let us always remember, there is no acceptable drawing near to God without having on Jesus' righteousness and grace, nor with allowed sin in the heart; and sins must be put away with a resolution never to return to them. How much better to pay our vows too late than never! What deaths, what disorders, may we expect to meet with on earth! But surely it is a mercy much to be esteemed, that our forgetfulness of God doth not make him forget his kindness or promises to us. He often sweetens our past troubles, and prepares us for future ones, with the manifestations of his favour; and his sweetness never changes, even when the family, the wives, the children, or other created enjoyments, which we have so impatiently desired, prove deathful or distressing to us. Ah! how plainly men's sins are written on their judgments; and how infatuated they must be who think so little of death, amidst so many births, deaths, and graves, which all warn us of it! May our hearts be set upon our Christ, our family, our house eternal in the heavens! An old age on earth is so filled up with sins and troubles that it is scarcely worth coveting. But in the now deceased Isaac let me behold my Redeemer! How often promised! how earnestly desired! how long expected! how supernatural! and how gladdening to angels and men was his birth! How maliciously was he, the Father's only begotten Son, hated, mocked, and persecuted by his Jewish brethren, at the expense of their ejection from the church of God! With what cheerfulness he assumed our nature, bore our sins and punishments, bore his cross, and laid down his life a ransom for men, that he might render the everlasting covenant a new testament in his blood, and purchase all spiritual blessings for us! Being raised from death he is espoused to a chosen church, chiefly consisting of Gentile sinners; and his blood, his prayers, and his power produce a most numerous offspring of spiritual and professed seed. But how great is his glory at his Father's right hand! and he will be glorious in the church below, where he digs the wells of salvation to give drink to his people, notwithstanding the envy of a carnal world. For a time what a struggle between his Jewish and Gentile church, till at last the former, rejecting their birthright and forfeiting their blessing, were cast out, and the latter became the highly-favoured but much-afflicted people of God!

CHAPTER XXXVI. REFLECTIONS.—Let

Alvan,[d] and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah and Anah: this *was that* Anah [e]that found the mules[g] in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and [f]Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan,[g] and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and [h]Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of [i]the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These *are* the dukes *that came* of Hori, among their [k]dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of Edom, [l]before there reigned any king over the children of Israel.[2]

32 And Bela the son of Beor reigned[1] in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of [m]Bozrah[2] reigned in his stead.

34 And Jobab died, and Husham of the land of [n]Temani[3] reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Mazrekah reigned in his stead.

37 And Samlah died, and Saul of [o]Rehoboth *by* the river reigned in his stead.[4]

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And[p] these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram. These *be* the[q] dukes of Edom, according to their habitations in the land of their [r]possession: he *is* Esau, the father of [s]the Edomites.

A.M. 2006. B.C. 1998.

[d] Ch. 2. 40, or Alian-Shepho.

[e] He either, by coupling asses and mares, procured mules. Le. 19. 19. — or, discovered hot baths.

[f] The Hebrew word translated 'mules' in our version has given rise to much controversy. There can be little doubt that its true signification is warm waters, or warm springs. It is also probable that the springs discovered were those at Callirrhoe, in Moabitis, near the Dead Sea. They are strongly impregnated with sulphur, and of great medicinal value. Such a discovery was of sufficient importance to be recorded.—*P.*

[f] Ch. 2. 41. ver. 2. 5. 24. 16.

[g] Or, Amram. 1 Ch. 1. 41.

[h] Or, Jakan. 1 Ch. 1. 42.

[i] 1 Ch. 1. 41, 42. ver. 20, 29.

[k] Duke-doms, Is. 23. 8. Je. 27. 3, 7. 2 Ki. 15. 19.

[l] Ps. 68. 7. 31, 32, 35, with Num. 20. 14, &c. Ps. 105. 26, 44. 15. Deut. 17. 14, 15. 1 Ch. 1. 43. &c.

[1] Moses, being a prophet, knew there would be kings over Israel, and prophetically anticipates the time of their reign. *C.*

[1] About 1900 B.C. 1710.

[m] Is. 34. 6. 63. 1. Am. 1. 12.

[2] This was Bozrah of Edom, now *Kerrek*, a small town, strongly situated on a hill which is surrounded by a ravine, 25 miles S.E. of the Dead Sea. It was the ancient capital of Edom. It must have been reinforced with Bozrah of Moab, which became in the Roman age the chief city east of the Jordan. —*P.*

[n] Job 2. 11. Je. 49. 7. Am. 1. 12, with ver. 11.

[3] The land of Teman embraced that section of Edom which lay south of Petra.—*P.*

[o] Ge. 10. 11.

[4] The Targum of Onkelos reads 'Rehoboth which is on the Phrat.' The river is doubtless the Euphrates. The kings of Edom were and all natives of the country.—*P.*

[p] 1 Ch. 1. 51–54.

[q] ver. 15, 18, 19, 30. Ex. 15. 15. Nu. 20. 14.

[r] ver. 7, 8. De. 2. 5. Ps. 23. 4. with ch. 32. 3. Ps. 105. 12, 13.

[s] Heb. *Edom*, ch. 25. 30.

A.M. 2006. B.C. 1998.

CHAP. XXXVII.

a Heb. *of his fa ther's sojournings*, ch. 1. 8. ver. 4.

b History of what befell him in his captivity, ch. 40. 9. ch. 50. 20. &c.

[1] Seventeen years after Jacob's return from Haran.—*P.*

c Concubines, ch. 30. 4, 9. 35. 22. The charge against Joseph kept that he brought an evil report of his brethren. Had he carried to or made them known, however true, it had never been for evil, but brought from a desire that parental advice might effect reformation. Such was both pious and prudent. *C.*

[2] How wickedly they lived; and how ill they used him.

d Ps. 45. 13, 14.

e Ch. 44. 20. Pr. 20. 7.

f Je. 31. 18. Ps. 89. 13, 14.

g Or, *Bilhan*. Ge. 10. 22. A general name of several families of the Horites, which in process of time became the most important in the East. In their persevering pride and its appropriate pollity and garments, in every profession, pursuit, enjoyment and luxury of military life, they were long superior to all their neighbours. Thus was it long current among them, made of many pieces and of bright colours. It was in pleasure, shows, and battle worn by persons of rank.—*P.*

h ver. 5. 20. 22. 41. 9. 1 Ki. 22. 28. Ps. 35. 19. Pr. 3. 3. 7. Je. 31. 20. Lu. 15. 20.

i ch. 41. 12. Nu. 22. 6. 1 Ki. 3. 5. Da. 2. 28. 4. 5. Je. 2. 23, 24. Ps. 25. 14. Am. 3. 7.

k ver. 4. 8. ch. 43. 23. Je. 12. 24.

l ch. 42. 6. 43. 26. This signified, that while they pretended only they would humble themselves before him.

m Ge. 13. 10. 19. 28. Lu. 15. 14. He. 12. 16.

n ver. 7. ch. 41. 25. 32.

o ch. 44. 19, 20, 30. 45. 3. 5. 50. 18. Ex. 4. 14. Ac. 7. 9. Ja. 4. 5. 1. 14. 16. Th. 3. 3.

[1] In ver. 2 we are told his brethren *hated* Joseph for the dream that he told them; now they envy him for the attention he excites in his father. *Envy* being interpreted by its meaning, signifies a standing in any one's way, with a desire to impede, disappoint, or injure—with a malignant, yet tormenting satisfaction when evil wishes or projects succeed, and a spiritual mortification when they are defeated. It is Satan's great agent in the children of disobedience. Ja. 4. 5. Ep. 2. 2. *C.*

p 1 Sa. 2. 29, 30. Da. 2. 28. ch. 24. 27.

q Pr. 33. 18. 34. 29. 39. 1 Pet. 3. 7.

r Heb. *I will be the grave of thy brethren.* Acts, ch. 47. 29. Lu. 19. 42. Je. 29. 7. 2 Sa. 3. 31.

CHAPTER XXXVII.

2 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death, but Reuben saveth him. 26 They sell him to the Ishmeelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

AND Jacob dwelt in the land [a]wherein his father was a stranger, in the land of Canaan.

2 These *are* [b]the generations of Jacob. Joseph, *being* seventeen years old,[5] was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's [c]wives: and Joseph brought unto his father their[6] evil report.[7]

3 Now Israel [d]loved Joseph more than all his children, because he *was* the [e]son of his old age: and he made him a [f]coat of *many* [g]colours.

4 And when his brethren saw that their father loved him more than all his brethren, [g]they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph [h]dreamed a dream, and he told *it* his brethren; and they [i]hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your [k]sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, [l]Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he [m]dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; [n]and, behold, the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked[9] him, and said unto him, What *is* this dream that thou hast dreamed? Shall I, and thy mother,[1] and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren [o]envied him;[2] but his father [p]observed the saying.

12 ¶ And his brethren went to feed their father's flock in [q]Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And [r]he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, [s]see whether it be well with thy brethren, and well with the flocks; and bring me word again.

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me remark that if men sin wilfully, they may expect their name to be tainted with infamy, for the purpose of God must stand firm amidst all the changes upon earth. How Esau, of his own accord, removes from Canaan, leaving that land of promise to the proper heirs; and that where Christ is not concerned, God contemns the persons and families of men, however dignified, and cuts short the account. Earthly honours are not much to be coveted, since wicked men have ordinarily the first and largest share of them; and they who join themselves with heathens may expect to be held by God as such. We must wait with patience for the fulfilment of God's promises, for promised privileges come often slowly, however certainly; and while the heirs of promise live in distress and want in this world, the heirs of the curse often attain great power and wealth.

CHAPTER XXXVII. Ver. 29, 34. *Rending* the upper garments was an emblem of rending the heart, Joel 2. 13; and was used at funerals, 2 Sa. 3. 31; or upon the news or sight of any great calamity, Job 1.



RAS EL 'AIN, NABLOUS--WHERE JOSEPH'S BRETHREN WENT TO FEED THEIR FLOCK. [GENESIS, xxxvii:12.]—"And his brethren went to feed their father's flock in Shechem." Here we have another view in Shechem. We see a stream flowing down in a small channel cut for it from the foot of Gerizim. The springs of Gerizim make the valley of Shechem the most beautiful and fruitful of Central Palestine. We see sloping up toward the left of the picture the sides of Mount Gerizim. Upon the summit of this mount there once stood a temple built by the Samaritans, when the Jews returned from captivity and would not allow them to help rebuild the Temple at Jerusalem because they had become a mixed race. Across the valley from Mount Gerizim is Mount Ebal. Between these two mountains Jesus often passed as he traveled from Nazareth to Jerusalem. Shechem is the oldest city connected with the history of Palestine.



FLOCKS NEAR THE PIT INTO WHICH JOSEPH WAS THROWN BY HIS BRETHREN. [GENESIS, xxxvii: 17.]—Joseph was sent by his father to look after the welfare of his brethren, and was found by a man wandering in a field at Shechem, and the man asked him saying: What seekest thou? and he said, I seek my brethren. Tell me, I pray thee, where they feed their flocks. "And the man said, They are departed hence, for I heard them say: Let us go to Dothan. And Joseph went after his brethren and found them in Dothan." And when his brethren saw him coming, they said: Come, therefore, and let us slay him and cast him into some pit.

We see the flocks still feeding on the hills of Dothan, and the young shepherd we see watching them has on his coat of many colors, very much like that which excited the envy of Joseph's brethren. The hillside is still dotted, it is said, with rock-cut bottle-shaped cisterns, and it was in one of these that Joseph was thrown by his brethren.

So he sent him out of the vale of Hebron, and he came to Shechem.[1]

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan.[t] And Joseph went after his brethren, and found them in Dothan.[2]

18 ¶ And when they saw him afar off,[3] even before he came near unto them, [u]they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer[4] cometh!

20 Come[x] now therefore, and let us slay him, and cast him into some pit, and we will say, Some[y] evil beast hath devoured him: and we shall see what will become of his dreams.

21 ¶ And [z]Reuben heard *it,* and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.[5]

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they [a]stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into a pit:[b] and the pit *was* empty, *there was* no water in it.

25 And they [c]sat down to eat bread:[6] and they lifted up their eyes and looked, and, behold, a company of [d]Ishmeelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, [e]What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us [f]sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother, *and* our flesh. And his brethren were content.[7]

A.M. 2276. B.C. 1728.

[1] It stood about fifty miles northward of Hebron; and here Jacob's sons were in danger, on account of their late murder of the Shechemites.

[t] 2 Ki.6.13.

[2] Dothan is situated in the centre of a beautiful little plain, in the midst of wooded hills, 14 miles north of Shechem. Close by it runs the ancient caravan road from northern Gilead to Egypt. The word *Dothan* means 'two wells,' and beside the village are still several ancient cisterns or wells. The pasture in the vale of Dothan is among the best in Palestine.—*P.*

[3] They were able to recognize him at a distance by his bright-coloured robe.—*P.*

[u] Ps. 109. 4; 105. 25 Lu. 20. 14.

[4] Heb. *master of dreams.*

[x] Ps. 64. 5. Pr. 1. 11, 12, 16; 7. 4. Tit. 3. 3. 1 Jn. 3. 12.

[y] 1 Ki. 13. 24. 2 Ki. 2. 24. Pr. 10. 28; 28. 13.

[z] ch. 42. 22; 35. 22.

[5] Though God afterwards overruled the hatred of his brethren for good, this by no means justifies what may be called the benevolent duplicity of Reuben. An open, honest, fearless, pathetic remonstrance might, humanly speaking, have prevailed with his brothers, and spared himself future grief. Good may come out of evil, but we never should speak a falsehood to promote truth, nor do evil that good may come.—*C.*

[a] ver. 3, 31, 32; 42. 21. Ps. 22. 18. Mat. 27. 28.

[b] Je. 38. 6. Zec. 9. 11.

[c] Ps. 14. 4. Is. 3. 15. Am. 6. 6.

[5] Lord, what is man! Behold the sons of Jacob *hating* a brother who had done them no evil, *envying* a brother because God portended him good—murdering a brother in purpose, and preparing to break a father's heart with sorrow. Yet, in the midst of all, they sit down to eat bread! But passion blinds the eyes, hardens the heart, and sears the conscience. — *Note.* The deeds of men differ in comparative enormity; but every heart is desperately wicked till its evil is mortified, Ro. 8. 13, and its nature renewed, Ro. 12. 2, by the Spirit of God.—*C.*

[d] ch. 25. 16, 18; 31. 23; 43. 11. Je. 8. 22.

[e] Ro. 6. 21. Ps. 30. 9. ch. 4. 10. 2 Sa. 1. 16.

[f] Mat. 16. 26. Ex. 21. 16. Ne. 5. 8.

[7] Heb. *heartened.*

A.M. 2276. B.C. 1728.

[g] ch. 25. 2. Ju. 6. 3. Or, Medanites.

[8] The Midianites were descendants of Abraham by Keturah; they were therefore closely related to the Ishmaelites. Besides, both people dwelt in the same country, and were the dominant tribes there. Both seem to have been engaged in the caravan traffic with Egypt, and the company to which Joseph was sold was evidently made up of both Ishmaelites and Midianites.—*P.*

[h] Ps. 105. 17. Ac. 7. 9. Mat. 26. 15; 27. 9.

[9] About £2, 6s. sterling.

[i] ver. 20; ch. 42. 13, 36. Je. 31. 15.

[k] Pr. 28. 13. Ps. 10. 18.

[1] Not *our brother's,* but *my son's* coat.—*Note,* Sin always chooses a word least calculated to disturb conscience.—*C.*

[l] ch. 44. 28. Pr. 14. 13. 2 Ki. 13. 21. 2 Ki. 2. 24. Ja. 13. 7.

[m] ch. 35. 22-26; 37. 43.

[n] ch. 25. 1-6; ver. 28.

[2] Heb. *eunuch, chamberlain, courtier, officer.*

[3] Heb. *chief of the slaughtermen* or *executioners.*

[4] Or, *chief marshal,* see ch. xxxix.

CHAP. XXXVIII.

B.C. 1735.

[a] Pr. 13. 20; 29. 6.

[b] See ch. 6. 2, 4; 24. 3. 2 Co. 6. 14.

[c] 1 Ch. 2. 3. ch. 46. 12.

[5] Cir. 1733.

[d] Nu. 26. 19.

[6] Cir. 1732.

[7] Cir. 1732.

28 Then there passed by [g]Midianites,[8] merchant-men; and they drew and lifted up Joseph out of the pit, [h]and sold Joseph to the Ishmeelites for twenty *pieces* of silver:[9] and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and he rent his clothes:

30 And he returned unto his brethren, and said, The child [i]*is* not; and I, whither shall I go?

31 ¶ And [k]they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father, and said, This have we found: know now whether it *be* thy son's coat[1] or no.

33 And he knew it, and said, *It is* my son's coat; an [l]evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his [m]daughters, rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And the [n]Midianites sold him into Egypt, unto Potiphar, an officer[2] of Pharaoh's, *and* [3]captain[4] of the guard.

CHAPTER XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 11 *Tamar stayeth for Shelah.* 12 *She deceiveth Judah;* 27 *to whom she beareth twins, Pharez and Zarah.*

AND it came to pass at that time, that Judah [a]went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah [b]saw there a daughter of a certain Canaanite, whose name *was* [c]Shuah; and he took her, and went in unto her.

3 And she[5] conceived, and bare a son; and he called his name Er.

4 And[d] she conceived again,[6] and bare a son; and she called his name Onan.

5 And she yet again conceived,[7] and bare a

20; 2. 12; 2 Sa. 1. 11; Jos. 7. 6; or in token of sorrow for sin, Joel 2. 13; Ezr. 9. 3, 5; or of detestation of it, 2 Ki. 18. 37; 19. 1; Mat. 26. 65; Je. 36. 24; Ac. 14. 13, 14.

Ver. 34. Wearing *sackcloth* was another common badge of grief among Jews and heathens, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; 1 Ch. 20. 16; Ne. 9. 1; Is. 37. 1, 2; Re. 11. 3.

REFLECTIONS.—How dangerous it is for parents to mark their partial regard to children in finery of apparel, or in any other manner; for the Lord chiefly tries his people in the most tender points; and our trials are frequently rendered doubly heavy in respect of the instruments which Providence uses to accomplish them. How devilish must be the nature of envy, that can make excellency, nay, the favour of God, a reason of the most bitter hatred and bloody cruelty, and can repay the most affectionate love with deliberate murder! But evil-doers commonly hate such as labour to reform them. How often young men's dreams of prosperity make them overlook the trouble that is in the way to it! And no less frequently is the fond indulgence of parents repaid with grief or with the most unnatural cruelty! But notwithstanding every seeming hindrance, the Lord's gracious designs and promises to his people shall be exactly accomplished; while they who mock at his intimations of his purpose, will but expose themselves to shame. God's providences indeed often appear darkest when the deliverance is at hand. He makes the common events of providence to become critical for the purposes of his glory; and so overrules wicked men as to make one sin a restraint from a greater, and bitter disappointments to issue in mercy. To what an amazing pitch of insensibility do crying sins stupify the conscience! Seldom is a crime committed but a lie is framed to conceal it—so natural to men is a lying spirit! Immoderate love is often followed with obstinate and immoderate sorrow; and yet many of our bitterest griefs are founded upon mistaken imaginations. But shall I not here also turn aside, and behold Jesus the Lamb of God! Was he not the darling of his Father? Did not his Father invest him with the robes of manhood and of mediatory office? Did not his brethren of Judah hate him for his faithful reproofs, for his prediction of his own future greatness, and on account of the distinguished regard shown to him by his Father? How astonishing his kindness in coming into the world to seek and to save that which was lost? And yet, when he came, how ungratefully was he driven into Egypt! how basely betrayed! sold for the price of a slave! and delivered into the hands of sinners to be crucified!

CHAPTER XXXVIII. Ver. 1. Whether this



FENCE AT DOTHAN—WHERE JOSEPH'S BRETHREN SOLD HIM TO THE ISHMAELITEISH MERCHANTS. [Genesis, xxxvii 25] -The thorny cactus everywhere abounds in Palestine, and is used by the natives for the purpose of making fences. One of the tallest of these cactus fences we saw at Dothan. In agreement with the narrative in Genesis, it is remarkable to find that the great highway from Gibeon to Egypt still passes near Dothan. It was along this road, beside which stands this cactus fence, that the Ishmaelites came from Gilead with their camels bearing spices and balm and myrrh, going to carry them down to Egypt, to whom Joseph was sold by his brethren; and it is said that modern Ishmaelites passing in the same way would not hesitate to make such a purchase now. The plains about Dothan have been used for pasturing sheep in all ages. Here the nomadic shepherd still reigns, while the higher lands are held by a settled population. Elisha resided at Dothan.

son; and called his name Shelah: and he was at [a]Chezib when she bare him.

6 And [b]Judah took a[6] wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, was [c]wicked[7] in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go [d]in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should [e]not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, [f]lest that he should give seed to his brother.

10 And the thing which he did [g]displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, [h]Remain a widow at thy father's house till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah, Judah's wife, died:[8] and Judah was comforted,[9] and went up [i]unto his sheep-shearers to [j]Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.[9]

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in [k]an open place, which *is* by the way to [l]Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, [m]Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, [n]What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. [o]And she said, Wilt thou give *me* a pledge till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, [p]Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* [q]openly by the way-side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we [r]be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, [s]Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And[a] Judah said, Bring her forth, and let her be [t]burnt.[2]

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more [u]righteous than I; because that I gave her not to Shelah my son. And he [v]knew her again no more.[3]

27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.[4]

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth?[5] *this* breach *be* upon thee: therefore his name was [w]called Pharez.[6]

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called [x]Zarah.

A.M. 2273. B.C. 1731.

[a] Achzib, Jos 15.44 Mi 1.14

[b] ch.21.21;24.3.

6 Or, 1727.

[c] Nu 26.19, ch.13 13; 19.13,20.

7 The special wickedness of Er is not recorded; but his father's being still an unregenerate patriarch is sufficient for an intimation of the friend of an unjustified man, ch. 38. 20. and the husband of an idolatress, we need not be surprised at the character of the son. In some exemplary manner *the Lord slew him.* Acts. therein commencing that series of afflictions which softened Judah's heart, and brought him back to God. Contrast his unfeeling cruelty to his father, verse 32, with his generous devotedness chap. 44. 33, 34, and can we entertain a doubt *what old things had passed away* from his heart *and all things had become new?*—C.

[d] De.25.5-10.Le.18 16.

[e] De. 25. 6. Ru.1.11; 4.10.

[f] Ja.4.5;7.14,16, Ps 17.4.Tit.3.3. Jo.5.2.

[g] 2 Sa. 11. 27. Pr.14 32.Je.44.4.

[h] Le.22.13.

8 Or, 1718.

[i] ch.24.67.

[j] 2 Sa.13.7,8,36.2Sa. 13.23-28.39.

[k] Jos.15.35 or 57; 19. 43.Ju.14.1.ver.1.

[l] 1727.

[m] Pr. 7. 12. Je. 3. 2. Eze.16.25.

[n] Jos.15.57;19.43.Ju. 14.1.ver.11,12.

[o] 2 Sa.13.12.

[p] Ezc. 16. 33. De.23. 18.

[q] Lu.16.8.ver.24.

[r] Lu.15.22.Je.22.24. ver.25,26.

A.M. 2287. B.C. 1717.

[s] Or, *in Enajim;* ver.14.

[t] Heb. *become a contempt,* Pr.6.32,33. 2 Sa.12.9.

1 He looked on her as a Sect and a harlot to his family.

[a] Mat.7.1,2.

[b] ch. 29. 3, 7. 9. De. 22. 23,24. Le.20.9. Je. 29.22,23. Ro.2.1; 14.22. 2 Sa.12.5,7.

2 Judah, as an independent patriarchal prince exercises the power of life and death. The death of burning pronounced against Tamar would, at first sight, seem to indicate a high moral sense of propriety and deep abhorrence of sin, while on closer examination we discover that it may merely indicate an intense feeling of injury and desire of revenge;—compare ch. 34.7.not in the present instance the culprit is guilty of one sin the judge of two —the violation of his promise, ver. 14, and the very sin which he so righteously condemns.—C.

[c] 2 Sa.24.17. 2 Sa. 24. 17. He committed her sin, tempted to it, and was partner in it.

[d] ch. 4.1. 2 Pe.2.3. Job 40. 4, 5; 34.31,32. 2 Sa.12.22;20.3.

3 A candid acknowledgment of his past sin is the first symptom of Judah's repentance, his faithful avoidance of his sin in future marks his consistent sincerity.—C.

4 Or, 1727.

5 Or, *Wherefore hast thou made* this *breach against thee?*

[e] 2 Ch.2.4. Mat.1.3.

6 That is, *a breach.*

[f] The *rising* or *recurrence.* These births were typical of the Jewish and Gentile churches. The Jews had the first access to Jesus Christ and his grace, but drew back through unbelief: while the Gentiles, powerfully influenced of God, embraced the promises and Saviour, Lu. xv. Mat. xi. Ro.9.30-32; 10.3,4-12. Ac. 13. 26-48. And when the fulness of the Gentiles shall come in, the Jews shall return and be born to the Lord, Ro.11.11-26.

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marriage of Judah took place immediately after, or rather before, the selling of Joseph, is not absolutely certain.

Ver. 8. According to this patriarchal custom, afterwards enacted into an express law of God, De. 25. 5, 6, the first-born was accounted legal son and heir to the deceased brother, and the rest of the children reckoned his who begot them.

Ver. 9. His sin was extremely heinous, not only as it proceeded from envy of his brother's honour, and contempt of the promised seed, but as it was horrid and unnatural in itself. Nor, till the last judgment, will it appear what guilt of this nature hath been committed among mankind, nor how fearfully God hath punished the same.

REFLECTIONS. — Unhallowed and over-hasty marriages often issue in fearful and numerous mischiefs; and such sins in parents are punished by the like in their children. The lusts of the flesh issue in terrible plagues and untimely deaths. And extremely foolish is their choice who dare to purchase a momentary enjoyment of their lust by exposing themselves to everlasting despair in hell. How tremendous the discernment of God in marking out men for objects of his distinguished judgment against sin! And empty professors of the true religion are generally fixed upon for this purpose. At what an easy rate do most men part with their true honour and salvation, while they are mightily concerned about their temporal interests or worldly securities! Temporal loss and worldly shame weigh more with them than sin, with all the sorrow which attends it. So deceitful indeed is sin, that hardened sinners are sometimes the most severe against their fellow, but less guilty, offenders! and malice against their persons puts on the cloak of zeal against their sins. O what a mercy, if such be brought to a timely sense of, and return from, their sinfulness at last! Especially ought we to exercise much tenderness and compassion towards such as we have tempted into sin. But is anything so astonishing, as that this enormous wickedness, this unnatural sin, should be used by JEHOVAH as the distant means of the incarnation of his only begotten Son! Behold how—where sin had abounded and reigned unto disorder, shame, and death—grace reigns, through righteousness, unto



COFFEE HOUSE IN THE GARDEN OF THE VIRGIN AT MATARIYEH—WHERE JOSEPH LIVED. [GENESIS, xxxix:1.]—"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites which had brought him down thither." We give this picture of a coffee house in the garden of The Virgin, because Matariyeh is only about a half mile from the site of the Temple of the Sun which stood in Heliopolis. It was a priest of this temple whose daughter Joseph married, and it was doubtless in this place that Joseph lived and met his father when he came down from Canaan under the exigency of famine to live in Egypt. This coffee house is for the accommodation of tourists who come out from Cairo to visit Matariyeh because of its connection with the sojourn of Joseph and Mary, and with the history of Joseph the son of Jacob in Egypt.

CHAPTER XXXIX.

1 Joseph is advanced in Potiphar's house. 7 He resisteth his mistress's temptation, is falsely accused by her, and cast in prison. 21 God is with him there.

AND Joseph was brought down to Egypt; [a]and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And [b]the LORD was with Joseph,[7] and he was a prosperous man; and he was [c]in the house of his master the Egyptian.

3 And his master[8] saw[d] that the LORD *was* with him, and that the LORD [e]made all that he did to prosper in his hand.

4 And Joseph [f]found grace in his sight, and he served him; and he made him [g]overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass, from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for [h]Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And[i] he[k] left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was *a* [l]goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things,[9] that his master's wife [m]cast her eyes upon Joseph; and she said, Lie [n]with me.

8 But he [o]refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There*[p] *is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [q]how then can I do this great wickedness, and sin against God?

10 And it came to pass, as [r]she spake to Joseph day by day, that he hearkened not unto her, [s]to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* [t]none of the men of the house there within.

12 And she [u]caught him by his garment, saying, Lie with me: and [x]he left his garment in her hand, and fled, and got him out.

A.M. 2279. B.C. 1725.

CHAP. XXXIX.

a ch. 37. 28. Ps. 105. 17.

b ver. 21; ch. 21. 22; 26. 24. Ac. 7. 9, 10. [1]Sa. 3. 19; 18. 14. 1 Sa. 3. 19; 18. 14.

[7] The Lord was with him,' seen by faith, *heard* by his word, *feared* as a Judge, *owned* as a benefactor, *trusted* as a friend. —C.

c 1 Ch. 7. 20, 24. 2 Ti. 1. 6, Tit. 2. 5, 10.

[8] The advantage of a faithful servant is great, the blessing of a religious servant is greater. Joseph's conduct not only opens his master's eyes to see his *morals*, but his understanding to acknowledge his *God*. C.

d Mat. 5. 16. Phi. 2. 15, 16.

e ch. 30. 27; ver. 21; ch. 21. 22, Ps. 1. 3.

f Pr. 16. 7. Ne. 2. 4, 5. See ch. 18. 3.

g Pr. 27. 18, 24. 35. 22. 29; 17. 2. ch. 24. 2.

h ch. 30. 27. Ac. 27. 24. 2 Sa. 6. 11, 12, with Ps. 72. 17; 91. 6. Ep. 1. 3.

i Potiphar took care for nothing but to eat his victuals, Is. 22. 13; 56. 12. 1 Co. 15. 32. or ch. 43. 32.

k 1 Ju. 19. 27; 16. 19, ver. 23.

l 1 Sa. 16. 12. Ac. 7. 20. ch. 29. 17.

[9] 1728.

m Mat. 5. 28. 2 Pe. 2. 14.

n Pr. 7. 13; 2 16; 5. 3. Je. 3. 3. Eze. 16. 25, 30. 34.

o Pr. 1. 10; 6. 25; 7. 25; 5. 3–8; 7. 5, 25.

p ch. 24. 2. 2 Co. 4. 2. Tit. 2. 10.

q Je. 3. 9. ch. 42. 18; Ps. 5. Nu. 5. 15. L. 5. 2. Jon 3. 23. Is. 51. 4. He. 13. 4.

r Je. 3. 3. ver. 8. Pr. 2. 16; 5. 3; 6. 24; 7. 5, 21; 9. 13; 22. 14; 23. 27; 29. 3.

s 2 Ti. 2. 22. 1 Pe. 2. 11. Pr. 7. 15; 8. 1. Co. 15. 33. 1 Th. 5. 22. 1 Ti. 5. 14.

t Job 24. 15. Pr. 9. 17. Ep. 5. 3, 12.

u Pr. 7. 13. Ec. 7. 26. See ver. 8, 10.

x 2 Ti. 2. 22. 1 Pe. 2. 11. Pe. 1. 14; 5. 8. 1 Co. 15. 33.

A.M. 2280. B.C. 1724.

[3] Disgrace. Ps. 120. 2. 2 Co. 6. 8. Pr. 10. 18. Ps. 35. 21; 56. 2.

[1] Heb. *great.*

a Je. 4. 22. Ti. 3. 3. Is. 37. 23.

c Pr. 29. 12. 2 Th. 2. 11.

c ch. 4. 5, 6. Pr. 6. 34, 35.

d 1 Pe. 2. 19. 2 Ti. 2. 3. Ps. 105. 18, 19. ch. 41. 51; 42. 24; 50. 5. 51. 20.

[2] This continued imprisonment, followed by the deliverance of the butler first, and finally of Joseph, indicates a high degree of legal civilization amongst the Egyptians at this period. For a despotic government rarely would all have perished at the first ebullition of anger.—C.

[3] The character of Joseph stands out as one of the purest in the whole compass of sacred history. No temptation could overcome his high-toned integrity, no calamity could shake his implicit faith in God. Adversity in its bitterest form did not unduly depress him, and neither did the goodliest height of prosperity generate unseemly pride. In his father's house, pampered and fondled; in slavery, wantonly and falsely accused; in the palace, wielding unlimited power, he was always the same humble, pious, just, self-possessed, God-fearing man. *P.*

e See ch. 21. 22; ver. 2. Da. 6. 22. Is. 43. 2; 41. 10. Ro. 8. 31, 37. 1 ch. 49. 23, 24. 1 Pe. 4. 14; 5. 6, 7, 10, 14, 17.

[4] This is the second instance of Joseph's extraordinary success, or as the world would call it, *good fortune*. The Scripture traces his progress to a higher source. 'The Lord was with him, showed him mercy, gave him favour.' The character of Joseph from his youth was one of extreme transparency, if we may so speak; because one of unmingled honesty towards and unfeigned piety towards God. Tempered success God may deny to his dearest child, He, 12 6. Yet still piety towards God is the surest way to permanent favour and prosperity. C.

f Ex. 3. 21; 11. 3; 12. 36. Ps. 106. 46. Pr. 16. 7. Da. 1. 9.

g 1 Sa. 2. 30. Ps. 37. 3, 11. ver. 6, 7.

h See ver. 2, 3.

CHAP. XL.

a As. Es. 6. 2.

b Cup-bearer, ver. 13, Ne. 1. 11.

c Pr. 16. 14; 19. 12; 20. 2.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to [y]mock us; he came in unto me to lie with me, and I cried with a loud[1] voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she [z]laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, [a]The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master [b]heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that [c]his wrath was kindled.

20 And Joseph's master took him, and [d]put him into the prison, a place where the king's prisoners *were* bound:[2] and he was there in the prison.[3]

21 ¶ But the LORD was [e]with Joseph,[4] and showed him mercy, and [f]gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison [g]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, [h]and *that* which he did, the LORD made *it* to prosper.

CHAPTER XL.

1 The butler and baker of Pharaoh in prison are committed to Joseph's charge. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.

AND [a]it came to pass after these things, that the [b]butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was [c]wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of

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inconceivable honour, and everlasting life, by Jesus Christ our Lord!

CHAPTER XXXIX. REFLECTIONS.—What need we have of humble hearts—for who knows how low and debased God may make our lot on earth! But the advantage of God's presence and favour is in every condition chiefly to be desired. If he be with us we shall be well wherever we are. His blessing makes rich and honoured; and without it all our labours are in vain. Godly and faithful servants are an inestimable treasure; and such as are wise will not fail to esteem and prefer them. Providential smiles are often but inlets to fearful and strong temptations, or to grievous and lasting distresses. But to what horrid lengths, in the most shameful wickedness, will such go as have once broken through the natural restraints of common modesty!—abandoned themselves, they can use the most shameless endeavours to draw others into sin. A fiery furnace is less to be feared than a beautiful abandoned woman. Flight is the only preservative from violent temptations to uncleanness: and surely it is better to hazard our life than to wound our conscience. But in such most ensnaring temptations, a deep sense of the evil of sin, as offensive to God and injurious to man, is the only thing that will effectually prevent compliance. But how hard to obtain protection from a lying tongue! The best of men have been accused of the most atrocious crimes. And there is a great readiness in men to believe an evil report, especially against the professors of religion. Here the most improbable story gains easy credit. How often guilt is honoured, and innocence oppressed and punished! Yet let me not be weary in well-doing, or in resisting unto blood, striving against sin; for the bitterest sufferings, with a good conscience, are to be preferred to all the pleasures of sin. Though persecutors should be deaf to my plea, there is one, JEHOVAH, who seeth and judgeth. In his time he will vindicate my character and plead my cause. No prison can exclude his presence. He will certainly give me my reward in heaven, and perhaps part of it in a prison, where I shall

the captain of the guard, into the [d]prison, the place where Joseph *was*[4] bound.

4 And the [e]captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they [f]dreamed a dream[5] both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* [g]sad.

7 And he asked Pharaoh's officers, that *were* with him in the ward of his lord's house, saying, Wherefore[h] look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong*[i] to God?[6] tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a [k]vine[7] *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and [8]pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches [l]*are* three days.

13 Yet [m]within three days shall Pharaoh lift[n] up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [o]think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was [p]stolen away out of [q]the land of the Hebrews; and here also have [r]I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white[9] baskets on my head:

17 And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days.

19 Yet within three days shall Pharaoh lift up thy head from off thee,[1] and shall [s]hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass [t]the third day, *which was* Pharaoh's [u]birth-day,[2] that he made a feast unto all his servants: and he [x]lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker; [y]as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but [z]forgat him.

CHAPTER XLI.

1 Pharaoh's two dreams. 25 Joseph interpreteth them. 33 He giveth Pharaoh counsel. 38 Joseph is advanced. 50 He begetteth Manasseh and Ephraim. 54 The famine beginneth.

AND it came to pass at the end of two full years, that Pharaoh [a]dreamed; and, behold, he stood by [b]the river.

2 And, behold, there came up out of the river seven well-favoured kine[3] and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine

A.M. 2286. B.C. 1718.

d ch. 39.20-23.

[4] *Had been.*

e ch. 37.36; 39.21-23.

f ch. 20.3; 40.5, 8; 41.11, 12.1-7, 32, 37, 5.12; Ju. 7.13-14. Da. 2.1, 3; 4.5, 8, viii. 1. Mat. 27.19. Job 5.12; 33.15, 33.13, 14. Nu. 12.6.

[5] 1717.

g ch. 40.6. Da. 2.1. 3; 4.5; 7.28; 8.27.

h 1 Sa. 1.8. 2 Sa. 13.4. Ju. 20.13. Ju. 18.24.

i ch. 40.16. Is. 8.19. Da. 2.28; 4.8; 5.12. Ps. 25.14. Am. 3.7.

[6] Joseph loses no opportunity of speaking for the true God. Would that all Christians had, in this respect, grace, simplicity, and courage to follow his example!

k ch. 37.7, 10. Ju. 7.13. Da. 4.13.

[7] One ancient author asserts that the vine did not grow in Egypt, but authors of equal credit describe it as cultivated abundantly, and its frequent occurrence in the ornaments of the subterranean tombs, amidst familiar objects, seems to put the matter beyond dispute.—*C.*

[8] The fresh juice of grapes or other fruits pressed out, and mingled with water, without fermentation, forming a *thereof*, is still a favourite drink in warm eastern climates.—*C.*

l Signify, ch. 40. 26. Ex. 12.11. 2 Co. 10.4.

m ver. 20-22.

n Or, *reckon*, Ps. 3. Je. 52.31.

o 1 Sa. 25.31. 2 Co. 7. 12.

p ch. 37.28, without my father's knowledge or consent.

q ch. 14.13.

A.M. 2287. B.C. 1717.

r ch. 39. 8-12, 20. Da. 6.22. Jn. 10.32. Ac. 24.12, 13, 20; 25.10, 11.

[9] Or, *full of holes.*

[1] Or, *reckon thee, and take thy office from thee.*

s Da. 2.5, 12. Pr. 3.18. ver. 13, 19.

t Mat. 14.6. Es. 1.3. See ch. 21.8.

[2] That we take no note of time, but from its easy, is a just and striking observation. A *birth day* attained is really the *loss* of a unit from the sum of our years. Then how comes such a loss to be an occasion of congratulation and of feasting? Chiefly because worldly-minded men seldom retrace the 'time past' of their lives, 1 Pe. 4.3, or anticipate that portion of the future when they must give 'account to him who is' Pe. 4.5) is ready to judge the quick and the dead;' but rather think it 'strange' (1 Pe. 4. 4) if Christian converts 'run not with them to the same excess of riot.' But how may a Christian observe a birth-day? Pharaoh furnishes a useful lesson. 1. He employed his birth-day in reviewing the affaires of his household; one servant, found innocent, he restored; another, found guilty, he condemned. So, a duty neglected, should by the Christian be zealously resumed, a sin discovered, be unreservedly mortified. 2. A year *lost* from the amount of a Christian's natural days, should be so much *gained* to his experience of the grace of God. 3. The *loss* of the past should lead him to 'walk circumspectly, redeeming,' improving, putting to the highest price, 'the time, because the days are evil.' Ep. 5. 16. 4. Let the anniversary of our natural birth remind us that 'unless we be *born again*,' we can neither *see*, nor *enter into* the 'kingdom of God.' Jn. 3.3, 5.—*C.*

u Or, *reckoned*, 2 Ki. 25.27.

x Je. 52.31. Ac. 27.21. 1 Er. 9.15, 16. Am. 6. 6. Ps. 105.19.

[3] The plenty and famine in the land of Egypt did not at all depend upon rain or moisture, but on the manner in which the river Nile overflowed the fields.

[4] In the Egyptian hieroglyphics the ox is the emblem of agriculture.

CHAP. XLI.

a Ge. 40.5. ch. 20. 3; 37. 5, 9; 40. 5. Da. 2. 3; 4. 5; vii. viii. Ju. 7.13. *b* Nile, ch. 15.18. Ex. 1.22; 2.5; 4.9. Is. 19.5. Eze. 29.3. The plenty and famine in the land of Egypt did not at all depend upon rain or moisture, but on the manner in which the river Nile overflowed the fields.

[5] In the Egyptian hieroglyphics the ox is the emblem of agriculture.

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be more out of the reach of temptation, and on the nearest way to my eternal, if not also my temporal, preferment. If God be with me, who can be against me? Meanwhile, let me, in Joseph, behold how Jesus was debased and exalted! How he was in all points tempted by devils and men like as we are, yet without sin! How he was persecuted without a cause! And how upheld of God, as the man in whom his soul delighted, till, for the sufferings of death, exalted at his own right hand in glory!

CHAPTER XL. [Ver. 16. 'Three baskets of white,' *i.e.* 'of white *bread*.' On the monuments of Egypt may be seen representations of bread thus carried to feasts. Baskets are still universally employed in Egypt for such purposes. *P.*]

REFLECTIONS.—Mark, my soul, in what slippery places great men stand; and how sudden may be their fall into destruction; their removal from a palace to a prison, nay, to a gibbet! It is much safer, as well as sweeter, to be the servants of Christ than of the loftiest monarchs on earth. Strangely, but in wisdom, are the links of Providence connected. God can easily wound the stoutest spirits, and make their imagination subservient to the ends of his glory and the advancement of his people. But distresses are often in the hearts of sinners, which themselves only know: and in his wisdom God sometimes renders his people more clear, with respect to the future lot of others on earth, than with respect to their own. It is a mercy, even in a prison, to have one to compassionate our case: and communication of our griefs to godly men is a ready way to obtain solution of our doubts, and recover comfort in our afflictions. It is prudent to conceal the infirmity of our friends, even while we plead our own innocence: and in exculpating ourselves, we cannot be too careful to avoid reflecting upon those who have injured us. What great events are often connected with the transaction of a moment: and often the enlargement of the wicked is at hand when that of the choicest saints lies at a great distance. Worldly advancements render men strangely thoughtless. No favour or even gratitude of men, especially of great ones, can be safely depended on. Let me therefore always trust in the Lord, and be in his fear all the day long. But turn aside, my soul. Behold the man who is God's Fellow, in prison and in judgment, on account of his persevering integrity and holiness! Behold how the imaginations of Caiaphas the high-priest, the stiffness of Pilate the Roman governor with respect to the inscription on the cross, and even the dream of his wife, concur to promote his honour! Behold him on the cross moved with deep compassion towards even his enemies, and crowning one of his fellow-sufferers with eternal life, while the unbelief of the other brings death! But, O JEHOVAH, forbid that I should ever forget the love and compassion of this adorable Jesus, but record his mercies in my heart for eternal remembrance.

CHAPTER XLI. [Ver. 1. The fertility and the very existence of Egypt depend upon the Nile. No rain falls in the country, but the want is supplied by the periodical rise and fall of the river. Having its source amid the mountains of Central Africa, it is affected by the tropical rains. It begins to rise about the middle of June. Two months afterwards the water overflows the banks and inundates the country. It attains its greatest height about the autumnal equinox;

did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank[4] and good.

6 And, behold, seven thin ears, and blasted with the [c]east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his[d] spirit was troubled; and he sent and called for all the [e]magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but *there was* [f]none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my [g]faults this day:

10 Pharaoh was wroth with his servants, and put me in ward [h]in the captain of the guard's house, *both* me and the chief baker:

11 And we [i]dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and [k]he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; [l]me he restored unto mine office, and him he hanged.[5]

14 ¶ Then[m] Pharaoh sent and called Joseph, and they brought him [n]hastily out of the dungeon: and he shaved[6] *himself*, and [o]changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.[7]

16 And Joseph answered Pharaoh, saying, *It*[p] *is* not in me: God shall give Pharaoh an answer[8] of [q]peace.[9]

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had eaten them up,[1] it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered,[2] thin, *and* blasted with the east wind,[3] sprung up after them.

24 And the thin ears devoured the seven good ears. And I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one:[4] God hath showed Pharaoh [r]what he *is* about to do.[5]

26 The seven good kine [s]*are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And[t] the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he showeth unto Pharaoh.

29 Behold, [u]there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them [v]seven years of famine; and all the plenty shall be forgotten[6] in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.[7]

32 And for that the dream was [w]doubled unto Pharaoh twice; *it is* because the thing *is* established[8] by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint [x]officers over the land, and [y]take up the fifth part[9] of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under

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A.M. 2269. B.C. 1735. | A.M. 2269. B.C. 1735.

4 Heb. *fat.* A sort of wheat grows in Egypt, the stalk of which is very strong, and bears a number of ears.

c Ge. 27. 6. Ho. 13. 15.

d Da. 2. 3.

e Ex. 7. 11. 8. 19. Da. 2. 2. Ac. 13. 6. Magicians were wise men, philosophers, astronomers, interpreters of dreams, and skilled in foretelling future events, and the many strange feats by sleight of hand, &c. exhibited by the clergy, were such as had great learning, judgment, and experience. Mat. 23. 34.

f Da. 2. 10. 5. 8. Is. 19. 11. 44. 25. Je. 50. 35. Ho. 4. 12. See on ch. 40. 8.

g ch. 40. 2, 3, 14, 23.

h ch. 39. 20.

i ch. 40. 5. 8.

k ch. 40. 20—22.

l ch. 40. 20—22.

m 1 Sa. 2. 7, 8. Ps. 113. 7. 107. 20.

n De. 2. 25. Ex. 10. 16.

o Es. 4. 7. 64.

p ch. 40. 8. 2 Ki. 6. 27. Da. 2. 28. 1 Co. 15. 47. 2 Co. 3. 5. Am. 3. 7.

q ch. 37. 14. Ju. 19. 20.

r ch. 37. 14. Ju. 19. 20.

s Ge. 41. 26. Da. 7. 24. Re. 17. 12.

t Ge. 41. 54. 2 Ki. 8. 1. Ps. 105. 16. Ac. 7. 11.

u 2 Ki. 8. 1. 2 Sa. 24. 13. See ver. 57. 54.

v ch. 45. 6. 11. 47. 13. Ps. 105. 16. Ac. 7. 11.

w Ge. 37. 5—7. 9. Je. 33. 14, 15.

x Ex. 18. 21. 25. De. 1. 15. 16. 18. 2 Ch. 19. 5—11.

y ch. 47. 24. 26. Ezr. 4. 13. 20. 7. 24.

1 Heb. *come to the one like unto former years.*

2 Or, *small.*

3 By this word is described a particular kind of blasting, mildew, &c. It was more permicious in Egypt than in other places, because the inhabitants depended on their own harvests for their bread. *Patrick.*

4 In signification. One and the same thing is represented by two several figures.

5 We may observe here that Joseph still speaks Pharaoh as one acting to God, as the author of all these events; and that not in an ordinary but extraordinary manner; since such a famine could not proceed from mere natural causes, but from an overruling providence, which makes the river Nile swallow up, as it were, so large a tract of seven years together, and so reclaim a great plenty; and then for the next seven years overflow very little, if at all, and so produce a very sore and long famine. Nor can it be objected to Joseph, that he was guilty of presumption or boldness, in giving his advice to Pharaoh concerning the provision that was to be made against the ensuing scarceness, since he was conscious to himself that he was best able to give such advice; and would have been guilty of the sin of omission had he neglected to do it, in so great and so general a concern.—*Patrick.*

6 It shall be as if it had not been at all, by reason of the succeeding famine.—*Kidder.*

7 Heb. *heavy.*

8 Or, *prepared.*

9 Joseph bid up but a fifth part in the king's granaries, as many others in the land laid up a part of these plentiful crops.

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and then falling slowly, sinks to its lowest level. The rise during a good year is about 27 feet at Cairo. A few feet above this causes a destructive flood; and a few feet less a famine. *P.*]

Ver. 2. [The word translated 'meadow' is Egyptian, and signifies the 'marsh-grass' which grows abundantly along the banks of the Nile. *P.*]

REFLECTIONS.—Certain, though slow, is the execution of God's purposes of favour to his people; and by the most insignificant, or even extravagant, means he often accomplishes them. But when patience hath had her perfect work, God can easily furnish the means of his people's deliverance: and when his time of delivering his people comes, he causes men to remember and to do their duty towards them; and wisely to accomplish his purpose. How amiable and excellent, when great gifts and great graces are adorned with the deepest humility, referring all the glory to God, and behaving modestly towards men! But changeable and perishing are all earthly enjoyments, especially desirable ones. Let me then use them with caution, and lay up in heaven a better and enduring substance; for it is infinitely necessary to provide without delay against future, against everlasting wants. In the meanwhile we must esteem it an undeserved mercy, that God hath set prosperity and adversity, plenty and famine, debasement and glory, the one against the other. How glorious the character in which extensive knowledge, firm friendship, active diligence, unshaken fidelity, forgetfulness of injuries received, and hearty acknowledgment of God in all things, are remarkably connected! Happy the nation the management of which is intrusted to such persons! But chiefly rejoice, my soul, that Jesus was taken from prison and from judgment, and hath all power given to him in heaven and on earth, in order to bestow

the [b]hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not[1] through the famine.

37 And the thing was [c]good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [d]in whom the Spirit of God *is?*[2]

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou[e] shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, [f]I have set thee over all the land of Egypt.

42 And Pharaoh took off his [g]ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen,[3] and put a gold[h] chain about his neck;[4]

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow[5] the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh,[6] and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah;[7] and he gave him to wife Asenath, the daughter of Poti-pherah [i]priest of On.[8] And Joseph went out over *all* the land of Egypt.

46 ¶ (And Joseph *was* [k]thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he [l]gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [m]as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 ¶ And[n] unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Poti-pherah priest[9] of On, bare unto him.

51 And Joseph called the name of the firstborn [o]Manasseh:[1] For God, *said he*, hath made me [p]forget all my toil, and all my father's house.[2]

52 And the name of the second called he [q]Ephraim:[3] For God[4] hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.[5]

54 And[r] the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people [s]cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, [t]Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth.[6] And Joseph opened all the storehouses,[7] and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all [u]countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

CHAPTER XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt.* 6 *They are imprisoned by Joseph for spies, but set at liberty on condition to bring Benjamin.* 21 *They have remorse for Joseph.* 24 *Simeon is kept for a pledge.* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 35 *He is afraid, and refuseth to send Benjamin.*

NOW when Jacob[a] saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt; get you [b]down thither, and buy for us from thence, that we may [c]live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But [d]Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, [e]Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was [f]in the land of Canaan.

6 ¶ And Joseph *was* the [g]governor over the land, *and* he *it was*[8] that sold to all the people of the land: and Joseph's brethren came, and [h]bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly[9] unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph [i]remembered the dreams which he dreamed of them, and said unto them, [k]Ye *are* spies;[1] to see the [l]nakedness of the land ye are come.

A.M. 2289. B.C. 1715.

b Power, appointment, Ps. 4.23.

1 Heb. *be not cut off.*

c Ac.7.10. Ps.105.22. Pr.10.21,23 11.

d Da.4.8,5.11.

2 Pharaoh and his servants were evidently believers in the true God. This faith, if not derived from some earlier and unreconciled source, may be traced to the visit and sojourning of Abram, and the miraculous testimony, Ge.12.19, which Jehovah then exhibited in the protection of Sarah, and which Pharaoh implicitly acknowledged in his remonstrance with Abram. This will account for the readiness with which Pharaoh listens to Joseph, and his servants acquiesce in his advancement to power. They received him as a prophet of the true God.—C.

e ch. 45.8,9,26. Ps. 105.21,22. Ac.7.10. Da. 2.46,48 5.29.

f Da.2.7,8. Ps.113.7. Job 29.22,23. Pr.17.2; 22.29. ch.39.5,22.

g Es.8.2. Lu.15.22.

3 Or, *silk.*

h Pr.31.22,24. Exe. 16.10. Lu.19.16-19. Da. 5.7.

4 These were badges of his power and dignity. The ring in particular was a mark of honour, and a sign of his authority to seal what he passed in the king's name.

5 Or, *tender father;* or, *most blessed.* [The word here employed appears to be Egyptian, and its meaning is disputed. Kalisch translates it 'governor,' which is probably correct.—*P.*]

6 As sure as I am king, none shall be allowed to do aught in the administration of government, or management of the stores, without thy advice and warrant.

7 A revealer of secrets. [Jerome translates this *Salvator Mundi*, 'Saviour of the world.'—*P.*]

8 Or, *prince*, ch. 14. 18,20 18.18.

8 These three names indicate pretty clearly the nature of the religion at that time prevailing in Egypt. *Asenath* signifies 'belonging to *Neith*,' and Neith was the Egyptian Minerva. *Potipherah* means 'belonging to the *Sun*;' and *On* seems to have been identical with the Syrian *Baal*—the Sun-god. The Egyptians, in fact, were wholly given to idolatry.—*P.*

i ch. 37.2. Nu. 4.3. Lu 3.23.

k Bought up a fifth part of it, ver. 34.

l ch 22.17. Ju.7.12; 6.5. Job 27.33.

m ch.46.20,48.5.

9 Or, *prince.*

n That is, *forgetting*, Is.65.16.

1 1712.

p Ps.30.5,11. Pr.31.7. Ps 45.10.

2 How shall we excuse Joseph for his neglect of communicating with his father? Up till the beginning of the last seven years he was been a bondslave or a prisoner, so could not communicate. Now, during seven years, the affairs of a palace and of a whole kingdom overwhelm him. But business is not his apology, prudence is his defence. Shall he communicate with brothers who hated and sold him, and thus doubly embitter the old age of his father, by embroiling him with his whole family? Other reasons may have originated, but these are sufficient to explain and excuse his silence. That his heart was with them, his future conduct will declare.—C.

q That is, *fruitful*, ch.48.20. Is. 40.1,2.

2 1711.

4 Joseph's connecting an acknowledgment of God with the birth of each son, is a beautiful example of his habitual piety.—'So children are a heritage of the Lord.' Ps.127.3.—C.

r 1708.

s Ps.105.16. ver.3,4, 6,7,27,30,38; ch. 45. 11. Ac.7.11.

t 2 Ki.6.26.

t Ps. 105. 20–22, with Ps.68.18 Col.1.19. Jn 1.14,15, Phi.4.19.

6 Or, *land.*

7 Heb. *all wherein was.*

u Neighbouring, Ps. 105.16,17. ch.47.2; 50. 20.

CHAP. XLII.

B.C. 1707.

a Heard, Ex.20.18; 5.19, Ac.7.12.

b ch.45.9.

c ch.47.2. Ps.118.17. Mat.4.4 Lu.9.2.1.

d See ch. 35.16-19.

e ch. 3.22; 21.4. Ex. 20.22,23.

f ch.12.10; 26.1. Ac. 7.11; 11.28.

g Ps. 105. 21. ch. 41. 40,41.

3 Next to his piety, Joseph's *application to business* forms the most remarkable trait in his character. 'He it was that sold to all the people.' He does nothing by proxy. The peculiar form of Egypt, two narrow plains lying on the two sides of a river, a river forming, as it were, the only highway of the kingdom—will sufficiently account for the possibility of his personal superintendence by rotation, at the various places of sale, closing for a time at one, and then proceeding to another.—C.

h ch.37.7,9; 18.2; 19. 1; 44.14.

9 Heb. *hard things with them.*

i ch. 37.5-9.

k Nu.13.2,18,19. Jos. ii.

1 That Joseph, from his knowledge of his brethren's character, may have believed them capable of becoming *spies*, is within the limits of possibility. If he did so, and intended to detect them from any dangerous combinations and projects, his course was open and his intentions kind. But as it is said in ver. 7 that *he spake roughly to them*, we rather conclude he was *feigning*: and though his design was good, we may not excuse one word of dissimulation by which it was to be accomplished. Joseph is one of the most lovely and amiable of Scripture characters, but one alone was perfect, who 'knew no sin, neither was guile found in his mouth.'—C.

l Weakness, Ex.32. 25.

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blessings on perishing sinners! Rejoice that God hath made him to forget his labour, and made him fruitful in the land of his affliction! He seeth his seed, the travail of his soul, and is satisfied. And what a mercy is it that all nations have access to him, not to buy with money, but to receive all the blessings of time and eternity from him without money and without price.

CHAPTER XLII. Ver. 7. Joseph dealt thus harshly with them, (1) That he might hereby procure a full account of the present state of his father's family: (2) That they might be the more thoroughly convinced of, and humbled for, their former sins, particularly their hatred, intended murder, and actual selling of himself: (3) To enhance their joy when he should discover himself: (4) To render the fulfilment of his own dreams the more conspicuous.



GRAIN BOATS ON THE NILE SHOWING HOW CORN HAS ALWAYS BEEN BROUGHT DOWN FROM UPPER EGYPT. [GENESIS, xli:49.]- "And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." These grain boats we see on the Nile bring down from Upper Egypt every year the same kind of corn that Joseph gathered together during the seven years of plenty, against the seven years of famine. In our country this is called wheat. In the Bible it is called corn. The wheat is loaded in these boats without being sacked, poured into the frame work or body of them, and after the boats reach their destination at Cairo, the wheat is sacked and carried upon the shore, whence it is shipped to different countries. The place where these boats land is about a mile above Cairo, near the island of Rhoda, and near the Nilometer. Standing here we are very near the reputed place where Moses was discovered in the Nile by the daughter of Pharaoh.

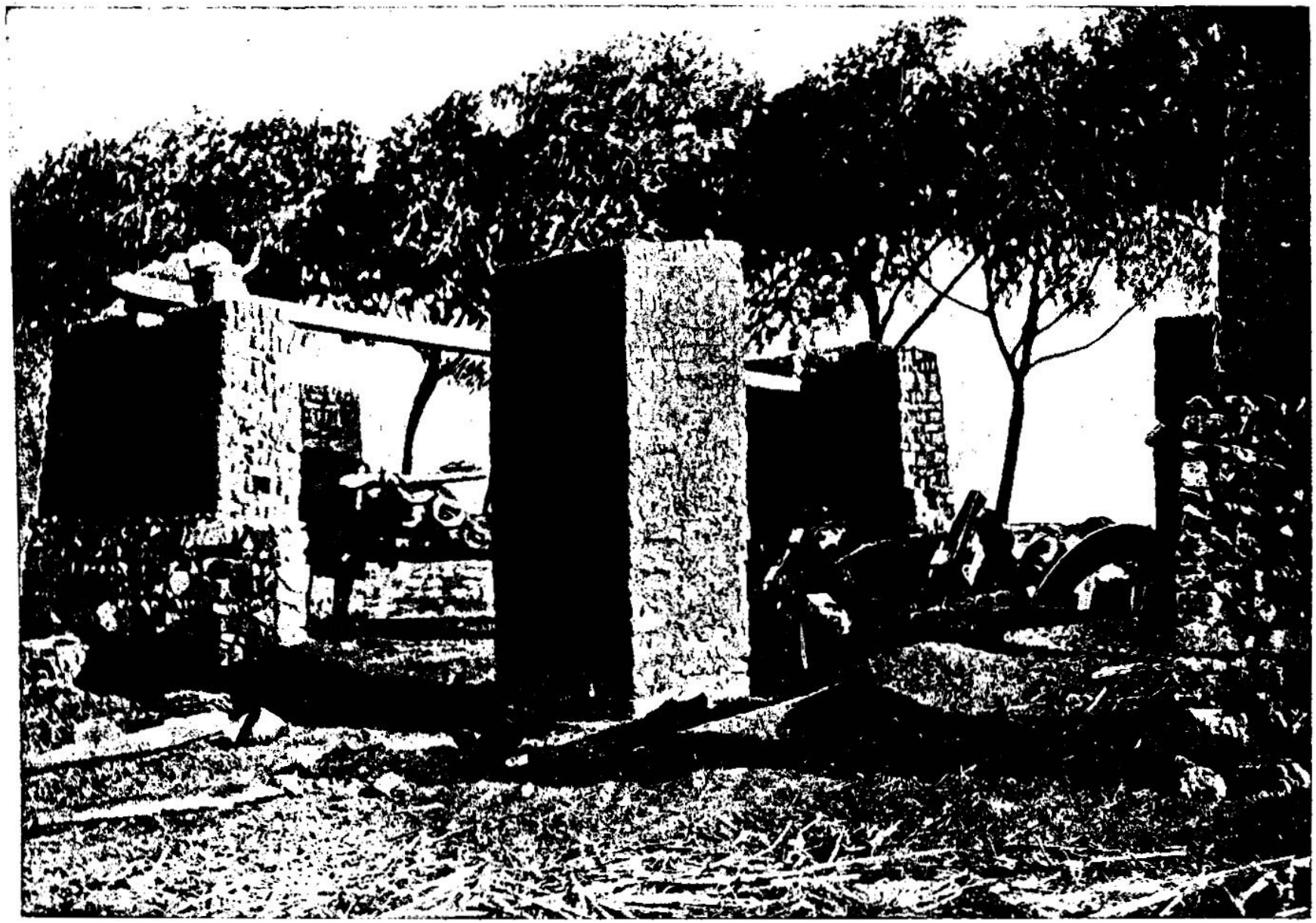

WATER DRAWING IN EGYPT--CHARACTERISTIC METHOD IN ALL AGES. [GENESIS, xli: 57.]—"And all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all lands." It is very appropriate, therefore, that the accompanying picture represents a scene near the village of Matariych where Joseph lived. Here came Abraham with his wife Sarah at the very dawn of Hebrew history. Here many centuries later Joseph and the Virgin Mother found rest and shelter, and here after the crucifixion and resurrection came the messengers of the Gospel to preach peace on earth. This is a water-drawing scene characteristic of *Egypt in all ages*, helping us to see how from the Nile people have been able to irrigate their soil and thus secure abundant crops while famines came often to other lands.

10 And they said unto him, Nay, my lord; but to buy food are thy servants come.

11 We *are* all one man's sons;[g] we *are* true men thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness[1] of the land ye are come.

13 And they said, Thy servants *are* [m]twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one [n]*is* not.

14 And Joseph said unto them, [o]That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: [p]By the life of Pharaoh[2] ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept[3] in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he put[4] them all together [q]into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* [r]I fear God.

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But [s]bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.[5]

21 ¶ And [t]they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; [u]therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake[x] I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is [y]required.

23 And they knew not that Joseph understood *them;* for he spake unto them by an interpreter.[6]

24 And he turned himself about from them, and [z]wept; and returned to them again, and communed with them, and took from them [a]Simeon,[7] and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and [b]thus did he unto them.

26 And they laded their asses with the corn, and departed thence.[8]

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their [c]heart [d]failed[1] *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them,[2] saying,

30 The[e] man, *who is* the lord of the land, spake roughly to us,[3] and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men:* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone;

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away.* All these things [f]are against me.

37 And Reuben spake unto his father, saying, Slay my [g]two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, [h]My son shall not go down with you; for [i]his brother is dead, and he is left alone:[5] if mischief befall him by the way

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A.M. 2297. B.C. 1707.

9 No man would suppose that his sons sit once to the laborious business of spies.

1 Distress and weakness, ver. 9.

m ch. 35. 26. chron. 2. 1. 2. ch. 29. 32. ch. 41. 50. ch. 46. 27. Exod. 1. 5. Num. 1. 44. Deut. 27. 12. Josh. 4. 2. 1 Chron. 2. 1.

n Matt. 2. 16, 18. ch. 37. 33. 44. 20. 1 Sa. 30. 2.

o Job 13. 2. 4. 39. 12. Your account of your selves is so improbable that it increases the suspicion of your being spies.

p 1 Sa. 20. 21. 2 Sa. 15. 21. Je. 5. 2, 7. with Deu. 6. 13. ver. 16.

2 *By the life of Pharaoh.* 'As Pharaoh liveth.' *Heb.* If an oath, the words would be useless, and a proof that Joseph has not altogether escaped the infection of the world. But as the enmity "that there's no evil" can undergo a harmless sense, that of a mere assertion (comp. 2 Sa. 20. 21), there can be no good reason for imputing accusing Joseph of a sin of which he may be innocent.—*C.*

3 Heb. *bound.*

4 Heb. *gathered.*

q He. 12. 10. Ps. 119. 67.

r ch. 20. 11. Ne 5. 15.

s ch. 43. 5. 44. 23.

5 Promised to do it.

t Ho. 5. 15. Job 34. 31. 36. Ac. 19. 18. Pr. 28. 13. 1 Jn. 1. 9.

u Je. 2. 7. Je. 2. 17, 19. 4. 18. Mal. 3. 2.

x ch. 37. 22.

y ch. 4. 10. 2 Ch. 24. 22. Ezek. 3. 18. Luke 11. 50. Re. 18. 20; 16. 6. Ps. 9. 12. We shall now be punished for murdering him.

6 Heb. *an interpreter was between them.*

z ch. 43. 30. Ro. 12. 15.

a ch. 34. 25, 49. 7. Jude 22, 23. Being both authors of the slaughter, had the chief hand in Joseph's troubles.

7 Simeon and Levi were the two principal actors in the bloody massacre of Shechem, ch. 34. 25, and Joseph, from his knowledge of Simeon's character, may have chosen to retain him for fear of his quarrelsome disposition on the way back to his father. See his instructions, ch. 45. 24.—*C.*

A.M. 2297. B.C. 1707.

b Ex. 1. 17. Mat. 5. 44. 1 Pe. 3. 9.

8 1 Sa. 16.

9 We can account for this *pleasure of their heart* on no ground but that mentioned in the case of Jacob—the wicked flee when no man pursueth, Pr. 28. 1.—*C.*

c Ge. 5. 6. 1 Ki. 20. 5. ch. 41. ver. 30. Le. 26. 36. Ps. 61. 2.

d Heb. *went forth.*

2 As soon as they returned home they acquainted their father with all these adventures; they told him the treatment they had received from the viceroy, and how he suspected them of being spies, of which they had no way of clearing themselves but by leaving Simeon himself in person as a pledge till they should bring Benjamin, to show that what they told him of their family was true. These were sad tidings indeed; and what made their poor afflicted father break out into this melancholy complaint: 'That one way or other, him they had deprived of his children; that Joseph was dead, Simeon was left in Egypt, and now they were going to take Benjamin from him likewise, which were things too heavy for him to bear.'—*Stackhouse.*

e ver. 7—20.

3 Heb. *with us hard things.*

e Mat. 14. 31. Is. 47. 10; 54. 4. Ps. 34. 10. Ro. 8. 28, 31. 2 Co. 10. 13. Is. 29. 9. 2 Co. 4. 17.

f Two of them, ch. 42. 3.

4 Let us beware in relation to temporal things of framing and pronouncing resolutions as to what we will or will not do. We know not what a day may bring forth. Even Jacob will not long keep this stern resolve. In things where the Spirit of God reveals it duty, we may, and should by the grace of God, resolve upon it; but in things where we know not the purpose of God, let us patiently wait on his providence.—*C.*

g ch. 37. 33-35. 44. 20, 28, 29.

5 Of Rachel's children.

REFLECTIONS.—What a mercy it is to be assured that in the Canaan above there is no scarcity, no want! And here on earth one country can ordinarily supply the wants of another. But is it not strange that the accursed descendants of Ham should have plenty, when God's faithful people, the seed of Abraham, are in want! Yet even this is evidently to bring about his purposes for his people, and to show us that all the mysteries of his providence shall display his power and wisdom, and in the issue bring greater benefits to his redeemed; and, in God's time, the most malignant opposers of his designs are made willingly to submit thereto, and accomplish the same. But while trusting in the Lord, parents and masters ought to provide, with great care, for the external subsistence, and how much more for the religious edification, of their families. What harsh measures are sometimes necessary to awaken, and thoroughly convince, such consciences as have been long asleep and hardened in sin! but the fear of God, prevalent in the heart, effectually determines men to equity and benevolence, and restrains from tyrannical cruelty and injustice. Trying providences often recall sin to men's remembrance, and render that bitter which was formerly sweet. And it is indeed a needful stroke that awakens the conscience to a serious remembrance of former sins. When we share with others in their calamity, it is no small comfort to know ourselves clear of their guilt. How often God writes men's sins on their troubles! These Hebrews had sold their brother for money, and now his money fills them with dread; guilty consciences being subject to perpetual alarms. There is need of constant preparation for trials, as we often meet with them when and where they were least expected. But mournful is the case of families when mutual trust in one another is weakened. Surely there is great need of a holy disengagement from all creatures; for in proportion to our love to them, will be our fears of losing them, and our distress in parting from them. Very often the best of saints distress themselves with needless fears that all things are against them, when they are really, nay remarkably, working for their good. And no wonder, when the very children from whom distinguished comforts are justly expected, so often, by their wickedness, bring their aged parents with sorrow to the grave. But now, my soul, when Jesus deals roughly with me, to convince and humble my proud spirit, or to try my love to himself and his Father, and to my fellow-saints, let me always acknowledge my offences with brokenness of heart; and let me bless him who hath so planned, and so executes his schemes

in the which ye go, then shall ye bring down my gray hairs [h]with sorrow to the grave.

CHAPTER XLIII.

1 Jacob is hardly persuaded to send Benjamin. 15 Joseph entaineth his brethren. 26 He maketh them a feast.

AND the famine *was* [a]sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us [b]a little food.

3 And Judah spake unto him, saying, [c]The man did solemnly protest[7] unto us, saying, Ye shall not see [d]my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, [e]we will not go down:[8] for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words.[9] Could we certainly know[1] that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the [f]lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will [g]be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.[2]

11 And their father Israel said unto them, If *it must be* so now, do this; [h]Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:[3]

12 And [i]take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take[k] also your brother, and arise, go again unto the man:

14 And [l]God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be[4] bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [m]ruler of his house, Bring *these* men home,[5] and [n]slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were [o]afraid, because they were brought into Joseph's house:[6] and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may [p]seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house; and they communed with him at the door of the house,

20 And said, O Sir, [q]We came indeed [r]down at the first time to buy food:

21 And it came to pass, when we came to the inn, that [s]we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight; [t]and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, [u]Peace *be* to you, fear not; your God, and the God of your father,[8] hath given you treasure in your sacks:[9] I had your money.[1] And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [v]gave *them* water, and they washed their feet: and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [w]bowed themselves to him[2] to the earth.

27 And he asked them of *their* [x]welfare, and said, [y]*Is* your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

A.M. 2275. B.C. 1729.

[a] Ps. 90. 10. Ec. 1. 14; 2. 23. ch. 44. 29, 31

CHAP. XLIII.

B.C. 1706.

[a] ch. 41. 57. La. 5. 17.

[b] Pr. 13. 16. 18. 7. Ti. 5. 23. 6. 8.

[c] ch. 42. 15, 20; 21. 23.

[7] Heb. *protesting, protested.*

[d] 2 Sa. 3. 13; 14. 24, 32. Ac. 20. 25, 38.

[e] Genesis, ch. 44. 26.

[8] We cannot go wanting Benjamin without breaking our promise and endangering our life.

[9] As his questions required.

[1] Heb. *Knowing, could we know.*

[f] Thirty years old ch. 46. 21.

[g] ch. 44. 32. 1 Ki. 1. 21, with He. 7. 22. Ps. 119. 122.

[2] Or, *twice by this.*

[h] Pr. 18. 16; 21. 14. 17; 19. 6. 1 Sa. 25. 27. ch. 32. 20; 33. 10. De. 33. 14

[3] *Balm, or balsam.* a general name for many of those resinous substances that flow from certain trees spontaneously or by incision. Josephus says the balsam tree was brought to Judea by the Queen of Sheba: and although we find balm an article of commerce between Gilead and Egypt, ch. 37. 25, yet this no more proves the balm to have been the produce of Gilead, than the other articles, confessedly of Indian origin. Pliny thus characterizes it: "To all other odours the balsam is preferred, produced in no other part than the land of Judea, and even there, in two gardens only; both of them belonging to the king, one no more than twenty acres, and the other still smaller." Justin describes it as gathered to the district of Jericho, and Martin, in 1756, confirms his statement. *Honey.* Either that collected by the bee from flowers, or the inspissated syrup of dates or grapes. *Spices.* The Septuagint translates it by a word signifying *incense.* Bochart thinks it *storax*, an odoriferous drug. *Myrrh.* A precious gum having spontaneously or by incision from a tree, was used in precious ointments and perfumes. It constituted part of the present to our Lord. Mat. 2. 11. and in Jn. 19. 39 it is mentioned as one of the articles brought to embalm his body. The *myrrh* in the text, Celsius concludes to be a different article, the product of the *Cistus ladaniferus*, and a beautiful and fragrant shrub. *Nuts.* Probably the *pistacia*, which is nearly of the size and shape of the common hazel-nut, with a little more angularity. They have a double shell. The kernel is pale green, with an oily agreeable taste, and considered very nutritive. *Almonds.* The well-known fruit of a tree resembling the peach.—*C.*

[i] Ph. 4. 8. 1 Th. 4. 6. He. 13. 18. Ro. 13. 8.

[k] ch. 42. 38.

[l] Ex. 6. 3; 17. 7; 17. 7. 14. Ps. 35. 5; 7. Pr. 28. 1. Ex. 4. 18. Ac. 21. 14.

A.M. 2298. B.C. 1706.

[4] Or, *and I, as I have been, &c.*

[m] ver. 19; 44. 1.

[5] Joseph was so engaged with the duties of his office, as that he could not then, even though he saw Benjamin with them, interfere, perhaps to pay them attention; much less, he wished not further to conceal himself from them.—*L.*

[n] 1 Sa. 25. 11. ch. 31. 54; 18. 6. Ju.

[o] Ju. 13. 22. Mat. 14. 26. Ps. 53. 5. Re. 1. 17.

[6] This was a procedure altogether unusual, and a guilty conscience suspected danger and evil determined, and that he was evidently seeking some cause of quarrel with them.—*L.*

[p] Heb. *roll him self upon us*, Job 30. 14.

[q] ch. 47. 3. 47, 48.

[7] Heb. *coming down, we came down.*

[r] ch. 42. 27, 35.

[s] He 13. 5, 18. Ro. 12. 17; 13. 8. 1 Pe. 2. 12, 3. 16.

[t] Ju. 6. 23; 19. 20. 1 Sa. 25. 6. 1 Ch. 12. 18. 1 Ju. 10. 5; 24. 36. Ju. 20. 19, 21. 26.

[8] It seems that Joseph had taught his steward and family to know and fear the true God.

[9] Joseph had taught this man to trace events to the providence of God. This was the great leading feature of Joseph's character, and must have been observed by his servant. He did not know why his master acted the part he did. But he had discovered that it was from no ill design to themselves; and he therefore encourages them to have no fear of him, and treated them kindly; and bringing Simeon to them would be the first thing to calm their fears.—*L.*

[1] Heb. *your money came to me.*

[u] ch. 28. 4; 24. 31.

[v] ch. 42. 6; ver. 28; ch. 37. 7; 49. 10.

[2] Here they are unconsciously fulfilling Joseph's dream, and still more when they not only, as related at ver. 28, bowed down their heads again, and did obeisance, but called their father the servant of Joseph.—*L.*

[w] Heb. *prace*, ch. 37. 14. Ex. 18. 7. Ju. 18. 15.

[x] Heb. *is there peace to your father?* ch. 43. 23, 43.

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of redemption, that I am always obliged to return to himself, as my great supplier, in time of need.

CHAPTER XLIII. Ver. 27. Joseph still retained his tender affection for his father and his brethren; but, in order to fulfil the designs of Providence, he had been restrained of God from inquiring after them, till his brethren came into Egypt.

Ver. 32. The Egyptians detested eating with such as fed upon the animals which they worshipped, or who neglected their manner of dressing their victuals.

Ver. 33. They marvelled that he, who had before used them so roughly, should now use them so kindly.

Ver. 34. Benjamin's large portion might be intended, not only to do him honour, but also to try his temperance, and whether his brethren would envy him on account of his distinguished preferment.

REFLECTIONS.—The trials, the sore trials, of God's faithful people, may often last long, and sink deep, before their deliverance come: but in difficult circumstances, where something dear to us is at stake, it is good to take the advice of others who are less interested. What a mercy is bread, that nothing earthly can supply the want of it! What then can supply the want of Jesus, the bread of life? In the use of every prudent endeavour to avoid danger it is proper to commit our affairs to the Lord, and submit ourselves entirely to his disposal; but men, when their consciences are overcharged with guilt, are apt to fear without ground, even where kindness is intended. In every circumstance honesty is the best policy; and every success in business should be regarded as a treasure given by God to us. What tender passions pos-

29 And he lifted up his eyes, and saw[g] his brother Benjamin, his mother's son, and said, *Is* this your younger brother, [a]of whom ye spake unto me? And he said, God be gracious unto thee, [b]my son.

30 And Joseph made haste; for his [c]bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not [d]eat bread with the Hebrews; for that *is* an [e]abomination unto the Egyptians.[9]

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* [f]messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and [g]were merry with him.

CHAPTER XLIV.

1 *Joseph's policy to stay his brethren.* 18 *Judah's humble supplication to him.*

AND he commanded [a]the steward of his house, saying, Fill the men's sacks *with* food,[b] as much as they can carry, and put every man's money in his sack's mouth:

2 And put my [c]cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which[1] my lord drinketh, and whereby indeed he divineth?[2] Ye have done evil in so doing.[3]

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, [d]Wherefore saith my lord these words? God forbid [e]that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With [f]whomsoever of thy servants it be found, both let him die,[4] and we also will be my lord's bondmen.[5]

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

13 Then they [g]rent their clothes, and laded every man his ass, and returned to the city.[6]

14 ¶ And Judah and his brethren came to Joseph's house; (for he *was* yet there;) and they [h]fell before him on the ground.

15 And[h] Joseph said unto them, [i]What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?[7]

16 And [k]Judah said, [l]What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, [m]we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [n]God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in [o]peace unto your father.

18 ¶ Then [p]Judah came near unto him, and said,[8] Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou *art* even [q]as Pharaoh.[9]

19 My lord asked his servants, saying, Have ye a father or a brother?

20 And we said unto my lord, We have a father, an old man, and a [r]child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may [s]set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, [t]Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, [u]Go again, *and* buy us a little food.

A.M. 2298. B.C. 1706. — A.M. 2298. B.C. 1706.

g Lucke 15. 20.
a ch. 43. 27, 29.
b ch. 42. 6. & 43. 14. & 45. 5, 7, 8. He. 11. 22.
c 1 Ki. 3. 26. Ho. 11. 8.
d ver. 32. & ch. 46. 34.
e ch. 46. 34. & 43. 32.

9 It is not likely the objection in eating with the Hebrews arose from their being *strangers*, but because they were *foreigners*. The Hebrews were so yet too obscure a people to have excited any peculiar national prejudice. Such distinctions still remain both amongst civilized and barbarous nations. The Hindoo will not eat with the Christian, even one Indian *caste* will refuse to eat with another; and in the South Sea Islands, before Christianity appeared amongst them, men would, upon no account, have consented to eat in company with a woman. Even in Christian countries, refinement effects nearly as great a separation of ranks, as we find in Egypt, India, or the South Seas, effected by superstition and national antipathies. What a humiliating ordinance is the Lord's table, where believers of all sorts, types, ranks, and sexes, "tarry one for another," whilst at one table, they "being many, are one bread and one body;" and "are all partakers of that one bread," 1 Co. 10. 17.—C.

f 1 Sa. 9. 23, 24.
g He. *drunk largely.* Ca. 5. 1. Is. 25. 6.

CHAP. XLIV.

a Heb. *him that was over his house,* ch. 43. 16, 19.
b ch. 42. 25. & 43. 2, *&c.* com.
c ch. 44. 12. Mat. 10. 26. with ch. 43. 34.

1 Did you not know that he would make a narrow search for his beloved cup, and would employ all that marvellous skill by which he hath advanced himself in power, to discover it?

2 Or, *maketh trial.* —Divination, or an attempt to foresee the future by means of certain mysterious arts, was greatly practised by the Egyptians. Their favourite mode was from goblets of a spherical form. Small pieces of gold or silver, with curious devices, were thrown into the vessel, after which certain incantations were pronounced, and the evil genius invoked; the latter was supposed to give the answer by pointing to some of the characters on the precious stones. Sometimes the goblet was filled with pure water, upon which the sun was allowed to play; and the figures which were thus formed were interpreted as the dictates of the desired omen (*Antiquities*).—*P.*

3 However good the intention, and kind the feeling of Joseph, we may not approve or justify an artifice accompanied by a false accusation, and, ver. 15, much unnecessary sorrowing of his brethren's feelings. The result, no doubt, established them fully in his confidence, but, as it appears, ch. 50. 15, did not establish their confidence in him.—C.

d He. 13. 18. Pr. 22. 1. Ec. 7. 1.

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e ch. 31. 32.

4 Conscience is conscience, yet this was too rash and rigorous.

5 The implicit confidence of so many brethren in each other's honesty, is a noble tribute to Joseph's administration of his family.—C.

f ch. 31. 29. Nu. 14. 6. 2 Sa. 12. 19. 13. 31.

6 Conscious of their own innocence, astonished at so vile a charge, they feel the matter upon this short notice. That whosoever upon search should be found to have the cup should be given up to suffer death, and themselves become all the lord's bound slaves. So said, so done; the beasts were unloaded, the sacks were searched, and to their great astonishment and surprise, the cup was found in Benjamin's. To no purpose it was for the poor youth to say anything in his own defence, upon such a demonstration none would believe him, and yet, seeing all concerned in the disgrace, they loaded their asses again, and in a manner, in manner returned to the city.—*Stark-house.*

g ch. 37. 29.
h See note on ver. 5.
i ch. 31. 32. & 42. 20.
7 Or, *make trial.*
k ch. 41. 8, 9.
l Ar. 2. 37. Job 40. 4. Da. 9. 7. Ps. 17. 15.
m ch. 17. 7, 9.
n ch. 18. 25. Ps. 75. 2.
o And safety, ch. 26. 29.
p Nu. 14. 28. De. 32. 44. Ju. 17. 2.

8 Simplicity of narrative, pathetic appeal, filial affection, and generous devotedness, place this pleading of Judah beyond all example of excellence. But as it is the pleading of an elder brother for his brethren in the hour of shame, does it not forcibly suggest to a believer the pleading of him who, "in the midst of our sins, was not ashamed to call us brethren," He. 2. 11, and "who ever liveth to make intercession for us?" He. 7. 25.—C.

q ch. 41. 40, 44. Ps. 105. 21, with Ju. 5. 22.
9 Thou hast as much power, and art as much to be dreaded, as king Pharaoh himself.
r ch. 35. 18, 37. 3, 43. 8.
s ch. 42. 25, 35. & 43. 29. Je. 40. 4.
t ch. 42. 15, 20, 43. 3.
u ch. 43. 2, 5.

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sess the noblest of souls! Their earnest prayers to God for our welfare are a distinguished kindness. And if persons with whom we deal have whimsical scruples, it is becoming to bear with them in love. But, O my soul, forget not Jesus thy brother! Let all my troubles and wants oblige me to return to him, as my alone Saviour. And though he lift me up, and cast me down again, fear not, only believe, and thou shalt see the glory of God.

CHAPTER XLIV. REFLECTIONS.—The joys of this world are quickly changed into lamentation, mourning, and woe! But amidst all its variety of changes, we cannot but observe that God exactly fulfils his purposes in his own time, and makes the proudest to bow before the righteous at his pleasure. How pleasant it is when brethren's hearts are so united, that one is willing to bear another's burdens, however heavy

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife [z]bare me two *sons:*

28 And the one went out from me, and I said, Surely [y] he is torn in pieces; and I saw him not since:[9]

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with [x]sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that [a]his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, [b]If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.[1]

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that [c]shall come on my father.[2]

CHAPTER XLV.

1 Joseph maketh himself known to his brethren. 5 He comforteth them in God's providence. 9 He sendeth for his father. 16 Pharaoh confirmeth Joseph's invitation. 21 Joseph furnisheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

THEN Joseph [d]could not refrain himself before all them that stood by him; and he cried, Cause[3] every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he [e]wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [d]I *am* Joseph: doth my father yet live? And his brethren could not answer him: for they were troubled[f] at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be [g]not grieved, nor angry with yourselves, that ye sold me hither: [h]for God did send me before you to preserve life.[3]

6 For these two years *hath* the famine *been* in the land; and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now, *it was* not you *that* sent me hither, but God: and he hath made me a [i]father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell [k]in the land of Goshen,[4] and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there [l]will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin,[5] that *it is* [m]my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste, and [n]bring down my father hither.

14 ¶ And [o]he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he [p]kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well,[6] and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the [q]fat of the land.

19 Now thou art commanded, this do ye; Take you [r]waggons[7] out of the land of Egypt

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A.M. 2276. B.C. 1760.

z Ruth. ch. 4. 12. 30. 22. 24. 35. 25.

y ch. 37. 32, 33.

x ch. 42. 38. 44. 29, 31.

a 1 Sa. 18. 3. 1 Sa. 18. 1. & ch. 43. 8, 9.

1 From this narrative, and from the apparent apathy of Benjamin himself in the whole affairs which so closely concerned him, the impression is apt to be left that he was a mere lad at the time, who required to be taken charge of by his brothers. This is not like. He was about or nearly thirty years old: and he had besides a large family. When he went down to Egypt, very soon after the scene here described, his family numbered no less than ten sons. It would seem, however, that he was a man of soft and gentle temperament, submissive to the will of others; and his father's tender and over-anxious fancy had not tended to give him vigour or self-reliance.—*P.*

b Heb. *God*, Ps. 116. 1 Ki. 18. 8. Jo. 8. 21. Jo. 17. 24. Ps. 119. 243.

2 I must plead here too, if thou will not dismiss him; for I am not able to see my father die.

CHAP. XLV.

a ch. 43. 30, 31.

b 1 Co. 13. 5. Mat. 18. 15. 2 Sa. 1. 12.

c Heb. *gave forth his voice in weeping*, Nu. 14. 1.

d Ac. 7. 13. & Mat. 14. 27.

e Or, *terrified*, as Zec. 12. 10. Re. 1. 7. Sense of guilt, fear of punishment, and the strangeness of the event, quite confounded them.

f ch. 37. 18.

g Is. 40. 2. 2 Co. 2. 7, 11.

A.M. 2276. B.C. 1728.

Ach. 3. 20. 21. Ps. 105. 16. 2 Sa. 14. 14. 2 Sa. 15. 25. Ps. 122. 6. Pr. 23. 23. Ec. 10. 20. 11. 1. Ac. 2. 24. & 7. 55, 56.

3 Joseph's brethren sold him out of envy and hatred, how then does Joseph say that *God did send me?* simply because it was true. God can compel the wickedness and wrath of man to accomplish his purposes, Ps. 76. 10; and while man acts from a wicked motive, God employs his service to accomplish his own gracious purposes. See Ac. 2. 23. But if men's wickedness finally accomplish God's purposes, are they neither to be grieved for nor angry with their sins? this is not Joseph's meaning: he merely advises, "be not grieved, nor angry with yourselves;" such *sorrow of the world worketh death*, wherefore he immediately turns their attention from themselves to the sovereign providence of God which might through grace produce that "godly sorrow that worketh repentance to salvation," 2 Co. 7. 10.—*C.*

h ch. 41. 40, 44, 45. Ps. 105. 21. 22. Is. 45. 7, 20.

i ch. 46. 34. 47. 1, 4, 6.

4 *Goshen* seems to have been the most easterly part of Lower Egypt, lying towards Arabia, and in the neighbourhood of the Red Sea. It was selected by Joseph, both as lying near to his father (about 120 miles from Hebron), and as peculiarly suited for a race of shepherds: the land being elevated above the annual overflowing of the Nile, yet so well supplied with streams and springs as to afford abundant pasture for herds.—*C.*

k ch. 47. 6, 12. 1 Ti. 5. 4.

5 Probably from their distinctive likeness to their mother.—*C.*

m Not 6s ch. 42. 23.

n Ac. 7. 14.

o ch. 29. 11. 33. 4.

p See on ch. 29. 11. His kindness encouraged them to talk freely.

6 Heb. *was good in the eyes of Pharaoh.*

q ch. 47. 6. De. 32. 14. Ps. 147. 14. &c.

r ver. 27. ch. 46. 5.

7 These "waggons," or "carts," were drawn by oxen, and were at that early period peculiar to Egypt. For chariots were used in Canaan, but they were entirely different in construction from those employed for the conveyance of goods. Figures of such carts are found on some of the most ancient monuments.—*P.*

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and grievous! And it is highly becoming when children cannot bear to see the grief and distress of their aged parents, but are using every method to promote their peace. Learn, O my soul, to walk circumspectly! Snares may be laid for me where I least expect them. If I am wronged by false accusations, let me always observe and acknowledge the righteous hand of God therein. If I am overtaken in a fault, let my submission be humble and candid. Let me always give honour to whom honour is due; and be cautious in that which I utter before them. Let me be always faithful to my engagements, tenderly affectioned towards my parents, and ready to lay down my life for the brethren. But may my tongue cleave to the roof of my mouth, and my right hand forget her cunning, if I forget him whose way is in the sea, and his paths in the mighty waters of darkness and trouble, and who even in these reveals himself to his people: him who searcheth the hearts and trieth the reins of his people; him who ever liveth to make intercession for us: him who is the surety of the better testament; and who, when God had no pleasure in sacrifices and offerings, said, *Lo, I come; I delight to do thy will, O my God: thy law is within my heart.*

CHAPTER XLV. Ver. 1, 4. He desired to conceal from the Egyptians the fault of his brethren, and the uncommon strength of his affection.

Ver. 5. Be not so immoderately grieved with yourselves as to overlook the hand of God in sending me hither to preserve your life, and the lives of many others in Egypt and the places about.

Ver. 6. Directed by Joseph, the Egyptians did not cultivate nor sow their fields during the famine, as they could expect no crop.

Ver. 8. God made him Pharaoh's chief counsellor and manager of his affairs; and he had the authority, power, and respect of a father with him.

REFLECTIONS.—My soul, let brotherly love continue; let no injuries received, no length of time, extinguish or abate it. Let me be tender-hearted, kindly affectioned, forgiving my injurious, my abusive, breth-

for your little ones, and for your wives, and bring your father, and come.

20 Also [x]regard not your stuff: for the good of all the land of Egypt *is* yours.

21 ¶ And the children of Israel did so: and Joseph gave them waggons, according to the commandment[t] of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man [u]changes of raiment: but to Benjamin he gave three hundred[7] *pieces* of silver,[8] and five changes of raiment.

23 And to his father he sent after this *manner;* ten asses laden with[9] the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall[z] not out by the way.[1]

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart [y]fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, [z]*It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba: 5 He goeth thence with his family into Egypt. 8 The number of those that went with him. 28 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer Pharaoh.

AND Israel took his journey with all that he had, and came to [a]Beer-sheba, and offered sacrifices unto the [b]God of his father Isaac.[2]

2 And [c]God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here *am* I.

3 And he said, I *am* God, [d]the God of thy father: [e]fear not to go down into Egypt;[3] for I will [f]there make of thee a great nation.

4 I will [g]go down with thee into Egypt; and I will also surely bring[4] thee up *again:* and Joseph shall put his hand upon thine eyes.[5]

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel [h]carried Jacob their father, and their little ones, and their wives, [i]in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came [k]into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And [l]these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [m]Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And [n]the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of [o]Levi; Gershon, Kohath, and Merari.

12 And the sons of [p]Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 And[q] the sons of Issachar; Tola, and Phuvah, and Job,[6] and Shimron.

14 And the [r]sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the [s]sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 And [t]the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon,[7] Eri, and Arodi, and Areli.

17 And[u] the sons of Ashur; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 These[x] *are* the sons of Zilpah, whom

A.M. 2298. B.C. 1706.

x Heb., *let not your eye spare,* &c. Ch. 7. 19. 19. 21. 2 Kings 3. 19.

t Or, *mouth,* ver. 21. Ex. 12. 28. 2 Ki. 6. 23. Perhaps in these hot countries they more frequently changed their garments, and sometimes expressed their wealth by it.

u Heb. *changes.* ver. 22. Ex. 3. 22. 2 Ki. 5. 22. Perhaps in these hot countries they more frequently changed their garments, and sometimes expressed their wealth by it.

7 Heb. *pieces of silver,* ver. 29. Ex. 21. 32. Hos. 3. 2. Zech. 11. 12. Matt. 26. 15. 27. 3. 9.

8 We can merely conjecture the amount of this sum. Joseph, however, had been sold for *twenty pieces,* ch. 37. 28, so that it must be considerable. If the shekel, it is equal to [illegible]. —C.

v Heb. *carrying.* — Joseph's liberality to the king's command, and besides the presents sent to his father, he sent ten asses laden with the choicest commodities of Egypt, and so delighted them with this kind charge, that they should not *fall out by the way.* With hearts full of joy they proceeded to their journey to Canaan, and were gladly received by their great old father, especially upon the return of his two sons, Simeon and Benjamin, whom he scarce expected to have seen any more. But when they came in the presence of Jacob they found him, as Joseph had sent, and the chariots and carriages, which were come to take him and his goods, ready. His spirit revived, his doubts and his fears vanished, and in an ecstasy of joy he cried out, 'It is enough: Joseph lives, who is yet alive: I will go and see him before I die.'—*Stackhouse.*

w Heb. *he not trusted,* or *believed them,* on account of the usage of him, &c.

1 An admonition founded upon Joseph's knowledge of their character. — *Note.* What a lesson to families to 'dwell in unity,' and to the churches of Christ, while on their journey to the spiritual Canaan, 'to be at peace among themselves, yea, if it be possible, as much as lieth in them to live peaceably with all men.' —C.

x Lit. 'eye.' Ps. 106. 7. Job 20. 24. Between *x* and *z* a decent excess of joy and fear of a mistake.

y Heb. *his heart was faint.* Ps. 119. 81. 82. 123. 143. 7.

z Heb. *It is enough.* Exod. 9. 28. I shall have cried long enough if I be but happy as to see Joseph alive.

CHAP. XLVI.

a ch. 21. 14, 31. 26. 23. 28. 22.

b ch. 31. 42, 53. 26. 24. 28. 13.

c Jacob is here called the God of Isaac not of Abraham, as Isaac, not Abraham, had begged [illegible] the knowledge of God.

c ch. 15. 1, 13. 22. 11. 31. 11.

d ch. 28. 13.

A.M. 2298. B.C. 1706.

e ch. 15. 1. 15. 41. 26. 24. 43. 23.

f ch. 12. 2. 17. 20. 18. 18. 21. 13. 18. Ex. 32. 10. Deut. 26. 5.

g 13. 45. 28. 15. 31. 38. 15.

h ch. 45. 21. 27. Exod. 14. 5. Num. 11. 12. Isa. 46. 3. 63. 9.

i Heb. *carrying.* — Joseph's liberality to a scrupulous observance of the king's command, and besides the presents sent to his father he sent asses laden with the choicest commodities of Egypt, and so delighted them with this kind charge, that they should not *fall out by the way.* With hearts full of joy they proceeded to their journey to Canaan, and were gladly received by their great old father, especially upon the return of his two sons, Simeon and Benjamin, whom he scarce expected to have seen any more. But when they came in the presence of Jacob they found him, as Joseph had sent, and the chariots and carriages, which were come to take him and his goods, ready. His spirit revived, his doubts and his fears vanished, and in an ecstasy of joy he cried out, 'It is enough: Joseph lives, who is yet alive: I will go and see him before I die.'—*Stackhouse.*

k ch. 45. 19. 27. Exod. 1. 1. 5.

l ch. 25. 13. Exod. 1. 1. Josh. 24. 4. 1 Chron. 2. 3. 4. 1. 5. 3. Acts 7. 15. Num. 26. 5. Deut. 10. 22.

m ch. 29. 32. 35. 23. 49. 3. 1 Chron. 5. 1. 2.

n ch. 29. 33. 46. 10. Exod. 6. 15. 1 Chron. 4. 24. Num. 26. 12. 25. 1. Deut. 33. 6.

o Ch. 29. 34. 49. 5. 1 Chron. 5. 27. Exod. 6. 16. Deut. 27. 12. Num. 1. 47. 3. 17. 2 Chron. 34. 30. Ezra 8. 15. 20. Neh. 10. 9. 12. 8. 47. 26.

p 1 Chron. 2. 3. 4. 27. ch. 29. 35. 38. 7. 26. 49. 8. 10. Deut. 33. 7. Num. 26. 19. 20. 1. 27. 21. 1 Chron. 2. 4.

q ch. 30. 18. 49. 14. 15. Deut. 33. 18. 1 Chron. 7. 1. Num. 26. 23. 24. 25. 8. 26. 29.

r Or, *Puah* and *Jashub.*

s ch. 29. 16. 30. Num. 26. 26. 27. 1 Sam. 25. 43. 27. 3. 30. 5. 2 Sam. 2. 2. 3. 5. 1 Chron. 3. 1. 5.

t ch. 30. 11. 35. 26. 49. 19. Deut. 33. 20. Num. 26. 15. 1 Chron. 12. 8. 26. 32.

u Or, *Oni.*

x ch. 30. 3. 7. 10. 46. 25. Exod. 1. 5. 6. 15. 22. 5. Num. 26. 44. 1 Chron. 7. 30. 31.

x Heb. 39. 5. 10. 25. 29. 1. 4. 2 Chron.

and his two sons born in Egypt, and the result is *seventy,* the whole of Jacob's family that settled in Egypt, according to ver. 27. In this statement the wives of Jacob's twelve sons are omitted, and they amounted but to nine. For Judah's wife was dead, ch. 38. 12, Simeon's also appears to have been dead, ch. 46. 10, and Joseph's wife was already in Egypt. Now these nine added to sixty-six give *seventy-five,* the whole amount of Jacob's kindred that Joseph called into Egypt. *C.*]

Ver. 34. [*Abomination.* Deep, inveterate, and almost inconquerable prejudices, against whole nations, and particular professions and employments, have been common in all ages; and have never been eradicated but by Christianity, which teaches, 'in Christ there is neither Jew nor Greek, Barbarian, Scythian, bond nor free; but Christ is all.' The Egyptian prejudices against shepherds are ascribed to two causes: the one recorded by Josephus, the inroads, conquests, and cruelties of the borderers, called *shepherd-kings;* the

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ren, as God for Christ's sake hath forgiven me. Let me carefully conceal their faults from the world; and, to the utmost of my power, render them good for evil. In so doing I shall heap coals of fire on their head; I shall sting, yea, I shall melt their hearts. And let me carefully provide for the support and comfort of my aged parents. Following peace with all men, and keeping death always in my view, let me be such a comfort to them as may contribute to their leaving this world in a cheerful and a Christian like manner. But let me here behold, as in a glass, with what affection Jesus reveals himself, secretly reveals himself, unto his brethren of mankind, who have been his betrayers and murderers!—and how they are confounded, how they are love-melted at his presence! how encouraged by the gracious words, the exceeding great and precious promises, which proceed from his mouth! Let me behold what desire he and his Father have to place them with himself, in due time, in the best of the celestial abodes! how reviving the hopes of being for ever with the Lord, and seeing him as he is, are to the dying saints; and how agreeable the tokens of approaching death are to them on that account.

CHAPTER XLVI. [Ver. 27. *Were threescore and ten.* The statement of Moses in this verse seems not to agree with that of Stephen, Ac. 7. 14. Moses makes the number that came into Egypt to be only *threescore and ten,* Stephen makes Joseph call his father and all his kindred *threescore and fifteen souls.* Now is there here either an error or a contradiction? Neither. Moses first rates the descendants of Jacob who accompanied him to Egypt at sixty and six, who are found thus:—Jacob's own children, eleven sons and one daughter, 12; Reuben's sons, 4; Simeon's sons, 6; Levi's sons, 3; Judah's three sons and two grandsons, 5; Issachar's sons, 4; Zebulon's sons, 3; Gad's sons, 7; Asher's four sons, one daughter, two grandsons, 7; Dan's son, 1; Naphtali's sons, 4; Benjamin's sons, 10; in all, *sixty-six.* To these add Jacob himself, Joseph

Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 The[y] sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20 And [z]unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah priest[8] of On, bare unto him.

21 And[a] the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,[9] and Rosh, Muppim,[1] and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And [b]the sons of Dan; Hushim.[2]

24 And the [c]sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These[d] *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his [e]loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: [f]all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.[3]

28 ¶ And he sent [g]Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him: and he [h]fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now [i]let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up and show Pharaoh, and say unto him, [k]My brethren, and my father's house,[4] which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for [l]their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And[m] it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we *and* also our fathers; that ye may dwell in the land of Goshen:[5] for [n]every shepherd *is* an abomination unto the Egyptians.[6]

A.M. 2292. B.C. 1709.

[y] Ch. 29. 18; 30. 22-24; 35. 16-24. Ex. 1. 3-5. 1 Ch. 2. 2.

[z] ch. 41. 50-52; 48. 5. 50. 26. 1 Ch. 7. 14. Ps. 78. 67. Je. 31. 15. Nu. 1. 10, 32-35; 10. 22; 26. 28. 37. 1 Ch. 5. 23. 26. 7-14. 29.

8 Or, *prince.*

[a] Ch. 7. 8-22; 9. 21. Nu. 26. 38. 40; 1. 11, 36. 37. with ch. 49. 27. De. 33. 12.

9 Ahiram.

1 Shuphan, or Shuppim.

[b] ch. 30. 6. 35. 25; 49. 16, 17. De. 33. 22. Nu. 26. 42-43; 1. 15, 38, 39; 10. 25. 1 Ch. 7. 12; 27. 22; 12. 35.

2 Shupham.

[c] ch. 30. 7, 8; 35. 25; 49. 21. De. 33. 23. Nu. 1. 15. 42, 43; 26. 48, 49. 1 Ch. 7. 13. 27. 19. 12. 34. 2 Ki. 15. 29.

[d] ch. 30. 3, 8; 35. 22, 25. Ex. 1. 4. 1 Ch. 2. 2.

[e] Heb. *thigh*, Ex. 1. 5. Ge. 35. 11.

[f] De. 10. 22. Ex. 1. 5; 24. 1. ver. 15, 18, 22, 25. Ac. 7. 14.

3 There were sixty-six, exclusive of Jacob, and of Joseph and his two sons, and seventy, these four being included.

[g] ch. 43. 8; 44. 16, 34.

[h] ch. 33. 4; 45. 14. Lu. 15. 20. Ac. 20. 37.

[i] ch. 45. 28. Lu. 2. 29.

[k] ch. 47. 1.

4 With this caution he took five of his brethren along with him, and having informed Pharaoh that his father and family were thus far as Goshen, he presented his brothers to the king, who, for his sake, received them very graciously; and when he asked them what profession they were of, they told him that they were shepherds, as their family for many generations had been; that want of pasture for their cattle, and of sustenance for themselves, had made them leave Canaan; but that since, as they understood, his majesty had been so hospitable as to give them reception in his dominions, they humbly prayed that they might be allowed to settle in Goshen, as a country most convenient for their purpose: which he readily granted, and offered, moreover, to make any one of them whom Joseph should approve, his royal shepherd.—*Stackhouse.*

[l] Heb. *they are men of cattle*, ch. 13. 2; 30. 43; 36. 7.

[m] ch. 47. 2, 3.

5 In Goshen they would be near Canaan, and would live much separated from the wicked Egyptians.

[n] ch. 43. 32. Ex. 8. 26.

6 As a fact this is shown by the monuments of Egypt. In the sculptures shepherds always appear dirty and unshaven; and at Beni-Hassan and the tombs near the pyramids of Gizeh, they are found caricatured as abominated and unseemly race. Within a few years the cause of it is not so clear. The most probable explanation is, that a foreign caste of shepherds had got possession of Egypt, and had held it a long period, and tyrannized over the inhabitants. The Egyptians had thus been taught to hate all shepherds. Joined with this may have been the fact that Egypt was an agricultural and commercial country, high civilized, and that the shepherd tribes were rude and barbarous nomads, and were therefore held in contempt.—*P.*

CHAP. XLVII.

[o] ch. 46. 31-34.

[p] ch. 46. 28, 34. It lay on the north-east of Egypt, west of the Red Sea.

[q] ch. 46. 33, 34. Jon. 1. 8. 2 Th. 3. 11.

7 Jacob and his sons intended only to sojourn in Goshen till the famine should be over; but the kindness which they received encouraged them to continue: and at last the Egyptians rendered their posterity slaves, and forced them to stay.

[r] ch. 13. 9; 20. 15; 34. 10.

[s] ch. 45. 18, 20. ver. 11. Jo. 17. 2.

8 It is not implied that Goshen was the best province of Egypt in all respects, but only that it was the best adapted for the Israelites, who were shepherds. It was more of a pastoral than an agricultural province. Joseph knew this; he also knew that the province was little valued by the Egyptians, and that consequently there would be the less cause for jealousy should the Israelites be put in possession of it. Goshen lay on the north-eastern border of Egypt, bordering on the desert, and probably embracing nearly the whole of the isthmus of Suez.—*P.*

[t] Ex. 18. 21. Pr. 22. 29.

[u] This may include, by saluting him, 2 Sa. 8. 10. 2 Ki. 4. 29; (a) prayer for his welfare, Nu. 6. 23, 24; (b) giving him thanks for his favours, Mat. 26. 26. 1 Ti. 2. 1, 2.

9 Heb. *how many are the days of the years of thy life?*

[x] Ge. 11. 6, 7; 13. 14. Ps. 39. 12; 119. 19. 1 Ch. 29. 15. 2 Co. 5. 6. 1 Pe. 2. 11.

[y] Job 14. 1. Ps. 90. 3. 12.

[z] ch. 25. 7; 35. 28.

[a] Ex. 1. 11; 12. 37, with Jo. 17. 9, 24; 19. 10, 38; 24. 5, 6.

[b] Ps. 20. 1, 2. 1 Ti. 4. 8. 2 Jo. 3. 17, 18.

n Heb. *according to the little ones*, ch. 50. 21. 1 Th. 2. 7.

1 Or, *as a little child is nourished.*

CHAPTER XLVII.

1 *Joseph presenteth five of his brethren and his father before Pharaoh.* 11 *He giveth them habitation and maintenance.* 13 *He getteth all the Egyptians' money,* 16 *their cattle,* 18 *their lands for Pharaoh.* 22 *The priests' land was not bought.* 23 *He letteth the land to them again for a fifth of the increase.* 28 *Jacob's age.* 29 *He sweareth Joseph to bury him with his fathers.*

THEN [a]Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in [b]the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [c]What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come;[7] for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* [d]before thee; in the [e]best of the land make thy father and brethren to dwell; in the land of Goshen let them [8]dwell: and if thou knowest *any* [f]men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob [g]blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?[9]

9 And Jacob said unto Pharaoh, [h]The days of the years of my pilgrimage *are* an hundred and thirty years: [i]few and evil have the days of the years of my life been, and have not attained unto the [k]days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph [l]placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph [m]nourished his father, and his brethren, and all his father's household, with bread, according [n]to *their* families.[1]

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money

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other mentioned by Tacitus, the sacrifice by the shepherd nations of the bull and the ram—the one representing Apis, the other Jupiter Ammon, two principal deities of Egypt. The first was most probably the sole ground of prejudice in the days of Joseph, as there is no evidence that in his time the Egyptians had sunk into that idolatry, for which, by apostasy from the patriarchal religion of Abraham and Joseph, they became liable to the divine judgment some centuries afterwards in the days of Moses. *C.*]

REFLECTIONS.—Learn, my soul, to begin all thy thanksgivings with the beginnings of thy mercies; and let me worship God as not only my own, but also the God of my fathers. In all the changes of thy lot consult the Lord's direction, and supplicate his presence. It is safe to go anywhere on earth if his everlasting arms be about me, his covenant established with me, and his comforts delighting my soul. God's promises, though they lie long under ground, will spring up, bud, and ripen at last. Let me therefore always take care of my whole family, and live in the firm assurance that on Jesus is the care of all the churches. Let me hope that, though my beginnings be small, they will, in God's time, greatly, and even



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SPRING OF THE VIRGIN—WHERE JOSEPH MET JACOB. [GENESIS, xlvi:29, 30.]—"And Joseph made ready his chariot, and went up to meet Israel, his father, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die since I have seen thy face, because thou art yet alive." We give the view of the Spring of the Virgin because it is in the neighborhood where Joseph lived and where his father met him. The water in this region is such as has percolated through the soil from the Nile. Eber says that this spring is mentioned in records of the highest antiquity. It was believed for centuries that the balsam shrub could thrive here and nowhere else. This spot has come to be dear to the human race because the holy family sojourned here during their stay in Egypt, and because of its connection with Moses and Joseph.

that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money[1] failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, [o]Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, [p]Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their [q]cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second[2] year, and said unto him, We[r] will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.[3]

22 Only the land of the priests[4] bought he not: [s]for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, *here is* [t]seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give [u]the fifth[5] *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou [x]hast saved our lives: let us [y]find grace in the sight of my lord, and we will be Pharaoh's servants.[6]

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests[7] only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and [z]multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so the whole age[8] of Jacob was an hundred forty and seven years.[9]

29 And the time drew nigh that Israel [a]must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [b]put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I [c]will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place.[1] And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And [d]Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father, who strengtheneth himself to bless them. 3 He repeateth God's promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 8 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.[2]

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel [a]strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, [b]God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, [c]I will make thee fruitful, and multiply thee, and I will make

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A.M. 2299. B.C. 1705

1 1702.

o Mat. 6. 11. ver. 18, 19, 24. 1 Sa. 21. 3; 25. 8; Ju. 8. 5, 6.

p Phi. 4. 8. Ro. 12. 17. 2 Co. 12. 32.

q Ex. 9. 3, 19. Job 2. 4. Mat. 6. 24.

2 Sixth of the famine.—B.C. 1701.

r 2 Ki. 6. 26. Je. 38. 9.

3 Joseph removed the Egyptians far from their own lands, lest they should afterwards claim the property of them.

4 Or, *princes.*

s Jos. xxi. Ezr. 7. 24.

t Mat. 24. 45. Ps. 41. 1. Pr. 13. 23; 11. 26. Is. 55. 10. 2 Co. 9. 10.

u Ps. 41. 1; 112. 5. ver. 25.

5 In requiring but a fifth part, he dealt mercifully with them, and faithfully for the king.—From ch. 41. 34, 35 it would appear that the produce collected as a royal rent was but the *fifth* part of each year's crop, and whether this was, or was not, an increase on the customary amount does not appear; but, at all events, it was a moderate impost, and there appears no symptom of public dissatisfaction or complaint. How far private individuals may have availed themselves of Joseph's interpretation, and laid up in store against the anticipated famine, does not appear. But to estimate Joseph's management aright, Pharaoh must be considered as a *mercantile* one, chief part, at least, of whose revenue consisted in agricultural produce, and not in direct or indirect pecuniary taxes; an arrangement still common in some eastern nations, and relics of which may still be traced in the *seigneurial rents* of some parts of Italy and other European nations. It was, therefore, not merely Joseph's *right*, but his *duty*, to sell to the best advantage his employer's merchandise. Nor was his employer bound by any principle of even charity, to *bestow* his goods, while the purchaser was able to buy. Let the infidel scoffers who revile Joseph for his wisdom and fidelity set the example of *bestowing* their goods to men able to *pay for them:* and then, but not till then, can they escape from the weight of their own revilings. Had Joseph, indeed, *enslaved* the people, or had he taken advantage of their necessities to inflict an oversubsisting rack-rent, there might and there would have been ground for accusation; but he did none of these things, but after an admirable exercise of justice and mercy, left the people grateful, contented, and prosperous.—C.]

x ch. 6. 19, 45, 47, 50. 20.

y ch. 33. 15, 18. 3. Ru. 2. 13.

6 Farmers.

7 Or, *princes.*

z ch. 28. 14; 46. 3; 47. 27. Ex. 1. 7. De. 26. 5. Ps. 105. 24.

8 Heb. *the days of the years of his life.*

9 1689.

a ch. 3. 19. 2 Sa. 14. 14. He. 9. 27. Job 30. 23. Ps. 89. 48; 90. 7, 9, 10.

b ch. 24. 2.

c He. 11. 22, ch. 49. 29; 50. 12–14, 25.

1 Jacob and the other patriarchs desired to be buried in Canaan, to testify their firm persuasion that God would bring their posterity to the full possession thereof; and to manifest their desire and expectation of the heavenly inheritance thereby typified.

d ch. 24. 26. He. 11. 21. 1 Ki. 1. 47. ch. 48. 2. He bowed—thanked God for his promises, and for the security Joseph had given him by his oath.

CHAP. XLVIII.

B.C. 1689.

1 Joseph, who could not be long absent from court, took leave of his father, but not without giving strict charge to some of the family, that upon the very first appearance of danger they should immediately send for him. Accordingly, as soon as word was brought him that his father was dying, he took his two sons Manasseh and Ephraim with him, and went to visit him; who, when he heard that his favourite son was come, summoned all his spirits together, and was so far revived as to be able to sit up in his bed.—*Stackhouse.*

a Job 4. 3, 4.

b ch. 28. 12. 1 Ki. 22. 19. Ps. 103. 20, 21. Re. 5. 11.

c ch. 12. 2; 13. 15, 16, 17, 18; 26. 3, 24; 35. 11; 46. 3; 47. 27. Ex. 1. 7, 11. Thy natural seed shall long inherit Canaan, and thy spiritual seed shall enjoy the heavenly inheritance for ever.

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quickly, increase. Wherever I am, in station or in place, let me attend to its relative duties, giving honour to whom honour is due; and let me never be ashamed of an honest calling, but endeavour therein to abide with God. Be it my care and happiness to live always near the heavenly state, and as little connected with carnal and worldly men as possible; that when it pleases God to call me hence, I may be willing and ready at his bidding.

CHAPTER XLVII. [Ver. 21. *Cities.* The removal of the people to *cities* was necessary, for, in a rural distribution of houses, it would have been difficult, if not impossible, to provide them food. It is most probable, however, that Joseph found many of the Egyptians, what they are at this day, an unsettled, a *nomadic* people. By bringing them into cities during the famine he accustomed them to stationary dwellings and settled habits; and where infidelity has accused him of cruelty, civilization must hail him as one of her chief benefactors. The habits of the wandering tribe called *Gipsies* in England will abundantly illustrate the evils of an unsettled condition; and the success of at least one minister in Scotland in inducing a village of these wanderers, situate in his parish, to resign their nomadic habits, and come under the permanent inspection of the ministry and regular preaching of the gospel, and afford opportunities for the systematic education of their children, will be cause of gratulation to every Christian philanthropist, and will form the best illustration and defence of the conduct of Joseph in this regulation. C.]

REFLECTIONS.—Let me never be ashamed of my relations, however low they be in station, if they be honest; nor let me ever be an idler, an inactive person, either in church or state. Activity and ingenuity in my profession are the way to preferment. What though man's days be shortened, and filled up with troubles, yet my life on earth, whether perplexed or prosperous, is but a pilgrimage to the better country above. In the meanwhile, let me highly esteem, as a blessing, the prayers of such as fear God: and if he put me into power, let my care be to do good to all, especially to those of the household of faith. Let mercy, as well as equity, run through all my conduct. But go where I will, and enjoy what I may, let me keep sight of the promises and of the everlasting abodes: and though, for a while, I content myself with this world as a lodging, let my care, my hope, be to go to the heavenly Canaan at my death, and be with Christ, which is far better. Even here also let me behold him presenting a lost world of his brethren before the great King, the Lord of hosts, and preparing mansions for them:—behold him as giving out of his unbounded stores all the necessary blessings of time and eternity, not for our money, our cattle, our land, our persons, but freely, according to the exceeding riches of his grace; and by his oath concerning the promises of our present peace and everlasting happiness!

CHAPTER XLVIII. [Ver. 8. *Beheld.* Jacob, who

of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

5 And now thy [d]two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.[e]

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel[f] died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom [g]God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will [h]bless them.

10 (Now the eyes of Israel were [i]dim for age, *so that* he could not see.) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I [k]had not thought to see thy face; and, lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed [l]himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand,[3] and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the [m]first-born.

15 And [n]he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did [o]walk, the God which fed me all my life long unto this day,

16 The [p]Angel[4] which redeemed me from all evil, bless the lads; and let my [q]name be named on them, and the name of my fathers Abraham and Isaac; and let them [r]grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father; for this *is* the first-born: put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great; but truly his [s]younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, [t]God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, [u]Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given [x]to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

CHAPTER XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, [a]Gather yourselves together, that I [b]may tell you *that* which shall befall you in the [c]last days.

2 Gather yourselves together and [d]hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my [e]first-born, my [f]might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water,[5] thou[g] shalt not [h]excel; because thou [k]wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch.

5 ¶ Simeon and Levi *are* [l]brethren; instruments of cruelty[7] *are in* their habitations.

6 O my soul, come not thou into their [k]secret; unto their assembly, mine [l]honour, be not thou

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A.M. 2315. B.C. 1689.

[d] ch. 41. 50, 46. 20. Jos. 13. 7.

[e] Being heads of tribes, Jos. 14. 4; xvi. xvii. Nu. 1. 10, 32; 35. 26 28, 27. Thy other children shall be incorporated with the descendants of Ephraim and Manasseh.

[f] ch. 35. 19. 1 Sa. 10. 2. Mat. 2. 18. Rachel being dead, I have no hopes of more children.

[g] ch. 30. 22, 33. 5. Ps. 127. 3, 4. 128. 3, 6. with Is. 8. 18. Ch. 25. 5; 26. 4, 5.

[h] ch. 27. 4, 28. 3.

[i] Heb. *heavy*, ch. 27. 1. 1 Sa. 4. 15. with Is. 59. 1.

[k] ch. 37. 35; 42. 36. Ex. 3. 16.

[l] ch. 18. 2, 19. 1. Ex. 20. 12. Le. 19. 3, 32. Eph. 6. 1. 1 Ki. 2. 19. Ps. 45. 11. In reverence to his father, and in thankfulness for the honour and affection shown to him and his two sons.

[m] Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom: it being the practice among these people, whenever they prayed to God for any person, to lay their hands on his head.

[n] ch. 41. 51; 46. 20; ver. 18.

[o] He. 11. 21. ch. 27. 4; 28. 3, 20, 28. De. 33. 1.

[p] ch. 5. 22, 6. 9; 17. 1. Col. 2. 6. 1 Th. 2. 12. 1 Co. 10. 31. 1 Ki. 3. 6. 1 Pe. 2. 6. Is. 38. 3. 2 Co. 1. 12.

[q] Mal. 3. 1. ch. 28. 13; 31. 11, 13, 24. Ex. 23. 20, 21, with 1 Co. 10. 4, 9.

[r] The messenger, the redeemer, or kinsman appointed, in the law of Moses, to redeem any alienated inheritance, Le. 25. 25; Ru. 3. 12. In ch. 32. 24 we find Jacob engaged in prayerful wrestling with him whom, in ver. 30, he calls *God*. Again, in Ho. 12. 4, 5 this same person is called the *Angel*, even the *Lord God of hosts*; and by combining these passages with 2 Ti. 4. 18, this glorious person is seen to be the Lord Jesus Christ, who is of 'the seed of David according to the flesh;' but, at the same time, 'God over all, blessed for ever,' Ro. 9. 5. [Ed.]—The form of the blessing is worthy of note. God is invoked as the God before whom his fathers walked, and as the God who provided for Jacob himself during his long life. The *Angel* is also invoked—that *Angel of Jehovah* who blessed him at Bethel, and saved him at Mahanaim. The construction of the passage shows that the Angel is regarded as equal with God and one with him. The Angel is the second person of the glorious Trinity. —*P.*

[s] ver. 5. De. 28. 10, 2 Ch. 7. 14. Je. 14. 9.

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[t] ch. 22. 17. De. 33. 17. Nu. 20. 18, 34. 37. Jos. 17. 17.

[u] ch. 17. 20, 21; 25. 23. Nu. 1. 33, 35. The tribe of Ephraim became greatest in number, power, and dignity; Joshua, the conqueror of Canaan, and Jeroboam, the first king of Israel, being of it. Nu. 13. 8, 10. 1 Ki. 11. 26, 28, &c.

[x] Ps. 4. 17, 18.

[a] ch. 50. 24. 2 Ki. 2. 9, 12. 2 Pe. 1. 14. 2 Ti. 4. 6. Lu. 2. 29. Jos. xxiii. xxiv. De. 1. xxxiii.

[b] As my first-born, De. 21. 17. Jos. 24. 32. Jn. 4. 5. ch. 33. 19. What I first purchased, and afterwards recovered by force from those Canaanites who had robbed me of it.

CHAP. XLIX.

[a] Ps. 133. 1–3. He. 10. 24, 25. 13. 1.

[b] Am. 3. 7. Ps. 25. 14; 105. 15.

[c] Future times, Nu. 24. 14. De. 4. 30. 1 Ti. 4. 1, 2. Ti. 3. 1. Ac. 2. 17. De. 2. 29. Is. 2. 2.

[d] Ex. 20. 12. Pr. 1. 8; 2. 1–4; 3. 1, 2, 13, 17, 18, 20; 4. 1, 24; 23. 22, 26.

[e] De. 21. 17. Ps. 78. 51; 89. 27. ch. 29. 32. See ch. 46. 8.

[f] Reuben was begotten in the vigour of Jacob's life, and, as first-born, had the original claim to precedence in dignity and power. De. 21. 17.

[g] Obstinate in our own opinions, when they are not founded on the sure word of God—perseverance in our own plans, when these are not guided by divine wisdom, nor prosecuted in love—are dangerous rocks, upon which many have been shipwrecked. But not less dangerous are their opposites—vacillation of opinion, and instability of purpose. *Unstable as water*, moved by every breath of air, a spirit veering with every wind of doctrine, descending to every lower level, even as 'wicked men and seducers wax worse and worse.' Thus water, which is never *dead* but when *frozen*, is the emblem of the unconverted heart; never fixed on any purpose but 'enmity against God.'—*C.*

[h] Heb. *do not thou excel*, ch. 46. 8. De. 33. 6. Nu. xxxii. Ju. 5. 15, 16. 2 Ch. 12. 2 Ki. 15. 29.

[k] 'Boiling up like water, thou shalt not have pre-eminence;' i.e. because thou didst not restrain thy lust, thou shalt lose thy place and thy power as my first-born. Reuben in fact sacrificed his birthright to his passion. During its whole history the tribe held a subordinate position.—*P.*

[l] ch. 35. 22. 1 Ch. 5. 1. 2 Co. 5. 1.

[k] ch. 34. 25, 30; 49. 33, 34. See ch. 46. 10, 11.

[l] Or, *their swords* are *weapons of violence*.

[k] Je. 15. 17. Ps. 64. 2, 5; 76. 9.

[l] Ps. 16. 9, 30. 12; 57. 8.

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is here said to *behold* Joseph's sons, is represented, ver. 10, as not able to *see*; some have therefore supposed the verses contradictory. They are not so. Jacob's eyes are only said to have been *dim*, not *blind*, so that he could not see more than *dimly*, and not being familiar with Joseph's sons he had to inquire who they were. *C.*]

Ver. 14. Laying on of hands was used (1) In blessing a person, Mat. 19. 15. (2) In transferring the guilt of offenders on the sacrifices offered for them, and devoting them to God's service, Le. 1. 4; 16. 21. (3) In judging, condemning, and punishing, Le. 24. 14. (4) In the miraculous curing of distempers, Mar. 6. 5; 16. 18; Lu. 4. 40; 13. 13; Ac. 19. 11; 28. 5. (5) In conferring the miraculous influence of the Holy Ghost, Ac. 8. 17; 19. 6. (6) In ordination of men to office, Nu. 8. 10, 20; 27. 18, 23; De. 34. 9; Ac. 6. 6; 14. 23.

Ver. 22. [Reference is made to that 'parcel of a field' which Jacob bought from the children of Hamor, at Shechem. It would appear that after the purchase it had been seized by the Canaanites, and that Jacob had taken it from them by force. After the exodus it became the centre of Ephraim's allotted territory, and one of the strongholds of Israel. *P.*]

REFLECTIONS.—It is becoming, and highly profitable, for children to visit their godly parents in their dying moments: and while it is necessary for parents to make their last wills with the greatest exactness, that there may be no disputes relative to them after they are dead, it is peculiarly useful and pleasant for them to commemorate at such a time God's former kindnesses to their soul. How encouraging is it to found our prayers for, and our expectations of, the prosperity of our friends upon the promises of God, intimated to ourselves! and how pleasant to think of such deceased friends as we hope to meet in glory! The favours of God often exceed the hopes of his people, and sweetly compel them to the most abundant praise! and what a mercy is redemption through Jesus' blood! It is peculiarly precious in a dying hour, and is sweeter than honey and the honey-comb. Surely it becomes those who have shared it to mention the same, and bear testimony for God for the encouragement of others whom they leave behind. How the compassion of God shines in accepting one person as well as another! But rejoice, my soul, that the Lord hath made us Gentiles fruitful in the land of our affliction. He hath blessed our church with numbers and privileges far superior to those of Israel his first-born. In infinite mercy, when our godly relations forsake us by death, our God remains with us! Nay,

united: for in their anger they [m]slew a man, and in their self-will they digged down[4] a wall.

7 Cursed *be* their [n]anger, for *it was* fierce; and their wrath, for it was cruel: I will [o]divide them in Jacob, and scatter them in Israel.[5]

8 ¶ Judah, thou *art he* whom thy brethren shall [p]praise: thy hand *shall be* [q]in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* [r]a lion's whelp: from the prey, my son, thou art gone up: he [s]stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The [t]sceptre shall not depart from Judah, nor a lawgiver from [u]between his feet, until Shiloh come; and unto him *shall* the [x]gathering of the people *be:*

11 Binding[y] his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.[6]

13 ¶ Zebulun shall [z]dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar[a] *is* a strong ass couching down between two burdens:

15 And he saw that [b]rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.[7]

16 ¶ Dan shall [c]judge his people, as one of the tribes of Israel.

17 Dan shall be a [d]serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.[8]

18 I[e] have waited for thy salvation, O LORD.

19 ¶ Gad, [f]a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher [g]his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* [h]a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a [i]fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall.

23 The [k]archers have sorely grieved him, and shot *at him*, and hated him:

24 But his [l]bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the [m]Shepherd, the stone of Israel;)

25 *Even* by the [n]God of thy father, who shall help thee; and by the Almighty, who shall [o]bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed

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since Jesus has left us, by going to the Father, the Lord the Spirit supplies his place, to guard and guide us to the promised inheritance.

CHAPTER XLIX. [Ver. 2. The patriarchal blessing is embodied in these remarkable words; and the characteristics and future history of each son and tribe are sketched in outline. Like most ancient prophecies the language is poetical and highly figurative; but events are shadowed forth so plainly that the student of history can have little difficulty in recognizing them. *P.*]

Ver. 4. Whatever power or dignity the Reubenites had at first, they quickly lost it, Nu. 10. 18–21; Jos. 4. 12, 13; xxii. with Ju. 5. 15, 16; 1 Ch. 15. 18–26. They never rendered themselves famous by any noted exploit; nor did any judge, king, or prophet, that we know of, proceed from among them.

Ver. 6. They *digged down the walls* of the house where Hamor and Shechem secured themselves; or they seized upon oxen and carried them off for a spoil.

Ver. 7. The Simeonites had their inheritance in Canaan out of the lot of Judah, Jos. 19. 1–9; this being too small for them, they had to seize for themselves part of Arabia, 1 Ch. 4. 39–43; and it is said that many of them dispersed themselves among the other tribes, in the character of teachers. The Levites lived scattered among all the other tribes; and were the spiritual instructors of their brethren, and the collectors of the sacred revenues, Jos. xxi.; 1 Ch. vi. xxiii. xxvi.

Ver. 8–12. The tribe of Judah was the most numerous and powerful of all, Nu. 1. 27; 26. 22; 2 Sa. 24. 9; 2 Ch. 14. 8; 17. 14–16. To them their fellow-tribes often submitted themselves, Ju. 1. 2; 3. 9, 10; 20. 18; chiefly under David and Solomon, 1 Ch. xii.; 1 Ki. iv.; many individuals of these adhered to them in the days of Rehoboam, 1 Ki. 12. 17; 2 Ch. 11. 16, 17; Asa, 2 Ch. 15. 9; 16. 6; 17. 2; Hezekiah, 2 Ch. 30. 11; and after their return from Babylon, Ezr. 37. 15–22. The tribe of Benjamin almost always adhered to them. In the march of the tribes, and in their going forth to war, God appointed them the precedence, Nu. 10. 14; Ju. 1. 2; 20. 18. The first of the judges was one of them, Ju. 3. 9, 10. The only kings that ever God in mercy granted to the Hebrew nation were of them, 1 Sa. xvi.; 2 Sa. vii.; Ps. lxxxix. Their conquests and spoils were peculiarly remarkable, Ju. i.; 2 Sa. 3. 1; viii. x. xxi. 2 Ch. xiii. xiv. xx. xxvi.; Is. 33. 4; 37. 36. In Canaan they had the first lot of the country assigned them; it was very extensive and fertile; it abounded with vines and pastures, which rendered wine and milk almost as common as water. But the predictions respecting this tribe have their principal accomplishment in Jesus Christ, who is the Lion of the tribe of Judah, to whom God hath given all power in heaven and in earth, Mat. 28. 18; Ps. lxxii., and whom he hath commanded all men to adore, Jn. 5. 22, 23; Phi. 2. 9–11. He conquers all his and his people's enemies, Col. 2. 14, 15; Ps. cx. He bestows a fulness of grace and glory upon his people, Ps. 68. 12, 13. He is the true vine, who prepares for his people the wine and milk of gospel-truths, ordinances, influences, and blessings, Is. 55. 1; Joel 3. 18. He is called *Shiloh*, that is, the *Author of our peace, prosperity, and salvation*, Is. 9. 6, 7; Mi. 5. 5; Ep. 2. 14; Ju. 23. 6; Mat. 1. 21. Till he came in the flesh, Mat. 1.; Lu. xi., the tribe of Judah not only retained its distinct form as a tribe (which none of the rest, no not that of Benjamin, properly did), but retained a governing power in its princes, judges, kings, deputies of the Chaldean, Persian, and Grecian monarchs, Maccabean governors or kings, or in the Sanhedrim or great council of their elders. Scarcely had Jesus appeared in the flesh when Judea was altogether reduced into a Roman province, having no sovereign but the Roman emperor, Ju. 19. 12, 15. No sooner had the gathering of the Gentiles to *Shiloh* taken place, by the spread of the gospel, than the city and temple of Jerusalem were destroyed, the constitution of their church and state dissolved, and themselves scattered as vagabonds among all nations, to be standing witnesses, for many generations, that he is come. ——[Ver. 8. The birthright which Reuben had sacrificed is here given to Judah. From first to last the tribe of Judah was the most influential among the twelve; and it finally gave a name to the whole nation. *Jem. P.*——Ver. 10. *Feet.* In ch. 48. 12, we find Joseph bringing his two sons *from between his knees*, as a place of parental endearment and protection. By the lawgiver never departing from *between Judah's feet*, we may accordingly well understand a succession of rulers in the tribe of Judah, till the coming of Christ, the Shiloh, our peace, our peace-maker. *C.*——This remarkable prophecy has been variously interpreted. It is interesting to know that ancient Jewish rabbins almost unanimously adopted the Messianic interpretation. Thus in the Targum of Onkelos it is rendered, 'Until Messiah comes, whose is the kingdom.' In the Jerusalem Targum, 'Until King Messiah comes, whose is the kingdom.' Rashi, 'Until Shiloh come—King Messiah,' &c. The word *Shiloh* appears to be derived from a root which signifies 'to rest,' or 'to be secure;' and would therefore mean 'the giver of rest.' Reference is undoubtedly made to a great personal Ruler and Peace-giver, who should spring from the tribe of Judah. *P.*]

Ver. 16, 17. Though the Danites were the offspring of a concubine, they had as much power as the other tribes sprang of free women. They harassed the Philistines in Samson and others, Ju. xiii.–xvi. But they proved a stumbling-block to the other tribes by their idolatry, Ju. 18. 29–31.

Ver. 18. I pray for, and expect, the promised deliverances to myself and posterity, but especially that spiritual and eternal salvation, to be accomplished by the Son of God in human nature.

Ver. 19. The Gadites were exceedingly exposed to the invasions and ravages of the Ammonites, Arabians, Syrians, Assyrians, &c., Ju. 10. 8; 1 Sa. 11. 1, 2; 2 Ki. 10. 33; 15. 29; 1 Ch. 5. 26.

Ver. 21. [*Words.* Or on the authority of the Septuagint, Chaldee paraphrase, and Arabic version, a spreading tree, shooting out goodly branches. But as the noun translated *words*, signifies *divergencies*, may we not retain the translation, 'a hind let loose,' that giveth forth goodly branches or antlers? The image of freedom, and grace, and fruitfulness, is thus complete. *C.*——'Naphtali is a hind let loose,' or 'a graceful hind'—timid and distrustful of its own powers, swift of foot to elude its enemies; but when brought to bay fierce and strong to defend its life. 'He giveth goodly words.' The tribe was to be famous for poetic genius; and we have one noble ode ascribed in part to a Naphtalite, Ju. v. *P.*]

Ver. 22. Joseph's posterity spread themselves far and wide, dwelling on both sides of Jordan, Jos. 12. 6; 13. 7; 16. 17.

Ver. 24. Joseph's graces continued firm; enabling him to withstand temptations, endure injuries, and per-

above the blessings of my progenitors unto the utmost bound of the [p]everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was [q]separate from his brethren.[6]

27 ¶ Benjamin shall [r]ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.[7]

29 ¶ And he charged them, and said unto them, I am to be [s]gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite;

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, [t]which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There[u] they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried [x]Leah.)

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end[8] of commanding his sons, [y]he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAPTER L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren, who crave his pardon.* 22 *His age.* 23 *He seeth the third generation of his sons.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is chested.*

AND Joseph [a]fell upon his father's face, and wept upon him, and kissed him.

A.M. 2315. B.C. 1689.

[p] Hab. 3:6. Ezek. 37. 25, 26.

[q] ch. 37. 28. Ps. 105. 17. 2 Co. 6. 7 9.

6 Ephraim got from Jacob [1] not the birthright blessing, and it was prophetic of the future greatness of the tribe. The territory allotted to it was in the very centre of Palestine. It was naturally as strong as that of Judah; and it possessed those valuable and spacious upland plains, which multiplied much more productive. From the time of the settlement in Palestine Ephraim contended with Judah for the sovereignty, and the struggles of the two contributed mainly to the final rending of the nation.—*P.*

[r] See ch. 46. 21. Ju. 3. 15. 20. 3. 1 Sa. 13. 20. 21. 14. 21. 47. 2 Sa. xv. xvi. 1 Ki. viii. ix. Nu. 27. 14. Deu. 32. 51. Zec. 14. 5, 7.

7 Every tribe was blessed by their father with such a blessing as the Lord intended to bestow upon them.

[s] ch. 25. 25, 26. 35. 29. Nu. 12. 23.

[t] ch. 47. 30; 23. 16, 17; 50. 13.

[u] ch. 23. 19; 25. 9; 35. 29; 49.

[x] Rachel was buried near Bethlehem, ch. 48. 7, 19, 20. 1 Sa. 10. 2. Mat. 2. 18.

8 Thus the good old patriarch having given his blessing to his children, according to the divine direction, and not according to his own inclination, reminded them all, but Joseph more especially, to bury him in the sepulchre of his ancestors in the cave of Machpelah; and so laying himself down in his bed again, in a short time expired after he had lived 147 years in all, and 17 of these in Egypt.—*Stackhouse.*

[y] Lu. 2. 29. ch. 15. 5; 25. 8. Ec. 12. 7. Job 30. 23. Ho. 12. 23.

CHAP. L.

[a] ch. 46. 4. 2 Ki. 13. 14. Mar. 5. 38. Ju. 22. 35, 36.

A.M. 2315. B.C. 1689.

[b] 2 Ch. 16. 14; 21. 19; 32. 33. Ju. 15. 39, 40.

[c] Nu. 20. 29. De. 34. 8; 21. 13.

9 It was against rule for any person, how great soever, in mourning apparel, to appear in public, and especially in their royal presence, because in that state they were accounted unfit for any employment; and therefore Joseph, does not go himself, but desires some of the courtiers to carry his request to the King: and this request he was the rather loined to make, because the retinue and guard which the pomp of the funeral, and the danger of indisposition from emotions, made necessary, could not be obtained without the King's leave.—*Maimonides.*

[d] Es. 4. 2.

[e] See ch. 18. 3.

[f] ch. 47. 29-31; 48. 21; 49. 29, 30.

[g] 2 Ch. 16. 14. Is. 22. 16. Mat. 27. 60.

[h] ch. 3. 19. He. 4. 3, 10. 5, 7. Job 30. 23. with Ps. 79. 3.

1 It is customary even in European nations for the official attendants on royal guests never to withdraw without the special leave of their sovereign.—*C.*

2 Officers, counsellors.

[i] Westward from Jordan, De. 1. 1.

3 Not from Egypt, whence the funeral procession went, but from near Mount Sinai in the wilderness, where Moses wrote.

[k] Nu. 19. 11. 2 Sa. 31. 13. Job 2. 13.

[l] ch. 10. 25, 19; 23. 7.

2 And Joseph commanded his servants the physicians to [b]embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed;) and the Egyptians [c]mourned for him threescore and ten days.

4 ¶ And when the days of his mourning were past,[9] Joseph [d]spake unto the house of Pharaoh, saying, If now I have [e]found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My[f] father made me swear, saying, Lo, I die: in my grave which I have [g]digged for me in the land of Canaan, there shalt thou [h]bury me. Now therefore let me go up, I pray [i]thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants[2] of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* [i]beyond Jordan,[3] and there they mourned with a great and very sore lamentation: and [k]he made a mourning for his father seven days.

11 And when [l]the inhabitants of the land, the Canaanites, saw the mourning in the floor

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form duties: and his honours were secured to him. He was a *shepherd*, to direct and provide for the Hebrews in Egypt, and *the stone*, under God, upon whom their happiness and safety were founded in that country. Joshua, who brought them into Canaan, sprung of him.

Ver. 25. God blessed his posterity with plenteous rains and dews, with fountains of water, and with multitudes of children, richly supplied with every enjoyment.

Ver. 26. Jacob's blessings excelled those of Abraham and Isaac, (1) In their extent, none of his children being excluded, as Ishmael and Esau had been. (2) In their distinct clearness: the land of Canaan, which had been formerly bequeathed in general, was now distributed to Joseph and his brethren. (3) In the apparent nearness of fulfilment; his posterity now increasing fast. Joseph was separated from his brethren when he was sold into Egypt, and afterwards by his distinguished honours there.

Ver. 33. [The phrase *gathered to his people* occurs also ch. 25. 8, 17; 35. 29, and intimates not that the parties who died were buried, but that they still lived, and were gathered in immortality to the people of the living God. It is the phrase employed by Paul, 2 Th. 2. 1, 'Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering* together unto him.' *C.*]

REFLECTIONS.—How important is the proper work of a death-bed! for dying parents solemnly to pray for, to warn, and to direct their surviving children, is useful and becoming. The sins of parents often entail disgrace and misery upon their posterity; and the blessing of God fixes most remarkably where, for a time, there is the least appearance of it. But the lots of mankind, even in the same family, are greatly diversified. Let me therefore, first of all, and above all, make choice of Jesus, the once promised SHILOH, and now glorified Lord and Christ, and of his salvation, and then be content with such things as I have. Amidst all my work on earth, let me seek and wait for the salvation of God, that when I have finished my course I may be gathered to Jesus and his people above!—But is not the now-departed patriarch a glass to show me my Redeemer? Is not he justly named Jacob and Israel? How long expected, earnestly desired, and supernatural was his birth! Divinely was he chosen to be the Father of many nations of believers, the peculiar people of God. He took the first Adam by the heel, fulfilling the covenant which he had broken; he supplanted and overthrew Satan and his works in the world; and, by his bloody service and suffering, he secured his mediatorial heirship of all things. What inestimable blessings he obtained for men, by offering himself to God in the likeness of sinful flesh! In this his work of love, how exposed to trouble from Jewish brethren, from Satan, the accuser of men, and from JEHOVAH, his loving Father above! How distressful his earthly exile! Hard was his service, numerous his sorrows, unsettled his lot, and remarkable his plainness and integrity. What love he bears to his mother and spouse the church! Faithful was he in his work, prevalent is he in his intercession, and glorious and extensive in his reward; for in the multitude of his redeemed he shall see of the travail of his soul, and shall be satisfied. Having finished his work, and blessed his disciples, he retired to his rest in the heavenly Canaan—the midst of the throne of God. And innumerable multitudes of spiritual seed spring from his twelve apostles, those dignified patriarchs in the gospel church.

CHAPTER L. Ver. 2. It has been customary with many nations to embalm the dead bodies of persons of rank, taking out the bowels, and so seasoning the body with salt and spices, &c., as to preserve it long from putrefaction. In Egypt they carried this art to such a degree, that bodies embalmed remained uncorrupted for thousands of years: which are now sometimes sold in Europe under the name of mummies.

Ver. 3. It was the custom of the Egyptians to mourn seventy days for their dead, and of the Hebrews to mourn seven, 1 Sa. 31. 13; and just so long the joy of the latter lasted at their solemn weddings, ch. 29. 27; Ju. 14. 17.—[The process of embalming was tedious and expensive. The brain and intestines were first removed, and the head and body filled with spices. The corpse was then steeped in *natrum* for seventy days, and then washed, wrapped in bandages of linen covered with gum, and placed in a wooden case. The whole body was thus preserved so well that the features remained almost unchanged for centuries. The mummy preserved in its case was carried with the greatest care, and placed in the cave of Machpelah. That cave has been deemed sacred ever since. May it not be, therefore, that the remains of Jacob exist still, and shall one day be brought to light by some enterprising explorer? *P.*]

Ver. 10. *Beyond Jordan*, in the books of Moses, denotes the *west side of Jordan*, as he delivered his writings on the east of it. In other parts of Scripture the phrase denotes the *east of Jordan*, as the writers lived on the west of it. Some, however, think that

of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim,[4] which *is* beyond Jordan.

12 And his sons did unto him [m]according as he commanded them:

13 For [n]his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [o]bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead,[5] they said, [p]Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, [q]Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the [r]servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and [s]fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [t]Fear not; for *am* [u]I in the place of God?[6]

20 But as for you, [x]ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [y]I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an [7]hundred and ten years.[8]

23 And Joseph saw Ephraim's children of the third *generation:* [z]the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.[9]

24 ¶ And Joseph said unto his brethren, [a]I die: and [b]God will surely visit you, and bring you out of this land, unto the land which he [c]sware to Abraham, to Isaac, and to Jacob.

25 And [d]Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him; and he was put in a coffin in Egypt.

A.M. 2315. B.C. 1689.

4 That is, *the mourning of the Egyptians.* 2 Sa 6 18.

m Ex.2.——Ep.6.1, ch.47.29,30.49.29-32.

n Ac.7.16.

o ch. 23. 16-18.25. 9; 35.27,29.49.29-31.

5 As soon as their father was buried, Joseph's brethren began to reflect on the wrongs they had formerly done him, and were not a little apprehensive that as he had the power, he might have it in his intention, to avenge himself of them: and therefore they consulted together and framed this message:—That it was their father's earnest request that he should forget all past injuries, and continue them under his protection as formerly. This, when Joseph heard, such was his compassionate temper, that he could not refrain from weeping, and therefore to remove their fears, he sent immediately for them, and receiving them with the same kind affection as when their father was alive, excused the actions committed against him in such an obliging manner, and gave them such assurances of his future love and adherence to them upon all occasions, as made them return to their families full of joy and satisfaction.—*Stackhouse.*

p ch.42.27. Le.26.36. Ps.53.5;124.5.

q Mat. 6. 12, 14, 15. Ep. 4. 32. Lu. 17. 3,4 Col. 3.12,13.

r Mar. 10. 42. Mat. 20.25;75.40. Phile.8—20. Ga.6.10,16.

s ch. 37. 7,9; 42. 6; 43. 7. 37; 44. 14; 45. 3.

A.M. 2375. B.C. 1689.

t ch.45.5.

u ch.30.2. Job 34.29—29. De.32.35. Ro.12.19.

6 *Am I in the place of God,* to avenge myself upon you for the wrongs you did me?

x ch.37.4,18,28;45.5. Ps.105.17. Ro.8.28. Is. 10.7.

y Mat. 5. 44. Ro.12. 20. ch.47.12.

7 1635.

8 At the death of Jacob the Israelites were seventeen years in Egypt; and at the death of Joseph seventy-one years. The book of Genesis here ends, having given a summary of history from Adam—a period of about 2369 years.—*P.*

z Nu.32.39. ch. 30.3. Job 42.16.

9 He sometimes dandled these great grand-children on his knees.

a ver 5. Job 30. 23. He 9.27. Ec.12.5,7. Ge. 3.19. Ro. 5.12.

b ch.21.1; 25.11; 46.4. Ex.4.31.

c ch.15.7,18;22.17; 23. 25.27; 26. 3; 28.13; 35. 12; 46. 4. Ex. 33.1. Nu.32.11. De.1.8,6.10; 30.20.

d He. 6.16; 11.22. ch. 47. 30, 31. ver. 5. Ex.13. 19. Jos.24.32. Ac.7.16.

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the Hebrew word signifies either *beyond* or *on this side.* —[The route of the funeral-procession was no doubt the direct one from Egypt across the desert to Gaza and Hebron. The 'thrashing-floor of Atad' was probably somewhere to the south-west of Hebron. The expression 'beyond Jordan' does not always mean east of that river. Its meaning must depend on the point of view of the writer or speaker. Here it must evidently signify west. *P.*]

Ver. 11. [Mourning for the dead is both lawful and salutary for believers; provided it be not accompanied with murmuring against God, and be mingled with the blessed hope of the immortality of the spirit, 2 Co. 5. 8, or the resurrection of the body, 2 Th. 4. 13. *C.*]

Ver. 16. [*Thy father did command before he died.* There is no reason to infer, because this command is not previously mentioned, that therefore it is a fiction of Joseph's brethren. Joseph's employment about the court, and his brethren's residence in Goshen, allowed but little time for intimacy, and that full restoration of confidence which is best confirmed by habitual intercourse. Their recollection of their offence against Joseph makes them anxious for a renewed confirmation of his forgiveness.—*Note,* How should the recollection of our offences against Christ, our brother (He. 2. 11), lead us, with Peter, to 'weep bitterly' at the 'throne of grace, that we may both obtain mercy, and find grace to help us in time of need,' He. 4. 16. *C.*]

Ver. 17. *Joseph wept,* pitying their perplexity, and grieved at their jealousy of his good-will.

REFLECTIONS.—With tender affection ought children and others to take their last farewell of dying friends; and with due care should they be decently interred. Yea, in every case it is kind and dutiful, by partaking, to alleviate the sorrows of the afflicted. It is proper that servants have their master's permission to attend work of their own, be it ever so necessary; nor should that permission be withheld upon a reasonable request. What a loss to a country, what an alarming call to preparation for eternity, is the death of one of God's true children! But it is comely to have an amicable correspondence settled between friends on the occasion of the death of their common relations. And it is altogether unlike a Christian to make the death of friends, especially parents, a mean of commencing strife and debate, on account of some carnal bequeathments. Difficult is the work of quieting a guilty conscience, if thoroughly awakened: but it were hard-hearted, indeed, to refuse forgiveness of injuries, especially when requested by such as are at once our brethren and the servants of the God of our fathers. And when penitential confessions of injury done meet with a ready forgiveness from the receiver, it is highly ornamental and becoming; at the same time it is necessary for offenders principally to deal with God himself, through the blood of his Son. But to finish a religious life in the vigorous exercises of faith on God's promises, and in high friendship with his people, must be the summit of the true Christian's desire. Meanwhile, amidst the deaths of useful relations, that our God cannot die, cannot leave us, and can and will deliver us out of all our distresses, is a source of unfailing comfort and abiding consolation.

THE SECOND BOOK OF MOSES, CALLED

E X O D U S,

Contains a history of one hundred and forty-five years, and therein exhibits the fulfilment of God's promises to the patriarchs, in the multiplication of their seed, and their deliverance from bondage in Egypt; and represents the establishment of those laws and ordinances which God required them to observe as memorials of his favours. We have here particularly represented the tyranny of Pharaoh king of Egypt; the cruel bondage and marvellous increase of the Israelites; the birth, education, and exile of Moses; his and his brother Aaron's divine mission to deliver their brethren; the ten plagues inflicted on the Egyptians for refusing to let the Israelites leave their country, and their destruction in the Red Sea; the Hebrews' celebration of the passover, departure from Egypt, and safe passage through the Red Sea; God's sustenance of them by sweetened water, or water from a flinty rock, and by quails and bread from heaven; his laws relative to the passover, feast of unleavened bread, firstlings, manna, &c.; his solemn publication of his moral law from Mount Sinai; his directions relative to their civil and religious conduct; his entrance into covenant with them, ch. i.–xxiv.; his directions concerning the tabernacle and its furniture, and concerning the apparel and consecration of his priests; the Hebrews' idolatrous making and worshipping the golden calf; Moses' intercession for them, and God's gracious reconcilement by means of it; their voluntary contribution for, and actual making and erecting, the tabernacle and its whole furniture, ch. xxv.–xl. There are, perhaps, more types of Christ in this than in any other book in the Bible.

CHAPTER I.

1 *The children of Israel, after Joseph's death, multiply greatly.* 8 *The more they are oppressed by a new king, the more they multiply.* 15 *The piety of the midwives, in saving the men-children alive, is rewarded by God.* 22 *Pharaoh commandeth the male-children to be cast into the river.*

NOW [a]these *are* the names of the children of Israel which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins[1] of Jacob were [b]seventy souls: for Joseph was in Egypt *already*.[2]

6 And [c]Joseph died,[3] and all his brethren, and all that generation.

7 And[d] the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up a [e]new king over Egypt, which knew not Joseph.

9 And he said unto his people, [f]Behold, the people of the children of Israel *are* more and mightier than we:

10 Come[g] on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get[h] them up out of the land.

11 Therefore they did set over them taskmasters to [i]afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.[4]

A.M. 2369. B.C. 1635.

CHAP. I.

[a] Ge.29.31-35.30.1-24.46.8-26.49.3-27.35.22-26.ch.6.14-16.1 Ch.2.1,2; 12. 23-40; 27. 26-22.

[1] Heb. *thigh.*

[b] Ge. 46. 27. De. 10. 22. Ac.7.14.

[2] In Ge.46.26, 27 an analysis of the number is given. Descendants of Jacob 66, Joseph and his two sons, and Jacob himself — in all 70. It is stated that Jacob's sons' wives are not included. The same number is given in De.10.22. It is remarkable that the Septuagint version of Genesis and Exodus makes the number 75, of whom nine are said to be children of Joseph. In Ac. 7. 14 Stephen says, 'Then sent Joseph, and called his father Jacob to him, and all his kindred, *threescore and fifteen* souls.' Stephen may either have followed the Septuagint version, which was then commonly used in Palestine; or, which is more probable, he may have included the living wives of the patriarchs, making up the number thus — sons and grandsons 66, wives 9.—*P.*

[c] Ge 50.24,26. Ac. 7. 15-17.

[3] Cir 1635.

[d] Ge.22.2 .3.16; 35. 5[11] 4-6.16 .2 17; 26.4; 28 4.14; 35.1-11; 46. 35 47. 27. Ps.105.24.De 10. 22[26].5. Ne 9.23. ch.12. 37. Ac.7.17.

[e] Cir.1592 Ac.7. 18. Ec.9 15

[f] Job 5.2. Ec.4.4. Pr. 14.28; 27.4. Ja.4.5[13].14. 1 Ti.3.3. Nu.22.4,5.

[g] Ps.1.13. Ac. 7. 19. Ps.105.25. Nu.22.6.

[h] With Ge. 15. 14; 46.4[50.24. ch.xii.xiv.

[i] Ge.15.13. ch. 2. 11. Ps.81.6; 68. 13; 105. 25. De.26.6.

[4] Pithom was situated near the northern end of the canal which connected the Red Sea with the Mediterranean. Raamses was also near the canal, but more to the south. Both cities were in Goshen, and were probably intended as fortresses to command the province.—*P.*

A.M. 2369. B.C. 1635.

[k] Ps. 105. 24. Pr. 22. 30. Ac.7.4.22. Ro.8. 28. He.12.6-12.

[l] Pr. 27. 4. Job 5. 2. See ver.9.

[m] ch.20.5[12, 23]; 34. 7. De.4.20[26].6. Ps.68 23; 81.6. Ge.15.13. Ac.7.19.

[5] Cir. 1588.

[6] The grammatical structure of the original shows that these women were Hebrews, and not, as some suppose, Egyptians. Pharaoh had authority over them just as he had over their whole nation. Two only are mentioned. They were probably the heads of the profession.—*P.*

[n] Re.12. 3-5. Ps. 83 4.Mat.2.13.

[7] *Shall kill him.* To persons educated in the principles of Christianity, this deliberate cruelty of Pharaoh seems almost incredible. But when it is recollected that infanticide was tolerated by the laws of Solon at Athens and of Lycurgus at Sparta (and these were the two most renowned legislators of Greece), and that it is still legally practised to a vast extent in Hindostan, China, and elsewhere, this record of a decree, to us so apparently improbable, becomes an internal evidence of the truth of the Mosaic history.—*C.*

[o] Pr.16.6,7; 24.11,12. Ac.5.29,4.19. Da.3.16. Ge.9.5,6.

[p] 2 Sa.23.28. Ec.8.4.

[q] Jos.2.4.2 Sa.17.19, 20.

[r] He.6.10. Ps.41.1,2. Mat.10.40,25.40. Pr.19. 17.

[s] See ver.7,12.

12 But the more they afflicted them, [k]the more they multiplied and grew. And they were [l]grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with [m]rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt[5] spake to the Hebrew midwives; (of which the name of the one *was* Shiphrah, and the name of the other Puah;)[6]

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall [n]kill him;[7] but if it *be* a daughter, then she shall live.

17 But the midwives [o]feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, [p]Why have ye done this thing, and have saved the men-children alive?

19 And [q]the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore [r]God dealt well with the midwives: and [s]the people multiplied, and waxed very mighty.

CHAPTER I. Ver. 8. Perhaps this king pertained to a new family, which obtained the throne about a hundred years after the Hebrews went down to Egypt. —[It is known that a number of dynasties, different in race and character, ruled over Egypt. It is probable that we have here an indication of the rise of a new dynasty—strangers to the country, and ignorant of its history. If not entirely ignorant of history, the new king was at least so opposed to the policy of his predecessors, that he ignored the claims and services of the Israelites. *P.*]

Ver. 10. The Israelites about this time began their compliance with the Egyptian idolatry, for which God justly punished them by the hand of the Egyptians, Jos. 24. 14; Eze. 20. 7, 8; 23. 8; Ps. 105. 25.

Ver. 11. Perhaps these cities were not only intended for depositing the stores of the country, but also for protecting it from the Arabs, Philistines, and others on the north-east, or for retaining the Hebrews in their bondage.

Ver. 19. Probably, by virtue of the special assistance of God, it was really so with many of the Hebrew women.

Ver. 21. While God exceedingly multiplied the Hebrews, he increased the families and happiness of the midwives.

REFLECTIONS.—One generation quickly passes



ROAD TO THE PYRAMIDS. [Exodus, I.8.]—"Now there arose up a new king over Egypt which knew not Joseph." We give a beautiful picture above illustrating a scene in Egypt just across the River Nile at the turn of the road, as we pass from Cairo to the Pyramids. One meets here in the early morning market folk coming from the country with donkeys laden with all kinds of vegetables; camels bearing fresh loads of clover, and expecting from the sale of these to take back in the afternoon such necessaries from the stores as they need. This is a macadamized road lined on either side by acacia trees. This picture was taken by our artist instantaneously, hence the people appear to be in motion. This scene is about a mile out from Cairo and about eight miles from the Pyramids, though the Pyramids were in sight even at this point.



THE NILOMETER, WHERE MOSES WAS FOUND IN THE BULRUSHES. [EXODUS ii; 5.]—"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags she sent her maid to fetch it. And when she had opened it, she saw the child." According to tradition, Moses was hid in the rushes near the scene which we give above. The Nilometer measures the annual rise of the river. It is situated at the southern extremity of the Island of Rhoda opposite old Cairo. Egypt is often called the gift of the Nile, and hence this river is held in almost sacred reverence by the natives. The inundation of the Nile begins about the end of June and reaches its highest point at the end of September. It then gradually subsides until by the end of January the country begins to dry up again.

21 And it came to pass, because the midwives feared God, that he [d]made them houses.[4]

22 ¶ And Pharaoh [e]charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

1 Moses is born, and laid in an ark cast among the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the cry of the Israelites.

AND there went [a]a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son:[5] and when she saw him that he was *a* goodly *child*, she [b]hid him three months.

3 And when she [c]could not longer hide him, she took for him an ark of bulrushes,[6] and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his [d]sister stood afar off, to wit what would be done to him.

5 ¶ And [e]the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. [f]And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his [g]sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.[h]

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew,[7] and she brought him unto Pharaoh's daughter, and he became her [i]son. And she called his name Moses:[8] and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those[9] days, when Moses was [k]grown, that he went out unto his brethren, and looked on their burdens: and he [l]spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And[m] when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a [n]prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses [o]feared, and said, Surely this thing is known.

15 Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses [p]fled from the face of Pharaoh, and dwelt in the land of [q]Midian:[1] and he sat down [r]by a well.

16 ¶ Now the [s]priest of Midian had seven [t]daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses [u]stood up and helped them, and watered their flock.[2]

18 And[3] when they came to Reuel their [x]father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? [y]call him, that he may eat bread.

A.M. 2416. B.C. 1588.

[d] Nu. 10:29-32, 35, 36. Ps. 107:33-37. Is. 35:1, 2. Ro. 8:22. Rev. 21:1-4. Ex. 1:20, 21.

[4] The original Hebrew reflects the unknown or increase of families, not to the individuals, but to the households. C. — 'May God increase your house' is a common eastern blessing. It means, grant you all prosperity. House is the usual form of expression for 'family.' Five swelling numbers so highly that God blessed the midwives with large and prosperous families.' *P.*

[e] Ac. 7:19. Ps. 105:25. Pr. 28:15. 2 Co. 4:10. see ver. 22.

CHAP. II.

B.C. 1571.

[a] ch. 6:16-20. Nu. 26:59. 1 Ch. 6:3.

[5] Cir. 1571.

[b] Ac. 7:20. He. 11:23. 2 Ki. 11:2. 2 Ch. 22:11.

[c] ch. 1:22.

[6] The *papyrus*, so well known as an ancient substitute for *paper* to which it gave its name. It was generally used by the Egyptians for constructing the lighter kinds of boats employed on the Nile. *P.* The reed, the *cyperus papyrus* of Linnæus, whence the word *paper*, was an article of the greatest importance to Egypt. The pith served as food, and the remainder was frequently formed into boats, as may be seen in many ancient Egyptian engravings on stone. The reeds were first tied up in small bundles, and then formed into boats, being united together in a manner somewhat similar to the practice in many countries in the formation of bee hives of straw. — *C.*

[d] Miriam, ch. 15:20. Nu. 12:1. 26:59. Mi. 6:4.

[f] Ps. 46:1. 59:12, 5. Pr. 21:1. with Jonah 1:17. 2:10.

[g] ver. 4. ch. 15:20. Nu. 12:1. 26:59.

[h] Jochebed. ch. 6:20 with Ps. 1:3:27. nc. Deut. 3:4.

A.M. 2473. B.C. 1531.

[7] The child was weaned, and was taken to Pharaoh according to the custom about three years old. —*C.*

[i] Acts 7:21. He. 11:24. This name is Egyptian, but it is derived from מים, 'water,' and משה, 'drawn out.' In the original Hebrew the word is *Mosheh*, but in the Greek *Moses*. —*P.*

[8] Or, 'I drew.'

[k] Forty years old, Ac. 7:23. He. 11:24, 25.

[l] Ac. 7:24. He. 11:24, 25. Ps. 22:1 Pe. 2:20.

[m] Ac. 7:26.

[n] Heb. *a man a prince*, Ge. 23:6. Nu. 16:13. Ps. 105:20. Mat. 21:23. Ac. 7:27-35.

[o] Ex. 32:22.

[p] Ac. 7:29. Ps. 22:1 Mat. 2:13. Ge. 26:6.

[q] Ge. 25:1, 2. ch. 3:1. South Midian.

Midian was the son of Abraham by Keturah; and the tribe which sprang from him became the dominant people in Arabia. They were nomads roaming over a wide region, but they had a permanent residence, or home, on the eastern border of Edom. Their pastures grounds extended as far as Gilead and Bashan on the north, and along both shores of the Elanitic Gulf on the south. Hence Horeb was said to be in the land of Midian, ch. 3:1, while it is said that Jethro left the camp of Israel at Horeb 'and went his way to his own land,' that is to the chief seat of his tribe on the east of Edom. *P.*

[r] Ge. 24:11. 29:2.

[s] Or, *prince*, Ge. 14:18. 41:45.

[t] Ge. 29:6, 9.

[u] Ge. 29:6, 10.

[2] Though learned and bred up a court, Moses could turn his hand to such an office as this when there was occasion, and loved to be doing justice, assisting the helpless, and appearing in the defence of such as he saw injured. The conduct of Moses affords a lesson to those who have received a liberal education, not to be above working with their hands, as they know not to what circumstances they may be reduced in the course of providence.

[3] See note ch. 3:1.

[x] Perhaps grandfather, Ge. 31:43. 2 Ki. 14:3. with ch. 3:1. Nu. 10:29.

[y] Ge. 24:31-33. 29:13. 31:46. 43:25. Mat. 13:20. 1 Ti. 5:22. Job 31:32.

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away, and another comes. Those who wax great or numerous should therefore remember their original meanness. Remarkable is the birth of God's promise when its full time comes. In two hundred and fifteen years Abraham's promised seed had increased to seventy persons: in as many more they are increased to about three millions. Services done to men are soon forgotten, but those done to God are had in everlasting remembrance. At the same time, God's kindness often sharpens men's cruelty. And to what horrid and savage barbarity their selfish designs often push them! But it is vain for devils or men to contend with the Lord. Their best-laid attempts against his designs will but promote their accomplishment: and God's church often thrives best in the fiery furnace of troubles, continued one after another. Let me therefore always depend on God; always obey God rather than man. Never let such as are barbarous themselves make me an instrument of their cruelty; for if I hide or help God's outcasts in the day of their distress, he is not unfaithful to forget my labour of love, and may perhaps repay me in kind.

CHAPTER II. [Ver. 1. The man's name was Amram, of the family of Kohath, Levi's second son. The woman was Jochebed, of the same family. Miriam and Aaron, the brother and sister of Moses, were born before Pharaoh's cruel law was enacted. *P.*]

Ver. 2. She had born Miriam about ten and Aaron about four years before.

Ver. 6. Pharaoh's daughter knew this from her father's cruel edict, or from the beauty and circumcision of the babe.

Ver. 11. Being forty years old, Ac. 7. 23, and instructed by his parents and his God concerning his real kindred, he resolved to abandon the honours of the court, join himself to the oppressed people of God, and exert himself for their deliverance, He. 11. 24-26.

Ver. 14. Perhaps the contempt which the Hebrews now showed to Moses provoked God to defer their deliverance forty years, Ac. 7. 25.

Ver. 15. Pharaoh was enraged at Moses taking part with the Hebrews, and afraid of his heading them in a rebellion.

Ver. 14. [The act of Moses must be judged in the light of the times in which he lived, and the circumstances of his people. It cannot be fully justified, and it cannot be entirely condemned. Moses was trained in the court of a despot. He still retained the strongest feelings of love for his brethren. He saw one of them on the point of being murdered by the hand of a cruel Egyptian taskmaster. Moved by a generous impulse to save a brother, and roused to madness by a sense of wrong, he took the law into his own hand, as those occupying high places in the East are apt to do. Had Moses been the *real*, as he was the *adopted*, son of Pharaoh's daughter, he would have had nothing to fear; but being an Israelite, and acting beyond the bounds of justice on behalf of an Israelite, his own life was imperilled. *P.*]

Ver. 16. Reuel was a prince or priest of the true God among the Midianites, who dwelt along the coast of the east branch of the Red Sea; as Melchizedek was among the Canaanites, Ge. 14. 18: but whether he was the same with Jethro, and Hobab was his son, or whether Reuel was Jethro's father, and Jethro the same as Hobab, is not very evident, compare ch. 3. 1 with 18. 1, 27; Nu. 10. 29.

REFLECTIONS.—While wicked men exert themselves for the ruin of God's church, he is often preparing matters for her deliverance, though frequently his great works and his greatest instruments are apparently almost stifled in their birth. When God calls to it, it is becoming, with cheerfulness and confidence, to venture everything which concerns us on his providence. But strong faith in God ought always to be attended with the use of the most proper means which are in our power. It is easy for God to raise up friends to his distressed children among his principal enemies; or to find out methods for qualifying beforehand such as he intends for great work. And it is honourable for the greatest to observe and sympathize with the meanest in their adversities, and to be made the instrument of their relief: and where faith in and love to God duly

21 And Moses was content to dwell with the man: and he gave Moses [z]Zipporah his daughter.

22 And she bare *him* a son, and he called his name [a]Gershom:[2] for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass [b]in process of time, that the king of Egypt died: and the children of Israel [c]sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his [d]covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God [e]had respect unto *them.*

CHAPTER III.

1 *Moses keepeth Jethro's flock.* 2 *God appeareth to him in a burning bush.* 7 *He sendeth him to deliver Israel.* 11 *Moses inquireth, and is told the name of God.* 15 *God's message to Israel.*

NOW Moses [a]kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the [b]mountain of God, *even* to Horeb.[3]

2 And the [c]Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the [d]bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this [e]great sight, why the bush is not burned.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, [f]Moses, Moses! And he said, Here *am I.*

5 And he said, [g]Draw not nigh hither: [h]put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.[4]

6 Moreover he said, [i]I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses [k]hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely [l]seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

A.M. 2474. B.C. 1530.

z ch. 4. 20, 25; 18. 2. Nu. 12. 1
a ch. 18. 3, 4. Ch. 23. 15 24. 22. 1 Ch. 23. 14, 15. 26. 24. He. 11. 13, 14. Ps. 39. 12. 119. 19.
2 *An alien or exile.*
b Ac. 7. 30. ch. 4. 19.
c ch. 3. 7. Ps. 12. 5. 102. 20. 116. 3. Ec. 4. 1. Na. 3. 19. Ne. 9. 9, 27. Ac. 7. 34.
d Ge. 9. 16. 15. 18. 17. 7, 19. 26. 24. 46. Le. 26. 42. Ps. 105. 6. 111.
e Heb. *knew*, ch. 2. 25. 4. 31. 8, with 1 S. 18. Mat. 7. 23.

CHAP. III.

B.C. 1509.

a ch. 2. 16, 21. Ps. 78. 70, 71. Lu. 2. 8. Am. 1. 1, 7. 14. 15.
b ver. 5, 12; ch. 18. 5. 19. 3, 16. 24. 13–17. 1 Ki. 19. 8.
3 It would seem from a careful examination and comparison of several passages that Horeb was a name given to a group of mountains, while Sinai was the specific name of one prominent and noted peak. This peak, however, gave its name to a district, Jos. 19. 12. It should also be noted that the names Horeb and Sinai are more than once interchanged, and are given to the same mountain.—*C.*
c Ac. 7. 30. ver. 6. Mal. 3. 1. Is. 63. 9. Ge. 48. 16; 16. 7, 10. De. 33. 16. 1 Co. 10. 10.
d Ge. 15. 13. Ps. 66. 12. Is. 43. 2. De. 4. 20. Da. 3. 27. Jn. 7. 14. Ro. 8. 3. Zec. 13. 7. Is. 53. 10, 11.
e Ps. 111. 2. Da. 10. 5. Ac. 7. 31. Ru. 2. 28; 11. 33. 2 Co. 4. 17.
f Ge. 46. 2. 1 Sa. 3. 4, 6, 8, 10. Ps. 62. 11.
g ch. 19. 12, 21.
h Jos. 5. 15. Ac. 7. 33.
4 In the East the shoes are always taken off on entering mosque, church, or other sacred building; and even on entering rooms. Where a gentleman would take off his hat in England, an Eastern, whether male or female, would take off the shoes. To facilitate this operation loose over shoes are worn by the higher classes.—*P.* —— The eastern shoe, or sandal, was so constructed as to be easily removed, like the European slipper. In eastern countries, to take off the shoe, both in ancient and modern times, closely corresponds with the European custom of taking off the hat. To render a *place*, a *garment*, or a *vessel*, or other inanimate object, holy, signified to set it apart from its common use to the service of God.—*C.*
i Mat. 22. 32. Ac. 7. 32. Ge. 17. 7, 8. ver. 14, 15; 6. 3, 6.
k ch. 33. 20. Ge. 32. 30. Ex. 19. 21. Le. 16. 2. Nu. 4. 20. 1 Sa. 6. 19. Is. 6. 5. 1 Ti. 6. 16. He. 12. 21. Da. 10. 7, 8. Mat. 17. 6. Re. 1. 17.
l ch. 2. 25. Ac. 7. 34. Ge. 29. 32. 1 Sa. 9. 16. Ps. 116. 44.

A.M. 2512. B.C. 1492.

m Ge. 11. 5, 7; 18. 21. 49. 25. 50. 24. Is. 64. 1. Ps. 18. 9. 19. 32. 33. 68. 4, 5. 82. 15.
n Ge. 15. 18–21; 17. 8. 24. 7. De. 1. 7, 8. 11. 9, 12. 26. 9. 27. 3. 31. 20. Jos. 1. 4. 5. 6. 21. 43–45. 24. 13. Ne. 9. 8–25. Ps. 44. 2, 3. 66. 12. 78. 54, 55. 80. 8, 9. 105. 44. Eze. 20. 6, 15.
o See ch. 2. 23; ver. 7.
p Ac. 7. 34, 35. Ps. 105. 26. 106. 23. Mi. 6. 4. Is. 61. 1. 63. 9. ch. 4 – end. Sa. 12. 6. Ho. 12. 13.
q ch. 6. 27, 28. 10–13. Je. 1. 6. 1 Sa. 18. 18. 2 Sa. 7. 18. 1 Ki. 3. 7, 9. 2 Co. 2. 16; 3. 5.
5 The impartiality of the sacred historian in recording his own infirmities, errors, and transgressions as this and the several succeeding verses peculiarly observes our attention. Moses narrates the various objections which he labored made to the divine call, and his presumption and obstinacy in adhering to them notwithstanding all that God understanded to say in reply. This openness and impartiality seems to be peculiar to the inspired writers, of which we have many examples, such as Samuel recording his own mistakes to the chosen of God in the family of Jesse, and the reproofs he received from God on that account; and, likewise, John the Divine states the great danger he was in of falling into idolatry by worshipping an angel, and the check he received from the heavenly messenger, as many others, which will occur to the mind of the attentive reader.
r Jos. 1. 5. Is. 41. 10, 13; 43. 2. Ru. 2. 31. He. 13. 5. Ge. 15. 1.
s As Is. 7. 14; 37. 30. Je. 31. 9. 50. 5. 60. 16. 63. 64. Ps. 80. 17. Ge. 15. 8. ch. 4. 17–9. Ju. 6. 17, 21. 36–40. 7. 13, 13. 14.
t Ex. xix.–xl. Le. l.–xxvii. Nu. l.–x.
u Re. 1. 4, 8. He. 13. 8. Jn. 8. 58. ch. 6. 3. 2 Co. 1. 20. Ju. 21. 7.
v Ge. 17. 7, 8. ver. 6; ch. 4. 5. Mat. 22. 32.
w Ho. 12. 5. Ps. 135. 13; 102. 12. He. 13. 8. Mal. 3. 6.
x Chiefmen, Ge. 50. 7. ch. 18. 12; 24. 1, 11; 4. 29.

8 And I am [m]come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto [n]a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the [o]cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will [p]send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, [q]Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?[5]

12 And he said, Certainly [r]I will be with thee: and this *shall be* a [s]token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, [t]ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, [u]I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, [v]The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my [w]memorial unto all generations.

16 Go and gather the [x]elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have

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prevail in the heart, no carnal consideration will deter such an one from joining himself to God's church and people. The sincerest kindness and friendship is frequently requited with abuse and contempt, and the strongest carnal affection quickly turned into murderous rage. But God regards even the affectionate design, and graciously provides a place of refuge for his persecuted friends and servants, where they may be safe and useful. No change of lot, no change of country, can make us lose the enjoyment of our God; nor deprive us of him as our reconciled God in Christ, to sympathize with us in, and bring us safely through, our most grievous afflictions.

CHAPTER III. Ver. 1. Horeb or Sinai was called the mount of God, as he at this time appeared on it, and soon after proclaimed his laws from it, ch. xix. xx. —[*Horeb.* Sinai and Horeb were the names of two eminences of the same mountain range. *C.*]

Ver. 2. This flame represented the awful majesty, perfect purity, and infinite power of God. The bush *burning and not consumed*, denotes the church of God, and particularly the Israelites, in their state debased, exposed, persecuted, and afflicted; but preserved by the presence and power of God, Jn. 16. 33; Ac. 14. 22; Ps. 46. 1–5. But perhaps it chiefly prefigured the Godhead as dwelling in the manhood of Christ; and the terrible execution of divine justice upon him, while he was preserved by his Godhead, and his Father's residence in him, Jn. 1. 14; Col. 2. 9; 1 Ti. 3. 16; Is. l. liii.; 2 Co. 5. 19, 21.·]*The Angel of the Lord.* That God is essentially 'invisible' is the revealed doctrine of Scripture, 1 Ti. 1. 17, and, when his infinity is considered, must be the deduction of reason. Yet to deny God the power of rendering himself visible were to limit both his omnipotence and his wisdom. Nay, it were to deny to God the capacity that he has actually bestowed upon the spirit of man; which, though invisible to the eye, makes its presence, its will, and its excellence visible by spirit and action in a body. On this occasion God renders himself visible by a *flame of fire*, by speech, promise, and command; and this appearance is called 'the Angel of the Lord,' ver. 2; 'JEHOVAH,' and 'God,' ver. 4; and the 'God of Abraham, Isaac, and Jacob,' and 'God,' ver. 6. Now, it is declared, Jn. 1. 18, 'No man hath *seen God at any time;* the only begotten Son, who is in the bosom of the Father, he hath declared (*educed*) him.' Therefore, this manifestation of the invisible God was 'the WORD that was with God, and was God.' *C.*]

Ver. 5. The pulling off his shoes marked with what holiness, humility, and reverence we ought to approach unto God.—The ground was *holy*, was occasionally consecrated by the special manifestation of God thereon.

Ver. 6. God was the *God of Abraham*, &c. He was engaged to them by manifold promises, which he was now come to perform.

Ver. 7. *I have seen*, &c. I have kindly observed, mercifully regarded, and pitied their misery.

Ver. 8. I am about to manifest my infinite power and condescension in their deliverance.—A land *flowing with milk and honey*, is one abounding with necessary and agreeable productions.

Ver. 12. In the view of this solemn fellowship with me, encourage yourself to promote this deliverance.

Ver. 13. Which of these names should I use, that they may be most encouraged to expect the deliverance?·]The names by which God revealed himself to his people in primeval times were descriptive of the attributes—of power, mercy, &c.—which he was about specially to manifest. At creation he was *Elohim*, the 'God of power;' to Abraham in a strange land he was *El-Shaddai*, 'God Almighty;' to Melchizedek he was *El-Elyon*, 'The Most High,' far above all other gods.

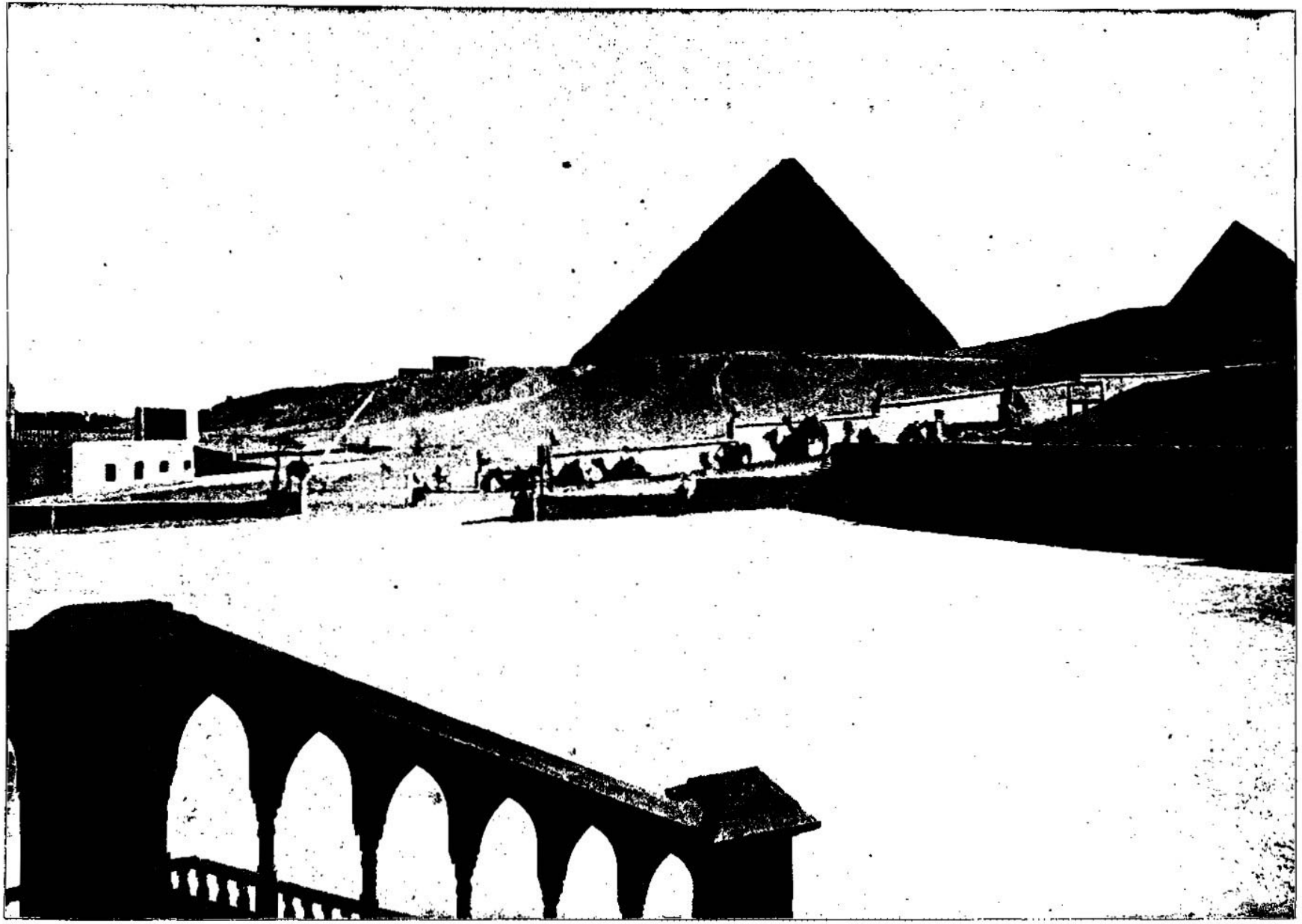

CHEOPS FROM THE MENA HOUSE—A TOMB STANDING WHEN THE CHILDREN OF ISRAEL WERE IN EGYPT. [Exodus, ii:23.]—"And it came to pass, in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage." Cheops is the tomb of an Egyptian king by this name. This was not the king represented in the twenty-third verse of the second chapter of Exodus as dying, but Cheops was the second king of the fourth dynasty, and lived B. C. 3733. His name was found written in red ink upon the blocks of stone inside the pyramid. The four sides measure about 755 feet each. The height of the pyramid is now 451 feet, but it is said to have been originally 481 feet. This pyramid had been standing 2202 years when Moses was sent to deliver Israel. This is according to the calculation of Wallis Budge.

surely [c]visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [b]I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall [c]hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [d]met with us; and now let us go, we beseech thee, three[e] days' journey into the wilderness, that we may sacrifice to the LORD our God.[6]

19 ¶ And I am sure that the king of Egypt will not let you go, [f]no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and [g]after that he will let you go.

21 And I will give this people [h]favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But[i] every woman shall borrow[7] of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall [k]spoil the Egyptians.

CHAPTER IV.

1 Moses' rod is turned into a serpent. 6 His hand is leprous. 10 He is loath to be sent. 14 Aaron is appointed to assist him. 18 Moses departeth from Jethro. 21 God's message to Pharaoh. 24 Zipporah circumciseth her son. 27 Aaron is sent to meet Moses. 31 The people believe them.

AND Moses answered and said, But, behold, they will not [a]believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

A.M. 2512. B.C. 1492

[a] Ge. 15. 14; 30. 24. Lu 1. 68. ver. 7; ch. 2. 23–25

[b] Ge. 15. 14, 18–21 See ver. 8.

[c] ch. 4. 31 ver. 16.

[d] ch. 5. 3. Nu. 23. 3, 4, 15, 16. Ge. 28. 31. 22. 11, 13. 32. 1.

[e] ver. 22; ch. 7. 16; 8. 27; 10. 3. Jo. 2. 2, 9.

6 There is no attempt at or countenance of, deception here. This moderate request was in the first instance to be made to Pharaoh, so that in refusing he might be left without excuse. The request implied that the Israelites must be completely out of Egypt—away from the sights, the temples, the pollutions of the land and the evil and restraining influences of the people—ere they could worship Jehovah freely and acceptably.—*P.*

[f] Or, *but by strong hand.* ch. 6. 1; vii.–xiv. Ps. 136. 11, 12. Je. 32. 20. Is. 63. 12, 13.

[g] Ge. 15. 14. Ju. 6. 8, 9. 1 Sa. 20. 11; ch. vii.–xii. Ps. 105. 38.

[h] ch. 11. 3; 12. 36. Ps. 106. 46. Ge. 39. 21. Pr. 16. 7.

[i] ch. 11. 2; 12. 35. Ge. 15. 14. Ps. 105. 37.

7 Biblical critics and commentators are generally agreed in considering the word *borrow* as a mistranslation: the proper meaning of the Hebrew term *shaal* being 'to ask, or to solicit,' or 'to demand,' and it is so understood in every other version but our own.—See note on this verse, foot of the page.

[k] Ex. 3. 22. Job 27. 17. Pr. 13. 22. 28. 8.

CHAP. IV.

[a] ch. 3. 18. Ac. 7. 25. Je. 1. 6. Ez. 3. 24.

A.M. 2512. B.C. 1492.

[a] Ge. 37. 32. ver. 20.

[b] ver. 17; ch. 7. 15

8 Miracles were from the first the palpable evidences of a divine commission. Man had no means of *directly* testing the communication of the commission of prophet or apostle. He could not be expected to conduct it without satisfactory evidence. Hence God, in gracious condescension to human weakness, gave to his servants *divine power*, the exercise of which was to be the visible evidence of their *divine commission.*—*P.*

[c] Ge. 22. 1. Ps. 91. 13. Mar. 16. 18.

9 The faith of Moses is tried and exemplified in this first act of obedience. To grasp the serpent by the *tail* would have been the dictate of human experience and wisdom, as even the wiser animals that destroy serpents practise this method. But Moses obeys God without gainsaying and though he fled on his own impulse, he fearlessly seizes it by *the tail* on God's authority.—*Note.* We are not to combat sin and Satan by our own wisdom and plan, but by God's revealed command.—*L.*

[d] Je. 20. 29, 31. 2 Ch. 20. 20. ch. 3. 12; 14. 31. Is. 7. 9.

[e] Nu. 12. 10. 2 Ki. 5. 27.

[f] Ge. 32. 19. Nu. 8. 5.

[g] ver. 30. Nu. 6. 5. Ge. 6. 13; 15. 8; 24. 14. Ju. 6. 17, 21, 36–40; 7. 11, 13, 14. 1 Sa. 10. 2–7. 2 Sa. 5. 24. 2 Ki. 13. 17–19; 20. 8–11. Is. 28. 29.

1 These three signs are—1. A dead rod endowed with *life.* 2. A healthy living hand smitten with instantaneous disease. 3. Water, an essential to life and fertility, converted to blood, the emblem of death. The demonstration is complete. He that can give *life to the dead*, and that a *new life* it never before possessed—that can at his word inflict disease and death upon disobedience—must be God, the true and living God.—*C.*

[h] ch. 2. 22; 7. 29. Mat. 7. 2, 9. Ju. 1. 7. Re. 13. 10; 18. 6.

[i] Heb. *a man of words.* Job 12. 2. 1 Co. 2. 3. See ver. 2.

[k] Heb. *since yesterday, nor since the third day.*

3 See note ch. 3. 11.

2 And the LORD said unto him, What is that in thine hand? And he said, A [b]rod.

3 And he said, Cast it on the ground. And [c]he cast it on the ground, and it became a serpent: and Moses fled from before it.[8]

4 And the Lord said unto Moses, [d]Put forth thine hand, and take it by the tail.[9] And he put forth his hand and caught it, and it became a rod in his hand:

5 That [e]they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* [f]leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was [g]turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the [h]voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs,[1] neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river shall become [i]blood upon the dry *land.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [k]eloquent, neither [2]heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow [3]tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb,

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Moses now asked for a name that would represent the aspect in which God was about to appear to Israel. *P.*]

Ver. 14. *I am that I am, I am* the Fountain of being, eternally and unchangeably existing in, of, from, and by myself.—[Moses having asked God by what name he would declare him to the Israelites, God gives the name EHYEH, 'I am.' It signifies the self-existent, eternal, and immutable God. It signifies immutability exhibited especially in the fulfilment of promises after a long and almost hopeless interval. This was the character God was now about to manifest to the Israelites. Hence he said to Moses, 'EHYEH is what I am,' that is, 'EHYEH is my name:' —'Thou shalt say unto the children of Israel, EHYEH hath sent me unto you.' The translation in the English version of what is in reality a proper name obscures the sense. *P.*]

Ver. 15. This is my character, whereby I will be remembered, owned, and served by my people, and distinguished from all others.

Ver. 19. Notwithstanding manifold plagues inflicted on his kingdom, he will not let you go but by mere constraint.

Ver. 22. The word here rendered *borrow* signifies merely to *ask:* it was no sin thus to ask the Egyptians' property. God, the original and supreme proprietor of all things, commanded it. The Egyptians had forfeited their right by their wickedness, with respect to him. Hereby, too, he, as a righteous Judge, ordered payment of their wages to the Hebrews, who had been defrauded.—[*Borrow.* This statement has often become the butt of the infidel's arrow, on the ignorant supposition that the God of the Hebrews meditated, planned, and approved robbery, under pretence of borrowing. The passage obtains a triumphant defence upon two principles. 1. The word translated *borrow*, simply signifies to *ask.* 2. Let the objector reflect how long Israel had served Egypt, in a state of cruel and unremunerated slavery; and then say, were all the treasures of Egypt sufficient to pay them reasonable wages? He that *buys* a slave has some pretence (and but a pretence) to use him as his property, and render him nothing beyond food and raiment; but he that *makes* a freeman a slave, as Pharaoh did, has not even that *pretence.* Let it be farther remembered, that the Hebrews were, at this period, not merely field-labourers, but practical architects (ch. 5. 14), and accomplished artisans (ch. 31. 3–6; 35. 30–35); and the amount of wages due will be still farther increased, and the 'spoiling of the Egyptians' such an act of common justice as an upright judge, in modern times, would inflict upon any one refusing to pay his servant's wages. *C.*]

REFLECTIONS.—However long God seem to neglect, he will visit me at last. Let me therefore attend to my lawful calling, however mean, expecting his countenance in the way of my duty. If I desire solemn fellowship with him, let me retire from the world, and inquire into what he hath revealed. Let me always approach his presence with strong faith, holy awe, clean hands, and a pure heart. Let me, with joy and wonder, behold him as in Christ crucified, and as present in his church, to preserve her in her hottest troubles. Let me trust in him as my own and my father's God, and rejoice in the firmness and perpetuity of his new-covenant relations to us. Let me admire his mercy and wisdom in appearing for the salvation of his people, when they have given over looking for him; and let me firmly hope, that, whatever be the unworthiness of the object, the weakness of the instrument, or the wickedness or power of the opposer, the Lord will exactly fulfil the promises of his grace. O may I have this great I AM to do all for me, give all to me, and be ALL IN ALL unto me! May I in everything study to have his call cleared up and certified to me! May I receive my directions from him, what I shall say or do! May I labour after faithfulness in my work; and then, leaving it to the Lord, he will succeed my endeavours, and graciously reward me on their account; and the wrongs done to me in this world will be all rectified at last!

CHAPTER IV. Ver. 3, 4. This change of his rod signified that his ministry and miracles would be destructive as serpents to the Egyptians, but helpful and directive to the Hebrews. In like manner, his laws are to unbelievers a killing letter, a ministration of death, 2 Co. 2. 15, 16; 3. 6; but to believers a means of life, Gal. 3. 24.

Ver. 6, 7. This signified, that God, with the utmost ease and despatch, can change the form of our lot; and that it was by the power of God, not his own, that he wrought his miracles.

Ver. 9. This signified, that if the Hebrews should

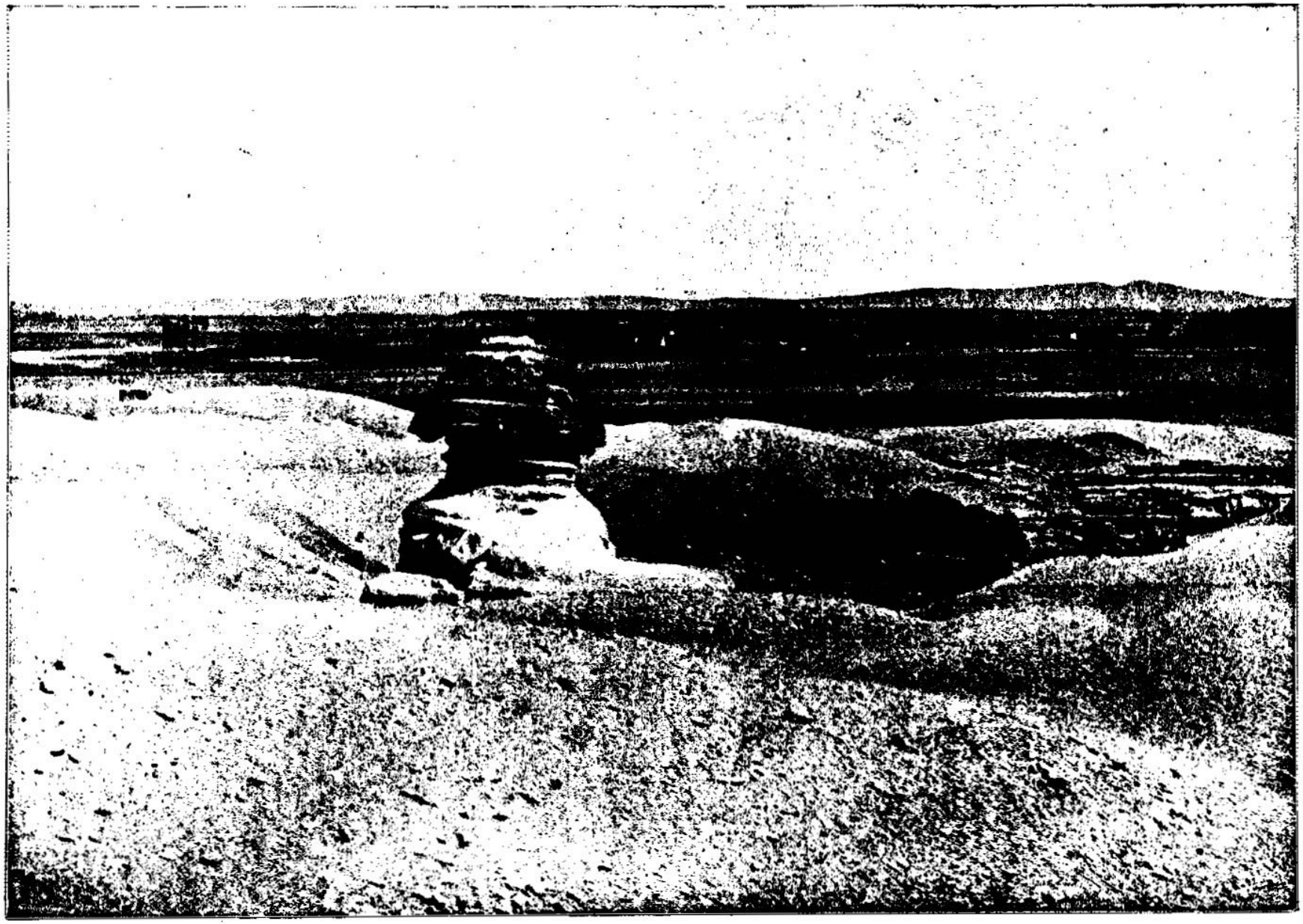

EAST FROM THE PYRAMIDS OF GIZEH—A SCENE IN THE LAND WHERE THE CHILDREN OF ISRAEL SPENT 430 YEARS. [Exodus, iv:19.]—"And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life." To understand men we must study the land in which they grew up. The relation of Moses to the children of Israel, to the Exodus, and the civilization which the Hebrew people developed, was such that we cannot do better than consider him through Egypt, in which he spent the first forty years of his life. The fortunes of Israel were committed to the keeping almost wholly of Moses. Hence we shall illustrate his career by pictures of Egypt. Standing at the pyramids and looking east, we see the direction the children of Israel took when they left the land in which they had sojourned four hundred and thirty years. We see the back of the Sphinx, and in the distance in dim outline, trees which skirt the banks of the Nile.

or deaf, or the seeing, or the blind? [f]have not I the LORD?

12 Now therefore go, and [m]I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, [n]send, I pray thee, by the hand *of him whom* thou wilt[3] send.

14 And the [o]anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can [p]speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt [q]speak unto him, and put words in his mouth: and I will be [r]with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy [s]spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him [t]instead of God.

17 And thou shalt take this [u]rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father-in-law, and said *unto him;* [x]Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, [y]Go in peace.

19 And the LORD said unto Moses in Midian, Go,[z] return into Egypt: for all the men are dead which sought thy life.

20 And Moses [a]took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the [b]rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh, which I have put in thine [c]hand: but I will [d]harden his heart,[4] that he shall not let the people go.

22 And thou shalt say unto Pharaoh, [e]Thus saith the LORD, Israel *is* [f]my son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will [g]slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD [h]met him, and sought to kill him.

25 Then Zipporah took a [i]sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.[5]

26 So he let him go: then she said, A bloody husband *thou art*, because of the [k]circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [l]mount of God, and [l]kissed him.[7]

28 And Moses [m]told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the [n]elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and [o]did the signs in the sight of the people.

31 And the people [p]believed: and when they heard that the LORD had [q]visited the children of Israel, and that he had looked upon their affliction, then they [r]bowed their heads and worshipped.

CHAPTER V.

1 Pharaoh chideth Moses and Aaron for their message. 6 He increaseth the Israelites' task. 15 He checketh their complaints. 19 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

AND afterward Moses and Aaron went in and [a]told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a [b]feast unto me in the wilderness.

2 And Pharaoh said, [c]Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.[8]

3 And they said, [d]The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he [e]fall upon us with pestilence, or with the sword.

A.M. 2512. B.C. 1492.

[f] Ge. 16 14. Am. 3.6. Is. 55.5,6 Ps. 94.9.

[m] Mat. 10. 19, 20. Mar. 13. 11. Lu. 12. 11. Is. 50.4 51.16.

[n] Je. 1. 6, 7. Ex. 6. 12, 30. Eze. 3.14 See ver. 12.

[3] Or, *whomsoever.*

[o] Ps. 6 7. 1 Ki. 11. 9. 2 Ch. 25. 7.

[p] 1 Co. 12. 8, 10. 2 Co. 11. 6. 1 Co. 2. 1, 13.

[q] ver. 16. 2 Sa. 14. 3. Is. 50. 4. 51. 16. Je. 1. 9. Mat. 10. 19, 20.

[r] Mat. 10. 19, 20. 28. 20. 1 Co. 11. 23. Eze. 44. 24. See ver. 12.

[s] ch. 7. 1, 2. ver. 28, 30.

[t] ch. 22. 28. 1 Sa. 10. 24, 25.

[u] ver. 2. 4. 20, 30. 2 Co. 3. 17. ch. 7. 9, 12, 19, 20. 8. 5, 16, 17. 9. 23. 10. 13, 21. 14. 16, 21. 17. 9.

[x] ch. 30. 12. 1 Ti. 2. 1, 2. with ch. 2. 16. 3. 1, 8.

[y] Ju. 18. 6. 1 Sa. 1. 17. 25. 35. 29. 7. 2 Sa. 15. 9. 1 Ki. 12. 24. Lu. 7. 50. Ac. 16. 36.

[z] Mat. 2. 20. ch. 2. 15, 23.

[a] 1 Ti. 5. 8 Ru. 2. 17.

[b] ver. 17 20. 7. 9.

[c] Power by thy rod, ch. vii. xiv.

[d] ch. 7. 3. 9. 12. 10. 1. 14. 8. Deu. 2. 30. Ro. 9. 18. Jos. 11. 20. Is. 6. 9, 10.

[4] God's *hardening* of Pharaoh's heart has been a subject of much difficulty to some and of reproach to others. There is no room for either. The *creditor* who demands *his own* from a *dishonest debtor* can punctually explain the meaning of the phrase. So long as he makes no demand the debtor seldom thinks of him; when he makes the first demand he thinks of him with aversion—an aversion increased by every rejection of his claim, and when that claim is enforced by the strong arm of the law, the *heart* of the unjust debtor is often *hardened* into determined hatred. But is this *hardening* any crime in the creditor? None. Who then shall charge Jehovah with being the author of sin when the hardening of Pharaoh's heart arose from the *just determination* that he would let *his people* go?—*C.*

[e] ch. 6. 7. 19. 5, 6. Ro. 9. 4, 5. De. 14. 1. 32. 6, 9. Je. 31. 9. Ja. 1. 18.

A.M. 2512. B.C. 1492.

[f] ch. 11. 5. 12. 12, 29. 13. 15. Ps. 78. 51. 105. 36. 136. Prov. 21. Mal. 2. 2. Lu. 2. 7. with ch. 1. 16. 2. 2. Ac. 7. 20. Heb. 11. 23.

[h] Nu. 22. 22, 31. Le. 10. 3. Ge. 17. 14. Am. 3. 2. Ps. 50. 8.

[i] Jos. 5. 2, 3.

[5] Whether this was said in anger, or for joy, that hereby her husband's life was saved, is uncertain.

[k] By neglecting to circumcise his son Moses was, according to the divine law, guilty of a capital offence. Some judgment came upon him which endangered his life. He knew it came from God, and he knew its cause. Zipporah also knew it; and probably because of what was on account of her objections that the rite had not been previously performed, she now on performing it uses the words here recorded. The word translated 'inn' signifies merely a resting or stopping place for the night. *P.*

[l] ch. 3. 1. 1 Ki. 19. 8. ch. 19. 3. 20. 18. 24. 17. Ge. 29. 11. 33. 4. 48. 10.

[7] It would seem that the divine message was communicated to Aaron in sufficient time to enable him to reach Mount Sinai before Moses set out on his journey to Egypt, seeing he met him 'in the mount of God.' The historian here goes back a little in the order of time to bring up another part of his narrative. *P.*

[m] Ge. 4. 2. Exe. 3. 17. Josiah 2. Amos 3. 7. Ps. 40. 6. Hope 99.

[n] ch. 3. 16, 18. 12. 21. 17. 5, 6. 19. 7. 24. 9. 1. 2. 25. 12. 27. 1, 21.

[o] ver. 20, 9.

[p] Ps. 106. 12. ch. 3. 18. Jn. 2. 23. 7. 31. 8. 30.

[q] ch. 3. 7. 2. 23-25. Is. 63. 7.

[r] Ge. 24. 26. 47. 31. 2 Ch. 20. 18. Ch. 12. 27.

CHAP. V.

[a] ch. 3. 18. Ps. 119. 46. Eze. 2. 6, 7. Ac. 20. 27. 2 Co. 4. 2.

[b] ch. 3. 18. 8. 27. 10. 9, 26. 2 Co. 5. 8.

[c] ch. 3. 19. Job 21. 15. Ps. 12. 3, 4. 14. 1. Is. 56. 20. Zep. 1. 12.

[8] The question of Pharaoh was not, as at first sight appears, a wanton insult to the Majesty of heaven. He was an idolater. He had heard the names of many gods. He especially venerated and trusted in those of his own nation. But JEHOVAH was not among them. He had never heard the name before. Hence he said to Moses, 'I neither know nor fear JEHOVAH.'—*P.*

[d] See ch. 3. 6, 15, 18. 4. 5. Ge. 17. 7.

[e] 2 Ki. 17. 25, 26. 2 Ch. 29. 8. 30. 8. Ezr. 7. 23. Zec. 14. 16-19.

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persist in their unbelief, God would bring upon them more fearful calamities.

Ver. 13. Send the Messiah himself, or some one duly qualified to deliver them.

Ver. 16. As thy spokesman he shall deliver thy message to Pharaoh and the Hebrews, while thou, in the name of God, shalt direct and enjoin him what to say.

Ver. 21. Wonders were put *in Moses' hand*, in his having power granted him of God to effect them by means of his rod or staff.—As hardness of heart is a sin, Pharaoh hardened his own heart, encouraging himself in his opposition to the command of God; but as it is a punishment of sin, men being free to choose what results in hardening or softening their heart, Ps. 147. 20; or they refuse the outward grace which would effectually soften it, or they give themselves up to their own lusts, and to the power of Satan and the world; by the agency of whom they become more and more blinded, stupified, and encouraged in their rebellion against God, 2 Th. 2. 10, 11; Ro. 11. 8, 10; 2 Co. 4. 3, 4; 2. 5, 16; 1 Ki. 22. 22; 1 Pe. 2. 8; Ro. 1. 28, 32.

Ver. 22. The Israelites were the first and only nation which God adopted into his family as his peculiar people, and heirs of a promised territory on earth.

Ver. 24. By some dangerous disease, or in some fearful form, God threatened to take away Moses' life for his neglecting to circumcise his younger son.

Ver. 25. Surely I have redeemed thy life, and, as it were, wedded thee anew to me in the bloody circumcision of my son.

REFLECTIONS.—Learn, my soul, never to be discouraged from present duty by former disappointments. God's promise is sufficient to balance all opposition. Let me accept of miracles recorded in God's word as the most convincing external proofs of a divine mission; and let me admire the kindness of God in so abundantly confirming the intimations of his will to mankind. Never should I excuse myself from the work to which God calls me, from any wickedness about others, or weakness in myself. God can make mountains his way, and qualify me as is necessary. Let me cheerfully connect the exercise of the gifts or graces which God hath given me in whatever order of precedence or subordination he pleaseth, employing them in the service he commands. But let no intended service of God render me undutiful to my relations; and, on the contrary, never let me fear men when I have a clear call from God to my work, and a promise of his presence to be with me in it. Meanwhile, let no distance from the public ordinances of God, and the fellowship of saints, cool my zeal for his worship. Never let fond indulgence of my earthly relations make me to neglect any part of God's institutions, or of my religious duty towards them; if I do so God will make me to smart for it in his time. Nay, it is better to part with relations for a time, than to have them an incumbrance to us in the service of God. Whatever knowledge, gifts, or grace God bestows upon me, it becomes me to improve them for the benefit of others, particularly of my fellow-labourers in the Lord; that with one mind, and one mouth, we may glorify God. But let my hopes never be too sanguine on the first promising appearances; for if grace do not really touch the heart, miracles themselves can produce but a temporary faith, a transient flash of religious affection.

CHAPTER V. REFLECTIONS.—Let me here

4 And the king of Egypt said unto them, Wherefore[f] do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the [g]taskmasters[7] of the people, and their [h]officers, saying,

7 Ye shall no more give the people straw[8] to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men,[9] that they may labour therein; and let them not regard [i]vain words.

10 ¶ And [j]the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it:[1] yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks,[2] as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten,[3] *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore[k] dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle; therefore ye say, Let us go *and* do sacrifice to the LORD.

A.M. 2513. B.C. 1491.

[f] Lu. 13. 2. Ac. 24. 5. Am. 7. 10. Je. 38. 4, 26. d.

[g] ch. 1. 11, ver. 13.

7 The task-masters were Egyptians, and the officers under them were Hebrews.

[h] ver. 14, 15, 19.

8 The *brick pyramids* at Dashoor and Faioum still contain *straw* that is not even yet discoloured. Such bricks were never burned in the fire, but merely dried in the sun; and, in a country where rain never falls, as is the case in some parts of Egypt, have endured unchanged for centuries.—C.

9 *Let the work be heavy for the men.*

[i] Je. 43. 2. Zec. 1. 6.

[j] Ps. 29. 12. ver. 6, 13; ch. 1. 11.

1 This cruel and oppressive mandate will not be rightly understood without alluding to the fact, that not only the stubble and the dry remains of grassy plants, which formed a substitute for straw, were frequently burnt up and entirely destroyed by hot winds, but that the grain with its straw was likewise consumed ere it was completely ripe for the sickle, and thus a scarcity prevailed to a greater or less extent almost every year.

2 Heb. *a matter of a day in his day.*

3 The *task-masters* were Egyptians, the *officers* Hebrews, as may be seen by comparing this account with ver. 16, 17, 21. Such *beating* of men in office is still common in China and Persia, and is not unfrequently applied even to the highest officers of state. It once did, and probably still does, prevail in some provinces of Russia.—*Note*, How great are the blessings of a government founded in Christianity, and not in force! C.—This is quite oriental. We need only allude to China, which has been aptly said to be governed by the stick. In Persia, also, the stick is in continual action. Men of all ranks and ages are continually liable to be beaten. It is by no means a rare occurrence for the highest and most trusted persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who beat them with their sticks as if they were rugs. The same practice descends through all ranks; and it has often made the writer's heart ache to see respectable and even venerable white-bearded men chastised by the menials and messengers of great persons, &c.—*Pict. Bible.*

[k] Le. 25. 43. De. 24. 14, 15. Ep. 6. 9. Col. 4. 1. Ja. 5. 4.

A.M. 2513. B.C. 1491.

[l] Mat. 14. 24, 26. De. 32. 36. Ho. 12. 6. Am. 3. 3. Ac. 14. 22. 2 Ti 3. 12.

[m] Ge. 16. 5; 31. 53. 1 Sa. 24. 15. ch. 5. 9.

[n] Heb. *to stink*, Ge. 34. 30. 1 Ch. 19. 6. 2 Sa. 10. 6.

[o] Ps. 59. 15; 91. 15; 73. 25, 26, 28; 142. 5. 1 Sa. 3. 6. Je. 22. 1. ch. 6. 12; 32. 4 30–33. Nu. 11. 11–15.

[p] Je. 20. 7. 1 Ki. 19. 4, 10.

[q] Ps. 118. 26. Je. 11. 21. Jn 5. 43.

[r] Is. 26. 17, 18. He. 10. 23, 35, 36. Mat. 5. 36. Mat. 14. 31. Job 35. 14.

4 Heb. *delivering thou hast not delivered.*

CHAP. VI.

[a] ch. 3. 19, 20; 11. 1; 12. 33, 34; 13. 3; 32. 11. De. 4. 34; 5. 15; 6. 21; 7. 8. Is. 63. 9, 12. 1 Ch. 17. 21, 22. Da. 9. 15. Je. 32. 20, 21. Ac. 7. 36.

5 We read (Ge. 12. 8) that Abram called upon the *name* of JEHOVAH, that (Ge. 13. 4) Abram *stirred*, JEHOVAH ELOHIM: but, still more expressly to the point, we read, Ge. 15. 7, 'I am JEHOVAH that brought thee out of Ur of the Chaldees.' How, then, are we to reconcile these statements with the assertion in the text? Some translate the word 'know' by *appropriate*, but this will not solve the difficulty, for Abram did *appropriate* God by faith. Some translate the sentence *interrogatively*, and it will bear this form: but, by this change, no explanation is gained. Let us then seek the meaning of the passage in the word JEHOVAH itself. JEHOVAH means, he that IS, that always *is*, the *unchangeable one*. Now, the name 'Almighty God,' in which (Ge. 17. 1) Abram was called and encouraged, refers to *power* to protect—the attribute which Abram's defenceless condition most required him to seek for the support of his faith: but the name JEHOVAH—the *unchangeable*—refers to *time*, and therefore requires *promise*, and long *experience of faithfulness*, to illustrate and establish its evidence. Thus Abram had abundant evidence that God was *almighty* to defend and protect: but though his *faith* did not doubt, *time* did not allow him to test his *unchangeableness*: whereas now, when centuries of changing time, and of God's apparent 'slackness concerning his promise,' 2 Pe. 3. 9, had passed away, JEHOVAH, as the *unchangeable*, is made known to his people, and an attribute that time alone could develop, is that upon which God rests his chief claim to confidence and obedience.—C.

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in [l]evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD [m]look upon you, and judge; because ye have made our savour [n]to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses [o]returned unto the LORD, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it *that* thou hast sent me?

23 For [p]since I came to Pharaoh to speak [q]in thy name, he hath done evil to this people; [r]neither hast thou delivered[4] thy people at all.

CHAPTER VI.

1 *God reneweth his promise by his name JEHOVAH.* 14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *of Levi, of whom came Moses and Aaron.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for [a]with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty: but by my name JEHOVAH was I not known to them.[5]

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem

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remark, that however poor and despicable the people of God may be on earth, he will acknowledge them, and in his own way plead their cause. The most presumptuous rebellion against God's will is founded in ignorance of him; and, while persecutors obstinately cleave to their wickedness, God's people ought to be peculiarly careful of offending him. It is no new thing for carnal men to look on religious worship as useless or hurtful, and to improve God's demands upon his people as a spur to their own cruelty: and cruel princes never want cruel agents to promote their barbarous purposes. In evil times God's ministers may expect a double share of abuse at all hands; and be blamed as the causes of distress, when they are but the innocent and dutiful occasions of it. But what a mercy is it that they have a God to go to with their complaints! Surely there is need to believe in hope against hope, since the heaviest trials may happen when we expect, and are even at the daybreak of, remarkable deliverances. Meanwhile, let me think of the bondage of heathenish and antichristian superstition, idolatry, oppression, and persecution, from which God hath delivered, and will deliver, his gospel-church. But how much more oppressive is the bondage of our natural and unregenerated state!—the bondage to a broken law, which demands the perfect performance of every duty, and yet denies all strength for that effect!—the bondage to divers lusts, which lade men with guilt, drown them in perdition, and pierce them through with many sorrows!—the bondage to this world, in minding nothing but carnal things!—the bondage of the fears of death and hell, which often render life a burden!—and the bondage to Satan, who goeth about seeking whom he may devour! Blessed for ever be the Lord, who hath sent a Saviour and a great One to deliver us! Dare not, my soul, to murmur against him, though fires should go before him, and it should be very tempestuous round about him. Weeping may endure for a night, but joy cometh in the morning.

CHAPTER VI. Ver. 1. God's *strong hand, and stretched-out arm*, denote the remarkable manifestations of his power, in plaguing the Egyptians, dividing the Red Sea, &c.

Ver. 3. God was not so much manifested to the

you with a stretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians:

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of [s]uncircumcised[6] lips?

13 And[t] the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: [u]The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.[7]

15 ¶ And[x] the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the [y]sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

17 The [z]sons of Gershon; Libni, and Shimi, according to their families.

18 And [a]the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the [b]sons of Merari; Mahli and Mushi: these *are* the families of Levi, according to their generations.

20 And [c]Amram took him Jochebed, his father's sister,[8] to wife;[9] and she bare him Aaron and Moses.[1] And the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; [d]Korah, and Nepheg, and Zichri.

22 And the [e]sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of [f]Amminadab, sister of Naashon, to wife; and she bare him [g]Nadab, and Abihu, Eleazar, and Ithamar.

24 And the [h]sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and [i]she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* [k]that Aaron and Moses,[2] to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their [l]armies.

27 These *are* [m]they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.[3]

28 ¶ And it came to pass, on the day *when* the LORD spake[4] unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying I *am* the LORD: [n]speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, [o]Behold, I *am* of uncircumcised[5] lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 *Moses is encouraged to go to Pharaoh.* 7 *His and Aaron's age.* 8 *Aaron's rod is turned into a serpent.* 11 *The magicians do the like.* 13 *Pharaoh's heart is hardened.* 14 *God's message to Pharaoh.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, See, I have made thee [a]a god to Pharaoh; and Aaron thy brother shall be thy prophet.[6]

2 Thou shalt speak [b]all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And [c]I will harden Pharaoh's heart, and multiply my [d]signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my [e]hand upon Egypt, and bring forth mine [f]armies, *and* my people the children of Israel, out of the land of Egypt by great [g]judgments.

5 And the Egyptians shall [h]know that I *am*

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s Have a disagreeable manner of speech, ch. 4. 10. Is. 6. 5. Je. 1. 6. ver. 30. Mat. 14. 31. Mar. 5. 36.

6 The expression *uncircumcised* is used in Scripture to express any kind of unsuitableness which there may be in anything to answer its proper purpose, as the carnal heart and depraved nature of fallen men are entirely unsuited to the services of God, and to the purposes of his glory.

t ver. 26–29. Ps. 77. 20. Is. 63. 11, 12. Mi. 6. 4. Jos. 24. 5. 1 Sa. 12. 6. Ho. 12. 13. Ac. 7. 35, 36.

u See Ge. 46. 9. 1 Ch. 5. 3. Nu. 26. 5, 6.

7 The organization of the Israelites was very complete, and was almost as precise as that of an army. They were divided first into *tribes*; then the tribes into *families*; and the families into *fathers' houses*. Over the latter were placed officers, with the title *heads of fathers' houses*; and the names of these in the time of Moses are here given.—*P.*

x See Ge. 46. 10. Nu. 26. 12, 13. 1 Ch. 4. 24.

y Nu. 3. 17. 1 Ch. 6. 1, 16. See Ge. 46. 11.

z Nu. 3. 18. 1 Ch. 6. 17, 23. 7.

a Nu. 26. 57; 3. 19. 1 Ch. 6. 2, 18.

b Nu. 3. 20. 1 Ch. 6. 19, 23–41.

c ch. 2. 1, 2. Nu. 26. 59. This marriage was incestuous.

8 The Septuagint and Syriac both read *uncle's daughter*.

9 Moses has here recorded the marriage of his father Amram with Jochebed and his own advent, and it appears from Nu. 26. 59, but it must be taken strictly for his father's own sister, at least by the half blood. The marriage was afterward forbidden as incestuous, Lev. 18. 12, which might be looked upon as a blot upon his family, though it took place before that law; and that Moses does not conceal it, for he sought not his own praise, but wrote with a sincere regard to truth, whether it smiled or frowned upon him.

1 Aaron is here mentioned first as he was older than Moses. It is, however, usual in Scripture, as in the case of Shem, Abraham, and others, to name a younger brother first when there is any peculiarly excellent trait in his character; and thus we find Moses is generally mentioned before Aaron.

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d Nu. 26. 1–37; 26. 10, 11. 1 Ch. 6. 37, 38.

e Le. 10. 4. Nu. 3. 30.

f Nu. 2. 3; 1. 7. Ru. 4. 19, 20. 1 Ch. 2. 10. Mat. 1. 4.

g 1 Ch. 24. 1, 2; 6. 1. Le. 10. 1. Nu. 3. 2, 26, 60. *h* Nu. 26. 11. 1 Ch. 6. 22, 33, 37; 25. 4.

i Nu. 25. 7, 11; 31. 6. Jos. 22. 13–32. Ju. 20. 28. Ps. 106. 30, 31.

k ver. 13, 27. Ps. 77. 20. Mi. 6. 4. Jos. 24. 5. 1 Sa. 12. 6.

2 The sacred historian here concludes with a particular mark of honour on the persons of whom he is writing, though himself was one of them. Communion with God, honour and serviceableness to his church, are things that above any other put true honour upon men.

l ch. 12. 37, 51; 13. 18. Nu. 1. 1. In numerous tribes and families, in military order, and with great power.

m ch. 5. 1; 7. 10.

3 There is abundant evidence in Scripture that whenever God had a great work to accomplish in his church or in the world, he selected a great agent to do it. In sublimity of genius, legislative wisdom, and administrative skill, Moses has never been surpassed. He had besides a very special training for the work to which he was specially called. He had forty years' training in the court and in the schools of Egypt, then the most enlightened nation in the world. Afterwards he had another forty years' training to nomad life in the wilderness of Sinai; and he there became intimately acquainted with the habits of those whose home was the desert, and with every fountain and pasture ground throughout that wide region where the Israelites wandered so long.—*P.*

4 1491.

n Eze. 2. 17. Je. 1. 17, 18. Jonah 3. 2. Mat. 28. 20. Ac. 20. 27. 1 Co. 2. 2.

o ch. 4. 10. See ver. 12.

5 See note on ver. 12.

CHAP. VII.

a ch. 4. 16; 22. 28. Je. 1. 10. Jn. 10. 34, 35. Ps. 82. 1, 6.

6 This remarkable declaration was calculated to remove, and it did remove, Moses' last doubts and fears. He was made a god to Pharaoh—he was gifted with power over the stubborn monarch, to subdue him gradually, yet effectually, to his will. Aaron was to be his prophet—to declare his will, to announce projected miracles and judgments.—*P.*

b Mat. 28. 20. 1 Ch. 4. 9. Ezr. 3. 2. Ac. 20. 27. Ps. 119. 46. Je. 1. 8–10, 17, 18. Nu. 24. 13. 2 Co. 13. 3.

c ver. 13. See ch. 4. 21.

d Is. 4. 48. Ro. 15. 18, 19. Ac. 2. 22. He. 2. 4. Mar. 16. 20.

e ch. 9. 3. Ju. 2. 15. 1 Sa. 12. 15. La. 3. 3.

f ch. 6. 26; 13. 21; 20. 17; 25.

g See ch. 6. 7. 6.

h Ps. 9. 16; 58. 11; 83. 18. Eze. 36. 17, 18, 22.

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patriarchs by this his name *Jehovah*, which denotes his self-existence, necessary existence, self-sufficiency, independency; and his being not only *Being* itself, but also the effectual and eminent giver of being to his promises and creatures; nor had he given actual being to his promises in the remarkable fulfilment thereof.—[The name by which God specially and personally announced himself to the patriarchs was *El-Shaddai*, 'God Almighty;' and by that name were expressed the peculiar development and visible evidence of his presence. Hence it is said, 'I appeared unto Abraham, &c., by God Almighty.' Then it is added, 'but by my name JEHOVAH was I not called to them;' that is, 'I did not announce to them that as my name.' It is not said they did not know it; it is not said they had never heard it; it is simply affirmed that JEHOVAH was not *the* name by which God declared himself orally to the patriarchs; nor was it by the peculiar mode of development expressed by that name he manifested himself. *P.*]

Ver. 7. He took them under his immediate government, that they might know and serve him, and receive from him his distinguished benefits, temporal and spiritual.

REFLECTIONS.—In our greatest extremity, God often interposes for our relief; and the hardest work is easily effected when he puts his hand to it. If his mighty arm of mercy or judgment be stretched out, when he begins he will make an end. Certain is that deliverance for which the character, the covenant, the pity, the purpose, and the power of God are all engaged; and yet the objects thereof, through anguish of spirit, or through his delay of performance, put his

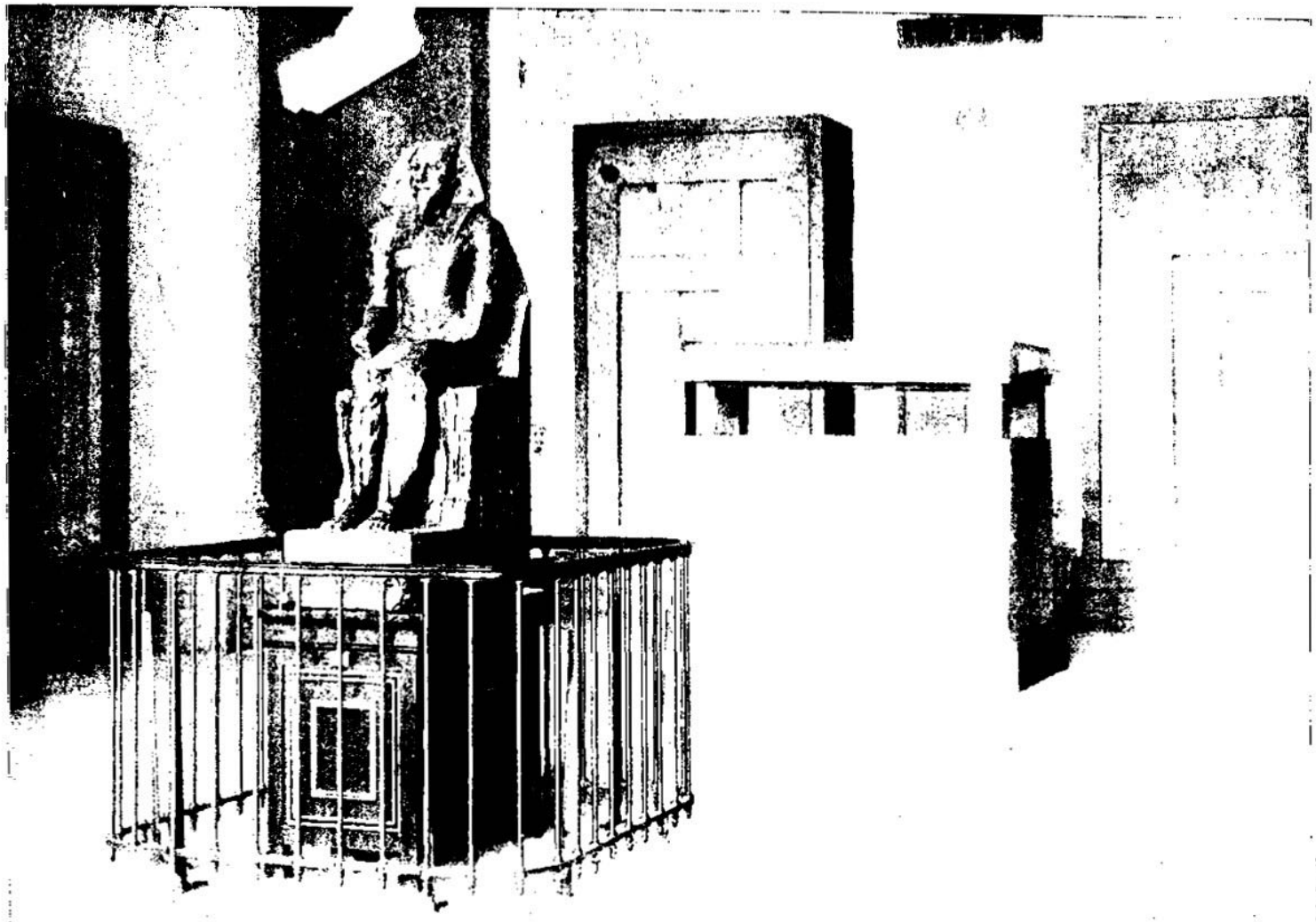

FROM THE ANCIENT EMPIRE MUSEUM · CONTAINING ANTIQUITIES OLDER THAN THE TIME OF ABRAHAM. [EXODUS, vi: 27.] "These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt." The Ancient Empire of Egypt includes the first eleven dynasties. It closed B. C. 2533. The children of Israel were in Egypt during the Middle Empire, which lasted from B. C. 2500, when Se'ānch-ka-Rā was king, to B. C. 1300, when Seti was king. This last king of Egypt is thought to have been the Pharaoh of the Exodus. In the Gizeh Museum the statues and antiquities are arranged in different rooms under empires. The empire to which this illustration belongs antedates that of Moses by many centuries. But in the study of the ancient land of Egypt we must remember that its history is a connected whole, and that the Ancient Empire made possible the Middle Empire. The parties who secured the pictures illustrating this Bible were shown great courtesy by E. Brugsch Bey, and were permitted to take photographs of anything found in the Gizeh Museum.

the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did [t]as the LORD commanded them, so did they.[5]

7 And Moses *was* [k]fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy [l]rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so [m]as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the [n]wise men and the sorcerers: now the magicians of Egypt, they[o] also did in like manner with their[p] enchantments:[7]

12 For they cast down every man his rod, and they became serpents:[8] but [p]Aaron's rod swallowed up their rods.

13 And he [q]hardened Pharaoh's heart,[9] that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the [r]morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, [s]the LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt [t]know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to [u]blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall [v]loathe to drink of the water of the river.

19 [w] And the LORD spake unto Moses, Say unto Aaron, [x]Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [y]pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.[1]

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all [z]the waters that *were* in the river were turned to blood.[2]

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And[b] the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his [c]heart to this [3]also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.[4]

CHAPTER VIII.

1 *Frogs are sent.* 8 *Pharaoh sueth to Moses,* 12 *and Moses by prayer removeth them away.* 16 *The dust is turned into lice, which the magicians could not do.* 20 *The plague of flies.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardened.*

AND the LORD spake unto Moses, [a]Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

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[t] ch.12.28. Ps. 77.20. & 78.52. & 105.26. Ac.7.35. ver.4,10.

[k] Moses, now delivered from his fears, makes no more objections, but being strengthened in faith, goes about his arduous work with undaunted courage, and proceeds in it with indefatigable perseverance.

[k] Ac.7.23,30.

[l] ch.4.2,3,17,20.

[m] ver.6.

[n] Ge.41.8. Da.2.27. & 5.11,12. 2 Ti.3.8.

[o] 2 Ti.3.9-13. Re.13.13,14.

[p] Moses does not affirm that there was a perfect conformity between his works and those of the magicians: he makes choice of a word which does not necessarily express anything more than a genuine exhibition, such as is consistent with a difference in many important respects—they did so, *or in like manner.*—*Farmer.*

[p] We learn from Paul (2 Ti. 3. 8) that these, at least the chief of them, were *Jannes* and *Jambres*, and they withstood Moses, as Pharaoh judiciously intimates in the preceding note, not as some suppose, by performing, through diabolical power, the *same miracle* that Moses wrought by the power of God; but merely in *like manner*, by what is called *legerdemain, sleight of hand*, and visual deception, with the privity and through the connivance of Pharaoh, as, from ch. 7. 19, will afterwards appear.—*C.*

[q] ch.9.12. Is.6.9,10. Jo.12.40. Ro.11.7,8. 2 Th.2.11.

[r] ver.20. ch.9.13. Ps.105.2. Ec.9.10. De.31.35. 32.35. Ps.37.13. Is.10.3. Je.46.21. Ho.9.7. Lu.19.44. 21.22. 1 Th.5.3. 2 Pe.2.9. Re.18.7,10.

[s] ch.5.1-4,3.12,18. Je.25.28,29. Mat.7.26. Je.2.8. 23.22.

[t] ver.5; ch.5.2. Ps.9. 73,76,21. Eze 25.17,28. 32.

[u] ch.1.22. Ps.78.44. 105.29. Re.8.8. 16.3-6.

[v] ver.24.

[w] ch.2.23,25. 8.16,9.8. 25.23. 3.7.

[x] Heb. *gathering of their waters*, Ge.1.10.

[y] The Nile is the only river of Egypt; but the country is filled with canals and lakes, and cisterns and pools, all constructed for the diffusion of the water over the surface of the ground, and for its preservation for purposes of irrigation and household use, after the Nile has become low. The description in this verse is thus most accurate.—*P.*

[z] Is.58.24. Sec ver.17, with ch.7.22. Re.16.3. Je.2.17,19,36.

[a] The Nile being one of the deities of the Egyptians, this miracle was therefore well qualified to teach them that there was no confidence to be placed in their idols; and that what Moses told was an undeniable fact, that the God of Israel, and he alone, held the uncontrolled dominion of the universe, and that all things were subject to his sway.

[b] ver.22; ch.8.7,8. 2 Ti.3.8.

[c] ch.9.21. Is.5.12. 63.17.

[1] The magicians endeavoured, by some sleight of hand, to turn some small portion of water into blood, which would lead Pharaoh, in his state of mind, very easily to conclude that Moses and Aaron were only a little more skilled in their arts than his magicians, and he turned away from them defying the threatenings of Jehovah.—*I.*

[2] This plague seems to have continued a week. It is the only note of time given as to the period any of the plagues continued, or the interval between them.—*P.*

CHAP. VIII.

[a] ch. 5.1-4; 7.1,2,15, 16. Je. 2. 8-10, 17, 18. Eze. 22. 5, 6. Ps. 119. 46. 1 Co. 4. 2. Ac. 20. 27.

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strong consolations from them. The frowardness of gospel-hearers makes ministers despair of success with others, and repeat the excuses which God hath already answered, till he charge them, on their peril, to obey his appointments. O the perverseness of the human heart, and its enmity against God! Before he calls, what numbers run unsent! When he calls to his service, what averseness to comply!—Whatever my pedigree be, whether honourable or ignominious, let me reckon it my chief honour to be God's child, and to be made useful in doing good to souls.—Let me, without gainsaying, obey his voice, and provoke him not; and though my work be difficult or dangerous, as my days are, so shall my strength be.

CHAPTER VII. Ver. 1. Moses was *a god to Pharaoh:* he dealt with him in the name and authority of God, and punished his disobedience with plagues which none but God could inflict.

Ver. 6. They manifested the noblest courage in speaking to or dealing with proud Pharaoh, and the most exact fidelity in the execution of all God's commands.

Ver. 12–22. Whether the magicians imposed upon the sight of the spectators by artfully conveying away the rods, and putting serpents in their places; or whether Satan actuated the rods, and made them appear as serpents; or whether, for the hardening of Pharaoh, God himself effected this change, is hard to determine. It was more easy to impose upon spectators in turning the water into blood, or in bringing up frogs. But it is manifest, that all which the magicians did increased the plagues, but could not remove them; and that the swallowing up of their rods by Aaron's, and their inability to produce lice, proved that Moses' miracles were effected by a power infinitely superior to what they had in command.

REFLECTIONS.—How great is the condescension of God, in putting some of his honour upon sinful men, and in speaking to us by them, that his dread may not make us afraid! But, amidst trials and discouragements, ministers have need to be fully satisfied that, whatever contradiction they meet with, God will do right by their work, both in them that are saved and in them that perish. Happy those who know the Lord to be God by his fulfilment of promises to them: but miserable indeed are they who know him to be God by the execution of his justice upon them! The contest between Almighty God and the strongest worms of mankind is greatly unequal: let the potsherds strive with the potsherds of the earth; for, if men will not bow before the sceptre of his grace, they must break beneath the rod of his judgment. But, in mercy, God often warns before he punishes them. Sinners frequently desire to see miracles, not for their conviction, but to strengthen their unbelief. And readily is Satan permitted to harden such in their sin by his lying wonders. Through his influence men harden themselves against warnings, against judgments and deliverances; and whatever other shifts they try for relief, they will not so much as cry to God when he bindeth them. But the cause of God and truth shall prevail at last, and reign without contradiction: and dreadful shall be the just miseries of them who oppressed his people and contemned his admonition!

CHAPTER VIII. REFLECTIONS.—How terrible an enemy is God, who, even by frogs, flies, and lice, can subdue the most proud and potent of his

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:[3]

4 And the frogs shall come up both on [b]thee, and upon thy people, and upon all thy servants.[4]

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the [c]frogs came up, and covered the land of Egypt.

7 And[d] the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [e]Entreat the LORD, that he may take away the frogs from me, and from my people; and I [f]will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory[5] over me:[6] when shall I entreat for thee, and for thy servants, and for thy people, to destroy[7] the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow.[8] And he said, *Be it* according to thy word; that thou [g]mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses [h]cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did [i]according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land [k]stank.

15 But when Pharaoh saw that there was respite, he [l]hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become [m]lice[9] throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they [n]could not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the [o]finger of God. And Pharaoh's heart was [p]hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, [q]Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send [r]swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms[1] *of flies*, and also the ground whereon they *are*.

22 And I will [s]sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou [t]mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a division[2] between my people and thy people: to-morrow[3] shall this sign be.

24 And the LORD did so: and [u]there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt; the land was corrupted[4] by reason of the swarm *of flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, [x]It is not meet so to do; for we shall sacrifice the [y]abomination[5] of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as [z]he shall command us.

28 And Pharaoh said, [a]I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [b]entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh [c]deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

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3 Or, *dough.*

b Ps.105.30,33.

4 Had not God commanded Moses to threaten Pharaoh and the Egyptians with the plague of frogs before its infliction, the unusual increase of this unpitying reptile would doubtless have been attributed to some other cause. It is not absolutely certain whether the frog were an object of worship or of abhorrence in Egypt, possibly of both; as in other instances where religious ablutions was offered from sentiments of terror; and if so, they were punished as well by what they venerated as by what they abominated.

c Ps. 78. 45. 105. 30. Re. 16. 13, 14.

d ch. 7. 11, 22. 2 Ti. 3. 8.

e ch. 9. 28. 10. 17. 1 Ki. 13. 6. Am. 7. 2. Pr. 14. 19. Is. 49. 23. 60. 14.

f ver. 25, 28. 10. 8, 24. Je. 27. 13. Mat. 21. 30. Ps. 78. 34, 36.

5 Or, *have this honour over me.* Prescribe you the time when this plague shall be removed. See ver. 10.

6 *Glory over me*, i.e. I will in this point follow thy command and acknowledge thee as my master, so that thou mayest have the appearance as if *thy will* had removed the plague. This seems to be the sense of these much disputed words. (Aalderich.)—*P.*

7 Heb. *to cut off.*

8 He either thought God could not remove it immediately, or that it might soon remove of its own accord.

g Ps. 9. 16. 83. 18. 52. 11. De. 32. 31. See ch. 7. 17.

h ch. 9. 33. 10. 18. Eze. 36. 37. Ja. 5. 16–18.

i ver. 9, 11. Is. 45. 11. Mat. 7. 7. Mar. 11. 24.

k Joel 2. 20. Eze. 29. 11. Is. 34. 3.

l ver. 32. Is. 26. 10. Ec. 8. 11. Zec. 7. 12, 13. See ch. 7. 14. 22.

m Ps. 105. 31.

9 The Septuagint, Origen, and Jerome translate the word *muscam canem*, an insect which from its habits is known to be insufferably galling. Josephus, supported by the Jewish rabbis, renders the word *lice*, a species of vermin, of which the Egyptians, from their singular attention to cleanliness, were peculiarly abhorrent. Others think it was the *Avarus sanguisugus*, or greedy bloodsucker, a small tick which buries itself in the flesh of both man and beast, and this is countenanced by the phraseology of ver. 17. The Egyptian impostors could not imitate this miracle, because the plague was on themselves already, and therefore they are obliged to have been caused by the finger of God alone; and Pharaoh, aware of their former chicanery in so often attempting to deceive him, refuses to believe them, looking upon the miracle as a mere temporary triumph of Jehovah. It

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is farther to be observed that this plague, unlike the former two, was inflicted *without any previous warning*, so that James and Jannes could make no preparation, and being taken unawares, acknowledged the *finger of God*, not because they honoured him, but to hide their own defeat. That this was the real state of the case is rendered still more probable from their continued attempt to "stand before Moses," recorded in ch. 9. 11.—*C.*

n Lu. 10. 18. Ac. 16. 18, 19. Ti. 3. 8, 9. De. 32. 30. See ver. 22.

o 1 Sa. 6. 9. Mat. 12. 28. Lu. 11. 20. Ps. 8. 3. *i.e.* his powerful work.

p See ch. 4. 21. 7. 13, 14, 22. ver. 15. Ko. 2. 9.

q ch. 5. 1–3. 7. 16. ver. 1.

r Or, *a mixture of noisome beasts*, &c. Ps. 78. 45. 105. 31.

1 The Septuagint, which in all things referring to Egypt must be considered of high authority, translates the word *dog-fly*, a most tormenting insect; others think it a species of *beetle* of most destructive propensities and powers; whilst some believe it to mean "a mixture of venomous and ravenous creatures."—*C.*

s Ps. 121. 7. ch. 9. 4, 26. 10. 23. 12. 13.

t ver. 10. Eze. 25. 17. 28. 9. 39. 29. Ps. 83. 18. 59. 13.

2 Heb. *a redemption.*

3 Or, *by to-morrow.*

u Ps. 78. 45. 105. 31.

4 Or, *destroyed.*

x ch. 3. 18. 2 Co. 6. 14.

y Ge. 43. 32. 46. 34. Animals which they worship, and will not allow us to kill or eat in their sight.

5 That is, not what the Egyptians abominated, but what Moses, as a worshipper of the true God, called an *abomination*, because idolatrously worshipped by the Egyptians. But why does Moses employ such an offensive term to Pharaoh? Because if Pharaoh was an idolater, it was the duty of Moses to bear testimony against idolatry. The *bull* and the *cow* are the animals chiefly meant, both of which a Hebrew would have sacrificed, and an Egyptian most abjectly worshipped. That the Egyptians would have *stoned* the Hebrews, as Moses affirms, had they sacrificed a cow, is well illustrated by the fact, that, in after years, they put a Roman citizen of rank to death for killing a cat another of their gods—though they exceedingly dreaded the power of Rome, and anxiously courted her favour.—*C.*

z ch. 3. 18. 5. 1, 3. 10. 9. 26. Nu. 22.

a Nu. 22. 20. Eze. 33. 31.

b ver. 8, 30. ch. 9. 28. 10. 17. 1 Ki. 13. 6. 1 Sa. 15. 25. Ac. 8. 24. Ko. 15. 30.

c See ver. 8. 1 Ki. 18. 21. Job 13. 9. Ps. 78. 34. 36. 37. Ga. 6. 7.

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human opposers;—can force them to their prayers, and to feigned compliances with his will! Great indeed is his power who can, at his pleasure, restrain Satan and his agents; and marvellous his kindness to his people, in distinguishing them from their fellow-sinners of mankind, and hiding them from common calamities under the shadow of his wings. But, alas! how quickly unrenewed hearts return to their wickedness; and reigning lusts break through every bond, and render men



RAMESÉS II., OR RAMESES THE GREAT—THE KING WHO OPPRESSED THE CHILDREN OF ISRAEL. [EXODUS, IX: 1.]—"Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saveth the Lord God of the Hebrews, Let my people go, that they may serve me." We give a photograph of this Pharaoh, who oppressed the Children of Israel. He was the king of Egypt who led to the exodus under the leadership of Moses. His mummy was discovered at Thebes in 1881. Rameses II. was a great warrior, builder of treasure cities on which the Israelites worked, as we are taught in Exodus i:2, and was "a new king, who knew not Joseph." He built temples, obelisks and cities. His body now lies embalmed as we see it along with the kings of Egypt, in the Gizeh Museum. How wonderful that to-day we can behold the features of a very king whose name carried such terror to the people 3500 years ago! Besides this mummy of Rameses II., there are many statues of him still in Egypt.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And[d] the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one.

32 And Pharaoh [e]hardened his heart at this time also, neither would he let the people go.[4]

CHAPTER IX.

1 The murrain of beasts. 8 The plague of boils and blains. 13 His message about the hail. 22 The plague of hail. 27 Pharaoh sueth to Moses. 35 but is still hardened.

THEN the LORD said unto [a]Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if [b]thou refuse to let *them* go, and wilt hold them still,

3 Behold, the [c]hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels,[5] upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall [d]sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set [e]time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [f]all[6] the cattle of Egypt died; but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the[g] heart of Pharaoh was hardened,[7] and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, [h]Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven[8] in the sight of Pharaoh;

9 And it shall become small dust in all the land of Egypt, and shall be a [i]boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil[9] breaking forth *with* blains upon man and upon beast.

11 And the magicians [k]could not stand before Moses because of the boil: for the boil was upon the magicians, and upon all the Egyptians.[1]

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[d] Is. 5.16. Mat. 7.7. Mar. 11.24.

[e] Zec. 7.11, 12. Ec. 8. 11. See ch. 4. 21; 7. 3, 4, 13, 14, 22; ver. 12, 19. Ro. 2. 5. Jo. 9. 4.

[4] The only request before Pharaoh now was permission to go three days' journey to sacrifice. Moses tacitly yielded to Pharaoh's injunction not to go very far away. After giving a solemn promise the king recklessly, and without excuse, violated the promise. His guilt was thus aggravated.—*P.*

CHAP. IX.

[a] ch. 8. 1, 20; 5. 1, 3; 7. 15, 16; 8. 1, 20. Gen. 2. 6, 8; 17. 18. 46. Ac. 7. 22. 1 Co. 4. 12.

[b] Ro. 2. 5, 8, 9. Le. 26. 14–16, 23, 24.

[c] ch. 6. 19, 22; 7. 5; 8. 6, 17. Ps. 32. 4; 38. 2; 39. 10; 78. 49; 90. 7; 107. 11. These cattle they kept for labour, milk, or wool, for the Egyptians kept none for slaughter.

[5] Camels were in ancient times very numerous in Judea, and over all the East. Job had at first three thousand camels, and after the days of his adversity had passed away, six thousand camels; and it appears from Ge. 12. 16, that camels were among the presents of Pharaoh to Abraham.

[d] ch. 8. 22, 23; 10. 23; 11. 7; ver. 5, 26.

[e] Ex. 7. 17; 8. 29; 9. 18; 10. 4. Ps. 74. 22.

[f] Ps. 78. 50, ver. 19, 25.

[6] If *all* the cattle died, how are the *cattle* threatened in ver. 19? Is this a contradiction? No. The answer is plain. The interval between the two miracles is not mentioned; and as the cattle of the Hebrews were preserved in the former plague, the Egyptians, in the meantime, had, by purchase, possessed themselves of a new stock.—*C.*

[g] ch. 4. 21; 7. 13; 8. 15, 32. Ps. 78. 4. Ro. 9. 18. Zec. 7. 11, 12.

[7] By speaking on the disease as a mere natural event.—*C.*

[h] ch. 8. 16. Am. 3. 7.

[8] To mark that God himself inflicted the plague.

[i] Le. 13. 18–20. De. 28. 27. Re. 16. 2.

[9] The Hebrew word translated "boil" signifies "heat," as the morning heat of fever or of acute inflammation of the skin. The disease commenced therefore with acute local inflammation, and then the inflamed part broke out into ulcerous.—*P.*

[k] ch. 8. 18, 19. 2 Ti. 3. 8, 9. Re. 6. 16, 17.

[1] It is particularly stated that the *boil* was upon the magicians, priests, and wise men, as well as on the Egyptians in general, and as many of them were supposed to possess extraordinary skill in medicine, especially Eastern ones, this was another evidence of the impotency of their rites, which could neither prevent nor alleviate the calamity.

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[f] Ps. 8. 1, 7; ch. 4. 21; 9. 19; 7. 3, 13, 14; 8. 19, 32; 10. 1, 20, 27; 11. 10; 14. 8; ver. 7, 35. Ro. 2. 5. 2 Th. 2. 9–11.

[2] See note on ch. 4. 21.—*C.*

[m] ch. 7. 15. De. 9. 13. Is. 30. 13, 14. Ch. 36. 15. Je. 44. 4. ver. 1.

[n] Wounding thee to the very heart. Ma. 3. 13. De. 32. 4, 39. 41.

[o] See ch. 7. 5, 9, 10, 22. Ps. 9. 16; 83. 16; 86. 9–11.

[p] ch. 12. 29, 14. 27, 28. Ro. 9. 17. Ps. 16. 4. Ps. 83. 18. 1 Pe. 2. 8.

[3] Heb. *made thee stand*, i.e. exalted thee to the throne, that for thy sin I might manifest my glory in the marvellous destruction of thy kingdom.

[q] Is. 27. 1; 51. 9. Ez. 29. 3; 32. 2. Da. 8. 4, 20; 11. 45. Am. 9. 4. 2 Co. 10. 5.

[4] Rain is extremely rare in Egypt, and is seldom or never seen in Delta, or Egypt proper, and hence Canaan designates the country. Aby ssynia sine nube fertax—*Egypt fruitful without a cloud.* In addition to this, hail and fire mingled with it, as it ran along upon the ground, to the great annoyance of their characteristic superstition respecting portents and prodigies; strangely addicted to the worship of fire and water as deities, and the former they even believed to be a living creature, endowed with a soul. Hence, not only the presiding deity, but the elements themselves, were adored; consequently the present judgment was a formidable attack upon their vain and pernicious confidence.

[r] Some cattle were to be preserved for helping them to pursue the Hebrews in the Red Sea, ch. xiv.

[s] Genesis 1. 16; 3. 5, 6. Ac. 17. 4.

[a] Heb. *set not his heart unto.* Ps. 28. 5. Is. 5. 12. ch. 5. 2. Ho. 4. 11. Ze. 7. 11.

[5] To mark that God inflicted this plague.

[t] De. 28. 16, 22. ver. 3.

[u] Re. 16. 17, 18, 21. Jos. 10. 11. Jo. 38. 22, 23. Ps. 78. 47, 48; 105. 32, 33.

[v] ch. 10. 6. Re. 16. 18, 21. Da. 12. 1.

[6] Here we have a picture of the awful devastation and ruin this storm of hail produced: notice is however taken of the land of Goshen being preserved from receiving any damage by the plague. God directs the clouds, and causes rain or hail on one city and not on another, either in mercy or judgment. The effect is said on Pharaoh is marked and striking. The haughty monarch humbled himself to Moses in the language of a penitent. No man could have indeed *spoken better.* He owns his wrongs, and the equity of God's proceedings against him, and yet, as was seen in the sequel, his heart remained hardened all the while; for those who grow no better under mercies and enlargements frequently get worse.

12 And the LORD [l]hardened[2] the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up [m]early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon [n]thine heart, and upon thy servants, and upon thy people; that thou [o]mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be [p]cut off from the earth.

16 And in very deed for [q]this *cause* have I raised thee up,[3] for to show *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet [r]exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cause it to rain a very grievous hail,[4] such as hath not been in Egypt since the foundation thereof even until now.

19 Send[s] therefore now, *and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that [t]feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [u]regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven,[5] that there may be hail in all the land of Egypt, [v]upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent [w]thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt [x]since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.[6]

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impudently presumptuous and scandalously perfidious! Let me, with Moses and Aaron, be bold and faithful in every point in the service of God! neither fearing the wrath of kings nor the opposition of devils: and let me always be ready to pray for mine enemies when I have any encouragement to it, any hopes of their change of heart, or of a blessing from the Lord upon them.

CHAPTER IX. [Ver. 6. The Hebrew word rendered 'all' does not in every case and necessarily signify all absolutely. It is frequently used just as the word all is now used in common conversation—to express the idea of a very great number, or a very large proportion. In interpreting both written and spoken language regard must be had to the *usus loquendi.* *P.*]

Ver. 24. [The description shows that it was a terrific thunderstorm, accompanied by a heavy fall of hail. In other countries such a storm might have been natural; in Egypt it was miraculous. Besides, it was *predicted:* and this of itself would show it to have been a miracle. *P.*]

REFLECTIONS. — God can execute the most numerous, diversified, and extensive judgments upon such as hate him. He can easily make what we have idolized, whether our cattle, our bodies, or our fields, the immediate objects of our punishment; and how severe is the punishment which he hath laid up in store for such as have been most instrumental in deceiving and hardening others! Satan can delude men into sin, but he cannot preserve them from suffering. And in absolute wisdom, God overrules the devices of wicked men, and often their works are made to redound

26 Only[a] in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, [b]I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Entreat[c] the LORD, (for *it is* enough,) that there be no *more* [d]mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I [e]will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that [f]thou mayest know how that the [g]earth *is* the LORD's.

30 But as for thee and thy servants, I know that ye will [h]not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* boiled.

32 But the wheat and the rye[6] were not smitten: for they *were* [7]not grown up.[8]

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail [i]ceased, and the rain was not poured upon the earth.

34 And [k]when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [l]by Moses.

CHAPTER X.

1 *God threateneth to send locusts.* 7 *Pharaoh, moved by his servants, inclineth to let the Israelites go.* 12 *The plague of locusts.* 16 *Pharaoh sueth again to Moses.* 21 *The plague of darkness.* 24 *Pharaoh sueth unto Moses, & but is still hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: [a]for I have hardened his heart, and the heart of his servants, that I might show these my signs before him:

2 And that thou [b]mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye [c]may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, [d]How long wilt thou refuse to humble thyself before me? Let[e] my people go, that they may serve me:

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the [f]locusts into thy coast:[9]

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a ch. 8. 22; 12. 23. 31. 7. Is. 32. 18. Ps. 46. 1; 91. 1-10.

b ch. 10. 16. Nu. 22. 34. 1 Sa. 15. 24; 26. 21. Mat. 27. 4. Ju. 1. 7, 10, 19. 2 Pe. 2. 10.

c See ch. 8. 8, 28. Job 34. 31, 32.

d Heb. *voices of God*, Ps. 29. 3-9.

e 2 Ch. 6. 13. Ezr. 9. 5. Job 11. 13. Ps. 143. 6.

f See ch. 7. 5, 16, 17, 22; ver. 24.

g De. 10. 14, 15. Ps. 24. 1; 50. 12. 1 Co. 10. 26.

h Pr. 16. 6. Is. 63. 17, 18. Je. 5. 22. Ps. 36. 1. 2 Ki. 2. 4, 5. ver. 34.

6 Egypt being annually overflowed by the Nile, the people sow various kinds of grain as the waters slowly recede; so that an external belt, as it were, of one kind of grain is growing while another, nearer the river, is still under the earth.—*C.*

7 Heb. *hidden* or *dark*.

8 Barley and flax begin to ripen in Egypt in the month of March; wheat and *spelt* are a month later. The former being in a forward state were destroyed by the hail; while the latter, being yet young, were not seriously injured. About one half of the produce of Egypt was destroyed by this plague.—*P.*

i ch. 10. 28, 29. Je. 5. 10—28.

k Ec. 8. 11. Ro. 2. 4, 5. 2 Ch. 28. 22; 30. 11. ch. 4. 21; 7. 3; 9. 12, 35; 8. 15, 19, 32; 9. 34. ver. 7, 12, 20, 35.

l Heb. *by the hand of Moses*, ch. 3. 19; 4. 21; 10. 1; 11. 9, 10.

CHAP. X.

a ch. 4. 21; 7. 3-5, 13, 14, 22, 23; 8. 15, 19, 32; 9. 7, 12, 35; 10. 1, 20, 27; 11. 10; 14. 4, 8. 1 Sa. 6. 6. Ps. 81. 12. 2 Th. 2. 11, 12.

b ch. 13. 8. De. 6. 20, 21. Ps. lxxviii. 5; cv. 5; cxliv. 12. Joel 1. 3. Ep. 6. 4.

c Ps. 9. 16; 58. 11. Eze. 25. 17; 28. 22. ch. 6. 7; 16. 12; 29. 46. De. 29. 6. Je. 24. 7; 31. 34.

d Je. 4. 14; 13. 27. Is. 2. 5. Ro. 2. 4, 5. Ps. 94. 8.

e ch. 4. 23; 5. 1; 8. 1; 7. 16; 8. 1, 20, 27; 9. 1; 13. 3, 18.

f Pr. 30. 27. Joel 1. 4; 2. 2—11. ch. 9. 32. See ver. 14.

9 Not fewer than ten different names are given to the locust in the sacred volume; every one of which, after the manner of the Hebrew nouns marks some distinctive character or peculiar effect. It is called *arbe* or *arbeh*, from its extraordinary fecundity; *gob* or *gobee*, from the circumstance of their young once ceasing from the ground; *yarom*, from the root *garar*, to cut off or spoil; and more destructive and insatiable spoilers were never let loose on the surface of the earth.

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1 Heb. *eye*.

g ch. 9. 32.

h ver. 14, 15; ch. 9. 24; 11. 6. Joel 2. 2. Da. 12. 1. No locusts were like them in number, shape, or destructive influence.

i Means of destruction. ch. 14. 23. Jos. 24. 12. 1 Sa. 14. 21; 17. 6.

k Ps. 107. 34; 89. 10; 135. 9; 105. 27—36.

l Ec. 12. 1. Jos. 24. 15. Pr. 3. 6. Ca. 5. 1; ver. 24—26. We shall not lose cattle for sacrifices to our God, and for food to ourselves.

2 Let your God you so much trust to take care of you in the best way he can. It is plain you are hastening to your ruin; and if you trouble me farther, you shall smart for it.

m Ps. 52. 3. 2 Ch. 32. 15.

n ch. 5. 4; ver. 28. 2 Ch. 16. 10; 25. 16; 36. 16.

8 He shook it towards the several quarters of the land of Egypt.

o ch. 14. 21. Ge. 41. 6. Ps. 48. 7. Je. 18. 17.

p Ps. 105. 34, 35; 78. 46. De. 28. 38. 1 Ki. 8. 37. Joel 2. 25—31. ver. 6.

q Joel 2. 3—11, 20; 1. 4, 6, 7, 10. Ps. 105. 34, 35; 78. 46. De. 28. 38. 1 Ki. 8. 37. Re. 9. 2—10.

4 The *locust* is a creature akin to the *cricket* and *grasshopper*. The great brown locust is about three inches in length, has two *antennæ* or feelers of almost an inch long, projecting from the head, and two pair of wings. When they migrate from the place of their birth in the great African and Asiatic deserts, they always follow a leader, and appear in such immense flocks as to darken the air. In whatever country they settle, they devour all the produce of the earth; and though 'the land be before them as the garden of Eden, behind them it is a desolate wilderness.' Bochart enumerates ten species, differing in size and habits, but all agreeing in voracity. Their irruptions are frequent into many countries of Africa and Asia, and are not unusual in the southern parts of Europe, especially in Spain. When the *locust-clouds* appear, the consternation of the inhabitants of agricultural districts is extreme; and loud noises, fires, and even artillery, are employed to keep them on the wing, for when they once descend hope of deliverance is over.—*Note*, How weak is a mighty monarch, and a mighty nation, when they contend with God, seeing they are unable to conquer an insect!—*C.*

5 Heb. *hastened to call*.

5 And they shall cover the face[1] of the earth, that one cannot be able to see the earth: and they shall eat the [g]residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; [h]which neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a [i]snare unto us? Let the men go, that they may serve the LORD their God. Knowest thou not yet that Egypt is [k]destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God; *but* who *are* they that shall go?

9 And Moses said, [l]We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you,[2] as I will let you go, and your little ones: [m]look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. [n]And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod[3] over the land of Egypt, and the LORD brought an [o]east wind upon the land all that day, and all *that* night; *and*, when it was morning, the east wind brought the [p]locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.

15 For[q] they covered the face of the whole earth,[4] so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called[5] for Moses and

to the praise of the glory of his justice. Though men may sport with his judgments, the justice of the Almighty will most certainly overtake them, and fall most heavily on those who remain under the power of a proud hell-hardened heart; which neither warnings, however express, nor judgments, however terrible, can impress. But happy are they who have God for their friend and refuge! Effectual fervent prayer to him is the most powerful antidote against trouble, and under it the surest help and consolation.

CHAPTER X. [Ver. 15. This description of the advent and ravages of the locusts is exceedingly graphic. I had an opportunity of witnessing one terrible invasion of locusts. They first appeared like a yellowish mist dimming the brightness of the sun; gradually the mist grew thicker until the sun was completely obscured. Then a whirring sound was heard, and became so deep

Aaron in haste; and he said, [r]I have sinned against the LORD your God, and against you.

17 Now therefore [s]forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death[t] only.

18 And he went out from Pharaoh, and [u]entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the [v]Red sea; there remained not one locust in all the coasts of Egypt.

20 But [w]the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be [x]darkness over the land of Egypt, even darkness *which* may be felt.[5]

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place, for three days:[6] but[a] all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only [b]let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our[c] cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we[d] know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [e]hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, [f]Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face thou shalt die.

29 And Moses [g]said, Thou hast spoken well; I will see thy face again no more.

CHAPTER XI.

1 God's message to the Israelites to borrow jewels of their neighbours. 4 Moses threateneth Pharaoh with the death of the first-born. 9 Pharaoh is still hardened.

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely [a]thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man [b]borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD [c]gave the people favour in the sight of the Egyptians. Moreover, the man Moses *was* [d]very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.[7]

4 ¶ And Moses said, [e]Thus saith the LORD, [f]About midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* [g]behind the mill; and all the first-born of beasts.

6 And there shall be a [h]great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel [i]shall not a dog[8] move his tongue, against man or beast; that ye may know [k]how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these [l]thy servants shall come down unto me, and bow down themselves unto me,

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[r] ch. 9. 27. Nu. 21. 7; 22. 34. 1 Sa. 15. 24; 26. 21. Mat. 27. 4. Jn. 12. 10, 13. Ps. 78. 34; 39. 57.

[s] Job 34. 31, 32. ch. 8. 8, 28; 9. 28. Ac. 8. 24.

[t] Deathful plague. 2 Ki. 4. 40. 2 Ch. 21. 23. Ju. 13. 22.

[u] ch. 8. 29, 30; 9. 29. Mat. 5. 44. Ja. 5. 16–18.

[v] Or, the east of Egypt. ch. 13. 18; 15. 4, 22; 23. 31. Nu. 14. 25; 21. 14. Deu. 2. 1; 3. 1–4.

[w] ch. 4. 21; 7. 13; 9. 12; 10. 1, 20, 27; 11. 10; 14. 4, 8. Jos. 11. 20. Ro. 9. 17, 18. 2 Ch. 22. 7; 36. 13.

[x] Job 24. 13–18. 1 Sa. 5. 6. Ps. 105. 28. Ke. 16. 10.

[a] Some have rendered this 'darkness which cannot to feel,' but the correction as it stands is sufficiently intelligible, and although it is difficult, perhaps impossible, to account for the partial Egyptian darkness, it was the will of God in this instance it should be so drawn as to make a distinction between the Egyptians and the Israelites.

[b] Lightfoot, in his comments on the latter clause of Ps. 105. 28, 'and they rebelled not against his word,' conceives the language to allude to Israel, who in this plague of darkness performed some special act of obedience, and that upon inquiry will be found to have been the undergoing circumcision, and that there was a general circumcision in Egypt, appears from Jos. 5. 2–9. It would appear, therefore, that God closed up Egypt in three days' darkness, and in horror, that they might not take an opportunity of injuring the children of Israel while suffering under this rate.

[a] ch. 8. 22; 9. 4, 26; 12. 13. Ps. 121. 5; 122. 4.

[b] Ge. 34. 23. 1 Ti. 6. 10.

[c] De. 12. 5, 6, 17, 26. Ps. 3. 5. Ge. 31. 18. Ho. 5. 4. See ver. 9.

[d] Ge. 18. 21. He. 12. 8. Ho. 6. 3.

[e] ch. 3. 19; 4. 21. See ver. 20. Ru. 1. 20, 21, 13. 11. ver. 22.

[f] 2 Ch. 25. 16; 26. 19. ver. 22.

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[g] He. 11. 27. ch. 12. 4.

CHAP. XI.

[a] Ge. 15. 14. ch. 12. 33, 39.

[b] Heb. *ask*, ch. 3. 22; 12. 35, 36. Ps. 105. 37.

[c] Ge. 39. 21. ch. 3. 21; 12. 36. Pr. 16. 7.

[d] Ac. 7. 22. 2 Sa. 3. 9; 5. 9, 10. with Lu. 1. 19.

[7] The meaning and force of this verse ought to be noted. It assigns two reasons for the profound liberality of the Egyptians to the Hebrews: 1. God gave his people favour; and 2. The power of Moses was seen and acknowledged to be paramount. Nothing was beyond his reach. By a word he could destroy in a moment the fruits of the field, the cattle, the industry, and even the life of man. The Egyptians fearing his power were willing to propitiate him with any sacrifices however costly.—*P.*

[e] To Pharaoh, ch. 4. 22, 23; 5. 1; 7. 17; 9. 1, 13; 10. 3.

[f] Am. 5. 17. Jer. 34. 20. 2 Th. 5. 3. Is. 13. 8. Je. 13. 21. Prov. 5. ch. 4. 23; 12. 19, 20, 30; 13. 15; 15. 28; 16. 5, 18; 29. 8; 136. 10.

[g] Mat. 24. 41. Ju. 16. 21. De. 24. 6. La. 5. 13.

[h] Is. 15. 4, 5. ch. 9. 24; 10. 6. Je. 30. Da. 12. 1.

[i] Jos. 10. 21. Jud. 5. 15, 23. from 34. 25. He. 12. 16.

[8] The *dog*, by the law of Moses, was pronounced unclean, and held in great contempt by the Jews, 1 Sa. 17. 43; 24. 14. 2 Sa. 9. 8; 16. 9. 2 Ki. 8. 13. Yet the *dog* was a god with the Egyptians. *Anubis*, the dog god, was worshipped, and had temples and priests, and *Cynopolis*, the modern Minieh, was built to his honour. The announcement of Moses, that 'not a dog shall move his tongue against man or beast,' was therefore an expression of righteous contempt for the Egyptian idolatry, as well as a prophetic assertion of the uninterrupted exodus of Israel.—*Note.* When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Pr. 16. 7.—*C.*

[k] ch. 8. 22. Mal. 3. 18. Ps. 4. 3; 91. 7–10. Jud. 5. 15. 13.

[l] ch. 12. 31, 35. Is. 49. 23.

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and penetrating that the whole air and earth seemed to tremble, and a sense of fear instinctively crept over one. Soon afterwards the locusts began to alight, and in a few hours the ground was covered with them. For three days the cloud swept over Damascus, and then they lay on the earth in some places to the depth of five and six inches. Every green thing was eaten up—grass, grain, flowers, foliage, and even the tender bark of trees. The houses, courts, and streets of the city were filled with them. It was impossible to keep them off the person: they crawled over back and head, and face and hands. In walking through the streets, and even in the rooms of the houses, one crushed several at every step. *P.*]

Ver. 16. I have sinned against you, Hebrews, in cruelly oppressing you: I have sinned against you, Moses and Aaron, in scornfully denying your just demands.

Ver. 19. The sea which runs along the east of Egypt is called the Red Sea, either from the colour of the weeds in it; or, rather, because it anciently belonged to the Edomites, Ge. 25. 30, for *Edom* signifies *red*.

Ver. 23. The Israelites could have marched away in this darkness; but God would have them brought forth, not as fugitives, but as triumphant conquerors.

Ver. 26. They were to leave nothing of their property behind them, that they might have no temptation to return.

Ver. 29. Moses saw Pharaoh no more; for he denounced the death of the first-born before he left his presence at this time, ch. 11. 4–8: and when they were destroyed, Pharaoh only sent to him, ch. 12. 31.

REFLECTIONS.—Let me, with holy awe, observe, that God intends the judgments which he executes as standing memorials of his supreme power and authority over all creatures, and of his victorious power over the kingdom of Satan, in restraining the malice and chastising the insolence of his and his people's enemies. But there is nothing for which God more readily quarrels with men than for their pride. Whole nations are often ruined through the pride and obstinacy of their governors: and when Satan has got sinners to the brink of ruin, he exerts all his might in pushing them down headlong. The early engagement of children in the service of God is exceedingly contrary to the inclinations and interests of Satan and his agents. But the proudest contemners of God's messengers will be obliged to stoop to them at last. Professions of repentance, extorted by punishment, are but hypocritical, and quickly issue in more obstinate relapses into wickedness: but such as baffle manifold convictions may expect to be given up to such hardness of heart, that nothing but the power of hell will impress or awaken their conscience. The effectual fervent prayer of a righteous man availeth much: it often, for a time, diverts the just rewards of God from his insolent enemies. The wicked need not therefore hasten the godly from among them; for if once a full separation be made, the former will be irrecoverably and inexpressibly miserable, and the just judgment of God will no longer tarry.

CHAPTER XI. Ver. 3. Moses was *very great;* was much honoured, as one who could bring upon them fearful judgments, and remove them at his pleasure.

Ver. 4. I will *go out;* manifest my powerful and just purpose in an eminent and extensive manner.

Ver. 7. They shall not meet with the smallest opposition or disturbance in their departure from Egypt.

Ver. 8. Moses' *great anger* manifested his detestation of Pharaoh's incurable obstinacy, and represented the terrible displeasure of God against him.

Ver. 10. [*Out of his land.* The refusal of liberty to emigrate is one of those infringements of natural rights that will be clearly comprehended by the inhabitants of free states; and when it is recollected that Moses was instructed merely to ask *time and liberty for the worship of God*—that is, *liberty of conscience*—the picture of Egyptian bondage is complete. Yet is not the history of Pharaoh's oppression an accurate emblem of that more cruel tyranny which sin exercises over unconverted men? 'Whosoever committeth sin is the servant (*bond-slave*) of sin.' Lord, let the Son make us free, then we shall be *free* indeed! *C.*]

REFLECTIONS.—How extensive is the justice of God! When life is over the consequences of our

saying, Get thee out, and all the people that follow[m] thee; and after that I will go out. And he went out from Pharaoh in [n]a great anger.

9 ¶ And the LORD said unto Moses, [o]Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD [p]hardened Pharaoh's heart,[7] so that he would not let the children of Israel go out of his land.

CHAPTER XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *The days of unleavened bread.* 29 *The first-born are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This [a]month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.[8]

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall [b]take to them every man [c]a lamb, according to the house of *their* fathers, a lamb for an house:[9]

4 And if the household be [d]too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be [e]without blemish, a male[f] of[g] the first year; ye shall take *it* out from the sheep, or from the goats.

6 And ye shall [h]keep it up until the fourteenth day of the same month: and the [i]whole assembly of the congregation of Israel shall kill it [k]in the evening.

7 And they shall [l]take of the blood, and strike *it* on the two side-posts, and on the upper door-post, of the houses wherein they shall eat it.

8 And they shall [m]eat the flesh in that night roast[n] with fire, and [o]unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let [p]nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; [q]*with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the [r]LORD's passover.

12 For[s] I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the [t]gods of Egypt I will execute judgment: I *am* the LORD.

13 And [u]the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a [z]memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven[y] days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, [z]that soul shall be cut off from Israel.

16 And in the first day *there shall be* an [a]holy convocation, and in the seventh day there shall be an holy convocation to you; no [b]manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance [c]for ever.

18 In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.[1]

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be [d]cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.[2]

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[m] Heb. *are at thy feet.* Ju.4.10,8.5. 1 Ki. 20.10,2 Ki.3.9.

[n] Ps. 69.9. Mar. 3.5. Ep.4.26.

[o] ch.3.19; 4.21; 10.27; 7.3. Ro.9.18,17.

[p] ch.7.3,13; 8.15; 9.7, 12,34,35; 10.1,20; 11.10; 14.4,8,17. De.2.30. 1 Sa.6.6. Job 9.4. Ps.81. 12. 2 Th. 2.11, 12.

[7] See note on ch.4. 21.—C.

CHAP. XII.

[a] ch.13.4. De.16.1.

[8] The time of their deliverance from Egypt became to the Israelites the commencement of a new era in a double sense: —1. The month *Abib* was constituted the first month of their sacred year, by which all religious festivals were regulated. 2. The year of the exodus was made the first of an epoch from which years were afterwards counted, as may be seen in Ex.16.1. Nu.1. 1,33.38. 1 Ki.6.1.—*P.*

[b] Ps.89.19,20. He 5 1. Pe.5.13.

[c] Or, *kid.* ver. 5, 19 Jn.1.29. 1 Co.5.7. Re 5 5,6,12,13.

[9] The Hebrew word rendered 'congregation' signifies 'an assembly of men organised and regularly constituted.' The command was given to the legitimate ruling body. The 'house of father's,' or rather 'father's house,' was, as has been stated, ch. 6. 14, not what we would understand by a family, but a subdivision of a tribe or clan — an ancestral house, in fact, in the modern acceptation. —*P.*

[d] Col.1.27. Re.7.4,9; 21.15. Ro.15.8-12,5.21, 22,29. 30.21. 21, 12, 15, 32.

[e] Le.1.3,10; 22.21-24. Mal.1.14. He.7.26; 9. 13,14. 1 Pe.1.18,2.18,19; 2.22. 2 Co.5.21.

[f] Ti. 2. 5. Ps.80 17. Zec.13.7. Is.9.6; 7.14.

[g] Ca. 5.10,11. Ro. 5. 6. Jn.10.28,29.11.

[h] Le.23. 5. Pr. R. 23. Ge.3.15, with Ga.4.4. Ro.5.6. Jn.7.30;13.1.

[i] 2 Ch.30.25. De.16. 1, Le.23.5. Nu.9.2,3,28, 16. Mar.15.6-14. Is. 53.6. Mat.20.28. 2 Ti.2. 6. He.2.9,10. Ro.5.19.

[k] ch.29.39; 30.8. De. 16.1,6. 2 Ch. 35.14. Nu. 28.4. He.1.2,9.26. 1 Pe. 1.19,20. Mat.27.46-50.

[l] ver 22. He.11.28,9. 13,14. 1 Pe.1.2. Ep.1.7. Co.1.14.

[m] ver.18. Jn.6.53,54. He.3.13-15. 2 Co.6.2.

[n] Ps.70.14. Jn.12.27. Is.53.12.

[o] ver. 34. De. 16. 3. Mat.26.17. 1 Co.5.8.

[p] ch.16.19; 23.18; 29. 34,34.25. Le.26.4. Le 25.22,30; 19.6,7. Pr 27.1. 2 Co.6.1,2. He.3 13,15. Ec.9.10.

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[q] 1 Pe.1.13. Ep.6.14. Ps.23.4.

[r] ver. 13, 23, 27. Nu. 28.16. De.16.5. 2 Co.5. 7.

[s] ch. 11. 4, 5; ver.29, 30.

[t] Nu. 33.4. Is. 19. 1. Je.43.13. 1 Sa.5.3. Ps. 82. 1. ch.22.28.

[u] He. 11.28. 1 Th.1. 10. Ge1.2.14. Ro.8.1,33. 34. Ga.3.13. 2 Co.5.21. Jn.5.24.

[x] Le. 23. 5. Nu. 9.2-14; 10.40,28.16. De.16.1 -7,12; 25.15. Jos.4.7. 6. 11. 2 Ch. xxx. xxxv ch. 13.9; 17.14.

[y] ch.13.6; 23.15; 34. 18. 1 Ki.12.5. Nu.28.17. De 16.3. 15. Lu. 22. 1. Mat.26.12. 2 Co.5.6-8. 13.

[z] ver. 19; ch. 31. 14. Ge. 17. 14. 1 Co. 5. 13. Mat.28.17.

[a] Le. 23. 2-4, 7, 8, 24. 27. 35, 66. Nu. 28. 18, 25. 29.1, 7, 12.

[b] ch. 16. 23; 35. 2, 3. Ne 8.2-18. Je.17.21,22.

[c] *For ever*, in the ceremonial laws, signifies, till Christ should come and be the everlasting antitype thereof, ver. 14, 24; ch.27.21; 28 43; 30. 21. Le.6.18; 10.9; 17.7; 23. 14, 21, 31, 41; 24. 3. Nu.18.11,19,23, &c.

[1] The passover was celebrated in the confusion of the fourteenth day of this month, just before the beginning of the *fifteenth* day. For the Israelites, when the morning, when the Israelites, immediately after they had eaten the lamb, were hastened out of Egypt, was not part of the fourteenth day, but of the fifteenth; as we read, Nu. 32. 3. —*P.*

[d] See ver.15.

[2] It would seem from the whole current of the narrative that these general instructions were given by Moses to the Israelites at the beginning — probably on the very first day—of the month. They had therefore full time not only to prepare for the festival, but also to prepare for the exodus. The people were organized. The orders were carried speedily to every tribe and house; and the chiefs of each section saw them carried out.—*P.*

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deeds come upon us in exact proportion to their sinfulness. Of this the guilty sinner has now warning; may the goodness of God lead him to repentance; lest his righteousness be manifested in his awful judgment! Meanwhile, by increasing his strokes of wrath, he can force men to fulfil his gracious purposes and kind promises to his people, if they refuse to do it willingly; and will make his children perfectly safe, even in the midst of their enemies. Nay, he will effectually redress the grievances and repay the wages of his people in his own time and manner, and maintain the honour of his faithful servants, in despite of whatever hell and earth can do to oppose them! But what a bitter grief to the ministers of Christ is the hardness and obstinacy of sinners against the Lord and his Christ! And when sin is the object of our indignation, we may be angry and sin not.

CHAPTER XII. Ver. 2. The month Abib, which nearly corresponds to our March, was the seventh of the common year among the Egyptians and others, all along, I suppose, from the creation; but was made the first of the Jewish sacred year now established by God, according to which the ceremonial festivals were to be regulated: but they continued to reckon by the ancient year in their civil matters; and even the years of jubilee and release began, in the ancient manner, about September, as then the crop was entirely off the ground.

Ver. 3. The taking of the lamb four days before the time prevented their neglect, and stirred them up to the consideration of, and faith in, their approaching deliverance.

Ver. 4. Every family of these, so joined together, paid their respective share of the lamb's price.

Ver. 6. The lamb was killed between three o'clock in the afternoon and sunset.

Ver. 8. The bitter herbs were endive, succory, wild lettuce, thyme, or the like.

Ver. 9. The word rendered *raw* signifies *not thoroughly roasted*. It was to be roasted all in one piece.

Ver. 10. They were to leave none of it, lest the Egyptians should abuse it, or themselves make a superstitious use of it.

Ver. 11. These circumstances imported their holding themselves in readiness to leave the country, and march off as the Lord's freemen; but these, as well as the taking of the lamb on the tenth day of the month, seem to have been required only with respect to the first celebration.

Ver. 14. This feast was to be a joyful commemoration of their deliverance, observed every year, and during the whole period of the ceremonial dispensation, until the death of Christ, thereby prefigured.

Ver. 15–21. The feast of unleavened bread immediately succeeded the passover. The holy convocation, on the fifteenth day of the month, commemorated their departure from Egypt; and that on the twenty-first commemorated their passage through the Red Sea, by which their wonderful deliverance was completed. —— [Ver. 15. Let it be recollected that the passover furnishes

21 ¶ Then Moses called for all the [a]elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22 And[f] ye shall take a bunch of hyssop,[2] and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side-posts, the LORD will [g]pass over the door, and will not suffer the [h]destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons [i]for ever.

25 And it shall come to pass, when ye be come to the land [k]which the LORD will give you, according as he hath promised, that [l]ye shall keep this service.

26 And[m] it shall come[3] to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the [n]sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [o]bowed the head, and worshipped.

28 And the children of Israel went away, and [p]did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And[q] it came to pass, that at midnight the LORD [r]smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [s]great cry in Egypt: for *there was* not a house where *there was* not one dead.[3]

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[a] ch. 6. 26; 3. 16, 18. 25; 4. 29. ver. 37.

[f] He. 11. 28. Le. 14. 6. Nu. 19. 18. Ps. 51. 7. Ac. 15. 9. Jn. 15. 3. 1 Pe. 1. 19.

[2] From Jn. 19. 29. we can clearly discover that the *hyssop* used by the soldier must have had a long stem, as he put the sponge upon it to raise it to our Saviour's lips. But what particular plant is prescribed here, or was used by the soldier, we are unable precisely to determine.—*C*

[g] Ex. 11. 4, &c. Re. 7. 3. 9. 4. 2 Sa. 24. 16. Ro. 8. 1. 33. 34. 1 Th. 1. 10.

[h] 1 Co. 10. 10. He. 11. 28. 2 Sa. 24. 16, 17. Is. 37. 36. Ps. 35. 5.

[i] Ge. 17. 8. See ver. 17.

[k] See ch. 3. 7, 8.

[l] See ver. 24.

[m] ch. 13. 8, 9, 14, 15. De. 6. 20—25; 31. 7. Ps. 78. 5, 6. Jos. 4. 6, 7, 21, 22. Is. 38. 19.

[n] ch. 13. 14, 15; 34. 25. De. 6. 21—25; 16. 2, 5. 1 Co. 5. 7. See ver. 11—13, 25, 29.

[o] See Ge. 24. 26; 47. 31. ch. 4. 31. 1 Ch. 29. 20. Mi. 6. 6. 2 Ch. 20. 18. Ps. 22. 29. Phi. 2. 11.

[p] He. 11. 28. De. 12. 32. Ps. 119. 4—6, 32. See ver. 50.

[q] ch. 11. 4. Job 34. 20. 1 Th. 5. 2, 3.

[r] ch. 4. 23; 11. 4. Nu. 8. 17; 33. 4. Ps. 78. 51; 105. 36; 135. 8; 136. 10; 146. 11. See ver. 12, 22, 27. with ch. 1. 16, 22. Ge. 42. 21, 22. Ju. 1. 5, 6. 2. 17, 1 Ki. 18. Mat. 7. 2. 2 Th. 1. 8. Job 9. 4. Pr. 13. 21.

[s] ch. 11. 6. Pr. 21. 13. Ja. 2. 13. Ju. 1. 7. 2 Th. 1. 6, with ch. 1. 16, 22.

[3] Only those who have had opportunities of witnessing the wild exhibitions of intense grief in the East, consequent on sudden bereavement, can fully realize the statement 'there was a great cry in Egypt.' The moment a death occurs in a household the female members, and all females who may be present, sprinkle themselves with water, and then throw dust or ashes over their persons; immediately after which they raise in concert a shrill cry or shriek which is heard over the whole neighbourhood. This is often continued for an hour or more—shriek after shriek filling the air. Imagine these shrieks raised in every house of every city, village, and hamlet in the country, and then some conception may be formed of that 'great cry.'—*P.*

A.M. 2513. B.C. 1491.

[f] Ge. 15. 14; 46. 4; 50. 24. ch. 6. 1; 10. 9. Ps. 105. 38.

[u] ch. 10. 9, 26.

[x] ch. 8. 28; 9. 28; 10. 17.

[y] ch. 11. 1 ver. 39.

[4] Ge. 20. 3. Is. 37. 36.

[5] Or, *dough*.

[z] ch. 3. 21, 22; 11. 2, 3. Ge. 15. 14. Ps. 105. 37.

[6] Heb. *asked*.

[a] See Ge. 39. 21. ch. 3. 21.

[7] The original Heb. signifies either to *lend* or to *give*.—*C*.

[8] Nu. 33. 3, 5; 1 x. with Ge. 12. 2; 13. 16; 15. 5; 17. 4—6, 16; 18. 18; 22. 17; 26. 4; 28. 3, 14; 35. 11; 46. 3; 47. 11, 27; 146. 19, 20. ch. 1. 7, 12; 38. 26.

[b] Nu. 11. 4. Zec. 8. 23.

[c] ver. 33; ch. 6. 1; 11. 1.

[d] Ac. 13. 17. He. 11. 9.

[e] Ge. 15. 13. Ac. 7. 6. Ga. 3. 17.

[8] The apparent contradiction between this verse and Ge. 15. 13, where the period of predicted affliction in a strange land is said to be 400 years, will evanish by the following comparison:—From Abram's entrance into Canaan to the birth of Isaac, 25 years; Isaac at the birth of Jacob was 60, Jacob at going down to Egypt was 130, making 215 years—then Jacob's children remained in Egypt 215 years more, thus making up the statement given, viz. 430 years. Again, Abram immediately after entering Canaan, rested at Shechem, only for a very short period, whence he removed to Bethel, and thence 'journeyed, going on still towards the south,' till, probably in the very first year after his call, famine compelled him *to go down into Egypt, to sojourn there*. Now, as Abram would *personally* be called an *Israelite*, he would, *in this sense*, be called also one of the *children of Israel*, whose sojourning in Egypt, commencing with his *going down*, and closing with their *bringing up*, gives us the complete period of 430 years. The prediction in Ge. 15. 13 is 400 years, *i.e.* a period not less than that.—*C*.

[f] Hab. 2. 3. Ps. 102. 13. Ex. 24. 2. Nu. 23. 19. He. 10. 37. Tit. 1. 2. 2 Pe. 2. 13.

[h] De. 16. 1, 6. Ps. 107. 1, 2. See ver. 14.

31 ¶ And he called for Moses and Aaron by night, and said, [t]Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go serve the LORD, as ye have said.

32 Also [u]take your flocks and your herds, as ye have said, and be gone, and [x]bless me also.

33 And the Egyptians were [y]urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.[4]

34 And the people took their dough before it was leavened, their kneading-troughs[5] being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and [z]they borrowed[6] of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the LORD [a]gave the people favour in the sight of the Egyptians, so that they [7]lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And [b]the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, besides children.

38 And [c]a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were [d]thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the [e]sojourning of the children of Israel, who dwelt in Egypt, *was* [f]four hundred and thirty years.[8]

41 And it came to pass, at the end of the four hundred and thirty years, even the [g]self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* [h]a night to be much observed unto the LORD for bringing them out from the land of Egypt; this *is* that night of the LORD to be

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one of the most glorious titles of Christ, as it is written, 1 Co. 5. 7, 'Christ our PASSOVER is sacrificed for us,' and then we will be prepared to see, in this history, an accurate type of many things concerning him. A few of the most remarkable we shall notice. (1) *Egypt*, ver. 1, the land of bondage, is the emblem of that slavery and oppression of sin in which Christ finds every man whom he delivers. (2) The new commencement of the sacred year sets forth (ver. 2) that 'newness of life' to which the believer is called, and in which he walks. (3) *The Lamb without blemish* (ver. 3, 5) furnishes another of Christ's titles, Jn. 1. 29; 1 Pe. 1. 10; Re. 5. 6-8, 12, 13, &c. The Lamb, as the first sacrifice, Ge. 4. 4, aptly sets forth him who, in the purpose of God, and in types and prophecies, is the 'Lamb slain from the foundation of the world,' Re. 13. 8. (4) *The blood* (ver. 7, 23), sprinkled on the posts of the lintel, but not on the threshold of the door, portrays that blood which is not to be 'trodden under foot,' He. 10. 29. (5) The *unleavened bread*, ver. 8 (*bread uncombined with any yeast or barm*), is the emblem of that 'sincerity and truth' with which Christ must be served, 1 Co. 5. 8. (6) *Bitter herbs*, ver. 8 (as medicinal beyond what are sweet), set forth the renewing and healing power of Christ, while they remind us of that bitterness of repentant recollection with which the believer contemplates his past sin. Thus 'Peter went out and wept *bitterly*,' Mat. 26. 75. (7) The *loins girded*, ver. 11, that is, the tucking up of every loose and flowing robe under the girdle, removing its obstruction to movement, sets forth the necessity of 'laying aside,' in the Christian life, the 'sin that doth most easily beset (or entangle) us,' He. 12. 1. (8) The *shoes on the feet*, contrary to the custom in the East, where the feet at table were bare (see Lu. 7. 38; Jn. 13. 5), indicate the necessity of every spiritual defence against the asperities of the way in which the believer must walk. (9) *The staff in the hand*—a living hand grasping, and a living man borrowing, support from a dead material, aptly sets forth the aid which a living faith receives from lifeless ordinances; whilst the haste of eating forcibly reminds us, that in all concerns of the soul, we must 'haste and delay not to keep God's commandments,' Ps. 119. 60. *C.*]

Ver. 27. As offered to God, and attended with the shedding and sprinkling of blood, the passover was a *sacrifice;* but as received and eaten by men, it was also a *sacrament*.—The Israelites *bowed their heads* in token of their thankful acknowledgment of God's favours, and cheerful submission to his laws and ordinances.

Ver. 38. [It is not said that the whole people were first assembled, with their children, flocks, herds, and goods, at Rameses; and that they set out from thence in a regular and dense column. The whole current of the narrative is opposed to any such theory. There was a large council or assembly of representative men with Moses at the capital; but the vast body of *the people* were in their houses throughout Goshen, or in their tents with their cattle on the adjoining desert; and there they ate the passover, and from thence they set out directly. *P.*]

Ver. 40. These four hundred and thirty years are to be reckoned from the call of Abraham to leave his native country, Ge. 11. 31; 12. 1–5; during the first half of which he and his promised seed sojourned in Canaan, and the other half they dwelt in the land of Egypt, Ge. 15. 13; xlvi.—[I prefer to take the statement in its plain and literal sense, that the Israelites

observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover; There [a]shall no stranger eat thereof:

44 But every man's servant [b]that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A [c]foreigner and an hired servant shall not eat thereof.

46 In [m]one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; [n]neither shall ye break a bone thereof.

47 All[o] the congregation of Israel shall keep it.

48 And when [p]a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his [q]males be circumcised, and then[9] let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One [r]law shall be to him that is homeborn, and unto the stranger that sojourneth among you.[1]

50 [s]Thus did all the children of Israel; [t]as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass [u]the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt by their [v]armies.

CHAPTER XIII.

1 *The first-born are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of man and beast are set apart to God.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,
2 Sanctify[a] unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast;[2] it *is* mine.

3 ¶ And Moses said unto the people, [b]Remember this day, in which ye came out from Egypt, out of the house of bondage; for by [c]strength of hand the LORD brought you out from this *place:* there shall no [d]leavened bread be eaten.

4 This[e] day came ye out, in the month Abib.

5 And it shall be, when the LORD [f]shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that [g]thou shalt keep this service in this month.

6 Seven[h] days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

8 And [i]thou shalt show thy son[3] in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a [k]sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a [l]strong hand hath the LORD brought thee out of Egypt.

10 [m]Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That[n] thou shalt set apart[4] unto the LORD

A.M. 2514. B.C. 1490.

a Ep.2.12. Le.22.10. 1 Co.11.27–29. Jn.3.3.

b Ge.17.12,13. Is.35.10. Re.5.9,10. Ep.1.7.

c Ep.2.12. Ro.11.25. 30.

m 1 Ti.3.15. Ep.2.19–22; 4.3. & 1 Co.12.12. Col.2.19.

n Nu.9.12. Jn.19.36.

o Nu.9.13.

p Ac. 2. 10; 13. 43. with Nu.9.14.

q Ge.17. 12. Eze. 44. 9. 1 Co. 11. 27–29. ver. 44.

9 It was necessary, not only that a man should observe the ordinances of God himself, but that his family should serve the Lord.

r Nu.15.15. Ac.15.9, 11. Ga.3.28. Eze.47.22, 23. Ep.2. 12–22. Col. 3. 11. Ro.3.29,30.

1 A stranger, though he renounced idolatry, and by circumcision professed himself a worshipper of the God of Israel, was not allowed to eat the passover, unless all the males in his family also were circumcised; and, as there was 'one law to him that was home-born and to the stranger,' it seems that even an Israelite, who retained uncircumcised persons in his household, must not eat the passover.—*Scott.*

s De.12.32. Mat. 28. 20. Ge. 7. 5. ch.7.6; 12. 28, ver. 28; 16. 28, 34; 34. 28. Ac. 26. Rev. 1 Co.4. 2. 1 Sa.15.22.

t See ver.41.

u Numerous and well-ordered families. ch.6.26,27; ver.17, 37, 41. Ac.7.36.

CHAP. XIII.

a ver. 12–15; ch. 22. 29, 29, 30, 34. 29. Le.27. 26. Nu.3.13; 8.17; 18. 15. Lu. 2.23. He. 12.2. Ro.6.13, 19, 22; 12, 1, 12.

A.M. 2513. B.C. 1491.

2 In remembrance of the destruction of the first-born of Egypt, both man and beast; and of the preservation of Israel and their deliverance out of bondage by means of that judgment, the first-born males of the Israelites must be solemnly presented and dedicated to the Lord, and a price was appointed to be paid for their redemption. This represented their redemption by the atonement of Christ.—*J.*

b De. 16, 1, ch. 12. 14. 42.

c ch. 6. 1, 6; ver. 16. De. 11. 2, 3. Ne. 9. 10.

d ch. 12. 8, 15, 18–20. 1 Pe. 2. 1. 1 Co. 5. 7, 8.

e ch. 12. 2, 17, 41, 51; 23. 15; 34. 18. De. 16. 1.

f See ch. 3, 8; 6. 8. Nu. 15. 2. De. 26. 1.

g ch. 12. 25, 26. De. 16. 3, 4, 8.

h ch. 12. 15–20; 34. 18. Le. 23. 8. De. 16. 3, 4, 8. Ac. 24. 26. i Co. 1. 22. Phil. 2. 8. 1 Co. 5. 7, 8. 1 Pe. 2. 2.

i ch. 12. 26, 27. Ps. 44. 1; 78. 3–9. Is. 38. 19. Ep. 6. 4. See ver. 14.

8 It is interesting to observe the regard had to the young in the ends and uses of these institutions, that they might, in satisfying their natural curiosity, be instructed from generation to generation in the history of God's wonderful deliverance of their fathers. This is one great end and reason for the public administration of religious ordinances, which may be made highly profitable for the instruction of the young, and to remind all of their vows and obligations. —*J.*

k ver. 16. De. 6. 8; 11. 18. Nu. 15. 39. Pr. 1. 9; 6. 20–23. Is. 49. 16. Je. 22. 24.

l Jos. 1. 8, ch. 6. 6; 14. 16; ver. 3.

m ch. 23. 15; 34. 18. Le. 23. 6. Nu. 28. 17. 25. De. 16. 3, 4, 8.

n ver. 2; ch. 22. 29; 34. 19; Le. 27. 26. Nu. 8. 17. De. 15. 19.

4 Heb. *cause to pass over.*

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actually remained in Egypt 430 years. The difficulties that beset this view, especially in regard to the recorded genealogical table of the tribe of Levi, may be overcome by supposing that all the individuals are not mentioned, but only such as were men of note. Several may thus have been omitted between Kohath and Amram. *P.*]

Ver. 43, 45. No heathen or uncircumcised person was allowed to partake thereof.

REFLECTIONS.—Come near, my soul, and behold what the Lord hath wrought for Israel! He had multiplied them amidst cruel bondage and murder; he had protected them amidst ruinous plagues: and now, after a solemn feast, he brings them forth with wealth, with honour, in health, in peace, in order, and in due time! Behold what things he who sitteth on the throne makes *new!* A new year; new festivals; new liberties; a new nation to himself! Behold how their enemies push them into liberty; how they enrich them; and what a mixed multitude take part with them in their journey! Behold the care with which God distinguishes his people from the rest of the world! But chiefly behold God's great work of the redemption of mankind, through the blood of his Son! O the strong hand! the stretched-out arm! the grace! the mercy! the compassion! the wisdom! the justice! the exact fidelity to his promise, which appears in this! How are violated commandments, enraged devils, and mighty lusts made to let the ransomed of the Lord depart into liberty! With what spiritual wealth, what spoils of principalities and powers, nay, unsearchable riches, and righteousness, they come forth! In what high honour, spiritual soundness, peace, and order, they are brought from heathenism or Popery; nay, from their natural state of bondage and death in trespasses and sins; and all in the precise time of love, the day of espousals, the hour of grace, appointed of the Father! And how marvellously JEHOVAH here makes all things *new.* A new thing is created on the earth—a virgin brings forth a child whose name is IMMANUEL, God with us! A new testament is ratified in his blood! a new covenant is confirmed with many! a new gospel period, a year of God's redeemed, is introduced! new festivals on the flesh and blood of his Son! new liberties! freedom indeed, for those who are made heirs of God, and joint heirs with Christ! a new church of Jews and Gentiles, purified by his oblation, a peculiar people to himself zealous of good works! But what a mixed multitude of empty professors attend and plague the church in every reformation on earth! What a multitude of remaining lusts and infirmities attend the choicest saints till they get to the Canaan above! In this *passover-feast,* let me behold how Jesus, the all-excellent, the mighty, the unblemished Son of God, who was set up from everlasting, and promised and typified four thousand years, in *the fulness of time* assumes our nature, partakes of flesh and blood, obeys the law, and suffers the most exact and tremendous justice of God, without being crushed, broken, or ruined;—and all this that he might be our all-sufficient and everlasting covert from the wrath of God;—might be the means of destruction to sin, Satan, and death, for us;—and might, with unfeigned faith, sincere love, and bitter grief for sin, be fed upon by us, in holy fellowship, as the sweet, the heart-cheering, supporting, and strengthening food of our soul, by which we are enabled to go up from this evil world towards our everlasting inheritance in the Canaan above! And, blessed be the Lord, we, *strangers and foreigners,* sinners of the Gentiles, are admitted to feast on him, with Abraham, Isaac, and Jacob, in the kingdom of God, while the Jewish children of the kingdom reject him! In their *feast of unleavened bread* may I not discern Jesus' state of debasement on earth? his week fulfilled in holiness, in sorrows, and in sufferings, on the first day of which he assumed his holy manhood, was gathered with sinners, but without sin; and on the last of which he made his life a ransom for all? May I not discern the pure but afflicted state of the gospel-church in her apostolical and millennial periods, noted for holy vocations of men to the Lord? May I not discern the festival-week of the Christian life, spent in purity and pressures, and noted for its first day of conversion to Christ, and its last of departure, to be with him for evermore? Let me in it feed upon him as the incorrupted nourishment of my soul, carefully avoiding and detesting the leaven of malice, hypocrisy, error, or corrupt practices! Let me in it improve Jesus, as the blessed first-fruit unto God which sanctifieth all my enjoyments, the cause and token of my deliverance into the glorious liberty of the gospel!

CHAPTER XIII. Ver. 2. The Lord's preserva-

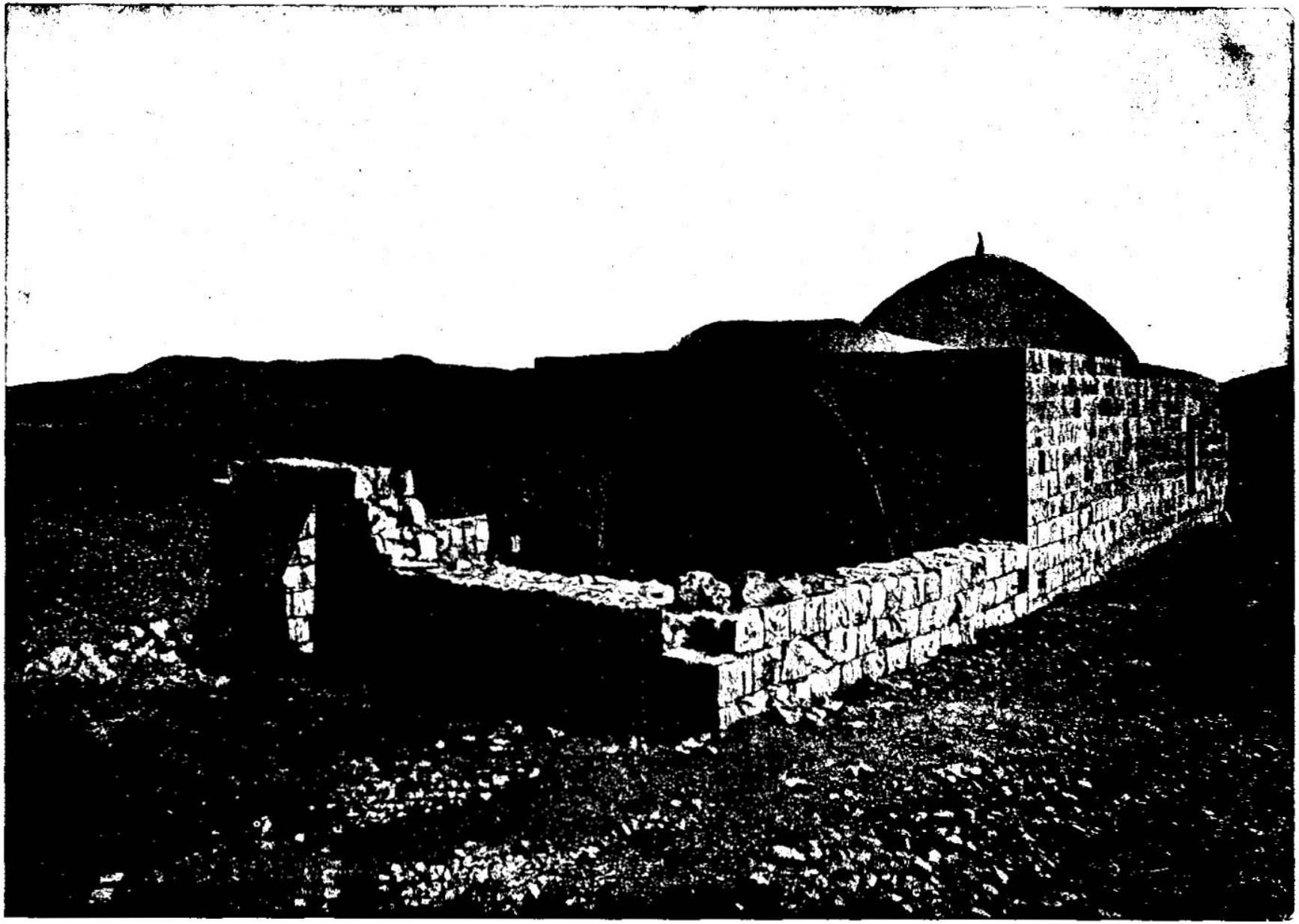

TOMB OF JOSEPH—NEAR WHERE CHRIST TALKED WITH THE WOMAN OF SAMARIA. [Exodus xiii:19.]—"And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." So we have pointed out to us to-day the tomb of Joseph about a mile and a half south of Shechem, on the parcel of ground purchased by Jacob. It stands at the eastern entrance to the valley between Mount Gerizin and Mount Ebal. Jews, Samaritans, Christians and Mohammedans agree on the identity of this sacred place. The tomb is about six feet long, four feet high, covered with ordinary plaster, as are the Moslem graves of the country. It is about a mile from Jacob's well. It is well to remember that the Mohammedans respect Old Testament characters as do the Christians.

all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And[p] every firstling of an ass thou shalt redeem with a lamb;[3] and if thou wilt not redeem it, then thou shalt break his neck: and all[p] the first-born of man among thy children shalt thou redeem.

14 And it shall be, when thy [q]son asketh thee in time to come,[4] saying, What *is* this? that thou shalt say unto him, By [r]strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly[s] let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a [t]token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, [u]Lest peradventure the people repent when they see war, and they [x]return to Egypt:

18 But God [y]led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went up [z]harnessed[5] out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [a]God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [b]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.[6]

A.M. 2513. B.C. 1491.

[q] ch.34.20. Nu.18.15, 1 Pe.1.18,19. Ac.4.12.

[3] Or, *Ass.*

[p] Nu. 18. 15,16; 3.46, 47. Ke.18.4.

[q] ch.12.26. De.6.20 Jos.4.22. Ps. 145.4. Lu. 2.4. See ver.8.

[4] Heb. *to-morrow.*

[r] See ver. 3; ch.6.1, 6,12.26,27. De.5.6,7,15 26.8. 29. Ps.78.12 9. Is. 36.19.

[s] ver.2,19,23; ch.3.8, 13,20. 11.1. 12.29. Nu 33.3. Jos.24.

[t] De. 6. 8; 11. 18, 20. Pr. 3.21; 7.3. Ke 11.18, 24.ver.9. Nu.15.38 40.

[u] Ps.105.24 1 Co.10. 13. Ge.19.20,21. Is.63. 7. 13: Ch.7.22.

[x] Nu. 14.4. De.20.6. Nu.9.16.

[y] ch. 14.2. Nu.33.8. Ps.107.7,36:-177. 20:78. 52, 53. Is.63.12,13. ver 20.

[z] As armies; or *by five in a rank.* ch. 12. 8,20 51.

[5] The word may be rendered *harnessed, in array, or by fives.* We accept the last translation. Against it it has been alleged that the Hebrews formed into a *column of five in breadth*, would have required a line of march of 20 miles. But why should they march in one single column? Why not rather in *twelve columns*, requiring a line of barely *four miles?* Our reasons for preferring the translation *by fives* to *harnessed* is simply this;—*five* is the *ordinary average of a family*; and though some are fewer, more more, yet the arrangement into *columns of five in breadth* would finally keep families of cognates together. The importance of this arrangement to the oversight, protection, and morals of children must at once be apparent.—*C.*

[a] Ge.50.24,25. Ac.7. 16. He. 11. 22. Jos.24. 32.

[b] Nu. 33. 6. Je. 2. 2. He.2.14 Je.8.2,15.

[6] In the edge of the wilderness of Sinai, at or near the line marked by the ancient canal between

A.M. 2513. B.C. 1491.

the irrigated and tilled soil of Egypt, and the untilled pasture-land of the peninsula. The route of the Israelites was, for the next two days, so directed as if they were determined to pass round the north end of the Gulf of Suez.—*P.*

[c] Nu.14.14. De.1.33. Ne 9.19. Ps.78.14; 99.7; 105.39. Is.63.14.

[d] ch.4.16,20,24. Nu. 9.19. Is.4.5. Ps.121.5-8.

CHAP. XIV.

[a] By this march to the south-east God tried their faith, and cured them off from the Philistines, who hated them; Ch.13.17. and tempted Pharaoh to pursue them.

[b] Nu 33.7. ch. 13.17, 18,20. Je.44.1.

[c] Hitherto the Israelites had pursued an easterly direction towards the northern end of the gulf; now they turned due south along its western shore. They thus placed themselves between the advancing host of Pharaoh and the Red Sea; while in front they were shut in by the rugged promontory of Atakah, so that escape was, humanly speaking, hopeless. *P.*

[d] Ps. 37. 22,23; 73. 23; 42. 5,7,8. Their God does not know the way to Canaan.

[e] ch.3.19;4.21;7.3,4, 13, 22, 23; 8.15, 19, 32; 9. 7, 12, 34, 35; 10. 1, 20, 27; 11. 9 ver.8,17. Ro.11.4, 5. Ps. 81. 12. 2 Th.2.11, 12.

[7] See note on ch.4. 21.—*C.*

[f] ch. 9 16; ver.17,18. Ezr.20.9. Ne.9.10. Ro. 9.17,22.

[g] Ps. 105. 25. ch.1.9, 10; 7.22. 33. Job 5.2. Je.4.5.

[8] See ver.4,17.

[9] See note on ch. 4. 21.—*C.*

[h] ch.3.20;6.1,6; 13.3, 9,14,16. Nu.33.3.

[i] Jos.24.6. ch.13.9.

21 And [c]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He [d]took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

CHAPTER XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 10 *The Israelites murmur.* 13 *Moses comforteth them.* 15 *God instructeth Moses.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red Sea,* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they [a]turn and encamp before [b]Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.[7]

3 For Pharaoh will [c]say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I [d]will harden Pharaoh's heart,[8] that he shall follow after them; and I will be [e]honoured upon Pharaoh, and upon all his host; [f]that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and [g]the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And [h] the LORD hardened[9] the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out [i]with an high hand.

9 But the Egyptians [k]pursued after them, (all the horses *and* chariots of Pharaoh, and

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tion of the Hebrews' first-born, when he destroyed those of the Egyptians, gave him a peculiar right to them.

Ver. 9, 16. Their exact observation of these feasts, and the dedication of their firstlings, together with the repeated explication of the meaning thereof to their children, would make their deliverance from Egypt as fresh and evident to them and their seed as a thing hung or written in their foreheads.

Ver. 13. Unclean firstlings were either to be redeemed, or else killed, that they might not be put to any other use than for the Lord. [From Nu. 18. 15 we learn that 'the firstlings of unclean beasts' were to be *redeemed;* but in this passage we find an alternative, viz. breaking the neck in the case of the ass. By referring to the fourth commandment we find that the *ox and the ass* are alone enumerated as the representatives of the clean and unclean beasts; and hence we may infer, that as the firstling of the ass might either be redeemed with a lamb or destroyed, so a like rule of redemption or destruction might be applied to the firstlings of all other unclean animals.—*Note,* (1) Infidels have cavilled against this law, as an alleged instance of cruelty. But will these infidels refuse to put an animal to death to satisfy the demand of their natural appetite? They will not refuse. How then dare they to accuse God, when he orders an animal to die, to teach avarice to sacrifice its property to him that bestows it all? (2) This law of redemption or destruction is expressively symbolic of the state of the unclean sinner: he must be redeemed by the 'blood of the Lamb,' or he must be destroyed with 'everlasting destruction.' *C.*]

Ver. 17. The Philistines, who had originated from Lower Egypt, Ge. 10. 13, 14; and dwelt in the south-west corner of Canaan, were a numerous, valiant, and fierce nation, whom the Hebrews, unarmed, and quite dispirited by their long bondage, durst not have encountered.—['The way of the land of the Philistines' was the route direct along the coast of the Mediterranean from El-Arish to Gaza. There the Israelites would have been exposed during the second or third day's march to an attack from the whole forces of the Philistines, then the most powerful nation of Canaan. *P.*]

Ver. 18. [The Hebrew word *hamushim*, here translated 'harnessed,' occurs only four times in the Bible, and its real meaning is uncertain. It would seem however that in this place it signifies 'marshalled,' or 'ranged in order.' Reference is of course made to the leading men assembled at Rameses, and who went out under Moses. *P.*]

REFLECTIONS.—Never forget, O my soul, the great things which God has done for his church, or for thyself, in his common or special providence! Let me carefully observe every mean of keeping them fresh on my mind; and let me teach them diligently unto my children, that they may hear and fear the Lord for their good. What the Lord marvellously brings to me, or preserves for me, let me cheerfully surrender to his service, at his call. The life he rescues from imminent danger is doubly obliged to be devoted to his service; and they who truly love God will readily serve him with the best they have. But if troubles and difficulties attend my path, conscious of my weakness and folly, let me trust in him who proportions his people's trials to their strength, and look up to him for direction in all my ways. In this pillar of cloud and fire I discern God's special care and protection of his people. Even while clouds and darkness are round about him, justice and judgment are the habitation of his throne, and mercy and truth go before his face. Do I not behold Jesus likewise given to be an ever-attending light and leader, as well as protector and glory, to his people in this wilderness world? Let me always follow his direction and example; so shall I, in due time, arrive safe at the promised Canaan which is above. And, though the way in which he leads me be very contrary to the will and wisdom of the flesh, let me rest assured that it is a right one to the fulfilment of all his glorious promises of grace and glory.

CHAPTER XIV. [Ver. 15. '[9]speak unto the children of Israel that they *go forward.*' The miserable

his horsemen, and his army,) and overtook them encamping[1] by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were [m]sore afraid: and the children of Israel cried out unto the LORD.

11 And [n]they said unto Moses, Because *there were* no graves[8] in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?[9]

12 *Is*[o] not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [p]Fear ye not; stand still, and see the salvation [q]of the LORD, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall [r]fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore [s]criest thou unto me? speak unto the children of Israel,[1] that they go forward:

16 But [t]lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden[2] the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall [u]know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the [v]angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a [w]cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and the LORD caused the sea to [x]go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And [y]the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left.[3]

23 ¶ And the Egyptians [z]pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the [a]morning-watch the LORD [b]looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled[4] the host of the Egyptians,

25 And[5] took off their chariot-wheels,[6] that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [c]fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, [d]Stretch out thine hand over the sea, that the waters may [e]come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the [f]sea returned to his strength when the morning appeared; and the Egyptians fled against it: and the LORD [g]overthrew the Egyptians in the midst of the sea.

28 And the waters [h]returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as [i]one of them.

29 But the children of Israel [m]walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel [n]saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work[7] which the LORD did upon the Egyptians: and the people [o]feared the LORD, and believed the LORD, and his servant Moses.

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[1] See ver. 2.

[m] Mat. 6. 25-34; 24. 30, 31. Ps. 53. 5; 14. 5. Mar. 5. 36. Is. 40. 10, 11, 41. 13. 44. 2, 3, 8.

[n] Ps. 106. 6-8. ch. 15. 24; 16. 2; 17. 2. Nu. 11. 1; 14. 2, 10, 41; 20. 3-5; 21. 5.

[8] Of all lands, Egypt is most remarkable for its graves. From modern researches, their pyramids appear to have been tombs, and their catacombs are subterraneous cities of the dead. The nations of Europe have purchased their *corpses* and their *mummies*, which are daily affording their silent yet irresistible evidence to the truth of the Mosaic history.—*C.*

[9] The poor Israelites seeing their desperate condition, and knowing what awaited them if conquered, now murmur against Moses; repent their departure from Egypt and forget the works of Jehovah.—*J.*

[o] ch. 6. 9. 5-21.

[p] Wait upon God with a quiet and composed frame of spirit, and a believing expectation of deliverance. Is. 41. 10, 13, 14; 43. 1, 2; 50. 10. 15. ch. 20. 15-17. 1 Pe. 5. 7. Mat. 6. 34; 14. 31. Mar. 5. 36. Phi. 4. 6. Ps. 55. 22.

[q] ver. 30. Ge. 49. 18. Is. 45. 11. Ho. 13. 4. Ps. 105. 35; 106. 8.

[r] ver. 25; ch. 15. 3. Ju. 5. 20. Ps. 50. 3; 83. 1. Is. 30. 15.

[s] De. 9. 13, 14, 20. ch. 17. 4. Ne. 9. 9. Ro. 8. 26.

[1] It cannot be supposed God's purpose to depreciate prayer, but to remind Moses that as 'for every thing there is a season, so there is a time for *prayer*, and a time for *action*, a time to *cry to the Lord*, and a time to *speak to the people*, a time to 'stand still and see the salvation of the Lord,' and a time to *move forward* when directed by the *cloud or the fire*.—*C.*

[t] ch. 3. 8, 17; 4. 7, 17, 20, 21; 6. 1, 6; 7. 9. See ver. 21; 15. 12; 16. 35; 40. 35; 50. 24.

[2] See note on ch. 4. 21.—*C.*

[u] ver. 4. Ps. 9. 16; 58. 11; 83. 18.

[v] Christ. ver. 24; ch. 13. 21, 22; 23. 20. Is. 63. 9-12. Mal. 3. 1. Jos. 5. 13, 14. Hab. 3. 8, 9.

[w] Jos. 24. 7. Ps. 18. 11; 97. 2. Is. 8. 14. Re. 10. 1. 2 Co. 2. 16.

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[x] Ps. 106. 9; 114. 3, 5; 78. 13, 53; 66. 6; 136. 14; 74. 13-17; 106. 13; 136. 13. Is. 43. 16; 51. 10. Ne. 9. 11. Jos. 2. 10; 4. 23. He. 11. 29. Ac. 7. 36.

[y] Nu. 33. 8. Ps. 78. 13. 1 Co. 10. 1. He. 11. 29. Is. 63. 13, 14; 43. 16.

[3] The opening of the passage was miraculous. The immediate instrumentality employed was 'a strong mighty wind.' But no *ordinary* wind could have cut a passage through the sea, and kept the waters on like a wall on each side.—*J.*

[z] ch. 15. 9. Pr. 16. 18. Is. 43. 16, 17.

[a] Mat. 14. 25.

[b] Job 40. 12. Ps. 18. 14; 77. 16-19. ch. 15. 10.

[4] The Lord manifested his indignation against the Egyptians in terrible storms of thunder and lightning, which put them into great disorder and terror.

[5] As a man is said to *do* what his *servants do* by his commands, so God is said to do what his *works* effect by his disposal. God 'took off the chariot wheels of the Egyptians, by means of the deep sands or rugged bottom of the sea. The Egyptian chariot, as commonly represented in ancient sculptures and paintings, is a small box, in which the warrior stands, mounted upon two low wheels, and fearfully ornamented with human heads, a terrible emblem of the fate that awaited the Israelite that would return to his bondage.—*Note*, How truly does the proverb speak 'man's extremity is God's opportunity.' The mountains are on each side, the Red Sea before; Pharaoh and his chariots and horsemen behind; Israel trembling, murmuring, and crying in the midst, but God is over all, and salvation arises when hope had all but expired.—*C.*

[6] Or, *and made them to go heavily.*

[c] ver. 14, 17. 1 Sa. 4. 7, 8.

[d] ch. 7. 19; 8. 5, &c.

[e] De. 11. 4. Mat. 7. 2. Re. 13. 10; 16. 6. ch. 1. 19. Ps. 13. 2; 97. Ps. 140. 11. Job 9. 4.

[f] ch. 15. 10; 14. 4, 13, 14. Ps. 92. 9; 68. 1, 2.

[g] Heb. *shook off.* De. 11. 4. Ps. 78. 53. Jos. 24. 7. Ne. 9. 11. Ps. 74. 13, 14; 106. 11; 136. 15. Is. 43. 5. with ch. 4. 22. Ge. 41. 21. Ju. 1. 7. Ju. 2. 17, 19; 4. 18. Mat. 7. 2. Re. 16. 6. ver. 4, 13, 17, 30.

[h] Hab. 3. 8, 10. ch. 15. 4, 5, 10. He. 11. 29.

[i] Ps. 106. 11.

[m] Ps. 77. 20; 66. 6, 12. Jos. 3. 16. Is. 51. 10, 15; 63. 12, 13.

[n] Ps. 58. 10; 92. 11, 46. 8; 48. 8, 10, 11; 97. 8.

[7] Heb. *hand.*

[o] Ps. 119. 120; 106. 12. ch. 19. 9; 4. 31. 1 Sa. 12. 18. 2 Ch. 20. 20. 1 Co. 1. 2.

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depression of the Israelites will be best understood by recollecting that, though more numerous than the Egyptians, they had submitted to have their male children drowned. Had such a people been led directly into Palestine, a march of but a few days, the warlike inhabitants, unless prevented by a sweeping miracle, would immediately have attempted to extirpate or enslave them; and to avoid either, the Hebrews, in desponding cowardice, would have returned to Egypt. God mercifully leads them to a distance from their enemies, and, by that distance, prevents any sudden occasion to return.—*Note*, God seldom or never leads the young convert into immediate trial of his faith, hope, love, or patience. There is often also a wonderful estrangement between a new convert and his former acquaintances. He is led away from them, lest in weakness he should return to them. It is not until 'prepared to endure hardness,' the soldier of the cross is called to 'fight the good fight of faith.' *C.*]

REFLECTIONS.—God frequently musters up difficulties in the way of his people, that his glory may appear in subduing and helping over them. Often he turns the pride and malice of his enemies and their prosperity, to the advancement of his cause; while, with blind infatuation, they quickly repent of their *best deeds*, and rush forward, in their hatred of God and his people, till they find no place for repentance of their *wickedness!* What necessity there is to set out in the Lord's way with much strong faith, assured hope, and holy courage, as in it we may lay our account with many and great perplexities and troubles! Such as escape out of a sinful world may expect a hot pursuit from the devil and his servants: but he that brings us out with a high hand can bear us up with everlasting strength. In straits let me therefore never dare to chide my deliverer, or to think of returning to my bondage, but in patience possess my soul, hoping for his salvation. What he does I know not now, but I shall know hereafter. Sedateness in danger is the most likely mean to extricate myself out of it; and to encourage my heart in God is the way, not only to remove my fears, but to surmount my difficulties. However dangerous and dark the path may be, if I go forward God will take care of the event; and while the darkness of sin leads down to the darkness of eternal death, the light of grace will conduct me to eternal life and light in glory. What a present help is God in trouble! But how tremendous a foe! who can stand before him if once he be angry! Certain is their fall at last who are found fighting against God. If the Lord has delivered me from so great a death,

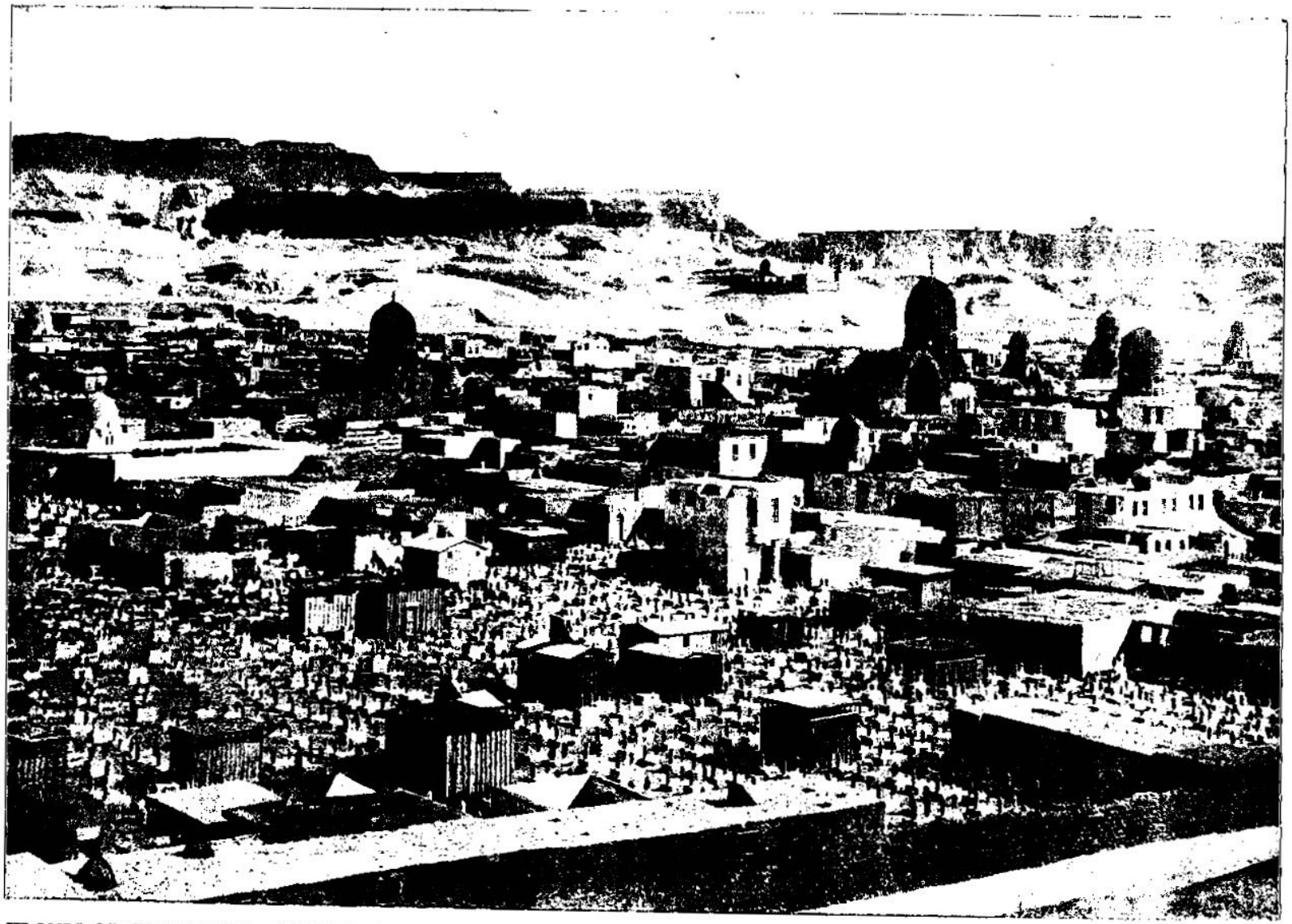

TOMBS OF THE CALIPHS—DESCENDANTS OF THE ANCIENT PHARAOHS. [Exodus, xiv:23.]—Here we have a view of the Tombs of the Caliphs, built in the time of the Mameluke princes. These tombs extend along the east side of the city of Cairo. Each formerly had an endowment and a staff of sheiks and attendants who lived near them. About the beginning of the present century the properties belonging to these tombs were confiscated, while the families who made their means of subsistence attending to them were left without employment. This picture helps us to see the tombs, as they look in modern times, of the Caliphs, who, in the respect that they were rulers in Egypt for a time, were the descendants of the ancient Pharaohs. These tombs are now falling into decay, and the attendants who once kept them continue to live among their ruins and beg travelers for backsheesh.

CHAPTER XV.

1 Moses' song. 20 Miriam and the women join in it. 22 The people want water. 23 The waters at Marah are bitter; a tree sweeteneth them. 27 They remove to Elim.

THEN sang [a]Moses and the children of Israel this song[6] unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* [b]my strength and song, and he is become my [c]salvation: he *is* [d]my God, and I will prepare him an [e]habitation; my father's God, and I will [f]exalt him.

3 The LORD *is* [g]a man of war: the [h]LORD *is* his name.

4 Pharaoh's[i] chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as [k]a stone.

6 Thy[l] right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the [m]greatness of thine excellency thou hast overthrown them that rose up against thee:[n] thou sentest forth thy wrath, *which* consumed them [o]as stubble.

8 And with the [p]blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, [q]I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword; my hand shall destroy[7] them.

10 Thou didst [r]blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who[s] *is* like unto thee, O LORD, among the gods?[8] who *is* like thee, [t]glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast [u]led forth the people *which* thou hast redeemed; thou hast guided *them* in thy strength unto [w]thy holy habitation.

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CHAP. XV.

[a] Ps.106.12; 107. 3, 7. Is.12.2; 51.10,11. Re. 15.2,3

[6] This song of the passage of the Red Sea is, with the exception of certain portions of Genesis, the oldest poem extant. It is not surpassed, if equalled, in sublimity of sentiment, or dignity and splendour of style and language. Lowth says: 'It is the most perfect example of that species of the sublime which is wholly dependent on the greatness of the conceptions and the dignity of the language,' &c.—*I.*

[b] Is.12. 2. Ps.118.14, 28; 119.111; 140.7. De. 10.21.

[c] Lu. 2. 30; 3. 6, 7. Is.45.17; 12.2.

[d] Ge.17.7. ch. 3.6; 4. 31. Ps. 22.10; 78.35; 90.2. Zec.13.9.

[e] Ezr. 7. 15. ch. 25. 8. 2 Ki.8.11,13.

[f] Ps.30.1; 34.2,3; 118. 28; 145. 1. Is.25.1. Lu.1. 46,47.

[g] Hab.3.8, 9. Ps. 24. 8. Re.19.11–20.

[h] Ps.83. 18. Is. 42. 8; 57.15. Ch. 3.14,15. 3.

[i] ch.14.26–28.

[k] ver. 10. Ne. 9. 11. Je.51.63,64. Re.18.21.

[l] Ps.118.15,16; 89. 8–10,13; 51.9; 52.10.

[m] ch. 9. 16. Is. 5. 16. Ps.68.1,2; 92. 9, 10.

[n] ch. 5. 1; 14. 3, with Zec. 2. 8. Mat. 25. 45. Ac.9.4.

[o] Is.5. 24; 47. 14. Ps. 58.9; 52.5.

[p] Job 4. 9. ch. 14.21, 27. Ps.68.1,2; 90. 7. Is. 11.4; 37.7. 2 Th 2.8. ver. 10.

[q] ch.14.8,9,23. Ju. 5. 30. 1 Ki.19.2; 20. 10. Lu.11.20. Is.9. 3. Ps.22. 2. Hab.3.14.

[7] Or, *repossess*.

[r] ch.14.21,27,28. De. 32.4. Ps.106. 11; 74. 13, 14; 136. 15. Ne. 9. 11. Jos.24.7. Hab. 3. 8, 10. He.11.29.

[s] De. 3. 24; 33. 26. 2 Sa.7.22. Sa. 7. 22. 1 Ki. 8.23. Job 36.26. Ps. 35. 10; 86.8. Je.10.6,16; 32. 20,21; 33. 3. Mi.7.18.

[8] Or, *mighty ones*.

[t] 1 Sa.2.2. Is.6. 3; 57. 15. Ps.65. 5; 72.18.

[u] Ps.77.20; 78. 53, 54. Is.63.14.

[w] ch. 3. 5; 9. 3. Ps. 78. 54; 135. 12; 136. 21; 80. 8, 9; 74. 2; 114. 2. Ver. 17.

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[x] Nu.14.14,22.3. De. 2.25; 11.25. Jos. 2. 9.

[y] Nu. 20. 12–21; 27. 3, with Ge. 36.40.

[z] Jos. 2. 11; 5. 1. Ps. 68. 21; 48. 5, 6. Re. 12.10. Is.13.7,8; 21 Sa.14.15.

[a] ch. 29. 5, 6. 2 Sa.7. 22. Ps.74. 2. 1 Pe.2.2. 1 Pe.2.9. Tit.2.14.

[b] Ps. 44. 2, 3, 8. 54. 6, 7. 135. 12; 136. 21, 22; 80. 8, 15. 5. 2–4. Je 2 21.

[c] De. 11. 21. Ps. 72. 68, 69. see ver. 13.

[d] Ps. 149. 2. Re.12. 15, 17. 15. 3. Re.15.

[e] Pr. 21. 31. ch. 8 22; 23. 23.14. 20–29.

[f] Je. 4. 4. Lu. 2. 36. Ac.21.9. Sa.10.5.

[g] Ju. 11. 34; 21. 21. 1 Sa. 18. 6. 2 Sa.1.14,21. Je.31.4,13. Ps.68.11,25.

[h] 2 Ch.5.13. ver.21.

[i] The evidence for the exodus and passage of the Red Sea is most complete. 1. The institution of the passover in commemoration of the exodus can be assigned to no other period. 2. The Divine inspiration of Moses proved by his miracles, and the abundant fulfilment of his prophecies. 3. The continued murmuring and rebellion of the people: had Moses exaggerated or falsified in this, the imposition must immediately have been detected. 4. Though the narrative of Moses rests its credibility on his own character and activities, yet human evidence is abundantly, though unintentionally, furnished. Justin, a heathen historian, distinctly notices the exodus; and Diodorus Siculus, another heathen, relates a very old tradition of the miraculous dividing of the Red Sea, leaving its bottom for some time dry, and then returning to its usual bed.—*C.*

[k] Nu 33. 8. Ge.25.18; 16.7. 1 Sa.25.7.

[l] ch. 3.18. Nu.10.33.

[m] That is, *bitterness*, Ru.1.20,21.

[1] Near the spot where the Israelites passed through the sea, on the Asiatic side, are a few brackish fountains, still called *Ayun Mûsa*, 'Fountains of Moses.' Two days' march from them towards Sinai is another fountain called *Howdra'a*, 'Destruction,' the water of which is intensely bitter. This is doubtless Marah.—*P.*

[n] ch.14.11; 16.2,7,3. Nu. 11. 1,4–6,10; 14.2–4; 16.41; 20.2–5; 21.5.

[o] Mat 6.25. Ps.4.6.

[p] 2 Ki.2.21; 4.41. Ro. 5.1, 2. 2 Co.2.5,7. 1 Pe.2. 21, 24.

[q] ch. 16.4. De.8.2,15. 1 Pe. 1.6,7.

14 The[v] people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the [z]dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall [a]melt away.

16 Fear and dread shall fall upon them: by the greatness of thine arm they shall be *as* still as a stone, till [b]thy people pass over, O LORD, till the people pass over *which* thou hast purchased.

17 Thou shalt [c]bring them in, and plant them in [d]the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall [e]reign for ever and ever.

19 For the [f]horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the [g]prophetess, the sister of Aaron, took a [h]timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam [i]answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea;[9] and they went out into [k]the wilderness of Shur: and they went [l]three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called [m]Marah.[1]

24 And the people [n]murmured against Moses, saying, [o]What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a [p]tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he [q]proved them,

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let my heart, not for a while only, but for ever, be kindly impressed with his mercy; and rejoice that Jesus has delivered, and will deliver, his church in spite of all her enemies.

CHAPTER XV. Ver. 1. Several of the verbs in this song, relating to their past deliverance, are of the future tense in the original Hebrew, to intimate that it was but an earnest of many similar ones to the Jewish nation, and especially to the gospel-church and her true members, Jos. vi.–xxi.; Ju. 3. 10, 30; 4. 16; vii. viii.; 11. 33; 1 Sa. 7. 10–13; 11. 11; 14. 13–23; 17. 51, 52; 2 Sa. v. viii. x.; 2 Ch. xiv. xx.; Ezr. i. ii.; Es. viii. ix.; Ac. ii.–xix.; Re. 6. 13–17; xv.–xix.

Ver. 2. God is, and gives to his people, strength, and matter of joy and praise.—Moses foresaw that God would have a peculiar dwelling among the Jews in his tabernacle or temple.

Ver. 3. God is a *man of war*, as he powerfully protects his people, and executes judgment upon their enemies.

Ver. 7. By manifold, glorious, and marvellous works, God manifested his own infinite perfections.—He consumed the Egyptians *as stubble*, easily, suddenly, utterly.

Ver. 8. The strong wind which God raised made the waters to stand as still, on either side of the passage, as if they had been mountains of ice.

Ver. 11. Holiness is, as it were, the beauty, comeliness, and glory of the Godhead, and every particular excellency of it; and the very perfections and works for which God is to be praised are awful, and to be revered.

Ver. 13, 17. Canaan was a mountainous country, and is called God's *inheritance*, *sanctuary*, and *holy habitation*; because, for one thousand five hundred years of the typical dispensation God chose it for the special residence of his worship and service.

Ver. 14–16. All the nations about heard of God's delivering his people, and destroying the Egyptians; and then, but especially afterwards, when the Israelites approached their territories, they were filled with terror and dread.

Ver. 20, 21. Perhaps Miriam is here called the *sister of Aaron*, rather than of Moses, because she lived mostly with Aaron. She and her companions seem to have repeated the whole song after Moses and his brethren.

Ver. 24. To murmur against God is to conceive unworthy and hard thoughts of his nature, word, or works; or to utter them with our tongue.

Ver. 25. God there *proved* their faith and obedience, and published his statutes, promising them future favours on condition of their obedience.—[*The waters were made sweet.* The bitter well of *Howara* is said to answer geographically to the position of Marah. And were we certain of their identity of themselves, and were we acquainted with the composition of the water, we might be enabled to judge whether the infusion of any wood might chemically effect a precipitation of the bitter ingredients. But if the 'sweetening' of the

26 And said, [v]If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [w]diseases upon thee which I have brought upon the Egyptians: for[x] I *am* the LORD that healeth thee.

27 ¶ And[y] they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees:[9] and they encamped there by the waters.[1]

CHAPTER XVI.

1 The Israelites come to Sin, and murmur for want of bread. 4 God promiseth them bread and flesh from heaven. 13 Quails and manna are sent. 16 The ordering of the manna. 27 It was not to be found on the sabbath. 32 An omer of it is preserved.

AND they [a]took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the [b]whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would[c] to God we had died by the hand of the LORD in the land of Egypt, when we sat by the [d]flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with [e]hunger.[2]

4 ¶ Then said the LORD unto Moses, [f]Behold, I will rain bread from heaven for you; and the people shall go out and gather [g]a certain rate every day, that I may [h]prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall [i]prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that [k]the LORD hath brought you out from the land of Egypt.

7 And[l] in the morning, then ye shall see the [m]glory of the LORD; for that he heareth your murmurings against the LORD:[3] and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not [n]against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near [o]before the LORD: for he hath [p]heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD [q]appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I[r] have heard the murmurings of the children of Israel; speak unto them, saying, [s]At even ye shall eat flesh, and in the morning ye shall be filled with bread; and [t]ye shall know that I *am* the LORD your God.

13 ¶ And it came to pass, that at even [u]the quails[4] came up, and covered the camp; and in the morning the [v]dew lay round about the host.

14 And when the [w]dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar-frost on the ground.

15 And when the children of Israel saw *it,* they said one to another, [x]It *is* manna: for they wist not what it *was.* And Moses said unto them, [y]This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath

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[a] Le.26.3-13.De.28.1-13.Iv.-viii.xxx.

[b] De.28.27,60,97,15.

[c] ch.17.7. Ps.103.3. 147.3. Ile.7.25. Re.21.2. Pe.2.24.

[d] Nu. 33. 9. Is.17.3. Re.7.17.

9 The presence of the LORD is a sure sign of water. 'It is remarkable that the number answers to the twelve patriarchs and the seventy elders, and to the twelve apostles and the seventy disciples.'—*Scott.*

1 Now called Wady Gharandel—a fertile valley with fountains, a streamlet, and a small grove of palm-trees and tamarisks. It is only about six miles from Marah.—*P.*

CHAP. XVI.

[a] Nu.33.10,11. ch.5. 57.

[b] Ge.12.4. Nu.11.1 20.1-4.16.41; 20.2. 32. 21.5.ch.15.24;17.3.

[c] Nu.14.2.11.4. 6.20. 32.10.5. ch.14.11. Ps.106. 9.

[d] Nu.11.4,5. ch.2.23.

[e] De.8.2,3. Je.2.6. Ps. 107.5,78. 19. 20. ch.14. 11. Nu.11.6,14,35. 20.4. 5.21.5.

2 A whole month was spent between Rameses and Sin, though only eight stations are named, and only ten days' actual march recorded. The encampment 'by the sea,' mentioned in Nu. 33. 11, is omitted here. The 'wilderness of Sin' is a dreary desert plain, covered with gravel and flint, lying along the eastern shore of the Red Sea. Its desolate aspect naturally had a depressing influence on the minds of the Israelites; and besides, the stock of provisions which they had brought with them from Egypt was now in all probability exhausted. Hence their bitter complaint and murmurs.—*P.*

[f] Ro. 11. 20, 21. Ps. 105.40. 78.24. Nu.11.6. Jn.6.31,32,33,16. 1 Co. 10.3. Re.2.17.

[g] ver. 16. Mat. 6.11, 31,34.

[h] ch. 15. 25. De.8.2. 33.8. Jud.2.22. Ge.22. 1.

[i] ver. 23; ch. 35. 2, 3. 1 Ch. 23. 31, 32.

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[k] ver.3.ch.12.51; 13. 21;14.30;20.2.

[l] ver.13.

[m] ver. 10. Le.9.6,23. Nu. 12. 5; 14. 10; 16.42. ch.24. 16.

8 It is chiefly against God that ye murmur; we are but his ministers, who act by his direction.

[n] ver.6,7,12. 1 Sa.8. 7. Lu.10.16. Mat.10.40; 18.5. Ro.13.2.

[o] ver. 10. De.10.5,6. near the pillar of the cloud.

[p] Is.29.15;37.29. Ge. 18.20,21. He.4.13. Ps. 10.8;94.7. Job 34.21. Pr. 5.21. Je.16.17;32.19.

[q] ch. 13. 20,21; 24.16. 1 Ki.8.10,11. Ps.97.2. Nu.12.5;14. 10;16.42.

[r] See ver. 9.

[s] See ver. 13. 15.

[t] ch. 6.6. 1 Ki.20.28. Joel 3.17. De.29.6,6. 32. Ez.6.9, 7, 10, 13. 14;7.4. 9,27. 11.10,12; 12.15,16, 20; 13.5,9. 14.21,23. 15.8,9; 20.38,42, &c.

[u] Nu. 11. 31. Ps.105. 40.

4 The quail is a migratory bird of the gallinaceous kind. That commonly known in Europe is about the size of a lark; but there is a much larger kind, well known in Arabia and the adjoining countries. That the word translated *quails* does not mean *locusts*, as some have supposed, but some species of *birds*, is evident from Ps. 78. 27, where they are called *feathered fowls*. The season of this event was the spring, at which time these birds migrate from Asia to Europe; yet was not the miracle the less, for the miraculous lay not in the event itself, which might have been what is called *accidental*, but in the *prophecy* announcing it, which none but one inspired of God could possibly have foreseen.—*C.*

[v] Ps.78.23,24.

[w] Nu. 11. 9. Ne.9.15. 25. Ps.78.24;105.40.

[x] Or, *What is this?* or, *it is a portion.* Nu. 11. 7-9. De.8.3,16. Ps.78.24. Jos.5. 12. Jn. 6.31-58. Re.2.17.

[y] Je.6.31. 1 Co.10.3. Ps. 34.8-10;36.8;65.4.

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waters were purely a chemical result, the miracle was not lessened; for God showed Moses the tree in answer to earnest prayer. From comparing, however, the passage with 2 Ki. 2. 20, where a similar permanent 'healing of the waters' was miraculously effected by the infusion of a little salt, we must rather consider the 'sweetening' at Marah to be wholly miraculous, and the infusion of the wood a mere sign that the miracle was wrought in compliance with divine direction.—*Note,* Israel was *proved* by thirst and bitter water—they murmured against Moses, but cried not, as Moses did, to God. In some such way God still *proves* his people; but let them not murmur against the world, but appeal to him who is able to help and relieve. The bitterest water of affliction is made sweet to him who commingles with it the knowledge of Christ, 'the power of his resurrection,' and the 'fellowship of his sufferings.' *C.*]

Ver. 26. *God heals,* and helps, in every case respecting either soul or body, and delivers from all evils, felt or feared, whether spiritual, temporal, or eternal.

REFLECTIONS.—Admire, my soul, the displayed perfections, the transacted works, the fulfilled promises, the endearing relations of the Most High! How his feeble followers are encouraged and helped! How his proud opposers fall under him! Awake, awake, and utter this song of Moses and of the Lamb! Since the Lord hath brought me through fire and water to a goodly heritage, since he hath brought me out of a fearful pit, and out of the miry clay, let me believe his mighty works, and sing his praise. Let there be a new song in my heart, and in my mouth, even praises to our God. Let my meditation of him be sweet: and let my soul, which he hath redeemed, rejoice in God, my only Lord. With sweet astonishment, with heart-burning affection, and with enrapturing joy, let me sing what JEHOVAH, Father, Son, and Holy Ghost, have done, and will do for me; what they have given, and will give to MEN—to ME; what they are, and for ever will be to men to ME! And while I go up, through this wilderness-world, to my Canaan above, let me kindly accept the mixture of crosses and comforts which God allots to me. If parching thirst, if bitter gall, succeed my noted deliverances, let me never once doubt of his love; never once fear that all things are against me. If I am dear to God, it is proper that he make me smart for my sin. If he love me, let him not spare his rod of correction, which drives folly from my heart. If Jesus' presence sweeten my bitter draughts, it is enough. The cup which my Father giveth me, shall I not drink it? If JEHOVAH be my God that healeth me, let him make me wounds all over, that I may feel his word, his blood, his Spirit applied, and his hands binding up and making me whole. If I get Elim refreshments here, let me adore his sovereign kindness. But let my last march be to the river of life, clear as crystal; to the living fountains of waters, where God himself shall wipe all tears from mine eyes. Meanwhile, let me not be unaffected with the great deliverances which God hath wrought, and shall work, for his gospel-church; with his destruction of her heathenish and antichristian enemies; while exercised herself with a vicissitude of embarrassing troubles and joyful deliverances.

CHAPTER XVI. Ver. 4. The manna fell from heaven in the manner of rain or dew; and by it God *proved* the Israelites; tried whether miraculous favours would induce them to an exact observation of his laws.

Ver. 5. It was the sixth day of the week on which the double portion of manna was gathered, but whether it was the sixth after the Hebrews murmured, or sixth of the fall of the manna, is not certain.

Ver. 10. While the cloud marched before them into the wilderness, an extraordinary brightness appeared in it.

Ver. 16. Every man had about five English pints of it allotted him for his daily provision.

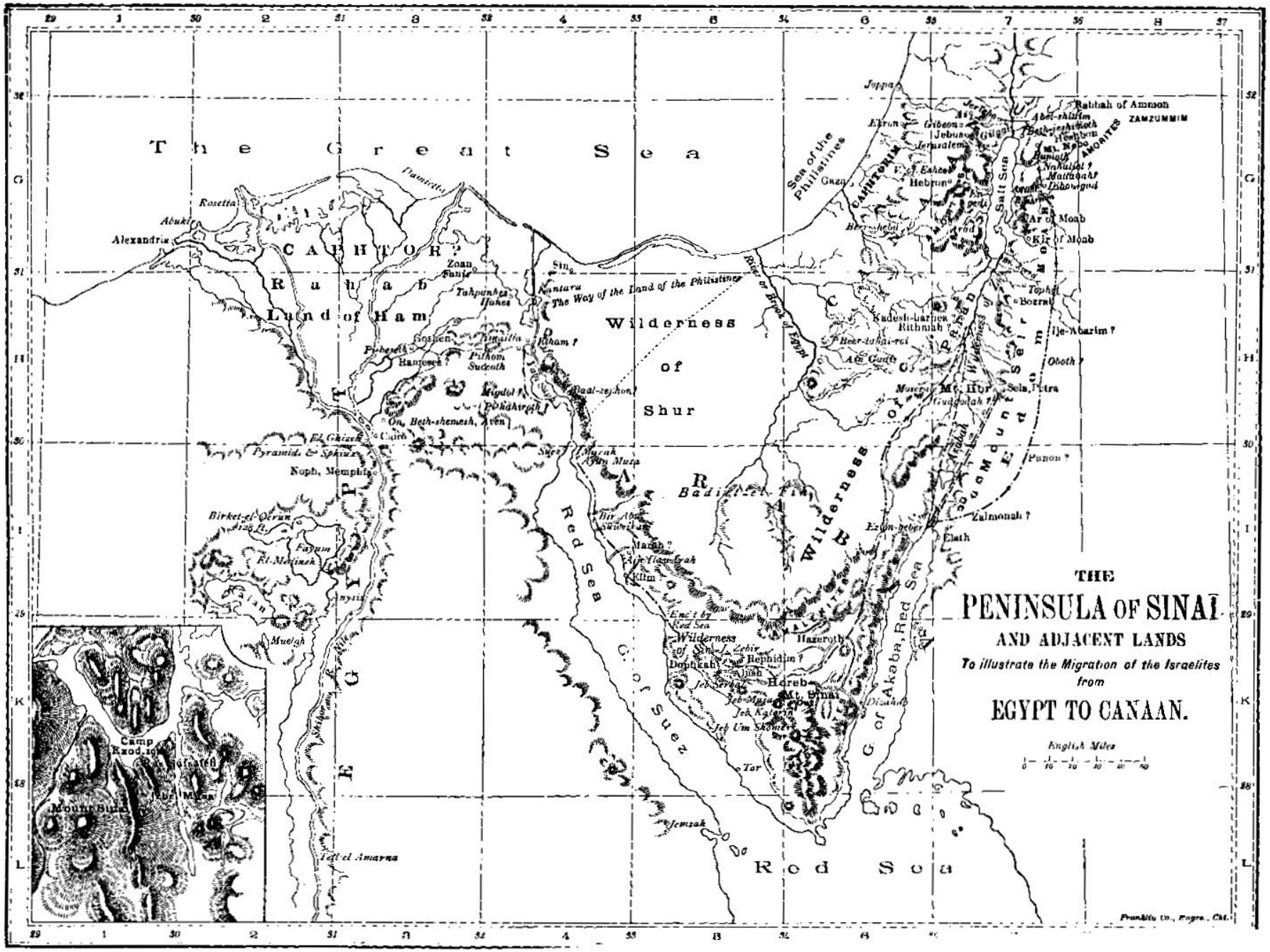
THE
PENINSULA OF SINAI
AND ADJACENT LANDS
To illustrate the Migration of the Israelites
from
EGYPT TO CANAAN.
English Miles
The Great Sea
Wilderness of Shur
Wilderness of Paran
Red Sea
G. of Suez
G. of Akaba, Red Sea
Land of Ham
Rahab
CAPHTORIM
AMORITES
ZAMZUMMIM
Sea of the Philistines
Salt Sea
Joppa
Alexandria
Rosetta
Damietta
Zoan
Tahpanhes
Succoth
Pithom
Goshen
Hanes
Migdol
Baal-zephon
Kadesh-barnea
Rithmah
Hor-hashgidgad
Mt. Hor
Punon
Oboth
Zalmonah
Ezion-geber
Elath
Marah
Elim
Dophkah
Rephidim
Horeb
Mt. Sinai
Hazeroth
Taberah
Kibroth-hattaavah
Tor
Jemsah
Noph, Memphis
Pyramids & Sphinx
El Ghizeh
Cairo
On, Beth-shemesh, Aven
Tell el Amarna
Muelah
Fayum
Birket-el-Qerun
Camp Exod. 19
Mount Sinai
Jebel Musa
Ar of Moab
Kir of Moab
Heshbon
Gilgal
Jericho
Jerusalem
Hebron
Ekron
Gaza
Rabbah of Ammon
Abel-shittim
Beth-jeshimoth
Nahaliel ?
Matthanah ?
Bamoth
Tophel
Bozrah
Ije-Abarim ?
Punon ?
Zalmonah ?
Ezion-geber
Elath
Marah
Elim
Dophkah
Rephidim ?

commanded, Gather of it every man according to his eating, an [b]omer [c]for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [d]he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man [e]leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it [f]bred worms, and stank: and Moses was wroth with them.

21 And they gathered it [g]every morning,[5] every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered [h]twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the rest[i] of the holy sabbath unto the LORD: [k]bake *that* which ye will bake *to-day,* and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they [l]laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, [m]Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, [n]in it there shall be none.

27 ¶ And it came to pass, *that* there [o]went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, [p]How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: [q]abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people [r]rested on the seventh day.

31 And the house of Israel called the name thereof Manna; and it *was* [s]like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD [t]commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [u]Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the [v]Testimony, to be kept.[6]

35 And the children of Israel [w]did eat manna forty years, until they came to a land[7] inhabited; they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an [x]ephah.

CHAPTER XVII.

1 The people murmur for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar JEHOVAH-nissi.

AND all the congregation of the children of Israel [a]journeyed from the wilderness of Sin,[8] after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* [b]no water for the people to drink.

2 Wherefore the people did [c]chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [d]tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, [e]Wherefore *is* this *that* thou hast brought

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A.M. 2513. B.C. 1491.

b ver. 36, about five English pints.

c Jn. 6. 37. Ac. 2. 39. Je. 31. 1. Ga. 3. 28, 29. Ro. 3. 29, 30. Col. 2. 11, 13, 3. 11.

d 2 Co. 5. 21; 8. 14, 15. Ga. 3. 28, 29. 2 Pe. 1. 1. Co. 1. 30. Col. 2. 10, 3. 11.

e ch. 12. 10. 2 Co. 6. 2. Mat. 6. 34; 13. 30. He. 3. 13—15; 13. 5. Pr. 27. 1. Je. 9. 4.

f Lu. 19. 44, 48. 2 Co. 2. 16. 1 Pe. 2. 8. Ro. 9. 32, 33. 1 Co. 1. 24. Pr. 1. 24—32.

g Ps. 6. 6, 7; 8. 27; 59. 4. Job 14. 35. Ga. 6. 15. Lu. 19. 42. Ec. 9. 12. 2 Co. 6. 2. Je. 2. 2; 31. 3.

h The miracle of the manna is the most extraordinary in the Old Testament. The evidences of it are—1. The establishment inspiration of Moses. 2. His books were written and published at the time of the event recorded. 3. The rebellions of the people against him in the wilderness were so frequent and inveterate, that there is no probability of collusion. 4. The people's loathing of this gift of God. 5. The present value of a *specimen,* ver. 32, 33, and its remarkable historical union with the services of the Jewish law.—*Note,* The manna furnishes a beautiful type of Christ, that bread of God that cometh down from heaven, Jn. 6. 33, sent without our asking, continued notwithstanding our ingratitude, – ousted by the stubborn, sweet to the believer, and given in daily portions through our weary pilgrimage, till we "hunger no more" and "rest from our labours."—*C.*

i ver. 5, 26. Le. 25. 21, 22.

k Ge. 2. 2, ch. 20. 8, 10; 35. 2, 3. Le. 23. 3.

l Nu. 11. 8.

m ver. 26.

n Jn. 6. 27. Ps. 84. 10. 2 Co. 6. 2. He. 4. 1—3.

o Nu. 20. 17. De. 1. 32. 2 Ki. 17. 14. Is. 7. 9.

p Is. 7. 13. Je. 4. 14; 13. 27. Nu. 14. 11. Ps. 94. 8. Pr. 1. 22; 8. 9.

A.M. 2513. B.C. 1491.

q ver. 23; ch. 35. 2, 3; 31. 13, 15; 34. 21; 23. 12; 20. 8—11. Le. 23. 3.

r De. 5. 12—14. Lu. 23. 56. ch. 20. 8—11; ver. 29.

s Nu. 11. 7. Ca. 5. 16; 7. 3. Je. 13. 26. Ps. 34. 8; 19. 10; 119. 103. Jn. 6. 55.

t He. 2. 1. Ps. 103. 1, 2; 105. 5. Is. 63. 7. See ch. 12. 14, 13. 9, 16. 2 Pe. 1. 12; 3. 1.

u He. 9. 4. Ro. 15. 4; 16. 26, 27. ver. 32.

v Ark, which held the tables of the law. ch. 25. 16, 21. De. 10. 5.

8 It is manifest that this incident is not recorded by the historian in strictly chronological order. The ark of the testimony was not yet made. The object of the writer in inserting it here is to complete all notices regarding manna, down even to the time of its withdrawal.—*A.*

w Nu. 33. 38. De. 8. 2, 3, 15. Ne. 9. 15, 20, 21. Ps. 78. 24, 25; 105. 5, 12, 40. Jn. 6. 31—57. Ga. 2. 20. 1 Co. 10. 3.

7 There is no necessity for supposing, with most commentators, that Moses did not write this verse. He lived till near the close of the 40th year of the exodus (comp. Ex. 6. 7 with De. 34. 7), at which period the Israelites were actually *on the borders of Canaan,* and not yet *in* it, when the manna finally ceased, Jos. 5. 12, a year or two before the death of Moses.—*C.*

x ver. 16, about 5½ pints.

CHAP. XVII.

a Nu. 33. 12—14. ch. 16. 1; ver. 7.

8 The wilderness of Sin, now the plain of Kaa, lies along the shore between the mountains of Sinai and the Gulf of Suez. On leaving it the Israelites must have entered the wild mountain defiles on their route to Sinai. At least two stations – Dophkah and Alush, Nu. 33. 13—intervened between Sin and Rephidim. The site of Rephidim is most probably at the mouth of Sheikh Saleh, in Wady esh-Sheikh, about three hours march from Mount Sinai.—*A.*

b Je. 2. 6. De. 8. 15. Ps. 107. 5.

c ch. 14. 11, 12; 15. 24; 16. 2, 3. Nu. 11. 1—20; 14. 1—4; 16. 41—50; 20. 2—5; 21. 5.

d Nu. 14. 22. De. 6. 16. Ps. 78. 41. Mat. 4. 7; 16. 1—3. Ac. 15. 10. 1 Co. 10. 9.

e ch. 14. 11, 12; 15. 24; 16. 3. Nu. 11. 5; 14. 2, 4, 10; 20. 3, 4.

Ver. 18. The provision for a family was put into a common stock, and the master measured out to each his share.

Ver. 19. To prevent a superstitious keeping of it, and to cause them always to trust in God for more, none of it was to be kept over the night.

Ver. 22. The rulers *told Moses;* observant of God's kindness, and that they might receive directions how to dispose of this double portion.

Ver. 23. They might not dress manna on the Sabbath, as it required a great deal of labour to grind and bake it, Nu. 11. 8.

Ver. 29. On the Sabbath no one was allowed to travel, except to the public worship of God, or about works of necessity and mercy.

Ver. 34. It was not till about ten months after that this pot of manna was laid up before the tables of the law, on the foreside of the ark.

REFLECTIONS.—Our comfortable glances of prosperity on earth soon change and pass away; while fresh difficulties produce fresh murmurings; and discontent vilifies what it has, and magnifies what it loseth or desires. But how criminal to distrust God's goodness and power, to despair of mercy and life, whenever we are brought into straits! and to murmur desperately, after God hath wrought wonders for our relief! Observe, all abuse of his servants strikes against God himself; and noted displays of his glory shall effectually check the murmurs of presumptuous sinners, and vindicate the faithful messengers of Christ! But for the children of God to disquiet their minds about temporal necessaries, when their heavenly Father can with a word supply them with everything useful, is both foolish and highly offensive. Bread shall be given them, and their water shall be sure. So transcendent is his kindness, that he bestows on wicked murmurers not only necessaries, but even delicacies. Amidst prudent care and diligent activity to make provision for myself, it becomes me to beware of covetousness or sinful distrust; to live alway contented with bare necessaries for the time, and depend upon God for what may be needful hereafter. Never let any earthly gain prevent my sanctification of the Sabbath. If, from regard to its honour, I deny myself, the Lord of it will assuredly make up my loss, and be my exceeding great reward. But if the Lord hath showed me his great kindness, let me treasure it up in my heart for grateful remembrance through all my life.—In this manna I contemplate Jesus the true bread—Jesus the bread of life. He is the free gift of God to murmuring and rebellious sinners, starving to eternal death. In the camp of the visible church he comes down from heaven in the dewy ordinances and offers of the gospel, early, daily, and plentifully. Small, and contemned by many, and unknown to most, he is the divinely prepared, the mysterious, the pure, the sweet, the wholesome, the all-sufficient, and all-suitable nourishment of our souls; which God liberally and constantly distributes to us, and which we ought early, earnestly, and daily to receive, each for ourselves; and the more so as we approach towards the eternal state, in which we shall have no further offers of his grace. And as he was bruised in the mortar and mill of his Father's justice, and baked in the oven of his love, let me receive him into a wounded conscience and a broken heart, as the grand restorative and nourisher to eternal life.

CHAPTER XVII. Ver. 2. The Israelites abused Moses with provoking and reproachful language.—Men

us up out of Egypt to kill us, and our children, and our cattle, with thirst?

4 And Moses cried unto the LORD, saying, What[f] shall I do unto this people? they be almost ready to [g]stone me.

5 And the LORD said unto Moses, [h]Go on before the people, and take with thee of the elders[i] of Israel; and thy rod, [k]wherewith thou smotest the river, take in thine hand, and go.

6 Behold,[l] I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah,[7] and Meribah,[8] because[m] of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then[n] came Amalek, and fought with Israel in Rephidim.[9]

9 And Moses said unto [o]Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the [p]rod of God in mine hand.

10 So [q]Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses [r]held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

A.M. 2513. B.C. 1491.

f ch.14.15;25.25. Nu. 11.11,15,22;20.10.

g Nu.14.10. 1 Sa.30. 6.

h Exo.2 6. Ac.20.23. 24. Je.1.6–10,17,18.

i ch.3.16;4.29;24. 1, 9,14.

k See ch.7.17,20;14. 16.

l Nu.20. 8, 9. Ps. 78. 15,16;114.8;105.41. De. 8.15. Ne.9.15. Is.48.21. 1 Co.10.4.

7 That is, *temptation.*

8 That is, *chiding, or strife.*

m Nu.20.13. Ps. 81. 7;95.8. He.3.8.

n Ge.14.7. De.25. 17–19. 1 Sa.15.2,3. Nu.24. 20.

9 The Amalekites inhabited the desert plateau north of the mountains of Sinai. Watching their opportunity they attacked the main body of the Israelites in the rear, as they approached Sinai through the great Wady esh-Sheikh.—*P.*

o ch.24.13; 32.17; 33. 11. Nu.14. 6, 30; 26. 65; 34. 17. De.3.28; 31. 23; 34. 9. Jos. 1.1–xxiv. Called *Jesus*, Ac. 7. 45. He.4.8.

p ch.4.2,17, 20;7. 20; 14.16.

q Ju. 5.13, with Nu. 13.8. ver.23.

r Ps.28. 2; 50. 15; 56. 9; 91.15. 1 Ti.2.8. Ja.5. 16. Lu.18.1. 21.36,36; 22. 44. Mar.11.24.

A.M. 2513. B.C. 1491.

s Mat.20.21,23. Ro. 12.19. Ga.6.9 Ep.6.12. Col.4.2,12.

t Je.14.11. Ro. 8.26, 27. Ja.5.6,7. Mat.24.13. He.7.25.

u ch.34.27. De. 31.9, 22 Is.8.1; 30.8. Hab. 2. 2,3.

1 Literally, *'in the book'*, i.e. the sacred history which Moses was then commencing, and which is now called the Pentateuch.—*P.*

x Nu.24. 20. De. 25. 17–19. 1 Sa.15. 2, 3, 14, 20, 32, 33. 2 Sa.1.1. 1 Ch. 4.43.

y Ge.8.20;12.7,8, 13. 26.25. 33.20. 35.1,3,7. Ju.6.24. Ezr.3.2,3.

2 *The Lord my banner.*

3 Or, *Because the hand of Amalek is against the throne of the Lord; therefore the* Lord, &c.

4 Heb. *the hand upon the throne of the Lord.*

z ver.14. Is.3.13,14. 30.27. Ps.21.9–13. 2 Th. 1.8, 9. ch.20.5. Mal.1.4.

CHAP. XVIII.

a ch.2.16;3.1;4.18.

b Ps.44. 1, 3. ch. vi.–xviii.15,14.

c ch. 2. 21; 4. 20, 25. Nu.12.1.

d ch.4.26.

5 No mention is made in Ex. iv. of Moses sending back his wife and sons to Jethro. It is generally supposed that after the event recorded in that chapter he sent them back not wishing to expose them to the dangers that must be encountered, or to allow his care for them to interfere too much with the great work to which God had called him.—*J.*

e ch.2.22. 1 Ch.23.14 –17.

f i.e. *a stranger there*, Ps.39.12. He. 3. 13. 1 Pe.2.11.

12 But Moses' hands *were* [t]heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur [t]stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, [u]Write this *for* a memorial in a book,[1] and rehearse *it* in the ears of Joshua: for [x]I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses [y]built an altar, and called the name of it JEHOVAH-nissi:[2]

16 For he said, Because[3] the LORD hath sworn,[4] *that* the LORD [z]*will have* war with Amalek from generation to generation.

CHAPTER XVIII.

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him.* 13 *Jethro's counsel is accepted.* 27 *Jethro departeth.*

WHEN [a]Jethro the priest of Midian, Moses' father-in-law, [b]heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took [c]Zipporah, Moses' wife, after he had [d]sent her back,[5]

3 And her two sons; of which the [e]name of the one *was* [f]Gershom; (for he said, I have been an alien in a strange land;)

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tempt the Lord, (1) By sinning wilfully, and thus putting him to the trial, whether he be omniscient, just, powerful, &c., Ac. 5. 3. (2) By unnecessary rushing on visible dangers without any lawful call, Mat. 4. 6, 7. (3) By a presumptuous demanding of miracles, to try whether God can work them, Mat. 16. 1; Lu. 11. 16. (4) By presumptuously prescribing to him when and how he should accomplish his promises or threatenings as the token of his presence with them, Ps. 78. 41.

Ver. 5. The elders of the people were to witness Moses' bringing forth water from the rock, and to report it to the people.

Ver. 6. God stood above the rock in the pillar of cloud, the token of his presence, to show that it was his powerful influence, not Moses' stroke, that brought forth the water.—This rock, it is reported, remains visible to this day as a kind of large stone, with twelve or twenty-four openings, in the valley of Rephidim.

Ver. 8. Whether these Amalekites were in league with the Egyptians, or were Canaanites or Edomites, or whether they attacked them merely for the sake of the riches they had brought out of Egypt, we know not.

Ver. 9. Moses stood on the top of the hill, in view of the Israelites, with his wonder-working rod lifted up as their banner, and as a token of the Lord's presence with and assistance of them.

Ver. 11. This different success, answerable to Moses' elevation of his hands and rod, marked the power and efficacy of prayer; and that they could do nothing but as God encouraged and strengthened them.

Ver. 12. This marked the human weakness of Moses; and that Christ, by his presence and Spirit, must help our infirmities in prayer.

Ver. 14. Joshua was to hear it, as he and his successors, who commanded the armies of Israel, were to watch every opportunity of destroying the Amalekites. —[*From under heaven.* This is one of those judgments of God against a nation, which infidels have most frequently assailed, as indicative of implacability, and therefore, as they assert, unworthy of God. The answer is plain. (1) If God be holy, he must be implacable against sin; and if against sin, he must also be implacable against impenitent sinners. (2) It is to be presumed that every shepherd holds it right to be implacable against the wolf—the cruel and insatiable destroyer of his defenceless flock. Such was the crime of Amalek, De. 25. 17. Cruel and cowardly, he attacked the defenceless rear of the Israelites' line, when 'feeble, faint, and weary.' (3) Has any philanthropist denounced the punishment of pirates, robbers, and murderers? Have the merchants of the Mediterranean wept over the fall of Algiers, or the travellers of India protested against the extirpation of the Thugs? No. How then dare infidels accuse God for a sentence which all men pronounce *righteous*, when they judge in another case? Out of their own mouths, and on their own principles, will they be condemned, and God will be 'justified when he speaks, and clear when he judges,' Ps. 51. 4. (4) Besides, the remembrance of Amalek, which God determined utterly to put out, implied, not the extirpation of individual, but of national life, an occurrence of which history affords many striking examples. Do men ever, in such cases, accuse *Providence* for what is actually done? No. How then dare they accuse *God* for denouncing the same judgment he intended to inflict? *C.*]

Ver. 15. The design of this altar was to commemorate the victory divinely bestowed, and to offer sacrifices of thanksgiving thereupon.

REFLECTIONS.—The straits of the people of God frequently recur upon them; and how commonly do they afford occasion for repeated unbelief, and a sinful rage of spirit, under them, while the greatest kindnesses are forgotten or ill-requited. Humble prayer is most effectual to compose the spirit under such injurious treatment. Did we then but recollect the circumstances of our sins, it would tend rather to our humiliation; and did we but wait with humble patience, we should soon discover that God can open the most abundant supplies in our greatest distresses. How heartily wicked men hate the saints, and take all opportunities to distress them! But terrible is the justice that awaits them on account of it. The prayers of the saints and the word of JEHOVAH are sure to bring victory. Let me then never murmur against, never distrust, my God of infinite power and grace! Let me, in every case, cry to him who can turn flinty rocks into water springs! If I receive mercies amidst my provocations, I may expect new trials. But let me depend upon God in all my warfare, and praise him for all my victories.—But in this smitten rock I behold Jesus, the firm, the unchangeable God and Mediator of his people, who, for our danger of hell and despair, appeared in our nature!—Jesus, the stone smitten by Moses' fiery law before the rulers and people of Israel, that streams of atoning blood and sanctifying virtue might issue forth and run in this wilderness of our world, for the purification and refreshment of sinful men. In this warfare I behold Jesus, MY ALL IN ALL, as the Captain of salvation directing the Lord's host.—Jesus, the rod, the branch, lifted up as an ensign to the Gentiles!—Jesus, as my unwearied intercessor at the right hand of the Majesty on high!—Jesus, through whom I am more than a conqueror; and who hath sworn that he will have war with the enemies of his people, from generation to generation, till they be utterly defeated.

CHAPTER XVIII. Ver. 1. [Jethro was a believer in Jehovah, and a patriarchal though not a Levitical priest; that priesthood being not yet instituted, and Moses, Aaron, and the elders, enter into church fellowship with him (see ver. 7–12). The domestic part of the scene described presents a lively example to Christian families. (1) Moses' care to send his wife and children to a place of safety (ver. 2) during his dangerous negotiation with Pharaoh. (2) Jethro's affectionate restoration of them (ver. 6) when the danger was past. (3) The religious character of their entire intercourse, truly worthy of priesthood, prophets of the most high God. The political part of the narrative may afford the noblest lesson to all statesmen. Jethro speaks in the name of God, and no doubt by his inspiration (ver. 19, 23), when he draws the true character of rulers (ver. 21), viz. 'able men,' in modern language, men of talent, such as fear God, men of heart-religion, 'men of truth,' who abhor the temporary aid of falsehood, 'hating covetousness,' who endure the toils of state, not for the advantage it may bring to the



GARDEN OF GIZEH MUSEUM, CAIRO—A SCENE AROUND THE PALACE OF A MODERN PHARAOH. [EXODUS, [illegible] 10]—"And Jethro said, Blessed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hands of Pharaoh; who hath delivered the people from under the hands of the Egyptians." We give a picture here of a scene in the garden of the Gizeh Museum. This museum was originally built by Isma 'il Pasha for his harem. He was made Khedive in 1867. The Suez Canal was opened during his reign. Owing to the enormous debt he fastened upon the Egyptian government, Isma 'il Pasha was dethroned in 1879. This harem, in which the Egyptian antiquities are now housed, was built at an expense of five million pounds sterling. After the great Pasha was dethroned, this, among the rest of his property, was confiscated and turned over to the government. In love of pleasure and magnificence of fancy he fitly represents in modern times the luxurious Pharaohs who reigned in Egypt during the sojourn of the

4 And the name of the other *was* [g]Eliezer; (for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh.)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [h]mount of God:

6 And he said[4] unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to [i]meet his father-in-law, and did obeisance, and kissed him; and they asked each other of *their* [k]welfare: and they came into the tent.

8 And Moses [l]told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had [m]come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro [n]rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [o]Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I [p]know that the [q]LORD *is* greater than all gods: [r]for in the thing wherein they dealt proudly *he was* above them.[5]

12 And Jethro, Moses' father-in-law, took a[s] burnt-offering and sacrifices[6] for God: and Aaron came, and all the elders of Israel, to [t]eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses [u]sat to judge the people; and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to [x]inquire of God:

16 When they have a matter, they come unto me; and I judge between one and another;[7] and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 Thou[y] wilt surely wear away, both thou and this people that *is* with thee:[8] for this thing *is* too heavy for thee; [z]thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and [a]God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the [b]causes unto God:

20 And thou shalt [c]teach them ordinances and laws, and shalt show them the way wherein they must walk, and the [d]work that they must do.

21 Moreover, thou shalt [e]provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And [f]let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God [g]command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.[9]

24 So Moses [h]hearkened to the voice of his father-in-law, and [i]did all that he had said.

25 And Moses [k]chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And[l] Moses let his father-in-law depart; and he went his way into his own [l]land.

CHAPTER XIX.

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 7 The people's answer returned again. 10 The people are ordered to be prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.[2]

2 For they were [a]departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.[3]

3 ¶ And [b]Moses went up unto God, and the LORD called unto him out of the mountain,

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A.M. 2513. B.C. 1491.

g i.e. My God is an help, Ps. 46. 5; 118. 13. Is 50. 7, 9. ch. 2. 15.

h ch. 3. 1; 19. 11, 20; 24. 16, 17. 1 Ki. 19. 8.

4 By his messenger. Jethro sent a messenger to inform Moses of his coming, and Moses, honourably went to meet him. *C.*

i Ac. 28. 15. Jer. 41. 6. ch. 20. 12. 1 Ki. 2. 19. Ge. 29. 13.

k Heb. *peace*, 2 Sa. 11. 7. Ps. 122. 6.

l Ps. 105. 1, 2; 145. 4–7, 11, 12. ch. vii. xvii. Nu. 11. 16, 63–24.

m Heb. *found them*, Ne. 9. 32.

n Is. 44. 23; 63. 7, 24; 66. 10. Ro. 12. 22, 15. Ps. lv. lvi. cxxvii. cxxvi.

o Ge. 9. 26; 14. 20. 1 Ki. 8. 15. 1 Ch. 29. 10. Ne. 9. 5–15. Ps. 103. 1–6. 2 Ch. 20. 6, 7.

p Ge. 22. 12. 1 Ki. 17. 24.

q 1 Ch. 17. 19, &c. Je. 10. 6, 16. Joh. 11. 3. Ps. 145. 11, 12; 86. 8, 10; 89. 6, 8; 136. 2, 3, 17, 18. See ch. 15. 11. De. 10. 17. Jos. 24. 22.

r ch. 1. 10, 16, 22; 5. 2, 7; 15. 9, 10. 26; 14. 18. Da. 4. 37. Job 5. 12–13; 40. 11, 12.

5 Now I know that JEHOVAH is great above all the *elohim* false gods; even in the very thing in which they (the Egyptians) dealt proudly with them (the Israelites). It would seem that Jethro, though he knew the true God, had hitherto retained his old superstitious reverence and fear for idols.—*r*.

s Ge. 8. 20. Job 1. 5. ch. 24. 5. Le. 1. 3, 7–15.

6 That is, other sacrifices besides a burnt-offering: for no man might eat of the burnt-offering. In peace-offerings, the priest and people had their share. *Calmet.*—The Aaronic priesthood had not yet been appointed: Jethro therefore officiated in these sacrifices as interested by faith in that sacrifice which they typified, and which availeth to the salvation of all believers. Their eating bread together is a token of the communion of saints. Thus was fulfilled the prophetic message which the Lord had given to Moses when he first appeared to him in the burning bush, Ex. 3. 12.' (*Hales' Chron.*)—*L.*

t Ge. 10. 19. ch. 24. 11. De. 12. 5–7, 17, 18. 1 Ch. 29. 21, 22. 1 Co. 10. 31.

u Ju. 5. 10. 1 Ki. 1. 13. Job 29. 7, 25.

x ver. 16, 19. Le. 24. 12. Nu. 15. 34. 27. 5. 1 Sa. 9. 9. They require of me what is the will of God in doubtful cases.

7 Heb. *a man and his fellow.*

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y Heb. *fading thou wilt fade*, Is. 40. 5, 7. Ps. 39. 5, 11; 49. 7, 8; 89. 48; 103. 14–16. 1 Pe. 1. 24.

8 Moses by incessant toil and anxiety; and the people by long waiting, and the impatience naturally resulting from it.—*P.*

z De. 1. 9, 12. Ec. 4. 12.

a Ge. 31. 3, 5; 48. 9, 20, 21.

b Difficult causes. Nu. 15. 35–35; 27. 5, 6.

c Mat. 28. 19, 20. Col. 1. 28, 29. 2. 1–4. 2. 1 Ch. 4. 9.

d De. 1. 18. Eze. 3. 17. Mat. 28. 20. Ac. 20. 27.

e De. 1. 13, 15–17; 16. 19. 2 Sa. 23. 3. 2 Ch. 19. 5, 7. 9. Zec. 7. 9. Is. 33. 15.

f ver. 19, 20. De. 1. 12.

g Approve of the plan of course, Nu. 11. 16.

9 Having their minds quieted, and their controversies ceased.

h Ge. 16. 2. 1 Ki. 5. 13. 1 Sa. 25. 35. 2 Co. 10. 21.

i After God had commanded it, Nu. 11. 16. and it had been proposed to the people. De. 1. 14–18.

k Upon the people's recommendation. De. 1. 13, 14. Ac. 14. 23; 6. 3, 6. It is supposed by some, that the visit of Jethro, and the appointment of judges here related, did not take place till the second year after the exodus from Egypt.

l Ge. 24. 5; 36. 6; 46. 32. Ju. 12. 9. But not, perhaps, till the law was given, and tabernacle erected, Nu. 10. 29.

l To the head-quarters of his tribe, east of Edom. See note on ch. 18. *P.*

CHAP. XIX.

2 *Mount Sinai*, which the Arabians call *Tor*, or the *mountain* (a word of most extensive diffusion), and Gebel Musa, or the *mount or rock of Moses*, is situate between the two northern arms of the Red Sea, which thus formed a natural defence to the Israelites on the east, the south, and the west, while the mountains of *El Tih* defended them to the north. *Sinai* and *Horeb* are often used promiscuously by the sacred writers: *Horeb* being probably the general name of the region, *Sinai* of a particular mountain. —*C.*

a ch. 17. 1. Nu. 33. 15. Ac. 7. 30, 38. Ga. 4. 25.

3 The site of the camp was unquestionably the plain now called *Rahah*, 'rest.' Rahah is 2 miles long by half a mile wide, with branches shooting out from it on every side among the wild mountains. At one end of it rises precipitously the rugged peak now called *Jebel Sufsafeh*, 'the mountain of the willow,' but anciently *Sinai*, or *the mount of the Lord*. Its summit is visible from every part of the plain; and its rugged base is so distinctly marked that the people could touch it. The whole topography of the spot corresponds in every respect to the Scripture narrative. *F.*

b Nu. 9. 17. Is. 63. 9. Ac. 7. 38. ver. 9

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ruler, but for the blessing it may enable him to confer upon others. Lord, hasten the time when the 'kings of the earth will be wise,' when the 'judges of the earth will be instructed!' when the 'officers' of Israel 'shall be peace,' and her 'exactors righteousness.' *C.*

Ver. 11. Even in the Egyptians' haughty and insolent detaining of his people Israel, imagining it impossible for their God to deliver them, he showed himself infinitely their superior in wisdom and might.

Ver. 12. They feasted *before God*, near to the symbol of his presence in the cloud, or on the mount, and in holy awe of him, and as in his sight.

Ver. 17, 18. What thou dost is not convenient either for thyself or the people. This tedious attendance will destroy thine own health and theirs.

Ver. 19. I make no doubt but God will bless thee in following the course to which I advise.

Ver. 20. Thou shalt deliver and explain to them God's laws, which they may apply to their particular cases and occasions.

Ver. 21. Men of understanding, courage, piety, candour, faithfulness, and honesty, and who will discourage every wicked thing.

REFLECTIONS.—It is highly becoming that professed saints should mark every turn of providence that befalls them; and in a dependence on God as their help, reckon themselves strangers on earth; and that

saying, [c]Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye[d] have seen what I did unto the Egyptians, and *how* I bare you on eagles'[2] wings, and brought you [e]unto myself.

5 Now [f]therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a [g]peculiar treasure unto me above all people: for [h]all the earth *is* mine.

6 And ye shall be unto me a [i]kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came, and called for the elders[k] of the people, and laid before their faces all these words which the LORD commanded him.

8 And [l]all the people answered together, and said, All that the LORD hath spoken we will do.[3] And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in [m]a thick cloud,[4] that the people may hear when I speak with thee, and believe thee for ever.[5] And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [n]sanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the [o]third day the LORD will [p]come down in the sight of all the people upon mount Sinai.

12 And thou shalt [q]set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.

13 There shall not an [r]hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live:

A.M. 2513. B.C. 1491.

[c] Ezr. 3.11. Mat. 28. 10. Col. 2. 20, 22. 1 Ti. 4. 2.

[d] Mi. 6. 5. De. 29. 2; 32. 11, 12. Is. 63. 9. Re. 12. 14.

[2] Distinguished for strength of pinions and fleetness of flight.—*C.*

[e] To serve me in this mount. ch. 3. 12, and to be my treasure. ver. 5.

[f] De. 5. 2; 28. 9, 13. Le. 26. 3—14. Is. 1. 19.

[g] De. 4. 20; 7. 6; 10. 15; 14. 2; 26. 18; 32. 9. Je. 10. 16. Ps. 135. 4. Mal. 3. 17. 1 Ki. 8. 53. Is. 42. 8, 9; 44. 1.

[h] ch. 9. 29. De. 4. 34, 35. Ko. 9. 15, 16. Ps. 24. 1.

[i] 1 Pe. 2. 5, 9. Re. 1. 6; 5. 10; 20. 6. Tit. 2. 14. Is. 60. 21; 62. 12. He. 3. 1.

[k] ch. 3. 16; 17. 5.

[l] ch. 24. 3, 7; 20. 18, 19. De. 5. 27; 30. 17. Mat. 15. 10. Jn. 6. 28. Ac. 2. 37; 16. 30.

[3] This promise of unreserved obedience was no more than God had a right to require: but the unhesitating readiness with which it was given betrays great self-ignorance. They do not promise the Lord strong their hearer, but in a confident calculation upon their own strength and disposition.—*Note*, "Let him who *thinketh* he standeth take heed lest he fall.—*C.*

[m] ver. 16. 1 Ki. 8. 12. 2 Ch. 6. 1. Mat. 17. 5. 2 Co. 5. 7–12.

[4] Why did God choose a *thick cloud* as his emblematic residence? For some of the reasons we need look no further than to the sensible properties of a cloud. You may *hear* through, but cannot *see* through it. You may draw nigh to God, dwell in him, and he in you; but you see him not. God is never yet *clearly* revealed in nature, providence, or even redemption. In all 'we see as through a glass darkly.' But there cometh a time when we shall *see* 'face to face,' and 'know as we are known.'—*C.*

[5] They and their posterity while they live.

[n] Jos. 3. 5; 7. 13. Joh. 1. 5. Ge. 35. 2. 1 Ch. 15. 12. 2 Ch. 29. 5. 2 Co. 7. 1. He. 10. 22. ver. 22.

[o] Ge. 22. 4. Le. 7. 17. Nu. 19. 12, 19. Ho. 6. 2. Mat. 16. 21. 1 Co. 15. 4.

[p] ch. 34. 5. De. 33. 2. ver. 9, 16, 18.

[q] ver. 21. Jos. 3. 4. He. 12. 18, 20.

[r] He. 12. 18, 20. Ga. 3. 10.

A.M. 2513. B.C. 1491.

[s] Or, *cornet*. 1 Th. 4. 16.

[t] ver. 12, 22. Am. 4. 12. Mat. 24. 40.

[u] 2 Co. 7. 5. 1 Sa. 21. 4, 5. Zec. 7. 3.

[v] Ps. 50. 3; 97. 2. 2 Co. 3. 13, 16. 1 Ki. 8. 12. He. 12. 18, 19, 21. ver. 18. Deut. 4. 36, 11; 5. 22. Ps. 18. 9; 104. 32. Hab. 3. 4.

[w] ch. 3. 4; 20. 21, 24. 18. 19; 33. 20, 34. De. 4. 5. Ga. 3. 19, with 1 Pe. 3. 18.

[x] De. 4. 11; 32. 22. ch. 24. 34, 35. Je. 5. 5. Hab. 3. 3. 2 Ch. 5. 14. Is. 6. 4. Re. 15. 8. He. 12. 18, 29.

[y] Hab. 3. 10. Ps. 60. 2; 68. 8; 104. 32; 114. 4, 6; 18. 7.

[z] He. 12. 21. Ne. 9. 13. ver. 3. Ps. 81. 7. Nu. 12. 8. De. 5. 4, 5, 27. Ac. 7. 38. Ge. 18. 27.

[6] Heb. *contest*.

[a] Ec. 5. 1. He. 12. 28, 29. 2 Co. 5. 7. Re. 22. 4. 1 Sa. 6. 20. Je. 29. 29. Ps. 89. 7.

[b] ch. 24. 5. Le. 10. 3.

[c] ver. 22, 22.

[7] When God had already said to Moses, 'Away, get thee down, charge the people, lest they break through,' why did Moses hesitate, and why does the Lord require to reiterate the order? Simply because Moses, relying upon the ready promise of obedience in ver. 8, does not think it possible the people could ever violate their pledge. God, who knew what was in man, reorders Moses to go down to prevent their sin.—*Note*, *Preventing grace*, though little, or perhaps not at all, observable by ignorant and self-confident man, is yet the most common and the most important of the mercies of God. This preventing grace of God is frequently put forth in the faithful admonitions and warnings of religious friends, God putting it into their hearts to speak in warning, as Moses did, or in reproof of sin committed, or encouragement to neglected duty.—*C.*

when the [s]trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, [t]Be ready against the third day: [u]come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there [v]were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp [w]to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether [x]on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount [y]quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, [z]Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge[6] the people, lest they [a]break through unto the LORD to gaze, and many of them perish.

22 And let the [b]priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [c]Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away,[7] get

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they should inquire after, and rejoice in, one another's welfare. It is necessary that, if married persons part for a time, they should meet again with the first convenience, that they may share in one another's honours and comforts, as well as in their troubles; and that children should be, as much as possible, under the immediate inspection of religious parents. When great honours from God are attended with due humility towards men; and when such as have seen much of the Lord's goodness readily communicate their experiences to their friends, especially when meeting together they chiefly converse concerning the things of God, and sanctify their mutual friendship with joint prayer and praise, it is both pleasing and instructive. Those in office should always execute the same with fidelity and condescension even to such as have deserved their disregard; and prefer public business to private civilities. But how profitable is wisdom to direct in everything, that we may not overdo even in well-doing! Good counsel is helpful even to the wisest, and proper assistance to the ablest in office; and it will be readily embraced by such as are wise and prudent. With great care and conscience should persons be chosen to offices of government, either in church or state, that none may be admitted but such as are able men, men of truth, fearing God, and hating covetousness. And dreadful is their guilt who help or hold in ignorant and profane persons, to the dishonour of God and the hurt of his people.

CHAPTER XIX. Ver. 3. Moses went up to the presence of God, where the cloud rested on Sinai, nine or ten different times, ver. 7, 8, 10, 14, 20, 21, 25; ch. xx. xxi.; 24. 3, 12, 13, 15, 18; 32. 7, 15, 30; 33. 6, 7, 21; 34. 2, 29, 34.

Ver. 4. This speech was to prepare them to receive God's covenant now to be proposed unto them. A like one is used at the renovation of the covenant, De. 29. 2. To be *borne on eagles' wings*, is to be borne above all difficulties, and in spite of all opposition.

Ver. 5. [*Now*. This is God's second national promise since the exodus. The first, ch. 15. 26, included merely exemption from the diseases of Egypt; the second appropriates the nation as a precious treasure, and exalts them to a royal priesthood and holiness. An apt illustration of the progress of grace in the heart. The guilty sinner, galled by the yoke of bondage, is drawn first to God by the promise of pardon and deliverance; and anon, as the glories of the covenant of grace open upon his view, he finds himself 'made accepted in the Beloved,'—'a king and a priest to God, even the Father,' while Jesus is made to him of God, 'wisdom, righteousness, sanctification, and redemption.' *C.*]

Ver. 6. They were *priests*, separated to God's worship and service, and warranted to come near unto his presence. They were an *holy nation* by profession, covenant, and separation to God's service.

Ver. 8. This they promised too rashly, not considering the extent, spirituality, and strictness of the holy law, or their own weakness; and hence, when the law was published, they fled away for terror.

Ver. 8, 9. Moses, being a typical mediator between God and the people, reported the words of the one to the other.

Ver. 10–12. They were to prepare themselves by *inwardly* laying aside carnal affections and worldly cares, and by keeping their hearts in a holy frame; and *outwardly* by washing their clothes. The design of this was to render them sensible of their vileness and weakness, and their need of a mediator, Ga. 3. 19.

Ver. 13. By the ministration of angels a trumpet, in the manner of thunder, was sounded in the air; and whenever it gave a long continued sound the Hebrews were to approach as near to the mount as they durst, in order to hear the law proclaimed.—[Examining closely the words of the original, and taking them in connection with the statement in ver. 17, the meaning seems to be, 'they shall come up (out of their tents) towards the mount.' They were not to ascend it, or even to touch it; but to stand before it. *P.*]

Ver. 15. All carnal cares and affections were to be laid aside, that their minds might be wholly intent on hearing the law.

Ver. 16. The thunders, lightnings, fire, and smoke were intended to awaken their attention in hearing the law, to promote their careful observance of it, and to manifest how dangerous it was to be under it as a cove-

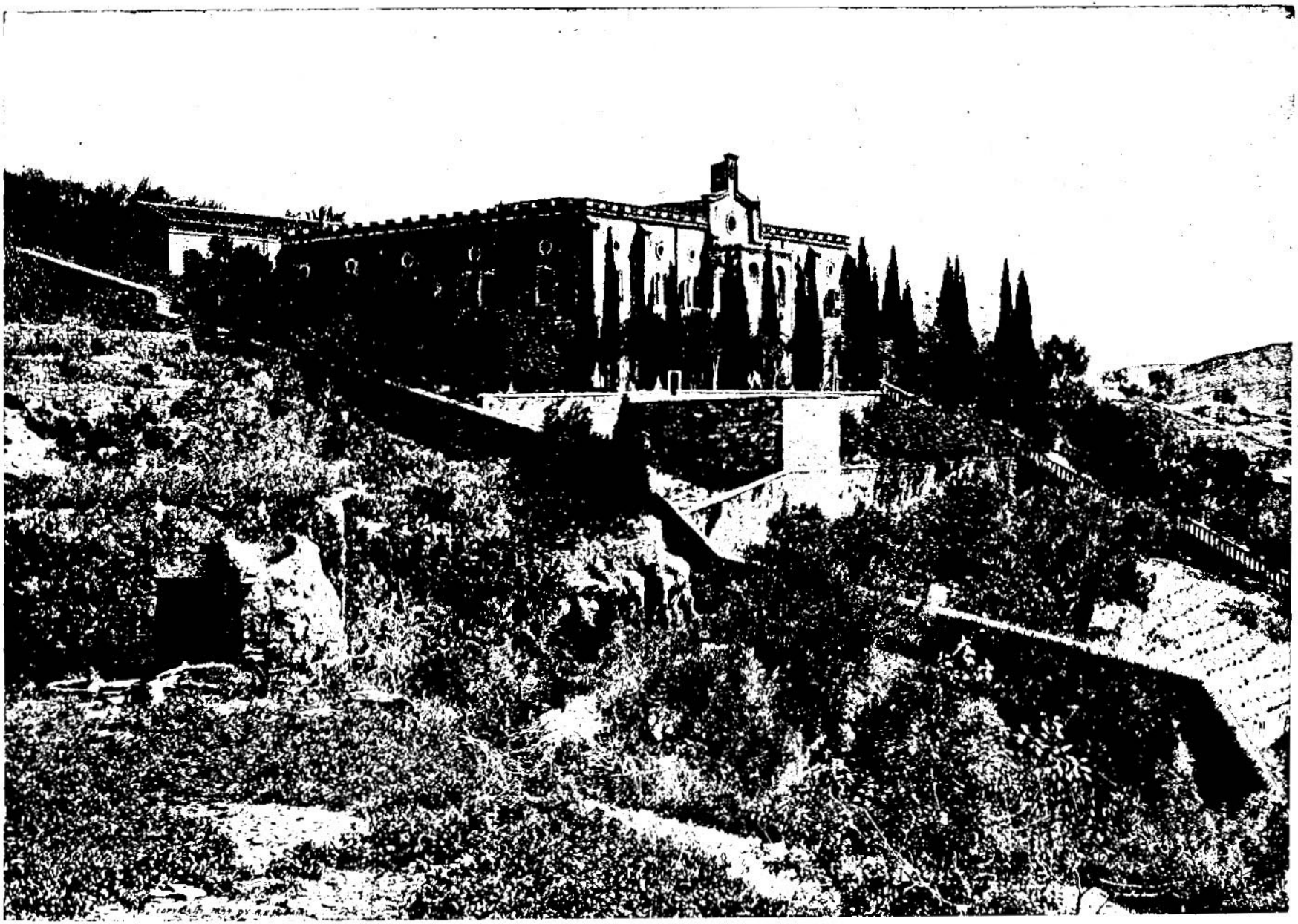

ENGLISH ORPHANAGE, NAZARETH—AN INSTITUTION EXPRESSING CHRIST'S SPIRIT STANDING IN THE TOWN WHERE CHRIST GREW UP. [EXODUS, xx.]—The twentieth chapter of Exodus contains the ten commandments. We put this picture of the English Orphanage at Nazareth to illustrate it, because in Christ the whole law was summed up and fulfilled, and the beautiful view we give above was taken in the city where Christ grew up. The English Orphanage at Nazareth is a school under the direction of the Established Church of England. It is conducted by consecrated women, and has been the means of accomplishing a great deal of good for the poor orphans in Palestine. No institution could more fittingly stand as a concrete illustration of what Christ has done and is doing for childhood. This school is an embodiment of His own love as expressed through the words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

thee down and thou shalt come up, thou, and Aaron with thee: but [f]let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So[g] Moses went down unto the people, and spake unto them.

CHAPTER XX.

1 The ten commandments. 3 The first table. 12 The second table. 18 The people are afraid. 20 Moses comforteth them. 22 Idolatry is forbidden. 24 Of what sort the altar should be.

AND God [a]spake all these words, saying,

2 I[b] *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 ¶ Thou[c] shalt have no other gods before me

4 Thou[d] shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a [h]jealous God,[i] visiting[j] the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;[k]

6 And [l]showing mercy unto thousands of them that love me, and keep my commandments.

7 Thou[m] shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember[n] the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For [k]*in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ Honour[l] thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou[m] shalt not kill.

14 Thou[n] shalt not commit adultery.

15 Thou[o] shalt not steal.

16 Thou[p] shalt not bear false witness against thy neighbour.

17 Thou[q] shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And[r] all the people saw[s] the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [t]Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, [u]Fear not: for God is come to [v]prove you, and that his [w]fear may be before your faces, that ye sin not.

21 And the [x]people stood afar off; and Moses drew near[y] unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have [z]talked with you from heaven.

23 Ye[a] shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An [b]altar of earth thou shalt [2]make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep,

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[f] Ga. 3.10, 11, 15, 21, 24, with Mat. 11. 1-1,10,16.He.12.18-24. See ver.21.

[g] De.12.32. Mat.28. 20. 1 Ti.4.16. Col.2.28, 29.2 Ti.4.2.

CHAP. XX.

[a] De.5.22. Ac.7.38, 53.

[b] De.5.6. Ps.81.10; 50.7; 118.16; 119.32. Je. 31.33; 30.22. Zec.13.9. Ge.17.7. Ro.3.29. Le. 2.74,75.

[c] Ps.29.2;81.9;95.6,7; 63.6;72.19;135.10;73.25; 130.7;33.4;50.22. 1 Jn.5. 21. 1 Co.8.4,5. 1 Ch.28.9. De.6.5;26.17. Is.43.10; 45. 23; 26.4,8; 8.13. Je. 14. 22; 7. 23. Mat.4.10. Mal. 1.6; 3.16. Ec.12.1. ch.15.11; 14.31. [o]5.24. 25-24. Phi.4.4,6. Nu.25. 11. Ja.4.7.

[d] Le. 26. 1. Ps. 97. 7. Ac. 17.29. Ro.1.22,23. De.4.15. 2 Ch.25.14. 1 Ki.12.28.

[e] ch.34.14. De.6.15; 7.9; 24.19. Na.1.2. Is. 48.11.He.12.29.

[f] Paul, 2 Co. 11.2,3, says, 'I am *jealous* over you with a godly jealousy: I fear lest by any means, as the serpent *beguiled* Eve, so your minds should be corrupted.' It is thus God is *jealous*, lest his people should be corrupted to idolatry.—*C.*

[g] ch.34.7. Nu. 14.18, 18. 2 Sa. 15.3. 2 Ki.21. 20. Job 5.3,4; 21.19. Is. 14.20,21;65.6,7. Je.2.9; 32. 18. Mat. 23. 44, 35. Le. 20. 5; 26. 39, 40. Ps. 79.6;109.13,14.

[h] *i.e.* of them that *continue* to hate me. see Eze 18. 3, an event the most probable, as *three* generations are rarely, and four frequently, all alive at the same time. It is also a merciful warning, as parents are often more moved by a regard to their children than to themselves.—*C.*

[i] De. 4.19; 5.29. Ps. 89.34;103.17.

[j] Le.19.12.De.5.11; 6.13. Mat. 5.33. Ja.5.12. Ps.15.4; 50. 16, 17. Je.4. 2; 7.9, 10, 14. Ac.17.23. Mal. 2.0, 7, 12; 3.14. 1 Sa. 4.3-5.2 Ki.18.30,35.

[k] ch.34. 22, 24; 32.14, 15;34.21; 35.2,3. Le.23. 3,7. Nu.28.18; 15.32-36. De. 5. 12, 13, 58.23. Je. 17. 21-27. Eze. 20. 12. Lu.13.14.

[l] ch.32.27. Ge.2.1,2.

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[m] De.5.16;27.16. Mat. 15.4. Ep.6.1-3. Le.19. 3. 1 Ki.2.19. Pr.6.20. Mar. 7.10-13; 10.19. 1 Ti.5.1, 2.4. Ge. 9. 22, 23; 24. 30-20.45. P. 2 Ki.5.13; 6.21; 13. 14. Ga. 4. 29. Is.49. 23. 1 Ch.4.26. 1 Co. 11. 1. He.13.7. Je.35.6-19.

[n] Mat. 5. 22, 27, 19. 18. 1 Jn. 3. 15. Ep.4. 31, 32. Ro.12.15;13.9. Ja.2. 11. Re 13.10.

[o] Ep. 5.3. Col. 3.5. 1 Th. 4. 3, 4. Jol 31. 1. Mat. 5.27,28. 1 Pe.2.11. Is. 3.16. Pr. 5.8. 1 Ti. 2. 9,10. 2 Pe. 2.12.

[p] 1 Th.4.6. Ep.4.28. Ro. 13. 7-9. Mat. 7. 12. Phi.4.8. Mi.6.8. Ps.15. 2-5.

[q] Le. 5. 1. De 5.20; 19.16. Mat. 19 18. Pr. 19. 5-9.

[r] Ro. 7. 7. De. 5.21. Ac. 20. 33. He. 13. 5. Col. 3.5. 1 Co. 5.11; 6.10. Job 31.9.

[s] He.12.18,19. ch.19. 16, 18. Re. 1. 10, 12, 15, 17.

[t] *Or, witnessed.*—*P.*

[u] De. 5.23—28; 18.16. ch. 19. 16, 19. Ga. 3.19, 20.

[v] Ge.15.1.

[w] Ge. 22.1. ch.15.25. De 8.2;13.3.

[x] Mat. 10. 36. Ga. 3. 19. Ge. 20. 11.

[y] ch.19. 16. He.12. 18. 1 Ki.8.12. De.5.5.

1 Infidels and Neologists have represented Moses as taking advantage of an earthquake and volcanic eruption, see ch. 19. 18-20, to persuade an ignorant people that God spake to him, that thus he might induce them to accept his laws. His *drawing nigh unto the thick darkness*, and afterwards, ch.24.18, *going into the midst of the cloud*—independently of Moses' miracles, prophecies, and character for veracity—afford a sufficient exposure of this impious imagination; as the sulphurous vapours of a volcano would have instantly destroyed life.—*C.*

[z] De.4.36. Ne.9.13.

[a] ver.3-5. 1 Sa.5.21. 2 Ki.17.33. Eze.23.17, 20,30;43.8. Zep.1.4,5.2 Co.6.14-16.

[b] Is. 4. 2. Je. 31. 22. Ro.8.29,30. He. 9.24.

2 Altars of earth or unhewn stone were well suited to the unsettled state of the church in the wilderness, as they could be easily raised and obliterated; so that superstitious attachment to places might be prevented, and the unity of worship sustained as the best preservative against surrounding idolatry.—*C.*

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nant. The thick cloud signified the invisible, awful, and incomprehensible nature of God, and the obscurity of the legal dispensation of the covenant of grace.

Ver. 18. God's *descent* meant his manifesting the signs of his glorious presence.

Ver. 19. God answered Moses by a voice distinct, plain, and audible, which all the people might hear.

Ver. 21, 23. Vain curiosity is forbidden, that we may learn to live by faith and not by sight, and to be humble. Their dulness and hardness of heart made repeated warnings necessary; and they were commanded to hold the very mountain sacred because of God's presence. This might also signify that the law rather excludes men from God, on account of their sins, than justifies or gives them life.

Ver. 22. Some think these *priests* were the first-born, but there is no evidence that birthright invested with any such office; they were persons, probably the most excellent, chosen by Moses for offering sacrifices, till God should assign that work to Aaron and his sons.

fully exhibited in the various evangelical theological systems, with the various expositions thereof, it is kind his care of his people, and great the honour he bestows upon them. His condescension is most astonishing in admitting them into covenant with himself; his requirements most reasonable; and surely his distinguishing kindness ought to promote our cheerful obedience. But how apt are men to be hasty in promising obedience, and backward in performing it! Serious preparation for solemn intercourse with God is necessary and becoming; and a careful respect to every disposition and deportment of body, soul, and spirit. Never, O my soul, presumptuously intrude into those secrets over which God hath cast a vail! Never hazard thy life by pushing over the bounds which he hath set for thy good. Let me have nothing to do with his fiery law, but as it is fulfilled by Christ as a covenant, and issued forth by him as a rule. Let me always approach unto his presence with reverence and godly fear; and never let vain curiosity, but humble faith and holy love, attend me in all my concerns with him.

CHAPTER XX. Ver. 1–17. Concerning this law it is evident, (1) That it was immediately published by God himself in the hearing of all Israel. (2) That every command is delivered in the singular number, that every one may take it home to himself: (3) And to mark that God's grant of himself to men, as their God and Redeemer, is the foundation of all gospel-obedience: it is frequently repeated, ver. 7, 10, 12, 25; and in Le. xviii. xix. it is connected with almost every particular command. The rules for the right understanding of these commandments, and the particular duties required and sins forbidden in each, being so

REFLECTIONS.—Infinitely gracious and tender are the favours of God to men. But peculiarly

sufficient to refer to these.——[Ver. 17. It has been well said by Kalisch that these verses 'contain the primary basis of revelation, and the fundamental laws of the whole Mosaic legislation. They have, therefore, become the starting-point of all religious systems and of all true civilization, and from their promulgation only dates the diffusion of a genuine monotheism, a purely internal morality, and a sound enlightenment. They form a decisive epoch in the history of the human race, and are therefore perhaps the greatest and most important event in universal history. In a simple and condensed, yet extremely emphatical form, equally impressive for every degree and manner of intellectual culture, a complete system of duties is comprised, which man owes to his Creator and his fellowman; and so comprehensive is the purport of these words, that from the earliest times the whole sum of the divine precepts has been considered to be included in them as in embryo.' *P.*]

Ver. 20. Let not slavish fear make you neglect your duty, for God is come to prove whether you be sincere or hypocritical.

Ver. 24, 25. These altars of turf and stone were only to be used for the present, before that of brass was made, or on extraordinary occasions; and were always to be most simple, and unlike to those of the heathens.

REFLECTIONS.—Now, my soul, let my religious principles, and my whole practice, follow the order of this divine sermon. Let the leading articles of my knowledge and belief be, that God, as in Christ, giveth

and thine oxen. In all places where I [c]record my name I will come unto thee, and I will bless[d] thee.

25 And [e]if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up [f]thy tool upon it, thou hast polluted it.[3]

26 Neither shalt thou go up by steps unto mine altar, that [g]thy nakedness be not discovered thereon.

CHAPTER XXI.

1 Laws for men-servants. 5 For the servant whose ear is bored. 7 For maid-servants. 12 For man-slaughter. 16 For stealers of men. 17 For cursers of parents. 18 For smiters. 22 For a hurt by chance. 28 For an ox that goreth. 33 For him that is an occasion of harm.

NOW these *are* the judgments[4] which thou shalt [a]set before them.

2 If[b] thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out [c]free for nothing.

3 If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

4 If his master have given him [d]a wife, and she have born him sons or daughters; the wife and her children shall be her master's,[5] and he shall go out by himself.

5 And if [e]the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring him unto [f]the judges; he shall also bring him to the door, or unto the door-post; and his master shall [g]bore his ear through with an awl; and he shall serve him [h]for ever.

7 ¶ And if a man [i]sell his daughter to be a maid-servant, she shall [k]not go out as the men-servants do.[6]

8 If she please not[7] her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the [l]manner of daughters.

10 If he take him another *wife*, her food, her raiment, and her [m]duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out [n]free without money.

12 ¶ He that [o]smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand;[8] then [p]I will appoint thee a place whither he shall flee.

14 But if a man come [q]presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that [r]smiteth his father or his mother shall be surely put to death.

16 ¶ And he that [s]stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And [t]he that curseth[9] his father or his mother shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed;

19 If he rise again, and walk abroad [u]upon his staff, then shall he that smote *him* be quit: only he shall pay *for* [x]the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his [y]servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.[1]

21 Notwithstanding, if he continue a day or two, he shall not be punished:[2] for he *is* his money.[3]

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet [z]no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 Eye [a]for eye,[4] tooth for tooth, hand for hand, foot for foot,

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A.M. 2513. B.C. 1491.

c De. 12.5,11. 2 Ki.8. 29.Mat.18.20. Ro 15.8 -19.

d Ps. 134.3: 147. 13: 72.17.Ep.1.3.Col.2.12.

e De.27.5.Jos.8.31.

f 1 Ch.2.17; 20.4,5,15. 2 Ch.24.21. De.12.32. Re.22.18, 19.

3 The reason of this command is obvious. The altars of the heathen were elaborately sculptured. Images of their gods were placed upon them. When sacrifices were offered the tendency of the particular mind was to consider them as offered to the images, and the result was gross idolatry.—*P.*

g Le.18.7. 1 Th.5.22. Ho.10.2.Re.16.15.

CHAP. XXI.

4 The ten commandments, or words, ch. xx., contained the principles of divine law, as between God and man. This chapter enumerates certain *judgments*, or judicial application of these principles, where the cases are between man and man.—*C.*

a ch.24.3,4 De.4.14.

b Le. 25 39,40. De. 15.12; Je.34.14.Ne.5.5.

c ver. 11. De. 15. 12, 13,18 Le.25.40. Je 34.8–18. Ro. 6.18,18; 8. 2.

d Heathen, Le. 25. 44.

2 A righteous and merciful law, (1) As providing certainly for the wife and helpless family, instead of their being turned out upon the world with perhaps a careless husband. (2.) As providing a test of conjugal and paternal affection, which, if real, authorized the servant to abide with his wife and family till the jubilee, when all would go out free.—*C.*

e De.15.16,17. Ga.2. 20.Ep.5.2.Re.1.5,6.

f ch.22.28.De.16.18. Ps.82.1.

g De.15.17. Ps.40.6-8, with He.10.5-7.

h Till the jubilee, or the master's death. Le.25.40 46.55.

i Ne.5.5.Le.25.39.

k ver.2,3.

6 The law has been represented by some as *relaxed* in favour of female servants, De. 15. 12; but the idea of *relaxation* seems not consistent with the divine origin of a law. But in point of fact the law in Exod. and the law in Deut. are on two different subjects. That in Exod. relates to a maid-servant not only purchased, but *betrothed* to her master or his son; that in Deut. to a maid-servant merely purchased. Both are glorious specimens of the justice and mercy of the divine legislator.—*C.*

7 Heb. *be evil in the eyes of*, &c.

A.M. 2513. B.C. 1491.

l ch.22.16,17. De.22. 24,25,26,29;19.30,31.

m 1 Co.7.3,5.

n See ver.2. Is.52.3.

o Wilfully, ver. 14. 20.13.Ge.9.6. Le.24.17, 19,21,32,33. Nu.35.16-21, 31,32,33. Re.13.10. De. 19.11-13. Mat.26. 52.

8 By some special providence.

p Nu. 35.25-28. De. 19. 5-12; 4. 41-43. Jos. xx.

q Nu. 15.30. De.19. 2. 1 Ki.2.28. 2 ch 34. 2 Ki 11.15. He.10.26-31. Ps.19.13.

r De.21.18-21.Pr.30. 17.

s De.24.7. Ge.37.28. 1 Ti.1.10.

t Le. 20. 9. Pr.20.20. Mat. 15. 4. Mat.7.10. De.27.16.

9 Or, *revileth*.

u 2 Sa.3.29.Zec.8.4.

x Heb. *his ceasing*, Mat.5.12.Ru.1.8.Phi. 4.8.Je.16.19,20.

y Slave, ver.21.

1 Heb. *avenged*.

2 With death, as he loses his slave, whom he did not intend to kill.

3 The master was a public officer, recognized and appointed by government, as the governors of our prisons and reformatories are. He had thus a legal right to administer punishment when necessary, but under certain wise restrictions which are elsewhere laid down. (Le. 25. 39 De 25. 3. The meaning of the phrase 'he shall be surely punished,' is, *vengeance shall assuredly be taken upon him; i.e.* he shall pay the penalty of his crime with his life; and the meaning of 'he shall not be punished,' is, *his life shall not be forfeited*. But this by no means implies that he should go altogether *unpunished*.—*P.*

z To her own body, ver.23.

a Le. 24.19,20. De. 19.19,21. Mat 5.38,39; 7. 2. 1 Sa.15.33. Ju.1.6, 7. Pr. 22.23. Is.33.1. 2 Th.1.6.Re.13.10;16.6.

4 Perhaps this law of retaliation took place only when the injured party could not otherwise be satisfied.

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himself to me, in the gospel-promise, for my God, my Redeemer, and my ALL IN ALL: and let my leading exercise be to receive him as such. Let his being JEHOVAH, my God and Redeemer, be the foundation, the great reason and motive, of all that I do. Influenced by this, let me renounce and detest every idol which robs him of his honour, or me of my enjoyment of him. Let me embrace every instituted ordinance as coming from my God, and observe it in the nearest fellowship with him. Having received JEHOVAH as my God, let me have grace from him to serve him with reverence and godly fear. Copying after his pattern, and desiring the enjoyment of him as my chief good, let me observe the appointed seasons of intercourse with him. Let me regard relations and property among men as the constitutions of my God: and in all my dealings with them, let me act as a possessor of God, that needs nothing in an unlawful manner, and as a cordial imitator of God, who is gracious and merciful, long-suffering, and abundant in holiness, righteousness, goodness, and truth. But having tasted the terrors of a broken law and an angry God, let me rejoice that, without my request, I have one Mediator between God and me, the man Christ Jesus. Detesting every species of false worship, let me rejoice that Jesus, the fruit of the earth, Jesus, the chosen stone, is my all-sanctifying altar, on which I must present all my services before God; and my unfailing security for the presence of God in ordinances: and God forbid that I should disgrace him with any light, licentious, or injurious behaviour.

CHAPTER XXI. Ver. 2. (1) A Hebrew might sell himself or his children in extreme poverty, De. 15. 12; Le. 25. 39; Ne. 5. 5. (2) Magistrates might sell a person for theft, ch. 22. 3. (3) He might be sold by his creditors for debt, 2 Ki. 4. 1; Mat. 18. 25. To such bond-servants masters often gave heathen maid-slaves as a kind of wives or concubines, to beget other slaves.—[No Hebrew could be sold unless a debtor or malefactor. When a man got into debt and was unable to pay, he was sold to, or he became the property of, the creditor for a period not exceeding six years, so that by his labour he might in some degree satisfy the just demands of the man he had wronged, Le. 25. 39, 40. In case of theft the thief was compelled to restore double, or four-fold, or five-fold, according to the nature of the crime. If he had not the means of making full restitution, then he was sold, *i.e.* he became the property of the man he had robbed until by his labour he had made legal compensation. These were the only ways in which a Hebrew could become a bondman. *P.*]

REFLECTIONS.—How just, gracious, and condescending must God, the giver of these laws, be! How mindful of the welfare of mankind! How profitable to be his voluntary servants! His providence extends even to that which appears accidental; and he exercises the most exact care to preserve the innocent, and at the same time punish the guilty. Let me therefore take heed that neither I, nor what pertains to me, prove hurtful to my neighbour or to his property! Suppose no laws of men can punish me, the justice of God can overtake me. Let me rather, as a faithful man, put on bowels of mercy and long-suffering, put on charity, which is the bond of perfectness. Meanwhile, in those voluntary *bond-servants* I may behold Jesus, the only begotten Son of God, from love to his Father, from love to all the world, solemnly sur-

25 Burning for burning, wound for wound, stripe for stripe.[4]

26 ¶ And [b]if a man smite the eye of his servant or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.[5]

28 ¶ If an ox gore a man or a woman, that they die: then [c]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; [d]the ox shall be stoned, and his owner also shall be put to death.

30 If [e]there be laid on him a sum of money, then he shall give, for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty [f]shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit [g]shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.[6]

CHAPTER XXII.

1 Of theft. *5 Of damage.* *7 Of trespasses.* *14 Of borrowing.* *16 Of fornication.* *18 Of witchcraft.* *19 Of beastiality.* *20 Of idolatry.* *21 Of oppressing strangers, widows, or fatherless.* *25 Of usury.* *26 Of pledges.* *28 Of reverence to magistrates.* *29 Of the first-fruits.* *31 Eating torn flesh.*

IF a man [a]shall[7] steal an [b]ox or a sheep,[8] and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be [c]found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

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4 The *lex talionis*, or law of *like for like*, in case of injuries of the person, has prevailed amongst all civilized nations. Into the code of Solon, the Athenian legislator, and into the famous *twelve tables* of the Romans, it most probably made its way from this *judgment* in the law in Moses. And that it would operate more powerfully in the prevention of crime than all the modern European system of fine, imprisonment, hard labour, banishment, or even death, we need not hesitate to affirm. God knew the evil that was in the heart of man, and best knew how to restrain it. And did legislators follow his wisdom more, and their own expedients less, we might with calculable certainty depend upon the diminution of these crimes, which many severe human enactments are calculated to provoke and perpetuate. It is not improbable, from considering the *commutation* of the extreme punishment of death to *fine*, permitted in ver. 30, that a similar *commutation*, as Josephus affirms, was permissible in any of these cases, at the option of the person injured.—*Note.* Between the law and our Saviour's expression, Mat. 5. 38. there is no contradiction. Moses directs the judge in the prevention and punishment of crime; our Saviour addresses private individuals, forbidding revenge, and inculcating forbearance and forgiveness.—*I.*

b Ps. 72. 12–14. Col. 4. 1. Ep. 6. 9. ver. 1 21. De. 23. 15, 21–24. Ps. 82. 3, 4.

5 The Mosaic law permitted a limited form of domestic *servitude*. By the provision of this enactment the servant or slave, whether Jew or heathen, was not under his owner or master's will, but under the protection of the public law, and a small personal injury entitled him to his freedom.—*I.*

c Ge. 9. 5, 6. Ps. 5. 6; 139. 19.

d Ge. 9. 5, 6. See ver. 12, 14.

e Here the owner was chargeable with the murder in keeping the ox, Nu. 35. 31.

f £3. 8*s.* sterling, as the price of a slave, Zec. 11. 12, 13. Mat. 26. 15. Phi. 2. 7.

g Mat. 5. 12. Ro. 13. 8. Phi. 4. 8. De. 16. 19.

6 He shall bear the whole loss, as he had wilfully kept the pushing ox.

CHAP. XXII.

a ver. 2–13. Le. 5. 16; 6. 5; 22. 14. Nu. 5. 7. 2 Sa. 12. 6. Pr. 6. 31. Lu. 19. 8.

7 What an admirable enactment for prevention of robbery, and how much more efficacious than imprisonment or exile! When will Christians have recourse to the Bible for their principles and examples of legislation?—*I.*

8 As the oxen were most useful in labour, the restitution was larger. But when the animals were found, and sold or slain, the restitution was but double, ver. 4.

9 Or *goat*.

c Mat. 24. 43. Nu. 35. 11, 27.

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d Ge. 9. 6. See ch. 21. 12, 14, 20, 23. Nu. 35. 30.

3 The reason of the distinction in this law is that, in the night, the robbery might be considered an assault upon the life as well as on the property; and as the terror and confusion of the night life was more endangered. In both cases the case of human life is remarkable, and fully justifying the principle now very generally introduced into our laws, that only crimes implying the taking away of life are punishable with death.—*I.*

e ch. 21. 2. Mat. 18. 25

1 Thing stolen.

f ver. 9. Pr. 6. 12, or seventold, Pr. 6. 31.

2 This is doubtless a case not of wilful and malicious but of accidental fire-raising; a thing very apt to happen, and requiring to be very strictly guarded against, where they were in the habit of setting fire to the withered herbage before the autumnal rains, to favour the growth of the future crop.—*I.*

g Heb. *gods*, ch. 21. 6; ver. 28. Ps. 82. 1. De. 19. 16.

3 If the master of the house was concerned in the theft, his breach of trust was punishable, and he must make double restitution.—*I.*

h 2 Ch. 19. 10. De. 25. 1. ver. 4, 8.

4 The same principles, it is here intimated, were to apply to all other cases, and the sentence of the judges was to be final.—*I.*

i Ge. 30. 33, 36; 31. 39.

k He. 6. 16. 1 Ki. 2. 42, 43. See Ge. 14. 22.

5 That is, whereby Jehovah is taken to witness, because there was no man that saw and could testify, ver. 10. If there be witnesses, he is not to pay, nor to swear. The Chaldee saith, (the owner) shall take the oath, and so end the controversy, and he the keeper shall not pay for it.—*I.*

l Ge. 31. 39.

6 Thus stolen from among his cattle: it implies that he had taken less care of it than of his own, and must make restitution.—*I.*

m Am. 3. 12.

n Ps. 37. 21. Mat. 5. 42. Phi. 4. 8. Ro. 13. 8. De. 10. 19, 20. He. 13. 18.

7 Heb. *ask*, and consequently receive a thing lent. This law concerneth all movable goods, beasts, household stuff, and the like.—*Ainsworth.*

8 The reason of the distinction here is, that, when the owner was absent, it might be ill treated, when present it is presumed he would take care of it, and obtaining the hire the risk was his own.—*I.*

o De. 22. 24, 25, 28.

3 If[d] the sun be risen upon him, *there shall be* blood *shed* for him;[9] *for* he should make full restitution: if he have nothing, then he shall be [e]sold for his theft.

4 If the theft[1] be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore [f]double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.[2]

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the [g]judges, *to see* whether he have put his hand unto his neighbour's goods.[3]

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the [h]cause of both parties shall come before the judges;[4] *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, [i]to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall [k]an oath of the LORD be between them both,[5] that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.

12 And [l]if it be stolen[6] from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring [m]it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man [n]borrow[7] *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he shall surely make *it* good.

15 *But* if the owner thereof *be* with it,[8] he shall not make *it* good: if it *be* an hired *thing,* it came for his hire.

16 ¶ And[o] if a man entice a maid that is

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rendering himself to be his Father's bond-servant in our stead, till he should finish the whole obedience and thus keeping the law;—and to be his honorary servant for ever for our good, that he might bestow upon us all his unsearchable blessings in time and eternity.

CHAPTER XXII. [Ver. 22, 23. To those who have had little actual experience of human life, the multiplicity, the minuteness, and the impressive sanctions of the laws on behalf of *widows* and *orphans*, may appear almost superfluous. But by those who have carefully observed how these defenceless parties are sometimes treated, the benevolence of these laws, and the deep practical acquaintance with human life on which they are founded, will be readily perceived, and gratefully acknowledged. *C.*]

Ver. 26. [*Raiment.* The raiment of the poor modern Arab of the desert is, most probably, near akin to that of the poor Jew supposed to be given in pledge. It is generally woollen, nearly square, reaching from the shoulders to the calf of the leg or the ankles. Two slits admit the arms, and it is joined at the neck, so as to form a hole, through which the head passes. It is open before from top to bottom; and is wrapped round the body, or let loose, at the pleasure of the wearer. This, with an under shirt, forms all the poor Arab's dress. It is generally both his bed and covering at

not betrothed, and lie with her; he shall surely endow her to be his wife.

17 If her [p]father utterly refuse to give her unto him, he shall pay [q]money according to the dowry of virgins.

18 ¶ Thou[r] shalt not suffer a witch to live.

19 ¶ Whosoever [s]lieth with a beast shall surely be put to death.

20 ¶ He[t] that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou[u] shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.[9]

22 ¶ Ye[x] shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I [y]will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and [z]your wives shall be widows, and your children fatherless.

25 ¶ If[a] thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.[1]

26 ¶ If thou [b]at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only; it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, [c]when he crieth unto me, that I will hear; for I *am* gracious.

28 ¶ Thou[d] shalt not revile the [e]gods, nor curse the ruler of thy people.

29 ¶ Thou [f]shalt not delay *to offer* the first of thy ripe fruits,[2] and of thy[3] liquors: [g]the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep:[4] seven days it shall be with his dam; on the eighth day thou shalt give it me.

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[p] Ju.15.2. De.22.21. 2S. 13.22. De.7.3.

[q] De.22.29.[5] 34.12. fifty shekels, or £2. 14s.

[r] Le.20.6. 27. 19. 31. De.18.10,11. 1 Sa.28.9. Witches are persons in covenant with Satan who by his subtle delude men's senses, and hurt their persons or estates.

[s] Le.18.23. 20.15,16. De.27.21.

[t] De. 13. 2, 6, 13-15. 17.2-5. 18.20. ch.22.20. 28.36. Le.27.2. Nu.21. 2, &c. 25.2. 29.39. 1 Ki. 18.40. 2 Ki.10.24,25. 11. 18

[u] ch.23.9. Le. 19.33. De.10.19. Zec.7.10. Je. 22.3.

[v] National pride, either of ancestry, or old war, or of learning, or of riches, or sweetest religion, is one of the most common examples of human weakness and folly, and one of the most pregnant sources of prejudice against, contempt for, or oppression of strangers. As an antidote to this natural pride, God reminds Israel of their condition and treatment in Egypt, and, by the unmingled benevolence of his law, forbids them either to vex or *oppress* a stranger.—*A.*

[x] De.10.18,24. 27.19. 1S. 12.11. 2Ki.17.7. Je.7. 6.22.3.17. Ja.1.27. Zec. 7. 10. Ps. 68. 5. 146. 9. Eze.22.7. Mal.3.5.

[y] Ps.145.9.[7] 12. Pr. 22.22,23. 23. 10,11. Lu. 18.3. Mat.23.14.

[z] Mat.7.2. Ju. 1.6,7. Ps.109.9. Je.15.8. 18.21.

[a] Le.25.36,37. De. 23.19,20. Ps.15.5. 2 Ki. 4. 1. Ne.5.7. 10, 11. Pr. 28. 8. Eze. 18. 8, 13, 17. 22.12. Je.15.10.

1 The usury forbidden, is not *legal interest* but the loan of money to persons in affluent circumstances but requiring temporary accommodation. The usury forbidden, is that which feeds upon the poor, by the practice of extortion, and sells for profit what it should give for brotherly kindness.—*C.*

[b] De.24.6,12,13,17. Job24.3,9,22 9. Pr. 20. 16,20.27. Am.2.8. Eze. 18.7,12,16,33,35. 22.29. ver.27. Mat. 5.42-48. Lu.6.30,35.

[c] Ec. 10.20. 2 Pe. 2. to Jude 8. Ac. 23.5.

[d] Or, *Judges*. Ps. 82. 1, 6.

[e] Or, *Judges*.

[f] ch. 23. 19. Pr. 3. 9. De 26. 2, 10. Le. 25. 23. Ec.5.10.

2 Heb. *thy fulness.*

3 Heb. *tear.*

[g] ch.13. 2, 12, 34. 22. Nu. 18. 15. Le. 22. 27. De.15.19.

4 Nothing unclean is to be devoted to God.

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[h] ch. 19. 5, 6. De. 14. 21. Le. 22. 7. Nu. 15. 40. Lu.1. 1, 10, 11. 2 Pe. 1. 15. Re. 2. 9. 3 Ti. 2. 12. Mat. 5. 47, 48

[i] Le.22. 8. 17. 15, 16 Eze.44.31.34.14.

CHAP. XXIII.

[a] ch.20.16. Ps. 15. 3 1 Sa. 24. 9. Le. 19. 16 Pr.25.23

[b] Or, *receive.*

[c] Assist not, Ps.26. 11.28.3.5.10,11. ver. 1. 20. Mat. 26.59,60 Ac. 6.11,13

[d] Ge.6. 12 Ro. 12. 2. Le.19.15. De.1. 17. 10. 25. Ep.5.7,11. Ps. 10.2, 10.19.

[e] Though the multitude cannot justify, they can countenance evil, while they can protect and even reward the evildoer. Evil men will therefore follow them to evil, because it is profitable. But so will good, but timid ones, follow them likewise, out of dread of singularity, or of undergoing public censure. So Peter was led away at Antioch, when Paul withstood him to the face.' Ga.2.11.—*C.*

[f] Ps.82.3.[8] 106.1. Le. 19.15. Zec.8.16. 7.9,10. De.16.19.

[g] De.22. 1-3. Job 24. 3,10.29. Pr.24.17.[5] 17. Mat. 5. 44. Ro. 12. 20. Lu.6.27. Phi.2.4.

[h] De.22.4. Ga.6.2.

[i] Or, *will thou cease to help him? or, and wouldest cease to leave* thy business *for him, thou shalt surely leave it* to join *with him.*

[k] Ps.82.4. De. 16.19. 24. 17. 27. 19. 1 Sa. 8. 3. Pr.24.23,28,31.

[l] Ps.9.20. Job 20. 28. Pr. 4.14,15. ver. 2.

[m] That is, do not by an unrighteous judgment attempt to injure an innocent man.—*P.*

[n] ch.34.7. Ro. 2. 1,2. Pr.17.15

[o] De. 16.19. Ac. 24. 26. Pr. 17.23,26. Is. 1. 23. &c. 5.23.

[p] Heb. *the seeing.*

[q] ch.22.21. Le.19.33. De.10.18,19.24.14,17.

[r] Heb. *soul.*

[s] Le.25.2-4,20. De 15.9.

[t] Or, *olive-trees.*

[u] ch. 20. 8, 10; 16.29. 26.[31.] 15,20.[35.] 7, 8. De 5.13-15. Ne. 13. 15-22. Je. 17. 22. 15. 58. 13. Eze. 20. 12, 13, 20. Lu.13.14[15]. 14.5.

31 ¶ And ye shall be [h]holy men unto me: [i]neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

CHAPTER XXIII.

1 *Of slander and false witness.* 4 *Of charitableness.* 6 *Of justice.* 10 *Of the year of rest.* 12 *Of the sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice.* 20 *An Angel is promised for a guide, with a blessing, in case they obey him.*

THOU [a]shalt not raise[5] a false report: [b]put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou [c]shalt not follow a multitude to *do* evil;[6] neither shalt thou speak in a cause to decline after many to wrest *judgment.*

3 Neither shalt thou [d]countenance a poor man in his cause.

4 ¶ If thou [e]meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If[f] thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him;[7] thou shalt surely help with him.

6 ¶ Thou shalt not [g]wrest the judgment of thy poor in his cause.

7 Keep[h] thee far from a false matter; and the innocent and righteous slay thou not:[8] for [i]I will not justify the wicked.

8 ¶ And [k]thou shalt take no gift: for the gift blindeth the wise,[9] and perverteth the words of the righteous.

9 ¶ Also [l]thou shalt not oppress a stranger: for ye know the heart[1] of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And [m]six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy olive-yard.[2]

12 ¶ Six[n] days thou shalt do thy work, and

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night; and a mat, or carpet, if it can be obtained, is all he requires to constitute perfect luxury. If nearly such was the raiment of the poor Jew, and there is good reason to believe it was, the law that restored it in the evening, when pledged through the day, indicates the Lord's intimate and benevolent regard to the health and comfort of his creatures. *C.*]

Ver. 28. [The Hebrew word is *elohim*, the usual meaning and translation of which is 'God.' The same word is rightly rendered 'judges' in ver. 8 and 9; but there it has the article, while here it has not. The meaning given to it in the Authorized Version is opposed alike to the common use of the word, and to the spirit of the Mosaic laws. The true meaning is, 'Thou shalt not blaspheme God.' *P.*]

Ver. 29. The proportion of the first-fruits was between the fortieth and sixtieth part of the increase. By giving this, they acknowledged themselves the Lord's tenants; and thus their crop was sanctified. These first-fruits also typified Jesus Christ and his people, who are dedicated to God, and bring blessings on mankind.—[Literally, 'Thou shalt not delay (to offer) from thy fulness (of corn), and thy tear (of the vine).' 'The tear of the vine' is a common metaphor in wine-growing countries. It signifies the best or choicest produce of the grape. *P.*]

REFLECTIONS.—Behold how the righteous Lord loveth righteousness, and beholdeth the upright with a pleasant countenance! Let, therefore, the grace revealed in the gospel teach me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, rendering unto God and men their respective dues. If God be my portion, all covetousness, injustice, and infidelity should be far from my heart and hand. If God be my pleasure, never should I wallow in fleshly lusts, or render others disgraced and miserable by any means. If God be my blessed Husband and Lord, I should, as under the sweetest and strongest obligation, resist the devil, and detest his influence. Let me therefore honour JEHOVAH with due worship, and with the first-fruits of all my increase; and regard magistrates as his deputies on earth, who are bound in the most exact manner to punish crimes against God or men. If God be my pattern, let me prepare of my goodness for the poor. It is more blessed to give than to receive. While I have gracious provision, let my soul never live on that which is corrupt, or can be torn from me; but, despising the blessings of earth, show myself fully satisfied with the rich provisions of divine grace.

CHAPTER XXIII. Ver. 1. They were neither to invent a slander, nor to receive or report it, but to discourage and reprove every spreader of it.—[The full meaning is 'Thou shalt neither raise nor propagate an unfounded report.' In giving testimony each man is here bound to state only what he knows to be true, and to avoid countenancing anything that is false. *P.*]

Ver. 2. Neither the counsel nor example of multitudes in evil is to be followed; nor must either parties, friends, judges, witnesses, or vulgar opinions move us to lessen great faults, aggravate small ones, vindicate offenders, accuse the innocent, or misrepresent anything to procure an unjust sentence.

Ver. 3. In judgment none must be favoured either for their poverty or their wealth.—[*Countenance a poor man in his cause.* The foregoing law forbids to *follow*, the succeeding forbids to *court the multitude.* A high profession of sympathy with the poor, loud and pretended boasted efforts to alleviate their sufferings, and redress wrongs, have ever distinguished the traffickers in popularity; from Absalom, who rebelled against his king and his father (2 Sa. 15. 2-6), to Judas, who, for thirty pieces of silver, betrayed and sold his Lord (Jn. 12. 5, 6).—*Note*, The believer must follow Christ, and seek no praise but that which cometh of God, Jn. 12. 23; Ro. 2. 29., *C.*——When justice is at stake neither the wealth nor the poverty of the party is to be taken into consideration. No favour must be shown even to the poor. Strict and impartial justice must be done to all. *P.*]

Ver. 8. Bribes corrupt the minds of judges, and make them, though sensible and ordinarily upright, to judge unjustly.

Ver. 11. The design of this rest of their land was to teach them that they and their land were the Lord's: this year of release, as well as their weekly Sabbaths

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on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all *things* that I have said unto you be [o]circumspect: and [p]make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three[q] times thou shalt keep a feast unto me in the year.

15 Thou[r] shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; [s]and none shall appear before me empty:)

16 And the [t]feast of harvest,[3] the first-fruits of thy labours, which thou hast sown in the field; and [u]the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.[4]

17 Three times in the year all [x]thy males shall appear before the LORD God.

18 ¶ Thou [y]shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice[5] remain[z] until the morning.

19 The[a] first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. [b]Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold,[c] I send an Angel before thee, to keep thee in the way, and to bring thee into the [d]place which I have prepared.

21 Beware[e] of him, and obey his voice, provoke him not; for he will not [f]pardon your transgressions: for my [g]name[6] *is* in him.

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22 But if thou shalt indeed [h]obey his voice, and do all that I speak; then [i]I will be an enemy unto thine enemies, and an adversary unto thine adversaries.[7]

23 For[k] mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou[l] shalt not bow down to their gods, nor serve them, nor do after their works; [m]but thou shalt utterly overthrow them, and quite break down their images.

25 And [n]ye shall serve the LORD your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.

26 There[o] shall nothing cast their young, nor be barren, in thy land; [p]the number of thy days I will fulfil.

27 I will send my [q]fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their [r]backs unto thee.

28 And [s]I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will [t]not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and [u]little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [v]I will set thy bounds from the Red sea even unto the sea of the Philistines, and

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and other jubilees, were typical of the gospel—the new covenant—and the eternal rest.

Ver. 15, 16. The feast of unleavened bread was in March; the feast of harvest, weeks, or pentecost, at Whitsunday; the feast of in-gathering, or tabernacles, in September.—[Ver. 15. The passover is here called 'the feast of unleavened bread.' It was the first and greatest of the feasts. The last clause of the verse, 'None shall appear before me empty,' applies not to the passover exclusively, as might be inferred from the English version, but to all the feasts. No man was to appear at any of them without suitable offerings. *P.*]

Ver. 17. Women were not required, but they might attend their solemn feasts if they pleased.

Ver. 19. This taught them to detest cruelty, and any imitation of idolatrous rites.—[*Thou shalt not seethe a kid in his mother's milk.* Whatever be the *meaning* of this prohibition, there can be no doubt of its *importance*, as it is *thrice* enforced in the same words. It is here the last of the *judgments* delivered to Moses during his first interview with God on the mount, ch. 20. 21, 22; 21. 1; 24. 34. On the renewal of the broken tables, ch. 34. 1, and solemn enunciation of the covenant, ch. 34. 10, the same words are repeated in ver. 26; and lastly, in De. 14. 21, *holiness to the Lord*, as exhibited in abstaining from forbidden food, immediately precedes. Maimonides, a Jewish expositor, considers it merely a precept against an unwholesome food. Philo, another Jew, considers it a precept against cruelty; and a Cairite Jew, quoted by Cudworth, represents it as a reference to a heathen custom of boiling a kid in its mother's milk, and sprinkling it on fields and trees, with the superstitious idea of rendering them fruitful; and in either the first or last of these opinions, there is a general concurrence of Christian expositors. It is with much diffidence we would venture to present another view. To prepare our way, two facts in Scripture history require to be considered—(1) That the Jews, and the Jewish priesthood, even 'from the days of their fathers, have gone away from God's ordinances, and have not kept them,' Mal. 3. 7, and have 'transgressed, and rendered of none effect the commandments of God by their traditions,' Mat. 15. 3, 6. (2) That one of the sins that did most early and most easily beset or entangle the nation, was the appetite for flesh. Hear the proof from their own lips, Ex. 10. 3, 'Would to God we had died in Egypt, when we sat by the *flesh-pots*.' See it in their fretful and angry tears, Nu. 11. 3, when they '*wept*, and said, Who shall give us *flesh* to eat?' To a people and priesthood so disposed, it became therefore necessary to give 'precept upon precept' against *epicurism* in food, and especially against its introduction in their religious festivals. It is remarkable that this prohibition is twice connected with the offering of *first-fruits*, a festival peculiarly privileged as an occasion of *domestic and national joy*, De. 26. 11. But on no solemn occasion of thanksgiving has the disposition to indulgence been more observable than in the celebration of the *harvest-home*—the very festival, in modern language, to which the prohibition is appended. Of this festival, amongst the Jews, a *kid* constituted an essential part, being appointed for a *sin-offering* and *atonement*, Le. 23. 19; Nu. 28. 30. This being observed, two questions present themselves. (1) Why prohibit no other young animal but a *kid*? According to the manner of Scripture, when ever avoids prolixity in its laws, one of the sacrifices, animals stands for them all. This abbreviation may be exemplified, Ex. 20. 7, where 'the *name* of the Lord' stands, by irresistible inference, for his 'names, titles, attributes, ordinances, words, and works, or anything whereby he maketh himself known.' (2) Can the reference be to *seething* this kid, seeing it was a sacrifice? It will appear from examining Le. 23. 19; 4. 23; 3. 13-15 that the chief parts of the *sin-offering*, Le. 6. 25, 29, were to be 'eaten in the holy place by all the males among the priests.' (3) A third question still remains, Why specially prohibit *seething in the mother's milk?* From Zec. 14. 21 it appears that *seething* was the common mode of preparing the feast of the sacrifices. But amongst God's ordinances for sacrifice, we find the following: Le. 22. 27, 'When a bullock, or *goat*, or sheep, is brought forth, then it shall be *seven days* under the dam, and from the *eighth day* and thenceforth it shall be accepted for an *offering made by fire* unto the Lord.' Now it is during these *seven reserved and prohibited* days that the *kid* is said to be *in* or *on* its mother's milk; and as during that period it could not be sacrificed to the honour of God, so, during a like period, it should not be devoted either to the sustenance or epicurism of man. The prohibition was therefore a special memorial to the priests, for a strict adherence to the ritual of divine service, and a solemn caveat against any infringement, through temptation of appetite—a restraint, which, if the priests faithfully imposed upon themselves, there was every reason to expect would extend its self-denying influence to the people. *C.*]

Ver. 20. Christ the angel of the covenant.

Ver. 26. *Fulfil*, in granting thee long life and prosperity.

Ver. 31. Had they been obedient they would all along have possessed this whole territory; but for their sin they were deprived of a great part of it, except in the days of David and Solomon.

REFLECTIONS.—Think, O my soul, have I taken heed to my ways, that I might not sin with my tongue? Have I always acted with conscience and impartiality in all my conduct? Have I always spoken only the truth, and that in due season and with a good intent? Have I been a hater of bribery and all perverting of

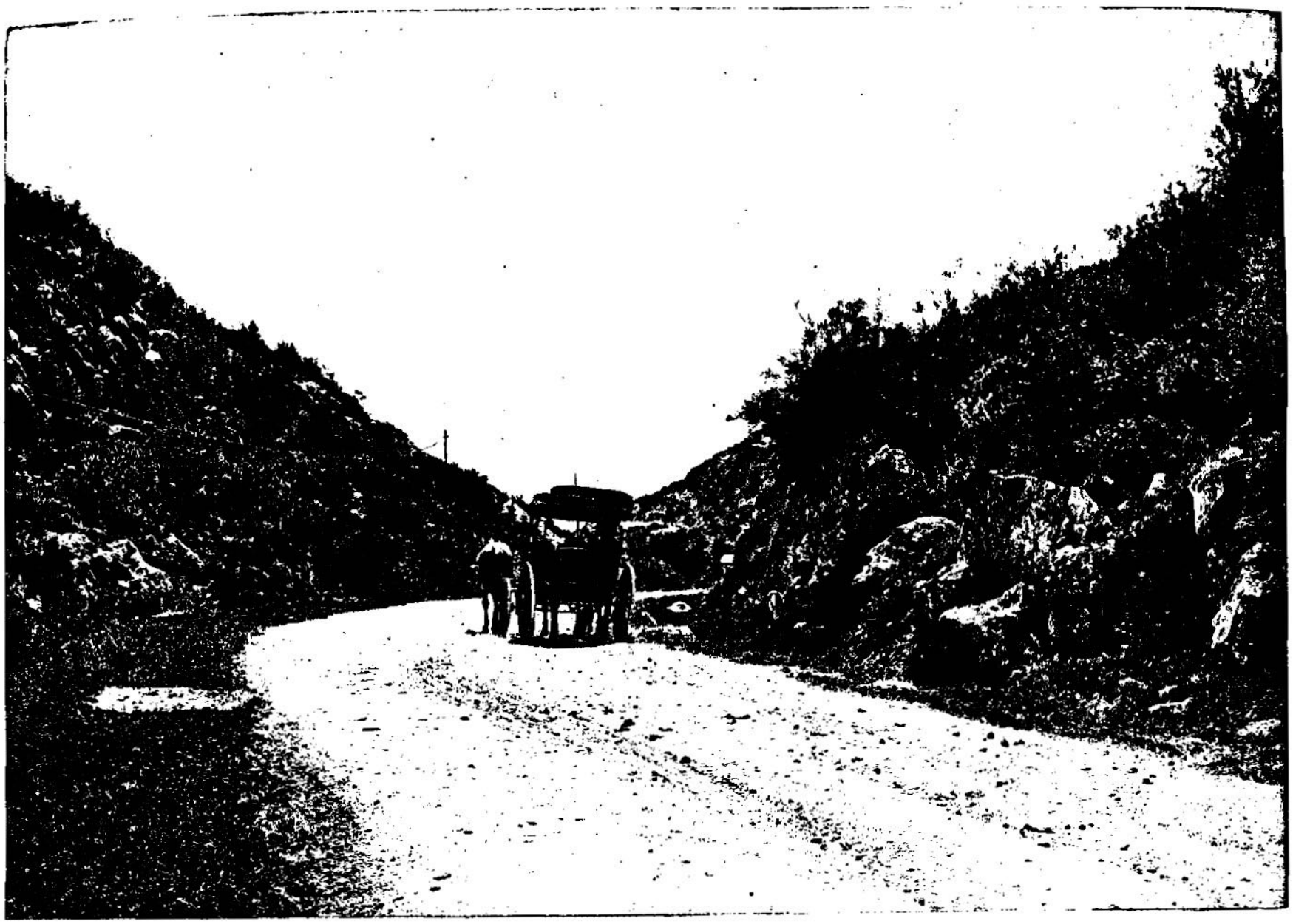

WADY 'ALI—IN THE LAND PROMISED TO THE CHILDREN OF ISRAEL. [Exodus, xxiii:23.]—"For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites." Wady 'Ali is a view of the country on the way between Jaffa and Jerusalem. We left Ramleh at six o'clock, and started for Jerusalem, and came to the Wady 'Ali, which is the valley of entrance to the mountains of Judea, about nine o'clock. This picture was taken as we started up the mountains. This part of the country was embraced in the promise early made to the children of Israel if they would obey the voice of God and provoke Him not to anger. There is something of sublimity combined with delicate beauty about this part of the Judean mountains. Rocks and cliffs broken into large or small fragments are piled in successive layers to form these hills, while between and above and around are wild flowers of all colors.

from the desert unto the river:[6] for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.[7]

32 Thou[x] shalt make no covenant with them, nor with their gods.

33 They[y] shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare[8] unto thee.

CHAPTER XXIV.

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mount, where he continueth forty days and forty nights.

AND he said unto Moses, [a]Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and [b]seventy of the elders of Israel; and worship ye afar off.

2 And [c]Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all[d] the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [e]All the words which the LORD hath said will we do.

4 ¶ And Moses [f]wrote all the words of the LORD, and [g]rose up early in the morning, and builded[h] an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent [i]young men of the children of Israel, which offered [k]burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses [l]took half of the blood, and put *it* in basons; and half of the blood he sprinkled [m]on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, [n]All that the LORD hath said will we do, and be obedient.

8 And Moses took the [o]blood, and sprinkled *it* on the people, and said, Behold [p]the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then[q] went up Moses and Aaron, Nadab and Abihu, and seventy[9] of the elders of Israel;

10 And they saw the [r]God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the [s]nobles[1] of the children of Israel he [t]laid not his hand: also [u]they saw God, and [v]did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there; and I [w]will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his [x]minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you; if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and [y]a cloud covered the mount.

16 And the [z]glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and [a]the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like [b]devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [c]Moses was in the mount forty days and forty nights.[2]

CHAPTER XXV.

1 Directions what the Israelites are to offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat, with the cherubims. 23 The table, with its furniture and show-bread. 31 The candlestick, with the instruments thereof.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that

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[6] The *Euphrates*, which prophecy was realized in the days of Solomon, 1 Ki.4.21. —*C.*

[7] The country here promised to the Israelites was 500 miles long by 100 broad, and contained 50,000 square miles. The Israelites numbered about two millions, and were therefore nearly equal to the present population of Syria and Palestine. At this moment three-fourths of the country is desolate. Some of the richest plains are uninhabited; and wild beasts —bears, leopards, hyenas, jackals, wild boars, &c.—commit great ravages. God's promise, therefore, recorded above in ver. 29, was wise and good.—*P.*

[8] An occasion of sin and ruin.

CHAP. XXIV.

[a] ch. 3.1; 19.9, 24; 20. 19; 28. 1. Nu. 11.16, 17, with Ge.46.27.

[b] See ch. 1.5; 3.16; 12. 21; 17. 5; 18.12; 23. 7. Ge. 46.27. Nu.11.25. De.31. 28.

[c] ver. 9, 10, 18. Nu. 12. 8. De. 31. 19. ch. 19. 20. Ca. 3. 19, 20. 12. 2. 5. Je. 30.21.

[d] Exo. 3. 17. Ac. 20. 27. 1 Co. 4. 2.

[e] ver. 7; ch. 19. 8. De. 5. 27. Mat. 19. 16. Ac. 2. 37. Ro. 10. 2, 3.

[f] ver. 7. Ho. 9. 19.

[g] Ge. 9. 20. Ge. 22. 3. Ps. 119. 59.

[h] Ge. 8. 20; 12. 7, 8; 28. 18. ch. 17. 15.

[i] Priests, ch. 19. 22, 24.

[k] Le. 1. 3, &c. Nu. 7. 15, 17, &c. xv. 8. xxix.

[l] ch. 12. 7, 22. Col. 1. 20.

[m] ch. 20. 18–20, 22. Le. 1. 5, &c.; 3. 2, &c.; 4. 6. Mat. 23. 19. He. 13. 9. Re. 6. 9.

[n] See ver. 3.

[o] In the bason, ver. 6.

[p] He. 9. 18–23; 13. 20. Mat. 26. 28. 1 Pe. 1. 2. Ep. 1. 7, 2. 13. Col. 1. 14. Ro. 3. 24, 25. 1 Co. 5. 21. 1 Jn. 1. 7; 4. 9, 10; 5. 6.

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[q] See ver. 1. De. 4. 27. 12. 32. Ec. 9. 10.

[9] Making in all, including Joshua, Moses' attendant, 72 witnesses: representing the original number of Jacob's kindred that came into Egypt, Ac. 7. 14.—*C.*

[r] A token of his presence. Jn. 1. 18. 1 Ti. 6. 16. De. 4. 15. Exo. 24. 28; 33. Jn. 1. 14.

[s] Elders, ver. 1, 9.

[1] The nobles of Israel were the fittest witnesses of the evidences of the divine mission of Moses, as, from their rank, they were least under his influence, and from their education, the most competent judges. God *laid not his hand* upon them now, though, had they so much as *touched* the mount formerly, ch. 19. 12, they must have been put to death. But now they are *safe*, for now they have been *called*. The *nobles* are the typical representatives of those who are *truly regenerated* by being called to be "sons of God." Such a *noble* may be the poorest, who is yet rich in faith, and an heir of the kingdom of Jesus. And such a *poor man* may be the *noblest* who has learned, like the elders in the vision, Re. 4. 10, to cast their crowns at the feet of the Lamb, and worship not the world, but him that liveth for ever and ever.—*C.*

[t] Ne. 13. 21. Ps. 55. 20; 105. 7.

[u] Ge. 32. 30; 16. 13. ch. 33. 20. De. 4. 33. Ju. 13. 23.

[v] Lu. 22. 30. ver. 5. ch. 18. 12.

[w] Ps. 147. 19, 20. Ro. 9. 4. ch. 31. 18; 32. 16. De. 9. 10. 2 Co. 3. 3. Je. 31. 33.

[x] ch. 17. 9, 10, 13; 32. 7. Nu. 11. 28; 13. 8; 27. 18, 23. 30. 26. 6; 27. 18, with Ge. 4. 4; 3. 13. Phi. 2. 6. He. 5. 8.

[y] ch. 19. 9, 16; 20. 18. Mat. 17. 5. 2 Ch. 6. 1. He. 12. 18. Ps. 97. 2. 2 Sa. 22. 12. Re. 1. 7.

[z] ch. 16. 10. Nu. 14. 10. ver. 17.

[a] ch. 19. 11; 20. 10. Re. 1. 10.

[b] De. 4. 24, 36. Ps. 50. 3. He. 12. 29.

[c] ch. 34. 28. De. 9. 9, 18. 25. 1 Ki. 19. 8. Mat. 4. 2. Ac. 1. 3.

[2] It is stated in ch. 34. 28 that during the whole of this time Moses neither ate nor drank. The event was typical of our Lord's fast and 40 hours in the wilderness.—*P.*

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justice? Have I entertained strangers, done good to mine enemies, and prayed for them that despitefully use me? Do I in all things acknowledge God, the giver of my mercies? Am I careful to keep his Sabbaths, and to observe every instituted opportunity of fellowship with him? Are even his most circumstantial laws hidden in my heart?—While I thus seriously examine myself, endeavour to conform myself to his will, and lament my infirmities and failings, let me rejoice that Jesus, the angel of the covenant, will safely lead me through this wilderness-world to the promised Canaan above, where no accursed inhabitant shall ever molest me, nor idols deceive me. Meanwhile, let him put out my inward corruptions, and the enemies of his people, by little and little; and let me keep myself from idols, and from voluntary intimacy with wicked men, cheerfully obeying his gracious voice, that I may not feel the rod of his chastisement, but in all my ways rejoice in his presence, blessing, and protection.

CHAPTER XXIV. Ver. 4. The altar represented God the chief party in the covenant, and the twelve stony pillars the tribes of Israel, as having hard and stony hearts.

Ver. 6–8. The sprinkling of the blood on the altar, the book, the young men, the elders, and the pillars which represented the people, denoted the satisfaction of God's perfections, the fulfilment of the broken law, and the purification of men's consciences by the blood of Jesus. Hence, in ver. 9, 10, God, perhaps in human shape, appears as smiling on them; and they, with comfort and safety, feast in his presence.

Ver. 10. [*Body of heaven in his clearness.* It is only in the unclouded skies of the countries within or approaching the tropics, that the power of this expression can be fully appreciated. *C.*]

Ver. 12. [The *ten commandments* had already been spoken by the voice of Jehovah from Sinai; but no authentic copy of them had yet been given to Moses. It was for the purpose of giving him an authentic copy that the Lord now summoned Moses to the mount. *P.*]

Ver. 16. In these six days Moses is prepared to receive new commandments, as the people were in three days prepared for hearing the law.

REFLECTIONS.—One instance of fellowship with God insures and prepares for another more remarkable, while believers are allowed to come even to his seat—for this purpose his oracles are revealed and his ordinances dispensed to us. But how many rashly consent to God's word, and resolve on duty, who in the issue prove very unsteadfast! Let me then bless the Lord that our testament is made with all the true, however unworthy in themselves; and that it is a new testament in Christ's blood. His finished atonement hath glorified his Father's compassion to the highest; hath magnified the law; and pacifies and purges our conscience from dead works. By these means I am determined to receive his words into my heart as indeed the word of God, since I am allowed the clear and amiable displays of a reconciled God, while in his presence I feast on the flesh and blood of his Son. But behold, likewise, how my Redeemer, having fulfilled the law, and by himself purged away our sins, ascends into the hill of God, sits down on the right hand of the Majesty in the heavens, and thence, in due time, he will return without sin unto salvation.

CHAPTER XXV. Ver. 1. These and other ceremonial institutes are minutely described, because they flowed from the holy will of God. They were significant of great and important things; and were to be

they [a]bring me an offering:[2] of every man that giveth it [b]willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And [c]blue, and purple, and scarlet, and fine[d] linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and [e]shittim-wood,[3]

6 Oil[f] for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones,[g] and stones to be set in the ephod, and in the breastplate.

8 And [h]let them make me a sanctuary; that I may dwell among them.

9 According to all that I show thee, *after* the pattern [i]of the tabernacle, and the pattern of [k]all the instruments thereof, even so shall ye make *it*.[4]

10 ¶ And[l] they shall make an ark *of* shittim-wood: two cubits and a half *shall be* the length thereof, and[5] a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with [m]pure gold: within and without shalt thou overlay it; and shalt make upon it a [n]crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make [o]staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be [p]borne with them.

15 The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark the [q]testimony which I shall give thee.

17 ¶ And thou shalt make a [r]mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two [s]cherubims *of* gold: *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* [t]of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the [u]cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; [x]toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the [y]mercy-seat above upon the ark; and in the ark thou shalt put the [z]testimony that I shall give thee.

22 And [a]there[6] I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou[b] shalt also make a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with [c]pure gold, and make thereto a [d]crown of gold round about.

25 And thou shalt make unto it [e]a border of an hand-breadth round about; and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to [f]bear the table.

28 And thou shalt make the [g]staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And[h] thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal:[7] *of*[i] pure gold shalt thou make them.[8]

30 And thou shalt set upon the table [k]show-bread before me alway.[9]

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CHAP. XXV.

a Heb. *take for me*, ch.35.5-29.

2 Or, *heave-offering.*

b ch.35.5 21.36.5 Ju. 5.9. 1 Ch.29.3 14. Ezr 2.68. 7.15. Ne 11.2. Ps. 110.3. 2 Co 8.12,13. 9.7.

c Wool. He. 9. 13. Re.15.5-14.

d Or, *silk*, Re.15.6. 14. Eze.16.10.

e ch. 35.24. Nu.25.1 Is.41.19.60.13.

3 The *shittim*, or *acacia*, is one of the most durable of woods. It is also almost the only wood which grows to any size in the peninsula of Sinai.—*F.*

f ver 37 ch.40.24,25 27.20 30.23-38 Jn.1.24. 16.

g ch.28.9,27-30. 1 Pe 2.4,5.

h ch.20.45,46. Le.26. 12. Nu 35.34. 1 Ki.6.12. Zec.2.10 8.3. 2 Co.6.16 He 3.6. Re.21.2,3.

i ver 40 ch.26.30 39. 1 Ch.28.11,12,18,19. He.8.5.

k ch. xxvi.-xxxi. xxxv.-xxxix.; 31.6-11. 35.10-19. 39.32-42. 40. 2-15,17-36. Nu 3.25,31. 31.6. 35.4 4-33. Le. viii.11.

4 Every part of the tabernacle and its furniture was shown in pattern to Moses: nothing being left to human imagination or discovery—a lesson of universal application. Let the church receive it, and order all things on the divine model. Let private Christians receive it, and remember that they 'are the temples of the living God.'—*C.*

l ch.37.1-9. Nu.3.31. Jos. iii.iv. vi. 1 Sa.iv.-vi. 2 Sa.vi. 1 Ki.8.1-11. 2 Ch.8.11. He.9.4. Re. 11.19.

5 Its length was 4 feet 7 inches, and its breadth 2 feet 9 inches.

m Jn. 1. 14. Col. 2.9. Ro.9.5. He.1.3.

n Cornice Mat. 23. 18. Ps.2.6,21.3,5. He.2. 9,10.

o 1 Ki 8.8.

p Nu. 4. 5-15; 7. 9. 2 Ch.35.3. Ac.6.15 Ep.3. 8.

q Moral law, ch.16. 34. 31.18. De.10.2. He. 9.4. See ver.22. 1 Ki.8. 6. Ps. 40.8. Mat. 3. 15. Ga.4.4.

r A lid, ver. 22; ch. 37.6-9. Ro.3.25. 1 Jn.2. 1,2. 4.10. Ga.3.13,14. 4.5. He.4.16.

s 1 Ki.6.23. Eze.1.5-10. 2 Ti.3.16. Mat. 4. 11. Col.2.10. He.1.14. or 2 Co.12.9 1.4,11,12; 2.2 3.23,24.

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t Or, *of the matter of the mercy-seat*, Col. 2.10 Jn.1.51. Ge.28.12.

u 2 Ki.8. 7. 2 Ch.36 18. He.9.5. 11.40. or 1 Co. 13.24.2.8.

x 1 Pe.1.12. Ep.3.10. or Ac 10.43. Ru.3.21. 2 Co.2.2.

y No.8.3,4 10.4. Is. 42.21. 53.10,11. 2 Co.5. 21.

z See ver.16; ch.40. 3,20.

a ch. 29. 42. 30. 6,36. Le.1.1. 16.2. Nu 7.89. 17.4. 12.5. Ps.80.1 99.1. 1 Sa.4.4. 2 Ki.19.15. 2 Co.5.19,20. 1 4.6. Ep.1.3.

6 Moses had access at all times into the most holy place.

b ch. 37. 10-16; 40.4, 22,23. Nu.3.31. 2 Ki 7. 48. 2 Ch.4.8. Col.1.19. Jn.1.14,16. Phi.4.19.

c Col. 2. 9. Ro. 9. 5. Phi.2.6-11.

d Or, *cornice*, see ver.11.

e To keep the bread from falling. 1 Pe. 1.5. Col.2.3. Is.49.6.

f Ac.5.35. Eph.3.8. 1 Th.3.2 1.4. 2 Ro.15. 29.

g Ministers and ordinances, Eze. 43. 12. Is.52.11.

h Le.24.5-7. Nu.4.7. 7.13. Je.52.18,19.

7 Or, *to pour out withal.*

i Ps.93.5. Eze.43.12.

8 The words rendered 'spoons,' 'covers,' and 'bowls,' signify 'censers,' 'flagons,' and 'goblets.' The censers were for incense; the flagons and goblets for the 'drink-offerings,' or libations of wine.—*F.*

k Le.24.8. ch.40.4, 23. Nu. 4.7. Mar. 2.26. He.9.2,24. Jn.6.32.

9 The 'show-bread' consisted of (as is said) twelve unleavened loaves. It was placed in front of the holy of holies, where the Shekinah glory was enshrined, and it is hence called in Hebrew 'bread of the face' (show-bread), as being before the face of God. It was intended to symbolize the unfailing provision which God makes for his people. —*F.*

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strictly observed in the adoration of a God, jealous with respect to his own worship.

Ver. 5. [*Shittim-wood.* The particular wood called shittim, sittinus, and sittah, is merely matter of conjecture. The Septuagint translate it *incorruptible-wood*—a name that, in some degree, may apply to many species. Jerome says it grows in Arabia, and resembles the white-thorn in colour and leaves; and is so large as to yield long planks, which are hard, tough, smooth, and extremely beautiful. It is thought that the wood described by Jerome is the *black acacia.* It is abundant in the mountains of Sinai and the surrounding desert. In Is. 41. 19 the shittim is joined with the myrtle and other fragrant shrubs; and as the flowers of the acacia furnish, according to Dr. Shaw, an excellent perfume, we have here an additional evidence of its identity with the sittah. *C.*]

Ver. 8. While this tabernacle was a sign of God's presence with and protection of his people, it was a type (1) of Christ's person, He. 8. 2; (2) of the gospel-church, the habitation of God by the Spirit, 2 Co. 6. 16; (3) of every Christian in whose heart God dwells, 1 Cor. 3.16;6.19; (4) of the new blessed and heavenly state, Is. 66. 1; and according to these different significations may the furniture thereof be understood in different views.

Ver. 10. The ark was the chief of all the sacred furniture which peculiarly sanctified the tabernacle, and for which it was principally made.

Ver. 16. The two tables of stone upon which the law was written are called the *testimony*, because they witnessed the covenant between God and the people; testified what God required of them; and testified against them if they observed it not.

Ver. 17. The lid, or mercy-seat, placed between the tables of the law and the Shekinah, or cloudy symbol of the divine presence, denoted Jesus' atonement; which answers to all the demands of the law, and interposes between us and *Jehovah*, that he may deal mercifully with us in Christ.

Ver. 18. The cherubims signified angels, as prying into the mysteries of redemption, and ministering to Christ and his people; or ministers, as founded on Christ, admiring his work, and attending on God and his service.

Ver. 23. This table typified Christ as having all fulness in him, and supporting and sacrificing before God for the people; and also the gospel-church and the ordinances of it.

Ver. 31. This candlestick typified Christ himself, or his gospel-church and ordinances thereof.

Ver. 39. [*With all these vessels.* The talent of gold is estimated from £5250 to £7013. This is the first time the word *talent* occurs in Scripture. May not the first use of it illustrate the impressive parable of the talents? Mat. 25. 14. One talent formed the candlestick, with all its necessary and ornamental parts; yet the candlestick itself gave no light; for that were required the oil and the fire. And such is the man who, with knowledge unsanctified by the Spirit, and affections unlighted by the love of Christ, 'holds,' rather bridles in the truth in unrighteousness; who, knowing God, glorifies him not as God; who changes his truth into a lie, and worships and serves the creature more than the Creator; who does not like to retain God in his knowledge; and who, knowing the judgment of death against sin, not only commits sin himself, but derives his pleasure from his companions in guiltiness, Ro. 1. 18, 21, 25, 28, 32. *C.*]

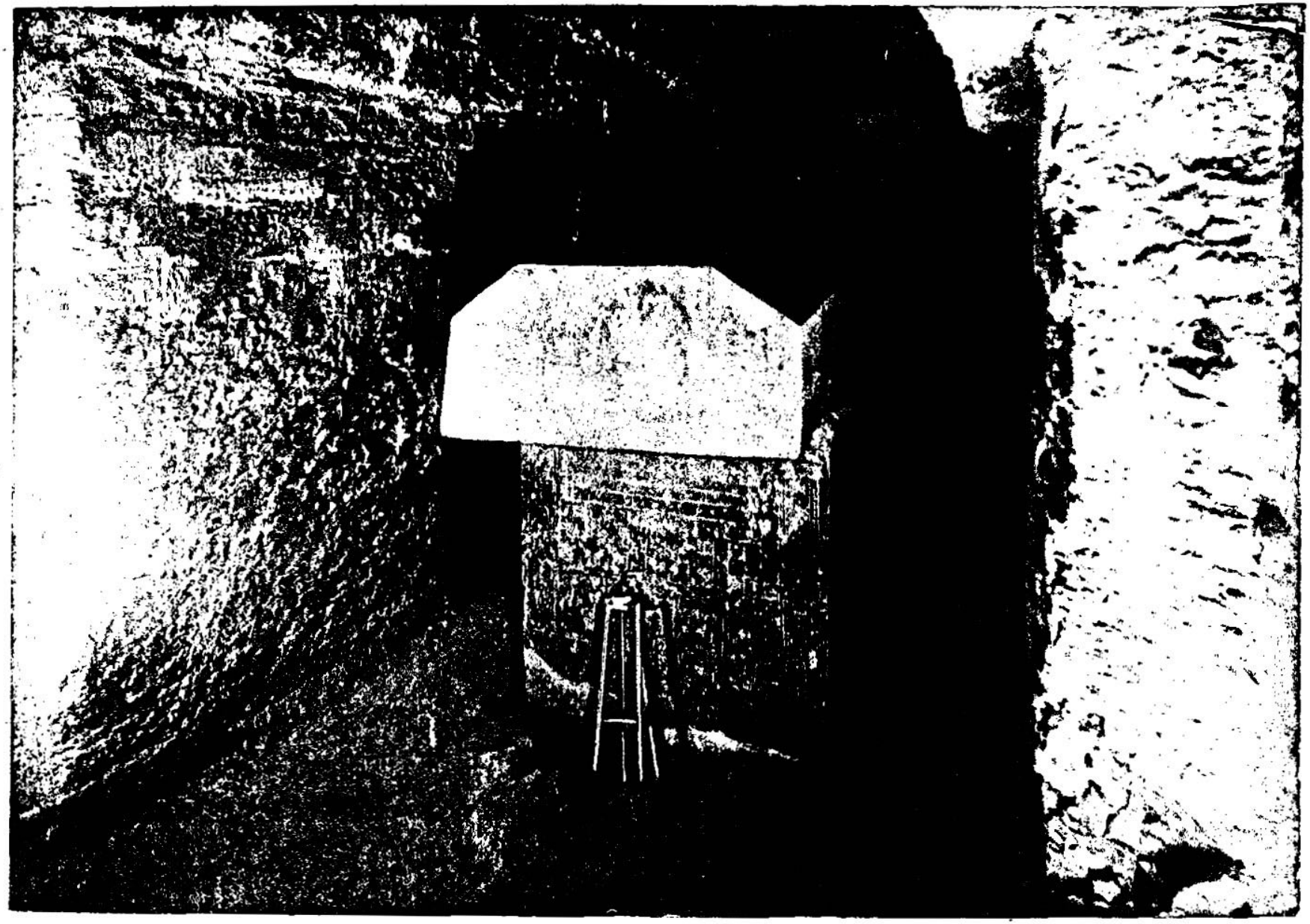

SARCOPHAGUS OF APIS BULL, MEMPHIS—SHOWING WHERE THE ISRAELITES GOT THE IDEA OF THE GOLDEN CALF. [EXODUS, XXV: 22.]—"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." It is impossible to imagine a contrast greater than that found between the elements of worship among the Egyptians and such as were introduced among the Hebrews by Moses. The great difference in the civilizations developed by the Egyptians and the Israelites may be accounted for by considering the infinite distance between their religious. In this twenty-second verse we have reference made to the mercy seat between the two cherubims which are upon the ark of the testimony, and in this picture we have a view of an immense sarcophagus of an Apis Bull in the Serapeum near Memphis. The Apis Bull was the sacred animal of Ptah. No wonder the Egyptians were a degraded people, and that the Israelites through a pure form of worship came to the highest civilization of ancient times.

31 ¶ And[1] thou shalt make a candlestick *of* pure gold; *of* beaten work shall the candlestick[8] be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And [m]six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light[9] the lamps thereof, that they may give light [n]over against it.[2]

38 And [o]the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And [p]look that thou make *them* after their pattern, which was showed thee[2] in the mount.

CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The vail for the ark. 36 The hanging for the door.

MOREOVER, thou shalt make the [a]tabernacle *with* ten curtains *of* [b]fine twined linen, and blue, and purple, and scarlet: *with* cherubims[c] of cunning work[3] shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and[4] the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be [d]coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make [e]loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty [f]loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty [g]taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And[r] thou shalt make curtains *of* goats' *hair*,[5] to be a covering upon the tabernacle; eleven curtains shalt thou make.

8 The length of one curtain[6] *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty [h]loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make [i]fifty taches of brass, and put the taches into the loops, and couple the tent[7] together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth[8] in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make [k]a covering for the tent *of* rams' skins dyed red, and a [l]covering above *of* badgers' skins.[1]

15 ¶ And thou shalt make [t]boards for the tabernacle *of* shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [m]tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of

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l ch. 37. 17–24; 40. 4. 24. 25. Nu. 3. 31. 8. 4. 1 Ki. 7. 49. Zech. 4. 2. Re. 1. 12, 20. 1. 5. Ps. 119. 105. Pr. 6. 23.

1 The *candlestick*, or rather *lamp-bearer*, consisted of one upright shaft, with six branches, each one adorned with flowers, supposed to resemble Lilies, with large knops, supposed to resemble pomegranates, and smaller ones resembling an almond. Upon the top of the shaft and extremities of the branches were seven lamps, fed with pure olive-oil, and lighted every evening by the priests in their courses. It was situated in the holy place, and gave light to the *altar of incense* and table of *show-bread*, which stood in the same apartment. The *candlestick*, with its appurtenances, is the emblem of the church of Christ, Mat. 5. 14–16. All, even to the tongs and snuff-dishes, is *pure gold*—the most precious metal of exchange, use, or ornament. Believers of every rank and office must be *pure*, Mat. 5. 8; being *renewed*, Eph. 4. 23, 24; *cleansed*, 1 Cor. 6. 11; and enriched as with *gold*, for they buy it, Re. 3. 18—which *buying*, according to Is. 55. 1, is 'without money and without price'—the gift of free and loving grace, which faith appropriates on the authority of God, while their light shines before men, who, seeing their good works, glorify their Father who is in heaven.' Mat. 5. 16.—*C.*

m Re. 1. 4; 4. 5; 5. 6, with Ps. 29. 3; 36. 9; 74. 8; 78. 63. 1 Ki. 22. 10. 2 Ki. 13. 18. Is. 11. 2; 40. 13; 45. 6. Mal. 3. 11. Ac. 2. 33. Re. 11. 15. Is. 9. 7.

2 Or, *come to as usual.*

n ch. 27. 20, 21; 30. 8. Nu. 8. 2, 3. Le. 24. 3, 4. 1 Sa. 3. 3. 1 Ki. 7. 49. 2 Ch. 4. 7. Mal. 3. 16. Phi. 2. 15, 16.

3 Heb. *the face of it.*

o Exo. 43. 12. 22. ver. 9. 1 Ki. 7. 50. 2 Ch. 4. 22.

p ver. 30. ch. 26. 30; 39. 42, 43; 40. 19. Ac. 7. 44. He. 8. 5. 1 Ch. 28. 11, 12, 19. Nu. 8. 4.

4 Heb. *which thou wast caused to see.*

CHAP. XXVI.

a ch. 25. 8; 36. 8–19; 40. 18, 19. Nu. 3. 26. Ju. 18. 31. He. 8. 2; 9. 11. Ca. 1. 5.

b ch. 25. 4.

c ch. 25. 18. 2 Ti. 3. 16. He. 1. 14. 2 Co. 12. 28. Jude 14, 15.

5 Heb. *the work of a cunning workman*, or *embroiderer.*

6 The length was seventeen yards, and the breadth two and a half.

d ch. 36. 10. 1 Co. 12. 4–6, 12. Eph. 2. 21; 4. 3–6.

e Ep. 4. 15. Col. 2. 2, 19; 3. 12–15. ver. 5, 6, 11.

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f Or, buttons, ver. 5.

g See ver. 2.

7 In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, in some cases as fine as silk, which is manufactured into garments.—*A.*

6 These curtains denoted the outward meanness, inward glory, full safety, and protection of Christ and his people.

h See ver. 3, 6, 11.

i The couplings signified the close connection of every thing in Christ and his people, ver. 3, 6, 11.

7 Or, *covering.*

8 Heb. *in the remainder of the surpassage.*

k Nu. 4. 5. ch. 36. 19. Is. 4. 6; 25. 4; 32. 2. Ps. 27. 5; 31. 20; 32. 7; 61. 4.

9 Why there should have been *four* coverings does not appear. They might have been designed partly for respect, and partly to keep off dust and dirt, and the extremely fine sand, which, in the desert, rises as it were on every breeze; and partly to keep off the intense heat of the sun, which would otherwise have destroyed the poles, bars, &c.—*A.*

1 In the coverings of the tents the orientals regard both the stuff and the colour; the requirement was to be distinguished in both particulars. The outer tent which lay under the beams was the most beautiful and the most costly. On the linen inner stuff were embroidered cherubims of dark blue, purple, and scarlet. Over the inner curtain a covering of goats' hair was spread, and to prevent the covering from injury by the dust, two others made of skins were laid over them. 'The whole represents the person and doctrine of Christ, his true church, and all heavenly things, which are not seen by, and to the carnal eye, mean; but are inwardly, and in the sight of God, exceedingly glorious and precious. The secure protection which he prepares for those who are precious in his sight may also be denoted, and the unity of the whole, formed of so many pieces, and of such different materials, into one covering of the sanctuary, represents the spiritual temple, formed of persons of different nations, dispositions, abilities, and attainments, compacted together by the Spirit of love.' (*Scott.*)—*I.*

l ch. 36. 20–30. Nu. 3. 36. 1 Ch. 3. 11. Ep. 2. 20, 21.

m Heb. *hands.* These boards may denote the mediatorial strength of Christ, and the principal truths, ordinances, and members of his church, all founded in the perfections and purposes of God, ch. 36. 22.

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in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty [f]loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty [g]taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And[r] thou shalt make curtains *of* goats' *hair*,[5] to be a covering upon the tabernacle; eleven curtains shalt thou make.

8 The length of one curtain[6] *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty [h]loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make [i]fifty taches of brass, and put the taches into the loops, and couple the tent[7] together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth[8] in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make [k]a covering for the tent *of* rams' skins dyed red, and a [l]covering above *of* badgers' skins.[1]

15 ¶ And thou shalt make [t]boards for the tabernacle *of* shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [m]tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of

REFLECTIONS.—Since, in deep compassion to human poverty, JEHOVAH hath freely taken upon himself the immensity of the work of redemption; the infinite duty of raising up a Saviour, erecting a church, and preparing a new life and a heavenly state, as means of his residence amongst us; since he has made Jesus an ARK for holding and fulfilling his law; a propitiatory or MERCY-SEAT, whence, to the everlasting astonishment of angels and men, and by their ministration, he may declare his oracles, promises, and laws; a TABLE to feed his people, and on which the tribes of the redeemed are, in their successive generations, safely and honourably to come before God; and a LIGHT to his church, by his word and Spirit;—may I, may thousands more, be the willing members of his church! Let us surrender ourselves, and all that we have, whether more or less valuable, to the service of Christ! Following with care the prescriptions of Heaven, let us come boldly to the throne of his grace, and commune with our God! Let us feast from day to day, especially from one Sabbath to another, upon Jesus, the bread indeed—Jesus, the finest of the wheat; that we may be to God a sweet savour of Christ! And even in this earthly tabernacle and militant church let us walk in the light of the Lord; so shall we shine as lights in the world, holding forth the word of life!

CHAPTER XXVI. REFLECTIONS.—How graciously God suits the tokens of his favour to our circumstances, as he formed a movable residence and furniture for himself to the wandering condition of believing people. But herein may I contemplate Jesus; mean and debased in the view of carnal beholders, but

silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards,

21 And their forty sockets *of* silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [t]coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make [u]bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle,[8] according[v] to the fashion thereof which was showed thee in the mount.

31 ¶ And thou shalt make a [w]vail *of* blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made;

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *shall be of* gold upon the four sockets of silver.

33 And thou shalt hang up [x]the vail under the taches, that thou mayest bring in thither within the vail the [y]ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt [z]put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table [a]without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And thou shalt make [b]an hanging for the door of the tent *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and [c]overlay them with gold; *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAPTER XXVII.

1 The altar of burnt-offering, with the vessels thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oil for the lamp.

AND thou shalt make an [d]altar[9] *of* shittim-wood, five cubits long,[1] and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the [e]horns of it upon the four corners thereof; his horns shall be of the same:[2] and thou shalt overlay it with [f]brass.

3 And thou shalt make his pans to receive his ashes, and his [g]shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a [h]grate of net-work *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to [i]bear it.

8 Hollow with boards shalt thou make it: [j]as it was showed[3] thee in the mount, so shall they make *it*.

9 ¶ And thou shalt make the [k]court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen, of an hundred cubits[4] long, for one side.

10 And the twenty pillars thereof, and their twenty sockets, *shall be of* brass: the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 And *for the* breadth of the court, on the

A.M. 2513. B.C. 1491.

t Heb. *framed*, Ps. 133. 1. 1 Co. 1. 10. Col. 2. 2, 19.

u ch. 36. 31-34. Nu. 3. 36. Ki. 6. 5. 1 Co. 1. 10. 2 Co. 6. 14. Ga. 5. 2. Is. 35. 3 [4c. 12, 13; 10. 22, 25 Phi. 1. 27. 2 Co. 13. 11 Ep. 4. 12, 13. Col. 2. 2, 19; 3. 12-15.

8 The various parts of this tabernacle serve unto the example and shadow of heavenly things. He. 8. 5. 1. The veil represents the flesh of Christ, *veiling* his Godhead, He. 10. 20. and opening the way by death to the heavenly mercy-seat. Ro. 3. 25. *whom* God hath set forth to be a propitiation, or *mercy-seat*, &c. 2. The tabernacle represents Christ's Godhead incarnate. He. 9. 11, 12. Col. 2. 19-22. 3. The curtains with the cherubims prefiguring Christ's *providential covering* of Christ and his church by the ministry of angels, and other means, Lu. 22. 43. He. 1. 13, 14. 4. The very nice exactness of the curtains, represents the fitness of the means used in providence and redemption. Ro. 8. 28. 5. The coverings of *goats' hair* and *rams' skins*, the relics of the sacrifices, represent both the *legal types* and the *actual sacrifice* by which he is set forth and vested in the gospel, He. 9. 22-28. till his second coming. 6. The sockets of silver, the tenons and bars, most aptly point to the fundamental truths of the gospel, their native adaptation, and the firmness and stability of gospel ordinances. 7. The absolute necessity of regeneration and holiness are signified by the divine prescription of everything, the most minute. 8. The gold and silver of which the taches were made, being precious metals, Acc. 13. 9. represent the *pure* truth of God's people, and the precious emblem of Christ's person, Re. 1. 13. of the blessed *union* of Christ and his church, and the holy communion among its members; while the *everlasting* it with pure gold is beautifully illustrated in Ro. 3. 22. 9. The door, with its hangings of three royal colours, represents Christ the door in all the beauty of holiness.

v ch. 25. 9, 40; 27. 8. Ac. 7. 44. He. 8. 5. Is. 8. 20. Ga. 1. 8. De. 4. 2. 2 Ti. 3. 15-17. 2 Pe. 1. 19.

w ch. 36. 35; 40. 3, 21. Le. 16. 2, 15. 2 Ma. 2. 5, 8. 2 Ch. 3. 14. He. 9. 3, 8; 10. 19, 20. Ep. 2. 14.

x ch. 36. 35; 40. 3, 21. Le. 24. 3; 16. 2. Ma. 2. 5, 8. 2 Ch. 3. 14. He. 9. 3, 8; 10. 19, 20. Ep. 2. 14.

y ch. 25. 16; 40. 20. 1 Ki. 8. 6. He. 9. 2, 3.

z ch. 25. 17-22; 37. 6-9; 40. 20. Le. 16. 2, 13. Nu. 7. 89.

a ch. 40. 4, 22, 23. He. 9. 2, 6.

b ch. 36. 37; 40. 5. He. 9. 2, 6, 10. 20. Jn. 10. 9; 12. 26.

c ch. 36. 38. These veils signified the manhood of Christ, He. 10. 19. the ceremonial law, Ep. 2. 14. and the visible heaven, Ac. 3. 21.

CHAP. XXVII.

a ch. 38. 1-7, 29. 36-39; 40. 10. Nu. vii. Mat. 23. 19. He. 13. 10. Eze. 43. 13, &c. 6. 9.

3 The altar of burnt-offering is an elect type of Christ. 1. It was *one*, so we have but *one sacrifice*. 2. It had four horns, to which the victims were bound, denoting that the four quarters of the earth will be finally bound captive in love to Christ. 3. It had *instruments for all the work*, typifying that Christ has all fulness in himself. 4. It was *most holy*, so whosoever is in Christ is also holy. 5. It was *hollow*. Christ having humbled or emptied himself of his glory for a time. 6. The wood was *overlaid with brass* to protect it from the fire, so are believers protected while tried in the fire of affliction.—*C.*

1 The length was nine feet two inches, and the height five feet and a half.

b Ps. 118. 27. 1 Ki. 1. 50; 2. 28. He. 7. 25. Jn. 12. 2.

2 The horns were projecting portions of the framework, at the four upper corners, modelled probably into the form of curved horns. Upon the horns the blood of all sacrifices was sprinkled. Le. 4. 7. It would also appear from Ps. 118. 27. that the sacrifices were fastened to them; and all who were in danger, or who were persecuted, fled to the altar and laid hold on the horns. 1 Ki. 1. 50. The brazen altar was placed in the court, in front of the tabernacle.—*P.*

c Job 6. 12. Zec. 6. 1. Mi. 4. 13. Nu. 10. 36. Re. 1. 15.

d 1 Ki. 7. 40. 2 Sa. 2. 13. Le. 10. 1; 16. 12.

e Or, *sieve*, Am. 9. 9.

f ch. 25. 14, 28; 30. 4. Ac. 9. 15. Ep. 3. 8. 1 Co. 1. 23; 2. 2. 2 Co. 4. 5. 2 Ti. 3. 1. This altar, squared and horned, typified Christ in his humiliation as an all-sufficient Saviour.

g ch. 25. 5, 40; 26. 36. Ac. 7. 44. He. 8. 5. 1 Ch. 28. 11-19. Col. 2. 23. Mat. 15. 9.

3 Heb. *he showed.*

h ch. 38. 9-20; 40. 8, 33. Ps. 100. 4; 116. 17-19.

4 Almost sixty-one yards. This court typified the debased state of Christ and the visible church. By divine ordinances and protection Christ and his church are separated from the world.

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inwardly decked with all the golden glories of Godhead and the pure graces of manhood! I see how everything about him, as Mediator, is founded and fixed in, erected and joined together, according to the love and by the infinite wisdom and power of God. Let me behold, likewise, the Christian church, outwardly despicable in the view of a carnal world, but inwardly decked, established, and knit together by every precious ordinance, spiritual grace, faithful minister, or true saint! Let my entrance into her be by Jesus Christ, the door, the way, the truth, and the life: and amidst all my outward infirmities, let me be all-glorious within, a meet habitation of God through the Spirit! Thus shall I have access with boldness, by the blood of Jesus, into the sanctuary of fellowship with God on earth, and in due time into the heavenly state, the holiest of all.

CHAPTER XXVII. REFLECTIONS.—Since I have the once debased the all-atoning, all-perfect, powerful, and all-accessible Jesus for my altar;—since I have his church and ordinances for a court and place of worship, divinely bounded and protected;—the oracles, gifts, and graces of his Spirit, for my all-illuminating oil;—let me, conscious of crimes unnumbered, flee to him as my refuge, and by faith lay hold on his horns of saving power and authority. Let me give up myself, and all that I have, to God through him; that

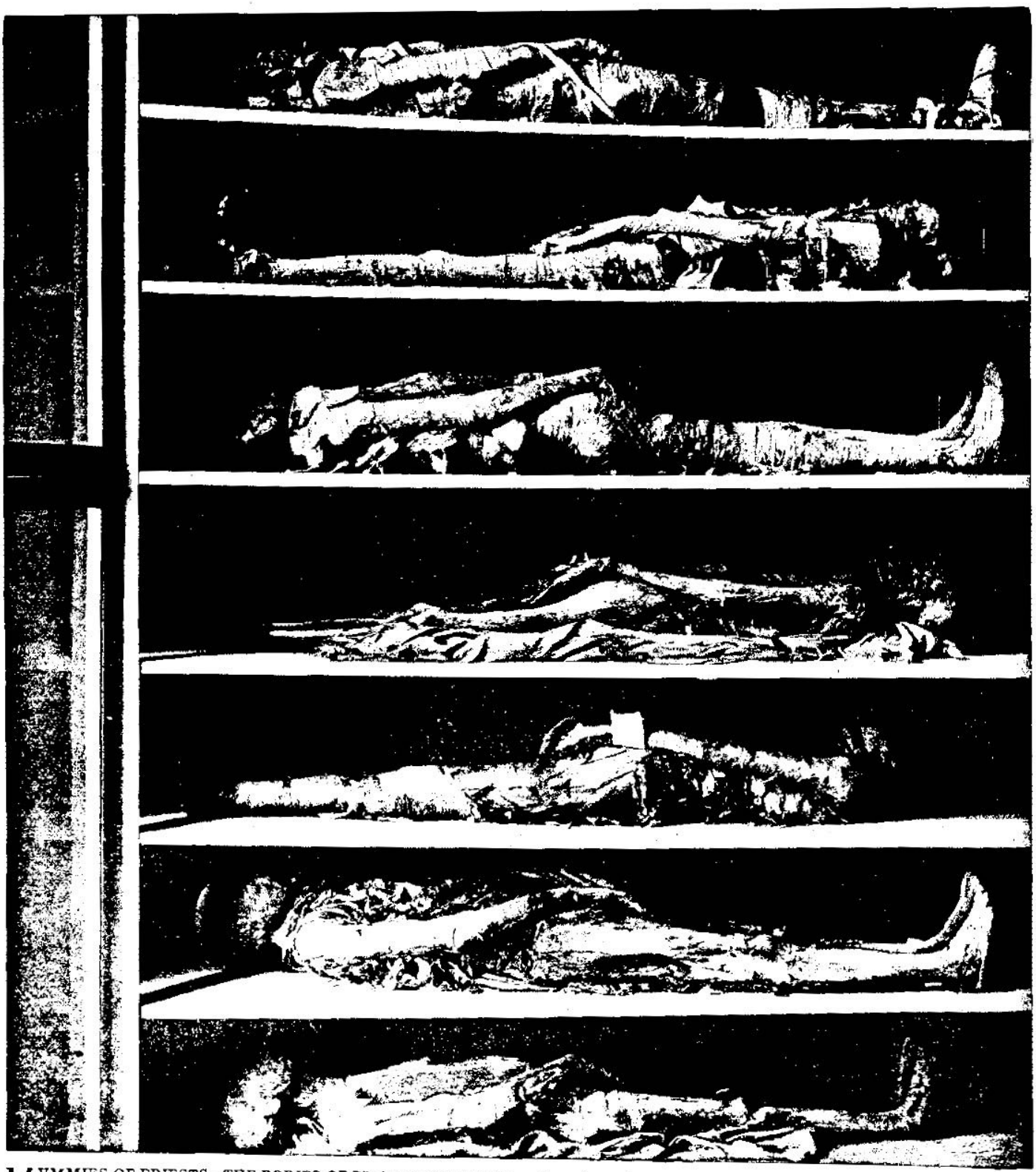

MUMMIES OF PRIESTS—THE BODIES OF PRIESTS EMBALMED BEFORE AARON AND HIS SONS WERE APPOINTED TO THE PRIESTHOOD IN ISRAEL. [EXODUS, xxviii: 1.]—"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." The difference between the functions of the priests in Egypt and the priests in Israel were as great as the difference between the Apis Bull, the god of the Egyptians, and the Holy Law of God. The priests of Egypt had a work to do which kept the people degraded. The priests of Israel performed a work that gradually elevated and ennobled the people. The view we give above is a picture taken in the Gizeh Museum. By the special request of E. Brugsch Bey, the doors of this book-case-like framework in which the priests were placed one upon another were opened so that our artist had the opportunity of direct access to the priests by his camera. There were a great many in the same room, of which the above picture gives us a fair sample. They are well preserved mummies, and illustrate for us how thoroughly the ancient Egyptians understood the art of embalming.

west side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen[5] cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits:* their pillars three, and their sockets three.

16 And for the gate of the court *shall be* an hanging of [t]twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty[6] everywhere, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee [k]pure oil-olive beaten for the light, to cause the lamp to burn[7] always.[8]

21 In the tabernacle of the congregation[9] without the vail, which *is* before the [l]testimony, Aaron and his sons shall [m]order it from evening to morning before the LORD. *It shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

1 *Aaron and his sons are set apart for the priest's office.* 2 *Holy garments are appointed.* 6 *The ephod.* 15 *The breastplate with twelve precious stones* 30 *The Urim and Thummim.* 31 *The robe of the ephod, with pomegranates and bells.* 36 *The plate of the mitre.* 39 *The embroidered coat.* 40 *The garments for Aaron's sons.*

AND [a]take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* [b]Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make [c]holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all *that are* wise-hearted,[d] whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments[1] which they shall make; [e]a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take [f]gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And[g] they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the [h]curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And[i] thou shalt take two onyx-stones, and grave on them the names of the children of Israel.

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, [k]according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt [l]put the two stones upon the shoulders of the ephod, *for* stones of memorial unto the children of Israel: and Aaron shall bear[2] their names before the LORD upon his two shoulders for a memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the [m]breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, thou shalt make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of [3]stones, *even* [n]four rows of stones; *the first* row *shall be* a sardius,[4] a topaz, and a carbuncle: this *shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

A.M. 2513. B.C. 1491.

[5] Nine and one-fourth yards.

[6] Twelve yards. This court was sixty-one yards long, and thirty and a half broad. See ch. 26. 31, 36.

[8] Heb. *fifty by fifty.*

[k] ch. 30. 8. Le. 24. 2, 3. Re. 21. 4. 1 Ch. 4. 40. 2 Ch. 29. 35. 2 Ch. 13. 7.

[7] Heb. *to ascend up.*

[8] The word of God is a lamp to our feet, Ps. 119. 105, and this *lamp* should burn—rather *ascend always.* 1. In our meditation (day and night), Ps. 1. 2. Ps. 4. 4. v. In our conversation with one another, Matt. 5. 16. Lu. 24. 32. 3. In love, benevolence, and holiness of life, Jn. 13. 35. 1 Jn. 2. 10. 2 Pe. 1. 5–8. C.

[9] The whole tabernacle was an oblong square, or parallelogram, fifty-five feet in length, by eighteen feet in breadth and height. The interior was divided into two apartments, of which the outer was called *the holy place*, or *holy of holies*. The hanging that separated these apartments was called the *vail*: and hence the expressions *within* and *without* the vail. The people were never admitted to either of these apartments. The priests alone went into the outer, and the high-priest once a year into the inner. The *most holy place* contained only the ark and its contents: the *holy place* contained the altar of incense, table of show-bread, and candlestick. The open court in front of the tabernacle contained the brazen altar and laver.—C.—The inner or most holy place was a perfect cube, measuring ten cubits each way: the outer or holy place was double the size, being twenty cubits long by ten wide and ten high.—*P.*

[l] ch. 25. 21; 26. 33–35. Le. 8. 8.

[m] ch. 30. 8. Le. 24. 3, 4. 1 Sa. 3. 3. 2 Ch. 13. 11. Mal. 2. 7. Hb. 5. 8, 9. This oil denotes the Holy Ghost in his gifts, graces, and miracles.

CHAP. XXVIII.

[a] Le. 8. 2. He. 5. 4, 5.

[b] ch. 6. 23. Le. 10. 1, 12. Nu. 3. 2, 3, &c. 1 Ch. 6. 3, 49, 24. 1, 2.

[c] ch. 29. 5, 6, 8, &c. 39. 2, 30, &c. 2 Ch. 5. 12. Is. 61. 10. Re. 19. 8. Ps. 132. 9, 16.

[d] ch. 31. 3. 35. 31, 35. 36. 2. Ch. 2. 14. Pr. 8. 14–20.

[1] The high priest's dress was common to the other priests, the two shoulder-piece, the breastplate, the Urim and Thummim, the robe of the ephod, the mitre, the coat of fine linen, the bonnets, and the linen breeches. The *ephod* was a close embroidered robe, reaching from the shoulders to the knee, confined there by the *girdle*. On each *shoulder-piece* was a socket of gold, containing an onyx stone, with the names of the tribes graven on it. The *breast-plate* were twelve gems, also having the names of the tribes. The typical bearing of these is very significant. Is. 49. 1 Pe. 2. 5, 9. Re. 1. 6. 5. 10. 19. 9. He. 9. 24. The *Urim* and *Thummim*, or "lights and perfections," were identical with the gems in the breastplate, compare ver. 29 with ver. 30; ch. 39. 8 with Le. 8. 8. As responses were anciently obtained by them, so will it be still. Our High-priest has all men constantly upon his heart, and is continually making intercession for them. The *robe of the ephod* was a long, blue linen gown, reaching to the ankles, and decorated with pomegranates and bells. Christ's robe of right eousness covers the whole man. The *mitre* was a turban of fine linen, having a plate of gold, which the ministers wanted. The believer's diadem will be *a crown of glory that fadeth not away.* The *linen breeches* reached from the loins to a little below the knee, and were made tight by being strongly drawn close like a purse.—C.

[e] ch. 29. 5, 30. 30, 31. 39. 2–26. Re. 1. 13. 7. Ec. 3. 6. Ca. 3. 10. 26. 3. 21, with Ju. 17. 5. 18. 14, 17, 18. 1 Ti. 3. 16.

[f] ch. 25. 3, 4. 35. 5, 6, 23. 36. 3. Ps. 132. 9. He. 2. 17. 9. 12, 24. These names denote Christ's holy manhood in his mediatorial office and surety-righteousness.

[g] ch. 39. 2–8. Le. 8. 7. 1 Sa. 2. 28, 34. 1 Ki. 2. 26. 2 Ki. 2. 13. 9.

[h] Or, *embroidered.* Re. 1. 13. Is. 11. 5.

[i] ch. 39. 6, seven, &c. Ca. 8. 6. Is. 62. 63. 33. 22. 1 Ki. 18. 24, 25, 26. Ro. 8. 33. He. 7. 25, 26, 9. 24. Jude vii.

[k] Ge. xxix. xxx. ch. 1. 2–5. Nu. 1. 2. xxv. xxxiv. 1 Ch. 2. 1, 2.

[l] ch. 39. 7. 19. 9. 6. 35. 27. Le. 8. 8, 9. Jn. 1. 29. He. 7. 25, 26, 9. 24. 1 Jn. 2. 1, 2.

2 Christ loves all them, and presents them before God.

[m] ver. 29, 30. ch. 39. 8, 9. Le. 8. 8. Is. 59. 17. Ps. 89. 28, 132. 9.

3 Heb. *fill in it a filling of stone*

[n] Re. 21. 19, 20. Mal. 4. 3. ch. 39. 10, &c.

4 Or, *ruby.* This breastplate denotes the church, in which all people are ranked, and the covenant of grace by which they are immovably fixed in Jesus' heart, that he may be ever mindful of them.

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in his courts I may behold his person and work, and worship him in fear. Let me, whether minister or private Christian, exert myself that the word of the Lord may have free course and be glorified; and, with exercised gifts and graces, let me shine forth as a light in the house of my God.

CHAPTER XXVIII. REFLECTIONS.—Come, my soul, is not the smell of my Redeemer's garments, his unspotted manhood, his mediatorial office, and his everlasting righteousness, as of a field which the Lord hath blessed! Are not these for glory and for beauty to himself and to his people! Is he not everyway fitted to attract the admiration of angels and of men! everyway qualified to atone for, to remember all men, and present them before God! Are not even the appearances and actions of his debased state calculated to promote his own and his Father's honour and our everlasting happiness! Let me then behold and receive him as the great High-priest of my profession; behold how, in his manhood, in his mediatorial office, and finished righteousness, he bears the names of all people in all their diversified conditions, and supports and presents them before God! What sweet fruits and joyful sounds of gospel grace issue from his incarnation, righteousness, and intercession! In what a dignified manner hath he put away our sins that we

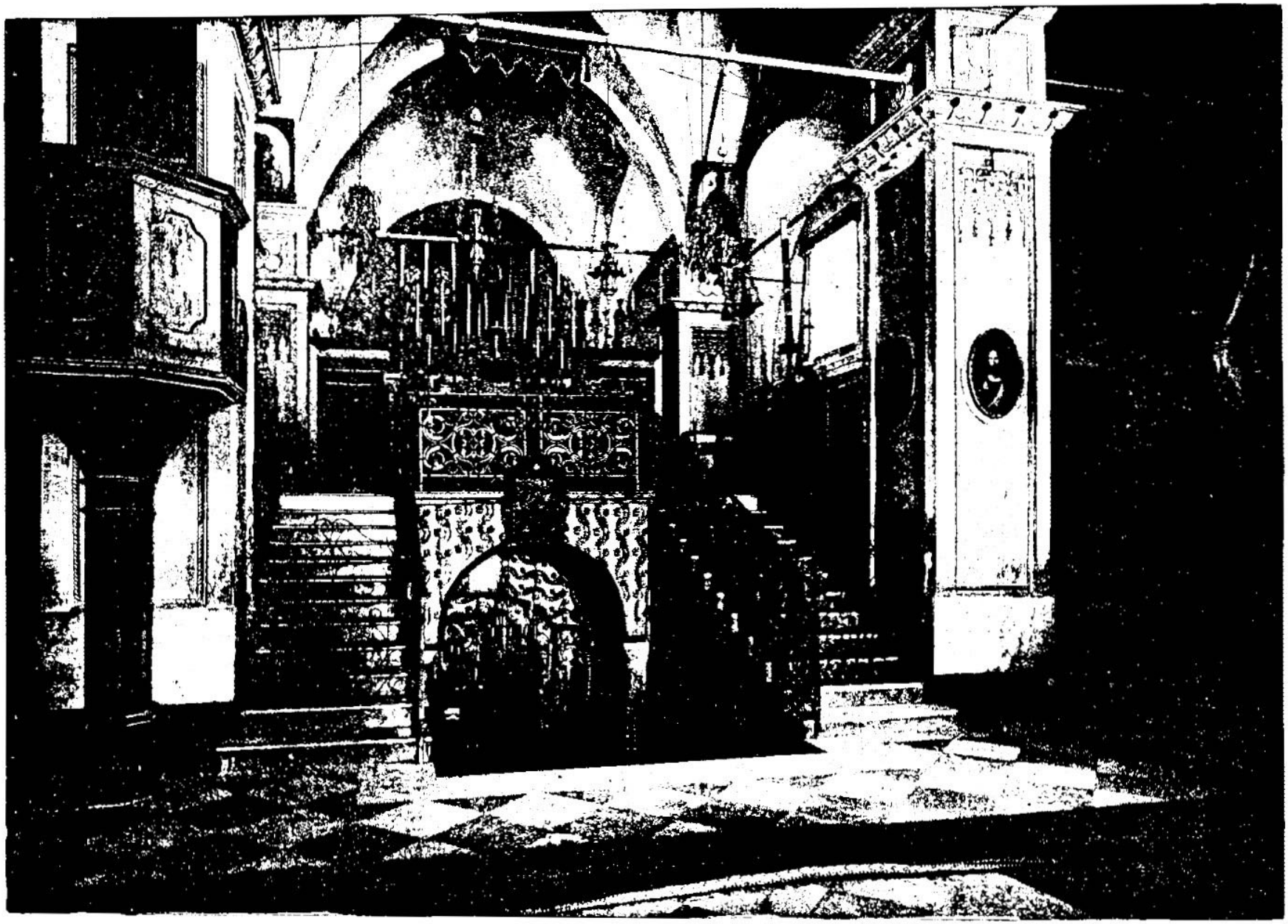

INTERIOR LATIN CHURCH OF ANNUNCIATION, NAZARETH—STANDING OVER THE SITE OF THE HOME OF JOSEPH AND MARY IN WHICH CHRIST GREW UP. [EXODUS, xxviii: 36.]—"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD." All the rites and ceremonies, and types and shadows, and burnt offerings and sin offerings and peace offerings that were used by divine appointment among the children of Israel tended to teach two great truths: first, that the Lord God is holy, and second, that he demands holiness on the part of his people. For two thousand years God was preparing the children of Israel through the appointments of the Jewish church for the coming of His own Son. The Church of the Annunciation in Nazareth stands as a memorial of what the angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God." This church is situated within the walls of the Latin monastery in Nazareth and is generally the first place visited by travelers to this city of our Savior's boyhood.

20 And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their enclosings.[4]

21 And the stones shall be [c]with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be [f]according to the twelve tribes.

22 And[g] thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten[5] in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall [r]bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.[6]

30 ¶ And thou shalt put in the breastplate of judgment the [t]Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make [u]the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be [w]not rent.[7]

33 And *beneath* upon the hem[8] of it, thou shalt make [x]pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and [y]bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his [z]sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a [a]plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace,[9] that it may be upon the mitre;[1] upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [b]bear the iniquity[2] of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the [c]coat of fine linen, and thou shalt make the [d]mitre *of* fine linen, and thou shalt make the [e]girdle *of* needle-work.

40 ¶ And [f]for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [g]anoint them, and consecrate them,[3] and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen [h]breeches to cover their[4] nakedness; from the loins even [i]unto the thighs they shall reach.[5]

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they [k]bear not iniquity, and die. *It shall be* a statute [l]for ever unto him, and his seed after him.

CHAPTER XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt-offering.* 43 *God's promise to sanctify and dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: [c]Take one young bullock and two rams without blemish,

2 And [b]unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; *of* wheaten flour shalt thou make them.

A.M. 2511. B.C. 1491.

4 Heb. *fillings.*

c See ver. 9, 12, 29.

f ver. 10; ch. 2, 1-3 Nu. 1, 18 & 2. xxvi. 2 Co. 11, 32. Col. 2, 5.

g ch. 39. 15-21. Ca. 2. 2015, 14.

5 These fastenings denoted how firmly, closely, and divinely the faithful of the church are connected with Jesus' heart.

r Ca. 8. 6. Is. 49. 15, 16. 1 Pe. 5. 7. He. 7. 25; 9. 24. Ro. 8. 34. See ver. 9-21, 29.

6 'The breastplate of judgment' was so called, because the high-priest wore it whenever he consulted the Lord about the concerns of religion and government, in order to deliver the *judgment of God* to the rulers in the congregation. It was a piece of fine linen cloth, woven, dyed, and embroidered, like the golden ephod, and being doubled it was a span square. Upon it were fixed twelve precious stones, set in sockets, or sockets of gold; and on each of them was engraven the name of one of the sons of Israel; these being considered as the representatives of the twelve tribes. It is doubted whether the name of Levi was engraven, as that tribe might be sufficiently represented by the high-priest himself, or whether Manasseh and Ephraim had each a separate stone as forming two tribes; but the text seems to imply that the names of all Jacob's sons were engraven and no other. —*Scott.*

t What the Urim and Thummim, or *lights* and *perfections*, were, I cannot certainly tell; perhaps God himself formed it, and by it the priest knew the mind of God, i. e. 8. 7. Nu. 27. 16, 21. De. 33. 8. Ju. 1. 1 Sa. 14. 18, 23, 28. 2 Sa. 23. 9-12. Ezr. 2. 63. Ne. 7. 65. Is. 11. 2, 3. Co. 2. 3.

f ch. 39. 22-26. Le. 8. 7. Ju. 1. 14. He. 7. 26. 2 Co. 5. 21; 12. 4.

u Ju. 19. 23. 1 Co. 1. 10, 13. 1 Te. 1. 3. Ga. 1. 8, 9. Ep. 4. 3-16.

7 'And there shall be an opening for the head in the centre of it; and there shall be a fringe round the opening of woven work, like the opening of a coat of mail shall it be, that it be not rent. —*P.*

8 Or, *skirt.*

x ch. 39. 23-26. Ca. 4. 3; 6. 7; 7. 3.

A.M. 2513. B.C. 1491.

y He. 5. 7; 7. 25. Ps. 89. 15. 1 Ti. 1. 5; 2. 13.

z He. 5. 7. Jn. 11. 42. Ps. 89. 15. 2 Th. 3. 1.

a ch. 39. 30. Le. 8. 9. He. 7. 26. 2 Co. 5. 21. 1 Co. 1. 30. Zec. 14. 20. Ps. 95. 5. Eze. 43. 12.

9 Or, *on a blue ribbon.—P.*

1 It was a kind of crown made of reflections, somewhat in the form of a grenadier's cap.

b Le. 10. 17. Nu. 18. 1. Is. 64. 6; 53. 6, 11, 12. Ju. 1. 29. 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18. Ep. 1. 6, 7. 1 Jn. 1. 7; 2. 1, 2.

2 This expression here signifies, that he should be answerable for anything in the service of the sanctuary that was not according to the divine commands, and to declare that their gifts and sacrifices should be accepted only through the mediation of the great High-priest.—*P.*

c See ver. 4, 6, 8 & 28, 37. Le. 8. 7, 8. 16. He. 7. 26. Ja. 1. 21. Re. 19. 8. Is. 61. 10. Ps. 132. 9, 16.

d Eze. 21. 26. 1 Co. 4. 20, 21. 2 Co. 10. 4, 6.

e Is. 11. 5; 22. 21. Ep. 6. 14. 1 Pe. 1. 13.

f ch. 39. 27-29. Le. 8. 13. Is. 61. 10. Ps. 132. 9. 2 Co. 5. 21. 1 Co. 1. 30.

g ch. 29. 7; 30. 23, 30; 40. 15. 1 Jn. 2. 20, 27. 2 Co. 1. 21, 22.

3 Heb. *fill their hand.*

h ch. 39. 28; 28. 26. Re. 3. 18; 16. 15. Re. 6. 17; 13. 14.

4 Heb. *flesh of their nakedness.*

i 1 Co. 1. 30; 12. 23, 24. 2 Co. 5. 21.

k Heb. *be.*

l Ps. 5. 5, 6. Hab. 1. 13. Mat. 22. 12, 13.

l Ge. 17. 7. ch. 12. 17.

CHAP. XXIX.

a Le. 8. 2-30; 9. 2; 14. 4-32. ch. 12. 5. Mat. 1. 19. He. 7. 26. 1 Pe. 1. 19. 2 Co. 5. 21.

b ch. 12. 8. Le. 2. 11. 6. 16, 17. 1 Pe. 2. 22. Jn. 3. 34. 1 Co. 5. 7. 2 Co. 1. 21, 22.

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die not! And, though in all things he must have the pre-eminence, let me, and all his children, be arrayed in the priestly robes of righteousness imparted, grace implanted, and of a holy conversation; and let me ever remember that it is death, eternal death, to all, but chiefly to ministers, if they attempt to serve God without putting on the Lord Jesus, as made of God to them righteousness, sanctification, and redemption.

CHAPTER XXIX. Ver. 1. Their oblations signified that they and their services should be holy, gracious, and excellent. Their washing signified justification and regeneration by the blood and Spirit of Christ.—[*The priest's office.*] The priestly office, being not only an eminent type of Christ, but likewise of all believers, who are 'a royal priesthood,' 1 Pe. 2. 9, the work of consecration demands our special notice. (1) In the three animals for sacrifice we have the surrender

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto[c] the door of the tabernacle of the congregation, and shalt [d]wash them with water.

5 And thou shalt take the [e]garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod;

6 And thou shalt [f]put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the [g]anointing oil, and pour *it* upon his head, and anoint him.

8 And[h] thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and put[i] the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt [k]consecrate Aaron and his sons.[5]

10 And thou shalt cause a [l]bullock to be brought before the tabernacle of the congregation; and [l]Aaron and his sons shall put their hands upon the head of the bullock.[6]

11 And thou shalt [m]kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt [n]take of the blood of the bullock, and put *it* upon the [o]horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And [p]thou shalt take all the fat that covereth the inwards, and the caul[7] *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But[q] the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering.

15 Thou[r] shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And [s]thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and [t]wash the inwards of him and his legs, and put *them* unto his pieces, and unto[8] his head.

18 And thou shalt burn [u]the whole ram upon the altar: it *is* a burnt-offering[9] unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the [x]other ram; and Aaron and his sons shall [y]put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and [z]take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [a]the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be [b]hallowed, and his garments, and his sons, and his sons' garments with him.[1]

22 Also[c] thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration;

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt [d]wave them *for* a wave-offering before the LORD.

A.M. 2513. B.C. 1491.

[c] Le.1.3,5,14,4.8.3-5; 12.6.Nu.8.9-11.

[d] Le.8.6; 14. 9; 15. Nu.8.7. Le.1.36. Jn. 3. 25.He.1.5,6. Re. 1. 5,6. He. 9. 13, 14,19,22. 2 Pe.1.3,5. Re 1. 5,6.

[e] ch.28.2-41. Le.8.7-9. Je.27.6,31.22. He.10. 5,11.42.1,6.1 Thes.5.

[f] ch.28.36-38. Le.8. 9. Re. 1. 13.4.9. Phi.2.5 -11. Ps.21.3,4.

[g] Le.8.12. ch. 30.25. Is.61.1,2,3. Jn.3.34.

[h] Le.8.13. ch.28.40-42. 35.27-29. 2 Ch.5.11. Ro 5. 19. 1 Ki. 6a. 20. Ps. 132.9,16.

[i] Heb. *bind.*

[k] Heb. *fill the hand of,* ch.29.33. Re. 10. 5; 7. 28. Is.61.1. Jn 3. 34. Re.1 5,6. Le. viii. 1a. Nu.vii. Zec. 13. 7. Ps. 80.17.

[5] The mode of consecration, or formal designation to the priestly office, is indicated in these words; 'Thou shalt fill the hand of Aaron and the hand of his sons,' i.e. thou shalt place in their hands the instruments and emblems of their office—probably the parts of the sacrifice and oblation mentioned in ver. 22-24. —*P.*

[l] Le. 4. 3, 4; 8. 2, 14. Nu.8.8-10.

[m] Le.1.4;8. 2, 14. Is 53.6 -8.2 Co.5.21.

[6] The putting of their hands on the head of the victim symbolized the transference of their guilt to the animal about to be offered in sacrifice. Here, in fact, the great doctrine of vicarious satisfaction is set forth.—*P.*

[n] Le.1.3;4.4,15; 16. 27. Nu.8. 15. He.9. 14, 28. Mat. 20.28. 1 Pe. 2. 24,3.18.

[o] Le 8.15;4.7; 16.18. Jn.17. 19. He.5.8,9. 10.

[p] ch.27.2;30.2.

[q] Le. 3. 3;4. 8-21; 8. 16. Ps.22.14. Jn. 19. 27. Mat. 26.38.

[7] Or, *midriff.*

[r] Le. 4. 2, 13, 19, 22; 16. 27; 8.17. He. 13.11-13.

[s] Le. 1. 2-13; 8. 18. ver. 20. Ga.4.4,5. Is.53. 6a.52.

[t] See ver.11,12.

[u] Le.1.8,9,12, 13. Jn. 17. 20. He.2.18; 4.15;7. 26;9.14.

[8] Or, *upon.*

[x] Le.1.9,13. Mat.20. 26. Tit.2 14. 1 Pe. 2.24; 3.18. Is.53.10. Is.9.5,7.

[9] Every sacrifice of an innocent animal, imputed the sinfulness of the offerer, and its being offered in his stead. In this case also, Aaron and his sons were to lay their hands on the head of the victim, to denote that their guilt was transferred to it. This sacrifice also denoted the entire surrender of the offerer to the service of God, in soul and body, in the duties to which he should be called.—*A.*

[y] ver.3. Le.8.22;3.1-26

[z] ver.10,15. Le.3.2, 8,13. Mi. 5. 5. Ep.2.14, 15.

[a] Le.8.23, 24;14. 14 17,28,29. He. 5.8, 7.19. 1 Th.5.23.1 Co.1.30.

[b] Le.8 30. ch.30.25-32. This purification by blood and oil, signifying the righteousness and blood of Christ, imported that their whole man was dedicated to, and fitted for, the immediate service of God, Is.11 2-4;61.1-3. Jn. 3. 34. Eze. 36. 26,27.

[c] He.9.22; 10.19. Jn. 17.19.

[1] This remarkable ceremony appears to have been intended to indicate the complete dedication of the priests to the service of the Lord, and their complete purification by blood. The ears, as organs of hearing, were representatives of the mental powers; the hands and feet, as instruments of acting, represented the life and walk.—*P.*

[d] Le. 8. 25-27;9. 14. ver.23.

[d] Heb. *shake to and fro,* ver. 26, 27. Le.8.27,29;9.22; 10.15; 14. 12, 21; 7. 30; 23. 20. Nu.6.20.

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of life to God. (2) In the three forms of bread the surrender of the means of life. (3) In the consecration, we may remark the washing of Aaron and his sons. In this we have set forth, in emblem, the introduction of believers, 'by the washing of regeneration,' and renewing of the Holy Ghost, Tit. 3. 5; in the clothing we have their justification by 'the righteousness which is of God through faith,' Phi. 3. 9; in the crowning we have that honour to which the Father raises all who serve the Son, Jn. 12. 26; in the anointing we have that outpouring of the Spirit by which believers are endowed, instructed, and qualified for the holy offices and duties to which they are called, 1 Jn. 2. 20, 27; while in the girding of the garments we have that firm determination with which true believers maintain their principles and protect their graces. Farther, in *the laying of their hands* on the head of the sacrifice, Le. 16. 23, we have Christ confessing, not his own sins (for he knew no sin), but our sins which he bore, 1 Pe. 12. 24; and we have believers repeating daily in the Lord's prayer, 'forgive us our trespasses.' In the killing of the sacrifices we have the mortification of sin as an indweller, and the death to sin as a ruler, Ro. 8. 13; 6. 18. In the commencement of the sacrifice with the inwards, especially with the fat, as the emblem of abundance, health, ease, we have that purification as by fire of the inner man, which God specially desires, Ps. 51. 6, while in the final and total burning of the outwards, and more worthless inwards, we have the final and total deliverance of believers from the body of sin and death, Ro. 7. 24, 25. The *ear* of Aaron and his sons was first touched with the blood, for 'faith cometh by *hearing*,' and nothing to a sinner is worth the hearing but the 'blood that cleanseth from all sin,' 1 Jn. 1. 7. The *thumb*, the chief instrument of *holding*, and the thumb of the *right hand*, as the emblem of active power, was next touched; then the *great toe* of the right foot, the chief supporter of speedy and equable movement in walking or running, the Spirit signifying the need of pardon to the active powers of the whole man. Next the blood was sprinkled *round about* the altar, to remind believers of the sinfulness of their holy things. Finally the blood, the emblem of redemption; the oil, the emblem of the Spirit, were conjointly sprinkled upon Aaron and his sons, and their garments, thus reminding us that it is the Spirit that 'applies to us the redemption purchased by Christ, provoking faith and thereby uniting us to Christ in our spiritual life.' Aaron and his sons thus consecrated, appear to give a *wave-offering*, which moved by their hands, as a branch moves in every wind, and to every quarter of the earth, acknowledged the Lord, who, 'as far as the east is from the west, removes our transgressions,' Ps. 103. 12. He likewise offered a *heave-offering;* that is, *heaving* upwards the sacrifice, as an emblematic address to 'our Father who is in heaven,' and 'who, as the heaven is high above the earth, hath love so great to them that fear him,' Ps. 103. 11. *The high-priest's garments were hereditary*, ver. 28, so is the righteousness of God, upon the High-priest of our profession, Christ Jesus, He. 3. 1, 'unto all and upon all that do believe,' Ro. 3. 22. Aaron and his sons did *eat* in the *holy place;* even so, 'whether we eat or drink, or whatsoever we do, (should be) all to the glory of God,' 1 Co. 10. 3. They were consecrated *seven days*, which represent all time; one week being a repetition of another, and denote the perpetual service which the eternal One requires. *C.*]

Ver. 7. The common priests were, at least at first, anointed by sprinkling; but the high-priest had oil poured out plentifully upon his head, Ps. 133. 3.

Ver. 12. The brazen altar was thus solemnly sanctified, that it might sanctify the offerings of the people.

Ver. 19. This was a kind of *peace-offering*, to thank God for calling them to the office, and to solicit his assistance in the discharge of it.

REFLECTIONS.—Through these dark shadows of good things to come, these washings, arrayings, oblations, and unctions, I look to Jesus and his ransomed offspring. I see his solemn call to his work, and theirs to their station. The infinite purity of his Godhead, the perfect holiness of his manhood; the complete humanity which he assumed; the extensive office which he undertook; the humble obedience which he fulfilled; the unbounded influences of the Holy Ghost which he received—fully qualified him to offer himself in his death, and to make continual intercession for us.

25 And thou shalt receive them of their hands, and [r]burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD; it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and [s]wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the [t]heave-offering which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

28 And[h] it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And [u]the holy garments of Aaron shall be his son's after him, to be [k]anointed therein, and to be consecrated in them.

30 *And* that son[l] that is priest in his stead shall put them on [v]seven days,[9] when he cometh into the tabernacle of the congregation, to minister in the holy *place*.

31 And thou [m]shalt take the ram of the consecration, and seethe his flesh in the holy place.[1]

32 And Aaron and his sons shall [n]eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a [o]stranger shall not eat *thereof*, because they *are* holy.

34 And [p]if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [q]seven days shalt thou consecrate them.

36 And thou shalt [r]offer every day[2] a bullock *for* a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt [s]anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar [t]most holy: whatsoever toucheth the altar shall be holy.[3]

38 ¶ Now this *is that* which thou shalt offer upon the altar; [u]two lambs of the first year, day by day, continually.[4]

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer [v]at even:

40 And with[5] the one lamb a [w]tenth-deal[6] of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin[7] of wine *for* [x]a drink-offering.[8]

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a [y]continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD; [b]where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and *the tabernacle*[9] shall be sanctified [c]by my glory.

44 And [d]I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And[e] I will dwell among the children of Israel, and will be their God.

46 And[f] they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: [g]I *am* the LORD their God.

CHAPTER XXX.

1 *The altar of incense.* 11 *The ransom of souls.* 17 *The brazen laver.* 22 *The holy anointing oil.* 34 *The composition of the perfume.*

AND thou shalt make [a]an altar to burn incense upon; *of* [b]shittim-wood shalt thou make it.

2 A cubit[1] *shall be* the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits *shall be* the height thereof; the horns thereof *shall be* of the same.

3 And thou shalt overlay [c]it with pure gold, the top[2] thereof, and the sides[3] thereof round about, and the horns thereof: and thou shalt make unto it a [d]crown of gold round about.

4 And [e]two golden rings shalt thou make to it under the crown of it, by the two [4]corners thereof; upon the two sides of it shalt thou

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A.M. 2513. B.C. 1491.

r Le.8.28; 1.9,13,17. Is.53.4,5,10,11. Ep.5.2. He.10.12,14.

s Le.8.29; 7.14,34. ver.28. Ps.99.6.

t Le.7.30-32. Nu.15.19,20; 18.19,20-28. 1Ki.8.63. 2Ch.30.24; 35.7,9. Ezr.6.17; 8.35. Ne.12.44,47. Da.12.6; 8.13.

u Le.7.30-34. See ver.27.

k ver.7. 1Sa.16.3; 28.12. 2Ki.9.3,6. 1Ch.29.22. Ps.89.20. Is.61.1. Lu.4.18. Ac.4.27; 10.38. 2Co.1.21. 1Jo.2.20,27.

l ch.40.13-15. Nu.3.3. 1Ch.29.22. 2Ch.6.41. Ps.132.9,16. Is.61.10. Re.1.6; 5.10; 20.6.

v Le.8.33,35; 9.1. Nu.6.9. Ezr.6.22. Ne.8.18. Lu.2.21. Ac.21.26,27.

m Le.8.31; 9.15,23. 1Ki.18.33-35. Ps.4.5.

n Le.8.31,32. Nu.18.9-11. Mat.12.4. Lu.6.4. 1Co.9.13.

o Le.22.10,12,13. Nu.18.4,7.

p ch.12.10; 16.19. Le.7.18,19.

q See ver.30,37. Le.8.33.

r ch.40.12. Le.8.33,34. Ezr.43.26. 45.18,20. 2Ch.29.24. He.2.17; 9.14.

s A young bullock was to be offered every day during the seven days' consecration for atonement, or rather atonements, for cleansing or expiating both them and the altar. When the victim was slain, the altar was sprinkled with blood, thus denoting that all things were purged with blood of atonement in the service of God.—*J.*

t ch.30.29,40.10.

A.M. 2513. B.C. 1491.

f Mat.23.19. Heb.9.1,2,6,7,21,22; 10.29; 13.9,10. 1Pe.2.5. 1Co.10.16,18,21.

g This signifies, 1. That nothing unclean ceremonially should ever be permitted to touch the altar; and 2. That the altar itself being consecrated as the medium of sacrifice to God, whatever offering was laid upon it was made holy.—*J.*

w ver.42. Nu.28.3,6,10,15,23,24; 29.6,11,16,19,22,25,28,31,34,38. 1Ki.18.29. 2Ki.3.20. 1Ch.16.40.

x The *morning* and *evening* in every well-regulated family, afford such relaxation from business, as to mark the ordinary hours of united prayer. The day and the night are faithful in their courses, Ge. 8.22, should not Christian families remember their stated hours of prayer?—*C.*

y ch.12.6. 1 Pe.2.20. He.9.26.

5 The annexing of *meat offering* and *drink-offering* imported that Christ's oblation of himself for us brings not only redemption, but a fulness of spiritual provision and comforts.

y ch.16.36. Nu.28.5. 1 Jo.5.5,8,9.

8 *A tenth-deal*, about three quarts, wine measure.—*C.*

7 *An hin*, about five quarts.—*C.*

a Nu.15.5. Jn.6.55.

8 The sacrifice indicated the necessity for an atonement by blood—without shedding of blood there could be no remission. The offering of flour, oil, and wine indicated the necessity for a dedication of our persons and property to the service of God.—*P.*

a ch.30.8. Da.8.13; 9.21; 12.11. He.13.8; 10.10,14. Ga.2.20.

b ch.25.22; 30.36; 40.34. Le.1.1. Nu.17.4. 2 Co.5.19. 1 Pe.1.18,19.

9 Or, *Israel*.

c ch.40.34-38. Nu.9.15-22. 1 Ki.8.10. Is.6.1, 3,4. 60.3.

d Jn.10.36. Jude 1. Re.7.5,6. Le.21.8. 1 Th.5.23.

e Le.26.12. 2 Co.6.16. Ex.29.45. Ps.68.16. ch.25.8. Ps.78.60. Re.21.3. Zec.2.10; 13.9. Jn.14.23,24.

f See ch.6.7; 16.12. Ge.28.26; 33.20; 34.27; 36.38; 39.26.

g ch.20.2. Ps.50.7,8. Je.30.22; 31.33; 24.7; 32.38. Zec.13.9.

CHAP. XXX.

a ch.37.25,28; 40.5. 1 Ki.7.48. ver.10. Le.4.7,18. Re.8.3. Ps.141.2. Jn.16.23,24. Ch.30.27.

b Is.41.19. Nu.25.1. ch.25.5,10,23; 37.1; 38.1.

1 *I.e.* near twenty-two inches.

c ch.25.11,24. He.9.4. 1 Ki.7.48. Re.8.3. Ke.8.3.

2 Heb. *roof*.

3 Heb. *walls*.

d Or, *cornice*. He.5.1,2. Ps.22.3,5. Re.19.12.

e ch.25.12,26,27,28. 1 Ac.9.15. Ep.3.8. Ro.15.19. 2 Th.3.1.

4 Heb. *ribs*.

Promised before the foundation of the world, promised and typified at the fall, and manifested in the evening and end of the world, to put away sin by the sacrifice of himself, he is the daily, the continued salvation, provision, and comfort of our souls; and as reconciled in him, God dwells with and blesses us with all spiritual blessings.—Let none then approach to the sacred ministry without being washed in Jesus' blood, regenerated by his Spirit, endowed with his gifts and graces, and, at the same time, using due care and deliberation to prepare for their awful work. In the exercise of that ministry, let them daily exhibit Jesus as the atonement, food, and consolation of sinners; so shall God be present in his ordinances and bless the attenders.—Let every Christian likewise, as a redeemed priest unto God, always improve Jesus, as made of God unto him wisdom, righteousness, sanctification, and redemption; that being purged in his atoning blood, clothed with his blessed righteousness, and endowed with his Spirit, he may daily live by faith on the Son of God, and offer up the spiritual sacrifices of prayer, praise, and good works; nay, his whole self, as acceptable to God through him; and let him constantly hold fellowship with a sanctifying God as his God, and his ALL IN ALL.

CHAPTER XXX. [Ver. 6. The altar of incense thus stood directly in front of the priest as he entered the tabernacle, between him and the veil which covered the mercy-seat in the holy of holies. In offering incense the face of the priest was necessarily directed toward the mercy-seat, though he could not see the glory of God which rested there. This indicates that

make *it:* and they shall be for places for the staves to [f]bear it withal.

5 And thou shalt make the staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it [h]before the vail that *is* by the ark of the testimony, before [i]the mercy-seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon [k]sweet incense every morning: when he [l]dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth[5] the lamps at even, he shall burn incense upon it; [m]a perpetual incense[6] before the LORD, throughout your generations.

9 Ye shall offer [n]no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall [o]make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When[p] thou takest the sum of the children of Israel, after their number,[7] then shall they give every man a [q]ransom for his soul unto the LORD, when thou numberest them; that there be no plague among [r]them when *thou* numberest them.

13 This they shall give, every one that passeth among them that are [s]numbered, half a shekel, after the shekel of the sanctuary: (a shekel[8] *is* twenty gerahs:[9]) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The[t] rich shall not give more,[1] and the poor shall not give less,[2] than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.[3]

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the[u] service of the tabernacle of the congregation; that it may be a [x]memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make [y]a laver *of* brass,[4] and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein:

19 For Aaron and his sons shall [z]wash their hands and their feet thereat.

20 When[a] they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not; and it shall be a statute [b]for ever to them, *even* to him and to his seed, throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee [c]principal spices, of pure myrrh five hundred *shekels*,[5] and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an [d]hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [e]apothecary: it shall be an [f]holy anointing oil.

26 And thou shalt [g]anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: [h]whatsoever toucheth them shall be holy.

30 And thou shalt [i]anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's [k]flesh shall it not be poured; [l]neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a [m]stranger, [n]shall even be cut off from his people.[6]

A.M. 2513. B.C. 1491.

[f] Ac. 9. 15. Ep. 3. 8. 2 Th. 3. 1.

[g] ch. 25. 13, 27, 37. 6.

[h] ch. 26. 35. 40. 5, 26; ver. 36.

[i] ch. 25. 17, 21, 22.

[k] Heb. *incense of spices.* Lu. 1. 9. Re. 8. 3. Ps. 141. 2. Ja. 5. 16. Jo. 10. 23.

[l] ch. 27. 21. Le. 24. 3, 4. Nu. 8. 2, 3. 1 Sa. 3. 3.

[5] Or, *setteth up.* Heb. *causeth to ascend.*

[m] He. 7. 25. Ro. 8. 34. 1 Th. 5. 17.

[6] The altar of *incense* for burning perfumes represents that *name* of Christ in which believers offer up all their prayers, Jn. 14. 13. Re. 8. 3, or their prayers rendered acceptable by that name, Ke. 5. 8. The altar of *burnt-offering* in the *outward* apartment represents the sacrifice of our outward bodies, Ro. 12. 1. The altar of *incense* in the *holy place* represents the gratitude and thanksgivings of the inward spirit. Ps. 141. 2. He. 13. 15.—*C.*

[n] ver. 34-36. Le. 10. 1. Ga. 1. 8, 9.

[o] Le. 16. 18, 20, 30; 23. 27. Nu. 29. 7. Ro. 8. 34. He. 1. 3; 9. 12, 24, 28.

[p] ch. 38. 25, 26. Nu. 1. xxvi. 1; 31. 50.

[7] Heb. *them that are to be numbered.*

[q] ver. 13. 2 Ki. 12. 16. 2 Ch. 24. 6. 1 Ti. 2. 6. Mat. 20. 28.

[r] 2 Sa. 24. 9, 15. 1 Ch. 21. 1-15. 27. 24.

[s] Ge. 23. 15. 2 Ch. 25. 9. Mat. 27. 24. Le. 27. 25. Nu. 3. 47. Eze. 45. 12, 12.

[8] A shekel is twenty-seven pence three farthings.

[9] The *gerah* was about three halfpence. The half-shekel about fourteen pence, British money.—*C.*

[t] Job 34. 19. Ga. 3. 28. Col. 3. 11.

[1] Heb. *multiply.*

[2] Heb. *diminish.*

[3] How beautifully does this show the perfect equality of men in the sight of God. Their souls are all of equal value. Riches and poverty, rank and humble birth, genius and weakness of intellect, cannot either increase or diminish the value of an immortal soul in the eye of its Creator.—*P.*

[u] ch. 38. 27, 28.

[x] ch. 28. 12, 29; 39. 7. Le. 2. 9, 16; 5. 12; 6. 15; 24. 7. Nu. 10. 10; 31. 54. Zec. 6. 14.

[y] ch. 38. 8. 1 Ki. 7. 23-39. 2 Ch. 4. 2-6, 14, 15. Zec. 13. 1. 1 Jn. 1. 7. Eze. 36. 25, 26.

[6] The form of the *laver* is not given. The expression *his foot, to wash withal,* suggests the probability that the *laver* was a high vessel or cistern, from which the water could be let out by pipes and valves, and that the *footwash* (*lower trider basin,* in and above which the *laver* stood, and into which the water fell, so that the priests could wash in the descending stream. This opinion is countenanced by the fact, that the Orientals till this day drinke to wash in a basin, but prefer either a natural or artificial falling stream. This exhaustible *laver* in which the priests must be washed, that they be not, represents that inexhaustible *fountain,* opened "for sin and for uncleanness," Zec. 13. 1. The washing of the hands and feet represents the completeness of regeneration, Jn. 13. 10. 2 Co. 5. 17.—*C.*

[z] Ke. 4. 6; 15. 7; 1. 5. Ps. 26. 6. Tit. 3. 5. Ju. 23. 2, 10. He. 10. 22. Is. 52. 11, 15.

[a] Le. 10. 1, 3. ch. 19. 15. He. 12. 28, 29. Ps. 89. 7. Ec. 5. 1. See ver. 19.

[b] While the ceremonial dispensation lasts, ch. 12. 14, 17; 27. 21. 28. 43. Le. 6. 18; 7. 34, 36; 10. 9, 15; 16. 31; 17. 7; 23. 14, 21, 31, 41. Nu. 18. 11, 19, 23; 10. 10.

[c] Ps. 45. 8. Ca. 1. 13; 4. 14. Eze. 27. 19, 22.

[5] Near sixteen pounds avoirdupois.

[d] ch. 29. 40. Le. 19. 36; 23. 13. Nu. 15. 4-6, 9; 28. 14. Eze. 4. 11; 45. 24; 46. 5, 7, 11, 14; about six pints.

[e] Or, *perfumer,* 1 Ch. 9. 30.

[f] 1 Jn. 2. 20, 27. Mat. 25. 4. Ro. 8. 9.

[g] Le. 8. 10. Nu. 7. 10. Is. 61. 1. Jn. 3. 34. Ac. 10. 38. Ps. 45. 7, 8. Ca. 1. 3. 2 Co. 1. 21, 22. Zec. 13. 10. Eze. 36. 25, 27. Jn. 14. 26; 15. 26; 16. 9-14.

[h] ch. 29. 37. Hag. 2. 13. He. 9. 14. Mat. 7. 6.

[i] ch. 40. 15; 29. 7, &c. Le. 4. 3, 5, 16; 8. 12, 30; 16. 32; 21. 10. 1 Ki. 1. 39. 2 Ki. 9. 1, 3. 1 Jn. 3. 34. Eze. 36. 27. Ps. 45. 7. Ca. 3. 6. 2 Co. 1. 21, 22. See ver. 26.

[k] Le. 21. 10. Mat. 7. 6. Jude 19.

[l] ver. 33, 37, 38. 1 Ki. 22. 31-33. Mat. 15. 9. 2 Ti. 3. 5.

[m] Not a priest, Le. 22. 12, 13. Nu. 1. 51; 3. 10; 18. 4, 7.

[n] See ver. 38. Ge. 17. 14. Job 34. 19, 20.

[8] The perfumed anointing oil was *poured,* ver. 37, on the tabernacle and its sacred contents, and upon Aaron and his sons, as the act, means, and witness of their being sanctified; that is, separated from common use and service, and set apart to God. Oil was poured, at their inauguration, upon priests, priests and kings or judges. It represents the Spirit of God, which alone qualifies for the effectual discharge of any duty. Thus it is said "The *Spirit* of the Lord is upon me; because the Lord hath *anointed* me." Is. 61. 1. It was neither to be *imitated* nor put upon a *stranger.* From which we learn that believers must follow God's word and Spirit, not their own imagination, and that they must acknowledge none but Christ as their Prophet, Priest, and King, Jn. 2. 5.—*C.*

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though we cannot see God, our prayers ought always to be addressed directly to him. *P.*]

Ver. 10. [*Sin-offering of atonements.* The yearly atonement for the altar of incense reminds us, not only to repent of acknowledged and visible transgressions, but specially to be humbled for "the iniquity of our holy things," Ex. 28. 38.—*Note,* Nothing, however spiritual, can be accepted of God but through the blood of atonement. *C.*]

Ver. 15. [God, who is no respecter of persons, values the lives of rich and poor alike. What a lesson of *humility* to the rich! What a lesson of *contentment* to the poor! *C.*]

REFLECTIONS.—In this golden altar surely I discern Jesus, the God-man, crowned with glory and honour, and set down at the right hand of the Majesty on high, as the great intercessor for his people, and the mean of the acceptance of all their prayers, praises, and religious services! In this ransom-money was not Jesus prefigured as giving himself equally for every one of the race, his own brethren, that no plague may be found among them? In this laver was not Jesus typified as the fountain opened for sin and for uncleanness, in which all the people and ministers ought to wash their conscience and heart before and after every approach to God! In this sacred oil I behold the Holy Ghost in his precious and manifold, but well-connected, gifts and graces, with which Jesus, his people, and all who believe in Christ, are anointed of God! In this sacred incense I discern the precious and acceptable intercessions of my Redeemer, together with the cordial prayers, praises, and services of his people! Let me then, by faith, depend on his advo-



HALL OF GODS, MUSEUM, CAIRO—ILLUSTRATING THE DIFFERENCE BETWEEN THE GODS THE EGYPTIANS WORSHIPED AND THE ONE GOD THE ISRAELITES WORSHIPED. [Exodus, xxx.10.]—"And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonement: once in the year shall he make atonement upon it, throughout your generations; it is most holy unto the Lord." We give another illustration of a view taken in the Hall of the Gods in the Egyptain Museum, which enables us to see again what a vast contrast there was between the gods of wood and stone worshiped by the Egyptians and the God of the whole earth worshiped by the Israelites. The horns of the altar upon which Aaron was to make an atonement were by the ark of the testimony, directly in front of the mercy seat and very close to the Divine presence. The truth taught by this was that prayer brings us into the presence of God. The heart, instead of being fixed upon idols of stone, is to be drawn upward and fixed in worship and adoration upon its Creator and Redeemer.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices, with pure frankincense; of each shall there be a like *weight*.

35 And thou shalt make it a [a]perfume, a confection after the art of the apothecary, tempered[b] together, pure *and* holy.

36 And thou shalt [c]beat *some* of it very small, and put of it [d]before the testimony in the tabernacle of the congregation, where [e]I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, [f]ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even [g]be cut off from his people.

CHAPTER XXXI.

1 Bezaleel and Aholiab are called, and qualified for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 See, I have [a]called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

3 And I have [b]filled him with the spirit of God, in wisdom,[3] and in understanding, and in knowledge, and in all manner of workmanship,

4 To [c]devise cunning works, to work in gold, and in silver, and in brass,

5 And in [d]cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given [e]with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are [f]wise-hearted I have put wisdom,[4] that they may make all[g] that I have commanded thee;

7 The [h]tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture[7] of the tabernacle,

8 And the [i]table and his furniture, and the pure candlestick with all his furniture, and the altar of incense;

9 And the [k]altar of burnt-offering with all his furniture; and the laver and his foot;

10 And the [l]clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;

11 And [m]the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily [n]my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye[o] shall keep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be [p]cut off from among his people.

15 Six[q] days may work be done; but in the seventh *is* the sabbath of rest, [r]holy to the LORD: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* [s]a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for [t]*in* six days the LORD made heaven and earth, and on the seventh day he rested, and was [u]refreshed.[8]

18 ¶ And he gave unto Moses, when he had made an [x]end of communing with him upon mount Sinai, [y]two tables of testimony, tables of stone, written with the [z]finger of God.

CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 21 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the [a]people saw that Moses [b]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [c]Up, make us gods which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off [d]the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

A.M. 2513. B.C. 1491.

a ch. 25:6; 37:29. Ca. 3:6. Re 8:3, He 7:25.

4 Heb. *tempered.*

b Le. 16:12. He. 5:7. Heb. 5:15. Ps. 51:17.

c ver. 6.

d ch. 25:22; 29:42, 43. Le. 1:1, 3. 2:2 Co. 5:19

e ver. 32, 33.

f Ge. 17:14. ch. 31:14. Le. 7:20, 27; 17:4, 9; 19:8, 23:29; 20:18. Nu. 15:30, 31; 19:13, 20.

CHAP. XXXI.

a 2 Ch. 2:20. ch. 35:30. Mat. 1:6. He. 5:4, 5.

b Is. 28:26; 11:2, 3. 1 Co. 12:8–11. Ac. 7:22. Ep. 4:8, 9.

3 Every good and every perfect gift cometh from the Father of lights. All true wisdom cometh from him, skill or genius in arts and sciences as well as every other. Yet it is probable that there was a special bestowal of the skill necessary on the present occasion, and God, by special preparation, appointed the workmen. The sons of Aaron are not appointed to this business. The sons of Moses seem designedly left in obscurity, to prove his disinterestedness in the service of God and the people.—*J.*

c ch. 35:34. 1 Ki. 7:14.

d ch. 28:11, 35, 33.

e ch. 4:14, 15; 6:26. Ezr. 5:1, 2. Mat. 10:2, 3. Lu. 10:1. Ac. 13:2. Ec. 4:9.

f ch. 35:10; 36:1. ver. 6.

g To Egypt Israel went down shepherds, they came up expert artisans, 'in all manner of workmanship.' This attainment is justly attributed to the *Spirit of God*, but we are not to overlook the means—even consuming of slavery—by which this great national change of habit was accomplished. But it is most important to observe these artisans were godly men, full of wisdom, understanding, and knowledge, knowing Christ, the wisdom of God, as set forth in the types of the law, and feeling the power of his Spirit as purifying their hearts.—*C.*

h ch. 25:1, 2; 26:1–37; 27:21; 28:1–43; 29:1–37; Ch. 35:10–19; 36:8–38; 40:2–15, 17–33. Nu. 3:25, 31, 36; 31:54.

i ch. 25:23, 30; 37:10–16. ver. 8. 1 Ki. 7:48, 49. 2 Ch. 4:8, 19. Heb. 9:2. Re. 1:12, 13, 20; 4:5.

7 Heb. *vessels.*

k ch. 27:1–8; 30:28; 38:1–7. Le. 1:5–9; 4:7, 18; 8:15; 16:18. Ps. 51:19. He. 13:10.

A.M. 2513. B.C. 1491.

l ch. 28:2, 4. Le. 8:7–9, 13.

m ch. 30:23–25, 34–38; 35:15, 19, 28; 37:29. Le. 8:2, 10–12.

n ver. 14–17; ch. 20:8. 23:12. 31:12–17. Le. 19:3, 30; 26:2; 23:11, 22. Nu. 28:9, 10. Is. 56:2; 58:13. Je. 17:21, 22. Eze. 20:12, 20. De. 5:15. Le. 19:3, 30; 26:2; 23:11, 22. Nu. 28:9, 10. Is. 56:2.

o ver. 15; ch. 20:8, 9, 10. Le. 23:3. Nu. 15:32–36. Ne. 9:14.

p ch. 30:38.

q Ge. 2:2, 3. ch. 16:23–30. Le. 23:3.

r Heb. *holiness.* ch. 16:23.

s Ge. 17:7, 13. ch. 12:14, 17.

t See Ge. 2:2–3; 1:1, 2. ch. 20:11; 31:17. He. 4:10.

u Took pleasure and delight in viewing his works, Ps. 104:31. Ge. 1:31.

8 It may appear strange to find the law of the Sabbath, which was one of those recorded on the tables of stone, here again inserted in the midst of instructions regarding the tabernacle, its furniture, and the ceremonies observed in it. The reason seems to be lest the people should imagine that when they offered up sacrifices and oblations every day the special sanctification of the Sabbath was no longer necessary; or lest they should think that as the tabernacle and its furniture were intended for sacred purposes, the work at them might be continued on the Sabbath. The universality and perpetuity of the obligation to observe the Sabbath are here strongly enjoined.—*P.*

x De. 9:9, 11. ch. 24:18.

y ch. 25:21; 24:12; 32:16. He. 9:4. De. 5:22, 9:10. Eze. 12:19, 20 Co. 3:3.

z ch. 8:19; 31:18. Lu. 11:20.

CHAP. XXXII.

a Most of them, ver. 3, 20. 1 Co. 10:7.

b ch. 24:18. Mat. 24:48.

c Ac. 7:40. He. 11:6, 7; 12:18–20; 13:2, 3, 7. Je. 10:3–5, 8, 9, 11, 13. Eze. 20:7, 8. ch. 20:3, 4. They wanted a visible representation of God; and it was made in the form of a calf or ox, in imitation of the Egyptians, who for many ages worshipped one of these animals for a deity.

d ch. 12:35, 36. Eze. 16:11, 12, 17.

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10 And the [l]clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;

11 And [m]the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily [n]my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye[o] shall keep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be [p]cut off from among his people.

15 Six[q] days may work be done; but in the seventh *is* the sabbath of rest, [r]holy to the LORD: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* [s]a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for [t]*in* six days the LORD made heaven and earth, and on the seventh day he rested, and was [u]refreshed.[8]

18 ¶ And he gave unto Moses, when he had made an [x]end of communing with him upon mount Sinai, [y]two tables of testimony, tables of stone, written with the [z]finger of God.

CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 21 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the [a]people saw that Moses [b]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [c]Up, make us gods which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off [d]the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

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cacy, since he presents his infinite merits before God, answerable to the circumstances of every man who believes in Christ! Let all the Israel of God rest and rejoice in him as the one dying to save from sin, while we daily wash in the fountain of his blood and Spirit, till we be without spot or wrinkle, or any such thing: and let the genuine Spirit and grace of Christ dwell in us, and not the counterfeit appearance; for dreadful is the hazard of turning his grace into licentiousness, pretending the possession of the Spirit, or counterfeiting the work of God!

CHAPTER XXXI. Ver. 15. Notwithstanding the work of the tabernacle was holy, and to be speedily and diligently done, yet nothing of it must be done on the Sabbath-day. The Sabbath was a sign of God's acknowledging them for his people; and their observation of it was a sign of their acknowledging him for their God, Creator, Redeemer, and Sanctifier.

Ver. 18. The stony matter of these tables marked the perpetual obligation of the moral law and the hardness of men's hearts, in which the Spirit of God alone can write it.

REFLECTIONS.—Nothing, even of natural excellency, but cometh from God. How easily and completely he can furnish his instruments for whatever service he calls them to; and therefore with courage and comfort may such as have once his call, venture on the hardest work! But commonly we may observe, for the honour of Christ, who needed no assistant, and especially for the comfort of his servants, God sends forth his noted agents by *twos!* Great is the danger of Sabbath-profanation: and yet how much are men disposed to it, especially if they can pretend the sacredness or the necessity of their work as an excuse! What exalted account God makes of Jesus Christ and his church. He, who spent but six days in creating a world, spends forty in prescribing a typical representation of those. But the most remarkable visits of God to men upon earth quickly come to an end; though he wisely frames everything about his ordinances so as that it may be instructive and comforting. In these typical architects I may therefore behold Jesus, called of God to finish a work of redemption, and rear up a gospel-church—Jesus, qualified of God, by the unmeasured unction of the spirit of wisdom and understanding, the spirit of counsel and might, to fulfil the arduous task, and actually completing his design, of his own heart and the salvation of the people.

CHAPTER XXXII. Ver. 9. *Stiff-necked* signi-



THE STEP PYRAMID, SAKKARAH, NEAR MEMPHIS—IN THE NEIGHBORHOOD WHERE MOSES IS SUPPOSED TO HAVE GROWN UP.

[Exodus, xxxii.4.] "And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." We have in this thirty-second chapter of Exodus the account of Aaron's molten calf, which was made of the earrings of the women of Israel while Moses delayed on the mount. The children of Israel got their idea of the worship of a calf from the Egyptians. The Serapeum, where the Apis Bulls were buried, is not far from the Step Pyramid, a picture of which we give above. The Step Pyramid is generally thought to have been built by the fourth king of the first dynasty. It is therefore regarded as older than the Pyramids of Gizeh. The door which led into it was inscribed with the name of a king called Ra-neb. The steps of the pyramid are six in number, and are respectively 38, 36, 34½, 33, 31 and 29½ feet in height.

A.M. 2513. B.C. 1491.

3 And [a]all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And[f] he received *them* at their hand; and fashioned it with a graving tool, after he had made it a molten calf:[7] and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.[8]

5 And when Aaron saw *it*, [g]he built an altar before it; and Aaron made proclamation, and said, [h]To-morrow *is* a feast to the LORD.[9]

6 And [i]they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, [k]Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:*

8 They[l] have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [m]I have seen this people, and, behold, it *is* a stiff-necked people:

10 Now therefore [n]let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ And[o] Moses besought the LORD[1] his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore[p] should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and [q]repent of this evil against thy people.

13 Remember[r] Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, [s]and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [t]repented of the evil which he thought to do unto his people.[2]

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15 ¶ And Moses turned, and [u]went down from the mount, and the two tables of [x]the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the [y]tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when [z]Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome;[3] *but* the [a]noise of *them that* sing do I hear.[4]

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that [b]he saw the calf, and the dancing; and Moses' [c]anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.[5]

20 And[d] he took the calf which they had made, and burnt *it* in the fire,[6] and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they [e]*are set* on mischief.

23 For[f] they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and [g]there came out this calf.[7]

25 ¶ And when Moses saw that the people *were* [h]naked, (for Aaron had made them naked unto *their* [i]shame among their[8] enemies,)[9]

26 Then Moses stood in the gate of the camp, and said, [k]Who *is* on the LORD's side? *let him come* unto me. And [l]all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man [m]his brother, and every man his companion, and every man his neighbour.

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[a] Ja. 26. 0. Ho 2. 8 Eze. 16. 17

[f] 1 Ki 12. 28. Ps. 106. 19-21. Ne 9. 18 Ro 1. 23. Eze 20. 8. Ac 7. 40. Am 5. 26.

7 The calf was intended not as a deity, but as a representation of JEHOVAH

8 The Israelites did not intend to break the first commandment. They still believed in, and sought to worship, Jehovah. But they had been long taught to look for a visible manifestation of God—some person or thing embodying, or representing, to embody, his glory and power. Moses was such to them hitherto. He was gone. They desired something in his place. The Hebrew word translated 'gods' in the first and fourth verses is *Elohim*, the usual name of 'God,' and was used by the Israelites in that sense. Their meaning was, 'Make us God,' *i.e.* something which will represent and embody God. And Aaron said, 'This is thy God, O Israel, which brought thee up,' *i.e.* it is intended to represent him. This was a flagrant breach of the second commandment, though not of the first.—*F.*

[g] See ch. 17. 15; 24. 4; 20. 24, 25.

[h] Ec. 8. 11. Pr. 1. 16.

9 The ordinary excuse of all idolaters, who seldom or never admit that they worship the *idol*, but *God* through the idol.—*C.*

[i] Ac. 7. 41. 1 Ki. 17. 7. 1 Co. 10. 7. ver. 18, 19.

[k] De. 9. 8, 12; 32. 5. Ge. 6. 11-13. ch. 33. 1. God, as it were, renounces his relation to them, and calls them *Moses'* people, to prompt him to the greater solicitude for their preservation and welfare.

[l] Ps 106. 13. ch. 19. 8; 24. 7; ver. 4. 1 Ki 12. 28, with ch 20. 3, 4.

[m] ch. 33. 3; 34. 9. De. 9. 6, 13; 10. 16; 31. 27. Is. 48. 4. Je. 6. 23; 26. 19. Eze 20. 13, 21 Ne 9. 17, 29. Ac 7. 51. Ho 4. 16. Je 5. 3, 5.

[n] Ge. 32. 26. Nu. 14. 12, 15. Eze. 22. 30. Je. 7. 16; 11. 14. De. 9. 14; 32. 22 +24. Mat. 3. 9, 10.

[o] Ps 30. 5; 44. 23; 106. 23. De. 9. 26, 28, 29. Ge. 18. 23-32. Is. 64. 12.

1 Heb. *the face of the LORD.*

[p] Nu. 14. 13-16. Jos. 7. 9. De. 9. 28; 32. 27.

[q] ver. 14. Ge. 6. 6. Ps. 90. 13; 135. 14; 106. 44, 45. De. 32. 36.

[r] De. 9. 27, 29. Ge. 12. 7; 13. 16; 17. 4-9; 18. 18; 15. 13; 26. 4; 22. 16-18; 28. 13, 14; 48. 19; 46. 3, 4.

[s] See Ge. 32. 12; 13. 15, 17; 15. 18-21; 17. 8. ch 3. 8.

[t] Ps 106. 44, 45; 78. 38. Jonah 3. 10; 4. 2, 11.

2 God, trying Moses in his office of mediator, as he tried Abraham in his relation of father, said, ver. 10, 'Let me alone, that I may consume them,' as truly their unreserved. Moses, faithful to his office of mediator, does not 'let God alone,' but intercedes for them, as Christ does for sinners. God therefore 'repented' of the evil which he thought to do, that is, changed not his mind, for God is not a man that he should change. 1 Sa 15. 29. but changed his *revelatory* decision, his decision *without a mediator*, to his decision *having a mediator*.—*C.*

[u] ch. 24. 18. De. 9. 15.

[x] The moral law, ch 19. 3; 25. 21; 40. 6, 20; 31. 18; 34. 29. Ps. 78. 5, 56; 81. 5, 10, 11.

[y] ch. 31. 18; 34. 1 De. 9. 10; 10. 2, 4. 2 Co. 3. 3, 7.

[z] ch. 17. 9; 24. 13.

3 Heb. *weakness.*

[a] ver. 6, 19. 1 Co 10. 7.

4 There is a characteristic evidence of historic verity in the different opinions of Joshua and Moses. Joshua, the warrior, hears the voice of war; Moses, the religious legislator, hears the voice of singing.—*C.*

[b] De. 9. 16. Ps. 179. 53. 158.

[c] Ep. 4. 26. Nu. 12. 9. Mat. 3. 5. De. 9. 17. Ps. 69. 9; 119. 139. Lu. 2. 3. Zec. 11. 10.

5 Not out of anger, but grief; and by the divine direction, as the sign of a violated covenant.—*C.*

[d] De. 9. 21. 2 Ki. 23. 6. Ps. Pr. 14. 24. ver. 34. Je. 2. 27; 19. 4. 1855 25.

6 How Moses could *burn* gold, has been a chemical question, puzzling to common tutors. The most probable solution is, that the calf, like the contents of the tabernacle, was *wood, overlaid with gold.* The wood was therefore *burned*, and the gold plates *ground to powder*; which, commingled with the charcoal, was strewed on the water which the people were required to drink. What a rebuke to idolatry!—*C.*

[e] 1 Sa. 15. 24. 1 Jn. 5. 19. Pr. 4. 16. Ps. 36. 4. Je. 13. 9. Ac. 7. 40.

[f] ver. 1-4, 8.

[g] Gn. 3. 9. Ge. 8. 16. Ge. 3. 12, 13. See ver. 3, 4.

7 Aaron is not telling a falsehood to excuse his fault, but abbreviating the narrative to spare the waste of time. He cast the gold into the fire, and there came out (of the mould) the calf.—*C.*

[h] ch. 33. 4, 5. Ge. 3. 10. 2 Ch. 28. 19. Re. 3. 18; 16. 15.

[i] Ro. 2. 23, 24; 6. 21.

8 Heb. *those that rose up against them.*

9 The sense probably is: 'And when Moses saw that the people were broken loose from all restraint, from all obedience, from all morality, for Aaron had (by making the calf) been the cause of their breaking loose, so that they would become objects of scorn to their enemies. Jehovah, who had led them and protected them, they had now disheartened; he would therefore lead them no longer.'—*F.*

[k] 2 Ki 9. 32.

[l] Num. Ge 9. 20, 33 Ps 9. Mal. 2. 5, 6.

[m] De. 33. 9; 13. 6-9. ver. 29 Nu 25. 5

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fies stubborn and disobedient, like unruly or unbroken bullocks, that will not submit their neck to the yoke.

Ver. 19. Moses brake the tables, not in rage, but in holy zeal, to mark that their sin might justly provoke God to give up his covenant-relation to them, and deprive them of his precious laws.

Ver. 25. They were deprived of their innocency, and of the favour and protection of their God, exposed to danger, and stained with the reproach of inconstancy among their enemies.

Ver. 29. This holy service, for the Lord's honour, prepared them for their sacred office.

Ver. 30. [Moses acted with extraordinary courage, determination, and wisdom. He divided the people into two sections—those who declared for Jehovah, and those who persevered in rebellion. Among the latter he sent the armed Levites with orders to kill, not all absolutely, but all the ringleaders, and all who would not submit to God's authority. They were to spare neither friend nor relative. *F.*]

Ver. 32. God hath his *book* of unfailing remembrance, Re. 20. 12; his book of special providential care and regard, Ps. 56. 8; 139. 16; 69. 28; 87. 6; and his book of all who believe to everlasting life, Da. 12. 1; Lu. 10. 20; Phi. 4. 3; Re. 3. 5; 13. 8; 20. 12. Moses does not here wish that he might be reprobated, accursed, or damned, rather than his people should perish; but refuses to survive them, or to have his seed raised up in their stead.

REFLECTIONS.—It is highly necessary that magistrates and ministers should attend to their charges closely, lest their absence occasion mischief: for those who reckon God's counsels slow, readily rush headlong into ruin by their own; and most men are much readier to serve the devil than God, and to sacrifice one lust, pride itself not excepted, for the promotion of another

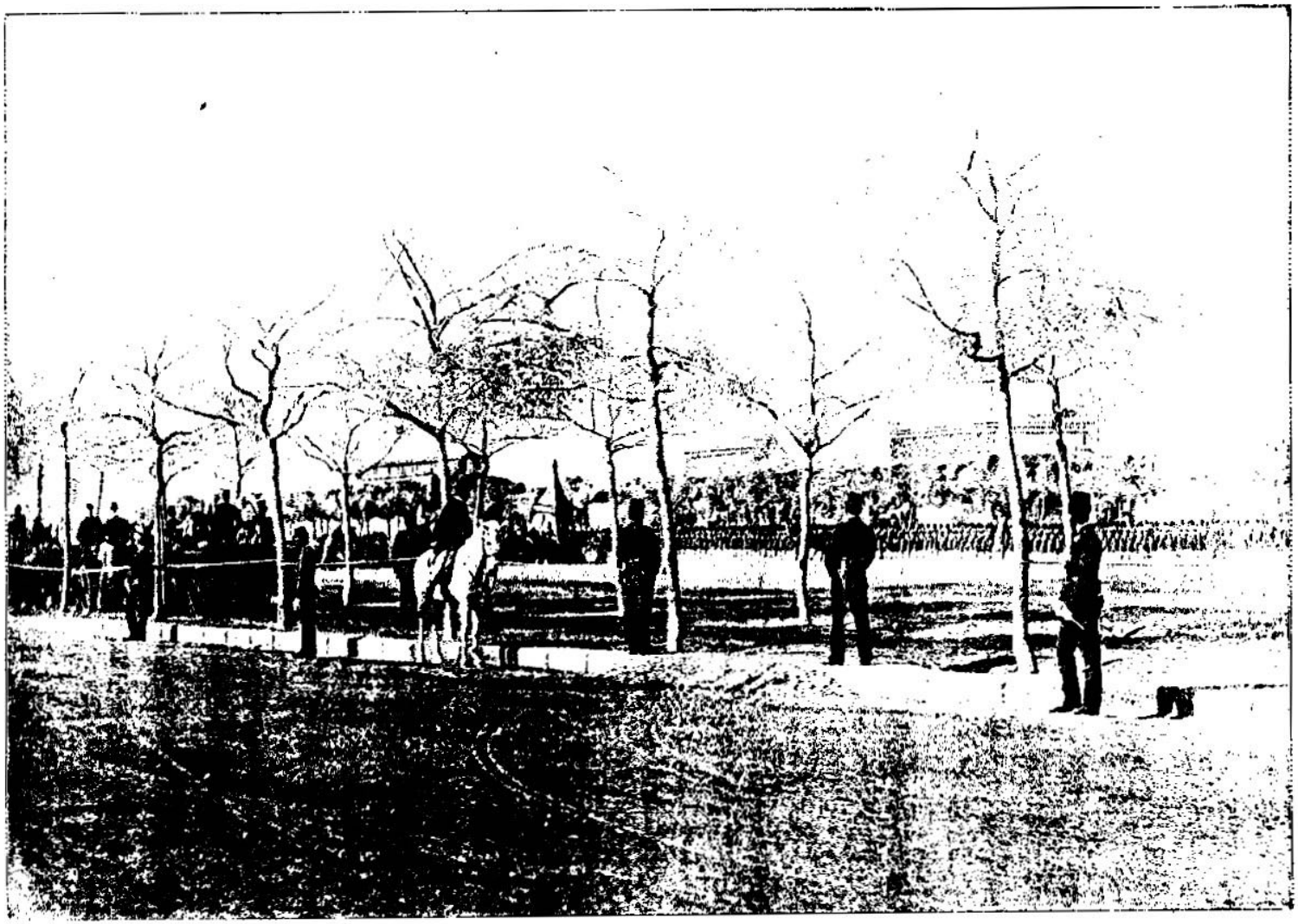

START OF THE PROCESSION OF THE FESTIVAL OF THE MAH'MAL. [Exodus, xxxii:23, 24.]—We see in the 23d and 24th verses of the 32d chapter of Exodus how the children of Israel had imbibed the ideas of idolatry in vogue among the Egyptians. In the view above we have a scene representing idolatry among the Egyptians of to-day. While the Mohammedans are said to worship the one God, yet they attach a sacredness and divine significance to things which make of them as complete idols as were held in adoration by their ancient ancestors. This festival of the Mah'Mal is annually observed in Cairo. It is popularly called the procession of the Holy Carpet. It has reference to the pilgrimage that is made every year to Mecca by devout Mohammedans. The Mah'Mal is a litter made of wood in the form of a pyramid, in which the carpet is placed to be carried to Mecca. This carpet for the mosque at Mecca is manufactured in Constantinople and sent to Cairo at the expense of the Sultan.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand [v]men.

29 For Moses had [g]said, [h]Consecrate[1] yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will [i]go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses [k]returned unto the LORD, and said, Oh this people have sinned [l]a great sin, and have made them gods of gold!

32 Yet [m]now, if thou wilt forgive their sin—; and if not, [n]blot me, I pray thee, out of thy book which thou hast written.[2]

33 ¶ And the LORD said unto Moses, [o]Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now [z]go, lead the people unto *the place* of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will [p]visit their sin upon them.

35 And the LORD plagued the people, because they [q]made the calf, which Aaron made.[3]

CHAPTER XXXIII.

1 *The Lord refuseth to go with the people.* 4 *The people mourn thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moses out of the cloudy pillar.* 12 *Moses desireth to see the glory of God.*

AND the LORD said unto Moses, [a]Depart, *and* go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I [b]sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it;

2 And[c] I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto a [d]land flowing with milk and honey: for I will [e]not go up in the midst of thee;[4] for thou *art* a stiff-necked people, lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they [f]mourned; and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a [g]stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: therefore now [h]put off thy ornaments[5] from thee, that I may [i]know what to do unto thee.

6 And the children of Israel [k]stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, [l]afar off from the camp, and [m]called it, The Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.[6]

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and [n]stood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the [o]cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door: and all the people [p]rose up and worshipped, every man *in* his tent-door.

11 And the LORD [q]spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his [r]servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, [s]Bring up this people: and thou hast not let me know whom thou wilt send with me: yet thou hast said, I [t]know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now [u]thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation *is* [v]thy people.

14 And he said, My [w]presence shall go with *thee*, and I will give thee rest.

15 And he said unto him, If [x]thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we

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[v] Kings leaders. ch. xxxii. ver. 30.

[g] Or, *and Moses said, consecrate yourselves to-day to the LORD, because every man hath been against his son and against his brother, &c.*

[h] 1 Sa. 15. 22. De. 33. 9. 33. 9. 1 Pe. 2. 5. Zec. 14. 21.

[1] Heb. *fill your hands.*

[i] 1 Sa. 12. 23. 14. 6. 2 Sa. 16. 12. 21. 6, 9.

[k] ch. 34. 34. De. 9. 18.

[l] Ge. 13. 13. 2 Sa. 24. 10. Ps. 25. 11.

[m] Nu. 14. 19. Le. 5. 34.

[n] Ps. 69. 28. 56. 8. Ge. 5. 24. Re. 3. 5. 13. 8. 17. 8. 20. 12. 21. 27.

[2] God, to test and evidence his mediatorial qualifications, had offered to Moses, ver. 10. to make him a great nation; but that honour he resigns, nay deprecates, for the sake of the poor ungrateful people whom he was sent to deliver, and prays that rather than be aggrandized by the rejection of this nation, he may be blotted, not out of the book of life, but out of the book of national genealogy, to name, and possession. C.—This amidst self-diversion of the greatest of Old Testament worthies, has no parallel, except in the case of the greatest of New Testament worthies, Paul. His language in Ro. 9. 3. bears a striking resemblance to this passage. *P.*

[o] 1 Pe. 3. 4. 1 Jo. 5. 16. Re. 3. 5. 22. 15. 19.

[z] Ex. 32. 7. 34. 9. 20. 22.

[p] ch. 32. 34. Je. 5. 9. 29. 9. 6. 15. 15. 3. 4. Le. 18. 25. Ps. 89. 32. 2 Sa. 14. 14. Ho. 2. 13. 12. 2. Am. 3. 14. Ps. 13. 21.

[q] 1 Sa. 12. 9. Ac. 7. 42. See ver. 5.

[3] The people *made* the calf by their *order*, Aaron by his *act*.—C.

CHAP. XXXIII

[a] ch. 32. 34. xxxiv. 1. 32.

[b] Ge. 12. 7. 13. 15. 15. 18. 22. 16. 18. 26. 3. 28. 13. 35. 12. 46. 4.

[c] ch. 32. 34. 23. 20. De. 7. 22. Jos. 24. 12.

[d] ch. 13. 5. Nu. 13. 27. 14. 8. 16. 13. De. 6. 3. 11. 9. 26. 9. 15. 27. 3. Jos. 5. 6. Je. 11. 5. 32. 22. Ez. 20. 6, 15.

[e] ch. 32. 9. 33. 5. De. 9. 13. Am. 3. 15. 14.

[4] The Lord God had said, ch. 32. 34. "I will send mine *Angel*," and no alarm was excited either in Moses or the people, for they knew this phrase meant 'God manifest:' but here he merely says, "I will send an *angel* for I will not go up in the midst of thee;" and the people mourn, recognizing the distinction, and Moses intercedes till the Lord promises to accompany presence.—*Note*, The importunity of Moses is a pr mode of imitation for every Christian. See ver. 15. —C.

[f] 2 Sa. 14. 2. Da. 10. 2. 1 Jonah 3. 5, 6, 8. Is. 22. 12. Nu. 14. 39. Jo. 7. 6. Je. 31. 19. Joel 2. 13, 17. Ho. 10. 5. Ps. 106. 19.

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[g] ch. 32. 9. Le. 23. 3. 5.

[h] 2 Sa. 12. 20. Is. 22. 12. See ver. 4, 6.

[5] They had made themselves either peculiarly or wrongly modest by putting off their *garments*. ch. 19. 25. now God strips them of their *extra modest*.—*Note*. When men abuse one gift, as Sarah, health, opportunity of good, God frequently deprives them of it, or something they value more. So it was with David. 2 Sa. 12. 2, 12. 13. 20. Yet in this we see the mercy of God, that sinners may be awakened, and backsliders restored.—C.

[i] Ge. 18. 21. 22. 12. with Ac. 15. 18.

[k] ch. 32. 2. Je. 2. 32. 4. 30. Ez. 16. 39. 23. 26. Pr. 1. 30. Ro. 6. 21. 1 Sa. 2. 30.

[l] Is. 59. 2. Pr. 15. 29. Ps. 10. 1. 35. 22.

[m] ch. 29. 42, 43. This was not the tabernacle that was to remain the typical residence of God's worship, and of the symbols of his presence.

[6] Distinguishing the special congregation of *worshippers of Jehovah*, from the idolatrous *worshippers of the calf*. The evident of the true church called out, *gathered out* from the world, and surrounded and endangered by the idolatries of mystical Babylon; and to which God continually warns and exhorts, saying: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Re. 18. 4.—C.

[n] Lu. 18. 13. Jonah 3. 9. Am. 5. 15.

[o] ch. 13. 21, 22. Ps. 99. 7. Nu. 12. 8. De. 34. 10.

[p] See ch. 4. 31. 1 Ki. 8. 14, 22. Ps. 78. 34–37.

[q] Perhaps in human shape, Ge. 32. 30. Nu. 22. 6. De. 5. 4, 24. 10.

[r] ch. 24. 13; 32. 17, 18. Nu. 27. 18–20. De. 31. 3, 23. Jo. 1. 1. xxiv.

[s] ch. 3. 10; 32. 34; ver. 1.

[t] ch. 4. 21, 22; 31. 2. Je. 1. 5. 1 Ti. 1. 19. See Ge. 18. 19. De. 7. 8. 1 Jn. 4. 9, 10, 19.

[u] Ps. 25. 4, 8, 9; 77. 20; 85. 13; 119. 33.

[v] Not mine, ch. 32. 7, 11.

[w] Jos. 1. 5. Is. 41. 10, 13; 43. 2; 63. 9. 2 Sa. 17. 11. Ps. 139. 10. with ver. 3.

[x] ch. 34. 9. Ps. 90. 13–17; 80. 1. 7; 31. 29; 91. 1–10.

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still more sottish and absurd. Yea, even after the most solemn transactions with God, men quickly and fearfully stumble into sin; and the choicest saints are too apt to follow a multitude to do evil. But surely it is highly shameful when professed Christians imitate these idolaters in their mad revelling and mirth! All our wickedness is obvious and odious before God. And let professors of the true religion beware how they so corrupt themselves, lest God be ashamed to acknowledge them as his people! What a mercy is it for a guilty nation when they have powerful intercessors at the throne of grace! They have to do with a gracious God, who takes pleasure to repent himself of the evil. Holy zeal for God, when prudently manifested on proper occasions, is highly becoming: but backsliders in heart shall be filled with their own ways, and have their idols broken before their eyes. And O, what misery and shame do good men bring on nations by joining them in their wickedness! The best excuse which they can make for their conduct is pitiful and absurd; and therefore it deeply concerns all men, in an evil day, to know whether they be on the Lord's side or on that of his enemies. It is both necessary, honourable, and useful, to employ the strictest impartiality in the matters of God, and to use the most earnest intercessions with God to avert, even for a time, his exact justice from falling upon a nation which is ripened for destruction. And we have here the greatest encouragement to expect a gracious answer to our prayers.

CHAPTER XXXIII. Ver. 5. *That I may try* whether thou wilt repent of or persist in thy sin, and act towards thee accordingly.

Ver. 7. This *tabernacle* was a tent, erected by Moses for the worship of God till the appointed one should be finished; and the removal of it from the camp intimated the Lord's displeasure with them, and departure from them.

Ver. 9, 11. God's familiar talking with Moses was a public approbation of what he had done against the calf, and the worshippers thereof.

be [a]separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, [b]I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I [c]beseech thee, show me thy glory.

19 And he said, I will make all my [d]goodness pass before thee, and I will proclaim the name of the LORD before thee; [e]and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.[7]

20 And he said, [f]Thou canst not see my face; for there shall no man see me and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [g]in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my [h]back parts; but my face shall not be seen.

CHAPTER XXXIV.

1 *The tables are renewed.* 4 *The name of the LORD proclaimed.* 8 *Moses entreateth God to go with the people.* 10 *God maketh a covenant with them, repeating certain duties of the first table.* 27 *Moses after forty days in the mount cometh down with the tables.* 29 *His face shineth, and he covereth it with a vail.*

AND the LORD said unto Moses, [a]Hew thee two tables of stone like unto the first; and I will write upon *these* tables the [b]words that were in the first tables, which thou brakest:

2 And be ready in the morning, and [c]come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount:

3 And no man shall [d]come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.[8]

4 ¶ And he hewed two tables of stone like unto the first: and Moses rose up [e]early in the morning, and [f]went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD [g]descended in the cloud, and stood with him there, and proclaimed the name of the LORD.[9]

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[a] ch. 8.23; 19. 5, 6; 34. 10. Ps. 4.4. De. 4. 7, 32; 7. 6, 8; 14. 2. *i.e.* distinguished.

[b] Ps. 65. 9; 34. 6. Is. 58. 9; 65. 24; 45. 22. 1 Jn. 3. 22; 5. 14, 15. Jn. 10. 23. Mat. 7. 7.

[c] Ps. 4. 6; 27. 4; 80. 3, 7, 19; Phil. 3. 8, 9. ver. 29.

[d] Ps. 119. 68; 65. 4. Je. 31. 14; 33. 5-7.

[e] Ro. 9. 6-8, 9. 15. ch. 33. 6, 7. De. 7. 8. 1 Jn. 4. 9, 10, 19.

7 It does not mean that *grace* and *mercy* are mere *arbitrary decisions*, without reason, but that the moving cause lies not in the sinner, who is utterly unworthy, and guilty before him; but in God, whose *will is essentially gracious and merciful*, who, indeed, 'worketh all things after the counsel of his own will,' Eph. 1. 11, yet ever worketh, and merely worketh, 'according to the *good* pleasure of his will.' Eph. 1. 5.—*C.*

[f] 1 Ti. 6. 16. Ge. 32. 30. De. 5. 24. Ju. 13. 22. Ke. 1. 16, 17. 16. 6. 5.

[g] Ps. 91. 1, 4. Ca. 2. 3, 14.

[h] 2 Co. 4. 6; 12. 8. 1 Co. 13. 12. 1 Ti. 6. 16. Job. 23. 9. *Back parts* denote less bright manifestations.

CHAP. XXXIV.

[a] De. 10. 1. ch. 31. 18; 32. 19. 19.

[b] Mal. 3. 6. Ps. 119. 89.

[c] De. 9. 25. ch. 19. 20; 24. 12. Ec. 5. 1. Ps. 119. 59, 60. ver. 4.

[d] ch. 19. 12, 13. He. 12. 20. 1 Ti. 2. 5. Jn. 14. 6. Ac. 4. 12.

[e] This is the first mention of the flocks and herds since the departure from Egypt. Nothing is said of them at the passage of the Red Sea, nor at the fountain of Marah, nor in the wilderness of Sin, nor at Rephidim, where there was no water. The Israelites travelled like an Arab tribe. The leading men followed a somewhat direct course, making short stages, and often halting for days at a favoured spot; but the flocks roamed over a vast extent of country, taking the best pastures, and passing by the best fountains. Now when the people had established a settlement at the mount of God, and when they had such remarkable manifestations of God's power, the shepherds and flocks were naturally concentrated round Sinai.—*F.*

[f] Ge. 22. 3; 27. 14; 28. 18. Ps. 119. 59, 60. 2 Co. 9. 2. Ec. 9. 10. Ch. 19. 16.

[g] ch. 24. 16, 17; 19. 18; 33. 9. Nu. 11. 17, 25.

[9] God here appears to change his name. His *names* are descriptive of his *attributes*; and these are inexhaustible. To Abraham *unproclaimed*, he calls himself GOD ALMIGHTY; to Moses, after revelations of *unfulfilled promise*, I AM; and now, when he is surrounded by the thousands of Israel, he proclaims a new name, with an attribute suited to their every circumstance.—*C.*

[h] Is. 40. 8; 63. 7. Nu. 14. 18, 19. De. 5. 10. Ne. 9. 17. Ps. 32. 1, 2; 103. 8, 11, 12; 86. 5, 15; 130. 4. Ro. 2. 4. Zec. 9. 17.

[i] Je. 30. 18. Ne. 1. 5; 9. 32. Ma. 7. 18.

1 ch. 20. 5. Ps. 11. 5-7. De. 5. 9. Je. 32. 18; 50. 29; 51. 56. Job. 21. 19. Mat. 23. 35. Nu. 14. 18. Na. 1. 3. Ps. 11. 5; 1 Pe. 4. 18. Le. 20. 39. Mat. 23. 35.

1 The words 'the guilty,' are in *italics* to show they are not in the original, but are supplied by the translators. As they stand, they would seem to contradict Ro. 4. 5, where God is said to 'justify the ungodly.' If we substitute the word *remittent*, the difficulty is removed; and the meaning will be, that God, in the very overflowing of his grace, retains and exercises judgment against sin and sinners. So true is the expression 'a God *all mercy* is a God *unjust*.'—*Note*. Newman translates the passage 'But he will not let (them) go wholly unpunished.'—*C.*

[k] ch. 4. 31. Ge. 17. 3. Ch. 20. 18. Ps. 89. 7. He. 12. 28, 29. Ec. 5. 2.

[l] ch. 33. 12, 17; 15. 1 Jn. 20. 28. Ps. 18. 1-30; 2. 10; 128. 6; 73. 24-26.

[m] ch. 33. 14-17.

[n] ch. 32. 9. Is. 48. 4. Zec. 3. 1, 2. Ac. 7. 51. De. 9. 6. Ne. 9. 10. Ezec. 2. 6.

[o] Ps. 33. 12; 135. 4. ch. 19. 5, 6. De. 32. 9. Ps. 135. 4. Zec. 2, 12.

[p] De. 5. 24, 34; 8. 15, 19; 11. 5-7. Jos. 6. 26; 10. 12, 13. Ps. 78. 20; 145. 4; 65. 5.

[q] De. 12. 32; 4. 1, 2, 40; 11. 32.

[r] Ge. 25. 18-21. ch. 3. 8, 17; 23. 23, 28. De. 7. 1, 2; 20. 17; 9. 1, 3; 11. 23, 25. Jos. 1. 5; 11. 23. Nu. 21. 21-35.

[s] ch. 23. 32, 33. De. 7. 2, 16. Jos. 23. 7, 12; 9. 6, 7. Ju. 2. 2. 2 Co. 6. 14.

[t] See ch. 23. 24. De. 12. 2, 3. Ju. 6. 25. 2 Ki. 18. 4; 23. 14.

2 Heb. *statues.*

[u] ch. 20. 3-5. De. 5. 7, 8. 5. 13. 14; 8. 19; 11. 16; xiii; 12. 16, 17. Ju. 2. 12, 13. Mal. 2. 10.

[x] Ex. 20. 5. De. 4. 24; 6. 15. Jos. 24. 19. Na. 1. 2, 3.

[y] ver. 12.

[z] Le. 17. 7; 20. 5, 6. Nu. 15. 39. De. 31. 16. Ju. 2. 17; 8. 27. Ps. 106. 34-39. Eze. 6. 6.

[a] Nu. 25. 2. 1 Co. 10. 20. Re. 2. 20. Ps. 106. 28. Eze. 18. 6.

[b] See Ge. 6. 2; 26. 34; 28. 1. ch. 23. 32. De. 7. 3, 4. Ps. 106. 35-39. 1 Ki. 11. 2. Ezr. 9. 2. Ne. 13. 25. Nu. 25. 1, 2.

[c] ch. 20. 3, 4, 23; 32. 4. Le. 19. 4.

[d] ch. 23. 15; 13. 4, 6. Ex. 12. 15-17. De. 16. 3, 8. Nu. 28. 17-25. 1 Co. 5. 7, 8.

6 And the LORD passed by before him, and proclaimed, The [1]LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth;

7 Keeping[k] mercy for thousands, forgiving iniquity, and transgression, and sin, and that [l]will by no means clear *the guilty*;[1] visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 ¶ And Moses made haste, and [k]bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let [m]my Lord, I pray thee, [m]go among us, (for it *is* a [n]stiff-necked people,) and pardon our iniquity and our sin, and take us for thine [o]inheritance.

10 ¶ And he said, Behold, [p]I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD; for it *is* a terrible thing that I will do with thee.

11 Observe[q] thou that which I command thee this day; [r]Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take[t] heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

13 But ye [s]shall destroy their altars, break their images,[2] and cut down their groves.

14 For thou shalt [u]worship no other god: for the LORD, whose name *is* [x]Jealous, *is* a jealous God;

15 Lest[y] thou make a covenant with the inhabitants of the land, and they go a [z]whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou [a]eat of his sacrifice;

16 And thou [b]take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt [c]make thee no molten gods.

18 ¶ The [d]feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the

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Ver. 18. The highest manifestation of *thy glory* that I am capable of bearing.

Ver. 19. God reckons the display of his *goodness* his distinguished glory.

Ver. 20. God's face here denotes the brightness of majesty and glory which attended the external shape he now assumed.

Ver. 23. [No portion of Scripture is more remarkable or more mysterious than this. We observe, 1. *The request of Moses.* It could not have been prompted by curiosity. It must have arisen from the natural aspiration of an exalted genius and a loving spirit, to know and see and fully comprehend that glorious Being with whom he had such close converse; and to comprehend the fountain of that mingled power, justice, and mercy which had been so signally exhibited, and which required to be continued to Israel. 2. *God's reply.* He did not grant all that was asked. It could not be. Man's weak nature could not bear it. The manifestation of the full glory of God is incompatible with man's present condition. God did grant, however, all that it was possible for Moses to endure — his goodness passed before him. How this was done we know not. But there must have been some wondrous display of divine goodness, love, and mercy. May it not have been some clear insight, some glorious vision, of the atoning work of Him who is 'the brightness of God's glory, and the express image of his person?' *P.*]

REFLECTIONS.—Fearful is the danger and woe that attend apostasy from God, and the worshipping of idols in his room! His eye beholds the inward hardness and obstinacy of our hearts. And painful indeed are the convictions of an awakened conscience, when God displays his terrors and appears as an enemy! There is need of uncommon humiliation and prayer when God's wrath is once kindled against a people, and he has begun to remove his ordinances from them. But when a gracious God, and a multitude of groaning hearts, meet together at the throne of grace, it is a token of his merciful designs; for he is ready to return to his praying people, and indulge them with the most astonishing familiarity. Their desire of fellowship and boldness of faith increases in his presence: and he will not refuse them anything they ask, though it were to the whole of his kingdom. What blessing of direction,

month Abib; for in the month Abib thou camest out from Egypt.

19 All[a] that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But the [f]firstling of an ass thou shalt redeem with a lamb:[1] and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and none[g] shall appear before me empty.

21 ¶ Six[h] days thou shalt work; but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.[2]

22 ¶ And[i] thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end.[3]

23 ¶ Thrice[k] in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I [l]will cast out the nations before thee, and enlarge thy borders: neither shall any[m] man desire thy land when thou shalt go up to appear before the LORD thy God thrice in the year.[4]

25 ¶ Thou[n] shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover [o]be left until the morning.

26 The[p] first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou[q] shalt not seethe a kid in his mother's milk.[5]

27 ¶ And the LORD said unto Moses, [r]Write thou these words: for [s]after the tenor of these words I have made a covenant with thee, and with Israel.

28 And[t] he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water: and [u]He wrote upon the tables the words of the covenant, the ten commandments.[7]

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses[8] wist not that

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[a] ch. 13.2, 12; 22.29. Nu.18. 15–17. Eze.44. 30. Lu.2.23. Pr.3.9. He. 12.23. Re.14.4

[f] ch.13.13. Nu.18.15.

[1] Or, *kid.*

[g] Ge.43.15. De.16.16. 17.1 Sa.9.7,8. 2 Sa.14.24.

[h] See Ge.2.2. ch.20. 9; 23.12; 31.15,17; 34.21. De.5.13. Le.23.3. Is 56.2,4,6; 58.13. Je.17. 21. 27.1. Lu.23.54.

[2] The busiest seasons of the whole year: to show that no pressure of labour —no alleged necessity— can dispense with the law of Sabbath rest.—*P.*

[i] ch.23.16. Le.xxiii. De. 16. 10. Nu. 28, 26 –31; 29. 13–39.

[3] Heb. *revolution of the year.*

[k] ch.23.14–17. De.16. 16; 31.5. ver.24.

[l] ver.11; ch.23.27–31.

[m] Ge. 35.5. Pr.16.7. Exe. 2. 5. Ac.18.10. 2 Ch.17.10.

[4] This is a promise of protection by a divine power from all temporal enemies during a faithful observance of the great national festivals. All excuse was thus taken away.—*P.*

[n] ch.23.18. De.16.3. 1 Co.5.7,8.

[o] ch.23. 18; 12.10; 16. 19; 23. 34. Le.7.15. Nu. 9.12. De.16.4.

[p] ch.23.19. 22.29. De. 12. 5–7; 26. 2. Pr.3.9; 8. 17. Re.14.4.

[q] ch.23.19. De.14.21. Pr.22.16. Je.10.2,3.

[5] See note on ch. 23.19.—*C.*

[r] De.4.13. ch. 17.14. Is. 30.8. Hab.2.2. De. 27.8.

[6] Write thou in the 'book of the law,' what I will write upon the 'tables of stone.'—*C.*

[s] ch. 15. 5, 6; 24. 3, 8. De.5.2,3.

[t] ch.24. 18 De. 9. 9, 18, 25. 1 Ki.19.8. Matt.4. 2. Ac.1.3.

[u] God, ver. 1. De. 10. 2, 4; 4. 13. ch. 31. 18; 34.1.

[7] Heb. *words.*

[8] The ignorance of Moses beautifully illustrates an important fact in religious experience, viz. that one believer sees more grace in another than that other sees in himself. The reason of the difference is plain. The one knows his own conflicts, the other sees nothing but the victories; the one feels his own weakness, the other sees nothing but a man

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'strong in the Lord;' the one feels the power of temptation, and exclaims, 'O wretched man that I am;' the other sees nothing but the grace of God upon him, and is glad, Ac. 11. 23.—*C.*

[x] Mat.17.2. 2 Co.3.7, 13. God's glory manifested to him produced this brightness in his face, as an emblem of the bright holiness of his law, which no sinner is able to endure.

[y] Ro. 3. 19, 20; 4. 15. 2 Co.3.7,9.

[z] ch.3.16; 24.1.

[a] Exe. 3. 17. Ac. 20. 27. Mat. 28.20. 2 Co.12. 2; 13.2. 1 Ki.8.20. Ph.1.8. Nu.22.15. He.3.2. ver. 34.

[b] 2 Co. 3. 13, 14 ver. 35. This marked the obscurity of the Mosaic dispensation, and the natural darkness that is in men's minds with respect to spiritual things.

[9] As Moses was not the first to discover the shining of his own face, so the true Christian is never the first to discover his own graces — not, when discovered, to exhibit them; and as Moses covered his shining face with a veil, so should the fairest fruits of the Spirit be protected by humility, 1 Pe.5.5. —*C.*

[c] He.4.13–16; 10. 19–22. 2 Co.3.18.

[d] See ver.32.

[e] 2 Co.3.7,8,13.

CHAP. XXXV.

1 This expression sometimes denotes the whole multitude of the people; here the rulers, the heads and rulers of the congregation, the representatives of the several tribes who received the instructions of God to Moses, and communicated them to the people.—*I.*

[a] Mat.7.21. Ro.2.13. Ja.2.13.

[b] ch. 20. 9; 31. 13–16; 34.21. Le.23.3. De.5.12. 1 Lu.13.14. Nu.15.32–36. See Ge.2.2.

[2] Heb. *holiness.*

[c] ch.16.30. Is. 58. 13; 56.2,4,6.

[d] See what follows explained on ch. xxv. –xxxi.

[e] ch.25.2–7. 2 Ch.29. 5,6,14,17. Ps. 110.3. 2 Co.9.7.

[f] Wool, ch.26.1; 28. 5,6,8,15.

[g] ch.26.7,14.

the[x] skin of his face shone while He talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were [y]afraid to come nigh him.

31 And Moses [z]called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he [a]gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [b]a vail on his face.[9]

34 But when Moses went in before the LORD, to speak with Him, he [c]took the vail off until he came out. And[d] he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put [e]the vail upon his face again, until he went in to speak with Him.

CHAPTER XXXV.

2 *The sabbath.* 4 *The free gifts for the tabernacle.* 20 *The readiness of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the [1]congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should [a]do them.

2 Six[b] days shall work be done; but on the seventh day there shall be to you an holy [2]day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall [c]kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take[d] ye from among you an offering unto the LORD: [e]whosoever *is* of a willing heart let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And [f]blue, and purple, and scarlet, and fine linen, and [g]goats' *hair,*

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presence, or spiritual manifestation, can he deny us, who have Jesus our advocate within the vail! Come then, my soul, be no more a trifler in prayer, but make intercession with groans which cannot be uttered. Whatever I ask, believing, for myself, or my family, or the church, God will give it. Let me, adoring the universality of his grace, press after clearer and clearer displays of his glory, his goodness, till at last I see him as he is! Awake, ye prayerless wasters of time!—Base and unprofitable are your fellowships with men, if compared to this of Moses with his God!

CHAPTER XXXIV. Ver. 1. Thus God left a mark of their rebellion on the tables in their not being hewn by himself; yet nevertheless he made his law to retain the same force; and manifested, that it is not graciously inscribed in our hearts, till once they be hewn and broken by Moses' covenant form of it.

Ver. 7. It is a part of goodness to hate and punish evil.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

REFLECTIONS.—It is a great mercy to have God's law manifested to us; but especially written on our hearts, when hewn by convictions of sin; and the necessity of reconciliation with God, through Christ, discovered thereby. Ministers must labour to hew men's hearts: but it is only God who can write divine truths in them. The most ready and believing despatch is necessary in making up the breaches between God and our soul. But pleasant and transporting indeed are remarkable discoveries of the glory and grace of God! His new-covenant name is exactly suited to our sinful and destitute condition! Clear and distinct views thereof produce the boldest pleadings of faith at his throne of grace, and we cannot sufficiently admire that God should so often repeat his promises, warnings, and laws to us, who are so ignorant, heedless, and forgetful. How great is their safety who live in close fellowship with him! He takes pleasure to honour such as honour him; and clear views of the glory of God beget in his people the most glorious conformity to him, and elevate above all the fears or hopes of nature.—But it is very becoming when those who are most distinguished with gifts and graces are, through lowliness of mind, scarcely conscious of their own excellences! when others are more sensible of our spiritual beauty than we ourselves are! and when ministers, who have the deepest insight into divine things, accommodate their instructions to their people's capacity!—In the whole of this breach and reconcilement between God and Israel, let me behold how the law entered that the offence might abound: but where sin abounded, grace did much more abound; that, as sin had reigned unto death, grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord!

CHAPTER XXXV. REFLECTIONS.—As this and the following chapters generally relate no more but the execution of what was directed in chapters xxv.–

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And [h] oil for the light, and [i] spices for anointing oil, and for the sweet incense,

9 And [k] onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every [l] wise-hearted among you shall come, and make [m] all that the LORD hath commanded;

11 The [n] tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The [o] ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering;

13 The [p] table, and his staves, and all his vessels, and the show-bread;

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And [q] the incense-altar, and his staves, and the anointing oil, and the sweet incense, and [r] the hanging for the door at the entering in of the tabernacle;

16 The [s] altar of burnt-offering, with his brazen grate, his staves, and all his vessels; the laver and his foot;

17 The [t] hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;[1]

19 The [u] clothes of service, to do service in the holy *place;* the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.[2]

21 And they came, every one whose [x] heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets,[y] and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom [z] was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought[3] the LORD's offering: and every man with whom was found shittim-wood, for any work of the service, brought *it*.

25 And all the [a] women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women, whose heart stirred them up in wisdom, spun goats' *hair*.

27 And [b] the rulers brought onyx-stones, and stones to be set for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a [c] willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, [d] which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, [e] the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, [f] in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the [g] cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise [h] cunning work.[5]

CHAPTER XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberality of the people is restrained.* 8 *The curtains with cherubims.* 14 *The covering of goats' hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

THEN wrought [a] Bezaleel and Aholiab, and every wise-hearted man, in whom the [b] LORD put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, [b] according to all that the LORD had commanded.

2 And Moses [c] called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose

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[h] ch. 27. 20.

[i] ch. 30. 23–38.

[k] ch. 28. 9, 17–20; 39. 6–14.

[l] ch. 31. 6; 36. 2, 4.

[m] ch. xxv.–xxxi. xxxv.–xl.; 39. 32–43. See on ch. 25. 9; 31. 6. Nu. 4. 25, 31, 32, 37; 4. 4–33. ver. 11–19.

[n] ch. 31. 7–11; xxvi.; 27. 9–19; xxxvi.; 38. 9–20. Nu. 4. 25, 31, 37.

[o] ch. 25. 10–20; 37. 1–5, 26. 33–35; 36. 35, 36. Nu. 4. 31.

[p] ch. 25. 23–40; 27. 20; 37. 10–24.

[q] ch. 30. 1–9. 22–38; 37. 25–29.

[r] ch. 26. 36, 37; 36. 37, 38.

[s] ch. 27. 1–8; 30. 17–21; 38. 1–8.

[t] ch. 27. 9–19; 38. 9–20.

[1] As Moses, 'faithful in all his house,' omits nothing of *all* that God had shewn him, even to a *pin* or a *cord;* so the true believer omits nothing of the '*outward* and *ordinary means* whereby Christ communicates the benefit of redemption.'—*Note*, As the rivets and the pins preserved the tabernacle from falling, so these outward things of religion preserve the believer in his steadfastness. How many neglect the regular reading of the Scriptures, stated prayer in the closet or family, how many absent themselves from the Lord's table, and think they are Christians! When tempted to these fatal neglects, let them remember Moses, who 'was faithful,' not in a part, but in '*all* his house.'—*C.*

[u] ch. xxviii, xxxix. Le. 8. 7–9; 16. 4, 23, 24.

[2] When Moses had delivered his message to the people, they departed to their tents, to fetch their several oblations; and on this occasion a peculiar influence was felt, enlarging their hearts to liberality. Nothing but *ear-rings* seem to have been given to make the golden *calf;* but various other golden ornaments were offered on this occasion, principally of the spoils of Egypt; both men and women being willing to part with their newly acquired adornings, to beautify the sanctuary of God. A mere trifle! But besides these articles of manufactured gold, some of the people presented such as was unwrought, and used as money: for this is thought to be meant by the words rendered, 'Every man that offered offered an offering of gold unto the Lord.'—*I.*

[x] See ver. 5. Ju. 5. 9. 2 Sa. 7. 27. Je. 30. 21. Ps. 110. 3. 2 Co. 9. 7.

[y] Pr. 3. 3, with ch. 32. 3. Is. 3. 18. 1 Ch. 22. 14. 29. 26. 14–16; 29. 2–8. ver. 27.

[z] 2 Co. 8. 12.

[3] The narrative of Moses has been questioned, on the allegation that the Israelites in the wilderness could not have had so much property. But in Egypt, though enslaved, they still had *flocks and herds*, and from their produce and sale must have had money. They also had houses and furniture, the valuable metallic parts of which they would naturally carry off in their baggage. Then they obtained large donations from the Egyptians, and probably many spoils from the host of Pharaoh, all of which will sufficiently account for their means of such liberal contributions to the tabernacle.—*C.*

[a] Ge. 3. 28. Ln. 8. 3. Pr. 31. 19. Phi. 4. 3. Ro. 16. 3, 12.

[b] See ver. 8, 9. 1 Ch. 22. 14–16; 28. 14–18; 29. 2–8.

[c] 2 Co. 9. 7. 2 Ch. 29. 3, 6, 9, 24, 27. Ju. 5. 9.

[d] De. 12. 32; 4. 2; 12. 32. Is. 8. 20. Mat. 28. 20. Ga. 1. 6, 7. 2 Pe. 2. 2. 2 Ti. 3. 15–17.

[e] ch. 31. 2–6. 2 Ki. 7. 14. 1 Ch. 2. 19, 50. 20. 20. Ja. 1. 17. Is. 28. 26.

[f] They were typical of Christ, as the skilful builder of his church, Is. 11. 2–5. 61. 1–3. Col. 2. 3.

[g] Typical of Christian teachers, 1 Co. 1. 5, 17. 2. 4, 8, 12. Ga. 3. 2, 5. Ac. 19. 6, 8. 1 Ti. 3. 15, 16. 2 Ti. 2. 15.

[h] This curious work signified the marvellous gifts and graces of Christ and his church.

[5] God can effect his work by any means, yet he usually chooses those bestowed by his own Spirit. Of this Moses and Paul are a striking proof: and, in the case before us, Bezaleel and Aholiab, by the divine tuition, are trained to execute all his pleasure. They may very properly be styled men of *universal genius*. They were complete masters of the work assigned them, and supernaturally qualified to instruct others. What an honour does *sanctified genius* confer upon its possessor! *Unsanctified*, what a curse!—*C.*

CHAP. XXXVI.

[a] ch. 31. 2–11; 35. 10–19, 30–35.

[b] It is very instructive to observe how directly the Scriptures refer all the endowments of the mind and the graces of the Spirit to the gift of God.—*I.*

[b] ch. xxxv. xxxi.; 30. 1–10. Ps. 119. 6. Mat. 28. 20. Lu. 1. 6.

[c] He. 5. 4. Ac. 6. 3, 4; 14. 23. ch. 31. 2, 6.

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xxviii. xxx. xxxi. the notes and reflections there found are referred to. Only let me observe, that the glory of God, the happiness of men, are deeply interested in the exact observation of the Sabbath; and that God will either have *voluntary* service, or will not accept of it at all. Sincere repentance always issues in hearty dedications to God: and it is comely when professors, according to their respective abilities, concur in promoting the honour and service of God. In such a work he graciously accepts, not according to what they have not, but according to what they have, if there be first a willing mind. And since God liberally furnishes such as he calls to public offices in his church, the greater our gifts or grace, or the higher our station, the more earnest ought to be our labour in the service of Christ and in helpfulness to our fellow-members.

CHAPTER XXXVI. REFLECTIONS.—How honourable is it when agents in the church are men faithful and to be trusted!—when private members are so liberal that they need to be restrained, and when

heart stirred him up, to come unto the work to do it.

3 And they received of Moses all the offering which the children of Israel [d]had brought for the work of the service of the sanctuary, to make it *withal.* And they brought yet unto him free-offerings every [e]morning.

4 And all the [f]wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring [g]much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.[4]

8 ¶ And[h] every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [i]cherubims[5] of cunning work[6] made he them.

9 The length of one curtain *was* twenty and eight cubits,[7] and the breadth of one curtain four cubits:[8] the curtains *were* all of one size.

10 And he [k]coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.[9]

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits,[1] and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

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d ch. 35. 5–9, 21–29.

e Ps. 5. 3; 101. 8. Pr. 8. 17. Is. 50. 4. Je. 21. 12.

f Mat. 24. 45. 1 Co 3. 10.

g 2 Co 8. 2, 3, with ch. 32. 2. Phil. 2. 21.

4 It is seldom, when the cause of God is concerned, that people exceed in liberality. And it has frequently happened, and happens every day, that the reverse is the case. It is not that superstition is more deliberate than true piety. But the one springs from love to God, the other from love to ourselves.—*J.*

h ch. 26. 1–3; 31. 6; 35. 10.

i ch. 25. 18.

5 What *cherubim* represented, we cannot determine. Josephus says they were flying animals like none of those seen by man, but such as Moses saw about the throne of God. According to Ezekiel, they were creatures with four heads and one body, compounded from animals the noblest of their kind, the lion, the bull, the eagle, and man, so that they might be, says Dr. Priestley, the representatives of all nature.—*A.*

6 This probably means a sort of *diaper*, in which the figures appear equally perfect on both sides: this was probably formed in the loom. Another and of curious work is mentioned, ver. 37, which we term *needle-work.* This was probably similar to our *embroidery, tapestry,* or cloth of *Arras.* It has been thought unlikely that these works were *all* manufactured in the wilderness; what was done in the loom they might have brought with them from Egypt; what could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles during their stay in the wilderness. But still it seems probable that they brought even their looms with them. The whole of this account shows that not only necessary but ornamental arts had been carried to a considerable degree of perfection both among the Israelites and Egyptians.—*Dr. Clarke.*

7 Seventeen yards.

8 Near two yards and a half.

k Ep 4. 3, 4, 13; 5. 30, 31, 32. 1 Co 1. 10; 12. 13. 2 Co 11. 2. Ps. 122. 3. Is. 54. 5. Zep. 3. 9. Ac. 2. 1. Col. 2. 19.

9 *Separate parts,* united by *taches,* form *one tabernacle.* The beautiful emblem of a family dwelling together in unity. Ps. 133. 1. of a church "continuing with one accord in prayer and supplication," Ac. 1. 14; and of the children of the Redeemer, with "one Lord, one faith, one baptism, keeping the *unity* of the Spirit in the bond of peace," Ep. 4. 3, 5. *C.*

1 Eighteen yards and a quarter.

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3 The fine covering signified the internal glory of Christ and his church; and the coarse covering signified their meanness in the view of carnal men.

3 The Hebrew word, translated *badger* is of uncertain meaning. But it is clear that it signifies some *known animal.* Why then is it the *uppermost covering* of the tabernacle? Because it is significant of the world, in which the church is still environed, and from which it is to be called out and gathered; and of which our Lord says, Jn. 17. 15, "I pray not that thou shouldest take them out of the world." Thus *covering* is likewise significant of that *protection* which the world, though at heart a persecutor of Christ, dare never, when they can, afford to the church. Thus Pharaoh enriched and protected Abram in Egypt, Ge. 12. 16, 20. Thus Abimelech protected Isaac, Ge. 26. 12. Thus the *townclerk* protected Paul at Ephesus, Ac. 19. 40. the *chief-captain* at Jerusalem, Ac. 21. 31, 32. His *Roman citizenship* shielded him from scourging, Ac. 22. 25, 26. *Claudius Lysias* delivered him from assassination, Ac. 23. 27; and when venal sanhedrim would have returned him to the bandied murderers, "I appeal unto Cæsar," resolved him from their daggers, and sent him to Rome, where "his bonds were manifest in all the palace of the emperor, and he continued two whole years in his own hired house, preaching the kingdom of God—no man forbidding him," Ac. 28. 30, 31. *C.*

l ch. 25. 5. Nu. 25. 1. Dt. 10. 3.

4 Six yards.

5 Thirty-two inches. These boards and cross-bars denote whatever contributes to the strength and stability of Christ and his church.

m Ps. 134. 1. Ep. 2. 15, 19, 21; 3. 15; 5. 4, 15, 16. 1 Co. 1. 10; 12. 13. Ac. 2. 46; 4. 32.

6 Heb. *two sockets, two sockets under one board.*

n ch. 25. 28; 30. 5.

7 With respect to Christ the gold in the tabernacle and its furniture may denote what is divine, and shittim-wood his manhood.

o ch. 26. 31; 40. 21. The vails denote Christ's manhood, the ceremonial law, and the visible heaven.

p ch. 26. 36; 40. 28.

8 Morier, in his *Travels in Persia,* describes the tent of a Tartar chief thus: "It was composed of a wooden frame of circular lattis, which was fixed on the ground, and then covered with large felts that were fastened down by a cord ornamented with tassels of various colours. A curtain, curiously worked by the women with coarse needle-work of various colours." These hangings are not confined to tents, but are seen for the doors of mosques and sitting-rooms of palaces and private houses.—*J.*

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 ¶ And he made a covering[2] for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that.*[3]

20 ¶ And he made boards for the tabernacle *of* [l]shittim-wood, standing up.

21 The length of a board *was* ten cubits,[4] and the breadth of a board one cubit and a half.[5]

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side southward;

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [m]coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, under every board two sockets.[6]

31 ¶ And he made bars [n]*of* shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with [7]gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [o]a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim-*wood,* and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an [p]hanging[8] for the

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rulers dare allow nothing to be taken but what is sufficient! And hopeful is the building of the church when men's first care is about that which is most secret and inward!

CHAPTER XXXVII. REFLECTIONS.—How unbounded is the excellency and usefulness of Christ, that so many things are necessary to represent him! Pleasant is the work of ministers and Christians, where he is ALL and IN ALL, the FIRST and the LAST! and it becomes them regularly to proceed from the inward to the outward concerns thereof. May I embrace Jesus as my propitiation; feed on him as my provision; walk in him as my light; depend on him as my interceding advocate; and, being anointed with his Spirit, offer up my supplications, intercessions, and thanksgivings, kindled by the holy fire of his love shed abroad in my heart.

tabernacle-door *of* blue, and purple, and scarlet, and fine twined linen, of needle-work:[6]

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

CHAPTER XXXVII.

1 *The ark.* 6 *The mercy-seat with cherubims.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oil and sweet incense.*

AND Bezaleel made [a]the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he [b]overlaid[7] it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made [c]staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [d]mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two [e]cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub on[8] the end on this side, and another cherub on[9] the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.[1]

9 And the [f]cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And [g]he made the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown[2] of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal,[3] *of* pure gold.

17 ¶ And he made the [h]candlestick *of* pure gold: *of* beaten work made he the [i]candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one [k]beaten work *of* pure gold.

23 And he made his seven[5] lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And [l]he made the incense altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square,) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And he made [m]the holy anointing oil, and the [n]pure incense of sweet spices, according to the work of the apothecary.

CHAPTER XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that which the people offered.*

AND [a]he made the altar of burnt-offering *of* shittim-wood: five cubits[6] *was* the length thereof, and five cubits the breadth thereof, (*it was* [b]four-square,) and three cubits the height thereof.

2 And he made the horns thereof on the

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[6] Heb. *the work of a needle-worker or embroiderer.*

CHAP. XXXVII.

[a] ch. 25.10-16. The ark signified Christ God-man, as the fulfiller of the broken law, and rest of a reconciled God.

[b] ch.30.3.

[7] The original term is rendered by the Sept. 'gilded,' but it is generally understood to intimate that plates of solid gold were inlaid on the articles mentioned. The ancient Egyptians understood the art of gilding with gold, as Herodotus attests.—*Davidson.*

[c] Nu.4.14, 15. Ac. 6. 15. Staves are gospel ordinances in which Christ's name is borne.

[d] ch. 25.17-20. 1 Jn. 2. 2. Ro. 3. 25. Ga. 4. 4. Tit. 2. 14.

[e] Ps. 80. 1: 104. 4. Cherubims denote angels and ministers.

[8] Or, *out of*, &c.

[9] Or, *out of*, &c.

[1] The two cherubims were expansions of the *mercy-seat.* Now God's *mercy-seat* or propitiation is Christ, Ro. 3. 25. The cherubim represent the angels and all spiritual worshippers of God, and students of his mysteries. 1 Pe. 1. 12. Now all these are *of one*, Ep. 2. 10. Christ is the vine, believers are the branches. Jn. 15. 5. Christ the body, believers the members, Ep. 5. 30. Nay, the angels that are in heaven are thus spiritually united to him, for they believe in him and worship him, He. 1. 6. The cherubims have their faces towards one another, representing the communion of all pure spiritual minds. They look also down upon the *mercy-seat*, beneath which are laid the tables of the covenant. And the mystery on which these spirits comment in common with the spirits of men, is the wondrous and blessed union sin, one throne of the law that condemns and kills, and the mercy seat that pardons and saves.—*C.*

[f] 1 Ti. 3. 16. Jn. 1. 51. He. 1. 14. 2 Co. 3. 18. Phi. 3. 8.

[g] ch. 25. 23-30. Jn. 1. 14. 1 Co. 1. 21. Col. 1. 27. It signified Christ and his gospel.

[2] The crown imported royal dignity, as in ver. 2. The rings and staves are the ordinances of the gospel, on which Christ and his church are borne through this world.

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[3] Or, *to pour out withal.*

[h] ch. 25. 31-39. Zec. 4. 2. Re. 1. 20. Mat. 5. 15. Phi. 2. 15. The candlestick signifies Christ as the light of the world; and his Church in which his light is manifested.

[4] God's manifestations of himself, in this world, are but candle-light compared with the day-light of the future state. The Bible is a golden candlestick. It is of pure gold, Ps. 19. 10. From it light is diffused to every part of God's tabernacle, that by it his spiritual priests may see to minister to the Lord, and to do the service of his sanctuary. This candlestick has not only its bowls for necessary use, but its knops and flowers for ornament; there are many things which God saw fit to beautify his word with, which we can no more give a reason for than for these knops and flowers, and yet we are sure they were added for good purposes.—*J.*

[i] Is. 5. 4, 5, 20. Ps. 51. 17.

[5] Seven imports diversity and perfection, Re. 1. 12, 20; 5. 1. There were no windows in the tabernacle; but the candlestick being placed over against the table of show-bread, each lamp would cast its light to the part of the tabernacle over against it, and the whole would thus be sufficiently lighted. This typified the light of revelation, and the teachings of the Holy Spirit through Christ Jesus, afforded to the church in this dark world, to direct her worship and obedience, and administer to her consolation; but in heaven, 'the Lord will be unto her an everlasting light, and God himself her glory.'—*J.*

[k] ch. 30. 1-5. He. 7. 25; 13. 10. Re. 8. 3. 1 Pe. 2. 5. Mat. 23. 19. This altar signified Christ in his exalted state, as our intercessor within the vail.

[l] ch. 30. 27-33. Is. 61. 1; 11. 2. 2 Co. 1. 21, 22. 1 Jn. 2. 20, 27.

[m] He. 5. 9; 7. 25. Ps. 11. 1, 2. Ro. 8. 3, 4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

CHAP. XXXVIII.

[a] ch. 27. 1-8. He. 13. 10. 9. 14; 13. 1. Ro. 8. 3, 4. 1 Pe. 2. 5.

[6] Three yards two inches.

[b] Eze. 43. 16. Re. 21. 16. He. 13. 8. Jn. 6. 37. This altar signified Christ in his humiliation, as fulfilling all righteousness for us.

CHAPTER XXXVIII. REFLECTIONS.—The work still proceeds pleasantly from that which is most inward and important. And let us observe, that Jesus' atonement for sin, and the purification of our conscience from dead works, are closely linked together; that fervent devotion disposes persons to part with that which others most admire, for the service of Christ. And it is necessary to examine ourselves in the glass of God's law when we go to the laver of Jesus' blood for

four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans; all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to [c]bear it withal: he made the altar hollow with boards.

8 ¶ And he made the [d]laver *of* brass, and the foot of it *of* brass, of the [e]looking-glasses[5] of *the women* assembling[6] which [f]assembled *at* the door of the tabernacle of the congregation.[7]

9 ¶ And he made [g]the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits.[8]

10 Their pillars *were* twenty, and their brazen sockets twenty: the hooks of the pillars and their fillets *were of* silver.

11 And for the north side, *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward, fifty cubits.[9]

14 The hangings of the one side *of the gate were* fifteen [h]cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver: and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen; and twenty cubits[1] *was* the length, and the height in the breadth

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c 1 Co.1.24; 2.2. Ac. 9.15. *d* ch.30.18–21.1 Jo.3. 7.Re 1.5.Zec.13.1. *e* Or, *brazen glasses*, Ja.: 23.24.

5 Mirrors of brass, such as those found among the ancient monuments of Egypt. They were very common; and it was customary for women to carry them in their left hands when going to the temples.—*J.*

6 Heb. *assembling by troops.*

f 1 Sa.2.22. 1 T. 5.5. Ps.8.34.1 Sa.2.22.

7 There is considerable difference of opinion about the correct translation of this passage. Luther, Matthews, and others, render it, 'and he made the laver *under the inspection of the women* who ministered at the door.' It is true that the word rendered *looking-glasses*, is elsewhere in Scripture rendered *sight*. Still the idea of inspection seems inconsistent with the description of the qualifications of Bezaleel for *all manner of work*. We prefer the authorized translation, and consider it as conveying an important lesson. That the ancient *mirrors* were generally polished *brass* or *silver* is admitted. That the women were accustomed to carry them to public worship is also acknowledged. But, that beauty may not merely be pleasing to the beholder, but intoxicating to the possessor, is a melancholy fact in female history. Now, the minister of that beauty, presiding in its creature—the friend that so often exhibits it to flatter and to fascinate the heart—is required for the service of God, and must be sacrificed, and freely these 'holy women who trusted in God' did render up the *last second relics*, evidencing by this act of *self-denial*, that to all 'outward adorning of gold or putting on of apparel,' they preferred 'that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the *sight of God* of great price.' 1 Pe. 3. 3, 5.—*Note.* Genuine Christianity has alone raised woman to her proper place in society, and largely has woman repaid the boon. Since Hannah presented Samuel to the Lord, 1 Sa. 1. 26, since the faith of Lois and Eunice was transferred to Timothy, 2 Ti. 1. 5; the instruction and prayers of godly and devoting mothers and sisters, in the family and the school, have conferred blessings on the church that eternity alone can reveal.—*C.*

g ch.27.9–19. Ps.100. 4.96.7.

8 Sixty-one yards. The court typified the visible church and the state of Christ's debasement.

9 Thirty yards and a half.

A Nine yards. The hangings around the court represent religious profession, and divine separation and protection. But the hanging at the entry of the court signified much the same thing as the veils, ch 36.35–38.

1 Twelve yards.

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2 Three yards.

i Ezra.8. Ec. 12.11. Is.53.20; 22.23. Ep. 2. 21,22. Col.2.19.

k ch.25.16.

l Nu.4.29.33.

m ch.31.2–9; 35.30–35; 36.1–3.

3 £256,107 sterling.

4 Reckoning according to Cumberland, the whole sum of gold expended in the tabernacle was £148,729.—*C.*

5 The silver, according to Brass-wood, amounted to £37,721, 17*s.* 6*d.*—*C.*

6 £34,421, 4*s.* 2½*d.*

n Nu.1.46.

o ch.30.13,15.

7 It may surprise some how the Israelites were possessed of so much wealth, but it is to be remembered that their ancestors were rich when they first came into Egypt, and that subsequently God had further enriched them by the spoil of the Egyptians and Amalekites.—*J.*

8 Heb. *a poll.*

9 By comparing the *census* now given with that in ch. 12. 37, we find the increase of six months to be 3550, who in that period had attained their *twentieth year*. And if we take into account those who fell by the hand of public justice for the sin of idolatrous rebellion against God, ch. 32. 28, we will have a still larger increase, amounting to about 6550. If this increase appear to any improbable, let them recollect that according to one of the best statistical authorities (Richmond, in the introduction to the Population Returns) the number of males *above twenty* averages one half the *entire number of males*. The whole male population would thus be, at the exodus, 1,200,000. Now, taking the number of males *under twenty* at the exodus to be 600,000, and making the largest deduction for those who ordinarily die before attaining *twenty*, a number will remain still more than sufficient to supply the increase recorded in the text, with all the casualties besides to which the people might be exposed, as well as for the further deduction of 23,000 Levites, excluded from the census by the command of God, Nu.1.49.—*C.*

p ch.26.19,21,25,32.

1 Six thousand six hundred thirty-seven and a half pounds weight avoirdupois.

2 The sockets might signify the perfections, purposes, and promises of God, in which everything relative to Christ and his church are founded.

was five cubits,[2] answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [i]pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of [k]testimony, as it was counted, according to the commandment of Moses, *for* [l]the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And [m]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was[3] twenty and nine talents,[4] and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver[5] of them that were numbered of the congregation *was* an [6]hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for [n]every man, *that is*, half a shekel, after the [o]shekel of the sanctuary, for every one that went to be numbered,[7] from twenty years old and upward, for[8] six hundred thousand, and three thousand, and five hundred and fifty *men*.[9]

27 And of the hundred talents of silver were cast the [p]sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was*[1] seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets[2] to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

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spiritual purification. What a small inclosure is the church of Christ! Happy the period when death shall draw aside the curtains, and allow us free access to the house eternal in the heavens! But great and important things might be done for God in his church below, were but ALL her ministers and members, however weak, hearty and unanimous.

CHAPTER XXXIX. REFLECTIONS.—How honourable is the livery of ministers and believers! but how much more the glory of Immanuel, our great High-priest!—Great things may quickly be done in the church when ALL hearts and hands are active. And it is pleasant and profitable when everything answers to the commandments of God: it is necessary therefore to

CHAPTER XXXIX.

1 The cloths of service, and holy garments. 2 The ephod. 8 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the blue, and purple, and scarlet, they made [a]clothes of service, to do service in the [b]holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.

2 ¶ And he made the [c]ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.[2]

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And[d] they wrought onyx-stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [e]memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the [f]breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double:[3] a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a sardius,[4] a topaz, and a carbuncle; this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* enclosed in ouches of gold in their enclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.[5]

15 And they made upon the breastplate chains[g] at the ends *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

A.M. 2513. B.C. 1491.

CHAP. XXXIX.

a ch. 31. 10; 28. 2—4; 35. 19.

b Ps. 93. 5. Eze. 43. 12.

c ch. 28. 6—12. These fine robes represented the manhood, mediatorial office, and finished right eousness of Christ.

[2] This kind of gold-wrought tissue is still very common in the East. It is manufactured in great perfection and beauty in Damascus and Aleppo, and is worn in robes, mantles, and turbans by all persons of rank both men and women.—*P.*

d ch. 28. 9. Thus Christ supports and governs his people, and presents them before God.

e ch. 28. 12.

f ch. 28. 13—29. Is. 59. 17. Ps. 89. 28. This signified the church and covenant of grace.

[3] Every object endangered merits, and should receive, protection proportioned to its value, consequently the heart, as a chief organ of life, is naturally defended as by a fortress of many bones and muscles, in addition to which the eye and the arms are appointed as auxiliaries. But besides these natural defences, artificial aid is called in, and the soldier is covered with the *cuirass* or the *breast-plate*. So, *the hidden man of the heart*, 1 Pe. 3. 4. requires to be kept with all diligence, Pr. 4. 23. and that of every representative, as was the high-priest, who required to keep it, first, in his own account, and secondly, on account of the people. Hence his typical breast plate was double, because the seal of the covenant was double, "that by *two immutable things*, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to the hope set before us." Heb. 6. 18.—*Note*, The assurance of believers reposes under the double protection of Christ's brotherhood with them, Heb. 2. 17. 18. and his equality with the Father, Phi. 2. 6. Jn. 10. 15.—*C.*

[4] Or, *ruby*. These precious stones represented believers in their various circumstances placed in connexion, order in the church and kingdom of grace.

[5] The art of engraving on stone and metal is of remote antiquity. We read in Gen. 38. 18 of Judah's "signet," and the engraving on the gems of the high-priest's dress are always said to have been executed "like the engravings of a signet." It is remarkable that beautiful engraved signets have been found in some of the most ancient monuments of Chaldea, Assyria, and Egypt. Some of these are probably as old as the time of Abraham.—*P.*

g Jn. 10. 28; 17. 12. 1 Pe. 1. 5. Jude 1. These chains represent how fast believers, as united in the church and new kingdom are fixed on Christ's heart.

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h ch. 28. 31—35. As the ephod was a kind of short coat without sleeves, so this robe was somewhat in the form of a long shirt under the ephod.

[6] The habergeon or hasherk was a small coat of mail, something in form of a half shirt, made of small iron rings curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman Crusaders.—*Clarke.*

i Ge. 5. 22.

k ch. 28. 33, 34. Ps. 89. 15. The bells signified Christ's intercession and the preaching of the gospel, and the pomegranates signified their good fruits and effects.

l ch. 28. 39—42. Phi. 2. 6—8. These coarser robes signified what is common to Christ and his people. The mitre prefigured Christ's dignity as an high-priest.

m ch. 28. 36—38. He. 7. 26; 2. 3. 2 Co. 5. 21. 1 Co. 1. 30.

n ver 32—42; ch. 31. 6, 7; 35. 10—19; 40. 2—37. Nu. 3. 25, 26; 31. 36, 37; 4. 4—32. ch. xxv. xxxi. xxxv.—2 Le. viii. ix.

[7] The minute and lengthened specification delivered to Moses was at last *finished*. So our Lord says to the Father, "I have *finished* the works which thou gavest me to do," Jn. 17. 4. Not meaning that the work of *saving sinners* was yet *finished* (for that was not till he died and rose again, Ro. 4. 25. but the work of *glorifying* the Father *on earth* as the angels do in heaven. Again he said, "It is *finished*," Jn. 19. 30; yet still not the work of *saving sinners*, but of casting out Satan (for that was effected by death, He. 2. 14. which had not yet passed upon him), but *the last voluntary act* foretold by the spirit of prophecy was *finished*, when having completed the will of him that sent him, he bowed the head and gave up the ghost.—*Note*, What a rebuke to indolence! what a stimulus to diligence! It is *finished!* Lord, give us grace to carry on and finish all our work, and pardon thou the idleness of our utmost diligence, and specially the sins of our most holy things.—*C.*

o De. 12. 32. Mat. 28. 20. 1 Sa. 15. 22. The phrase, *as the Lord commanded* Moses, is seldom rejected in this and the following chapter to put honour on their obedience, and to teach us that everything done in the church should be exactly correspondent with the law of God.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the [h]robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon,[6] *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe [i]pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made [k]bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made [l]coats *of* fine linen, *of* woven work, for Aaron, and for his sons;

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen;

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made the [m]plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was [n]all the work of the tabernacle of the tent of the congregation [7]finished: and the children of Israel did [o]according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto

try our whole work after it is finished, as well as while it is carrying forward; so shall our labour not be in vain in the Lord.

CHAPTER XL. Ver. 1—33. The form of the tabernacle when erected was as follows: the court was sixty-one yards long, and half as much in breadth. It was inclosed by a linen hanging of about nine feet in height, suspended by silver hooks, on fifty-six brazen pillars, filleted with silver, and fixed in large sockets of brass.

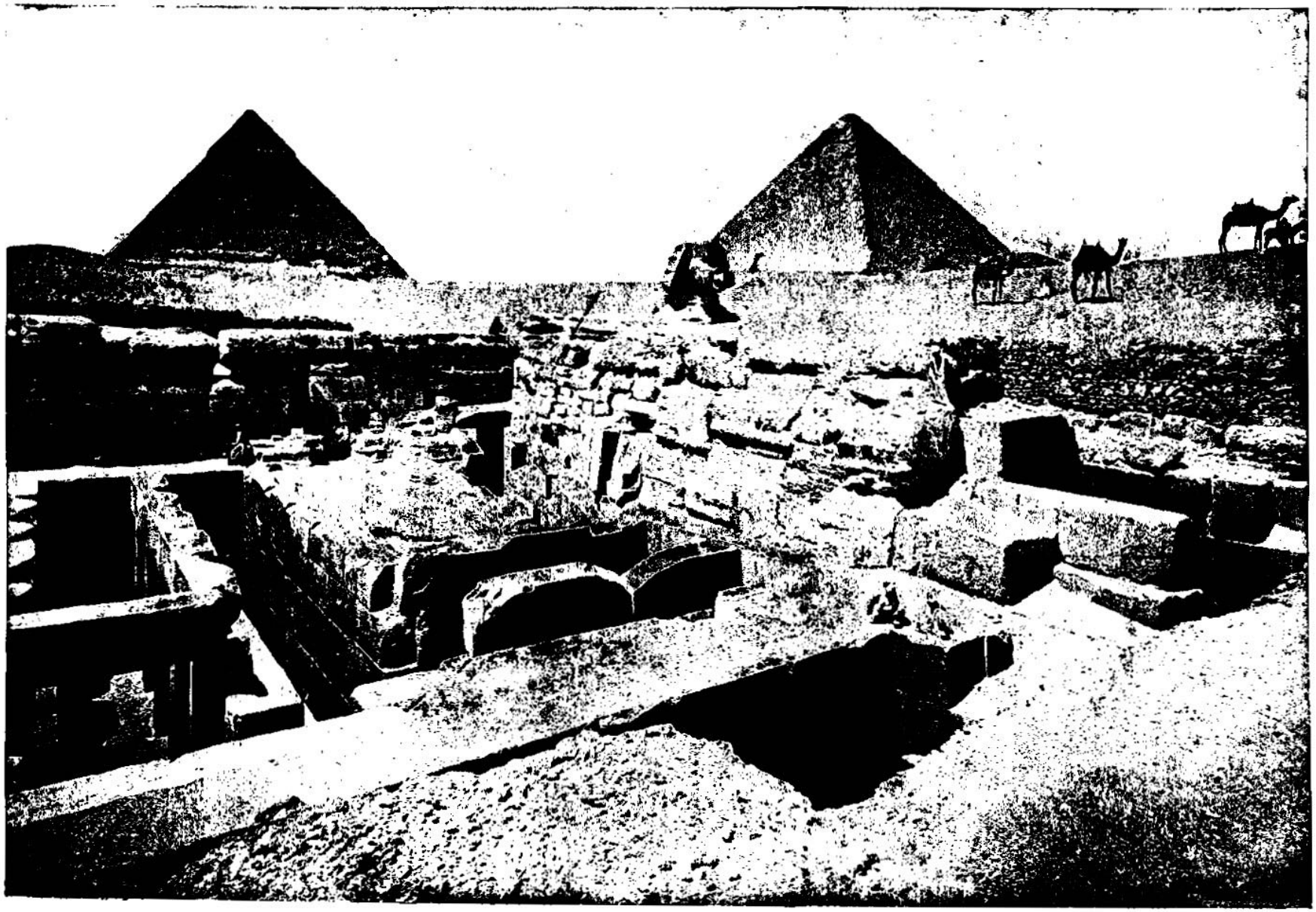

TEMPLE OF THE SPHINX—BUILT BEFORE JOSEPH CAME TO EGYPT. [EXODUS, xl: 2.]—Moses commanded the children of Israel on the first day of the month to set up the tabernacle of the congregation and to put therein the ark of the testimony and cover the ark with the veil. We give a view here of the temple of the Sphinx, the place of worship among the Egyptians which had been often seen by the Israelites. Yet it is remarkable that though they had been in Egypt 430 years and had for a part of that time been in the midst of absolute slavery, that upon leaving Egypt they were found to have so few of the heathen ideas of worship characteristic of the Egyptians. This can only be accounted for upon the hypothesis that the Jews from generation to generation handed down to their children their peculiar national ideas of religion. The worship of the temple of the Sphinx was a long way from the worship of the tabernacle.

Moses, the [p]tent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the show-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the sweet incense,[7] and the hanging for the tabernacle-door;

39 The brazen altar and his grate of brass, his staves, and all his vessels; the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service, to do service in the holy *place;* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According[q] to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did [r]look upon all the work, and, behold, they had done it; as the LORD had commanded even so had they done it: and Moses [s]blessed them.[8]

CHAPTER XL.

1 The tabernacle is commanded to be reared, 9 and anointed. 12 Aaron and his sons to be sanctified. 16, 17, 20, 22, 24, 28, 30, 33 Moses performeth all things accordingly. 34 A cloud covereth the tabernacle.

AND the LORD spake unto Moses, saying,

2 On the first day of the [a]first month shalt thou set up the [b]tabernacle of the tent of the congregation;[9]

3 And thou [c]shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And [d]thou shalt bring in the table, and set in order[1] the things that are to be set in order upon it;[2] and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the [e]altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And[f] thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

A.M. 2513. B.C. 1491. A.M. 2513. B.C. 1491.

[p] ch. 37. 7–21; 35. 12–19; xxv.–xxx. xxxvi.–xxxix. xl.

[7] Heb. *the incense of sweet spices.*

[q] ch. xxv.–xxxi.; 35. 10, &c. Nu. 32. Mal. 3. 8, 10. 2 Ti. 2. 15, 16, 17.

[r] Ge. 1. 31. Ps. 104. 31.

[s] Ge. 24. 19. 2 Ti. 4. 7, 8. 1 Ti. 1. 12. 2 Ch. 16. 2. 2 Ch. 6. 3. Ps. 19. 11. 2 Co. 15. 54.

[8] Moses *examines* all the work, so we must all appear at the judgment-seat of Christ. On, on, ye workers of the tabernacle! 'The fire will try every man's work of what sort it is.' 1 Co. 3. 13. And as Moses *blessed* the workmen whom he approved, so will the Lord say 'to them on his right hand, Come ye *blessed* of my Father, inherit the kingdom prepared for you,' Mat. 25. 34.—C.

CHAP. XL.

[a] ch. 12. 2, 3; ver. 17. Nu. 7. 1.

[b] ch. xxvi. xxxvi.; 27. 21; 30. 36; ver. 18, 19.

[9] The Israelites set out from Egypt on the fifteenth of the first month; they encamped before Sinai on the first of the third month; consequently they had now been before the mount for nine months. During that time they had received the law, and had completed the construction of the tabernacle and all its costly and gorgeous furniture.—*S.*

[c] ch. 25. 10–22; 37. 1–9; 26. 31, 34; 35. 12; 36. 35, 36; ver. 20, 21. Le. 16. 14.

[d] ch. 25. 23–39; 37. 10–24; 26. 35, 36; 25. 30; ver. 22–25.

[1] Heb. *the order thereof.*

[2] Order is the law of the heavens. The sun, the moon, and the stars are obedient to it. In all man's 'labour under the sun,' whether regarding the church or in civil life, similar order should ever prevail. Of this invaluable quality Moses, filled by the Spirit of God, is a most striking and instructive example —C.

[e] ch. 30. 1–5; 35. 15–38; 26. 36, 37; 36. 37, 38; ver. 26–28. He. 10. 19–22. Je. 14. 6. 1 Je. 2. 2. He. 9. 24.

[f] ch. 27. 1–8; 38. 1–7; ver. 29. He. 13. 10. Ep. 2. 6, 7. 1 Je. 2. 24. 9, 10.

[g] ch. 30. 18–21; 38. 8; ver. 30–32. He. 10. 22. Tit. 3. 5. Ps. 26. 6. Zec. 13. 1. 1 Je. 4. 7. Re. 1. 5, 6.

[h] ch. 27. 9–19; 38. 9–20. Mat. 26. 58. 1 Co. 12. 12, 28. Ep. 4. 11, 12.

[i] ch. 30. 22–33; 39. 39. Is. 11. 2. Mat. 3. 16. Je. 3. 34. 2 Co. 1. 21, 22.

[k] ch. 29. 36. Le. 8. 11. Is. 61. 1; 11. 2. Je. 3. 34; 17. 19.

[l] Heb. *holiness of holinesses.* Lu. 1. 35. 2 Co. 5. 21. He. 7. 26. 1 Co. 2. 30.

[m] ch. 29. 1–35. Le. viii. ix. Ge. 4. 4. Ro. 8. 3. Lu. 1. 35. Mat. 3. 16. Je. 3. 34. Is. 11. 1–5; 61. 1–3.

[n] 2 Co. 1. 9. Ro. 8. 30; 13. 14. 1 Co. 1. 30. Is. 61. 10. Je. 1. 16. 18. 44. 3–5.

[o] Nu. 25. 13. ch. 12. 14; 30. 31, with He. v. vii. —*S.*

[3] They were not only to be consecrated to the priesthood as long as they lived, but their posterity also, who should need no other anointing, but should minister to God in succeeding generations so long as that priesthood lasted. This priesthood endured, in the family of Aaron, till Christ came; and in him, the substance of all these shadows, it rests for ever. The sons of Aaron were anointed with the same holy oil as their father, but it is not generally supposed that it was poured on their head as it was on his, Le. 8. 12, 23, 30. —*Scott.*

[p] See ch. 23. 22, 22; 30. 42, 43; ver. 27–30; 29. 21, 23, 25, 27, 29, 32. Is. 61. 10. Mat. 28. 20. 1 Co. 4. 2. He. 2. 2. De. 4. 2; 12. 32.

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[q] Nu. 7. 1, 2.

[r] See ver. 2. Ge. 44. Je. 1. 14. Mat. 26. 18. 2 Pe. 1. 5. 1 Ti. 3. 15.

[s] Put on the four coverings, ch. 26. 1–14; 36. 8–19.

[t] Tables of the law, ch. 25. 16, 21. Ps. 40. 8. Mat. 3. 15.

[u] Re. 10. 4; 11. 19. ver. 3.

[x] ch. 30. 1, 7; ver. 3. He. 10. 19, 20.

[y] ver. 4. Ep. 3. 8. Jn. 6. 53–57.

7 And thou shalt set the [g]laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt [h]set up the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou shalt [i]take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

10 And thou shalt [k]anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar [l]most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt [m]bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And[n] thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an [o]everlasting [3]priesthood throughout their generations.

16 Thus did Moses: [p]according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass, in the first month, in the second year,[4] on the first *day* of the month, *that* the [q]tabernacle was reared up.

18 And Moses [r]reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he [s]spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the [t]testimony into the ark, and set the staves on the ark, and put the [u]mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and [x]set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he [y]put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

The only entrance, from the east, was twelve yards wide, and hung over with a fine veil of embroidered linen, suspended on four pillars. Here, under the open sky, stood the brazen altar and laver; and hither every clean Hebrew or proselyte might come with his oblations. At the west end of this court stood the tabernacle itself; a close tent, in the form of a house, standing with its end towards the east. It was about eighteen and one-fourth yards long, six and one-twelfth broad, and as much in height. It was reared with forty-eight boards of shittim-wood, overlaid with gold, and fixed at bottom in ninety-six large sockets of silver, and bound together with five cross-bars of the same materials. On this frame was suspended a fourfold covering. The innermost consisted of ten embroidered linen curtains, each about seventeen yards in length, and about two and one-half yards in breadth, coupled with taches or buttons of gold. Over this was a cover-

24 ¶ And he put the [x]candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And [a]he put the golden altar in the tent of the congregation before the vail.

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the [b]hanging *at* the door of the tabernacle.

29 And he [c]put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set [d]the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses, and Aaron, and his sons, washed[e] their hands and their feet thereat.[1]

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 ¶ And he [f]reared up the court round about the tabernacle and the altar, and set up the [g]hanging of the court-gate: so Moses finished the work.

34 ¶ Then[h] a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was [i]not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And [k]when the cloud was taken up from[j] over the tabernacle, the children of Israel [2]went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.[3]

A.M. 2514. B.C. 1490.

[x] ver. 4. Jn. 1. 1, 5, 9. 8. 12. Ps. 119. 105. Re. 1. 20; 21. 5.

[a] ver. 5. Re. 8. 3, 4. He. 7. 25. Jn. xvii.; 11. 42. 1 Jn. 2. 1. Mat. 23. 19.

[b] ver. 5. He. 10. 19, 20. Ep. 2. 18. Jn. 14. 6; 10. 9.

[c] ver. 6. Ro. 3. 24–26. He. 9. 12, 13. 10. Mat. 23. 19.

[d] See ver. 7. Zec. 13. 1. 1 Jn. 1. 7. 1 Co. 6. 11. Eze. 36. 25. He. 10. 19–22.

[e] Ps. 26. 6; 51. 6, 7. 1 Jn. 1. 7, 9.

1 In the whole of this solemn service, Moses acted as a priest, and as a type of him who unites in his own person the offices of a prophet, priest, and king. But after Aaron and his sons were fully established in their office, it does not appear that Moses performed any of the services to which they were especially appointed. As, however, he went into the tabernacle to inquire of the Lord, it may be supposed that on these occasions he washed his hands and feet at the laver, as Aaron and his sons did in their daily ministrations.—*Scott.*

A.M. 2514. B.C. 1490.

[f] ver. 8. Mat. 26. 8. Ep. 4. 11–13. 1 Co. 12. 12, 28.

[g] Jn. 10. 9, 24. 6. He. 4. 14–16; 10. 19–22. Ep. 2. 18.

[h] Nu. 9. 15. ch. 13. 21. 24. 5, 8, 21, 22. 1 Ki. 8. 10, 11. Eze. 43. 4–7. Lc. 16. 2. 2 Co. 5. 19. Zec. 2. 5. Is. 4. 5, 6. Re. 21. 3, 23, 24.

[i] 2 Ch. 5. 14; 7. 2. Re. 15. 8. Is. 6. 4.

[k] Nu. 9. 17–23. Ne. 9. 19. Ps. 78. 14; 105. 39. ch. 13. 21, 22. 2 Co. 5. 19, 20.

2 Heb. *journeyed.*

3 All Israel *saw* what Moses *described.* They saw it, not as a meteor that dazzles for a moment, but through *many years;* they saw it not *occasionally,* but *permanently;* and they *moved or rested* by its symbolic guidance; and their national institutions were so interwoven with the record, that we cannot account for the origin of institutions which we *see* to be historic records, existing realities, without admitting the truth of the miracles under the divine influence of which these institutions were originally organized.—*C.*

ing of eleven curtains of goats' hair, coupled with taches of brass; the next was of rams' skins dyed red: the uppermost was of a strong leather, called badgers' skins. The whole east end was an entrance, and hung over with a fine veil of embroidered linen, suspended on five pillars or boards by golden hooks; and just before it, in the court, stood the brazen altar and laver. This tent was distinguished into two apartments. The first, or *holy place*, was in length twelve yards and six inches; into which only the clean priests might enter. At the inner or west end of it, stood the golden candlestick, altar of incense, and table of show-bread. The second, or *most holy place*, or *oracle*, was at the west end of the former, and separated from it by a fine veil of embroidered linen, suspended on four pillars, fixed erect in large sockets of silver. It was a square of ninety-six yards and three inches. Here, amidst gross darkness, at the west end, was set the ark covered by the mercy-seat, and over-shadowed by the golden cherubims; between which hovered the *Shekinah*, or cloud of the divine presence. The tables of the law were put into the ark. The golden pot of manna, Aaron's rod that budded, and a copy of the law of Moses, were afterwards reposited at the east or foreside of the ark. Into this apartment the high-priest alone entered, and he only upon the fast of general expiation, and perhaps four times that day.

REFLECTIONS.—It is comely when new years are commenced with remarkable transactions for God, and when everything is performed and placed in due order; for God is ready to meet such as are occupied in his service, and remember him in all their ways. Desolate and dreary are ordinances if without the presence of God; but if the Spirit of God and of glory rest upon us, we may be well comforted, for God is with us and for us; and who then can be against us! But was not this reared tabernacle a type of our once apparently mean but truly glorious Redeemer, in his manhood and mediatorial office; devised of God, and reared up with infinite skill; consecrated by the oil of the Holy Ghost and his own bloody sufferings! In him dwells all the fulness of the Godhead. He is the mean of all our fellowship with God; and the treasury of all that atonement, purification, light, food, intercession, and acceptance, which is necessary for our souls. In his debased state he was made the *atonement*, the *laver* of purification; in his exalted state he is the eternal rest of JEHOVAH, and the *enlightener*, *advocate*, and *feeder* of his people. Was it not likewise a figure of the gospel-church, planned by the wisdom of God, and reared up by inspired ministers of Christ! Outwardly mean, but inwardly glorious, she is the residence of God in Christ; and in her he is worshipped in an acceptable manner. In her a fulness of atonement, purification, spiritual light, and provision, of acceptable prayers, praises, and services, are to be found. Was it not a figure of heaven itself, where all its emblems are realized, and in which Jesus, JEHOVAH, and everything substantial, are to be found in the most eminent degree!

THE THIRD BOOK OF MOSES, CALLED

LEVITICUS.

This book, so called from its connection with the Levitical tribe, contains the laws which God intimated to Moses from off the mercy-seat, during the first month after the tabernacle was erected; viz. (1) Laws relative to sacred oblations, burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings, i.–vii. (2) The history of the consecration of Aaron and his sons, and the death of the two eldest; laws concerning priests' mourning and abstinence from liquor, viii.–x. (3) Laws of purifications from ceremonial uncleanness, contracted by means of unclean beasts, childbirth, leprosy, running issues, public and national sins, xi.–xvi. (4) Miscellaneous laws, prohibiting the eating of blood, sacrificing to devils, alliance with Canaanites, imitation of heathenish superstition and idolatry, theft, perjury, incest, sodomy, bestiality; or requiring abstinence from fruit of trees newly planted; leaving of gleanings to the poor; regulating the priests' mournings and marriages; marking the blemishes which disqualified them for their work, and partaking of the more sacred victuals, or which rendered animals unfit for sacrifice, xvii.–xxii. (5) Laws directing the observation of their sacred solemnities; sabbath, passover, pentecost, feast of trumpets, feast of expiation, feast of tabernacles, release, jubilee; intermixed with some regulations relative to the lighting of the lamps, show-bread, punishment of blasphemy, murder, &c., lending to or buying of poor Hebrews, xxiii.–xxv. (6) After promises of great favour to the obedient and penitent, and threatenings of manifold punishments to the disobedient, are subjoined laws regulating the dedication of things to the Lord, and redeeming them back, xxvi. xxvii.

Whatever this book, or some parts thereof, may appear to an ignorant and carnal mind,—to such as are truly sensible, and evangelical, it is a rich, though

obscure mine of the gospel of Christ, typically exhibiting him as the great high-priest, sent and prepared of God for his work; exhibiting his sacrifice in its nature and form; and its influence disclosing the love of God, showing the curse of sin, procuring peace to the mind, quieting the guilty conscience, nourishing the soul, and purifying the heart; exhibiting the gospel-method of cleansing ourselves from all filthiness of the flesh or spirit, inherent or contracted, by due applications of his blood and Spirit: and, in fine, exhibiting the necessity of abstaining from sin in all its forms, appearances, and temptations; of exact attendance on instituted means of grace, and of perfecting holiness in the fear of the Lord.

[The *Moral Law*, though in itself 'holy and just,' and 'the commandment good,' Ro. 7. 12, brings yet no gift to the sinner beyond 'the knowledge of sin;' while by that knowledge 'every mouth is stopped' from either palliation or denial of its sinfulness, and 'all the world stands guilty before God,' Ro. 3. 19, 20. Now this law was delivered on *the mount*, 'amidst blackness, and darkness, and tempest,' He. 12. 18. But the *Ceremonial Law*, as it has been called, which is partly delivered in *Exodus*, and partly in *Deuteronomy*, and is spread out at large in *Leviticus*, was delivered 'out of the *tabernacle*,' where God appeared in all the mild effulgence of the *Shekinah*, and spoke from the *mercy-seat*, 'God in Christ,' preparing the way for the 'word of reconciliation,' 2 Co. 5. 19. This book may accordingly be described as THE PICTORIAL GOSPEL;—the gospel for the *eye* as well as for the *ear;* the gospel to the *sense*, that it may conduct to *faith*.

Taking *the Epistle to the Hebrews* as the key to this book, we discover that the gospel was presented by it in *types, figures, emblems*, or *shadows*, He. 10. 1. A *type* is something shown as being more or less like another, and which it is intended to represent. The *chief types of Christ* are, (1) *persons*, as Adam, Noah, Moses, Joshua, David; (2) *offices*, as the priestly, prophetical, and kingly; (3) *places*, as Jerusalem, Zion; (4) *times*, as the jubilee; (5) *laws*, as of the Sabbath, of the first-born; (6) *feasts*, as of tabernacles; (7) *special food*, as of unleavened bread; (8) *things made*, or buildings erected, according to God's direction, as the golden candlestick, the tabernacle, the temple; (9) *offerings and sacrifices* of various kinds. Now these, with many other things, are severally called *types of Christ*, in so far as, by any inferior excellence, they contain and exhibit some correspondent but far more exceeding excellence in Christ. But whilst one great end of the *Levitical institutions* was to exhibit Christ to the *eye* and the *understanding*, another great end was—to gain him, as the *promised seed and Saviour*, a place in *the heart*. But when Christ enters, idolatry must be cast out. The *Levitical institutions* were therefore God's great *antidote to idolatry*. Now one of the most universal and besetting forms of idolatry is 'covetousness,' Col. 3. 5. To rebuke, to check, to condemn, and to mortify *covetousness*, will accordingly be found one great spiritual end of all the ceremonial enactments. Hence, at every approach of the sinner, God demands his *heart*, through a claim upon his *hand*, thus testing the *sincerity* of the worship offered, through the *cheerfulness* of the surrender made. But another of the most general objects of idolatry is the appetite. So general and so melancholy is this fact, that Paul records it 'weeping,' and so general, that he affirms that there are 'many whose god is their belly,' Phi. 3. 19. Now a large portion of the most stringent directions and interdicts of the *Levitical institutions* is dedicated to the subject of food; and in this department, no doubt, their primary reference was to him who is 'the bread of God which cometh down from heaven, and giveth life unto the world,' Jn. 6. 33. But another object was by every feeling of appetite which it was forbidden to gratify, unless with food which God had sanctioned, to impose a daily, habitual, and above all a divine, restraint upon the appetite, and thus to teach the true worshippers of God to 'keep under the body and bring it into subjection' in order to its being presented a 'living sacrifice,' Ro. 12. 1.

These views of the *Levitical institutions*, intended to condemn, and through the spiritual and mortifying use of the sacrifices utterly to cast out, the idols of *covetousness and appetite*, and thus to preserve undefiled the temple of the heart 'an habitation of God through the Spirit,' 1 Co. 3. 17; Ep. 2. 22, will serve to illuminate our path as we attempt to trace out their shadowy mysteries, till we discover their connection with the 'body of Christ,' 'the *end of the law* for righteousness to every one that believeth,' Ro. 10. 4. *C.*]

[Every type contained a prophecy. It was designed to foreshadow some greater event in the distant future. That design implied prophetic knowledge; and the embodiment of the design in the type was prophecy in act. All the ceremonies of the Mosaic law were types of Christ and his kingdom, expressly designed of God to prefigure the person or work of the Messiah. The rite of sacrifice embodied the grand truth of a crucified Saviour as the only ground of reconciliation between a guilty world and a holy God. The passover typified the character, sufferings, death, and salvation of Christ. So the sin-offering, the peace-offering, the red heifer, the day of atonement, &c., were all types of Christ in some aspect of his person or work. In a word, the whole Mosaic economy—its ordinances, vessels, observances, down to the minutest particular—was 'a shadow of good things to come;' but 'the body is of Christ.' It is only when the typical character of this book is kept fully before the mind that it becomes to the reader not merely interesting but most instructive. *P.*]

CHAPTER I.

1 ***The burnt-offerings,*** **3** ***of the herd,*** **10** ***of the flocks,*** **14** ***of the fowls.***

AND the [a]LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you [b]bring an offering[1] unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt-sacrifice of the herd, let him offer a [c]male without blemish: he shall offer it of his own [d]voluntary will, [e]at the door of the tabernacle of the congregation before the LORD.

A.M. 2514. B.C. 1490.

CHAP. I.

[a] Ex. 29. 42; 25. 22.

[b] ch. 22. 18, 19. Ps. 89. 19. 1 Pe. 1. 19, 20; 2. 5, 9. Ro. 12. 1.

[1] The word rendered *offering* is from a root signifying to approach, or draw near; and denotes that by which men draw near to God.—*A.*

A.M. 2514. B.C. 1490.

[c] See Ex. 12. 5. ver. 10; ch. 4. 23, 28, 29. Je. 31. 22, 23. 7. 14; 9. 6. Zec. 13. 7. 1 Pe. 1. 18, 19; 2. 22, 24.

[d] Ex. 25. 2. 1 Ch. 29. 5, 9, 14, 17. 2 Co. 9. 7. Ps. 42, 5, 8; 110. 3. Je. 30. 21. Jn. 10. 11, 18.

[e] Ex. 40. 6, 29. ch. 17. 4. De. 12. 5, 6, 13, 14, 26, 27; 14. 23, 26. Eze. 20. 40. Jo. 14. 6; 19. 7, 9. Re. 9. 13; 11. 19, 20, 22. Ep. 2. 18; 3. 12.

CHAPTER I. Ver. 2–9. The Jewish oblations, in their matter and ceremonies, were not only typical of Christ, but most of them also emblems of the moral duties of Christians, whether ministers or people. The matter of the offerings pointed at qualities in Christ, or in his people and their service. The *male* sex figured out the excellency of these; the being *without blemish* their purity; the *voluntariness*, the willingness and cheerfulness with which God must be served. The presenting *at the door of the tabernacle*, in ordinary cases (for in extraordinary ones it might be otherwise, 1 Sa. 7. 9; 11. 15; 2 Sa. 24. 18; 1 Ki. 8. 64; 18. 32; Ju. 6. 26), imported the acceptableness to be through the person and mediation of Christ. The *laying on of the* offerer's *hand* imported the transferring of guilt on the sacrifice and devoting it to God. The *sprinkling* of the *blood round about the altar* imported the divinity of Christ's atonement, and the extensive virtue of it to all the church and ordinances thereof. The *washing of the inwards and legs* imports the perfect holiness of heart and life in Christ, and which ought to be in his people. The burning of the *whole flesh* imported that Christ was, and his people ought to be, wholly devoted to God. The *holy fire* denoted divine justice in Christ, and holy love in him and in his people.—— [Ver. 3. *The gospel*—and we may rightly so speak—the gospel revealed to Moses begins with an OFFERING, saying, 'If any man (even the chief of sinners) *offer an offering*, rather, *bring near an offering*, thus announcing that no one can *come near* to God but by *sacrifice;* and that those who were once afar off 'are made *nigh* by the blood of Christ,' Ep. 2. 13, 'who *offered* up himself,' He. 7. 27. It must be an offering without BLEMISH, either from malformation, disease, injury, or spot, comp. Mal. 1. 14; Nu. 19. 2, 9, 11, with 28. 3, wherein it is a lively image of him who was *offered* without 'blemish or spot,' 1 Pe. 1. 19, while it also demands of the *offerer* that 'holiness without which no man shall see the Lord,' He. 12. 14. It must be a FREE-WILL OFFERING; so Christ testifies, 'I lay down my life—no man taketh it from me—I lay it down of myself,' Jn. 10. 17, 18. It must be offered *before the Lord*, not within, but at the *door* of the tabernacle; so Christ was offered up not in heaven, but upon earth, in virtue of which offering he summons the 'everlasting doors to be lifted up' for the entrance of 'the King of glory,' Ps. 24. 7; 1 Co. 2. 8; into which he entered as our forerunner, at once a priest and a sacrifice for ever.—— Ver. 4. *The laying of the hands* on the head of the sacrifice, directs also to Christ, for 'the Lord *laid on him* the iniquities of us all,' Is. 53. 6; 1 Pe. 2. 24. The sacrifice was *accepted* for *atonement*, that is, as the original implies, for *covering* the sin, agreeably to Ps. 32. 1; Ro. 4. 6; and so, reconciling God and man by the honouring of the violated law, Ro. 5. 11; Is. 42. 21.—— Ver. 5. The sacrifice must be *killed*, thus 'it *behoved* Christ to suffer and to rise from the *dead*,' Lu. 24. 46. Because, 'without *shedding of blood* there is no remission of sin,' He. 9. 22; and the believer receives this remission, because, in the sight of God and the law, and his own conscience, he is reckoned actually as dead in and with Christ, Ro. 6. 2–11; 1 Pe. 2. 24, and actually risen with him, and sitting with him in heavenly places, Col. 3. 1; Ep. 1. 19, 20; 2. 1, 5, 6, of all which, the Spirit working the life of faith in him is now the evidence and earnest, 2 Co. 5. 5. The blood is *sprinkled*, to exemplify its extended applicability. 'God *so* loved the world, that he gave his only begotten Son, that *whosoever believeth* on him might not perish,' Jn. 3. 16. It is sprinkled *round about upon the altar*, to exhibit the believer protected, *on all sides*, against the charge of the broken law; and thus, 'there is no condemnation to them that are *in* Christ Jesus,' Ro. 8. 1.——Ver. 6. *The flaying* of the sacrifice is the emblem of the grievous external cruelties inflicted on our Lord and his church, Mi. 3. 3. *The cutting in pieces* portrays the efforts at total extinction, first directed against our Lord and his apostles, and occasionally, in some countries and throughout all ages, against his faithful witnesses, Mat. 27. 20; 1 Co. 4. 9; Re. 6. 9.——Ver. 7. *The fire*—diffusing the savour, and causing the elementary parts to ascend towards heaven, in new forms, is first the emblem of that baptism, 'with the Holy Ghost, and with fire,' Mat. 3. 11, by which 'the love of God is shed abroad in the heart,' Ro. 5. 5, the desire to 'do good unto all men, and especially to them of the household of faith,' Ga. 6. 10,

4 And he shall [f]put his hand upon the head of the burnt-offering; and it shall be [g]accepted for him, to make atonement for him.

5 And he shall [h]kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and [i]sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.[2]

6 And he shall [k]flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put[l] fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall [m]lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his [n]inwards and his legs shall he wash in water: and the priest shall [o]burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the [p]sheep, or of the [q]goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And [r]he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And[s] he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But[t] he shall wash the inwards and the legs with water; and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire,[3] of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of [u]fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [x]wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with [y]his feathers, and cast it beside the altar on the east part, by the [z]place of the ashes.

17 And [a]he shall cleave it with the wings thereof, *but* shall [b]not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice, an offering made by fire, [c]of a sweet savour unto the LORD.[4]

CHAPTER II.

1 *The meat-offering of flour with oil and incense,* 4 *either baken in the oven,* 5 *or on a plate,* 7 *or in a frying-pan.* 12 *The oblation of the first-fruits not to be burnt.* 13 *The salt of the meat-offering.* 14 *The meat-offering of the first-fruits in the ear.*

AND when any will offer a [a]meat-offering unto the LORD, his offering shall be *of*

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becomes 'an odour of a sweet smell, a sacrifice acceptable, well pleasing to God,' Phi. 4. 18. Secondly, *the fire* is the emblem of divine feeling against sin which our Lord endured because he bare our sins, 1 Pe. 2. 24; Ps. 22. 1; comp. He. 10. 5-7 with Ps. 40. 6, then read Ps. 40. 2, 12, 13, as descriptive of the *fire of suffering* in which our Lord was tried. The *wood in order*, as necessary to the speedy kindling and maintenance of the fire, sets forth to us the regular observance of those various ordinances whose use is to 'stir up the gift that is in us,' 2 Ti. 1. 6, and cause 'our hearts to *burn* within us,' Lu. 24. 32, while Jesus 'talks with us by the way,' in the closet, in his word, or at his holy table. The head, the most elevated part of the body, the chief seat of the senses, the natural emblem of dignity and power—the *fat* of the inwards, the emblem of health, abundance, rest—are first devoted to the sacrifice. Most appropriate pictures of Him who is 'the *head* over all things to the church,' Ep. 1. 22, who is the '*health* of our countenance,' Ps. 42. 11, and who alone to the labouring and heavy laden can secure eternal *rest*, Mat. 11. 28.——Ver. 9. The *inwards* as the receptacle of unseen and natural impurity, the *legs* as exposed to visible and contracted uncleanness, are, before sacrifice, to be *washed* in water. The washing of the *inwards* is thus explained by David, 'Thou desirest *truth* in the *inward* parts,' Ps. 51. 6; see Ps. 139. 23, 24. Alas! what an unexpected discovery is made when the inwards of an unrenewed heart are laid bare. '*Deceitful* above all things, and *desperately wicked*,' Je. 17. 9, is the fountain, and out of it 'proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies,' Mat. 15. 19, 'the things which *defile* a man,' the outward man, and demand that 'clean water' of the Spirit, which alone can cleanse the heart and the life from all their filthiness, Eze. 36. 25, of all this the spotless Saviour was the reverse, 'he knew *no sin*,' neither—when *sought* by his bitter enemies—'neither was guile *found* in his mouth,' 2 Co. 5. 21; 1 Pe. 2. 22. To complete the sacrifice, the priest burns *all* upon the altar. So Christ offered his whole person. Though in co-equal Godhead, he offered himself humbled. Phi. 2. 8; though in sinless manhood, he was numbered with the transgressors, his soul was troubled, and his body crucified, Mat. 15. 28; Jn. 12. 27; 1 Co. 1. 23. And so likewise the believer who draws 'nigh by the blood of Christ,' offers not a divided service, but his 'whole body, soul, and spirit,' to God. C.]

Ver. 11. [The former offering of the bullock, ver. 3, was at the *door* of the tabernacle which looks to the east, and there it appears to have been killed. The offering of the sheep or of the goats is however to be killed on the side of the altar *northward*. Why *northward?* Of Zion it is said, 'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the *north*, the city of the great King,' Ps. 48. 2. Now what excellency of situation is this? Simply, in the northern hemisphere, and beneath a burning sun, the excellence of *shade*. Now this is one of the Scripture emblems of Christ's protection. 'A man shall be an hiding place from the wind, a covert from the tempest, the *shadow* of a great rock in a weary land.' 'The Lord is thy keeper, thy *shade* upon thy right hand. The sun shall not smite thee by day, nor the moon by night,' Ps. 121. 5. Of a shade from the sun thus speaks the prophet, Is. 4. 6; 25. 1, 4, 'There shall be a tabernacle for a *shadow* in the daytime from *the heat*.' 'O Lord, thou hast been a refuge from the storm, a *shadow* from *the heat*.' According to these views, the sacrifice *northward*, being within the *shadow of the altar*, represents the *refuge, protection, and covering*, which the sacrifice of Christ affords to the believer, who can well adopt the words of the bride, Ca. 2. 3, 'I sat under his *shadow* with great delight, and his fruit was sweet to my taste.' C.]

REFLECTIONS.—In the oblation of these valuable, social, patient, pure, and peaceful animals, let me behold my all-excellent, social, patient, peaceful, and holy Redeemer, as presented before God in the counsel of peace, brought into this world, and in due time presented at Jerusalem: as bearing our sins in his own blessed body; and as offered by himself a sweet-smelling sacrifice, without spot unto God, to make possible our salvation through the pardon of our sin! How willingly he presented himself! How painful and dolorous were his sufferings, and chiefly those of his soul, while his love to us made him to suffer the most cruel pain bearing our sins. He expired on a cross on the *north-west* of Jerusalem, and extends the virtue of his death daily to all known parts of the world! For us, poor and destitute criminals, he exerted all his care; suffered his soul and body to be divided asunder; but neither separated from his Godhead! And, after lying in his grave, he put off every mark of mortality and pain, and ascends to his throne on the right hand of God. What precious meat and drink offerings of blessings and comfort to himself and to my soul do attend this oblation!—Let me, therefore, all inflamed with his dying love, cheerfully render to the Lord the best that I have. Acknowledging myself the servant of death, and rejoicing that Jesus has borne my sins and guilt, let me, though unworthy to enter into God's house, offer my whole self, and all that I have, to the Lord, as a holy sacrifice, acceptable through Jesus Christ. Washed in every part, may my whole soul be inflamed with the sacred fire; the love of God shed abroad in my heart by the Holy Ghost! May a holy and prudent zeal for the Lord consume and burn up every selfish care and inward corruption; and influence me earnestly to lay out all my gifts and graces in winning poor sinners to a God in Christ.

CHAPTER II. [Ver. 1. The original word translated '*meat-offering*,' applies to any solemn gift either to God or man. Of the *meat offerings* to God three were congregational. (1) The waved sheaf, Le. 23. 10, 11. (2) Waved loaves, Le. 23. 17. (3) Show-bread, Le. 24. 5. Eight other *meat-offerings* were personal. (1) The poor man's, Le. 5. 11. (2) Of jealousy, Nu. 5. 15. (3) Of initiation of the priest, Le. 8. 26. (4) Daily offering of the high-priest, Le. 6. 20. (5) Of fine flour. (6) That baked on a plate. (7) That of the frying-pan. (8) That of the oven. The last five are prescribed in this chapter. The offering well represents him who alone could say, 'My *meat* is to do the will of him that sent me, and to finish his work,' Jn. 4. 34; 'I am the living bread which came down

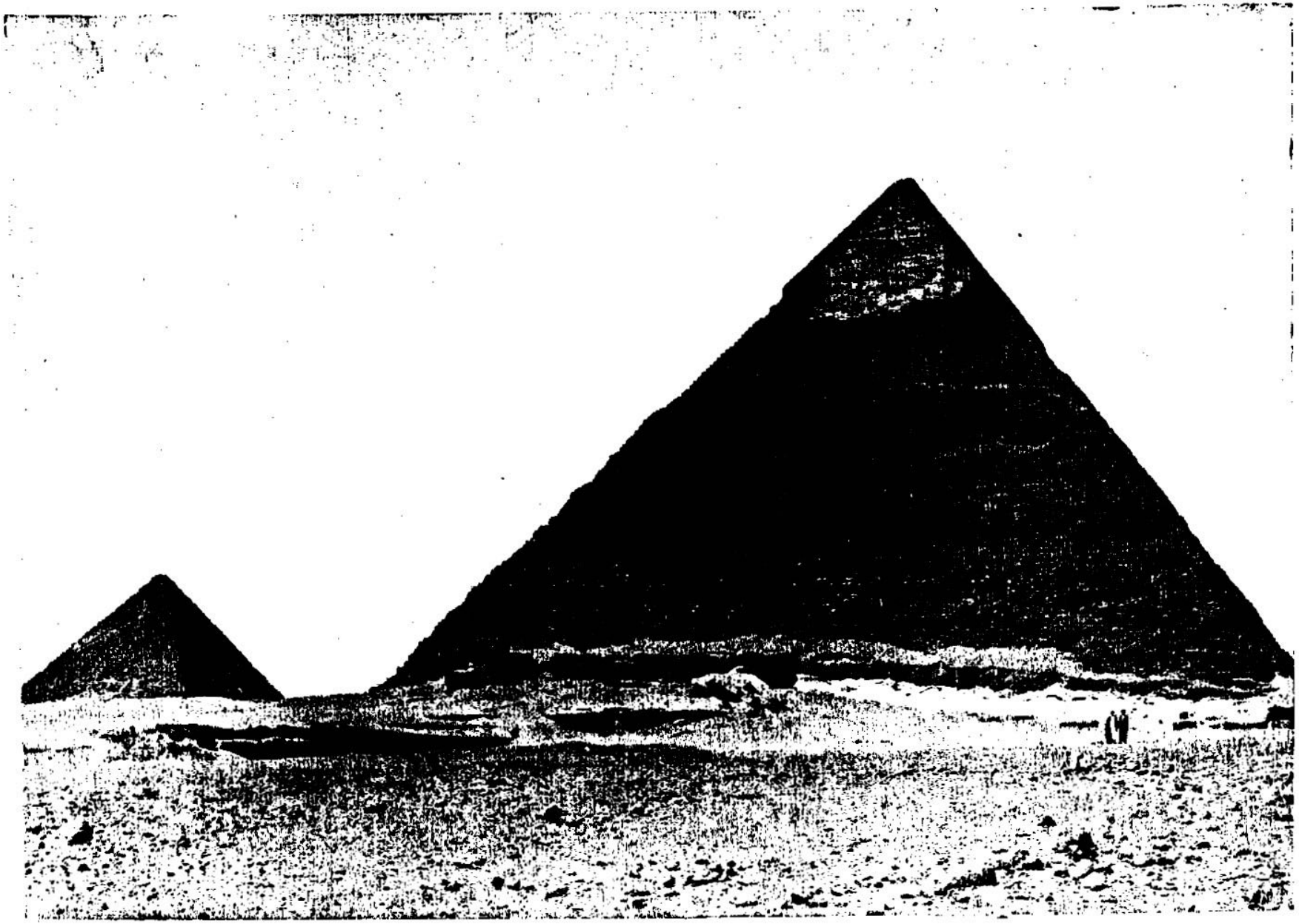

SECOND AND THIRD PYRAMIDS—STANDING WHEN ABRAHAM WENT TO EGYPT. [LEVITICUS, i.]—We place the picture of the Second and Third Pyramids in connection with the first chapter of Leviticus because that book was written by Moses, and these pyramids are found in the great cemetery of Memphis, where Moses is supposed to have been brought up. The Second Pyramid in the great cemetery of Memphis was built by Chephren, the third king of the fourth dynasty, B. C. 3666. A marble fragment inscribed with the name of Chephren was found near the temple close by this pyramid. This confirms the statements of Herodotus and Diodorus Siculus that Chephren built it. A statue of this king was found in the granite temple close by. The Third Pyramid was built by Men-kau-Ra, the fourth king of the fourth dynasty, B. C. 3633. Herodotus says that Men-kau-Ra was buried in this pyramid, and the sarcophagus and the remains of the inscribed coffin of this king were found in one of its chambers by Howard Vice in 1837. The fragments of this coffin are now in the British Museum.

fine[b] flour; and he shall pour oil upon it, and put frankincense thereon.[1]

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the [c]memorial[2] of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD.

3 And [d]the remnant of the meat-offering *shall be* Aaron's and his sons': *it is* a thing [e]most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of [f]a meat-offering baken in the oven, *it shall be* unleavened[g] cakes of fine flour mingled with oil, or unleavened wafers [h]anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* in a pan,[3] it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt [i]part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn *it* upon the altar: *it is* an [k]offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat-offering *shall be* Aaron's and his sons': [l]*it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no [m]leaven, nor any honey,[4] in any offering of the LORD made by fire.

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b Ex. 29.2. Nu. 7. 13, &c. Jn. 19. 24, 36, 1553. 34. 1 Jn. 2. 2. Re. 8. 3.

1 The meat-offering had a symbolical signification altogether different from the sacrifice. The latter embodied the idea of sin, and typified a Saviour. The meat-offering, on the other hand, was a grateful acknowledgment that the offerer owed everything to God, dedicated to him all his goods, and there by sought to secure his favour and blessing.—*P.*

c ver. 16; ch. 5. 12; 6. 15; 24. 7, 13, 14. Ex. 30. 16; 38. 12, 27. Nu. 5. 18. Ps. 84. 9; 20. 3. Hp. 3. 2. Ac. 10. 4. Ne. 13. 14, 22.

2 That is, 'the handful,' which he had taken up, and which was dedicated to the Lord, and burned with the oil and frankincense. The rest of the meat-offering was the perquisite of the priests.—*P.*

d Nu. 18. 9, 10. ch. 6. 16, 17, 26; 7. 7, 9; 10. 12. Ps. 49. 5, 6. Dc. 32. 9.

e Ex. 29. 27, 37. ch. 6. 17, 29; 7. 6; 21. 22; ver. 10. Nu. 18. 9.

f 1 Ch. 23. 28, 29. Ezc. 46. 20. Ps. 22. 14. Mat. 10. 36. Jn. 12. 27.

g Ex. 12. 8. ver. 1, 11; ch. 6. 1; 10. 12. He. 7. 26. 1 Co. 5. 7, 8. 1 Pe. 2. 1, 22.

h Ex. 29. 2. Jn. 3. 34. Is. 42. 1; 61. 1. 44. 3–5.

3 Or, *on a flat plate or slice.*

i ch. 7. 6. Ps. 22. 1–21. Mar. xiv. xv. Jn. xviii. xix.

k Ex. 29. 18. ver. 2. Is. 53. 10. Ps. 20. 3, 4. Ep. 5. 2. Zec. 13. 7, 9. Ro. 15. 16.

l Ex. 29. 28, 37. See ver. 3.

m See ver. 4. Ex. 34. 25. He. 7. 26. Is. 53. 3. 1 Pe. 2. 22. 1 Co. 5. 7, 8. Ga. 5. 9. 1 Ki. 21. 34, with Pr. 25. 26.

4 The general command in the first clause of the verse, that no bloodless offering should be made fermented, affords a sufficient explanation of the prohibition of leaven and honey. Fermentation is the first stage of corruption; it was consequently a symbol of sin. 1 Co. 5. 8. Both leaven and honey create fermentation, and hence they were forbidden.—*P.*

n Ex. 27. 29; 23. 19. Dc. 20. 9, 10. Le. 23. 17. 2 Ch. 31. 5. 1 Co. 15. 20. Re. 14. 4.

5 It was not to be burnt on the altar, as there might be honey and leaven in it.

o Nu. 18. 19. 2 Ch. 13. 5. Ezr. 7. 22. Mar. 9. 49. Lu. 14. 34. Ju. v. 14, 16. Col. 4. 6.

6 Salt was the very opposite of leaven. The latter was the emblem of corruption, and therefore of sin; whereas salt was the emblem of purity, permanence, and preservation of life. Salt was also employed in sealing those covenant relations which were intended to be binding and permanent. Hence it is called 'the salt of the covenant;' and any covenant intended to be emphatically enduring is called 'a covenant of salt' Nu. 18. 19; 2 Ch. 13. 5. The custom still remains in force among the Arab tribes. In solemn contracts a piece of bread is sprinkled with salt, and each party says, 'There is peace between us.'—*P.*

p ch. 22. 29. Is. 53. 7–10. 2 Co. 15. 20. Mal. 1. 11. Re. 14. 4.

q ver. 1, 4–7, 12. Is. 61. 1, 11. 2–4. He. 5. 7. Ro. 8. 26, 27. Ps. 141. 2.

7 That is, the handful or portion taken up by the priest, and dedicated to the Lord.—*P.*

r ver. 2, 9. He. 9. 14, 25–28. Ps. 22. 14. Jn. 12. 27. Mat. 26. 38. Lu. 22. 44.

CHAP. III.

a ch. 7. 11. 22; 22. 18, 21; 23. 9. Ju. 20. 26; 21. 4. 1 Ki. 8. 63. 1 Ch. 21. 26. Mi. 5. 5. Hp. 2. 13, 14. Col. 1. 20. 2 Co. 5. 19, 20. Jn. 14. 27.

b Zec. 13. 7. Is. 9. 6, 7. Ps. 80. 17. Ga. 3. 16.

c Ge. 3. 15. Is. 7. 14. Je. 31. 22. Ga. 4. 4. Col. 3. 11.

d ch. 1. 3; 22. 18–25. Ex. 12. 5. 2 Co. 5. 21. 1 Pe. 2. 22. He. 7. 26.

e ch. 1. 4. Ex. 29. 10. Is. 53. 6. 2 Co. 5. 21. 1 Pe. 2. 24.

f ch. 4. 5, &c. 4. 26–28. Phi. 2. 7, 8.

g See ch. 4. 5. Is. 42. 21; 52. 14, 15; 53. 11.

h Ex. 29. 13, 22. ver. 9, 10, 14, 15; ch. 4. 8, 19, 26, 31, 35; 8. 25–27. Is. 53. 10. Jn. 12. 27. Pr. 23. 26.

12 ¶ As for the [p]oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar[5] for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with [o]salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.[6]

14 ¶ And if thou offer a [r]meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall [q]burn the memorial of it,[7] *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an [r]offering made by fire unto the LORD.

CHAPTER III.

1 *The peace-offering of the herd,* 6 *of the flock;* 7 *either a lamb,* 12 *or a goat.*

AND if his oblation *be* a sacrifice of [a]peace-offering, if he offer *it* of the herd, whether *it be* a [b]male or [c]female, he shall offer it [d]without blemish before the LORD.

2 And he shall [e]lay his hand upon the head of his offering, and [f]kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall [g]sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD, [h]the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* of them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

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from heaven: the bread that I will give is my flesh, which I will give for the life of the world,' Jn. 6. 51. Now, the *burnt-offering* was an acknowledgment of *death deserved*, the *meat-offering* an acknowledgment of *life received*, a visible enunciation of the prayer, 'Give us this day our daily bread.' This *meat-offering* must be *fine* flour, for the same reason that the burnt-sacrifice was without blemish. The oil *commingled* in the offering, or merely *anointing* it, represented both the external and internal work of the Spirit; and the odoriferous frankincense, the complete acceptableness of the sacrifice of Christ. Of this offering a *memorial* handful is burned on the altar, in witness of God's *remembrance* of the offerer, Ps. 20. 4, and his remembrance of God, Ps. 106. 4, 5; 20. 7. *C.*]

Ver. 2. This memorial put God, as it were, in mind of his covenant, to accept Christ, and his people's services through him. And it put them in mind that all their store came from God, and ought to be dedicated to his service.

Ver. 3. The most holy provision allotted for the priests was to be eaten by themselves in the sacred courts; but the less holy things, as tithes, first-fruits, &c., might be eaten by them and their families elsewhere in Canaan, Nu. 18. 9, 10; De. 12. 5–7, &c.

Ver. 11. Leaven was forbidden in voluntary meat-offerings: (1) To put them in remembrance of their hasty redemption from Egypt; (2) To teach them to avoid human inventions in the worship of God; (3) To mark the perfect purity of Christ, and the sincerity of his people's services. Honey was prohibited for much the same reason; for it hath a leavening virtue, and may signify carnal pleasures.

Ver. 13. Salt was an emblem of sincerity and soundness in grace; purity, perseverance, and friendship; and of the perpetuity of God's covenant.—[Salt was an essential addition to every offering. Salt, either natural or artificial, may be described as the enemy of corruption in flesh, hence it becomes an expressive emblem of incorruption, not by inherent quality, but by addition of a preserving ingredient. The apostles were, and believers still are, 'the salt of the earth,' Mat. 5. 13. Let them then beware lest they lose their savour, the savour of truth, sincerity, godliness, brotherly-kindness, and charity. Let these commingle with all their offerings as things 'most holy of the offerings of the Lord.' *C.*]

Ver. 14. [The offering of *green ears* of corn—is not this for you, 'both young men, and maidens, and children,' Ps. 148. 12, saying, green and flourishing though ye be, as these shall ye be soon cut down, therefore 'remember now your Creator in the days of your youth,' Ec. 12. 1. But these *green ears* are dried in the fire, by this process they have lost weight but not substance; they possess an artificial and premature ripeness, and are thus prepared to be converted into fine flour. Even so must 'the love of the world' be separated from the youthful heart, 1 Jn. 2. 15; 2 Ti. 2. 22, it may be by ostensible bereavements, by disappointment, or loss, or wasting disease, or pain, or sorrow, still, if the Spirit of God wake by these, they are separating a heart from the world, ripening its fruit for an earlier glory, and presenting its memorial before the Lord, a spiritual offering as made by fire. *C.*]

REFLECTIONS.—While in these meat-offerings I contemplate Jesus Christ as the fruit of the earth, prepared by the anointing influence of the Holy Ghost, and by dolorous sufferings to be, as *Mediator*, the eternal delight of JEHOVAH, and the delicate provision of his ransomed people, in a state of sacerdotal and holy fellowship with him, and the everlasting remembrancer of both, let me, receiving of the Spirit of Christ, with solemn prayer and heart-burning affection, surrender myself to God through him, as a memorial Christ, and their faith.—[The law against eating enjoy God as my ALL and IN ALL! Let me avoid infectious corruptions, carnal pleasures, and human inventions, in the worship of God; and have always my thoughts, my speech, and my practice seasoned with the purifying salt of spiritual grace! And, while I take care to allow the ministers of the Lord their due, let me in an especial manner consecrate the days of my youth, and the first-fruits of all my increase, unto Jesus Christ their Master!

CHAPTER III. Ver. 1. Peace-offerings were offered (1) To obtain some blessing desired, or (2) To thank

5 And Aaron's sons shall [f]burn it on the altar[g] upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, [h]of a sweet savour unto the LORD.

6 ¶ And if his offering, for a sacrifice of peace-offering[m] unto the LORD, *be* of the flock, male or female, he shall offer it [n]without blemish.

7 If he offer a lamb for his offering, then shall he [o]offer it before the LORD.

8 And he shall [p]lay his hand upon the head of his offering, and [q]kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle[r] the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the [s]fat thereof, *and* the whole rump,[1] (it shall he take off hard by the back-bone,) and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

11 And the priest shall [t]burn it upon the altar: *it is* the food [u]of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a [x]goat, then he shall offer it before the LORD.

13 And he shall [y]lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle[z] the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the [a]fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. [b]All the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations, throughout all your dwellings, that ye [c]eat neither fat nor blood.[2]

CHAPTER IV.

1 *The sin-offering of ignorance for the priest,* 13 *for the congregation,* 22 *for a ruler,* 27 *for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin [c]through ignorance against any of the commandments of the LORD, *concerning things* which ought not to be done, and shall do against any of them:

3 If the [b]priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a [c]young bullock without blemish unto the LORD for a sin-offering.

4 And he shall [d]bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall [e]take of the bullock's blood, and bring it to the tabernacle of the congregation.

A.M. 2514. B.C. 1490.

[f] ch. 1. 9, 13; ver. 3, 12. 16. Is. 53. 4, 5, 10.

[g] ch. 4. 35; 5. 12; 6. 22. Is. 40. 21, with 2 Co. 5. 19, 21.

[h] See ch. 1. 9, 13. Ge. 8. 21. Ep. 5. 2. Ro. 12. 1. 1 Pe. 2. 5.

[m] ver. 1. Ep. 1. 10; 2. 13–22. Ga. 4. 4.

[n] Ac. 4. 27. Ro. 12. 1. 2 Ti. 2. 21, 22.

[o] ver. 1, 32. He. 9. 14. Ep. 5. 2.

[p] ver. 2, 13. Is. 53. 6, 11. 2 Co. 5. 21. 1 Pe. 2. 24.

[q] ver. 2. He. 10. 19–22. Ep. 2. 18; 3. 12.

[r] ch. 1. 5, 11; ver. 2, 13. Mat. 3. 17. 2 Co. 5. 19.

[s] ver. 3, 4. Is. 53. 10. Pr. 23. 26.

1 Heb. *the whole tail.* The sheep most common in the East have an extremely broad flat tail. It consists of a mass of rich and delicately flavoured fat, and is highly esteemed as an article of food for mixing with the leaner parts, and as a substitute for butter in cooking. The tail of an ordinary sheep weighs from ten to fifteen pounds. This explains why the tail (unfortunately translated 'rump' in our version) is classed with the fat. —*P.*

[t] See ver. 5, 26. Ro. 8. 32. Is. 53. 4–10. Ps. 22. 14.

[u] Nu. 28. 2. Eze. 44. 7. Le. 21. 6, 8, 17, 21, 22; 22. 25. Mal. 1. 7, 12.

[x] ch. 1. 2; 22. 19–27. ver. 1, 6. Ro. 8. 3. 2 Co. 5. 21. Is. 53. 2, 6.

[y] ch. 1. 4; ver. 2, 8. 1 Pe. 2. 24; 3. 18. Is. 53. 6, 11, 12. 2 Co. 5. 21.

[z] See ver. 2, 8. 1 Pe. 1. 2. Ro. 5. 6–11, 15–21. He. 12. 24. Is. 52. 15.

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[a] ver. 3–5, 9–11. Je. 30. 21. Mal. 2. 2, 3; 3. 16. 38. Ps. 22. 14. 15. Pr. 23. 26. Ro. 12. 1, 2.

[b] ver. 3–5, 9–11, 14, 15. Ex. 29. 13, 22. ch. 7. 23, 25; 4. 8–10, 26, 31; 8. 25, 29; 24. 7; 6. 1 Sa. 2. 15, 16. Is. 53. 10. Mat. 22. 37.

[c] See ver. 16. Ge. 9. 4. 1 Sa. 14. 32–34. ch. 7. 23, 25–27; 17. 10, 12, 14. De. 12. 16, 23; 15. 23. Ep. 1. 7; 5. 26. He. 10. 30. Mat. 16. 24.

2 The reason why the use of blood was prohibited as food is stated, Ge. 9. 4. It was 'the life' of the animal. No reason is assigned for prohibiting the eating of fat. Indeed *all* fat is not prohibited; but only those portions where it is accumulated in masses, and which are specified. The reason of the prohibition seems to be this:—The fat of an animal was the sign of its health, vigour, and vitality. As such it was dedicated to the Lord, as an acknowledgment of his being the sustainer of life and health. Fat became, in time, the symbol of wealth, joy, richness, and power.—*P.*

CHAP. IV.

[a] ver. 13, 22, 27; ch. 5. 15, 17. Nu. 15. 24. De. 19. 4. He. 9. 7; 5. 2. 1 Ti. 1. 13.

[b] ch. 21. 10; 8. 12. Ex. 29. 29. He. 5. 3; 9. 7. 1 Jn. 2. 1, 2.

[c] ver. 14; ch. 5. 1–3, 5, 17; 9. 2; 16. 6, 11. 1 Ti. 2. 14. 2 Co. 5. 21.

[d] ch. 1. 3–5. Is. 53. 2–12. Ro. 5. 6. 1 Pe. 1. 18, 19; 2. 24; 3. 18. 1 Jn. 1. 7; 2. 2; 4. 9, 10. Mat. 20. 28; 26. 28.

[e] ver. 16, 17; 16. 14, 19. Nu. 19. 4. Ro. 5. 10, 11, 15–21. 1 Jn. 1. 7. He. 9. 14; 10. 14, 19, 20. 2 Co. 5. 21.

God for some mercy received. And as they respected the offerer's own advantage, he was allowed to offer either male or female.—[*Peace-offering*—an offering in *payment of vows*, and thankful *acknowledgment of mercies*, Ps. 116. 17, 18, or of prayers for *deliverance and peace*, Ju. 20. 26; 21. 4; 1 Ch. 21. 26. These offerings were lively emblems of 'the Prince of Peace,' Is. 9. 6, of him 'who is our peace,' Ep. 2. 14. The chief peculiarities in this offering are, (1) That it may be either 'a male or female,' most probably shadowing out the doctrine of that complete spiritual equality of nation, rank, or sex. Paul declares, 'There is neither Greek nor Jew, bond nor free, *male nor female*,' but all one in Christ Jesus,' Ga. 3. 28. (2) That it is divided to God, the priest, and the offerer, Le. 7. 11, an emblem of that blessed 'fellowship of his Son,' 1 Co. 1. 9, into which God has called believers, in which he 'comes into them and sups with them, and they with him,' Re. 3. 26. *C.*]

Ver. 3. Here only the fat or tallow was the Lord's portion; the officiating priest had the breast, the right shoulder, the cheeks, and the maw, ch. 7. 30–32; De. 18. 3; and the offerer had the rest to feast upon with his friends, ch. 7. 15, 16.

Ver. 4. [Some suppose the '*caul above the liver*,' to mean the great lobe of the liver itself; others, a part of the *omentum*, a kind of *fatty apron* that covers the bowels in front; but there is no part of the animal to which the description can correctly apply, except the *diaphragm*, an internal compound muscle which divides the contents of the breast from the lower bowels, and which is one of the principal agents in the act of breathing. *C.*]

Ver. 5. It was to be burned upon the burnt-sacrifice, to mark that we are first to be reconciled to God by the death of Christ before any of our services can be accepted.

Ver. 17. They were prohibited to eat fat or blood, (1) To teach them to beware of inhuman cruelties; (2) To exercise them in obedience, self-denial, and mortification of their appetites, (3) To direct them to consider their redemption as obtained only by the blood, and their sanctification effected by the Spirit of that I have accepted Jesus Christ, and shall to eternity *blood* had three ends in view, (1) To preserve a faithful and reverent regard to the '*blood* that maketh atonement,' Le. 17. 11. (2) To preserve from the abominable idolatries of the heathen, of which David speaks, 'Their sorrows shall be multiplied that hasten after another god, their drink-offerings of *blood* will I not offer.' (3) As a religious check upon cruelty to the lower animals. The law against *fat* cannot be explained upon any dietetic principle peculiar to eastern countries; moderately used, it is not unwholesome either in warm or cold climates. But it can justly be accounted for on the principle of the *idolatry of the appetite*, which made Paul weep when he contemplated its extent and ravages, Phi. 3. 19, and as a principal minister to luxury, the use of the *fat of the sacrificial parts* is perpetually prohibited to the Israelites 'in all their dwellings.' *C.*]

REFLECTIONS.—Still in these peace-offerings I behold Jesus, the Son of God and seed of the woman, making peace for men with God, by the blood of his cross, the travail of his soul, and obtaining eternal redemption for us. Let me learn then to thank God for every mercy received, and seek every blessing which I need, through Jesus' atonement, surrendering my soul wholly to his service and honour, so shall I at once be a sweet savour to my God, the rejoicing of ministers, and a comfort to myself and my friends. But never let me dare to make use of anything relating to the Lord, and exhibiting his Christ as if it were a common thing, or forget the smallest of his injunctions, but receive his truth in love, and diligently observe his precepts.

CHAPTER IV. Ver. 1. To mark the sins of priests and of congregations as greater than those of rulers or of private persons, (1) The offering must be more valuable, a *bullock*; (2) The blood must be sprinkled on the altar of incense; (3) The whole flesh of the bullock must be burned; whereas a lamb or kid is only required from rulers or private persons; the blood is but sprinkled on the altar of the burnt-offering, and the fat only is burned, and the flesh reserved for the officiating priests.

Ver. 3. [*Flattery* is an object of God's deepest abhorrence. The Lord 'shall cut off all *flattering lips*,' Ps. 12. 3. But *flattery*, whether of self or others, is yet one of the most extensive and destructive diseases in society, Ps. 26. 2; Pr. 26. 28, claimed as a right inherent in certain ranks and offices. Accordingly, all false religions and wicked tyrannies are founded upon it. Priesthoods have been *flattered* as incapable of error, and kings have been *flattered* as descendants, not of men, but of gods. This chapter furnishes a wonderful contrast to these blasphemous sacrifices of flattery, and thereby affords us another of these *incidental evidences* of divine origin with which the Mosaic law abounds. In this law it is taken for granted that the *anointed priest* may be *ignorant*, and sin as the people, or rather cause the people to sin by his error or example, and his sacrifice is the most public and exemplary acknowledgment. At the *door* of the tabernacle he offers. He sprinkles the blood *seven times*—the emblem of a perfect expiation; and the *whole sacrifice*—the acknowledgment and evidence of his ignorance and sin—he carries forth without the camp, and publicly burns it with fire. No false religion could ever be founded on such admission of possible imper-

A.M. 2514. B.C. 1490.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before[f] the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon[g] the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall [h]pour all the blood of the bullock at the bottom of the altar of the burnt-offering which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the [i]fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And[k] the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he [l]carry forth [l]without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out[2] shall he be burnt.

13 ¶ And if the whole congregation of Israel sin [m]through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and are guilty;[3]

14 When the sin which they have sinned against it is known, then the congregation shall offer a [n]young bullock for the sin, and bring[o] him before the tabernacle of the congregation.

15 And [p]the elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And[q] the priest shall dip his finger *in*

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some of the blood, and sprinkle *it* seven [r]times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar [s]which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his [t]fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and [u]the priest shall make an atonement for them, and [v]it shall be forgiven them.[5]

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a [w]sin-offering for the congregation.

22 ¶ When a [x]ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;[6]

23 Or if his sin wherein he hath sinned come to his knowledge; he shall bring his offering, a [y]kid of the goats, a male without blemish:

24 And [z]he shall lay his hand upon the head of the goat, and kill it in [a]the place where they kill the burnt-offering before the LORD: it *is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put *it* [b]upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the [c]fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if [d]any one of the common [7]people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin which he hath sinned come to his knowledge; then he shall bring his

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[f] ver.17; ch.16.14,15. 14.27,51. 53.10. Zec.13.1. Jn.8.29. Eph.5.2. Ro.3.24-26. 2 Co.5.19-21.

[g] ch.16.18. Ex.30.10. He.9.1057.25.

[h] ver.18,30,34; ch.5.9. Is.42.21. 2 Co.5.19. Ep.2.13-16. Re.5.9. Col.1.14.

[i] ch.3.3-5,9-11,14-15; 16.25; 7.3-5; ver.10, 20,31,35. Is.53.10. Jn.22.27.

[k] Ex.29.14. ch.5.9, 16.27. Nu.19.5. He.13.11-13. Ps.109.18.

[l] Thus the guilt was *typically* conveyed away from the whole congregation, who were otherwise liable to suffer for it. Christ, who was made sin or a sin-offering for us, suffered without the gate of Jerusalem, as bearing away the sin of his people; that when it is sought for, it may nowhere be found, He.13.9-14. This was also expressive of the nature of true repentance, which expels sin with abhorrence, drives it to a distance out of the camp, and refuses to have anything more to do with it.—*Scott.*

[l] Heb. *at the pouring out of the ashes.*

[m] See ver.2; ch.5.18, 3 Nu.15.24. He.5.2,6,7. 1 Ti.1.13, with He.10.26-29. As the whole congregation offered the same offering as one priest, so their offering was presented in the same manner.

[n] Were it not a well-known form of human error, it would scarcely be believed that there is what may be called a *private and public conscience*, distinct from each other. This arises partly from that sympathetic influence that leads men to surrender their own better judgment, and 'follow a multitude to do evil;' and partly from the facility with which an individual may remove the accusation of guilt from himself, and lay it to the charge of others whom he could not control. The law of Moses provides against this prolific source of public evil, by inducing, as it were, the whole nation at the bar of God, and demanding public acknowledgment of sin, and evidence of repentance.—*C.*

[n] See ver.3.

[o] See ver.4.

[p] ver.4,24,29,33; ch.8.14,18 [22] 9.2,3,8,12; 16.21. He.7.27. Is.53.6, 11. 2 Co.5.21. 1 Pe.2.18, 19,24,3.18.

[q] See ver.6,7.

[r] Seven is the number of perfection, and this denoted the perfect satisfaction which Christ hath made, and the complete sanctification of believers by it. He.10.14.—*C.*

[s] The altar of incense, ver.7.

[t] ver.8,10,26,31,35; ch.3.6,9,17; 12.8; 14.18. Nu.15.25. with Ps.22. 14. He.4.3,9-14.

[u] See ver.26.

[v] Nu.15.24-26; ver 26,31,35. Jer.1.7. Col.1. 12,13. Ro.3.24.4.25,5 25-21.2 Co.5.21.

[w] The promise of remission is founded on the atonement. It is spoken here of the forgiveness of the whole congregation, that is, the turning away of those national judgments which the sin deserved. 'The saving of churches and kingdoms from ruin is owing to the satisfaction and mediation of Christ.—*Scott.*

[x] Is. 53. 6-6, 11, 12. Mat.20.28. 1 Ti.2.5,6. 2 Co.5.21. Ja.2.10.

[y] Ex. 18.21, 22. Nu. 16.2.

[z] That power furnishes some license, because it can maintain impunity for sin, and that rank exempts from some religious duties, on the allegation of temporal business, or for the assertion of worldly honour, are errors both notorious and fatal. To guard against these evil principles, there is a striking peculiarity in the law for a *ruler*; if he sin against *any* of the commandments of his God, he is guilty. His elevated station, instead of procuring him indulgence for transgression or neglect, is called to a watchfulness against all sin, proportioned to the influence of his example for the good or evil of the people, and for advancing or counteracting the honour and glory of God.—*C.*

[z] Nu.7.16,22,28, &c. Ro.8.3. 2 Co.3.21. Ga. 4.4,5,13.23.

[a] See ver.15.

[b] ch.2.5,27; 3.2,8,13; 4.4,15,20,33; 16.15,16,25. Ex.29.38.

[c] See ver.21,31,35.

[d] ver.3,5,14. He.2.10. Is.49.21. Ro.8.3,4; 10.4; 3.24-26.

[e] ch.3.5,11,16; ver.8, 31,35.

[f] Nu.5.6; 15. 15, 27-29. Ex.12.49, with ver. 2,13,22. Ec.7.20. Ja.3.2.

[7] People of the land.

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fection in its priesthood, nor subsist when it was discovered or acknowledged. *C.*]

Ver. 27. [*The sin-offering* for the priest or for the whole congregation must be a young bullock, without blemish; for a ruler, a kid, a *male* without blemish; that for one of the common people, a *female*, whether a lamb or a kid. Why this distinction? The priest was the *ruler* in matters ecclesiastical; the congregation, in their corporate capacity, were the *rulers* by virtue of the election they had made, De. 1. 9–15, and the persons so elected were political *rulers* in virtue of the office they had accepted. Each is therefore required to sacrifice a *male*, as the *leader* and *ruler* of his flock. By this he is reminded of the dignity and duty of the ruler, and of the aggravated guilt he incurs by sin, whilst he is led to remember 'he has a master in heaven,' and to look to the sacrifice of the great ruler, who 'laid down his life for the sheep,' Jn. 10. 15. When one of the common people offers a *female*, he offers a creature not inferior to the male in nature, but subordinate in office. This distinction holds good amongst Christians, 'the husband is head over the wife, even as Christ is head of the church,' Ep. 5. 23; and on this holy subordination of office, without any unholy assumption of superiority of nature, much of domestic happiness depends. Equally necessary to national happiness is a well-ordered arrangement of privileges, and subordination to authority; and of this the sacrifices of the common people significantly reminded them; while they led their faith to him who was to come, not as a ruler, but as 'made under the law to redeem them that were under the law, that they might receive the adoption of sons,' Ga. 4. 4. Now, as power sometimes sets itself *above* law, so humble rank sometimes attempts to get *below* it. The same rule therefore applies to both, and the poor is not tolerated in disobeying *any* law of his God; while he is permitted to choose his sacrifice, either from the sheep or the goats, according to the nature of his own flock, or his means of purchase. *Note*, The Saviour who records the *widow's mite* requires for his service but such things as Providence and grace provide. *C.*]

offering, a [g]kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall [h]lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* [i]upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And[k] he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a [l]sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a [m]lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* [n]upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And[o] he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [p]according to the offerings made by fire unto the LORD: and [q]the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.[8]

CHAPTER V.

1 *The trespass-offering of one that sinneth in concealing his knowledge, in touching an unclean thing, or in making an oath; from the flock,* 7 *or of fowls,* 11 *or of flour.* 14 *The trespass-offering in sacrilege,* 17 *and in sins of ignorance.*

AND if a [a]soul sin, and [b]hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it,* then he shall bear [c]his iniquity.[1]

2 Or if a soul [d]touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be [e]hidden from him; he also shall be [f]unclean and guilty.[2]

3 Or if he touch the [g]uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it,* then he shall be guilty.

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[g] ver. 23, 32; ch. 5. 6. Ge. 3. 15. 17. 44. Je. 31. 22. Ga. 4. 4, 5. Ro. 8. 3.

[h] See ver. 4, 15, 24, 33.

[i] ver. 25, 34. He. 2. 10. Is. 40. 21. Ro. 3. 4; 10. 4.

[k] ch. 3. 3-5, 9-11, 14-16; ver. 8-10, 19, 26, 35.

[l] Ex. 29. 18. ch. 1. 9, 13, 17; 3. 5, 16; 8. 21. Ep. 5. 2. Ph. 4. 18. He. 1. 3; 9. 12, 14, 28; 10. 12, 18, 14. 1 Jn. 1. 7; 4. 9, 10. Re. 5. 9.

[m] Ex. 12. 3, 5. ch. 3. 6, 7; 6. 6; ver. 28. Jn. 1. 29, 36. Re. 5. 6, 8, 9. Lu. 2. 35. Is. 53. 7, 9. He. 7. 26. 1 Pe. 2. 22, 24; 3. 18; 1. 18, 19.

[n] See ver. 31.

[o] ch. 1.—vi.

[p] ver. 20, 26, 30; ch. 5. 6, 16; 23. 7, 12, 18, 25, 37. Nu. 15. 25. He. 7. 26-28; 10. 4, 11, 12, 14. Ep. 5. 2, 25, 27. Ro. 4. 25; 5. 6-11, 15-21; 3. 24-26; 8. 1, 3, 4; 10. 4. 2 Co. 5. 21. 1 Ti. 2. 6. Tit. 2. 14. Re. 1. 5; 5. 6, 9, 12. Pe. 1. 18, 19; 2. 22, 24; 3. 18. Col. 1. 14.

[q] The forgiveness was what may be termed 'ceremonial.' The offender was released from the secular penalty annexed to his sin. The soul was not thereby freed from guilt in the sight of God; but the sinner was directed typically to that one great sacrifice offered up by Christ, and by which 'he hath perfected for ever them that are sanctified.'—*P.*

CHAP. V.

[a] ver. 15, 17.

[b] Pr. 29. 24. Mat. 26. 63. 1 Ki. 8. 31.

[c] ch. 19. 8; 20. 17, be held a guilty partaker in the sin.

1 The reference here is not to one who has heard imprecation or blasphemy; but to one who has heard *false evidence* given, which he was capable of proving to be false, and yet has not contradicted it—has not offered himself as a witness—he bears guilt. *P.*—Our Lord, who, 'as a sheep before her shearers,' was dumb for a time, 'answered the high priest nothing.' Mat. 26. 62-64. But when the high-priest said, 'I adjure thee by the living God,' our Lord, in obedience to this law, immediately replied: *the voice of swearing,* then, is the voice of him that administers the oath. By this righteous law, *suppression of truth* is sin.—*C.*

[d] Nu. 19. 16. ch. 11. 8, 31, 39.

[e] Ps. 19. 12. 1 Jn. 3. 20.

[f] 2 Co. 6. 17. 1 Ti. 5. 22. Ep. 5. 11.

2 The latter part of the verse should be translated: 'And if it is hid from him, and he is unclean and guilty.' Our English version obscures the sense.—*P.*

[g] ch. xii. xiii. xv. 1-32 11.

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[h] Ramsay. 1 Sa. 14. 24, 25, 27. Mat. 14. 7. Ac. 23. 12. Ju. 11. 30, 31.

3 Habitual swearing begets such a fatal familiarity with an oath that men actually take God's name in vain without thought or reconsideration; anger also prompts to threats or promises and oaths that pass as totally out of the memory as a storm passes from the sky, leaving no trace; drunkenness produces similar wickedness and oblivion, with frequent circumstances of deep aggravation. These circumstances will account for the oath, and the possibility of its being *hid* from him by whom it was recklessly pronounced and lightly forgot. The law may, perhaps, also be intended to apply to cases where the execution of the oath is found impossible and it may in that sense be said to be *hidden from him.*—*C.*

[i] Nu. 5. 7. Pr. 28. 13. Je. 3. 13. Jos. 7. 19. 1 Jn. 1. 9. Ps. 32. 5.

[k] ver. 14; ch. 5. 6; 24. 27, 19, 21, 22. Is. 53. 10.

4 The sins called *trespasses* are sometimes indefinite, but may generally be reduced to the heads of duties omitted ch. 4. 2, ceremonial uncleanness, ver. 2, 3, rash and inconsiderate vows, ver. 4, ignorance and infringement of typical rites, ver. 15, and frauds remediable by restitution, ch. 6. 2, 3.—*C.*

[l] ch. 4. 28, 32. Ga. 4. 4. Ge. 3. 15. Is. 7. 14. Je. 31. 22. Ro. 8. 3.

[m] See ch. 4. 35.

[n] ch. 12. 8; 14. 21. 2 Co. 8. 12. Ja. 2. 5.

[o] ch. 1. 14, 15. He. 7. 26. 1 Pe. 2. 22, 24. 2 Co. 5. 21.

[p] ver. 6. See ch. iv.

[q] ch. 1. 15. 1 Pe. 3. 18. Ro. 4. 25.

[r] ch. 4. 25, 30, 34. He. 2. 10. Is. 42. 21.

[s] ch. 4. 7, 18, 30, 34.

[t] ch. 2. 14—17. Ep. 5. 2.

[u] ver. 6, 13, 26; ch. 4. 20, 26, 31, 35. Ro. 5. 11. 1 Jn. 2. 2.

[v] Five pints, Ex. 16. 16, 36.

[y] ch. ii. Nu. vii. xv. Jn. 12. 24. Is. 4. 2.

[z] ch. 2. 1. Nu. 5. 15. Is. 53. 2—10. Ps. 22. 1—21. 69. 1—21.

[a] ch. 2. 2, 9, 16. 23. 14. 35. Ps. 20. 3. 141. 2. Jn. 12. 27. Mat. 26. 36, 39. Lu. 22. 44.

[b] See ch. 4. 35.

[c] ch. 2. 3, 10. 9. Jn. 4. 34. Is. 53. 10, 11. 1 Co. 9. 13.

4 Or if a soul [h]swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it,* then he shall be guilty in one of these.[3]

5 And it shall be, when he shall be guilty in one of these *things,* that he shall [i]confess that he hath sinned in that *thing.*

6 And he shall bring his [k]trespass-offering[4] unto the LORD, for his sin which he hath sinned, a [l]female from the flock, a lamb, or a kid of the goats, for a sin-offering: [m]and the priest shall make an atonement for him concerning his sin.

7 ¶ And if [n]he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, [o]two turtle-doves, or two young pigeons, unto the LORD; one [p]for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and [q]wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall [r]sprinkle of the blood of the sin-offering upon the side of the altar; and [s]the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall [t]offer the second *for* a burnt-offering, according to the manner: and the priest shall make an [u]atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the [z]tenth part of an ephah of [y]fine flour for a sin-offering: he shall put [x]no oil upon it, neither shall he put *any* frankincense thereon; for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [a]*even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD; it *is* a sin-offering.

13 And[b] the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [c]*the remnant* shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin

REFLECTIONS.—In these offerings Jesus is yet represented as the strong and patient fatling; as the Lamb of God, and yet in the likeness of sinful flesh; laden with my awful transgressions, and suffering because thereof in his whole man, but chiefly in his soul, that I through him may obtain forgiveness. While I here discover how sin is aggravated, according to the station or number of the offenders, let me especially reflect how criminal and odious that must be which cannot be remitted without shedding of blood—the blood of God! how tremendous the justice of God that can by no means clear the guilty! Let me, with the priests, never attempt to gain pleasure or profit by my sins, but whenever I find myself guilty of evil, let there be an immediate application to Jesus, as made sin for me, that I might be made the righteousness of God in him.

CHAPTER V. REFLECTIONS.—How necessary is it to have a particular sight and sense of our sins! It therefore becomes us to keep a universal guard over all the powers of our soul and members of our body; and over none more than our tongue. Grievous is the crime of robbing God and his ministers! And however mortifying, an honest restitution is necessary. Nor have we any reason to believe our crime pardoned while we retain the wages of unrighteousness; for all sin is unsavoury to the truly penitent soul. But bless the Lord, O my soul, that the oblation of Jesus Christ, the Lamb of God—of Jesus, the corn of wheat—suits every trespass which I can be guilty of! Bless him that herein provision is made for the vilest sinner of mankind, and the poorest mortal upon earth; and that poverty is no bar in our way to heaven through him, nor our access to the God of heaven. Meanwhile, let me take heed to my ways that I sin not with my

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through[d] ignorance[4] in the holy things of the LORD; then he shall bring for his trespass unto the LORD a [e]ram without blemish out of the flocks, [f]with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And[g] he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And[h] if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist[i] *it* not, yet is he guilty, and shall bear his iniquity.[5]

18 And he shall bring a [k]ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and [l]the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a [m]trespass-offering: he hath certainly trespassed against the LORD.

CHAPTER VI.

1 The trespass-offering for sins done wittingly. 8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the consecration of a priest. 24 The law of the sin-offering.

AND the LORD spake unto Moses, saying,

2 If a soul [o]sin, and commit a [p]trespass against the LORD, and [q]lie unto his neighbour in that which was delivered him to keep, or in fellowship,[1] or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was [r]lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein;

4 Then[s] it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [t]restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his [2]trespass-offering.[3]

6 And he shall bring his [2]trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

7 And[k] the priest shall make an atonement for him before the LORD; and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the [e]burnt-offering: It *is* the burnt-offering, [k]because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it:[4]

10 And the priest shall put on his [l]linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath [m]consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall [n]put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.[5]

12 And the [o]fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and [p]lay the burnt-offering in order upon it; and he [q]shall burn thereon the fat of the peace-offerings.

13 The[r] fire shall ever be burning upon the altar; it shall never go out.[6]

14 ¶ And[s] this *is* the law of the meat-offering: The sons of Aaron shall offer it before the LORD before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the [t]remainder thereof shall Aaron and his sons eat: with [u]unleavened bread shall it be eaten [x]in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be [y]baken with leaven: [z]I have given it *unto them for* their portion of my offerings made by fire; it *is* [a]most holy, as *is* the sin-offering, and as the trespass-offering.

18 All the [b]males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire; [c]every one that toucheth them shall be holy.[7]

19 ¶ And[d] the LORD spake unto Moses, saying,

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[d] ch. 4. 2, 13. 22, 27; ver 17. 1 Ti. 1. 13. Mat. 22. 29. He. 5. 2, 3.

[4] *Ignorance in the holy things.*—As neglecting, through ignorance to respect the first-born or neglecting to offer the required sacrifices, or eating what was ceremonially forbidden, and the like.—C.

[e] ch. 27. 14, 26. Ex. 29. 1, ver. 28. 1 Ti. 5. 6.

[f] ch. 27. 8, 12—25. 6. 5. 27. 3. Ex. 30. 13. Nu. 3. 47. Ro. 3. 24—26. Ps. 69. 4.

[g] ch. 22. 14, 5. 5. 27. 13, 15, 19. Nu. 5. 7. Ro. 3. 24—26. Ps. 69. 4.

[4] See ver. 15.

[i] Ps. 19. 13. Lu. 12. 48. He. 5. 2.

[h] Heb. *and knoweth not and becometh guilty and beareth his sin.* It is, of course, implied that he is in some way made acquainted with his sin.—*P.*

[k] ver. 15. Ex. 29. 1. ch. 5. 6. 1 Pe. 1. 19. Ge. 22. 7. Ps. 50. 23.

[l] ch. 1. 4; 4. 20, 26, 31. 5. 6, 7; 12. 8; 14. 18. Nu. 15. 25.

[m] ver. 6, 7, 15, 26; ch. 5. 6, 7. 7. 1, 2, 14. 12. 14, 21, 25, 31. Is. 53. 10. He. 10. 10, 12, 14. 2 Co. 5. 21. Ro. 4. 25. 1 Pe. 3. 18.

CHAP. VI.

[o] Wittingly, not as in ch. 5. 2, 3, 15, 17; presumptuously. Nu. 15. 30, 31.

[p] Nu. 5. 6. Ac. 5. 4. Ge. 20. 6. 2 Sa. 12. 9.

[q] ch. 19. 11. Jo. 9. 23. Lu. 20. 8.

[1] Or, *in dealing*; Heb. *putting of the hand.*

[r] Ex. 23. 4. De. 22. 2.

[s] ch. 5. 19; 22. 14. Ex. 22. 1—9. Nu. 5. 7, 8. Lu. 19. 8. Ps. 15. 4. Ezc. 18. 7, 12, 16, 18.

[t] ch. 5. 16. Nu. 5. 7, 8. Mat. 5. 23. Lu. 19. 8. See Ex. 22. 1—9.

[2] Or, *in the day of his being found guilty*; Heb. *in the day of his trespass.*

[3] That is, fraud was punished with repayment of the principal *and twenty per cent.* additional fee. Would that Christian legislators would carefully study the principles of the mosaic jurisprudence! How many enactments of unefficient or otherwise [illegible]—how many fruitless experiments of human wisdom—would be superseded by these simple and efficacious laws which were revealed and enacted by the wisdom and authority of God!—C.

[u] ch. 5. 15, 18. Jo. 2. 29. Is. 53. 4, 5, 7, 8, 10—12.

[A] See ch. 1 and 2, 3, 6, 8, 10, 13, 16; 12. 8; 14. 19, 20; 15. 15; 16. 24; 23. 12, 18, 19, 37; Nu. 6. 14, 17; 7. 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79; 15. 3, 5, 8, 10, 24; 28. 3, 6, 9, 11, 13, 14, 19, 24, 27, 31; 29. 2, 8, 13, 36; Ps. 40. 6; 50. 8, 14, 23; 51. 16, 17; Is. 1. 11; Ho. 6. 6; Am. 5. 22; Mi. 6. 6, 7; Mat. 9. 13; 12. 7; Mar. 12. 33; Lu. 10. 42; 1 Co. 13. 3; He. 10. 5, 6, 8.

[v] ch. 1. Ex. 29. 38—42. Nu. 28. 1—8, 9, 10.

[w] ver. 12, 13.

[4] In this passage there is given the instructions are given to the priests regarding the daily sacrifice and oblation offered up for the people. In Ex. 29. 38—42 general directions are given about the two lambs, and the amount of the meat and drink offerings; here the priests are minutely instructed how to present them. The sacrifices were to be so cut up, arranged, and tended, that the evening sacrifice should burn all night, and the morning sacrifice all day.—*P.*

[x] ch. 1. Ps. 22. 13, 14. Is. 53. 10. Mat. 26. 38. Jn. 12. 27.

[y] Ex. 28. 40, 41, 43. ch. 16. 4. Eze. 44. 17, 18. Ro. 8. 3. Ac. 19. 8.

[z] ch. 1. Ps. 22. 13, 14. Is. 53. 10. Mat. 26. 38. Jn. 12. 27.

[5] Eze. 44. 19. ch. 4. 12, 21; 14. 45, 41; 16. 27. Nu. 19. 11—13. Ac. 24. 55.

[6] The *ashes*, the remnants of the accepted sacrifice, were carried by the priest, having put off his sacred garments, and deposited in a *clean* place. This direction pointed to Christ, who having put off his garment of flesh, was laid in a *new tomb*, wherein was never man laid, Jn. 19. 41.—C.

[a] ver. 9, 25, 14, 22. Lu. 22. 44. Zec. 13. 7. He. 9. 14. Col. 1. 20. 1 Jn. 3. 5, 14.

[b] ch. 1. 8, 9, 12, 13, 17.

[7] See ch. 3. 3—5, 9—12, 14—16.

[c] ver. 9, 12. Is. 33. 14. 1 Th. 5. 19. Re. 14. 10, 11. Mar. 9. 43—49.

[8] This *fire* represents love, zeal, devotedness, which the believer should never permit to fall low or expire. Re. 2. 4, 5. 3. 2. —C.

[d] ch. 8. 1—21. Nu. 15. 4, 5. Jn. 6. 32—58. Ga. 2. 20.

[e] ch. 2. 3. Nu. 18. 9, 10. Jn. 6. 33, 35. Ga. 2. 20. Ep. 3. 19. 1 Co. 9. 13, 14.

[f] Ex. 12. 8. 1 Co. 5. 8.

[g] ch. 2. 9, 10; 10. 12, 13; 7. 6, 10; 24. 9; ver. 21.

[h] ch. 2. 11. 1 Pe. 2. 22.

[i] Nu. 18. 9, 10.

[k] Ex. 29. 37. ch. 8. 3, 11; ver. 18; ch. 7. 1, 6, 7; 27. 28. Jo. 7. 23. 1 Co. 1. 2. 1 Ti. 4. 5. 2 Pe. 2. 22. 2 Co. 5. 21.

[l] Ex. 29. 31. ver. 20. ch. 7. 6, 9, 14, 9; 22. 4—7, 10—13, 16. Jn. 6. 53—56. Ca. 5. 1. 1 Pe. 2. 5. Re. 3. 20. 5.

[m] Ex. 29. 37. ver. 27; ch. 22. 4—6. Ex. 2. 03.

[5] Every one who handles the [illegible] offers them upon the altar, or partakes of such portions of them as are permitted to be eaten, must be holy; i. e. he must be ceremonially clean, and officially set apart and sanctified to the priestly office.—*P.*

[n] See ch. 1. 1. Ex. 28. 2. Nu. 20. 8. He. 1. 1. 5. 1, 2.

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heart, my hand, or my tongue, since nothing less than the sacrifice of Christ makes possible the pardon of sin.

CHAPTER VI. [Ver. 28. Jesus, who 'bare our sins in his own body on the tree,' said of himself, 'This is my body which is *broken* for you;' but while the *body* was 'broken, being 'crucified through weakness,' 2 Co. 13. 4. the *spirit*, represented by the strength and durability of the brass, was 'made perfect through suffering,' He. 2. 10, was 'declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead,' Ro. 1. 4. *C.*]

REFLECTIONS.—Behold the criminal and odious nature of dishonesty in God's sight! No forgiveness thereof, even through the blood of Jesus, is to be expected but in the way of restoring that which hath been unjustly acquired. While, therefore, I take heed to put far away my corruptions, and to put due honour upon the ordinances of God, let love to him perpetually burn in my heart, as the effect of his everlasting love to me; nor let any human invention be ever mixed with my worship of him. The Lord's ministers should be always duly, though not nicely, supported. But let them never expect profit or subsistence by their sins, or attempt to pardon them: let the whole guilt thereof be pardoned by Jesus, who finished transgression and made an end of sin; and let them gratefully serve him as their great High-priest. While I perceive the insufficiency of these legal oblations, which even produced and transmitted uncleanness, I would reverence the blood of my Redeemer, and hope that, when my earthly tabernacle shall be dissolved, by the gracious

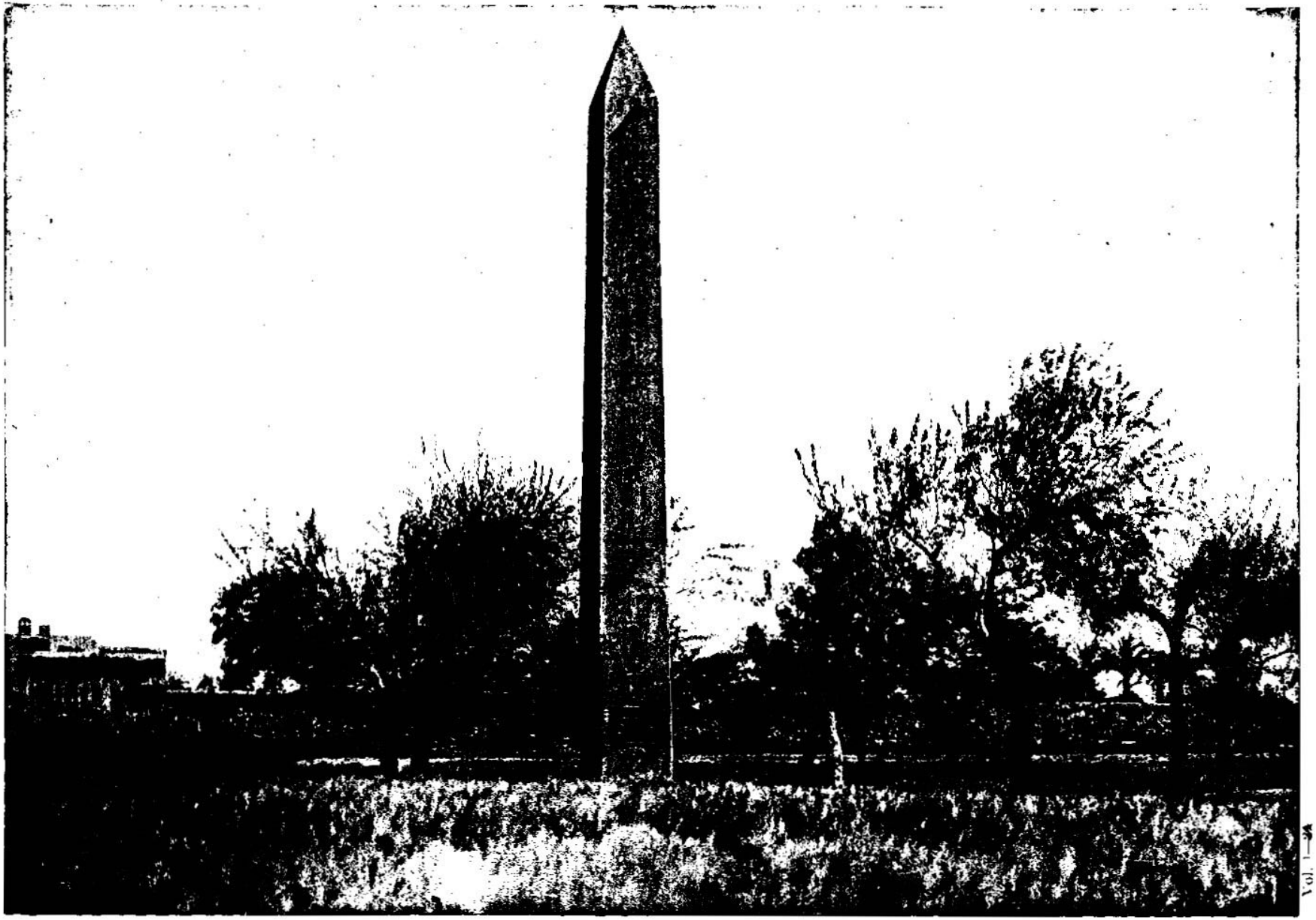

THE OBELISK OF HELIOPOLIS—WHERE MOSES WAS EDUCATED. [LEVITICUS, vi: 1.]—We give here a picture of the obelisk at Heliopolis, because it stands amid the ruins of the ancient city of On, where Moses was educated. This obelisk stood in front of the Temple of the Sun. This was erected about 2400 years before Christ by Usertsen I. It is 62 feet 4 inches high above the level of the ground; 66 feet 8 inches above the pavement. It is built of red rose granite. The inscription on the obelisk of Heliopolis is translated in part as follows: "The horus of the sun. The life for those who are born. The king of the upper and lower land. Kheper-ka-Ra. The lord of the double crown. The life for those who are born. The sun of the Sun God. Ra-Usertsen. The friend of the spirits of On ever living. The garden of Horus. The life for those who are born. The gracious God."

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the LORD [c]in the day when he is anointed; the [d]tenth part of an ephah of fine flour for [e]a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a [h]pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces[7] of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons, that is [k]anointed in his stead, shall offer it: *it is* a statute for ever unto the LORD; it shall be [l]wholly burnt:

23 For every meat-offering for the priest shall be wholly burnt; it shall not be eaten.[8]

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron, and to his sons, saying, [m]This *is* the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [n]it *is* most holy.

26 The [o]priest that offereth it for sin shall eat it; [p]in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever[q] shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash[r] that whereon it was sprinkled in the holy place.

28 But[s] the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 All[t] the males among the priests shall eat thereof: it *is* most holy.

30 And no [u]sin-offering,[9] whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire.[1]

CHAPTER VII.

1 *The law of the trespass-offering,* 11 *and of the peace-offering,* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a freewill-offering.* 22 *The fat and the blood are forbidden to be eaten.* 28 *The priests' portion in the peace-offerings.*

LIKEWISE this *is* the [a]law of the trespass-offering: [b]it *is* most holy.

2 In the [c]place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he [d]sprinkle round about upon the altar.

3 And he shall offer of it [e]all the fat thereof; the rump,[1] and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall [f]burn them [g]upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 Every[h] male among the priests shall eat thereof; it shall be eaten in the holy place: [i]it *is* most holy.

7 As the [k]sin-offering *is*, so *is* the trespass-offering; *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the [l]skin of the burnt-offering which he hath offered.

9 And all [m]the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, [n]one *as much* as another.

11 ¶ And this *is* the [o]law of the sacrifice of peace-offerings, which he shall offer unto the LORD:

12 If he offer it [p]for a thanksgiving,[2] then he shall offer with the sacrifice of thanksgiving [q]unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried.

13 Besides the cakes, he shall offer *for* his offering [r]leavened bread with the sacrifice of thanksgiving of his peace-offerings.[3]

14 And of it he shall offer one out of the whole oblation *for* an [s]heave-offering unto the LORD, *and* it shall [t]be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten [u]the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a [v]vow,[4] or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the [w]third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day,[5] it [x]shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it [y]shall bear his iniquity.

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[c] Ex. xxix. ch. viii. ix.

[d] Ex. 29. 38, 39. ch. 5. 11. five plats

[e] Ex. 29. 38, 39. Thus when offered every day along with the daily meat-offering for the Jewish nation, Ho. 7. 27.

[h] ch. 2. 5, 7.

7 Perhaps six cakes in the morning, and other six at night.

[i] See ch. 2. 9, 2. 3. 9. 11.

[k] ch. 4. 3. to be his successor.

[l] Ex. 29. 15, 18. Mat. 20. 28. Jhn. 9. 26.

8 Priests never got the priests' share of their own offerings, at least of such as were offered for the high priest. Of other meat-offerings, a *memorial* was burned, the rest was eaten by the priests, ch. 2. 2, 10, 16. The meat-offering for the priest was wholly burnt, wholly ascended to God, thus shadowing out the completeness of the offering of Christ, and his bodily resurrection and ascension into glory, Ac 2. 27, 28.—C.

[m] ch. 1. 3, 5, 11; 4. 4, 24, 29, 33. Mat. 26. 28; 20. 28; xxvi. xxvii.

[n] See ver. 17, 28, 29; ch. 2. 3, 10.

[o] ch. 21. 22; 22. 10. Deut. 18. 19. Ex. 29. 33. Nu. 18. 9, 10. Ho. 4. 8. 1 Co. 9. 20. Jn. 6. 53, 57.

[p] See ver. 16.

[q] ver. 18, 26; ch. 22. 3-7. Ex. 29. 37.

[r] ch. 11. 32, 33. 2 Co. 7. 1, 11. Mat. 7. 6. He. 10. 29.

[s] ch. 11. 33; 15. 12. Nu. 31. 23. He. 9. 10, 21. 2 Co. 5. 1. 7.

[t] See ver. 17, 18. Ex. 29. 33.

[u] ch. 4. 3-21; 16. 11-27. He. 9. 9, 15; 10. 1-14; 13. 11.

9 But no sin-offering, &c. As directed in ch. 4. 3, 20., the whole of a sacrifice offered for sin was to be burned.—*P.*

1 That food which is not *eaten*, cannot remove hunger or sustain the body, and herein we see shadowed out the inefficacy of the blood of bulls and of goats 'to make them that does the service perfect, as pertaining to the conscience,' and leads us to that blood of Christ that alone can 'purge the conscience from dead works to serve the living God,' He. 9. 9, 14.—C.

CHAP. VII.

[a] ch. 5. 1-13; 6. 1-7; 14. 13; 21. 22. 1 Pe. 2. 22, 24.

[b] See ch. 6. 17, 25, 29; 21. 22.

[c] ch. 1. 3, 5, 11; 6. 25; 4. 24, 29, 33. Mat. 20. 19, 28; 26. 2; xxvi. xxvii.

[d] ch. 1. 5, 15; 3. 2, 8, 13. with ch. 4. 7, 18, 25, 30, 34; 5. 9. Jn. 17. 19. He. 9. 10. Is. 42. 22. 2 Co. 5. 19.

[e] ch. 3. 3-5, 14-16, 9. Ex. 29. 13. Jer. 4. 14; 50. 11. Ps. 42. 8; 52. 6, 17. Is. 51. 19. Tit. 2. 14. Ps. 23. 20.

1 'The tail.' See note on ch. 3. 9.—*P.*

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[f] ch. 3. 5, 11, 16; 4. 26, 31, 35; 2. 9, 13; 5. 12; 6. 12. Lu. 24. 26.

[g] Mat. 23. 19; 3. 17. He. 2. 3. Tit. 2. 14. Ep. 1. 5. 1 Pe. 2. 5.

[h] ch. 6. 16, 18, 26, 29; 10. 12, 13, 21, 22; 22. 4-7. Nu. 18. 9, 10.

1 See ver. 1.

[i] ch. 6. 16, 29. 2 Co. 5. 21. Is. 53. 10-12. 1 Pe. 2. 24, 25. Jhn. 18, 19. Phm. 2. 6. 1 Jn. 4. 26. Jn. 17. 4, 6.

[k] Ge. 3. 21. Ro. 13. 13. 14. Phi. 3. 9.

[l] ch. 2. 2, 5, 6, 9; 5. 12. Is. 53. 10. 1 Co. 15. 58; 9. 7. Ga. 6. 6.

[m] Ex. 16. 18. Col. 2. 10; 3. 11. 1 Co. 2. 3, 6; 3. 21. Ro. 8. 32-34.

[n] ch. 2. 1-16; 22. 18, 21, 29. Dt. 18. 3. Ge. 28. 20.

[o] ch. 22. 29. Ps. 50. 14; 116. 17. 1 Ki. 8. 63. 2 Ch. 29. 31; 33. 16.

2 This was a thank-offering made as a token of gratitude for some signal divine favour; and leavened bread was permitted, because it was customarily used at social feasts, and this offering was the 'spontaneous expression of pious devotion.'—*P.*

[p] ch. 2. 4; 6. 21. Nu. 6. 15. 1 Co. 5. 8. 1 Pe. 2. 2. 2 Co. 9. 7. Deut. 12. 6, 7.

[q] ch. 23. 17. Mat. 13. 33. 1 Co. 5. 7, 8.

3 From the institution of the passover, fer. xxiii., 'leaven' has lain under interdict. Why then is *leavened bread* admitted, nay prescribed, in *peace-offerings* and thanksgiving? 1. To show that 'every creature of God is good, if it be received with *thanksgivings*: for it is *sanctified* by the word and prayer.' 1 Ti. 4. 4, 5; 1 Co. 10. 23, 30, 31. To exhibit a practical illustration of the great principle that, 'not that which goeth into the mouth defileth the man, but that which cometh out of the mouth (if coming from an unrenewed heart) this defileth the man,' Mat. 15. 11.—C.

[r] Ex. 29. 27. Nu. 15. 20; 18. 9, 11, 29, 30-32.

[s] ch. 6. 17, 26; 10. 14, 15; ver. 8, 33.

[t] ch. 19. 6-8; 22. 30; 8. 31, 32. Ex. 29. 10; 16. 19. Ec. 9. 10. 2 Co. 6. 2. Pr. 27. 1. He. 3. 7, 8, 13.

[u] Nu. 30. 2. ch. 22. 29, 30; 19. 5-7; 27. 9.

4 'A votive offering.'—*P.*

[v] Ge. 22. 4. Ex. 19. 11. 1 Co. 15. 3, 4. Nu. 6. 3, 5. 1 Co. 10. 16, 'lest it should purify,' become contemptible, or be used superstitiously, &c.

5 'When thou vowest a vow, *defer not* to pay it,' Ec. 5. 4. Accordingly, no part of the sacrifice was to remain in any case, till the *third* day, clearly typifying the body of Christ, which was not to be suffered 'to see corruption,' Ac. 2. 27, and was to be raised on the third day, Mat. 16. 21.—C.

[w] Nu. 18. 27. ch. 19. 7, 8. Is. 1. 11-13; 66. 4, 66. 3. Ge. 4. 5. It shall not avail him for good.

[x] See ch. 5. 1. Pr. 5. 22; 9. 12. Ge. 4. 13. Ro. 2. 8, 9.

[y] ch. 17. 16; 20. 17. Nu. 5. 31. Ge. 18. 25. Ezek. 18. 20.

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application thereof, I shall be presented without spot or wrinkle, or any such thing, in the presence of his heavenly Father.

CHAPTER VII. - Ver. 13. (1) The prohibition of leaven, in ch. 2. 11, related only to things burnt upon the altar; but he did not prohibit the offering of leavened bread for the priest's food. (2) This was a thank-offering to God for blessings, of which leavened bread was one. And it might denote that God rejects not the grateful services of his people, though tainted and mingled with corruption.

Ver. 15. This intimated that Christ and his grace should be received without delay, and with thanksgiving speedily returned; and it also prompted them to invite the poor, or strangers, to share in the entertainment.

Ver. 30. [The offerer must bring the offering with

19 And the flesh [b]that toucheth any unclean *thing* shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall [c]be cut off from his people.

21 Moreover,[d] the soul that shall touch any unclean *thing, as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye[e] shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that [f]dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be [g]cut off from his people.[5]

26 Moreover,[h] ye shall eat no manner of blood,[6] *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.[7]

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall [i]bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that [k]the breast may be waved *for* a wave-offering[8] before the LORD.[9]

31 And the priest shall burn the [l]fat upon the altar; but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an [m]heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings and the fat, shall have the [n]right shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the [o]anointing of Aaron, and of the anointing of his sons,[1] out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which[p] the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This[q] *is* the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their [r]oblations[2] unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin-offering.* 18 *Their burnt-offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron, and his sons[1] with him, and [a]the garments, and [b]the anointing oil, and a bullock for the sin-offering, and [c]two rams, and a basket of unleavened bread;

3 And gather thou all the congregation[2] together unto the [d]door of the tabernacle of the congregation.

4 And Moses did [e]as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [f]This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, [g]and washed them with water.

7 And [h]he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

A.M. 2514. B.C. 1490.

[b] ch. 22.3-25; xi. xiii. xv. Nu. xix. Ge. 17.14. 1 Co. 11. 27-29. He. 10. 29. 3 Jn. Pa. 58.22.

[c] See ver. 22. 25. 27. Shall be excommunicated from the Jewish church, if not deprived of life.

[d] ch. xi.-xv. Dt. xiv. Nu. xix. Ep. 5.7, 11. 2 Co. 6.14-17.

[e] ch. 3.16, 17; 4. 8-10; 7.6. De. 32.38. 1 Sa. 2. 15, 17. ver. 24, 25. Ep. 5. 5, 6. He. 10. 10-14.

[f] ch. 17.15, 22. 8. Ex. 22.31. De. 14.21. Eze. 4. 14; 44.31.

[g] Ge. 17.14. ver. 29, 27; ch. 17. 10. 14. No. 9. 13; 15.30. He. 10.29.

[1] It is clear (1) That only the fat of such animals as were permitted to be offered in sacrifice was forbidden. The fat of other clean beasts might be eaten. (2) That when the Israelites entered Canaan, and when the slaughter of animals was permitted in every part of the country for the purposes of food, there is nothing in this command to prevent the eating of fat, as those portions of the fat which are mixed with the ordinary flesh are not prohibited.—*P.*

[h] Ge. 9.4. ch. 3.17; 7. 10, 12, 14. De. 12. 10, 23; 15. 23. 1 Sa. 14. 33, 34. Ac. 15.29.

[2] That fat and blood represented the precious allegoring atonement and sufferings of Christ.

[3] The command against the use of blood is absolute and universal.—*P.*

[i] ch. iii. 3, 9. Ps. 40. 7. He. 10. 5.

[k] ver. 32-34. Ex. 29. 24-28. ch. 7. 30. 23. 19, 20; 10. 14, 15.

[4] The offerer was required with his own hands to bring these parts of the sacrifice to the priest, that the oblation of them might appear his own voluntary action. The breast (which seems to have included the whole of what is at present, in cutting up slaughtered animals, divided into the two breasts) having been solemnly *waved* to and fro, as devoted to God, was eaten by the priests in general: but the right shoulder, having been heaved upwards, as in like manner given to the Lord, was the perquisite of the officiating priest.—*Scott.*

[5] According to Jewish tradition the ceremony of 'waving' was as follows: The priest laid the portion on the hands of the offerer, and then placed his own hands beneath, and moved the hands of the offerer forward, toward the altar, to indicate the dedication of the piece to God; then backward, to indicate the giving of it back again for the use of the priests.—*P.*

[l] ch. 3. 3-5, 9-11, 16. See ver. 5. Ps. 22. 13, 14. Is. 53. 10. Pm. 3. 12. Ro. 6. 3, 4. Pr. 23. 26.

[m] Ex. 29. 27. Pr. 15. 24. Phi. 2. 10. Ja. 1. 17.

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[n] ch. 10. 14, 15. Nu. 18. 18. De. 18. 3. Ex. 29. 22-28. Is. 53. 10. Jn. 9. 33. 35. 53-58. 1 Co. 2. 2. Phi. 3. 9, 10. 2 Co. 9. 13, 14.

[o] Ex. xxix. ch. viii. Is. 10. 27. 61. 1-4. 62. 1. Jn. 3. 34. 1 Jn. 2. 20-27.

[1] This is the portion of Aaron, and the portion of his sons. The word translated 'anointing' signifies 'a part measured off,' 'a select portion,' the reference being to the wave-breast and the heave-shoulder.—*P.*

[p] ch. 6. 26-28. 26; ver. 6-8, 14. 30. 32. 34; ch. 10. 12-15. Ex. 29. 26-33. Nu. xviii. De. 18. 3, 4.

[q] ch. i.-vii. Ex. xxix. Nu. xv. xxviii. xxix.

[r] He. 10. 1-14. Is. 53. 2-12.

[2] The word rendered *oblations* is a general name for all sorts of offerings or oblations to God. The root of the word is *karab*, to approach or bring near; and the term therefore denotes anything brought nigh to or offered or dedicated to the Lord, to whom also the offerer himself was, as it were, brought nigh, having access in the way appointed by the law. The comprehensive term is thus very appropriately introduced here at the conclusion of the account of the different offerings and sacrifices.—*J.*

CHAP. VIII.

1 The appointment and mode of the consecration of Aaron and his sons was given some time before, as we have it related in Ex. xxix., but the actual consecration was delayed till now, when all was prepared.—*J.*

[a] See Ex. xxviii. xxix.

[b] Ex. 30. 24, 29.

[c] ver. 18, 22, 26.

[2] The Hebrew word translated 'congregation' signifies a select body of representative men—not the whole people, for which another word was employed. The exact number assembled is unknown; but it may not have been—there is nothing in the original of this passage to prove that it was—more than a few hundreds.—*P.*

[d] ch. 1. 3. Ex. 29. 4. Mat. 20. 18; xxvi. xxvii.

[e] ver. 9, 13, 17, 21, 29, 35. Ex. 39. 42, 43. De. 12. 32. Mat. 26. 20. Is. 8. 20. Ps. 119. 4-6, 115.

[f] Ex. 29. 4-37.

[g] Ex. 29. 4. Jn. 13. 17, 35. Re. 1. 5, 6. He. 10. 22. Tit. 3. 5.

[h] Ex. 29. 5; 28. 4. 1 Ti. 2. 5. He. 9. 15.

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his own hands. The priest cannot bring it as his superior; nor his friend as his equal; nor his servant as his inferior. This points to the fact that none but Christ can offer the sacrifice of reconciliation; and that religion, or faith, repentance, holiness, is a *personal* concern between God and every man's own soul; of repentance, a bitterness which the world knoweth not; and of hope, a joy with which a stranger intermeddleth not. See Pr. 14. 10. *C.*]

Ver. 38. [*Thanksgivings in the wilderness?* Why are they not reserved exclusively for Canaan? Is not liberty, the liberty of the Son, abundant compensation for want of a 'continuing city?' Is not manna a sufficient substitute for 'milk and honey?' Whatever be your lot, 'rejoice in the Lord, O! ye righteous, for praise is comely for the upright,' Ps. 33. 1. *C.*]

REFLECTIONS.—Ministers of the gospel ought to be plentifully supplied with everything necessary and agreeable. And the more diligent any are in the services of religion, the more abundantly will they reap the advantages thereof. What glorious reward to himself, and redemption to his people, doth Jesus procure by his all-comprehending oblation! What robes! what delicious provision! May I and my friends share with him in his abundant nourishment and consolation! And let me not only timely perform my vows; but where I am left most at liberty, let me with cheerfulness give to the Lord. As there is no medium between God's acceptance and abhorrence of my works, let me examine myself, and take heed to my steps. Let my receiving and feeding upon Jesus be as early, and earnest, and social, as possible; and let me, by an after-improvement of divine ordinances, obtain the real benefit thereof. Never let me attempt to live in sinful pollutions along with feasting on Christ. But always beware of a licentious appetite after things prohibited of God. And while I manifest the utmost regard to Jesus and his atonement, let me, as a ransomed priest, feed upon him as my portion; feed upon his dearest love and choicest supports; always eyeing the grant, appointment, and command of God, as the rule and reason of my conduct.

8 And he [f]put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.

9 And he [g]put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the [h]anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [m]poured of the anointing oil upon Aaron's head,[1] and anointed him, to sanctify him.[2]

13 And Moses [n]brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 ¶ And[o] he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he [p]slew *it;* and Moses [q]took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he [r]took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But [s]the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he [t]brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And [u]he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.[3]

23 And he slew *it;* and Moses [x]took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he [y]took the fat, and the rump,[4] and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took [z]one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [a]upon AARON'S hands, and upon his sons' hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and [b]burnt *them* on the altar upon the burnt-offering:[5] they *were* consecrations for a sweet savour; it *is* an offering made by fire unto the LORD.

29 And Moses [c]took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses [d]took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto AARON, and to his sons, [e]Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And [f]that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven [6]days, until the days of your consecration be at an end: for seven days shall he consecrate you.

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[f] Ex.28.15-30. Ca.8. 6.Is.59.17.Col.2.3.

[g] Ex.29.6; 28.36-38. Zec. 6. 11, 13. Phi. 2.9-11. He.2.8,9.

[h] Ex. 29. 7; 28.41; 30. 26-30. Ju. 3. 34; 1.16. 1 Jn.2.20,27. 1 Th.1.5; 5. 23. Ro.8.9. Tit.3.5,6.

[m] Ex.29.7. Ps.133.2 Is.61.1;11.2;42.1.

1 This anointing with oil was typical of the gifts and graces of the Holy Spirit. It was conferred on priests and kings, if not on prophets, to qualify them for their office. It specially pointed out the anointing with the Holy Ghost of Him who in his own person sustains all these offices to his church: and who was 'anointed with the oil of gladness above his fellows,' to whom the Holy Spirit was given 'without measure' or limit, and upon whom he rested, Is.61.1, as compared with Lu. 4. 18. The anointing with oil conferred peculiar sacredness, and it was considered peculiarly heinous to injure the 'Lord's anointed.' Speedy and terrible destruction is denounced upon all who oppose him who was thus especially typified and styled, Ps.ii.—*I.*

2 Were this the minute detail of a mere ceremony, nothing could be more uninteresting. But as a picture of the consecration of the Lord Jesus, it becomes a most attractive object of contemplation to the believer. It consists of *washing, clothing, crowning, anointing,* in order to *sanctification,* that is, dying to sin, and living to God. All these meet in Christ—humanity *washed* that was sinless, 1 Pe. 3. 18; *clothed,* that is with righteousness, Re. 1. 13; *crowned,* that is with glory and honour, He. 2. 9; *anointed,* that is with the Spirit without measure, He. 1. 9; *sanctified,* as it is written, 'For in that he died, he died unto sin once, but in that he liveth, he liveth unto God,' Ro.6.10.—*C.*

[n] Ex.29.8. Ps.132.9, 16, Is.45.24; 61.10. Lu. 12.35. Ro.13.14. Re.19. 8. Ga. 3. 22, 23.

[o] Ex.29.1,10. ch.1.4; 4.4,15,24, 29,33; 9.25. 2 Pe.2.22-24.

[p] ch. 1. 5, 11; 3.2,8. He.9.18,22.

[q] Ex. 29. 12, 36 ver. 19,20;ch.4.25,30,34; 14. 49-53. He.2.10; 5.8. Jn. 17.19.

[r] Ex. 29. 13. ch. 3. 3-5; 4. 8-10, 19, 26, 31, 35. Jn. 12.27. Is.53.10. Ps. 22.14. Mat. 26. 38.

[s] Ex. 29.14. ch.4.11, 12, 21; 16.27. He.13.11, 12. 2 Co.5.9. Zec.13.3.

[t] Ex. 29.15-18. ch.1. 10-13 Tit.2.14. 1 Pe.1. 18,19. Ep.5.2.

[u] Ex.29.19-31. ch.7. 37. 2 Co.5.21. Re.1.5,6. Jn.17.19. 1 Co.1.30. Ep. 5.25,27.

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3 Calmet informs us that 'among the Romans the consecration of the high-priest bore a close resemblance to that of the Jewish high-priest. The Roman high-priest, clothed in his pontifical, was conducted into a subterraneous place covered with a floor of boards pierced through with many holes. On this floor a bullock was sacrificed, whose blood, running through the holes, fell upon the priest who stood underneath to receive this sacred aspersion. Being completely covered with this sanguineous shower, he ascended and was acknowledged and adored by the people as Pontifex Maximus, or supreme high-priest.' These rites, which were in all probability originally borrowed from the Jewish ritual, and mixed and disguised with their own superstitions, are described minutely by Aurelius Prudentius.—*I.*

[x] Ex. 29. 20. ch. 14. 28. He. 5.8; 2.10. 1 Th. 5.23. 1 Co.1.2,30. This represented the universal sanctification of Christ and his people to hear God's law, receive his gifts, and act and walk in his way.

[y] ch. 3. 3-5, 9-11. 14-16. Ex.29.22-25. Is.53. 10. Ps.22.26.

4 'The tail.' See note, ch. 3. 9.—*P.*

[z] Ex.29.23. 1 Ti.2.5. Ac.5.12. Ju.1.24.

[a] Ex. 29. 24, &c. Je. 30.21. He.9.24.

[b] Ex.29.25. Zec.13. 7. Ps.22.13,14. He.10. 14-22.

5 In these three offerings for Aaron and his sons we have three admitted witnesses of the sinfulness and imperfection of the Aaronic priesthood, and the need of a higher intercessor, and a better sacrifice, He. 10. 1-14.—*C.*

[c] Ex. 29.26. ch. 7.30-34. 1 Co. 10.31. 1 Pe.4. 11.

[d] Ex. 29. 21; 30. 30. Is. 61. 1, 3. He. 2. 11. Ga. 5. 22-25. Re. 7. 14.

[e] Ex. 29. 31, 32. 1 Sa. 2. 13, 14. ch. 7. 15. De. 12. 6, 7. Ga. 2. 20. Ju.6. 33.35.53.

[f] Lest it should corrupt, appear contemptible, or be superstitiously used, Ex. 12. 10; 29. 34. ch. 7. 17. Ps. 27. 1. He. 1. 13, 14. 2 Co.6.2. Ec.9.10.

6 'For' or 'during seven days.' The consecration services were to last a whole week. On each day of the week apparently the solemn ceremonial was to be repeated as described in the preceding verses; and during the whole period Aaron and his sons were to remain within the sacred inclosure day and night.—*P.*

CHAPTER VIII. [Ver. 30. From the commentary of David, Ps. 133. 2, we learn that this anointing was the emblem of *brotherly unity.* Why? It was one perfume sprinkled upon all the family, and diffusing its refreshing odour equally to all the worshippers; while the accompanying *blood* of the sacrifice was the bond of the council and covenant of peace. So Christians should be united, they are one family, Ga. 6. 10; so Christians should be united, they have one anointing and access by one Spirit to one Father, 1 Jn. 2. 27; Ep. 2. 18; so Christians should be united, they have one sacrifice, Ep. 2. 13, 16; so Christians should be united, they have one righteousness, Ro. 3. 22; so Christians should be united, they have one home, Jn. 14. 2, 3. *C.*]

REFLECTIONS.—Behold how exactly everything in Jesus Christ, and his gospel-church, answers to the purposes of God, declared in the promises and predictions of his word! Before angels and men he is called to, prepared for, and solemnly set apart to, his mediatorial work. Holy, harmless, and undefiled, he steps forth, vested by his Father in a marvellous manhood and mediatorial function. Anointed with the Holy Ghost above measure, sanctified by his own blood, and made perfect through suffering, he himself and his Father rejoice in his office, and his execution of it. And the tabernacle of his body, the church, and all instituted ordinances, are, together with him, consecrated to the service of God in his oblation, blood, and Spirit. Let ministers of the gospel learn with what solemn and deliberate preparation they ought to enter on their work. Let every saint observe what solemn washing in the fountain opened for sin and uncleanness, what putting on of the Lord Jesus, what sprink-

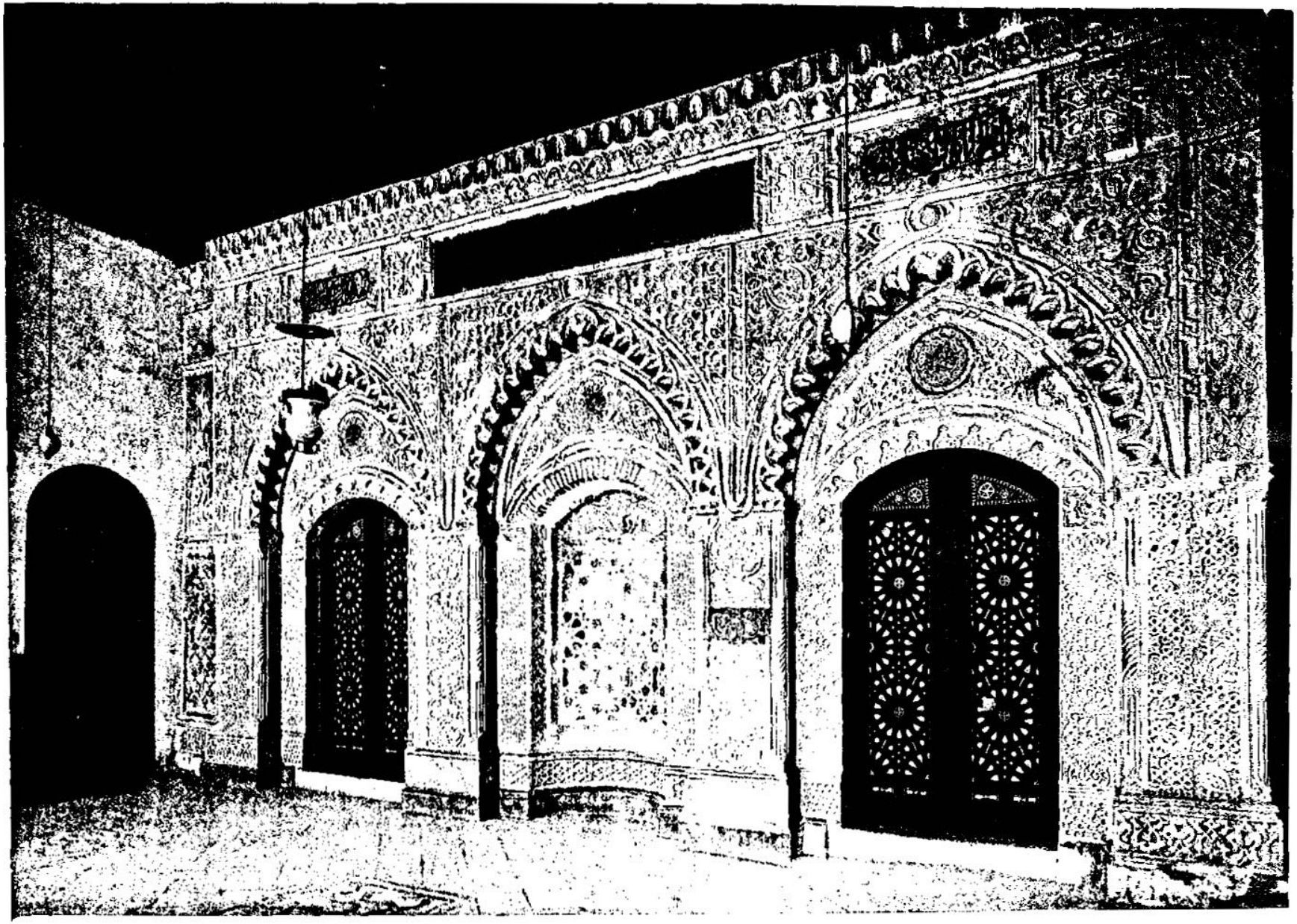

A COPTIC CHURCH—IN THE CRYPT OF WHICH CHRIST IS SAID TO HAVE SPENT PART OF THE SOJOURN IN EGYPT WITH HIS MOTHER MARY. [LEVITICUS, ix.] —This picture is placed in connection with the ninth chapter of Leviticus because of its remote connection with Moses. Old Cairo is between New Cairo and Memphis, and Moses was brought up at Memphis and educated at Heliopolis. In going from Heliopolis to Memphis he would pass through Old Cairo. This church stands in the middle of the Roman Fortress of Babylon in Egypt. There is a crypt in the church twenty feet by fifteen, in which it is said that the Virgin and her Son spent a part of their time during their sojourn in Egypt to avoid the wrath of Herod. The general shape of the church is nearly oblong. The wooden pulpit inside is of rosewood, inlaid with designs in ebony set with ivory edgings. There are many specimens of very beautiful workmanship inside. There are very handsome carvings representing St. Demetrius, Mar George, Abu-sephen, the nativity and the Last Supper.

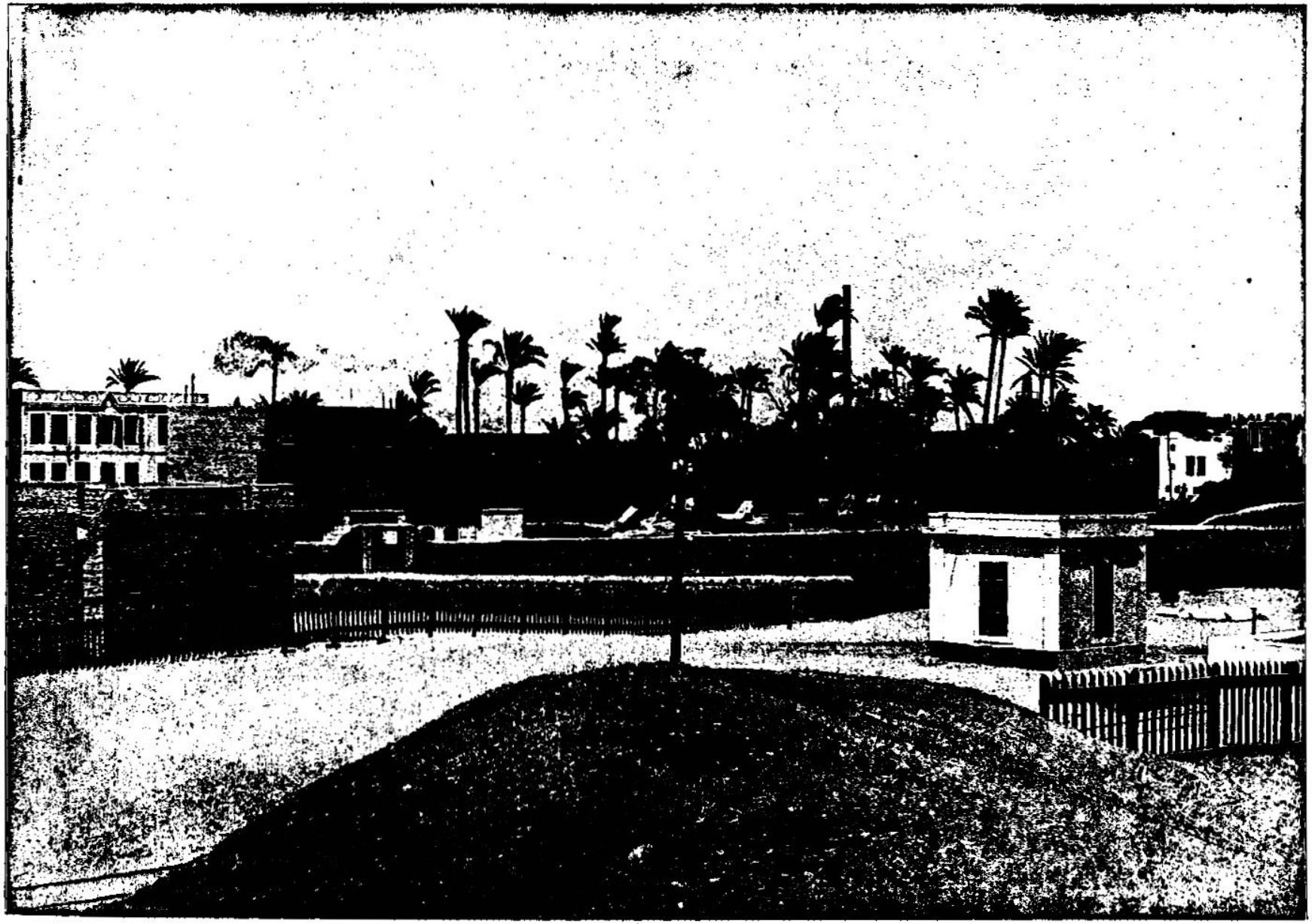

OLD CAIRO—NEAR THE ISLAND OF RHODA, WHERE MOSES WAS DISCOVERED. [Leviticus, viii:10.]—Old Cairo is upon the suburbs of Modern Cairo, and lies between Memphis, where Moses was brought up, and Heliopolis, where he was educated. It is in the neighborhood of the country in which the children of Israel dwelt in Egypt for 430 years. Near Old Cairo, according to Josephus, stood the fortress of the Babylon of Egypt, which was founded by the Babylonian mercenary soldiers of Cambyses, B. C. 525. Diodorus says that the Babylon of Egypt, which was occupied by the site where what is called Old Cairo now stands, was founded by Assyrian captives in the time of Rameses II., who was the Pharaoh who oppressed the children of Israel. This shows us that the particular site we see is connected with the early history of Egypt. During the reign of Augustus, Old Cairo was the headquarters of one of the Roman legions garrisoned in Egypt.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [h]keep the charge of the LORD, that ye die not: for so I am commanded.

36 So[i] Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 The first offerings of Aaron for himself and for the people. 8 The sin-offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron bless the people, and fire cometh out from the Lord upon the altar.

AND it came to pass, on the [a]eighth day,[1] *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, [b]Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [c]Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD;[2] and a meat-offering mingled with oil: for to-day the LORD will [d]appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation; and all the congregation drew near, and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do; and the glory of the LORD shall appear unto you.[3]

7 And Moses said unto Aaron, [e]Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering which *was* for himself.

9 And the sons of Aaron brought the blood unto him; and he [f]dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the [g]fat, and the kidneys, and the caul *above* the liver, of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

A.M. 2514. B.C. 1490.

g Ex.29.36. ch.14.8. Eze.43.25. Nu.19.12. Jn.13.10. 2 Co.7.1. Col. 2.9,10. He.7.28. 9.23,24.

h De.11.1. Nu.9.19. ch.8.30,10.1.

i Ex.40.16. Mat.28. 20. De.4.2. 12.32. 1 Sa. 15.22.

CHAP. IX.

a ch.8.33. 14.23. 15. 14.10. Nu.6.10. Eze. 43.26,27. Mat.28.1.

1 Aaron and his sons having remained *seven days and seven nights* at the door of the tabernacle, ch. 8. 35, enter upon office on the *eighth day*. All creatures required *seven days* for consecration, and were considered *perfected* on the *eighth*, as children, Le. 12. 2, 3, young animals for sacrifice, Le. 22. 27; unclean persons, Le. 14. 8, 9. Herein was set forth the perfection of our great high-priest, who, on the *eighth* day, after the *seventh, Sabbath*, rose from the dead, and entered upon his heavenly priesthood, in which he is able to save to the uttermost, seeing he ever liveth to make intercession for us, He. 7. 24,25.—*C.*

b ver. 3; ch. 4. 3; 8. 14. He 7. 27; 9. 7, 25, 28. 10. 12, 14. Ex. 29. 1. 2 Co. 5. 21.

c ch. 1. v. 3; 4. 23. Ezr. 6. 17. He 9. 26, 28. Tit. 2. 14. Re. 5. 9.

2 Aaron having offered sacrifices for himself, the children of Israel are next commanded to offer a sin-offering for themselves; not a young bullock, but a kid of the goats, as on the great day of atonement. The people offering peace-offerings or offerings of thanksgiving and communion, which the priests partook, they did not require to offer any for themselves. The Lord was to appear unto them, to come down by fire to own their sacrifice, and to testify his acceptance of Aaron's typical priesthood; perhaps also to give some special manifestation of the divine presence.—*I.*

d Ex. 29. 42, 26. 30, 34. 25. ver. 6, 23. Nu. 14. 10; 16. 19. Exo. 43. 2. 1 Ki. 8. 10, 11.

3 This is one of these promises 'exceeding great and precious,' with which Israel was supported in the wilderness, the promise upon which the church of God is still living. 'So Christ was once offered to bear the sins of many: and to them that look for him, *he will appear* the second time, without sin unto salvation.' He. 9. 28. Let us, therefore, 'watch and pray,' that we be 'ready.' 'for in such a time as we think not, the Son of man cometh.' Mat. 24. 44; 25. 13. Mar. 13. 33. —*C.*

e ch. 8. 34. He 5. 3; 7. 27; 9. 7.

f ch. 4. 25, 30, 34; 8. 15, not as in ch. 4. 6, 7, 17, 18. He. 2. 10; 10. 19, 20.

g ch. 4. 8—12, 34, 35; 8. 16, 17. Is. 53. 10; 57. 15; 66. 2. Ps. 51. 17. Pr. 23. 26.

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h ch. 4. 11, 12, 21; 8. 17; 16. 27. He. 13. 11, 12.

i ch. 1. 3; 8. 18—21. Ep. 5. 2, 25—27.

k ch. 4. 22—35; 9. 15. Nu. xxvi. xxix. ver. 8—11. 2 Co. 5. 21. Tit. 2. 14.

l ch. 1.; 8. 18—21; ver. 12—14. He. 10. 1—22.

4 Or, *ordinance.*

m ch. 6. Nu. xv. Ex. 29. 38, 41. Ge. 2. 20. Ju. 6. 5.

5 Heb. *filled his hand out of it.*

n ch. 6. 7, 11—34. Mi 5. 5. Ep. 2. 13—18. Ro. 5. 10. Col. 1. 20.

6 'The tail.' See note ch. 3. 9.

o Ex. 29. 24. ch. 7. 30—34. Lu. 2. 14. 1 Pe. 4. 11. Is. 49. 3.

p Nu. 6. 23—27. De. 10. 8. 21. 5. 1 Ch. 23. 13. Lu. 24. 50. Ac. 3. 26. Ps. 72. 17.

7 These were three offerings. The first a *sin-offering*, confessing guilt to a gracious God; the second, a *burnt-offering*, mercifully consuming it away; the third, a *peace-offering*, confirming reconciliation; and, after these, Aaron *blesses* the people. This was nothing less than 'the grace of our Lord Jesus Christ,' wherein sinners stand, confessing sin, yet confident of forgiveness, 1 Jn. 4 19. Nothing less than that 'love of God,' which he 'commendeth to us—in that while we were yet sinners Christ died for us,' Ro. 5 8. This is nothing less than that communion of the Holy Ghost, which preserves between Christ and his church, and Christian and Christian, 'the unity of the spirit in the bond of peace,' Ep. 4. 3.—*C.*

q He. 9. 28.

r Ge. 4. 4. 1 Ki. 18. 38. 2 Ch. 7. 1. Ju. 6. 21; 13. 19, 20. ch. 9. 24. Ps. 20. 3, 4.

s 2 Ki. 12. 15. 2 Ch. 6. 2. Ps. 80. 1.

8 'And fire came forth from the presence (face) of Jehovah,' &c., *i.e.* from his visible manifestation. This was the recognized token that the sacrifice was accepted, and that the divine favour was propitiated. It appears that there was already a fire upon the altar, there had been one for seven days. It consumed the offerings by the slow and ordinary process; but the fire of the Lord acted in a different way. It consumed the whole in a moment—probably by one vivid grand flash, which all the people could see, and which all must acknowledge to be divine. For analogous examples, see Ju. 6. 21. 1 Ki. 18. 38. 1 Ch. 21. 26.—*P.*

t See Ge. 17. 3, 17. 1 Ch. 5. 3. Nu. 14. 5; 16. 22. 1 Ki. 18. 39. Mat. 26. 39. Re. 4. 10; 7. 11; 5. 8.

CHAP. X.

a Nu. 3. 4; 26. 61. 1 Ch. 24. 2.

11 And[k] the flesh and the hide he burnt with fire without the camp.

12 And he [l]slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took [k]the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he [l]brought the burnt-offering, and offered it according to the manner.[4]

17 And he [m]brought the meat-offering, and took an handful thereof,[5] and burnt *it* upon the altar, besides the burnt-sacrifice of the morning.

18 He [n]slew also the bullock and the ram *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump,[6] and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And [o]the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron [p]lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.[7]

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, [q]and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And [r]there came a fire out from [s]before the LORD, and consumed upon the altar the burnt-offering and the fat:[8] *which* when all the people saw, they shouted, and [t]fell on their faces.

CHAPTER X.

1 Nadab and Abihu, for offering strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

AND [a]Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire

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ling of his blood and Spirit, what feasting on his flesh as meat indeed, what self-dedication, what mortification of inward lusts during their whole week of life, are necessary to prepare them for their sacerdotal service in the house eternal in the heavens.

CHAPTER IX. REFLECTIONS.—Here also I behold my Redeemer offering up himself a sacrifice without spot unto God, to expiate sin, glorify God, and procure provision and peace to his people. I behold him, again and again, blessing the people: I discern the Almighty Father kindling his indignation against him, and kindly accepting his oblation in our stead. While I adore his grace and kindness, let me learn likewise a lesson of diligence and obedience. If I desire the benefit and comfort of divine appearances, I must attend upon divine ordinances; there no religious service can be acceptable to God till the guilt of my sin be removed by an actual interest in the great propitiation; and all, therefore, but especially ministers, ought to begin their religion at themselves. God's

therein, and put incense thereon, and [b]offered strange fire before the LORD, which he [c]commanded them not.[1]

2 And there [d]went out fire from the LORD, and devoured them; and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, [e]I will be sanctified[2] in them that come nigh me, and before all the people I will be glorified. And Aaron held[f] his peace.

4 And Moses called [g]Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [h]Uncover not your heads, neither rend your clothes, lest ye die, and lest [i]wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye [k]shall not go out from the door of the tabernacle of the congregation, lest ye die: for the [l]anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do[m] not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:[3]

10 And that ye may [n]put difference between holy and unholy, and between unclean and clean;

11 And that ye may [o]teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the [p]meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And [q]the wave-breast and heave-shoulder shall ye eat in a clean place;[4] thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute [r]for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the [s]goat of the sin-offering, and, behold, it was [t]burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore[u] have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you[6] to [v]bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, [w]the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron said unto Moses, [x]Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such

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A.M. 2514. B.C. 1490.

[1] Not that, ch. 9. 24.

[b] Je. 7. 31; 19. 5; 32. 35. [c] 16. 7. De. 17. 3; 4. 2; 12. 32. Is. 29. 13. Matt. 15. 9.

[2] 'And presented before Jehovah strange fire' (or, 'a strange offering by her), which he (or not commanded them.' It is not said here that there was a positive command against offerings; but it is said that *there was no instruction for it.* It was unwelcome therefore, offered by Nadab and Abihu, who preferred reason to revelation. The sin of the offering consisted in this: 1. It was not commanded. 2. It was presented at a wrong time. 3. The fire was not taken from the altar; it was 'strange fire.'—*P.*

[d] Nu 16. 35. Ps. 106. 18. De. 4. 24. 1 Ch. 13. 10. Ps. 13. 21. Is. 3. 11.

[e] ch. 8. 35. Ex. 29. 29. Is. 5. 16; 57. 15. Eze. 20. 41; 28. 22; 38. 16, 23. Nu. 14. 21.

[3] *Sanctified in them* · my authority must be acknowledged, and holy obedience exhibited in the conduct of them that come nigh me. · *C.*

[f] Ps. 39. 9. Eze. 24. 17. 1 Sa. 3. 18. Job 1. 20, 22.

[g] Ex. 6. 18, 20.

[h] ch. 21. 1—12; 13. 45. Job 1. 20. Je. 7. 29; 41. 5. Nu. 6. 6. Eze. 24. 16; 44. 20. Mi 1. 16. 1 Co. 11. 14.

[i] Jos 7. 1; 22. 20. 2 Sa. 24. 1, 15, 17.

[k] ch. 21. 12. Lu. 2. 60.

[l] ch. 8. 2, 12, 30. Ex. 30. 31; 28. 41. 1 Co. 12. 4. 1 Jn. 2. 20, 27. 2 Co. 1. 21, 22.

[m] Pr. 31. 4, 5. Is. 28. 7. Eze. 44. 21. 1 Ti. 3. 3, 8. Is. 56. 12. Mi. 2. 11.

[4] There is no evidence, of any logical or historical connection between this injunction and the preceding incident. Had the sin of Nadab and Abihu arisen from drunkenness it would have been stated. The warning is not the less solemn on this account. Indulgence in strong drink is a grievous sin in any person, but it is especially aggravated in a minister of God.—*P.*

[n] ch. 20. 25. Eze. 44. 23; 22. 26. Je. 15. 19.

[o] De 33. 10. Mal 2. 7. Mat. 28. 20. Ac. 20. 27. 1 Ti. 4. 2 Col. 1. 28, 29.

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[5] ch. 9. 17; 6. 15, 16; 2. 3. [p] ch. 6. 9, 14, 20. [q] Ex. 44. 29. 1 Co. 5. 7, 8. 1 Pe 2. 1—4. Mat. 26. 12.

[6] ch. 7. 29-34; 8. 29. Nu. 18. 18. De. 18. 3. Ex. 29. 26, 28. Jo. 6. 54; 6. 57—59. Ga. 2. 20.

[7] The meat offering, as most indispensable, must be eaten by the priests, or the sons of the priests in the holy place: but the portion allotted to them of the peace-offerings might be eaten in any clean place with their families.—*J.*

[r] ch. 7. 34. Ge. 17. 13; 17. 8, 13, 19. 1 Co. 9. 13, 14.

[s] See ch. 9. 15; 6. 26, 30. He. 9. 13, 14.

[8] The goat here spoken of was a sin-offering for the people, closely. It ought to have been eaten by the priests, and the remaining flesh to have been consumed in the same manner as the remaining flesh of the other sacrifices. In the confusion, probably arising from the death of Nadab and Abihu, it seems to have been burned without the camp, or upon the altar. Moses is therefore angry at this deviation from the divine precept. He therefore expostulates, not with Aaron, already borne down by distress, but with his two sons, Eleazar and Ithamar, who by eating the sin offering were typically to bear and take away the sin of the people.—*J.*

[t] ch. 6. 26, 29; 7. 6, 7.

[u] As a reward of your labour in making atonement.

[v] Ex. 28. 38. Nu. 18. 1. Is. 53. 6—11. Ja. 1. 25. [w] Ga. 5. 21.

[x] ch. 6. 26, 30, and so the flesh was to be eaten.

[y] He. 9. 27; 7. 27.

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presence in ordinances effectually attests them to be his. Displays of his divine glory ought to be entertained with joyful gratitude and holy reverence; and the fire of God's Spirit being once granted, to inflame our affections and consume our corruptions, must be cherished and supported with the daily fuel of meditation and prayer.

CHAPTER X. [Ver. 2. Nadab and Abihu had been honoured with seeing God, Ex. 24. 9, 10, but how little privileges may be improved appears in their self-willed offering of strange fire, 'which God commanded them not.' What an unexpected event! The tabernacle service commences with rebellion and judgment; the perfume of the anointing oil is dissipated in devouring fire; the holy garments become winding-sheets; dear relatives become corpse-bearers; and no head is uncovered, no garment rent, lest wrath come upon *all the people.* Even the father's heart bows to the justice of the terrible sentence—'and Aaron held his peace.' It was thus the earliest and brightest day of Christianity also opened with the secret covetousness of Ananias and Sapphira, Ac. 5. 1-11, whose judgment tarried not, 'and fear came upon all the churches, and as many as heard these things.'—*Note,* These are not annals of curiosity: but 'these things happened to them for *ensamples:* and they are written for our admonition, upon whom the ends of the world are come,' 1 Co. 10. 11. *C.*]

Ver. 9. [From the vicinity of this prohibition to the judgment on Nadab and Abihu, some have imagined they had sinned through wine. But there is, first, no intimation of such a sin in the narrative; and secondly, it is not the manner of Moses to conceal any faults, even in his brother or sister; therefore we conclude that, not drunkenness, but self-will in the worship of God, both without and against divine authority, was the real transgression for which they died. Let Christians in the enjoyment of privileges beware of their abuse. Nadab and Abihu sin—the fire *devours* them, leaving not an instant for intercession. So John warns the church, 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death: I do not say that he shall pray for it,*' 1 Jn. 5. 16. *C.*]

Ver. 20. [Here there had been such a departure from the divine ritual that Moses was *angry.* Why then does no judgment come on Eleazar and Ithamar? And why is Moses *content* with an explanation which admits that the error was committed against knowledge? The very confession of the sin is one reason why it is pardoned, Pr. 28. 13; 1 Jn. 1. 9; not for any virtue in the confession itself, but because of that mercy of God in Christ which faith has apprehended, before the tongue can make confession of the sin of the heart. Moreover, the sin of Nadab arose from a proud self-sufficiency which would dictate to God; that of Aaron, Eleazar, and Ithamar from an erroneous fear of offending.—*Note,* This is a frequent sin with professing Christians, who abstain from the Lord's supper from an erroneous sense of unworthiness, and yet draw comfort from this supposed tenderness of conscience: but if men really judged themselves unworthy, they would flee to 'the Lamb that was slain;' and if conscience were really tender, it would seek to be 'sprinkled from dead works,' He. 9. 14. *C.*]

REFLECTIONS.—Stand in awe, my soul, and sin not! Let no honours, no gifts, no graces, render thee proud or inattentive to God's institutions. Who can stand before this holy Lord God, the fire of whose zeal for his own institutions burns hottest the nearest to his altar! His noted favours and his tremendous judgments are often most closely connected: and, for the warning of others, he sometimes punishes the first transgressors with the most fearful severity, and deeply marks their sin in their punishment. How insufficient were the giving of the law, the typical tabernacle, or the ceremonial priesthood, to prevent either sins or judgments! When God severely afflicts me or mine, let me draw my heart-composing considerations from the word, the providence, the glory of God, as concerned in it; and never may my indulgence of private affection interfere with the honour or sovereign will of God, nor lead me to disgrace my spiritual unction with carnal cares, or the sorrow of the world, which worketh death. While my soul trembles at God's righteous judgments, never let my confusion occasion mistakes in any part of my duty: and, if I desire more of intimate fellowship with God, let me hearken to the voice of his messengers, and after all interruptions reapply myself to my work.—Let ministers seriously ponder how dangerous it is to change God's ordinances, even

things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been [q]accepted in the sight of the LORD?

20 And when Moses heard *that*, he was [r]content.

CHAPTER XI.

1 What beasts may, 4 and what may not be eaten: 9 What fishes: 13 What fowls. 29 The creeping things which are unclean.

AND the LORD spake unto [a]Moses and to Aaron, saying unto them,

2 Speak [b]unto the children of Israel, saying, These[c] *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever[d] parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, [e]these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the [f]hare,[1] because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.[2]

7 And [g]the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of [h]their flesh shall ye not eat, and their carcass shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: [i]Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all [k]that have not fins and scales in the seas and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

A.M. 2514. B.C. 1490.

a Ex. 12, 7; 25. 14. Ho. 9. 4.

b 2 Ch. 30. 28–30. Mat. 22. 3, 4. Ac. 7. 28, 29.

CHAP. XI.

c ch. 7. 1. Ex. 25. 22. Nu. 5. 2. Deut. 5. Ezek. 44. 23.

d Ps. 147. 19, 20. Ezek. 3. 17. Mal. 2. 6, 7.

e ch. 20. 25. De. 14. 4, &c. Eze. 4. 14. Ac. 10. 12, 14. Ep. 2. 15–22.

f De. 14. 7. Ro. 9. 5. 1 Ch. 5. 1. Ps. 1. 2. Ac. 17. 11, 28. 1 Ti. 4. 5.

g De. 14. 8. Is. 65. 4. Mat. 19. 24. Phi. 3. 18, 19. Tit. 1. 10. 2 Pe. 2. 22. Mat. 23. 33–35. Jo. 8. 44. These pointed out persons who profess, but do not practise, the true religion.

h Pe. 30. 26. Ne. 13. 8. Ps. 17. 13, 14.

1 Whether the word translated *hare* be the common *hare*, or another species, or altogether a different animal, is uncertain. Cowper of Olney, who domesticated *hares*, testifies, however, that they chewed the cud, so that it may possibly be the animal intended.—*C.*

2 The hare does not, scientifically speaking, 'chew the cud,' i.e. it does not, like real ruminants, draw up food after deglutition from the first stomach, and submit it to a mere thorough grinding process. But it does to a considerable extent chew its food a second time. After first nibbling and partially chewing, it deposits the food in its cheeks, and then when at repose it brings it out and chews it fully before finally swallowing. By the Hebrews the acts of 'chewing the cud,' and 'rechewing,' as the hare and coney do, were called by the same name, because they so closely resembled each other. Consequently the statement in this passage is not opposed to scientific investigation.—*P.*

i De. 14. 8. Is. 65. 4; 66. 3, 17. 2 Pe. 2. 12–22.

k Ep. 5. 5, 11. 2 Co. 6. 17. Is. 52. 11. 2 Co. 11. 13–15. Ac. 10. 14, 15, 28. Ro. 14. 17. Col. 2. 21.

l De. 14. 9. Ac. 20. 27. Ga. 5. 6. Ja. 2. 18. 1 Jo. 5. 2–5.

m De. 14. 10. Re. 21. 8. Job 34. 8. Pr. 24. 19. These figured out persons who have no faith and love, and no shining and soul-protecting righteousness, grace, and holy conversation.

A.M. 2514. B.C. 1490.

n Ge. 14. 19–24. Job 28. 7; 38. 41; 39. 26, 30. 1 Ki. 4. 33. Je. 4. 13, 22; 48. 40. Hab. 1. 8. Hos. 8. 1. 1 Co. 3. 13, 18; 2. 28–30. 1 Ti. 3. 3.

3 The great sea-eagle, or *Gypaetos barbatus*.—*P.*

4 Sea eagle.—*P.*

o De. 14. 13. Job 2. 11; 3. 4, 17; 39. 5, 7, 13. Phi. 3. 18, 19. These fowls, representing persons cruel, as Esau, ignorant, sluggish, carnal, or earthly minded.

5 The ostrich.—*P.*

6 The cuckoo is very common in Northern Palestine and in Lebanon.—*P.*

7 Birds of prey, and especially eagles, vultures, etc., hawks, are very abundant in Palestine and Syria. A friend of mine made a collection of no less than 54 different kinds of hawks. The remaining birds given to the Hebrew would cannot in all cases be relied upon. Our translators were not profound ornithologists; and in fact it is only within the last few years that the attention of scientific men has been turned to the natural history of the Bible.—*P.*

p ver. 23, 27. De. 14. 19. Ps. 37. 14. Pr. 3. 18; 15. 2. 2 Ti. 4. 10. 2 Ki. 13. 20–21.

8 Rather, 'all creeping things that fly,' as bees, hornets, and occasionally ants, &c.—*C.*

q Ex. 12. 4, 5. Mat. 3. 4. Re. 14. 12, 13. Is. 35. 7. He. 12. 19, 33, 34.

9 The *beetle*. The Hebrew name is supposed to be derived from two words, signifying 'nimble foot;' and the creature intended is supposed by Bochart and others not to be what is commonly called the *beetle*, but a species of the locust, the *grasshopper*. The word here translated *grasshopper* is translated *locust*, 2 Ch. 7. 13, which is obviously the true rendering; and as *ten species* of the locust are believed to be described in Scripture, we need not be surprised at the variety in the text.—*C.*

r ver. 27, 28, 32, 38–40. Ep. 2. 3, 5, 11. 1 Co. 15. 51. 1 Jn. 1. 7. He. 9. 20. 1 Ki. 2. 16, 17, 20. 2 Co. 5. 17. Is. 52. 11.

s ch. 5. 2, 3, 7–11, 13, 16; 14. 8. Nu. 19. 19. Re. 7. 14. Zec. 13. 1. Jn. 13. 8. 1 Jn. 1. 7.

t See ver. 20, 23.

1 As the cat, dog, lion, and all beasts of that class.—*P.*

u See ver. 24, 25.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: [l]The eagle, and the ossifrage,[3] and the ospray,[4]

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the [m]owl,[5] and the night-hawk, and the cuckoo,[6] and the hawk after his kind,[7]

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that [n]creep,[8] going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat: The [o]locust after his kind, and the bald locust after his kind, and the beetle[9] after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the [p]carcass of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcass of them shall [q]wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that [r]toucheth them shall be unclean.

27 And whatsoever [s]goeth upon his [1]paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And[s] [t]he that beareth the carcass of them

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in the smallest circumstance; or to be animated to their work from earthly and carnal motives! Base and dangerous is it especially for them to be overcharged with surfeiting or drunkenness and the cares of this life, in a work of such importance and concern, which requires the most faithful attention to reprove the sinner, to comfort the believer, and tenderly to regard the reasonable excuses of such whose minds are distressed!

CHAPTER XI. [Ver. 2. In this chapter God proceeds to provide against the idolatry of the appetite, Phi. 3. 19, first, by merciful and sufficient provision, so that there may be no just cause of complaint; secondly, by wholesome restraint, so that there may be a constant check upon indulgence. Two zoological marks distinguish the clean from the unclean animals —parting the hoof, and chewing the cud. (1) The parted hoof of the ox and sheep belongs to an animal *inoffensive and peaceful*; the claws of the lion and tiger are weapons of *war and destruction*. (2) Animals with parted hoof are more *social* in their habits, and *regular* in their march than others: the ox and the sheep congregate in the herd and the fold, and follow their leader through pastures and woods in one track. The lion and the tiger are unsocial in their habits, and follow merely the prey which they seek to destroy. These characteristics of the clean animals are daily monitors, that believers, restraining and mortifying all angry passions, 'be careful to give *none offence*,' 1 Co. 10. 32, to be '*followers* of them who through faith and patience inherit the promises,' He. 6. 12, whilst they give testimony against those 'who *separate* themselves, having not the Spirit,' Jude 19, and 'whose feet are swift to shed blood,' and 'the ways of *peace* have they not known,' Ro. 3. 15, 17. The second characteristic of the clean and edible animals is *chewing the cud*, that is, the power and habit of bringing up their food, and subjecting it anew to mastication during the hours of recumbency, so that, except when they sleep, they are never altogether at rest. This is the emblem of the spiritual man, 'talking with himself on his bed while he is still,' Ps. 4. 4, 'remembering God upon his bed, and meditating upon him in the night watches,' Ps. 63. 6; and so evident is the similarity, that to *ruminate* signifies in the clean beast the act of 'chewing the cud,' while in man it also signifies the act of solemn meditation. The influence of these dietetic arrangements in preserving the Jews a separate people, continues till this day: they were peculiarly calculated and intended to preserve them from the dangerous infection of idolatrous feasts, or even from those dangerous intimacies which are often cemented at the social intercourse of the table, and so often 'become a snare and a trap' to the self-indulgent, Ps. 69. 22. While to Christians these arrangements are not binding, they nevertheless convey to them an obligatory lesson on purity of church fellowship, reminding us of the apostolic rule, 'not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat,' 1 Co. 5. 11. *C.*]

Ver. 5. [The *coney* is described, Ps. 104. 18, as

shall wash his clothes, and be unclean until the even; they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the [t]creeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after his kind,[2]

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.[3]

31 These *are* unclean to you among all that creep: [u]whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be* wherein *any* work is done, it must be [x]put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [y]ye shall break it.[4]

34 Of [z]all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, [a]they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a [b]fountain or pit, *wherein there is* plenty of water,[5] shall be clean:[6] but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any [c]sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that [d]toucheth the carcass thereof shall be unclean until the even.

40 And he that [e]eateth of the carcass of it shall[f] wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every [g]creeping thing[7] that creepeth upon the earth *shall be* an abomination; it shall not be eaten.[8]

42 Whatsoever [h]goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet[9] among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye[i] shall not make yourselves[1] abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby;

44 For [k]I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For[l] I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [m]ye shall therefore be holy; for I *am* holy.

46 This[n] *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To [o]make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 The purification of a woman after child-birth. 6 Her offerings for her purifying.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [a]woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the [b]eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then [c]continue in the blood of her purifying [d]three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear [e]a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.[1]

6 ¶ And when the days of her purifying are fulfilled for a son, or for a daughter, she [f]shall bring a lamb of the first year[2] for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest;

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t ver. 20, 21, 41, 42. Lu. 12. 33. He. 13. 5. Col. 3. 5. Phi. 3. 19. Ep. 4. 14. Jn. 6. 26, 66. Ps. 77. 13, 14. 2 Ti. 3. 2–5. These creeping animals pointed out persons ignorant, slothful, sensual, and earthly-minded.

1 More accurately, 'the mole, and the field-mouse, and the lizard.'—*P.*

2 The five names in this verse seem to denote different kinds of lizards, of which there are immense numbers, and many varieties, in Palestine.—*P.*

u See ver. 24, 25.

x Zec. 13. 1. Exe. 36. 25. He. 10. 10, 12, 14, 22; 9. 14, 18, 19. 1 Co. 1. 30. 1 Th. 5. 23.

y ch. 6. 28; 15. 12; ver. 35. He. 7. 18, 19. 2 Co. 5. 1–7.

4 Earthen vessels in ordinary use in the East are coarse, porous, and of little value. When once defiled, it is impossible to cleanse them, for they are not glazed.—*P.*

z Tit. 1. 15. Pr. 15. 8; 21. 4, 27–28. 9.

a ver. 33; ch. 6. 28; 15. 12. He. 7. 18, 19. 2 Co. 5. 1–7.

b Zec. 13. 1. 1 Jn. 1. 7. Jn. 4. 14.

5 Heb. *a gathering together of waters.*

6 'But a spring, or a cistern containing a collection of waters, shall be clean.'—*P.*

c 2 Co. 15. 37. 1 Pe. 1. 23. 1 Jn. 3. 9, 15, 18.

d ver. 24, 28, 31, 40; ch. 11. 24, 25, 28, 31, 39, 40; 15. 5, 6, 7, 8, 10, 11, 18, 19, 21, 22. 2 Co. 6. 17. Col. 3. 20.

e Ex. 22. 31; ch. 17. 15, 16; 22. 8. Exe. 4. 14; 44. 31. De. 14. 21.

f ver. 25, 28; ch. 14. 8, 9; 15. 5–10, 27; 16. 26, 28. Nu. 19. 7, 8, 19. Is. 1. 16. Re. 1. 5; 7. 14.

g ver. 20, 23, 29. Ps. 17. 14. Col. 3. 2. Ro. 8. 6. Phi. 3. 19. Ja. 3. 15.

7 From natural objects, a spiritual lesson against all low, groveling, earthly, sensual pursuits, and a memorial to 'walk worthy of the vocation wherewith we are called.' Ep. 4. 1.—*C.*

8 The serpent, by which the devil tempted Eve, was condemned to move on his belly and to dust; and deceivers, liars, slanderers, and murderers of every description, with all who hate God, and diffuse the poison of impiety among men, are in Scripture called the seed of the serpent, and the children of the devil, Ge. 3. 14, 15. Other reptiles aptly represent the earthly-minded and sensual: and probably this was the implied instruction of the prohibition. The word *abomination* denotes a union of hatred and terror.—*J.*

h Ge. 3. 14. Tit. 1. 12. Ga. 2. 14. Ps. 17. 14.

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9 Heb. *doth multiply feet.*

i ch. 20. 25.

1 Heb. *souls.*

k Ge. 17. 7. Ex. 20. 2. 1 Pe. 1. 15, 2. 1. 9, 16. Mat. 5. 16, 48. Lu. 1. 74, 75. Ro. 12. 1, 2. 1 Th. 4. 3, 7. 2 Co. 7. 1. Phi. 2. 15, 16.

l Ex. 20. 2; 6. 6, 7; 29. 46. De. 4. 20; 7. 6; 26. 18, 19; 32. 9. Ps. 81. 8, 10.

m See ver. 44.

n ver. 1–43. De. 24. 8. 2 Ki. 17. 37. Ez. 43. *o* ch. 10. 10; 20. 25. Je. 15. 19. Mal. 3. 18.

CHAP. XII.

a ch. 15. 19, 20. Ps. 51. 5. Ru. 1. 20. Joh. 16. 21. *b* Ge. 17. 12, 23. Lu. 2. 21. De. 30. 6. *c* Lu. 2. 22. Hag. 2. 13. *d* Lu. 3. 23; 21. 24. *e* ver. 2, 4, with 1 Ti. 2. 14. Ge. 3. 13.

1 Thus the female sex was marked with dishonour till Christ came. [Though the venerable Brown and others look upon this *doubling* of the time for purification after the birth of a *female* as a mark of *dishonour* upon her sex, we dare not adopt the opinion, nothing seems more contrary to the spirit of the Scripture than any such *dishonourable* distinction. The original promise to 'the seed of *the woman*,' the dignity of *Sarah*, as representative of the covenant of grace, Ga. 4. 24; Solomon's inspired and glowing description of female excellence, Pr. xxxi. combine, with many similar references and records, to induce us to search for an explanation, not implying *dishonour*, but embodying some *important lesson*. May not the explanation be found in the *double transgression* of the woman in Eden? 1. Her error of judgment, which lay in *two* things: viz. disregarding God's threatening, and believing Satan's promise. 2. Her *actual sin*, which also lay in *two* points: viz. herself first *eating*, then *giving* to her husband. This view seems clearly supported by Paul, 1 Ti. 2. 14: 'And Adam was not *deceived*, but the woman *being deceived* was in the *transgression*.' We discover, therefore, in this law, not a stigma affixed, but an abiding *memorial* set up, and an *instructive lesson* delivered to all the daughters of Eve. It is a *repeated* memorial of the original sin and its heavy but deserved sentence; it is a solemn warning to guard against deception, to distrust specious promises, as those of the serpent were, and to seek the wisdom that cometh from above, and to continue in the faith of 'the promised seed,' the 'child' to be born, the *Son* to be 'given,' the Saviour of the body.' Ep. 5. 23. 1 Ti. 2. 15.—*C.*]

f Ch. 1. 10–17; 5. 7, 10; 15. 14, 29; 14. 22. Nu. 6. 10. Jn. 2. 29. 1 Pe. 2. 18, 19. He. 2. 10. 2 Co. 5. 21.

2 Heb. *a son of his year.*

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finding its refuge in the *rocks;* and in Pr. 30. 26 they are described 'as a feeble people, yet making their dwelling in the rocks.' The rabbit cannot therefore be the animal meant, as it chooses its dwelling in dry sandy earth. Bruce seems clearly to prove that the modern name of this animal is *ashkoko;* that it differs much in form from the rabbit, is an inhabitant of rocks, and is abundant in Horeb and Sinai. *C.*]

Ver. 9. [Two marks distinguish *unclean* fishes. As an example of fish without *scales*, we may take the murderous *shark;* of these without *fins*, the misshapen walrus. It is remarkable that *four times* these creatures are denounced as an *abomination*. Being less acquainted with the dispositions and habits of fishes than of land animals, we are the less able to assign the *reasons* of the distinction; for beyond mere *will*, there is no doubt a *reason;* and in mere *unwholesomeness*, as some think, we do not believe it to exist; we seek it rather in the predacious and destructive dispositions of some, the foul and muddy resorts of others, and even in the monstrous appearance by which many of the legally unclean fishes are distinguished from those that are clothed with scales and furnished with fins. *C.*]

Ver. 44. [*Sanctify*, that is, by *separating* yourselves from all outward uncleanness of the flesh; and because God seeth the heart, much more separating yourselves from all inward filthiness of the spirit, 2 Co. 7. 1. *C.*]

REFLECTIONS.—Highly it becomes me, as the servant of God, to live as one separated from the world to his service, always to follow his directions, whether with respect to soul or body, and to eat for health, not from lust. Let even my body, therefore, be carefully preserved as a temple of the Holy Ghost, while in a becoming manner I imitate these clean animals, and become not *almost* but *altogether* a Christian. Let me be addicted to meditation on the truths of God, which I have received for my spiritual food, and be steady in my steps, and inclined to render unto God and men their respective dues.—Clothed and protected with Jesus' righteousness and grace, let me, by faith and love, swim against the tides of corruptions and troubles, avoiding intimacy with cruel, self-seeking,

7 Who shall offer it before the LORD, and make an [g]atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born [h]a male or a female.

8 And if [i]she be not able to [2]bring a lamb,[3] then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 *The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising,[1] a scab, or bright spot, and it be in the skin of his flesh *like* [a]the plague of leprosy; then he shall be brought unto Aaron the[b] priest, or unto one of his sons the priests:[2]

3 And the priest shall [c]look on the plague in the skin of the flesh; and *when* the hair in the plague is [d]turned white, and the plague in sight *be* [e]deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and [f]pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall [g]shut up *him that hath* the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall [h]pronounce him clean:

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[g] See ch. 4. 20. 26. 31. 35. He. 9. 12–14. 1 Co. 7. 14. Jude 20. 1 Jo. 1. 7. 2. 1. Re. 1. 5. 7. 14. 22. 14.

[h] Ga. 3. 28.

[i] ch. 5. 7. 11. 12. 14. 22. 15. 14. 29. Nu. 6. 10. Lu. 2. 24. Col. 3. 12. 2 Co. 8. 9.

[2] Heb. *her hand find not sufficiency of.*

[3] It is interesting to remark, as has often been done, that she who was the mother of our Lord, according to the flesh, seems to have been too poor to offer a *lamb*, and was obliged to accept of the alternative of two turtle-doves or two young pigeons. How admirable and astonishing the condescension of the Son of God!—*I.*

CHAP. XIII.

[1] Or, *swelling.*

[a] Nu. 12. 10. 2 Ki. 5. 27. 2 Ch. 2. 26. 26. 19. Ps. 41. 8. 38. 5. Mat. 8. 2. 2 De. 28. 5. Is. 1. 6. 64. 6.

[b] Ac. 4. 12. Job 33. 23. 24.

[2] The high-priest and his sons held the office of physician, and herein typified him who said, 'They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance.' Mat. 9. 12, 13. Do not then hide the leprosy of sin, but bring poor sinners to Jesus, carry them in the arms of prayer; bring them to his footstool, and all is sufficient in themselves, 2 Co. 2. 16, though his ministers be, they have 'a treasure in earthen vessels,' 2 Co. 4. 7, that can enrich the poorest, and a 'balm in Gilead,' Je. 8. 22, for the most deadly disease.—*C.*

[c] Re. 2. 23. Ac. 20. 28. He. 13. 7. Ro. 3. 19. 2017. 7.

[d] Ho. 7. 9. Eze. 16. 30.

[e] 2 Ti. 2. 16, 17. 3. 13. Ge. 13. 13.

[f] Ro. 3. 19, 20. Mat. 16. 19, 18. 18. Jn. 20. 23.

[g] Eze. 44. 10. 2 Co. 4. 5. 2 Ti. 3. 21.

[h] 1 Ki. 8. 38, 46. Ec. 7. 20. Ja. 3. 2. 1 Jn. 1. 8–10. Ga. 5. 17.

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[i] Ze. 13. 2. Re. 7. 14. Jy. 1. 16. Ps. 29. 6. 51. 7.

[k] ver. 22. 35. 51. 2 Ti. 2. 16, 17. 3. 1–6. Ps. 38. 3. Ko. 6. 12, 20. Mat. 3. 7. 23. 33.

[l] ver. 14, 24. Nu. 12. 12. Pr. 17. 20. 1 Am. 5. 16. Ko. 10. 3. 1 Jn. 2. 9.

[3] Heb. *the quickening of living flesh.*

[m] Jn. 16. 8, 9. 1 Ki. 8. 38. Job. 40. 4. 42. 6. Is. 64. 6. Ro. 7. 24.

[4] When the *leprosy* has covered *all the flesh*, why is the patient pronounced *clean?* It was the symptom that the diseased action was over, and that nothing but the marks of its ravages remained. Even so is it with sin. When the sinner has disburdened the full extent of his misery, and cries out, 'Wretched man that I am, who shall deliver me from the body of this *death?*' Ro. 7. 24, then, and not till then, can he thank God for healing, through Jesus Christ his Lord.—*C.*

[n] Ro. 7. 24–25. Ga. 2. 20. Phi. 3. 6, with 1 Ti. 1. 15.

[5] The principal symptoms to be noted in these verses 19–17, are 'the quick raw flesh in the tumour,' indicating a sharp, corrosive humour, breaking through the skin in a particular part. It was thus distinguished from a disorder, called milkeed, the leprosy, but of another nature, which freely broke out in a white scurf all over the body, but without the raw flesh. The former indicated an inveterate leprosy, and whenever it appeared rendered the person unclean; but the latter did not. 'As these are thus contrasted, the latter aptly represents that consciousness of sin which produces unreserved ingenuous confessions, and patience of reproof; and the former may perhaps denote the disposition of unhumbled sinners to resist conviction, and manifest the clearest evidence of criminality, to be angry with the mildest reproof.—*I.*

it *is but* a scab: and he [i]shall wash his clothes, and be clean.

7 But if the scab [k]spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And *if* the priest see that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [l]quick raw flesh[3] in the rising,

11 It *is* an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up; for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy [m]cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague; it is all turned white: he *is* clean.[4]

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh [n]turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.[5]

18 ¶ The flesh also in which, *even* in the skin thereof, was a bile, and is healed;

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sensual, superstitious, and earthly-minded men, and even the most distant approaches and temptations to it. But if at any time I be defiled therewith, without delay should I apply the cleansing blood and Spirit of Jesus Christ to my soul; bitterly lament that the tendency will not be wholly extirpated till the evening-tide of my death; and, if I am the Lord's, diligently aim to be holy as he is holy, and perfect as my Father who is in heaven is perfect.

CHAPTER XII. REFLECTIONS. — What alarming stigmas the Lord put upon that sex by which sin entered into our race, till Jesus, the woman's seed, had finished trangression! but alas! sinful uncleanness cleaves to all, yea, even to our most natural and necessary actions, and would for ever exclude us from fellowship with God in his ordinances, and in heaven, had not he sent forth his Son to be the propitiation for our sins, and the fountain opened to purge away our sin and our uncleanness. So infectious is original corruption, and so infinitely necessary is it to improve Jesus' atonement and purifying influence, while we thank him for his mercies, and devote ourselves to his service.—Let parents consider what gratitude, what thanksgiving, what solemn dedication of themselves and seed to God ought to attend safe deliveries in childbirth, and how desirable, comfortable, and edifying to have children early circumcised with the circumcision which is of Christ!

CHAPTER XIII. [Ver. 2. *Leprosy*, derived from a Greek word signifying *a scale*, is one of the most terrible of the many diseases our 'flesh is heir to.' Willan describes three varieties that have been observed in Western Europe, and Mason Good, who examined the subject, not merely as a physician, but as an expositor of Scripture, considers them as identical with the three forms described by Moses about 3000 years ago. Bateman is disposed to consider the Jewish leprosy as confined to *one incurable form:* but, under the general name *bahereth*, Moses includes three specific varieties, one of which (ver. 39) does not even render the patient *unclean*. These three forms of the disease are all characterized as commencing with *bright spots*, depressed in the centre, or as Moses describes it, *lower than the skin*, and surrounded by reddish prominent circles. Sometimes these spots are as small as if produced by the puncture of a pin, and frequently situated on the front of the legs, immediately below the knees, or about the elbows, and sometimes on the face; they soon enlarge, generally preserving a circular form, and are propagated to different parts until they finally coalesce and cover the whole body; in one species with white scaly incrustation, in another with patches dark and livid, and in either case extremely loathsome to the beholders and distressing to the sufferer. But though the leprosy appears at first as a mere *local* disease in the *skin*, it afterwards discovers its *constitutional* character, and the bones and joints, and in some cases the teeth, are affected; the toes and fingers fall off in succession, and the body remains a miserable fragment of its former self, where life still lingers in the midst of indescribable torments. The disease, in certain of its stages and circumstances, is confessedly *contagious*, though this characteristic, on an imperfect induction of observations and facts, Rayer has ventured to deny; and in every sense in which a disease can be so called it is also *hereditary*. Amongst the most striking peculiarities of this disease, as observed by medical travellers in some of the Asiatic islands, is the fearful and disgusting demoralization which reigns in the separated dwellings of the miserable outcasts; and in this combination of *sin and misery*, mutually producing one another, the victim frequently lingers during fifty years, in body and spirit *waxing worse and worse*—the emblem of sin, the warning of judgment to sinners. *C.*]

Ver. 3. [The *whitening* of the hair by age is one of the *natural admonitions* whereby man is warned, 'Prepare to meet thy God,' Am. 4. 12. A similar but premature whitening by the leprosy gave warning

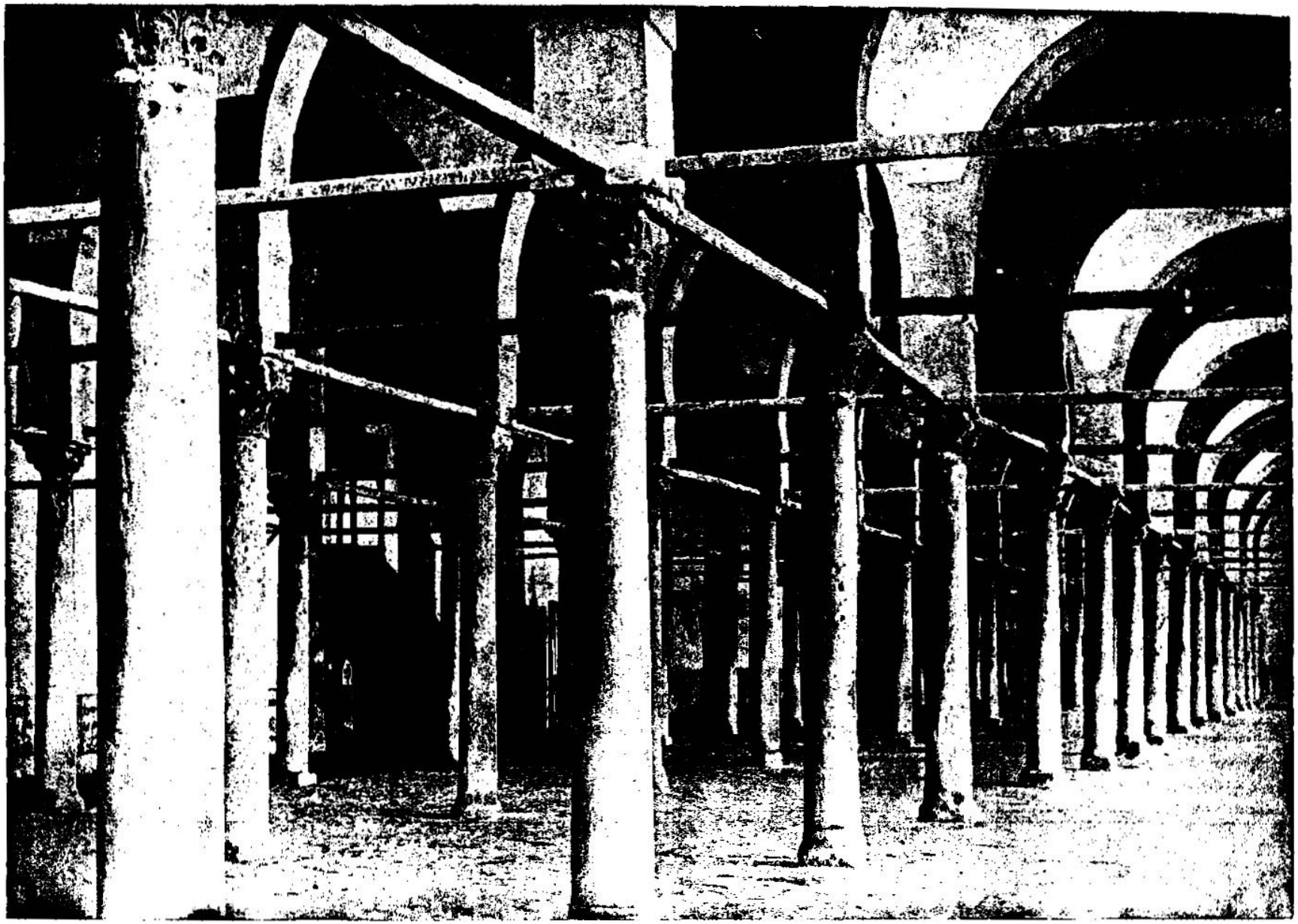

INTERIOR OF THE MOSQUE OF AMR—NEAR WHERE MOSES WAS EDUCATED. [LEVITICUS, xiii :1.]—We give here a view of the Mosque of Amr, because it helps us to see a place of worship as it looks to-day, in the land of Egypt, where Moses grew up. This is in the neighborhood of old Cairo, and as Moses grew up at Memphis and was educated at Heliopolis, in going from Memphis to Heliopolis he would pass through this same neighborhood where this mosque stands to-day. This is the most interesting mosque in Cairo. There is almost a wilderness of columns of different styles of architecture, perhaps taken from older buildings and brought together here to adorn this one. There are a couple of columns on the west side of the mosque once used as a test of character. They were said to be so close together that only an honest man could squeeze through them. The Khedive has now walled up this space.

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish,[6] and it be showed to the priest;

20 And if, when the priest seeth it, behold, it[o] *be* in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright [p]spot stay in his place, *and* spread not, it *is* a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a [7]hot burning,[8] and the quick *flesh* that burneth have a white bright spot,[9] somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be [q]turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out in the burning; wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the [r]head or the beard;[1]

30 Then the priest shall see the plague: and, behold, if it *be* in sight [s]deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* [t]not in sight deeper than the skin,

33 He shall be [u]shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more.

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be [v]not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall [w]spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight [x]at a [2]stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a [y]man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin: he *is* clean.

40 And the man whose [z]hair is fallen off his head, he *is* bald;[3] *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald; *yet is* he clean.

42 And if there be in the [a]bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead:

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald-head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly[4] unclean; his plague *is* in his head.

45 And the leper, in whom the plague *is*, [b]his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, [c]Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean, he shall dwell alone; [d]without the camp *shall* his habitation *be*.[5]

47 ¶ The[e] garment also that the plague of

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[6] Here the priests are directed how to distinguish between any ordinary malady which might follow an old ulcer after it had been healed, and the leprosy breaking out on the spot. The word rendered 'reddish' probably signifies 'very shining,' and seems distinguished from a dusky white, as a symptom of leprosy.—*J.*

[7] Heb. *a burning fire.*

[8] This is a case of leprosy springing from another skin affection—such as a burn, or a carbuncle, or a boil.—*F.*

[9] *Bright spot.* How expressive as an emblem of sin and sinners. It is but *a spot*, for which the sinner pleads as *Lot* for *Zoar*, 'Is it not a *little* one?' Ge. 19. 20. Nay, of which he affirms, as rebellious *Israel*, 'I am innocent, I have not sinned,' Je. 2. 35. It is *a bright spot*, the florid complexion of youth and health. So, the fools that 'make a mock at sin,' Pr. 14. 9. do also often *glory in their shame*, Phi. 3. 19. And in this false judgment the world cordially joins, and 'they that forsake the law *praise* the wicked,' Pr. 28. 4. The wicked *boasteth* of his heart's desire, and *blesseth* the covetous, whom the Lord abhorreth, Ps. 10. 3. And knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have *pleasure* in them that do them.—*C.*

[1] The priests were here taught to distinguish the leprosy among the hair on the head or beard from other disorders which might resemble it. The yellow thin hair, instead of the white, was here the symptom of leprosy in connection with the marks before laid down, and the black hair of the contrary.—*J.*

[2] *Leprosy* brought to a *stay* was healed. So 'wicked men and seducers naturally wax *worse and worse*,' 2 Ti. 3. 13. but if their sin be once arrested in this downward course, the sinners is saved. He that, by grace, 'stands still, sees 'the salvation of God,' Ex. 14. 13. Paul the persecutor is smitten to the ground, and rises Paul the apostle and faithful servant of Jesus, Ac. 9. 4, 20.—*C.*

[3] Mi. 3. 1, 11. Is. 9. 15. 2 Th. 2. 10, 12. 2 Ch. 28. 22.

[4] It is a well-known medical fact, that certain eruptions on the head are peculiarly inveterate. The leprous head is pronounced 'utterly unclean;' spiritually it is the disease described, Ro. 1. 22, 28. in which men 'professing themselves wise, become fools,' when, 'even as they do not like to retain God in their knowledge, God gives them over to a reprobate mind.' These are *utterly unclean*, their leprosy is in their head.—*C.*

[5] It is a remarkable circumstance, that the Jews, who are so scrupulous in their observance of the ceremonial law, have not the least regard to this law of leprosy, but suffer lepers to live among them, and to converse with them, as if they were not unclean.—*J.*

[6] Ge. 3. 7. Ro. 2. 6, 7; 7. 22–25. Ja. 3. 2. Ec. 7. 20. Ps. 103. 12.

[7] Ki. iii. viii. with xi. Ps. xiii. with 2 Sa. xi. Re. 2. 5.

[8] The leprosy in the bald head is here distinguished from mere baldness. The word rendered '*reddish*' here also means *very shining*. It is observable that he that was leprous in the head was pronounced '*utterly* unclean.' This denoted the great danger of bad principles.—*J.*

[9] Ge. 37. 29. Job 1. 20. Je. 3. 25.

[a] La. 4. 13. Is. 52. 11; 64. 6; 65. 5. Lu. 17. 29. Job 42. 4, 42–6. Ro. 7. 14, 24.

[b] Nu. 5. 2; 12. 14. 2 Ki. 15. 5: 7. 3. Lu. 17. 12. 1 Co. 5. 6, 11, 13. 2 Th. 3. 6, 14. He. 12. 25. La. 1. 8, 17, 28.

[c] It would seem that a number of cutaneous diseases, different in origin, in symptom, and in kind, are here grouped under the one name *leprosy*. Some of them do not render the person affected unclean; some are curable; while some are said to be utterly unclean, and appear to have been considered incurable. There is little, if any, resemblance between any of these forms of what may be termed Mosaic leprosy and the loathsome disease which now gets that name in the East. The so-called *leprosy* of modern Syria is *Elephantiasis Graecorum*. It is common in some few villages in the country. In Damascus there are two hospitals for lepers or persons afflicted with elephantiasis, but I have never heard of a native Damascene being afflicted with it.—*P.*

[d] Ps. 14. 2–4. Is. 59. 2–15. Ro. 7. 22–3; 13. 10–18. Tit. 3. 3. Ep. 2. 2, 3; 4. 17–19. 1 Co. 6. 9, 10.

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to the Jew, a warning the more impressive as his hair was ordinarily raven black.—*Note*, The symptoms of age, or debilities of early disease, are merciful premonitions of death—'O, that men were wise, that they understood this, that they would consider their latter end!' De. 32. 29. *C.*]

Ver. 45. [The *clothes rent*—the emblem of deep religious sorrow before God, Ezr. 9. 5, an outward token to the inward man of the heart, Joel 2. 13. *The head bare.*—The *head*, the highest part of the body, the seat of all the chief instruments of sense, becomes the emblem of wisdom and power, and by consequence of honour, Ge. 3. 15; Is. 7. 8. *The head uncovered* was therefore the acknowledgment that disease, as the bondage of Satan, Lu. 13. 16, as the harbinger of death, and the 'wages of sin,' Ro. 6. 23, was the greatest dishonour, 1 Co. 15. 43. *The covering upon the upper lip*, or, as some translate it, the *bandage upon the chin*,

leprosy is in, *whether it be* a woollen garment or a linen garment;[6]

48 Whether *it be* in the warp or woof, of linen or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be showed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be [h]spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin, the plague *is* a [i]fretting leprosy; it *is* unclean.

52 He shall therefore [k]burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash[l] *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and, behold, [m]*if* the plague have not changed his colour, and the plague be not spread, it *is* unclean; thou shalt burn it in the fire: it *is* fret inward, *whether* it *be* bare within or without.[7]

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof;

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague;* thou shalt [n]burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, [o]then it shall be washed the second time, and shall be clean.

59 This[p] *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

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6 The transmission of the worst contagion by garments is the opinion of the highest medical authorities, Mead, Russel, &c., and it is admitted in the sanitary regulations of all civilized countries; but the *specific symptoms* of disease in garments have not been noticed by these writers. Michaelis, on the authority of an experienced manufacturer, describes a disease in woollen cloth, analogous to that described by Moses, and which he attributes to the combustible nature of *dead wool*—that is, the wool of sheep that had died by disease. Calmet attributed the disease both in men and in garments to microscopic animalcule, an idea that in stern observation and discovery renders not improbable. The Law whereby the suspected garment was to be tried by washing, and, if found infected, which condemned it to be *rent or burned*, ver. 56, 57, operated at once as a check upon the sale of pestilentious clothing, and the most effectual preservative of the public health; while it reminded the possessor of the *moral contagion* that may lie in the love of 'purple and fine linen,' Lu. 16. 19, the necessity of washing his robes, and making them white in the blood of the Lamb,' Re. 7. 14, 'of being saved with fear, pulled out of the fire,' and of 'hating even the garment spotted by the flesh,' Jude 23. —*C.*

h 2 Ch. 26. 22. 2 Ti. 2. 16, 17. 2. 3.

i ch. 14. 44. Eze. 26. 43.

k De. 7. 25. Is. 30. 22. Jude 23. Ac. 19. 19. Col. 3. 5. 1 Co. 3. 15.

l Re. 7. 14. Is. 1. 16. Ps. 51. 7.

m See ver. 53.

7 Heb. *whether it be bald in the head thereof, or in the forehead thereof.*

n Is. 33. 14. Mat. 22. 7. 25. 41. Re. 14. 10, 11.

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o 2 Co. 7. 1; 12. 8. Re. 1. 5, 7. 14. 2 Co. 33. 12, 13. Ps. 51. 2. 1 Co. 9. 27.

p ver. 2–58.

CHAP. XIV.

CHAPTER XIV.

2 The rites and sacrifices in cleansing of the leper. 33 The signs of leprosy in a house. 48 The cleansing of that house.

AND the LORD spake unto Moses, saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He [a]shall be brought unto the priest.

3 And the priest shall go forth out of the camp: and the priest shall look, and, behold, *if* the plague of leprosy be [b]healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed [c]two birds[1] alive *and* clean, and [d]cedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an [e]earthen vessel over running water.

6 As for the [f]living bird, he shall take it, and the cedar-wood,[2] and the scarlet, and the hyssop,[3] and shall dip them and the living bird in the blood of the bird *that was* killed over the running water;[4]

7 And he shall sprinkle upon him that is to be cleansed from the leprosy [g]seven times, and shall pronounce him clean, and shall [h]let the living bird loose into the open field.[5]

8 And he that is to be cleansed shall [i]wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.[6]

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take [k]two he-lambs without blemish, and one ewe-lamb

a Mat. 8. 2, 4. Lu. 17. 14. Mat. 1. 40, 44. Lu. 5. 12, 14. 17. 14. 1 Ti. 1. 15.

b Lu. 17. 19. 1 Co. 6. 11. Ex. 15. 26. Is. 57. 18, 19.

c ch. 7. 14. 22. 8. Ro. 9. 5. 24. 25. 1 Pe. 3. 18.

1 Or, *sparrows.* [Literally, 'two small birds.' The name is generic, including several kinds of small birds.—*F.*]

d Ex. 12. 22. Nu. 19. 6, 18. He. 9. 19. Ps. 51. 7.

e 1 Pe. 3. 18. 2 Co. 13. 4. 2. He. 9. 14.

f Re. 1. 18. 2 Co. 13. 4. He. 2. 3. Phi. 2. 9–11.

2 It is a remarkable fact that in Egypt cedar wood was used in aromatic vases for purposes somewhat similar to that here described. —*F.*

3 Hebrew, 'scarlet cloth, and hyssop.' The former, according to Jewish tradition, was emblematic of vital energy and power. Botanists are not agreed as to the identity of the plant rendered hyssop.—*F.*

4 The *living Christ* appears in heaven for us, He. 9. 24, having 'entered by his own blood into the holy place,' He. 9. 12.—*C.*

g 2 Ki. 5. 10. Ps. 51. 2, 7. Ep. 5. 27. Col. 2. 10.

h He. 1. 3. 4. 14. 1 Sa. 7. 5. 26. 19. 24.

5 Heb. *upon the face of the field.*

i Ex. 19. 12. Nu. 8. 7; 19. 19. Is. 1. 16. ch. 9. 24; 11. 25, 28. 40; 15. 5–28. Re. 7. 14. 1 Jn. 1. 7. Col. 3. 5. Ro. 8. 13. Ga. 5. 24. Ep. 5. 25–27.

6 God does not *immediately* remove his regenerate people to glory, but leaves them 'in the camp' all the days of their 'appointed time,' as witnesses of his 'saving health,' and experienced physicians to them that are sick. —*C.*

k ch. 1. 3; 2. 1; 4. 32. Nu. 15. 4. Ju. 1. 29; 3. 34; 6. 33–35. 1 Co. 6. 11.

after the Jewish manner of dressing the dead, joined with the cry of *unclean*, was the emblem of the 'mouth stopped' by the broken law, and only permitted to plead 'guilty before God,' Ro. 3. 19. *C.*]

REFLECTIONS.—In this filthy distemper, for which no cure but the power of God is prescribed, with shame and confusion of face I behold the penal, the dreadful, the defiling, the spreading, and obstinate nature of reigning corruptions, and how they exclude from fellowship with God and his people! Jealous of myself, it becomes me to present my heart and my ways before my all-seeing High-priest that he may search and try me. If he find me pining away in mine iniquity, wilfully increasing unto more ungodliness, depending on self-righteousness as the ground of my acceptance with God, habitually disposed to rage at reproof, fixed in gross heresy, or given to boast of that which is plainly sinful, I am certainly a leper, a servant of sin; and let me with the deepest agony and grief bewail my condition, while by faith I apply to him, for his word only can effect the cure, and his grace relieve the misery. If he find in me the opposite marks of real grace, particularly a deep sense of universal filthiness in heart and life, still let me wash myself in Jesus' blood, on account of my remaining corruptions and daily infirmities.—Let me submit to his trial the garments of my conversation, that he may purge out what is amiss, and save my soul though my works should be burned up.—Let ministers learn with what tenderness and exact attention to God's prescriptions they should judge of the states of others in order either to admit them to, or exclude them from, the seals of God's covenant.

CHAPTER XIV. [Ver. 4. The *cedar wood* mentioned here, and in Nu. 19. 6, is said not to be the *cedar of Lebanon*, so distinguished in Scripture for the uses of architecture, but the fragrant wood of the *Juniperus Oxycedrus*, which grows abundantly in Syria and Palestine. We are led, however, to believe it to be the cedar of Lebanon, and that it is used with the hyssop; (1) as representing *the two scriptural limits* of vegetation. Thus it is written, 1 Ki. 4. 30–33, 'And Solomon's wisdom excelled all the wisdom of the children of the east country, and all the wisdom of Egypt, and he spake of *trees*, from the *cedar* of Lebanon even to the hyssop that springeth out of the wall.' Now, as under the blessing of Heaven a wholesome vegetable diet is one of the chief remedies in cutaneous diseases, these *two extremes* might well represent the whole vegetable family. (2) The cedar, as an *uncorruptible* wood, might naturally represent the constitution restored from corruption, and spiritually that better and *incorruptible* life of which bodily health is the best similitude, 1 Pe. 1. 23; while the hyssop might naturally set forth gratitude for those sanative qualities which God has so largely infused into the vegetable tribes, and spiritually those 'leaves for the healing of the nations,' Re. 22. 2, which flourish unfading on the tree of eternal life. By comparing He. 9. 19 with Is.

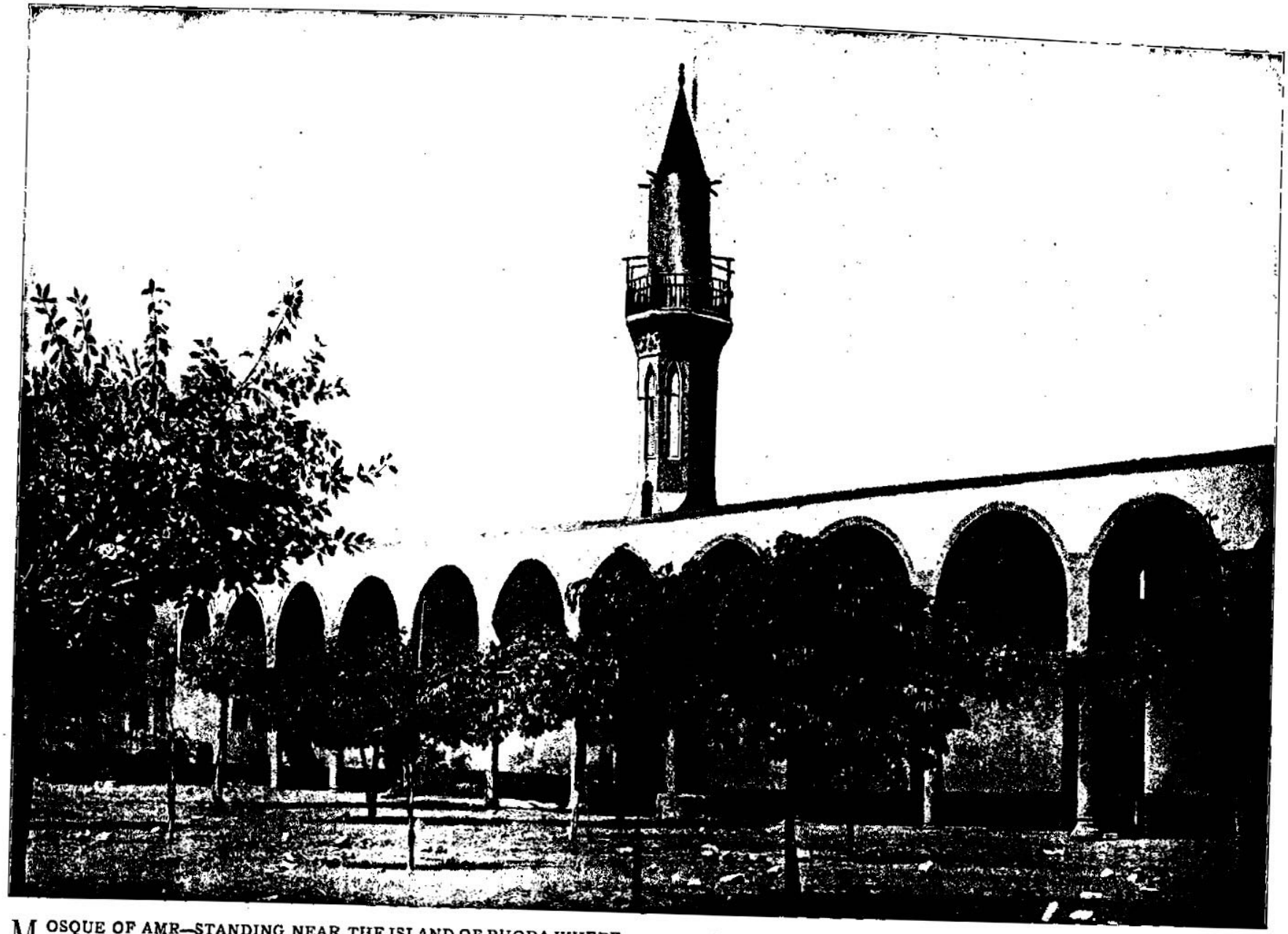

MOSQUE OF AMR—STANDING NEAR THE ISLAND OF RHODA WHERE MOSES WAS FOUND IN THE RIVER NILE. [Leviticus, xiv.] We give here a picture of the oldest mosque in Egypt to illustrate further the land of Moses. It is in Old Cairo, and its foundations were laid A. D. 643. It is called the Mosque of Amr because the land upon which it is built was given by Amr-ibu-el-Asi. Of the original mosque it is said very little remains. Nearly all of that building was burned down at the end of the ninth century. During the tenth century the mosque was enlarged and rebuilt. The court measures 350 by 400 feet, and the building contains 366 pillars. There is one row on the west side, three rows on the north and south sides, and six rows on the east side. In the northeast corner is the tomb of Abdallah, the son of Amr. Upon one of the pillars is the name Mu-ham-med. These pillars are of all styles of architecture, which is supposed to grow out of the fact that they were brought from other buildings in Cairo.

of the first year[7] without blemish, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is [8]to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take [m]one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [n]in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering *is* the priest's, *so is* the trespass-offering: it *is* most holy.

14 And the priest shall [o]take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log[9] of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle[q] of the oil with his finger seven times before the LORD.[8]

17 And of the [r]rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood[9] of the trespass-offering.

18 And the remnant of the oil that *is* in the priest's hand he shall [s]pour upon the head of him that is to be cleansed; and the priest shall make[t] an atonement for him before the LORD.

19 And the priest shall [u]offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall [w]offer the burnt-offering and the meat-offering upon the altar: and[y] the priest shall make an atonement for him, and he shall be clean.

21 And if he [z]*be* poor, and cannot get[1] so much; then he shall take one lamb *for* a trespass-offering to be waved,[2] to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

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[7] Heb. *the daughter of her year.*

[l] Ep. 5.26,27. 1 Jn. 3. 3. Re. 1.5; 7.14.

[m] ch 5.6. Ex. 29.24. Is. 53.10,11. Tit. 3.5-7.

[n] ch 1.11; 3.8; 4.4,24; 7.1,2,6,7. Ex. 29. 11. Mat. 20.18; 21.38.

[o] ch. 8. 23,24. Ex. 29. 20. 2 Co 7.1. 1 Pe. 1.14, 15. (1 Jn. 1.7. Re. 1.5. Ps. 85. 8; 90.17; 116,70; 119. 30, 59, 80. 2 Pe. 3.17. 1 Co. 15. 58.

[p] Jn. 1. 34. Joel 2. 28. Is. 44. 3-5.

[q] Lu. 9. 16; 17. 18. 1 Co. 10. 31. 1 Pe. 4. 11. Ep. 3. 21.

[8] The oil was consecrated or dedicated to the Lord by this act. Then it was employed for another purpose. It was put upon the ear, the thumb, and the toe of the person who had been cleansed, and for whom atonement had been made, as evidenced by the touching with blood. The touching with oil signified that as the individual by leprosy had been unclean, and separated from God's service; as he had in fact been dead in the eye of the law—so now he was sanctified again and fitted for God's service; new life was bestowed upon him. —*P.*

[r] Eze. 36.27. Tit. 3.5, 6. 2 Co. 3 1,17. Jn. 1.16, with Ex. 29. 20. ch. 8. 30.

[9] The blood of every sacrifice represents the blood that 'cleanseth us from all sin,' 1 Jn. 1.7. The *hand*, the *foot*, the *ear*, touched with blood, represent the active and intellectual powers, 'crucified with Christ,' Ro. 6. 6. The *oil* superimposed on such blood mark, covering, but not hiding it—nay causing it to shine with new brightness—represents the work of 'the Spirit in *applying* to us the redemption secured by Christ,' in 'taking the things of Christ and *showing* them to us,' Jn 16. 15, and in 'bearing witness on earth *with* the blood.' 1 Jn. 5.8; and, finally, in *anointing our head*, in token of our full restoration and advancement to all the dignity, and honour, and holy communion with Christ and his people, from which, by sin, we had been excluded, 1 Jn. 2. 20, 27. Ps. 23.5.—*C.*

[s] ch. 8. 12. Ex. 29.7. Ps. 133.2. 2 Co. 1.21,22. 1 Jn. 2. 20,27. Isa. 1.25; 3.16-19.

[t] Ex. 30. 16. ch. 4 35. 1 Jn. 2.1,2. Ro. 5.10,11.

[u] ch. iv. Is. 53. 10. 2 Co. 5. 21. 1 Jn. 2.2; 4.9, 10. Ro. 3.24,25; 4.25; 8.3, 33, 34. 1 Pe. 1. 18,19; 2. 24; 3.18.

[w] ch. i. ii. Ep. 5.2. He. 10.8,14.

[y] See ver. 18; ch. 4. 20,35.

[z] ch. 5.7,11; 12.8; 25. 14,25,27,35; 14. Nu. 6. 10.

[1] Heb. *his hand reach not.*

[2] Heb. *for waving.*

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[a] See from ver. 10-20.

[b] Ex. 29. 20. ch. 8. 24; ver. 14, 17. Ac. 13. 39. 1 Th. 5. 23. Ps. 40.6. Eze. 3 17. Ge. 33 11. Ga. 2. 14. Ec. 5. 6.

[3] 'The blood, says Patrick, 'seems to have been a token of forgiveness, the oil of healing. Ps. 103. 3, 'who forgiveth all thine iniquities, who healeth all thy diseases.' Forgiveness is procured through the blood of Christ, but it must be applied by the Spirit of God both to pacify and purify the conscience. The one is an inseparable attendant of the other. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.'—*A.*

[4] The purification of a leper was much like to the consecration of a high priest.

[c] Ex. 29. 7. ch. 8. 12. Is. 44. 3, 4. Jn. 1. 16. 1 Jn. 2. 20, 27. Ep. 1. 17; 3. 16, 19.

[d] Ex. 30. 16. 1 Jn. 2. 1, 2. Ro. 5. 10, 11.

[5] This accommodation of the sacrifice to the temporal circumstances of the offerer is not a descent of the *moral law* to the debased desires of the sinner, but a merciful visit of the *priestly physician* to the habitation of spiritual disease. But, even in this accommodation the *lamb*, and the *blood*, and the *oil*, the *meat* and *burnt* and *sin offering*, cannot be dispensed with. It recognized providential differences in *means* and *opportunities*. One may have the *foot* freer than another to run in the service of God; another may have the *hand* more vigorous for labour or defence; another may have better opportunities of *hearing*, and learning 'the things that belong to his peace,' Lu. 19.42; another may be more honoured in station and influence than another, but all must be touched with the *blood* and the *oil*: both must be 'washed, justified, and sanctified,' 1 Co. 6. 11, and no matter then what the difference of the *talents*, each *faithful* (not each *successful*) servant shall enter into 'the joy of his Lord,' Mat. 25.27.—*C.*

[e] See ch. 4. 20, 35. Mat. 3.17. Jn. 17.19,20. Ep. 1.6. Ro. 5.8. 1 Jn. 2. 1,2. He. 9.14.

[f] ver. 21-31. Ps. 72. 12-14; 136. 23; 68.10. 2 Co. 8. 9. 2 Co. 1.27,28. Ja. 2. 5.

[g] Ge. 12.7; 13.15; 35. 28. Nu. 21. 32, 35.

[h] Mat. 8.9. Is. 45.5-7, with 10. 15, 26. Am. 3.6. De. 7.15.

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And[a] he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall [b]take *some* of the blood of the trespass-offering,[3] and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.[4]

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the [c]rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, [d]to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get,[5] the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and [e]the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose [f]hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I [g]give to you for a possession, and I [h]put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

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1. 18 we discover that the *scarlet* represents here the *deep dye* of sin, which, dipped in the living waters of mercy, become as *wool* and as *snow*. *C.*]

Ver. 5. [The *earthen vessel* represents the humiliated body in which Christ died; the *running water* is the emblem of that ever-enduring, that eternal life, the current of which is never exhausted, which our Lord possessed in himself, and which he freely bestows on all who hear him, Jn. 10. 28. *C.*]

Ver. 35. [Would we judge aright of these *ancient laws* delivered to Moses, we must examine them in their bearing upon *modern* circumstances. Now, viewed in this light, there are few things in *modern times* more requiring legislative interference and remedy than the houses ordinarily provided for the poor. Damp and ill-ventilated in one apartment, or admitting every blast in another, producing in proportion to their cost a larger return to the owner than the splendid dwellings of the rich—they furnish the perennial seeds of disease, waste and destroy their numerous and miserable inmates, become in the result an intolerable tax upon the community, who totally overlook the public nuisance concealed under the mask of private property. Now under these circumstances *modern European jurisprudence* offers to the miserable inhabitant of the unhealthy hovel no redress, beyond removal—a removal to as bad if not to worse; with still no remedy.

36 Then the priest shall command that they empty[6] the house before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean; and afterward the priest shall go in to see the house.

37 And he shall look on the plague,[7] and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house:

40 Then the priest shall command that they take[k] away the stones in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if*[c] the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.[8]

45 And he shall [l]break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest shall come in,[9] and look *upon it*, and, behold, the plague hath not spread in the house after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house [m]two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This[n] *is* the law for all manner of plague of leprosy, and scall.

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot;

57 To [o]teach when *it is* unclean, and [l]when *it is* clean: this *is* the law of leprosy.

CHAPTER XV.

1 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake [a]unto Moses and to Aaron, saying,

2 Speak [b]unto the children of Israel, and say unto them, When any man hath a [c]running issue out of his flesh, *because of* his issue he *is* unclean.[1]

3 And this shall be his uncleanness in his issue: whether his [d]flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.[2]

4 Every[e] bed whereon he lieth that hath the issue is unclean; and every thing[3] whereon he sitteth shall be unclean.

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6 Or, *prepare.*

7 This plague represented corruptions in families, nations, and churches.

8 2 Ch. 5. 4–8, 11–13. Tit. 3. 10. Ho. 2. 2, 4, 20, 22. Mal. 3. 3. Is. 1. 25, 26.

The house leprosy here described has occasioned much perplexity to inquirers, and the difficulty has probably arisen from being led by the name to look upon this leprosy as we do as that in clothes, as something akin to the human disease so called. Here, clothes, and stones have not the same powers, but from some analogous circumstance, real or fanciful, the Israelites of men may be, and have been, by a figure of speech, applied to diseases in other things. Indeed, to this day, there are certain kinds of trees in Egypt and Palestine to which the name of leprosy is given. In Switzerland also they speak of a *manner in buildings* on the same principle, and why should we not understand the *leprosy in buildings* of the present text as something of a similar description? If we believe that the house leprosy was anything related to the disorder of the same name in man, it is extremely difficult to account for the symptoms and mode of treatment; and we cannot do better than agree with the rabbins and some of the early Christian fathers, who believed that this leprosy was not natural, but was sent by God as an extraordinary punishment upon evil-doers, to compel them to the public acknowledgment and abandonment of some understood crime whereby others had been injured. — *Pict. Bible.* Various attempts have been made to explain this subject from infection from man and other natural causes; but there is no intimation whatever that the house leprosy was infectious to man. — *A.*

l 2 Ki. 17. 20, 23. Ho. 13. 7, 11. 2 Th. 2. 10, 11. Re. 21. 8. Mat. 22. 7.

9 Heb. *in coming in shall come in, &c.*

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m ver. 4–7. 2 Pe. 3. 18. 2 Co. 13. 4. Ro. 4. 25.

n ch. xiii. xiv. 16. 9, 34. 25. 7. 4, 37. 11. 46. 15. 32. Nu. 5. 29, 30. 23. 6, 14.

o ch. 10. 10. 2 Ti. 3. 16. Mal. 2. 7. Ec. 12. 9, 10.

1 Heb. *in the day of the unclean, and in the day of the clean.*

CHAP. XV.

a ch. 11. 1, 13. 1 He. 1. 1. Ps. 25. 14. Am. 3. 7.

b ch. 12. 2. Nu. 9. 13, 14. Ko. 3. 2. Dt. 4. 7, 8. Ps. 78. 5, 6, 7. 147. 19, 20.

c Or, *running of the reins.* ch. 22. 4. Nu. 5. 2. Mat. 7. 20–23.

2 It is not needful for us particularly to consider the laws contained in this chapter, they are not binding on us. In some cases the disease mentioned, might be the result of wickedness; farthers of disease or infirmity, and even where neither guilt or disease but actual sin was implied, might be thus marked, to show how a fallen nature pollutes everything we do. — *Scott.*

d ch. 12. 3. Ezek. 16. 26; 23. 20.

2 The *running issue* evidently included all forms of inflammation terminating in a constant purulent discharge; ver. 8 seeming evidently to include disease of the lungs; and these, whether contagious or otherwise, are all ranked, and most justly, under one common character of *unclean issue*: but why, if the issue be *stopped*, is the patient still *unclean?* He remains so only till he make public acknowledgment of the mercy of God. *Note.* The regenerate soul, in which the power of sin is *stopped*, feels most sensitively the stains of its former disease. Paul ranked weekly and justly amongst the chief of saints. But Paul's awakened memory and sensitive conscience pronounced him *the chief of sinners*, 1 Tim. 1. 15–17.

e Tit. 1. 15. 1 Co. 15. 33. Ep. 5. 7, 11.

3 Heb. *vessel.*

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but the reiterated renewal of the still hopeless experiment. Upon this scene of darkness let us pour the light of God's law by Moses. The owner, the occupying tenant, ver. 35, states to the priest his suspicion that the house is infected. It must be no bare attempt at annoyance to his superior, for all the furniture of the occupant must be removed, and he must seek another residence while due examination is made. Should the examination lead to suspicions, cleansing and due repairs are employed, and should these suspicions be confirmed, the wretched dwelling is razed to the very foundation, and its very dust is carried forth out of the city lest its floating particles should endanger the public health! Were a commission of learned, philanthropic, and godly physicians, carrying this law in their hands, to pass through the narrow and miserable lanes of our towns and cities, and visit the unhappy refuges of our condensed and diseased pauperism, what an architectural revolution would be produced! and how deeply would public health and private comfort be bound to offer the sacrifice of thankfulness to God! But while the fact of *house contagion* cannot be doubted, its causes are so obscure that little is yet accurately known. Decaying materials, confined air, microscopic animalculæ and plants; various miasmata, and animal exudation may all, with other causes, be the instruments of the judgments of God. But the cause of *heart contagion* the word of God has clearly developed, and we know that because of sin 'the earthly house of this tabernacle' has been condemned by the priest that examined it, and must be 'dissolved,' and that believers change their unhealthy residence for a 'building of God, an house not made with hands, eternal in the heavens,' 2 Co. 5. 1. *C.*]

REFLECTIONS.—No human endeavours, but God alone, can cure my spiritual plagues. By his grace, through the application of the blood and Spirit of Jesus, the God-man—of Jesus, the once slain, but now living and ascended Saviour—I must be cleansed from my reigning corruptions. Thus shall I have access into God's camp, his church below, and as a bird escaped, fly away towards heaven, rejoicing in my deliverance. But not till, through the Spirit, I repeatedly wash myself and my performances in the fountain of his blood, till I search out and mortify my corruptions, the deeds of my body, and receive the full efficacy of Jesus' righteousness, and the influences of his blessed Spirit, for the sanctification of my whole powers and members, shall I be admitted to my real habitation, or enter into unreserved and immediate fellowship with divine persons, holy angels, and glorified saints. But blessed be the Lord that my all-comprehending offering, Christ Jesus, suits me, whether I be poor or rich, and renders my person, and all my services, constantly acceptable before God. —In this plague of the house, let me observe how sin worketh the dissolution not only of human bodies, but of families, nations, and churches, and that no human projects, but Jesus and his Spirit preached and applied, can prevent their destruction, and that where there is a continued obstinacy in sinning, notwithstanding mercies and judgments, inevitable ruin must necessarily ensue.

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CHAPTER XV. REFLECTIONS.—In these things, as in a figure, I behold how shameful and in-

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5 And whosoever toucheth his bed [f]shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue [g]spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash[h] his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, [h]he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the [i]vessel of earth that he toucheth which hath the issue shall be broken;[4] and every vessel of wood shall be rinsed in water.[5]

13 And when he that hath an issue is cleansed of his issue,[6] then he shall number to himself seven[k] days for his cleansing, and [l]wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [m]two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering: and the [n]priest shall make an atonement for him before the LORD for his issue.

16 And if any man's [o]seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The [p]woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman [q]have an issue, *and* her issue in her flesh be blood, she shall be put apart[7] seven days; and whosoever toucheth her shall be unclean until the even.[8]

20 And [r]every thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed [s]shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man [t]lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman [u]have an issue of her blood many days out of the time of her separation; or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and [v]shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall [w]number to herself seven days, and after that she shall be clean.

29 And [x]on the eighth day she shall take unto her two turtles, or two young pigeons,[9] and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus[a] shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.[1]

32 This[b] *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.[2]

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[f] ch. 11. 25, 28, 32; 13. 6, 34; 14. 8, 47; 16. 26, 28. Nu. 19. 10, 22. He. 9. 10, 13, 26; 10. 22. Re. 7. 14. Is. 1. 16; 52. 11. Ja. 4. 8. Ps. 26. 6; 51. 2, 7. Ez. 20. 36, 25, 29.

[g] 1 Ti. 4. 1–3. Tit. 1. 5, 10, 2 Pe. 2. 1–3. Ga. 2. 8, 9. Jude 4.

[h] See ver. 5. Ja. 4. 8. Ps. 26. 6.

[i] ch. 6. 28; 11. 33. 2 Co. 5. 1. Phi. 1. 21, 23; 3. 21.

[k] Eight points require *watchfulness*, in order to avoid uncleanness by intercourse with the unclean. The *bed*, the *seat*, the *flesh*, the *spittle*, the *saddle*—rather *litter*—anything that has been *under him*—the person *touched* by him—must all be scrupulously avoided, and the *vessels* he has used must according to their material, be washed or broken. What a *memento* of spiritual watchfulness against those "evil communications that corrupt good manners!" 1 Co. 15. 33.—*C.*

[h] The *vessel of earth* that the unclean has touched must be *broken*—that is, not every time he has touched it, but when he has ceased to use it: and whether such vessels may have been of the porous and absorbing character of much of the modern pottery of the East, used for cooling water by filtration and evaporation, or of a glazed and more perfect manufacture, still the breaking was a valuable sanitary regulation; while it ministered to the recovered invalid a sanitary memorial, that, at best, he "dwelt in a house of clay," Job 4. 19, soon to be broken in pieces. The *vessel of wood* was merely used in order to its cleansing; most probably the beautifully varnished wooden ware of eastern countries rendered impervious to fluids and thereby enabled to resist or cast off any contagious matter. The distinction between the vessels forms a just emblem of the state of man; the body must be *broken*, the spirit *washed*, Jn. 3. 5; the body is for *sacrifice*, the spirit for *renewal*, Ro. 12. 1, 2.—*C.*

[4] That is, when the disease is completely healed. After this seven days must elapse, and the ceremonies described must be observed ere he could again mix with the people or take part in the service of God.—*P.*

[k] Ex. 29. 35, 37. ch. 14. 8, 10. Nu. 12. 14; 19. 12, 19.

[l] ver. 5, 10, 11. Re. 7. 14. 22. 14. Ezr. 36. 25, 29. Je. 33. 8. 2 Co. 7. 1. Ja. 4. 8.

[m] ch. 12. 6, 8; 14. 22, 23; 15. 14, 29. ver. 29, 30. Nu. 6. 10. He. 7. 26; 10. 10, 12, 14. 2 Co. 5. 21.

[n] ch. 4. 20, 26, 31, 35; 12. 8; 14. 18. Nu. 15. 25. Mat. 3. 17. Ep. 1. 6. He. 1. 3.

[o] ch. 22. 4. De. 23. 10. 1 Pe. 2. 11. 2 Co. 7. 1. 1 Jn. 1. 7. See ver. 5.

[p] Ep. 4. 17–19; 5. 3–11. 1 Pe. 2. 11. 2 Ti. 2. 22. ver. 5.

[q] ch. 20. 18; 12. 2, 4 Ezr. ver. 27. Mat. 5. 25. Mat. 15. 19.

[7] Heb. *in her separation.*

[8] *Uncleanness till the even*, means that the effects of the defilement of sin are never perfectly removed till death. (The above is the *symbolical* meaning: but the *literal* meaning is that the person spoken of would be ceremonially unclean till sunset, i.e. he would be prohibited from approaching the tabernacle, from joining in any ordinance of religion, and from touching any priest or private person.—*P.*)

[r] ver. 4–9. 1 Co. 16. 33 Pr 2. 16–19; 5. 3–13; 6. 24–35; 7. 10–27; 9. 13–18; 22. 14. Ec. 7. 26.

[s] 2 Co. 7. 1. Re. 7. 14. He 9. 26. Is. 52. 11. See ver. 5, 6.

[t] Eze. 18. 5, 22 to ch. 20. 18. Pe. 2. 11. He. 13. 4. 1 Th. 5. 22.

[u] Mat. 9. 20. Mar. 5. 25–33. ver. 19–24.

[v] ch. 17. 15; ver. 5, 6, &c. 1 Pe. 1. 18, 19. He. 9. 14, 19, 20, 22. Eze. 36. 25, 29. Zec. 13. 1. 1 Jn. 1. 7.

[w] See ver. 13–15. Ga. 4. 4, 5. 1 Mat. 1. 21. Ep. 2. 6, 7. 1 Co. 1. 30, 6. 11.

[x] See ver. 14.

[9] In the cases of uncleanness here specified, even where they are properly called infirmities, yet springing from natural corruption, moral pollution is implied, and sacrifices for atonement and purification must therefore be offered; and in this case the woman must present both a sin-offering and a burnt-offering.—*I.*

[a] ch. 11. 47; 13. 59. Ps. 90. 16. Jude 4. He. 10. 29; 12. 15.

[1] It is here intimated that these laws were principally intended to teach the Israelites reverence for God in his sanctuary; and that being sinners, and stained with pollution in all their services, they constantly required forgiveness and purification through the blood of atonement and the sanctification of the Holy Spirit.—*I.*

[b] See ver. 2–30; ch. xv.; 11. 46. Nu. 5. 29; 6. 13; 19. 14.

[2] All the before-mentioned laws concerning uncleanness and the rites of purification were designed to impress on the Hebrew people the necessity of inward cleanness and purity of mind. And were further intended to prevent the Israelites from being drawn into idolatry by establishing a wide difference of customs and habits between them and the surrounding heathen.—*Wells.*

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fectious are the scandalous outbreakings of original and inward corruption, and particularly those which are anyway connected with fleshly lusts. Neither the corrupters nor the corrupted can have fellowship with God or his people, but in a believing improvement of Jesus' blood and Spirit, and in bitter and unfeigned repentance of their sin. Let my body, therefore, as well as my soul, be kept pure for the Lord. Let me, with the most earnest care, avoid the company of apostate, erroneous, unchaste, frothy, and wicked persons; and have no fellowship in thought, word, or deed, with the unfruitful works of darkness, but rather reprove them. Without this circumspection and care, I shall certainly contract guilt, stains, infamy, and hurt, which will not be purged away, but follow me till I die.

CHAPTER XVI. [Ver. 3. Aaron may not come into the holy place but in the prescribed dress—we

CHAPTER XVI.

1 How the high-priest must enter into the holy place. 11 The sin-offering for himself. 15 The sin-offering for the people. 20 The scape-goat. 29 The yearly feast of the expiations.

AND [a]the LORD spake unto Moses, after [b]the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [c]come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark, that he die not: for I will [d]appear in the cloud upon the mercy-seat.[1]

3 Thus shall Aaron come into the holy *place;* with[e] a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall [f]put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he [g]wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two [h]kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer [i]his bullock of the sin-offering which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present[k] them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast [l]lots[2] upon the two goats; one lot for the LORD, and the other lot for the scape-goat.[3]

9 And Aaron shall [m]bring the goat upon which the LORD's lot fell,[4] and offer [n]him *for* a sin-offering.

10 But the [o]goat on which the lot fell to be the scape-goat shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall [p]take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail.

13 And[q] he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

14 And [r]he shall take of the blood of the bullock, and sprinkle *it* with his finger [5]upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.[6]

15 ¶ Then shall he [s]kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon[7] the mercy-seat, and before the mercy-seat.

16 And he shall [t]make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth[8] among them [u]in the midst of their uncleanness.

17 And there shall be [z]no man[9] in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.[1]

18 And he shall [y]go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar[2] round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [z]hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [a]reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the [b]live goat:

21 And Aaron shall [c]lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man[3] into the wilderness.

22 And the goat shall [d]bear upon him all their iniquities unto a land not inhabited:[4] and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall [e]put off the linen garments[5] which he put on when he went into the holy *place*, and shall leave them there;

24 And he shall [f]wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

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CHAP. XVI.

a ch.10.1. Ex. 25. 22. Nu.7.89.

b ch.10.2. Nu.3.4;26. 61.1 Ch.24.2.

c ch.8.35,7. Ex. 30. 10; 26. 33. He. 9. 6,8, with 10.19-22;4.14-16;5.1,3.

d Ex.3.5;40.35.1 Ki. 8.11,12. ver.13. 2 Co.5. 19-21.

1 The religious ceremonies of the great day of atonement are here minutely described. They were as follows:—1. The offering for himself, consisting of a bullock and a ram. 2. The putting on of robes of white linen, to denote at once humility and purity. 3. The offering for the people — two goats. 4. The burning of incense so that its smoke might cover the mercy-seat. 5. The sprinkling of the blood of the victims before the mercy-seat. 6. The sending of the scape-goat into the desert. —*P.*

e ch.4.3. He. 9. 6-22; 10.19-22. Ep.5.2.

f Isa.28.2; 59.41. ch. 6.10. Ezek.44.17,18. 1 Ti.2.9. Col.3.4. Is.53.2. Phi.2.7. 2 Co.8.9.

g Ex.30.20. He.7.26. 2 Ki.5.32. 2 Co.5.21.

h ch.1.3. iv. Nu. vii. xxviii. xxix. Ro. 8.3. Ps.89.19.

i ch.4.3,13-17. He. 9.7,27-28.

k ch.1.3; 12.6,7; 15. 14, 29. 14.4. Matt.20. 28;26.28.

l Pr.16.33; 18.23. Ro 3.25,8;11.32,33. Ac. 4.27,28. 1 Jn.4.9,10. Jn.10.8,1 Co.15.3,4.

1 Jewish tradition states that the 'lots' were originally of box-wood, but afterwards of gold. On one was inscribed, 'for Jehovah,' on the other, 'for azazel.'—*P.*

2 The Hebrew word translated 'scape-goat' is *azazel*, and has been variously interpreted —1. Some say it means the goat itself, which was so called from the fact of its being *sent away free*; hence the English phrase 'scape-goat.' 2. Some say Azazel is a place to which the goat was sent. And many thus regard it as a proper name. 3. Others say it means an evil spirit. 4. Others, the devil. 5. Others regard it as an abstract noun, and interpret, 'for complete sending away or removal.' The last seems to be the true meaning. The sins of the people being confessed by the priest over the head of the goat, and thus transferred or imputed to it, the goat was then sent away to the unpeopled desert. The rite thus symbolized the complete removal of sin and guilt.—*P.*

m ch.iv.1 Pe.2.24,3 18. Is. 53. 4-10. 2 Co.5. 21.

4 Heb. *went up.*

n ch.4.20,35; 6.30; 9.7. He. 5.1,2,3; 7.26, 27; 9.7,28; 13.11. Ro. 8.3. Ga.1.4. Ep.5.2. 1 Ti.2.6. Tit.2.14. 1 Pe.2.24. 1 Jn.2.2; 4.10.

o 1 Jn. 2.1,2;4.10. Is. 53.11,12. Ro.4.25. 1 Pe. 1.18;2.21-25. He. 1.3; 10.14.

p ch.10.1. Ex.30.34, 36. Ro.8.34. 1.11. He. 5.7;7.25;9.24. Re.8.3,4.

q He.9.24;7.25. 1 Jn. 2.1,2.

r ch.4.6,17. He.9.7; 10.4,10,12,14,19,22. 1 Pe. 1.2. 2 Co.5.19. Ro 3 24-26.

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5 Towards.

6 The thoughtful reader cannot fail to observe how frequently the number seven is mentioned in connection with divine rites, commands, and ordinances. It denotes perfection; and the lesser it symbolizes is the perfect and complete discharge of the duties which God enjoins.—*P.*

s He.9.7,12,13;13.20,6. 19, 20; 10. 19,4. 24. 13. ver.9,11.

7 Towards.

t ver. 18-20; ch.4.26; 8.15;12. 49,50,56. Ex. 29. 36. 1 Jn. 2.1,2;4.10. Mat. 20. 28. Is. 53.4-6, 10-12. Da. 9. 24. 1 Pe. 1.18,19;2.24;3.18.

8 Heb. *dwelleth.*

u Eze.43.38,39.

x Lu. 1.10. Ac.4.12. Is 53.8. 1 Pe.1.24. He. 7.3. Col. 1 20. Da.9. 24.

9 The high-priest was the most eminent type of Christ, and the sacrifices on this the great day of atonement the most striking representation of the sufferings of Christ on earth, and of his intercession in heaven. It is interesting to observe that all other persons, even the priests, were strictly prohibited from entering within the tabernacle while the high-priest officiated, intimating that no other could share the honours of Christ's mediatory office.—*J.*

1 It would appear from the description here given that the high-priest went at least three times within the veil to the holy of holies on the day of atonement 1. With the incense, ver. 12; 2. To sprinkle the blood of the bullock, ver. 14; and 3. With the blood of the goat. According to the Talmud he went in a fourth time to bring out the censer of incense. This is not opposed to the statement of Paul in He. 9. 7, for they were only parts of one great annual festival.—*P.*

y Ex. 30. 10, ch. 4.7, 18. Je. 37. 29. He.9.22; 5.2;7.25. 1 Jn.2.1,2.

2 The golden altar, and probably afterwards he put of the blood upon the horns of the brazen altar.

z He. 13. 10. 1 Pe.2. 5. Re.8.3,4.

a ver. 11-20. Ac. 20. 28. Co.1.20. Ep.1.10; 2.13; 5. 25-27. Ro. 5.10. Mi.5.5.

b Re. 1.18. Jn.11.25. 2 Co.15.45.

c Is.53.6,11,12. 2 Co. 5.21. 1 Pe.2.24.

3 Heb. *a man of opportunity.*

d 1 Pe.2.24. Is.4:. 18; 53.4,5,11,12. Ps.103.12. Je.50.20. Zec.3.9. 2 Co. 5.19,21. Eze. 20.35.

4 Heb. *of separation.*

e Eze.44.19. Phi.2.6-11. Ke.8.3, with He.9. 28.

5 The high-priest *putting off* his garments represents the Saviour 'laying down his life for the sheep.' Jn.10.15.—*C.*

f Ex 29.4;40. 12. 30 He.9.10—22. Da.9.24.

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may not draw nigh to God, but in the *name*, by the *spirit*, and clothed in the *righteousness* of Christ. *C.*]

Ver. 10. [To a few *special points* in this divine ordinance let us direct our attention—matters common to this and other sacrifices require no particular notice. The *lot* was a divine ordinance, Pr. 18. 18, constituting an authorized appeal to the omniscience and providence of God. So it was according to 'the wisdom and constant self-sacrificing love of God,' Ac. 2. 23, that Christ should suffer in the flesh, as the one creature died; and that he should be 'quickened by the Spirit,' 1 Pe. 3. 18, as the other *escaped*. *C.*]

Ver. 17. [The high-priest entered alone—so when Christ was made captive, 'they all forsook him and fled;' and when prophetically seen 'coming from Edom, with dyed garments from Bozrah,' Is. 63. 1, 3, he had 'trodden the wine-press *alone*, and of the people there was none with him;'—*alone* he ascended



WATER CARRIERS—CHARACTERISTIC OF EGYPT FROM THE TIME OF MOSES TO THE PRESENT. [LEVITICUS, xvi.]—Change is a characteristic of modern civilization. But in the civilization of Egypt, customs and habits have continued to the present time very much as they were in the days of Moses. The scene we give above of the water carriers of Egypt is one common to the country in all ages of its history. The water carrier is called the sakka. He plies his trade in the streets of Cairo. He carries a goat-skin upon his shoulder, and goes from house to house, and makes the bare means of subsistence by supplying the people with water. During eight months of the year he brings the water all the way from the Nile, but during the remaining four months, while the river is rising, he obtains his supply from the canals which intersect Cairo. These sakkas sell water also to people on the streets. The thirsty passer-by receives his draught in a brazen chalice, and for this he often bestows a small copper coin on the dispenser.

25 And the [g]fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat shall [h]wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And[i] the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them [k]shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute [l]for ever unto you: *that* in [m]the seventh month, on the tenth *day* of the month, ye shall [n]afflict your souls,[6] and do [o]no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on [p]that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It[q] *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And [r]the priest whom he shall anoint, and whom he shall consecrate[7] to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments.

33 And he shall make an atonement for the holy[s] sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.[8]

34 And this shall be an [t]everlasting statute unto you, to make an atonement for the children of Israel for all their sins [u]once a year. And he did as the LORD commanded Moses.

A.M. 2514. B.C. 1490. | A.M. 2514. B.C. 1490.

[g] Ex. 29. 13. ch. 4. 8. 9. 26, 31, 35. Is. 53. 10. Ps. 20. 3. 141. 4. Thess. 5. Gal. 1. 20. Heb. 5. 1. 9. 25.

[h] ch. 15. 5, 8. 22. 6. ver. 10. Num. 19. 8. Heb. 7. 26. 10. 22. 1. 4.

[i] ch. 4. 12, 21. 6. 30. Heb. 13. 11. 12. Zec. 13. 7. Ps. 22. 12. 91. Mat. xxvii. 32. 66.

[k] ver. 26.

[l] Ge. 17. 7, 8. Ex. 12. 6. ver. 34.

[m] ch. 23. 27. Ex. 30. 10. Num. 29. 7. 2 Ki. 8. 2. Ac. 27. 9.

[n] ver. 31. 2 Co. 7. 10. 11. 1 Co. 11. 31. Ezra. 8. 21. Ps. 35. 13. 69. 10. Is. 58. 3. 5. 10. Jer. 36. 6. Da. 9. 3. Ac. 6. 6.

[6] That is, with fasting. It is reckoned from the evening of the 9th to the evening of the 10th.—*P.*

[o] ver. 31. He. 4. 10. Jn. 9. 29.

[p] ch. 23. 27—32. He. 4. 14. 5. 1. 2. Da. 9. 24. Tit. 2. 14. 1 Pe. 1. 18, 19.

[q] See ver. 29.

[r] Ex. 29. 6. ch. 7. 37. 8. 33. 21. 10. Heb. 7. 26. Ac. 8. 3. 4.

[s] Heb. *fill his hand.*

[t] ver. 16, 19, 20. Ac. 20. 28. Mat. 26. 28. Re. 1. 5. 16. 33. 4—22.

[8] Verses 27 and 33 contain a brief summary of the whole work done by the priest on the day of atonement. The several rites may be thus stated at their order:—The priest and his family are first washed and prepared for duty; then an atonement is made for the whole sanctuary; then for the brazen altar; and finally atonement is made for the whole people.—*P.*

[u] Ex. 30. 10. He. 7. 28. 10. 1. 4. 11. 12, 19, 22. 1 Jo. 1. 7. 9. Da. 9. 24.

CHAP. XVII.

[a] ch. 1. 1. Ex. 25. 22. Nu. 7. 89.

[b] Ex. 3. 12. Jn. 1. Mat. 3. Ac. 26. 23. Ac. 3. 26. He. 3. 1. 8. 1. Co. 4. 2.

[c] ver. 8. 22. 3. 15.

[d] ver. 4, 5, 8. De. 12. 5. 15—21.

[e] ch. 1. 3. 11. 3. 2, 8. 13. 4. 4. 14—16. 6. 25. 8. 3. 10. 12. 12. 14. 22. 24. 27. Ex. 29. 42. Jos. 22. 19. 20. 1 Ch. 16. 39. 21. 29. 2 Ch. 1. 3. 29. 7.

[f] Is. 66. 3. He. 2. 3. 10. 29.

[g] Ge. 37. 31. Ex. 22. 1. 2. 31. 14. Lev. 20. 2. 3. 27. 29. 24. 16. Nu. 35. 30. 31. 33. Ps. 106. 38. ver. 4. 9. 14. ver. 9. 10. 14. Shall be excommunicated.

[h] ch. 1. 5. 8. 3. 4. & c. De. 12. 5, 6. Mat. 22. 23. 26. 18.

[i] Ex. 20. 26. 30. ch. 1. 5. 11. 3. 2, 8. 13. Mat. 2. 3. 29.

[k] Ex. 29. 18. ch. 4. 31. 26. 31. 2. 13. 16. Nu. 18. 17.

[l] De. 32. 17. Ps. 106. 37. 1 Co. 10. 20. 2 Ch. 11. 15. Re. 9. 20. *ut sup.* Idols, in which devils are represented and transacted.

[1] Hebrew, 'goats.' Reference is made doubtless to the worship of the Egyptian *Pan*, who was represented in the form of a goat, and was supposed to preside especially over the whole operations of a shepherd and shepherd life. I believe the injunctions given here refer exclusively to sacrificial offerings, and not to the slaying of animals for food.—*P.*

[m] Ex. 34. 15. Ju. 2. 17. 8. 27. 1 Co. 10. 7. 20. Ex. 23. 8. Je. 2. 13. 3.

[n] ver. 10, 12, 13.

[o] ch. 1. iii. iv.—vi.

[p] See ver. 3—6.

CHAPTER XVII.

1 *The blood of all slain beasts must be offered to the Lord at the door of the tabernacle, and no sacrifices made to devils.* 10 *All eating of blood is forbidden,* 13 *and all that dieth alone, or is torn.*

AND the [a]LORD spake unto Moses, saying,

2 Speak[b] unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of [c]the house of Israel that [d]killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not [e]unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, [f]blood shall be imputed unto that man; he hath shed blood; and that man shall [g]be cut off from among his people:

5 To the end that the children of Israel may [h]bring their sacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall [i]sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [k]burn the fat for a sweet savour unto the LORD.

7 And they shall no more [l]offer their sacrifices unto devils,[1] after whom they have gone a [m]whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, [n]Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a [o]burnt-offering or sacrifice,

9 And bringeth it not unto [p]the door of the tabernacle of the congregation, to offer it unto

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into heaven, Ac. 1. 9, 10, and *alone* he sitteth at the right hand of God, Ac. 1. 32, 33. *C.*]

Ver. 29. [Why is the day of *atonement* a day of *affliction?* Because it was the stated anniversary for confessing 'all iniquities and transgressions,' ver. 21, in the presence of God: and confession implies repentance, else it is lip-service and mockery; and repentance implies *grief* for and *hatred of our sins*, even when 'turning from them to God, with full purpose of and endeavour after new obedience;' the Saviour 'bearing our griefs, and carrying our sorrows,' Is. 53. 4, is no doubt a sight of 'great joy,' Lu. 2. 10, to believers; but the remembrance that he 'was wounded for *our* transgressions, and bruised for *our* iniquities,' Is. 53. 5, that 'in all *our afflictions* he was afflicted,' Is. 63. 9; nay, that by the sins of professed believers he is even now 'crucified afresh,' He. 6. 6, 'and put to an open shame'—these are the things that convert the day of atonement into a day of affliction, and commingle tears of sorrow with songs of joy. *C.*]

REFLECTIONS.—In these ceremonial observances I am still directed to Jesus, as appointed by God, and fully qualified to make atonement for all the sins of a lost world. I behold him, in his debasement, stripped of his glorious robes of light and majesty, clothed with a mean but pure manhood; and at once standing as the laborious High-priest, and as the God-honouring and sin-pardoning sacrifice. He needed not to offer for himself; but the Lord lays upon him the iniquities of us all. As our sacrifice he atones for them, and as our scape-goat he carries them all into the land of forgetfulness; dying for our offences, but raised again, and ascending to glory, for our justification. Behold him entering into the celestial oracle in the virtue of his sacrifice! There he appears in the presence of God for us, pleading his own merits, and offering up the incense of continual intercession for us, putting off his robes of debasement, laying aside every vestige of the likeness of *sinful* flesh, and clothed and crowned with glory and honour. The sprinkling of his blood sanctifies the church, and all the ordinances of it; and renders our sacrifices and incense of grateful obedience, of fervent prayer and praise, acceptable to his Father. He returns also in the Spirit from within the veil to bless all nations in the gospel; and at last will return personally in the clouds, without sin, unto our eternal salvation. But while, in the purification of these agents after their sacred work, I perceive the imperfections of the most noted ceremonies for purging the conscience, let me diligently observe what pollution I contract in my most religious, my most solemn services, and let me live by faith, looking to Jesus whom I have pierced, and mourning bitterly over my transgressions as the cause of his sufferings! Nor let me ever forget what infinite glories must dwell in Christ, who answers, nay, infinitely more than answers, to all these sacrifices, these oblations, these priests, these means of purification, of which I have hitherto read!

CHAPTER XVII. [Ver. 4. This law has been the source of much perplexity to two of the most learned commentators, Michaelis and Boothroyd. Michaelis considers it as requiring that every animal killed for common food must *first* be brought to the door of the tabernacle, and have the blood sprinkled, and the fat consumed as a peace-offering; and this he considers as a *temporary law*, intended for the wilderness, and afterwards *repealed*, De. 12. 13, on the entrance to Canaan. Boothroyd proposes to reconcile the passages by supplying a clause found in the Samaritan and Septuagint versions, and which provides, not that animals for common food should be first offered as *peace-offerings*, but that no *peace-offering* should be killed anywhere but at the door of the tabernacle. Now an *addition* to or *explanation* of a divine law, it is easy to comprehend; but a *direct repeal* is a reflection on the legislator not to be admitted. The opinion of Michaelis is therefore to be rejected. Neither is it desirable to derive our expositions with Boothroyd from foreign sources. Let us therefore examine whether such resort be necessary. From ver. 5 we learn that the *end* of the law was, 'that the children of Israel might bring their *sacrifices* which they offered in the *open field* to the door of the tabernacle.' Now, as the *preamble* of an act of parliament explains, and confines the enactment to its proper object; so this exposition of the design of the law, though following after in place, is yet the virtual *preamble* not to a temporary provision, but to a 'statute for ever, throughout their generations.' The ordinance in Deuteronomy is therefore no *repeal*, but a mere *declaratory enactment* to remove any doubts that might arise as to the intention and limits of the former law. *C.*]



HALLWAY IN THE MUSEUM—CONTAINING ANTIQUITIES OLDER THAN THE TIME OF MOSES. [LEVITICUS, xvii.]—Most of the antiquities now contained in the Gizeh Museum are such as antedate the time of Moses, or else are of such things as were contemporary with him. They nearly all belong to the Ancient or the Middle Empire, and there is no better way to get a proper conception of the magnificence and grandeur of the civilization in the midst of which Moses grew up than to take a walk through the many hallways and rooms of this the most interesting museum in some respects on earth. Sometimes we look into the very faces of the statues representing the men with whom Moses lived. A study of Moses through this civilization heightens our admiration for the man who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." No man of whom we have any record in history ever sacrificed more of worldly prospects and opportunity than this the greatest leader of Israel.

the LORD, even that man may be [g]cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that [h]eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and I have given it to you [i]upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, [k]No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.[2]

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, [l]which hunteth and catcheth any beast or fowl that may be eaten; he shall even[u] pour out the blood thereof, and cover it with dust.

14 For[v] *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof;[3] whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth that which died[4] *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both [x]wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But [y]if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity.

CHAPTER XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the [a]LORD your God.

3 After[b] the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall [c]do my judgments, and keep mine ordinances, to walk therein; I am the LORD your God.

5 Ye shall therefore keep my statutes and my judgments; [d]which if a man do, he shall live in them:[1] I *am* the LORD.

6 ¶ None[e] of you shall approach to any that is near of kin[2] to him, to uncover *their* nakedness: I *am* the LORD.

7 The [f]nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The[g] nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The[h] nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad,[3] *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

12 Thou[i] shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou[k] shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou[l] shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou[m] shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou[n] shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take [o]a wife to her sister,[4] to vex *her*, to uncover her nakedness, besides the other in her life-*time*.

A.M. 2514. B.C. 1490.

[g] See ver.4,20,29.

[h] ver.10,14; ch. 7:26,27; 17:10. De. 12:16,23; 15:23. 1 Sa. 14:32,34. Ge. 9:4. Ac. 15:29. Ezek. 44:7. Heb. 10:29.

[i] ch. 1:5,11; 3:2,8,13; 4:7,18; 5:9; 8:15. Ex. 24:6,8. Heb. 9:22. 1 Jn. 1:7. Re. 1:5. Col. 1:20.

[k] See ver.10.

2 It was customary in some ancient heathen nations to eat the blood of the animals offered in sacrifice to their idols. The practice is alluded to in Ezek. 33:25. The prohibition of such idolatrous rites may have been in part aimed at here; but the grand reason why blood was not to be eaten is plainly stated; and Delitzsch has shown that the reason is sound and philosophic: 'For the life of the flesh is in the blood.' 'This phenomenon,' he says, 'rests on the ground, that all the activity of the body, especially that of the nervous and muscular systems, is dependent upon the circulation of the blood; for if the flow of blood is stopped from any part of the body, all its activity ceases immediately; a sensitive part loses all sensation in a very few minutes, and muscular action is entirely suspended. The blood is really the basis of the physical life; and so far the soul, as the vital principle of the body, is pre-eminently in the blood.'—*P.*

[l] Heb. *that hunteth any hunting.*

[u] ch. 7:26. De. 12:27; 15:23. 1 Sa. 14:32, 34. See ver.10.

[v] ver.11. Ge. 9:4. De. 12:23. Mat. 26:28. Re. 5:9. 1 Pe. 1:2, 19.

3 And thus life was made a ransom for men.

4 Heb. *a carcass.* Ex. 22:31. Eze. 44:31; 4:14. De. 14:21. 1 Sa. 14:32, 34. See ch. 11:40; 22:8.

[x] ch. 11:25, 40; 15:5. Nu. 19:8, 19, 21.

[y] ch. 5:1; 19:8; 20:17. Jn. 13:8. Ac. 4:12. Re. 20:26-29; 22:3.

CHAP. XVIII.

[a] Ge. 17:7. Ex. 20:2. Ps. 33:12. Je. 31:33; 32:22.

[b] Eze. 20:7, 8; 23:8. Ex. 23:24. ch. 20:23; ver. 24, 30. De. 12:29, 30; 18:9-14. Ep. 5:7-11. 1 Pe. 4:2, 3. Ro. 12:2.

[c] ver. 5, 26; 20:22; 19:37. De. 4:2; 5:32, 33; 11:32; 12:32. Lu. 1:6.

A.M. 2514. B.C. 1490.

[a] Eze. 20:11, 13. Ro. 10:5. Ga. 3:12. Lu. 10:28. Mat. 19:17.

1 There are only two ways in which this declaration can be understood consistently with the general truths and doctrines of divine revelation: either that these 'statutes and judgments' included ordinances that were typical of the way of salvation through the sacrifice of Christ, through which alone life is obtained by the sinner, or by declaring the absolute perfection required by the law of God, to lead men to Christ, the end of the law for righteousness. See Ro. 10:5; Ga. 3:12.—*I.*

[e] ver. 7-17; ch. 20:2-23. 1 Co. 5:1. De. 22:30. Am. 2:7.

2 Heb. *remainder of his flesh.*

[f] ver. 14, 16; ch. 20:11.

[g] ch. 20:11. De. 22:30; 27:20. 2 Sa. 16:21, 22. Am. 2:7. Ge. 35:22. 1 Co. 5:1. Eze. 22:10.

[h] ch. 20:17. De. 27:22. 2 Sa. 13:11-14. Eze. 22:11.

3 That is, born at home—a full sister; or born abroad—a half sister.—*P.*

[i] ch. 20:19. Ex. 6:20.

[k] ch. 20:20.

[l] ch. 20:12. De. 27:23. Ge. 38:18. Eze. 22:11.

[m] ch. 20:21. Mat. 14:4, except as De. 25:5.

[n] ch. 20:14. De. 27:23. Am. 2:7.

[o] Or, one *wife to another.* Ge. 4:19, 23; 30:15. 1 Sa. 1:6.

4 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaidens whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies and bickerings would be more unseemly and distressing.—*Scott.*

Ver. 7. [*Devils*, literally *hairy ones.* The Egyptians worshipped an imaginary deity called *Pan*—which means *everything;* because, in their mythology, he was considered the *principle of all things:* he was represented under the figure of a goat, his lower extremities covered with *hair;* hence the description in the text. *Pan* and his lascivious crew of *satyrs and fauns* (pictured as covered with *hair*) were the *woodland deities* of a degrading idolatry—and, to preserve Israel from its contagion, sacrifices in the *open field* were forbidden; and where circumstances permitted, were strictly confined to the door of the tabernacle. The phrase of abhorrence with which this worship is described, is not merely figurative but *literal.* In every system of idolatry down to this day, *prostitution* constitutes a part of the impure and satanic worship. *C.*]

REFLECTIONS.—How high is the wisdom of God, by which he can enact what laws of worship, and means of access to him as are best! But to worship him according to our own inventions, to neglect the way of his appointing, so far from being acceptable before God, is both dangerous to ourselves, and considered by him as nearly connected with the idolatrous worship of devils. It is necessary, therefore, on every worshipping occasion, to cleave close to Jesus, as our altar and high-priest, and to the communion of his saints; and, for the preventing of false worship, for the honour of divinely-instituted ordinances, and for the uniting of the church, to adhere strictly to God's appointment, even in things circumstantial; and to prefer public ordinances to private. In this blood of animals, so noted because made an atonement for men, I behold the blood of the new covenant enjoined to me—the blood of Jesus Christ shed for me. Let me, therefore, impressed with the repeated commandments of Heaven, maintain the deepest reverence for it, and everything connected with it, and detest everything murderous or cruel! And let nothing deathful, dead, or dying, nothing that can be torn in pieces, or torn from me, but the ever-living Jesus, and JEHOVAH in him, be the provision of my soul and portion of my heart! If I am defiled by such things, either I must wash in Jesus' fountain opened, or perish in my sin.

CHAPTER XVIII. [Ver. 28. The *expulsion* of the nations of Canaan, by the alleged command of God, has often afforded a topic of cavil and objection to infidels. The simplest reply to such frivolous charges, is simply this—that for *child-murder* (see Ps. 106. 37, 38), forbidden in verse 21, the law of every civilized country, till this hour, inflicts a heavier penalty than voluntary *expatriation* (a penalty that was always within the choice of the Canaanites), even the penalty of *death.* And if an infidel were invested with the

19 ¶ Also[o] thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, [q]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou [r]shalt not let any of thy seed pass through *the fire* [s]to Molech, neither shalt thou [t]profane the name of thy God: I *am* the LORD.

22 Thou[u] shalt not lie with mankind as with womankind: it *is* abomination.

23 Neither[x] shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* confusion.[5]

24 Defile[y] not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you.

25 And the [z]land is defiled: therefore I do visit[a] the iniquity thereof upon it, and the land itself [b]vomiteth out her inhabitants.[6]

26 Ye shall [c]therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you;

27 (For all these abominations [d]have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be [e]cut off from among their people.

30 Therefore shall ye keep mine [f]ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I [g]*am* the LORD your God.

A.M. 2514. B.C. 1490.

[o] ch. 15. 19, 24; 20. 18. Eze. 22. 10; 18. 6.

[q] ch. 18. 20; 20. 10. Ex. 20. 14. De. 22. 22. He. 13. 4. Je. 5. 7, 8. Nu. 25. 1, 2 Sa. 12. 9, 10.

[r] ch. 20. 2. De. 18. 10. 2 Ki. 23. 10. Je. 32. 35; 7. 31; 19. 5. Ps. 106. 37, 38. Eze. 23. 37, 39.

[s] Am. 5. 26. Ac. 7. 43. Je. 8. 2. 2 Ki. 17. 33.

[t] Ex. 20. 7. ch. 22. 32. Ro. 2. 24; 1. 23.

[u] ch. 20. 13. Ge. 19. 5. 1 Ki. 14. 24. Ro. 1. 27. 1 Co. 6. 9. To. 1 Ti. 1. 10. Jude 7.

[x] ch. 20. 15, 16. De. 27. 21. Ex. 22. 19.

[5] Or, *a horrible crime.*

[y] See ver. 3, 30; ch. 20. 23, 23. Je. 44. 4. Ro. 12. 2. Ep. 5. 7, 11.

[z] Is. 24. 5. No. 8. 17. Re. 19. 2. Ver. 27.

[a] Is. 26. 21. 21. Je. 5. 9, 29.

[b] ch. 20. 22. Is. 24. 6. Je. 9. 19. Eze. 36. 13. 1 Cor. 15. 28.

[6] The prosopopœia, or personification, is often applied to a country, by which it is represented as endowed with intelligence and seeing, to hear, lament, and be pollited, and to rest. Similar language is used in India, when multitudes rise from disease, famine, or the sword, 'Alas! the country has vomited its thousands.'—*Davidson.*... This is a very bold personification, strongly descriptive of the loathsome wickedness of the Canaanites.—*I.*

[c] ver. 4, 5; ch. 20. 22. De. 4. 1, 40; 6. 1, 2; 7. 11; 11. 32; 12. 32; 28. 32, 33.

[d] By such abominations the Canaanites filled up the measure of their iniquity, and thereby themselves for destruction, Ge. 15. 16. Re. 2. 21, 22.

[e] Ge. 17. 14. See ch. 17. 4, 9, 14; 20. 6; 7. 25, 27.

[f] ver. 3, 4. Nu. 3. 7. ch. 20. 23.

[g] And therefore ye ought to be holy as my peculiar people, 1 Pe. 1. 15, 16; 2. 5, 9.

A.M. 2514. B.C. 1490.

CHAP. XIX.

[a] ch. 11. 44, 45; 20. 7, 26. 1 Pe. 1. 15, 16. Mat. 5. 48. 2 Co. 7. 1.

1 The word rendered *holy* signifies originally 'to separate or set apart.' Holiness is a separation from sin, and a setting apart to the service of God. The cure of it is the work, the motive the goodness of God. The means are the blood of atonement, through the instrumentality of the word of God, and the sanctification of the Holy Spirit. See 1 Pe. 1. 13–25—*I.*

[b] Ex. 20. 12. Pr. 1. 8. ver. 32. Ep. 6. 1.

[c] Ex. 20. 8; 31. 13, 15. ch. 23. 3. Is. 56. 1, 3, 6, 7, 4, 6.

[d] Ex. 20. 3, 4, 23; 34. 8, 17; 34. 17. De. 27. 15. Hab. 2. 18. 1 Jn. 5. 21.

[e] ch. 3. 17. 16.

[f] ch. 7. 16–18. 2 Co. 6. 2. Ro. 6. 3, 4. 1 Co. 10. 16. Co. 2. 17, 20. 1; 66. 3.

[g] Ge. 17. 14. ch. 7. 25, 27; 20. 9, 10, 14.

[h] ch. 23. 22. De. 24. 19–22. Ru. 2. 2, 7, 8, 15, 16.

[i] De. 24. 19–22.

[k] Ex. 23. 11, 25. ch. 23. 22. Ps. 112. 9. Pr. 22. 9; 19. 17; 28. 27; 31. 20. 1 Ti. 6. 17, 31; 29. 5. 24. De. 15. 18; 20. 11–14. Mat. 5. 48.

2 This was to all intents and purposes a poor-law. It was also a good and wise one among a primitive people, and in an agricultural country. It gave the poor healthful and profitable work, and it made their support depend on their work, while it relieved the regular agriculturist from labour that would barely repay their toil—*I.*

[l] ch. 6. 2. Ex. 20. 15, 17; 22. 1, 7, 10. Ac. 5. 3. Ep. 4. 25, 28. 2 Co. 8. 16, 17.

[m] Ex. 20. 7. De. 5. 11. Je. 4. 2. Zec. 5. 4. Mat. 5. 34. Ja. 5. 12.

[n] Lu. 3. 14. 1 Th. 4. 6. Eze. 22. 29. Je. 22. 3, 13.

[o] Ja. 5. 4. De. 24. 14, 15. Je. 22. 13. Mal. 3. 5. Job 31. 39.

[p] De. 27. 18. Ro. 12. 14; 14. 13. 1 Co. 8. 9–13. Ro. 2. 14.

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a]Ye shall be holy:[1] for I the LORD your God *am* holy.

3 ¶ Ye shall [b]fear every man his mother and his father, and [c]keep my sabbaths: I *am* the LORD your God.

4 Turn[d] ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye [e]offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It [f]shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be [g]cut off from among his people.

9 ¶ And [h]when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not [i]glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; [k]thou shalt leave them for the poor and stranger: I *am* the LORD your God.[2]

11 ¶ Ye [l]shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not [m]swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ Thou[n] shalt not defraud thy neighbour, neither rob *him:* [o]the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou [p]shalt not curse the deaf, nor

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power, not merely of ruling men, but what he so often attempts—of becoming *the god of God*, what penalty would *he* inflict? would he let the *child-murderer* go free? there are those indeed who would, 'their foolish heart being so far hardened' that they deny all *accountability* either to God or man—but with the exception of these, 'who, not liking to retain God in their knowledge, are given up to strong delusions,' even infidels will generally acknowledge, that for the crime of *child-murder* expatriation were a punishment far too gentle; and that they were, as God adjudged them, indeed *worthy of death*. The corruption of morals indicated by the entire chapter, and the shocking crimes that consummate the national guilt, are indeed sufficient to 'vindicate the ways of God' in the destruction of the Canaanites, and to afford a warning to all nations, that though judgment tarry it never sleeps. *C.*]

REFLECTIONS.—What a place of transgression is our world! Sinful and dangerous is conformity to the men of it; and yet it is little avoided, nay, often much studied by many professors of the true religion! With infinite wisdom has God framed his rules of marriage for avoiding uncleanness, and for spreading of love and friendship among mankind: and yet sinners debase themselves, and violate the dictates of nature, in order to fulfil their filthy and furious lusts, arising from the abominable source of a desperately wicked heart. What need to distrust ourselves, and abstain from every, even the smallest, appearance of evil; for filthy lusts and absurd idolatries ripen, not only individuals, but nations, for ruin; and to observe the judgments inflicted on others would tend to deter us from their sins. As God seldom leaves men to the rage of their lusts, till they forsake him and his institutions, let me, conscious of my own inward readiness to commit the worst of crimes, and in the firm faith of God's infinite excellency, high dignity, and authority over me, of his new-covenant grant of himself, and delightful relation to me, as the Lord my God, cleave closely to his commandments, as an effectual preservative from them. And while I live truly on Jesus' perfect fulfilment of the law, in gratitude for his goodness, let me always abound in the work of the Lord.

CHAPTER XIX. [Ver. 2. There is a most important lesson conveyed in the divine directions—'Speak unto all the congregation: Ye shall be holy.' Religion is not intended as a mere guide for sober age, while licensing of thoughtless youth to 'walk in the light of their own eyes:' it is not intended as a mere check upon the appetites of the poor, while permitting the rich every indulgence of desire: it is not intended as a mere canon for ecclesiastics, which others are authorized to neglect or violate;—it speaks alike to *all* who desire to be called 'children of God,' and who hope to be 'joint heirs with Christ;' and it demands of *all*—'Be ye holy, for I the Lord your God am holy.' *C.*]

Ver. 7. [The *passover* must be eaten on the *night* of the day in which it was killed—it must be 'eaten in haste,' and if any remained till the *morning*, it must be burned with fire. Thus everything connected with it indicated the *urgency* of the Egyptians for their removal, and the people's anxiety for liberty. But the *peace-offering*, indicating a state of rest, may remain and be eaten on the *second day;* and not until the *third* is its use forbidden. It would then, in a warm climate, have become corrupted; would have ceased to be an emblem of him whose flesh must not 'see corruption;' and therefore is burned (*ascends*) on the third day, a type of him who on that day arose from the dead. *C.*]

Ver. 10. [The second specific provision (verses 9, 10) of the Mosaic poor-laws (the first being Ex. 23. 11), and admirably calculated to unite charity with industry, an essential principle in every measure of relief. *C.*]

Ver. 13. [Compare this *punctuality* of immediate payment to the humble operative, with the preference the *worldly code* gives to what are called *debts of honour*, and let the law of God be judged by the boundless superiority of its moral ordinances. *C.*]

Ver. 14. [*Fear thy God*, who, for reasons known to himself, has inflicted these privations; and who knows

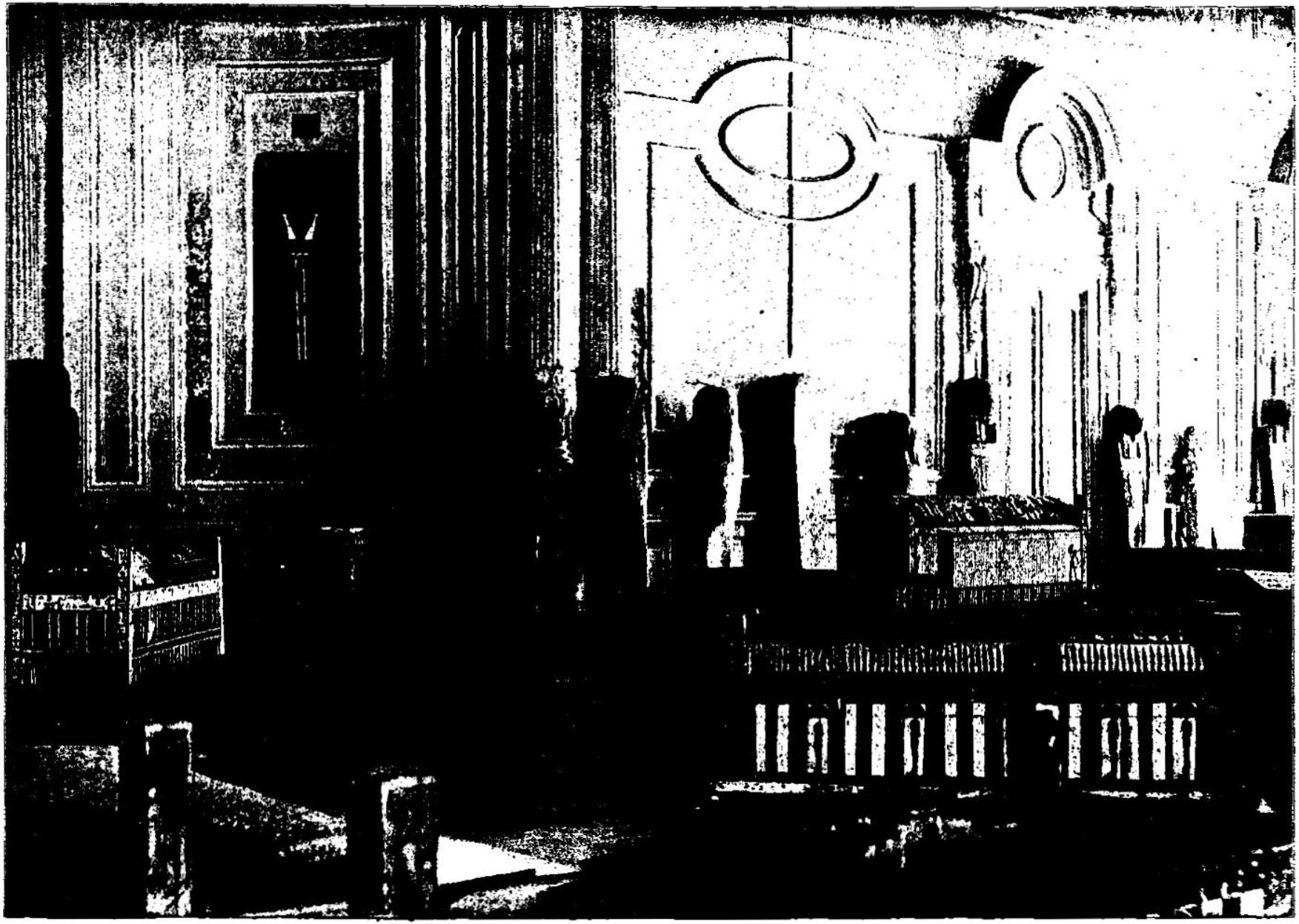

HALL OF SARCOPHAGI, GIZEH MUSEUM—IN WHICH WERE PLACED THE BODIES OF THE REIGNING CLASSES OF EGYPT. [Leviticus, xix.]—Sarcophagi are the stone coffins in which the rich and distinguished people of Egypt were buried. It was only the rich people who were able to defray the expense of embalming, tomb-building, and the like in vogue among the highest class of the Egyptians. To mummify a body alone cost about $1,250. Some of the sarcophagi must have cost thousands of dollars. But it was because the Egyptians devoted such pains to the preservation of their dead and to the building of tombs that we have to-day such an accurate knowledge of their history, and that we are able to reconstruct the very times in which Moses lived and to get a correct conception of the civilization in all its details in the midst of which he grew up. And as we study Moses in connection with Egyptian history, more and more will our admiration for him be increased, and the more will we be inclined to the conviction that he was led by the spirit of God.

put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye [g]shall do no unrighteousness in judgment: thou [h]shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou[i] shalt not go up and down *as* a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.[3]

17 ¶ Thou[k] shalt not hate thy brother in thine heart: [l]thou shalt in any wise rebuke[4] thy neighbour, and not suffer sin upon him.[5]

18 ¶ Thou [m]shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 ¶ Ye shall keep my statutes. [n]Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee.[6]

20 ¶ And whosoever [o]lieth carnally with a woman that *is* a bond-maid, betrothed[7] to an husband, and not at all redeemed, nor freedom given her, she[8] shall be scourged; they [p]shall not be put to death, because she was not free.

21 And he shall bring his [q]trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And[b] the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: [c]three years shall it be as uncircumcised unto you; it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be [d]holy, to praise the LORD *withal*.

25 And in the fifth year [e]shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye [f]shall not eat *any thing* with the blood; neither shall ye [g]use enchantment, nor observe times.

27 ¶ Ye[h] shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not [i]make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do[k] not prostitute[9] thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall [l]keep my sabbaths, and [m]reverence my sanctuary:[1] I *am* the LORD.

31 ¶ Regard[n] not them that have familiar spirits, neither seek after wizards,[2] to be defiled by them:[3] I *am* the LORD your God.

32 ¶ Thou shalt [o]rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And [p]if a stranger sojourn with thee in your land, ye shall not vex[4] him.

34 *But* the stranger that dwelleth with you shall be unto you [q]as one born among you, and thou shalt love him as thyself; for ye [r]were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye[s] shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just weights,[5] a just ephah, and a just hin, shall ye have: [t]I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore [u]shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER XX.

2 Of him that giveth of his seed to Molech. 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the LORD spake unto Moses, saying,
2 ¶ Again, thou shalt say to the children

A.M. 2514. B.C. 1490.

g ver. 36. 16. De. 1. 17. 16. 19; 25. 16; 27. 25. Ps. 82. 2. Ez. 22. 3. 2 Ch. 19. 6, 7. 2. Pr. 24. 23. Ja. 2. 9.

h Ex. 20. 16; 23. 1. Pr. 12. 13; 29. 13. Je. 6. 28; 9. Ez. 22. 9. 2 Ti. 3. 3. 1 Ti. 3. 11. Ps. 15. 3; 140. 11.

[3] Thou shalt not stand by the blood of thy fellow,' that is, thou shalt not remain inactive when his life is endangered.—*Newman.*

i 1 Jn. 2. 11; 3. 15. Mat. 22. 39.

k Mat. 18. 15–17. Ga. 6. 1. 1 Ti. 5. 20. Ep. 5. 11. Lu. 17. 3.

[4] *Rebuke*, whether 'be hear or forbear,' Eze. 2. 5, whether your rebuke be received as 'an excellent oil,' Ps. 141. 5, or as an insult and an injury, and though he *suffer* his sin through self-flattery to remain undisturbed, *suffer* thou it not.—*C.*

[5] Or, *that thou bear not sin for him.* Ro. 1. 32. 1 Co. 5. 2. Ep. 5. 11. 1 Ti. 5. 22. 2 Jo. 10, 11.

l Ro. 12. 19; 13. 9. Pr. 20. 22. 2 Sa. 3. 27. Mat. 5. 43, 44. 19. Ga. 5. 14. Ja. 2. 8. ver. 34.

m De. 22. 9–11; 32. 35. 2 Co. 6. 14–17. Ge. 3. 9–11. Mat. 9. 26, 27.

[6] The prohibitions in this verse seem principally directed against certain idolatrous practices connected with such intermixtures, as well as to prevent any attempts to alter the constitution of divine Providence, and to promote 'simplicity and godly sincerity.'—*I.*

n ch. 18. 22. Ge. 4. 1; 38. 18.

[7] Or, *abused by any.* Heb. *reproached by* or *for man.*

[8] Or, *they.* Heb. *there shall be a scourging.*—[It is manifest from the succeeding clause that punishment was to be inflicted on both parties. The command in the Hebrew is impersonal—'There shall be punishment;' and this of itself shows that both were to suffer.—*P.*

o De. 23. 24. Ex. 21. 20, 21.

p ch. 7. vi. Is. 53. 10, 12. 2 Co. 5. 21.

q See ch. 4. 35.

r Ex. 4. 25, with 22. 29, 30; 23. 30, 35. 37. ch. 22. 27, 8. 33; 12. 2.

[d] Heb. *holiness of praises to the LORD.* Nu. 18. 12, 13. De. 18. 4; 14. 28. It was all to be given to the priests and poor.

e ch. 26. 3, 4. Pr. 3. 9, 10; 9. 11. Ec. 11. 1, 2.

A.M. 2514. B.C. 1490.

f Ge. 9. 4. ch. 3. 17; 7. 26; 17. 10, 14. De. 12. 23. 1 Sa. 14. 33, 34.

g De. 18. 10, 11. Ex. 22. 18. ch. 20. 27. ver. 31. 2 Ki. 17. 17; 21. 6. 1 Sa. 15. 23.

h ch. 21. 5. Is. 15. 2. Je. 10. 3; 16. 6; 48. 37. Eze. 7. 18; 27. 31. Am. 8. 10. Ro. 12. 2.

i De. 14. 1, 2. Je. 16. 6; 48. 37; 41. 5. 1 Ki. 18. 28. 1 Sa. 4. 13. Ko. 12. 2.

k 2 Co. 6. 9, 10, 15; 3. 16, 17. ch. 21. 7. De. 23. 17. Hos. 4. 11, 13, 14. Heb. 13. 4. Col. 3. 5.

[9] Heb. *profane.*

l ver. 3; ch. 26. 2.

m Ge. 28. 16, 17. Ec. 5. 1. Ju. 2. 15, 16. Ps. 89. 7.

[1] The law of the *sabbath* is thus often repeated, because temptation to violate it is of frequent recurrence.—*C.*

n ver. 26; ch. 20. 6, 27. De. 18. 11. 1 Sa. 28. 3, 7. Ac. 16. 16, 19. Ch. 33. 6. Is. 8. 19.

[2] The sin of witchcraft was forbidden, and the witch commanded to be put to death, Ex. 22. 18. Whether there were persons who actually had, or only pretended to have, intercourse and compact with evil spirits, to the hurt of others, it was a great crime, no less than idolatry, and a sin against the wisdom and providence of God.—*I.*

[3] Pretended *fortune-tellers*, and discoverers of things *lost or stolen*, are still to be found even in Christian countries. These pretensions being practical *lies*, are of the devil, for he is a 'liar, and the father of it,' Jn. 8. 44. He puts it into their heart to *lie* as into Judas' to *betray*; and he finally enters into the one as surely as into the other, Jn. 13. 2, 27.—*C.*

o 1 Ki. 2. 19. Pr. 20. 29; 31. 28. De. 28. 50. La. 5. 12.

p See Ex. 22. 21; 23. 8, 9, 12; 12. 48, 49. ch. 25. 35. De. 10. 19; 1. 16; 24. 14. Mat. 22. 39.

[4] Or, *oppress*

q Ex. 12. 19, 49. ch. 24. 16, 22. Nu. 9. 14; 15. 15, 16, 29; 19. 10; 35. 15. De. 31. 12, 29. 12.

r Ge. 15. 13. Ex. 23. 9; 22. 21.

s ver. 15. Ex. 23. 15. De. 25. 13–15. Eze. 45. 7, 10, 11. Am. 8. 5, 6. Mat. 7. 2. Pr. 11. 1; 16. 11; 20. 10.

[5] Heb. *stones.*

t Ex. 20. 2; 16. 6; 29. 46. ch. 20. 12. De. 5. 6; 13. 5, 10; 20. 1. Ju. 2. 12.

u ch. 18. 4, 5. Mat. 28. 18–20. 2 Ti. 3. 16, 17. De. 4. 1, 2; 6. 1, 2; 8. 1; 12. 32; 11. 32; 5. 32, 33.

fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

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27 ¶ Ye[h] shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

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33 ¶ And [p]if a stranger sojourn with thee in your land, ye shall not vex[4] him.

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how to punish those who, by inhumanly *mocking* the afflicted, are in reality 'reproaching their Maker,' Pr. 17. 5. *C.*]

Ver. 19. [This law did not forbid to the Jew the *use* of mules purchased from another people, but the intentional production of them in his own flock. The whole law was calculated to prevent unnatural commixtures, and to remind Israel that they were a peculiar and separate people. *C.*]

Ver. 26. [*Enchantments* being derived from a word signifying a *serpent*, there is reason to think the law forbids *augury* or *fortune-telling* by observation of serpents. *Times*, that is, what are called *fortunate* or *lucky* days, or the reverse: a wretched superstition still lingering wherever *second causes* are more regarded than the *overruling and ever-watchful providence* of the Almighty. *C.*]

Ver. 28. [*Cutting* the flesh was a common mode of mourning in Egypt, as the murderous *suttee* is still in India. *Printing marks*—in modern language, *tattooing*—has been found almost in all nations. The Britons were so ornamented, rather so disfigured, in the times of Julius Cæsar. The Bedouin Arabs, the New Zealanders, and other tribes, still retain the same barbarous custom. The custom seems to have originated in superstition and idolatry, and, as peculiarly calculated to preserve their powers, receives an emphatic prohibition from the Lord. *C.*]

REFLECTIONS.—In these *peace-offerings* let me behold Jesus, my peace-maker with God, and speedily receive and live on him by faith. In these *gleanings* let me observe what care God takes of the poor: nor can I have any true religion without a similar temper. Yea, let me think what gleanings of promises, and deeds of grace, for us poor strangers of the Gentiles, are left in every corner of the Jewish Scriptures. In these *forborne trees*, let me learn to avoid all rash desires of created enjoyments, or even honouring the Lord with first-fruits not arrived at their perfection. Let me never attempt to alter God's frame of creatures; never attempt to mix works and grace; Jesus' righteousness and my own; his Spirit and my natural abilities; his truth and my own fancies; his ordinances and my own inventions. If I enjoy the directions of God's word and Spirit, let me be ashamed to copy after heathen superstition; but let me carefully observe the positive institutions of my God, and never neglect the weightier matters of the law. If God has delivered his moral precepts so briefly, let me extend my meditations on them: and, in all my obedience, let me be influenced by the firm faith that the lawgiver is JEHOVAH, my God in Christ. Whatsoever is not of this faith is sin. Nor can my obedience be sincere without being universal to all his commandments.

CHAPTER XX. [Ver. 2. *Molech*, worshipped either by children passing between two fires, or being placed in the hands, or in the body, of the brazen statue intensely heated, by which means they were instantly destroyed. *C.*]

of Israel, Whosoever he be of [a]the children of Israel, or of the strangers that sojourn in Israel, that [b]giveth *any* of his seed unto Molech,[1] he shall surely be put to death; the people of the land shall stone him with stones.

3 And I will [c]set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if [d]the people of the land [e]do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will [f]set my face against that man, and against his family, and will cut him off, and all that go a [g]whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the [h]soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ Sanctify[i] yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye [k]shall keep my statutes, and do them: I *am* the LORD which [l]sanctify you.

9 ¶ For[m] every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his [n]blood *shall be* upon him.

10 ¶ And [o]the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And[p] the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And [q]if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion;[2] their blood *shall be* upon them.

13 ¶ If[r] a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And [s]if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And[t] if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 ¶ And[u] if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; [v]he shall bear his iniquity.

18 And[w] if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered[3] her fountain, and she hath uncovered the fountain of her blood; and both of them shall be [x]cut off from among their people.[4]

19 And [a]thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if [b]a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall [c]die childless.

21 And [d]if a man shall take his brother's wife, it *is* an unclean thing;[5] he hath uncovered his brother's nakedness: they shall be [6]childless.

22 ¶ Ye [e]shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, [f]spue you not out.

23 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and [g]therefore I abhorred them.

24 But I have said unto you, [h]Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have [i]separated you from *other* people.

25 Ye[k] shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by

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CHAP. XX.

[a] ch.17.10;13.15.

[b] ch.18.21. De.18.10; xii.31; 2.7. 2 Ki.17.17; 23.10. Je.32.35.

1 Molech was an idol of the Ammonites to whom children were burned in sacrifice, or caused to pass through the fire, in order that the rest of the family might prosper.—(Molech, or Moloch, or Malcham, appears to have been one of the most ancient deities of Western Asia. It was especially honoured by the Ammonites and Phœnicians; the latter seem to have identified it with Baal. Human sacrifices were offered up to it, and the mode in which these were offered, at least in later times, was as follows:—A brazen statue of the deity with stretched-out arms was heated by means of an internal furnace. The child was then placed in the outstretched arms, and was thus roasted alive. In the days of Solomon a statue of Molech was erected in the valley of the Kidron, at the southern base of Mount Moriah. The cruelties there enacted, and the curse entailed by them, are mentioned in Je.7.31-34.—*P.*]

[c] ver.27;ch.24.14,16, 23. Nu.25.35,36. De.13.10;17.5,12;19.20,21,24.

[d] ch.17.10;18.21. Ps. 34.16;68.1,2.

[e] Re.2.14,20. 2 Sa.3 13,14. 1 Ki.20.42.

[f] Eze. 7, 8, 9. Ex.20. 5;34.14-16. Je.32.28-36. Ch.17.7.

[g] Ju. 2. 17,19. Je. 3. Eze. xvi. xx. xxiii. 2 Ki.17.7-23.

[h] ver. 27; ch. 20. 26, 31. 1 Sa. 28. 3, 7. 1 Ch 10. 13. Is. 8. 19. Ez. 22. 28. De. 18.10,11.

[i] ch 11.44;19.2. 1 Pe. 1. 15,16. Mat 5.48. He. 12.14. Phi.2.15,16.

[k] De.4.2,5,31; 11.32; 12.32.

[l] ch.21.8. Eze.20.12. Ex.19.5, 6. 1 Th. 5 23. Jude 1. 1 Co.1.30.

[m] Ex.21.17. De. 27. 16. Pr.20.20. Mat.15.4.

[n] Jos.2.19. Ju 9. 24. 2 Sa. 1. 16. Mat. 27. 25. ver.11-13,16,27.

[o] De.22.22,24. Jn. 8. 4,5. ch.18.20. Job 31.9, 11. Pr. 6 29, 29, 32-35. Je.29.22,23.

[p] ch.18.8. De.27.20; 22. 30. Ge. 35.22. 1 Co.5. 1. Am. 2. 7. Eze.22.10.

[q] Ge 38.15,18. ch.18. 15. De.27.23.

[2] Or, *a horrible crime.*

[r] ch.18.22. Ro.1.27. Jude 7. Ge.19.5. Ju.19. 22.

[s] ch.18.17. De.27.23. Eze.22.11.

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[t] ch.18.23. Ex.22.19. De.27.21.

[u] ch. 18. 9. 2 Sa. 13. 12. Eze.22. 11. De. 27. 22.

[v] ch.5.1;ver.19. Be charged with and punished for their sin.

[w] ch.18.19; 15. 19,24. 25. Eze.22.10.

[3] Heb. *made naked.*

[x] ch.17.4,9,10,14;19. 8.

4 The enormities forbidden in ch. xviii. are here declared punishable with death. This punishment, it is supposed, was in many cases inflicted by strangling; in other cases, stoning is appointed; and where the death is declared to be by burning, it is supposed, not burning *alive*, but consuming the body by fire, after death by stoning. In the case of Achan, he was first stoned to death, though the punishment ordered was that of burning. Jos. 7.25,26. The punishment of adultery by death was not peculiar in eastern countries to the law of Moses. On the contrary, it seems to have been universal among them. Besides the greatness of the crime itself, it led, in the jealous and revengeful passions which it excited, to assassinations and bloody quarrels.—*J.*

[a] ch.18.12,13. Ex.6. 20.

[b] ch.18.14.

[c] ver.21.

[d] ch.18. 16. Mat. 14. 4.

[5] Heb. *a separation.*

[6] The law (De. 25. 5) required a brother either publicly to refuse, or else to marry the wife of his deceased brother, if *childless.* The prohibition in the text must therefore be confined to taking the wife of a brother who had *left a family* to inherit his property.—*C.*

[e] ch.18.4,5,26; 19.37. De.4.1,2,5,31,12.32;30. 15,16.

[f] ch.18.25, 28; 26. 33. De. 8. 19,20; 28. 25, 36, 63,64;32.29.

[g] De.9.5.ch.18.27.

[h] Ex.3.8; 13. 5; 33.2, 3;23.23-31;34.11.

[i] Ex.6.7; 19.5,6. De. 7.6;14. 2.4,20. Nu.23.9 1 Pe.2.9. Tit.2.14.

[k] ch.11.9-47. De.14. 3-21. Ep.5 7,11. Ja.4.4. Re.18.4.

Ver. 4. [But should not charity *cover*, rather than *publish* or *punish*, 'the multitude of sins?' 1 Pe. 4. 8. Yes; charity (fervent charity *among yourselves*) shall cover the multitude of sins *against one another*, but may not interfere with the offences of idolatrous *murder*, which is an offence against God. Such was the judicial law of the *Jewish state;* the *church of Christ* has the same law in *principle*, but with spiritual penalties, because she is spiritual, 1 Co. 5. 5; 10. 20; 2 Co. 6. 14; Ep. 5. 11. *C.*]

Ver. 20. [*Childless* has, by some, been supposed to signify, that the guilty parties should *suffer death*, and so have no children, but this is inconsistent with possible circumstances, as, for example, the crime might be committed in a strange land, where the Jewish law, were it even death, could not be enforced; or the crime might be concealed, so that the infliction of the penalty would not be attempted. By comparing the passage with Je. 22. 30, where Coniah is written *childless*, with 1 Ch. 3. 16, 17, where we find he had a large family (there called *Jeconiah*); and then returning to *Jeremiah*, where he defines *childless* to mean expulsion for ever from the throne he had disgraced by his wickedness, we will be enabled to conclude that *childless* necessarily means no more than *disinherited descendants* are not reckoned to their guilty parents in the public genealogies. *C.*]

REFLECTIONS.—At what a terrible expense do Satan's votaries readily serve him!—and shall I count anything too dear for the Lord! Miserable is the state of a nation when the vilest idolatries, inhumanities, and abominations break out; and especially when they pass unpunished: but corrupt nature is prone to evil; the commands of God are therefore enforced with the most awful penalties and threatenings of death; and filthy pleasures infallibly issue in fearful punishments: nor are any more exposed to the severe indignation of God than those professors who wilfully imitate the profane world. But honourable, pleasant, and profitable is a course of universal holiness; especially amidst a multitude of temptations and examples to the contrary: and delightful is the study of it, when God,

any manner of living thing that creepeth[7] on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, [m]that ye should be mine.

27 ¶ A[n] man also or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone [o]them with stones; their blood *shall be* upon them.

CHAPTER XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 7, 13 *Of their marriages.* 9 *Of a priest's daughter convicted of playing the harlot.* 16 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, [a]Speak unto the priests the sons of Aaron, and say unto them, [b]There shall none be defiled for the dead among his people:

2 But for his kin that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, [c]*being* a chief man among his people, to profane himself.

5 They[d] shall not make baldness[1] upon their head, neither shall they shave off the corner of their beard,[2] nor make any cuttings in their flesh.[3]

6 ¶ They shall [e]be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer; therefore they shall be holy.

7 ¶ They[f] shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt [g]sanctify him therefore; for he offereth[h] the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And [i]the daughter of any priest, if she

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7 Or, *moveth.*

l ver. 7; ch. 19. 2 1 Pe. 1. 16. Tit. 2. 14; 3. 8, 14.

m ver. 24. Ps. 135. 4 De. 32. 9; 7. 6; 10. 16, 14. 2 Ex. 19. 4, 6. 1 Pe. 2. 9.

n De. 18. 10, 11. 1 Sa. 28. 7, 8. Ex. 22. 18. ch. 19. 26, 31.

o See ver. 2.

CHAP. XXI.

a Matt. 2. 1, 4. Col. 4. 11. 1 Ti. 1. 2, 18.

b ch. 10. 6, 7. Nu. 19. 14, 16. Eze. 44. 25. Lu. 9. 59–62. 2 Ti. 4. 2. 2 Ti. 4. 15, 19.

c Or, *being an husband among his people, he should not defile himself for* his wife, &c., Eze. 24. 18, 17.

d ch. 19. 27, 28. De. 14. 1. Eze. 44. 20. 1 Ti. 4. 13. Re. 22. 2.

1 The Egyptians, in the idolatrous worship of *Osiris,* annually mourned, and shaved off their hair.—*C.*

2 These prohibitions, enjoined upon the common people, ch. 19. 28, are here repeated for the priests, who might have supposed that they were exempted, and might have imitated the Egyptian priests, who followed these practices, and were particularly careful to shave off all the hair of their bodies every third day.—*I.*

3 Such barbarous exhibitions of frantic grief are not uncommon among eastern nations. Even Mohammedans in the present day who profess peculiar sanctity, and some other sects, including a few Christians, cut and disfigure themselves, as proofs of devotion to their God. It was against all such inhuman rites that this command was given.—*P.*

e Ex. xxix. ch. viii.; 28. 22; ver. 8. 91. 1 Pe. 2. 5, 9. 2 Co. 7. 1. Lu. 1. 74, 75. Tit. 2. 11, 12; 3. 8, 14. 1 Th. 2. 10. Phi. 2. 15, 16.

f Eze. 44. 22. De. 23. 18, 23. 2 Co. 11. 2. 1 Ti. 3. 11.

g ver. 6; ch. 20. 7, 8. Jn. 10. 36; 17. 19. He. 7. 26. 1 Pe. 1. 15, 16. Mat. 5. 16, 48. 1 Th. 2. 10.

h ver. 6; ch. 3.–vi, viii.–x. Nu. xv, xxviii, xxix, ch. 22. 25.

i Is. 23. 14. Mat. 11. 22–24. 2 Ki. 23. 7. 2 Sa. 13. 14.

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4 This terrible punishment to be inflicted in this case, was intended to prevent and punish the disgrace that would accrue to religion from such a crime in a priest's daughter; as it would expose as a severe restraint not only upon the priests' children, but would make them duly careful to bring them up in the fear of God.—*I.*

k Ex. 29. 7–30. 22–32. ch. 8. 12, 30; 16. 32.

l Nu. 19. 14. Lu. 9. 59, 60; 14. 26. Mat. 10. 37.

m ch. 10. 6, 7. Ex. 28. 35. Lu. 1. 9, 8. Jn. 4. 34; 13. 34. 1 Jo. 2. 1.

5 Whenever the high-priest was attending or officiating in the sanctuary, he must not go out on any occasion whatever to leave the service of the living God; nor profane himself by engaging in common employments, or such as would render him ceremonially unclean. The reason assigned, viz. that the crown of the anointing oil of his God is upon him, intimates that more is expected from the Lord's high-priest than from others, because his 'anointing' was typical of the gifts and graces of the Holy Spirit, and was a crown of glory and diadem of beauty; and might denote, being an anointed priest, also his prophetic and regal character as a type of Christ.—*I.*

n Eze. 44. 22. Re. 14. 4. 2 Co. 11. 2.

o Render them unfit for priesthood by his own or their unlawful marriage. Eze. 9. 2, 10. 3, 18. Ne. 13. 28, 29.

p ch. 22. 28–25. He. 7. 26. 1 Th. 2. 10. 1 Ti. 3. 2.

q Or, *food,* i.e. *sacrifices,* ver. 6, 8, 21.

r ch. 22. 22, 23. Is. 56. 10. Ga. 2. 14. 1 Ki. 18. 18, 27. Mat. 23. 23. 2 Ti. 3. 3–6. 2 Ti. 2. 22. 2 Pe. 2. 12, with He. 7. 26. 1 Pe. 2. 22. 1 Th. 2. 12. 1 Ti. 4. 7, 12.

6 Or, *too slender.*

s Offerings, ver. 6, 8, 17; ch. 22. 25.

t ch. 6. 26–30; 7. 6–10, 34.

u Eze. 44. 21–24. He. 9. 6.

profane herself by playing the whore, she profaneth her father: she shall be burnt with [k]fire.

10 ¶ And *he that is* the high priest among his brethren, [l]upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither[l] shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither [m]shall he go out of the sanctuary,[5] nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he shall take a [n]wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take; but he shall take a virgin of his own people to wife.

15 Neither shall he [o]profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that [p]hath *any* blemish, let him not approach to offer the [q]bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach; a [r]blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a dwarf,[6] or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the [s]bread of his God.

22 He shall eat the bread of his God, *both* [t]of the most holy and of the holy;

23 Only[u] he shall not go in unto the vail,

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as our own God, sanctifies us wholly, soul, body, and spirit; and thus forms us for himself, that we may dwell alone, and show forth his praise.

CHAPTER XXI. [Ver. 1. *Defiled*—by touching the dead body, entering the house where it lay, following to the grave, or mourning.—*Patrick.* This prohibition extended to every common priest, except in cases of near kindred, in which, however, though he might *be defiled,* by the *unavoidable demands of affection,* still he must not *voluntarily defile* himself farther. The *entire priesthood* was a type of Christ, who was '*undefiled* and *separate* from sinners,' He. 7. 26; yet was not ashamed to call his church for which he gave himself, Ep. 5. 25, brethren, He. 2. 11, and who, 'himself having suffered, being tempted, was able (by sympathy and power) to succour them that are tempted.' *C.*]

Ver. 7. [This verse would seem to imply the possibility of such moral degradation in the priesthood as, to modern ideas, may appear impossible. But it was necessary to guard against the infectious example of the heathen priests, who, in their impure rites, prostituted their wives and daughters. The Mosaic law is even more morally stringent than our translation represents, for *zarah* does not signify a *prostitute,* but one who had been *humbled.*—*He is holy*—not the husband, but the priest, who, whatever might be his personal character, was *ceremonially holy,* or dedicated to God, and should be personally holy in accordance with his profession. *C.*]

Ver. 12. [*High-priest,* literally, *the priest, the great one,* who, in respect of his *greatness,* was the emblem of Christ *exalted,* with 'a name above every name.' Now, as Christ 'endured the cross for the *joy* set before him,' He. 12. 2, and was 'anointed with the oil of *gladness,*' He. 1. 9, a *mourning high-priest* would not have fitly represented him to the eye of faith. Neither might the high-priest *go out* of the sanctuary; so Christ, once exalted, 'the heavens must receive till the times of the restitution of all things,' Ac. 3. 21, when he will appear the second time *without sin* to salvation, He. 9. 28. *C.*]

Ver. 14. [This peculiarity in the marriage of the high-priest is the emblem of the spiritual marriage of Christ with his church, so beautifully set forth in Scripture. See particularly Is. 54. 5; Ho. 2. 7, 16 (*Ishi* signifies *my husband*); 2 Co. 11. 2. *C.*]

Ver. 17. [*Blemish,* deficiency, redundancy, or injury of any bodily member, blindness, imperfection of growth, or any unclean disease, excluded from the priesthood, and constituted, as it were, a *providential excommunication,* not from certain *sacred privileges,* but from *sacred offices.* This ordinance forms, 1. A beautiful image of Christ, the 'lamb without *blemish,*' 1 Pe. 1. 19. 2. Of the *holy priesthood* (of the church, appointed) 'to offer up *spiritual* sacrifices, acceptable to God by Jesus Christ,' 1 Pe. 2. 5; white, 3. It reads, in the name of God, a solemn rebuke to those parents who, *from worldly motives,* dedicate the most incompetent members of their families to the service of God in the holy ministry, and to those who, from similar *worldly motives,* enter into a work for which they know themselves incompetent, and to which they feel no call from the Spirit of God. *C.*]

Ver. 23. [The priest with a *blemish* may eat of the holy things, the priest *unclean* must not taste, lest he die, ch. 7. 20; 21. 2. The reason of the distinction is plain—a *blemish* is the *infliction* or *correction* of God,

nor come nigh unto the [e]altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do [y]sanctify them.

24 And Moses told *it* [z]unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 The priests in their uncleanness must abstain from the holy things. 6 How they shall be cleansed. 10 Who of the priest's house may eat of the holy things. 17 The sacrifices must be without blemish. 26 The age of the sacrifice. 29 The law of eating the sacrifice of thanksgiving.

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and to his sons, that they [a]separate themselves[1] from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow[b] unto me: I *am* the LORD.

3 Say unto them, [c]Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be [d]cut off from my presence: I *am* the LORD.

4 What[e] man soever of the seed of Aaron *is* a leper, or hath a running issue,[2] he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or [f]whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The [g]soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down,[3] he shall be clean, and shall afterward eat of [h]the holy things; because it *is* his food.

8 That[i] which dieth of itself, or is torn *with beasts*, he shall not eat, to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they [k]bear sin for it, and die therefore, if they profane it:[4] I the LORD do sanctify them.

10 ¶ There shall no [l]stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest [m]buy *any* soul with his[5] money, he shall eat of it, and he that is born in his house; they shall eat of his meat.

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[x] Ex. 40. 5, 9.

[y] Set them apart for my worship and service, ver. 8.

[z] Mal. 2. 1-7. Col. 4. 17. Exo. 3. 17. Mat. 28. 20.

CHAP. XXII.

[a] ch. 15. 31; ver. 3, 15. 32; ch. 18. 21.

[1] That is to say, when they have contracted any defilement, they must separate themselves from, and not touch, any holy things. The holy things were the sacrifices given to the priests, the show-bread, and whatever was presented to the Lord. When under any uncleanness contracted by their own fault, they must not so much as eat of those things. The priests, or those of the family of the priests, who had a natural blemish, though they could not serve as priests, yet were allowed as their maintenance to eat of the holy things.—*J.*

[b] Ex. 13. 2. De. 15. 19, ch. 1—vi.

[c] ch. 7. 20, 21.

[d] Die, or be excluded from serving in the sanctuary. Ge. 4. 16. Ps. 96. 6, 8; 26. 8.

[e] Nu. 18. 11, 19, ch. 13. 2; 15. 2, 16. Nu. 19. 11, 14.

[2] Heb. *running of the reins.*

[f] ch. 11. 24, 31; 13-45; 15. 5, &c.

[g] ch. 11. 24, 25; 15. 5; 16. 22, 26, 28. Nu. 19. 7, 21. 2 Co. 6. 11. Re. 1. 5, 6. Ps. 26. 6.

[3] *Uncleanness* was not removed till the *going down of the sun.* Sin is not removed but by Christ *going down to the grave.* Ro. 10. 7. 1 Co. 15. 3, 4.—*C.*

[h] Nu. 18. 9-19, ch. 7. 6, 9, 14. De. 18. 3, 4.

[i] Ex. 22. 31, ch. 17. 15; 11. 40. De. 14. 21. Eze. 44. 31; 4. 14. Lu. 2. 24. Tit. 2. 11, 12, 2 Ti. 2. 22.

[k] ch. 19. 17; 20. 17, 19; 10. 2, 3. Ex. 28. 43.

[4] They are again warned of their danger if they eat the holy thing in their uncleanness, ver. 9, 'lest they bear sin, and die therefore.'—*Note,* (1) Those contract great guilt who profane sacred things by touching them with unhallowed hands. Eating the holy things signified an interest in the atonement; but if they ate of them in their uncleanness, they were so far from lessening their guilt that they increased it; they shall 'bear sin.' (2) Sin is a burden which, if infinite mercy prevent not, will certainly sink those that bear it; they shall 'die therefore.'—*Henry.*

[l] One not a priest, Ex. 29. 33. Nu. 1. 51; 3. 10; 18. 4, 7. ver. 12, 13. 1 Sa. 21. 6. Mat. 12. 4.

[m] Ge. 17. 13. Ex. 12. 44. Nu. 18. 11. Ep. 2. 22, 13. Re. 5. 9.

[5] Heb. *with the purchase of his money.*

A.M. 2514. B.C. 1490.

[n] Ge. 3. 16. Pr. 23. 20. 2 Co. 6. 14-18.

[o] Heb. *a man, a stranger,* ver. 10.

[p] ch. 19. 14. Je. 3. 1, 4. 15. 22. Hos. 2. 6, 7; 3. 3. 14. 1.

6 The slaves or servants that abode in the priest's house, and made part of his stated family, might eat of the holy things, as they were [n]united: but hired labourers, sojourners, or persons not permanently connected with the family, might not.—*J.*

[q] ch. 4. 2, 13, 22, 27; 5. 15, 17. Nu. 15. 24. De. 19. 4. He. 9. 7; 5. 2, 3. 1 Ti. 1. 13.

[r] ch. 5. 16; 6. 4; 19. 20; 13. 15, 25, 27. Mat. 22. 21.

[s] ver. 3, 10.

[t] Or, *lead them, saves with the iniquity of trespass in their eating.*

8 If any one inadvertently ate of the holy things, who was not of the priest's stated family, he was required to make restitution, adding a fifth part more doubtless as a warning and motive to guard against such inconsideration. If it was done presumptuously, then was he liable to the judgment of God for his offence. The priests were charged not to suffer them thus to bring guilt upon themselves by so acting in violation of the divine law.—*J.*

[u] Set them apart to my sacred relation and service, ver. 9; ch. viii; 20. 8. 21. 8, 23. Ex. xxviii. xxix. 119. 5. 6.

[v] ch 17. 10, 13. 15; 7. 26; i. iii.

[w] ch. 1, 2, 3 &c. Ex. 12. 5; 29. 1. Eze. 46. 4. Mal. 1. 14. He. 7. 26, 9. 14. 1 Pe. 1. 19; 2. 22. 2 Co. 5. 21.

[x] De. 15. 21; 17. 1. Mal. 1. 8 13, 14. ver. 22—25; ch. 21. 17—23.

[y] ch. iii. Nu. 15. 3, 8; vii. xxviii. xxix.

[z] Or, *goats,* see ver. 19.

9 As the priest must be *without blemish,* so must the offering be *perfect* and *unblemished.* This requirement well represents him 'who offered *himself* without spot to God,' He. 9. 14; while it also reminds us of the *perfect and unreserved* mortification of the deeds of the body, and of the *perfect and unreserved* love and obedience which the gospel requires. Ga. 2. 20; 5. 24; 6. 14, 1 Jn. 2. 5, 4. 12, 16—18. [a] Jn. 6. Ro. 8. 39.—*C.*

[b] ch. 21. 18—21. Christ and his oblation had no blemish or imperfection, and these of his people ought to have none.

[1] Or, *kid.*

[c] ch. 7. 16. The imperfect services of gratitude are accepted through Christ.

12 If the priest's daughter also [n]be *married* unto [o]a stranger, she may not eat of an offering of the holy things.

13 But if [p]the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.[6]

14 ¶ And if a man eat *of* the holy thing [q]unwittingly, then he shall [r]put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not [s]profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass when they eat[7] their holy things;[8] for I the LORD [t]do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [u]Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye shall offer* [v]at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But*[9] whatsoever hath a blemish, *that* shall ye not offer; for it shall not be acceptable for you.

21 And whosoever offereth a [w]sacrifice of peace-offerings unto the LORD to accomplish *his* vow, or a free-will-offering in beeves or [x]sheep, it shall be perfect to be accepted; there shall be no blemish therein.[9]

22 Blind,[b] or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb[1] that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a [c]free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any* offering *thereof* in your land.

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for which *church privileges* are the appropriate remedy; *uncleanness* is the *wicked choice* of the sinner's *own will,* and would be sanctioned and encouraged by latitudinarian church-fellowship. *C.*]

REFLECTIONS.—In these ceremonial figures I behold Jesus, my priest for ever, untainted with selfish affections or immoderate passions—I behold him holy, harmless, and undefiled—perfect as his Father who is in heaven is perfect; personally united with an unspotted manhood; graciously united to virgin churches; and spiritually married to washed and sanctified souls; nor ever decoyed from attending his work, no, not by the most powerful temptations. Let me learn likewise what noted examples gospel-ministers ought to be of holiness and purity; what close and earnest attention they ought to give to their work; with what patience and resignation they ought to bear the loss of worldly comforts; how circumspect they ought to be with respect to their marriage and family; and how, as servants, they ought to labour to be perfect and unblemished, even as their Master. Yea, if I name the name of Christ, whatever be my place in his church, let me depart from iniquity, and follow after holiness in all manner of conversation. While God is my portion, as well as my Master, on no account should I desert or neglect his worship; and while my God liveth, never should I sorrow for deceased relations, or withdrawn comforts, as those who have no hope. Since I am a child of Jesus, let me never by whorish pollutions or apostasy discredit him or endanger myself. Since I am betrothed to him, let me never wittingly lay his enemy, an heir of hell, in my bosom. And since God hath promised to supply all my wants, let me cast my cares on him, and firmly trust that he will perfect his work which concerneth me, rendering me perfect, even as my Father which is in heaven is perfect. And let me bless the Lord, that though my infirmities should disqualify me for office in the church, they do not debar me from partaking of Jesus, my sacred provision, in the courts and ordinances of his grace.

CHAPTER XXII. [Ver. 2. To abuse *official privileges* is the tendency of every order of men; a tendency from which Satan will not permit the servants of God to be exempt, 1 Sa. 2. 13; Mat. 20. 21; Ac.

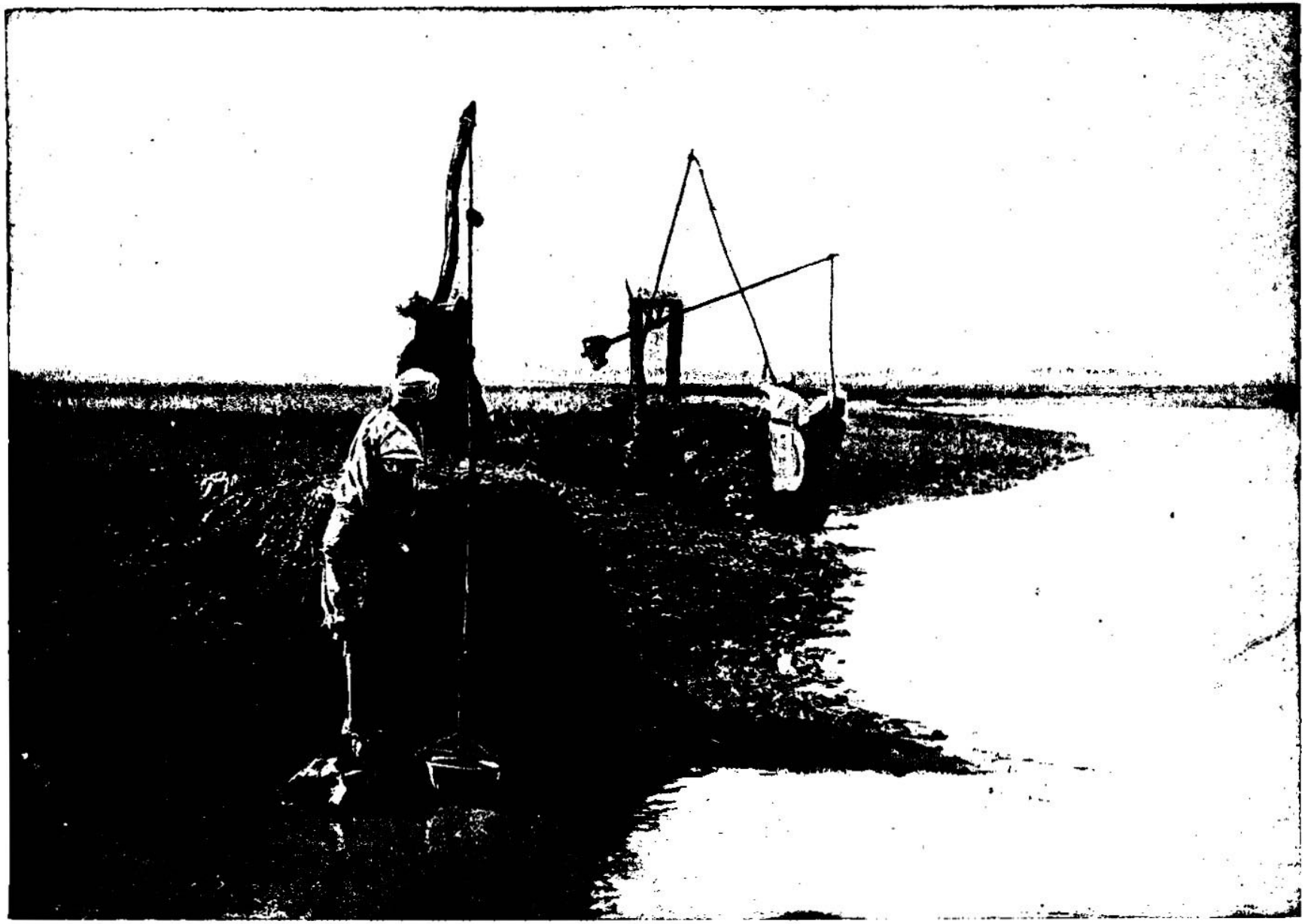

THE DRAWER OF WATER FROM THE NILE—THE METHOD OBSERVED IN THE DAYS OF MOSES. [LEVITICUS, xxii: 1.]—We give this picture simply because it illustrates a scene in the land of Moses, and the view we have is a characteristic scene. It is not modern; it is just the very method of drawing water observed in the days of Moses. Labor is so cheap in Egypt and modern machinery so expensive, that labor-saving machines have not yet been introduced into Egypt. Even merchandise can be transported on the backs of camels more cheaply than by railway. The cheapest thing in Egypt is human muscle, and until the Egyptians are educated to a higher plane of life, they will draw water as they have always done. This water is used for irrigating the soil. It is taken from the Nile and poured into little trenches cut through the land, and from these it is emptied into other trenches, until whole squares of the soil are irrigated.

25 Neither from a [d]stranger's hand shall ye offer the [e]bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.[2]

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be [f]seven days under the dam; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe,[3] ye shall not kill it [g]and her young both in one day.

29 ¶ And when ye will offer [h]a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave [i]none of it until the morrow:[4] I *am* the LORD.

31 Therefore shall ye [k]keep my commandments and do them: I *am* the LORD.

32 Neither shall ye [l]profane my holy name; but I will be hallowed among the children of Israel: [m]I *am* the LORD which hallow you,

33 That[n] brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER XXIII.

1 The feasts of the Lord. 3 The sabbath. 4 The passover. 9 The sheaf of first-fruits. 15 The feast of pentecost. 22 Gleanings to be left for the poor. 23 The feast of trumpets. 26 The day of atonement. 33 The feast of tabernacles.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall [a]proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ¶ Six[b] days shall work be done; but the seventh day *is* the sabbath of rest, an holy convocation;[1] ye shall do no work *therein;* it *is* the sabbath of the LORD in all your dwellings.

A.M. 2514. B.C. 1490.

[d] Isa. 62. 8. ch. 25. 34, 36. Ezr. 6. 8–10.

[e] Sacrifices wherewith he is pleased, Ps. 20. 6, 8, 27, 28.

¶ Lest it should be thought that the command to offer perfect and unblemished animals in sacrifices was binding upon the Israelites alone, and not in which strangers as might live among them, and conform to the Jewish faith, this explicit command was given. The same law applied to all, whether Jews or proselytes.—*P.*

[f] Ex. 22. 30; 23. 10–14. 26; 29. 30, 35, 37. Deu. 14. 21. ch. 15. 14, 19; 22. 27, 30; 34. 8–10. Nu. 15. 15, 27, 29.

[g] Or, *the goat.*

[h] De. 22. 6.

[i] ch. 7.

[k] ch. 7. 15–18, with Ex. 16. 19, 20. 29, 30. 23. 26. 29. 34. Nu. 9. 12, 13. De. 22. 4.

4 Some religious duties may be deferred, because the believer thinks present means, time, or opportunity; but the sacrifice of *thanksgiving* must be *immediate*, in which spirit he can pray without ceasing, 1 Th. 5. 17.—*C.*

[l] ch. 18. 4, 5. 26, 30. De. 12. 32. 4. 1, 2, 6. 1, 28. 1.

[m] ch. 21. 8, 12. 20. 8. Ex. 20. 7. Is. 5. 16. Mat. 6. 9.

[n] Ex. 12. 51, with 29. 5, 6; 6. 7. ch. 11. 45; 26. 45.

CHAP. XXIII.

[a] Nu. 10. 8–10; 15. xxviii. xxix. Ex. 23. 14–17; 34. 18, 22, 23. xii. Deu. 16. 1–16.

[b] Ex. 20. 9; 16. 23, 25, 26; 31. 14–17; 34. 21. Deu. 5. 13; 16. 15. 1 Ju. 20. 2, 4, 6, 8, 11. Ac. 15. 21. 1 Co. 13. 14. See Gen. 2. 2, 3.

1 Here the law of the Sabbath is again repeated. Its frequent repetition in such express and solemn terms indicates its importance. It is here intimated in what way it was to be kept, both in religious assemblies for public worship and instruction, and not, as too many suppose, to be spent thereafter either in worldly business or pleasure, but as a Sabbath of the Lord; a holy Sabbath in all their dwellings.—*J.*

A.M. 2514. B.C. 1490.

[c] Sacred meetings for the worship of God, ver. 2, 3, 7. Num. 10. 10; 28. 18, 25; 29. 1, 7, 12.

[d] Ex. 12. 2–11; 13. 3, 4; 23. 15; 34. 18. Num. 9. 2–5; 28. 16. Deu. 16. 1. Jos. 5. 10. 2 Ch. xxx. xxxv. Mat. 26. 2. 1 Co. 5. 7, 8.

[e] Ex. 12. 15; 13. 6, 7. Nu. 28. 17. De. 16. 3, 8.

2 The Jewish day terminated at sunset. The paschal lamb was killed at the close of the 14th day of the month. The 15th day, which was the first day of unleavened bread, commenced immediately after sunset.—*P.*

[f] Ex. 12. 16. De. 16. 8. He. 4. 9. 11.

[g] Or, ploughing, sowing, and the like, ver. 8, 21. 35. 36.

[h] ch. 2. 4. Nu. 28. 19–25. De. 16. 8. 2 Ch. 30. 21–23. 35. 7.

[i] Ex. 29. 16, 34, 42. De. 16. 9. Jos. 3. 15. Nu. 28. 26. Ch. 12–16. Eze. 44. 30. Prov. 3. 9, 10. 1 Co. 15. 20, 23. Rev. 14. 4, 5.

[k] Or, *handful.* Heb. *omer.*

[l] Ex. 29. 24. ch. 9. 21; 10. 14. Is. 29. 3. Ezr. 3. 10.

4 The first day of unleavened bread—that is, the 16th of Abib—was called a "sabbath," because it was a day of rest and holy convocation. On the day after it, that is, on the 17th, the offering of first-fruits was to be presented. The time of offering was therefore the beginning of April, at which time the barley-harvest commenced in southern Palestine. The wheat-harvest was two or three weeks later. In the mountain districts the harvest is as late as the middle of June.—*P.*

[m] Nu. 28. 19–24. ch. 1. He. 10. 10, 12, 14.

[n] Nu. 15. 4, 5. ch. 2. Jn. 10. 10. 1 Co. 1. 30. Ro. 5. 8–11.

[o] ch. 26. 23; 2. 14, 19, 23–25. Ex. 13. 2, 12; 29. 26; 34. 19, 20. Jos. 5. 11. Nu. 18. 12. 1 Co. 15. 23. Pr. 3. 9, 10. Mat. 6. 33.

6 If religion do not possess the *first place*, it really possesses *no place* in the heart. It must be lord *before* and *above* the world. It is remarkable that our Lord always gave thanks *before* meat, the spirit not governed by the appetite, but becoming, as it were, its hallowing priest, and sanctifying its cravings "by the word and prayer," 1 Ti. 4. 5.—*C.*

[p] Ge. 17. 7. Ex. 29. 28. [q] De. 16. 9, 10; 26. 2–11. ch. 19. 5. Ex. 23. 16.

4 ¶ These *are* the feasts of the LORD, *even* [c]holy convocations, which ye shall proclaim in their seasons.

5 In[d] the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And [e]on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.[2]

7 In the [f]first day ye shall have an holy convocation; ye shall do no [g]servile work therein.

8 But ye shall offer [h]an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation; ye shall do no servile work *therein*.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall [i]reap the harvest thereof, then ye shall bring a sheaf[3] of the first-fruits of your harvest unto the priest;

11 And he shall [k]wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.[4]

12 And ye shall [l]offer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* [m]two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour; and the drink-offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And [n]ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God:[5] *it shall be* a statute [o]for ever throughout your generations in all your dwellings.

15 ¶ And [p]ye shall count unto you from the

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30. 29, 30. Against this tendency the Lord directs the provisions of this law. Accordingly the order to the priests *to separate themselves from the holy things*, imports, that the priests *presume not* to plead any exemption from the law relating to the use of holy things, upon any plea of office; but rather that they should consider *their office* as imposing an obligation to a more scrupulous observance of the divine precepts, 1 Ti. 4. 12; Phi. 3. 17; 2 Th. 3. 9; 1 Pe. 5. 3. The extension of this law, and its privileges, to the priest's purchased and permanent servants, as well as family, ver. 11, 13, shadows out the *ingathering* of the Gentiles to the 'purchased possession,' Ep. 1. 14, and inculcates upon Christians an impressive lesson of the necessity not merely of *personal* but of *family religion*. *C.*]

Ver. 23. [Why this distinction? A *vow* was a solemn promise made to God, of which it is said, 'The Lord will surely require *it*,' De. 23. 21; see Ps. 65. 1; 76. 11; Ec. 5. 4. Now, while requiring *it*, God requires neither *more nor less;* consequently the sacrifice must present an exact image of the vow; even as the work of Christ was in exact correspondence with the promise of the heavenly grace, 'Lo, I come to do thy will, O God,' He. 10. 7. But the *free-will-offering*, being, as its very name imports, *free*, an *emblematic freedom*, was not rejected on account of any *natural defect or superfluity*. But let it be remembered, this *free-will-offering* was to *death;* and then the consolatory doctrine of God's compassion to our *natural defects and superfluities*, while it furnishes consolation to the tempted and troubled spirit, Ro. 7. 8–10, 13, 15, 18, 21, 23, 24, totally excludes every unhallowed presumption of 'continuing in sin, that grace might abound,' Ro. 6. 1, and irresistibly enforces the fact, that true believers, whilst they 'become *dead* to the law by the body of Christ,' are 'married to him who is *raised from the dead*, that they should bring forth fruit unto God,' Ro. 7. 4. *C.*]

Ver. 25. [Though by instruction, example, and prayer, believers may aid one another, yet no man can be *converted* for another; and 'except ye be *converted*, ye shall not enter into the kingdom of heaven,' Mat. 18. 3. Religion cannot be by *proxy*, it must be *personal*. *C.*]

REFLECTIONS.—Beholding in these figures the perfect and permanent purity of my Redeemer's person and nature; the persevering exactness of his obedience; the absolute perfection of his sacrifice of himself, and its unfailing virtue for saving all who believe in Jesus Christ; we may observe that it is altogether necessary to exclude wicked persons, and even scandalous saints, from the more sacred provision of the church, the seals of God's covenant; that every person or work, dedicated to the service of God, should be devoted to him in holiness; and the greatest care be used in meddling with holy things; for cursed is the deceiver that offereth unto the Lord things corrupt or unripe. But especially must we remember, that all delay of the cordial reception and improvement of Jesus Christ, and his fulness, offered for our comfort in the gospel, is infinitely sinful and dangerous, for thus only can we secure access to God; and nothing can powerfully influence us to obedience but a firm faith and deep sense of his redeeming love.

CHAPTER XXIII. [Ver. 4. *Feasting* and *holiness* are generally esteemed incompatible; but there is no more *necessary separation* than between *God and man*. Now *God and man* we never find reconciled to each other, Ro. 8. 7, unless in the sacrifice of the Lord Jesus Christ, 2 Co. 5. 18–20; so *feasting and holiness* we will never find united, until we have learned 'to *use* the world without *abusing* it,' 1 Co. 7. 31; a lesson which nothing short of 'the renewing of the Spirit,' Tit. 3. 5, can effectuate. *C.*]

Ver. 5. [The Jews reckoned two concurrent years; the one *sacred*, relating to religion, the other *civil*, relating to temporalities. The sacred year began with the equinoctial new-moon in spring; and on the *fourteenth* day the *passover*, the parent of all their feasts, was celebrated.—*Note*, The Jewish *feasts* begin with the *death* of the lamb, and the sprinkling of its blood, after which immediately follows deliverance from bondage. So the believer's first *joy* dates from his knowledge of his Saviour's *sorrows;* his hunger and thirst are after righteousness, and he is filled, Mat. 5. 6; he keeps the perpetual feast, of a new year of a new life, because 'Christ *his passover* is sacrificed for him,' 1 Co. 5. 7, 8. *C.*]

Ver. 17. [Why is *leaven* so strictly prohibited in the *passover*, and on so many other occasions? see Ex. 12. 15; 13. 7; 34. 25; Le. 2. 11; 6. 17; 10. 12; and why, in the feast of *pentecost* (which signifies *fifty*, and was

morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths[q] shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number [r]fifty days;[5] and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two[s] wave-loaves of two tenth-deals: they shall be of fine flour; they shall be [t]baken with leaven; *they are* [u]the first-fruits unto the LORD.

18 And ye shall [v]offer with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall [w]sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest [x]shall wave them, with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be [y]holy to the LORD for the priest.

21 And ye shall [z]proclaim on the self-same day, *that* it may be an holy convocation unto you; ye shall do no servile work *therein*: [a]*it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And [b]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor and to the stranger:[8] I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In[c] the seventh month, in the first *day* of the month, shall ye have a sabbath, a [d]memorial of blowing of trumpets, an holy convocation.[7]

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[q] Weeks. Lu. 18.12. Ac. 20.7. 1 Co. 16.2.

[r] Ac. 2.1. 1 Co. 16.8. Nu. 28.26.

5 The fiftieth day after the 10th of Abib, when the sheaf of first-fruits was presented, was the *feast of pentecost*. It consequently took place always exactly seven weeks after the passover.—*P.*

[s] ver. 10, 11, 13.

[t] ch. 7. 13. Mat 13. 33. 2 Th. 3. 1. Ac. 2. 37–47.

[u] Ex. 23. 16, 19. 22. 29; 34. 26. Nu. 15. 19–21; 28. 26–31. De. 26. 1–11; 16. 9, 10.

[v] ver. 12, 13. Nu. 28. 26–30; 29. ch. 1. 6.

[w] ch. 4. 23–26; 16. 15; 3. 1–16. Nu. 15. 8–10; 28. 11–15; 29. 39.

[x] ver. 11. Ex. 29. 24. Ep. 5. 2. 1 Co. 10. 31. Is. 49. 3. Lu. 2. 14.

[y] Most holy, Nu. 18. 8–10. De. 18. 4.

[z] Nu. 10. 8–10. De. 16. 11. Ex. 19. 1, 11, 16. Ac. 2. Is. 11. 10. Ro. 8. 2. Ep. 1. 3, 6, 7.

[a] ver. 14. Ge. 17. 7. Ex. 12. 17; 29. 9; 31. 16; 27. 21; 28. 43; 30. 21. ch. 6. 18; 10. 9; 17. 7; 24. 3. Nu. 18. 23.

[b] ch. 19. 9, 10. De. 24. 19–21; 26. 12–14. Ru. 2. 2, 7, 8.

8 The third provision of the Mosaic *poor-laws*, perfectly unique, as in the former examples, the principles of benevolence and industry.—*C.*

[c] Nu. 29. 1–6; 10. 10. Ezr. 3. 6. Ps. 81. 1–3. 1 Ch. 15. 28. 1 Th. 4. 16. 2 Th. 2. 1.

[d] Nu. 10. 10. Ge. 9. 14–16.

7 The feast of trumpets marked the first day of the ancient or civil year, corresponding to the end of September with us. It will be observed here that every day set apart for the service of God is called a sabbath.—*P.*—The feast of trumpets was instituted on the first day of the seventh month, both because the civil new year began at that time, and because of the other solemnities observed in that month, which were thus announced. Some suppose it to be a *memorial* of the

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sound of the trumpet at Mount Sinai, when the law was given. Others, that it was a memorial of the creation of the world, which is supposed to have been at this season of the year.—*J.*

[e] ver. 7, 8, 21, 35, 36. Ge. 5. 1. Lu. 1. 74, 75. Ps. 110. 16. He. 4. 3, 9, 10. Mal. 1. 11, 28, 29.

[f] ch. 16. 1–34. Nu. 29. 7–11. De. 9. 24. Is. lii. He. 9. 22, 24. Zec. 12. 10. Ac. 2. 36, 37. Eze. 16. 60, 63.

8 That is, by fasting. See note on ch. 16. 29.—*P.*

[g] ch. 16. 29–34. Da. 9. 24. Ep. 1. 7. Col. 1. 14. Phl. 3. 9–11. Mat. 11. 28, 30.

[h] Ac. 20. 21. Zec. 12. 10. Lu. 13. 3, 5. Je. 3. 36. Ro. 6. 6. Ga. 5. 24.

[i] See ver. 2, 28, 30, 32. Ex. 23. 12; 31. 14, 15.

[m] Ge. 17. 14. ch. 20. 3, 5, 6.

[n] ver. 28, 30, 31. He. 4. 3, 9, 10. Mat. 11. 28–30.

9 Heb. *rest*

[o] ver. 39–43. Nu. 29. 12–38. De. 16. 13, 14; 31. 10. Ex. 34. 22; 23. 16. 1 Ki. 8. 2, 62–65. Ne. 8. 14. Je. 7. 21. 14. Zec. 14. 16–21.

1 This third and last of the great annual feasts is called in Ex. 23. 16 *the feast of ingathering*, because it was observed at the close of the year, when all the produce of the fields and vineyards had been gathered in. It is here called *the feast of tabernacles*, because the whole people were ordered to dwell in tabernacles or booths during the seven days of its observance, so as to commemorate the dwelling of the Israelites in booths in the wilderness after their deliverance from Egypt. In Le. 23. 39 it is called emphatically *the feast of Yehovah*, probably because it was considered the most important or the most joyful of all the feasts.—*P.*

[p] See ver. 4.

[q] Nu. 29. 12–38. He. 2. 10; 5. 7, 8. Lu. 2. 15.

[r] Je. 7. 37. Is. 35. 10.

[s] Heb. day of *restraint*, 2 Ch. 7. 9.

25 Ye shall do no [s]servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of [h]this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls,[8] and offer an offering made by fire unto the LORD.

28 And ye shall [i]do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For [k]whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people:

30 And [l]whatsoever soul *it be* that doeth any work in that same day, the [m]same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you [n]a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even shall ye celebrate your sabbath.[9]

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [o]The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.[1]

35 On the first day *shall be* [p]an holy convocation; ye shall do no servile work *therein*.

36 Seven[q] days ye shall offer an offering made by fire unto the LORD: [r]on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a [s]solemn assembly; *and* ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to

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so called because on the *fiftieth day* from the *passover* this feast was celebrated), why, in this feast, is the commixture of *leaven* directly enjoined? Let it be observed, that *a principle is good or bad* according to the *commixture*. Thus, *love*, commingled with the *world*, cannot co-exist with the love of God, 1 Jn. 2. 15; but *love*, commingled with the *knowledge of Christ*, is very God dwelling in the heart, 1 Jn. 4. 16. *Love* in the one combination we must expel; *love* in the other must abound more and more, Phl. 1. 9; 1 Th. 3. 12. It is thus that *leaven* representing the *active principle* of the sinner in a state of worse than Egyptian bondage, Ro. 6. 16, is utterly to be cast out; while *leaven* representing the *active principle* of a believer 'made free from sin,' Ro. 6. 18, is carefully to be retained. This feast being one of the *harvest*, the *leaven* might well represent the secret blessing of *increase* the Lord had openly given; and being a feast of thanksgiving, would also set forth the secret, yet *all-pervading* and *increasing*, quality of grace, as it is written, Am. 4. 5, 'Offer a sacrifice of *thanksgiving* with *leaven*;' and again, 2 Pe. 3. 18, '*Grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' For the kingdom of heaven, both in the heart of a single believer and of the whole church, 'is like *leaven*, which a woman took, and *hid* in three measures of meal, till *the whole* was *leavened*,' Mat. 13. 33. *C.*]

Ver. 24. [On account of the *trumpets of rams' horns* employed in announcing the jubilee, Le. 25. 9, and by Joshua at Jericho, ch. 6. 4, as well as by Asaph, Ps. 81. 3 (for the Hebrew original distinguishes them from the *silver trumpets*, Nu. 10. 2, 10), many of the Jewish rabbins are of opinion that the *feast of trumpets* was a memorial of the deliverance of Isaac by the substitution of a *ram*, Ge. 22. 13: and because the original Hebrew in the text means a *shout* of a multitude, as well as *blowing of trumpets*, others are of opinion that it was an anniversary memorial of *creation*, according to Job 38. 7. Basil and Theodoret considered it a memorial of the *trumpet* in the delivery of the *law on Sinai*, Ex. 19. 16; Patrick, as a solemn celebration of the entrance of the *civil* new year. Both Jennings and Cruden deliver it as an admitted opinion that the Scriptures do not, as in other cases, acquaint us with the occasion of its institution. Now, this being contrary to the analogy of Scripture, in which *quotation and comparison* constitute (under the Spirit of God) the great instruments of interpretation, let us therefore search the Scriptures, and we will find it recorded, Ps. 81. 3, 'Blow ye the *trumpet* in the new-moon, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph (*the sold deliverer*) for a testimony, when he (*the Lord*) went out through (or *against*) Egypt, where I heard *a language that I understood not.*' Is not the *trumpet sound*, therefore, a *memorial* of the judgment of Egypt and the deliverance of Israel, and of the *unintelligible Egyptian tongue*? For such is the *sound of the trumpet*, except blown by an experienced trumpeter, and falling upon the practised ear of the soldier instructed in the secret meaning of the different calls, see Nu. 10. 4; 1 Co. 14. 8. Hence, in the New Testament, the trumpet's voice is always for *judgment* and *deliverance*, as in 1 Co. 15. 52; and in the last scenes of Revelation, during *the trumpet* of the seventh angel, we are told, 'the *mystery* of God shall be finished,' Re. 10. 7, which terminates in the succeeding chapters, see 11. 15, 18; 12. 9–12; 17. 1; 18. 1, 2, 4; 19. 6, 7, in the *judgment* and *destruction* of the mystical *Babylon*, and the final *deliverance* of the church of the redeemed. *C.*]

REFLECTIONS.—While I consider these sacred festivals as memorials—of the finished work of creation—of Israel's deliverance from Egypt—of the giving of the law at Sinai—of the provocation of the golden calf, and reconcilement relative to it—and of the Hebrews dwelling in tents—let me also discern them as typical figures of the gospel rests in the apostolic, millennial, and eternal periods. Jesus' person, work, and fulness appear as the end and substance of them all; and the oblations then offered represent to me Jesus, my whole burnt-offering, who kept the law and glorified all the divine perfections in my stead; Jesus, my sin-offering, who pardons every crime; Jesus, my peace-offering, whose sacrifice was acceptable to God, quiets my conscience, and comforts my heart; Jesus, my meat-offering, who is meat indeed for the nourishment of my

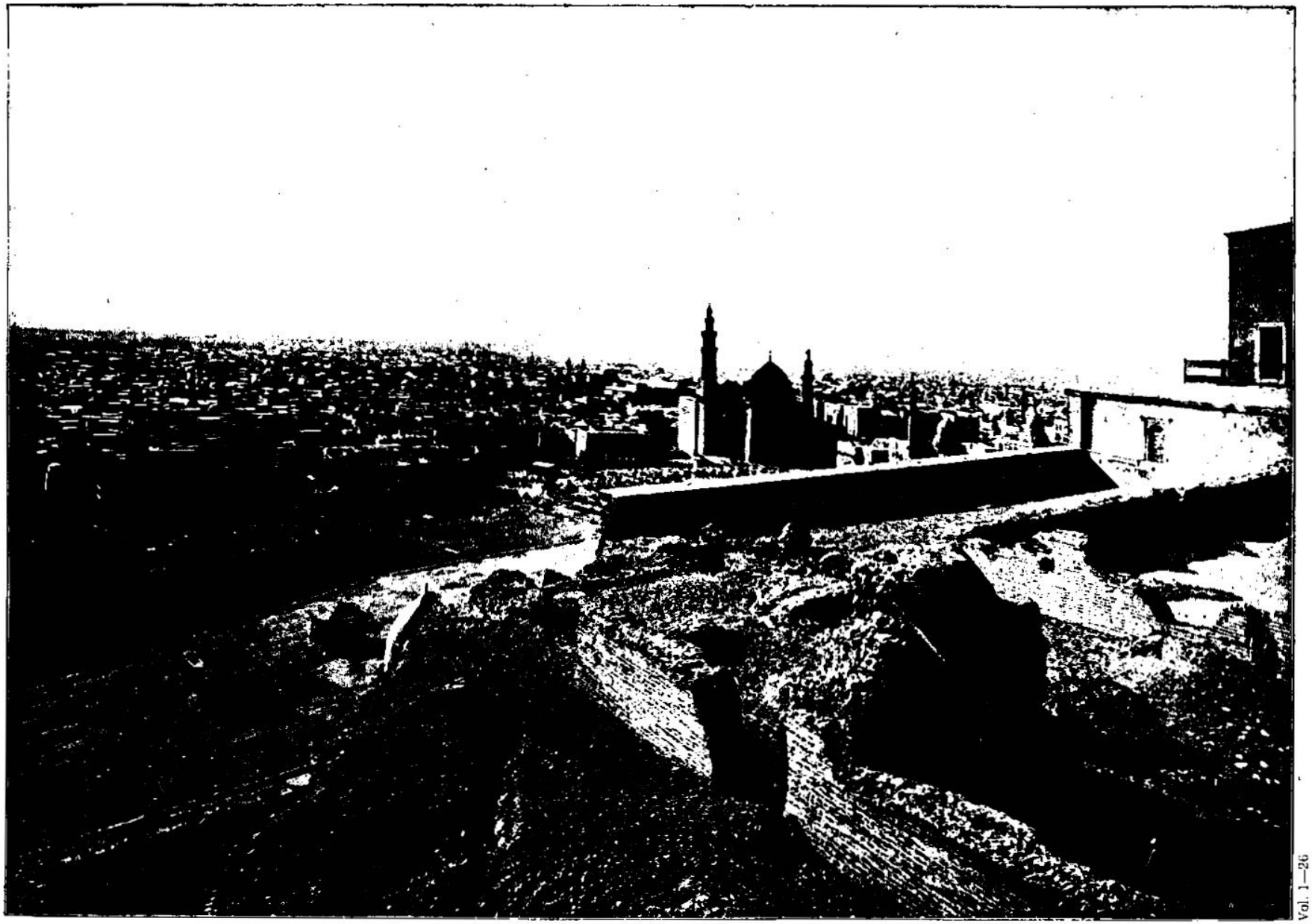

CAIRO FROM THE CITADEL—NEAR WHERE THE ISRAELITES SOJOURNED IN EGYPT. [Leviticus, xxiv:1.]—We are viewing this city from the Citadel, which is a small town in itself, and was built by Mohammed Ali. From the Citadel we have a fine view of Cairo. The pyramids are in the distance to the west, and the Nile is seen winding its way toward the sea between. Cairo has a population of about 500,000. It has absorbed into itself and may be called the modern representative of Memphis and Heliopolis, and the surrounding cities of ancient times. The Khedive spends part of the year here. Cairo was the home of the distinguished pasha who aided DeLesseps in opening the Suez canal. It is a strange commentary upon history that this region, once swept by the Pharaohs, should now be under the dominion of a Christian nation. The English soldier is seen on all sides in Cairo.

offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day;[2]

38 Beside the [t]sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have [u]gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the [x]boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall [y]rejoice before the LORD your God seven days.[3]

41 And ye shall keep it a feast unto the LORD seven days in the year. [z]*It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall [a]dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That[b] your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And[c] Moses declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

1 *The oil for the lamps.* 5 *The show-bread.* 10 *Shelomith's son blaspheneth.* 13 *The law of blasphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they[a] bring unto thee pure oil-olive beaten[1] for the light, to cause[2] the lamps to burn continually.[3]

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2 The business of the world could not go on prosperously for a day without *punctuality*, much more should the religion of the heart, the closet, the family, and the congregation, have *everything upon his day*.—*C.*

f Ex. 20. 8. De. 12. 6. 16. 10, 11, 17. 2 Ch. 35. 7. & ch. 1. 10.

g Ex. 23. 16; 34. 22 ver. 34–36.

h Heb. *feast*, Ne. 8. 15 to Mat. 21. 8. Je. 17. 23. Je. 31. 39, 44. 4

y ver. 42. De. 16. 11, 14, 15. 27. 7. Deu. 14. 26. 2 Chr. 30. 14. Ro. 5. 11.

3 It was a typical feast. It is supposed by many that our blessed Saviour was born much about the time of this feast; then he left his mansions of light above to 'tabernacle among us,' Jo. 1. 14 and he dwelt in booths. And the worship of God under the New Testament is prophesied of under the notion of keeping the feast of tabernacles, Zec. 14. 16. Jer. 31. The gospel of Christ is 'to dwell in tabernacles,' to sit loose to the world as those who 'have here no continuing city.' . . . for it teaches us 'to rejoice before the Lord our God.' Those are the circumcision, Israelites indeed, that always 'rejoice in Christ Jesus,' Phil. 3. 3. And the more we are taken off from this world, the less liable we are to the interruption of our joys.—*Henry.*

z See ver. 23.

a Le. 23. 39. Ne. 8. 15 18. Nu. 24. 5, with Ex. 10. 3.

b Ex. 12. 14, 24. 28, 43. 13. 14–16. 16. 32, 33. De. 6. 5. 8. 11. 18. 20. Nu. 15. 40. 16. 38, 40. Je. 4. 7.

c Nu. 10. 7. Ezr. 3. 11. Mat. 28. 20. 1 Co. 4. 17. 2. 13. He. 1. 1, 2.

CHAP. XXIV.

a Ex. 27. 20. ver. 8. Nu. 8. 2. 1 Sa. 3. 3. Zec. 4. 6, 12, 13. Re. 11. 4. 1. 12. 4. 21. 23. Ep. 5. 14, 18.

1 The purest oil is obtained by *crushing* the olives, and expressing the juice by means of a heavy weight. Such oil-presses are still used in every part of Syria.—*T.*

2 Heb. *to cause to ascend.*

3 The *olive-tree* as yielding *oil*, and the oil as yielding *light*, are the Scripture emblems of a *church*, bearing the *fruits of the Spirit*, and giving *light* to the dark world. Ro. 11. 17. Mat. 5. 14. Phi. 2. 15.—*C.*

b Ex. 27. 21; 40. 4, 24, 25. 30. Nu. 8. 2, 3. 1 Sa. 3. 3.

c See ch. 23. 21. Ex. 12. 17.

d Ex. 31. 8. 25. 31, 40. 40. 24, 25. Nu. 8. 2–4. Re. 1. 20.

e Ex. 25. 30. Nu. 4. 7. Ac. 16. 7. Ga. 6. 16. Jn. 6. 35. De. 32. 9. Ps. 135. 4.

f 1 Ch. 24. 33. Ep. 2. 19–18. 1 Co. 12. 25, 14. 40.

g Ex. 25. 24. 1 Co. 1. 30. He. 9. 24.

h He. 7. 25. Re. 8. 3, 4. Ep. 1. 6.

1 ch. 2. 2, 23. 24. Ge. 9. 12. & Ex. 28. 29, 30. 30. Nu. 10. 10.

k Nu. 4. 7. Ne. 10. 32, 33.

4 *Fine* flour, a *pure* native, *pure* frankincense—are they not significant emblems of a '*contrite heart*,' Ps. 51. 17, a heart broken because of sin, as wheat between the millstones; and cleansed from all worldly refuse? See Am. 8. 6. Are they not emblems of a *pure* church-fellowship at the *table* of the Lord? and of the '*prayers* of saints. Re. 5. 8. 'lifting up *holy hands* in prayer' to a holy God? Are to put the *bread set in order*, the reunion of natural men into *one body*, by *one spirit* and *one faith*, and changed by a godly discipline under *one Lord*, according to the words of Paul, 1 Co. 10. 17, 'We being *many*, are *one bread*, and one *body*'?—*C.*

l Ex. 29. 33. ch. 8. 31. Mat. 12. 4. 1 Sa. 21. 6. Is. 55. 10, 11. Jn. 6. 53–57.

m Ex. 12. 38. Nu. 11. 4.

n Ex. 20. 7. ver. 15, 16.

o Nu. 27. 5, 15. 34. 35. Ex. 18. 22, 26.

p Nu. 15. 34.

5 Heb. *to expound unto them according to the mouth of the LORD.*

3 Without[h] the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: [e]*it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [d]the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake [e]twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt [f]set them in two rows, six on a row, upon the [g]pure table before the LORD.

7 And thou shalt put [h]pure frankincense upon *each* row, that it may be on the bread [i]for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall [k]set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.[4]

9 And [l]it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman, [m]whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp:

11 And the Israelitish woman's son [n]blasphemed the name *of the Lord*, and cursed. And they [o]brought him unto Moses; (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan;)

12 And they [p]put him in ward, that the mind of the LORD might be showed them.[5]

13 ¶ And the LORD spake unto Moses, saying,

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soul. Yea, they represent to me how his people, and their services offered through him, are the delight of his Father, and the joy of his own heart. In the *first-fruits* of barley and flour let me behold Jesus in his debasement and glory, as having in all things the pre-eminence, sanctifying the whole harvest of lost men, and all their fruits of righteousness; and as offered to be the present and endless nourishment of my soul. Let them also figure out the lovers of God, who are first-fruits to God and the Lamb; and their ready and acceptable service. In the *passover* I discern him as our passover sacrificed for us. In the feast of *unleavened bread*, I see him, as through his whole life, a man of sorrows; but holy, harmless, and undefiled. In *pentecost*, I behold him exhibited as the law-fulfiller in the apostolic period for the salvation of multitudes. In the *feast of trumpets*, I hear the gospel sound, from morning to evening of the Christian period, proclaiming a full salvation, through a crucified Redeemer, to all the ends of the earth. In the *fast of expiation*, I again behold him finishing transgression, and making an end of sin, the sin of a whole lost world, in one day; and having by himself purged away our sins, sitting down at the right hand of the majesty in the heavens, there to appear in the presence of God for us. And in the *feast of tabernacles* he is prefigured as tabernacling in our nature and world, that we might have familiar fellowship with him, particularly in the apostolic and millennial, but chiefly in the eternal period. Let me bless the Lord for such manifold memorials of Jesus; and especially that our privileges under the gospel are still more excellent, our enemies themselves being judges. Let me observe holy seasons in a holy manner. Let the Sabbaths of the Lord be kept in all our hearts, in all our dwellings, and by all under our care. Let us honour the Lord with the first-fruits of all our substance. While kind to strangers, to the poor and destitute, let us hearken to the joyful sound of salvation to miserable sinners; and, looking on Jesus Christ as crucified for us, let us afflict our souls till God himself wipe away all tears from our eyes; and when our harvest and vintage of labours are ended, then shall we commemorate with pleasure our hardships by the way, and rejoice to change them for an eternal weight of glory.

CHAPTER XXIV. [Ver. 11. *Blasphemed the* NAME, as it stands in the Hebrew, the words '*of the Lord*' being supplied by the translators. The Hebrew for *blaspheme* signifies *to gore*, as a beast with a horn; *to pierce* as with a sharp instrument: so it is translated, Is. 36: 6, and well representing the mixture of *contempt* and *hatred* of God from which blasphemy springs. *The name* is evidently that of the Angel of the covenant, of whom God had said, Ex. 23. 21, 'Provoke him not, for MY NAME is in him:' this was he of whom the apostle spoke, Ac. 3. 16, 'There is none other *name* given under heaven, amongst men, whereby we must be saved.' This is he who 'by inheritance obtained a *more excellent name* than the angels,' He. 1. 4, even 'a *name* that is above *every name*,' Phi. 2. 9. All that *heard* the blasphemer were commanded to *lay their hands upon his head*, (1) to identify his person; (2) to testify to his guilt; (3) to witness the great truth that sin is worthy of death; (4) to attach the guilt of the whole congregation, were they authoritatively to sanction sin by silence, acquiescence, or approval; and (5) to represent its transference from the congregation to the guilty individual condemned and put to death by command of God, and the concurrence of the congregation.—*Note*, (1) How careful should Christians be, lest by any timid silence in the sight of the wicked, Ps. 39. 1, 2, by any failure of just and loving reproof, or by any act of joining with them or approval of them, Ep. 5. 11, they should become 'partakers of other men's sins,' 1 Ti. 2. 22. (2) Let blasphemers recollect that awful intimation, Mat. 12. 36; and if 'for every *idle* word,' then how for every *blasphemous word*, will they be able to 'give account in the day of judgment?' *C.*]

REFLECTIONS.—While in Jesus' light I see light, and feed upon him, especially from Sabbath to Sabbath, let me essay to give light in his church, and be a good savour of Christ, in the feeding of his people with the true bread which cometh down from heaven. Let such as desire to enjoy gospel light never grudge the necessary expenses of it. And never let the pure oil of divine truth be adulterated with the fancies of men. What a mercy is it that they who come to God find a table spread for them in the wilderness; and that on every Sabbath ministers are to provide fresh provision for the souls of their people!—That the saints, in one generation after another, are set upon the table of the church, and especially on Christ, to the honour and delight of JEHOVAH! Let me further observe, that a graceless offspring is often the fruit of an unhallowed marriage; that quarrels usually end ill; and that judges ought to act with deliberation, and yet with impartiality and zeal. I tremble, therefore, at the load of uncontrolled blasphemy which lies unpardoned on Britain; since men have spared the heaven-daring miscreants, till they are so common, that stones would almost be

14 Bring forth him that hath cursed [q]without the camp, and let all that heard *him* [r]lay their hands upon his head, and let all the congregation [s]stone him.

15 And thou shalt speak unto the children of Israel, saying, [t]Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.

17 ¶ And[u] he that killeth[6] any man[7] shall surely be put to death.

18 ¶ And he that [x]killeth a beast shall make it good; beast for beast.[8]

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have [y]one manner of law, as well for the stranger,[9] as for one of your own country: for [z]I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and [a]stone him with stones. And the children of Israel did as the LORD commanded Moses.[1]

CHAPTER XXV.

1 *The sabbath of the seventh year.* 8 *The jubilee in the fiftieth year.* 14 *Oppression forbidden.* 18 *A blessing promised to obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion to be had of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses [b]in mount Sinai, saying,

2 Speak[b] unto the children of Israel, and say unto them, When ye come into [c]the land which I give you, then shall the land [d]keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But[e] in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

5 That which [f]groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed:[1] *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be [g]meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beasts that *are* in thy land, shall all the increase thereof be meat.[2]

8 ¶ And thou shalt number [h]seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet[3] of the [i]jubilee to sound, on the [k]tenth *day* of the seventh month; in the day of atonement[4] shall ye make the trumpet sound throughout all your land.[5]

10 And ye shall hallow the fiftieth year, and proclaim [l]liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye [m]shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In[n] the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye [o]shall not oppress one another.

15 According[p] to the number of years after the jubilee thou shalt buy of thy neighbour, *and*

A.M. 2514. B.C. 1490.

[q] ch. 13.46. Nu. 5.2-3. 31.19.

[r] De. 13.9. 17.7.

[s] ch. 20.2, 27. Nu. 15.35, 36. De. 13.10; 17.5; 21.21; 22.21, 24. ver. 16. 1 Ki. 21.13.

[t] Nu. 15.30, 31; 20.13. 1 Ki. 21.10-13. Mat. 26.65, 66.

[u] Ge. 9.6. Ex. 21.12. Nu. 35.16, 31. De. 19.11, ver. 21.

[6] Heb. *smiteth the life of a man.*

[7] *He that smiteth the life of a man*, meaning either a stroke at the life with *intent* to kill; or *any* man, whether semi-Egyptian, as Shelomith's son, or a total stranger, of an Hebrew of the Hebrews, comp. ver. 22. —*C.*

[x] Ex. 21.18-36; 22.5, 6. De. 19.21. Mat. 5.38, 39; 7.2.

[8] Heb. *life for life.*

[y] Ex. 12.19, 49. Nu. 9.14; 15.15, 16, 29. ch. 24.19, 22; 19.34.

[9] Strangers, as well as native Israelites, were to receive the benefit of the law declared in ver. 21, if they suffered wrong, and should suffer no penalty if they did the wrong. It seems also intended here, that strangers as well as native Israelites should suffer the punishment due to blasphemy. Henry here says, 'God would hereby show what provision he had made for man's safety, in punishing those which are enemies to him (God), which should be an argument with magistrates to be jealous for his honour, and to punish those that blaspheme his name.'—*I.*

[z] See Ge. 17.7. Ex. 20.2.

[a] De. 17.5, 7. Jos. 7.25. Nu. 15.35, 36. See ver. 14.

[1] This incident probably occurred at the time when Moses was declaring the law of God publicly to the assembled Israelites; and it is recorded to show that the law was not a dead letter, but that in all its rigour it was to be carried out.—*P.*

CHAP. XXV.

[a] Ex. 19.1. ch. 7.38. Nu. 1.1; 10.11, 12.

[b] Ex. 19.2, 3; 24.16. Nu. 1.1; 10.11, 12.

[c] Is. 8.8. Ho. 9.3. ver. 23. ch. 14.34.

[d] Heb. *rest*, Ex. 23.10. He. 4.3, 9, 10.

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[e] De. 15.1, 2; 31.10.

[f] 2 Ki. 19.29. Is. 37.30.

[1] Heb. *of thy separation.*

[g] Ge. 2.28. Col. 3.11. Ac. 1.14. Isa. 2.12-22; 13.6-9. Ro. 3.29, 30.

[2] The whole land was to be common property during the sabbatical year. The vineyards and olives were to be free to all, whether Israelites or foreigners. The fields were to be open to all animals, wild or tame. The sabbatic year was a grand practical illustration of the truth: 'The earth is the Lord's, and the fulness thereof.'—*P.*

[h] ch. 23.15.

[3] Heb. *louder sound.*

[i] ch. 23.24, 27; xvi. He. 2.14-15. Ac. 13.38, 39. 2 Co. 2.15, 16; 3.6, 9. 2 Th. 2.1. Ro. 10.16; 15.19. 2 Co. 5.19-21.

[4] All severities from *atonement*, He. 2.18; reconciliation, Ro. 5.10; peace with God, Ro. 5.1, 2.—*C.*

[5] The year of *jubilee* was so called from the Hebrew word *jobel*, which signifies primarily 'a ram's horn,' and then the sound produced by it. 'The year of jubilee' then is just 'the year of the blowing of the horn;' and is thus analogous in name to the 'feast of trumpets.' The origin of the name is stated in ver. 9. Every *fiftieth* year, counting apparently from the time when they obtained complete possession of Canaan, was a jubilee. The jubilee year followed immediately on the sabbatical year, so that there were two fallow years occurring together. The three principal enactments for the year of jubilee were as follows:—1. Rest for the soil of the whole country. 2. The reversion of all property to its original owners. 3. Freedom of all slaves among the Israelites. It was, therefore, a year in which God emphatically and mercifully asserted his supreme and sovereign right to, and lordship over, every creature and every thing.—*P.*

[j] ver. 39-42. Ex. 21.06. Je. 34.8, 9.

[k] ver. 10, 28, 41. Re. 5.6. Ep. 2.13-18. 1 Pe. 2.24-25.

[l] ch. 19.33; ver. 17. 1 Th. 4.6. Mat. 7.12.

[m] Ro. 13.12-14. Phi. 4.5. Lu. 21.34. 2 Pe. 3.10-14.

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wanting to cast at them all! Let my soul weep in secret places for their crimes! Shall not God visit for these things? Shall not punishment come on such a nation as this?

CHAPTER XXV. [Ver. 7. The *sabbatical year* required, (1) A total cessation from *agriculture*, but not from *pasturage* in common between masters, servants, and regular sojourners. (2) Similar commonage of fruit-trees. (3) Remission of debts, De. 15. 2. (4) The public reading of the law, De. 31. 10-13. Whether viewed as a *political*, *religious*, or *typical* institute, nothing can give greater evidence of divine wisdom and goodness. (1) The *rest of the land* afforded a periodical remedy against the exhaustion of *over-cropping*, *weediness*, and the *larvæ* of insects. (2) It necessitated a septennial *increase of cattle* from the neighbouring countries, and consequent *improvement of breed*. (3) It encouraged servants to acquire property. (4) It taught masters a due regard to the interests of servants. (5) It inculcated the doctrine of *providence;* upon *faith* in the spiritual, and *covetousness* in the natural man; and thereby *encouraged* the one, and *condemned* the other. (6) It set forth *the rest* (the *sabbatism*, keeping of sabbath) that 'remaineth for the people of God,' He. 4. 9;—'Even so, come, Lord Jesus,' Re. 22. 20. *C.*]

Ver. 9. *Jubilee:* the *derivation* of this word is uncertain; the *facts* included are plain. Some derive it from *Jubal*, the inventor of musical instruments, Ge. 4. 21, and suppose it to intimate the *music* of the *trumpet* with which it was to be introduced; others, as Rabbi Kimchi, derive it from *jobel*, signifying a *ram's horn*, because it was proclaimed with *trumpets of rams' horns;* others derive it from *jabal, to restore*, because, in the year of jubilee, possessions were *restored* to their original owners. The Septuagint accordingly renders it *remission*, and Josephus *liberty*. Another etymology derives it from *jubal, a stream*, because, like *the stream of time*, it carried all things along with it. The English word *jubilee* is derived immediately from the Latin *jubilo*, to rejoice with shouting. It is an institute eminently typical of Christ, as the particulars will demonstrate. *C.*]

Ver. 10. [The Jew might be compelled to surrender his own freedom; he might sell his children, or they might be arrested in payment of their father's debt, see ver. 39; Ex. 21. 2, 7, 8; 2 Ki. 4. 1. But while this compulsory sale of *freedom* was intended, and admirably calculated, to prevent fraudulent debts, or punish fraudulent debtors; the law of the year of *release*, Ex. 15. 12, and of the *jubilee*, was equally calculated to prevent the granting of *fraudulent credits*, with a view to *enslave* either the debtor or his family. Viewed as a political institute, the power of parents over their children's freedom amounts not to more than the power of *apprenticeship;* common, and even necessary, in all civilized nations. The proclamation of *liberty* was a lovely emblem of our deliverance from 'the bondage of corruption' into 'the *glorious liberty* of the sons of God,' Ro. 8. 21; and a glorious type of our great

according unto the number of years of the fruits he shall sell unto thee:[6]

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt [q]fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye [r]shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land [s]shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [t]What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I [u]will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land [x]shall not be sold[7] for ever: for the land *is* mine; for ye *are* [y]strangers and sojourners with me.[8]

24 And in all the land of your possession ye shall[z] grant a redemption for the land.

25 If thy brother be [a]waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.[9]

26 And if the man have none to redeem it, and himself[1] be able[2] to redeem it;

27 Then let him count the years of the sale thereof and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and he [b]shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house[3] that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country: they may be redeemed,[4] and they shall go out in the jubilee.

32 Notwithstanding[c] the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the [5]Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: [d]for the houses of the cities of the Levites *are* their possession[6] among the children of Israel.

34 But the field of the suburbs of their cities may [e]not be sold: for it *is* their perpetual possession.[7]

35 ¶ And if [f]thy brother be waxen poor, and fallen in decay[8] with thee, then thou shalt relieve[9] him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take[g] thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I[h] *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And [i]if thy brother *that dwelleth* by thee be waxen poor, and be sold unto [1]thee, thou shalt not compel him to serve[2] as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* [k]shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

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6 The buyer had no right but till the jubilee.

q ver. 43. De. 25. 18. Mal. 3. 5. Ro. 3. 18.

r ch. 26. 3. De. 28. 1, 15. 1 Ki. 3. 14. 2 Ki. 18. 6. Luke 1. 6.

s ch. 26. 4. Ps. 67. 6; 85. 12.

t Mat. 6. 25, 26, 31. Lu. 12. 24. 1 Co. 7. 29.

u De. 28. 8. Ps. 111. 5; 147. 14. 145. 16. Is. 30. 23; 65. 10.

x 1 Ki. 21. 3. Jer. 32. 15. Ho. 9. 3. Is. 8. 1. Zech. 11. 12. Re. 11. 2. 2 Pe. 1. 15. Ki. e. 38. 39. Jo. 10. 28, 29.

7 Or, *to be quite cut off.* Heb. *for cutting off.*

y 1 Ch. 29. 15. Ps. 39. 12; 119. 19. 1 Pe. 2. 11.

8 The meaning is—I have given you the land; you are tenants; it is my will that such portion which is allotted to you individually remain inalienably the property of your descendants. Neglect, and the poverty which it entails, may deprive you of it for a time; but your children shall obtain it again at the year of jubilee. The sin of the parent shall not be visited upon the child. It was a wise law. It prevented the land from passing into the hands of a few successful and powerful families; and it gave the vast body of the people a direct interest in the soil.—*C.*

z Ru. 4. 4, 6. Je. 32. 7, 8. Ne. 5. 11.

a Ru. 2. 21; 4. 6. Ne. 5. 1, 5. 2 Co. 8. 9. Re. 3. 17. 1 Ki. 12. 28. 2 Ki. 5. 15, 25. Ps. 14. 6. Ep. 1. 14.

9 This verse introduces the GOEL, the *redeemer*, a name frequently used afterwards in Scripture. His rights and duties are beautifully exemplified in the case of Boaz and Ruth, and completed in Christ, our *kinsman*, according to the flesh. He. 2. 14, 15; whom we have redemption through his blood.' Ep. 1. 7.—*C.*

1 *One* such there was able to redeem *himself*, who 'knocked and there was *none* to help; therefore his *own arm* brought salvation unto him.' Is. 63. 3, 5; 'and *of the people* there was *none* with him.'—*C.*

2 Heb. *his hand hath attained and found sufficiency.*

b See ver. 13. Ep. 1. 10. Col. 1. 19–14. 3. 24.

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3 Such houses quickly underwent great alterations, as it did not specifically mark out the distinction of families.

4 Heb. *redemption belongeth unto it.*

c Nu. 35. 2–8. Jos. 21. 1–42. 1 Ch. 6. 54–81. Je. 32. 8–12. Ps. 50. 10.

5 Or, *one of the Levites redeem* them.

d Nu. 18. 20, 21, 24. 26. 62. Jos. 13. 14, 33. Ezek. 44. 28.

6 That houses of the Levites in the cities afterwards allotted to them, with the gardens and pastures in the suburbs, were the only inheritance for the tribe of Levi, and therefore were subjected to the same law as other estates. It is supposed that a Levite, though he may reside in one of the cities who sold such property, might nevertheless redeem it.—*I.*

e ver. 23. Ac. 4. 36, 37. 1 Pe. 1. 4, 5.

7 The Levites were not engaged in agriculture, as they were supplied by the appointed contributions, De. 12. 12, 18. 14. 29; 16. 11, 14; 26. 12, 13, &c., the *field* was for their cattle, Nu. 35. 3, and being held in *common*, a parcel could not, in justice to the community, be alienated to strangers, who might disturb its pasture.—*C.*

f De. 15. 7, 8. 2 Th. 3. 14. Ja. 2. 15, 16. 1 Jo. 3. 16, 17.

8 Heb. *his hand faileth.*

9 Heb. *strengthen.*

g Ex. 22. 25. De. 23. 19. Ps. 15. 5. Pr. 28. 8. Eze. 18. 8, 13, 17; 22. 12. Ne. 5. 5–7. Ps. 15. 5.

h ch. 19. 36. Ex. 20. 2; 29. 46; 6. 7. Nu. 15. 41. De. 4. 34; 5. 6, 15; 26. 5. Ps. 81. 10. Je. 2. 6. Je. 30. 22; 31. 33.

i Ex. 21. 2; 22. 3. De. 15. 12. Je. 34. 14. 2 Ki. 4. 1. 2 Ki. 5. 20. ver. 35, 43, 46.

1 When a man got into debt and was unable to satisfy the just demands of his creditors, instead of being thrown into prison, as he would be with us, he was handed over, or sold, to his creditors, that by his personal labours he might as far as possible recompense them for their loses. But under such circumstances he was not to be treated harshly—he was to be received and treated as a brother.—*P.*

2 Heb. *serve thyself with him with the service,* &c.

k Ex. 21. 2–6. ver. 10. Tit. 2. 14. Ps. 68. 20. The jubilee freed him and his whole family, whether it was at the end of six years or not.

Deliverer, who said, 'The Spirit of the Lord is upon me, because he hath anointed me to preach *deliverance* to the captives, to set at *liberty* them that are bruised, to preach the *acceptable year* of the Lord,' Lu. 4. 18. But the *jubilee* restored the Jew not only to *liberty*, but *property*; so are believers restored to 'an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept through faith unto salvation,' 1 Pe. 1. 4, 5. The Jew was restored to his *family*. What *keeping* meetings on the morning of jubilee! So, the believer is restored to 'the household of God,' 'of whom the whole *family* in heaven and earth is named.' Ep. 2. 19; 3. 15. *C.*

Ver. 23. [The earth, like its inhabitants, is 'sold under sin;' still 'the earth is the Lord's,' Ps. 24. 1, and 'the god of this world,' 2 Co. 4. 4, will not be permitted to retain it *for ever*; it is Christ's . . . and so is the church, Ep. 1. 14; Ps. 74. 2; Ac. 20. 28; 1 Pe. 2. 9; it is his by right of *conquest* from the usurping enemy. Ps. 98. 1; He. 2. 14; 1 Co. 15. 25, 26, and will soon be his by the baptism of fire, and the establishment of everlasting righteousness, 2 Pe. 3. 7–13. *C.*]

Ver. 30. [The house in a *walled city*, being purchased as a *place of safety* and of *trade*, could not be reclaimed after a year's possession. As a political ordinance, this operated as a needful prevention of *monopoly*, while it promoted intercourse, enterprise, and improvement; as a religious ordinance, it was emblematic of that 'city of the living God,' He. 12. 22, which 'God hath *prepared*,' He. 11. 16, and in which *salvation* (a blessing *inalienable* from the lawful possessor) 'God hath appointed for walls and bulwarks,' where he 'keeps him in *perfect peace* whose mind is stayed on him,' Is. 63. 1, 3. *C.*]

Ver. 32. [The Levites had no great division of the land like the other tribes, but forty-eight cities and suburbs selected throughout the entire country, including the six cities of *refuge*, Nu. 35. 1–8; as the appointed instructors of the people; Ne. 8. 7, 9, and, because of the cities of refuge, the magisterial guardians of the public peace, they were thus dispersed through the tribes, and, as such, possessed the special right of redeeming their houses at any time; a privilege not bestowed for their private benefit, but necessary to the public welfare—an emblem of the *inalienable right of reformation* with which God has invested the church, and to which he specially commissions his 'pastors and teachers,' Ep. 4. 11–15, 22, 23; Mal. 2. 4–7; 3. 7, 17, 18. *C.*]

Ver. 36. [This is not a law against *legal interest* for money lent, but the fourth provision of the *Mosaic poor-law*—an appeal to benevolence, which is 'always merciful and lends,' Ps. 37. 26; a restraint upon covetousness, ever ready to traffic in the poor man's necessities, Am. 2. 7; 4. 1; 8. 6. *C.*]

Ver. 46. [This law of *bondmen* is neither to be explained nor defended, as if it were founded on a special order, like the extirpation of Amalek; or as the merciful but temporary correction of an existing and unavoidable evil; for God legislates not by temporary

42 For they *are* [1]my servants which I brought forth out of the land of Egypt: they shall not be sold as bond-men.[2]

43 Thou[m] shalt not rule over him with rigour, but shalt fear thy God.

44 Both[n] thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession:

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bond-men[3] for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich[4] by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; [o]one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself.

50 And[p] he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale[5] shall be according unto the number of years; according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind,* according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him; *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in [6]these *years,* then he [q]shall go out in the year of jubilee, *both* he and his children with him.

55 For unto me the children of Israel *are* servants; they *are* [r]my servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAPTER XXVI.

1 Against idolatry. 2 Religiousness. 3 A blessing is promised to them that keep the commandments. 14 A curse is denounced against those that break them. 40 God promiseth to remember those that repent.

YE shall make you [a]no idols nor graven image, neither rear you up a standing [1]image, neither shall ye set up *any* image of stone[2] in your land, to bow down unto it: for I *am* the LORD your God.[3]

2 Ye[b] shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ If[c] ye walk in my statutes, and keep my commandments, and do them;

4 Then [d]I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.[4]

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f ver. 55. 1 Co 7. 23. Ro 6. 22. Ps. 116. 16. 1 Pe 2. 21–24.

2 Heb. *with the sale of a bond-man.*

m Ep. 6. 9. Col. 4. 1. Ne. 5. 9.

n Is. 14. 1, 2. Ps. 2. 8. Is. 56. 3–8. They were allowed to buy heathens for slaves; and these were their perpetual property.

3 Heb. *ye shall serve yourselves with them.*

4 Heb. *his hand obtain,* &c.

o Ne. 5. 8. He. 2. 11–15. Ga. 4. 4, 5. 1 J. 3. Re. 5. 9.

p ver. 25, 26. The prices, whether of lands or Hebrew servants, were always to be stated according to the distance of the year of jubilee: and the less the distance the less was to be the price.

5 This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice of his master the sojourner. They were therefore to reckon the years he must have served from that time till the jubilee; and then taking the current wages of a servant per year at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold that the kindred of such a person were bound to redeem him, lest he should be swallowed up among the heathen; and we find from Ez. 5. 8 that this was done by the Jews on their return from the Babylonish captivity. 'We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.'—*I.*

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6 Or, *by these means.*

q ver. 40, 41. Jn. 8. 34. 2 Pe. 2. 19. Ro. 6. 22–14, 22.

r ver. 42. Ex. 13. 3, 20. 2 Is. 43. 3. Ps. 116. 16. Lu. 1. 74, 75.

CHAP. XXVI.

a ch. 19. 4. Ex. 20. 4. De. 5. 8; 16. 21, 22; 27. 15. Nu. 33. 52. Is. 2. 18. Ps. 97. 7.

1 Or, *pillar.*

2 Or, *figured stone.* Heb. *a stone of picture.*

2 This verse contains a sweeping command against idolatry in every form;—'Ye shall make no vain or false gods (so the Hebrew *elilim* signifies), nor carved image (of wood, *pesel*); nor image-pillar (compare Ge. 28. 18) shall ye set up; nor stone-figure in your land to bow down to it; for I am Jehovah your God.' God here claims direct, complete, and exclusive worship from all his people.—*P.*

b ch. 19. 30. xxiii. xxv. Ex. 20. 8–11. Nu. xxviii. xxix.

c De. 28. 1–14; 29.–xxvii. ch. 18. 4, 5, 30; 1.–xxv. Ex. xx.–xxiii.

d De. 11. 14; 28. 12. Je. 3. 3; 14. 22. Eze. 34. 26, 27. Ps. 67. 6; 65. 9–13.

4 There is a kind of sentimentalism in these days existing in the minds of some good people which leads them to exclude or ignore all ideas of temporal benefit and blessing as resulting from a faithful observance of God's law. They think it savours of the world, and they imagine that it can only spring from the selfishness of the human heart. Such a view has no sanction in the Word of God. It is in direct opposition to this and many kindred passages. Ps. 3. 9; Mal. 3. 10–12; Mat. 6. 33; Mar. 10. 30. It is even a reflection upon the wisdom, love, and power of God.—*P.*

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expedients, but by eternal *principles:* but it is to be explained and defended on *its own merits,* which are these. (1) These services were *bought* at their just price; not from *men-stealers,* traffickers condemned of God, Ex. 21. 16, but from the parties themselves. (2) They might be *redeemed* or *manumitted* without any legal hindrance, as is evident from the case provided for, Ex. 19. 20. (3) They are under the protection of the law, Jos. 9. 20, 21. (4) By comparing Ju. 1. 27, 28, 30, 33, 35, with 1 Ki. 9. 20, 21, *the bond-service,* in a most remarkable instance, will be found a mere *rent-charge* or *tribute,* either in labour or money, in return for the possession of houses or lands. And farther, from Ezr. 2. 21; Ne. 7. 5, 6, 57, 61; 10. 28, compared with Ex. 12. 44, and with the everlasting covenant with Abraham, Ge. 17. 12, 13, 27, it will appear that *bond-servants* were (as in the case of *Solomon's servants*) legally incorporated with the church and kingdom, and entitled to all the covenant privileges of Abraham's lineal descendants. (5) By the Mosaic law *every servant,* and therefore, in a special manner, the *privileged bond-servant,* was protected by law from every form of *oppression,* De. 24. 14, 18. Now a system of servitude, under these restrictions and with these privileges, cannot in any sense be called *slavery,* nor be employed to countenance *slavery:* nor does it require any apologetic explanation; for, *as God authorized it,* it was a system both of mercy and justice: for *man's perversion* of it, neither explanation, apology, nor defence can be offered. *C.*]

REFLECTIONS.—While in these sabbatical years I call to mind the happiness of Adam in paradise, and by faith discern the rest, the liberty, the happiness, the common salvation of a spiritual state, of the gospel period, and of the celestial state, all accepting Jesus' atoning blood, and published and offered to us in the gospel, may I be disengaged from all undue affection to created comforts, and never hasten to be rich, but depend on God for daily bread, in following the ways of religion and charity. In view of my eternal jubilee, let me consider wisely the cases of the poor; study equity in all my dealings; and stand fast in the liberty wherewith Christ has made me free. Blessed be his glorious name—though I have forfeited all my happiness—though I have sold myself a bond-servant to Satan and my lusts—my kinsman-redeemer Christ has paid all my debt, all my ransom! And whom the Son hath made free, they are free indeed! Let me adore his goodness, that, while almost all the world are wilfully in bondage, the true and faithful, according to the Spirit, are made the Lord's freemen.

CHAPTER XXVI. Ver. 1–46. This chapter, which mostly corresponds with De. xxviii., is a summary of the oracles and providences of God relative to the Jewish nation. In the first part of it we have a summary of much of the contents of those promises already met with, and of the whole of those hereafter contained in the Bible, with respect to the Jewish nation. All the prosperity they met with in the days of Joshua, the judges, the kings, the deputies of the Persian, Grecian, or Roman powers, were but the fulfilment of these predictions. In the second part of it we have a summary of all the threatenings which relate to their nation, whether denounced by Moses, the prophets, Christ, or his apostles. All the miseries which that nation endured under the judges, kings, Chaldeans, Persians, Greeks, and Romans, for about fifteen hundred years—and all the miseries they have endured in their present dispersion among the Gentiles, which have already continued above eighteen hundred years, without any interruption—is but a literal accomplishment of them. The third part has been, in some measure, verified in some of their former deliverances; especially in the mercies which they received in their return from Babylon, and afterwards until the time of Christ. But we expect a more full accomplishment of it in the latter days, when the Jews shall be converted to the Christian faith, and replaced in their own land. ——[Ver. 5. Because God's temporal promises and threatenings were so many, some have thoughtlessly asserted that he urged not the doctrine of a future state; but they who assert this omission 'do err, not knowing the Scriptures;' for when we examine the wondrous catalogue of promises commencing ver. 4, we find at least twelve distinct *temporal* blessings; but, in addition to these, God promises, ver. 9, *his covenant* to be established. Now, *that covenant* was *everlasting,* not merely with *successive generations,* but with Abraham *individually, personally,* Ge. 17. 7, 9, 10. Now, if the covenant between God and Abraham was *everlasting,* Abraham therein inherited *everlasting life;* and Israel, in the *establishment of that covenant,* received the doctrine and the promise of immortality, as well as of the temporal blessings with which it was accompanied, see 1 Ti. 4. 8. Then, turning to the awful *threatenings* that follow, ver. 16, we find God declaring, ver. 30, 'I will cast your *carcasses* (*dead bodies*) upon the carcasses of your idols, and my soul shall abhor *you;*' that is, *you,* still *living*—not *them,* the carcasses which are *dead;* a distinct announcement that, 'as it is appointed unto men once to die, so after that the judgment,' He. 9. 27.——Ver. 11. This was *typically* commenced when the tabernacle service was set up in the wilderness; *really* commenced when 'the Word became flesh, and dwelt (*tabernacled*) among us,' Jn. 1. 14; and it will be completed in the 'new heavens and the new earth,' when the great voice shall proclaim, 'Behold the *tabernacle* of God is with men,' Re. 21. 1, 3.——Ver. 31. *Sanctuary* signifies a holy place;

5 And your [a]threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time:[5] and ye [b]shall eat your bread to the full, and dwell in your land safely.

6 And [c]I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will [d]rid[e] evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall [f]chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.[7]

9 For I will [g]have respect unto you, and make you fruitful, and multiply you, and [h]establish my covenant with you.

10 And ye shall eat [m]old store, and bring forth the old because of the new.[8]

11 And [n]I will set my tabernacle among you: and my soul shall not abhor you.

12 And[o] I will walk among you, and will be your God, and ye shall be my people.

13 I[p] *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But[q] if ye will not hearken unto me, and will not do all these commandments;

15 And if ye [r]shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break[s] my covenant:

16 I also will do this unto you; I will even appoint[t] over you[9] terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.[1]

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[a] Am. 9. 13. Their plentiful crops should keep them in constant work.

5 Threshing commenced on the 'floors' the moment the grain was reaped, viz. from the middle of May to the middle of June—early in the south, and low lands, and later in the north and mountains. So abundant would the crops be that the work of threshing could not be finished till the vintage, which commenced about the end of July; and the labours of the vintage would then occupy the whole time till 'the early rain' in the end of September would prepare the ground for the sowing of the seed.—*P.*

[b] Ex. 16. 8. Job 21. 18, 19.

[c] Is. 15. 9. Je. 30. 10. Ezek. 34. 27, 28. Ho. 2. 18. Mi. 4. 4.

[d] Ezek. 34. 25. 2 Kin. 24. 2. Is. 30. 6.

6 Heb. *cause to cease.*

[e] Nu. 14. 9. Jos. 23. 10. De. 32. 30. 1 Ch. 12. 15, 20. 2 Sa. 23. 8. 12. 1 Ch. xiii. xiv. xx. xxvi.

7 Literally fulfilled in the case of Gideon, Samson, Jonathan, David, &c.—*P.*

[f] 2 Ki. 13. 23. Ex. 1. 7. 12. 37. 38. Nu. 9. 23. Je. 23. 3.

[g] Ge. 6. 18. 17. 7, 8. Ex. 3. 8. 6. 7. 19. 5. 6. 24. 3–8. 29. 12–31.

[m] ch. 25. 22. Is. 37. 30. Jos. 5. 11.

8 Their granaries should not be able to hold both.

[n] Ezek. 37. 26. Ex. xl. 1 Ki. viii. Ezek. vi. Zep. 3. 17. Is. 62. 3. 5.

[o] 2 Co. 6. 16. Re. 21. 21. 3. Ge. 17. 7. Zec. 13. 9. Je. 31. 33.

[p] Ex. 20. 2. 3. 7. 8. Ps. 81. 6, 10; 50. 7; 116. 16. Lu. 1. 74, 75.

[q] De. 28. 15. La. 2. 17. Mal. 2. 2. ver. 18.

[r] ver. 43. 2 Ki. 17. 15. Je. 6. 19; 32. 23. Eze. 5. 6; 20. 13, 24.

[s] Ge. 17. 14. De. 31. 16, 20. Is. 24. 5. Je. 11. 10. Eze. 16. 59.

[t] Ps. 106. 6; 78. 33. Je. 5. 12, 13. 15. 5. 21. 25. Je. 13. 22. 30. 6. 15. 1 Sa. 2. 33. Job 31. 8.

6 Heb. *upon you.*

1 For fulfilment of this remarkable curse see Je. 5. 4. 1 Sa. 12. 15. &c.—*P.*

A.M. 2514. B.C. 1490.

[u] ch. 17. 10; 20. 5, 6. Ps. 21. 9; 34. 15; 66. 1, 2. Eze. 15. 7.

[x] Je. 21. 5; iii. iv. v. x. 1 Sa. iv. xxvi. 2 Ch. xiii. xx. xxviii. xxxvi. Ne. 9. 28. Ps. 106. 41, 42.

[y] Ps. 53. 5. Pr. 28. 1. Job 15. 20, 21.

[z] Often, ver. 21, 24, 28.

[a] 1 Sa. 4. 13. Eze. 7. 24. Je. iii. iv. x. &c.

[b] De. 28. 25. Je. 3. 25. 14. 6. Joel 1. 4. Amos 1. 11. 2. Ki. 17. 17, 20, 21. Ja. 5. 17. Hab. 3. 17. Hag. 1. 10, 11; 2. 19. Mal. 3. 9–11.

2 See the account of the famine in the time of Ahab, foretold by Elijah, 1 Ki. xvii. xviii.—*J.*

[c] Or, *at all adventures with me:* and so ver. 24, 27.

[d] De. 32. 24. Eze. 5. 17. Je. 15. 3. Nu. 21. 6. 2 Ki. 2. 24. 17. 25.

[e] Je. 5. 6. 2 Ch. 15. 5. Is. [illegible] Eze. 14. 15. Lu. 21. Mi. 4. 11.

[f] ver. 18. 2 Sa. 22. 27. Ps. 18. 26. Am. 4. 6–12. Jud. 9. 44. 2. 21. 22.

[g] Eze. xiv. xvii. Is. xxiv. [illegible] iv. vi. x. 2 Ki. viii. 1–3. 13. 3. 7. xv.–xvii. xxiv. xxv. 2 Sa. 24. 13. Je. 15. 2–4; 16. 4; 29. 17, 22.

8 When the enemy invaded the land the people would flock into the defenced cities, in which case God threatens that this would be no protection [illegible] would send the desolating pestilence and destructive famine among them, which would compel them to surrender to their enemies. These threatenings were awfully fulfilled in their subsequent history.—*J.*

[h] Is. 3. 1. Eze. 4. 16. 5. 16. 14. 13. Ho. 4. 10. Je. 38. 9; 52. 6. Mi. 6. 14, 15. Hag. 1. 6. Their food shall be so scanty.

4 That is, many shall be employed in a business which a few could perform, especially if it was such as promised them food—a proof of great want of work for the males. The allusion is to public bake-houses, to which the prepared dough is carried, and the baker paid for baking.—A custom still in the East.—*Davidson.*

[i] ver. 18, 21, 23.

[k] ver. 18, 21, 24. Is. 42. 24, 25, with 43. 11, 12; 63. 10.

17 And I will [u]set my face against you, and ye [x]shall be slain before your enemies: they that hate you shall reign over you; and ye shall [y]flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [z]seven times more for your sins.

19 And I will [a]break the pride of your power; and I will make your [b]heaven as iron, and your earth as brass:[2]

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk [c]contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 I will also [d]send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high*-ways shall be [e]desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then[f] will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I [g]will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities,[3] I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when [h]I have broken the staff of your bread, ten women[4] shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And[i] if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I [k]will walk contrary unto you also

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and though, after the time of David, Israel had but one *divinely authorized temple*, in Jerusalem, yet from the days of Moses till that time there had been several, which God sanctioned according to their unsettled circumstances, Jos. 18. 1; 1 Sa. 1. 3; 7. 2; 21. 1; 1 Ch. 6. 31; 15. 1; 16. 1. These were, all in their turn, brought into that desolation in which they still remain, a warning to Christian churches to 'repent and do the first works, lest the Lord come unto them quickly, and fight against them with the sword of his mouth,' Re. 2. 5, 16. ——Ver. 35. The law of the Sabbath amongst the Jews was propounded upon the strongest of all reasons—the example and following of God; was delivered with the utmost particularity of detail; was accompanied with the largest promises, Is. 56. 2; 58. 13, 14; was enforced by the heaviest penalties, Ne. 13. 18; Eze. 20. 13, 21, 33; and yet, as with their other laws, it was soon made void, Ne. 13. 15, 21; Eze. 20. 12, 13; 22. 8; Am. 8. 5. Now for this criminal violation of the divine ordinance, God sent the 'King of the Chaldees' 'to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths,' 2 Ch. 36. 21. Now Christian nations, upon sound warrant of Scripture, have adopted the weekly memorial of the resurrection of Christ to be their Sabbath; and since the *new covenant* is ordered, not only upon *better promises*, Ile. 8. 6, but is fenced with *heavier penalties*, Ile. 2. 2, 3; 10. 24–31, it deeply interests both rulers and people to contemplate the *sabbatical judgments* of Israel; and 'if' (on the very account of *sabbath violation*) 'God spared not the natural branches, let them take heed lest he also spare not them,' Ro. 11. 21. *C.* — The present state of Palestine is a remarkable and melancholy commentary on this whole prophetic curse:—The 'high places' of Shiloh, Bethel, and Dan are utterly destroyed; the great cities of Samaria, Capernaum, Jericho, Cæsarea, and a host of others, are waste, without inhabitant; the richest and best portions of the land—Phillistia, Sharon, Esdraelon, the valley of the Jordan, Bashan, &c.—are entirely desolate; the remnant of the Israelites themselves are homeless wanderers in the lands of their enemies, while their enemies, who now occupy that country which God gave to Abraham, are astonished at its desolation. *P.*— Ver. 38. A threatening wonderfully verified in the loss of the *ten tribes*, 2 Ki. 17. 6, who have been sought for in vain both by Jews and Christians: the proofs in favour of the Affghauns and American Indians being very questionable, and, at best, accompanied with no approach to certainty: see Simon's *Hope of Israel;* Wolff's *Journal*, 1831–34; Rose's *Scripture Researches;* Cotton's *Tour to the American Lakes*, &c. —— Ver. 41. As circumcision was the *sign* and *seal* of God's covenant with Abraham, Ge. 17. 11; Ro. 4. 11, an *uncircumcised heart* was on them that had not received the *grace signified*, 'the circumcision made without hands, in putting off the body of the sins of the flesh,' 1 Col. 2. 11.——Ver. 45. That the *threatenings* against the Jews have been fulfilled to the uttermost, is a visible and undeniable fact; that the *promises* will likewise be fulfilled, God has pledged his covenant word; that Christians should feel more deeply, pray more fervently, and sacrifice more liberally than hitherto for the conversion of Israel to *Jesus the Messiah*, is acknowledged. From the sign of awakened and increasing interest in their behalf, there is reason to 'thank God and take courage.' *C.*]

REFLECTIONS.—How strict is the connection between holiness and happiness! Manifold are the blessings of those who, in a gospel manner, obey God's laws, and great is the favour of God towards them, and intimate his presence with them. His celestial influences produce spiritual gifts and holy dispositions, and the peace of God keeps their hearts and minds through Christ Jesus. Their enemies, sin, Satan, the world, and death, are vanquished in him, and the covenant of God stands fast with them for ever and ever. But how dreadful the punishment of such as are obstinate in wickedness! While they wickedly proceed from evil to worse, the judgments of God justly increase in their number and degree; and such as remain unhumbled under afflictions from God, and convictions from their own conscience, have nothing to expect but wrath to the uttermost. Such as dare to contend with their Maker will find the struggle most

in fury; and I, even I, will chastise you seven times for your sins.

29 And[l] ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.[5]

30 And I will [m]destroy your high places, and [n]cut down your images, and [o]cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will [p]make your cities waste, and bring your sanctuaries unto desolation, and I will [q]not smell the savour of your sweet odours.

32 And I will [r]bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

33 And I will [s]scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then [t]shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did [u]not rest in your sabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a [x]faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall [y]perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall [z]pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.[6]

40 ¶ If they shall [a]confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then [b]their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I [c]remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I [d]will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they [e]despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [f]I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant[7] with them: for I *am* the LORD their God.

45 But I will [g]for their sakes remember the covenant of their ancestors,[8] whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.[9]

46 These[h] *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai, by the hand of Moses.

CHAPTER XXVII.

***1** He that maketh a singular vow must be the Lord's. 3 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 30 The tithe is holy, and may not be changed.*

AND the [a]LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a [b]man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.[1]

3 ¶ And thy estimation shall be of the male, from twenty years old even unto sixty years old, even thy estimation shall be [c]fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be [d]thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels,[2] and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male [e]five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.[3]

7 And if *it be* from sixty years old and above, if *it be* a male, then thy estimation shall be fifteen shekels,[4] and for the female ten shekels.[5]

8 But if he be [f]poorer than thy estimation,

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[l] De. 28 53-55. Eze. 5. 10. 2 Ki. 6. 29. La. 4. 10.

[m] This threatening was terribly fulfilled, 2 Ki. 6. 28, 29, before the *captivity*; and again at the carrying away into Babylon, La. 4. 10; and again, before the final, and still abiding, dispersion (*Josephus*, b. vi. c. 3).—*C.*

[n] Eze. 20. 29. Je. 32. 35. 2 Ch. 14. 3, 5. 31. 1.

[o] Eze. 6. 4-6. 2 Ch. 34. 4, 25. 33. 17. 18. 27. 9.

[p] Je. 8. 1, 2. 7 Ch. 34. 5. Ps. 79. 1-3. Eze. 6. 4, 5, 13.

[q] Je. 6. 11. Ne. 2. 17. La. 1. 2, 7. Eze. 11. 21. 7.

[r] Am. 5. 27. Is. 1. 7. 11. 16. 3. Pr. 15. 8, 21. 27. 28. 29.

[s] Eze. 33. 28, 29. Is. 1. 7, 8. De. 29. 22-24. La. 5. 12.

[t] De. 4. 27. 28. 62. 63. 32. 21-36. Ps. 44. 11. Zec. 7. 14. Je. 9. 16. Eze. 12. 14. La. 2. 1, 2, 19. 43, 44.

[u] ch. 25. 2, 4, 10. De. 15. 1, 2 Ch. 36. 21.

[x] Is. 24. 5, 6. Je. 23. 10. Ro. 8. 22.

[y] Job 15. 21, 22. Pr. 28. 1 Is. 10. 4. 30. 17. De. 32. 30. 28, 63-67. Lu. 21. 23, 26, with Lu. 23. 23.

[z] Is. 27. 13. Je. 50. 6. Ho. 9. 6. Mat. 24. 22. 24. 28. Lu. 19. 27, 42, 21. 24. 1 Th. 2. 16.

[a] De. 30. 1. Ne. 1. 5. Je. 3. 25; 22. 12, 13. Eze. 4. 17. 6. 9. 20. 43, 44. 24. 23. 33. 10, 11. 36. 5-15. 34. Ex. 20. 5. Mat. 23. 35, 36. Ro. 11. 8-10.

[b] A modern historian, if summing up the history and sufferings of the Jews during the past eighteen centuries, could scarcely use language more accurate and graphic than that contained in these verses. The persecutions they endured in Spain, Italy, France, Russia, and Britain, have wonderfully realized the prophetic statement: 'Ye shall perish among the heathen, and the land of your enemies shall eat you up.' Their utter helplessness, their shrinking timidity, their abandonment of every attempt or even thought of defence, have proved the literal truth of the words: 'The sound of a shaken leaf shall chase them: they shall fall when none pursueth; ye shall have no power to stand before your enemies.'—*P.*

[c] Da. ix. Ne. ix. Je. 3. 12-14. 1 Ki. 8. 33-53. Ho. 5. 15. 6. 1, 2. Eze. 7. 16; 16. 53, 58-61.

[d] Je. 6. 10. 9. 26; 29. 12-14; 30. 11. Ps. 51. 4. La. 3. 42. 2 Ch. 6. 37. 7. 14. 33. 12, 13. 36. 21. Ro. 2. 29. 11. 26. Col. 2. 13.

[e] De. 4. 31. Ps. 106. 45. 136. 23. Exe. 16. 60. Lu. 1. 72. De. 30. 2-9.

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[f] Eze. 36. 33, 34. Ps. 85. 1, 2.

[g] Eze 13. 10. Zec. 11. 8. 2 Ki. 17. 7-17. 2 Ch. 36. 14-16. De. 32. 15-21.

[h] De. 4. 29-31. Eze. 14. 21, 23. Je. 4. 27. 5. 10; 30. 11; 46. 28. Ne. 9. 32. Ro. 11. 26.

7 It is observable, that it is not said the Lord would remember his covenant ratified with Israel at Mount Sinai, but the covenant made with their progenitors the patriarchs long before the Sinai covenant. The future restoration of Israel will be in fulfilment of the Abrahamic covenant, Ro. 11. 25-32. Ga. 3. 15-18. He. 6. 13-20.—*Scott.*

[i] ver 42. Ro 11. 28, 29. Ex. 2. 24. 6. 5. 32. 13. De. 11.—xxxi.

8 God declares in ver. 43, that notwithstanding the preceding promises, he will execute his threatenings, till 'they accept,' or acquiesce in the punishment of their iniquity as just, and be humbled and repent; and thereafter he would remember his covenant and restore them. They are still preserved a distinct people, evidently for that end.—*I.*

9 It ought to be observed that the prophetic curses are temporal and physical, and that they have been literally fulfilled. The land has been wasted; the cities have been desolated; the people have been dispersed; their enemies have persecuted them in all lands. By all sound canons of interpretation, therefore, the *promises* contained in the same prophecy, and uttered in language of the same character and structure, must be understood in a literal and physical sense.—*I.*

[k] ch. 27. 34. 7. 38; 11. 46, 47. 14. 54-57. 15. 32, 33. 23. 2.

CHAP. XXVII.

[a] ch. 1. 1. Ex. 25. 22.

[b] Ge. 28. 20. Nu. 21. 2; xxx. De. 23. 21-23, *i.e.* devotes himself or one of his children to the sacred service of God.

1 This verse and those that follow throw some light on Jephthah's remarkable vow. See Ju. 11. 30.—*P.*

[c] £5. 14s. Ex. 30. 13.

[d] £2. 8s. 5d. Ex. 21. 32. Mat. 27. 9, 10. 15. Zec. 11. 12.

2 £2. 5s. 7d.

[e] Nu. 18. 16; 3. 40, about 11s. 5½d.

3 6s. 10d.

4 £1, 14s. 2½d.

5 £1, 2s. 9½d.

[f] ch. 5. 7; 14. 21, 22. Mat. 14. 7. 2 Co. 8. 12.

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unequal. Disappointments, diseases, evil beasts, sword, famine, pestilences, captivity, and, in fine, death and hell, wait to overwhelm them. How dreadful then is the nature of sin! How certain the ruin of impenitent sinners! Aggravated is their guilt whom mercies cannot engage or corrections deter: and God will be just to give up those to despair, and death, in sin, who give up themselves to work wickedness with greediness. But behold how all who return to God, even though late, are graciously received by him! It is his grace, concurring with his afflictive providences, that softens the stupid and hardened heart, and humbles the sinner; that renders him patient under his troubles, but earnestly anxious to escape from his sins; renders him more solicitous to have the end of afflictions answered than to have the burden of them removed; and then marvellously God remembers mercy in the midst of judgments; and opens to the believing mind a firm foundation of hopes, and gracious source of blessings, in Jesus and his promise of grace! Amidst such fulness of merit, and freedom of promise, none need despair, relying thereon. Blessing God for my pious ancestors, and the benefits I enjoy through them, following in their steps, let me deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world.

CHAPTER XXVII. [Ver. 2. A vow *singling out* or separating himself, or a member of his family, or a part of his property, to the service of God. *C.*]

Ver. 8. [Every man should devote to God his *time, influence, labours*, or *property*, according to his *ability*: but no farther is or can be required. If such were the



SCENE IN GIZEH MUSEUM—SHOWING A STATUE OF RAMESES II., ONE OF THE OPPRESSORS OF THE ISRAELITES. [Leviticus, xxvii.]—In room 25 of the Gizeh Museum there is among many magnificent statues of different Egyptian celebrities a black granite head of a colossal statue of Rameses II. taken from Luxor. Rameses II. is known as one of the oppressors of the Israelites. The man standing to the right of the statue is the guide, E. Brugsch Bey, appointed to conduct our party through the Museum. He was very intelligent and very attentive. This head of Rameses II. was chiseled out of granite 1333 years before Christ was in Egypt with Joseph and His mother. We place this picture here as we have used other pictures to illustrate other chapters in this book because it furnishes a scene from the land of Moses, and by so much as we know the country and the civilization in which he grew up will we be the better able to form a conception of the character of the leader of God's people.

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then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.[6]

10 He[g] shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any [h]unclean beast,[7] of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest,[8] so shall it be.

13 But if he will at all redeem it, then he shall add[i] a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall [k]sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part*[9] of a field of his possession, then thy estimation shall be according to the seed thereof: an homer[l] of barley-seed *shall be valued* at fifty shekels of silver.[2]

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he [l]sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more:[3]

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21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be [m]the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of [n]the fields of his possession,

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary:[4] twenty [m]gerahs shall be the shekel.

26 ¶ Only the [n]firstling[5] of the beasts which should be the LORD's firstling, no man shall sanctify it;[6] whether *it be* ox or sheep: it *is* the LORD's.

27 And if *it be* of [o]an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding [p]no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None[q] devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 ¶ And [r]all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [s]passeth under the rod,[7] the tenth shall be holy unto the LORD.

33 He[t] shall not search whether it be good

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[6] Shall be sacrificed.

[g] ver. 33.

[h] De. 23. 18, with Ex. 13. 13; 34. 20.

[7] This may be taken generally for all unclean beasts which men did vow, except the dog; the price of which might not be brought into the house of the Lord 'for any vow,' De. 23. 18.—*l*.

[8] Heb. *according to thy estimation, O priest, &c.*

[i] ch. 5. 16; 6. 4. 5. 22. 14, ver. 15, 19.

[k] ver. 21. Nu. 18. 14. A house in a city was probably devoted for ever, if it was not redeemed within a year, ch. 25. 29, 30.

[9] Though the words *some part* are supplemental, they are generally admitted to be necessary, as it was not lawful for a man to alienate in this manner his whole patrimony. Good-will to the house of God he was allowed to express, but he was not to impoverish his family.—*l*.

[l] Or, the land of *an homer, &c.*

[l] Lu. 1. 17.

[l] ch. 25. 15, 16, 27, 51, 52. Fields could only be devoted till the year of jubilee as they could only be sold till then, ch. 25. 10–16.

[8] This conditional penalty was for the purpose of preventing fraud in the performance of religious duties, and the fulfilment of vows. Properly speaking it was the produce and not the soil which was dedicated by vow to God. The land remained with the proprietor, who cultivated it, and paid to the sanctuary the valuation price. The owner might neglect to cultivate, and the land would thus be worthless; or he might sell to another till the year of jubilee—the buyer paying a stipulated sum to the sanctuary, and appropriating the surplus. In either case the land itself would be forfeited, and would pass over into the possession of the priests at the jubilee. The object of the measure was to compel the owner to redeem the property at once, so that the sanctuary might receive the full amount of the vow.—*l*.

[m] A standard shekel, the standard being kept in the sanctuary to try and regulate all the weights of the land. The value of the shekel was fixed before, Ex. 30. 13, and whereas there had been some alterations, it is again fixed in the laws of Ezekiel's visionary temple, Eze. 45. 12, to denote that the gospel should reduce things to their ancient value.—*l*.

[m] Ex. 30. 3. Nu. 3. 47. Eze. 45. 12.

[n] Ex. 13. 2; 22. 29, 30; 34. 19. De. 15. 19. Nu. 18. 15.

[5] Heb. *first born, &c.*

[6] *Sanctify* here, as in many instances, does not signify that the thing is made holy by any *change* in its nature, but merely that it is *set apart from* a common, and *dedicated* to a sacred use. Such things could not be thus *sanctified*, being already dedicated to God, Ex. 13. 2. C.—That is to say, 'consecrate by a singular vow,' because the firstling was the Lord's already; it would have been a solemn mockery to have pretended so to sanctify it, it being already appointed to be sacrificed, if clean: if unclean, the owner might redeem it with its value in money, adding to it a fifth part.—*l*.

[o] ver. 11.

[p] Jos. 6. 19. ch. 2. 3. The things and persons mentioned in this and the next verse were devoted under a curse as the penalty of claiming them back.

[q] Persons. Jos. 6. 17. De. 7. 1, 2; 20. 16, 17; 25. 19. 1 Sa. 15. 3. Nu. 21. 2, 3. Ex. 22. 20. Thus the Canaanites and the Amalekites were devoted to destruction.

[r] Ge. 28. 22. Nu. 18. 21, 24. Mal. 3. 8, 10. De. 12. 5, 6. 2 Ch. 31. 5, 6. Neither tithes, nor firstlings, nor first-fruits could be devoted, as they were not man's, but the Lord's property.

[s] Je. 33. 13

[7] The Jews interpret this phrase of a *rod*, which they say was tinged with ochre, which the door-keeper of the fold held up, and with which he marked every tenth beast indiscriminately as it passed out. It may well be understood of the ordinary shepherd's crook, still in use in pastoral countries; this sense is countenanced by Mi. 7. 14.—*C*.

[t] ver. 10.

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practical Christian rule, there could be no want of *witnesses* to the heathen, nor of support to them and their families.—*Note*, We are all devoted in baptism to Father, Son, and Holy Spirit; many at the Lord's table; while many are *doubly saved*—first, by the 'Lamb without spot,' 1 Pe. 1. 19: secondly, by the 'goodness and mercy that, through his grace, have followed them all the days of their lives,' Ps. 23. 6. Now, as the Jew *devoted* was brought to the *priest* to be estimated, let us as 'partakers of the heavenly calling, consider the *High-priest* of our profession, Christ Jesus,' He. 3. 1; let us come *to be estimated*, though in utmost poverty, Re. 3. 17, 18; he will not demand beyond our ability, while he supplies the very gifts we are appointed to employ. *C*.]

Ver. 10. [To promise, to resolve, and to act, not by fixed principles, but by *sudden impulses*, is dangerous, as it often brings strong temptation to *instability* and *change*—two things against which God's children are solemnly guarded, both by example, Ge. 49. 4, and precept, 1 Co. 15. 48; 2 Pe. 3. 17; and against which this ordinance fixes an impassable barrier. *C*.]

Ver. 29. [It is difficult to imagine how any one, from these words, could have ignorantly or wickedly inferred that the Scripture authorized human sacrifice, or invested any parent with the power of devoting his children to death: surely the merciful law that would not empower a master to injure a servant's tooth ('And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake,' Ex. 21. 27), would not enable a parent to take away his child's life. Let it be observed then, in explanation, that in ver. 28 the law speaks of man or beast *devoted to the Lord*, but in ver. 29 it speaks of those who are *devoted of men*, or from among men, whether devoted by God himself, as were the wicked nations for the crimes of *child-murder*, *idolatry*, and *total dissolution of morals*, Ex. 22. 20; De. 7. 1, 2; 20. 10, 17; 25. 19; 1 Sa. 15. 3; or devoted by the Israelites for similar crimes and implacable enmity, Nu. 21. 23. For these, as for other murderers, the law of God provides no pardon—a terrible emblem of that time and state when 'there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation,' He. 10. 27. Thoughtless sinner, think! self-dependent sinner, trusting to *to-morrow's* repentance, read the awful records, Mat. 25. 10; Lu. 13. 25, and beware lest, at the time of thy purposed return, 'the master may have risen,' and 'the door be shut!'—*Note*, Some interpret '*be put to death*,' not of the actual infliction of that sentence, but of the continuance of *service till death*; but the words do not seem capable of such translation. *C*.]

REFLECTIONS.—While in these devoted things I, with wonder, behold Jesus voluntarily devoted, irredeemably devoted to his Father's service in our stead, and saving us by his precious blood, let me be always cheerful and liberal in his work; but let me never be hasty in my vows, lest I involve myself in difficulties, and repent of my rashness. Never let me

or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.[8]

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[8] That is, delivered from another, by paying an equivalent.—*Davidson.*

34 These[u] *are* the commandments which the LORD commanded Moses for the children of Israel [x]in mount Sinai.

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[u] ch. i.—xxvii. De. 4. 45. Ps. 1. 17.
[x] ch. i. 1; 25. 1. Nu. 1. 1. Ga. 4. 24, 25. He. 12. 18–25.

covet, for my selfish purposes, that which belongs to the Lord; but cheerfully pay my vows, without reserve or change. And though I need not sell my house for his service, yet must I sanctify it to him by his constant worship and fear in the midst of it. And since I myself have been solemnly devoted to his service, let me never be weary of it, or desire a change of my proprietor; but whether I live or die, let me be wholly and only the Lord's.

THE FOURTH BOOK OF MOSES, CALLED

NUMBERS.

This book is so called because it so largely represents the repeated numbering of the Hebrew warriors, Levites, spies, punished transgressors; their oblations, booty, and their journeys, &c., in the wilderness. It contains (1) The principal articles of their history for thirty-nine years; particularly of the numbers, stations, and marching-order of their tribes, i.–iv. ix. x.; the oblations of their princes at the dedication of the tabernacle, vii.; the consecration of the Levites, viii.; observation of the second passover, ix.; departure from Sinai, x.; destruction of the murmurers by a fiery pestilence, and the flesh for which they had lusted– appointment of seventy elders to assist Moses, xi.; Miriam's leprosy and cure, xii.; the search of Canaan by spies, and their punishment for a contempt of that promised land, xiii. xiv.; the punishment of Korah and his companions, and of the people who murmured at it, xvi.; the budding of Aaron's rod, xvii.; the misbehaviour of Moses and Aaron when the people murmured at Kadesh– refusal of a passage by the Edomites– and the death of Miriam and Aaron, xx.; the victory over Arad plague of fiery serpents, and cure of their bites– conquest and division of the kingdoms of Sihon and Og, xxi. xxxii.; the repeated attempts of Balak and Balaam to curse the Israelites, and God's defeating of them, xxii.–xxiv.; the enticement of the Israelites to whoredom and idolatry by Midianitish women, and the revenge thereof in the death of twenty-four thousand Israelites, and the almost utter destruction of the Midianites, xxv. xxxi.; a third numeration of the Israelites, xxvi.; a rehearsal of their journeys, xxxiii.; a delineation of their territory in Canaan, and an appointment of twelve princes to divide it, xxxiv. (2) With these narratives is intermingled a variety of laws concerning the ejection of unclean persons from the camp– suspicion of wives for adultery, v.; Nazariteship—priests' blessing the people, vi.; lighting of sacred lamps, viii.; observance of the passover in the second month, ix.; making and blowing of silver trumpets, x.; and concerning meat-offerings, drink-offerings, heave-offerings, sin-offerings—stoning for breach of the Sabbath—fringes on the borders of their garments, xv.; sacred portion of the priests and Levites, xviii.; purification by the ashes of the red heifer, xix.; inheritance and marriage of heiresses, xxvii. xxxvi.; oblations at sacred festivals, xxviii. xxix.; vows, xxx.; manslayers and cities of refuge, xxxv.

[The book of *Numbers* has been pronounced *the most perplexing in sacred history*, and what has *perplexed* the believing inquirer has afforded ample field for *infidel objection:* but as to the very being, providence, and attributes of God, there have been, and still are, many *alleged objections;* we are not to be surprised if similar assaults be made upon any part of his word, nor are we to be discouraged by the *perplexities* of believing inquirers: the real difficulties of Scripture, for such there are, exhibit the analogy between God's *word* and *works*, while they afford the happiest employment to the intellect, inculcate humility, exercise patience, and call to prayer, Ja. 1. 5; Lu. 11. 13; Jn. 14. 26. The chief difficulty of this book arises from the population returns. Jacob's family at their *entrance* into Egypt amounted but to *seventy-five;* at the *exodus*, in little more than two hundred years after, the *men* are estimated *about* 600,000, Ex. 12. 37; 30. 26; and at the *military census* afterwards made, they amount to 603,550, ch. 1. 46. Now, as these numbers would, on the most moderate computation, give a total for the *Jewish caravan*, independent of the 'mixed multitude,' Ex. 12. 38, that accompanied them, of about 2,400,000; the question arises, How can we credit this increase? To a humble inquiring believer it will be something to be reminded of God's peculiar promise to Abraham, Ge. 15. 5, and here he might rest; while the sceptic and the infidel, if they really sought for *truth*, not for *cavilling*, might find a ready answer in ordinary political statistics. Do they not know, that in the average of circumstances, population doubles at least in *twenty-five* years? That in favourable rural districts it doubles in *fifteen* years? that Euler calculates its doubling under *thirteen*, and that Sir W. Petty fixes it at *ten* years? Now allowing the Mosaic narrative the advantage of these calculations—and candour cannot deny it the most favourable—the imaginary impossibility of the *increase* from 75 to 2,400,000 totally vanishes; and while the promise to Abraham is seen fulfilled in the numbers of his posterity, the result requires not for its solution a *continuous miracle*, but merely that *providential blessing* of fruitfulness which God invariably bestows on peaceful, temperate, and industrious habits. But while the soundness of this solution cannot, upon any historical ground, be statistically gainsaid, all *possibility* of cavil is removed by considering that the *national name and privileges of Israelites* were not confined to the lineal descendants of Abraham. This will be evident from the following considerations. (1) Abraham, when childless, expects the son of a *servant* 'born in his house' to be his *heir*, Ge. 15. 3. (2) His *house-born* servants at that period amounted to 318 adult males, Ge. 14. 14. (3) When God renewed his promise, Ge. 17. 13, 27, all his then existing *house-born* servants, as well as his future purchases, were 'graffed in,' Ro. 11. 17, were *naturalized*, so to speak, by the sign of the *everlasting covenant*. (4) Isaac, Abraham's son, 'so far from declining in family prosperity, 'waxed great, and went forward, and grew until he became *very great*;' and especially had '*great store of servants*,' Ge. 26. 13, 14. (5) Jacob, at his return, Ge. 35. 27, had, besides his own children, 'men-servants,' Ge. 32. 5, perfectly able to protect themselves and their cattle, Ge. 33. 15. What accession of property Jacob obtained by the death of his father we are not told; but an incidental statement proves it must have been very considerable. For soon after, Esau removed 'from the face of his brother, for their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them because of their cattle,' Ge. 36. 6, 7. (6) Jacob came down to Egypt, not merely with his *seventy-five* personal descendants, but '*with all that he had*,' Ge. 46. 1; see also 47. 1–12. (7) At the *new institution* of the passover, lest a *new dispensation* to the *seed of Abraham* should be construed into the abrogation of the *ancient privileges* of *house-born servants or strangers*, the *naturalization clause*, for so in modern phrase it is named, was explicitly renewed; and 'every man's servant' bought for money, and every conforming 'stranger' was invested with the same rights as '*one born in the land*,' Ex. 12. 44, 48. (8) The reality and extent of this privilege of *naturalization* is still farther illustrated by the special exclusion of the Ammonites and Moabites 'for *ever*.' De. 23. 3; and still farther by the *probationary period* prescribed to an Edomite and Egyptian, who might 'enter into the congregation of the Lord in their third generation,' De. 23. 8. And thus, it is evident, the law was understood in the time of Nehemiah, ch. 13. 1–3, for he separated the 'mixed multitude' of Ammonites and Moabites, while the record of the genealogy of 'Solomon's servants,' originally Canaanites, 1 Ki. 9. 20, 21, is faithfully preserved, Ne. 7. 57–61, and they are included in 'the congregation,' ver. 66, and join in the national covenant for reformation, according to the Scriptures, ch. 10. 28.

But if we may thus *legally* commence our calculations with more than the *seventy-five* descendants of Jacob, why are they *particularized?* The answer is easy—to lay a distinct groundwork for the development of providence and the fulfilment of prophecy, and specially to furnish the necessary preparation and evidence for the manifestation of Christ. And when any do farther sceptically ask, 'How could Egypt contain and support so many inhabitants?' the reply is, Measure its extent and observe its unparalleled fertility. 'How could the Egyptians govern so many discontented subjects?' the reply is, Calculate in ancient or modern slave states the small proportion of masters to slaves. 'How could Pharaoh expect to subdue such a numerous host?' the answer is, Calculate how many regular troops would fearlessly assail an unarmed multitude. 'What line of march did they occupy?' the reply is, Who would think of marshalling them in a *single line?* Not he that by divine instruction *ordered* the encampments in the wilderness, see ch. ii. But of answering such groundless *cavils* 'there is no end.' Better for the believer to see in Israel a family carried down with a *famishing father* in search of food, to a land where they are sustained by the filial love of a *son*, and the forgiving generosity of a *brother;* where they become as the sand in number, and yet are enslaved by a cruel tyrant, and from whom they are delivered by the destruction of all their enemies and the blood of a sacrifice—where, in a word, '*Christ is all in all,*' exhibited wherever there is *salvation*, temporal, spiritual, or eternal. *C.*]

CHAPTER I.

1 *God commandeth Moses to number the people.* 5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*

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AND the LORD spake unto Moses in [a]the wilderness of Sinai, [b]in the tabernacle of the congregation, on the first[1] *day* of the second[c] month, in the second year after they were come out of the land of Egypt, saying,

2 Take[d] ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers,[2] with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are [e]able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be [f]a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: [g]Of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; [h]Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of [i]Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the [k]renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.[3]

17 ¶ And Moses and Aaron took [l]these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month; and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.[4]

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CHAP. I.

[a] Ex.19.1. ch.10.12, 13.

[b] Ex.25.22, 1.2.1.1.

1 We learn from Ex.40.17 that the tabernacle was erected on the first day of the first month of the second year; and combining this statement with that in the present verse, we discover that all the transactions narrated in the intervening book of Leviticus must have occurred within the space of a single month.—*A.*

[c] 1 Kl.6.1.ch.10.11.

[d] Ex.30.12; 38.25, 26 ch. 26.5-54. with 2 Sa. 24.1, 2 1 Ch.21.1,5; 27. 23,24.

2 Each tribe was subdivided into *families*, and each family again into *fathers' houses*. The census was taken, in all probability, by the chiefs of the subdivisions, who gave in their returns to the princes of their several tribes. —*B.*

[e] ch.26.2. De.24.5. 2 Sa.24.9. 2 Ch.26.11,17. 25-18.

[f] ver.5-15; 2.3-31; 7. 10-83; 10.14-27; 34.18-28, 13.2-15. 1 Ch.27.1-22.

[g] ch.2.3-31; 7.10-83; 10.14-27,34.18-28, with Ge. 29. 32-35; 30. 5-20; 35.17-26; 46.8-25; Ex. 1. 2-5. De. xxxiii Re.7.4-8.

[h] Ru.4.20,1 Ch.2.10, 11. Mat.1.4. Lu.3.32.

[i] Or, *Reuel*, ch. 2. 14.

[k] ch.2.3-31; 7.10-83; 10.14-27; 16.2; 26.9; 31. 17. Ex.18.21. Ju 5.15. Mi.5.2.1 Ch.27.16-22.

[l] They were 'renowned' or 'called' men of the congregation, because they were 'called' or summoned to the stated assemblies where the business of the nation was transacted; they were 'princes,' because of the nobility of birth arising from primogeniture; and they were 'heads' of thousands, because of the authority which they exercised.—*P.*

[l] ver.5-15.

4 In this census no women were reckoned, nor children, nor minors, nor strangers, nor Levites, nor old men. — The census would serve to manifest the faithfulness of God in thus increasing the seed of Jacob; now that they were about to leave the neighbourhood of Sinai, and to resume their journeys; it would prepare for their regular march and encampments, and it would promote the fidelity of their being trained for the wars which were before them.—*J.*

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[m] ver. 2. ch. 26.1, 2, with 2 Sa.24.1-10.

[n] ch.2.10,11; 26.5-7, with Ge.46.9.

5 The *Masaic census* has been called in question, because its several items terminate in *ciphers*; and well meaning but inconsiderate expositors have had recourse to various *conjectures*, founded on admitted or discovered additions of *ciphers* to historical dates and numbers in Grecian and Hindoo history. But such *conjectures* and *parallels* are utterly to be repudiated. The solution of the difficulty, if such it seem, lies in the record itself. Moses in the first census expressly declares, not that the men were 600,000, but that they were '*about* 600,000,' Ex 12. 37. Neither in the present census is the *exact amount* of men 'fit to go forth to war' ever given, but '*those that were numbered of them;*' and as the Jewish armies were uniformly *officered* and *mustered* by 1000, 100, 50, and 10, the quota of each tribe must necessarily terminate in a *cipher*, Nu. 31. 25. De 1. 15.—*Note*, As the census for *march* and for *battle* is in equable numbers and ranks, but enumerates, for *property*, each individual, viz. 2. 2c. vii., so in *our sojourning* and *warfare*, the church moves in order and communion, and each is concerned for the welfare of his companion, Ro 14.7; but in entering into judgment, 'every man of us shall give account of *himself* to God,' Ro. 14. 12, and claim the heavenly inheritance only by his personal relation to Christ, 2 Co.5.17.—*C.*

[o] ch. 2. 32, 33; 26.12-14, with Ge.46.11.

[p] ch. 2. 24, 25; 26.15-18, with Ge.46.16.

[q] ch. 2. 3, 4; 26.19-22. 2 Sa. 24. 9. 2 Ch. 17. 14-18, with Ge. 49. 8, 26. 12. No tribe was so numerous.

[r] ch. 2. 5, 6; 26. 23-25, with Ge. 46. 23.

[s] ch. 2. 7, 8; 26. 26, 27, with Ge. 46. 14.

19 As[m] the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the [n]children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them,[5] *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the [o]children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the [p]children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the [q]children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the [r]children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the [s]children of Zebulun, by their generations, after their families, by the house

CHAPTER I. REFLECTIONS.—In this numbered people I discern the true Israel of God, numerous as the sand by the sea-shore; all numbered of Jesus, and written in his *book of life;* all under his government and laws, declared by his prophets and apostles; all ranked in goodly order in their respective generations, for the wars of the Lord; and all honourably distinguished from the world that lieth in wickedness, and from the mixed multitude of hypocrites. Here likewise I may observe, that ministers and magistrates ought to take heed to every one of the flock over whom the Lord hath made them overseers; that the

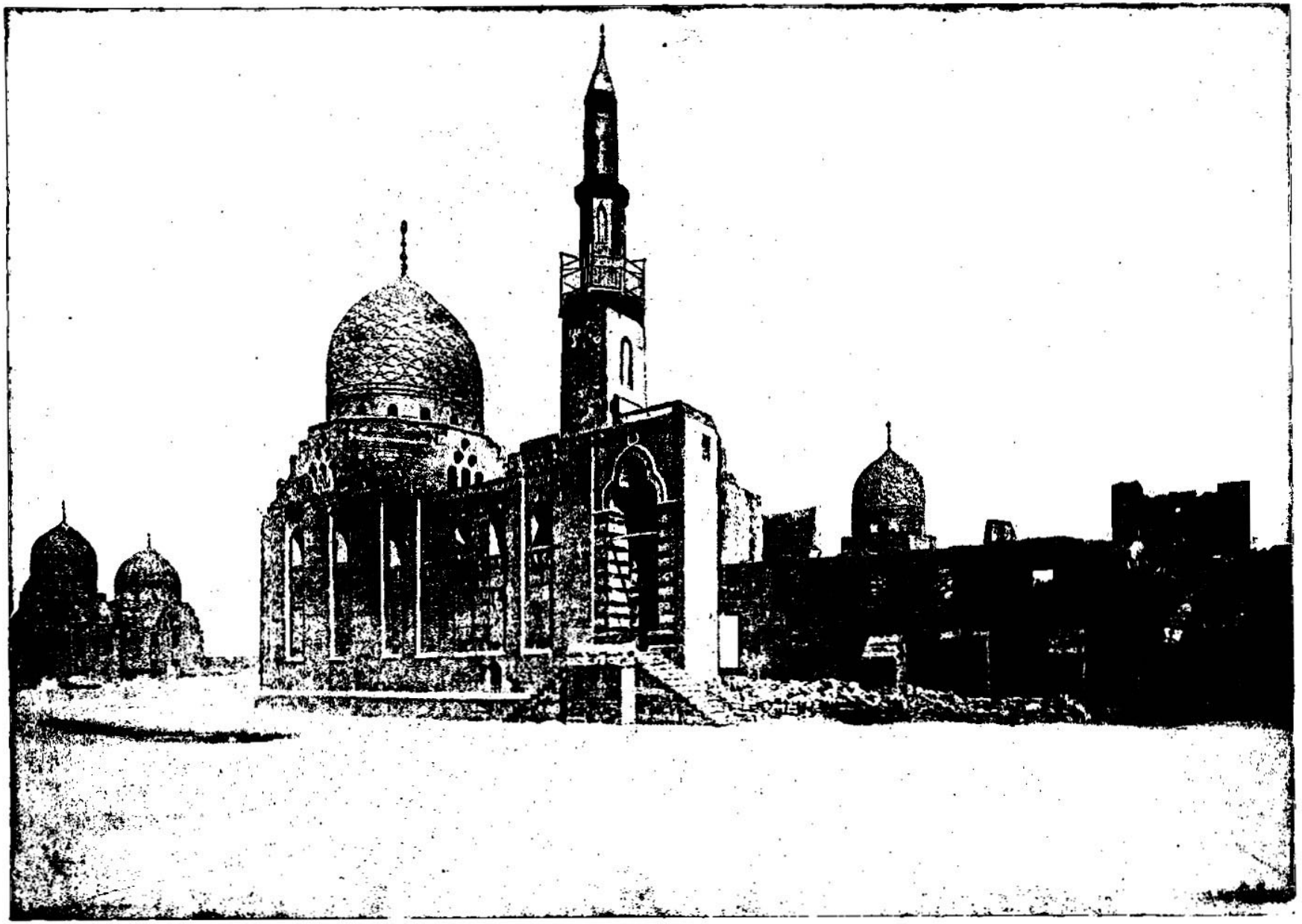

TOMB OF SULTAN BARKUK—ONE OF THE MODERN PHARAOHS OF EGYPT. [Numbers, i.]—We continue through this book of Numbers to illustrate the life of Moses by pictures taken from the land in which he grew up. The Tomb of Sultan Barkuk is really a mosque or place of Mohammedan worship. There stands above it two superb domes and two minarets. Under the dome at the north are the tombs of the male, and under the dome at the south are the tombs of the female, members of the family. Barkuk belonged to the family of the Circassian Mameluke Sultans who reigned in Egypt from A. D. 1382 to 1517. The limestone pulpit in this mosque and the two minarets are beautiful specimens of stone work. Barkuk was a Circassian slave who raised himself to the throne by setting aside Haggi, a boy of six years and great grandson of Mohammed-en-Nasir. The reign of Barkuk was not peaceful. His intrigues and treachery so exasperated the Emirs that they conspired against him and finally dethroned him in 1389, but he was soon restored and reigned until 1399.

of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the [s]children of Ephraim,[7] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the [t]children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the [u]children of Benjamin,[8] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the [v]children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the [x]children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the [y]children of Naphtali, throughout their [z]generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.[9]

44 ¶ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were [b]six hundred thousand, and three thousand, and five hundred and fifty.

47 ¶ But the [c]Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel;

50 But thou shalt appoint the Levites [d]over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And [e]when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and [f]the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall [g]pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall [h]pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did [i]according to all that the LORD commanded Moses, so did they.

CHAPTER II.

The order of the tribes in their tents.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Every [a] man of the children of Israel shall pitch by his own standard,[1] with the ensign of

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r ch. 2. 18, 19; 26. 35, 37, with Ge. 48. 19, 20; 46.20. This tribe was more numerous and honoure-l than that of Manasseh.

7 Jacob, on his death-bed, had foretold the supremacy of Ephraim: the youngest to Manasseh the elder. He guided his hands wittingly, putting his right hand upon Ephraim's head; and when Joseph would have interfered, desiring to appropriate the greater blessing to the elder, his father refused, saying, "He also shall become a great people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations," Ge. 48. 19. We see the fulfilment of the ancient prediction now very distinctly begun. Ephraim's tribe here put before Manasseh, and the tribe of the former outnumbers that of the latter by several thousands. The superiority, as we shall afterwards see, is continued at a future period. Moses, in the blessing wherewith he blessed the children of Israel before his death, says, "They are the ten thousands of Ephraim, and they are the thousands of Manasseh," De. 33. 17. "Known unto the Lord are all his works, even from the beginning of all that he hath spoken: one jot or one tittle cannot fall to the ground."—*h*.

s ch. 1. 10, 32; 26. 28, 34, with Ge. 48. 19, 20; 46.20.

t ch. 1. 10, 32; 26. 28-34. 2 Ch. 17. 17, 18, with Ge. 46. 21.

8 At the time when the patriarchs went down to Egypt with their father, Benjamin, it would seem, had more children than any of his brethren: he had ten sons, Ge. 46. 21. Yet, when this census was taken, his tribe was less numerous than any of the rest, except that of Manasseh. On the other hand, Dan had but one son when they went down, and now his tribe exceeds all others but that of Gad. It was thus that the Lord, who giveth no account of his doings, although all events, even the most minute, are according to infinite wisdom, fulfilled his promise to Abraham of a seed more in number than the stars of heaven.—*h*.

u ch. 1. 11, 37; 26. 38-41. 2 Ch. 17. 17, 18, with Ge. 46. 21.

v ch. 1. 12, 39; 26. 42, 43, with Ge. 46. 23.

x ch. 1. 13, 41; 26. 44-47, with Ge. 46. 17.

y ch. 1. 15, 43; 26. 48-50, with Ge. 46. 24.

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9 The tribe of Judah was much larger than any of the others. Dan stood second, but had 19,200 fewer than Judah. Ephraim and Manasseh together were within 2000 of being equal to Judah. Manasseh was the smallest of the twelve, and Benjamin came next to it. It will be seen by a comparison with the census recorded in ch. xxvi., which was taken at the close of the wilderness journey, that the respective strength of the tribes changed very much during the forty years' wandering.—*P*.

z ch. 2. 32; 23. 10; 26. 51. Ex. 12. 37; 38. 26. 1 Ch. 23. 3, 24; 24. 9. 2 Ch. 23. 8; 31. 16-19. De 10. 22. 1 Ki. 4. 20. He. 11. 12, with Ge. 22. 17; 15. 5; 17. 6; 22. 17; 26. 3, 4; 32. 12; 49. 33. Re. 7. 4-9.

a ver. 3, 5; ch. 3. 15; ch. 1. iv. viii. 26. 57-62. 1 Ch. vi. 1; 23. 6.

b Ex. 38. 28; 38. 21, ch. 3. 1-39; 26. It is called *the tabernacle of testimony*, because it contained God's laws, and was a testimony of reunion and fellowship between God and Israel.

c ch. 4. 5-33; 10. 21, 17, 21.

d Every one not a Levite, ch. 16. 40; 3. 10, 38; 18. 22. Le. 22. 10-13. 2 Sa. 6. 7. 1 Sa. 6. 19.

e ch. 4. 5.

f ver. 51; ch. 3. 7, 8. 2 Ti. 4. 22. 1 Ti. 4. 13-16. Ac. 20. 28, 31.

g Mat. 28. 20. De. 32. 32. Ex. 23. 21, 22; 32. 32, 33; 40. 16-32. 1 Sa. 15. 22.

CHAP. II.

a ch. 1. 52. 1 Co. 14. 33, 40. Phi. 2. 2. Col. 2. 5, 19. Ge 43. 7. Ps. 76. 11. Re 4. 2-4.

1 Moses does not inform us what the *standard* or *ensign* was. The Jewish rabbis, however, who may sometimes be safely followed, inform us that the *ensign* of *Judah* was a *lion*, of *Ephraim* an ox, of *Reuben* a *man*, and of *Dan* an *eagle*. This description is somewhat countenanced by the vision of the cherubim, Eze. 1. 10, and still further by the vision of the throne of God, Re. 4. 7. Still, as the Scriptures are silent, we may not positively affirm or draw any doctrine from these alleged figures; but with certainty we may consider the standard and ensign as a prophetic emblem of "that day when there shall be a root of Jesse, who shall stand for an ensign of the people," Is. 11. 10, and of that gracious promise to his church still in the wilderness, that, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a *standard* against him," Is. 59. 19. C. ... The "standard" was the banner of each of the four great divisions of the Israelites mentioned below, while "the ensign" was the smaller flag borne at the head of each subdivision of a tribe.—*P*.

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more honour any one hath conferred upon him, the more active he ought to be in well-doing, according to his station; and to do without delay whatever the Lord requires of him. When I see the numbers of the respective tribes so little proportioned to their families at their entrance into Egypt, about two hundred and fifteen years before, I cannot but think how little even outward things go by common probabilities, and how unstable all created comforts are. When I read the sum total, I see how truly and marvellously God, in a few years, fulfilled his promises in multiplying the patriarch's posterity, notwithstanding all that the Egyptians could do to diminish them. Who likewise but must admire the liberal kindness of God, in forty years' miraculous maintenance of such multitudes of sinners; while he discerns the destructive nature of sin, which, in forty years, buried them all but two in the earth, and all in the wilderness! When I see the Levites distinguished from the rest, let me think how honourably God rewarded their honest zeal against the worshippers of the golden calf: and that ministers ought to be more holy than ordinary saints, to exert themselves to the utmost to prevent the sins of others; and that, though they are not to entangle themselves in worldly business, or in intimacy with carnal men, yet they are not to be idle, but spiritual soldiers of Christ, set for the defence of his church and gospel.

CHAPTER II. [Ver. 3. From Ge. 17. 5, in the instance of *Abram* changed to *Abraham*, we learn the *doctrinal* and *prophetic* intent of Scripture *names*. This is farther illustrated, Ge. 32. 28, in the case of *Jacob* changed to *Israel*. It is applied in the name of *Jesus*, given to our Lord, Mat. 1. 21, 23, and is applied in the case of Melchisedec, He. 7. 1, 2, which Paul interprets as descriptive of his office. It is therefore right

their father's house: far off[2] about the tabernacle of the congregation shall they pitch.[3]

3 ¶ And [b]on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And[c] those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then*[4] the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: these shall first set forth.[4]

10 ¶ On the [e]south side *shall be* the standard of the camp[5] of Reuben, according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And[f] those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then[g] the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of [h]Reuel.[6]

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

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2 Heb. *over against.*

3 The Israelites, it appears, encamped in four great divisions, with the tabernacle in the centre. The form of the camp was quadrangular, containing, according to the most careful calculations, something more than 12 square miles. Under each of the four divisions three tribes were placed under one general standard. Between these four great camps and the tabernacle were pitched four smaller camps of the priests and Levites, who were immediately attendant upon it; the camp of Moses and of Aaron and his sons being on the east side of the tabernacle, where the entrance to it was. Judah was placed on the east, and under him he had Issachar and Zebulun. On the south was Reuben, and under him Simeon and Gad. On the west was Ephraim, and under him Manasseh and Benjamin. On the north was Dan, and under him Asher and Naphtali. Every tribe had its particular standard, probably with the name of the tribe embroidered in large letters. See Josephus' *Ant.* l. xviii. c. 7.—*I.*

b Ex. 40. 28—30. ch. 10. 14—16; v. 20—31; 26. 19—24.

c ch. 1. 28, 29; 10. 15; 26. 23—25.

d ch. 1. 30, 31; 10. 16; 26. 26, 27.

4 The prescribed order of encampment was to regulate the order of march. Judah and the other two tribes attached to his banner marching first, Reuben and those attached to his banner marching next, and so forth, as is afterwards specified.—*I.*

e ch. 1. 20—25; 10. 18—20; 26. 5—7.

5 There is nothing to be observed respecting this camp, but that the tribe of Reuben had the honour to pitch in the midst of it; and the tribes of Simeon and Gad lay on either side of him, under his standard or banner, just as Issachar and Zebulun did on either side of Judah. "There was," says Patrick, "an evident congruity in this. Simeon being his own brother, and Gad the eldest son of Zilpah, the handmaid of their mother Leah, Ge. 30. 10, 11.—*I.*

f ch. 1. 22, 23; 10. 19; 26. 12—14.

g ch. 1. 24, 25; 10. 20; 26. 15—18.

h Or, *Deuel*, ch. 1. 14; 7. 42, 47; 10. 20.

6 *Deuel*, not *Reuel*, seems to be the name of the person here spoken of. He is so called, ch. 1. 14; 7. 42; 10. 20. There is little doubt that Deuel is here the proper reading. It is supported by the Arabic and Vulgate versions, and by the authority of many Hebrew MSS.—*K.*

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1 ver. 9; ch. 10. 17, 21; 3. 38. 1 Co. 14. 40. Col. 2. 5.

7 After the forenamed camps, the tabernacle was to follow, between those two that went before, and the camp of Ephraim and the camp of Dan that came after. They did not therefore march as they lay pitched: for then there was a camp on each side of the tabernacle: whereas when they marched *there* was none on the sides, but two camps went before it, and two followed it. It is said, as they encamp so shall they act 'forward,' which may refer either to the Levites, the sons of Kohath, or to the two camps forenamed, enjoining that they should march in the same order in which they lay encamped, Judah, *e.g.* in the midst of Issachar and Zebulun, they being either before and behind, or on either side of him.—*I.*

i ch. 1. 50—53; 10. 29—34; 26. 33—37. Ps. 80. 1, 2.

j ch. 1. 34, 35; 10. 25; 26. 28—34.

m ch. 2. 36, 37; 10. 24; 26. 38—41.

n ch. 3. 38—43; 10. 25—27; 26. 42, 43.

o ch. 1. 40, 41; 10. 26; 26. 44—47.

p ch. 1. 42, 43; 10. 27; 26. 48—50. These three tribes were the elder descendants of Jacob's concubines, and so less honourable.

8 The order of encamping and marching as here prescribed, is briefly as follows:—Judah, Issachar, and Zebulun encamped on the east of the tabernacle; Reuben, Simeon, and Gad on the south; Ephraim, Manasseh, and Benjamin on the west; and Dan, Asher, and Naphtali on the north. The tabernacle was placed in the centre of a hollow square; but between it and the general encampment were four divisions of the tribe of Levi: the sons of Aaron on the east, before the door; the Gershonites on the west; the Kohathites on the south; and the Merarites on the north. When the camp was broken up the order of march was as follows:—The division of Judah led the van; Reuben with his division followed. Then came the tabernacle, surrounded by the Levites. Next followed the division of Ephraim, and the division of Dan formed the rere-guard.—*P.*

q ch. 7. 48; 26. 57. Ex. 27. 37, 38. 39. If to this number we add the Levites, and all the women and children below twenty years of age, it will make about three millions of Israelites, besides the mixed multitude.

17 ¶ Then[i] the tabernacle of the congregation shall set forward, with the camp of the Levites[7] in the midst of the camp; as they encamp, so shall they set forward, every man in his place, by their standards.

18 ¶ On [k]the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And[l] by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then[m] the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand, and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 ¶ The[n] standard of the camp of Dan *shall be* on the north side, by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And[o] those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then[p] the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand, and fifty and seven thousand and six hundred: they shall go hindmost with their standards.[8]

32 ¶ These[q] *are* those which were numbered

to examine what religious truth, or practical duty, or prophetical encouragement, was couched in the *names* of the *tribes and princes.*—*Judah*, praise of the Lord. *Nahshon*, experience. *Amminadab*, my noble people. *Issachar*, price, reward. *Nethaneel*, the gift of God. *Zuar*, small. *Zebulun*, habitation. *Eliab*, God my father. *Helon*, a traveller. *Reuben*, vision of the son. *Elizur*, the rock is my God. *Shedeur*, light from the Almighty. *Simeon*, he that hears, obeys. *Shelumiel*, God is my reward. *Zurishaddai*, the Almighty is my rock. *Gad*, a band, armed, prepared. *Eliasaph*, my God that completes. *Reuel*, shepherd, friend of God. *Ephraim*, fruitful. *Elishama*, my God hath heard. *Ammihud*, people of praise. *Manasseh*, forgetfulness. *Gamaliel*, recompense of God. *Pedahzur*, saviour, strong, stone of redemption. *Benjamin*, son of the right hand. *Abidan*, father of judgment. *Gideoni*, cutting off iniquity. *Dan*, judgment. *Ahiezer*, the brother's help. *Ammishaddai*, people of the Almighty. *Asher*, blessedness. *Pagiel*, prayer of God. *Ocran*, disturber. *Naphtali*, that struggles. *Ahira*, my brother's friend. *Enan*, his eye. *Levites*, associated. *C.*]

REFLECTIONS.—What a God of order is our God in all the churches! With unreserved submission ought we to refer to him the choice of our inheritance for us, and the fixing of the bounds of our habitation. Our life on earth is a movable as well

of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, *were* six hundred thousand, and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did [r]according to all that the LORD commanded Moses: so they [s]pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the first-born. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The first-born are freed by the Levites. 44 The overplus are redeemed.

THESE also *are* the [a]generations of Aaron and Moses, in the day that the LORD spake with Moses in mount Sinai.

2 And these *are* [b]the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the[c] priests which were anointed, whom he consecrated[2] to minister in the priest's office.

4 And[d] Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring[e] the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation,[3] before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep [f]all the instruments of the tabernacle of the congregation, and the charge of the children of[f] Israel, to do the service of the tabernacle.

9 And[g] thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they [h]shall wait on their priest's office: and [i]the stranger that cometh nigh shall be put to death.

A.M. 2514. B.C. 1490.

r Ex. 23. 21, 22; 39. 42. Ps. 119. 6. Lu. 1. 6.

s ver. 51; ch. 33. 9, 10, 71; 34. 56. Ch. 6. 4. Col. 2. 5, 6. Phi. 1. 27. 1 Co. 14. 33, 40.

CHAP. III.

a Historical account of their tribe, Ge. 2. 4; 5. 1; 10. 1. Mat. 1. 1.

1 Aaron is placed *before* Moses, not on account of the priestly dignity, but simply because he was three years older than Moses, and so was entitled to the place of *first-born*, which he had neither sold nor forfeited. See Ge. 7. 7.—*Note*, When the characters of Moses and Aaron are contrasted, the *natural superiority* of Moses is unquestionable. Yet Moses assigns to Aaron and his family for ever *superiority of rank and office*: an undeniable evidence that he acted by God's command. Had he been a mere pretender to a divine commission, he would have sought the aggrandizement of himself and his family—for never has there been an unambitious and disinterested imposter, his not *yielding* but *adjudging* the superiority to his brother and his brother's family goes, as far as mere character can go, to prove, not only the absence of *selfishness*, but the presence of that *humility* which never was produced by any power but that of the Spirit of God. Is. 57. 15. Jn. 4. 6. 1 Pe. 5. 5.—*C.*

b Ex. 6. 23. ch. 26. 60. 1 Ch. 6. 3, 24.

c Ex. xxix. Le. viii. ix.

2 Heb. *whose hand he filled.*

d Le. 10. 1; 16. 1. ch. 26. 61. 1 Ch. 24. 2.

e Ex. 32. 26–29. De. 33. 8, 9. ch. 1. 50, 53; 8. 11–15, 22–26; 18. 2–7.

3 That is, they were to do whatever Aaron enjoined upon them as requisite for the service of the sanctuary, and whatever was requisite in preparing, presenting, and offering up the sacrifices, and oblations of the whole body of the people. Their duties are indicated in ver. 8, 9.—*P.*

f Ex. 37. 6–21; 38. 10–16; 40. 24, 17, 30; 39. 33–42. xxvi.–xxxi. xxxv.–xxxix.; ver. 25, 29, 31, 36, 37; ch. 4. 4–32.

g ch. 8. 19; 18. 2–6.

h Eze. 44. 8. ch. 18. 7. Ro. 12. 7, 8. 1 Ti. 4. 13, 15. 2 Ti. 4. 2.

i None other doing the work of it. ch. 1. 51; 16. 32, 40; 18. 3, 7. 2 Sa. 6. 7, 9, 12. See 2 Sa. 6. 7. Le. 22. 10–13.

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k ch. 8. 16, 18; 18. 6; ver. 45.

l ch. 8. 16, 17. Ex. 13. 2, 12; 22. 29; 34. 19. Le. 27. 26. Eze. 44. 30. Lu. 2. 23. He. 12. 23.

m Ex. 12. 29, 30; 13. 15.

4 Dedicated and set apart to my service.

n ch. 18. 15, 16; 26. 62. Je. 2. 2; 31. 3. Pr. 8. 17. Mar. 10. 14. 2 Ti. 3. 15.

5 The other tribes were numbered for purposes of war, consequently only those above twenty years were reckoned. The Levites were substitutes for the first-born of the whole people; they were therefore numbered from *one month* and upwards, because at the age of one month every first-born male of the Israelites was to be redeemed. See ver. 40, 43; ch. 18. 16.—*P.*

6 Heb. *mouth.*

o Ge. 46. 11. Ex. 6. 16–19. ch. 26. 57, 58. 1 Ch. 6. 1, 2, 16–19; 15. 5–9; 23. 6–23; 24. 20–31. xxiv.–xxvi. Ne. 12. 22. Jos. xxi.

p Ex. 6. 17. ver. 21. 1 Ch. 6. 17, 20, 21; 23. 7–11; 26. 3, 23. 43–45. 7; 16. 5.

q Ex. 6. 18. ver. 27. 1 Ch. 6. 2, 15, 22–38, 50–53; 15. 5, 8–10. 17–21, 23; 16. 5, 6; 23. 1; 24. 21–25. 421. xxvi. 9. 19–22. Ne. 12. 1–26.

r Ex. 6. 19. ver. 33. 1 Ch. 6. 19, 44–47; 15. 6, 7, 9, 22–23; 24. 27–30; 25. 3.

s ver. 18.

t ch. 2. 18.

u ch. 4. 24–28; 10. 17; 7. 7. Ex. 25. 10. 1 Ch. 24. 20, 22, 23. 8–19, 27, 28; 38. 9–18; 31. 7; 35. 11; 39. 34–40.

7 From this and the following chapter we learn the very severe labour to which the Levites were subjected while the journeyings of the Israelites lasted. There was not less than 14 tons 266 lbs. of metal employed in the tabernacle, Ex. 38. 24, besides an immense weight of skins, hangings, cords, boards, posts, &c. Of course it must have been no easy matter to transport it from place to place. The Gershonites, who were in number 7500, had to carry the tent coverings, veils, hangings of the court, cords, &c., ver. 25, 26. The Kohathites, in number 8600, carried the ark, table, candlesticks, altars, and instruments of the sanctuary, ver. 31. The Merarites, in number 6200, bore the boards, bars, sockets, and all matters connected with these belonging to the tabernacle, with the pillars of the court, their sockets, pins, and cords, ver. 36, 37.—*I.*

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have [k]taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because [l]all the first-born *are* mine: *for* on the day that I [m]smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; [4]mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male [n]from a month old and upward shalt thou number them.[5]

16 And Moses numbered them, according to the word[6] of the LORD, as he was commanded.

17 And[o] these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And[p] these *are* the names of the sons of Gershon by their families; Libni and Shimei.

19 And[q] the sons of Kohath by their families; Amram and Izhar, Hebron and Uzziel.

20 And[r] the sons of Merari by their families; Mahli and Mushi: these are the families of the Levites, according to the house of their fathers.

21 ¶ Of[s] Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall [t]pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [u]the charge[7] of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

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as warlike condition. Here we have no continuing city; let us seek for one to come, which hath foundations, and whose builder and maker is God. But surely it is a high honour to have the presence and ordinances of God amongst us here below. Happy are all his ransomed tribes; they have equal access to him; they all are so marshalled in the church as best answers their abilities; and have God's tabernacle and ordinances placed among them. And it is pleasant and amiable when magistrates, and every one beside in their stations, become protectors and encouragers of the church; and when everything, both in church and state, is regulated exactly according to the command of God.

CHAPTER III. [Ver. 2. In a former note (see ch. 2. 3) we have seen the Scripture authority for interpretation of *names*. In the names of the *tribes*, there was a *national lesson*, addressed to *rulers*: in that of the Levites, an ecclesiastical lesson, addressed to *pastors and teachers*. *Aaron*, teacher, mountain of strength. —*Note*, When Christ, in *risen humanity*, declared 'All power is given to me,' he immediately added, 'go ye therefore, *teach* all nations,' Mat. xxviii. The mountain strength of the church lies in faithful *teaching*.—*Nadab*, prince, free gift. *Abihu*, he is my father. The first a title of dignity in the state, the second of productiveness and superiority in the family, yet, for want of attention to paternal *teaching*, both are cast down from their office and die *childless*. A warning to the *teachers* of others to 'ask for the *old paths*'—the old paths, not of men inventing novelties, but of the Spirit speaking in the Scriptures. The teachers, and fathers,



FLOCK OF GOATS, BEDRASHEN, NEAR MEMPHIS WHERE MOSES WAS BROUGHT UP. [NUMBERS, iii: 1.] "These also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai." This picture is fittingly placed in connection with the name of Moses, for it illustrates a place near Memphis where Moses was brought up. Bedrashen covers a part of the site of Memphis. On the ground lying around this village, a part of which we see the goats now browsing, and a part farther on where we see the palm trees standing, once stood the proud city of Memphis. Memphis was one of the oldest cities of history, and was founded by Menes, the first king of Egypt. The tract of country in the midst of which Memphis stood has been praised by ancient writers for its fertility. Diodorus speaks of its green meadows intersected with canals and their pavements of lotus flowers. Pliny says there were trees there of such girth that three men could not span them with extended arms.

27 ¶ And[x] of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch[y] on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And [z]their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And [a]Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle [b]northward.

36 And [c]*under* the custody and charge[7] of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, [d]*even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, [e]keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All[f] that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, [g]*were* twenty and two thousand.[8]

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[x] ver. 19.

[y] ch. 2. 10.

[z] ch. 4. 14–16; 10. 21. Ex. xxv. xxvi. xxxi.–xxxvii.; 38. 1–8; 39. 35, 36, 38. 5–21, 35, 40; 40. 2–15, 17–30, 33–42

[a] ch. 4. 16. 2 Ki. 25. 18. 1 Ch. 9. 20. He was next to the high-priest, and when necessity required supplied his place.

[b] ch. 2. 25.

[c] ch. 4. 29–33; 7. 8. Ex. 26. 15–30; 27. 9–15; 36. 20–34; 38. 10–20; 35. 11, 18; 39. 33.

7 Heb. *the office of the charge.*

[d] ch. 2. 3.

[e] ver. 10.

[f] ch. 26. 60, 64, 47, 48.

[g] Besides Aaron and his sons, and the first-born of the Levites, which made three hundred more, ch. 26. 62.

8 This is one of the chief 'perplexities' of the book of *Numbers*, inasmuch as the *sum total* does not agree with the *items*. The *Gershonites* were numbered 7500, the *Kohathites* 8600, the *Merarites* 6200, total 22,300. To account for this discrepancy, Houbigant supposes an *error* to have crept into the text of ver. 28, which Kennicot transfers to ver. 22. Either supposition would rectify the accounts, but such *summary* and *unsupported* suppositions of error are to be examined with great jealousy, and never to be received without high MS. authority: this is here totally wanting. Let us therefore seek the solution of the perplexity in the law. (1) In this narrative, ver. 6, the tribe of Levi was to be *sought out*, a phrase in the original, admitted to signify *sacrificial offering*. See ch. 8. 6–22. (2) In ver. 24, 36 *Moses alone* enumerates the tribe, and gives the *absolute sum total*. (3) In ver. 39 we have a *new account* of 'all that were numbered of the Levites, which *Moses and Aaron* numbered at the commandment of the Lord.' Now *Aaron* is not *omitted* in the one case, nor conjoined in the other, without good cause. (4) We inquire in the law what this cause may be, and whence arose this arithmetical *imperfection*? Not, we apprehend, from any imaginary error either in the *details* or *summing up*, but from *legal impurities* disqualifying from being *offered* to God. These might arise, in *children*, from *touching* their mother during the forty days of her separation, Le. 12. 2, 4; comp. with 15, 19, 20, 27; or *adults* from any similar *legal impurity*, ch. 19. 2. (5) It is now almost superfluous to add, that as *every offering* must be 'without blemish,' this *typical requirement* applied to the *Levites* would produce the *typical imperfection* of their numbers when examined by *Aaron* before being 'brought near,' or *offered* to the Lord for redemption of the first-born of the tribes, a view which is in strict accordance with the words of the apostle, 'The law made nothing *perfect*.' He. 7. 19.—*C.*

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[h] 2 Ti. 2. 19. Lu. 10. 20. Ps. 87. 6. Is. 4. 3. Re. 3. 5; 13. 8; 17. 8; 20. 12, 15; 21. 27. He. 12. 23. Phi. 4. 3.

[i] ver. 12, ch. 18. 15, 16. Ex. 34. 5, 6, with 19, 20–29. Mat. 20. 28. 1 Ti. 2. 6.

9 But Aaron and his sons, and all the first-born of the Levites, numbered he not, as they were already the Lord's peculiar property.

1 Why are the *first-born* among 'so many brethren' so few? Are we here to search after another arithmetical error? No. The solution of the difficulty lies in the Jewish system of family government. (1) Families of *daughters* were not reckoned. (2) Many families, as in the case of Jacob's *twelve separate families*, reckon but *one* first-born, Ge. 46. 3. (3) In many families the *first-born* would be dead. (4) In some the Jewish law permitted absolute sale, *disfranchisement*, or substitution, Ge. 25. 31–33, 36, 37. 1 Ch. 5. 1. These, without any other causes, are quite sufficient to account for the fewness of the numbers recorded.—*C.*

[k] ch. 18. 16. Le. 27. 6, 25. Ex. 30. 13. Ezc. 45. 12.

[l] Ex. 30. 13. Le. 27. 25. ch. 18. 16. Eze. 45. 12. About 27 pence halfpenny.

2 It was a singular circumstance, and indicative of the overruling providence of God, that the number of the males of the Levites and the number of the first-born males of all the other tribes should have so nearly coincided. It was so ordained, however, that the coincidence should not be exact. Of the latter there were two hundred threescore and thirteen more than of the former, and for this odd number the redemption money must be paid according to the law. This money, we may suppose, would be given out of a common fund.—*J.*

[m] Lev. 1st. Tit. 2. 14. He. 9. 12. 1 Ti. 2. 5, 6. Mat. 20. 28. 1 Pe. 1. 18, 19. 3. 18.

[n] ch. 26. 15. Ac. 20. 33. 1 Co. 4. 1, 2. 1 Pe. 5. 2.

40 ¶ And the LORD said unto Moses, [k]Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou [l]shalt take the Levites for me, (I *am* the LORD,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of [9]them, were twenty and two thousand two hundred and threescore and thirteen.[1]

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites,

47 Thou shalt even take [k]five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take *them:* (the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd[2] number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; [m]a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses [n]gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER IV.

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Gershonites. 29 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from

and foundation of the church, are the apostles and prophets, Jesus Christ himself being the great teacher and chief corner-stone, Ep. 2. 20. *Eleazar*, help of God. *Ithamar*, woe to the change or to the palm. Two names that strikingly contrast with the two foregoing, and teach church-rulers where their 'great strength lies,' neither in 'princes nor in the son of man,' Ps. 146. 3, but in the *help of God*, and a *humble*, faithful testimony and adherence to the *unchanging* principles of Scripture truth. *Gershon*, change of pilgrimage. *Libni*, whiteness. *Shimei*, that hears. *Kohath*, congregation. *Amram*, exalted people. *Izhar*, that shines. *Hebron*, society, friendship. *Uzziel*, strength of God. *Merari*, bitter. *Mahli*, my song. *Mushi*, he that withdraws. *Eliasaph*, my God completes. *Lael*, with or for God. *Elizaphan*, my God that hides. *Zuriel*, God my rock. *Abihail*, father of strength. *C.*]

REFLECTIONS.—I bless the Lord, who so loved as to give his only begotten Son for a lost world of sinful men, and caused him to redeem them with his hard service, extending to the whole church, and all the concerns of it. But let the awful punishment of such as have profaned the service of God, as if it had been a common thing, excite me to the utmost reverence, care, and diligence, regulated by the divine command. If my work be hard, God will supply me with proper help. If God hath saved my life, he hath a right to dispose of me as he pleases, with respect to my station and work: and it is my duty cheerfully to comply, whether my work be more or less hard or honourable: but the greater the honour the greater is the danger if I mistake. And while I bless God that he hath a tribe of ministers and people, and lament th-

among the sons of Levi, after their families, by the house of their fathers,

3 From [a]thirty years old and upward, even until fifty years old, all that enter into the host,[b] to do the [c]work[1] in the tabernacle of the congregation.

4 ¶ This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the [d]covering vail, and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall [e]put in the staves thereof.

7 And upon the [f]table of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover[2] withal: and the [g]continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a [h]covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [i]candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put *it* upon a bar.[3]

11 And upon [k]the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all the [l]instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it [m]all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the basins,[4] all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of [n]covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it:* but they shall not [o]touch *any* holy thing, lest they die.[5] These *things* *are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the son of Aaron the priest, *pertaineth* [p]the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

18 Cut[q] ye not off the tribe of the [6]families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From [r]thirty years old and upward until fifty years old shalt thou number them; all that enter in [s]to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens.[7]

25 And they shall bear [t]the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At[u] the appointment[8] of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation; and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.[9]

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From [v]thirty years old and upward even

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CHAP. IV.

[a] ch. 8.24-26. 1 Ch. 26.23,23-24.27. Lu. 3.23. 1 Ti. 3.6. They became probationers at twenty five years of age: and after fifty they might assist as they were able: David made them begin at twenty years of age.

[b] Is.63.1-4. 2 Co.10.4,5. Ep.6.10-18. Ga.5.17,24. Ro.7.14-24.

[c] 1 Ch.23.4,5,26-32; xxvi. Jn.4.34. 1 Ti.3.1. Phi.2.12,13.

1 The *work* of the Levites. Without considering their sacerdotal labours, the charge of the tabernacle must have been very onerous. In its erection upwards of 24 tons of metal was employed; add to this the pillars, boards, curtains, cords, and pins of the tent, skin coverings, &c., which the *Gershonites* and *Merarites* must take down and carry, Nu.4.24, 31,32, or laid on the six dedicated waggons, ch.7.7,8, and see 1Sa.6.14,15. at the next encampment; whilst the sanctuary, with all its furniture, must be carried on the shoulders of the *Kohathites*, without any derivative assistance. —*C.*

[d] Ex.40.3,26, 31-34; 36.35;37.1-9.

[e] Ex.25.14,15.

[f] Ex.25.23-30;37.10-16; 39.36; 40.4, 22. Le. 24.5-8.

2 Or, *pour out.*

[g] Which was always on the table. Le.24.8.

[h] Not the covering of the tabernacle, ver.6,10-14,25.

[i] Ex.25.31-39;37.17-24;39.37;40.4,24.

3 The word *bar* is, most probably, the name of a long pole, with the ends placed upon the shoulders of two or more bearers, and having the candlestick suspended from the middle —a plan of conveyance common through India and other eastern countries. This exposition is rendered still more probable by the distinction in the two following verses. The golden altar with its vessels was evidently carried not on the shoulders, but by the hands, with sliding staves, ver. 11-14. While the lesser '*instruments* of ministry' were secured in a cloth of blue, and suspended, like the candlestick, on the bearing pole or '*bar*.' —*C.*

[k] Ex.30.1-10;37.25-28;39.38;40.5,26,27.

[l] Sacred garments, &c. Ex.31.10;35 Kl.25-14,15 ver.7,9.

[m] Ex.27.1-8;38.1-6.

4 Or, *bowls.*

[n] Ro.16.25,26. Col. 1.26,27.

[o] ch.3.38. Ex.19.12. He.12.18,20. 2 Sa.6.6,7. 1 Sa.6.19.

5 A lesson, not merely by precept but by positive institution, prescribing and carefully guarding the great limiting boundary of all sacred

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study: 'the *secret things* belong unto the Lord our God; but those things that are revealed belong unto us and to our children for ever,' De.29.29. By the profanation of *touching*, ver.15, or *seeing*, ver.20, it was not the intention of Moses either to undervalue or degrade the Kohathites, but to teach that real honour lies neither in office nor privilege, but in fulfilling the part to which Providence has appointed us. If Christ, though 'a son over his own house, He.3.6, 'yet took upon him the form of a *servant*, and learned obedience by the things which he suffered,' He.5.8, how much more should we beware of 'thinking of ourselves more highly than we ought to think,' Ro.12.3, and how anxious to learn that happy lesson, 'in whatever state we are therewith to be content,' Phi.4.11.—*C.*

[p] ch.3.32. Ex.27.20, 21; 30.23-38; 37.29;39.38. He.3.1,6. Lu.4.18. 1 Ti.5.21 Pe.2.25. Ac. 20.28. 1 Co.4.1.

[q] Suffer them not to lose their life by touching or gazing with irreverent curiosity upon the holy things, which they were permitted to carry, but not to see, Le.10.1 2 Sa.6.6,7. 1 Sa.6.19. Ex.19.21 ch. 16.32.

5 'Cut ye not off the Kohathites,' that is, by any negligence on your part, 'tempting them to *touch*, as Uzza, or *gaze*, as the Bethshemites, 1 Ch. 13.9. 1 Sa. 6.19. How much one man may be the guilty cause of sin in a whole nation's sin, the case of Jeroboam is a melancholy witness. How many judgments and 'cuttings off' he brought upon them, history and providence attest till this day. The *unworthy celebration* of the Lord's supper, recorded 1 Co. 11. 30, was the cause that 'many were weak and sickly, and many slept.' And because of these judgments, Paul exhorts that 'no man put a stumbling-block or an occasion to fall in his brother's way,' Ro.14.13.—*C.*

[r] ver.3.

[s] Heb. *to war the warfare*, Is. 63. 1-4; Col. 2.14. 2 Co.10.4, 5. Ep.6.10-19. Ga.5.17, 24. Ro.7.14-24.

7 Or, *carriage.*

[t] ch 3.25,36. Ex.26.1 14,36;27.9-16;36.8-19, 37,38; 38.9-19; 39.34; 40. 19.

[u] ver.16,33. Mat.28. 18-20. 1 Co. 2, 23; 4. 9. Ti.1.3,4 Ti.1.13,15.

8 Heb. *mouth.*

9 The Levites were under the command of the priests. Eleazar exercised this authority in general, as next in succession to Aaron; and he in particular was placed over the Kohathites; while Ithamar, his younger brother, commanded the Gershonites and Merarites, ver. 33.—*Scott.*

[v] ver.3.

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it is in general by far the smallest, let me, with Moses, show no ambition to have my own family distinguished in honour, but only in holiness and virtue.

CHAPTER IV. REFLECTIONS.—God's service, especially in the ministry, is a warfare. He deserves and he requires the best of our time and strength. His ministers ought not to be novices either in knowledge or experience. Apparently insignificant mistakes in their work may cost one his life, nay, his

unto fifty years[1] old shalt thou number them, every one that entereth into the [b]service, to do the work of the tabernacle of the congregation.

31 And[a] this *is* the charge of their burden,[2] according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered[3] the sons of the Kohathites, after their families, and after the house of their fathers;

35 From[a] thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were [b]two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were [c]two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were [d]three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered after their families, and after the house of their fathers;

47 From thirty years old and upward even unto fifty years[4] old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them, were [e]eight thousand and five hundred and fourscore.

49 According[f] to the commandment of the LORD they were numbered by the hand of Moses, [g]every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

CHAPTER V.

1 The unclean to be removed out of the camp. 5 Restitution to be made in cases of trespass. 11 The trial of jealousy.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they [a]put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: [b]as the LORD spake unto Moses, so did the children of Israel.[1]

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [c]When a man or woman shall commit any sin[2] that

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1 Moses, by the command of God, appointed the Levites to their office from *thirty*, but this seems but to accord with ch. 8. 24, where the Levites are required to begin to wait upon the service at *twenty-five* years of age. There is, however, no contradiction. At *twenty-five* they went out to the inferior service of the tabernacle when localized; but, at *thirty*, they were appointed to the additional service of the 'burden' when the people journeyed. David afterwards fixed the commencement of the Levites term of service at *fourty*, 1 Ch. 23. 24-28. This change was made because, under David, the church had attained a state of *rest* and the Levites had no more to bear the burden of the tabernacle. This change may, however, appear rather a grievance than a privilege, and so it would be to carnal men, who desire *liberty* that they may use it for a cloak to *licentiousness*; but to the true Levite, the man *held captive* by Christ, and *associated* with him, an early call to the service of God, and an early separation from the world, is but an earlier relief from pain, and an earlier advancement to office and to honour. Blessed are they who, like Jeremiah, Je. 1. 5. have been sanctified from the birth, and who, like Timothy, have known from childhood those Scriptures which are able to make wise unto salvation, 2 Ti. 3. 15.—*C.*

2 Heb. *mas'aw*, Is. 53. 2, 12. Ps. 120. 1-7. 2 Ti. 2. 4; 4. 7, 8. 1 Ti. 6. 11, 12.

a ch. 3. 30, 31. Ps. 26. 12. 30. 27. Je. 15. 36. 20. 34. 35. 13. 18. 38. 10. 22. 39. 13, 40. Jn. 10. 3, 28, 27. 22.

3 The charge of the burden of the sons of Merari was by far the heaviest of all, the particulars of which are enumerated in ver. 31, 32; but at the same time it was so ordered in the providence of God, that the proportion of those in this family who were able to do the work of the tabernacle of the congregation was greater than in either of the other families.—*I.*

3 Though the sum total of the entire Levites was very small compared with that of the other tribes, yet there would be far more than could be employed at one time in this service. But they might carry by turns, and thus ease one another, and do their whole business expeditiously and cheerfully. It is also to be noticed that besides the servants of the sanctuary, they had their own Levites to remove, and their families to take care of.—*Scott.*

a ver. 3. 23, 30. 70. 43. 47, with ch. 8. 24-26. 1 Ch. 26. 27. 23. 24, 26, 27. Ezr. 3. 8. 1 Ti. 3. 6.

b With ch. 3. 28.

c With ch. 3. 22.

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d With ch. 3. 34. They whose work was the hardest were most numerous and best-paid men. De. 33. 26. 1 Ch. 12. 33. 26. 1 Ch. 12. 9, 10.

4 See note on ver. 30.

e With ch. 3. 39. Ezr. 2. 32. Mat. 3. 14; 20. 16, 30. 25.

f ch. 1. 54; 2. 33; 3. 51; ver. 37, 41, 45.

g Is. 11. 2-4; 42. 1-7; 49. 1-8. 1 Co. 12. 4-6. 28. De. 10. 4-8. Ezr. 3. 4, 11-13. 2 Ti. 2. 3.

CHAP. V.

a Le. 13. 3, 46; 15. 2-31; 21. 1. ch. 9. 6, 10; 19. 11, 13; 31. 19. Ezr. 10. 11, 12, 15. De. 23. 10. 2 Ki. 5. 3, 7, 8. 2 Ch. 26. 20, 21. — 23. 2. Is. 52. 11. 2 Co. 6. 17. 1 Co. 5. 2, 11, 13. He. 12. 15, 16. Tit. 3. 10. 2 Th. 3. 6, 14.

b ch. 4. 46. Ex. 39. 40; 40. 36, 37, 38, 41. 1 Ch. 15. 22. Ne. 11. 28. Ps. 119. 6, 80, 122, 128.

1 If 'the heavens are not *clean* in God's sight, how much more *abominable and filthy* is man?' Jo. 15. 15, 16. Truly our bodies are pronounced 'vile bodies.' Phi. 3. 21, for into the blood of youth, and health, and loveliness, the serpent poison is infused, and in ever-varying forms of loathsome disease it is carrying on the work of death. Disease and death are at once the works, and the wages, and the emblems of sin: therefore, as 'evil cannot dwell with God,' Ps. 5. 4, neither may visible and infectious disease be permitted to abide in the camp where his visible and holy presence is fixed. In every point of view this exclusion of certain diseases from the camp is an admirable institution. (1) As a measure of *precaution* against the spreading of infection. (2) As a measure of *cleanliness and decency*, where the tents frequently consisted but of one apartment, seldom of more than two. (3) As conducive to the greater comfort of the sufferers, who were removed from the noise and bustle of the camp. (4) As economizing the priest's labour of attendance, and securing practised and skilful sick nurses in concentrated and permanent hospitals. (5) As facilitating access to milk and vegetables, so essential as natural agents in the cure of many cutaneous complaints of the leprous form. (6) As an emblem of known and visible sin, and of that discrimination of discipline and pure communion after which the church of Christ should constantly labour, 2 Co. 5. 1-13.—*C.*

c Le. 5. 1-7. Jos. 7. 19. Je. 3. 12, 13. Ps. 28. 33. Jul. 33. 27, 28; 34. 31, 32. 1 Jn. 1. 9. 1 Jn. 1. 8.

2 Any sin of common frailty.

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42 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

43 Even those that were numbered of them, after their families, were three thousand and two hundred.

44 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the Lord by the hand of Moses.

45 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered after their families, and after the house of their fathers;

46 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

47 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

48 According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses.

CHAPTER V.

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5 And the Lord spake unto Moses, saying,

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eternal salvation: it is therefore necessary that we should give the strictest attention to the directions of Scripture. Distressful is the paucity of God's faithful servants; yet are they in his hand, and he proportions their number and ability to their work. But let me especially rejoice, that the whole care of the churches, and of all men, is upon our redeemer: not Levites, in the power of their might, but the almighty Jesus bears and carries us and all our concerns: not the prudent sons of Aaron, but the only wise Son of God rears and dissolves particular churches on earth; rears and dissolves the particular frames of our spirit; dissolves our bodies in death, and again rears them up in the resurrection. He hath destroyed the veil and face of the covering cast over all people; that it is not now death, but life, for us sinful men to behold, and even enter by faith into the holiest of all. Let us therefore, whether ministers or private Christians, draw near with boldness, and behold, as in a glass, the glory of the Lord, that we may be changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAPTER V. REFLECTIONS. — In these figures I discern that the church of God on earth ought carefully to be purged from scandalous persons and crimes; and that polluted and dishonest sinners shall be excluded from the celestial mansions. How necessary then to put away all filthiness of the flesh and spirit; and to avoid even the most distant approaches towards dishonesty, particularly with respect to Jesus Christ and his ministers! For those who preach the gospel must live by the gospel. Yea, let me avoid everything which may beget dishonourable suspicions; and, on the contrary, beware of indulging them without sufficient ground. But innocence is the surest comfort and support under the most malignant accusations. How dreadful it is when God's curse is the seasoner of sensual pleasures! Vain is every attempt to conceal our transgressions; for, though waters of jealousy are no more, the eye of God can see, and the voice of conscience will speak out. Yea, often God most strangely brings to light the hidden things of



ROAD TO HELIOPOLIS—NEAR THE SITE OF THE UNIVERSITY WHERE MOSES WAS EDUCATED. [Numbers, v.]—This is a scene on the road from Cairo to Heliopolis, and is fittingly placed in connection with the name of Moses. For it is generally agreed that Moses was educated at Heliopolis. In that ancient City of the Sun there once stood the most renowned university of the ancient world. And it was in this celebrated school that Moses was trained in all the wisdom of the Egyptians. There is a fanciful tradition told to tourists, who are supposed to believe everything, that Abraham was professor of astronomy in this university, and taught the Egyptians what he had learned of the stars in Chaldea. The road from Cairo to Heliopolis is about six miles in length, and the view we get of it in the above picture shows us some acacia trees on either side with a couple of camels and their attendants. The view is characteristic, and one is liable to meet such a company of peasants any hour of the day.

men commit, to do a trespass against the LORD, and that person be guilty;[3]

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides [a]the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every [b]offering[4] of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed thing shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife [f]go aside, and commit a trespass against him,

13 And a man [g]lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And the [h]spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her [k]offering for her, the tenth *part* of an ephah of barley-meal: he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set[k] her before the LORD.[5]

17 And the priest shall take [l]holy water[6] in an earthen vessel; and of the [m]dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the LORD, and [n]uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand [o]the bitter water that causeth the curse.[7]

19 And the priest shall [p]charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband,[8] be thou free from this bitter water that causeth the curse:

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a This is the law of 'secret faults,' Ps. 19. 13. whether against God or man, and known only to God and the guilty conscience. It requires (1) Ample confession of the trespass to the injured party. (2) Full *restitution*, as matter of strict justice. (3) *Twenty per cent.* as *interest* or *fine* payable to the person injured. (4) In case of the death of the injured party, compensation to his *next of kin.* (5) If there be no known heir, the principal, interest, and fine go to the priest. (6) A ram of atonement, operating both as an additional fine, an additional punishment and check to avarice, and as a practical acknowledgment that 'without shedding of blood there is no remission of sin.' He. 9. 22.—C.

d Le. 6. 7; 7. 8.

e ch. 18. 8. De. 18. 3. Le. 10. 13; xxvii. 6, 13, 26; 7. 10, 32. Eze. 44. 30. Ps. 132. 3, 5. 2 Co. 9. 7-14.

4 Or, *heave-offering.*

f Pr. 2. 16, 17; 7. 10-27. Ho. 4. 13.

g Le. 15. 18. Pr. 7. 18, 19, 20. 20, with Le. 20. 10.

h Le. 19. 14. Pr. 6. 34. Ca. 8. 6.

i Le. 5. 11. Is. 53. 2. 1 Ki. 8. 58. 2 Co. 4. 17. Zec. 12. 10. Her offering, like the sin she was suspected of, had nothing agreeable; nay, almost everything in the process represented the baseness of that sin.

k Le. 1. 3. Je. 17. 10; 16. 10. He. 13. 4. Ro. 6. 21.

5 Shall bring *it* (the offering) near—for the *woman* is set before the LORD again, according to ver. 18.—C.

l Ex. 30. 18. ch. 19. 9.

6 Water from the *laver*, which, being set apart from common use to the service of God, is, according to Scripture use, called *holy* C.——This is the most ancient account of the trial by ordeal which obtained so generally among various nations, and it was calculated to fortify the minds of the Israelitish women in the hour of temptation, and to render them watchful against all occasions of exciting suspicion in the breasts of their husbands. On the other hand it was calculated to prevent the cruel treatment from husbands which such suspicions might produce, through the hardness of their hearts, when the crime could not be proved, for the rage of jealousy allayed, and it would also lessen the number of hasty divorces.—*f.*

m Job 2. 12. La. 3. 29.

n Le. 13. 45; 21. Co. 4. 5. He. 4. 12, 13.

o ver. 17, 22, 24.

7 Called 'bitter water,' or 'water of bitternesses,' not from its taste, but from its effects upon the bodies of those who were guilty.—*f.*

p Jos. 6. 26. 1 Sa. 14. 24. Mat. 26. 63.

8 Or, *being in the power of thy husband* Heb *under thy husband.*

A.M. 2514. B.C. 1490.

q Je. 29. 22; 25. 18; 24. 9; 42. 18; 44. 12. Zec. 8. 13. Is. 65. 15. Pr. 10. 7.

r He. 13. 4. Ju. 1. 7. Je. 2. 23, 25.

9 Heb. *fall.*

s De. 27. 15-26. Is. 65. 15. Ps. 7. 4, 5. Job 31. 1-40. 1 Co. 16. 22.

1 Amen, though generally interpreted 'so be it,' simply signifies 'truth,' in which sense it is used by our Lord in the *New Testament*, where it is translated 'verily.'—C.

2 On a piece of paper.

t Ex. 29. 24. Le. 8. 12.

u What was presented to the Lord as a sign that the trial was referred to him, ver. 15.

x He. 13. 4; 10. 26-31. 1 Ti. 6. 4-6. Pr. 5. 4. 22. 2 Pe. 2. 1-10. 2 Co. 2. 16. Ps. 7. 16.

y ver. 21. De. 28. 37. Ps. 83. 11. Je. 24. 9. 29. 18, 22. 42. 18. Zec. 8. 13.

z ver. 19. Mi. 7. 7-10. 1 Pe. 1. 7. Ro. 5. 3-5. 2 Co. 4. 17, 18.

a ver. 21-28; ch. 6. 21. Le. 7. 20. 22. 3. 26. 14. 54. 57. 15. 32.

8 This law is founded upon three principles. (1) Confidence in the miraculous interposition of Providence, when appealed to in a manner not invented by the fancy or presumption of man; but *distinctly prescribed by God himself.* (2) That the accuser must not act upon *slight surmise*, but be so far convinced that he testifies his belief in the necessity of the appeal to God, ver. 30. (3) On the power of conscience in the case of an oath, rightly and solemnly administered: the whole law being merely a special example of God's speedy and terrible judgment against every form of perjury. Zec. 5. 3, 4. Mal. 3. 5. That no case of an appeal to this law is upon record, may be accounted for on two grounds. (1) That this appeal could not be made, but in the absence of all other proof; a case that could very seldom occur. (2) Because of the facility of divorce which Moses *suffered* the Jews to enjoy, 'for the *hardness* of their hearts,' a facility which was at once their privilege and their punishment. De. 24. 1. Mat. 19. 8.—C.

b Job 17. 8, 9; 27. 5, 6. Ps. 3.-6.

c Le. 5. 1. 17; 7. 18; 19. 8; 26. 17, 39. ch. 18. 23, 24. 34; 20. 17. Eze. 27. 49. 18. 4, 20. Ro. 2. 8, 9. Pr. 5. 22; 9. 12.

CHAP. VI.

a Ju. 13. 5; 16. 17. 1 Sa. 1. 11. 28. Lu. 1. 15. Ac. 21. 24. Le. 27. 2. Lu. 1. 7. Ac. 18. 18. He. 7. 26. 1 Ti. 2. 10. 2 Co. 6. 17.

1 Or, *make themselves Nazarites.*

2 *Nazarite*—a person *separated* from the world, and *dedicated*, either for life or for a specified time, to the service of God. Those for life were sometimes so dedicated by their parents, as Samson, Ju. 13. 5. Samuel. 1 Sa. 1. 11. and the Baptist. Lu. 1. 15. Samson is expressly called a *Nazarite*; Samuel and John are not so called, but the law of the Nazarite being applied to both in the passages quoted, the conclusion that they were *Nazarites* seems unavoidable.—C.

b Le. 15. 14. Le. 10. 7. Lu. 7. 33. 21. 34. Is. 53. 2. 1 Pe. 1. 1. 1 Th. 5. 22.

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband;

21 Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The LORD make thee a [q]curse and an oath among thy people, when the LORD doth [r]make thy thigh to rot,[9] and thy belly to swell:

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, [s]Amen, amen.[1]

23 And the priest shall write these curses in a book,[2] and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall [t]wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the [u]memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, [x]that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be [y]a curse among her people.

28 And if the woman be not defiled, but be clean, [z]then she shall be free, and shall conceive seed.

29 This[a] *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;[3]

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be [b]guiltless from iniquity, and this woman shall [c]bear her iniquity.

CHAPTER VI.

1 The law of the Nazarite. 22 The form of blessing the people.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When [a]either man or woman shall separate[1] *themselves* to vow a vow of a Nazarite,[2] to separate *themselves* unto the LORD;

3 He shall [b]separate *himself* from wine and

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darkness; and however they may escape present censure or punishment, whoremongers and adulterers God will judge, and dreadfully punish! Let me therefore abstain from fleshly lusts, which war against the soul: and if I am unjustly accused, let me commit my cause to God, who judgeth righteously, that he may bring me to the light, and cause me to behold his righteousness. Meanwhile let me, with the utmost accuracy, examine how far I am chargeable with spiritual whore-

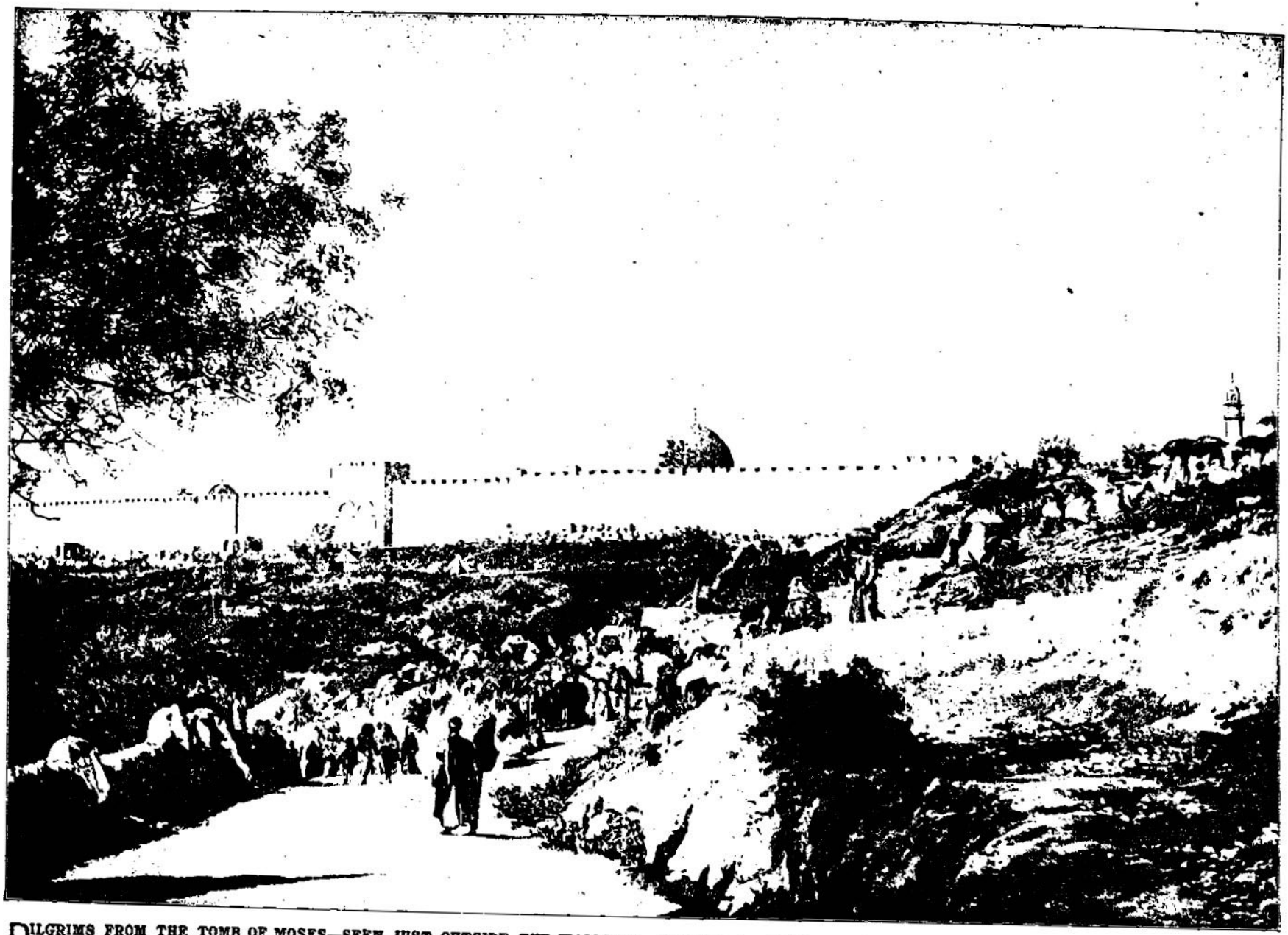

PILGRIMS FROM THE TOMB OF MOSES—SEEN JUST OUTSIDE THE WALLS OF JERUSALEM. [NUMBERS, vi.]—In the fifth and sixth verses of the thirty-fourth chapter of Joshua, it is said that "Moses died in the land of Moab, and was buried in a valley in the land of Moab over against Bethpeor, but no man knoweth of his sepulcher unto this day." Notwithstanding the plain teachings of Scripture on the subject the Mohammedans pretend to know where the grave of Moses is. They claim that it is to the south of the road between Jerusalem and Jericho. So, as we were leaving Jerusalem for Jericho, on the 25th day of April, 1894, just outside the walls of the Holy City we met a large number of pilgrims coming in from the so-called tomb of Moses. Upon this occasion the pilgrims appeared to be in a bad humor. They were firing pistols, and talking in a loud tone of voice as though they might be ready for mischief. Our dragoman told us that they were always especially fanatical and irritable on their return from these pilgrimages to the graves of their saints.

strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation[3] shall he eat nothing that is made of the vine-tree,[4] from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [c]razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall [d]come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration[5] of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the[6] LORD.[7]

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [e]shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [f]on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring [g]a lamb of the first year for a trespass-offering: but the days that were before [h]shall be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: When[i] the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer [k]his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering,[8] and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And[1] the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and [m]put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

20 And the priest shall wave them [n]*for* a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that [o]the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, [p]besides[9] *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall [q]bless[1] the children of Israel, saying unto them,

24 The[r] LORD bless thee, and keep thee:

25 The LORD [s]make his face shine upon thee, and be gracious unto thee:

26 The LORD [t]lift up his countenance upon thee, and give thee peace.[2]

27 And they shall [u]put my name upon the children of Israel; and I will bless them.

CHAPTER VII.

1 *The offering of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar.* 89 *God speaketh to Moses from the mercy-seat.*

AND it came to pass, on the day that Moses had fully [a]set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels

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3 Or. *Nazariteship.*

4 Heb. *vine of the wine.*

c Ju.13.5,16.17.1 Sa. 1.11. Thus his hair was a perpetual token of his consecration to God.

d Le.21.10,11;19.28. ch. 19.11. 1 Pe. 2.22. He. 7.26. Ep. 5.7,11 Re.18.4 1 Co.5.11,13 2 Co.6.14-17. 2 Ti.3.2-5. This taught him to moderate his affection to, and sorrow for, the loss of relations; and that God required the most exact spiritual purity.

5 Heb. *separation.*

6 Dedicated to his most special service.

7 The law of the *Nazarite* during his vow, included *five* things. (1) Abstinence from all excitement in drink or food, the two means of living, ver. 3,4. (2) From all cutting of the *hair*, ver. 5, in which was *life* without *feeling*, *weakness* made *strength*, Ju. 16. 17. 2 Co. 12. 9. (3) In separation from the dead, ver. 6-9, even where kindred was nearest. (4) Sacrifice, even for the most unexpected and involuntary breach of vow, ver. 9. (5) The *loss* of past time, and its necessary *recommencement*, in case of any infringement of the vow, ver. 12. (6) Sacrifice after his vow has been *legally* fulfilled. In every point of this law, the necessity of holiness, and the utter *unprofitableness* of our best services, is plainly and explicitly set forth. Lu.17.10. The whole law is a beautiful and expressive type of Christ, who was 'separate from sinners'—who *really* paid his vow, He. 10. 5-7, and offered himself the sacrifice that perfects for ever them that are sanctified, He.10.10.—C.

e Ac.21.23. Phi. 3.8, 9.

f Le. 9. 1-21; 14. 10-31.15.14,29;12.6,8;1.14. Ko.4.25.1 Jn.2.1,2.

g Le.6.6;14.24.

h Ge. 3. 10. Ezr. 18. 24. = Ju. 8, with Mar. 3.15. Jn.8.29. Mat. 24. 13. Joh 17.9. Pr.4.18.

i Ac.21.26.

k Le.1. 10-13; 4. 27-35;8. 2,22;9. 2,15; 10. ch. 15. 5-12. He. 10. 10,19, 14; 13.10. 2 Co.5.21. 1 Pe. 2.13-15;2.3,6,7. Jn.6.53-57.

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8 This, as Patrick remarks, seems to relate to the burnt-offering and peace-offering before mentioned, ver. 14, which were to have their proper meat-offering and drink-offering; besides the basket of unleavened bread, with the cakes and the wafers. See Le. 7.12. Nu 15. 2, 3, &c., where these accessory offerings are made to accompany the burnt and peace offerings.—*J.*

l Ac.21.24. Jn. 17.4, 5;19.30.2 Ti.4.7,8.

m He.2.10;3.28. Lu. 17.10. Ep.1.6,7.

n Ex. 29. 24-27. Le. 7. 30-34.

o Ps.16.10,11. Re.14. 13-15,35.10.

p Ezr 2. 69. 1 Pe. 4. 11. Ga. 6.6. He.13.16.

9 Besides *the product of his industry* during the time of his separation from the world and dedication to God.—C.

q 2 Ch. 23. 13. Le. 9. 22,23. Lu.24.50. Ac.3. 21. Mat.5.2-12.

1 For the primary meaning of *blessing*, see note on Ge. 1. 28. Ver. 24-26, when compared with 2 Co. 13. 14, clearly imply the doctrine of the Trinity, and exhibit Father, Son, and Holy Spirit, each bestowing his appropriate blessing in the economy of redemption.—C.

r 2 Co.13.14. Ps.121. 7. 1 Ch.29.18. Jn.17.11, 15.

s Da.9.17. Ps.80.3,7, 19;44.3. Pr.16.15. Jn.1. 17. Ep.2.7,8.

t Ps.4.6. Ep.2.14,15. Ro.5.1.

2 This was apparently the formal 'blessing' or 'benediction' which the priests were to use on all solemn occasions when the people met in public assembly. It is comprehensive and most cheering. It consists of three distinct parts. The first part embodies simple preservation. The second progresses to favour, and favour specially developed in grace or pardon. The third part advances still farther to love—love evidenced in the beaming countenance, and love realized in the peace which the God of love implants in the soul. Preservation is the peculiar work of God the Father; pardon, of God the Son; and peace, of God the Holy Ghost.—*P.*

u Je. 14. 9. Da. 9. 18, 19. Ps. 115. 13.

CHAP. VII.

a Ex.xl Le.viii.ix.

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dom or apostasy; and particularly observe whether the cross of Christ, and the afflictions of the gospel, are to me a savour of death unto death, or of life unto life.

CHAPTER VI. REFLECTIONS.—In these Nazarites let me behold the blessed Jesus solemnly separated by himself and his Father to the service of God in our redemption:—Jesus, never defiled with carnal comforts or pleasures, nor intoxicated with sinful lusts or worldly cares, nor polluted by his connection with sinners naturally dead in trespasses and sins:—Jesus, who, for Nazarine hair, hath the most noted graces and good works; yea, hath his people growing up into him as their head:—Jesus, never failing, but persevering in his work, and finishing it in his all-comprehensive offering of himself for us; and, in his resurrection, laying aside every token of continued subjection to a just God or broken law. In these Nazarites let ministers also, let saints, separated to the service of God, learn to deny themselves, mortify the deeds of the body, renounce this world and the pleasures of sin or sense, and behave as solemnly consecrated to God alone. Let every breach of their vows, through fellowship with dead and unfruitful works of darkness, occasion repeated application to Jesus' purifying blood, and to more diligence in duty. And, after finishing their course, let them thank God for his gracious assistance, account themselves unprofitable servants, and trust only to Jesus' all-sufficient sacrifice of himself as the ground of their hope and joy.—In this priestly benediction of the Hebrews let me behold Jesus, appointed of God to bless sinful men; yea, becoming blessings to them;—and God discovering his grace, by rendering his ordinances, apparently simple in themselves, gracious for blessing us with all spiritual blessings in Christ. Let me therefore look only to God for what blessings I need; and by faith hold communion with Father, Son, and Holy Ghost, in order to the enjoyment of them.

CHAPTER VII. REFLECTIONS.—Necessary observances in religion must always be preferred to

thereof, and had anointed them, and sanctified them,

2 That the [b]princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, and were[1] over them that were numbered,) [c]offered.[2]

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 Take[d] *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two[e] waggons and four oxen he gave unto the sons of Gershon, according to their service:[3]

8 And [f]four waggons and eight oxen he gave unto the sons of Merari, according unto their service,[4] under the hand of Ithamar, the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; because the [g]service of the sanctuary belonging unto them *was, that* they should bear upon their shoulders.[5]

10 ¶ And the princes offered for [h]dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, [i]each prince on his day,[6] for the dedicating of the altar.

12 ¶ And [k]he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* [l]one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full[m] of fine flour mingled with oil, for a meat-offering:

14 One spoon of ten *shekels* of gold, [n]full of incense:[o]

15 One[p] young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering:

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.[q]

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats, for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of [r]fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*,[7] full of incense:

27 One young bullock,[8] one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of [s]peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering was one silver [t]charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a [u]sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year.[1] This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

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[b] ch. 1. 5–16. ii. 3.

[1] Heb. *who stood.*

[c] Ex. 35. 27. 1 Ch. 29. 6–8. Ezr. 2. 68, 69.

[2] The princes set the example of religious liberality and liberality; yet not for ostentation before the *people*, but an offering before the LORD.—*C.*

[d] Ex. 25. 1–27. 19. 30. 1–31. 11. 40. 1–33. 49. 1 Ch. 28. 11–19.

[e] ch. 3. 25, 36; 4. 25, 26.

[3] The Gershonites, having charge of the tabernacle, curtains, cords, &c., receive but *two waggons*, sufficient for *service*, not for *luxury.*—*C.*

[f] ch. 3. 36, 37; 4. 31, 32.

[4] The Merarites had charge of the pillars, boards, and other weightier parts of the tabernacle, and they receive the assistance of *four waggons.* Providence and grace are hereby exemplified: Providence raising up fitting agents for troublesome times; and grace promising and fulfilling "as thy days, so shall thy strength be." De. 33. 25.—*C.*

[g] 2 Sa. 6. 6, 13. 1 Ch. 15. 2, 13.

[5] The Kohathites get neither waggon nor ox, their service being to "bear upon their shoulders." A wise arrangement. For articles such as the *cherubim* of the ark, and the *golden candlestick*, could not have escaped injury by waggon carriage. The evil of those services of religion which require, in their management, peculiar "gentleness and quietness." 1 Pe. 3. 4. Ge. 33. 14. Ec. 9. 17. Is. 7. 25. Tit. 3. 2. Duties which circumstances peculiarly lay upon individuals, and which never can be done by proxy.—*C.*

[h] 2 Ch. 7. 5, 9. Ezr. 6. 16, 17. Ne. 12. 27, 43. De. 20. 5. Jn. 10. 22.

[i] 1 Co. 14. 33, 40. Col. 2. 5.

[k] Ge. 45. 8, 20. ch. 2. 3, 10, 14. Mat. 1. 4. Ru. 4. 20.

[l] 1 Ki. 7. 45, 45. 2 Ki. 25. 14, 15. Zec. 14. 20. Ex. 25. 29; 37. 16. The silver charger was in value £14. 18s. 7d., the silver bowl about £8; and the golden spoon £28. 5s. sterling.

[m] Le. ii.

[n] Ex. 30. 7, 8, 34–36; 35. 8.

[o] *Charger, bowl, spoon* — "platters, sprinkling basins, incense pots," according to Boothroyd, (if their shape and use we can tell,) no more than what is in the text. That the word translated *spoon* should be *incense pot*, is obvious from its use.—*C.*

[p] Le. i.; 4. 23; iii. ch. xv. xxviii. xxix. Ju. 13. 19. He. 9. 22. Is. 53. 4, 10, 11. Mat. 20. 28. Ro. 4. 24–26; 5. 8, 9, 11, 15–19; 8. 32; 10. 4. 1 Pe. 2. 18, 25; 3. 18. 1 Ti. 2. 6. Tit. 2. 14.

[q] For the honour of each prince God thus particularly marks their obligations.

[6] This made the *dedication* a very long solemnity, which lasted twelve days. When these days began it is not easy to determine, but the computation of Jarchi, Aben Ezra, Kimchi, Bechai, Menochius, Tostatus, Sicardus, Serarius very reasonable. He supposes that the tabernacle being erected on the first day of the first month of the second year after they came out of Egypt, seven days were spent in the consecration of it, and of the altar, &c. On the eighth day Moses began to consecrate Aaron and his sons, which lasted seven days longer. Thus the fifteenth day of that month was the first day of unleavened bread, which God commanded (as we read in chap. ix.) to be observed in the first month, and lasted till the two and twentieth. The rest of the month, we may suppose, was spent in giving, receiving, and delivering the presents mentioned in the book of Leviticus. After this, on the first day of the second month, he began to number the people according to the command in the beginning of this book, which may be supposed to have lasted three days. Then on the fourth the Levites were numbered. On the next day, we may suppose, they were offered to God, and given unto the priests; and on the sixth day they were expiated and consecrated, as we read in the next chapter. On the seventh day their several charges were parted among them of which we read in ch. iv. After which the princes, he supposes, began to offer upon the eighth day of the second month, for the dedication of the altar, which lasted till the nineteenth day inclusively; and on the twentieth day of this month they moved, as we read in ch. x. 11, 12. from Sinai to the wilderness of Paran. *Patrick.*

[r] ch. 6. 20. Le. 23. 1. Mal. 2. 14.

[7] *Kaph*, in Syriac *kuppeha*, a pan or censer, on which the incense was put. Both the metal of which it was made, and that which it contained, show that it was for the use of the golden altar in the sanctuary.—*I.*

[8] From the numerous sacrifices, and from the value of the gifts of gold and of silver offered by each of the princes, it has been conjectured that these were not their own private gifts, but rather the contributions of their several tribes. It is not improbable that others may have aided the princes with their contributions.—*I.*

[9] These sacrifices were much more numerous than the burnt-offering or sin-offering, and for this reason perhaps, that both the princes and people had a share of them, on which they feasted before the Lord.—*I.*

[s] ver. 84. Eze. 1. 9.

[t] Ex. 29. 14. Ps. 40. 6. 2 Co. 5. 21.

[1] God hereby teaches and exemplifies the importance of *order* in religious services. 1 Co. 14. 33; an importance which, however, entirely to be deprived from God's authority and prescription.—*C.*

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what is merely voluntary. But the more honour and wealth persons have, the more exemplary they ought to be in laying out themselves and their substance for the Lord. Christ's ministers and people never need to be discouraged by the hard service allotted them; for by their often repeated exercises, or remarkable comfort therein, God can render his ministers expert in their work, or can quickly bring them unexpected assistance in it; and we can scarcely enter on his

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*[2]

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled[a] with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh[3] day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[4] both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day[5] *offered* Gamaliel, the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

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2 As the offerings proceed from day to day, it is worthy of remark that they *never change* either by *addition or diminution or quality*. The prince of the smallest and poorest tribe offers as the prince of the largest and richest. Had it been otherwise, "emulations," Ga. 5. 20. would have been the immediate result, and the pride of man would soon have mingled in the service, where nought but humility can approach with acceptance, Mat. 18. 4. Ja. 4. 10. C.—It is observable that the offerings of all the princes were alike, each presenting the same amount of silver and gold, and an equal number of victims. This equality in their offerings may have been the result either of agreement among themselves, or of the appointment of God, that there might be no unholy emulation, nor any unseemly boasting in so sacred a transaction. In contributing to the work of God, no motive can be more unbecoming than an intentitious desire of being thought superior to our brethren. We may also observe that Moses, acting under the inspiration of God's Spirit, thought fit to set down distinctly, and at length, the offerings of the princes of every tribe (as he does here and throughout the chapter), though they were the very same, without any difference: that an honourable mention being made of every one apart, none might think themselves neglected. But how consoling is it to reflect that, in God's estimation, the widow's mite is as valuable as the rich man's offering.—*I.*

a Le. 14. 10. He. 10. 9. 1 Jn. 2. 27. Re. 6. 6.

3 Surprise has been expressed by both Jewish and Christian writers that this work should have gone on upon the seventh day, which they suppose to have been the Sabbath. But there is no proof that this seventh day of offering was a Sabbath day, or if it had, could the people be better employed than in thus consecrating themselves and this service to the Lord? It was already been remarked, that every act in this matter was a religious act, and we can scarcely suppose any thing too holy for the performance of such acts as are here recorded.—*I.*

4 There were three shekels: the royal shekel, valued at fifteen pence; the shekel of the sanctuary, twice as much; and the common shekel, which differed not from our shilling, Ge. 23. 15. Ex. 30. 13. 2 Sa. 14. 26. Je. 32. 9. Eze. 4. 10. Ne. 5. 15. Am. 8. 5.

b Ex. 29. 40. Le. 6. 20.

5 Upon this day the rebellion and death of Nadab and Abihu occurred, Le. 9. 1: 10. 1. Now the day of this melancholy occurrence is one of the most remarkable in the Jewish dispensation. For example, the *eighth* was the day of circumcision, Le. 12. 3. The *eighth* was the day of dedicating the first of the young of animals, Ex. 22. 30. The *eighth* was the day for cleansing the leper, Le. 14. 10. The *eighth* was the day of most solemn assembly and peculiar sabbatism, Le. 23. 36, 39: and is called the *great day* of the feast, Jn. 7. 37. Yet, on this very day, when so many associations combined to honour it, Satan prevails upon pride to render it dismal and disastrous.—*C.*

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6 From the narrative contained in this chapter Scott remarks, that they whom Providence distinguishes as princes, nobles, or wealthy persons, should take the lead and yet the example in every good work; with liberal hearts devising liberal things. But a liberal heart should be under the direction of prudence and discretion; and the circumstances of the times, the state of the church and its ministers, and the necessities of those around them, should be considered, that nothing be wasted in useless expense or vain projects.—*I.*

7 From the example of these chiefs of Israel, princes and great men, as Cornelius Pellicanus remarks, should learn to be devoutly religious, and to possess the fear and reverence of the Lord God in their breasts; to be strong in faith; far from covetousness; unanimous in their endeavours to do honour to God; to give a good example of faith and good works to others; to seek the profit of their subjects; assist the servants of God; lend their helping hand to the proficiency of true piety; provide the ministers of the church with all things necessary, that religion be not neglected and contemned by their poverty; for the sake of God whom they serve, to do them honour by word and deed, and follow their godly admonitions.—*I.*

8 Heb. *on the days of the eleventh day*, ver. 78. The Hebrew form of expression here, and in ver. 78, has something curious in it. It may be literally rendered, *on the day the first and tenth day*, and, *on the day two and tenth day*. But this is the idiom of the language; and, to an original Hebrew, our almost anomalous words *eleventh* and *twelfth*, by which we translate the original, would appear as strange as his, literally translated, would appear to us.—*Dr. A. Clarke.*

9 It is instructive to observe the solemn fact so frequently recurring, that, with all his offerings, each brought an offering for sin.—*I.*

1 It appears by the metal that these chargers and bowls were of, that they were for the use of the altar of burnt-offerings, in the outward court; for all the vessels of the sanctuary were of gold. And I take the chargers to have been offered, for receiving the flesh of the sacrifices when the priests feasted upon it.—*Scott.*

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*[6]

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering.

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince[7] of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day[8] Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:[9]

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger,[1] the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after

service without receiving hints of changes and removals death not excepted. Liberal hearts devise liberal things, and are never weary of giving to the Lord. But in our dedications to God we ought carefully to consider what is like to be most useful in his service; and, amidst all, to implore pardon through Jesus our sin-offering. And while every one is careful to do that which is proper in his station, God honourably records the good deeds of his people in the most par-

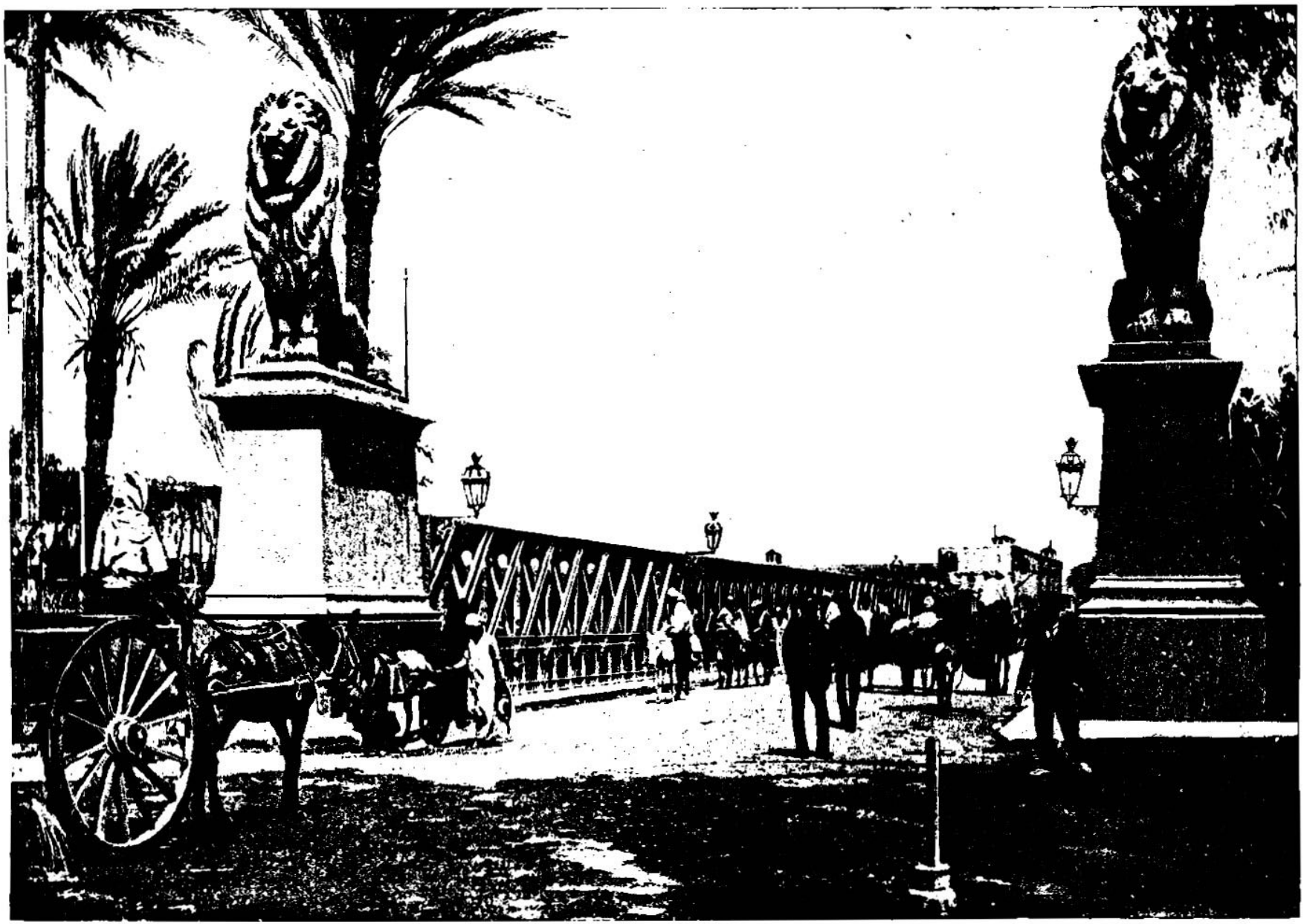

APPROACH TO THE NILE BRIDGE. [NUMBERS, viii : 1.]—No view, perhaps, could be in greater contrast from the Egypt of Moses' time than the one given above of the approach to the Nile Bridge. Up to 1863, passage of the Nile was made by small ferry boats. Now we have a bridge of iron 1260 feet long, with stone buttresses. A pair of British lions sitting at the entrance of the bridge bespeak the fact that Egypt has passed under the influence of modern times and modern ideas. Across this bridge tourists now always pass to the pyramids. It perpetually presents a scene of life and color. There are donkeys and camels and carts and carriages going and coming throughout the day. Most tourists who visit the pyramids now go from Cairo in carriages, though occasionally a traveler prefers the old time method of traveling on a donkey.

the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

84 This *was* the [z]dedication of the altar (in the day when it was anointed)[2] by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold;

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:[3]

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.[4]

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve:

88 And all the oxen, for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty.[5] This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with Him,[6] then he heard the voice of one speaking unto him from off the [y]mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he[7] spake unto Him.[8]

CHAPTER VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a]lightest the lamps, the seven lamps shall give light over against the candlestick.[1]

3 And Aaron did so; he lighted the lamps thereof over against the candlestick; as the LORD commanded Moses.

4 And[b] this work of the candlestick *was of* beaten gold; unto the shaft thereof, unto the flowers thereof, *was* beaten work: [c]according unto the pattern which the LORD had showed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and [d]cleanse them.[2]

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave[3] all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them [e]take a young bullock with his meat-offering, *even* fine flour, mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt [f]bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly[4] of the children of Israel together.

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall [g]put their hands upon the Levites:

11 And Aaron shall offer[5] the Levites before the LORD, *for* an [h]offering of the children of Israel, that they may execute[6] the service of the LORD.

12 And the Levites shall [i]lay their [j]hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites [k]before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt [l]thou separate the Levites from among the children of Israel; and the Levites shall be mine.

15 And after that shall the Levites go in to do [m]the service of the tabernacle of the congregation: and thou shalt [n]cleanse them, and offer them *for* an offering:

16 For they [o]*are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 For[p] all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites [q]for all the first-born of the children of Israel.

19 And I [r]have given[8] the Levites *as* a [s]gift to Aaron, and to his sons, from among the chil-

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x 1 Ch. 25. 6–8. Ezr. 2. 68, 69. Ne. 7. 70–72. Is. 60. 6–10. Ac. 21. 24.

2 The words 'in the day when it was anointed' are a *parenthesis*, referring to the *anointing* by Moses, recorded Le. 8. 10, 11. The *dedication* was by the princes, as representatives of the people, acknowledging in their name their national covenant with God. See ver. 88.—*C.*

3 The whole value of the silver vessels was £1973 13s. sterling; and of the golden spoons about £109 sterling.—[A more accurate estimate, based upon a fuller knowledge of the Jewish weights, gives the value of the silver offerings at about £380, and the gold at £300, or about £700 in all.—*P.*]

4 The *silver chargers* and *bowls* weigh 2400 shekels, which, at 5s. per oz., amounts to £488, 12 8½d.; the *twelve golden* spoons, weighing 120 shekels, and estimated at £4 per oz., would make £480, *ex. myself*, without calculating *workmanship*, which might vary according to the *figuring and finish*, from £50 to £200 or even £300 *per cent.*—*C.*

5 The *burnt offerings* are by *twelves*, representing the *tribes* seeking and obtaining *national reconciliation* with God, Le. 1. 3–17. The *sin-offerings*, by *twelves*, acknowledging in name of the *tribes* the national rebellions and guilt. The *peace-offerings* are first by *three twelves*, which, according to the rule of *duplication*, Ge. 41. 32, represents a thing firmly established, and speedily to be accomplished. Then they are by *sixties*, that is, *five twelves*. Now this *peculiarity* is not without its signification. For *five* is the average representation of a family (see note on Ex. 13. 18), and the *fives* by which the *twelves* are multiplied represent the *families* of which the *tribes* are composed.—*C.*

6 That is, *God*.

y Ex. 15. 22. 1 Ki. 6. 23. Le. 1. 1. ch. 7. 1.

7 Moses.

8 Moses went merely into the outer tabernacle or holy place; the voice of Jehovah came from the inner, or most holy place, within the veil. This was a gracious acknowledgment of the acceptance of the offerings, and of the immediate presence of God in the sanctuary.—*P.*

CHAP. VIII.

a Ex. 25. 37. 40. 25. Le. 24. 2, 3. 1 Sa. 3. 3. Ps. 132. 17. Is. 49. 6. Jn. 1. 9; 8. 12. Lu. 2. 32. The rest of the candlestick was of one piece; but the lamps were made by themselves, and set on the tops of the branches.

1 Heb. *the face* [or] *over the face of the candlestick*. Ex. 25. 37.—*C.*

b Ex. 25. 31–39; 37. 17–24. Re. 1. 20. 2 Pe. 1. 19. Phi. 2. 15.

c Ex. 25. 40; 39. 42. Mat. 26. 30. Ac. 8. 20. 2 Ti. 1. 13.

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d Ex. 13. 10, 13. ch. 19. 12, 18, 19. Is. 52. 11. 1 Le. 12. 8. 5. He. 7. 26. 1 Th. 2. 10. 1 Pe. 4. 13; 6. 11.

2 It will be noted that priests were 'consecrated' when set apart for their work; but Levites, who had inferior duties to perform, were only cleansed; *i.e.* their bodies were sprinkled with *sin-waters*, the whole hair of their bodies was shaved off, their clothes were washed, and then sacrifices were offered up for them.—*P.*

3 Heb. *let them cause a razor to pass over*, &c.

e Le. 1. 3; 4. 3, 14. ch. 15. 8, 9.

f Le. 1. 3; 8. 3. Ex. 29. 4.

4 *The whole assembly* or congregation, not of all the people, but of the princes or elders, as in ch. 35. 12, where *congregation* must signify the assembly of the *judges*, for the Mosaic law referred such cases to appointed judges, Ex. 18. 25.—*C.*

g Le. 1. 4, to note that they dedicated them to God, to serve in their stead, Ex. 28. 23. Ro. 12. 1. Col. 2. 12.

h Heb. *wave.* [Heb. 'And Aaron shall wave the Levites before Jehovah, for a wave-offering of the children of Israel.' The waving to and fro before the altar denoted a solemn consecration of the thing or person to God. God claimed all the first-born; but he graciously consented to accept substitutes, and thus the Levites were devoted to his service in the room of the first born of the people.—*P.*]

h Heb. *wave-offering*, see Le. 7. 30–34. 9. 20. ver. 13, 14.

6 Heb. *they may be to execute*, &c.

i Le. 1. iv. Ex. 29. 10, &c.

7 This was just the same act which had been performed upon the Levites themselves, and seems to have had the same signification. The Levites, though substituted in the room of the first-born, yet not being devoted to death, any more than the first-born themselves were, these two sacrifices were substituted for them. They laid their hands upon their heads, that the sins which Israel had put upon them might be transferred to the animals.—*I.*

k ch. 3. 6–9, 12, 39, 41, 45; 18. 1–6; 4. 18, 19; ver. 11, 14, 19.

l Ex. xxix. Le. viii. ch. 12. 6; 3. 12, 41, 45; 16. 9; 1. 50; 4. 46. De. 18. 5, 7. ver. 11, 13, 16, 18.

m ch. 3. 23–37; 4. 3–32.

n ver. 7, 13.

o ch. 3. 12, 13, 40, 41, 45; see ver. 13, 14, 19.

p Ex. 13. 2, 12, 13. ch. 3. 13; La. 2. 23.

q ch. 3. 12, 45; 18. 6, ver. 22–26.

r ch. 3. 6, 9; 18. 1–6; 4. 18, 23, ver. 22. Ps. 68. 18, with Ep. 4. 11–13.

8 They were first of all given unto the Lord, and consecrated as an offering to him, and being thus devoted and made his, they were by him given to Aaron and to his sons.—*I.*

9 Heb. *given.*

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ticular manner, and takes pleasure in manifesting his gracious acceptance thereof. But might not these twelve solemn days prefigure the apostolic and spiritual periods, in which princes and nations did, or shall, dedicate themselves and substance to Jesus Christ, our great tabernacle and altar; yea, the glorious fulfiller of all the Levitical dispensation?

CHAPTER VIII. REFLECTIONS.—In these lighted lamps I behold Jesus endowed with the fulness of the Spirit of God, and set up to be the light of the world, the light of the church;—and ministers enlightened in themselves, and set up for lights to others, that they may see to perform the service of the tabernacle. In these Levites I behold Jesus, holy, harmless, and undefiled, solemnly set apart as the Saviour of lost sinners, to the hard service of his debasement; which being finished, and atonement thus made for his people, and every plague averted from them, he retired to his heavenly rest to minister, without fatigue, in the sanctuary above.—But with what holiness, and solemn dedication to God, ought ministers to be prepared for their work! How voluntary their call by their people; and how solemn their ordination to their office! Honourable indeed is their service for Jesus and his ransomed people; if faithful, they become a remarkable mean of turning away God's wrath from nations and

dren of Israel, to do the service of the children of Israel in the tabernacle[1] of the congregation, and to make an atonement for the children of Israel; that there be [a]no plague among the children of Israel when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites [b]according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were [c]purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in [2]to do their service in the tabernacle[2] of the congregation before[3] Aaron, and before his sons; as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: From[y] twenty and five years[4] old and upward they shall go in [3]to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service[5] *thereof*, and shall serve no more:

26 But shall minister[6] with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

1 The passover is commanded again. 9 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the removings and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the [d]first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also [e]keep the passover at his appointed season.

3 In the fourteenth day of this month at even,[1] ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they [f]kept the passover on the fourteenth day of the first month [d]at even in the wilderness of Sinai; according to all that the LORD commanded Moses, so did the children of Israel.[2]

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1 In the sacred courts.

a 2 Sa.6.8,9. ch.25.3-13;16.46-50. Ps.106.30, 31. 2 Ch.26.16-20. As the Levites performed the service of the court, and bore the tabernacle, none of the people had any call to come too near the holy things.

b ch.1-54;2.33;3-5;34-37.45. ver 6-14,22.

c Ex. xxix. Le. viii. ix. xiv. xv. ch. 31.19-24; see ver. 6-19.

x ch.3.6-9, &c.; iv.; 18.2-7. 1 Ch.xxiii. xxv. xxvi.

2 They went not into the sanctuary, for none but priests might enter into it; but into the court of the priests, where the altar of burnt-offering stood.—*f*.

3 According to their direction.

y ch.4.3,23,30,39,47 1 Ch.28.13,23-24-27.

4 In ch.4.3 the *sons of Kohath* are to be enumerated from *thirty* till *fifty*, even "all that enter into the host to do the work in the tabernacle of the congregation;" but in this verse they only go in to WAIT UPON the service at *twenty-five*. That is, at *twenty-five* we they go in to wait, as *learners*, upon those that *did* the work; at *thirty* they went in to *do* the work themselves. For *five* years they were *learners* of what they were afterwards to practise.—*C*.

z Heb. *to war the warfare of*, &c. ch.4. 3,23,30 1s.63.1 4. Ep 6.10 19.2 Ti.2.4-15.

1 Heb. *return from the warfare of the service.*

6 Sing psalms, instruct, counsel, and keep things in order; but do no hard service.

CHAP. IX.

This chapter comes in before ch. i. &c.

a Ex.40.2.ch 1.1.

b Ex. 12. 2, 14,25,43-49; 13.10 Le.23.5. ch 28.16. De 16.1,2.

1 Heb. *between the two evenings*.—[Between sunset and dark: such is the meaning attached to the cognate expression in Arabic, frequently used in the present day.—*F*.]

c Ex. 12. 1-14,43-49 Jos. 5. 10, 2 Ch. xxx. xxxv. Mat.26.2.1 Co.5 7,8.

d Ex. 12.6. He.9.26. Mat 27.46-50.

2 After the first celebration in Egypt, the original ordinance had reference to the land of *Canaan*. See Ex. 12. 25. Here is a special direction for its observance in the *wilderness*, so that the chain of *memorial* might be complete.—*Note*, The people observe the ordinance when Moses speaks in the name of the Lord. See how much the observance of religious ordinances, such as the private reading and public hearing of the word, closet and family prayer, and attendance on the communion, depend on the faithful instruction and warning of ministers. Many neglect or withdraw from public religious ordinances when in

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trouble; this is contrary to God's direction. Israel must observe the passover, even in the *wilderness*; and trouble is the time when we need God most, and he promises most. Job 5.19. Ps.91.15. Is. 41.10.—*C*.

e Le 23.11.ch.5.3;6. 6;19.11,18

f Ex. 12.27, De.16.2. 1 Co.5.7,8.

g He.3.5,6. Jn. 7.17. Eze.2.7;3.17. 1 Co.12. 7,14.2. Ac.20.27. Pr.3. 5,6 Ps.85.8;25.14.

h ver 6,7. Ep. 2.1,2, 12,13;3.6-9. Ro. 15. 8-19;10.25, 26. 1 Co.6.9-11.

1 2 Ch. 30. 2-15. Ex. 12. 2-14, 43-49. Jn. 19. 36.

2 It was a custom among the heathen, previously to their setting out upon a journey, to offer a sacrifice to their gods, and to eat the whole. If in any instance this happened to be impracticable, it was burned with fire. Being made to procure a prosperous journey, this sacrifice was called *propter viam*, and was most probably borrowed from the Jewish passover.—*f*.

k ch.15.30,31;19.13. Ex. 12. 15. Ge. 17. 14. Le.17.4,10,14. 18. He. 10.26 29.6.6.2.3.

4 The paschal lamb was really an offering or sacrifice. It was slain as a sacrifice, and its blood sprinkled after which it was eaten by the family, in grateful remembrance of the deliverance from Egypt, and the preservation of the first-born. It was a eucharistical sacrifice.—*f*.

l Ex. 12. 49. Le. 24 22;19. 34. ch.15.15, 16. 29;19.10, 35 15. De.29. 11; 31.12. Ep. 2. 12-22 Is.56 6,7.

6 Proselyte.

m Ex.40 34; 13. 21; 14.20.24. ch 14. 14; 10. 34. Eze.10.3,4.

6 The most holy place where the law was.

n ver.18-22. Ex. 13. 21;40 38. Ne.9.19 Ps. 105.39; 78 14. Is. 4.5,6. 1 Co. 10. 1, 2 Co. 5. 19. Re.21.3.

7 The *perpetuity* of the *cloud* in such a climate, during so many years, and in sight of such a gainsaying people, Ro lu 21, not one of whom ever attempted to question the *fact*, presents now an unanswerable attestation to the truth of the Mosaic history, as it presented *then* an unquestionable symbol and evidence of the divine presence.—*C*.

o Cl 10.33,34,36. Ps. 32.8; 7; 24; 78 14. 80 1. 2;105.39. Is. 49 10. Jn. 10.3-5,9.1 Co.10.1.

8 When the cloud was *taken up* they decamped: followed so long as it went before them, ver. 12, and Ex. 13. 21, and pitched their tents when the cloud became stationary over a particular place. To this the *star* at Bethlehem seems to have corresponded, when it "went before" the wise men till it came and stood over the place where the young child was." Mat.2.9.—*C*.

6 ¶ And there were certain men who were [g]defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and before Aaron on that day.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not [4]offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will [5]hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be [h]unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The [i]fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave[3] none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and [k]forbeareth to keep the passover, even the same soul shall be cut off from his people: because he brought not the offering[4] of the LORD in his appointed season, that man shall bear his sin.

14 And if [l]a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger,[5] and for him that was born in the land.

15 ¶ And [m]on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent[6] of the testimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning.

16 So[n] it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And [o]when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.[8]

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long

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churches; and if faithful and diligent while their strength continues, their people ought to support them decently when they become old and infirm, and Jesus Christ will for ever reward them in the heavenly state.

CHAPTER IX. REFLECTIONS.—We need repeated excitements to the most pleasant and solemn services of God; though it is an infinite favour, that, in these deserts of trouble, we may keep the Lord's solemn feasts. Those who know their value will delight in the observance, and rejoice to see others hungering and thirsting after God's ordinances, even when hindrances are laid in their way. Ministers ought ever to be careful in debarring scandalous sinners from the seals of the covenant; yet, on the contrary, ever cautious and attentive to God's word in determining particular cases. But here let me reflect on the mercy, that though we Gentiles were of old afar off, and in our uncleanness, God hath brought us nigh by the blood of his Son, and hath provided a second, a gospel passover for us! If then we be unavoidably disappointed of public ordinances, let us take the first opportunity of approaching his house or table. Providential hindrances may disappoint us of the means, but cannot, if our hearts be right, deprive us of the grace thereof; God will amply supply our wants some other way: while such as reject God's ordinances will

as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long[g] upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode[1] from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode[p] in their tents, and journeyed not: but when it was taken up, they journeyed.[2]

23 At[q] the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAPTER X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14, 18, 22, 25 The order of their march. 29 Hobab is entreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

AND the LORD spake unto Moses, saying,

2 Make thee [a]two trumpets of silver; of [a][b] whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, [c]all the assembly[1] shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [d]heads of the thousands of Israel, shall gather themselves unto thee.[2]

5 When ye blow an alarm,[3] then [e]the camps that lie on the east parts shall go forward.[4]

6 When ye blow an alarm the second time, then the [f]camps that lie on the south side shall take their journey:[5] they shall blow an alarm for their [f]journeys.[6]

7 But[g] when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And [h]the sons of Aaron, the priests, shall blow with the trumpets: and they shall **be to** you for an ordinance for **ever throughout your** generations.

9 And if ye [i]go to war in **your land against** the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [k]remembered before the LORD your **God,** and ye shall be saved from your enemies.

10 Also [l]in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets [m]over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for [n]a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the [o]twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.[7]

12 And the children of Israel [p]took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.[8]

13 And they first took their journey, [q]according to the commandment of the LORD by the hand of Moses.

14 ¶ In[r] the first *place* went the standard of the camp of the children[9] of Judah, according to their armies; and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was [s]taken down; and the sons of Gershon and the sons of Merari set forward, [t]bearing the tabernacle.

18 ¶ And [u]the standard of the camp of Reuben set forward according to their armies; and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, [x]bearing the sanctuary; and [y]*the other* did set up the tabernacle against they came.

22 ¶ And the [z]standard of the camp of the children of Ephraim set forward according to their armies; and over his host *was* Elishama the son of Ammihud.

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[g] Heb. *prolonged.*

[1] Heb. *was.*

[p] Ex.40.36,37.

[2] So long as the pillar of cloud by day, or fire by night, remained stationary over the sanctuary — whether a single night, or two days, or a month, or a lengthened period (in Jewish idiom, Hebrew days, and negation *indefinite period*) — the people remained in their tents; but the moment it rose from the tabernacle, whether by day or night, the people rose and followed; until they encamped marching until the cloud again rested.—*B.*

[q] ch.1.54; 8.20; Ex. 39.42,43; 40.19,23, 25, 32; Mat. 28. 20; Ps.5. 5, 6; 73. 24; 78. 24; 107. 7; 119. 9, 10; Is. 55. 6; 63.10—14; Mat.26.24; 1 Co.11.1.

CHAP. X.

[a] More trumpets were afterward made, 2 Ch. 29. 13; Joel 2. 15, 16; Ps. 81. 3; 89. 15, 16, 17; 150. 3, 5; Ho.8.1; Ac.20.18,19.

[b] Ex. 25. 18, 31; Ex. 4.5; Is. 11.19; Zec.9.11.

[c] Ps.8.4; 50.4,5; Is. 58. 1; 1 K.8.20; 17; Mat.12. 28; Ge.49.10.

[1] *All the assembly* ascending themselves to Moses *at the door* (ver. 3) evinces that 'assembly' means, not all the people, but their representative heads or princes. The statement in ver. 4 puts this interpretation beyond all doubt.—*C.*

[d] Ex.18.21; De.1.15; ch.1.5-16.

[2] The 'princes' were twelve in number, one for each tribe. See ch.1.44,45.—*C.*

[3] The word *trumpet*, in ver. 4, is supplied by the translators; and as the word translated *alarm* in ver. 5 means a broken quavering sound, so the word supplied in the former verse should rather be one *continued sound*, as distinguished from the *broken* character of the *alarm*.—*Note.* The gospel trumpet has a special sound for every rank and for every purpose, whether assembly, journey, warfare, or triumph, ver.4,5,6,7; but he that knows it not must give no 'uncertain sound,' 1 Co. 14. 8, and must so declare the 'whole counsel of God,' as to be 'pure from the blood of all men,' Ac. 20.26.—*C.*

[e] ch. 2. 3-9; ver. 14-16.

[4] The tribes of Judah, Issachar, and Zebulun.—*F.*

[f] ch 2 10-16; ver. 18-21.

[5] The tribes of Reuben, Simeon, and Gad.—*F.*

[6] It is singular that no mention is here made of the tabernacle, the Levites, or the remaining two camps. Probably this last clause of ver. 6 was meant to embrace the whole.—*F.*

[g] ver. 3; Is. an 9.10; 81.3,6,9,15; Ps 8.4; 1 12, 22,6.4,5; Ro 10.13,18

[h] 1 Ch. 15. 24. 2 Ch. 13. 12; Jo. 23. 32; Joel 2. 15; Ro. 10. 15; He. 5. 4.

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[i] ch.31.6. 2 Ch.13.12 -15; Jos.6.5,6; De.20.1-3.

[k] Ge.8.1; Ps.136.23.

[l] ch. 29. 1; xxviii. xxix. Joel 2. 15. 1 Ch. 13.24. 2 Ch. 7.6,29; 23.13; 29.1; Ne.12.35; Ezr.3. 10; Is.16.3,4; Ps.81.3.

[m] 2 Ch. 29. 25-28; 5. 12,13; Ezr.3.10.

[n] Ex. 28. 29, 30; Le. 23.24 ch. 5. 15, 16; 16.46; Jos.4.7.

[o] ch.1.1,18,1.

[7] It appears from Ex. 19. 1 that the Israelites had been encamped at Sinai about eleven months and twenty days.—*C.*

[p] ch.33.16;2.9,16,24, 31; Ex.19.1; De.33.2,1. 19. They had continued almost a year at Sinai.

[8] The wilderness of Paran was of great extent. It was bounded on the north by Palestine, on the east by the valley of Arabah, on the south by the mountains of Sinai, and on the west by the Mediterranean. It might appear from this verse that the wilderness of Paran lay close to the mountain of the LORD, as it is said 'they took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran;' but the full narrative, which is given in ver. 33, and 12. 3. 34. 35, shows that from Sinai they made a four days' march to Hazeroth, and then the next march brought them into the wilderness of Paran, ch. 12. 16. Paran therefore was five days' march from Sinai.—*F.*

[q] ch.2.17-23. Pr.3.6. Is.30.21

[r] Ge.49 8 in. ch.2.3 -9; 1.1,20-34; 26.19 27, ver.5.

[9] From ch.ii it appears that this camp was the most numerous and strongest. They are therefore the *advance guard* of the army.—*Note.* This is in strict accordance with military tactics, and Christians should so far, but no farther, imitate the world, that in *their spiritual warfare* the strong go before to protect the weak, 2 Ti. 2. 28 Ro.15.1.—*C*

[s] ch.1.51 He.12.27, 28; 1656 20,12. 2 Co 5. 1,4. 2 Pe.1.14.

[t] ch 7 6-9; 3 25,26,36, 37; 4.21-32.

[u] ch. 2. 10-16; 1. 20-25; 26. 5-18. ver.6.

[x] ch.2.17; 3. 27-32; 4. 16; 7. 9. 2 Ch. 15. 2 The most holy furniture.

[y] That is, *the Gershonites and the Merarites.* See ver. 17.

[z] ch. 2. 18-24; 1. 32-37; 26. 28-41. Ps. 80. 1, 2.

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be rejected by him. Habitual neglect of the Lord's supper is a fearful sign of a naughty heart.—Let Jesus, and JEHOVAH in him, be our pillar of cloud, to direct our motions and rests; and let us be always obedient to his tokens: no safety can be had in going before him; and no comfort can be had in loitering behind him. Let me be ready, with comfort, to see this cloud remove into the eternal state, where I expect a more abiding habitation; that when death comes, I may have nothing to do but to remove; and, even by the way, let God fix my residence and lot as he pleases; and there let me contentedly pitch my tent.

CHAPTER X. REFLECTIONS.—In these trumpets I discern the pure and precious gospel of Christ, and hear its joyful sound proclaiming the sufficiency and suitableness of Jesus and his righteousness, calling sinful men to him and his ordinances, and encouraging them in their journey heavenward, and in their spiritual warfare with sin, Satan, the world, and death. Let me also observe, that even Sinai-visits, the most noted opportunities of intimacy with God, come quickly to an end; and that, in this world, we but remove from one wilderness to another. While, in the Hebrews' orderly march I discern the ransomed of the Lord, directed by the Lion of the tribe of Judah, and having his Father's presence among them, march-

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the [a]standard of the camp of the children of Dan set forward, *which was* the rere-ward[1] of all the camps throughout their hosts; and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus[b] *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto [c]Hobab, the son of Raguel[2] the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good; for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.[d]

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [e]instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the [f]mount of the LORD three days' journey: and the [g]ark of the covenant of the LORD went before them in the three days' journey, to [h]search out a resting-place for them.

34 And the [i]cloud of the LORD *was* upon them by day,[3] when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [k]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.[4]

36 And when it rested, he said, [l]Return, O LORD, unto the many thousands[5] of Israel.

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[a] ch. 2. 25–31; 1. 38 43; 26. 42–50. Ge. 49. 16, 17. De. 25. 18. Jos. 6. 9.

1 From ch. 2 it will appear that, next to the camp of Judah, which marched in front, this was the most numerous and the strongest, and was accordingly placed in the *rere-ward*.—*Note*, Satan's attempts are always against the *heel* of Christ, Ge. 3. 15; therefore should the Christian's watchfulness and preparation for defence have regard not merely to his present actions, but to all their *natural consequences*.—*C.*

[b] Heb. *these*, ver. 35, 36; ch. 2. 1, 34; 5. Ps. 80. 1; 95. 68. 2, 8, 9. Ca. 6. 10. Col. 2. 5. 1 Co. 14. 33, 40.

[c] Ex. 2. 18; 18. 1–27.

2 He is called *Jethro*, Ex. 18. 1; but this is no contradiction to the name of *Raguel*, as he may either have had *two names*, used indiscriminately, or have received or taken a *new name* at this period.—*C.*—The same Hebrew word is written *Reuel* in the English version of Ex. 2. 18. It would seem that when Reuel (or Jethro) went back to his own country, as stated in Ex. 18. 27, his son Hobab remained with Moses, and abode in the camp during the whole period of the sojourn at Sinai. Now when the Israelites approached the borders of Midian proper, Hobab determined to leave them and go to his own country; it would seem, however, that on the earnest persuasion of Moses he remained with the Israelites and acted as their guide.—*P.*

[d] Ju. 1. 16; 4. 11, 17. 1 Sa. 15. 6.

[e] Job 29. 15. Zec. 2. 8. Ga. 4. 15. Ps. 32. 8.

[f] Ex. 3. 1; 19. 3; 24. 17.

[g] Ex. 25. 21, 22, with De. 9. 9; 10. 5. Is. 55. 4. He. 1. 1; 10. 20.

[h] De. 1. 33. Je. 31. 2. Eze. 20. 6. Mat. 11. 28, 29.

[i] Ex. 13. 21, 22. ch. 9. 16–22. Ps. 105. 39; 99. 7.

3 It is evident that, in this case, the cloud was not located, as when resting on the tabernacle, but diffused over the whole line of march. A beautiful emblem of that universal providence that protects a nation, while its particular regards are concentrated in the visible church.—*C.*

[k] Ps. 68. 1, 2, 17, 21, 28, 29, 33; 89. 13; 97. 3; 92. 7, 9; 110. 5, 6.

4 That a *good man* should have *enemies* would appear incredible, did not observation and history confirm the fact. But that *God* should have *enemies* that *hate* him, can never be imagined or admitted until we know that 'the carnal mind is enmity against God,' Ro. 8. 7.—*C.*

[l] Ps. 90. 14–17; 132. 8; 85. 6, 7; 80. 3, 7; Mi. 7. 19.

5 Heb. *ten thousand thousands*.

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CHAP. XI.

1 Or, *were as it were complainers*.

2 Heb. *it was evil in the ears of*, &c.

[a] De. 25. 18.

3 This *fire* may have been *lightning*, or the *fiery bomb*, still common in the Arabian desert, but never smiting unseen.—*C.*

[b] Ps. 78. 34, 38. 1 Sa. 12. 19. See Ex. 8. 8.

[c] Ex. 8. 12, 13; 32. 10, 11. Ja. 5. 16. (8. Is. 45. 11. Mat. 7. 7. Mar. 11. 24. Ps. 106. 23.

4 Heb. *same*.

5 That is, *a burning*.

[d] As, Ex. 12. 38. Le. 24. 10, 11. 1 Co. 5. 33.

6 Heb. *returned and wept*.

7 In ver. 1, they had *complained*; in ver 2, they were delivered; and now, through the influence of the bad example of the mixed multitude, they sin *again*.—*C.*

[e] 1 Co. 10. 6. Ps. 78. 18–20; 106. 14. Ex. 16. 3. 12. ver. 18.

[f] Phi. 3. 19. Ja. 3. 15. Ro. 8. 7, 6. Ps. 17. 14. Lu. 15. 16.

[g] 2 Sa. 13. 4. Is. 53. 2, 3.

8 This record furnishes a remarkable instance of the *idolatry of the appetite*, Phi. 3. 19, and of the practical difference between the *natural* and the *spiritual man*. The *spiritual*, that is, the *renewed*, the *converted* man, Ro. 12. 2. Mat. 18. 3. has learned, 'having food and raiment, without any quarrel with providence, therewith to be content,' 1 Ti. 6. 8. Phi. 4. 11. He 13. 5. But the natural man, like murmuring Israel, having installed the *appetite* in the place of God in his affections, and trained that appetite to demand *luxuries* as *necessaries*, feeds without thankfulness upon the blessings of God, and rebels against his providence the moment a blessing is withdrawn.—*C.*

[h] Ex. 16. 12–36. Ge. 2. 17. Ca. 5. 10. 1 Co. 1. 23, 24. Ja. 1. 14. 1 Pe. 2. 7.

9 Heb. *eye of it as the eye of*.

[i] Jn. 6. 27, 33. 35, 53–57. Is. 55. 1–10. He 2. 10, 15. 8. 2 Co. 5. 21. Ga. 3. 13.

[k] Ex. 16. 23. Ga. 2. 20. Phi. 3. 8, 9. Ps. 119. 103; 19. 10.

[l] Ex. 16. 13, 14. De. 32. 2. 1 Co. 2. 2. Ep. 5. 18. 1. 13. Ro. 10. 8. Ac. 13. 26.

1 See note on Ex. 16. 31.—*C.*

[m] Ps. 78. 21; 90. 11; 106. 29, 32, 33. De. 32. 21. 2 Ch. 8. 19; 31. 17; 99. 20. Ju. 2. 14, 20; 3. 8; 10. 7. ch. 21. 29, 33.

[n] De. 1. 12. 2 Co. 11. 28. Je. 15. 10; 20. 7–9.

[o] Is. 49. 15, 23; 40. 22. 1 Th. 2. 7, 11.

CHAPTER XI.

1 The burning at Taberah is quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden among seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND *when* the people complained,[1] it displeased[2] the LORD: and the LORD heard *it;* and his anger was kindled: and the fire of the LORD burnt among them, and consumed *them that were* in the [a]uttermost parts of the camp.[3]

2 And the people [b]cried unto Moses; and when Moses [c]prayed unto the LORD, the fire was quenched.[4]

3 And he called the name of the place Taberah:[5] because the fire of the LORD burnt among them.

4 ¶ And the [d]mixt multitude that *was* among them fell a lusting: and the children of Israel also wept[6] again,[7] and said, [e]Who shall give us flesh to eat?

5 We remember [f]the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* [g]dried away: *there is* nothing at all, besides this manna, *before* our eyes.[8]

7 And [h]the manna *was* as coriander-seed, and the colour thereof[9] as the colour of bdellium.

8 *And* the people went [i]about and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and [k]baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the [l]dew fell upon the camp in the night, the manna fell upon it.[1]

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent; and the [m]anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou [n]afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [o]Carry them in thy bosom (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

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ing in goodly order to their heavenly Canaan, let me exert myself to gain others, particularly my relations, to God and glory. There is in him enough for us all. And happy are they, if grace make them forget their father's house, and their own people, to go to the Lord! While, therefore, we have his ordinances with us, let us strive together in prayer for his presence therein; that it may be our effectual defence against enemies, and a source of every necessary comfort.

CHAPTER XI. [Ver. 1. The cause of complaint is not stated. It may have been from the length and the difficulty of the journey. They were now in the most sterile part of the wilderness of Sinai. It would seem too that the complaints were in a great measure confined to the strangers or slaves, called 'the mixed multitude,' who followed them from Egypt, and who marched not in the midst, but on the skirts of the camp. Upon these the 'fire of the Lord' fell. *P.*]

Ver. 5. [The murmurings began with the strangers, and soon extended to the Israelites. We can scarcely wonder at men long accustomed to the flesh, the fish, the acid vegetables, and luscious fruits of Egypt, wearying with the sameness of the somewhat insipid manna. Cucumbers, melons, and onions were, and still are, very abundant in Egypt. They form the staple articles of food among the lower classes; and are well suited to the natural wants of man in a hot and dry climate. *P.*]

Ver. 8. [In Ex. 16. 31 it is said the manna 'was like coriander-seed, white;' here it is said it was like coriander-seed, and in colour like bdellium. The two descriptions agree:—*In form* the manna resembled coriander-seed; but in colour it was white, like the transparent pale-coloured gum called bdellium. In Exodus the taste is said to be 'like wafers with honey;' here it is compared to 'fresh oil.' There is no discrepancy:—the former description applied to it as fresh gathered; this, as ground, and beaten, and baked. *P.*]

Ver. 10. [This *unmanly*, this *childish* 'weeping' of Israel was addressed, not to God in prayer, but to Moses, ver. 13, in unreasonable petition, or ungrateful reproach; therefore God's anger is 'greatly kindled.' But there are those who are offended when *anger* is ascribed to God: and why? because the anger of *sinful men* is often unreasonable, without cause, violent, unjust, and destructive—must therefore the anger of a *holy God* be necessarily of the same character? To deny that God is angry with sin and sinners because human anger is generally evil, were just as unreason-

13 Whence [p]should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [q]kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.[2]

16 ¶ And the LORD said unto Moses, Gather unto me [r]seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them [s]unto the tabernacle of the congregation, that they may stand there with thee:

17 And I will [t]come down and talk with thee there: and I will [u]take of the spirit which *is* upon thee, and will put *it* upon them; and they shall [x]bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [y]Sanctify yourselves against to-morrow, and ye shall eat flesh: (for ye have wept in the ears of the LORD, saying, [z]Who shall give us flesh to eat? for *it was* well with us in Egypt:) therefore the LORD [a]will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole[3] month, until it come out at your nostrils, and it be loathsome unto you; because that ye have [b]despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people, among whom I *am, are* [c]six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall[d] the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [e]Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.[4]

24 ¶ And Moses went out and told the people the words of the LORD, and [f]gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [g]came down in a cloud, and spake unto him, and [h]took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they [i]prophesied,[5] and did not cease.[6]

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[p] Ps. 6:7,9,12. 2 Ki. 7:2; 6:25. Lu. 1:7, 18. Ac. 1:18. Mat. 14:31. Ro. 8:3. 1 Co. 7:28, 29, 25. See ver. 22.

[q] 1 Ki. 19:4. Jonah 4:3, 8. Job 3:20-22. Mat. 16:25. He. 13:5, 6.

2 Moses, however provoked and displeased, ver. 10, does not rebel against providence, when he *prays* for death as a 'favour;' the pressure of his wretchedness 'produces no murmuring against God, but a *desire* to depart and be with Christ.' Phi. 1:23, 24. Ps. 116:3. 2 Co. 5:7, 8, yet a willingness at God's command, still 'to abide in the flesh, as more needful' for the people.—*C.*

[r] Ex. 24:1, 9. ch. 11:16, 25, 26, with Lu. 10:1, 17.

[s] Ex. 29:4. ch. 8:9.

[t] Ge. 11:5. Ex. 19:11, 20:24-5.

[u] 2 Ki. 2:15. 2 Co. 12:4-13.

[x] Ex. 18:22. De. 1:12. Ac. 6:3, 4. Ga. 6:2.

[y] Le. 11:8, 20, 21, 44. Ge. 35:2. Am. 4:5, 12.

[z] ver. 4, 5, 13. Ps. 78:18, 20. Ex. 16:3, 12.

[a] ver. 19, 20, 31, 32. Ps. 78:27-32.

3 Heb. *month of days.*

[b] Ps. 78:17-20, 32, 106:13, 14. 1 Sa. 8:7, 10. 2 Sa. 12:9-11. 2 Ch. 36:16. Is. 1:2, 3. Eze. 20:13, 16, 24. Ro. 2:4, 5. 1 Ki. 14:9. Ne. 9:26.

[c] Ex. 12:37; 38:26. ch. 1:46; 2:32.

[d] Ju. 6:7, 8. 2 Ki. 7:2, 4, 17. Lu. 1:18, 34. See ver. 13.

[e] Is. 50:2; 59:1. Ge. 18:14. Je. 32:17, 27. Mat. 14:31. Mar. 5:36.

4 Moses had evidently supposed that the people were to have flesh in the ordinary way by the slaughter of cattle. The Lord here indicates the procuring of a supply by miracle, and in doing so he reminds Moses incidentally of his former wonders of mercy and power.—'Is Jehovah's hand waxed short?'—*P.*

[f] ver. 16, 26, with Ge. 46:27. De. 1:6, 8. 3-6. ch. 8:9.

[g] Ex. 19:20; 34:5. ch. 11:25. Ps. 99:7.

[h] 2 Ki. 2:15. Ja. 1:17. 2 Co. 3:5, 6. Co. 12:4, 13.

[i] 1 Sa. 10:5, 6; 19:23, 24. 1 Co. 14:5, 24, 25, 31.

5 To *prophesy* commonly signifies to *foretell* or a thing comes to pass; but it also is employed to signify, the *explanation* of a thing already announced. In this sense it is said, Ex. 7:1, 'Aaron thy brother shall be thy *prophet*,' that is, not a foreteller of futurity, but the *expositor* of thy sentiments, to Pharaoh. Like *Aaron*, then, these persons began to *expound, apply* and *enforce* the divine word, in exhortation, reproof, correction, and instruction in righteousness.—*C.*

6 'And did not cease.' The Hebrew rather signifies, 'and did not add,' i.e. they prophesied during that day while the Spirit remained upon them, *but not afterwards.* This meaning is supported by the Septuagint and most of the Jewish rabbins. It is probably the true meaning.—*P.*

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[k] Ex. iii. iv. 1 Sa. 10:22. Je. 1:6. Heb. 5:4.

[l] ver. 29. Mar. 9:38, 39. Lu. 9:49, 50. 3 Jo. 9, 10.

[m] 1 Co. 14:5. Phi. 1:18. 1 Th. 1:5. 2 Th. 2:8. Ac. 26:29.

[n] Isa. 26:13. Ps. 78:26; 135:40.

7 Heb. *as it were the way of a day.*

8 One yard one quarter.

9 Had the quails fallen and lain *three feet* in depth, the under *strata* at least must soon have died, and so have been unlawful food, Le. 11:32. 2. Besides, if they so lay, why should the people *stand up* two whole days and a night, without intermission, to gather them? We adopt the view of Josephus and others who translate the words, not *upon* but *above* the face of the earth, and refer it, not to the height at which the quails lay dead, but at which they *flew* in their migration.—*C.*

[o] Ex. 16:13, 16. Ps. 78:27, about three pecks.

1 They spread them in the sun to dry, a method of preserving food still practised with various kinds of *fish* in these countries, and in preparing the *jerked* meat of South America.—*C.*

[p] Ps. 78:30, 31; 106:14, 15. De. 28:17. ch. 16:46, 48-9. Pr. 1:32, 33; 24:14. Je. 2:17, 19; 4:18; 5:25, 26.

2 Why did God send a plague to punish the people for the use of his own gift? Because they sought it not for any *necessity*, being amply supplied with manna; and used it not with moderation or thankfulness, but to satisfy their own appetites. 1 Co. 10:6, 7. 1 Th. 4:5.—*C.*

[q] That is, *the graves of lust.* De. 9:22. 1 Co. 10:6.

[r] ch. 33:17. De. 1:1.

8 Heb. *they were*, &c.

CHAP. XII.

1 It seems they thought he had polluted the holy seed in marrying Zipporah; and that he had followed her advice in the appointment of the seventy elders, and not theirs.

[a] Or, *Cushite*, Ex. 2:16, 21; 4:20, 21; 18:2, 5, 6.

[b] Pr. 13:10. Ex. 4:30; 5:19, 20, 25; 20:20; 32:1, 6, 24.

[c] Ge. 25:33. Ps. 94:7-9; 50:8. Je. 18:15.

[d] 2 Cu. 21:5, 6. Ps. 106:23, 32. Mal. 3:1, 2, 5, 6. 2 Ti. 2:10, 24, 25. 1 Ti. 6:11.

2 This is no self eulogy inspired by vanity; it is a simple truthful declaration of personal character, necessary to the proper understanding of the incident, and prompted, not by self love, but by the Spirit of God.—*P.*

[e] Ps. 76:9; 7:6. Is. 30:13. Ec. 8:11. ch. 16:19. Mat. 24:48-51.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but [k]went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, [l]forbid them.

29 And Moses said unto him, Enviest thou for my sake? [m]Would God that all the LORD's people were prophets, *and* that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth [n]a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey[7] on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits[8] *high* upon the face of the earth.[9]

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered [o]ten homers; and they spread *them* all abroad for themselves round about the camp.[1]

33 And while [p]the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the LORD smote the people with a very great [q]plague.

34 And he called the name of that place [r]Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people [s]journeyed from Kibroth-hattaavah unto Hazeroth; and abode[3] at Hazeroth.

CHAPTER XII.

1 *God rebuketh the sedition of Miriam and Aaron.* 10 *Miriam's leprosy is healed at the prayer of Moses.* 14 *God commandeth her to be shut out of the camp seven days.*

AND Miriam and Aaron[1] spake against Moses because of the Ethiopian woman whom he had married: for he had married an [a]Ethiopian woman.

2 And [b]they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD [c]heard *it.*

3 (Now the man Moses *was* [d]very meek, above all the men which *were* upon the face of the earth.)[2]

4 And the LORD spake [e]suddenly unto Moses, and unto Aaron, and unto Miriam, Come out

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able as to deny that 'God is love,' because human affections are often commingled with impurity. *C.*]

Ver. 35. [Hazeroth was the first place after Sinai where the camp remained for a number of days. It was situated four days' march east of Sinai. It is probably identical, as the name would indicate, with the fountain of *Hudherah*, which lies about 40 miles northeast of Sinai, in the midst of a wild, bleak, and barren desert. There is a larger fountain, called Ain, some distance to the north, and probably the camp may have extended to it. It is on the direct route from Sinai to Kadesh. *P.*]

REFLECTIONS.—How often men sin outrageously immediately after the most solemn exercises, and make the very commandments of Heaven the occasions of such sinning! We often murmur against the dispensations of Providence, even without any shadow of reason; nay, in direct contradiction to every



SITE OF ANCIENT MEMPHIS—WHERE MOSES PASSED HIS YOUTH. [Numbers, xii:1.]—Memphis was the royal residence of the Pharaohs of the Sixth dynasty. It was an old capital of Egypt. It was founded by Menes, the first king of Egypt. Here was the temple consecrated to the worship of Isis, and here was the temple of Apis. To-day it is in utter desolation. Nothing remains above ground but ruins, and these overgrown with palm trees. Material for building old Cairo was brought from Memphis. The most interesting thing connected with this once splendid city is that it was here that Moses was brought up. The great cemetery near the site of Memphis, contains the tombs of the ancient empire, that is, the tombs built during the first eleven dynasties. Among these is the celebrated Step Pyramid.

ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD [f]came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: [g]If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* not [3]so, [h]who *is* faithful in all mine house.

8 With him will I speak [i]mouth to mouth, even apparently, and [k]not in dark speeches; and the [l]similitude of the LORD shall he behold: wherefore then were ye not [m]afraid to speak against my servant Moses?

9 And [n]the anger of the LORD was kindled against them, and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, behold, [o]Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, [p]Alas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one [q]dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses [r]cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but [s]spit in her face,[4] should she not

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[f] Ge. 11. 5. Ex. 34. 5: 40. 36. Ps. 99. 7.

[g] Ge. 15. 1: 20. 3: 46. 2: 31. 10, 11. Nu. 11. 1. Job 33. 15: 14. 12. Eze. 1. 1. Da. 8. 2, 16: 8. 10, 17. 1 Ki. 3. 5.

[3] Not an ordinary prophet.

[h] He. 3. 2. 1 Co. 4. 2. 1 Ti. 1. 12.

[i] Ex. 33. 11. Dt. 34. 10. 1 Co. 13. 12. 2 Co. 3. 18.

[k] Ex. 24. 10, 16. Dt. 4. 12, 15. Ps. 50. 3. Eze. 1. 4. Da. 7. 9. Re. 1. 14.

[l] Ex. 33. 20, 23. Ps. 17. 15. Mat. 5. 8. 1 Jo. 3. 2.

[m] Ex. 3. 6. Dt. 18. 16. Mat. 14. 27. Lu. 24. 37.

[n] Ex. 4. 14: 32. 10. Dt. 9. 20. Ps. 106. 23.

[o] ver. 1. De. 24. 9. 2 Ki. 5. 27. 2 Ch. 26. 19–21. Job xiii. Je. 2. 17, 19: 4. 18: 5. 25: 6. 18.

[p] 2 Sa. 24. 10. Ps. 25. 11: 32. 5: 40. 12–13. Je. 3. 22, 23: 13. 25.

[q] ch. 5. 2. Le. 13. 7–46.

[r] Ps. 35. 13, 14. Lu. 23. 34. Mat. 5. 44, 45. ch. 21. 2 Ex. 8. 12, 30: 9. 29, 33: 10. 18.

[s] Job 30. 10. Is. 50. 6.

[4] From De. 25. 9 it appears that *spitting in*, or rather, *before the face*, was a *legal mode* of recording a fact. Moses, by the expression, does not sanction any passionate rudeness of an irascible and unreasonable father, but a legal custom of censuring an undutiful child. From the melancholy records of our Redeemer's trial before Caiaphas, Mat. 26. 67: 27. 30, it seems to have continued as a mark of condemnation; and almost every eastern traveller in modern times has noticed and recorded the prevalence and permanence of the custom.—*C.*

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[t] Le 13. 45, 46: 14. 8. ch. 5. 2, 2 Ch. 26. 20, 21.

[u] Mi. 6. 4, 7, 8. Hab. 3. 2. La. 3. 32.

[x] ch. 20. 22: 21. 35, 33. ch. 13. 3. De. 1. 1: 33. 2. He. 3. 3 Ge. 21. 22.

[5] See note on ch. 10. 12.—*P.*

CHAP. XIII.

[a] De 1. 20–23 ch. 34. 18–28: 5–12.

[b] Ex. 18. 21. ch. 11. 16. De. 1. 15. Such were most likely to be courageous men, their testimony to be credited.

[1] The wilderness of Paran extended, as has been stated, from the mountains of Sinai on the south to Palestine on the north. That portion of it in which the Israelites were encamped when they sent the spies to Canaan was beside Kadesh, see ver. 26, *i.e.* in the valley of Arabah, on the western border of Idom. In going from Hazeroth to Kadesh they probably marched down the sublime glens of Ain Imi Weibi to the shore at the gulf of Akabah: then along the shore to Eziongaber: then up the great valley to Kadesh.—*P.*

[c] ch. 33. 18. De. 1. 19; 9. 23.

[d] 1 Ch. 4. 15. ver. 30, 26: ch. 14. 6, 24, 38: 26. 65: 32. 12. De. 31. 7–17. Jos. 14. 6–15: 15. 13–19. Ju. 1. 10–15.

[e] Ex. 17. 9–13: 24. 13: 32. 17: ch. 27. 18–21. De. 31. 14, 23 Jos. 1. xxiv.

[2] 'Oshea,' that is, save thou: 'Jehoshua,' he will save—an encouraging prophecy to men engaged in a dangerous service. It is in Hebrew what *Jesus* is in Greek—a saviour, Mat. 1. 21.—*C.*

be ashamed seven days? let her be [t]shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not [u]till Miriam was brought in *again*.

16 ¶ And afterward the people removed from Hazeroth, and pitched in the [x]wilderness of Paran.[5]

CHAPTER XIII.

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*

AND the LORD spake unto Moses, saying,

2 Send[a] thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a [b]ruler among them.

3 And Moses, by the commandment of the LORD, sent them from the wilderness of [1]Paran: all those men *were* [c]heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, [d]Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [e]Oshea[2] the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

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reason; for ingratitude is the basest vice. Discontented persons loathe their very blessings, and seem solicitous to make themselves miserable; readily preferring the worst things which God withholds to the best which he bestows, and even the filthy pleasures of sin and sense to his unspeakable gift of grace.—It is a fearful mark of the curse of God upon the heart when men repine amidst plenty! Those who follow the people of God for base and carnal ends, quickly become murmurers when they meet with disappointments. A mixture of carnal and self-seeking men are ruinous to the church; and a mixture of carnal affections are the plague of the renewed heart. Through these it is that even the greatest saints are apt to lose their temper, extol their service, quarrel with the disposals of Providence, and distrust the power and kindness of God, when they meet with great provocations from their fellow-creatures—and to have fellowship with the unfruitful works of darkness, when they are especially called to reprove them by a contrary conduct. But God often tries his people, chiefly in respect of their most eminent graces, to humble them, and to prove them, when he finds them wanting; for the meekest are ready to wish themselves freed from trials, rather than to glorify God under them; nay, to wish death, when their temper is very unfit for it. But how richly God qualifies men for work when he calls them to it! Let me then never grudge to any the honours for which God hath fitted him; never contemn the government which God hath appointed; never forbid those who act for the honour of God, even though they follow not with us; nor ever neglect to accept the assistance which God affords me in my work, though it should eclipse my renown! But let me always remember that a curse or frown attends even God's granting of that which men ask in a murmuring and peremptory manner, and that he can easily render created comforts a tremendous and destructive plague!

CHAPTER XII. [Ver. 1. *Or Cushite—Cush* was the son of *Ham*, Ge. 10. 6, and father of *Nimrod*, who founded the first great empire: and this wife is supposed to give offence as a descendant of Ham—whereas *Zipporah*, who is generally supposed to be now dead, is considered as a descendant of Midian, the son of Abraham by Keturah, Ge. 25 2. But from Ex. 18. 5, 6 it appears that Zipporah had been brought to the camp, at most, a very short time before this event; and as there is no mention of her sudden death, an occurrence not likely to be overlooked, so there is no reason to suppose that Moses had married another wife; but that the offence is taken at Zipporah's real or imaginary influence with her husband. *Ethiopia*, as a geographical term, is one of very indefinite and general application in Scripture, unquestionably extending both to Asia and Africa, Ge. 2. 13; Eze. 30. 5; 38. 5. But if the name *Ethiopian*, or *Cushite*, be taken, not from the *country*, but the *lineage* of the woman, Moses had violated no law by his marriage: as God's prohibition on that head extended only to the Canaanites, De. 7. 3. *C.*——'Ethiopian' is in the Hebrew *Cushite*. There were two divisions of the Cushites: one settled in Arabia, and mingled with the Joktanites and Ishmaelites: the other crossed into Africa and colonized Ethiopia. The wife of Moses—doubtless a second wife—was not necessarily an Ethiopian; she was probably an Arabian Cushite. Zipporah was a Midianite, and could not therefore be termed a Cushite. *P.*]

Ver. 3. [These words, as so highly commendatory of Moses, are by some supposed an addition of Ezra, or some other inspired writer: but why indulge *suppositions* without evidence? The word translated *meek* may be justly rendered *broken, afflicted*, in which sense it would be an accurate description of his condition with his relatives and the whole people. But taking the word *meek* as descriptive of placidity of temper, there is no offence against *modesty*: because there is no offence against *truth*. *C.*]

REFLECTIONS.—Too common, but very sinful, are contentions among saints; nor doth anything produce hotter disputes than jealousy of power. Grace, natural affection, duty, and safety, are all trampled under foot when men strive for grandeur and rule. But God takes a peculiar pleasure in vindicating and honouring his faithful ministers or people. He remarks exactly, and justly punishes, the injuries done to those who, from a meek regard to his law, will not avenge themselves. It is dangerous therefore to revile God's servants: they who do it shall at last be obliged to bow to them, and confess their sin. Yea, often God deals most sharply with his principal children when they offend him; and marks the abominable nature of their sin in the filth, pain, or shame of their punishment. But it is becoming when offending saints make the deepest submissions. And acceptable to God, honourable to us, and effectual for our neighbour's advantage, are sincere and affectionate intercessions for those who have injured us. But even while our sins hinder our heavenly journeys, the Lord will take care of our honour and comfort, if once we be penitent and humble.

CHAPTER XIII. [Ver. 17. 'Go up there (or thither) by the Negeb, and ascend the mountain.' The *Negeb* was the proper name of the region lying along the southern border of Canaan. The *mountain* was also a descriptive name given to that tract which lay between Jerusalem and Hebron. In going to Canaan from Kadesh their direct course was up the Negeb to the mountain, or, as it is called in the New Testament, 'the hill country.' *P.*]

Ver. 20. [There was need for courage of the highest order. It was a delicate, a difficult, and a dangerous mission. Great caution, close observation, and manly courage, such as would prevent the judgment from

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea[a] the son of Nun, [b]Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [c]southward, and go up into the mountain;

18 And see the [d]land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not:[5] and be ye of [e]good courage, and bring of the fruit of the land. (Now the time *was* the time of the first-ripe grapes.[6])

21 ¶ So they went up, and searched the land, from the wilderness of [f]Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south,[7] and came unto [g]Hebron, where Ahiman, Sheshai, and Talmai, the children of Anak, *were:* (now Hebron was built seven years before [m]Zoan in Egypt.)

23 And they came unto the [n]brook of Eshcol,[8] and cut down from thence a [o]branch with one cluster of grapes, and they bare it between two[9] upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol,[1] because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after [p]forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to [q]Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [r]milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* [s]strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we saw the children of Anak there.

29 The [t]Amalekites dwell in the land of the south;[2] and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb [u]stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, [v]We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil [w]report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that [x]eateth up the inhabitants[3] thereof: and all the people that we saw in it *are* [y]men of a great stature.

33 And there we saw [z]the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as [a]grasshoppers, and so we were in their sight.[4]

CHAPTER XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to pacify them.* 11 *God threateneth them.* 13 *Moses intercedeth with God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.* 36 *The men who raised the evil report concerning the land die by a plague.* 40 *The people that would invade the land against the will of God are smitten.*

AND all the congregation [b]lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, [c]Would God that we had died in the land of Egypt! or, would God we had died in this wilderness![1]

3 And[c] wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

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4 See note on ver. 8.

f He shall save, Jos. 1.—xxiv. Ac. 7. 45. He. 4. 8.—7. 25. Mat. 3. 12. 2 Th. 1. 10.

g Into the south country. Ju. 1. 15. Jos. 15. 3. Ge. 12. 9.—13. 1. De. 1. 44.—ch. 14. 40.

h Ne. 9. 25, 34. Ez. 3. 8. Jer. 34. 14.

5 This is the first example of *territorial statistics* upon record. It comprises the following points of inquiry:—(1) The state of the population as to military strength and numbers. (2) *Natural state* of the soil, good or bad. (3) Habitations of the people, whether cities, tents, or fortifications. (4) *Cultivated state* of the soil, fat or lean. (Observe, in agriculture, a soil may be naturally *good*, yet through *over-cropping*, or *want of manure*, it may be *lean*, and therefore there are two inquiries into its qualities, in ver. 18, 20.) (5) Whether the country was wooded or cleared. (6) An order for *specimens* of the *soil and climate* in some of the chief productions.—*Note*, Religion does not neglect temporal calculations, or unfit for civil affairs; but, on the contrary, by the habits of thought, prudence, and order which it generates and fosters, is the most efficient promoter of industry, improvement, and prosperity.—*C.*

i De. 31. 6–8. Jos. 1. 5–9. Ep. 6. 10. 2 Ti. 2. 1. 1 Co. 16. 13.

6 The first-ripe grapes are gathered in the south of Palestine about the last week in July.—*P.*

k ch. 34. 3, 4. Jos. 19. 28. 15. 3. Ju. 18. 28. 2 Sa. 8. 9. Am. 6. 2.

7 'By the Negeb.'—*P.*

l Ge. 35. 27. Jos. 14. 9–14. 21. 10, 11. 15. 14. Ju. 1. 10. ver. 28, 33.

m Ps. 78. 12, 43. Is. 19. 11, 13. 30. 4. Eze. 30. 14.

n *Valley.* De. 1. 24, 25.

8 More accurately 'the vale of Eshcol,' in which Hebron stands. It is still celebrated for the luxuriance of its vineyards.—*P.*

o Is. 4. 2. 27. 1. 53. 2. Je. 23. 5, 6. Zec. 3. 8, 6. 12. Re. 22. 2.

9 Modern travellers have seen clusters of grapes in the country searched, weighing upwards of *twenty-five pounds*. To carry such a weight through a mountainous country, and during a long journey, might well require two. Besides, the suspensory mode was necessary to preserve the delicate ripe grapes from being bruised in the carriage.—*Note*, The graces and enjoyments of the Spirit encourage and require communion; and must be managed with all delicacy and gentleness, lest they be injured or destroyed.—*C.*

1 That is, *a cluster of grapes.*

p Ex. 24. 18. with 34. 28. ch. 14. 33, 34.

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q Ge. 11. 7, 21. 1. ch. 20. 1, 13. 32. 8.—33. 36. De. 1. 19. Jos. 14. 6.

r Ex. 33. 3. 3. 8. De. 1. 25. 8. 10, 11. 8. 7. 9. 11. 9. Eze. 20. 6, 15.

s De. 1. 28. 9. 1. 2. 10, 11. 3. 5. 9. 12. Ac. 14. 22. 2 Ti. 3. 12.

t Ge. 14. 7. 36. 12. 1 Sa. 15. 7. ch. 24. 20.

2 'In the land of Negeb.'—*P.*

u ch. 14. 6. 7, 9. Jos. 14. 7. Ps. 60. 12. 108. 12. 2 Co. Ro. 8. 31. Is. 41. 10, 13, 14.

v ch. 13. 31, 22, 23. 1 Sa. 27. 1. Eze. 37. 11. Je. 2. 25. La. 3. 18. Is. 7. 9, 10.

w Pr. 10. 18. ch. 14. 36, 37.

x Eze. 36. 13. Perhaps there was then a plague in the country.

3 'Eateth up the inhabitants,' that is, unhealthy. Yet this is immediately followed by an exaggerated description of the inhabitants, *all* are of great stature—giants. Every passion in weak and sinful man *understates, exaggerates*, or *misrepresents*, not patient at falsehoods or impossibilities. 'We were *in our own sight as grasshoppers.*' Surely if this may be excused as a figure expressing comparative littleness, it will not explain how they could tell the *thoughts* in the minds of the Anakims, with whom, as spies, it is not probable they sought to converse.—*C.*

y Heb. *men of stature*, 2 Sa. 21. 20. 1 Ch. 11. 23. Am. 2. 9.

z Jos. 14. 12, 15. 13, 14. Ju. 1. 10, 20. De. 2. 10, 9. 2.

a Is. 40. 22. 1 Sa. 17. 42. De. 9. 2.

4 There was some truth in this. The aboriginal inhabitants of the country were unquestionably men of extraordinary stature. The Rephaim are celebrated in Genesis. They seem, however, to have gradually died out. Og was the last of them east of the Jordan. On the west they existed down as late as the time of David, when Goliath of Gath defied the armies of Israel.—*P.*

CHAP. XIV.

a Ex. 15. 24; 14. 11; 16. 2, 3; 17. 2, 3. ch. 11. 1, 2; 16. 41; 20. 2–5; 21. 5; ver. 29. De. 1. 27. Ps. 106. 25. Jude 16.

b ch. 11. 5, 35; 20. 3. Ex. 16. 3. 1 Ki. 19. 4. Jonah 4. 3, 8. Job 3. 11; 7. 15. ver. 28, 29.

1 In nothing does *sin* appear more dangerous than when it *prays*, when it calls God either to witness to its excesses and falsehoods, or fulfil its imprecations upon itself or others. Surely, if for *every idle word* that men speak, they shall give account in the day of judgment, Mat. 12. 36, much more for every rash, yea wicked prayer, which sacrifice is described by Solomon as an abomination to the Lord, Pr. 15. 8.—*C.*

c Ex. 14. 11, 12; 16. 3; 17. 3; 1. 12, 14, 22; 2. 23. ch. 11. 5, 6; 20. 4, 5; 21. 5.

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being influenced by fear, were all requisite. As it turned out, only two of the men selected were competent to the task. *P.*]

Ver. 21. [This is a general description of their whole journey. The wilderness of Zin was a part of Paran. Rehob stood on the mountain side west of the great fountain of the Jordan at Dan; and the way to Hamath from the south was up the valley between Hermon and Lebanon. *P.*]

Ver. 29. [*The sea*—the Mediterranean. The Philistines are here referred to. They had originally settlements in the Jordan valley as well as on the western pla[illegible].]

REFLECTIONS.—It is hazardous to indulge our own senses and reasonings, rather than simply to submit to the revelations of God; for often the Lord chooses men's delusions, and permits them to be ensnared by their own unbelieving devices. How often are most of those who are employed in the most important transactions, evil and wicked; and get themselves remarked, chiefly to their lasting dishonour! Yea, the manifold experience of the power of God, and the frequent repetition of his promises, are of little avail with such as have abandoned themselves to the rage of their unbelief. The cowardly heart magnifies every object, and increases every difficulty: and unbelief obstinately concludes every enemy too mighty for us; while zeal for God dares every danger, and faith makes men confident of success. Credit therefore, O my soul, what the Lord hath spoken concerning the heavenly Canaan, and my entrance into it. Let me live by faith, not by sight. Let not unbelief and carnal sense, but faith and hope, be my spies, to enter within the veil. And let repeated tastes of grapes from Eshcol, repeated tastes of intimate fellowship with God, make my heart desire to depart, and be with Christ, which is far better.

4 And they said one to another, [d]Let us make a captain, and let us return into Egypt.[2]

5 Then Moses and Aaron [e]fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And [f]Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, [g]rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an [h]exceeding good land.

8 If [i]the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread[k] for us: their defence is departed from them, and the [l]LORD *is* with us: fear them not.

10 But all the congregation bade [m]stone them with stones.[3] And the [n]glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, [o]How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?

12 I will [p]smite them with the pestilence, and disinherit them; and will make of thee a greater nation, and mightier than they.

13 ¶ And Moses said unto the LORD, [q]Then the Egyptians shall hear *it;* (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they [r]have heard that thou, LORD, *art* among this people; that thou, LORD, art seen face to face, and *that* thy cloud standeth over them; and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now, *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will [s]speak, saying,

16 Because the LORD was not able[4] to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be [t]great, according as thou hast spoken, saying,

18 The LORD *is* [u]long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty;* visiting the iniquity of the fathers upon the children unto the third and fourth *generation.*

19 Pardon, I beseech thee, the iniquity of this people, [x]according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.[5]

20 And the LORD said, I have [y]pardoned according to thy word:

21 But *as* truly *as* I live, [z]all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have [a]tempted me now these [b]ten times,[6] and have not hearkened to my voice;

23 Surely[c] they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb,[7] because he [d]had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.)[8] To-morrow [e]turn you, and get you into the wilderness, by the way of the Red sea.[9]

26 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

27 How[f] long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [g]*As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

A.M. 2514. B.C. 1490.

d Ne.9.16,17. De.1.26, 68,17.16.

2 It appears from Ne.9.17, that they actually appointed a captain to lead them back to slavery;—*C.*

e Ge. 17.3,17. ch. 16. 4, 22. 1 Ki. 18.39. Mat. 26.39. Re. 4.10,5.8,7.11. Ps.109.4.

f ch. 13. 6, 7, 16, 30. ver. 30.

g Ge. 37.29,34.13. 2 Sa.1.11. Jos 7.6 Ju.11. 35. Mat.26.65.

h De.8.7-9,6. 10,11; 11.9. ch.13.27.

i 2 Sa.15.25. Ps.37.5. Ro.8.31.

k ch.24.8. De.32.42. Ps.14.4,74.14. De.7.16.

l Ro. 8. 31, 37. Is.41. 10. Ps.27.1. 31.18 20-24; 118.10-12; 124. 1,2. De. 20.3,4.

m Ex. 17. 4. 1 Sa.30. 6. Mat. 23. 37. Ac.7.57, 58.

3 The whole congregation, captains and judges inclusive, seem, with the exception of Caleb and Joshua, to have joined in this cruel sentence. But 'man's extremity is God's opportunity,' and the sudden and unexpected appearance of his *glory*, the Shekinah, arrests the sentence.—*C.*

n Ex. 16. 7, 10, 15, 17; 40.34. ch. 12. 5; 16.19, 42; 20.6. Le. 9.23.

o Ps. 94.8,95.8. De. 1. 32. He. 3.16. Jo. 12.37.

p Ex. 5.3; 9.15. De. 5. 14. Ps. 106.23,26,27. Eze.20.8,13,15,21.

q Ex. 32. 12. De. 32. 27. Jos. 7.8,9.

r Ex. 15. 14; 23.23, 27; 33.1,2,20. 34. Jos. 2. 9-11. ch. 12.8; 9.15 24. Ne. 9.19. Ps. 78. 14; 105.39.

s Ex. 32. 12. De. 9.28.

4 The sin of the heathen, either in Pharaoh, Ex. 5. 2, or the surrounding idolaters, never lay in denying the godhead of Jehovah, but in *preferring* another God and another mode of worship. In fact the heathen nations seldom or never differed about the *being*, but about the *attributes* and offices of their several deities. And, as the attribute of *power* is always the most observable, Moses therefore 'reasons' with God, Ps. 1. 21, showing that if *judgment* prevail over *mercy*, the heathen will attribute it not to want of *will*, but of *power*, and so be confirmed in the worship of their worthless idols, to whose superior influence they would attribute Israel's destruction.—*C.*

t ver. 19. Ps. 25. 11. Ex. 34. 9, 10.

u Ex. 34. 6, 7; 20. 5. Ps. 103. 8; 86. 5, 15. Ne. 1. 5; 9. 17.

x Ps. 51. 1, 2; 145. 8. Jonah. 4. 2. Ro. 5. 20, 21. Is. p. 2. 7. Eze. 20. 6, 9.

5 Or, *hitherto.*

y Ps. 106. 7, 8. 2 Sa. 12. 13. Jonah 3. 10. Eze. 20. 9, 14, 17, 22.

z Le. 10. 3. Is. 5. 16. Eze. 28. 3, 22; 39. 5, 12. De. 32. 40. Ps. 9. 16, 58. 11; 83. 18.

a Ex. 17. 2. Ps. 95. 9. Mal. 3. 15.

b Often. Ge. 31. 7. Job 19. 3.

6 *Ten plagues* gave evidence of the evil of sin, and extorted submission, but without conversion. *Ten commandments* gave light for the discerning of sin, Ro. 3. 19, and by demonstrating the extent of sinfulness, brought in the world guilty; and *ten* murmurings and rebellions *tempt* the mercy, grace, and long-suffering of God till the oath passes 'in wrath' that such a people shall not enter into his rest, Ps. 95. 11. For the exact *number* of *ten* temptations, see Ex. 14. 11; 15. 23; 16. 2; 17. 2, 3; 32. 1. Nu. 11. 1, 4; 14. 1.—*C.*

c Heb. *if they see the land.* De. 1. 35. Ps. 95. 11; 106. 26. He. 3. 17. Eze. 20. 15. ver. 28-35.

7 This does not exclude Joshua, as mentioned again, ver. 30.—*C.*

d Jos. 14. 6, 8, 9, 14. De. 1. 36. 1 Sa. 30. 6, ch. 32. 11, 12.

8 '*Encamped in the valley*,' therefore, to-morrow, turn, &c.—*C.*

e ver. 4. Ps. 106. 14, 81, 82, 13. De. 1. 40.

9 The English version makes this verse very obscure. It may be rendered thus:—'Now the Amalekites and Canaanites lie in the valley; to-morrow turn and go toward the wilderness by the way of the Red Sea.' It appears that while the spies were searching the land, and the people deliberating after their return, the warlike inhabitants assembled in force in the great valley north of the camp, to intercept their passage. The Lord therefore ordered the people to turn back and march southward through the valley of Arabah, which leads to the Red Sea.—*P.*

f ver. 11. Is. 7. 13; 43. 24; 50. 2. Je. 4. 14; 13. 27. Fr. 1. 22. Ps. 94. 8; 95. 8.

g ver. 2, 21. ch. 26. 64, 65; 32. 12. De. 1. 35. 1 Co. 10. 10. He. 3. 17. Ps. 95. 11; 90. 8, 9; 78. 33. Eze. 20. 15. Ps. 1. 3; 74. 11. Je. 5. 17, 29; 4. 18; 5. 25; 6. 28, 30.

CHAPTER XIV. [Ver. 5. *Falling on the face* was a customary act, either of worship to God, or obedience to man, Ge. 17. 3; Re. 11. 16; Ge. 50. 18. The act of Moses and Aaron is expressive of profound respect for their brethren; which, in such a case, nothing but divine love could have produced—and of earnest entreaty to avert their foolish and wicked resolution of returning to slavery.—*Note*, Those who would benefit men must bear with their *caprice* and *ingratitude;* and entreat, when they should reprove or command. *C.*]

Ver. 39. [*Mourning* is good or evil, according to its fountain and object. Springing from a due sense of sin, and apprehension of mercy, it is 'godly sorrow working repentance to salvation,' but springing from a mere sense of disappointment or loss, it is 'of the world, and worketh death,' 2 Co. 7. 10. *C.*]

Ver. 40. [The strange resolution to evade or frustrate a *threatening* by pleading a *promise*, is not peculiar to rebellious Israel—there are thousands that continue in *sin*, because they hope for *mercy*.—*For we have sinned*—that *is*, in appointing a captain to return to slavery, Ne. 9. 17. *C.*]

REFLECTIONS.—The headstrong and unmortified passions of sinners hurry them furiously on to their own ruin: and such as are discontented with God's providence, and resolve to mend themselves, always make the matter worse and worse. Unbelieving murmurers are prone to charge God himself with the most base and malicious designs, and to wish for misery, under a pretence of care to avoid it. What an infinite advantage is God's presence and favour! But if he leave us, we become an easy prey to every invader. How noble is it when the abused servants of Christ in meekness instruct them that oppose themselves: if God, peradventure, will give them repentance to the acknowledging of the truth: though often they draw upon themselves barbarous treatment from such as they labour to save. But God tenderly remarks the dangers of his faithful servants, and interferes for their relief in the critical moment. What a blessing to a nation are those who can effectually plead their cause at a throne of grace; wrestle for mercy and forgiveness; and fill their mouth with arguments from God's own honour, power, declared mercy and patience, and their own former experience thereof! God is ready graciously to hear and answer such intercessions, even when he will not forbear showing his indignation at the sins which have provoked him. He keeps an exact account of men's conduct, that he may reward or punish it in due time. Terribly offensive to him is the contempt and discrediting of his promises, and most effectual for provoking him to abandon the guilty to irretrievable and everlasting ruin! But ringleaders in guilt, and presumptuous adventurers, in opposition to God's express command, often fall under distinguished marks of his wrath, and are made pledges of the final destruction of those whom they have seduced to or encouraged to sin. Take heed, therefore, O my soul, lest I be hardened through the deceitfulness of sin; lest there be in me an evil heart of unbelief, departing from the living God: and fear, lest a promise being left me of entering into his rest, I should seem to come short of it through unbelief! but let me be a man of another spirit than the world, and let me singly cleave to and fully follow after the Lord. If for so doing men revile and persecute me, God will amply reward me with an inheritance incorruptible, undefiled, and that fadeth not away.

29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I sware[1] to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.[2]

31 But your [h]little ones, which ye said should be a prey, them will I bring in, and they shall know[i] the land which ye have despised.

32 But[k] *as for* you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness [l]forty years, and [m]bear your whoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* [n]forty days, (each day for a year,) shall ye bear your iniquities, *even* forty years; and ye shall know [o]my breach of promise.[3]

35 I the LORD have said, [p]I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a [q]slander upon the land,

37 Even those men that did bring up the evil report upon the land, [r]died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people [s]mourned greatly.

40 ¶ And they [t]rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, [u]Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they [x]presumed to go up unto the hill-top: nevertheless [y]the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites[4] which dwelt in that hill, and smote them, [z]and discomfited them, *even* unto [a]Hormah.[5]

A.M. 2514. B.C. 1490.

1 Heb. *lifted up my hand.*

2 From Jos. 14. 11. 22. 23. we learn that *Eleazar* and others now present did afterwards enter into Canaan. Is not this a contradiction? No, for in ver. 29 God particularizes the *excluded* as the 'numbered' from *twenty years* and upwards. Now, from Nu. 1. 3 it appears these were the men of the twelve civil and military tribes, to the *exclusion* of Levi, the ecclesiastical. Nu. 1. 47. and who were subsequently 'numbered' from a *month old* and upwards. Nu. 3. 15.—*C.*

h De. 1. 39. ch. xxvi. Jos. iii.—xx. Ps. 78. 54. 55; 105. 44; 135. 12; 136. 21, 22. Ne. 9. 23-25.

i Possess, ver. 23. Ps. 106. 24-27.

k ver. 28-30.

l ch. 32. 38; 13. 25. De. 1. 35; 2. 14. ver. 34. Ne. 9. 21.

m Le. 20. 19. ch. 5. 31; 18. 23.

n Ps. 95. 10. Eze. 4. 6. Re. 11. 3. Da. 9. 24.

o Interruption. Zec. 11. 10. De. 31. 16, 17.

3 The phrase translated 'breach of promise' occurs but this once, so that there is no resource in comparison. The meaning must therefore be sought in the word itself, and the analogy of other divine truths. To say, with some, that the promise being *conditional* and the Israelites having failed in *their* part, God means to tell them he is not bound to *his* part of the engagement, is really to explain nothing. For even admitting the phrase 'conditional promise,' still it is merely an abbreviated name for both a *promise* and a *threatening* implied or declared, the one to the believing and obedient, the other to the unbelieving and rebellious; and as the fulfilment of the *promise* would be no disannulling of the *threatening*, so the *infliction* of the *threatening* would be no 'breach' of the *promise*. The literal translation will best explain and convey the meaning of the passage: 'Ye shall know my *rising up against* you, my displeasure, my indignation,' which sense of the words is confirmed by the following verse.—*C.*

p 1 Co. 10. 11. He. 3. 19.

q ch. 13. 32.

r 1 Co. 10. 10. He. 3. 17. Jude 5. ver. 30, 32; ch. 26. 65. Ps. 13. 17, 21.

s He. 12. 17. Mat. 8. 12. Pr. 19. 3.

t De. 1. 41. Ro. 8. 7, 8. ver. 4. Ac. 14. 13.

u De. 1. 42. He. 4. 12. Job 40. 2; 9. 4. Pr. 1. 31; 31. 31. Is. 59. 1, 2. Je. 2. 17, 19; 4. 18; 5. 25; 6. 19. ver. 42, 43.

x De. 1. 43, 43. ch. 15. 30.

y ch. 9. 25; 10. 33.

A.M. 2514. B.C. 1490.

4 In ver. 25 the Amalekites were *encamped* in the *valley*: in ver 43 they had taken military occupation of the *hill*, and now come down, not from their ordinary *dwelling*, but their *encampment*.—*C.*

z De. 1. 44. 1 Co. 10. 10. Is. 63. 10. ch. 21. 3. Pr. 13. 21. Ps. 140. 11.

a ch. 21. 3. Ju. 1. 17. 1 Sa. 30. 30.

5 Now commenced the thirty-eight years wandering. Of their journeys during this long period, and of the 'great and terrible wilderness' into which they were driven, not a single record has been preserved. The name *Tih*, 'wandering,' which the desert south of Palestine still bears, seems to be the only local memorial of it. Sacred history remains silent until, after the lapse of the thirty-eight years, another generation, under the same aged leaders, however, appear once more around the Sacred fountain of Kadesh.—*C.*

CHAP. XV.

1 The date and place of the divine communications contained in this chapter are not mentioned. It would seem from ver. 22, 23 that it must have been a considerable time after the giving of the law on Sinai, and consequently it could not have been during the first sojourn of the people at Kadesh. The regular diary breaks off at the close of chap. xiv., and is not again resumed till chap. xx. It is probable, but still not entirely certain, that the revelations made and the incidents recorded in ch. xv.—xix. took place during the thirty-eight years' wandering, though neither time nor place is indicated.—*F.*

a Le. 23. 10. Eze. 20. 32, 37. ch. 34. 2; 35. 10. De. 7. 1; 12. 1, 9; 19. 1; 21. 1; 26. 1, 27. 1; 31. 1.

b Le. i. iii. 1-17. 23; 16. 22. 27; xxiii. ch. xxviii. xxix. De. 16. 10.

2 Heb. *separating.*

c Ex. 29. 18. Ge. 8. 21. Mat. 3. 17. Ep. 5. 2.

d Le. ii. Ex. 29. 40. Ga. 2. 20. Ep. 5. 2. Is. 66. 20. Mal. 1. 11. Ro. 15. 16. He. 13. 10.

e Ex. 16. 16, 36; 29. 40. Le. 14. 21. ch. 28. 13, 27, 29; 29. 4, 10, 15; ver. 6, 9.

f Mat. 26. 28. Jn. 6. 55. Ph. 2. 17. 2 Ti. 4. 6.

3 Here is stated the quantity of those meat-offerings and drink-offerings which necessarily attended other offerings; but not the quantity of such as were offered by themselves. Le. i.—vi. ch. xxviii. xxix.

4 There were two sorts of strangers among the Israelites; some that entirely embraced and professed the Jewish religion, into which they were admitted by circumcision, &c.; others that lived among them by permission, having renounced all idolatry, but who had not yet submitted to the Jewish faith. The former sort are understood here.—*Patrick.*

46 So the men went up into the hill-top: but the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites[4] which dwelt in that hill, and smote them, [z]and discomfited them, *even* unto [a]Hormah.[5]

CHAPTER XV.

1 *The law of the meat-offering and the drink-offering.* 14, 29 *The stranger is under the same law.* 17 *The law of the first of the dough for an heave-offering.* 22 *The sacrifice for sins of ignorance.* 30 *The punishment of presumption.* 32 *He that violated the sabbath is stoned.* 37 *The law of fringes.*

AND the LORD spake unto Moses, saying,[1]

2 Speak unto the children of Israel, and say unto them, [a]When ye be come into the land of your habitations, which I give unto you,

3 And will make an [b]offering by fire unto the LORD, a burnt-offering, or a sacrifice in performing[2] a vow, or in a free-will-offering, or in your solemn feasts, to make a [c]sweet savour unto the LORD, of the herd, or of the flock;

4 Then shall he that offereth his offering unto the LORD bring a [d]meat-offering of [e]a tenth-deal of flour, mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a [f]drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock[3] *for* a burnt-offering, or *for* a sacrifice in performing a vow or peace-offerings unto the LORD;

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger[4] sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

CHAPTER XV. [Ver. 38. *Fringes*, called in the New Testament the 'hem or border of the garment,' Mat. 9. 20; 23. 5. Being *many*, in separate detail, yet *united* in one garment: the *fringes* were the emblems or memorials of many commandments united in one law. The *ribband*, *lace*, or rather *thread* of *blue*, surrounding or pervading the whole, represented the one principle of the law—the unchanging love of God. And being the chief-priestly colour—for the robe of the ephod was *all* of blue. Ex. 28. 31—it reminded every believer that he was a priest of God, and bound to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pe. 2. 5. *C.*]

REFLECTIONS.—Behold the propriety of a just proportion in our religious services, and the care of

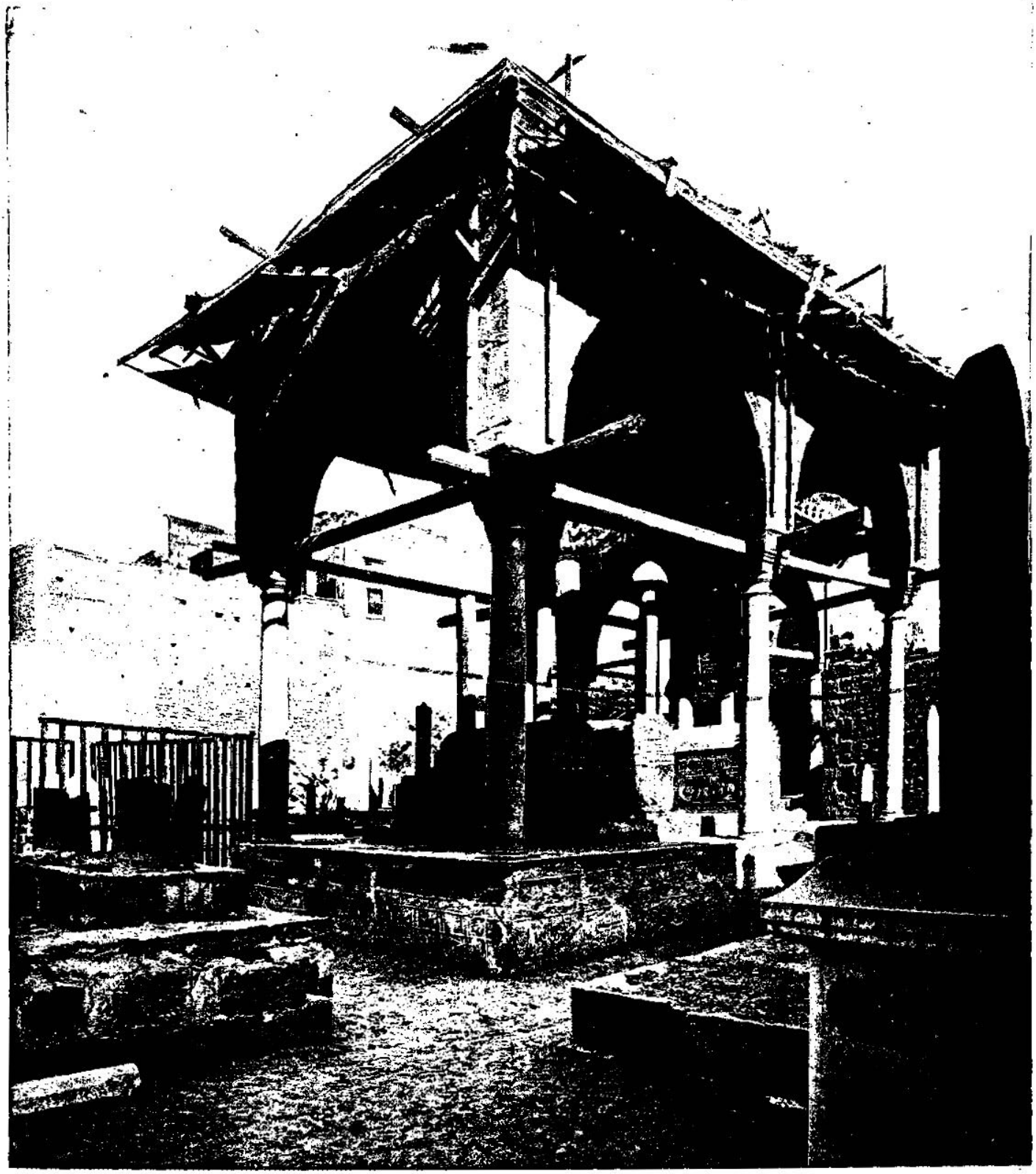

TOMBS OF THE MAMELUKES—IN THE REGION WHERE THE CHILDREN OF ISRAEL SPENT SO MANY YEARS IN EGYPT. [NUMBERS, XV.]—Beyond the citadel in Cairo there are a number of beautiful tombs extending along the eastern side of the city, known as the tombs of the Mamelukes. The ruins of these tombs bear traces of great artistic merit, some of the minarets being exceedingly beautiful. From the galleries in the minarets the muezzins summon the faithful to prayer five times a day. The muezzin in a kind of sing-song tone utters the following: "Allah is great! I testify that there is no other god but Allah! And Mohammed is the prophet of Allah! Come to prayer! Come to worship! Allah is great! There is no god but Allah!" These tombs are now falling to decay as all things belonging to the civilization of Egypt are falling to decay. This ancient land of the Pharaohs and the children of Israel, by the strange mutations of history is now under the dominance and influence of a Christian nation.

15 One[g] ordinance[5] *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law, and one manner, shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,[6]

19 Then it shall be, that when ye eat of [h]the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the [i]first of your dough *for* an heave-offering: as *ye do* [k]the heave-offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 ¶ And if ye have [l]erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* [m]all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward, among your generations;

24 Then it shall be, if *ought* be committed by ignorance,[7] without the knowledge of the congregation,[8] that all the congregation shall offer[n] one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner,[9] and one kid of the goats for a sin-offering.

25 And the [o]priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

A.M. 2514. B.C. 1490.

[g] Ex. 12. 49. Le. 19. 34. ch. 9. 14; ver. 29. Ga. 3. 28. Col. 3. 11. Ep. 2. 11–22.

5 From the Jewish people being surrounded by idolatrous nations, it was necessary to have but one form of worship; and as that only which was prescribed by the Almighty was genuine, no other could be tolerated. It might also signify that in due time the Gentiles would be fully admitted into the church.—*I.*

6 There is something in the wording of this command which would seem to indicate that the people were approaching Canaan, and consequently that the command was given towards or at the close of the thirty-eight years' wandering.—*I.*

[h] Jos. 5. 11. Is. 28. 26.

[i] A twenty-fourth part of it. Pr. 3. 9. 10. Eze. 44. 30. Ne. 10. 37. ch. 18. 12, 26. Ex. 23. 19. Le. 23. 22. 1 Ch. 15. 20. 23. Re. 14. 4. Ro. 11. 16.

[k] Le. 2. 14; 23. 10, 16, 17.

[l] Le. 4. 2, 13; 5. 15, 17; 10. 10; 26. 15. Ezr. 8. 35. ver. 8–10; ch. 28. 15, 22, 30; 29. 4, 11, 16, 19, 22, 25, 28, &c.; ver. 24.

[m] Ex. xii. De. xxvii.

7 Heb. *from the eyes.* This law is different from that in Le. iv.

8 There are two laws for sins of *ignorance*, Le. iv. Nu. xv. The first for the *wilderness*, the second for *Canaan*. But why are there two laws for the same case? They are not for the same case. The law in Le. 4. 2 is enacted for cases where the congregation, priest, or ruler, or people, have 'erred,' and 'not observed' all the commandments, that is, for any mere *neglect* arising from ignorance. The law in Nu. 15. 22 is enacted for cases where the sin of ignorance is '*against* any of the commandments of the Lord,' not a mere *neglect*, but a direct *infraction*. The distinction is well expressed in these words:—'We have *left undone* the things which we ought to *have done*: and we *have done* those things which we ought *not to have done*.'—*C.*

[n] ver. 22.

9 Or, *ordinance.*

[o] Le. 4. 20, 26, 31, 35. Mat. 3. 17. Ep. 1. 6, 7. 1 Ti. 1. 13. Ro. 3. 25. Ac. 13. 39. Lu. 23. 34. 1 Jn. 2. 2. ver. 27, 28.

A.M. 2514. B.C. 1490.

[p] Le. 4. 27. ver. 30. Ps. 19. 13.

[q] Le. 5. 6, 15. 7. 1. 8. 14. 18. ver. 25. Is. 40. 2. 1. 2 Co. 5. 19–21. 1 Jn. 1. 7; 2. 1, 2.

[r] ver. 15. Le. 16. 29; 17. 15. 24. 22. Ro. 3. 29, 30. Ac. 15. 29; 13. 39.

[s] De. 17. 12. Ps. 19. 13; 51. 16. Eze. 20. 27. Ge. 17. 14. Le. 20. 3, 6, 10. Mat. 12. 32. He. 10. 29.

1 The words translated 'presumptuously' literally mean 'with a high hand,' which phrase, by consulting De. 32. 27, we find to signify the pride of human power, manly arming or blindly believing itself to be independent of God.—*C.*

[t] Ps. 13. 13. Ezr. 9. 14. Ps. 119. 126. He. 10. 28, 29, 38. Mat. 12. 31, 32. Job 9. 4; 40. 2.

2 To be 'cut off,' or 'utterly cut off,' signifies to be put to death without reprieve or pardon. See also Ex. 31. 14.—*C.*

[u] Ex. 16. 23; 20. 8, 9; 31. 14, 15; 35. 2.

3 This tragic incident is introduced here as an example of sinning *presumptuously*—in open and daring violation of a known law, and rebellion against the majesty of Heaven.—*A.*

[x] Le. 24. 12. Ex. 31. 14; 35. 2.

4 The law had already declared the penalty of death against Sabbath-breaking. Ex. 31. 14. the detention was merely to ascertain the manner of it.—*C.*

[y] Ex. 31. 14, 15; 35. 2. Le. 24. 14, 23. Ac. 7. 58. 1 Ki. 21. 12. He. 13. 12.

[z] Le. 24. 14, 16, 23. Ex. 19. 13. De. 13. 10; 17. 5; 21. 21; 22. 21, 24. Jos. 7. 25. 1 Ki. 21. 13. Ac. 7. 58.

5 This is the only example in Scripture of a capital punishment for breach of the Sabbath, although the complaints against the guilt are frequent in Nehemiah, Ezra, Ezekiel, &c. It was as a sin of *presumption* that this Sabbath-breaking was punished: God had declared, Ex. 31. 13, 17, that the Sabbath was 'a sign' between him and the Israelites for ever. This violation must have been found, upon investigation, to have been intended to express open contempt for God and his covenant.—*C.*

[a] De. 22. 12. Mat. 23. 5; 9. 20.

6 'Tassels,' something resembling in form the blossom of a flower. They were to be fastened to the corner of the robe by a blue ribband. Their object was to remind the people of the divine law at all times.—*I.*

[b] Ex. 13. 9. De. 6. 6–9; 11. 18, 20.

27 ¶ And [p]if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the [q]priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye [r]shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth *ought* [s]presumptuously,[1] (*whether he be* born in the land, or a stranger,) the same reproacheth the LORD; and that soul shall be cut off from among his people:

31 Because he hath [t]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off;[2] his iniquity *shall be* upon him.

32 ¶ And, while the children of Israel were in the wilderness, they found a man that gathered sticks upon the [u]sabbath-day.[3]

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [x]in ward,[4] because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be [y]surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and [z]stoned him with stones, and he died;[5] as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and [a]bid them that they make them fringes[6] in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and [b]remember all the commandments of the LORD, and do them;

God to have his ministers decently provided for! But chiefly behold the agreeable nourishment and heart-cheering consolations of the Holy Ghost, which attend the offering of our Redeemer once for all! Behold the kindness of God in inviting the Gentiles to his church, and presaging their entrance into it in due time in such a multitude of laws, favourable to *strangers!* Behold how the Lord must be honoured with the first-fruits of all our substance! But especially behold the indispensable necessity of Christ, as our propitiation for sin, however inadvertently it be committed; and the infinite danger of wilful and presumptuous sinning exemplified in this violation of the Sabbath! Is it not shameful that we should need memorials of obedience to the laws of God, so great and gracious—nay, God, even our own God! Enter then, my soul, into the spirit of these things. While I live on Jesus' flesh and blood, and rely on his atonement alone, let me cheerfully give myself, and all that I have, to the Lord. Never dare to sin against light and love; to violate the Sabbath of the Lord my God, by thinking my own thoughts, speaking my own words, doing my own ways, or finding my own pleasures. But let his law be written on my heart; and every providence, every enjoyment, be improved by me as an excitement to holy obedience!

CHAPTER XVI. REFLECTIONS.—It is hard for the best of characters to stand before envy. Unsanctified honours often puff up men to their own destruction: and if God exalt them above most of their brethren, they can endure to be in subjection to none. Yea, God permits unsanctified professors, especially ministers and magistrates, to go often the most fearful lengths in sin. Every act of disobedience to or contempt of God's vicegerents in the church or state, is by him accounted rebellion against himself: and often would sinful nations be utterly ruined, were it not for the intercession of those saints whom they abuse and persecute. But God can, and sometimes does, execute upon presumptuous sinners the most terrible correspondent justice. And though, with care, he distinguishes between the more and the less guilty, yet he sets up proper memorials of his judgments, that others may hear and fear to do wickedly. But notwithstanding, hardened sinners, who survive, forget the most awakening alarms, and return to their persecution of God's servants! Yet still, in the most endearing manner, ought we to promote the welfare and salvation of those who have injured us; and when we are maliciously accused, the greatest comfort is the testimony of a good conscience. How like unto their master Christ do ministers act, when they expose their very lives to prevent the ruin of such as abuse them! And quickly the Lord repents him of the evil, when, earnestly entreated by such as, along with himself, are abused by sinners. Let me now, with trembling, remember my faults this day.—How often have I, as these rebels, gone about to establish my own righteousness, and refused to submit to the laws of Christ; and

and that ye seek not [c]after your own heart, and your own eyes, after which ye use to go a whoring;

40 That ye may remember and do all my commandments, and be holy unto your God.

41 I[d] *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAPTER XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOW [a]Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took *men*:[1]

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b]famous in the congregation, men of renown:

3 And they gathered themselves together against[c] Moses, and against Aaron, and said unto them, *Ye take* too much upon you,[2] seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?[3]

4 ¶ And when Moses heard *it*, he [d]fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even [e]to-morrow[4] the LORD will show who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do; [f]Take you censers, Korah and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be, that the man whom the LORD doth choose, he shall be holy: ye take [g]too much upon you, ye sons of Levi;

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 *Seemeth it but* a small thing unto you, that the God of Israel [h]hath separated you from the congregation of Israel, to bring you near[5] to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together [i]against the LORD: and [k]what *is* Aaron, that ye murmur against him?[6]

12 ¶ And Moses sent to [l]call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up [m]out of a land that floweth with milk and honey to kill us in the wilderness, except thou [n]make thyself altogether a prince over us?

14 Moreover, thou hast not brought us [o]into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out[7] the eyes of these men? we will not come up.

15 And Moses was [p]very wroth,[8] and said unto the LORD, [q]Respect not thou their offering:[9] I[r] have not taken one ass from them, neither have I hurt one of them.[1]

16 ¶ And Moses said unto Korah, Be thou and all thy company [s]before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered [t]all the congregation[2] against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 ¶ And the LORD spake unto Moses and unto Aaron, saying,

21 Separate[u] yourselves from among this congregation, that I may consume them [v]in a moment.

22 And [w]they fell upon their faces, and said, O God, the God of the [x]spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, [y]Get you up from about the tabernacle of Korah, Dathan, and Abiram.[3]

25 And Moses rose up, and went [z]unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, [a]Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side:

A.M. 2514. B.C. 1490.

c Pr.28.26.De.29.19. Job 31.7. Isa.6.9. Ec. 11.9. 2 Ki.16.10. Ex.34. 15.Ps.106.39.73.27. Ja. 4.4.

d Ge.17.3. Ex. 20.2; 29.5,6. Le.22.33.25.38; 11.45.

CHAP. XVI.

A.M. 2533. B.C. 1471.

a ch.27.3;26.9. Jude 11. Korah and his Levites hated subjection to Aaron and his family; and these sons of Reuben thought the principal rule in the state belonged to them as descended from Jacob's eldest son.

1 The word translated 'took,' though *last* in our version, is the *first* in the Hebrew; and being in the singular number, must therefore denote the act, not of the whole company, but of *Korah* their leader. The true meaning of the verse seems to be—'Now *Korah* the son of *Izhar*, &c., *took* even Dathan, &c.; and On, the son of Peleth (Dathan, Abiram, and On, *being all* sons of Reuben. See De. 11. 6), and they rose up before Moses, &c. Some high authorities, following the Septuagint and several MSS., read 'sons of Reuben.' But the current of authority is decidedly for the plural, 'sons.'—*C.*

b ch.26.9. Ge 6.4.

c Ps.106.16. Ex.16.4. ch.12.1,2. Jude 11.

2 Heb. It is *much for you.* They pretend to humble Moses and Aaron, but meant to exalt themselves. The whole congregation are fit to offer sacrifices for themselves; and the Lord is ready to accept them at their own hands.

3 To mistake or substitute *privileges* for *graces* is one of the commonest instances of self-righteousness and self-deception, Je 7. 4. God was no doubt *among* them, as a worker of many wonders; but he was not *in* them, as renewing them after his own image, Col.3.10. —*C.*

d Ge.17.3. 17. Le. 9. 24. ch.14.5; 20.6. Jos.5. 6. ver.22,45.

e Ps.105.8;65.4. 2 Ti. 2.19. Ex. xxviii. xxix. Le. viii.ix. 1 Pe 2.5,9.

4 *Prophecy* of the future, and *fixed time* of fulfilment, are the real tests and essential accompaniments of scriptural miracles, Ke. 19. 11. By these tests all 'lying wonders,' when tried, are rejected.—*C.*

f ver. 35, 46-48. Le. 16.12,13. 2 Ki.25.21,24.

g ver. 3. 1 Ki. 18.17, 18.

h Le.20.26. ch.8.11-16;18.2-6,21. De.10.8. 2 Ch. 35. 3. Eze. 44. 11. Ne.12.44.

5 Nearer than other tribes.

i Ex.16.8; 17. 2, 7. 1 Sa. 8. 7. Lu. 10.16. Jn. 15.20.

A.M. 2533. B.C. 1471.

k Ex.16.7,8. 2 Co.3. 5.

6 What dignity has he gained beyond the ordinary result of such piety, talents, attainments, and habits? God, by his own will, has chosen him, but by these high endowments he has demonstrated the wisdom of his choice. And, notwithstanding all these gifts, has he not been the most humble, the most complying, the most parental? Why, then, this unnatural, this unreasonable jealousy and rebellion?—*C.*

l Pr. 25. 9. Le.19.17. Mat.18.15,16.

m ch.11.5. Ex.1.11-22.

n Ex.2.14;3.8 Ps 35. 11;106.16. Ac.7.39.

o Ex.3.8;33.3. Le.20. 24.

7 Heb. *bore out, i.e.* blind with fair words.

p ch. 12. 3. Ep.4.26. Ex. 32. 19. Mar. 3.5.

8 *Anger*, like all other passions, is not only *justifiable*, but *commendable* and *righteous*, when the provocation is sufficient, the feeling still merciful, and the object, not injury to be inflicted, but repentance to be enforced.—*C.*

q Ge.4.4. ver.6,7.

9 This prayer was justifiable, because Moses knew their offering was presented in direct opposition to himself, God's acknowledged and appointed servant.—*P.*

r 1 Sa.12.3,4. 1 Th.2. 10. 2 Co. 7.2. Ac.20.33. I have never used my authority to oppress any of them, but to do them good offices.

1 Neither sought a present, enforced a demand, nor inflicted an injury.—*C.*

s ver.18,19.

t ver.21,42; ch. 14.1, 10; 17.5. Ex 16. 7, 10. 1 Co.9.6,23. Pr.16.25;13. 20.

2 Not merely the congregation of his own hundred and fifty followers and partisans, ver 2, but the whole congregation of the people, as is evident from ver. 22.—*C.*

u ver. 45. Ge. 19.15, 17,22. Je.51.6. Ac.2.40. Re.18.4.

x Ex.33.5. Da.4.31.

y ver.4.

z ch.27.10. Ec. 12.7. Is 57.16. Zec.12.1. He. 12.9. Job 12.10.

a ver.21,26,45

3 The Hebrew word rendered 'tabernacle' signifies literally 'dwelling-place.' The people were ordered to separate themselves from the tent of Korah, round which apparently the rebel company had collected. —*P.*

b ver.12;ch.11.16,17.

c 2 Co.6.17. Is.52.11. Re. 18. 4. Ge.19.15,17, 22. Je.51.6.

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thus attempted to thrust him from his office of priest and king over the people of God, in order that I might usurp his place! How often have I refused to come at his call, and offered strange incense before him? How often, the moment in which I had witnessed the awful justice of Heaven, and obtained a distinguished deliverance, have I returned to my former iniquities! And remarkably is it of the Lord's mercies that I am not consumed! not swallowed up alive into hell by an opening earth! not burned with fire from heaven! But here let me admire the wonderful zeal and love of my great High-priest, when he ran from his throne of glory

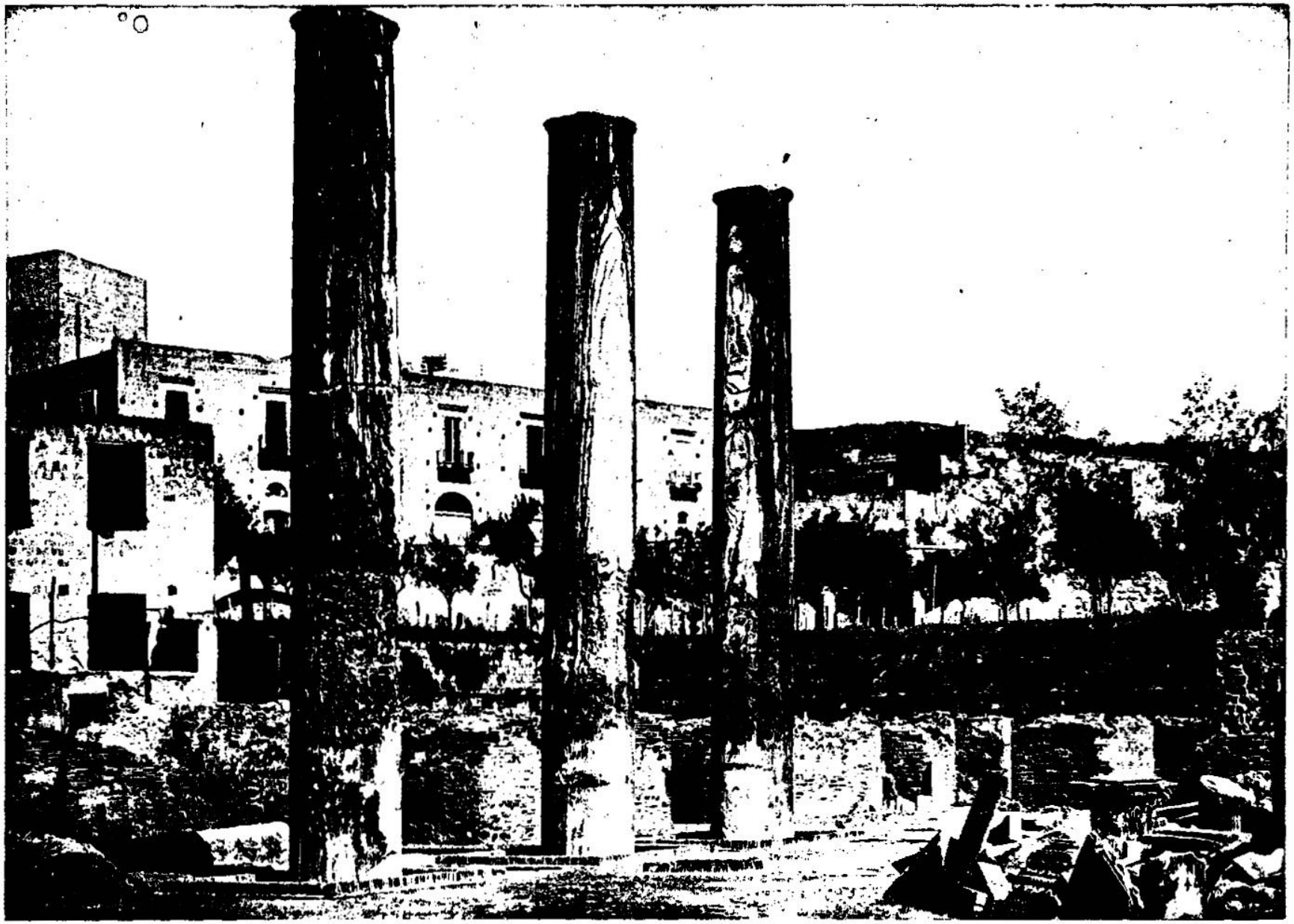

COLUMNS OF THE TEMPLE SERAPEUM, PUTEOLI—A TEMPLE BUILT OF MARBLE TAKEN FROM THE COUNTRY IN WHICH MOSES GREW UP. [NUMBERS xvi.]—This picture of the temple of Serapeum, at Puteoli, standing near the place where St. Paul landed upon his first missionary journey to Italy, is placed in connection with the name of Moses in this chapter because it was a temple built in honor of an Egyptian god. Plutarch asserts that Serapis was Osiris after he had passed into the subterranean world. As if to complete the idea of a temple to an Egyptian deity the Corinthian pillars found in this marble structure are from Africa. This temple consisted of a square court enclosed by forty-eight marble and granite columns with forty-three small chambers adjoining. The portico rested on six Corinthian columns, three of which remain. In the center of the court stood a circular temple surrounded by sixteen marble pillars. By four flights of steps the interior was approached where statues of Serapis, now in the museum at Naples, were found.

and Dathan and Abiram came out, and [d]stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do [e]all these works;[4] (for *I have* not *done them* [f]of mine own mind;)

29 If these men die the common death[5] of all men, or if they be [g]visited after the visitation of all men, *then* the LORD hath not sent me:

30 But if the LORD [h]make a new thing,[6] and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the LORD.

31 ¶ And[i] it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [j]*appertained* [k]unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them [l]fled at the cry of them:[8] for they said, Lest the earth swallow us up *also*.

35 And there [m]came out a fire[9] from the LORD, and consumed the two hundred and fifty men that offered incense.[1]

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are [n]hallowed.

38 The censers of these [o]sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be [p]a sign unto the children of Israel.[2]

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* [q]a memorial unto the children of Israel, that no [r]stranger,[3] which *is* not of the seed of Aaron, come near to offer incense before the LORD, that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

A.M. 2513. B.C. 1491.

d Is.28.15. Pr.10.28. Job 33.5, 42. 20.5. 94.20. 73.13, 18, &c. Ps.73.9. 1 Co.10.22.

e Ex. vii.–xii. Le.i.–xxvi. ch.i.–xv.

[4] That is, all the works I have shewn the assertion and in proof of being sent of God. See ver. 28.—C.

f 1 Ki.12.33. Eze.13. 17.

[5] Heb. *as every man dieth.*

g Punished, Ex. 20. 5. 34.7. Le.26.

h Job 37.5. Ps.65.5. 24.

[6] Heb. *create a creature.*

i Ch. 27.3. 26. 20, 11. De 11.6. Ps.106.17. 106. 55, 65. 74.15. 2 Pe.2.6. ver 20, 35. Je. 26.3, 4. 1 Th. 5.3, 4. Jo 2.5. 4.20. 2 Pe.3.13, 17.

[7] Not all that 'appertained' to them, for the judgment was not inflicted on the children of *Korah*, ch. 26. 11. Ge. 16. 9, but all that had taken *part* with them in their murmuring and rebellion.—C.

k Some of Korah's sons were not slain, ch. 26.11. 1 Ch.6.22, &c.

l Is. 31.14. Je.49.22. Pr.28.1.

[8] Dr. Joseph Wolff a Jewish missionary, was present at Arpi during the time of a most destructive earthquake. We insert his simple narrative of the trembling and yawning of the earth, the sudden and strange disorder of the living creatures, the clovenfooted cry, the cloven jaws of the cheese, and the flowing of the blood, as from an immense wound; and it presented a most harrowing picture of judgment to Christians, such as that of *Korah* and his company presented to Israel.—C.

m Le. 10. 1. Ps.106. 17, 18.

[9] They had rebelled by *fire* that is, offering incense by *burning*, contrary to law—they therefore suffer by *fire*.—Note, 'He were your sin will find you out.' Nu.32.23.—C.

1 Korah had remained at his tent, and round him were gathered those inquirers and members of his family who joined in the rebellion. They were all swallowed up. The other company of rebels stood in front of the tabernacle with censers in their hands, and there they were consumed by fire.—P.

n Ex. 29.10. ch.5.10.

o 1 Ki. 2.23. Pr.20.2. Ge.13.13.

p ch. 27.10. 26. 10. Jere 44.8. 2 Co.1.11. 2 Pe.2.6. Jude 7. ver. 40.

2 *A sign* of God's displeasure against unreasonable complaints and murmurings and rebellions, a sign to demonstrate how 'the wrath of man shall praise him.' Ps. 76. 10. and the altar of God shall be protected by every attempt of men to carry its functions or overturn its foundations.—C.

q Ex.12.14. 13.9. 17. 14. 28.12. 30.16. Le.23.24. 24.7.

r Le.22.10–13. ch.18. 5–13. 20. 18.6, 7.

3 How blessed the state of the believing Gentile church! 'No more strangers.' Ep. 2. 19. to be excluded from the altar. 'but fellowcitizens with the saints, and of the household of God.'—C.

A.M. 2513. B.C. 1491.

s Ps. 106. 23. Ex.15. 24. Is.26. 21. Je. 17.5. Ro. 8.7,8. 13.14. 1 Jo. 1. 1 Ki.18.17, 18. 21.20, 25.

4 The infatuation and waywardness of this generation of the Israelites are astonishing. Some have supposed that they imagined Moses and Aaron to have used some secret arts for the destruction of the rebels, and they spoke of them as the people of the Lord, as if their death had not been a judgment from God. It is more probable, however, that the ground of their charge was a belief that Moses and Aaron might, by their prayers, have prevented their awful punishment.—J.

t Ex. 16. 7, 10. 24. 16, 17. 40. 34, 35. Le. 9. 6, 23.

u ver. 21, 24, 26.

v ver. 4, 20; ch. 20. 6; 14. 5. 1 Ch. 21. 16. Mat. 26. 39. Ge. 17. 3, 17.

w ver. 13, 15. Ps. 141. 2. Re. 8. 4. He. 7. 25. Jude 5. 10, 11.

x De. 33. 10, 11. 2 Ki. 23. 10–12.

y Ju. 3. 15–18. 1 Ki. 11. 14–23. 24. 16. 1 Ti. 2. 5, 6.

5 Of the precise nature of that plague we are not informed. It may have been in the form of a sweeping epidemic—such as the disease commonly called Indian cholera—which has still been to select, as it were, particular localities, and to be restrained by Providence at particular boundaries; or it may have been inflicted by a destructive wind, whose ravages are directed and confined in particular currents. *Note*, In this example of pious and generous zeal for intercession, Aaron is a special type of Christ, 'standing between the living and the dead, having put away sin, returning, as an *atoning priest*, to Moses the representative of a law condemning but now satisfied law, Ro. 10. 4.—C.

z Sa.24.25. 1 Ch.21. 26.

CHAP. XVII.

a ch. 1.5–16. 2. 3–33. 10 to 14. 27.

b Ex.25.16,22; 30. 36 Moses had access at all times into the most holy place.

c ch 26.5.

1 The large body of the people were manifestly deeply implicated in the rebellion of Korah. The 250 princes of renown who joined with him were men held in high estimation. They were the champions of the unruly mob; and they were put forward to oppose that supremacy which Moses had so long exercised. When they were consumed by fire from the Lord, the mob was awed and terrified for the moment; but terror soon gave way to rage, and they charged Moses and Aaron with the murder of their leaders. The plague again struck terror into their hearts; and now that they might have visible proof that Moses and Aaron were not usurpers, but were the chosen of the Lord, this miracle of the rod was wrought.—C.

41 ¶ But [s]on the morrow all the congregation of the children of Israel murmured[4] against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the [t]glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get[u] you up from among this congregation, that I may consume them as in a moment. And they [v]fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and [w]put on incense, and go quickly unto the congregation, and make an [x]atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he [y]put on incense, and made an atonement for the people.

48 And he [z]stood between the dead and the living; and the plague was stayed.[5]

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron [a]returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

1 *Aaron's rod among all the rods of the tribes only flourisheth.* 10 *It is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of *their* fathers, of [a]all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation [b]before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod whom I [c]shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.[1]

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when he came among dying sinners—himself exposed to all their miseries—to stop the plague of sin, already begun in the woes of life, the stings of conscience, and the sentence of death; and to bring in everlasting righteousness and redemption. How superior his priesthood! If they did not escape who despised Moses and Aaron, how shall I escape if I despise Jesus the great High-priest, Jesus the King in Zion.

CHAPTER XVII. [Ver. 6. There were originally but *twelve* tribes, but when *Joseph* was increased into *Ephraim* and *Manasseh*, Ge. 48. 17, they became *thirteen:* afterwards when the tribe of *Levi*, instead of being numbered for war, was chosen of God for his service, instead of the first-born of every tribe, Nu. 1. 47; 3. 41, the tribes were again reckoned as twelve, *Levi* ceasing to be counted. As in this narrative 'every one of their princes gave him a rod apiece, and the rod of

6 ¶ And Moses spake unto the children of Israel, and [d]every one of their princes gave him a rod apiece,[2] for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods[3] before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was [e]budded, and brought forth buds, and bloomed blossoms, and yielded almonds.[4]

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.[5]

10 ¶ And the LORD said unto Moses, [f]Bring Aaron's rod again before the testimony, to be kept for a token against the rebels;[6] and thou shalt quite take away their murmurings from me, that they die not.

11 And[g] Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, [h]Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER XVIII.

1 *The charge of the priests and Levites.* 8 *The priests' portion.* 21 *The Levites' portion.* 25 *The heave-offering to the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall [a]bear the iniquity of the sanctuary: and thou, and thy sons with thee, shall bear the iniquity[1] of your priesthood.

2 And thy [b]brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle; [c]only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a [d]stranger shall not come nigh unto you.

5 And [e]ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no[f] wrath any more upon the children of Israel.

A.M. 2533 B.C. 1471.

[d] ver. 1; ch. 1. 5-16.

[2] Heb. *a rod for one prince, a rod for one prince.*

[3] Aaron's blossoming rod typified Christ and the gospel rod of his strength

[e] Ge. 40. 10 Exe 17. 24. Jn. 5 30. Is. 4 2. 9. 7. Ps. 132. 18; 110. 2, 3 Ca. 3. 3. Re 22. 2.

[4] That is. it exhibited the ordinary threefold succession of *buds, blossoms,* and *fruit,* in contemporaneous fellowship, is lovely emblem of the spiritual life of the true Christian, always *budding* in the spring of hope, always *blossoming* in the summer of beauty, always *fruitful* in the harvest of ingathering. Jn. 15. 1-8.—C.

[5] Never was the evidence of a miracle more complete. (1) A *dead rod* not only *buds,* but *blossoms,* and bears *fruit,* at once. (2) The princes *examined* all, and each took his own rod. (3) They were *rebels* that examined, and *ambitious* of the honour to be conferred on Aaron by this decision. (4) Aaron's rod was *publicly* deposited as an evidence of the fact recorded against the rebels. (5) They *acquiesced* in the evidence, and never murmured upon this head again.—*Note,* When infidelity denies miracles, it must deny them either upon a *theory* that asserts the *impossibility* of a miracle, or the *insufficiency* of the evidence. But such a *theory* is unphilosophical, being a mere assumption, without proof: and if the evidence for this miracle be *insufficient,* then is there no sufficient evidence for any historical fact. Into this conclusion, no doubt, infidelity is driven; and then it is *madness,* and *reasoning* with it is vain.—C.

[f] He. 9. 4. Ex. 16. 32. De. 31. 19 26.

[6] Heb. *children of rebellion.*

[g] ch. 8. 22. 9. 23.

[h] Is. 26. 11. Jr. 10. 7 Jude 16 Eze. 18. 25. ch. 14. 2, 16. 29.

CHAP. XVIII.

[a] They were to be answerable for whatever was done about the sanctuary. ch. 5. 31; 14. 34 Le 20. 20; 22. 9 ver. 22. Eze. 18. 4.

[1] "Iniquity" signifies not simply what is wrong, but the *tendency* to do wrong. This *tendency* lies in the disposition to fear, comply with, or flatter the errors of the people; to be negligent of instruction or reproof, and to seek *theirs,* not *them,* 2 Co. 12. 14.—*Note,* The ministerial office, instead of conferring exemption from guilt, increases accountability, He. 13 17.—C.

[b] ch. 3. 6-9, 25, 26, 31, 32, 36, 37; 4. 15-33; 8. 15-26. Ge. 29. 34.

[c] ch. 4. 19, 20.

[d] ch 3. 10; 25. 1 Sa. 6. 19. ver 6.

[e] 1 Ch. 6. 19, 23, 33. 1 Ezl.-2. xvi. Ex. 27. 21; 30. 7.

[f] ch. 8. 19; 16. 46. Le. 10. 1, 2.

A.M. 2533 B.C. 1471.

[g] ch. 3. 9, 12, 45; 8. 16, 19.

[h] ch. 16. 40; 3. 10, 38; 1. 51. 1 Sa. 6. 19. ver. 6.

[i] ch. 5. 9. Le. 6. 16, 18, 26, 7. 6, 32.

[k] Le. 7. 35, 21. 10 Ex 29. 29. 1 Co. 9. 13, 14.

[l] Le. 2. 3; 6. 16, 17, 26; 7. 1, 7; 4. 23, 28; 5. 6; 10. 12; 24. 13.

[m] Inner court, Ex. 29. 31 Le. 6. 16, 26, 29; 7. 6; 10. 13, 17, with 24. 13.

[1] To three parts of the tabernacle was the word holy applied. (1) The most holy place, where was the mercy-seat, Ex. 26. 33, &c. (2) The holy place, where was the altar of burnt-offering, &c. (3) In this instance it is applied to the *court of the tabernacle,* Le. 6. 16, 26, 29: which here is called *most holy,* not in respect of the distinctions of the *tabernacle,* but in respect of the *camp,* or *other places,* where the other offerings were to be eaten. See note on ver. 14.—C.

[n] Le. 7. 14, 30-34; 10. 14, 22. 10, 11. Ex. 29. 27.

[o] De. 18. 4 Ne. 10. 35, 36. ch. 15. 19-21. Le. 23. 38. Ex. 23. 15.

[2] Heb *fat.*

[p] De. 26. 2 Ex. 23. 19; 34. 26. Le. 2. 14. ch. 15. 19.

[q] Le. 27. 28.

[3] That we may judge rightly of the emoluments allotted to Aaron, we must recollect that he and his whole tribe 'had no inheritance in the land,' ver. 20, and consequently were precluded from *agriculture,* God's great ordinance for the national prosperity. To compensate for this privation, God allots them *twenty-four* sacrificial gifts, viz. *Right* to be eaten in the sanctuary, by the attendant priests and Levites. (1) The flesh of the *sin-offering,* Le. 6. 25, 26. (2) Of the *trespass-offering,* Le. 7. 1-6. (3) The *peace-offering,* Le. 23. 19, 20. (4) Part of the *sheaf,* Le. 23. 11. (5) Part of the *meat-offerings.* (6) *Two loaves,* Le. 23. 17. (7) The *shew-bread,* Le. 24. 9. (8) *Oil,* Le. 14. 10. *Free* were to be eaten anywhere in the camp, or at Jerusalem. (1) Parts of the *peace-offering,* Le. 7. 31-34. (2) *Heave-offering,* Le. 7. 12, 14. (3) Parts of the Nazarite's *vow,* Nu. 6. 17, 20 (4) The *firstling,* Nu. 18. 15. (5) The *first-fruits,* Le. 18 13 *Free* peculiar to Canaan. (1) *Heave-offering* of first-fruits, ver 12. (2) Of the tithe, ver. 28. (3) The *cake,* Nu. 15. 20. (4) The first of the *fleece,* De. 18. 4. (5) *Field* of possession. Nu. xxxv. *Free* were due in every place. (1) *Gifts* of slain beasts, De. 18. 3. (2) Redemption of *first-born,* Nu. 18. 15. (3) Lamb *substitute,* Ex. 4. 20. (4) Certain things *unclaimed,* Nu. 5. 8. (5) Things *devoted.* One gift was from the sanctuary, Le. 7. 8.—C.

[r] Ex. 13. 2, 12, 13; 34. 19, 20; 22. 29. Le. 27. 26. ch. 3. 13.

[s] Le. 27. 6, 25, 29. ch. 3. 47

[t] Ex. 30. 13. Le 27. 25. ch. 3. 47 Eze. 45. 12

6 And I, behold I, have [p]taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou, and thy sons with thee, shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift; and [k]the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee [l]the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, [k]by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the [m]most holy things *reserved* from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee, and for thy sons.

10 In the [m]most holy *place*[2] shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the [n]heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All[o] the best[3] of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is [p]first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

14 Every[q] thing devoted in Israel shall be thine.[4]

15 Every[r] thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And [s]those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [t]which *is* twenty gerahs.

Aaron was among them,' there were in all *thirteen rods.* C.]

REFLECTIONS.—It is very desirable to prevent all disputes among the people of God; but often very difficult to extinguish some men's pretensions to what was never theirs. Abundant is the grace of God, who will even work miracles to prevent the sin and ruin of such as have rebelled against him: and what a mercy is it when a minister's call to his office is manifested by his success therein; and if sinners, even at the last, be brought to repentance! Nothing, surely, but a remarkable bestowal of gracious influence will effectually stop all murmurings against the dispensations of God, and bring sinners to submit to them. But in this *budding rod* let me not only behold the fruitfulness of the Aaronic priesthood, in its usefulness to the people, and the certain succession of priests while the ceremonial period continued, with the speedy justice which overtook the invaders thereof: but let me chiefly remark the eternal, the sole high-priesthood of our Lord Jesus, manifested by the blessed effects of the gospel rod of his strength in the conversion, sanctification, and comfort of sinful men.

CHAPTER XVIII. [Ver. 7. The sphere of the priest's labours is here distinctly defined. It embraced the offering of all sacrifices upon the altar; it embraced

17 But the [a]firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [a]wave-breast and as the right shoulder are thine.

19 All [b]the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a [c]covenant of salt[6] for ever before the LORD unto thee, and to thy seed with thee.

20 And the LORD spake unto Aaron, [d]Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [b]I *am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I [e]have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth [d]come nigh the tabernacle of the congregation, lest they bear sin, [7]and die.[8]

23 But the Levites shall [f]do the service of the tabernacle of the congregation, and they shall bear their iniquity. *It shall be* a statute for ever throughout your generations, [f]that among the children of Israel they have no inheritance.

24 But[9] the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up [h]an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.[9]

27 And *this* your heave-offering shall be reckoned[1] unto you, as though *it were* the corn of the thrashing-floor, and as the fulness of the wine-press.[2]

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and [i]ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD of [k]all the [3]best thereof, *even* the hallowed part thereof, out of [4]it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the thrashing-floor, and as the increase of the wine-press.

31 And[l] ye shall eat it in every place,[5] ye and your households: for it *is* [m]your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [n]pollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a [a]red heifer[1] without[b] spot, wherein *is* no blemish, *and* upon which [c]never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her [d]forth without the camp, and *one* shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and [e]sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall [f]burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take [g]cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then [h]the priest shall wash his clothes, and he shall bathe his flesh in water, and after-

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A.M. 2533. B.C. 1471.

[a] Ex.34.19. Lu.2.23. 26.De.15.19.

[z] Ex.29.20,26,ver.8, 9,12.

[y] Ne.12.10. 2 Ch.31. 4.Is.53.10-12. Jn.16.23. 14.2 Co.3.21,22.

[x] A perpetual covenant, Le.2.13. 2 Ch.13.5.

[6] See note Le.2.13.—*Salt* was absolutely required in every offering, Le. 2.13, and from its power of preserving *dead flesh* from putrefaction, so that it might be offered 'of a sweet savour' to the Lord, it became an impressive emblem of the incorruptibility of God's covenant, and the perpetuity of man's obligation. This emblematical use of salt seems to have passed by tradition into the manners of the Arabs, and some other oriental nations—with any of whom, should even an enemy have *eaten salt*, the person with whom he has so eaten is bound to become, for the occasion, his friend and protector.—*C.*

[a] De.18.1,2,20.9.14. 27,29. Jos.13.14,33.14. 3.xxi Ch.26.62. xxxv.; ver.23,24.

[b] De.10.9. 18.1,2, 19. Jos.13.14,33. Ezr. 44.28. Ps.73.26. 142.5.

[c] De.10.17-19. 14.29 -29. Le.25.36,37. 2 Ch. 31.5,6,12. Ne.13.12.

[d] ch.3.10. 1.51. ver. 4.1 Sa.6.19.

[7] Heb. *to die.*

[8] This prohibition reminds us that God is to be worshipped only by the service of his own appointment and the servants of his own ordaining. Ps.65.4. whilst it contains an awful warning against thoughtless and formal prayer, and presumptuous confidence in our own righteousness.—*C.*

[e] ch.iii.iv.viii.; 1.53; ver.6.

[f] ver.30. De.10.9.14. 27.12.1. ch.xxxiv. Jos. xxi.

[g] De.12.17-19. 14.27 -29. Le.27.30,32. 2 Ch. 31.5,6,12. Ne.13.12. Mal.3.8,10.

[h] Ne.10.38. He.7.4. 5 Re.5.6-10. Ca.8.11, 12.1 Co.9.13,14.

[9] The Levites, receiving tithes of the people, gave a tithe of them to the priests; and some have conjectured that the tenth of this tithe was allotted to the high-priest's support, according to the pre-eminence to which he was advanced.—*I.*

[1] Your offering shall be as acceptable to the Lord as those which the tribes present, and your right to what remains as good, as that of the people to their corn and wine after they have paid their tithes, and made their appointed offerings.—*I.*

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[2] The priests might eat of it as freely as if their own fields had produced it.

[i] ver.21,32.

[k] Pr.3.9,10. Phi.2.7-17.3.8,9.

[3] Heb. *fat.*

[4] Of what they had received by God's appointment, they must again offer *the best* to him. What a lesson for the use of genius, talents, and opportunities. What a lesson for healthful youth, vigorous manhood, and matured intellect! What an exact emblem of the one offering—the unspeakable gift—the best—the hallowed part. He.10.14. 2 Co.5.15—*C.*

[l] De.14.22,23.

[5] When they had taken out the tenth part as sacred to God, they might use the remainder freely as they pleased. They would bear no sin because of it; nor would they be considered as polluting holy things, as they would have been had they neglected to present their tithes.—*I.*

[m] 1 Ti.5.17,18. Lu. 10.7. Mat.10.10. Ga.6. 6.2 Ti.2.12,13. 2 Co.9. 10-14.

[n] By eating them in an improper place or time. Le.19.7,8; 22. 2 10.1 Ti.4.16.

CHAP. XIX.

[a] Ga.4.4. Is.53.4-6. Re.5.He.9.13,14.

[1] 'Red' is the emblem of sin, Is. 1.18. For a heifer of that colour, without any spot or blemish, and as yet unyoked, the people are to quest to search. The difficulty of the discovery naturally leading them to inquire, Why is this appointed? (comp. Ex. 12.26, 27), and thence to self-examination, acknowledgment of guilt, and refuge in atonement. With this ordinance, which could extend but to 'the purifying of the *flesh*,' Paul beautifully contrasts the death of Christ, 'who, through the eternal Spirit, offered himself without spot to God,' and 'cleanses the *conscience* from dead works,' He. 9. 13,14.—*C.*

[b] Ex.12.5. Le.22.20-25. 1.1.3.35. He.7.26. 1 Pe.1.19,2.22.

[c] De.21.3. Jn.19.17, 18. Ps.40.7,8. Je.30.21.

[d] Le.13.45,46.24.14. ch.5.2,3.15.36. He.13.11-13.

[e] Le.4.6,17.16.14,19. He.9.13,14.

[f] Ex.29.14. Le.4.12, 21.16.27. 1.5.1.2. Ps. 22.14. Mat.26.3. Jn.12. 27.

[g] Le.14.4. Is.41.18.

[h] Ex.19.10. Le.16. 26,28,31. 15.4,46,47. 17.8,9. 4.2.3.5,8,17. 22.16. 28. ver.8,12,21.

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besides the performance of all duties and service within the tabernacle, whether in the holy or the most holy place. No Levite could enter the tabernacle on pain of death. In most cases 'the veil' means the curtain which separated the holy from the 'holy of holies;' here, however, it is taken for the outer veil or door of the tabernacle. *P.*]

REFLECTIONS.—The ministerial work is necessary and important; and the greatest care and diligence is necessary to render a person faithful in it. He must not only put away sin from himself, but take all care to prevent it in others. And extensive is the account that must be given to God, not only for himself, but for others under his care. How needful then is it that all in their stations, particularly parents, masters, and magistrates, should exert themselves to render the ministry comfortable and successful! God will have his servants decently provided for in the church, and in the heavenly state; nor will ever a godly people fail to make a liberal provision for a gospel ministry. But base are the minds of those ministers who, having a competency, entangle themselves with the affairs of this life, or desire to excuse themselves from being charitable out of what God hath brought to their hand! And may I not also, in all this, discern the extensive charge, faithful labours, and glorious rewards of my Redeemer; and his improvement of all to his Father's honour and his people's good!

CHAPTER XIX. REFLECTIONS.—Behold how polluted are men, dead in trespasses and sins—much more abominable than the beasts that perish! To carnal reasoning, some of God's ordinances appear absurd. How strange is it to make ashes, mingled with water, the mean of purification from the deepest defilement! But it is infinitely dangerous to contemn the least of his institutions. These ceremonies are indeed insufficient to take away sin; for the most remarkable of them for atonement or purification spread the defilement! But the meaning here is concerning Christ and his church. Being apprehended by the chief priests and elders of Israel, slain without the camp, burned in the furnace of his Father's love; and his blood, his life, offered to God for the completion of his justice: the virtue of his death, connected with the clean water, the pure influences of his Spirit, doth, in all generations, purge his people's consciences, and all their concerns, from dead works to serve the living God. Let it then be the care of my soul to begin, continue, and end my life, with a believing applica-

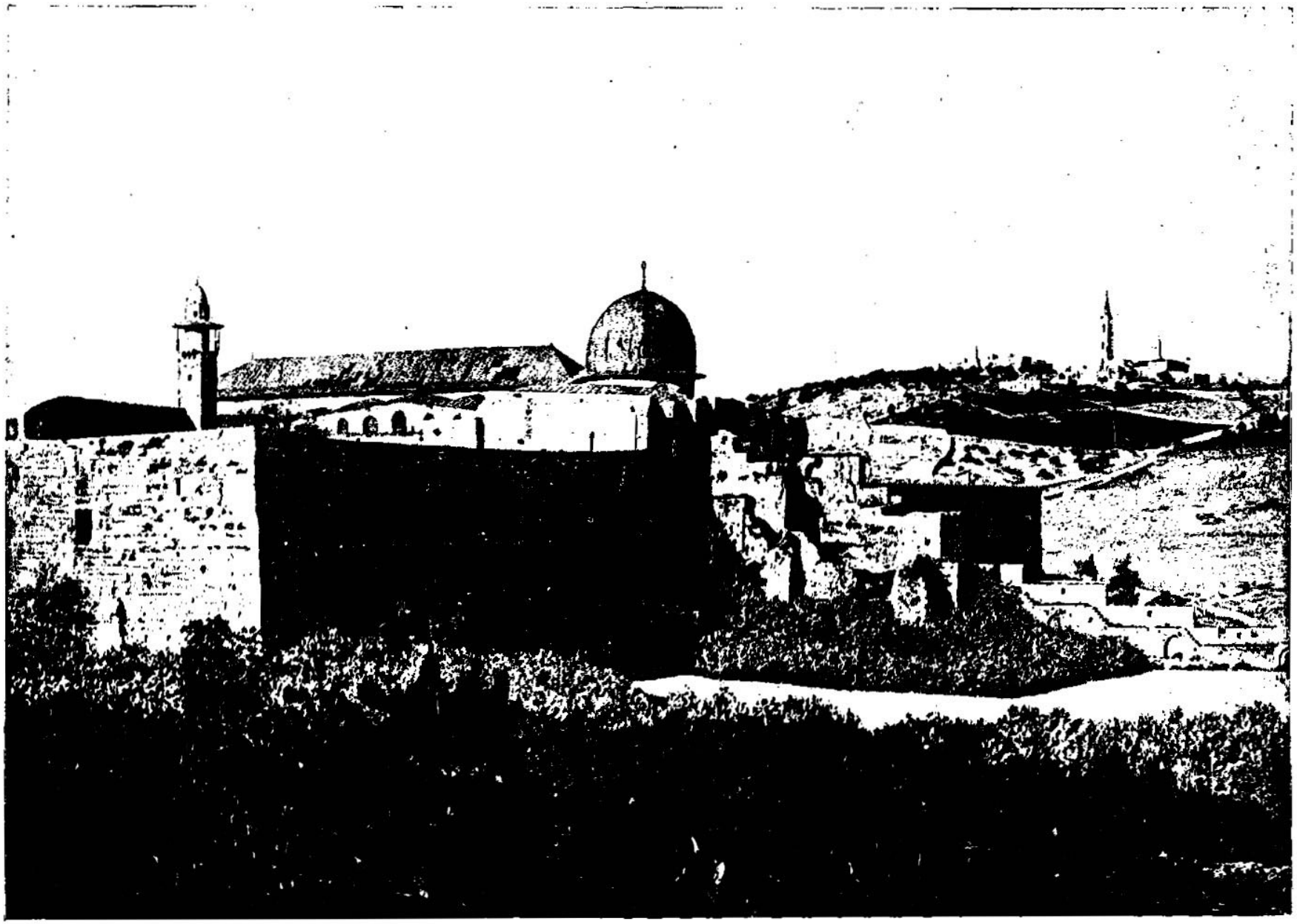

MOUNT OF OLIVES, FROM THE TEMPLE PLATEAU—A VIEW CHRIST WITNESSED MANY TIMES. [Numbers, xix:3.]—"And ye shall give her unto Eleazer the priest, that he may bring her forth without the camp, and one shall slay her before his face." The bodies of those animals offered for the sin of the congregation were burnt outside the camp, teaching that sin had no proper place in the city of God. In accordance with this view our Lord suffered without the gate. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth unto him without the camp bearing his reproach." Above is a picture of the Mount of Olives from the Temple Plateau in Jerusalem. Upon the spot where this picture was taken the rites and ceremonies were perfected of which Jesus Christ was the living fulfillment.

ward he shall come into the camp, and the priest shall be unclean until the even.[2]

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a [a]man *that is* clean shall gather up the ashes of the heifer, and [b]lay *them* up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation:[3] it *is* a purification for sin.[4]

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be [c]unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that [m]toucheth the dead body of any man[5] shall be unclean seven days.[6]

12 He shall [n]purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever [o]toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent; [p]All that come into the tent, and all that *is* in the tent, shall be unclean seven days:

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And [q]for an unclean *person* they shall take of the ashes[7] of the burnt heifer of purification for sin, and running[8] water[9] shall be put thereto in a vessel;

18 And [r]a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the [s]clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But [t]the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that [u]he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [v]whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

CHAPTER XX.

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses smiting the rock bringeth forth water. 12 God is displeased with Moses and Aaron at Meribah. 14 Moses at Kadesh desireth a passage through Edom, which is denied him. 22 At Mount Hor Aaron resigneth his place to Eleazar, and dieth.

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the [a]first month: and the people abode in [b]Kadesh; and Miriam died there, and was buried there.[1]

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people [c]chode with Moses, and spake, saying, Would God that we had died [d]when our brethren died before the LORD!

4 And [e]why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle[2] should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto [f]this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly [g]unto the door of the tabernacle of the congregation, and they fell upon their faces: and [h]the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take [i]the rod, and gather thou the assembly together, thou, and Aaron thy brother, and [k]speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock; and he said unto them, [l]Hear now, ye rebels; must we fetch you water out of this rock?[3]

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[2] The heifer was not brought to *Aaron* the high-priest, but to *Eleazar* his son, for the high-priest must not render himself unclean, Le. 21.10-12. In this distinction *Aaron* was the emblem of our High-priest Jesus; while *Eleazar* represents those who, like Paul, acknowledging themselves to be 'chief of sinners,' 1 Ti. 1.15, yet having, like him, 'obtained mercy,' 1 Ti. 1.13, are commissioned to legal fellow-sinners to the 'blood of sprinkling, and the 'washing of regeneration,' Tit. 3.5.—C.

[a] ver 18. He. 9.26. 2 Co. 5.21. 1 Pe. 3.18. 2.22.

[b] ver. 17. He. 9.13. 14.

[3] Literally, 'water of impurity.' Because it cleansed those that were impure it was considered as itself contracting impurity. All the great sacrifices which were offered for sin, though they purified those for whom they were made, became themselves impure. The sins of those that offered them were laid upon them. In all this they were typical of him who was made sin for us, though he knew no sin, that we might be made the righteousness of God by him.—*J.*

[4] So *Joseph of Arimathea*, who was clean or innocent of any part in the death of our Lord, Lu. 23.51, a 'good and a *just man*,' because he lived by faith in the Son of God, Ro. 1.17, took down the body of Jesus, wrapped it in linen, and laid it in the sepulchre.—*P.*

[c] Ex. 12.49. Le. 24.22. 19.34. ch. 15.15,16,29. 1 Jn. 2.1,2. Ro. 3.29,30. Col. 3.11.

[m] Le. 21.24,22. 1 ch. 5.2. 31.19. La. 4.14. Hag. 2.13. 2 Co. 6.17. Re. 5.11. 21.2,5.

[5] Heb. *soul of man.*

[6] Whilst some, by the necessity of removal, and others by the impulse of affection, are compelled to touch the dead, it should never be forgotten that death entered by sin, Ro. 5.12, and that the very *touch* of sin pollutes in the sight of a holy God.—*C.*

[n] ch. 19.12. Le. 5.3,6. 17.15,22. He. 2.3. 10.29. Re. 21.8. 22.11,15. Leprosies, issues, and touching of dead bodies produced the most infectious and lasting pollution.

[o] Re. 8.20. Is. 24.5. 1 Co. 15.33. Ps. 106.38,39. Re. 16.6. 18.20.

[p] He. 9.13,14. 1 Co. 6.19. 1 Pe. 1.18,19. Tit. 2.14.

[7] Heb. *dust.*

[8] Heb. *living water shall be given.*

[9] *Water* is generally employed as an emblem of the Spirit, Eze. 36.25; *running* or *living water* adds a new and expressive feature to the resemblance.—*C.*

[q] Eze. 36.25-27. Is. 12.3. 55.1. Jo. 4.14. 7.37,38. 19.34. Zec. 13.1.

[r] ch. 31.19,20. Re. 1.5,6. Ep. 5.25-27. Jude 23. 2 Co. 7.1. 1 Jn. 3.2,3.

[s] Ge. 27.14. ch. 15.30. Le. 5.2,5,17. 17.15,16. 22.6. Ne. 2.3. 10.29. Ke. 21.8. 22.11,15.

A.M. 2551. B.C. 1453.

[t] Le. 26.26,28. 17. 25.40. 24.8,9. 25.5 ver. 7-12.

[u] Le. 11.25. Mat. 15.20. Mar. 7.21,22,32. Tit. 1.15. 1 Co. 15.33. He. 12.15. Ps. 1.1. Pr. 1.20-19.5. 173.20. Ro. 8.20-22. 15.24-5.

CHAP. XX.

B.C. 1453.

[a] Of the fortieth year, ver. 23. ch. 33.38.

[b] ch. 13.26. 32.8. De. 1.46. 2.14. 9.23. Jos. 14.6,7.

[1] The diary or regular narrative of the 42 years' travels of the Israelites is here taken up again after an interval of thirty-eight years, and taken up on the same spot where it had been dropped. A continuous history is given from this time till they entered Canaan. This second visit to Kadesh appears to have been prolonged like the first. It was signalized also by some solemn incidents. The first was the death of Miriam. The next was a murmuring of the people because the supply of water failed. The sacred spring could not meet the wants of such a multitude, especially as the flocks and herds were now assembled at it. A second time God gave them water by a miracle.—*P.*

[c] Ex. 17.2. 14.11,12. 16.2. 32.1. 5,24. ch. 11.1-4. 14.1. 21.6. 32.1. 33.1. 5.

[d] ch. 11.33. 26.49. La. 4.9.

[e] Ex. 14.11,12. 16.3. 17.3. ch. 11.5,6. 14.3. 16. 13.14. 21.17. 27.21. 5.

[2] This incidental remark is important:—'We and *our cattle*.' It proves that the flocks and herds had survived the forty years' wandering, and had been collected at Kadesh, probably in prospect of an immediate entrance into Canaan.—*P.*

[f] De. 8.15. Ne. 9.21. Je. 2.2. Eze. 20.36.

[g] Ps. 109.3,4. ch. 24.5. 16.4,45. Ex. 27.4. Ge. 27.3,27.

[h] ch. 12.5. 14.10. 16.19,42. Ex. 16.10.

[i] Ex. 4.2,17,20. 17.5.

[k] Je. 22.29. Ge. 18.14. Ps. 33.9.

[l] ver. 8,12. Ps. 106.32,33. ch. 11.22,23. 2 Ki. 3.14.

[3] It is said in ver. 12 that Moses did not believe God fully in this instance. The nature of his sin, and the manner in which incredulity manifested itself, are not very clearly shown; but probably they may be indicated in the last clause of ver. 10. It is plain that Moses was in a state of great excitement. His customary meekness had deserted him. He spoke to the people in passionate language:—'Hear now, ye rebels.' The words which follow ought to be thus translated:—'*Can* we fetch you water out of the rock?' Have I power to do this? There is want of faith here. Then he acted passionately, striking the rock twice, instead of merely speaking to it, as if physical force would be required to bring the water.—*P.*

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tion thereof. It is death, it is despair, if I neglect it. Having fellowship with him in his resurrection, by justification and regeneration, I shall, in due time, enter on his eternal Sabbath, without spot, or wrinkle, or any such thing.

CHAPTER XX. [Ver. 1. This was in the first month of the *fortieth year* after the departure from Egypt, comp. ch. 33. 38; ver. 28 of this chapter, and De. 1. 3. The intermediate *thirty-seven* years Moses passes over in silence. The reason of this silence may be collected thus:—Moses wrote, not for curiosity, that he might satisfy it; nor for national vanity, that he might flatter it: but for *God*, that he might glorify him; and for *man*, that he might instruct him. Moses wrote, as the historian of *providence* and *redemption;* by the one to show how the world is governed, how sin is restrained, overruled, and punished; by the other,

11 And Moses [m]lifted up his hand, and with his rod he smote the rock twice: and the water[n] came out abundantly; and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye [o]believed me not, to sanctify me in the eyes of the children of Israel, therefore ye [p]shall not bring this congregation into the land which I have given them.

13 This[q] *is* the water of Meribah;[4] because the children of Israel strove with the LORD, and he was [r]sanctified in them.

14 ¶ And Moses [s]sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us;

15 How [t]our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And [u]when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we *are* in [x]Kadesh,[5] a city in the uttermost of thy border.

17 Let us pass, I pray thee, [y]through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells; we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, [z]We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *else*) go through on my feet.

20 And he said, Thou shalt not go through. [a]And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel [b]turned away from him.[6]

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that

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m ver. 8, 12. Ps. 106. 32.

n Ps. 78. 15, 20. 105. 41. 114. 8. Ne. 9. 15, 20. De. 8. 15. Is. 48. 21; 43. 20. 55. 1. Je. 2. 13. 1 Co. 10. 4.

o ch. 27. 12–23; 27. 14. De. 32. 51. 1. 37. 3. 26. Le. 10. 3. ver. 24.

p De. 3. 23–26. 34. 4. Ga. 2. 18; 3. 10, 13, 14. He. 3. 18, 19. 4. 2.

q Ps. 106. 32. Ex. 17. 7. 16. & De. 33. 8. Lu. 10. 16.

4 That is, *strife*.

r Exe. 38. 16; 22. 23. Le. 10. 3. 1 S. 5. 26. Ps. 9. 16; 58. 11; 83. 18. ch. 14. 21.

s Ju. 11. 17. De. 2. 1; 23. 7. Mal. 2. 2. Ob. 10, 12.

t Ge. xlvi. Ex. 19. 4; i. ii. v.

u Ex. 2. 23, 24; 3. 7; 14. 9; 22. 23.

x ver. 1.

y ch. 21. 22. De. 2. 8. ver. 19. Ro. 14. 19; 12. 18; 13. 8. Phi. 4. 8. He. 12. 14.

5 *Kadesh* presents one of the greatest *geographical* difficulties in the whole *Mosaic itinerary*. Majus and commentators generally agree that *Kadesh-barnea* and *Kadesh* are two distinct and distant places. *Kadesh-barnea* they place on the frontier of *Palestine*, about midway between the southern extremity of the *Dead* Sea and the *Mediterranean*; and *Kadesh*, where *Miriam* died, in the mountains of *Edom*, about midway between *Eziongeber* on the *Red* and *Zoar* on the *Dead Sea*. This point of geography, it must be observed, is altogether *conjectural*, there being no certain *landmarks* nor continuous historical records, as in other instances, by which the locality can be determined. A high *probability*, however, is derived from ch. 33. 36, where it is

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said, 'They removed from *Ezion-geber* (which is in the *Elanitic* Gulf of the *Red Sea*) and pitched in the wilderness of *Zin*, which is *Kadesh*,' and 'removed from *Kadesh* and pitched in *Mount Hor*.' Now this *Kadesh* is evidently in the direct or most convenient road to *Mount Hor*, but the *Kadesh-barnea* of the ordinary scriptural maps lies far to the north-west. Again, we find the Israelites, when the spies returned from Canaan, encamped in *Kadesh*, ch. 13. 26, and from De. 1. 19, 20, 24 we find that *Kadesh* identified with *Kadesh-barnea*. Upon the whole, therefore, we are induced to conclude that *Kadesh* and *Kadesh-barnea* are *two names*, not for *one spot or town*, but for one extensive *district*, and that, according to Eusebius, it was in the neighbourhood of Mount Hor, near *Petra*, the capital of *Arabia Petræa*, and where the tomb of *Miriam* was still pointed out in his time.—*C.*

z De. 2. 6, 27, 28.

a ch. 21. 23, 33. Ge. 32. 15.

b Ju. 11. 18. De. 2. 4, 5, 29; 21. 4. Ro. 12. 18.

6 Edom had a *conventional* but not a *moral* right to refuse the passage. The *conventional* right was founded on *will* and *power* — the *moral* right on *kindness* and *mercy*—but Edom was of Esau, the other of God, and therefore should have predominated. But even a *moral right* is not always to be enforced; so Israel 'turned aside,' but neither from fear nor weakness, but at the commandment of God, De. 2. 4, 5, and in the exercise of that charity that 'seeketh not her own,' but 'suffereth long and is kind,' 1 Co. 13. 4, 5.—*C.*

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how mercy is exhibited, sin pardoned, and holiness established. *C.*]

Ver. 12. [The sin of Moses and Aaron is recorded, but not particularized, unless in so far as it may be inferred from the narrative. Amongst the *internal evidences* of the *divine mission* of Moses, we must rank the *unparalleled candour* with which he records his sin and his punishment. No *hypocrite*, imposing upon others —no *enthusiast*, imposing upon himself—has ever recorded or admitted his own errors. The deceiving *hypocrite* cannot afford to let in the light. The self-deceived enthusiast has not discovered his own darkness. The sin of Moses seems to have consisted, (1) In angrily and provokingly calling the people 'rebels.' (2) In going beyond the divine command, ver. 8, merely to 'speak unto the rock,' and smiting it *twice*, either in anger or unbelief, or both. (3) In strange and unaccountable *unbelief* in the promise of God, of which he had had so many trials. (4) In the expression, 'must WE fetch water?' he seems to attribute the miracle to himself and Aaron, rather than to God. Lord! what is man! Moses thy servant, meekest of men, is chafed into unseasonable anger, and he that talked with thee face to face has fallen under thy deserved displeasure! 'Let us fear therefore, lest a promise being left *us* of entering into his rest, any of us should seem to come short of it,' He. 4. 1. *C.*]

Ver. 16. [*Kadesh*, the 'holy' place or city, was originally called *En-Mishpat*, 'the fountain of judgment.' It is described as being in the 'Wilderness of Paran,' and also in the 'Wilderness of Zin.' Paran was the general name of a large region; Zin the specific name of a section of it. There is no trustworthy evidence to show that Kadesh and Kadesh-barnea were different. They were different names for the same place. The site of Kadesh is now marked by the fountain of *Weibeh*, at the foot of the hills on the eastern side of the great valley of Arabah, opposite the highest peaks of Edom. *P.*]

Ver. 21. [The Israelites were prevented for some reason from entering Canaan from the south, and were therefore compelled to pass along the eastern side of the Dead Sea, and cross the Jordan. The territory of the Edomites lay between the camp at Kadesh and the east bank of the Jordan. If not permitted to pass through Edom, a long, dreary, and dangerous journey must be undertaken through the desert of Arabia. Hence the message to the King of Edom, and the fair and urgent request for permission to pass through his land. When refused they were obliged to turn due south so as to sweep round the southern border of Edom. *P.*]

Ver. 23. [Mount Hor was within Edom. The camp of the Israelites was stationed doubtless in the great valley, at the western base of the range of which Hor is one of the peaks. The traditional tomb of Aaron still exists on the rocky summit of Mount Hor. It is a rock-hewn cave, surmounted by a small domed building. On the west it looks down into the Arabah where the encampment lay; on the east it looks into the wild and strange ravine and ruins of Petra. *P.*]

REFLECTIONS.—Much of our time is spent as a tale that is told, passed away in God's wrath, without anything worth remarking. And death at length makes quick and repeated inroads in families which have been long forborne. Miriam, Aaron, and Moses now die all in one year. And as it was with them, so God often writes indignation upon the death of his own people, who are saved in the Lord their God: for in the chastisement of his choicest saints he is severely strict, as, indeed, their sins dishonour him in a distinguished manner. Children readily imitate their parents in their wickedness. Bad customs and tempers cleave close to men, and show themselves whenever an occasion presents itself: and those are often ready to wish for death who are very unfit for it. Men's principal friends are often treated the worst; but the mercy and power of God are exerted for the relief of sinful rebels against him. Yet, alas! how prone are the best of men to unbelief under long or repeated trials, and to passion under great provocations! and often reproaches, just in their matter, may be very sinful in their manner. How lasting are quarrels between families and nations! and how inveterate the hatred of Edomites of the world against the church and people of God! little of earthly comforts can we hope for in our way to the Canaan above! but when believers look most beautiful on the borders of the grave, and when faith disarms death of all its terrors—when they depart deliberately and cheerfully into the joy of our Lord—how comely and how comfortable! And it is a peculiar joy to dying ministers to see the cause of God transmitted into the hands of zealous and faithful successors. But let me not bid adieu to Aaron, the saint of God, till I behold in him, as in a figure, Jesus, the great High-priest of my profession! Seasonable and divinely solemn was his call to his work! with an unmeasurable unction of the Holy Ghost, and perfect purity of nature, was he prepared for it. By his miracles; his destruction of his Jewish and Gentile opposers; by the marvellous influence of the gospel rod of his strength, is his office confirmed and ratified of God! He delivers as believers from spiritual slavery; justifies and sanctifies them; leads them up through this wilderness world; and he can well speak to their respective cases and doubts. He is our sole High-priest, and the spiritual Father of all such as are made priests unto God: and with amazing holiness, courage, labour, patience, and pity he executes his work. At the expense of his life he averted the plague of infinite justice from his unreasonable abusers: and having finished his work o:

Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAPTER XXI.

1 Israel with some loss destroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 21 Sihon is overcome, 33 and Og.

AND *when* [a]king Arad[2] the Canaanite, which dwelt in the south, heard tell that Israel came by the [b]way of the spies, then he fought against Israel, and took [c]*some* of them prisoners.

2 And Israel [d]vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I [e]will utterly destroy their cities.

3 And [f]the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities:[3] and he called the name of the place [g]Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red sea,[4] to [h]compass the land of Edom: and the soul of the people was much discouraged[5] because of the way.

5 And the people [i]spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6 And [k]the LORD sent fiery serpents[6] among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, [l]We have sinned; for we have spoken against the LORD, and against thee: pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, [m]Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [n]Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a [o]serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And[p] the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim,[7] in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in the [q]valley of Zared.[8]

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [r]Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book[9] of the wars of the LORD, What he did in the Red sea,[1] and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [s]and [2]lieth upon the border of Moab.

16 And from thence *they went* to [t]Beer; that *is* the well, whereof the LORD spake unto Moses, [u]Gather the people together, and I will give them water.

17 ¶ Then Israel [v]sang this song, Spring [3]up, O well; sing[4] ye unto it:

18 The [w]princes digged the well, the nobles of the people digged it, by *the direction of* the [x]lawgiver, with their staves. And [y]from the wilderness *they went* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth *in* the valley, that *is* in the country[5] of Moab, to the top [z]of Pisgah, which looketh toward [a]Jeshimon.[6]

21 ¶ And [b]Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well; *but* we will go along by the king's *high*-way, until we be past thy borders.[7]

A.M. 2551. B.C. 1453.

CHAP. XXI.

B.C. 1452.

a ch. 33. 40. Jos. 12 14. Ju. 1. 16.

2 Or, *the king of Arad*, the Canaanite C.

b ch. 13. 22. 14. 45.

c Ps. 44. 3, 6. De. 9. 4.

d Ge. 28. 20. 1 Sa. 1. 11. Ju. 11. 30. Ps. 76. 11.

e Le. 27. 28. Jos. 6. 17.

f Ps. 10. 12. 106. 7. 17. 19. 20. 44. Mat. 7. 7.

3 This seems inconsistent with Jos. 12. 14, 16 which the destruction of *Arad* is ascribed to Joshua at a subsequent period, and also with Jos. 21. 5, where the work of "driving out" the Canaanites is declared to be still unaccomplished. There is, however, no *contradiction*. In ch. xii Joshua merely *recapitulates* what had been done, without any reference to time; and by the *Canaanites*, in the text, is meant not the entire nation, but the people of *Arad* and its cities called in ver. 2 "this people."—C.

g That is, *utter destruction*, ch. 14. 45. Ju. 1. 17. Jos. 12. 14. 26. ch. 14. 13.

4 They wished to pass *northward* through Edom, but being refused permission, they are compelled to turn back first *southward*; then again, *eastward*; having cleared the forbidden land of Edom, they fought again *northward*, and, when again beyond the boundaries of Edom, enter the land of Canaan on its *eastern* border.—C.

h ch. 20. 18, 20. 20. 13. 20. De. 2. 8. Ver. 5. Ac. 14. 22. Ju. 11. 33.

5 Or, *grieved*. Heb. *shortened*.

i Ex. 14. 11. 15. 24. 16. 2, 3. 17. 2, 3. ver. 7. ch. 11. 1. 14. 2. 16. 13, 14. 41. 17. 12. 20. 3. 5. 1 Co. 10. 9. Ps. 106. 25.

k De. 8. 15. Is. 14. 29. Am. 5. 4. 1 Co. 10. 9.

6 Called "fiery," either from their parched colour, glancing eyes, or inflammatory bite, or probably from all combined.—C.

l Ps. 78. 34. Ex. 9. 27, 28. 1 Sa. 12. 19, 23. 1 Ki. 13. 6. Ac. 8. 24.

m 2 Ki. 18. 4. Jn. 3. 14–16; 12. 32; 8. 24. Ro. 10. 13–15; 8. 3. Ga. 3. 1. Is. 45. 22. Ac. 9. 15. 1 Pe. 2. 24.

n 2 Ki. 18. 4. Jn. 3. 14. 15. Exe. 20. 3. Da. 12. 5.

A.M. 2552. B.C. 1452.

o 1 Jn. 3. 8; 1. 7. 2 Co. 12. 7–9. Jn. 3. 14–17. Zec. 12. 10. Hag. 2. 6.

p ch. 33. 43–45.

7 Or, *heaps of Abarim*.

q De. 2. 13.

8 Probably identical with Wady el Ahsy, which falls into the Arabah a little south of Kerek.—*F.*

r Ju. 11. 18, 26 ver. 24. ch. 22. 36 De. 2. 24, 36. Is. 15. 2. Je. 48. 20.

9 Probably some history not inspired of God.

l Or, *Vaheb in Suphah*.

s De. 2. 18.

2 Heb. *leaneth*.

t Ju. 9. 21.

u ch. 20. 8. Ge. 49. 10. Is. 11. 10; 49. 22. Jn. 7. 37–39. 1 Co. 10. 4. Re. 22. 17. Ps. 9. 4, 5.

x Ps. 106. 12. Ja. 5. 13. Is. 12. 1–4.

3 Heb. *ascend*.

4 Or, *answer*.

y ch. 14. 28–38. 2 Ch. 17. 7, 9. 1 Ti. 5. 17.

z De. 33. 4, 5. 21. Is. 33. 22. Ju. 4. 12.

a ch. 33. 45–47.

5 Heb. *field*.

b Or, *the hill*, ch. 23. 14. De. 3. 27; 4. 49; 34. 1.

c Or, *the wilderness*, ch. 23. 28; 33. 49.

6 This clause ought rather to be rendered, 'And from Bamoth to the ravine which is in the plain of Moab—the head of Pisgah, and looks towards (upon the face of) Jeshimon.'—*F.*

d De. 2. 26, 27. Ju. 11. 19. ch. 20. 17, 19.

7 The kingdom of Sihon extended along the mountain range and plateau east of the Jordan, from the river Arnon on the south to the Jabbok on the north. It thus intervened between the place where the Israelites were now encamped and the river Jordan. Moses therefore was compelled either to obtain by diplomacy or to force a passage through it. The region now occupied by the Amorites had formerly belonged to the Moabites; but the latter were driven out by Sihon.—*F.*

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obedience, he publicly and willingly, upon Mount Calvary, resigned himself unto death, leaving his robes of finished righteousness to all who believe.

CHAPTER XXI. [Ver. 1. The word translated 'spies' is in the Syriac and other ancient versions rendered 'places.' The Septuagint and other authorities consider it a *proper name*, and render it 'the way of Atharim.' There seems, however, no good reason for departing from our English version. For if, contrary to the ordinary opinion of geographers, it be incorrect—an opinion, be it observed, of no more than conjectural authority—and if *Kadesh* and *Kadesh-barnea* be but two names for one place, see note ch. xx., then Israel, now at *Kadesh*, would naturally enter *Canaan* 'by the way of the spies.' *C.*— When the people were encamped at Kadesh it would seem that the warlike inhabitants of the Negeb and southern Canaan had established an army of observation in the mountains near them, prepared to defend the passes, and to make an attack on any favourable opportunity. The opportunity offered when the Israelites turned southward. Then the enemy attacked them in the rear, and took some prisoners. But they paid dearly for a temporary advantage. *F.*]

Ver. 5. [The line of march from Mount Hor was down the great valley to Ezion-gaber at the northern end of the Gulf of Akabah; then eastward across the mountain ridge to the plateau of Arabia. Here they encountered their greatest difficulties. The plateau is destitute of verdure and water. It is a dreary undulating expanse, covered with flints and debris of limestone, exposed to the parching heat of an unclouded sun. The Israelites traversed it at the very worst season, about the end of August. *F.*]

Ver. 9. [It signifies such a *pole* as was the banner-staff of the tribes, to which they were accustomed to look in decamping and marching.—*He lived.* The sending of the serpents was an acknowledged *judgment*, the cure an evident *miracle*. There seems no good reason for denying the *serpent* to be a *type* of Christ, Jn. 3. 14, on the alleged ground of its being a *name* of Satan. Christ was made *sin* and a *curse* for us, 2 Co. 5. 21; Ga. 3. 13, and appeared, not a sinner, yet in the very 'likeness of sinful flesh,' Ro. 8. 3. The *sight* of this serpent healed so, says our Lord, '*Look* unto me, and be ye saved,' Is. 45. 22; He. 12. 2. *C.*]

Ver. 10. [It ought to be observed that only a very few of the stations are here mentioned. A pretty full list is given in Nu. xxxiii. On reaching Oboth the worst of the journey was passed: they were on the borders of the rich pasture-land of Moab, east of the Dead Sea. *F.*]

Ver. 14. [*Book* or *narrative*. There is no necessity for translating it *book*, and then conjecturing whether the passage be a quotation from a Moabitish poem, or Mosaic book of directions to Joshua, and now lost.—*Wars of the Lord*, that is, wars directed by his providence and word, for punishment of wicked nations.—*Red Sea*, or as some think 'at *Suph*,' which they suppose the name of a place in the neighbourhood. Does it not more likely mean the *Red Sea* as in the text, and particularize it as the place where *the wars* of the Lord began, and closing with *Pisgah*, from which Moses viewed the full extent of the promised land? *C.*]

Ver. 16, 18. [*They went* is supplied by the translators. The correctness of the *insertion* is questionable, as the passage seems rather to commemorate the progress of the *wars of the Lord* than the *journeyings* of Israel. The words, 'by direction of the lawgiver, with their staves,' are rendered by some high authorities, 'by a decree upon their borders.' The authorized version is, however, admitted to be literal; and the mention of *staves* perfectly intelligible, as intimating the providential ease with which the work of digging was accomplished, and abundance of water obtained. *C.*— Ver. 18. This spirited ode was sung by the people, and appears to have been inspired by some signal act of divine power and mercy on the banks of the Arnon.

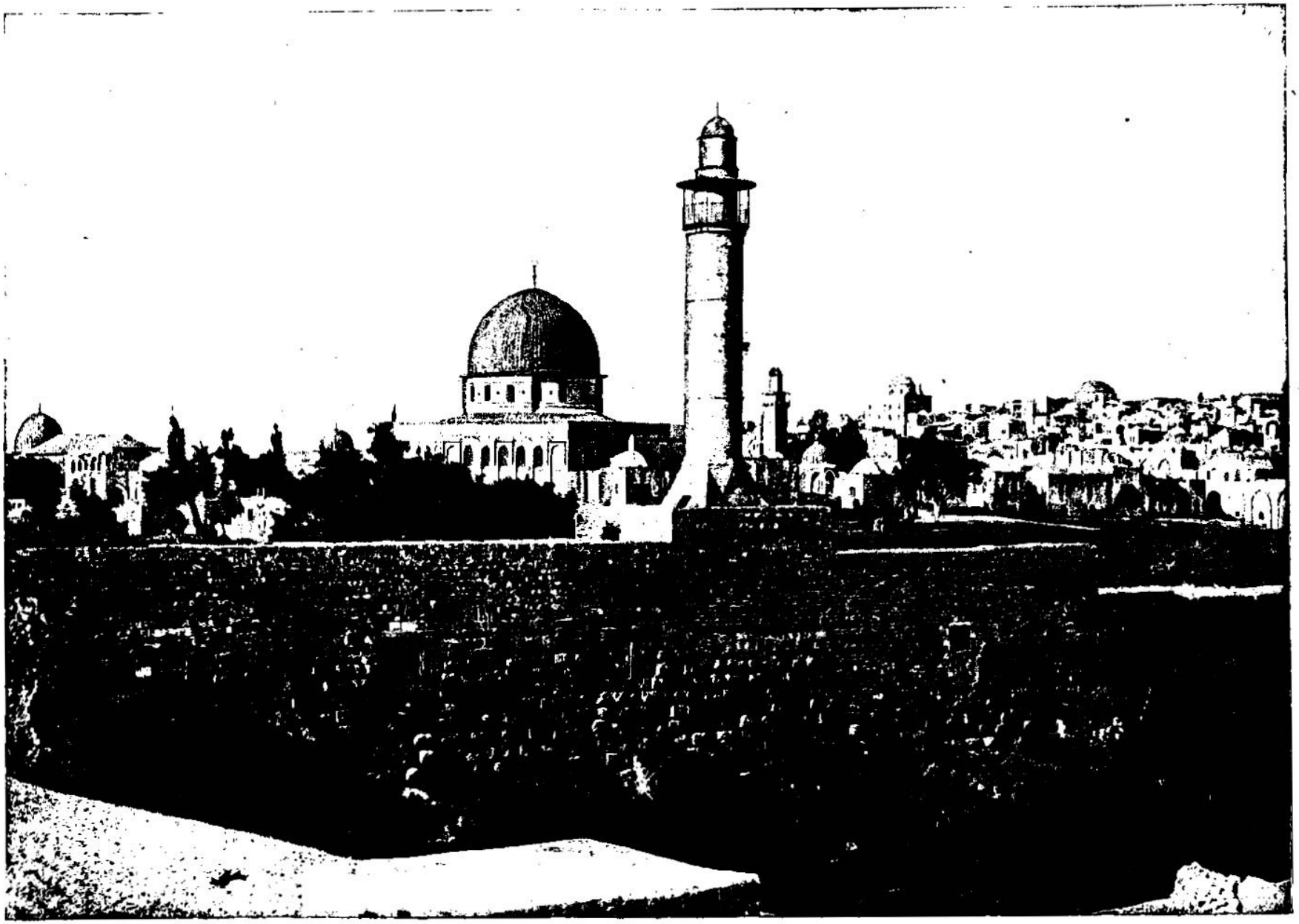

MOSQUE OF OMAR AND JEWISH QUARTER—WHERE CHRIST DROVE THE MONEY CHANGERS FROM THE TEMPLE. [Numbers, xxi:8.] "And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." The Mosque of Omar now stands upon the site of the ancient Temple. The Temple summed up in itself all the meaning of the tabernacle. Jesus Christ, who taught in the Temple and drove the money changers from the Temple, and claimed it as His Father's house, summed up in Himself all the meaning of the tabernacle and the Temple, and was the full living expression of the entire process of type and rite and shadow and sacrifice which preceded Him as so many means of training, and object lessons in the history of the Jewish race.

23 And[e] Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And [f]Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages[8] thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.[9]

27 Wherefore they that speak in [1]proverbs[2] say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a [g]fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of [h]Chemosh![3] he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot[4] at them; Heshbon is perished even unto [i]Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel [k]dwelt in the land of the Amorites.

32 And Moses sent to spy out [l]Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And[m] they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to the battle at Edrei.[5]

34 And the LORD said unto Moses, [n]Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they [o]smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

A.M. 2552. B.C. 1452.

e Ju.11.20. De.2.30-32;29.7,8.

f Ps. 135.10, 11; 136.19. Am.2.9. De.29.7,8; 2.30-36. Jos.12.1-3; 13.8-10; 24.8. ch.32.1-3,33-42. Ne.9.22. Ju.11.18-25.

8 Heb. *daughters.* So the Hebrews call the lesser cities or villages, and the chief city the *mother.*

9 Had *Heshbon* still been in possession of *Moab*, Israel could not have occupied it, God having forbid them to touch any of their possessions. De.2.9—C.

1 Songs, commonly used by the Amorites.

2 *Proverbs*, literally, one word or expression standing for another, a similitude, a parable; ver. 27–29 record the conquests of Sihon; ver. 30 represents Sihon's discomfiture by victorious Israel.—C.

g Je.48.45. Is.15.13, 14. Am.1.4,7,10,12;2.2, 5.

h 1 Ki.11.7,33. Ju.11. 24. 2 Ki.23.13. Je.48.7, 13,46.

9 The name of a national god of the Moabites, Ammonites, and the Moabites were addicted to his worship, they are called 'the people of Chemosh.'—*P.*

4 This is the first intimation of the use of the *bow* by the Israelites since their exodus. By the same weapon Jacob had conquered the same people some centuries before, Ge.48.22.—C.

i Je.48.18,22. ch.32. 34. Is.15.2,9.

k ch.32.33-42. De.2. 16,17. Jos.12.1-6; 13.8-32.

l ch.32.1,3,35. Jos.13. 25. Is.16.8,9. 2 Sa.24.5.

m De.3.1; 29.7. Jos. 13.12.

6 Bashan lay north of Gilead. It extended from the river Hieromax on the south to the territory of Damascus on the north, and from the Jordan valley on the west to the Arabian desert on the east. The greater part of it is flat table-land, of extraordinary fertility, and celebrated for the richness of its pastures. Edrei, one of its capital cities, stood near the centre of the kingdom, on a rocky promontory which shoots out from the south-west corner of the wild and rugged province of Argob. Its ruins are from two to three miles in circuit, and still bear the ancient name. Og, King of Bashan, was the last remaining in that region of the giant Rephaim, who were the aboriginal inhabitants of Bashan.—*P.*

n Though a giant, De. 3.2. Ps. 135.10,11; 136.19,20. ver.24,25.

A.M. 2552. B.C. 1452.

o De.29.8;3.3-7. ch. 32.33-42. Jos. 12.4-6; 13.10,11. Ne.9.22.

CHAP. XXII.

a ch.33.48,49.

1 Literally, *Arboth-Moab*, 'the white dry places of Moab.' *Arboth* was the name given to the deep valley through which the Jordan flows. That section of it lying along the base of the mountains at the north-east angle of the Dead Sea was called *Arboth-Moab*. It was due east of Jericho, and was separated from the plain of Jericho by the river Jordan. It is a low plain, partially covered with a white nitrous crust, intersected by deep gullies and watercourses, and studded with shrubberies of tamarisk, acacia, and myrtle. The beauty and fertility of this great plain, with the rapid river running through it, must have reminded the Israelites of Egypt.—*P.*

2 *Moses* died on the *east side* of Jordan, and therefore 'this side,' in his narrative, means *east side.*—C.

b ch.21.3,20-35.

c Ju.2.2,3. Ex.15.15; 1.12. Ps.53.5.

d ver.7,8,35; 25.15; 31.8. Jos 13.21.

e Jos.24.9,10. Ne. 13.2. Mi.6.5. De.23.4. ch.24.1. 2 Pe.2.15,16. Jude 11. Re.2.14.

f ch.23.7.

3 *Some manuscripts* read 'children of *Ammon*,' but as Balaam came from beyond the *Euphrates*, ch. 23.7, and as the children of Ammon do not appear to have ever emigrated to *Mesopotamia*, we prefer the Authorized Version, and consider it as recording not merely the priestly office but hereditary dignity of Balaam as a prince of *his own people*, a circumstance which renders his covetousness and acceptance of a bribe the more shameful, as poverty had no part in undermining his principles.—C.

g ch. i. ii. xxvi. Ps. 105.24. Ex.1.9. Ge.12.7; 13.16; 15.5; 17.3-7; 22. 17.

4 Heb. *Or.*

h Ac. 8.9,10; 16.16. De.23.4. Ne.13.2.

5 They thought that if soothsayers, diviners, or the like, imprecated a curse or blessing upon persons or things, it would certainly take effect.

i De.23.4. 2 Pe.2.15. Jude 11. Ex.17.8,23;18. 10;10.6.

k ch.12.6;23.12.2 Ki. 17.41 Ez.6.33-35.

CHAPTER XXII.

2 Balak's first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

AND the children of Israel [a]set forward, and pitched in the plains of Moab,[1] on this side Jordan[2] *by* Jericho.

2 ¶ And Balak the son of Zippor saw [b]all that Israel had done to the Amorites.

3 And Moab was sore [c]afraid of the people, because they *were* many; and Moab was distressed because of the children of Israel.

4 And Moab said unto the [d]elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He[e] sent messengers therefore unto Balaam the son of Beor, to [f]Pethor, which *is* by the river of the land of the children of his [3]people, to call him, saying, Behold, there is a people come out from Egypt: behold, they [g]cover the face[4] of the earth, and they abide over against me.

6 Come now therefore, I pray thee, [h]curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.[5]

7 And the elders of Moab, and the elders of Midian, departed with the [i]rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this [k]night, and I will bring you word again, as the LORD shall speak unto me. And the princes of Moab abode with Balaam.

Perhaps it was the discovery of a copious spring by which the thirst of the fainting multitudes was assuaged. The Hebrew words may be thus rendered:—

> 'Spring up, O well! Sing ye unto it!
> The well, the princes digged it,
> The nobles of the people excavated it;
> With the sceptre—with their staves.' *P.*]

REFLECTIONS.—Continued courage and dependence upon God are highly necessary, that at last we may prove more than conquerors. Religious vows, when properly conducted, are likewise sometimes profitable. But upon what inconsiderable temptations, prevailing lusts, formerly punished, again break forth! Often the long continuance of God's mercies with men render them cheap in their eyes. But let us remember it is hazardous to offend God, who hath so many instruments of justice at his beck; and that sufferings for sin should lead us to repentance for it; especially since God is so ready to forgive the penitent, and to turn away his wrath. But, oh unspeakable mercy! as Moses lifted up the serpent in the wilderness, so Jesus Christ, the Son of man, was lifted up on the cross, and is now lifted up in the gospel, for the cure of all those deadly maladies contracted from the seduction of the old serpent the devil—when we look to him by faith! In all our wanderings on earth God can grant us wells of comfort, and fill our mouths with his praise: he can bestow noted victories in favour of his people, even on this side death. And what easy work it is to conquer the strongest enemies when God's time is come, and he helps us by his grace! Yet in these victories let me observe, that they who intend mischief to others, often fall into the pit which themselves have digged; that worldly possessions are changeable and frail; and especially that ill-gotten gain is seldom long enjoyed.

CHAPTER XXII. [Ver. 4. *Midian*, in which *Jethro* the father-in-law of Moses was priest, was situated near *Horeb*. How then do the *Moabites*, who lay at a great distance to the *north*, enter into consultation with the Midianitish elders? Some think there were two *Midians*, and it may have been so. But as *Moses* gives no note of distinction, this opinion does not seem probable. Those who reflect in how many parts of the world the *British people* are settled, will easily comprehend how the *Midianites* may have had possessions both at Horeb and in Moab. Nor are we to be surprised at the special consultation with the *Midianites*. The history of *Jethro* sufficiently testifies his political sagacity, Ex. 18. 10–12, 14, 29, and it is by no means improbable that his kindred in Moab may have been distinguished by similar qualities. *C.*—— See note on Ex. 2. 15. *P.*]

REFLECTIONS.—Relations by blood are sometimes the bitterest enemies to one another, and seek to ruin those who might expect kindness from them. The most awful things in religion, imprecations of divine wrath not excepted, are often transformed into ordinances of the devil: and sinners, with great expense and toil, court the assistance of hell, when they might have freely from heaven whatever they need. Yea, great men, who scorn to worship their Maker, frequently cringe as slaves to the very slaves of the devil! What inestimable value do carnal men put upon earthly riches and honours, as if these were sufficient to determine to anything! And there is great need to realize eternal things, that nothing temporal may be able to decoy us. But religion is sometimes put on as a cloak by those who have no real regard to it. And the most presumptuous claims to God, and pretence of high regard to his will, are used when they would gladly counteract it. Wicked messengers indeed rarely report the whole of the truth as it really is; and the Lord often apparently indulges dissemblers in their

9 And [1]God came unto Balaam,[6] and said, What men *are* these with thee?

10 And Balaam said unto God, [m]Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them,[7] and drive them out.

12 And God said unto Balaam, [n]Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.[8]

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from[9] coming unto me,

17 For [o]I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [p]If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [q]tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, [r]If the men come to call thee, rise up, *and* go with them:[1] but [s]yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam [t]rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled [u]because he went:[2] and the [v]angel of the LORD stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants *were* with him.)

23 And [y]the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a [z]path of the vineyards, a wall *being* on this side, and a wall on that side.[3]

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and [a]crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, [b]where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and [c]Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [d]opened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I [e]would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden[4] ever since[5] *I was* thine unto this day? was I ever wont to do so unto thee? And he said, [f]Nay.

31 Then the LORD opened the eyes of Balaam, and he [g]saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and [h]fell flat on his face.

32 And the angel of the LORD said unto him, [i]Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee,[7] because *thy* way is [k]perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I [l]had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I [m]have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee,[8] I will get me back again.[9]

35 And the angel of the LORD said unto Balaam, [n]Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he [o]went out to meet him unto a city of Moab, which *is* in the border of [p]Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am [q]I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have [r]I now any power at all

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[1] Ge.20.3. 31.24. 41. 46. Da.2.4.7.24,27.

[6] That *Balaam* was by profession a believer in, and by office a priest of, Jehovah, there can be no reasonable doubt. And that God should honour such a man with a vision and a commission need not appear strange, when it is considered that Balaam bears a testimony in Moab that a better man could not have borne, because he would not have been induced to accompany the messengers for love of reward, Jude 11.—C.

[m] ver. 4–6.

[7] Heb. *I shall prevail in fighting against him.*

[n] De.23.5. Job 33.14 –17. Ge.12.2. 22.17, 27. 35. Ro.11.29.

[8] The distance from Moab to Pethor in Mesopotamia is great, and the journey must have occupied at least twenty days; but it will be remembered that the Israelites encamped for a long period on the plains of Moab. The campaign in Bashan could not have been a brief one. The towns and villages of Moab, Gilead, and Bashan were captured, and, as we read, in many cases rebuilt; and during the whole of this period the camp was permanently fixed on the plains of Moab.—*F.*

[9] Heb. *Be not thou letted from,* &c.

[o] Mat 4.8,9. Ps.4.6; 17.14. Ps.5.11. De.16. 19. Pr.28.21.

[p] ch.24.13. Ps 19.2. Ver 38. 35.3. 2 Pe. 2.15. Jude 11. Rev.14.

[q] 2 Pe.2.15. Ge.7.8,9. Mal.1.6. Eze.33.31.

[r] Ps. 81.11. Eze. 14. 3,5. 2 Ki.1.3. 2 Th. 2 10,11.

[1] God had said to *Balaam*, ver 12. 'Thou shalt not go with them:' now he says, 'Go with them;' is he not therefore *changeable* in his purpose, and even *contradictory* in his prohibitions and permissions? No; God *prohibits* him from going with the first messenger, and the anxiety of *Balak, Moab,* and *Midian* is excited, and their attention doubly drawn to the coming and the words of *Balaam*. God *permits* or orders *Balaam* to go with the second messengers, who were more honourable,' ver. 15, than the first, not out of respect to their rank, but out of regard to his own *proper* line of conduct, *Balaam's* warning—a warning which their confidence in *Balaam* should have induced the *Moabites* to observe.—*C.*

[s] Ex 33.20. Ps. 33.10, 11. ver 35; ch.23.12,26.

[t] Is. 50.7. Pr. 1. 16,14. 16. 2 Ti.6.10.

[u] ver.20,32.

[2] God had directed *Balaam* to go, why then is his anger kindled because he went?' Is not this *capriciousness?* No. God had said, ver. 20, 'If the men come to *call* thee, rise up and go.' But *Balaam*, listening not to God, but to a covetous heart, (2 Pe. 2. 15, leaves the *permission* to go, but disregards the *condition of the call*, rises in the morning, saddles his ass, and *anticipates* the unless in his covetous desire to go with them for gain.—*C.*

[v] Christ, ver. 35. Gen.16.7–12. Ex 23.20, 21. Is.63.9. 1 Co.10.9, 10.

[y] 1 Co. 2.10,27. 1 Ch. 21.16. 2 Ki.6.17. Jos. 5 13,14. Da.10.7. Ac.22.9.

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[z] Je. 48.43,44. Is. 16. 8–10.

[3] This incidental note of the improved condition of the country, at this early period, is not unworthy of remark; agricultural skill and industry being as much the *gift of God* as mildness of climate or fertility of soil.—*C.*

[a] Job 5.23. 15. Is. 47. 12.

[b] (2.26.17,18. Ho. 2.6

[c] Ja. 1. 20. Pr. 12. 20; 27.3,4. 14. 16.

[d] 2 Pe. 2. 16. 1 Co. 1. 19,27.

[e] Pr. 17. 10, 16; 24. 26; 27.3,4. Ps. 92.6,9,8.

[4] Heb. *who hast ridden upon me.*

[5] Or, *ever since thou* wast, &c.

[6] The miracle of *the ass* has been a subject of perplexity to *believers*, and of banter, ridicule, and reproach to *infidels*. There is room for neither, unless the believer admit, or the infidel assert, *a denial to omnipotence*. This, we know, the *believer* will not, and we think the *infidel* dare not. The narrative, therefore, rests upon the unimpeachable credibility of Moses as a man of God; the miraculous attestation to his divine commission which God so constantly and publicly afforded; and those unfulfilled but prospective prophecies, which, like a stream of living water, is flowing, in these latter days, as pure and abundant from the fountain of truth, as in the morning when the Spirit of the Lord taught Moses to send it forth.—*C.*

[f] Lu. 24. 16. 1 Ch. 21. 16. Ge. 21.19.

[g] Or, *bowed himself.* Ge.17.3.

[h] Ps. 36. 6. 1 Co. 9. 9, 10. Pr.17.10; 19.29; 3.34.

[7] Or, *to be an adversary unto thee.*

[i] 2 Pe. 2. 14, 15. Jude 11. De.23.4. Mi.6.5.

[k] 2 Ki. 17. 24. ch.16. 30–35; 14. 32.

[l] Ex. 9. 27; 10. 16, 17. Ps. 78. 34, 37. 1 Ki. 13. 23. 24. Mal. 2. 4.

[8] Heb. *be evil in thine eyes.*

[m] The character of *Balaam*, however strange and contradictory it may appear when superficially considered, is nevertheless one of the most common—a man determined to obey God in one department, easily tempted, and strongly inclined to disobey him in another—a man eagerly desiring the comfort of being religious, yet as eagerly seeking the profit of unrighteousness—a man wishing to be honest, yet 'hasting to be rich,' and therefore 'not innocent,' Pr. 28. 20—a man labouring to lay hold upon heaven with the one hand, yet grasping the earth with the other—a man vainly endeavouring to reconcile impossibilities by 'serving *two masters*' at the same time, Mat. 6. 24. and faithlessly in the end forsaken by the one, and righteously condemned by the other. Pr. 23.5. Ps. 52.5,7.—*C.*

[n] ver. 20. Ps. 81. 12. 2 Th. 2. 10,11. Is. 37. 26, 29.

[o] Ge. 14. 17, 18; 46. 29. Ex. 18. 7.

[p] ch. 21. 13. Ju. 11. 18. De. 3. 8.

[q] ch. 24. 11. Mat. 4. 8, 9. ver. 17.

[r] Is. 44. 25; 47. 12, 13. 46. 10; 14. 24. Ps. 33. 10, 11. Pr. 19. 21; 16. 9. ver. 8, 18, 35.

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own way, and permits them to follow the course which he had once prohibited: and how fond are they with eagerness to follow his permission, and even go beyond it! The brute creation are often endangered, and suffer for man's sin; even by the wickedness of those to whom they have been assistant. But vain is every attempt to destroy the church, while her God can so easily check it. In the most unexpected form he can rebuke such as think to oppose him, however hearty

to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.[1]

40 And Balak [r]offered oxen and sheep, and sent to Balaam,[2] and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see [s]the utmost *part* of the people.

CHAPTER XXIII.

1, 14, 28 ***Balak's sacrifice.*** **7, 18** ***Balaam's parable.***

AND [a]Balaam said unto Balak, Build me here seven altars, and prepare me here [b]seven oxen, and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy [c]burnt-offering, and I will go: [d]peradventure the LORD will come to meet me; and whatsoever he showeth[1] me I will tell thee. And [e]he went to an high place.

4 And God [f]met Balaam: and he said unto him, I have [g]prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [h]put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he and all the princes of Moab.

7 ¶ And he [i]took up his parable, and said, Balak the king of Moab hath brought me from[k] Aram, out of the mountains of the east, *saying*, [l]Come, curse me Jacob; and come, defy[m] Israel.

8 How[n] shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him:[2] lo, the people shall [o]dwell alone;[3] and shall not be reckoned among the nations.

10 Who can count [p]the dust of Jacob, and the number of the fourth *part* of Israel?[4] Let [q]me[5] die the death of the righteous, and let my last end be like his![6]

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to [r]curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [s]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see [t]but the utmost part of them, and shalt not see them all; and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah,[7] and [u]built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and [v]put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, [w]Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God[x] *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless; and he hath blessed; and I [a]cannot reverse it.

21 He [b]hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:[8] the [c]LORD his God *is* with him, and the shout of a king[9] *is* among them.[1]

22 God[d] brought them out of Egypt; [e]he hath as it were the strength of an unicorn.

23 Surely[f] *there is* no enchantment [2]against Jacob, neither *is there* any divination against Israel: [g]according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, [h]the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

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1 Or, *a city of streets*

r ch. 25. 2, 14, 30. Ge. 31. 53. Ex. 18. 12.

2 Balak seems to have gone up to the 'high places of Baal' for sacrifice, leaving *Balaam* and the princes below: and it is by no means improbable that *Balaam* would have declined or refused to accompany him in the worship of *Baal*: and the *Midianite* princes may have urged him in this scruple. - *Note*, A *scrupulous conscience* is no certain evidence of a *pure conscience*. Ac. 24. 26. The Jews refused to enter *Pilate's* judgment hall for fear of *ceremonial pollution*, Jn. 18. 28, but they stood without, with *murder in their hearts*, against the innocent Jesus, crying, 'Away with him, crucify him,' Jn. 19. 15.—C.

s All of them. ch. 23. 13.

CHAP. XXIII.

a 2 Pe. 2. 14, 15. Jude 11. Eze. 33. 31. 1 Ti. 6. 10. Mat. 27. 24.

b 1 Ch. 15. 26. 2 Ch. 29. 21. Job. 42. 8. This was offered to procure God's permission to curse Israel.

c Le. 1. Ge. 4. 4, 5.

d ch. 22. 9, 20, 22, 28.

1 Here Balaam bears witness to the supreme Godhead of JEHOVAH, one of the great ends for which he was commissioned to go to Moab.—C.

e Or, *he went solitary*, ch. 24. 1.

f ch. 22. 9, 20; ver. 16.

g Is. 58. 4. Lu. 18. 12.

h ver. 16; ch. 22. 35; 24. 2. De. 18. 5. 2 Ki. 9. 12. Pr. 16. 1, 9; 21. 1. Jn. 12. 50.

i Dos. 8. 7. Is. 58. 1. Job 27. 1; 29. 1.

k Ge. 24. 10. De. 23. 4 ch. 22. 5.

l ch. 22. 6, 11, 17.

m 1 Sa. 17. 10, 25. 2 Sa. 21. 21; 23. 9.

n Is. 44. 25; 47. 12. Ps. 21. 11. Ro. 8. 31. He. 13. 5, 6.

3 Balaam stood on the brow of the mountain ridge which bounds Arboth-Moab on the east. From thence he had a full view of the camp of Israel, which lay in the plain beneath him.—C.

o De. 33. 28. Je. 49. 31. Ex. 33. 16. Ex. 19. 5, 6. De. 14. 2.

4 It has been often and justly remarked that a *stranger* seldom feels more *alone* than in a crowded city where no one recognises, salutes, or cares for him. It is in *this sense*, not that of *salvation*, that Israel, with small exception in some Christian hearts, still 'dwells alone.'—C.

p Ge. 12. 2; 13. 16; 22. 17; 28. 14. ch. 10. 7-51.

5 Israel was divided into *four camps*, answering to the cardinal points of the compass; and the promise of their restoration still preserves the same *fourfold* division, 15-43 5, 6.—C.

q Ps. 37. 37. Re. 14. 13. Ps. 116. 15. Is. 57. 1, 2. Lu. 2. 29. Phi. 1. 21.

5 Heb. *my soul*, or *my life*

6 Balaam was now under divine inspiration. He saw that God was blessing and would bless Israel after the flesh; and he saw that with higher and richer blessings he would bless the spiritual Israel. Hence he says, 'Let my soul die the death of the righteous, i.e. the spiritual Israel, 'and let my last end be like his,' i.e. the spiritual Israelite.—P.

r Ps. 109. 17, 28. ch. 22. 6, 11; ver. 25.

s ver. 26. Eze. 33. 31 ch. 22. 20, 35, 38. Tit. 1. 16. Ps. 37. 37.

t 2 Ki. 20. 23, 28. Re. 22. 17. De. 25. 17, 18. He thought this circumstance might promote their curse.

7 Or, *the hill*, ch. 21. 20. De. 3. 27; 4. 49; 34. 1.

u ver. 1, 29. Is. 46. 6.

v ch. 22. 20, 35, 38; ver. 5. even though he sought for enchantments, ch. 24. 1.

w Ju. 3. 20.

x 1 Sa. 15. 29. Ps. 89. 35. Tit. 1. 2. Hab. 2. 3. 2 Ki. 1. 16. Mal. 3. 6. Ro. 11. 29. Ja. 1. 17 He hath irrevocably determined to bless them.

a Ro. 8. 1. 33, 38, 39. Jn. 10. 27-29. 1 Pe. 1. 5. Ge. 27. 34.

b Je. 50. 20. Hab. 1. 13. He beheld no sin in Israel at that time which would provoke him to destroy them; nor, as an angry Judge, does he see any sin against the law, as a covenant of works, in believers.

8 'They are not all Israel which are of Israel,' Ro. 9. 6. But in none who are 'Israelites indeed' does God behold either *iniquity* or *perverseness*, for 'the blood of Christ his Son hath cleansed them from all sin,' 1 Jn. 1. 7, therefore he does not see in them the stains which the atonement has washed away and mercy has denied, He. 8. 12.—C.

c Ex. 34. 9. Ps. 23. 4; 91. 15; 147. 7. Ju. 6. 12. Is. 8. 10. 2 Ch. 13. 12 He. 13. 5, 6. Re. 21. 3.

9 A glorious attestation to a king and his princes that Jehovah is 'King of kings, and Lord of lords,' Re 19. 16.—C.

1 This verse affords a fine example of Hebrew parallelism. It is divided into two clauses, and each clause consists of two members. The same general idea runs through the whole of each clause, but it is exhibited in a different aspect in each member.—C. 'The Lord his God is with him'—with Israel; 'the shout of a king (i.e. of Jehovah, who makes his presence known) is among them.'—P.

d ch. 24. 8. Ho. 12. 9.

e Israel, De. 33. 17. Ps. 22. 21; 92. 10. Job 39. 11.

f Mat. 16. 18. Ro. 16. 20. 1. 13. 32. 1 Pe. 5. 13.

2 Or, *in*.

g Ps. 44. 2, 3. Ex. 15. 14. Ps. 105. 12. Phi. 2. 13. 1. 6.

h Ge. 49. 9. Jos. vi.—xxii. 2 Sa. viii. x. Mi. 5. 8, 9. Ro. 8. 37. Zec. 10. 4, 5. 12. 6.

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sinners may be in their evil work, or liberally kind to such as they hope will assist them in it.

CHAPTER XXIII. [Ver. 23. That *ignorance* and *superstition* may coexist with the *profession* though not with the *light* and *power* of true religion, is a well-known and melancholy fact. *Ignorance and superstition* are always prone to seek and to expect to accomplish their ends by some *mysterious charm* of their own invention, or derived from dark tradition. Such seems the state of *Balaam, professing*, and to a certain extent uttering and obeying, the truth, but *ignorantly* and *superstitiously* superadding a belief in enchantments, and seeking by *repeated experiments* to render them efficacious against Israel. *C.*]

REFLECTIONS. — What a costly parade in religion will the worst of men make, in order to obtain their wicked ends? But fearful is their disappointment who think to make God their debtor by their services. All instruments are in his hands, and he can indulge to hypocrites the most amazing manifestations of himself, when it is for the advantage of his people; or make use of the worst of instruments to carry on his most excellent works. But beautiful is the appearance of God's church, when everything therein is regulated according to his prescriptions. Happy and safe are they who have the gracious, the almighty, and faithful God for their protector and portion: though troops overcome them, they shall overcome at the last; and be more than conquerors, through him that loved them: he will make their enemies to acknowledge the sovereign dominion, unchanging care, and almighty power of their God, till they who hate the life will wish to die the death of the righteous. But, alas! how obstinate and unwearied are sinners in their wicked courses, and in

26 But Balaam answered and said unto Balak, [t]Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of [k]Peor, that looketh toward [l]Jeshimon.[3]

29 And [m]Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak [n]did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

1 Balaam, leaving divinations, prophesieth the happiness of Israel. 10 Balak in anger dismisseth him. 15 He prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other[a] times, [b]to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel [c]abiding *in his tents* according to their tribes; and the [d]Spirit of God came upon him.[1]

3 And[e] he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open[2] hath said;[3]

4 He hath said, which heard the words of God, which [f]saw the vision of the Almighty, falling[4] *into a trance*, but having his eyes open;

5 How [g]goodly are thy tents, O Jacob! *and* thy tabernacles, O Israel!

6 As the [h]valleys are they spread forth, as gardens[i] by the river's side, as the [k]trees of lign-aloes, which the LORD hath planted, *and* as cedar-trees beside the waters.

7 He shall [l]pour the water out of his buckets, and his seed *shall be* in many waters; and his king[m] shall be higher than Agag, and his kingdom shall be exalted.

8 God[n] brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He[o] couched, he lay down as a lion, and as a great lion; who shall stir him up? [p]Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath [q]kept thee back from honour.

12 And Balaam said unto Balak, [r]Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my [s]people: come *therefore, and* I will [t]advertise thee what this people shall do to thy people in the [u]latter days.

15 ¶ And he [v]took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16 He hath said, which [x]heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:[6]

17 I shall see [y]him, but not now; I shall behold him, but not nigh:[7] there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of [z]Moab, and destroy[9] all the children of Sheth.[1]

18 And [a]Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come [b]he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* [c]the first of the nations, but his [d]latter end *shall be* that he perish for ever.[2]

21 And he looked on the Kenites,[3] and took up his parable, and said, [e]Strong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless the Kenite[4] shall be wasted, until Asshur shall carry thee away captive.[5]

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And [f]ships *shall come* from the coast of Chittim,[6] and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

A.M. 2552. B.C. 1452.

[t] ch. 22.38; ver. 12. 1 Ki. 22.14.
[k] ch. 25.18; 31.16. Jos. 22.17.
[l] ch. 21.20; 33.49.
[3] *Peor*, 'the opening,' was one of the prominent summits of the range of Moab. It looked toward, that is, it commanded a view of Jeshimon, the great plain of Arabah; and it also looked down upon the Israelitish camp on Arboth-Moab. It appears to have been one of the ancient high-places dedicated to the worship of Baal; and it may have been on that account selected by Balak.—*C.*
[m] 2 Pe. 2.15. Jude 11. Rev. 2.14.
[n] ver. 2, 14. Is. 46.6, 12. 7.8; 21—15; 56.3.

CHAP. XXIV.

[a] ch. 23.3, 15.
[b] Heb. *to the meetings, or enchantments.* Is. 8.19; 44.25; 47.12.
[c] ch. 2. Ca. 6.4, 10.
[d] ch. 11.26-29. 1 Sa. 19.23-24. ver. 4, 16.
[1] As it came upon unmerciful Caiaphas, when he foretold the death of our Lord, and expounded his atonement, Jn. 11.49, 51.—*Note.* God sometimes employs his enemies to speak for him, when the disinterested character of their testimony is calculated to carry conviction. Thus Pilate was employed *judicially to acquit* our Lord, at the very time he was prepared unjustly to condemn him, Jn. 18.38.—*C.*
[e] ch. 23.7, 18.
[2] Heb. *who had his eyes shut*, but now open.
[3] 'Whose eyes were shut and are now opened,' referring to the *opening* of his bodily eyes to see the angel, ch. 22.31, and to the visions of Israel's glory God was now exhibiting in prophetic perspective to the eye of his mind. *C.* — 'The saying of Balaam son of Beor; the saying of the man with unclosed eye.' The Hebrew word which I translate 'the saying,' is employed to express a prophetic utterance, prompted by the Spirit of God.—*P.*
[f] Ge. 15.12. Da. 8.17, 18, 27. Ac. 10.10. Re. 1.17. Eze. 1, 28. 2 Sa. 23.2.
[4] 'Falling,' not into a trance, according to the words in the Latin, but referring to the time (ch. 22.31) when he 'fell flat on his face,' at the sight of the 'angel of the Lord,' having had his eyes *opened* to discover him.—*C.*
[g] ch. 11. Ca. 6.4, 10, 12. Ca. 2.5.
[h] ch. 11. Re. 11.15, 18.
[i] Ca. 4.12. Is. 58.11. Ps. 1.3; 36.8. Jnel 3.18. Je. 31.12.
[k] Eze. 47.12; 31.3, 4. Ps. 92.12, 13; 104.16.
[l] Ge. 20.17. Ps. 1.16-16. 13.46-7. His seed shall increase.
[m] Ps. 18.43. Ezr. 4. 20; Ch. 34.9. 1 Ki. 4.21. Is. 32.8. Ps. 72.44. Ro. 11.15. Mat. 28.18.
[n] ch. 23.22; 14.9. De. 7.1. Jos. 11.—xxii. 2 Sa. viii. 2 Ch. xiv. xx. Ps. 2.8; 45.5; 110.1, 5, 6; 21.8—12. Is. 60.12.
[o] Ge. 49.9. 2 Ki. 4.25.
[p] Ge. 12.3; 27.29.

A.M. 2552. B.C. 1452.

[q] Pr. 22.18, 16.9.
[r] ch. 22.18.
[5] This seems to confirm the view of the same expression given in the note ch. 22.5.—*C.*
[s] ch. 31.16. Re. 2.14.
[t] Ge. 49.1. Is. 2.2. Da. 10.14, 21.
[u] ch. 23.7, 18; ver. 3. Job 27.1.
[x] Ge. 15.12. Da. 8.17. 10; 10.15. Re. 1.17. 2 Sa. 23.2. Ac. 10.10.
[6] See note on ver. 3.—*C.*
[y] Ge. 49.10. Ps. 76 re-peated. 2 Sa. viii. 2. Ki. iii. Is. 11.14. Zec. 10.11. Jn. 1.19. Re. 22.16.
[7] 'Every eye shall see him, and they also which pierced him (as Balaam and Judas did in *selling* him), and all the kindreds of the earth (who hated him) shall wail because of him. Even so, Amen!' Re. 1.7.—*C.*
[8] *Or, smite through the princes of Moab.*
[9] The word translated 'destroy,' signifies also to *confound*, to rule over; the latter is the more probable meaning in this place. 'Sheth, most probably the name of a place adjacent to Moab. The prophecy got its first exemplification in David, it awaits its completion in Messiah.—*C.*
[z] 'I shall see him, but not now; I shall behold him,' *i.e.* the *Star*, the *Sceptre*—the 'great Ruler whose rise and whose triumph is the latter day Balaam saw in prophetic vision. The prophecy was fulfilled in King David, in so far as he was a type of the greater King, MESSIAH. In the Messiah the words received their ultimate and only complete fulfilment.—*P.*
[a] Ge. 27.29, 40. Ps. 60.8-12. Am. 9.12. Is. 63.1, 2; xxxiv. See Obad. Je. xlix. Eze. 25. 12-14; xxxv.
[b] Ps. 108.7-13; 110.1, 5, 6. 2 Sa. viii. Xii. Da. 7.14.
[c] *The first of the nations that warred against Israel*, Ex. 17.8.
[d] Ju. 6. 3; vii. viii. 1 Sa. 14.48; 15.3, 7; 27.8; 30.1, 17. 1 Ch. 4. 43. Es. viii. ix. Is. 17.14.
[2] Or, shall be *even to destruction.*
[3] At this time they dwelt amongst the Amalekites, 1 Sa. 15. 5, and from Ex. xvii. and Ju. 1.16 it seems most probable they were a tribe of the Midianites, most probably those whose princes accompanied the Moabites to Balaam: their former kindness being turned into jealousy, through the evil surmisings and counsel of Balak.—*C.*
[e] Je. 49.16. Hab. 2. 19. Ju. 1.16. Je. 49.16. Am. 9.2, 3.
[4] Heb. *Kain.*
[5] Or, *how long shall it be ere Asshur carry thee away captive?*
[f] Is. 23.1. Da. 7.6, 7. 1Q72.5-8; 10.20; 11.30.
[6] The *Chittim* were a race descended from Javan, whose family colonized Greece and the isles of the Levant. The Greeks, therefore, seem to be the people here referred to; and the prophecy was fulfilled when Alexander the Great overthrew the Assyrian empire, and conquered all Western Asia.—*P.*

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running from one refuge of lies to another! And it is always necessary for the saints to watch and pray, since, unknown to them, their enemies may be adding one attempt after another to destroy them.

CHAPTER XXIV. Ver. 1. He would not again, in his magical and superstitious manner, consult God, but resolved to curse them without asking God's leave. —[Superstitious confidence in the repetition of a few words was common amongst the heathen, and constituted the principal part of their prayers, Mat. 6. 7. The Jews, in times of their ignorance, entertained, and many of them do still entertain, a similar belief; hence they have as ignorantly, as superstitiously and falsely, accused our Lord of stealing the *Tetragrammaton*, or mysterious name of JEHOVAH, out of the temple, and working his miracles by its repetition. Many have seen, even in professing Christian countries, a few words from the New Testament, or from some vain tradition, written on parchment or paper, and hung around the neck or on the shoulders for the cure of diseases. Such superstitious belief seems to have influenced *Balaam*, until, having now made three experiments by sacrifice, he is compelled to give up the vain attempt at enchantment. *C.*]

Ver. 3, 4. Balaam, whose power to curse was so much relied on, whose will was so much inclined to it, and whose knowledge and manifestations of God are so remarkable, must and will confirm it, that Israel shall be blessed.

Ver. 6–8. These predictions not only respect the glorious state of the Jews under Joshua, David, Solomon, Asa, Jehoshaphat, &c.; but also represent the

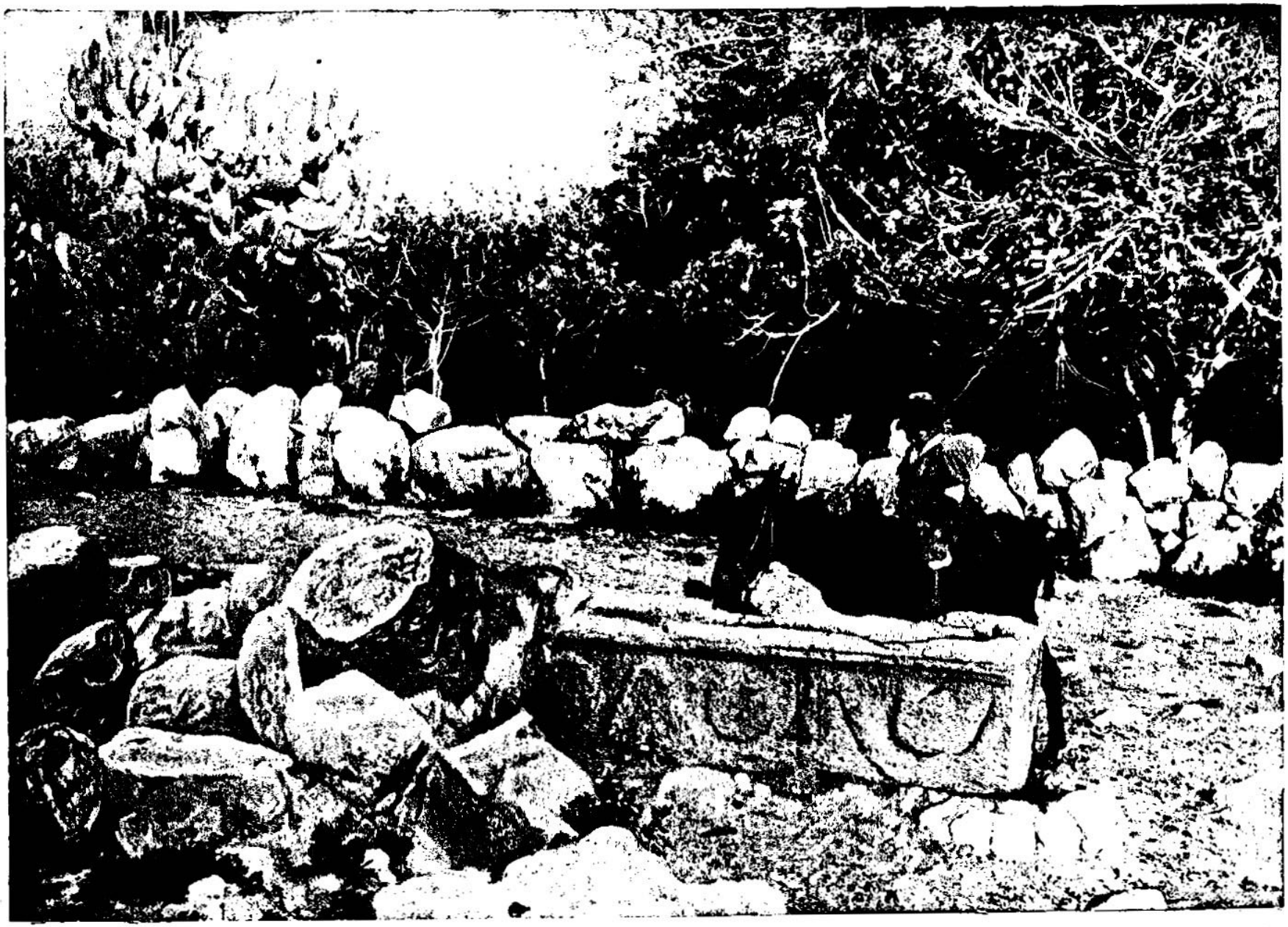

SARCOPHAGUS DRINKING TROUGH NEAR NAZARETH—NEAR WHERE CHRIST WAS BROUGHT UP. [NUMBERS, xxiv: 17.] Balaam's Prophecy of Christ: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Just a little way from Nazareth as you pass toward Cana of Galilee, you reach a little village where there is a fountain and an ancient sarcophagus. These sarcophagi, found in many places in Palestine, are said to date from the time of the Romans. This picture is given here because it illustrates a scene in the neighborhood of Nazareth, often passed over by Christ when he was a boy. It illustrates the prophecy by Balaam which refers to Christ. This is a characteristic scene. We have the thorny cactus, the olive trees, the donkey and the little Arab boy.

25 And Balaam rose up, and went and [f]returned to his place: and Balak also went his way.

CHAPTER XXV.

1 Israel at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood. 16 The Midianites are to be vexed.

AND Israel abode in [a]Shittim,[1] and the [b]people began to commit whoredom with the daughters of Moab.[2]

2 And they [c]called the people unto the sacrifices of their gods:[3] and the people did eat, and bowed down to their gods.

3 And Israel [d]joined himself unto Baal-peor:[4] and the [e]anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [f]Take all the heads of the people,[5] and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [g]the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* [h]weeping *before* the door of the tabernacle of the congregation.

7 And [i]when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a [k]javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. [l]So the plague was stayed from the children of Israel.

9 And [m]those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas,[n] the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my [o]jealousy.

12 Wherefore say, [p]Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an [q]everlasting priesthood; because he was [r]zealous for his God, and made an atonement for the children of Israel.[6]

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, [s]a prince of a chief house[7] among the Simeonites.[8]

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of [t]Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

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f Began to set 08. ch. 31. 8. Jos. 13. 22.

CHAP. XXV

a ch. 33. 49. 36. 13 Jos. 3. 1

1 Situated in Arboth-Moab, at the foot of the mountain range of Abarim, and immediately under Nebo, and opposite Jericho.—*P.*

b De. 4. 3. 4. ver. 6. 17, 18. ch. 31. 15, 16. Ex. 7. 26. 1 Co. 10. 6. Ex. 20. 14.

2 The abrupt and almost mysterious manner in which Balaam and Balak part, countenances the high probability that Balaam having observed the manners of the *Moabites*, and estimated the *Israelitish* character, had suggested covertly the diabolical counsel recorded by his infamy, ch. 31. 16.—*C.*

c ch. 31. 16. Re. 2. 14. 1 Co. 10. 8. Ps. 106. 28. Ex. 34. 15. Pr. 1. 10, 16.

3 These sacrifices, as we learn from the preceding chapter, were *goats* and *sheep*, and so well calculated to operate as a lure to a people disgusted with the manna, and longing for the *flesh-pots* of Egypt.—*C.*

d Ho. 9. 10. Ps. 106. 28, 29.

4 Baal-peor, or Peor, was an idol of the Moabites and Midianites. — [The obscene god of the *Moabites*, a part of whose worship was the violation of the divine law.—*C.*]

e Ex. 20. 5. De. 32. 21. 22.

f De. 4. 3. Jos. 22. 17. 2 Sa. 21. 6, 9. 1 Ti. 5. 20. Pr. 21. 3.

5 It does not mean that all 'the heads of the people' had been guilty, and were to be condemned, but that they were to assemble in judgment and see the law against idolatry fully carried into effect.—*C.*

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g A spear or pike, 1 Sa. 18. 10, 11. 19. 9

h ch. 16. 50. 1 Ch. 21. 27. Ps. 106. 30.

i ver. 7. Co. 10. 8. ver. 4, 5. De. 4. 3. It seems Moses here includes those who were hanged during the plague. —[Moses reckons them at 24,000, Paul (1 Co. 10. 8) at 23,000: is not this a contradiction? No! Moses speaks of all who died, both during the plague and the continuance of the trials and *judicial executions*; Paul of those who died by the plague 'in one day.'—*C.*]

k Ps. 106. 30. Jos. vii. 2 Sa. 21. 1—14. 2 Co. 12. 2

l Ex. 20. 5. De. 32. 21. Na. 1. 2. Is. 59. 17.

m Mal. 2. 4, 5. He. 7. 11, 18, 28.

n 1 Ch. 6. 4—15.

o Ga. 4. 18. Ps. 106. 30, 31; 69. 9; 119. 136, 139 Zec. 1. 14.

6 The conduct of Phinehas is not to be defended by pleading a special divine warrant, *of which we have no mention*. It is to be defended on a different ground, viz. that he was a *constituted judge*, that he *rightly understood the law*, and possessed the *legal power* of enforcing his sentence, either by *deputy* or by *his own hand*. See 1 Sa. 15. 33.—*C.*

p 2 Ch. 19. 2. 1 Ti. 5. 21.

7 Heb. *house of a father*

8 Zimri being a man of rank and power, ventured thus openly to defy the authority of Moses and to violate the divine law. The leading men of Moab were also implicated in the impious act, for Cozbi was the daughter of a chief. It was therefore necessary to make an example of them; and Phinehas acted with equal wisdom and daring.—*P.*

q ch. 31. 8. Jos. 13. 21 This act of Phinehas was done by a warrant from God.

f Ex. 18. 25, 26. 22. 20. 32. 35. Le. 20. 2, 10. De. 13. 1—6, 13—15. 17. 2—5. 18. 20. Jos. 22. 17. 1 Ki. 18. 40. 2 Ki. 10. 24. 25. 17. 18. *g* Ex. 18. 21. 22. 24. 25. Le. 24. 14. De. 1. 15. 16. 17. 9. 19. 16. 17. 21. 2. 19. 17. 2 Ch. 19. 5. 6. *h* Ex. 9. 4. Ezr. 9. 3, 4. 10. 6, 9. Ju. 2. 4. *i* Ps. 106. 29. Ex. 6. 25. ch. 31. 6. Jos. 22. 13. Ju. 20. 28.

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extent, flourishing state, remarkable increase, and marvellous power of the spiritual kingdom of Christ. ——[Ver. 6. *Trees of lign-aloes, ahalim* (*Aquilaria Agallochum* of botanists), is a tree which grows in Northern India and Central Asia. Its wood is very fragrant, and was much prized on this account by the ancients. It is entirely different from aloes. An essence is obtained by pounding the wood, and then pouring boiling water upon it, when the essence floats. *P.*——Ver. 7 'Waters shall flow out of his two buckets; and his posterity shall be by many waters.' The meaning is—that Israel is likened to a man carrying two pails of water, after the eastern mode, upon his shoulders; and out of these water, the emblem and source of all richness, flows abundantly. His posterity too would grow up by many waters—in the most fertile regions of the earth. *P.*——*Agag* was king of the Amalekites, 1 Sa. 15. 8, and it is probable it was the hereditary title of the monarchs of this people. For Israel to be *higher than Agag*, is to have power over the most inveterate of their enemies.——Ver. 8. The animal meant is uncertain—the *rhinoceros*, such as was seen by Campbell in South Africa, the head of which is lodged in the museum of the Missionary Society of London, seems to answer best both to the name *unicorn*, and to *mighty strength*: which is described as his distinguishing attribute. *C.*]

Ver. 17–19. These predictions had their accomplishment in the victories and conquests of the Hebrews over the Moabites or Edomites, and neighbouring nations, in the days of Ehud, Gideon, and Jephthah, Ju. iii. vii. xi.; David, 2 Sam. viii. x.; Jehoshaphat, 2 Ch. xx.; 2 Ki. iii.; Uzziah, 2 Ch. xxvi.; and after the Chaldean captivity, in the time of Hyrcanus and Alexander Janneus; and perhaps may have a further literal accomplishment when the Jews take possession of Canaan. They may also relate to the conquests of the heathen nations to Jesus Christ under the New Testament.

Ver. 20. The Amalekites were once one of the principal nations around Canaan, and were the first who attacked the Israelites; and therefore gradually destroyed by them in the days of Gideon, Saul, David, Hezekiah, and Esther.—[This statement has reference to antiquity and power. The Amalekites were a very ancient race, and they were among the most powerful of the clans of Western Asia. They have long disappeared, and not a trace of them remains. *P.*]

Ver. 21. Perhaps these Kenites were not the posterity of Jethro, but rather an Arabian tribe who were neighbours to the Amalekites, and were at last carried captive by the Assyrians, about the time of Hezekiah or Manasseh.

Ver. 24. This was fulfilled when first the Greeks, and afterwards the Romans, invaded Asia, subdued Assyria, Canaan, and the places about; and when their respective empires were, not long after, brought to ruin: the Greeks about one hundred years before Christ, and the Romans about A.D. 476; and will be more fully accomplished in the ruin of the Popish and Turkish empires. —[*Eber* is generally supposed to have given name to the *Hebrews*, though some eminent authorities assign a different etymology. It appears from Ge. 10. 25 that he had two distinguished sons, who became the heads of many distinguished tribes; for 'he also' Boothroyd reads 'they also,' viz. the Assyrian land force, and the naval power of *Chittim*, shall perish for ever. The Assyrian monarchy has already perished, so likewise have the Greek and Roman powers by which *Eber* (the Jews) was 'afflicted.' *C.*]

REFLECTIONS.—Wretched indeed are those who are, by their conscience, excluded from the carnal enjoyments of this world, and notwithstanding live in these lusts which will exclude them from heaven: for great light may abound in the head, when there is nothing but naughtiness in the heart. Often sinners are proud of those gifts which God bestows upon them for the benefit of his people: and their knowledge, being cursed, is an effectual hindrance of true wisdom. But numerous and large are the blessings which God bestows upon faithful people! they may be an eyesore to Satan and his agents; yet God lays an effectual restraint upon their most inveterate enemies; and he will at last convince his opposers of the emptiness and folly of all their devilish devices for thwarting his purposes, or annoying his people. What infinite knowledge is there in God! he perfectly discerns every circumstance of nations and persons, ages unnumbered, before there is the smallest appearance thereof. He sees all changes to the end, all the destruction and havock which sin will make in the world of one nation after another. But blessed be the Lord, who hath raised up a Horn of salvation in the house of his servant Jacob;—a Star to enlighten the Gentiles, and be the glory of his people Israel;—a Captain of salvation to go forth conquering and to conquer. But let me not dismiss this eastern sorcerer Balaam, with his high pretences to religion, his glorious speeches, and his noted intimacy with God, without seriously inquiring, What am I—what have I—what do I—what desire I—more than he?

CHAPTER XXV. REFLECTIONS.—If the devil's agents prevail not against the church one way, they will try another. But let us remember, that no enchantment can hurt us but that of our own lusts; that one sin leads to another; and that few temptations are more dangerous than the lustful love of women. If once the heart be ensnared, the miserable slave of lust and beauty may be enticed to anything sinful. Nothing more endangers the soul's final apostasy from God than yielding to the solicitation of fleshly lusts: nor doth anything more effectually secure the justice of God and despair of hell. Yea, general distempers and loathsome diseases are the fruit of general and loathsome iniquities: and such sinners quickly become impudent in their crimes. It is necessary therefore to punish sins with great impartiality, as the higher men are the more aggravated and hurtful is their offence. A well-timed and prudent zeal for the honour of God, in opposition to prevailing abominations, is a remarkable blessing to nations and churches. And God greatly honours and rewards such as dare to be bold and impartial in his cause for ridding a land of sin, and rescuing it from plagues. But friendship in sin quickly issues in mutual hatred and ruin; and tempters to sin are tormented with trouble. But in Phinehas may I not discern Jesus, whose zeal for his

17 Vex[u] the Midianites, and smite them:[9]

18 For they vex you with their [v]wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them who were numbered at Sinai, but Caleb and Joshua.

AND it came to pass [a]after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, [b]from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the [c]plains of Moab, by Jordan *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD [d]commanded Moses and the children of Israel, which went forth out of the land of Egypt.[1]

5 ¶ Reuben,[e] the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These[f] *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.[2]

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* [g]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah,[3] when that company died, what time the fire devoured two hundred and fifty men: and they became a [h]sign.[4]

11 Notwithstanding [i]the children of Korah died not.

12 ¶ The[k] sons of Simeon after their families: of [l]Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [m]Jachin, the family of the Jachinites:

13 Of [n]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites,[5] twenty[o] and two thousand and two hundred.

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[a] ch 31.2.Re.18.6.

[u] The assertion that the *spirit* of this Mosaic commandment is opposite to the Christian precept of 'loving our enemies,' is founded either in inexcusable inattention, ignorance, or perversity. To *vex* a wicked man by opposing, thwarting, exposing, and disappointing him, is no breach of charity: but an exercise of it in favour of his victims. To 'smite' the *seducer* of innocence, the *demoralizer* of youth, is so far from being contrary to love, that it is frequently a merciful exercise of it, even towards the guilty, whom it serves to arrest in his career of evil.—*C.*

[v] Ex.23.10,Re.2.14.

CHAP. XXVI.

[a] ch.25.9. This was the third time they were numbered, ch. 1.22. Ex.38.25,26.

[b] ch. 1.ii. Ex. 38. 25, 26,30.12.

[c] ch.22.1,31.48.

[d] ch.1.1,ver.2.

[1] This *new census* had two objects:—(1) To prepare for the distribution of the inheritance of Canaan. (2) To illustrate the promises and judgments of God—his promises to the tribes whose population *increased*, even in the wilderness, with all its privations and hardships—his judgments upon those tribes whose numbers were diminished.—*C.*

[e] Ge.46.8,9,Ex.6.14,15,16. Ge.49.3,4. Ex.6.14. 1 Ch.5.1–10,1.

[f] ch.1.20,21,2 Ch.17.14,15.

[2] Decrease, 9770.—*C.*

[g] ch. 16. 2–40. Jude 11. Ps.106.17.

[3] This seems to contradict the account in ch. 16. 35–40; Ps 106. 17, from both of which it appears that *Korah* was *burned* with the *Levites*, and *Dathan* and *Abiram*, with their company, *swallowed* by the earth. Boothroyd's translation removes the seeming contradiction. 'And the earth opened her mouth and swallowed them up; and when this company died, a fire devoured *Korah* and the 250 men.'—*C.*

[h] 1 Co.10.11. Jude 7. 2 Pe.2.6.

[4] A *lesson*, not by words, but by events, a warning, like Lot's wife, of the evil consequences of sin. Ge. 19.26. Lu.17.32.—*C.*

[i] Ex. 6. 24. Ps. xliv. xlv. xlvi. &c. title, 1 Ch.6.22–37.

[k] Ge.46.10,29.33,49. 5.7 1 Ch.4.24–43.

[l] Or, *Jemuel*, Ge. 46.10.

[m] *Jarib*, 1 Ch. 4. 24.

[n] *Zohar*, Ge.46.10.

[o] ch.1.22,23,2.12,13

[5] The largest decrease of any of the tribes, viz. 37,100, comp. chap. 1. The special cause is unknown, but a conjecture, not improbable, assigns it to their more shameless criminality, as appears in the conduct of Zimri, one of their princes, ch. 25. 6, 14. *C.* — The remarkable difference of the rate of increase and decrease in the several tribes, might give occasion for much curious investigation. The most striking points are the astonishing increase in Manasseh, and the still more astonishing decrease in Simeon. The former, from being numerically the lowest of the tribes at the former census, is at this become the sixth; and the latter, from being the third, has become the lowest of all, having lost not very much less than two-thirds of its former numbers. For the increase of Manasseh it is difficult to discover any other cause than the Lord's blessing upon the house of Joseph; but as to the decrease in Simeon, it is not without reason conceived that this tribe sustained the principal loss in the matter of Baal-peor.—*Pict. Bible.*

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[p] Ge.46.16;30.11;49. 19. 1 Ch.7.13. 11–20.

[q] *Ziphion*, Ge. 46. 16.

[r] Or, *Ezbon*, Ge. 46.16.

[s] Or, *Arodi*, Ge.46. 16.

[t] ch.1.24,25,2.14,15.

[6] Decrease, 5350.—*C.*

[u] Ge 29.35; 49.8–11; 38.2–30;46.12. 1 Ch.ii.–iv.

[x] ch. 1. 26, 27; 2. 3.4. Ge.49.8–10.

[7] Increase, 1900.—*C.*

[y] Ge.46 13;30.18;49. 14,15. 1 Ch.7.1–5.

[z] Or, *Phuvah*, Ge. 46.13.

[a] Or, *Job*, Ge 46. 13.

[b] ch.1.28,29,2.5,6.

[8] Increase, 9930.—*C.*

[c] Ge.46.14; 30.19,20; 49.13. 1 Ch.2.2.

[d] ch.1.30,31,2.7,8.

[9] Increase, 3100.—*C.*

[e] Ge 46.20; 41.50,51; 48.5,20,49 22–26. 1 Ch. 5.23–26,7.14–29.

[f] Jos.17.1. 1 Ch.7.14 –19.

[1] Comparing the statement in ver. 34 of the number of this tribe with that in ch. 1. 35, we find that it had increased by upwards of twenty thousand; a striking fulfilment of Jacob's prophecy respecting the children of Joseph, Ge.49.22.—*I.*

[2] These do not seem to have been a distinct family from the Machirites. Machir had no son but Gilead, and either they were at first called Machirites and afterwards Gileadites, or the two appellations were used indifferently.—*I.*

[g] Or, *Abiezer*, Jos. 17.2. Ju.6.11,24,34,8.2.

[3] This and all the rest that follow are mentioned as the sons of Gilead, for each of whose children there was a lot in the land of Canaan, Jos. 17. 2. —*I.*

[h] ch.27.1,36.11

15 ¶ The [p]children of Gad, after their families: of [q]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of [r]Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [s]Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These[t] *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.[6]

19 ¶ The[u] sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These[x] *are* the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.[7]

23 ¶ *Of*[y] the sons of Issachar, after their families: *of* Tola, the family of the Tolaites: of [z]Pua, the family of the Punites:

24 Of [a]Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These[b] *are* the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.[8]

26 ¶ *Of*[c] the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These[d] *are* the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.[9]

28 ¶ The[e] sons of Joseph, after their families, *were* Manasseh and Ephraim.

29 Of[f] the sons of Manasseh:[1] of Machir, the family of the Machirites; and Machir begat Gilead: of Gilead *come* the family of the Gileadites.[2]

30 These *are* the sons of Gilead: *of*[g] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel,[3] the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And [h]Zelophehad the son of Hepher had no sons, but daughters: and the names of

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Father's house, and for the destruction of sin and the salvation of men, did, as it were, consume him? who, for destroying the works of the devil, hath everlasting honours bestowed upon him and his spiritual seed; and an everlasting covenant of priesthood established with him, as the reward of his work?

CHAPTER XXVI. REFLECTIONS. — It is safe to number the people, or to do anything else, when God requires it. Sin only is dangerous: it is this that ruins and destroys, yea, brings lasting and public infamy upon such persons as might otherwise have been of

the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These[t] *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.[4]

35 ¶ These[k] *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These[m] *are* the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred.[5] These *are* the sons of Joseph after their families.

38 ¶ The[n] sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [o]Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of [p]Hupham, the family of the Huphamites.

40 And the sons of Bela were [q]Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These[r] *are* the sons of Benjamin, after their families: and they that were numbered of them *were* forty and five thousand and six hundred.[6]

42 ¶ These[s] *are* the sons of Dan, after their families: of Shuham,[7] the family of the Shuhamites. These *are* the families of Dan, after their families.

43 All[t] the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.[8]

44 ¶ *Of*[u] the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These[x] *are* the families of the sons of Asher, according to those that were numbered of them, *who were* fifty and three thousand and four hundred.[9]

48 ¶ *Of*[y] the sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These[z] *are* the families of Naphtali, according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.[1]

51 These[a] *were* the numbered of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.[2]

54 To[b] many thou shalt [c]give the more inheritance, and to few thou shalt [d]give the less inheritance; to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be [e]divided by lot:[3] according to the names of the tribes of their fathers they shall inherit.[4]

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And[f] these *are* they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [g]Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And [h]Nadab and Abihu died when they offered strange fire before the LORD.

62 And those that were [i]numbered of them were twenty and three thousand,[5] all males from a month old and upward: for they were not numbered among the children of Israel, because there was [k]no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man [l]of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai:[6]

65 For the LORD had said of them, [m]They shall surely die in the wilderness. And there

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A.M. 2552. B.C. 1452.

[t] ch. 1. 34, 35. 2. 20, 21.

[4] Increase, 20,500. This is the greatest increase of all the tribes, and a beautiful exemplification and fulfilment of the promises to Joseph.—*Bible*. The Lord gives, or the Lord takes away; whatever he doth, let the heir say, Blessed be the name of the Lord.—C.

[k] 1 Ch. 7. 20, 21.

[l] Or, *Herel*, 1 Ch. 7. 20.

[m] ch. 2. 32, 33. 1. 28, 29.

[5] Decrease, 8000.—C.

[n] Ge. 46. 21. 35. 18, 19. 49. 27. 1 Ch. 7. 6, 7, 8.

[o] *Ehi*, Ge. 46. 21; *Aharah*, 1 Ch. 8. 1.

[p] *Muppim, Huppim*, Ge. 46. 21.

[q] Or, *Addar*, 1 Ch. 8. 3.

[r] ch. 2. 36, 37. 1. 24, 25.

[6] Increase, 12,900.—C.

[s] Ge. 46. 23. 30. 6. 49. 16, 17. 1 Ch. 7. 12.

[7] Or, *Hushim*.

[t] ch. 1. 38, 39. 2. 25, 26.

[8] Increase, 1900. C. — This was a vast number to spring from one man, considering that Benjamin, who had ten sons, wanted nearly one of this number. We may here give, at one view, the results of a comparison between the census at Mount Sinai and the present. The total number was nearly the same. They were now 1820 fewer than they were then; but seven of the tribes had increased in number, Judah having increased 7900, Issachar, 9300, Zebulun, 3700, Manasseh, 20,300, Benjamin, 12,200, Dan, 1700, Asher, 13,300, Naphtali, 19,400; whereas five tribes had decreased 37,300, Simeon, 37,100, Gad, 5150, Ephraim, 8200, and Naphtali, 8,400. From this comparison Henry remarks 1. That as the three tribes that were encamped under the standard of Judah, who was the ancestor of Christ, were increased, for his church shall be glorified and multiplied. 2. That none of the tribes had increased so much as that of Manasseh, which in the former account was the smallest of all the tribes, only 32,200; while here it is one of the most considerable: and his brother Ephraim, which then was numerous, is here one of the least. Jacob had crossed hands upon their heads, and had preferred Ephraim before Manasseh. Why? perhaps the Ephraimites had prided themselves too much in, and had trampled upon their brethren the Manassites; but when the Lord saw that Manasseh was despised, he thus multiplied him exceedingly, for it is his glory to help the weakest, and raise up them that are cast down.—C.

[u] Ge. 46. 17. 30. 13. 49. 20. 1 Ch. 7. 30.

[x] ch. 1. 40, 41. 2. 27, 28.

[9] Increase, 17,900.—C.

[y] Ge. 46. 24. 30. 8. 49. 21. 1 Ch. 7. 13.

[z] ch. 1. 42, 43. 2. 29, 30.

[1] Decrease, 800. Total increase, 59,000. Total decrease, 61,000, leaving a comparative decrease of 2000.—C.—The relative strength of the tribes was now very different from what it had been at the exodus. Judah still held the first place, and Dan the second; but Simeon, which originally stood third, was now last of all, having shrunken to less than one-third of its former number. Manasseh, too, was now far more powerful than Ephraim, having risen from the lowest to the sixth place among the tribes.—*B.*

[a] ch. 1. 46. 2. 32.

[2] So Canaan was to be divided into 600,000 portions, and each might have 25 acres.

[b] ch. 33. 54. Ex. 32. 13. 36. 16. Jos. 17. 14, &c.

[c] Heb. *multiply his inheritance*, ver. 56.

[d] Heb. *diminish his inheritance*, ver. 56.

[e] ch. 33. 54. Jos. 11. 23. 14. 2. 15. 1, &c. 18. 8, 10, 11. 19. 1, 9, 17, 24. 21. 4.

[3] The *lot* was a divine institution appointed as an appeal to Omniscience in particular cases. It was, in the present case, admirably fitted to prevent jealousies in the division of the land.—C.

[4] It would seem that the lot was to determine the locality in which the tribe was to settle; but the extent of territory given to each would depend on its number.—*B.*

[f] Ge. 46. 11. 1 Ch. 23. 6. 24. 20. Ex. 6. 16, 18, 19. 1 Ch. 6. 1, 16.

[g] Ex. 2. 1, 2. 6. 20.

[h] Le. 10. 1, 2. ch. 3. 4. 1 Ch. 24. 2.

[i] ch. 3. 39. 4. 47, 48. 1. 49.

[5] Increase of Levites 727. The broken or uneven number in this tribe alone serves to establish the fact that the secular tribes, when enumerated for military service, were computed by *tens*.—C.

[k] ch. 18. 20—24. Deut. 10. 9. 18. 1, 2. Jos. 13. 14. 14. 3. 18. 7. 1 Ch. 6. 33, &c.

[l] ch. 14. 29. Deut. 2. 14, 15.

[6] They were numbered from *twenty years* and upwards; therefore, adding the *forty years* now nearly spent in the wilderness, the oldest man in the whole Jewish nation, with the exception of Moses, Caleb, and Joshua, was under *sixty years* of age: and it is evident, from the declarations of those who came up from Egypt, that few would exceed *forty years*. In the midst of the judgments thus executed upon the rebels, we see the wisdom of God in removing a timid, murmuring, and dissatisfied race, and preparing a generation of hardy and courageous freemen speedily made *free* by their knowledge of the Lord. Jos. 2. 9. grown accustomed to all the privations and hardships of the desert, and not one omitted by age for encountering the toils and the dangers upon which they were about to enter.—C.

[m] ch. 14. 28, 35. 1 Co. 10. 5. Ps. 90. 3, 5. 7. 9. 11. 95. 8—11. He. 3. 17—19.

great usefulness and fame. What alteration Providence makes in families, tribes, and nations, and what havock death makes of mankind, in a short time! Exactly, though gradually, are the threatenings of God's word accomplished! but amidst all the changes of this world, his faithfulness abides the same: yea, with care and wisdom he fixes even the outward lot of his people; and the promises of his grace are sure to the faithful; and in the enjoyment of them we ought therefore to be attentive to his gracious disposal.

CHAPTER XXVII. REFLECTIONS. — With

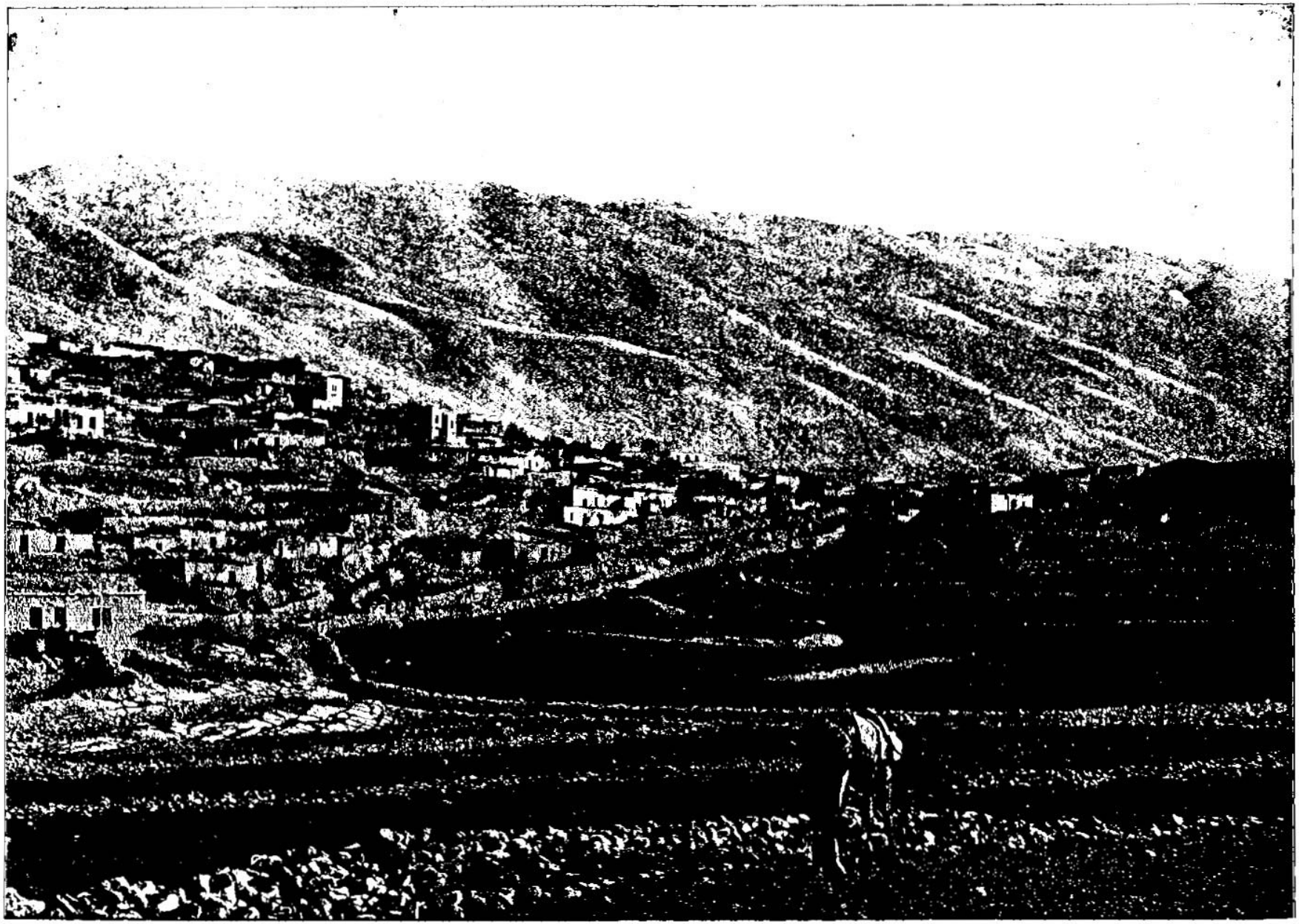

MEJDEL ESH-SHEMS—NEAR WHERE MOSES AND ELIAS APPEARED ON THE MOUNT. [Numbers, xxvii.12-23.]—"And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel," etc. Mejdel esh-Shems is on the road from Banias to Damascus. It is a Druse village, and is at the foot of Mount Hermon, near the place where, according to tradition, Christ was transfigured when Moses and Elias appeared with Him. It is true that Moses was not permitted to cross the Jordan, but it is a striking evidence of the truth that our career does not end with death that Moses, though buried on the other side of Jordan, appears upon this side during this crisis in our Lord's life, when before His disciples He seemed to hold back the veil that separates time from eternity, and disclosed the glories of the spiritual world.

was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses, being told of his death, sueth for a successor. 18 Joshua is appointed to succeed him.

THEN came the daughters of [a]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these *are* the names of his daughters, Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

2 And [b]they stood before Moses, and before Eleazar the priest, and before the princes[1] and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our[c] father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin,[2] and had no sons.

4 Why should the name of our father be done[d] away[3] from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses [e]brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou [f]shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his [g]kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel [h]a statute of judgment; as the LORD commanded Moses.[4]

12 ¶ And the LORD said unto Moses, 'Get thee up into this mount Abarim,[5] and see the land which I have given unto the children of Israel.

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CHAP. XXVII

[a] ch. 26. 33; 36. 1, 11. Jos. 17. 3.

[b] Jos. 17. 4.

1 They presented themselves before the highest court of judicature, consisting of Moses, the high-priest, and the heads of the congregation. It would seem that this court was held close by the tabernacle, and also, perhaps, that Moses might the more readily consult the Lord in any difficult case. It is said that in after times the Sanhedrim used to follow the tabernacle, always holding their judicial meetings in the place where the tabernacle rested. It is good to acknowledge the Lord in all our ways. —*J.*

[c] ch. 14. 35; 26. 64, 65; 16. 1, 2.

2 Rosenmüller translates the passage 'in the company of Korah *who died in his own sin*;' our English version seems, however, the true meaning of the passage. The daughters do not deny that their father died in the wilderness as a just punishment for his early unbelief or murmuring, but evidently intimate and plead his penitence, as he had not joined the party of *Korah* at a time when the opposition to *Moses* and *Aaron*, and defection from the worship of Jehovah, were on the point of becoming universal, ch. 16. 49.—*C.*

[d] Ex. 17. 14. 2 Sa. 14. 7. Ps. 109. 13. Pr. 13. 9.

3 Heb. *diminished.*

[e] Ex. 25. 22. ch. 15. 34. Le. 24. 12.

[f] ch. 36. 2. Ps. 68. 5. Je. 49. 11. Jos. 17. 4. Ca. 3. 6.

[g] Le. 18. 6, 25. 25.

[h] ch. 35. 29.

4 The *Jewish Law of inheritance* provides, (1) That on the demise of the father, the land descends to the *sons*. (2) If there be no sons, it descends to the daughters. (3) If no daughters, the brothers of the deceased become heirs. (4) If no *brethren* or paternal *uncles*, the land passes to the *grand-uncles*, or brothers of his father. (5) If there be no grand-uncles, then the *nearest of kin* succeeds. The law states nothing beyond the *fifth* degree, as in a nation constituted as Israel was, an heir could scarcely fail to be found within that degree.—*C.*

[i] De. 32. 49; 34. 1, 34.

5 *Abarim*, that is 'mount of the *passes*:' the whole district is represented by travellers as a range of gloomy and precipitous mountains on the east of the Dead Sea, and of which *Nebo* and *Pisgah* are either, as is common in all countries, *two names for the same place*, or two of the most remarkable elevations of the same range.—*C.*

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[k] ch. 20. 24, 26; 31. 2. De. 10. 6. Ge. 25. 15; 35. 8.

[l] ch. 20. 10–13. De. 1. 37. Ps. 106. 32.

[m] ch. 16. 22. Zec. 12. 1. He. 12. 9. Mat. 9. 36. De. 31. 2. 1 Ki. 3. 7. Jo. 10. 3, 4, 9.

6 When we compare Ge. 1. 2; 6. 3 with ver. 16, 18 of this chapter, it is impossible to avoid the discovery, or resist the evidence, that Moses taught the *spiritual nature* of man, a doctrine upon which if *Moses* do not more largely dilate, his silence arises, not from any neglect, but because there was neither doubt nor denial to be combated.—*C.*

[n] 2 Ch. 1. 10. 2 Sa. 5. 2.

[o] 1 Ki. 22. 17. Zec. 10. 2. Mat. 9. 36. Mar. 6. 34.

[p] De. 3. 28; 31. 7, 8, 23; 34. 9. Ex. 17. 9. ch. 13. 4, 16; 14. 6, 30.

[q] Ge. 41. 38. Ju. 3. 10; 11. 29. 1 Sa. 16. 13, 14.

7 This is not merely the spirit of wisdom, or the spirit of inspiration; but the Holy Spirit. The Spirit of God had already descended upon him, and now all that was needed to make him leader of the people was an official consecration by the laying on of the hands of Moses. —*P.*

[r] 1 Ch. 29. 23, 25. ch. 11. 27, 28. 1 Sa. 10. 6, 9. De. 34. 9, 10. Jos. 1. 16. 2 Ki. 2. 10, 15.

8 'Thou shalt put of thine honour upon him.' Joshua was to be the official successor of Moses, but not of equal dignity. He was to be a leader, not a lawgiver. He was to be a commander, not a mediator. The absolute authority of Moses was not to be wholly transferred to Joshua, only so much as was needed for his work.—*P.*

[s] Jos. 9. 14. Ju. 1. 1; 20. 18. 1 Sa. 23. 9; 28. 6; 30. 7. Ex. 28. 30.

[t] De. 3. 28; 31. 7, 8, 14, 23. Is. 48. 16; 55. 4.

CHAP. XXVIII.

[a] Le. 1.—vii. 1; xiii. 1; 27. 6, 8. Ma. 1. 7, 12. Ep. 5. 2. 1 Pe. 2. 5. He. 13. 15, 16.

[b] Heb. *a savour of my rest*, Ge. 8. 21. Le. 2. 9.

1 The Israelites were now about to enter Palestine. They might therefore think that under the new circumstances in which they would there be placed the same close attention to the letter and forms of the ceremonial law which was observed in the wilderness, would not now be required. To remove any such impression the leading commands were given afresh, and some new and more precise instructions were added.—*P.*

[c] Ex. 29. 38–42. Le. 6. 9. Jn. 1. 29, 36. Re. 5. 7–9.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as [k]Aaron thy brother was gathered.

14 For ye [l]rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let[m] the LORD, the God of the spirits[6] of all flesh, set a man over the congregation,

17 Which[n] may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [o]as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, [p]Take thee Joshua the son of Nun, a man [q]in whom *is* the spirit,[7] and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And [r]thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.[8]

21 And he shall stand before Eleazar the priest, who shall [s]ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and [t]gave him a charge; as the LORD commanded by the hand of Moses.

CHAPTER XXVIII.

1 The Lord's offerings are to be observed. 3 The continual burnt-offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of first-fruits.

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, [a]My offering, *and* my bread for my sacrifices made by fire, *for* [b]a sweet savour unto me, shall ye observe to offer unto me in their due season.[1]

3 ¶ And thou shalt say unto them, [c]This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year

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these daughters of Zelophehad let me manifest a strong faith in the promises of God, a strong desire after the better country, and a tender regard to my parents' honour; so shall my labour not be in vain in the Lord. While I observe, that it is appointed for all men once to die: that God's faithful children are often most severely chastised for their sin: but that in death believers retire to their best friends, to their unchanging and eternal rest;—while I profit by the death of others, whom I have seen depart before me in peace and comfort:—let me, with Moses, kindly accept God's warnings of my own death.—Let me manifest a deep concern for the welfare of the church after I am gone; and rejoice that Jesus liveth, and is appointed of God as her Governor, to put all true believers in possession of the promised rest.—And let me, with Joshua, cheerfully comply with God's call to the hardest work, and always act according to his inspired directions.

CHAPTER XXVIII. [Ver. 1. It is remarkable that *Moses* does not refer back to these commands as already given, but proceeds to deliver them as if promulgated for the first time: the reason is obvious—*Moses* not only means to show the things to be observed, but to exemplify *God's method of teaching;* which, like all other teaching, consists largely of *repetition*, see Jn. 14. 26. It is also worthy of remark that the book of Leviticus is generally delivered as a *directory how* the ordinance is to be observed; here we have a *positive command* that it *must* be observed in *due season*. The phrase *due season* renders it probable that during the journeyings in the wilderness religious ordinances had been greatly neglected; indeed there is a constant tendency, even in *spiritual men*, to 'weary in well-doing,' and many an admonition and promise do they require to persuade them that in *due season* they shall



COLUMN AND STATUE OF THE VIRGIN, NAZARETH—NEAR THE SITE OF THE HOME OF JOSEPH AND MARY. [NUMBERS, xxviii and xxix.]—In the twenty-eighth and twenty-ninth chapters of Numbers we have the round of sacrifice daily, weekly, monthly, and annually drawn out in its fullness and symmetry. The sacrifices of the Old Testament combined regularity with variety; there was some sacrifice for every day, and for every week in its seventh day, and for every month in its first day, and for every year in its seventh month. Through these and their great festivals, all the interests and events of life were embraced, showing that the whole of life was to be consecrated to God. So Christ, who summed up all this meaning in His own life, died for us that it might be possible for all to make a perfect self-surrender to God. We give, to illustrate these two chapters, the column and statue of the Virgin at Nazareth, in the city of our Lord's boyhood.

without spot, day by day,[2] *for* a continual burnt-offering.

4 The [d]one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;[3]

5 And [e]a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering, [f]which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And [g]the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer [h]at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And [i]on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every sabbath, [k]besides the continual burnt-offering, and his drink-offering.[4]

11 ¶ And [l]in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two[m] young bullocks, and one ram, seven lambs of the first year without spot;

12 And[n] three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour, mingled with oil, *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one [o]kid of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

16 ¶ And[p] in the fourteenth day of the first month[5] *is* the passover of the LORD.

17 And[q] in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the [r]first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

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[2] Heb. *in a day.*

[d] Ex. 29.39. Ezr. 46. 13-15. Col. 2. 17. Ju. 1. 79. Ro. 7.1,8. 1 Pe. 1 19, 20. Ps. 8. 23. He. 9. 26.

[3] Heb. *between the two evenings.*

[e] Le. 2. 1 ch. 15. 4. Ex 29. 40. Jn. 6. 35. 53-57. Ga. 2. 20.

[f] Ex. 29. 38-42. Am. 5. 25. Le. 6. 9. Ep. 5. 2. Is. 40. 21. Ro. 12. 1. 1 Pe. 2. 5. He. 13. 15, 16.

[g] Ex. 29. 40. Jn. 4. 10, 14. 6. 53-56. 7. 37-39. Ro. 5. 21.

[h] Ex. 29. 41, 42. Ga. 4. 4, 5. He. 9. 26. Ep. 5. 2. Is. 42. 21. ver. 6.

[i] Ex. 20. 8-11. Ezr. 20. 12. 1 Co. 1. 23, 24. Re. 1. 10.

[k] ver. 3, 6, 15, 23, 24, 31. ch. 29. 6, 11, 19, 22, 25, 28, 31, 34, 38.

[4] This is the first mention of a special offering for the Sabbath. On that day the ordinary daily offering was just doubled. Instead of two lambs four were sacrificed.—*P.*

[l] 1 Sa. 20. 5, 6. Am. 8. 5. 2 Ki. 4. 23. Ps. 40. 6-8; 81. 3. Ga. 4. 4, 5. Ro. 8. 3.

[m] ver. 19, 27. Eze. 45. 18. He. 10. 10-14. Ke. 5. 9. 2 Co. 5. 21.

[n] ch. 15. 2-15.

[o] Le. 16. 15. ch. 15. 24. Ro. 8. 3. 2 Co. 5. 21. 1 Pe. 2. 24. Is. 53. 6, 11, 12.

[p] Ex. 12. 2-11, 43-49. De. 16. 1. Le. 23. 5-8. ch. 9. 3. Eze. 45. 21. 1 Co. 5. 7.

[5] These various seasons of offering to God are well worthy of special note. They are, (1) *Daily*, morning and evening, ver. 4-8. (2) *Weekly*, an *additional* burnt-offering, besides the ordinary morning and evening sacrifice, ver. 9, 10. (3) *Monthly*, when, at every *new moon*, eleven animals were sacrificed, ver. 11-15, an occasion chosen, not merely because of the remarkable [note of time] afforded by the moon, but to guard against the *idolatry* of the moon, so widely spread through heathen countries. (4) *Two annual:* (1) *The passover*, ver. 16, 25. (2) The feast of *first-fruits*, ver. 26-31, in each of which *eleven animals* were likewise offered to God. *Seven lambs*, to represent *all time*, of which *seven* is the completion, and to acknowledge that as every day requires our "daily bread," so does it require God's mercy and forgiveness. *Two bullocks* (a yoke), to represent *how* all our own *worldly unions* in care and toil lead to sin, and require atonement. *One ram*, coming forth the sacrifice of the one head of the flock, Jn. 10. 15. *One kid*, or *one goat*, each for a sin-offering, to illustrate and impress the important truth that the real sin-offering is *one*, He. 10. 14.—*C.*

[q] Le. 23. 6. Ex. 12. 15-20; 13. 3-10. *Ite* 16. 3. 1 Ki. 8. 2. 1 Co. 5. 8. 1 Pe. 2. 1. 2 Co. 7. 10. Phi. 4. 8. Ac. 24. 16.

[r] Le. 23. 7. Ex. 12. 16. He. 4. 3, 10; 10. 9, 5; 12. 22-24.

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[s] ver. 11, 27. Eze. 45. 23, 25.

[t] ver. 3, 9, 11, 31; ch. 20. 2, 8, 13, &c. Ex. 12. 5. Le. 1 3; 22. 19-25. Lu. 1. 35. 1 Co. 5. 21. 1 Pe. 2. 22. He. 7. 26.

[u] ver. 20.

[x] Le. 23. 8. Ex. 13. 5. He. 4. 9, 10. 9-24; 10. 25. Is. 54. 1, 2.

[y] Ex. 23. 16, 34. 22. De. 16. 7-11. Ac. 2. 1. 1 Co. 16. 8. Le. 23. 15-21. Joel 2. 28-32.

[6] That is, the seven weeks which they were to number from the morrow after the Sabbath, Le. 23. 15, *i.e.* after the first day of unleavened bread. Then they offered another sort of first-fruits, viz. of the barley harvest, which began at the passover, when they were to bring a sheaf of their first-fruits unto the priest, Le. 23. 10; the presenting of which was an introduction to harvest, and procured them liberty to begin to put in the sickle.—*J.*

[z] ver. 11, 19.

[a] Le. 16. 15. ch. 15. 24. Ro. 8. 2. 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18. Is. 53. 1-6, 11, 12.

[7] It is observable that there is not so much as one peace-offering ordered in all this chapter, which was a sort of sacrifice that was most for the benefit of those that brought them to the altar: but all burnt-offerings (except a few sin-offerings), which were wholly for the honour of God, and acknowledgment of his sovereign dominion over them, and of the duty they owed him. And as the sin-offerings were shadows of that great sacrifice of God's own Son, which was one day to be offered for the sins of men, out of his own infinite love to them; so the whole burnt-offerings (which were always of the most perfect creatures, the finest flour, the choicest fruits of the earth, and the best liquor) were shadows of that excellent degree of piety, which the Son of God intended to bring into the world, which would move men, out of love to God, to give themselves wholly up to him, and devote all they had, even their own lives, to his service.—*Patrick.*

[b] ver. 10.

CHAP. XXIX.

[a] Le. 23. 24, 25. ch. 10. 10. Ezr. 3. 6. 1 Ch. 15. 28. Ps. 81. 1-3; 89. 15. Ro. 10. 14-18; 15. 16, 15; 10. 15, 18. Ep. 3. 8, 9. Ac. 1. 8. Mat. 18. 15.

[1] The seventh of the sacred year, but the *first* of the civil or civil year. On it, too, the jubilee was celebrated every seventh and every fiftieth year, on the 10th of the month, being the great day of atonement.—*P.*

[2] This is the only one of the *monthly feasts* during which all *servile work* was interdicted, because it was an emblem of the *new life*, and of *freedom* from Egyptian bondage, and *rest* from their labours. See note on Le. 23. 24.—*C.*

[b] ver. 8, 36; ch. 28. 27, 19. 27. He. 10. 10, 12, 14; 9. 12, 24.

[c] ver. 9.

19 But ye shall offer a sacrifice made by fire, *for* a burnt-offering unto the LORD; [s]two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you [t]without blemish.

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered [u]besides the continual burnt-offering, and his drink-offering.

25 And on the [x]seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also [y]in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks[6] *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [s]two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram;

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* one [c]kid of the goats, to make an atonement for you.[7]

31 Ye shall offer *them* [b]besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

CHAPTER XXIX.

1 The offering at the feast of trumpets, 7 on the day of afflicting their souls, 12 and on the eight days of the feast of tabernacles.

AND in the [a]seventh month,[1] on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work:[2] it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; [b]one young bullock, one ram, *and* seven lambs of the first year, without blemish:

3 And their [c]meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

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reap if they faint not, Ga. 6. 9.—*Note, Regularity* in closet and family worship is a necessary monitor and adjuvant to piety, and furnishes a most important and practical test in self-examination. *C.*)

REFLECTIONS.—Fully, yea, infinitely answerable is Jesus Christ and his fulness to the wants of every day, every week, every month, every year, every ordinance, and every case. Let me therefore spend each hour, each period of my time, in beholding him as my God-honouring, sin-pardoning, peace and comfort procuring sacrifice! let me always live on him, and to him; and bless the Lord that, these shadows being done away, he is set before us evidently as crucified in the gospel.

CHAPTER XXIX. [Ver. 12. This is the feast of tabernacles, see Le. xxiii. 'On the seven feast-days there were to be offered, in addition to the daily

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4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And [d]one kid of the goats *for* a sin-offering, to make an atonement for you:[3]

6 Besides the [e]burnt-offering of the month, and his meat-offering, and the [f]daily burnt-offering and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And [g]ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls:[4] ye shall not do any work *therein*:[5]

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; [h]one young bullock, one ram, *and* seven lambs of the first year; [i]they shall be unto you without blemish:

9 And[k] their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs;

11 One[l] kid of the goats *for* a sin-offering; besides the [m]sin-offering of atonement, and the continual[n] burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on [o]the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; [p]thirteen young bullocks,[6] two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs;

16 And [q]one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve[r] young bullocks,[7] two rams, fourteen lambs of the first year, without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after[s] the manner;

19 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

22 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

25 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year, without spot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

28 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

31 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

34 And one goat *for* a sin-offering, besides the continual burnt-offering,[8] his meat-offering, and his drink-offering.

35 ¶ On the [t]eighth day ye shall have a solemn assembly;[9] ye shall do no servile work *therein*:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year, without blemish:

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[d] Le.16.25.ch.15.24; 28.15,22,30; ver. 11, 16, 19, 22, 25, 28, 31, 34, 38. Ga 4.4. Ro 8.3. Is 53.4-6, 11, 12. 2 Co. 5.21. 1 Pe.2.24;3.18.

[3] The *special* offering of this feast consists of only *ten animals*, there being but *one* bullock, whereas in the sacrifices directed in ch. 28.11,19, 24 there were *two*. The reason why this number was *chosen* and *appointed* by God upon this occasion, is most probably to be found in a reference to the *ten plagues* of Egypt, from which Israel was protected, and by the infliction of which they were delivered from bondage. See Ps. 81. 3-7. —C.

[e] ch.28. 11-15.

[f] ch.28. 3-8. Ex. 29. 38-42. Le.6.9.

[g] Le.16.29,30,31;23. 27. Ac 27.9. Ps 35 13. 1 Co.9.27. Zec.12.10. Ro. 6.6. Ga. 5.24. Lu.13.3,5.

[4] With fasting.—P

[5] The *afflicting* of the soul on the *tenth* day, and the offering of *ten animals*, seems here a memorial, not merely of propitiation and deliverance, as in the former case, but a recognition of the *ten commandments* the Israelites had covenanted to observe, yet periodically violated, and which violation they here sacrificially acknowledge with sorrow and humiliation. —C.

[h] ver.2.

[i] ver.2,13,17,20, &c.; ch.28.19.

[k] ch.15. 3-12; 28.12-14,20,21; ver.34. Ju.6. 32-58 Ga.2.20.

[l] ver.5,6.

[m] Le 16 3-34. He. 7.27;9.12-15,26, 28; 10. 10,12,14,20. Da. 9. 24, 26.

[n] ver. 6; ch 28. 3-8 He 7.3,15;13.15.

[o] Ex. 23. 15, 34. 22 Le.23. 34-43. De 16.13, 14. Ne.8.14-18. Jn.7. 2, 14. Lu.2.1-14. Ac.2. 1 Zec.14.16-21

[p] Ezr.3.4.ver.2,8,36; ch. 28. 11,19,27. He.7. 27;9.12-15,25,26; 10.10, 12,14.

[6] The number 'thirteen' most probably refers to the *thirteen tribes*, for *thirteen*, and not *twelve*, was the real number, *Joseph* having been doubled by *Ephraim* and *Manasseh*, and *Levi* excluded from the *political census*.—C.

[q] ver.5,6

[r] He. 7. 28,13;8 13; 10. 1. Da. 9.24. He.10. 19-24.

[s] ch. 15. 3-12. Le. ii. De. 12. 8. ver.3,4,9,10, 14, 15. Perhaps the gradual decrease of the bullocks denoted the gradual abolition of the ceremonies

[7] In ver.17,20,23,26, 29, 32, the *bullocks* decrease by *one* each day. The meaning of such sacrificial peculiarities is sometimes revealed by *Moses* or explained by *Paul*, at other times, where neither give any explanation, we must have recourse to analogy, which, in a certain limited extent, is a safe guide: and at times, though the 'veil of *Moses*' be taken from our face, we must yet acknowledge that we 'see as through a glass, darkly.' In the present case there is no small difficulty in giving any reason for this diminution as the Scriptures are everywhere silent on the point. Still, it seems highly probable that the *bullock*, as the emblem of *labour*, Ps. 22. 4, being the animal daily *subtracted* from the sacrifice, might be intended to remind the offerers that *every day of sacrifice* (God was diminishing their amount of labour, and bringing them nearer to rest in God. Some have imagined the daily *diminution* in the sacrifice to shadow forth the gradual disappearance of the Jewish dispensation, but there appears neither authority nor emblematic analogy by which this conjecture can be supported; though certain of the Jewish rabbins consider it as pointing to the gradual dimination of the nations, until all shall have come under the rule of Messiah, and 'there shall remain no more sacrifices but those of thanksgiving, prayer, and praise.'—C.

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[8] It is worthy of special remark, that in each of these feasts there is a peculiar sacrifice for the day, but to every day is invariably retained 'the continual burnt-offering.' This is almost wise and admirable appendage, and originating from a deep insight into the human heart. *Religious excitement*, like every other *excitement*, has a constant tendency to *engross the heart*, and to render it negligent of ordinary duties. Therefore, both before and after these august and impressive ceremonials the ordinary, the every-day business of religion is scrupulously enjoined, even to the minutest particular. —*Note*. The little things of religion—if we so call any parts of religion—do not set us free from the weightier matters; neither do the greater things of religion supersede our attention to the little, Mat. 23.23.—C.

[t] Le.23. 36. Jn. 7. 37 Mat.26.21;25.30-34, 46 Ps.47 5,6. He.1.3, 9, 10. Is.11.10;51.1,8 Re 11 15; 7.9-17; xxi. xxii. Eze.xl.-xlviii.

[9] This is called 'the great day of the feast,' Jn. 7. 37. yet the sacrifices were *fewer* than upon any other of the feast-days. This might well serve to teach the Israelites not to trust to the multitude of their sacrifices for pardon, peace, or other blessings, but to the *one offering* for atonement, to which, since the days of *Abel*, the eye of faith had always been directed. He 11.4. The *Jewish rabbins* affirm that upon this day it was customary to draw water from the pool of *Siloam*, and to pour it mixed with wine upon the sacrifices. This custom is not intimated either by *Moses* or any of the prophets, though the *rabbins* attempt to deduce it from Is. 12. 3. And it is not improbable that our Lord alluded to it when he cried, 'If any man thirst, let him come unto me and drink;' thereby turning an unauthorized, pompous, and useless ceremony, into an occasion of calling the attention of the people to spiritual duties enjoined and the spiritual privileges promised by God.—C

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burnt-offering, every day a he-goat for a sin-offering, and seventy oxen in all for a burnt-offering during the seven days, as well as every day two rams and fourteen yearling lambs, with the requisite meat-offerings and drink-offerings. Whilst, therefore, the number of rams and lambs was double the number offered at the passover and feast of pentecost, the number of oxen was fivefold: for, instead of fourteen, there were seventy offered during the seven days. This multiplication was distributed in such a way, that instead of there being ten offered every day, there were thirteen on the first day, twelve on the second, and so on, deducting one every day, so that on the seventh day there were exactly seven offered; the arrangement being probably made for the purpose of securing the holy number seven

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner;

38 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall do[1] unto the LORD in your set feasts, [u]besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.[2]

40 And Moses [x]told the children of Israel, according to all that the LORD commanded Moses.

CHAPTER XXX.

1 Vows are not to be broken. 3 The exceptions of a maid's vow, 6 of a wife's, 9 of a widow's, or of her that is divorced.

AND Moses spake unto the [a]heads of the tribes concerning the children of Israel, saying, [b]This *is* the thing which the LORD hath commanded.

2 If a man [c]vow a vow unto the LORD,[1] or swear an oath to bind his soul with a bond; he shall not break[2] his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;[3]

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if [d]her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul,[4] shall stand; and the LORD shall forgive her, because her father disallowed her.

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[1] Or, *offer.*

[u] Le. 23. 38; 7. 11; 22. 23. ch. 6. 21; 18. 12. De. 16. 10, 16, 17; 12. 6. 1 Co. 10. 31. Ro. 12. 1, 2; 15. 16. 1 Pe. 2. 5. He. 13. 16.

[2] It should be noted that no amount of free-will or voluntary offerings could absolve any individual from the regular and permanent observance of the ordinary duties of religion. God's worship admits of no compromise.—*P.*

[x] ch. 27. 7. He. 3. 2. 2 Co. 4. 2. Mat. 28. 20. 1 Co. 11. 2, 23.

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[a] ch. 1. 4, 16; 34. 19–28. De. 1. 13, 14. Ex. 18. 25.

[b] Ps. 8. 20. De. 5. 32; 11. 32; 12. 32. Mat. 28. 20.

[c] Ge. 28. 20. ch. 21. 2. Le. 27. 1–29. Je. 44. 25. Ec. 5. 4, 5. De. 23. 21, 22. Pr. 20. 25. Ps. 76. 11; 119. 106; 116. 14, 18; 66. 13; 50. 14; 56. 12; 61. 8. A vow is a solemn promise to God, by which we bind ourselves to do or forbear such and such things.

[1] From a reference to the foregoing chap. ver. 1, it will appear that the *vows* here intended are chiefly vows of things to be dedicated to God, as they are placed in contact with *free-will offerings* and sacrifices positively enjoined. In this case, the vow being found lawful, a *man* is bound, even were he a son in his father's house, provided the vow were of his own property.—*C.*

[2] Heb. *profane.*

[d] Is. 61. 8. Ho. 5. 6. Ep. 6. 15–20. 21. If he did not disallow the vow on the day he first heard it, he was reckoned a consenter to it.

[e] In vows or promissory oaths, a person, as it were, pledges his soul for the performance of the things vowed or sworn.

[3] A *daughter* unmarried, and resident with her father, and a *wife* bound by the law of her husband, may have any vow set aside by the authority of the father or husband; provided it be disallowed so soon as discovered. But this is no *dispensing power* exercised by either. It is accompanied by no *mental reservation*: it is subject to no *positive rule*, or *previous or tacit/y known interpretation*, whereby it can be disannulled. It is a line marked out by God, previous to the vow, and beyond which the vow cannot pass. If it therefore fail in the *word* it is not *violated* in fact, for it was made *under a condition* that cannot be fulfilled, and therefore fails to the ground, as if it had never been made.—*C.*

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[4] Heb. *her vows were upon her.*

[f] Lu. 2. 37. Ro. 7. 2. Le. 21. 7. Ps. 50. 14; 66. 13, 14; 116. 16–18.

[g] Ep. 5. 23. 1 Co. 11. 3, 9. 1 Pe. 3. 5, 6.

[h] ver. 5, 8, 12. Le. 5. 1; 20. 17–20. Le. 4. 13.

[5] Boothroyd translates it 'his iniquity,' which seems the true sense, for if the wife *intended* to fulfil the vow, and was *prevented*, she cannot be charged with *iniquity*: whereas the husband is guilty by going beyond the authority conferred by the law of God. *C.*—'*Her* iniquity.' The pronoun shows in the Hebrew that the woman is meant. In the case cited, should the husband by any act of arbitrary power prevent his wife from fulfilling a just vow, then he would bear the sin which she would have had to bear had she broken the vow of her own accord.—*P.*

6 ¶ And if she had at all an husband, when she vowed,[4] or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it;* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ But[f] every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, [g]her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any ways make them void after that he hath heard *them;* then he shall [h]bear her iniquity.[5]

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for this last day, and indicating at the same time, through the gradual diminution in the number of sacrificial oxen, the gradual decrease in the festal character of the seven festal days' (*Keil*). *P.*]

Ver. 39. [The annual sacrifices enjoined at the public charge were, according to these chapters of repetition: goats 15; kids 21; rams 72; bullocks 132; lambs 1101: in all, 1241. In addition there were vast numbers of sin, trespass, and peace offerings, by individuals; together with the astonishing number of *lambs* offered at the *passover.* When *Cestius*, the *Roman* governor, sought the number of visitants at Jerusalem, the *priests* answered that the *lambs* killed were 256,500. *C.*]

REFLECTIONS.—In these numerous and complex oblations, and their often-repeated occasions, I remark the insufficiency of the Jewish ceremonies. Yet I cannot but behold and admire the one oblation of the Redeemer himself, so fully completing all justice, pardoning sin, procuring peace, and securing life and comfort for every believer. In virtue and usefulness so answerable to, but in glory so infinitely transcending, them all.—But while I travel through such groups of typical feasts and oblations, let me, illuminated by gospel light, stop to behold in them the blessed new promise of grace; let me view it in its gracious origin, glorious power, wonderful construction, important parts, condition, and promise; its wise, effectual, and infinitely useful administration, and its delightful properties; as all my salvation and all my desire! Here let me contemplate Jesus in his savoury and saving names, his wonderful natures, his glorious person as God-man, his endearing excellences and qualifications, his saving offices of Mediator, Saviour, Redeemer, Prophet, Priest, and King, and his heart-captivating relations to God and men; let me consider his infinitely diversified but necessary states of humiliation and exaltation, his delightful labours of love in undertaking for us, assuming our nature, obeying and suffering in our stead, rising from the dead, ascending to glory, appearing in the presence of God as our advocate, and returning to judge the world, to complete and carry to the highest our eternal salvation; while I admire all his fulness, natural or communicative, as lodged in him for sinful men. Let me behold the ten commandments as a broken covenant of works fulfilled, magnified, and made honourable for me, in having the Lawgiver himself its obedient subject, fulfilling at once both its precept and penalty in the highest degree, and in the most disadvantageous circumstances, amidst poverty, reproach, distress, persecution by men, temptation and harassment by devils, and under an infinite load of sins borne, will of God fixed, and pain inflicted on him.—Thus all my sins, all the sins of a lost world, were borne by the Son of God, suffered for by him, removed from him and from us in our respective justification, destroyed in us by sanctification, marvellously improved by providence for our good, and their fruits shall be finally and perfectly abolished in our glorification. Thus a great and everlasting salvation was effected for sinful men—for ME—devised in God's everlasting deep love, secured with the blood of his Son, freely offered in the gospel, powerfully applied by the Holy Ghost, and in time and eternity is enjoyed in full right of marriage, law, and sonship, and in the most delightful possession. Thus the spirituality, self-existence, infinity, eternity, unchangeableness, independency, greatness, wisdom, power, holiness, justice, goodness, and truth of the most High, the great JEHOVAH, are vindicated from all reproach, all the injury done to them by sin is fully resented, and themselves glorified to the highest; and in consequence hereof they all appear smiling and breathing forth unbounded love and mercy to sinful men—to sinful ME. Thus a redeeming Godhead, in all his persons, perfections, purposes, works, fulness, and property, is offered to, bestowed on, enjoyed, and to be for ever enjoyed, by rebellious men—by rebellious ME—as my ALL and in ALL.—Let me then observe, that my whole life, whether I fast or whether I feast, whether I weep or whether I rejoice, ought to be a life of faith on the Son of God, who loved me, and thus gave himself for me; and that, while I study to have as many solemn feasts on his death as I can, I ought never, morning or evening, to neglect the daily service of God in my closet and my family.

CHAPTER XXX. REFLECTIONS.—In order to our more perfectly obeying what the Lord requires of us by his gracious authority, it is often useful and necessary that we bind ourselves by new bonds of self-engagement: and the obligation of such engagements is solemn and awful, and therefore should be made with great deliberation, and care be taken that the

16 These *are* the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation of the officers unto the treasury of the Lord.

AND the LORD spake unto Moses, saying,[1]
2 Avenge[a] the children of Israel of the Midianites: afterward shalt thou [b]be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and [c]avenge the LORD of Midian.

4 Of every tribe a [d]thousand,[2] throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and [e]Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.[3]

7 And they warred against the Midianites, as the LORD commanded Moses; and [f]they slew all the males.

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CHAP. XXXI.

1 The frequent repetition of this or some similar form of expression affords one of the strongest incidental evidences of the divine inspiration of the Pentateuch. Everything done by Moses is done in accordance with an express divine command, everything enjoined by him is preceded by the important introductory phrase, 'The Lord spake unto Moses, saying.' The whole record, therefore, must be inspired; or the author must have been guilty of deliberate and systematic deceit.—*F.*

a ch. 25. 1-3, 17, 18. Ro. 13. 4. De. 32. 35. Ge. 25. 1, 2. Ju. 6. 3. viii.

b De. 1. 37; 3. 26, 27; 31. 2; 34. 4, 5. ch. 27. 13. Ge. 15. 15; 25. 8. Phi. 1. 21. He. 11. 22-24. Lu. 2. 29.

c Je. 50. 28, 34. ch. 25. 17, 18.

d Ju. 7. 2, 7. 2 Sa. 14. 6. Le. 26. 8.

2 Heb. *a thousand of a tribe, a thousand of a tribe.*

e ch. 25. 7-15. 10. 8, 9; 14. 44. De. 20. 2-4. 1 Sa. 4. 17. 2 Ch. 13. 12-15.

f De. 20. 13. Ju. 21. 11; 6. 1-3. 1 Sa. 27. 9. 2 Ki. 13. 15-16.

3 In Jos. 6. 4, 6 we find the *ark* borne round Jericho, and seven priests following with *trumpets*. Hence it has been inferred that as *Phinehas* carried with him *trumpets*, 'the holy instruments' must include the *ark*. It may have been that the *ark* was with Phinehas, but it will not follow from the passage quoted; for the priests at *Jericho* sounded the *shopheroth*, or trumpets of *jubilee*, Le. 25. 9, but *Phinehas* carried the *chatsotsroth*, or *war trumpet*, Nu. 10. 3. The *ark* was again

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with the Hebrew army, 1 Sa. 4. 4, 5; but, ver. 7, it is acknowledged that its presence, upon such an occasion, was altogether unprecedented in former wars. In 1 Sa. 14. 18 the *ark* is called for by *Saul* in the day of battle; but the Septuagint, and many high authorities, for *ark* read *ephod*, which seems the more probable reading; so that the inference, that the *ark* was ordinarily carried with the Hebrew army is much weakened. But in 2 Sa. 11. 11 the *ark* seems decidedly to have been in the camp in the days, and with the cognizance and approbation, of *David*, and as David was a scrupulous observer of divine ordinances, we are disposed to join with those who conceive that *Phinehas* took the *ark* as one of the 'holy instruments.'—*C.*

g Jos. 13. 21, 22. ch. 22. 4; 25. 15, 17.

h ch. 24. 25. Jos. 13. 22. 2 Ti. 4. 9, 10. Ps. 9. 16. If he had gone away, he speedily returned.

i ver. 15-17. 2 Ch. 28. 5, 6. De. 20. 14.

4 The word '*all*' is not in the Hebrew, and should not have been inserted. The *women* taken captives were those, ver. 10, who had already contributed, by their fascinating manners, to the seduction and ruin of 24,000 Israelites. Nu. 25. 9.—*C.*

k Jos. 6. 24; 11. 11. 1 Sa. 30. 1. 1 Ki. 9. 16. Is. 1. 7. 2 Ki. 25. 9. Je. 51. 58. Re. 18. 8.

l ver. 26, 32.

m Ge. 14. 17. 2 Ch. 28. 12. ver. 20.

n ch. 12. 3. Ex. 32. 29. Le. 10. 16. Ep. 4. 26.

5 Heb. *host of war*

o De. 20. 16-18. 1 Sa. 13. 3.

p ch. 25. 1-3, 9, 17. 2 Pe. 2. 15. Re. 2. 14. Ps. 73. 27; 5. 3-5. Ec. 7. 20.

8 And they slew [p]the kings of Midian, besides the rest of them that were slain, *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [h]Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the [i]women of Midian captives,[4] and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they [k]burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all [l]the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, [m]went forth to meet them without the camp.

14 And Moses was [n]wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.[5]

15 And Moses said unto them, [o]Have ye saved all the women alive?

16 Behold, [p]these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of

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fulfilment thereof no way interfere with any relative duty God hates robbery for burnt-offering, and pays the strictest attention to the peace and order of families. Let therefore all my vows be well considered and important. Let them proceed from a serious consulting with Jesus Christ, as my father and husband, in solemn prayer and careful searching of his word. In all my religious concerns let me pay the strictest regard to relative duties; and having opened my mouth unto the Lord, never dare to go back again from my vows.

CHAPTER XXXI. [Ver. 2. This is one of the passages against which infidelity has uttered its fellest and fiercest assaults. We may not pollute the page, nor the reader's eye, with its foul speeches. But we may ask the *infidel*, Do you believe God to be the moral *Lawgiver* and *Ruler* of the world? If you deny, we cease to argue with the *madness* of atheism. But if God be acknowledged as the *Lawgiver* and *Ruler*, then has he not a right to enforce his own laws by appropriate penalties? *Nature*, as it is called—though surely nature is but another name for the will, laws, and government of God—nature has often swept away by earthquake, pestilence, or famine, her *tens* and *hundreds of thousands*: yet surely *nature* has not been arraigned for the deed! Why then should God be arraigned at the bar of [illegible]roud and unholy infidelity for punishing a wicked people by the hand of man? No sane man will accuse God, under the name of nature, in the one case, and none but a hopeless infidel will accuse him under his real name on the other. *C.*]

Ver. 5. [The muster of the *army*, upon this occasion, seems to be neither in *proportion* to the population of the tribes nor the *military exigency* of the case. That each tribe however comparatively weak, should be required to furnish a *military contingent* as numerous as the strongest, would to *human wisdom* seem unreasonable. But *divine wisdom* intends, by this apparent *disproportion*, to teach some great and important lessons. (1) That every man, and every community, is to furnish for God's service *all* that God requires, according as his providence bestows, without any relative comparison of what means others have, what sacrifices others make, or what service they render, or may be *able* to render, to God and his cause. (2) This *equality* of draught from *unequal* numbers is farther intended to inculcate the important lesson, that all real honour is derived from devotedness and zeal in the cause of God and his truth, and therefore it was necessary that every tribe should have an *equal opportunity* of exhibiting those qualities and securing those honours. See Jn. 12. 26.—*Note*, What an admonition does this *equality* of array suggest to *churches!* Some are few in number, and poor in worldly resources, but as God requires every one of his tribes to send its *thousand* to the war, so does he require each of his churches to make equal sacrifices to provide for his service, and equal exertions to bear witness to his truth. And true it is, for our encouragement, there are churches whose *fewness in number*, and *poverty of means*, have neither damped exertion nor denied success. *C.*]

Ver. 7. [Not *all* the males of the *whole nation*, as appears from Ju. 6. 7, but of the 'garrisons of the cities and castles,' ver. 10, by whom and their accomplices they had formerly been seduced, ver. 16, and were now opposed. And these the Lord commanded them to slay for sins, that when individualized still continue in these countries to be punished with *death*, and which instead of being diminished in atrocity by being *nationalized*, as was the case with the Canaanites and Midianites, became by their *universality* the more abominable in the sight of a holy God. See the horrible catalogue, Le. 18. 21-27, and the sentence of the *righteous Judge*, ver. 24-30. *C.*]

Ver. 14. [From the omission of any reference to *Joshua* as *general*, and the rebuke given indiscriminately to *all the captains*, it seems certain that the army had no *commander-in-chief*, but that each tribe had sent forth its own *quota* under their own leaders. This avoided all suspicion of *favouritism*, and removed every cause of *jealousy*, until circumstances required still greater concentration of counsel, and the character of Joshua as a leader had earned for him an indisputable claim to the first rank. *C.*]

Ver. 17. [*Every male.* The killing of '*every male* among the little ones' has been censured by *infidels* as an act of cruelty unworthy the character of a *merciful* God. That children, however, die in infancy, *infidels* cannot deny, and if that death takes place *by God's will*, wherein does it differ from the death here inflicted by God's command? If it be replied, the *ordinary* death of children is *natural*. The answer is easy: what in this case is *nature* but the result of certain *organic laws?* and what are *organic laws*, but the result of *God's will?* So that we arrive, in spite of *infidelity*, at the point of *God's will* in the one case, and *command* in the other. If the infidel *deny* that death is the result of *God's will*, then he becomes an *atheist*, with whom it is generally vain to argue: for he who is *mad enough* to deny the being and government of a God, is certainly not *sane enough* to comprehend any rational argument. See Ps. 14. 1. The *infidel* who in this case accuses the 'God of the Jews,' accuses, at the same time, the 'God of nature,' whom *infidels*, in general, pretend to acknowledge and worship, and whom, therefore, even upon their own principles, they dare not openly condemn. The sentence against the *males* is against the *perpetuation* of a wicked community; the sentence against the *women* is in condemnation of *lewdness, seduction, and idolatry. C.*]

Ver. 18. [The assertion that *Moses*, in this verse, permitted the people to retain the 'women children' for concubines is one of the most monstrous that frontless infidelity has ever had the hardihood to pronounce. For, not to speak of other parts of the law already promulgated, as Ex. 20. 14; Le. 19. 20, the restrictions, De. 21. 11-14, will sufficiently demonstrate that the direction in the text was merely a *permission* to hold them as *bond-women*, a class who were amply *protected* against every form of oppression, and *endowed* with many privileges, for which see note on Le. 25. 46. *C.*]

REFLECTIONS.—Short-lived is success in sinning, and at last most dearly bought. Enticers to sin therefore ought to be held as our worst enemies, and treated accordingly: especially since God takes the greatest delight in comforting and honouring those who have been singularly zealous for his cause. And it is easy for him to accomplish great exploits, whether by many or by few. Our humane tenderness, carried to an excess, often spares our most dangerous enemies and the most guilty criminals. But everything, even in war, ought to be conducted with a sacred regard to religion, strict equity, and brotherly kindness; and the whole success thankfully ascribed to God. And after

Peor, and there was a plague among the congregation of the LORD.[6]

17 Now therefore [q]kill every male among the little ones, and kill every woman that hath known man by lying with him.[7]

18 But all the women-children, that have not known a man by lying with him,[8] keep alive for yourselves.

19 And [r]do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And [s]purify all *your* raiment, and all that is made of skins,[9] and all work of goats' *hair*, and all things made of wood.[1]

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only[t] the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless it shall [u]be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

24 And[x] ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey[2] that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:[3]

27 And divide the prey into [y]two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a [z]tribute unto the LORD of the men of war which went out to battle; one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* [a]an heave-offering of the LORD.

30 And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks,[4] of all manner of beasts, and give them unto the Levites, which [b]keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

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[6] The character of Balaam is most extraordinary. It is full of inconsistencies: and yet on a close and thorough examination of it we are forced to admit that it is not without parallel. In the history of the Church Balaam knew God and feared him; but it was the fear of a cringing slave. He was ambitious and covetous, and he was most fertile in schemes for the purpose of hiding his covetousness, and gratifying his ambitious designs, while professing to obey and honour God. He never ventured on an open act of transgression. He had not courage for that. But he adopted secret and indirect measures to accomplish the foul purposes of his heart. He blessed the Israelites with his mouth, because he was compelled to do so by the Spirit of God: but he advised a system of wily, gross, and fiendish temptation, which entailed upon the Israelites a fearful curse. Never did man more richly deserve death than Balaam.—*P.*

[7] Jg. 21. 11. He. 13. 4. Le. 20. 13.

[8] Heb. *a male.*

[8] Such as appeared virgins.

[r] ch. 5. 2. 19. 11–19. Ge. 17. 13, 14.

[s] Ge. 35. 2. Ex. 19. 10. ch. 19. 9, 14, 15, 22. Re. 22. 8. 1 Jn. 1. 2, 3, 5.

[u] Heb. *instruments or vessels of skin.*

[1] The *Jews* were a *brave*, but never a *warlike* nation. Their *bravery*, in times of danger, arose from their dorring of providence, and love of family and country; their *unwarlike* disposition, from their religious institutions (as in the text), that never represented *war*, or *aggression*, or *conquest*, as *glory*, but rather as *guilt* (unless undertaken for the *sore necessity of self-defence*, or punishment of crimes committed against God and man.—*C.*

Le. 6. 28. Mat. 11. 10. 1 Co. 9. 13. 1 Ti. 4. 4. Is. 45. 1, 2. Mal. 2. 2, 3.

[x] ch. 19. 9, 19. 8.

[y] Le. 11. 25. 14. 9. 15. 23. ch. 19. 19.

[2] Heb. *of the captivity.*

[3] The distribution of the spoil was as follows:—Of *sheep*, 675,000: to soldiers, 337,500, to God 675, to people 337,500, to Levites 6750. Of *beeves*, 72,000: to soldiers 36,000, to God 72, to people 36,000, to Levites 720. Of *asses*, 61,000: to soldiers 30,500, to God 61, to people 30,500, to Levites 610. Of *persons*, 32,000: to soldiers 16,000, to God 32, to people 16,000, to Levites 320. Did ever legislator act in this manner before or since the time of Moses? This whole tribe how little to himself exiling.—Nay, God was his inheritance: Christ, whom he typified, his unsearchable riches.—*C.*

[z] Jos. 22. 8. 1 Sa. 30. 24, 25.

[a] 2 Sa. 8. 11, 12. 1 Ch. 29. 2. Is. 28. 5. Pr. 3. 9. m. Mat. 22. 21. Ro. 13. 7.

[b] ch. 18. 19–24, 25. 19–21. Le. 7. 14. Ex. 29. 27. De. 12. 11, 17. Ro. 12. 1. 1 Co. 10. 31. 1 Pe. 4. 11. Re. 3. 12. 1. 6. 2. 14.

[4] Or, *goats.*

[b] ch. 8. 15, 22, 26. 18. 1–6, 8, 21. m. Je. 33. 18, 22. 28, 29. Ac. 20. 28. 1 Co. 9. 7, 13. 1 Ti. 3. 2. Tit. 1. 7. Col. 4. 17. 2 Ti. 4. 1, 2. He. 13. 7, 17. Thus the Lord furnished the Israelites with cattle and handmaids.

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[c] ver. 29. ch. 18. 8, 19. m. Is. 53. 12. Mat. 25. 16. [c] Ge. 9. 10–14. Ga. 6. 6. 1 Ti. 5. 17.

[5] It appears that in after times the kings were wont to appropriate the spoil, or a large portion of it, to themselves; and that this was a common practice among the chiefs of other nations is well known to every one at all acquainted with classical antiquity. But we have no intimation of the least portion so reserved by Moses for himself or family. These shared the common lot of the Levites. The disinterestedness of the leader of Israel, and his strict obedience to the Lord's commands, are conspicuous on every occasion. We have had opportunity of remarking this in many instances.—*J.*

[d] ch. 18. 21–24. De. 12. 17–19. 1 Th. 5. 12, 13. Lu. 10. 7. 1 Co. 9. 7–14. Ga. 6. 6. 1 Ti. 5. 17.

[6] Heb. *hand.*

[e] Ps. 72. 14. 116. 15. Jn. 18. 9. 17. 12.

[7] The Israelitish army consisted of but 12,000 men, a mere handful when opposed to the people of Midian. Yet, when the officers made a muster of the troops after their return from the war, they found they had not lost a single man. This circumstance struck them as so decisive an evidence of God's interposition, that, out of the spoils they had taken they offered an oblation to the Lord, "an atonement for their souls." *Bishop Watson.*—The success of this detachment had been very extraordinary, so small a company defeating such multitudes, and taking so large a spoil; but far more extraordinary was the fact that in the enterprise not one individual had been slain. The Midianites, no doubt, would make resistance; but the hand of God was conspicuous in that their resistance was altogether without effect. No wonder that gratitude constrained the captains to present a voluntary offering to the Lord.—*J.*

[f] Ps. 116. 16. 18, 30. 144. 66. 13. 74. 107. 22. 8, 15, 22. cxxxvi. cxiv.—*Cl.*

[8] Heb. *found*—[Penetrated with gratitude for the singular success that had attended them, the officers of the army now offer to Jehovah the golden jewels they had found among the spoil; an example that has been widely imitated among the nations of antiquity. The Greeks, before distributing the spoils, dedicated a part of them to the gods, by whose assistance they supposed they had attained them, and the soldiers, out of their portions, frequently did the same. For the fulfilment of this purpose, they adopted various methods; sometimes they collected the spoil into a heap and set it on fire, at other times they consecrated them as offerings in their temples. (See Paxton's *Illustrations*, ii. 004.—*J.*)

[g] Ex. 30. 12.

[h] Heb. *heave-offering*, ver. 52.

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man, by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, [c]unto Eleazar the priest; as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided[5] from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand, and thirty thousand, *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them [d]unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge,[6] and there [e]lacketh not one man of us.[7]

50 We have therefore brought an [f]oblation for the LORD, what every man hath [g]gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make [g]an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [h]offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds,

every action we have need to purify ourselves in Jesus' blood; as, even in the best, there is enough of sin to ruin us, if God deal not with us according to his great mercy, and his Son's infinite atonement. Let then every enticement of my indwelling corruptions provoke my resentment against them, and animate me to put on the whole armour of God; that, directed by Jesus, my Captain of salvation, I may exert myself for their utter destruction. And since the Lord and I have

was sixteen thousand seven hundred and fifty shekels.[9]

53 (*For*[i] the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a [k]memorial for the children of Israel before the LORD.

CHAPTER XXXII.

1 *The Reubenites and Gadites sue for their inheritance on the east side of Jordan.* 6 *Moses reproveth them.* 16 *They offer him conditions to his content.* 33 *Moses assigneth them the land.* 39 *They conquer it.*

NOW the [a]children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [b]Jazer, and the land of Gilead,[1] that, behold, [c]the place *was* a place for cattle;[2]

2 The children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth,[d] and Dibon, and Jazer, and Nimrah,[e] and Heshbon, and Elealeh, and Shebam,[f] and Nebo, and [g]Beon,

4 *Even*[h] the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle.

5 Wherefore, said they, if we have [i]found grace in thy sight, let this land be given unto thy servants for a possession, *and* [k]bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall [l]ye sit here?

7 And wherefore [m]discourage[3] ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For [n]when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the [o]LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [p]from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me;[4]

12 Save [q]Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them [r]wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your fathers' stead, an [s]increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.[5]

15 For if ye [t]turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, [u]We will build sheepfolds here for our cattle, and cities for our little ones:

17 But [v]we ourselves[6] will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.[7]

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we [w]will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [x]Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD; then afterward ye shall return, and be [y]guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But [z]if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.[8]

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

27 But[c] thy servants will pass over, every

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[9] Calculating these jewels of gold merely at the value of the *metal*, and totally independent of the *workmanship*, which would increase with the fineness of execution, the lowest estimate of this oblation is £37,800, viz. 5*l*. reckoning the talent at 3000 shekels, or £3750. —*C.*

[i] De. 20. 14.

[k] Ex 28. 12, 29; 39. 7; 30. 16. Le. 2. 2, 9, 16; 23. 24; 24. 7. ch. 10. 10. Zec 6. 14. Ac 10. 4. Ps. 20. 3; 38. 21; 40.

CHAP. XXXII.

[a] Ge. 29. 32; 30. 11; 46. 9, 16. ch. 26. 5, 15, 18.

[b] ch. 21. 32. Jos. 13. 25. 2 Sa. 24. 5.

[1] The particular geography of many cities and districts mentioned in Scripture is often little more than conjectural. Still there are *great landmarks*, so to speak, by which the sacred historian can be followed. The text affords a striking example both of the *conjectural* and the *known*. Of the position and limits of the land of *Jazer*, for example, nothing more is accurately known than that it was somewhere in the neighbourhood of *Gilead*. But the land of *Gilead* is *identified* by means of the distinguished mountain range which has continued since the days of *Moses* so much an object of *history* that its locality cannot be mistaken, and its very name (now written *Djelaad*) continues nearly unaltered. The 'land of Gilead' extended from the river Hieromax on the north to Nebo on the south. Its beauty and fertility have been celebrated by modern travellers with an enthusiasm that well accounts for the anxiety of the *Reubenites and Gadites* to obtain possession, and for the jealousy of *Moses* lest the love of ease, and of the 'pleasant land,' should tempt them to forsake their brethren and provoke their God.—*C.*

[c] Nu. 7. 14. Je. 50. 19. Ge. 13. 10. De. 32. 14.

[2] The pastures upon the table-land of Moab, among the mountains of Gilead, and on the eastern bank of the Jordan, are far superior to any in Palestine, and notwithstanding centuries of neglect and desolation, they are not surpassed in Western Asia. To this day it is 'a place for cattle;' and is a favourite resort of the nomad tribes, whose whole wealth is in their flocks.—*F.*

[d] ver. 35. De. 3. 12 -17. Jos. 13. 9 -23. 18. 13, 15, 20. Je. 48. 19 -24.

[e] *Beth-nimrah*, ver. 36.

[f] *Shibmah*, ver. 38.

[g] *Baal-meon*, ver. 38.

[h] ch. 23. 24 -34.

[i] Ge. 6. 8; 19. 19; 32. 5; 33. 10, 30; 47. 29; 50. 4. Ex. 33. 12, 13, 17, &c.

[k] De. 3. 3, 18 -20.

[l] Nu. 14. 3, 43. 1 Sa. 3. 26 Ga. 6. 2.

[m] De. 1. 28; 20. 8. Ac. 27. 22.

[3] Heb. *break*.

[n] ch. 13. 3, 23 -33. De. 1. 20 -28.

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[o] ch. 14. 34, 30; 26. 65. De. 1. 36.

[p] ch. 14. 22, 23; 26. 64. De. 2. 14, 15. Ps. 106. 24, 26; 95. 11. Ps. 78. 32, 90. 8, 9. He. 3. 17-19.

[q] Is. 1. 4. Mat. 23. 33.

[4] Now, says the objector to the *divine mission of Moses*, if Moses was in error why does he *mistake* the intentions of the *Reubenites* and *Gadites*, and accuse them of designs they deny having ever entertained? The answer is plain —the objector should first *prove* that they did not entertain the purpose that *Moses* deprecates. This *proof* the objector never can furnish; wherefore, further answer is unnecessary.—*C.*

[r] Le. 26. 14-18. De. 28. 15, &c. Ga. 3. 10.

[s] Ge. 33. 17 ver. 34, 41.

[t] Jos. 4. 12, 13; 22. 3, 4. De. 3. 18, 20.

[5] That is, 'we ourselves,' the *speakers* and *leaders*, will 'all' go, with such *quotas* of the tribes as may be required. The two tribes and a half amounted to 110,580, and of these we learn (Jos. 4. 13) that 40,000 went over Jordan, leaving 70,580 to guard the families and flocks against the Midianites, Ammonites, and Idumeans.—*C.*

[6] The whole country had been already subdued by Moses, the cities captured, and the people either slain or driven out, see ch. xxi. How is it, therefore, that the 'inhabitants of the land' are mentioned here? The natural explanation is this. On the east of Moab and Gilead lay the wide plains of Arabia, thinly peopled by nomad tribes. Thither the conquered Amorites fled, and they would naturally hover along the borders, watching any opportunity to attack the Israelites, and reoccupy their country.—*F.*

[u] Ge. 33. 17; 34. 12. 2 Ki. 10. 32, 33. 1 Ch. 5. 25.

[v] Jos. 1. 13; 22. 4, 12; 20. 2. De. 3. 18 -20.

[w] 2 Sa. 3. 28. ver. 33. De. 3. 18, 20.

[x] Le. 26. 14 -39. De. 28. 15 -68. Jude 18 & Ko 2. 9. Is. 3. 11; 59. 12. Ps. 140. 11. Ge. 4. 7; 44. 34. Je. 2. 17, 19; 4. 18; 5. 25; 6. 19.

[7] The Greek and Arab translators render, 'And ye shall know your sin when evils befall you.' If the persons concerned prevaricated and so imposed upon men, or if they afterwards refused to fulfil their engagements, God would most certainly detect and expose their wickedness, and in fact configin punishment on them for it. Sin pursues the criminal as the hound does the hunted animal, and will at length overtake, seize on, and destroy him.—*A.*

[y] ver. 17, 20, 21, 32. Jos. 4. 12 -18, 22. 1, 2, 18, 22. 2 -4. 2 Co. 10. 4, 5. Ep 6. 10 -18. 2 Ti. 4. 7, 8 These tribes obtained their settlement about seven years before their brethren; but they were much exposed to the Syrians, Ammonites, and others, and were carried into captivity before the other tribes. 2 Ki. 10. 32, 33. 1 Ch. 5. 25.

[z] ch. 14. 22, 23. De. 1. 34 -40. He. 3. 8 -10. Ps. 95. 11. Ec. 10. 15. De. 2. 35. 2. 14, 15.

[c] Heb. *Surfilled after me.*

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one common cause, let me, however weak, hope for certain victory. Let me never spare an enticing lust. And let him have the honour; and let the church and my own soul have the advantage of whatever spoil the Lord shall bring to my hand.

CHAPTER XXXII. [Ver. 37. The situation of *Heshbon* is fixed by Eusebius at twenty miles east of *Jordan*, and is described 'over against *Jericho*,' which place is still familiarly known to travellers. Besides these notes of identification, it is still in being, though in ruins, and bears its ancient name, merely transformed by pronunciation into *Hesban*.—*Elealeh* is described by Eusebius as situated a mile from *Heshbon*. It is now called *El Aal*, which in *Arabic* signifies 'the high,' which corresponds to its meaning in the *Hebrew*.—*Kirjathaim* continued a place of importance till the fourth century of our era, but amidst the ruins of *Moab* is not now to be distinguished.—*Nebo* and *Baal-meon* are totally unknown. *C.*]

REFLECTIONS.—The love of the world, and the pride of life, frequently hasten men in their earthly settlements. Though such, even in this world, often issue in early and frequent disasters; and it is a fearful symptom when the rising generation tread in their fathers' sinful steps, and grow worse and worse. How base is it to desire our own rest and ease, when God's



ENTRANCE TO THE AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [NUMBERS, xxxii: 23.]—"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." There is no truth better illustrated by the ruins of ancient cities than the one contained in the verse we quote above. In Egypt, in Assyria, in Greece, in Italy, the ruins of great cities teach in mute silence the truth that the sins of nations find nations out and the sins of individuals find individuals out. Before us are the melancholy ruins of a great theatre that stood in Puteoli. Here men and beasts contended for one another's lives for the gratification of a depraved populace. This whole region overlooking the Bay of Naples is now practically deserted. It has been well said that there is no statute of limitation in regard to the debt of sin. Wherever a people disregard the plain laws of God written in nature and in the constitution of their own lives they must pay the penalty of a fearful doom.

man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle before the LORD,[9] and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do:

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [d]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh[1] the son of Joseph, [e]the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad [2]built [f]Dibon,[3] and Ataroth, and [g]Aroer,

35 And Atroth, Shophan, and [h]Jaazer, and Jogbehah,

36 And [i]Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep.

37 And the children of Reuben built [k]Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, [l](their names being changed,) and Shibmah; and gave other names unto the cities[4] which they builded.

39 And the children of [m]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave [n]Gilead unto Machir the son of Manasseh; and he dwelt therein.[5]

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9 [a]Before the Lord. From Nu. 10. 28, 29, it will be seen that the *Reubenites* and *Gadites* marched immediately *before* the *Kohathites*, who bore the *sanctuary*, in which were the *ark* and *mercy-seat*, the visible tokens of God's immediate presence. They are therefore [b]*directly* required to pass over [c]before the Lord.—*C.*

[a] De. 3. 12–17. Jos. 13.[8] 22.[1].

[b] No special reason is stated for giving a settlement in these lands to *the half tribe of Manasseh*, nor are they said to have made any request similar to that of the tribes of Reuben and Gad. The *conquests* of the sons of Manasseh in *Gilead*, as recorded, ver. 40, &c., afford, however, a better reason for the grant to them, than even that which was pleaded by their brethren, see ver. 4, and the validity of which was admitted by Moses, and evidently approved by the whole nation.—*C.*

[c] ch. 21. 24. 33.

2 'Built,' rather *rebuilt*, for it appears from ver. 36 that these were ancient towns.—*C.*

[f] ch. 21. 30. 33. 45, 46.

3 *Dibon* is still distinguished by the name of *Diban*, and is situated in the modern *Kouro*, anciently called 'the plains of *Moab*.' Burkhardt (*Travels in Syria*, p. 372.—'Ataroth' the particular locality of this town is now unknown; but 'Aroer, described by Eusebius as situated on a mountain on the north banks of the *Arnon*; where, according to Burkhardt (*Travels in Syria*, p. 372) it is still to be found by the name of *Araayr*.—The localities, of *Atroth*, &c., until we come to *Heshbon*, are little more than matters of conjecture.—*C.*

[g] De. 2. 36. Is. 17. 2.

[h] ver. 1. 3. Is. 16. 9.

[i] ver. 3. Is. 15. 6.

[k] ch. 21. 27. Is. 15. 4.

[l] Ex. 23. 13. Ps. 16. 4. Ge. 26. 18.

4 Heb. *they called by names the names of the cities.*

[m] Ge. 50. 23. ch. 26. 29, 30, 31. 36. 1. De. 3. 15. Jos. 17. 1. Ju. 5. 14. ver. 40.

[n] Half of it, De. 3. 12, 13. Jos. 13. 29, 31.

5 At the time of the exodus Gilead was divided into two parts: — one, south of the Jabbok, belonged to Sihon the Amorite, and was allotted to Gad. The other, lying between the rivers Jabbok and Hieromax, belonged to Og king of Bashan, and was conquered by and allotted to the half tribe of Manasseh. A portion of this northern section of Gilead was captured by Jair, and its villages received the name of *Havoth-Jair*, 'villages of Jair.' Kenath was one of the chief cities of Bashan, and was situated on the western slopes of the mountain range which bounds the plain of Bashan on the east: it is now called Kunawât, and its ruins are some three miles in circuit, and are among the finest east of the Jordan.—*P.*

[o] De. 3. 14. Jos. 13. 30. 1 Ch. 2. 21, 22. [p] Ki. 4. 13.

CHAP. XXXIII.

[a] De. 12. 9. ch. 14. 33. Ac. 14. 22. Ca. 3. 6. 8. 5.

[b] Ex. 12. 37, 38, 51. 13. 18. Ps. 77. 20.

[c] ch. 9. 17–23.

1 Several names of places occur in the itineraries of *Exodus*, *Numbers*, and *Deuteronomy*, which are not mentioned in this chapter; and some are mentioned in this chapter which do not appear in the others. Such *omissions of intervening*, however, are not *contradictions*, as any one in relating a journey will *omit* [a]*many little matters*, or *matters relating to his audience*, or unmarked by any *incident*, while those *omitted towns* he will specially recount to a *new audience* acquainted with them, or in relation to some event that has occurred *since his former narrative*.—*C.*

[d] Ge. 47. 11. Ex. 1. 11; 12. 37. 38.

[e] Is. 52. 12. Mi. 2. 13. Ps. 105. 36.

[f] Ex. 12. 12, 23, 29–34.

[g] Ex. 12. 29[8], 12. Is. 15. 1. Re. 12. 8.

[h] Ex. 13. 20.

[i] Ex. 14. 2. 9.

[k] Ex. 14. 21, 22, 29[15]. 15. 26.

[l] Ex. 15. 27.

41 And [o]Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the [c]journeys of the children of Israel, which went forth out of the land of Egypt with their [b]armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their [c]journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.[1]

3 And they [d]departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out [e]with an high hand in the sight of all the Egyptians.

4 (For [f]the Egyptians buried all *their* firstborn, which the LORD had smitten among them: [g]upon their gods also the LORD executed judgments.)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they [h]departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they [i]removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they [k]departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they [l]removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

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people are in hardships and need our assistance! But how wise to improve past experiences, as means of preventing future iniquities. Yea, it is prudent to remove every monument of idolatry, lest it should entice us to offend. A holy indignation against sin, in whatever form it appears, is commendable and useful. But since the best of men often uncharitably mistake their neighbours' words or designs, and judge before they hear, it is therefore proper that everybody be allowed to explain himself; that every article of our agreements be precisely stated, and fully understood, at the making of them, that there may be no disputing afterward; and that the strictest equity, and the tenderest affection, may be maintained among the people of God, who are all brethren in Christ Jesus.

CHAPTER XXXIII. [Ver. 2. The Israelites in going from Egypt to Canaan did not proceed along one direct line of route. They were led from place to place, sometimes back, sometimes forward, by a divine guide. For thirty-eight years they were literally 'wanderers,' moving apparently from pasture to pasture, and from fountain to fountain, like one of the great nomad tribes of Arabia. The full history of these wanderings is not given. All the places through which they passed are not mentioned. Even the few stations whose names are recorded cannot all be identified. It is consequently impossible to trace the footsteps of the Israelites in every part of the wilderness journey. There are, however, several leading stations which have been identified; and taking these as landmarks, it is not difficult to determine the general line of march. It would seem that Moses first wrote the diary which is given in Exodus, Leviticus, and the early chapters of Numbers; then by divine command he wrote this summary, supplying the names of many stations not given in the diary. It forms a most valuable topographical document. *P.*]

Ver. 10. [The plain at the mouth of Wady Taiyibeh must be the place of the encampment by the sea. It is a wild lonely spot. The sublime scenery of the Sinai mountains here first bursts upon their view: the glittering granite peaks, the gorgeous colouring of the nearer cliffs, the deep blue sea, and away far beyond it the pale outline of the African coast. *P.*]

Ver. 13. [The sites of Dophkah and Alush are unknown. The route from the Wilderness of Sin to Rephidim was in all probability up Wady Feiran, which affords a tolerably easy and wide approach from the coast-plain of Sin to Sinai. In it is the copious fountain of Feiran; and it ought to be noted that between Sin and Rephidim there was no complaint of want of water. Perhaps Feiran may be identical with Dophkah or Alush. *P.*]

Ver. 36. [The Israelites were twice at Kadesh; once on the second, and once on the fortieth year of their journey, Nu. 12. 16; 13. 2, 26, 33; 20. 1. In this chapter the first visit is not noticed. In the extended narrative in Nu. x.-xii. there are only two stations mentioned between Sinai and Kadesh; here no less than *seventeen* are enumerated. The question arises, Were all these visited during the first journey to Kadesh? or do any of them belong to the second? The former

11 And they [m]removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [n]Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [o]wilderness of Sinai.[2]

16 And they [p]removed from the desert of Sinai, and pitched at Kibroth-hattaavah.[3]

17 And they departed from Kibroth-hattaavah, and [q]encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched[r] in Rithmah.[4]

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched[t] in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at [u]Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at [w]Ezion-gaber.

36 And they removed from Ezion-gaber,[5] and pitched in the [x]wilderness of Zin, which *is* Kadesh.

37 And they [y]removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [z]Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [a]king Arad the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel.

41 And they [b]departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they [c]departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim,[6] in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from [d]Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched [e]in the plains of Moab, by Jordan *near* Jericho.[7]

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [f]Abel-shittim, in the plains of Moab.[8]

50 ¶ And the LORD spake unto Moses in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [g]When ye are passed over Jordan into the land of Canaan;

52 Then ye shall [h]drive out all the inhabitants of the land from before you, and destroy all their pictures,[9] and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [i]ye shall divide the land by lot for an inheritance among your families; *and* to the

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m Ex. 16.1-31.

n Ex. 17.1-16; 19.1.

o Ex. xix. 1. Lev. xxvii. ch. 1. n.

2 In this account of the *Hebrew manzil*, there are *three* stages not recorded in *Exodus*. These are 'the encampment at the *Red Sea*,' ver. 10, at *Dophkah*, and at *Alush*, ver. 13. *Exodus* was written when the events were fresh in the memory of the witnesses, less important removals were therefore omitted; but *Deuteronomy* was written when that generation had died, and the minuter movements of the fathers are recorded for the instruction of their sons. C.— In front of the 'mount of God.' Here they remained for a year, and this is the first great stage of the wilderness journey.—P.

p ch. 11. 4-34.

3 That is, *the graves of lust*.

q ch. 11. 35; xii.

r ch. xiii, xiv.

4 Greenfield describes *Rithmah* as near *Kadesh-barnea*, and the *Pictorial Bible* identifies them. Creighton's map of Palestine places *Rithmah* a little way S.W. of *Kadesh-barnea*: but the map of the Sunday-school Union, London, places it to the south, and at the distance of about 70 geographical miles. The whole is mere conjecture, and therefore void of authority. It is wiser and better to acknowledge ignorance of such details, and to rest in the great historical fact which nothing can gainsay, that the *Hebrews* were now entered upon those 'wanderings' to which they were condemned because they 'tempted the Lord;' and on account of which he 'sware in his wrath they should not enter into his rest.'—C.

s De. 10. 6, 7. Ge. 36. 27. 1 Ch. 1. 42.

t Or, *Gudgodah*, De. 10. 7.

u De. 2. 8. 1 Ki. 22. 48. 9. 26.

5 This place was highly distinguished in the days of Solomon, and having become *transit port* for much of the eastern commerce. 1 Ki. 9. 26, it has retained an historical importance that serves to fix its locality. It was situated about 60 miles nearly south of Sinai. But though its *place* is known by means of the peculiar rocks from which its name was derived, signifying the *back bone of a man*, as well as by historic record, yet its very *ruins* have disappeared. Like other encampments of the Israelites it retains a *name*—more distinguished than some, it has a *local habitation*—but like Israel it has fallen, by sin, under the displeasure of Jehovah, and has been swept of all its commerce and riches by the besom of a righteous destruction.—C.

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w ch. 10. 12; 12. 16; 33. 3, 4.

x ch. 20. 1; 27. 14; 33. 36.

y ch. 20. 22-29; 21. 4. De. 32. 50; 10. 6.

z ch. 20. 23-29. De. 32. 50; 10. 6.

a ch. 21. 1-3. Jud. 1. 16, 17.

b ch. 21. 4.

c ch. 21. 10-20.

6 Or, *heaps of Abarim*.

d ch. 32. 34. Ezr. 6. 14.

e ch. 22. 1; 25. 1; ver. 50.

7 All the stations from Kadesh to Arboth-Moab are not given here. Others at which the people encamped on their route southward to Ezion-gaber are mentioned in De. 10. 6, 7. Immediately after leaving Kadesh they crossed the Arabah to the foot of Mount Hor, where Aaron died. After thirty days' mourning they set out on their long but final journey. The rate of travel must have been very slow. They must have lingered at places, and zigzagged through the desert in search of water and pastures. Passing down the Arabah once more, they turned eastward at Ezion-gaber, which stood at the northern extremity of the Gulf of Akabah. They swept round the southern and eastern borders of Edom, and passed through a desert wild and waterless. At length the territory of the Edomites was passed, and the people encamped at '*Ije-Abarim* (the mounds of Abarim'), in the border of Moab.' Two more stages brought them to the banks of the Arnon, on crossing which they entered the land of the Amorites. The wilderness was now left behind, but the wanderings had not yet drawn to a close. Their eyes and hearts were fixed upon Canaan — the country west of the Jordan. They wished to enter it by the shortest and easiest road. They consequently asked of Sihon a passage through his borders. It was refused. A new struggle was made, the whole country east of the Jordan was conquered, and two tribes settled there.—P.

f *Mournful Shittim*, ch. 25. 1-9. Jos. 2.

8 Whether this enumeration contains the entire, or only the principal movements and encampments, is unknown. Analogy would lead us to conclude that it records not the various daily marchings, but merely the *departures* and *encampments*. Moses does indeed give a brief epitome of the history of the Jews; but history is not his object. Providence and redemption are his object, and history is the means by which his grand object is attained.—C.

g De. 7. 2. Jos. 11. 12.

h Ex. 23. 24, 31-33; 34. 12-17. De. 7. 2-5, 16, 25; 12. 2, 3, 30, 31; 20. 16-18; 9. 3. Jos. 23. 7.

9 Boothroyd translates it 'sculptured stones,' Onkelos renders it 'temples.'—C.

i ch. 26. 53-55. Jos. xv. xix.

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appears more probable. In giving the summary contained in this chapter Moses would scarcely have omitted the first visit to Kadesh, had he been enumerating the stations as well after as before that visit. It is more natural to suppose that he gives a full list of the places of encampment between Sinai and Kadesh; and then, omitting all notice of the thirty-eight years' wandering as not properly pertaining to the journey to Canaan, he takes up the narrative again at the close of the second visit. This theory, however, is not free from difficulties. According to ver. 36 the people marched direct from Ezion-gaber to Kadesh; and the stations from Moseroth to Jotbathah were passed in succession before reaching Ezion-gaber. But these stations are identical with those mentioned in De. 10. 6, 7, where they afterwards encamped when going from Kadesh to Ezion-gaber, comp. Nu. 21. 4; De. 2. 8; they consequently lay between these places, and in the Arabah. The Israelites must therefore have traversed the Arabah several times. The most direct line of route was rarely, if ever, followed. The people appear to have directed their course right and left, back and forward, passing and repassing the same spots, in obedience to their divine guide. Two points alone are fixed between Sinai and Kadesh; these are Hazeroth and Ezion-gaber. The latter they must have approached *from the north;* and after encamping there, they turned back again northward. In going from Hazeroth they probably went down Wadys el-Ain and Wetir to the shore of the gulf; then along the shore past Ezion-gaber, and up the Arabah; then back down the Arabah to Ezion-gaber, and finally up it to Kadesh. P.]

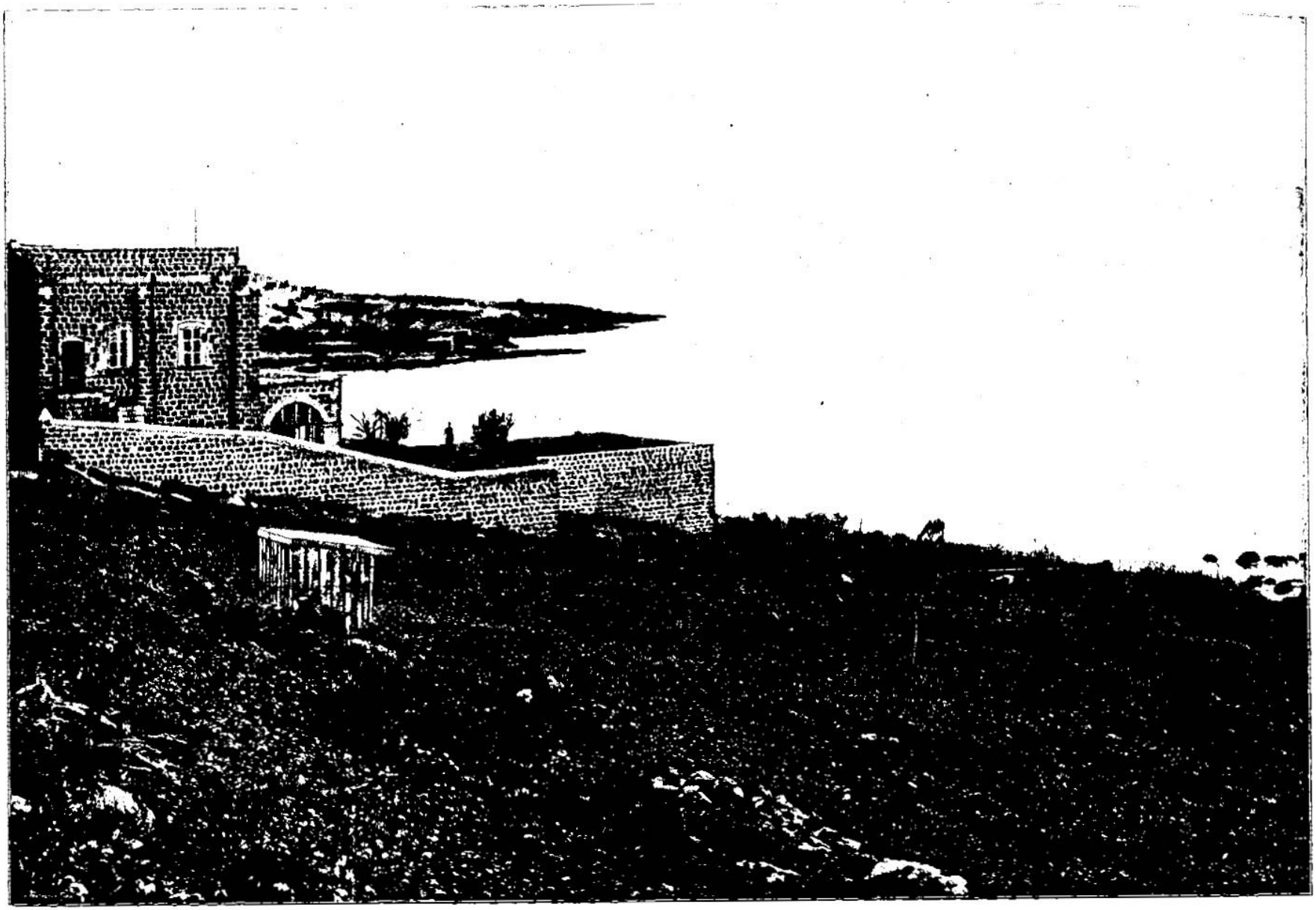

MONASTERY NEAR BETHSAIDA—WHERE CHRIST PERFORMED MANY OF HIS WONDERFUL WORKS. [Numbers, xxxiv:11.]—"And the border shall descend and shall reach unto the side of the sea of Chinnereth eastward." We give this view of the monastery near Bethsaida, because it stands upon the side of the sea of Chinnereth, now called the Sea of Galilee. This monastery is near the city of Bethsaida, one of the towns in which Christ performed so many of his wonderful works and *one of the towns upon which he pronounced a woe.* We are looking here toward the east. We see the upper Gadarene country there beyond the Sea of Galilee, and the gradual falling of the country as it slopes toward the sea on the north. Tourists stop here and find good accommodations in this monastery. According to prophecy, it really has been more tolerable for Tyre and Sidon than for this place.

more ye shall give the more inheritance,[1] and to the fewer ye shall give the less inheritance:[2] every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land[3] from before you; then it shall come to pass, that those which ye let remain of them *shall be* [h]pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.[4]

56 Moreover, it shall come to pass, *that* [i]I shall do unto you as I thought to do unto them.

CHAPTER XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, [a]When ye come into the [b]land of Canaan, (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan, with the coasts thereof,)[1]

3 Then [c]your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the utmost coast of the [d]salt sea eastward.

4 And your border shall turn from the south to the ascent of [e]Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to [f]Kadesh-barnea, and shall go on to Hazar-addar,[g] and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the [h]river of Egypt,[2] and the goings out of it shall be at [i]the sea.[3]

6 And [k]*as for* the western border, ye shall even have the great sea[4] for a border: this shall be your west border.

7 And this shall be your [l]north border: from the great sea ye shall point out for you mount Hor.[5]

8 From mount Hor ye shall point out *your border* unto [m]the entrance of Hamath; and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at [n]Hazar-enan: this shall be your north border.

10 And ye shall point out your [o]east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to [p]Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side[6] of the [q]sea of Chinnereth[7] eastward.

12 And the border shall go down to [r]Jordan, and the goings out of it shall be at [s]the salt sea: this shall be your land,[8] with the coasts thereof round about.[9]

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe:

14 For[t] the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These[u] *are* the names of the men which shall divide the land unto you; [v]Eleazar the priest, [w]and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, [x]Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

A.M. 2552. B.C. 1452.

1 Heb. *multiply his inheritance.*

2 Heb. *diminish his inheritance.*

3 Either through cowardly fear, or worldly policy or a desire to enslave them, or wilful contempt of God's injunction to cast them out.—*C.*

h Jos 23.12,13. Jud 2.3. 2 Co 12.7. Ps. 106.34-42.

4 This was remarkably fulfilled in the case of the Philistines and Phœnicians.—*C.*

i Le 26.14-46. De. 28.15-68. 29.19-28. 32.24. 2 Ki xvii.xxv.

CHAP. XXXIV.

a ch. 15.2.

b Ge. 12.7. 13.15,17. 15.18-21. 17.8. 26.3,4. 28.13. 35.12. Ex. 3.8. 6.4. 23.23-31. Le. 25.38. Ac. 7.5. Heb. 11.9.

1 *Moses* is here furnished with complete materials for a *map*, and by such a visible representation the descriptions will be best understood.—*C.*

c ch. 26.53-55. 27.12-14. 33.36. Jos. 15.1,3. 18.11. 23.4. Eze. 47.19. Da. 9.3. Ge. 15.16.

d Ge. 14.3. 19.25,28. Jos. 3.16. 12.3. Eze. 47.18 ver. 12. the sea of Sodom.

e Jos. 15.3. Ju. 1.36. ch. 20.13. 27.14. 33.36. ver. 3.

f ch. 13.26. 20.1. 33.36.

g Jos. 15.3.

h Ge. 15.18. Jos. 15.4. 47.19. K1 R. 8.65. 2 Ch. 7.8.

2 Not the *Nile*, to which the Jewish territory never extended; but a small river, most probably in the vicinity of *El Arish*, N. lat. 31° 20'.—*C.*

i Mediterranean or Great Sea, ver. 6,7.

3 The land here described in Moses is much smaller than that originally given to the patriarchs and promised to Abraham, see Ge. 15.18. The southern border began at the southern end of the Dead Sea; it ran due south up the great valley of Arabah, past the ascent of Akrabbim (a line of cliffs across the valley) to Kadesh; thence it went westward across the 'wilderness of wandering' to the *torrent* (not the *river*, as in Ge. 15.18) of Egypt, i.e. Wady el-Arish.—*P.*

k Jos 15.4,12. Eze. 47.20.

4 The *Mediterranean*, which was *great* compared with the *Red Sea*. Sea of *Chinnereth*, or *Dead Sea*, the only seas the Israelites could yet have seen.—*C.*

l Jos. 13.5,6. Eze. 47. 15-17.

5 We have already found Mount *Hor* in the land of Moab, on the *south-east*; how then is it the *north* boundary? The Hebrew, *Har-ha-hor*, signifies literally *mountain of mountains*. This is therefore not *Hor* in the land of *Moab*, but another of the same name in *Lebanon*.—*C.*

m ch 13.21. Ju. 3.3. Ki 14.25. 2 Sa. 8.9. Am. 6.2. Eze. 47.16,17,20.

n Eze. 47. 17. perhaps Enon hazor, Jos. 19.37.

o Eze. 47.18.

p 2 Ki. 23.33; 25.20, 21. Je. 39.5,6; 52.7.

6 Heb. *shoulder.*

q De. 3.17. Jos. 12.3; 13.27. Mat. 14.34. Jn. 6. 1.

7 Sea of Tiberias, or Lake of Gennesaret, where our Lord performed so many of his miracles.—*C.*

r Ge. 13.11. Jos. 3.13. 2 Ki. 5.10. Mat. 3. 5,6.

s Ge. 14. 3; 19.24,28. Jos. 3.16; 12.3 ver. 3

8 Not all your land granted. But what should now be divided 'by lot,' ver. 13.—*C.*

9 The eastern border has several well-known boundaries:—Riblah on the Orontes: Ain, the great fountain of the Orontes, a few miles west of Riblah; the Sea of Chinnereth or Galilee; the Salt or Dead Sea. The eastern border, therefore, beginning at Kuryetein, was drawn west by south across the plain to Riblah, thus excluding the territory of Damascus. Thence it turned due south, down the valleys of Cœle Syria and the upper Jordan to the Sea of Galilee; and then followed the Jordan to the Dead Sea. The whole country east of the Jordan was thus excluded from the land.—*P.*

t ch. 32.33. Jos. 13.8. 22.1-4. 2 Ch. 3.12 17.

u ch. 1.5-16; 13.4-16. 1 Ch. xxvii.

v Ex. 6.23,25. Jos. 14. 1; 19.51. He was great-grandson to Kohath, who went into Egypt, Ge. 46.11; 15.16.

w Ex. 17.9,10,13. Jos. xii.-xxi. ch. 14. 6, 38. Ac. 7.45. He. 4.8.

x ch. 13. 30; 14. 6, 06, 38. Jos. xv. xv.

REFLECTIONS.—It is useful to remember and record God's providences, for the after direction or comfort of ourselves and others in future trials and temptations; for this world is but a waste howling wilderness, and the condition of churches and saints therein always changing and unsettled.—But the believing recollection of God's dispensations will enable us cheerfully to pass on, while we discover how he preserves his people in all, and sets their mercies and judgments the one over against the other,—guides them with his counsel while here, and afterwards brings them to glory! But dangerous and infectious is intimacy with wicked men, and with the unfruitful works of darkness! Carefully then ought professors of the true religion to avoid it, and to remove out of the way whatever might occasion temptation or stumbling.

CHAPTER XXXIV. [Ver. 3. The *map* commences at the *south*, because that was the quarter with which the Hebrews were best acquainted, as lying next Egypt. *South quarter*, that is, south extremity eastward, before the line turns northwards.—*Coast of the Salt Sea*, that is, *point* of the *Dead Sea*, called *salt*, because it is salter than other seas. So great is the quantity of salt in solution in its water, that bodies float in it that sink in any other water. By *Salt Sea eastward*, some geographers understand *Ezion-gaber*, on the Red Sea, and draw the southern line thence to the eastern or Pelusic branch of the Nile; but ver. 12 seems to fix the name *Salt Sea* to the *Dead Sea*, into which *Jordan* empties itself. *C.*]

Ver. 4. [A trifling and well-authorized change in the translation by Boothroyd completely reconciles this description with the geographical features of the country, and with history. 'Your south border shall *wind* to the ascent of *Akrabbim*, and pass on to *Zin*, and thence extending to the south of *Kadesh-barnea*, and from Azmon the boundary shall wind about to the river of Egypt.' *C.*]

Ver. 9. [The Mediterranean was the western border. On the north the border commencing at the sea ran towards *Hor ha-Hor*, 'the great mountain,' *i.e.* the culminating point of Mount Lebanon on the north, where it attains an elevation of nearly 10,000 feet. From thence the line was drawn towards Zedad, now called *Sudud*, on the great plain due east of the extremity of Lebanon. But before reaching Sudud it bent north to Ziphron, a town near Hamath; and then struck south-east to Hazar-enan ('the town of the fountains'), now called Kuryetein. *P.*]

Ver. 17. [This was a narrow territory when considered as a gift from God. But its very narrowness marks his wisdom as well as his goodness. God intends to make his people his *witnesses* to the world, and their narrow territory *forces* them to do their duty abroad; while their religious institutions are ever recalling them home. Besides, it is a gross mistake that the greatness of a nation depends upon its extent of territory. The most distinguished nations, both in ancient and modern times, have been cooped up in narrow territorial limits. And be it remembered, the great drama of providence, in which Israel still acts so conspicuous a part, is not yet closed. He was a Jew, according to the flesh, who will yet claim 'the heathen for his inheritance, and the utmost ends of the earth for a possession.' *C.*]

REFLECTIONS.—It is necessary to bring our mind to our lot, since God sets the bounds to it: and, though a small portion of this world may be allotted to the people of God, yet is that small portion fertile and well protected. How instructive the boundaries of this promised land! the memorial of Heaven's justice on Sodom at the south-east: the memorial of Egyptian bondage on the south-west; the wilderness of their wandering on the south; the goodly mountain Lebanon on the north; the great sea, that emblem of eternity, on the west; and Jordan, that river of God, on the east. Thus are we surrounded with mementoes of our state. But, in all, infallible is the accomplishment of God's promises, whatever hard warfare and wearisome waiting may be necessary to precede it. Let me therefore, even now, raise up my weary spirit—Jesus, the Prince of all the tribes of ransomed men, shall quickly assign me my share in his celestial Canaan!

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These[a] *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.[1]

CHAPTER XXXV.

1 Eight and forty cities for the Levites, with their suburbs, and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No satisfaction to be taken for murder.

AND the LORD spake unto Moses in the plains of Moab, by Jordan *near* Jericho, saying,

2 Command[a] the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.[1]

4 And[b] the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits[2] round about.

5 And ye shall measure from without the city on the east side two thousand cubits,[3] and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And [c]among the cities which ye shall give unto the Levites *there shall be* six cities for refuge,[4] which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add[5] forty and two cities.

A.M. 2552. B.C. 1452.

a ver. 27–28. Jos. 19. 51.

1 The tribes are not mentioned here in such order as they were at their first numbering (ch. 1. 5, 6, &c.), or at their second (ch. 26. 5, &c.); yet great exactness, and a particular direction of God, may be noted in their placing here, for they are set down according to their situation which they had afterwards in the land of Canaan; as if Moses foresaw who should be next neighbours one to another. — *Patrick.*

CHAP. XXXV.

B.C. 1451.

a ver. 8. Jos. 14. 3, 4: 21. 2. Exc. 45. 1, 4, 5, 28, 9, 29, 13. 1 Co. 9. 10. 13. 14. Ga. 6. 6. 1 Ti. 5. 17. Ge. 49. 7.

1 For their oxen and beasts of burden, for their possessions in sheep and goats, and for all their animals of every kind. — *P.*

b They had the suburbs, to the breadth of 608 yards on every side, for barns, stables, gardens, &c.; and the other, of 1216 yards breadth, for cornfields, vineyards, pasture grounds, &c. Comp. Exc. 48. 8–22.

2 Six hundred and eight yards.

3 One thousand two hundred and sixteen yards.

c De. 4. 41. Jos. 20. 2; 21. 3, 8. Ep. 1. 7. He. 6. 18. Ps. 9. 9; 46. 1, 7; 62. 7, 8; 142. 4, 5. Mat. 11. 28. Is. 4. 6.

4 The cities of refuge among the Israelites were widely different from the *asyla* among the Greeks and Romans, as also from the privileged altars among the Roman Catholics. Those among the Hebrews were for the protection of such only as had slain a person involuntarily. They were necessary, because the old patriarchal law still remained in force, viz. that the nearest akin had a right to avenge the death of his relation by slaying the murderer; for the original law enacted, that whosoever shed man's blood by man should his blood be shed; and none was judged so proper to execute this law, as the man who was nearest akin to the deceased. As many rash executions of this law might take place, it was deemed necessary to mollify its claims, and prevent injustice: and the cities of refuge were judged proper for this purpose. — *Clarke.*

5 Heb. *above them ye shall give.*

A.M. 2553. B.C. 1451.

d Jos. 21. 1 Ch. 6. 54–81.

e Ge. 49. 5. De. 33. 8, 9.

f Ex. 16. 18, ch. 26. 54; 33. 54. 2 Co. 8. 14. Ga. 6. 6. 1 Ti. 5. 17.

6 Heb. *they inherit.*

g ch. 15. 2. De. 19. 2, 8. Jos. 20. 2, 3. Ex. 21. 13.

h Ex. 21. 13. De. 19. 2 –Jos. 20. 2.

7 Heb. *by error.*

i ver. 22, 23. Jos. 20. 3. 1 De. 19. 4, 5.

8 Magistrates of the city where the man was. ver. 12. Jos. 20. 6.

k Jos. 20. 3, 5, 6, 9. De. 19. 6. ver. 25. The *avenger* or *revenger of blood* was the nearest kinsman of the person slain. The *congregation* before which the manslayer stood was the magistrates of the city of refuge, or of the city to which the slain man pertained.

9 These cities were conveniently situated so as to be accessible to the various districts of the land, and we learn that the best provision was made for the manslayer's easy and safe fleeing thither. The roads that led to them were kept in good repair, and that he might not miss the way, posts were erected, where several roads happened to meet, bearing the inscription, 'city of refuge.' Do not these cities of refuge remind us of the salvation of the gospel of our blessed Lord, the only refuge provided for perishing sinners to flee to 'from the wrath to come!' To them there seems to be allusion in He. 6. 17, 18. — *I.*

1 That is, on the east of the Jordan. If Israel conquered more countries after the settlement of the tribes, they were to appoint three additional cities of refuge, De. 19. 8, 9, which chapter gives ample instruction on the subject of this verse. — *Davidson.*

2 Three cities of refuge on the east of the Jordan, and three on the west, which was Canaan proper. — *P.*

l Jos. 20. 7, 8. De. 19. 8, 9: 4. 41, 43. Ex. 21. 13. Jos. 20. ch. 15. 13, 16, 20.

m Ex. 21. 13. Ga. 3. 28 Col. 3. 11. Ju. 6. 37. Ro. 3. 29, 30. 1 Ti. 2. 13.

n Ex. 21. 12, 14. ver. 17–23, 30, 31, 33. De. 19. 11. Ge. 9. 5, 6. Le. 24. 17.

3 Heb. *with a stone of the hand.*

o ver. 21, 31. De. 19. 12.

p De. 19. 11. 1 Sa. 24. 11. Lu. 4. 29; 11. 54. Ac. 23. 21. Ge. 4. 5, 8. Pr. 26. 24. ver. 16.

7 *So* all the cities which ye shall give to the Levites *shall be* [d]forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [e]of the possession of the children of Israel: [f]from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.[6]

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g]When ye be come over Jordan into the land of Canaan,

11 Then [h]ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.[7]

12 And they shall be unto you cities for refuge, [i]from the avenger; that the manslayer die not, until he stand before the congregation in judgment.[8]

13 And of these cities which ye shall [k]give: six cities shall ye have for refuge.[9]

14 Ye shall give three cities on this side Jordan,[1] and three cities shall ye give in [l]the land of Canaan, *which* shall be cities of [2]refuge.

15 These six cities shall be a refuge, [3]both for the children of Israel, and for the stranger, and for the sojourner among them; [m]that every one that killeth any person unawares may flee thither.

16 And[n] if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone,[3] wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The [o]revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But [p]if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand,

CHAPTER XXXV. [Ver. 4. The Septuagint reads 'two thousand cubits' both in the 4th and 5th verses; but the Hebrew MSS. are decidedly in favour of the present reading: how then are these two accounts of *measure* to be reconciled? Thus—the measure of 1000 cubits, ver. 4, is from *the wall*: the measure of 2000 cubits, ver. 5, is not from *the wall*, but from *the city* itself: the first 1000 cubits constituting the suburbs of the wall, a part which in the neighbourhood of walled cities is often occupied by houses; the second 2000 cubits constituting what is called *the field of the suburbs*, Le. 25. 34, and appropriated to agriculture and cattle. The extent of the *walls* is not given, but *the land* thus measured would form a square of about three-quarters of a mile in every direction from the walls; a very small concession, when the cities thus appropriated were in all but 48, Jos. 21. 41, when it is remembered that the Levites are estimated at 46,000 males and females, Le. 26. 62, a number that must be greatly increased by the requisite servants. Still more distinct will this moderation appear, when it is remembered that the Levites never had *exclusive possession* of these cities, but held them in common with the tribes amongst whom they resided; and what *superiority* in the possession of the whole city and district the secular tribes conceded to the *Levites*, beyond their individual occupancy, does not appear: compare Jos. 21. 17 with Ju. 19. 15, 16; and Jos. 21. 13 with 2 Sa. 5. 5.—*Note.* Amongst the incidental evidences of the divine mission of Moses must be reckoned, (1) This *extreme moderation* in providing for his own tribe. (2) The ready acquiescence of the *Levites* to be literally *disinherited*, and allowed little more than a *lodging-place*, where their brethren were so richly endowed: had either been *impostors*, they must have acted on *worldly motives*; and worldly motives have never yet produced *self-denial*, when there was power and opportunity to attain to self-aggrandizement. Let us be sure that to practise the self-denial of Christ is always our best argument for Christ, Phi. 2. 6. *C.*]

Ver. 11. [According to the Jewish law, the *kinsman* of any one who was killed had a *legal right*, and held it an *imperative duty*, to avenge the death by slaying the aggressor. The appointment, therefore, of these cities was an institution of great wisdom and mercy; while it afforded an expressive and eminent type of Christ as the refuge of sinners. (1) The slayer *flies*, ver. 11, because the *avenger* follows: so the sinner has fled to Jesus, He. 6. 18. (2) They protect till the *judgment* sits: so must all appear at the *judgment-seat* of Christ, 2 Co. 5. 10, when believers obtain a public



CAMELS FEEDING AT NAZARETH—ON THE HILLS OVER WHICH CHRIST WALKED. [Numbers, xxxv:9-34.]—We give here a picture taken from a scene in Nazareth, the city of our Savior, to illustrate the cities of refuge referred to in the thirty-fifth chapter of Numbers. The cities of refuge may hardly be considered a type, but they constitute an illustration of Christ as the sinner's refuge. The cities of refuge were near every portion of the land, and Christ as the Son of God is near us all. Within the cities of refuge there was no condemnation, and so there is no safety for sinners except in Christ. To leave the city of refuge was to meet destruction, so we cannot go away from Christ but at the peril of our hopes. These camels were being taken from Syria into Egypt.

that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly [c]without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall [f]abide in it unto the death of the high priest,[3] which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [h]he shall not be guilty of blood:[4]

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a [i]statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [k]mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.[5]

31 ¶ Moreover, [l]ye shall take no satisfaction[6] for the life of a murderer, which *is* guilty of death;[7] but he shall be surely put to death.

32 And ye shall take no satisfaction for him

A.M. 2553. B.C. 1451.

c Ex.21.13. De.19.5. Jos.20.3,5.

d Jos.20.6. Ro.2.24-26. Ep.1.7,12,16-18. He.7.25,26. 1 Jn.2.1,2. Re.12.10,11,15-18. 14.12,13. 20.6. 22.12,15.

3 Maimonides views this in the light of a prudent charity to the man-slayer, and to the relations of him that was slain, since by this means the man-slayer was kept out of the sight of the avenger of blood, who might have been tempted some time or other to fall upon him if he had come in his way; but by long absence his anger might be mitigated, at least by the death of the high-priest, the most excellent of all persons, and most dear to any one in the nation, which made the public grief when he died so great that men forgot their private resentments.—*A.*

e Ex.22.2. De.19.6. 20.Is.28.16; 30.15. Jn.15.4. Phi.3.9. Re.14.13.

4 Heb. *no blood* shall be *to him.*

f ch.35.32.

g De.17.6; 19.15. Mat.18.16. 2 Co.13.1 He.10.28. Jn.8.17.

h A wise and merciful protection against malice, and of which we may see the wonderful effect on the trial of our Lord, Mat. 24. 56. With such a presided court, and such unscrupulous witnesses, our Lord would unquestionably have been condemned, but the requirement of two concordant witnesses led to that triumphant vindication of his innocence which Pilate was compelled to furnish when he said, 'I find no fault in him.'—*C.*

i Ge.9.6. Ex.21.12-14. Le.24.17. De.19.11-13.

5 Or, 'atonement,' which is here equivalent to *ransom.* The law strictly forbids this unworthy traffic, which was probably in use before the days of Moses. Among the Arabians compensation is admitted, and is very common—having indeed been sanctioned by their lawgiver, but God requires that in every case the murderer shall be punished with death. The design of the cities of refuge was to afford shelter only to the unintentional slayer, but the murderer could be dragged forth to punishment from the very horns of the altar.—*A.*

7 Heb. *guilty to die.*

A.M. 2553. B.C. 1451.

k Ps.106.38. Je.2.2, 3.Mi.4.11.

8 Heb. *there can be no expiation for the land.*

l ch.5.3. Ho.9.3. Ps.135.21. Is.5.15. ch.14. 2.2 Co.6.16,17. Re.22.3.

CHAP. XXXVI.

a ch.27.1; 26.29; 32. 39,40.

b ch.27.1-7; 26.52-55,33-45. Jos.17.3,4.

1 It must have descended to their children, who were of another tribe by the father's side, which alone was considered in this case, and not the mother's.—*A.*

2 Heb. *unto whom they shall be.*

3 The jubilee, though ordained for preserving estates in the families to which they originally pertained, will not, in this case, help us.—*A.*

c Le.25.10.

d ch.27.7.

4 This law extended only to heiresses, for many of their great men and priests married wives of other tribes and countries; and other women, who had brethren to inherit, were free to marry into any other tribe, though it seems they generally confined themselves to their own. If their brethren died after they were married into another tribe, they could not inherit, but the estate went to the male heir. The design of this law was to keep the tribes distinct, and hereby to fulfil the prophecies, particularly those respecting the Messiah. As this law affected only heiresses, there are numerous instances of women marrying out of their own tribes. And by reason of such marriages, as Ainsworth remarks, 'there might be kindred between Elizabeth the mother of John the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord, who was of the lineage of David and tribe of Judah.'—*A.*

that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are;* for [j]blood it defileth the land: and the land cannot be cleansed[8] of the blood that is shed therein, but by the blood of [k]him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I [l]dwell: for I the LORD dwell among the children of Israel.

CHAPTER XXXVI.

1 The inconvenience of the inheritance of daughters 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.

AND the chief fathers of the families of the children of [a]Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel;

2 And they said, [b]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken[1] from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: [2] so shall it be taken from the lot of our inheritance.

4 And when the jubilee[3] of the children of Israel shall be, then [c]shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the LORD, saying, [d]The tribe of the sons of Joseph hath said well.

6 This *is* the thing[4] which the LORD doth

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acquittal through his grace, Mat. 25. 34, 40. (3) There were cities of refuge on *both sides* of Jordan, so the sinner finds Christ a refuge on earth, as he will find him his glory in heaven, Jn. 14. 1–3. (4) These cities were not only for *Israel*, but for the stranger and sojourner: so is Christ a refuge for Jew and Gentile, Ro. 2. 10, and all who follow him count themselves strangers and pilgrims on the earth, He. 11. 13. (5) These cities refused protection to the *murderer;* so Christ refuses salvation to the unbelieving and impenitent, the unregenerate and unsanctified, Mat. 25. 41, 46. (6) The *congregation* being the legally constituted judges, were the administrators of this refuge and deliverance, ver. 25; so the church is appointed to afford instruction and comfort by the ordinances, and deliver penitent sinners, by a merciful discipline, from the snare of the devil, Ga. 6. 1. (7) The guilty who have fled for refuge must abide in the city till the death of the high-priest, ver. 25; so must the sinner abide in Christ, Jn. 15. 4, 6, 7, constantly bearing about in his body the dying of the Lord Jesus, 2 Co. 4. 10. (8) At the death of the high-priest the guilty returns to his *possession*, ver. 28; so by faith in the death and resurrection of Christ, as delivered for our offences, and raised for our justification, Ro. 4. 25, we enter into possession of the earnest of the Spirit, 2 Co. 5. 5, and abide in faith, waiting for the adoption, the redemption of the body, Ro. 8. 23. *C.*]

REFLECTIONS.—What care God takes to arrange his ministers in the church and world as best promotes the edification of his people! Often, for that purpose, as in the case of the Levites, he turns a curse into a blessing. At the same time it is his will that his ministers should be suitably provided for, that they may not be embarrassed with carnal care or labour: and to provide for a gospel minister ought to be the great care of every people. Such as minister to us in spiritual things have a right to reap our carnal things; and such as are engaged in gospel administrations should, as far as possible, disengage themselves from every worldly care. Never, therefore, should we receive worldly portions without devoting a part of them to the Lord or the benefit of his church. How heinous is the guilt of hating and murdering our neighbours! And it is presumptuously wicked for such as are in power to permit wilful murder to pass without the due punishment of death. But if men sinfully indulge their escape, God's sword will in due time reach them. Yet, on the contrary, care ought to be taken that none be punished but upon sufficient examination and full proof; and that none be punished with death for anything done contrary to his intention. But what a lively type of Jesus are these *cities of refuge!* What murder of God—of Christ—of our souls—of our neighbour—of time—of ordinances—of mercies and judgments—we commit ignorantly and in unbelief! and if death overtake us loitering in our sins, we must perish in them! But Jesus, in his person, covenant, blood, power, and grace, is a safe and comfortable refuge set before us in the gospel. He is everywhere near to flee to; and the way to him is plain and clear. Strangers, Gentiles as well as Jews, have equal access to him. Him that cometh to him he will in no wise cast out; and in him we must abide for ever, that we may be safe. But how shall we escape if we neglect so great salvation!—if we sin wilfully after we have received the knowledge of the truth!—if we tread under foot the Son of God—count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace!

CHAPTER XXXVI. REFLECTIONS.—It is

command concerning the daughters of Zelophehad, saying, Let them marry[5] to whom they think best; [e]only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall [f]keep himself to the inheritance of the tribe of his fathers.

8 And[g] every[6] daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.[7]

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even [h]as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For[i] Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

12 *And* they were married into the [8]families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

13 These [k]*are* the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.[9]

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5 Heb. *be wives.*

e Gen. 24. 37, 38.

f Heb. *cleave to the,* &c., ver. 9. 1 Ki. 11. 2. 2 Co. 6. 14, 15. Gal. 2. 5.

g 1 Ch. 23. 22.

6 This law is here made general, although the Talmudists are of opinion that it was designed only for that generation, and that after the first division of the land by Joshua, even heiresses might marry into any tribe. The restriction in the case of heiresses was recognized by the Attic laws. They ordained that an heiress should not marry out of her kindred, but choose of herself and her estate to one of the nearest of kin to her. Plato made the same provision, suggesting that if there was a want of near kindred, it should descend to her father's brother, or the children of the grandfather, some of whom he ordains should marry her.—*J.*

7 This restriction was confined to *heiresses* of land, others possessed merely of *movables* might marry into any tribe.—*L.*

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h Ch. 27. 6, 7. 32. 28.

i Ch. 27. 1. Jos. 17. 3.

8 Heb. *to some that were of the families.*

k ch. xxvi. xxxvi. Le. 27. 34. Ge. 47. 28. 12. 40. 13. 49. 24. 54—57. 25. 31—33.

9 *Moab* proper lay to the *south* of the Arnon, yet Moses is now considerably to the *north.* How is this geographical difficulty or rather contradiction to be removed? Simply by a common occurrence in the words, *conquest* or *colonization,* and as conquerors and colonists carry *and names* to new countries, so the *Moabites* had called the plains they had subjected or colonized on the *north* by the name adopted by their countrymen on the *south.*—*L.*

prudent to foresee difficulties, that we may avoid them: and in laws, covenants, and other affairs, to have every point so fixed that no disorder or dispute may arise in after-times. But let us remember that it is most profitable to acknowledge the Lord in all our ways; for often he defers his directions till men perceive the necessity of them: and a ready obedience to his command and will, when known, yea, even to those of our superiors, is necessary and becoming. But, whatever power parents have in the marriage of children, none ought to be forced into marriage connections contrary to their inclination.

THE FIFTH BOOK OF MOSES, CALLED

DEUTERONOMY.

This book is so called because it contains a repetition of many laws formerly delivered. It records the history of Israel during one month before Moses' death, and another after it. Here we have scarcely any new history but what relates to Moses' renewal of the covenant between God and Israel, his charge to Joshua, and his death. Never, except in ch. 31. 14–21, and 34. 4, is God exhibited as speaking to Moses or the Israelites as in the three preceding books. But Moses, just going to leave them by death, in the most affecting manner rehearses to them what God had done for them; and the laws which he had given them, with several explications and additions. This rehearsal was extremely necessary and kind. (1) Many of the laws in respect of their matter, and all of them in respect of their Author and intent, were very important and worthy to be again and again inculcated. (2) The weakness of the Israelites made it necessary that the laws which immediately concerned them should be represented separately from those which concerned the priests and Levites. (3) The persons to whom these laws had been originally published were now almost all dead, and a new generation was grown up, to whom God would have his laws repeated by Moses himself, that, if possible, it might make a lasting impression upon them. (4) They were just going to take possession of Canaan; it was therefore proper that they should be expressly admonished of the conditions upon which they were to hold it. In this, his *last speech* and *dying words,* (1) Moses gives a summary rehearsal of what events had happened to them in the wilderness, ch. i. ii. iii.; 9. 7–29; 10. 1–7. (2) He rehearses the moral laws which had been given from Mount Sinai; and, by a variety of motives, drawn from the kindness of God towards them, and from the danger of disobedience, charges and calls upon them to obey them, iv.–xi. (3) With a mixture of moral institutes he inculcates manifold ceremonial and judicial observances: some of which, as of extirpating false prophets and idolatrous cities; making battlements round the roofs of houses; expiating uncertain murder; taking down hanged malefactors in the evening; punishing of rebellious children; distinguishing apparel of the sexes; marriage of captive women and wives of deceased brethren; of divorcing of wives and trial of virginity; of runaway servants, &c., had not before been plainly established, xii.–xxvi. (4) To enforce obedience to these laws, he charges them to surrender themselves solemnly to God at Ebal and Gerizzim as his dutiful servants, who regarded his blessings, and stood in awe of his curses. He solemnly announces the blessings annexed to their obedience, and denounces the curses which would befall them if disobedient, xxvii.–xxxi. (5) After encouraging Joshua his successor, and leaving a song for the people, warning them of their future sins, miseries, and deliverances, and a testamentary benediction for their encouragement, he views the promised land from Mount Pisgah, where he dies, and is buried by God, and lamented by the Israelites, xxxi.–xxxiv.

CHAPTER I.

1 *Moses' speech in the end of the fortieth year, briefly rehearsing the story,* 6 *of God's promise,* 13 *of giving them officers,* 22 *of sending the spies to search the land,* 34 *of God's anger for their incredulity,* 41 *and disobedience.*

THESE *be* the words which Moses spake unto all Israel [a]on this side Jordan in the wilderness, in the plain over against the Red[1] *sea,* between [b]Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* [c]eleven days' *journey* from Horeb, by the way of mount Seir, unto Kadesh-barnea.)[2]

3 And it came to pass [d]in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of

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CHAP. I.

a East side of Jordan, Nu. 32. 5, 19, 32, 34. 35. 33. 51. ver. 5. ch. 3. 8.

1 Or, *Suph.*

b Nu. 12. 16. 13. 3, 26. Ge. 21. 21.

c Nu. 10. 33. 13. 26. 33. 16—18.

d Nu. 20. 1. 14. 33, 34. 32. 13. ch. 8. 2. 29. 5. Jos. 5. 6. 34. 10.

2 Some high authorities are for transposing this verse between 19 and 20, and that position would certainly seem the most natural. Still it is dangerous to attempt such violent dislocations, when unauthorized by MSS. Were *the geography* of the journeyings better known, it is more probable the location of the verse would appear both natural



TOWER OF CASTLE—NEAR WHERE THE TRANSFIGURATION TOOK PLACE. [DEUT., 1:7.]—Reference is made in this verse to Lebanon, and we give a picture of the great Subeibeh Castle, which stands about three miles above Cæsarea Philippi, at the foot of Mount Hermon, which belongs to the general Lebanon range. The top of this castle is 2,300 feet above the Mediterranean Sea and 1,000 feet above the town of Cæsarea Philippi. This is, perhaps, one of the largest castles in the world, and certainly the most massive fortification in all Syria. It is capable of accommodating a whole army, and stands here by the roadside overlooking the boundary between Syria and Palestine. Standing on the top of the tower, we are in sight of Dan, which is just below us, and which marked the northern limit of the Holy Land. This castle is in a state of remarkable preservation, which is probably owing to the quality of the stone, which is very compact and hard as adamant.

Israel,[3] according unto all that the LORD had given him in commandment unto them;

4 After[a] he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On [1]this side Jordan,[4] in the land of Moab, began Moses to declare[5] this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt [2]long enough in this mount:

7 Turn you, and take your journey, and [3]go to the mount of the Amorites, and unto all *the places* nigh thereunto,[6] in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set[7] the land before you: go in and possess the land [4]which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you[8] at that time, saying,[9] I am not able to bear you myself alone:

10 The LORD your God hath [5]multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers [6]make you a thousand times so many more as ye *are*, and [7]bless you, as he hath promised you!)

12 How can I myself alone [8]bear your cumbrance, and your burden, and your strife?

13 [9]Take[9] you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So [1]I took the chief of your tribes, wise men, and known, and made[1] them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, [2]Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

17 Ye shall not respect persons[2] in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment *is* God's: and [3]the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I [4]commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and [5]terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the [6]mountain of the Amorites,[3] which the LORD our God doth give unto us.

21 Behold,[1] the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before [2]us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying [3]pleased me well: and I took twelve men of you, one of a tribe:

24 And [4]they turned[5] and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding [5]ye would not go up, but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, [6]Because the LORD hated[6] us, he hath

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and necessary. As the verse stands, it can be easily understood by throwing out the words *in Jordan*, and, instead of reading it as a *parenthesis*, understanding it as commencing that part of the history which terminated in the exclusion of Moses himself and the last generation from *Canaan*, see ver. 19, 34, 35, 37, and demonstrating upon how brief a period the most important events may depend.—*C.*

3 It is important here to observe, that in this book, with a few exceptions, as ch. 31:34, 4, JEHOVAH does not speak as a *revealer*, but Moses as an inspired *expositor*.—*C.*

a Nu. 21. 23–35. ch. 2. 26–37. 3. 1–11. *b* Ps. 22. 28. 68. 15. 19–12. Ne. 9. 22. Ps. 135. 11; 136. 19, 20.

c ver. 1. for Moses never went over Jordan to the west side of it.

4 Hebrew, 'beyond Jordan.' See note on ver. 1.—*P.*

5 Hebrew, 'to expound.' His object was to *explain* what had been previously declared. He made no new revelation: he set forth no *second law*; his task was an humbler one. He simply desired, by divine direction, to enforce, and more fully to explain where necessary, those laws, moral and ceremonial, which were recorded in the previous books.—*C.*

d Ex. xix. to Nu. x.

6 Ge. 13. 16–27. Ex. 23. 31. Nu. 34. 3–12.

7 Heb. *all his neighbours.*

8 Heb. *given.*

e Ge. 12. 7; 13. 14, 15; 15. 18; 17. 8; 26. 3, 4; 28. 13; 35. 12.

9 Not unto *you*, whom now I address, but unto *you*, who were in existence at 'that time.'—*C.*

f Ex. 18. 18. Nu. 11. 14. Jethro advised the constitution of inferior governors; God approved it; and, last of all, the people consented to it when proposed to them by Moses.

g Ge. 15. 5. 22. 17. 28. 14. Ex. 32. 13. Nu. 26. 51.

h 2 Sa. 21. 2. Ps. 115. 14.

i Ge. 22. 17; 26. 4. Ex. 32. 13.

k 2 Ki. 3. 8, 9. 2 Co. 11. 26. Ex. 18. 18. Nu. 11. 14.

l Ac. 2. 15; 23. 6. 3. 5. 6. Ex. 18. 25.

1 Heb. *gave.*

m Ex. 18. 25. ch. 16. 18.

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n Ps. 58. 11; 82. 3, 4. Jn. 7. 24. Ex. 23. 3, 6, 7. Le. 19. 15. ch. 16. 19. Pr. 24. 23. 2 Ch. 19. 6–10. 2 Sa. 8. 15.

2 Heb. *acknowledge faces.*

o Ex. 18. 22, 23.

p Ex. 3. 2. Nu. 12. 7. Jn. 15. 15. 3 Mal. 28. 20. Ac. 20. 27. 1 Co. 2. 2.

q ch. 8. 15; 32. 10. Nu. 10. 12. Je. 2. 6.

r Nu. 14. 44. ver. 7, *i.e.* hill-country.

3 The Amorites were the most powerful of the tribes which inhabited Canaan at the time of the exodus. They had conquered nearly the whole country east of the Jordan, and they held more or less of the mountain strongholds on the west, from Kadesh on the south to Lebanon on the north. 'The mountain of the Amorites' here signifies the mountain chain at Kadesh.—*P.*

s ver. 8, 21. Nu. 13. 30; 14. 8, 9. Js. 41. 10, 43. 1, 2. ch. 31. 7, 8, 23; 20. 1, 3, 4.

4 It was their doubting of God's promise that made them incline to send spies. [The suggestion to send spies emanated from the people; Moses approved of it; he then asked counsel of Jehovah, and He sanctioned it. In the narrative in Nu. 13, 14, the sanction and appointment of God are alone recorded.—*P.*]

t Nu. 13. 2–25. Jos. 2. 1, 2.

u Nu. 13. 23–27.

5 Since the spies *turned*, they did not proceed in the route ordinarily given in the maps, for it represents them as *pursuing directly* the previous line of march.—*C.*

b Nu. 14. 2–3. Je. 63. 10. Ac. 7. 51.

c ch. 9. 28. Nu. 14. 1–3. Ex. 16. 3.

6 Unbelief gives two characters to God, according to its circumstances. The unbeliever in prosperity and pleasure describes his God 'all mercy.' The same in adversity and pain, murmurs, rebels, and describes him *all judgment*. So Israel in wilderness pronounced him. The believer ascribes both these attributes to God, and equally blesses him, and trusts him, and loves him, whether he *give or take away*.—*C.*

CHAPTER I. [Ver. 1. *Unto all Israel.* Taking two scriptural examples as our guides, viz. 2 Ki. 23. 2; Ne. 8. 1–8; 2 Cr. 34. 30, in which we find 'all the people, great and small,' assembled to hear the reading of the law; both 'the men and the women, and all that could hear with understanding;' and considering the great extent to which a strong human voice, with a distinct enunciation, and in a still assembly, may be heard; and remembering that Moses might continue each day as long, at least, as Nehemiah did, ch. 8. 3, 'from morning until mid-day,' and repeat, day after day, the same instructions to different auditors, there will be no difficulty in understanding that he literally addressed this book in consecutive discourses to *all* Israel 'who could hear with understanding.' *C.*——This verse, when its purpose is understood, presents no serious difficulty to the interpreter. The object of the writer is to point out definitely where the words which follow were spoken:—Moses spake 'beyond Jordan;' so it is in the Hebrew. The Hebrew phrase 'beyond Jordan,' like the New Testament *Peraea*, was used as a proper name, to signify the country east of the Jordan independent altogether of the position of writer or speaker. Moses spake 'in the plain;' *i.e.*, as the Hebrew has it, the *Arabah*, or great valley which intersects Palestine. This *Arabah* lay 'over against' the Red Sea; it began at the Gulf of Akabah, and extended from it in a straight line to the Dead Sea and Sea of Galilee. It lay between Paran on the west, and Tophel, a town of Edom (now *Tufileh*), on the east. Three other places are enumerated along its borders, in order to define more fully its extent. *P.*]

Ver. 2. [The mention of the Arabah appears to have suggested this incidental note of distance. A good part of the route of the Israelites from Horeb to Kadesh lay along it, for the Arabah is unquestionably 'the way of Mount Seir.' The mountain chain of Seir, or Edom, skirts the Arabah the whole way from the head of the Gulf of Elah to the Dead Sea. In fact, as the Gulf of Elah is the natural prolongation of the Arabah southwards, *seven* out of the 'eleven days' journey' from Horeb to Kadesh would be through the Arabah. This fact may possibly account for the statement in ver. 2, which most commentators have regarded as out of place. The distance from Horeb to Kadesh is about 160 miles. *P.*]

Ver. 7. [The terms employed in this verse are either proper names, or descriptive appellations, intended to define the country given in covenant-promise to the Israelites:—'The mount of the Amorites (eastern and central Palestine); in the Arabah (plain of Jordan); in the Mountain (hill country of Judah); in the Shephelah (plain of Philistia); in the Negeb (country along the south border of Palestine); by the shore of the sea the land of the Canaanites (Phœnicia); and Lebanon,' &c. This geographical description is exact and exhaustive. *P.*]

Ver. 14. [*To do.* In Ex. 18. 24, Moses, by advice of Jethro, chooses men to be, ver. 25, 'heads over the people, rulers of thousands,' &c., who 'judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves.' Again, in Nu. 11. 16, JEHOVAH directs Moses to gather seventy elders to 'bear the burden of the people,' so that he should not 'bear it alone.' But this burden is not the burden of their legal questions, but of their murmurings and complaints; and these are distinct both in time, office, and endowments, from the rulers of thousands, &c.; for these rulers were

brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged[7] our heart, saying, [d]The people *is* greater and taller than we; the cities *are* great, and walled up to[8] heaven; and, moreover, we have seen the sons of the Anakims there.

29 Then I said unto you, [e]Dread not, neither be afraid of them.

30 The LORD your God, [f]which goeth before you, he shall fight for you, [g]according to all that he did for you in Egypt before your eyes;

31 And [h]in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [i]ye did not believe the LORD your God,

33 Who[k] went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely[l] there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give [m]the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.[9]

37 Also[n] the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which [o]standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.

39 Moreover, [p]your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, [q]turn you, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, [r]We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, [s]Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but [t]rebelled against the commandment of the LORD, and went presumptuously[1] up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and [u]chased you, as bees do,[2] and destroyed you in Seir, *even* unto Hormah.

45 And ye [v]returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye [w]abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER II.

1 *The story is continued, that they were not to meddle with the Edomites,* 9 *nor with the Moabites,* 16 *nor with the Ammonites: but Sihon the Amorite was given up to be subdued by them.*

THEN we [a]turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me; and we [b]compassed mount Seir[1] many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [c]long enough: turn you northward.

4 And command thou the people, saying, [d]Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in

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A.M. 2553. B.C. 1451.

7 Heb. *melted.*

d Nu.13.28-33. ch.9.1,2,28.10. Jos.2.11.

8 Passion and impatience always *exaggerate*—so we may easily account for this extravagant statement, &c.—That is, with very high walls, which could not be easily scaled. High walls around houses, &c., in these parts of Arabia, are still deemed a sufficient defence against the Arabs, who scarcely ever attempt anything in the way of plunder except on horseback. The monastery on Mount Sinai is surrounded with very high walls without any *gate*; in the upper part of the wall, thirty-two feet from the ground, there is a sort of window or opening from which a basket, sometimes a rope with a loop at the end, is suspended by a pulley, by which persons and goods are received into and sent from the place.—*A.*

e ver.21. Is.41.10,14. 54.3,17. Ro.8.31.

f Ex.14.14,25. Nu.4. 20. ch.3.22. Ps.24. Is.31. 4.

g Ex.vii.–xiv. Ps.78. 11. 13.43–51. 105.24–36. Ne.9.9–11.

h Ex. xv, xxxiv. Is. 63.9–14. Hos.13.5. Nu. xi. Acts 13.18. Ne. 9.12. 19. Ex.20.20. 32.

i Ps. 78. 22. 106. 24. He.3.12,18,19.

k Ex.13.21. 14.19,20. 37. Nu.10.33,34. Ezr. 20.6,10. Ne.9.19. Ps. 78. 14. 105.39.

l Nu.14.21,24,29,32. 26.65. ch.1.35,36. Ps.95. 11. He.3.8–19.

m Jos.14.8,9,14.

1 Heb. *fulfilled* to go *after*—This promise was fulfilled in the subsequent division of the country by lot. See Jos.xiv.—*P.*

n Nu.20.12,23–27. 27.13,14. ch.3.26. 4.21. 34.4. Ps. 106.32,33.

o Ex.17.9,10,13. ch. 3.28. 31.7,14. Nu.27.18–23. Jos.1.1–8.

p Nu. 14.3, 31. Is. 7. 15,16. Ro.9.11.

q Nu.14.25. Eze.90. 18.

r Ps. 78. 34. 37. Nu. 14.39,40. Pr.19.3. Le. 20.24,26,29,27. Ro.8.7. 9.31.10.3.

s Nu.14.42. 10.9,10. Is.63.3. 65.12. Je.7.27. 9. Ro.8.7. Is.63.10. Ac.7. 51.

1 Heb. *you were presumptuous and went up.*

t Ps.106.22. Nu. 14. 45. Is.3.8. 59.13. ch.26. 25. 32.30.

2 Creatures, each of which might be crushed beneath the finger of a child, and yet by their courage, fierceness, activity, and numbers, they either put their strongest assailants to flight, or destroy them by their stings. In wild uninhabited and uncultivated countries, where *bees* are comparatively few, the force of the comparison will not be easily perceived. Yet, even in the most improved districts they have been known to destroy dogs and horses. Pliny states, that from some districts of Crete they actually expelled the inhabitants, and Ælian declares that some parts of Scythia north of the Danube were so infested with bees as to be inaccessible; and Park, in his *Travels in Africa* records an instance in which not only himself and his party were put to flight by them, but several beasts of burden actually stung to death. It is possible also there may be more in the comparison than meets the eye; for though we may not on a few examples, affirm it for a general or universal rule, yet more than once have we seen it tried and verified, that he who has the coolness or courage to stand immovably still, and allow the exasperated bees to alight upon him, will remain untouched and unharmed, while those who run away are the object of their deadly hostility. May not the text, therefore, remind a people well accustomed to the dispositions of bees, that had the Israelites stood still the very show of courage would have repelled their enemies? *L.*

u Ps.118.12. Is.14. 25. Je.7.30. 19.11. ch.26. 28,32,39.

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v Ps.78.34,37. He.12. 17,23,25,29.

w Nu.14.25. 34.

CHAP. II.

a ch.1.40. Nu.14.25.

b Nu.21.4.

1 See note ver. 4.

c ch.1.6 per 7,14.

d ch.23.7. Nu.20.14. Ex.15.15. Ge.xxxvi. 1 Ch.1.35. 54.

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appointed while Jethro was still at Sinai, Ex. 18. 27, but the seventy after Jethro was gone, and Hobab his son remained, Nu. 10. 29, and after the camp had moved from Sinai, Nu. 10. 12. Between the accounts of the appointment of the rulers of thousands, &c., in Exodus and Deuteronomy there is evident difference, but no contradiction. Jethro suggests referring the decision to God, Ex. 18. 23; God directs, and Moses submits the matter to the people's approval, and the rulers to their free election. *C.*]

REFLECTIONS.—It much becomes aged ministers, from time to time, to remind their people of the principal occurrences of Providence towards them, and of their carriage towards God under them: and the nearer their end, the more serious and diligent ought they to be in this work. Its repeated views of the providences and oracles of God, some new and affecting circumstances will readily present themselves, to which we had not formerly adverted, and call forth new expressions of gratitude and praise: and it is beautiful when all the kindness of God is enjoyed, as founded on his spiritual promises. What a mercy is it to a nation when they have judges able, patient, pious, and impartial! But heinous is the guilt when, notwithstanding God's gracious promises and kind providences, we wickedly rebel against him; when, discrediting God's promise and care, we obstinately lean to our own understanding; and when we readily credit everything said in opposition to God's record, and disregard every encouragement to believe it! And men's wilfulness frequently manifests itself in such diversified contradictions to God's will! The most eminent saints share along with the wicked in their temporal miseries. And often they are forced to weep for their sufferings who would not weep for their sins. But, alas! to no purpose is weeping when the door of mercy is once shut. It is but the sorrow of the world, which worketh death.

CHAPTER II. [Ver. 1. 'We went round Mount Seir during many days.' This was literally true. Commencing their journey at Kadesh on the west, they travelled along the western side of the mountain range of Seir or Edom to Ezion-gaber; then they turned and passed close to its southern border; then they turned again and traversed the wilderness of Arabia, close to the eastern border; and they finally entered and marched across Moab on its northern border. *P.*]

Ver. 23. [This is a most important ethnological note. It proves that the aborigines of Palestine, both east and west of the Jordan, were of one stock, and were of gigantic stature. The different names by which they were called—Rephaim, Emim, Horim, Anakim, Zamzummim, and Avim—were either descriptive epithets, or the inventions of different races of men. The Caphtorim were better known as *Philistines.* Caphtor was probably a province of Egypt. *P.*]

Ver. 26. [Does not *Moses*, by his 'words of peace,' act disingenuously with *Sihon*, when he knew, if he believed his own record, that he was about to take possession of *Sihon's* kingdom? No; he acted in perfect sincerity. He required an act of courtesy, of kindness and reciprocal benefit. When churlishly refused, he did not commence hostilities; but when *Sihon* came to assail him, he assailed him, as an aggressor, and then took possession of the land which God had promised, and which God, as Creator and Lord, had a paramount right to bestow. *C.*]

REFLECTIONS.—What regard God bears to his faithful children; and what temporal favours he bestows, even on their wicked posterity, for their sake! But he hath appointed times for exercising his people's faith, and permitting his enemies' prosperity. He plants and plucks up nations; keeps them in, or turns them down according as they do not obey him, and the race is not to the swift nor the battle to the strong. Thus the cursed offspring of Ham, after many ages,

Seir,[1] and they shall be afraid of you: [t]take ye good heed unto yourselves therefore.

5 Meddle[u] not with them; for I will not give you of their land, no, not so much as a footbreadth;[2] because I have given mount Seir unto Esau *for* a possession.

6 Ye shall [v]buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath [w]blessed thee in all the works of thy hand: he [x]knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we [y]passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, [z]Distress not the Moabites,[3] neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [aa]Ar[4] unto the children of Lot *for* a possession.

10 The [bb]Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.[5]

12 The[c] Horims also dwelt in Seir before time; but the children of Esau succeeded them,[6] when they had destroyed them from before them, and dwelt in their [7]stead; [d]as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over [8]the brook[8] Zered: and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea,[e] until we were come over the brook Zered, *was* thirty and eight years;[9] until all the generation of the men of war were wasted[e] out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when [f]all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through [gg]Ar, the coast of Moab, this day.

19 And *when* thou comest nigh over against the children of Ammon, [z]distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants:[1] giants dwelt therein in old time; and the Ammonites call them [hh]Zamzummims;[2]

21 A people great, and many, and tall as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As[i] he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:

23 And the [ii]Avims which dwelt in Hazerim, *even* unto [k]Azzah, the [l]Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)[3]

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; begin[4] to possess *it*, and contend with him in battle.

25 This[d] day will I begin to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers [m]out of the wilderness of Kedemoth[5] unto Sihon king of Heshbon with words of peace, saying,

27 Let[f] me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet,

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1 'Mount Seir' is not to be taken as a single mountain around which the Israelites continuously moved. It is evidently the name of an extensive mountain range of about 90 miles from south to north, and about 50 from east to west. To 'possess,' in the language of Scripture, signifies either to *go round* or to *be arrived* at a place. Jos. 1. 3. 2. 9. We further meet an example of each application. In the text it evidently applies to an encampment, of which the successive movements were *southward* towards the Red Sea. Of these movements Moses gives no special record. A melancholy but accurate emblem of human life, of which much is spent in laboriously doing nothing that is worthy of being rescued from oblivion.—C.

t Ep. 5. 15. Col. 4. 5. Mat. 5. 16.

u ch. 23. 7. 2 Ch. 20. 10. Ro. 12. 18. Ge. 36. 8. Jos. 24. 4.

2 Heb. *even to the treading of the sole of the foot.*

v Nu. 20. 19. ver. 28. Mat. 7. 12. Ro. 13. 8. Phi. 4. 8.

w Ge. 30. 27; 39. 5. 24. 35. 12. 2. ch. 8. 2, 3.

x Je. 29. 27. Ps. 32. 7, 8. Am. 3. 2.

y Nu. 20. 21, 22. 33. 35, 36. Ju. 11. 18. 1 Ki. 9. 26. 2 Ki. 14. 22. 16. 6.

z Ge. 19. 37. Ju. 11. 17. Nu. 21. 15, 25, 26. 2 Ch. 20. 10.

3 Or, *vex me not with hostility against Moab*

aa ver. 18. Nu. 21. 15, 28. Is. 15. 1. Je. 48. 18

4 *Ar* was both the name of a *town* and of a *country*, as *Babylon* was the name both of a *city* and an *empire*.—C.

bb Ge. 14. 5. 36. 2, 20. Nu. 13. 32, 33.

5 See note on Ge. 14. 5.—P.

c ver. 22. Ge. 14. 6. 36. 20–43. 1 Ch. 1. 38–54.

6 Heb. *inherited them.*

7 Or, *room.*

d Nu. 21. 21–35. ver. 26–36. 3. 1–17. Jos. vi.–xxi.

e Nu. 26. 12. 32. 13. 45.

8 Or, *valley.*

f Nu. 13. 26. ch. 1. 19. 45.

9 That is, from the first visit to Kadesh-barnea, when the spies were sent out.—P.

g ch. 1. 34, 35. Ps. 78. 31. 90. 3, 4. Nu. 14. 28–30. 32. 12, 13. 26. 64, 65. Eze. 20. 15. He. 3. 8–19.

h Ge. 10. 19. 1 Ki. 4. 24. Je. 25. 20.

i Am. 9. 7. Je. 47. 4. Ge. 10. 9, 14.

3 The expulsion and succession of these now obscure people, of whom we possess but the name, conveys the same lesson with the rise and fall of the mightiest empires, whose fates fill the pages of the most extended history. There is a lesson of mortality upon the gravestone of the urken own stranger as intelligible to reason as the inscription over the departed friend. The one may awaken more emotion, but gives no greater warning, than the other. But as men read monumental inscriptions for curiosity or amusement, so do nations often study history. They see that others mighty and renowned have fallen; they have the causes in luxury or effeminacy: but seldom think, and if told, will not readily admit that to 'forgetfulness of God' are national calamities to be traced, and that, in submission to 'the Son' lies the safety and stability of kingdoms. Ps. 2. 12. 2. 10. While *Moses* impresses this solemn lesson of instability upon the *Israelites*, he also encourages them by the example of weaker nations expelling or conquering the mightiest, even as sinners are encouraged to turn to the Lord, by the triumphs of grace in rescuing 'the chief of sinners' from the snare of the devil, 2 Ti. 2. 26.—C.

4 Heb. *begin, possess.*

k ch. 11. 25, 28. 10. Ex. 23. 27. Jos. 2. 9–11. 10. 10. Ps. 105. 38, 48. 6.

l Je. 6. 18, 21. 37.

5 Kedemoth was a town on the eastern border of Moab, and the pasture grounds around it were called 'the wilderness (*midbar*) Kedemoth.'—P.

m Ju. 11. 19. Nu. 21. 21, 22. 20. 17–19. ver. 6.

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perish under the patriarch's curse. But the people of God ought to be always generous, forgiving, and disinterested; neither injuring their enemies, nor unnecessarily burdensome to their friends. And the more vain and changeable the possessions of this world are, the more solicitous we ought to be to secure a kingdom which cannot be moved. When nations are ripe for ruin, God permits their proud lusts to plunge them headlong into it: and their barbarous refusals of common kindness issue in their own and their neighbours' destruction. Let me be always content with such things as I have; always tender of dispossessing others of what the Lord has given them. Let my portion be the Lord himself, from which neither hell nor earth can turn me out, or mar my enjoyment, while I live in the hopes of exchanging all my wanderings, fightings, and fears, for that city of God, that house eternal in the heavens.

CHAPTER III. [Ver. 5. Argob is, as its name implies, a wild and *rocky* province of Bashan—a great natural fortress in fact, with tortuous ravines and jagged cliffs, inaccessible except to those acquainted with its passes. It is about 22 miles long by 14 wide. It is a plain, but its surface is elevated above the surrounding country about 30 feet; and is entirely composed of a stratum of basalt, which appears to have been emitted from pores in the ground. It is surrounded by the great plain or table-land of Bashan, which is famed for its richness. The surface of Argob, and of a rugged district which extends many miles to the south-east, is thickly studded with ancient cities; and it is a remarkable fact that the massive walls and houses in many of them remain standing; the streets, though long silent and deserted, are in some places complete as those of a modern town. The city gates and the doors and roofs of the houses are all of stone, and bear marks of the most remote antiquity. These are doubtless those 'threescore cities, . . . fenced with high walls, gates, and bars,' of which Moses here speaks. *P.*]

Ver. 11. [*Rabbath of the children of Ammon.* This statement has been employed by objectors as evidence that this book was not written by Moses; while it is charged with an extravagance that is alleged to render the narrative incredible. For neither allegation is there the least ground: (1) Metallic bedsteads have been common in all ages, and are so till this day: in warm countries they would be a real luxury, as preservatives from the annoyance of vermin. (2) That Moses should record the fact for posterity, though well known to his contemporaries, is a matter exemplified in the historical occurrences of every day; and as comparatively few of the Israelites could have actually seen it, to the rest it was therefore a most interesting description. (3) But as *Rabbath* was not yet taken,

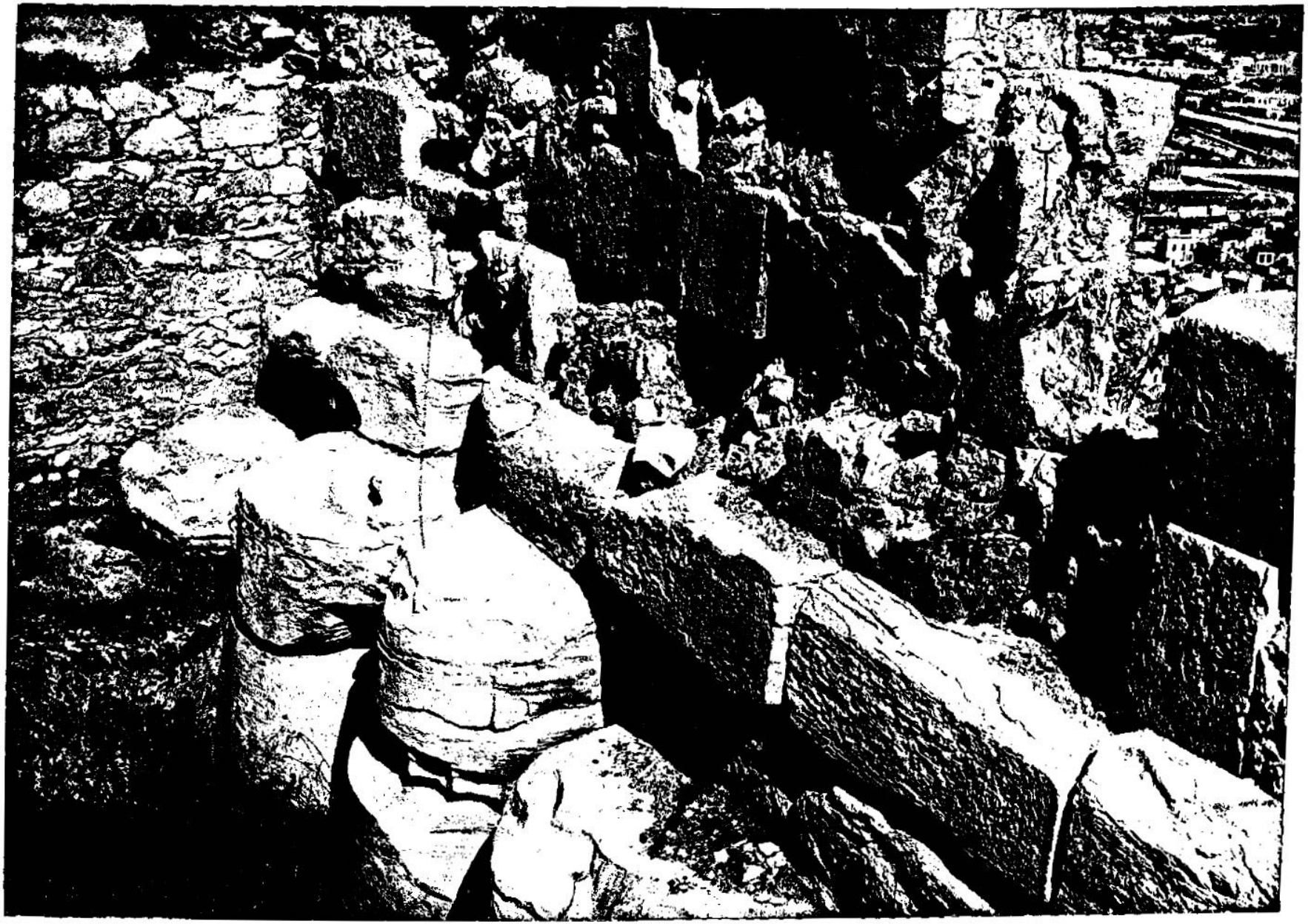

ANCIENT WALL OF ACROPOLIS—ONE OF THE OLDEST RELICS IN ATHENS. [DEUT., ii: 1-23.]—In the first part of the above chapter we have some account of international relationships. A careful study of the Old Testament Scriptures reveals the truth that while the Hebrews were God's peculiar people they were not His only people. All peoples were His, and every nation contemporary with the Jews was raised up for some specific purpose. Greece was far away over the Mediterranean Sea from Palestine, but with a history contemporaneous with that of the Hebrews after their entrance into the promised land under Joshua. The heroic period of Greek history is said to date from B. C. 1400 to B. C. 1200. We give in the above picture an illustration of an ancient, rugged, and ragged relic of the old wall built on the northern side of the Acropolis in Athens. It is interesting thus to view from the standpoint of Jewish history 1400 B. C. a scene in Greece.

29 (As[g] the children of Esau which dwell in Seir,[6] and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 But [h]Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit,[7] and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to [i]give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then[k] Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and [l]utterly destroyed the men, and the women, and the little ones,[8] of every city; we left none to remain:

35 Only[m] the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From[n] Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there [o]was not one city too strong for us: the LORD our God delivered all unto us.

37 Only [p]unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, [q]nor unto whatsoever the LORD our God forbade us.[9]

CHAPTER III.

1 *The story of the conquest of Og king of Bashan.* 11 *The size of his bed.* 12 *The distribution of the conquered lands to the two tribes and half.* 23 *Moses' prayer to enter into the land.* 26 *He is permitted to see it.*

THEN we turned, and went up the way to Bashan: and [r]Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, [s]Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [t]Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God [u]delivered into our hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took [v]all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, besides unwalled towns a great many.

6 And we [w]utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But[x] all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, [y]the land that *was* on this side Jordan,[1] from the river of Arnon unto mount Hermon;

9 *Which*[z] Hermon the Sidonians call Sirion, and the Amorites call it Shenir;)

10 All[a] the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei,[2] cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of [b]giants;[3] behold, his bedstead *was* a bedstead of iron: *is* it not in [c]Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.[4]

12 ¶ And[d] this land, *which* we possessed at that time from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair[e] the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.[5]

15 And[f] I gave Gilead unto Machir.

16 And[g] unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border,

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g It appears that the Edomites and Moabites sold them victuals, though they did not permit them a passage through their country, ch. 2.3-5.4 Ju.11.17,18.

6 *In Seir.* In Nu. 20. 21 the King of Edom refuses to let Israel pass through his land, and even comes out to battle—here Moses implies that Israel passed through Edom and purchased necessaries: can both accounts be true? perfectly so. The King of Edom refuses to allow Israel to pass through his immediate personal territory; but the Edomites of another part of Seir, acknowledging, it may be, an imperial supremacy; but exercising at the same time a local and independent jurisdiction, allow them to pass through and trade in their peculiar province. This is a state of things, of which both the ancient and modern history of Europe could furnish many examples.—*C.*

h Nu.21.23. Ex.4.21. Jos.11.20. Ju.11.20.

7 See note on Ex.4.21.—*C.*

i ch.2.24.

k Nu. 21. 23, 24. Ps. 135.10, 11; 136.19; Ju. 11.20-23. Ne.9.22.

l ch.20.16-18; 7.2,16. Jos.11.14. Nu.21.2. Le. 27.28.

8 Heb. *every city of men, and women, and little ones.*

m Nu.31.9,11. ch.20. 14. Jos.8.27; 11.14.

n ch. 3.12,16. 4.48. Jos. 13.9. Nu.21.24; 32.34. 2 Sa. 24.5. Is.17.2. 2 Ch. 5.8.

o Jos. 1.5. Nu. 13.30; 14.8, 9. Ps.44.3. Ro. 8. 31. Is.41.10,15,16.

p ver. 5, 9, 19. Ju. 11. 15. ch.2.9,16,17; 32.29.

q ch. 12. 30; 4.2; 5. 32; 11. 32. Mat. 28.20. 1 Sa. 15.22.

9 The Ammonites originally possessed the country extending from the Arnon on the south to Gilead on the north, and bounded on the west by the valley of the Jordan. But some time before the advance of the Israelites the warlike Amorites had driven them out from the western part of their territory, and they took refuge along the banks of the upper Jabbok, and in the fastnesses on the eastern slopes of the mountains of Gilead. There they were when Moses made his successful campaign in Gilead and Bashan.—*P.*

CHAP. III.

They went still northward on the east of Jordan.

a Nu. 21. 33, &c. ch. 29.7, 8.

b Nu. 21. 34. ch. 2. 31. Is. 41. 10, 14. 26. Jos. 2. 9. Nu. 14. 9. Ps. 44. 3. Ro. 8. 31. Pr. 29. 25.

c Nu. 21. 23—25. ch. 2. 24—37. Ps. 135. 10, 11. Ju. 11. 19—22.

d Nu. 21. 35. Ps. 135. 11, 12. 136. 19, 20. Jos. 12. 4; 13. 12, 30. Ne. 9. 22.

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e Nu. 32. 39—42. Jos. 13. 4, 5, 13. 11. 12. 1 Ki. 4. 13.

f ch. 2. 34, 36. 20. 16—18. Jos. 11. 14. Nu. 21. 2. Le. 27. 28.

g Nu. 31. 9, 11. ch. 20. 14; 29. Jos. 8. 27; 11. 11, 14.

h Nu. 32. 33—42. Jos. 12. 2—6; 13. 8—12.

1 Hebrew, 'beyond Jordan.'—*P.*

i ch. 4. 48. Ps. 133. 3; 29. 6. Ca. 4. 8.

k ch. 4. 49. Jos. 13. 5—11.

2 Salchah lay on the summit of a conical hill at the southern extremity of the mountain range on the south-east border of Bashan. Edrei lay about forty miles to the north-west towards Hermon, on a projecting point of Argob. Both cities still exist, but Salchah is deserted, and Edrei a ruin.—*P.*

l Rephaim, Ge. 14. 5. Am. 2. 9. Is. 17. 5.

3 Or, 'remnant of *Rephaim*,' a tall, athletic, and warlike race.—*C.*

m 2 Sa. 23. 26. Je. 49. 2. Eze. 21. 25. Am. 1. 14.

4 It was sixteen feet and a half long, and seven and a third broad.—[The name, gigantic stature, and wonderful exploits of Og still live in an exaggerated form in the traditions of the East. The Hebrew words 'ir-qubbeleth, 'iron bedstead' may mean 'sarcophagus of iron-coloured basalt.' Thousands of these exist in the country. That of Eshmonasser recently found at Sidon, and now in the museum of the Louvre, is a good example of their form and character.—*P.*]

n Jos. 13. 8—32; 12. 6; 22. 7—10. Nu. xxxii. Ju. 5. 15—17. 2 Ki. 10. 33. 1 Ch. 5. 26.

o 1 Ch. 2. 22. Nu. 32. 41, 42. Jos. 13. 13. 2 Sa. 10. 6.

5 Bashan-havoth-jair must not be confounded with the Havoth-jair mentioned in Nu. 32. 41. The latter were in Gilead, the former in Bashan. That they were distinct and far apart is proved by the following passages:—Jos. 13. 30. 1 Ki. 4. 13. 1 Ch. 2. 22, 23. The word *Havoth* is from an Arabic root, which signifies 'to collect,' and it therefore means a collection of dwellings of any kind, whether tents, mud huts, or stone houses. The towns called Bashan-havoth-jair appear to have been identical with the 'threescore great cities' of Argob (comp. 1 Ki. 4. 13), of which Kenath was one.—*P.*

p Nu. 32. 39, 40. Jos. 13. 29—31, 33.

q Nu. 32. 33—38.

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how could Moses tell where the bedstead was? Without our referring to the constancy of divine revelation, does the objector seriously mean to insinuate that no man can tell where any article of curiosity is unless he has actually been in the place? No! this would be too much even for infidelity to assert. (4) But then what shall we say to the *dimensions* of the bedstead? 'the cubit of a man,' about *eighteen inches*, would give for the bedstead 13½ feet in length and 6 in breadth; and allowing the bedstead to be, according to common computation, *one-third* longer than the body, Og would be about 9 feet in height. (5) To escape from the apparent difficulties of the narrative, Boothroyd and others pronounce the passage an *interpolation*; but for the there appears no sufficient authority; nor does the gigantic size of the monarch present any insuperable difficulty; for, remembering the reverence paid by a semi-barbarous people to gigantic height and strength, and allowing that Og might take advantage of this feeling, and do as other unusually tall men have done, elevate himself a few inches on his sandals, and we find a height rarely indeed attained, but still at times actually exemplified in Europe. *C.*]

REFLECTIONS.—Haughty sinners scorn to be warned by their neighbours' fall, and dare to provoke their own judgments, in which they perish. But, amidst the strongest enemies, all slavish fears are altogether groundless when we have the Lord on our side: he kindly proportions his encouragements to his people's fears, and the terrible appearances of their enemies. There is no might nor counsel against him. The race is not to the swift nor the battle to the strong. Created force is of little avail when God is the opposer. He can deal with giants as with grasshoppers.—It highly becomes those who by faith have entered into their spiritual rest, to look not on their own things, but every man also on the things of others; and to labour till their brethren, and especially Zion, enjoy rest along with them. Every experience of God's power and kindness ought to be improved as an antidote against slavish fears, and an encouragement to follow God in the hardest service: and every glimpse of God's glory quickens the desires after more abundant displays of it. Thankfulness for former mercies is an excellent mean to obtain what blessings we need; and

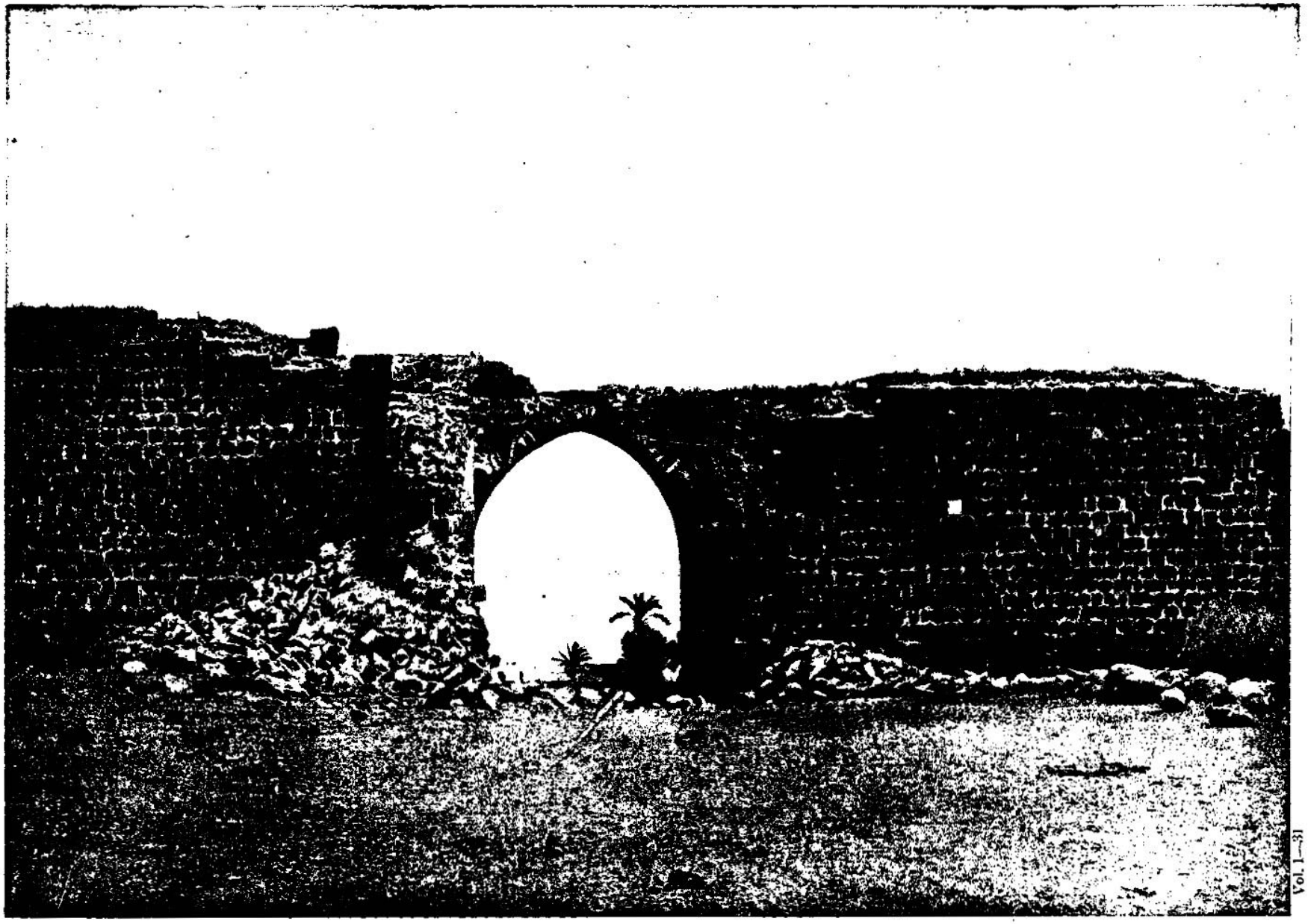

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ENTRANCE TO TIBERIAS. [Deuteronomy, iii:17.]—"The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward." The Chinnereth referred to in the 17th verse of the third chapter of Deuteronomy is Lake Galilee which we see through this gate of entrance into the city of Tiberias. Herod Anticas was the founder of the city of Tiberias. Through him Roman luxury was introduced into the northern part of Palestine, which extends from the sea of Tiberias to the sources of the Jordan near Cæsarea Philippi. He surrounded the palace which he built in Tiberias with the dwellings for his court, with amphitheaters, bath houses, and temples. Josephus says that in order to make room for all his buildings he was under the necessity of removing several graves found upon the site of the city which he wished to build. There is a tradition that Christ refused to enter Tiberias because it was built upon the graves of the dead of his country.

even unto the [r]river Jabbok, *which is* the border of the children of Ammon;

17 The [s] plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, [t]under Ashdoth-pisgah eastward.[6]

18 ¶ And [u] I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.[7]

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you,

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [x]return every man unto his possession, which I have given you.

21 ¶ And [y] I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye [z]shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to show thy servant thy [a]greatness, and thy mighty hand: for what God *is there* in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see [b]the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.[8]

26 But the LORD [c]was wroth with me for your sakes, and would not hear me: and the LORD said unto me, [d]Let it suffice thee; speak no more unto me of this matter.

27 Get [e]thee up unto the top of Pisgah,[9] and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [f]charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the [g]valley over against Beth-peor.

CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on the east side of Jordan.*

NOW therefore [a]hearken, O Israel, unto [b]the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess [c]the land which the LORD God of your fathers giveth you.

2 Ye[d] shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the [1]commandments of the LORD your God which I command you.

3 Your eyes have seen [e]what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that [f]did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them;* for [g]this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation [h]*is there so* great, who *hath* God *so* nigh[2] unto them, as the LORD our God *is* in all *things that* we call upon him *for?*[3]

8 And what nation *is there so* great, that [i]hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [k]keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but [l]teach them thy sons, and thy sons' sons:

10 *Specially* the [m]day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that

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[r] Ge. 32. 22. Nu. 21. 24. Jos. 12. 2.

[s] Nu. 34. 11, 12. Ge. 13. 10, 14. 3. ch. 4. 49. 33. 23. 34. 1.

[t] Or, *under the springs of Pisgah*, or *the hill*. Nu. 20. 28. Jos. 12. 3; 13. 20.

[6] The possessions of the Reubenites and Gadites are grouped together in vers. 25, 27. The English version is somewhat obscure: but the following literal rendering of the Hebrew will show the meaning:—'I gave from Gilead (on the north), even unto the valley of Arnon (the middle of the valley [on the south]), and the border *reached* even to the valley of Jabbok (on the north), *which is* the border of the children of Ammon; and the Arabah and the Jordan (back); and the border (on the west) *reached* from Chinnereth even to the sea of the Arabah—the Sea of Salt—under Ashdoth-pisgah toward the east.'—*A.*

[u] Nu. 32. 20–24. Jos. 1. 12–18; 4. 12, 13; 22. 1–3.

[7] Heb. *sons of power.*

[x] Jos. 22. 4. Nu. 32. 27.

[y] Nu. 27. 18–23. Ps. 9. 20. 2 Sa. 17. 3, 4. 1 Ti. 4. 17, 18. 2 Co. 1. 2, 8, 9. Phi. 2. 9.

[z] ch. 1. 30. Nu. 21. 34. 2 Ch. 13. 12. Is. 63. 1. Re. 19. 11, 12. Ps. 18. 28–40; 118. 9–14.

[a] ch. 11. 2. Ex. 15. 11. Ps. 71. 19; 86. 8; 145. 5, 6. 2 Sa. 7. 22. 1 Ki. 8. 23. Is. 40. 18, 25; 46. 5. Je. 10. 6; 32. 18, 19. 2 Sa. 7. 22.

[b] Heb. 10. 6. Ex. 3. 8. ch. 11. 11, 12; 8. 7–9.

[8] When these words were spoken Moses stood in the deep valley of the Arabah; the whole of Canaan west of the Jordan then appeared to him like a vast chain of mountains, and away on the far distant northern horizon rose the pale blue summits of Lebanon. What could be more graphic, therefore, than the words, 'Let me go over and see *this goodly mountainous region* (Palestine) and Lebanon?'—*A.*

[c] Nu. 20. 12; 27. 14. Ps. 106. 32, 33. ch. 1. 37; 3. 26.

[d] 2 Co. 12. 8, 9. He. 13. 5.

[e] Nu. 27. 12. ch. 34. 1–4. 32. 22.

[9] Or, *the hill.*

[f] Nu. 27. 18. ch. 31. 23; 1. 38; ver. 22. Ju. 2. 7. He. 3. 18, 19; 10. 2. Ga. 3. 13, 14.

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[g] Nu. 22. 1; 25. 1; 33. 48, 49. ch. 34. 1, 6.

CHAP. IV.

[a] Le. 25. 31; 26. 8; 32. 33, 47; 33. 23; 25. 5; 28. 13; 27. 9.

[b] Ex. 15. 25. xxiii. Le. i.–xxvii. Nu. v. vi. 21. xviii. xix. &c.

[c] Ge. 12. 7; 13. 15; 15. 18. Ex. 3. 8; 12. 25. 1 Ch. 14. 32; 28. 8. 2 Ch. 33. 8. Ne. 1. 8, 9. ch. 2. 29; 11. 21, 31; 16. 20; 17. 14; 18. 9; 19. 1, 10; 25. 4; 26. 1, 2, 3. Ps. 105. 44.

[d] ch. 5. 1. Ro. 2. 13. 1 Co. 9. 21. Ga. 3. 12. Le. 18. 5. ch. 12. 32. Jos. 1. 7, 8. Pr. 30. 6. Re. 22. 18, 19. Mat. 15. 3, 6. 28.

[1] In this chapter the practical lessons deducible from the foregoing recapitulation of their history are here enforced upon the Israelites; and the rule by which they are to be guided is the revealed will of God, to which nothing is to be added, as binding upon the consciences of men, and from which nothing is to be taken away.—*A.*

[e] Nu. 25. 1–9. ch. 3. 7, 8. 29. Jos. 22. 17. Ps. 106. 28–30.

[f] ch. 10. 20; 13. 4. Jos. 22. 5; 23. 8. 1 Ki. 1. 14, 16. Ac. 11. 23. Ro. 12. 9. 1 Co. 6. 16, 17. Ep. 5. 4, 6. Is. 56. 2, 3, 6. Ps. 91. 9, 10. Joh. 5. 19, 20; 22. 29.

[g] Job 28. 28. Ps. 19. 7; 111. 10; 119. 98, 99. Pr. 1. 7; 3. 7; 9. 10. Je. 8. 9. 2 Ti. 3. 15. Mal. 3. 22.

[h] 2 Sa. 7. 23. Ps. 46. 1; 145. 18; 148. 14. Is. 55. 6; 65. 1; 49. 1, 2. He. 10. 22; 11. 6, 9. Ja. 4. 8. Ro. 8. 31.

[2] In the sense of *place*, God is equally *near* to all men; but in the sense of *knowing* him by the understanding,—*serving* him in all things and events, in the conclusion of reason,—*loving* him as *our God*, in the depth of the affections,—and *living* in him, and to him, as the *living God*, in this sense God is near only to those who are 'brought nigh by the blood of Jesus,' and have 'fellowship with the Father and his Son,' and who, still on earth, have yet their 'conversation in heaven.'—*C.*

[3] Heb. 'for what nation so great, which hath gods near to it as JEHOVAH our God (is to us) in all that we ask of him?'—*A.*

[i] Ps. 19. 7–9; 147. 19, 20. 2 Ti. 3. 16, 17. Ro. 2. 20. xxi.

[k] ver. 15, 23. Pr. 4. 23. 7. 2. 13. 13. 7. 16; 24. 32. 7. Is. 105. 5; 77. 11.

[l] ch. 6. 7; 11. 19. Ps. 78. 5, 6. Ps. 22. 6. 1 Ti. 5. 4. Ge. 18. 19. Is. 38. 19.

[m] Ex. xix. 12. He. 12. 18. ch. 5. 2.

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contentment under disappointments is a good evidence that our prayers were not rejected, though we obtain not what we ask. One single slip in the conversation of a saint sometimes renders his most earnest supplications unsuccessful; for God makes his own faithful children the most distinguished examples of his righteous judgments. Often, for their own good, as well as for the good of others, he removes them by death in a considerate manner, when the continuance of their life seems to be most necessary; and yet readily he gratifies their innocent desires, as far as his own honour permits, whenever he finds them penitent. What a comfort is it for dying rulers, in church or state, to leave the flock of God in the hands of faithful successors! and it is pleasing to see aged saints on their death-beds encourage their younger brethren.

CHAPTER IV. [Ver. 8. *I set before you this day.* The great evidence for the divine origin of the Bible is in the Bible itself, just as the great evidence for the being and perfections of God is in the works that he has made. 'The heavens declare the glory of God.' None but a God of power, and wisdom, and goodness, could frame a world so mightily, so wisely, and so excellently. And just so, none but God could reveal a law so excellent as that of Moses. It stands as much above all other laws, as the works of God in nature do above the works of men in art. The philosophers and legislators of the world, if met in one great conclave, could not if they would, and would not if they could, compose and promulgate the ten commandments. Were the stars extinguished, and did the sun alone remain in heaven, it would evince, in its solitary majesty, the divinity of its Creator; and were the Bible lost in another deluge, and did the ten commandments alone survive, they would manifest, even to the sinner whom they condemned, that they were the work of a God of infinite wisdom and holiness. *C.*]

Ver. 33. [*Hear the voice of God speaking out of the midst of the fire.* The tribes were numbered from twenty years old and upwards, Nu. 1. 3, and of these none now remained alive save Caleb and Joshua, Nu. 26. 64, 65; but multitudes were still alive who, at nineteen years of age and downwards, had been present at Sinai, and had heard 'the voice of God speaking out of the midst of the fire.' These now form a host of witnesses to the truth of the Mosaic narrative, to which no event in merely human history can furnish any parallel. Had their parents had the slightest ground of suspicion against the reality of the miracles of Sinai, or the slightest charge against the veracity of Moses,

they shall live upon the earth, and *that* they may teach their children.

11 And ye [n]came near, and stood under the mountain; and the mountain burned with fire unto the midst[4] of heaven, with darkness, clouds, and thick darkness.

12 And the LORD [o]spake unto you out of the midst of the fire: ye heard the voice of the words, [p]but saw no similitude; only *ye heard* a voice.[5]

13 And he [q]declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you [r]statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ Take[s] ye therefore good heed unto yourselves, (for ye [t]saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire,)

16 Lest ye [u]corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of anything that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:[6]

19 And lest [x]thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided[7] unto all nations under the whole heaven.[8]

20 But the LORD hath taken you, and brought you forth out of [y]the iron furnace,[9] *even* out of Egypt, to be unto him a [z]people of inheritance, as *ye are* this day.

21 Furthermore, the LORD [a]was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land [b]which the LORD thy God giveth thee *for* an inheritance;

22 But [c]I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take [d]heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For [e]the LORD thy God *is* a consuming fire,[1] *even* a jealous God.

25 ¶ When thou [f]shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 I [g]call heaven and earth to witness against you this day, that [h]ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall [i]scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there [k]ye shall serve gods, the work of men's hands, wood and stone, which [l]neither see, nor hear, nor eat, nor smell.

29 But [m]if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

30 When [n]thou art in tribulation, and all these things are come upon thee,[2] *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For [o]the LORD thy God *is* a merciful God,) he [p]will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 ¶ For [q]ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the [r]one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people [s]hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation[3] from the midst of *another* nation, by [t]temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou

A.M. 2553. B.C. 1451.

[n] Ex. 19. 17. [18] Heb. *mouth*; 24. 7. ch. 5. 23. Ne. 9. 13. He. 12. 18, 22.

[4] Heb. *heart.*

[o] ver. 15. 33, 36. ch. 5. 4. Ne. 9. 13. Ps. 50. 1—3. 81. 7. 99. 7. He. 12. 19.

[p] ver. 15. Is. 40. 18. Ac. 17. 29. Ex. 20. 19, 23. Ja. 4. 14. 1 Th. 1. 9. 1 Jo. 4. 12.

[5] Heb. *saw a voice*

[q] ch. 5. 2. 29. Ex. 20. 3—17. 24. 12. 31. 18. 34. 28. Ne. 9. 13, 14.

[r] ver. 1. Ex. xxi.—xxiii.

[s] ver. 9, 23. Jos. 23. 11. Je. 17. 21. Mat. 16. 26.

[t] ver. 12, 33, 36. Ja. 4. 14. 1 Co. 13. 12. 1 Jo. 4. 12. Ac. 2. 22, 29.

[u] Ex. 20. 4, 5. ch. 5. 8. Ro. 1. 22, 23. Is. 40. 19, 20. 44. 9—17. 46. 5, 6. Je. 10. 3—9, 14. Eze. 8. 10.

[6] Not the waters of any *central abyss*, as some have imagined, for astronomy can prove that the centre of the earth is heavier than water, but the waters that are *lower* than the earth, and in that sense, *beneath* it.—*C.*

[x] ch. 17. 3. 2 Ki. 21. 3, 5. 23. 5. Am. 5. 25, 26. Ac. 7. 42. Je. 8. 2.

[7] Or, *imparted.*

[8] *Sun worship* has been common in all heathen countries, and subordinately the *moon and stars* have shared this honour. They are glorious creatures; but to the Creator only is worship due. Ro. 1. 25. They have not *divided* themselves, but God has *assigned* them (Ge. 1. 16, 17.) to all nations under heaven; that is, has elevated them so as to give light to all countries, of which fact modern astronomy of the *fixed* regions may be considered the startling astronomical miracle. *C.*—This is a most sweeping condemnation of every form of idolatry. God was to be worshipped in unity and through picture, statue, or image of any form or adoration whatsoever.—*P.*

[y] 1 Ki. 8. 51. Je. 11. 4. Jer. 15. 12. 43. 12. 24. Ps. 81. 6. 107. 10, 14. cross-bandage.

[9] An image that renders it highly probable that the purification of iron from the ore had been practised in Egypt, and that the *literal* furnace is here considered to symbolize severe labour.—*C.*

[z] ch. 9. 26, 29. 32. 9. 2. 14. 2. Ex. 19. 5, 6. Ps. 28. 9. 33. 12. 94. 5. 106. 5. 135. 4. Tit. 2. 14. 1 Pe. 2. 9. Ge. 25. 2.

[a] ch. 1. 37. 3. 26. 31. 23. Ne. 13. 11. 25. 13, 14. Ps. 106. 32, 33.

[b] ver. 1. Ge. 17. 8.

[c] Nu. 1. 13—15. Nu. 14. 30. Am. 3. 2. He. 11. 6—29.

[d] ver. 9, 15—19. Ps. 50. 17. Is. 5. 12. Ex. 10. 28. 19. 21. 24. 12. 34. 12, 13. 23. 13. Ge. 24. 6. ch. 5. 3, 8. 6. 12. 8. 2. 11. 19. 4. ch. 5. 3, 8. 6. 12. 24. 6, 8, 9, 25. 32. 1. 4. 18. 21. 27. 1.

[e] ch. 9. 3. 5. 31. 3. 22. 29. Prov. 6. 20, 23. Is. 33. 14. 27. 4. 42. 8. Jer. 21. 12. 22. 7, 23. 4. 18. Na. 1. 6. He. 12. 29. Ex. 20. 5, 34.

[1] This awful image of a fire that consumes, is contrasted with the *furnace* that merely *purifies*: Hear, ye unbelievers, lest he *consume* you in a moment.—*C.*

[f] ch. 31. 16—18. 32. 14—21. Ju. 2. 8—15. 1 Ki. 11. 7, 25. Ne. 9. 26. Is. 65. 11—16. Je. 2. 28. 11. 13. 19. 4. 20. 5. Ho. 4. 13. Ma. 3. 8.

[g] ch. 30. 19, 31. 28. Jos. 24. 25. Is. 1. 2. Je. 6. 19. 12. 11. Mi. 6. 1, 2.

[h] Le. 26. 14—39. ch. 8. 19, 28. 11. 17. 28. 15—68. 29. 28. Je. 22. 9, 10. 44. 27. 1 Ki. 9. 7. 2 Ch. 7. 20. Ne. 1. 8, 9. Ps. 37. 28.

[i] ch. 28. 64. Le. 26. 33. Ne. 1. 8. Je. 9. 16. 22. 24.

[k] ch. 28. 36, 64. Je. 16. 13. Ac. 7. 42. 1 Co. 8. 5. 10. 20.

[l] Ps. 115. 4. 135. 15—17. Is. 44. 9—20. Je. 10. 3—9, 14. Da. 5. 23. Ho. 8. 6. 13. 2. Ha. 2. 18, 19. 1 Co. 12. 2. 1 Th. 1. 9. 1 Jo. 5. 21.

[m] ch. 30. 1—10. 2 Ch. 15. 15. Ne. 1. 9. Je. 29. 12, 13. Am. 5. 4, 6, 8, 14, 15. Zep. 2. 3. Mat. 7. 7, 11. Mar. 11. 24.

[n] Le. 26. 28. 35. 1 Ki. 8. 46—53. Ge. 21. 9. Zec. 14. 2.

[2] Heb. *have found thee.*

[o] Ex. 34. 6, 7. Ne. 1. 5. Ps. 86. 5, 15. 103. 8, 13. 111. 4. 145. 8. 1 Jo. 4. 8, 16.

[p] Le. 26. 44, 45. ch. 30. 1—10. 32. 36, 43. 2. 30. 1 Ki. 8. 46. 2 Ki. 13. 23. Ps. 111. 5. 1 Ki. 13. 23. Is. 54. 7—10.

[q] Job. 8. 9. Ps. 44. 1. 145. 4. Je. 7. 23. 16. ch. 32. 7. Ec. 1. 10.

[r] ch. 28. 4. Mat. 24. 31. Mar. 13. 27.

[s] Ex. 20. 19, 22. ch. 5. 22, 26. 9. 10. 10. 4. 18. 16. 2.

[3] Hitherto God had acted only individuals or families, as Abraham and his family; now he calls a whole nation—emblem of the glorious time when "the kingdoms of this world shall become the kingdom of our Lord, and of his Christ," Re. 11. 15. and this nation he redeems by *temptations*, preparing them for liberty by the voice of bondage; all by signs of power, and of mercy, and of truth, understood by Moses; all by *wonders*, which perplexed the Pharaohs and his court amazement, without knowledge of their true origin or meaning; all by war, as in the war with Amalek (Ex. 17.) by a *mighty hand*, in working those miracles of power, which even Pharaohs and Jannes acknowledged to be evidence "the finger of God;" and by a *stretched-out arm*, even that of Moses, which God commanded him to stretch over the river and the sea, Ex. 14. 21. 24. 21. the emblem of the power of God, from whom he received excommission and aid (1) by *great terrors*, as that of Pharaoh and the Egyptians when God smote the first-born, Ps. 135. 9.—*C.*

[t] ch. 7. 19. 13. 2—5. 28. 15—68. Ex. 3. 12. 6. 6. 7. 5. 17. 6. 19. 4. 20. 2. Ps. 78. 12, 43—55. 105. 26—38. 106. 8—12. 136. 10—15. Jos. 24. 5—7. Ne. 9. 9—11. Je. 32. 20, 21. Ac. 7. 36. 13. 17. He. 11. 27—29.

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they would have trained up a generation still more unbelieving, more fickle, more ungrateful, and more rebellious than themselves. But truth and grace have triumphed in the conversion of the children, while appetite and habit have effected the destruction of the parents.—*Note*, How exactly do these two generations correspond, on the great national scale, with the condition of every descendant of Adam! The 'old man' walks by 'sight,' disbelieves, and dies disinherited; the 'new man' walks by 'faith,' lives, and enters into rest. *C.*]

REFLECTIONS.—Blind and hardened indeed are the hearts of men, which need such earnest and repeated inculcation of the plainest duties. And greatly important are the statutes and testimonies of God, which are worthy of all these enforcements. Oh with what solemnity and fervour ought ministers then to preach the truths of God! His glory, and the eternal salvation or ruin of mankind, are deeply concerned in them. Let me receive every article of their divine message with the deepest awe and the most solemn regard: and while I have an ear to hear, let me hear what the Spirit saith to the churches, as said to myself. Let me walk in all the commandments of the Lord blameless. Let every carnal representation of the true God, every deviation to idols, be the detestation of my soul. And, remembering God's tenderness with me, and relation to me, let me exert all my care and skill in raising up men to the honour of Jesus Christ my elder brother. Let every manifestation of God's character or providence encourage and animate me to close walking with him. And if I choose not that sin should become my punishment, let me never make it my pleasure. But let the immutability of God's love, and his readiness to show mercy to returning prodigals, lead me to a speedy and a

mightest [u]know that the LORD he *is* God; *there is* none else beside him.

36 Out[x] of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And [y]because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To[z] drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know[a] therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt [b]keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, [c]which the LORD thy God giveth thee, for ever.[4]

41 ¶ Then Moses [d]severed three cities on this side Jordan,[5] toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely*, [e]Bezer in the wilderness, in the plain country of the Reubenites; and [f]Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.[6]

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the [g]testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On [h]this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [i]smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land [k]of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 From[l] Aroer, which *is* by the bank of the river Arnon, even unto mount [m]Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [n]springs of Pisgah.

CHAPTER V.

1 *A commemoration of the covenant in Horeb, 6 the ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called [a]all Israel,[1] and said unto them, [b]Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do [2]them.

2 [1]The [c]LORD our God made a covenant with us in Horeb.

3 The LORD [d]made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.[3]

4 The[e] LORD talked with you face to face in the mount, out of the midst of the fire,

5 (I stood [f]between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ I[g] *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.[4]

7 Thou[h] shalt have none other gods before me.

8 Thou[i] shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: [k]for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And[l] showing mercy unto thousands[5] of them that love me, and keep my commandments.

11 Thou[m] shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep[n] the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* the [o]sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor [p]thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 And [q]remember that thou wast a servant in the land of Egypt, and *that* the LORD thy

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A.M. 2553. B.C. 1451.

u Ps.82.5,6. Is.45.5. Mat.11.27. Jn.17.3. 1Co.8.4. Ga.4.8. 1Jn.5.20.

x Ex.19.9. 20.22. Ne.9.13. Ps.18.9,13. 50.2. 97.2. Is.30.27. Ac.7.38. He.12.19,25.

y ch.7.7,8. Ex.32.13. 33.19. Ne.9.8. Ps.44.3. 47.4. 78.68. 105.6. 106.5. 135.4. Is.41.8. Ro.11.28.

z ch.7.1,2,23. 9.1,2. Ex.23.27–31. 34.11. Nu.xxi.3. xxxii. Ps.44.2. 78.55. 105.44. 111.6. 135.11. 136.21,22. Ne.9.24.

a ch.4.39. Jos.23.14. 1Ki.8.60. ver. 32–40. 30.1–6. 32.39. 1Ki.8.23.

b Le.26.3. 1Ch.28.8. Ps.19.11. 119.4. Pr.4.4. Ec.12.13. Is.1.19. Jer.35.18. Mat.19.17. Lu.11.28. Jn.14.15. 1Jn.2.3.

c ver.1. Ge.47.6.

4 If the words of Moses were from God, and if the land was given by God, *for ever to Israel*, who are they to day out of possession for nearly two years? can the Bible be the word of God, if it have failed so long? It can; for God is not slack concerning his promise, as some men count slackness; 2Pe. 3.9; the temporary, though long continued, exile of the Jews being one of those very predictions, the very fulfilment of which will rise up in judgment against unbelief, convicting this contentious children of disobeying their own senses, as much as of rejecting the word of the Lord. *C.*

d Nu.35.9–15. ch.19.2–8. Jo.20.2.

5 Hebrew, *beyond Jordan.*—*F.*

e Jos.20.8. 21.36,38. 1Ch.6.77,78,80.

f 1Ki.4.13. 22.3,6. 2Ki.8.28. 9.14.

6 The site of Bezer is unknown. It lay on the open plateau of Moab, probably not far distant from Heshbon. Ramoth-Gilead has been identified with the modern town of *Salt*, which stands high up amid the mountains of Gilead, just above the centre of the country east of the Jordan. The exact position of Golan is not known; but it gave its name to the Greek province of *Gaulanitis*, which is now called *Jaulan*, and lies east of the Sea of Galilee. The cities of refuge were thus judiciously located one in the north, another in the centre, and a third in the south.—*F.*

g ch.6.17. 10.2. 1Ki.2.3. ver.1. Le.27.34. Nu.36.13.

h Nu.32.19,32,34,35. 33.44. ch.1.1,5. 4.46. on the east side of it, ver.47.

i Nu.21.24. ch.2.24,32.

k Nu.21.33. ch.1.4. 3.1. Jos.12.4. 13.30. Ps.135.11. 136.20. Ne.9.22. Ps.135.11. 136.19,20.

l Jos.13.9, 16. Nu.21. 24.

m ch.3.9. Ps.133.3.

A.M. 2553. B.C. 1451.

n ch.3.17. 34.1. Jos.13.20.

CHAP. V.

a ver.23. ch.29.10. 31.28. Ex.35.1. Jos.8.35. 23.2. 24.1.

1 How could 'all Israel' even hearing the statutes, to all ranks from twenty years old and upwards, attend in one place to hear the Law of Moses? The answer is easy. It is not said, that they all attended, but that all were called. (2) But even if all in the utmost application of the word were required to attend at one time, it is not necessary to infer that they attended at the other; but successively. *C.*

b ch.4.1.

2 Heb. *keep to do them.*

c Ex.19.5,6. 24.8. ch.4.13.

d Ge.17.7. 24. Ps.105.8. Je.31.31. He.8.8. Ga.3.17,21. He.13.5. Ps.105.8,10. Je.32.40.

3 The full meaning appears to be—Not with our fathers who subsequently died in the wilderness—not with them only or with them specially, did God make this covenant; but with us who are here alive this day, and in the event entering on the country which is to be covenanted to us who are in the enjoyment of the promised blessings. *F.*

e Ex.20.22. 33.11. Dt.4.12,15. Ne.9.13. 1Ki.4.10. 19.3,36. Ne.9.13,14. He.12.18,19. ver.22, 24–26.

f Ex.20.18,19,21. 19.16. Ga.3.19. He.12.18–21. ver.24–27.

g Ex.20.2. &c. Le. 26.1. 1Jn.5.4. Ps.81.10.

4 Heb. *servants.*

h Ex.20.3. 1Jn.5.21. Mat.4.10.

i Ex.20.4–6. Le.26. 1.

k Ex.34.7. 20.5. Nu. 14.18. ch.4.24. He.12.29.

l Je.32.18. Jn.15.15. ver.29. ch.7.9. 28.1–14. Le.26.3–13.

6 The mercy of God is held out as a motive to obey the law of God, though the law itself holds out no mercy to the transgressor. In the preface God simply asks to them as their Redeemer, and it is only in this view that a sinner can yield it obedience. The mercy of God is here promised to thousands; not only of individuals, or to great multitudes to the third and fourth generation, but to successive generations to the end of time. The Lord's dealings with the posterity of Abraham, who believed his word, loved him, and kept his commandments, illustrate this promise.—*F.*

m Ex.20.7. ch.6.13. Jer.4.2. Ja.5.12. Mat.5. 33. Le 19.12.

n Ex.20.8–11. 16.23. 23.12. 31.13,14. 35.2. Le.19. 3,30. 23.3. Nu.15.32,36.

o Ge.2.2. He.4.4. Nu. 15.15. Le.23.24. Ps.68. 12. Ex.16.29. 31.15. 35.2. 40.34–37.

p Ex.12.48. Le.19. 34. Nu.15.15,16,29,30.

q ch.15.15. 16.12. 24. 18.22. Ex.6.6. Is.63. 9. Jn.8.34. Ro.6. 1Co.7.22.

CHAPTER V. [Ver. 21. The varieties of expression used, in relating the same thing, by 'holy men of God,' who spoke as they were moved by 'the Holy Ghost,' is never without some important use, that will sooner or later be found out. A remarkable instance occurs in this verse. In many of the catechisms and other books authorized by *Romanists*, the *second commandment*, forbidding image worship, is omitted; but to make up the number *ten*, the tenth commandment is divided into *two*. The *transposition*, however, in the text demonstrates the invalidity of the division, and the folly as well as sin of adding to or diminishing from the words of the Lord. *C.*]

REFLECTIONS.—Sinful men must have God's will declared to them, line upon line, precept upon precept. But the promise of grace, made in Jesus Christ, is the great foundation of all our holy obedience; and there can be no happy promise of

hearty repentance for sin. And, recollecting the manifold, the distinguishing manifestations of God to me, and to his people, let me never forget my superior obligations; but, while I enjoy his peculiar blessing, return him peculiar honour.



KIRJATH JEARIM—WHERE THE ARK OF THE COVENANT RESTED IN THE HOUSE OF ABINADAB. [DEUT., v: 22.]—"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone and delivered them unto me." We give here a picture of Kirjath Jearim because when the ark of the testimony was brought from Bethshemesh it rested in this place in the house of Abinadab. The immeasurable distance of the religion of Israel from that of surrounding nations may be determined from the fact that the Israelite bowed himself before a holy place in which God was represented in His law and as revealing Himself as holy and just and demanding corresponding traits in His people. The Egyptian bowed before a shrine also, but when that which was contained in it was disclosed it was seen to be a cat or a crocodile or some animal lower in nature than man. The Israelite looked above him, the Egyptian looked beneath himself.

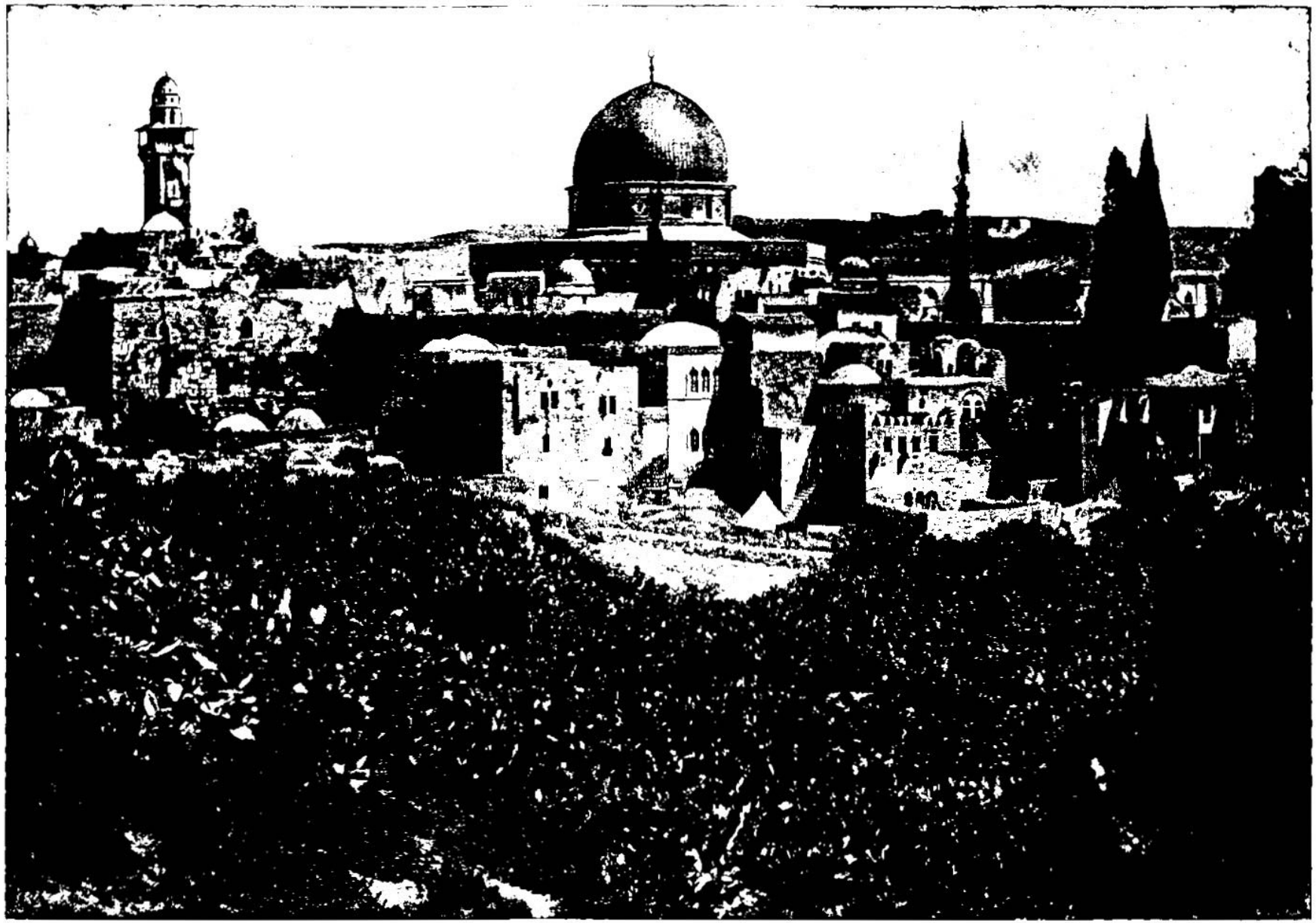

MOSQUE OF OMAR AND TURKISH QUARTER, JERUSALEM—IN THE PLACE OF THE TEMPLE WHERE CHRIST TAUGHT. [DEUT., v: 33.]—"Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." We give a picture here, as illustrating the results of failing to observe God's law, the Mosque of Omar, a Mohammedan place of worship standing on the very site of the magnificent temple built by the people of God. Every Jew and every Christian who makes a visit to Palestine resents in his own feelings the presence of an alien people in the land of the Hebrews and of Christians. But we are all forced to admit that this land would have belonged to Jews and Christians forever had they been true to the ten commandments and to the Son of God, the embodiment of the ten commandments in living form.

God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ Honour[r] thy father and thy mother, as the LORD thy God hath commanded thee; [s]that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou[t] shalt not kill.

18 Neither shalt thou commit adulterie.

19 Neither shalt thou steal.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 Neither[u] shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field,[6] or his man-servant, or his maid-servant, his ox, or his asse, or any *thing* that *is* thy neighbour's.[7]

22 ¶ These[x] words[8] the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he [y]wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, [z]when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came neare unto me, *even* all the [a]heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath showed us his glory, and his greatnesse, and we[b] have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? [c]for this great fire will consume us. If we heare[9] the voice of the LORD our God any more, then we shall die.

26 For [d]who *is there of* all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go [e]thou neare, and heare all that the LORD our God shall say; and speake thou unto us all that the LORD our God shall speake unto thee, and we will heare *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [f]they have well said all that they have spoken.

29 Oh[g] that there were such an heart in them, that they would feare me, and keep all my commandments always, that it might be well with them, and with their children for ever![1]

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will [h]speake unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possesse it.

32 Ye [i]shall observe to do therefore as the LORD your God hath commanded you: ye shall not turne aside to the right hand or to the left.

33 Ye shall [k]walke in all the wayes which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* dayes in the land which ye shall possesse.

CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.* 20 *What they are required to teach their children concerning it.*

NOW these *are* the [a]commandements,[1] the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go[2] to possesse it;

2 That thou mightest [b]feare the LORD thy God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the dayes of thy life; and that [c]thy dayes may be prolonged.

3 ¶ Heare[d] therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milke and honey.

4 Heare, O Israel; [e]The LORD our God *is* one LORD:

5 And[f] thou shalt love the LORD thy God with all thine heart, and with all thy soule, and with all thy might.

6 And [g]these words, which I command thee this day, shall be in thine heart;

7 And thou [h]shalt teach[3] them diligently

A.M. 2553. B.C. 1451.

r Ep. 6. 1, 2. Ex. 20. 12. ch. 27. 16. Le. 19. 3. Mat. 19. 19. Col. 3. 20.

s ch. 4. 1, 40. 6. 2, 3. 8. 1; 11. 8, 9.

t Ex. 20. 13—17. Mat 5. 21, 27, 33; 19. 18. Ro. 13. 9. Ja. 2. 11. Ga. 5. 14, 15. p. 4 31. 32. 6. 3. 5.

u Ro. 7. 7. He. 13. 5. 1 Ti. 6. 10. Ti. 2. 10. 1 Th. 4. 6. Col. 3. 5.

6 Moses in this *repetition and comment* appropriately introduces the word 'field,' as the people were now about to enter the promised Land.—*C.*

7 On comparing Ex xx. with Dn. v. there appear such varieties in the fourth, fifth, and tenth commandments, that infidels have charged the whole with contradiction; and consequently either part or whole with untruth—whilst the opponents of the full divine *inspiration* of Scripture have adduced them as evidence that whilst the thought was inspired, the words were resigned to the selection of the writers. A single answer will serve to refute the objection of the infidel, and to remove the difficulty of the believer—the answer lies in recollecting (1) That Israel had now been in possession of the *ten commandments* for almost forty years, and must therefore have been well acquainted with such a brief original document. (2) That to such well-known and original document Moses refers when he says, 'Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee;' that is, not as he does now for the first time command, but as he hath already commanded at Sinai. This view is farther confirmed in ver. 15, where the time of the commandment is again referred—not to the present *repetition and comment*, but to a past and acknowledged occasion. Again, it is said in ver. 16, 'Honour thy father and thy mother, as the Lord thy God hath commanded thee,' clearly referring to the *Sinai original* of the commandment, a reference which evidently continues to the end of ver. 21.—*C.*

x ch. 4. 12—15. 33, 36. Ex. 19. 19; 20. 18, 19. He. 12. 18—21. ver. 4. 24, 26.

8 'These words,' not the words that, by divine authority, I have now given in *explanation* of the commandments, but the words I have referred to as what 'the Lord God commanded thee,' formerly in the covenant at Sinai.—*C.*

y Ex. 31. 18; 34. 12.

z Ex. 20. 18, 19. He. 12. 18—21.

a ch. 1. 15. Ex. 18. 21, 25.

b Ex. 19. 19. ch. 4. 10, 15. 33, 36. Ge. 16. 13; 32. 30. Ju. 13. 22; 6. 22, 23.

c ch. 33. 2. 2 Co. 3. 6, 7. Ga. 3. 19. Ex. 20. 19. Ac. 7. 38, 53.

A.M. 2553. B.C. 1451.

d ch. 18. 17. Nu. 27. 7; 36. 5.

e ch. 32. 29; 4. 9. Ps. 81. 13, 15. 48. 28. Je. 4. 14; 6. 8; 44. 4. Mat 23. 37. Pr. 4. 5; 33. 29.

1 The verse may be translated thus: *who will grant that there may be such a heart in them?* as much as if he had said, Notwithstanding all their professions, they refuse to receive such a heart from me: how then can they produce it of themselves, or derive it from another source?—*C.*

f Ex. 20. 22, 26; xxi.—xxxi. Le. i.—xxvii. Nu. i.iii.—vi. viii.ix. xv. xviii. xix. xxviii. xxix. &c

g ch. 10. 32; 4. 1, 2, 5, 6; 11. 32; 12. 1, 20, 28. 14. Jos. 1. 7. Pr. 4. 27.

h Ps. 119. 6, 79. 11. Lu. 1. 6. Ro. 2. 22. 1 Co. 15. 58. 1 Ti. 4. 8 ch. 4. 1, 2, 40.

CHAP. VI.

a ch. 4. 1, 40, 45; 5. 31. Le. 27. 34. Nu. 36. 13.

1 *Commandments.* These include all things ordered, permitted, or prohibited, whether they be things moral, ceremonial, or evangelical.—*Statutes.* These include the delineations, descriptions, types, shadows, and likenesses, by which outward and visible signs represent inward and spiritual grace.—*Judgments.* These include God's purposes, determinations, and decisions, in regard to actions past, as the motions to present duty, and the exemplars of judgments to come.—*C.*

2 Heb *pass over.*

b ch. 10. 12, 20; 13. 4; 14. 23; 17. 19, 20; 31. 12, 13. Jos. 4. 24. Ps. 111. 10. Pr. 16. 6. Mat. 4. 10. Lu. 19. 23. Ge. 18. 19. Ps. 78. 4—8.

c ch. 5. 16; 22. 7. Pr. 3. 2. 1 Pe. 3. 10. 1 Ti. 4. 8. Ps. 34. 15.

d ch. 4. 1, 5, 6, 40; 5. 33; 8. 1. Ge. 12. 2; 15. 5; 27. 27; 28. 4; 28. 14. 2 Sa. 24. 9. 2 Ch. 17. 14—18.

e 1 Ch. 8. 6. Mat. 22. 29. Je. 10. 6—10. Is. 45. 6; 45. 22. 1 Jn. 5. 20. Jn. 17. 3.

f ch. 10. 12. Mat. 22. 37. Mar 12. 30. Lu. 10. 27. 1 Th. 1. 5.

g ch. 11. 18. Ps. 37. 31; 40. 8; 119. 11. Pr. 3. 3; 7. 3. Is. 51. 7. 2 Co. 3. 3.

h ch. 4. 9, 11. 19. Pr. 6. 22, 23; 22. 6. Ac. 8. 26. Ps. 78. 4. 8. Ge. 18. 19. Is. 38. 19. Ex. 10. 2; 12. 26, 27; 13. 8, 14, 15. ver. 20—25.

2 From a word that signifies to *reiterate, repeat, do the same thing again.* This is the great principle of all instruction—line upon line, precept upon precept. When some children had answered admirably in a scriptural examination, a stranger inquired by what mystery they had made such attainments? The answer was most instructive. 'By having the same thing repeated to them perhaps five hundred times.'—*C.*

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duty between God and a soul but through his mediation. Public promises of duty between God and parents bind the children to all generations, and it is at their peril if they become ashamed of them. But all obedience to God's law must be immediately founded on what God is, and is to us, and hath done for us. And, oh! what great pleasure God takes in granting himself to be our God in Christ! Often he repeats this grant even in the short abridgment of his law; and many hundred times in the Bible,—that wherever we read, hear, or meditate, we may be constrained to believe that he is God, even our own God, by his spiritual grant of himself to us. Indeed, every peculiar circumstance which men can be in hath its own peculiar enforcements of duty to God and our neighbour. In what a solemn manner was God's law delivered! and it is a mercy that we have his word written for us, for the greater certainty and the better spreading thereof. But it is still a greater mercy that we have one Mediator between God and men—the man Christ Jesus; and so receive the law as fulfilled in Christ: and it is most acceptable to God when sinful men, terrified by the holy law, kindly flee to Jesus and his mediation; when our hearts are right with him; and especially when the views of his promise, his law, and the mediation of Christ and our own vows, concur in animating us to the greatest exactness in all holy obedience.

CHAPTER VI. [Ver. 4. *Hear, O Israel.* This is one of the passages the Jews inscribe on their phylacteries, and which they regard as one of the most pregnant with divine truth and instruction. The words are spoken not merely as instructions from Moses to Israel, but as a confession of faith common to Moses and Israel: 'Hear, O Israel, JEHOVAH *our Elohim* is one JEHOVAH.' The words assert most emphatically the *unity* of the Godhead in the singular—JEHOVAH; while they equally assert the *plurality* of the persons by the plural—ELOHIM. The *unity* of the Godhead is asserted in opposition to 'the gods many and lords many' of the heathen; while the *plurality* of persons is asserted as the foundation and key to the great mystery of redemption. That the Jews understood ELOHIM to be *plural*, and that it included the doctrine of the TRINITY,



MOSQUE EL-AKSA, WITH BASIN WHERE OUR SAVIOR HELD THE CONVERSATION WITH THE LAWYER. [DEUT., vi: 4-10.]--Upon one occasion Christ was approached by a lawyer tempting him and enquiring of him concerning the law. The language our Savior used in replying to this lawyer is found in this sixth chapter of Deuteronomy between the fourth and tenth verses. We give a picture of the Mosque el-Aksa which stands upon part of the grounds once occupied by the temple, and is doubtless near the spot where our Savior stood when he held the conversation with the lawyer. The language used in this part of Deuteronomy is made more sacred because it was quoted by our Savior during his temptation in the wilderness. The Mosque el-Aksa is not far from the Mosque of Omar. North of the Gothic porch of the mosque is a marble fountain called the cup, and beneath this fountain is a very large reservoir or basin into which it is said the water from the Pools of Solomon were once conveyed

unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou [i]shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt [k]write them upon the posts of thy house, and on thy gates.[4]

10 And it shall be, when the LORD thy God shall[l] have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not;

11 And houses full of all good *things*, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; [m]when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.[5]

13 Thou [n]shalt fear the LORD thy God, and serve him, and shalt swear by his name.[6]

14 Ye [o]shall not go after other gods, of the gods of the people which *are* round about you;

15 (For[p] the LORD thy God is a jealous God among you:) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye[q] shall not tempt[7] the LORD your God, as ye tempted *him* in Massah.

17 Ye [r]shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And [s]thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers;

19 To [t]cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ *And* [u]when thy son asketh thee in time to come,[8] saying, What *mean* the testimonies,[9] and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, [x]We were Pharaoh's bondmen in Egypt, and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed signs and wonders, great and sore,[1] upon Egypt, upon Pharaoh, and upon all his household, [y]before our eyes;

23 And he brought us out from thence, that [z]he might bring us in, to give us the land which he sware unto our fathers.

24 And the [a]LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And [b]it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded [2]us.

CHAPTER VII.

1 *All communion with the seven nations of Canaan is forbidden for fear of idolatry,* 6 *for the holiness of the people,* 9 *for the nature of God in his mercy and justice,* 17 *for the assuredness of victory which God will give over them.* 25 *Images must be wholly destroyed.*

WHEN the [a]LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;[1]

2 And when the LORD thy God [b]shall deliver them before thee, and thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:

3 Neither [c]shalt thou make marriages[2] with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they [d]will turn away thy son from following me, that they may serve other gods: [e]so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; [f]ye shall destroy their altars, and break down their

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A.M. 2554. B.C. 1450.

i Ex. 13.9,16. Nu. 15. 39,40. Pr. 3.3. 6.21. 7.3. 3.1.18.

k ch. 11.20. Is. 30.8. Hab. 2.2.

l The Jews in the present day strangely observe this in the letter, but neglect it in the spirit. At their stated hours of prayer they bind upon the arm a little case containing strips of parchment, on which this and other portions of the law are written. They also bind a similar case, containing other texts, on the forehead. It is a very common custom, too, in the East for Jews to inscribe over their doors, and round the walls of their rooms, long texts of the Pentateuch. Thus do they fulfil the law outwardly; but in thought, word, and act they deliberately and systematically ungod it. *P.*

m Ge. 27.9,13. 27.26,27. 28.1-4. 30.6. 48.15,16. 49.8-11. 50.20-22. 46. 3,7. 46.3. 47.10. 24.4,13. Ne. 9.25. Ps. 78.5. 44.2,3. 78.5. 132.11. 147.13. 91.10. 80. 8. 105.6,12.

n ch. 8.10-18. 32.15. Ps. 50.8,9. 51.5-7. Pr. 1.22. 22.15. Ec. 4.13. Je. 5.23. 38. 15.21. Ho. 13.6.

o Heb. *bondmen* or *servants.*

p ver. 25. ch. 29.20. 32.16. 2 Ki. 4.8. Ps. 74.1. 79.5. 89.46. Is. 42.8. 59.17. 66.15. Ez. 5.13. 16.38. 23.25. Na. 1.2. Zep. 1.18. 3.8. 1 Co. 10.22.

q Mat. 4.7. Ex. 17.2, 7. Nu. 20. 3,4. 21. 4. Ps. 95.9. 1 Co. 10.9.

r To *believe* and implicitly to rely upon the promises of God is a perpetual duty; but doubtless, strenuously, and unnecessarily to put the *truth and power* of God upon their trial is sin.—*C.*

s ch. 4.1,5,6,45. 5. 32. 12. 1. 13.11. 17. 20. 30. 16. 20. Is. 8. 20. Mat. 28. 20. Ps. 119.4. Ex. 25. 16. 1 Co. 15. 58. Tit. 2.11, 12. 3. 8, 14. 1 Sa. 15.22.

t ch. 8.1. 9.23. Ex. 15. 26. Is. 8. 9. Ro. 12.2. Ps. 19.11. Pr. 3.10. 1. 19. ch. 4.1. 25. 4.11. 11.22, 23, &c.

u Je. 2.1-3. 31.1-4. Nu. 33.52. Ex. 23.28-30. Jo. 24. 12, 24. ch. 2. 10-24. Ps. 44.2, 3.

x Ex. 12.26. 13.14. Ps. 44.1. 78.5, 6. Ep. 6.4. Pr. 22.6. Is. 38.19. ver. 7.

y Ex. 14.31. Nu. 14.11. Ps. 106.7, 8.

z ch. 6.10. Ge. 15.7. Ex. 3.8. Ne. 9.8. Ps. 105.44. Ac. 7.17.

a ver. 1, 17, 18. Jobs. 8. Pr. 9.12. Ro. 6.21, 22. 8.3. 10. Ps. 89.1, 2. Mat. 6.33. Co. 15.58. 1 Ti. 4. 8. 1 Co. 3.8

b Le. 18.5. Eze. 20. 11. Mat. 19.17. Ro. 10.5, 6. Ga. 3.12. Ja. 2.10. Ps. 106.3. Co. 3.5, 6. 2 Ti. 4. 7, 8.

1 Ceremonial righteousness is here meant—a righteousness which consisted in fulfilling the requirements of the Mosaic law. By so doing the Israelite was entitled to the privileges of his religion, and as a reward for it he was to obtain and retain his promised possession in Canaan.—*P.*

CHAP. VII.

a Nu. 13. 2. ch. 31. 23. 3. 3. 12. 29-32. Ge. 15. 18-21. Ex. 23. 23-28. 33. 2. 34. 11. 23. 24. Ac. 13. 19. Ps. 44. 2, 3. 78. 55. 136. 18. 21. 135. 11. 136. 19. 22. 44. ver. 20-24.

1 The *seven nations* are enumerated in Ge. 15. 18-21; and it is not surprising if, in the course of about 400 years, some of them should have changed their names by absorption into greater nations, or changed their dwellings by expulsion or emigration. Such events are constantly taking place in the history of nations.—*C.*

b ver. 16. 23. 24. ch. 20. 16, 17. Ex. 23. 23, 27-33. 34. 11-16. Nu. 33. 52-56. Jos. 6. 17, 21. 9. 24. 10. 1, 28-40. 11. 11, 12. 12. 9-24. 13. 1. Ju. 1. 24. Ps. 106. 34.

c Ju. 3. 6, 7. 12. 14. 2, 3. Ezr. 9. 1, 2. Ne. 13. 23, 25. 2 Co. 6. 14. Ge. 6. 2.

2 Unless they became proselytes to the worship of JEHOVAH.—*C.*

d Ex. 34. 15, 16. Ne. 13. 26. 1 Ki. 11. 2, 4, 9.

e Ex. 20. 5. Ju. 2. 11-20. 3. 7, 8. 10. 6. 7. ch. 32. 21. 1 Ki. 14. 22. 2 Ki. 17. 18. 23. 19. 24. 3, 4. Je. 7. 18. 32. 29-31.

f ch. 12. 2, 3. Ex. 34. 13. 23. 24. 2 Ki. ch. 23. 1-24. Nu. 33. 52. ver. 25.

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is beyond question. Hear Simeon Ben Joachi, 'Come and see the mystery of the word *Elohim*. There are three *degrees*, and each degree is by itself *alone*; and yet they are all *one*, and *joined together* in *one*, and are not divided from each other.' *C.*]

REFLECTIONS. Godliness is profitable for all things: it hath the promises of this life and of that which is to come: and unbounded is the happiness of all those who have the one only God for their all and in all. But in the important business of religion, it is necessary to lay a good foundation, by faith in God as our God, and to attend to the various duties thereof according to the degree of their importance. In this respect the word of God is a most precious treasure and useful instructor; and contains the most extensive ground of holy meditation and heavenly discourse. With awful reverence should God be regarded and enjoyed, particularly in swearing of oaths. And it is altogether inconsistent with the truth of religion to entertain sloth and unconcern for the glory of God or the lasting welfare of his church. What an important and laborious work ought we to make of the religious education of our children and servants! It is very necessary to instruct them in the knowledge of God's remarkable appearances for his church, as well as in the doctrinal principles or laws of revelation; and that no obedience can be accepted of God, but what is performed in regard to him as our God in Christ, and is universal respecting all his commandments.

CHAPTER VII. [Ver. 1. The Hittites were descended from Heth, the second son of Canaan; they were located in the time of Abraham in and around Hebron, Ge. 10. 15; 23. 3, sq. The Girgashites were also descended from a son of Canaan, and appear to have settled near the Sea of Galilee, Mat. 8. 28. The Amorites appear also to have been Canaanites, and were the most numerous and powerful tribe in the country. They spread widely, were a warlike race, and occupied large districts of the mountain ranges both east and west of the Jordan. Canaanite is sometimes used as a generic name for the whole descendants of Canaan; sometimes as the special name of the Phœnicians. In the latter sense it is employed here. The Perizzites were not of the same race as the others. They were an aboriginal tribe like the Rephaim, and occupied strongholds among the mountains of Judah and Ephraim. The Hivites, descendants of Canaan, founded Shechem, Gibeon, Beeroth, and a little principality under Mount Hermon, Ge. 34. 2; Jos. 9. 3, &c. The Jebusites had their stronghold on Zion; and they held it and the surrounding territory down to the time of David. *P.*]

Ver. 2. [*Nor show mercy.* Was not this prohibition of *mercy* cruel? No. It is a prohibition enforced upon every judge who tries and condemns a criminal. The judge who shows *mercy* to the *murderer* is himself a guilty copartner in the next murder the culprit perpetrates. See Le. xviii. for the fearful counts of the indictment upon which these nations were most right-

images,[3] and cut down their groves, and burn their graven images with fire.

6 ¶ For[e] thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD [h]did not set his love upon you, nor choose you, because ye were more in number than any people; (for ye *were* the fewest of all people;)[4]

8 But [i]because the LORD loved you, and because he would [k]keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God, he *is* God, the [l]faithful God, which keepeth covenant [m]and mercy with them that love him and keep his commandments, to a thousand generations;

10 And [n]repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore [o]keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, [5]if [p]ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he [q]will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou [r]shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD [s]will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest,[6] upon thee; but [t]will lay them upon all *them* that hate thee.

16 And thou shalt [u]consume all the people which the LORD thy God shall deliver thee; thine eye shall have[7] no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.[8]

17 If thou [x]shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou [y]shalt not be afraid of them; *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The[z] great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out; so shall the LORD thy God[9] do unto all the people of whom thou art afraid.

20 Moreover,[a] the LORD thy God will send the hornet[1] among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, [b]a mighty God and terrible.

22 And the LORD thy God will [c]put [2]out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.[3]

23 But the LORD thy God shall deliver them unto[4] thee, and shall [d]destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The[e] graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither [f]shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

CHAPTER VIII.

An exhortation to obedience in regard of God's mercy and goodness in his dealings with Israel.

ALL [a]the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And [b]thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments or no.

3 And he humbled thee, and [c]suffered thee to hunger, and fed thee with manna, which thou

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A.M. 2553. B.C. 1451.

[3] Heb. *statues* or *pillars.*

[e] ch. 14. 2; 26. 19; 28. 9; 4. 7; 32. 9. Ps. 135. 4. Ex. 19. 5, 6. Je. 2. 3. 1 Pe. 2. 9. Am. 3. 2. Tit. 2. 14. 1 Co. 6. 19, 20.

[h] Ro. 9. 11—15, 18, 27; 11. 6. 1 Jn. 3. 1; 4. 10. Ps. 135. 1.

[i] *Abram* was called alone; and when God confirmed his covenant, Ge. 12. 1—3; 15. 1, 2, he had no children, and in 100 years after his posterity, *according to the promise*, amount but to 70 persons, Ge. 46. 27. —*C.*

[k] ch. 4. 37; 9. 4, 5; 10. 15. 1 Sa. 12. 22. 2 Sa. 7. 23. Zep. 3. 17. Mat. 12. 20.

[l] Ex. 34. 7. Ne. 1. 5. Da. 9. 4. ch. 5. 10. Ex. 20. 6. Le. 26. 17. Ps. 103. 8, 17.

[m] ch. 32. 41. Ps. 31. 23. Is. 65. 6. Na. 1. 2. Ezr. 18. 4. Ps. 21. 8; 35. 27; 68. 1, 2, 21.

[n] ch. 4. 1, 9; 6. 1; 5. 32, 33; 8. 1; 10. 12, 13; 11. 8, 32; 12. 32. Tit. 3. 8. Mat. 28. 20. 2 Sa. 15. 22. 1 Co. 15. 58.

[5] Heb. *because.*

[p] Le. 26. 3—13. ch. 28. 1—14; ver. 8, 9. Ps. 103. 8, 9. Mi. 7. 20. 1 Jn. 1. 7, 9. Tit. 1. 2. 1 Co. 15. 58.

[q] ver. 7. Jn. 14. 21, 23. ch. 28. 4. Pr. 20. 7. Ex. 23. 25. Ps. 111. 7, 8. 37. 144. 12—15.

[r] ch. 28. 1—14. Le. 26. 3—13. Ex. 23. 25, 26. Ps. 144. 12—15.

[s] Ex. 9. 14; 15. 26. Ps. 105. 37. ch. 28. 27, 60.

[6] All diseases, as the *progressive forms* of death, are the 'wages of sin.' And whilst man's observation traces them, and traces them justly, to what are termed *second causes*, such as climate, food, clothing, mental and bodily habits, &c., yet beyond *all these* lies that righteous judgment of God, of which these circumstances are but the objects or instruments. Egypt was, and still is, notorious for some diseases, such as the *plague*, *ophthalmia*, &c., and these, though *mediately* produced by climate, habit, or infection, are yet as *immediately* the judgments of an invisible providence, as the *ten plagues* were the immediate followers of the visible outstretching of the rod of *Moses*.—*C.*

[t] Ge. 12. 3. Ps. 37. 22—25.

[u] ver. 2. Ex. 23. 33; 34. 12—16. Nu. 33. 52. Jos. 23. 12, 13, 16. Ju. 2. 3. 12. 3. 6. Ps. 106. 34—39.

[7] See note on ver. 2.—*C.*

[x] ch. 8. 17. Nu. 13. 32. Jos. 17. 16. Mat. 15. 31.

[8] There is an express divine command given here, and a reason assigned for it. To any one who will reflect that God is the ruler of the world; that he rules by wise and just laws; that he employed the Israelites as his executioners, just as he employs lightning, tempest, and earthquake; and that the Canaanites had rebelled against him, had degraded humanity, had spread, and were continuing to spread moral corruption over the earth; any one who will reflect on these things must admit that the command here given was righteous, and that the reason assigned for it was sufficient. —*P.*

[y] Is. 41. 10, 14—16. Mar. 5. 36. He. 13. 6. Ro. 8. 31. Ps. 78. 12, 42—51. ch. 4. 34. Ex. vii.—xiv.

[z] Ge. 15. 14. Ex. 3. 8; 6. 1, 5—7; vii.—xiv. ch. 11. 2—4; 10. 21. Jos. 24. 5—7. 1 Sa. 12. 8. Ne. 9. 10, 11. Ps. 78. 11, 42—51; 105. 27—38. Je. 32. 20, 21. Eze. 20. 5, 9.

[9] See note on ch. 4. 34.—*C.*

[a] Ex. 23. 28—30. Jos. 24. 12.

[1] A species of *wasp*, about an inch in length, strong and voracious. Instances of whole nations being driven out by insects are fully attested by ancient writers, and in particular *Aelian* makes mention of the *Phaselians*, a people descended from the *Canaanites*, being driven out of their country by *wasps*.—Bochart. *Hieroz.* lib. ii. c. 13.—*C.*

[b] Ge. 17. 1; 18. 14. Je. 32. 17, 27, 30. 11. 1 Sa. 4. 7, 8. Ps. 89. 7; 47. 2; 86. 3, 5; 45. 4. ch. 10. 17. Ne. 1. 5; 4. 14.

[c] Ex. 23. 29, 30. Jos. 15. 63. Ju. 2. 21—23; 3. 1, 2.

[2] Heb. *pluck off.*

[3] The population of Syria and Palestine at the present time is about two millions, *i.e.* about equal to the number of the Israelites at the exodus; and now more than three-fourths of the country lies desolate. Many parts of it are infested with wild beasts, which commit great ravages upon the crops, the flocks, and even sometimes upon the people. Were it not for the rifle some districts would be almost uninhabitable. It was a wise and merciful arrangement, therefore, that the ancient inhabitants were expelled by little and little; for had they been driven out at once, at a period when wild beasts were far more abundant than now, and when the rifle was unknown, the occupation of the country would have been almost an impossibility.—*P.*

[4] Heb. *before the face.*

[d] ch. 7. 23; 8. 20. Ex. 14. 24. Jos. 10. 24; 12. 7. 9—24; 13. ver. 16.

[e] ch. 12. 3. Nu. 33. 52. Ex. 23. 24; 32. 20; 34. 13. Jos. 7. 7, 21. 1 Ch. 14. 12. Is. 30. 22. ver. 5.

[f] Jos. 6. 17, 19, 24; 7. 1. ch. 13. 17. Le. 27. 28, 29.

CHAP. VIII.

[a] ch. 4. 1—36. 1—7. Ps. 119. 4, 6; 19. 11. 1 Co. 15. 58. Mat. 5. 33. 1 Ti. 4. 8. Tit. 3. 8. Is. 3. 10; 1. 19. Ro. 2. 7, 10.

[b] ch. 7. 18, 19; 1. 30, 31; 15. 3. Ex. 10. 2. 2 Ch. 32. 31. 1 Pe. 1. 7. Ja. 1. 12. Jn. 10. 33. Ac. 14. 22. 2 Ti. 3. 12.

[c] Ex. 16. 3—34. Mat. 4. 4. Lu. 4. 4. ver. 10. 1 Ti. 4. 4, 5. Ps. 104. 29, 30.

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eously condemned; and let infidels dare to tell what milder sentence they would have passed. *C.*]

Ver. 6. [*Holy people.* A special or peculiar people, as quoted from the Septuagint, 1 Pe. 2. 9: the original import of the word is that of a *private property fenced around* for protection. This protection lies in God's special providence which watches over and guards his people, and in the promises and provisions of the 'everlasting promise, ordered in all things and sure,' 2 Sa. 23. 5. *C.*]

Ver. 10. [*Hate.* Thoughtless sinners often imagine or pronounce it impossible to *hate* God. But did not *Ahab hate Michaiah* because he told him the truth of God; and did not the *Jews hate Christ* even to death, because he preached mercy to the chief of sinners, while he discovered and rebuked the hypocrisy of the *Pharisees*, and denounced the immorality of an adulterous generation? To *hate* God, is not merely to hate him personally—which thoughtless sinners think impossible—but it is to *hate* the restraint of his commandments, or the holiness of his injunctions, which the feelings and the conduct of sinners do constantly exemplify. *C.*]

REFLECTIONS.—God in love rules mar

knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy[d] raiment waxed not[1] old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, [e]as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to [f]walk in his ways, and to fear him.

7 For the LORD thy God [g]bringeth thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive[2] and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a [h]land whose stones *are* iron, and out of whose hills thou mayest dig brass.[3]

10 When[i] thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware[k] that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou [l]hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be [m]lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [n]led thee through that great and terrible wilderness, *wherein were* [o]fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who[p] fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou [q]say in thine heart, My power, and the might of *mine* hand, hath gotten me this wealth.

18 But thou shalt [r]remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, [s]if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish;[4] because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, 7 by rehearsing their several rebellions.

HEAR, O Israel; Thou *art* to pass over Jordan [a]this day,[1] to go in to possess nations greater and mightier than thyself, [b]cities great, and fenced up to heaven;

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say,* Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God *is* he which [c]goeth over before thee; *as* a consuming fire he [d]shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak[e] not thou in thine heart, after that

A.M. 2553. B.C. 1451.

d Ne.9.21. ch.29.5 Mat.6.31,32.

1 If, as some learned expositors think, these words merely intimate that the wool of their sheep, their own skill in spinning and weaving, and their purchases from the Arabs, supplied them with *continuous change of new raiment,* as the old was worn out—why mention these things as a matter worthy of such special record? Does not the reference to *raiment,* in immediate contact with the *manna*—confessedly a miraculous food continued for forty years—lead rather and decidedly to the conclusion that the *raiment* was also miraculously preserved?—a beautiful emblem of that indestructible 'wedding garment' of a Saviour's 'righteousness, which is unto all and upon all them that do believe,' Mat. 22.11. Rn. 3.22.—*C.*

e Pr. 3. 11, 12. Job 5. 17, 18. 2 Sa. 7. 14. He. 12. 5-11. Ps. 89. 30; 94. 12. Re. 3. 19.

f Ex. 18. 20. Ps. 25. 4; 128. 1; 132. 1. ch. 6. 2, 13; 10. 12. 2 Ch. 6. 31.

g ch. 6. 10, 11; 11. 10, 11. Ps. 104. 10, 11; 65. 9, 10, 13. Ex. 3. 8. Eze. 20. 6. Ne. 9. 22-25.

2 Heb. *of olive-trees of oil.*

4 ch. 33. 25. Job 28. 2.

h ch. 8. 15, 16; 11. 10, 11. Ps. 105. 7; cv. cxxxv. cxxxvi. Mat. 14. 19, 20. 2 Ch. 1. 15. 2 Th. 3. 18. 1 Ti. 4. 5. Ko. 14. 6.

i ver. 14. ch. 6. 11; 4. 9, 23. Je. 2. 36. Ho. 2. 15.

k ch. 28. 47; 32. 20, 32. 15. Pr. 30. 9. Ho. 13. 6. Eze. 16. 28. Je. 5. 8. Ps. 73. 3-9. Job 21. 7-25.

l ch. 32. 15; 17. 20; 6. 12. 2 Ch. 26. 16. 2 K. 14. 4, 7. Je. 2. 31. Ex. 1. 11-14.

m Je. 2. 6, 15, 63. 13. Ps. 136. 16. Ex. 13. 21. ch. 1. 19.

3 In several parts of Lebanon, and of the mountain chain south of it, iron-ore abounds; and smelting operations have been carried on very recently. Traces of extinct copper works have also been discovered in the same regions. *P.* ... The three characteristics of *Canaan* are, its abundant variety of *brooks and springs,* in which it contrasted with the great dearth of them in Egypt; *Prid.* in Egypt; its various *vegetable productions,* in the number of which it likewise excelled; and in those *mineral stores,* contained in the bosom of its hills, to which the valley of Egypt produced no parallel. All these, as exhibitions of beauty, stimulants of industry, and sources of riches and enjoyment, faintly shadow forth that 'better country,' where God hath provided a 'continuing city,' He. 11. 16; 13. 14.—*C.*

n Nu. 21. 6; 20. 17. Ho. 13. 5. Is. 31. 7. Ex. 17. 6. ch. 32. 13. Ps. 114. 7.

o ver. 2, 3. Ex. 16. 15. Nu. 21. 21. Ps. 78. 24, 25; 94. 12. He. 12. 19, 21. Je. 24. 5; 29. 18. 1 Pe. 1. 7. Ja. 1. 12. Re. 2. 28. 2 Co. 4. 17.

p ver. 14. Ps. 10. 13. Da. 4. 30. Ps. 73. 13.

q Pr. 10. 22 (23). 2. Ho. 12. 8. Is. 28. 26. Ps. 144. 1; 147. 1, 7; 127. 1; 75. 6, 7. Ge. 24. 35. Mat. 6. 33. 1 Ti. 4. 8. 1 Ch. 29. 12, 2 Ch. 1. 12. Ja. 1. 17.

r ch. 4. 25, 26; 31. 16, 17; 32. 15, 16; 28. 15-68. Le. 26. 14-39; 32. 19. Zep. 1. 18. Da. 9. 12. Am. 3. 2. Lu. 12. 47, 48; 13. 3, 5. Ho. 12. 15.

4 This threatening, afterwards fulfilled, suggests the answer to a common infidel objection, that the cruelties inflicted on the Canaanites were unworthy of God, and could not have his authority, viz. that they were not to gratify the passions of the Israelites, but the just judgments of God on their signal wickedness, and that the Israelites would be, and actually have been, subjected to the same judgments when they practised the same crimes against God.—*I.*

CHAP. IX.

a Shortly, ch. 11. 23; 2. 28.

1 Not actually to pass over *Jordan* 'this day,'—for Moses spoke these words on the *first* day of the *eleventh* month, ch. 1. 3, and they passed over *Jordan* on the *tenth* day of the *first month,* Jos. 4. 19; but, contrary to former orders of marching towards the *Red Sea* and around *Mount Seir,* they were 'this day' directed to begin preparations for passing over, and taking possession of the cities and lands of *Canaan.*—*C.*

b ch. 1. 28; 2. 5; 2. 10. Jos. 14. 12, 15; 11. 22; 15. 14. Nu. 13. 27, 28, 33.

c Ex. 23. 20, 33. 14-17; 34. 9. Nu. 14. 9. ch. 4. 24. He. 12. 29. Na. 1. 2. Is. 27. 4, 33. 14, 31. 27, 30.

d Ex. 23. 29, 30. 34. 11. ch. 7. 1, 2, 16. Js. 41. 10, 15, 16. Ro. 8. 31. Ps. 21. 10.

e ch. 7. 7, 8. 8. 17. Eze. 36. 22, 32. 1 Ti. 3. 5. Ro. 11. 6, 20. 1 Co. 4. 7. Ps. 115. 1.

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kind, even with respect to their life or death; they may submit whatever they have into the hands of his justice. It is dangerous to contract marriage or cultivate intimacy with wicked persons, particularly such as are of a false religion; and absurd is the expectation, that by such means we shall convert them, when God hath warned us that they will corrupt and seduce us. The faith of God's free love and mercy in keeping and redeeming us most graciously constrains to holy obedience; and what profit and pleasure is there in the faithful service of God! the most difficult duties are easily performed when we attempt them in the faith of God's promised presence and assistance. Why should we fear our strongest enemies, though greater and mightier than we are! If God be for us, who or what can be against us! Though our conquest be gradual, it shall be complete at last: and in all our strugglings let us beware of covetousness; for to enrich ourselves, even with the spoils of a false religion, may issue in our ruin; and it is therefore very important to remove and avoid every temptation to sin.

CHAPTER VIII. [Ver. 2. *To know.* Not as if God sought to make a discovery of something unknown to God in the heart of man; 'for he knew what was in man,' Jn. 2. 25; but that, by showing man to himself, he might humble him, by making him sensible of 'the plague of his own heart.' 1 Ki. 8. 38. *C.*]

Ver. 3. [*By every word that proceedeth out of the mouth of the Lord doth man live.* Our Lord quotes these words in answer to the temptation of Satan, Mat. iv., exciting him to command 'stones to be made bread.' They contain three important facts: (1) That man is naturally supported by food. (2) That the production of food, and the power of digestion and nutrition, greatly and mainly depend upon the 'word of God.' The truth of this statement is evidenced by the productive powers of all countries where the gospel even comparatively prevails, when contrasted with the 'parched land' of the 'rebels' against God, Ps. 68. 6; and still farther, when the power of conscience is taken into account in all its bearings upon guilt, enmity, pardon, or peace with God; the influence of which, upon bodily health, is matter of daily experience. (3) That the real life of man resides not in the body, that bread can sustain, but in the soul; of which 'the word of God,' heard and believed, is the only efficient nutriment, Is. 55. 3. *C.*]

Ver. 8. [Olive-oil was, and still is, one of the staple products of Palestine. The Hebrew word *debash,* here translated 'honey,' may signify a conserve or syrup of grapes, which is now largely used in Palestine as an ordinary article of food. Its Arabic name is *dibs,* manifestly identical with the Hebrew. *P.*]

REFLECTIONS.—With great care and skill should ministers promote holiness among their people; and there is need to turn promises and providences every way, to lead men to Jesus, the tree of life. To mortify our pride—commemorate our peevishness—and render the wisdom, holiness, and mercy of God familiar, let us observe the frowns and smiles of God's providence towards us. Trials are as necessary as deliverances; nor can anything hinder God from supplying us in the greatest straits. If the enjoyment of an earthly Canaan, much more should the faith of the heavenly inheritance, animate to an earnestness in universal holiness and gratitude. But how difficult is it to maintain humility of mind amidst remarkable prosperity! or fellowship with God amidst a flow of earthly enjoyments! for this purpose, let me always remember that forgetfulness of God, ingratitude, and pride, bring into the prosperity by which they are occasioned the most fearful curse; and let me wisely observe the providences of God in my lot. To humble me, and discover my own naughtiness, let me remember the wilderness-straits to which I have been reduced. To recommend JEHOVAH to my heart, let me consider what he hath done for me, and promised to me. Let every peculiar excellency in my lot be a mean of elevating my heart to God himself, my goodly inheritance. In the day of my adversity, let me be joyful in him; and in the day of my prosperity, let me consider that all comes from him, and may be withdrawn at his pleasure; and while the loving-kindness of God allures me to holiness, let his terrors awe and deter me from sin.

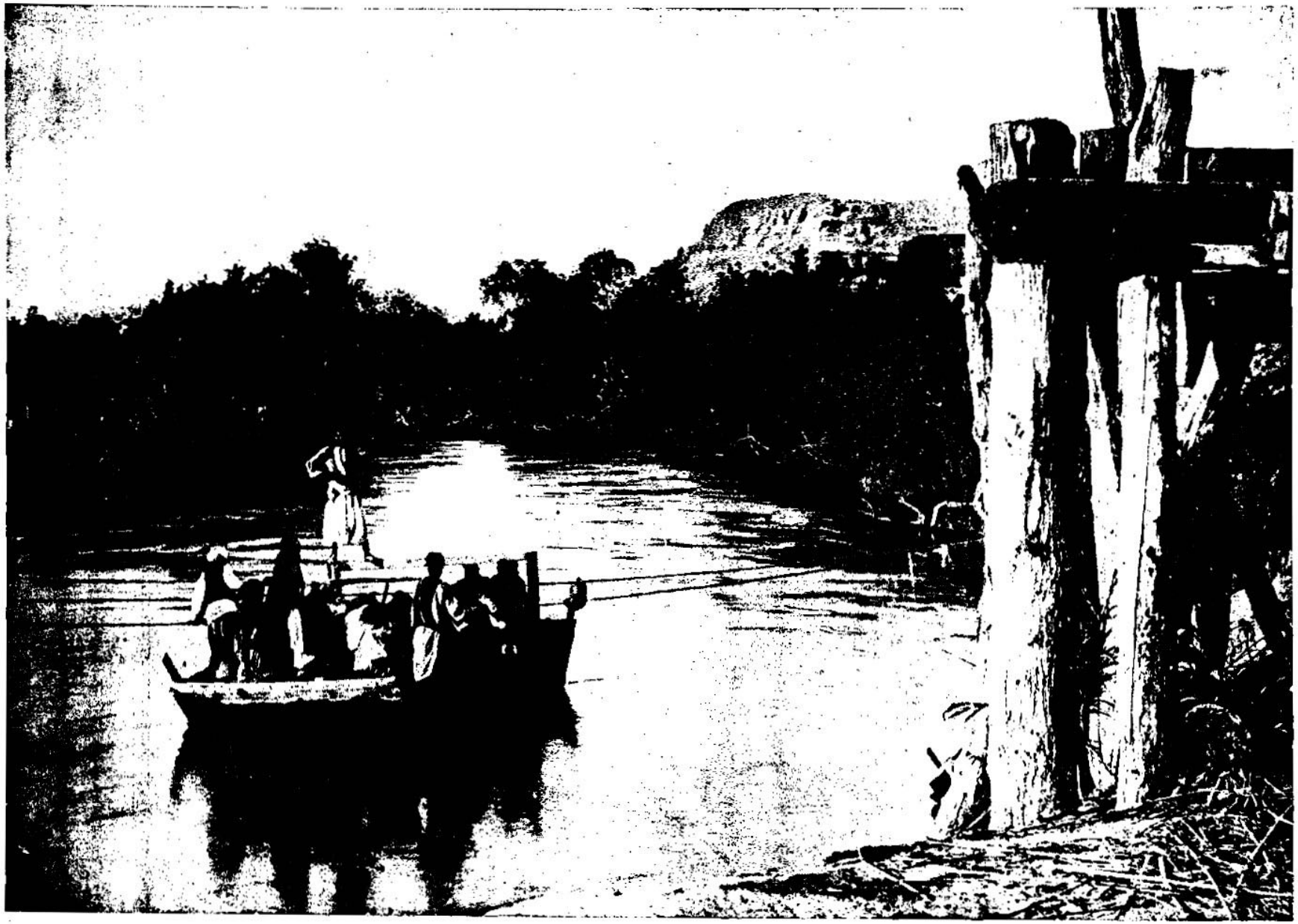

CROSSING THE JORDAN—THE SACRED RIVER OF CHRISTENDOM. [DEUT., 12 : 1.] —"Hear, O Israel; Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven." We give here a picture of the natives crossing the Jordan in a ferry-boat. The manner of crossing illustrated above, however, was totally different from the way the children of Israel crossed that river under the leadership of Joshua. They forded it. There are a great many fords in the river. Dr. George Adam Smith describes the Jordan as a rapid, muddy water with zigzag curves, and the depth varying from ten to twelve feet in the sixty-five miles of descent. The descent is 610 feet from the sea of Galilee and is sometimes over forty feet a mile. Jordan means down comer.

the LORD thy God hath cast them out from before thee, saying, For my righteousness[2] the LORD hath brought me in to possess this land; but [f]for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and [g]that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, [h]that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people.[3]

7 ¶ Remember,[i] *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also[k] in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When I was [l]gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I neither did eat bread[4] nor drink water:

10 And[m] the LORD delivered unto me two tables of stone, written with the finger of God; and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the [n]tables of the covenant.

12 And the LORD said unto me, [o]Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, [p]I have seen this people, and, behold, it *is* a stiff-necked people.

14 Let[q] me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.

15 So [r]I turned and came down from the mount, and the mount [s]burned with fire: and

A.M. 2553. B.C. 1451.

[2] Let us mark with what *specialty* God dwells upon the fact, that the children of Israel were not installed in Canaan for their *righteousness.* but that the seven nations were driven out before them for their *wickedness. Self-righteousness* is the constitutional disease of human nature a disease ever recurring, even under the regimen of grace. God therefore suits the remedy to the disease: and no less than *three times* (ver. 4, 5, 6) repeats the solemn denial of Israel's righteousness as the moving cause of his providential decisions. — *Note.* The abundance of grace is the sole ground of salvation; the *wickedness* of men the sole ground of judgment. — *C.*

f Ge. 15, 16. Le. 18. 25. ch. 18. 9–14. 1 Ti. 1. 9, 10. Pr. 13. 17. Is. 3. 11. 5. 6. 9. 47, 15. Ro. 2. 8, 9.

g Ge. 12. 7. 13. 15. 15. 18. 26. 3, 4. 28. 13, 14. Ro. 15. 8.

h Eze. 36. 22. Ex. 32. 9, 33. 3, 5. 34. 9. Ps. 5. 10, 11. ver. 4, 5. 11. 12. Is. 3. 9. Ps. 115. 1.

[3] That will neither bow, as a man, out of compassion or respect, nor be guided, even as a trained beast, in obedience to the rein. See Ge. 23. 7. Ps. 32. 9. — *C.*

i ch. 32. 5, 6. Ex. 14. 11. 16. 2. 17. 2. Nu. 11. 4, 14. 3. 14. 22. Ps. 106. 7, 13, 21, 25. 78. 5. Ne. 9. 10–18. Ps. 95. 8–11. 106. 7–33. 78. 8–58. Is. 63. 10. Eze. 20. 5–26. Ne. 9. 16–18.

k Ps. 106. 19–22. Ex. 32. 4–10. Ne. 9. 18

l Ex. 24. 12–18. ver. 11.

m Ex. 31. 18. 32. 8–16. ch. 10. 4. 5. 6–11.

n 2 Ki. 8. 9. He. 9. 4. Nu. 10. 33. ch. 5. 2–22.

o Ex. 32. 7, 8. Ge. 6. 11, 12. ch. 32. 5.

p Ex. 32. 9–12. ver. 6. ch. 10. 16. 31. 27. 2 Ki. 17. 14.

q Ex. 32. 10. Nu. 14. 11, 12. *c.* 14. 11. ch. 29. 20. Ps. 9. 5. 119. 118, 119. Pr. 10. 7.

r Ex. 32. 15, 14, 15.

s Ex. 19. 18. 20. 18, 24. 17. ch. 4. 2, 15, 33, 36. 5. 22–26. He. 12. 18.

[4] Unlike most of the miraculous recitals of Moses, for which we have the *national attestation;* for this we have no direct evidence beyond his own personal testimony; and wherefore should infidelity question, doubt, or deny that testimony? What end of self-interest had Moses to serve by it? what vainglory could he derive from it? — None! Independent of the evidence which his miraculous works and prophetic endowments bear to his divine commission, his character alone is sufficient pledge for the veracity of his statement. Should infidelity deny the truth of the statement on any alleged impossibility of Moses sustaining so long a fast; it must do so, not merely by denying the miraculous power of God, but by forgetting all the laws by which mind operates upon body; and by which certain organic functions may be more finely suspended, while the vital energy of the mass is still unimpaired. — *Note.* This miraculous fasting is intended to afford a practical illustration of the fact declared Ich. 8. 3. that 'man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.' — *C.*

t Ex. 32. 8, 10. Ps. 106. 19, 20. Ne. 9. 18. Ac. 7. 40, 41.

u Ex. 32. 19. Ps. 60. 9. 108. 9. Isa. 63. 3. Lam. 1. 15. Zec. 12. 2.

[5] Not as an act of *passion* or effect of *provocation,* but an emblem of the total breach of God's covenant, which the sacrilege of the people had occasioned, and of that terrible judgment to which they were righteously liable. — *C.*

x ver. 9. Ex. 32. 31. 2 Sa. 12. 16. 2 Ch. 20. 18. Ps. 106. 23. Mat. 4. 2.

y Ex. 32. 11–14. Ps. 78. 7. 110. 120. Hab. 3. 16. Nu. 11. 2–7.

z Ps. 60. 1, 3. 90. 7, 9. 85. 5. Ex. 32. 10. Nu. 11. 1. 12. 9. He. 12. 29.

a Ex. 32. 9–14. He. 12. 6. Ro. 3. 19. Ja. 5. 15, 16. Job 42. 8. Ge. 20. 17.

b Ps. 32. 5. 38. 2. 18. 21. Ex. 32. 20.

c Nu. 11. 1, 3, 5, 34. Ex. 17. 7.

d Nu. 13. 3, 26. 20. 1. 32. 18, 37. ch. 1. 19, 46.

e Nu. 13. 31, 32. — 14. ch. 1. 22, 23. Ps. 106. 24, 25, 78. 22. Is. 63. 10.

f ver. 6, 7. ch. 31. 27. Is. 63. 10, 31. Ac. 7. 51.

[6] The whole object of Moses in recounting the various acts of sin and rebellion on the part of the Israelites is to show them that it never could have been on account of any righteousness on their part that God was pleased to give them Canaan, instead of reward they richly deserved punishment. That punishment was only averted by the repeated and earnest intercession of Moses. The Canaanites were driven out of their country because of sin; and the Israelites were introduced into it in the richness of divine mercy. — *P.*

g ver. 18.

[7] From comparing ver. 9 with ver. 18, 25, some have concluded that *Moses* fasted at *three* several times, forty days and forty nights: but a more attentive examination of ver. 25 will show that it is not a *third* fast, but merely a reference to the *second* (ver. 18), for it does not say 'then,' but, 'that I fell down.' — *C.*

h Ex. 32. 9, 11–13, 31. viii. xiv. ver. 20. Ps. 74. 1, 2, 18–21. Nu. 14. 13–19. Jos. 7. 7–9.

i Ex. 32. 13. 33. 6, 16. 6. 3–8. 24. 5. Ps. 25. 11. Ro. 5. 20, 21.

k Ex. 32. 12. Nu. 14. 13, 15. Jos. 7. 7–9, 14. lest the Egyptians should reproach thee on our account, ch. 32. 27.

the two tables of the covenant *were* in my two hands.

16 And [t]I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And[u] I took the two tables, and cast them out of my two hands, and brake them before your eyes.[5]

18 And [x]I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For [y]I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) [z]But the LORD hearkened unto me at that time also.

20 And the LORD [a]was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [b]I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.

22 And at [c]Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from [d]Kadesh-barnea, saying, [e]Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been [f]rebellious against the LORD from the day that I knew you.[6]

25 Thus [g]I fell down before the LORD forty days and forty nights,[7] as I fell down *at the first;* because the LORD had said he would destroy you.

26 I [h]prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember[i] thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

28 Lest[k] the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath

CHAPTER IX. REFLECTIONS. — The greater our enemies and impediments in the way of our duty, the more shall the power of God be magnified in our overcoming them. God can easily find instruments to execute his justice upon a people devoted to destruction; and his promises and threatenings are most certainly performed in their due time. Though judgment may be delayed, yet sin will at last make the most fearful havoc in nations and families, however great and powerful; and yet it is hard to keep the very worst of men from trusting and glorying in their own fancied works of righteousness. But to keep us humble amidst many and great mercies, let us search the records which conscience keeps of our sins. Nothing but obstinate blindness can support us in a good opinion of ourselves. But thanks be to God that, where sin abounded, grace doth much more abound; thanks for that infinite mercy, that such a wicked generation have

brought them out to slay them in the wilderness.

29 Yet they *are* thy [f]people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation to obedience.

AT that [a]time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables, which thou breakest, and thou shalt put them in the ark.

3 And [b]I made an ark *of* shittim-wood,[1] and hewed[c] two tables of stone like unto the first, and [d]went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables,[2] according to the first writing, the ten commandments,[3] which the LORD spake unto you in the mount, [e]out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And [f]I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, [g]as the LORD commanded me.

6 ¶ And[4] the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: [h]there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD [i]separated the tribe of Levi, to [k]bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore[l] Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.[5]

A.M. 2553. B.C. 1451. | A.M. 2553. B.C. 1451.

[f] Ps. 95.7. 100.3. 105. 94. 135.4. Je. 24.7. Ex. 34. 20. 136.16. 144.15. 147. 5. 6. 11. 12. ch. 4.20. 14.2. 26. 18. 32. 9. 33. 29. Ps. 28. 9. 79. 13. Ver. 29. 15. Ex. 32. 7.

CHAP. X.

[a] ch. 9. 25–29. Ex. 34. 1–10. 32. 10.

[b] Ex. 25. 10–16. 37. 1–9.

1 In Ex. xxxvii. the formation of the ark is ascribed to *Bezaleel*, here to Moses. But this is no contradiction, inasmuch as, in all languages, a man is said to do that which another does under his direction and authority. Thus Solomon is said to have built the temple, not by his own hands, but by the expenditure of his money, and the agency of his servants. *C.*

[c] Ex. 34. 4.

[d] Ex. 34. 28. ch. 9. 10.

2 The stone tables were hewn and prepared by Moses; but the commandments were written upon them by Jehovah himself. That the Lord promised to do, as is stated in Ex. 34. 1 "I will write upon these tables," &c. From ver. 28 of the same chapter, it might at first sight appear that the words were written by Moses: "And he wrote;" but a more examination shows that the pronoun refers to JEHOVAH. *P.*

3 Heb. *words.*

[e] ch. 4. 12. 15. 33. 36. 5. 22–29. Ex. 19. 17. 20. Heb. 12. 19.

[f] Ex. 34. 29.

[g] Jos. 15. 10. 45. 3. 20. 1 Ki. 8. 9. He. 9. 4.

4 Why the Holy Ghost hath inserted this and the following verse here, or whether the places here mentioned are the same as Bene-jaakan, Moseroth, Hor-hagidgad, and Jothathah, mentioned Nu. 33. 31–34, or rather different, I scarcely dare determine.

[h] Nu. 20. 22–28. 33. 38.

[i] Ex. xxix. Lev. viii. ix. Nu. iii. iv. viii. 16. 9.

[k] Nu. 4. 15. 7. 9. 10. ch. 31. 25.

[l] Nu. 18. 20. 26. 62. Exo. 44. 28. ch. 12. 12. 14. 27. 26. 18. 3. 10. Jos. 13. 14. 33. 14. 6.

5 It seems probable that the reason for the insertion of the note of travel in ver. 6, 7, was the fixing of the exact time and place when the Levites were formally declared to have no allotted possessions beyond their brethren. The journey here noted was part of the final one from Kadesh to the plains of Moab. Hence to lay down the Arabah, and was consequently in fear that course which they had taken on a previous occasion (see note on Nu. 33. 38). Some of the stations are the same, though not in order. How happened this? The whole narrative, however, is very obscure. It ought to be remembered that we have here only an outline of Moses' final address to Israel. Such isolated facts of history are mentioned as bore upon the object he had specially in view—to press upon them the necessity of full obedience to the law. *P.*

[m] Ex. 34. 28. ver. 8. 18. ch. 9. 9, 18.

6 Or, *former days.*

[n] Ex. 32. 14. 33. 33. 33. 17. ch. 9. 19. Ps. 98. 8. 106. 23.

[o] Ex. 32. 34. 33. 33. 2.

7 Heb. *go in journey.*

[p] Ver. 8. ch. 6. 4. 13. 31. 14. 29. 1 Tim. 2. Mat. 22. 37. Ps. 119. 4. Je. 7. 23. 1 Pe. 2. 25. 1 Jo. 2. 22. 22. 1. 10. 5. 7. 4. 75.

[q] ch. 4. 1. 40. 5. 16. 29. 33. 6. 2. 3. 18. 24. 7. 12–14. Ps. 5. 12. Je. 32. 39.

[r] 1 Ki. 8. 57. 2 Ch. 32. 2. Je. 51. 19. Nu. 9. 6. Is. 66. 2. Ps. 115. 16. 7. 9. 11. 2 Ch. 20. 11. 2. Co. 10. 26.

[s] ch. 7. 7. 8. 4. 37. Ex. 32. 28. Ke. 9. 31. 23. Ep. 2. 4. 6.

[t] Je. 4. 4. 14. Ro. 2. 28. Col. 2. 11. 3. 5. Ep. 4. 22–24. ch. 30. 6. 6. 10.

[u] Ex. 16. 11. ch. 7. 21. Ps. 136. 2–4. Jos. 22. 22. Da. 2. 47. 11. 36. 1 Ch. 16. 25. 26. Re. 17. 14. 19. 16.

[x] 2 Ch. 19. 7. Job 34. 19. Ac. 10. 34. Ro. 2. 11. Ga. 2. 6. Ep. 6. 9. Col. 3. 25. 1 Pe. 1. 17.

[y] Ps. 103. 6. 68. 5. 146. 7. 9. 82. 3. Is. 1. 17. Je. 49. 11.

[z] Le. 19. 33, 34. Ja. 1. 27. 1 Jo. 3. 17, 18. Ex. 22. 21. 23. 9.

[a] ch. 6. 13. 13. 4. Mat. 4. 10. Lu. 4. 8.

[b] Ex. 15. 11. Is. 12. 2. 60. 19. 61. 3. Ps. 22. 3. 4. 106. 47. 148. 14. Je. 17. 14. 33. 9. 51. 41. Nu. xiv. xxi. xxii. ch. 4. 34. 11. 2. 7.

[c] Ge. 46. 27. Ex. 1. 5. Ac. 7. 14.

[d] Ge. 15. 5. ch. 1. 10. Nu. 26. 51, 62. Ne. 9. 23. He. 11. 12.

8 This is mentioned as a durable of divine mercy. Notwithstanding all the sufferings and perversions they endured in Egypt, God blessed them with such increase as had never been known. Moses employs every art and power—threats, promises, entreaties, appeals to patriotism, gratitude—for the purpose of inciting the people to love and serve God.—*P.*

10 ¶ And [m]I stayed in the mount, according to the first time,[6] forty days and forty nights; and [n]the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, [o]Arise, take *thy* journey[7] before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, [p]what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [q]for thy good?

14 Behold, [r]the heaven, and the heaven of heavens, *is* the LORD's thy God; the earth *also*, with all that therein *is*.

15 Only the LORD [s]had a delight in thy fathers to love them, and he chose their seed after them, *even* you, above all people, as *it is* this day.

16 Circumcise[t] therefore the foreskin of your heart, and be no more stiff-necked.

17 For the LORD your God *is* [u]God of gods, and Lord of lords, a great God, a mighty, and a terrible, which [x]regardeth not persons, nor taketh reward.

18 He doth [y]execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love[z] ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou[a] shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy [b]praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt [c]with threescore and ten persons; and now the LORD thy God hath made thee [d]as the stars of heaven for multitude.[8]

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a most prevailing intercessor to stand in the gap to turn away the Lord's wrath and indignation from them.

CHAPTER X. [Ver. 6. *Mosera.* Biblical critics generally concur in rejecting ver. 6–9 as an interpolation originating in the mistake of some transcriber. But this is a mode of solving a difficulty always to be regarded with much jealousy; and when, as in this case, it is unsupported by authority of Hebrew MSS., it is utterly to be rejected. The two itineraries stand thus: Nu. xxxiii., *Moseroth, Bene-jaakan, Hor-hagidgad, Jotbathah.* De. x., *Beeroth* of *Bene-jaakan*, that is, of the children of Jaakan, *Mosera, Gudgodah, Jotbath.* Now where in all this lies any insuperable difficulty? Let Bene-jaakan, as is common with other names, signify both a large district and a particular place, and the whole difficulty disappears. Thus, in the itinerary of Deuteronomy, they depart from Beeroth in the district of Bene-jaakan, and encamp at Moserah, another name of the place called Bene-jaakan; and in the itinerary of Numbers, they depart from Moseroth, another name for Beeroth, and encamp in the particular place called Bene-jaakan, another name for Mosera. The difficulty supposed to arise from the separation of the tribe of Levi at Mount Sinai, and not at Jotbath, as here asserted, will be solved by recollecting that the special separation of Levi here recounted refers to the disinheritance of the tribe, ver. 9. Upon the apparently different localities assigned to the death of Aaron no stress can be laid, inasmuch as we are totally ignorant of the exact geographical positions of the several stages of the journeyings, and of the extent of the districts designated by the different names. To account for the introduction of these four verses without any seeming connection—let it be recollected, that it is to account for the safe-keeping of the tables of the law and the ark, by the special appointment of Eleazar to succeed Aaron in the priesthood, and the whole tribe of Levi to attend upon the ordinances. *C.*]

REFLECTIONS.—What a mercy is it that the law, as a command, is fulfilled and hid in Christ, our gospel-ark! And what a sure token of divine favours yet in store for a people when God raises up faithful ministers and earnest wrestlers at a throne of grace! Marvellous indeed are God's returns of love for hatred—of mercies for rebellion and provocation; and inexcusable, therefore, is disobedience to a God so great and gracious! But it is honourable and becoming to walk in love, as God himself walketh. It is a most fearful proof of the corruption of our nature, and the necessity of a gracious change, that we need so much urging to that which is so remarkably at once our great duty and interest. But let me always retain in mind the wonderful character and the peculiar mercies of my God, the God of Israel; esteem it my glory to belong to him; and make him the only object of my fear, my praise, and joy.

CHAPTER XI. [Ver. 12. The changing seasons, which God himself regulates, made Palestine fertile. In Egypt *human* labour and skill regulated the irrigation by which the land was made productive. In Palestine the 'early rain' of autumn moistened the

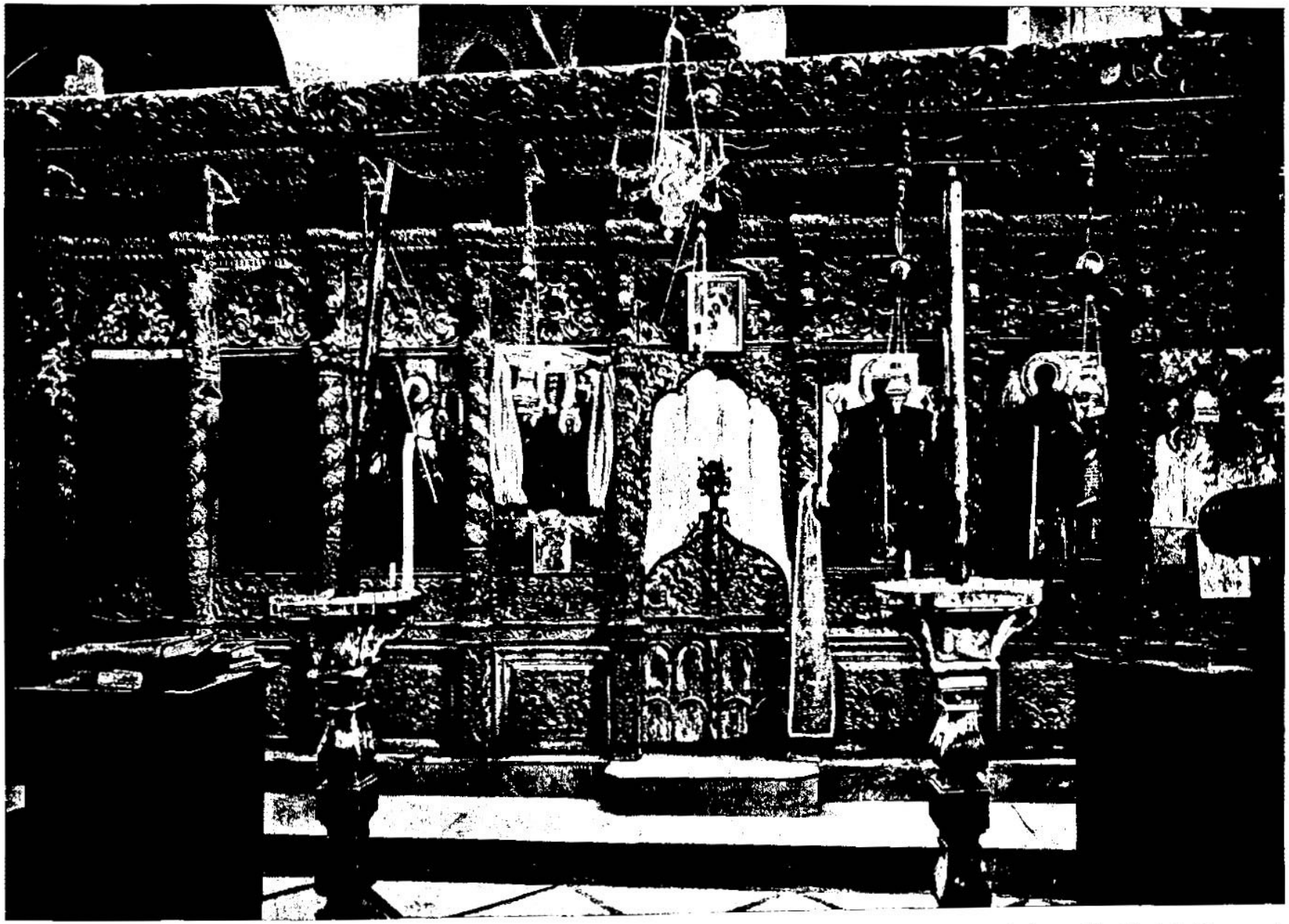

GREEK CHURCH, NAZARETH—NEAR ST. MARY'S WELL. [DEUT., x: 12-22.]—"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him, and to serve the Lord thy God with all thy heart and with all thy soul," etc. Above we have a picture of the Greek Church in Nazareth, the city of our Savior. This can be very aptly placed in connection with this portion of the Word of God concerning the importance of the Law, for without Jesus Christ the Law cannot be obeyed, for "what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." The Greek Church in Nazareth is just above St. Mary's Well, where the Mother of Jesus often came to draw water.

CHAPTER XI.

1 An exhortation to obedience. 2 by their own experience of God's great works. 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.

THEREFORE [a]thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 ¶ And [b]know ye this day: for *I speak* not with your children which have not known, and which have not seen [c]the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3 And [d]his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And[e] what he did unto you in the wilderness, until ye came into this place;

6 And [f]what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance[1] that *was* in their possession,[2] in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.[3]

8 Therefore[g] shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess *it*;

9 And that ye [h]may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot,[4] as a garden of herbs:

11 But [i]the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven;

12 A [k]land which the LORD thy God careth[5] for: the [l]eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.[6]

13 ¶ And it shall come to pass, [m]if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul,

14 That [n]I will give *you* the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And [o]I will send[7] grass in thy fields for thy cattle, that thou mayest eat, and be full.

16 Take[p] heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he [q]shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye [r]lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And[s] ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou [t]shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your [u]days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For [x]if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then[y] will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every[z] place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.[8]

25 There [a]shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, [b]I set before you this day a blessing and a curse;[9]

27 A[c] blessing, if ye obey the command-

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parched soil, and prepared it for the sowing of the seed. The 'latter rain' of early spring brought the grain crops to maturity. The bright sun of summer ripened the grapes and other fruits. Thus were 'the eyes of the Lord always upon' the land. *P.*

REFLECTIONS.—Thus let my love to the LORD always work in holy obedience to all his commandments. Let the remembrance of his early kindness to me and mine, and his awful judgments on others around me, stir me up to the utmost circumspection in my conduct. God's mercies should leave an impression on us which neither time nor age should ever efface. And while sins shorten men's days, and cause countries to spue out their inhabitants, yea, often into ruin, let me carefully observe God's kindness, even in outward things. Mercies coming from the immediate hand of God are doubly sweet. Godliness hath the promise of the life that now is, as well as of that which is to come. But if we refuse to be influenced by God's mercies, we must sink under his judgments. When the heart is filled with the knowledge and love of God's word, the tongue will be as the pen of a ready writer in speaking of divine things. Let me, therefore, by all means, labour to fix a deep sense of spiritual things upon my own soul, and be careful to transmit the knowledge of them unto men: for true religion stamps a reverence on its professors, which keeps even their enemies in awe of them; and godliness, transmitted with our possessions, is the surest way to perpetuate them in our families. How plain and evident, in God's word, is the way to happiness and misery! And if men will not see, will not walk aright, their blood must be on their own head. Since, then, the blessings and curses

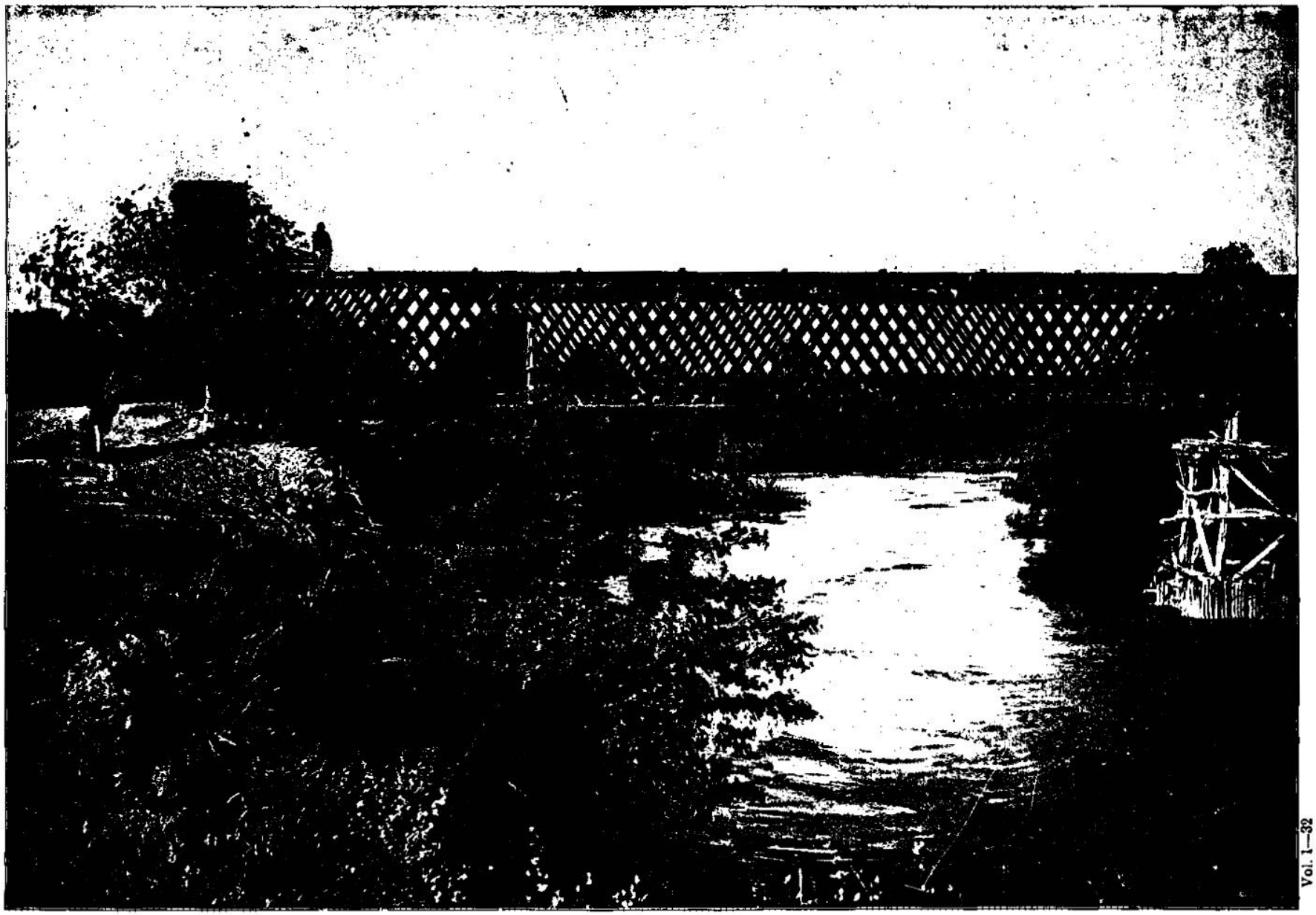

THE BRIDGE OVER THE JORDAN—NEAR WHERE THE JEWS SET UP IN DAN THE GOLDEN CALF. [DEUT., xi:31.]—"For ye shall pass over Jordan, to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein." The particular bridge illustrated in the picture is over the Hasbany prong of the Jordan. It is called the Bridge of Jacob's Daughters. It is three miles from Dan, and on the direct road from Jerusalem to Damascus. The Jordan as we see it in the picture is very wild because of the deep gorge through which it dashes down. The banks on either side are lined with oleanders, willows, honey-suckles and other sweet and flowering shrubs. The noise of the water, and the charming scent of the flowers, together with the natural scene combine to make this place romantic and beautiful. The bridge is very old, and is assigned by tradition to the time of the Romans.

ments of the LORD your God, which I command you this day:

28 And a [d]curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt[e] put the blessing upon mount Gerizim, and the curse upon mount Ebal.[1]

30 *Are* they not on the [f]other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the[2] champaign [g]over against Gilgal, beside the plains of Moreh?[3]

31 For ye [h]shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe [i]to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

1 *Monuments of idolatry are to be destroyed.* 4 *The place of God's service is to be kept.* 15, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatrous practices are not to be inquired after.*

THESE *are* the [a]statutes and judgments which ye shall observe to do [b]in the land which the LORD God of thy fathers giveth thee to possess it, [c]all the days that ye live upon the earth.

2 Ye[d] shall utterly destroy all the places wherein the nations which ye shall possess[1] served their gods, upon the high [e]mountains, and upon the hills, and under every green tree.

3 And ye shall overthrow[2] their altars, and [o]break their pillars, and burn their groves with fire; and ye shall hew down the graven images [f]of their gods, [f]and destroy the names of them out of that place.

4 ¶ Ye [g]shall not do so unto the LORD your God.[3]

5 But [h]unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his [i]habitation[4] shall ye seek, and thither thou shalt come:

6 And [k]thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there ye [l]shall eat before the LORD your God;[5] and ye [m]shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall [n]not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest [o]and to the inheritance which the LORD your God giveth you.[6]

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that [p]ye dwell in safety;

11 Then there shall be [q]a place which the LORD your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice[7] vows which ye vow unto the LORD.

12 And ye shall [r]rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath [s]no part nor inheritance with you.

13 Take[t] heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest:

14 But [u]in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [v]the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only[v] ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou[z] mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

18 But[a] thou must eat them before the LORD thy God in the place which the LORD thy God

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A.M. 2553. B.C. 1451.

[d] ch 28.15-68;27.14-26. Le. 26. 14-39. Is. 1. 20;3.11. Ro.2.8,9. Ga.3. 10. Ps.13.22. Je. 7.27,29; 4.28;8.23.6. 29; 16. 29. Eze.20.31,32,38.

[e] ch.27.12-26. Jos.8. 30,35.

[1] These two mountains lie to the westward of Jordan, in the lot of Ephraim. They are in sight from 2,000 to 2,800 ft., extending from east to west in lines near y parallel, with the beautiful valley of *Shechem* or *Sychar*, now called *Nablous*, about 900 paces between them. They are about a league in length, and approach in form to a semicircle. Mount Ebal to the north. Travellers have represented Mount *Gerizim* as more fertile and picturesque than *Ebal*, so that the two mountains in their natural aspect and condition were, in some degree, emblems of the blessing of fertility and beauty, and the curse of barrenness and deformity.—*C.*

[f] West side of it, ch.11.30 river.17.

[2] Plain country.

[g] Jos.5.9. Ge.12.6,7. Ju.7.1.

[3] This verse is obscure, and has been a source of difficulty to commentators. It is reasoning as appears to be as follows:—Are they not beyond Jordan, that is, on its western side, in the direction in which the sun sets; are they not in the land of the Canaanites, who live in the Arabah facing Gilgal; are they not beside the terebinths, or plains of Moreh? The mention of the Arabah and Gilgal is connected with the territory of the Canaanites, and not with the situation of Ebal and Gerizim: while the last clause of the verse refers to the mountains, and has no connection with the Arabah or Gilgal. —*P.*

[h] ch.9.1. Jos.3.13-17; xv. xix. Ps.44.2,3;78. 55;66.6.12; 105.43,44; 135.12;136.21,22.

[i] ch.4.2,40;5.29,32; 12.32. Ro.2.13. Ps.15.5; 119.6. Mat.28.20.

CHAP. XII.

[a] ch.4.1,2,5,6,9; 5.1; 6.1-3;vii.-xxvi.

[b] Nu.15.1,ch.4.1.

[c] ch.11.1, 1 Ki.8.40. Ps.104.33. Job 17.9. Pr. 4.18.

[d] ch. 7. 5,25. Ex. 23. 24;34.12-17. Nu.33.51, 52 Ju.2.2. 2 Ki.18.4,23. 6,14.1 Ch.14.12.

[1] Or, *inherit*.

[e] Nu. 22. 4. 2 Ki. 17. 10,11. Je. 3.6. Eze. 20. 28,29. Ho.4.13.

[2] Heb. *break down*.

[f] Ex. 23. 13. Ps.16.4. Zec.13.2. Is.2.18,20,30. 22.

[g] ver. 30, 31; ch. 18 21,20;20.18. Le.18.23.

[3] Ye shall not erect altars, or statues, or high places, to Jehovah. Ye shall not set up his worship in any of the idolatrous sanctuaries of the land.—*P.*

[h] ver. 11. Ps. 78. 67, 68. 1 Ki.8.16,29; 11.13; 9 Ch. 7. 12. 2 Ki. 21. 4. Da. 9.18 Jos.9.27.

[i] Ex.25.20. Nu.7.89; 35.9. Le. 17.8,9. Jos.18. 1 Ps.82.1;96.1;105.7,8; 78.60,68,69;132.13,14.

[k] Le.17.3-9;22.27. Exo. 20. 24. ver. 11,17, 18;26.2;27.6,7. Le. 1.2,3;7.15,16,17.

[4] The divine institutions of Moses all looked forward to a *fixed place* of worship, instead of the *movable tabernacle* constructed in the wilderness: and while they inculcated the worship of God in spirit everywhere — saying 'Thou shalt *love* the Lord thy God with all thine heart'— yet certain outward acts of worship were strictly reserved for *one place*. This precaution was intended to guard against the inventions of *will-worship* and peril of *idolatry*, while it also typified the merging of all divine institutions into the one temple of the body of Christ, and the concentrating of all worshippers around his one sacrifice. Jn.2.21. Re.7.15; 21.22.—*C.*

[l] Nu. 18. 19. ver. 12, 18.

[5] One great object of the Mosaic ordinances was to associate the idea of God's goodness and presence with food, so that every call of bodily hunger or thirst might lead the soul to *hunger and thirst* after his righteousness, and that every gratification of the appetite might lift up the heart in thankfulness to the Giver of all good.—*C.*

[m] Ps. 128. 2. ch. 15. 20. 27.20; 28.3 13. Le. 26.7 13.

[n] Ju. 5. 6. Ac. 7 42. 2 Sa.15.2,3 Ch.13.4. Ju. 17.6;21.25.

[o] 1 Ki.8.56. 1 Ch 23. 25. He. 4. 3,9,10. Mat. 11. 28,29. Is. 57. 2. Re. 14.13.

[6] It seems that when the Israelites were in the wilderness, many of the ceremonial observances enjoined in the law were omitted. It was often matter of necessity to do so. To these violations reference is made here, and it is stated that when settled down in Canaan all such violations and omissions should cease. There would no longer be any excuse or plea for them. —*P.*

[p] Ex. 34. 24. Le. 25. 18,19. Ju.8.11;18.7. 1 Ki. 4.25.

[q] ver. 5,6,14. Je. 7. 12. Jos. 18. 1. 2 Ki. 8 13. 44. Ps. 78.60,67-69. 2 Ch.6. 6;8.16;33.7.

[7] Heb. *the choice of your vows.*

[r] ver. 7,18,19. Ne.8. 10. Je. 33. 11. 34. 43. 2 Sa. 6. 12. 1 Ki. 3. 4. ch. 14. 26, 27; 16. 9.

[s] Nu. 18. 20, 23, 24; 26. Ez. ch. 19, 34, 27, 29, 28. 7.15.

[t] ver. 6,7,11. Nu. 22. 41; 23. 1. 14, 28, 29. 1 Ki. 12. 26. 2 Ki. 17. 9. 21

[u] ver. 5, 6, 11, 13. Ps. 78. 60, 68, 69. ch. 14. 23; 15. 20; 16. 2, 11, 15, 16; 26. 2, 11. Jos. 18. 1. 1 Ki. 8. 13, 29, 30. 9. 3.

[v] ver. 22, ch. 15. 22, 23. 1 Sa. 14. 32. may eat it as common food.

[w] ch. 15. 20. Ge. 9. 4. Le. 17. 10, 12, 13, 14, 15, 17; 19. 26. 1 Sa. 14. 32, 33. Eze. 33. 25.

[x] ver. 6, 7, 11, 14: ch. 14. 22, 23. i.e. the second tithe and first fruits.

[z] ver. 5-7, 11, 17: ch. 14. 23, 26.

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of time and eternity are set before me in the gospel, let me choose Jesus and his inexhaustible fulness of blessings, as my portion, and my everlasting ALL.'

CHAPTER XII. [Ver. 12. *Ye shall rejoice.* The Mosaic institutions had their days 'to afflict the soul,' because of sin, but their general aspect was joy, because of righteousness. Nor was this joy merely *personal*, but extended to all the *household*, embracing in its benevolence the Levite, the widow, the poor, and the stranger —*Note*, Family religion is an indispensable Christian duty, but to be efficient it must be united with that 'charity which is kind,' and instead of being exhibited in moroseness or austerity of aspect, manner, or government, should be conducted with that 'joy in the Holy Ghost' that 'adorns the gospel of God our Saviour,' and governs the *household* by the authority of love, rather than by the hand of power. *C.*]

REFLECTIONS.—Abominable to God is all will-worship. And it is impossible to reconcile the worship of God and mammon—of Christ and Belial. But, in the best-ordered churches on earth, something will still be defective. Perfect purity is reserved for the heavenly Canaan: and therefore, in cases of necessity, some ordinances of worship may be omitted, which in other circumstances would render us highly culpable. The excellency of worship lies not in any pompous form, but in its exact correspondence with God's prescriptions. Let me then not merely cease from evil, but learn to do well. Let me attend to, and improve, every instituted ordinance of fellowship with God. Let his institutions, not any custom or law of men, whether under the best or the worst of governments, be the standard

shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant,[8] and [b]the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ Take[c] heed to thyself that thou forsake not the Levite[9] as long as thou livest[1] upon the earth.

20 ¶ When the LORD thy God [d]shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If[2] the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even[e] as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat *of* them alike.[3]

23 Only be [4]sure [f]that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well[g] with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only[h] thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose.

27 And thou [i]shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy [k]sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe[l] and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When[m] the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest[5] them, and dwellest in their land,

30 Take[n] heed to thyself, that thou be not snared by following[6] them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.[7]

31 Thou[o] shalt not do so unto the LORD thy God: for every abomination[8] to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have [p]burnt in the fire to their gods.[9]

32 What[q] thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

1 *Enticers to idolatry,* 6 *how near soever unto thee,* 9 *are to be stoned to death.* 12 *Idolatrous cities must be utterly destroyed.*

IF there arise among you a [a]prophet, or a dreamer of dreams, and giveth thee a [b]sign or a wonder,

2 And the sign or the wonder [c]come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt [d]not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your [e]God proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

4 Ye [f]shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be [g]put to death; because he hath [h]spoken to turn *you* away[1] from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in: so shalt thou [i]put the evil away from the midst of thee.[2]

6 ¶ If [k]thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, [l]entice thee secretly, saying, Let us go and serve other gods, [m]which thou hast not known, thou, nor thy fathers;

7 *Namely,* of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

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8 Whilst the union of the 'man-servant and maid-servant' in the prohibition of the fourth commandment inculcates the important religious principle that no man should break, through the agency of another, any law of God which he acknowledges himself bound to observe; their still continued union, in the religious ordinances of sacrifice and thanksgiving, inculcates another, even *the very same care, tenderness, and sympathy* which superiors owe to their servants, so that while the active agents of their earthly labours, they may also be partakers of their spiritual joy.—*C.*

b ch.12.9; ver.19.

c ch.14.27. Ne.10.39. 1 Co.9.13-14. Ga.6.6. 1 Ti.5.17. Mal.3.8,9.

9 The Levite here spoken of probably is intended to denote those of the Levites that were dispersed in the country to instruct the people. As they had no part, or portion, or inheritance assigned them, as God himself was said to be their portion, as their services in assisting at the worship of God, and teaching the people his law, were of the highest value and importance; justice, gratitude, benevolence, and wisdom alike *enforced* the duty of kindness to them.—*I.*

1 Heb. *all thy days.*

d Ge.28.14; 35.28-22. ch.19.8; 12.20. Ex.23.31.

2 It seems that in the wilderness they killed all their animals for food at the door of the tabernacle; but that was not required in Canaan.

e ver.15; ch.14.5; 15.22.

3 This was for the ordinary purposes of food, not as sacrifices. All sacrifices were to be presented at one chosen spot; but animals killed for food might be killed and eaten anywhere.—*I.*

4 Heb. *be strong.*

f ver.16. Ge.9.4. Le.3.17; 7.26, 27, 10. 14.ch.15.23. 1 Sa.14.32. Eze.33.25.

g Is.3.10; 1.19; 48.18, 19. Ps.112.2. ver.28; ch.13.18.

h ver.6,7,17,18.

i Le.1.5,8,13.

k Peace-offering, Le.1.iii; 7.13. Nu.vii. 1 Ki.8.63. ver.7.

l Mat.28.20. 1 Co.15.58. ver.1,25. Ps.19.11. Is.5.10; 2.19. Tit.2.11, 12; 3.8. 1 Ti.4.8.

m Ge.15.18-21. Ex.23.31, 32-33. Nu.vii. 1 Ki.8.63. ver.7.

5 Heb. *inherit* or *possess it them.*

n ch.7.4,16,25,26. Ex.23.23,33. Le.18.3 Ju.2.2,3. Nu.33.55. Ps.106.34-38. 1 Ki.11.2. Eze.20.28. 1 Ju.5.21. 1 Th.5.26. ver.3,4.

6 Heb. *after them.*

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7 The heathen in general believed that each country, city, and village had a special or tutelary deity, which watched over its welfare; and that in order to prosper, that deity must be propitiated by appropriate offerings.—*P.*

o ver.4.

8 Heb. *abomination of the.*

p Le.18.21; 20.2. Je.7.31; 32.35. Eze.20.31; 23.37. Mi.6.7. ch.18.10.

9 This horrible worship was notoriously practised by the Carthaginians, a people who had emigrated from Canaan. Christians can now scarcely imagine such combined folly and wickedness possible. But, alas! if they look around them on society, do they not see 'sons and daughters' as recklessly sacrificed to the 'pomps and vanities,' and 'fashion of this world that passeth away,' 1 Co.7.31.—*C.*

q ch.4.2; 12.18; 5.29, 32; 13.32, 33. Jos.1.7. Pr.30.6. Re.22.18, 19. Mat.28.20.

CHAP. XIII.

a 2 Pe.2.1. Is.9.15; 28.7. Je.23.25; 2.8; 14.14; 27.9. 1 Ki.18.19-22. Eze.13.3,4. Zep.3.4.

b Ex.7.22. 1 Ki.13.3. Mat.24.24.

c ch.18.22. Re.13.13, 14. 2 Th.2.9-11. Mat.24.24; 7.22.

d 1 Jn.4.1. Ep.4.14. 1 Co.11.19. 1 Jn.2.19. Ac.17.11.

e Ge.22.1. Ex.15.25. ch.8.2. 2 Ch.32.31. 1 Pe.1.7. Ja.1.12.

f ch.10.12, 20; 6.13. Mat.4.10. 1 Jn.5.21. Mi.6.8. 1 Tit.2.11, 12. Phi.4.8.

g ch.18.20. Je.14.15. Zec.13.3.

h ver.1, 2. Ex.vi.-xiv.

1 Heb. *spoken revolt against the LORD.*

i ch.17.7, 12, 19, 29; 21.22; 22.24; 24.7. 1 Co.5.13. He.12.15,16. 2 Ti.2.16, 17. Re.2.2,6. ver.11.

2 The government of Israel was a pure theocracy. God was their king. The sin here described was a casting off of God's authority, and consequently amounted to high treason.—*P.*

k ch.17.2. Ge.43.34. Mi.7.7. Pr.18.24. 2 Sa.1.26. 1 Sa.18.1.

l Col.2.4. Ep.4.14. 2 Ti.4.3. Jude 4. 1 Jn.5.19. Ps.147.19,20.

m ch.32.16-18. Ju.5.8: 2.13; 10.6. 1 Ki.11.5, 7. 2 Ki.17.30,31.

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of my religious observances. Let not only my solemn eating and drinking at his table, but even my ordinary refreshments, be conducted according to his prescriptions, and intended chiefly for his glory. And never should his ministers be straitened, or his poor starved, while I am able to relieve them.

CHAPTER XIII. [Ver. 3. *Proveth you.* Our Lord informs us, Mat. 24. 24, that 'there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect.' And Josephus relates the fulfilment of this prophecy (*Ant.* xx. 7; *Wars*, ii. 13), when many impostors persuaded the people to follow them into the desert, promising to show them great signs and wonders in evidence of their commission; and again (*Wars*, vii. 11) he records the influence of one to entice the Jews to go up into the temple, which being set on fire, even contrary to the anxious wish of Titus, by one of his soldiers, 6000 perished in the flames. A sign or wonder requires three things to render it evidence of a divine commission: (1) Prophecy, in which we have the assertion of omniscience. (2) Fulfilment, in which we have the evidence of power. (3) Consistency with known and divinely established principles, in which we have the evidence of truth, which is uniform and necessarily accordant in all its parts. The first evidence might be imitated by great sagacity; the second, by extraordinary skill; and therefore the third is required, which never can be imitated by any impostor. *C.*]

REFLECTIONS.—Provoking to God, and dangerous to men, is the sin of idolatry, with respect to the object or means of worship; yet sinners are much set upon it, and need to be held back by the greatest restraints. With what care, what zeal, what impartiality, ministers and magistrates ought therefore to oppose the very first appearance of it! No testimony, however strongly supported, is admissible against the revealed truths of God. No pretence of inspiration from God, no semblance of miracles, no tie of natural affection, ought to make us connive at the seducers. Though

8 Thou shalt [n]not consent unto him, nor hearken unto him; neither shalt thine eye [o]pity him, neither shalt thou spare, neither shalt thou conceal him;

9 But [p]thou shalt surely kill him: thine hand shall be first upon him to put him to death,[3] and afterwards the hand of all the people.

10 And thou shalt [q]stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.[4]

11 And [r]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If [s]thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, [t]the children of Belial, are gone[u] out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou [v]inquire, and make search, and[5] ask diligently: and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely [w]smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shall burn with fire the city, and all the spoil thereof every whit, for the LORD thy God; and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed[x] thing to thine hand; [y]that the LORD may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;[6]

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

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[n] x Jn. 10. Ex. 20. 3. Pr. 1. 10, 15. Ga. 1. 8, 9. 1 Jn. 5. 21.

[o] ch. 7. 16. 19. 13. 21. 25. 21.

[p] ch. 17. 7. Le. 24. 21.

3 There is nothing more remarkable in the Mosaic institutions than the perfect publicity of trial in the court, the accuser and the witnesses. Such publicity is, far above all other devices, the best protection both of private safety and public liberty. Even where the cause is more the cause of God than of man, and where idolatry is the charge, the accuser can whisper nothing in the private ear of jealous and self-interested authority, the accused cannot be charged with a crime unknown to himself, and entrapped by examinations, or forced by torture to bear witness against himself. The accusation must be *public*; the court must be public; the witnesses must be two or more; they must be confronted with the accused, who must have agreed and, lastly, the accuser if the accused be found guilty must in this case become in his own person, one of the public executioners, thus committing his character in the openest manner to the truth of the charge alleged.—*C.*

[q] Le. 20. 2. 24. 14. 1 Ki. 21. 10, 13. Ac. 7. 58.

4 Heb. *bondmen.*

[r] ch. 13. 11. 19. 20. 21. 21. Pr. 21. 11. 19. 25. 1 Ti. 5. 20.

[s] Jos. 22. 11, &c. Ju. 20. 12.

[t] *Lawless naughty men.* Ju. 19. 22. 1 Sa. 1. 16. 2. 12. 10. 27. 25. 25. 2 Sa. 16. 7. 20. 1. 1 Ki. 21. 10. Pr. 19. 28. 2 Co. 6. 15.

[u] 1 Jn. 2. 19. Jude 19. ch. 4. 15. 2 Ki. 17. 21.

[v] ch. 17. 4, 9. 19. Job 29. 16.

6 Here again the excellence of the divine law is most apparent: nothing is to be taken on vague report, no encouragement is to be given to private *spite* or public *jealousy*, torture is held out to *covetousness*, but as the white city cannot be sued in court, there are perhaps too strong for the law, so long as their guilt is unproved; the authorities must (1) *enquire*: (2) *make search*: (3) ask *diligently*; and, if there remain the *benefit of a doubt*, the city must receive it; and, until the report be proved *certain*, no proceedings can be taken against them.—*C.*

[w] ch. 2. 9, 19. 3. 6. Nu. 21. 24, 26. Ex. 17. 13. Le. 27. 28.

6 The total destruction of all property in the guilty city was a wise arrangement, for it prevented the possibility of false accusation and partial judgment, for purposes of plunder.—*P.*

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CHAP. XIV.

[a] Ju. 1. 12. Ga. 3. 26. 1 Jn. 3. 1–3. 2 Co. 6. 18.

[b] Le. 19. 27, 28. 21. 5. 1 Ki. 18. 28. Je. 16. 6, 7. 41. 5. 47. 5. 48. 37. 1 Ti. 6. 4. 13.

[c] ch. 7. 6. 26. 18. 10. 14. 7. 28. 9. 13. 10. 15. Je. 2. 3. Am. 3. 2. Ps. 135. 4. ver. 21. 2 Sa. 7. 24. Ex. 19. 5, 6. 1 Pe. 2. 9. Tit. 2. 14.

[d] Le. 11. 10–12, 20, 21, 41, 42. Eze. 4. 14. 16. 3. Ac. 10. 13.

[e] Le. 11. 2–20.

3 Or, *bison.* Heb. *shahon.*

2 Derived from a Greek word, intimating that the 'hinder part of the body is white.' The Arabic translators consider it a species of wild goat. Gesenius, deriving it from a word signifying to spring or bound, refers it to a species of *gazelle* or *antelope.*—*C.*

3 These animals are now specified for the first time, probably because the people were about to enter Canaan, where they abounded. In the desert most of them were not found, and consequently it was useless to name them when the law regarding clean and unclean beasts was first promulgated. The *ox*, 'bakar,' is perhaps a generic name for all animals of the antelope kind having *twisted* horns. *Tzebi*, 'the roe-buck,' is the ordinary gazelle, which is so common in the plains of Syria. *Ya'alzarur*, 'the fallow-deer,' is the oryx, a large species of antelope with long horns, twisted like a piece of rope. It abounds among the mountains of Arabia and Eastern Syria. I have seen some splendid specimens near Palmyra. *Akko*, 'wild goat,' is probably a species of gazelle, for the Hebrew name of wild goat is *yael*. See 1 Sa. 24. 2. *Dishon*, 'pygarg,' is the *Oryx addax*, a large antelope with long twisted horns. *Te'o*, 'wild ox,' is supposed to be the Nubian oryx, which is found in Arabia. *Zemer*, 'chamois,' is in all probability the *wild sheep*, formerly abundant in Southern Palestine, and still found on the borders of Egypt.—*P.*

[f] Le. 27. 3. 1 Co. 9. 25. 1 Ti. 1. 6. Ac. 1. 21. 24. 26. Ps. 1. 2.

[g] Le. 11. 4–8. Tit. 1. 10. 2 Ti. 3. 2. 1 Ki. 21. 8, 27. 2 Pe. 2. 18–22.

[h] Le. 11. 9. Ac. 10. 13, 14. Ac. 20. 23. Ga. 5. 6.

[i] Le. 11. 13. Ga. 6. 15. Jn. 3. 3, 5. Le. 13. 3, 5.

4 The *characters* of unclean beasts, birds, and fishes, can be easily distinguished, but the *species* can seldom be more than conjectured. Such minute knowledge was unnecessary to the great ends of the law, and therefore is wisely withheld. The Scriptures do indeed possess everything that can excite curiosity and study, so far as they are useful. But whenever we approach the limits of mere arrangement and nomenclature, the Scriptures become silent.—*C.*

CHAPTER XIV.

1 God's children are not to disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 21 That which dieth of itself must not be eaten. 22 Tithes of divine services. 23 Tithes and firstlings of cattle to be eaten before the Lord. 28 The third year's tithe of alms and charity.

YE *are*[a] the children of the LORD your God. Ye[b] shall not cut yourselves, nor make any baldness between your eyes for the dead:

2 For[c] thou *art* an holy people unto the LORD thy God; and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou[d] shalt not eat any abominable thing.

4 These[e] *are* the beasts which ye shall eat: The ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the [1]pygarg,[2] and the wild ox, and the chamois.[3]

6 And [f]every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless [g]these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass.

9 ¶ These[h] ye shall eat of all that *are* in the waters; all that have fins and scales shall ye eat:

10 And [i]whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat:[4] the [k]eagle, and the ossifrage, and the ospREY,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the [l]owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

[x] Or, *devoted*, Le. 27. 29, ch. 7. 26. Jos. 6. 17, 18. 7. 1, 11, 12, 22. 22. 20. Ic. 30. 22. [a] Le. 26. 40–45. ch. 4. 2, 31. 19. 5. 2. Le. 18. 25. Is. 1. 2, 3. 3. 10. Ro. 2. 7, 10. 1 Co. 15. 58. Ps. 19. 11. Tit. 3. 5. Ep. 1. 4. 1 Ti. 4. 8. Mat. 5. 33

[y] ch. 2. 9, 19. 13. Re. 15. 16, 18, 18. 3. 10. 6. 16. 24. 26. Ex. 22. 27. Le. 25. 28.

[k] Le. 11. 13. Re. 19. 17. Ic. 49. 22. Ic. 34. 15. Mat. 24. 28.

[l] Le. 11. 16–19. Is. 34. 11.

1 Or, *Ep.* 5. 8. 1 Th. 5. 5.

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temptations be doubly bewitching which come through those whom we love, and hope of secrecy and security in sin is a great snare to lead men into it, yet let us remember, that to conceal or protect such criminals is to render ourselves partakers in their crimes. If they are become obstinate in their evil way, they ought no longer to be reckoned as conscientiously mistaken persons, but as children of Belial, who are perfectly lost to all manner of virtue, and become nuisances and plagues to both church and state. If their quality or multitude protect them from human justice, the justice of God will shortly find them out; for all that depart from him shall surely perish. But in our zeal for the pure worship of God, we must at once testify our detestation of idolatry or superstition, and plainly manifest that in our zeal we have no eye to promote our own carnal advantage. And whatever power magistrates may have from God to punish such evil-doers, for the preservation of the true religion where it is, they can show no warrant for the exertion of force in the propagation of it.

CHAPTER XIV. REFLECTIONS.—If I am the Lord's—if by his love, his blood, through my faith, he hath saved me from the world—let me never affect conformity to the foolish, sinful, and barbarous customs of it. If God himself be my God and my ALL, let me never idolatrously mourn for the death of relations, as if I had nothing left, or had no hope. If my body be the temple of the Holy Ghost, bought with Jesus' blood, let me never disfigure or deform it. If I live on meat which cometh down from heaven, let me never dishonour my Provider and Portion by a base lusting after, or catching at, anything earthly and vile. Such as are not satisfied with the lawful gratifications which God allows them, will never be satisfied in the gratification of their lawless lusts. And though, under the gospel, I am not so restricted from the flesh of animals, yet I am no less restricted from intimacy and fellowship with unclean sinners, and their works of darkness and death. Here likewise I may learn, that there is need of frequent and diligent



COURTYARD OF THE ENGLISH ORPHANAGE—NEAR THE SITE OF THE HOME OF JOSEPH AND MARY. [DEUT., xiv: 21.]—"And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." All the sacrifices and offerings made to God in the Old Testament history of the church were types of the sinless One who was to come, and who was to bear in his own body the sins of the whole world. "For by one offering, He hath perfected forever them that are sanctified."—Hebrews, x: 14. "But with the precious blood of Christ as of a lamb without blemish and without spot."—I. Peter, i: 19. "That he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy, and without blemish."—Eph., v: 27. We give as an illustration of this portion of Scripture a scene in Nazareth where the great offering without blemish, Jesus Christ, grew up.

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And [m]every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But*[n] *of* all clean fowls ye may eat.

21 ¶ Ye [o]shall not eat *of* any thing that dieth of itself: thou shalt give it unto the [p]stranger that *is* in thy gates, that he may eat it;[5] or thou mayest sell it unto an alien: [q]for thou *art* an holy people unto the LORD thy God. [r]Thou shalt not seethe a kid in his mother's milk.

22 ¶ Thou shalt [s]truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ¶ And thou [t]shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 ¶ And [u]if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, [v]which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt [w]bestow that money for whatsoever thy soul lusteth[6] after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:[7] and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.

27 And [x]the Levite that *is* within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou [y]shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because [z]he hath no part nor inheritance with thee,) [a]and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; [b]that the LORD thy God may bless thee in all the work of thine hand which thou doest.[8]

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[m] Le. 11. 20. Phi. 3. 18, 19. 2 Ki. 17. 28-41. Tit. 1. 16. 2 Ti. 3. 5.

[n] ver. 11, all that are not prohibited, ver. 12-19. Le. 11. 13-30.

[o] Le. 11. 39, 47. 15. Is. 52. 11. Ep. 5. 7, 11.

[p] Ex. 12. 43, 45.

[5] Why give *gratis* to a stranger, or sell to an alien, that which the Jew was himself forbidden to eat? 1st, Because many beasts die of acute diseases, whose flesh is in a perfectly sound and nutritive condition; and this permissive law afforded an opportunity of bestowing in mercy to a stranger what must have gone to feed the dogs, or the wild beasts. 2d, It seems to have been incumbent by this law to teach the Jew that God gave not the law to the Gentile by the standard of the ceremonial law; a lesson which, under the New Testament, it required a miraculous vision and a messenger from heaven to inculcate upon an apostle; and the outpouring of the Holy Spirit to render tolerable in the church, Ac. 10. 3, 9-15. 11. 1-18.—*C.*

[q] ver. 2. ch. 7. 6. Da. 8. 24. 12. 7. Is. 62. 12. 63. 18.

[r] Ex. 23. 19. 34. 26. 1 Th. 5. 22. Ro. 12. 2.

[s] Le. 27. 30-33. Nu. 18. 21. ch. 18. 1, 21-28. 26. 12. ver. 28, 29.

[t] ch. 12. 6, 7, 11, 12, 17, 18. 16. 15, 16. 26. second tithe and firstling.

[u] Le. 25. 18. Ex. 23. 31. ch. 12. 21. 14. 24.

[v] *Shiloh*, Jos. 18. 1. Ps. 78. 60. Je. 7. 12. and afterwards *Jerusalem*, Ps. 78. 68, 69. 2 Ch. 6. 6.

[w] Mat. 21. 12. ch. 12. 15, 18.

[6] *Lusteth*, the original meaning of the word is strongly descriptive of *lusteth*. This permission gave no license to gluttony, epicurism, or drunkenness, the eating or drinking being 'before the Lord.' Did men eat and drink under the full faith of the words—'thou, Lord, seest me,' in the spirit of thanksgiving to him that 'furnishes their table,' and to 'the glory' of him whose glory should be their 'chief end,' their table would never become 'a snare' to their souls, nor 'the wine in their banquets' banish God from 'all their thoughts.'—*C.*

[7] Heb. *asketh of thee.*

[x] ch. 12. 12, 18, 19: ver. 29. Ne. 10. 39. Ga. 6. 6. 1 Co. 9. 13, 14. 1 Th. 5. 12, 13. 1 Ti. 5. 17.

[y] ch. 26. 12. Am. 4. 4. *i.e.* a third tithe, or the second tithe in the third year.

[z] Nu. 18. 20. ch. 10. 9; 18. 1.

A.M. 2553. B.C. 1451.

[a] Ex. 22. 22. ch. 24. 19-21; 26. 12, 13; 16. 11, 14; 20. 19, 20.

[b] Pr. 3. 9, 10. 11. 24, 25; 10. 22. Ezr. 44. 3. Mal. 3. 10, 11. 2 Co. 9. 6-10. Ge. 22. 17; 30. 27, 30; 39. 3. ch. 28. 2-14. Le. 26. 3-12.

[8] It appears from this command that the whole tithe produce of every third year, instead of being taken up to the sanctuary, and dedicated to God there, was to be collected in each town and village, and distributed among Levites, strangers, fatherless, and widows. To encourage the people to exercise this act of self-denial and charity, a special promise is attached to it in the last clause of ver. 29.—*P.*

CHAP. XV.

[a] Le. 25. 2-4. Ex. 21. 2-6; 23. 10, 11. ch. 31. 10. Je. 34. 14. Lu. 4. 18. Is. 61. 1, 2; 63. 4.

[1] Heb. *master of the lending of his hand.*

[b] ch. 23. 20. Ezr. 46. 17. Mat. 25. 14. Lu. 19. 13. Jn. 8. 35.

[2] Or, *to the end that there be no poor among you.*

[3] The translators have placed on their *margin* a different rendering, thus—'To the end that there be no poor among you,' which brings this verse into perfect consistency with ver. 11, which says, 'The poor shall never cease out of the land,' that is, the poor will never cease from time to time to arise for trial and exercise of your compassion and liberality; and you shall never cease from time to time to pity and supply their wants, to the end that there be no *permanent* poor among you, because none unrelieved.—*C.*

[c] Pr. 14. 21; 11. 24, 25; 28. 27. Is. 58. 10, 11.

[d] ch. 4. 1, 6. 1, 3; 11. 13, 27. Phi. 2. 27. Ps. 10. 11. Is. 7. 13, 20; 33. 10, 11. 1 Co. 15. 58. 1 Ti. 4. 8. Tit. 3. 8.

[e] ch. 28. 12, 44. Ps. 37. 22, 26. Pr. 22. 7.

[4] Wealth is here set forth as the source of real power. It is exemplified at the present moment in Europe and Western Asia. The influence which rich Jews exercise upon the affairs of nations can scarcely be conceived.—*P.*

[f] 1 Jn. 3. 16, 17. Ja. 2. 15, 16. Pr. 21. 13; 19. 17. Mat. 18. 30. Is. 32. 8. Ac. 20. 35.

[g] Mat. 5. 42. Lu. 6. 34-36. 2 Co. 9. 5, 6. Ps. 104. 28; 145. 16. Pr. 31. 20. ver. 17.

[h] Pr. 29. 6; 28. 22. Mat. 20. 15. ch. 28. 54, 56.

[5] Heb. *word.*

[6] Heb. *Belial.*

CHAPTER XV.

1 *The seventh year a year of release for the poor.* 7 *It must be no hindrance to lending or giving.* 12 *An Hebrew servant,* 16 *except he will not depart, must in the seventh year go forth free and well furnished.* 19 *All firstling males of the cattle are to be sanctified unto the Lord.*

AT the end of [c]*every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every creditor that lendeth[1] *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 Of[b] a foreigner thou mayest exact *it again,* but *that* which is thine with thy brother thine hand shall release;

4 Save[2] when there shall be no poor among you;[3] for the LORD shall [c]greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only[d] if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [e]thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.[4]

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou [f]shalt not harden thine heart, nor shut thine hand from thy poor brother;

8 But[g] thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware[h] that there be not a thought[5] in thy wicked[6] heart, saying, The seventh year, the

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assembling before God, to render us faithful in his service; that the ways of religion abound with joys and pleasures, and afford the surest grounds of thankfulness; and that there is the greatest advantage in kindness to God's ministers, the poor, the fatherless, and widows. Let him therefore demand what he will for his service out of my outward estate, and may I give it cheerfully and seasonably! God loveth a cheerful giver; and will supply all my need, according to his riches in glory by Christ Jesus.

CHAPTER XV. [Ver. 1. *Release.* The intelligent Brown Patterson, in his note on this passage in the commentary of his revered relative, understands by *release*, a mere suspension of the demand for the current year. Le Clerc and Michaelis are of the same opinion, and Josephus must be understood as agreeing with them, as he mentions the extinction of debts every fiftieth year, and is silent about it on the seventh. From considering the whole passage to ver. 12, we are nevertheless convinced that this was another specimen of the Mosaic poor-laws, and that it required the entire extinction of all the money debts (but no others) of the absolutely poor. A law which, as an auxiliary to the other Mosaic poor-laws, we believe to be more preservative of good character in the poor, more exciting to benevolence in the rich, more encouraging to individual industry, and in the end more economical to the nation, than any other poor-law of mere human devising. *C.*]

Ver. 6. [*Lend.* The Jews, ever since the time of their dispersion, have been known in Europe as the most active money-agents; the very circumstance of their dispersion giving them means of intelligence and management which no other people possess; and by their power over the rates of exchange, and of giving or withholding credit to governments, they have largely influenced the destinies of many nations in whose counsels they never appeared. *C.*]

Ver. 8. [*Lend.* Ex. 22. 25 provided against the extortion of usury from the poor; the text enforces the duty of *lending*. Together they form an important branch of the Mosaic poor-laws, and an essential requisite in Christian character. *C.*]

Ver. 9. [*Cry unto the Lord against thee.* Not in the language of imprecation or curse against him who refuses to supply the idle or the profligate, but in the language of a suffering child, crying to its heavenly Father in its distress, and making known its wants to him who 'feeds the ravens when they cry,' and 'will not disregard the sighing of the needy.' *C.*]

REFLECTIONS.—In this year of release I behold the acceptable, the evangelical, and the eternal year of God's redeemed; in which we, infinite debtors to the law and justice of God, are justified from all things: and we, bond-sinners of mankind, are restored to our liberty, and enriched by his grace with blessings innumerable and everlasting. But let me think also how irreligious and inhumane is severity towards poor but honest debtors; it entails a curse upon our property. And it is base to make God's kindness to the poor an occasion of our unkindness to them. To refuse lending to them, if industrious, when we have God to be their surety, who will repay us with usury, is absurd: but especially it is dangerous to have their cry ascending to heaven against us. And often will it be found, what we call prudence, in withholding from them, is held extremely sinful and criminal before God. He knows and remarks every thought of our hearts;

year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be [h]sin unto thee.

10 Thou shalt [k]surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.[7]

11 For the [l]poor shall never cease out of the land: therefore I command thee, saying, [m]Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [n]if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou [o]shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou [p]shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, [q]if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant [r]for ever:[8] and also unto thy maid-servant thou shalt do likewise.[9]

18 It shall not seem [s]hard unto thee when thou sendest him away free from thee; for he hath been worth a [t]double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All[u] the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the [x]firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou shalt eat *it* before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 And[y] if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God:

22 Thou shalt eat [z]it within thy gates; the unclean and the clean *person shall eat it* [1]alike as the roe-buck, and as the hart.

23 Only[a] thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 *The feast of the passover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male must offer, as he is able, at these three feasts.* 18 *Of judges and justice.* 21 *Groves and images are forbidden.*

OBSERVE the [a]month of Abib, and keep the passover unto the LORD thy God: for [b]in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore [c]sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou[d] shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for [e]thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And[f] there shall be no leavened bread seen with thee in all thy coast seven days; [g]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not [h]sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [i]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [k]roast and eat *it* in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.[1]

8 Six[l] days[2] thou shalt eat unleavened bread, and on the seventh day *shall be* a solemn assembly[3] to the LORD thy God; thou shalt do no work *therein*.

9 ¶ Seven[m] weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with[4] a[n] tribute[5] of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:

11 And thou [o]shalt rejoice before the LORD

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[h] Pr. 24.9. Jn. 15.24. 1 Jn. 3.15, 17. Ja. 2.16.

[k] Ro. 12.8. 2 Co. 9.7. Lu. 7.30, 43. Jn. 3.8. 21.12, 22. 21.24, 25; 19.17.

[7] It is manifest from this verse that in regard to the poor at least the release was to be intermittent. What ever had been lent, if it could not be recalled before the year of release—I presently rendered payment impossible then the debt was to be cancelled.—*P.*

[l] Mat. 14.7. Ju. 20.8 Mat. 26.11.

[m] ver. 8, 10. Ex. 25. 11. Le. 19. 10. Ps. 68. 29. Pr. 14. 31; 19. 17; 22. 9; 28. 27; 31. 20. Ps. 112. 9.

[n] Ex. 21. 2. Je. 34. 14. Le. 25. 39-41. Ja. 8. 3; 30. Ne. 5. 4, 5. Ch. 9. 22.

[o] Le. 25. 40-43. Ps. 30. 5, 11; 126. 6. Pr. 31. 15, 19, 21. Is. 1. 27. Ro. 8. 32. 1 Ki. 3. 10, 13, 11.

[p] ch. 15. 12. Le. 25. 42. Ex. 22. 21; 23. 9. Ne. 5. 5. 1 Ti. 1. 10. Tit. 3. 3-14. Le. 19. 34, 36.

[q] Ex. 21. 5-11. Ps. 40. 6-8.

[r] Le. 25. 39-42, till death, or the year of jubilee.

[8] *For ever.* This phrase always signifies that that the thing or which it is spoken is limited in time. It is an absolute *for ever* where no limitation exists, as when it is said, 'The Lord shall endure for ever,' Ps. 9. 7; or a relative *for ever*, where such limitation is either implied or declared.—*K.*

[9] This form of precedure was gone through under the cognizance of the magistrate, Ex. 21. 5, 6. Whatever was the meaning or origin of this practice, it was one common in the East, and is very frequently alluded to by ancient heathen writers. Some such regulations were of great importance both to the slave, to shew that there was on the one hand no claim to detain him beyond the period of release if he did not desire it, and on the other no pretence for turning him off when old or enfeebled, or unable to provide for himself. It appears from the passage that female servants were purchased for labour only as well as males, and that they were under the same regulation.—*J.*

[s] ver. 14.

[t] Is. 14. 2, 3. Je. 16. 14; 21. 26. Here 6 years' servants, slaves: three years, and this slayeth us.

[u] Ex. 13. 2, 12, 13. Le. 27. 26. Nu. 3. 40, 18. 15. 18, 21, 23, 28. Ne. 10. 36. Lu. 2. 23.

[x] Second firstlings, ch. 12. 6, 17, 18; 14. 23. Nu. 18. 15.

[y] ch. 17. 1. Le. 22. 20-25. Is. 1. 11; 43. 23, 24; 66. 3. Je. 6. 20; 14. 12. Ho. 5. 6. Nu. 29. 2. Mal. 1. 8, 13, 14. He. 7. 26. 1 Pe. 1. 19.

[z] ch. 12. 21, 22.

A.M. 2554. B.C. 1450.

[1] As common food.

[a] ch. 12. 16, 23. Ge. 9. 4. Le. 3. 17; 7. 26; 17. 10, 12, 14. 1 Sa. 14. 32. Eze. 33. 25.

CHAP. XVI.

[a] Ex. 12. 2-11, 43-49. Ne. Le. 23. 5. Nu. 9. 2; 28. 16. 1 Co. 5. 7, 8.

[b] Ex. xiii. 3, 4. 18; 23. 15.

[c] Nu. 28. 19-24. Ex. 12. 6. 2 Ch. 30. 7. ch. 12. 5, 6; ver. 5-7.

[d] Ex. 12. 15, 18, 19, 13. 6, 7. 20. 18. 23. 15. Le. 23. 6. Nu. 28. 17. 1 Co. 5. 8. Zec. 12. 10.

[e] Ex. 12. 33, 34, 39, 11. 5.

[f] Ex. 34. 18, 20, 23, 17. 23. 15, 18; 34. 6, 7. Le. 2. 11; 6. Nu. 28. 17. 1 Co. 5. 7, 8.

[g] Ex. 12. 10. Le. 7. 15 23. 6, 8.

[h] Or, *kill*, ver. 2, ch. 12. 5, 6.

[i] Ex. 12. 6. He. 1. 2. 3, 6. 2 Pe. 1. 19, 20. Mat. 27. 46. 50.

[k] Ex. 12. 8. Ps. 22. 15. 25.

[1] When the passover was first instituted, the lamb was ordered to be killed in each house, the blood sprinkled on the door-posts, and the flesh roasted and eaten within. Here a great change is made. They were expressly forbidden to kill the paschal lamb in their houses; the lambs were all to be taken to the tabernacle or temple, and killed there by the priests alone. It will be observed, too, that the killing of the lamb is here called a sacrifice, i.e. an animal slain and offered to God as an ex; iation for sin. So the apostle says, 'Christ, our passover, is sacrificed for us.' The passover was one of the three great feasts which it was necessary for all adult males to observe in Jerusalem.—*P.*

[l] ver. 3, 4. Ex. 12. 15, 18; 13. 6. Nu. 28. 17-19. Le. 23. 6-8.

[2] There is no contradiction between ver. 3 and 8 ver. 3 requires seven days of unleavened bread, but ver. 8 prescribes a *solemn assembly* on the seventh, which has not been specified in ver. 3.—*K.*

[3] Heb. *restraint.*

[m] Ex. 23. 16; 34. 22. Le. 23. 15, 16. Nu. 28. 26-30. 2 Co. 12. 8. Ac. 1. 2-4. It prefigured the descent of the Holy Ghost.

[4] Or, *sufficiency.*

[n] Besides, Le. 27. 17-21. Nu. 28. 27-31. ch. 26. 12.

[5] Rather, a *contribution.*—*C.*

[o] ver. 14; ch. 12. 12, 18; 27. 7. Phi. 4. 4. Ro. 5. 11. Col. 3. 16. 1 Th. 5. 11.

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and it is not so much the gift as the temper of the giver that he regards. Servants likewise ought to be treated with tenderness and kindness, especially if found faithful.—It is important to watch against every suggestion which may divert us from our duty, or discourage us in it.—But while in these firstlings I see Jesus, and all his redeemed, devoted to the honour of God, according to their respective purity and stations, let me think with what exactness everything belonging to the Lord ought to be used in his service in the very manner prescribed by himself.

CHAPTER XVI. [Ver. 21. *Trees near unto the altar of the Lord.* The famous Roman law of *the twelve tables* enjoined the planting and preservation of sacred groves—the law of God expressly and repeatedly denounces them, De. 12. 3. The reason of the difference is plain; heathenism sanctioned a system that not only *legalized* but attempted to *sanctify* impurity, by the character of its deities and the nature of their worship; nay, according to the testimony of Pliny (b. xii. c. 1), the heathen not only adored the images glittering with gold and silver, but the groves themselves, and their solemn silence. In a warm climate, the temptation to retire to shady groves being great, God proportions to that circumstance the frequency and speciality of their prohibition. *C.*]

thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And [p]thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou[q] shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.[6]

14 And[r] thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.[7]

15 Seven[s] days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

16 ¶ Three[t] times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [u]they shall not appear before the LORD empty.

17 Every [x]man *shall give* as he is able,[8] according to the blessing of the LORD thy God which he hath given thee.[9]

18 ¶ Judges[y] and officers shalt thou make thee in all thy gates,[1] which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou[z] shalt not wrest judgment: thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words[2] of the righteous.

20 That[a] which is altogether just[3] shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee [b]a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither[c] shalt thou set thee up *any* image,[4] which the LORD thy God hateth.

CHAPTER XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election,* 16 *and duty of a king.*

THOU shalt[a] not sacrifice unto the LORD thy God *any* bullock or sheep[1] wherein is

A.M. 2553. B.C. 1451.

p ch. 15.15; 5.15; 24. 18.22; 7.18. Ex. 2. ii. v. xiv

q Ex. 23. 16; 34. 22. Le. 23.34–36. Nu. 29.12 –38.

6 Heb. *floor, and thy wine-press.*

r ver. 11. ch. 12.12,18; 26.11. Ne. 8. 9, &c. Is. 12.1–6. 1 Th. 5.16. Ro. 5.11

7 How beautiful and well worthy of their divine and gracious Author are these Mosaic institutions! The corn has been reaped and gathered into barns, the vine has yielded its luxuriant clusters, and the rich possessors are called to the feast. But mark the assembled party. The *lord* and his *servant*, the *mistress* and her *handmaid*, the *Levite* in his official dignity but unprovided dependence, the *stranger* from another land, the *fatherless* and the *widow* of their own, are all assembled around one abundant joyous board. There is no extinction of ranks, neither is there any extinction of privileges, but all the grades of society blend and harmonize together in obsequience and gratitude to their covenant God. —C.

s Nu. 29. 12–38. Le. 23.34–39.

t Ex. 23.14–17; 34.22, 23.

u Ex. 23. 15; 34. 20. Pr. 3.9,10. Ro. 12.1.

x Le. 27.8. Ezr. 7.19. 1 Pe. 4. 11. 2 Co. 16. 2. 2 Co. 8.12–14.

8 Heb. *according to the gift of his hand.*

9 This was in addition to all tithes and regular sacrifices. The legal provision for festive ordinances and the voluntary offerings of a God-fearing people were admirably combined under the Mosaic economy.—*P.*

y Ex. 18. 25. 2 Ch. 19. 8. ch. 20. 5. 1 Ch. 23. 4. 26. 29. Ju. 7. 24. Ps. 82. 1, 3; 58. 1, 2.

1 The constant reference to *gates* indicates a state of society in the midst of enemies; these gates were consequently not merely the places of exit and entrance, but of watch and guard. This state, requiring the presence of civil and military officers, rendered the gate or the adjoining guard-rooms the most convenient places of *summary jurisdiction*; for cases requiring more deliberate consideration, places of greater privacy and retirement were provided; and these in Jerusalem seem to have been either in the private palace appropriated to the high-priest, Mat. 26. 3, 58–69, or a public court of civil and criminal law, Ju. 18. 28, 29, 33; 19. 9.—C.

z Ex. 23. 6, 8. Le. 19. 15. ch. 24. 17; 27. 19. 1 Sa. 8. 3. Ac. 24. 26. Pr. 17. 23; 29. 6. Is. 1. 23. Ec. 7. 7.

2 Or, *matters.*

a ch. 25. 16. Ps. 82. 2, 3. Mi. 6. 8. Phl. 4. 8. Ro. 13. 7, 8. Mat. 7. 12.

3 Heb. *justice.*

b Ju. 3. 7. 1 Ki. 14. 23; 16. 33. ch. 19. 4, 30, 31.

c Le. 26. 1. Ex. 20. 4; 34. 13. ch. 5. 8; 27. 15. Ac. 17. 29.

4 Or *statue,* or *a pillar.*

CHAP. XVII.

a ch. 15. 21. Ex. 12. 5. Le. 1.—viii.; 22. 20–25. Mal. 1. 8, 13, 14.

1 Or, *goat.*

A.M. 2553. B.C. 1451.

b ch. 13. 6. ver. 3.

c ch. 4. 15. Jnh. 3. 1, 6. Ezr. 8. 15–21. 1 Ki. 17. 10; 18. 3. Is. 34. 4. Je. 8. 2; 33. 22; 7. 22, 23.

d ch. 13. 14; 19. 18. Ju. 7. 5.

e ch. 22. 24; 13. 10. Le. 24. 14, 16. Jos. 7. 25.

f Nu. 35. 30. ch. 19. 15. Mat. 18. 16. Jn. 8. 17. 2 Co. 13. 1. 1 Ti. 5. 19. He. 10. 28.

2 See note on Nu. 35. 30, and on Dt. 19. 9.—C.

g ch. 13. 9; 19. 19. Ac. 7. 58. This made witnesses cautious in their testimony, and afraid to misstate what they had seen.

h Ex. 18. 26; 21. 22, 30. Nu. 35. 30–33. 1 Ki. 3. 16, &c. ch. 19. 4, 10, 11.

3 The necessity of courts of appeal, and of final resort, has been discovered in all civilized countries; but in such courts of human institution much is left to the opinion of the judge, in cases of a novel form; and much to the influence of former decisions, without any very special regard to the principle upon which they were founded. The Mosaic supreme court differed from such courts chiefly in this: it allowed no latitude for the personal opinions or feelings of the judge; no influence to precedent, by whomsoever pronounced; but tied both the interpretation of the living judge and the influence of ancient precedent down to the letter and spirit of the divine law, ver. 11, as strictly as it bound the people to implicit obedience. —C.

i ch. 12. 5; 19. 17. 2 Ch. 19. 8–10. Ps. 122. 5.

k ver. 12. ch. 21. 5; 19. 17. Je. 18. 18. Mal. 2. 7. 2 Ch. 19. 8–11. Hag. 2. 11.

l Mat. 23. 2, 3. ch. 3. 32, 33

m Nu. 15. 30. Ezr. 10. 8. Ho. 4. 4. ch. 10. 16; 18. 5. 1 Pe. 4. 18. Mal. 3. 15. Ps. 10. 26. 29. Mat. 10. 14.

4 Heb. *not to hearken.*

5 This passage has been confidently pleaded for the power assumed by the priests of Rome in matters of faith, and for the implicit obedience she exacts to her decrees. But the doctrinal power here allotted to the Jewish priests, ver. 9, 12, is not extended to any authoritative definitions or expositions in matters of doctrine or faith, but to *civil cases*, between plea and plea; cases of assault, between stroke and stroke; and cases of felony, between blood and blood. In fact, the Levitical priests were not merely the servants of the *altar*, but certain of them were the *civil and criminal judges* of the land; and, in this point of view, serve as no example to the Christian minister, who, like his Master, must say to all such secular offices and duties, "Who hath made me a divider over you?" Lu. 12. 14.—C.

n ver. 5. ch. 13. 11; 19. 20; 21. 21; 13. 11. Prov. 11. 19, 25. 1 Ti. 5. 20

blemish, *or* any evil-favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, [b]man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [c]the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it*, and [d]inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then [e]shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones till they die.

6 At[f] the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.[2]

7 The[g] hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: so thou shalt put the evil away from among you.

8 ¶ If[h] there arise a matter too hard for thee in judgment,[3] between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then [i]shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou [k]shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment.

10 And thou shalt do according to [l]the sentence which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to* the right hand, nor *to* the left.

12 ¶ And the man that [m]will do presumptuously, and will not hearken[4] unto the [5]priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: [n]and thou shalt put away the evil from Israel.

REFLECTIONS.—Is it not shameful, that even the most solemn ordinances of our fellowship with God should need to be so frequently inculcated upon us? But since Jesus, our passover, hath been sacrificed for us, and our pentecost, the effusion of the Holy Ghost by an ascended Saviour, is fully come, and the tabernacle of God is in manhood, and is with men upon earth; with holy joy and gladness let us, and others instigated by us, observe our solemn feasts, and keep our eyes always fixed upon the Lamb of God. And while we ourselves are comforted of Christ, let us remember that it is both honourable and godlike to follow his example, and to manifest a tender regard to the poor and afflicted. Let us observe likewise, that magistrates are necessary for the regulation of mankind: and should be so placed that people may have easy access to them; and it is becoming that, in all their ministration, they show themselves of proper abilities

18 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When[o] thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [p]I will set a king over me, like as all the nations that *are* about me;

15 Thou [q]shalt in any wise set *him* king over thee whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not [r]multiply horses[6] to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, [s]Ye shall henceforth return no more that way.

17 Neither shall he [t]multiply wives to himself, that his heart turn not away; neither shall he [u]greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of [v]this law in a book, out of *that which is* before the priests the Levites:

19 And [w]it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

20 That [x]his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left; to[a] the end that he may prolong *his* days in his kingdom, he and his children, in the midst of Israel.[7]

A.M. 2553. B.C. 1451.

o Nu.15.2,18. ch.7.1; 18.9; 26.1,2. Jos.1.13.

p 1 Sa.8.5–7.

q 1 Sa.9.15,16; 10.24; 16.12, 13; 1 Ch.29.1. Je. 30.21.

r 2 Ki.4.26; 10.26,28. Ps.20.7. Is.31.1-3. Je. 42.19,&c. Eze 17.15.

6 This prohibition is founded upon principles natural and moral. (1) Canaan was a land of mountains and defiles, and unfit either for the rearing of horses or the use of cavalry. (2) God seeks to prevent intercourse with Egypt, which was anciently famous for horses. (3) He would restrain the spirit of conquest, which, in eastern countries, has been chiefly fostered by the possession of a numerous cavalry. (4) He would repress that spirit of extravagance and gambling—though the world calls them by gentler names—which is generated, especially among the rich, by the competition of horses: and which, in all countries where it has been fostered, has resulted in the dissolution of the manners of all ranks.—*C.*

s Ex.14.13. Nu.14.3, 4.ch.28.68. Ho.8.13. Je. 42.19.

t Ge.2.24. Mal.2.15. Mat.19.5. 1 Ki.11.1-4. Ne.13.26.

u Pr. 30. 8, 9: 28. 20. Mat.6.24; 13.22. 1 Ti.6. 9,10,17.

v ch.31.9,26. 2 Ki.22. 8.

w Jos.1.8. Ps.119.24, 97–100. ch.6.6–9; 17.18. 2 Ti. 3. 15–17. Jn. 5.39; 20.31.

x Ps.131 1,2. ver 11; ch.4.2; 12.25,28,32; 5 29,32;11.32.

a Ps.19.11; 132.12. 1 Ki.11.12,13,34,36. 2Ki. 10.30. 2 Sa.13.13,14;15. 23.

A.M. 2553. B.C. 1451.

7 The law here referred to, which the king was to copy, or have copied, for his private use and guidance, unquestionably signifies the Pentateuch—the whole of it as it was preserved in the keeping of the priests. What a noble lesson this is for the kings and rulers of the earth! The law of God should be their constant study; their guide in the management of public affairs; their rule of life in private.—*P.*

CHAP. XVIII.

a Nu. 18. 9-21. 23,24; 26.62. Jos.13.33; 18.7; 14.3. ch.10.9; 12.19; 14. 27,29. 1 Ti.5.17. 2 Ti.4. 7,8. 1 Pe.5.3,4.

b The offerings of the Lord. Jos. 13. 14. 33.18 7.

c Peace-offerings, ch. 12. 6, 27. Ex. 10. 25; 20. 22–26. Le 10.14,15; 7.30–34. Nu.18.18.

d Ex. 22. 29; 23. 19. Le. 23. 10, 17. ch.26.9, 10. Nu.18.12,24.

e Ex.28.1; 29. 1, &c. Le. viii. ix. Nu. 3. 10; xvi. xvii.; 25.13. 1 Co.9. 11–14. He.5.4.

f Nu.35. 2. Ps. 27. 4; 26. 8. ch. 12. 5, 6; 16. 2. Some Levites rendered themselves constant attendants at the tabernacle or temple.

g 1 Ch.24.1,2.

h Heb. *Ais sales by the fathers.* Le. 25. 32. He might sell what property he had in his own city.

1 That is, any private property his father might obtain by purchase and leave to his son. 1 Ki. 2. 26. Je. 32.7,8. Ac. 4. 37.—*C.*

CHAPTER XVIII.

1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 6 *The Levite's portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, *and* all the tribe of Levi, [a]shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren; [b]the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a [c]sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The[d] first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath [e]chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come [f]with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [g]as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, [h]besides that which cometh of the sale of his [1]patrimony.

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and remarkable integrity. But dangerous is it, in the worship of God, to copy after the example of wicked and idolatrous men; his worship is pure and spiritual; he regards not the external appearance; but they who worship him, must worship him in spirit and in truth.

CHAPTER XVII. [Ver. 12. At first sight this seems a hard law, and even cruel, that the person who should object to or fail to carry out the sentence of priest or judge in any civil case should be put to death. It would have been both unjust and cruel had the priest been a mere temporal ruler; but he was the commissioned minister of God, and it is implied here that in cases of great difficulty and delicacy, such as those referred to, he should ask counsel of God. God, therefore, was the real judge in the case; and a refusal to submit to his judgment was treason against heaven. *P.*]

Ver. 14. [*I will set a king over me, like as all the nations that are about me.* Moses, foreseeing by the prophetic spirit that the tide in popular opinion would one day turn in favour of monarchy, so far from pronouncing any authoritative opinion concerning theoretical *forms of government*, addresses himself, by divine direction, to propound the true maxims and principles of all government. And when the period foreseen by Moses arrived, and the people demanded a king, 1 Sa. viii., the displeasure of Samuel neither arose from any sense of wounded pride or disappointed ambition, nor from any abstract objection to the kingly form of government, but from the self-will and practical atheism of the people, who never thought of consulting God upon so great an organic change, though Samuel was with them with Urim and Thummim. *C.*]

REFLECTIONS.—We ought to honour the Lord with the best that we have—the best of our time and abilities, the best of our age and strength. But apostasy from the true religion to the worship of idols is extremely wicked and ruinous. It is necessary that the execution of malefactors be as public and solemn as possible, that others may hear and fear. But, in matters of life and death, nothing less than the clearest evidence should be admitted. Great care must be taken at once to maintain the just rights of subjects and the lawful authority of magistrates: and we must obey, not only for wrath, but also for conscience' sake. To rebel against the lawful orders of government is to commit treason against the majesty of heaven. But, in order to secure respect to their government, magistrates ought to be deliberately set up: they ought to avoid whatever gratifies their lust or tends to corrupt them. God's word should be the supreme standard of their determinations. Piety, prudence, humble condescension, and equity should run through the whole of their conduct. No day should pass without reading of God's word. The fear of God powerfully induces to an obedience to his commands. And the higher our station is, the more exemplary and humble our conversation ought to be. Religion is the best security of thrones, and every other honour: and even in this world there is a great reward in keeping God's commandments.

CHAPTER XVIII. [Ver. 3. *And the two cheeks and the maw.* There is a difference between the Levitical portion here described, and that in Le. 7. 3. The reason of the difference seems to be, that the direction in *Leviticus* referred to the temporary allowance in the wilderness, that of the text to the permanent provision in Canaan; see De. 12. 1. *C.*——Delitzsch says, 'That this arrangement was not at variance with the command in Le. 7. 32, sq., but simply enjoins a further gift to the priests on the part of the people, in addition to those portions which were to be given to the Lord for his servants, is sufficiently evident from the context, since the heave-leg and wave-breast belonged to the offerings of Jehovah mentioned in ver. 1, which the priests had received as an inheritance from the Lord; . . . and also from the words of the present command, viz. that the portions mentioned were to be a right on the part of the people, on the part of those who slaughtered slain-offerings. *P.*]

Ver. 10. [*Divination.* This appears to be a general name for all the particular forms that follow, viz.—*Observer of times.* Some derive it from a word signifying a *cloud;* others, amongst whom is Gesenius, from a word signifying an *eye.* This is the most probable meaning, and includes every form of *threatened injury* to person or property from what is called *an evil eye.*—*An enchanter.* A pretended diviner by *serpents*, or the positions and movements of other animals.—*A witch.* One who resorts to charms, &c., for the injury of another.—*A charmer.* Most probably those who pretended to charm serpents, and produce strange effects by rhymes and incantations.—*Consulter with familiar spirits.* According to the Hebrew, a consulter with *Ob.* Thus, the *Pythoness* at *Delphi*, in *Greece*, pretended to be inspired by *Apollo.*—*Wizard.* 'A cunning man,' one who pretended to know secret things, past, present, or future.—*Necromancer.* One who pretended to consult or raise the dead, as the word signifies. —All these pretended arts are the products of ignorance, the nurses of superstition, and the forerunners and abettors of idolatry, and therefore most righteously condemned of God. *C.*]

REFLECTIONS.—Since God hath provided subsistence for ministers, they ought never willingly to entangle themselves in worldly business—farming, merchandise, or the like: for those who love God's ordinances as they ought, will not grudge to contribute to their support. None ought to supplant another with respect to what the Lord hath allotted him. But a worldly-minded minister is a SCANDAL to his profession —a LIVING LIE! God, indeed, most highly regards such ministers as leave their worldly all, and follow him, and do more in the church than men could desire of them. But it is shocking to find in countries privileged with gospel light, affecters of fellowship with devils, in charms, fortune-telling, witchcraft, and the like! and what a mercy it is if God has preserved us

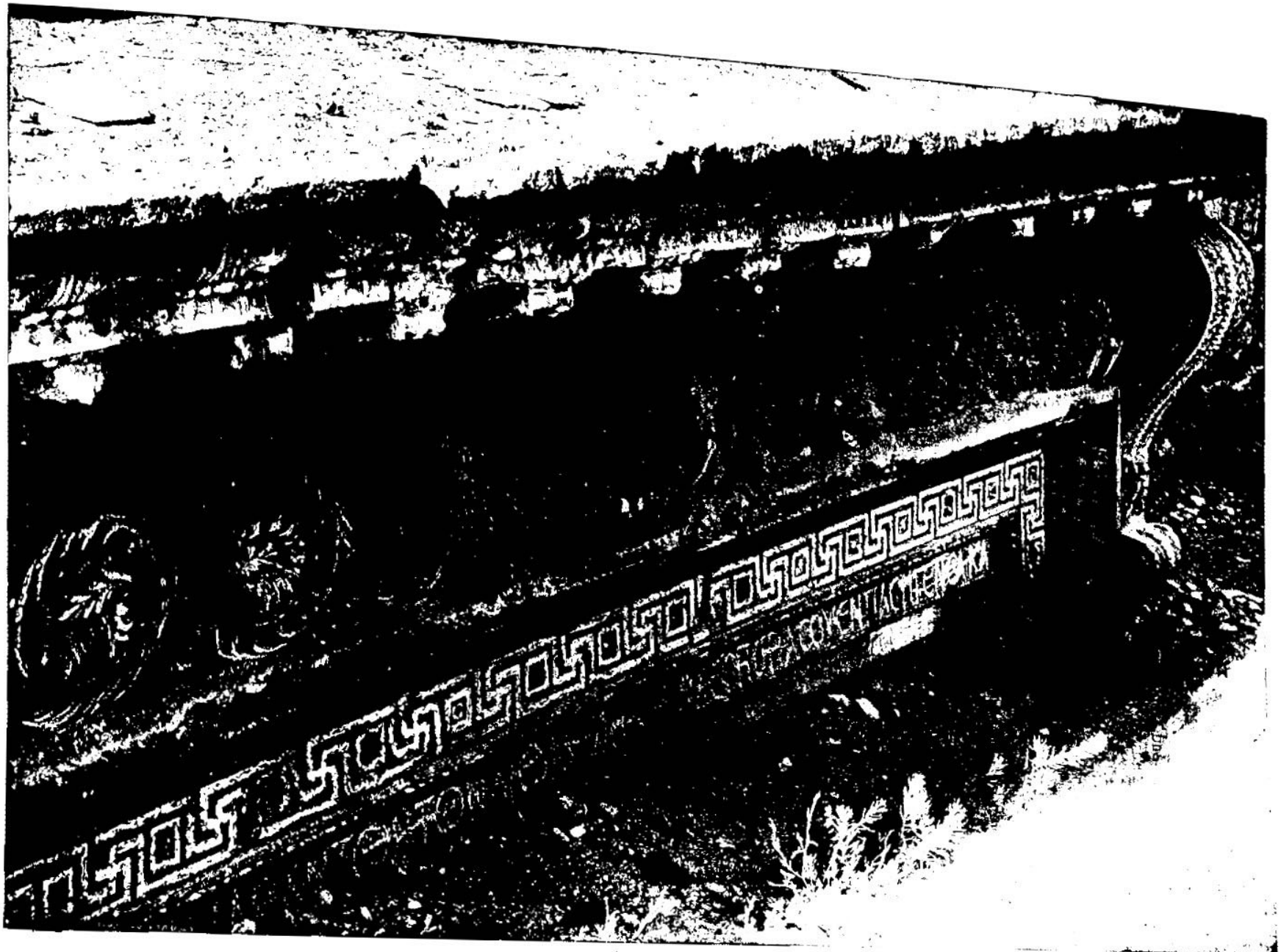

INSCRIPTION ON BRIDGE, GRAND MOSQUE, DAMASCUS—WHERE ST. PAUL WAS CONVERTED. [DEUT., xviii: 15-19.]—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The prophet referred to in this verse is the Lord Jesus Christ. He was the one who was to come in the fullness of time, who, according to Isaiah, was to be called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and who was to sit upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice from henceforth even forever. How strange that upon the Grand Mosque in Damascus we should find written in Greek on the bridge: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." The Grand Mosque, an illustration of which we give above, is the most famous place of Mahommedan worship in Damascus.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There [a]shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For[k] all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be [b]perfect with the LORD thy God.

14 For these nations, which thou shalt possess,[2] hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath [m]not suffered thee so *to do*.

15 ¶ The[n] LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, [c]like unto me; unto [p]him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, [q]Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, [r]They have well *spoken that* which they have spoken.

18 I[s] will raise them up a Prophet[3] from among their brethren, like unto thee, and [t]will put my words in his mouth; and he shall speak unto them all that I shall command him.[4]

19 And it shall come to pass, *that* [u]whosoever will not hearken unto my words, which he shall speak in my name, I will require *it* of him.

20 ¶ But the prophet [x]which shall presume to speak a word in my name, which I have not commanded him to speak, or [y]that shall speak in the name of other gods, even that prophet shall[z] die.

21 ¶ And [a]if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, [b]if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

CHAPTER XIX.

1 The cities of refuge. 4 The privilege thereof for the man-slayer. 14 The landmark is not to be removed. 15 Two witnesses at the least to prove a fact. 16 The punishment of a false witness.

WHEN the LORD thy God [a]hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest[1] them, and dwellest in their cities, and in their houses;

2 Thou[b] shalt separate three cities for thee in the midst of thy land,[2] which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way,[3] and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that [c]every slayer may flee thither.

4 ¶ And this *is* the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;[4]

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head[5] slippeth from the [6]helve, and lighteth[7] upon his neighbour, that he die; [d]he shall flee unto one of those cities, and live:

6 Lest the [e]avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him;[8] whereas he *was* [f]not worthy of death, inasmuch as he hated him not in time past.[9]

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [g]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers:

9 If[h] thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add[1] three cities more for thee, besides these three:[2]

10 That[i] innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But [k]if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him[3] mortally that he die, and fleeth into one of these cities;

12 Then the elders of his city shall send [l]and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine[m] eye shall not pity him; but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou[n] shalt not remove thy neighbour's land-mark,[4] which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One[o] witness shall not rise up against a man for any iniquity, or for any sin, in any

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A.M. 2553. B.C. 1451.

i Le.18.21; 19.26,31; 20.2,6,27. Ex. 22. 18. *k* Sa.28.7. ver. 11-14. Is. 8.19.

k Le.18.24-30. ch.9. 4.

l Or *upright*, or *sincere*, Ge.6.9; 17.1, Mat.5.48. 1Co. 2.7, 2 Co.1.12. Tit.2.12.

2 Or, *inherit*.

m Ac.14.16. ver.15. Ps.147.19,20.

n Ju.1.45. Ac.3.22,7. 7.37. He.3.2;1.2. Col.2.3. Is.55.4.

o ch.5.5,22. Ti.2.5. Ju. 1. 17. 6.40. He. 3. 2-6. 1.Ju.2.8,19.

p Mat.17. 5. Lu. 10. 16. He.2. 3;12.25

q Ex.20.19. ch.5.24-28;9.10. He.12.19.

r ch.5.28.

s ch.15.15. Ac. 3.22;7. 37. He.3.1, 2,5. 1.ut.17. Christ was like to Moses in respect of personal excellences, intimacy with God, power over the church, and erection of a whole system of worship.

3 In place of all those imaginary and vain attempts to dive into futurity, or ascertain present duty, Moses promises a *Prophet like to himself*. This passage the ancient Jews always expounded of *Messiah*; and so it is applied, Ac. 3. 22; 7. 37. See also Jn 1.45; 6.14. The points of resemblance are many—especially, early persecution—rejection by brethren—divine commission—familiarity with God—miracles—faithfulness—above all, the office of *Mediator*, as Prophet, Priest, and King—&c.

t Is.59.21; 51.16; 49.2; 61.1,2. Ps.45.2-5. Ja.1. 21. 1Pe.1.10-12. Re.19.15.

4 It will scarcely be denied by any thoughtful critic, who closely examines the connection of this remarkable passage with the context, that the prophecy was intended to refer to prophets in general. The Israelites were commanded not to attend to the unrighteous to enchanters, wizards, &c.; and to show that such a course was unnecessary as well as impious, the promise is given them, 'The Lord thy God will raise up unto thee a prophet,' &c. If we *restrict* the reference exclusively to the Messiah, then the connection with the context is broken, and the force of the passage in a great measure destroyed. But while this is the case, it must be remembered that all the prophets were types of Christ; the prophecy was fulfilled in them, not in their *personal*, but in their *typical* character. It received, however, its final and complete fulfilment only in Christ, the great Antitype.—*P*

u Jn.7.16. Lu.10.16. Ac.3.23. 1Th.2.16. He. 2. 3; 10.28,29; 12.25,26. Mat.21.20,24.

x ch.13.5. Eze. 13.6. Je.14.14;27.15. Zec.13. 3.

y Je.2.8;23.13,14;32. 2. 1Ki.18.19.

z ch.13.5,9;17.5.

a ch.7.17; 8. 17;9. 4. Je.13.22.

b Je.28.8,9. He. 2. 3. 2Pe. 2. 5,6. 2 Ki. 20. 7. Jonah 3. 4. But the happening of the foretold event did not, in some cases, prove the foreteller to have been inspired by God, ch.13.2.

CHAP. XIX.

a ch.6.10, 19;7. 1, 2; 12.14. Nu.13.2.

A.M. 2553. B.C. 1451.

1 Heb. *inheritest or possessest*.

b Ex. 21. 13. Nu. 35. 10,11. Jos. 20.2. ch.4.41 -43.

2 These *three* cities were to be selected 'in the midst of the land,' and were thus distinguished from the former *three* (Nu. 35. 14) selected on the east of Jordan. To the believer they are a striking emblem of the refuge on this side death, and the refuge provided beyond it in eternity.—*C*.

3 The way to them was to be kept always clear, and marked with directive signs.

c ver.4. Nu.35.15,20. Ex.21.13. Jos. 20. 3,5. ch.4.42. He.6.18. 1 Ti. 1. 13. Ju. 6. 37. Mat.11. 28.

4 Heb. *from yesterday the third day*.

5 Heb. *iron*.

6 Heb. *wood*

7 Heb. *findeth*.

d Nu.35.25. Jos.20.7 -6. Ju.11.17 -9. 1 Ti.1. 13,15,16.17.9.

e Nu. 35. 12. Jos. 20. 5. Ga. 3.10,13. He 2. 2.

8 Heb. *smite him in life*.

f ch.21.22. Je. 26 11, 16. Lu.24.20. 1 Ti.1.13.

9 Heb. *from yesterday the third day*.

g ch.12.20; 27. 24,25. Ge.15.18 21;26.14. Ex. 23.31.

h ch.12.27; 6. 25; 10. 12. 30.16. 8. Lu. 1.6.

1 Whether these last three were ever added is uncertain.

2 The Israelites did not keep all God's commandments. They did not love God; on the contrary, they were guilty of repeated and gross acts of rebellion. Consequently 'all the land promised' to Abraham (Ge. 15. 18) was not given to them. The portion allotted to the tribes—from Dan to Beersheba—was only a fragment of the 'Land of Promise,' which extended from the Nile to the Euphrates. It does not appear, therefore, that the three additional cities of refuge were ever required.—*P*.

i ver. 6. Ex. 21. 13. Jos. 20. 3-6.

k Nu. 35. 16-21, 30-32. Ex. 21. 12, 14, 23. Ge. 9. 6. ver. 13; ch. 27. 24.

3 Heb. *the life*.

l Ex. 21. 14. *t* Ki. 2. 28 -34.

m Ge. 9. 6. Ex. 21. 12, 14, 23. Le. 24. 17, 20. Nu. 35. 30 34. Ko. 13. 4. Mat. 26. 52. Re. 13. 10. ver. 12.

4 In a country where walls, hedges, and other such fences were, and still are, entirely unknown, except around gardens and orchards, and sometimes vineyards, the preservation of *landmarks* was a matter of no slight importance. A law forbidding their removal, and admission of their antiquity, intimate that they must have been generally *stones*, and of no great size. *Covetousness* is one of the first general forms of sin: for it was a constituent of the original transgression—and, covetousness of *land* more than covetousness of *money*, or any other specific form of this sin, has been the enemy of private peace, and the scourge of kingdoms. God, accordingly, prohibits this sin, by sanctioning the prescriptive usages of antiquity, and asserting his own original gift of the land to Abraham and his descendants.—*C*.

n ch.27.17. Job 24.2. Pr.22.28;23.10. Ho.5.10. 13.1.Is.10.28.1 Ti.5.19.

o Nu.35.30. ch.17.6. Mat.18.16. Ju.8.17.2 Co. 13.1.Is.10.28.1 Ti.5.19.

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from these abominations! But, O! infinite grace! in order to destroy the work, and deliver us from the delusions of the devil, God raises up his Son, a prophet, who knows the whole mind of God, and who reveals a complete system of worship! Blessed are those who hear his voice; and infinite is the hazard and ruin of such as refuse to regard him! But since seducers arise in the church of God, it is necessary to try all, and to censure and punish such as are found notorious impostors.

CHAPTER XIX. REFLECTIONS.—While in

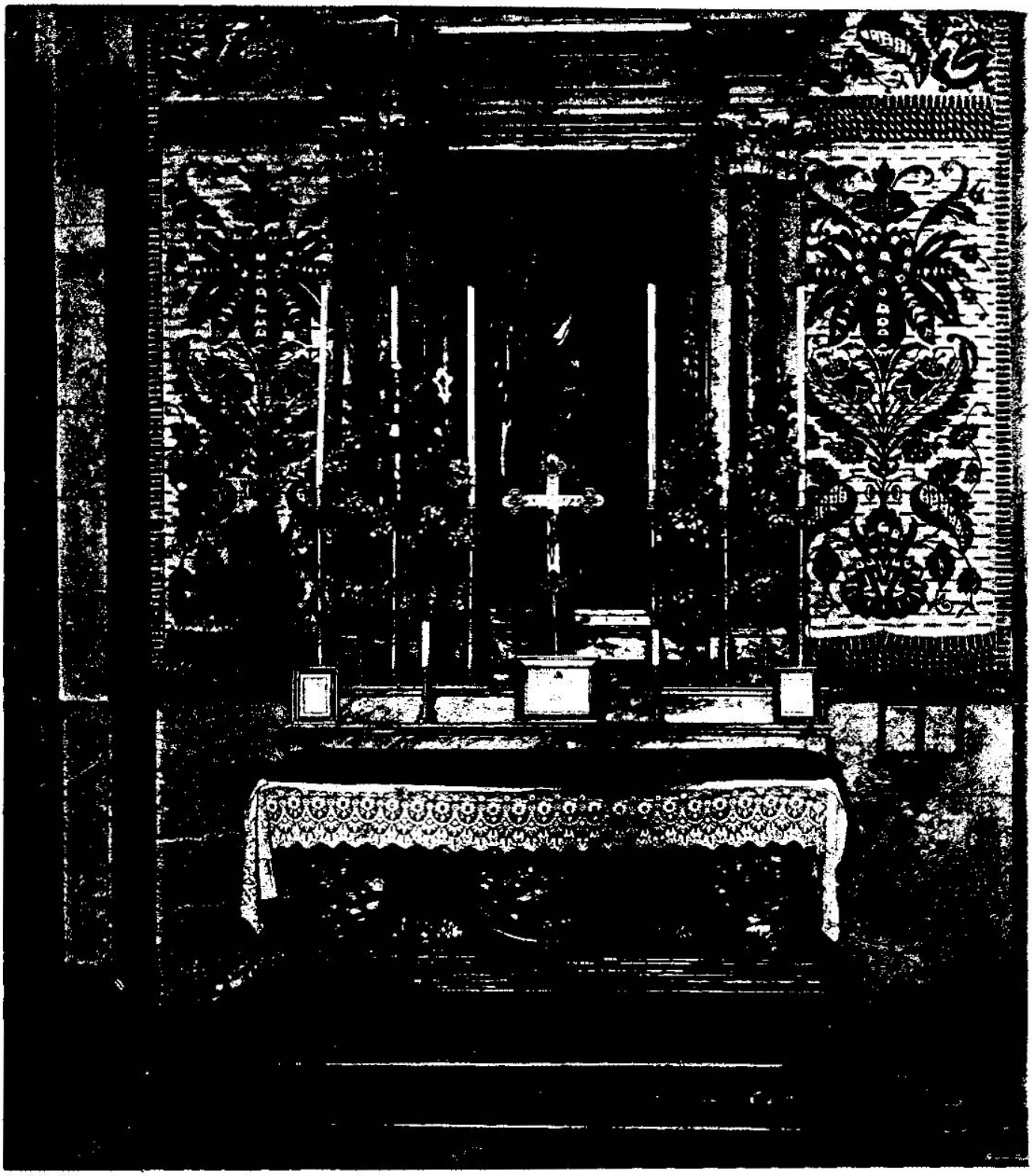

SIDE ALTAR, LATIN CHURCH, NAZARETH—SUPPOSED TO STAND OVER THE SITE OF JOSEPH'S HOME, IN WHICH JESUS GREW UP. [DEUT., xix.]—The 19th chapter of Deuteronomy speaks of the laws concerning the cities of refuge. We give as an illustration of this portion of Deuteronomy the side altar of the Latin church at Nazareth. This church stands in the city of our Savior's boyhood, and is said to be built on the site of the house in which with His parents He lived. The cities of refuge in a very important sense were all types of Christ. Christ is the great city of refu and all are safe who flee from their sins to Him, and none are s who are away from Him. The penitent one who has fled to Christ refuge may sing:

"Should storms of seven-fold thunder roll,
And shake the globe from pole to pole,
No flaming bolt shall daunt my face,
For Jesus is my hiding place."

sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man, to testify against him *that which is* wrong;[5]

17 Then both the men, between whom the controversy *is*, shall stand [p]before the LORD,[6] before the priests and the judges which shall be in those days:

18 And the judges shall [q]make diligent inquisition: and, behold, *if* the witness *be* a false witness,[7] *and* hath testified falsely against his brother;

19 Then[r] shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall [s]hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* [t]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees for man's meat must not be destroyed in the siege.*

WHEN thou [a]goest out to battle against thine enemies, and seest horses and chariots, *and* a people more than thou, [b]be not afraid of them; for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the [c]priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint;[1] fear not, and do not [2]tremble, [3]neither be ye terrified because of them:

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the [d]officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [e]dedicated it? let him go and return to his house, lest he [g]die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* [h]eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And[i] what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, [k]What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint[4] as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make[5] captains of the armies [l]to lead the people.

10 ¶ When thou comest nigh unto [m]a city to fight against it, then [n]proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be [o]tributaries unto thee, and they shall serve thee.

12 And if it will [p]make no peace with thee, but will make war against thee,[6] then thou shalt besiege it:

13 And when the [q]LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [r]the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take[7] unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the [s]cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 ¶ But [t]of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:[9]

17 But thou shalt utterly destroy them: *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they [u]teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.[1]

19 ¶ When thou shalt besiege a city a [z]long time, in making war against it to take it, thou

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[5] *Or, falling away.*

[p] ch 17.8,9. Ps 82.1, 2 Ch 19.6.

[6] Suits at law frequently originate from dishonesty, from covetousness or from a contentious and revengeful spirit. But such is the obscurity of rights, and the uncertainty of evidence, that they may originate where both parties are honest, disinterested, and peaceable. The only case in which a Christian may go to law in defence of his rights is when he can 'stand before the Lord,' and refer to his examination and decision both the justice of his cause and the purity of his motives.—C.

[q] ch 19.18; 17.4. 2 Ki. 8 37,32. 2 Ch 19.6,7.

[7] On few points is modern jurisprudence more defective, and by consequence more injurious to the cause of truth and justice, than in the case of *false witness* or perjury.—In fact so difficult, so problematical, if not impossible, is conviction, that a *false witness* is seldom prosecuted in a European Christian court of law. The *Mosaic jurisprudence* proceeded on a different principle, and pointed its judgment, not against constructive malice, but against simple intentional falsehood, and required no second prosecution, but proceeded at once to convict upon the review of the evidence on record. Were Christian legislators have yet much to learn from Moses in whose inspired laws, eternal moral principle, and not temporary expediency, constitutes the rule of procedure and decision.—C.

[r] Pr. 19.5,9. Da. 6.24. Ex. 21.24,25. Mat. 7.2. ver 21; ch 13.5; 18. 20; 17.7; 19.21; 24.7. Je. 14. 15. 2 Ki. 14.6.

[s] ch 13.11; 17.13; 21. 21. 19.20; 21.21. Pr. 28. 11,19. 2 Ti 4.20.

[t] Ge. 9. 6. Ex. 21.12, 14. 31 25. 1 Jo. 3.15. Mat. 5.38.

CHAP. XX.

[a] ch 2.21; 3.21; 25.17, 19. Ju. 3.10; 11.4. 1 Sa. 13.5,6. Ps. 35.1,6,17.

[b] ver. 3,4. 8. 2 Ch 13. 7; 32.8. 7.18. Is. 7.4. 41. 10. 44. Ps. 46.1. 56.3,4, 11. 118.6. Pr. 3.25, 26. 7.

[c] Nu. 10.9; 31. 6. Ju. 20.27,28. 1 Sa. 14.18. 2 Ch 13.12.

[1] Heb. *be tender.*

[2] Heb. *made haste.*

[d] ver. 8. ch. 1.39; 3.20. Is. 43. 10,15,16. Ps. 27.3. 56. He. 13.6. Ro. 8.31. Pr. 21.30. Ex. 14.14. Ne. 4.20.

[e] ch 16.18, *i.e.* generals officers of the army.

[f] Ne 12.27.

[3] Every Jewish house being constituted as a seat of religious instruction, De. 6.6,7, and a place of prayer, Da. 6. 10, was as much to be *dedicated* to God as the tabernacle or temple. Nu. 7.10. 1 Ki. 8.63. 1 Ch. 6.16.—C.

[g] 2 Sa. 11.15. Ac. 20. 22.

[h] Heb. *made it common*, Le. 19.23,24. ch 28. 30.

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[i] ch. 24.5. Pr. 5. 18, 19.

[k] Ju. 7.3. Ps. 119. 53, 54.

[4] *Melt.* Thus only such as were hearty and courageous went to the battle.

[5] Inferior officers.

[l] Heb. to be *in the head of the people*, 2 Ch. 25.17.

[m] ver. 15.

[n] 2 Sa. 20. 18, 19. Zec. 9.10. Ep. 2.17. Is. 57.19.

[o] Ju. 1.28,30. Jos. 16. 10. 1 Ki. 9.21,22. 1 Ch. 25. 42,44.

[p] Ps. 120.7; 68.30.

[6] The Mosaic institutes were decidedly opposed to wars of aggression and the spirit of foreign conquest and acquisition. A single example will establish this fact:—'Three times a year shall all thy males appear before the Lord God,' Ex. 23.17. A people so organized could never become aggressively warlike. The text, however, admits that there might be wars beyond the borders of Canaan, but provides only for cases where enemies will not make peace, and where, consequently, safety is best and soonest secured by seeking the enemy in his own country. Hasten, O Prince of peace! hasten the time when nation shall no more rise against nation, nor kingdom against kingdom, and men shall learn war no more!—C.

[q] Ps. 44. 2-4; 78. 37-42; 118.10-12. Ex. 23.33. Jo. 2.24. Pr. 23.24. ver. 18.

[r] Jos. 8.2; 22.8; 11.14. Nu 31. 9, 11. 2 Ch. 20. 25; 14. 15-25.

[7] Heb. *spoil.*

[8] All cities of the nations which lay around Canaan, of Edomites, Moabites, Ammonites, Syrians, &c.

[s] The cities of Canaan, Nu. 21.2. ch. 7.2-3. 20. Jos. 6. 17, 25; 8.24; 10.28,40; 11. 12; 9.15.

[9] See note on Le. 18. 28 for the special sentence of extirpation pronounced against the seven nations.—C.

[t] Nu. 33. 55. Jos. 23. 13. Ju. 2.2. ch. 7. 4. Ps. 106.34. 36.

[1] Let it be remembered that this command emanated from God, the Judge of all the earth—not from man. It was a part of God's just and wise government. As a holy rulet, having regard to the best interests of mankind, it was necessary entirely to sweep away a nation so steeped in the grossest corruption.—C.

[u] In these times cities often stood a siege of several years, as the besiegers had no cannon, mortars, bombs, &c.

[z] Heb. *many days.*

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these cities of refuge I again view a crucified Redeemer, as my near and all-sufficient protection, and his ministers as assisting and directing me in my flight to it, plain and open is my way to it, and my warrant to enter. Yet so great is our ignorance, our unconcern, our unbelief, that we need many and repeated descriptions of him, and encouragements to flee to him; and God graciously affords them in his word. Happy are they who embrace the promise! But desperate is their case who sin presumptuously, and refuse this great salvation! Nay, how criminal, in God's sight, must wilful murder be, when nothing less than the blood of the offender can be admitted as the punishment of it! Everything that marks out and ascertains men's property should be exactly preserved, that so disputes and unjust evasions may be prevented: and witnesses should be examined in the courts of judicature with accuracy and care, that none may suffer unjustly through false witnessing, and none that dare to bear false witness may escape condign punishment.

CHAPTER XX. REFLECTIONS.—While we remark how carefully piety towards God, tenderness towards others, and prudence towards ourselves, should be carried into war itself, let us ponder how necessary it is that armies and churches should be furnished with faithful ministers to encourage them in the Lord their God! Hopeful is the most difficult work when we are assured of God's presence in it, and encouraged with the former experience of what he hath done for us! Then we can triumph, in hopes of being more than conquerors through him that loved us. But there is little hope of men's prospering in their duty when their affections are engaged elsewhere: and therefore carnal worldlings, who are intoxicated with pleasure in temporal enjoyments, or the fearful and unbelieving, are

shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for[3] the tree of the field *is* man's *life*,) to employ[4] *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat,[5] thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.[6]

CHAPTER XXI.

1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The first-born is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one*[a] be found slain in the [b]land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him;[1]

2 Then [c]thy elders and thy judges shall come forth,[2] and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an [d]heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a [e]rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; (for them the LORD thy God [f]hath chosen to minister unto him, and to bless in the name of the LORD;) and [g]by their word[3] shall every controversy and every stroke be *tried*.

6 And all the elders of that city, *that are* next unto the slain *man*, shall [h]wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, [i]Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and [k]lay not innocent blood unto[4] thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against [l]thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a [m]desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house, and she shall [n]shave her head, and [5]pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [o]bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.[6]

14 And it shall be, if thou have no delight in her, then thou [p]shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise[7] of her, because thou hast humbled her.

15 ¶ If a man [q]have two wives,[8] one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, when he [r]maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he [s]shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all that[9] he hath: for he *is* the beginning of his strength; the right of the first-born *is* his.[1]

18 ¶ If a man [t]have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they

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A.M. 2551. B.C. 1453.

3 Or, *for, O man, the tree of the field is to be employed in the siege.*

4 Heb. *to go from before thee.*

5 In warm climates, fresh or preserved fruits, constitute a principal article of food: a law for the preservation of fruit-trees was therefore an ordinance of equal wisdom and humanity. But this law, like other of the divine institutions, was still further intended to check and restrain the spirit of aggressive war, which, like the wolf in the fold, destroys what it can neither eat nor carry away.—*Note.* The distinguishing humanity of the Mosaic laws stands prominent amongst the evidences of their divine origin.—*C.*

6 Heb. *it seems down.*

CHAP. XXI.

a Ps.9.12;15.6.

b ch.4.1.

1 This follows very properly after the law he had delivered about making war; because then the bodies of dead men were most frequently found; about which the wisest lawgivers took the greatest care that inquisition should be made how and by whom they were slain. This appears by Plato, who, in his ninth book, *De Legibus*, hath a law something like to this, though far short of the solemnity that is here required to be used.—*Patrick.*

c ch.16.18. Ro.13.3, 4.

2 The institution of the coroner's inquest in British legislation is the nearest approach in modern times to this ancient and wise ordinance. This ordinance answers all the ends of the inquest, and with circumstances of more *search* and *solemnity*—while the religious aspect and management of the whole process gives evidence of an appointment from God, and not from man.—*C.*

d Nu.19.2. Ga.4.4. Jn.10.18.

e Ro.2.8,9; 3.29; 8.3, 15; 15.2—10. Phi.2.6,7. 1 Pe.1.24; 3.18. Ge.3.23; 4.4.

f Le.viii.is. Nu.6.22—27. ch.10.8. 1Ch.23.13.

g ch.17.8,9. Mal.2.7.

3 Heb. *mouth.*

h Ps.26.6; 29.12. Mat.27.24,25.

i Ps.7.3,4. Ac.23.1.

A.M. 2553. B.C. 1451.

k Ju.9.24. Ps.51.14. Jonah 1.14.

4 Heb. *in the midst.*

l ch.20.10—16. Nu. 31.18.

m Ge.34.8; 39.7,8,20. Ju.14.2,3.

n 1 Co.11.6. Ep.4.22. Re.13.13,14.

5 Or, *suffer to grow.* Heb. *make, or dress.*

o Ps.45.10. Is.54.4—6. Mat.10.37.

6 This law forms a national barrier against military licentiousness, while it provides a home and a protector for the fair and defenceless captive. The words 'she shall shave her head,' 'she shall put off the raiment of her captivity,' evidently imply that the marriage was not an act of coercion, but of choice.—*C.*

p Ex.21.26,27. ch.22. 13,19,24,29. Ec.ccxx.10.

7 If, after treating her as his wife, and she lost his favour, and he would not continue her as his wife, he was not permitted to keep her as a slave, or to sell her, but must give her liberty, and make provision for her.—*C.*

q Ge. 4.19; 26.27,28; 31. 1 Sa.1.4,5. ch.17.17. It is here supposed, not allowed, that a man should have two wives.

8 This may, and I think ought, to be translated, 'If a man have had two wives.' It does not sanction bigamy. It refers to the case of a man who was twice married, and for some reason entertained a deeper affection for one of his wives than for the other; and consequently desired to favour the first born of her who had been most beloved.—*P.*

r 2 Ch.21.21,22. 2 Co. 12.20. Phi.4.8.

s 2 Ch.5.1,2. Ge.49.3; 25.5,6,33.

9 Heb. *that is found with him.*

1 The right of primogeniture existed from the earliest ages, and is here formally sanctioned by an express enactment of the divine law. But the amount given to the first-born, is restricted to a double portion.—*P.*

t Pr.28.24; 30.17,23. 24.20. 1 Ki.20.35,36.

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unfit to fight with principalities and powers. God must be served heartily and willingly, or not at all. And though every saint ought to be courageous, yet ministers, who go before the host in fighting the Lord's battles, need distinguished boldness. Amazing is the mercy and long-suffering of God; he is not willing that any should perish, but that all should come to repentance! And surely then we ought to be forward in accepting, or even offering, terms of peace to such as have offended us! But dreadful is the case if men will not hear the calls of God's mercy, or if the preservation of his people make it necessary to ruin them: for infallibly certain is the success of those enterprises in which God is the director! It is necessary to remove all occasions and temptations to idolatry, or other wickedness, and to preserve every means of comfort, as God pleases to direct us.

CHAPTER XXI. [Ver. 18. *A stubborn and rebellious son.* This provides for an extreme case of filial rebellion; for nothing but an extreme case could ever induce both a father and mother deliberately to accuse and witness against their own child. The sentence of death against drunkenness and gluttony, ver. 20, 21, may, to the modern inventors of fine and imprisonment, appear unreasonably, or even inhumanly, severe. But, let it be remembered, the sentence could not be inflicted, unless in the scarcely supposable case in which a father and mother were the hapless accusers; and then let it be remembered, that this was the sentence of him 'who knew what was in man,' and who never applied the judgment of severity till the remedies of mercy had been found unavailing; and whose judgments of severity were, in the end, the most merciful to the individual whom they sought to intimidate and deter from sin; and to society, whom they relieved from a nuisance, an infection, and a curse. O! that drunkards and gluttons would read first this sentence, and then sentences ten thousand times more awful, 1 Co. 6. 10 and Phi. 3. 19. *C.*]

REFLECTIONS.—Murder ought by all means to be rendered as horrible and detested as possible: and every mean should be used to discover and bring murderers to condign punishment, and to avoid being partakers with other men in their sins; but, at the same time, no selfish affection ought to be regarded either in the giving or executing justice. However secretly sin be committed, God will discover and punish it at last: and if we cannot put away sin from our land, let us labour to pray it away.—Converts from idolatry ought not too rashly to be admitted into close connection with us: and before we take a partner for life, it is of infinite moment that we agree in religion.—Sudden passions ought to be restrained, till grace be given, and time taken for reflection: and we should labour to wean our affections from that which we inordinately love.—Kindness ought to be shown to such as God has mercifully reduced to misery and trouble; and indulgence be allowed to sorrows which flow from natural affection.—Our engagements ought never to be rashly formed, lest our honour or conscience be afterwards wounded by them; and such as have been anyways wronged by us are entitled to all possible satisfaction. But surely still greater regard ought to be shown to human souls, and care taken to prevent men's everlasting infamy and woe. But in these figures let me behold Jesus, the seed of the woman, brought down to our world, and slain by the rulers of Israel as a sacrifice for our awful crimes!—Jesus reserving



PLOWING ON SCOPUS—IN SIGHT OF THE PLACE WHERE CHRIST WAS CRUCIFIED. [DEUT., xxi: 22.]—"And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree." We give this view of plowing on Scopus because it is in sight of the Mount Calvary, outside of the walls of Jerusalem, where the leading authorities now believe Christ was crucified. Scopus is a hill to the north of Jerusalem, and in reaching it from the Damascus gate we go directly by the Place of a Skull, where in all probability Christ was crucified. To be put to death on a tree was the most ignominious manner of death known among the Jews. None but the vilest criminals were subjected to such disgrace. So Peter knew how the Jews would regard his words when he said: "The God of our fathers raised up Jesus whom ye slew and hanged on a tree."

have chastened him, will not hearken unto them;

19 Then shall his father and his mother lay hold on him, and bring him out [x]unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; [z]*he is* a glutton and a drunkard.

21 And [a]all the men of his city shall stone him with stones, that he die: so [b]shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy[a] of death, and he be to be put to death, and thou [c]hang him on a tree,

23 His body shall not [d]remain all night upon the tree, but thou shalt in any wise bury him that day; (for [e]he that is hanged *is* accursed[2] of God;) that [f]thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *Every house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 22 *Of adultery,* 25 *of rape,* 28 *and of fornication.* 30 *Incest.*

THOU [g]shalt not see thy brother's ox or his sheep go astray,[1] and hide thyself from them; thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not,[2] then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou [h]shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift *them* up again.

5 ¶ The [i]woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment:[3] for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou[4] shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.[4]

A.M. 2553. B.C. 1451.

x ch. 16 18. 25:7 2 S. 15:2. Jer. 26:10, 24; ver. 21. Jer. 26:10, 18; 38:10. Jos. 20:4. Ju. 5:11. Ru. 4:1. Job 29:7. La. 5:14. Pr. 24:7

y Pr. 23:20. Lu. 15:13. 1 Co. 6:9, 10.

z Le. 23:16. Nu. 15:35. ch. 13:10; 17:5. Many were employed in these executions, that they might be the more affected with the crime, and hate it the more.

a ch. 13:11; 21:21. 1 K. 21:13. 2 K. 10:14. 2 Ch. 19:10. 1 Ti. 5:20. Pr. 19:25; 21:11.

b ch. 19:6. 1 Sa. 26:10

c Jos. 10:26. 2 Sa. 4:12; 21:9

d Jno. 8:59; 10:31, 39. Ac. 5:30. Ga. 3:13. Jn. 19:31.

e Nu. 25:4. Ga. 3:13

2 Heb. *the curse of God.*

f ch. 4:21.

CHAP. XXII.

a Ex. 23:4. Le. 19:4. 1 Ti. 6:5. ver. 3, 4. Ezr. 34:4, 16. 1 Pe. 2:25. Ja. 5:19, 20.

1 This law, so benevolent in every state of society, was peculiarly important in a country unenclosed, and where the *straying* of animals would be proportionately frequent and dangerous. The laws of man's devising, in case of *straying* animals, bind to restitution or justice: human laws, in some other instances, reward humanity with honour or emolument; the divine laws alone bind to humanity and benevolence on the ground of principle, and that without fee or reward beyond the approbation of conscience and the will of our God.—C.

2 That is, if you find the animal straying, and if you not know to whom it belongs, it is your duty to keep it safe until the owner comes to seek it.—*P.*

b Ex. 23:5. Mat. 5:44.

c 1 Co. 11:4, 5, 14, 34.

3 Minute legislation, when confined to detail, is always, in the end, perplexing and insufficient, and is the chief both of the marks and miseries of human laws—ever generating doubtful definitions, opening new doors for evasion, and ministering to the spirit of litigiousness. When, as in the text, the laws of Moses descend to minuteness, it is the minuteness of principle, and not of detail; and in this they manifest a legislative wisdom which should prove to every *pious casuist* that their origin was from God. This law provided for propriety and modesty, in a climate where male and female dresses approached near to each other in character, and guarded against the licentiousness of idolatry to which the interchange of male and female attire greatly contributed.—C.

d Le. 22:28. Ge. 32:11; 33:13, 14. Pr. 12:10. Ho. 10:14.

4 Maternal affection renders most birds easily caught during incubation, or while the brood is very young. This law may therefore be considered [1] As a sacrifice of respect to maternal affection wherever found. [2] As an inculcation of humanity to the inferior creatures. [3] As a guard against the extirpation of birds, which are providentially appointed as checks upon the overgrowth of various insects.—C.

A.M. 2553. B.C. 1451.

e 2 Sa. 11:2. Is. 22:1. Je. 19:13. Mat. 10:27. Ac. 10:9. 1 Co. 10:32. 1 Th. 5:22.

5 Eastern roofs are generally flat, and, in common houses, merely clay smoothed with a roller—a battlement was therefore a necessary defence against falling, the more requisite because the climate frequently invited to sit, eat, and even sleep, on the roof, and in the open air.—C.

6 During my residence in the East I knew several cases of serious and fatal accidents by falling from the roofs of houses. Not less than one half of the inhabitants of Palestine sleep on the flat roofs during the warm summer nights. To have them without battlements or railings would expose the children especially to constant danger.—*P.*

f Le. 19:19. Mat. 9:16.

7 Heb. *fulness of thy seed.*

8 A useful agricultural law, and founded upon a fact well known to botanists, but intended to inculcate a higher moral lesson, which forbids to sow the seed of the word beneath the shade of the thorns, Mat. 13:7.—C.

g Le. 19:19. 2 Co. 6:14, 16.

h Le. 19:19. Ko. 3:28. Tit. 3:5. Phi. 3:9.

9 In warm countries an important law in relation to health, and the prevention of infection; in commercial countries, important to the honesty of manufactures; and, in a religious, emblematical of that singleness of eye and of heart so essential to the constitution of a child of God.—C.

i Nu. 15:38, 39. Mat. 23:5.

1 See note on Nu. 15:38.—C.

2 Heb. *wings.*

k Mat. 2:18. Ju. 12:10; 15:1. Ep. 5:28.

3 *Lit.* 80.

l ch. 24:1. Mat. 19:8.

4 This law (ver. 13-21), like many others, was intended to prevent wickedness by the fear of detection and punishment. The dread of a future discovery, productive of such tremendous consequences, could not fail to increase the natural barriers of chastity, and counteract the effects of sinful passions and strong temptations among the young women of Israel. And it would also prevent a hard-hearted husband from robbing his injured wife of her reputation, when his affections were transferred to another object.—*Scott.*

m Le. 24:16. Nu. 15:35. ch. 13:10; 17:5. 21.

n Ge. 34:7. 2 Sa. 13:12. Le. 21:9.

o ch. 13:5, 11; 17:7, 12; 19:19, 20; 21:21. Pr. 21:10; 24:25. 1 Ti. 5:20. ver. 22.

p Le. 20:10. Jn. 8:4, 5. ver. 21

q Mat. 1:18. Ge. 34:2. Le. 20:10.

8 ¶ When thou buildest a new house, [k]then thou shalt make a battlement[5] for thy roof, that thou bring not blood upon thine house, if any man fall from thence.[6]

9 ¶ Thou[l] shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed[7] which thou hast sown, and the fruit of thy vineyard, be defiled.[8]

10 ¶ Thou shalt not plow with [m]an ox and an ass together.

11 ¶ Thou[k] shalt not wear a garment of divers sorts, *as* of woollen and linen together.[9]

12 ¶ Thou shalt make thee [l]fringes[1] upon the four quarters[2] of thy vesture, wherewith thou coverest *thyself.*

13 ¶ If any man [k]take a wife, and go in unto[3] her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver,[3] and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel, and she shall be his wife: he [k]may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel[4] to the door of her father's house, and the men of her city shall [m]stone her with stones that she die; because she hath wrought [n]folly in Israel, to play the whore in her father's house: [o]so shalt thou put evil away from among you.

22 ¶ If[p] a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be [q]betrothed unto an husband, and a man find her in the city, and lie with her;

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a bride for himself, a glorious church of the Gentiles, and betrothing her to himself for ever in loving-kindness and in mercies!—Jesus, with whom there is no respect of persons, redeeming us from the curse of the law, and by our faith in sacrifice removing the iniquity of the land in one day!

CHAPTER XXII. REFLECTIONS.—What love, what decency, what humanity, what order, the laws of God inculcate! Surely it highly becomes us

24 Then[r] ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so[s] thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man [t]force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel [u]cried, and *there was* none to save her.

28 ¶ If[x] a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father [y]fifty *shekels* of silver, and she shall be his wife; because [z]he hath humbled her, he may not put her away all his days.

30 ¶ A[a] man shall not take his father's wife, nor discover his father's skirt.

CHAPTER XXIII.

1 *Who may or may not enter into the congregation.* 9 *Every wicked thing to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not [b]enter into the congregation of the LORD.[1]

2 A [c]bastard[2] shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.[3]

3 ¶ An[d] Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:[4]

4 Because[e] they met you not with bread and with water in the way, when ye came forth out of Egypt; and [f]because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless [g]the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou [h]shalt not seek their peace[5] nor their prosperity[6] all thy days for ever.

A.M. 2553. B.C. 1451.

r Jn. 8.4, 5. ver. 21, 22; ch. 13. 10; 17. 5; 21. 21. Nu. 15. 35. It was supposed that she had not cried so as that she might be heard.

s ver. 21, 22; ch. 21. 21; 22. 5; 13. 5; 17. 5, 12.

t Or, *take strong hold of her*, 2 Sa. 13. 14. It was supposed that she had cried for relief, but had not been heard.

u 2 Co. 23. 7.

x Ex. 22. 16.

y Lu. 18. 5; Ex. 22. 17. ver. 19.

z ver. 19, 24; ch. 21. 14. Ju. 19. 24.

a Le. 18. 8; 20. 11; ch. 27. 20. 1 Co. 5. 1.

CHAP. XXIII.

a Be admitted to any public office, sacred or civil, ver. 2, 3, 8.

1 This law was intended to operate as a check upon the unnatural and inhuman practice of mutilating children to fit them for admission to the harems of eastern despots—such as the Persian and Babylonian monarchs became—and in whose service eunuchs or persons frequently rose to the highest posts of honour and emolument.—*C.*

b Ca. 3. 28; 6. 15. Col. 3. 11.

2 The word so translated occurs only in the text and in Zec. 9. 6. Michaelis and other high authorities translate it by 'stranger or alien.'—*C.*

3 The Hebrew word translated 'bastard' probably signifies one begotten in incest, as the superlative of that of Moabites and Ammonites were. This is the opinion of the Jewish rabbins.—*C.*

c Ne. 13. 1, 2 Co. 6. 14–18.

4 'Tenth generation,' and 'for ever,' are not equivalent, as some have supposed: 'for ever' is merely intended to say that the exclusion to the *tenth generation* must never fall into desuetude.—*C.*

d Zec. 2. 8. Is. 63. 9. Mat. 25. 45. Ac. 9. 4.

e Nu. 22. 5, 6. Mat. 25. 42, 43. Jos. 24. 9.

f Nu. xxii.–xxiv. Jos. 24. 10. Mi. 6. 5. Ro. 8. 31. 2 Co. 4. 17.

g Ezr. 9. 12. 2 Sa. 8. 2; 12. 31. Ne. 13. 23–25.

5 It is vain to seek the peace of wicked: it were said to seek their *prosperity*. But wicked, idolatrous, and licentious nations are worse than they. The precept does not, however, forbid to seek the instruction, conversion, and improvement of wicked men; but merely to shun compartnership as would endanger our becoming partakers of their sins and their plagues.—*A.* 1 Ti. 5. 22. Ke. 18. 4.—*C.*

6 Heb. *good.*

A.M. 2553. B.C. 1451.

h Ge. 25. 30. Ob. 10, 12. Nu. 20. 14. Mal. 1. 2, 3.

i Ge. 46. 7; 47. 6, 12, 27. Ps. 105. 23.

k Ro. 3. 20, 30. Ep. 2. 11, 13, 19; 3. 3, 5, 8.

l Jos. 7. 12–13. Le. 3. 14.

m Le. 15. 16. Nu. 5. 2 Co. 5. 17, 13.

n Le. 22. 7; 15. 16, 17. 2 Co. 13. 10. Ep. 5. 26, 27.

7 Heb. *turneth to a word.*

8 Heb. *sittest down.*

o Is. 4. 4. Eze. 24. 12. 1 Th. 3. 2.

p Le. 26. 12. Ps. 5. 4–6; 44. 5; 101. 5; 140. 9. 2 Co. 6. 16. Is. 52. 1, 2.

9 Heb. *nakedness of any thing.*

1 Cleanliness of person, raiment, and furniture formed an essential and prominent part of the Mosaic law; and, even when unconsciously was accidental, and incurred in the darkness of night, which might well have been pleaded as an excuse, no excuse is allowed, but a temporary exile from the family and the camp, and washing with water, were peremptorily enjoined, and the next sunrise must go down before a return is permitted. The importance of this law to health and decency is apparent. But its great use was to teach men to 'cleanse themselves from all pollution of the flesh and spirit, and to perfect holiness in the fear of the Lord.'—*C.*

q Ex. 21. 26, 27. 1 Sa. 30. 15; Is. 49. 24–26.

2 Even when the slave-trade was tolerated and sanctioned by Great Britain, the moment a slave touched the shore he was free; and would not, upon any account, have been restored to his former master, whether a native or a stranger. Let this justice, watchfulness of our liberty stir up the anxiety of God's free men to open in their hearts, and even in their houses, an asylum for the slaves of Satan, 'who are led captive at his will,' and, when any are 'clean escaped,' let none, through negligence or inhospitality, permit them to return.

3 Heb. *is good for him.*

r Ex. 22. 21. ch. 24. 14.

s Or, *Sodomites*, ch. 22. 21, 24. Ge. 19. 15. 1 Ki. 14. 24; 22. 46. Ro. 1. 26, 27.

t Ezr. 16. 33. Is. 61. 8. Hab. 1. 13. Ps. 5. 4–6.

4 This may be understood literally, as a dog in the East is regarded as the lowest of animals; or it may be a term of infamy applied to an unclean person addicted to the abominable crimes here spoken of.—*P.*

u Ex. 22. 25. Le. 25. 35, 36. Ps. 15. 5. Ne. 5. 7. Lu. 6. 34, 35. ver. 20.

x ch. 24. 21; 15. 3.

y ch. 4. 2; 26. 1–4; 24. 19. Le. 19. 18. Ps. 15. 5. Pr. 19. 17. 1 Co. 13. 5.

z Ex. 5. 4–6. Nu. 30. 2. 1 Le. 27. 1, 2. Ge. 28. 20. Ps. 76. 11; 119. 106, 57. 116. 14, 18. Pr. 20. 25.

7 ¶ Thou shalt not abhor an Edomite; for he *is* [h]thy brother: thou shalt not abhor an Egyptian; because thou wast a [i]stranger in his land.

8 The children that are begotten of them shall [k]enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then [l]keep thee from every wicked thing.

10 ¶ If there [m]be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, [n]when evening cometh on,[7] he shall wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt [8]ease thyself abroad, thou shalt dig therewith, and shalt turn back and [o]cover that which cometh from thee:

14 For the LORD thy God [p]walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no[9] unclean thing[1] in thee, and turn away from thee.

15 ¶ Thou shalt [q]not deliver unto his master the servant which is escaped from his master unto thee:[2]

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates where it liketh him[3] best: thou [r]shalt not oppress him.

17 ¶ There shall be no [s]whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the [t]hire of a whore, or the price of a dog,[4] into the house of the LORD thy God for any vow; for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou[u] shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto[x] a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; [y]that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When[z] thou shalt vow a vow unto the

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to remember and observe them. In what detestation God holds slanderers, whoremongers, adulterers, and unclean persons! Let them then be detestable among all Christians, especially in my heart. Let me be ever ready for friendly offices towards my neighbour. Let me never retain anything of his that came secretly into my hands. Let it be my care to please God in my apparel: for indecency in dress is not the less sinful because it is fashionable. And while I regard the life of my neighbour, let me shun every unhallowed mixture of works with grace, of nature with the Spirit of God, of my own righteousness with that of Jesus Christ: but never be ashamed to wear the distinguished badge of a true Christian. Let me reckon chastity a very precious jewel; and yet a tender plant that can easily be blasted; and the loss of which is very infamous and sinful. Always let me use every mean of resisting temptation, and particularly crying to Jesus for relief. And if I wrong any, let me repair the injury as far as lies in my power, according to the law of God.

CHAPTER XXIII. [Ver. 9. *Keep thee from every wicked thing.* War is at all times, and in all cases and events, to be deplored; and, whenever it is possible, to be avoided. But when defensive war is inevitable, there is no military code, there are no articles of war, comparable to the Mosaic. In all Gentile nations

LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But [a]if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt[b] keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou [c]mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, [d]then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

1 *The law of divorce.* 5 *A new married man is exempt from war.* 6, 10 *Of pledges.* 7 *Of manstealers.* 8 *Of leprosy.* 14 *The hire is to be given.* 17 *Of justice.* 19 *Of charity.*

WHEN a [a]man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness[1] in her; then let him write her a bill of divorcement,[2] and give *it* in her hand, and send her out of his house.[3]

2 And when she is departed out of his house, she may go and [b]be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her[c] former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not [d]cause the land to sin, [e]which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When[f] a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business,[4] *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No[g] man shall take the nether or the upper millstone to pledge: for he taketh *a man's* [h]life to pledge.

7 ¶ If[i] a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: and thou shalt put evil away from among you.[5]

8 ¶ Take[k] heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded them, *so* ye shall observe to do.

9 ¶ Remember[l] what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend[6] thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In[m] any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it [n]shall be righteousness[7] unto thee before the LORD thy God.

14 ¶ Thou[o] shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates.

15 At[p] his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [q]setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The[r] fathers shall not be put to death

A.M. 2553. B.C. 1451.

a Ec. 5.5. Ac. 5.4. Or, in matters of indifference.

b Unless it be sin to act contrary to God's law. Jer. 44. 25 etc. Ac. 23.12, 21. 1 Sa. 14.24.

c 1 Co. 9.7, 10. 26. He. 13.5.

d Mat. 12. 2. Mar. 2. 23. Lu. 6. 1.

CHAP. XXIV.

a Mat. 5.30, 31, 19. 7. 9. Mar. 10. 4.

1 Heb. *matter of nakedness.*

2 Heb. *cutting off.*

3 Divorce is not here commanded, but permitted, and the manner of it prescribed; and, to prevent rashness, it was to be transacted very solemnly.—This is to be understood as part of the judicial law, and to be executed into effect under the eye of the civil magistrate. The moral law of the seventh commandment, and all that is implied in it, as illustrated and enforced by our Lord, still remained the same. And the permission of separation on the terms here specified was not a relaxation of the moral law, but an accommodation of the judicials to the existing habits and circumstances of the people of Israel, with the benevolent intention of preventing cruelty to those wives who might be discovered to have some bodily defect, disease, or ceremonial defilement. But to prevent rash and capricious divorces, the husband in such a case must have a regularly prepared and authenticated legal instrument; and the parties can never come together again. Our Lord tells us the reason of this permission of the judicial law: "because of the hardness of their hearts.—But from the beginning it was not so." In the moral law, as interpreted by him, it is expressly prohibited.—*C.*]

b 1 Co. 7. 15.

c Je. 3. 1. Mal. 2. 16.

d Jos. 22. 17. Je. 3. 1, 8.

e ch. 4. 1.

f ch. 20. 7. Pr. 5. 18, 19. [Thus their affections was fixed.

A.M. 2553. B.C. 1451.

4 Heb. *not any thing shall pass upon him.*

g Ex. 22. 26, 27. They used handmills for grinding.

h Means of it, Ge. 9. 4.

i 1 Ki. 12. 18. ch. 21. 14. 1 Ti. 1. 15.

5 It is no longer the crime and disgrace of Great Britain, that if one stayed at home and stole a horse or sheep, he was put to death; but if he took a voyage to Africa, he might steal or purchase all those who do steal, hundreds of men and women, and not only escape with impunity, but grow great like a prince; this horrid traffic having been protected.—*C.*

k Le. 13. 14. xiv. Ac. 15. 21. He. 13. 7, 17. Here the people are commanded to abide by the decision of the priests.

l Nu. 12. 10. Lu. 17. 32. 2 Co. 10. 6–12. How God punished her, and she humbled herself.

6 Heb. *lend the loan of anything, &c.* The giver of the pledge had it in his power to give what he could best spare.

m Ex. 22. 26. Job 31. 16, 20. 2 Ti. 1. 16. 28. 2 Co. 9. 8. 14.

n Ps. 106. 31. 112. 5, 9. ch. 6. 25. 15. 9. 20.

7 "Abraham believed God, and both Moses and Paul testify that it was counted to him for," or rather, as it should be translated, and would then be less exposed to misapprehension—"it was counted to him *unto* righteousness." That is, as leading his view to Christ, the promised seed, and who alone is "the end of the law for righteousness," Ro. 10. 4. Not Abraham's faith, but Abraham's Saviour, was his righteousness. So in the text, the act of obedience becomes *right, courteous*, being, like the faith of Abraham, an instance and evidence of a soul looking unto Jesus, who is alone "the Lord our righteousness."—*C.*

o ver. 15. Ja. 5. 4. Pr. 14. 31. 22. 16. Je. 22. 13.

p Le. 19. 13. Je. 22. 13. Ps. 37. 28. Mal. 3. 5. Ja. 5. 4.

q Heb. *lifteth his soul unto it*, Ps. 25. 1; 86. 4.

r 2 Ki. 14. 5, 6. 2 Ch. 25. 4. Je. 31. 29, 30. Eze. 18. 20. 33. 20. 2 Mat. 27. 25. Lu. 23. 39.

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glory has been the excitement of the brave; plunder of the mercenary; licentiousness of the profligate: but of the Jewish soldier it is required that 'when the host goeth forth against enemies, he keep himself from every wicked thing.' Translate this ancient ordinance into modern words, and it will form 'an order of the day' unparalleled in the annals of nations. *C.*]

Ver. 18. [*Abomination unto the Lord thy God.* Impurity constituted a part of heathen worship, and a dedicated prostitution was employed to support some of their temples. The Egyptians worshipped Anubis under the form of a dog; and hence such unhallowed gains are specifically rejected from the house of the Lord. *Note*, God abominates the principle that makes the price of sin the purchase of pardon. *C.*]

Ver. 19. [*Thou shalt not lend upon usury to thy brother.* The former laws of loan, Ex. 22, 25; Le. 25. 36, forbade the exaction of usury from the poor only. Here there is a total prohibition of usury for money lent by one Jew to another, whether rich or poor. Why this addition? why this prohibition? and why especially when the Jew is freely permitted to lend on usury to a stranger? (1) This addition, like several others, is now made to the law, with a view to the state of society in Canaan, into which the people were about to enter, De. 12. 1. While they were in the wilderness, without any fixed residence, there could be little if any occasion for the rich to borrow, and as little apparent security for any to lend. The poor only required protection. (2) The prohibition of usury between Jew and Jew rests first, upon the implied principle of brotherhood in the whole nation; secondly, upon the fact, that God did not intend them for a commercial but for an agricultural people, as all their institutions testify. (3) The permission, and implied encouragement, of lending on usury to a stranger, founded upon the general principle that a fair profit on the loan of money is in itself as just as profit upon any other property, was a wise speciality; as, by bringing commercial men, the great political peace-bonds of the world, into contact with the Jews, some knowledge of the true religion would be diffused in the nations; and, when prospectively considered, it was mercifully calculated to accustom the Jews to such foreign management of money, as would prepare them either for the disasters of threatened exile, or for the period of their promised return to their own land. *C.*]

REFLECTIONS.—It is unseemly for saints to connect themselves in intimacy or marriage with profane persons: but whoremongers unnaturally mark their innocent posterity with shame and disgrace. God severely resents the injury done to his people in the day of their distress. But we ought quickly to forget the evil done to us by our relations or others; and carefully to remember the favours which we have received. Purity and cleanliness should be studied together with godliness, as they are both healthful and honourable, especially that of the heart and life, before God. How becoming is a tender compassion towards the afflicted, especially young converts to Christ! For great is the mercy of God to such—he will never deliver up a poor fugitive, that flees to him from the servitude of sin or of the broken law. Let me admire his grace, and imitate his goodness. Let me carefully abstain from fleshly lusts, which provoke God and war against my soul. In all my dealings, let brotherly love continue. And if I have vowed unto the Lord, let me in no wise go back. Let me be kind to strangers, ready to distribute, and never insist upon trifling rights and claims.

CHAPTER XXIV. REFLECTIONS.—Harmony in sin often issues in mutual hatred and angry separation. And it is mournful to observe, that, for the cruelty and hatred of husbands to wives, or other injurious effects of sin, God should see it necessary to permit the divorcement of them. But such a separation ought to be taken with great deliberation, as there is such hardship connected with it, and no recalling of

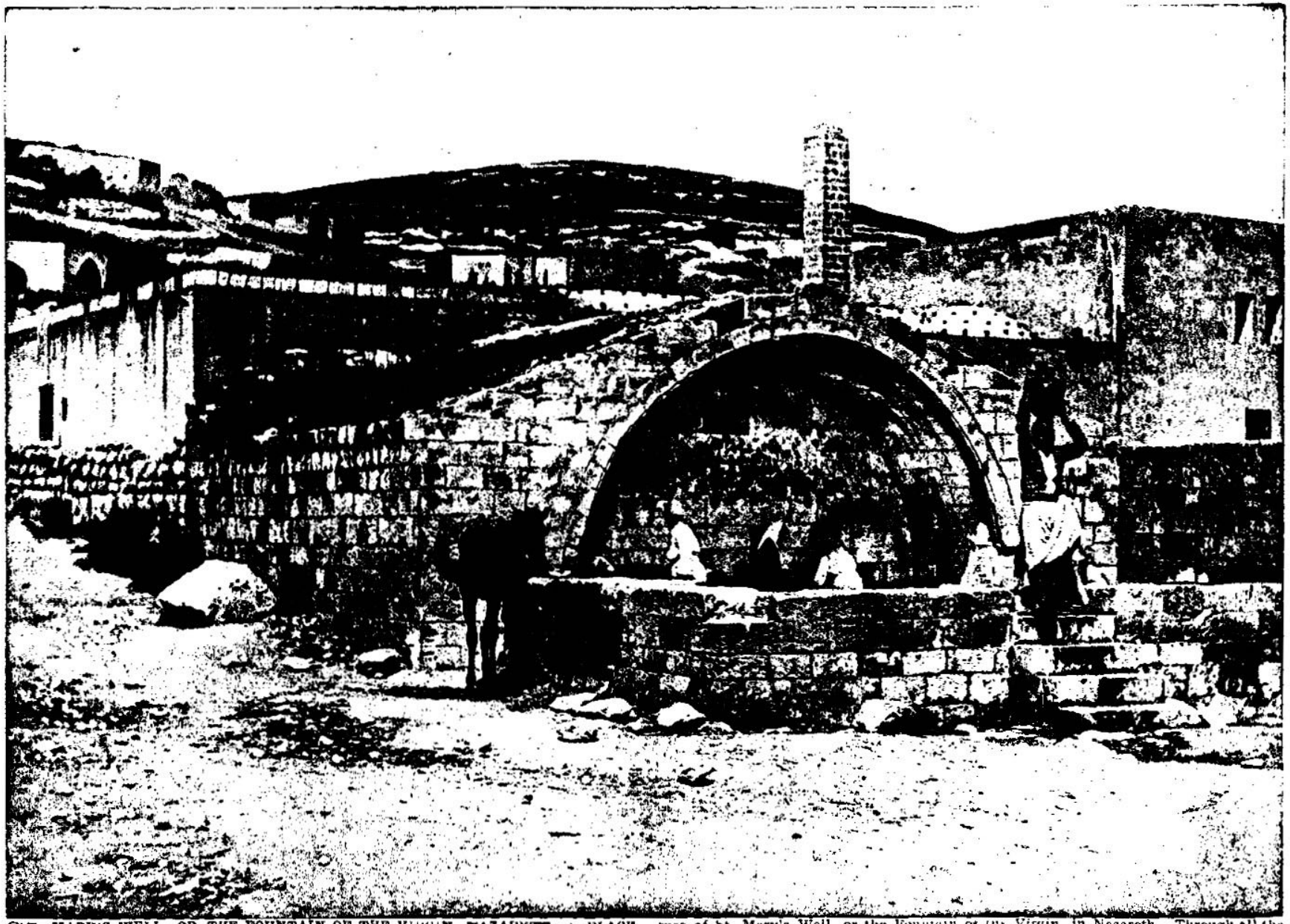

ST. MARY'S WELL, OR THE FOUNTAIN OF THE VIRGIN, NAZARETH—A PLACE OFTEN VISITED BY MARY, THE MOTHER OF OUR LORD. [DEUT., xxiv: 19-22.] —"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands." We place to illustrate the conclusion of the 24th chapter of Deuteronomy a picture of St. Mary's Well, or the Fountain of the Virgin, in Nazareth. Through all the precepts of this 24th chapter there are to be seen intimations and suggestions of the charity and humanity and good will that Christ came into the world to teach and to express through his own life. So this picture of the Virgin's Fountain in Nazareth, where Christ grew up, is a good illustration of that spirit of humanity and good will and blessing we see emphasized in Christ.

for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou[s] shalt not pervert the judgment of the stranger, *nor* of the fatherless, nor take the widow's raiment to pledge:

18 But [t]thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When[u] thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God [x]may bless thee in all the work of thine hands.[8]

20 When thou beatest thine olive-tree,[9] thou shalt not go over the boughs again:[1] it shall be for the stranger, for the fatherless, and for the widow.

21 When thou [y]gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward:[2] it shall be for the stranger, for the fatherless, and for the widow.

22 And[z] thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising up seed unto a deceased brother.* 11 *Of the immodest woman.* 13 *Of unjust weights and measures.* 17 *The memory of Amalek is to be blotted out.*

IF there[a] be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy [b]to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.[1]

3 Forty[c] stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes,[2] then thy brother should seem vile unto thee.[3]

4 ¶ Thou[d] shalt not muzzle the ox when he treadeth[e] out *the corn*.

5 ¶ If[f] brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [g]husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth shall succeed in the name of his brother *which is* dead, that his name be not [h]put out of Israel.

7 And if the man like not to take his brother's wife,[4] then let his brother's wife go [i]up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and [k]loose his shoe from off his foot, and spit in his [5]face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall [l]be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and [m]the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

13 ¶ Thou[n] shalt not have in thy bag divers weights,[6] a great and a small.

14 Thou shalt not have in thine house divers measures,[7] a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days [o]may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* [p]all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember[q] what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and [r]he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou [s]shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.[8]

A.M. 2553. B.C. 1451.

s Ex. 22. 21, 26; 23. 2, 6. Pr. 22. 22; 23. 10. Ps. 82. 3. ch. 16. 19, 20. 17. 19. Je. 5. 28; 22. 3. Eze. 22. 29. Zec. 7. 10. Is 1. 23. Ja. 1. 27.

t ver. 22; ch. 5. 15; 16. 12; 24. 18. Is. 51. 1.

u Le. 19. 9, 10; 23. 22. Ru. 2. 16. ver. 20, 21.

x ch. 23. 20; 28. 1–14. Pr. 11. 25; 28. 20; 22. 9. Mal. 3. 10.

8 Another example of the Mosaic provisions; and, like every other provision, at once an example of benevolence and a stimulus to industry. —*C.*

9 When the olive berries are ripe, the trees are shaken by vigorous hands, and the branches beaten with long rods and canes to bring down the fruit.—*J.*

1 Heb. *thou shalt not bough it after thee.*

y Le. 19. 9.

2 Heb. *after thee.*

z Is. 51. 1. ch. 15. 15; 16. 12; 24. 18, ver. 18.

CHAP. XXV.

a ch. 16. 18, 20; 17. 8. Ex. 23. 3, 6. Ps. 58. 1, 2; 82. 2, 3. 2 Ch. 19. 6–10

b Mat. 10. 17. Lu. 12. 47. Ac. 5. 40; 16. 22, 24, 37. 2 Co. 11. 25.

1 It is a remarkable fact, that *by* the more effectual repression of certain crimes, the most experienced magistrates and legislators of this 19th century have felt compelled to adopt the Mosaic punishment of whipping.—*P.*

c 2 Co. 11. 24, 25.

2 To a people accustomed to witness the punishment of criminals almost exclusively by imprisonment, fine, hard labour, or exile, the punishment by *stripes* may appear cruel and barbarous; but when guarded from the possibility of vengeful and destructive severity, and while inflicted as punishment, yet severed from degradation, it will be found a wiser, and, in the end, a more merciful law than those imprisonments that, in spite of the most careful classification of criminals, and the best regulated discipline, still render the jail a school where the culprit often retires, and nothing intimidates by restraint, but better instructed by companionships in the ways of renewed criminality.—*C.*

3 Being used as a slave or beast.

d Pr. 12. 10. 1 Co. 9. 9. 1 Ti. 5. 17, 18.

e Heb. *threasheth*, which they did either by treading on it, or drawing a cart over it, Is. 28. 27

f Mat. 22. 24. Mar. 12. 19. Lu. 20. 28.

g Or, *next kinsman*. Ge. 38. 8. Ru. 4. 1, 3.

A.M. 2553. B.C. 1451.

h ch. 9. 14; 29. 20. Ps. 109. 13. 2 Sa. 14. 7. Ru. 4. 10.

4 Or, *next kinsman's wife.*

i ch. 21. 19; 22. 15, 24. Ru. 4. 1–7. Thus the ritual was to be deliberate, solemn, and obstinate, and attended with great shame to the refuser.

k Ps. 60. 8. Nu. 12. 14. Is. 50. 6. Mat. 26. 30; 27. 26, 30. Lu. 22. 63–65. Ro. 6. 21.

5 See note on Nu. 12. 14. There was no disgrace intended by this law for him that refused: for disgrace, as a penalty, would imply disobedience, and to sanction disobedience would be to nullify the law itself. The whole institution was a mere legal testimony of renunciation.—*C.*

l De. 22. 2. Is. 43. 7; 65. 15. Mi. 5. 12. Ro. 6. 21. 1 Sa. 2. 30.

m Ro. 3. 8. Pr. 7. 13. 1 Ti. 2. 9.

n Le. 19. 35, 36. Mi. 6. 11. Pr. 20. 10, 23; 11. 1. Eze. 45. 10.

6 Heb. *a stone and a stone* . . . (This indicates that stones, the due weight of which was properly ascertained, were the weights then most commonly in use. The phrase "a stone weight" indicates the same to have been, and indeed it was so, used among ourselves. It is obvious that as stones vary greatly in their weight in proportion to their size, deception was easy in this way. The dealer having a stone of different weights, one light to sell with, and another heavier to buy with, even when the apparent size was the same, could not be so easily detected. They were forbidden therefore to have such weights in their houses, and it is called, like the greatest crimes, an abomination to the Lord. . . .—*J.*)

7 Heb. *an ephah and an ephah.*

o Ex. 20. 12. ch. 4. 40; 5. 16, 33; 6. 2; 11. 9; 17. 20.

p Pr. 11. 1; 20, 23. 1 Th. 4. 6. Am. 8. 5, 7.

q Ex. 17. 8. Nu. 24. 20.

r Ps. 36. 1; 10. 4, 11, 13; 14. 1; 50. 21. Eze. 8. 12. Je. 5. 22. Lu. 18. 2.

s Ju. 6. 3; vii. viii. 1 Sa. 14. 48; 15. 2, 8; 30. 1, 17. 1 Ch. 4. 43. Est. vii. viii.

8 This order has been stigmatized by unbelievers as implacable resentment and unnatural perpetuation of an old injury. It is, however, neither the one nor the other. It is a righteous command to punish a wicked nation according to their wickedness. Time may appease resentment, but can never change crime. Murderers who had escaped punishment long have been condemned to death by the most civilized modern nations after a lapse of half a century. Why should the infidel censure Moses for what all just laws enforce?—*C.*

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it. Happy is it when the mutual affection of married persons is fixed at first, and remains with prudent tenderness. How necessary is it to observe God's ordinances, however shameful they may be to us! It is better now to confess our sin and be pardoned, than to conceal it and be lost. Superiors, and especially judges, who are the substitutes of God, ought to conduct themselves in every case with equity and truth. And with great compassion ought we to treat our neighbours, especially the poor, as their circumstances may require: though they cannot recompense us with their wealth or labour, they may do it with their prayers. And let us consider the great compassion God has towards them. But how great his kindness in leaving to us, sinners of the Gentiles, in his word, such plentiful gleanings of divine truth!

CHAPTER XXV. REFLECTIONS.—Inhuman cruelty, even towards evil-doers, nay, towards brute beasts, especially when serviceable to us, is very unbecoming the professors of Christianity. It is impossible to force affection, or to render a marriage happy without it. But the Christian in every situation must attend to the path of duty: and they deserve reproach themselves who give occasion to cast reproach on others. What fearful shame and dishonour must then await those ministers and Christians who reproach, and attempt to

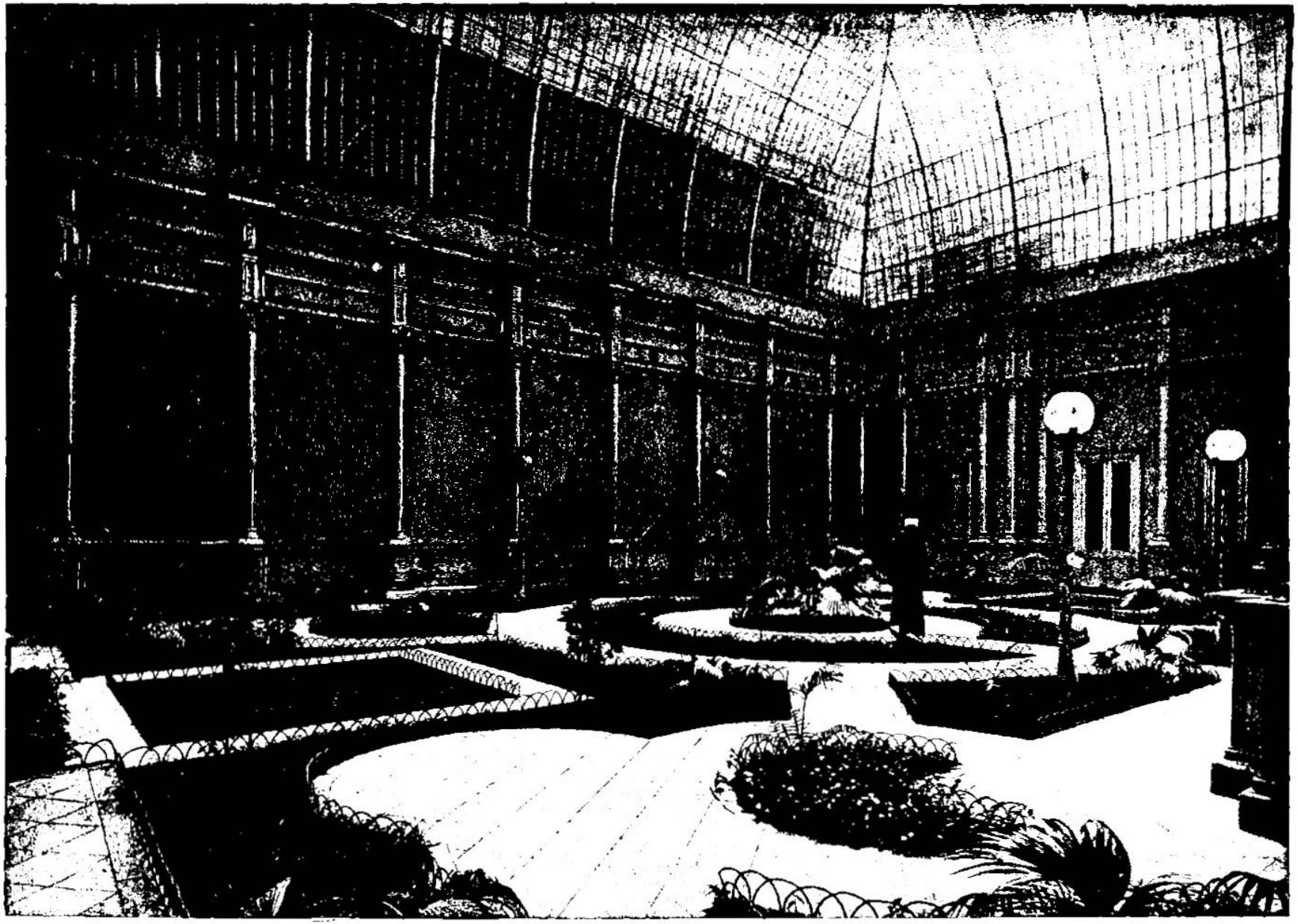

GARDEN IN SECOND STORY OF MUSEUM—PALACE OF A MODERN PHARAOH OF EGYPT. [DEUT., xxvi: 6.]—"And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage." The disposition of the reigning classes in Egypt to oppress the toiling masses and to afflict them with hard bondage continues unto this day to be a characteristic of the rulers here. This great palace of Gizeh, built by Ismail-Pasha at a cost of about $25,000,000, literally represents so much wealth extracted from the poor laboring people of Egypt. Ismail-Pasha put upon the Egyptian government the enormous debt of $500,000,000. The people so groaned under the burden of debt that the powers at Constantinople were forced to depose him, and to confiscate his landed properties and residences. The view above given represents a scene in the garden of the second story of this palace known as the Harem Garden.

"There the young flowerets with sweet perfume blow,
There every evening comes the after-glow,
Tipping the leaflets with liquid gold."

CHAPTER XXVI.

1 The confession of him that offereth the basket of first-fruits. 12 The prayer of him that giveth his third year's tithes. 16 The covenant between God and the people.

AND it shall be, when [a]thou *art* come in unto [b]the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein,[1]

2 That thou [c]shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [d]go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go [e]unto the priest that shall be in those days, and say unto him, [f]I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down [g]before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A [h]Syrian[2] ready to perish[3] *was* my father; and he went down into Egypt, and sojourned there with a [i]few, and became there a nation, great, mighty, and populous:

6 And the Egyptians [k]evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD [l]brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And [m]he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, [n]I have brought the first-fruits of the land which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God.

11 And thou [o]shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the [p]third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;[4]

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them:*

14 I have [q]not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead:[5] *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me:

15 Look[r] down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.[6]

16 ¶ This[s] day the LORD thy God hath commanded thee to do these statutes and judgments: [t]thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast [u]avouched[7] the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And [v]the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [w]high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAPTER XXVII.

1 The people are commanded to write the law upon stones, 5 and to build an altar of whole stones. 11 The tribes divided on Gerizim and Ebal. 14 The curses to be pronounced on mount Ebal.

AND Moses, with the elders of Israel, commanded the people, saying, [a]Keep all the commandments which I command you this day.

2 And it shall be, on the day [b]when ye shall pass over Jordan unto the land which the LORD

A.M. 2553. B.C. 1451.

CHAP. XXVI.

a Nu.15.2,18. ch.27. 14,26.6.

b ch.4.1,21.,5., ver. 2,3,9,10,15.

1 This was to be an annual offering, to take effect immediately after they had obtained possession of Canaan. It was intended to be a visible acknowledgment, 1st, That the country was God's, and that he had given it to them. 2d, That it was by God's blessing the fruits of the earth had been made to spring up. 3d, That the people dedicated their property to God's service.—*P.*

c Ex.23.16,19; 34.26. Le.2.12-16. ch.18.4. Pr.3.9,10. 1 Co.15.20-23. Ne.10.35. Je.2.3. Ja.1.18. Re.14.4.

d ch.12.5,6,11,14,18. Ex.34.22. Jos.18.1. 1 Ch.6.6.

e Le.2.12-16. He.13.15.

f Ps.cv.—cvii.cxxxv. cxxxvi.

g Mat.23.19. He.13.10-15.ver.10.

h He.11.21. Ge.25. 43.31,45.2. Is.52.2,4. Eze.16.3.

2 An *Aramean.* Jacob is so called not only because of his long residence in Aram, but also because his ancestors, his children with one exception were born there, and the fountain of his fortune was laid there.—*P.*

3 Some translate the words, *A Syrian destroyed my father*—alluding to Laban's persecution of Jacob; others translate them *a wandering Syrian* with reference to the unsettled life of Abraham and his posterity. It is evidently used as a corrective of the undue pride of ancestry, in relation to which the Jews subsequently fell. See Je.8.13.—*C.*

i Ge.46.27,47.27. Ex.1.7,10,22 37. Ps.105.24 ch.10.22.

k Ex.1.8—2.22 23—25; 3.6—17,7.16.5—9.

l Ex.vii.—xiv.; 3.19, 20,6.6 ch.4.34,6.10,22; 8.8,9,11,12,22. Ne.9.9—11 Ps.78.9 Ps.78.42, 44; 105.27—44; 106.8—8; 136.8,9, 135.8—12; 136. 10—20. Je.32.20—23. 1 S. 7. Eze.20.5—28. 1 Ch.17. 21,22. Ac.7.34—36; 13. 17.

m Ex.3.7,8; 20 10 Jos.21.43. Ne.9.8,22 25. Ps. 44.3; 78.55; cvi.cxxxv. cxxxvi.

n ver. 2, 4; ch 18 4. Nu 18.11,13. Ex.22 29; 34.22 26.

o ch.12.7,12—19; 14. 22—29 16.11,14. Le. 23.40. Mat.7.21,22,33. Ro.8.26,32. Ps.Ex.22; 63.11 Phi 4 19.

p ch.14.28,29. Pr.24 27 The Jews had at least two yearly tithes, the first belonged only to the Levites, the second was used by the Levites and Levites. Perhaps this on the third year was entirely given to the cities and poor, to be eaten at home.

A.M. 2553. B.C. 1451.

4 Another example of the Mosaic courtesy, in which, as in other instances the translation of the word *stranger* seems to imply that there was not, in this charitable institution, any regulation that, in modern language would be called *law of settlement*—*C.*

q Le.7.20. He 9.4. ch.16.22

5 Rather to the dead—that is, to dead idols—*C.*

r Is.63.15; 64.7. Zec. 2.13. Ps.80.14; 86.5; 89. 13; 115.12—15.

6 This related to the second tithe before considered, ch. 14.28, 29. 'Two years together they paid the Levites tithe and the festival tithe; but in the third year, they paid the Levites tithe, and the poor man's tithe; that is, what was wont in other years to be spent in feasting, was wholly spent every third year upon the poor.'—*Wolfe*, quoted by *Patrick*. Once in three years this solemn protestation was required from every proprietor of land in Canaan personally in the presence of the priests at the tabernacle. They all declared that the whole of this second tithe had been employed to those purposes for which it was appropriated, and that no part had been used by them in mourning, or at funerals, which rendered them unclean; or in any superstitious ceremony in imitation of the idolaters around them. As the matter lay very much between God and their conscience, this protestation was the more suitable, and would tend both to remind them of their duty, and render them afraid of neglecting it.—*C.* ch.12.5,7, 12,6,8.—*Scott.*

s Ho 13.4. ch.5.1—33 4.1,5,6,8,40. 6.1,5,21.10 12.1,30.

t ch.5.29; 6.5; 10.12; 11.13,18; 30.2,10; 13.3. Ps.119.34,50.

u ch.5.6,9. Ex.19.5, 4,8;15.2,13 2 Ps.31. 14,61.2; 118.28. Zec.13. 9.

7 *Avouched*—borne witness to the fact, in opposition to idolatry.—*C.*

v ver.18. Ps.119.5,6 21,30.106.12. 1 Jo.1. 6

w ch.5.6,14 2. Ex.19. 5,6; 6.7. 2 Sa 7.24. Ge. 17 2. Je.31 34; 32. 38-40 Eze.36.25-27.

x ch.4.7,8; 28 1,7, 11,2.15.20,7,32.36.7,35. 20,24 32.3,6,8,18,43 10, 11 Ps.148.14 Je.13.11; 33.9 Zep.3.19,20. Ex. 19.6 1 Pe 2.5,9. Ge.17 7 Is.6.7,39.5,6.

CHAP. XXVII.

a ch.6.1,2,6,5 11.8,2; 8.1,27 30.19 31.

b ch.11.31,9 12.10 No.33 51,53 10. Jos 4. 1-8 30-35.

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ruin Christ and his church, by refusing to exert themselves in winning souls to them! Nothing is more shocking in a woman than immodesty, whether it be in the outrage of passion or in wanton lewdness. When once the hedge of modesty is broken through, the grossest unchastity may soon follow. Detestable to God, and hurtful to the user at last, is every act of fraud and dishonesty: and terrible and lasting, though often slow in the execution, is God's justice against the unprovoked injurers of his people.

CHAPTER XXVI. REFLECTIONS.—God faithfully and exactly fulfils his promises, even to the most unworthy. And a grateful acknowledgment thereof, and of our own meanness and guilt, is but a just tribute to him for his goodness. Past deliverances, granted to ourselves or others, ought never to be forgotten: and all our gifts of providence, as well as of redemption, must be acknowledged as coming from God's hand. The first and best thereof of all that we have ought to be offered up to his service: and our earthly blessings will then be doubly sweet to us when we receive them as coming to us from God's mercy and love. Let our distributions to the Lord's ministers and poor be such as we can answer for at the judgment-seat of God. Faithfulness in these will draw his blessing on our enjoyments; but if we rob him in them, we may expect his curse on our basket and on our store. Let us then be hearty friends and well-wishers to the welfare of his church and people. Let our covenant relation to God, our solemn obligation in it, and the honours which he has given or promised to us, excite us to the most exact and universal obedience to his laws.

CHAPTER XXVII. [Ver. 14. This was one of the grandest and most solemn public assemblies ever held. On the spot, between Ebal and Gerizim, I have read the narrative, and studied its graphic details with the deepest interest. The selection of this place for the reading of the law was not without a reason. When Abraham first entered Canaan this was the *a*-



ARCHES, HAREM ESH-SHERIF—ON THE GROUND ONCE OCCUPIED BY SOLOMON'S TEMPLE. [DEUT., xxvi: 19.]—"And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken." We give a view above of the arches found on the area once occupied by Solomon's Temple in Jerusalem. The temple as it stood upon this same spot was the center of the Jewish race, and to-day the Mosque of Omar that stands in its place is the pride and ornament of the city of Jerusalem. As God promised he did make of the Hebrews the highest of the nations of ancient times, and the city of Jerusalem the capital of the religion of humanity. And though the Holy City has been subjected to reverses one after another for thousands of years, it continues to be the most interesting city as far as its historic associations go to be found on the face of the globe.

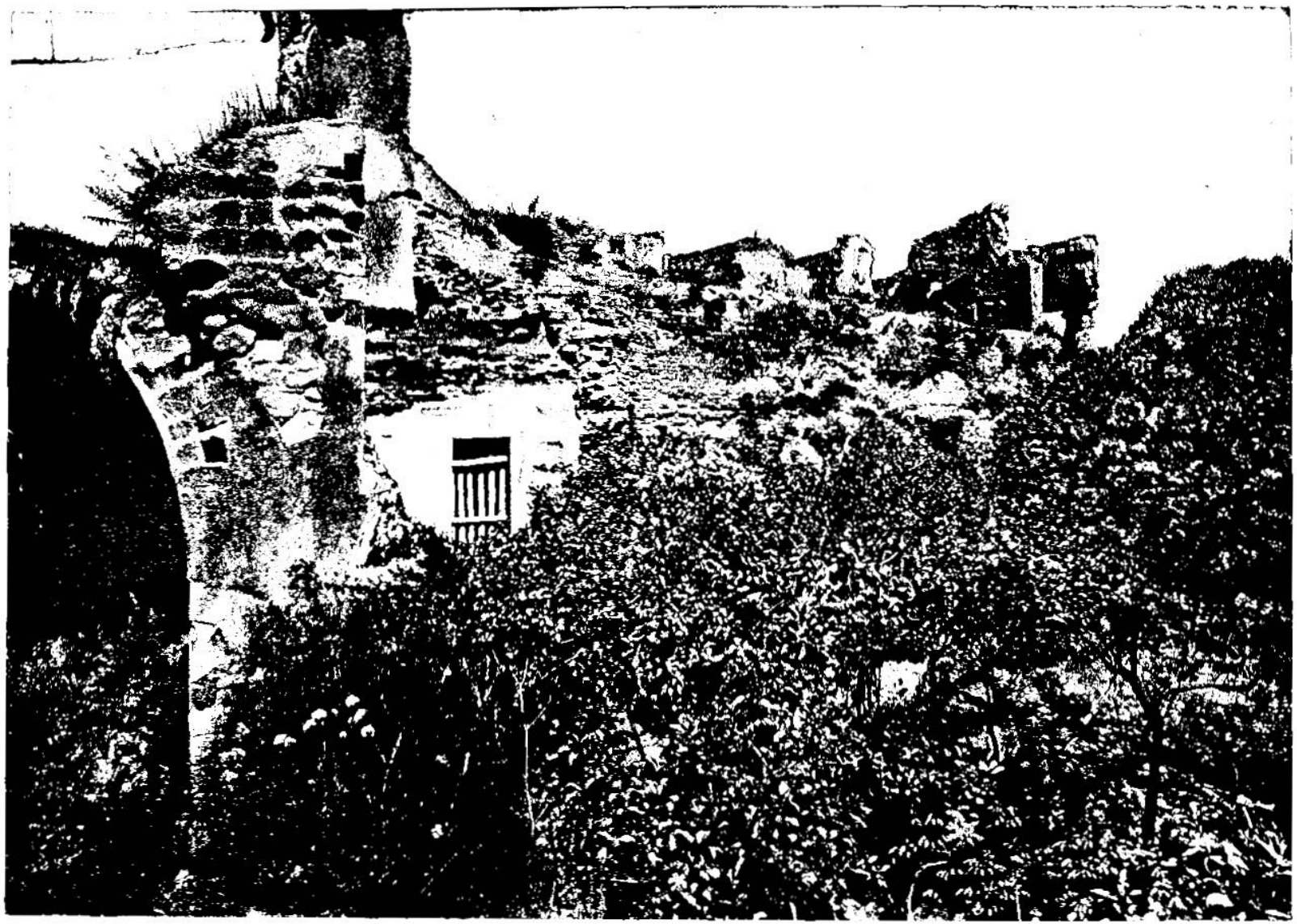

EXTERIOR OF AMPHITHEATRE, PUTEOLI—THE PLACE OF NERO'S GREAT CRIMES.

[DEUT., xxvii. 1.] "Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day." The commandments which the Israelites were to keep were not arbitrary enactments imposed by the God of Moses and their God upon them alone. They were really the laws ordained for the government of the human race. The God of the Jew is the God of all mankind, and the God of the human conscience. And as cog corresponds with cog in the mechanical wheel, so the Mosaic law corresponds to the conscience of mankind. The Jews suffered national weakness and lost the high place intended for them in the mind of God because they violated these plain laws, revealed through Moses and affirmed by the very structure of human nature. We give a picture of the exterior of the Amphitheatre at Puteoli which serves to illustrate the fact that not only among the Jews, but among the Gentiles also, degradation and ruin come to the people who dare to transgress the simple laws of God.

thy God giveth thee, that thou shalt set thee up [c]great stones, and plaster them with plaster.[1]

3 And thou [d]shalt write upon them all the words of this law,[2] when thou art passed over; that thou mayest go in unto [e]the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, [f]when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there [g]shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones; and thou shalt offer burnt-offerings[h] thereon unto the LORD thy God:

7 And thou shalt offer [i]peace-offerings, and shall eat there, and rejoice before the LORD thy God.

8 And thou [k]shalt write upon the stones all the words of this law very plainly.[3]

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, [l]Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.[4]

10 Thou[l] shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon [m]mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.[5]

13 And these shall stand upon [n]mount Ebal to[o] curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

A.M. 2553. B.C. 1451.

c Exe. 11. 29; 36-26; ver. 4.

[1] That the Hebrews were versant in castings in brass and other metals, and acquainted with cutting on stone, even precious stones, there can be no doubt. Why then are these stones merely plastered? An emblem, most probably, of the superficial impression the law was to make upon Israel: easily impressed, but easily effaced—a fact which their facility in promising obedience, and readiness to forget and repeatedly testifies.—*C.*

d Jos. 8. 32, 34. Ps. 40. 8. Zec. 3. 9. Je. 31. 33. 2 Co. 3. 2, 3. Either the ten commandments, or this book of Deuteronomy, or the blessings and curses were to be written on these stones, which might represent men's hard and earthly hearts.

[2] The whole scope of the narrative shows that 'this law' embraces only the blessings and the curses recorded in this and the following chapters. This view is confirmed by the historic note of the fulfilment of the command in Jos viii.—*P.*

e ch. 4. 1; 8, 7-9; 11. 21, 22. Ge. 12. 7; 13. 15-17; 15. 18; 21. 23; 28. 13.

f Ex. 20. 25; 24. 4. Jos. 8. 30, 31. Zec. 3. 9. Ps. 118. 22. Is. 28. 16.

g Le. 1. Ro. 3. 24-26. Mat. 20. 28. Tit. 2. 14.

h Le. iii. 17. 1 Co. 5. 7. 2 Co. 5. 21. Jn. 6. 53-57. Ga. 3. 13, 14.

i ver. 3. Jos. 8. 30, 34. Ps. 40. 8. Zec. 3. 9. Je. 31. 33. 2 Co. 3. 2, 3. Ps. 119. 11.

[3] Whether the ten commandments, or some lesser portions of the law is not apparent, nor is it of any consequence could it be ascertained. The plainness of the inscription, intended for common and public use, is, however, very important. It shows that the Scriptures were never intended for a caste, but for the whole nations. See Hab. 2. 1.—*C.*

k ch. 4. 1, 5, 6, 9, 40; 5. 1-32; 6. 10, 17; 31. 12, 18.

[4] They were God's people before; but now again by a public avowal.—*C.*

l ch. 6. 2, 5; 11. 1; 22. 1, 32. Mi. 4. 5, 6. 8.

m ch. 11. 29, 30. Jos. 8. 33. Ju. 9. 7.

[5] These were the most honourable tribes, all descended of free women.

n ver. 4; ch. 11. 29. Jos. 8. 30, 31.

o Heb. *for a curse*, Da. 9. 11, 13.

A.M. 2553. B.C. 1451.

p ch. 33. 10. Mal. 2. 7.

q Ga. 3. 10. Ex. 20. 4, 23; 34. 17. Le. 19. 4; 20. 1. ch. 4. 16, 23; 5. 8.

r 2 Ki. 23. 13. Is. 44. 19. Eze. 7. 20.

s Ps. 44. 20, 21. Eze. 8. 12; 14. 4. 2 Ch. 15. 16.

t ver. 33, 36-36. Nu. 5. 22. Je. 11. 5. 1 Co. 14. 16.

u Ex. 20. 12; 21. 15, 17. Le. 19. 3. Pr. 30. 17.

x ch. 19. 14. Pr. 22. 28; 23. 10. Job 24. 2. Ho. 5. 10.

y Le. 19. 14. Pr. 28. 10. Job 29. 15. Ro. 2. 14.

z ch. 19. 18; 24. 17. Ex. 22. 21, 22. Ps. 82. 3.

a Le. 18. 8; 20. 11. ch. 22. 30. 1 Co. 5. 1. Am. 2. 7. 2 Sa. 16. 21, 22. Ge. 35. 22. Eze. 22. 10.

b Le. 18. 23; 20. 15. Ex. 22. 19.

c Le. 18. 9-17; 20. 14. 2 Sa. 13. 4, 11, 12, 14. Eze. 22. 11.

d Le. 18. 17; 20. 14. Ge. 38. 16. Eze. 22. 11.

e Ex. 20. 12; 21. 15, 17. Le. 24. 17. Nu. 35. 31. ch. 19. 11.

f Eze. 22. 12. Mi. 3. 11. Ps. 15. 5. ch. 16. 17, 18, 19. Ex. 23. 8, 22. 12. Ge. 9. 6. Nu. 35. 31.

g Ga. 3. 10. Je. 11. 3. Eze. 18. 24. Ro. 3. 19, 20; 2. 8, 9

[6] There are those who profess approbation of the law of God, as a system beautiful, pure, and perfect in its morality, and who conclude that such approval is all that the law requires. But no approval short of fulfilment can satisfy the law, or constitute legal righteousness. Neither can any partial observance of a few precepts suffice to satisfy the law, and atone for the breach of the remaining requirements. In truth, a partial observance is impossible; for 'he that offends in one point is guilty of all.' The sinner has no refuge but Christ 'made a curse for us, that we might be made the righteousness of God in him.'—*C.*

CHAP. XXVIII.

a Le. 26. 3. Ex. 15. 26. Is. 1. 19; 2. 10; 55. 2, 3. Ps. 19. 11. ch. 11. 13, 22. Mat. 6. 33. 1 Co. 15. 58. 1 Ti. 4. 8.

14 ¶ And [p]the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed[q] *be* the man that maketh *any* graven or molten image, an [r]abomination unto the LORD, the work of the hands of the craftsman, and [s]putteth *it* in *a* secret *place:* and [t]all the people shall answer and say, Amen.

16 Cursed *be* he that [u]setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed *be* he that [x]removeth his neighbour's land-mark: and all the people shall say, Amen.

18 Cursed *be* he that [y]maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that [z]perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* he [a]that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* he [b]that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* he [c]that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen

23 Cursed[d] *be* he that lieth with his mother in-law: and all the people shall say, Amen.

24 Cursed *be* he that [e]smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed *be* he that [f]taketh reward to slay an innocent person: and all the people shall say, Amen.

26 Cursed[g] *be* he that confirmeth not *all* the words of this law to do them:[6] and all the people shall say, Amen.

CHAPTER XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, [a]if thou shalt hearken diligently unto the voice of the

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of his camp. When Jacob returned from Haran this was his first resting-place; and here he bought a field, erected an altar, and called it El-Elohe-Israel. It is not strange, therefore, that the same site should have been selected for the first great national assembly of Israel, and the renewal of their covenant with Jehovah, on taking formal possession of the land. The exact scene was doubtless near the mouth of the vale of Shechem, immediately below the highest peaks of Ebal and Gerizim. The vale is here about 200 yards wide; and the sides of the mountains, though steep, are not precipitous. A natural amphitheatre is formed by a recess in each mountain. The ark, with the attendant priests and Levites, was placed in the centre of the vale. Six tribes were ranged along the lower slopes of Ebal on the one side, and six along the corresponding slopes of Gerizim upon the other. Every member of that vast assembly could thus both hear and see all that passed. Each command was read with a loud voice by the Levites, with its annexed blessing and curse; to the blessing the tribes ranged on Gerizim responded 'Amen;' and to the curse those ranged on Ebal responded 'Amen.' *P.*]

REFLECTIONS.—Such as are in authority ought to exert all their influence in promoting the service of God. And when ministers and magistrates show themselves zealous in their station for God, people are ready to follow their example. Every privilege that we enjoy ought to be an incitement to universal holiness: and God's law is so plain, that every one may attain a moderate knowledge of it; but, to become effectual, it must be written on our hard hearts by the Spirit of God; and all obedience to it must be founded on the atoning and peace-procuring blood of Jesus Christ. In this order, what solid peace and joy are found in believing, and in cordial dedication of ourselves to God's service! In keeping his commandments a blessed reward of grace is to be expected: but most terrible curses await those who, after professed subjection to God, and solemn acquiescence in his law and sanctions of it, do voluntarily apostatize from his ways, and indulge themselves in secret or open wickedness.

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CHAPTER XXVIII.—This chapter is nearly allied to Le. 26. 3-39: only it more largely insists upon the mercies, and especially the judgments, that were to befall the Israelites after their entrance into Canaan till the end of the world. It is not to be considered as a mere sanction of the laws formerly declared, but also as a real prediction of future events. The first fourteen verses had their accomplishment in the various mercies which the Jews met with before their last dispersion by the Romans: particularly in the days of *Joshua*, ch. iii.-xxiv.; in the rests under the *Judges*, Ju. 3. 11, 30, 31; 8. 28; and under *Samuel*, 1 Sa. 5. 2; *David*, 2 Sa. v. x.; 1 Ch. xii.-xxix.; *Solomon*, 1 Ki. i. x.; 2 Ch. i.-ix.; *Asa*, 1 Ki. 15. 9-15; 2 Ch. xiii.-xvi.; *Jehoshaphat*, 2 Ch. xvii.-xx.; *Joash*, 2 Ki. xi. xii.; 2 Ch. xxiii. xxiv.; *Uzziah and Jotham*, 2 Ch. xxvi. xxvii.; *Hezekiah*, 2 Ki. xviii. xix.; Is. xxxvi. xxxvii.; 2 Ch. xxix.-xxxii.; *Josiah*, 2 Ki. xxii. xxiii.; 2 Ch. xxxiv. xxxv.; and in the days of *Ezra*, i.-x.; and of *Esther*, i.-x.; and of *Nehemiah*, i.-x.; and under the *Maccabees*, Judas, Jonathan, Simon, Hircanus, and Alexander Janneus, from about 160 to about 80 years before Christ's birth.—From ver. 15 to the end are delineated the various and manifold miseries which their sin should bring upon them, from their entrance into Canaan till their future restoration; *i.e.* for the space of 3300 years; particularly in the days of *Joshua*, Jos. vii.; the *Judges*, Ju. i.-iii. iv. vi. ix. x. xii.-xxi.; *Samuel*, 1 Sa. iv. xi. xiii. xiv. xvii. xxxi.; *David*, 2 Sa. ii. iii. xv.-xxi. xxiv.; *Solomon*, 1 Ki. xi.; *Rehoboam*, *Abijah*, *Jehoshaphat*, 1 Ki. xii.-xxi.; 2 Ki. i.-vi.; *Jehoram*, *Ahaziah*, *Joash*, *Amaziah*, *Uzziah*, *Ahaz*, *Hezekiah*, *Manasseh*, 2 Ki. viii.-xxi.; 2 Ch. xxi. xxii. xxv. xxviii. xxxii. xxxiii.; and *Jehoiakim*, *Jehoiachin*, *Zedekiah*, and in *Babylon*, 2 Ki. xxiv. xxv.; 2 Ch. xxxv. xxxvi.; Je. xiv.-xxix. xxxiv.-xliv. The body of the ten tribes of Israel were generally miserable after the death of Solomon. They were carried captive, and dispersed among the heathens, about 720 years before Christ, whence few of them ever returned to Canaan. Such of them, or of the tribes of Judah and Benjamin, who returned to their

LORD thy God, to observe, *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee [b]on high above all nations of the earth.[1]

2 And all these blessings shall [c]come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed[d] *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the [e]fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed[f] *shall be* thy basket and thy store.[2]

6 Blessed *shalt* thou *be* when [g]thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be [h]smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD [i]shall command the blessing upon thee in thy storehouses,[3] and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.[4]

9 The LORD shall [k]establish thee an holy people unto himself, as he hath sworn unto thee, [l]if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall [m]see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And [n]the LORD shall make thee plenteous in goods,[5] in the fruit of thy body,[6] and in the fruit of thy cattle, and in the fruit of thy ground, in[o] the land which the LORD sware unto thy fathers to give thee.

12 The LORD [p]shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD [q]shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; [r]if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And thou shalt [s]not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.[7]

15 [t] But it shall come to pass, [u]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day, that [v]all these curses shall come upon thee, and overtake thee.

16 [w]Cursed[8] *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed[x] *shall be* thy basket and thy store.

18 Cursed[y] *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed[z] *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The[a] LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do,[9] until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD [b]shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The[c] LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning,[1] and with the sword,[2] and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy [d]heaven that *is* over thy head shall be brass,[3] and the earth that *is* under thee *shall be* iron.

24 The LORD shall [e]make the rain of thy land powder and dust:[4] from heaven shall it come down upon thee, until thou be destroyed.

A.M.2554. B.C. 1450.

b ch.26.19. Phi.3.14. Col.3.1,2.

1 Whether this promise include political, commercial, literary, and military superiority is of little consequence before God, however highly estimated with men. Real superiority lies not in these things, but in the knowledge of God, in the possession of his oracles, ordinances, grace, and promises—in all these, and notwithstanding their sins, the Jews are 'high above all nations.' But their pre eminence lies chiefly in this, that of them, 'according to the flesh, Christ came, who is over all, God blessed for ever. Amen.'—C.—It should be noted that this promise is conditional. It begins with 'if.' History extending over more than three thousand years shows that so long as the Jews were obedient they were blessed and honoured as never nation had been; and since they have rebelled and rejected God, they have been cursed as never nation has been.—*P.*

c ver.1.15,45. Zec.1.6. 1 Ti.4.7.

d Ps.1.3. 128.3. 144.12-15.

e Hag.1.9-11. Ps.1.2,3. 65.11. 127.3-5.

f ch.26.2. Ex.23.25.

2 Or, *dough*, or *kneading troughs*.

g 2 Ch.1.10-12. Ps. 121.8. ch.31.2. Nu.27.17. Ps.121.8.

h ver.25. 2 Sa.22.38-43. Le.26.7,8. Jos.23.10. ch.32.30.

i Le.25.19-21. Ps.67.6. 85.12. Pr.3.10. Is.30.23. Ps.2.8. 65.9-13. 107.35-38.

k Ps.105.8-11. Ro.11.2.

l Le.26.3-13. Ps.81.13-16.

3 Or, *barns*.

4 The blessings which precede are all temporal. They embrace everything calculated to promote man's comfort, happiness, and prosperity on earth. They are national, social, and individual. In providing for the eternal salvation of his own people God does not overlook anything that would advance their comfort and peace here.—*P.*

m Ge.17.7,8. Ex.19.5, 6. 33.16. 34.10. Is.45. 2 Sa.7.24. Ro.11.26. Tit.2.14. Is.62.12.1.20, 27.20.21.

n ver.1,2,13; ch.4.1, 4006.3. Ex.23.26.

o ch.11.21,26.18.22. 25.17. 2 Sa.7.8. 1 Sa.18. 12.15,20. Is.41.5,6.1.9. 44.1. 45.1. Jos 5.1.

p ch.30.9. Ps.104.27. 144.12-15. Pr.10. 22.3. 30.ver.3-8. Le.26.9.

5 Or, *for good*.

6 Heb. *body*.

q Ch.4.1,27.3. Job 36.22. Ps.135. 7.105.9. 135.27,26. Le. 26.4. ch.11.14,15.6. Ho. 2.21,22. Joel 2.23. Pr. 29.7.

r Le.26.13. ch.15.6. Pr.22.7. Nu.24.18,19. Is 9.14,15

A.M.2553. B.C. 1451.

s ver.1-2; ch.4.2,40; 6.3. 10.12. 1 Th.4.8,9.1 Co.15.58.

t ch.4.25 5.32; 11.16, 26; 17.20; 26.17; 30.15-27,31.29. Jos.23.15,16.

u As it is of great importance to have clear views of the nature of a *blessing*, see notes on the primal blessings, Ge.1.27,28, and observe how all the constituents of these blessings are here declared or implied.—*C.*

v Le.26.14,18,21,23, 27. ch.4.25,26. 8.19,20. 30.17, 18; 31.16, 17,20. 21.23; 32.15-26. Ps.1.24 -30. Jos.23.15,16. La. 2.17. Mal.2.2. Da.9. 11,25.ver.45,48.

w Ga.3.10. Is.3.11. ch.27.15-26. Ro.2.8,9.

x Ho.9.12. 2 Co.16. 22. Ga.3.10.ver.19.

8 For the practical application, and consequently the explanation of the word *curse*, see note on Ge. 3.14,17.—*C.*

y Hag.1.6,9. Zec 5. 3,4. Ps.69.22. Ro.11.9. Pr.3.33.

z Ho.9.13. Mal.2.2; 3.9.

a Mal.1.14; 3.8,9. Ju. 2.15. 2 Ch. 15. 5. Ga. 3. 10. Je.3.18,36. Ps.7.11 ver.10.

b Mal.2.2 ch.7.23,24 26.8 29.ver 15.2 Ch 12.5. Is.37. 10-37. 36,38. 2 Ch. 16. 12. 1 Sa 12.25. 1 Th.2.16.

9 Heb. *which thou wouldest do.*

c Ex.5.3. Am.4.10. 2 Sa.24.15. Je.15.2. 16.4. Mat.24.7.

d ver.27,35. Le. 26. 16,25. Am.4.9. Hag. 2. 17. 2 Ch.6.28.

1 It is impossible accurately to discover in modern names these diseases here specified; and it is useless to waste time upon conjecture. It is enough to know that they threaten some of the worst calamities 'our flesh is heir to.'—*C.*

2 Or, *drought*.

e 1 Ki.8.35,36. 2 Ki. 17.25,26. Je.3.3. 14.1-6. Am.4.7. Joel.1.17-20 ch.11.17.

3 See an instance of the terrible fulfilment of this threatening, 1 Ki.17.1. The expression alludes to the rainless districts in the 4th year of the *burnished heaven* taken by the cloudless sky in time of extreme drought.—*C.*

f ver 12. Is 5.24. Ge. 19.24. Job 18.15.

4 Dust and sand storms are frequent and exceedingly destructive in many warm countries. The vast army of Cambyses was terribly overwhelmed by one in ancient times; and modern travellers have described them as much more terrible than storms at sea.—*C.*

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own land by order from Cyrus, Ezr. i., were not only harassed by the neighbouring nations of Ammonites, Moabites, Edomites, Arabians, Philistines, and others, but also by the Persian and Grecian emperors; but most terribly by Ochus the Persian, about 350; and Antiochus Epiphanes, Da. 8. 23–25; 11. 28–35, about 160 years before Christ. But their most fearful calamities began to come upon them from the Romans, about sixty-five years after Christ. They invaded their country; and after manifold calamities, about A.D. 70, rendered it a desolate wilderness, burning their cities, slaying the inhabitants, it is probable to the number of some millions, and selling such as remained to the Egyptians and others for slaves. About A.D. 136 the Romans repeated their terrible slaughter of such Jews as they found in Canaan, and even in other places of their empire; and annual fairs were held for the sale of the captives. Since which, hated of all nations in Europe, Asia, or Africa, among which they have been dispersed, and often deluded by pretenders to Messiahship, they have, for these seventeen hundred years, been distressed with the most fearful calamities, persecutions, and massacres, from the Persians, Saracens, Turks, and Christians; but chiefly the Greeks, Spaniards, French, English, and Germans. Thus every promise or threatening respecting the Jewish nation is but a repetition or enlargement of what we have in this chapter and the first part of ch. 30. 1–9; and every event of Providence respecting that nation, from their entrance into Canaan till the end of time, is the accomplishment thereof.—*See Introduction.*

Ver. 9. [*The Lord shall establish thee.* The general character of these blessings has led some Christian divines to conclude and admit that Moses employed none but temporal promises and threatenings as incentives to obedience, omitting altogether the mention of immortality. That he employed *temporal* promises is certain; for 'godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' But that he likewise employed *spiritual* promises, even immortality and glory, this verse testifies; for he promises to establish *them*, not their *posterity*, '*a holy people*:' 'unto himself,' implies and promises life coeval with his own. *C.*]

Ver. 24. [My experience of a *simoom* in southern Palestine will best illustrate these verses. 'As the day advanced the *sirocco* came upon us, blowing across the great "Wilderness of Wandering." At first it was but a faint breath, hot and parching as if coming from a furnace. It increased slowly and steadily. Then a thick haze, of a dull yellow or brass colour, spread along the southern horizon, and advanced, rising and expanding, until it covered the whole face of the sky, leaving the sun, a red globe of fire, in the midst. We now knew and felt that it was the fierce simoom. In a few moments fine impalpable sand began to drift in our faces, entering every pore. Nothing could exclude it. It blew into our eyes, mouths, and nostrils, and penetrated our very clothes, causing the skin to contract, the lips to crack, and the eyes to burn. Respiration became difficult. We sometimes gasped for breath; and then the hot wind and hotter sand rushed into our mouths like a stream of liquid fire. We tried to urge on our horses; but though chafing against curb and rein only an hour before, they were now almost insensible to whip and spur. We looked and longed for shelter from that pitiless storm, and for water to slake our burning thirst; but there was none. No friendly house was there; no rock or bank, no murmur-

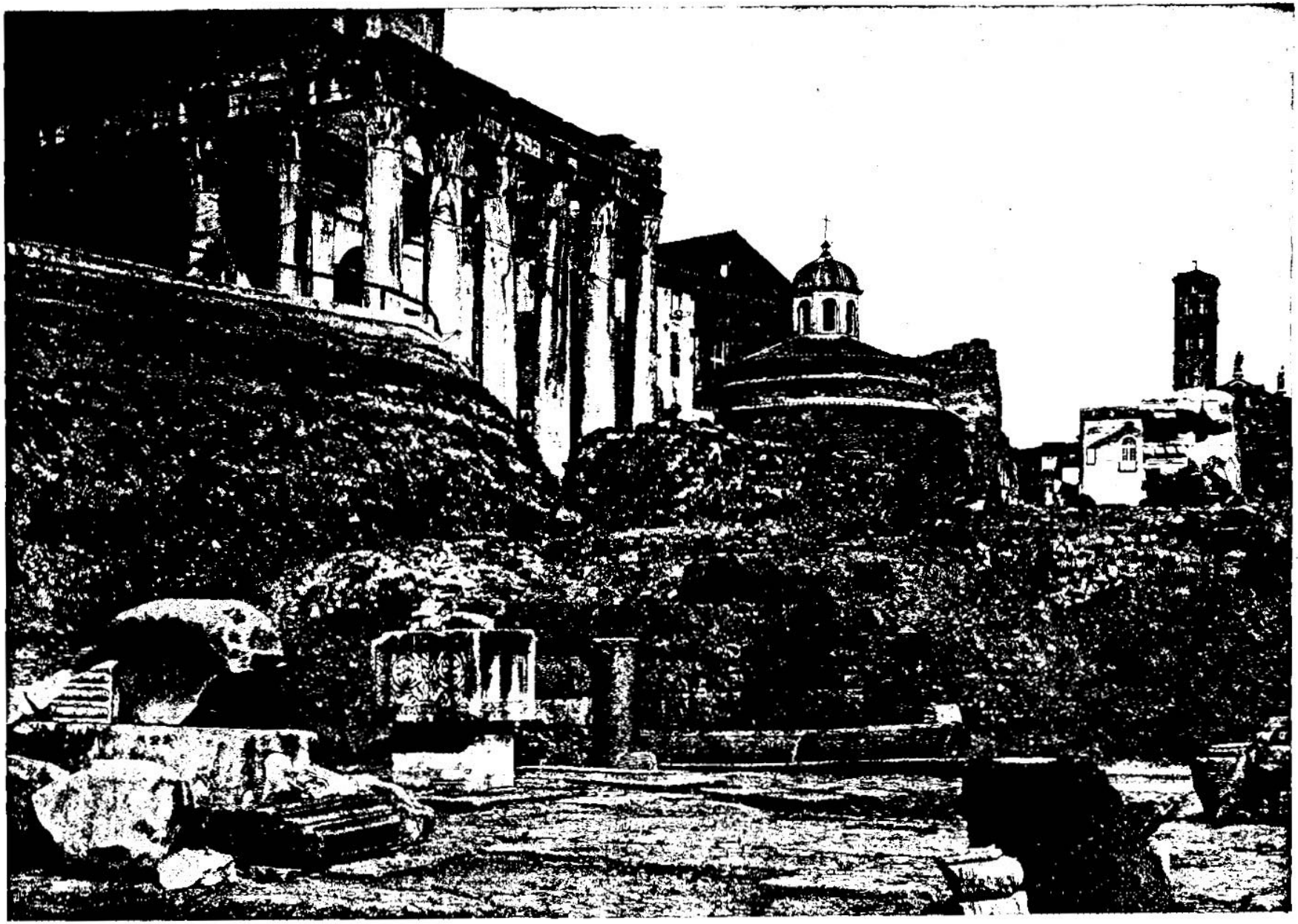

GENERAL VIEW OF THE FORUM- WHERE ST. PAUL WAS IMPRISONED. [DEUT., xxviii. 20.]—"The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thy hand unto to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me." Perhaps a general view of the Forum in Rome could not more fitly represent any portion of Scripture than that part contained in the verse above quoted. The cursing, vexation, and rebuke referred to above were to come upon the Jews, but wickedness brings cursing and destruction no less upon the other nations. There is no better place on the face of the earth to study the relation of penalty to violated law than the Roman Forum. It is the very heart and center of that mighty empire that came to a terrible ending because of its sins against the laws of God and of itself.

25 The LORD [p]shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be [h]removed into all the kingdoms of the earth.[5]

26 And thy [i]carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will [k]smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.[6]

28 The LORD shall [l]smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt [m]grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.[7]

30 Thou shalt [n]betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather[8] the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee:[9] thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy [o]sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might[1] in thine hand.

33 The [p]fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt [q]be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall [r]smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [s]bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become [t]an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.[2]

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[p] ver. 7. ch. 32. 30. Le.26. 17, 25, 33. Je.21. 24. Is. 30. 17. Je.15. 4, 9. 29. 18. 34. 17. Ho. 11. 6. Ez. 23. 46. Lu. 21. 24.

[h] Heb. *for a removing.* ver. 36, 64. ch. 32. 26.

[5] The Jews are the standing and prophetical miracle of the Scriptures. Other nations have no doubt been dispersed; but they have been absorbed into or amalgamated with the people amongst whom they have been scattered. But the Jews, preserved into all kingdoms, retain their national identity—witnesses against themselves that they have forsaken the Lord; witnesses against infidels with despair these prophecies which they see fulfilled before their eyes; and witnesses to the Christian churches to beware of falling by seeking to establish their own righteousness, and refusing to submit to the righteousness of God.—*C.*

[i] Je.7. 33. 34. 16. 16. 4. 19. 7. 34. 20. Ps. 79. 2. 3. Am. 8. 3.

[k] Ex. 9. 9-11. 15. 26. 2 Sa. 5. 6. Ps. 78. 50. ver. 22. 35.

[6] These diseases are as uncertain as those enumerated in ver. 22. The former however seem to have been internal; these cutaneous.—*C.*

[l] Sa. 16. 14. Is. 42. 19. Je. 4. 9. 1 Ti. 21. 25. 26. ver. 32, 34. 67.

[m] Job 5. 14. 12. 25. Is. 59. 10. Ps. 82. 5. 107. 40. Ro. 11. 10. 2 Th. 2. 10. ver. 32. 34.

[7] The history of the Jews in Europe during the middle ages, and in Turkey during the past three or four centuries, affords melancholy proof of the literal fulfilment of this part of the curse.—*B.*

[n] Je. 8. 10. 12. 13. Joh. 30. 8. Am. 5. 11. Zeph. 1. 13. 1. Ch. 20. 6.

[8] Heb. *profane, or use it as common meat.*

[9] Heb. *shall not return to thee.*

[o] ver. 41. Am. 5. 27. Mi. 4. 10. Je. 15. 2. Joel 3. 6.

[1] Power to rescue or money to ransom them.

[p] Le. 7. 7. 5. 17. Ru. 1. 6. Le. 26. 16. Ho. 7. 9. ver. 51.

[q] ver. 28, 67. Is. 59. 10. Ze. 12. 4. Ac. 26. 11. Lu. 21. 23. 26.

[r] ver. 22, 27. Job 2. 7. Is. 1. 6. 3. 17. 24.

[s] ver. 25, 64. 2 Ki. 17. 6. 18. 11. 24. 14. 25. 7. 2 Ch. 6. 36. 36. 20. Je. 15. 4. Lu. 21. 24.

[t] 1 Ki. 9. 7. Ps. 44. 13. 14. Is. 5. 14. Je. 24. 9. 25. 18. 29. 18. 44. 12. 42. 18. Ez. 5. 14. 15. Ho. 4. 10. Zeph. 2. 15. Ch. 4. 29. 30. 9. 28.

[2] This prophecy is received among Christians, Mahometans, and heathens, with all of whom, unless Christians of the true evangelical spirit, how is it true? verified in many of deep repentance.—*C.*

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[u] Mi. 6. 15. Joel 1. 4. 2. 1. 10, 11. Hag. 1. 6. Am. 4. 9. 5. 11. Hab. 3. 17. Le. 5. 10. Ex. 10. 5. 15. ver. 42.

[x] Le. 26. 6. ver. 30.

[y] Jonah 4. 7. Joel 1. 4. 2. 25. Am. 4. 9. Ex. 10. 5, 15. ver. 51. 42.

[z] Ps. 73. 5. 104. 15.

[a] ver. 32. Is. 25. 2.

[3] Heb. *they shall not be treme.*

[4] Besides the *captivities* recounted in the Old Testament, the destruction of Jerusalem after the Christian era was accompanied by the captivity of many thousands of all ages and sexes, and their exposure to sale and slavery.—*C.*

[b] Joel 1. ii. ver. 38. Am. 7. 1, 2.

[5] *Or, possess.*

[c] Le. 25. Ps. 44. 2. 105. 66. 12. Ro. 11. 12. Je. 17.

[d] ver. 12. 13. Pr. 22. 7.

[e] Le. 26. 18. Is. 5. 11. 2. 2. 6. 13. 2. 16. Ro. 1. 28. 9. 22. Lu. 6. 18. 4. ver. 15. Pr. 11. 1. 2. 31. 14. 14. Je. 2. 19. 4. 18. 5. 25. 6. 30. 30. 18. 19.

[6] They in the madness and fury of their hearts, destroyed each other. After the destruction of Jerusalem by Titus, some of the worst of the Jews took refuge in the castle of Massada, where, being closely besieged by the Romans, they, at the persuasion of Eleazar their leader, first murdered their wives and children; then ten men were chosen by lot to slay the rest: this being done, one of the ten was chosen in like manner to kill the other nine: which, having done, he set fire to the place and then stabbed himself. There were nine hundred and sixty who perished in this miserable manner; and only two women and five boys escaped, by hiding themselves in aqueducts underground.—*Newton.*

[f] ver. 37. 59. ch. 29. 22. 28. Ps. 69. 11. Je. 24. 9. 25. 9. 29. 18. 44. 12. 1 Ki. 9. 7. 2 Ki. 22. 19.

[g] Ne. 9. 35. 36. ch. 32. 15. 33. 5.

[h] Je. 2. 14. 3. Ps. 10. 14. 44. 2. 5. 7. 10. 7. 8. 43. 2. Ch. 12. 8. Je. 28. 13, 14. 27. 6-8. 12. La. 21. 22-25. 1 Th. 2. 16.

[i] Is. 5. 26-30. 8. 7, 8. Hab. 1. 6. 9. 3. 16. Je. 5. 15. 22. Lu. 19. 43. Ho. 8. 1. 2 Ki. 4. 19.

[7] The Chaldeans were comparatively near to Judea, and their language was a kindred dialect of the Hebrew. The Romans, however, were from afar, and their language totally unknown to the Jews. The Roman standard was an eagle, the appropriate emblem of their soaring pride, their far-reached conquests, their swift descent, and their irresistible rapacity.—*C.*

[8] Heb. *hear.*

[k] Is. 5. 27. 30. 13. 28. Hab. 1. 8. 10. Lam. 4. 19. 20. Je. 4. 13. 6. 23. Ac. 2. 11. La. 5. 12. 13. 4. 21. Ho. 14. 16. Ch. 32. 21. 36. 17. 28. 17. Lu. 21. 20. 23. 19. 43. 44.

[9] Heb. *strong of face.*

[l] Le. 26. 26. Is. 3. 7. Hab. 1. 16. 17. Lu. 22. 22. 23. ver. 56.

[m] Le. 26. 31. 2 Ki. 25. 1. Je. 21. 4. 32. 24. 33. 4. 34. 1. 39. 1. Ez. 4. 1. Lu. 19. 43. 44.

38 Thou[u] shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39 Thou[x] shalt plant vineyards, and dress *them;* but shalt neither drink *of* the wine, nor gather *the grapes:* for the [y]worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not [z]anoint *thyself* with the oil: for thine olive shall cast *his* fruit.

41 Thou shalt [a]beget sons and daughters, but thou shalt not enjoy them:[3] for they shall go into captivity.[4]

42 All[b] thy trees, and fruit of thy land, shall the locust consume.[5]

43 The[c] stranger that *is* within thee shall get up above thee very high, and thou shalt come down very low.

44 He[d] shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, [e]all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed;[6] because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee [f]for a sign, and for a wonder, and upon thy seed for ever.

47 Because[g] thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;*

48 Therefore shalt [h]thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall [i]bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth;[7] a nation whose tongue thou shalt not understand;[8]

50 A nation [k]of fierce countenance,[9] which shall not regard the person of the old, nor show favour to the young:

51 And he [l]shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [m]besiege thee in all thy

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ing stream or solitary well. It seemed to us as if the prophetic curse pronounced by the Almighty on a sinful and apostate nation was now being literally fulfilled. We could see, at least in the whole face of nature, in earth, and sky, and storm, how terrible and how graphic that curse was:—"Thy heaven that is over thee shall be brass," &c. *P.*]

REFLECTIONS.—Behold, with affecting wonder, what numerous blessings a God in Christ, reconciling the world to himself, can heap on sinful men!—What blessings on soul and body!—what blessings, in time and in eternity, his love can bestow! Let us therefore be steadfast, immovable, always abounding in the work of the Lord. In keeping his commandments there is a great and gracious reward. But who can stand before this holy, this jealous, this great and dreadful Lord God, if once he be angry? Deep and large is the cup of indignation that is in his right hand; the dregs of which the wicked must wring out and drink. Let the sinners in Zion be afraid. Let fearfulness surprise the hypocrites. Who among us shall dwell with devouring fire? who shall dwell with everlasting burnings? In this dreadful cluster of threatenings, let us observe that sin is the only deserving cause of trouble; and that God, in innumerable forms, can execute his justice on the bodies, the minds, the families, the nations, the property, of his opposers.

gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God hath given thee.

53 And [n]thou shalt eat the fruit of thine own body,[1] the flesh of thy sons and of thy daughters,[2] which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [o]his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children, whom he shall eat: because he hath nothing left him in [p]the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The[q] tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,[3]

57 And toward her young one[4] that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If [r]thou wilt not observe to do all the words of this law *that are* written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD [s]will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee [t]all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring[5] upon thee, until thou be destroyed.

62 And ye shall be left [u]few in number,[6] whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that,* as the LORD [x]rejoiced over you to do you good, and to multiply you; so the LORD will [y]rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall [z]scatter[7] thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods,[8] which neither thou nor thy fathers have known, *even* wood and stone.

65 And [a]among these nations shalt thou find no ease, neither shall the sole of thy foot have rest:[9] but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, [b]Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall [c]bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you.*[1]

CHAPTER XXIX.

2 Moses exhorteth the people to obedience, by the memory of the works they had seen. 10 *All are presented before the Lord to enter into his covenant.* 18 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THESE [a]*are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.[1]

2 ¶ And Moses called unto all Israel, and said unto them, [b]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The [c]great temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the LORD hath not [d]given you an

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n Le.26.29. La.4.10. 2.20. Je.19.9. Eze.5.10. 2 Ki.6.29.

1 Heb. *belly.*

2 This prediction was awfully fulfilled in the siege of Jerusalem by Titus. (See Josephus *Wars*, b. v. c. 3. sec. 4; b. vi. c. 3. sec. 4).—*C.*

o ch. 15.9. Mi. 7.5. Mat. 24.19. Lu. 23.29. Pr. 23.6. Mat. 20.15.

p ver. 53. Je. 19.9. 34. 2 Ch. 36.17.

q Is. 47.1. Le. 26.29. 2 Ki. 6.28, 29. La. 2.20. 4.3, 6, 10. Eze. 5.10.

3 The revolting picture drawn in these remarkable verses was actually realized at various periods of their history. It was realized in the siege of Samaria (2 Ki. 6.28, 29); see Samuel 2.20.); and similar things are related by Josephus as his books of the Jewish wars. Nothing could more strongly show the dread and extremity to which famine had reduced them.—*C.*

4 Heb. *after-birth.*

r ver. 15. Le. 26. 14. ch. 4.23, 30. 7.11. 8.11. 11.8, 22. Ps. 94.16. 119.22.

s ver. 46. Le. 26. 21. 2 Ch. 21.9, 14. ch. 28. 20. 59. 61. 2 Ki. 17.25. Je. 5.6. 21.6. Ho. 13.7. Am. 3.6. 1 Th. 2.16. Ho. 5.4.

t Ex. 8.9. 15.26. ch. 7.15. ver. 22, 27. 28.35. Je. 15.2. Lu. 21.22-26.

5 Heb. *cause to ascend.*

u Le. 26.22. 2 Ki. 19. 3. Is. 37.4, 5. 10.22. 2 Ch. 14.9. 2 Ki. 24. 24. Je. 42. 28-30. Eze. 12.16. 2 Ch. 15.12-28.

6 When we read of the attempt made to exterminate the Jews by Haman, Est. 3. 6; when we read in Josephus how at least 1,100,000 perished in the siege of Jerusalem, where 97,000 were carried captive; and when we read in Ecclesiastical History of the subsequent persecutions they endured; when we examine their more modern history, see, for example, Adam's *History of the Jews*, and observe how frequent and determined have been the efforts at their *extirpation*, we are astonished at the fews are so many—some think 3,000,000, some more, but the amount is uncertain—still when compared with their ancient numbers, they are reduced to *few*. But the Lord has still a seed amongst, and a remnant according to the election of grace, therefore are they nationally preserved.—*C.*

A.M. 2553. B.C. 1451.

x ch. 30.9. Je. 32.41.

y Is. 1.24. Pr. 1.26.

z Ne. 1.8. Je. 16.13. La. 2.16-22. Lu. 21.24. ver. 25, 37. ch. 4.27, 28. 32.26.

7 Jews are found in every known country, Ireland excepted, and where the ten tribes are scattered no man can tell.—*C.*

8 This has been verified in their voluntary adoption of heathenism, or their forcible conversion by the Papacy in Spain and Portugal.—*C.*

a Am. 9.4. Le. 26.36. Is. 1.7. 6.12. 7.23. Lu. 21.20. Re. 11.2. 1 Th. 2. 16.

9 The Jews are not permitted to hold land in any part of Europe, except Lithuania; a sign, if ever we'll observe it—that the Lord holds them in readiness to return to their own land.—*C.*

b Job 7. 4. ver. 34. Lu. 22. 26, 29, 43, 44. 1 Th. 2. 16. Re. 9. 6.

c Ge. 42. 12, 14. Ho. 8. 13. 9. 3. ch. 17. 28.

1 The full meaning of the several clauses of this verse is difficult to determine. The idea embodied in the whole is that the Israelites would be taken back to Egypt in ships, that there taken about, never supposing that they would be reduced to slavery, but even when offered for sale in the slave-market none were found to buy them. This was fulfilled after the capture of Jerusalem under Titus. Multitudes of young Jews were then shipped off from Joppa to Alexandria. The slave-market became glutted, so that no purchasers could be found.—*A.*

CHAP. XXIX.

a ch. 1.5. 5.2, 3. Ex. 19. 4-6. xx.—xxiv. Le. 26.46.

1 The same as *Sinai. Horeb* seems to have been the general name for the whole sacred mountain range, *Sinai* a particular summit. This covenant in *Moab* is the same in substance as that of *Horeb*, but seems from ver. 12 to have an important addition—the inclusion of Gentile strangers not represented at Sinai.—*C.*

b Ex. 19. 4. vii.—xiv. ch. 4. 20, 10. 9. 4. 26. 7, 8. Jos. 24. 5, 7. 2 Sa. 7. 23. Ne. 9. 10, 11. Is. 63. 9-13. Je. 32. 21, 22.

c ch. 4. 34. Ne. 9. 9. 23. Ps. lxxviii. xcv. cvi. cxxxv.

Let the tremendous condition of the Jewish nation, when oppressed by Mesopotamians, Moabites, Canaanites, Midianites, Ammonites, Philistines, Syrians, Persians, Greeks, and others; and when harassed, murdered, and carried into captivity by the Assyrians, Chaldeans, and Romans; and all the miseries which they have suffered in their present dispersion, of more than 1700 years' continuance, establish my faith in God's word:—and let it warn the British nation, and those connected with her, to take heed to themselves, lest their contempt of Christ, their breach of promise with God, and other abounding wickedness, entail upon them similar judgments.

CHAPTER XXIX. [Ver. 23. *Nor any grass groweth therein.* Canaan has continued since the Christian era to be a land of much attraction to travellers, and all, as with one common consent, have expressed their astonishment at the general aspect of barrenness and desolation in a country once so fertile and populous. So evident is this judgment, and so palpable the fulfilment of this prophecy, that infidels have affected to question the scriptural account of its population and fertility. But, independent of the Scripture testimony, which is always sufficient to establish the truth of its own narratives, it is well known that at least large portions of the Chinese empire are as populous, and by extreme industry rendered as productive, as Palestine, even in its best days. And if God permit his blessings to a land of heathenism, why should he not bestow his blessings upon a land of his true worshippers? *C.*]

Ver. 29. [*The secret things.* There are two classes of secret things: (1) The times and seasons of determined prophetical blessings, such as Is. 19. 18-25; 52. 1; 60. 1. And though there be a few examples of precise *chronological* prophecy of this kind, such as the *seventy weeks*, Da. 9. 25-27, yet, even as this revealed time depended upon another unknown, the time foretold was secret. (2) The times and seasons when God will inflict determined prophetical judgments, and these depending on the filling up of national iniquity, must ever abide secret until the 'signs of the times' begin to reveal their approach. Things revealed are likewise of two kinds: (1) The nature of the blessings and judg-

heart to perceive,[2] and eyes to see, and ears to hear, unto this day.

5 And I have led [t]you forty years in the [u]wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.[3]

6 Ye have not [v]eaten bread, neither have ye drunk wine or strong drink; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [w]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep[h] therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye[i] stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger[k] *that is* in thy camp, from [l]the hewer of thy wood unto the drawer of thy water;

12 That thou shouldest [m]enter[4] into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day;

13 That he may [n]establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.[5]

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* [o]not here with us this day:[6]

16 (For ye know [p]how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols,[7] wood and stone, silver and gold, which *were* among them:)

18 Lest[q] there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth [s]gall and wormwood;

19 And it come to pass, when he [t]heareth the words of this curse, that he [u]bless himself in his heart, saying, I shall have peace, though I walk [v]in the imagination[1] of mine heart, to [w]add drunkenness[2] to thirst:[3]

20 The LORD will [x]not spare him; but then the anger of the LORD and his jealousy shall smoke against that man, and all the [y]curses that are written in this book shall lie upon him, and the LORD [z]shall blot out his name from under heaven.

21 And the LORD shall [a]separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are[4] written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;[5]

23 *And that* the whole land thereof *is* [b]brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in his wrath;

24 Even all nations shall say, [c]Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?[6]

25 Then men shall say, [d]Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For[e] they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given[7] unto them.[8]

27 And the anger of the LORD was kindled against this land, to bring upon it all the [f]curses that are written in this book:

28 And the LORD [g]rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The [h]secret *things belong* unto the LORD our God; but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.[9]

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2 That is, the Lord hath given you indigestible raiment, bread from heaven, water from the rocks, and all to make you to know that he is the Lord your God: yet all has neither opened the eyes you have closed, the ears you have stopped, nor softened the hearts that, like Pharaoh, you have hardened.—*C.*

t ch. 2. 4:1. 3. Ne. 9. 21. Mat. 6. 31, 32. Lu. 12. 33, 34: 33. 6, 20. 1. Jos. 5. 6: 14. 10.

u Some think these words simply mean that they had been providentially enabled to supply new raiment by their own industry. Had this been the case, why should the matter be mentioned as anything remarkable? The reference of Moses seems to be to that miraculously preserved; for it is conjoined (ver. 6) to food miraculously given. How strange, some may say, that forty years of such miraculous evidence had not led the people to know, to love, and obey the Lord! Alas! why do men wonder at this stupidity? Do not three score years and ten still pass away amidst greater evidence, and with less regard or improvement?—*C.*

v ch. 8. 3. Ex. xvi 2-35. Nu. xx. Ne. 9. 15-20. Ps. 78. 15-25: 105. 40, 41

w Nu. 21. 24-33: xxxii. ch. 2. 24. 3:1-10.

x ch. 4. 1, 9, 6. 1, 3, 27. 23, 29: 27. 1. Jos. 1. 7, 8. 1. Ki. 2. 3.

y ch. 4. 10. Ac. 10. 33.

z Ex. 19. 38-49. Nu. 11. 4. Col. 3. 11.

a Jos. 9. 21-27. Gal. 3. 28. Col. 3. 11.

b Ex. 19. 5, 6: xxiv. ch. 5. 2, 3. Ne. 10. 29. Jos. 24. 25. 2. Ki. 11. 17. 2. Ch. 15. 12-15: 29. 10: 34. 31, 32. Je. 50. 5.

c Heb. *pass*

d ch. 7. 6: 28. 9: 8. 18. Ge. 17. 7: 26. 3, 4: 28. 13. 15. Ex. 3. 6-8, 15: 6. 7: 19. 5, 6. 2. Sa. 7. 24. 2. Ki. 13. 23.

e We have here again the implied doctrine of spirituality and immortality, see note on ch. 28. 9. By *implied* we mean a doctrine so evidently and fairly admitted, that its formal assertion and repetition becomes unnecessary.—*C.*

f Unborn posterity. ch. 5. 3. Ac. 2. 39. 1. Co. 7. 14. Je. 50. 5.

g That is: with all the people of Israel who were present on that day; with all of them who from sickness or other cause were absent; with all, too, of their posterity who were yet unborn. It was a covenant which embraced the whole Jewish race in every age.—*P.*

h Ex. i. ii. Nu. xx. xxi. ch. xi.

i Heb. *dungy gods.*

k ch. 11. 28, 27: 12. 2-7: 13. 2-7. Pr. 4. 23. He. 3. 12: 12. 15. Je. 4. 1-3. Ac. 8. 22. Ac. 8. 23.

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l Or, *a possessing here.* Heb. *resh.*

m ver. 12, 18.

n Ps. 47. 18: 36. 2: 52. 7. Nu. 15. 30.

o Je. 3. 17: 7. 24: 18. 12: 23. 17.

p Or, *stubbornness,* Nu. 15. 30.

q Jos. 24. 7. Pr. 27. 22. Is. 30. 13: 42. Eze. 4. 19.

r Heb. *the drunken to the thirsty.*

s Gratifying appetites by licentiousness, and converting blessings into curses.—*C.*

t Ps. 69. 5: 38. 8. 74. 22. 1. 11. Eze. 14. 7, 8. Ex. 20. 5. Pr. 6. 34.

u ch. 27. 26-26: 28. 15-68. 4. 27, 28. 11. 17, 21, 25: 32. 21-26: 18. 19, 20: 30. 17, 18.

v ch. 9. 14: 25. 19. Ps. 69. 28.

w ch. 10. 8: 18. 19. Ps. 69. 28. Eze. 13. 9. Mat. 24. 51. Is. 3. 11.

x Heb. *it written.*

y Heb. *wherewith the Lord hath made it sick.*

z Ge. 19. 24, 25. Je. 17. 6: 50. 40: 49. 18. Jos. 8. 15. Eze. 47. 11. Ju. 9. 45. Ps. 107. 34. Am. 4. 11. Zep. 2. 9. Pr. 5. 14. Jude 7.

a 1. Ki. 9. 8. 2. Ch. 7. 22. Je. 22. 8, 9.

b The present desolation of Palestine is a source of astonishment as well to its modern inhabitants as to those strangers who pass through it. Its rich plains are uncultivated; the terraces on its hillsides are broken down, its sanctuaries are desecrated, its cities and villages are either heaps of ruins or totally deserted.—*P.*

c Je. 50. 7: 22. 9. Le. xxvi: ch. xxviii. Is. 24. 1-6.

d ch. 32. 17, 21. 1 Ki. 11. 7-18. Je. 19. 3-13: 44. 2-6.

7 Heb. *divided*

8 Or, *who had not given to them any portion.*

e Le. 26. 14-39. ch. 27. 15. 28. 15-68. Da. 9. 11. ver. 20, 21.

f ch. 28. 25-35, 36, 64. 2 Ki. 17. 18, 23. Lu. 21. 23, 24.

g Ac. 1. 7, 17. 11. Mat. 24. 36. Ro. 11. 33. Je. 5. 19: 20. 31. Is. 8. 20. Ps. 147. 19, 20.

9 This appears to me to be a philosophical reflection of Moses springing from the remarkable prophetic judgments to which he had just given utterance. Looking back at God's mysterious dealings with the Israelites—his miracles of mercy, of judgment, of deliverance—his promises, and his awful threatenings—what more natural than for the thoughtful lawgiver to exclaim: 'Secret things—the great mysteries of Providence—are known only to God, but the things which are revealed by him are revealed for our sakes and for the sake of our children that we may obey him.'—*P.*

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ments foretold; so that men may desire the one, and flee from the other. (2) The duties of God's people while in possession of his blessings, or when lying under his wrath.—*Note,* The secret and the revealed departments of the divine government are not to be practically dissevered; for they are not separate things, but merely distinct parts of the same government. It were vain to apply ourselves to discover the secret things, but it were impious to neglect the revealed duties connected with them. *C.*]

REFLECTIONS.—Unbelief and unconcern are so deep-rooted within us, that, till God himself enlighten and renew our heart, we can never know, love, or serve him. Many of the most affecting providences pass unheeded by ignorant and unbelieving men: and yet a right observation of providence would powerfully induce us to a solemn surrendering of ourselves to God, and a careful fulfilment of our vows. Holy obedience is so contrary to the heart of man, that, notwithstanding we are already bound by the infinite authority of God's law, we need to be also bound by solemn vows and covenants, and these again and again repeated. But everything in public covenanting with God ought to be made with great plainness and solemnity; that every one concerned, whether present or absent, may understand, and be duly affected with it: and especially must all our covenanting with him be founded on his grant of himself to us as our God, and his claim of us for his people. How ready are men to copy after bad examples, and to defile themselves with idols! And who knows what indwelling lusts may lead us to in our practice: for followers of iniquity often become presumptuous at last, and bless themselves, while the curse of God hangs over their heads, and his wrath abideth on them! and to what terrible and shameful judgments are such presumptuous sinners exposed! The greater the mercies we sin against, the greater judgments we may expect. The obstinate abuse of God's mercies will at length deprive men of them. And heathen beholders are sometimes sooner awakened by God's judgments than the hardened professors who endure them. Men's inquiries into religious concerns

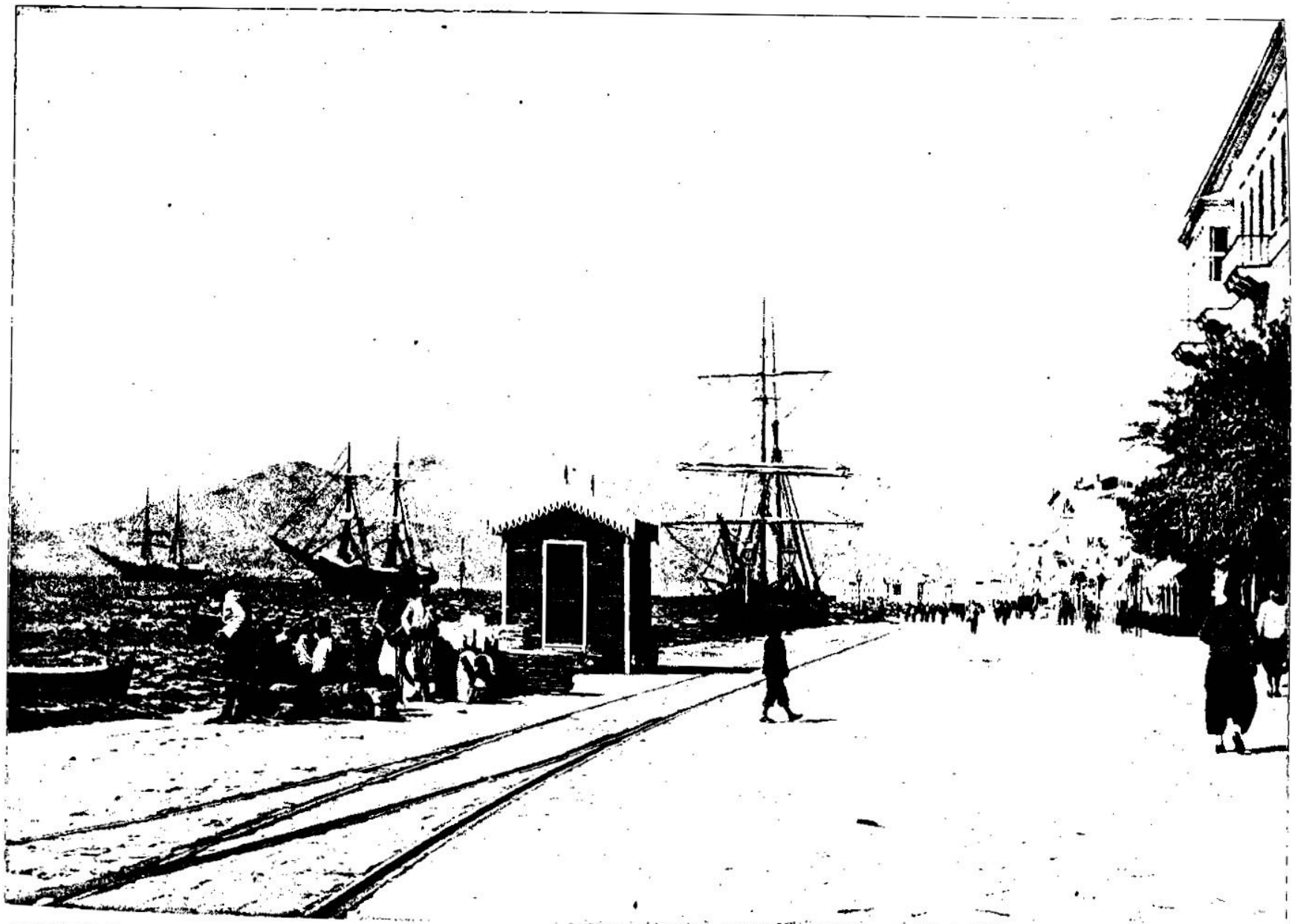

ON THE QUAY, SMYRNA—A CITY WHERE GOD'S ANCIENT PEOPLE HAVE GREAT INFLUENCE AND WHERE THEY LIVE IN GREAT NUMBERS. [Deut., xxix:28.]—"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." We give a picture of the quay at Smyrna because it serves to illustrate the declaration in this verse of Deuteronomy. Perhaps there is no city in the world of the same number of inhabitants where the Jews, rooted out of their own land and cast into another, have come to greater positions of influence, at least in a mercantile way, than in Smyrna. The great carpet houses here, which supply the world's market with Turkish rugs and other fine carpet fabrics, are owned by Jews. Smyrna is a city of over 200,000 inhabitants, and the quay of Smyrna is the street that extends for a mile or more along the harbor, and is the most important in the city.

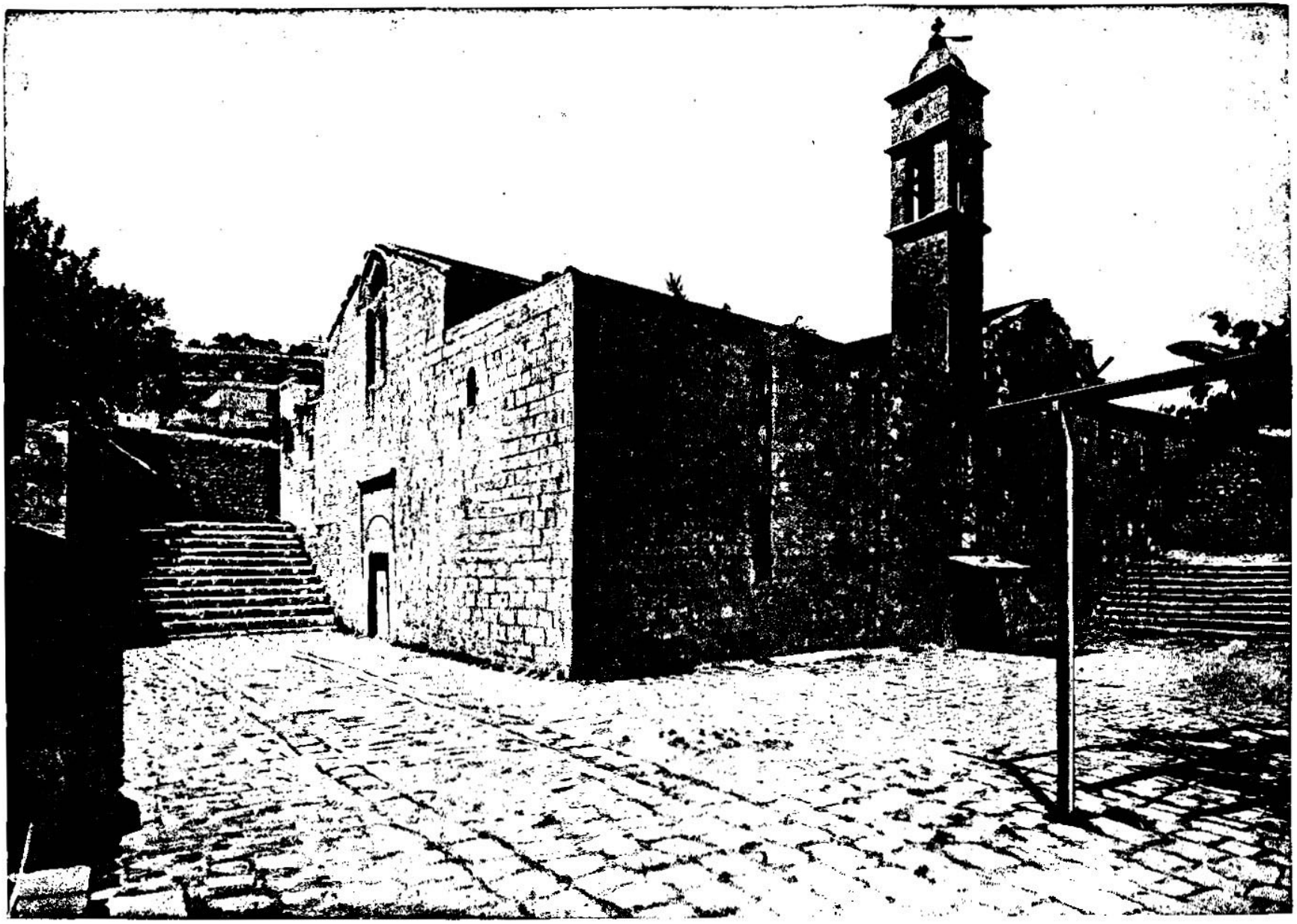

GREEK CHURCH OF ANNUNCIATION, NAZARETH—IN THE CITY OF MARY, THE MOTHER OF JESUS. [DEUT., XXX: 1-10.]—"And it shall come to pass, when all things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God * * * that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." We give above a picture of the Greek Church of Annunciation because the Scripture quoted above was not fulfilled until the coming of Christ. The angel said to Mary, as recorded in the first chapter of St. Luke, speaking of Jesus, He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end

CHAPTER XXX.

1 Great mercies promised unto the penitent. 11 *The commandment is of obvious interpretation.* 15 *Death and life are set before the people.*

AND it shall come to pass, when all these things are come upon thee, the [a]blessing and the curse, which I have set before thee, and [b] thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 And [c] shalt return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, [d]with all thine heart, and with all thy soul;

3 That [e]then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God [f]will bring thee into the land which thy fathers possessed, and thou shalt possess it;[1] and he will do thee good, and multiply thee above thy fathers.[2]

6 And the LORD thy God [g]will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses [h]upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt [i]return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [k]rejoice over thee for good, as he rejoiced over thy fathers;

10 If [l] thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.[3]

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[a] ch. xxviii.; 27. 15–26; 29. 28–28; 11. 26; ver. 15, 19.

[b] 2 Ki. 8. 47. Lu. 15. 17. Is. 46. 8. Le. 26. 40.

[c] ch. 4. 29, 30. La. 3. 40. Ho. 3. 5; 6. 1, 2.

[d] ch. 11. 13; 10. 12; 13. 3; 26. 16. Ps. 119. 34, 69. ver. 6, 10.

[e] Le. 26. 42. Ps. 106. 45; 126. 1; 147. 2. La. 3. 22. Je. 31. 20. Ne. 1. 8, 9. Ro. 11. 26. Is. 56. 8.

[f] Ps. 69. 35, 36. Je. xxxi. – xxxiii. Eze. xxxiv. xxxvi. xxxvii.

1 The curses of exile and distress have been inflicted literally and fully; the promises of restoration and prosperity must therefore be as literal and complete.—*C.*

2 If the blessings and the curses of the preceding chapters be interpreted literally, so must the remarkable promise contained in this chapter. The time referred to is yet to come. The curses are not yet exhausted. Palestine is still desolate; the Jews are still scattered among the nations; they are still a by-word in the earth. Just as surely as the curse was fulfilled which pronounced their dispersion, so surely will the promise be fulfilled which predicts their ingathering. A spiritual ingathering to the kingdom of Christ would not be such a fulfilment as the sound laws of exegesis demand; it must be a literal and national return to the country of their fathers.—*P.*

[g] ch. 10. 16; 6. 5. Je. 32. 39. Eze. 11. 19, 20; 36. 26, 27. Ro. 11. 26. Col. 2. 11, 12. Mat. 22. 37.

[h] La. 3. 64–66. Am. i. ii. Na. i. – iii. Is. xiii. xiv. Je. xlvi. – li. Eze. xxv. – xxxii. xxxviii. xxxix. Re. viii. ix. xvi. xviii. xix.

[i] Eze. xxxiv. – xxxvii. Is. xlviii. xlix. lx. lxv. Hos. 3. 5; xiv. Mi. 4. 5.

[k] Je. 32. 41. Is. 65. 19. Lu. 15. 6, 7, 32.

[l] ch. 28. 1, 2, 13, 14; 5. 29; 6. 3, 5; 10. 12; 13. 3; 26. 16. Ps. 119. 34, 69. ver. 6, 10.

3 We must return to our allegiance to God as our Lord and Ruler, our dependence upon him as our Father and Benefactor, our devotedness to him as our highest end, and our communion with him as our God in covenant. We must return to God from all that which stands in opposition to him, or competition with him. In this return to God, we must be upright — with the heart and soul, and universal — with all the heart and all the soul. It is evidenced by a constant obedience to the holy will of God. If 'thou shalt 'obey his voice,' ver. 2, 'thou and thy children;' for it is not enough that we do our duty ourselves, but we must train up and engage our children to do it.—*Henry.*

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[m] Ro. 10. 6–17; 16. 25, 26. Is. 45. 19. Ps. 147. 19, 20. Col. 1. 26, 27. Ep. 3. 9.

4 *In thy mouth*, as a subject of conversation; *in thy heart*, of love and confidence.—*Note.* As 'out of the abundance of the heart the mouth speaketh,' professing Christians have here a sure and simple test of character, where self-examination lies upon the surface, and where self-deception is scarcely possible.—*C.*

[n] ch. 11. 26; 28. 1–68. Le. 26. 1–46. ver. 1, 19.

[o] ch. iv. – xxvi. 14. 1. 21; 6. 1–3, 17, 18; 8. 1; 11. 8, 9, 13, 14, 27, 28; 26. 19, 20; 28. 1–14.

[p] ch. 29. 18–28; 4. 25; 11. 16–8, 19, 20, 32, 16–18; 28. 15–68. Lu. 21. 22–26; 19. 43, 44. 1 Th. 2. 16. Ro. 2. 8, 9. 1 Sa. 12. 25. Le. 26. 14–39.

[q] ch. 4. 26; 32. 1. Is. 1. 2. Je. 22. 29, 30. 1 Ti. 5. 21; 6. 13. Mi. 6. 1, 2. 2 Ti. 4. 1.

[r] Jos. 24. 15, 22. Ps. 119. 30, 173.

[s] ch. 6. 5; 11. 1; 10. 12. Mat. 22. 37. Ac. 11. 23.

[t] Ac. 17. 25. Jn. 11. 25; 17. 3. Ga. 2. 20. Col. 3. 3, 4.

[u] ch. 12. 10; 4. 40; 5. 16, 33; 6. 2; 11. 9; 17. 20; 30. 8, 9, 15.

5 The allegation so often made by infidels—that Moses in the law did not draw his arguments from immortality, but solely from temporal good and evil—an allegation sometimes so thoughtlessly admitted and so feebly palliated by Christians, receives here a total overthrow; for, if 'the Lord God' was his people's 'life and the length of their days,' then, either God is mortal—which it were blasphemy and absurdity to suppose or assert—or his people are immortal, since he himself is their *life*. Jn. 1. 4; 10. 28. Col. 3. 4.—*C.*

11 ¶ For this commandment, which I command thee this day, [m]it *is* not hidden from thee, neither *is* it far off:

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart,[4] that thou mayest do it.

15 ¶ See, [n]I have set before thee this day life and good, and death and evil;

16 In that I [o]command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But [p]if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land whither thou passest over Jordan to go to possess it.

19 I[q] call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore [r]choose life, that both thou and thy seed may live;

20 That thou mayest [s]love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him; (for he *is* thy [t]life, and the length of thy days;) that thou mayest [u]dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.[5]

CHAPTER XXXI.

1 Moses encourageth the people. 7 *He encourageth Joshua.* 9 *He delivereth the law unto the priests to read it in the seventh year to the people.* 14 *God giveth a charge to Joshua,* 19 *and a song to testify against the people.* 24 *Moses delivereth the book of the law to the Levites to keep.* 28 *He maketh a protestation to the elders.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, [a]I *am* an hun-

CHAP. XXXI.

[a] ch. 34. 7. Ac. 7. 23, 30, 36. Nu. 27. 17. ver. 11.

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are frequently rather curious than practical; and many sinfully pry into futurities, and things which he hath concealed, rather than search and practise what he hath revealed in his word, and manifested in his providence. But may I and my children always search and practise the Scriptures, as the only effectual means of averting the plagues appointed for the ungodly.

CHAPTER XXX. REFLECTIONS.—In returning to the Lord, and resting in him, men must be saved. Our gracious God is always ready, not only to receive repenting prodigals, but to graciously forgive their sins. And great is the happiness and honour that is to be found in fellowship with a reconciled God. The future return of the Jewish nation to the Lord shall be a delightful and glorious season to them; and even to us Gentiles it will be as life from the dead; we shall share and rejoice in their mercies. God's manifestation of his special love, and his renovation of our heart, shall qualify and induce us to all holy obedience. We shall run in the way of his commandments when he shall enlarge our heart. But now let us consider how great a mercy it is that the laws and the gospel of Christ are set before us in so plain, affecting, and applicable a manner. And since eternal life is so exhibited, so offered to, so urged upon us, God forbid that we should entail redoubled loss on ourselves by a contemptuous rejection of it. Not Moses, but Jesus, sets before us life and good.—Let us see that we refuse not him that speaketh from heaven.

CHAPTER XXXI. [Ver. 26. *The book of the law.* The Pentateuch, as far as then completed, was put into the safest and holiest spot, *beside* the ark, in the holy of holies. There it was sacred. It was not merely under the guardianship of the priests, but of God himself, who dwelt in the sanctuary, and who would not permit a stranger's hand to touch it. That very book—the autograph of Moses—may have been preserved down to the close of the Jewish polity and the destruction of the temple. *P.*]

REFLECTIONS.—It highly becomes ministers, or others, to exert themselves to their utmost, that their church and nation may be happy after their death: and, when they become more active in the Lord's work as their end approaches, and wish others the happy enjoyment of that comfort and honour which God hath denied to themselves, it is both honourable to the cause of God and strengthening to his people. Great pains ought to be taken to make those of the present or rising generation to understand, believe and obey

dred and twenty years old this day;[1] I can no more go out and come in: also the LORD hath said unto me, [b]Thou shalt not go over this Jordan.

3 The LORD thy God, he [c]will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD [d]shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye [e]may do unto them according unto all the commandments which I have commanded you.

6 Be[f] strong, and of a good courage, fear not, nor be afraid of them: for the LORD thy God, [g]he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses [h]called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.[2]

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: [i]fear not, neither be dismayed.

9 ¶ And Moses wrote [k]this law,[3] and delivered it [l]unto the priests the sons of Levi, which [m]bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At[n] the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose, [o]thou shalt read this law before all Israel in their hearing.[4]

12 Gather the people together, [p]men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [q]I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the [r]LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt [s]sleep[5] with thy fathers; and this people will rise up, and [t]go a whoring after the gods of the strangers of the land whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then [u]my anger shall be kindled against them in that day, and I will [v]forsake them, and I will [w]hide my face from them, and they shall be devoured, and many evils and troubles shall befall[6] them; so that they will say in that day, [x]Are not these evils come upon us because our God *is* not among us?[7]

18 And [z]I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye [a]this song for you, and teach it the children of Israel: [b]put it in their mouths, that this song may be a witness for me against the children of Israel.[8]

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey, and they shall [c]have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when [d]many evils and troubles are befallen them, that this song shall testify against[9] them as a witness; for it shall not be forgotten out of the mouths of their seed: for [e]I know their imagination which they go about,[1] even now, before I have brought them into the land which I sware.

22 Moses therefore [f]wrote this song the same day, and taught it the children of Israel.[2]

23 ¶ And he gave Joshua the son of Nun a charge, and said, [g]Be strong, and of a good courage: for [h]thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.[3]

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, [i]which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it [k]in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

A.M. 2553. B.C. 1451.

1 During an equal period of one hundred and twenty years did Noah preach righteousness to the antediluvian world. The life of Moses divides itself into three remarkable periods: (1) Forty years of education in the literature and sciences of Egypt, Ac. 7. 20, 22. (2) Forty years in the retirement of Midian, in the management of a flock and the cares of a family. (3) Forty years in instructing and governing an ignorant and unmanageable generation; a chequered, an eventful, a troublous, but a glorious life, exhibiting especially the triumphs of grace in the temper, and shadowing out in the church in the wilderness the patience and meekness of Jesus.—C.

b Nu. 20. 12.—27. 13. ch. 3. 27, 28. 32. 52. 34. 4.

c ch. 9. 3. 31. 8. Ex. 23. 20. Nu. 32. 29.

d Ex. 17. 8, 13. 23. 27, 31. 34. 11, 24. ch. 2. 24, 30, 33. 3. 2, 21. 7. 19, 24. Jos. 2. 10. 9. 10. 24. 10. 28. 11. 8, 12. 21. Nu. 21. 24, 34.

e ch. 7. 16, 23, 24. 20. 16, 17. Ex. 23. 31, 33. Jos. 6. 17. 10. 1, 28, 35, 37, 39. 11. 11, 12, 14. 12. 1. 13. 12. Nu. 33. 50, 52.

f ver. 7, 23. Jos. 1. 6, 9. 10. 25. 2 Ch. 32. 7. Ps. 27. 14. Isa. 40. 10. 1 Ti. 4. 12.

g ver. 3, 8. Ex. 13. 21, 22. 33. 14. He. 13. 5. He. 4. 5, 6. 11. 5. 12. 25, 26. Ro. 8. 31. Pr. 21. 30.

h Nu. 27. 18. ch. 3. 28. 34. 9. Jos. 1. 1—9. 2 Co. 10. 13.

2 Moses, as the giver and representative of the law, is not privileged to lead the people into the land of promise; Joshua, whose name is also Jesus, leads them over Jordan, and secures the inheritance.—C.

i Jos. 1. 9. Is. 41. 10, 14. 15. 43. 1, 2. Ps. 27. 13, 14. Ro. 8. 31.

k Mal. 4. 4. Mat. 5. 17. Jn. 1. 17, 45.

3 The scope of the whole passage shows that by the 'law' is here meant the Pentateuch. Its composition had been gradual. The compilation of Genesis was the first task, and it formed the basis. It was followed by the diary of the journeys recorded in Exodus. Leviticus, and Numbers. With the diary was mixed the laws, moral and ceremonial, revealed at Sinai and elsewhere. Then came Moses' great address to the Israelites on the Arboth Moab, contained in Deuteronomy. It was now finished, and added to the sacred roll. At its close this record was made —'Moses wrote this law, and delivered it unto the priests.' They were its natural guardians.—*f*.

l ch. 17. 18. Mal. 2. 7.

m Jos. 3. 14. 17. 5. 12. 1 Ki. 8. 3. Nu. 10. 33.

n ch. 15. 1, 2. Le. 25. 2.

o Ne. 8. 1, 8. Ac. 15. 21.

4 This public septennial reading did not supersede any more private instructions by the Levites in their several cities, nor by fathers in their houses. De. 6. 6—9. 2 Ch. 35. 3.—C.

p 1 Sa. 7. 21—24. Lu. 2. 41, 42. Zec. 14. 16—19. Ps. 78. 5—8. 105. 7. 33. ch. 6. 6, 7. Pr. 22. 6. 2 Ti. 3. 15, 17. Ex. 12. 49. Is. 56. 19. Nu. 15. 29.

q Nu. 27. 19. Jn. 1. 17. ver. 6—8.

r Ex. 33. 9, 10. 40. 35. 34. 5. 40. 34. 38. Nu. 11. 25. 12. 5. Ps. 99. 7.

5 Heb. *lie down*, Is. 57. 2. Ge. 25. 8. 2 Sa. 7. 12. Ac. 7. 60.

6 The word *sleep* being employed by the Lord as descriptive of death, evidently implies the doctrine of the resurrection, and consequently of that future state, which Moses has by some been supposed never to adduce as a principle of fear or hope, or motive of obedience.—*t*.

t Ex. 34. 15, 16. Le. 20. 5, 6. Jg. 2. 11—19. Nu. 25. 1, 2. Ch. 21. 13. Eze. 6. 9. ver. 20.

u Le. 26. 14—39. ch. 28. 15, 68. 29. 18—28, 32. 22. 22. Jos. 7. 12. 23. 15.

v ch. 32. 20. Ps. 104. 29. Ho. 5. 6. 9. 12. Is. 54. 7, 8. 57. 17. 64. 7. Jer. 33. 5.

w Jer. 33. 5. Eze. 39. 23, 24. Mi. 3. 4.

x ch. 32. 20. Ps. 104. 29. Ho. 5. 6. 9. 12. Is. 54. 7, 8. 57. 17. 64. 7. Jer. 33. 5.

6 Heb. *find them*.

7 Jer. 2. 5. ch. 29. 24. Ho. 9. 12.

8 The blame of the evils endured is shifted from themselves and laid upon God—even as at the first, the woman accused not herself, but the serpent; and Adam first his wife, and, by implication, God himself who had given her. Each in their statements told truth, yet each by implied insult charged God foolishly.—C.

z ver. 17.

a ch. xxxii. ver. 22.

b Ex. 4. 15. 2 Sa. 14. 3. Ezr. 7. 25. 27. Ac. 20. 27. 1 Ki. 2. 26, 29. He. 5. 12. 1 Co. 4. 1, 2.

c The book of the law had been written and handed over to the keeping of the priests. Now a new command comes from heaven to compose and *write* a splendid ode for the benefit of the people.—*f*.

d ch. 32. 21. 23. 21. 6. 31. 17, 18. 32. 19, 21, 29. 42. 1 Sa. 10. 19. 12. 19, 20. 2 Ch. 15. 2—7. Ho. 13. 6. Ju. 2. 11—19. Eze. xvi. xx. xxiii. Ne. 9. 26.

e Le. 26. 3—13. ch. 28. 15—68. 29. 18—28. Is. 1. 2. 11. xxiv. 5. 6. Je. 1.—xliv. ver. 29. Ju. 2. 11. iv. vi. 1. x. 7. Sa. iv. xi. xxii. 1 Ki. xii.—xxii. 2 Ki. viii.—xxii. xxi. xxiv. xxv.

9 Heb. *before*.

f ver. 19. c. Je. 20. 23. Ju. 2. 27. Ps. 139. 2. Is. 46. 10.

1 Heb. *do*.

f ver. 19. ch. xxxii.

2 Let Moses be tried by the 'popular literature' he furnished and employed to influence the masses of society; and here, as in all other respects, he stands immeasurably above all other popular leaders: and presents a practical evidence of a divine commission by the continuity of his efforts to lead the people's hearts to God. An imposter may invent and inculcate a religion; but it cannot, like that of Moses, be a holy and a godly religion. Whether Moses write a history, a law, or a song, all is full of God, because he was sent and inspired by God.—C.

g Jos. 1. 5—7, 9. ver. 7, 8.

h Nu. 13. 16. 27. 18. 32. 28. ch. 3. 28. Ac. 7. 45. Jos. 1. 1—9. Ep. 1. 3—14.

3 The words, *he gave*, and *I sware*, do not refer to *Moses*, but to the LORD, as will appear by comparing ver. 14 and 23, in which the word *charge*, common to both verses, is shown in ver. 23 to be the *charge* of the LORD.—C.

i ver. c. Nu. 4. 14, 15. 10. 21. Jos. 3. 6, 7. 6. 12. 1 Ch. 15. 2.

k 2 Ki. 22. 8.

God's word: and certain is our success when God is our assistant, and we do nothing but what he has commanded. And the more experience we have of gospel liberty, the more shall we delight to hear and obey him. God graciously warns men of their sin and danger before it come upon them: yet so desperate is the wickedness of men, that they ruin themselves by their apostasy from God, after their own vows, and the most solemn and often-repeated warnings of God and his faithful ministers. These exactly correspond together in discovering the sure consequences of sin, and leave the blame of their ruin entirely upon themselves.

27 For I know thy rebellion, and thy [1]stiff neck: behold, while I am [m]yet alive with you this day, ye have been rebellious against the LORD;[4] and how much more after my death?

28 Gather unto me [n]all the elders of your tribes, and your officers, that I may speak these words in their ears, and [o]call heaven and earth to record against them.

29 For I know that [p]after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil[q] will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance.* 44 *He exhorteth the people to set their hearts unto all the words of the law.* 48 *God sendeth him up to Mount Nebo, to see the land, and die.*

GIVE ear,[a] O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall [b]drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass:

3 Because[c] I will publish the name of the LORD: [d]ascribe ye greatness unto our God.

4 *He is* [e]the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth, and without iniquity; just and right *is* he.

5 They have corrupted[1] themselves; [f]their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do[g] ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath [h]bought thee? hath he not made thee, and established thee?

7 ¶ Remember[i] the days of old, consider the years of many generations:[2] ask thy father, and he will show thee; thy elders, and they will tell thee.

8 When the Most High [k]divided to the nations their inheritance, when he separated the sons of Adam, he set [l]the bounds of the people according to the number of the children of Israel:[3]

9 For the [m]LORD'S portion *is* his people; Jacob *is* the lot[4] of his inheritance.

10 He [n]found him in a desert land, and in the waste howling wilderness; he led[5] him about, he instructed him, he kept him as the [o]apple of his eye.

11 As[p] an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* [q]the LORD alone did lead him, and *there was* no strange god with him.

13 He made him [r]ride on the high places of the earth, that he might eat the increase of the fields; and he made him to [s]suck honey out of the rock, and oil out of the flinty rock;[6]

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the [t]fat of kidneys of [7]wheat; and thou didst drink the [u]pure blood of the grape.

15 ¶ But [x]Jeshurun[8] waxed[9] fat, [y]and kicked: thou art waxen fat, thou art grown thick, thou art [z]covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They [a]provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto [b]devils,[9] not to [1]God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of [c]the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And [d]when the LORD saw *it,* he abhorred[2] *them,* because of the provoking of his sons and of his daughters.

20 And he said, [e]I will hide my face from them, I will see what their end *shall be:* for they *are* a [f]very froward generation, children in whom *is* no faith.

21 They have [g]moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I [h]will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a [i]fire is kindled in mine anger, and shall burn[3] unto the lowest hell, and shall consume[4] the earth with her increase, and set on fire the foundations of the mountains.

23 I will [k]heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* [l]burnt with hunger, and devoured with burning heat,[5] and with bitter destruction: I will [m]also send the teeth of beasts

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A.M. 2553. B.C. 1451.

l Ex. 32. 9. Is. 48. 4. || Ac. 7. 51. ch. 9. 24, 27. 2c. 10. 16. || *m* ch. 9. 7. Je. 2. 29–35.

[4] All leaders of great movements, who traffic in popularity, either *benevolently,* as Solon and Lycurgus in Greece, or Numa at Rome; or *selfishly* and *vexatiously,* as Abraham at Jerusalem; or *fanatically* and *ambitiously,* as Mahomet at Mecca—all must flatter the people. Moses and the prophets in the Old, and Christ and the apostles in the New Testament, furnish the only examples of legislative effort uniting popular influence with moral honesty. A special evidence of genuine commission not to be overlooked by any who profess to admire moral bravery as an ornament of mind is, Return of the image of God.—*C.*

n ch. 29. 10 [31. 28. Nu. 11. 16. Ex. 18. 21. Ac. 20. 28. || *o* ch. 4. 26 [8. 19 [30. 19. Is. 1. 2. Je. 22. 29. Mi. 6. 2. || *p* ver. 27. Jos. 24. 31. Ju. 2. 10. Ac. 20. 30. || *q* ver. 35. Le. 26. 24, 25. ch. 28. 15, 68. 29. 18, 28. 31. 17–30. 31. 17. Eccles. 12. 1. Is. 2. 2. Je. 23. 20. Ho. 3. 5. Mi. 4. 1. Da. 10. 14. Ac. 2. 17. 1 Pe. 4. 7. 1 Jo. 2. 18. Re. 1. 1. xxii. 6. xxiii. xxii. xxiv. xxv. Mal. 3. 7–9. Ps. 1. 2–4. 34. 11. 90. 12. 94. 4. 107. 22. 119.

CHAP. XXXII.

a ch. 4. 26. 30. 19. 31. 28. Ps. 50. 4. Is. 1. 2. 34. 1. 49. 13. Je. 2. 12. 22. 29. Mi. 1. 2. || *b* Ex. 20. 40. 2 Sa. 23. 4. Mi. 2. 6. Is. 55. 10, 11. 2 Co. 2. 6. 8. || *c* Ps. 145. 7–21. 119. 171. 145. 13–15. 106. 1, 2. 150. 2. 10. || *d* Ex. 18. 11. 1 Ch. 16. 24. 28. 1. 2 Ch. 2. 5. Ps. 135. 5. 136. 2. 147. 11. 150. 2. Da. 4. 34, 37. Joh. 12. 28. || *e* ver. 18, 30, 37. 1 Sa. 2. 2. 2 Sa. 22. 2, 32, 47. Job 13. 11. 34. 10. Ps. 92. 15. Is. 26. 4. 2 Co. 10. 4. Re. 18. 2.

[1] Heb. *He hath corrupted to himself.*

f Or, that they are *not his children,* that is, *their blot,* Is. 1. 4. Ac. 7. 51. ch. 9. 6, 24. 31. 29. || *g* Ps. 116. 12, 13. Is. 1. 2. || *h* Ex. 15. 16. 1 Co. 6. 20. 1 Pe. 1. 18, 19. Re. 5. 9. Is. 43. 7. 2 Pe. 2. 1. Ju. 4. || *i* Je. 2. 20. Ps. 77. 5, 6. 119. 52. 143. 5. 145. 4–17. 78. 3–6. Is. 46. 9. 58. 12. Ju. 6. 13. 1 Co. 4. 32.

[2] Heb. *generation and generation.*

k ver. 8. xi. || *l* Ge. 10. 15 25. 15, 18 28. 14. Ch. 1. 13–16.

[3] Calvin's paraphrase brings out very clearly the true meaning of this verse: 'In the whole arrangement of the world God had kept this before him as the end to consult the interests of faithful people.' The words, 'When the Most High divided to the nations their inheritance,' &c., embrace the whole literal and details of the dispersion of the human family, and their settlement in the various nations. Moses here epitomizes the history embodied in Genesis.—*P.*

m Ex. 19. 5. Ps. 33. 12. 106. 5. 135. 4. 147. 19, 20. 1 Ti. 2. 14.

[4] Heb. *cord.*

n Ps. 107. 4, 5. Je. 2. 5, 31. 2. ch. 8. 15. Ne. 9. 12, 19.

[5] Or, *compassed.*

A.M. 2553. B.C. 1451.

o Ps. 17. 8. Zec. 2. 8. || *p* Is. 31. 5. 46. 4. 63. 9. Ex. 19. 4. ch. 1. 31. Ho. 11. 3.

q Ps. 78. 14. 52, 53. Ro. 11. 36. 1 Co. 8. 6. Ne. 9. 12. Is. 63. 12. 48. 21. || *r* Je. 58. 14. ch. 33. 29. Eze. 36. 2, 3. Nu. 33. 52. ch. 6. 10, 11. 8. 7–10. || *s* Ps. 81. 16. Is. 7. 18. Eze. 20. 6. *e.c.* have great plenty of honey and oil.

[6] Honey and vegetable oil, in warm countries, are a chief article of domestic food and foreign commerce. And God, who has fitted plants and animals for all regions, has given the best adapted to each. Even the olive a sure resting place in the rock. The bounties of Providence thus shadowing out the gifts of grace, and executing blessings where they could be naturally least expected.—*C.*

t Ps. 147. 14. 81. 16. Isa. 27. 17. *i.e.* the flour.

[7] *Kidneys of wheat* is a Hebraism by our round. For the animal kidney, imbedded, as it were, in fatness. See Psalm 16.—*C.*

u Ge. 49. 11, 12, *i.e.* wine.

[8] Israel, ch. 33. 5, 26. Is. 44. 2.

[9] The derivation and meaning of this word are matter of conjecture, and uncertainty. The most prevalent opinion seems not to run words, but from the circumstances, is that it is a diminutive in endearment for Israel, somewhat equivalent to 'Little Israel.'—*C.*

x ch. 33. 26. Ne. 9. 26. Je. 5. 28. Ho. 2. 5, 13. 9. *y* ver. 21. 1 Sa. 2. 29. Ac. 7. 51. || *z* Job 15. 27. Ps. 17. 10. 73. 7. 119. 70. Ro. 2. 4. 9. 23. || *a* 1 Ki. 14. 22. 16. 26. 2 Ki. 17. 17. || *b* Ps. 78. 58. 1 Ki. 14. 22, 23. 16. 26. 2 Ki. 21. 3, 11. Je. 11. 13. 19. 4. 44. 3. Eze. 16. 20, 21. 23. 37. 2 Ki. 23. 13. Je. 32. 35. 2 Ch. 33. 7, 15. Ps. 106. 37. 1 Co. 10. 20. Re. 9. 20. 1 Ki. 11. 5. Je. 12. 16. 2 Ki. 17. 7, 17.

[9] The Hebrew word *shedim,* here translated 'devils,' appears to come from an Arabic root which signifies 'lord' or 'master.' It is applied to demons or false gods, because of the power which they are supposed to wield.—*P.*

[1] Or, *which were not God.*

c ver. 4, 15. Je. 2. 27, 28. 17. 5, 7. 18. 15. 23. 27. Ho. 4. 6. 8. 14. 13. 6. Ga. 4. 9. 2 Co. 4. 13. 1 Th. 1. 9.

d Hab. 1. 13. Ps. 5. 4. 7. Am. 5. 2. Zec. 11. 8. Ps. 3. 10.

[2] Or, *despised.*

e ch. 31. 17. Is. 57. 17. Je. 18. 17. Ho. 5. 15.

f Is. 65. 2–5. 57. 3, 4. 2–4. 59. 1–15. Ho. 4. 1, 2.

g 2 Sa. 12. 24. 1 Ki. 16. 13. 21. 22. Ps. 78. 58. 2 Ki. 21. 7. 23. 26. 27. 24. 3. 2 Ki. 17. 15. 18. ver. 16.

h Ro. 10. 19. 11. 11, 12, 14. 15. 25.

i Je. 7. 20. 17. 27. Am. 2. 5. La. 2. 3. 4. 11. Is. 8. 22. 24. 1. 10. 17. 42. 25. 47. 14. 66. 15, 24. 2 Th. 2. 8.

[3] Or, *hath burned.*

[4] Or, *hath consumed.*

k ch. 28. 22–68. Le. 26. 14, 16, 28. 2, 25. Eze. 5. 16. Je. 5. 6. 16. 4. 19. 7. 33. Hab. 3. 5. Ps. 76. 4. La. 4. 9.

[5] Heb. *burning coals.*

l Le. 26. 29. Je. 19. 9. 52. 4. Eze. 5. 10. 7. 15. Lu. 21. 23.

It is necessary therefore that God's truths be laid up in men's heart and conscience, that they may hear, and fear, and do no more wickedly.

CHAPTER XXXII. [Ver. 10. *Howling wilderness.* It was literally so, because of the wild beasts *howling* by night through its dreary wastes. Sad emblem of an evil world filled with enemies who love to prowl in darkness, and watch for whom they may devour.—*Apple of his eye.* Those who would fathom the depths of God's providence in the selection of Abram, and the leading of the patriarchs, must recollect that two things were required for God's purposes: (1) The separation of a people from idolatry and idolatrous friends, with all their prejudices, influence, and interests. (2) Instruction in the knowledge of the nature, character, and worship of the true God. Now all this absolutely required the separation of Abram, Isaac, and Jacob from their idolatrous friends, and their frequent removals, lest their families should form idolatrous connections. *C.*]

Ver. 13. [This is a poetical description of conquest. He made Israel subdue all nations that ventured to oppose their progress in the wilderness, or on the borders of Canaan in Moab, Gilead, and Bashan. *P.*]

Ver. 21. [Every idolatrous nation is foolish. The only true wisdom is the wisdom of God. Everything is folly which does not lead to God. The heathen nations therefore which were raised up to vex, harass, and conquer Israel are here called 'foolish nations.' *P.*]

Ver. 29. [*Latter end.* Not their death, which is commonly called *the latter end,* but their latter end in dispersion and restoration, in judgment and in mercy.

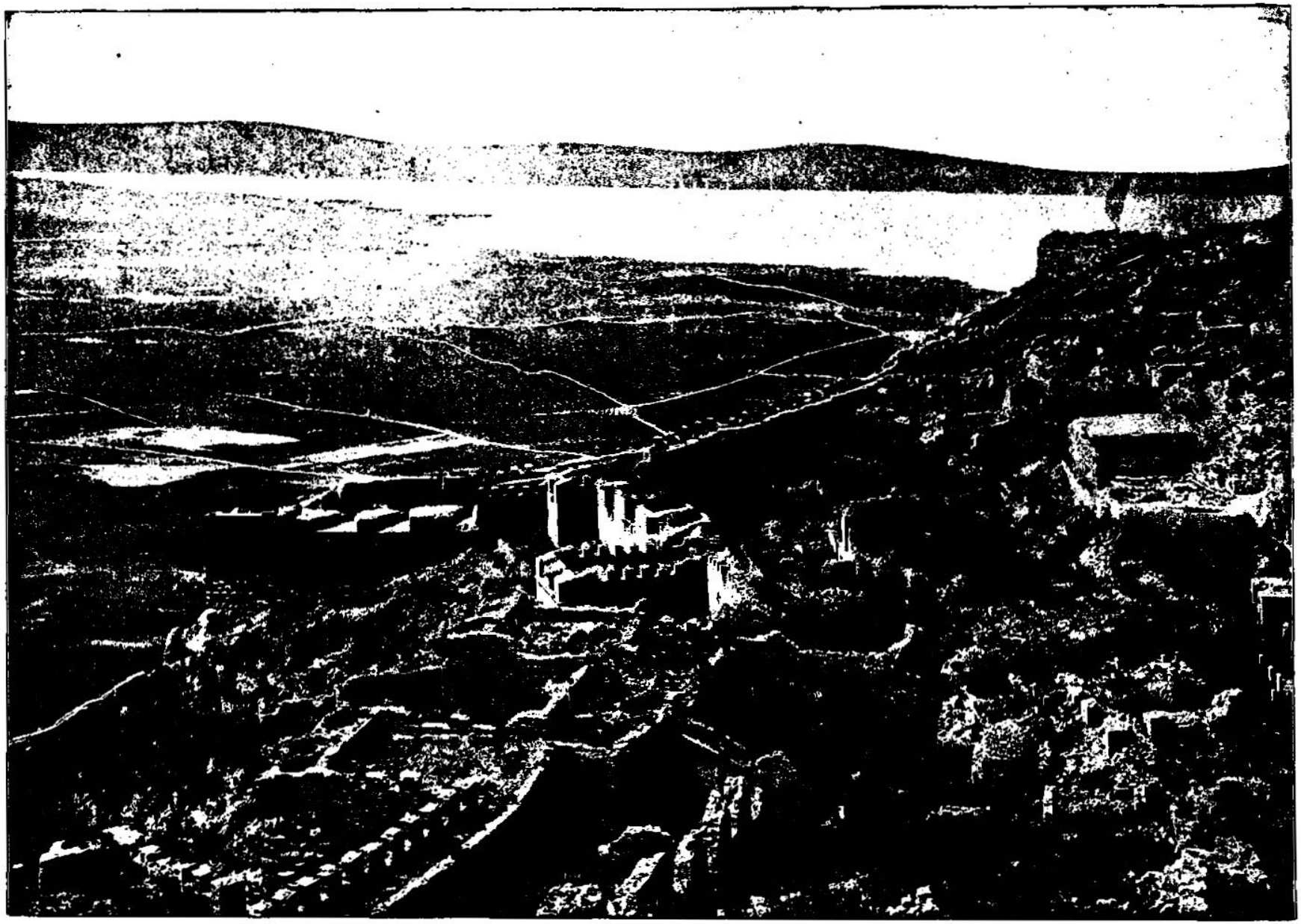

WALLS OF AKRO-CORINTH—WHERE ST. PAUL LIVED AND PREACHED. [Deut., xxxii:24-25.]—"They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs." Corinth is another striking illustration of the ruin that comes to cities and peoples who violate the laws of God first given to the Jews, but really as applicable to other nations as to the people whom God raised up to teach these laws. Corinth was once a splendid and wealthy city, the center of art and luxury. But upon the top of this very mountain, enclosed by the wall as shown above, there was a temple of Venus dedicated to licentiousness. So nothing is left of this city to-day except moldering ruins. In reading the Old Testament Scriptures it will be well to remember that God's laws operate universally.

upon them, with the poison of serpents of the dust.[6]

25 The [o]sword without, and terror within,[7] shall destroy[8] both the young man and the virgin, the suckling *also*, with the man of gray hairs.

26 I said, [p]I would scatter them into corners, I would make the remembrance of them to cease from among men;

27 Were it not [q]that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.[9]

28 For they *are* [r]a nation void of counsel, neither *is there any* understanding in them.

29 Oh[s] that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should [t]one chase a thousand, and two put ten thousand to flight, except their Rock [u]had sold them, and the LORD had shut them up?

31 For [v]their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine [w]*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:[1]

33 Their wine *is* the poison of dragons,[2] and the cruel venom of asps.

34 *Is* [x]not this laid up in store with me, *and* sealed up among my treasures?

35 To[a] me *belongeth* vengeance and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them [b]make haste.

36 For [c]the LORD shall judge his people, and repent himself for his servants, when he seeth that [d]*their* power[3] is gone, and *there is* none shut up, or left.

37 And he shall say, [e]Where *are* their gods, *their* rock in whom they trusted;

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection.[4]

39 See now that I, *even* I, *am* [f]he, and *there is* no god with me: [g]I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For [h]I lift up my hand to heaven, and say, I live for ever.

41 If I [i]whet my glittering sword,[5] and mine hand take hold on judgment, [k]I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows [l]drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.[6]

43 Rejoice,[m] O ye nations, *with* his [7]people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came, and [n]spake all the words of this song in the ears of the people, he and [o]Hoshea the son of Nun.[8]

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [p]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* [q]not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that self-same day, saying,

49 Get[r] thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession;

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[6] Serpent lying, grovelling, lurking, in the dust, beneath the primal curse, Ge. 3. 14.

[o] Ezc. 7. 15. La. 1. 20. Je. 9. 21. ch. 18. 30.

[7] Heb. *from the chambers.*

[8] Heb. *bereave.*

[p] Le. 26. 33, 39. ch. 28. 25, 36, 64. 2 K. 17. 6. 18. 11. 20. 29. 20—28. Je. 15. 4. La. 1. 3. 4. 20. 5. 11. Ezc. 5. 10. 12. 15. 22. 15. 29. 12. 30. 23. 36. 19.

[q] Exc. 32. 27, 34. Is. 37. 28, 29. 41. 7. La. 2. 3. Zec. 1. 14, 15. Joh. 4. 21, 22. Nu. 24. 13—16. ch. 9. 28. Jos. 7. 9.

[9] Or, *our high hand, and not the LORD hath done all this.*

[r] Ps. 81. 8—13. 95. 8. Is. 27. 11. 30. 4. Je. 4. 22. 10. 8. 14. 22. Ho. 4. 6.

[s] Ps. 107. 43. 81. 13. Hos. 14. 9. La. 1. 9. ch. 5. 29. 30. 19. 20. Lu. 19. 41. 42.

[t] Le. 26. 7, 8. ch. 28. 25. Jos. 23. 10. 2 Ch. 24. 24. Is. 30. 17. Je. 37. 10.

[u] Ps. 44. 12. 78. 60. Is. 50. 1. 52. 3. Ju. 2. 14. 3. 8. 4. 2. 6. 1. 10. 7. 13. 1.

[x] Le. 24. 15. Nu. 23. 8, 12, 19. 1 Sa. 4. 8. Da. 2. 47. Je. 46. 3.

[y] Or, *is worse than the vine of Sodom, &c.* Is. 1. 10. 22. 23. 5. 4. 5. 27. 3. 12—15. Eze. 16. 45, 46. 56. La. 4. 6. ch. 23. 28. He. 12. 15. Hos. 4. 18. Ju. 2. 12. 13. 19. 2 Ki. 17. 7—18.

[1] Fabulous accounts were at one time current concerning the bitter uess of the vines and other fruits in the neighbourhood of ancient Sodom, which were said to have been fair externally, and bitter within. The 'vine of Sodom' is, however, not an ordinary vine, but a plant so called, probably the *Momordica Elaterium.*—*C.*

[2] Some species of venomous reptile. For the spiritual meaning of these two verses, see Ga. 5. 19—21, compared with ver. 22, 23.—*C.*

[z] Je. 2. 22. Ho. 13. 12. Job 14. 17. Ro. 2. 5. Ab. 8.

[a] ver. 43. Ps. 94. 1. Re. 12. 19. He. 10. 30. Ge. 15. 16.

[b] 2 Pe. 2. 3. Is. 30. 12, 13. Mal. 3. 5. Eze. 12. 27, 28.

[c] Ps. 135. 14. 136. 12, 13. 10. 18. 106. 45. Je. 2. 18. Is. 1. 27. 11. 4. Je. 5. 28. 31. 20. Ab. 3. 2, 5.

[d] Ps. 78. 65. 118. 4. 1 Ki. 14. 10. 21. 21. 2 Ki. 9. 8. 14. 26. 26. 1—33. 9. 10. 59. 16. Zec. 14. 7.

[3] Heb. *hand.*

[e] Ju. 10. 14. Je. 2. 28. A.M. 2553. B.C. 1451.

[4] Heb. *an hiding for you.*

[f] Ps. 102. 27. He. 1. 12. Ja. 1. 17. Is. 41. 4. 48. 12. 44. 6. 45. 5, 22.

[g] 1 Sa. 2. 6. Re. 1. 18. Job 5. 18. Ho. 6. 1. Is. 19. 13. Ps. 68. 20. 2 Ki. 5. 7.

[h] Ge. 14. 22. Je. 4. 21. 51. 14. He. 6. 13. 18. Re. 10. 5, 6. 2 Th. 1. 7, 8. 16.

[i] Is. 21. 2. 34. 5. 63. 1, 3. 66. 16. Eze. 21. 14, 28.

[5] This is no rhetorical figure: it is a reality; for while the *arrows* of men are *wood* in some nations, *brass* in another, and *steel* in a third, the *sword* of the Lord, according to *scriptural definition*, Ps. 17. 13, is 'the wicked,' whom God employs, through his veriest enemies, to execute his judgments. Thus the *wicked Chaldeans* punished the apostate Israelites with captivity; and the wicked *Romans* with a dispersion abiding till this day.—*C.*

[k] Ps. 21. 8—12. 92. 7, 9. 94. 23. 121. 5, 6. 37. 20. Job 9. 4.

[l] Ps. 68. 23. Is. 34. 6—8. Zec. 12. 12, 13. Je. 30. 14. 1 Jo. 2. 5. Lu. 21. 22—26. 22. 42—44. Mat. 23. 35, 36. Eze. 22. 3. viii. 23. xxi.

[6] The Septuagint translates it—and we judge it the true sense of the passage—'from the head of the chiefs of the enemy.'—*C.*

[m] Ro. 15. 9, 10. 11. 17, 18, 19. Re. 18. 20. 19. 1—11. 11. 15—19. Is. 44. xxxvii. xxxix.

[7] Or, *Praise his people, ye nations, or Sing ye.*

[n] ch. 31. 30.

[o] Or, Jushua. Nu. 13. 8, 16. Ex. 17. 9. ch. 31. 7, 14.

[8] The *song of Moses* is an epitome of the Pentateuch. An epitome of its primeval history, its detailed record of the exodus, its laws, its promises, its threats, and its predictions. Moses taught it to the people—he was commanded to do so, because it set before them in a brief form their obligations and their duty to God.—*C.*

[p] ch. 6. 6, 7. 11. 18. 1 Ti. 4. 13. 2 Ti. 4. 2.

[q] Is. 5. 10. 45. 19. 1 Co. 15. 58. Lu. 10. 28. ch. 30. 19. 1 Ti. 4. 8, 16. 1 Jo. 2. 17. 2 Pe. 1. 11. 1 Ti. 4. 8. 6. 8. Mat. 6. 33.

[r] Nu. 27. 12—23. 31. ch. 3. 26, 27. 34. 1. Is. 33. 17. 2 Co. 5. 1.

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both of which are essential elements in a wise consideration of man's state, duty, and prospects. *C.*—'Their latter end'—not death merely, but the destruction, national as well as individual, which they were bringing upon themselves by their obstinate and infatuated perseverance in sin. *P.*]

Ver. 31. [That is, the 'rock,' or gods of the heathen, is not like JEHOVAH. The heathen themselves know this. They have seen the proofs in the miracles he wrought for Israel, and in the destruction he brought upon Egypt, Amalek, and Moab. *P.*]

Ver. 40. [*I lift up my hand to heaven.* The lifting up of the hand to heaven was a form of oath. The expression is no figure, but a reality; for, to the church, the Lord appeared in bodily form, 'in fashion as a man.' And this is he who saith, Re. 1. 18, 'I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen.' *C.*]

Ver. 42. [*I will make mine arrows.* This also is no rhetorical figure, but a reality; for while the arrows of men are reeds, wood, or iron; the arrows of God are his judgments, executed by the elements of nature, Ps. 18. 13–15, or those divine denunciations, and terrors of conscience, which fly as lightning, and pierce and subdue the hearts of his enemies, Job 6. 4; Ps. 45. 5. *C.*]

REFLECTIONS.—In the most serious and solemn manner ought ministers to deliver the truths of God to their people; and terrible will be the judgment of despisers of them, when both heaven and earth shall witness against them. How great, how unalterable, how faithful, holy, and just is God! and how perfect, wise, and righteous are all his works! But how ungrateful, disobedient, and apostatizing are many of his professed children! It is necessary, therefore, to ponder both the character of God and our own, to prevent our sinning, to draw instructions from ancient records, and that children should receive information from their fathers, who are more acquainted with them. But while I behold God preparing a country for the Israelites, as his peculiar people, marvellously conducting them to it through the Arabian deserts, subduing the land before them, and enriching them with the product of it, let me think of the great wonder of redemption, of God's preparing it for men, and bringing them now to the begun, and hereafter to the full enjoyment of it. But surely most vile is the ingratitude of men, who render him hatred for his love, cursing for his blessing! Yet much more aggravated is the wickedness of professors, and especially saints, than that of mere heathens. The Lord highly abominates all sin; and righteous are all his judgments of desertion, sword, famine, or pestilence, nay, of utter and everlasting destruction. But his mercy waits long: he is unwilling to inflict judgments on his people, and to give his enemies any cause of triumph over them, even when they have provoked him to the most shocking degree; and earnestly he wills that their serious consideration should prevent their ruin. Seasonable, gracious, and wonderful have, and shall be, God's deliverances of his ancient people from the nations which harassed, murdered, or carried them captive; and terrible his judgments on their destroyers, particularly the Assyrians, Chaldeans, Greeks, Romans, Antichristians, and others. But how much more remarkable the spiritual deliverances of the saints, and terrible the destruction of their implacable enemies! How remarkable the joy of their souls, whether they be Jews or Gentiles, when they behold it! Happy is it when ministers, young and old, fully harmonize in the work of the Lord; and when they are so intent upon commending Jesus and his ways, that they must be, as it were, half forced from it, even into the joy of their Lord! But God finds it frequently necessary to remind his people of their sins, and likewise to warn them of their death, while he assures them of his reconcilement to their souls.

50 And die in the mount whither thou goest up, and be [g]gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:[g]

51 Because [h]ye trespassed against me[1] among the children of Israel at the waters of Meribah-kadesh,[2] in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt [i]see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* the [a]blessing wherewith Moses the [b]man of God blessed the children of Israel before his death.

2 And he said, [c]The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran,[1] and he came [d]with ten thousands of saints: from his right hand *went* [e]a fiery law[2] for them.

3 Yea, he [f]loved the people; all his saints *are*[g] in thy hand: and they sat down [h]at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the [i]inheritance of the congregation of Jacob.

5 And he was [k]king in [l]Jeshurun when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let[m] Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, [n]Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [o]*Let* thy Thummim and thy Urim *be* with thy [p]holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

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[g] Ge 25.8. Nu.20.25, 28,33-38. He.12.22-24.

9 Nor to thy people in the *grave*, for no man knoweth where he was buried, but to thy people in *life* and *glory*.—*C.*

[h] Nu 20.12,13 21.14. Le.10.3. Is.5.16.

1 The honesty of the Bible in revealing and condemning the faults of its most distinguished characters is a peculiarity in which it stands apart from all mere human compositions—a proof of its divine origin to which the infidel can produce no refutation. If we admit with the poet, and the words being rightly understood, we do and must admit, that 'an *honest man's* the noblest work of God,' then would we demand of the infidel what is *an honest book?* It cannot be less noble.—*C.*

2 Or, *strife at Kadesh.*

[i] ch.3.26,27.34.1-3.

CHAP. XXXIII.

[a] Ge 27.4,33.1-26.

[b] Jos.14.6. 1 Sa.2.27; 9.6,7. Ju.13.6. 2 Ki.4.9. 1 Ti.6.11. 2 Ti.3.17.

[c] Ex.19.18. Hab.3.3. Ju.5.4. Nu.13.3.ch.1.1.

1 These were the three chief places of the manifestation of the divine glory and power. At Sinai God appeared in terrible majesty when he gave the law. On the parallel ranges of Seir and Paran he revealed himself again in judgment when the Israelites were assembled at Kadesh.—*P.*

[d] Ac.7.53. Ga.3.19. He.2.2. Ps.68.17.

[e] ch.4.22. Ex.19.18, 19,20.18. 2 Co.3.7,9.

2 Heb. *a fire of law.*

[f] ch.7.7,8. Ps.147.19, 20. Ex.19.5,6.

[g] 1 Sa.2.9. Jn.10.28, 29. Ps.50.5. 1 Pe.1.5. Jude 1.ver.27.

[h] Ac.22.3. Ex.19.24.

[i] Ps.119.72,111; 19. 20.

[k] Ge.36.31. Ex.18. 19,26.ver.21.

[l] ch.32.15. Is.44.2. ver.26.

[m] Ge.46.9; 49.3,4. Ex.6.14. Nu.1.20,21; 2. 10,12; 26.5-11; xxxii. 1 Ch.5.1-10.

[n] Ge.49.8-12; 46.12. Je.30.3. Nu.1.27,28; 2. 3-9; 26.19-22. 1 Ch.ii.-iv.; xi.-xxix. 2 Ch.i.-xxxv. Ezr.i.-vi. Es.x. Jos.xv.,xi.

[o] Ex.28.30. Le.8.8. Ezr.2.63. Nu.27.21.

[p] Ps.106.16. Nu.20, 13; xvi.-xviii. Ex. xxviii.xxix. Le.viii.ix.

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[q] Ex.32.26-29. Le. 10.6. Mal.2.5,6. Je.18. 18.

[r] ch.17.8-11. Le.10. 11. Eze.44.23. Mal.2.7. Jn.21.15,16. Ge.49.11; 49.5-7. Nu.iii. iv. viii. xviii.-xxv. Jos xxi. 1 Ch.vi. xvi.-xxiii.-xxvi. 2 Ch.17.8,9.

3 Or, *let them teach, &c.*

[s] Ex.30.7. 2 Ch.26. 18. Le.6.22,23.

4 Or, *let them put incense.*

4 Heb. *at thy nose.*

[t] Nu. 16.9-32. Le. xxvii.ch.18.1-8.

[u] Eze.43.27.

[x] Am.5.10. Is.29.21. Je.15.10.

[y] Ps.132.14. Is.33.16, 24. Ju.1.21. Ge.46.21; 49.27. Nu.1.36,37.2.22, 23. 1 Ch.5.6-17; viii. Jos.18.11-28. 2 Ch.11. 12.

6 The poetical figure is probably that of a father carrying his child upon his back. God is represented as bearing Benjamin safely and tenderly.—*P.*

[z] Ge.48.20,27,47.22-26. Le.26.4. ch.28.8. Ps.65.9-13. Nu.1.32-35.ch.22-24.2.18-24,26. 28-33. 1 Ch.v.vii. Jos. xvi.xvii.

5 Heb. *thrust forth.*

8 Heb. *moons.*

[a] Vines and olives, and mines of metal. Ge.49.26. Hab.3.6.

[b] Lu.2.14. Ex.3.2,4. Jos.18.1. His tabernacle being settled at Shiloh.

9 See Ex. 3. 2. To Moses, as a shepherd, God appeared in a *bush*; it 'burned,' but 'was not consumed,' the emblem of Israel in Egypt. He that 'dwelt in the bush' remembered the captives to redeem them, by sending them a mighty deliverer, in fulfilment of his covenant to Abraham, and his promises to Isaac and to Jacob. His *good-will*, therefore, lay in remembrance, faithfulness, a saviour sent, and deliverance accomplished.—*C.*

[c] Ge.49.26; xxxvii. xli. *v.* in debasement and honour.

[d] Nu.23.22. Ge.48. 19. Ps.92.10.

[e] Nu. 1.32-35; 2. 18-22,26.28-37.

[f] Ge.49.13-15; 46.13. 14. Ju.5.14. Nu.1.28-33; 7.5-8; 26.23-26. Jos.19. 10-23.

9 Who [q]said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They[r] shall teach[3] Jacob thy judgments and Israel thy law: [s]they shall put [4]incense before thee,[5] and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his [t]substance, and [u]accept the work of his hands: [x]smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall [y]dwell in safety by him; *and the* LORD shall cover him all the day long, and he shall dwell between his shoulders.[6]

13 ¶ And of Joseph he said, [z]Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth[7] by the moon,[8]

15 And [a]for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and *for* the [b]good will of him that dwelt in the bush:[9] let *the blessing* come upon the head of Joseph, and upon the top of the head of him that [c]was separated from his brethren.

17 His [d]glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* [e]the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, [f]Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

CHAPTER XXXIII. [Ver. 2. *A fiery law.* As in the margin, 'a fire of law,' to burn up all hopes of self-righteousness. It is then the sinner cries, 'What must I do to be saved?' Ro. 7. 9–11, 13, 24. *C.*]

Ver. 5. [*King in Jeshurun.* Not Moses, but the Lord was king, comp. ver. 2, 3. *C.*]

Ver. 6–25. In Le. xxvi.; 4. 25–31; xxviii.; 29. 18–28; xxx.; 31. 16–21, 29; xxxii. the general fate of the Israelites has been predicted; here that of the particular tribes is foretold in a manner answerable to the blessings of the patriarch Jacob, Ge. xlix. viz. that notwithstanding internal weakness, and much harassment from enemies, the Reubenites should be preserved; that the descendants of Judah should have their prayers heard, their warfare successful, their labours prosperous, and should enjoy peace and safety; that the Levites, who had acted so disinterestedly in punishing the principal worshippers of the golden calf, should be the honoured ministers of God, and useful instructors and judges of the people; that the Benjamites should enjoy much divine protection, and live near to the temple of God; that the descendants of Joseph should enjoy great favour from God, noted plenty from their fields, and great power and authority among their brethren; that the men of Zebulun in their seafaring trade, and those of Issachar in their husbandry, should enjoy much comfort to themselves, and be remarkable promoters of a religious attendance on God's solemn feasts; that the Gadites should enlarge their territory, punish their enemies, and faithfully assist their brethren in conquering Canaan; that the Danites should unexpectedly seize on Laish, near the springs of Jordan, and, under Samson, molest the Philistines; that the Naphtalites, when stationed on the west of the Sea of Tiberias, should have most fertile fields, and their country be peculiarly blessed with the ministrations of Christ; and that the Asherites should mightily increase, live in noted friendship with their brethren, and have valuable mines of iron and brass in their territory.——[Ver. 6. *Let* not *his men be few.* Two copies of the Septuagint, and some valuable MSS. adopted by Houbigant and other learned authorities insert here, 'and Simeon, let his men be few;' and as this is the only tribe omitted in the authorized version, this variation being so supported, is worthy of attention.——Ver. 7. *Hear, Lord, the voice of Judah.* Judah signifies *praise the Lord*, therefore this prayer. It includes a petition likewise for Messiah, who was to come of Judah, Ge. 49. 10, and whom God the Father 'heareth always.'——Ver. 10. *They shall teach Jacob thy judgments, and Israel thy law.* There is a remarkable difference between the blessings of the tribes as delivered by Jacob, Ge. xlix., and Moses in this chapter. But the blessings of Jacob were principally temporal, those of Moses chiefly spiritual. Those of Jacob to members of the nation, those of Moses to members of the church. The one chiefly to Israel 'according to the flesh,' the other to Israel 'according to the spirit.' The two lines of prophecy sometimes diverging, sometimes coincident; yet always equally true.——Ver. 12. *Dwell in safety by him.* Near the place where God shall choose for his temple; and in point of fact, Jerusalem was a joint property of Judah and Benjamin, and the two tribes dwelt together. *Between his shoulders*, some translate 'on his sides or borders,' but it seems rather to refer to a parent tenderly covering a child and carrying it upon his shoulders.——Ver. 14. *Precious things put forth by the moon.* That, even in latitudes distant from the equator, the moon has a ripening power, can scarcely be doubted. In the central lands of the earth, where the moon is described as astonishingly bright, the ripening power must be proportionably increased. It describes a land of great fertility, in which every month produced a new succession of fruits. See Re. 22. 2. *C.*——Ver. 17. There is here delineated briefly, but with wondrous graphic power, both the character of Ephraim's allotted territory and the future greatness of the tribe. He was to inherit a mountain stronghold;



PLAIN OF SODOM AND GOMORRAH, THE PROMISED LAND GOD PERMITTED MOSES TO SEE FROM MT. NEBO. [DEUTERONOMY, xxxiv: 1.]—"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan." . . . "And the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar." We give a view of the plains of Sodom and Gomorrah taken from the site of ancient Jericho, with a perspective of 25 miles looking towards the east. We have here a view of the city of palm trees, plain of the Jordan, and one of the highest peaks of the Moab mountains, Nebo, where Moses stood and looked over the promised land. There is not a view in the world so capable of awakening tender and great memories as this. In the world's civilization Moses, without a doubt, has been the most conspicuous leader. And here is the plain over which he looked before he went to his reward.

19 They shall [p]call the people unto the mountain; there they shall offer sacrifices of righteousness:[1] for they shall suck *of* the abundance of the seas,[2] and *of* treasures hid in the sand.[3]

20 ¶ And of Gad he said, [h]Blessed *be* he that enlargeth Gad: he dwelleth [i]as a lion, and teareth the arm with the crown of the head.

21 And he [k]provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* [l]seated; and he came[4] with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan [m]*is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied[n] with favour,[5] and full with the blessing of the LORD; possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* blessed[o] with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes[6] *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.[7]

26 ¶ *There* [p]*is* none like unto the God of Jeshurun,[q] *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The [r]eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he [s]shall thrust out the enemy from before thee, and shall say, Destroy *them*.

28 Israel[t] then shall dwell in safety alone: the[u] fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy[x] *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and [y]thine enemies shall be found liars[8] unto thee, and thou shalt tread upon their high places.

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g Is. 2.3; 60.5, 16. Ps. 4.5.

1 Sacrifices typifying Christ, 'the end of the law for right-eousness.' *C.*

2 By fishing and sea trade.

3 The territory of Zebulun stretched across the country from the Sea of Galilee on the east to the maritime plain of Phœnicia on the west. The fishermen of Zebulun on the Sea of Galilee, and his merchants navigating the Mediterranean in company with the Phœnician neighbours illustrate the prophetic blessing here recorded.—*P.*

h Ge. 46. 16; 49. 19. Nu. 1. 24, 25; 2. 14, 15; 26. 15–27; xxxii. 1 Ch. 5. 11–26. Is. 13. 8–10. Ps. 18. 29, 46.

i 1 Ch. 12. 8; 5. 18–21.

k Nu. 32. 1, 3, 33.

l Jos. 1. 14; 22. 1, 2, 5. Nu. 32. 25, 29, 33. 1 Ki. 17. 1, 18. 2 Ki. 11. 2. Ge. 49. 10.

4 Heb. *smiled*.

m Jos. 19. 40–47. Jg. 18. 27, 29; xiii.–xvi. Ge. 49. 16, 17; 49. 23. Nu. 1. 38, 39; 2. 25, 26; 26. 42, 43.

n Ge. 49. 21; 46. 24. Jos. 19. 32–39. Mat. 4. 13–16. 2 Ki. 11. 23. Nu. 1. 42, 43; 2. 29, 30; 26. 48, 49.

5 Nothing can satisfy the soul but grace, that is the *favour* of the Lord. But of grace, Christ says, in all our temptations, 'it is sufficient for you.'—*C.*

o Ps. 128. 3. Ge. 49. 20; 46. 17. Jsh. 19. 5, 6, 28–32. 1 Ch. 7. 30. Nu. 1. 40, 41; 2. 27, 28; 26. 44, 46. Jos. 19. 24–31.

6 *Under thy shoes*.

7 Asher got that section of Palestine which extends along the coast from Acre to Sidon, and embraces the south-western slopes of Lebanon. 'The mountains, heights abound in iron and copper ore, and the lower slopes are covered with olive-groves.' *P.*— Growing in youth, consolidated in manhood, unimpaired like that of Moses, (De. 34. 7) in old age; and, if difficulties arise, suited, like that of Samson, to the exigencies of the times. —*C.*

p Ex. 15. 11. Ps. 35. 10; 68. 4, 33, 34; ch. 32. 39. 2 Sa. 22. 32. He. 3. 8.

q ver. 5. *i.e.* Israel as seeing, or *perfect*.

r Ps. 55. 19, 22; 74. 12; 90. 1, 2; 91. 1, 2, 9, 15; 46. 1, 7, 11; 48. 3. Is. 40. 3, 4, 03. 9; ch. 32. 10, 11.

s ch. 7. 23. Ex. 23. 27, 28.

t Je. 23. 6. Ezr. 34. 25. Nu. 23. 9 ver. 29.

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u Ps. 81. 15; 78. 44; ch. 32. 13.

8 Or, *shall be subdued*.

CHAP. XXXIV.

a Nu. 27. 20; 33. 34; 27. 12; ch. 3. 27; 4. 49; 32. 49.

1 Or, *the hill*.

2 The names Abarim, Nebo, and Pisgah are connected in such a way as to create much difficulty to the sacred geographer. From a comparison of various passages we may infer: 1. That Abarim was the name of a mountain range. 2. That Nebo was one of its peaks. 3. That the name Pisgah was either equivalent to Abarim, or that it is a common noun, signifying an isolated hill or peak. Taking this latter view, the passage may be rendered: 'And Moses went up from Arboth-Moab to Mount Nebo, to the top of the mount, The peak of Nebo, the position of which remained for long unknown, is now identified. On the very brow of the table-land of Moab, a few miles south west of Heshbon, is a prominent mountain top still bearing the name *Neba*. It commands the Dead Sea, the Jordan valley, the whole mountain range of Palestine, and the blue summits of Lebanon and Hermon, far away on the northern horizon. Here Moses obtained that celebrated view of the 'land of promise.'—*P.*

b ver. 4; ch. 3. 27. Ezr. 40. 2. Re. 21. 10. Nu. 27. 12; 32. 33–40; 33. 47–55.

c Je. 18. 28, 29. Ge. 14. 14. Jos. 19. 47.

d Nu. 34. 6. Ex. 23. 31. Jos. 15. 12, 47. *i.e.* the Mediterranean.

e Ju. 1. 16; 3. 13. 2 Ch. 28. 15.

f Ge. 19. 22; 14. 2, 3. Nu. 34. 3.

g Ge. 12. 7; 13. 14, 15; 15. 18; 26. 3; 28. 13, 14; 35. 12. Ps. 105. 9–11.

h Nu. 20. 12. ch. 3. 27; 32. 52. He. 3. 19. Ga. 3. 24, 25. Jn. 1. 17.

i Jos. 1. 1, 15. Mal. 4. 4. Re. 15. 3.

k ch. 32. 50; v. 37; 31. 14, 23; 26, 27.

l Christ, Jude 9. This was done to prevent the Israelites from making an idol of him after his death.

m ch. 31. 2 Ac. 7. 23, 30, 36.

n Jos. 14. 10, 11. Ge. 27. 2.

6 Heb. *moisture fled*.

CHAPTER XXXIV.

1 *Moses from Mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto the [a]mountain of Nebo, to the top of Pisgah,[1] that *is* over against Jericho:[2] and the LORD [b]showed him all the land of Gilead, unto [c]Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto [d]the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e]the city of palm-trees, unto [f]Zoar.

4 And the LORD said unto him, [g]This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [h]I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses, the [i]servant of the LORD, [k]died there in the land of Moab, according to the word of the LORD.

6 And [l]he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* [m]an hundred and twenty years old when he died: [n]his eye was not dim, nor his natural force abated.[3]

8 ¶ And the children of Israel wept for Moses in the plains of Moab [o]thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was [p]full of the spirit of wisdom; for Moses [q]had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

v Pr. 5. 15, 18. Is. 48. 1. Ps. 68. 26; 104. 10, 65. 9–13. ch. 21. 12, 14; 08. 12. Nu. 23. 10–24; 24. 5–9. ch. 4. 7. 2 Sa. 7. 23.

x Ps. 33. 12; 144. 15; 146. 5. 1–5.

y Ps. 81. 15; 18. 44. ch. 32. 43.

o Nu. 20. 29. Ge. 50. 3, 10. 1 Sa. 25. 1.

p Ex. 31. 3. 1 Ki. 3. 9, 12. Is. 11. 2. Da. 5. 14. Col. 2. 3.

q Nu. 27. 18, 20, 23. Jos. 1. 16–18.

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its valleys were to be of surpassing fertility; the tribe was to increase enormously; and its power was to be felt over the whole nation.——Ver. 23. This verse should be rendered as follows:—'Naphtali, replete with favours, and full of the blessings of Jehovah; possess thou the sea and Darom.' The Hebrew word rendered 'west' means literally 'sea,' and here means the Sea of Galilee, which adjoined the territory of Naphtali. The word *Darom* seems to be another name for *Galil*, or Galilee, the nucleus of which was in Naphtali; see Jos. 20. 7; 21. 32. *P.*]

Ver. 28. [*The fountain of Jacob.* This seems first an allusion to Jacob's well, mentioned, Jn. 4. 5, 6, 12; and then to the fountain of human life, of which he was the prolific source. *C.*]

REFLECTIONS.—The people of God are a peculiar and great generation; safe in the hand of their God, from everything but unbelief; taught of God, and sweetly constrained to receive and obey his instructions; and privileged with the law of God, sounded in their ears, and written on their hearts. Unbounded blessings are with God for them; blessings suited to every tribe, every station in life, whether warriors, ministers, sailors, husbandmen, miners; blessings suited to every relation, and to every change of circumstance. And who can express their blessedness who have God's law for their rule, God's land for their residence, and God himself for their helper, refuge, saviour, shield, portion, and infinite ALL! It is happy to be separated from the world, in order to enjoy him. But it is ravishing to leave this world, quite transported with the glorious excellences of God in Christ, and of our spiritual interest in him, to behold his face, and to enter upon the unveiled, uninterrupted enjoyment of him in glory.

CHAPTER XXXIV. [Ver. 1. *And Moses went up*, &c. Most commentators consider this whole chapter an addition by Joshua, Phinehas, Ezra, or some other prophet; others consider it as the ancient commencement of the book of Joshua, which, by the act of some transcriber, was subjoined as a conclusion to Deuteronomy; whilst others would terminate Deuteronomy with ver. 4, and commence Joshua at ver. 5. But all this is mere conjecture, and, unless aided by an additional conjecture, part must be self-evidently wrong. For unless it be conjectured that Joshua went with Moses, who could tell what Moses saw; or know, or say anything of his death, and the manner or place of burial? But why all this profusion, this waste of unsupported conjecture? especially why such conjecture, seeing a simpler solution lies at the very threshold? Could not the Spirit of the Lord which enabled Moses to summon up and record the past events of the world from the morning of creation, and to foretell the future fates and character of a whole nation, up till this day, enable him also to describe the circumstances that preceded his own death but a few hours, and to foretell the manner of his burial, and to describe his own character, and typical superiority to all other prophets? *C.*]

Ver. 6. [*Buried him in a valley in the land of Moab.* This is evidently a special delivery of the Spirit in four particulars. The *burial*, the *valley*, *Moab*, and the neighbourhood of *Peor*, which serves to strengthen the opinion advanced in the preceding note. —*His sepulchre.* The conjecture that the tomb of Moses was concealed lest his bones should become objects of idolatry, seems unfounded, inasmuch as *hero*-worship, or *relic* or *bone* worship, never was a sin that beset Israel. They were imitators, not originals, in idolatry. Is it not rather the last Mosaic type of him who was dead, yet hath no tomb? who, being sought, was not found in the grave, but 'risen as he said;' as Moses also certainly was when he appeared on the mount talking with Christ, Mat. 17. 3. *C.*]

REFLECTIONS.—Happy and honoured is the last end of such as have been active and faithful for God in their generation; and their death would be an irremediable loss to churches and nations, if the all-sufficient Jesus did not supply their room. But precious in the sight of the Lord is the death of his saints; and he makes it pleasant and joyful to them, when ushered in with views of the King in his beauty, and of the land that is afar off. But let me not dismiss this wonderful man of God—this deliverer and leader of his people—this mediator between God and Israel—this extraordinary prophet, occasional priest—this lawgiver

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10 ¶ And there [a]arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11 In[e] all the signs and the wonders which the LORD sent him to do in the land of Egypt

[a] Nu.12.6,8. ch.5.4; 18.15,18; Ac.3.22,7.37.

[e] ch.4.34,7.19; Ex. vii.–xiv. Ps.78.43–51; 105.26–38; 135.9; 136.10–15.

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[f] Ex.iv.10; Nu.xxv.

4 By which God fully ratified Moses' commission, and proved it beyond exception to be divine, and this in sight of all Israel.—*J.*

to Pharaoh, and to all his servants, and to all his land,

12 And in [f]all that mighty hand, and in all the great terror[4] which Moses showed in the sight of all Israel.

and king in Jeshurun—till I consider him as a noted figure of my infinitely more glorious and useful Redeemer. He was a proper, a divine child, early and often exposed to danger. O the exile, the reproach, the contradiction of sinners, the persecution even unto death, which he endured! and how divine his support under his unnumbered trials! How amiable his qualities!—his contempt of the world, in its pleasures, honours, or riches—his compassion and tender regard to his injurious brethren—his amazing meekness—his distinguished fidelity—his prudence, boldness, and holy zeal! Solemn and express was his call to his work; and, by a multitude of miracles in favour of his people, and with the most tremendous destruction of his Jewish, heathen, Antichristian, and other enemies, has that call been confirmed. Extensive is the office to which God has appointed him. He is the Almighty Deliverer, who rescues us from the worse than Egyptian slavery of sin, Satan, and the world; and of heathenism and error. He is the all-sufficient Provider, who bestows upon us spiritual entertainment, hidden manna, living water, and unchanging robes of righteousness. He is the Leader given to the people, who opens a safe passage through every Red Sea of difficulty; and by power and prayer subdues every opposer, and brings us not merely to the borders, but to the full enjoyment of our promised, evangelical, spiritual, and eternal rest. Nor can their murmuring unbelief or rebellion ever provoke him to forsake those who have been given to him by his Father. He is the Mediator between God and men, with whom the promise of grace is made; and who confirms it with all by the shedding and sprinkling of his blood. He had his Father's law in his heart, fulfilled it for us, and gives it to us as our rule. He not only fasted and prayed, but died for a stiff-necked and rebellious people. He infallibly prevents our utter rejection. He is the incomparable Prophet, who knows the full mind of God, and can teach us by the Holy Ghost sent down from heaven, and make us wise unto salvation. He speaks as never man did. He is the brightness of his Father's glory, and the express image of his person, which we can behold, and be familiar with, only as veiled with our nature. He is our glorious Priest, who shed his blood, and sprinkled it on the altar, to fulfill JEHOVAH'S justice; and on the book of the law as a command, fulfilling it in our stead: and he sprinkles it on the people's conscience, to purge them from dead works to serve the living God. He authorizes all the true ministers of the church, and consecrates the saints as spiritual priests, and all the ordinances thereof, unto the service of God. He is King and Lawgiver to his Israel indeed, appointing the whole form and ordinances of his church; and to him is the whole government thereof committed by God. His whole life was remarkable for fidelity in the service of God, and his death was marvellous and voluntary. His grave was appointed of God; but in it he saw no corruption; and with him were buried all the ancient ceremonies, the law as a covenant, and the sins of all who believe.

THE BOOK OF JOSHUA.

This book represents God's fulfilment of his promises to the patriarchs and their descendants, in giving them the land of Canaan; and the fulfilment of Noah's curse upon Canaan, in the destruction and slavery of his descendants. It relates what was transacted by Joshua as governor of Israel; particularly how God confirmed his call and encouraged him to his work; his sending spies to view Jericho; the miraculous passage through Jordan, and erecting memorials of it; his sanctification of the people by their circumcision and eating the passover, i.–v.; his miraculous conquest of Jericho, and severe punishment of Achan's theft of the spoil, vi. vii.; his conquest of Bethel and Ai, and league with the Gibeonites, viii. ix.; his conquest of the south part of Canaan, and causing the sun to stand still, x.; his conquest of the northern parts of that country, xi.; an account of Canaan, xii.–xiv.; his division of it to the nine tribes and a half; his appointment of cities of refuge and of cities to the Levites, xv.–xxi.; his kind dismission of the Reubenites and Gadites, xxii.; his solemn admonitions to the people, and renewal of their covenant with God; and, in fine, his death and burial, xxiii. xxiv.

[In addition to its sacred interest, the book of Joshua is one of the most ancient and important geographical and ethnological treatises extant. In giving an account of Joshua's conquests the historian sketches briefly, but with a master's hand, the leading physical features of the country, its topography, and the characteristics of the principal tribes by which it was then held. The licentious inhabitants of Jericho, the hardy mountaineers of Ai, the wily Gibeonites, the warlike Jebusites, the trained hosts of Jabin and his allies who swept the northern plains in chariots of iron, are all passed in rapid review before the eye of the reader. Then with a geographical accuracy and minuteness of detail altogether unparalleled in ancient literature, the boundaries of the allotted territories of the twelve tribes are defined, and their principal towns enumerated. Most of the boundary lines can still be traced, and many of the old cities identified. The book of Joshua thus forms an invaluable hand-book to the ancient topography of Palestine. The list of kings or chiefs, whose cities and territories were conquered by Moses and Joshua, is also of very great importance; and there are several episodes in the book which throw light upon certain remarkable localities and peoples: such as the story of the conquest of Hebron and its giant inhabitants of the race of Anak by Caleb; the capture of Kirjath-sepher, 'the town of books,' by Othniel; and the petition of Ahsah, Caleb's daughter, 'Give me also springs of water.' These, with others of a similar character, tend to give a primeval history something of the vivid colouring of a life-picture. *P.*]

CHAPTER I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *The extent of the promised land.* 5, 9 *God promiseth to assist Joshua.* 8 *He giveth him instructions.* 10 *He prepareth the people to pass over Jordan.* 12 *Joshua putteth the two tribes and half in mind of their engagement to Moses.* 16 *They promise him obedience.*

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CHAP. I.

[a] De.34.5. Jo.49.3. 2 Pe.1.1. Re.1.1.

[b] De.1.38; Nu.11.28; 14.6,30; 27.18, 22; 34.17. Ex.24.13; 33. 9.32–17.33.11.

[c] Nu. 27. 16–21. De. 3.28; 31.7.

[d] De.11.24; ch.14.9.

[e] Ge. 15. 18–21. Ex. 23.31; 34.11,12. Nu. 34. 2–12. 1 Ki.4.21,24. 2 Ch. 9.26.

NOW, after the death of Moses, the [a]servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' [b]minister, saying,

2 Moses my servant is dead; now therefore [c]arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 ¶ Every[d] place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From[e] the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites,[1] and unto the great

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1 In the days of Abram, the children of Heth, that is, the *Hittites*, were evidently a great and civilized people, Ge. 23. 3. The other Canaanitish tribes, though retaining these local distinctions, seem, in the days of Joshua, to have been nationally absorbed into that of Heth. Every nation of Europe could furnish similar examples of absorption or amalgamation within as brief a period.—*C.*

CHAPTER I. [Ver. 7. *Be thou strong and very courageous.* The greatest instance of courage, is moral courage in reproving what is wrong and teaching and enforcing what is right. Therefore the Lord admonishes Joshua to be *very courageous*, not against *enemies*, but to observe *all the law* which Moses had commanded. Many who would dare to hazard death, would not dare to encounter the coldness or alienation of friends, the laugh of ridicule, the brow of scorn, the voice of reproach, the turmoil of argument, the jealousy of opposition, or the obloquy of detraction. Sensitive minds shrink from these petty annoyances as unworthy of their energies, and consequently suffer the imputation and the evils of the worst species of cowardice. In this moral courage Moses, Joshua, Jeremiah, and Paul are pre-eminent—Christ perfect. *C.*——Joshua's strength and courage would be tested in attempting, in the face of the opposition and rebellion of the Israelites to keep

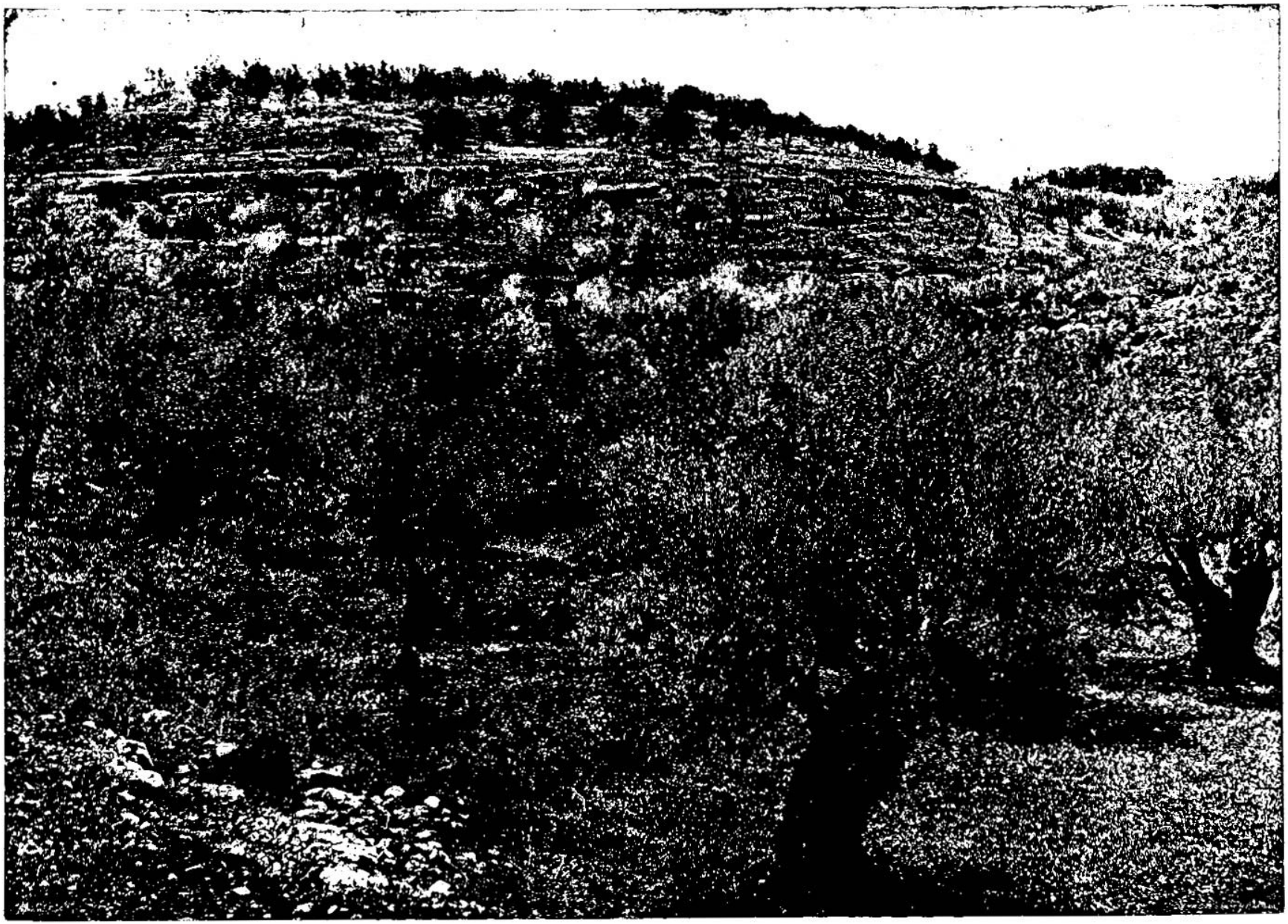

HILL OF SARIS—IN SIGHT OF THE MEDITERRANEAN SEA. [JOSHUA, i: 4.]—"From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." The Hill of Saris is at the upper head of the pass or glen which is called Wady 'Ali. From its top we have a fine view of the Great or Mediterranean Sea that the Lord promised Joshua, as we learn from the fourth verse of the first chapter, should be the western boundary of the country promised to the children of Israel. The land which the children of Israel actually occupied was very small, but the boundaries which are given in this fourth verse as the promised land include an immense territory. Nations are like individuals: they rarely occupy all that belongs to them.

sea, toward the going down of the sun, shall be your coast.[1]

5 ¶ There[f] shall not any man be able to stand before thee all the days of thy life. [g]As I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be[h] strong, and of a good courage; for unto this people shalt thou 'divide for an inheritance[2] the land which I sware unto their fathers to give them.

7 Only be thou strong,[3] and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: [k]turn not from it *to* the right hand or *to* the left, that thou mayest [l]prosper whithersoever thou goest.

8 This[m] book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.[4]

9 Have[n] not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for [o]the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals;[5] for [p]within three days ye shall pass over this Jordan, to go in to possess the land, which [q]the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [r]the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan;[6] but ye shall pass before your brethren [s]armed, all [t]the mighty men of valour, and help them,

15 Until[u] the LORD have given your brethren rest, as *he hath given* you, and they also have possessed [v]the land which the LORD your God giveth them; then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, [w]All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: [x]only the LORD thy God be with thee, as he was with Moses.[7]

18 Whosoever[a] *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only [b]be strong, and of a good courage.

CHAPTER II.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and report.

AND Joshua the son of Nun sent out of [a]Shittim two men to [b]spy secretly, saying, Go view the land, even Jericho. And they went, and [c]came into a harlot's[1] house, named Rahab, and lodged there.

2 And it was [d]told the king of Jericho, saying, Behold there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the [e]woman took the two men, and hid them, and said thus, There came men unto me, but [f]I wist not whence they *were:*

5 And it came to pass, *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to [g]the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan, unto the fords:[2] and as soon as they which pursued after them were gone out, they [h]shut the gate.

8 ¶ And, before they were laid down,[3] she came up unto them upon the roof;

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1 The boundaries of the 'land of promise' are here defined generally. 'The wilderness,' *Midbar*, of Tih, on the south. 'this Lebanon,' *i.e.* the Lebanon visible from Shittim, which must have been Hermon; the Euphrates away on the extreme north; and the Great Sea, or Mediterranean, on the west.—*P.*

f De.31.7,23.

g Ex.3.12. De.31.6, 8 He.13.5,6. Ro 8.31. Is.43.2;41.10,13,14.

h De.31.6,7,23. ver 7,9 ch. 10.25. 1 Ch.22. 13;28.20,2 Ch 32.7

i Nu. 34. 17-29 ch xiv. xxi

2 Or, *thou shalt cause this people to inherit the land*, &c

3 God at all times enjoins the diligent use of means. It is to be observed, that even in the case of miraculous interpositions, he prescribes to his people something to be done; something essential to their success.—*I*

k De.5.32, 22. 32;28 28. Pr.4.27 Is 2 24.

l Or, *do wisely*. Ps. 1.3 Ep.5.15

m De. 31 22;6 6-9, 32.18,19;33.28,29. Ps 1. 2;1. 119.11. Is.3.10;38 19 1 Co.15.58 1 Ti.4.8.

4 Or, *do wisely*

n De 31.6 8 Ju 6 14. Ge 17. 1 Ac.4.19 Ep 6. 10. 2 Ti. 2. 1. Mat. 5.36.ver.6,7,18.

o Je.1.8. Ps. 27 1-3, Ro. 8.31, 37 Is 41. 10, 13,14;43. 2. He.13.5,6. Pr 21.30.

5 Manna was still the food of the people. It was ordinarily gathered every morning. It would seem, however, that a special store was now to be laid in to prevent the necessity of gathering it when marching to and fro in Jericho, and crossing the Jordan.—*P.*

p ch.2.1; 3.2. Ex.19. 11. Ge 22.4,14. 2 Ki.20. 5. Ho.6.2. Jonah 1. 17. Mat. 12.40. 1 Co.15.4

q ver. 15. Ex. 32. 13; 33.1. Ge.13.15; 24.7;28. 13,14;35.12.

r Nu.32.6. 32. ch.22.

† 4 The Israelites had taken and rebuilt or fortified a number of cities on the east of the Jordan, and in these they placed their wives, children, and cattle. It must not be supposed that *all* the full-grown men of the two tribes and half marched across Jordan in the van of the Israelites. Only those between the ages of twenty and fifty were required to go to war.—*P.*

s Heb. *marshalled by five*, Ex.13 18.

t Is.13 3. Re. 17. 14. ch.vi.-xxii.

u Nu.32.17, 18. 22. 1 Co.10.26. Phi.2.4.

v Ge.12.7; 13. 15, 17; 15.7, 18-21. Ex. 3.8. Dt 4.1.40;5. 16;11.7,23,31;12. 1.10;15.4,7;16.20;17.14; 18.9;19.1,2,10,14;21. 1. 23;24.4;26. 1,2;27.2,3; 28.8.

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w Nu.32.25. Ro.13.1 -5. Ep.6. 1. Tit. 3.1.

x ver.5. Ps.xx. Ro.8 31. 2 Ti.2.12

7 Not a condition of obedience: for they never doubted that the Lord was with him: but a prayer for the divine presence with him and blessing upon him; even as Paul entreats, 'Brethren, pray for us.' 1 Th.5.25.—*Note.* The great duty of praying for those who are engaged in offices of responsibility and difficulty, whether temporal or spiritual.—*C*

a He.10.28,29;12.25. Ro 13 1-4.

b ver 6, 7,9 Ezr.10. 4.Col 4 17.

CHAP. II.

a Nu.25 1;33.49. ch. 3 1

b Mat.10.16. Ep 5 15

c He.11.31. Ja.2.25. Mat.1.5.

1 As this woman is honourably mentioned in Scripture, He. 11 31. Ja. 2 25, and as it appears from Mat. 1.5 that she was married to Salmon, and so was ingrafted into the genealogical tree of our Lord, every effort has been made to rescue her character from the reproach of the word *harlot*. Accordingly the Hebrew word has been derived not from a root implying sin, but signifying to *nourish*, and has been translated *hostess*, and *female taverner-keeper*. But the word in the Hebrew does not elsewhere occur in a context that will allow it to be translated *hostess*. See Le 21 7, 14. De. 23. 18. And besides, there were not of old, nor are there now, any *tavern hostesses* in the East; the *caravanseras* furnishing nothing but high walls, where the traveller must provide for himself. Rahab was therefore what she is represented, and equally what is implied, a believer, a reformed penitent—such an example of the triumph of grace as Paul records, saying, 'And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God,' 1 Co 6.11.—*C*

d Ps.127.6. Pr.21.30.

e Ex.1.17. He.11.31 Ja 2.25. 1 Sa.19. 18,19.

f Ro 3. 7,8 Col.3.9. 2 Pe 2.19. Is 33.1.

g De. 22. 8. 2 Sa 17. 19. Mat.5.7. Ex.1.17.

2 The 'fords' here referred to were probably those near the mouth of the river, opposite Wady Heylân. The stream is there broader, shallower, and less rapid than higher up.—*P.*

h Pr.21.30. Ps.127.1, 2.

3 That is, before the spies were laid down *to sleep*. This is the full meaning of the Hebrew word.—*P.*

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all the requirements of the law. The keeping of the law also was the condition on which God was to enable the Israelites to conquer and retain Canaan. *P.*]

REFLECTIONS.—God keeps up an honourable remembrance of his faithful servants. And it is a comfort to the church that, although her ministers die, Jesus her Redeemer lives to provide others in their room. But those who have behaved well in an inferior station, will, in general, and ought to be advanced to a higher. Certainly and seasonably, however slowly, the promises of God are fulfilled at last, with respect to everything temporal or eternal: nor need we fear to proceed in the most difficult work if God promise to us his presence and assistance. When he is pleased to work, none can let it. But as we must live by the word of God, so we must work and war by it; and, being once called and encouraged of God, we ought with the utmost readiness to set about our work. God can quickly bow the hearts of all such as are necessary to assist us therein. And it is delightful when magistrates, ministers, and people concur in their regard to and dependence on God, and when subjects are no less cheerful in their obedience, and doing their duty as good citizens, to themselves and one another, than rulers are exact in commanding what is lawful.

CHAPTER II. [Ver. 1. Jericho was the most important city in the Jordan valley at the time of the exodus. It appears, however, that its site was changed, though at what time, or for what reason, is unknown. The city destroyed by Joshua and rebuilt by Hiel stood beside Elisha's fountain, about a mile and a half north-west of the village of Riha. But the Jericho which our Lord visited stood two miles farther south, at the base of the mountains where the road from Jerusalem descends into the plain. The ruins of both cities I have surveyed with care. They are most distinctly marked. The plain around them is rich and beautiful, and though the palm-trees that once gave the city a distinguishing name are now nearly gone, there is still abundance of foliage. *P.*]

Ver. 5. [*Whither the men went I wot not.* The first part of the statement, ver. 4, may have been *true*, the second was certainly *false*. How can this untruth be justified? How had this woman faith? We answer to the *first* question—it cannot be justified at all, it is utterly condemned. To the *second*—does the infidel objector mean to affirm, what his question implies, that he who commits any single immoral act can have no moral principle? What havoc amongst infidels would this decision effect! Rahab did possess faith as a

9 And she said unto the men, I know that the[e] LORD hath given you the land, and that your [k]terror is fallen upon us, and that all the inhabitants of the land faint[4] because of you.

10 For we have heard [l]how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our[m] hearts did melt, neither did there remain[5] any more courage in any man because of you; for the LORD your God, [n]he *is* God in heaven above, and in earth beneath.[6]

12 Now therefore, I pray you, swear unto me by the LORD, since [o]I have showed you kindness, that ye will also show kindness [p]unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours,[7] if ye utter not this our business. And it shall be, [q]when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she [r]let them down by a cord through the window: for her house *was* upon the town-wall, and she dwelt upon the wall.[8]

16 And she said unto them, [s]Get you to the mountain,[9] lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless[t] of this thine oath which thou hast made us swear:

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread[1] in the window which thou didst[2] let us down by: and thou shalt [u]bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever [x]shall go out of the doors of thy house into the street, [v]his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, [w]his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.[3]

21 And she said, According[4] unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, [y]but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, [z]Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country do [5]faint because of us.

CHAPTER III.

1 *Joshua cometh to Jordan.* 2 *The officers instruct the people concerning their passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joshua [a]rose early in the [1]morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after [b]three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see [c]the ark of the covenant of the LORD your God, and the priests the Levites bearing it, [d]then ye shall remove from your place, and go after it.

4 Yet there [e]shall be a space between you and it, about [f]two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.[2]

5 ¶ And Joshua said unto the people, [g]Sanctify yourselves: for to-morrow the LORD will do [h]wonders among you.

A.M. 2553. B.C. 1451.

[i] Ge.12.7 13.15, 17. 15. 28; 26.3, 24. 28.13. Ex. 3.8 De. 4. 21, 40. ch. 2. 15; ver. 14.

[k] Ge.35.5. Ex.23.27. De. 2. 25; 11. 25; 28.10. Ch.14.ver.11,24; ch.5. 1.

[4] Heb. *melt.*

[l] Ex. 14.21, ch. 4.23, 24. 5.1. Nu. 21. 24-35. De.3.III. Ne.9.9-22.

[m] ver.9; ch.5.1; 7.5. Ex.15.14. Is.13.7. De 1.28; 20.8

[5] Heb. *rose up.*

[n] De.4.39. Da.4.34, 35. Is. 60. 2. Ps. 89. 11 Ex.18.11. 1 Ch.29.11.

6 This is Rahab's confession of faith. It is very clear and emphatic. She was trained an idolater. The creed of her people was that each country and city has its deities. All this she now renounces, and affirms that JEHOVAH, the God of Israel, is the one, only, supreme God. —*P.*

[o] 1 Sa. 20. 13, 16. 32. 15. Pr.18.24. 2 Ti.1.16-18.

[p] ch.6.23. 1 Ti.5.8.

[7] Heb. *instead of you a. die.*

[q] Nu.10.29, 32. 2 Sa. 9.1. Mat.5.7. 2 Ti.1.16-18.

[r] Ac.9.25. 2 Co. 11. 33. 1 Sa.19.12.

8 This is a very common thing in the East. Many rooms may this day be seen upon, and overhanging, the old wall of Damascus. And nothing could be easier than to let any one down by a rope from one of the projecting windows.—*P.*

[s] ver. 22. Ec. 9.18. 1 Sa.23.14,29.

9 Jericho is described as lying close to an overhanging and barren mountain. —*C.*

[t] Ex. 20. 7. Ge. 24. 7-8.

1 Or rather, scarlet-coloured cord or rope. The original determines nothing concerning the substance but the colour of that which was used to enable the men to escape. Whether cloth, or rope, or cord, it was a conspicuous object, easy to be seen, for otherwise it could not have answered the purpose to which it was appointed by the advice of the spies. —*Davidson.*

2 Rather, *thou dost.* This conversation is undoubtedly passed before the men were let down from the roof.—*Davidson.*

[u] Heb. *gather.* Ge. 7.1. Ac.27.24. Mat.25. 37.ver.12,13.

[x] Ac. 27. 31. Nu. 35. 26. Ex.12.22.

A.M. 2553. B.C. 1451.

[y] Le.20.9,11,16. 2 Sa. 1 16; 3.28; 1 Ki.2.44.

[z] Mat.27.25.

3 The scrupulosity of the spies in defining the condition of their oath, under all the tortures of a vigilant police, and if discovered, impending execution, indicates a high tone of moral feeling and principle, produced under the Mosaic government. Amidst the wilderness of Jewish sin it is pleasing to discover this *moral oasis.* To their national honour be it recorded that, amidst all their sins, they have still retained a high sense of honour in remembering promises, observing treaties, and requiting kindness.—C.

4 The case of this woman is very remarkable. Some of her expressions, especially those in ver. 11, indicate a distinct acknowledgment of Jehovah. Whatever may have been the means by which her knowledge had been acquired, surely she had been made the subject of the influence of God's own Spirit. Her meagre opportunities must have been well improved, and she had been blessed of him who declares that 'to him that hath shall be given.' When we contrast her faith with that exhibited, on many occasions, even by the chosen people who had witnessed the wonders of Jehovah's outstretched arm, we are reminded of our Saviour's expressions with reference to the centurion, 'Verily, I have not found so great faith, no, not in Israel.'—*J.*

[a] 1 Sa. 17.20. Ps. 32.6,7.

[b] ch. 1.8. Nu. 13. 32. Pr. 25. 13.

[c] ver. 9, 11. Ex. 25. 15. Ps. 48. 4. Re. 6. 16. ch. 5. 1.

[5] Heb. *melt.*

CHAP. III.

[a] Ge. 21. 14; 22. 3. Ps. 119. 60. Ec. 9. 10. Pr. 8. 17. 2 Co. 6. 2.

1 After the return of the spies.—*P.*

[b] ch. 1. 10, 11.

[c] Ex. 25. 10-22. Nu. 4. 15. 2 Sa. 6. 3. 1 Ch. 15. 12. ch. 6. 6. De. 31. 25.

[d] Nu. 10. 33. Ex. 33. 21, 22. Re. 21. 4. Mat. 26. 24. 1 Co. 11. 1. Ep. 5. 1, 2.

[e] Ex. 3. 5. 19. 12. Ps. 89. 7, 8. He. 12. 28.

[f] About three-fourths of a mile. Nu. 35. 4, 5.

2 Heb. *since yesterday and the third day.*

[g] Ex. 19. 10, 14, 15. 1 Ch. 20. 7. Nu. 11. 18. ch. 7. 13. 2 Sa. 11. 5. Joel 2. 16.

[h] ver. 13, 15; ch. 6. 6.

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principle, for she believed the threatened judgments of God against her wicked countrymen, ver. 9, 10; but as fear overcame Peter, and betrayed him to deny his Lord, so fear overcame Rahab, and betrayed her to utter an untruth. 'Take heed, brethren, lest there be in any of you an evil heart of unbelief;' and 'let him that thinketh he standeth take heed lest he fall.' *C.*]

Ver. 6. [The climate of the plain of Jericho greatly resembles that of Egypt, consequently the new flax would just be ripe at the time of the year (before the passover) when the Israelites crossed Jordan, comp. ch. 4. 19; Ex. 9. 31. Flax in Egypt grows to a height of nearly four feet. *P.*]

REFLECTIONS.—Proper means and prudent caution must never be neglected when we trust God with the success of our enterprises. Even the best and greatest rulers must see with other people's eyes: and it is a great mercy to a nation when those to whom interesting affairs are committed are persons of fidelity and diligence. The grace of God can easily change the most vile sinner into a choice saint: and true believers will risk their all for God. Nor must we reject them as reprobates who are guilty of some very condemnable actions; there may be true and justifying faith where much sinfulness still works. But it is hard to get rid of a bad character when once fixed, even by repentance and amendment: and that remaining badge of our shame ought to excite us to frequent and bitter sorrow for the sin which occasioned it. God can easily send his terrors to the hearts of his enemies, so that the boldest shall tremble: and often sinners' frights are presages of their fall. But the faith of God's promises will powerfully influence a person to a regard for the people of God, even at the expense of natural affections. And when we cannot prevent the ruin of our city or nation, we ought cautiously to provide for the safety of ourselves and kindred. And all agreements, especially such as concern life and death, ought to be made with the greatest exactness. We must never mingle with the world which lieth in wickedness, if we would not be condemned with it. Faith, which foresees the ruin of the ungodly, will urge us to save ourselves from among them: and the lives that are jeopardied for Christ's service shall be secured by his mercy. But the most prudent means ought to be used for our safety, even while we trust our all to God and his redeeming grace. And God can easily make such as are weak encouragers of his strongest saints.

CHAPTER III. [Ver. 1. *Came to Jordan.* The snows that cover Hermon are the *real* sources of the river Jordan. It has two *historical* sources:—one at the base of a rounded hill in the midst of a marshy plain. On the hill once stood the border city of Dan. The other is four miles eastward, on a terrace on the southern declivity of Hermon, beside the ruins of Banias or Cæsarea-Philippi. The highest perennial source of the Jordan is not named in history; it is in the bottom of a valley at the western base of Hermon, near the town of Hasbeiya, and 12 miles north of Dan.

6 And Joshua spake unto the priests, saying, Take[i] up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, [k]as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall [l]stand still in Jordan.[3]

9 ¶ And Joshua said unto the children of Israel, Come hither, and [m]hear the words of the LORD your God.

10 And Joshua said, [n]Hereby ye shall know that [o]the living God *is* [p]among you, and *that* he will without fail [q]drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [r]the LORD of all the earth [s]passeth over before you into Jordan.

12 Now therefore take you [t]twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* [u]the waters of Jordan shall be cut off *from* the waters that come down from above; and they [x]shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan,[4] and the priests [y]bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [z]the feet of the priests that bare the ark were dipped in the brim of the water, (for [a]Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which [b]came down from above stood *and* [b]rose up upon an heap, very far from the city Adam, that *is* beside [c]Zaretan:[5] and those that came down toward [d]the sea of the plain, *even* the salt sea, failed, *and* [e]were cut off; and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD [f]stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 *Twelve men are appointed to take twelve stones for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst of Jordan.* 10, 19 *The people pass over.* 14 *God magnifieth Joshua.* 20 *The twelve stones are pitched in Gilgal.*

AND it came to pass, when all the people were clean passed [a]over Jordan, that the LORD spake unto Joshua, saying,

2 Take[b] you twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, [c]twelve stones; and ye shall carry them over with you, and leave them [d]in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had [e]prepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the LORD your God [f]into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

A.M. 2553. B.C. 1451.

i ver. 3. Nu. 4. 15; 10. 33. He. 6. 20. Re. 11. 19. Mi. 2. 13.

k ch. 1. 5, 17; 3. 7. Sa. ii.

l ver. 17. Ex. 14. 22, 29, 15. 19. Ps. 32. 6.

8 The *full* instructions given to the priests may be inferred from ver. 13. They were to approach the brink of the river bearing the ark, and to place their feet in the water. The moment they did so the water was to fall away before them—that coming from above was to be stopped by divine power, and to rise on an heap, while that in the channel was to flow off into the Dead Sea. The priests were then to descend into the bed of the river, and remain there until the whole people had crossed over.—*P.*

m De. 4. 1; 12. 8. Is. 55. 3. Ro. 10. 17.

n Is. 7. 14. Ps. 9. 16; 80. 17. Ex. 15. 9. Ex. iv. Ju. 6. 17, 36—40. 2 Ki. 20. 8. Lu. 1. 18.

o De. 5. 26. Je. 10. 10. 1 Th. 1. 10. He. 10. 31.

p Ex. 17. 7. De. 31. 17. ch. 22. 31.

q Ex. 3. 8; 23. 27—30; 34. 11, 24. De. 7. 20—24; 9. 3; 11. 23. Ge. 15. 18—21. ch. vi—xii. Ps. 44. 2; 378. 54, 55.

r ver. 13. Is. 37. 16, 36. Mi. 4. 13. Zec. 4. 14. Ps. 24. 1; 89. 11; 50. 12; 47. 3. Da. 4. 35.

s ver. 6. He. 6. 20. Mi. 2. 13. Is. 52. 12.

t ch. 4. 2, 3, 20. Nu. 1. 5, 16; 13. 4—15. 34. 17—28. Mat. 10. 1—5. Ac. 1. 25; 10. 39.

u ver. 16; ch. 4. 7. Ps. 114. 3, 66. 6; 74. 15. Is. 25. 8. Hos. 13. 14.

x Ex. 15. 8. Ps. 114. 3; 78. 13. ver. 16.

y Ac. 7. 45; 9. 15. ch. 6. 6. 1 Co. 4. 13, 24.

z ver. 13.

4 This passage was effected on the *tenth* day of the *first* month, ch. 4. 19, and so wanted but *five* days of completing forty years since the coming up out of Egypt on the *fifteenth* day of the *first* month. As to the nature of the miracle, it is greater still than the passing of the Red Sea: that was instrumentally effected by a mighty wind; this by the ark and the feet of the priests. As to the evidence, besides the veracity of the historian, we have the consent of a whole nation, and that consent so interwoven with institutions, and records, and rights of property, that he who calls it in question must call in question every possible record of ancient and modern history.—*C.*

a 1 Ch. 12. 15. Je. 12. 5; 49. 19; 50. 44. cf. 4. 16. 5. 10. This overflow was occasioned by the melting of the snow on Lebanon.

b Ps. 29. 10; 77. 19. ver. 13.

c 1 Ki. 4. 12; 7. 46.

5 The sense is, very far off, at Adam, the city which is beside Zaretan; Zaretan was on the Jordan below Jezreel, and consequently about forty-five miles above Jericho.—*P.*

d Nu. 34. 3. Ge. 14. 3. ch. 12. 2. They had a passage of eighteen or twenty miles opened for them.

e ver. 23; ch. 4. 7. 2 Ki. 2. 8, 12.

f Ex. 14. 22, 29. Ps. 66. 6; 82. 7. Ep. 2. 18. Hos. 13. 14. Is. 25. 8; 35. 10; 51. 11. Re. 17. 1; 20. 2, 8, 13; 6. 39, 40.

CHAP. IV.

a Nu. 33. 51; 35. 10. De. 9. 1; 12. 31; 27. 2, 4. cf. ch. 3. 17; ver. 22. Ac. 7. 45. He. 11. 30. 13. 14. Is. 25. 8.

b ch. 3. 12. Nu. 1. 5—16; 13. 4—15. 34. 17—28. Mat. 10. 1—5. Ac. 1. 25; 10. 39. These were typical of the apostles as witnesses of Christ's resurrection.

c Ge. 28. 22. ch. 24. 27. 2 Sa. 7. 12. 1 Ki. 18. 31. Ex. 24. 4. ver. 8, 9, 20.

d ver. 8, 19, 20.

e ch. 3. 12. Mar. 3. 14—19.

f ver. 10.

About 5 miles south of Dan the three unite, and after a course of 6 miles more the Jordan expands into the Lake *Merom*, and in about 28 miles farther it enters the Lake or Sea of Gennesareth or Tiberias. From this lake it pursues its course, still southerly, through a dreary valley till it empties itself into the *Dead Sea*. The whole course, computing the windings of the stream, is about 160 miles. Travellers differ greatly as to its width; but from the average it may be estimated at about 90 feet. That it formerly overflowed its banks the Scriptures assert, ver. 15; 1 Ch. 12. 15; this some travellers deny. No rational man can doubt the Scripture statement, and recent researches prove it to be strictly accurate. That it rises an average of about 9 feet, by the melting of the snow upon Lebanon and Hermon, is agreed upon all hands. This passage took place in April, when the river is broadest and deepest; a fact so far important as it stultifies the infidel conjecture of some German neologists, who pretend that a rock having fallen stopped the stream, and that Joshua, taking advantage of the circumstance, affirmed that it was a miracle, and so encouraged the people to follow. Surely these are the men who, 'counting themselves wise, become fools!' *C.* and *P.*]

Ver. 15. [Hebrew: 'For the Jordan was full up to all its banks all the days of harvest.' This clause is explanatory of the statement that the priests dipped their feet in the brim of the river. Under ordinary circumstances this would be impossible, for the real channel of the river has perpendicular banks from 6 to 8 feet deep, always swept by the torrent. In early spring, however—the time of harvest in the valley of Jericho—the river rises over these banks and floods the flat bottom of the narrow ravine through which the channel flows. The priests bearing the ark could, without any danger, dip their feet in the water which overflowed the banks. The opening of a passage through the river at such a season was the greater miracle. Had it been late in the summer it might have been thought that natural causes operated; but in harvest—the time of the overflow—the finger of God must have been manifest to all. *P.*]

REFLECTIONS.—Let us always press forward in the way of our duty, notwithstanding foreseen difficulties attending it. And when we have done our utmost, the Lord can step in and clear our passage. Let us follow his word as our guide, and our way will be right. But let us always set Jesus, the Ark of the covenant, before us, by faith depend on him, and with due reverence follow his example; and if we cannot get rid of faults, let us detest them. Let ministers go before others, as he-goats before the flock; and though they should be more exposed than others, that Christ, whose name they bear in their ministrations, shall be their protection; for God highly honours those that honour him; and those who are comforted and encouraged of God should encourage and strengthen their brethren. In the moment of difficulty the Lord will be seen. The greatness of the difficulty shall but the more magnify the power of God in overcoming it. And Christ will be the protection of his people in trouble or death, till they be all clean passed over into Canaan above. If then I expect a noted appearance of God for my relief, let me make solemn preparation for it, separating myself from every sinful lust and carnal care. Always seeking the honour which cometh from above, let me improve God's present manifestations of power and love as pledges of more, nay, of eternal and immediate enjoyment of him. Let no occasional advantage, gained by the opposition made to my happiness, or to the church of God, dismay me; for the Lord sits King upon the floods, and is mightier than the noise of many waters.

CHAPTER IV. [Ver. 4. *Twelve men whom he had prepared.* By instructing them to come without any other burden, and informing them of their specific duty; and, as is not improbable, by exercising them to lift and carry such stones as would give to future times a remarkable specimen of their strength, as well as a memorial of the miracle the Lord had wrought for the passage of his people—a lively emblem of every one who would, in any office, minister to God and his church. He must be prepared, he must bear upon his shoulder his appointed burden; and when laid down, it is to form a memorial of the grace and power of God. *C.*]

Ver. 7. [*The waters of Jordan were cut off.* The scriptural evidence of this and similar miraculous events consist in, (1) An original document, written and published at the time. (2) A public monument erected, or a religious institution appointed, to commemorate the event. (3) A national system of reli-



ANCIENT JERICHO—WHERE THE CHILDREN OF ISRAEL FIRST CAMPED. [Joshua, iv:19.]—"And the people came up out of Jordan on the tenth day of the first month and encamped in Gilgal, in the east border of Jericho." Jericho is a city of great antiquity. It is situated in what is called the plain of the Jordan, and is consequently over against the ford of the river where, under the leadership of Joshua, the Israelites crossed. It is about 6 miles west of the Jordan and about 8 miles northwest of the Dead Sea. It once had a king, and its walls were so wide that houses were built upon them. Here the sons of the prophet sought retirement from the world. The city rose to great influence during the reign of Herod, who had his residence here. He fortified it and built many palaces, which he named after his friends. Here he died, and it was in the amphitheater of Jericho that the news of his death was announced to the assembled soldiers and people by Salome.

6 That this may be [s]a sign among you, *that* when your children ask *their fathers* in time to come,[1] saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were [h]cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and [t]these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones[2] out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in [k]the midst of Jordan,[3] in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.[4]

10 ¶ For the priests which bare the ark stood in the midst of Jordan, [l]until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses [m]commanded Joshua: and the people [n]hasted[5] and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And [o]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.[6]

13 About forty thousand prepared for war[p] passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD [q]magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear [r]the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, [s]Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the [t]soles of the priests' feet were lifted [7]up unto the dry land, that the waters of Jordan returned unto their place, and flowed[8] over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the [u]tenth *day* of the first month, and encamped in [v]Gilgal, in the east border of Jericho.

20 ¶ And those [x]twelve stones, which they took out of Jordan, did Joshua pitch in [9]Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall [y]ask their fathers in time to come,[1] saying, What *mean* these stones?

22 Then [z]ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, [a]which he dried up from before us, until we were gone over;

24 That all the people of the earth [b]might know the hand of the LORD, that it *is* mighty; that ye might [c]fear the LORD your God for ever.[2]

CHAPTER V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An angel appeareth to Joshua.*

AND it came to pass, when [a]all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, [b]heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee [c]sharp knives, and [d]circumcise again the children of Israel the second time.[1]

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.[2]

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt,

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g ch.22.27,28.24.27,ver. 7,21,22. Ps.103.17,18. 77.10,11. Ex.13. 14,15. 14.13. 1 Sa.7.12. De. 6 20.

1 Heb. *to-morrow*

h ch.3.13–16. Ps.114. 3,5,6. 74.15. Is.25.8. Ho.13.14.

i ver.3,6. Ex.30. 14: 13.9,17. 14.25. Nu.16 40. Lev. 9.24. Mat.26. 13. Ps.103.2. Ac. 10.39. He.2.3,4. Ep.2.20.

2 These likewise typified the twelve apostles as witnesses of Christ's death and resurrection.

k Ps.66.8. 1 Sa.5.12 Ge.28.22. ch.24.27. ver. 6,7

3 Some are disposed to adopt "from the midst of Jordan," as they suppose only twelve stones taken up and carried to Gilgal, whereas the words in the text act up other twelve in the river. But this new reading is unsupported by Hebrew MSS.; and therefore to be rejected. Besides these twelve stones would not, as supposed, remain always visible, but would, when the swollen river had returned to its usual bed, form a second witness to the wondrous works of the Lord.—C.

4 Joshua, or his inspired historian, added these words many years after the miracle.—C.

l Ex.25.21. Ep.5.15. Ga.2.6,9. 1.18. 2.2.

m Nu.27.21–23. De. 31.7,23.

n Ex.12.39. Mat.14. 29. Ex.9.10. Pr.27.1. 2 Co.6.2.

o *Hasted*, not as an evidence of fear, for this was a believing generation: but to expedite the passage, in obedience to the command of Joshua, and as a moral emblem of the eagerness with which a believer should pass over to his promised rest, and *haste* to the day of the Lord. Phi.1.23. 2 Pe.3.12.—C.

o Nu.32.20,27,28.ch. 1.14.

p Or, *ready armed* It seems Joshua did not choose that any more should go.

q ch.3.7. 1 Ch.29.25. 2 Ch.1.1; 32.23. Ac.5.13.

r Ex.25.16. ch.3.3,6. ver.17. Re.11.19.

s Ge.8.16. 2 Co.15. 29–28.

6 Of these two tribes and a half, all the men capable of bearing arms did not accompany their brethren across the Jordan. It appears from the census recorded in Nu. xxvi. that the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, amounted to about 110,580. It is probable that the remaining 70,580 were

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left behind for the defence of the women and children, &c. They were considered, however, as fulfilling their stipulations, by sending these 40,000 to aid the other tribes. The whole body of the people of Israel were never expected to take the field, except upon extraordinary occasions. All were liable to be called out, but it was seldom that all were required.—*J.*

t ch.3.15. 1 Ch.12.15. Je.12.5. 49.19. 50.44

7 Heb. *plucked up.*

8 Heb. *went.*

u Ex.12.3. 1 ch.3.2.

v ch.5.9. 10.6,43. 13. 7.15. 1 Sa.11.14,15.

x ver.3,9. Re.21.14. Ep.2.20. Ac.10.39.

9 *Gilgal—rolling*, Jos.5.9, or according to Josephus, *liberty*. It is situate between Jordan and Jericho, a mile and a quarter east of the city, according to Josephus, and six miles and a quarter west of the river. Here Joshua encamped:—here he divided the conquered land:—here Samuel judged. 1 Sa. 7.16:—here prophets were educated. 2 Ki. 2.1. 4.38:—and here, alas! idolatry finally triumphed. Ho.4.15. 12.11. Am.5.5. A melancholy example of privileges abused, its name only remains, and not even a ruin tells where it stood.—C.

y ver.6. Ex.12.26,27. 13.14,15. De.6.20 24. Ps.118.2.

1 Heb. *to-morrow*

z Ps.78.2–8; 105.2,5; 145.4–7; 44.1. De.6.20–24; 11.19. Is.38.19. Ep. 6.4.

a Ex.14.21. Ps.77.16, 19,78.13. Is.43.16,63.12, 14. Na.1.4.

b Ro.1.19,20. Ps.75 1. Je.32.17–22.

c Ps.76.6–8; 111.10. Je 10.6,7; 32.40. De.6. 2,13. Pr.1.8.

2 Heb. *all days.*

CHAP. V.

a ch.12.9–24. Ge.15. 18–21; 10.15 to Nu 13. 29. Ex.3.8; 23.23,28,31. De.7.1,2,3.

b Ex.15.14,15,31 24; 23.27 ch.2.9,11. Ps 48. 4–6,8. Re.18.10.

c *Knives of flint*, Ex.4.25.

d Ge.17.7–14. Ro.4. 11,12,25. De.10.16; 30.6. Col.2.11.

1 The meaning is not "Circumcise these people a second time;" but "Circumcise the people again as the people used to be circumcised in former times." The rite had been long neglected, and this is the order for its renewal.—*J.*

2 Or, *Gibeah-haaraloth.*

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gious instruction founded upon the original document, and perpetuating the history. A system which embodies, vitalizes, and perpetuates tradition, but a system as different from mere tradition as a house builded upon a rock differs from a house builded upon sand. As an example of tradition without scriptural authority take Mat. 15. 3, 6; Col. 2. 8. For the authority of traditions, that is, records delivered on scriptural warrant, see 2 Th. 3. 6; 1 Co. 11. 2, in which last-cited passage the ordinances, or traditions, evidently comprehend the Lord's supper. To traditions so embodied the infidel can produce no rational objection. Read ver. 20–23. See Leslie's *Short Way with the Deists*, and Dwight on the *Lord's Supper*. *C.*]

REFLECTIONS.—No care or labour of our own should ever hinder us from that which tends to the immediate honour of God, and the commemoration of his wonderful works. And if not one Israelite, however feeble, perish in trouble or in death, surely it becomes all to keep his mighty works in everlasting remembrance. Never let us hunt after pomp or finery in our memorials; for God has chosen the weak and foolish things of this world to confound all earthly glory. Let every accommodation, even in outward things, render us forward and exemplary in duty. If we be called forth to God's work, we may cheerfully leave all our worldly concerns behind us: and if we have God's presence with us, we need not be weary, nor doubt but we shall safely land at last: for though the years of our pilgrimage should be many and sorrowful, they have an appointed end: let us therefore never hurry out of danger till our work in it be finished. But whatever perilous work God allots to us, let us go through it with proper despatch, never with unbelieving haste: and let us always honour those whom God honours by his providence. The religious inquiries of young people should be encouraged and gratified to the uttermost. If we wish them wise when they are old, they ought to be inquisitive when they are young. But if we wish our present mercies to be doubly sweetened, let us compare them with our former ones.

CHAPTER V. [Ver. 2. *Sharp knives. Knives of flint*, as in the marginal translation. The use of flint for knives, arrows, spear-heads, chisels, and hatchets has been common in many nations. Specimens of some, or all of them, are occasionally found in almost every country of Europe, as well as of Asia. The Egyptians, according to Herodotus (b. ii.), used them in opening bodies for embalming, and some of the judaizing Abyssinian Christians use them still in

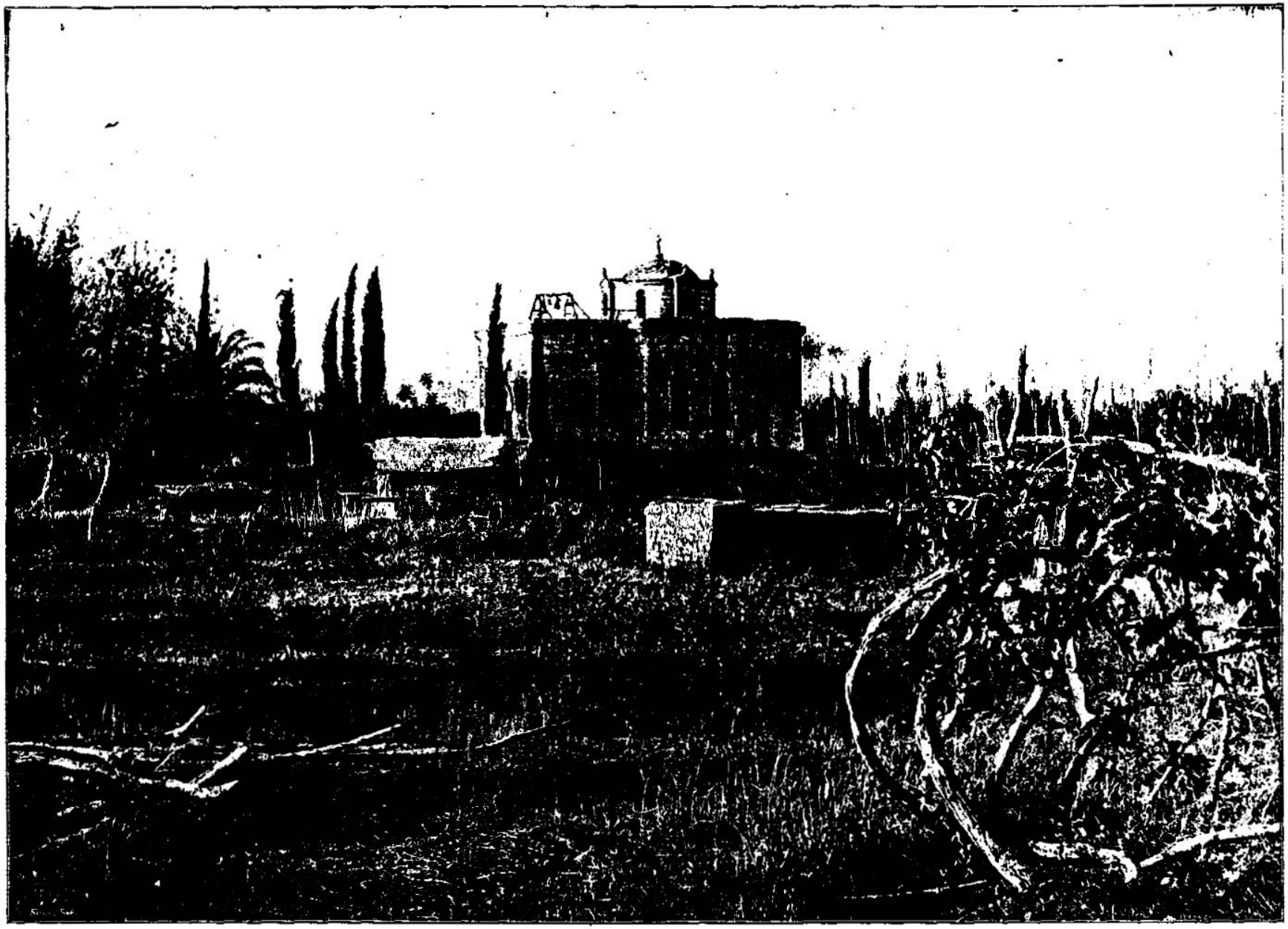

THE CHURCH AT GILGAL—WHERE THE ISRAELITES KEPT THE FIRST PASSOVER IN THE PROMISED LAND. [Joshua, v:10.]—"And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho." This was the site of the first camp of the Israelites after they crossed over the river Jordan, the place at which they passed the first night in the Promised Land, and where the 12 stones were set up which had been taken from the bed of the stream. In the above view we have a picture of a church built by the Greek Christians. This is perhaps the most interesting building between the Judean mountains and the River Jordan. This is about 20 miles from Jerusalem, and to reach it one makes a descent of 3800 feet over the rockiest and roughest road perhaps in Christendom. There are many ruins found in this plain, but the Judean hills overlooking it are the same that they were when Joshua encamped here with the children of Israel.

that were males, *even* [a]all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but [b]all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they [c]had not circumcised.

6 For the children of Israel walked [d]forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [e]he would not show them the land which the LORD [f]sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* [g]he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people,[3] that they abode in their places in the camp till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the [m]reproach of Egypt from off you: wherefore the name of the place is called [n]Gilgal unto this day.[4]

10 ¶ And the children of Israel encamped in Gilgal, and [o]kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, [p]unleavened cakes and parched *corn* in the selfsame day.

12 ¶ And the manna [q]ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; [r]but they did eat of the fruit of the land of Canaan that year.[5]

13 ¶ And it came to pass, when Joshua was by Jericho, that he [s]lifted up his eyes and looked, and, behold, there stood [t]a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* [u]captain of the host of the LORD am I now come. And Joshua [v]fell on his face to the earth, and did worship, and said unto him, [w]What saith my LORD unto his servant?

15 And the captain of the LORD's host said unto Joshua, [x]Loose thy shoe from off thy [6]foot; for the place whereon thou standest *is* holy. And Joshua did so.

CHAPTER VI.

1 Jericho is shut up. 2 God instructeth Joshua how to besiege it. 12 The city is compassed. 17 It is accursed. 20 The walls fall down. 22 Rahab is saved. 26 The man that buildeth Jericho again is laid under a curse.

NOW Jericho[1] was straitly[2] shut up [a]because of the children of Israel: none went out, and none came in.

2 ¶ And the [b]LORD said unto Joshua, See, I [c]have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall [d]compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark [e]seven trumpets of rams' horns;[3] and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that [f]when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, [g]all the people shall shout with a great shout; and the wall of the city shall fall down[4] flat,[5] and the people shall ascend up, every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, [h]Take up the ark of the covenant, and let seven[6] priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto [i]the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

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[a] Nu.14.23,29,38; 26. 64,65. De.2.14,15. 1 Co. 10.5. He.3.17—19. Ps.90. 3,5 [5]95.8—11

[b] Thus for thirty-eight years they were held as aliens to the covenant of promise. He.3.9,10, 6,7. Ga.4.15

[c] Ho 1.10 6.6. Mat. 22.7. Nu.14.33.

[d] Nu.14.32—35. 32. 38.13.21. De.1.34,35. 2.14. 8.2,3,15,16. Ps.106.26. Ne. 9.21.

[e] Nu.14.23. Ps.95.10, 11. He.3.17,18.

[f] Ge.22.15—18. 13.15; 15. 7,18. 26.3. 28.13,14. 35.12. Ex. 3.8. Le.20.24. Ex.20.7,12; 34.6. Ju. 9.25.

[g] Heb. *When the people had made an end to be circumcised.*

[m] Ge.34.14. 1 Sa.17. 26. Ep.2.11,12. ch.24. 14. Exe.20.7,39; 36. Ju. 9.25.

[n] That is, *rolling*. ch.4.19,9 6; 10.9. 1 Sa. 7.16. 11.8, 12.14. He.4 1,9,9 15,42—11. Ac.4.4.

4 It would appear that Gilgal was the name of the place before the exodus, for Moses describes the Canaanites as dwelling over against Gilgal. De. 11. 30. The meaning in this passage does not appear to be that a new *name* was given to the place, but rather that a new *meaning* and significancy were attached to the old name. The word *Gilgal* means 'a circle,' and also 'a rolling away.' A similar play upon the meaning of a word occurs in the case of *Ephrath* and Bethel is an example of an old name having attached to it a new significancy. This explanation—simple, natural, and in full accordance with the genius of oriental languages—removes at once the objections which have been brought against the passage. *A.*

[o] Ex. xii. Nu. ix. 2. Ch.xxx.xxxv.

[p] Le. 23. 6,14. Ex. 12.18. 2Co.5.6,7.

[q] Ex.16.35. Ne.9.20. 21. Re. 22.22, 23; 7. 16, 17.

[r] Ps.72.27. Jn. 4.38. De.6.10,11. Ne.9.25.

5 The plain of Jericho is fertile and of vast extent. In it the people, numerous as they were, would find large supplies of grain; but, in addition to these, they doubtless procured some from the granaries of Gilead and Bashan, which they had conquered. *C.*

[s] Ge.18.2; 33.1,5. Da. 8.3; 10.5.

[t] Ex.23.23. Zec.1.8. Da 10.5. Ge.32.24. Re. 1.13. ch. 6.2. De. 9.3 Mi.5.13

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[u] Or, *prince*. Ex. 23.20,22. Da.10.13,21; 12.1. Is.55.4. Re. 12.7; 19.11,14.

[v] Ge.17.3, 17. Le. 9. 24. Nu.16.22. 1 Ch. 21. 16.

[w] 1 Sa 3.9 Ac.9.6.

[x] Ex 3.5. Ac 7.33. 1 Co.1.24. 1 Pe.1.8. 1 Jo. 1.1,2. Ps.89.7,8,93.5; 96. 4.

6 The command to put off the shoes, when compared with Ex.3.5. Jos.6.7, clearly proves that this was JEHOVAH in human form; and the drawn sword was the emblem of the sharp and prepared judgment he was ready to execute. Joshua did not know him, till he revealed his office; but the instant he discovered it, he fell down and worshipped." As he is here called 'Captain of the Lord's host,' so Jesus is called the Captain of our salvation, He. 2. 10, by which we are reminded that we are still in a state of warfare, and that only under his leading are we certain of victory.—*C.*

CHAP. VI.

1 This verse is parenthetical; the narrative respecting the divine person who appeared to Joshua being resumed in the next, and continued to the end of ver.5.—*A.*

2 Heb. *did shut up, and was shut up.*

[a] ch.4.19; 2 7,9. Ps. 27.2.

[b] ch.5.13—15.

[c] De.2.24, 44. ch.2 22,2—8,2,8,18,20,8.

[d] Nu.14.9. 2 Co. 4.7; 10 4,5; 12. 9. 1 Co.1 21—25.

[e] 2 Ch.20.17. Ju.7.16, 22. Zec.4.6. 1 Co.1. 23, 24,27,2 Co.4.7; 10.4,5.

3 Or, jubilee trumpets. It is uncertain whether they were really rams' horns, or trumpets in the form of horns. They were those used in the jubilee, as it, in going forth to compass the city, it already became the people to rejoice triumphantly.—*C.*

4 Heb. *under it.*

5 The margin reads, 'shall fall down underit,' which is evidently the true rendering. For as the people were to 'ascend up,' the city must have been situate, like most cities of the country, in an eminence; and, consequently, the walls would literally 'fall under it.'—*C.*

6 The word *seven*, so frequently occurring in Scripture, is derived from the sevenfold division of time at the creation, including the progressions of a great week, closed by the blessing of hallowed rest.—*C.*

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[f] Ex.19.19. 1 Co.1.23,24. 2 Co.10.4,5. [g] ver.16,20. 1 Ki.18.43. Ju.7.22. 2 Ch.13.15. [h] Ex. 25.14. Nu.10.9. De. 10.2, &c. ch.4.18; ver.4. Ac 9.15. Ep 3.8. [i] ver.5,6, 1.14,24.

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the rite of circumcision (Ludolph, *Hist. of Ethiopia*, b. iii. c. 1).—*Circumcise again.* Not in allusion to any general act of circumcision at, or soon after, the exodus; but as the first time, at eight days old, Ge. 17. 12, had been neglected, God now allows and commands a second opportunity of sealing and ratifying the national covenant; just as the people were allowed to celebrate the passover in the days of Hezekiah, contrary to the letter of the law, in the second instead of the first month, 2 Ch. 30. 2; 3. 15. *C.*]

Ver. 9. [*Reproach of Egypt.* The reproach of Egypt seems to mean the reproach of having been slaves and without a country. Now, by the sign of the covenant they become God's freedmen, and have taken possession of the land which he sware to give their fathers.—*Note*, There is no real reproach but the slavery of sin; but 'if the Son make us free,' by circumcising our hearts, and admitting us into his covenant of promise, Jn. 5. 36; Ep. 2. 12, 19, then is our reproach rolled away, and then 'are we free indeed.' *C.*]

Ver. 11. [*Parched corn.* That is, the ears of the growing crop, a common and favourite food in eastern countries till this day. The old and the new are mentioned together to indicate the abundance of the former and present harvest.—*Note*, 'Every scribe instructed unto the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things *new* and *old*,' Mat. 13. 52. And so the Lord equally satisfies his people with the *old doctrines*, and *new discoveries of truth*, with *old faith* and *new experience*. *C.*]

REFLECTIONS.—Sad is the case of those against whom the Lord is come up as an enemy. How can their hearts be courageous or their hands be strong? Even his secret terrors can bring them into the agonies of death. The sins of parents often, in a fearful manner, bereave their children of the seals of God's covenant, or their happy virtue: but his mercy can remove the reproach and plague in his time. And by circumcision of their hearts, by feasting them on the flesh and blood of his Son, by giving them foretastes of the heavenly joys, and manifestations of himself as their leader and protector, he must prepare his people for their spiritual warfare. Such then as would courageously fight his battles should first solemnly devote themselves to him, and act faith upon him in the use of his sacraments. But let us use the gospel manna while we have it; the time is at hand when it shall be no more offered: and let us never expect extraordinary supplies when ordinary can be had. But if Jesus appear for our direction or encouragement in doubtful or perilous circumstances, let us entertain his visits with the utmost reverence, purity, and the readiest obedience.

CHAPTER VI. [Ver. 26. *Cursed be the man before the Lord that riseth up and buildeth this city Jericho.* A new city called *Jericho* appears to have been built at no great distance from the site of the old. Ju. 1. 16. 3. 13. But this curse of Joshua prevented the rebuilding of the original Jericho till the time of Ahab, about 530 years after the anathema was pronounced. *Hiel* of Bethel, at that time, dared to rebuild it; but, according to the threatening, his eldest son was taken away when the foundations were laid, and when he set up the gates he was left childless, 1 Ki. 16. 34. *C.*—The reason of this remarkable curse is not stated. We can scarcely suppose that it is a mere arbitrary anathema. The licentiousness of Sodom probably clung to the whole valley, owing perhaps in some degree to the

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on [k]before the LORD,[7] and blew with the trumpets; and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rereward[8] came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any[9] noise with your voice, neither shall *any* word proceed out of your mouth, [l]until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed[1] the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose [m]early[2] in the morning, and the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, went[n] on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And[o] it came to pass on the seventh day,[3] that they rose early, about the dawning of the day,[4] and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, [p]Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [q]accursed,[5] *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [r]she hid the messengers that we sent.

18 And ye, [s]in any wise keep *yourselves* from the accursed thing, lest ye [t]make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* [u]consecrated unto the LORD: they shall come into the treasury of the LORD.

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[7] Or, before the ark, ch. 4. 13; ver. 7. Nu. 32. 20.

[8] They passed literally, *Upward the LORD*; because the mercy seat, his throne of grace to sinners, was following, erected by the priests.—*C.*

[8] Heb. *gathering host.*

[9] Heb. *make your voice to be heard.*

[k] 2 Sa. 6. 13, 14. Ac. 8. 1, 2. 1 Co. 14. 40.

[l] The ark of the covenant, so called because it contained the two tables on which the covenant was inscribed, was the symbol of the divine presence. It is particularly stated, that *it* compassed the city; because it was by whose presence it declared, whose mighty power it was at the utterance of a sound to cast down the walls; he who said to Joshua, "I have given into thine hand Jericho."—*P.*

[m] ch. 3. 1. Ge. 22. 3. Ps. 119. 60. Ec. 9. 10.

[2] The mention of the *early morning* is not without its instructive meaning. All human work is chiefly effected by rising early. The mechanic goes to work early, the husbandman early, the student early, the statesman early, and the clergyman early; and the Christian, where health permits, to the work of faith, and labour of love, "rises right early."—*C.*

[n] ver. 6. 1 Ch. 15. 26. 1 Ki. 18. 3, 12. Ga. 6. 9. Mat. 24. 13.

[o] 2 Ki. 7. 20.

[3] One of these days of marching round Jericho was on Sabbath. But the people acted under no "this or that authority"—no authority that has really no existence—to hinder anything in operation of the law which exempts from its operation all works of necessity and mercy, nor did it hinder it any longer than work or procession, such as this marching, really was.—*C.*

[4] The special note of *the dawning of the day*, on the seventh time of compassing the city, indicates, as it were, a sacred anxiety to finish God's work. Spiritually it tells us, "He that seeks me early shall find me." "He is not weary in well-doing." The night is far spent, the day is at hand.—*C.*

[p] ver. 5, 20. Ju. 7. 20. 2 Ch. 13. 14, 15. Ps. 60. 12. 89. 15.

[q] Or, *devoted*, Le. 27. 28, 29. De. 7. 26. 13. 15, 17. Ma. 4. 6. Ga. 3. 10, 13. Re. 22. 3.

[5] This Hebrew word *cherem* signifies "hate;" and it is generally employed to denote either persons or things irrecoverably devoted to Jehovah. In carrying out the ban the men and animals were either killed, or set apart for ever for the purposes of the sanctuary.—*P.*

[r] ch. 2. 4, 6. ver. 22, 23. Mat. 10. 41. Heb. 6. 10, 11. 31. 31.

[s] Ro. 12. 9. 1 Th. 5. 22. 1 Pe. 3. 11.

[t] ch. 22. 12, 20. De. 7. 26. Jonah 2. 8. Hag. 2. 13.

[u] Heb. *holiness.* Le. 27. 14. Mi. 4. 13. Is. 23. 18.

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[x] ver. 5. He. 11. 30. 2 Co. 4. 7. 10. 4, 5. 1 Co. 1. 25, 27. Re. 6. 2. 9. 12.

[y] De. 7. 2, 3. 13. 15. 20. 26. 17. 2, 5. 31. 1 Ki. 20. 42. Re. 17. 14.

[6] The execution of the adults was on account of their criminality. The sword, a sentence which, if God be a divine moral governor, he must have a right to inflict, as well as other governors must likewise have. Nor can the sentence upon the young be condemned unless the death of children from any cause can be proved to be inconsistent with providence.—*C.*

[z] ch. 6. 24. He. 11. 31. Ps. 5. 6. Pr. 16. 5.

[a] Heb. *Jeroucho.*

[a] De. 27. 26. Ac. 22. 5. 6. 5. 30, 39. 1 Co. 5. 12. Ep. 5. 12.

[7] The promise was only to save them alive, not to manage them into travel: they are therefore left without the camp, waiting for Joshua's decision. In the mean time they were the objects of all enlightened believers, left for a time out of heaven, waiting for the time of the Lord.—*C.*

[b] ver. 19. Mi. 4. 13.

[c] Le. 27. 28, 29. Ju. 21. 11. Ja. 2. 25. ch. 2. 14. Mat. 1. 5.

[b] This is an important note of time. It shows that the book was written in a contemporary, and not many years after the events recorded. Rahab evidently became a proselyte, for she was married to Salmon, of the tribe of Judah, and thus became one among the progenitors of a long line of princes, culminating in the MESSIAH himself.—*P.*

[d] Nu. 5. 19, 21. 1 Sa. 14. 27. 1 Ki. 20. 36. Mat. 26. 63.

[e] 1 Ki. 16. 34. Ma. 1. 4.

[f] De. 31. 6, 8. ch. 1. 5, 9.

[g] 1 Sa. 2. 30. 2 Sa. 7. 9. Mat. 24. 14.

CHAP. VII.

[a] ch. 22. 20. 1 Ch. 2. 7.

1 Why was the Lord angry with all since only Achar was guilty of the trespass? It is not unreasonable, though not expressly mentioned, that all may have grieved and grudged in their hearts to see so much valuable spoil given up to the fire or dedicated to the tabernacle, while Achan alone committed the actual trespass.—*C.*

[1] Or, *Achar.*

[b] Devoted. ch. 6. 17, 18.

[c] Ex. 4. 14. Nu. 11. 1. 10. 25. 3. 32. 10, 13. De. 6. 15. 7. 4. ch. 23. 16.

[d] Ge. 12. 8. 13. 3. ch. 12. 9. 1 Ki. 9. 18.

[e] 1 Sa. 14. 23. He. 4. 15. 5. 2. 10. 5.

[f] Pr. 20. 18. 24. 6. Mat. 16. 23. Lu. 5. 15. ch. 2. 1.

[2] The site of Ai has been recently identified. It stood on a rocky ridge on the eastern brow of the mountain chain, commanding a noble view of the Jordan valley. It is about six miles south-east of Bethel, and between them lies the broad plateau on the top of which Abraham pitched his tent. Ai has an evil name in the days of Isaiah, so that it is said, "the men went up."—*P.*

20 ¶ So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [x]the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [y]utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.[6]

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [z]as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her [7]kindred, and left them [a]without the camp of Israel.[8]

24 And they burnt the city with fire, and all that *was* therein: only [b]the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua [c]saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this [9]day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua [d]adjured *them* at that time, saying, [e]Cursed *be* the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

27 So the LORD [f]was with Joshua; and his [g]fame was *noised* throughout all the country.

CHAPTER VII.

1 Achan's trespass. 2 The Israelites are smitten at Ai. 6 Joshua's complaint. 10 God instructeth him what to do. 16 Achan is taken by the lot. 19 His confession. 24 He and all he had are destroyed in the valley of Achor.

BUT the [a]children of Israel committed a trespass in the accursed thing:[1] for [2]Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the [b]accursed thing: and [c]the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to [d]Ai, which *is* beside [e]Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and [f]view the country. And the men went up and viewed Ai.[3]

3 And they returned to Joshua, and said

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relaxing nature of the climate. *Rhia*, the only modern representative of Jericho, is a poor filthy hamlet. The houses are built of rough stones, and covered with straw and brushwood. It is a remarkable fact that the people are noted as being the most indolent and licentious in Palestine. *P.*]

REFLECTIONS.—God takes a peculiar pleasure in honouring his ministers and ordinances; in trying the faith and patience of his people at their setting forth in their spiritual warfare; and in showing them that their success is not by human might or power, but by his Spirit. There is need, therefore, of patient perseverance in using the means of grace, though we see not their immediate good effect: for if we follow God's ark, we shall speed at last, and see his salvation, and he can accomplish the most remarkable events by the weakest of instruments. By the bearing of Jesus' name, and proclaiming his gospel before sinful men, particularly on his Sabbaths, what destruction is made of strongholds of inward corruptions and high imaginations, deep-rooted customs and laws of iniquity; of heathen and Popish errors, idolatries, and superstitions, supported by all the principalities and powers of hell and earth! What in us is natural he purifies for his service; and what is sinful he devotes to irreparable ruin. Nor must we murmur at the severity wherewith God executes his judgments: he is just and righteous

unto him, [f]Let not all the people go up; but let about two or three thousand men[4] go up and smite Ai, *and* make not all the people to labour thither; for they *are but* few.[5]

4 So there went up thither of the people about three thousand men; and they [h]fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down:[6] wherefore [i]the hearts of the people melted,[7] and became as water.

6 ¶ And Joshua [k]rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and [l]put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore[m] hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? [n]Would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, [o]what shall I say, when Israel turneth their backs[8] before their enemies!

9 For the Canaanites, and all the inhabitants of the land, shall hear *of it*, and [p]shall environ us round, and cut off our name from the earth: and [q]what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; [r]wherefore liest[9] thou thus upon thy face?

11 Israel [s]hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 Therefore[t] the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, [u]sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, [v]*There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In [w]the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD [x]taketh[1] shall come according to the families *thereof:* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing [y]shall be burnt with fire, he and all[2] that he hath; because he hath transgressed the covenant of the LORD, and because he hath [z]wrought folly[3] in Israel.

16 ¶ So Joshua [a]rose up early in the morning, and brought Israel by their tribes; and the tribe of [b]Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites:[4] and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and [c]Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joshua said unto Achan, [d]My son, give, I pray thee, glory to the LORD God of Israel,[5] and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, [e]Indeed I have sinned[6] against the LORD God of Israel, and thus and thus have I done:

21 When [f]I saw among the spoils a goodly Babylonish garment,[7] and two hundred shekels of silver,[8] and a wedge[9] of gold of fifty [1]shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent;[2] and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid[3] them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his [2]sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou [k]troubled us? the LORD shall trouble thee this day. And all Israel [l]stoned him with stones, and burned them with fire, after they had stoned them with stones.[4]

26 And they [m]raised over him a great heap

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f Je.37.5. Is.2.22.

4 Heb. *about* 2000 *men or about* 3000 *men.*

5 That is, the people of Ai are *few.*—*Note.* We should never despise any enemy, temporal or spiritual, nor any temptation, however apparently weak. One may chase a thousand, if the Lord will, and the mightiest may fall before the weakest temptation, as Peter was affrighted by a servant maid.—C.

h Is.59.2; 30.27. De. 32.30.

6 Or, *in Morad.*

i Le. 26.36. ch.2.11; 5.1. Is.13.8.

7 It was but a small loss of men which they had sustained, but as yet they were but little accustomed to military affairs — 'nomades fresh from the desert —and ready to lose courage at the slightest reverse; and, above all, having been taught to rely implicitly on divine aid, this unexpected discomfiture would fill them with alarm, as a token of the withdrawing of God's favour, his promised assistance being withheld.—*I.*

k Ge.37.29,34. 2 Sa 13.31. Je.50.15. Ezr.9.3 -5. Job 1.20.

l Est. 4.1. 1 Sa.4.12. 2 Sa. 15.32. Job 2.12. Eze. 27.30. Jonah 3.6. Mi.1.10.

m Job 21.7. Je.12.1, 2;32.24. Ps.116.11. Ge. 25.22.ch.1.3,4.

n Ex. 14.11,12; 16.2, 3;17.3. Nu.11.1-4; 14.1, 2;21.5;20.3.

o Hab. 2.1. ch.1.5. Ps.61.2.

8 Heb. *neckes.*

p Ps. 124.2,3; 83.4. Nu.14.13.

q Ex. 32.12. De. 32. 27. Joel 2.17. Ps 106.8, 9; 79.10. Je. 14.7,9,21. Eze.20.9,14,22. Mat.6. 9. Jn.12.28.

r Ex.14.15. 1 Sa.15. 22;16.1.

9 Heb. *fallest.*

s ch.6.18,19; ver.20, 21. Is.59.2. Ho.6.7. Ac. 5.1,2. He. 4.13. Ps.44. 21;90.8. Je.16.17.

t De.32.30. Le.26.17. Nu.14.45. ch.6.18. Ps. 5.4,5. Hab. 1.13. Is.3. 11;59.2.

u Ex. 19.10. ch. 3.5. La.3.40. Zep.2.1,2.

v ver. 1, 11, 12. 2 Ch. 36.19. Je.2.3;7,19,24,25;5. 25.6.19.

w ch. 3.16.12. Ps.119. 60. Pr.8.17; 27.1. Ec.9. 10.

x By lot, Pr.16.33. 1 Sa. 14.41,42. Jonah 1.7. Ac. 1.24, 26. Le. 16.2, ch.18.6;21.4.

1 In what precise manner the discovery was to be made we are not informed. The Jews had various strange traditions upon the subject, and among others, that the tribes, families, &c., were made to pass before the high-priest, and that the stone on his breast-plate gave the information by suddenly changing its colour, or losing its lustre. It is most probable, however, that the discovery was made by means of lots.—*I.*

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a ver.25; ch.6.17,24 De.13.15,16;7.25.

2 It is doubtful whether this is to be understood as including his family as well as his goods.—*I.*

b Ge.34.7. Ju.20.6. 2 Sa. 13.13. Ex. 19.5, 6. De.7.6;14.2;26.18.

3 Or, *wickedness.*

c ver. 14. Ps. 105. 8; 119.60.

d 1 Ch.2.4-7. Nu.26. 20.

4 We are not informed how the selection was made; but from Ju.20.9 and similar passages, it appears most probable to have been by lot, as a religious appeal to the judgment of God.—C.

e Nu. 32. 23. Ge. 4.7; 44.34. Ac.5.1-10.

f Ju.18.25,25. 2 Ti.2.25, 26. Je.13.16; 3.12,13. 1 Sa.6.5. Pr.28.13. Ps.51. 3;32.5.

5 *Give glory,* that is, the glory due to the name and perfections of God. And as one of those names declares, he will by no means clear the guilty,' so acknowledge your sin before him, and show that you believe it to be a true title.—C.

g Job 3.20;33.27. Ps. 51.2,4; 38.18; 25.11. Je. 2.22,25.

6 We cannot take it upon us to determine whether this man's repentance was genuine or not. He alone could know who searcheth the heart and trieth the reins. Though extorted, it certainly was frank and ingenuous, and does seem to indicate resignation to his doom as justly merited.—*I.*

h 1 Jn.2.16. Pr.28.16. 22.;6;11;20.15. Ec. 5.13. 1 Ti.6.10.

7 A mantle of Shinar, the plain on which Babylon was situate. Probably something akin to the modern Indian shaw,' which is often of great value.—C.

8 £72, 16s.

9 Heb. *tongue.*

1 £91. 5s.

2 *Ran.* to prevent any attempt to remove or destroy the evidence of guilt.—*Note.* 'Be sure thy sin will find thee out;' and God will find a swift messenger for its discovery and exposure.—C.

3 Heb. *poured.*

i Ge.18.25. Ex.20.5. Job 20.29. Probably they had consented to his theft.

k 1 Ch.2.7. Pr.15.27. Hab.2.9. ch.6.18; ver. 1.2 Th.1.6.

l Le.20.2, 27; 24. 14. De. 13.10; 17.5; 21.21; 22.21,24.

4 The sons and daughters of Achan appear to have suffered along with him: yet not for his sin, but in it as guilty of copartnership. *Note.* One of the most awful effects of sin may be seen in the ruin which the wicked example of a parent may bring upon his children.—C.

m ch.8 29. La. 3 53. 2 Sa.18.17. ch. 3 7, 20. 27. Nu 16.40.

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in all his works. They that will harden their heart against him must, when too late, find their ruin inevitable. But certain and extensive is that salvation which is marked with the blood of the Son of God! In virtue hereof, such as were once infamous in wickedness become as noted in gifts and grace. Such as in this time of his grace submit to his terms of peace he will in no wise cast out; and their relations shall share of manifold mercies on their account. But dreadful and inevitable is the ruin of such as attempt to rear up what God in anger hath cast down.

CHAPTER VII. REFLECTIONS.—How terrible a sin is sacrilege, especially when it is presumptuously committed! It brings the most tremendous plagues upon persons and nations. One sinner often destroys much good; and becomes a plague to himself and to the societies with which he is connected. But terrors of conscience will at last most surely attend indulged wickedness: and the attempts begun in sloth or self-confidence, often issue in shame and despair. It is becoming, therefore, for the most courageous and intrepid to humble themselves under the mighty hand of God, and to tremble for fear of his displeasure. The choicest saints are too ready to be overmuch discouraged by the alarming frowns of God's providence, and in their anguish to utter words unadvised! and yet,

of stones unto this day. So the LORD [m]turned from the fierceness of his anger: wherefore the name of that place was called The valley of Achor,[o] unto this day.

CHAPTER VIII.

1 God encourageth Joshua. 3 The stratagem whereby Ai was taken. 29 The king thereof is hanged. 30 Joshua buildeth an altar, 32 writeth the law on stones, 33 propoundeth blessings and cursings.

AND the LORD said unto Joshua, [a]Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai: see, [b]I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou [c]shalt do to Ai and her king as thou didst unto Jericho and her king: only the[d] spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves. Lay thee an[e] ambush for the city behind it.

3 ¶ So Joshua arose, and [f]all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty[1] men of valour, and sent them away [g]by night.

4 And he commanded them, saying, Behold, ye shall lie [h]in wait against the city, *even* behind the city; go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, [i]that we will flee before them,

6 (For they will come out after us,) till we have drawn[2] them from the city; for [k]they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then [l]ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall [m]set the city on fire:[3] according to the commandment of the LORD shall ye do. [n]See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el[o] and Ai, on the west side of Ai: but Joshua lodged that night among the people.[4]

10 And Joshua [p]rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew

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[m] 2 Sa 21.14. Zec. 6. 8. Ps. 21. 9. Joel 2. 13, 28.

[o] That is, *trouble*. ver. 25, 26. 65 10. Ho. 2. 15.

CHAP. VIII

[a] De. 1. 21. 7. 18. Is. 17. 2, 22. 10, 15. 10; 43. 2 ch. 1 6, 9

[b] ch. 6. 2, 26. 11; 10. 8; ver. 18. Ps. 44. 3. Da. 2. 21.

[c] ch. 6. 21. De. 3. 2.

[d] De. 20. 14. Pr. 28. 20 Je. 17. 11. Job 27. 16, 17.

[e] ver. 4, 7, 9, 12 Ju. 20. 29. 2 Ch. 13. 13.

[f] ver. 11 ch. 7. 3.

1 The number seems unnecessarily large, but Israel was now much disspirited, and *therefore* required visible numbers to restore their confidence in the providence of the Lord. C.—It appears from this verse that the whole army was not employed on this occasion, but a portion chosen from the whole, viz. the 30,000 here mentioned, the men who lay in ambush being 12,000, selected from among them.—*I.*

[g] Mat 24. 35, 43, 44. 1 Th. 5. 2, 3. 2 Pe. 3. 10. Re. 16. 15.

[h] Or, *in ambush*. Ec. 7. 19. Ps. 122. 5. ver. 2, 9, 19, 21, 22.

[i] De. 9. 18. 7. 19 Ju. 20. 31, 32. Mat. 10. 16.

2 Heb. *pulled*.—[This stratagem of war was not uncommon among the Hebrews. In this instance, as Scott remarks, no treaties were violated, no oaths broken, no falsehoods uttered; and it cannot be requisite to inform our enemies of our intentions and purposes, however they may be deceived by appearances. But perjuries, lies, and infractions of treaties cannot, in any war, or in any case, be allowable or excusable.—*I.*]

[k] Ex. 15. 9. Ju. 20, 32; 5. 30. De. 8. 12.

[l] De. 9. 10. 1 Ki. 20. 18.

[m] Part of it, ver. 28.

3 It seems probable that this command was only to kindle a fire within the city, the smoke of which should be to the rest an indication that they had succeeded. The city was afterwards burned, ver. 28, but it seems unlikely that they should forthwith have set the city on fire before taking the spoil, which was on this occasion to be divided among the people.—*I.*

[n] ch. 1. 16. 2 Sa. 13. 28.

[o] Ge. 28. 19; 12. 8; 31. 13; 35. 1, 3, 6. ch. 7. 2; 16. 1, 2. Ju. 1. 22, 4. 5. 1 Sa. 7. 16; 10. 3. 1 Ki. 12. 29, 33. 2 Ki. 23. 15-19.

4 Among the soldiers, ready for the attack on the morrow, and perhaps by his presence to encourage them after their former alarm.—*I.*

[p] ch. 6. 12; 7. 16; 3. 1. Ps. 101. 8; 119. 60. Je. 48. 10. Ec. 9. 10. 2 Co. 6. 2.

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[q] These were added to the former, or set in another ambush on the same side of the city. ver. 9.

[1] Or, *of Ai*.

[r] Heb. *there lying in wait*. 2 Sa. 23. 7. Is. 9. 12. 1 Sa. 23. 7.

6 The position of Ai favoured these arrangements. On the north of the hill on which it stands is a deep glen; on the south and east are other glens; while on the west is a rocky ridge, behind which the ambush could easily conceal themselves.—*P.*

[s] ver. 16, 19.

[t] 1 Th. 5. 3. Ec. 9. 12. 1 Sa. 15. 32, 33. Da. 4. 30, 31. Re. 17. 10 Je. 16. 20.

7 From the conduct of the king of Ai, and from other circumstances, we may infer that the Canaanites were but imperfectly versant in the art of war. Moreover they were, for their wickedness, visited with the spirit of infatuation. It was not Joshua's skill and courage, but Jehovah's guidance and aid, which gave to the Israelites their conquests. From many circumstances we have reason to conclude that till the time of David the Hebrews, notwithstanding their many victories, had little real military knowledge.—*I.*

[u] ch. 18. 12; 15. 61; 16. 1. Mat. 3. 1; 4. 1.

[x] Ps. 9. 16; 11. 6. Ju. 20. 31. Ex. 14. 3, 4. ver. 5, 6.

[y] Soldier, ver. 24, 25. Jos. 5. 13.

8 The troops of Beth-el seem to have come to Ai to strengthen the garrison.—*C.*

9 It is probable that this was the preconcerted signal, at the sight of which the men in ambush knew they were to arise. The Lord himself intimated to Joshua the proper time to make the movement. A flag ought be attached to the top of the spear, (as the rabbins, with great probability, suppose) which would make it conspicuous at a considerable distance. Some have supposed, especially from the statement in ver. 26, that this action of Joshua was figurative, and that, like the lifting up of Moses' hand in the battle with Amalek, it was a token of the divine presence and pledge of God's assistance, and they would, in the one case, as in the other, connect the victory with the action: but we should be cautious of searching for figurative meanings, when not led to them by the word of God itself. The indulging of this spirit has, in many instances, opened the floodgates of error.—*I.*

1 The *spear* most probably bore a flag, to render the sign more readily visible at a distance.—*C.*

[z] Ex. 17. 11. ver. 7, 8, 19.

[a] Ge. 19. 28. Re. 18. 9; 19. 3.

[b] Heb. *hand*. Ps. 48. 5; 76. 5; 104. 35. Job 21. 20. Is. 2. 22. 14.

[c] ver. 15.

nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about [q]five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.[5]

13 And when they had set the people, *even* all the host that *was* on the north of the city, and [r]their liers in wait on the west of the city, Joshua went that night into the midst of the valley.[6]

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted, and rose up early; and [s]the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he [t]wist not[7] that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled [u]by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them; and they pursued after Joshua, and were [x]drawn away from the city.

17 And there was not a [y]man left in Ai or Beth-el that went not out after Israel: and they left the city open,[8] and pursued after Israel.

18 And the LORD said unto Joshua, [z]Stretch out the spear that[1] *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua [a]stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the [b]smoke of the city ascended up to heaven; and they had no [c]power to flee this way or that way: and the [d]people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that

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when the honour of God and the safety of his people lie nearest their heart, a proper sorrow, in such a state, is highly becoming. With impartial care, and proper expedition, should ruinous scandals and crimes be inquired into, and animadverted upon, for the preservation of churches and nations. If we do not destroy sin it will destroy us. And it is mad to indulge ourselves in secret wickedness, when God can so easily bring it to light in the most public and shameful manner. It is desirable, yea, even hopeful, when criminals are brought to a candid and kindly confession of their sin: and yet it is necessary to have their punishment as certain and striking as possible, that others may see, and hear, and fear to do such things; yea, in some cases, to keep up the standing memorials of it.

CHAPTER VIII. REFLECTIONS.—Learn, my soul, that whenever I put away the accursed thing I may expect comfort from God: and that such as honour God with the first-fruits of their substance are gainers at last; while those who greedily grasp the Lord's share become inconceivable losers: that all the people of God ought to strive together in their spiritual warfare: that prudence and caution are as necessary as strength to insure success: that well-timed yielding procures victory as well as pacifies great offences: and that divine assurances of success inspire men with courage and boldness, notwithstanding former disappointments. Let me here behold how God qualifies his armies and infatuates his enemies. Short is the rejoicing of the wicked! and the prosperity of fools will destroy them. But they who fight the Lord's battles receive their glorious reward, when the end of ringleaders in presumptuous rebellion against the Lord is in shame and confusion. Whatever then God requires me to do, let me do it with all my might. Never



MOUNT EBAL—WHERE JOSHUA BUILT AN ALTAR. [Joshua, viii: 30.]—"Then Joshua built an altar unto the Lord God of Israel in Mount Ebal." The traveler in passing from Jerusalem northward to Nazareth comes to the entrance of the valley between Mount Gerizim and Mount Ebal at Jacob's well. These mountains so come together as to form a natural amphitheater. Mount Ebal forms the northern side of the fertile valley in which ancient Shechem was situated. It rises to a height of 2986 feet. *Upon this mountain the curse for disobedience to the law was pronounced*, while the blessing for obedience was given from Mount Gerizim. Its modern Arabic name is Jebel Eslamiyah. This is from a female saint whose tomb is standing on the eastern part of the ridge a little before the highest point is reached. The acoustic properties of the valley between the two mountains have been tested, and it is said that a man's voice uttered in the valley can be distinctly heard across the amphitheater formed here by the two mountains

side: and they smote them, so that they [d]let none of them remain or escape.

23 ¶ And[e] the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites [f]returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of [g]Ai.

26 For Joshua [h]drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only[i] the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap [k]for ever, *even* a desolation unto this day.

29 And the king of Ai he [l]hanged[2] on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise[m] thereon a great heap of stones,[3] *that remaineth* unto this day.

30 ¶ Then Joshua [n]built an altar unto the LORD God of Israel in mount Ebal;[4]

31 As Moses, the servant of the LORD, commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up *any* iron; and they [o]offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he [p]wrote there upon the stones a copy of the law of Moses, which he[5] wrote in the presence of the children of Israel.

33 And [q]all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well [r]the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount[6] Ebal; as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel.

34 And afterward [s]he read all the words

A.M. 2553. B.C. 1451.

[d] De.7.2.ch.6.21.10. 28-40; 11.12. Am.2. 13. Jos 20.5.24.24.

[e] ch. 10. 22, 23. 2 Sa. 15.8. Re.19.20.

[f] Nu.21.24,25. ch.10. 28,30,32. 35. 37. 39.21. 11,12.

[g] And Beth-ei, ver. 17.

[h] ver.18. Ex.17.12.

[i] Nu.31.22,26.ver.2.

[k] A long time, Ne. 11.31. Ezr.2.28.

[l] Ps.107.40; 110. 5, 6. Est.7.10. De.21.23. Ac. 10.39. Re.19.17,18.

2 The kings of Canaan lay under the same curse as their subjects, and probably were more deeply criminal. The reserving of the king of Ai for a solemn execution would tend to strike terror into the other kings, contribute to the success of Israel, and give their proceedings the stamp of a judicial process, and of executing the vengeance of God upon his enemies.—*Scott.*

[m] ch. 7. 26. 2 Sa. 18. 17. La.3.53.

3 A custom of marking the graves of the dead, common to most of the Celtic tribes of Europe, of which many examples are to be found in the British Islands. —*C.*

[n] Ge. 8. 20; 12. 7, 8. De. 27. 29, 27. 5, 6. Ex. 20.24,25.

4 Joshua celebrates his first victories, not by unmeaning rejoicings, but by a visible acknowledgment of God; and thus, at a time when gratified ambition leads many to forget him, and ascribe the glory to themselves, Joshua remembers him, and renders him all the praise. *C.*—It will be observed that there is no note of time here. The event recorded may have occurred immediately after the capture of Ai, or it may have taken place at a later period, for it is clear that all the events in the book are not given in strict chronological order. There is nothing, however, either impossible or incredible in the supposition that Joshua marched direct from Ai. The way was open. No fortress or strong city lay between Bethel and Shechem; and the fear of the Lord, as we are elsewhere told, had paralyzed the whole inhabitants of the country.—*P.*

[o] Le.1.iii. De.27.6,7. Ex.20.24.

[p] De.27.2,3,8; 17.18. Ex.34.1.

5 A copy of the law of Moses, which he wrote in the presence of the children of Israel,' that is, the copy which Joshua wrote in their presence, for the original was not written in their presence by Moses, but on the mount 'by the finger of God.—*C.*

[q] De.27.12.13;31.28.

[r] Ex. 12. 49. Le. 24. 22. Nu.15.16,29.

6 See note on De. 11.29.—*C.*

[s] Ne.8.1-3.

A.M. 2553. B.C. 1451.

[t] De.27.14-27; 28. 1-68.

[u] De.31.27;29.10,11. Ne.8.2.

7 Heb. *walked.*

8 What a triumphant attestation to the suitableness of the Bible for the instruction of 'little ones.' *C.*

CHAP. IX.

[a] To the westward of it. ch.3.17;12.7.

1 The Mediterranean.—*C.*

2 This clause may be literally translated as follows: 'When all the kings which were beyond Jordan (i.e. west of the river); in the hill country (the mountain range of Central Palestine); in the Shephelah (the plains of Philistia and Sharon); and in all the coast of the Great Sea beside Lebanon (i.e. Phœnicia),' &c. —*P.*

[b] Ge. 15. 18 21. Ex 23.23,31;34.11. De.7.1. ch.3.10.

[c] Ps. 83. 2-8; 2.1, 2. 2 Ch.20.1. Ke.16,14 Ep. 16.8.

3 Heb. *mouth.*

[d] And other cities, ver.17;ch 10.2. 2 Co.2. 16.

[e] Le 26. 2, 8. 44, 47. Mat.10.16 Ge.34.2,13. 1 Ki.20.32.

4 From a root signifying a *hinge*; because, like a hinge, they unite two parties, and the public business of countries turns, as it were, to open or shut upon them.—*C.*

5 A proof of what little way civilization had yet made, as there is no mention of any wheel vehicle. The *sack* is still used in eastern countries to contain all the traveller's luggage, from his change of raiment to the pots and pans for dressing food.—*C.*

6 These bottles, still common in the East, and used also in parts of Europe, as in the mountains of Biscay, were made of skins, drawn off the animal without being cut open in the ordinary manner. The parts unavoidably opened, were curiously united, by means of their own glutinous matter and pressure. When old they of course become liable to be rent, and were mended generally by patching the lacerated parts together, and tying it tightly with cord.—*C.*

7 The word *clout* has not two meanings, but there are two words of the same sound—the one from the Anglo-Saxon 'clout,' a rag; the other from the French 'clou,' a nail. The shoes of the Gibeonites were *clouted*, or mended by patches.—*C.*

[f] De.20.17-25.

[g] ch.11.19.

[h] Ex.23 31-33;34.12. De.7.2;20. 16. Nu 33-52.

[i] De 20.11, 12-17. 4 Ge 9.25,26.

[k] De.20.15. Is 55 5. Ne.9.5. Ps.86.9;83. 28; 148 13.

[l] ch.2.9,10. Ex vii.-xiv. Nu.21. 24-35. Ro. 9. 26. Col. 1. 20, 27. Their submission was typical of the gathering of the Gentiles to Christ.

8 Heb. *in your hand.*

of the law, the [t]blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [u]with the women, and the little ones, and the strangers that were conversant[7] among them.[8]

CHAPTER IX.

1 *The kings combine against Israel.* 3 *The Gibeonites by craft obtain a league.* 16 *For which they are condemned to perpetual bondage.*

AND it came to pass, when all the kings which *were* [a]on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea[1] over against [2]Lebanon, [b]the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof,*

2 That they [c]gathered themselves together, to fight with Joshua and with Israel, with one accord.[3]

3 ¶ And when the inhabitants of [d]Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work [e]wilily, and went and made as if they had been ambassadors,[4] and took old sacks[5] upon their asses, and wine bottles, old, and rent, and bound up;[6]

5 And old shoes and clouted[7] upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp, at Gilgal, and said unto him, and to the men of Israel, We be come [f]from a far country; now therefore make ye a league with us.

7 And the men of Israel said unto the [g]Hivites, Peradventure ye dwell among us; and [h]how shall we make a league with you?

8 And they said unto Joshua, [i]We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From [k]a very far country thy servants are come because of the name of the LORD thy God: [l]for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you[8] for the journey, and go to

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let my covenanting with God be deferred till I am settled in the world: and let no carnal concern hinder my regard to the one thing needful. If I am in the way of my duty God will grant me special protection. While I serve God with his own, and depend on the atonement of his Son as the foundation of all my reconcilement and relation to him, and fellowship with him —while I heartily believe and consent to his will—let me do everything in his worship exactly according to his prescriptions; and be careful that my wife, children, and servants be acquainted with his word, and attending on his worship, as well as myself.

CHAPTER IX. REFLECTIONS.—While the people of God are busied in their sacred devotions, the wicked of the world are often occupied in plotting or attempting their destruction. And while infatuated with malice and revenge, they are generally unanimous against God, his cause, and people. But God, in great wisdom and kindness, commonly restrains the more formidable attacks of his enemies till he has prepared his people to receive them. When alarmed by God's mighty works in favour of his people, men are sometimes ready to solicit their friendship, even by hypocrisy and deceit; while those who pretend to do us most honour are inwardly the readiest to impose upon us. Pretences of religion and antiquity are snares extremely

meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals,[9] and asked[m] not *counsel* at the mouth of the LORD.[1]

15 And Joshua [n]made peace with them, and made a league with them, to let them live: and the princes[2] of the congregation sware unto them.

16 ¶ And it came to pass, [o]at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [p]Gibeon, and Chephirah, and Beeroth, and [q]Kirjath-jearim.[3]

18 And the children of Israel [r]smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation [s]murmured against the princes.

19 But all the princes said unto all the congregation, We [t]have sworn unto them by the LORD God of Israel: now therefore we may not touch them.[4]

20 This we will do to them; we will even let them live, lest [u]wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but [x]let them be hewers of wood, and drawers of water, unto all the congregation;[5] as the princes had [y]promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* [z]cursed;[6] and there shall none of you be freed[7] from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [a]commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and [b]delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [c]made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the LORD, even unto this day, in [d]the place which he should choose.

CHAPTER X.

1 *Five kings war against Gibeon.* 6 *Joshua rescueth it.* 10 *God fighteth against them with hailstones.* 12 *The sun and moon stand still at the word of Joshua.* 16 *The five kings are discovered in a cave.* 22 *They are brought forth,* 24 *scornfully used,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

NOW it came to pass, when Adoni-zedek king of [a]Jerusalem had heard [b]how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they [c]feared greatly, because Gibeon *was* a great city, as one of the royal[1] cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore [d]Adoni-zedek king of Jerusalem sent unto Hoham king of [e]Hebron, and unto Piram king of Jarmuth, and unto Japhia king of [f]Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: [g]for it hath made peace with Joshua, and with the children of Israel.[2]

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deceiving; and when persons have once begun to lie, it is hard to say where they may stop. Good men may often be deceived by such pretences; for the wisdom of the serpent, even in them, is not always joined with the harmlessness of the dove. And those who are honest themselves, and forward in their actions, are more apt to be imposed on by solemn pretences to religion, and appearances of simple honesty, especially when they do not acknowledge the Lord that he may direct their paths. Covenants once made should be fulfilled with tenderness; and great care ought to be taken that peace and fidelity may go hand in hand. But how amazing are the dispensations of Providence in the superabounding of grace where sin did much abound! By fraud Jacob obtained the blessing which consecrated him and his seed to be the peculiar people of God: and by fraud these accursed Gentiles of Gibeon obtained a covenant, which issued in their attendance on the courts of God, as figures of the gathering of the nations to Christ and his gospel church. Him that cometh to Christ he will in no wise cast out; and if he receive us, we need never complain of the cross which he lays on us. If we serve him, we may bless the day in which carnal liberty is exchanged for spiritual subjection.

CHAPTER X. [Ver. 1. *Inhabitants of Gibeon.* We never heard of a king of Gibeon: hence there is a high probability that the four cities, ch. 9. 17, were small federative states, somewhat like the Hanse towns of Germany, and were not moved to make peace by cowardice or weakness, see ver. 2, but by faith in the divine commission of Moses, and the promise of God to bestow Canaan upon Israel. *C.*]

Ver. 3. 'It is worthy of note that the termination of the name Adoni-*zedek* is identical with that of Melchi-*zedek*, who was king of Jerusalem in Abraham's time. The former signifies 'Lord of righteousness,' the latter 'King of righteousness.' The town of Jarmuth, now called *Yarmuk*, stands on the top of a hill at the western base of the mountain chain of Judah, about equidistant from Jerusalem and Hebron. Lachish and Eglon were situated on the plain of Philistia, on the leading road to Gaza. *P.*]

Ver. 11. [I read and examined with much care the details of this remarkable narrative on the battle-field. I was then for the first time fully able to understand it. On hearing the tidings of the alliance against Gibeon, Joshua made a forced night march *up* from the deep valley of the Jordan, to the summit of the ridge on which Gibeon stands; and ere the sun rose the Israelites defiled into the open plateau round the city. Their sudden appearance, and fierce attack, overwhelmed the Amorites, who were driven back in confusion across the plateau. Joshua pursued them 'along the way *that goeth up* to Bethhoron,' *i.e.* up the gentle ascent from the plain of Gibeon to the rocky ridge *east* of Bethhoron. Here they had outstripped their pursuers; but when they were in '*the going down* of Bethhoron' when they were rushing down the stony declivities from the ridge to the town, and from the town to the deep valley of Ajalon westward- 'the Lord cast down great stones from heaven upon them.'

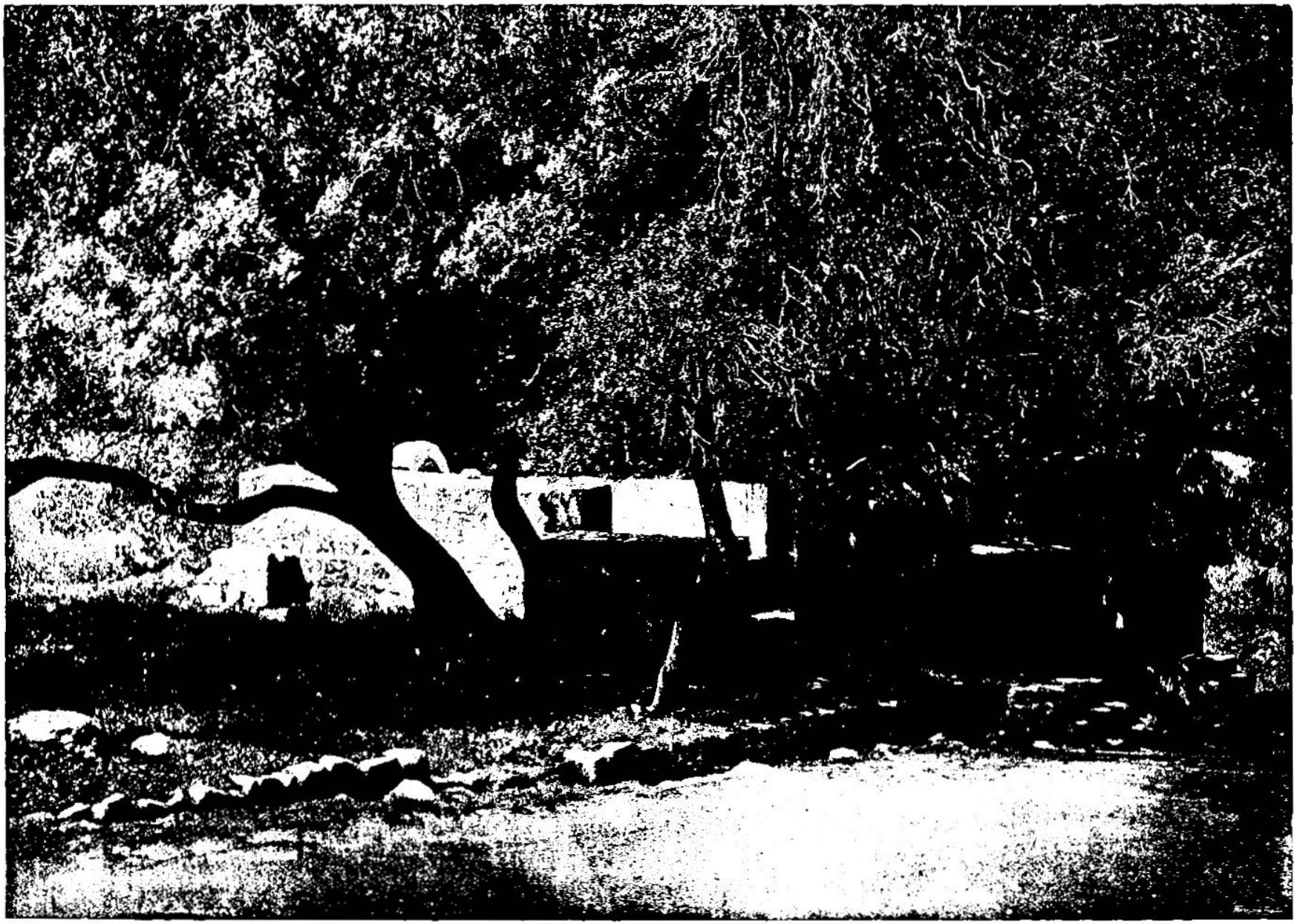

MOSQUE OF WADY 'ALI—NEAR THE PLACE OF JOSHUA'S GREAT VICTORY OVER THE FIVE KINGS. [JOSHUA, x: 10.]—"And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah." In the neighborhood of this mosque of Wady 'Ali we are upon a part of the scene where the great battle occurred when Joshua routed the host of the five kings. They are supposed to have fled from Gibeon down by the upper Beth-horon to the lower, and then southward. The places referred to in the tenth chapter of Joshua, which records his great victory, are still to be found in this neighborhood. The mosque of Wady 'Ali was dedicated to Imam Ali. It is a sacred Moslem shrine, overshadowed by a magnificent terebinth tree. The glen in which this mosque stands is beautiful.

5 Therefore[b] the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua[3] to the camp to [c]Gilgal, saying, [d]Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in [e]the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, [m]Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all [n]night.[4]

10 And the LORD [o]discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to [p]Beth-horon, and smote them to Azekah,[q] and unto [r]Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD [s]cast down great stones[5] from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones,[6] than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he [t]said in the sight of Israel, Sun, stand[7] thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of [u]Jasher?[8] So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.[9]

14 And there [z]was no day like that before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

A.M. 2553. B.C. 1451.

a Ge.14.9. Ke 17.14; 18.14;20.8,9. Ec.4.4,15, 89.15.

3 The conduct of the Gibeonites is the true example for Christians. When the kings united, the Gibeonites send to Joshua—when the world[1] is angry with the believer let him have recourse to Christ.—*C.*

1 ch.4.19; ver.7,9,15, 43.

b ch. 9. 15,24-25. Ps. 50.15;80.1;83.1,2.

c Ps.105.2. ch.21.11. Lu.1.39. ver.40.

m De.2.2. ch.1.5,9; 8.1. Ps.105.13,14,15 Is. 41.10,13,14.

n 2 Ti. 2. 3. Ec.9.10. Je.48.10.

4 A distance of about 18 miles, which the army might accomplish without much fatigue in the course of the evening and succeeding night. —*Note*, When a friend is to be aided we must not linger. Speedy relief is generally the only relief. Thus may help and thy deliverer; make no tarrying, O my God. Ps. 40. 17; 70. 5. Ca.8.14.—*C.*

o Is. 28. 21. 2 Ch. 14. 12. Ps.44.3;78.55;68.12, 14.

p ver.11; ch.16.5;18. 13,14;21.22. 1 Sa.13.18. 1 Ki.9.17. 1 Ch.7.24.

q ver. 11. 2 Ch. 11.9. Je.34.7.

r ver. 16, 21, 28; ch. 12.16;15.41.

s Ju 5.20. Ps. 18.6;78 13;77.18. Re.16.21. He. 10.31.

5 *i.e.* hailstones.

6 Great *hailstones* are not so common in high latitudes as in countries nearer the equator. Sir R. Wilson in his history of the British Expedition to Egypt gives an account of a terrible hail-storm in the Bay of Marmorice, which seems to have been little less severe than that which rained and destroyed the Canaanites. In these countries hailstones, or rather fragments of aerial ice, have been known to fall some ounces in weight.—*C.*

t Ja.5.16,17. Is.38.22. Hab.3.11. He.11.33

7 Heb. *be silent.*

u Or, *the upright.* 2 Sa.1.18. Nu.21.14. It seems to have been an uninspired history.

8 *Jasher*, or the *upright*; most probably name for Joshua himself.—*C.*

x Is.38.8. 2 Ki.20 10, 11.

9 From twelve to fourteen hours. The real evidence of miracle stands not in any attempt to account for the means or manner, whether by refraction or any other. It lies in the personal character of Joshua as a man of God and in the personal character of all the sacred historians who have adopted it, confirmed by the miracles they wrought and prophecies they uttered, and especially in the co-existent histories from the period of this event, the concurrence of the whole Jewish nation, and the permanent institutions in which it was embodied. No event in profane history, whether ordinary or extraordinary, comes supported by a fraction of the evidence with which this miracle is presented to our judgment.—*C.*

y ch.4.19;ver.6,43.

z Ps.48.4 Is.9.21,22. Ke.5.15-17. Am.9.2.

a ch.12.16;15.41.

1 The routed Amorites fled down the valley of Ajalon, then along the plain of Philistia at the foot of the mountains. Their course evidently was towards Jarmuth, the nearest of their cities. But at Makkedah, which lay in the valley beneath Jarmuth, the kings being cruelly grappled, sought refuge in a cave. The country around Makkedah is filled with caverns, some of which are of enormous extent.—*P.*

b ver.22. Am 9.1-3. Jol.2.1-9. Pr.1.31; 23. 27. Ps.140.11.

c Je.48.10. Ps.18.37-42.

2 Heb. *cut off the tail.*

d De.25.17-19. Ju.7.8,15.

e Ju.8.22. Ps.18.43;91. 11, 149. 8, 9. Is. 26. 6. Mal.4 3. Ro.16.20.

3 The neck being the place of the yoke in the horse, ox, &c., which are, in the most literal sense, conquered captives, subdued by man's ingenuity or power, and held and sold at his will; 'to put the feet upon the neck of' is the emblem of their total subjugation to the will of their conquerors. So David expresses his victories over his inveterate enemies, Ps. 18. 40. The custom seems to have been universal. Soter, king of Persia, is said to have put his foot daily upon the neck of the Roman emperor Valerius, whom he had taken captive in battle. Quintus Curtius records an example of the same kind, when Dioxippus, an Athenian, conquered in a single combat with Horratas, a Macedonian, in presence of Alexander, and concluded with putting his foot upon the neck of his prostrate antagonist. To those who have formed their ideas upon European models, the custom may appear unnecessarily degrading; but to men of Asiatic ideas it conveys no such impression. It merely indicates the completeness of subjugation.—*C.*

f t Sa.23.27. Ps.63.9; 72.12;91.10 Is. 10. 9 Ti.4. 17. ch 1.5,9; 6.12; 8.1. De.31.7,23.

g ch.8.29. De.21.23. Ps 149.8; 107.40 La.5 12.

15 And [g]Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings [a]fled, and hid themselves in a cave at [c]Makkedah.[1]

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, [b]Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And [c]stay ye not, *but* pursue after your enemies, and smite the hindmost[2] of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: [d]none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [e]put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.[3]

25 And Joshua said unto them, [f]Fear not, nor be dismayed; be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and [g]hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast

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Joshua crossed the ridge in pursuit, and on gaining some prominent peak from which he saw the fleeing Amorites below, pursued by the wearied Israelites, he feared that night would come ere the victory was complete. Behind him, eastward, were the heights which covered Gibeon; before him, westward, was the deep valley of Ajalon. Here he uttered the remarkable prayer, 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.' *P.*)

Ver. 12. [*Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.* Were even philosophers better acquainted with the causes of the annual and diurnal movements of the heavenly bodies, they would be better able to judge of this miracle. Though all miracles are alike easy to Omnipotence, it may still be fact, that some order of exceeding simplicity effected what appears so stupendous to our eyes. Something perhaps more simple than the stopping of the pulsation of the heart, and consequent suspension of the circulation of the blood. Had syncope, or fainting, never been witnessed but once some thousands of years ago, it would appear as incredible to modern physiologists as the standing still of the sun to infidel philosophers. The objection derived from the words—*stood still*, or *went not down*—is unworthy of a schoolboy, and indicates as little knowledge of language as of Scripture evidence. The words state a fact in relation to *sight*, and so are literally true; and if we may admit the translation of Dr. A. Clarke, which there seems no ground to question, then do they likewise accord with the Newtonian astronomy, and most probably develop a still deeper insight in the mysteries of nature. According to Clarke, the address, ver. 12, should be translated:—'Sun! upon Gibeon *be dumb*; and the moon in the vale of Ajalon.' The effect of which is related in the following words:—'And the sun was *dumb*; and the moon *stood still*.' In which words Joshua does not say to the sun, *stand still*, as if he had conceived him to be running his race round the earth; but *be dumb, silent*, or *inactive*, so as to stop the rotation of the earth. And the book of *Jasher*, in recording the event, speaks with equal philosophical correctness. In the first case he says, the *sun was dumb*, withheld his influences, but the *moon stood still*. It must be seen from the address to the sun, that it was near the *setting* when the words which seem a command to the sun, but are a prayer to God, were uttered. *C.*]

REFLECTIONS.—Inveterate is the enmity of Satan and error against Jesus Christ, and even against those who are in a hopeful way of becoming

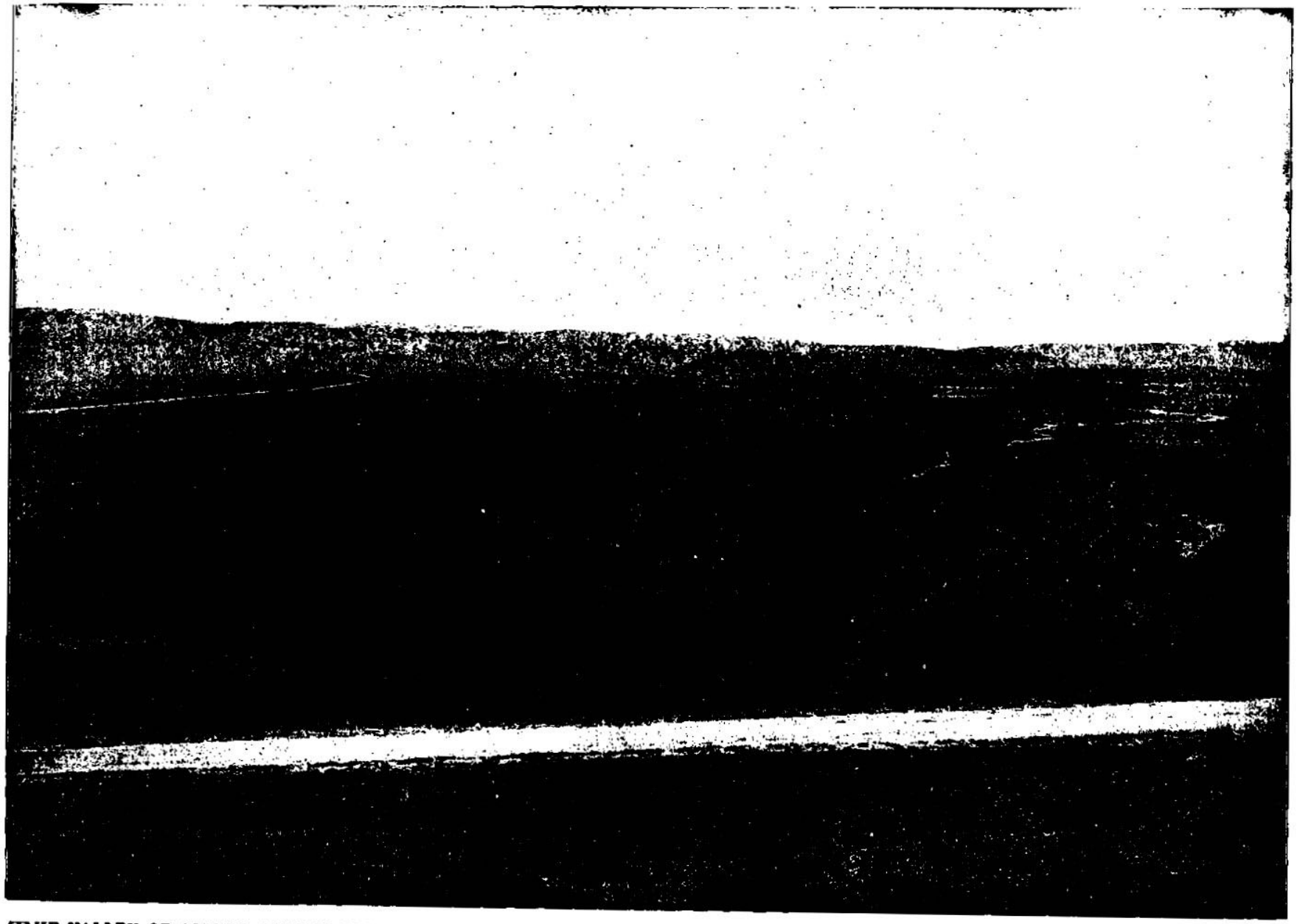

THE VALLEY OF AJALON—WHERE JOSHUA COMMANDED THE SUN AND MOON TO STAND STILL. [Joshua, x:12.]—"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." The meaning of this name is "place of gazelles." It is a broad and beautiful valley near the city of Ajalon. It is about 14 miles from Jerusalem. Ajalon was a Levitical city of Dan. It was also one of the cities of refuge, and the city doubtless stood in this noted valley. The modern name of Ajalon is Galo, which is situated on a long hill on the south side of the valley whose name it bears. On the ridge above this valley the Mediterranean and the plain of Sharon are in full view. Going up above it we find dwarf oaks, arbutus and other shrubs, with plantations of olive and carob trees. Flocks of goats may be seen browsing in the valley.

them into the cave wherein they had been hid, and laid [h]great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah,[4] and smote it with the edge of the sword, and the king thereof he utterly destroyed, [i]them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto [k]Libnah,[5] and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto [l]Lachish,[6] and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day,[7] and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of [m]Gezer[8] came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon,[n] and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword; and all the souls that *were* therein he utterly [o]destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon,[9] and all Israel with him, unto [p]Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king[1] thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to [q]Debir,[2] and fought against it.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with

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h ch 7 26; 8.29. 2 Sa. 18.17. La.3.53.

4 A city of Judah, about 24 miles south-west of Jerusalem. The utter destruction of king and people was the righteous sentence of God against their utter wickedness. Murderers suffer in all countries that peaceable men may live.—*C.*

i ch.6 21; ver.20,32, 35,37,39,40. De. 20. 16, 17.2,16.

k ch. 15. 42; 21. 13. 2 Ki.8 22; 19.8, not that Nu.33.20,21.

5 A city of Judah. It was known as a village in the fourth century of the Christian era; but its very ruins have since disappeared.—*C.*

l ver. 5,35 ch. 12. 11; 15. 39. 2 Ch.11 9. 2 Ki. 19.8.

6 A city of Judah, about 35 miles south-west of Jerusalem. It became a famous, or rather infamous, seat of idolatry, for which it was threatened with the divine wrath, Mi. 1. 13, which was first inflicted by Sennacherib, and secondly by Nebuchadnezzar, 2 Ki. 18. 17, Je.34.7.—*C.*

7 After they laid siege to it.

m ch.12.12; 16. 3,10. Ju.1.29. 1 Ch.20.4. 1 Ki. 9.16,17.

8 A city of Ephraim, about twenty miles north-west of Jerusalem. After various disasters, it was re-edified by Solomon, 1 Ki. 9. 17. Its ruins, like those of the former cities, have likewise disappeared.—*C.*

n ver. 3, 5; ch.12.12; 15.39.

o Pulled down as men do buildings, Le.26.44. Job 19.10.

9 See note on ch. 10.3.—*P.*

p ver. 36ch.14. 13;15. 54;21. 13. Ge.13.18. Nu. 13.22. 2 Sa. 5. 1, 5; 15. 9, 10.

1 The king of Hebron was one of the five who had been put to death, and hanged on five trees! ver.23,26. We must suppose that by this time a successor had been appointed, a circumstance not improbable, both from the importance of Hebron, and from the pressing nature of their affairs.—*I.*

q ch.15.15, 49;12. 13; 21.15.

2 Debir was a very ancient city of the Anakim, ch. 15. 13. Before the conquest it was called both *Kirjath-sepher*, 'town of the book,' and *Kirjath-sannah*, 'town of the law,' probably because it contained some celebrated school. It lay near Anab and Eshtemoh, Jos.15.49,50, the ruins of which are still seen in the mountains, about seven miles south of Hebron. The exact site of Debir has not been found.—*P.*

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r He conquered what fell to the lot of Judah, Simeon, Benjamin, and Dan, ch 15. 21-63; 18. 21-28; 19.1-8.4.—*I.*

s Of mankind, Ps 9 17. 2 Th. 1. 7-9. Je.36 15.

t De.20.16.17;7.2,16. Ps.21.31-33.44.10.

3 It is impossible to read this catalogue of conquered cities, which have since totally disappeared, without reflecting on the effects of national idolatry and wickedness. Cities become desolate by miracle, but that permitted miracle is the judgment of God against a godless generation.—*C.*

u Nu.13.17,26; 32. 8; 34.4.

x Ge.10.19. De.9 23. ch.13 3; 15 47. Ju.16.1, 21. Am.1.6,7. Je. 47. 1, 5. Zec.9.5. A.C.8.26.

y Not Goshen in Egypt, ch.11.16;15.51.

z Is. 80.8; 118. 6. Is. 43.4. Ro.8.32.

a ch. 4. 19; ver. 15. 1 Sa.11.14.

CHAP. XI.

B.C. 1450.

a ch.19.36;22.19; ver. 10. Ju.4.1.

b ch.10.3,4. Is.26.11. Je.5.3.

c ch.12.19, 20; 19. 15, 25.

d Nu.34.11. De.3 17. ch.19.35; 12.3. Mat.14. 34. Lu.5. 1. Jn 6.1. or Tiberias.

e Ge.15.18-21. Ex.3. 8;34.11. ch.3.10.

f De.4.48; 3. 8,9. ch. 19.11. Ca.4. 8. Ps.89.12; 133.3. ver.17.

g Ge.31.49. Ju.10.17; 11.11,29. ver.8.

1 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountains of Naphtali, overlooking the Sea of Merom. It was at this time, and remained long afterwards, the most powerful city of northern Canaan. Madon is unknown. Shimron may perhaps be the same as Simonieh, about two miles south-east of Bethlehem. Achshaph may be identical with Accho, now Acre. 'The plains' *Arabah*, 'spurs of Chinneroth' are the Jordan valley. 'The valley' is the *Shephelah*, or plain of Philistia. 'The borders of Dor' include the little plain along the shore at the south-western base of Carmel, where the ruins of Dor still exist. 'The Canaanite east and west' is intended for the Phœnicians of the coast-plain, and in the upper Jordan valley, east of Lebanon. The land of Mizreh lay on the eastern slopes of Hermon.—*P.*

h Ge.22.17; 32. 12. 1 Sa.14.5. 2 Sa. 17. 11. 1 Ki.4.20. Ps.2.2; 3.1; 83. 5,8. 118.10-12; 33.16,17. Is.8.5. Ke.16.14;17.14.

i Ps.83.9-18. Is.8.9,10. Ke.16.14.

2 Heb. *assembled by appointment.*

k ch.8.12; 8.1,10.8,21. 5-9. Ju.4.13. 20,43. 2 Ko.8.21. He.13.6.

l De.17.16. 2 Sa. 8.4. ver 9. Ps.48.7.

m 1 Th.5.2,3. ch.10 ½ 9 Ec.9.12.

the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua [r]smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all [s]that breathed, [t]as the LORD God of Israel commanded.[3]

41 And Joshua smote them from [u]Kadesh-barnea even unto [x]Gaza, and all the country of [y]Goshen, even unto Gibeon.

42 And [z] all these kings, and their land, did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto [a]the camp to Gilgal.

CHAPTER XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burned.* 16 *All the country taken by Joshua.* 21 *The Anakims cut off.*

AND it came to pass, when Jabin king of [a]Hazor had heard *those things*, that he [b]sent to Jobab king of [c]Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of [d]Chinneroth, and in the valley, and in the borders of Dor on the west;

3 *And*[e] *to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under [f]Hermon in the land of [g]Mizpeh.[1]

4 And they went out, they and all their hosts with them, much people, even [h]as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were [i]met together,[2] they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, [k]Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou [l]shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of [m]Merom suddenly, and they fell upon them.

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converts to him; and, like their great leader, the wicked likewise are unanimous and hearty in their wickedness, and in persecuting the people of God. But when spiritual or temporal enemies thrust sore at us, then we feel the necessity of looking up to Jesus, the Captain of the Lord's host, for salvation. If we have given up ourselves to him, we may be cast down, but cannot be destroyed: Jesus and his angels will flee to our relief: his power, his prayers, shall concur for our protection and deliverance! But how terrible is the danger of his enemies! Both heaven and earth conspire to effectuate their ruin! Every assistant, every retreat, shall prove but a refuge of lies; the meanest saint shall see them fall! And when the sun shall be turned into darkness, and the moon into blood, Jesus shall come to sit in righteous judgment upon all them who know not God and obey not the gospel; —who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power! Oh! unparalleled day! then all the haters of the Lord shall go into everlasting despair; and the righteous, after finishing their fight of faith, and enriched with peace, shall, with Jesus at their head, return, and enter into life eternal in the camp of God above!

CHAPTER XI. [Ver. 1. We have here another confederacy against Joshua, formed by the kings to the *north* of Jerusalem.—*Note*, This succession of confederacies is no more than what occurs to all who follow the true *Joshua* to the true promised land. One trouble is no sooner forgot than another succeeds; and one temptation is no sooner resisted and subdued, than another tempter, like Satan with our Lord, Mat. iv., tries some new scheme to pervert our principles and overcome our resolutions. *C.*]

Ver. 4. [*Horses and chariots very many.* This is the first time that *horses* are mentioned since the exodus. *Camels*, *asses*, and *sheep*, during the intermediate period, are frequently enumerated, but the *horse* never. The Arabian tribes, therefore, had at this time no horses—a fact which Strabo, who lived about the beginning of

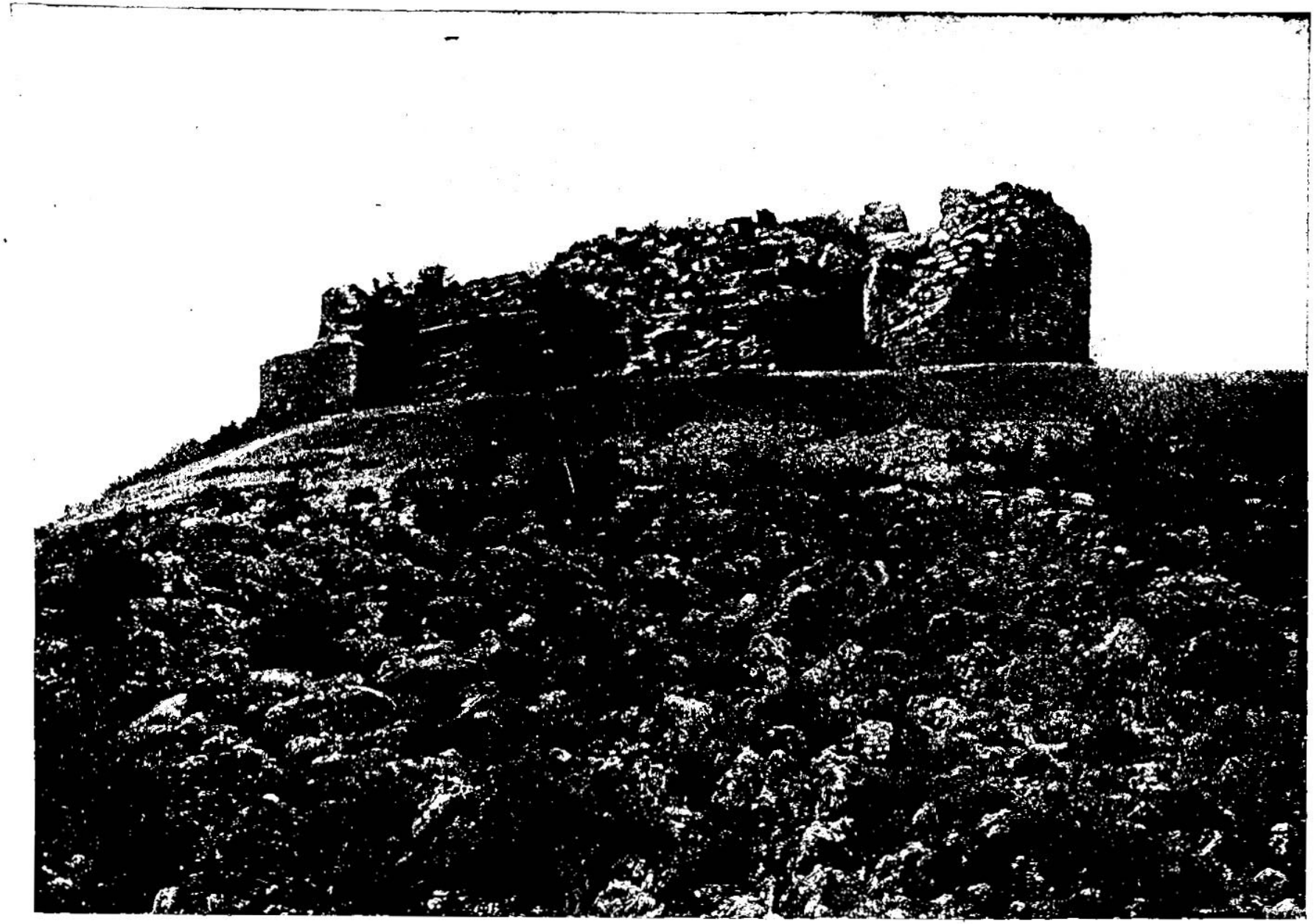

CASTLE AT CÆSAREA PHILIPPI—NEAR HAZOR, KING JABIN'S CAPITAL. [JOSHUA, xi : 1-20.]—Only a little distance from this castle, Thomson learned of a very old ruin, which is thought to be the relic of the ancient capital of Jabin, king of Hazor, which was the chief city before the time of Joshua, of all the northern basin of the Jordan. In the eleventh chapter of Joshua we have an account of the battle of Israel with this king. We learn also from this chapter that 1,451 B. C., this Jabin, king of Hazor, had chariots and horses in his army. The great Subeibeh castle is a mile in circumference. It is about three miles from Cæsarea Philippi and fifteen hundred feet above it. From the top of its towers there is an extensive and charming prospect. The castle is guarded on all sides by inaccessible gorges and only on the northeast is the hill upon which it stands connected with the main body of the earth.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them [c]unto great Zidon,[3] and unto [d]Mizrephoth-maim,[5] and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he [e]houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took [f]Hazor,[6] and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not [g]any left to breathe: and he burnt Hazor with fire.

12 And[8] all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; *and* he utterly destroyed them, [h]as Moses, the servant of the LORD, commanded.

13 But *as for* the cities that stood still[7] in their strength, Israel burned none of them, save Hazor[8] only; *that* did Joshua burn.[8]

14 And all [i]the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.[9]

15 As[9] the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: [k]he left nothing undone of all that the LORD commanded Moses.

16 So[1] Joshua took [a]all that land, the hills, and all the south country, and all the land of [b]Goshen,[2] and the valley, and the plain, and the [c]mountain of Israel, and the valley of the same;[3]

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all that land, the hill country of Judah, and all the Negeb, and all the land of Goshen [near the borders of Egypt], and the Shephelah [plain of Philistia], and the Arabah [plain of Jordan], and the mountain of Israel [Samaria], and its Shephelah [probably the plain of Ephraim and Aijalon]. This will give a better idea of the meaning of the passage. Most of the Hebrew words are proper names.—*C.*

4 Or, *the smooth mountain.*

d ch. 3. 1013. 6. De. 3. 8, 9; 4. 48. Ju. 3. 3, *c.* from the south to the north end of Canaan.

e Six years, ch. 14. 7, 10.

f Caleb was 40 years old when sent as a spy; 85, at the conclusion of these wars, ch. 14. 10; nearly 39 years of this time were spent before Joshua crossed the Jordan, leaving about seven years for the war with the different confederacies; Josephus estimates it at five.—*C.*

g ch. 9. 3–27.

h Ex. 4. 21. 1 Ki. 12. 15. Is. 63. 17. Ro. 9. 18.

6 See note on Ex. 4. 21.—*C.*

7 The law (De. 20. 19) required peace to be proclaimed to every besieged city, so that all Canaan might have escaped the sentence of extermination by submission. But their hearts were hardened by the proclamation of Joshua, even as the enmity of unbelievers is excited by the doctrines and announcements of free grace.—*C.*

i De. 2. 2, 26; 20. 10, 11, 14, 15.

k Ex. 12. 28, 35. De. 9. 3–5. Ju. 2. 23. Am. 6. 2, 9. ch. 11. 19, 14.

a He. 2. 8. Re. 6. 7 Ps. 21. 8–12; 110. 5, 6. Ro. 8. 37.

b ch. 11. 3. Ju. 3. 3. 1 Sa. 17. 41. 2 Ki. 9. 17. 2 Sa. 21. 19–22.

m De. 11. 23–25. 1. 7, *c.* 2. 4. Ex. 23. 27–31; 34. 11, 24.

n Nu. 26. 53. ch. 11. 23. xxi.

o ch. 21. 15. Job 34. 29. Ps. 46. 9. 2 Th. 4. 7, 8. He. 2. 8, 9; 4. 8, 9.

CHAP. XII.
B.C. 1452.

a Nu. 21. 13. Ju. 11. 18.

b De. 3. 8, 9. Ps. 133. 3. ch. 11. 3.

17 *Even* from the mount Halak,[4] that goeth up to Seir, even unto [d]Baal-gad in the valley of Lebanon, under mount Hermon; and all their kings he took, and smote them, and slew them.

18 Joshua made war [e]a long time with all those kings.[5]

19 There was not a city that made peace with the children of Israel save [f]the Hivites, the inhabitants of Gibeon; all *other* they took in battle:

20 For it was of the LORD [g]to harden their hearts,[6] that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour,[7] but that he might destroy them, [h]as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut [i]off the Anakims from the mountains; from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: [k]Joshua destroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel; only [l]in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, [m]according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, [n]according to their divisions by their tribes. And the land [o]rested from war.

CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of.* 7 *The one and thirty kings on the west side of Jordan which Joshua smote.*

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun, from the river [a]Arnon unto mount [b]Hermon, and all the plain on the east;

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the Christian era, records concerning Arabia in his time. *C.*]

Ver. 5. [Merom is identical with Samochonitis of Josephus, and the modern Bahret el-Hûleh. It is a lake, triangular in form, 4½ miles long by 3¼ broad. It occupies the southern end of a large plain or basin lying between the ridges of Lebanon and Anti-Lebanon. It is fed by numerous streams and fountains, the largest being the Jordan, which flows into it at the north-eastern angle, and leaves it again at its apex on the south, 10 miles above the Sea of Galilee. *P.*]

Ver. 13. [*Cities that stood still in their strength.* 'The cities that stood on the hills' is a more accurate translation. The meaning seems to be this:—Joshua burned the cities on *the plains*, where the northern Canaanites' cavalry, like the East Indian Mahrattas, could maintain strongholds, for they could make sudden incursions. But the cities *on the hills*, as inaccessible to cavalry, he preserved, with the exception of Hazor, as garrison towns for his own infantry, and the protection of the people. *C.*]

Ver. 18. [Mount Halak is used by Joshua to denote the southern border of Palestine, as Beersheba is used by later writers. It was probably the line of bare white cliffs or hills which runs across the Arabah some 20 miles south of the Dead Sea. Baal-gad must have been at or very near the site of Paneas, subsequently called Cæsarea-Philippi. *P.*]

Ver. 22. [*In Gaza, in Gath, and in Ashdod.* These were not of the seven devoted nations, and were therefore permitted to abide. *C.*]

REFLECTIONS.—How madly do sinners rush headlong into ruin, notwithstanding repeated warnings by the destruction of others! The strength and multitude of their confederacy do but make their ruin the more notorious. But the greater the dangers which surround his people, the greater supports should they ask and expect from God: and the more entirely their heart is fixed on him as their strength, the more certainly shall their spiritual enemies be subdued before them. That to which sinners flee for help is often but a trap to ensnare them: and their destruction is certain, though sometimes slow; and always just and wise, however severe: the most powerful not excepted. But sure is the victory of his people over all their enemies; and happy is it when God's exact fulfilment of his promises, and our upright performance of our duty, unite together. And blessed indeed must that warfare be which issues in eternal triumph and rest to Christ and his people!

CHAPTER XII. [Ver. 1. *River Arnon.* The *Arnon* rises in the mountains of Gilead, on the east of Jordan, and flows along the north border of Moab, separating it from the Ammonites, and empties itself into the Dead Sea. Burckhardt gives its modern name Modjeh, and assigns it a course of about 56 miles. In summer it is nearly dry, but in winter is an impetuous torrent. *C.*——The land from the Arnon to Hermon embraces the great plateau and mountain chains east of the Jordan. All the plain on the east' is in Hebrew 'all the *Arabah;*' *i.e.* the deep valley of the Jordan, east of the river. *P.*]

Ver. 2. [*Jabbok.* In summer a brook, in winter a torrent, arising in the mountains of Gilead, near Rabbath Ammon, and running in a westerly direction, joins the Jordan about 35 miles south of the Sea of Chinneroth. *C.*]

Ver. 3. [*Salt Sea. Dead Sea*, the site of Sodom and Gomorrah, more salt than any other sea. This special geographical description was given in order to prevent any disputes about the boundaries of the two and a half settled tribes. See ver. 6. *C.*——The first part of ver. 3 should be rendered as follows:—'And the Arabah to the Sea of Chinneroth eastward, and to the Sea of the Arabah—the salt sea, eastward.' The meaning is, that while Sihon's kingdom extended on the highlands only as far north as the Jabbok, it embraced the whole eastern section of the valley of the Jordan from the Sea of Galilee to the Dead Sea.' *P.*]

Ver. 8. ['In the hill-country, and in the Shephelah, and in the Arabah, and in Ashdoth, and in the Midbar (*i.e.* the pastoral plateau east of Jordan), and in the Negeb.' These are proper names, and mark the various sections of the country. See note on ch. 9. 1. *P.*]

Ver. 21. [Taanach and Megiddo stood on the southern border of the plain of Esdraelon. They became famous in after-times in connection with the victory of Barak, and other battles. *P.*]

2 Sihon[c] king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river,[2] and from half Gilead,[3] even unto the river [d]Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the [e]sea of Chinneroth[4] on the east, and unto the [f]sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south,[5] under Ashdoth-pisgah:[g]

4 And the coast of Og king of Bashan, *which was* of [h]the remnant of the giants, that dwelt at[i] Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah,[k] and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon;[6]

6 Them did Moses, the servant of the LORD, and the children of Israel, smite: and [l]Moses, the servant of the LORD, gave it *for* a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 And these *are* the kings of the country which Joshua and the children of Israel smote on[m] this side Jordan on the west, [n]from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The[o] king of Jericho,[7] one; [p]the king of Ai, which *is* beside Beth-el, one;

10 The[q] king of Jerusalem, one; the king of Hebron, one;

11 The[r] king of Jarmuth, one; the king of Lachish, one;

12 The[s] king of Eglon, one; [t]the king of Gezer, one;

13 The[u] king of Debir, one; [v]the king of Geder, one;

14 The[w] king of Hormah, one; [x]the king of Arad,[8] one;

15 The[a] king of Libnah, one; [b]the king of Adullam, one;

16 The[c] king of Makkedah, one; [d]the king of Beth-el, one;

17 The[e] king of Tappuah,[9] one; [f]the king of Hepher, one;

18 The[g] king of Aphek, one; the king of [h]Lasharon, one;

19 The[i] king of Madon, one; the king of Hazor, one;

20 The[k] king of Shimron-meron, one; the king of Achshaph, one;

21 The[l] king of Taanach, one; the king of Megiddo, one;

22 The[m] king of Kedesh,[1] one; the [n]king of Jokneam of Carmel, one;

23 The[o] king of Dor, in the coast[2] of Dor, one; the king of [p]the nations of Gilgal, one;

24 The[q] king of Tirzah, one: all the kings thirty and one.

CHAPTER XIII.

1 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam slain.* 24 *The bounds of the inheritance of Gad,* 29 *and of the half-tribe of Manasseh.*

NOW Joshua was [a]old[1] *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, [b]and there remaineth yet very much land to be possessed.[2]

2 This[c] *is* the land that yet remaineth: [d]all the borders of the Philistines, and all [e]Geshuri,

3 From [f]Sihor,[3] which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the [g]Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:[4]

4 From the south, all the [h]land of the Canaanites, and Mearah[5] that *is* beside the

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A.M. 2552. B.C. 1452.

c Nu. 21. 24. De. 3. 6. 29. 7. 4. 31. 4. Nu. 32. 33. De. 4. 46. 47. Jos. 12. 2. Ps. 135. 11. 136. 19, 20.

2 The middle of what river? The middle of the Arnon, being the name of a city situate on an island in the east of Aroer. See ch. 13. 9. —*C.*

d *Half Gilead*, that is, the southern half, commencing at a point in the vicinity of Heshbon, Sihon's capital.—*C.*

e Ge. 32. 22. De. 2. 37. 3. 16. Ju. 11. 13, 22.

f De. 3. 17. ch. 11. 2. Ju. 9. 1.

4 The same as the Sea of Tiberias and Lake of Gennesaret —*C.*

g Ge. 14. 5, 19. 36. ch. 3. 16. 12. 3, 5.

5 Or, *Teman.*

g Or, *the springs of Pisgah, or the hill.*

h De. 3. 11. ch. 13. 12.

i De. 1. 4. 12. 4. 43. 1 Ch. 6. 71.

k De. 3. 10. 14. 24. 28. ch. 12. 5. 1 Sa. 3. 3, 13. 37. 13. 14. 2 Ki. 25. 23.

6 The boundaries of Og's kingdom were Hermon on the west; Salcah on the east, situated on a conical peak at the south-eastern extremity of the mountains of Bashan; Geshur (Trachonitis) and Maachah on the north; and the Jabbok, which divided Gilead, on the south. The section of Gilead north of the Jabbok belonged to Og; that on the south to Sihon. —*P.*

l Nu. 32. 29–42. De. 3. 8–13. ch. 13. 8–32.

m ch. 9. 1. 12. 17.

n Baal-gad was the north, and Halak the south border, ch. 10. 40. 11. 16, 17. 12. 5, 7. 13. 5. 1 Ch. 4. 41. 2 Ch. 26. 2.

o ch. 6. 2–21.

7 Modern readers of the Bible are often surprised at the number of kings reigning in so narrow a compass. A little reflection would remove this surprise, for were the early history of the European tribes as well preserved, there is little doubt that as many petty sovereignties would frequently be found in the same extent. Within the range of authentic history, a part of England furnished seven kingdoms.—*C.*

p ch. 8. 26–29.

q ch. 10. 3, 36, 37. 15. 54. 63.

r ch. 10. 3, 23, 31, 32. 15. 35, 39.

s ch. 10. 3, 23. 15. 39.

t ch. 10. 33. 16. 3, 10.

A.M. 2552. B.C. 1452.

u ch. 10. 38, 39. 15. 15, 16, 21.

v ch. 15. 58.

w Nu. 14. 45. 21. 3. Ju. 1. 17. 1 Ch. 4. 10.

x Nu. 21. 1.

8 Situated on a little hill. About 15 miles south of Hebron and still bearing its old name.—*P.*

a ch. 10. 29. 15. 42.

b 1 Sa. 22. 1. ch. 15. 35. Mi. 1. 15. Ge. 38. 1.

c ch. 10. 16. 28. 15. 41.

d Ge. 28. 17, 19. 1 Ge. 12. 8.

e ch. 15. 34.

9 Now Teffuh, 5 miles west of Hebron.—*P.*

f ch. 19. 13.

g ch. 15. 53. 19. 30. 1 Sa. 4. 1. 1 Ki. 20. 30. 2 Ki. 13. 17.

h Or, *Sharon.* Is. 33. 9. 35. 2. Ac. 9. 35.

i ch. 21. 1–16. Jos. 4. 2.

k ch. 11. 1. 19. 25.

l Ju. 5. 19. 1 K. 4. 12. 2*a* ch. 19. 37, 38. 32.

1 Kedesh was the "city of refuge" in Naphtali situated on a beautiful upland plain. Its ruins are of some extent and importance.—*P.*

m ch. 20. 7. 1 Ki. 4. 12.

n ch. 17. 11.

2 The mention of *coast*, suggests the idea of its being a seaport of the Mediterranean. Jerome places it nine miles south of Cæsarea. At present it is a village of forty or fifty houses, and is called Tartoura.—*C.*

o Ge. 14. 1, not that ch. 4. 30.

p 1 Ki. 16. 23. 2 Ki. 15. 29. 1 Ch. 6. 4

CHAP. XIII.

B.C. 1445.

a ch. 14. 10, 12. 24. 29, about 100 years of age.

1 He was 110 at his death; and as the division of the land is believed by the Jews to have occupied about seven years, and as he appears to have died soon after, Joshua was at this time about 100 years of age.—*C.*

b De. 31. 23–ch. 11.

2 Heb. *to possess it.*

c Nu. 34. 2–14. Ge. 15. 18–21. De. 11. 23, 24. Ex. 23. 31.

d Ge. 26. 14. 1 Sa. 27. 8. De. 2. 23.

e 1 Sa. 27. 8, not 2 Sa. 3. 3. 15. 8. ch. 12. 5; ver. 11.

f Ge. 10. 19–ch. 15. 4. Nu. 34. 5. Je. 2. 18.

3 The *Black Water*, a name frequently applied to different rivers in European geography. It is a name for the Nile.—*C.*

g Ju. 3. 3. Zec. 9. 5. De. 2. 23. 1 Sa. 6. 17.

4 A people driven out by a tribe of the Philistines, De. 2. 23; Am. 9. 7, called Caphtorim.—*C.*

h ch. 11. 3. 10. 40. 12. 7, 8.

i Or, *the cave.*

Ver. 22. [Jokneam stood at the northern base of Carmel, near the bank of the Kishon; the hill on which it stood is now called Tell el-Mutsellim. *P.*]

Ver. 24. [Tirzah was situated in the mountains, about 9 miles east of Samaria. Jeroboam, the first king of Israel, chose it as his principal residence. The situation is fine, and it is surrounded by extensive groves of olives. *P.*]

REFLECTIONS.—Former mercies from God, or services from men, must never be forgotten for the glare of present ones. How happy the saints who have possession of manifold blessings on this side the Jordan of death, even while their principal inheritance lies beyond it! How fruitful then was the promised land, which could support such multitudes of men! How fearful the guilt, and tremendous the curse, which for many ages have rendered it one of the most barren and useless spots on the earth! How confined was the ancient ambition of kings! and how good was God to Israel, who gave so many nations for their ransom, and people for their life!

CHAPTER XIII. [Ver. 3. *Philistines.* Descended from Mizraim, second son of Ham, Ge. 10. 14, by whom Egypt was peopled. They must have emigrated from that country at an early period. Though occupying a narrow tract of land bordering on the Mediterranean, and not above 60 miles in length, yet, through industry and arms, they soon became, and long continued, a famous people. They were the most powerful and the most inveterate of the enemies of Israel, whom they occasionally greatly oppressed. After the return from the captivity, the national animosities were revived; and they seem to have been finally conquered by the famous Maccabees. After this period, they either emigrated from the country, or became incorporated with the Jews, as they are never once mentioned in the New Testament, nor by any writer of ordinary history. *C.*]

Ver. 5. [*Lebanon.* Lebanon forms the basis of all the mountains of Palestine. Two parallel ranges of mountains descend from the north in Syria, inclosing a valley called *Cœle-Syria*, or Hollow Syria. These form the Lebanon of the Bible, and the Libanus and Anti-Libanus of the Greeks. The Libanus, from its origin in Syria, inclines to the west, and terminates a few miles north of old Tyre. The Anti-Libanus, which is the eastern range, likewise inclines to the sea, and terminates in the noble cone of Hermon. *Lebanon* signifies *whiteness*; a name most probably derived from the snows which constantly lie upon the highest summit of the range. This would, in the climate of Palestine, give a probable height of 11,000 feet. *C.*—'Lebanon toward the sun-rising' is manifestly Anti-Lebanon; and the whole chain is here accurately described from Baal-gad (Banias) under Hermon on the south, to the entrance of Hamath—here signifying the opening from the valley of Cœle-Syria to the plain of Hamath—on the north. *P.*]

REFLECTIONS.—The most successful conquerors must quickly bow and pay their tribute to death, the king of terrors; and the best have need to be reminded of their latter end. God graciously and wisely considers the frame of his people, and will not burden them with work beyond their strength. But pleasant are extensive views of what God has promised, though we should never see it accomplished. And it is prudent and necessary that such as rule in church or state should exert themselves to the utmost for leaving all things in good order at their death. With what pleasure God repeatedly mentions the honourable deeds of his people, as an example and inducement to others



RACE OF FREIGHT BOATS, JAFFA · THE SEAPORT TOWN OF JERUSALEM IN TIME OF SOLOMON, AND FROM HIS DAY TO THE PRESENT. [JOSHUA, xiii: 2.]—"This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri." We give this illustration here because Jaffa was a city of Philistia. Palestine is said to have originally meant the district inhabited by the Philistines. Philistia embraced the coast plain on the southwest of Palestine, extending from Jaffa on the north to the valley of Gera on the south, and from the Mediterranean on the west to the foot of the Judean hills on the east. The picture we give above is of a scene which will be very familiar to all tourists who have ever landed at Jaffa. As soon as ever the great steamers anchor out in the sea the little boats from the shore begin a race to see which can reach the steamer first. Happy is the traveler if his arrangements for landing have been made previously

Sidonians, unto Aphek, to the borders of the Amorites;

5 And the land of the [g]Giblites,[6] and all Lebanon,[k] toward the sun-rising, from Baal-gad under [l]mount Hermon,[7] unto the [m]entering into Hamath;

6 All the inhabitants of the hill-country, from Lebanon unto [n]Misrephoth-maim, *and* all the Sidonians,[8] them [o]will I drive out from before the children of Israel: only divide thou it [p]by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide [q]this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh;

8 With whom the Reubenites and the Gadites have received their inheritance, [r]which Moses gave them, beyond Jordan eastward, *even* as Moses, the servant of the LORD, gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the [s]Geshurites[9] and Maachathites, and [t]all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth, and in Edrei, who remained of the remnant [u]of the giants: for these did Moses smite, and cast them out

13 Nevertheless the children of Israel [x]expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only [y]unto the tribe of Levi he gave none inheritance;[1] the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave[2] unto the tribe of the children of Reuben *inheritance* according to their families.[3]

16 And [z]their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon,[4] and [a]Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And [b]Beth-peor,[5] and Ashdoth-pisgah,[6] and Beth-jeshimoth,

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1 a Ki 4 18. Ps 83 7. Eze 27 9.

k The inhabitants of Gebal, on the coast of the Mediterranean, near Lattakiah, and considerably beyond the territory permanently possessed by Israel. They aided Solomon in preparing stones for the temple, 1 Ki 5 18. It still exists as a small fortified town bearing its original name.—C.

k De 1 7 3 25.

l Ps 133 3. Jer 31 6. Joel 3 17. De 3 8. 9 4 Jos 11 3 12 1 3.

l A part of the eastern Lebanon is said to be 10,000 ft. above sea-level.—C.

m Nu 34 8 13 21 Jos 13 3 Is 10 9. Am 6 2. 1 Ki 8 65 2 Ki 14 25.

m Or, as.

n All who inhabit the mountain from Lebanon to Misrephoth-maim, viz. the Sidonians, i.e. all the Phœnicians and those under the rule of Sidon.—P.

o Ex 23 28, 30 Ps 44 2 Jos 13 6 Deu 7 1, 22; 11 23, 24.

p Pr 16 33 18 18 Nu 26 55 Ac 1 3 26 Ch xxiv 5 1 Ch xxvi 13 xxvii 1 xxxi 1.

q Nu 34 2 14 6 32 55 33 51-54. Eze 47 14-23. ch xv. xix.

r Nu 32 33-42. De 3 12 13 ch 22 4 13 12 1-6.

s 1 Ch 2 23. 2 Sa 13 37 15 8 3 3.

s One tribe was invaded by David, 1 Sa 27 8, and these must have lain on the road in the way to Egypt, the people in ver. 11 must have been another tribe inhabiting Mount Hermon.—C

t ch 12 5 13 11 De 3 8 4 48.

u De 3 11. ch 12 4 2 Sa 21 16, 18, 20, 22 1 Ch 20 4, 6, 8.

x Jos 3 3 23 5, 10, 16; 15 8 N 2 33-55. ch 17 13 Jud 1 27.

y De 10 9; 18 2. Nu 18 20 24. 2 Ch 2 17-18. ch 34 3 4.

17 They received the tithes of the whole country as their inheritance and so them, even to the priests, pertained every oblation, of which any part was burnt. The portions appropriated to them are specified at large in Nu xviii, which I see.—J.

z 12 5.

a From ver. 9 to 14 we have a general description of the whole territory assigned to the two tribes and a half; from ver 15-31 we have a minute specification of the portions allotted to each. It seems probable that not only the tribes, but also the families and even individuals had their several possessions assigned to them by lot. *I*

z De 3 12 Nu 21 30, 32 32 33, 38 Is xv. xvi. Je 48 21 24

a Partly built by the tribe of Gad, Nu 32 34. Part is assigned to Reuben. The Gentoos being, as in many no yet cities, into the old and new cities, or the Gadite and Reubenite quarters.—C.

a Or, *the high places of Baal, and house of Baal-meon*, Nu 32 41.

b Nu 25 3. De 3 29 ch 22 4 Hos 9 10.

b Infamous for its idolatrous worship of Baal the wicked counsel of Balaam and the seduction of the people. Its conquest is therefore a treble record of triumph. *Note*, Happy believers! who can record his victories over the world, the flesh, and the devil! Thanks be to God, who giveth us the victory, through our Lord Jesus Christ!—C.

b Or *springs of Pisgah, or the hill.*

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7 And all the cities of the *Mishor*, i.e. the elevated plateau of Moab, stretching from the brow of the range east of the Jordan and Dead Sea away to the great desert of Arabia.—P.

c Nu 21 24-35 31 8 De 2 30 3 6.

d Nu 22 5 7 24 31 7, 8 16 8 Jos 13 22 24 9 2 Pe 2 15 Jude 11 Rev 2 14.

d Lingering around the court, hankering after preferment, covetous of wealth, pregnant in evil counsels pretending to fear God, but loving the wages of unrighteousness—he fell at last, the victim of the people he was compelled to bless, but sought to destroy. Truly, the wages of sin is death!—C.

e Nu 31 34 36.

f Nu 21 32, 32 1, 3 ch 24 16.

g The Moabites and Ammonites retook their cities from the Reubenites and Gadites. Je xlix 1-3 Eze 25 5.

h Which Sihon had taken. Je 21 24 De 2 19 2 Sa 12 26 Am 1 14.

9 This Aroer is different from Aroer on the river Arnon, which was allotted to Reuben, and stood on the southern border of the tribe.—P.

1 This city, like Dibon, is sometimes assigned to Reuben sometimes to Gad, for explanation, see note on ver. 27.—C.

2 ch 20 8 Ge 32 42, 1 Ki 22 3.

k Ge 32 1, 2. 2 Sa 2 8, 17, 27.

l 2 Sa 9 5 17 27.

m Nu 32 3, 36. Ge 33 17. Je 8 3 7 18.

n Nu 34 11. De 3 17 ch 12 3; 22 7. 1 Ju 5 1 Jn 6 1.

2 The boundaries of the tribe of Gad may be briefly stated as follows:—On the south, the valley of Heshbon, on the east, the plain of Arabia, on the west, the Jordan from the mouth of Wady Heshbon to the Sea of Galilee; on the north, the river Jabbok in the highlands and the Sea of Galilee in the Arabah.—P.

o Nu 32 39-42. Ge 3 22 15.

p Nu 32 39 42. 1 Ch 2 21, 22 ch 21 27 ver 17.

q ch 18 7 De 10 9; 18 1, 2 Nu 18 20. ver 14.

3 As Moses was himself of the tribe of Levi, he gave a special proof that he acted by divine authority, in thus overlooking his own family and his own tribe; for, though the Levites were well provided for, yet the security of that religion was so interwoven with Israel's adherence to the worship of God, that, had they universally apostatized, the Levites would have been left destitute, whilst all the other tribes would have had possession of their estates: that is, without some immediate divine interposition . . . This, however, implied, that they had as good a title to their tribes and perquisites as their brethren had to their estates. *Scott.*

4 The second time in this chapter, see ver. 15, is the divine testimonial of Levi recorded. The Lord was their portion—*Note*, so is it with every believer, who is evidently a priest of God. 1 Pe 2 5, 9. Ps 119 57.—C.

21 And all the cities of the plain,[7] and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [c]whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon dwelling in the country.

22 ¶ Balaam[d] also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.[8]

23 And the border of the children of Reuben was Jordan, and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And[e] Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coast was Jazer, [f]and all the cities of Gilead, and [g]half the land of the children of Ammon, unto Aroer that *is* before [h]Rabbah;[9]

26 And from Heshbon[1] unto [i]Ramath-mizpeh, and Betonim; and from [k]Mahanaim unto the border of [l]Debir;

27 And in the valley, [m]Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of [n]Chinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities and their villages.[2]

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh, by their families.

30 And[o] their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities;

31 And[p] half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one-half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But[q] unto the tribe of Levi Moses gave not *any* inheritance:[3] the LORD God of Israel *was* their inheritance, as he said unto them.[4]

CHAPTER XIV.

1 *The nine tribes and a half are to have their inheritance by lot.*
6 *Caleb by privilege obtaineth Hebron.*

AND these *are the countries* which the children of Israel inherited in the land of

to copy after them! But unhappy is the end of false prophets and seducers of mankind, like Balaam; and often when and where they least expected it. While those who have God to be their portion have little reason to envy others even their wealthiest lots in this changing world.

CHAPTER XIV. [Ver. 2. *By lot.* The *lot* was a divine institution, appealing to the direct judgment of God, Pr. 16. 33. It was likewise the surest mode

Canaan, [a]which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By[b] lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 For [c]Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan;[d] but unto the Levites he gave none inheritance among them.[1]

4 For [e]the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, [f]save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 As[g] the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in [h]Gilgal: and [i]Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses [k]the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses, the servant of the LORD, [l]sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless[m] my brethren that went up with me made the heart of the people melt; but[n] I wholly followed the LORD my God.[2]

9 And Moses sware on that day, saying, Surely[o] the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these [p]forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered[3] in the wilderness; and now, lo, I *am* this day fourscore and five years old.[4]

11 As[q] yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now therefore give me this [r]mountain, whereof the LORD spake in that day; (for thou heardest in that day [s]how the Anakims *were* there, and *that* the cities *were* great *and* fenced;) if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.[5]

13 And Joshua [t]blessed him, and [u]gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron[x] therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And [y]the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. And the land had rest from [z]war.[6]

CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel, for his valour, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the [a]lot of the tribe of the children of Judah by their families; [b]*even* to the border of Edom the wilderness of Zin, southward, *was* the uttermost part of the south coast.

2 And their south border was from the shore of [c]the salt sea, from the bay[1] that looketh southward:

3 And it went out to the south side to [d]Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto [e]Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the [f]river of Egypt; and the goings out of that coast were at [g]the sea. This shall be your south coast.[2]

5 And [h]the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to [i]Beth-hogla, and passed along by the north of [k]Beth-arabah; and the border went up to the stone of [l]Bohan the son of Reuben.[3]

A.M. 2560. B.C. 1444.

CHAP. XIV.

[a] Nu.34.17–29.1 Co. 1.10. He. 5.4. Ja. 3.1, 2. Mat.20.25.

[b] Nu.26.55;33.54;34. 13.ch.13.6;19.–xxi. Pr. 16.33; 18.18. Ps.16.5, 6. Mat.5.5, 34.

[c] Nu.32.29–42.ch.13. 8–33. De.3.12–17.

[d] ch.13.14,33.

1 Again is the disinheriting of Levi recorded! see ch. 13. 14, 33. Why this marked frequency of reference? 12 That even the Levites, from murmuring at the distribution of the land. 13 To avoid all charge of covetousness in Moses on behalf of his own tribe. 14 So to provide for the Levites, that having little worldly property to occupy them, they might attend on the divine service without restriction. 15 To inculcate the great lesson, that he that draws near to God has enough in God himself.—C.

[e] Ge.48.5. 1 Ch. 5. 1. And so there were twelve tribes besides the Levites.

[f] Nu.35.2–8. ch. xxi. 1 Ch.6.54–81.

[g] ver.2. Ge.7.5. Ex. 7.6; 12.28; 39.32, 43; 40. 34.32.1.–xxix.21. Le.8. 4,9,10. Nu.20.27;27. 22.1 Sa.15.22.

[h] ch.4.19;10.43.

[i] Nu.32.12;13.6, 30; 14.24,30, 38;34.19. ver. 13,14;ch.14.6,10.

[k] Ps.xc.De.33.1;34. 5,10. Nu.10.7,8. He. 3. 5.

[l] Nu.13.6, 17, 26, 27–33;14.6–10.

[m] Nu.13.31,33;14.1–4.

[n] Nu. 14. 24. ver. 9, 24. Re.14.4.

2 Caleb bears witness to his own integrity: but not out of vanity, nor even out of his own consciousness of rectitude; but because God has already set some record. Nu. 12. 24. 2 Ti.4.7.—C.

[o] De.1.34–36. Nu.13. 20;14.23,24.

[p] Nu. 14. 33, 34. ch. 12.18.

3 *Heb. walked.*

4 This is a very clear and important note of time. The spies were sent out in the second year of the wilderness journey: consequently, as the people crossed the Jordan in the fortieth year, they were now nearly seven years in Canaan. The conquest of the country was thus a slow and very difficult task.—*P.*

[q] De.31.23, 27; 34. 7; 31.2. Ps.121.2.

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[r] ch.11.21.

[s] Nu.13.29–34;14. 8; 21.33. 1 Sa.14.4,7. Ro. 8. 31. Ps. 27. 1–3, 118. 10–12. Phi.4.13.

5 In ch.11.21 Joshua is said to have already driven the Anakims out of Hebron: how then does Caleb now propose to do a thing already done? Is not this a contradiction? No; they were driven indeed out of Hebron by Joshua, for so the history testifies: but, having been expelled by Joshua, at an early period of his conquests, they had since returned, and reoccupied the city itself. See ch. 15. 14.—C.

[t] ch.22.6. 2 Sa. 2. 17. Ge.6.9.

[u] ch. 13.13; 21.11, 12. Ju.1.20. 2 Ch.6 55,56.

[x] ch.10. 37; ver. 8, 9. 1 Ch.15.58. Ps.19.11.

[y] ch.14.15; 54; 20. 7. Ge.23.2.

[z] Open war, ch. 11. 23. Ju. 3.11, 30; 5.31; 8. 28.

6 This is the second time of peace. see ch. 11. 23. for 'when a man's ways please the Lord, he maketh even his enemies to be at peace with him. Pr.16.7.—C.

CHAP. XV.

[a] ch.13.6; 14. 2. Nu. 26.55,56.

[b] Nu. 34. 3–5; 33. 36; 21.20;20.1;27.14. ch.13. 3. Eze.47.19.

[c] Ge.14. 3. Nu. 34. 3, 12. De. 3. 17. ch. 3. 16; ver. 5. Eze.47.8,18.

1 Heb. *tongue.*

[d] Or, *the going up to Acrabbim*, Ju.1.36. Nu.34.4.

[e] Ge.14.7. Nu. 20. 1; 32.8,36;13.26;34.4. De. 1.46;32.51. ch.10.41,14. 6.Ez.47.19;48.28.

[f] Nu.34. 5. ch. 12. 3. 1 Ki.8.65. Ge.15.18. The western branch of the Nile.

[g] ver.12.

2 The south border commenced at the south end of the Dead Sea, ran in a south-western direction along the Arabah to Kadesh-barnea, on the confines of Edom; then turned westward, and ran across the desert of Tih to the 'torrent of Egypt'—Wady el-Arish.—*P.*

[h] Nu.34.10,12. Eze. 47.18.

[i] ch.18.19,21. Ge.50. 10.

[k] ch 18.22|ver.61.

[l] ch.18.17.

3 Most probably a sepulchral monument for some of the Reubenites who came over to the conquest of the land. Compare Ge.13.10. Nu. 32. 37.—C.

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with a jealous people of avoiding all cause of jealousy from suspicion of favouritism. *C.*]

Ver. 6. [*Caleb.* The object of Caleb is to claim a right previous to the conquest, founded on God's promise, ver. 6, and Moses' oath, ver. 9, and so an exemption from the lot.—*Note*, Though the lot was a divine institution, it was not to be employed where the will of God is already declared. The sin of Balaam lay in knowing the declared will of God, and seeking by sacrifice to change it. God's will once declared, we must seek no other confirmation—God's will once known, we must allow neither delay nor evasion. *C.*]

Ver. 12. [This was a noble proposition upon the part of old Caleb. He had affirmed, on his return from spying out the land, that though the cities were strong, and the Anakim powerful and warlike, yet, by the help of the Lord, the Israelites could drive them out. Now he offers himself to put the truth of that affirmation to the test. Old as he was, he would lead the attack on the Anakim and drive them out. *P.*]

REFLECTIONS.—Such as refer themselves to God to choose for them will never find cause to repent of their lot. Yea, it is not only useful but necessary to acknowledge God in all our ways, that he may direct our paths, and prosper the work of our hands; and to view everything that we obtain lawfully as coming from him.—How edifying is it to observe aged professors strong in the faith, giving glory to God! It is not pride, but due acknowledgment, to declare what a gracious God has done for us and by us. The more singular our fidelity has been towards God, it is the more commendable. And if we have served God in godly simplicity in our youth, we shall find the comfort and blessing of it when we grow old. The issues of our life are in God's hand. Neither age, nor sickness, nor sword can cut those who are faithful to Christ. Every year, therefore, through which we are spared is a new call for thankfulness to him who preserves our soul in life; and the death of others around should make us the more sensible of the mercy which preserves us. But indeed wonders of mercy and judgment will God work for performing his promise, in the most honourable manner, to such as by faith remarkably glorify him in an hour of temptation. Such as trust in him will never find themselves disappointed of their hopes. And with the utmost boldness we may insist upon having what he has promised, and dare to engage the most powerful opposer in order to obtain it.

CHAPTER XV. [Ver. 1. *The lot of the tribe of the children of Judah.* This lot to Judah seems disproportionately large, but is a fulfilment of Jacob's prophecy. Two things in it are very remarkable. (1) Two parts of it were subsequently given to Simeon and

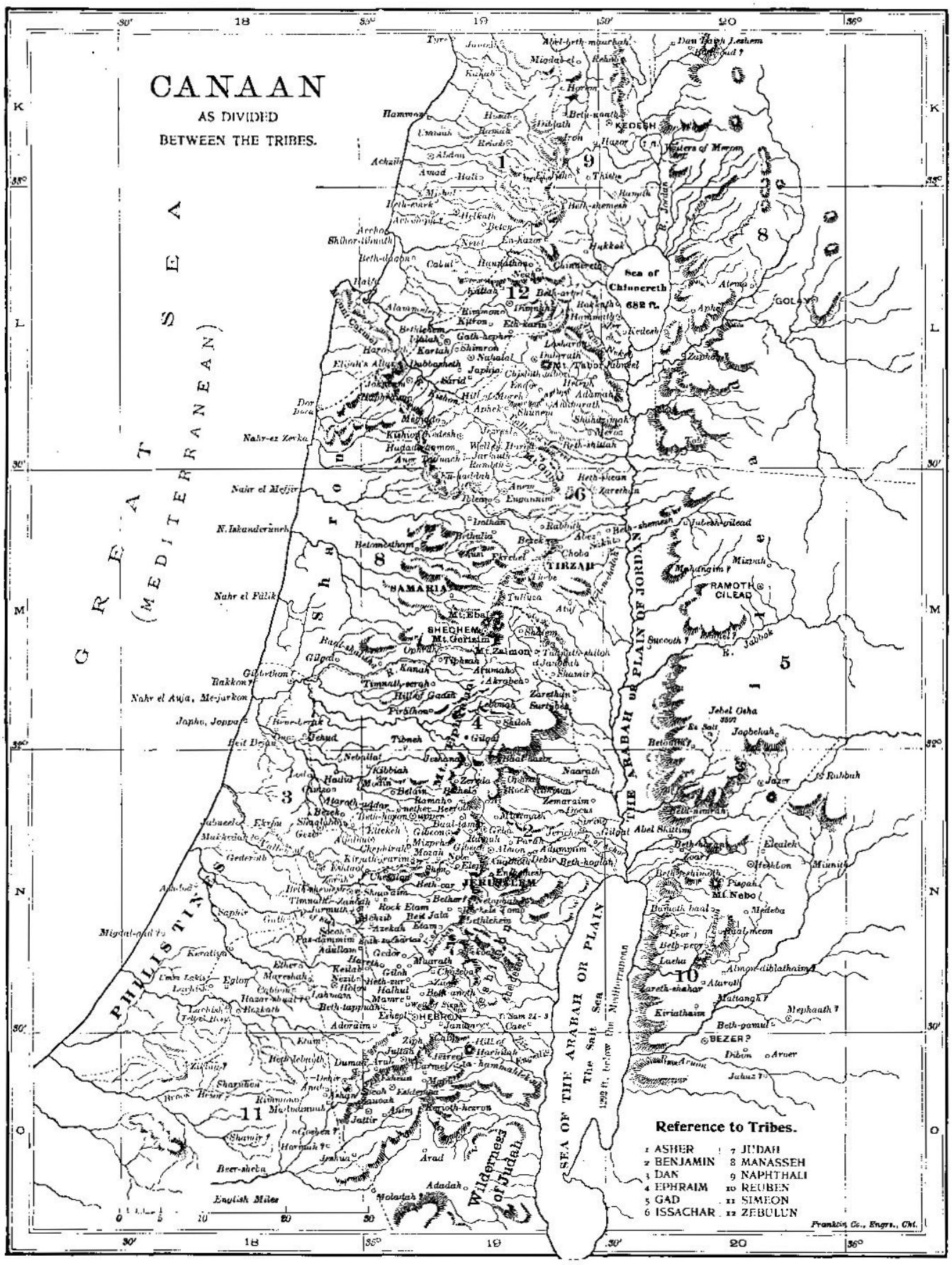
CANAAN
AS DIVIDED
BETWEEN THE TRIBES.
GREAT SEA
(MEDITERRANEAN)
PHILISTINES
Sea of Chinnereth
682 ft.
KEDESH
GOLAN
TIRZAH
SAMARIA
SHECHEM
Mt. Ebal
Mt. Gerizim
Mt. Zalmon
RAMOTH CILEAD
JERUSALEM
HEBRON
BEZER?
Mt. Nebo
THE ARABAH OR PLAIN OF JORDAN
SEA OF THE ARABAH OR PLAIN
The Salt Sea
1292 ft. below the Mediterranean
Wilderness of Judah
English Miles
Reference to Tribes.
1 ASHER
2 BENJAMIN
3 DAN
4 EPHRAIM
5 GAD
6 ISSACHAR
7 JUDAH
8 MANASSEH
9 NAPHTHALI
10 REUBEN
11 SIMEON
12 ZEBULUN
Franklin Co., Engrs., Cht.

7 And the border went up toward [m]Debir, from [n]the valley of Achor,[4] and so northward, looking toward [o]Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of [p]En-shemesh, and the goings out thereof were at [q]En-rogel.[5]

8 And the border went up by the [r]valley of the son of Hinnom, unto the south side of the [s]Jebusite, the same *is* Jerusalem; and the border went up to the top of the mountain that *lieth* before the valley of Hinnom[6] westward, which *is* at the end of the valley of the [t]giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah,[u] and went out to the cities of mount Ephron;[v] and the border was drawn to [w]Baalah, which *is* Kirjath-jearim.

10 And the border compassed from Baalah westward unto [x]mount Seir, and passed along unto the side of mount Jearim, (which *is* Chesalon,) on the north side, and went down to Beth-shemesh,[a] and passed on to [y]Timnah.

11 And the border went out unto the side of Ekron[c] northward; and the border was drawn to Shicron, and passed along to [d]mount Baalah, and went out unto [e]Jabniel; and the goings out of the border were at [f]the sea.

12 And the west border *was* to the great sea, and the coast *thereof.* This *is* the coast of the children of Judah round about, according to their families.

13 ¶ And[g] unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even*[7] the city of Arba, the father of Anak, which *city is* [h]Hebron.

14 And [i]Caleb drove thence the three sons of Anak,[8] Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he [k]went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, [l]He that smiteth Kirjath-sepher, and taketh it, to him will I [m]give Achsah my daughter to wife.

17 And [n]Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him [o]Achsah his daughter to wife.

18 And it came to pass, as she came *unto him,* that she moved him to ask of her father a field: and [p]she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a [q]blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.[9]

20 This[r] *is* the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward,[1] were [s]Kabziel, and [t]Eder, and Jagur,

22 And Kinah, and [u]Dimonah, and Adadah,

23 And [x]Kedesh, and [y]Hazor, and Ithnan,

24 Ziph,[z] and [a]Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and [b]Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and [c]Beth-palet,

28 And [d]Hazar-shual, and [e]Beer-sheba, and Bizjothjah,

29 [2]Baalah,[f] and Iim, and [g]Azem,

30 And Eltolad, and Chesil, and [h]Hormah,

31 And [i]Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and [k]Ain, and [l]Rimmon: all the cities *are* twenty and nine,[3] with their villages:[4]

33 *And* in the [5]valley, [m]Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and [n]En-gannim, [o]Tappuah,[6] and Enam,

35 Jarmuth,[p] and [q]Adullam, Socoh, and [r]Azekah,

36 And [s]Sharaim, and Adithaim, and Gederah, and[7] Gederothaim: fourteen cities with their villages.[8]

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and [t]Mizpeh, and [u]Joktheel,

39 Lachish,[x] and [y]Bozkath, and [z]Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

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[m] Not that ch. 13. 26, nor ver. 15.
[n] ch. 7. 26. Is. 65. 10. Ho. 2. 15.
[4] *Achor,* pain, trouble. Here Achan underwent the terrible punishment of covetousness and disobedience. Yet the valley of Achor is pronounced as "a door of hope" to Israel, Ho. 2. 15, and so it is, when trouble has shown to experience the folly and sin of loving the world, the soul is just prepared for cherishing the hope of better things. —C.
[o] ch. 4. 19; 5. 10; 10. 43.
[p] ch. 18. 17.
[q] Fuller's fountain, 1 Ki. 1. 9. 2 Sa. 17. 17. Is. 7. 3.
[5] The *foot-fountain.* From 1 Ki. 1. 9 it appears to have been near Jerusalem, or, according to some, the *Fuller's Fountain.* —C.
[r] ch. 18. 16. 2 Ki. 23. 10. 2 Ch. 28. 3. Je. 7. 31-33; 19. 11-14.
[s] ver. 63; ch. 18. 28; 10. 1. Ju. 19. 10; 1. 8.
[t] A lovely valley to the south-west of Jerusalem, which was deformed by the cruel and abominable worship of Moloch, 2 Ki. 23. 10. Even so is it, that man still continues by sin to deface and deform the fairest of the works of God.—C.
[u] Or, Kephaim, 2 Sa. 5. 18, 22; 23. 13. ch. 18. 16. 1 Ch. 11. 15; 14. 9, 13. Is. 17. 5.
[v] ch. 18. 15.
[x] ch. 17. 15; 20. 7.
[y] ch. 9. 17. Ju. 18. 12. 2 Sa. 6. 2.
[a] Not that Ge. 36. 8.
[b] ch. 21. 16. 1 Sa. 6. 12 -at. 2 Ki. 14. 11, 13.
[c] Ju. 14. 1, 5. Ge. 38. 12. ver. 57.
[d] ch. 19. 44.
[e] Not ch. 19. 33.
[f] Nu. 34. 6. De. 11. 24; 34. 2. ch. 1. 4; 9. 1; 23. 4. Ex. 23. 31; 10; 48. 28. Joel 2. 20. Zec. 14. 8.
[g] ch. 14. 6-15. Nu. 13. 30; 14. 24, 30. De. 1. 36-38.
[7] Or, *Kirjath-arba.*
[h] ch. 9. 3.
[i] Nu. 13. 22. Ju. 1. 10-15. ch. 10. 36, 37; 11. 21.
[8] See note on ch. 14. 12, from which it will appear that the Anakims were driven out from the city of Hebron, and must therefore have returned to it in the interval since the conquest of Joshua.—*Note.* This is an apt illustration of the Christian warfare, enemies always returning, and always to be driven valiantly out.—C.
[k] ch. 10. 38. Ju. 1. 11, or Kirjath-sannah, ver. 49.
[l] Ju. 1. 12. 1 Co. 1. 19, 25. Re. 11. 26; 12. 2.
[m] Ge. 24. 52, 53. 1 Co. 7. 37, 38.
[n] Ju. 3. 9-11. 1 Ch. 4. 13.

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[o] ver. 16. 1 Ch. 2. 48, 49.
[p] Ge. 24. 64. 1 Sa. 25. 23. Ju. 1. 14.
[q] Ge. 33. 11. 1 Sa. 25. 18, 27. Ju. 1. 15.
[9] Higher and lower ground well watered.—"The country to the south of Hebron, round Debir, is extremely dry. Water can scarcely be procured at any price. There are some small fountains near Hebron, and probably Caleb's daughter asked for these. To a semi-pastoral people land was of little value without an abundant supply of water.—*P.*
[r] Ge. 49. 8-12. De. 33. 7.
[1] 'Southward,' *i.e.* in the province of *Negeb.*—*P.*
[s] Ne. 11. 25.
[t] Ge. 35. 21.
[u] Ne. 11. 25.
[x] Not that ch. 12. 22, but Ge. 14. 7. ver. 3. Nu. 33. 37. De. 1. 19.
[y] Not ch. 11. 1; ver. 25.
[z] Not ver. 55.
[a] 1 Sa. 15. 4.
[b] ch. 19. 2. 1 Ch. 4. 28. Ne. 11. 26.
[c] Ne. 11. 26.
[d] ch. 19. 3. 1 Ch. 4. 28.
[e] ch. 19. 2. Ge. 21. 14.
[2] Bizjothjah - Baalah may be one word.—*P.*
[f] ch. 19. 3.
[g] 1 Ch. 4. 29.
[h] Ju. 1. 17. Nu. 14. 45. ch. 12. 14; 19. 4.
[i] 1 Sa. 27. 6; 30. 1. ch. 19. 5.
[k] Not ch. 19. 7. Nu. 34. 11.
[l] Ne. 11. 29. Ju. 20. 47; 21. 13.
[3] The cities enumerated are really thirty-six. To solve the apparent contradiction, some suppose that nine cities, afterwards given to the tribe of Simeon, are omitted; others suppose the twenty-nine to be cities, and the nine villages. Either view may be correct, and either will remove the apparent contradiction, and is greatly to be preferred to the admission of an erroneous reading; unless, which is not the case here, when supported by the best Hebrew MSS.—*C.*
[4] This last enumerates the cities towards the desert.—*C.*
[5] In the province of the *Shephelah,* or plain of Philistia.—*P.*
[m] ch. 19. 41. Ju. 13. 2, 25; 16. 31; 18. 2, 11. 2 Ch. 11. 10.
[n] Not ch. 19. 21.
[o] ch. 12. 17, not ch. 16. 8; 17. 8.
[6] Engannim - Tappuah may be one name.—*P.*
[p] ch. 10. 3, 5? 12. 11. Ne. 11. 25.
[q] ch. 12. 15. 1 Sa. 22. 1. Mi. 1. 15.
[r] ch. 10. 10. 1 Sa. 17. 1.
[s] 2 Sa. 17. 52.
[7] Or, or.
[8] There are *fifteen* names given, but probably some *two* may describe but one coalesced city. London and Westminster may serve as a modern example. In municipal rights they are two, in commercial nomenclature they are one.—*C.*

[t] Not ch. 11. 3. Ge. 31. 49. ch. 18. 26. [u] 2 Ki. 14. 7. [x] ch. 10. 3; 12. 11, 12.
[y] 2 Ki. 22. 1. [z] ch. 10. 3; 12. 12.

Dan—a lesson of princely generosity to unprovided brethren. (2) The part next Egypt never was conquered—emblem of the Christian's state. He has an enemy yet to be 'destroyed,' a part of his inheritance yet to be redeemed, 1 Co. 15. 26; Ro. 8. 19, 21, 23. *C.*]

Ver. 11. [This is one of the most minute and accurate examples of topography in any ancient writing extant. Almost every foot of the boundary line can still be traced. Commencing at the mouth of the Jordan it ran north-west to the site of Jericho; then up the steep pass of Adummim, on the south bank of Wady el-Kelt ('the river,' or rather torrent-bed); then along the highway to Jerusalem past the fountain of Haud (Enshemesh); then over Olivet to En-rogel, along Wady Hinnom, and across the mountain tops to Kirjath-jearim; then down to Bethshemesh, and across the plain to Mount Baalah, which lies between Ekron and Jabniel; and then to the Mediterranean. *P.*]

Ver. 19. [*He gave her the upper springs and the nether springs.* This peculiar record seems introduced, (1) To demonstrate the difference between the power that Caleb exercised over his possession, derived from his peculiar right, and how far it surpassed that of other Israelites. They, when there were sons in a family—as there were in Caleb's—had no right to alienate land to a daughter's husband, Nu. 27. 1-11. (2) The narrative seems intended to establish the right of rewarding extraordinary bravery in an extraordinary manner. (3) To instance the duty of parents to provide, according to their best ability, for the children God has given them. *C.*]

Ver. 21. [*Uttermost cities.* This list of cities and villages may appear to many very uninteresting, and perhaps useless. It is, however, highly interesting and useful: (1) As an internal evidence of the truth of the narrative; since nothing but truth could have drawn up such a narrative, and then given it interest to be preserved and read. (2) As a legal document to prevent litigation, by definition of property. *C.*]

Ver. 25. ['Hazor-hadattah, and Kerioth-hezron—it is Hazor.' There are but two cities in this verse. It seems probable also that 'Amam' in ver. 26 ought to be joined to Hazor, making one name. *P.*]

Ver. 62. [*En-gedi.* En-gedi, according to Jerome, lay in the desert *west* of the *Dead Sea;* and Josephus places it about 33 miles from Jerusalem, so that it must have been situate near the estuary of the Jordan. It does not seem, as is commonly supposed, to be the *city of palm-trees* mentioned Ju. 3. 13, for in Ca. 1. 14 it is celebrated for its *vineyards,* a production for

41 And Gederoth, Beth-dagon, and Naamah, and [c]Makkedah: sixteen cities with their villages.[9]

42 Libnah,[b] and [c]Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And [d]Keilah, and [e]Achzib, and [f]Mareshah: nine cities with their villages.

45 Ekron,[g] with her towns and her villages.

46 From Ekron even unto the sea, all that *lay*[1] near [h]Ashdod, with their villages.

47 Ashdod with her towns and her villages, Gaza[i] with her towns and her villages, unto the [k]river of Egypt,[2] and the [l]great sea, and the border *thereof*.

48 And in the mountains, [m]Shamir, and Jattir,[m] and Socoh,

49 And Dannah, and [o]Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And [p]Goshen,[3] and [q]Holon, and [r]Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Janum,[4] and Beth-tappuah, and Aphekah,[s]

54 And Humtah, and [t]Kirjath-arba, (which *is* Hebron,) and Zior: nine cities with their villages.

55 Maon,[u] Carmel, and [z]Ziph, and Juttah,

56 And [v]Jezreel, and Jokdeam, and Zanoah,

57 Cain, [x]Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and [a]Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal,[b] (which *is* Kirjath-jearim,) and [c]Rabbah: two cities with their villages.

61 In the wilderness, [d]Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt,[5] and En-gedi:[e] six cities with their villages.[6]

63 ¶ As [f]for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at [g]Jerusalem unto this day.

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[c] ch 10.21,28,12.16.

[9] The constant repetition of the cities and their villages indicates some state of political dependence, perhaps not now easily understood.—*C.*

[b] cp. to 29, 12. 15. 2 Ki. 8 22.

[c] ch 19.7.

[d] 1 Sa.23.1 Ne.3 17, 18

[e] Ge. 38 5 Mi. 1.14 not ch 19.29.

[f] Mi. 1 15.

[g] ch 13 3, 1 Sa. 5 10; 7 14.2.17 ver 22. 2 Ki. 1 2 Am. 1 8. Zep 2 4. Zec. 9 5-7.

[1] Heb. *by the place of.*

[h] ch.13 3.1 Sa.5.1,6. 2 Ch.26.6. Am.1.8; 3.9. Is.20.1. Je.25.20.

[i] ch. 10. 41; 11. 22. Am 1.6,7.

[k] Ge. 15. 18. ver. 4. Nu.34.6. ch.13.3,15. 4. De 11.24. Ex.23.31

[2] See note on Nu. 34 5.—*C.*

[l] ver 4,5 12.

[m] Not Ju 10 1

[n] ch.21 14

[o] ver. 15; ch. 21. 25. Ju 1.11

[p] ch.10.41 11 16.

[3] Not *Goshen* in Egypt but another place of the same name.—*C.*

[q] ch. 21 15. 1 Ch. 6 58

[r] 2 Sa 15 12.

[4] Or *Janum.*

[s] Not ch 15 30

[t] ch 14 15; 21. 3 Ge 23 2.

[u] 1 Sa 23.25.25.2.

[x] 1 Sa 23 14 15,26 1. 2.

[y] Not that 2 Ki 8 29.

[z] Not that Ju.19.12; 24.1

[a] Perhaps not that 1 Ch.4.39, but 2 Ch. 4. 4.18.

[b] ch.9.17;18.14.1 Sa. 7.1,2.

[c] Not that De 3 11.

[d] ch.18 22|ver.6.

[5] *Salt* is in all countries an article of great commercial importance, being both a necessary and a luxury. This city most probably received the name from salt springs in its neighbourhood, from which salt was formed by evaporation in the sun—as is common in many warm countries—or from salt being found in the desert, or in pits in its neighbourhood. —*C.*

[e] 1 Sa.23.29 2 Ch.20 2 Ca. 1 14.

[f] Ju.1.8,21. 2 Sa. 5.6. The lot of Judah contained an hundred and fourteen cities, besides those given to the Simeonites afterwards.

[g] ch 10 1.

[6] All these cities are arranged in groups, each group occupying a small province. The 'wilderness' was that section of the mountains of Judah which reached from Jerusalem and Hebron on the one side to the Dead Sea on the other. The 'city of Salt' was probably so called because it stood at or near the range of salt hills at the south-western shore of the Dead Sea.—*C.*

A.M. 2560. B.C. 1444.

CHAP XVI.

[a] Heb *went forth.* Ge 13 10 De. 2. 2. ch iii 1.

[b] ch.18 21.

[c] ch 8. 15; 18. 22; 25. 61. Nu. 3.34 1.

[d] Ge 28.19; 28.8. Ju. 1.26. ch.4.5; 7.2.

[1] It would seem that Bethel and Luz were originally distinct, though very close to each other. Eventually their suburbs met, the separate villages became one town, and the Canaanitish name Luz was superseded by the more distinguished Hebrew Bethel.—*C.*

[e] 2 Sa. 16 16. 1 Ch. 27 33

[f] Not that Nu 32 3

[g] 1 Ki. 9 16,17 ch.10 10,18 13 2 1. 8 5

[2] There were two Bethhorons; one, the *upper* situated on a projecting brow of the mountain range, commanding a splendid view of the western plain; the other at the foot of a steep and difficult pass about three miles westward.—*C.*

[h] Nu. 34 5,6. ch. 15. 12. 12. The Mediterranean Sea on the west.

[3] This describes the southern boundary of the common inheritance of the two tribes.—*C.*

[i] ch. 17. 14. 1 Ch. 7. 28, 29. Ge. 41. 50; 45. 20; 46. 5, 20; 49. 22-26. De. 33. 13-17.

[k] ch. 18, 13; 10. 10; ver. 2, 3.

[l] ch. 25 11, 12; ver. 3 Nu 34 5, 6.

[m] ch. 17 7.

[n] ch 18.2.

[o] ver. 2, 5.

[p] 1 Ch. 7. 28

[q] Nu. 33. 48. ch. 5. 10; 6. 1.

[r] ch. 12. 17; 17. 8.

[s] ch. 17. 9; 19 28.

[t] ver. 3, 8; ch. 15. 11, 12. Nu. 34. 5, 6.

[u] ch. 17. 9

[x] Ju. 1 29. 1 Ki. 9. 16. ch. 15 63. De. 7 1, 16. Nu. 33. 52, 55.

[y] ver. 3; ch. 10. 33; 21. 21.

CHAP. XVII.

[a] Ge. 41. 51; 46. 20. De 21. 17.

CHAPTER XVI.

1 The general borders of the sons of Joseph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered, but become tributaries.

AND the lot of the children of Joseph [a]fell from Jordan by [b]Jericho, unto the water of Jericho on the east, to the [c]wilderness that goeth up from Jericho, throughout mount Beth-el,

2 And goeth out from [d]Beth-el to Luz,[1] and passeth along unto the borders of [e]Archi to [f]Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of [g]Beth-horon the nether,[2] and to Gezer: and the goings out thereof are at the [h]sea.[3]

4 So [i]the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the east side was [k]Ataroth-adar, unto Beth-horon the upper;

6 And the border went out toward [l]the sea to Michmethah on the north side; [m]and the border went about eastward unto [n]Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to [o]Ataroth, and to [p]Naarath, and came to [q]Jericho, and went out at Jordan.

8 The border went out from [r]Tappuah westward unto the [s]river Kanah; and the goings out thereof were at the [t]sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the [u]separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And [x]they drove not out the Canaanites that dwelt in [y]Gezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 The lot of Manasseh. 7 His coast. 12 The Canaanites not wholly driven out. 14 The children of Joseph obtain another lot.

THERE was also a lot for the tribe of Manasseh, (for he *was* the [a]first-born of Joseph,)

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which the district is still superior to all the rest of Judea. Had it been also remarkable for *palms*, such a noble ornament of the landscape is not likely to have been omitted. If it be true, as many travellers affirm, that fish do not live in the Dead Sea, then, according to Eze. 37. 10, *En-gedi* must have been situate on or near the banks of the Jordan. *C.*]

REFLECTIONS.—It is very necessary to have everything relating to property exactly fixed and distinguished, in order to prevent after-contentions. The Lord greatly delights to honour such as have honoured him in a day of general apostasy; to reward such as have followed him fully; and to assist such as have firmly trusted in him. Happy is that marriage where the union of hearts, the consent of parents, and the blessing of God, remarkably meet. And if children may ask the necessaries or conveniences of life from natural parents in hopes to succeed, with what boldness may we come to God's throne of grace, to ask grace and mercy to help us in a time of need—to ask all the spiritual blessings of heaven and earth! Yes, large and delightful is the portion of such as are connected with Christ: and his spiritual brethren are blessed for his sake with the most extensive and everlasting blessings. But let us remember that the larger our mercies are, the more abundant is our work and warfare to improve and defend the same. And have we not reason to lament that our sinful sloth and cowardice should deprive us of part of that which the Lord our God giveth us to possess?

CHAPTER XVI. [Ver. 5. *The border of the children of Ephraim.* This is confessedly one of the greatest geographical difficulties in the whole Bible: and our attempt at solution is offered with much diffidence. The commencing point is *Ataroth-adar*, which, as we learn from ch. 18. 13, was near to *Nether Beth-horon*, which was not far west of Jerusalem. Following the translation of Boothroyd—'The boundary of their inheritance went on the east side of *Ataroth-adar*, to *Upper Beth-horon*;' from which point the boundary, passing on the north side of *Michmethah*—which town we conceive to be situate in the *southern* and not in the *northern* border, according to the maps—extends *westward* to the *Mediterranean*. From the same point at *Ataroth-adar*, the boundary line *eastward* passes by *Taanath-shiloh*, turning a little way *south*, so as to leave it on the *east*, and reaching *Janohah*, resumes its easterly course by *Ataroth, Naarath, Jericho*, to *Jordan*. Then, omitting the *eastern* boundary, the *Jordan*, the line commences at *Tappuah* in the *north*, and passing on *westward* to *Kanah*, thence makes its way to the sea. *C.*]

CHAPTER XVII. REFLECTIONS.—What a fruitful bough is Joseph now become, and planted in a goodly soil! The promise of God is a firm foundation of claim; and if in this wilderness we secure such a title to glory, we shall, when the warfare is over, enjoy the portion for ever. It is good for brethren to dwell

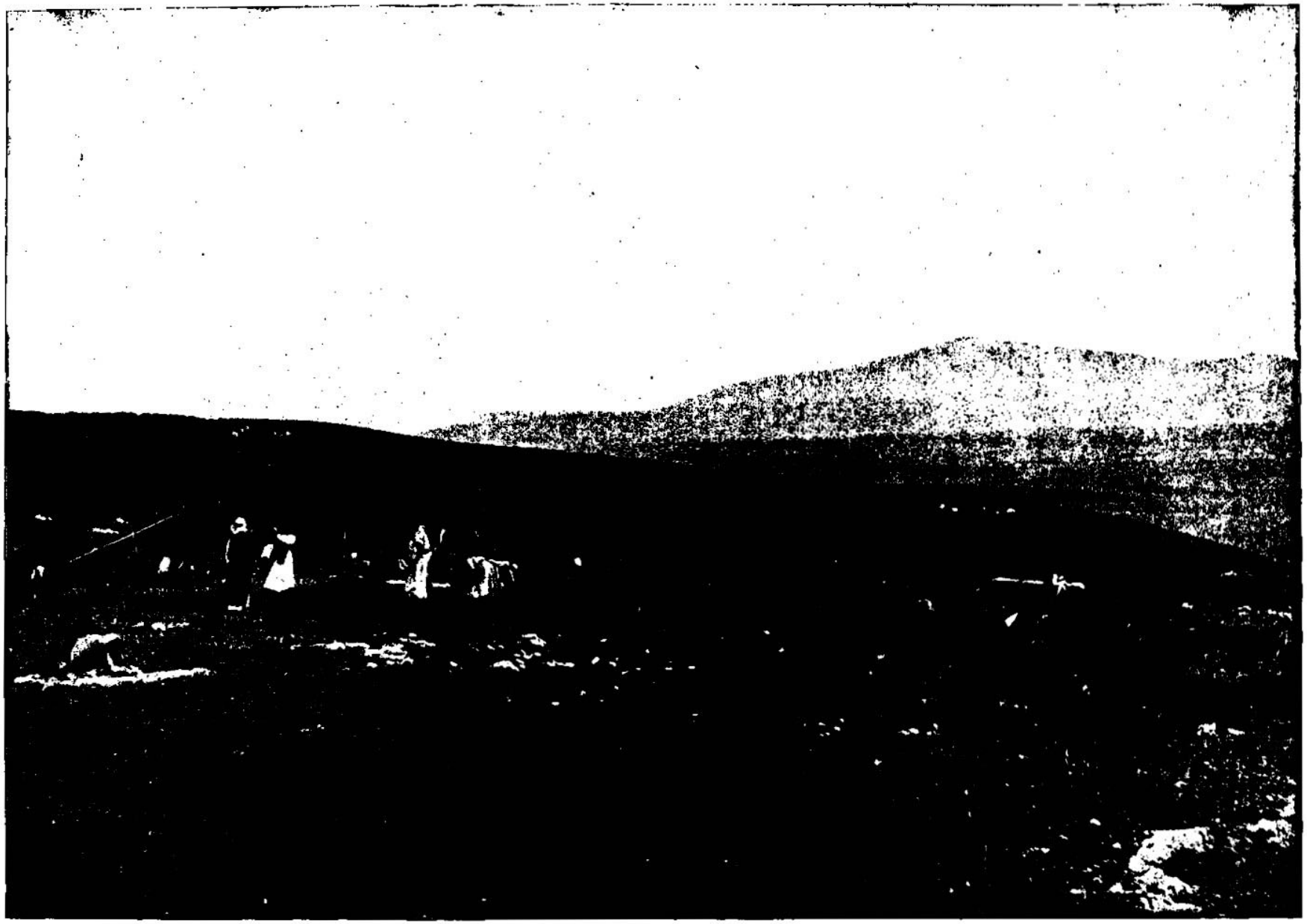

BEDOUIN CAMP, JEZREEL—WHERE GIDEON TRIUMPHED AND SAUL AND JONATHAN WERE OVERTHROWN. [Joshua, xvii:16.]—This is the great plain of Esdraelon. It extends across Central Palestine from the Mediterranean to the Jordan. It separates the mountain ranges of Carmel and Samaria from those of Galilee. The main body of the plain is a triangle. On the east it extends from Jenin to the foot of the hills below Nazareth. It is about 15 miles long; and the north side, formed by the hills of Galilee, are about 12 miles long. From any point of observation in this valley one may see the mountains Gilboa and Little Hermon. It is perhaps the richest valley in the world, and has also been called the great battlefield of the world. It is here that Gideon triumphed, and Saul and Jonathan were overthrown. It is the home of the wild Bedouin, and not more than one-sixth of its soil is cultivated.

to wit, for [b]Machir, the first-born of Manasseh, the father of Gilead:[1] because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for [c]the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But [d]Zelophehad,[2] the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near [e]before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [f]The LORD commanded Moses to give us an inheritance among our brethren: therefore, according to the commandment[3] of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell [g]ten portions to Manasseh, besides[h] the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and [i]the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah,[4] that *lieth* before [k]Shechem, and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of [l]Tappuah: but Tappuah, on the border of Manasseh, *belonged* to the children of Ephraim;

9 And the coast descended unto the [m]river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea.

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.[5]

11 And Manasseh had in Issachar, and in Asher, [n]Beth-shean[6] and her towns, and [o]Ibleam and her towns, and the inhabitants of [p]Dor and her towns, and the inhabitants of [q]En-dor[7] and her towns, and the inhabitants of [r]Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

a 1 Sa. 31.10,12. 2 Sa. 21.12. ver. 26. 1 Ch. 7.29. o 1 Ch. 6.70, Bileam. p ch. 11.23. q Sa. 28.7. Ps. 83.10. r ch. 12.21. Ju. 5.19. 2 Ki. 9.27. 23.29. 2 Ec. 12.11.

A.M. 2560. B.C. 1444.

b Ge. 50. 23. Nu. 32. 39, 40. 1 Ch. 7.14; 2. 23. De. 3.15.

1 *The father of Gilead.* Machir had sons born before the death of Joseph (Ge. 50. 23), 100 years before the first division of Canaan: the lot was therefore to his descendants in his name and right as a distinguished leader. C.—Literally, 'Father of the Gilead:' *i.e.* possessor of the province of Gilead, which the family of Jair had conquered. The allusion here is not to Machir himself, but to his house or descendants.—*P.*

c Nu. 26. 29-32. 1 Ch 7.14-19.

d Nu. 26. 33; 27. 1; 36. 2, 11.

2 There were six sons and five daughters, wherefore seven portions would seem the proper division, rather than ten, as mentioned, ver. 5. But Zelophehad, son of Hepher, having left five daughters as his only representatives, neither he nor his father is counted, which leaves five sons and five daughters as co-heirs and co-heiresses of the property.—C.

e Nu. 34. 17-29. ch. 14. 1.

f Nu. 27. 7. Ga. 3. 28.

3 Heb. *mouth.*

g ver. 2, 3, 14. *i.e.* ten lines.

h Nu. 32. 39-42. ch. 13. 29-31. De. 3. 13-15.

i Nu. 26. 29, 32. 39, 41. ch. 13. 29-31. De. 3. 13-15.

4 This is a different town from that of the same name mentioned ch. 16. 6; a conclusion warranted by the fact that the towns now enumerated on the southern border of Manasseh are, with the exception of Tappuah, a town ceded to Ephraim, never once noticed in describing his northern border.—C.

k Ge. 12. 6; 33. 18; xxxiv.; 37. 12, 14. ch. 16. 6. Ju. 9. 1. 1 Ki. 12. 1, 25. Jn. 4. 5.

l Or, *city of apples.* Not that ch. 15. 34, 53, but perhaps that ch. 12. 17.

m Or, *brook of reeds,* ch. 16. 8.

5 If we interpret this passage of the extension of the joint property of the tribes to Asher and Issachar, they may as well be said to meet in Dan in the south, and Benjamin in the east, or in the other adjacent tribes of Reuben and Gad. Do not the words rather mean—that after a council or meeting together in Asher and Issachar, Manasseh obtained the cities enumerated in the succeeding verses? It is the improper division of the verses that causes the obscurity.—C.

n Bethshean was one of the strongest cities in Central Palestine. It stood on a conical hill at the place where the valley of Jezreel opens into the great plain of the Jordan. There is still a small village on the site, and the ancient ruins are extensive.—*P.*

7 Endor subsequently became celebrated as the home of 'the witch' whom Saul consulted in his day of adversity. It stands on the bare slope of a low range of hills facing Tabor, and about three miles south of it.—*P.*

A.M. 2560. B.C. 1444.

s Ju. 1. 27, 28. ch. 15. 63. 16. 10. Ex. 23. 29-33. Nu. 33. 52, 55. Ro. 7. 14-25.

8 They *could not,* because they wanted faith in the divine promise of assistance. See He. 11. 33.—C.

t Ju. 1. 28. 2 Sa. 3. 1.

9 Heb. *driving, they drave them not out.*

u Ge. 48. 22. Nu. 26. 34, 37. De. 33. 17.

1 Joshua was an Ephraimite, and therefore his kindred came in the more confident hope of a favourable reply. Joshua's reply is at once the language of a faithful servant of God and a sound and impartial politician. The Josephites in asserting their own greatness furnish Joshua with an appeal that he dexterously and truly employs against their indolence, neglect, or cowardice, ver. 17.—*Note,* A Christian, who is a soldier, and, considering his spiritual birth, a great man, should always take care to act up to his profession. The Lord expects us to walk worthy of our vocation.—C.

x Lu. 12. 48. 1 Pe. 4. 10. Ro. 4. 11.

y Or, *Rephaims,* Ge. 6. 4; 14. 5.

z Ju. 1. 19; 4. 3. 1 Sa. 27. 1, 2. 1 Ch. 12. 7-9.

a ch. 19. 18. Ju. 6. 33. 1 Ki. 18. 45, 46; 21. 1, 23. 2 Ki. 8. 29; 9. 16; 10. 6, 7. Ho. 1. 4, 5.

b ver. 15. De. 33. 25.

c ver. 15; ch. 20. 7; 21. 9.

2 The mountainous tract. This they were to clear; and betaking themselves vigorously to the duty assigned them—driving out the present occupants—'the congings of it' would be theirs, even the whole district connected with it. Alas! how apt are we, like the children of Joseph, to murmur against the allotments of divine Providence; and how frequently are our grievances traceable to ourselves, not to the circumstances of which we complain!—*J.*

d ch. 13. 6; 11. 4, 6. Ex. 23. 29-33. De. 7. 2, 5, 16. 15. 4, 16, 15, 16.

CHAP. XVIII.

a ch. 19. 51; 22. 9. Ju. 18. 31; 21. 19. Ps. 78. 60. Je. 7. 12, 14; 26. 6.

1 A celebrated city, built on a hill, about 24 miles north of Jerusalem. Here the ark remained till carried to the army in the time of Eli, and being taken by the Philistines, never returned. It seems from that period to have decayed, till its ruins became a proverb. Ps. 78. 60. Je. 7. 12.—*Note,* Religious privileges neglected, abused, or turned to superstition are sure, sooner or later, to call down visible judgments. 2 Co. 11. 30.—C.

b Ex. 21. It continued there about 349 years. 1 Sa. iv. Je. 7. 12, 14; 26. 6.

c Ju. 18. 9. Ps. 15. 10; 122. 3, 4; 147. 2. Mat. 10. 6. Ec. 5. 10. 2 Co. 9. 2.

d ver. 5, 6, 8, 9. Phi. 4. 8. 1 Th. 4. 6.

12 ¶ Yet [s]the children of Manasseh could not [t]drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were [u]waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.[9]

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a [w]great people,[1] forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, [x]If thou *be* a great people, *then* get thee up to the wood-*country,* and cut down for thyself there, in the land of the Perizzites, and of the [y]giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley [z]have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of [a]Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, [b]Thou *art* a great people, and hast great power; thou shalt not have one lot *only:*

18 But the [c]mountain[2] shall be thine; for it *is* a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou [d]shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAPTER XVIII.

1 The tabernacle is set up at Shiloh. 2 The remainder of the land is described, and divided into seven parts. 10 Joshua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

AND the whole congregation of the children of Israel assembled together at [a]Shiloh,[1] and set up the [b]tabernacle of the congregation there: and the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [c]How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe; and I will send them, and they shall rise and go through the land, and [d]describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts:

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together in unity; yet unhappy is the union when they encourage one another in neglecting the Lord's work, and seem more anxious to enlarge their property than to improve what they have. But unbelief strangely heightens every difficulty, and often discourages from the good fight of faith, which necessarily lies in the way to the crown.

CHAPTER XVIII. REFLECTIONS.—It is highly becoming when a serious regard to the worship of Christ and the church of God is intermingled with our most engaging earthly concerns; and it is dangerous to form families or kingdoms without the true worship of God. But what a blessing is it for a church or nation, when the Lord is a wall of fire round about them, and the glory in the midst of them! What mercies then are ours! We have his ordinances, not merely in the midst of our land, but near at hand, in every corner of it: and safely may we, in the midst of enemies, go about the Lord's work. Let us beware then how we are unconcerned about promised enjoyments or commanded duties; lest the sweets of present comforts, or the difficulties in our way to the Canaan above, should weaken our desire, or hinder our attempts, to obtain it. Blessed be God that, though the enjoyment of it be not equally soon obtained, yet it is equally sure to all believers; and that there, as well as here,

Judah[e] shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye[f] shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the [g]Levites have no part among you; for the priesthood of the LORD *is* their inheritance:[2] and [h]Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the LORD, gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it,[3] and come again to me, that I may he[a]e cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua [k]cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up[4] according to their families: and the coast of their lot came forth [l]between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of [m]Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the [n]wilderness of Beth-aven.[o]

13 And the border went over from thence toward [p]Luz, to the side of Luz, (which *is* Beth-el,[q]) southward; and the border descended to [r]Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of [s]the sea southward,[5] from the hill that *lieth* before Beth-horon southward;[6] and the goings out thereof were at [t]Kirjath-baal, (which *is* Kirjath-jearim,) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:[u]

16 And the border came down to the end of the [v]mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the [w]valley of the giants on the north, and descended to the [x]valley of Hinnom, to the side of [a]Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward [b]Geliloth, which *is* over against the going up of Adummim, and descended to [c]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah[7] northward, and went down unto Arabah;

19 And the border passed along to the side of [d]Beth-hoglah northward: and the outgoings of the border were at the north bay[8] of [e]the salt sea, at the south end of [f]Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were [g]Jericho,[9] and [h]Beth-hoglah, and the valley of Keziz,

22 And[i] Beth-arabah, and Zemaraim, and [k]Beth-el,

23 And Avim, and Parah, and [l]Ophrah,

24 And Chephar-haammonai, and Ophni, and [m]Gaba: twelve cities with their villages.

25 Gibeon,[n] and [o]Ramah, and [p]Beeroth,

26 And [q]Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And [r]Zelah, Eleph, and [s]Jebusi, (which *is* Jerusalem,[1]) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin, [t]according to their families.

CHAPTER XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

AND the [a]second lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was [b]within the inheritance of the children of Judah.

2 And they had in their inheritance [c]Beersheba, and Sheba, and Moladah,

3 And [d]Hazar-shual, and Balah, and Azem,

4 And [e]Eltolad, and Bethul, and Hormah,

5 And [f]Ziklag, and Beth-marcaboth, and Hazar-susah,[1]

6 And [g]Beth-lebaoth, and Sharuhen: thirteen cities and their villages.[2]

A.M. 2560. B.C. 1444.

e ch.15.1-90 ---xvii Ro.15.1 1 Th.5. 4

f ver.8. Pr.16.33 Nu.26.54,55; 34.13-29. Ch.14.2.

g Le.25.14.ch.23.14. De.10.9;18.1,2.

2 The frequency with which the distinctive inheritance of the Levites is repeated, see Nu.18.21,24. Jos.13.14; 14.3,4, &c., cannot be fully explained by any principle but their typical character. And truth it is, that of nothing does a believer require to be so often reminded, as, that here he is a 'pilgrim,' has 'no certain dwelling-place,' but that the 'testimonies of the Lord are his inheritance.'—C.

h Nu.32.29-42. De.3.1-17;44.47,48.ch.13.8-31.

3 As Nu.13.17-20 is the most ancient statistical so this is the most ancient geographical commission. It is interesting as indicating a degree of scientific knowledge and exhibiting science as the handmaid of a wise policy and true religion.—C.

i ver.10; ch.15.1,21. 1 Ch.6.54-56. Ro.14. 10. 1 Co.10.31. Pr.16. 33. 1 Sa.10.20,21;14.42. Ac.1.24,26.

k ch.15.1. Col.1.12. Ju.19.2.

4 The lot *came up*: with the exact mode of the lot we are unacquainted, the expression 'came up,' compared with Pr.16. 33, and with the declaration of Joshua, that he would cast the lots before the Lord, suggests the idea that the names of the tribes were written and cast into the inner robe of the high-priest, and thence drawn up in succession.—C.

l De. 33. 12. Ps. 103. 13,14. 1 Co.10.13. Ro. 15.1.

m ch.2.1,16,22;3.15, 16;6.1,24.

n ch.7.2;8.20.

o Beth-ei, so called from the idols worshipped there, ch. 7. 2. Ho.4.15.

p ch.16.2,5. Ju.1.22-26.Ge.28.19;48.3.

q ch.8.9,ver.22.

r ch.16.5;20.10.

s The pool of Gibeon, Je.41. 12. 2 Sa. 2. 13.

5 Neither the Dead Sea nor Mediterranean, but a lake or pool at Gibeon, 2 Sa. 2. 13, and which though narrow at the part where Abner and Joab met, must have been of considerable extent, being called 'the great waters' by Jeremiah, ch. 52. Some learned authors, however, instead of 'sea,' render it 'from the west;' but they seem to have been driven to this translation, from the difficulty of any reference to the sea in an inland province. But such lakes as that of Gibeon are called seas, both in the Old and New Testaments.—C.

t ch.9.17; 15.9,60. 1 Sa.7.1,2. 2 Sa.6.2.

u ch.15.9.

6 The proper rendering of the first clause of ver. 14 would seem to me to be as follows:—'And the border was drawn and passed round the western side southward—from the hill which is in front of Beth-horon southward.' The Hebrew word translated in the English version 'sea' is very frequently used to signify 'west,' because the Mediterranean was the western boundary of all Palestine. In ver. 15 it has this meaning, 'the border went out on the *west*.'—*P.*

v 2 Ch.3.1. Ge.22.2.

w 2 Ch.14.9. ch.15.8, 18.16.

x ch.15.8. Je.30.33. Je.7.31,32;19.2.

a ch.15.63. Ju.1.8,21; 19.10. ver.28. 2 Sa.5.6.

b Gilgal, ch.15.7.

c ch. 15. 6. It was erected to his honour, or by him.

7 Or, *the plain.*

d ch.15.6. Ge.50.10, ver.21.

8 Heb. *tongue.*

e Ge.14.3;19.25. Nu. 34.3.ch.3.16,17. Sea of Sodom.

f ch.iii.iv.

g ch.2.1;6.1,24.

9 Jericho had been destroyed, and was doomed not to be rebuilt. The site, however, belonged to Benjamin, and consequently the ruins are still called a city.—C.

h Ge.30.21.ch.13.6.

i ch.15.6,61. 2 Ch.13. 4.

k ch.7.2,8,9;ver.13.

l 1 Sa.13.17. not that Ju.6.11.

m Ju.19.12-16. Is.10. 29. 1 Sa.13.15,16.

n ch.9.17.

o Ju.4.5. 1 Sa.1.19;7. 17;10.18. 1 Ki.15.17. Je 31.15. Na.1.1,33.

p ch.9.17. 2 Sa.4.2.

q Not that ch.15.38, nor that ch. 21. 1 Ju. 20. 27. Lu. 1 Ki. 25. 9. Je.xl.xli.

r 2 Sa.21.14.

s ch.15.63. 2 Sa.5.6. ver. 28. Jerusalem belonged partly to Judah and partly to Benjamin.

1 Jerusalem is also assigned to Judah, and, in point of fact, it was a city common to Judah and Benjamin.—C.

t Ac.17.26. Nu.26.54; 33.54.

CHAP. XIX.

a ch.18.6,11.

b Ge.49.7.

c Ge.21.14,31. Ju.20. 1. ch.15.26,28. 1 Ch.4. 28.

d ch.15.28,29. 1 Ch. 4.29.

e ch.15.30. 1 Ch.4.22, 30.

f ch.15.31. 1 Ch.4.31. 1 Sa.27.6;30.1.

1 In *Beth-marcaboth*, 'the house of chariots,' and *Hazar-susah*, 'the village of horses,' we may probably have two of those stations used for horses and chariots on one of the leading roads to Egypt. We know that in the time of Solomon, there was regular intercourse between the two countries.—*P.*

g ch.15.32,36. 1 Ch. 4.31.

2 There are *fourteen* names, but some of them must be two names for the same place.—C.

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each is placed in a station answerable to his abilities and powers of enjoyment.

CHAPTER XIX. Ver. 1–48. From this, and the seven preceding chapters, it appears that the land of Canaan, into the possession of which Moses and Joshua put the Israelites, was pleasantly diversified with mountains and valleys, and well watered with a multitude of small rivers and brooks, which emptied themselves into the Mediterranean Sea on the west; or into Jordan, which, taking its rise in Mount Lebanon, at the north of the promised land, ran southward; and, after forming the two lakes of Merom and Chinnereth or Tiberias in its course, at last emptied itself into the Dead Sea, into which the country about Sodom was transformed, and which had no visible outlet. The length of Canaan, from Beersheba on the south to Dan on the north, was about one hundred and eighty miles.

7 Ain,[h] Remmon, and Ether, and Ashan: four cities and their villages.

8 And all the villages that *were* round about these cities to [i]Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was [k]too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.[3]

10 ¶ And the [l]third lot came up for the children of Zebulun, according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward [m]the sea,[4] and Maralah, and reached to Dabbasheth, and reached to the river that *is* before [n]Jokneam;

12 And turned from Sarid eastward toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to [o]Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth[5] out to Remmon-methoar, to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in [p]the valley of Jiphthah-el:

15 And [q]Kattath, and Nahallal, and [r]Shimron, and Idalah, and [s]Beth-lehem:[6] twelve cities with their villages.

16 This[t] *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ *And*[u] the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* [v]Jezreel, and Chesulloth, and [w]Shunem,[7]

19 And Haphraim, and Shihon, and Anaharath,

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[a] ch.15.32,42. Ne.11.29.
[b] 1 Ch.4.33. 1 Sa.30.27.
[c] 1 Ti.6.17. 2 Co.8.14,15.
[h] Simeon's allotted territory lay along the southern border of Palestine, chiefly, if not wholly, in the province of Negeb. It consists of wide rolling plains, mostly bare, burned up in summer, but covered in winter and spring with rich grass affording the best pasturage in Southern Palestine. It was the favourite abode of Abraham, Isaac, and Jacob, who pitched their tents in the valley of Gerar, or round the wells of Beer-sheba. *P.*
This circumstance illustrates two great lessons: one in economics—the folly of holding a larger territory than can be fully and profitably occupied and cultivated; the other in morals—the duty of bestowing rather than hoarding or wasting superfluities.—*C.*
[i] ver. 1; ch. 18.6,11. Ge 46.14. De.33.18,19.
[k] The Mediterranean. Ex.23.31. Nu.34.6,7. De.11.24; 34.2. ch.1.4,9. 15.15. 16.3. 18.12,16. 1 Ki.4.24. Ezr.4.20. Ps.72.8. Ec.1.7. Is.27.12. Zec.9.10.
[l] To Zebulun it was prophesied, Ge 49.13, that he 'should dwell at the haven of the sea, and be for a haven for ships,' and so their west border included the great haven or bay formed by Carmel on the south and Akka or Akre on the north, the largest bay on the whole eastern shore of the Mediterranean. In addition to this verification of the prophecy, their lot likewise extended to the eastern Sea of Cinnereth.—*C.*
[m] ch.11.22. 1 Ki.4.12. 1 Ch.6.58.
[n] ch.21.28. 1 Ch.6.72.
[o] Or, *which is drawn.*
[p] ver.27.
[q] ch.21.34. 1 Ch.6.77.
[r] ch.11.1,20.
[s] Not that 2 Sa.16.1. Mat.2.1. Mi.5.2.
[t] Not the Bethlehem where our Lord was born, Mat. 2.1, for that was Beth-lehem-Ephratah in the land of Judah, which lay about sixty miles south of Bethlehem of Issachar.—*C.*
[u] ch.19. 26; ver.1, 23, 31, 39, 48.
[v] ch.18.6, 11; ver. 1, 10. Ge.49.14,15. De.33.18,19.
[w] ch.17.16. 2 Ki.22.1. 2 Ki.8.29. Hos.1.5.
[x] 2 Ki.4.8. 2 Sa.28.4.
[y] Jezreel afterwards became one of the capitals of Israel, and was the scene of Jehu's vengeance and Jezebel's death.

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It stood in the plain of Esdraelon at the western base of Gilboa. Shunem lay in the rich valley, about three miles north of Jezreel.—*P.*
[z] ch.21.29. 2 Ch.6.73, *a.v.* Jarmuth.
[a] Ps.89.12. Hos.5.1. Je.46.18. 1 Ch.6.77. Ju.4.6, 12; 8.18. Is.10.26.
[b] Not ch.15.10, 21. ch.21.14. 2 Ki.14.13. 1 Sa.5.9, 10.
[c] The territory of Issachar embraced one of the richest sections of Palestine, the plain of Esdraelon and valley of Jezreel. But it was exposed to the unceasing raids of the wandering tribes from the east, and it became the battle-field of Syria.—*P.*
[d] ch.18.6, 11; ver. 1, 10. 1 Ch.6.62. Ge.49.20. De.33.24,25.
[e] Hukkok. 1 Ch.6.75 ver.34
[f] ch.11.1; 12.20.
[g] Ch.6.74.
[h] Je.46.18. 1 Ki.18.20. Ge.49.20. Is.35.2; 65.10. Ca.7.5. Am.1.2, not that ch.15.55.
[i] Carmel was not so much a mountain as a mountain range, about eight miles in extent from north to south, situate partly in Asher, Zebulun, and Manasseh. Near the western extremity Carmel, properly so called, rises to an elevation of 1750 feet, and is one of the most remarkable objects on the eastern shores of the Mediterranean.—*C.*
[k] Not that ch.15.42.
[l] ver.14.
[m] 2 Ki.9.15.
[n] 1 In scriptural geography the east is said to be *before*, literally *before the face*, Ge 25.18 Consequently, 'on the left hand' signifies to the north.—*C.*
[o] Avdon, ch.21.30, but that ch.15.54.
[p] Je.2.1,2; 3.4,46.
[q] ch.11.8. Is.23.1-12.
[r] Not ch.18.25.
[s] Heb. *Tsor*, i.e. *the Rock*, 2 Sa.24.7. 1 Ki.7.15, 14. Joel 3.4. Am.1.9, 10. Je.25.22; 47.4. Eze.xxvi.-xxviii. Zec.9.2,3. Is.xxiii.
[t] A town on the east shore of the Mediterranean, originally built on the land, and then on an island. It has become in its ruin one of the most striking examples of fulfilled prophecy. See xxvi. xxviii.—*C.*
[u] Not that ch.15.44.
[v] ch.11.8; 13.4,6 Sa.4.1; 29.1,2. 1 Ki.20.30.
[w] Nu.13.21. ch.11.3. 1 Ch.6.75.
[x] Ge.49.20. De.33.24,25.
[y] ch.18.6,11; ver.24. Ge.49.22. De.33.23.
[z] Ge.4.22.
[a] Not ch.3.16.
[b] Not that ch.15.11.

20 And Rabbith, and Kishion, and Abez,

21 And [a]Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to [a]Tabor, and Shahazimah, and [b]Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.[8]

24 ¶ And[c] the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was [d]Helkath, and Hali, and Beten, and [e]Achshaph,

26 And Alammelech, and Amad, and [f]Mishael; and reacheth to [g]Carmel[9] westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to [h]Beth-dagon, and reacheth to Zebulun, and to the [i]valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to [k]Cabul on the left hand;[1]

28 And [l]Hebron, and Rehob, and Hammon, and [m]Kanah, *even* unto [n]great Zidon;

29 And *then* the coast turneth to [o]Ramah, and to the strong city [p]Tyre;[2] and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to [q]Achzib;

30 Ummah also, and [r]Aphek, and [s]Rehob: twenty and two cities with their villages.

31 This[t] *is* the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The[u] sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to [v]Zaanannim, and [w]Adami, Nekeb, and [x]Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south

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Its greatest breadth, from the Mediterranean Sea to the river Jordan, was about fifty miles; and about thirty more to the eastern boundary of the Reubenites, Gadites, and Manassites. On the east of Jordan, over against the territory of Benjamin and Ephraim, the Reubenites had their inheritance in a tract, including the mountains of Peor, Nebo, and Pisgah. On their north side lay the inheritance of the Gadites, in a soil more plain and fertile. Northward of Gad was seated the half-tribe of Manasseh, in that which was afterwards called Upper Galilee, or Galilee of the Gentiles, which was almost as large as both the two former portions. On the west side of Jordan, or rather the Dead Sea, lay the extensive inheritance of Judah. On the south-west hereof was the lot of Simeon; and on the north-west the lot of Dan. Eastward of the Danites, and northward of Judah, was the inheritance of Benjamin. The lot of the Ephraimites lay all along on the north of these of Dan and Benjamin. Next was the lot of the other half-tribe of Manasseh; and northward of them the inheritance of Issachar; and next to them was that of Zebulun. Each of these four last portions extended from Jordan on the east to the Mediterranean Sea on the west. Northward of Zebulun the tribe of Asher had their inheritance in the north-west of Canaan. The Naphtalites had their portion between the lot of Asher and the north end of the river Jordan. The Tyrians and Zidonians kept possession of a part of Canaan on the north-west of the Asherites. The Philistines kept possession of a narrow strip of territory on the west of the Simeonites and Danites. Egypt lay to the south-west of Canaan; Idumea on the south border of the lot of Judah; and still more southward was the country of the Amalekites and Arabians. On the east of the Dead Sea, and southward of the Reubenites, was the territory of the Midianites and Moabites. North-east of the Moabites, and eastward of the Reubenites, Gadites, and Manassites, dwelt the Ammonites and Hagarenes; and still eastward of these, beyond a large desert, and by the river Euphrates, the Chaldeans on the south, and Mesopotamia on the north. Persia was on the east and south-east of Chaldea, and Assyria on the east of Mesopotamia. North-east of Persia lay Media; and north of Assyria were Armenia, Cappadocia, Pontus, &c. On the north-east of Canaan lay Syria; on the north of which was Lesser Asia, which contained Mysia, Lydia, Ionia, and Caria, on the east shore of the Mediterranean Sea; on the east of which were Bithynia, Phrygia, Pisidia, Pamphylia, Lycia; and, still further east, Paphlagonia, Galatia, and Lycaonia, which bordered on the east with Pontus, Cappadocia, and Armenia. To the north-west of Lesser Asia, but on the north side of the Mediterranean Sea, lay the countries of Greece and Rome; the former of which is about 850, and the latter 1200 miles north-west of Jerusalem. A careful attention to this note will be of use to assist the reader in understanding the parts of Scripture history.

Ver. 16. [The territory of Zebulun stretched across the country from the Sea of Galilee on the east to the maritime plain of Phœnicia on the west, embracing a large strip of Esdraelon, a portion of the plain of Akka, the whole of the rich upland plain of Battauf, with the fertile table-land between it and the basin of the Sea of Galilee. The beautiful wooded hills extending from Tabor by Nazareth westward were also in Zebulun. It touched Carmel on the south-west; and though it did not actually reach to the shore of the Mediterranean, its side joined the narrow maritime plain of Phœnicia,



TIBERIAS—THE ANCIENT RAKKATH, ONCE THE CAPITAL OF THE PROVINCE OF GALILEE. [JOSHUA, xix: 35.]—"And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth." According to the Talmud, the city of Rakkath once stood upon the site now occupied by Tiberias. In the fourth century the Jews dropped the name of Tiberias and called the city by its ancient name of Rakkath. Herod Antipas built the Roman city and called it after the name of the emperor, Tiberias. It became the capital of the province of Galilee in which our Savior grew up, and was fortified by Josephus during the wars of the Jews. After the fall of Jerusalem, Tiberias was selected by the Sanhedrin as their headquarters. After that it became a principal seat of Jewish learning. Many of the most eminent Jewish rabbis connected with the history of the race lived and died here.

side, and reacheth to Asher on the west side, and to Judah[4] upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and [a]Hammath, Rakkath, and [b]Chinnereth,

36 And Adamah, and [c]Ramah, and [d]Hazor,

37 And [e]Kedesh, and [f]Edrei, and Enhazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and [g]Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ *And*[h] the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah,[i] and Eshtaol, and Ir-shemesh,

42 And [k]Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and [l]Thimnathah, and [m]Ekron,

44 And Eltekeh, and [n]Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and [o]Gath-rimmon,

46 And[p] Me-jarkon, and Rakkon, with the border [5]before [q]Japho.

47 And [r]the coast of the children of Dan went out *too little* for them; therefore the children of Dan [s]went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it,[6] and dwelt therein, and called Leshem, [t]Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan, [u]according to their families, these cities with their villages.[7]

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel [v]gave an inheritance to Joshua the son of Nun among them:[8]

50 According to the word of the LORD, they gave him the city which he asked, *even* [w]Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These[x] *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 *God commandeth, 7 and the children of Israel appoint the six cities of refuge.*

THE LORD[a] also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [b]Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth *any* person unawares, *and* unwittingly,[1] may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand [c]at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall [d]take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, [e]until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

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4 A city, not a tribe.—[The Sept. omits the name 'of Judah,' most probably from supposing that as Asher, in the next, was a tribe, that Judah must likewise be a tribe. But that one having no possessions on the Jordan, the translators seem to have omitted Judah, supposing it to be the error of a transcriber. There is, however, no need of such unwarranted violence to the text. Judah upon the Jordan may well have been the name of a city or territory.—*C.*]

a Ge. 10.18. Nu. 13.21. *b* Jo. 11.2. 19.35. *c* ch. 11.1. 19.29. Mat. 6.33. Lu. 5.1. Ju. 6.1. *d* Ne. ch. 18.25; ver. 29. *e* ch. 21.1. *f* ch. 20.7; 21. 20; 21. 32. *g* Nu. 21. 23. ch. 13.25. *h* Perhaps that ver. 27. *i* ch. 15.6, 33; ver. 2, 10, 17, 24, 33. Ge. 46. 10, 12. Ju. 13.22. *k* ch. 19.42. Ju. 1.35. *l* ch. 19.10, 11. *m* Not that ch. 15.11, 45. 1 Sa. 5.10. *n* ch. 21. 23. 1 Ki. 15. 27; 16. 15. *o* 2 Ki. 9. 18. *p* ch. 19. 27. *q* Or, *over against.* *r* Or, *Joppa.* 2 Ch. 2. 16. Ac. 9. 36, 38, 42. Jonah 1. 3. Ezr. 3. 7. *s* Ju. 1. 34, 35; 18. 1, 27, 29. *t* Ge. 49. 16, 17. De. 33. 22. *u* The narrative, Ju. xviii., is generally supposed to refer to this conquest; and remains the testimony to the religious steadfastness of all the tribes. Jos. 24. 31, with the speedier idolatry of the Danites from the period of the conquest of Laish, Ju. 18. 30, 31, there can remain no doubt that this verse was inserted subsequently to the death of Joshua by Samuel or some other of the prophets. *C.* *v* Ju. 18. 30; 20. 1. Ge. 14. 14. 2 Sa. 24. 2. 1 Ki. 4. 25. *w* ver. 1, 16. Ac. 17. 26. Nu. 26. 54, 53. 34. Ex. 12. 4, 16. 26. *x* The proper territory of Dan was border-land between the hill country of Judah and Ephraim and the plain of Philistia. It embraced a large section of this rich plain, but the Philistines were never expelled, and consequently the Danites were confined to their narrow valleys and mountain slopes.—*C.*

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a ch. 5. 2; 8. 1, 2; 9. 3; 7. 22. 1. 2, 7. *b* Ex. 21. 13, 14. Nu. 35. 6, 11, 12, 15, 22, 25, 28. De. 19. 2. *c* Ru. 4. 1, 2. *d* De. 19. 12. Ps. 94. 21. Pr. 28. 17. 1 Ki. 2. 28, 31. *e* Nu. 35. 12, 24, 25. Ps. 106. 3. Mat. 24. 13. Ja. 5. 7, 8.

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1 These words are not synonymous, but convey two very distinct meanings, appropriate to the occasion. 'Unaware' signifies *unexpected*, or, without previous plan to kill, while yet the act may be intentional—as if one in the dark, intending to give a salutary lesson, gives unforeseen a deleterious drug. 'Unwittingly' signifies that the action is done without *consciousness* that the injured person was in the way—as if one in the dark, necessitated to run speedily, before the way clear, should inflict a deadly injury upon such one whose presence he was perfectly unconscious. The meanings, however, though distinct, may both meet in the same disaster, as in case of an injury inflicted by a person in the delirium of fever. —*C.*

a Jos. 5. 4. Je. 38. 7. He was tried by the elders of the city of refuge, and, if need were, also by those of his own city. *b* Heb. *gather*, Nu. 27. 26. Ps. 106. 9. *c* Nu. 35. 12, 24, 25. He. 7. 24, 25. Ps. 110. 4. Is. 45. 17. Jn. 8. 36.

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to which Jacob gave the name of its chief city Zidon—'And his side will be to Zidon.' Its opposite extremity resting on the Sea of Galilee, the words of the patriarch were fulfilled—'Zebulun shall dwell on the coast of seas.' *P.*]

Ver. 21. [*En-gannim*, 'the fountain of the gardens,' lay at the northern base of the mountains of Ephraim, at the opening of a picturesque valley into the great plain of Esdraelon. It is still a large village, and is called Jenin. *P.*]

Ver. 22. [*Tabor.* This city was situate on a famous mountain of the same name. It is a solitary 'cone with the top struck off,' about a mile in height and half a league in diameter. It is richly covered with trees and odoriferous plants, and is ascended by a winding path cut in its sides. The top is covered with ruins of fortresses and palaces, and vast subterraneous cisterns for holding water. It is generally supposed to be the 'high mountain' upon which our Lord was transfigured; but there is no certainty, and the probabilities are rather in favour of some other mountain, of which the country affords many. *C.*]

Ver. 30. [*Twenty and two cities with their villages.* The names are twenty-six. But Carmel was a mountain, and Jiphtah-el a valley; and it is probable, according to the interpretation of Michaelis, that Tyre and Sidon were only the boundary landmarks, and not included as cities to be conquered. This opinion seems to be fully sustained by ver. 29, where, after passing Sidon, Tyre, and Hosah, 'the outgoings' of the line are for the first time stated to be 'at the sea from the coast to Achzib.' The chief objection to this view lies in Ju. 1. 31, where the Sidonians are mentioned as a people the Asherites did not expel. But this is not conclusive against the number of cities ceded to Asher, ver. 30; and may be well explained by the very natural supposition, that the Sidonians had colonized within the territory of Asher, from which they should have been expelled. *C.*]

Ver. 39. [The boundaries of Naphtali on the east were the Jordan and the lakes Merom and Galilee; on the south, Zebulun; on the west, Asher; and on the north, the river Leontes. The tribe possessed a greater variety of soil, scenery, and climate than any of the others. Its northern portions are the highlands of Palestine. The scenery is here rich and beautiful, presenting a marked contrast to the naked rocky hills of Judah and the south. *P.*]

Ver. 48. [*Inheritance of the tribe of the children of Dan.* The territory allotted to Dan lay on the Mediterranean coast, south of Ephraim, including those strongholds of the Philistines Ashdod, Ekron, Gath, &c. Laish was situate in the extreme north of Canaan, near Mount Lebanon and the springs of the Jordan, and about 140 miles from the Danite settlement in the south. Alas! the moment Providence gave them a goodly land, they forgot the God of their fathers and established idolatry. —*Note.* While the advantages of emigration and colonization are many to an over-populated and commercial country, it is both the bounden duty and the highest interest of the mother-country to provide religious instruction to her colonies. Not a single Levite seems to have accompanied the emigrants. They accordingly fell from the Mosaic institutions, and commenced that idolatry which was perpetuated by Jeroboam, and extended from one tribe to ten, and finally brought on captivity and the other judgments of an offended God. Let Britain, the fruitful mother of so many colonies, take warning, and learn, that though colonization without religion may enrich a country, it may, and will, in the end ruin a country. *C.*]

REFLECTIONS.—It is useful and becoming when men look upon, and care for, the things of others, as well as their own, and give to such as lack a share of their superfluity, or even sufficiency. And it is a mercy to be connected with those who are in favour with God, and closely devoted to his service, though our outward accommodations should be smaller. For rare is that lot on earth in which there is not somewhat remarkable by an accurate observer of Providence. But it is honourable when rulers who do most for their people, covet least from them, and prefer the happy settlement of their subjects to their own.

CHAPTER XX. REFLECTIONS.—In these cities let me behold Jesus, God's holy One, made of God unto us *sanctification*. Jesus, on whose *shoulder*

7 ¶ And they [2]appointed [f]Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other side Jordan, by Jericho eastward, [g]they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither,[3] and not die by the hand of the avenger of blood, until he stood before the congregation.[4]

CHAPTER XXI.

1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites.* 43 *God gave the land, and rest unto the Israelites, according to his promise.*

THEN came near the heads[1] of the fathers of the Levites unto [a]Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [b]Shiloh in the land of Canaan, saying, [c]The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites [d]out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the [e]lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.[2]

5 And [f]the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And [g]the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The[h] children of Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

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[2] Heb. *sanctified.*

[f] De. 19. 3, 7. ch. 20. 7. 2 Sa. 11. 27. 32. Ge. 33. 19. Lu. 2. 39.

[g] De. 4. 43. 1 Ch. 6. 78, 80. ch. 20. 8. 1 Ki. 22. 3, 48. Their names signify, Kedesh, *holiness*: Shechem, *shoulder*: Hebron, *fellowship*: Bezer, *fortress*: Ramoth, *elevations*; Golan, *manifestation* or *joy*.

[3] For the uses of these cities in criminal law, together with their typical character, see note on Nu. 35. 6. It is useless to describe their positions, as they cannot be comprehended without a map, and those who are furnished with that important companion to the study of the Bible do not need descriptions. It is, however, important to observe, that they were so dispersed throughout the land, that the manslayer in any part of the land might reach one of them in twelve hours or less.—*C.*

[4] And was condemned as a murderer.

CHAP. XXI.

1 The chief persons of the three families of Kohath, Gershon, and Merari, which constituted the tribe. —*I.*

[a] Nu. 34. 17–29. ch. 14. 1.

[b] ch. 18. 1.

[c] Nu. 35. 2–10. Ro. 15. 2. 1 Co. 9. 7–14. Mat. 10. 10. Ga. 6. 6. 1 Ti. 5. 17.

[d] Ge. 49. 7. De. 33. 10. Nu. 35. 7. 1 Ch. 6. 54–81.

[e] Nu. 35. 8. ver. 8–19. 1 Ch. 6. 54–60. Ge. 46. 11.

[2] These three tribes furnish a greater number of cities for the Levites than any equal number of the other tribes; and that, both because their territory, especially that of Judah, was larger than that of the others, and because being near to Jerusalem, where God purposed finally to organize his church, his providence allotted to the servants of his sanctuary habitations near to the scene of their duties. Of these thirteen cities, Judah and Benjamin furnished twelve, and in them the whole sacerdotal family resided, even though at this time the tabernacle was in Shiloh, which was in the tribe of Ephraim. By this prospective arrangement, God provided for the future preservation of Judah and Benjamin from the apostasy of the other tribes, and for the consequent preservation of his word and ordinances.—*C.*

[f] Nu. 3. 27; 16. 37; 26. 57, 58. ver. 20–26. 1 Ch. 6. 61, 66–70.

[g] ver. 27–33. 1 Ch. 6. 62, 72–76.

[h] ver. 34–40. 1 Ch. 6. 63, 77–81.

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[1] Pe. 16. 35, 18, 25. Ge. 29. 7. Nu. 35. 24.

[k] ver. 11, 13–16. 1 Ch. 6. 64, 65.

[3] Heb. *called.*

[l] Or, *Kirjath-arba*, ch. 14. 15; 15. 13. 35. 54. 1 Ch. 6. 55. Nu. 35. 5.

[4] For an account of the suburbs, see note on Nu. 35. 5.—*C.*

[m] ch. 24. 6, 14. 1 Ch. 15. 23. 1 Ch. 6. 56.

[n] ch. 15. 54; 20. 7. 1 Ch. 6. 57.

[o] ch. 10. 29; 15. 42, 48, 50. 1 Sa. 30. 27, 28. 1 Ch. 6. 57.

[5] Called also Jethir or Jethira, situated in the south of Judah, about eighteen miles from Eleutheropolis.—*I.*

[p] ch. 15. 49, 51. 1 Ch. 6. 58.

[q] ch. 15. 32, 55. 1 Sa. 6. 9. 2 Sa. 2. 1 Ch. 6. 59.

[6] This city was about ten miles from Eleutheropolis. On a future occasion, when the Philistines, plagued by the judgments of Heaven, put the ark, which they had taken, upon a cart, leaving the kine which drew the cart to take whatever direction they should themselves follow, the providence of God conducted the animals to this Levitical city. It was here that the men were smitten who presumed to look into the ark of the Lord. See 1 Sa. vi.—*I.*

[r] 1 Ch. 6. 60. ch. 18. 24, 25. 19. 3, 17.

[s] Je. 1. 1. Is. 10. 30. 1 Ki. 2. 26.

[7] Anathoth, being so emphatically mentioned by the prophet Isaiah, Is 10. 30. Je. 11. 23; 29. 27; 32. 7, is entitled to some more special notice than those other cities of which we know little but the name. According to Eusebius it was situate about three miles north of Jerusalem, and twenty furlongs according to Josephus; a discrepancy easy to be accounted for by the difference of the points from which each calculated the measurement: say one from the temple, another from the north city wall.—*Note*, Though great cities often attain an infamous celebrity for their luxury and wickedness, villages have no patent of exemption from a proportionate share of the same character. Anathoth stands a sad example of religious privileges abused, poverty enlured, wickedness practised, and judgment inflicted.—*C.*

[t] Alemeth, 1 Ch. 6. 60, 64, 65.

[u] ch. 20. 7; 16. 10. Ge. 35. 27; 12. 6; 34. 2. 1 Ki. 12. 21, 23, 32. 1 Ch. 6. 65.

[x] 1 Ch. 6. 68. ch. 16. 3, 5.

[y] ch. 19. 42, 44, 45. 1 Ch. 6. 69.

[z] ch. 17. 11. 1 Ch. 6. 70.

8 And the children of Israel [i]gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, [k]these cities which are *here* mentioned[3] by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they gave them [l]the city of Arba, the father of Anak, (which *city is* Hebron,) in the hill-*country* of Judah, with the suburbs thereof round about it.[4]

12 But [m]the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest [n]Hebron with her suburbs, *to be* a city of refuge for the slayer, and [o]Libnah with her suburbs,

14 And Jattir[5] with her suburbs, and Eshtemoa with her suburbs,

15 And [p]Holon with her suburbs, and Debir with her suburbs,

16 And [q]Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh[6] with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, [r]Gibeon with her suburbs, Geba with her suburbs,

18 [s]Anathoth[7] with her suburbs, and [t]Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [u]Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And [x]Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, [y]Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, [z]Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

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the government is laid, and who bears and carries his people on his everlasting arms; Jesus, through whom we have access to and *fellowship* with God, even the Father; Jesus, our *stronghold*, to such as trust in him; Jesus, our *elevated* Propitiation and *exalted* Prince and Saviour; Jesus, who was made *manifest* in the flesh, that he might be our *joy* and *consolation*. Let me behold him as a divinely appointed, a near, an accessible, ever-open, large, well furnished, and eternally safe refuge from the power and deep guilt of sin, the destructive and awful remorse of sin, the fury of a raging devil, and the ruinous challenges of a guilty conscience—a refuge to sinners of mankind, who have ignorantly, and in unbelief, spiritually murdered themselves, their neighbours, and even the great God their Saviour! And, oh, what profitable instruction and complete peace we have in him! Haste then, my soul; escape to him for thy life; tarry not in all the plain, lest the avenger of blood overtake thee. And never, never, while Jesus our great High-priest lives, dare to be found without.

CHAPTER XXI. [Ver. 41. *Forty and eight cities with their suburbs.* This would seem a large number of cities and a great extent of ground for so small a tribe, which, when the census was taken on the plains of Moab, had only 23,000 males, including

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* [a]Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah[9] with her suburbs: two cities.

28 And out of the tribe of Issachar, [b]Kishon with her suburbs, Dabareh with her suburbs:

29 Jarmuth[c] with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, [d]Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, [e]Kedesh in Galilee[1] with her suburbs, *to be* a city of refuge for the slayer; and Hamoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, [f]Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah[2] with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, [g]Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, [h]Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

41 All the cities of the Levites, [i]within the possession of the children of Israel, *were* forty and eight cities with their suburbs.[3]

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD [k]gave unto Israel all the land which he sware to give unto their fathers;[4] and they possessed it, and dwelt therein.

44 And the LORD [l]gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There[m] failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAPTER XXII.

1 *The two tribes and half with a blessing are sent home.* 10 *They build the altar of testimony in their journey.* 11 *The Israelites are offended thereat.* 21 *They give them good satisfaction.*

THEN [a]Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses, the servant of the LORD, [b]commanded you, and have obeyed my voice[1] in all that I commanded you:

3 Ye [c]have not left your brethren these many days[2] unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God [d]hath given rest unto your brethren, as he promised them: therefore now return ye, and [e]get you unto your tents,[3] *and* unto the land of your possession, which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But [f]take diligent heed to do the com-

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[a] De.4.43; 1.4; 1 Ch. 6.71.

[9] Or, Ashtaroth.—[It is by no means uncommon for a town to be called by two names. Every country in Europe could furnish examples; as an instance, Brighton, Heanstone, Brighton, in England. So in this verse, it is evident, from 1 Ch. 6.71, that Beeshterah is but a second name for Ashteroth, being probably a contraction of two Hebrew words, signifying 'the house of Ashtaroth.'—*C.*]

[b] ch. 19.12,20. Kedesh, 1 Ch. 6.72.

[c] ch.19.21,1 Ch.6.73.

[d] ch.19.25,26,28. 1 Ch.6.74,75.

[e] ch.20.7;19.35.1 Ch. 6.76.

[1] This is the first mention of Galilee, a district which became so celebrated in the days of our Lord on earth. The word signifies a *wheel* or a *heap*, probably from its many mountains, heaped up beside or as it were upon one another. More particular notice will be given, if the Lord will, in the notes of the New Testament.—*C.*—In the Old Testament the name Galilee is given to a small territory, or circuit, among the mountains of Naphtali; and in the New Testament to a large province embracing the whole of Northern Palestine. Its limited extent originally is indicated in 2 Ki. 15.29. It lay on the top of a broad mountain ridge. Afterwards the name was extended to the country south of Naphtali. Portions of it had a large heathen population, and it was therefore called 'Galilee of the Gentiles.'—*P.*

[f] ch.19.22;19.12,13. 1 Ch.6.77

[2] Ver. 35, 36 are omitted in the Masora and several of the best Hebrew Bibles; the general enumeration of the cities cannot be made up without them. Their genuineness however is attested, not merely by their being necessary to the consistency of the narrative, but also by a triumphant array of MSS. collated by Kennicott and De Rossi.—*C.*

[g] ch.20.8;13.18. Nu. 21.23,1 Ch.6.78,79. De. 4.43.

[h] De.4.43. 2 Sa.2.8; 17.27. ch.20.8;13.17,21, 26. Ge. 32.1,2. Nu. 21. 26;32 37. 1 Ch.6.80,81.

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[i] Ge.49.7. De.33.20. Nu.35.2-8.

[3] *i.e.* 608 yards broad on every side, for barns, gardens, &c., and 2016 more for cornfields, vineyards, and pasture grounds.

[k] Ge.12.7; 13.15,17; 15.18-21; 26.3,4; 28.13, 14;35.12. Ex. 3.8;23.23; 33;34.11,24. De.4.1. ch. 1.15; 3.10. Lu. 21.33. Tit.1.2.

[4] How had he given the land, since it certainly appears, from the subsequent statements by Joshua, that many of the Canaanites were unexpelled? The answer is plain: the Lord had given the land, either into the actual occupation of the tribes, or into such possession that they received rents or tribute from the Canaanite occupiers.—*C.*

[l] ch.11.23; 23.1;21.15. Ps. 44.3. Ex. 23.23,27-31;34.11. De.7.2,22,23; 9.1,3.

[m] ch.23.14,15,Ex.23. 7,8; 23.23-33; 34.11,24. Le.26.3-13. De.iv.-xi.; 28 1-14. Nu.23.19. Tit. 1.2. He.10.23. 1 Co.1.9. 1 Th.5.24.

CHAP. XXII.

[a] ch.21.43,44. Nu.32. 28.21.29.

[b] Nu.32.29 De.3.18, ch.1.12-18.

[1] Joshua here exemplifies a wise principle in the management of human affairs. He exacts no service beyond what is absolutely necessary; he dismisses his allies the moment they can be spared; and, though not with flattery, for that were unworthy the openness and honesty of his character—yet with high and deserved commendation of their faithfulness, patience, and courage.—*C.*

[c] He.6.10 Phi.2.27, Nu.32.15,21,29.

[2] The exact time required for the conquest is not known, but the Jews calculate it at about seven years. See note on ch.11.18.—*C.*

[d] ch 1.12-15;21.43, 44. De.12.9,10. He.4. 8-10.

[e] Nu.32.33-42.ch.13. 8-32. De.3.1-17;29.8.

[3] This incidental mention of *tents* shows the tribes to be still partially unsettled. Indeed tents in warm eastern climates, or such bungalow sheds as are used in India, are matter as much of luxury as of refuge.—*C.*

[f] De. 4.1,2,6,9;6.5, 17;10.12;11.1,13,22; Ps.119.6 Ex.15.26. 2 Ki.10.31. 1 Ti.1.5. Mat. 22.37. Ac.11.23.

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children. And it would seem a contradiction to the statement so frequently made both by Moses and Joshua, that the Levite had 'no inheritance' in Israel. But let it be remembered, that though what in modern phrase may be called the lordship of those cities was granted to the Levites, yet whether it was exclusive, does not appear. David dwelt in Hebron with all his court, and it is not likely a king would be a mere tenant in his own monarchy; Saul not merely dwelt in Gibeah, but it is called 'Gibeah of Saul.' These considerations will lead to such deductions as will reduce the possessions of the Levites to very moderate bounds. But the best answer to any cavil upon the subject is, that the Israelites themselves—a people that seldom overlooked grievances—never made any complaint, but gave the cities cheerfully for the service of the tabernacle and the temple. *C.*]

REFLECTIONS.—Those pleadings are ever successful at a throne of grace which are founded on God's promises. God largely provides for his ministers, that they may attend on his service disentangled from the cares of this life. And yet it becomes them to be modest and reserved in seeking for themselves. It is prudent, indeed, that ministers' incomes should be connected with the welfare of the church; but it is likewise proper that all such as are taught should communicate to their teachers in all good things. God can easily turn a well-deserved curse into a distinguished honour and blessing: and make the scattering of the Levites in Israel an honour to themselves and a certain mean of instruction to the other tribes. How commodiously the priests are settled for their future attendance at Jerusalem, where God did not place his name till about four hundred years after! But inviolable are the promises of God, who cannot lie; and it is pleasant, profitable, and dutiful to trace out in providence the exact fulfilment thereof.—But was not this Canaan, now disposed of to the Hebrew tribes, a figure of the gospel rest in the New Testament church; a figure of a spiritual state, and of our better country above? These are the lands which are chosen and provided by God for us: remarkably, under his inspection and care, watered with his heavenly rains and dews, and fertile of the choicest blessings, flowing with milk and honey. How holy! how pleasant! how inhabited by God and his children! And by what marvellous grace, wisdom, and power are we brought into them, through much tribulation! Not our bow, nor our sword, but JEHOVAH's arm, favour, and countenance, get us the land: and he that truly enters it shall in no wise, nor ever, be cast out.

CHAPTER XXII. [Ver. 8. *Divide the spoil of your enemies with your brethren.* Such texts form the perpetual targets of infidelity, and although no arrow can pierce them, yet still the bow is bent anew, and another shaft expended, not in the hope of gaining a victory, but with the mere expectation of raising a fool's laugh, or giving annoyance to pious minds. Such men delight to represent Joshua as a robber. Now the answer to such misrepresentations is plain. Joshua was God's avenger against nations sunk into hopeless wickedness. See, ye infidel objectors, the indictment of your proteges, Le. xviii. *passim*, and especially ver. 27: and when he had cast them out, or rather when 'the land had spued them out,' for their wickedness, such things as were left behind must, as matter of course and necessity, find possessors in the present occupiers of the country. *C.*]

REFLECTIONS.—However desirable our home may be, God's work must be preferred to it. Yea, we ought to stay contentedly out of heaven itself, till our work on earth be finished, and Jesus dismiss us from our warfare with his blessing. And O! what abundant honour and extensive happiness shall we then obtain, as the gracious reward of our exact fulfilment of our dangerous but dutiful engagements! Our right to fellowship with God and his people should be clearly but prudently attested and commemorated, that neither we nor our posterity may lose or neglect the means of grace. And with godly jealousy professors

mandment, and the law, which Moses, the servant of the LORD, charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.[4]

6 So Joshua [g]blessed them, and sent them away:[5] and they went unto their tents.

7 ¶ Now to [h]the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, [i]Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.[6]

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of [k]Shiloh, which *is* in the land of Canaan, to go [l]unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [m]built there an altar by Jordan,[7] a great altar to see to.

11 ¶ And the children of Israel [n]heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at [o]the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the [p]whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.[8]

13 And the children of Israel [q]sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, [r]Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house[9] a prince, throughout all the tribes of Israel; and each one *was* [s]an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,[1]

16 Thus saith the [t]whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to [u]turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* [x] the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to-day against the LORD, that [y]to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* [z]unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the [a]LORD's tabernacle dwelleth, and take possession among us: but [b]rebel not against the LORD, nor rebel against us, in building you an altar, besides the altar of the LORD our God.

20 Did[c] not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [d]answered and said unto the [e]heads of the thousands of Israel,

22 The [f]LORD God of gods, the LORD God of gods, he knoweth, and [g]Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD,[2] (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, [h]let the LORD himself require *it:*

24 And if we have not *rather* done it [i]for fear of *this* thing, saying, In time to come[3] your children might speak unto our children, saying,

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4 What a simple, yet pious and solemn did, parting address from a great general crowned with so many victories, when parting from the brigades of his army! Who can wonder at the conquests of Israel, when God granted them such leaders! *C.*

g ch. 24.33. 2 Sa. 6.18, &c. Ge. 47.7. Ex. 39.43. Nu. 24.5, 10. 1 Sa. 2.20.

5 So Joshua blessed them! What a superlative! Those were the victorious survivors of 44,760 valiant men, men able to bear buckler and sword, and to shoot with the bow, and skilful in war, 1 Ch. c. 12. Jos. 4. 13, 14, that now stand as veterans before their gray-headed general for his last review, and ready to be dismissed and dismissed to their homes and their general to his retirement! Soldiers of the cross! be neither weary nor discouraged in the war. Fight the good fight of faith. You will soon be dismissed to your homes—happier, however, that the parting tribes, for their lot has not been among, but yours (Jesus) will take you home to himself. *—C.*

h ch. 13. 29–32. c. 17. 1–12.

i Nu. 31. 27. 1 Sa. 30. 24. Ps. 68. 12, 13. 1 Ki. 12. 2 Co. 15. 58. He. 6. 10.

6 This inculcates the duty of generosity, and forms a powerful check to covetousness. A perverted principle that can never divide with another, nay, that can never be spared from its need, is enough to sustain itself. *—C.*

k ch. 18. 1.

l Nu. 32. 29–42. ch. 13. 8–32. De. 3. 15, 16. c. 4. 47, 48. 29. 8.

m ver. 26–28. Ge. 28. 18. 1 Sa. 7. 12. Ex. 20. 24. Le. 17. 8, 9. De. 12. 5, 7.

7 That is, they built an altar by, on, or beyond Jordan. This last is evidently the true translation; for the next verse tells us, the altar was built 'over against the land of Canaan.' *—C.*

n Le. 17. 8, 9. De. 13. 12–14.

o ch. 3. 14–16. Ju. 1. 28.

p Ju. 20. 1. De. 13. 15. Ga. 1. 18. Ac. 11. 2, 3. Ro. 10. 2.

q De. 13. 14. Ju. 20. 12. Pr. 26. 28. Mat. 18. 15.

r Nu. 25. 7. 11, 25. 9–13.

s Because they supposed they had been guilty of idolatry, which, in a special manner, rebellion in Israel. See ver. 16. *C.*—Supposing they had built this altar for sacrifice, in opposition to the command of God, they considered them as rebels against God and the Israelitish constitution. An express command had been given that on one altar should all their sacrifices be offered up, De. 12. 5. The conduct of the western tribes, on this occasion, indicated great zeal for the glory of Jehovah. They were ready, in vindication of his honour, and to enforce obedience to his commands, to go to war with their own brethren, who had so lately been their companions in arms, and who had been their faithful allies in the war. *—J.*

9 Heb. *house of the father.*

t Ex. 18. 25. Nu. 1. 5. 16. 34. 16–28.

1 Never was there recorded a finer specimen of gentle, honest, manly, eloquent, godly diplomacy; and the generosity with which it was accompanied and recommended, ver. 19, even had the tribes rebelled against the Lord, must have demonstrated the sincerity and good will with which the ambassadors were actuated. *—C.*

u ver. 22. 1 Co. 7. 10. 12. 22. Ps. 1. 22. Ep. 4. 3–6.

x Ex. 34. 14, 15. Ge. 12. 4. 6. 7. Ex. 23. 23. 1 Co. 13. 7.

y Nu. 25. 3, 4, 9. De. 4. 21. Ezr. 9. 13, 14. Ps. 106. 28.

z ch. vii. 2 Sa. xxiv. 1 Ch. xxi.

a Ac. 10. 14. 12. 9.

a ch. 18. 1. De. 12. 5, 6. Le. 17. 8, 9.

b Je. 44. 4. Ps. 51. 4.

c ch. 7. 1, 5, 18. 1 Co. 10. 6. 2 Pe. 2. 6. Jude 5, 6.

d Ac. 11. 4. 1 Pe. 3. 15. Pr. 15. 1, 2, 23. 28. 27.

e Ex. 18. 21, 25. Mi. 5. 2. ver. 13, 14.

f Ex. 18. 11. De. 10. 17. Ps. 82. 1. 95. 3. 1 Ti. 6. 15. Re. 19. 16. He. 11. 13. Ro. 9. 5. 2 Co. 11. 31.

g Ac. 21. 20. 1 Pe. 3. 15.

2 The patience of the accused in listening to the charge of their brethren is well worthy of praise and imitation. Still more, the meekness of their reply: still more, the piety of their principles.—*Note*, Since Christians are required to be gentle to all men, in meekness instructing them that oppose themselves—how much more should they be gentle and meek towards those who 'love the truth,' though, through ignorance or misrepresentation, they accuse them of principles they deny or practises they abhor. So was our Lord misrepresented; yet when reviled, he reviled not again. *—C.*

h Ps. 7. 5. 10. 13. 14. Ge. 9. 12.

i Ge. 28. 19. Ac. 20. 28, 29.

3 Heb. *to-morrow.*

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should watch over one another. But all, especially ministers and magistrates, ought to manifest a warm but charitable zeal against every appearance of evil, particularly false worship; for who knows how far and wide, if once admitted, it may spread its baleful influence. And such as have smarted for sin may justly dread the thoughts of renewing their provocation. In this state of imperfection, even in zeal for God, heavy charges are often brought against the innocent: and therefore with great meekness and candour, and, if need be, with solemnity, ought we to explain our conduct, for the satisfaction of our brethren who have mistaken it: and be concerned, not only that our intentions be innocent, but that our brethren may have no occasion to mistake us. And with readiness and pleasure should we receive men's candid exculpation of themselves, and thank God for it. Happy would it be for churches and nations if all their differences were conducted with so much prudent zeal for the glory of God, that it should be, as here, hard to find fault with either party.

CHAPTER XXIII. [Ver. 7. *Neither make mention of the name of their gods.* Christian legislators and judges do not hesitate to introduce superstitious and idolatrous modes of swearing, on the principle that every man is to swear in the mode that will most bind his conscience. This is a plausible but unsound argument, as it renders a judicial respect to superstition or idolatry that never should be rendered, and tends to elevate and perpetuate those evils which every true Christian must, by all means, labour to root out. *C.*]

REFLECTIONS.—Happy is that nation, the rulers of which not only establish the true religion, but also mightily promote it with their example and advice.—Accurate observers of providence may in every age remark manifold grounds of thankfulness, and reasons for exactness in holy obedience: and God's kind favours, as well as his fearful judgments, whether past, present, or future, ought powerfully to influence us to holiness and circumspection of life. But while we are surrounded with temptations, we had need constantly to watch and pray; and to maintain a constant love to God as a mean of preservation from evil. Scarcely any snare is more fatal than affinity or intimacy with

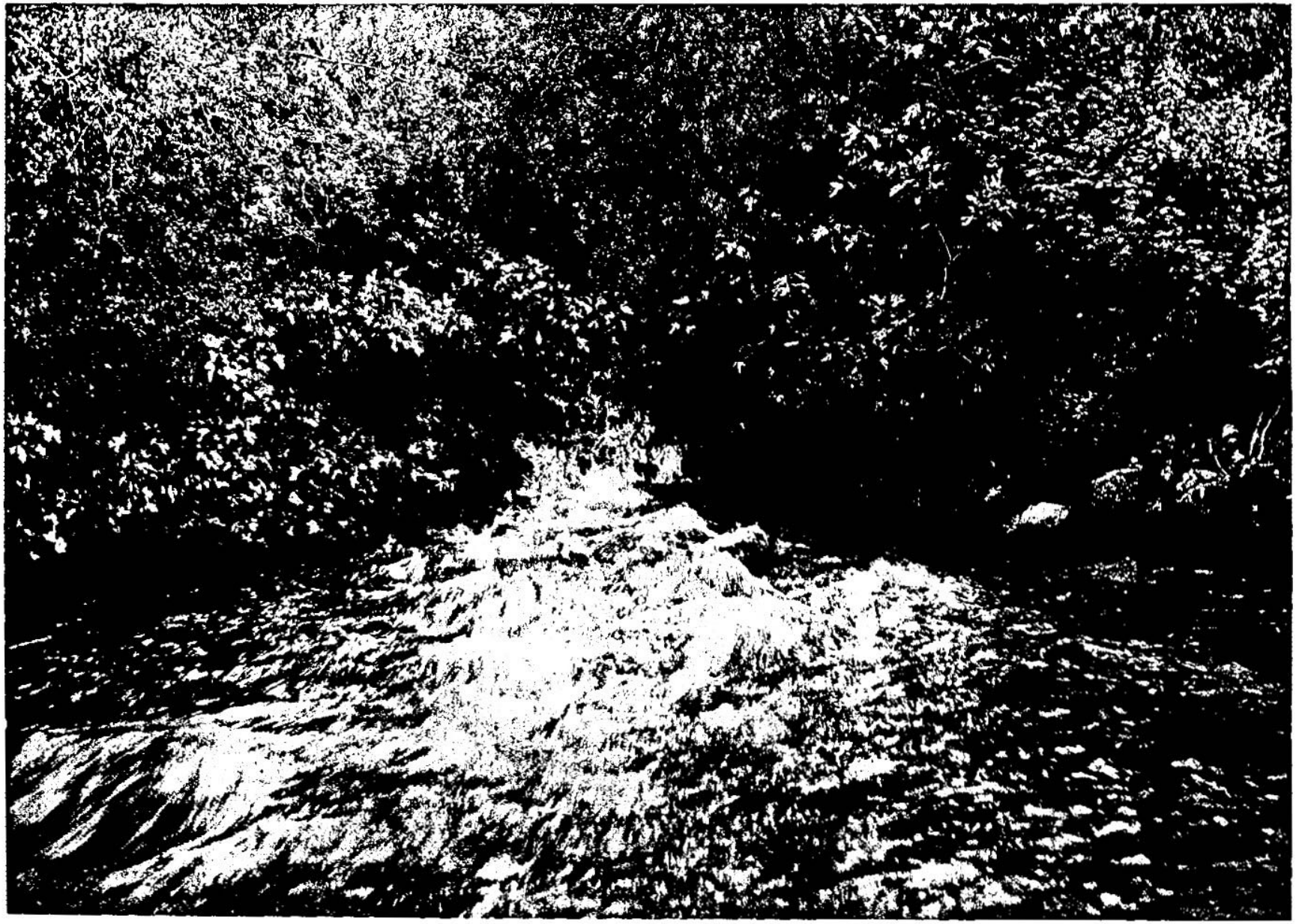

SECOND VIEW OF THE SOURCE OF THE JORDAN. [JOSHUA, xxii:25.]—"For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad." It is about 200 miles from this particular source of the Jordan which flows from the roots of Anti-Lebanon to the Dead Sea, about 136 miles in a straight line. It is the river of the great plain of Palestine. The view we get here of the source of the Jordan is in the ancient city of Cæsarea Philippi. Frequent mention is made of the River Jordan in the Scripture, as a boundary. It was the limit of the Holy Land on the eastern side. The Jordan has several sources near Cæsarea Philippi. It passes through the lakes of Merom and Galilee. Two remarkable features about the Jordan are its descent and its windings. Between the Lake Galilee and the Dead Sea there are 2 rapids. At Lake Galilee the river is 653 feet beneath sea level, and at the Dead Sea it is 1316 feet beneath sea level.

What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; [k]ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a [l]witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern[3] of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God[m] forbid[4] that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, [n]it pleased them.[5]

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [o]among us, because ye have not committed this trespass against the LORD: [p]now[6] ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and [q]brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel [r]blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*:[7] for[s] it *shall be* a witness between us that the LORD *is* God.

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[k] 1 Sa 26 19.-2 Sa.20 1.1 Ki.12.16. Ne.2.20.

[l] Ge.31.48. ch.4.5-9. 24.27. ver.34.1 Sa.7.12.

[3] This circumstance was to be a sign that they worshipped the same Jehovah. Their anxiety respecting the privileges of their posterity is worthy of all praise. Nothing weighs more deeply on the truly pious heart than the transmission to the latest generations of those inestimable religious privileges which have been the comfort and blessing of their fathers.—*J.*

[m] Ro.3.6.6.2; 9.14. 1 Sa.12.23.

[4] Their answer throughout shows, not only that they had no such intentions as had been imputed to them, but that they, as well as their brethren, had great zeal for the honour of God, and for the purity of his worship, and recoiled with abhorrence from the idea of creating a schism in the church, or erecting a rival altar to that which Jehovah had appointed.—*J.*

[n] Heb. *it was good in their eyes.* ver.33. Pr.15.1. Ac.11.18. 1 Sa. 25.32,33. Lu.8.3.

[5] A disposition to give explanation or make apology is a striking characteristic of a godly man. Paul explained both privately and publicly his whole manner of preaching the gospel, and Peter explained his conduct to the family of Cornelius, Ga. 2. 2, Ac. 11. 4. So the tribes here do not angrily take fire at the mistaken charge of their brethren, nor doggedly refuse an account, but calmly explain their conduct till they fully satisfy their brethren. No less characteristic of a pious mind is the disposition to be satisfied when reasonable explanation is given of mistaken conduct, or sincere apology offered for offence.—*C.*

[o] 2 Ch. 15. 2. Le. 26. 12, 17.

[p] Ge.4.7. Is.3.10. 1 Sa.25.32-34.

[6] Heb. *then.*

[q] Pr.25.13. Ac.15.12, 31.

[r] 2 Sa.25.32. Ps.103. 1,2.

[7] That is, A witness. [The word *Ed*, *witness*, is wanting in most modern Hebrew Bibles. It is, however, found in many valuable MSS. and several important translations.—*Ayre.* The chief character of religious ordinances is to witness between God and the soul, either by calling up the memory of past events and recognizing the feelings, obligations, and derivative duties, as in the Lord's supper, or the commands, objects, and promises, as in the ordinance of baptism. Our free will engagements with God, when scriptural, as in the case of the tribes, come under the same descriptions, and require the same literal and faithful observance.—*C.*)

[s] ch.24.27. 1 Ki 18. 39. Mat.4.10. Is.43.10. ver.27.

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CHAP. XXIII.

[1] About ten, or perhaps twenty years.

[a] ch.11.23; 21.4. Ps. 46.9.

[2] Heb. *come into days.*

[b] Ac. 20. 17. De 31. 28 ks. 16. 21, 25. ch. 24. 1.

[3] It is most probable this charge was confined to the several rulers of tribes, and that after 'all Israel' we should read, not 'and,' but 'even,' &c. '*Elders*,' the Sanhedrim or senate, the parliament; '*heads*,' chiefs of families; '*judges*,' from the local courts of tribes and cities; '*officers*,' the executive of the judges—in modern language the sheriffs.—*C.*

[c] Mal.1.5. Ps. 44. 2. Ex.14.14. ch.11.18.

[4] What man does, he can do only by the wisdom or strength that God bestows; and so God is said himself to do what is done by man's instrumentality. But in addition to this legitimate sense of the phrase, there were many things under Joshua's government literally done by God's immediate interference—as the falling of the walls of Jericho and the standing still of the sun.—*C.*

[d] ch.18.10; 13.7; xv.-xxi.

[e] ch.13.12; 19.51.

[5] Heb. *at the mouth.*

[f] Nu. 33. 52. Ex. 23. 29, 31. De. 7. 1, 2, 15, 20-24; 9. 1-3; 11. 23. ver. 12, 13.

[g] ch.1.6,7,9. 1 Co.16. 13. Eze.6.10. 2 Ti.2.1 De.5.32; 28.14.

[h] Ex.23.23,24,32,33; 34.11-16. Le.18,24-30; 20.22, 23; 26.1. Nu.33. 52,53,55. De. 7.1-5, 25; 12.2,3, 29-31; 20. 16-18. Ps.106.34-40. 1 Co. 6. 14. ver. 12. Ep. 5. 11. 2 Co. 6. 14. Ho. 2. 17. Zep. 1. 5.

[6] He that would avoid a sin requires to avoid its very name; that is, when it is matter of idle conversation, mere inquisitive curiosity; it is only when it is named to be condemned that we may safely repeat it.—*C.*

[i] Or, *For if you shall cleave*, &c., De. 4. 4; 10. 20. Ac. 11. 23.

[k] ch.24.31. Ju.2.7.

[l] Or, *Then the LORD shall drive*, ver.3; ch.21.43,44; v. 5, 8, 9; 13.12.

[m] Le. 26. 8. De. 32. 30. Ex. 14. 14; 23. 27. Ju. 3. 31; 15. 15.

[n] De.4.1, 9; 6. 5-12; 11.13, 22; 19. 9, 19, 20; 30. 20; 32. 46. Pr.4.23. Mat. 22. 37.

[7] Heb. *souls.*

[o] Pr. 14. 14; 1. 31; 22. 21. He. 10. 38. 2 Pe. 2. 20, 21. Ex. 34. 12-16. Nu. 33. 55. Ju. 2. 2, 3.

[8] The mixed marriages of the professors of a true and a false religion either end in quarrelling, oppression, or indifferency, and generally raise up families of no religion, prepared for superstition, infidelity, or infidelity, according to the fashion of the time.—*C.*

[p] Ju. 2. 3, 21. Ex. 23. 33. Nu. 33. 55. De. 7. 16. 1 Ki. 11. 4. Ps. 106. 35-39.

CHAPTER XXIII.

1 Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 12 and by threatenings in case of disobedience.

AND it came to pass, a long time[1] after that the LORD [a]had given rest unto Israel from all their enemies round about, that Joshua waxed old, *and* stricken in age.[2]

2 And [b]Joshua called for all Israel,[3] *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have [c]seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.[4]

4 Behold, [d]I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the [e]great sea westward.[5]

5 ¶ And the LORD your God, he [f]shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be[g] ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That [h]ye come not among these nations, these that remain among you, neither make mention of the name of their gods,[6] nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But[i] cleave unto the LORD your God, as [k]ye have done unto this day.

9 For[l] the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One[m] man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take[n] good heed therefore unto yourselves,[7] that ye love the LORD your God.

12 ¶ Else, if [o]ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages[8] with them, and go in unto them, and they to you:

13 Know for a certainty, [p]that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish

unbelievers; and it often happens that our tempters are arrested in sin, and our knowledge and remembrance of the mercies which we rejected a mean of tormenting us when we are deprived of them. It is therefore greatly unbecoming for professed Christians to regard so little the religion of those whom they marry or make their intimates: or to lard their speeches or writings with the names of idols, or even to deck their houses or gardens with their images for ornament.

from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* [g]going the way of all the earth: and ye know in all your hearts, and in all your souls, that [r]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so [s]shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When[t] ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD[9] be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between God and them.* 26 *A stone is set up to witness the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the tribes of Israel to [a]Shechem,[1] and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, [b]Your fathers dwelt on the other side of the flood[2] in old time, *even* Terah, the father of Abraham, and the father of Nahor: and they served other gods.[3]

3 And [c]I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And [d]I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but [e]Jacob and his children went down into Egypt.

5 [f]I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them; and afterward I brought you out.

6 And I [g]brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and [h]ye dwelt in the wilderness a long season.

8 And I [i]brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then[k] Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But [l]I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye [m]went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [n]I sent the hornet[4] before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And [o]I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore [p]fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt,[5] and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [q]choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but [r]as for me and my house, we will serve the LORD.

16 And the people answered and said, [s]God forbid that we should forsake the LORD, to serve other gods;

17 For [t]the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:[6]

18 And[u] the LORD drave out from before us all the people, even the Amorites which dwelt in the land; *therefore* [x]will we also serve the LORD, for he *is* our God.

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g 1 Ki. 2. He. 9. 27. Job 30. 23. Ec. 12. 5, 7. Is. 24. 14. Ps. 49. 7, 9; 89. 47, 48.

r ch. 21. 43-45. Ex. 23. 8, 23, 27-30. — Le. 26. 3-13. De. 28. 1-14. 1 Sa. 3. 19. 1 Ki. 8. 56. Nu. 23. 19. Tit. 1. 2. He. 10. 23.

s 1 Ki. 26. 14-39. De. xxvii.-xxxii. Ju. 2. 3-23; 3. 8, 12, 14; 4. 2; 6. 1; 10. 6, 7; 13. 1. 1 Ki. xi.-xxii. He. 1.-xiv. &c. Je. ii.-xxv. 2 Ki. i.-xxv.

t De. 4. 25-28; 8. 19, 20; 29. 25-28; 30. 17, 18; 31. 16-18, 29; 32. 15-26. ch. 23. 16. Ju. 2. 10-19; iii. iv. vi. x. 6-16. 1 Ki. 27. 9-27. ii. xxv. 1 Sa. v. xiii. xxxi. 1 Ki. xi.-xxii. 2 Ki. ii.-ix. 1 Ch. i.-xiii. Ps. ii.-xiii. xv. xxix. xxx. lix. Je. i.-xxiii. Eze. ii.-xxiv. Zep. i. ii. Lu. 21. 20-26; 19. 42-44.

[9] The mention of *anger* in God has often been subject of ridicule or (so-called) philosophical reprehension. For this, however, there is no ground. The Scriptures attribute not to God the unreasonable anger of men, but a holy displeasure at sin and sinners; of which, if there be a philosophy that would deprive God, there is then a philosophy that deprives him of glory. A God that does not abhor sin cannot love holiness; and the moral agent that loves not holiness is himself wicked, and cannot be God.—C.

CHAP. XXIV.

a Ge. 12. 6, 7; 33. 18, 19; ch. 17. 7; 21. 21; 23. 2.

1 It will be remembered that the first great national assembly of the Israelites in Canaan was held in the valley of Shechem, between Ebal and Gerizim. That locality was much better adapted for such an assembly than Shiloh. Shiloh stood on the rugged side of a hill, with a deep winding glen beneath it, and no spot capable of accommodating any large number of people met for a common object. The valley of Shechem, on the other hand, lying between Ebal and Gerizim, forms a great natural amphitheatre, and would afford ample space for a vast multitude met in council. There is no valid reason, therefore, for attempting to disturb the Masoretic text, or for supposing that Shiloh was meant, and not Shechem.—*P.*

b Ge. 11. 31; 12. 31. 31. De. 26. 5. Eze. 16. 3. 15. 57. 2.

2 Ur of the Chaldees lay in Mesopotamia, which signifies 'between the rivers.' These were the Euphrates and Tigris or Hiddekel. The Euphrates, as next Joshua, is the river called *the flood*.—C.

3 Men do not pass, by any reasoning process, in what is called natural religion, from *idolatry* to the worship of the true God. Abraham was *called*, and so must every man be who ever turns from darkness to light, and from the power of Satan to the living God.—C.

c Ge. 12. 1, 2, 7; xii.-xxi. Ne. 9. 7, 8. Ps. 105. 8-11. Ac. 7. 2-3.

d Ge. 25. 25, 26; 36. 8-43. 1 Ch. 1. 34-54. Ps. 73. 3-14.

e Ge. xlvi. Ps. 105. 23-25. Ac. 7. 6-15.

A.M. 2577. B.C. 1427.

A. Nu. 14. 13, 14. Ps. 95. 9, 10. Ac. 7. 36. Ne. 9. 12-20. Is. 63. 9.

f Nu. 20. 14-16. De. 2. 3. ch. xiii. Ne. 9. 22. Ps. 135. 10-12; 136. 17-20.

g Nu. 20. 5. De. 23. 4. 5. Ju. 11. 25.

h Nu. xxii.-xxiv. De. 23. 5. Mi. 6. 5.

i ch. iii. vi. viii. x. xi. Ne. 9. 24, 25. Ps. 78. 54, 55; 111. 44.

k Ex. 23. 28. De. 7. 20. Nu. 21. 24-35. Ps. 44. 3, 6.

4 This fulfilled the promise, Ex. 23. 28. Some interpreters understand the *hornet* as figurative of a panic struck into their enemies; but there seems no good reason for understanding by it anything but some species of fly. The dog-fly of Abyssinia is the most probable, when we consider Is. 7. 18. Bruce describes it as little larger than a bee, yet able to expel, during the heat, the people of entire provinces, to destroy the common domestic animals, and to hold war even with the elephant and rhinoceros.—C.

l De. 5. 10, 11; 8. 5-18. Ne. 9. 25. Ps. 13, 22. Is. 8, 7. Da. 7. 25. Mat. 11. 28.

m Ps. 105. 8, 9. 2 Ki. 20. 3. Je. 4. 23, 24. ver. 23. Eze. 20. 7, 8, 18. Am. 2. 9-26. Ex. 20. 3, 4. Ezr. 9. 11-14.

5 Lord, what is man, since after all the wonders and judgments of Egypt and the wilderness, there are still idolaters in Israel. Some worshipping the sun, like Chaldees; others the bull or the dog, like the Egyptians; others the gods of the Amorites, amongst whom was Baal-peor, the author of so much disgrace and punishment.—*Note.* When we wonder and condemn, let Christians examine whether they yet retain any idol in their own hearts. 'Little children, keep yourselves from idols. Amen.—C.

n Ex. 23. 28. De. 7. 20. Jo. 24. 12. 1 Ki. 18. 21. De. 30. 15-20.

o Mat. 26. 27, 28. Jn. 6. 48. Ge. 6. 9; 18. 19. Ro. 15. 9. Ps. 111. 10; 128. 1-6. Tit. 2. 11, 12.

p 1 Sa. 12. 24. Ro. 3. 6. 6. 2. He. 10. 38, 39.

q ver. 5-13. Ex. 19. 4. De. 30. 15, 19. Is. 46. 4; 63. 7-14. Eze. 20. 5-28. Ac. 7. 30-45. 13-17, 38. Am. 2. 9, 10.

6 Did those great signs in our sight? How long Joshua survived the passage of the Jordan is not particularly recorded. Josephus reckons it 25, the Jewish chronology 27, Dr. Hales 26 years. We learn from ver. 29 that he died in his 110th year, from which deducting 26 after the death of Moses, also 40 years in the wilderness, we find he left Egypt in his 44th year. Therefore every man now present, who was above 16 years of age had been in Egypt, and had seen the signs which God wrought there, the rest had witnessed with their own eyes all that he wrought in the wilderness. These miraculous events, witnessed from the first in the most public manner, and inseparably interwined with our dearest national institutions, family privileges, and personal rights, form a body of evidence for the divine commission of Moses and Joshua, which no history can furnish for the human commission of any of its distinguished characters.—C.

r Nu. xxi. ch. vi.-xii. Jn. 6. 68.

s Ex. 20. 2-26; 23. 24. Lu. 1. 74, 75. Ps. 116. 16; 118. 28. 2 Co. 6. 18; 7. 1.

CHAPTER XXIV. [Ver. 1. *Shechem.* Several commentators of high repute are for displacing Shechem in this and every other part of the chapter except ver. 32, and supplying Shiloh, because the ark was at Shiloh and not at Shechem. Various reasons are assigned for this proposal, which we hold it unnecessary to repeat. There is no sufficient authority for the proposal, except the conjecture of the proposers, founded on an imaginary difficulty, which can have no weight against the almost uniform evidence of the Hebrew MSS. and early translations. If the ark was necessary to this great transaction, where was the difficulty in its

A.M. 2577. B.C. 1427.

19 And Joshua said unto the people, [y]Ye cannot serve the LORD: for he *is* [z]an holy God; he *is* a jealous God;[7] he will not forgive your transgressions nor your sins.

20 If ye [a]forsake the LORD, and serve strange gods, then he will turn and [b]do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, [c]Nay; but we will serve the LORD.

22 And Joshua said unto the people, [d]Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [e]put away (*said he*) the strange gods[8] which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, [f]The LORD our God will we serve, and his voice will we obey.

25 So Joshua [g]made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua [h]wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold,[h] this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So [i]Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass [k]after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in [l]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.[9]

31 And Israel [m]served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua,[1] and which had known all the works of the LORD, that he had done for Israel.[2]

32 ¶ And[n] the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a [o]parcel of ground which Jacob bought of [p]the sons of Hamor, the father of Shechem, for an hundred pieces of silver:[3] and it became the inheritance of the children of Joseph.

33 ¶ And[q] Eleazar the son of Aaron[4] died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

---

[7] So long as ye retain your secret hankering after idolatry, ye cannot serve the Lord, simply because no man can serve two masters.—*C.*

[8] A Jewish commentator remarks upon this passage that Joshua says this to them in order that if their hearts had been enticed by any of the idolatries of the people of the land, they should put away the pernicious thoughts that were in them: and Augustine seems to take the same view of the meaning of the passage. It must be admitted, however, that there does seem to be a reference to idols actually retained among them; and these in conformity with the resolution previously expressed by them, they are commanded to put away.—*I.*

[9] The effects produced upon the minds of the whole people by the stupendous miracles of Egypt, the wilderness journey, and the conquest of Canaan are here acknowledged. They left an impression which could never be effaced. The witnesses of them also were able to influence others by the stirring nature of their descriptions and warnings.—*P.*

[1] Heb. *prolonged their days after Joshua.*

[2] Or, *Jaasiah.*

[3] About 1425.

[a] Ge 35 2. Ex 20.3,5. De 6.14,15. 2 Ki 17.35,37,38. Je 5.19. 16.11. 22.9. Da 9.11.

[b] Ex 23.21. Le 26.14-39. De 28.15-68. 32.15-27.

[c] ch 23.12-15. Eze 18.24. 2 Co 11.2. Le 26.14-39. De 28.15-68. 32.15-27.

[d] Ex 19.8. 20.19. 24.3,7. De 5.27,28.

[e] Lu 19.22. Job 15.5,6. Ps 119.173. Is 43.10.

[f] ver. 24. Ge 35.2. Ex 20.23. 2 Co 6.15,17. Am 5.14,15,25,26. Ac 7.43.

[g] ver. 18,21. Ps 119.106,115.

[h] Ex 15.25. 24.3,7,8. De 5.2,3,29. 1 Sa 7.15. 2 Ch 23.12-15. 33.16. 29.10. 34.29-32. Ne 9.38.

[i] ch 4.3. Ex 24.4. De 31.24-26. Ge 28.18. 31.45,35.14.

[k] De 32.1,4,26,30. Ge 41.52. ch 22.34. Is 2.2. Lu 19.40.

[l] ch 19.50. Ju 2.9. 2 Sa 23.30.

[m] Ju 2.7. 2 Ki 12.2. Ac 20.29. Mat 13.25.

[n] Ge 50.25. Ex 13.19. Ac 7.16.

[o] This Jacob first bought, and afterward recovered by force, Ge 48.22.

[p] Ge 33.19.

[q] Ex 6.23,25. Nu 3.39,20.26,28. ch 24.33. 1 Sa 1.1,2. Zec 2.5. Joh 30.23. He 7.24,25,27. Ps 49.7,9,10,89,47,48.

[4] About 1425.

---

temporary removal to Shechem, and its subsequent restoration to Shiloh?—*Presented themselves before God.* Upon the expression 'before God' the idea of the presence of the ark at Shechem is founded. The subsequent use of the phrase, and which in Scripture is generally the best resource of interpreters, does not warrant this conclusion. See Ac. 10. 33. *C.*]

Ver. 23. [*Put away, said he, the strange gods which are among you.* We cannot too often repeat our astonishment at the obstinate adherence of Israel to idolatry; nor too carefully draw the comparison between Jews and Christians in this point of view. Idolatry is a pliant sin, and can take many forms. The idolatry of the understanding—the idolatry of the imagination—the idolatry of the passions, are forms more common, and therefore less noticed, but not therefore less real nor less hateful in the sight of God, than the idolatry of the senses. He that places upon any object one particle of the love he owes to God, is as much an idolater as he who bows down to the sun, or worships a beast or an image of wood or stone. *C.*]

Ver. 26. [The word 'there' must necessarily refer to the place named immediately before; that is, Shechem, where the assembly was held and the covenant made. We may therefore conclude that the ark and tabernacle had been removed temporarily from Shiloh and set up at Shechem. There is, however, another probable explanation given by Masius:—'I think that that spot is called *the Sanctuary of God* which was the first in all Canaan to be consecrated by Abraham, when he erected an altar and offered worship by the tree which was standing there, and when he received from God his most welcome announcement.'—'The Book of the Law of God is undoubtedly the Pentateuch, and we gather from the statement here that the words written by Joshua were considered of equal authority, and therefore a continuation of the divine oracles. *P.*]

Ver. 31. [*Israel served the Lord all the days of Joshua.* That is, Israel as a nation served God all the days of Joshua and the elders who outlived him. As individuals Joshua's own words testify that many were idolaters, of which fact they soon gave melancholy evidence. *C.*]

Ver. 32. [*The bones of Joseph.* The entire stream of history bears records of the tomb of Joseph. It is mentioned by Jerome, and continues to be pointed out to every modern traveller. It is now a Turkish oratory, with a whitened dome. It lies in the opening of the valley of Shechem, between the mountains of Ebal and Gerizim, and only a few hundred yards north of Jacob's Well. *C.* and *P.*]

Ver. 33. [About 5 miles south-east of Nabulus, on the side of the ridge which bounds the upland plain of Mukhna on the east, stands the village of Awertah. In it is the traditional tomb of Phinehas, surrounded by a rude wall, and partially covered by the branches of a great vine. Some distance from the village, on a hill, stands the tomb of Eleazar, with a cave beside it, to which the name of Elijah is attached. It is overshadowed by large oaks, probably the remains of an ancient sacred grove. These tombs are held in great veneration by both Jews and Samaritans, a fact which goes far to prove their authenticity. Mohammedans also esteem them sacred. The district around them may thus be the place called by the historian in this verse the hill of Phinehas. *P.*]

REFLECTIONS.—Faithful ministers and magistrates are loath to leave this world without spending their last breath in the service of God, and manifesting a deep concern to have religion flourish among their friends after their death. Marvellous and gracious are the transactions of God with respect to his people: and great cheerfulness and gratitude ought to take place in our service of him and in cleaving to him alone. And the most solemn engagements, with a deep sense of the purity, power, and profitableness of religion, should always be maintained, to render us duly diligent and constant in it. It is pleasing to see those who inculcate religion upon others, from choice become noted patterns of it themselves and in their families, and daring to be singular therein; and when people, the greatest not excepted, seem fond of attending solemn opportunities of fellowship with God, and edification to their souls. The glory indeed and influence of the great and good on earth is quickly stopped by death. But when our fathers fail, and since our prophets do not live for ever, what a mercy is it that our Redeemer liveth, and will be with us always, even unto the end of the world!

And was not Joshua a noted type of him, our Captain of salvation, who brings many sons and daughters to glory! God solemnly called him to, and fitted him for, his mediatorial office; and in his baptism at Jordan's banks began to magnify him before the people; nor did he ever fail him or forsake him. Made under and trained up in servitude to Moses' broken law, he became fit for his work; and even his name is pregnant with manifold and everlasting salvation. Through what Jordans of trouble and death does he bring his church into her gospel form, and her true members into their spiritual and celestial state! He circumcises their hearts, and feasts them on his flesh and blood, to prepare them for their spiritual warfare on earth. He powerfully intercedes for them, and makes up all breaches between God and them. Miraculously and wisely he conquers all their enemies, treads them under their feet, and enriches them with their spoil. He purchased and prepares for them the promised, the heavenly Canaan; and in due time puts them into the full and quiet possession thereof, according to his Father's purpose and promise. Having come into the bond of the covenant, he weans them from their idolatry, and makes them serve the Lord, and walk as he also walked.—Readily he receives returning harlots and prodigals—accursed sinners of the Gentiles—and consecrates them to the service of God. But no obstinate and hardened opposer is able to stand before him all the days of his life. Fire, hail, and furious storms he did and will rain upon his Jewish, heathen, antichristian, or other implacable enemies. Nor till his victories be finished shall the luminaries of heaven, or those of his church, withdraw their shining.

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IN FOUR VOLUMES

VOLUME II

JUDGES—SONG OF SOLOMON

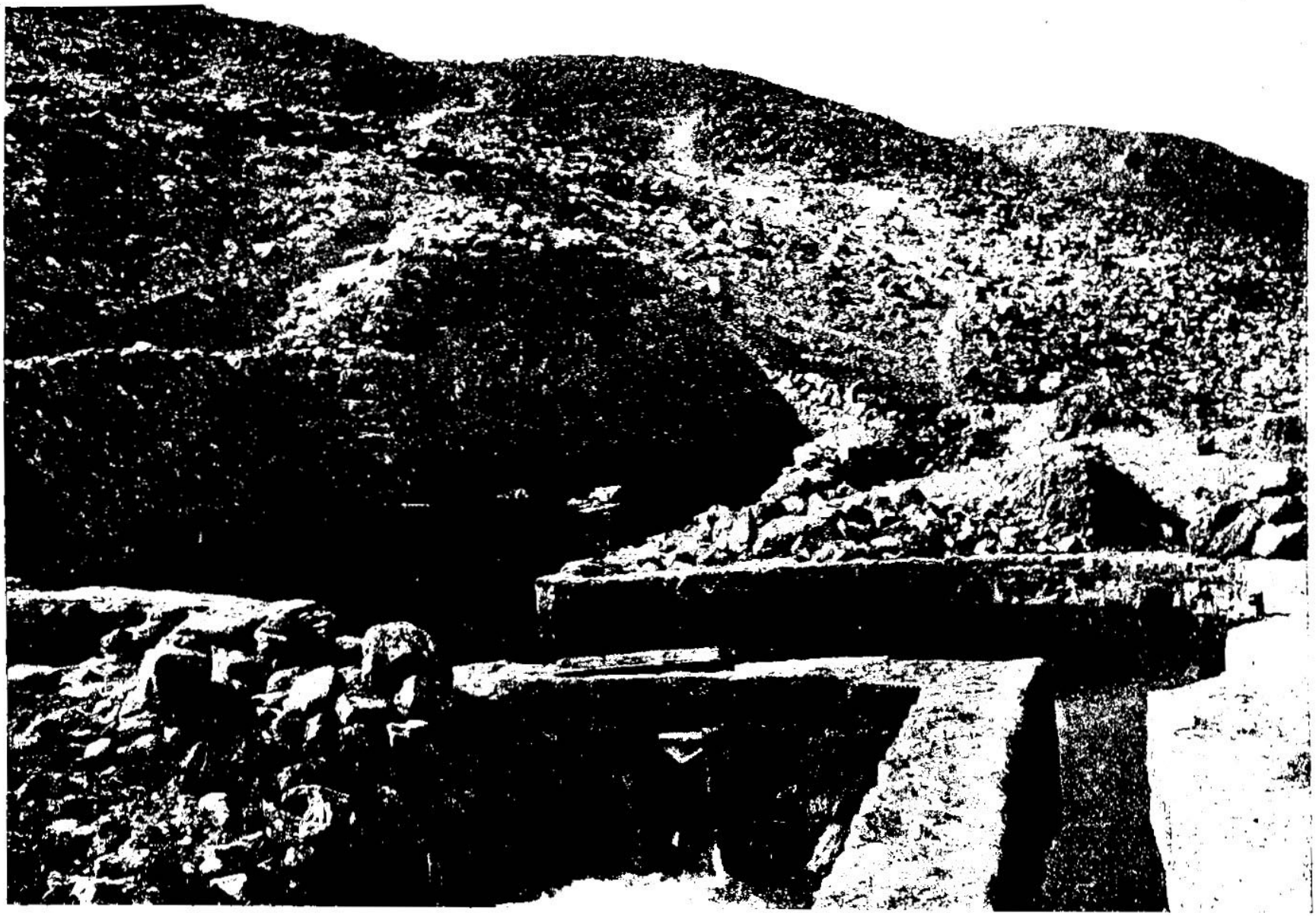

ELISHA'S FOUNTAIN, WHERE ELISHA CAST SALT INTO THE SPRING AND HEALED THE WATERS. [II. KINGS, ii: 19.]—"And the men of the city (that is of Jericho) said unto Elisha: Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught and the ground barren. And he said: Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." In the view above we have a picture of Elisha's Fountain in the city of Old Jericho where his miracle was performed. The water from this fountain is still used to supply the natives of the modern village of Jericho and for irrigating the soil.

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THE BOOK OF JUDGES

Relates the transactions of fourteen Hebrew judges, who, under God, the King of the nation, were occasional governors of Israel; and who, Abimelech excepted were typical of Jesus Christ, as called to, qualified for, and occupied in delivering his chosen people. It contains the history of about three hundred years; and particularly narrates the Israelites' behaviour towards the Canaanites whom Joshua had left in the country; the Lord's reproof of their conduct and their repentance for it; what nations were left to chastise them for it; their frequent relapses into idolatry; and their punishment on account of it by terrible oppressions from the Mesopotamians, Moabites, Canaanites, Midianites, Abimelech, Ammonites, and Philistines; and their deliverances by Othniel, Ehud, Deborah and Barak, Gideon, Jephthah, and Samson; and their protection by Shamgar, Tola, Jair, Ibzan, Elon, and Abdon, i.–xvi. The last five chapters are an appendix, informing us of events which happened not long after the death of Joshua; particularly the idolatry of Micah; the conquest and idolatry of the Danites; the horrible lust of the Gibeathites; and the almost utter destruction of the Benjamites for protecting them, xvii.–xxi. The scope of this and of the following histories of the Old Testament is to represents the sinful backslidings of Israel, and the holiness, equity, mercy, sovereignty, and power of God, in his dispensations of mercy and judgment towards them, in exact correspondence with his promises and threatenings, i.e. xxvi.; De. xxviii.–xxxii.

CHAPTER I.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek justly requited.* 8 *Jerusalem taken.* 10 *Hebron taken.* 11 *Othniel hath Achsah to wife for taking of Debir.* 16 *The Kenites dwell in Judah.* 17 *Hormah, Gaza, Askelon, and Ekron taken.* 21 *The acts of Benjamin.* 22 *Of the house of Joseph, who take Beth-el.* 30 *Of Zebulun.* 31 *Of Asher,* 33 *Of Naphtali.* 34 *Of Dan.*

A.M. 2570 or 2580. B.C. 1434 or 1424.

NOW, [a]after the death of Joshua, it came to pass, that the children of Israel [b]asked the LORD,[1] saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, [c]Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto [d]Simeon his brother,[2] Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the [e]LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [f]Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued after him, and caught him, and [g]cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes[3] cut off, gathered[4] *their meat* under my table: [h]as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now the children of Judah [i]had fought against [k]Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And[l] afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.[5]

10 ¶ And Judah went against the Canaanites that dwelt in [m]Hebron; (now the name of Hebron before *was* Kirjath-arba;) [n]and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before *was* Kirjath-sepher:)

12 And [o]Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.[6]

CHAP. I.

a Jos.24.29,30.

b Nu. 27. 21. Ex. 28. 30. 1 Ch. 10. 14. 1 Sa. 23. 9, 10. 30. 7.

1 The influence of the elders who outlived Joshua still continues to preserve the people in the worship of the true God, and they will not undertake any war without his sanction. The reference of the case to God is to be accounted for only on the principle declared, Le. 18. 27, 28, and surely, if a human judge has a right and is bound, to punish a criminal, much more must "the Judge of the whole earth" have a right to order the punishment of individual or national sins.—*C.*

c Ge.49.10. 1 Ch. 5. 2. Is. 55. 4, &c. 60. 11–16. Da.7. 14. Ps. 72. 8, 11.

d Ge.46.10. Jos. 19. 1. 2 Sa.10. 11.

2 The tribes of Judah and Simeon were descended from the same parents, Jacob and Leah; and there was a further propriety in their co-operation and mutual assistance, in the circumstance that the lot of the latter lay within that of the former.—*J.*

e Jos.23.28–30.34. 1 Ju. 20. 18. 2 Ch. 20. 17. De. 9. 1–3. 7. 1, 2. 16, 20. 27. 31. 3.

f 1 Sa.11.8.

A.M. 2570 or 2580. B.C. 1434 or 1424.

g Ju. 9. 53. Is. 33. 1. Le. 24. 19–21. Jos. 22. 18–21. Mat. 7. 2. ver. 7.

3 Heb. *the thumbs of their hands and of their feet.*

4 Or, *gleaned.*

h 1 Sa. 15. 33. Pr. 1. 31; 13. 21. Mat. 7. 2. Re. 13. 10. 16. 6. Ro. 2. 15. Ps. 37. 36, 38; 140. 11.

i Jos. 15. 63. ver. 21. 2 Sa. 5. 7.

k Jos. 12. 1.

l Jos. 10. 36; 11. 21; 15. 13, 15.

5 Or, *low country.*

m Jos. 10. 3.

n Nu. 13. 22. Jos. 15. 14. Ps. 33. 17. Ec. 9. 11.

o Jos. 15. 16–19. 1 Sa. 17. 25; 18. 25.

6 This passage is extracted from Jos. 15. 13–19. The object of the repetition seems to be, to distinguish, by a notable occurrence, the conquests gained during the life of Joshua, from those that were subsequent. Accordingly, ver. 8 is not a continuation of ver. 7, but a reference to what had been done at a former period, when, though numbers were fewer, faith was stronger. Another object of the repetition seems to be, to give a formal recognition of the title of Caleb; for in Jos. 15. 13 it is said "he," that is, Joshua, gave to Caleb the city of Arba. In Ju. 1. 20 it is said, "and they," that is, the people of Judah, gave the city; thereby confirming the promise formerly made by Moses, and the grant conferred by Joshua.—*C.*

CHAPTER I. [Ver. 2. *Judah shall go up.* Israel was formerly a camp, now it is a federation of settlements and colonies, in which each tribe is to assert its own territorial rights, but still under the national sanction and banner. Here is the true exemplar of the churches. In the movements and progress of reformation they constitute one army united by common doctrines and common dangers. When the storm of opposition or persecution gives place to the calm of success, the churches settle down in territorial divisions; each church having allotted to it, by Providence, its own peculiar work of faith and labour of love; while all the churches should remain the members of one great federation, of which Christ is the head, and whose separate or combined energies should all be directed to the spiritual subjugation of their common enemies, and the advancement of the glory of their common Lord. *C.*]

Ver. 6. [*Cut off his thumbs and his great toes.* This punishment, grievous as it appears, was more politic than cruel. The removal of the thumb was intended to unfit for holding the war-spear. The removal of the great toes to unfit for running; and so to obviate the necessity of imprisonment or death. There seems no room for supposing, with some, that the great toes were cut off merely to prevent Adoni-bezek from employing them as a kind of additional hands, as is common with artisans in the East, and as is sometimes seen in Europe in the case of persons born without hands. In a cruel tyrant, such as Adoni-bezek was, we scarcely expect either the diligence or dexterity of an artisan. *C.*]

Ver. 7. [*As I have done, so God hath requited me.* A heathen once wisely said of a criminal, 'He has blushed, and all is well;' and may not a Christian hope that where conscience is not dead, there still is hope of spiritual revival? Adoni-bezek acknowledges the justice of God; may we not judge in charity, that he likewise saw his mercy? *C.*]

Ver. 13. [*Caleb's younger brother took it.* Joshua had already taken Arba (Hebron), Jos. 10. 36, how then does it require to be taken again? Are not these accounts contradictory? By no means. The Canaanites had in the meantime retaken them, and they now required to be reconquered, an occurrence very common in all warfare. *C.*]

Ver. 18. [The Septuagint, which is followed by Augustine, reads, that 'Judah did *not* take Gaza,' &c.; and Josephus says they took neither Gaza nor Ekron. All these seem forced amendments of the text, and without authority. The subsequent Scripture history exhibiting these cities, not in the possession of Israel, but of their enemies—and no account of their recapture from Israel having been given—it seemed necessary to force an agreement between the two narratives. Such modes of reconciling scriptures are not only indefensible, but to be utterly condemned. The reconciliation lies at the surface. Judah took the cities and lands, as in the text, the Canaanites retook them, as the subsequent history implies, though it records neither the time nor the manner. *C.*]

Ver. 19. [*Could not drive out the inhabitants of the valley, because they had chariots of iron.* These words, as translated, seem to ascribe incapacity to Jehovah. The proper solution lies in translating the last clause of the sentence interrogatively, thus: 'Could he not therefore have caused the inhabitants of the valley to be driven out though they had chariots of iron?' This is a truth in war. For when mountaineers are driven from their natural fortresses—and the earth affords none stronger than those of Palestine—the force that drove them out must with far greater ease drive out the inhabitants of the plain, no matter how strong their walls or how great their means of defence. This solution confirms the declaration, Jos. 17. 18, and is perfectly consistent with the translation of similar sentences in other parts of the Hebrew Scriptures, while it removes the apparent admission of incapacity in God,

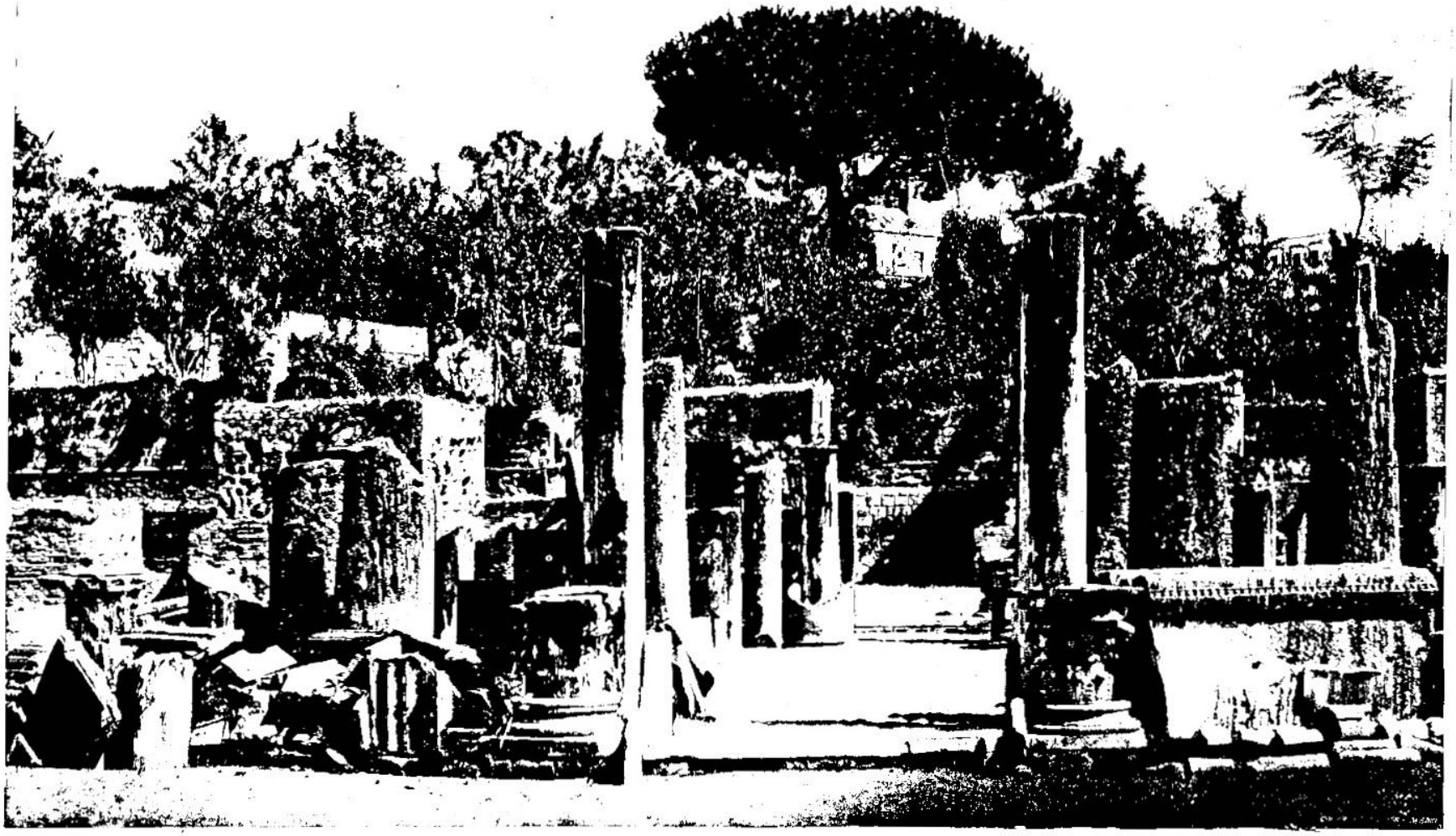

RUINS OF SERAPEUM, PUTEOLI – NEAR THE PLACE WHERE NERO HAD HIS OWN MOTHER PUT TO DEATH AND NEAR WHERE ST. PAUL LANDED IN ITALY. [JUDGES, i:7.]—"And Adoni-bezek said, Three-score and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem and there he died." There is an intimate correspondence between crime and requital, and there seems to be a correspondence between the particular type of crime and the order of punishment that follows. Neoptolemus murdered people at the alta, and at the altar he was murdered. Phalerus roasted men in a brazen bull. In a brazen bull he was roasted in turn. History abounds with illustrations. The picture we give of the ruins of the Serapeum at Puteoli will serve to illustrate the relation between crime and its penalty. These ruins are in the neighborhood of the Emperor Nero's greatest crime. Near here he had his mother murdered, while he in turn in after years destroyed himself by his own hand.

13 And [p]Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a [q]blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.[8]

16 ¶ And the [r]children of the Kenite, Moses' father-in-law, went up out of the [s]city of palm-trees with the children of Judah into the [t]wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.[9]

17 ¶ And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called [u]Hormah:)

18 Also Judah took [x]Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And[y] the LORD was with Judah; and he drave out *the inhabitants of* the mountain;[1] but could[z] not drive out the inhabitants of the valley,[2] because they had chariots of iron.[3]

20 And[a] they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 ¶ And [b]the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And the [c]house of Joseph, they also went up against [d]Bethel: and the LORD *was* with them.

23 And the house of Joseph sent to [e]descry Beth-el: (now the name of the city before *was* Luz.)[f]

24 And the spies saw a man come forth out of the city, and they said unto him, Show us, we pray thee, the entrance into the city, and we[g] will show thee mercy.

25 And when he showed them the entrance into the city, [h]they smote the city with the edge of the sword: but they let go the man and all his family.

26 And the man went into the [i]land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.[4]

27 ¶ Neither[k] did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach[5] and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.[6]

28 And it came to pass, when Israel was strong, that they [l]put the Canaanites to [m]tribute, and did not utterly drive them out.[8]

29 ¶ Neither[m] did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.[9]

30 ¶ Neither[n] did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither[o] did Asher drive out the inhabitants of Accho,[1] nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphek, nor of Rehob:[2]

32 But the Asherites [p]dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.

33 ¶ Neither [q]did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 ¶ And the Amorites forced the children of Dan into the [r]mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in [s]mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph[3] prevailed,[4] so that they became tributaries.

36 And the coast of the Amorites *was* from [t]the going up to Akrabbim, from the rock and upward.[5]

CHAPTER II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.* 14 *God's anger and pity towards them.* 20 *The Canaanites are therefore left to prove Israel.*

AND an [a]angel of the LORD came up from Gilgal to Bochim, and said, [b]I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

2 And [c]ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore [d]I also said, I will not drive them out from before you;[1] but they shall be

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A.M. 2570 or 2580. B.C. 1434 or 1424.

[p] ch.3.9. Jos.15.17. 1 Ch.4.13 Ge.48.20. 1Sa. 18. 17. This affair of Caleb and Othniel happened ten years before the war of Judah and Simeon.

[q] Or, present. Ge. 33.11. 1 Sa.25.1,8,27,30. 2Ki. 5.15. He.9.7.

[r] Why record at all, but especially a second time, so insignificant a private occurrence? We answer, it can never be insignificant to record the example of a thoughtful prudent wife, or of a kind and generous father. They are the really great characters in a nation. This woman was the wife of the first hero of the age, see ch. 3. 9. upon whom was poured out the Spirit of the Lord.—*C.*

[r] Ex.3. 1; 18. 1. Nu. 10. 10. ch.4.11. 1 Sa.15. 6. 1 Ch.2.55. Je.35.2.

[s] Je.34.1

[t] Nu.24.21, 22; 21. 1. Jos.12.14.

[u] The Kenites and Midianites appear to have been identical, or at least they had amalgamated at a very early period. Moses invited Jethro, who was a Kenite, to accompany him to Canaan. He refused; but a section of the tribe—led perhaps by a son of Jethro—joined the Israelites, and crossed the Jordan with them. There is no note of time in this verse. It was probably when the tribe of Judah took possession of their allotted territory that 'the children of the Kenite went up out of the City of Palm-trees (Jericho)' with them, and settled near Arad, the ruins of which may still be seen on the summit of a conical hill about 15 miles south of Hebron.—*P.*

[u] 2 Ch.14.10. Nu.21. 1, 3; 14.45.

[x] Jos.13.3; 15.45-47. Je.25.20. ch.3.1,3.

[y] 1 Sa.18.10,14,15. Ro. 8.31. Jos.1.5,6.

[z] Or, *he possessed the mountain.*

[a] Jos 7. 12; 13. 6; 17. 18. Mat.17.19,20.

[b] 'The valley' is here opposed to 'the mountain,' and may therefore signify generally the plain of Philistia, and all the lowlands in which chariots were used.—*P.*

[c] Either chiefly or altogether of *iron*. The extreme difficulty of preserving light vehicles of wood in warm and dry climates, may have suggested the use of *iron chariots*. In modern times, and for the assignment reason, iron vehicles have been proposed for passengers in Arabia.—*C.*

[a] Nu. 14. 24; 13. 22. Jos.14.13; 15.13, 14; 21. 11,12, ver.10.

[b] Jos. 18. 11; 19. 1. 2 Sa.5.6-9. ch. 19.10-12; ver.8.

[c] Jos. 16.1, 4; 8. 17. 2 Ki.18.7.

[d] Ge. 12. 8; 28. 19. Jos 8.9.

[e] Jos. 2.1; 7. 2. ch.18. 2. Ps.122.6. Mat.10.16.

[f] Ge.28.19; 48.3.

[g] Jos.2. 14. 1 Sa. 30. 15. ver.25.

[h] Jos.6.21—25.

[i] Ge. 15. 20; 23. 2, 20; 34. 30. It was probably in Arabia.

[k] Jos. 17. 11—13; 21. 25. ch.3.4.

[l] The Hittites retired northward before the Israelites, and settled on the banks of the Orontes in Northern Syria. Probably the new city of Luz was built in that region.—*P.*

[b] Thus the Levites were kept out of part of their property.

[8] These cities were all situated in the plain of Esdraelon, with the exception of Dor, which lay on the coast, at the western base of Carmel. The Israelites were generally unable to meet in battle the war-chariots of the people who dwelt in the plains of Palestine.—*P.*

[f] Ps. 106. 34, 35. Ex. 23. 32. De. 7. 2. 1 Sa. 15. 9. Je. 48. 10.

[7] Indolence and covetousness were the sins that induced disobedience to God, who had positively commanded the expulsion of the Canaanites.—*C.*

[m] Heb. *driving he drove them not out.*

[m] Jos. 16. 10. 1 Ki. 9. 16, 17. Ps. 106. 34, 35.

[9] Gezer lay in the plain of Sharon, near the foot of the mountains, and not far from the line of the ancient road from Beth-horon to Joppa. It was a strong city, and bore an important part in the future wars of Israel.—*P.*

[n] Jos. 19. 15. Je. 48. 10. Ps. 106. 34, 35.

[o] Jos. 19. 24-30. Ps. 106. 34, 35.

[1] This celebrated city being greatly enlarged by the first Ptolemy of Egypt, it was named Ptolemais. By the Arabs it is called Akka, by the Turks Acre, and by the crusaders St. Jean d'Acre. It is situate on a point of land projecting into the sea, and behind it is a fertile plain extending to the foot of Mount Carmel.—*C.*

[2] All these cities were in the plain of Phœnicia, which runs along the shore at the western base of Lebanon.—*P.*

[p] Ps. 106. 35; 220. 5.

[q] Jos. 19. 38. Ge. 49. 13. Je. 48. 10. Ps. 106. 34, 35.

[r] Jos. 15. 10, 11; 19. 48.

[s] Jos. 19. 42. Ch. 12. 12. 1 Ki. 4. 9.

[3] Who assisted the Danites.

[4] Heb. *were heavy.*

[t] Or, *Maaleh-akrabbim*, Nu. 34. 4. Jos. 15. 2, 3 Nu. 34. 4.

[5] Akrabbim was a pass in the valley of Arabah, about 20 miles south of the Dead Sea. From that place westward to the plain of Philistia was the stronghold of the Amorites in southern Palestine.—*P.*

CHAP. II.

[a] Christ, as Ge 16. 7; 22. 11. Ex. 3. 2; 14. 19; 23. 20; 33. 14. Jos. 5. 13, 14. ch. 6. 12; 13. 3.

[b] Ex. 20. 2; 6. 8. Jos. 24. 17. Ge. 17. 7, 8.

[c] Ex. 23. 13, 32, 33; 34. 12, 16 Nu. 33. 52, 53. De. 7. 2-4, 10-25; 12. 2, 3; 20. 16-18. 2 Co. 6. 14-17.

[d] ver. 20. Jos. 23. 13. Ex. 23. 33, 34. 12. Nu. 33. 55. De. 7. 16. 1 Ki. 11. 1, 7. Ps. 106. 34-40.

[1] Is not this a breach of covenant and promise on the part of God? No. For he had commanded the Israelites to drive out the wicked idolaters, and that, thus using their obedience, he would drive them out; but with disobedience he had made no covenant, and to rebels no such promise.—*C.*

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to the want of faith, obedience, zeal, and courage in the armies of Judah. *C.*]

Ver. 20. [*He expelled thence the three sons of Anak.* Therefore how much more should Judah have expelled the inhabitants of the plain, seeing the Anakims were the mightiest and most dreaded of the inhabitants of Canaan? De. 9. 2. *C.*]

REFLECTIONS.—Difficult and extensive is the work which the people of God, and the rulers of nations and churches, have to go through with, after one would think everything was rectified. There is need to acknowledge the Lord in all our ways, that, being animated by him to our proper work, we may prosecute it with courage and success. And the more honour or ability God gives to men, the more difficult work he assigns them. But God most fearfully humbles the proud, marks their sins in their judgments, and metes out to them the measure which they had meted out to others; while such as share with the people of God in their wilderness sufferings, share also in their eternal inheritance. Our own unbelief, sloth, and cowardice frequently hinder our performance of duty, and prevent or mar much of our happiness. Yea, many secret enemies still abiding in our hearts prevent

as thorns in your sides, and their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the [e]people lifted up their voice, and wept.

5 And they called the name of that place Bochim:[f] and they [g]sacrificed there unto the LORD.

6 ¶ And when [h]Joshua had let the people go,[2] the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua,[3] who had seen all the great works of the LORD that he did for Israel.

8 And[i] Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.

10 ¶ And also all that generation were gathered[k] unto their fathers: and there arose another generation after them, which [l]knew not the LORD, nor yet the works which he had done for Israel.

11 And the children of Israel [m]did evil in the sight of the LORD, and served Baalim.[4]

12 And they [n]forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal[o] and Ashtaroth.[5]

14 ¶ And[p] the anger of the LORD was hot[6] against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

A.M. 2570 or 2580.
B.C. 1434 or 1424.

e 1 Sa.7.6. Ezr.10.1. Ps.137.1.

f That is, *weepers*, Jos.7.26.Ge.35.8.

g ch.6.24;13.19.1 Sa. 7.9. i.e. for expiation of their sin.

h Jos.24.28–31. 2 Ki. 22.2.

[2] When he dismissed the national army, including, as appears from the quota of the two tribes and half, nearly two-thirds of the fensible men of the nation.—*C.*

[3] Heb. *prolonged days after Joshua.*

i Jos. 24. 29. 30. Job 30.23. 5.26. Ps.49.7.9. 10. 89.48. Ec.2.5. Ec. 12.5.7.

k Ge.25.25; 25.8; 49. 33. Nu.27.13.

l Ex.5.2. Is.5.12. Ho. 4.6. ch.2.1. Ps.92.6. Tit. 1.16.

m ch.3.7; 4.1; 6.1; 10. 6; 13.1. Ge.13.13; 39.7. 1 Ki.8.57.

[4] *Lords*, for they were many, named from the places of their worship, or some other peculiarity, as Baal-peor, Baal-zephon, Baal-zebub.—*C.*

n De.31.16.17; 32.15–21. Ex. 20.5.

o 1 Ki.11.5.33. 2 Ki. 23.13. 1 Sa.31.10. 1 Ch. 8.5.Ge.35.2.

[5] Ashtaroth literally signifies *flocks or riches*; as a proper name it is applied to the Sidonian Venus, and other of their female deities, by whose impure worship Israel was seduced from the Lord.—*C.*—Baal was the *sun-god*, universally worshipped in Western Asia, and indeed in almost all heathen nations. His altars and sanctuaries were on eminences—sometimes, as in the case of Hermon, on the summits of high mountains, whence the first view of the rising and the last view of the setting sun might be gained

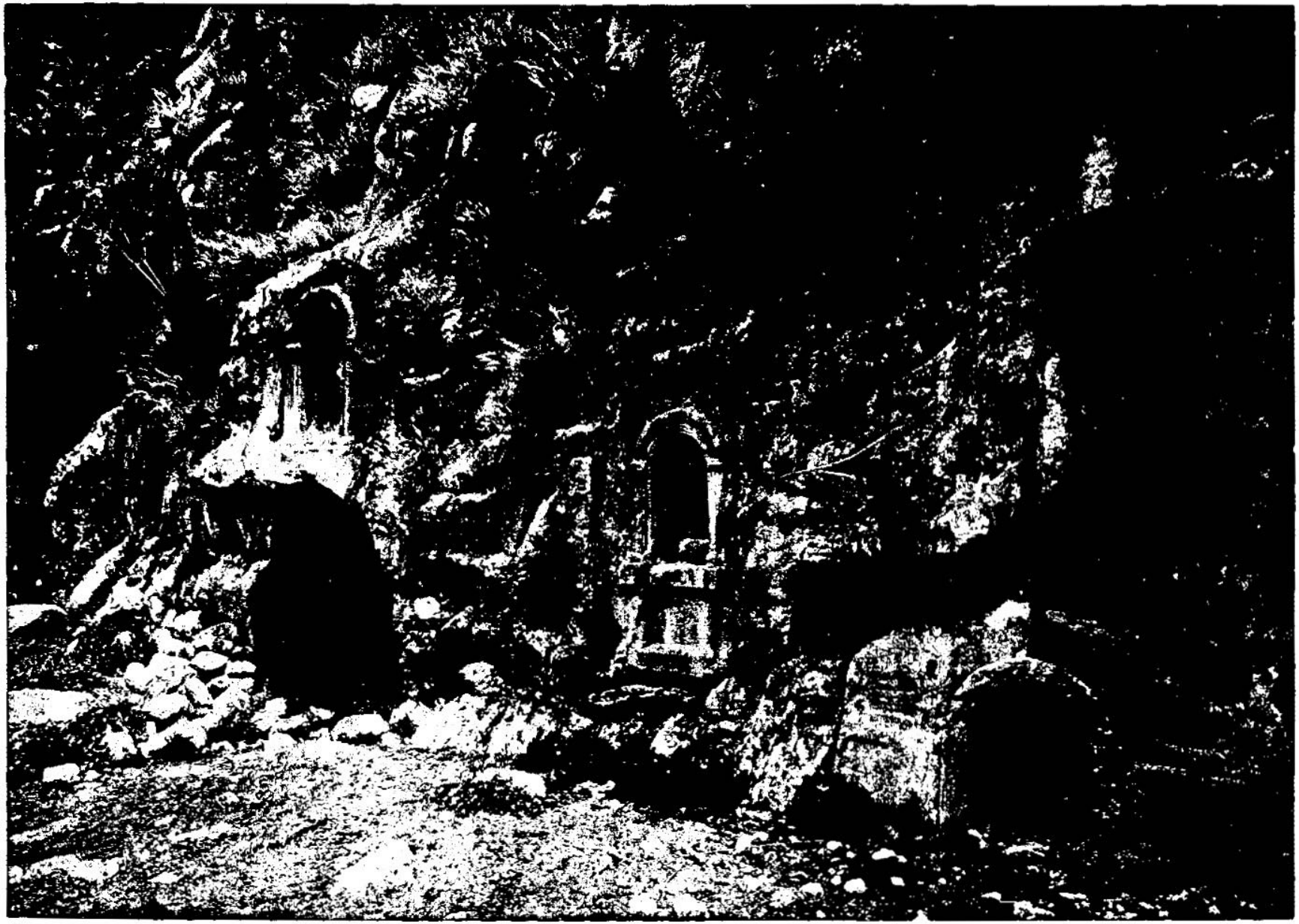

THE TEMPLE OF PAN—NEAR WHERE THE TRANSFIGURATION ON MOUNT HERMON TOOK PLACE. [JUDGES, ii: 12]—"And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger." The temple of Pan, or what remains of it at Cæsarea Philippi, is hewn out of a part of Mount Hermon. There are arched niches chiseled into the sides of the foot of the mountain here about which there are Greek letters indicating that the temple was dedicated to the rustic god Pan. Cæsarea Philippi was but a little distance from Dan, which formed the extreme limit of the Holy Land, and so the god worshiped here was one of the gods of the people that were round about Israel. Here are streams, wild woods, goats, and mountains, and all things in nature which seem to be friendly to the genius of the heathen god, Pan.

3 *Namely,* [d]five lords of the Philistines, and all the [e]Canaanites, and the Sidonians,[2] and the Hivites[f] that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were [g]to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel [h]dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they [i]took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of [k]Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.[3]

8 ¶ Therefore [l]the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of [m]Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

9 And [n]when the children of Israel cried unto the LORD, the LORD raised up a deliverer[4] to the children of Israel, who delivered them, *even* [o]Othniel the son of Kenaz, Caleb's younger brother.[5]

10 And the [p]Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And the land [q]had rest forty years.[6] and Othniel the son of Kenaz died.

12 ¶ And the children of Israel [r]did evil again in the sight of the LORD: and the LORD

A.M. 2574 or 2582.
B.C. 1430 or 1422.

[d] Jos.13.3. 1 Sa. iv.; 6.17,18.xxxi. ch. 16.5, 8.23.10.7.22.13.

[e] Nu. 13. 29. Ge. 10. 15.

[2] It has been already stated (see note on Jos. 19. 30) that most probably Sidon was not included in the grant to Asher, and the mention of the Sidonians here will not militate against that opinion, as they might readily send colonies to occupy the territory allotted to the tribes.—*C.*

[f] De.1.7.11.9. Jos. 11 3.17.13. 1. ch.3.3. Nu. 34.8. Eze.47.15-17.20.

[g] Ex.15.25. De. 8. 2; 13.3.33. 8. 2 Co. 13. 19. ver.1 ch.2.22.

[h] Ps.106. 34-38. 1 Co. 5. ch. 1 29-32 2. 3, 21. 23. Ge. 15. 18 21. Ex. 3. 8.34.11. De.7.1.

[i] Ex.34. 16. De. 7. 3. 1 Ki.11.1.5. Eze.16.3.

[k] ver.12. ch.4.1,2. 6.1. 10.6. 13.1. Je.2.7. 7. De. 28.31.32. 17. 18. 29.22-25.27. Ex.34.15.

[3] The Hebrew word translated 'the groves' is *Asherots.* Some of the ancient versions, as the Latin, render it *Astaroth.* In the Mishna it is explained as 'a tree that is worshipped,' *i.e.* a wooden image. According to Movers the original meaning of *Asherah* (in the sing.) is 'upright;' then a 'pillar;' then 'a female divinity of the Canaanites worshipped under the image of an upright pillar,' often as the partner of Baal. This latter I take to be the true meaning here. The word, therefore, must be regarded as a proper name.—*P.*

[l] ch.2.14, 20. De. 28. 47.48.

[m] Heb. *Aram-naharaim.* Ps. 60. title. Ac. 7.2.

[n] Ps. 78. 34-37; 106. 44-50.15. Le. 26. 40-44. De 4.30,31. ch.4 30.6; 10.10, 12, 15; 2. 16; ver. 15. Je. 22. 23. 1 Sa.12.

[4] Heb. *saviour.*

[o] Jos.15.17. ch.1. 13. 1 Ch.4.13.

[5] The same who conquered Debir, slew or expelled the Anakim, and got as his reward the hand of Achsah, Caleb's daughter.—*P.*

[6] About 1377 or 1375.—Whether the tests under Othniel, Ehud, Barak, and Gideon included the years of the preceding canaanites, or whether, after Jair, the judges were contemporary, is uncertain, and therefore dates correspondent to both are marked.

A.M. 2627 or 2629.
B.C. 1377 or 1375.

[1] 1 Sa.12.9. Jg 10.11. Ps.140.8. De.32.30.

[r] De.34.3 ch.1.16.

[s] Le. 26. 23-25. De. 28.47.48.

[t] Ps. 50. 15; 106. 44. ver.9.

[7] Or, *the son of Jemini.*

[u] Heb. *shut of his right hand,* ch.20.16. 1 Ch.12.2.

[8] Benjamin signifies 'son of the right hand,' which may, by some new unknown association, have led the Benjamites to their peculiar cultivation, so to speak, of the left hand. See ch. 20. 16. Such ambidexterity is not common, but is easily acquired in youth, and by a vigorous resolution may at later periods be attained. Well instructed surgeons frequently possess it in great perfection, and some deprived by injury of the use of the right hand, have in a short time learned to write and to paint in the most beautiful manner with the left, so bountiful is Providence in the bodily capacities of men, as many the facilities for compensating every loss.—*C.*

[v] Pr.22.14. 18.26. 19. 6.

[w] Ps.149.6. Re. 2.16; 2.12.

[9] Not a present, but *the* present—therefore the annual or occasional tribute.—*C.*

[x] Or, *graven images.* Jos. 4. 20. It seems they worshipped the twelve stones erected there.

[y] We hear no other word of quarries in Gilgal. The word is translated 'images,' De. 7. 25, and should be so here, as it accounts in some degree for the resolution of Ehud, his anger being excited by the view of the Moabitish idols.—*C.*

[z] Heb. *a parlour of cooling.* Am.3.15.

[a] Mi.6.9. Am.7.9.

[b] Ps.29.1. 1 Th.2.13.

[c] Nu.25.7,8. 1 Sa.15. 13. Joh 20.25. Zec.13.3; 2 ?.

strengthened [s]Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed [t]the city of palm-trees.

14 So [u] the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel [v]cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a [7]Benjamite, a man [u]left-handed:[8] and by him the children of Israel [w]sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had [a]two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

17 And he brought the present[9] unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [b]quarries that *were* by Gilgal,[1] and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in a [c]summer parlour, which he had for himself[2] alone: and Ehud said, I have a [d]message from God unto thee. And he [e]arose out of *his* seat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and [f]thrust it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so

[p] ch.6.34.11.29.13.25; 14.6. 1 Sa. 10.6. 16.13. 2 Ch.20.14. Nu.27.18. Mi.3.8. 9.22, 30. ch. 5.31. 8.28.

[q] Jos.11.23. Ex. 9.22, 30. ch. 5.31. 8.28.

[r] ch.2.11, 17, 19. Ps.78.34. Is.10.4

their course. What pains God uses to check his people's sinful rebellion against him or revolting from him! And deep are the impressions of his rebukes when effectually blessed. But even then not our tears, however sincere and penitential, but the atoning sacrifice of Jesus Christ, can make us pure from our iniquity. Faithful ministers and magistrates are a beneficial restraint upon nations and churches; yet we may commonly observe that the power and life of religion rarely flourish in a place for more than one generation at a time. And it is an awful sign to this effect when young ones grow up in ignorance and forgetfulness of God and his mighty works. But how infinite the extent of God's mercy and patience! he bears with, and even pardons and delivers, transgressors in the moment of their greatest extremity, and calls and blesses instruments for that end. But, Lord, what are men! they often become more hardened under such mercies and judgments—at the hazard of provoking thee to the uttermost, they return again and again to the very abomination for which they had formerly smarted! No wonder then that they are given up to uncommon rage of lusts or of lasting punishment.

CHAPTER III. [Ver. 1. *The nations which the Lord left to prove Israel. To prove,* not to discover anything in them unknown to God, 'for he knows what is in man;' but to disclose to themselves their wickedness by the judgments that righteously followed it; and to display to other nations and churches, as well as to Israel, the nature of that moral government which God exercises over all. God also intended to prove—to demonstrate—the power of faith, that is, the believing reception of God's word, and a firm reliance upon his truth, mercy, and power; and thereby to bear witness to a faithless generation that 'God's arm was not shortened that it could not save,' seeing the arm of man, when nerved by faith, was instrumentally sufficient for their deliverance.—*Note,* The faith of these judges and their true followers was faith in Christ the promised deliverer, whose 'day they saw afar off and were glad.' *C.*]

Ver. 2. [*Teach them war.* Not to teach them war as an employment, but to let them feel it as a judgment; and only a duty when in self-defence or the commanded punishment of abandoned criminals. *C.*]

Ver. 3. [The 'five lords of the Philistines' resided in the five capital cities, Gaza, Ascalon, Ashdod, Gath, and Ekron. The Canaanites and Sidonians included the inhabitants of Lebanon and Phœnicia; the Hivites were the inhabitants of Anti-Lebanon, which extended from Hermon on the south to the entering in of Hamath on the north. Hermon had a noted sanctuary of Baal on its summit, and many others round its sides: hence it is called Baal-hermon. *P.*]

Ver. 7. [*Served Baalim and the groves.* How any one could worship Baal, and in the same sense worship a *grove,* is scarcely intelligible. The Hebrew word, however, translated 'groves,' signifies, according to the high authority of Castel, 'a wooden image dedicated to Astarte or Venus.' The word employed by the Septuagint to translate the Hebrew, Theodoret explains by *Astarte, Venus,* or *Ashtaroth.* A clear proof of this interpretation occurs 2 Ki. 23. 6, where it is recorded that 'Josiah brought out the groves from the house of the Lord.' Now a grove could not have grown in the house; the word must therefore signify an image for idolatrous worship. *C.*]

Ver. 8. [*Mesopotamia* is in Hebrew *Aram-naharaim, i.e.* 'Aram between the two rivers,' the Euphrates and Tigris. The king Chushan-rishathaim is not elsewhere mentioned; but it has been thought he is identical with the Assyrian monarch *Asshur-ris-ilim,* who conquered Southern Syria and Palestine, and who is called on Assyrian monuments 'the powerful king, the subduer of rebellious countries, he who has reduced all the accursed' (see Rawlinson's *Ancient Monarchies,* ii. 308). *P.*]

Ver. 9. [*Caleb's younger brother.* Family descent is neither proudly and foolishly to be overvalued, nor as proudly or foolishly despised. God gives many promises in family descent—he assigns his largest encouragements to family education—he delights to be called 'the God of our fathers;' and here the first deliverer illustrates the importance of family character, hereditary honour, courage, and piety. *C.*]

Ver. 13. [*City of palm-trees.* Whether this city was *Jericho* or *Engedi,* which lay near to each other, is matter of question. Brown Patterson, in his judicious notes, says it was Jericho, or a city erected by the Moabites on its site, but gives no authority, and in this opinion he is joined by the annotator in the *Pictorial Bible.* Syme in his *Geography* identifies Hazezontamar, the city of palm-trees, with Engedi. That it was not Jericho appears more than probable from consulting ch. 1. 16; for Jericho having been utterly de-

that he could not draw the dagger out of his belly; and the dirt came out.[3]

23 Then [g]Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.[4]

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he covereth[h] his feet in his summer chamber.

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he [i]blew a trumpet in [k]the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he said unto them, [l]Follow after me; for the LORD hath delivered[5] your enemies the Moabites into your hand. And they went down after him, and took the [m]fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all [n]lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. [o]And the land had rest fourscore years.

31 ¶ And after him was [p]Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox-goad: and he also delivered Israel.

A.M. 2643 or 2649. B.C. 1359 or 1355.

3 Or, *it came out at the fundament.*

g Mat. 10. 16. Ec. 9. 10, Zec. 2. 7.

4 The Scriptures have given principles and judgment and conduct, do not generally comment upon actions either with praise or blame, but leave men to judge and act by the principles already furnished. Their silence, therefore, is not to be interpreted into an approval of the mode by which Ehud delivered Israel. The death of Eglon may have been well deserved, but the manner, so far as we can judge from the narrative, is not to be defended. Indeed we are no more called upon to vindicate all the acts of Ehud than all the acts of Samson. God can work perfectly by imperfect instruments, else in a world like ours what could be effected?—*C.*

h Or, *easeth nature.* 1 Sa. 24. 3.

i ch. 6. 34. 2 Sa. 20. 22. Nu. 10. 3.

k Jos. 15. 9; 17. 15, 18; 20. 7. ch. 2. 9; 7. 24; 17. 1; 18. 13; 19. 1. 2 Sa. 1. 6. 1 Ki. 4. 8. Je. 4. 15; 31. 6; 50. 19.

l ch. 7. 23; 4. 10. 1 Sa. 17. 47. Ps. 125. 3.

5 Those who really believe in an overruling, universal, and therefore particular providence, embracing all events, however great or however minute, which is the only providence or divine government recognized in Scripture, will have no difficulty in understanding literally that 'the Lord delivered their enemies.' But this 'delivering of Moab' into the hands of Israel implies no more approbation of the idolatrous propensities and evil practices of Israel than it implied approbation of the idolatry and wickedness of Moab when the Lord delivered Israel into their hands.—*C.*

m Jos. 2. 7. ch. 7. 24; 12. 5.

n Heb. *fat.* Ps. 37. 20, 22; 92. 14; 119. 70. Je. 5. 28. Joh. 15. 27.

o See note on ver. 31.

p ch. 2. 16, 18; 15. 15. 2 Co. 1. 27.

A.M. 2725 or 2711. B.C. 1279 or 1293.

CHAP. IV.

m ch. 2. 19, 20. Le. 26. 23–25. Je. 5. 3.

b ch. 2. 14, 15; 10. 7. Is. 50. 1. 1 Sa. 12. 9. Ps. 44. 12. De. 32. 30.

c Jos. 11. 1, 10; 19. 36.

d ver. 13.

e Jos. 12. 23. Ge. nations of Gilgal.

f ch. 3. 9, 15; 10. 10, 6. Ps. 78. 34–37. Je. 22. 23. 1 Sa. 12. 10

g Jos. 17. 16. De. 28. 33, 47, 48.

h 2 Co. 1. 27. Ga. 3. 28. Col. 3. 11.

1 The Scriptures nowhere condescend to assert or defend woman's moral dignity or equality with man. This great end they attain much more effectually than by a mere metaphysical inquiry or logical controversy. They give the history of woman; and in that history record her spiritual endowments and official dignities, as immediately conferred by the hand of God.—*Note.* Facts are always the simplest and most effectual arguments.—*C.*

i Ge. 35. 8. Jos. 16. 1; 18. 22, 25.

2 Ramah was five miles north of Jerusalem, and Bethel ten; the palm-tree of Deborah must therefore have been close to Beeroth, which lies about half-way between those two cities. Mount Ephraim was the general name for the whole range extending from Jerusalem to the plain of Esdraelon.—*P.*

3 Cir. 1259 or 1273.

k He. 11. 32. ch. 5. 1, 12, 15

l Jos. 19. 30, 37; 21. 32. ver. 9, 10.

m De. 4. 1, 21; 12. 32. ch. 2. 16.

n Jos. 19. 17, 22, 34. ch. 8. 18. 1 Sa. 1. 1, 2. Ps. 89. 12. Je. 46. 18. Ho. 5. 1.

4 See note on Jos. 19. 22.—*C.*

o ch. 5. 14 28.

p ch. 1. 3. Jos. 11. 20. Ex. 14. 4. Mat. 6. 13. Ps. 105. 1. Pr. 21. 30, 31.

q ch. 5. 21. Ps. 83. 9, 10. 1 Ki. 18. 40.

r Ex. 4. 10, 11. Mat. 14. 30, 31. Mar. 5. 36.

s Ps. 92. 8; 80. 12, 13.

CHAPTER IV.

1 *Deborah and Barak deliver Israel from Jabin and Sisera.* 18 *Jael killeth Sisera.*

AND the children of Israel [a]again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD [b]sold them into the hand of Jabin king of Canaan, that reigned in [c]Hazor; the captain of whose host *was* Sisera, which dwelt in [d]Harosheth of [e]the Gentiles.

3 And the children of Israel [f]cried unto the LORD; for he had nine hundred [g]chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And [h]Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.[1]

5 And she dwelt under [i]the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim;[2] and the children of Israel came up to her for judgment.[3]

6 And she sent and called [k]Barak the son of Abinoam out of [l]Kedesh-naphtali, and said unto him, Hath not the [m]LORD God of Israel commanded, *saying,* Go and draw toward [n]mount Tabor,[4] and take with thee [o]ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And I [p]will draw unto thee, to the [q]river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

8 And Barak said unto her, [r]If thou wilt go with me, then I will go; but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: [s]notwithstanding the journey that thou takest shall not be for thine honour; for the LORD

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stroyed, and its re-erection denounced, it can scarcely be imagined that the Kenites were inhabiting its ruins. *C.*]

Ver. 28. [It appears from the whole tenor of this singular narrative that the Moabites had crossed the Jordan and settled down on the plain of Jericho. The site of the ancient city may have been, and probably was, occupied by a village of huts; and the building of it subsequently by Hiel may refer to its regular fortification as a city. Be this as it may, Eglon had established himself at this place. Gilgal was only a mile or two distant; and the word translated 'quarries' doubtless signifies those stones or pillars which Joshua had set up. After accomplishing the bloody deed Ehud could easily escape. The wild ravines and rugged mountains of Benjamin and Ephraim were only a few miles distant. Taking advantage of the panic he suddenly collected the people of Israel and seized the passes of the Jordan. The Moabites were thus entrapped. Behind them were the mountains filled with an exasperated enemy; in front the Jordan with its difficult fords guarded by armed men. Conquest was thus easy, and the slaughter necessarily great. *P.*]

Ver. 29. [*Ten thousand men.* Moab had the country only by military occupation, not by agricultural or commercial settlements. There is therefore no account out of men—a sure note of the great moral corruption both of the occupying army and the conquered country. *C.*]

Ver. 31. [*Slew of the Philistines six hundred men with an ox-goad.* The Syrian ox-goad of modern times—and from the eastern tenacity of ancient forms, manners, and customs, we may infer of ancient times likewise—is a strong pole of wood, 7 or 8 feet long, with a pointed iron at one end and a broad chisel at the other—the one to goad the oxen, the other to clean the plough—a truly formidable weapon, and perhaps intended for defence in a country where still in many places, as travellers declare, the gun forms a regular appurtenance of the plough. The exploit of Shamgar is extraordinary; an infidel would say incredible. Not so, however, if Scripture language receive the same justice with other history; for we say, a general gained a battle, when we make no mention of the soldiers who alone fought for it, while he never struck a single blow. Shamgar may accordingly have led on a party of Israelites against Moabite marauders, he being armed merely with an ox-goad. Or if any say that the words describe the 600 as actually slain by his own hand, still it is not said that he slew them at once, but may have destroyed so many in successive encounters. *C.*]

REFLECTIONS.—While men are on earth, inward corruptions and outward enemies will be still left, to prove their steadfastness or exercise their graces. One of the most dangerous snares is an irreligious partner in marriage, which is ruinous in its consequences, as it opens a wide inlet to every abomination, and generally leads to forgetfulness of God. But God can easily find instruments to punish us, far or near, even among our own relations. And yet how light, especially at first, are his strokes of justice in comparison of what our iniquities deserve! God also can easily find and qualify instruments for the deliverance of his people: and ordinarily he employs such as have been most courageous and faithful in his work, or such as seem naturally most unfit for it. But if we, after deliverances, return to our own sins, we may expect that God will return to judgment: and if lighter corrections have been ineffectual, God will make them longer and heavier. Nor is any instrument so despicable but he can make it the rod of his anger. Wicked men, kings not excepted, are often fattened up to their own shame and destruction, and find their message from God in a ruinous stroke of his wrath. But easy work is the ruin of the strongest enemies when we are called, directed, and assisted by God!

CHAPTER IV. [Ver. 2. *That reigned in Hazor.* Reconquered and rebuilt by the Canaanites, after being burned by Joshua, Jos. 11. 13. Such revolutions are common in war, and indicate no contradiction in the history. Its restoration is not recorded, simply because the author writes not the general history of Jabin, but of Israel, and notices only so much of Jabin as is necessary to illustrate the religious defection and political troubles of Israel.—*Harosheth of the Gentiles.* A city of northern Galilee, long retained by the Canaanites, and has the distinctive appellation 'of the Gentiles,' as most probably there was another city of the same name within the possession of the tribes. *C.*]

Ver. 7. [Mount Tabor stands on the northern side of the great plain of Esdraelon. It is almost isolated, being connected only by a low wooded ridge with the mountains of Galilee on the west. In form, as seen from the south, it is a segment of a sphere, and is thinly covered with evergreen oaks. It is one of the most graceful hills in Palestine. It has an elevation of 1900 ft.; and its summit is covered with the ramparts and ruins of an ancient city. The highest sources of the Kishon are at the southern base of Tabor, but they are winter torrents. The river winds westward through the great plain. Its banks are composed of rich alluvial

shall[t] sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.[u]

10 ¶ And Barak called [x]Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at [y]his feet: and Deborah went up with him.

11 Now [z]Heber the Kenite, *which was* of the children of Hobab, the father-in-law[5] of Moses, had severed himself from the Kenites, and pitched his tent unto the [a]plain of Zaanaim, which *is* by Kedesh.[6]

12 And they showed Sisera that Barak the son of Abinoam was gone up to [b]mount Tabor.

13 And Sisera gathered[7] together all his chariots, *even* nine hundred chariots of iron,[8] and all the people that *were* with him, from Harosheth[9] of the Gentiles, unto the river of Kishon.[d]

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: [c]is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.[9]

15 And [f]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword, before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak [g]pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not a man[1] left.

17 ¶ Howbeit Sisera [h]fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between [i]Jabin the king of Hazor and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent,[2] she covered him with a mantle.[3]

19 And he said unto her, [k]Give me, I pray thee, a little water to drink;[4] for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a [l]nail of the tent,[5] and took[6] an hammer in her [m]hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 ¶ So [n]God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [o]prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN [a]sang Deborah, and Barak the son of Abinoam, on that day, saying,

2 Praise[b] ye the LORD for the avenging of Israel, when the people [c]willingly offered themselves.

3 Hear, [d]O ye kings; give ear, O ye princes: [e]I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [f]when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The[g] mountains melted[1] from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of [h]Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers[2] walked through byways.[3]

7 *The inhabitants of* [i]the villages ceased,[4] they

A.M. 2725 or 2711. B.C. 1279 or 1293.

t ch.2.14;ver.27-22.
u ver.6,10,11.
x ver.6;ch. 4.6.
y ch.1.16. Ex.17.8.
z ch.1.16. Nu.24.21; 10.29. Ex.2.18;3.1;18.1.
5 This has been supposed to contradict Ex. 18. 1, where the father-in-law of Moses is called Jethro; but why might he not, as was and is still common, be known by two names? The fact is mentioned to account for the presence of the Kenites in such an unexpected place.—*C.*
a Jos.19.33,37.
6 The Kenites, as has been seen note, ch. 1. 16, settled first in the south of Judah, near Arad. But they were nomads, and a section of them, attracted doubtless by the excellence of the pasture, wandered northward, and encamped on the rich upland plain beside Kedesh. The word translated 'plain' is properly 'oak;' and the 'oak of Zaanaim' was probably some noted tree, perhaps a patriarch or a sacred grove beneath or around which nomad shepherds of these days used to pitch their tents, as Abraham pitched his by the oak of Mamre. There are still some fine groves of oaks on the plains around Kedesh.—*P.*
b Ps.89.12. Jos.19.12, 22,34. Je.46.18. ver.6, 14.
7 Heb. *gathered by cry* or *proclamation.*
8 Each chariot seems from history and Egyptian sculptures to have contained a driver, a shieldman, and a javelineer.—*C.*
c ver.2.
d ver.7.
e Is.52.12; 22-25; 42. 10,13,16. Ro.8.31. ch.5. 20,21. 2 Sa.5.24.
9 About 1299 or 1273.
f Ps.83.9,10. Jos.10. 10,11. ch.5.20,21. 2 Ki. 7.6. 2 Ch.13.15-17
g Le.26.7,8. Jos 10. 19,20; 11.8. Ps.104.35. Ro.9.19. Ja.2.13 Je.46. 10.
1 Heb. *unto one.*
h Ps.107.40. Jab 12. 20;18.7-12;40.11,12.
i ver.2,11.
2 The Kenites were Arabians, still dwelling in tents, and as such, in the absence of the husband, it was the duty of the wife to practise that hospitality for which the various branches, even the wildest, of the Arab race are still distinguished.—*C.*
3 Or *rug* or *blanket.*
k ch.5.25 Je.35.8.
4 This request proceeded most probably as much from policy as from necessity: for having once received food or drink from an entertainer, the guest was privileged by the Arab code of honour, to consider himself perfectly sure of protection.—*C.*

A.M. 2745 or 2731. B.C. 1259 or 1273.

l ch.3.21,31; 5.13,20. 2 Sa.17.49. 1 Co.1.27. It seems that Jael at first intended kindness to Sisera; but the Lord directed her to kill him, as an open enemy and murderer of the Israelites
5 To those who have never examined a tent, it may be useful to state that it consists of a pole fastened to the ground —or more than one, if the tent be large —that to the top of the pole several cords are fixed, and these are tied to pins of wood or iron driven into the ground, slanting outward, at proper distances on each side, and straitened tight, either simply by the hand, or by means of a block and pulley to each; and that over these cords a covering is stretched. With one of these pins, and a workman's hammer, the death of Sisera was effected.—*C.*
6 Heb. *put.*
7 The tent-pin, or 'nail,' is a long spike of wood or iron—in this case iron: 'the hammer' is the large mallet with which Arab women are accustomed to drive the tent-pins into the ground when encamping. An Arab woman are well accustomed to their use. Jael therefore was able to strike with force and precision.—*P.*
m Ne.9.24. Ps.18.471 83.9,10.
n Heb. *going, went and was hard,* De.28.50. Ps.74.8-12. Zec.1.15. 2 Ti.3.9. 1 Sa.3.12.

CHAP. V

a Ex.15.1. 2 Sa.22.1. Ju.2.45-79. Is.xii. xxv. xxvi. Re.15.3,4.
b Ps.48.11;94.1;97.8.
c ver.9. Ps.110.3.
d Ps.2.10-12; 89.1,2. Ec.5.8.
e Ps.34.1,3; 18.49; 59. 16; 71. 15; 61. 8; 101. 1; 104.33; 108.3; 145.5,21; 146.2.
f De.4.11;33.2. Hab. 3.3. Is 64.3. Nu.20.17; 21.4. Ps.68.8; 18.7-15. Ex.15.14,15.
g Hab.3.10. Ex 19. 18. Ps. 97.5;77.17;114.4; 66.8.
1 Heb. *flowed.*
h ch.3.31; 4.1,8. Je. 26.20. 2 Ch.15.5. La.1 4. Mi.5.11,12.
2 Heb. *walker of paths.*
3 Heb. *crooked ways.*
i Es.9.19. Je.35.10, 11.
4 As in the case of Jael, so in the case of Sisera, we are unable to ascertain the complete facts of the indictment. What his personal delinquencies may have been, we cannot tell; but there is here a note of his administration of the government, that marks him as a political and military delinquent of the deepest dye.—*C.*

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soil, which the winter torrents and heavy rains of autumn and spring convert into impassable morasses. *P.*]

Ver. 15. [*Sisera lighted down off his chariot.* Why not rather keep in the chariot, and trust to the swiftness of the horses? Partly to avoid notice of himself, by drawing away the pursuers after the chariot, as actually took place; partly, perhaps, to get into broken ground or underwood, so as to escape detection; partly to make his way to the nearest friendly tribe, who had actually informed of Barak's levies on Tabor, ver. 12. *C.*]

Ver. 20. [*Thou shalt say, No.* That the modern Arab code of honour must have thus early been recognized, is evident from the fact, that Sisera goes confidently to sleep in the tent, with no defence but Jael's implied denial of his concealment. He was fully aware that no one dared to violate the privacy of the tent in search of Sisera. The crime would have been considered inexpiable. Nay, even if certain he was concealed within, it is questionable whether any one acquainted with Arabian law would have ventured to enter. *C.*]

Ver. 22. [*Sisera lay dead, and the nail was in his temples.* Do the Scriptures sanction the breach of implied and conventional honour, or the practice of assassination, either for private or political crimes? We answer, They sanction neither; they denounce both. How then are we to defend the conduct of Jael? The answer is easy. We feel tied to no such defence. The candid student of the Bible is referred, for the general principle of Scripture in such cases, to the note on ch. 3. 23. And it may be proper to add, that when the Scriptures neither pause to condemn nor to justify, but merely to state the facts, we must now be utterly incompetent to pronounce anything but a conditional verdict, whether of guilt or acquittal, inasmuch as we are totally ignorant of many of the concurrent circumstances under which the event took place. *C.*]

REFLECTIONS. — Long-continued peace and prosperity are often made the occasion of great wickedness, which issues in heavier and sharper punishments than any formerly met with. But a merciful God readily hears the cries of his people under the distress which they have provoked him to lay upon them: and in his work of deliverance there is neither male nor female, but he himself is ALL and IN ALL! Such as through unbelief are too eagerly desirous of human help or encouragement, are often punished with the loss of part of that honour which they might otherwise have had. But fearful, irresistible, and unavoidable is the ruin which proud sinners shall meet with when and where they expected nothing but safety, victory, and triumph. When God attacks there is no standing: when he pursues there is no escaping: when he begins he will also make an end: but such as trust in him shall never be disappointed. They who go forth in faith shall return victorious. Even the weak things of the world shall confound the mighty. And happy is it for us even when dear-bought experience animates



PLOWING IN THE PLAINS OF JEZREEL—WHERE GIDEON MET THE MIDIANITES [JUDGES, iv: 13-16.]—The valley of Jezreel is the great battlefield of Syria. Here Deborah and Barak routed the hosts of Jabin under Sisera. Here also on the southern edge of the plain near, Josiah, King of Judah, was defeated and slain by Pharaoh Necho, King of Egypt, while on his way to the Euphrates. Here Gideon fought with the Midianites. Here the Philistines encamped in their conflict with Saul. Here Saladin met the crusaders, and here in 1799 the famous battle of Mount Tabor was fought between Napoleon's army and the Turks. We are looking in the above picture toward the Mediterranean and Mount Carmel. When the people you see plowing were asked to stop long enough to let us take their picture, they promised to do so on condition of receiving backsheesh, and for this favor they thought a shilling the proper compensation.

A.M. 2745 or 2732.
B.C. 1259 or 1273.

ceased in Israel, until that I Deborah arose, that I arose a [k]mother in Israel.

8 They [l]chose new gods; then *was* war in the gates: was [m]there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak,[6] ye[n] that ride on white asses, ye that sit in judgment, and walk by the way.[7]

11 *They that are delivered* from [o]the noise of archers in the places of drawing water,[8] there shall they rehearse the [p]righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD [q]go down to the gates.[9]

12 Awake,[r] awake, Deborah; awake, awake; utter a song: arise, Barak, and [s]lead thy captivity captive,[1] thou son of Abinoam.

13 Then [t]he made him that remaineth[2] have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out[u] of Ephraim *was there* a root[3] of them against Amalek; [v]after thee, Benjamin, among thy people: out of [w]Machir came down governors, and out of Zebulun they that handle the pen[4] of the writer.

15 And the [x]princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot[5] into the valley. [y]For the divisions of Reuben *there were* great [z]thoughts of heart.[6]

16 Why abodest thou [a]among the sheepfolds, to hear the bleatings of the flocks? For[7] the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships?[8] Asher continued on the sea-shore, and abode in his breaches.[9]

18 Zebulun[d] and Naphtali *were* a people *that* [b]jeoparded[1] their lives unto the death in [c]the high places of the field.

19 The [d]kings came *and* fought; then fought

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the kings of Canaan in [e]Taanach by the waters of Megiddo; they took no gain of money.[2]

20 They[f] fought from heaven; the stars in their courses[3] fought against Sisera.[4]

21 The[g] river of Kishon swept them [h]away, that ancient river, the river Kishon. [i]O my soul, thou hast trodden down strength.

22 Then[m] were the horse-hoofs broken by the means of the prancings,[6] the prancings of their mighty ones.

23 Curse ye Meroz,[7] (said the [n]angel of the LORD,) curse ye bitterly the inhabitants thereof; because they [o]came not to the help of the LORD, to the help of the LORD against the mighty.

24 [p]Blessed[8] above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He[q] asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer[9] she smote Sisera: she smote[1] off his head, when she had pierced and stricken through his temples.

27 At[2] her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down [r]dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer[3] to herself,

30 Have[s] they not sped? have they *not* divided the prey? to every man[4] a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* for the necks of *them that take* the spoil?

31 So[t] let all thine enemies perish, O LORD: but *let* them [u]that love him *be* as the sun when he goeth forth in his might. And the land had rest [v]forty years.

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[6] ch 4.4,6. Is.49.23.
[l] ch.2.12; xv...xvii. De.32.16,21.
[m] 1 Sa 13.19,22. Le. 26.36. Ch.20.21,25.
[6] Or, *meditate.*
[n] Nobles, ch. 10. 4; 12.14. Ps.105.3,5; 145.5, 12.
[7] Nobles who ride, judges on the bench, and commoners on foot, tell each of the oppression that spared neither rank.—*C.*
[o] La.3.4,9,52. Sa.9.22. Ge. 24. 11. The soldiers robbing people of their water.
[8] Travellers in dry climates are required to pass by the watering places, and there the Moabite archer waited to rob and destroy.—*C.*
[p] Heb. *righteousnesses of the LORD.* 1 Sa. 12. 7. Mi. 6. 5. Is. 63. 7.
[q] ch.4.16. Is.28.6.
[9] Oppression had driven the people from the defenceless villages to mountain recesses, now they may visit the city gates in safety.—*C.*
[r] Ps. 57. 8; 103. 1, 2; 108.2.
[s] Ps.68.18. Ep.4.8.
[1] Lead thy captivers captive.—*C.*
[t] Ps.149.8,9; 49.14,20. Re. 2. 26, 27. Is. 41. 15, 16. Lke. 17. 24. 1 Co. 1. 26-29.
[2] Then made the Lord of Barak, who was a poor relic of an oppressed people, a ruler over the mighty captive of Mount.—*C.*
[u] ch.4.5,6. Jos. xvi. xvii.
[3] A root concealed in the ground like Jerah, who was of Ephraim, but springing up into a tree of power against Amalek.—*C.*
[v] ch.4.10,14. These four tribes assisted a little.
[w] Nu.32.39,40. Jos. 17.1.
[4] Heb. *draw with the pen.*
[x] Ch.12.32.
[5] Heb. *his feet.*
[y] Or, *in the divisions, &c.*, Ac 15.39.
[z] Heb. *inquisitions*, Pr.22.13. 2 Co. 11. 2.
[6] Unhappy divisions in council; a people deliberating much, but through party feuds, never coming to the aid of their brethren; but consulting an ignominious safety in the sheepfolds — changing the jarring of their divided councils, for the united bleatings of the flocks.—*C.*
[a] Nu.32.1. Phi.3.21. 3.13. These four tribes gave no assistance.
[7] Or, *in.*
[8] Or, *port.*
[9] Or, *creeks.*
[b] ch.6.10.
[c] Re.12.12. Es.4.15. Ac.20.24. 1 Jn.3.16.
[1] Heb. *exposed to reproach.*
[d] ch.4.6,12,14.
[e] Ps.48.4; 118.8-12. Re.17.14,16.16.

[8] Jos. 12. 21; 17. 11. Zec.12.11.
[2] The indefinite expectation of prize-money was grievously disappointed.—*C.*
[f] Ps.77.17,18 Jos.10. 11 1 Sa.7.10.
[3] Heb. *paths.*
[4] Perhaps the sun, at the commencement of the battle, glaring in the face of Sisera's army, gave the first advantage to Israel; or an eclipse operating upon their superstitious fears, unmanned them—such events have often decided the fate of a battle, and terrified the text. Or, did the battle last till night, and the light of the stars, breaking out after the storm, enable Israel to complete the discomfiture of Sisera and his army?—*C.*
[g] ch.4.7,13. Ps.83.9, 10; 1 Ki.18.40.
[h] There was evidently a storm and destructive inundation—an occurrence very destructive in mountainous districts.—*C.*
[i] ver.13.
[m] Ps.33.17; 20.7. Pr. 21.31.
[6] Or *trampings*, or *plungings.*
[7] Its place is unknown. It has fallen through indifference to the cause of God, or cowardly fear of enemies, beneath the anathema, not of man, but of the angel of the Lord.—*Note*, Let churches take warning, lest they perish.—*C.*
[n] ch 2.1; 6.11,14,20,13. Jos 5.14. Ex.23.20, 23. Is.63.9.
[o] Ne.3.5. 2 Sa.17.48. Ke 17.14. Je.48.10.
[p] Ge.14.19. Lu.1.28. Pr.31.31.
[8] Renowned above women.—*C.*
[q] ch.4.19,20.
[9] Heb. *the hammer-mer.*
[1] 'She smote his head, then she struck and pierced through his temples,' which is more agreeable to the original and consonant to the facts, as it does not appear she struck off his head.—*C.*
[2] Heb. *between.*
[r] Heb. *destroyed.* Ps.52.7. Mat.7.2. Ja.2. 13.
[3] Heb. *her words.*
[s] Ex. 15.9. Jos.20.5. The victory and spoil hinder them.
[4] Heb. *to the head of a man.*
[t] Ps.83.9-18;48.4-11; 58.10,21;97.8,9; 107.9;68. 1,2.
[u] Ep.6.24. Ps. 19. 5; 37.6. 2 Sa.23.4. Pr.4.18. Job 17.9; 15.40.31.
[x] ch.3.11,31. Jos.11. 23. It ended before Christ about 1219 or 1253.

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us at last to mortify our corruptions, and purge out the Canaanites from the church of Christ.

CHAPTER V. [Ver. 11. The degraded state of fear and servitude to which the whole nation had been reduced, and the desolation which war and tyranny had left behind them, are described with wonderful graphic power in this noble ode:—The highways waste; travellers stealing along by obscure paths; arms all gone; the towns and villages deserted; and the inhabitants seeking an asylum in caves and mountain fastnesses. *P.*]

Ver. 13. [Ver. 13 may be thus rendered:—'Then descended a remnant to (to follow them to battle) the nobles of the nation;—Jehovah descended to me with the heroes.' *P.*]

Ver. 14. ['From Ephraim (came warriors) whose root (whose settlement) is in (the mountain formerly possessed by) Amalek. Behind thee Benjamin among thy peoples.' *P.*——So zealous, they drop the merchant's pen for the soldier's spear. High authorities, for 'pen,' read 'sceptre,' 'rod,' or 'javelin.' The Septuagint, Syriac, and Chaldee translations read 'pen,' which, upon the whole, we are disposed to follow. *C.*]

Ver. 16. [*Great searchings of heart.* God searching the hearts, and showing what was in them, Ps. 139. 23—the thoughtful in Reuben searching why God was contending with them by confounding their counsels.—*Note*, What a lesson to the divided churches! Why divided in doctrine? why divided in love? why in forbearance? why in mutual help—the help of the Lord against the mighty? Shed abroad, O Lord, thy love in the hearts of thy churches; and teach them to 'keep the unity of the Spirit in the bond of peace.' *C.*]

Ver. 17. ['Gilead reposes beyond Jordan. And Dan; why tarries he by his ships? Asher remains by the sea-shore; he reposes in his harbours.' The territory of Dan reached to the Mediterranean, and contained the port of Joppa. Asher held the coast along the Bay of Akka. *P.*]

Ver. 21. [This part of the triumphal ode throws light on the battle. Both armies descended from the mountains of Naphtali, but they were drawn to opposite points in the plain. Barak occupied the top of Tabor; Sisera, with his 900 iron chariots, took up a position on the level plain between Megiddo and Taanach. Deborah gave the signal for attack. When Barak charged the enemy, a tremendous storm of hail burst over the plain from the east, and drove full in the face of Sisera. The hail, the tempest, and the lightning, together with the charge of Barak, threw the Canaanites into hopeless confusion. The Kishon rose suddenly in its miry bed; horses and chariots were engulfed; the torrent swept away the fleeing soldiers. Sisera, seeing the danger, leaped from his chariot, and escaped on foot to his native mountains, and met the fate he deserved in the tent of Jael. *P.*]

Ver. 22. [*Prancings of their mighty ones.* 'Mighty ones,' strong steeds, as translated by Kennicot. 'Horse hoofs broken,' because not shod with iron, a thing unknown in several ancient nations, and still unpractised in several districts of the East. The hoofs were broken in the rugged ways and rapid flight. *C.*]

REFLECTIONS.—God must have all the glory of his work; whoever be the instruments, the success is entirely owing to him. His new favours should occasion an affecting remembrance of former ones, and of our relation to him as our God; and the heights of



FISHERMEN MAKING THEIR NETS—TIBERIAS. [JUDGES, v : 14.]—"Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer." Tiberias was in the territory of Zebulun, and this part of Palestine seems to have always been noted above the rest of the Holy Land for its secular learning and for its trade. The people of Galilee were never held in high esteem by the strict orthodox party at Jerusalem. They were related more to the great outside world. In the above view we have a characteristic scene in Tiberias; a man making nets as they have always been made in this city of fishermen; and it is true to-day as it was true in the days of our Savior, that the fishermen of Tiberias make up the best class of her citizens. They have the faces to-day of earnest, honest faithful men.

CHAPTER VI.

1 The Israelites for their sin are oppressed by Midian. 7 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 28 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

AND the children of Israel [a] did evil in the sight of the LORD; and the LORD delivered them into the hand of [b] Midian seven years.

2 And [c] the hand of Midian prevailed[1] against Israel: *and* because of the Midianites the children of Israel made them [d] the dens which *are* in the mountains,[2] and caves, and strong holds.

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and [e] the children of the east, even they came up against them;

4 And they [f] encamped against them, and destroyed the increase of the earth, till thou come unto [g] Gaza;[3] and left no sustenance for Israel, neither sheep,[4] nor ox, nor ass.

5 For they came up with their cattle and their [h] tents, and they came as 'grasshoppers[5] for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and [k] the children of Israel cried unto the LORD.[6]

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet[7] unto the children of Israel, which said unto them, [l] Thus saith the LORD God of Israel, [m] I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, [n] I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: [o] but ye have not obeyed my voice.

11 ¶ And there came an [p] angel of the LORD,[8] and sat under an oak which *was* in [q] Ophrah, that *pertained* unto Joash the [r] Abiezrite: and his son Gideon thrashed wheat by the winepress, to hide[9] *it* from the Midianites.[1]

12 And the angel of the LORD appeared unto him, and said unto him, [s] The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, [t] why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, [u] Did not the LORD bring us up from Egypt? [x] but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, [y] Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, [z] wherewith shall I save Israel? behold, [a] my family *is* poor in Manasseh, and I *am* the least in my father's house.[2]

16 And the LORD said unto him, [b] Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 ¶ And he said unto him, If now I have found grace in thy sight, [c] then show me a sign that thou talkest with me.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth [d] my [3]present, and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready a kid,[4] and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and [e] pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and [f] there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. [g] Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived[5] that he *was* an angel of the LORD, Gideon said, Alas, O

A.M. 2785 or 2751. B.C. 1219 or 1253.

CHAP. VI.

a ch.2.14,15.3.7.10.1.12. Le.26.14-39. De.28.15-68. Ne.9.26-29. Ps.2. 20-22.

b Ge.25.2. Nu.25.18. c Le.26. 17. De.28. 47,48.

1 Heb. *was strong.*

d 1 Sa. 13.6. He. 11. 38.

2 Though shorter, this is much more grievous than any of the foregoing expressions. Israel is driven from villages and towns altogether, and can now only hide in dens and caves of the mountains. With such retreats Canaan abounded—God thus mingling mercy with judgment, and keeping a seed alive to serve him. These memorials of their misery are still found by the curious traveller in the deep recesses of the mountains.—C.

e ch.8.10,11. Job 1.3.

3 Ch.5.19,20.

f De. 28. 30-43. Le. 26.25,26.

g Ge.10.19. De.3.13. Jos.10.41 11.22. 15.47 ch.11.18.

3 They had therefore crossed the whole land from Jordan to the Mediterranean.—C.

4 Or, *goat.*

h Ju.13.20.

i ch.7.12,18 20.

5 *Grasshoppers* or *locusts*, a most numerous and voracious race, and appropriate emblems of the destructive children of the desert.—*Note.* Sometimes the church has a few great enemies, sometimes enemies weak in detail, but invisible in the mass. Christ was at first persecuted by the priests, finally he was delivered to the multitude. Hence he was compelled to say, 'Lord, how are they increased that trouble me?' Ps.3.1.—C.

k ch.3.9, 15. 4.3. 10. 10,15. Ps.78.34; 106.44; 50. 15; 102.17. 34.6,15. Ho.5.15. Is. 26.16. Je. 22.23.

6 The distress that accompanies or follows sin is intended to bring backsliders to feel the pain of the wounds, mourn their miseries, and turn to the Lord. If God hears the ravens when they cry, much more will he hear his own penitent returning children.—C.

7 Heb. *a man, a prophet.*

l ch.4.6,7.1-3.

m Ex.1.-xiv. Nu.21. 24-35. Jos.vi.-xxi. Ne. 9. 7-30. Ps. cv. cvi. cxxxv. cxxxvi. lxxviii. Is. 63. 9-13. Eze. 20.5-28. Je. 32.20-22.

n Ex.20.2,3. 2 Ki.17. 35-38. Je.10.2.

o ch.2.12,17, 19. De. 32.15-21. 2 Ki.17.7-17.

p ch.2.1-5. 13.3. 6.11,12. Is 63.9.

8 'An angel of the Lord,' equivalent to 'God manifest;' as will appear from comparing ver. 11 with ver.14.—C.

q ver.24; ch.8.27,32. not Jos.18.23. 1 Sa.13. 17.

r Jos. 17. 2. He. 11. 32. ch.8.2,32. ver.34.

A.M. 2792 or 2758. B.C. 1212 or 1246.

9 Heb. *to cause it to flee.*

1 The season of grape-gathering being most probably not yet come the wine-press is chosen instead of the ordinary threshing-floor. The narrative reveals the deplorable state of destitution to which the marauding Midianites had reduced the country.—*Note.* How thankful should a people be for the blessing of peace and security! God alone, and neither law nor power, maketh them to dwell in safety. Law and power are themselves his mercies and his instruments—he himself is the giver and the doer.—C.

s Da.9.23. Lu.1.28. Ru.2.4. Ro.8.31. Is 41. 10,13-20.

t De.29.24,31. 17. Ps. 25.6,89.46. Is 59. 1,2,63. 14,15. Je.22.8,9.

u ver. 8, 9. 1 Sa. 12. 11

x ver.1,2.

y Ex. 20. 22. ch. 4. 6. Nu. 11. 5-9. 1 Sa. 22.11. Ex. 3.10.

z Lu.1. 34. Mat. 24. 33,22. Ex.3.11-13.10,13. 1 Sa 9 21. He.11.32.

a Heb. *my thousand is the meanest,* Ex. 18.25. Mi.5.2.

7 The character of Gideon begins here to develop itself; and stands before us in three particulars, that expand as the history advances. It stands, 1st in industry and secrecy, ver. 11; 12th in acknowledgment of God's government and judgment, ver. 13; 13th in humility, ver. 15; 14th polished language and manners, ver. 17, 18; 15th careful investigation of evidence, ver. 17; 16th generous hospitality, ver. 18, 19; 17th instant compliance with a proper request or command, ver. 20; 18th acknowledgment of sinfulness, ver. 22; 19th piety and zeal, ver. 24, 25; 20th prudent courage, ver. 27; 21st unreligious influence on his servants, ver. 27.—C.

b Ex.3 12. Jos. 1.5. ver.12,14. Ro.8.31. Is 41.10, 14-16. He. 13.5, 6.

c Ge.15.8-17. Ex.4.1-9.2 Ki.20.8. Ps.86.17.

d Ge.18. 5; 19. 3. ch. 13.15.

2 Or, *meat-offering.*

3 Heb. *a kid of the goats.*

e 1 Ki.18.33,34.

f Le. 9. 24. ch. 3. 19. 20.2 Ch.7.1. 1 Ki.18.38.

g Ge.35.13,17,22.ch. 13.20. Lu.24.31.

4 Gideon may have believed his visitant to be a prophet, but did not till after the miraculous production of the fire, and the no less extraordinary disappearance of the angel, understand that he had really seen the Lord.—C.

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his mercy should be compared with the depths of distress into which our apostasy from him hath brought us.—Oh! what woes befall people in every place and station when God departs from them! They have no comfort, no safety, no protection left. And though the enemies of the Lord are unanimous and hearty against him and his interests, yet certain is their final destruction, since even the irrational creation stands ready armed to destroy them. Eminent and lasting honours await those who heartily espouse the cause of Christ when it is in great danger, and who are determined to conquer or to die; but shame and curses shall descend on those who, for their ease or carnal advantage, remain neutral and unconcerned. Such as would save their lives, by their cowardice or carnal fears, shall lose them; and such as are afraid or ashamed to join God's people in an evil day, shall be held as deserters from God's camp, and treated accordingly. Death makes easy work with the mightiest heroes; and bitter is the meeting with terrible disasters, when our vain hopes of success, glory, and wealth are wound up to the highest. But how bright and lasting the glory of such as fight the good fight of faith, and work by love to the Lord! Their path is like the rising sun, shining brighter and brighter to the perfect day.

CHAPTER VI. [Ver. 5. The accuracy and vividness of this description those only can fully realize who have witnessed both a flight of locusts and an inroad of a great nomad tribe. Locusts devour everything—so do Arabs. I have seen a great tribe of the Anezeh sweeping over a country in a desolating stream from 20 to 30 miles wide, eating, trampling down, and desolating everything before them. The Midianites appear to have crossed the Jordan at the fords of Succoth, marched up the valley of Jezreel, and then spread out over Esdraelon. They sent their marauding and plundering parties to all parts of the country. The Arabs do so still; and the only way the industrious peasants can secure their grain is by hiding it as soon as it is threshed in those ancient subterranean granaries which abound all through Palestine. *P.*]

REFLECTIONS.—Neither judgments nor mercies, however often repeated, can restrain revolting and rebellious hearts from the most abominable crimes. But they who abuse God's common benefits in prodigality and luxury, live often to feel the want of them in hunger and nakedness. What arrant cowards men are often made by their own guilty and accusing consciences! And after all, in the day of distress, there is no hope but in God himself: and when his service

Lord GOD! [h]for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, [i]Peace *be* unto thee; fear not: thou shalt not die.[6]

24 Then[k] Gideon built an altar there unto the LORD, and called it [l]Jehovah-shalom: unto this day it *is* yet in [m]Ophrah of the Abiezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, [n]Take thy father's young bullock, even[7] the second bullock of seven years old,[8] and throw down the altar of Baal that thy father hath, and cut down the grove[9] that *is* by it;

26 And [p]build an altar unto the LORD thy God upon the top of this rock,[9] in the ordered[1] place, and take the second bullock, and offer a burnt-sacrifice[q] with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and [r]did as the LORD had said unto him: and *so* it was, because he [s]feared his father's household, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, [t]Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, [u]Will ye plead for Baal? will ye save him? he that will [x]plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.[2]

A.M. 2792 or 2758.
B.C. 1212 or 1246.

h Ex. 33. 20. Ge. 16. 32. 18. 13. Ch. 13. 22. Is. 6. 5. 24. 26.

i Ge. 43. 23. Ro. 1. 7. Jn. 20. 19, 26. 14. 27.

k The angel had reappeared to allay the fears of Gideon, arising from the impression that it were impossible to see God and live.—*C.*

l ver. 24. 1 Ch. 22. 9.

l That is, *the LORD sent peace.* Ex. 17. 15. Je. 23. 6. Eze. 48. 35.

m ver. 11.

n Ge. 15. 2. Mat. 6. 24. Ps. 107. 2. Joh. 22. 23. 2 Co. 6. 15, 16. 1 Ki. 18. 21. Ex. 23. 24. 34. 13. 1 Ti. 5. 8.

† Or, *and.*

8 Why is the second bullock mentioned, and its age? (1) The Midianites had carried off all the cattle they could discover, ver. 4, so that Joash, a man of rank, with a large establishment of servants, (see ver. 27, had no ox of three years old, the proper age for such a sacrifice. See Ge. 15. 9. (2) The choice of an ox of seven years may have had a reference to the past seven years of Midianitish oppression. (3) Most probably he is called the *second*, not in reference to one of greater age or value, but in reference to his place in the plough, meaning the *off* or right hand bullock.—*C.*

o ch. 3. 7. Ex. 34. 13.

p ver. 20, 21, 24. Joh. 22. 29. Ps. 101. 2.

9 Heb. *strong place.*

1 Or, *in an orderly manner.*

q Le. 1.

r Mat. 16. 24. Ga. 1. 16. De. 4. 1, 2.

s Ps. 112. 5. Jn. 3. 2. Thus he first reformed religion, and afterwards engaged in war.—*C.*

t Jn. 16. 2. Ac. 26. 9. Phi. 3. 5. Pr. 1. 16. Is. 59. 7.

u Ex. 32. 2. Nu. 14. 6.

x ver. 30. Pr. 26. 5. De. 17. 2–7. 13. 1–17. Ex. 20. 3, 4. 23. 24. 20.

2 How is this reconcilable with his possessing an altar to Baal? ver. 25. He was a timid conformist in evil times to a religion his conscience did not approve; but inspired by the courage of his son, he now avows his true sentiments. Yet mark the sad effect of this time-serving. (1) His son is preferred before him to deliver his country. (2) His household and fellow-citizens are unsparing idolaters. (3) His son narrowly escapes being murdered.—*C.*

A.M. 2792 or 2758.
B.C. 1212 or 1246.

3 Called Gideon, Jerubbaal, that is, *let Baal plead.* *C.*

y Or, *Jerubbesheth*, i.e. let shame plead, 2 Sa. 11. 21.

z Is. 8. 9, 10. Ps. 118. 10–13. 137. 2, 3.

a Jordan westward, ch. 7. 24. Jos. 3. 16. 7. 7. 9. 18.

b ch. 3. 10. 7. Ch. 12. 18. 2 Ch. 24. 20. Lu. 24. 49. 1 Co. 12. 8. 22.

4 A special vocation to a duty manifested by a measure of the Spirit of God within him, endowing him with faith in God, zeal for his honour, and courage to do his will.—*C.*

5 Heb. *clothed.*

c ch. 3. 27. Nu. 10. 3.

6 Most probably the use of the *trumpet* and its different calls was still preserved by the Israelites as a mode of telegraphing in their dispersion. We have known such a mode successfully practised beyond any ordinary power of delation, and in spite of a strong military and civil force.—*C.*

d ver. 11, 24; ch. 8. 2, 22, 23. Jos. 17. 2. Nu. 26. 30.

7 Heb. *was called after him.*

e ver. 24, 27–30. Ps. 103. 13, 14. 86. 17. Ge. 15. 8. 24. 12. Ex. 4. 1–9. Is. 7. 11.

f De. 32. 2. Ho. 14. 5. Ps. 72. 1–19, 20. Mat. 13. 5, 6, 23, 24. These trials signified that by turns the Jews and Gentiles should share the means of grace.

g Ge. 18. 32.

8 This was not *tempting* God, but humbly saying, 'Lord, I believe, help thou mine unbelief.'—*Note*, Let those who would accuse Gideon of unjustifiable hesitation consider how often God was required to display his truth and love to their own souls before they could encounter the world and follow him.—*C.*

h Mat. 8. 12. Ac. 22. 4, 5, 7, 8. Ps. 107. 33–35. Is. 35. 6, 7. 43. 19, 20. Ro. 11. 26.

CHAP. VII.

a ch. 6. 32.

b Jos. 3. 1. 6. 12. Ge. 9. 20. Ps. 119. 62.

c Trembling, ch. 6. 34. 1 Sa. 14. 15. 13. 7.

1 Another trait in the character of Gideon is developed here, (1) his early hours, by which the most eminent men have ever been distinguished (see Ge. 22. 3); (2) his prudent regard, as a general, to the accommodation of his army in pitching his camp beside a sufficient well of water.—*C.*

32 Therefore on that day he called [3]him [y]Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then[z] all the Midianites, and the Amalekites, and the children of the east, were gathered together, and [a]went over, and pitched in the valley of Jezreel.

34 But [b]the Spirit of the LORD[4] came [5]upon Gideon, and [c]he blew a trumpet;[6] and [d]Abiezer was gathered after him.[7]

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, [e]If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew [f]be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, [g]Let not thine anger be hot against me, and I will speak but this once: Let me prove,[8] I pray thee, but this once with the fleece; let it now be [h]dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 Gideon's army of two and thirty thousand is, by God's direction, reduced to three hundred. 9 He is encouraged by the dream and interpretation of the barley-cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THEN [a]Jerubbaal, (who *is* Gideon,) and all the people that *were* with him, [b]rose up early, and pitched beside the well of [c]Harod:[1] so that the host of the Midianites were on the

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is so reasonable, ingratitude to him, the God of mercy and grace, cannot fail highly to aggravate our transgressions. It is the indispensable duty of ministers to deal plainly and closely with their hearers' consciences, as conviction of sin is a hopeful token of approaching deliverance; and God often chooses that time for delivering us when our case appears most desperate. But how hard is it to reconcile our afflictive experiences with the promises of God to us—to believe either what God has done, or what he will do, when present providences appear just the reverse! Yet God delights to honour such as are humble. Let not his saints therefore consider their weakness, when felt, as any reason for evading the great work which God puts into their hands. With infinite condescension God gives not only unalterable promises, but even miraculous signs, for the encouragement of his faint-hearted servants. And such as enjoy noted communion with him eagerly desire to prolong the visit, and to testify their grateful regard to him and to his messengers. If God calls us to extraordinary work, we must, without delay, and regardless of the will of wicked men, begin reformation at home. Nor, however zealous we have been in the cause of wickedness, must we be ashamed to change our conduct, or to protect the innocent. When God calls men to hard work, he can easily furnish them with assistants, even where they could least have been expected. And yet, after all, their unbelieving jealousies render necessary new tokens of God's presence and assistance in it.

CHAPTER VII. [Ver. 16. *He put a trumpet in every man's hand.* How can we account for the ease with which Gideon obtains 300 trumpets in such a wretched and oppressed country, and especially 300 men qualified by practice, and it requires no little, to blow on them? By recollecting that the Levites used the trumpets in the worship of the Lord; and that being now laid aside, the use of the trumpet had probably been transferred to the worship of their idols, and extended from the Levites to all the people. The circumstance of so many trumpets and qualified blowers favours the idea suggested in the note on preceding chapter, ver. 34, that the oppressed Israelites had established something equivalent to telegraphic communication, by means of the different trumpet-calls. *C.*]

Ver. 22. [*The Lord set every man's sword against his fellow.* The host of the enemy was not exclusively Midianitish, but included the Amalekites and the various Arab tribes called 'children of the East,' ch. 6. 33, it is therefore easy to comprehend how such a mixed multitude, numerous as grasshoppers, might mistake each other for enemies, and commit the kind of self-slaughter recorded. *C.*]

REFLECTIONS.—When God affords remarkable encouragement, his service should be undertaken with the greatest earnestness: and let us remember that God is apt to try his people's faith thoroughly in the progress of their work, who insisted too much in trying him in their entrance on it. When multitudes flock to God's standard, many of them are ordinarily unfit for his service: many never weigh the consequences, and therefore quickly start aside. And such as are enslaved by the fear of men are better out of God's camp than in it; for God will take every means to convince his people that they ought to have no dependence on an arm of flesh. And happy are they who can believe his promise, when he lays aside almost every apparent means of accomplishing it. But seasonable and sympa-



MAT WEAVERS AT THEIR LOOMS- NEAR THE PLACE WHERE JOSHUA CRUSHED THE CONFEDERACY OF THE NORTHERN TRIBES OF CANAAN UNDER JABIN, KING OF HAZOR. [JUDGES, vii: 12.]—"And the Midianites, and the Amalekites, and all the children of the East, lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the seaside for multitude." We give here a picture of mat weavers at their looms simply to illustrate the character of the people that represent in modern times the ancient inhabitants of this land. This primitive loom we found near the waters of Merom just above where the Marsh of Huleh begins. It is in a Bedouin village, and the occupation of the natives is mat weaving. The rushes from which they make these mats grow on the banks of the Jordan. This is doubtless a characteristic picture applicable to this region in all its history. In this view we are looking toward the East, and the hour is about twelve o'clock noon.

north side of them, by the hill of Moreh, in the [4]valley.[2]

2 And the LORD said unto Gideon, The people that *are* with thee *are* [a]too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [b]Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead.[3] And there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will [c]try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth,[4] him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [h]By the three hundred men that lapped[5] will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people took victuals in their hand, and [i]their trumpets: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men. And the host of Midian was [k]beneath him in the valley.

9 ¶ And it came to pass the same [l]night, that the LORD said unto him, [m]Arise, get thee down unto the host; for I have delivered it into thine hand.[6]

10 But if [n]thou fear to go down,[7] go thou with Phurah thy servant down to the host:

11 And[o] thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed[p] men that *were* in the host.

12 And [q]the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

A.M. 2792 or 2758.
B.C. 1212 or 1246.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, [r]a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his [s]fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 And it was *so*, when Gideon heard the telling of the dream, and the [8]interpretation thereof, that he [t]worshipped,[9] and returned into the host of Israel, and said, [u]Arise; for the LORD hath delivered into your hand the host of Midian.

16 ¶ And he divided the three hundred men *into* three companies, and he put a trumpet[1] in every man's hand, with [v]empty pitchers, and lamps[2] within the pitchers.

17 And he said unto them, [w]Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then [x]blow ye the trumpets also on every side of all the camp, and say, *The sword*[3] of the LORD, and of Gideon.[4]

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp [y]in the beginning of the middle [5]watch; and they had but newly set the watch: and they blew the trumpets, and [z]brake the pitchers that *were* in their hands.

20 And the three companies [a]blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they [b]stood every man in his place round about the camp: and [c]all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the [d]LORD set every man's sword against his fellow, even throughout all the host; and the host fled to Beth-shittah in[6] Zererath, *and* to the border[7] of [e]Abel-meholah, unto Tabbath.

23 And the [f]men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon [g]sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and [h]take before them the waters unto Beth-barah[8] and Jordan. Then

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a Ge.22.6.

2 The well or fountain of Harod, now called Ain Jalûd, is situated on the south side of the valley of Jezreel, at the base of Mount Gilboa, about a mile east of the site of the city of Jezreel. The fountain is large, bursting from the hill side, forming a large pond, and sending forth a stream down the valley to Bethshean. The "hill of Moreh" is a bare ridge, three miles north beyond the plain. At its south western base, in sight of Harod, is the village of Shunem, near which the Midianites were encamped.—*P.*

b Ge.42.4. 1 Co.1.27. 2 Co.10.4,5 De 32.27

c De.20.8. Mat.25.21. Re.21.8,17.14.

3 Gilead certainly lay on the east, while Gideon was now on the west of Jordan. How the army came to depart from a place where they were not? Some have supposed that though Gilead Proper was on the east of Jordan, the continuation on the west might also have been called Gilead. Others suppose Gilead an *error*, and that it should be Galilæa, but this change is unsupported by authority. Hales reads it thus—"Whosoever from mount Gilead is afraid," &c., a feeling most likely in the Manassites from that district, as they were nearest to their Midianitish oppressors.—*C.*

d Heb. *separate, purify*, Mal.3.2,3. 1 Sa.16.6,7. I will give thee a sign who are fit for service.

4 Not by immersing the tongue in the water, like the dog, but by lifting or rather throwing up the water by the hand, ver. 6, into the mouth, a mode of drinking still practised by many eastern travelers with great dexterity.—*C.*

e ch.8.4. 2 Sa.2.29. Isa.41.10. Le.26.7,8. Jos.23.10.

5 The army running up in companies, such as the well could admit, it would be easy to select those that lapped, by the dividing of the ranks; and as acts apparently trivial may be the most decided tests of disposition and character, the greediness of those that bowed on their knees may have indicated a people slaves to appetite, and ingrateful of favours, while it was gratified; while those who lapped indicated that forbearance and self restraint with only such necessary indulgence as left them best prepared for any sudden emergency or danger.—*C.*

f ver.3. Ge.32.24. ch.3.27; ver.19. It seems they took no arms.

g ch.6.39,ver.1.

h Jos.4.13. Ge.15.1. Mat.1.20.

i Jos.5.5. Nu.10.9. 2 Ki.11.14. 2 Ch.13.12. 20.21. 29.27. Ne.4.18,20. Re.1.10.

k Gilead was encamped *above* the fountain, on the eastern declivity of Gilboa; not on the plain, for there his little band would have been exposed to the assault of the vast host of Midian.—*P.*

l ch.6.8,9. Ex.4.10, 14.

m Ge.24.14. ver.13, 24ch.6.36,40.

n *Or, ranks by five*, Ex.13.18.

o ch.6.35,37. 8 ver. 15. Is 8.9,10; 28.19. Ps. 33.16, 147.10,11.

7 A brave man may ease he can rout and destroy his most presumptuous and numerous enemies, and make them to kill one another, or flee when none pursueth, while his people

fear. Indeed a just estimate and avoidance of danger is absolutely necessary in a leader. God has compassion on human infirmity, and allows us to borrow encouragement from companionship.—*Anon.* Let us remember how much Christians could encourage one another in danger and aid one another in difficulties, "Bear ye one another's burdens, and so fulfil the royal law of love."—*C.*

p ch.6.15; 3.15,31; 4.9,22,7. Co.1.27,28. 10.41,44. 15.

q Nu.23.5; 24.10-13. Re.12.16.

8 Heb. *the breaking thereof.*

r Ge.24.26,27. Ex.4.31. Ps.34.1,2.

9 Mark the piety of Gideon. It is not said he *rejoiced*, but that he *worshipped*—that is, his joy took not the form of self pleasure, but of godliness.—*C.*

s ch.4.14,7. Co.10.4. Jos.2.9. De.32.1,6, 7.

1 Heb. *trumpets in the hand of all of them.*

t Is.26.22. Je.15.9. Ge.3.5,4-7,10.4,5.

2 Or *fire-brands*, or *torches.*

u ch.9.48. 2 Co.12.1. Mat.12.24.

x ver.20. 1 Sa.17.47. 2 Ch.20.15,17.

3 The word *sword* is properly supplied here from ver. 20. It is found in some of the earliest translations and in several MSS. Still it is most likely to have been omitted by Gideon, as in our Hebrew Bibles; and that the action of drawing the sword fully and most emphatically supplied its place, and explained his meaning. Or the words may be translated—"For the Lord and for Gideon."—*C.*

4 The battle-cry which Gideon gave his men was a noble and inspiriting one—"For the Lord and for Gideon." There is no necessity to add the word "sword." When the Midianites were surprised at dead of night, and when roused from sleep by the crash of the pitchers, the roar of the trumpets, and the sudden blaze of torches round the camp, then the Israelites cried as they rushed upon the panic-stricken Midianites, "The sword of the Lord, and of Gideon."—*P.*

y Ex. 12.29. Ps. 16. 25. La.2.5,3. Mat.24.42. 25.6. Lu.12.38.

5 The Hebrews had three *watches*; the Romans four. The first Hebrew watch was completed at midnight, at which time Gideon assailed the sleeping Midianites. The Roman division is found in the New Testament, because Israel had then come under subjection to that iron government.—*C.*

z Is.9.4. Je.13.13,14; 19.11.

a Jos.6.4,16,20. 2 Ch. 20.4,5,14,7.

b Ex.14.13. 2 Ch.20. 17. Is.30.7,15; 36.7.

c Pr.28.1. 2 Ki.7.6,7. Ex.14.25.

d Ps.83.9. Is.9.4. Is. 14.25,26. 2 Ch.20.23.

e Or, *towards.*

f Heb. *Ish.*

g 1 Ki.4.12; 19.16.

h ch.6.36; 7.3.

1 ch.3.26; 12.5. Jos.2. 7.

8 The fords the passes of the Jordan.—*C.*

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thizing are the consolations of God to his people. By the most inconsiderable incidents he can promote and encourage us to the greatest exploits. With great

behold his salvation. But it is proper for us to assist the people of God against their enemies, and to mark the distinguished providences of God as a mean of

all the men of Ephraim gathered themselves together, and took the waters unto [l]Beth-barah and Jordan.

25 And they took [m]two princes of the Midianites, Oreb and Zeeb:[9] and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon [n]on the other side Jordan.

CHAPTER VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are chastised. 18 Gideon revengeth his brethren's death on Zebah and Zalmunna. 22 He refuseth the government which the people offer him. 24 His ephod the cause of idolatry. 28 Midian subdued. 29 Gideon's children, and death. 33 The Israelites' idolatry and ingratitude.

AND the men of Ephraim said unto him, [a]Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, [b]What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?[1]

3 God[c] hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger[2] was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan,[3] *and* passed over, he, and the three hundred men that *were* with him, [d]faint, yet pursuing *them*.

5 And he said unto the men of [e]Succoth, Give, I pray you, [f]loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, [g]*Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?

7 And Gideon said, Therefore, when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear[4] your flesh with the thorns of the wilderness, and with briers.[5]

A.M. 2792 or 2758.
B.C. 1212 or 1246.

[l] Perhaps Jo. 1. 28.

[m] Ps. 83. 11. Is. 10. 26.

9 The personal names, both among the Israelites and other ancient people of the East were significant, and sometimes bestowed at birth by parental authority, and sometimes in after-life to mark some historical occurrence. The names of these two Midianitish princes signify 'Raven' and 'Wolf,' exhibiting a remarkable similarity to the names of the American Indians, with whom the 'Great Raven,' the 'Great Hawk,' the 'Great Snake,' are favourite names of chieftains.—C.

[n] ch. 8. 4. *i.e.* the east side of it.

CHAP. VIII.

[a] Heb. *What thing is this thou hast done unto us?* ch. 12. 1. 2 Sa. 19. 41. Job 5. 2. Ec. 4. 4. Pr. 27. 3, 4.

[b] Pr. 15. 1, 25. 11. ch. 7. 24, 25. ver. 3. Phi. 2. 3.

1 An answer distinguished alike by modesty and good temper—modesty, in underrating his own achievements; and good temper, in bearing with most unreasonable and ungrateful treatment.—C.

[c] 2 Ch. 20. 17. Ps. 44. 3. (15. 1. 118. 10–12. ch. 7. 14, 15.

2 Heb. *spirit.*

3 Having completed the narrative of the victory gained by the Ephraimites, the historian goes back in the order of time to bring up the story of Gideon.—*P.*

[d] 1 Sa. 30. 10. 2 Co. 4. 8, 9. Ps. 37. 24.

[e] Ge. 33. 17. Ps. 60. 6.

[f] De. 2. 4–28. Sa. 17. 28. Ge. 14. 18. 1 Sa. 25. 8.

[g] 1 Ki. 20. 11. 1 Sa. 25. 10, 11. 17. 43. Phi. 2. 27. Pr. 18. 23. 21. 23, 24.

4 Heb. *thresh.*

5 It is most probable the idea of tearing, or rather of threshing them with thorns and briers, arose from looking at the lacerated bodies of his weary army. But had Gideon a right to utter the threat or inflict the punishment? Yes, if justly deserved; for he was divinely appointed, like Joshua, to the Supreme power, and the Succothites were guilty of a gross breach of the law, in refusing bread to a hungry brother.—C.

A.M. 2792 or 2758.
B.C. 1212 or 1246.

[h] Ge. 32. 30. 1 Ki. 12. 25. ver. 6.

[i] ver. 7. 1 Ki. 22. 27. 2 Ki. 6. 22.

6 See note on ver. 7.—C.

[k] A place about the south-east border of the Gadites, or Reubenites.

[l] ch. 7. 12. 2 Ch. 14. 9, 15. 16. 2 Sa. 24. 9. 2 Ki. 3. 26.

4 Or, *an hundred and twenty thousand men that drew sword.*

5 Karkor never occurs elsewhere as the name of a place. It signifies *rest*, and the meaning seems to be, that the army had been attacked, and was suddenly surprised. Persons accustomed to European armies can scarcely think that so great a multitude of soldiers could have been congregated, or so many slain. Let such recollect, however, that amongst the inmates of Midian, &c., every full grown man was a soldier, and that Xerxes led a million of men against the petty states of Greece, who, under that Providence that was preparing for the downfall of the Persian, and elevation of the Grecian empire, were likewise routed by a handful of Greeks as Midian by 300 Israelites.—C.

[m] Nu. 32. 35, 42.

[n] ch. 7. 8, 22. 1 Sa. 14. 32. 1 Ki. 5. 3.

[o] Ps. 83. 11, 12. Am. 2. 14. Re. 6. 15, 16.

1 Heb. *terrified.*

[p] ch. 1. 24, 25. 2 Sa. 3. 22, 23.

2 Gideon here exhibits a striking instance of true original wisdom and religious principle. Political wisdom directs punishment for correction and example. But false or worldly policy would have punished indiscriminately the whole town. True policy, being subjected to religious principle, pauses, inquires, discriminates, and punishes only the guilty.—C.

3 Heb. *wrote.* This chastisement of the rulers of Succoth and Penuel was justly due to their haughty, unfriendly, and barbarous conduct.

[q] ver. 7. Pr. 13. 13, 20. 15. 1. 31. 12. 13. 19. 20. 22. 10. 26. 3.

4 Heb. *made to know.*

[r] 1 Ki. 12. 25. ver. 9.

[s] ver. 14, 16. 2 Sa. 20. 21. *i.e.* the elders.

5 We are not informed what aggravation of the settled offence drew down this severity; but there can be no reason to doubt, that one who had so carefully distinguished the guilty from the innocent at Succoth, must have had good reasons for this severity at Penuel.—C.

[t] ch. 4. 6, 9, 13.

[u] Ps. 72. 2. Jude 16

6 Heb. *according to the form, &c.*

8 And he went up thence to [h]Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I [i]come again in peace, I will break down this tower.[6]

10 ¶ Now Zebah and Zalmunna *were* in Karkor,[7] and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for [k]there fell an hundred and twenty thousand men[8] that drew sword.[9]

11 And Gideon went up by the way of them that dwelt in tents, on the [l]east of Nobah and Jogbehah, and smote the host: for the host was [m]secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [n]took the two kings of Midian, Zebah and Zalmunna, and [o]discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,

14 And [p]caught a young man of the men of Succoth, and inquired of him:[2] and he described[3] unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And [q]he took the elders of the city, and thorns of the wilderness and briers, and with them he taught[4] the men of Succoth.

17 And he [r]beat down the tower of Penuel, and slew the [s]men of the city.[5]

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [t]Tabor? And they answered, [u]As thou *art*, so *were* they; each one [6]resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD

awakening our thankfulness, or confirming our faith on after occasions.

CHAPTER VIII. [Ver. 3. The Midianites were under four chiefs. When the camp was surprised by Gideon the vast multitude rushed down the valley of Jezreel to the Jordan, and made for the fords of the river. Gideon, with his handful of men, could not prevent their passage. But he sent swift messengers to the Ephraimites, who were probably collected in their mountains, just above the fords of the Jordan, to watch the results of the struggle. The moment they heard the tidings they rushed down into the valley. By the time they gained the fords the two principal chiefs had already crossed; but two lesser chiefs, Oreb and Zeeb, were still on the west bank. They were captured and slain. Gideon had passed over, probably at a ford higher up, in pursuit of the other chiefs of Midian. The Ephraimites overtook him and presented to him the heads of Oreb and Zeeb. It was then the remonstrance was addressed to Gideon, and his able reply given. *P.*]

Ver. 4. [*Faint, yet pursuing them.* Duty, when justly appreciated, is always a pleasure; but in many cases the pain and toil of duty are grievous to flesh and blood. The conduct of Gideon's army is the true measure for performance of a difficult duty, in which the believer is *faint, yet pursuing*, Ga. 6. 9. *C.*]

Ver. 8. [The origin of this name, and the position of the place, are given in the remarkable narrative in Ge. 32. 24, sq. Penuel was on the north bank of the Jabbok. The route taken by the fleeing host after crossing the fords at Succoth was up the glen of the Jabbok, which falls into the Jordan a few miles below Succoth. *P.*]

Ver. 12. [The Ephraimites joined Gideon immediately after crossing the Jordan. His army, too, was doubtless greatly increased from the tribes of Reuben and Gad. The Midianites were retreating through an enemy's country. Every town and village would endeavour to harass and slay those who had so long tyrannized over the land. This will account for the tremendous slaughter mentioned in ver. 10. It was not till Zebah and Zalmunna, with the shattered remnant of their vast army, had passed the defiles of Gilead and gained the eastern desert that they thought themselves secure. Even thither, however, the fiery Gideon followed them. The site of Karkor, where the final victory was gained, is unknown; but it must have been on the borders of Arabia, east of Bashan. The Midianites were there entirely overthrown, and their two great chiefs captured. Only the leading facts of the story are here given. Isaiah, ch. 9. 4; 10. 26, and the Psalmist, Ps. 73. 9–11, repeatedly allude to details not mentioned in this passage; and show that the victory of Gideon was regarded as one of the most signal triumphs of Israel. *P.*]

Ver. 16. [*Taught the men of Succoth.* It is a fact in human nature that few, perhaps none, can be taught anything without privation or suffering. The Succoth-

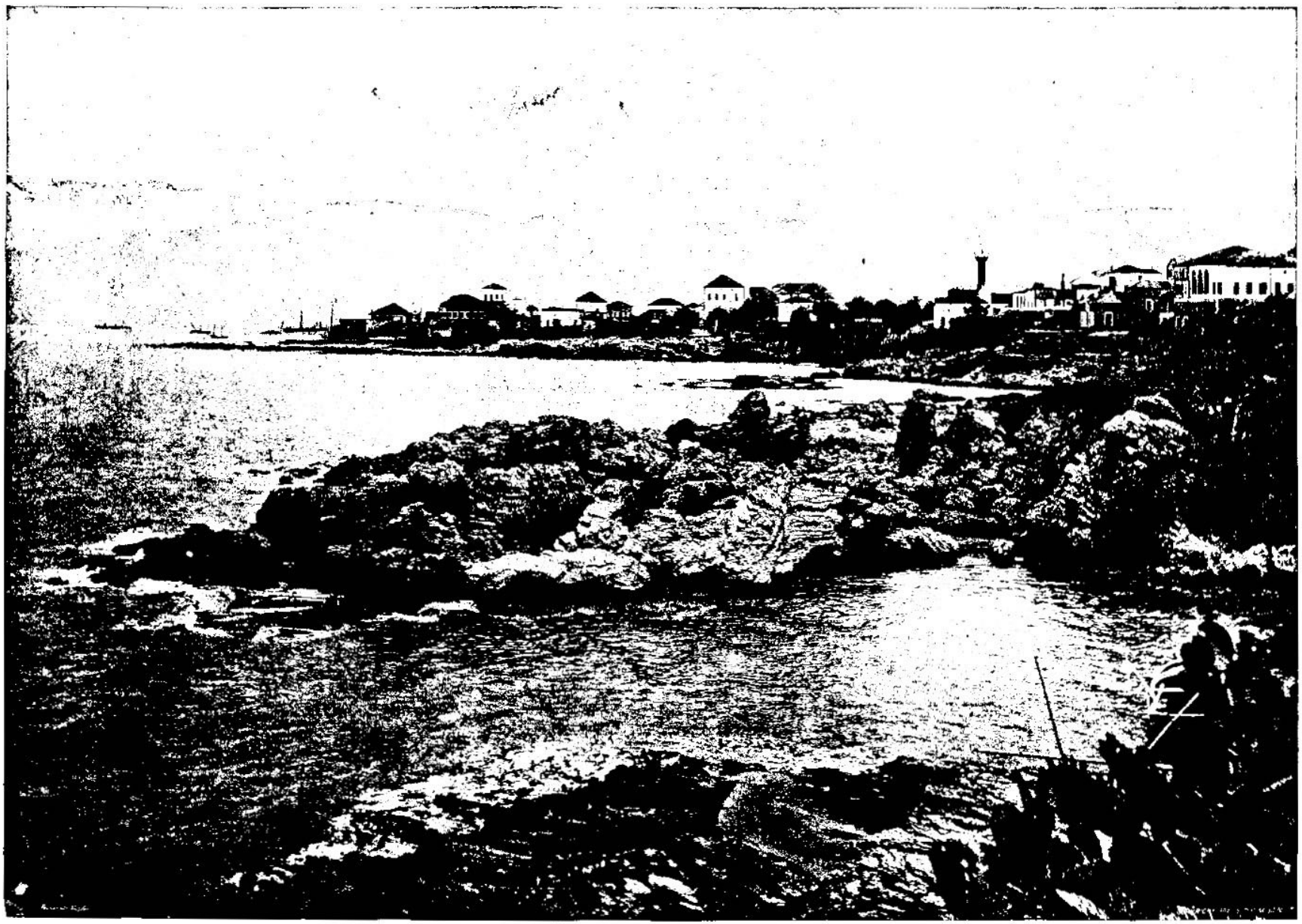

SEACOAST, BEYROUT. [JUDGES viii: 33.]—"And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their God." Bochart supposed that Baal-berith (Judges viii: 33) was the god Baal in the city of Berith, or Beyrout. Dr. Thomson does not think this supposition too far-fetched to merit consideration, for he says, "We know from many ancient authors that the chief seat of Baal worship was in the regions around Byblus and Beyrout." This city was early occupied by the Phœnicians. This is the most beautiful and healthy region in this part of Syria. There is the best bay for shipping here at the head of the Mediterranean. This place is referred to by Strabo, Ptolemy, Pliny, Josephus, and other heathen as well as Christian authors.

liveth, if ye had saved them alive, I would not slay you.[7]

20 And he said unto Jether his first-born, Up,[a] *and* slay them: but the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, [b]Rise thou, and fall upon us: for as the man *is, so is* his strength. [c]And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that *were* on their camels' necks.[8]

22 ¶ Then the men of Israel said unto Gideon, [d]Rule thou over us, both thou, and thy son, and thy son's son also;[9] for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, [e]I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would [f]give me every man the ear-rings[1] of his prey: (for they had golden ear-rings, because they *were* Ishmaelites.)

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold,[2] besides ornaments, and collars,[3] and purple raiment, that *was* on the kings of Midian, and besides the chains that *were* about their camels' necks.

27 And Gideon [g]made an ephod thereof, and put it in his city, *even* in Ophrah:[4] and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

28 ¶ Thus [h]was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness [i]forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash [j]went and dwelt in his own house.

30 And Gideon had [k]threescore and ten sons of his body[5] begotten: for he had many wives.

31 And his [l]concubine that *was* in Shechem, she also bare him a son, whose name he [6]called Abimelech.

32 ¶ And Gideon the son of Joash [7]died in a good old age, and was buried in the sepulchre of Joash his father, in [m]Ophrah of the Abi-ezrites.

33 And it came to pass, [n]as soon as Gideon was dead, that the children of Israel turned again, and went [o]a whoring after Baalim, and made Baal-berith their god.[8]

34 And the children of Israel [p]remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither[q] showed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had showed unto Israel.

CHAPTER IX.

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

AND Abimelech[a] the son of Jerubbaal[1] went to Shechem unto his mother's brethren, and [b]communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, Whether *is* better[2] for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also [c]that I *am* your bone and your flesh.

3 And his mother's brethren [d]spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to [3]follow Abimelech; for they said, He *is* our brother.

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith;

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7 The Midianites were brethren to the Hebrews, being the descendants of Abraham, and called Ishmaelites, ver. 24. From being commingled with them, and were therefore not included under the sentence against Canaan. Those persons, however, suffer justly, for they were not merely robbers, but self-convicted murderers.—*C.*

a Jos. 22.24. Ps. 149. 6. He wished to hearten him, and inure him to destroy the enemies of God's people.

b ch. 9.54. 1 Sa. 31.3. Rev. 6.

c Ps. 83. 11; 140.9.

8 Or, *ornaments like the moon.*

d 1 Sa. 8.5; 12.12. Je. 6.15.

9 This is the first proposal of hereditary monarchy, in which there was no specific impropriety, had they consulted the Lord, and received his sanction. Both in this case, and afterwards in that of Saul, it was based unhappily upon an ungrateful rejection of God.—*C.*

e 1 Sa. 8, 6, 7; 10. 19; 12. ch. 2. 16. 1 Co 7. 20-24. 2 Co 1. 24. 1 Pe. 5. 3.

f Ex. 32.2, 12, 35. Ge. 24.22; 37.25; 38.20, 22. 2 Pe. 3.3, 4.

1 The Hebrew *nezem* may signify a nose-jewel, or an ear-ring, or simply a ring of any kind. The Arabs, especially Arab women, wear large quantities of ornaments, some of great weight and value. They also decorate the necks and trappings of their horses and dromedaries with valuable ornaments.—*P.*

2 Estimating the *shekel* at half an ounce, the whole amount of gold is 75 lbs. 4 oz., worth about £1200.—*Ornaments*—the same word is applied to the ornamental part of the camel's furniture, ver. 21.—*Collars*, translated in the margin 'sweet jewels,' and by some supposed to mean *smelling-bottles*, or other repositories for perfume—an interpretation not improbable.—*C.*

3 Or, *sweet jewels.*

4 God had commanded an altar to be built at Ophrah; Gideon, without order from God, now makes an ephod, which, from considering the conduct of Micah, ch. 17. 5, 12, and of the Danites, ch. 17. 30, suggests the idea of a priesthood, and worship, and sacrifices organized by Gideon, contrary to the divine order, which confined them to one place, which, in the meantime, was

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Shiloh.—*Note*. What-ever apparently plausible and pious reasons may be assigned for forms and acts of will-worship, they always become a snare to the heart. The sight of an image or painting may excite strong emotion; but it is an emotion which fatally associates with the image or the picture, and puts them, in some manner, into the place of God. Will-worship is literally a snare—it takes the soul captive where it expects no danger.—*C.*

g Ge. 46. 26. Ex. 1. 5, ch. 8. 27.

5 Heb. *going out of his thigh.*

h Ge. 22. 24; 36. 15.

6 Heb. *set.*

i Ge. 12. 13; 25. 8. Job 5. 26; 30. 24, 25, 30.

7 B.C. 1172 or 1213.

k ch. 6. 11.

l Jos. 24. 32. 2 Ki. 12. 2 ch. 2. 7, 10; 11. 2 Ch. 24. 17, 18.

m Ex. 34. 15, 16. Je. 3. 9. Ho. 2. 16. Ja. 4. 4.

8 *Baal-berith* signifies 'covenant Baal,' or 'Baal of the covenant,' *i.e.* Baal as a god with whom the people had entered into covenant. His worship was established at Shechem, and it may therefore be inferred that his worship was an imitation of the worship of Jehovah, with whom the Israelites had made a covenant in the time of Joshua at this very place. Now in their miserable infatuation, instead of keeping their solemn covenant with Jehovah, they set up Baal in his place.—*P.*

n Ps. 78. 11; 106. 13, 21. Je. 2. 32. Ec. 12. 1.

o ch. 2. 9, 10—18, 24, 56. Ec. 9. 14, 15.

CHAP. IX.

B.C. 1172 or 1213.

a ch. 8. 31. Ge. 33. 18; xxxiv.

1 The last verse of the foregoing chapter closes with recording the ingratitude of Israel to Gideon and his family. This ingratitude of man had commenced with ingratitude to God, and both are punished by the ambition and tyranny of Abimelech.—*Note*. There are many ways in which God punishes irreligious nations, such as war, pestilence, and famine; but two others are not less common, nor less terrible—the anarchy of the multitude—or the tyranny of an ambitious and successful leader.—*C.*

b Ps 83. 2, 4, 11, 12. Je. 18. 18. 2 Ki. 12. 20.

2 Heb. *What is good, whether, &c.*

c Ge. 29. 14. 2 Sa. 19. 13. 1 Ch. 11. 2.

d Ps. 10. 3. Pr. 1. 11-14; 10. 23; 21. 21-23.

3 Heb. *after.*

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ites needed a severe lesson to rebuke their inhumanity. Still Europeans who have not attended to eastern ideas and customs, will be ready to imagine this infliction much greater than in reality it was. In most European countries corporal punishment implies some kind of degradation, and is chiefly or entirely confined to the most abandoned offenders. In the East, especially in Persia, it carries no idea of degradation, and is inflicted on the highest officer of state as readily as on the lowest menial. *C.*]

Ver. 19. [*The sons of my mother.* In a country where polygamy was tolerated, *brother* did not convey the same endearment as 'son of my mother.' *C.*]

Ver. 20. [*Up and slay them.* It may seem strange to European eyes that Gideon should order his son to slay the two princes. But the Hebrews had no public executioner. The witnesses and the people inflicted the sentence of death. Till this day, in the East, where there is a public executioner, it is one of the highest offices of honour; so was the occasional appointment amongst the Hebrews. See 1 Ki. 2. 25, 29, 31, 35. *C.*]

Ver. 21. [The Hebrew word translated 'ornaments' signifies 'little moons,' *i.e.* ornaments of gold and silver of crescent form. Such ornaments are to this day universally worn by the nomad tribes of Arabia. The origin of the peculiar shape was doubtless the worship of Astarte, or the moon. The ornaments were dedicated to the goddess, and those who wore them were supposed to be under her protection. *P.*]

Ver. 28. [*The country was in quietness forty years.* This is now the third time it has been said, 'The land had rest forty years,' ch. 3. 11; 5. 31, a coincidence so strange that its probability has been questioned. But besides the historic authority, which no mere hypothesis or doubt has a right to call in question, this was the period of 'tentation in the wilderness,' and which God thus repeats to bring, by the association of similarity, his judgments to remembrance. *C.*]

REFLECTIONS.—Only by pride cometh contention. Evil persons are extremely jealous of their carnal honours, and apt to reckon the just exaltation of everybody else an injury done to themselves. It is common for cowards to pretend valour when the danger is over or distant; but humility disposes a man to think meanly of his own works, and to put honour from himself to his neighbour; and meanwhile adds a double lustre to all its gifts, graces, or attainments. Soft words most effectually turn away wrath; nor must we count it strange to be abused by the tongues of those whose lives we have saved at the hazard of our own. Having begun a good work we must go on with it: notwithstanding the most heavy and unnatural discouragements, perseverance will be infallibly crowned with success. The security of sinners most certainly proves their ruin; and it meets them when and where they thought it was quite over; for men's pride brings them low; and the insolence of their tongues renders them miserable.—It is just and proper for magistrates sharply to correct those who are barbarous or abusive: and men's distress often occasions new discoveries of their guilt. Though hand should join in hand sinners shall not pass unpunished. If one agent fear, another will dare to execute the judgment of God upon them



FALLS OF NABLOUS—IN THE ANCIENT CAPITAL OF ISRAEL. [JUDGES, ix:7.]—"And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you." It was here in Shechem that Jotham gave the striking parable of the trees. Jotham was the youngest son of Gideon. His parable of the reign of the bramble is the earliest example of the kind. No place in Palestine could have been more appropriate for the expression of this parable than Shechem. Because of the many springs that rise within its environs, there is always a tropical luxuriance about the vegetation here, and it was standing in the midst of these trees, doubtless, that Jotham said: "The trees went forth on a time to annoint a king over them; and they said unto the olive tree, Reign thou over us," etc.

wherewith Abimelech hired [e]vain and light persons, which followed him.

5 And he went unto his father's house at Ophrah, and [f]slew his brethren, the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the [g]house of Millo, and went and [h]made Abimelech king, [i]by the plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of [k]mount Gerizim,[4] and lifted up his voice and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 The [l]trees went forth *on a time* to anoint a king over them;[5] and they said unto the olive-tree, [m]Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they [n]honour God and man, and go to be promoted[6] over the trees?[7]

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, [o]Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which [p]cheereth God and man,[8] and go to be promoted over the trees?

14 Then said all the trees unto the [q]bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in [r]my shadow; and if not, [s]let fire come out of the bramble,[9] and devour the cedars of Lebanon.

16 Now therefore, if ye have done truly and sincerely, in that ye have made [t]Abimelech king, and if ye have dealt well with [u]Jerubbaal and his house, and have done unto him according to the deserving of his hands;

17 (For my father fought for you, and [x]adventured his life far, and delivered you out of the hand of Midian;

18 And ye [y]are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made [z]Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [a]rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, [b]let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to [c]Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years[1] over Israel,

23 Then [d]God sent an evil spirit[2] between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the [e]cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother,

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[e] ch 11.3. 2 Ch.12.2. Job 30.8. Giddy-headed and unsettled.

[f] 2 Ki. 10. 7. 11. 1. 2 Ch.21.4. Mat.2.16.

[g] ver.20,22. 2 Sa.5.9. 2 Ki.12.20.

[h] 1 Sa.8.5, 19, 20; 10. 24;11.15. Hu.8.4;13.10, 11.

[i] Or, *by the oak of the pillar*, Jos. 24. 26. 1 Ki.12.1.20.25.

[k] De.11. 29. Jos.8.33. Ps.4.1,10.

[l] Shechem lay in the valley between Ebal and Gerizim, and the side next Shechem being nearly perpendicular, afforded Jotham a safe position from which to expostulate with the people.—*C.*

[m] Ki. 14. 9. By this parable Jotham hints that as Abimelech, the basest of the family, had thrust himself into power, which his worthy father and brethren refused, it should issue in a plague to himself and his assistants.

[n] The most ancient parable upon record.—*C.*

[o] ch.8.22.

[p] Le.2.1. Ex.29.2,7, 35.14. 1 Ki. 19. 15. Ps. 104.15. The oil anointed God's priests, served for light in his tabernacle, and was used in meat-offerings: and the wine cheered God as used in drink-offerings.

[q] Heb. *go up and down for* other *trees*.

[r] Man was honoured by oil; prophets, priests, and kings having, under the Jewish economy, been anointed to office by it. God was honoured by the burning of oil in the golden candlestick, and the use of it in some of his offerings.—*C.*

[s] De.17.20;32.15.

[t] Nu.15. 5, 7, 10. Ps. 104.15. Pr.31.6.

[u] Or, *thistle*, 2 Ki. 14.9.

[x] That there are Christian sacrifices with which 'God is well pleased' the apostle testifies, He. 13. 16. Wine was an essential part of certain of the Mosaic sacrifices, the types and emblems of the true. Wine is therefore said to 'cheer' God, because the outpouring of it as a drink-offering was a godly renunciation of all abuse of his mercies; and it 'cheers' man, according to the

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text, not when abused as an unhallowed stimulant to luxury, but when used with thanksgiving, as prescribed to Timothy for his 'often infirmities,' or given as a restorative, as described by Solomon, to him 'that is ready to perish.'—*C.*

[y] Da.4.12. Is.36. 7,9. Eze.17.23;31.6,17. La. 4.20.

[z] Eze. 19. 14. Da. 3. 22. Ex.15.9,10. ver. 20, 49.

[a] 'Bramble,' in the margin *thistle*. The Septuagint translates it by a word applied to a species of buckthorn, a plant transferred from Asia to Europe in the time of Augustus. The fruit is very abundant, its only claim to superiority; and its wood is said to be singularly combustible, and well calculated to aid in consuming its loftier subjects.—*C.*

[b] The bramble, ver. 14.

[c] ver.8,10,12.

[d] Heb. *cast his life*. Ex.4.16. Ro.16.4. Re. 12.11. ch.vii.viii.; 12.3. 1 Sa.19.5.

[e] ver.3-5. Ps.109.4.

[f] ch 8.32; ver.6.14.

[g] Ps.28.4;52.1-6.

[h] ver.25,73; ch.7.22. 2 Ch. 20. 22, 23. Ps.28.4; 21.9,10; 52. 5; 140. 3, 4; 140.10,11. Pr.11.31; 13. 21.

[i] Jos.19.8, or Nu.21. 16.

[k] B.C. 1169 or 1210.

[l] ver.15,20. 2 Ch.10. 15;18.19,20. 1 Sa.16.14. Is.19.14; 33.1. 1 Th. 2. 12,15. Mat.7.2.

[m] Of the invisible world of spirits we know nothing beyond the few facts recorded in Scripture. Amongst these, however, is the Satanic possession of wicked men, both as individuals and communities. As to the mode of this possession we may neither speculate nor dogmatize. It may be actual, as in the days of our Lord; or merely influential, by blinding the eyes or deceiving the heart: Still, in either or in any other manner, the evil spirit is commissioned, and sent to execute deserved judgment on worldly and ungodly men.—*C.*

[n] 1 Sa. 15. 33. Est. 9. 25. Mat.23. 34. Re. 16. 6;13.10.

It is much better to be of a humble spirit with the lowly than to divide the spoil with the proud. Ambition to exalt one's family is ordinarily a ruinous snare. But it is very dangerous for rulers, in church or state, to humour people in matters of religion, or to indulge their carnal ease or honour in that point. What appears innocent at first may soon become a dangerous snare. Small beginnings of superstition or idolatry lead to still greater abominations: and when God removes the restraints, men will quickly relapse to their wonted or worse idolatries. It is hard to make base minds grateful, either to God or to their human benefactors: but it is easy to decoy them into one form of wickedness after another.

But in this Hebrew judge let Jesus, the great deliverer, be discerned. His condition on earth was mean and debased; his call to his work express, solemn, seasonable, and necessary; and miraculous the repeated confirmations of it. Being the mighty God, and endowed with the Spirit above measure, he, with burning zeal, offered his sacrifice of himself, overthrew idolatry, and restored the true worship of God, beginning in his own country of Judea. By a few weak and unarmed preachers sounding the gospel trumpet and displaying its light and fire from their earthen vessels he did, and shall, foil Satan, the world, and death, with their innumerable agents. And at the last day, being revealed in flaming fire, and attended with the trump of God, he shall spread terror and ruin among all his opposers. Kindly he invites his brethren of mankind to share in his victories, and to follow him that they may divide the spoil. Meekly he convinces and pacifies his unreasonable friends: but the most righteous judgment he did and will execute upon his despisers, of Judah and of Rome, and upon all such as refuse his people or ministers their necessary supplies.

CHAPTER IX. [Ver. 4. *They gave him threescore and ten pieces of silver.* The value of the piece of silver cannot be positively ascertained, but there can be scarcely a doubt that it was the shekel, value little above two shillings. That so small an amount should hire a sufficient number of followers to render his success probable, will not astonish any one who is historically acquainted with the great value of money in certain periods and states of society, and also with the short period of service for which mercenaries have often been engaged.—*Vain and light persons.* Empty, unsettled, poor, and vagabond—having nothing to lose, and everything to covet, to hope for, or to plunder—the ordinary tools of all such unprincipled revolutions—the disgraces of the society that has reared them without education or employment; and finally, the scourge of Providence to a negligent and godless people. *C.*]

Ver. 6. [*Millo* signifies a rampart composed of two walls with the space between them filled up with earth or stones; then generally a fortress or citadel. 'All the house of Millo,' means all the inhabitants of the castle of Shechem; the same who are described in ver. 46 as 'all the men of the tower of Shechem.' 'The plain of the pillar,' or rather 'the *oak* of the pillar,' was apparently the oak that marked the spot of Jacob's sanctuary at Shechem, where he erected an altar and called it *El-elohe-Israel*, Ge. 33. 20; 35. 4. *P.*]

Ver. 54. [*That men say not of me, A woman slew him.* Pride is one of the most natural and inveterate propensities of the unrenewed human heart. Zebah and Zalmunna felt pride gratified in dying by the hand of a valiant man instead of a timid boy, and here Abimelech desires to die by the hand of one of his martial followers, that he may escape the imaginary disgrace of dying by the hand of a weak woman.—*Note*, How hard must it be to humble pride, seeing that it is stronger than death! What need to learn of him that is meek and lowly in heart, and to mortify pride that we may live and die like him! *C.*]

REFLECTIONS.—For the transgression of a land many and base are the princes thereof. Such as have wicked purposes stick at nothing to gain their end; and being conscious of their own bad designs, are apt to suspect, or at least accuse, others who are innocent of the same ill intentions: and instruments are never wanting to assist in the most bloody and ruinous conduct. Proud and evil men push after that elevation which wise and humble persons shun: nor is any one more overbearing and insolent than a low mind raised above his station. Such as enter into rule as foxes in craft, often rule like lions in cruelty, and die like dogs in disgrace. Accomplices in wickedness readily become plagues and murderers to one another; and none are nearer to ruin than those upon whom fair warnings are lost. When kingdoms are once disjointed one base villain readily sets up against another, and traitors mutually distrust and betray each other. When men are intoxicated with wine they are fit for murder, treason, and every other evil work: but insolent boast-

A.M. 2813 or 2794.
B.C. 1209 or 1210.

which slew them; and upon the men of Shechem, which aided him in the killing[3] of his brethren.

25 And the men of Shechem set *liers* in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.[4]

26 And Gaal the son of Ebed came with his brethren,[g] and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out unto the fields, and gathered their vineyards, and trod *the grapes*, and [h]made merry, and went into the [i]house of their god, and did eat and drink, and [k]cursed[5] Abimelech.

28 And Gaal the son of Ebed said, [l]Who *is* Abimelech, and who *is* Shechem, that we should serve him? *Is* not *he* the son of Jerubbaal? and Zebul his officer? Serve [m]the men of Hamor the father of Shechem: for why should we serve him?[6]

29 And [n]would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, [o]Increase thine army, and come out.[7]

30 ¶ And when Zebul, the ruler of the city, heard the words of Gaal the son of Ebed, his anger was kindled.[8]

31 And he sent messengers unto Abimelech privily,[p] saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore [q]up by night,[9] thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to [1]them [r]as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and [s]the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou [t]seest the shadow of the mountains as *if they were* men.[2]

37 And Gaal spake again, and said, See, there come people down by the middle[3] of the

A.M. 2814 or 2795.
B.C. 1208 or 1209.

2 Heb. *strengthened his hands to kill.*

f Jos. 6. 4, 12, 16, 20. 2 Sa. 22. 30. Ps. 18. 29, 32. Pr. 21. 22.

3 Not that they were robbing, for he was as unprincipled as themselves, but that they were lying in wait to seize or to slay him. C.

g Kin of en. Ge. 13. 8; 19. 1. It seems that was a Canaanite. ver. 28.

h Ps. 4. 7. Is. 16. 10. Am. 6. 1, 3, 5, 6. Ch. 16. 23. 28. 20. Is. 9. 3. Ho. 2. 9. Zec. 10. 7.

i ver. 4, 46, 47. 2 Ki. 10. 27. Ho. 9. 4, 15.

k 2 Sa. 16. 23. Ge. 27. 33. Le. 24. 11. Pr. 24. 24. Is. 8. 21.

4 Most probably induced the idolatrous priests to pronounce a solemn anathema against him.—C.

l Ex. 5. 2. 1 Sa. 25. 10. 1 Ki. 12. 16. ver. 1, 3, 5, 46.

m Descendants. Ge. 34. 2, 6.

6 Gaal was a Canaanite, the descendant of the ancient chiefs of Shechem. He was the instrument employed in stirring up strife between Abimelech and the Shechemites, some of whom appear to have been Canaanites. Gaal's words may be thus interpreted:—Who is Abimelech? and who is Shechem? *i.e.* the section of the Shechemites attached to Abimelech. He speaks contemptuously of them. Replying to his own questions, he says: 'Is he (Abimelech) not son of Jerubbaal?' who overthrew the altar of our god. 'And is not Zebul, his officer, set over that section of the Shechemites who obey Abimelech?' Having thus shown that both Abimelech and his general should be treated with contempt, Gaal sets forward his own claims as descendant of the ancient princes of Shechem.—*P.*

n De. 5. 29. 2 Sa. 15. 4. 1 Ki. 20. 11. Ru. 1. 13. Ps. 119. 5.

o 2 Ki. 14. 8; 18. 23. Is. 36. 8, 9.

7 It is not said where Abimelech was, but from the expression, 'Come out,' it is evident he was in some stronghold at a distance from Shechem, with a considerable number of followers. C.

8 Or, *hot.*

p Heb. *craftily*, or *to Tormah*, ver. 41.

q Ps. 4. 16. 1, 19, 20, 27, 57, 76. 2. 91. Ps. 36. 4. Ro. 3. 15, 16. ver. 34.

9 Abimelech was advised to get near the city by night, lest Gaal should take advantage of him in difficult passes on the top of the mountain (ver. 25), where neither skill, bravery, nor numbers could avail him.—C.

1 Meaning that they were neither in power nor numbers equal to contend with Abimelech and his desperate bands.—C.

r Heb. *as thine hand shall find*, I.e. Ju. 16. 18. 1 Sa. 10. 7. 25. 8. De. 20. 20.

s One of the four companies, ver. 44.

t Mat. 8. 24. This he speaks in derision, as well as in order to deceive.

2 The probability is, that Gaal's vision was imperfect, and the treacherous Zebul deceives him to gain time.—C.

3 Heb. *navel.*

A.M. 2815 or 2796.
B.C. 1206 or 1207.

4 Or, *the regarders of times, soothsayers.*

u Where is now your courage and boasting? 2 Ki. 14. 8. 18. 19, 20.

5 Waiting for an opportunity to surprise and destroy them.

x ver. 28, 38.

6 After Gaal's defeat it was easy to expect him for an unprincipled people like the Shechemites can never be faithful to an unfortunate leader.—C.

7 About their business, or to do honour to Baal-berith their idol.

y ver. 25, 39.

z 1 K. 12. 25. De. 29. 23. Zep. 2. 9. Ps. 107. 34. ver. 45. Je. 17. 6. Ja. 3. 12. Sowing a place with salt marked it out for perpetual desolation and barrenness.

8 Most or perhaps all kinds of salt in moderate quantity promotes vegetation, but in large quantity produces absolute sterility. And this latter fact is most probably the origin of sowing conquered cities with salt. Further, as God ordained *salt* to be sprinkled on all his sacrifices, a custom which the heathen adopted also, either from the patriarchs or from Moses, it is not unlikely that the salting of ruins might have some reference to the city being made an offering. And as salt was used in confirmation of covenants, it might be employed to indicate the vowed determination of the conqueror never to rebuild it. Thus Hadrian strewed with salt the ruins of Jerusalem; and thus Frederick Barbarossa, in 1162, ploughed up the site of Milan and sowed it with salt.—C.

9 Probably a castle in the vicinity of Shechem, to which a number of the people had fled for safety. Such towers or citadels are to be found in most considerable towns of western Asia. Contrasting the protection which this tower afforded, they retreated to the hold of the god Berith: probably some strong fortress of their temple, built perhaps upon one of the mountains in the neighbourhood. It may be compared, says Patrick, to the Roman capitol, or to the temple of Jerusalem in after times, which, Josephus says, was impregnable.—*I.*

a ch. 6. 32; ver. 4, 27. Ps. 115. 8. 1 K. 18. 26. Is. 26. 15. 2 Ki. 1. 2, 4.

b Ps. 68. 14.

c ch. 7. 17, 18. Pr. 2. 22, 12.

1 Heb. *I have done.*

d ver. 15, 20.

e 2 Ki. 14. 10; 15. 16. 2 Sa. 11. 21.

2 A town of Ephraim, 13 miles north-east of Shechem. It is now called Tubas, and stands on a hill side, just above a plain. The environs are rich, abounding in olives.—*I.*

3 Such towers or citadels are almost universal in the cities, towns, and even villages of western Asia, sometimes as retreats for the authorities in popular commotions, and sometimes as places of security for the property of the inhabitants in the case of sudden invasion by marauders.—C.

land, and another company come along by the plain of Meonenim.[4]

38 Then said Zebul unto him, [u]Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *Is* not this the people that thou hast despised? Go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him; and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt[5] at Arumah: and [x]Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.[6]

42 And it came to pass on the morrow, that the people went out into the field;[7] and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, [y]rushed forward, and stood in the entering of the gate of the city; and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and [z]beat down the city, and sowed it with salt.[8]

46 ¶ And when all the men of the tower[9] of Shechem heard *that*, they entered into [a]an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [b]Zalmon, he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, [c]What ye have seen me do,[1] make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and [d]put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then[e] went Abimelech to Thebez,[2] and encamped against Thebez, and took it.

51 But there was a strong tower[3] within the city, and thither fled all the men and women,

4 Or, *the plain of the diviners.*

5 Heb. *sat.*

x ver. 31.

6 Most probably Abimelech's object in this movement was to prevent the Shechemites from receiving any assistance from the neighbouring towns.—C.

y ver. 33.

z 2 K. 3. 19, 25. Je. 39. 8. Am. 1. 14. Zep. 2. 9. Ps. 107. 34. ver. 20. Je. 17. 6. Ja. 3. 12. Sowing a place with salt marked it out for perpetual desolation and barrenness.

7 Probably to do more work on the fortifications.—C.

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ings of valour in the fumes of wine ordinarily issue in cowardice and shame. Nor can they who are rebels themselves justly expect fidelity from their associates; for rebellions, even against evil princes, usually issue in the ruin of the traitors. Civil wars are usually the most inhuman, in which the innocent and guilty perish without distinction. But what miseries wicked rulers entail upon their poor subjects! And how terrible is their end at last, when God returns their murder and other wickedness on their heads! When God hath finished his work with them he debases and destroys them. They die in their sins; and the methods they

and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman [f]cast a piece of a millstone upon Abimelech's head, and all to break his skull.[4]

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, [g]A woman slew him. And his young man thrust him through, and he died.

55 And [h]when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus[i] God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

57 And all the evil of the men of Shechem did God render upon their heads: and [k]upon them came the curse of Jotham[5] the son of Jerubbaal.

CHAPTER X.

1 Tola judgeth Israel in Shamir; and after him Jair, whose thirty sons had thirty cities. 6 The Philistines and Ammonites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

AND after Abimelech there [a]arose, to [1]defend[2] Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair,[3] a Gileadite, and judged Israel twenty and two years.

4 And [b]he had thirty sons that rode on thirty ass-colts,[4] and they had thirty cities, which are called [c]Havoth-jair unto this day, which *are* in the land of Gilead.[5]

5 And Jair died, and was buried in Camon.

6 ¶ And [d]the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

A.M. 2843 or 2794. B.C. 1179 or 1210.

f ver. 51. ch. 2.58, 17, 21. Je. 50.4, 5, 20. Je. 31.6

4 *'All to break,'* which imposes unity of sense, but it should be printed, *'all to smake,'* to declare a fact. *'All to'* was an ancient form of expressing in English *altogether, entirely.* The Hebrew and the Septuagint require this translation.—*C.*

g ch. 8.21; 5.26, 27. 1 Sa. 31.4, 5. 2 Sa. 11.21. 2 Ki. 10.18. Mat. 27.5.

h 1 Ki. 22.35, 36. 2 Sa. 18.16.

i ver. 24. Ps. 11.6, 9. 140.11. 141.10. Ac. 7.24. Pr. 5.22. 11.5, 21. Ez. 9.10. 11.21. 16.43.

k ver. 23, 20. Jos. 6. 26. 1 Ki. 16.34.

5 'The curse causeless will not come,' Pr. 26. 2; but 'the curse of the LORD is in the house of the wicked,' Pr. 3.33. The curse of Jotham, therefore, was nothing in itself; but, in so far as it was of the LORD, and upon the wicked, it came in retributive judgment.—*C.*

CHAP. X.

a ch. 3.9, 15. 4.6. 2.16. 2 Ki. 13.5. 4.

1 Or, *deliver.*

2 Heb. *save.*

3 Perhaps Jair began to rule on the east of Jordan not long after Tola began to govern on the west of it.

b ch. 12. 14. 5. 10. Pr. 17.6.

4 This simple statement is specially valuable, as an indication of the manners and state of the people, or as a note that the history must have been written at or very near the date; for as it assumes not, after the manner of secular history, any dignity for its heroes beyond their own recorded actions. Josephus seems to have been so sensible of this, that he changes the asses into *mares*, to give importance in the eyes of the Romans, for whom he wrote.—*C.*

c Or, *the villages of Jair*, Nu. 32.41.

5 Jair was probably a descendant of Jair the son of Manasseh, who conquered the small towns of Gilead and called them *Havoth-Jair*. There were then but twenty-three officers; but the sons of Jair the larger increase the number to thirty, and served the old name.—*C.*

d ch. 2.11, 19. 3.7, 12. 4.1. 6.1. 13.1. 1 Ki. 11.33. Is. 42.17. Ez. 20.16, 26. Je. 2.13. Perhaps this was not long after Tola and Jair began to judge.

A.M. 2843 or 2794. B.C. 1179 or 1210.

e ch. 2.14, 15, 20. De. 32.19–21, 30. Is. 59.2. Je. 2.19. 5.25. 14.10. 1 Sa. 12.9.

6 He had redeemed them from Egyptian slavery, he now gave them up to the Philistines.—*C.*

f ver. 7. Is. 30.13. 1 Th. 2.3.

7 Rather 'from,' that year,' as the word is translated, 2 Ki. 13.3, 22.

8 Heb. *crushed.*

g ch. 3.13, 30. 3.5. 2 Ch. 25.5. De. 28.63.

h ch. 3.9, 15. 4.3. 6. 2 Sa. 7.10. Ps. 106.44, 45. 136.23, 24.

i Ch. 21.3–13. iv. vii. Ex. xiii.–xix. 2 Sa. 12.7 :: Ne. 9.26–30. Lu. 20. 9–12.

9 The Alexandrian Septuagint reads 'Midianites;' the Vulgate, 'Canaanites.' There seems no good reason for departing from the common reading, though the people are never mentioned before or after as oppressors of Israel. They were probably a tribe of Arabians inhabiting Maon. See Jos. 15.55.—*C.*

k De. 32.15. Je. 2.13, 28. 8. Jonah 3.4, 7, 9.

1 Now God did deliver them again: did he then change his purpose? And if he did change it, did he now tell the truth? The answer is easy: God says, 'Ye have *forsaken* me, and *served* other gods; wherefore, I will deliver you,' that is, 'your [sin] serving other gods no more;' whereupon ver. 16, they 'put away the strange gods, and served the LORD,' and he delivered them, being a new people.—*C.*

l De. 32. 37. 38. 1 Ki. 18.27, 28. 2 Ki. 3.13. Je. 2.28. Pr. 1.24, 30.

m Jonah 3.4. Joel 3 :: 34. 31. 40. Je. 3.13. 1 Sa. 3.18. 2 Sa. 10.12, 15. 26.12. 1 Ki. 14. Lu. 13.8, 9.

2 Heb. *is good in thine eyes.*

n 2 Ch. 7. 14. Ho. 14. 2–3, 8.

3 Heb. *gods of strangers.* They indicated the sincerity of their repentance by utterly renouncing idolatry. If our repentance be real, we will renounce and forsake the sins which we confess. The reformation on this occasion seems to have been permanent, for we read not of their falling into idolatry during the time of those three judges which succeeded Jephthah.—*C.*

o Is. 63.9. 24. Hu. 12. 8. Zec. 2.8. Joel 2. 17. Ps. 12.6. 45. 13. 14. De. 32. 36. Je. 31.20. Lu. 15. 32.

4 Heb. *was shortened.*

5 Heb. *cried together.*

p De. 23.14. ch. 11.11, 29, 34. Jon. 2.1, 3, 8.

q ch. 11.5–8. De. 20.3. 6. Ps. 44.14, 15. Is. 54.17. 3.6, 7. 2 Sa. 5.6, 7. 1 Ch. 11.5, 6. 2 Sa. 17.25, 26.

7 And [l]the anger of the LORD was hot against Israel, and he sold them[6] into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that [f]*year*[7] they vexed and [8]oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover,[9] the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And[h] the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And[i] the LORD said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites,[9] did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet[k] ye have forsaken me, and served other gods: wherefore I will deliver you no more.[1]

14 Go[l] and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, [m]We have sinned: do thou unto us whatsoever seemeth good unto thee;[2] deliver us only, we pray thee, this day.

16 And they [n]put away the strange [3]gods from among them, and served the LORD: and [o]his soul was grieved[4] for the misery of Israel.

17 ¶ Then the children of Ammon were gathered together,[5] and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in [p]Mizpeh.

18 And the people *and* princes of Gilead said one to another, [q]What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

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took to secure their fame do but serve to perpetuate their disgrace. But let us remember that there is no refuge for us amidst all our spiritual enemies, and from the hand of an angry God, but in Christ the Saviour of sinners, and the stronghold of faithful people.

CHAPTER X. [Ver. 1. *Shamir in Mount Ephraim.* There was another Shamir in the hill country of Judah, Jos. 19. 22, therefore this city is specially described as belonging to Ephraim. Of Tola, nothing particular is related but his defence or deliverance of Israel, and the character of distinguished valour generally bestowed upon the whole family of Issachar, 1 Ch. 7. 1. *C.*]

Ver. 6. [*Forsook the Lord and served not him.* A religion addressed to the senses has wonderful attractions either for a very refined or a very sensual people, two states that may be either separate or combined. When refinement and sensuality are combined, religion chiefly consists in a taste for painting, statuary, music, processions, and ceremonies, with great moral laxity, compensated by pilgrimages, penances, or fines. Where sensuality reigns alone, the evils are the same, but the hope of remedy greater; for the refinement is wanting by which idolatry is recommended and its grosser deformities covered from the eyes. *C.*]

Ver. 10. [*The children of Israel cried unto the Lord.* Under whose government this occurred we are not expressly told. From the following chapter it would seem to have been in a kind of *interregnum*, between the death of Jair and the elevation of Jephthah. The time, however, is of no importance. The convictions of sin, and religious revival indicated, are the points of real importance. *C.*]

Ver. 11. [*The Lord said unto the children of Israel.* By whom the Lord spoke, whether by a prophet or the high-priest, or by his angel, we are not informed. By reference to ch. 13. 3 it would appear most probable that in this case it was the Lord himself that spoke. *C.*]

REFLECTIONS.—God can easily heap wealth on families, or render them happy with a moderate share; and it is a great mercy to a country when God raises up one impartial administrator of justice after another. Those whose hearts were never changed soon relapse into the very sins for which they had often severely smarted, and even become more and more wicked: and when single rods of wrath are quickly contemned God will, in justice or in love, apply his double strokes, strokes on every hand! But if at last they bring us to a kindly sense of sin and cordial crying to God, we must esteem them amongst his greatest mercies; and though sharp the trial, and God refuse to hear our distresses, yet let not the soul that is even frowned out of doors despair. If he makes us plead guilty at his

CHAPTER XI.

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 His embassy to the king of Ammon, which proveth fruitless. 29 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performeth his vow on his daughter.

NOW Jephthah[a] the Gileadite was a mighty man of valour, and he *was* the son of an harlot:[1] and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they [b]thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a [c]strange woman.

3 Then Jephthah fled from[2] his brethren, and dwelt in the [d]land of Tob:[3] and there were gathered [e]vain men[4] [f]to Jephthah, and went out with him.

4 ¶ And it came to pass [f]in process of time, that the children of Ammon made war against Israel.[5]

5 And it was so, [g]that, when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, [h]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And the elders of Gilead said unto Jephthah, Therefore we [i]turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, [k]If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD [l]be witness between us, if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his[m] words before the LORD in Mizpeh.[6]

12 ¶ And Jephthah [n]sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

A.M. 2858 or 2859.
B.C. 1240 or 1205.

CHAP. XI.

a He.11.32. ch.3.10. Ge.36.25,46.2 Ki.5.1.

1 Heb. *a woman, an harlot.*

b Ge. 21. 10. ver. 7. De.2.5.9.

c Pr.2.16 5.3-5. *i.e.* a whore

2 Heb. *from the face.*

d 2 Sa.10.6.

3 A petty kingdom of Syria, on the east of the Hauran, having Zobah on the north and the Ammonites on the south. It was a populous district, as it furnished 12,000 men to the confederacy against David, 2 Sa.10.6.—*C.*

e ch.9.4 1 Sa.22.2.

4 Being driven from his family, Jephthah was compelled to seek a subsistence where he could find it; and, accordingly, in those rude and turbulent times, became a leader of a band composed of necessitous men like himself, who followed him in his incursions upon the surrounding territories.—*C.*

f Heb. *after days*, ch.10.8.

5 The Ammonites had begun to make incursions, ch. 10. 9; encouraged by success, they proceeded to a regular invasion, ver.17, with a view to the complete subjugation of Israel.—*C.*

g ch.10.9-14. Pr. 24. 10.

h Ge. 37.27;45.4. ver. 2. Ps.77.17.

i Lu. 17. 3. ver. 28. Lu.8.8,38,39,56; 10.37. 1 Ki.1.6.

k Nu. 32. 20-22. Ge. 24.5.

l Heb. *be the hearer between us.* De. 1. 16. 1 Ki.3.11. Ge.16.5 31. 53.1 Sa.24.12.

m ver.7,9; ch.10.17. *i* Sa.11.14,15.

n Pr. 25. 8, 9. Nu.21. 21;20,14. De.20.10,11.

6 This Mizpeh was situated to the east of Jordan, in Gilead, Ge.31.49. There was another to the west, in Judah, Jos. 15. 38. The uttering all his words 'before the Lord,' indicates that Jephthah had retained his religion, though in exile and amongst an idolatrous people—a pious decision of character, that, amongst all his difficulties, pointed out the man who had faithfully served his God, as best fitted now to serve his country.—*C.*—Mizpeh of Gilead was the great gathering-place and sanctuary of the transjordanic tribes. What Mizpeh of Benjamin was on the west, the other was on the east. It is called Ramoth-Mizpeh in Jos.13.26, but it is distinct from the Mizpah where Jacob and Laban met.

A.M. 2858 or 2859.
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About three miles north west of Salt (Ramoth-Gilead) is the highest peak east of the Jordan. Its summit is broad and flat, and would form a fine gathering-place for a nation of warriors. This is doubtless the site of Mizpeh.—*P.*

o Ps.27.12. Pr.25.5,9. Nu.21.20-30.

7 The land was not taken from the Ammonites, but from the Amorites, ver.22: but an ancient claim was here revived to give a colour to the invasions.—*C.*

p Ps.22.5. Ro.12.18. Mar.9.50. He.12.14.

8 Jephthah seems to have been a warrior, a politician, and strict observer of the law: for Moses required that war should never be made without a previous offer of peace.—*C.*

q De.2.9,19. Ne.6.8. Ac.24.12.

r Ex.12.-xix. Nu.1. -xx.13.3-36.

9 There were a very few draught oxen and waggons, presented by the princes for the service of the tabernacle, Nu. 7. 7, 8, but the mass of the people were on foot, Ps. 66. 6. A circumstance worthy of note, as it will go far to account for the slowness of some of their marches, in which children and infirm persons must have been carried on the backs of parents and relatives.—*C.*

s Nu.20.14-21. De.2. 4-8,29.

t Nu.20.1,16.

u Nu.20.22;21.10,12, 33;33.37-44.

1 That is, not the west, as opposed to the east; but on the north, opposite Moab, of which kingdom the Arnon was the northern boundary.—*C.*

x Nu.21.13;22.36.

y Nu.21.21-31. De.2. 26-37;3.1-17. Jos.13.8-32. Ge.32.22.

z De.2.36,37;3.1-17. Nu.32.33-41. Jos.13.8-32. Ge.32.22.

2 From Arnon on the south to Jabbok on the north, and from the Arabian desert on the east to Jordan on the west.

a Nu 21.29. 2 Ki.17. 7.2 Ki.23.13. Je.48.13.

3 This was no acknowledgment of the deity of Chemosh, but merely an appeal to the Ammonites, on their own principles. Indeed, it was a virtual, implied, and understood denial that Chemosh was a god, for Jephthah asserts an indefeasible right to the disputed territory, by virtue of a grant from Jehovah.—*C.*

b Ge. 25. 18-21. Nu. 21. 21-25. Jos. 12.1-24. Ps.44.2,3;78.55. Jude 3.

c Nu.25.2 De.23.4. Jos.24.9. Mi 6.5.

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [o]Because Israel took away my land,[7] when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 And Jephthah [p]sent messengers[8] again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, [q]Israel took not away the land of Moab, nor the land of the children of Ammon:

16 But when Israel [r]came up from Egypt, and walked[9] through the wilderness unto the Red sea, and came to Kadesh;

17 Then [s]Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent:* and [t]Israel abode in Kadesh.

18 Then [u]they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side[1] of Arnon, [x]but came not within the border of Moab; for Arnon *was* the border of Moab.

19 And [y]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed [z]all the coasts of the Amorites, from Arnon even unto Jabbok,[2] and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [a]Chemosh thy god giveth thee to possess?[3] so [b]whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And[c] now, *art* thou any thing better than

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bar, renounce our idols, and submit to his mercy, there is hope in our end. His fatherly heart is touched with our wretchedness, and ready to receive the returning prodigals. He is loath to give up his people to utter destruction: and when he restores his favourable smiles, they powerfully animate our hearts against every foe. But it is of great importance in our spiritual warfare to have proper leaders and directors; and especially that we cleave close to Christ, the great Captain of his people.

CHAPTER XI. [Ver. 1. *Son of an harlot.* Some high authorities propose to translate the word 'hostess,' 'a tavern-keeper; such persons however in the eastern countries around Canaan are, in modern times, totally unknown; nor do we see any indications in the Scriptures that would lead to the belief of their existence in ancient times. Taking the word as it stands in our version—and we believe it must be so taken—it indicates an important fact, that an unworthy parent may have a worthy child. See Eze. 18. 2, &c. *C.*]

Ver. 5. [*The elders of Gilead went to fetch Jephthah.* It is of no little importance for the encouragement of the young, to see that in all cases a distinguished man finds distinguishing employment. Talents, industry, and acquirements may for a time remain in obscurity, but some event will still occur to call them into exercise, and assign them due reward.—*Note.* Let not this fact encourage either pride or vain expectations; humility of expectation is one of the most essential handmaidens of success. *C.*]

Ver. 35. [*I have opened my mouth unto the Lord.* However imperfect the character of Jephthah may be, piety to the Lord was his predominant feeling, and his acquaintance with Scripture familiar, as is obvious from ver. 9, 11, 15–17, as well as from this verse. Therefore, nothing can, *a priori*, appear more unlikely, than that a man, familiar with Scripture, and piously disposed, should vow a sacrifice most solemnly denounced in Scripture, Le. 20. 2; nor can it be readily supposed, that a believer who would not dare to profane the altar by 'the price of a dog,' Ex. 23. 18, would

Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,[4]

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three[d] hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the[e] LORD the Judge be judge this day between the children of Israel and the children of Ammon.

28 Howbeit[f] the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then [g]the Spirit of the LORD came upon Jephthah,[5] and he passed over Gilead and Manasseh, and passed over [h]Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [i]vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth[6] of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, [k]and I will offer it up for a burnt-offering.[7]

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

33 And he smote them from [l]Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain[8] of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, [m]his daughter came out to meet him with timbrels and with dances; and she *was his* only child:[9] besides her he had neither son nor daughter.

35 And it came to pass, when he saw her, that he rent [n]his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: [o]for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and [p]bewail my virginity,[1] I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who [q]did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom[2] in Israel,

40 *That* the daughters of Israel went [3]yearly to lament[4] the daughter of Jephthah the Gileadite four days in a year.

CHAPTER XII.

1 The Ephraimites, quarrelling with Jephthah, and discerned by the word Shibboleth, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, who had thirty sons and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judge Israel.

AND the men of Ephraim [a]gathered themselves together, and went northward,[1] and

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A.M. 2858 or 2859. B.C. 1146 or 1145.

4 The Moabites appear to have extended their conquests into this now disputed territory as far as Heshbon; but it had been wrested from them by the Amorites, from whom it was taken by Moses, by divine authority.—*C.*

d Jos.11.18; 24.2. ch. 3.11,30; 5.31; 8.28; com. 10.2, 3, 8, 12. between 1430 and 1452.

e Ge.16.5; 18.25; 31. 53. Ps.50.6. 1 Sa.24.12.

f Pr.21.29, 30. Is. Lam.3.66 gen. 1 Ih. 3.2.

g ch. 3.10; 6.34. 1 Ch. 12.18; 28.20.

5 All valiant endowments are, in Scripture, attributed to the Spirit of the Lord; from those of the accomplished artist, Ex.31.2, to those of the sanctified Christian, 1 Co. 6.11; and accordingly the understanding of Jephthah is attributed to the Spirit coming upon him. But this coming of the Spirit is not to be considered as any mere enthusiastic impulse upon mind or body; but as light in the understanding to discover duty, faith to trust in God, zeal for his glory, love for his church, then grievously persecuted,—all which united produce that devotedness and courage that fit men for great and dangerous undertakings, and to which, under Providence, success is ordinarily to be traced.—*C.*

h ch. 10.17.

i Ge.28.20. Ps.66.13, Nu.xxx. Ec.5.2,4. Ga. 4.28.

6 Heb. *that which cometh forth, which shall come forth.*

7 The whole difficulty of this perplexing narrative originates in this verse, and depends upon the translation of a single Hebrew letter, and which is sometimes rendered *and*, and sometimes *or*, according to the current of the passage. Thus, the words of the tenth commandment might be literally rendered, 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, *and* his man-servant, *and* his maid-servant,' &c.; but the sense obviously requires that it be rendered *or*, and not *and*. Now, if for *and* we substitute *or*, as is done in the tenth commandment, Jephthah will stand relieved from any vow to sacrifice his daughter, and merely to devote her to the Lord, as the law provided in the case of Nazarites or vows.—*C.*

m Ex.15.20,21 Sa.18.6. Ps.68.25.

8 Heb. *of himself.*

n Ge.37.29,34,44.13. Nu.14.6 2 Sa.13.36. 1 Ki.21.27 2 Ki.19. Is. 4.2. Ac.14.14. Joh.1.20. Jer.9.1.

o Le.27.28,29. Ps.15. 4.119.106 Nu.30.4,5. Ec.5.2

p Is.4.1. Lu.23.29. It was a reproach in Israel for a woman to die childless.

1 Those interpreters, and with whom we concur, who believe that Jephthah's daughter was devoted to *celibacy*, not to *sacrifice*, rest somewhat upon this verse; and though the Scriptures make no mention of any such institution of celibacy in Israel, yet as there was nothing in the law that absolutely forbade it, and as it is reiterated at the end of ver. 39, it seems to cast considerable weight into the scale of the most mild and merciful interpreters. It is but justice, however, to add, that the weight of authority, both Jewish and Christian, lies on the side of the actual sacrifice.—*C.*

q ver. 31. Le. 27. 28, 29. Is. 60.7. There is too much reason to believe that he really offered her in sacrifice.

9 Or, *ordinance.*

2 Heb. *from year to year.*

3 Or, *to talk with*, i.e. to celebrate her praises, and bewail her untimely end.

CHAP. XII.

a Heb. *were called*, ch.8.1. Ex.4.4. Ps. 109. 4. Jn.11.52. Pr.18.3,6,7; 21.23,24. Ja.3.6,8.

1 The passage should be thus translated: 'And the men of Ephraim gathered themselves together, and passed over to Zaphon.' The Hebrew word *Zaphon* also means 'northward;' but here it is manifestly a proper name. It was a city of Gad, which stood on the east bank of the Jordan, near Succoth.—*P.*

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k It might be rendered, *or I will offer it*, &c., Le.27.11. Is.66.3. De.23.18. Nu.30. 34. De.12.31. Is.17.2. Eze.27.17. *l* Or, *Abel.*

profane it still more by a sacrifice, not only illegal, but most cruel and unnatural. *C.*]

Ver. 40. [*Went yearly to lament the daughter of Jephthah.* The word translated 'to lament,' signifies also 'to praise, celebrate, or talk with.' An attention very natural in her young companions, and consolatory to the unhappy recluse, debarred from the hope of every Israelitess, that of being 'a mother in Israel,' and probably the mother of Messiah. In conclusion, Jephthah is celebrated by Paul as an example of *faith*, He. 11. 32, which we judge impossible had he been guilty of an act, whatever might be the motive, still worse than that of Cain, and which would have identified his religion with the worst feature of the idolatry of Canaan. *C.*——The record of Jephthah's vow in ver. 31 may be thus translated, 'That which (or, he who) cometh to meet me out of the doors of my house, when I return in peace from the children of Ammon, shall belong to the Lord, or (or, and) I will offer it for a burnt-offering (or, a whole-offering).' The Hebrew word translated 'and' may mean 'or,' and the context alone can decide. If rendered 'or' the difficulty is at once removed. But even admitting that it means 'and,' the passage may be satisfactorily explained. The word rendered 'burnt-offering' does not necessarily involve the idea of *burning*, but simply of going up upon the altar, or of complete surrender and dedication to the Lord. When a virgin is said to be so offered, she was set apart as a *spiritual whole-offering*, belonging henceforth entirely to the Lord.—The terms in which the sacred writer records the fulfilment of the vow, leads to the conclusion that Jephthah's daughter was not sacrificed. Her entreaty that he would give her two months *to lament her virginity*, is surely out of all keeping with the supposition that she was to be put to death. To mourn her virginity does not mean to mourn because she was to die on the altar, but because she was to live a virgin. Then observe the statement made by the historian after he relates that Jephthah 'did with her according to the vow which he had vowed:' '*And she knew no man.*' Is this in harmony with the supposition of a sacrificial death? *P.*]

REFLECTIONS.—The indulgers of lawless lust ordinarily entail both misery and shame upon the unhappy fruit of their guilty amours. But it is unreasonable for us to reproach a man with the unhappiness of his birth, when his practice deserves a more honourable relation. God often first debases those whom he intends to exalt, and marks men's sins, not only in their distress, but also in the means of their deliverance. Whorish Israel must now be delivered and governed by the bastard son of a harlot, lately an exile: but no man ought to be trampled on or despised; we may need his help ere we die. And if we have injured any, it is proper to entreat their pardon as quickly as possible. No injuries should render us implacable. Agreements ought to be very explicit and distinct; and, if important, ought to be ratified with solemn prayer. Before entrance on war the most solemn acknowledgments should be made to God, and repeated endeavours peaceably to compose every difference; that so, if war cannot be avoided, we may prosecute it with a good conscience, and depend on God for success in it. For it is reasonable that such as delight in war should be ruined by it. Unjust men are ready to insist upon the most antiquated claims; and however many practise injustice, few choose to be reckoned unjust. But when the Lord hath given us anything by special grant, we may insist upon the possession of it. To receive it from him, use it to his glory, keep it for his sake, and return it to him when he calls for it, is part of the duty which we owe to him. What care ought to be taken in contracting a solemn vow, that it may never prove a snare to our soul! And having engaged to anything lawful we must in no wise go back. But it is mournful when parents, by their rashness, involve their obedient children in sin, in misery, or in death; and kind and comforting to make the joys and griefs of our neighbours our own. In this world how is our wine mixed with water; our triumphs with distress; our joys with grief! Let these things make me long for the better country above.

CHAPTER XII. [Ver. 4. The meaning of this difficult passage appears to be the following: 'Refugees of Ephraim are ye Gileadites in the midst of Ephraim and Manasseh.' This contemptuous remark was not intended to apply to the whole tribes of Reuben and Gad, but only to those warriors whom Jephthah had gathered round him out of Gilead, and by whom he had conquered the Ammonites. *P.*]

Ver. 6. [The Ephraimites had crossed the Jordan

said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.[2]

2 And Jephthah said unto them, [b]I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I[c] put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all [d]the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* 'fugitives[3] of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites [f]took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, [g]Say now Shibboleth; and he said, Sibboleth:[4] for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and [h]there fell at that time of the Ephraimites forty and two thousand.[5]

7 And Jephthah judged Israel six years.[6] Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of 'Beth-lehem judged Israel.

9 And he [k]had thirty sons and thirty daughters, *whom* he sent abroad, and took in thirty[7] daughters from abroad for his sons: and he judged Israel seven years.

10 Then died Ibzan, and was buried at Bethlehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel:[8] and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon, in the country of Zebulun.

A.M. 2858 or 2870.
B.C. 1146 or 1105.

2 Man often judge by success, and not by principle, and become jealous of the successful leader whom they would not aid in one of his struggles. The Ephraimites were also most probably stimulated by envy and covetousness when considering the spoils that must have been gleaned in the conquest of twenty cities.—C.—In their address to Gideon in circumstances somewhat similar, ch. 8. 1, we have already had a proof of the domineering, ambitious spirit of this tribe. They began early to indicate a disposition to lord it over their brethren. In this instance their haughtiness met with its reward.—*J.*

b ch. 11. 12–33.

c ch. 9. 17. 1 Sa. 19. 5; 28. 21. Job 13. 14. Ps. 119. 109. Ro. 16. 4. Re. 12. 11.

d ch. 11. 10. De. 4. 47, 48.

e Nu. 4. 4. 1 Sa. 25. 10. Pr. 15. 1; 25. 15. Ye are the very scum and refuse of these two tribes.

3 It is by no means unlikely, from consulting chap. 11. 3, that there might be a portion of truth in this railing accusation, which made it the more offensive as a general statement: it was, however, untrue.—*C.*

f ch. 3. 28; 7. 24. Jos. 2. 7.

g Mat. 26. 73. Ro. 16. 16. 1 Co. 16. 22. Mar. 14. 70. Ps. 64. 8.

4 *Shibboleth*, a stream; *sibboleth*, a burden. Nothing is more common than for the people of one kingdom or province to be utterly unable to pronounce some of the vowels or consonant sounds of another.—*C.*

h Pr. 28. 10; 29. 23; 29. 23. 17. 20. Ec. 10. 12.

5 At the last census, Nu. 26. 37, the Ephraimites amounted but to 32,500, so that the number slain appears in our translation unreasonably large. If the *and* be considered as a mark not of numeration, but of addition, the number cut off would amount merely to 2240.—*C.*

6 Cir. 1140 or 1139.

i Ge. 35. 19. Mi. 5. 2. Mat. 2. 1.

k ch. 10. 4; ver. 14.

7 The sons and daughters-in-law continued to live with Ibzan, a custom uncommon amongst persons of rank, or even among the poor in those countries, but still followed in parts of the continent of Europe, and said to be productive of great family attachment.—*C.*

8 B.C. 1143 or 1142.

A.M. 2862 or 2862.
B.C. 1142 or 1142.

9 B.C. 1223 or 1142.

l Heb. *sons' sons*, Pr. 17. 6.

m ch. 10. 4; 12. 14.

1 B.C. 1225 or 1234.

n Ge. 14. 7. Ex. 17. 8. 1 Sa. 15. 7.

2 About six miles W.S.W. of Shechem, upon the summit of a tell, among low hills, stands a little village called *Ferata*, which is identical with the ancient Pirathon.—*P.*

CHAP. XIII.

B.C. 1135 or 1155.

a ch. 2. 11; 3. 7; 4. 1; 6. 1; 10. 6. 1 Sa. 12. 9.

1 Heb. *added to commit*, &c. Perhaps this servitude under the Philistines commenced about the tenth year of that under the Ammonites, ch. 10. 8, or under Ibzan, ch. 12. 8.

2 See note on ch. 8. 28.—*C.*

b Jos. 19. 41; 15. 33, ver. 25; ch. 16. 31; 18. 2, 11. 2 Ch. 11. 10.

3 Zorah, now called *Surah*, stands on a spur of the mountains, which projects into the plain of Philistia on the north of Beth-shemesh.—*P.*

c Ge. 16. 11; 25. 21; 29. 31. 1 Sa. 1. 7. Lu. 1. 7.

d Christ. ch. 2. 1; 6. 11. Ge. 17. 10; 18. 10. Is. 63. 9. Lu. 1. 13, 31.

e Ge. 17. 16; 25. 23; 30. 22. 1 Sa. 1. 20. Lu. 1. 13, 31.

f Nu. 6. 2, 3.

4 The vow of the Nazarite required this abstinence. To attract attention to the prophecy concerning the deliverer, the rules of Nazaritism are extended to the mother. The Scriptures often and evidently intimate, what human observation has daily confirmed, that more of the character and future progress of children depend upon mothers than upon fathers. Without searching, or perhaps being able to search, farther into the causes of this fact, enough appears to account for it in the greater intercourse of mothers with their children in childhood, when the future character is generally formed, and that before many suppose that any bias has been given.—*C.*

g ch. 16. 17. Nu. 6. 5. 1 Sa. 1. 11. Lu. 1. 15. La. 4. 7. Am. 2. 11, 12.

h 1 Sa. 7. 13. 2 Sa. 5. 2. Mat. 2. 21.

i De. 33. 1. 1 Ki. 17. 18. 2 Ki. 4. 9. Jos. 14. 6. 1 Ti. 6. 11, 20., as she conceived a holy prophet; but it was the angel Jehovah or Christ.

5 She supposed him a prophet of God from his conversation, which was godly, and his countenance, which was terrible.—*C.*

k Joh. 14. 17. Ac. 9. 6. Pr. 3. 5, 6.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.[9]

14 And he had forty sons, and thirty [l]nephews, that [m]rode on threescore and ten ass-colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died,[1] and was buried in Pirathon, in the land of Ephraim, in the mount of the [n]Amalekites.[2]

CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

AND the children of Israel [a]did evil [1]again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.[2]

2 ¶ And there was a certain man of [b]Zorah,[3] of the family of the Danites, whose name *was* Manoah; and his wife *was* [c]barren, and bare not.

3 And the [d]angel of the LORD appeared unto the woman, and said unto her, [e]Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [f]drink not wine nor strong drink, and eat not any unclean[4] *thing:*

5 For, lo, thou shalt conceive, and bear a son; and [g]no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall [h]begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, A 'man of God[5] came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my Lord, [k]let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

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to Gilead for the purpose of chastising Jephthah for his presumption. They themselves already presumed to rule Israel. Their bitter taunt brought upon them a bitter revenge at the hand of the rude eastern warrior. Having overthrown them on the battle-field, he intercepted them at the fords of the Jordan as they were attempting to cross to their native mountains. A difference in the pronunciation of a word enabled the Gileadites to identify the refugees. It is a remarkable fact that to this day the inhabitants of the country east of the Jordan pronounce certain letters in a manner entirely different from those on the west. *P.*]

Ver. 14. [*That rode on threescore and ten ass-colts.* This circumstance is mentioned as the most intelligible historical evidence of the fulfilment of the promises of God, and mark of the peace and prosperity of the land, so long as the people continued faithful to his covenant. *C.*]

REFLECTIONS.—Quarrels between brethren are often the most bitter and violent; for the most causeless wrath is the most outrageous and cruel. The most spotless characters are the fairest marks for envy; and the most signal services often expose men to the most virulent abuse of those whom they have saved from misery. But disregard of a calm self-vindication frequently forces the injured to harder measures. How mischievous is an insolent abusive tongue! It sets on fire the whole course of nature, and is set on fire of hell, and often issues in the ruin of the proprietor. They who are most in fault would often save themselves by being clamorous against the innocent: but the greatest boasters are usually the greatest cowards. Both God and men take pleasure in abasing the proud. These Ephraimites had gloried in their tribe; now they deny it. Lately they went over Jordan to burn Jephthah's house upon him; now they sneak homeward and are cut off from their own. Lately they reviled the Gileadites as fugitives; now, from an infirmity peculiar to their own country, they are discerned and slain in their flight. God sometimes calls men to an office without putting any remarkable work in their hand: and the days of the saints' honour or life are often but few and evil. Death's shafts fly thick—let us therefore so number our days as to apply our hearts unto wisdom.

CHAPTER XIII. [Ver. 23. *Have told us such things as these.* To argue from the past to the future is one of the soundest principles of piety. The believer 'calls to remembrance his song in the night;' 'he remembers the days of old;' especially he argues that, 'if God spared not his own Son, but freely gave him up to the death for us all, how much more will he also with him freely give us all things?' So argued

9 And God [l]hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And [m]the woman made haste, and ran, and showed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.[6]

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass: [n]how shall we order[8] the child? and *how* shall we do[9] unto him?[1]

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She [o]may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we [p]shall have made ready a kid for thee.[2]

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, [q]thou must offer it unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may [r]do thee honour?

18 And the angel of the LORD said unto him, [s]Why askest thou thus after my name, seeing it *is* [3]secret?[4]

19 So Manoah [t]took a kid with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* [u]did wondrously;[5] and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD [v]ascended in the flame of the altar: and Manoah and his wife looked on *it*, [w]and fell on their faces to the ground.

A. M. 2669 or 2670. B.C. 1135 or 1134.

l Ps.65.2. Mat.7.7-11.

m Lu.2.10; 4.10. Jn. 1.45; 4.28,29.

6 The word 'other' is not in the original, and the verse had better be translated 'in this day,' 'to-day.'—*C.*

7 Manoah, as well as his wife, takes the angel for a mere prophet. — *Note.* Christians are just as liable to mistake in estimating the true character of God's messengers. Men no doubt they are, and not angels; still the character of messenger, and the truth of their message, entitle them to esteem for their work's sake. —*C.*

n Ge.18.19. Pr.4.4; 22.6. Ep.6.4.

8 Heb. *What shall be the manner of the, &c.*

9 Or, What *shall he do?*

1 Heb. What shall be *his work?*

o ver. 4. Nu. vi. Le. xi. De.12.32. Mat.28. 20.

p ch.6.18,19. Ge.18. 5. Lu.24.30,31,42-43.

2 'In many things all offend, and in all things they come short,' but no servant of God is ever charged with want of hospitality. It distinguished all the patriarchs, it distinguished the primitive Christians, and it is enjoined as a duty of perpetual obligation on the church, He. 13.2.—*C.*

q ch. 6, 26; ver. 23. Le.11.6-Le.1.

r 1 Sa.9.8.1 Ki.14.3.

s Ge.32.29. Is.9.6.

3 Or, *wonderful?*

4 The word here translated *secret*, is, in Is. 9. 6, translated *wonderful*, and is the evident meaning here. It is as if the angel had said, 'Why askest thou after my name? since, seeing the wonderful things I state, and the wonderful impression made by my appearance, must suggest that my name, my proper description, is *wonderful*.'—*C.*

t ch.6.26. 1 Sa.7. 9. 1 Ki.18.30-38.

u Jos.5.13. ch. 6. 21. 1 Ki.18.38.

v ch.6.21. 1 Ki.2.41. Ps.47.5. He.1.3. Re. 8. 3-4.

w Ge.17.3. Mat.17.6. Eze.1.28. Da.10.9.

5 There is a characteristic and most expressive play upon the word 'wonderful' here. The angel said his name was 'wonderful,' *i.e.* it was absolutely and supremely wonderful, as a predicate applicable to God alone. Then, when the offering is laid on the rock, the historian says, 'and *wonderful* was the act,' or event which followed, and which is recorded in ver. 20.—*P.*

x Ex.33.20. De.5.26. ch.6.22.

a 1 Co.12 28. 2 Ki.5 13. Ge.4 4,5. Ps.86.17.

b Ps 25.14. Pr. 3. 32. Jn.14 22.

6 Serving like the sun.

c 2 Sa.3.19. Lu.2.52.

d ch.3.10;6.34;11.29. Jn.3.34.

e ch.18.12; 16,31; 18. 2,12. Jos.19.41;15.33.

7 *Mahaneh - Dan* (translated 'camp of Dan') is here a proper name. It was given to the spot in which the Danites who migrated from the inheritance of their fathers to Laish, in the north of Palestine, as recorded in ch. 18. 12, had encamped. It was situated between the towns of Zorah (Samson's native city) and Eshtaol.—*P.*

CHAP. XIV.

B.C. 1115 or 1135.

a Ge. 38. 12-14. Jos. 15.57;19.43.

1 Timnath stood on the point of a low ridge, west of Beth-shemesh, and south-west of the much higher ridge on which the town of Zorah stood. The phrase, 'Samson *went down*,' proves that the writer was familiar with the geography of the district.—*P.*

b Ge.6.2;34.2.

c Ge. 21. 21; 24. 3-8; 28.1,2.

d Ge.13.8; 24.27, 2.*c.* kinsmen.

e ch.15.18. Ge.34.14. *f* Su.14.6;17.26,36. Ex 34.12. De.7.2.

2 Heb. *she is right in mine eyes.*

3 The marriage with a daughter of the Philistines was not forbidden, the prohibition of marriage, De. 7. 2-3, extending only to the seven nations, Hittites, Girgashites, Amorites, Perizzites, Hivites, and Jebusites, to none of whom the Philistines belonged, for the Philistines did not descend from Canaan, but from Mizraim, another son of Ham, 1 Ch.1.11,12.—*C.*

g Ch.10.1;22.7;25. 20. Ps.105.5. Ex.3.22.

h ch.10.7;13.1;15.11.

4 Heb. *in meeting him.* This was an emblem of the Philistines and the devil.

i ch.3.10;11.29.1Sa. 11.6.

k 2 Sa.23.34. ch.15.6. 1Sa16.30. 1 Jn.3. & Col. 2.15. 2 Co.4.6.

21 (But the angel of the LORD [x]did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah said unto his wife, [a]We shall surely die, because we have seen God.

23 But his wife [b]said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands; neither would he have [b]showed us all these *things;* nor would, as at this time, have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson:[6] and [c]the child grew, and the LORD blessed him.

25 And the [d]Spirit of the LORD began to move him at times in [e]the camp of Dan, between Zorah and Eshtaol.[7]

CHAPTER XIV.

1 Samson desireth a wife of the Philistines. 5 In his journey to Timnath he killeth a lion. 8 In a second journey he findeth honey in the carcass. 10 Samson's marriage-feast. 12 His riddle by his wife is made known. 19 He spoileth thirty Philistines. 20 His wife is married to another.

AND Samson went down to [a]Timnath,[1] and [b]saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines; now therefore [c]get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d]thy brethren, or among all my people, that thou goest to take a wife of the [e]uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth[2] me well.[3]

4 But his father and his mother knew not that it *was* [f]of the LORD, that he sought an occasion against the Philistines; for at that time the Philistines [g]had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.[4]

6 And[h] the Spirit of the LORD came mightily upon him, and he [i]rent him as he would have

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the wife of Manoah, one of the most perfect specimens of good understanding and solid piety that the Scriptures anywhere record. *C.*]

Ver. 25. [*The Spirit of the Lord began to move him at times.* Many changes take place between childhood and youth; still the child is generally the miniature of the future man, in character as much as in body. Parental partiality is not indeed either the most impartial or most accurate judge; but if a community notice any extraordinary endowments of a child, they seldom fail to be developed in the man. These extraordinary qualifications may, or may not, be indicated by bodily form; but their origin the Scriptures ascribe not to matter, organization, and form, but to the Spirit of the living God. See note on ch. 11. 29. *C.*]

REFLECTIONS. — Where there is the greatest danger and the least prospect of relief, it often comes. Mercies long waited for are rendered remarkably valuable for the encouragement of others to wait on the Lord. And to support the sinking spirits of his people, God often issues promises of salvation long before they are fulfilled. Those whom God honours to be deliverers of churches and nations, ought to be remarkably holy themselves, and devoted to the service of God. Parents ought to beware of infecting their children with anything of fleshly lusts; and married persons ought to communicate their spiritual experiences one to another. Divine instructions animate our desire after further fellowship with God: and how ready is God to satisfy such longing desires! Such as enjoy real communion with him wish all their relations to share of it. And such as know the real importance of children, will be earnestly desirous of God's direction and assistance in their education, for his honour. Mercies are mercies indeed only when they are rightly managed. But so treacherous are our memories and hearts, that we need line upon line, and precept upon precept; and to have always at hand a loving and careful remembrancer. Gratitude to God and to his ministers for his sake is highly agreeable; but let us never tempt the one nor the other with our curious inquiries. What God conceals we may be holy without the knowledge of; and if we ask in prayer what is not for our real advantage, it is a great mercy to have our suit denied. But how animating is it to behold an ascending Redeemer carrying our hearts and services, all inflamed with his love, along with him! Let not his saints, through unbelief, be afraid of their signal mercies, or afraid to die in the Lord; but ever put a just and favourable construction on the providences of God, and ever look to Jesus' sacrifice as the great foundation of their hopes and comforts. God's promises shall most certainly be fulfilled. And how pleasant to observe the early impressions of God's Spirit upon our children!

CHAPTER XIV. [Ver. 4. *Sought an occasion against the Philistines.* God overrules what men desire wrong and do wrong, as well as what they desire right and do right. By the envy of Joseph's brethren, which envy he condemned, he yet sent Joseph to Egypt to

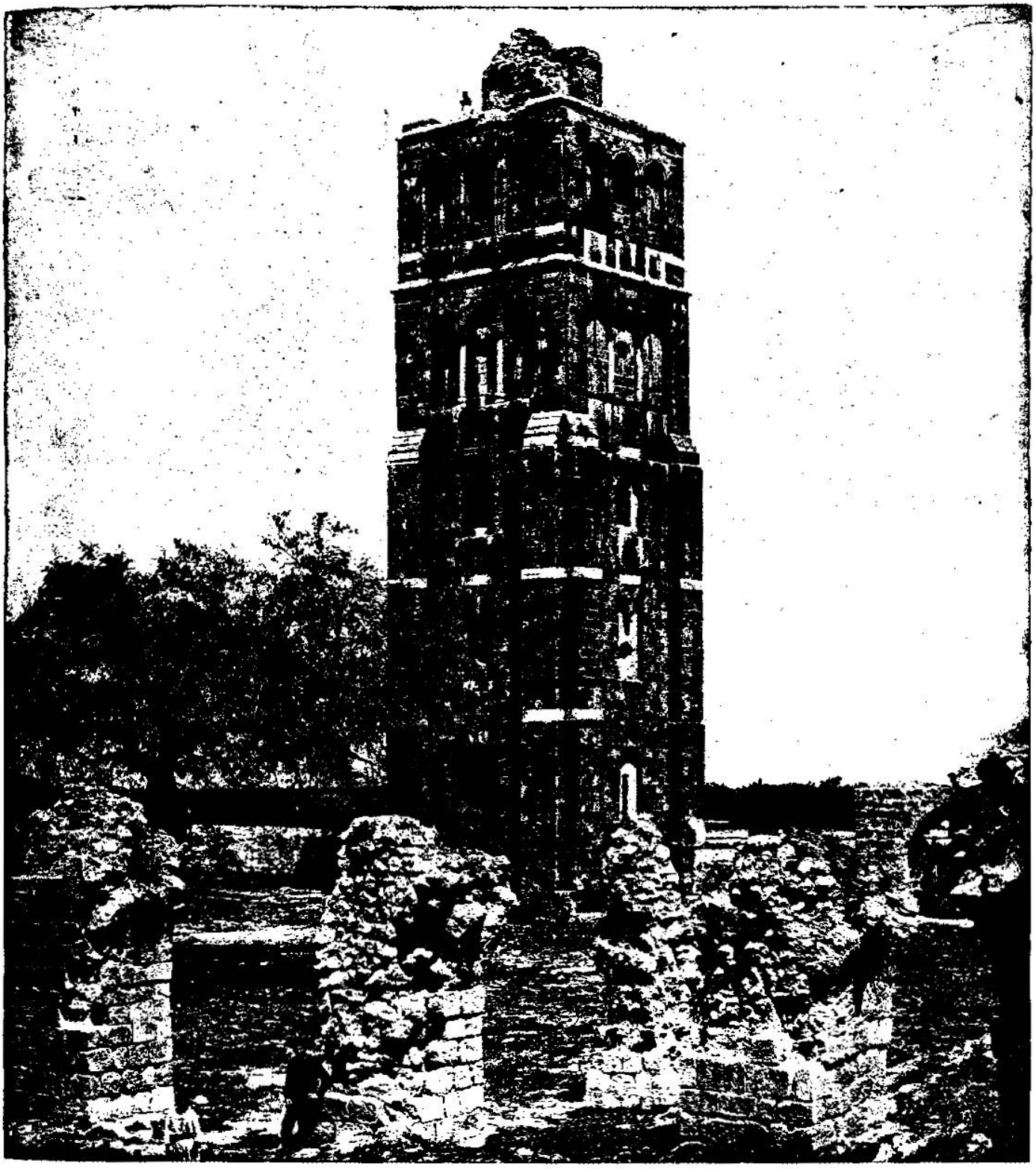

TOWER OF THE FORTY MARTYRS—SITUATED IN THE COUNTRY ALLOTTED TO THE TRIBE OF DAN TO WHICH SAMSON BELONGED. [JUDGES xiii: 25.]—"And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Esbtaol." We give a picture here of the tower of the forty martyrs in Ramleh because it illustrates a scene in the country originally belonging to the tribe of Dan. And Samson to whom reference is made in this verse as being moved by the Spirit of the Lord was one of the children of this tribe. This tower is known as the White Mosque, White Tower or Tower of the Forty Martyrs, and the Moslems call it the Tomb of the Forty Champions. It is situated about a quarter of a mile from the town of Ramleh. The tower is Saracenic, square, and beautifully built. It is about 120 feet high. It is thought to have been finished in the year 1318. There is a Mahommedan tradition that forty companions of the Prophet are buried in the vaults of this mosque.

rent a kid, and *he had* nothing in his hand: but[s] he told not his father or his mother what he had done.[5]

7 And he went down and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to [t]take her, and he turned aside to see the carcass of the lion; and, behold, *there was* a swarm of bees and[6] honey in the carcass of the lion.[7]

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the lion.

10 ¶ So his father went down unto the woman: and Samson [u]made there a feast; for so used the young men to do.

11 And it came to pass, when they [v]saw him, that they brought [e]thirty companions to be with him.

12 ¶ And Samson said unto them, I [w]will now put forth a riddle unto you: if ye can certainly declare it me within the [x]seven days of the feast,[8] and find *it* out, then I will give you thirty sheets,[9] and thirty change of garments:

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty [y]change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, [z]Out of the eater came forth meat, and out of the strong came forth sweetness. And [a]they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [b]Entice thy husband, that he may declare unto us the riddle, lest[c] we burn thee and thy father's house with fire:[1] have ye called us to take that we have?[2] *is it* not *so?*

16 And Samson's wife [d]wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him the seven days,[3] while their feast lasted: and it came to pass on the seventh day, that he told her,[4] because she lay sore upon him: and [e]she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? And what *is* stronger than a lion? And he said unto them, If ye had not ploughed with my [f]heifer, ye had not found out my riddle.

19 ¶ And[h] the Spirit of the LORD came upon him,[5] and he went down to Ashkelon, and slew thirty men of them, and took their spoil,[6] and gave change of garments unto them which expounded the riddle: and his [g]anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his [h]friend.

CHAPTER XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn with foxes and firebrands.* 6 *His wife and her father are burned by the Philistines.* 7 *Samson smiteth them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth a thousand of them with a jawbone.* 18 *God openeth a fountain in Lehi to relieve his thirst.*

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with [a]a kid; and he said, I will [b]go in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, [c]I verily thought that thou hadst utterly hated her; therefore [d]I gave her to thy companion: *is* not her younger sister fairer than she? take her,[1] I pray thee, instead of her.

3 ¶ And Samson said concerning them, [e]Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught [f]three hundred foxes,[2] and took fire-brands,[3] and turned tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.[4]

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and [g]burnt her and her father with fire.[5]

A.M. 2889 or 2869. B.C. 1115 or 1135.

s Is.42.2. Mat.12.19.

5 Three traits already distinguish Samson's character (1) Deference to his indulgent parents; (2) Mingled with no little self-will—apparent contradictions that often meet—fond parents giving way to their children's wishes. See ver. 2,3. (3) Silent modesty in regard to his own achievements, ver 6, the constant accompaniment of what is called a great mind. —*C.*

t Mat.1.20. Ge.29.21.

6 In a warm clime, swarming with vultures and jackals, the lion in a day or two would be reduced to a mere skeleton, perfectly fit for the reception of bees.—*C.*

7 What comfort to Christ and his people, and what honour to his Father, is in his victory over sin, Satan, death, and hell.

u Ge 29.22. Jn.2.1-9.

v 1 Sa.10.23,26 6.

e 1 Sa.18.20,21. Mat. 9.15.

w 1 Ki.10.1. Eze.17. 2.Mat.13.11.ver.13,16.

x Ge.29.27.ver.17.

8 The time employed in the marriage-feast, and the number of the guests, indicate a state of rude abundance, where a destructive expense is often incurred at the founding of a family, which serves to depress or impoverish it through its future history. Such customs still prevail in the East, and in some of the less civilized portions of Europe.—*C.*

9 Or, *shirts.*

y Ge. 45.22. 2 Ki.5. 22.

z Jn.6.51-56. 2 Co.4. 17.

a 1 Co.2.14,15. Mat. 13.11. Jn.6.32-60.

b Ge. 3. 6. ch. 16. 5. Job 31.27. Pr.5.3,6.3.

c ch.15.6.

1 The lawless state of society indicated by this threat must be held in view when we consider the remaining parts of the history of Samson.—*C.*

2 Heb. *to possess us,* or *to impoverish us.*

d ch.16.15. Job 2.12.

3 Or, the rest of *the seven days, &c.*

4 It is easy to do right for a little time, just so long as it is agreeable to our constitution and habits, as modesty and secrecy evidently were to Samson. The difficulty lies in persevering to do right, and to carry our first resolutions into effect. Samson refused to discover his secret till near the end of the seventh day; importunity and tenderness made him his own betrayer. Peter was bold for a little in the garden—temptation overcame him in the judgment-hall.—*C.*

A.M. 2889 or 2869. B.C. 1115 or 1135.

e Mi.7.5. Job 2.9. Pr. 2.12,17

a Wife, ver. 15-17. Mi 7.5.

b ch.3.10,11.29. 1 Sa. 11.6.ver.6. An uncommon impulse of the Spirit.

5 The Spirit of the Lord presented before him the lawless wrongs to which his country was subjected, and endowing him with supernatural strength and courage, sent him down to punish robbers, murderers, and man-stealers.—*C.*

f Or, *apparel.*

c Against his wife and her friends, ver. 15-17.ch.16.5.

d Principal, Jn. 3. 29.

CHAP. XV.

B.C. 1116 or 1130.

a Ge. 38.17. Lu. 15. 29.

b Ge.6.4.34.7.ch.16.1. Joel 2.16.

c ch.14.19. Ac.26.9.

d Ge. 24. 34; 38.14. 1 Co.7.36.

1 Heb. *let her be thine.*

e Or, *Now shall I be blameless from the Philistines, though,* &c., ch.14.15.

f Ca. 2.15. Ps.63.10. La.5.18. Ne.4.3. The foxes were extremely plenty in some places of the lot of the Danites, and he might have assistants in catching them.

2 The Hebrew word signifies *jackals,* which are very numerous in Palestine. On one occasion I bivouacked in the mountains in the heart of Samson's country, and from the howling I calculated that there must have been hundreds of jackals around me.—*P.*

3 *Torches.*

4 The destruction of grain, olive-trees, and vines will be easily understood by those who have seen the plain of Philistia, and know the mode of cultivation. There are no fences; the corn-fields extend for miles in one uninterrupted expanse. Grain is sown, and grows luxuriantly around the vines and beneath the branches of the olives. In a dry and sunny country like Palestine, the fire, when once kindled, would spread rapidly, and burn fiercely. Samson must have watched the success of his clever scheme of destruction from the heights of Zorah with rare delight.—*P.*

g ch.12.15. Pr.20.24; 22.8.Ho.8.7.1 Th.4.6.

5 Such extemporaneous ebullitions of popular fury indicate both a rude state of society and a weak government; yet is it instructive to see how treachery (ch. 14. 15), in seeking to avoid threatened evil (ch.14. 15), brings down upon its head the very punishment from which there can be no doubt the bravery of Samson would have defended his relatives. —*C.*

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preserve the life of his father and brethren. So now, by the imprudent though not unlawful marriage of Samson, 'he seeks occasion against the Philistines,' to punish them by their unnatural quarrels with their adopted relatives. *C.*]

REFLECTIONS.—It is dangerous to be guided by the eye in the choice of our marriage companions: but it is needful and proper to submit ourselves to the authority of parents, who are over us in the Lord, as their property, and parts of themselves. And nothing ought they to object to so urgently as to children's marrying with such as seem irreligious. God often indeed carries on his great purposes by means which cannot be justified in us; for when people are wandering out of God's way, they have reason to expect dangers, and even devils, to meet with and oppose them. It is glorious when great exploits are attended with great humility; and highly becoming when persons keep up an affecting remembrance of what God has done for them, and cheerfully allow their parents a share of what they acquire by their labour. And it is prudent to amuse ourselves and others at cheerful entertainments with something instructive and useful. God often brings the sweetest mercies out of the severest trials; but the treacherous pretences of affection speedily issue in dislike and mischief. Secrets, once trusted out of our own breast, seldom continue long such. Rash marriages often issue in sudden separations; and if women's affections once stray from their husbands, their persons will soon follow. Nor are any more apt to defile the bed than false pretenders to friendship.

CHAPTER XV. [Ver. 4. *Samson went and caught three hundred foxes.* The species of fox here meant is admitted upon all hands to be the jackal, of which Volney, the enemy of all Scripture, admits from his own observation, that 'they are concealed by hundreds in the gardens, and among ruins and tombs.' There could therefore be little difficulty, by aid of a few friends and nets, in taking the three hundred which Samson employed. *C.*]

Ver. 5. [*When he had set the brands on fire.* We are neither informed what material Samson employed to fasten the foxes, nor its length, nor what species of

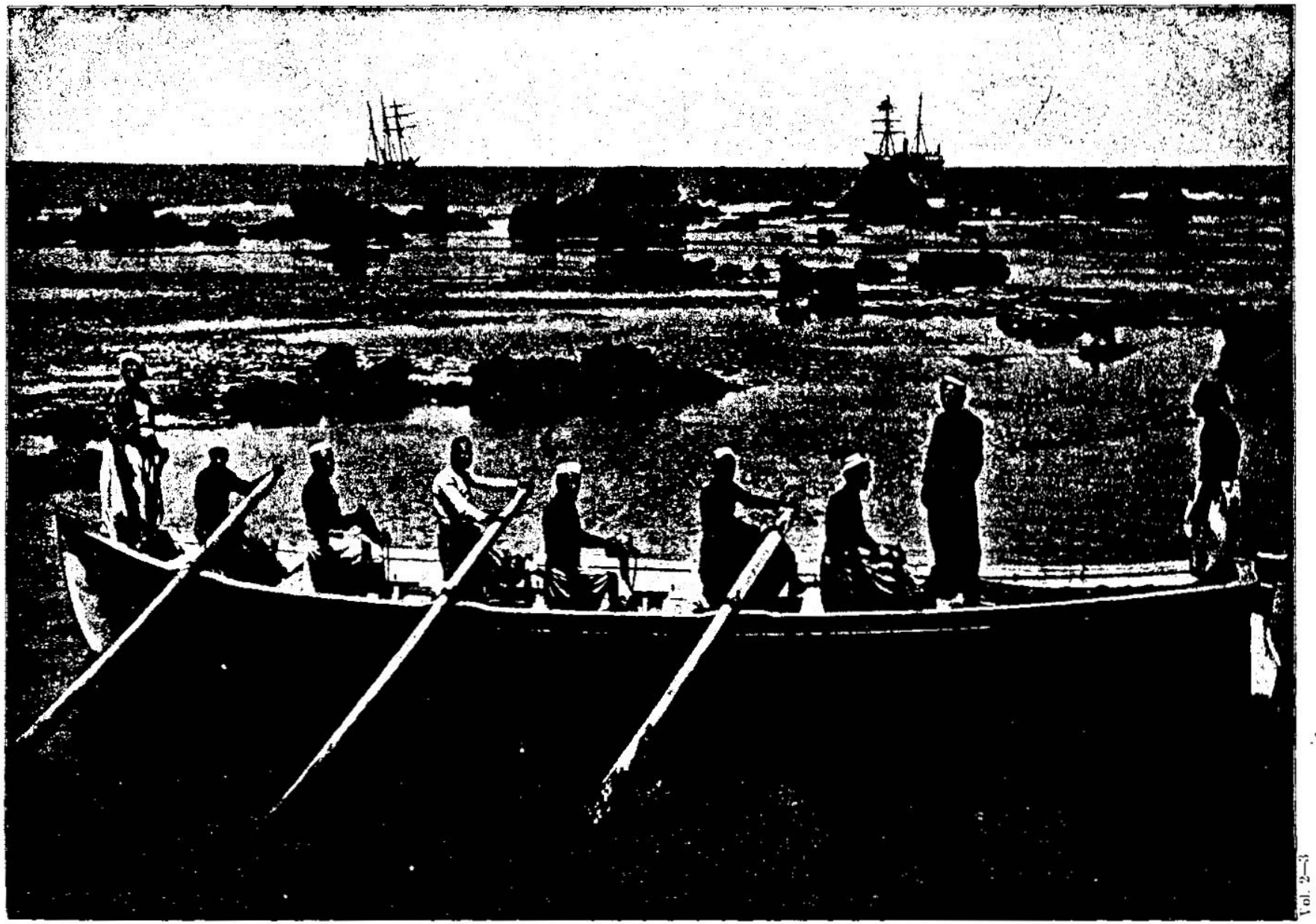

Vol. 2—3

BOAT AND OARSMEN, JAFFA—IN THE TERRITORY OF THE PHILISTINES. [Judges, xv.8.]—"And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure." This picture of a boat and oarsmen in Jaffa is given here because illustrating a scene in one of the oldest cities of the world, and a city belonging for awhile to the Philistines. This picture gives us an idea of how such travelers are carried to the shore in Jaffa as have previously arranged for a tour of the Holy Land through some dragoman or guide. Such travelers are met out at sea, and with their baggage are taken in charge as soon as the anchor is cast. The pilgrim has no trouble whatever. Everything has been arranged for his coming. The party who made the trip to secure the pictures that illustrate this work made all the arrangements for a tour of the Holy Land in London.

7 ¶ And Samson said unto them, [h]Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them [i]hip and thigh[5] with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in [k]Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, [l]To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah went[6] to the top of the rock Etam, and said to Samson, Knowest[7] thou not that the Philistines *are* rulers[m] over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me,[8] so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may [n]deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not [o]fall upon me yourselves.

13 And they spake unto him, saying, No; but we will [p]bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the [q]Philistines shouted against him: and the [r]Spirit of the LORD came mightily upon him; and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands loosed[9] from off his hands.

15 And he found a new[1] jaw-bone of an ass, and put forth his hand and took it, and [s]slew a thousand men therewith.

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place [2]Ramath-lehi.[3]

18 ¶ And he was [t]sore athirst, and called on the LORD, and said, [u]Thou hast given this great deliverance into the hand of thy servant: and now [v]shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in [w]the jaw,[4] and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [x]En-hakkore, which *is* in Lehi unto this day.

20 And he [a]judged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city. 4 Delilah, corrupted by the Philistines, enticeth Samson. 6 Thrice she is deceived. 15 At last she overcometh him. 21 The Philistines take him, and put out his eyes. 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

THEN went[a] Samson to [b]Gaza, and saw there an harlot,[1] and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [c]compassed *him* in, and laid wait for him all night in the gate of the city, and were quiet[2] all the night, saying, In the morning, when it is day, we shall [d]kill him.

3 And Samson lay till midnight, and arose at midnight, and [e]took the doors of the gate of the city, and the two posts,[3] and went away with them, bar[4] and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.[5]

4 ¶ And it came to pass afterward,[6] that he [f]loved a woman in the valley[7] of Sorek, whose name *was* [g]Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, [h]and by what *means* we may prevail against him, that we may bind him to afflict[8] him; and we [i]will give thee, every one of us, [k]eleven hundred *pieces* of silver.[9]

6 And Delilah said to Samson, [l]Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, [m]If they bind

A.M. 2891 or 2874. B.C. 1113 or 1130.

A ch.14.4,19. Ro.12. 19.
1 Or, *heaps upon heaps*.
5 The interpretations of this phrase have been exceedingly numerous, as, 'horsemen resting on the hip—footmen on the thigh,' 'with his leg on their thigh,' 'shoulder against thigh,' the slaughtered lying as close to each other, &c. &c. To these we venture to add another view, premising that, in Scripture, *the thigh* is the place of the sword, Ps. 45.3. 'He smote them *hip* and *thigh*,' that is, those who fled and those who fought, smiting down the braver part, and pursuing and overtaking the cowardly.—*C.*
6 The place of the jaw-bone, ver. 17.
7 So the Jews delivered Christ bound to Pilate, Mat. 27.2.
6 Heb. *went down.*
7 The people were at this time in a most degraded condition. Their words to Samson plainly declare that they were much more afraid of Israel's delivering their oppressors, than anxious to assert their independence.—*C.*
m ch.11.5,13; 13.1,4. Dt.28.13,43,44.
8 They had burned his wife, to whom, wicked though she was, he seems still to have been attached, ver. 2.—*C.*
n ch. 8.6. Ac. 7.25. Phi. 2.26. Mat. 26.49, 55.
9 Kill, ver. 13; ch. 8. 21. 1 Ki.2.25,34.
p Mat.27.1.
q ch.3.31; 10.11. Ex. 14.30.
r Zec. 4.6. ch. 3.10; 11.29; 13.25. 1 Sa.11. 6; 16.13. Ps. 114.11. Pa.4.13.
9 Heb. *melted.*
1 Heb. *moist.*
s ch.13.24; 14.6. 1 Sa.17.46, 50. 2 Sa.23.8,18. Zec.4. 6,7. Co.12.12,27.
2 That is, *the lifting up, or casting away of the jaw-bone.*
3 Boothroyd interprets the word, 'the hill of the jaw-bone,' which appears preferable to the ordinary marginal reading.—*C.* The name of the place before the conflict was evidently Lehi, as appears from verses 9 and 14; perhaps so called from the peculiar shape of some hill or rock. After the slaughter of the Philistines, Samson, with a characteristic pun and allusion to the word, makes it descriptive of his signal and singular victory. The site of Lehi is unknown.—*C.*
t ch. 8. 3. 2 Co.4.8,9. Jn.19.28. Ps.22.14.
u Ps 3.7; 6.18,30-24.

A.M. 2864 or 2874. B.C. 1130 or 1130.

x Ge.16.14. 1 Sa. 17. 36. 2 Sa.2.26. Mat. 14. 36,51.
y 2 Chr. ver. 17. It is the name of the place.
4 This word should not have been translated *jaw*, but left as *Lehi*, the proper name of the place, as appears from the end of the verse. For as the well was still in being when the book was written, and known by the name of Enhakkore it could not have originated in a hollow of the bone, but in a hollow of the earth, where it still continued to flow.—*C.*
5 That is, *the well of him that cried.* As Ge.16.13; 22.14; 28.19; 35.16. Ps.34.6; 120.1.
a ch.2.16; 3.10; 10.1-7.

CHAP. XVI.

B.C. 1100 or 1120.
1 ch.15.1. Ge. 34.31. Le.21.7,14. Pr.6.26; 29.3.
2 Heb. *silent.*
b Ge.10.19. Jos 15. 47. 1 ch.13.1.
3 Heb. *a woman in a valley.*
c 1 Sa.23.26.
2 Heb. *silent.*
d ch.15.18. Mat.26. 4.
e Ps.121.7,8. 127.2. Is.5.23. Jer.51.58. Lam. 2.9. Ho.13.14. He.2. 14,15. Mat.16.4.
3 The style condition of architecture indicated by the doors of a city being hung on two posts, and closed with a single bar, will serve to prepare the mind for a temple so artificially constructed, that one mighty man might throw down its chief supports, as Samson does at a subsequent period of his history.—*C.*
4 Heb. *with the bar.*
5 Literally, 'in the face of Hebron,' or facing or looking towards Hebron. There is a little hill about a mile east of Gaza, from the top of which there is a commanding view away across the wide plain towards the distant hills of Hebron. Here, a very old tradition says, Samson deposited the gate of Gaza. The site of the gate itself is still shown; and the name and deeds of Samson are as familiar to the Mohammedans of Gaza as they are to the Christian student.—*C.*
6 1095 or 1115.
f Ps.144.12. Ne.13.26. 1 Co.15.6. Pr. 2.14,15. Ec.7.26.
7 Or, *by the brook.*
g A consumer, Pr. 5.9; 6.26.
h ch.14.15. Pr.7.26.
8 Or, *humble.*
i Nu.22.17. Mat. 26. 15. 1 Ti.6.10.
9 There were five lords of the Philistines.—Gaza, Ashdod, Ekron, Askelon, Gath. The lowest estimate makes this tribe £577, 1 s.; the highest, that of Wuseem, estimates above £70,000.—*C.*

A About £60; in all, ch.17.2. Mat.26.15.
l Ps.12.2. Pr.23.27; 26.28; 27.14; 28.23. Ec.7.26.
m Ro.13.8. Ga.6.2. Ps.25.21; 119.2. Col.3.9.

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combustible was used; objections arising from particular suppositions are therefore no more than suppositions. The question is, Was the matter practicable? And any one who considers that statement in the former note as to the multitudes of foxes, and the facilities of obtaining them—who considers the habits of the animals and the state of the country—and who would but exercise a little ingenuity—will find no difficulty in devising means for the execution of Samson's plan. It is specially to be remembered, that it is not said that Samson let them all loose from one point, or that it was all effected in one night. *C.*]

REFLECTIONS.—An alliance into profane and graceless families, or giving way to unreasonable jealousies, are sources of great unhappiness: but when we have done our duty to prevent a quarrel, we cannot be charged with the consequences of it. Passion is terrible to all around, but it is glorious when the offended party is the first in coveting reconciliation. God often makes use of his people's enemies to avenge their quarrel. And such as by sin seek to avoid suffering, only bring upon themselves more terrible destruction. The people of God indeed have need to expect but little repose in this world. One conflict closely succeeds to another: and those whom God raises up to be deliverers in church or state frequently receive the most base and treacherous abuse from their friends, for whose sake they spend their pains and risk their life. But if God be for us, no matter what or who may be against us, or how small our assistance be: for though humbling providences closely follow after the most exalting, that we may know that we are but flesh, frail flesh, and may be constrained to a constant dependence on God, and fervent supplication to him; yet will he supply all our wants and fill our mouths with his praise.

CHAPTER XVI. [Ver. 1. *Gaza*, 62 miles southwest of Jerusalem. It must have been very ancient, as it is mentioned Ge. 10. 19. It was taken shortly after the death of Joshua, Ju. 1. 18, but must have been soon recovered by the Philistines. It subsequently became a place of great strength, and stood a siege of three months against Alexander the Great. It is at present inhabited by Turks and Arabs, and contains about 3000 inhabitants. *C.*]

Ver. 3. [*Samson lay till midnight.* While infidels delight to point to the failings and sins recorded of God's servants, and to deduce from them an argument against the Bible, the believer, with all propriety, adduces from the record of them an irresistible argument on behalf of the Bible. The Bible is the only book that ever recorded the faults and sins of those who may be called its heroes. Were the lives of infidels as faithfully recorded, they would perhaps be slower in bringing railing accusations. The conduct of Samson is a sad disgrace to a Nazarite and a judge—a melancholy example of the weakness of human nature and the power of sin. *C.*]

Ver. 20. ['The superhuman strength of Samson did not reside in his hair as hair, but in the fact that God



JERUSALEM ROAD—PASSING THROUGH THE TERRITORY OF DAN. [Judges, xvi.]—We give this picture here as an illustration of the sixteenth chapter of Judges, because it illustrates the Jerusalem road from Jaffa to the Holy City, which has in all ages been the great highway through the territory that once belonged to the tribe of Dan, whose most famous historical character, perhaps, was Samson. You observe two of the parties on the camels looking back with a great deal of interest. They appeared to be very curious in regard to our proceedings. They little dreamed that their pictures were being taken, and that they would be used in all parts of the English-speaking world to illustrate the Bible, the product of their own land. It is difficult to comprehend how deeply ignorant the natives of Palestine are. They cannot read, and they have no conception whatever of the modern world. They are as blank in mind as their ancestors in the days of Abraham.

A.M. 2909 or 2889. B.C. 1095 or 1115.

me with seven [1]green[2] withs[3] that were never dried, then shall I be weak, and be as another[4] man.[5]

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she [a]bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines *be* upon thee, Samson.[6] And he brake the withs, as a thread of tow is broken when it [b]toucheth the fire: so his strength [c]was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell[d] me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, [e]If they bind me fast with new ropes[7] that never were occupied,[8] then shall I be weak, and be as another man.

12 Delilah therefore [f]took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, [g]If thou weavest the seven locks[9] of my head with the web.

14 And she fastened[1] *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went[h] away with the pin of the beam, and with the web.[2]

15 ¶ And she said unto him, [i]How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was [j]vexed unto death,

17 That he told her [k]all his heart, and said unto her, There hath not come [l]a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.[3]

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once; for he hath showed me all his heart. Then the lords of the Philistines came up unto her, and [m]brought money in their hand.

19 And [n]she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out, as at other times before, and shake myself. And he wist not that [o]the LORD was departed from him.[4]

21 But the Philistines took him, [p]and [5]put out his eyes, and brought him down to Gaza, and [q]bound him with fetters of brass; and he [r]did grind in the prison-house.[6]

22 Howbeit[s] the hair of his head began to grow again after he was shaven.[7]

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [t]Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [u]praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.[8]

25 And it came to pass, when their [v]hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them[9] sport:[m] and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* [n]upon the roof about three thousand men and women,[1] that beheld while Samson made sport.

28 And Samson [o]called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.[2]

29 And Samson took hold of the two middle

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1 Or, *new cords*
2 Heb. *moist.*
3 Josephus says they were tendrils of the vine: the original word might, however, be applied to any vegetable bands, as of grass, of which some kinds form ropes of great strength.—*C.*
4 Heb. *one*
5 The man who falls into one sin is generally certain to be drawn into another. In company of Delilah Samson is induced, partly it may be in jest, and partly from imperturnity, to tell direct falsehoods. What hope were there for such sinners, were it not that the mercy of the Lord abideth for ever.—*C.*
a Pr.6.26; 21.22. Ec. 7.26.
6 Why did not Samson leave Delilah on discovery of her treachery? It may be one of those cases, not rare with backsliders like Samson, in which they seem infatuated by an ill-placed attachment; or, what is more likely, Delilah cunningly contrived to appear rather to give warning of danger, than to betray her companion.—*C.*
b Heb. *smelleth*, Ps. 58.9.
c Jg.5.14.
d Pr.6.26,7.23; 26.28. Ps.12.2[55.21.
e Ps.25.21. Ep.4.25. Re.3.8.
7 The former ropes had been of dry materials, those now to be employed are green and new.—*C.*
f Heb. *wherewith work hath not been done.*
g Pr.6.26,7.22. Ec.7. 26.
h ver.7,11,17.
8 The hair seems to have been divided into seven portions, as emblematic of the seven endowments of the Spirit of God, seven being the numerical emblem of completeness. See Is. xi.—*C.*
i Having woven his locks in the web that was in the loom, she rolled it up on the beam, and then fastened the beam that it might not turn backward.
k Ezr.9.13,14. Da.9. 7,8 Je.3.25.
9 The eastern web alluded to is but an inch or two in breadth, and the loom merely a slight stake or pin fastened in the ground.—*C.*
a Ge.14.16; ver.6,10, 13. Pr.1.2[5,30—34; 6.25. 26[7.13,21,22[22.14[23. 27.26,28. Ec.7.26.
y H. *shortened.* Job 4.Pr.7.26.
l Ch.15.2. Pr.18.2. 1[8.62.8.
o ch.13.5. Nu.6.5. 1 Sa.1.11.2.4.7.
m How Samson came to know that his strength was connected with his hair, as the emblem of Nazaritism, does not appear. The most probable account is that the preservation of his hair was a direction of the angel of the Lord: he was taught to expect the divine aid only so long as his directions were observed.—*Note*, Samson's great strength was connected with a part of the body with the least apparent vitality, and of the least apparent value. So the Christian's great strength lies in faith and perseverance—qualities utterly disregarded by the world; but so long as he retains them, his treacherous sins—the Philistines—never can subdue him.—*C.*
n Nu.22.7. ver.5. 1 Ti.6.10. Mat.26.15.
o Ps.7[2[21.23; 5.8—11; 6.26—36.68.22.14[23.27. Is.7.20. He.2.13.
p Dt.9.12. Jos.7.12. Je.9.23,24[17.23,39.4. 28. Mat.27.16.20. Is.59. 1,2.
4 What an awful discovery! Beware, beware, O professing Christian, it is a fearful thing to sleep and to sin till the grieved Spirit departs!—*C.*
q ch.15.[7.14.4. Je.2. 19. Pr.14.14[5.22[31.
5 Heb. *bored out*
r Ho 9.12. Ps.105.11.
s Is.47.2. Mat.24.41.
6 The mills still used in many parts of the East are merely two small stones, of which the upper one is turned round a centre by means of a piece of timber tied at one end to a beam, and having the other inserted into a hole near the edge of the upper stone, by which means it is turned round by the hand.—*C.*
t Ac.32.36. Ps. 106. 44,45.
7 Or, *as when he was shaven.*
u 1 Sa. 5. 2. Ro.1.23, 25.
8 Da.5.4. Hab.2.16. Re.11.10.
v Heb. *and who multiplied our slain.*
1 ch.9.27; 18.20[19.5, 9. 2 Sa.2.13.28.
9 Heb. *before them.*
w Job 30.9. He. 11. 36. Ps.35.16. Mat.26.67. 68[27.29.
x De.22.8. Jos.2.8. 2 Sa.11.2. Their roofs were so flat that people might walk on them.
1 The temple, like other eastern buildings, had a flat roof, which was densely crowded with spectators; and Samson must have been exhibited in the court below. The existence of two middle pillars shows there were more; but if two were taken from the central parts of a structure—a very probable figure for a place where show, not privity, was the object—the staying and balancing of the building being destroyed, the whole would most probably fall together. Sir Christopher Wren has described an oval building which would be totally destroyed by the removal of one central pillar.—*C.*
o He. 11. 32. Ps. 50. 15[91.15[116.4. 2 Ch.32. 22.
2 Was Samson justifiable in this prayer? If there had been evil in it, God would not have granted it. He did not pray for private revenge, but for public justice of the oppressors of his country, and, as a magistrate, though in bonds, he executes the sentence.—*C.*

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was with or near him. But God was with him so long as he maintained his condition as a Nazarite. As soon as he broke away from this by sacrificing the hair which he wore in honour of the Lord, God departed from him, and with God went his strength' (*Keil*). *P.*]

Ver. 22. [*The hair of his head began to grow.* There is reason to think that Samson's discovery that the Lord had sensibly departed from him, was the beginning of his repentant return to God, and that thus with the growing of his hair he felt his supernatural powers returning. *C.*]

Ver. 23. [*Dagon their god.* The common opinion is that Dagon, which signifies a *fish* or *corn*, is described by Diodorus Siculus as a woman's head and body, terminating in a fish, somewhat resembling the imaginary European figure of the mermaid. *C.*]

REFLECTIONS.—Dangerous is it to ramble into the company of such as are lewd or frothy. The wrath of God hangs over the bed of lewdness; and the more secure sinners are, the nearer is their destruction. How impossible is it to preserve in safety the persons who are infatuated with fleshly lust! They are fixed in the basest slavery: nor can repeated warnings awaken them to consideration. Where the love of money is rooted in the heart, it will not hesitate to betray soul and body at once, for a supposed competent bribe. And, indeed, they who trust either honour or life to a base woman deserve to be betrayed. God justly gives up men to suffer who give up themselves to sin: and sensual lusts especially bring men at last to the most fearful misery. But dreadful is their ruin who ensnare and make sport with the falls and sufferings of God's people or servants; for God will graciously return to his penitent children, and renew their strength, in order that before and in death they may be avenged of their spiritual enemies.—But this Jewish hero illus-

pillars upon which the house stood, and on which it was borne up,[3] of the one with his right hand, and of the other with his left.

30 And Samson said, Let me[4] die with the Philistines.[5] And he bowed himself with *all his* might; and the house [p]fell upon the lords, and upon all the people that *were* therein: so the [q]dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren, and all the house of his father, came down, and took him, and brought *him* up, and [r]buried him between [s]Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

CHAPTER XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images, 5 and he ornaments for them. 7 He hireth a Levite to be his priest.

AND there was a man of [a]mount Ephraim, whose name *was* Micah.[1]

2 And he said unto his mother, [b]The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, [c]Blessed *be thou* of the LORD, my son.[2]

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, [d]I had wholly dedicated the silver unto the LORD[3] from my hand for my son, to [e]make a graven image and a molten image; now therefore I will restore it unto thee.

4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

5 ¶ And the man Micah had an house of gods,[4] and made an [f]ephod, and teraphim, and [g]consecrated[5] one of his sons, who became his priest.

6 In[h] those days *there was* no king in Israel, *but* every man did *that which was* right [i]in his own eyes.

7 ¶ And there was a young man out of [k]Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man [l]departed out of the city from Beth-lehem-judah, to sojourn where [m]he could find *a place:* and he came to [n]mount Ephraim, to the house of Micah, as he journeyed.[6]

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me [o]a father and a priest, and I will give thee ten *shekels* of silver[7] by the year, and a suit[8] of apparel,[9] and thy victuals. [p]So the Levite went in.

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah [q]consecrated the Levite; and the young man became his priest, and was in the house of Micah.

13 Then said Micah, [r]Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

A.M. 2909 or 2889
B.C. 1095 or 1115.

3 Or, *he leaned on them.*
4 Heb. *my soul.*
5 That is, not a prayer for death, but a prayer of resignation, as much as to say, If it be the will I am cooperative: justice for my country's deliverance.—*C.*
p 1 Th. 5.2,3. Ec. 9. 12. Mat. 24. 38, 39. Job 31. 3. Ro. 2. 1-3.
q ch. 14. 19. 15. 8, 15. Phil. 2. 8. Col. 2. 15. Heb. 2. 14, 15.
r ch. 13. 2. Jn. 19. 38-42.
s Jos. 15. 33. 19. 41. ch. 13. 2, 25. 18. 2, 11. *t* Ch. 17. 10.

CHAP. XVII.

B.C. cir. 1400.
a Jos. 15. 9. 17. 15, 18.

1 It would appear from a careful study of history that the events recorded in this and the following chapters of the book of Judges occurred at a period immediately after the death of Joshua, and long before the time of Samson or Jephthah. This must not be considered strictly correct. The book contains a series of remarkable incidents in early Israelitish history; but it does not give a continuous narrative, nor does it profess to be chronologically arranged. It is very likely that the death of Samson occurred at least 300 years after the event with which this chapter opens.—*P.*

b Lev. 5. 1. 26. 40. Ps. 10. 3. Ex. 22. 7.
2 It is here carefully to be noted that great events may originate from the most trifling incidents; and that the language of piety may be employed in the practice of idolatry.—*C.*
d ch. 18. 5, 14. Is. 56. 3.
e Ex. 20. 4. Le. 19. 4. 26. 1. Dt. 12. 30. ch. 8. 27. Is. 40. 19. 41. 7. 44. 9-17. 46. 6, 7. Je. 10. 3-5. Hab. 2. 18, 19.
3 It is here further to be remarked that though stinginess in the cause of religion is apostolically condemned, 2 Co. 9. 6, yet liberality is no proof that the worship to which it dedicates is acceptable, or the heart of the giver right with God.—*C.*
Note, God requires both the heart, then the hand; but the open hand of the idolater may often put to shame the parsimoniousness of the Christian.—*C.*

A.M. cir. 2574.
B.C. cir. 1430.

4 The translation in the plural is evidently correct: the place being a house not of God, that is, of Jehovah, the one living and true God, but of *gods*, idols, the work of men's hands.—*Note,* 'The refuge of lies,' adopted by a most every form of idolatry, is to deny a plurality of gods, or the worship of idols, and to assert that the various attributes of the one God are represented by the visible forms, and that the idols are not worshipped, but God worshipped through them. But let none be deceived by this pretence; God is not thus to be mocked.—*C.*
f ch. 8. 27. Ge. 31. 19. Ho. 3. 4.
g Ex. 24. 5. 2 Ki. 12. 3. 14. 3-33.
5 Heb. *filled the hand.*
h ch. 21. 25. Ge. 36. 31. Ps. 22. 4.
i De. 12. 8. Pr. 3. 5, 7. 21. 2. Je. 10. 23. 44. 17. Tit. 3. 3.
k ch. 19. 1, 2, 18. Mat. 2. 6. Mi. 5. 2, not that ch. 19. 15.
l Nu. 13. 19, 21.
m ver. 11. Ru. 1. 6, 18. Phi. 2. 22.
n ver. 1. ch. 18. 13.
6 Heb. *in making her way.*
o ch. 18. 19. 1 Ki. 6. 21, 8. 8, 9. 13. 14. Is. 22. 21.
7 About 23*s.* sterling.
8 Or, a *double suit, &c.*
9 Heb. *an order of garments.*
p Ezek. 13. 19. 1 Ti. 6. 10. 2 Ti. 4. 10. Phi. 3. 19. 1 Jo. 2. 15-17.
q Ex. 24. 5. 1 Ki. 12. 31-33. ver. 5. 2 Ch. 13. 9.
r Pr. 23. 7. 24. 12. Ps. 36. 2. 50. 21.

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triously typifies our almighty Redeemer. Express and seasonable were the predictions concerning him, and supernatural the manner of his birth. Solemn was his separation to the service of God; invigorating the spiritual influence which he received; and early and marvellous his exploits. By obedience and death he fulfilled the broken law; and conquered sin, Satan, the world, and death: and sweet is the provision provided by it for himself and his friends; nay, for sinners of mankind, even the chief! Important are his parables, and known only to such as have fellowship with him. Basely was he betrayed by Judas and his countrymen, and delivered to the Gentiles that he might be crucified. His enemies rejoiced to shut his eyes in death, and to imprison him in a grave. Making him the object of their derision, they sealed him up, and watched him in his tomb; but he brake the bands, and carried off the gates and bars of death; and ascending up on high, led captivity captive. All alone he performed his wonderful exploits. By a voluntary death, according to his Father's will, he destroyed thousands of principalities and powers. By the contemned preaching of the gospel he conquers thousands of souls, and kills ten thousands of lusts.—But how dreadful is his justice! By the Romans, like fire-branded foxes, he spread destruction among his Jewish opposers, and burned up their cities: by furious and ravaging Goths, Saracens, Tartars, Turks, &c., he resented, and will resent, the injuries done to his Christian cause: and how tremendously shall his righteous will over all at last prevail!

CHAPTER XVII. [Ver. 5. *Ephod and teraphim.* 'Ephod,' the principal part of the priest's dress, and particularly remarkable for having engraved on precious stones the names of the tribes, Ex. 23. 4-6, &c., an emblem of the communion of saints and the preciousness of God's people to the heart of the great High-priest. 'Teraphim:' the word signifies images, but of what form is not precisely known. See note on ch. 18. 14.. *C.*]

Ver. 6. [*In those days there was no king in Israel.* The time is not precisely known, farther than that it was after the days of Joshua, and most probably *soon* after the death of Joshua; for Phinehas, the grandson of Aaron, was still alive, see ch. 20. 28. This and the following chapters may therefore be considered as an *appendix* to the *memoirs* of the judges. *C.*]

Ver. 7. [*A young man out of Bethlehem-judah, of the family of Judah, who was a Levite.* His father may have been of Levi, his mother of Judah, or this 'Bethlehem-judah' may have belonged to the particular division of the tribe of Judah which bore the family name of Judah; for each tribe was divided into distinct families. *C.*]

Ver. 13. [*The Lord will do me good, seeing I have a Levite to my priest.* Micah was a worldly, superstitious, ignorant man—the proper elements of an idolater. *Worldly,* for he stole his mother's silver; *superstitious,* for he gave it back, not from a moral feeling of honesty, but dread of a curse; *ignorant,* for he is led by the name of a Levite, without any reference to the law of God as to the priestly family or place of worship. *C.*]

REFLECTIONS.—Covetousness most frequently besets people in their old age; and churlish parents and thievish children often meet together. It is dreadful when those losses which should make men pray, cause them to curse and blaspheme. Hasty imprecations light unexpectedly where the curser least intended them. Reconcilement in sin is quickly effected: and the most covetous wretches liberally devote their idolized substance to the service of the devil. From what small beginnings are the vilest corruptions introduced into nations and churches! The grossest idolatries are often varnished with high pretences to religion. But sad are the times when faithful ministers are almost starved for want! and what an easy prey for Satan and his agents are unsettled professors, and especially rambling clergymen! God readily leaves those to debase themselves who have once abandoned themselves to a neglect of his worship and service: and permits those who should be reprovers of sin to be principal countenancers of it for the sake of their belly. And upon what slight, nay, damnable grounds, do hardened sinners reckon themselves entitled to the favour of God!

CHAPTER XVIII. [Ver. 7. The earliest name of Laish was *Leshem.* It was situated in a rich valley between Hermon and Lebanon, at one of the great fountains of the Jordan. Its occupation by the Phœnician inhabitants of Sidon is easily accounted for. Sidon was a commercial city. Built on the coast, with only a narrow strip of plain beside it, and the rocky side of Lebanon over it, a supply of food had to be brought from a distance. The plain around Laish is one of the most fertile in Syria; the enterprising Phœnicians took possession of it, built a town, and placed in it a colony of labourers, expecting to draw from it an unfailing supply of grain and fruit. The old colonists lived quiet luxurious lives, revelling in the richness of the glorious plain, and far removed alike from the control and protection of their parent city Sidon. They thus became an easy prey to the warlike Danites. The country round it was described by the spies just as it would be described by any observant visitor at the present day. *P.*]

Ver. 29. [The city of *Dan* is mentioned in the narrative of Abraham's pursuit of the eastern kings who had plundered Sodom, Ge. 14. 14. If the name *Dan* was first given to the city in the time of the judges, how could it have been known to Moses, who had died at least fifty years previously! Some suppose

CHAPTER XVIII.

1 The Danites send five men to seek out for them an inheritance. 3 At the house of Micah they consult with the Levite, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 On the way they rob Micah of his priest and his consecrated things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan the Levite, and his sons, inherit the priesthood.

IN those[a] days *there was* no king in Israel:[1] and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto[b] that day *all their* inheritance had not fallen unto them among the tribes of Israel.[2]

2 And the children of Dan sent of their family five men from their coasts, men[3] of valour, [c]from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who, when they came to [d]mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they [e]knew the voice of the young man the Levite:[4] and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, [f]Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, [g]Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest [h]said unto them, Go in peace: [i]before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to [k]Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no magistrate[5] in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.[6]

8 And they came unto their brethren to Zorah[l] and Eshtaol; and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good; and *are* ye [m]still? [n]be not slothful to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for [o]God hath given it into your hands;[7] a place [p]where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites, out of Zorah, and out of Eshtaol, six hundred men appointed[8] with weapons of war.

12 And they went up, and pitched in [q]Kirjath-jearim, in Judah: wherefore they called that place [r]Mahaneh-dan unto this day; behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto [s]mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that [t]there is in these houses an ephod, and teraphim,[9] and a graven image, and a molten image?[11] now therefore [u]consider[12] what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [x]saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* [y]took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men *that were* appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy [13]peace, [z]lay thine hand upon thy mouth, and go with us, and be to us [a]a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the [b]priest's heart was glad; and he took the ephod, and the teraphim,[14] and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones, and the cattle, and the carriage, before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?[15]

24 And he said, Ye have taken away [c]my

A.M. 2579 or 2589. B.C. 1425 or 1415.

CHAP. XVIII.

a ch 17.6;21 25.19.1. Ps.22.4.

1 No supreme magistrate existed at the time, but the precise period is no further to be ascertained than by reference to note on preceding chapter, ver. 1.—C.

b ch.1.34. Jos 19 47. They [1]*feared* the Canaanites to keep it from them.

2 [2]For there had fallen to it, until that day, among the tribes of Israel, an allotted portion. The meaning of this statement is illustrated by the context. From ver. 2, 21 it is evident the Danites were settled on the mountain slopes west of Judah, so that they were not absolutely without inheritance. Their inheritance, however, was not enough for them. The Philistines were so powerful that they could not drive them from the plain; and they were therefore obliged to look elsewhere for a settlement.—*P.*

[2] Heb. *sons*

c ch. 13. 2, 25; 16. 31. Jos.19.41; 15.33. 2 Ch. 11.10.ver.8,11.

d ch.17.1,8. Jos.15.9; 17.15,18.ver.13.

e ch.12.6. Mat.26.73.

4 The tribe of Dan adjoined that of Judah, and they recognized what in modern phrase would be called the provincial dialect of the Levite who had been bred in Judah.—*C.*

f ch. 17. 10, 12. Eze. 13.19. 2 Ti.4.10. 1 Ti.6. 10.

g Ho.4.12. Ar.8.10.1 Ki.22.5,6. Eze.21.21.

h Ne. 6. 8. Je. 23. 21, 2 Ki.22.12.

i De.12.12. Ps.33.18; 34.15. Ye shall prosper.

k Jos. 19. 47. ver. 27, 28. Re.18.7. Is.14.4. Je. 44.17.

[3] Heb. *possessor, or heir of restraint.*

6 Many MSS. of the Septuagint read "no intercourse with Syria," which lay on the side opposite to Zidon. This view is supported by the great similarity in the Hebrew of the words *Adam*, man, and *Aram*, Syria; but the words in the text are quite intelligible, when taken to mean they had no trade, and minded nothing but idle pleasure, to which their soil and climate so largely contributed. See ver. 10.—*Note*, The blessings of God in a happy climate and fertile soil are, by the sinfulness of men, frequently converted into curses.—*C.*

l ver. 2; ch. 13. 2, 25. Jos.19.41; 15.33. 2 Ch. 11.10.

m Ex.14.15 ch.16.2. Jos.18.3. Pr.21.25.

n 1 Sa.4.9. Jos.18.3.

o Jos.6.16. De 2. 24; 4.1.

7 Again, as in ch. 17.2,3, we observe the nature of God on the lips, when hearts are ready to forsake him and turn to idolatry. —*Note*, The language of piety is never to be trusted unless it be accompanied by the fruit of the Spirit. Mat.7.16;15.8.—*C.*

p Ex 3.8. De 8.7–10; 11.11,12. Ne.9.25. Eze. 20.6.

A.M. 2579 or 2589. B.C. 1425 or 1415.

[4] Heb. *girded.*

q Jos. 9. 17; 15. 60 1 Sa 7.1,2.

r Or, camp of Dan, ch.13.25.

s ch. 17. 1; 19. 1. Jos. 15 9;17.15,16. 1 Sa.1.1.

t ver.3,4;ch.17.4,5.

[5] Of the form of the *teraphim*, generally said to signify *images* and *idols*, nothing precise is known. Cocceius thinks they were the cherubim. From comparing this verse with Ho. 3. 4. and considering the enumeration of things known, and seeing what is wanted to complete the externals of divine worship, we are inclined to think the word, being plural, includes *altar, candlestick, censers, later*, &c. &c.—*C.*

[6] *Molten image*, means evidently here and elsewhere, an image produced by pouring molten metal into a mould. By *graven image*, we cannot understand such a *cast* finished by the graver, but, more probably, figures or inscriptions on a flat surface accompanied with emblematical devices.—*C.*

u ver 5 Pr.19.27, Is. 8.20.

[7] Consider whether it would not be advisable to carry these with us. Having here, and through means of these, received an oracular response, they seem to recommend the carrying of them off, and the setting up of worship among themselves, as if thus to secure God's presence and favour.—*I.*

[8] Heb. *asked him of peace*, Ge. 37. 14. 2 Ki.4.26.

y Ex.32.20, ch.17.3. Is.46.1,2.

[9] This was the token of silence. These men were very ignorant, and concluded that they should, by taking Micah's gods, secure the presence and favour of the God of Israel in their expedition and settlement. They perhaps supposed the piety of their motives, and the goodness of their intentions, would justify the end. But it was a base robbery of Micah, aggravated by the Levite's ingratitude and their impudence.—*I.*

z Job 21 5;29.9;40 4. Pr.30 32. Mi.7.16.

a ch 17.10.2 Ki.6.21; 8.8,9;13.14.

b ch.17.10,11. Pr.30. 15 Is. 56. 10. Je. 3. 6. Eze. 13. 19. Ac. 20. 33. 1 Ti 6. 10. 2 Pe.2.3,15. Pln 3.19;2 21.

[10] The renewed enumeration of the *materiel* of Micah's idolatry, in which there is no mention of the altar, &c., which we know were portable, seems to favour, if not to confirm, the interpretation of *teraphim* suggested in the note on ver.14.—*C.*

[11] Heb *that thou art gathered together.*

c Ps. 115. 7, 8. Je. 50. 38;51.17. Eze.23.5 Re. 17 2. Hab. 2.18,19. Is. 44.9–20

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that the name was inserted in the book of Genesis by a later writer. This is scarcely probable. It has been suggested that there was another place of the same name in that region; and in 2 Sa. 24. 6 mention is made of *Dan*-jaan. Another solution may be given. Like Hebron and Jerusalem this city may have had two ancient names, *Laish* and *Dan*. The former had come into general use at the time of the Danite conquest; but the latter was better known in the days of Abraham, and the Danites revived it in honour of their progenitor. *P.*]

REFLECTIONS.—Outward straits will push men to great diligence for obtaining the comforts of this life; and often they go far to seek that which, by attending to God's direction, they might have had near home. Very often such are permitted of God to fall into ruinous snares: and however earnestly they shun outward wants or hazards, they rush headlong into the most sinful temptations. When men are ignorant or negligent of consulting God and his word, they readily apply to the devil for direction and encouragement; and receive answers to their wish. But accomplices in wickedness ordinarily prove unfaithful to one another. And none is more apt to be treacherous than a clergy-

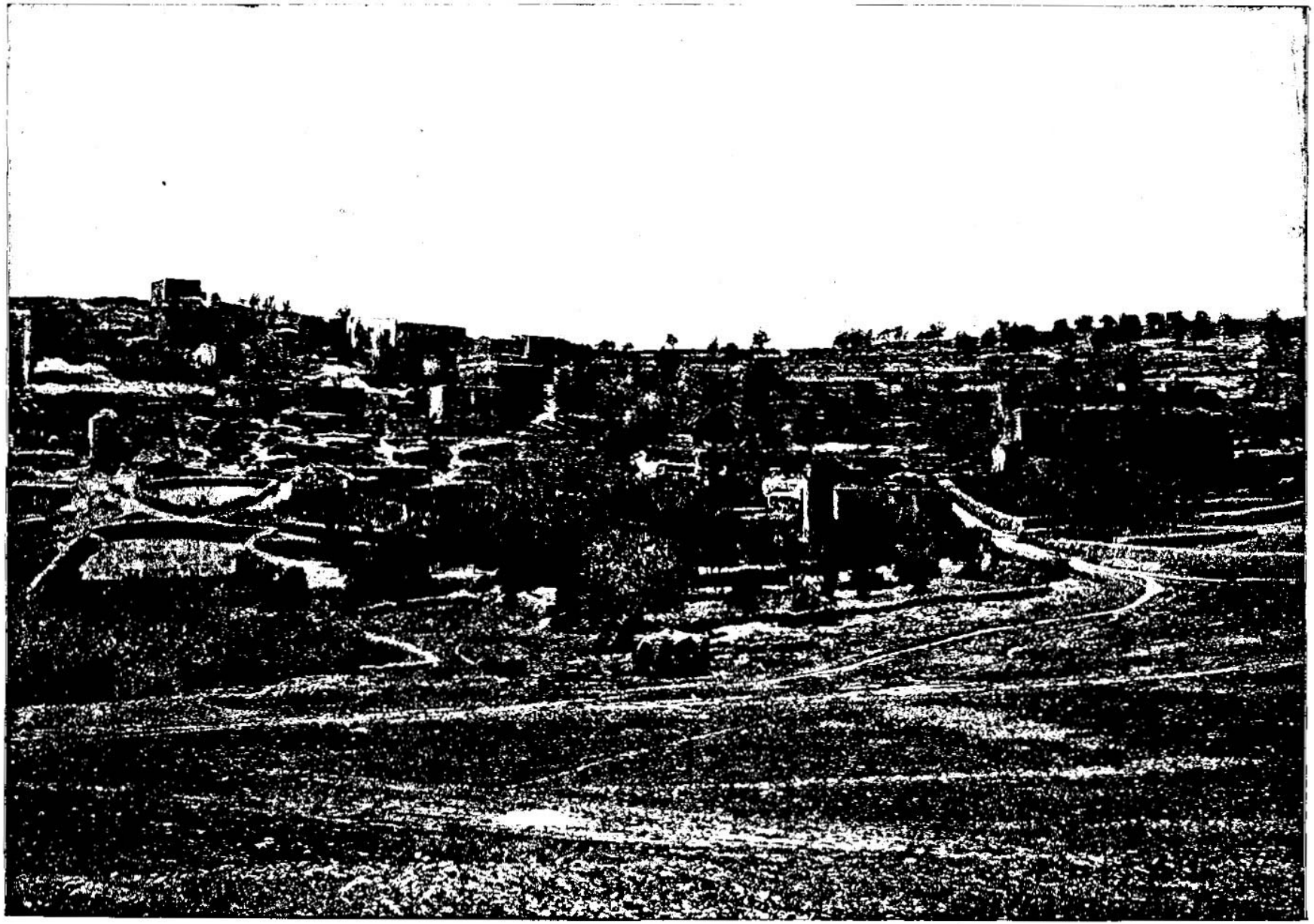

KURYET-EL-ANAB—WHERE THE ARK REMAINED TWENTY YEARS. [Judges, xviii:12.] "And they went up and pitched in Kirjath-jearim in Judea." Kuryet el Anab is supposed by some to be the ancient Kirjath-jearim. This place is now called Abu Gosh, after a famous old robber who lived here and whose descendants still reside in the village. A tomb has been built to his memory here by his relatives, and this is one of the most thrifty looking villages between Jaffa and Jerusalem. Kirjath-jearim is first mentioned as one of the four cities of the Gibeonites. The ark remained here for twenty years and was removed from this place by David to the house of Obed-edom the Gittite. Eusebius and Jerome speak of this city and describe it as a village at the ninth mile between Jerusalem and Lydda, and these requirements are exactly fulfilled in Kuryet-el-Anab.

gods which I made, and the priest, and ye are gone away; and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest angry[d] fellows run upon thee, and thou [e]lose thy life, with the lives of thy household.[6]

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned, and went back unto his house.

27 ¶ And they took *the things* which Micah had made, and the priest which he had, and came[f] unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And *there was* no deliverer, because it *was* far from [g]Zidon,[7] and they had no business with *any* man; and it was in the valley that *lieth* by [h]Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the city Dan,[i] after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan [k]set up the graven image: and Jonathan the son of Gershom, the son of Manasseh,[8] he and his sons were priests to the tribe of Dan until the day of the [l]captivity of the land.[9]

31 And they set them up Micah's graven image, which he made, [m]all the time that the house of God was in Shiloh.

CHAPTER XIX.

1 A Levite goeth to Bethlehem to fetch home his concubine. 16 An old man entertaineth him at Gibeah. 22 The Gibeonites abuse his concubine to death. 29 He divideth her into twelve pieces, which he sendeth to the twelve tribes of Israel.

AND it came to pass in those days, [a]when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount[b] Ephraim, who took to him [c]a concubine[1] out of [d]Beth-lehem-judah.

2 And his concubine [e]played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there[2] four whole months.[3]

A.M. 2570 or 2589. B.C. 1434 or 1415.

d Heb, *bitter of soul*, 1 Sa. 27. 8.

e Heb. *gather thy soul, and the soul of*, &c., Ps. 06. 9. Nu. 27. 13.

6 Note, How soon idolatry, under a cover of piety, becomes a robber, a threatener of death — a persecutor.—*C.*

f ver. 10. Jos. 19. 47. 18. 27.

g Their protectors, Jos. 11. 8. Is. 23. 4, 12.

7 The distance was not more than about 24 miles direct, but the nature of the intervening country was literally in regard to the difficulty of communication.—*C.*

h Nu. 13. 21. Jos. 19. 28, 30. 21. 31. 1 Chr. 6. 75.

i Jos. 19. 47. Ge. 14. 14. 35. 26. 1.

k Heb. *set up before them*, Ex. 20. 4. Le. 26. 1. De. 4. 15, 23. 5. 27. 15, 31. 29, 32. 16, 17, 21.

8 Hebrew scholars are aware that the introduction of a single letter changes *Moses* into *Manasseh*, and it is generally considered that this was the original reading, and that for the credit of the family of Moses the letter was inserted, first above the word *Moses*, from which position it afterwards crept into the word. We can see no reason, however, for supposing, there might not be a Gershom and Manasseh in the tribe of Levi, as stated in the text. —*C.*

l 2 Sa. 4. 10. Ps. 78. 60, 61. 2 Ki. 15. 29, 17. 6, 23.

9 Many eminent expositors, by a slight change in a like word, make the ark, as related 1 Sa. 4. 5. But, without sufficient MS. authority, we judge it worse than unreadable to suggest or sanction such changes.—*C.*

m About 370 or 330 years. Jos. 18. 1. 1 Sam. Ps. 78. 60.

CHAP. XIX.

a ch. 17. 6; 18. 1; 21. 25. Ps. 107. 4.

b ch. 17. 1, 8. Jos. 17. 15, 18; 24. 30, 33.

c Ge. 22. 24; 25. 1, 6. Mal. 2. 15.

1 Heb. *a woman a concubine, or a wife a concubine.*

d Ge. 35. 19. Mat. 2. 6. Mi. 5. 2. Lu. 2. 4, 15. ver. 2, 18.

e Pr. 30. 21. Ge. 35. 6.

2 Heb. 'And was there' days — four months.' The second clause appears to be in opposition to and explanatory of the preceding more general expression, 'days.'—*P.*

3 Or, *a year and four months.*

A.M. 2570 or 2589. B.C. 1434 or 1415.

f ch. 15. 1.

g Ge. 34. 3; 50. 21. Ho. 2. 14. Lu. 19. 17. Ga. 6. 1.

h Heb. *to her heart.* Ho. 2. 14.

i Heb. *Strengthen.* Ge. 18. 5. Ps. 104. 15. 1 Ki. 13. 7.

4 The orientals have generally two meals a day, one from ten to twelve in the morning, and the other, which is the principal, about seven in the evening. As they usually rise as soon as it is light, and there is a long interval to break fast, they usually take some small matter that cannot be called a meal, such as a crust of bread and a cup of coffee. —*C.*

k ch. 16. 25. 19. 22. 1 Sa. 25. 36. 1 Ki. 20. 16. 2 Ki. 10. 7. Es. 1. 10. 5. 14. 1 Th. 3. 8. Re. 11. 10, 12. 11. 10.

5 This narrative, at once so simple and so tragical, is in this part calculated and intended to convey a great moral lesson. —The dangers resulting to families and friends from mistaken hospitality. This man took a kind and hospitable speech, but not under the restraint of moderation and prudence: the result is seen in the fight, murder, and melancholy end of his daughter.—*Note.* Hospitality is a duty of perpetual obligation; but it must be limited by the requirements of temperance and piety.—*C.*

6 The woman's father seems to have been highly pleased with the reconciliation of the parties. On the grounds of that reconciliation we are not inclined, but we may remark, that it is not certain that the woman had been guilty of the crime which our translators of 1611 would imply; several learning writers flatly state that she had disliked her husband.—*A.*

7 Heb. *till the day declined.*

8 Heb. *it weak.*

9 Heb. *It is the pitching time of the day.*

l Ps. 27. 1. Ja. 4. 13, 14.

1 Heb. *to thy tent.*

2 Heb. *to over against.*

m Jos. 15. 63; 18. 16, 28. ch. 1. 8. 2 Sa. 5. 6.

n Ge. 19. 16. Jos. 15. 63; 18. 28. ch. 1. 8. 2 Sa. 5. 6.

8 The king of Jebus was conquered by Joshua, ch. 10. 1, 23, and the territory occupied by Israel, ver. 42; but the Jebusites continued in copartnership in the city of Jebus, Jos. 15. 63; and at this time had, most probably, expelled the Israelites entirely.—*C.*

3 And her husband arose, and [f]went after her, [g]to speak [h]friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, [i]Comfort thine heart with a morsel of bread,[4] and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be [k]merry.[5]

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's [6]father said, Comfort thine heart, I pray thee. And they tarried until afternoon,[7] and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day draweth toward evening,[8] I pray you tarry all night: behold, the day groweth to an end;[9] lodge here, that thine heart may be merry; and [l]to-morrow get you early on your way, that thou mayest go home.[1]

10 But the man would not tarry that night, but he rose up and departed, and came [2]over against [m]Jebus, (which *is* Jerusalem,) and *there were* with him two asses saddled; his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into [n]the city of a [3]stranger,

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man who is ambitious of preferment, and chiefly concerned for his honour and his salary. Deplorable is the case of those who have gods which can be taken from them, and hearts which cannot part with them, though they be the means of their ruin. But hard is their state when men dare not complain of injustice or robbery without risking their life; and unhappy is the condition of those who are destitute of proper government, especially if they are also plunged into carelessness and carnal security; for prosperity in an evil way encourages men to persevere in it. And the most sinful customs, when once they are established, are the most permanent: it is far easier to keep them out than to root them out.

CHAPTER XIX. [Ver. 1. *It came to pass in those days when there was no king in Israel.* That is, during some of the periods between the death of one judge and the election of another. During these times, however, the country was not altogether without local governments, exercised by the heads of families and territorial princes of the congregation, Jos. 9. 18; but the want of a strong general government permitted such popular outrages against strangers, who had no local friends, as the shocking narrative in this chapter records. *C.*]

Ver. 2. [*His concubine played the whore against him.* The translation probably charges the unhappy woman with more guilt than she had really incurred. Josephus and other authorities conceive she had merely *separated* from her husband. Had her guilt been greater, when eastern manners are considered, it is not probable her father would have received her into his house. *C.*]

REFLECTIONS.—How great is the sovereignty of God in honouring Bethlehem, which lately furnished an idolatrous priest, and now an adulterous concubine, with the birth of his distinguished King and of his only Son! Worthless clergymen and evil women are the greatest plagues to society: and parents' indulgence of their children, and infidelity to marriage-vows, often issue in wide-spread ruin. Frequently the intended kindness of friends is a real injury; and what was designed for our welfare becomes a trap to ensnare us. Where we might reasonably expect distinguished kindness, we often meet with the most abominable neglect and most ruinous abuse. Apostates from God are often void of humanity and natural affection; while truly charitable sojourners on earth are patterns of hospitality and brotherly-kindness; look out for, and are happy in finding, opportunities of doing good, particularly to ministers of Christ. We are apt to hope that our troubles are at an end when the worst storm is but gathering. To what horrible lengths in wicked-

that is not of the children of Israel: we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in [c]Gibeah, or in Ramah.

14 And they passed on, and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.[3]

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for *there was* no man that [d]took them into his house to lodging.[4]

16 ¶ And, behold, there came an old man from[e] his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.[f]

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the[g] house of the LORD;[5] and there *is* no man that [h]receiveth me to house.

19 Yet there [i]is both straw[6] and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, [k]Peace *be* with thee: howsoever, *let* all thy wants *lie* upon me; only[l] lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they [m]washed their feet, and did eat and drink.

22 ¶ *Now*, as they were making their hearts merry, behold, the men of the city, certain sons[n] of Belial, beset [o]the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may [p]know him.

A.M. 2579 or 2589. B.C. 1425 or 1415.

[a] Jos. 18. 25, 28. ver. 14, 16; ch. 19. 12 Sa. 13. 2, 26. 15. 10, 29. Ho. 5. 8, 9. 9. 9. 10. 9.

[b] Bethlehem is about 4 miles or 1½ hour's travel south of Jerusalem. Gibeah is nearly 3 miles north of the city, and Ramah 2 miles north of Gibeah. They are all upon the direct route from Bethlehem to Mount Ephraim. Gibeah was strongly situated on the top and sides of a conical hill, on the very crest of the mountain range. It was the native place of Israel's first king, and was thence called 'Gibeah of Saul.'—*P.*

[c] Heb. *gathered*, He. 13. 2. Mat. 25. 35, 43. A note of the manners of the times is of some importance in settling the meaning of the Hebrew word translated *hostler*, for the honour of the character of Rahab, Jos. 2. 1, of the mother of Jephthah, Ju. 11. 1, some strenuously contend it should be translated *hostess* or *tavern-keeper*. The text clearly shows there were in those days and countries no such persons; had there been, as accustomed lodging-house, the Levite would not have rested with his wife and servant in the street.—*C.*

[d] Ge. 3. 10. Ec. 1. 13. 2 Th. 3. 10. Ep. 4. 28. Ps. 104. 23. 128. 2.

[e] Sons of Jemini, Ge. 35. 18.

[f] ch. 18. 31; 20. 18, 23; 21. 12. Jos. 18. 1. 1 Sa. 1. 3, 7.

[g] The Hebrew words may be translated as follows: 'And the house of Jehovah I walk in (as an attendant Levite).' The meaning is not that he was now going to the house of the Lord, for he states distinctively that he is going to Mount Ephraim. The object of the remark seems to be, 'Though I serve in God's house, and would be welcomed there, yet there is no man in this inhospitable town to receive me into his house.'—*P.*

[h] Heb. *gathereth*, ver. 15.

[i] Jo. 2. 15, 16. 1 Jo. 3. 17. Mat. 20. 10. 1 Co. 3. 14, 9, 14.

[k] ch. 6. 23. Ge. 43. 23. 1 Sa. 25. 6. 1 Ch. 12. 18. Ga. 5. 16.

[l] Ge. 19. 2, 3; 18. 3, 24. 32.

[m] Ge. 18. 4; 19. 2; 24. 32. 2 Sa. 11. 8. 1 Ti. 5. 10.

[n] De. 13. 13. 1 Sa. 1. 16; 2. 12; 10. 27; 25. 25, &c.

[o] Ge. 19. 4. Ho. 9. 9; 10. 9.

[p] Ge. 4. 1; 19. 5. Ro. 1. 28. 1 Co. 8. 9. Jude 7.

[5] Rarely seldom mentioned in Scripture; straw, frequently. The state of agriculture must have been very imperfect, and all the grass at the time burned up—a thing not only common but constant in many eastern countries during summer, so that the carrying of straw for two asses was necessary in so short a journey, the distance from Bethlehem to Shiloh being not more directly than about thirty miles.—*Note*, A lawless state of society is as incompatible with prosperity, as with morality.—*C.*

[a] 2 Sa. 13. 12. Ge. 19. 6-8.

[7] Eastern notions of hospitality may account for this proposal, but can neither palliate nor defend it. It tells an intelligible but melancholy story of the morals of the times.—*C.*

[c] Ge. 34. 7. De. 22. 21. Jos. 7. 15. 2 Sa. 13. 12, 13. ch. 20. 6.

[f] Ge. 19. 8. Ro. 1. 8.

[8] Heb. *the matter of this folly, i.e.* sodomy.

[g] Ge. 4. 1. Je. 5. 7, 8. 11. 7. 4-7. 9. 2. 10. 5.

[h] Ge. 10. 12. 1 Pe. 3. 6.

[i] ch. 21. 5

[9] He makes no appeal to the local authorities; when it is probable some of the chief men of the city were concerned in the wickedness.—*C.*

[k] 1 Sa. 11. 7. Ca. 4. 16. Ro. 10. 6.

[1] This is a most frightful narrative, and while it awakens thoughts of horror, should equally awaken thoughts of thankfulness for the civilizing power of Christianity, and efficient protection of well-ordered government. The Levite, no doubt, sent a circumstantial account of the wicked conduct of the Gibeonites; and the spectacle of the fragments of the murdered woman was calculated to rouse the tribes to ample vengeance. The practice continued in Israel, but the victim was a bullock, 1 Sa. 11. 11; and from Lucian we learn that the Scythians and Molossians had a similar custom. The Crean Tarigh, a cross seared in fire and quenched with blood, in which the Highland chieftains of Scotland were wont to summon their clans to battle, seems to have originated in similar ideas.—*C.*

[l] Jos. 9. 24. 1 Sa. 25. 13. ch. 20. 13. Ps. 119. 5. Pr. 13. 10; 20. 18; 21. 24; 25. 22; 24. 6.

23 And the man, the master of the house, went out unto them, and said unto them, [q]Nay, my brethren, *nay*, I pray you, do not *so* wickedly;[7] seeing that this man is come into mine house, do not this [r]folly.

24 Behold, [s]*here is* my daughter, a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.[8]

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and [t]they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her [u]lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman, his concubine, was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going; [x]but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.[9]

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [y]divided her,[1] *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: [z]consider of it, take advice, and speak *your minds*.

CHAPTER XX.

1 The Levite in a general assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 29 They destroy by a stratagem all the Benjamites, except six hundred.

THEN [a]all the children of Israel went out, and the congregation was gathered together as one man, [b]from Dan even to Beersheba, with

CHAP. XX.

[a] ver. 2, 8, 11. 1 Sa. 11. 7. 2 Sa. 17. 24. Ezr. 3. 1.

[b] 1 Sa. 3. 20. 2 Sa. 3. 10; 24. 2; 17. 11. 1 Ki. 4. 25. Dan being the city northmost, and Beersheba the most south, the phrase *from* Dan to Beersheba denotes the whole country.

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ness will not apostate professors go! and what barefaced impudence continuance in lewdness begets! When sinners are once given up to their own hearts' lust they easily sink into the most unnatural crimes: and when they are become desperate in wickedness, they will neither bear restraint nor hear admonition. When we commit one sin to avoid a greater, we ordinarily plunge ourselves into further snares: and God fearfully marks sin in its punishment. The fleshly lust which had been this woman's sin, is now made her punishment. And in justice never will he extenuate men's wickedness. With the most deliberate concern, unanimity, and faithfulness, ought the important affairs of churches and nations to be transacted. And such as would obtain God's blessing on a land must seek to purge it by the execution of justice on notorious criminals.

CHAPTER XX. [Ver. 21. *Destroyed down to the ground of the Israelites that day twenty and two thousand men.* As objections to Scripture history have frequently arisen from the numbers of the Israelites coming out of Egypt, or subsequently engaging or falling in battle; an answer has been attempted by showing that some eastern nations placed the *units* first, and thence advanced in their numeration. This mode of numeration would make the number killed at Gibeah 2020 instead of 22,000, but the 18,000 in ver. 25 silences at once these vain attempts to evade and conciliate rather than to reply to infidelity. The proper reply is the character of the historians, and the internal and external evidences which demonstrate the divine origin of the history.—*Note*, It is worthy of remark, as another and a just reply to infidel objectors, that it is not said, either in ver. 21 or 25, that so many Israelites were slain, but 'destroyed down to the ground,' put, as in modern phrase, *hors de combat*. *C.*]

Ver. 28. [They had asked, ver. 23, 'Shall I go up again to battle?' and God bade them go, that is, 'go' to be punished for their presumption in the former question, and their neglect in this. Neglect—for they do not ask, 'Wilt thou go with us?' but, 'Shall we go?' Now they add, 'Shall I cease?' and God promises victory. *C.*]

Ver. 47. [About 8 miles north by east of Gibeah, among the wild mountains, is a conspicuous white hill, rising like a cone above the neighbouring hill-tops, and overlooking the whole wilderness down to the Jordan valley. Upon it stands a large village called *Rummon*. This is unquestionably the *Rock Rimmon* on which the Benjamites took refuge. It is admirably adapted for this purpose. A deep ravine cuts off all approach from the south; and other ravines skirt its western and northern sides, making it a natural fortress. The top of the hill is rounded, affording ample space for the refugees; while in the sides are many caverns. *P.*]

REFLECTIONS.—It is comely when professors of the true religion are unanimous and hearty in their zeal against enormous crimes; and when, with prudent deliberations and proper despatch, they proceed to the

the land of Gilead, [c]unto the LORD in Mizpeh.[9]

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that [d]drew sword.

3 (Now the children of Benjamin [e]heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell[1] *us*, how was this wickedness?

4 And the Levite,[2] the husband of the woman that was slain, answered and said, [f]I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge:

5 And [g]the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me; *and* my concubine have they forced,[3] that she is dead.

6 And [h]I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed [i]lewdness and folly in Israel.

7 ¶ Behold, [k]ye *are* all children of Israel; give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, [l]We will not any *of us* go to his tent,[4] neither will we any *of us* turn into his house:

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* [m]by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people,[5] that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, knit together[6] as one man.

12 ¶ And the tribes of Israel [n]sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore [o]deliver *us* the men, the children[p] of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not [q]hearken to the voice of their brethren the children of Israel;

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time, out of the cities, [r]twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.[7]

A.M. 2579 or 2589.
B.C. 1425 or 1415.

[c] Jos. 18.21.ch.11.11. 1 Sa. 10.17.1 K. 15.22. It was near Shiloh, ver. 18, 26.

[9] No less than seven Mizpehs are mentioned in Scripture. The word signifies 'a place of look-out' or 'watch-tower,' and was therefore applicable to many places in Palestine. The Mizpeh here mentioned is in Benjamin. It was situated on the hill now called *Neby-Samuel*, which is the most commanding and conspicuous in the whole region. It rises 600 feet above the plain of Gibeah, which lies immediately to the north of it; and it is 4 miles north-west of Jerusalem. The site of Gibeah is clearly seen from it, and is only 3 miles distant. The gathering-place of the tribes was doubtless on the northern slope of the hill, and on the broad plain of Gibeah below. No other place among the mountains of southern Palestine was so well adapted for such an assemblage. Being in Benjamin, too, it was convenient to strike terror into the whole tribe.—*P.*

[d] ch. 8.10. ver. 15, 16. 2 Sa. 24.9. 2 Ki. 3.26.

[e] Pr. 20.3. Mat. 5.25.

[1] This word being in the plural seems to denote that the question was put to more than one. Probably not only the Levite, but the old man who had entertained him, and his servant, were present to hear their testimony.—*I.*

[2] Heb. *the man the Levite.*

[f] ch. 19.15–21. [g] Ge. 19.22–28.

[3] Heb. *humbled.*

[h] ch. 19.29. [i] ch. 19.23. Ge. 34.7. Jos. 7.15. 2 Sa. 13.12, 13.

[k] Ex. 19.5, 6. De. 14.2. ch. 19.16.

[l] Ec. 9.10. Pr. 21.3. ch. 21.10.

[4] A curious note of the state of Jewish society, as it shows that a part of them were still nomadic shepherds, dwelling in tents.—*C.*

[m] Jos. 14.2. 1 Ch. xxiv.–xxvi. Ne. 11.1. ch. 21.10.

[5] This record will account in a great degree, for the vast numbers occasionally ascribed to the Israelitish armies, as to speak in modern phrase, we see what an immense commissariat was required to carry provisions for the army.—*C.*

[6] Heb. *fellows.*

[n] De. 21.21. Jos. 18.13. Ro. 12.18. 14.19. He. 12.14.

[o] Jos. 22.22. [p] ch. 19.22. De. 13.13. 1 Sa. 1.16. 2.12. 10.27. 25.25. 2 Co. 6.15

[q] 2 Sa. 2.25. Ro. 1.32 Re. 18.4, 5. He. 3.13, 15.

[r] ver. 25, 35, 47, 48, with ver. 21. ch. 8.10.

[7] It may be impossible now to account for this pre-eminent courage of Benjamin in defying such an army. Some probabilities may be suggested. They may have expected so large an army soon to disband for want of provisions, or they may have expected their indignation soon to cool; or, what is most probable, they may have trusted in the terrible impression of their slingers, who, like the English archers at Cressy and Agincourt, must have made a terrible impression on the close array of their enemies.—*C.*

A.M. 2579 or 2589.
B.C. 1425 or 1415.

[s] Heb. *shut* or *locked in their right hand*, ch. 3.15. 1 Ch. 12.2.

[8] The wonderful skill of these slingers will help to illustrate David's victory over Goliath. The practice of slinging stones is not yet extinct in Palestine. I have seen shepherds use the sling with wonderful precision and force.—*P.*

[t] Nu. 1.46. 26.51. 2 Sa. 24.9. 1 Ch. 21.5.

[u] Jos. 18.1. ch. 18.31. 1 Sa. 1.3. ver. 26.

[1] 'And went up to *Bethel*'—not to the tabernacle which was pitched at Shiloh; but to the ark, which appears from ver. 27, 28, to have been brought to Bethel, in order to be near the camp. Bethel was only 6 miles from Mizpeh.—*P.*

[v] ver. 23, 27. Jos. 9.14. ch. 1.1. 2. Nu. 27.5, 21. 1 Sa. 23.9–12, 23, 30.8. 2 Sa. 5.19, 23.

[1] They did not ask, 'Shall we go up?' which would have referred the whole matter to God: but, 'Which shall go up first?' which referred the secondary part to God, but took the primary decision upon themselves.—*Note*, There is great watchfulness of spirit required, lest, when we ask God's guidance and blessing in any affair undertaken, we should have neglected first to have asked him to let us see, by his word and Spirit, whether it should be undertaken at all. Many who ask counsel both of God and men, mean encouragement and aid in their own plans, rather than guidance to God's plans.—*C.*

[w] ch. 1.2 Ge. 49.8–10. [x] Ec. 9.11. Ge. 29.35. Jos. 7.1. 10. 13.7, 16.

[a] Jos. 9.1, 11. Ps. 73. 18, 19. 133.16 Je. 22.1.

[b] ver. 35, 42.

[c] Ps. 78.34, 36. 50.15. Ho. 5.15. ver. 18, 26.

[d] Jud. 1.1, 2, 3. Ps. 97. 2. These two defeats punished the Israelites for their indulgence of sin among themselves, and for their sinful dependence on their superior numbers.

[1] 'Bethel.' See note on ver. 18.—*C.*

[e] 1 Sa. 7.6. Ne. 1.4, 9. 1. Ezr. 9.4, 5. 8.21. Joel 2.12, 13, 14.

[f] Nu. 27.21. ver. 18, 23.

[g] Jos. 18.1 Ps. 78.60. Je. 7.12.

[h] Nu. 25.7–13. De. 10.8. 18.5. 21.24.33.

[2] Hence it is evident that these supplementary narratives, commencing at ch. xvii., are intended to show the manner in which idolatry and anarchy were introduced, and specially to evince how soon the most blessed work of revival, such as came in with Joshua about the time of crossing the Jordan, may be succeeded by coldness, deadness, forgetfulness, apostasy, idolatry, anarchy, and the most polluting immorality.—*Note*, There is great vanity in men when they talk of the value of institutions as the safeguards of society. Institutions not of men's devising, but of God's appointing, are good; but the Spirit, word, and grace of God are the only safeguards of churches or nations.—*C.*

[i] Pr. 3.5, 6. Je. 10.23. 1 Sa. 14.37. 23.4. 2 Sa. 5.19, 23. ver. 18.

[k] ch. 1.2. 7.9. 2 Sa. 5.19, 24. 1 Ch. 22.17.

[l] ver. 34. Jos. 8.4. 2 Sa. 5.23.

16 Among all this people *there were* seven hundred chosen men [s]left-handed: every one could sling stones at an hair-*breadth*, and not miss.[8]

17 And the men of Israel, besides Benjamin, were numbered [t]four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the [u]house of God,[9] and [v]asked counsel of God, and said, Which of us shall go up first[1] to the battle against the children of Benjamin? And the LORD said, [w]Judah *shall go up* first.

19 And the children of Israel [x]rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and [a]destroyed down to the ground of the Israelites that day twenty and two thousand men.

22 ¶ And the people, the men of Israel, [b]encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and [c]wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and [d]destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God,[2] and [e]wept, and sat there before the LORD, and fasted that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And[f] the children of Israel inquired of the LORD, (for the [g]ark of the covenant of God *was* there in those days,

28 And [h]Phinehas, the son of Eleazar, the son of Aaron,[3] stood before it in those days,) saying, [i]Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, [k]Go up; for to-morrow I will deliver them into thine hand.

29 ¶ And Israel set [l]liers in wait round about Gibeah.

punishment of them. But infatuated are they who patronize and protect the vicious, especially when at the expense of their own liberties and lives. Proud self-dependence is the ruin of sinners; and such as draw the sword in a bad cause may expect to see it bathed in their own blood. The dispensations of Providence appear very mysterious in thus calling men to work, and yet frowning upon them in the execution of it. But let us not be so inconsiderate as to judge of its use

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* [m]were drawn away from the city; and they began to smite[4] of the people, *and* kill, as at other times, in the highways, of which one goeth up to [n]the house of God,[5] and the other to [o]Gibeah in the field,[6] about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, [p]Let us flee, and draw them from the city[7] unto the highways.

33 And all the men of Israel [q]rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah [r]ten thousand chosen men out of all Israel, and the battle was sore: but they [s]knew not that evil *was* near them.[8]

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed[9] of the Benjamites that day [t]twenty and five thousand and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for [u]the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait [x]drew *themselves* along, and smote all the city with the edge of the sword.

38 Now there was an appointed sign[1] between the men of Israel and[2] the liers in wait, that[3] they should make a great flame[3] with smoke to rise up out of the city.

39 And [z]when the men of Israel retired in the battle, Benjamin began to smite[4] *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, [a]the flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the[b] men of Benjamin were amazed:[5] for they saw that evil was come upon them.[6]

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them;[7] and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they [c]enclosed the Benjamites round about, *and* chased them, *and* trode them down with ease[8] over against[9] Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.

45 And they turned, and fled toward the wilderness unto the rock of [d]Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were [e]twenty and five thousand[1] men that drew the sword: all these *were* men of valour.

47 But[f] six hundred men turned, and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel [g]turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that came to [2]hand: also they set on fire all the cities that they came[3] to

CHAPTER XXI.

1 *The people bewail the desolation of Benjamin.* 8 *By the destruction of Jabesh-gilead they provide them four hundred wives.* 16 *They advise them to surprise the virgins that danced at Shiloh.*

NOW the men of Israel [a]had sworn in [b]Mizpeh, saying, There [c]shall not any of us give his daughter unto Benjamin to wife.[1]

2 And the people came to the [d]house of God, and abode there till even before God, and lifted up their voices, and wept sore;[2]

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people [f]rose early, and built there an altar, and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they [g]had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

6 And the children of Israel [h]repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have [i]sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to

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A.M. 2570 or 1586. B.C. 1434 or 1418.

m Jos. 8. 14–16.

4 Heb. *to smite of the people wounded as at, &c.*

n Or, *Bethel*, Gen. 12. 8. 28. 19.

5 One goeth up to *Bethel*.—*P.*

o Jos. 18. 24, 28. 19. 13, 14. 1 Ki. 15. 22.

6 The battle took place at some little distance from Gibeah, and it appears that several paths radiated from the battle-field, one of them went to Bethel, another direct to the town of Gibeah.—*P.*

p Jos. 8. 15, 16.

7 The discomfiture of the Israelites on the two former occasions had evidently resulted from the precautions of four in attacking the Gibeonites amongst the inhabitants of the city, whereby their warriors became rather a mark for the Benjamites' fire (ingers than a means either of attack or defence. *Note*, Self-will, impiety, and presumption generally fail in skilfulness; for when men forget God, their true wisdom, how can they retain even their worldly wisdom?—*C.*

q Jos. 8. 18–22. 2 Sa. 5. 23.

r ver. 16. Jos. 8. 22.

s Jos. 8. 14. Is. 47. 11. ver. 37. 20. ver. 33. Pr. 20. 8. Ec. 8. 11. 1 Co. 2. 8. 1 Th. 5. 3. Mat. 24. 44.

8 That is, the Gibeonites knew not that evil was near.—*Note*, Success in sin blinds the eyes both to temporal danger and the wrath to come.—*C.*

9 Mark the difference between the ritual of destruction, ver. 21, 25, 35: 'Down to the ground' is wanting in the last—implying complete destruction.—*C.*

t ver. 15, 44–46.

u Jos. 8. 14–22.

x Or, *made a long sound*, Ex. 19. 13. ch. 6.

1 Or, *time.*

2 Heb. *with.*

y Jos. 8. 8, 20, 21.

3 Heb. *elevation.*

z ver. 31. Jos. 8. 15.

4 Heb. *to smite the wounded.*

a Heb. *the whole consumption*, Jos. 8. 15, 20.

b Jos. 8. 20. Ex. 15. 6, 15. Ps. 76. 6. Is. 13. 7, 8. 21. 3, 4. Je. 30. 6. Na. 2. 10. 1 Th. 5. 3. 2 Pe. 2. 12. Mat. 24. 44.

5 'Observe,' says Henry, 'that the Benjamites, in the beginning of the battle, were confident that the day was their own. Sometimes God suffers wicked men to be lifted up in successes and joys, that their fall may be the surer. See how short their joys, and their triumphing yet for a moment. Evil was near them, and they did not know it; they saw, when it was too late, to prevent it, that evil was come upon them. What evils may at any time be near us we cannot tell; but the less they are feared the heavier they fall; sinners will not be called to see evil near them, but how dreadful will it be when it comes, and there is no escape!'—1 Th. 5. 3.—*C.*

c Heb. *touched them.*

A.M. 2570 or 1586. B.C. 1434 or 1418.

f *Eccl.* 'seek the wise man, *for such answers.* The sinner may have many escapes, may appear for temporary victories, but his day cometh at last.—*C.*

g Jos. 8. 20. 2 Sa. 10. 9. Ho. 10. 9, 14.

8 Or, *from Meonenim*, &c.

9 Heb. *unto over against.*

d Not that 1 Ch. 6. 77, but perhaps that 2 Sa. 24. 7. ver. 45. Jos. 15. 32. Zech. 14. 10.

e ver. 15. The other 1200 were either slain in the former battles, or fled their country.

1 We find it recorded, ver. 35, that 25,100 were destroyed that day, which is made up to 25,000 by the items, ver. 44, 46; but how do these account for the deficiency? Simply by attending to the difference between *destroyed* and *fell*. *Destroyed* includes the killed and severely wounded; of the latter class there was barely 100. *Fell* denotes only the killed with the sword, of whom, as at for the quarrel of brethren, there were 25,100.—*C.*

f ch. 20. 45. Ps. 107. 9. Is. 1. 9. Je. 44. 7. La. 3. 22. Hab. 3. 2.

g Deu. 13. 15. 17. 5. 28. 52. 2 Ch. 25. 13. 28. 5, 6.

2 Heb. *was found.*

3 Heb. *were found.*

4 Alas, for Israel! alas, for Benjamin! Rather alas! for the kindred tribes, Christ's churches! Has Israel and Benjamin but united and fought against the Philistines with half the determination, and half the courage, and half the zeal, with which they fought, a curse to extermination, against one another, how much happier had been their lot, how much more glorious their history!—*C.*

CHAP. XXI.

a ch. 20. 1. Ps. 4. 2.

b ch. 20. 1, 3. ver. 5, 8.

c Ex. 34. 12–16. Deu. 7. 2, 3.

1 This part of the narrative describes the evil consequences of rash and unadvised vows.—*Note*, How important to all, but especially to men inflamed by resentment against personal injury or public wrong, to remember that word, 'Thou shalt not take the name of the Lord thy God in vain.'—*C.*

d ch. 20. 18, 23, 26. Jos. 18. 1. ver. 12, 13.

2 Sorrow for sin is a hopeful but by no means a certain sign of repentance; for there is much difference between feeling sorrow for the inconvenience, annoyance, and loss occasioned by sin to ourselves, and feeling grief for the insult that sin has offered to God. So Israel 'went sore' for the national injury of their rash vow; but, so far from being truly penitent, they prepare to rectify the vow by a verbal evasion, and to remedy one sin by the perpetration of another.—*C.*

e De. 29. 24. Ps. 74. 1. Is. 63. 17. Je. 22. 8. ver. 6, 15.

f Ps. 78. 34, 35. ch. 6. 24. 1 Sa. 7. 17. 11. 15, 16. 15. 9. Na. 2. 8. 1 Ki. 12. 30. Ex. 20. 24.

g ch. 20. 1, 8. ver. 1, 18. Ga. 4. 15.

h Lu. 15. 41, 42. 2 Co. 11. 28, 29. ver. 9, 15.

i ver. 1, 16. Ec. 5. 2, 5. Na. 1. 15. Ps. 15. 4. Pr. 20. 25. Ge. 31. 32.

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from the prosperity or adversity which attends it. There is need to wait patiently for the issue of things: and such as punish others should be innocent, or at least penitent themselves. Short is the triumphing of the wicked, and fatal to them at last. It is vain to fight where God is our enemy, or to flee when he pursueth. What desolations sin makes in the earth! but dreadful indeed will be the case of sinners at the last day, when there shall be no rock to hide them, nor mountain to cover them. And who knows what extensive and everlasting woe may proceed from one moment of indulged lust!

the LORD? and, behold, there came none to the camp from [k]Jabesh-gilead to the assembly.

9 For the people were numbered,[3] and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [l]Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye[m] shall utterly destroy every male, and every woman that [n]hath lain by man.[4]

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins,[5] that had known no man by lying with any male: and they brought them unto the camp [o]to Shiloh, which *is* in the land of Canaan.

13 And the whole congregation sent *some* to speak[6] to the children of Benjamin that *were* in the[p] rock Rimmon, and to [q]call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives[7] which they had saved alive of the women of Jabesh-gilead: and yet so they [r]sufficed them not.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin,[8] that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel [s]have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a [t]feast[9] of the LORD in Shiloh yearly,[1] *in a place* which *is* on the north side of Beth-el, on the east side[2] of[3] the highway that goeth up from [u]Beth-el to Shechem, and on the south of Lebonah.[4]

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to [v]dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [w]Be favourable unto them for our sakes; because we reserved not to each man his wife in the war: for ye did not [x]give unto them at this time, *that* ye should be guilty.[5]

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught; and they went and returned unto their inheritance, and [y]repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In[b] those days *there was* no king in Israel: every man did *that which was* [z]right in his own eyes.[6]

A.M. 2576 or 2589. B.C. 1428 or 1415.

k 1 Sa.11.1,9. 31. 2 Sa.2. 5. 21.12. ver. 12,14.

3 It is to be remembered that this occurred very soon after the death of Joshua, and this accounts for the ravage of the people being so easy and so accurate, and also for the terrible slaughter that followed the military conflicts of a people who had in their youth been all trained to war.—C.

l De. 13.15. Jos 7.24.

m Nu. 31. 17. De. 2. 34.

n Heb. *knoweth the lying with man*, Matt.1.18. Luke 1.34.

4 It ought not to be forgotten in reading on the whole of this painful narrative that the people of Gibeah had been guilty of a crime of heinous and abominable guilt, it was calculated to bring disgrace upon the whole land. The tribe of Benjamin condoned the crime by refusing to give up the perpetrators; and the people of Jabesh-gilead practically became partakers of the guilt by refusing to unite with their brethren in bringing the guilty to punishment.—*H.*

5 Heb. *young women virgins.*

o Jos.18.1. ch. 20.18, 23, 26, 28, 31. ver.12. Ps. 78.60. Je.7.12. 1 Sa.1.3, 24. 2.14. 3.21. 4.3,4. 5.

6 Heb. *and spoke and called.*

p ch.20.47, not that 1 Ch.5.7.

q Or, *proclaim peace*, Ps.78.34. Is. 27. 5.

7 Certainly this was not against the letter of the oath, ver. 1, but being against its spirit, it was a mere evasion.—*Note*, Satan never more effectually triumphs, than when he involves men in rash vows, or binds them to it, like Herod, by false honour, or leads them to evade, like Israel, by a verbal subterfuge.—*C.*

r Nu.11. 23. Jos. 17. 16.

8 The Benjamites must have their whole inheritance, and therefore all of them need to have wives.

A.M. 2576 or 2589. B.C. 1428 or 1415.

s ver.1,7. Ex. 5.2. Ps. 15.4. Je.20.15.

t Ex. 23. 14-17. Nu. 10.10. 28.11, 26, 29, 30. Le. xxiii.

9 This must have been one of the great annual feasts; and though none but the daughters of Shiloh were expected to attend, it is to be recollected that the Mosaic law did not require the attendance of the women, but only of the males, at these solemnities.—*H.*

1 Heb. *from year to year.*

2 Or, *towards the sun-rising.*

3 Or, *on.*

u Ge. 12.8. 13.18.

4 This is a most accurate description of the position of Shiloh: north of Bethel, east of the great road that runs from Bethel to Shechem, and south of Lebonah.—*C.*

v Ex. 15. 20. ch. 11. 34. 1 Sa. 5.12. 2 Sa. 6.5. In this they but eladed their oath; and anger and fraud were added to perjury.

w Or, *gratify us in them*, 1 Ch. 3.12. He. 13. 2.

x ver. 1, 7, 18. Pr. 20. 25.

5 That is, ye have sworn not to *give* your daughters to the Benjamites; and, as ye have not given, but the Benjamites have *taken* them, ye are free of any guilt.—*Note*, How flimsy is the sophistry with which sinners succeed in satisfying conscience. This is that very spirit of the Pharisees, which, in after days, our Lord so loudly rebuked, and so solemnly condemned, Mat. 23. 3, 6. Mar. 7. 11.—*C.*

y ch.20.48.

z Ch.17.6. 18. 1. 19.1. Ps.114. Hab. 1.14.

6 The repetition of this expression seems evidently intended to remind us that the best laws will not administer themselves, and that therefore civil rulers have been appointed of God, as a "terror to evil doers." It is also an evidently intended to remind rulers that they rule for God, and are the administrators, not of their own will, but of his.—*C.*

CHAPTER XXI. [Ver. 4. *Offered burnt-offerings and peace-offerings.* The transition from a peace-offering to another act of extermination seems an almost incredible contradiction. But the history of human nature furnishes many instances of not merely making professed religious services the prelude to cruelty, but of actually commingling them together. The history of the crusades against the Waldenses affords an example of the one, and the *autos-da-fe* of the Spanish inquisition afford an example of the other—the massacre of St. Bartholomew in some degree exceeds both; for the massacre of the sleeping and unoffending Huguenots was celebrated at Rome by a solemn *Te Deum*. *C.*]

REFLECTIONS.—Rash oaths are ordinarily ensnaring. True zeal may be carried too far. And there is often an overdoing in well-doing.—War may be ill ended that was well begun. Even necessary justice ought to be executed with deliberation and deep compassion; for strong passions prepare work for an after repentance. And one rash step, or even rash word, sometimes draws after it the most terrible consequences.

In perplexities and distress it is proper to have recourse to God and the atoning blood of his Son. He can extricate us in a decent and honourable manner. But amidst violent fits of repentance, men are often readier to support their own authority than to consult God, and to extirpate brethren rather than Canaanites. Dancing, even without mixture of sexes, often renders persons an easy prey. And who knows how often the ambuscades of evil spirits transport souls from the dancing-floor into everlasting destruction! How great the confusion of an unsettled government! It is a great mercy for a land to have proper rulers in church or state.

THE BOOK OF RUTH

Is another appendix to the history of the Judges; calculated to represent the marvellous providence of God, the propriety of constant dependence thereon; and to show the happy issue of patience, humility, and industry. *It* was probably penned by Samuel, and relates to events which happened about the time of Ehud or Barak, Ju. iii. or iv.; particularly the afflictions of Naomi and Ruth, ch. i.; their industry and humility, ii.; their alliance with Boaz, iii.; and happy settlement by means thereof, iv.

[The ancient Jews, and some of the early Christian fathers, accounted Ruth a part of the book of Judges, regarding that whole book as a series of independent narratives, arranged without regard to chronological order. The author of Ruth is unknown, but it has been ascribed with much probability to Samuel. It would appear to have been written a considerable time after the events recorded in it occurred: for in ch. 4. 7 we find reference made to one of its incidents as being an old custom. It could not have been written sooner than the time of king David, for his name is mentioned; and one of the objects of the book evidently was to illustrate David's genealogy. Another probable object in writing this book and placing it in the Canon, was 'to pre-intimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive his origin, the final reception of the Gentile nations into the true church as fellow-heirs of the salvation of the gospel.' *P.*]

CHAPTER I.

1 *Elimelech, driven by famine into Moab, dieth there.* 4 *Mahlon and Chilion, his sons, having married wives of Moab, die also.* 6 *Naomi returning homeward,* 8 *dissuadeth her two daughters-in-law from going with her.* 14 *Orpah leaveth her, but Ruth with great constancy accompanieth her.* 19 *They two come to Bethlehem, where they are gladly received.*

NOW it came to pass, [a]in the days when the judges ruled,[1] that there [b]was a famine in the land: and a certain man of Beth-lehem-judah went to [c]sojourn in the country of Moab, he, and his wife, and his two sons.[2]

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, [d]Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued[3] there.

3 And [e]Elimelech, Naomi's husband, died; and she was left, and her two sons.

4 And they [f]took them wives of the women of Moab;[4] the name of the one *was* [g]Orpah, and the name of the other [h]Ruth: and they dwelled there about ten years.

5 And [i]Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.[5]

6 ¶ Then [k]she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [l]visited his people in[m] giving them bread.

7 Wherefore she [n]went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters-in-law, Go, [o]return each to her mother's house: [p]the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye [q]may find rest, each *of you* in the house of her husband. Then [r]she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will [s]return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they[t] may be your husbands?[6]

12 Turn again, my daughters; go *your way;* for I am [u]too old to have an husband. If I should say, I have hope, *if* I should have an husband[7] also to-night, and should also bear sons;

13 Would ye tarry[8] for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much[9] for your [v]sakes, [w]that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah [x]kissed her mother-in-law; but Ruth [y]clave unto her.

15 And she said, Behold, thy sister-in-law is gone back unto her people, and unto her gods: [z]return thou after thy sister-in-law.

16 And Ruth said, [a]Entreat me not[2] to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God.[3]

A.M. cir. 2684.
B.C. cir. 1320.

CHAP. I.

[a] About 1320, in the time of Ehud, Ju.iii. 1

1 Heb. *judged.*

[b] Ge.12.10; 41.1. Ju. 6. 4, 6. 2 Ki.8.1. Ps. 33. 18,19,107.34. De.28.23, 24.

[c] Ps.120.5.ver.4.

2 The country of Moab lay to the east and south-east of the Dead Sea. Its northern border was the river Arnon, its southern Edom, and its eastern the great Malbar or plain of Arabia.—*P.*

[d] Ge.35. 19. Mi. 5. 2. Ju. 17. 7. Mat 19. 1, 2, 18. 1 Sa. 17.12.1 Ch.4.4.

3 Heb. *were.*

[e] Ps.34.19.2 Ki.4.1.

[f] De.7.1,2,3. Ne.13. 1. 1 Ki.11.1,2.

4 For the lawfulness of a marriage between an Israelite and Moabitess, see note on Ju.14.3.—*C.*

[g] ver.14.

[h] Mat.1.5.ch.ii.-iv.

[i] Le. 26. 16. De. 32. 35,36,39. Ps. 34. 19; 89. 30–32. Je.2.19.

5 A woman bereft of the husband of her youth, and her two manly sons, and with two unprovided and fatherless daughters-in-law, ver. 8, presents a melancholy picture of human life. But, like the shorn lamb, the less protected from the storm, the more sensibly does she illustrate the government of Providence, and the triumphs of natural affection, maternal prudence, and religious principle, Je.49.11.—*C.*

[k] Ho.2 6-14,15.15.14. 2-3. Ps.73.27,28.68.5.

[l] Ge.21 1. Ex.3.16. 1 Sa. 2.21. Lu. 1.68. Ps. 103.8,9.

[m] Mat.6.11, Pr.30.8. 2 Ti.6.8.

[n] Ex. 12. 27. ver. 20, 14.Pr.17.17.

A.M. cir. 2694.
B.C. cir. 1310.

[o] ch 2.11. Phi.4.8.

[p] 2 Ti.1.17,18. Ep.5. 22. Col.3.18.

[q] ch.3.1. Ep.5.22.

[r] Ge. 29.11; 31.28,55; ver.14.

[s] Ps.16.3;119.63.

[t] De.25.5. Ge.38.11.

6 See the law of widows to demand their husbands' brothers—with the ordinance for their release if they did not choose to marry them, De.25.5.—*C.*

[u] 1 Ti.5.9. Ge.17.17; 18.11,12.

7 Or, *if I were with an husband.*

8 Heb. *hope.*

9 Heb. *I have much bitterness.*

1, This presents a beautiful feature in the character of Naomi; she feels the hand of God heavy upon herself, but forgetting her own losses, her grief is for her daughters-in-law. —*Note,* See this divine principle perfectly exhibited in Christ, Jn.18.8, where, resigned to the will of his Father, his anxieties are all alive to the safety of his disciples. See farther how this same comparative disregard of self, and anxiety for the welfare of others, is required of all believers, Phi. 2. 4. See also Lu.23.28.—*C.*

[x] Job 19.22. Ps.39.9.

[y] ver.9. Ge.31.28. 1 Ki. 19. 20. 2 Ti.4.10. Phi.3.19. He.10.38.

[z] Pr.17.17. He.10.39. Mat.16.24; 10.37; 19.27, 29. 1 Ki.19.20.

[a] Jos.24.15. 2 Ki.2.2. Lu.24.28.

[b] Ac 21.13. Mat.26 23,24. 1 Th.2.6,9. 2 Co. 6.14–18.

2 Or, *be not against me.*

3 One of the strongest examples of human affection upon record, and expressed in the most pathetic language, but specially remarkable for the manner in which piety to God sublimes the feelings of the heart.—*C.*

CHAPTER I. [Ver. 1. *In the days when the judges ruled.* The date of the events in this book it is impossible to fix with any certainty, farther than that it was between the days of Joshua and Saul. It is evident, however, either that two or more judges ruled contemporaneously, or that the emigration of Naomi took place under one judge, and her return under another. But as the book relates to the time of Boaz, whose descendants were allied to Jesse and David; and as Nahshon, their ancestor, was contemporary with Moses, and his son Salmon the father of Boaz, the date must be some time in the first half of the government of the judges.—*A famine in the land.* No one that reads the history of the times of Gideon, Ju. 6. 4, 6, 11, can wonder at the occurrence of famine. But while men clearly discover the secondary causes of want—a weak and unsettled government, and the cruel oppression of invaders—let them not overlook the other causes, the sins of an ungrateful people, and the judgments of an offended God. *C.*]

Ver. 15. [*Return thou after thy sister-in-law.* Naomi has been blamed for attempting to send her daughters back to an idolatrous land, instead of bringing them with her to Canaan; but her accusers do not reflect how Israel, at this time, was probably as idolatrous as Moab, as undoubtedly it was during much of the time of the judges. Besides, in the lips of Naomi, an evident believer in Jehovah, the word *Elohim*, translated *gods*, does not necessarily convey any recognition of *polytheism.*—*Note,* The words of God's people should be judged, not by any meaning they will bear, or that may be forced upon them, but by the meaning that coincides with their acknowledged faith and character. *C.*]

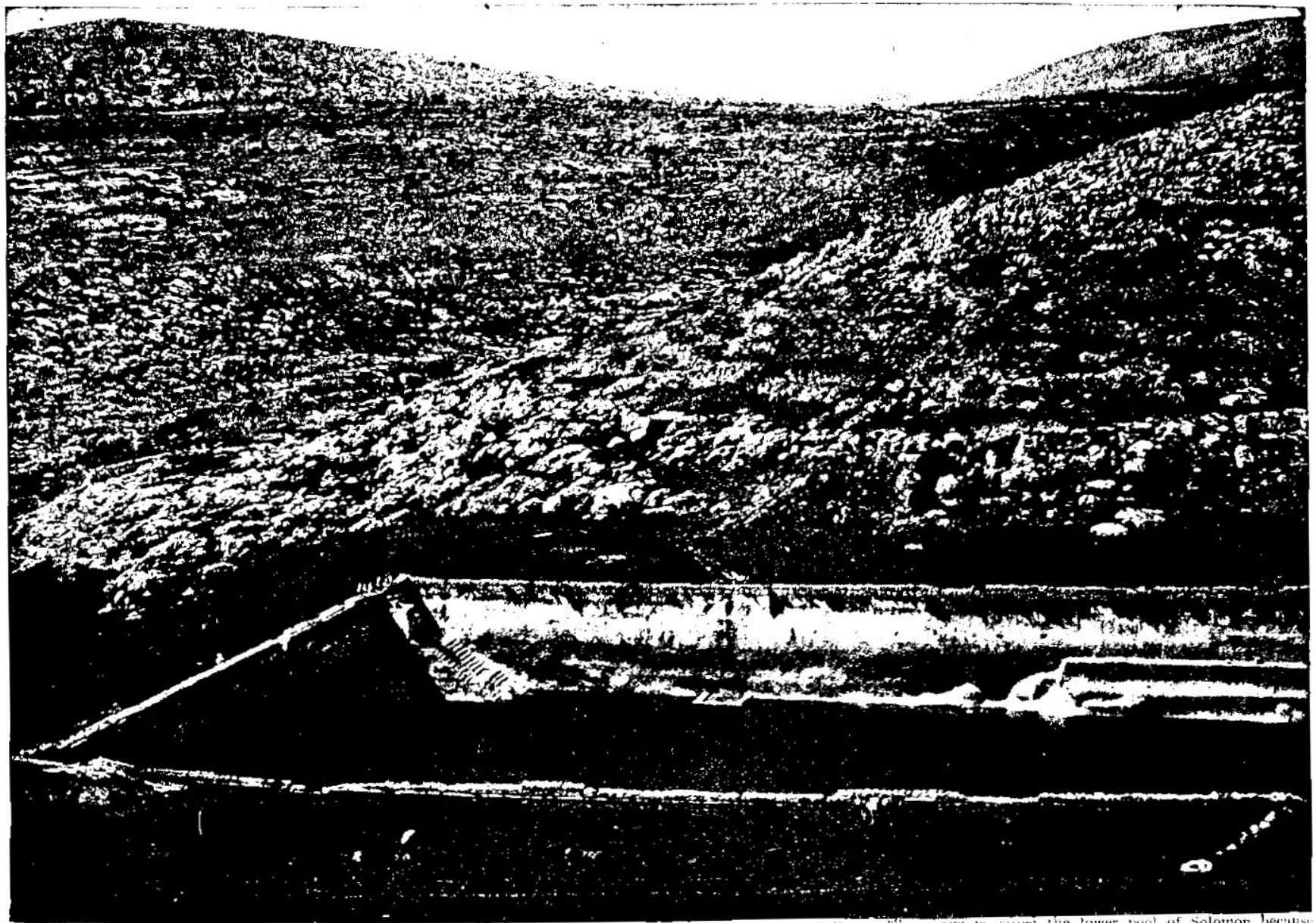

LOWER POOL OF SOLOMON—SITUATED NEAR THE FIELDS WHERE RUTH GLEANED WHEAT LEFT BY THE REAPERS OF BOAZ. [RUTH, ii:2.]—"And Ruth, the Moabitess, said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter." The pools of Solomon are about three miles from the town of Bethlehem and not a great distance from the fields where Ruth gleaned in the field after the reapers of Boaz. The above is called the lower pool of Solomon because it is the last of the three, the two others standing above it. Water from this pool passes to Bethlehem, and perhaps directly through the very field where Boaz met and talked so kindly to Ruth, the damsel that came back with Naomi out of the country of Moab. This reservoir of water would float one of the largest ocean steamers.

17 Where thou diest, will I die, and there will I be buried: [c]the LORD do so to me, and more also, *if ought* but death part thee and me.

18 When she saw that she was stedfastly minded[4] to go with her, [d]then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem.[e] And it came to pass, when they were come to Beth-lehem, that all the city was moved about them,[5] and they said, [f]*Is* this Naomi?

20 And she said unto them, Call me not Naomi,[6] call me Mara:[7] for the Almighty hath dealt[g] very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath [h]testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and [i]they came to Beth-lehem in the beginning of barley harvest.[8]

CHAPTER II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *Boaz taking notice of her,* 8 *showeth her great favour.* 18 *That which she got, she carrieth to her mother-in-law.*

AND Naomi had a [a]kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [b]glean ears of corn after *him* in whose sight I shall find grace.[1] And she said unto her, Go, my daughter.

3 And she went, and came and gleaned in the field after the reapers: and her [c]hap was to light on a part of the field[2] *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, [d]The LORD *be* with you. And they answered him, The LORD bless thee.[3]

5 Then said Boaz unto his servant that was set over the reapers,[4] Whose damsel *is* this?

6 And the servant that was [e]set over the reapers answered and said, It *is* [f]the Moabitish damsel that came back with Naomi out of the country of Moab.

7 And she said, [g]I pray you,[5] let me glean and gather after the reapers among the sheaves: so she came, and hath [h]continued even from the morning until now, that she tarried a little in the house.[6]

8 Then said Boaz unto Ruth, Hearest thou not, [i]my daughter? [k]Go not to glean in another field, neither go from hence, but abide here fast by my maidens.[7]

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall [l]not touch thee? and when thou art athirst, [m]go unto the vessels, and drink of *that* which the young men have drawn.

10 Then [n]she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

11 And Boaz answered and said unto her, [o]It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* thou hast left thy father and thy mother,[8] and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD [p]recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose [q]wings thou art come to trust.[9]

13 Then she said, Let me [r]find favour[1] in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken [s]friendly unto thine handmaid, though I be [s]not like unto one of thine handmaidens.

A.M. cir. 2764. B.C. cir. 1240.

c 1 Sa. 3. 17, 25. 20. 2 Sa. 3. 35. 19. 13. 1 K. 2. 23. d Ac. 20. 37. e ver. 1, 2. Ge. 48. 7. Ju. 17. 8. 19. 1. 1 Sa. 1. 1. Mi. 5. 2. Mat. 2. 1, 6. Lu. 2. 4.

4 Heb. *strengthened herself.*

f Ac. 20. 24.

g ver. 1, 2. Ge. 42. 36. Ju. 11. 35. 1 Sa. 1. 6. 2 Sa. 13. 28. Es. 9. 24. Jer. 15. 8. Mi. 2. 4. Mat. 26. 39.

h A proof of the mind of Naomi before her emigration, and of the simplicity of the state of society, in which the departure or return of any one moved a whole city. In an active state of a commercial nation, such an event would not move a village.—*C.*

i ver. 14, 15. Job 2. 12.

5 That is, *pleasant.*

6 That is, *bitter.*

k Ho. 12. 11. Lu. 3. 2. Ac. 2. 40. Ro. 3. 19. 1 Co. 10. 11. Ga. 6. 9.

A Job 19. 13, 14. Ps. 69. 8.

l Mat. 5. 3. Ja. 2. 5. Re. 2. 9. 3. 17.

i Ps. 91. 11. Lu. 4. 10. Ge. 19. 8. 1 Co. 10. 13.

8 In the end of March or beginning of April.—*P.*

CHAP. II.

a ch. 3. 9, 12, 13. ver. 1. 1 Chr. 27. 32. Mat. 13. 55. Job 19. 19. Pr. 27. 4.

1 Ladyship, humility, filial deference, and dependence on favour rather than any sense of her own merit, — exactly characterize the conduct of Ruth. *C.*

b Ruth. *Acts happened,* Mat. 1. 20. 2 Sa. 21. 19. Es. 6. 1, 2. 2 K. 8. 5, 6, 29. Pr. 16. 9.

2 The eastern fields being generally uninclosed, Boaz, though a mighty man of wealth, has but a part of one: but that one was a cultivated district. *C.* — The word 'field' must not be understood here in its usual English acceptation. The Hebrew term *sadeh* means 'a level tract of cultivated land' of any extent. For example, the fertile plain of Mesopotamia is called *sadeh Aram.* The whole cultivated territory of Bethlehem was called *sadeh.*—*P.*

c Ju. 6. 11. Ps. 129. 8. 1 Sa. 20. 36. Lu. 4. 6.

3 These are beautiful examples of pious address and reverence, giving a most favourable though incidental view both of Boaz and his servants.—*C.*

A.M. cir. 2764. B.C. cir. 1240.

4 An office still common in all Eastern countries where cultivated ground is extensive.—*C.*

e Ge. 24. 2. 39. 4.

f ch. 1. 16, 17, 22. Is. 11. 10.

g Pr. 1. 33. Ps. 138. 8. 1 Pe. 5. 6, 7. Ac. 4. 9, 10.

5 The relished manners of Ruth, as set forth in her history.—*Note,* Plainness of speech is to be commended, but rudeness and quarrelsomeness are far from plainness—they are, in fact, most unchristian modes of speaking, and far from consistent with the gentle wisdom of Christianity. *C.*

h Pr. 21. 23. 26. 28. 29. 11. Ro. 12. 12. 1 Th. 5. 9.

6 The temporary or perhaps permanent shed raised over the threshing-floor in which a great feast would be a luxury, and necessary in noon. *C.*

i 1 Sa. 3. 6, 9. 2 K. 4. 5. 1 Sa. 1. 8. 3. 18.

k Ps. 121. 4, 8. 1 Jn. 3. 18. Lu. 15. 9. De. 24. 19.

7 The males and females must have been range through separate compartments. *C.*

l Job 29. 21. Ps. 107. 35.

m Lu. 16. 18. 24. 18. Mat. 13. 42. Jno. 4. 7, 14.

n Ge. 17. 3. 1 Sa. 25. 23. 1 Ki. 1. 48. 2 Chr. 20. 18. 29. 28.

o Ps. 37. 5. 62. 5, 10. Pr. 31. 30. Is. 26. 8, 9.

8 There appears a difference between this verse and ch. 1. 8, where only the mother is mentioned, who therefore seems to have been a widow. But Naomi spoke of what she knew, Boaz of what he had heard: and the discrepancy is very natural. Their mother might have been married again, which would render both statements correct.—*C.*

p Ps. 18. 20. 2 Jn. 8. 2 Th. 1. 6. 2 K. 2. 12. 13. 14. 8.

q Ps. 17. 8. 91. 4. 36. 7. 63. 7. 61. 4. 5. 1 Mat. 23. 37.

9 This is not a metaphor but a literal statement. The wings referred to are the wings of the cherubim shadowing the mercy-seat.—*C.*

r Ge. 32. 5. 33. 15. 34. Ps. 119. 132. 106. 4.

1 Or, *I find favour.*

2 Heb. *to the heart.*

s 1 Sa. 25. 41. Pr. 15. 33.

Ver. 17. [*The Lord do so to me, and more also.* That is, let the Lord smite me with death—and *more also,* that is, with the judgment to follow if I prove false to this engagement. *C.*]

Ver. 21. [*The Almighty hath afflicted me.* This reference of her affliction to the hand of God contains no murmuring or repining, but the spirit of humble resignation to his sovereign will. She even admits she deserved her affliction, and that it was a witness from God against her. *Note,* Nothing so effectually lightens affliction as pious resignation to the will of God. But woe unto him that striveth with his Maker! Is. 45. 9. *C.*]

REFLECTIONS. Numerous and diversified are the arrows in God's quiver for the punishment of men's sins: and often, while his enemies riot in plenty, his people are pinched with scarcity and want. A diligent care to provide for our family is highly commendable: but it is seldom safe to flee from God's land, though he frown on it; or to suffer scarcity of bread to draw us from the ordinances of God. It is not in fleeing from God's mighty hand, but in humbling ourselves under it, that safety lies. It is not in outrunning crosses, but in taking them up and following Christ, that true comfort is to be had. Young people often mistake in their marriage, through want or neglect of their parents' advice. But marriages and deaths are near neighbours, and one death in a family is but the forerunner and warning of another. Both comforts and crosses are often nearer us than we suspect; and if we are shut up into the society of the wicked, we should escape for our life as soon as our hindrances are removed. It is a mercy when God imbitters our condition of distance from himself, that we may be weaned from it and hastened to our heavenly home; but yet it is pleasant to see near relations knit together in love, and loath to part. With the most strong and fixed resolution should we set out in the Lord's way, as we know not what repeated and strong temptations we may have to turn back: but the difficulties of the way, which discourage the temporary believer, will but bind the faithful soul the more closely to Jesus Christ. Nothing, no, not death, can separate them from him and his people. Poverty and age make great alterations on mankind: and it is proper that all around should remark it with solemn awe and cordial sympathy; for surely it is but madness to set our heart on that comeliness and wealth which so quickly fade. Let us therefore keep waiting on God in the way of his judgments; in patience possessing our souls; eyeing the Lord's hand in all that we meet with; humbling ourselves under humbling providences; mourning, but never murmuring, under his hand; and ever remarking how the minutest circumstances of our lives are directed by the overruling providence of God.

CHAPTER II. [Ver. 4. In travelling through Palestine at the present day the salutations here recorded are heard on every highway and in every harvest-field. 'The Lord be with you' is the invariable salutation of stranger or native, rich or poor, on approaching a band of reapers, or meeting a company of wayfarers; and the invariable reply is, 'The Lord bless thee.' Gleaning is now as commonly practised as it was in the days of Ruth. *P.*]

Ver. 9. [In every harvest-field there is a skin or jar of water for the use of the reapers. Sometimes it has to be brought from a great distance; this must have been the case at Bethlehem, where it had to be drawn up besides from deep wells or cisterns. It was a greater favour to poor Ruth than we can well conceive in this country, to permit her to drink of the water in the field. *P.*]

Ver. 14. [*Dip thy morsel in the vinegar.* A sauce prepared from vinegar in which bread is dipped is still a common food in the East, and, in conjunction with olives, is highly relished by a people not habituated to luxury. *C.* — This is a characteristic trait of eastern life. I have myself witnessed similar scenes in various

14 And Boaz said unto her, [t]At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her [u]parched *corn*,[1] and she [z]did eat, and was sufficed, and left.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her[a] not:[2]

16 And [b]let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So she [c]gleaned in the field until even, and beat out that she had gleaned; and it was about an [e]ephah of barley.

18 ¶ And she took *it* up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her [h]that she had reserved after she was sufficed.[3]

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? Blessed be he that did take knowledge of thee. And she showed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* Boaz.

20 And Naomi [i]said unto her daughter-in-law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and[i] to the dead. And Naomi said unto her, The man *is* near of kin unto us, [d]one of our next kinsmen.

21 And Ruth the Moabitess said, [e]He said unto me also, Thou shalt keep fast by my young men,[8] until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, *It is* [f]good, my daughter, that thou go out with his maidens, that they meet[9] thee not[1] in any other field.

23 So she [g]kept fast by the maidens of Boaz to glean unto the end of barley harvest, and of wheat harvest; and dwelt with her mother-in-law

CHAPTER III.

1 *By Naomi's instruction,* 6 *Ruth lieth at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinsman.* 14 *He sendeth her home in the morning with six measures of barley.*

THEN Naomi her mother-in-law said unto her, [a]My daughter, shall I not seek rest for thee, that it may be well with thee?

2 And [b]now *is* not Boaz of our kindred, with whose maidens thou wast? behold, he winnoweth barley to-night in the threshing-floor.[1]

3 Wash[c] thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [d]uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, [e]All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk, and [f]his heart was merry, he went to lie down at the end of the heap of corn: and she [g]came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid,[2] and turned[3] himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth [h]thine handmaid: [i]spread therefore thy skirt over thine handmaid; for thou *art* a near [k]kinsman.[4]

10 And he said, [l]Blessed *be* thou of the LORD, my daughter: *for* thou hast showed [m]more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city[5] of my people doth know that thou *art* [n]a virtuous woman.[6]

12 And now it is true that I *am thy* near kinsman: howbeit [o]there is a kinsman nearer than I.

13 Tarry this night, and it shall be [p]in the morning, *that* [q]if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.

A.M. cir. 2662. B.C. cir. 1342.

f Pr. 27:27. Is. 32:14. Hag. 2:19. Zech. 8:12.

g Ruth 2:14. 1 Sa. 17:17. 25:18. 2 Sa. 17:28.

h Heb. *reserved for her.*

a Upon verse 7 we learn that the gleaning was not over-strict, but by connivance. For though gleaning was expressly provided for by the Mosaic law, it would appear to have commenced, and during the reaping time but after. Gleaning was long practised in England, and was held to be an inherent right of the poor, till a decision of the Court of Exchequer Pleas decided against it. In Ireland it was not relinquished until two acts of parliament were successively brought against it in the reign of Henry VIII. c. 25 and 28. C.

i Ge. 47:29. Ps. 119:9. Is. 38:19. 39:8. 54:10. 57:18. Je. 31:3. Ho. 2:19. Zec. 7:9. Lu. 1:50. 1 Co. 13:4. 1 Jo. 3:17. 4:9.

c Pr. 31:27. 1 Ti. 5:10. Tit. 2:5.

b Heb. *three measures of barley.* Is. 17:6.

d Ruth 2:20. Job 19:17. Ps. 142:4. Je. 31:20. Ho. 11:8.

e Ge. 24:14. 44. Ex. 19:8. 24:3, 7. Ps. 119:106. Je. 42:6.

f Ge. 24:21. Ps. 122:9. Je. 38:4. Ro. 12:18. 1 Co. 10:24. 33. 1 Th. 5:15.

g Ge. 24:65. Ex. 4:14. Ps. 104:20. Ec. 8:1. Is. 60:5. Je. 31:3. Ho. 11:4. Mat. 11:29. Lu. 7:38. Ac. 20:37. Re. 3:20.

h Ge. 24:53. Ex. 3:22. 11:2. 12:35. 1 Sa. 9:7. 2 Ki. 5:5. 8:8. Ps. 45:12. Pr. 31:31. Ec. 9:7. Is. 61:7. Je. 44:17. Ac. 5:2.

i Ge. 24:27. Ex. 18:10. Ps. 28:6. 31:21. 41:13. 66:20. 68:19. 72:18. 106:48. 124:6. 135:21. 144:1. Lu. 1:68. 1 Co. 14:16. 2 Co. 1:3. 11:31. Eph. 1:3. 1 Pe. 1:3.

j Ge. 19:31. Job 19:17. Ps. 119:120. Is. 41:8. Je. 49:10. Ac. 7:18. 1 Co. 7:29. 1 Jo. 2:6.

k Ruth 3:10. Job 19:17. Ec. 4:8. 1 Th. 4:6-8. Ph. 1:7. 17. 19. 1 Jo. 3:16-18. Pr. 1:7. 17:19. 1 Jo. 4:7.

l Or, *my husband,* 1 Ki. 2:22. Ho. 2:7.

m Or, *one that hath right of redeem,* Le. 25:25. De. 25:5-9. Je. 32:7-9.

n ver. 8, 9.

o This is an evident contradiction of ver. 8, but the fault lies in the translation, not in the original. The Hebrew word *ner* (here rendered "young men") signifies *servants* generally, male and female.—C.

p Ge. 24:4. Ps. 27:10. 22:6. 1 Sa. 20:42. Ge. 34:1. Ga. 2:8. Jn. 4:6.

q Or, *fell upon them.*

r *Fall upon them not,* that is, annoy them by other gleaners. For, strange to say, few are more tenacious of imaginary or real privileges than the poor; and strangers they are in all countries, ready to throw any an unauthorized intruders.—C.

s 1 Ti. 5:13. Ps. 6:8. 13. 131:16. 142:4.

CHAP. III.

a ch. 1:9. 2 Co. 5:16. Je. 29:11.

A.M. cir. 2662. B.C. cir. 1342.

b Pr. 18:24. ch. 2:20. Job 19:13. De. 25:5, 6. Job 19:14. Ps. 69:8. Je. 12:6.

a The night may have been chosen for sake of the land-breeze that is most warm at that season, or in the evening. Before sun-down are movements in machinery with sweeping in many parts of Europe, as in the case of a skin stretched tight upon a hoop, are the grain being shown thrown off to the ground, the chaff being dropped down a certain distance, while the chaff was carried off by the wind. In some of the northern kingdoms of Asia reformed by a wooden shovel, where a man, sitting down, throws into the heap of grain, and then throwing the grain suddenly over his head, the grain and chaff are separated, according to their specific gravities.—C.

c Ge. 18:4. 2 Ki. 5:10. Ps. 104:15. Mat. 6:17. 1 Ti. 2:9. Ca. 3:7, 8.

d Or, *lift up the clothes that are on his feet,* ju. 3:24. Ro. 13:14.

e Ep. 6:1. Ex. 20:12. Pr. 13:1. 23:22. Is. 1:19. Lu. 2:51.

f 2 Co. 12:21. Ge. 43:34. Je. 16:7. 25:10. 33:11.

g 2 Th. 3:12. Tit. 2:5. 1 Co. 8:10.

a He may at first have risen at the sleeper for some one that had died there: robber or assassin it could not be supposed, so as to excite fear on account of danger.—C.

b Or, *took hold on.*

c ch. 2:10, 13. 1 Sa. 2:3. 25:23, 24. 2 Ki. 4:37. Pr. 15:33. 18:12.

d Ge. 20:16. Ex. 21:8, 11. Le. 19:20.

e Or, *one that hath right to redeem,* ch. 2:20.

f From Ex. 21:8, &c., it is evident that the covering with the skirt was a Jewish marriage ceremony, and as it remains till this day (if the inquiry who Ruth did not was to see if Boaz should seek her to wife, the answer is plain: the Mosaic law evidently provided that in such cases, it lay with the widow to claim or she chose, but that she could not be claimed, though she might be refused.—C.

g 2 Co. 13:4, 5. ch. 2:4, 20.

h ch. 2:8. 2 Ti. 2:22. Tit. 2:4, 5, 12.

i Heb. *gate.*

k Pr. 12:4. 31:31.

l A virtuous character in male or female will always find its proper level, and will generally come to be acknowledged by the community.—C.

a 2 Th. 4:6. Mat. 7:12. De. 25:5, 6.

b Ps. 119:86. Ec. 9:11.

c ch. 2:12. Mat. 7:12. Jo. 2:5. Phil. 4:8.

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parts of Palestine. The evening meal on the harvest-field is simple. It is spread on the ground. There are piles of thin cakes, and dishes of olives, and various kinds of vegetables steeped in a sour sauce like vinegar. Each one takes a piece of bread, dips it in the sauce, and perhaps takes up on it a portion of the vegetable, and then eats it. It is a very common practice for the master to lift a piece of bread and present it to a guest. I have more than once seen the gleaners invited to take part in the evening meal. *P.*]

REFLECTIONS—How infinite is the condescension of God in taking notice of a poor Moabitish gleaner! Let me then never be proud, for I know not to what straits I may be reduced in life; and never let me be ashamed of honest industry. If the Lord debase me, it is my honour to concur with his providence, and to be content with the least and coarsest crumbs from his hand. In caring for my poor or aged friends, let me with diligence depend upon his kindness, and thank him for every circumstance thereof. Whether I am master or servant, let a savour of Christ and religion always attend me; and the law of kindness be in both heart and mouth. If I am a stranger, let me be always humble, mannerly, and thankful. If I am not, let me show kindness to strangers, especially to those who are such from a love to Christ. Who knows how they may bless, or even reward me? For the poorest, by their earnest prayers, may return the richest rewards to the most wealthy. The more highly others think of me, let me think the more humbly of myself: and let me always regard my benefactors, and with the utmost care make choice of my companions. A modest, humble, and respectful behaviour, accompanied with a tender regard to parents in age and poverty, is commendable even in the meanest. And when we go out in the way of duty, depending on God, who knows with what rich blessings we may return loaded? Happy is that family where parents and children mutually vie in deep concern for one another's real welfare. And comfortable may even the poorest live together, if they have but godliness with contentment, which is great gain.

CHAPTER III. [Ver. 4. *Uncover his feet, and lay thee down.* This is the ordinary mode in which servants still sleep in many parts of the East, lying in

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, [r]Let it not be known that a woman came into the floor.

15 Also he said, Bring the [7]vail that *thou hast* upon thee, and hold it. And when she held it, [s]he measured six *measures*[8] of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter?[9] And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me: for he said to me, Go not empty[1] unto thy mother-in-law.

18 Then said she, [t]Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.[2]

CHAPTER IV.

1 Boaz calleth into judgment the next kinsman. 6 He refuseth the redemption according to the manner in Israel. 9 Boaz buyeth the inheritance. 11 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generations of Pharez unto David.

THEN went Boaz up [a]to the gate,[1] and sat him down there: and, behold, the kinsman of whom Boaz spake [b]came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.

2 And he took [c]ten men of the elders of the city, and said, Sit ye down here. And they sat[d] down.

3 And he [e]said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertise thee,[2] saying, Buy[f] *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it;* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will [g]redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, [h]thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it* for myself, [i]lest I mar mine own [3]inheritance: redeem thou my right to thyself; for I cannot redeem *it*.

7 Now[k] this *was the manner* in former time in Israel,[4] concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe,[5] and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, [l]Buy *it* for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* [m]witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, [n]Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that [o]the name of the dead be not cut off from among his brethren, and from the gate of his place:[6] ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [p]The LORD make the woman that is come into thine house like [q]Rachel and like Leah, which two did build the house of Israel; and do thou worthily[7] in Ephratah, and be famous[8] in Bethlehem:

12 And let thy house be like [r]the house of Pharez, [s](whom Tamar bare unto Judah,) of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz [t]took Ruth,[9] and she was his wife: and when he went in unto her, [u]the LORD gave her conception, and she bare a son.

14 And the [v]women said unto Naomi, Blessed *be* the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

15 And he shall be unto thee a [w]restorer of

A.M. cir. 2694
B.C. cir. 1310.

r Lu. 7. 2. Pr. 22. 1. Ro 12.17. 2 Co. 8.21. 1 Th. 5. 22. 1 Co. 10.32. 1 Pe. 2.12.

7 Or, *sheet* or *upper vest*. (Some translate it *apron*, *some cloak* or *robe*: it must have been stronger than what the word *veil* represents to Europeans.—*C.*]

s Is. 32. 8. 1 Jn. 3.18. Ga. 6.10. 2 Co. 9.6, 7.

8 The quantity cannot be ascertained. The Targumists make it fifteen gallons. The phrase, 'laid it on her,' intimates a considerable weight.—*C.*

9 The meaning is, 'In what circumstances dost thou come? What hast thou accomplished?'—*P.*

1 Go not without some token of my regard. Some imagine barley, which is not so valuable with us as wheat, was too mean a thing to bestow upon her. But they do not consider that in these countries it was a better sort of corn than it is in these parts of the world; for bread was commonly made of it, and that not only by the poor, but the better sort, of which we find examples both in the Old Testament and in the New.—*I.*

t Ps. 37. 7-5. Is. 28. 16. He. 10. 36, 37. Ja. 5. 7.

2 A truly pious man can neither be rash nor precipitate, neither can he be wavering, undecided, or dilatory, where duty is concerned: his real character is serious in considering duty, cautious in foreseeing consequences, decided in principle, speedy in action—such was Boaz.—*C.*

CHAP. IV.

a De. 16. 18; 17. 5; 22. 15, 21. 19.

1 In warm countries the greater part of business is transacted in the open air; and the *gate*, where streets converged, became consequently the chief place of resort, comprising often the place of traffic and the seat of law.—*C.*

b Pr. 16. 9, ch. 2, 3. Es. 6. 1-5.

c Ex. 18. 21. 1 Ki. 22. 8.

d Pr. 20. 8. Job 29. 7, 25.

e Ps. 112. 5. Pr. 13. 10; 14. 8.

2 Heb. *I said I will reveal in thine ear.*

f Je. 32. 7, 8. Ro. 12. 17. Phi. 4. 8. 2 Co. 8. 21. Pr. 21. 3.

g Le. 25. 25.

h Ge. 38. 8. De. 25. 5, 6.

A.M. cir. 2694
B.C. cir. 1310.

i 1 Ti. 5. 8. Pr. 27. 23. He was not inclined to have the poor young widow.

3 I cannot redeem it on that condition, &c. This seems no subterfuge, but a plain statement of fact. In several ways the purchase might have marred his inheritance. (1) By loading him with a considerable debt, which he might with difficulty pay off. (2) If he had a family by a former wife, his son by her would inherit his father's own hereditary property; and out of that hereditary property must he derived the money for the purchase. (3) If he had a wife living, he might mean that his property would be marred by taking another, which (for the hardness of their hearts) their law permitted.—*C.*

k De. 25. 7, 9.

4 It would appear from this incidental remark that at the time the narrative was written the practice referred to was an old one, and had gone out of use.—*P.*

5 This signified the transfer of the property.

l ch. 3. 13. Je. 32. 7, 8.

m Ps. 122. 5. Mat. 10. 26, 28. 26. Je. 32. 10-12.

n Ho. 12. 12. Ge. 29. 18, 19, 27.

o Ps. 128. 3-5. Je. 22. 23. De. 25. 5, 6.

6 The genealogy, however, never gives the name of Mahlon. But this is to be accounted for in two ways. (1) The name of Boaz is retained, on account of the celebrity he had justly acquired by his generous conduct to Ruth. (2) Because Mahlon's legitimate place in the genealogy is sufficiently recorded according to law. (3) Because the retention of the name of Boaz gives a second evidence of the Moabitish origin of Ruth, who, as a Gentile ingrafted into the genealogy of our Lord, exemplifies the calling of the Gentiles into the fellowship of the covenant of promise.—*C.*

p Ge. 24. 60. 1 Sa. 2. 20. Ps. 127. 3-5, 128. 3-5.

q Ge. xlvi. Nu. I. ii. xxvi.

7 Or, *get thee riches or power.*

8 Heb. *proclaim thy name.*

r Ge. 46. 12. Nu. 26. 20, 21. 1 Ch. ii-iv.

s Ge. 38. 29. 1 Ch. 2. 4. Mat. 1. 3.

t ch. 3. 11. Ps. 15. 4.

9 B.C. cir. 1309.

u Ge. 30. 2; 33. 5; 25. 21. 1 Sa. 1. 5, 7, 12, 5, 6. Ps. 113. 9; 127. 2, 3.

v Ro. 12. 15. Lu. 1. 48, 58.

w Ps. 23. 3. 1 Sa. 1. 8, 11.

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direction across their masters' feet. This translation is not to be construed by European customs or sentiments, but by the customs of the time and place, by the religious and benevolent character of Boaz, and the innocence and purity of Naomi and Ruth.—*C.*]

Ver. 7. [*His heart was merry.* There is a striking connection between piety, benevolence, a pure conscience, and cheerfulness, or even well-regulated mirth. We have heard the laughter of fools, and men think it joyful; but this we have also felt, that the more godly men become, the more cheerful and happy they become. —*Note*, It is a debt that religious men owe to the world, to convince them, by the mildness, meekness, and cheerfulness of their demeanour, that religion is neither austere nor melancholy, while yet it is staid and serious. *C.* ——This scene is in every respect characteristic of the East. During the harvest rain never falls in Palestine, and the nights are warm and balmy. The whole agricultural population are then accustomed to bivouac round the thrashing-floors, which are usually at some distance from the villages. They all sleep in the open air—masters and labourers alike. This is considered no hardship. A large portion of the population of Palestine sleep in the open air during the summer in preference. I have often done so myself. *P.*]

Ver. 15. [The veil worn by the peasant women of Syria and Palestine is a piece of strong calico, from two to three yards in length by half as much in width. It is thrown over the head, and can be so worn as to envelop the whole person, or to hang down the back in graceful folds. The end of the veil is not unfrequently used to serve the purpose of a bag for carrying grain or fruit. *P.*]

REFLECTIONS.—It is often safest for young widows to marry. And it is the duty of parents to promote the settlement of their children in a comfortable marriage: for it is no small mercy when the married state fixes the affections at a rest in which it is well with the parties. Dress and cleanliness are commendable, so far as they are calculated to engage proper affections. But in courtship and marriage there ought always to be a strict attention to the commands of God. It is not enough that we do no evil;—we must indulge ourselves in no appearance of it. But what an advantage is it when we have to do with such as have the deepest regard to our chastity and honour; who are disposed to think no evil, but to interpret our innocent familiarities in the best sense; and who, in matters of importance, will certainly be faithful and diligent! Yea, hopeful is the match which is made up in dependence on God and regard to the authority of parents. But we cannot be too ready to start at temptations which steal softly upon us; nor too careful to remove every occasion from the envenomed tongue of slander. What is liable to be misinterpreted had best never be known. And when we circumspectly proceed in the way of our duty, we may comfort our minds in the hope of God's salvation in due time.

CHAPTER IV. [Ver. 5. *Thou must buy it also of Ruth the Moabitess.* If the kinsman should buy the land from Ruth, it is not very apparent how it could follow from the purchase that he was to take Ruth to wife. Kennicott and others, on the authority of some very valuable MSS., render the passage, 'Thou shalt also obtain Ruth the Moabitess, the wife of the dead;' and this, at all events, is the sense of the passage. *C.*]

Ver. 8. [*So he drew off his shoe.* This was not an



ENTRANCE TO GROTTO IN CHURCH OF NATIVITY—IN THE NEIGHBORHOOD WHERE BOAZ AND RUTH MET. [Ruth, iv:17.]—"And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed; he is the father of Jesse, the father of David." We give a picture of the entrance to the grotto in the Church of the Nativity to illustrate this particular Scripture, for our Savior was a direct descendant of David, and thus through him related to Ruth, the Moabitish damsel. The door we see above is the opening into the manger where our Savior was born. Steps lead down a dimly-lighted stairway, and crowds of pilgrims from all parts of the world come here to look in upon this sacred place. Treasures are also brought from all parts of the world and deposited here. Lamps of silver and gold are suspended, and there is constantly a light in this place.

thy life, and [a] a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is[a] better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became [b]nurse unto it.

17 And the women her neighbours [c]gave it a name, saying, There is a son born to Naomi; and they called his name [d]Obed: [1] he *is* the father of Jesse, the father of David.

A.M. cir. 2604. B.C. cir. 1400

[a] Ge. 37.10; 42.38; 44.20, 22; Ex. 20.12; Le. 19.3; Pr. 23.22.
[b] 1 Sa. 1.23; 2 Ch. 22.11.
[c] Ge. 21.3; 25.26; 35.18; Lu. 1.59, 63; Ro. 12.10; 1 Pe. 3.7.
[d] Ge. 38.29, 30; 46.12; Nu. 26.19, 20; 1 Ch. 2.4, 5; Mat. 1.3; Lu. 3.33.
[1] *Obed*, a servant; as exulting in and fondly cherishing the son, whom she had lost in her prime of life. Thus was he a servant of her old age.—*C.*

A.M. cir. 2604. B.C. cir. 1400

[e] 1 Sa. 16.1, 13; 1 Ki. 11.36; 15.4; 2 Ki. 8.19; Ps. 89.20, 21; 132.17; Is. 9.7; Je. 23.5; 33.15, 16; Ac. 13.22.
[2] This passage is given by Matthew word for word in the genealogy of Christ, that we may see that this history looks not so much to David as to Jesus Christ, who was proclaimed by all as the Saviour and Redeemer of the human race, and that we may learn with what wonderful compassion the Lord fashes up the lowly and despised to the greatest grace & majesty.—*Brentius.*—*P.*

18 ¶ Now these *are* the generations of Pharez: [e]Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat [f]Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And [g]Obed begat Jesse, and Jesse begat David.[2]

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example of the widow demanding marriage of the nearest kinsman, in which case she was directed to unloose his shoe. This was merely a case of the surrender of right, and drawing off the shoe was a fact in attestation, as more easily maintainable in evidence than any form of words or documents. In many European countries wood, earth, and stone are given as tokens both of surrender and investiture. *C.*]

Ver. 9. [*I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.* The property of the sons had reverted to the mother in point of fact, or its reverting may have been admitted in point of law, because any right derived through Ruth might have been afterwards questioned and difficult to establish. The right of Naomi, passing, however, under the silence or with the consent of Ruth, could not be questioned or disturbed. *C.*]

REFLECTIONS.—It is pleasant indeed to behold a man diligent in business, and the providence of God succeeding his endeavours;—to see in marriage the principal regard paid to the holiness and virtue of the partner, not to beauty or wealth;—to see persons of honest intentions risking the most strict and public cognizance;—to see the professed followers of Christ using the most fair and open dealing in all their agreements;—to see affectionate lovers depending wholly on God to make them comfortable to one another;—to see humility, virtue, prudence, and honesty, issuing in remarkable honour and happiness;—to see God raising up the poor, and causing them to sit with princes; and making up the loss of those relations from whom they expected much comfort, in the enjoyment of those from whom they expected nothing;—to see neighbours rejoicing in one another's welfare;—and to see the providences of God, in every circumstance, leading and directing us to Jesus, David's Lord. But, in fine, in Boaz the Bethlehemite I discern Jesus our kinsman-redeemer, who remembered us in our low estate;—pitying our poor and miserable condition, and moved, not indeed by any respectful behaviour in us, but his own infinite compassion, he hath allowed us sinners of the Gentiles to glean in the field of his oracles and ordinances. For our encouragement he hath appointed handfuls of precious promises, and offers of grace and salvation for our use. At infinite expense, and with infinite care and equity, he hath espoused our race, and raised up a seed of servants to God. Let us, conscious of our poverty and affected with his kindness, return him the most humble and thankful acknowledgments. Let us glean for our souls only in his field. Let us abide by his maidens, the faithful ministers of his word. Let us approach his throne of grace in the full assurance of faith, pleading that he, as our nearest kinsman, would spread his robes of righteousness, and garments of salvation, over our naked souls. And let us commit our way to him: he will bring it to pass, and perfect that which concerns us.

THE FIRST BOOK OF

SAMUEL.

This book and the following are denominated from the prophet SAMUEL, perhaps because he wrote the first twenty-four chapters of this; at least from his being the subject of much of it; and whatever relates to David, the subject of the other, is but the issue of his unction to the kingdom by Samuel. This book contains the history of at least eighty years; and exhibits an account (1) Of Eli's negligence and the wickedness of his sons; with the terrible calamities occasioned by these to the Israelites; and even to the Philistines, who took captive the ark. ii.–vi. (2) Of Samuel's birth; education; call to be a prophet; deliverance and government of Israel; resignation of his government; and death. i. ii. iii. vii. xii. xiii. xv. xvi. xix. xxv. (3) Of the Israelites' resolute demand of a king; and the instalment, prosperity, maladministration, and unhappy end of Saul. viii.–xxvi. xxviii. xxxi. (4) Of the unction of David to be king; his diverting of Saul when melancholy with his music; his conquest of Goliath; his friendship with Jonathan; persecution by Saul; marriage with Michal the daughter of Saul, and with Abigail the widow of Nabal; his retreat into the land of the Philistines; discharge from their army; and his slaughter of the Amalekites who had burned Ziklag, xvi.–xxvii. xxix. xxx.

[The books of Samuel were originally regarded as one. The first time the division into two books was made was on the publication of the Septuagint version, about B.C. 260. But long after that period they formed only one book in Hebrew manuscripts; and the early Rabbins universally speak of them as 'The Book of Samuel.' In the first edition of the Hebrew Bible, printed in 1488, they appeared as one continuous history; and it was not until the year 1518 that the present division was adopted in the Bible printed at Venice.

Although this book bears the name *Samuel*, this is no proof that Samuel was its author, any more than that Ruth and Esther were the authors of the books which bear their names. It is a remarkable fact that there is not in this book itself, or in any other book of Scripture, or in Josephus, a single statement throwing light on the authorship. The common belief in the church is that the first twenty-four chapters were written by Samuel, and the rest by the prophets Nathan and Gad. This view was probably suggested by 1 Ch. 29. 29; though, as will be shown (see note on that passage), there is really nothing in that passage to sanction it. The authorship of the books of Samuel must be regarded a matter of conjecture.

The precise date of the book cannot be fixed; but there are incidental allusions, especially in the early chapters, tending to prove that the narrative must have been written by a contemporary. The language and style also show the book to be of the golden age of Hebrew literature. There appear to be traces of different authors, who probably took up in succession the thread of history, each drawing it out as far as his own knowledge extended.

In the study of the books of Samuel, it is of great importance to read in connection the parallel history of Chronicles. Much additional light is thus thrown upon the narrative, and upon the sentiments of the Jewish people, and the tendency of Jewish thought and feeling at two different epochs.

Samuel, whose name this book bears, was one of the most prominent characters in Jewish history. He was a connecting link between two epochs and two forms of government. He was the last of the judges, and he was the founder of the monarchy. He was also the first of the great line of prophets whose writings embody the leading events in the history of the Jewish church, and whose predictions embody the leading doctrines of the Christian church. Peter makes emphatic mention of him in this latter character: 'All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.' It is remarkable that of all the great men of Israelitish history Samuel is the only one whose genealogy is unknown. We cannot tell with certainty from what tribe he sprung. It is generally supposed he was a Levite, because he was attached to the sanctuary; but thoughtful examination shows that this is mere conjec-

sure, for his dedication originated in his mother's vow, and the ecclesiastical duties he subsequently discharged, he discharged as a prophet and not as a priest.—There is another circumstance worthy of note in the life of Samuel. It was he who instituted the system of regular institutions for religious training. They appear to have been established at the noted sanctuaries. There young men were instructed at first under his immediate superintendence (1 Sa. 10. 5, 10; 19. 20). His instructions were remarkably blessed and acknowledged of God. The spirit of prophecy often descended on the whole company of his disciples, and was even imparted, as in the case of Saul (1 Sa. 10. 11), to others who were brought into immediate connection with them. Gad, Nathan, and David were pupils of this first and greatest of prophetic teachers. The schools of Jewish law and literature, and the universities and colleges of Christendom, may be regarded as the natural developments of the schools founded by Samuel. *P.*]

CHAPTER I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli at first rebuking her, afterwards blesseth her. 19 Hannah having born Samuel, stayeth at home till he is weaned. 24 She presenteth him to the LORD according to her vow.

NOW, there was a certain man of Ramathaim-zophim, of [a]mount Ephraim,[1] and his name *was* [b]Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

2 And he had [c]two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [d]yearly,[2] to worship and to sacrifice unto the LORD of [e]hosts [f]in Shiloh: and the two [g]sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.

4 ¶ And when the time was that Elkanah offered, he gave to Pininnah his wife, and to all her sons and her daughters, [h]portions.[4]

5 But unto Hannah he gave a worthy[5] portion; for he loved Hannah; but the LORD had shut up her womb.

6 And her [i]adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* [k]he did so year by year,[6] when she went up[7] to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, [m]why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I [n]better to thee than ten sons?

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk:[8] (now Eli the priest sat upon a seat by a post of [o]the temple of the LORD:)

10 And she *was* [p]in bitterness of soul,[9] and prayed unto the LORD, and wept sore.

11 And she [q]vowed a vow, and said, O LORD of hosts,[1] if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child,[2] then I will give him unto the LORD all the days of his life, and [r]there shall no razor come upon his head.

12 And it came to pass, as she [s]continued praying[3] before the LORD, that Eli marked her mouth.

13 Now Hannah, she [t]spake in her heart; only her lips moved, but her voice was not heard: therefore Eli [u]thought she had been drunken.

14 And Eli said unto her, [v]How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, [w]No, my lord; I *am* a woman of a sorrowful spirit:[4] I have drunk neither wine nor strong drink, but have [x]poured out my soul before the LORD.

16 Count not thine handmaid [y]for a daughter of Belial: for [z]out of the abundance of my complaint[5] and grief have I spoken hitherto.

17 Then Eli answered and said, [a]Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And she said, [b]Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her [c]countenance was no more *sad*.[6]

19 ¶ And they rose up in the morning [d]early, and worshipped before the LORD, and returned, and came to their house to Ramah: and El-

A.M. 2869 or 2833. B.C. 1135 or 1171.

CHAP. I.

[a] Jos. 17. 15, 18. Ju. 17.1;19.1.

[1] From these words it would at first sight appear as if Ramathaim had been situated in the district called Mount Ephraim. The construction of the original does not, however, make this certain. The words may mean, not that Ramathaim was in Mount Ephraim, but rather that Elkanah was in some way of Mount Ephraim, though resident in Ramathaim. —*P.*

[b] 1 Ch. 6. 27-34. Ju. 13.2.

[c] Ge.4. 23; 29. 23, 29, 30. Ju.13.2.

[d] Ex. 23.14,17; 34.23. De.16.16.

[2] Heb. *from year to year*—[The marginal reading, 'from year to year' is the preferable translation; *but* 'yearly' signifies but *once a year*—from year to year' may include the three annual visits which the law required at the sanctuary.—*C.*]

[e] See note ver. 11.

[e] Jos.18.1. Ju.21.2,4, 19; 18.31. ch. 3. 21; 4.3. Ps. 78. 60. Je. 7. 12, 14. ver. 24.

[f] ch. 2.12-17,34; 4.4, 11,17;ver.9.

[g] De. 12. 12; 16. 11. Le. 3.4,5;7.15;9.22.

[3] Heb. the family were entitled to partake of the peace-offering, being a sacrifice and feast conjoined; an emblem of communion through sacrifice, both between God and man, and worshipper and worshipper.—*C.*

[h] Ge.43.34. ch.9.23.

[4] The giving of 'double portions,' to mark affection or respect, was a custom, civil,—not a religious ordinance. Joseph, Ge. 43. 34, gave not merely a double but a fourfold portion to Benjamin. It is still practised, both in the east of Europe and the western parts of Asia.—*C.*

[i] Ge.29.30; 16.5; 30. 18,30.2.

[k] Le.26.18. Job 2.11; 2.9,6.14.

[l] ver.3,21;ch.2.19.

[5] Or, *from the time that she, &c.*

[6] Heb. *from her growing up.*

[m] Job 6.24. 1 Th.5. 14. Ja.20.23-25.

[n] Ru.4.15. Pr.27.27; 28.24.

[7] The priests and their families partook of the sacrificial meal and drank certain portions of the libations. It was after this meal that Hannah went to weep and pray at the sanctuary.—*P.*

[o] i.e. the tabernacle, ch. 3.3,15; 22.7. Ex.xxvi.xl.2 Sa.7.2.

[p] Job 6.2,3; 7. 25; 9. 18; 10.1. Is. 38.2, 3, 23. La.3.15.

[8] Heb. *bitter of soul.*

[q] Ge.28.20. Nu.21.2; 30.8. Ju.11.30. Ec.5.4.

[1] The first mention of *hosts* in Scripture occurs, Ge. 32. 2, where Mahanaim signifies camps, armies, hosts, &c.; these were angels. The second instance occurs, Ex. 12. 41, where the *hosts* are God's delivered people, in marching array, going forth to war. A third instance occurs, Is. 40. 26, where the word evidently signifies the sun, moon, and stars of heaven.—*Hosts* are therefore angels, men, or stars, arranged in order by the almighty Ruler. —*C.*

[2] Heb. *seed of men.*

[r] Nu.6.5, Ju.13.5;16. 17.

[s] Ja. 5. 16. Ep. 6. 18. Col. 4.2. Lu. 18.1.

[3] Heb. *multiplied to pray.*

[t] Ne. 2. 4. Ro. 8. 26. Ex. 14. 15.

[u] Ac.2.2,3 Co.13.7.

[v] Mat.7.2,3. Job 21. 14-20. Pr.4.24.

[w] Pr.15. 1;25.15.

[4] Heb. *hard of spirit.*

[x] Ps.62.8; 142.2. La. 2.19.

[y] De.13.13. ch.2.12; 10.27;25.26.

[5] Ps. 102. title. Job 6.2,3;10.1.

[5] Or, *meditation.*

[z] Ex. 4. 18. Ju. 18. 6. ch. 25.35; 29. 7. 2 Ki. 5. 19.

[a] Ge. 32. 5; 39. 8, 15. Ru.2.10,13.

[b] Ec. 9. 7. Ro. 15. 13. Ps.119.82,37, 13,14.

[6] Nothing so much promotes cheerfulness as pious prayer, with such sure dependence as Scripture warrants, that our prayers will be heard, so far as they may serve for God's glory and our own good.—*C.*

[c] Ps 5.2; 119.147. Pr. 8.17, Ge.24.26.

CHAPTER I. [Ver. 1. *Ramathaim-zophim.* This is the only place in Scripture in which the full name occurs. In other places it is written simply *Ramah*, of which *Ramathaim* appears to be the dual ('the two Ramahs'), and *Zophim* indicates that *Zuph*, one of Samuel's ancestors, had migrated from his home in Ephrata and settled in a district which was thence called 'the land of Zuph,' 1 Sa. 9. 5. The position of the city is one of the great difficulties of biblical geography. Some seven or eight different localities have been mentioned by different writers as its probable site. None of them appear to me to accord with all the statements of the sacred writers. From a careful comparison of these statements, I have been led to conclude that Ramah was situated a few miles to the west or south-west of Bethlehem; but the exact site is unknown. *P.*——*An Ephrathite.* Not that Elkanah was an Ephraimite, that is, of the tribe of Ephraim, but merely a dweller in one of the Levitical cities within the bounds of that tribe; for Elkanah was a Levite, and of the family of Kohath, 1 Ch. 6. 34; 33. 27, 28. *C.*]

Ver. 3. [*Lord of hosts.* The title here for the first time used appears to be an abbreviation of *Jehovah God of Hosts.* It is applied to the Lord as the supreme Ruler of the universe, who governs all the powers of heaven, visible and invisible, who rules the spheres, and exercises dominion over the earth and all that is therein. *P.*]

Ver. 9. [*Temple of the Lord.* From mention of the temple, some have supposed that this book was not written till after the time of Solomon. But as the temple is mentioned, Ps. 5. 7; 25. 4, in the time of David, no inference as to time can be drawn from the use of the word. *C.*]

Ver. 11. [*And she vowed a vow.* There was a twofold vow—1st. That the son she prayed for should *be* dedicated to the Lord, and should serve him all his life; 2d. That he should be a Nazarite, as is implied in the words 'there shall no razor come upon his head.' As a descendant of Levi his business was to serve the Lord; but by his maternal vow he was bound to a still closer and holier service. *P.*——*Remember me, and not forget thine handmaid.* These are not equivalent expressions, approaching tautology, but expressions in which the thoughts vary from each other with the delicacy with which the commingling colours in a painting vary, yet concur. She pleads, (1) Her affliction; (2) Entreats remembrance of her without any characteristic; (3) Prays not to be forgotten as an handmaid, a servant;—all just arguments of prayer, which she had a right to plead with God, to whom she looks in faith, through sacrifice.—*I will give him unto the Lord all the days of his life.* As a Kohathite, see ver. 1, he was devoted to the Lord from 25 to 50, but his mother devotes him from his birth, and all his days after 50. An emblem of true Christian education, in which a parent 'trains up a child in the way he should go;' and of believing perseverance, for, 'when such an one is old, he will not depart from it.' *C.*]

Ver. 16. [*Belial* is not a proper name; it signifies 'worthlessness.' 'A daughter of worthlessness' is equivalent to 'a worthless woman;' the quality being here, as is common in Hebrew idiom, personified. *P.*]

REFLECTIONS.—A divided family is most unhappy: and they bring upon themselves redoubled

kanah knew Hannah his wife; and the LORD remembered[g] her.

20 Wherefore it came to pass, when the time was come about,[6] after Hannah had conceived, that she bare a son,[7] and called his name Samuel,[8] *saying*, Because I have asked him of the LORD.[9]

21 And [h]the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

22 But [i]Hannah went not up;[1] for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide[k] for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him: only the LORD [l]establish his word.[2] So the woman abode, and [m]gave her son suck, until she weaned him.

24 ¶ And when she had weaned him, she took[n] him up with her, with three bullocks,[3] and one ephah of flour, and a bottle of wine,[4] and brought him unto the house of the LORD in Shiloh:[5] and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord! [o]*as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For[p] this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have [q]lent[7] him to the LORD; as long as he liveth he shall be lent to the LORD. And [r]he worshipped the LORD there.[8]

CHAPTER II.

1 Hannah's song in thankfulness to God. 12 The sin of Eli's sons. 18 Samuel's ministry. 20 By Eli's blessing Hannah is more fruitful. 22 Eli reproveth his sons. 27 A prophecy against Eli's house.

AND Hannah [a]prayed, and said, My heart rejoiceth in the LORD; [b]mine horn is exalted in the LORD; my [c]mouth is enlarged over mine enemies; because I [d]rejoice in thy salvation.

2 *There*[e] *is* none holy as the LORD:[1] for *there is* none besides thee: neither *is there* any rock like our God.

3 Talk[f] no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* [g]a God of knowledge, and by him actions are weighed.

4 The [h]bows of the mighty men *are* broken, and they that stumbled are girded with strength.

5 *They* [i]*that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the [k]barren hath born seven; and [l]she that hath many children is waxed feeble.

6 The[m] LORD killeth, and maketh alive: [n]he bringeth down to the grave, and bringeth up.

7 The LORD [o]maketh poor, and maketh rich: he bringeth low, and lifteth up.[2]

8 He[p] raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the [q]pillars of the earth *are* the LORD's, and he hath set the world upon them.[3]

9 He [r]will keep the feet of his saints, and the wicked shall be [s]silent in darkness;[4] for [t]by strength shall no man prevail.

10 The[u] adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD [v]shall judge the ends of the earth; and he shall [w]give strength unto his king, and exalt the horn of his anointed.[5]

11 And Elkanah went to Ramah to his house; and the child did [x]minister unto the LORD before Eli the priest.

12 ¶ Now [y]the sons of Eli *were* sons of Belial; they knew not the LORD.[6]

13 And the priest's custom with the people *was*, *that* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; [z]all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, before [a]they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently,[7] and *then* take *as much* as thy soul desireth; then he

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A.M. 2869 or 2831. B.C. 1135 or 1173.

[g] Ge.8.1.21.1.ver.11. [h] Heb. *the revelation of days.*

[1] 1174 or 1175.

[i] Le. *desired of God.* The words because I have asked him of the Lord are not to be regarded as an etymological explanation of the name Samuel, but rather an explanation founded on the facts connected with his birth. *Samuel* signifies "heard of God."—*C.*

[k] Ex.23.14-17.34.23.-De.16.16.

[l] Ex.23.26.-De.16.17.

[1] This was no evidence of irreligious neglect in Hannah, for she was not legally bound to go, the males only being required to appear before the Lord, and her desire to abide at home being founded on the care of her child.—*Note*, Christians should well examine the reasons they employ for absence from the sanctuary. If satisfactory to conscience, the Lord desires mercy, not sacrifice; yet let conscience be satisfied on scriptural grounds.—*C.*

[k] ver. 22. Ex. 21. 6. 1. s. 22. 28. De. 18. 5, 7. Ps. 110. 4. Is. 9. 7.

[l] 1 Sa. 2. 25.-Is. 44. 26.

[2] Both Elkanah and Hannah seem to have considered the response of the high priest, ver. 17, as prophetic, and an evidence of the acceptance of Hannah's vow. This is agreeable to Je. 10. 9.—*C.*

[m] Ge. 21. 7. Ps. 22. 9. Je. 31. 14.

[n] Lu. 2. 22. De. 16. 16. Nu. 15. 9, &c. 2 Ti. 3. 15. Ex. 23. 15. 34. 20.

[3] For a burnt-offering, a sin-offering, and a peace-offering.—*C.*

[4] Such bottles were skins curiously joined together, so as to contain liquids.—*C.*

[5] 1107 or 1070.

[o] ch. 17. 45. 2 Sa. 11. 11. 14. 9. 2 Ki. 4. 6. 4. 30.

[p] ver. 21, 23. Mat. 7. 7. Lu. 6. 45. 11.

[6] Or, *returned him, whom I have obtained by petition, to the LORD.*

[7] That is, devoted him, designated him by vow to God.—*C.*

[q] i.e. Samuel, ver. 24. 2 Ti. 3. 15.

[r] From ch. 2. 11 it appears the child was of sufficient age to aid his in the service. Hence we may conclude that the person who worshipped the Lord, ver. 28, was Samuel. The worship of a child! How beautiful! He knew the Scriptures from childhood, and they had made him wise unto salvation.—*C.*

CHAP. II.

B.C. 1152 or 1151.

[a] Ps. 4. 6. 5. 3. Lu. 1. 46, 47.

[b] Ps. 92. 10. 112. 9. 148. 14. 89. 24. 89. 17.

[c] Ps. 35. 21. Je. 5. 1. 2. Pe. 2. 12. Ro. 15. 8.

[d] Is. 12. 2. 3. Lu. 1. 47. Ps. 118. 14.

[e] Ex. 15. 11. Ps. 71. 19. 86. 8. 89. 6, 8. Is. 40. 25. Jos. 24. 19. De. 32. 31. 4. 39. 35. 1 Co. 10. 4.

[f] Mat. 3. 9. 20. Jude 15. Ps. 39. 23. 2 Is. 1. Lu. 12. 1.

[1] Holiness in God is his entire separation from evil, and his entire devotedness of zeal to his own glory. In God, holiness is original in man, derivative. None can therefore be holy as the Lord; man becomes holy because he is holy.—*C.*

[g] Ps. 147. 5. Je. 17. 16. 51. 50. He. 4. 12. 13.

[h] Ps. 76. 3. 44. 6. He. 11. 34. Je. 4. 29. Is. 41. 10. 14. -6. Am. 5. 9.

[i] Lu. 1. 53. 16. 25. 18. 24. 25. Ja. 4. 6. 9. 1-6.

[k] ch. 1. 20. ver. 21. Ps. 113. 9. Ru. 4. 17.

[l] ch. 1. 6. Je. 15. 9.

[m] Ge. 20. 18. Je. 5. 25. Ho. 6. 1. Ki. 1. 18.

[n] ch. 28. 3. Is. 26. 19. Ps. 28. 1. 116. 3. 139. 8. 1 Co. 15. 22.

[o] Job 1. 21. 34. 12. Ps. 30. 11. 107. 39. 41. 75. 7-9.

[2] The pious ascription to God of all that the world calls *fortune*, is a most happy frame, whether it's prosperity or adversity. It keeps us humble in the one, it teaches resignation in the other.—*C.*

[p] Ps. 113. 7. 1 Sa. 2. 8. xxi. 1. xxii. 19. 30. 13. 49. 10. 13. Lu. 1. 52. 1 Ki. 16. 2. Is. 22. 20-24. Lu. 1. 32.

[q] Job 38. 4, 5. Ps. 24. 2. 89. 104. 5. 24. 1. 75. 3. Col. 2. 21.

[3] A beautiful picture of God's providence, "upholding all things by the word of his power," He. 1. 2.—*C.*

[r] Ps. 91. 11. 121. 3, 8. 34. 18. Pr. 2. 8. 9.

[s] Ps. 94. 7, 19. 17. Job 5. 14. Is. 15. 1. Je. 49. 26. La. 3. 26. 1 Sa. 2. 17. Zep. 1. 15. Mat. 22. 12.

[4] This is the condemnation, that light has come into the world, but men have loved darkness; that is, the banishment of God and his truth from all their thoughts, wherefore, in judgment, when their actions are weighed, they are cast into outer darkness. There, while infidelity and pride are silent for ever, their inheritance is weeping and gnashing of teeth.—*L.*

[t] Ps. 33. 16. Pr. 21. 31. Ec. 9. 11. Is. 31. 3. 40. 29. Zec. 4. 6.

[u] ch. 7. 10. 12. 18. 2 Sa. 22. 14, 15. Ps. 2. 9.

[v] ch. 10. 1. 16. 13. 2 Sa. 8. viii. Ps. 2. 8. 9. 72. 8. 98. 9. Is. 45. 22.

[w] Ps. 18. 32. 48. 89. 3, 4. 21. 89. Mat. 28. 18. 2 Sa. 22. 51.

[5] That is, his Messiah, in whose future appearing Hannah expresses her faith. The *horn* is the emblem of power.—*C.*

[x] ver. 18. ch. 1. 22. 3. 1. 2 Sa. 15. 7. 1 Ki. 12. 6. 1 Ch. 23. 13. 2 Ch. 29. 11. Ps. 105. 26. Is. 60. 7. Je. 33. 22. Ho. 4. 6. 9. Mal. 2. 6. Ro. 12. 7-9.

[6] Sons of *worthlessness*, as the expression signifies for man has no worth, but as he knows God to be his God, and has chosen him for his sure portion.—*C.*

[y] Je. 9. 6, 24. Ex. 29. 27, 28. 1 c. 7. 34.

[z] Le. 3. 3, 4. Is. 30. 22. Ho. 3. 12.

[7] Heb. *or on the fire.*

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trouble and vexation who dare transgress God's institution of marriage in order to obtain redoubled pleasures. Rarely do we behave aright under either remarkable prosperity or remarkable adversity: under the former, the heart swells with pride; under the latter, it sinks and rends with discontent and murmuring. The fretfulness of our temper often lays us open to continual uneasiness; and the unthankfulness of our heart doubles our affliction by overlooking our mercies. But sinful and hurtful is that grief which diverts us from our duty to God, and imbitters the comfort which we have in him. Our most deserved crosses are abundantly mixed with undeserved mercies; and religion and reason will afford us a cure. Distress ought to make us double our diligence in attending on the ordinances of God. Fervent prayers and solemn vows are often means of relief to broken spirits: yea, it is peculiarly becoming under sore trials, and amidst general apostasy and profaneness, to be punctual and earnest attenders on the ordinances of God. But base and devilish must that spirit be which can take pleasure to vex the distressed in mind, even when they are attending upon God's solemn worship. It is more becoming to balance others' abuse with our tender affection, and do all that we can to comfort those who are cast down. For peculiarly afflicting is it to perplexed souls to have the godly, and even ministers, misinterpreting their wrestlings with God as hypocrisy and wickedness. Yet, however distressing, injurious reproach should always be answered with the greatest candour and meekness. And men, convinced of their mistake, should turn their sinful censures into fervent prayers for the persons injured. Devotions towards God ought to be preferred to every convenience of our own. Early and earnest devotions are the best presages of happy days and successful undertakings, and nothing but works of necessity and mercy ought to detain us from the solemn worship of God. With the most distinguished expressions of gratitude ought we to commemorate the mercies which we have received in answer to our prayers. Children ought to be carefully trained up, not merely with an eye to the law of nature,



DAN—WHERE JEROBOAM BUILT A TEMPLE AND ESTABLISHED THE WORSHIP OF THE GOLDEN CALF. [I. Samuel, iii:20]—"And all Israel, from Dan even to Beer-Sheba, knew that Samuel was established to be a prophet of the Lord." This is the well known city which marks the northern frontier of Palestine. It was originally called Laish or Leshem. (Joshua, xix:47.) It is now called Tell el-Kadi. It is three miles from Cæsarea Philippi. This was once a very historic place. Here Jeroboam built a temple and established the worship of the golden calf. We have now nothing but a thicket of reeds, oaks and oleanders, which entirely hide the shapeless ruins, but are kept fresh and green by the waters of one of the sources of the Jordan. This is one of the most beautiful places for a city in Palestine. The region round about it is of unrivaled fertility, but the ancient city of Dan is without a single inhabitant. Thus the prophecy uttered concerning it is fulfilled to the letter.

would answer him, *Nay;* but thou shalt give *it* *me* now: and if not, I will take *it* by force.[8]

17 Wherefore the sin of the young men was very[d] great before the LORD:[9] for men abhorred the offering of the LORD.

18 ¶ But Samuel [e]ministered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover, his mother made him a little coat, and brought *it* to him [f]from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli [g]blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan[1] which is lent to the LORD. And they went unto their own home.

21 And the LORD [h]visited Hannah, so that she conceived, and [i]bare three sons and two daughters. And the child Samuel [k]grew before the LORD.[2]

22 ¶ Now Eli [l]was very old, and heard all that his sons [m]did unto all Israel; and how they lay with the women that [n]assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, [o]Why do ye such things? for I hear of your evil dealings[3] by[p] all this people.

24 Nay, my sons: for *it is* [q]no good report that I hear: ye make the LORD'S people to[4] transgress.[5]

25 If [r]one man sin against another, the judge shall judge him: but [s]if a man sin against the LORD, who shall entreat for him? Notwithstanding they [t]hearkened not unto the voice of their father, because[6] the LORD would slay them.

26 And the child Samuel [u]grew on, and was in favour both with the LORD, and also with men.[7]

27 ¶ And there came [z]a man of God unto Eli,[8] and said unto him, Thus saith the LORD, Did[y] I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And [a]did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and [b]did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [c]kick ye at my sacrifice,[9] and at mine offering, which I have commanded [d]*in my* habitation; and [e]honourest thy sons above me,[1] to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [f]I said indeed, *that* thy house, and the house of thy father,[2] should walk before me for ever: but now the LORD saith, [g]Be it far from [3]me; for [h]them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I [i]will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see [k]an enemy[4] *in my* habitation in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.[5]

34 And this *shall be* [l]a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And [m]I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will [n]build him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, *that* every one that [o]is left in thine house shall come *and* crouch to him for a piece of silver, and a morsel of bread,[6] and shall say, Put[7] me, I pray thee, into one of the priest's offices,[8] that I may eat a piece of bread.

CHAPTER III.

1 *How the word of the Lord was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loath, telleth Eli the vision.* 19 *Samuel acknowledged as a prophet.*

AND the child Samuel [a]ministered unto the LORD before Eli. And [b]the word of the

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A.M. 2879 or 2879. B.C. 1125 or 1126.

5 What a melancholy example of religious desertion, when the sins of the people and not of the priests retain the knowledge of God, and when they who should inculcate piety are the most prominent in violating the law.—C.

d Ge. 19. 101 13. 13. Mal 2. 8, 16c. 4. 1.

6 The portions which legally belonged to the priest out of these offerings were 'the breast and the wave-breast.' These portions he was to receive after the fat of the sacrifice had been burned upon the altar, Le. 7. 30-34. To take the flesh, and roast it for food, before the offering to God was completed, was a crime amounting to robbery of God.—*P.*

e ver. 11; ch. 3. 1; 22. 18. Ex. 28. 4. 2 S. 6. 14.

f ch. 1. 3, 21. Ex. 23. 14 -17, 34. 23. De. 16. 16

g Ge. 14. 19; 27. 27, 29; xlviii. xlix.

1 Or, *petition, which she asked*, &c.

h Ge. 21. 1. ch. 1. 19, 20.

i Ep. 3. 20. ver. 5. Ps. 113. 9.

k ver 26; ch. 3. 19. Lu. 1. 80; 2. 40, 52.

2 Grew up in the service of the Lord, both in stature and in knowledge, and in piety and in character. What a blessed sight to the mother on her annual visit, when bodily growth and spiritual grace kept pace with each other.—C.

l ch. 8. 1.

m ver. 13-17. Je. 3. 3. Ho. 7. 4, 6, 9.

n Heb. *assembled by troops.* Ex. 38. 8.

o Ju. 15. 10. Ac. 9. 4.

3 Or, *I hear evil words of you.*

p Is. 3. 9. Je. 3. 3, 8, 12. Ho. 4. 6, 5. 1.

q 2 Ti. 3. 7. ver. 17, 22.

4 Or, *to cry out.*

5 Amongst the greatest evils of sin is its multiplying in others. Hence the special evil of sin in men of rank, from whom it propagates more speedily, and their judgment is the more heavy from the Lord.—C.

r De. 25. 1-3. 17. 8-12.

s Nu. 15. 30. ch. 2. 25. Ge. 13. 13.

t ch. 25. 26. Pr. 15. 10. Ps. 69. 27. 1 Ju. 2. 12, 19. Je. 12. 39, 40.

6 For *'because,'* the translation should be *'wherefore'* or *'therefore,'* as in Ps. 116. 10. —C.

u Pr. 3. 4. Lu. 1. 80; 2. 52. Ac. 2. 47. Ro. 14. 18.

7 Piety does not always obtain a good report from men, still there are occasions in which they concur.—C.

x ch. 9. 6. 2 Pe. 1. 21. 1 Ti. 6. 11.

y Ex. 4. 14, 27.

z Ex. 29. 4-35. Nu. 27. 5, 8. 2 Sa. 12. 7.

a Le. 2. 2, 10; 6. 16; 7. 7; 10. 12-14. De. 18. 1.

A.M. 2888 or 2888. B.C. 1100 or 1116.

b De. 32. 15. ver. 15-17. Ma. 1. 12, 13.

9 They despised the part allotted to the priest by the law, and would choose what pleased their own epicurean tastes.—C.

c Jos. 18. 1. Ju. 21. 2.

d Le. 1. 15. Mat. 10. 37. Lu. 14. 26.

1 Eli not only allowed his sons to take what part they pleased, instead of the part appointed by the law, but he also permitted them to take it before the sacrifice was offered, thus honouring them above God.—C.

e Ex. 28. 41; 29. 9.

2 *Or, Ithamar.*

f 2 Ch. 15. 2.

3 Such promises are sometimes called conditional. But this is a mode of speaking not perfectly safe. If it were, then the fulfilment of God's promises would depend on the creature, and not on God. Such promises are not conditional: they are simply promises with a declared or implied threatening. In this case the threatening is inflicted, and Eli's house is cast out.—C.

g Ps. 91. 14. Ju. 17. 26. Nu. 13. 30. Mal. 2. 9.

h Job xxii. 9. Ps. 47. 17. ch. 4. 11; 22. 18, &c. 1 Ki. 2. 26, 27.

4 Or, *the affliction of the tabernacle for all the wealth which God would have given Israel*, ch. 4. 11. Ps. 78. 59-64. 1 Ki. 2. 26, 27.

4 Not a rival priest in his office, but the Philistine enemy in possession of his ark and sanctuary, and wasting the wealth of Israel.—C.

5 Heb. *men.*

i 1 Ki. 13. 3. ch. 3. 12; 2. 31, 32. Nu. 14. 37. Ps. 55. 23.

k Ex. 4. 28. 1 Ch. 29. 22. 1 Ki. 1. 8, 45; 2. 27, 35. Ho. 7. 14-28.

m ch. 2. 35-38. Ex. 1. 21. 1 Ki. 2. 24. Nu. 25. 13. Eze. 44. 15. 2 Ch. 6. 8-15. Ne. 12. 10, 11.

n Eze. 44. 10-12. 1 Ki. 2. 27.

6 Just as a man discovers his own appearance better by looking into a mirror than by examining himself; so men are frequently led to self-examination and repentance rather by the afflictions that come through their families, than by any spontaneous movement of their own minds. The history of Eli is written not as a record of an obscure though public man, but as a warning to all fathers, especially to those in office, to chasten their children while there is hope.—C.

7 Heb. *join.*

8 Or, *somewhat about the priesthood.*

CHAP. III.

B.C. 1100 or 1120.

a ch. 2. 11, 18; ver. 15. Served as a priest in the lower employments.

b Ps. 74. 9. Mi. 3. 7. Am. 8. 11, 12. Is. 13. 22.

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as they are ours, but chiefly with an eye to the promise of grace, as they are given to God. And with great care and expedition ought we to perform our vows, particularly in the solemn surrender of our children to God.

CHAPTER II. [Ver. 3. *By him actions are weighed.* The idea of actions being weighed, as in the balance of God, is one well calculated to lead us to examine ourselves. Whether we will hear, or whether we will forbear, God will weigh.—*Note,* How needful then to pray, God be merciful to us sinners! How blessed our refuge in the 'blood that cleanseth from all sin!' *C.*]

Ver. 35. [These words are prophetical. They have reference to Eli's successors, Samuel and Zadok: but this reference is only primary. Of neither of them could it be said, 'He shall walk before mine Anointed for ever.' They embrace the whole line of the priesthood, as types; and are perfectly fulfilled in the person and work of the Messiah. *P.*]

REFLECTIONS.—We owe to God the most exalted praises upon receipt of his favours. Yea, pleasant and valuable mercies should always lead to an affecting contemplation of the excellences which are in God himself. The secret of the Lord is with them that fear him; and he often shows them things to come. Nothing is returned with such certainty and interest as that which is lent to the Lord: and early activity in God's service is a hopeful presage of an eminently useful life. But dreadful and threatening is the appearance when those who fill the highest offices in church or state become absolute monsters in impiety, lust, and rapacity. It is criminal to administer to such only a soft rebuke; and their contempt of reproof is an awful prelude of near and certain destruction. God permits such contemners to proceed in their wickedness till they have ripened themselves for ruin. Parents' indulgence of their children in sin may occasion fearful distresses to their family and nation; and the most tremendous judgments appear marked out for those who disregard even the mildest reproofs of their parents. The more remarkable the favours which have been abused, the more tremendous the judgments which may be expected; and sharers in sin shall share in correspondent punishment. But God's work and cause will never fall to the ground for want of hands to carry it on. Though ministers' wickedness may destroy themselves, it cannot destroy the ministry. The church is founded on a Rock, which the gates of hell cannot prevail against. Jesus, the faithful priest on his throne, is her principal governor, who can turn out her wicked officers, and fill their room with such as will be faithful unto death.

LORD was precious[1] in those days; *there was* no [a]open vision.

2 And it came to pass at that time, when Eli *was* laid down in his place, and [b]his eyes began to wax dim, *that* he could not see;

3 And [c]ere the lamp of God went out[2] in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD [d]called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now[3] Samuel did not yet know the LORD,[3] neither was the word of the LORD yet revealed unto him.

8 And the LORD [h]called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.[4]

9 Therefore Eli said unto Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, 'Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called, as at other times, Samuel, Samuel! Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I[k] will do a thing in Israel, [l]at which both the ears of every one that heareth it shall tingle.

12 In that day [m]I will perform against Eli all *things* which I have spoken concerning his house: when I begin,[5] I will also make an end.

13 For[n] I have told him,[6] that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile,[7] and he [o]restrained them not.[8]

14 And therefore I have sworn unto the house of [p]Eli, [r]that the iniquity of Eli's house shall not be purged[t] with sacrifice nor offering for ever.

A.M. 2904 or 2884.
B.C. 1100 or 1120.

1 'The word of the Lord' means the prophetic word — the word spoken, or in vision revealed to one of the prophets. It was 'precious,' *i.e.* it was of rare occurrence; 'there was no open vision.' The sins and backslidings of the people had shut out the light of the divine countenance. —*C.*

a Heb. *broken*, Ju. 7.15.

b Ge. 27.1; 48.8, 10. ch 4.15.

c Ex. 27.20, 21; 30.7, 8. Le. 24.2, 3. 2 Ch. 13.11.

2 Ex. 27.20 requires that the lamps should burn 'always,' and Josephus tells us part of the seven were extinguished in the morning, part burned through the day. Ex. 32. 8 plainly shows they did not burn all day, as they were lighted in the evening. From this verse it is evident the lamp was allowed to 'go out' by its own burning, and was not extinguished. — *C.*

d Ps. 97.8 1 Co. 12, 28. Ga. 1.16. He. 5.4.

3 Or, *Thus* did *Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.* Ac. 19.2.

3 Did not know him as a speaker to man; though he knew him as a lawgiver, as the God of providence, and hearer of prayer. —*C.*

e Job 33.14, 15.

4 Jehovah speaking to a child: what a picture of condescension! Let infidelity mock if it will. God, who gave man both a tongue and a voice, can surely speak, else he can make a creature more accomplished than the Creator. And if he can speak, assuredly a holy child is a nobler auditor than a hoary sinner. —*C.*

f Ac. 9.6. Is. 6.8. Ps. 85.8, ver. 10.

g Am. 3.6, 7. Is. 45.7.

h 2 Ki. 21.12. Je. 19.3. Ps. 119.120.

i 2 Ch. 36.16. Je. 7.25, 26; 25.3, 4; 26.5; 29.19; 35.15; 44.4. Ze. 1.4, 5. Ac. 7.51, 52.

5 Heb. *beginning and ending.*

k ch. 12.17, 18. Ge. 19. 13, 14. 2 Ch. 36.16. Zec. 1.6. Joel 3.12.

6 Lu. 21.33, 35.

7 Heb. *beginning and ending.*

l ch. 2.27, 36. Ge. 19. 13. 2 Ch. 36.16. Zec. 1.6.

8 Or, *And I will tell him, &c.*

m Je. 19.3.

9 Or, *accursed.*

n ch. 2.22–25. 1 Ki. 1. 6 Pr. 29.15.

o Heb. *frowned not upon them.*

p Amongst the many purposes subserved by elevated rank, one is the lesson administered by the depth of its fall. Let the kings and judges of the earth therefore 'be wise and kiss the Son.' —*C.*

q ch. 2.25. Nu. 15.30. Je. 15.1. Eze. 14.13. Is. 22.14. He. 10.26–31.

r There is no obstruction to the personal salvation of any of Eli's descendants; it lies altogether against their official restoration as a house, and it stands as a warning for ever to every abuser of religious ordinances and official influence. —*C.*

s ch. 2.9. Jos. 18.1.

t Da. 4.29. Je. 7.6–8.

7 Amongst the characteristic traits of Samuel, one and not the least worthy of observation, is his constant readiness when called. His uniform answer is — *here am I.* Let children, who cannot but admire Samuel's successful life, remember that it was founded, under Providence, upon two principles —piety to God, and uniform readiness for duty. —*C.*

u Ru. 1.17. 1 Ki. 22. 16 Mat. 26.63

8 Heb. *as add.*

v Ge. 39.2, 21. ch. 18. 14. Ac. 7.9, 10. Da. 6.22. 22. Is. 43.2. Ro. 8. 31. He. 13.5, 6.

w 1 Ki. 8.56. Is. 44.26.

9 Men's hearts were predisposed to listen to him, and God fulfilled his predictions, and realized the soundness of his opinions. —*C.*

x Ju. 20.1. 2 Sa. 3.10; 17.11; 24.2, 7. 1 Ki. 4.25.

y Or, *faithful.*

z He. 1.1. Ge. 12.7; xv. Nu. 12.6. Am. 3.7.

1 By the 'Word that was with God, and was God.' See Ge. 15.1; 22.1, 2, 6–8, where the meaning of the 'Word of the Lord' is established beyond controversy. —*C.*

CHAP. IV.

B.C. 1096 or 1116.

a Or, *came to pass*, ch. 3.11. Samson had slain many Philistines. Ju. 14.19, 20.

b ch. 7.12; 5.1.

1 The name *Eben-ezer* ['stone of help'] was not given to this place till a later period, ch. 7. 12; but as it became a noted place, and as the name became historical, it is here employed by the sacred writer. —*C.*

c Jos. 15.53, or 19.30. 1 Ki. 20.30.

2 Heb. *the battle was spread.*

d Jos. 7.4, 5, 12. Ps. 106.41, 78, 62.

e De. 20.24. Jos. 7.7. 8 Je. 22.8. La. 3.40.

f ch. 14.18. Nu. 14.44, 45; 31.6. Jos. 5.13–15; 6. 4 2 Sa. 15.25. Je. 7.4, 8.

3 Heb. *take unto us.*

4 Nothing is more common than to trust in emblems rather than realities. The ark here obtains the confidence due to God alone. So Christians sometimes look upon prayer, baptism, and the Lord's supper as able to save them, whereas they are but guides to the 'Lamb of God,' and mere dead elements without the Spirit of life. —*C.*

g ch. 1.3. Jos. 18.1. Ju. 18.31. Ps. 78.60. Je. 7.12, 14.

h Nu. 10.33. Ex. 34. 28. De. 10.1–5.

15 ¶ And Samuel lay until the morning, and opened the doors of [g]the house of the LORD. And Samuel [r]feared to show Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.[2]

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: 'God do so to thee, and [3]more also, if thou hide *any* thing[4] from me of all the things that he said unto thee.

18 And Samuel told him every whit, and hid nothing from him. And he said, [t]It *is* the LORD; let him do what seemeth him good.

19 ¶ And Samuel grew, and [u]the LORD was with him, and [x]did let none of his words fall to the ground.[5]

20 And all Israel, [y]from Dan even to Beer-sheba, knew that Samuel *was* established[6] *to be* a prophet of the LORD.

21 And the LORD [z]appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.[7]

CHAPTER IV.

1 The Israelites are smitten by the Philistines at Ebenezer. 3 They fetch the ark to the terror of the Philistines. 10 They are smitten again, the ark taken: Hophni and Phinehas are slain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas' wife, through grief, falleth in labour, is delivered of Ichabod, and dieth.

AND the word of Samuel [a]came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside [b]Eben-ezer:[1] and the Philistines pitched in [c]Aphek.

2 And the Philistines put themselves in array against Israel: and when they joined [2]battle, [d]Israel was smitten before the Philistines; and they slew of the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, [e]Wherefore hath the LORD smitten us to-day before the Philistines? [f]Let us fetch[3] the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.[4]

4 So [g]the people sent to Shiloh, that they might bring from thence the [h]ark of the covenant of the LORD of hosts, which dwelleth

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CHAPTER III. [Ver. 13. *His sons made themselves vile, and he restrained them not.* The charge against Eli is his knowledge of his sons' misconduct, and neglect of restraint. He gave excellent advice, see ch. 2. 23, but it wanted determination and energy. He had allowed his sons to outgrow his authority, and now he pleads with them in vain. *C.*]

Ver. 17. [*God do so to thee, and more also, if thou hide anything.* Eli anticipated evil, he remembered the man of God, ch. 2. 27, his conscience smote him, his sons grieved him, he cannot expect good *for* them as he knows no good *of* them, and he is anxious to hear the worst. Therefore he says, 'God do so,' &c.; that is, let God inflict all the judgments, and more, upon you than he has threatened against me, if you do not tell me the truth.—*Note*, This was not an imprecation, but a legal form of appeal to God; for, be it remembered, the same words may be a blasphemy or a prayer according to place, circumstances, and person who utters them. *C.*]

REFLECTIONS.—Dreadful is the case of a church when her fellowship with God is interrupted: but great the mercy, that God raises up new instruments in his church to carry on his work when others have proved unfaithful. Early piety is often honoured with special intimacy with God; when God passes by his aged saints, who have offended him, and perfects praise out of the mouths of babes and sucklings. But it becomes aged ministers to be well satisfied with the Lord's carrying on his work, even at the expense of dishonouring themselves; and to be ready to assist those whose rising glory may eclipse their own. It is an unspeakable mercy when God repeats his calls to men till he renders them effectual: and promising is the appearance when such extraordinary revelations animate men to the very lowest offices in religion, instead of rendering them proud; especially when humble modesty and exact fidelity meet together. Ministers must often begin their work with fearful denunciations of God's wrath against sinners. Yea, how terribly God judges even the sins of his own people, and of their families! He renders their condition base, tormenting, and in appearance desperate; and the most abundant measure of grace is requisite to render one resigned to such a stroke; yet resignation is the proper and only way to lighten the burden. But frequently he renews his visits to those who had been early seekers of him; and such as improve one gracious visit shall not be long without a second. Yea, the most abundant care shall be taken to honour his faithful servants, and to verify their words in the salvation or destruction of mankind.

CHAPTER IV. REFLECTIONS.—Lesser judgments only exasperate hardened sinners against the Lord, instead of making them search their ways and return to him; while those who are most destitute of the power of godliness glory in, and trust to, their external forms and privileges.—Sinners are often perfectly secure when their destruction comes upon them

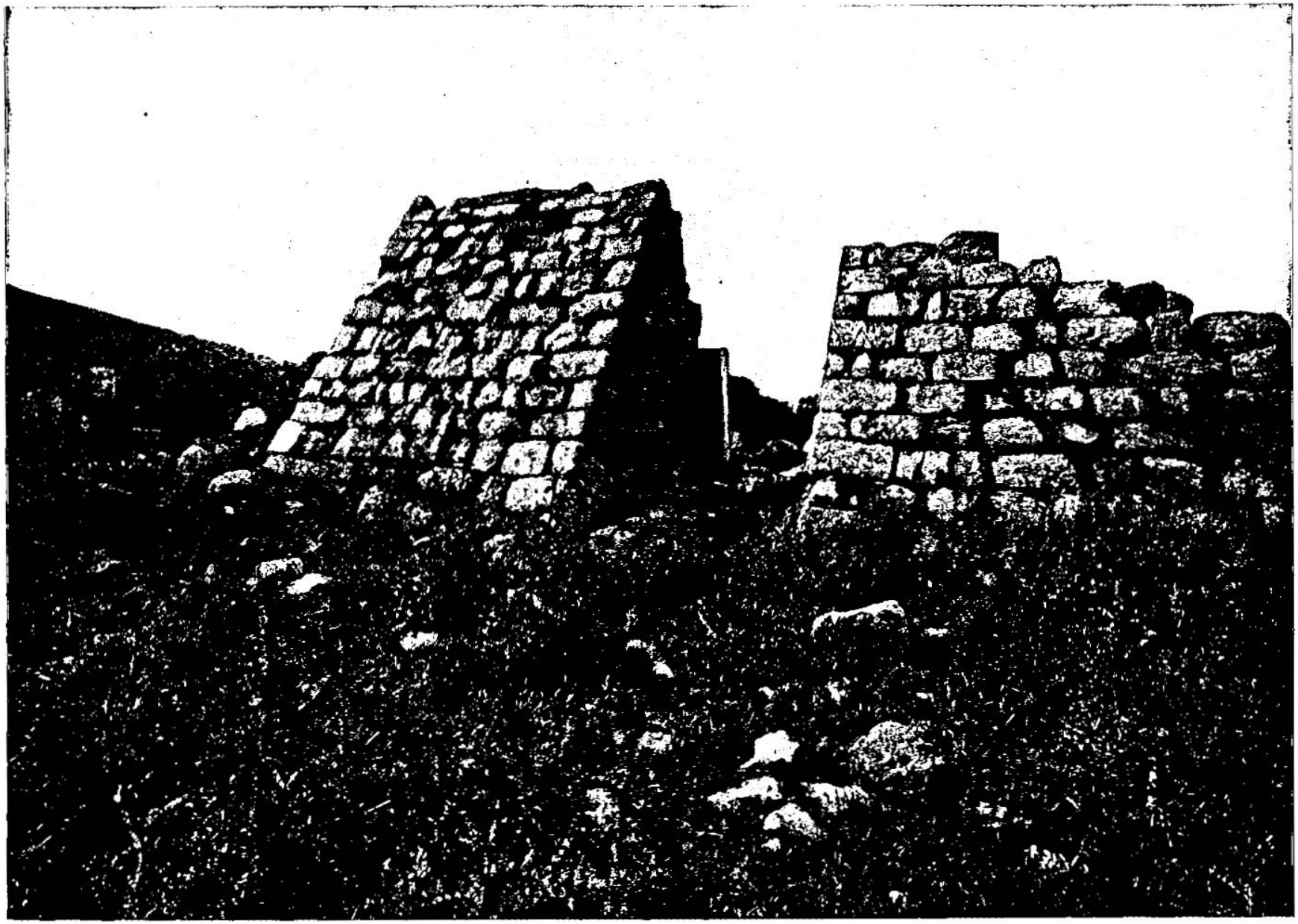

TEMPLE OF THE ARK, SHILOH—WHERE THE ARK RESTED FROM JOSHUA TO SAMUEL. [1. Samuel, iv:4.]—"So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God." Shiloh is called the place of rest. In Judges, xxi:19, it is said that Shiloh is "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." So the traveler now going north from Jerusalem stops the first night just a little way south of Shiloh. Shiloh was one of the most sacred of the Hebrew sanctuaries. The ark of the covenant was kept at Shiloh from the last days of Joshua to the time of Samuel. The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant which had been carried into battle against the Philistines.

between[i] the cherubims:[5] and the two sons of Eli, Hophni and Phinehas, *were* there [k]with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, [l]all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And[m] they understood that the ark of the LORD was come into the camp.

7 And the Philistines [n]were afraid; for they said, God is come into the camp.[6] And they said, Wo unto us! for there hath not been such a thing heretofore.[7]

8 Wo unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that [o]smote the Egyptians with all the plagues[8] in the wilderness.[9]

9 Be strong, and quit yourselves like men,[1] O ye Philistines! that ye be not servants unto the Hebrews, [p]as they have been to you: quit[2] yourselves like men, and fight.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled [q]every man into his tent: and there [r]was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And [s]the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.[3]

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with[t] his clothes rent, and with earth upon his head.[4]

13 And when he came, lo, Eli [u]sat upon a seat by the way-side watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli [v]was ninety and eight years old; and his eyes were dim,[5] that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What is there [6]done, my son?

17 And the messenger answered and said, [y]Israel is fled before the Philistines; and there hath been also a great slaughter among the people; and thy two sons also, Hophni and Phinehas, are dead; and the ark of God is taken.

18 And it came to pass, [z]when he made mention of the ark of God,[7] that he fell from off the seat backward, by [a]the side of the gate, and his [b]neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered:[8] and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came[9] upon her.

20 And about the time of her death the women that stood by her said unto her, [c]Fear not; for thou hast born a son. But she answered not, [d]neither did she regard *it*.

21 And she named the child [e]I-chabod, saying, [f]The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law, and her husband.)

22 And [g]she said, The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

1 The Philistines having brought the ark into Ashdod, set it in the house of Dagon. 3 Dagon is cast down and cut in pieces, and they of Ashdod smitten with emerods. 8 The ark being carried to Gath, the men of Gath are smitten with the like plague; 10 and also the men of Ekron, when it is brought thither.

AND the Philistines [a]took the ark of God, and brought it from [b]Eben-ezer unto [c]Ashdod.

2 When the Philistines took the ark of God, they brought it[1] into the house of [d]Dagon, and set it by Dagon.[1]

3 ¶ And when they of Ashdod arose [2]early on the morrow, behold, [e]Dagon *was* fallen upon his face to the earth before the ark of the LORD.

A.M. 2909 or 2889. B.C. 1095 or 1115.

i 2 Sa. 6. 2. 2 Ki. 19. 15. Ps. 80. 1. 99. 1. Ex. 25. 20–22. Nu. 7. 89.

5 That is, on the *mercy-seat*. — *Note*, No throne but that of mercy can be approached by a sinner. — *C.*

k Nu. 4. 15. 10. 33. De. 31. 26. 2 Sa. 15. 24. He. 9. 4. ver. 3.

l Je. 7. 4. Mi. 2. 12. Amos 3. Ju. 15. 14. Job 15. 21.

m ver. 5–9.

n Ex. 14. 25. 15. 14. De. 32. 30. 31.

6 When the Philistines acknowledged God, why did they not prepare to obey him? Because they acknowledged him but as the local, or at most the national God of Israel. They admitted his being, not his attributes. — *C.*

7 Heb. *yesterday, or the third day.*

o Ex. vii. xiv. Jos. 2. 10. 9. 10.

8 When he brought Israel into the wilderness.

9 An erroneous statement, illustrative of their imperfect knowledge of the history of the exodus. — *Note*, Superstition and false religion uniformly originate in imperfect religious information. — *C.*

1 Whoever has read the writings of the heathen, such as Homer, one of their highest authorities, must have observed that they considered men as a complete body competent to fight against their gods and goddesses, and sometimes to have discomfited them in single combat. — *C.*

p De. 28. 47, 48. Ju. 13. 1. 10. 7.

2 Heb. *be men.*

q 2 Sa. 20. 1. 1 Ki. 12. 16, 20. 2 Ki. 14. 12.

r Le. 26. 25. De. 28. 25. Ps. 78. 62. Is. 10. 3–6. Je. 7. 12, 32.

s Ps. 78. 61, 64. 132. 8. 1 Ch. 13. 14. Is. 3. 11. Pr. 1. 32. 11. 21.

t Heb. *died.*

u Ge. 37. 20. Jos. 7. 6. 2 Sa. 13. 29. 15. 32. 2. Job 2. 12.

4 Emblems of the deepest sorrow and bereavement. On the death of a member of a family, and especially of the head of a house in the East, all the near relatives rend their clothes, and sprinkle ashes, dust, or clay upon their heads. — *P.*

v ch. 1. 9. Ps. 137. 5, 6. 69. 9. 119. 139. 2 Co. 11. 27, 28.

x Ps. 90. 10. ch. 3. 2. Ge. 27. 1–30.

5 Heb. *stood.*

A.M. 2909 or 2889. B.C. 1095 or 1115.

6 Heb. *What is the thing.*

y ver. 10, 11.

z Ps. 137. 5, 6. 20. 8. 42. 3, 11. Phil. 3. 8, 9. Lu. 2. 25–29.

a Eli seems a man sincerely pious, but, through mistaken tenderness, weakly pliable; by over indulgence rendering his sons regardless of his parental admonitions, and so bringing them to an ignominious end, his country to ruin, his religion to disgrace, and his own gray hairs with sorrow to the grave. His piety, however, seems predominant, for he bears the whole catalogue of national and family calamities till the capture of the ark is mentioned—his heart can bear no more—he falls fainting, and dies; a monumental warning to parents, church rulers, and governors, and a melancholy illustration of the fact, that one practical imperfection of temper, or management, may neutralize or destroy the effect of many excellences. — *C.*

a ch. 1. 4. Ver. 4.

b ch. 2. 14, 32. 3. 12, 13. 2 Ki. 2. 9, 10. Ec. 9. 1, 2. Ps. 16. 6. Ko. 11. 5.

8 Lit. *to cry out.*

9 Heb. *were turned.*

c Ge. 35. 17, 18. Ju. 18. 20.

d Heb. *set not her heart*, Ps. 27. 2. Pr. 23. 26.

e That is, *Where is the glory?* or *there is no glory*, ch. 14. 3.

f Ps. 78. 61, 100. 20. Je. 2. 11. Hos. 4. 7. 10. 5. 9. 11.

g ver. 18. Nu. 2. 3. Ps. 132. 8. 78. 61. 63. 97. 119. 132. Phi. 2. 4. 2 Co. 11. 22, 29. Je. 2. 27.

CHAP. V.

B.C. 1095 or 1115.

a Ps. 78. 61.

b ch. 4. 1, 10.

c Jos. 11. 22. 15. 46. Ac. 8. 40. As a trophy of victory.

d Ju. 16. 23. Hab. 1. 11, 16. 1 Ki. 18. 2, 3. ver. 3, 4. 7. ch. 6. 5.

1 See note on Ju. 16. 23. — *C.*

2 The frequency with which early rising is mentioned in Scripture is well worthy of remark. The custom arose partly from the heat of the climate, which requested morning and evening the most comfortable time for travel, labour, or religious exercises. Even the worshippers of Dagon rose early,—an example, an admonition, and, alas! often a rebuke to Christians, whose Sabbath mornings are indolently wasted in 'a little more slumber;' who can rise early to serve the world, but who sleep when they should serve their God! — *C.*

e Ex. 7. 12. Ps. 97. 7. Mar. 3. 11. 1 Ju. 20, 28, 29. 1 Co. 8. 14, 15.

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as a whirlwind. And a good cause may fearfully suffer for the wickedness of those who espouse it. But, very justly, the first and sorest judgments light on the heads of wicked and unfaithful ministers: and quickly they who refused to shed the tears of godly sorrow, are made to shriek under the strokes of judgment. How near the heart of exercised saints do the ark and church of God lie! Yet God pursues his offending servants to the very brink of eternity with awful frowns and fearful strokes; and if they will be unfaithful, they must die without comfort. Pregnant women have need to be in readiness for death; for in an hour which they think not, the Son of man may require their soul. But how great is the misery of a nation when the ordinances and presence of God, which are the glory thereof, are taken from it! Draw near, ye careless, ye indulgent parents, and tremble; behold in what ruin to your family and nation your conduct may issue!

CHAPTER V. [Ver. 1. Ashdod stood on a low rounded hill in the midst of a fertile plain a few miles from the shore of the Mediterranean, and about halfway between Joppa and Gaza. On the top of the hill was the temple of Dagon, then one of the most celebrated shrines in Philistia. The royal city is now represented by a small village of mud hovels. *P.*]

Ver. 3. [The name *Dagon* is derived from *dag*, 'a fish.' The name occurs in the Babylonian mythology, and is applied to a fabled 'fish-god,' who is said to have risen from the waters of the Red Sea, and to have become a benefactor of mankind. His image is represented as having the head and trunk of a man and the lower part of a fish. Dagon was the national god of the Philistines, and had temples at Gaza and Ashdod. The latter after standing for a long period was destroyed by Jonathan Maccabaeus. *P.*]

Ver. 5. [*Nor any that come into Dagon's house tread on the threshold of Dagon.* An acknowledged proof of the power of Jehovah, but which the Philistines, blinded by their idolatry, regard not as supreme and omnipotent, but only as a little, and perhaps for a little time, superior to that of Dagon. Nay, such is the subtlety of Satan (for the heathen sacrificed to devils), 1 Co. 10. 20, that he turns the disgrace to a new source of idolatry, and teaches them to reverence, to worship, the very threshold where their idol lay prostrate and broken. — *Note*, Do not the idolaters of riches, ambition, and pleasures still imitate the foolish Philistines, and worship their idols still, even when convinced of their unsatisfying vanity? *C.*]

REFLECTIONS.—The interest of religion sometimes sinks very low; but God will in due time, and often when it is least expected, make it to triumph. No power of devils or men can withstand him, or even prevent their own ruin. It is very dangerous to profane his holy things. If men will not glorify God by due reverence, he will glorify himself in taking just judgment, and such as contend with him shall be infallibly ruined at last. Men indeed are often more eager to get rid of God's judgments than to get rid of their sins which procured them: and when they smart under his stroke, they are solicitous to have God put from them, rather than to enter into friendly connec-

And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and [f]the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold; only *the stump of* Dagon[2] was left to him.[3]

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, [g]tread on the threshold[4] of Dagon in Ashdod unto this day.

6 ¶ But the [h]hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and [i]smote them with emerods,[5] *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod [k]saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and [l]upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What[m] shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto [n]Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the [o]hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great,[6] and they had emerods in their [p]secret parts.

10 ¶ Therefore they sent the ark of God to Ekron.[q] And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us,[7] to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a [r]deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that [s]died not were smitten with the emerods;[8] and [t]the cry of the city went up to heaven.

A.M. 2909 or 2883.
B.C. 1095 or 1121.

f Ps.115.4-7. Is.2.18, 19.41.23.24.46.1. Je.10.1-5.

2 Or, *the fishy part.* It is said the upper part of Dagon resembled a man, and the lower a fish.

3 It will be seen that the words '*the stump*' are in italics, and have therefore no equivalents in Hebrew. The clause should be rendered: 'Only Dagon (i.e. the fish) was left to him.'—*P.*

g Zep.1.9. Jos.5.15.

4 To prostrate one's self on the threshold of a temple was an act of the profoundest reverence: and therefore when Dagon fell before the ark of God, it was as if the worshipped the God of Israel. Maurice, speaking of the destruction of the idol in the temple of Suchnut, says that fragments of it were sent to the mosques of Mecca, &c., to be thrown down *at the threshold* of their gates and trampled upon by devout Mahometans. The Philistines, however, now looked upon the threshold of Dagon's temple as peculiarly sacred by the touch of their god, and out of reverence forbore to tread on such 'holy ground.'—*P.*

h Ex.9.3. Ac.13.11. Da.5.23.

i Ps.78.66. Job 31.3. ver.9.11ch.6.5.

5 Some species of epidemic accompanied with ulcers, the precise nature of which is not described.—*C.*

k Ex.26.11. Ex.8.8, 29.9.28.10.7; 12.33. ch.4.8.

l ver.3, 4. Je.46.25. Is.19.1. Ex.12.12.

m Ps.22.30. Is.8.19. *n* Jos.11.22. ch.6.17; 17.4; 17.4. 2Sa 21.22. 1 Ch.8.13; 18.1. 2 Ch.26.6. Am.6.2.

o ver.6,11,12. Am.2. 14,15.9.1-4.

6 Some diseases affect the rich almost exclusively, others the poor. 'The lords of the Philistines' seem to have so judged, and expelled Gath, as a richer district, to escape the epidemic God, to convince them of their error, smites 'both small and great.'—*C.*

p Bowels, Ps.78.66.

q Jos.15.45. Ju.1.18; 3.3.2 Ki.1.2. Am.1.8.

7 Heb. *me, to slay me and my people.*

r Je.48.42-44. Is.13.7-9.

s Je.48.44. Am.5.19. 1 Ki.19.17.

8 The disease increases in virulence as it advances; and seems now to have become a destructive fever, or plague, which speedily cuts off the patient, and of which the most favourable termination was the severe ulcerated emerods. The emblem of sin and sinners, 'waxing worse and worse.'—*C.*

t Ex.22.23. Is.15.4-5. Je.25.34,36.

A.M. 2909 or 2883.
B.C. 1095 or 1121.

CHAP. VI.

a Ps.78.61.ch.v.

b Ex.7.11. Da.2.2,4. 5.7,15. Is.8.19.

1 Astrologers, expounders of dreams, augurs, &c., cunning impostors, deceiving an ignorant and superstitious people.—*C.*

c Ex.23.15. 34.20. De.16.16.

2 Heb. *rendering, requite.*

d Le.5.vi.

3 These idolaters acknowledge the hand or providence of God in the epidemic that afflicted the Philistines, and thereby rebuke and condemn those pretended wise men who can see nothing in the world but the operation of *cause* and *effect*; that is, of a mere chain of material influences, and who blindly overlook the government of an all-wise Providence.—*C.*

e ver.9.

4 It was the general belief among the ancient heathen that each country had a deity peculiar to itself. The Philistines therefore acknowledged the local supremacy and power of Jehovah. They did not regard or reverence him as the one only God, but simply as one of the deities who specially superintended each his own country, province, or city.—*P.*

f Je.46.25. Is.24.2. Jer.34.19.

4 Heb. *them.*

g Ex.8.5,17,24;10.14, 15. Joel 1.2. It seems their fields were plagued with mice.

h Jos.7.19. Je.13.16; 31.3. Jn.9.24. Re.16.9.

i ch.5.3,4,7. Ex.12. 12. Nu.33.4. Is.19.1.

k Ex.7.13. 8.15. 14. 37.9.34.35. Job 9.4. 40. 2.

6 Or, *reproach-fully.*

7 Heb. *them.*

l 2 Sa.6.3. Mar.11.2.

8 There was great worldly wisdom in this plan, and it certainly required a miraculous interference to bear witness to the glory and providence of God. But, as 'all sheep and oxen, and beasts of the field' are his, the irrational creature is obedient, where the rational has rebelled.—*C.*

m Heb. *golden vessels*, ver.5,11.

n This was a city of the priests, Jos. 21. 10; and on the straight way to Shiloh, the former residence of the ark.

9 Or, *it.*

1 *Cause* and *effect*, that is, as has been said on ver.3, a mere chain of material influences, may be considered as the only god of many calling themselves and called philosophers. *Chance*, that is, effect without any cause, is the more senseless, but not less atheistic system of the more ignorant.—*C.*

CHAPTER VI.

1 *After seven months the Philistines take counsel how to send back the ark.* 10 *They bring it on a new cart with an offering unto Beth-shemesh.* 19 *The people are smitten for looking into the ark.* 21 *They send to the inhabitants of Kirjath-jearim to fetch it.*

AND the[a] ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for [b]the priests and the diviners,[1] saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, [c]send it not empty; but in any wise return[2] him a [d]trespass-offering:[3] then ye shall be healed, and it [e]shall be known to you why his hand is not removed from you.[4]

4 Then said they, What *shall be* the trespass-offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for [f]one plague *was* on you[5] all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your [g]mice that mar the land; and ye shall [h]give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from [i]off your gods, and from off your land.

6 Wherefore then do ye [k]harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought [l]wonderfully among them, did they not let the people[7] go, and they departed?

7 Now therefore make a [l]new cart, and take two milch kine,[8] on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the [m]jewels of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast to [n]Beth-shemesh, *then* he[9] hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance[1] *that* happened to us.

10 ¶ And the men did so; and took two

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tions with him. But such as tempt God shall find every essay more and more imbittered by his curse and heavy hand upon them. And what has been gotten by fraud or sacrilege must be thrown back again before the sinner feel quietness within him.

CHAPTER VI. [Ver. 4. *Five golden emerods, and five golden mice.* Such votive offerings have been, and still are, common both in heathen countries and amongst superstitious Christians. If it did not previously exist, here is the origin of the custom; and, at all events, this is the earliest historic notice of a practice that flatters human vanity, and indulges will-worship, while it affects to honour God.—*Note*, Almost all the superstitions that have disfigured and degraded Christianity may be clearly traced to their origin in heathenism. *C.*]

Ver. 5. [The invasion of mice still continues to be a plague in several countries. In search of food, or under some unknown impulse, they descend from mountains, and issue from forests, in such myriads as to occupy the whole country, to destroy the hoards of grain, and lay the land as waste as if overrun by the most hostile army. *C.*]

Ver. 16. [Ekron (now *Akir*) stands on the southern slope of a low ridge which separates the plain of Philistia from Sharon. Immediately to the south of the site, at the foot of the slope, is a broad wady, or depression in the plain, which runs away up eastward to the hills of Judah, gradually contracting and deepening until it becomes a sublime ravine, cutting deeply into the mountain chain. Near the opening of the ravine into the plain, on a broad terrace on its southern bank, are the ruins of Bethshemesh. The route of the ark I was able to trace with ease upon the spot. The kine went down the gentle slope from Ekron, then up the vale towards the mountains, and came at length to a stand in the valley below Bethshemesh. The distance from Ekron is about 10 miles. *P.*]

Ver. 19. [*Smote of the people fifty thousand and three-score and ten men.* How so many persons could be collected into a small village appears so strange as to be considered impossible. Hence every effort of commentators has been made to reduce the number, and so reconcile it with probability. Josephus estimates the people smitten at merely 70. The Syriac and Arabic translations at 5070. Others propose to insert a letter, and thereby reduce the number to 50 out of 1000. These efforts, however, are vain, against the almost universal authority of MSS. and translations. But after all, are not the difficulties totally artificial, the fault not of the text, but the work of the commentators themselves? Let the text, as it will justly bear, be translated and pointed thus:—'And he smote the men

milch-kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of [o]Beth-shemesh, *and* went[2] along the highway,[3] lowing as they went, and turned not aside *to* the right hand or *to* the left;[4] and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: [p]and they lifted up their eyes and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood[5] there, where *there was* a great stone: and they clave the wood of the cart, and [q]offered the kine a burnt-offering unto the LORD.[6]

15 And the [r]Levites took down[7] the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities and of country villages, even unto the [s]great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua the Beth-shemite.

A.M. 2909 or 2889. B.C. 1095 or 1175.

o ver.9. Jos.15.10,11. 19.

2 Heb. *on a street they went*

3 *Highway*, not a modern European road, for such works scarcely exist in the East, but merely a way cleared of obstructions. 'Lowing as they went,' the voice of nature calling to their offspring, but a voice of witness for God on the afflicted and humbled Philistines.—*C.*

4 The circumstance of the two kine, which had never before been in the yoke, drawing quietly and keeping the road without a driver, for several miles, neither stopping nor turning aside, and while lowing for their calves, nevertheless urged forward by a stronger impulse to the very place mentioned by the Philistines, and there stopping, is in all respects an astonishing miracle. —*J.*

p Le. 23. 16, 17. Ex 23.16

5 It was proper that the priests only should now take care of it.

q Ju.21.4. ch.7.9,17; 10.33; 13.5; 20.6. 2 Sa. 24.18,25. 1 Ki.18.30-38. Ez.20.24.

6 The city and district was the property of the Levites who thus offered an extemporaneous sacrifice to Jehovah. The propriety of the sacrifice in this place is more than questionable. It should have been reserved for Shiloh. Had the Levites respected the law in this particular, it is most probable the Beth-shemites would have also more reverenced the ark, and so have escaped the judgment inflicted on their irreverent curiosity. C. . . . Both the cart and cattle having been employed in this sacred service, they could no longer be used for any secular purpose; and therefore the cattle were sacrificed and the cart was broken up for fuel to consume the sacrifice.—*Clarke.*

r Priests, Nu. 4.15. 2 Sa.6.6,7.

7 Or, 'for the Levites had taken down.' It had been providentially brought to a Levitical city, and it was right that they only should take care of it.—*J.*

s Or, *great Abel, i.e.* mourning, ver.29. Ge.50.11.

A.M. 2909 or 2889. B.C. 1095 or 1175.

t Ex. 19. 21. Nu.4.5, 20. De.29.24. Jos. 24.19. 2 Sa.6.7. Ps.130. 1 Co.10.8. Pe.11 31. 1 Pe.1.17

8 Perhaps seventy—fifty out of a thousand.

9 The literal translation of the Hebrew is as follows:—'And he smote the men of Bethshemesh because they looked into the ark of Jehovah; and he smote of the people seventy men, fifty thousand men.' The last words, 'fifty thousand men,' are wanting in some very ancient Hebrew manuscripts, and they are omitted by Josephus. This tends to leave the impression that the words are interpolated, and that seventy was the total number of those who perished.—*P.*

u 2 Sa.6.8,9. Mal. 3. 2. Ge.4.13. Lu.5.8.

x Jos.9.17; 15.60; 18. 14. Je.7. 12,14. Ps.78.60. 132.6. ch.7.1,2. 2 Sa. 6. 2.

CHAP. VII.

B.C. 1095 or 1095

a ch.6.21. Ju. 18. 12. Ps.132.1-6. 2 Sa.6.2,4

1 Eleazar was sanctified; that is, appointed and dedicated to keep the ark; but the public services of feasts and solemnities were intermitted or suppressed during the ascendency of the Philistines.—*C.*

b 2 Sa.6.4. Ps.132.1-6.

c Je 3. 13. 22-25. Ju. 10.10,15.

2 After twenty years from the captivity of the ark a religious revival commenced in a universal lamentation after the Lord: that is, sorrow for past neglect of his service, and anxiety for a gracious outpouring of his Spirit, and restoration of his ordinances.—*C.*

d Joel.2. 12. 2 Ki. 18. 7\|2 Ki.17.35.

e Jos. 24. 14, 23. Ge. 35.2. Ju.2.13;10.6.

f Am.4.12. De.6.13; 10.20. Mat.4.10. Lu. 4. 8. Is.3.20.

g Ju.10.15,16. Ho.14. 3. 1 Sa.7.3. Ge.35.4.

3 'And the children of Israel put away the Baals and Ashtaroths, and worshipped Jehovah alone.'—*P.*

h Ju.20.1. 2 Ki.25.30, not that Ge.31.49. Ju. 11.11.

19 ¶ And he [t]smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people [8]fifty thousand and threescore and ten [9]men. And the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, [u]Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of [x]Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAPTER VII.

1 The men of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it. 2 After twenty years 3 the Israelites, by Samuel's means, solemnly repent at Mizpeh. 9 While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Ebenezer. 13 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth Israel.

AND the men [a]of Kirjath-jearim came and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar[1] his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was [b]long; for it was twenty years: and all the house of Israel [c]lamented after the LORD.[2]

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye [d]do return unto the LORD with all your hearts, *then* [e]put away the strange gods and Ashtaroth from among you, and [f]prepare your hearts unto the LORD, and serve him only, and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel [g]did put away Baalim and Ashtaroth, and served the LORD only.[3]

5 And Samuel said, Gather all Israel to [h]Mizpeh, and I will pray for you unto the LORD.

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of Bethshemesh, because they had looked into the ark; *and* he smote of the people 50,070 men: and the people lamented because the LORD had smitten of the people with a great slaughter.' Now the text says, God '*smote* the men of *Bethshemesh*, because *they* had looked into the ark,' but does not state how many. Then the text adds, that 'he smote of the people,' that is, not of the Bethshemites in particular, but of the Israelites generally (Bethshemites inclusive), 50,070 men, but does not state during what space of time the judgment continued. Now, what can be more natural than that, when the news of the return of the ark to Bethshemesh would be noised abroad, there should be a vast concourse of the people, day after day, to hear and to see. Would it not be considered an act of patriotism and religion combined, to go on a pilgrimage to visit the recovered centre of their holy services? Where then is the difficulty of comprehending how, in a few days, and for aught that is said it may have taken weeks or months, not merely 50,070, but five times 50,070, may have visited Bethshemesh? Then it is not said 50,070 died, but only that so many of the people were smitten, most probably by the Philistine epidemic and emerods. And when it is added, that 'the people lamented, because the Lord had smitten many of the people with a great slaughter,' it is not said how many of those who were smitten by the disease actually died in the slaughter, but only that it was great. And now, should any insist that the whole 50,070 must have died, and granting this to have actually been the case, let it only be remembered that these are not asserted to have been Bethshemites, but of the people, while the time of the judgment is not specified; and if 50,070 did perish in the epidemic contracted at Bethshemesh, and carried from Dan to Beersheba by the pilgrim visitants, the experience of all ages can exemplify greater ravages, although men may not have seen or acknowledged in them, as the sacred writers did, the immediate finger of God. *C.*]

REFLECTIONS.—To be deprived of God's ordinances, though it be only for a time, is very alarming; yet much more so to have them made a plague to us. By holding fast their sins men only prolong their sorrows. God can easily make the stoutest of his enemies to bow down to him, and even cause them to become, to his honour, lasting memorials of their own shame. But it is much happier to be warned by other men's experience than by our own. And when we have repented of our sins, we may hope for a removal of our miseries. Wicked men would fain shift their convictions, and ascribe their sufferings to any cause rather than to the hand of God. And God often patiently suffers himself to be tempted and put to the trial; but the issue shall tend to his own glory; and the very means which men had taken to confirm themselves in infidelity shall turn out to their more unanswerable conviction of the truth. He alone can deliver his church and restore his ordinances when all others lie by unconcerned. And with great joy and thanksgiving, even to the interruption of the most urgent earthly concerns, ought his returns and revivals of religion to be welcomed. But what fear and reverence are due to him, and his ordinances, in the meetings of his saints! He is a holy Lord God! and it is dangerous to indulge a vain curiosity in our concerns with him; and infinitely destructive to come near to behold the broken law, but as fulfilled in Christ. How miserable is that nation in which no common care is taken about the ordinances of Christ: but one place yields them to another, and forfeits those blessings which God has connected with them! Let us learn properly to value the privileges which God graciously bestows; and so to improve them that they may not become a curse but a blessing to us.

CHAPTER VII. [Ver. 2. The meaning is not that the whole period of the residence of the ark at Kirjath-jearim was *only* 20 years. It was much more; for it continued there during the whole reign of Saul, and part of the reign of David, 2 Sa. vi. It is here affirmed that 20 years of deep anxiety, in consequence of the Lord's withdrawal from Israel, passed. During these long and painful years there was no manifestation of divine power on their behalf; but at the close of that period Samuel exhorted the people to put away the strange gods; they hearkened, and gained a signal victory over their enemies. *P.*]

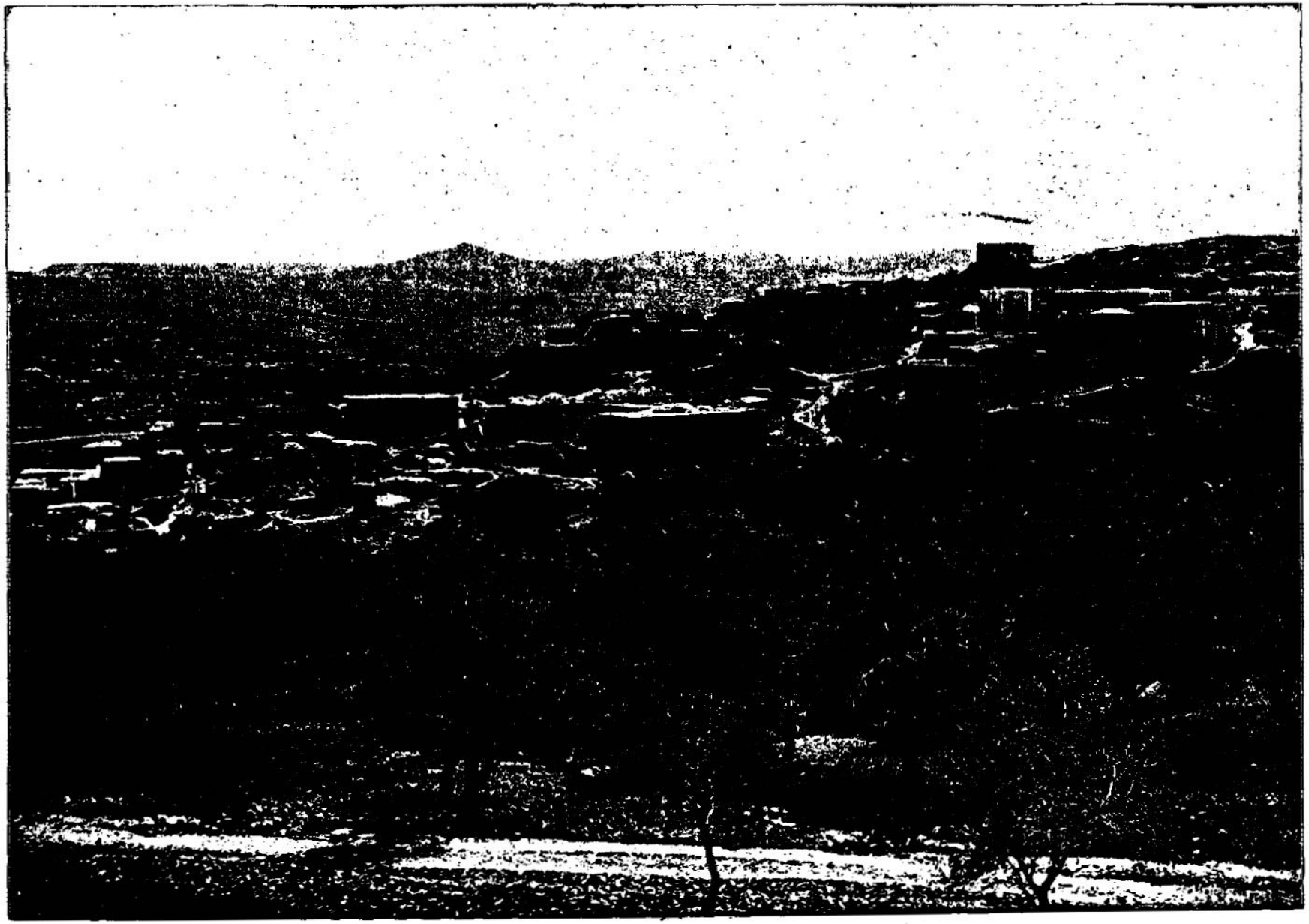

KURYET-EL-ANAB—THE PLACE TO WHICH THE ARK WAS BROUGHT FROM BETH-SHEMESH. [I. Samuel, vii:2.]—"And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord." The name "Kirjath-jearim" signifies "the city of forests." In the book of Joshua the place is twice mentioned as a border city. It lay upon the ancient frontier of Judah and Benjamin. This place is on the road to Ramleh, about nine miles from Jerusalem, and not far from Gibeon. Here the people brought the ark from Beth-shemesh. The position of this place, according to Ritter, the highest authority on Palestine, corresponding as closely as it does with the Old Testament accounts, makes the identity of Kuryet-el-Anab and the ancient Kirjath-jearim in the highest degree probable, and at the same time we are enabled to learn where ran the former boundary between the territories of Judah and Benjamin.

6 And they gathered together to Mizpeh, and [a]drew water, and poured *it* out before the LORD, and [b]fasted on that day, and said there, We[1] have sinned against the LORD. And Samuel [m]judged the children of Israel in Mizpeh.[4]

7 ¶ And when the Philistines [n]heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel: and when the children of Israel heard *it*, they were [o]afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease[p] not to cry[5] unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel [q]took a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD: and [r]Samuel cried unto the LORD for Israel; and the LORD heard[6] him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD [s]thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel [t]took a stone, and set *it* between Mizpeh and Shen, and called the name of it [u]Eben-ezer,[7] saying, [x]Hitherto hath the LORD helped us.[8]

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines[9] all the days of Samuel.[1]

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron[y] even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And [z]there was peace between Israel and the Amorites.[2]

15 ¶ And Samuel [a]judged Israel all the days of his life.

16 And he [b]went from year to year in circuit[3] to [c]Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to [d]Ramah; for there *was* his house: and there he judged Israel; and [e]there he built an altar unto the LORD.

CHAPTER VIII.

1 By occasion of the ill government of Samuel's sons, the Israelites ask a king. 6 Samuel praying in grief, is comforted by God: 10 he telleth the manner of a king. 19 God directeth Samuel to yield unto the importunity of the people.

AND it came to pass, when Samuel was old, that he [a]made his sons judges over Israel.

2 Now the name of his first-born was [b]Joel, and the name of his second Abiah: *they were* judges in [c]Beer-sheba.[1]

3 And[d] his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto [e]Ramah,

5 And said unto him, [f]Behold, thou art old, and thy sons walk not in thy ways: now [g]make us a king to judge us, like all the nations.

6 ¶ But the thing [h]displeased[2] Samuel, when they said, Give us a king to judge us. And Samuel [i]prayed unto the LORD.[3]

7 And the LORD said unto Samuel, [k]Hearken unto the voice of the people in all that they say unto thee: for [l]they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According[m] to all the works which they

A.M. 2905 or 2909. B.C. 1075 or 1095.

[a] Ps. 6.6; 42.3; 62.8. [b] Jon. 3.5. [c] Je. 9.1; La. 2.11; 3.48, 49.

[d] 2 Ch. xx. Ezr. ix. x. Ne. i. 4; ix. Da. ix. Jonah iii. Jo. 2.12, 13.

[e] Ezr. 9, 5–10. Job 42. 5, 6. Ps. 38. 3–8; ch. 12. 10. Je. 31. 19. La. 3. 15, 16.

[m] Ju. 2. 16; 3. 10. Ne. 9. 27. Eze. 20. 4.

[4] Mizpeh of Benjamin, where the people had assembled at the time of the war with Benjamin.—*P.*

[n] Am. 3. 10.

[o] Ex. 14. 10, ch. 13. 5, 17. 11. 2 Ch. 20. 3.

[p] ch. 12. 19. Is. 37. 4. 62. 6, 7.

[5] Heb. *Be not silent from us from crying.*

[q] ch. 6. 14, 15. Ju. 21. 4. 1 Ki. 18. 30–38.

[r] Ps. 99. 6. ch. 12. 23. Je. 15. 1.

[6] Or, *answered.*

[s] ch. 2. 10. Jos. 10. 10, 11. Ju. 4. 15; 5. 20. Zec. 14. 6.

[t] Ge. 28. 18; 31. 45; 35. 14. Is. 19. 19. Jos. 7. 26. Ju. 15. 19.

[u] That is, *the stone of help*, ch. 4. 1; 5. 1.

[7] Ebenezer signifies *the stone of help*, an appropriate memorial of human weakness and divine assistance. — *Note.* When men are silent to the ear, stones can speak to the memory and tell what God has mercifully and mightily wrought for his church, Lu. 19. 40. —*C.*

[x] Ac. 26. 22. Ps. 71. 6, 15. Is. 49. 3, 4; 63. 7–13.

[8] For the site of Mizpeh see note on Jos. 18. 1. Bethcar lay west of Mizpeh, apparently on the eastern brow or declivity of the mountain range; but its exact position is unknown. Beneath it, probably on the border of the Philistine plain, was the spot where the stone was set up and called *Ebenezer.*—*P.*

[9] During Samuel's government alone.

[1] The great characteristic of Scripture is the universal acknowledgment of God, *Pr.* 3. 6. Neither the piety, nor the wisdom, nor the firmness, nor the military talents of Samuel, are once noticed, yet these were all his distinguished gifts: to the *hand of the Lord* as the deliverance of Israel is ascribed.—*C.*

[y] Jos. 13. 45, 46. ch. 5. 8.

A.M. 2909 or 2909. B.C. 1075 or 1095.

[z] Ps. 106. 34. Ju. 4. 17. De. 7. 2, 16.

[2] A historic type of the blood of the cross taking away the enmity, and so making peace between Jew and Gentile. See also Pr. 16. 7.—*C.*

[a] Ju. 3. 10, 11. ch. 25. 1. Ac. 13. 21.

[b] Ps. 75. 2; 82. 3, 4; 45. 6, 7

[3] Heb. *and he circuited.*

[c] Ge. 12. 8. Jos. 8. 9; 9. 4, 5; 12. 16.

[d] Jos. 18. 25. Ju. 4. 5. ch. 1. 19; 8. 4; 15. 34; 19. 13; 19. 18, 32; 20. 5; 2 Ki. 25. 25. Je. 31. 15.

[e] Ju. 21. 4. ch. 11. 15. 2 Sa. 24. 25. 1 Ki. 18. 30–36. Ge. 12. 7, 8; 33. 20; 35. 7.

CHAP. VIII.

B.C. 1065 or 1095.

[a] Ju. 8. 23. 1 Ti. 3. 2. Ne. 7. 2.

[b] Or, *Vashni.* 1 Ch. 6. 28, 33.

[c] Ge. 21. 14, 31.

[1] They were deputy-judges in the southern district, most probably because that frontier was much exposed to Arab incursions and required a stronger executive than the south-east and other parts where the Amorites were at peace.—*C.*

[d] Ex. 23. 2, 8. Je. 22. 15, 17. Ex. 18. 21. De. 16. 19. 1 Ti. 5. 21. Ps. 15. 5; 26. 10; 94. 21; 106. 38.

[e] ch. 7. 17.

[f] ver. 1, 2.

[g] Ho. 8. 4; 13. 10, 11. Ac. 13. 21. De. 17. 14. Le. 20. 24. Ex. 19. 5, 6.

[h] ch. 12. 17.

[2] Heb. *was evil in the eyes of Samuel.*

[i] Ps. 50. 15; 109. 4. Pr. 3. 5, 6. Ja. 1. 5; 5. 16. Phi. 4. 6. Mat. 7. 7.

[3] The true refuge of all God's people. When troubled or displeased, let them pray: in the closet with God trouble is healed and passion subdued.—*C.*

[k] Ps. 81. 11. Is. 66. 4. Ho. 13. 11. Nu. 22. 20.

[l] Ex. 16. 8. ch. 10. 19; 12. 17, 19. Jn. 13. 18. Mat. 10. 24, 25. Lu. 10. 16. 1 Th. 4. 8. He. 13. 20, 21.

[m] Ex. xiv. xvii. xxxii. Nu. xi. xiv. xvi. xxv. Ju. i.–iv. vi. x. xviii. xix. 2 Ti. 3. 13. Nu. 32. 14. Is. 1. 4.

Ver. 4. [*Served the Lord only.* Samuel announces the very principle enforced by our Lord, Mat. 6. 24, 'no man can serve two masters;' and therefore requires, both as a test of sincerity and a means of reformation, the utter putting away of the idols *Baalim* and *Ashtaroth;* and a return to the sole worship of JEHOVAH. —*Note,* The same obstruction stands in the way of revival with Christians that stood in the way of Israel; *Baalim*—lordly passions, such as pride, ambition, false honour; *Ashtaroth*—fleshly affections, such as gluttony, drunkenness, licentiousness; all these must be cast out of the heart where the Spirit of God resides, 2 Co. 7. 1. *C.*]

Ver. 6. [*Drew water, and poured it out before the Lord.* According to some, *shed tears, and poured out,* that is, their hearts, in penitential sorrow, 'before the Lord;' others consider the pouring out of the water emblematic of penitence; but as there was no *ceremonial law* appointed for such drawing and outpouring of water, we are slow to admit an act of *will-worship* where a *Levitical rite* will account for what is done. Is it not, therefore, to be considered as the extempore adoption of the laver, an essential preparative for the sacrifice that Samuel was about to offer? comp. Ex. 30. 17–21 with 1 Sa. 7. 9. *C.*]

Ver. 8. [*Cry unto the Lord our God for us.* Observe here the spiritual use of temporal calamities. The service of God is forsaken for Baalim and Ashtaroth, till the oppression of the Philistines compels them to cry to JEHOVAH. *C.*]

Ver. 9. [*Samuel took a sucking lamb and offered it for a burnt-offering.* Samuel, as appears from ch. 1. 1, was not a priest, though a Levite; he could not therefore legally perform an act of sacrifice, nor is it necessary to suppose he did so in his own person; for according to the language of Scripture, see Le. 2. 1–14; 3. 1, 3, 7, 9, 12, he offers a sacrifice who furnishes it to the priest, which is all that Samuel, as a well-instructed Levite and prophet, would do. *C.*]

Ver. 17. [*There he built an altar unto the Lord.* Not as a second or rival to Shiloh, for that would have been illegal; but Shiloh having been deserted since the capture of the ark, Samuel, in virtue of his prophetic office, reinstitutes the tabernacle service at Ramah. *C.*]

REFLECTIONS.—God's ordinances will still find a place somewhere; and if priests neglect them, pious Levites or Israelites will take care of them. The church may continue long in a wilderness state; but when men begin to lament after a hiding God and departed ordinances, their deliverance is nigh. If we wish remarkable interposals of Providence for our relief, we must put away our idols, and apply ourselves to solemn repentance, fasting, and supplication. God saves men *from* their sins, not *in* them. But it is a great mercy to have a noted favourite of Heaven with us on critical occasions. The effectual fervent prayer of a righteous man availeth much. And a minister's other labours, without earnest prayers, seldom avail to the reformation of the world or the edification of souls. The first struggles for glory are often the hardest. Scarcely can men begin to repent, but hell and earth will be in arms against them. But the prayer of faith, fixed on Jesus' atoning sacrifice, will make things easier than could have been expected. Whatsoever we ask, believing, we shall receive; and when God arises, his enemies must be scattered. But let us remember that noted answers of prayer deserve memorials of gratitude: and while we gratefully acknowledge past help, we may depend on future protection. When a man's ways please the Lord, he makes his enemies to be at peace with him. Prayer and penitence can do more for a nation than the mightiest armies. And every blessing may be expected in that land where magistrates or ministers unite remarkable diligence, equity, and faithfulness, with exemplary holiness and ardent devotions.

CHAPTER VIII. [Ver. 3. *Took bribes, and perverted judgment.* Samuel, educated under the over-mild *régime* of Eli, seems to have fallen into Eli's error in the management of his sons; and though their crimes were not identical with those of Hophni and Phinehas, which arose from sensuality, and were therefore more debasing to the man, yet the crimes of Joel and Abiah, arising from unprincipled covetousness, were equally degrading to the judges.—*Note,* The determined honesty with which the Scriptures relate these blots in the family of Samuel, affords another of the many similar evidences of the divine origin of the Scriptures. Nothing could have been more easy than the suppression of this statement; and had the subject been in the hands of a mere secular historian, the world had never heard of the guilt of his hero's sons. But the Scriptures have

have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken[4] unto their voice: nowbeit yet protest solemnly[5] unto them,[6] and show them the [n]manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king[7] that shall reign over you: [o]He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands and captains over fifties, and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he [p]will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers,[8] and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep; and ye shall be his servants.

18 And ye shall [q]cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 ¶ Nevertheless [r]the people refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us;

20 That [s]we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he [t]rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, [u]Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.[9]

A.M. 2939 or 2909. B.C. 1065 or 1095.

4 Or, *obey*

5 Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt show, &c.*

6 Why grant the desire of the people, and yet protest against its propriety? Is there not contradiction or even duplicity in this procedure? Infidels have so asserted, yet is there neither. The protest is both a warning and a prophecy; the warning was despised; the prophecy to the letter fulfilled. The grant was what occurs every day in providence—a fulfilment of wishes employed to punish unreasonable petitioners.—*C*

n ch. 2.13; 12.13, but not lawful, De. 17.14–20. Ezr. 46.18; 45.7,8.

7 The description of the despotism to which an unthankful and godless people submitted, is well worthy of attention, as an accurate picture of human nature mistaking experiment for principle, and change for improvement. This description contains *eight* particulars, viz. (1) Military conscription, compelling men to war. (2) Agricultural and mechanical conscriptions for the king's demesne lands. (3) Domestic slavery enforced upon the Israelites. (4) Violent appropriation of lands to civil or military servants. (5) A *tenth part rent* upon all agricultural produce. (6) Conscription for public works. (7) A *Tenth part rent* of the sheep, which probably, according to a common mode of Scripture expression, stands for all clean animals. (8) Unlimited vassalage. *C*—Very different indeed were the exactions to be enforced by many of their kings, from the rules of kingly conduct that had been prescribed by Moses, De.17.15–20. This is not a statement of the *legitimate* rights of monarchs, but an account no less graphic than correct of the arbitrary and tyrannical *manner* of eastern despots.—*I*.

o ch.14.52. In these verses Samuel represents not the duty of kings, but the real conduct of Saul, &c.

p 1 Ki.21.7.ch.22.7.

8 Heb. *eunuchs*, whom they castrated to attend their ladies, &c.

q Is.8.21; 7.15. Pr.1. 26–28. Mi.3.4. Job 27.9.

r Ps. 81. 11. Is. 66.4. Je.7.13; 44.16. Eze.33. 32.

s ver.5.Ro.12.2.Phi. 3.19.

t 2 Co.4.2. 2 Co.5.19, 20. De.5.5.

u ver.7.

A.M. 2939 or 2909. B.C. 1065 or 1095.

9 To allow him time for anointing whomsoever God might select.—*C*.

CHAP. IX.

a ch. 14.51. 1 Ch.8. 30–33.9.36–39.

1 Or, *the son of a man of Jemini.*

2 Or, *substance.*

b Ge.6.2. ch.10.23, 26.7. 2 Sa.14.25. Je.9. 23.

c Jul.2.3. Ge.32.25. Ju.5.10;11.4.ver.16

3 This narrative presents a curious picture of the open state of the country, and scantiness of inhabitants, to which the most mountainous districts of Great Britain can furnish the only intelligible parallel.—*C*

d Jos.17.15,16. Ju.17. 1;19.1.

e 2 Ki.4.42.

f Ju.3.23. Ge.33.18, 14.18.

4 *Shalisha* was the Beth-shalisha of 2 Ki. 4.42, 15 miles north of Lydda, and *Shalim* a place mentioned by Jerome as in the tribe of Dan; thus Saul's search extended as far as to the former place to the north, and the latter to the south.—*I*.

g ch.1.1.

5 In so imperfect a character as that of Saul, it is pleasing to observe this filial remembrance of his father.—*Note*. There is scarcely, perhaps never, any character so bad, as to be totally destitute of all good qualities—a merciful mixture of salt to preserve the mass from putrefaction.—*C*.

h ch.2.27. De.33.1. Ju.13.6.1 Ki.13.1.

i 1 Th.2.10;5.13.

k ch.3.19,20. Is.44. 26. Zec.1.5,6.

l 1 Ki. 14.3. 2 Ki.4. 42; 8.8; 5.5. Ju.6.18; 13. 17.

6 No man, in eastern countries, ever approaches a superior without a present—it is a sample of the manners of the time and country, and not an evidence of covetousness in the prophet.—*C*.

7 Heb. *is gone out of, &c.*

8 Heb *is with us.*

9 Heb. *there is found in my hand.*

1 About seven pence.

2 Nothing can be more unjust or absurd than to charge or suspect Samuel of exercising his prophetic office for money, it merely proves the opinion entertained of him by two ignorant and inexperienced young men. What man would think it right to be judged by the opinion formed of him by ignorant men that did not know him? Would infidels so choose to be judged? No. Then let them not so Judge Samuel.—*C*.

CHAPTER IX.

1 Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after a private conversation, bringeth him on his way.

NOW there was a man of Benjamin, whose name *was* [a]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite,[1] a mighty man of [2]power.

2 And he had a son, whose name *was* Saul, [b]a choice young man, and a goodly; and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.

3 And the [c]asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed [3]through [d]mount Ephraim, and passed through the land of [e]Shalisha, but they found *them* not: then they passed through the land of [f]Shalim,[4] and *there they were* not; and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the [g]land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.[5]

6 And he said unto him, Behold now, *there is* in this city [h]a man of God, and *he is* an [i]honourable man; [k]all that he saith cometh surely to pass: now let us go thither; peradventure he can show us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, [l]what shall we bring the man?[6] for the bread is spent[7] in our vessels, and *there is* not a present to bring to the man of God: what have we?[8]

8 And the servant answered Saul again, and said, Behold, I have here at hand[9] the fourth part of a shekel of silver;[1] *that* will I give to the man of God, to tell us our way.[2]

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no heroes; they have no narrative but truth, the whole truth; and no end but the glory of God. *C.*]

Ver. 7. [*They have rejected me, that I should not reign over them.* Neither God nor Samuel his prophet found any fault with the people for seeking a king, that being provided for in the divine law, De. 17. 14–20. The displeasure of both arose, (1) From the total want of piety in not consulting God by his high-priest or prophet. (2) From the sight of the people's folly in seeking to model their government on the plan of the wicked and idolatrous nations around them. (3) From the virtual rejection of God, both as judge and king. See ver. 19, 20. *C.*]

REFLECTIONS.—We had need to be busy in our proper work while we are able; old age will quickly indispose us for it. Neither the piety of parents nor the best education can render a person gracious. All men transmit corruption to their posterity; no man his virtues or graces. Many children, awed by their parents' inspection, conceal the vices which afterwards appear when the restraint is taken off. Yea, many, after promising beginnings, turn out a disgrace to their parents and a plague to their country. The love of money is a prolific root of evil, a most dangerous plague to the soul, and renders the public administrations of church and state a public nuisance and pest. It is a common thing for people to be harmonious in casting off the government of God, discovering the vilest ingratitude to his faithful servants, and studying conformity to the world: but abusive vexation from men should drive us to our prayers for ourselves and for them. God will grant us direction and comfort when others contemn and abuse us. To punish men for their sin, God often grants them what they wish: and things good in themselves become a curse when they are obtained in a wrong way. But rejection of God, when we are at ease, assuredly issues in his rejection of us when we are in trouble. However great a curse unsanctified relations may be, most men are set on obtaining them. And no reproofs or warnings will restrain the obstinate sinner; but the kindest advice is frequently misrepresented, as selfish and designing.

CHAPTER IX. [Ver. 12. *There is a sacrifice of the people to-day in the high place.* Why the ark was permitted to remain in Kirjath-jearim does not appear; and that Shiloh had ceased to be the place of sacrifice is historically evident, though the fact is not recorded. The city where Samuel now was seems from ver. 6 to have been his ordinary residence, and that was Ramah, where, as God's prophet, he had localized the national worship. *C.*]

REFLECTIONS.—When nations provoke God to give them magistrates or ministers according to their

9 (Beforetime in Israel, when a man went to [m]inquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet, was beforetime called [n]a Seer.)[2]

10 Then said Saul to his servant, [o]Well said,[3] come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up the hill[4] to the city, they found young maidens [p]going out to draw water, and said unto them, Is the seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a sacrifice[q] of the people to-day in the high place.

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth [r]bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about this time[5] ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.[6]

15 ¶ Now[s] the LORD had [t]told Samuel in his ear [u]a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines; for [x]I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, [y]the LORD said unto him, Behold the man whom I spake to thee of! this same shall [z]reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.[7]

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that *is* in thine heart.

A.M. 2909 or 2910.
B.C. 1095 or 1094.

m Ge.25.22. Jer.21. Probably Ezra inserted this whole verse.

n 2 Sa.24.11.2 Ki.17. 13. Am.7.12. Is.29.10. 30.10.

2 As seeing visions of God, as Moses; or of futurity, as all the prophets saw. *Before-time* means, not always before this period, but sometime formerly, that is, between the settlement under Joshua and the coronation of Saul. Such temporary changes take place in all literary and official works. Thus the followers of our Lord were first called disciples, then apostles, then were they called Christians first at Antioch. Mat. 22.23. Acts 2.1. Mark 10. 2. Ac. 11. 26. C.—This verse is most probably an explanatory interpolation inserted by some later prophet, to throw light on the archaic word *Seer*.—*P.*

o Job 30.13. Ec.4.9. 10.

3 Heb. *Thy word is good.*

4 Heb. *in the ascent of the city.*

p Ge.24.11. Ju.5.11.

q Or, *feast*. ch.16.2. Le.20.30. 1 Ch.16.39. 1 Ki.3.2,5.

r De.8.10. Mat.26. 26. Lu.24.30. 1 Ti.4.4. ch.1.4.1 Co.5.15,16.

5 Heb. *to-day.*

6 The object of this simple narrative is to exhibit the great purposes of Providence as dependent upon little things. Some straying animals, a vain search, an ignorant opinion of a people's duties, the casual meeting of a few water drawers, all combine to bring Saul to Samuel; where a direct revelation from God secures him, when Providence had so mysteriously led.—*C.*

s ch.15.1. Ac.13.21.

t Heb. *revealed the ear of Samuel*. 2 Sa. 7.27. Job 33.16. Is. 22. 24. Am.3.7.

u Ac 13.18. Is.63.12; 44.7,26.42.40.10.48 6.

x Ge 29.32. Ex. 3.7. 9. De.32.36. Ps.106.44.

y ver.15; ch.16.8,12. Pr.3.5,6.

z Heb. *restrain*. Ne.13.19,25. Ru.2.3. 4.

7 In addition to the object mentioned in the note on ver. 14, another intention of the narrative may have been to demonstrate to the dissatisfied party, that the choice of Saul was from God, and not from any previous knowledge and favouritism on the part of Samuel. This may have been the more necessary, as there were many discontented, probably because disappointed, ch. 11. 12. 27.—*C.*

A.M. 2939 or 2940.
B.C. 1065 or 1064.

8 Heb. *to-day three days.*

9 The office of king, being one of extreme difficulty, was not to Saul an object of desire or ambition: and Samuel, therefore, by telling Saul its private thoughts, gave evidence that the wonders came from God; and that Saul should obey him in undertaking the deliverance of the people.—*C.*

a ch.8.5,19.ver.1.

b Ps.68.27. Is.20.46. 49.6. 1 Ch.8.33,37.

1 Heb. *according to this word.*

c Ge.23.33.

d ch.1.5. Ge.43.34.

e Le.7.32,33.

2 The shoulder was a distinguished part of some sacrifices, as Ex. 29.27; it is also frequently mentioned in Scripture as an emblem of power, as Is. 9.6; also in relation to slavery and deliverance, Ge. 49. 15. Is. 10. 27. These emblems of power and deliverance may have been in the eye of the prophet in the choice of food for his guest. "That which was upon it," some interpreters think it some appropriate sauce; is it not rather a cover for its protection from flies during the time it was kept?—*C.*

f Or, *reserved*, ver. 15.

3 The Hebrew is literally as follows:—"And the cook set up the shoulder and what was on it (perhaps part of the fat not used for sacrifice), and placed it before Saul, and said, Behold what was reserved for thee! place it before thee; eat, for on purpose it has been kept for thee, saying for, since I said, I have called the people.' The speaker must, according to the rules of grammar, be the cook. Samuel is innocent arbitrarily. *P.*

g De.22.8. 2 Sa.11.2 Mat.10.27. Ju.16.13 Ac.10.9. Nu.8.26. Ju. 16.27

4 Saul was already on the roof, the common sleeping place; Samuel therefore called him not to the roof, but called to him on the roof, inviting him to rise and be away.—*C.*

h Nu.23.3. Ju.9.20.

5 Heb. *to day*

6 Heb. *cause to hear.*

CHAP. X.

a ch.16.13. 2 Ki.9.1, 3. Ac.13.21.

b Ge.41.40. Ps.2.12.

c ch.8.5,19.

d Ex.19.5,6. De.32 9. 1 Ki.8.51. Ps.135.4.

20 And as for thine asses that were lost three days ago,[8] set not thy mind on them; for they are found.[9] And [e]on whom *is* all the desire of Israel? *is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I a [b]Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so[1] to me?

22 And Samuel took Saul and his servant, and brought them into the parlour, and [c]made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the [d]portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the [e]shoulder,[2] and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [f]left! set *it* before thee, *and* eat; for unto this time hath it been kept for thee since I said, I have invited the people.[3] So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul [g]upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house,[4] saying, Up, that I may send thee away. And [h]Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while,[5] that I may show[6] thee the word of God.

CHAPTER X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three signs. 9 Saul's heart is changed, and he prophesieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is chosen at Mizpeh by lot. 26 The different affections of his subjects.

THEN Samuel took [a]a vial of oil, and poured *it* upon his head, and [b]kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* [c]captain over his [d]inheritance?

2 When thou art departed from me to-day,

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heart, they are like to have portly figures, but little piety or sense. If men have much of this world, they may lay their account with frequent losses. Persons may be affectionate children, and yet destitute of grace. How sadly many mistake the ministerial office and work, and look on the messengers of God as but cunning diviners that need to be hired; and are more solicitous about outward trifles than about their eternal salvation! But it is shameful when handmaids know more of Christ and his ministers than the sons of the great; and when men, like beasts, feast on their daily provision, and attend the ordinances of God, without first asking his blessing thereon! With what deep designs are the most fortuitous circumstances ordered by God; and the most trivial beginnings issue in the most important events! Humility is the most direct road to distinguished honour. And whom God honours we must respect for his sake; never envying those whom he is pleased to advance, though we ourselves should be eclipsed by them.

CHAPTER X. [Ver. 2. *When thou art departed from me to-day.* Were the office of king, as in the times of the peace and prosperity of a nation, an office of honour and ease, we might wonder at the pains taken by Samuel to convince Saul that he was divinely appointed. But such were the times, that as Moses was reluctant to undertake the deliverance out of Egypt, so was Saul reluctant to attempt a contest with the Philistines. Hence the necessity of such evidence of a divine call as would quite remove his scruples and encourage him in his office. *C.*——Rachel's sepulchre is still well known, and a place of pilgrimage for Jews, Christians, and Mohammedans. It is covered by a small white cupola. It is on the side of the road leading from Bethlehem to Jerusalem, about a mile from the former. Westward of the sepulchre, about half a mile distant, is the village of *Beit Jala*, which may probably be identical with the *Zelzah* here mentioned. As Saul was on his way homeward to Gibeah, Ramah of Samuel, from which he set out, must have been somewhere to the south or south-west of Rachel's sepulchre. *P.*]

Ver. 5. [*Hill of God, where is the garrison of the Philistines.* The precise place is not known; but the state of things alluded to is still common in the East; viz. a garrison of foreign troops in a citadel, to keep the native inhabitants in order or subjection. *C.*]

Ver. 22. [*Hid himself among the stuff.* The baggage of the people who had come to the great political-religious assembly of the tribes. *C.*]

REFLECTIONS.—God should be always viewed as the author of all our promotions; and the tokens for good, which he gives in his providence, carefully ob-

then thou shalt find two men by [a]Rachel's sepulchre, in the border of Benjamin, at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care[1] of the asses, and sorroweth for you, saying, What shall I do for my son?[2]

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor,[3] and there shall meet thee three men going up [f]to God to Beth-el,[4] one[g] carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they [h]will salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the [i]hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a [k]company of prophets coming down from the high place [l]with a psaltery and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the [m]Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into [n]another man.[5]

7 And let it be, when these signs are come unto thee, *that* thou do as [o]occasion shall serve thee; for [p]God *is* with thee.

8 And thou shalt [q]go down before me[6] to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: seven days[7] shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 ¶ And it was *so* that when he had turned his back[8] to go from Samuel, God gave[9] him another[r] heart: and all [s]those signs came to pass that day.

10 And when they came thither to the hill,[1] behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another,[2] What[t] *is* this *that* is come unto the son of Kish?[3] *Is* Saul also among the prophets?

12 And one of the same place[4] answered and said, But [u]who *is* their father?[5] Therefore it became a proverb, *Is* Saul also among the prophets?

A.M. 2939 or 2919.
B.C. 1065 or 1095.

[a] Ge.35.19,20. Je.31.15.

1 Heb. *the asses.*

2 The first evidence of the divine call is a message from home, fulfilling the words of Samuel. This is a twofold evidence in Samuel's former and present revelation, while it presents a beautiful picture of a father's heart merging the care of property in anxiety for his son.—C.

3 The plain (or rather *the oak*) of Tabor'—not the well-known mountain of that name, but some noted oak-grove between Rachel's sepulchre and Gibeah, and consequently not far from Jerusalem.—*F.*

[f] Ge.28.19,22|35.6,7. Jos.8.9. Where was a high place.

4 Not to sacrifice at Bethel, for that, as contrary to law, could not, even by implication, have been sanctioned by Samuel; but there may have been there a place where prayer was wont to be made, or where some prophet dwelt and taught, as appears highly probable from ver.5.—C.

[g] Le.1.ii. Nu.15.5 ii.

[h] Heb. *ask thee of peace* Ju.18.15.

[i] ver.10|ch.13.3,5. Here was another high place.

[k] ch.19.20.2 Ki.2.3, 5|4.38|6.1.

[l] They used these musical instruments to raise and compose their spirits, 2 Ki.3.15.

[m] Nu.11.29. Nu.24.2. 2Pe.1.21.

[n] ver.9, not Is.43.3-5.2Co.5.17.Ep.4.24.

5 New views, new feelings, new aspirings, no longer in heart a peasant, but a king. Another but also: it is to be feared, not a *new man.*—C.

[o] Ju.9.33.

[p] Ge.21.20. Ro.8.31

[q] ch.13.13,14. 15.13, with 13.13.

6 Perhaps this relates to the event about two years after.

7 On every occasion.

8 Heb. *shoulder.*

9 Heb. *turned.*

[r] ver.6, not a new one, Eze.36.26. Jn.3.5.

[s] ver.2-6. Ju.6.21,36-40|7.22. Is.38.7,8.

1 The Hebrew word here, and at ver.5, translated 'hill,' is a proper name, *Gibeah*, and it is clear from what is stated in ver.27 that it is Saul's own native city. There appears to have been a sanctuary in or beside it; and being a place of great natural strength, it was held by a garrison of the Philistines.—*F.*

2 Heb. *a man to his neighbour.*

[t] Mat.13.55.Mr.6.3. Lu.7.35. Ac.2.7,12. 13.1. ch.19.24.

3 From this interrogation it is evident that Saul was not hitherto a religious character, as has already appeared from his ignorance of the proper office of God's prophets, ch.9.10.—C.

[u] Heb. *from thence.*

[v] Ps.87.2. Is.1.8. Ac.10.34.43. Ja.1.17. Is not God their inspiring instructor?

5 Some translate one words, 'Who is his father?' but this seems without meaning, as Kish has been already named. Is not this the meaning: If God send a father, an instructor to the prophets, why should we wonder if they instruct Saul likewise? C.—If the other prophets had not obtained the gift of prophecy by inheritance, as appears from the question, 'Who is their father?' but as a free gift of the Lord, it was equally possible for the Lord to communicate the same gift to Saul.—*F.*

6 The 'high place' which was in Gibeah.—*F.*

[x] Abner, ch.14.50, 51.

[y] Pr.29.11. Ex.4.14 ch.9.27.

7 He was silent either from modesty, or fear of exciting envy, or a prudent waiting for such opportunity and instruction as Samuel had promised. Whether his silence was right or wrong, we cannot easily decide, as that depended altogether on the motive. It is to be feared, want of faith predominated.—C.

[z] Ju.20.1,3. ch.7.6. Jos 18.10, not that Ju. 20.1;—*F.*

8 See note on Ju. 20.1.—*F.*

[a] Ju.2.1; 6.8; iii. iv. vi.xi. Ex.vii.—xiv. ch. viii; 12.11. Nu.9.27,28. Eze.xx.

9 Nor all the kingdoms of the world, but all the kingdoms that had oppressed the Israelites.—C.

[b] ch.8.6,7,19; 12.17, 19.

[c] Jos.7.14. Nu.17.2, 3.6 Mi.5.2.

[d] Jos. 7.16,17. Ac.1. 26.Ch.14.41,42.

[e] Ju.1.1; 20.18,23,28. Nu.27.21.

[f] ch.9.21; 15.17. Lu. 14.11.

[g] ch.9.2.

1 Bodily advantages, such as stature, proportion, gracefulness, strength, activity, beauty, are all gifts of God, and capable of being turned in good account in his service. Alas! that ever they should be found associated with an evil heart, and ministering to Satan and not to the Lord who gave them.—C.

[h] ver.27.

1 Heb. *Let the king live,* 1 Ki.1.25.

2 Either a prediction of what their kings would be, ch.8. 10-18, or rather rules of government, De. 17.14-17. Ex.7.45-9.10; 46.16. Ro.13.1-4. 1 Ti. 2.2. Zec.11.5.

[i] Jos.18.28. Ju.19.12-16|20.13. Is.10.29.

2 With religious respect to the choice of Samuel, as God's prophet, and with a conviction that God who had selected Saul, was by him able to deliver his country.—*Note.* Happy the king whose counsellors and guards are men whose hearts the Lord has touched! But the need of such counsellors and friends is not confined to kings. Every man who has anything to govern, were it but his own family, you, were it but his own heart, has equal need of such blessings.—C.

13 And when he had made an end of prophesying, he came to the high place.[6]

14 ¶ And Saul's [w]uncle said unto him, and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But [x]of the matter of the kingdom, whereof Samuel spake, he told him not.[7]

17 ¶ And Samuel called the people together [y]unto the LORD to Mizpeh;[8]

18 And said unto the children of Israel, [z]Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms,[9] *and* of them that oppressed you:

19 And ye have this day [a]rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD [b]by your tribes, and by your thousands.

20 And when Samuel [c]had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they [d]inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath [e]hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he [f]was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people?[1] And [h]all the people shouted, and said, [i]God save the king.

25 Then Samuel told the people [k]the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to [l]Gibeah; and there went with him a band of men, whose hearts God had touched.[2]

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served. He works many wonderful changes on the heart, as well as on the station. Sudden changes indeed are not always to be trusted. We may get a new tongue, new company, new stations, and new manners, and yet want the new heart. It is not prudent to be forward in proclaiming our own honours, or in rushing on great works; but to wait till the Lord, by his word and providence, clear up our way: thus will our path be secure and happy. It is not enough that we obtain the things which we desire; we should consider whether we get them in love or in wrath; whether in answer to the cravings of our lust, or in fulfilment of the gracious promises of God. In all elections to government, in church or state, God's direction should be earnestly consulted and attended to. If the Lord call to important work, no meanness of spirit or earthly consideration should ever make us to evade it. He who gives the call will give furniture for the work. Let the directions of God's word be our constant rule: and then neither weakness in ourselves, nor contempt in others, should dismay or provoke us in the way of duty. And let us always remember that patience and forbearance often heal those breaches which would otherwise have been irreparable.

CHAPTER XI. REFLECTIONS.—Inheritances hastily gotten at the beginning, are often marked with

27 But the [m]children of Belial said, How shall this man save us? And they despised him, and [n]brought him no presents: but he held his peace.[3]

CHAPTER XI.

1 Nahash offereth them of Jabesh-gilead a reproachful condition. 4 They send messengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdom joyfully renewed.

THEN Nahash[a] the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, [b]Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, [c]that I may thrust out all your right eyes,[1] and lay it *for* a reproach upon all Israel.

3 And the elders of Jabesh said unto him, Give us seven days' respite,[2] that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then [d]came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people [e]lifted up their voices, and wept.[3]

5 And, behold, Saul came [f]after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the [g]Spirit of God came upon Saul when he heard those tidings, and his [h]anger[4] was kindled greatly.[5]

7 And he took a yoke of oxen, and [i]hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen.[6] And the fear of the LORD fell on the people, and they came out with one consent.[7]

8 And when he numbered them in [k]Bezek, the children of Israel [l]were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow, by *that time* the sun be hot,[8] ye shall have help.[9] And the messengers came and showed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, [m]To-morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* on the morrow, that [n]Saul put the people in [o]three companies; and they came into the midst of the host in the [p]morning-watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that [q]two of them were not left together.

12 ¶ And the people said unto Samuel, [r]Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.[1]

13 And Saul said, [s]There shall not a man be put to death this day; for to-day the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and [t]renew the kingdom there.[2]

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there [u]they sacrificed sacrifices of peace-offerings[3] before the LORD; and there Saul and all the men of Israel rejoiced greatly.

CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 18 He terrifieth them with thunder in harvest-time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have [a]hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king [b]walketh before you: and [c]I am old and gray-headed; and, behold, my sons[1] *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD,[2] and before his anointed; [d]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or [e]of whose hand have I received *any* bribe[3] to blind mine eyes therewith?[4] and I will restore it you.

4 And they said, [f]Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, [g]The LORD *is* witness against you, and [h]his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD [i]that advanced[5] Moses and [j]Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I [k]may reason with you before the LORD of all the righteous acts[7] of the LORD, which he did to you, and to[8] your fathers.

8 When[1] Jacob was come into Egypt, and

A.M. 2939 or 2909. B.C. 1065 or 1095.

m De.13.13.ch.2.12, 1 ch.2.12.
n 1 Ki. 20. 25. 2 Ch. 17.5. Mat.2.11.
o Or, *he was as though he had been deaf.*

CHAP. XI.

a Ju. 10. 7; 11. 8–33, with 21.8,10.
b De. 20. 1,3,23.3. *c* Pr. 17. 10. Da. 3. 6. Re.1.7. Ex.34.6.
1 When soldiers fought with sword and shield, the shield generally consisted of a metallic plate or other resisting material, and was carried on the left arm, consequently, when held up to defend the body, the left eye was covered, and so, if the right eye were put out, the soldier was totally unfitted either for attack or defence.—*Note,* An impressive emblem of Satan's great device, to promise peace on condition of the extinction or discontinuance of religious ordinances.—*C.*
2 Heb. *forbear us.*
d ch.8.20; 10.26; 22. 12,14.16. Ju.21.2.
e Ru 1.9,14. 1 Co.12. 26. He.10.33; 13.3 Ga. 6.2.
3 Let not these people be accused of childish timidity, but rather let them be honoured for brotherly sympathy.—*Note.* It is twice recorded that Jesus wept; should not Christians follow his example? Je.9.1.—*C.*
f ch. 9. 2. Ps. 78. 71. After his election he had retired to his private business.
g Ju.3.10; 13.25; 14. 19.ch.16.20,28.
h Ex.32.19.Nu.22.3. ver.7.
4 Anger is right or wrong according to the cause producing it. Christ was moved to anger by the hardness of men's hearts. Mar. 3. 5. God is angry with the wicked every day. Ps. 7. 11. And surely the cruelty of the Ammonites might well justify anger, if directed against their wickedness, and not arising from thirst for revenge.—*Note.* Passions are to be judged by the mollifying feelings from which they arise, and the objects at which they aim.—*C.*
i It will be remembered that the Benjamites were closely related to the people of Jabesh-gilead. In fact a large portion of the tribe must have been descendants of those four hundred maidens who had been saved from the slaughter at Jabesh. Ju. 21. 12. This fact will account for the grief of the people of Gibeah, and the indignation of Saul.—*P.*
j Ju. 19. 29; 21. 8, 11. Ge. 35.5.
k See note on Ju.1.5. 26.—*C.*
l Heb. *as one man.*
m Ju.1.4,5.
n ch. 15. 4. Jo. 20. 2. Nu.2.3. Ge. 49.8–12.
6 That is, they would march all night, as is customary in warm climates, and arrive by noon.—*Note.* Let him that would help in any way do it speedily; and especially to brethren in the household of faith.—*C.*
o Or, *deliverance.*
p ver.3,9.
q ch. 31.11–13.
r Ju.7.16,9.43.
s Ex.14.9,2. Jos.8.9, Ju.7.19.Ps.101.8.

A.M. 2939 or 2909. B.C. 1065 or 1095.

t Ex.14.30.Ju.2.23.
u ch.10,27. Lu.19.27.
1 Saul's success had a greater effect upon the people than his appointment by God or his anointing by Samuel. Flushed with victory and proud of their leader, they propose to murder in cool blood those who had not yet acknowledged him as king, but with no less prudence than piety he forbade the cruel deed.—*I.*
a 2Sa.19.22.
b ch.10,24. 2 Sa. 5.3. 1 Ch.11.3,9. Ho.8.4; 13.10,11.
2 Renew the national covenant with the king, acknowledging his appointment, defining his power, and securing the public liberties. See ch. 10. 25.—*C.*
c Ge.8.20;31.54. Ex. 18.12;24.6. 1 Ch.29.21–24.
3 The restriction of sacrificing to one place, De.12.14, is not here violated or infringed—for this place the Lord did choose by his prophet for the occasion—an occasion when not one tribe was present, but the whole nation was assembled. So did Joshua at a similar national assembly. ch.8.30,31.—*C.*

CHAP. XII.

a ch.8.9,22; 10.1,24; 11.14,15.
b Nu.27.16, 17. ch.8. 20.
c Ps.71.18.2 Pe.1.14. 1 Ti.4.6.
1 This seems to intimate that he had deprived them of all public employment, and reduced them to a level with the common people. But while as *a magistrate* he abandons them to justice, *as a father* he tacitly but tenderly pleads for them.—*I.*
2 This is one of the most splendid records of a statesman's retirement from office. He retires like the sun in all his light around him. Others may, perhaps, have retired with as much honesty; but, alas! how few statesmen have lived or retired with his piety!—*C.*
d Nu.16.15. Re.14.5 1 Th.2.10. Ac 23.1; 24. 16. 2 Co.1.12. 1 Th.2. 10.
e Ac. 20. 33. De. 16. 19.Is.33.15.ch.8.3.
3 Heb. *ransom.*
4 Or, *that I should hide mine eyes at him.*
f Da. 6.4. Ac.22.12. 3 Jn.12.
g 1 Th.2. 10. Ac. 24. 16. Ge.31.53;26.5.
h ver.5.ch. 10.1; 24. 5,26.9.12,16.
i Ex.iii.–xiv. Ne.ix. Ps. lxxvii. lxxviii. cv. cvi. cxxxv. cxxxvi. Eze.xx.
5 Or, *made.*
6 That is, the Lord that advanced Moses is witness between us; the God of mercy and of judgment.—*C.*
k Is. 1. 18; 63. 7–13. Mi. 6. 3, 4. De. 1.–xi. Eze.xx.
7 Heb. *righteousnesses* or *benefits.*
8 Heb. *with.*
l Ge. xlvi. Ex. i.–xiv. Nu. xxxii. Jos.iv.–xxi. Ps. lxxviii. cv. cxxxv. cxiv. cxxxvi. Ne. 9.7–25.

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terrible vexations; and God remarkably displays his wrath against some cities or nations. What a plague is it to live beside bad neighbours! But inhuman barbarity often issues in men's own ruin. Kind sympathy with others in their trouble, and holy indignation against deeds of cruelty and wickedness, are highly commendable. Deep humility, a hearty concern for their subjects, zeal for the interests and honour of God, proper courage and authority, prudence, and confidence in God for success, attended with activity and despatch in business, are truly ornamental in magistrates: and the fear of God ought to influence subjects to their duty. Never ought men to be more forward in forgiving others, than when the Lord hath done great things for themselves. And with hearty thanksgivings to God, and increasing regard to his appointments, ought we to acknowledge the deliverances which he grants, or the honours which he confers.

CHAPTER XII. [Ver. 21. *And turn ye not aside.* There are certain erroneous and sinful contracts, that, when once entered into, cannot, without greater sin, be recalled or rescinded; and he that enters into such contract must bear the consequences—for the moral

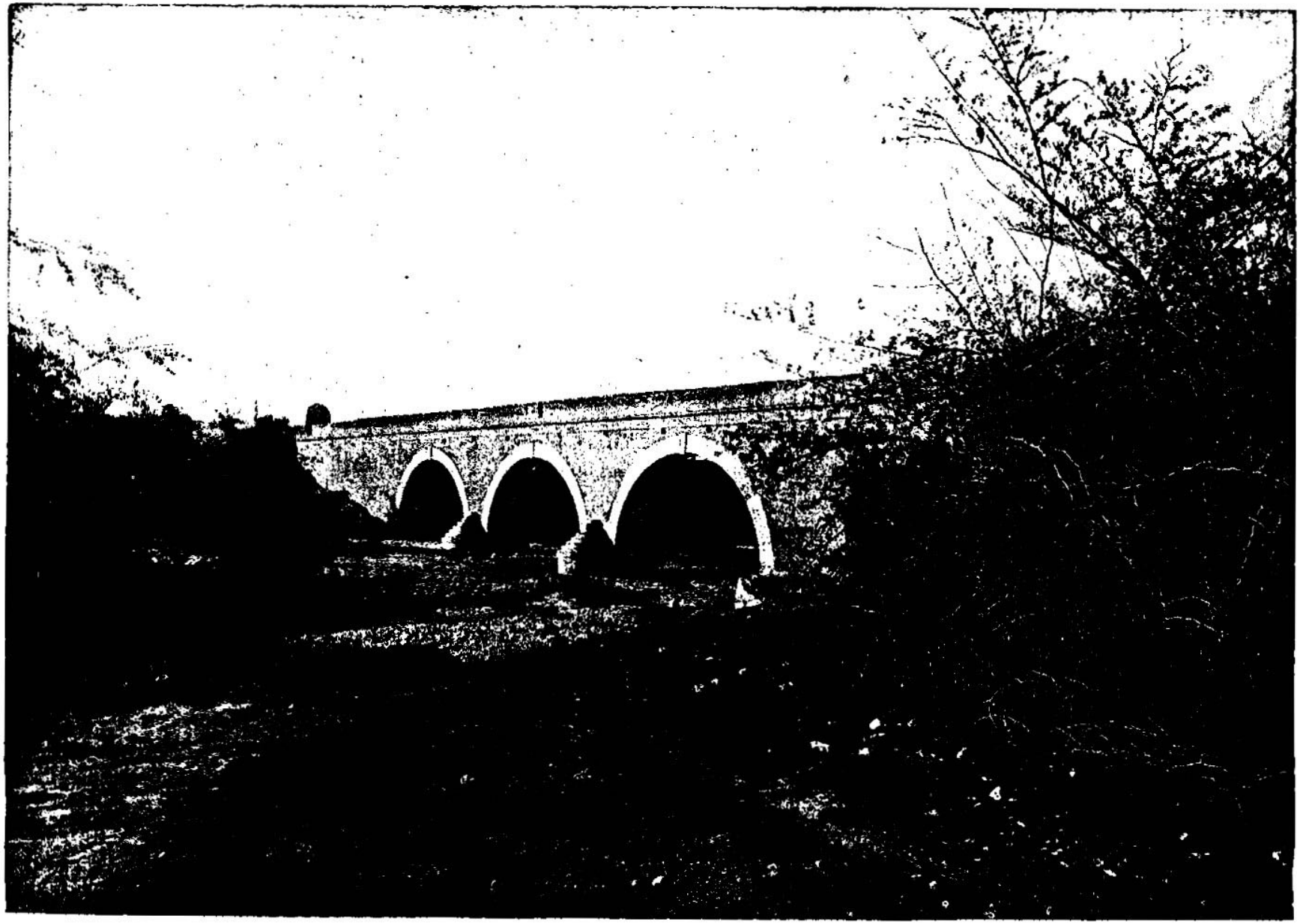

AQUEDUCT AT GILGAL—WHERE SAUL WAS MADE KING. [I. SAMUEL, xi: 14, 15.]—"Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of peace offerings before the Lord; and there Saul and all the men of Israel rejoiced greatly." This beautiful aqueduct, now used for carrying the water from Elisha's fountain into Jericho, stands in the region of ancient Gilgal. This is an historic spot. In the fields and plains around this aqueduct we are told that one went to gather herbs to make pottage for the sons of the prophets, when he found a wild vine and gathered wild gourds from it to mix with the pottage. Elijah and Elisha passed this way from Jericho to Jordan. It is in the neighborhood of the city of palm trees.

your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And [m]when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

10 And[n] they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the [o]LORD sent Jerubbaal, and Bedan,[9] and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And [p]when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* [q]your king.[1]

13 Now therefore [r]behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.

14 If[s] ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment[2] of the LORD, then shall both ye, and also the king that reigneth over you, continue following[3] the LORD your God.[4]

15 But [t]if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.

16 Now therefore stand and see this [u]great thing, which the LORD will do before your eyes.

17 *Is it* [x]not wheat harvest to-day?[5] I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see [y]that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.[6]

18 ¶ So Samuel called unto the LORD; and the LORD sent [z]thunder and rain that day: and all the people greatly [a]feared the LORD and Samuel.

19 And [b]all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.[7]

A.M. 2919 or 2909.
B.C. 1085 or 1095.

[m] Jg. 2:11, &c. 3:7. 4:1. Dt. 32:15-25. Neh. 9:26-28. 2 Ch. 24:20. Ps. 106:36-43.
[n] Jg. 3:9, 15. 6:6, 7. 10:10, 15. ch. 7:12. 9. Ps. 78:34-35. Is. 26:16. Ho. 5:15.
[o] Jg. vi—viii. 32. 1 Ch. ch. vi.
9 No such name as Bedan occurs in judges, therefore some have conjectured it a contraction for Ben-Dan, that is, the son of Dan—Samson. Some MSS. and translations, instead of Bedan read Barak; and some valuable early translations for Samuel read Samson. These changes are adopted by Houbigant; but we do not see sufficient authority for the adoption. C.—The Sept. Syriac, and Arabic versions have *Esrael*, instead of *Bedan*. The Hebrew scholar also knows that the two names closely resemble each other in the early Hebrew characters. I am therefore of opinion that *Bedan* is a corruption of *Esrael*. *E.*
[p] ch. 12. viii. Ru. 1:1. 2 Sa. 8:12. 1 Ki. 11:14. Je. 8:15.
[q] Num. 23. Dt. 17:15. Ex. 19:5, 6. Is. 33:22. Ps. 74:12. Ho. 13:10.
1 The proper idea of government is—God by his Spirit and law reigning in the conscience, and were all consciences enlightened by his Spirit, and amenable to his law, government would be perfect. The sin of Israel lay, not merely in desiring to change their government without consulting God, nor merely in their foolish desire to imitate the surrounding nations; but in their being seduced to substitute the will of a man for the will of God, and acknowledging it their duty to obey that will, though in opposition to the will of God. *C.*
[r] ch. 10. 24. 12:13. 16:8, 9. Ho. 13:11. Ac. 13:21.
[s] Dt. 5:29. 11:26-28. 30:15-20. Je. 7:23. 26:13. Ro. 2:7-10. Re. 2:7, &c.
2 Heb. *mouth.*
3 Heb. *as after.*
4 And be as safe following the Lord as the flock when they follow the shepherd, Je. 31:21. *C.*
[t] Le. 26:15-39. De. 28. 15-68. Is. 3:25. 1:20. Ro. 2:8, 9. Ps. 81. 11, 12. Ezr. 8:22. Ezr. 8:4, 21-23.
[u] ver. 16.
[x] Pr. 26:1. Ps. 99:6. Je. 15:1. Ja. 5:16-18.
6 Jerome and modern travellers confirm the remark that thunder and rain in wheat-harvest, the end of June and beginning of July, are equally unknown in Judea; but in high latitudes, where weather is very variable, it is only from travellers that we can learn the wonderful regularity of the seasons in tropical climates, or those approaching the tropics, as Palestine. *C.*
[y] ch. 8:7. Ho. 13:10, 11.
6 See note on ch. 8:5. *C.*
[z] Ezr. 10:9, 10. Ex. 9:23.
[a] Ex. 14:31. 20:18-21. Ps. 119:120.
[b] Ps. 78:34, 35. Je. 22:20, 21. Ex. 9:28.
7 An ignorant and superstitious people, blockheads as Israel still were—are always easily terrified with unusual occurrences: but they as easily forget their fears and return to their vices.—Were the murmurers here but not in the thunder and rain, however unprecedented, but in the divine foresight and prophecy of their coming. *C.*
[c] Je. 3:4—14. 22. De. 8:5. 21:18. Mat. 21:37.
[d] De. 32:21. Je. 2:5, 11. 16:19. Jonah 2:8. Ha. 2:18. 1 Co. 8:4. 1 Ti. 4:4. 6:20, 21. 2 Pe. 2:18. 1 Jo. 5:21.
[e] Ex. 32:12. Nu. 14:13-19. Ps. 79:9. 106:8. Eze. 20:9, 14, 22.
[f] Ex. 19:5. De. 7:6. 8:5. 14:2. 26:18. Mal. 3:17. Mat. 11:26. Ma. 1:2. Ro. 9:13.
[g] 2 Co. 5:16. Ro. 1:9. 1 Th. 3:10. Mat. 5:44. 1 Ti. 2:1.
8 Heb. *from ceasing.*
[h] Col. 1:28. Ac. 20:20, 27.
[i] De. 5:29. 10:12. Ps. 34:8-13. De. 6:2. 10:12.
[k] Jer. 9:23, 24. Ps. 105:5. 136:2. Ps. 111:2. Ec. 7:14.
9 Heb. *what a great thing, &c.*
[l] Ec. 8:11. Le. 26:14-41. De. 28:15. 68. 30:15-20. Je. 4:18. 18:10. 30:11. 42:19.

CHAP. XIII.

B.C. 1063 or 1093.

[a] Ac. 13:20-21. 15.
1 Heb. *the son of one year in his reign, &c.*
2 He reigned one year but in name and private settlement Ish. 22 yr. and now in the second year he proceeds to organize a permanent military force, divided, in modern phrase, into three regiments of 1000, and judiciously posted in three separate garrisons—the first example in Israel of a standing army as distinct from general military service.—*C.*
[b] ch. 8:12. 14:52.
[c] ch. 14:5. Is. 10:28. ver. 5, 11, 23. Ne. 7:31. 11:31.
[d] Jos. 18:28. Ju. 19:12. Is. 10:29.
[e] ch. 10:5.
[f] Or, *the hill,* Jos. 18:24.
3 'Mount Bethe' appears to have been the mountain east of Bethel where Abraham encamped. Michmash lay below it, eastward, about two miles distant. Geba was only a mile and half south of Michmash, but between them lay a deep and rugged ravine. This gave Jonathan cross, and cut off the Philistine garrison in Geba.—*P.*
[g] Ju. 3:27. 6:34. 1 Sa. 2:28. 10:7.
4 Some interpret the word *Hebrews* out of the Israelites generally, but of those people beyond the river, that is, east of Jordan. But why should the trumpet be blown 'through out all the land' if the words only called two tribes and a half? The phrase must therefore be understood as a general name of the Israelites.—*C.*
[h] Heb. *did stink,* Ge. 34:30. 49:5, 6. 1 Ch. 2:7. 19:6. Pr. 22:1. 2 Co. 2:15.
5 Chariots of war and carts for baggage.

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness, [c]yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after [d]vain *things*, which cannot profit nor deliver; for they *are* vain:)

22 For the LORD will not forsake his people [e]for his great name's sake; because it hath pleased the LORD [f]to make you his people.

23 Moreover, as for me, [g]God forbid that I should sin against the LORD in ceasing[8] to pray for you: but I will [h]teach you the good and the right way.

24 Only[i] fear the LORD, and serve him in truth with all your heart: for [k]consider how great[9] *things* he hath done for you.

25 But[l] if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAPTER XIII.

1 Saul's select band. 3 He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten. 5 The Philistines' great host. 6 The distress of the Israelites. 8 Saul, weary of staying for Samuel, sacrificeth. 11 Samuel reproveth him. 17 The three spoiling bands of the Philistines. 19 The policy of the Philistines, in suffering no smith in Israel.

SAUL reigned[a] one year;[1] and when he had reigned two years over Israel,[2]

2 Saul [b]chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in [c]Michmash and in mount Beth-el, and a thousand were with Jonathan in [d]Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 ¶ And Jonathan smote [e]the garrison of the Philistines that *was* in [f]Geba; and the Philistines heard *of it*.[3] And Saul [g]blew the trumpet throughout all the land, saying, Let the Hebrews hear.[4]

4 And all Israel heard say, *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [h]was had in abomination with the Philistines. And the people were called together after Saul to [i]Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots,[5] and six thousand horsemen, and people [k]as the sand which *is* on the sea-shore in multitude: and they came up and pitched in Michmash, eastward from [l]Beth-aven.

6 ¶ When the men of Israel saw that they [m]were in a strait, (for the people were distressed,) then the people did hide themselves in

[i] Ge. 22:17. Jos. 11:4. Ju. 7:12. 1 Ch. 5:9. Je. 15:8. Ha. 1:9. It seems the expelled Egyptian shepherds had joined them. [k] Jos. 18:12. 7:2. [m] Ex. 14:10-12. Ju. 6:2, 6. ch. 14:11.

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sanction may abide, binding to the contract, when the folly of the contract and the sin that led to it are clearly discovered. The Scripture rule then is— repent of the sin, but be faithful to the moral obligation. This principle may be exemplified in the promise of allegiance to an ill-arranged government, and in thoughtless contracts of marriage. *C.*]

REFLECTIONS.—To vindicate our character from calumny is a debt which we owe to God and to ourselves: and such as are conscious of their integrity will not fear the strictest scrutiny of their conduct. But it is the greatest comfort to have God the witness of our uprightness. To resign a station on account of age, with a conscience uncorrupted, and with a character which malice itself dares not to calumniate, is glorious indeed; yet good men scarcely ever leave either church or state in so good a condition as they would wish. Hence they are so earnest in God's work when he is taking it out of their hand: and it is honourable to die with a saving testimony for God and his ways. But whatever changes take place on earth, it will always be well with the righteous and ill with the wicked. The careful remembrance of God's former mercies and judgments, and the observation of his awful providences, are both too little to make us active and constant in the service of God: and how terrible is the case of his enemies, who can arm all nature against them! How dangerous to have the prayers of his ministers turned against us! But for nations and churches to enjoy the fervent prayers and the faithful admonitions and encouragements of JEHOVAH's favourites, is one of the greatest mercies, and will be much prized by such as are truly penitent. Nor must any

caves, and in thickets, and in rocks, and in high places, and in pits.

7 And [6]*some of* the Hebrews[6] went over Jordan to the land of [o]Gad and Gilead: as for Saul, he *was* yet in Gilgal, and [p]all the people followed him trembling.[7]

8 ¶ And[q] he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he [r]offered the burnt-offering.

10 And it came to pass, that [s]as soon as he had made an end of offering the burnt-offering, behold, Samuel came;[8] and Saul went out to meet him, that he might [t]salute him.

11 ¶ And Samuel said, [u]What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;[x]

12 Therefore [v]said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication[9] unto the LORD: [z]I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [a]Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee;[1] for now would the LORD have established thy kingdom upon Israel for ever.

14 But [b]now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, [c]because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin: and Saul numbered the people *that were* present[2] with him, [d]about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah[3] of Benjamin: but the Philistines encamped in Michmash.

A.M. 2941 or 2911.
B.C. 1063 or 1093.

[m] Le. 26. 17. De. 28. 25.

[6] This would seem to favour the idea that *Hebrews* meant the trans-Jordanites; for the reason stated in the note on ver. 3. we even here consider it a name for the whole nation. Had it been otherwise, this verse should have read, for 'went,' 'returned;' and for 'Gad and Gilead,' into 'their own land.'—C.

[n] Nu. 21. 23—35. xxxii.

[o] Ju. 7. 3.

[7] Heb. *trembled after him.*

[p] ch. 10. 8.

[q] De. 12. [illegible] ch. 24. 18; 15. 22. Is. 29. 16. Pr. 3. 5. 1 Ki. 3. 4.

[r] Ps. 27. 7. Pr. 20. 22.

[8] We see here a striking specimen of impatience and punctuality. Saul waits till the seventh day, but does not wait seven days; and just as that period is near completion, Samuel arrives, true to his appointment. Such little matters are often the best tests of character, and the turning-points of the greatest events.—C.

[s] Heb. *bless him.* Ru. 2. 4. Ps. 129. 8.

[t] Ge. 3. 13; 4. 10. Jos. 7. 19. 2 Ki. 5. 25.

[x] ver. 2, 5, 16, 23; ch. 14. 5, 15. 10. 26.

[y] 1 Ki. 12. 26. Ps. 14. 1.

[9] Heb. *entreated the face.*

[z] Ju. 2. 14. Ro. 9. 2.

[a] Pr. 19. 3. De. 4. 6. 2 Sa. 12. 7, 9. 1 Ki. 18. 18. 2 Ch. 16. 9; 19. 2. Mat. 14. 3.

[1] This does not refer to the appointment, ch. 10. 8, for that was given immediately after Saul was anointed, and this event occurred in the second year of his reign. The command here seems to refer to the ordinance of sacrifice, which none but priests could legally offer, and which Saul seems to have offered with his own hand.—C.

[b] ch. 2. 30; 15. 26, 28. Ho. 13. 11, 12, with Ps. 89. 19, 20, 38; 2. 4, 5. ch. 16. 1, 12. Ac. 13. 22.

[c] Is. 3. 11; 59. 2, 3. La. 3. 39. ch. 12. 25. Je. 2. 17, 19; 4. 18; 5. 25; 6. 19. Pr. 1. 31; 13. 21. Ps. 9. 15, 16; 140. 11.

[2] Heb. *found.*

[d] ver. 2, 6, 7; ch. 14. 2.

[3] The Hebrew is *Gebe.* Samuel was at *Gilgal*, the native place of Saul; but Saul and Jonathan took up a position at *Geba*, from which Jonathan had driven the Philistine garrison. Geba is 3 miles north by east of Gibeah, and a mile and half south of Michmash, where the vast army of the Philistines was now encamped. The two camps were in full view of each other, though separated by a deep and very rugged ravine.—*P.*

A.M. 2941 or 2911.
B.C. 1063 or 1093.

[4] Foragers for the horses spoiling the grain, and plunderers of houses robbing the people.—*C.*

[e] Jos. 18. 23, not that Je. 6. 12; 8. 27, 32.

[f] Jos. 10. 10; 16. 3, 5; 18. 13. 2 Ch. 8. 5. 1 Ch. 7. 24.

[g] Ne. 11. 34.

[5] Or, *serpents.*

[6] The first company went northward, the second westward, and the third eastward, Saul and Jonathan were on the south watching them.—*P.*

[h] Ju. 5. 8; 15. 15. 2 Ki. 24. 14. Je. 24. 1. ch. 17. 45.

[7] This verse confirms decidedly our view of the word *Hebrews*, in ver. 3. 7, for it is equivalent to 'all the land of Israel,' and 'all the Israelites.'—*C.*

[8] Not to sharpen, in the sense of whetting, for that could be done anywhere; but in the sense of welding and lengthening when worn out by use.—*C.*

[9] Heb. *a file with mouths.*

[1] Heb. *to set.*

[2] This verse may be translated: 'And bluntness of the edges occurred to the edge-tools, and the ploughshares, and the forks, and the axes, and the setting of the goads.' This seems more in accordance with the scope of the passage, though the construction of the original is very obscure.—*P.*

[i] Ju. 5. 8. ch. 17. 47. 1 Co. 1. 27. Zec. 4. 6.

[3] Or, *standing camp.*

[k] A narrow passage between two hills, ch. 14. 4, 5.

[4] The passage (or pass) of Michmash was the ravine which lay between the two camps. The object of this movement appears to have been to prevent a surprise. The Philistines had already experienced sharp proofs of Jonathan's daring, when he crossed the same pass from Michmash, and smote their garrison in Geba.—*P.*

CHAP. XIV.

1 Or, *there was a day.*

[a] Ju. 3. 10; 13. 25. Is. 21. 29, 32.

[b] Ju. 14. 6. Ps. 112. 5. Mi. 7. 5.

[c] ch. 13. 15, 16. Is. 10. 28, 29.

2 The pomegranate, though a beautiful fruit-tree, is of small size, and little calculated for a dwelling, either by its own shade, or by the admission of a tent under its boughs. The word translated *pomegranate* should more probably be retained as a proper name.—Rimmon, a rock previously mentioned, Ju. 20. 45.—*C.*

[d] Or, *Ahimelech*, ch. 22. 9, 12, 20.

[e] Ex. 28. 30.

17 ¶ And the spoilers[4] came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* [e]Ophrah, unto the land of Shual:

18 And another company turned the way *to* [f]Beth-horon: and another company turned *to* the way of the border that looketh to [g]the valley of Zeboim,[5] toward the wilderness.[6]

19 ¶ Now [h]there was no smith found throughout all the land of Israel: (for the Philistines said, Lest the Hebrews[7] make *them* swords or spears:)

20 But all the Israelites went down to the Philistines to sharpen[8] every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file[9] for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen[1] the goads.[2]

22 So it came to pass, in the day of battle, [i]that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the garrison[3] of the Philistines went out to the [k]passage of Michmash.[4]

CHAPTER XIV.

1 *Jonathan, without the knowledge of his father or any of the people, goeth and miraculously emiteth the Philistines' garrison.* 15 *A divine terror maketh them beat themselves.* 17 *Saul, not staying the priest's answer, setteth on them.* 21 *The captivated Hebrews, and the hidden Israelites, join against them.* 24 *Saul's unadvised adjuration hindereth the victory.* 32 *He restraineth the people from eating blood.* 35 *He buildeth an altar.* 38 *Jonathan, taken by lot, is saved by the people.* 49 *Saul's strength and family.*

NOW it came to pass upon a [1]day, [a]that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But [b]he told not his father.

2 And Saul tarried [c]in the uttermost part of Gibeah, under a pomegranate tree[2] which *is* in Migron: and the people that *were* with him *were* about six hundred men,

3 And [d]Ahiah the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, [e]the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between the passages, by which

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ill usage provoke them to give over; if they be faithful and compassionate to the death, whatever be their success, they have delivered their own soul. In kind affection God distributes his loving favours; and these, when enjoyed, should strongly animate us to faithfulness and constancy in his service. But no mercy in God, nor pleadings of his people, shall prevent the everlasting ruin of such as are obstinate in their wickedness.

CHAPTER XIII. [Ver. 1. The literal translation of this verse is as follows:—'The son of a year was Saul in his reigning; and two years reigned he over Israel.' The meaning is very obscure. The construction of the sentence is identical with 2 Ch. 24. 1, and many other passages in which the historian records the age of the monarch when he ascended the throne, and the number of years he reigned. This gives probability to the conjecture that the numbers have in some way been omitted by an early copyist. The passage, therefore, may be thus rendered: 'Saul was . . . years old when he began to reign, and he reigned . . . two years over Israel.' *P.*]

Ver. 5. [*Thirty thousand chariots.* In some versions the number of chariots is 3000 instead of 30,000, and this reading is supported by contrasting so many chariots with so few horsemen; and certainly a very slight change in a Hebrew word would produce the change of numbers. But even 3000 chariots is beyond all example in war. Pharaoh had 600; Jabin 900, Ju. 4. 3; David took 1000, 2 Sa. 8. 3; and, so far as profane history is to be regarded, the chariots in the greatest armies were comparatively few. The word translated *chariots*, however, is certainly sometimes taken for the men fighting in or with them, 2 Sa. 10. 18; 1 Ki. 20. 21; 1 Ch. 19. 18. Now, as we can neither tell how many men fought in the chariot, nor how many attended for its support, it is impossible for us to decide how many were called a chariot in these passages; allowing, however, barely three for the chariot itself, and adding body servants for the charioteers, and grooms and foragers for the horses, in eastern proportion—and adding to these a party of foot-soldiers, absolutely necessary for the support of the chariot—it would not be too much to allow 30 men to each chariot, and this would give merely 1000 chariots in all. *C.*]

REFLECTIONS.—God quickly renders men miserable in the enjoyment of their own inventions for safety; and leaves such as trust to their own understanding, to the most impolitic, if not treacherous conduct. It is easy for him to awaken the resentment of

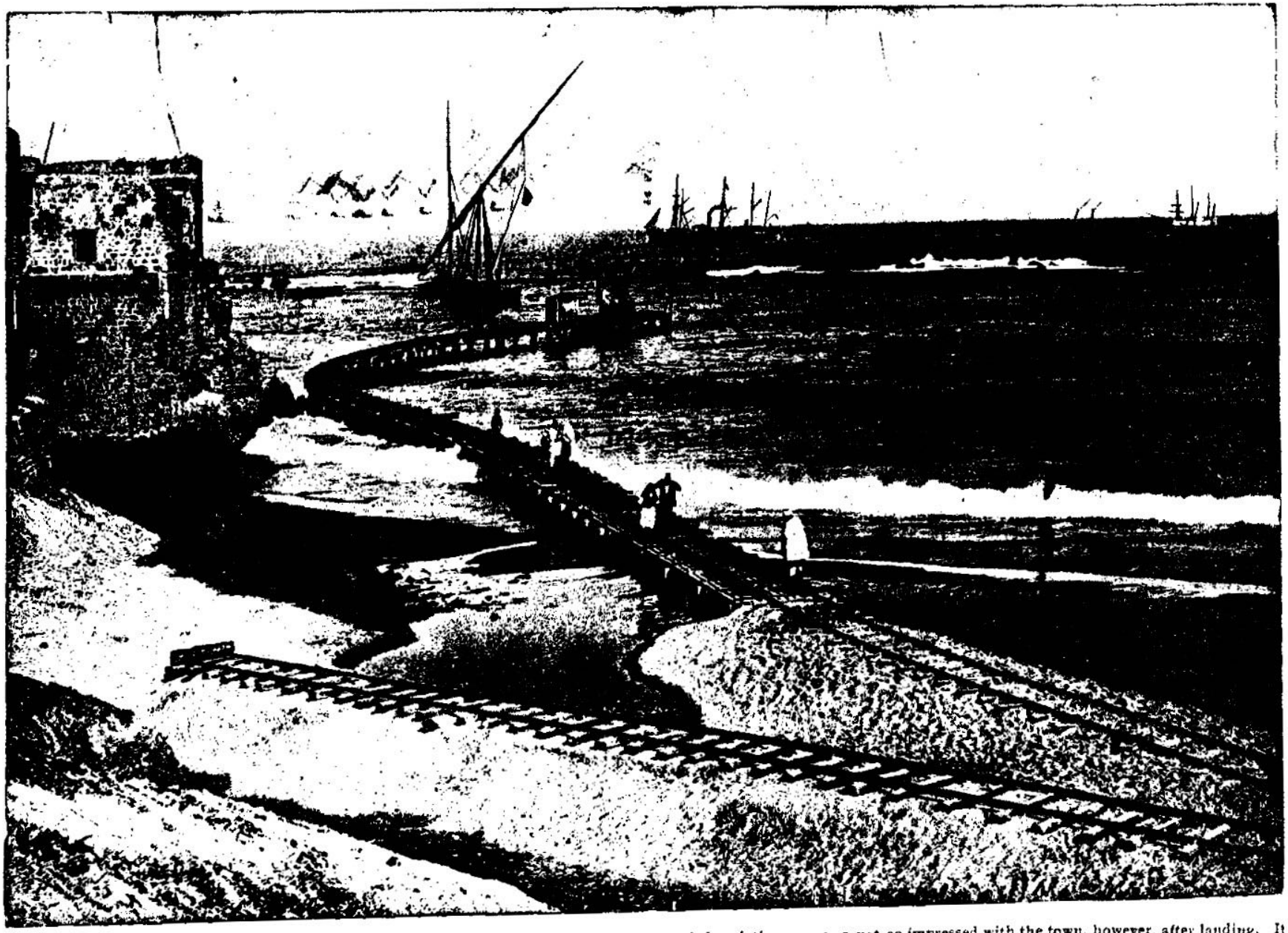

ROAD IN THE HARBOR OF JOPPA.—IN THE LAND OF THE PHILISTINES. [I. SAMUEL, xiii: 12.]—"Therefore said I, The Philistines will come down now upon me to Gilgal." Joppa was a town in the land of the Philistines. The Philistines, as a people, caused the Israelites more trouble than any other nation, except the Egyptians. Looked at from the deck of our ship, Joppa presented a most magnificent appearance. Standing upon a low, round hill, dipping into the Mediterranean, the view was beautiful beyond description. One is not so impressed with the town, however, after landing. It is said to be the dirtiest and most uncomfortable place in Palestine. In going up the long lane from the custom house toward our hotel, we met strings of camels and mules, bales of merchandise, and had our first view of the actual Holy Land. There are orange groves, palms and other Oriental trees, which unite to give a picturesque and Oriental view to the town.

Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock[3] on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez,[4] and the name of the other Seneh.[5]

5 The fore-front[6] of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.[7]

6 And Jonathan said to the young man that bare his armour, [f]Come, and let us go over unto the garrison of these [g]uncircumcised; [h]it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few.[8]

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.[9]

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If[i] they say thus unto us, Tarry[1] until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews[2] come forth [k]out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come[l] up to us, and we will show you a thing.[3] And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan [m]climbed up upon his hands and upon his feet, and his armour-bearer after him: and they [n]fell before Jonathan;[4] and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were an half acre[5] of land, *which* a yoke *of oxen might plough*.[6]

15 ¶ And [o]there was trembling in the host, in the field, and among all the people: the [p]garrison, and the spoilers, they also trembled; and the earth quaked:[7] so it was [q]a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another*.

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there*.

18 And Saul said unto Ahiah, [r]Bring hither the ark of God:[8] (for [s]the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass, while Saul talked unto the priest, that the noise[9] that *was* in the host of the Philistines went on and increased; and [t]Saul said unto the priest, Withdraw thine hand.[1]

20 And Saul and all the people that *were* with him assembled themselves,[2] and they came to the battle: and, behold, [u]every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover,[x] the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had [y]hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So the LORD [z]saved Israel that day:[3] and [a]the battle passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for [b]Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening,[4] that I may be avenged on mine

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A.M. 2941 or 3013. B.C. 1063 or 1059.

3 'Tooth of a rock.' Whoever has examined a fragment of dog-tooth spar, and compared it with any good pictorial view of the mighty Horeb-rydds, or spines, called Jocks, will have no difficulty in perceiving the accuracy of the Hebrew description.—*C.*

4 'Mud,' hence derivatively, slippery;—also, 'in him the flower.' The last is most probably the meaning, from the tooth flowers by which it was adorned.—*C.*

5 'A bush.'—*C.*

6 Heb. *tooth.*

7 Hebrew, '*Geba,*' not Gibeah.—*P.*

f ver. 1. Ju. 13-25; 3 10.

g ch. 17. 36. Ep. 2. 11, 12. Ge. 17. 7–12.

h De. 32. 36. Ju. 7. 7. 2 Ch. 14. 11. Ps. 115. 1. Mat. 19. 26. Zec. 4. 6. Ro. 8. 31. He. 13. 5, 6. 1 Jo. 4. 10. 14–20. ch. 17. 47.

8 A pious reflection, and a literal truth, teaching a most important lesson, viz.—That no man should ever despair of doing good; because he is nearly alone; for if God employ a man, he will surely do his work by him.—*C.*

9 The greatest works have usually been effected by two associates: for example:—Moses and Aaron, Jonathan and his armour-bearer, the seventy disciples, sent two and two—an historical and divine testimony to the value of friendship, whereby God ordinarily effects his purposes in churches and kingdoms.—*C.*

i Ge. 24. 13, 14; 25. 8. Ju. 6. 36, 37. 7. 10–15. Ex. 4. 2–8. 2 Sa. 5. 24. 2 Ki 13. 16–19. 19. 9; 20. 9–11.

1 Heb. *be still.*

2 This recurrence of the word 'Hebrews,' as is general name for the Israelitish, confirms the notes on ch. 13. 3, 7, 19.—*C.*

k ch. 13. 6; ver. 22. Ju 6. 2.

l Ju. 7. 14. ch. 17. 45.

3 An example among thousands of the danger of despising an enemy. 'Come up,' meaning it as impossible. 'We will show you a thing'—a sword—death.—*C.*

m Ps. 18. 29. He. 11. 34. ch. 17. 51, 52.

n Le. 26. 7, 8. Ro. 8. 31. 2 Ch. 14. 11.

4 When Jonathan drew near the foot of the almost perpendicular rock, the Philistines lost sight of him, so that he fell upon them unawares.—*C.*

A.M. 2941 or 3013. B.C. 1063 or 1059.

5 Or, *half a furrow of an acre of land.*

6 The meaning of the expression, and of any translation hitherto attempted, is very obscure. It is evidently intended to convey the idea of a narrow space on the top of the rock, inclosed perhaps as by a yoke from which they could not escape.—*C.*

o Jos. 2. 9; 5. 1. Ps. 77. 16; 48. 5, 6; 118. 10 to 12. Is. 13. 11. 2 Ki. 7. 6. Ex. 15. 15, 16

p ch. 13. 16–18, 23.

7 Not an earthquake; for such is the terror inspired by an earthquake, that armies have, at the first motion, by common consent, instantly ceased to fight. The earth in this case seems to have quaked with the tumult.—*C.*

q Heb. *a trembling of God.* Ge. 35. 5. Le. 26. 36, 37. 2 Sa. 5. 24. Da. 5. 6. Ps. 48. 5, 6.

r Ex. 28. 30. Nu. 27. 21. Ju. 1. 1; 20. 18, 23, 28.

8 The ark had been brought to the camp from Kirjath-jearim. ch. 7. 1.—*C.*

s Not with the Philistines, as ch. 5. 1; nor lost, as in Ezra's time.

9 Or, *tumult.*

t Jos. 9. 14. ch. 13. 11; ver. 24. Ps. 106. 13

1 An incidental characteristic of Saul's impatience. He will not now wait to consult the Lord, as formerly he would not wait for his prophet.—*C.*

2 Heb. *were cried together.*

u Ju. 7. 22. 2 Ch. 20. 23.

x ch. 29. 4.

y ch. 13. 6; ver. 11. Ju 6. 2. ch. 31. 7.

z Ju. 2. 18; 6. 14. 2 Ki 14. 27. Ps. 44. 2. Ho. 1. 7.

3 National deliverances occur in the history of all countries, and are recorded by all people in their history, celebrated in their songs, and perpetuated—if men could perpetuate anything—in their monuments. But, alas! in all these how seldom is God acknowledged. In the Bible it is otherwise—though Saul and Jonathan are valiant, and all the people follow—the Lord saves Israel.—*C.*

a ch. 13. 5, with ver 2. Jos. 7. 2.

b Je. 11. 30; 31. 2, 5 ver. 27, 29, 30. Ps. 11. 6. Ga. 4. 28. Ko. 10. 2. 2 Sa. 21. 2.

4 Here again impatience and precipitancy characterize Saul—an overwhelming anxiety that defeats its own object.—*C.*

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nations, or to levy prodigious armies, when he hisses for them, and musters the host to the battle. And the greatest nations, and most flourishing churches, when God has deserted them, appear pitiful and contemptible. In perplexing straits, men often entangle themselves more and more by using sinful means of relief. Impatience to help ourselves, and unwillingness to leave our concerns in God's hands, serve only to involve us in new troubles. It is infinitely dangerous for the greatest to invade the ministerial office, and run when God has not sent them: it may cost them a kingdom, nay, their everlasting damnation. Disobedience against God's positive precepts can admit of no excuse. Every attempt to extenuate our guilt is a proof of an unhumbled spirit. The more we sin against conviction, the more aggravated is our transgression: and pretences to religion, whilst we act in opposition to God's commands, are but barefaced hypocrisy. Want of true sense always accompanies want of grace. Sins, which to us appear very little, have dangerous consequences; and plain and faithful rebukes become God's ministers. How unstable is earthly grandeur—to-day we may be enthroned, and to-morrow deposed! Miserable is a guilty, a defenceless nation—and much more they who are destitute of the whole armour of God.

CHAPTER XIV. [Ver. 1. *He told not his father.* This was not only a military but a filial fault in Jonathan, for which it is more than probable, from the whole history of Saul, that his conduct afforded his amiable and valiant son but too much excuse.—*Note,* If there be any one thing which, next to piety, it is important for parents to cultivate in their children, it is that of filial confidence in their wisdom, temper, and integrity. For want of this Saul nearly lost his son, and finally ruined his family and lost his kingdom. *C.*]

Ver. 2. [Saul had retreated some little distance southward from Geba, and encamped at Migron, on the border of the territory of Gibeah, probably in order to be nearer Samuel in case of an attack on the part of the Philistines. *P.*]

Ver. 16. [The details of this most remarkable adventure and victory, which are here recorded with great minuteness, may be thus summed up. The two armies were separated by the deep and almost impassable ravine then called 'the Pass of Michmash,' now Wady Suweinît, which runs down eastward to the Jordan. On the opposite banks of the ravine, facing each other, are precipitous cliffs rising up into jagged tooth-like points. Jonathan determined to cross the ravine, and by a sudden attack throw the camp into confusion. He and his armour-bearer descended the southern cliff undiscovered; they then clambered up the northern cliff until reaching a projecting crag they showed themselves to the Philistine sentinels. Encouraged by the words of the enemy, they climbed to the top on their hands and feet, made a sudden and bold attack and slew the sentinels. The outpost was thrown into confusion; the confusion spread to the camp; a panic seized the whole host; it was increased by the shock of an earthquake, and the Philistines fled in terror. The camp of Saul observed the commotion, consulted the high-priest, and dashed away in pursuit of the enemy, who were driven with great slaughter through the mountain passes down into the western plain. From that day till the fatal battle of Gilboa Israel was freed from the incursions of the Philistines. *P.*]

Ver. 26. [*No man put his hand to his mouth, for the people feared the oath.* This surprising self-denial out

A.M. 2941 or 3021.
B.C. 1063 or 1063.

enemies. So none of the people tasted *any* food.

25 And all *they of* the land came to a wood; and there was [c]honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped;[5] but no man put his hand to his mouth; for the people feared[d] the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb,[6] and put his hand to his mouth; and [e]his eyes were enlightened.[7]

28 Then answered one of the people, and said, Thy father straitly[8] charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint.[9]

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?[1]

31 ¶ And they smote the Philistines that day from Michmash to [f]Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people [g]did eat *them* with the blood.[2]

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [h]transgressed: [i]roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox with him[3] that night, and slew *them* there.

35 ¶ And Saul [k]built an altar unto the LORD: the same was the first altar that he built unto the LORD.[4]

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, [l]Let us draw near hither unto God.[5]

A.M. 2941 or 3021.
B.C. 1063 or 1063.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [m]he answered him not that day.

38 ¶ And Saul said, Draw ye near hither all the [n]chief of the people; and [o]know and see wherein this sin hath been this day:

39 For *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.[6] But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, [p]Give a perfect *lot*. And Saul and Jonathan were taken; but the people [q]escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, [r]I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, [s]God do so, and more also: for [t]thou shalt surely die, Jonathan.[8]

45 And the people said unto Saul, Shall Jonathan die, who hath [u]wrought this great salvation in Israel? God forbid: *as* the LORD liveth, [v]there shall not one hair of his head fall to the ground; for [w]he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul [x]took the kingdom over Israel, and fought against all his enemies on every side, against [y]Moab, and against the children of Ammon, and against Edom, and against the kings of [z]Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

48 And he gathered[9] an host, and [a]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now[c] the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz; and [d]the name of the captain of his host *was* Abner the son of Ner, Saul's uncle:

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[c] Ex. 3 8. Mat. 3. 4. Nu. 13. 27.

[5] In warm countries where there is much uncultivated land, and where consequently flowers abound, honey is exceedingly plentiful: the bees fixing their combs in hollows of rocks and trees, and even in cavities in the ground. The celebrated Hymettian honey, produced by the turmoil of the fight and pursuit may account for the drugging of the honey.—*C.*

[d] Ex. 9. 2.

[6] Or, *wood-honey.*

[e] ch. 36. 12.

[7] He had been near fainting, which is usually preceded by tingling of the ears and indistinctness and dimness of sight. And it is truly astonishing how little will sometimes revive the sinking powers: a few drops of water sprinkled on the face, some pungent or antiquating smell, a mouthful of some simple food, or a few grains of common salt.—Seemingly sufficient. So weak is man, so merciful is Providence.—*C.*

[8] Heb. *adjuring, adjured.*

[9] Or, *weary.*

[1] But now that the defeat of the Philistines is not great.

[f] Perhaps not that Jos. 10. 12-15, 42, or Ju. 12. 12, but that 2 Ch. 11. 10, about 12 miles westward from Michmash.

[g] Ge. 9. 4. Le. 7. 26, 27. 19. 26. 17. 10, 11, 14. De. 12. 16.

[2] They ate the raw flesh with the blood, which God had strictly forbidden, Le. 19. 26. This was accordingly a direct sin against the law, another demonstration of the folly and sinfulness of hasty, blasphemous, because vain and unnecessary adjuration of the hasty monarch.—*Note*, One man's sin may easily become the cause of the sin of another. No excuse for the man thus led or driven into guilt, but a terrible aggravation of the crime of him that so leads or drives him. *C.*

[h] Or, *dealt treacherously*, Mat. 7. 5. Ro. 2. 2.

[i] ver. 33.

[3] Heb. *in his hand.*

[k] Ju. 21. 4. ch. 7. 5, 17. with 11. 11. Ge. 8. 20. 22. 7. 8.

[4] A comparison of the conduct of Abraham and Saul, though Saul was placed in circumstances so much more favourable, would tell wonderfully to Saul's disadvantage. Almost every movement of Abraham is marked by an altar to God; Saul had never thought of erecting one till now.—*Note*, What shall we say of those fathers and mothers who have never yet established God's worship in their houses? They are yet worse than Saul, he at last built an altar to the Lord.—*C.*

[l] Ju. 4. 8. Nu. 27. 21. 20. 13. 20. 18 ver. 18, 19. ch. 23. 2, 4, 11. 30. 7, 8.

[5] Saul's precipitancy appears even in his religion. He builds an altar, but before seeking God's direction at it, he presumes to pursue the Philistines, nor ever thinks of consulting God till recalled to his duty by the high priest.—*Note*, It is always difficult to give advice to kings. Blessed are they who have faithful men to tell them of their faults and exhort them to seek the Lord.—*C.*

[m] ch. 28. 6 with ver. 18, 23, 24.

[n] Heb. *corners*, 2 Sa. 16. 3. Ju. 20. 2. Ps. 47. 9. Zec. 10. 4.

[o] Jos. 7. 11, 12-15. ch. 10. 13.

[6] Another melancholy example of Saul's impious precipitancy.—*Note*, Let every man be warned against rash and unconsiderate vows. *C.*—This was quite in keeping with Saul's reckless character. He had formerly interrupted the priest when asking counsel of the Lord, ver. 19, and afterwards made a most senseless adjuration to the people to abstain from food; and now, before the lots are cast, he rashly swears to put the offender to death, were it his own son who had under God obtained the victory, without waiting to know what the crime was, or whether it really deserved death, or might not be expiated by a sin-offering.—*I.*

[p] Or, *show the innocent*, Ps. 16. 33. Ac. 1. 24.—[There is no mention of a *lot* in the original, which Gesenius translates, 'Give truth,' *i.e.* a true decision. Yet with all Saul's presumption, we can scarcely suppose him using language which savours of inspired profanity. The marginal translation seems preferable: unless we rather adopt the clause added in the Greek and Latin versions: 'If this iniquity be in me or in Jonathan my son, *give urim*: or if this iniquity be in thy people, *give thummim*.' for the word translated 'perfect' is in the Heb. 'thummim.'—*I.*]

[7] Heb. *went forth.*

[q] ver. 27-30.

[r] Ru. 2. 13. ch. 17. 43. 25. 22. 2 Sa. 3. 9, 35. 19. 13.

[s] Ge. 38. 24. 2 Sa. 12. 5.

[8] Unhappy monarch! the bravest man, and the best of sons, is doomed to die by rashness and impiety. But was he not so doomed of the Lord? No. God makes the discovery of the act of Jonathan in taking the honey, and of the guilt of Saul in making the vow.—*C.*

[t] ver. 29.

[u] 2 Sa. 14. 11. Mat. 10. 30. Lu. 21. 18. Ac. 27. 34.

[v] Is. 53. 3. Re. 17. 14; 19. 14. 2 Co. 6. 2.

[w] ch. 13. 2. Da. 7. 27. 2 Ki. 24. 27.

[x] Ge. 19. 37, 38. xxxvi. Ex. 15. 14, 15. De. 23. 3-7. Ju. 3. 12-14. 10. 7, 11. xiii. xvi. ch. 11. 1, 11, 12.

[y] 2 Sa. 8. 3, 5, 12, 10. 6, 8.

[9] Or, *wrought mightily.*

[a] Ex. 17. 14, 16. De. 25. 19 ch. 15. 3, 7.

[b] Ge. 36. 37, 38. 47. 21. 1 Ch. 8. 33 4. 18, 39 44.

[c] ch. 17. 55; 20. 24, 25 2 Sa. 2. 8

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of regard to Saul's curse may, no doubt, be justly traced to superstition; for the *curse causeless* will not come: still, it is a superstition nearly akin to what is good, that solemn respect for an oath of which so many examples occur in the history of Israel. See Jos. 9. 19.—*Note*, Superstition is always better than infidelity; superstition is an erroneous addition to some good principle admitted; infidelity is the denial of every good principle, and the substitution either of nothing or of evil. *C.*]

REFLECTIONS.—Carnal men are often more anxious for the presence of God's ministers than for his own. But how seasonable are God's interpositions for the deliverance of his people! He makes the faith of his servants strong, and then delights to crown their strong faith with signal victories and honours. The proud derision of their enemies issues in terrible destruction. Yea, the mightiest armies, in the hand of

51 And [a]Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.[1]

52 And there was sore war against the Philistines all the days of Saul: and [f]when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER XV.

1 Saul is sent to destroy Amalek. 6 He favoureth the Kenites; 7 smiteth the Amalekites; but spareth Agag and the best of the spoil. 10 Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience. 24 Saul's humiliation. 32 Samuel killeth Agag. 34 He and Saul part.

SAMUEL also said unto Saul, [a]The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.

2 Thus saith the [b]LORD of hosts, [c]I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and [d]smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, [e]infant and suckling, [f]ox and sheep, camel and ass.[1]

4 And Saul gathered the people together, and numbered them in [g]Telaim, [h]two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and laid wait[2] in the valley.

6 ¶ And Saul said unto the [i]Kenites, Go, depart, [k]get you down from among the Amalekites, lest I destroy you with them: for ye showed[l] kindness to all the children of Israel when they came up out of Egypt. So the Kenites[3] departed from among the Amalekites.

7 ¶ And Saul [m]smote the Amalekites from Havilah *until* thou comest to [n]Shur, that *is* over against Egypt.

8 And he [o]took Agag the king of the Amalekites alive, and utterly destroyed [p]all the people with the edge of the sword.

9 But Saul and the people spared Agag, and the[q] best of the sheep, and of the oxen, and of the fatlings,[4] and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It [r]repenteth me that I have set up Saul *to be* king: for he [s]is turned back from following me, and hath not performed my commandments. [t]And it [u]grieved Samuel; and he cried unto the LORD all night.

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [w]Carmel, and, behold, he [x]set him up a [5]place,[6] and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul said unto him, Blessed *be* thou of the LORD: [y]I have performed the commandment of the LORD.[7]

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for [z]the people spared the best of the sheep and of the oxen, [a]to sacrifice unto the LORD thy God;[8] and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee [b]what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* [c]little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the [d]sinners the Amalekites, and fight against them until they be consumed.[9]

19 Wherefore then didst thou not obey the voice of the LORD, but didst [e]flee upon the spoil,[1] and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have [f]obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But [g]the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, [h]Hath the LORD *as great* delight in burnt-offerings and sacrifices as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For[i] rebellion *is as* the sin of [k]witchcraft, and stubbornness *is as* iniquity and [l]idolatry:

A.M. 2941 or 2911. B.C. 1063 or 1093.

a ch.9.1. 1 Ch.8.33.9.

1 The word 'man,' being in italic letter, tells the reader that it is not in the original Hebrew, but is supplied by the translators; and here its insertion has obscured or rather misrepresented the meaning, for it is the evident intention of the sacred historian to tell that both Kish and Ner were the sons of Abie.—C.

f ch.8.11.

CHAP. XV.

B.C. cir. 1060.

a ch.9.16.10.1.11.14. 15.1.17.13.

b ch.1.11. 2 Sa.6.2.7. 26.Ps.24.10.

c Ex.17.8. Nu.24.20. De.25.17. 19.

d Ex.17.14. Nu.24. 20.De.25.19. Ps.28.8.

e Ex.20.5. Is.14.21.

f Ge.3.17,18. Ro.8. 20-22.

1 In many preceding notes this sentence of expulsion or extirpation pronounced against the nations of Canaan, as well as against Amalek, has been defended against the cavils and ingenious accusations of infidels. This sentence against adults was righteously pronounced for their sins of robbery, malicious waylaying with intent to kill, Ex. 17. 14. murder, manstealing, &c. &c. The sentence against the sheep, &c. &c., was intended for preventing war from becoming a trade, to gratify covetousness. But how shall we defend the sentence against the children? What need is there of any defence? Do not children die by infantile diseases in multitudes? Does Providence require any defence? Yet surely the God who employs disease in the one case, and the sword in the other, is the same! Unless therefore, the minds accuse Providence, he cannot accuse the Lord speaking by his prophet.—C.

g Jos.15.24.

2 ch.11.8.2 Sa.24.9. 2 Or, *fought.*

3 Nu.24.21,22.29-32. Ju.1.16.4.11.

h Ge.14.12. Is.52.12. 2 Co.6.17. Re.18.4.

i Ex.18.9,10,19. Nu. 10.29.32.

3 These were the relatives of Jethro, the father-in-law of Moses, and the narrative affords a beautiful example of national gratitude, a rare private, still more a rare political, virtue and, in a collective character, like that of Saul, a solitary virtue claims additional attention.—C.

k Ge.12.3. Nu.24.9.

l Job 29. 30. Ec. 8. 13. Ro.9.22

m Ge.16.7.25.18. ch. 27.8.

n 1 Ki.20.34. 35. Nu. 24.7.20.

o With ch.27.8.30.1.

p ver.3,19. 1 Ti.6.10. Jos.7.21. Phi.2.21,3.19.

4 Or, *of the second sort*

q Ge. 6. 6. ver. 35. Am.7.3.

A.M. Cir. 2942. B.C. cir. 1062.

r Ho. 13. 11. with Nu.14.24. ch.13.13,14. ver.3.

s ver.35. ch.15.1. Ps. 35.13,14. Ex.14.15. 17. 44.5.45.22.23. Nu.11.28. 14.8.16.42.20.6.32.7. Jos. 7.9.

t Jos.7.5.6. ch.25.2.

u ch.7.12. Jos.4.8.9 2 Sa.18.16.

5 Some extemporaneous monument of his victory probably a great stone.—C.

6 Hebrew, 'a hand.' This is its literal meaning; but it came to signify a memorial or monument, because this hand calls attention to anything.—P.

x 1 Sa.18.11. Pr.25.28. 31.31. ver.9.11.

7 There is no small hypocrisy and falsehood in this statement: so soon does covetousness pervert every feeling of right.—C.

y Ge.14.19,22. Ex.32. 29.23. ver.9.13.

z Mat. 9.8. Ps. 12.2. Ec.5.1.2.4.6.

8 This is evidently a fiction contrived only to serve as an excuse, and is thrown out as a *placebo* to the piety of Samuel. But he detects and denounces the sin.—C.

b ver.11.

c ch.9.21.10.22. Ju. 6.15. 1 Sa.1.7.8.12.7.8.1 Ki.3.7.10.—

d ver.2.3. Ge. 13.13 Mat.9.10.11.9.24.17.

9 Heb. *they consume them.*

e Pr.25.27.29.1 Hab. 2.12. Je. 17. 11. 1 Ti.6 10.

1 War has a great tendency to generate a love of plunder, consequently to foster a spirit of aggression and conquest, while the natural result is the destruction of all piety and morality; wherefore God thus pointedly condemns the disobedience arising from the covetousness of Saul and his army.—C.

f Mat.19.20. Lu.18. 21.19.22.1 Ki.20.31-42

g Ge.3 10,13.Ex.32. 22,23.ver.15.

h Ps.50.8.9. Is. 1.11. 43.23.7.22. Je 7.22,23. Pr.15.8.21.3.27. 1 Pe. 2. 1 Ho.6.6. Mat.9.13.

i Jos.22.19.ch.12.15. 25.

k Heb. *divination.* Ex.22.18.

2 By making the words stubbornness and 'iniquity' adjectives, instead of substantives to which the Hebrew idiom allows, we obtain a clearer sense. 'Contumacy is as sinful as divination, and stubbornness is as iniquity, or as idolatry.' And there a climax may be marked, persevering obstinacy being worse than simple contumacy, and the worship of idols being worse than magic. Saul had perhaps already begun his extirpation of necromancers, ch. 28. 3, and this would make the reproof more pointed.—C.

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such an angry God, make a most pitiful appearance. And it is easy for the weakest cowards to pursue those whom the Lord hath routed. In all our ways it is best to consult God's word. But how ready are wicked consulters, like Saul, to take their own way, without waiting for an answer! Yet rash expedients, to obtain carnal ends, are often the noted hindrances of these ends. And such as cast abroad curses, firebrands, and death, endanger themselves and families; and entangle their children, who are far better than themselves. When God refuses to answer, it is an evidence that he is angry; and it is time to think seriously in what we have offended him. Violent tempers are prone to sacrifice their nearest relations to their angry passions. In such a case we ought to resist them, kings not excepted; and to protect such as are not only innocent, but honoured of God. Wicked men's zeal often flames in trifling matters, while it languishes in things important; and rash cursing bids fair to end in profane perjury. The comforts and honours of royalty are dearly bought by the constant care, danger, and toil which attend them. And often men's earthly glory makes a blaze just before the dark night of ignominy and woe seizes upon them.

CHAPTER XV. [Ver. 5. 'To the city of Amalek,' *i.e.* the capital of the Amalekites; or 'to the city Amalek,' *i.e.* the city which bore the name of the people. Its position is not known. The Amalekites occupied the whole of the pastoral country from the southern border of Palestine to Egypt, and eastward as far as the valley of Arabah. *P.*]

Ver. 6. [It is recorded in Ju. 1. 16 that the Kenites who followed the Israelites to Palestine had settled in the wilderness of Judah, near Arad. One of their families went from thence northward to the mountains of Naphtali, Ju. 4. 11, the rest remained among the Amalekites, and were now warned away. *P.*]

Ver. 9. [*Saul and the people spared Agag.* Most likely for ransom; as avarice seems to have taken strong hold of their minds, and triumph does not appear, from history, to have become an object of national pride. *C.*]

because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, [t]I have sinned: for I have transgressed the commandment of the LORD, and thy words; because I feared[m] the people, and obeyed their voice.[3]

25 Now therefore, I pray thee, [n]pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, [o]I will not return with thee: for thou hast rejected the word of the LORD, and the LORD [p]hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid [q]hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath[r] rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.

29 And also the [s]Strength of Israel [t]will not lie nor repent: for he *is* not a man, that he should repent.[4]

30 Then he said, [u]I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

31 So Samuel turned again after Saul;[5] and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me [z]Agag the king of the Amalekites. And Agag came unto him delicately. [y]And Agag said, Surely the bitterness of death is past.

33 And Samuel said, [x]As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel [a]hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to [b]Ramah; and Saul [c]went up to his house to Gibeah of Saul.

35 And Samuel [d]came no more to see Saul until the day of his death; nevertheless Samuel

A.M. cir. 2942. B.C. cir. 1062.

l Ex.9.27. Nu.22.34. Pr. 28. 13. Mat. 27. 4. ver. 30.

m ver.9,15,21. Je.13. 23. Pr. 29. 25. Ge.3. 12, 13. Ex. 32. 22, 23.

3 Alas, for poor human nature! when it yields to the temptation, and attempts to deny or excuse its guilt. In ver. 20 Saul affirms he had obeyed God's voice. Denounced by Samuel, he acknowledges his transgression, but in the very act of confessing, he adds to his guilt by attempting to charge it upon the people.—*C.*

n Ex.9.27. Ps.78.34. Is.26.16. Je.22.23.

o Ps.15.4.ver.31.

p ch.2 30.13.14.26.2. Ho.8.4,13.10.11

q 1 Ki.11.30,31.

r ch. 13. 14. 28. 17. 2 Ki.11.31 Ho.13.10,11.

s Or, *eternity*, or *victory*, Ps.89.12. Zec. 12.12.

t Nu.23.19.2 Ti.2.13. Tit.1.2. He.6.18.

4 In this and ver. 11 the Lord has been said 'to speak after the manner of men,' and if this expression mean that God employs human language, it is true—for what other language, if other there be, could man comprehend? But if it mean that God, in any manner or degree, adapts or accommodates his language to what is not literal truth, then the sentiment is utterly to be rejected. See note on ver. 11.—*C.*

u ver 24,25. Is.5 44. Hab.2.4. Ps.138.6.

5 Did not Samuel here either change his mind, or break his word, pledged not to return, in ver. 26? Neither. In ver. 26 he refused to return with him to worship: in ver. 31 he returns to do him honour before the people. And surely a man may refuse to do *for* one reason what he may assent to *for* another without any charge of fickleness, inconsistency, or falsehood.—*C.*

x ver.8,33. Nu.24. 7. 20.

y Je.28.44. 2 Th.5 3. Ke.18.7.

z Ex.17. 11. Nu. 24. 45,Ge.36.6. Mat. 26. 52. Ke.13.10;16.6.

a 2 Ki.18.40. 2 Ki. 1. 10,12.Nu.25.7.Is.34.6.

b ch.7.17.

c ch.11.4.

d ch. 19. 24. Ps. 119. 136,158. Je.9.1,2.

A.M. cir. 2942. B.C. cir. 1062.

6 This is not surprising, on two accounts, 1) Saul, with all his faults, possessed many fine qualities. (2) Nothing can more move the sorrow of a good man than to see a fellow-creature running, as Saul was, headlong to destruction.—*C.*

e ver 11. Ge 6 6.

7 See notes on ver. 11.19.—*C.*

CHAP. XVI.

a ch 15.24,29,35.

b ch 10.1.2 Ki.9.1,6.

c Ru. 4. 18—22. 1 Ch. 2.10—15. Ps.78.68,70,71. Ge.49.10. Lk.13. 14,15. 28.Ac 13 22.

d 1.2.1. 34. Ex.3. 11. Je.1.6. Ps. 112. 5. Mat. 10.2.

e ch.c. 12. Je. 38. 27. He told nothing but the truth, though not the whole of it.

1 This was not duplicity, but prudence and mercy: as the declaration of the purpose to anoint a new king would have plunged a man of Saul's temper into deeper sin.—*C.*

2 Or, *feast.*

f ch.13.15; 21.1. Ho. 11 10. Ca.6.4. Pr.24. 19. Ps. 52.6.

3 Heb. *meeting.*

g 1Ki.2.13.2 Ki.9.22.

4 Having been accustomed to meet Samuel as a judge of unbending integrity, they may, as inferior judges, have trembled at some consciousness of improper administration; or conscious of the irreligion of the place, so general in the days of Saul, they may have dreaded some message of wrath from God.—*C.*

h Jos.3.5; 7. 13. Ex. 19. 10,14, 15. Le. 20. 7. Nu.11 18. Job 1. 5. Joel 2.16.

5 By washing your clothes, as an emblem of the purifying nature of the true Sacrifice.—*C.*

i ch.17.13.2 Ch.2.13, or Elihu, 1 Ch.27.18.

6 By secret inspiration, ch.9.17;ver.12.

k ch.9.2;10. 23. 2 Sa. 14.25.

m Job 10.4. 2 Ch.16. 9. 2 Ch.6.30. Ps.7. 9;94. 23;139.2. Pr.15. 11;16. 2. Je. 11. 20;17. 10;20. 12. Eze.11.5. Lu.16.5. Ac. 1.24;15.8. He.4.13. Re. 2.23.

8 Heb. *eyes.*

7 The precipitance with which Samuel pronounced in favour of Eliab is employed to call forth one of the most important contrasts between the judgments of God and of men: 'The Lord looketh on the heart'—it is open to him, and bare before him.—*C.*

n ch.17.13. 1 Ch. 2.13.

o Shimeah. 2 Sa. 13. 3;21.21, or Shimma, 1 Ch.2.13.

mourned for Saul:[6] and the LORD [e]repented that he had made Saul king over Israel.[7]

CHAPTER XVI.

1 *Samuel sent by God, under pretence of a sacrifice, cometh to Bethlehem.* 6 *Jesse's seven sons pass before him, but are not approved by God.* 11 *David is sent for, approved, and anointed.* 14 *Saul sendeth for David to quiet his evil spirit.*

AND the LORD said unto Samuel, [a]How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine [b]horn with oil, and go, I will send thee to [c]Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, [d]How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer with thee, and say, [e]I am come to sacrifice to the LORD.[1]

3 And call Jesse to the sacrifice,[2] and I will show thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town [f]trembled at his coming,[3] and said, [g]Comest thou peaceably?[4]

5 And he said, Peaceably: I am come to sacrifice unto the LORD; [h]sanctify [5]yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on [i]Eliab, and said, Surely the LORD's anointed *is* before him.

7 But the LORD [k]said unto Samuel, Look not on his [l]countenance, or on the height of his stature; because I have refused him: for *the LORD* [m]*seeth* not as man seeth; for man looketh on the outward appearance,[6] but the LORD looketh on the heart.[7]

8 Then Jesse called [n]Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [o]Shammah to pass by.

Ver. 11. [*It repenteth me.* When God is said to 'repent,' it is not in any accommodation either to human weakness, human conceptions, or human language. To admit that God, at any time, ceases to speak plain, simple truth, is, in principle, to undermine the whole Scriptures. For if the ordinary rules of thought, facts, and language are twisted or violated in one place, why not in any other? And if, in any others, then, where? just wheresoever fancy pleases. But God gives no such dangerous scope to fancy. Repentance is a mere change of mind. Now when God, from regard to his courage, &c., raised Saul to the throne, he had first a mind to do so; and when, for his sins, he was determined to pull him down and set up another, he had also first a mind to do so; but, so far as Saul was concerned, this was a change of mind, while yet the Lord changeth not. But is it not said, 'He is not the son of man, that he should repent?' True. He does not repent as a son of man repents: that is, turning from sin. He repents as God repents—that is, changing the kind of his providence, as wisdom, justice, and mercy require, to suit different circumstances and persons. *C.*]

REFLECTIONS.—Injuries done to God's Israel will, sooner or later, be resented by him. He often bears long with sinners who fit themselves for destruction: but the longer judgments are forborne, they will only be the more severe when they come; and bloody instruments will be chosen for bloody work. How dangerous is it to live among the devoted enemies of God! But kindness to God's people often procures safety to men's offspring many ages afterward. A covetous and hypocritical heart makes men do the work of God by halves: and men's sins often make God change his methods of providence, though he never changes his mind or purpose. While the ruin of sinners is the grief of God's faithful ministers, the most deceitful men are most ready to boast of their exact obedience to his law: but hypocritical protestations of obedience are often contradicted by the most undeniable proofs. Such as are most forward to justify themselves, are ordinarily the readiest to condemn others; and throwing of the blame on our partners in or tempters to sin, is a shrewd evidence of an unhumbled heart. Those whom God hath highly exalted from low beginnings ought to remember it as an excitement to do great things for God their exalter. Ministers of Christ ought to deal faithfully with the greatest: and to hunt them out of all their lying refuges and ill-grounded excuses.—Next to Jesus' atonement, nothing is more pleasing to God than true holiness of heart and life. But to live in disobedience to the true God is as bad as to set up false gods, the devil not excepted: and those are unworthy to rule over men who are unwilling to be ruled by God. Fear of man causeth a snare. To confess the sins which we cannot conceal, and to be chiefly afraid of their shame, is no more than may be expected even from an unhumbled heart. But such repentance comes too late when God hath passed a sentence of rejection. So little are hardened sinners affected with God's threatenings, that honour before the people is dearer to their hypocritical hearts than reconcilement with him. But bloody murderers will at last be reckoned with by God. And never is the destruction of most sinners nearer than when they have no apprehension of it. Let us therefore withdraw from intimacy with such, but never neglect to mourn over their deplorable condition; for it is truly bitter to see those whom we love in the ways of death and hell.

CHAPTER XVI. REFLECTIONS.—God tenderly sympathizes with his people's griefs; and yet what fear of man remains in the most noble hearts! How awful are the faithful ministers of Christ to all around; and what need have we to prepare ourselves for God's noted favours by solemn repentance, application to Jesus' blood, and surrender of ourselves to his service! The choicest saints are apt to dote too much

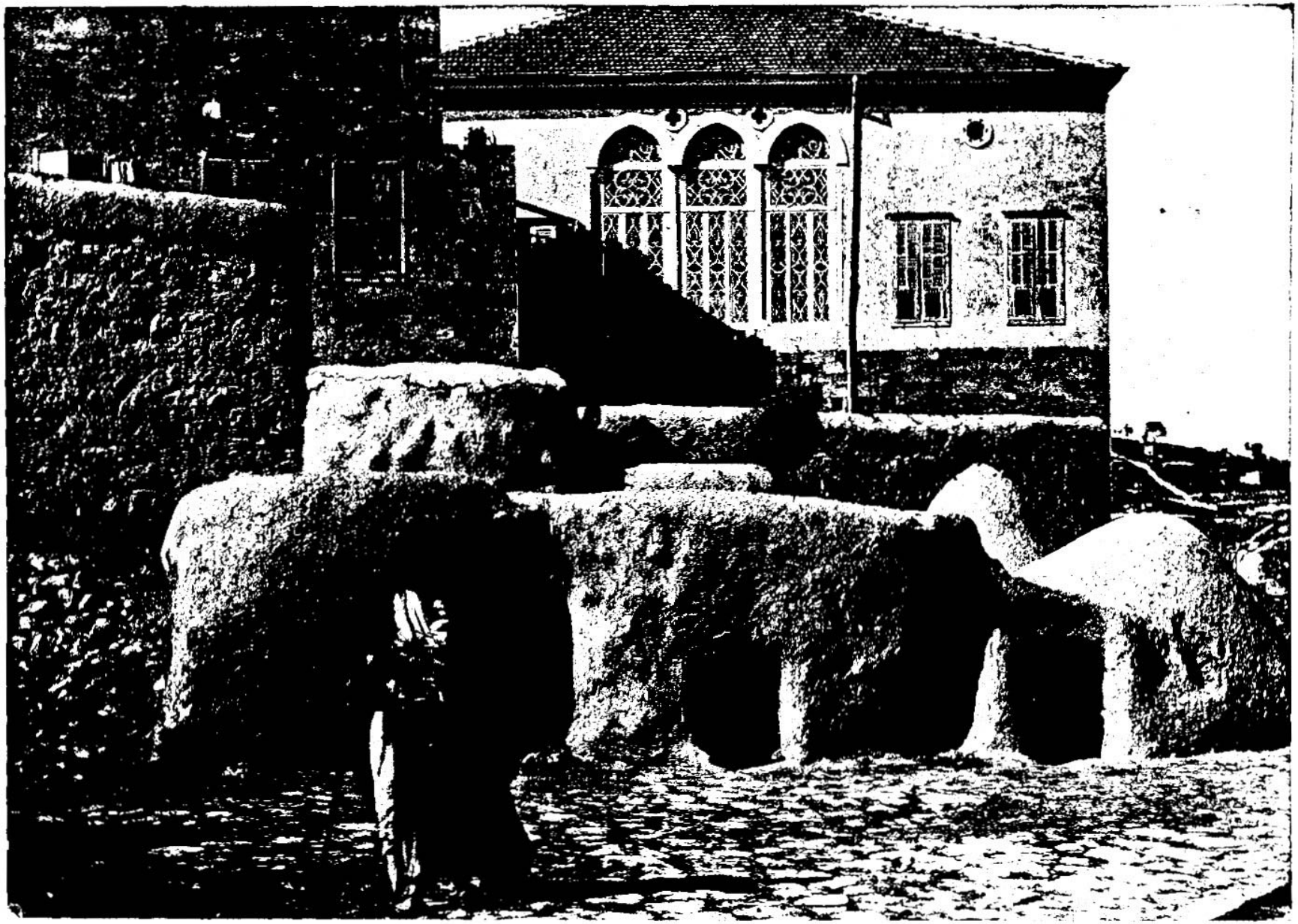

MOSLEM OVENS, NAZARETH—WHERE A DESCENDANT OF DAVID, CHRIST THE SAVIOR OF THE WORLD, SPENT THIRTY YEARS. [I. SAMUEL, XVI: 13.]—"Then Samuel took the horn of oil, and anointed him (David) in the midst of his brethren: and the spirit of the Lord came upon David from that day forward." Christ was of the house and lineage of David, the account of whose anointing by Samuel we have given in the above verse, and we illustrate this Scripture by giving a picture of the Moslem ovens in Nazareth, where Christ grew up. In these ovens all the Moslems of the town have their bread baked. An authority says that "the ordinary tannut, or oven, is merely a hole in the ground about three feet deep and two feet in diameter, lined with cement, and smoothly polished. It is filled with thorn brushes, dry grass and weeds, or with any kind of fuel that will make a sudden and fierce blaze and the heat is kept up by throwing in a fresh supply as occasion requires."

And he said, Neither hath the LORD chosen this.

10 Again, Jesse made [p]seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, [q]he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down[8] till he come hither.

12 And he sent, and brought him in. Now he[r] *was* ruddy, *and* withal of a beautiful countenance,[9] and goodly to look to.[1] And the LORD said, [s]Arise, anoint him: for this *is* he.

13 Then Samuel took [t]the horn of oil, and anointed him in the midst of his brethren: and [u]the Spirit of the LORD[2] came upon David from that day forward. So Samuel rose up, and went to [x]Ramah.

14 ¶ But the [y]Spirit of the LORD departed from Saul, and an [z]evil spirit from the LORD troubled[3] him.[4]

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants *which are* before thee to seek out a man *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that [a]he shall play with his hand, and thou shalt be well.[5]

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, [b]and a mighty valiant man, and a man of war, and prudent in matters,[6] and a comely person, and the LORD *is* with him.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* [c]with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and [d]a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and [e]stood before him: and he [f]loved him greatly; and he became his armour-bearer.[7]

22 And Saul sent to Jesse, saying, Let David, I pray thee, [g]stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul [h]was refreshed, and was well, and the evil spirit departed from him.

CHAPTER XVII.

1 The armies of the Israelites and Philistines being ready to battle, 4 Goliath cometh proudly forth to challenge a combat. 12 David, sent by his father to visit his brethren, heareth the challenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He showeth the reason of his confidence. 38 Without armour, armed by faith, he slayeth the giant. 55 Saul taketh notice of David.

NOW the Philistines gathered together their armies to battle, and were gathered together at [c]Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in [b]Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah,[1] and set the battle in array[2] against the Philistines.

3 And [c]the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.[3]

4 ¶ And there went out a [d]champion out of the camp of the Philistines, named Goliath,

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A.M. cir. 2949. B.C. cir. 1062.

[p] ch. 17, 12, 13. 1 Ch. 2. 13–15.

[q] 2 Sa. 7. 8. Ps. 78. 70. 72. 1 Ch. 17. 7. Am. 7. 15.

[8] Heb. *round.*

[r] 1 Sa. 4. 7. Ca. 5. 10. Jer. 2. 14.

[9] Heb. *fair of eyes.*

[1] Personal beauty, as in the case of Absalom, is no proof of moral worth. Nevertheless it is a gift of God of no slight importance, if joined with grace to counteract the pride that too often accompanies and disgraces it.—*C.*

[s] Ps. 89. 19, 20. 1 Sa. 2. 6. 2 Sa. 7. 15. 2.

[t] ver. 1. 1 Sa. 10. 1. Ps. 89. 20.

[u] Nu. 27. 18. Ju. 3. 10; 11. 29; 14. 6, ch. 15. 14; ver. 26.

[2] The best and fullest account of the becoming of the SPIRIT may be found, Is. 11. 2, &c. Jer. 4. 28, 29. Ga. 5. 22, 23.—*C.*

[x] ch. 7. 17.

[y] ch. 11. 6. 28. 19, 20. Mat. 25. 12. Heb. 5. 12.

[z] ch. 18. 10; 19. 9. Ju. 9. 23. 1 Ki. 22. 23. Ar. Is. 19. 14. Ps. 81. 12, 13.

[3] Or, *terrified.*

[4] Melancholy mania arising from diabolical agency and possession. Infidelity and scepticism call in question or ridicule the doctrine of Satanic existence or agency; a Christian will find little difficulty in deciding which he is to credit.—*C.*

[a] 2 Ki. 3. 15. ver. 23.

[5] If the malady of Saul arose from Satanic agency, how could the harp effect its temporary expulsion? If we knew more of the nature of invisible agents, we might be better able to answer this question. Meantime it may tend to cure the vanity of scepticism to ask, how music prevails to rouse, to irritate, or to soothe a human spirit. And when it shall have solved that question, it will be time enough to deny its influence upon other spirits.—*C.*

[b] ch. 17. 32, 37, 49. Ps. 89. 19–21. ver. 12.

A.M. cir. 2949. B.C. cir. 1062.

[6] Or, *speech.*

[c] ver. 33; ch. 17. 28. Ps. 33. 3, 7, 8; 78. 71. 2 Sa. 7. 8.

[d] It was a common present. Ge. 38. 17. Ju. 15. 1. Lu. 15. 29.

[e] Da. 1. 36, 10. 8. Pr. 22. 29.

[f] Ps. 62. 9; 78. 91; 146.

[7] To carry his shield, spear, &c., a post of great honour and confidence.—*C.*

[g] Continue waiting upon my person, ver. 22.

[h] 1 Ki. 3. 15. Mat. 12. 43–45. ch. 18. 10; 19. 9.

CHAP. XVII.

B.C. cir. 1060.

[a] Jos. 15. 35; 10. 10. 2 Ch. 11. 7.

[b] Or, *the coast of blood*, 1 Ch. 11. 13.

[1] About 10 miles west of Jerusalem. Dr. Richardson informs us that the scene of the encampment of the two armies may be easily discovered from the description; and that the brook from which David selected the smooth stones is still pointed out to travellers.—*C.*

[2] Heb. *ranged the battle.*

[c] 1 Ki. 20. 29. ver. 16. 2 Ch. 13. 3, 4.

[3] The valley of *Elah*, or of the 'terebinth,' now called Wady *Musurr*, 'the valley of the Acacia,' runs among the western spurs of the mountains of Judah down into the plain of Philistia. The site of the combat and victory is easily identified by the ruins of Shochoh, and the general topography of the valley. It is about 15 miles S.W. of Jerusalem. The valley is a quarter of a mile wide, and is shut in by ridges rising on each side with an easy slope to an elevation of about 600 ft. On these the rival armies were encamped, opposite to each other, at the distance of about a mile. The bottom of the valley is flat and rich; through it winds a torrent-bed covered with rounded 'smooth stones.' The rival armies could see distinctly every movement of their champions, their final struggle, and the fall of Goliath.—*P.*

[d] A dueller or treader down, Jos. 11. ver. 8–10. 1 Ch. 20. 5. Je. 9. 23. Zec. 10. 5.

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on external appearances, even after they have, to their grief, got proofs of its vanity. For God according to merit distributes his favours and honours: Yea, often to those who seem least likely to manage them aright. But where he sends on his work, he abundantly qualifies for the employ. How quickly the devil takes possession of those whom God has deserted! Yet, notwithstanding the numerous expedients which carnal men devise for the removal of their inward troubles, they will all at last prove only ruinous and deceitful.

CHAPTER XVII. [Ver. 8. Goliath was not a Philistine by genealogy, though he lived among them and was naturalized. He was descended from those Rephaim who in primeval times occupied the whole country, but were conquered by the Caphtorim or Philistines, De. 2. 21. A family of them remained in Gaza, and became the champions of the nation in the days of Saul and David, 2 Sa. 21. 22. *P.*]

Ver. 12. [The incidents and structure of this whole narrative require a few words of explanation. Many difficulties have been thrown around it by the conjectures of critics and expositors. These, I think, all disappear before the light of a sound interpretation. The object of the author of this book is to give an outline of national history in connection with biographical sketches of leading men. In carrying out this object he is obliged to bring forward at different times his different heroes—going back in the midst of the general narrative to explain the cause of each one's sudden appearance. Saul and David are now the most prominent men in Israel. The leading incidents of their lives are set forth in a series of graphic pictures, brought out as it were to the foreground of the national history. The first picture from the life of David is the anointing by Samuel, ch. 16. 1–13. The second is his brief residence at Saul's court, ch. 16. 14–23. The third is his appearance in the army, and encounter with Goliath. In all probability some years elapsed between the second and third. To explain the cause of his sudden appearance on the battle-field, and of the incidents which followed, ver. 12–31 are introduced, in accordance with the dramatic style of the book. After this the general history of the battle proceeds—David's victory; the flight of the Philistines; and the presentation of the giant's head to Saul. To have interrupted such a story in order to introduce Saul's question to Abner would have spoiled the dramatic effect. *P.*]

Ver. 17. [*Take now for thy brethren an ephah of this parched corn.* In all countries where standing armies were not organized, the military retainers were bound to provide their own subsistence, and to follow their chiefs or king to the field for a certain number of days, when called upon, but no longer. *C.*]

Ver. 50. [David and Goliath were not so unequally matched as is generally supposed. David was a shepherd, but not a shepherd of the modern type. From early youth he had kept his sheep amid the mountains of Judah. In glen, on cliff, on hill-side, his physical powers had been fully developed, and with the strength he had acquired all the energy and agility of the mountaineer. Warfare, too, was not new to him. The wilderness was infested with wild beasts. With these David had often to fight single-handed. It was also infested by robber bands; and the shepherds of Bethlehem were thus inured to sudden attack and determined resistance. Every shepherd was a trained warrior. David was fully conscious of his own prowess. With equal modesty and confidence he told Saul of his combats with lion and bear. A man so gifted with natural courage and strength, so inured to danger, so trained to every species of conflict, and animated besides with implicit faith in the God of battles, was no unworthy antagonist even for the giant Goliath. His skill and activity were more than a match for brute strength. The Lord was with him; his hand sustained him; but there was no miracle in the victory. Human skill and courage were by the divine blessing made to triumph. The sling was a favourite weapon with the shepherds of the mountains. David's trust in it, and the unerring accuracy of his aim, though strange to us, was nothing wonderful in those days, or in the region in which he was trained. We read that among the adjoining tribe of Benjamin were 700 men, 'every one of whom could sling stones at an hair and not miss,' Ju. 20. 16. David's sling gave him great advantage over the giant. *P.*]

Ver. 52. [*The men of Israel and of Judah arose.* In ver. 48, as well as in this, the mention of arising gives a curious internal evidence of the eastern origin of the Bible. The eastern Asiatics sit much more than the people of western Europe, many work sitting, who, at correspondent trades, stand in Europe; bargains are made sitting; and the walking for pleasure, in which

of Gath, whose height *was*[4] six cubits and a span.[5]

5 And *he had* an helmet of brass upon his head, and he *was* armed[6] with a coat of mail;[7] and the weight of the coat *was* five thousand shekels[8] of brass.

6 And *he had* greaves[9] of brass upon his legs, and a target[1] of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam;[2] and his spear's head *weighed* six hundred shekels[3] of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array?[4] *Am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, [a]I defy the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* [b]the son of that Ephrathite of Beth-lehem-judah,[5] whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And [c]the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the first-born, and next unto him Abinadab; and the third [h]Shammah.

14 And David [i]*was* the youngest:[6] and the three eldest followed Saul.

15 But David went and returned[7] from[k] Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself [l]forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses[8] unto the captain of *their* thousand,[9] and look how thy brethren fare, and take their pledge.[1]

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting[2] with the Philistines.[3]

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the [m]trench[4] as the host was going forth to the [n]fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage[5] in the hand of the keeper of the carriage, and ran into the army, and came and [o]saluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake [p]according to the same words: and David heard *them*.

24 And all the men of Israel,[6] when they saw the man, fled [q]from him, and were sore [r]afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and [s]it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.[8]

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the [t]reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of [u]the living God?[9]

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's [v]anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness?[1] [w]I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? [x]*Is there* not a cause?[2]

30 ¶ And he turned from him toward another,[3] and spake after the same manner:[4] and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul; and he sent for him.[5]

32 ¶ And David said to Saul, [z]Let no man's heart fail because of him; thy servant [a]will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou *art but* a youth,[6] and he [b]a man of war from his youth.

34 And David said unto Saul, Thy servant

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4 About 2 1/2 feet.

5 According to Cumberland, 11 feet 10 inches; but Parkhurst estimates his height at 9 feet 6 inches. Pliny, in his *Natural History* lib. vii. 16, mentions one Gabara, an Arabian, in the days of Claudius, who was 9 feet 9 inches in height. Josephus mentions a Jew named Eleazar, whom Vitellius sent to Rome, who was 10 feet 2 inches [*Ant.* b. xviii. c. 6]; and Middleton of Hale, in Lancashire, was 9 feet 3 inches in height.—C.

6 Heb. *clothed.*

7 Mail is of various kinds, but chiefly what is called *chain* and *plate* mail. The one a garment, composed of small strong rings. The other, a succession of small plates overlapping at the edges, after the manner of the scales of a shark. This last is the mail of Goliath.—C.

8 156¼ lbs.

9 A species of boots without feet, for the defence of the legs.—C.

1 Or, *gorget.*

2 Estimated by the other proportions at 26 feet.—C.

3 18¾ lbs.

4 Why should two whole armies engage, when the contest can as well be decided by two representatives? Such challenges and contests, either between one or more on each side, are frequent in the histories of all nations.—C.

c Nu. 23. 7, 18. 2 Sa. 21. 21. Ne. 9. 24.

d Ru. 4. 18–22. Matt. 1. Luke 3. 31, 32. ch. 16. 1, 10. Ge. 35. 19. Mi. 5. 2. 1 Ch. 2. 13–15. Ps. 132. 6, with Mat. 2. 1, 6.

5 The Vatican copy of the Septuagint, alone, of course, of all that this passage, and many Biblical critics of high name, consider all from ver. 12 to 31 as to be an interpolation; but as this and all the most valuable Hebrew MSS. contain it as it is found in our English version, and there is much safer to follow than imaginary emendations resting on mere critical suggestion.—C.

e ch. 16. 6–9. 1 Ch. 2. 13.

f Shimeah, 2 Sa. 13. 3, 32. 21. ch. 16. 9.

g ch. 16. 11, 22. 1 Ch. 2. 15. Ge. 29. 23. Mat. 19. 30.

6 His age cannot be exactly ascertained, and conjecture is useless: it is only certain that he could not have been full grown.—C.

7 That is, David, after abiding some time with Saul as his chief musician, ch. 16. 23, had gone home, and returned to his duties as a shepherd.—C.

h ch. 16. 19, 22.

i 1 Sa. 4. 2. Mat. 4. 2.

8 Heb. *cheese of milk.*

9 Heb. *captain of a thousand.*

1 Bring a token of their welfare.

2 Skirmishing.

3 Not fighting in general battle, but by corners and ambushes. Such is the character of Bedouin warfare.—C.

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m Or, *place of the carriage*, ch. 26. 5.

4 The translation would suggest the idea of an intrenched camp: but the marginal reading, which is much more likely, is appointed place for the friends of the soldiery to deposit their provisions.—C.

n Or, *battle array*, or, *place of fight*, Ex. 3. 12. Ps. 68. 12. Pro. 24. 6. 1 Co. 2. 14.

5 *Load of provisions.*

o Heb. *asked his brethren of peace*, Ge. 37. 14, 21, 26. Mat. 10. 12, 13. Lu. 10. 42.

p ver. 8–10.

6 Not the whole army; for they returned the position where David found them; but the light troops and skirmishers that usually preceded the armies. Saul, it will be recollected, was now an experienced leader, and would not go to battle without such advanced guards.—C.

q Heb. *from his face*, ch. 23. 6, 7. De. 32. 30. Is. 30. 17.

7 It is a universal practice to this day in Arab warfare for one or two men of name and prowess to dash out in the front and challenge a champion among the enemy to single combat. In feudal times it was also a custom of European warfare.—C.

r Jos. 2. 9. ch. 28. 5. Is. 7. 2, 8. Re. 6. 15, 16. 18. 9, 10. 21. 8.

s Free of taxes and other public services, such as are recounted by Samuel, ch. 8. 10–18.—C.

t 2 Ki. 19. 4. Nu. 14. 15–19. Jos. 7. 8, 9.

u De. 5. 26. 1 Th. 1. 9. Je. 10. 10. Jo. 5. 26. 1 Jo. 5. 20.

v The distinctive character of Jehovah is that he is the *living God*. God *living* in *personality*; Father, Son, and Holy Spirit — by which character of *living* he is also distinguished from the idols of heathenism, and the mere First Cause of some systems of philosophy.—C.

w ch. 2. 14. Mat. 9. 21. Mat. 16. 22. Pr. 18. 19. Ec. 4.

1 They could not have been many, as one keeper sufficed for their protection, ver. 20; and Eliab foolishly expresses this contempt of a soldier for the peaceful profession of a shepherd. *Note*, Professional contempt for others is a sign of great ignorance, of the relative use of all lawful professions, and of vanity and pride in him that feels and expresses it.—C.

x ch. 26. 9. 2 Ti. 4. 5. Ps. 35. 12. Jude 10.

y ver. 27, 30. Pr. 15. 1. 2 Pe. 1. 9.

2 A bold and rational answer to an unreasonable insult; at all times the surest index of genuine courage.—C.

3 A proof of youthful wisdom: he turns away from an offended brother, to avoid new cause of irritation.—*Note*, If with all men we must 'give place unto wrath,' how much more with a brother, to whom we are bound by ties of nature or of grace?—C.

4 Heb. *word.*

5 Heb. *took him.*

z Is. 35. 3. Re. 12. 10. Ga. 6. 2. He. 12. 12.

a ch. 24. 6. Ps. 44. 26. 2 Co. 5. Ps. 4. 8.

6 Unacquainted with war.

b Nu. 13. 31. Re. 13. 4.

Europeans delight, is almost totally unknown. Here the whole army seems to have continued sitting, to witness the encounter that was to decide for slavery or liberty. *C.*]

Ver. 55. [*When Saul saw David.* From ver. 54 to ver. 6 of the next chapter is rejected by Boothroyd and A. Clarke as an interpolation, on the ground of the improbability of the narrative. Such criticism is worse than dangerous. It sets an example that justifies every cavil of infidelity against the sacred history. Besides, there is not a circumstance narrated in the least degree improbable.—*Whose son is this youth?* Where is the improbability of any man forgetting a youth when near manhood, whom he had known when a boy, and whom, in the intermediate time, he had not seen? *C.*]

REFLECTIONS.—It was a great mercy that God suspended this invasion till Saul had recovered from his distraction, and David was prepared to encounter



PNYX FROM MARS HILL—A SCENE IN THE COUNTRY OF KING CODRUS, WHO REIGNED IN GREECE AT THE SAME TIME SAUL RULED OVER ISRAEL. [I. Samuel, xvii:15.]—"But David went and returned from Saul to feed his father's sheep at Bethlehem." While Saul was reigning over the Jews, Codrus was reigning over the Athenians as their last king. And it is remarkable that Saul being defeated by the Philistines put an end to his life, and that Codrus fell a voluntary sacrifice in battle against the Dorians. We give this view of the Pnyx from Mars Hill to illustrate a scene in Athens over which Codrus reigned at the very time that Saul ruled over the Israelites. The Pnyx is a huge artificial terrace or platform 395 feet long by 312 feet wide, the upper margin of which is cut out of the rock. It was upon this platform that the Athenians held their political assemblies. Here was the orator's stage, and here it is supposed Demosthenes delivered many of his great orations.

kept his father's sheep, and there came a lion and a bear,[7] and took a lamb[8] out of the flock;

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose[9] against me, I caught *him* by his beard, [c]and smote him, and slew him.

36 Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, [d]The LORD that delivered me[1] out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.

38 ¶ And Saul armed[2] David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*.[3] And David [e]put them off him.[4]

40 And he took his [f]staff in his hand, and chose him five smooth stones out of the brook,[5] and put them in a shepherd's bag[6] which he had, even in a scrip, and his sling *was* in his hand;[7] and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he [g]disdained him; for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine [h]cursed David by his gods.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and [i]with a spear, and with a shield; but [j]I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

46 This[k] day will the LORD deliver[8] thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.[9]

47 And all this assembly[1] shall know [l]that the LORD saveth not with sword and spear: for the battle *is* the LORD's, and he will give you into our hands.[2]

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted,[3] and ran toward the army to meet the Philistine.

49 And [m]David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone [n]sunk into his forehead; and he fell upon his face to the earth.[5]

50 So David prevailed over the Philistine with a sling and with a stone,[6] and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and [o]slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 ¶ And[o] the men of Israel and of [p]Judah arose, and shouted, and pursued the Philistines, until thou [q]come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.[8]

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 ¶ And David [r]took the head of the Philistine, and brought it to [s]Jerusalem; but he put his armour in [t]his tent.[9]

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth?[1] And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, [u]*I am* the son of thy servant Jesse the Bethlehemite.

CHAPTER XVIII.

1 Jonathan loveth David. 5 Saul envieth his praise, 10 seeketh to kill him in his fury, 12 feareth him for his good success, 17 offereth him his daughter for a snare. 22 David, persuaded to be the king's son-in-law, giveth two hundred foreskins of the Philistines for Michal's dowry. 28 Saul's hatred, and David's glory increaseth.

AND it came to pass, when he had made an end of speaking unto Saul,[1] that [a]the soul

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7 Each at a different time; for he does not say he smote *them*, but *him*.—*C.*

8 Or, *kid*.

9 The act of rising against him seems to refer to the bear, which stands up when it assails a man; in which attitude the bold peasant of the north of Europe assails him with a spear, the cross of which holds him at a distance, while the iron head pierces his breast.—*C.*

c Ju. 14. 6. 1 Ju. 3. 8. Col. 2. 14, 15. He. 2. 14.

d 2 Co. 1. 10. 2 Ti. 4. 17. Ps. 69. 7, 17. 22, 9. 10.

1 Here the piety of David forms the basis of his courage. He thinks not of his deed of prowess, but a serious deliverance to God.—*C.*

2 Heb. *clothed David with his clothes*.

3 'I have not been accustomed to them;' a circumstance very intelligible: for even a new ordinary dress is found at first embarrassing to the wearer—how much more the heavy armour of a soldier of ancient times to one accustomed to the loose eastern garments, and the free movements of a shepherd.—*C.*

e Ho. 1. 7. Zec. 4. 6. 2 Co. 10. 4, 5.

4 An admirable lesson to all who are engaged in defence of the truth never to attempt the use of carnal weapons, such as anger, wrath, strife, hatred, evil-speaking, but to hold fast by gentleness, meekness, and charity, the accustomed weapons of the *great shepherd*. 2 Co. 10. 4. Col. 3. 8. Ep. 4. 31. 2 Ti. 2. 25.—*C.*

f Ps. 23. 4. Ju. 10. 16, 27. 1 Pe. 2. 25. Ch. 14. 6. 1 Co. 1. 27. 2 Co. 10. 4, 5. 1 Ki. 7. 47.

5 Or, *valley*.

6 Heb. *vessel*.

7 The sling was an ordinary part of a shepherd's furniture, for the purpose of driving off beasts or birds of prey.—*C.*

g ch. 14. 11, 12; 16. 12; *ver.* 33.

h 2 Ki. 19. 2. Ac. 23. 12.

i Ps. 20. 7. 33. 16. 3. 3; 118. 10-12. Pr. 18. 10. 2 Ch. 32. 8. Ge. 15. 1. Ro. 8. 31. Nu. 4. 13.

k Mat. 27. 20. Ro. 4. 19, 20. Re. 19. 11. De. 28. 26. Ps. 58. 11; 115. 3. Da. 2. 47; 6. 26, 27. 2 Ki. 23. 5.

6 Heb. *shut up*.

9 The attention of different persons is fixed by different objects. A warlike and idolatrous nation, like the Philistines, must be taught the being and perfections of Jehovah in their own favourite school—war. To have nations that delight in war ever been taught their lesson being derived from the indulgence and punishment of their own unhallowed propensities.—*C.*

1 Goliath and David evidently met and spoke within hearing of both armies—at least of their chiefs—and the noble and pious sentiment of David is a lesson of truth to all.—*C.*

l Ps. 44. 6; 33. 16, 17. Ho. 1. 7. 2 Ch. 20. 15. Zec. 4. 6. ch. 14. 6.

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2 This is the first example of David's exercise of the prophetic office, in which he was afterwards so eminent a preacher, as well as type of Christ.—*C.*

3 This carries the narrative back to ver. 41, detailing the additional circumstance, that, after the dialogue, David came nearer to his adversary, neither terrified by him nor the presence of the Philistine army.—*C.*

m Ju. 3. 31; 15. 15. Je. 3. 27. Zec. 4. 6. Mat. 19. 20. 1 Co. 1. 27.

4 Heb. *sunk as a stone in the water*.

5 The sling was a very powerful weapon. The stone might pierce the helmet, or pass through the hole left for sight, or Goliath might have lifted up the part of his helmet that covered his forehead as he did when speaking, in contempt of David.—*C.*

6 Hence we learn that victory over the enemies of truth depends neither on the strength nor preparation of its advocates and champions, but upon the blessing of God upon the humblest and most unlikely means. Twelve men, comparatively unlearned, refuted all the philosophy of Greece, and overturned, without a sword, the gigantic empire of Rome.—*C.*

n Is. 7. 10. He. 2. 14. Da. 9. 24.

o ch. 14. 21, 22. 2 Sa. 23. 10.

7 Judah is distinguished as David's own tribe, who would, no doubt, show special zeal to follow their youthful hero.—*C.*

p Jos. 15. 33, 36, 45. 47. ch. 17. 52.

8 They chased them about twenty-four miles.

q Ex. 16. 33. Jos. 4. 7-9. ch. 7. 22; 31. 9. with 2 Sa. 4. 7, 8; 1. 10.

r Jos. 10. 1; 15. 63.

s In God's tabernacle at Nob, ch. 21. 1, 9.

9 Having spoiled the tents of the Philistines, ver. 53, it is most probable that one was assigned to David; the armour, at least the sword, was subsequently placed in the tabernacle.—*C.*

1 Great men quickly forget their servants; and David, by further age, and his shepherd's dress, made a different appearance from what he had done before Saul.

t ch. 16. 1, 18, 19. Ru. 4. 22. 1 Ch. 2. 13-15.

CHAP. XVIII.

1 The subject and length of the conversation does not appear; but the effect of it in winning the kindred spirit of Jonathan is not surprising. With similar piety towards God, with similar chivalry in war, with great disinterestedness of disposition, they mutually attracted each other; and, to the honour of both, no circumstance ever afterwards shook the union of their hearts.—*C.*

a Ge. 44. 30. ch. 20. 17. 2 Sa. 1. 26. Pr. 17. 17; 18. 24.

this giant. And often, though unnoticed, God manifests peculiar mercy in the timing of our troubles. Pride naturally establishes itself upon bulk, bodily strength, and other weak endowments of human nature: and relying upon these, the enemies of God earnestly watch for advantages against his people. But when God leaves them to themselves, not only individuals but armies become mean-spirited and terrified on every approach of danger: their strength is turned into weakness, and their courage into shame. If we would be good soldiers of Jesus Christ, it is necessary that we endure hardness; and it bodes well when God endows us with a deep regard for his honour. Yet how often those whom God calls out to glorious exploits meet with much discouragement from a carnal world: particularly their own relations. But let them in patience possess their souls, and in meekness instruct those that oppose themselves. A soft answer turneth away wrath. And we must not be discouraged in well-doing because our good intentions are misrepresented and abused. What God has done for us ought to be improved, as an encouragement to do more and more for him at his call. They are well armed that go forth with a good conscience in a good cause. The righteous are bold

of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go [b]no more home to his father's house.

3 Then Jonathan and David [c]made a covenant, because he loved him as his own soul.

4 And Jonathan [d]stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.[2]

5 ¶ And David went out whithersoever Saul sent him, *and* [e]behaved himself[3] wisely: and Saul set him over the [f]men of war;[4] and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass, as they came, when David was returned from the slaughter of the Philistine,[5] that the women came out of all the cities of Israel, [g]singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.[6]

7 And the women [h]answered *one another* as they played, and said, [i]Saul hath slain his thousands, and David his ten thousands.[7]

8 And Saul was very wroth, and the saying displeased[k] him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more [l]but the kingdom?

9 And Saul [m]eyed[8] David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil [n]spirit from God came upon Saul, and he prophesied[9] in the midst of the house; and David [o]played with his hand, as at other times: and *there was* a [p]javelin in Saul's hand.

11 And Saul [q]cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 ¶ And Saul was [r]afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul [s]removed him from him, and made him his captain over a thousand;[1] and he [t]went out and came in before the people.

14 And David [u]behaved himself[2] wisely in all his ways; and the LORD *was* with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

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b ch.17.15;ver.5.

c Ge.21.27;26.28; 31. 44.ch.20.8–17;23.2.

d Ge.41.42.Es.6.8,9.

2 This mode of expressing friendship is still practised in the East, especially in Persia; and partially it has prevailed in Europe, chiefly confined to swords and rings.—*C.*

e Da. 6.3,4. Mat. 10 16. Lu. 2.52. Col. 4.5. Is. 52.13.

3 Or, *prospered.*

f His guard, ch. 13. 2.

4 Whether as commander-in-chief over all the army, or only as chief of a select body, does not appear, most probably only over a select body, as the subsequent attachment of Abner to the family of Saul renders it very unlikely that he had been superseded.—*C.*

5 Or, *Philistines.*

g Ex.15.20,21. Ju.11. 34. Ps. 70.1,2;18.20.

6 Heb. *three-stringed instruments.*

4 Ex.15.21. Re. 7.9, 10.

i ch 21.11;29.5.

7 This is characteristic of the East. When an Arab tribe, or the inhabitants of a town or village, gain a victory, the women go out to meet the conquerors on their return, and celebrate the conquest, and often the achievements of the leaders, in extemporaneous stanzas, accompanying their recitations by shrill cries, clapping of hands, and beating tambourines.—*P.*

k Ps. 3. 5. Pr. 13. 10. Ec.4.4 3.Jn.9,10.

l ch.13.14; 15.28; 16. 1.

m Ge.4.5,6. Job 24. 15. Ps. 10.8,9. Mat. 20. 15.

8 With observant jealousy—a great proof of his weakness of mind, as there was no comparison between the extravagant praises of the women and any criminal design upon the part of David.—*C.*

n ch. 16.14. 2 Ki.22. 22,23. Ac.19.16.

9 To 'prophesy,' does not necessarily signify to foretel, but sometimes to expound the word of God, or sing to his praises—in this last seems the sense in which Saul prophesied.—*C.*

o ch.16.16,23.

p Spear, ch.22.6;26. 7.

q ch. 19.9, 10; 20. 33. Pr.6.34.

r Ps.14.5;48.5,6. Es. 6.13.

s ver.27,25. Pr. 19.20.

1 Such descents of office as David here appears to have experienced are, at this day, common in the East, and just because so common they imply no disgrace.—*C.*

t Nu. 27. 16, 17. ver. 16.2 Sa 5.2. Ps.121.8.

u Ps.119.5. Ep.5.15 Mat.10.16. Da. 6.5. Col. 4 5.ver.5.

2 Or, *prospered.*

A. M. 2944. B.C. 1060.

x Ps 140. 3; 12. 2; 55. 21. Lu.20.19,20. ch 14. 49.

3 Heb. *a son of valour.*

y ch.17.47;25.28. Ps. 110.2.

z 2 Sa. 21.15;23.9.

4 Saul, unsuccessful in playing the part of the tyrant, tries that of the hypocrite, and talks to the man he would have murdered of 'fighting the Lord's battles;' and then, to quiet his conscience, he resolves not to kill David with his own hand, but commits murder in purpose by seeking to expose him to the Philistines.—*C.*

a 2 Sa. 7.18; 9.8. Ru. 2.10. Ps. 35. 33;18. 12. Lu. 14. 11. Ps. 138.6.

5 It appears evident from ver. 22, 23, &c., that this was not false modesty in David, but a real feeling of humility, and of the imprudence of unequal matches.—*C.*

b 2 Sa. 21.8. Ju. 7.22.

c ch.14.49; 19. 12–17; 25.44. ver.27.2 Sa. 3.14, 15;6 20–23.

6 Heb. *was right in his eyes.*

7 Why, then, if this pleased him, did he neglect or refuse to give Merab? No one can account for the capricious changes of a half deranged tyrant! 'Everything by turns, and nothing long,' is his character.—*C.*

d Ps.7.3;69.22,15;38. 12. ver. 25, with ch. 19. 11,12.

8 'In a second way (or, in another way) shalt thou become my son-in-law this day.'—*P.*

e Ps. 56.1–3;53.2;112. 12.

f—Sa. 7. 18, 19. Nu. 10.9. Lu. 14.11. ver.18, 23.

9 Heb. *According to these words.*

g Ge.29.18;34.12. Ex. 22.16,17. De.22.29. ver. 25.

1 In countries where a wife is really but the first domestic slave, it is not surprising a dowry should be paid for her as for any other slave, and not given with her to support her as an equal.—*C.*

2 'As a proof not only that thou hast slain a hundred men, but that they are of the *uncircumcised*.' Bruce says that a similar custom obtains among the Abyssinians.—*I.*

3 In the poems and romances of the East (as well as those of the West which relate to the times of chivalry), instances often occur of a father trying to get rid of an obnoxious suitor to his daughter by proposing some arduous enterprise, which he would either decline, or in which, if he accept the condition, he would probably perish.—*I.*

4 Heb. *was right in the eyes of.*

5 Heb. *fulfilled*, i.e. the time for hanging in the foreskins.

6 Within which he must fulfil the terms or lose his promised wife.—*C.*

h 2 Sa. 3. 14. Ju. 14. 19.

7 The two nations being at war, this was an act of unprovoked aggression.—*C.*

i ver.19.

17 ¶ And [x]Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife; only be thou valiant[3] for me, and fight the [y]LORD's battles: for Saul said, Let not mine hand be upon him, [z]but let the hand of the Philistines be upon him.[4]

18 And David said unto Saul, [a]Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the [b]king?

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto [b]Adriel the Meholathite to wife.

20 ¶ And [c]Michal, Saul's daughter, loved David: and they told Saul, and the thing [6]pleased him.[7]

21 And Saul said, I will give him her, that she may be a [d]snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of* the twain.[8]

22 ¶ And Saul [e]commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.

23 And Saul's servants spake those words in the ears of David. And David said, [f]Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, On this manner[9] spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [g]dowry,[1] but an hundred foreskins[2] of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.[3]

26 And when his servants told David these words, it pleased[4] David well to be the king's son-in-law: and the days were not[5] expired.[6]

27 Wherefore David arose and went, he and his men, [h]and slew of the Philistines two hundred men;[7] and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him [i]Michal his daughter to wife.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him.

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as a lion; but they need never be ashamed of an honest calling, however mean. Pride goes before destruction, and a haughty spirit before a fall. The curse that is causeless falls on the head of him that utters it; and the presumption of the proud destroys him. How vain is the arm of flesh against the power of God! the mightiest enemies are easily defeated when we go forth against them strong in the Lord and in the power of his might; while they who trust in man find their dependence at last but as a broken reed. It is not high birth, but deeds of high desert, that constitute true nobility. But of how little avail is the notice of earthly courts, where one may be so soon forgotten or so quickly hated.

CHAPTER XVIII. [Ver. 11. *Saul cast the javelin.* The javelin is a short spear, generally from three to four feet long. In preparing to throw it, the hand is opened, and the javelin, without being grasped, is balanced in the open between the thumb and forefinger. An apparently slight vibration backward and forward is given to the hand, and the javelin is projected to a great distance, and with a force that appears quite astonishing when compared with the slightness of the effort. Saul, as is common in unsettled countries, appears to have been constantly armed. *C.*]

REFLECTIONS.—Never let me envy the honour of others. If the Lord delight to honour even my inferiors, it becomes me heartily to join with him. Let me love the virtuous, though it should be at the expense of losing all that I have in the world for their sake: and let me count a faithful friend among the greatest of human blessings. If friendship be true, it will be con-

29 And Saul was yet [k]the more afraid of David; and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself [l]more wisely than all the servants of Saul; so that his name was much [m]set by.[8]

CHAPTER XIX.

1 *Jonathan discloseth to David his father's purpose to kill him.* 4 *He persuadeth his father to a reconciliation.* 8 *By reason of David's good success in a new war, Saul's malicious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in David's bed.* 18 *David cometh to Samuel to Naioth.* 20 *Saul's messengers sent to take David,* 23 *and Saul himself, prophesy.*

AND Saul[a] spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan, Saul's son, [b]delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee:[1] now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:

3 And I will go out and stand beside my father in the field[2] where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan [c]spake good of David unto Saul his father, and said unto him, Let not the king [d]sin against his servant, against David; because he hath not sinned against thee, and because [e]his works *have been* to thee-ward very good.

5 For he [f]did put his life in his hand, and slew the Philistine, and the LORD [g]wrought a great salvation for all Israel:[3] thou sawest *it*, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause?

6 And Saul hearkened unto [h]the voice of Jonathan: and Saul sware, *As* the LORD liveth, he shall not be slain.[4]

7 And Jonathan called David, and Jonathan showed him all those things: and Jonathan brought David to Saul, and he was in his presence as in times past.[5]

8 ¶ And there was war again: and [i]David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from him.[6]

9 And the [k]evil spirit from the LORD[7] was upon Saul as he sat in his house with his javelin in his hand; and David played with *his* hand.

10 And Saul [l]sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and [m]escaped that night.

11 ¶ Saul also [n]sent messengers unto David's house, to watch him, and to slay him in the morning: and [o]Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal [p]let David down through a window; and he went, and fled, and escaped.

13 And Michal took [q]an image,[8] and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she [r]said, He *is* sick.[9]

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed,[1] that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou [s]deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me [t]go; why should I kill thee?[2]

18 ¶ So David fled, and escaped, and came [u]to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

19 And it [v]was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul [w]sent messengers to take David: [x]and when they saw the [y]company of the prophets prophesying,[3] and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he [z]sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and the [a]Spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah.

24 And he stripped off his [b]clothes also, and prophesied before Samuel in like manner, and

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A.M. 2944. B.C. 1060.

[k] ver. 12, 15. Job 5. 2, 12, 13. Ec. 4. 4. Pr. 6. 34.
[l] Ps. 122. 5. Mat. 10. 16. Ep. 5. 15.
[m] Heb. *precious*, ch. 2. 30.
[8] The meaning is: The Philistine chiefs made war upon Israel ('went forth') and then David was successful in all his encounters with them. He proved himself a more valiant man and a more successful general than all the chosen warriors of Saul.—*P.*

CHAP. XIX.

B.C. 1059.

[a] ch. 18. 8, 9. Pr. 27. 3, 4. 10. 2 Sa. 12. 15. 14. 16, 17. 17. 12. Je. 9. 3, 8. Tit. 3. 3.
[b] ch. 18. 1, 3. Ac. 7. 9, 10. Ps. 37. 37. 106. 24.
[1] This was no breach of allegiance, for no allegiance can bind a man to any immoral act.—*C.*
[2] Some field where Saul commonly walked was pitched upon by Jonathan for this conference; that David, being there concealed, might have the fullest evidence of Jonathan's fidelity and affection, and all the information he could procure him.—*J.*
[c] Pr. 31. 9. ch. 20. 32, 34.
[d] Ex. 20. 13. Le. 6. 6. Ro. 13. 3. 1 Jn. 3. 15. ch. 20. 32.
[e] Mat. 5. 16. Pr. 31. 31; 17. 13. Je. 18. 20.
[f] Ju. 9. 17; 12. 3. ch. 28. 21; 17. 50. Ps. 119. 109.
[g] ch. 14. 45; 17. 50–53; 19. 5. Ps. 98. 1.
[3] In the note on ch. 18. 1, the similarity of David and Jonathan's piety was started—here it appears both sacrifice victory to God alone.—*C.*
[4] Mat. 27. 4, with ver. 10. ch. 14. 44. Ps. 15. 4. Je. 4. 2. Pr. 26. 25.
[5] There seems little reason to doubt the sincerity of Saul in this oath, but his good purposes were short-lived. Jealousy and suspicion, approaching to mania, seem to have been the most permanent features of his character.—*C.*
[6] Heb. *yesterday, on the third day.*
[h] Ps. 78. 32–42. 107. 2, 3; 118. 10–12.
[7] Heb. *his face.*
[i] ch. 16. 14; 18. 10. 1 Ki. 22. 22, 23. Ac. 19. 16.
[8] Permitted or commissioned to have power over him as a righteous punishment for his sins.—*C.* Saul perceived that David increased while he decreased in popularity; and he began again to view him with a jealous and malignant eye. It is a sign that the Spirit of God is departed from men if they are peevish in resenting affronts, censorious and suspicious of all about them, and ill-natured in their conduct.' *Henry.*—No sooner does Saul conceive malice against David than the evil spirit, that had formerly haunted him, seizes him again. Those who indulge in envy and uncharitableness give place to the devil, and prepare for the re-entry of the unclean spirit, with seven others more wicked. Where envy is, there is confusion.—*J.*
[k] ver. 1; ch. 18. 11. Pr. 26. 25, with ver. 5. Ho. 5. 4.

A.M. 2945. B.C. 1059.

[l] Job 5. 14, 15. Pr. 27. 36–35. 4. 16. 3. 16. 43. 21. 2. 2 Co. 1. 10.
[m] Ps. 34. 19, 59 title.
[n] ch. 18. 20, 21.
[o] Jos. 2. 15. Ac. 9. 24, 25. 2 Co. 11. 33. Ps. 56. 17.
[9] Heb. *teraphim*, Ge. 31. 19. Ju. 18. 17.
[1] What kind of image (teraphim) we know not, as the word may apply to other than idolatrous images. The mention of the pillow most probably suggests the idea that, in health, the hardy soldier never used a pillow, but now it is employed to suggest the idea of sickness. And whoever has suffered with febrile pain in the head, will be well aware of the otherwise inconceivable comfort derived from a soft pillow. 'The cloth,' most likely similar to our muslin, seems to have been the ordinary means for guarding the sick or sleeping against the annoyance of flies.—*C.*
[p] Jos. 2. 5 (perhaps Ex. 1. 19). Ro. 3. 8. Zec. 8. 16.
[9] We may abhor the tyrant who tempts to duplicity, and we may pity the persecuted when driven to deception; but on no account can we ever approve any act whereby truth is compromised or falsehood asserted.—*C.*
[1] The esteem bed being generally a mere mat, of materials more or less valuable, according to diversity of rank, it would have been easy for two or more persons to carry the bed and the patient to the king.—*Note.* This will explain how our Lord ordered the impotent man to 'take up his bed and walk,' and how the sick were frequently brought to him in their beds.—*C.*
[q] ch. 20. 17. Ex. 1. 17. Mat. 2. 16. Ac. 4. 19; 5. 29.
[r] 2 Sa. 13. 22.
[2] Having practised one deception, it was easy to practise another.—*Note.* Passionate parents are very frequently punished by disingenuous children, the one sin being generated to avoid the evils of the other.—*C.*
[s] Ps. 116. 11. Mal. 2. 7. Ja. 5. 20. ch. 7. 17; 15. 34. He fled to Samuel for advice, comfort, strengthening of faith, and for security from Saul.
[t] ch. 22. 9, 10; 23. 15; 26. 1. Pr. 29. 12.
[u] ver. 22, 23. ch. 20. 1.
[v] ver. 22.
[w] ch. 10. 5, 10. Ju. 7. 45, 46. Nu. 11. 25.
[3] Engaged in the solemn service of God—the venerable Samuel standing, in revered godliness, as head of the prophetic college, and the divine sympathy with which the military messengers of Saul are successively seized, present one of the most lively pictures of triumphant piety anywhere exhibited to the eye, while he that knows the heart ascribes the triumph directly to the Spirit of the Lord.—*C.*
[x] Je. 13. 23. Pr. 27. 22. 2 Ki. 1. 9, 11, 13.
[y] Ps. 21. 15; 76. 9. Nu. xxi.–xxiv. Ge. 31. 24. Ju. 11. 27. Mat. 7. 22.
[a] Upper garments, 2 Sa. 6. 20. Mi. 7. 5. Is. 59. 2.

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stant, and will not startle at giving the strongest assurances. But how difficult to act so, in a high station, as to procure honour without provoking envy! Even the due praises of merit are grating to the ears of the envious; and often their malignant eye betrays the rancour of their heart, while indulgence of their evil thoughts invites the devil to take possession of their souls. Jealousy is cruel as the grave, and thirsts for the precious life. But God guards his people from many a mortal blow secretly aimed at them. How base is it to devise hurt against those who dwell securely by us—to lay snares for our neighbour, under pretence of regard to him—and to cover hatred with lying lips! But if we are hated on earth, and snares laid for our life, let us behave with the more prudence, humility, and true bravery. Let us count it all joy when we fall into divers temptations, and through much tribulation enter into the kingdom of God! God can overrule the most wicked designs of our enemies for our good, and to their confusion. And modest worth will shine with double lustre at last. God will confound the wise in their own craftiness; and, in spite of every danger, exalt the man whom he delights to honour.

CHAPTER XIX. [Ver. 24. *Is Saul also among the prophets?* This is the second time surprise has been expressed at Saul putting on any decided appearance

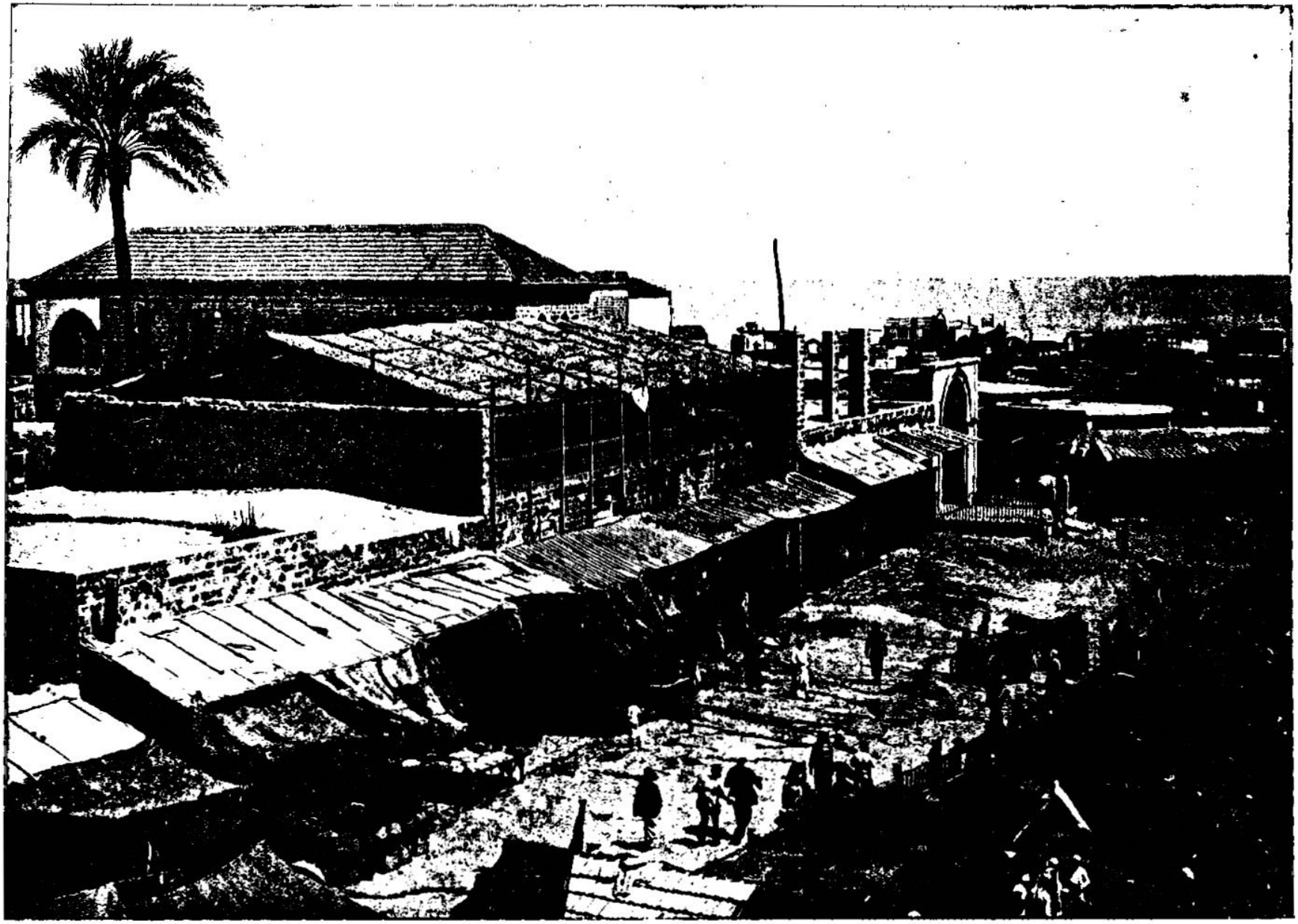

BAZAAR OF JOPPA—THE CITY OF SIMON, THE TANNER. [I. Samuel, xix:8.]—"And David went out, and fought the Philistines, and slew them with a great slaughter; and they fled from him." Joppa is the oldest Philistine city known, and one of the oldest cities in the world. It was the only harbor possessed by the Jews during their national existence. The modern Joppa is said to be very prosperous. There is a soap factory here; the fruit trade of Joppa is considerable. Silk is also being cultivated not far from here. More boats are upset here and more lives are lost in the attempt to reach the shore than anywhere else on the Syrian coast. The streets are generally crowded. There are wild Arabs, busy citizens, foreign pilgrims, camels, mules, horses and donkeys, all moving hither and thither, making a striking picture indeed.

lay[4] down naked all that day and all that night. Wherefore they say, [s]*Is* Saul also among the prophets?[5]

CHAPTER XX.

1 David consulteth with Jonathan for his safety. 11 Jonathan and David renew their covenant by oath. 18 Jonathan's token to David. 24 Saul, missing David, seeketh to kill Jonathan. 41 Jonathan lovingly taketh his leave of David.

AND David [a]fled from Naioth in Ramah, and came and said before [b]Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, [c]God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will show it me;[1] and why should my father hide this thing from me? it *is* not *so*.

3 And David [d]sware[2] moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: [e]but truly, *as* the LORD liveth, and *as* thy soul liveth, *there*[f] *is* but a step between me and death.

4 Then said Jonathan unto David, [g]Whatsoever thy soul desireth, I will even do *it* for thee.[3]

5 And David said unto Jonathan, Behold, to-morrow *is* [h]the new-moon,[4] and I should not fail to sit with the king at meat: but let me go, that [i]I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say, David earnestly asked[5] *leave* of me that he might run to [k]Beth-lehem his city; for *there is* a yearly [l]sacrifice there for all the family.

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou [m]shalt deal kindly with thy servant; for [n]thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, [o]if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I know certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, [p]O LORD God of Israel,[6] when I have [q]sounded my father about to-morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and show it thee;[7]

13 The [r]LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the [s]LORD be with thee, as he hath been with my father.[8]

14 And thou shalt not only, while yet I live, show me the kindness of the LORD, that I die not;

15 But *also* [t]thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David[9] every one from the face of the earth.[1]

16 So Jonathan [u]made *a covenant* with the house of David, *saying*, [x]Let the LORD even require *it* at the hand of David's enemies.[2]

17 And Jonathan caused David to swear again, because he loved him: for [y]he loved him as he loved his own soul.

18 ¶ Then Jonathan said to David, [z]To-morrow *is* the new-moon; and thou shalt be missed, because thy seat will be empty.[3]

19 And *when* thou hast stayed three [a]days, *then* thou shalt go down quickly,[5] and come to the place where thou didst [b]hide thyself when the business[6] was *in hand*, and shalt remain by the stone Ezel.[7]

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and no hurt,[8] *as* the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [c]the matter which thou and I have spoken of, behold, the LORD *be* between[9] thee and me for ever.

24 ¶ So David [d]hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

A.M. 2943. B.C. 1059.

[4] Heb. *fell.*

[s] ch. 10. 5, 11. Ac. 9. 24.

[5] This is a suggestive incident. Saul ought to have learned from what had occurred to his servants, that God and the hearts of men, as well as the instinct of men in his power. But passion triumphed over judgment, and made him mad. He went himself to seize David. The Spirit of the Lord seized him, as he had done before, and brought him for the time under his almighty influence. This new occurrence occasioned a renewal of the proverb: "Is Saul also among the prophets?"—*F.*

CHAP. XX.

[a] ch. 19. 18, 23. 26. 2 Pe. 2. 8. Is. 30. 15. Mat. 10. 23.

[b] ch. 18. 1. Ju. 11. 12. Pr. 18. 24. ver. 32.

[c] Ge. 44. 7. Jos. 22. 29. 24. 16.

[1] Heb. *uncover mine ear.*

[d] Ge. 6. 18. Je. 4. 2. De. 6. 13.

[2] That is, solemnly appealed to the living God, as in the text it was thus an act of worship in the prospect of death.—*C.*

[e] ch. 25. 26. Ruth 3. 2, 26. 2. 15, 20. 2 Ki. 2. 2.

[f] Ge. 28. 16. 1 Ch. 25. 36. Ps. 116. 3. 1 Ki. ch. 20. 6.

[g] ch. 18. 3. 19. 2. Pr. 27. 19. 28. 24. ver. 27.

[3] There is a beautiful and touching simplicity in the original: "What says thy soul that I should do for thee?"—*I.*

[h] Nu. 10. 10. 28. 11. Ps. 81. 3. 2 Ki. 4. 23.

[4] The feast of the new-moon was celebrated with trumpets, Nu. 10. 10; with sacrifices, Nu. 28. 11-14; by rest, Am. 8. 5; by attendance on the ministration of the word, 2 Ki. 4. 23; and, as appears from the text, with stated entertainments. *C.*—The months of the Hebrews were lunar months, and were reckoned from one new moon to another. At these new moons they offered sacrifices, and feasted together in families, for one or more days, ver. 29. On such occasions David was expected to be present, as the king's son-in-law. Compare ver. 6, 25.—*I.*

[i] ver. 6, 15, 35. Pr. 22. 3, 27. 12.

[5] From ver. 24 it appears that David did not go to Bethlehem, so that he instructs Jonathan to tell an untruth. This contingently is not to be defended, but condemned. But when it leads civil against the word of God, he is one of the errors of his servants, let them recollect that here is an additional evidence of that word being from God, because, at any expense, it tells the truth. *C.*

[k] ch. 16. 1. Je. 3. 42.

[l] Or, *feast.* Ju. 21. 4.

[m] Ge. 24. 49. 47. 29. Jos. 2. 14. Ps. 3. 3. 27. 17. 31. 21.

[n] ch. 18. 3. 23. 18. ver. 16.

[o] Jos. 22. 22. Ps. 7. 4, 5. ver. 1.

A.M. 2943. B.C. 1059.

[p] Jos. 22. 22. Ru. 1. 17. ver. 13.

[6] That is, Hear, Lord God of Israel. In such abrupt apostrophes the evident feeling supplies the defect of language. Such forms of expression are common in all impassioned orators; and never was the feeling of friendship more piously or more ardently uttered than by Jonathan.—*C.*

[q] Heb. *search out*, Ps. 26. 2. 95. 9. 3.

[7] Heb. *uncover thine ear.*

[r] ch. 3. 17. 24. 44. 25. 22. 2 Sa. 3. 35. 19. 13. 1 Ki. 2. 23. 19. 2. 20. 10.

[s] Ps. 23. 3. Mat. 1. 23. 28. 20.

[t] That is, as in time past, to prosper him against all the enemies of Israel.—*C.*

[1] 2 Sa. 16. 21. 7. Ge. 21. 23.

[2] It is evident that Jonathan, as a sincere believer in the word of the Lord by Samuel, was fully aware that David was to be king after his father, and his piety and friendship leave no room for envy, rivalry, or ambition.—*C.*

[3] Ver. 24, it may be translated and interpreted as follows:—*And will this not, if I shall then be alive* [4] *c.* when thou contest to the kingdom;—*will thou not act in kindness with me, lo that I may not die?* That I may not be put to death under pretence of preventing any attempt on my part to seize the crown]. *And then will not remove thy mercy from my house for ever—not even when the Lord shall have cut off all the enemies of David from the face of the earth.* Jonathan foresaw not only that David would ascend the throne, but that his reign would be prosperous, because the Lord was with him.—*I.*

[u] Heb. *cut*, Ge. 15. 18. ch. 18. 3.

[x] ch. 31. 2. 24. 29. Ge. 9. 5, 6. 26. 11. 42. 22. 1 S. 8. Ps. 10. 14. 94. 6. Pr. 11. 21. 16. 5. ver. 23.

[2] Let David's enemies punish Jonathan, if he ever prove false to David as a friend, or disloyal to him as a subject, when he comes to the crown; and let them avenge the breach of covenant on David, if he prove unkind or cruel to Jonathan or his descendants.—*C.*

[y] ch. 18. 1, 3. 19. 2. 2 Sa. 1. 26. Pr. 17. 17. 18. 24.

[z] ver. 5.

[3] Heb. *missed.*

[a] Most probably—when thou hast passed three days at Beth-ehem.—*C.*

[4] Or, *diligently.* Heb. *greatly.*

[b] ch. 19. 2.

[5] Heb. *in the day of the business.*

[6] Or, *that showeth the way.*

[7] Heb. *not any thing.*

[c] Ver. 7. 38, 49. Ge. 31. 50. ch. 26. 5.

[8] Witness or judge.

[d] ver. 5. Prov. 31. 17, 19.

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of religion.—*Note*, Popular prejudice cannot be right; but where there is no prejudice, popular opinion seldom errs in its estimate of public characters. Even children detect character with a perspicacity perfectly astonishing. Indeed there is no valley nor shadow of death where the workers of iniquity may hide themselves. *C.*

REFLECTIONS.—What a mercy is a true and disinterested friend, who with heartiness and prudence espouses the cause of persecuted saints! Good advice, even from an inferior, deserves attention. But the oath of a common swearer, and the sudden change of a passionate man, are a bad security for one's life. It is good always to keep close to our duty, however ill men may reward us for it. But while we are on earth, something will ever allay the joys of our triumphs; and no kindness will cure the ranklings of inveterate malice. Happy are they who trust God with their protection and deliverance! He can make the very things intended for ensnaring us the means of our relief. Women justly cleave to their husbands rather than to their parents. But how dangerous is it to begin wandering out of God's way! One lie, or other act of sin, hardens the conscience for another. God can easily disarm the rage of the most furious, and turn persecutors into preachers and praisers. In danger let me therefore always cleave close to the Lord's faithful ministers and people: over all the glory shall be a defence. And let me take heed lest my spiritual gifts or experiences should, like Saul's, be merely occasional, intended for the good of others, not for my own.

CHAPTER XX. [Ver. 16. It appears to me that the first clause of this verse is closely connected logically

25 And the king sat upon his seat, as [d]at other times, *even* upon a seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.[1]

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he [e]*is* not clean; surely he *is* not clean.[2]

27 And it came to pass on the morrow, *which was* the second *day* of the month,[3] that David's place was empty; and Saul said unto Jonathan his son, [f]Wherefore cometh not the son[g] of Jesse to meat, neither yesterday nor to-day?[4]

28 And Jonathan [h]answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city, and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, [i]Thou son of the perverse rebellious[5] *woman,*[6] do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?[7]

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me; for he shall surely die.[8]

32 And Jonathan answered Saul his father, and said unto him, [k]Wherefore shall he be slain? what hath he done?

33 And Saul [l]cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David,[9] because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, [m]at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And,* as the lad ran, he shot an arrow beyond him.[1]

37 And when the lad was come to the [2]place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not.[3] And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his [4]artillery[5] unto his lad,[6] and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times;[7] and[n] they kissed one another, and wept one with another, until David [o]exceeded.

42 And Jonathan said to David, Go [p]in peace, forasmuch as we have sworn both of us in the name of the LORD,[8] saying, The LORD be between me and thee, and between my seed and thy seed for ever. And[q] he arose and departed: and Jonathan went into the city.

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[d] Nu.28.1. Ju.16.20. Pr.4.17;23.6.

[1] The allotment of special places for the king and royal guests marks the state of the court as one of considerable form and ceremony.—*C.*

[e] Le.11.24; 15.16,17, 19,21. Nu.19.10.

[2] As by touching a dead body, or the like ceremonial defilement.—*C.*

[3] Not the second day after the new-moon, but the day after the second new-moon, *i.e.* the second day of the second month. See ver. 34, and compare Ex. 19.1. 'the third new-moon,' *i.e.* the first day of the third month.—*J.*

[f] ch. 18.21; 19.9, 15, 20,23. Pr.30.20.

[g] ch. 22.7-9; 25.10. Mat.23.35.

[4] Most forms of uncleanness continued but till the evening, and therefore Saul expects David to be clean on the second day, Le. 22.26-28.—*C.*

[h] ver. 6. Zec. 8.16. Col.3.9,Ep.4.25.

[i] Heb. *Son of perverse rebellion.* Mat. 5.22.Ep.6.4.

[5] Or, *Thou perverse rebel.*

[6] As there is no word for *woman* in the Hebrew, some understand the phrase as in the margin. But the subsequent address to his mother shows that this does not exhaust the meaning. Among eastern nations it is the extremity of abuse to speak evil of any one's mother. Mungo Park relates the expression of an African Soldier, 'but do not curse my mother.' Yet the intention is commonly not so much to stigmatize the mother as the man; for not only is she often unknown to the reviler, but a father will like Saul use such expressions to his own son, and one brother to another.—*J.*

[7] An angry man always talks foolishly, and little regards the impropriety of his language. Saul, according to an eastern custom, upbraids the mother rather than the son, charging his kindness to David as a proof of illegitimacy.—*C.*

[8] Heb. *is the son of death.*

[k] ver.17. Pr.31.9;24. 31,32. Jn.7.25,51.

[l] ch.18.11;19.10,11.

[9] The words, 'and did eat no meat, for he was grieved for David,' are a parenthesis, and the anger is accounted for on the ground of the public insult to himself and his mother.—*C.*

[m] ver.19.

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[1] Heb. *to pass over him.* By these tokens David was warned of his danger.

[2] Michaelis and Dathe, by a slight change in the Hebrew, translate 'half-way to the place,' but that seems unnecessary.—*J.*

[3] Though these words appear to be addressed to the lad, they were intended for David.—*J.*

[4] Heb. *instruments.*

[5] His bow and quiver with the arrows.—*C.*

[6] Heb. *that was his.*

[7] David, in extreme danger, first worships God, and then acknowledges the faithfulness of his friend.—*C.*

[n] Ru.1.9,14. Ge.31. 28,55;29.11.

[o] Ps.27.4; 42.1; 63.1; 84.1,2.

[p] Nu.6.26. Is. 26.12. Ho.2.18. Lu.2.14. Phi. 4.7.

[8] Or, the LORD *be witness of that which we have sworn.*

[q] ch.23.18.

CHAP. XXI.

B.C. 1058.

[a] ch.22.9,19. Ne.11. 32.Is.10.32.

[b] Mar. 2.26. 2Sa 8. 17.ch.22.20-23.

[c] ch.16.4. Mat.12.3

[1] It is most probable the antipathy of Saul to David was not unknown to Ahimelech, and that he anticipated the vengeance of Saul for any intercourse he might hold with him—a fear sadly realized within a brief period.—*C.*

[d] ch. 22. 22. Ps. 119. 29. Ch. 3.9. Ep.4.28. Zec.b.16.

[2] It is melancholy to read this second instance of David's disingenuity and falsehood. See note ch. 20.6. These are some of the iniquities for which God afterwards afflicts him till he sees his sin, and turns to the Lord, not with divided affections, but with all his heart.—*C.*

[3] Heb. *found.*

[e] Ex.25.30. Le.24.5. Mat.12.4 ver.6.

[f] Ex.19.15. Le.15.18. 1Co.7.5

[4] The conduct of David in practising deception admits of no defence; and David, when more enlightened by the Spirit of God, and more dead to the world, would himself have been the last to attempt such defence. The record illustrates the sinfulness of man, and the weakness of David's faith, while the pardon of it displays the long-suffering and mercy of God. See note on ch. 20. 6.—*C.*

CHAPTER XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.* 7 *Doeg is present.* 8 *David taketh Goliath's sword.* 10 *He fleeth to Gath, where to save his life he feigneth himself mad.*

THEN came David to [a]Nob [b]to Ahimelech the priest: and Ahimelech [c]was afraid[1] at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David [d]said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a [2]place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is present.[3]

4 And the priest answered David, and said, *There is* no common bread under mine hand; but there is [e]hallowed bread, if the young men have kept themselves at least [f]from women.

5 And David answered the priest,[4] and said unto him, Of a truth women *have been* kept from us about these three days, since I came

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with the first clause of ver. 15, and that the two may be thus joined: '*And thou will not remove thy mercy from my house. . . . And Jonathan will* (not) *remove* (his mercy) *from the house of David.*' The second clause appears to be a solemn invocation of Jonathan's that, in case David should deal thus generously, then the Lord would reward him by the overthrow of his enemies: 'And may the Lord require it from the hand (or, repay it upon) the enemies of David!" *P.*]

REFLECTIONS.—How great is the value and usefulness of a true friend, especially in a time of distress and danger! The greatest disinterestedness of affection is implied in cordial friendship—it extends to posterity, as well as to its immediate objects. When influenced by it, we cannot endure the shadow of what might produce a separation; and can more readily be abused ourselves, than have our friend ill-treated. Great patience, meekness, and prudence are necessary when we have to deal with foul-mouthed, malicious, and unreasonable men. And with what tender and solemn concern should friends part, in view of having their next meeting in eternity! But most necessary is a constant cleaving to Jesus Christ, and his everlasting r[illegible] as all our salvation and all our desire.

CHAPTER XXI. [Ver. 1. The word *Nob* signifies 'a high place,' and we may conclude that it stood on a height. Its geographical position is incidentally indicated in this narrative. It lay south of Gibeah, for David was on his way to Philistia when he called at Nob. It was also close to Gibeah. From Is. 10. 32 we learn that it was within sight of Jerusalem, and not far from Anathoth. About a mile south of the site of Gibeah is a conical rocky hill, on whose summit and sides are traces of a small but very ancient town. It commands a wide view, including the top of Mount Zion. This appears to me to be the site of Nob. *P.*]

Ver. 4. [The latter part of this verse as here translated is unintelligible. The meaning of it appears to be this—'*The bodies of the young men are clean; and though the way* (*i.e.* the purpose or enterprise on which we go) *is common* (that is, not strictly ecclesiastical), *yet is it to-day sanctified through the instrument*' (*i.e.* through me as the appointed ambassador of the king). David pretended that he was upon a royal commission, and that he was thus justified in taking even holy bread. *P.*]

Ver. 10. [The site of Gath has long been a subject of difficulty and doubt among biblical geographers. Its exact position is not described in Scripture. From a careful study of incidental notices, and of the topography

out, and the [e]vessels of the young men are holy, and the bread is [h]in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest [i]gave him hallowed *bread:* for there was no bread there but the shewbread that was taken from before the LORD, to put [k]hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, [l]detained before the LORD; and his name *was* [m]Doeg, an Edomite,[5] the chiefest of the herdmen that *belonged* to Saul.[6]

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.[7]

9 And the priest said, The [n]sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it;* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and [o]fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the [p]servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

12 And David [q]laid up these words in his heart, and [r]was sore afraid of Achish the king of Gath.

13 And he [s]changed his behaviour before them, and feigned himself mad in their hands, and scrabbled[8] on the doors of the gate, and let his spittle fall down upon his beard.[9]

14 Then said Achish unto his servants, Lo, ye see the man is mad:[1] wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?[2]

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[e] Bodies, Ac. 9 15. 2 Co 4 7. 1 Th 4 4. 2 Pe. 1 13. 2 Ti 2 21.

[h] Mat. 12 3, 4, 7.

[i] Mar. 2 25. Lu. 6 3 Mat. 12 4.

[k] Le 24 8. Ex. 25 30.

[l] Ju. 7 9, 10. 21 5. 1 S. 13 15. Tit. 1 16. Mat 15 8. He was detained at the tabernacle to be purified; but he had no love to God's ordinances.

[m] Ps. 52. title, 1-7. ex.

[5] Either an Edomite born, and a proselyte to the Jewish religion, or an Israelite born and educated in the land of Edom.—*C.*

[6] The state of Israel, admitting scarcely of any revenue for the support of the king's dignity, or defraying the unavoidable expense of the public service, the king must become a large proprietor of cattle, the staple of the country, and those required regular officers for their management, of whom Doeg was the chief.—*C.*

[7] Another act of deception, and liable to the same condemnation as every such former act. See notes on ch. 20. 6, 21. 2.—*C.*

[n] ch. 17. 51-54.

[o] 1 S. 19. 3. Ps. 34 title. Mat. 12. 14. ch. 27 2, 20. 1.

[p] Ps 56. title. ch. 18. 7, 29. 5.

[q] Lu. 2. 19, 51.

[r] Ge. 20. 2. Ps. 34. 4.

[s] Ps. 34. title. Pr. 29. 25.

[8] Or, *made marks.*

[9] In eastern countries the beard is an object of much attention, and to spit upon it, or even to threaten to spit upon it, is the most heinous insult. Achish therefore concludes that the man who spits upon his own beard must have lost his reason. Some commentators are of opinion that David was really affected by the disease, a disease that might produce the effects recorded; but it seems much more natural to consider it as another act of wilful deception, less criminal indeed than his former acts of the same kind, but still to be condemned as the result of timidity and want of faith in God.—*C.*

[1] Or, *playeth the madman.*

[2] Among other qualities, David was an accomplished actor. Perfect coolness and fertility of resource, in circumstances of great danger, were prominent characteristics of his mind. Madmen were, and still are, privileged in the East. David's feigned madness saved his life, and embracing a favourable opportunity, he fled to the cave of Adullam. It was easy to escape when once he got outside the walls, for the wooded hills and secluded valleys adjoining the city afford a ready asylum to the fugitive.—*P.*

A.M. 2946. B.C. 1058.

CHAP. XXII.

[a] Ps. 34. title, 1. 17. 56.

[b] Jos. 12. 15. 2 Sa. 23. 13, 14. Ps. 142 title. He. 11. 38.

[1] The traditional cave of Adullam is situated in a wild ravine about four miles south-east of Bethlehem. It may not be the real cave, but the locality is unquestionably the same. It is in the wilderness of Judah, which was David's favourite haunt when danger threatened him. It was near his native town, too, where his brothers could easily reach him.—*P.*

[c] Ju. 11. 3. Mat. 11. 28.

[d] Heb. *had a creditor,* Mat. 18. 27.

[e] Heb. *bitter of soul,* Ps. 38. 8. 55. 8.

[f] ch. 23. 15, 16. He. 2. 10. Ps. 72. 12-14. Mat. 11. 28, 28. 18. Jn. 7. 48. 1 Co. 1. 26, 27.

[g] Not ch. 7 5, nor Ge. 31. 49.

[h] Ru. 1. 4. 4. 10, 22. ch. 23. 17.

[2] Being of Moabitish descent, through Ruth, he would naturally expect protection for his relatives in Moab.—*C.*

[i] Ge. 47. 12. 1 K. 20. 32.

[k] 2 Sa. 24. 11. 1 Ch. 21. 9. 29. 29.

[l] Phi. 4. 8. Ps. 84. 10. 73. 25. He. 8. 2.

[m] Or, *grove in a high place.* With ch. 9. 12. 10. 5.

[3] This is an evident contradiction. For Gibeah and Ramah were two different places. The contradiction, however, is not in the original, but in the translation. Ramah is here not a name of the place so called, but should be translated 'hill.'—*C.*

[n] ch. 20. 27, 30. 25. 13. 1 Ki. 12. 16.

[o] ch. 28. 31. 19. 2. 20. 1. 22. 4. 23.

[p] Ps. 52. title, 2-4. 120. 2-4. 140. 3, 11. Je. 9. 4. Eze. 22. 9. Pr. 29. 12. 29. 5. 5. ch. 21. 1-9.

[4] Nowack thinks 'this means,' who was standing among the servants,' but at ch. 21. 7 he is called the 'chiefest of the herdmen that belonged to Saul;' and the Septuagint intimates that he was over Saul's mules. Saul had probably by this time made large additions to his paternal property in flocks and herds, which constituted the chief wealth of that age. The person therefore who had the general oversight of the whole held an office of great importance. The swineherds and goatherds of Ulysses are represented by Homer as sitting at meat with princes in their master's house.—*L.*

CHAPTER XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commendeth his parents to the protection of the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul going to pursue him, complaineth of his servants' unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAVID therefore [a]departed thence, and escaped to the [b]cave Adullam:[1] and when his brethren, and all his father's house, heard *it,* they went down thither to him.

2 And every one [c]*that was* in distress, and every one *that* [d]*was* in debt, and every one *that was* [e]discontented, gathered themselves unto him, and he became a [f]captain over them: and there were with him about four hundred men.

3 ¶ And David went thence to [g]Mizpeh of Moab: and he said unto the [h]king of [2]Moab, [i]Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was in the hold.

5 ¶ And the [k]prophet Gad said unto David, Abide not in the hold; [l]depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a [m]tree in Ramah,[3] having his spear in his hand, and all his servants *were* standing about him,)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will [n]the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that showeth me [o]that my son hath made a league with the son of Jesse; and *there is* none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

9 ¶ Then [p]answered Doeg the Edomite, which was set over the servants[4] of Saul, and

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of the country, I have come to the conclusion that it stood upon the conical hill now called *Tell es-Sâfieh.* It is about 7 miles from Bethshemesh, and 6 miles north of Eleutheropolis. It stands close to the base of the mountains of Judah. The site is a most commanding one, and well suited to a royal city. Gath appears to have been in ruins in the time of Amos, ch. 6. 2; and with the exception of an incidental allusion to it in a proverb, Mi. 1. 10, we hear no more of it in history. It is not mentioned by the later prophets among the royal cities of Philistia. *P.*]

REFLECTIONS.—High stations are slippery places. Often a person is scarcely fixed in when he is driven from them. How weak are the best of men when left to themselves; and how unreasonable therefore to be secure or self-confident! We know not what temptations are before us, or how weak we are to resist them. God will have mercy and not sacrifice: and what we have devoted to his honour may become the means of our protection. But even in the house of God Satan has his spies, who come pretending to worship, but are sent by him for mischief. Oppression sometimes makes a wise man mad; and the fear of man causeth a snare. But in every trial God can open a way for our escape, and make even our enemies instruments of our deliverance. In distress let me flee to God's sanctuary, where I may have spiritual armour, comfort, and direction. However Providence alter my lot, let me always retain my Christian candour: and if my troubles be great, let strong faith and prudent circumspection attend me; not craftiness or dissimulation.

CHAPTER XXII. [Ver. 2. *There were with him about four hundred men.* David has been much censured by infidels on account of the character of his army. This censure is without reason. A man in distress is not necessarily a wicked man, nor has the original word any such unfavourable meaning. Neither is every man in debt necessarily a dishonest man—and the refugees in debt may have merely fled from slavery to which the law subjected them and their families. Nor is every discontented man necessarily a bad subject—indeed how any wise man could have been otherwise than discontented with the wicked government of Saul is a problem that infidels should solve before they accuse David of affording such men a refuge from Saul's misgovernment. *C.*]

REFLECTIONS.—What terrible disasters attend earthly promotions! But God will certainly take care that his persecuted people may always have some friends: and such as suffer with them shall be glorified together. Yea, God often puts the greatest honour upon the most unlikely objects. And Jesus will in no wise cast out any that come to him. How unsettled is the life of the saints on earth! and often their trials are reserved for old age, when there is least strength to endure them. But it bodes well when children prefer the safety of their parents to their own; and when in trials we expect good at the Lord's hand, and readily

said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he [c]inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king [r]sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I[5] *am*, my lord.

13 And Saul said unto him, [s]Why have ye conspired against me,[6] thou and the [t]son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, [u]and said, And who *is so* faithful among all thy servants as David, which is the king's son-in-law, and [v]goeth at thy bidding, and is honourable in thine house?

15 Did I then begin[7] to inquire of God for him? be it far from me. Let not the king impute *any* thing unto his servant, *nor* to all the house of my father; for thy servant knew nothing of all this, less or more.[8]

16 And the king said, [y]Thou shalt surely die, Ahimelech, thou, and [z]all thy father's house.[9]

17 ¶ And the king said unto the [1]footmen[6] that stood about him, Turn and slay the priests of the LORD; because their [a]hand also *is* with David, and because they knew when he fled, and did not show it to me. But the servants of the king [b]would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And [c]Doeg the Edomite[5] turned, and he fell upon the priests, and slew on that day fourscore and five persons that did [d]wear a linen ephod.

19 And [e]Nob, the city of the priests, smote he with the edge of the sword, [f]both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.[4]

20 ¶ And [g]one of the sons of Ahimelech the son of Ahitub, named [h]Abiathar, escaped, and fled after David.

21 And Abiathar showed David that Saul had slain the LORD's priests.

A.M. 2946. B.C. 1058.

g Nu.27.21. Ju.1.1. ch.23.2,4,9,30-8.

r Ko 3.15 Ps 5.6,9 Is.59.7. Pr.1.25, 26.3.4. 16.

[5] Heb. *behold me.*

s ver. 8-10 Ps. 119. 69.

[6] Saul, like other weak and wicked rulers, takes the plea of Ahimelech for granted, and only questions him to give a show of justice to the cruel sentence already passed in his purpose.—*C.*

t ver. 7, 9; ch. 20. 27, 30-2.

u Pr.31.9; 24.23, 12. Lu.23.47.

v ch.21.2.

[7] No, I have often done it when he was employed in your service.

[8] Heb. *little or great.*

y Ex.1.17, 21. Ac.4.19; 5.29. Ro.13.3.

z Ps.52.1-4; CXX. ch. 22.7, 22.

[9] Though the Jewish rabbins are not willing to allow Doeg to have been an Idumite by descent, but an Israelite born in Idom, this difference of feeling and conduct between him and the footmen seems to prove him an absolute stranger to Israelitish feelings.—*C.*

a Ex.2.8, 10, ch.2.28.

b ver.9; ch.22.1, Ne. 11.3; Is.10.32.

c ch.15.9 2 Ki.25.26.

[a] This was one of the worst acts in Saul's life. His malice was unbearable, and his wrath cruel; there is no mitigation of justice or policy by which such a barbarous massacre can be justified. It was well said by Justin Martyr, 'Let us pray that kings and rulers may be found having a sober mind.' Saul's unrighteous command fulfilled God's threatening against the house of Eli. This massacre of the priests Saul weakened all the powers of those whom he had made his enemies, and obtained their possessions to bestow upon his followers. It was a most decided act of defiance to the Most High' (*Delaney*). —'Saul hereby for ever deprived himself of the protection and counsel of Jehovah. Abiathar fled with the ephod in which was the judgment of Urim; and David thereby received the fullest and plainest directions in circumstances of danger and difficulty' (*Chandler*).—*C.*

d ch.2.32, 33; 22.6, 2 Ki.2.32.

e ver.21,22; ch.22.6, 9; 30.7. 2 Sa.8.17; 20.25. 1 Ki. 2.27. 2. 22, 26, 27. Mat.2.16.

A.M. 2946, B.C. 1058.

f Ps.44.22. ch. 21. 1-7.

[5] Thus terribly was the prediction, ch. 2. 30, brought nigh to fulfilment; Ahiathar alone remains of the descendants of Eli, and is spared for a time, hereafter doomed to receive the punishment of an unfaithful priesthood still more ominous and to give warning to all formal churches to repent, lest the Lord remove their candlestick out of his place. —*C.*

[6] Heb. *soul.*

CHAP. XXIII.

a Jos.15.44

1 Keilah, now called *Keia*, was situated 8 miles west of Hebron, near the borders of the plain of Philistia. The position is strong, and the site is now marked by the ruins of an old castle.—*F.*

b Nu.27.21. Ju.1.1 Ch.14.10. Ezr.8.22 Je. 10.23. Pr.3.5,6. Ps.32.8.

2 We know not how he inquired, but probably it was through Abiathar, now Ithmar high priest. *C.*... The adventure here mentioned was truly noble and patriotic. Had not David loved his country, and been above all motives of private and personal revenges, he would have rejoiced in this invasion of Judah, as producing a strong diversion in his favour, and enlivening his inveterate enemy. In most cases, a man with David's wrongs would have united with the enemies of his country, and avenged himself on the author of his calamities; but he thinks of nothing but of succouring Keilah, and using his power and influence in behalf of his brethren. This is a rare instance of disinterested heroism.—(*Clarke*.

c ver.15,23,26.

d ver.9 Ju.6.39,28a. 1.29,23, with ch. 8. 26. By the Lord's mentally answering David, and not Saul, he marked the one as his elected king, and the other as rejected.

e ch.22.20,Ex.28.30. Nu.27.21.

[a] Which it seems had the Urim and Thummim.

f Ex.15.9;14. 3. Ps. 71.11.

g Nu.27.22. ch. 30.7; ver.2-4.

4 The courage of David in saving Keilah seems very unlike his timidity before Achish, and his complete dependence in the result of the Lord very different from the weakness, or rather want of faith formerly ascribed to him. Yet to what does all this amount? Not even to any ground of suspicion against the history, but merely to an evidence of the weakness and inconsistency of man. Let him who has never acted inconsistently with his better feelings or convictions, cast the first stone at David.—*C.*

h ch. 22. 19 Ex. 3.6. Pr.28.15. Ps.44. 22. Jn. 10. 10. Ac.5.41.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned [i]*the death* of all the persons of thy father's house.[5]

23 Abide thou with me, fear not: for he that seeketh my life[6] seeketh thy life: but with me thou *shalt be* in safeguard.

CHAPTER XXIII.

1 The Philistines fight against Keilah: David, inquiring of the Lord by Abiathar, smiteth them, and saveth Keilah. 9 God showing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah. 13 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites discover him to Saul. 25 At Maon he is rescued from Saul by the invasion of the Philistines. 29 He dwelleth at Engedi.

THEN they told David, saying, Behold, the Philistines fight against [a]Keilah,[1] and they rob the threshing-floors.

2 Therefore David [b]inquired of the [2]LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, Behold, [c]we be afraid here in Judah, how much more then if we come to Keilah against the armies of the Philistines?

4 Then David [d]inquired of the LORD yet again. And the LORD answered him, and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech [e]fled to David to Keilah, *that* he came down *with* an ephod[3] in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, [f]God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him, and he said to Abiathar the priest, [g]Bring hither the ephod.[4]

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to [h]destroy the city for my sake.

11 Will the men of Keilah deliver me up

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take the advice of his servants. How jealousy torments a man's self with its groundless suspicions! It represents the most faithful as seditious, and accuses them of meditating the worst designs. It is very unsafe to trust to wicked men: our most benevolent actions may by them be turned into the worst of crimes, and truth may be reported in a manner more malignant than gross calumny and falsehood. But generous is that mind which will not hurt the character of another, even when truth admits and safety requires it. What a terrible plague is a tyrannical king! What barbarous monsters do some rendet themselves! But it is painful to a good man to be in any wise the occasion of mischief to others. Here likewise let us observe that, even through this wickedness and rage of Saul, God exactly fulfils his threatenings against Eli; and destroys the remnant of his house. Let us wonder at the depth of his providence and the faithfulness of his word.

CHAPTER XXIII. REFLECTIONS.—No wonder that God's enemies invade his land when his people are persecuted in it. God wisely directs his favourite servants where he has work for them: and never are men so likely to prosper as when they consult the Lord in all their ways. If he direct us, no ill usage from the distressed, or discouragement from our friends, must make us withhold our help. The worst designs are often covered with fair pretexts, and the appearances of providence are imagined tokens of God's approbation; while even good men are hated for their most useful services, and evil-minded wretches are ready to betray their most cordial and noted benefactors. But God knows how

into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And [t]the LORD said, He will come down.[5]

12 Then said David, Will the men of Keilah deliver[6] me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.[7]

13 ¶ Then David and his men, [k]*which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained [l]in a mountain in the wilderness of Ziph:[8] and [m]Saul sought him every day; [n]but God delivered him not into his hand.[9]

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and [o]strengthened his hand in God.[1]

17 And he said unto him, Fear not; for the hand of Saul my father [p]shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also [q]Saul my father knoweth.

18 And [r]they two made a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

19 ¶ Then [s]came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah,[2] which *is* on the south[3] of [4]Jeshimon?[5]

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part[6] *shall be* to deliver him into the king's hand.

21 And Saul said, [t]Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [u]haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilely.

23 See therefore, and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I [v]will search him out throughout all the thousands[7] of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the [w]wilderness of Maon,[8] in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him.*

A.M. 2936. B.C. 1068.

1 Mat.7.7. Ps.50.15, with ver.22.

a Saul did not come to Keilah: was not the reply to David therefore untrue? By no means. Every question and every answer must be examined, not merely by what is spoken plainly, but by what is implied or understood. In this case, the meaning implied is, "If I shall come," and the reply is given to *that*, as well as to the words spoken. This mode of speech is unavoidable, and consequently common to all languages.—C.

6 Heb. *shall up.*

7 See note on ver. 11.—C.

k ch.22.2,3,7,23,13.15. 23.13.

l Jos.15.21,55. Ps.31. 1. Obs.3.

m Ziph was an ancient town, situated on a conical hill, about 4 miles south-east of Hebron. The country round it was called the "wilderness (*i.e. mulberry pastoral region*) of Ziph."—*P.*

m ch.23.7,14.26.2. Ps. 10.8. Is.59.7.

n Ro.8.31. Ps.32.7. Pr.21.30. Is.46.3,4. 2 Cor.4.9.

o While David, no doubt employed all the watchfulness of an experienced warrior, his safety is not from himself.—God refuses to deliver him to his enemy. See Ps.cxxi.—C.

o ver.23. Ex.6.9. 2 Ti.4.17. He.12.12,13.

1 David's faith, as appears from several previous instances, required to be strengthened. The means employed for this purpose are the encouraging words of Jonathan, effectually applied by the Spirit. Pr.27.17.—C.

p Ps.46.1,7,8,11. 2 Co.1. 10. Is.40.4.

q Ac.5.39. 7.51. ch. 20.3,31,34,36.

r ch.20.16,17,18,3.

s ch.26.1. Ps.54. title, 3,4. with ch.22.7. Mat. 10.17.

2 A hill in the south of Judah, fortified in the days of the Maccabees, but the fortifications were afterwards destroyed by the Romans.—C.

3 Heb. *on the right hand.*

4 Or, *the wilderness*

5 A city in the tribe of Simeon. C.

6 Heb. *it becometh us.*

t Mi.3.11. Is.66.5. ch. 22.8.

u Heb. *foot shall be.* Job 5.24. Is.8.9,10.

x Pr.1.16,17. Ro.3. 15,16.

7 That means the districts so called from the number of inhabitants they contained at the first settlement and remain, like the word *hundred* in England.—*I.*

y Jos.15.55. ch 25.2.

8 Maon, a city of Judah, which gave name to a considerable part of pasture land, called the wilderness of Maon. The city stood on an eminence, and the hills in its vicinity are full of large caves, where David and his men lay themselves. C.—Maon is about 7 miles south-east of Hebron, and 3 miles beyond Ziph. It stood on the summit and sides of a conical hill, about 200 feet high. The hill now strewn with ruins, among which are the remains of a square fortress. It still bears its ancient name.—*P.*

A.M. 2946. B.C. 1058.

2 2 Ch.20.22. 2 Co.1. 8. Ps.50.15,23. 91.15.

a ver. 2. 14. De. 32. 36. Re.12.16. Ps.119.5. 2 Lu.4.29,30.

b He's *spread themselves upon* &c.

1 Let no one ever despair of deliverance because he does not see the means—all means are in the hands of God; and if he will, our enemy shall deliver his servant from another.—C.

2 That is, *The rock of divisions.*

b Ge.14.7. 2 Ch.20.2. Ca.1.14. Jos.15.62. Ezek.47.10. ch.24.1,2.

3 *Engedi* ("the fountain of the kid") stood about the middle of the western shore of the Dead Sea. The city was anciently called *Hazezon-tamar*, Ge. 14.7, and was inhabited by Amorites in the days of Abraham. The fountain still called *Ain-jidy*, from which the city took its name, bursts from the rugged mountain side, at an elevation of about 400 feet above the lake. Near it are the ruins of several buildings; but the site of the city was on the low ground on the shore, which is still strewn with ruins. The whole declivity from the mountain down to the city was terraced for vineyards. The site is now utterly desolate; the vines are all gone; and the palms for which it was once celebrated have almost disappeared. *The wilderness of Engedi* embraced the wild and rugged mountain region stretching from the ancient city eastwards towards Hebron, Tekoa, and Bethlehem. It was, and still is, the home of the wild goats; and in every ravine are immense caverns, in some of which David and his men lurked in former days, as robbers and outlaws do now.—*P.*

CHAP. XXIV.

a ch.23.7,19,28. Eze. 22.9. Hr.7.3.

1 Heb. *after.*

b 1 Sa.13.2. 2 Sa. 23.1,8,18,24.

2 That is, mountaineers, accustomed to climb precipices, and explore caves.—C.

c Ju.3.24.

d Ps.cxli; 142. title, ver.7.

3 That is, in the side caves branching from the main one. Such grottoes are found in every mountainous country, especially where limestone abounds.—C.

4 The cave of Khureitûn, in the upper part of the wilderness of Engedi, near Bethlehem, would contain upwards of 3000 men. I penetrated its dark and winding recesses to a distance of some 200 yards. One great hall, in it measures 120 feet in length by 40 in breadth, with a lofty arched roof.—*P.*

e ch.26.8,25.

5 Heb. *the robe which was Saul's.*

f 2 Sa.12.9. 16.21,22. Ezra 9.2.

6 Cutting off the skirt was an act of robbery, as well as of disrespect to the king, therefore his conscience smites him.—*Note.* No sin is small in the eye of an awakened conscience.—C.

g ch.26.9,11. Mat.5. 44. Ro.12.17. 1 Th.5.15.

h ch.26.6,7,9.

7 Heb. *cut off.*

i Pr.20.22. 1 Co.13.4. Ps.103.9-13. 130.3,4.

And they told David: wherefore he came down into a rock, and abode in the wilderness of Maon; and when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men [a]compassed David and his men round about to take them.

27 ¶ But[a] there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded[9] the land.[1]

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.[2]

29 ¶ And David went up from thence, and dwelt in strong holds at [b]En-gedi.[3]

CHAPTER XXIV.

1 *David in a cave at Engedi, having cut off Saul's skirt, spareth his life.* 8 *He showeth therein his innocency.* 16 *Saul, acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to pass, when Saul was returned from [a]following[1] the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.

2 Then Saul [b]took three thousand chosen men[2] out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave; and Saul [c]went in to cover his feet: and [d]David and his men remained in the sides[3] of the cave.[4]

4 And the men of David said unto him, [e]Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe[5] privily.

5 And it came to pass afterward, that [f]David's heart smote him, because he had cut off Saul's skirt.[6]

6 And he said unto his men, [g]The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David [h]stayed[7] his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, [i]Wherefore hearest

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to deliver the godly out of temptation, and to disappoint the secret purposes of their enemies. And what a mercy is it to have a pious, self-denying, and constant friend to visit and comfort us in our distress! But what must Jesus be when Jonathan is so kind and faithful! And what must heaven be, where we shall meet with all the kind angels and kind spirits of just men made perfect; and with the infinitely kinder Father, Son and Holy Ghost! Let my spiritual

thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and [k]*some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD's anointed.

11 Moreover, [l]my father, see; yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that [m]*there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou [n]huntest my soul to take it.

12 The [o]LORD judge between me and thee, and the LORD avenge me of thee:[8] but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness[p] proceedeth from the wicked: but mine[q] hand shall not be upon thee.

14 After whom is [r]the king of Israel come out? after whom dost thou pursue? after [s]a dead dog, after a flea?[9]

15 The LORD therefore [t]be judge, and judge between me and thee, and see, and plead my cause, and deliver[1] me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [u]*Is* this thy voice,[2] my son David? And Saul lifted up his voice, and [v]wept.[3]

17 And he said to David, [w]Thou *art* more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast showed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered[4] me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

A.M. 2946. B.C. 1058.

k ver. 4,6; ch. 26.8

l Pr. 23.1 2 Ti. 2. 25. Mat. 11. 29.

m ch. 26. 18. Ps. 35. 7. Ju. 25. 25. Pr. 1. 11.

n ch. 26. 20. Ge. 10. 9. ver. 2. Pr. 24. 11, 12.

o Ju. 11. 27. Ps. 35. 1; 94. 1. Ro. 12. 19. Re. 6. 10. Le. 16. 5. ver. 15.

8 This is not a prayer for injury to Saul, but an appeal to God for righteous judgment, if Saul should persevere in his wicked purposes. See ver. 15. - *C.*

p Ex. 21. 13. Ps. 7. 16; 9. 15, 16; 10. 2. Pr. 5. 22, 31.

q Jnb 5. 8. Ro. 12. 19. ch. 26. 9.

r Pr. 30. 4, 33. 7.

s 2 Sa. 3. 8; 9. 8. ch. 26. 20.

9 Similar phrases are still used in the East, when persons wish to express the lowliness of their condition. Compare 2 Sa. 9. 8. Notwithstanding the value of the dog to man, its name has almost universally been employed to express not only debasement but detestation. It is a favourite term of abuse among the heroes of Homer. As for the flea, it is deemed equally contemptible and troublesome in the East and West. An Arabian writer thus describes it: - 'A black, nimble, extenuated, hunch-backed animal, which being sensible when any one looks at it, jumps incessantly, now on one side, now on the other, till it gets out of sight.' - *J.*

t Ge. 16. 5. ch. 24. 29. Ps. 43. 1 Mi. 7. 9.

1 Heb. *judge.*

u ch. 26. 17. Pr. 15. 1.

2 An allusion most probably to the musical character of David's voice, which Saul well remembered since the day he came to play before him on his harp. Those who have long been separated from a friend are fully aware of the electrical effect of his voice falling unexpectedly upon the ear. - *C.*

v With De. 8. 15. Ps. 114. 8. Le. 33. 4.

3 Other and happier days were associated with David's voice: they return before Saul, and for a time his better nature prevails, and he weeps at their remembrance, and at the thought of his present jealousy and folly. - *C.*

w Mat. 5. 44. Ro. 12. 20. ch. 26. 21. Ps. 34. 6, 7. 4. Mi. 7. 8, 9.

4 Heb. *shut up.*

A.M. 2946. B.C. 1058.

x ch. 20. v. 31; 23. 17, with ch. 13. 14; 15. 28.

a Ge. 38. 44-53; 21. 23. ch. 20. 14-17. He. 6. 16.

b Mat. 10. 16. Ep. 5. 15. Pr. 22. 3, 5; 27. 12. Ja. 2. 21.

5 David asked no oath from Saul, nor would he trust himself with him, well knowing from experience how little these transient appearances were to be trusted, ch. 19. 6. - *J.*

CHAP. XXV.

B.C. 1057.

a ch. 28. 3. Ge. 50. 11. Nu. 20. 29. De. 34. 8. Ps. 12. 1, 7.

1 The manner of the Scriptures in relating the death of the greatest characters is well worthy of remark. There is an ostentation, no fulsome panegyric; the bare event is related, and left to make its impression on the heart. *Dead were.* - Undoubtedly his death appear to have attended the funeral, Saul having privily acknowledged him as heir to the throne. - *C.*

b Ge. 14. 6; 21. 21. Nu. 13. 3, 21, 26. Southward of Canaan.

c Ps. 17. 14; 73. 3, 4; 144. 13. Joh. 1. 3; 21. 23. 2 Sa. 12. 2; 13. 23. Ge. 38. 13. 2 Ki. 3. 4.

2 Or, *business.*

d Not that Jos. 19. 26. 2 Ki. 18. 19, but ch. 15. 12. Jos. 15. 55.

3 Carmel lay between Maon and Ziph (see note on ch. 23. 24). It was of course an entirely different place from the mountain range which bears the same name. The ruins of the ancient town are extensive; they still bear the old name, and lie around the head and sides of a little vale which is shut in by rugged limestone rocks. Near it on the top of a ridge stands the castle, with walls ten feet thick. It is now entirely desolate. - *J.*

e Pr. 31. 10-13, 14, 31.

f Is. 32. 5, 7. Ps. 10. 3.

g Nu. 13. 30; 14. 24. 2 Ch. 4. 15-20.

4 *Caleb* signifies a *dog*, and the Septuagint and some other early translations render the passage as meaning that Nabal was a 'doggish man'—of a snarling irritable disposition. - *C.*

h Ge. 38. 12, 13. 2 Sa. 13. 23, 24.

i Heb. *ask him in my name of peace,* Ge. 43. 23. Lu. 10. 5. ch. 13. 10; ver. 14.

20 And now, behold, [x]I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

21 Swear[a] now therefore unto me by the LORD that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.

22 And David sware unto Saul. And Saul went home; but David and his men gat them up [b]unto the hold.[5]

CHAPTER XXV.

1 Samuel dieth. 2 David in Paran sendeth to Nabal. 10 Provoked by Nabal's churlishness, he mindeth to destroy him. 14 Abigail understanding thereof, 18 taketh a present, 23 and by her wisdom 32 pacifieth David. 36 Nabal, hearing thereof, dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 His wife Michal is given to Phalti.

AND Samuel[a] died;[1] and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the [b]wilderness of Paran.

2 ¶ And *there was* a man in Maon, [c]whose possessions[2] *were* in [d]Carmel;[3] and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and *she was* [e]a woman of good understanding, and of a beautiful countenance: but the man [f]*was* churlish, and evil in his doings; and he *was* of the house of [g]Caleb.[4]

4 ¶ And David heard in the wilderness that Nabal did [h]shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and [i]greet him in my name.

6 And thus shall ye say to him that liveth *in prosperity,* Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now, thy shepherds which were with

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friendship with these be renewed day by day! Behold how men's malice renders them miserable; and how ready brethren of the same tribe are to betray us! but God in his providence interposes for the relief of his people when their danger is at the greatest. Fear not then, my soul—only believe, and thou shalt see the glory of God.

CHAPTER XXIV. [Ver. 21. Saul's character is a most remarkable one. It is in part illustrated by the fierce, wayward, fitful nature of the tribe to which he belonged. 'To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. His affections were strong, but they were unequal to the wild accesses of religious zeal or insanity which ultimately led to his ruin.' He caught the prophetic inspiration in fitful gusts. 'Passionately he would enter into it for the time, as he came within the range of his better associations. But then he would be again the slave of his common pursuits. His religion was never blended with his moral nature. It broke out in wild ungovernable acts of zeal and superstition, and then left him more a prey than ever to his own savage disposition. In his better moments he never lost the strong affection which he had contracted for David. But then the paroxysm of rage and jealousy returns, and he pursues him over the hills of Judah. *P.*]

REFLECTIONS.—Restless is the malice of wicked men; but God can bring us very near to danger and yet keep us in perfect safety. And easily can he deliver up his enemies into the hand of the weakest of his people. How falsely rash men misinterpret the promises and providences of God! But we must not avenge our own quarrels, nor take all the advantages against our enemies which Providence puts in our hand; but rather seek to overcome them with patience and kindness. If temptations come to us in a pleasing form, we must flee from them; our conscience must start, not only at evident crimes, but at the most distant appearance of evil. It is honourable, when not only there is innocence, but Providence clearly manifests it; and that instead of ill designs alleged, there was nothing but the most cordial friendship. And observe—soft words are most effectual to break the bones and turn away strong wrath. What a plague to kings are flattering and deceitful courtiers! And how shameful and galling to find that through them we have been persecuting our principal friends! But there may be confession and remorse where there is no real repentance. Love to our enemies, and a mild and generous behaviour under great provocations, are glorious tokens of future greatness. But how mad is the malicious injuring of those at whose mercy we, and all that we have, may soon lie! and how prudent to keep on our guard against a known enemy! Fits of partial repentance will not last long.

CHAPTER XXV. REFLECTIONS.—Was not Samuel a figure of Jesus Christ, our great Priest, Prophet, Deliverer, and Judge! How earnestly desired, and how supernatural was his birth! Early was he devoted and called to, prepared for, and employed in, his Father's service. How extensive is his office! He is the illuminated Prophet that renders our dark earth a valley of vision. He is the unparalleled Priest who, by his once offering of himself, made peace between God and men. He is the great Deliverer, that makes us free indeed. He is the sovereign Judge of all, particularly the Israel of God. How wretched the case in which he finds his church and people when he appears for their help! His sacrifice and intercession

us we [k]hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

8 Ask thy young men, and they will show thee: wherefore let the young men find favour in thine eyes; (for we come in [a] good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.[5]

9 And when David's young men came, they spake to Nabal according to all those words in the name of David,[6] and ceased.[7]

10 ¶ And Nabal answered David's servants, and said, [m]Who *is* David? and who *is* the son of Jesse? There [n]be many servants now-a-days that break away every man from his master.

11 Shall I then take [o]my bread and my water, and my flesh[8] that I have killed for my shearers, [p]and give *it* unto men whom I know not whence they *be*?[9]

12 So David's young men [q]turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, [r]Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: [s]and there went up after David about four hundred men, and two hundred abode by the stuff.[1]

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed[2] on them:

15 But the men *were* [t]very good unto us, and we were not hurt,[3] neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were [u]a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is such* [w]a son of Belial, that *a man* cannot speak to him.

18 ¶ Then Abigail [x]made haste, and took two hundred loaves,[4] and two bottles[5] of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters[6] of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me: behold, I come after you. But she [y]told not her husband Nabal.

20 And it was *so*, *as* she [z]rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 (Now David had said, Surely in vain have I kept all that [a]this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him; and he [b]hath requited me evil for good.

22 So[c] and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light[7] any that pisseth against the wall.)[8]

23 And when Abigail saw David, she hasted, [d]and lighted off the ass, and fell before David on her face, and bowed herself to the ground.

24 And [e]fell at his feet, and said, Upon me, my lord, [f]*upon* me *let this* iniquity *be;* and let thine handmaid, I pray thee, speak in thine audience,[9] and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard[1] this man of Belial, *even* Nabal: for as his name *is*, so *is* he; [2]Nabal[3] *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [g]*as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden[4] thee from coming to *shed* blood, and from [h]avenging thyself with thine own hand, now [i]let thine enemies, and they that seek evil to my lord, be as Nabal.[5]

27 And now this [m]blessing, which thine handmaid hath brought unto my lord, let it even be given unto the young men that [n]follow my lord.

28 I pray thee, forgive the [o]trespass[6] of thine handmaid: for the LORD [p]will certainly make my lord a sure house; because my lord fighteth

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A.M. 2942. B.C. 1062.

k Lu. 3. 14. 1 Pe. 3. 8. ver. 15, 21. Ro. 12. 17. Phi. 4. 8.

l Es. 9. 19. De. 12. 12, 18, 14. 26. Ne. 8. 10, 12. the day of the sheep-shearing feast, i.e. 38. 12, 13. 2 Sa. 13. 23, 24.

5 David having protected the shepherds and flocks from the Arabs of the desert—at all times a predatory people—had a right to claim some compensation, which nevertheless he asks as a favour.—*C.*

6 It is a remarkable fact that black-mail, such as was here asked by the messengers of David, is to this day claimed by the great Arab chiefs of all, or almost all, the inhabitants of villages along the southern and eastern borders of Palestine and Syria. They claim it, too, upon the very grounds urged by David. In fact, there is no safety for either sheep or shepherds except by paying the shekh of the nomad tribes.—*P.*

7 Heb. *rested.*

m Ex. 5. 2. Ps. 73. 8; 123. 3, 4. ch. 22. 9, 10; 20, 30.

n ch. 22. 2.

o Ju. 8. 6, De. 8, 17. Job 31. 17. Ge. 21. 25; 26. 10.

8 Heb. *slaughter.*

p Ec. 11. 1, 6. Ga. 6. 10.

9 This answer of Nabal, not merely conveying a refusal, but much unmerited and provoking reproach, seems fully to warrant the Septuagint translation of ver. 3. A melancholy illustration of the evils of an irritable temper and a provoking tongue, exposing its owner to extreme danger, and tempting another to extreme sin.—*C.*

q Mat. 7. 6. Is. 36. 21.

r ch. 24. 6; 26. 10. Ro. 12. 19.

s ch. 22. 1, 2; 23. 13; 27. 2; 30. 9, 10.

1 In modern phrase —*the baggage*.—*C.*

2 Heb. *flew upon them.*

t ver. 7, 12. Phi. 2. 15. Col. 4. 5. Mat. 5. 16.

3 Heb. *shamed.*

u Job 1. 10.

x De. 23. 23. Jn. 30. 22. ch. 2. 12. Job 31. 13.

y Mat. 5. 25. Pr. 28. 19; 21. 14. La. 3. 1.

4 'Loaves,' thin cakes.—*C.*

5 'Bottles,' skins so curiously formed into a kind of bag, as to retain liquids. They are still so made and used in some mountainous districts of the Basque, in Europe.—*C.*

A.M. 2942. B.C. 1062.

6 Or, *lumps.*

z Pr. 24. 16; 28. 2, 6; 31. 27.

a Ju. 5. 10; 10. 4. 2 Ki. 4. 22, 24. ver. 14.

b Job 30. 8.

c Pr. 17. 13. Ps. 109. 3, 4.

d Ru. 2. 17. ch. 24. 44; 20. 42.

7 David had been ungratefully treated, and sorely provoked by the reproaches of Nabal, most probably not diminished in the relation; still all this will neither excuse nor justify his rash and sinful purpose and oath: so far from it, that we soon find David himself acknowledge his sin, and thank God that held him from committing it. See ver. 33.—*C.*

8 Males. ver. 34. 1 Ki. 14. 10; 16. 11; 21. 21. 2 Ki. 9. 8.—[A phrase now indelicate, but which, in allusion either to Nabal's descent or character, in ver. 3 (see note), should, most probably, be translated, 'so much as a dog.'—*C.*]

f Jos. 15. 18. Ju. 1. 14.

g 2 Ki. 4. 27, 37. Es. 8. 3. Mat. 18. 29.

h 2 Sa. 14. 9, 12. Ge. 27. 13. ver. 28.

9 Heb. *ears.*

1 Heb. *lay it to his heart.*

2 i.e. folly.

3 The Hebrew names of persons were all significant; and here it is used to form an excuse for Nabal. Let not Abigail be accused of speaking disrespectfully of her husband, seeing she spoke truth, and used the only argument calculated to protect him.—*C.*

i ch. 20. 3. 2 Ki. 2. 2.

4 An argument drawn from restraining grace. Abigail well judged to be the most likely to prevail with David.—*Note.* Grace ought to be estimated, not merely by the duty to which it guides us, but the sin from which it holds us back.—*C.*

k Ro. 12. 19, 20. Ps. 94. 1.

l Ps. 83. 13-18. Je. 20. 12.

5 Such fools as Nabal, so that they may not be able to plan anything successful against you.—*C.*

m Or, *present*, 2 Ki. 5. 15. Ge. 33. 11.

n Heb. *walk at the feet of*, &c., Ju. 4. 10.

o ver. 24.

6 Holding David to be heir-apparent to the throne, the trespass lay in coming unattired to his presence.—*C.*

p ch. 15. 28. 2 Sa. 7. 16.

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procure lasting friendship with Heaven, and noted victories and mercies on earth. How marvellous his conquest of enemies, and restoration of the treacherously abandoned worship of God! Gracious are his instructions, sharp his reproofs, and certain his predictions! By him kings reign, and princes decree justice. Candid, upright, and generous, are his whole administrations! though wickedly, and to their lasting ruin, he and his Father were rejected by his brethren of Judah, who desired a temporal deliverer; and still are by carnal professors. But how distressed their condition, till they seek the Lord and David their king! But lo, the righteous are taken away from the evil to come! Nations have reason to mourn when those who stood in the gap, to prevent the Lord's wrath, are removed by death. Alas! how often the best of men are disgraced by their children, and the best of women by their husbands! There is little happiness in wealth enjoyed by fools; and as little comfort in marriage which is made for the sake of it. It becomes the poor to use entreaties. While we feast we should distribute our bread to the hungry. One good turn deserves and requires another; but a foul tongue is the sign of a wicked heart. Scurrilous invectives are too commonly the fare of God's precious saints in this world. They have puny, if not thievish hearts, who grudge to bestow their superfluities for the relief of such as are in want. How deadly dangerous and deeply sinful are violent passions! Some one provocation may quickly exasperate that mind which has calmly borne many such in other forms: but sensible and faithful servants are a great mercy to a family, and especially that one head of it hath sense and grace, when the other is destitute of both. Soft words turn away anger; and a gift in the bosom pacifies strong wrath. But what we do in passion will afterwards be a grief to us: and it is a far greater satisfaction to forgive an offence than to revenge it. Nor ought any to be more ready to forgive injuries than those whom the Lord has marvellously protected. What thanks they deserve who keep us back from sin! And great is the mercy of God, which prevents our sin when we are upon the very point of committing it. If we have sworn to commit wickedness, it is sinful to keep our oath, but our duty bitterly to repent the taking of it. Those who are churlish to God and his people are often abundantly liberal to the devil and his agents in drunkenness, costly apparel, or the like. Sinners lost in luxury and mirth are insensible of the wrath of God which hangs over their head; while beastly drunkards render themselves incapable of profiting either by advice or correction. But quickly will death turn their riotous joys into eternal sorrows, and tear the churl from his idolized portion of earth. Saints need not avenge their own wrongs; God will do it for them in a speedy and awful manner, and render them thankful that he kept them back from usurping his prerogative. Pacific prudence and sense are excellent means to pave our way to a more exalted station: and such as are content to suffer with the people of God, shall reign with them

the[g] battles of the LORD, and [f]evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound[a] in the bundle of life[7] with the LORD thy God; and the souls of thine enemies, them shall he [h]sling out, *as out* of the middle[8] of a sling.[9]

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be [k]no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then [l]remember thine handmaid.

32 ¶ And David [m]said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee,[1] except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.[2]

35 So David received of her hand *that* which she had brought him,[3] and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person.

36 ¶ And Abigail came to Nabal; and, behold, he held [n]a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he [o]*was* very drunken: wherefore she [p]told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him [q]these things, that [r]his heart died within him, and he became *as* a stone.[4]

38 And it came to pass, about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, [s]Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for [t]the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, [u]to take her to him to wife.[5]

A.M. 2947. B.C. 1057.

g ch.17.47;18.17.

f ch.24.9, 11, 17. Ac. 13.22.

a ch.25.29. Ps. 116.15; 66.9. Mat.10.30. Re. 33.3.

[7] This is still a common mode of expression in the East. Its most evident origin is from the compact binding together of all the parts of a living body.—*C.*

t Je.10.18.

[8] *In the midst of the force of a sling.*

[9] This verse ought rather to be translated as follows: "And should any one rise up to pursue thee, and to seek thy soul, the soul of my lord will be bound up in the bundle of the living Jehovah thy God; but the soul of thine enemies will he sling away in the cup of the sling." It is a beautiful and most insinuating speech, proving that Abigail was "a woman of good understanding."—*P.*

k Heb. *no staggering or stumbling.*—Pr. 5.12. Mat.27.4. Ro.14.21. 2 Co.1.12.

l Ge.40.14.ver.40.

y 2 Sa. 12.15; 24.23. Ps.141.5. 2 Ki.5.13,14. Pr.25.12;28.23.

[1] David acknowledges the hand of God in sending Abigail, ver. 32. and thereby keeping him back from sin.—Note, The privilege of the believer is to see the hand of God in every occurrence, and to acknowledge him as the giver of every good and perfect gift.—*C.*

[2] See note on ver. 22.—*C.*

[3] The account of the present made to David, ver. 18, coming from a "very great" man, ver. 2, to a leader at the head of 600 soldiers, in all of which there is no money, or other precious article, marks a very singular state of society, while it also demonstrates how moderate were David's expectations for all the efficient service he and his men had rendered, ver. 15,16.—*C.*

z 2 Sa 13.23. 1 Ki.3.15. Pr.20.1;23.29-35. Ec. 7.2. Ro. 13.13. 1 Th.5.7.

b ver.39. Mat.7.6;10.14. Ps.112.5. Is.3.5-15.

c ver.10,11,21,34.

d De. 28. 28. Job 15.21.

[4] To become *petrified* with fear, is still a common expression upon the body are often used astonishing. Here it seems to have produced, as it often does, such a sudden chill, that the body became cold as a stone, and such a rigidity of the muscles, that it became fixed as a statue.—*C.*

e Ps 58.10,11. Pr.24.17,18. Mi.7.9,10. Je.50.34.

f 1 Ki.2.44. Ps. 5.7. Jo.2.13. Es 7.10.

g Pr. 21.10, 18.22; 19.14. ver.32.

[5] He had heard that Saul, in order to cut off all his pretensions to the throne, had shamefully given his wife, Michal, Saul's daughter, to Phalti. ver. 44. for the marriage tie was not then held so sacred as it ought to have been. David was cured away by the corrupt custom of the times; but "from the beginning it was not so."—*C.*

h Ru.2.10. Ph.2.5-11; 3.8,12.

[6] *To wash the feet* was an act of hospitality, the full import of which can be comprehended only in warm climates, where the feet of the traveller are, either altogether, or nearly bare. It was also an act of servitude, indicating the grateful humility with which Abigail received the message of one whom she expected soon to be king in Israel.—*Note*, Are we willing, when called by the true David, to follow his example and obey his injunction, and in humility and love to "wash one another's feet?" Jn.13.14.—*C.*

i Ge.24.61,67.ver.20, 23.

[7] The whole transaction resembles the manner in which matrimonial alliances are generally contracted by princes in the East. "The king of Abyssinia," says Bruce, "sends an officer to the house where the lady lives, who announces to her that it is the king's pleasure she should remove instantly to the palace."—*C.*

[8] Heb. *at her feet.*

k Jos.15.56. 2 Sa.3.2.

l Ge.2.24. Mat.19.5, 6.

m 2 Sa.3.14,15. with ch.18.20.

n Is.22.13.

CHAP. XXVI.

a Jos. 15. 55. ch. 23. 19,20. Ps.54. title. Ro. 3.15. Eze.22.9. 1 Je.19. 16. Ps.28.3;76.20,92.

b ch 23. 25; 24.17,2. Ps.140.9;38.12;35.4.

[1] The term "wilderness," when applied to districts in Palestine, means an uncultivated district.—*C.*

c Ps.142.5. Ep. 5. 15. Mat. 10.16. Jos.7. 2;8.1.

d ch.24.3;33.55.

e Or, *midst of his carriages*, ch.17.20.

[2] And Saul lay in the circle," *i.e.* in the circle formed by the men who were with him. He was in the centre, and his men lay round him. To pass through the surrounding host, and penetrate to the spot where Saul slept, was therefore a work of no ordinary daring.—*P.*

f Ge. 10. 16;15.20.

g 1 Ch.2.16. 2 Sa. 2. 18;23.18;26.6;12.10.

h Ju.7.9 ri. ch.14.6.

[3] This proposal of David, for two to make their way through Saul's army, indicates a very low opinion of his military arrangements: an opinion verified by the event. Saul is found sleeping—the multitude of all wicked men, who, eagerly pursuing some evil course to the injury of others, cease to watch for their own souls.—*C.*

i 1 Th. 5.2,3,7. ver. 12.

[4] "Within the circle."—*P.*

k Heb. *shut up*, ch. 24.4. with 2 Sa.23.18.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, [k]*let* thine handmaid *be* a servant to wash the feet[6] of the servants of my lord.

42 And [l]Abigail hasted,[7] and arose, and rode upon an ass, with five damsels of her's that went after her;[8] and she went after the messengers of David, and became his wife.

43 David also took Ahinoam [k]of Jezreel; and they were also [l]both of them his wives.

44 ¶ But Saul had given [m]Michal his daughter, David's wife, to Phalti the son of Laish, which *was* of [n]Gallim.

CHAPTER XXVI.

1 Saul, by the discovery of the Ziphites, cometh to Hachilah against David. 5 David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse. 13 David reproveth Abner's negligence, 18 and exhorteth Saul. 21 Saul acknowledgeth his sin, and returneth home.

AND the [a]Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

2 Then [b]Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.[1]

4 David therefore [c]sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, [d]and Abner the son of Ner, the captain of his host: and Saul lay in the [e]trench,[2] and the people pitched round about him.

6 Then answered David, and said to [f]Ahimelech the Hittite, and to [g]Abishai the son of Zeruiah, brother to Joab, saying, Who will go [h]down with me to Saul to the camp?[3] And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay [i]sleeping within the trench,[4] and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God [k]hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee,

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at last. But they who sinfully multiply their wives must not expect to enjoy much of family pleasures.

CHAPTER XXVI. REFLECTIONS.—One sin usually involves men in another, lest they should suffer for the former; and none are more restless in promoting mischief than treacherous neighbours and unfaithful kinsmen. Unsanctified hearts soon lose the impression made by convictions of sin; and a little instigation will revive the old grudge where the reconciliation is not sincere: but God can easily disarm the mighty, and leave them a prey to the feeble. It is dangerous for a wicked heart to meet with an engaging temptation. But what an honour is it to resist strong temptations, and to neglect repeated opportunities of avenging ourselves! And it highly becomes the Christian thus to commit his cause into the hand of God, and to wait his time and way of advancing him to honour. But what malicious enemies are they who tempt us to apostatize from God by driving us from his worship and people! how severe a reckoning awaits those who shed innocent blood. And woe to the men against whom the people of God bring their just complaints! sin is the greatest folly, and will appear so at last to

with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, [t]Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?[5]

10 David said furthermore, *As* the LORD liveth, the LORD [m]shall smite him;[6] or [n]his day shall come to die; or [o]he shall descend into battle, and perish.

11 The [p]LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.[7]

12 So David [q]took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because [r]a deep sleep from the LORD[8] was fallen upon them.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? [s]for there came one of the people in to destroy the king thy lord.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* [t]worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is*[u] this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, [v]Wherefore doth my lord thus pursue after his servant? for what have I done? [w]or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him [x]accept[9] an offering:[1] but if *they be* the children of men, [y]cursed *be* they before the LORD;[2] for they[a] have driven me out this day [z]from abiding[3] in the inheritance of the LORD, saying, Go, serve other gods.[4]

20 Now therefore [b]let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to [c]seek a flea, as when one doth hunt a partridge in the mountains.[5]

21 [d] Then [e]said Saul, I have sinned: return,[6] my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The[e] LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day, but [f]I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, [g]as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David; thou shalt both do great *things*, and also shalt still prevail. [h]So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 Saul hearing that David was fled to Gath, seeketh no more for him. 5 David begyeth Ziklag of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

AND David [a]said in his heart, I shall now perish[1] one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the [2]Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and [b]he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David with [c]his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.[3]

4 And it was told Saul that David was fled to Gath; and [d]he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town [e]in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him [f]Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.[4]

A.M. 2942. B.C. 1062.

[t] Ch. 24. 6, 7. 2 Sa. 1. 14, 16.

[5] Had David been in the wilderness with the evil intent which some would have ascribed to him, to the commission of the crime proposed? He knew he was to be king. His assignment, yet he would not anticipate God's purpose, but reserves the event.—C.

[m] ch. 25. 38. 2 Sa. 12. 15. 1 Ki. 20. 35, 36. 2 Ki. 5. 26. 2 Ki. 15. 5.

[6] Even as he already had such an evil spirit to afflict him for his sin, he knows that if he ever should will again visit him with some remarkable punishment untoward him to reign.—C.

[n] Job 7. 1, 14. c. 14. 5. Ps. 39. 4, 13.

[o] De. 32. 35. Ch. 31. 6. Ps. 44. 22.

[p] ch. 24. 6, 7. 2 Sa. 1. 14, 16.

[7] In the heat during the summer months, nearly every man is going to sleep, whether in his house or on a journey, has a bottle of water placed within reach.—F.

[q] ch. 24. 4.

[r] Ge. 2. 21. c. 15. 12. with Isa. 6. 1.

[8] What men ascribe to causes merely natural, the Spirit ascribes directly to God, by whom all natural causes are overruled.—C.

[s] ver. 5.

[t] Heb. *the sons of death.* ver. 9, 11. ch. 20. 31. 2 Sa. 12. 5. 14.

[u] ch. 24. 16. Pr. 16. 13.

[v] ch. 24. 9, 17. 26. 17. 2 Sa. 16. 7. Ps. 35. 7. 57. 6. 59. 3. Ac. 5. 28. 1 Pe. 4. 16.

[w] 2 Sa. 16. 10. c. 19. 22.

[x] Heb. *smell*, 1 Sa. 26. 19. Ge. 8. 21.

[1] Since the holy God would accept a sin-offering as an acknowledgment of guilt, and of faith in the great atonement which Christ was to make for sin, how much more therefore should Saul, a sinful fellow-creature, be pardoned, towards his injured, loving servant.—F.

[y] Ge. 3. 14. Pr. 6. 16, 19.

[2] David supposes two conceivable causes of Saul's hostility: (1) That God had stirred up Saul against him, viz. that he had left unchecked the evil passions in Saul's own heart. In this case the anger of God ought to be appeased by a *minchah*, or bloodless offering, which is an emblem of a life devoted to God's service. (2) That men had stirred up Saul to pursue him, and in this case David pronounces a curse on them.—F.

[z] Deut. 28. 61. Josh. 22. 25. 1 Ki. 2. 42. Jer. 40. 7, 9.

[3] Heb. *dwelling.*

[4] The law, De. xiii., condemned all emigration to a country where much more it would condemn those who, by their false assertions or charges, had forced David away from the tabernacle and the altar, and compelled him to live among the heathen.—C.

[a] ch. 24. 19, 20.

[b] Ps. 11. 1. Pr. 25. 19. Jer. 4. 22. Mat. 24. 31. Mar. 3. 27. c. 6. 4.

[5] Heb. *be content.*

[c] Heb. *smell*, 1 Sa. 26. 19. Ge. 8. 21.

[1] David here manifests a sad, sinful want of confidence in God's protection. God had promised that he should reign after Saul. Why should he therefore have dreaded to perish by his hand? Alas, while we may not embrace any man in his way of faith, such records of its weakness or failure are of singular service, as they teach us not to be high-minded, but to fear.—F.

[d] ch. 23. 19. 25. 14. 27. 1. c. 31. 2. 2 Sa. 21. 20.

[e] ch. 26. 25. 2 Sa. 3. 39.

[2] When David first fled to Gath he was a solitary refugee. His relation to Saul was not known, and consequently he would naturally be regarded as a spy or secret enemy. Now he went to Gath at the head of a daring band of soldiers as a friend, dangerous as a foe. Saul's hostility must have been known; his relentless persecution Achish must have heard of; and David would consequently be welcome to the Philistine king.—F.

[f] ch. 26. 21.

[g] Ps. 22. 20. c. 72. 14. c. 116. 15. Isa. 43. 4. Da. 9. 23. Ac. 20. 24.

[h] Pr. 26. 27. ch. 24. 20. Ju. 2. 24.

CHAP. XXVII.

B.C. Cir. 1057

[a] Ps. 10. 6. Ps. 14. 1. Mat. 24. 48. Mar. 3. 5. c. 6. 11. Lu. 12. 45.

[b] Heb. *be content.*

[3] David here manifests a sad, sinful want of confidence in God's protection. God had promised that he should reign after Saul. Why should he therefore have dreaded to perish by his hand? Alas, while we may not embrace any man in his way of faith, such records of its weakness or failure are of singular service, as they teach us not to be high-minded, but to fear.—F.

[c] ch. 30. 5. 2 Sa. 2. 2. 3. 2. 1 Ch. 3. 1.

[d] ch. 23. 14. 15. 16. 24. 1. 2 Sa. 4. 4.

[e] Heb. *the country.*

[f] Jos. 15. 31. 19. 5. 1 Ch. 4. 30. c. 12. 1, 20.

[4] The site of Ziklag has not been identified; but it must have been situated on the extreme southern border of Canaan, probably on the west or north-west of Beer-sheba.—F.

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the most hardened sinner, even though their convictions should never have any saving issue. God's dispensations do all concur to prove him a righteous judge. They who show mercy may hope to find mercy. And God will make his enemies to bow at the feet of his persecuted saints, and know that he has loved them, and will promote them to honour.

CHAPTER XXVII. [Ver. 9. *Left neither man nor woman alive.* We are not here informed of the character and habits of these hordes—nor of any provocation they had given David; but there is no reason to conclude they were better than their ancestors whom Joshua, for their enormities in sinning, was commanded to expel or extirpate. Infidels, in accusing David, assume, without the shadow of evidence, that David had no cause for aggression; a conclusion which the recorded propensities and habits of these people, as well as David's previous and subsequent character, decidedly contradict. *C.*]

REFLECTIONS. It is hard to withstand repeated and strong temptations to unbelief. It is prudent to withdraw from temptation, and especially for strangers to live as retired from courts as possible. And never shall we be losers by parting with earthly accommodations for the sake of God and our souls. But surely nothing can be more foolish, especially after warning

7 ¶ And the time[5] that David dwelt in the country of the Philistines was [g]a full year and four months.

8 ¶ And David and his men went up and invaded the [h]Geshurites, and the [i]Gezrites, and the [k]Amalekites:[6] for those *nations were* of old the inhabitants of the land, as thou goest to Shur,[l] even unto the land of Egypt.

9 And David [m]smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, Whither have ye made a road[7] to-day? And David [n]said, Against the[e] south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.[8]

11 And David saved neither man nor woman alive to bring *tidings* to Gath, saying, [p]Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him;[9] therefore he shall be my servant for ever.

CHAPTER XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroyed the workers with familiar spirits, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 The woman, with his servants, refresh him with meat.

AND it came to pass in those days, [a]that the Philistines gathered their armies together for warfare to fight with Israel. And Achish said unto David, Know thou[t] assuredly [b]that thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, [c]Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now [d]Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had put away those that had [e]familiar spirits, and the wizards,[2] out of the land.[3]

4 ¶ And the Philistines gathered themselves together, and came and [f]pitched in Shunem; and Saul gathered all Israel together, and they pitched [g]in Gilboa.[4]

5 And when Saul saw the host of the Philistines, he was [h]afraid, and his heart greatly trembled.

6 And when Saul [i]inquired of the LORD, the LORD answered him not, neither by [k]dreams, nor by Urim, nor by prophets.[5]

7 ¶ Then said Saul unto his servants, [l]Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.[6]

8 And Saul [m]disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And [n]Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.[7]

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw [o]Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [q]gods ascending out of the earth.

14 And he said unto her, What form *is* he of?[8] And she said, An old man cometh up; and he *is* covered with a mantle. And Saul [r]perceived that it *was* Samuel, and he [s]stooped with *his* face to the ground, and bowed himself.

15 ¶ And[t] Samuel said to Saul, Why hast

A.M. cir. 2947. B.C. cir. 1057.

5 Heb. *the number of days.*

g Heb. *a year of days*, ch. 29.2. Lev.25.29. Neh.5.14.

h Not Jos.12.5. De.3.14.

i Or, *Gezrites*, Jos.16.3. Ki.9.15.

k Ge.14.7. Nu.24.20. Ex.17.8. 1Ch.4.43.

l Ge.16.7. Ex.15.22. Ge.16.7. 25.18.

m ch.15.3. De.20.13. 1Ch.20.3.

7 Or, *did you not make a road*, &c.

n Jos.15.10. Ki.15.25. Ch.28.18. Ep.4.29. Ps.119.69.

o Jos.15.21. 1Ch.2.9. 25.42. Jud.1.16. ch.30.29.

8 This answer of David was not false in words, for he had done what he said; but it was equivocal in words, and evidently was misunderstood by Achish. How then is David to be vindicated? He cannot be vindicated at all. He had sunken in desponding of God's protection—he had erred in joining himself with the enemies of his country, and now he sins again in a melancholy example of the weakness of man, when leaning on his own understanding, and for a moment ceasing to trust solely in God.—*Note.* The honesty of the Scriptures in recording the faults of their chief characters is alone sufficient to convince infidels that they must have come from God. *C.*

p De.7.2. Ps.119.5. Ep.5.13. Mat.2.16.

9 Heb. *made himself to stink to his people Israel.*

CHAP. XXVIII.

A.M. cir. 2948. B.C. cir. 1056.

a 1.Sa.28.29. De.28.33. Ju.3.31. ch.4.1. viii.28. xiv.47. xvii.25.28.

1 Heb. *knowing, know.*

b ch.29.11,29. 30.21.

c ch.27.10. Ki.2.42.

d ch.25.1. Is.57.2.

e Ex.22.18. De.18.11. Le.19.31. 20.27.

2 This was according to the divine law (Ex.22.18. Le.19.31. wherein Saul professed how exactly a man may engage in the external reformation of evils without the inward reformation of his own heart. *C.*

3 This explanatory verse is inserted to prepare for a full understanding of all the incidents which follow regarding Saul and the witch of Endor.—*P.*

A.M. cir. 2948. B.C. cir. 1056.

f Jos.19.18. Ki.1.3.

g ch.31.1,2. Sa.1.21.

4 The position of the two armies was almost exactly the same as that occupied by Gideon and the Midianites. Shunem lay on the northern side of the valley of Jezreel, near the base of the hill of Moreh, while Saul took up a position on the side of Gilboa, east of Jezreel, and just over the mountain of Hared. *F.*

h Job.15.21. Is.57.11. 59.19. Je.30.5. Da.5.6. 1Th.5.3. Re.6.15. 18.10.

i Jud.20.18. 1Ch.10.14. 28.6. ch.14.37. Ho.5.6.

j Ge.4.3.

k Num.12.6. Ex.28.30. Le.8.8. De.33.8.

5 Saul looks in vain for a divine answer, because he neglects known duty, the recall of David.—*Note.* If we regard sin in our hearts, the Lord will not hear us.—*C.*

l Le.19.31. De.18.11. 2Ki.21.6. 1Ch.10.13. Ac.16.16. Is.8.19.

6 Endor lay on the north side of the hill Moreh, and consequently beyond the camp of the Philistines. Saul's night journey, therefore, was long—not less than nine miles—and dangerous; for he must have made a considerable detour to the east to avoid the camp of the enemy; and had his journey been discovered, he could easily have been cut off.—*P.*

m 1 Ki.14.2. 22.30. 1 Ch.10.10. Is.8.19,20. Jn.3.2,19,20. Ep.5.11.

n De.10.20. 13.18. De.6.13. with Ac.23.12.

7 An answer and oath which Saul alone could give; and by which, to the acute prejudice to divination, he betrayed at once his name and dignity.—*C.*

o 2 Co.11.14, with Is.31.7. A devil in his likeness. Satan hath no power over the souls of the glorified saints. God would never give him any to countenance consulting of devils. Samuel's soul had not to come out of the earth; nor would he have said, Saul shall be with him to-morrow. It doth not even seem probable that the battle was fought on the morrow. The woman's having a familiar spirit, and her exposing herself to danger, manifest it to have been no mere juggle.—*Rev. J. Brown.*

p ver.5. Ex.22.18.

q 2 Co.11.14. Ps.32.

8 Heb. *What is his form?*

r ch.15.27. 2 Ki.2.8, 13.

s Ex.e. 4.31. 2 Th.2.10,11. Is.66.4.

t Jn.8.44, with Re.14.13. Is.57.2.

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given, than to expect safety out of the Lord's land, rather than in it. It is good to be always zealous against the Lord's devoted enemies. But we have need of grace, not only to make us do well, but to make us honestly stand to what we have done; otherwise strong temptation will involve us in the guilt of the basest equivocation.

CHAPTER XXVIII. [Ver. 12. *And when the woman saw Samuel, she cried with a loud voice*, &c. Every interpretation of the venerable Brown is entitled to respect, and the marginal note is not merely the popular opinion, but is largely supported by most learned authorities. Nevertheless, regard to what we believe truth compels us to express a different opinion, on the following grounds:— (1) The possessors of familiar spirits, whether such possession be considered a reality or pretence, were utterly condemned by God. See note on ver. 3. (2) This woman tells practically a lie; for she pretends to be able to bring up any one from the dead, and that not the appearance, but the very person—a thing impossible, Ec. 12. 7; Re. 1. 18. (3) Saul had already discovered himself (see note on ver. 10), and she pretends not to know him. (4) The reasoning in ver. 12 is false; for even had Samuel come up, that did not prove the querist was Saul. (5) She tells another lie; for she not only reports that she saw 'gods ascending out of the earth,' but affirms Samuel came out of it also; now he was buried at Ramah, not at Endor. (6) Saul did not look at the pretended apparition, but bowed to the ground. (7) The pretended Samuel (for no doubt there was an accomplice of the Pythoness to represent him) admits her power to bring him up from the dead—another falsehood, seeing it contradicts the aforesaid scriptures, and ascribes to a condemned sinner the power of giving life—the prerogative of God alone. But if all were imposture why does the narrative speak of Samuel as if he were really raised? Because it records what occurred as matter of history, leaving the history to explain itself. But if the apparition were not Samuel, how could it foretell the death of Saul and his sons? Because the event was very probable, yet the answer equivocal; for whether Saul and his sons died or survived, the words 'thou shalt be with me' could have been pleaded as true; for Samuel, according to the Pythoness, was either dead or alive as might best suit her purpose. *C.*]

REFLECTIONS.—The enemies of the church craftily seize their opportunity when their principal opponents are out of the way. And when God has left a country, it is easy for enemies to penetrate into the very heart of it. How hard it is for saints to act honestly when they have wandered out of God's way!

thou disquieted me, to bring me up?[1] And Saul answered, I am [u]sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets,[2] nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, [v]seeing the LORD is departed from thee, and is become thine enemy?[3]

17 And the LORD hath done to [w]him [x]as he spake by me:[4] for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David;

18 Because thou [a]obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee into the hand of the Philistines: and [b]to-morrow *shalt* thou and thy sons *be* with me: [c]the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth,[5] and [d]was sore afraid, because of the words of Samuel:[6] and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and [e]I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, [f]I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf[7] in the house; and she hasted and killed it, and took flour, and kneaded *it*, and did bake unleavened[8] bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

A.M. cir. 2948
B.C. cir. 1056.

1 These expressions seem to have been used in accommodation to the general notions of mankind; and indeed the *usual* habitation of departed spirits is unknown to us.—*f*.

u 1 Sa. 3.12. Pr. 5.11, 12; 24.34.

2 Heb. *by the hand of prophets.*

v 2 Ch. 12.14; 22.12. 2 Ti. 2.19, 21.

3 The Greek, Syr. and Arab. versions read, 'and is with thy neighbour or rival,' which is adopted by Bathe, Houtteyn, Hales, &c., and agrees with ver. 17, and also with ch. 15. 28.—*f*.

w Or, *for himself*, ch. 16.4.

x Not ch. 15. 28, but 2 Ch. 11.14. Jn. 8.44

4 Heb. *mine hand.*

a ch. 15. 1, 23, 26. 1 Ki. 20.42. Jo. 48.10.

b Ex. 19. 14. Mat. 6. 34.

c ch. 12.25. xxxi

5 Heb. *made haste and fell with the fulness of his stature.*

d ch. 25. 37. Ps. 48. 5, 6; 55. 22. Job 15. 20–22; 24. 20, 5.

Here was another proof of the reality of the appearance. The question as to the more immediate agency by which it was effected presents greater difficulties. That the woman seemed to anticipate the power to herself, ver. 22, proves nothing. Yet it might be assumed that such a local agency was enabled and permitted to effect such a result in this particular instance, while the following chapters were vested with any such power at other times. But the simpler view is to suppose that before the woman had time to employ her usual incantations, the Almighty, for wise and important ends, sent back Samuel for a short season from the world of spirits. This was the belief of the ancient Jewish church. After his death he prophesied, and showed the king his end, and lift up his voice in prophecy to blot out the wicked deeds of the people, Eccles. 46. 20. Various great purposes were served by the transaction, *e.g.* Saul's crime in asking counsel of Or was made the means of his punishment 1 Ch. 10. 13, 14: the superiority of the oracle of Jehovah to the real or imaginary oracles of Satan was clearly exercised; and the doctrines of a future state and a resurrection of the dead received an awfully solemn confirmation which was very necessary in that age of darkness.

e Ju. 9. 17; 12. 3. ch. 19. 5; ver. 9. Job 13. 14.

f Pr. 25. 20. 1 Ki. 20. 43; 21. 4.

7 As in these hot countries flesh is soon tainted, they kill and dress their meat as it is required.—*f*.

8 The preparing of leavened bread would have taken some time, until the whole lump was leavened.—*f*.

A.M. 2948. B.C. 1056.

CHAP. XXIX.

a Jos. 19. 28, 30. 1 Ki. 20. 30; 21. 26, 29; 22. 1.

1 There is one Aphek situated in Asher, near the Sidonian territory, about 6 miles from Tyre. A second was situated in Judah. 1 Sa. 4. 1. and supposed to be the same as Antipatris, Jos. 15. 53. The Aphek in the text was a city of Issachar in the valley of Jezreel. A fourth city of the same name was situated in Syria, 1 Ki. 20. 26. The word signifies a rapid stream, or strength; two meanings, either of which will fully account for the frequency of the name.—*C.*

2 This denotes the number of the companies, each with its own captain.—*f*.

b ch. 28. 2.

3 Who was chosen general of the army.

4 The word thus rendered, had occurred twice in the former verse in the sense of 'passing on,' hence the Gr. Syr. and Arab. versions translate, 'Who are these passing on?'—*f*

c ch. 27. 7

d Da. 6. 4, 5. Ro. 12. 17. Phil. 2. 15. Col. 4. 5. 1 Pe. 3. 15, 16.

e 2 Ch. 12. 19. ch. 24. 21.

5 No doubt he would have fought on the side of the Hebrews.

f ch. 28. 1, 2.

g ch. 9. 20; 10. 28. 3.

6 How does Achish a Philistine idolater come thus to acknowledge the deity of Jehovah? Either because he was, to some extent, a convert to the truth, or because, like other heathens, he did not deny the deity of the gods of other people, but merely insisted on the absolute supremacy or local government of his own. The total denial of deity to gods and false gods has ever been the point upon which has been founded the hatred of heathens against Judaism and Christianity.—*C.*

h Mat. 5. 16. 1 Pe. 3. 15. Ps. 112. 8. ver. 9.

7 Heb. *thou art not good in the eyes of the lords.*

8 Heb. *do not evil in the eyes of the lords.*

i ch. 20. 8. 26, 28; 22. 3.

9 Heb. *before thee*

k Ps. 34. 15, 14; 55. 20; 125. 26. 2 Sa. 12. 17. Col. 3. 9. Eph. 4. 25

1 Whether David would or would not, have fought against Saul does not appear, but as he had now, in modern phrase, renounced his allegiance, a course permitted by the laws of all nations, there was nothing but regard to his country to prevent him.—*C.*

l 2 Sa. 14. 17, 20; 19. 27.

CHAPTER XXIX.

1 David marcheth with the Philistines: their princes are offended therewith. 6 Achish dismisseth him, with commendations of his fidelity.

NOW the Philistines gathered together all their armies to [a]Aphek:[1] and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by hundreds and by thousands:[2] but [b]David and his men passed on in the rere-ward with Achish.[3]

3 Then said the princes of the Philistines, What *do* these Hebrews[4] *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me [c]these days, or these years, and I have found [d]no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [e]Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself[5] unto his master? *should it* not *be* with the heads of these men?

5 *Is* not this David, of whom they sang one to another in dances, saying, [f]Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* [g]the LORD [h]liveth, [i]thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight; for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.[7]

7 Wherefore now return, and go in peace, that thou displease not the lords[8] of the Philistines.

8 And David said unto Achish, [k]But what have I done? and what hast thou found in thy servant, so long as I have been with thee[9] unto this day, [l]that I may not go fight against the enemies of my lord the king?[1]

9 And Achish answered and said to David, I know that thou *art* good in my sight, [m]as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore now rise up early in the morning with thy master's servants that are come

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Whether they take part with friends or foes they are apt to be ensnared. But dreadful is the case of men who are abandoned by God, and deprived of his prophets and ministers. And they who refuse to seek God while he may be found, will cry in vain when he refuses to answer, and have their troubles doubly aggravated by the terrors of an evil conscience. When men throw off their cloak of religion, they ordinarily abandon themselves to the very abominations against which they had professed much zeal. Works of darkness hate the light: and many who have cast off the fear of God are ashamed to appear so bad as they are before men. But it is shocking for persons, amidst gospel light, to enter into leagues or fellowship with devils;—absurd to profess hatred to Satan in others and yet indulge him in our heart; dangerous to flee to the devourer for relief when the God of grace hath cast us off;—and stupid to fear the laws of men and the wrath of a wicked king, more than the authority and eternal justice of almighty God. But God often gives up to strong and devilish delusions the men who have no pleasure in his truth: and those who undervalue the Lord's prophets, at last get devils in their stead. Cold comfort indeed will the devil administer to his servants, even in their greatest distress. But they have themselves only to blame for all the miseries to which they are reduced; for vain is their knocking when the door of mercy is once shut. Having departed from God they have forsaken their own mercies. A miserable life, and more miserable death, are all the portion they can expect. And when once a man is given up to despair, he rushes on to his own destruction as the horse rushes into the battle.

CHAPTER XXIX. REFLECTIONS.—Unbelieving fears often plunge the people of God at last into



FAMILY CONVEYANCE, SYRIA—A PICTURE TAKEN NEAR JEZREEL, WHERE AHAB LIVED. [I. Samuel, xxix:1.]—"Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel." This picture illustrates for us the method of traveling in Palestine. There are very few roads over which a carriage or a buggy can pass in the Holy Land. In going from Jerusalem to Nazareth there is nothing but a path. Tourists even have in many places to ride in single file. So rocky is this single pathway that it often becomes necessary in going down steep hills to alight from the saddle and walk. The horses and mules are very sure-footed, and appear to have learned from many generations of experience how to pick their way among the rocks, and to hold their footing even on the side of the steepest and roughest mountains. In the above conveyance the family of the man who leads the horse is balanced and packed away in the covered boxes you see strapped to the horse's back.

with thee; and as soon as ye be up early in the morning, and have light, depart.[2]

11 So David and his men rose up early to depart[m] in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 3 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.

AND it came to pass, when David and his men [a]were come to Ziklag on the third day, that [b]the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that *were* therein: they [c]slew not any, either great or small,[1] but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, [d]*it was* burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him [e]lifted up their voice and wept, until they had no more power to weep.

5 And [f]David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was [g]greatly distressed: for the people spake of [h]stoning him; because the soul of all the people was grieved,[2] every man for his sons and for his daughters: but David [i]encouraged himself in the LORD his God.[3]

7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, [k]bring me hither the ephod. And Abiathar brought thither the ephod to David.

8 And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? [l]And he answered him, Pursue; for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the [m]six hundred men that *were* with him, and came to the brook Besor,[4] where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint that they could not go over the brook Besor.)

11 And they [n]found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and [o]when he had eaten, his spirit came again to him; for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left [5]me, [p]because three days agone I fell sick.

14 We made an invasion *upon* [q]the south of the Cherethites,[6] and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb;[7] and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? And he said, [r]Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, [s]eating, and drinking, and dancing,[8] because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David [t]smote them from the twilight even unto the evening of the next day:[9] and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David [u]recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking[1] to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* [x]David's spoil.

21 ¶ And David came to the [y]two hundred men, which were so faint that they could not

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A.M. 2948 B.C. 1056.

2 Thus God delivered him from the snare in which he had rashly entangled himself. —— The princes reasoned wisely according to the common practice of mankind; and it was well ordered by Providence that they refused to let David go to this battle, in which he must have been either an enemy to his country or false to his trust. Had he fought for the Philistines he would have fought against God and his country; and had he in the battle gone over to the Israelites, he would have deceived and betrayed the hospitable Achish. God therefore delivered him from such disgrace, and by the same kind Providence he was sent back to rescue his wives, and the wives and children of his people.—*Green-Field and Clarke.*]

m Ge. 27. 14. 1 Co. 11. 33. 1 Th. 12. 19, 20. ch. 3. 2, 2. Ps. 37. 7. 3 Jo. 1.

CHAP. XXX.

a ch. 29. 11. 2 Sa. 1. 1.

b ch. 15. 7. 27. 8, 9. Exo. 23. 15. Ex. 17. 8. ver. 14.

c Is. 10. 5. 37. 8. Hab. 3. 2. Job 38. 11.

1 They saved them, not from any feeling of mercy, but for the purposes of slavery and sale. Man-stealing was one of the sins of these times and nations, which God most severely condemned, and for which he commanded their expulsion or extirpation. When infidels accuse Joshua, nay, the very God of Israel, of cruelty, they should recollect what were the crimes which God sentenced, and Joshua punished.—*C.*

d Ps. 34. 19. 42. 7. Ac. 14. 22. Job 14. 1.

e Nu. 14. 1, 39. Ju. 2. 4. 20. 23, 26. 21. 2. ch. 4. 23. Ezr. 10. 1.

f ch. 25. 42, 43. 27. 3. 2 Sa. 3. 2, 3.

g Ps. 6. 1–4. 42. 7. 69. 1, 2. 130. 1.

h Ex. 17. 4. Nu. 14. 10. Jn. 8. 59. with ch. 27. 1. Ps. 10. 9. 56. 2. 8.

2 Heb. *bitter.*

i Ps. 56. 3. Ro. 4. 18. 2 Co. 1. 8. Hab. 3. 17, 18. He. 11. 33.

3 The lamentation of the people and the distress of David form an affecting picture: his faith in God affords both instruction and encouragement. Instruction — for his faith, that had failed under lesser evils, now revives. Encouragement — for God, the covenant-God, is an unfailing resource in all emergencies.—*C.*

k ch. 23. 9, 9, 11. Nu. 27. 21. Ju. 1. 1; 20. 18, 23, 28. 2 Sa. 5. 19, 23.

l Ps. 50. 15. 91. 4, 5. with 28. 6.

m ch. 22. 2. 27. 2. 23. 13. 25. 13. 27. 2.

4 Supposed by good authorities to be the "river of Egypt." Jos. 15. 4, 47. the southern boundary of the promised land. It is also supposed to be that in which the Ethiopian was baptized, Ac. 8. 26, and though a brook in summer, in winter is a considerable torrent, which prevented the weary wanderers from passing, whose icy cooling waters afforded them a favourable place for refreshment.—*C.*

n Ps. 78. 8. Pr. 1. 5, 6. Ec. 12. 10. Ro. 8. 28.

o ch. 14. 27. Ju. 15. 19. Is. 40. 29, 32.

5 Inhumanity is here signally self-punished. Had this poor slave been treated with humanity, he had not been here to lead David in just suit of his unfeeling master.—*C.*

p Pr. 12. 10. with Zep. 3. 5.

q ver. 16. Eze. 25. 15, 16. Jos. 14. 13; 15. 13.

6 This young Egyptian was evidently well acquainted with the geography of the district, he speaks so familiarly of the divisions. The Cherethites whom he mentions occur frequently in the history of David. Whitney were, is not clear. Some think them a remnant of the aborigines of Crete.—*C.*

7 A district in the south of Judah, in which were the cities of Kirjath-arba or Hebron and Kirjath-sepher, belonging to the family of Caleb.—*C.*

r Ge. 21. 23, 24. 31. 25. 35. 26. 37. 50. 47. 31. Jos. 2. 12. Ju. 15. 12. ch. 24. 21; 29. 3. 2 Sa. 19. 23. Ec. 8. 2.

s Lu. 12. 19, 20. 17. 27–29. 21. 34. 35. 1 Th. 5. 3. Is. 22. 13. Da. 5. 1, 30. Re. 11. 10, 13.

8 The revelry of the Amalekites had unfitted them for resistance, so they perish, while David loses not a single fellower.—*Note.* Luxury, under the name of enjoyment, is the great cause of the ruin of individuals, families, armies, and nations.—*C.*

t Job 20. 5. Da. 5. 6. Lu. 17. 26–29.

9 Heb. *their morrow.*

u Ge. 14. 16. Mat. 6. 31. Ps. 34. 9, 10; 37. 4, 5. Job 1. 10.

1 The spoil was recovered and brought off; nothing was lost, but a great deal gotten. Providence had so ordered, that the Amalekites carefully preserved all that they had taken, concluding that they kept it for themselves, though really they preserved it for the right owners. There was "nothing lacking;" so it proved when they concluded all was gone: so much better is God oftentimes to us than our own fears.—*Henry.*

x ver. 26. Is. 53. 12. Re. 19. 17–19.

y ver. 9, 10.

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the most perplexing circumstances. David is now upon the point of either proving a murderer of the Israelites, whom God had anointed him to save, or a traitor to the Philistines, who had so kindly protected him. But God takes more care to preserve his people's integrity and honour than they do themselves; and often gives them a decent escape from the nets in which they had sinfully entangled themselves. That which is intended for our disgrace often proves a distinguishing mercy; and it is honourable if the messengers of our disgrace are able and ready to witness for our uprightness.

CHAPTER XXX. REFLECTIONS. — Saul's sparing of the Amalekites did but entail murder and ravage on his own subjects. When we go abroad, we know not what scenes of mourning may meet us at our return. And the more comfort we promise ourselves in the creature, the more bitter will be our disappointment. We had need to be always in the way of our duty, as it is only in that we can expect God's protection to ourselves and families. He can marvellously restrain the rage of the most barbarous, and save his people alive in their hands. How hard is it to bear heavy trials without fretting against the Lord, and raging against those who imprudently occasion them! But circumstances can never be so bad but there is ground for faith in the promises of God. To encourage ourselves in him as our God is the surest and shortest method of relief from our troubles: and they are generally great saints indeed who become such by means of great sufferings. If by neglecting to consult God we have formerly plunged ourselves into troubles, we ought the more earnestly to ask his direction, in order to get out of them. He can at once arrest the adversary, and conduct us to them. Even discouraging providences in our way should but excite and animate our faith to press forward. Cruelty, even to servants, entails misery on the guilty, while compassion and charity usually bring their own reward. We know not how much good or evil the weakest instruments may do us. Great events often depend on small and unexpected accidents. Carnal security is the great mean of a sinner's destruction. The dance and song often hand them forward into everlasting woe, when destruction cometh upon them suddenly in an instant. Such followers of Christ as are willing, but weak, ought to be comforted under their infirmities: but the heart of the covetous is hardened against the sufferings of the needy: and it is neither the best companions, nor the best instructions, that will change the hearts of men of Belial: but rulers must

follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that *were* with him: and when [1]David came near to the people, he saluted them.[2]

22 ¶ Then answered all the wicked men and *men*[a] of Belial,[3] of those[4] that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, [b]my brethren, with that which the LORD hath given us, [c]who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but [d]as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.[5]

25 And it was *so* from that day forward,[6] that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to[e] his friends, saying, Behold a [f]present for you of the spoil of the enemies of the LORD:[7]

27 To *them* which *were* in [g]Beth-el,[8] and to *them* which *were* in south Ramoth,[9] and to *them* which *were* in Jattir,[1]

28 And to *them* which *were* in [h]Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to [i]*them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in [k]Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [l]Hebron, and to all the places where David himself and his men were wont to haunt.[2]

CHAPTER XXXI.

1 Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They insult over the dead bodies of Saul and his sons. 11 The men of Jabesh-gilead, recovering the bodies by night, burn them, and bury their bones at Jabesh.

NOW the[a] Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain[1] in mount Gilboa.[2]

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew [b]Jonathan, and Abinadab, and Melchi-shua, Saul's sons.

3 And the [c]battle went sore against Saul, and the archers[3] hit him;[4] and he was sore wounded of the archers.

4 Then [d]said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and thrust me through, and [e]abuse me. But his armour-bearer would not;[5] for he was sore afraid: therefore Saul [f]took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul [g]died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, [h]they forsook the cities, and [i]fled; and the Philistines came and dwelt in them.

8 ¶ And[1] it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And [k]they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.

10 And they put his armour in the house of [l]Ashtaroth;[7] and they fastened his body to the wall of Beth-shan.[8]

11 ¶ And when the inhabitants of [m]Jabesh-gilead[9] heard of that [l]which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and [n]burnt[2] them there.

13 And they took [o]their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

A.M. 2948. B.C. 1056.

a Mat. 7. 12. He. 13. 1. 1 Pe. 3. 8.

1 Or, *asked them how they did.*

a De. 13. 13. Ju. 19. 22. 1 Ki. 21. 10. Pr. 19. 28. 2 Co. 6. 15. 2 Ti. 2. 25.

2 One of Satan's chief temptations and means of mischief is covetousness. By it he seeks first to introduce injustice and then division into David's army. Let Christians, who are not ignorant of his devices, be watchful against this snare.—*C.*

3 Heb. *men.*

b Ge. 29. 7. Ju. 19. 23.

c Ps. 44. 2—5. 115. 1, 3.

d Nu. 31. 27. Jos. 22. 8. Ge. 45. 24. with Ps. 68. 12.

3 This equitable adjudication of David exhibits great sagacity, a nice sense of propriety, and decided generosity, and no doubt laid the foundation, humanly speaking, of much of David's success as a general and influence as a monarch.—*C.*

4 Heb. *and forward.*

e Ps. 35. 27. 68. 28. 1 Ch. 12. 1. Pr. 18. 16.

f Heb. *blessing.* Ge. 33. 11. ch. 25. 27. 2 Ki. 5. 15.

5 Not the spoil of David's enemies, but the Lord's. Such the Amalekites literally were. But David calls them so, because he consulted and remembered God's glory, as sovereign in all events, rather than his own.—*C.*

g Ge. 12. 8. Jos. 8. 9. 19. 8. 15. 48. Ju. 1. 23.

6 Probably not the Bethel so distinguished in Scripture history, but another in Simeon. Jos. 19. 4.—*C.*

7 So called to distinguish it from Ramoth-gilead on the other side Jordan.—*C.*

8 A city of the priests in the hill country of Judah. Jos. 15. 48. 21. 14. 1 Ch. 6. 49. Eusebius identifies it with Jetur, a Christian village in the district of Daroma, 20 miles from Eleutheropolis.—*Ainsw.*

h ch. 22. 3. Jos. 13. 16. 15. 50.

i ch. 27. 10. Ju. 1. 16. 1 Ch. 2. 9. 42.

k Ju. 14. 45. 21. 3. Jos. 19. 4. 15.

l Jos. 10. 3. 15. 54. 21. 11. 2 Sa. 2. 1. 3. 2. 5. 1. Nu. 13. 22. Ge. 23. 2. 37. 14.

1 Heb. *thrust through.*

2 Still called Djebel-Gilbo. It is placed by Jerome about six miles west of Bethshan.—*C.*

a 2 Ki. 23. 29. Ec. 9. 1, 2. De. 32. 49—52. ch. 14. 49. 1 Ch. 8. 33. 9. 39. 10. 2.

b 2 Sa. 1. 4—10. Am. 2. 14. Je. 48. 44.

3 Heb. *shooters, men with bows.*

4 Heb. *found him.*

c Ju. 9. 54. 1 Ch. 10. 4.

d Or, *mock me.* Ju. 16. 25. 19. 25.

5 The Jews say he was Doeg, and if so, both Saul and Doeg died by the sword with which Saul had ordered him, and Doeg wickedly others, to slay the Lord's priests. Such remarkable retributions of Providence sometimes do occur, even as Haman died on the gallows he had erected for Mordecai.—*C.*

e 1 Ch. 10. 4, 13, 14. ver. 6. Mat. 27. 4. 2 Sa. 17. 23.

f Ro. 6. 22. 1 Ch. 10. 6. Ec. 9. 1, 3, 11, 12. Je. 9. 27. Job 30. 23. ch. 12. 25. Ho. 13. 10, 11. Ps. 78. 62.

g Ju. 6. 2. ch. 13. 6. Le. 26. 32, 36. De. 28. 33. 1 Ch. 10. 9.

6 They were now scattered as sheep without a shepherd, and not only forsook the open country, but even the strong cities, which were speedily occupied by the Philistines. But God, who punishes Israel for idolatry, and seeking a king without consulting him, is hereby preparing an occasion for developing the great qualities of David, whose prosperous reign so gloriously contrasts with the disastrous termination of that of Saul.—*C.*

h 1 Ch. 10. 8. 2 Ch. 21. 15.

i ver. 4; ch. 17. 51, 52. 1 Ch. 11. 9. Ju. 16. 23, 24. 2 Sa. 1. 20.

k 1 Ch. 10. 10. Ju. 2. 13. 1. 27. 2 Sa. 21. 12.

7 The placing of such trophies in temples has been a custom very common in all countries and ages. David himself had placed the sword of Goliath in the tabernacle, where he got it at the time of his flight from Saul.—*C.*

l Jos. 10. 3. 15. 54. 21. 11. 1 Ch. 6. 55. 11. 3. 12. 38. Ne. 7. 25. Ge. 23. 2—20. 35. 27.

2 There was much sound policy as well as generosity in this act of David. It is probable he sent the cattle taken from the Amalekites, which he had himself little means, if any, of keeping. Besides, had he brought them back, they might have produced war with the Philistines. He enriches his country while he impoverishes her enemies, and attaches his friends.—*C.*

CHAP. XXXI.

a ch. 29. 1. 2 Sa. 21. 12. 1 Ch. 10. 1—12. De. 28. 15. Le. 26. 25, 36.

1 Heb. *the third morrow.*

2 The Jews say he was Doeg, and if so, both Saul and Doeg died by the sword with which Saul had ordered him, and Doeg wickedly others, to slay the Lord's priests. Such remarkable retributions of Providence sometimes do occur, even as Haman died on the gallows he had erected for Mordecai.—*C.*

b 1 Ch. 8. 33. 9. 39. 10. 2.

c 2 Sa. 1. 4—10. Am. 2. 14. Je. 48. 44.

3 Heb. *shooters, men with bows.*

4 Heb. *found him.*

d Ju. 9. 54. 1 Ch. 10. 4.

e Or, *mock me.* Ju. 16. 25. 19. 25.

5 The Jews say he was Doeg, and if so, both Saul and Doeg died by the sword with which Saul had ordered him, and Doeg wickedly others, to slay the Lord's priests. Such remarkable retributions of Providence sometimes do occur, even as Haman died on the gallows he had erected for Mordecai.—*C.*

f 1 Ch. 10. 4, 13, 14. ver. 6. Mat. 27. 4. 2 Sa. 17. 23.

g Ro. 6. 22. 1 Ch. 10. 6. Ec. 9. 1, 3, 11, 12. Je. 9. 27. Job 30. 23. ch. 12. 25. Ho. 13. 10, 11. Ps. 78. 62.

h Ju. 6. 2. ch. 13. 6. Le. 26. 32, 36. De. 28. 33. 1 Ch. 10. 9.

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i 1 Ch. 10. 8. 2 Ch. 21. 15.

k ver. 4; ch. 17. 51, 54. 1 Ch. 11. 9. Ju. 16. 23, 24. 2 Sa. 1. 20.

l 1 Ch. 10. 10. Ju. 2. 13. 1. 27. 2 Sa. 21. 12.

7 The placing of such trophies in temples has been a custom very common in all countries and ages. David himself had placed the sword of Goliath in the tabernacle, where he got it at the time of his flight from Saul.—*C.*

8 Bethshean lay down the valley of Jezreel, in sight of, and about 5 miles distant from, the field of battle. Jabesh-gilead was situated on the other side of Jordan, nearly opposite Bethshean, and about 15 miles distant.—*P.*

m ch. 11. 1—11. 2 Sa. 2. 4—7. Ju. 21. 8—14.

9 Saul had done the Jabesh-gileadites signal service in delivering them from Nahash the Ammonite, ch. 11., and here they display a grateful, a courageous, and a pious generosity.—*C.*

1 Or, *concerning him.*

n Je. 34. 5. 2 Ch. 16. 14. Am. 6. 10.

2 *Burning* the dead has been customary in many nations, of which fact there are many relics and evidences in many parts of western Europe.—*C.*

o 2 Sa. 2. 4, 5. 21. 12. Ge. 35. 8.

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oblige such to comply with the ministrations of equity. Such as have shown us kindness deserve a recompense when God puts it in our power: nay, liberality in compliments is, on some occasions, great prudence, and an urgent letter of recommendation. But in a time of need it will require all engagements to constrain us to our duty.

CHAPTER XXXI. [Ver. 3. Saul's position at this fatal battle was badly chosen. He appears to have been enfeebled in mind as well as in body by the journey to Endor and the interview with the witch. On his return, instead of keeping his commanding position on the mountain side, he descended into the valley to the fountain, ch. 29. 1. The Philistines also changed their position, and took up a better one at Jezreel, from which they were able to fall upon the left flank of the Israelites. On the first assault the Israelites were driven back, and in attempting to climb the steep sides of Gilboa the thick flight of the enemies' arrows killed numbers. Saul himself was wounded. There, still in the agonies of death, the wandering Amalekite found him, and afterwards carried the lying message to David for which he paid with his life. *P.*]

REFLECTIONS. — In what fearful destruction Israel's desire of a king, and Saul's disobedience to God, issue at last! Dreadful is the case of professors when once the Lord has abandoned them. He turns our comforts into crosses; and the death of our children in our punishment may render our own doubly miserable. In what awful power God rules the righteous with the wicked! All things here come alike to all; but eternity will make the difference. God in righteous justice suffers them to be their own murderers who had murdered his priests, or attempted to murder the faithful. But horrid, indeed, is that pride which makes men rush into eternal misery, in order to escape a little infamy. In what shame, and disgrace, and misery do unsanctified honours terminate! And fearful is the fate of those who court the devil's friendship and direction. But gratitude, even to the wicked, must never be neglected.

THE SECOND BOOK OF

SAMUEL

Contains the history of forty years; exhibiting the troubles and triumphs of the man according to God's own heart; particularly, His concern for the death of Saul and Jonathan, i. His struggles against, and prevalence over, the house of Saul, ii.–iv. His instalment on the throne of Israel; bringing up the ark to Jerusalem, and resolution to build a temple for it, v.–vii. His kindness to Mephibosheth, ix. His conquests of the Philistines, Moabites, Edomites, Syrians, and Ammonites, v. viii. x. xii. xxi. His adultery with Bathsheba and murder of Uriah; with the punishment of it in the death of his adulterous child—in the incest and murder of Amnon—in the rebellion, incest, and death of Absalom—and in the revolt of Sheba, xi.–xx. His removal of the famine inflicted for Saul's murdering of the Gibeonites, xxi. His song of praise for his deliverances, xxii. His last words, and the list of his noted warriors, xxiii. And his stopping of the plague which he procured by his numbering of the people, xxiv.

CHAPTER I.

1 The Amalekite, who brought tidings of the Israelites' defeat, and accused himself of Saul's death, is slain. 11 David and his men mourn thereat. 17 David's lamentation over Saul and Jonathan.

NOW it came to pass after the death of Saul, [a]when David was returned from the slaughter of the Amalekites,[1] and David had [b]abode two days in Ziklag;

2 It came even to pass [c]on the third day, that, behold, a man came out of the camp from Saul, [d]with his clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, [e]How[2] went the matter? I pray thee, tell me. And he answered, [f]That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, [g]How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As I happened[3] by chance[4] upon [h]mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, Here *am* I.[5]

8 And he said unto me, Who *art* thou? And I answered him, I *am* an [i]Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for anguish is come upon me,[6] because my life *is* yet whole in me.[7]

10 So I stood upon him, and [k]slew him, because I was sure that he could not live after that he was fallen: and I took the crown[8] that *was* upon his head, and the bracelet that *was* on his arm,[9] and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and [l]rent them,[1] and likewise all the men that *were* with him.

12 And they [m]mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [n]How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?

15 And David [o]called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.[2]

16 And David said unto him, [p]Thy blood *be* upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

17 ¶ And David [q]lamented with this lamentation over Saul, and over Jonathan his son;

18 (Also he bade them [r]teach the children of Judah *the use of* the bow;[3] behold, *it is* written [s]in the book of Jasher;[4])

19 The[t] beauty of Israel is slain upon thy high places: [u]how are the mighty fallen!

20 Tell[x] *it* not in Gath, publish *it* not in the streets of Askelon; lest [y]the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye[z] mountains of Gilboa, *let there be* no

A.M. 2948. B.C. 1056.

CHAP. I.

a 2 Sa. 3. 17. 14. 5. 18. 27. 14.

1 It seems probable that the events related in the last two chapters of 1 Samuel did not take place in the order of time in which they are placed, and especially, that David's victory over the Amalekites was about the time of the battle of Gilboa, and his return subsequent. Such anachronisms are unavoidable in history.—*C.*

b 1 Sa. 27. 6. 1 Ch. 12. 1.

c Ge. 22. 4. 31. 22. Ex. 19. 11, 15. 2 Sa. 3. 17. Ho. 6. 2. Mat. 16. 21. 20. 19.

d Ge. 37. 29. Jos. 7. 6. 1 Sa. 4. 12.

e Ne. 1. 2, 3. 2 Sa. 4. 10, 11.

2 Heb. *What was, &c.*

f 2 Sa. 31. 1–6. 1 Ch. 10. 1–6.

g Pr. 24. 13, 25, 2.

3 Heb. *meeting, I met.*

4 There is no such contradiction, as infidels have asserted, between this account of Saul's death and that contained in 1 Sam. xxxi. This barbarian, in order to ingratiate himself with David, it is not, however, uncommon for men to take to themselves the credit, if we may so speak, of wicked actions which they wanted either the courage or the opportunity of achieving.—*C.*

h 1 Sa. 31. 1–6. 1 Ch. 10. 1–6.

5 Heb. *Behold me.*

i Ge. 14. 7. Ex. 17. 8–16. Nu. 24. 20. De. 25. 17–19. 1 Sa. 15. 32. 27. 8. 30. 17.

6 Or, *my coat of mail, or my embroidered coat hindereth me, that my, &c.*

7 Boothroyd, adopting a conjectural emendation, translates 'convulsion hath seized me, so that there is scarcely life in me.'—*C.*

k 1 Sa. 31. 4. 22. 18. Mat. 7. 2. Jo. 9. 54.

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8 Not the royal crown, which would not be fit for battle; but some distinctive ornament of his helmet, of which ancient sculptures afford variety.—*C.*

9 Bracelets set with diamonds of enormous value are still an emblem of royalty among the Persians; and bands of gold on the arm are mentioned by historians as constituting a part of the regalia of the ancient British kings.—*C.*

l ch. 3. 31. 13. 31. Ge. 37. 29. Jos. 7. 6.

1 He rent the loose outer garment, not all his raiment. It was an ancient token of mourning, the emblem of sorrow of heart. Joel 2. 13.—*C.*

m Mat. 5. 4. 2 Pe. 3. 8. Am. 6. 6. Ro. 12. 15. Je. 9. 1. La. 1. v. Ps. 35. 13, 14. Ps. 22. 17, 18. 2 Co. 12. 20. 2 Co. 11. 29. He. 13. 17.

n Nu. 12. 8. Ps. 105. 14, 15. 1 Sa. 24. 6. 26. 7, 9, 16. 2 Ki. 13. 14.

o ch. 4. 10, 12. Ju. 8. 20. 1 Sa. 22. 18. 2 Ki. 2. 25, 34, 46.

2 David at the time could have no reason to doubt the truth of this statement: and, according to his own confession, the Amalekite being a murderer, was justly put to death according to the divine law.—*C.*

p Le. 20. 9. Ju. 9. 24. Ge. 9. 5. 2 Sa. 16. 8. Joh. 33. 6. Pr. 6. 2. Lu. 19. 22.

q Ge. 50. 11. 2 Ch. 35. 25.

r Ge. 49. 8. De. 33. 7. 1 Sa. 31. 3.

8 The words *are of*, being supplied to make out the sense of the translators, some have supposed to be improperly inserted; and that *the Book* is the title of the elegy. But the sense of the translators seems the true one; for Saul having been wounded by the Philistine archers (see 1 Sa. 31. 3.) and the whole battle having probably been gained by them, an ordinance for teaching the use of the bow seems naturally connected with such a national calamity.—*C.*

s Jos. 10. 13. An uninspired history of the Hebrews.

4 Or, *of the upright*

t De. 4. 4, 7, 8. ver. 23. 1 Sa. 31. 8.

u ver. 25, 27. La. 5. 16. Is. 1. 21. Ps. 1. 6. 52.

x Mi. 1. 10. Ju. 16. 23. 1 Sa. 31. 9.

y 1 Sa. 18. 6, 7. v. 15. 20, 27.

z Jo. 5. 33. Joh. 1. 3, 4. Je. 20. 14. Mat. 21. 19.

CHAPTER I. [Ver. 18. *Book of Jasher.* The book of Jasher is by some supposed to have been an uninspired book, now lost. But it were strange indeed if an inspired writer referred to uninspired authority! The word *Jasher* signifying *perfect*, is it not much more likely that this was a mere Hebrew phrase of authentication, somewhat similar to the English phrase, 'witness my hand and seal?' *C.*——It is still customary in the East to give quaint or far-fetched titles to odes and



WOMAN RIDER, JAFFA—FROM WHERE JONAH EMBARKED TO TARSHISH. [II Samuel, 1:20.] "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcized triumph." The above is an illustration of a riding scene taken in Jaffa. Jaffa is one of the ancient cities of the Philistines, and the woman and little girl we see on the donkey may be descendants, for all that we know, of this ancient people. We know at least that the woman is a Mohammedan by the fact that her head is covered. There is but one item in this scene that serves to distinguish it from like scenes, such as might have been witnessed in Jaffa from the days of the ancient Philistines down to the present time. That item is the umbrella. That is modern. In all other respects the picture illustrates thousands of years of history.

dew, neither *let there be* rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* [a]anointed with oil.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.[3]

23 Saul and Jonathan *were* lovely and [b]pleasant in their lives, and in their death they were not divided: they were [c]swifter than eagles, they were stronger than lions.

24 Ye [d]daughters of Israel, weep over Saul, who clothed you in scarlet,[4] with *other* delights,[5] who put on ornaments[6] of gold upon your apparel.

25 How are the [e]mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed [f]for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and [g]the weapons of war perished!

CHAPTER II.

1 David, by God's direction, with his company goeth up to Hebron, where he is made king over Judah. 5 He commendeth the men of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ishbosheth king of Israel. 12 A martial skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

AND it came to pass after this, that David [a]inquired of the LORD,[1] saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.[b]

2 So David went up thither, and [c]his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

A.M. 2948. B.C. 1056.

a 1 Sa. 10. 1. or 16. 1, 13.

3 The figure upon which this passage is founded is, that the bows drink the blood of the slain, and the sword devours their flesh: therefore the arrows of God will make many slain with blood, and his sword shall devour flesh. *C.*

b Gr. *sweet*, 1 Sa. 9. 2. 18. 1.

c ch. 1. 18, 23. Jer. 4. 13. Lam. 4. 19. Hab. 1. 8.

d 1 Ps. 3. 1. 1 Chr. 10. Psalm 19. Jer. 31. with Jon. 3. 5. Ru. 1. 19.

4 The favourite colour of the rich in general seems then, under Saul the country had acquired such wealth that a spontaneous use of crimson was abominable that was before unknown.—*T.*

5 'With delights,' *i.e.* he clothed you in purple in a way which gave delight and pleasure.—*P.*

6 Israel, through so many years of the divisions, foreign invasions, and oppressions other nations, but heavy punishment of their sinfulness, at the accession of Saul, in a very rude condition, and nearly deprived of both agriculture and arts. David here congratulates the ornaments and improvements which commenced under the government of Saul, as manifested in the dress of the people *Note*, All improvements in arts and means of comfort, or deliverance from gross ornaments of dress are not sinful, but pride is.—*C.*

e ver. 19, 27. Lam. 5. 16.

f 1 Sa. 18. 1–3. 19. 2, 4. 20. 7–17, 23. 23. 18.

g 2 Ki. 2. 12. 13. 14. Lam. 5. 16. Ps. 89. 44, 45.

CHAP. II.

B.C. 1055.

a Nu. 27. 21. Ju. 1. 1. 20. 18, 23, 27. ch. 5. 19, 23. 1 Sa. 23. 2, 4, 9, 11. 30. 7, 8. 1 Ki. 22. 37. Ezr. 8. 21.

1 He inquired by means of the high-priest.—*C.*

b Ge. 23. 2. Nu. 13. 22. Jos. 10. 3, 24. 14. 13, 15. Lu. 1. 39. 1 Sa. 30. 31.

c 1 Sa. 25. 42, 43. 30. 5. 2 Sa. 3. 2. 1 Ti. 2. 12. Lu. 22. 28, 29.

A.M. 2949. B.C. 1055.

d Ge. 19. 2, Neh. 8. 10. Es. 8. 16.

2 A chief of handred would have held a certain office with which the word was not connected, but was the legacy of the chief succession of Saul and his family, and consequently with those wives and concubines.—*C.*

e Ge. 23. 19. Jos. 14. 15. 15. 13. 20. 7. 21. 11. 1 Sa. 30. 31. 2 Sa. 5. 1–3. 1 Ki. 2. 11. 1 Chr. 3. 4. 29. 27.

f ch. 5. 3. 1 Sa. 16. 13. 1 Ki. 1. 39. 45. 2 Ki. 9. 3. 6. 11. 12. 13.

3 A town on the east of Jordan, in the half tribe of Manasseh.—*C.*

g 1 Sa. 16. 1. 2 Sa. 3. 2, 3. Gen. 25. 13.

h Mat. 5. 7. 2 Ti. 1. 16–18.

i Phile. 18. Mat. 5. 44. 1 Ro. 12. Peter. 1 Ep. 3. 9.

k ch. 3. 12. 1 Sa. 24. 9. 1. Chron. 29. 18. Jos. 1. 8. 1 Ti. 2. 1.

4 Heb. *the sons of valour.*

m 1 Sa. 14. 50. 17. 55. 20. 14, 15. ch. 3. 27.

5 Heb. *the host which was Saul's.*

n Heb. Saul. 1 Chr. 8. 33. ver. 15.

o 1 Sa. 31. 2. Jos. 21. 38. ch. 17. 24.

6 A city situated on the Jabbok, east of Jordan. It was so called from Jacob's vision of the two angelic hosts, Ge. 32. 2. No trace of its ruins now remains, though it must have been a place of considerable strength, as it was the retreat of David, an accomplished warrior, during the rebellion of Absalom, 2 Sa. 17. 24. 27.—*C.*

p Nu. 21. 24, 33. Deu. 3. 12–17. Jos. 13. 9–27.

q Ge. 25. 3. Ps. 83. 6. Jer. 49. 28.

7 All except the tribe of Judah.

8 The occasional distinction between Israel and Judah had begun long before this period. *C.*

r Before the war, ver. 12.

s ch. 5. 5. 1 Ki. 2. 11. 1 Chr. 29. 27. 3 A.

t Heb. *number of days.*

1 To fight David's party.

u Jos. 9. 3, 17. 18. 21. ver. 24.

2 A city of Benjamin, situated on a hill about six miles north of Jerusalem.—*C.*

x 1 Chr. 2. 16. ver. 18, 24, 25. ch. 3. 29, 30. 8. 16. 20. 23. 23. 24. 1 Ki. 2. 5. 7. 32. 5. 28, 29.

y Heb. *them together.* Je. 41. 12.

3 And [d]his men that *were* with him did David bring up, every man with his [2]household: and they dwelt [e]in the cities of Hebron.

4 And [f] the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* [g]the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead,[3] and said unto them, [h]Blessed *be* ye of the LORD, that ye have showed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And [i]now the LORD show kindness and truth unto you: and [k]I also will requite you this kindness, because ye have done this thing.

7 Therefore [l]now let your hands be strengthened, and be ye valiant:[4] for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But [m]Abner the son of Ner, captain of Saul's host,[5] took [n]Ish-bosheth the son of Saul, and brought him over to [o]Mahanaim;[6]

9 And he made him king over [p]Gilead, and over the [q]Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over [r]all Israel.[8]

10 Ish-bosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned [s]two years: but the house of Judah followed David.

11 (And [t]the time[9] that David was king in Hebron over the house of Judah was seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out[1] from Mahanaim to [u]Gibeon.[2]

13 And [x]Joab the son of Zeruiah, and the servants of David, went out, and met [y]together

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treatises. Many of the titles appear at first sight to have little connection with the subject-matter, and it often requires a lengthened explanation to show their significancy. I have no doubt that the title of this noble ode was *Kesheth*, 'The bow.' The reason for the title it is not difficult to perceive. The *bow* is mentioned in ver. 22; it is besides a martial ode, and the bow was one of the principal weapons used in the fatal battle of Gilboa—a weapon, too, in the use of which the Benjamites were especially skilled. Taken in this sense the words of David are appropriate and most expressive. 'Teach the children of Judah *Keshath;* behold, it is written in the *Book of the Righteous.*' *P.*]

Ver. 19. [This is one of the finest odes of the Old Testament. For martial fire, mingled with lofty sentiment and deep pathos, it is scarcely surpassed in the whole compass of literature. The noblest qualities of David's mind appear in it. All his own sufferings and cruel wrongs are forgotten in the fervour of his love and the depth of his grief. Not one bitter or revengeful feeling, not one word of exultation, not one sentiment even suggestive of a fault, is permitted to cloud the glowing picture of the departed hero. He sings only of Saul the mighty warrior, the delight of his people, the father of his beloved friend Jonathan, the anointed of the Lord. He dwells only on the best qualities and brightest features of the monarch. *P.*]

Ver. 21. [The second clause of this verse ought rather to be translated: 'For there is the shield of the mighty defiled, the shield of Saul, not anointed with oil.' It is the *shield*, and not the king, that is spoken of. It was not cleansed or polished. *P.*]

Ver. 23. [*Saul and Jonathan were lovely and pleasant in their lives.* This seems inconsistent with Saul's attempt against the life of Jonathan, 1 Sa. 20. 30–34. But however deeply culpable, this was but a solitary act, and not any habitual disagreement. *C.*]

Ver. 25. [Jonathan was noted for daring exploits. A trained mountaineer, the wildest cliffs were the scenes of his greatest feats of arms. Yet on Mount Gilboa he fell. This in the mind of the enthusiastic warrior-poet enhanced the humiliation of defeat: 'Jonathan slain on thy heights!' *P.*]

REFLECTIONS.—How glorious is it to be thoroughly mortified to all worldly advancements, even when a kingdom is promised! He that believeth does not make haste. But base minds readily measure others by themselves; who, for the sake of favour or gain, will blemish their character, if not endanger their life. How striking are the judgments of God! Saul spared the Amalekites, when God commanded him to kill them, and thereby forfeited his crown. An Amalekite now boasts that he had killed Saul, and brings his crown and bracelet to David. How often are men so fond of their marks of dignity, as thereby to endanger their life! But sad anguish seizes on departing sinners. And it is mad to flee to death as a relief, when hell follows after. It is proper to lament the death of our relations, however wicked some of them have been; and to punish murderers, whatever friendship they may pretend. Death should wipe out the injuries which have been done to us. And let us speak nothing but in commendation, unless when duty forces us to it. But let the triumphing of the wicked over the cause of God be always grievous to us. In fine, let this song teach us generosity towards our injurers, gratitude towards our steady friends, and a deep concern for the honour of our God and the welfare of our country.

CHAPTER II. REFLECTIONS.—It is proper to commence every important project with solemn prayer to God. Such as wait upon God for direction shall be led in the right way to their kingdom; but ordinarily their advancement is gradual. Such as shared with us in our sufferings should share with us in our honours. If we suffer with Christ, we shall also reign with him. Kindness to our friends, or even injurious predecessors in office, ought to be considered as an obligation conferred on ourselves. It is not enough to praise such as have well deserved; they should, if possible, be recompensed. And to have those for our friends whose fidelity to others have been tried is a valuable acquisition. Through great tribulation saints must arrive at their honours, and especially their heavenly throne! But how inhuman the heart to which murder and bloodshed are a sport! False notions of honour are part of the wiles which Satan uses for the destruction of mankind. And they who are forward to rush on bloodshed and war have ordinarily reason to repent their rashness before it is concluded. The qualifications that render us proud and wilful are commonly the means of our ruin. And often, when

by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and [v]play before us.[3] And Joab said, Let them arise.

15 Then there arose and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth[1] the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head,[4] and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim,[5] which *is* in Gibeon.

17 And there was a very sore battle that day; and Abner was [w]beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [b]three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* [x]*as* light of foot as a wild [6]roe.[7]

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left [d]from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [e]armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I [y]smite thee to the ground? how then should I hold up my face to Joab thy brother?[8]

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him [f]under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.[h]

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.[9]

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return [z]from following their brethren?

27 And Joab said, *As* God liveth, [a]unless thou hadst spoken, surely then in the morning[1] the people had[2] gone up every one from [8]following his brother.[4]

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night[5] through the plain,[6] and passed over Jordan, and went through all [l]Bithron, and they came to [m]Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David [n]had smitten of Benjamin, and of Abner's men, *so that* three hundred and threescore men died.

32 ¶ And they [o]took up Asahel, and buried him in the sepulchre of his father, which *was in* Beth-lehem: and Joab and his men went [p]all night, and they came to Hebron at break of day.

CHAPTER III.

1 *During the war David still waxeth stronger.* 2 *Six sons were born to him in Hebron.* 6 *Abner, displeased with Ishbosheth,* 12 *revolteth to David.* 13 *David requireth a condition to bring him his wife Michal.* 17 *Abner, having communed with the Israelites, is feasted by David, and dismissed.* 22 *Joab, returning from battle, is displeased with the king, and killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

NOW there was [a]long war between the house of Saul and the house of David: but [b]David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David [c]were sons born in Hebron:[1] and his first-born was [d]Amnon, of Ahinoam the Jezreelitess;

3 And his second, [e]Chileab, of Abigail the wife of Nabal the Carmelite; and the third, [f]Absalom, the son of Maacah, the daughter of [g]Talmai king of [h]Geshur;[2]

4 And the fourth, [i]Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife.[3] These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made [k]himself strong for the house of Saul.

A.M. cir. 2952. B.C. cir. 1052.

v ver. 26, 27, 36. Pr. 22. 10, 10. 23. 26, 28.

3 So it ever has been since war entered into the world, that the infliction of mutual injury or death has been matter of sport to the spectators. We wonder little at such a circumstance in the rude and unsettled times from which Israel was but emerging: we wonder more at it amongst the gladiatory of heathen Rome: but that remnants of it should still linger in Christian minds, is matter of wonder, sorrow, and deep humiliation. *C.*— The leaders, no doubt, met with hostile intent, but the men on each side felt they were countrymen, and were reluctant to fight. The two generals, therefore, thought of a device which has often been employed in the East and elsewhere, to excite them to battle, when relationship or other causes made them unwilling to engage. Twelve men were matched to fight against each other, and so well matched, that they all fell by each other's hand, which exasperated the opposing forces into a general action.—*J.*

x ver. 8. 1 Ch. 8. 33. ch. 3. 8, 24, 30.

4 Doubtless "by the hair of the head, or the beard," Patrick in his *Apologia* relates that all things being ready for a battle, Alexander's generals asked him whether he had any further commands. Nothing, said he, "unless that the Macedonians shave their beards. When Parmenio expressed surprise at this order, 'Dost thou not know,' said he, 'that in fight there is no better hold than the beard?'" *C.*

5 That is, *the field of strong men,* or rocks.

a ver. 6. Ps. 2. 2—5. Ac. 5. 40.

b 2 Ch. 2. 16. ch. 3. 39.

c ch. 2. 23. 1 Ch. 12. 8. Ec. 9. 11. Am. 2. 14.

6 Heb. *as one of the roes that is in the field.*

7 The gazelle or antelope.—*C.*

d Heb. *from after Abner.* Jer. 6. 10.

e *armour* or *spoil,* Ju. 14. 19.

f Nu. 5. 6, 10. Ge. 4. 23.

8 Asahel was young and brave, and the generous victor had no wish to slay him. His reference to Joab does not seem the dictate of fear, but of respect for the brotherly feelings of a high-minded enemy. How merciful, that even amidst the horrors of war, there are kindly and noble feelings by which those horrors are often mitigated or counteracted. *C.*

g ch. 2. 27. 18. 6. 20. 10.

h Jos. 18. 2, 20. 9. 4. 12. 18. 25. 31. 21. 17. Ver. 13. ch. 20. 8. Pr. 41. 12.

9 The dispersed Benjamites were collected and re-formed in order of battle. *C.*

A.M. cir. 2952. B.C. cir. 1052.

1 ver. 15. Ac. 5. 36.

k ver. 14. Pr. 17. 14. 25. 18. 26.

1 Heb. *from the morning.*

2 Heb. *gone away.*

3 That is, from following his brother to death.—*Note,* Intestine or civil wars are generally the most inveterate. In which respect, the conduct of Joab and Abner affords a valuable lesson in such lamentable circumstances. The one offers, and the other accepts terms of reconciliation, or at least of truce; then separate in peace.—Until, when shall swords be beaten into pruning-hooks? when shall we learn war no more? *C.*

4 The meaning is, *If these lads had not spoken,* or challenged to single combat at the pool of Gibeon, *the people would have gone away in the morning, every one from his brother.* Joab threw the whole blame upon Abner, who was the first to give the challenge, and as that was not successful the bloody battle followed.—*J.*

5 Not from any fear of an attack from Joab, but because, in warm climates, the night is the most cool and most comfortable time for walking.—*C.*

6 Through the *Arabah*, i.e. the valley of the Jordan, crossing the river which flows down the centre of it in a deep winding channel.—*J.*

l Ge. 32. 22.

m Ge. 32. 2. Jos. 21. 38. ver. 8, 22. ch. 17. 24, 27. 1 Ki. 2. 8.

n ch. 3. 1. 1 Ki. 20. 11. Pr. 16. 9. Is. 5. 22. 28. 11.

o 1 Sa. 31. 12. 1 Ch. 10. 12. Ps. 21. 1. ch. 3. 37. 4. 12. 21. 14.

p 1 Ch. 12. 2. Ps. 132. 5. Is. 9. 10. Jer. 22. 29.

CHAP. III.

a 1 Ki. 14. 30. 15. 16. Ge. 3. 15. Ga. 5. 17. Ep. 6. 12.

b Job 8. 7, 17. 9. Pr. 4. 18, 19. Da. 2. 34. Is. 6. 13.

c 1 Ch. 3. 1—4.

1 While David's history will hereafter present him as a valiant warrior for his country's deliverance, and a zealous agent in the reformation and extension of religion, he will often be seen in deep distress, mainly arising from his own family. And the visible cause may here be noted in its fountain-head—the number of his wives, which these times of ignorance had introduced, and the consequent want of sympathy, and oppositions of interests, among his children. —*C.*

d ch. xiii. Ge. 49. 3, 4.

e Or, Daniel, 1 Ch. 3. 1.

f ch. 13. 20—38; xiv. xviii.

g ch. 13. 37.

h Jos. 13. 11, 13. De. 3. 14. 1 Ch. 2. 23.

2 Some think he had become acquainted with her on one of his incursions into that country, when he resided at Ziklag. Yet there was another Geshur to the north, and it is doubtful which of the two is intended here. —*J.*

3 His first or best beloved wife.

i 1 Ki. 1. 5—53. 2. 13—25. 1 Ch. 3. 2.

k ver. 7. Phi. 2. 21. Pr. 21. 30. Is. 8. 9, 10.

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we seem ready to grasp the prize of happiness, death stops our career, and lays our big swollen hopes and honour in the dust. But even in war human blood should be spared as much as possible. Life, once lost, can never be recovered.

CHAPTER III. REFLECTIONS.—It is vain to struggle against the purpose and promise of God; for sure, though gradual, are the honours and triumphs which come from above. How often might men have had as many children, and much more comfort in them, in keeping close to God's ordinance of one wife. For those things frequently prove our greatest scourges in which we promised ourselves the greatest comfort. Wicked men's folly and sin are made subservient to the fulfilment of God's promises or purposes. But rash accusation seldom issues well; and proud men can as seldom bear a reproof from those whom they have greatly obliged. Weak kings are but slaves to their own servants. And there is but little dependence to be placed on those whose zeal for our service is but to gratify their own ambition. It reflects little honour upon us when humour, not conscience, reduces us to our duty. It is indeed our duty to undeceive those whom we have imposed upon. But wicked suppressors of the truth, fighters against their conscience, and traitors to those who have trusted them, have seldom either the grace or honour to be distinguished instruments in the great works of God. While wicked men are proud enough to overbear their superiors, they are often base enough to stoop to the most detestable treachery, in order to gratify their revenge or destroy their suspected rivals. How hard is it when kings or



THE JORDAN AT DAN—WHERE JEROBOAM SET UP THE GOLDEN CALF. [II. SAMUEL iii: 10.]—"To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba." Dan is the most northern city of Canaan. It was originally called Leshem (Josh. xix: 47). The inhabitants were related to the Sidonians. They lived by trade and had no defense. Hence the place was easily conquered by the Danites and named Dan. It is now known as Tell el-Kadi, and is the western and smaller of the two sources of the Jordan. It is four miles from Cæsarea Philippi on the road to Tyre. There are many ruins here, all overgrown with rank weeds and poplar trees. This was the chief seat of Jeroboam's idolatry, where he set up a golden calf. A little more than a mile southwest of Tell el-Kadi is a ruined mound, called Daphne by Josephus, on which he said stood the idolatrous shrine which Jeroboam erected.

A.M. 2950. B.C. 1054.

7 And Saul had a concubine, whose name *was* [a]Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone[m] in unto my father's concubine?[3]

8 Then was Abner [n]very wroth for the words of Ish-bosheth, and said, *Am* I a [o]dog's head, which against Judah do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 So[p] do God to Abner, and more also, except, as the LORD hath [q]sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, [r]from Dan even to Beer-sheba.

11 And he could not answer Abner a word again, because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, [s]Whose *is* the land?[4] saying *also*, [t]Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, that is,[5] Thou[u] shalt not see my face, except thou first bring Michal,[6] Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* [v]my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took her from *her* husband, *even* [w]from Phaltiel the son of Laish.

16 And her husband went with her along weeping[x] behind her to [y]Bahurim.[7] Then said Abner unto him, Go, return. And he returned.

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David in times past[8] *to be* king over you:

18 Now then do *it;* for the [b]LORD hath spoken of David, saying, [c]By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.[9]

19 And Abner also spake in the ears of [d]Benjamin:[1] and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the [e]whole house of Benjamin.[2]

20 So Abner came to David to Hebron, and twenty men with him: and [f]David made Abner and the men that *were* with him, a feast.

21 And Abner said unto David, I will arise and go, and will gather [g]all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop,[3] and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done?[4] behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?[5]

25 Thou knowest Abner the son of Ner, that he came to [h]deceive thee, and to know thy [i]going out, and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, [j]Joab took him aside in the gate to speak with him quietly,[6] and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

28 ¶ And afterward, when David heard *it*, he said, I and my kingdom *are* [k]guiltless before the LORD for ever from the [l]blood of Abner the son of Ner:

29 Let[m] it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.[7]

30 So Joab and Abishai his brother [n]slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [o]Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [p]bier.

32 And they buried Abner in Hebron: and the king lifted up his voice, and [q]wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner as a fool dieth?[8]

34 Thy hands *were* not bound, nor thy feet put into fetters:[9] as a man falleth before wicked men,[1] *so* fellest thou.[2] And all the people [r]wept again over him.

A.M. 2956. B.C. 1049.

f ch. 2. 9. Mat. 3. 5 Phi. 2. 21.

3 Of Ishbosheth's forces; or rather of Philistines, Arabians, Amalekites, &c.

4 Joab hails David a very different character from what Abner has of Ishbosheth. Yet both monarchs were overruled by their generals. Joab takes him to task, acts independently of him, commits a murder which David detests and abhors; yet, by means of his military power and political influence, it is beyond David's power to punish him.—Joab and his brother Abishai, David's nephews, had been very faithful and highly useful to him in his distresses; and from gratitude and natural affection he had inadvertently permitted them to assume almost as much ascendency over him as Abner had over the pusillanimous Ishbosheth. He trusted and feared them too much, and allowed them all the importance they claimed, which had emboldened them especially Joab to a high degree of presumption.—*J.*

5 Heb. *going gone*

g Ju. 14. 15; 16. 5-17.

h Nu. 27. 17. De. 28. 6. Ps. 121. 8.

i 1 Ki. 2. 5. ch. 2. 23; 20. 9, 10. Ps. 55. 21; 12. 2. Pr. 5. 3-4.

6 Or, *peaceably.*

k Ge. 31. 55. Job 31. 2, 4. De. 22. 7. Ps. 73. 4.

l Heb. *bloods.* Ge. 4. 9, 10.

m Ju. 9. 24. Re. 16. 6; 17. 19. 2 Sa. 2. 32, 36. 2 Ki. 5. 27. Ps. 109. 8-10; 140. 11; 55. 23.

7 This is not a passionate imprecation, because it is a true prophetic utterance, against a powerful, ambitious, unprincipled, and revengeful man—foretelling that retribution with which a righteous Providence would continue to visit his sins, not merely upon himself, but upon that posterity for whose aggrandizement he sinned.—*C.*

n ch. 2. 22. Ge. 9. 6. Ex. 21. 12. Pr. 25. 5.

o Ge. 37. 29, 34. Jos. 7. 6. 2 Ki. 13. 2. ch. 1. 11. Ju. 11. 35.

p Heb. *bed.* Isa. 7. 22. In ill dead bodies were carried to the grave.

q Job 31. 29. Pr. 24. 17. Ro. 12. 15. Ps. 35. 13, 14.

8 He died, not by his own cowardice, but by Joab's treachery.

9 The word rendered 'foul' should be translated *crime that.* The hands of malefactors were secured with cords, and their feet with chains; but that had not been done to Abner, yet he suffered death like a criminal, though unconvicted of any crime. He fell by the hand of treachery, and not of justice.—*J.*

1 Heb. *children of iniquity.*

2 This brief funeral oration ought to have produced a deep impression upon the mind of Joab; but the feeling of revenge for his brother Asahel, and his ambitious fears of a rival in Abner, seem to have seared his conscience. The people evidently thought with David, the army with Joab their favourite general.—*C.*

r Ge. 50. 10. Nu. 20. 29. De. 34. 8. 1 Sa. 25. 1. ch. 1. 12.

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[a] ch. 21. 10.

[m] ch. 16. 21. 2 Ki. 2 21, 22. This was considered as a step to usurp the throne.

8 Ishbosheth understood his taking of his father's concubine, not as an act in which there was any moral criminality, but as an evidence of his secret purpose to usurp the name, as he already held the real power, of king.—According to eastern usages, the concubines of a deceased sovereign became the property of his successor, in so peculiar a sense (see the cases of Absalom, ch. 16. 22; and Adonijah, 1 Ki. 2. 13-25), that the action of Abner might be easily interpreted as a design upon the crown; it was at least so insulting an encroachment on the rights of royalty, that it roused the jealousy even of the timid Ishbosheth.—*J.*

[n] Mar. 6. 19. 2 Ti. 4. 3.

[o] De. 23. 18. ch. 9. 8; 16. 9. 1 Sa. 24. 14. 2 Ki. 8. 13.

[p] Ru. 1. 17. 1 Sa. 25. 22. 1 Ki. 19. 2.

[q] 2 Sa. 16. 13. Ps. 80. 3. 4, 19, 20.

[r] Ju. 20. 1. ch. 17. 11; 24. 2. 1 Ki. 4. 25. over the whole of the Israelites.

[s] 2 Sa. 13. 14; 15. 28.

4 Abner sent messengers to David on his own behalf literally, 'from under him,' saying, 'Whose is the land?' i.e. to whom does it belong but to thee?—*P.*

[t] Lu. 16. 5-8. Ps. 62. 9.

5 Heb. *saying.*

[u] Ge. 43. 3.

6 A token of affection and grateful remembrance of her kindness, on occasion of his flight from her father's court. And as she had not been divorced, but taken from him and compelled to marry another, there was no impropriety in demanding her freedom and restoration. Her restoration was also an act of sound policy, as it would strengthen David's interest with the tribe of Benjamin.—*C.*

[v] 1 Sa. 18. 20-28; 25. 44.

[w] 1 Sa. 25. 44. Phalti.

[x] Heb. *going and weeping.* Ps. 9. 17; 10. 25.

[y] ch. 16. 5; 19. 16.

7 A place on the eastern declivity of the Mount of Olives, on the road from Jerusalem to Jericho. The exact site is unknown.—*P.*

[z] Heb. *yesterday and the third day.*

[a] 1 Sa. 13. 14; 15. 28, with ch. 2. 8, 9.

[b] Nu. 24. 17. Ps. 89. 19-24. Ge. 49. 8-10. 2 Sa. 22. 1, 13.

[c] We do not find this promise expressly recorded, but it is implied in all God's procedure towards David.—*J.*

[d] 1 Sa. 10. 20, 21. 1 Ch. 12. 29.

1 It was especially necessary to take some pains with this tribe, as they were devoted to the family of Saul, who had been one of them.—*J.*

[e] That is, he detailed to him the circumstances upon which they were disposed to acknowledge him as king. See ver. 21.—*C.*

[f] Ge. 26. 30; 31. 46, 54; 43. 16. Ex. 2. 3. Ex. 18. 12. 1 Sa. 25. 36.

[g] ch. 2. 9. Mat. 3. 5 Phi. 2. 21.

3 Of Ishbosheth's forces; or rather of Philistines, Arabians, Amalekites, &c.

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5 Heb. *going gone*

[h] Ju. 14. 15; 16. 5-17.

[i] Nu. 27. 17. De. 28. 6. Ps. 121. 8.

[j] 2 Ki. 2. 5. ch. 2. 23; 20. 9, 10. Ps. 55. 21; 12. 2. Pr. 5. 3-4.

6 Or, *peaceably.*

[k] Ge. 31. 53. Job 31. 2, 4. De. 22. 7. Ps. 73. 4.

[l] Heb. *bloods.* Ge. 4. 9, 10.

[m] Ju. 9. 24. Re. 16. 6; 17. 19. 2 Sa. 2. 32, 36. 2 Ki. 5. 27. Ps. 109. 8-10; 140. 11; 55. 23.

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[n] ch. 2. 22. Ge. 9. 6. Ex. 21. 12. Pr. 25. 5.

[o] Ge. 37. 29, 34. Jos. 7. 6. 2 Ki. 13. 2. ch. 1. 11. Ju. 11. 35.

[p] Heb. *bed.* Isa. 7. 22. In ill dead bodies were carried to the grave.

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[r] Ge. 50. 10. Nu. 20. 29. De. 34. 8. 1 Sa. 25. 1. ch. 1. 12.

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only mourn over crimes committed, but dare not punish them, because of the power of the guilty! Long impunity makes sinners confident. But though murder may pass unpunished for a while, the justice due to it will come at last; and God will not suffer the transgressor to escape.

CHAPTER IV. REFLECTIONS.—Dreadful are the effects of war; numerous and great the perils of infancy; to have escaped them unhurt is a singular

35 And when all the people came to [e]cause David to eat meat while it was yet day, David sware, saying, [f]So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it pleased them;[3] as whatsoever the king did pleased all the people.[4]

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I *am* this day [h]weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me:[5] the LORD [i]shall reward the doer of evil according to his wickedness.

CHAPTER IV.

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ishbosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ishbosheth's head to be buried.

AND when Saul's son heard that Abner was dead in Hebron, [a]his hands were feeble, and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that were* captains of [b]bands;[1] the name of the one *was* Baanah, and the name of the other[2] Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for [c]Beeroth also was reckoned to Benjamin:

3 And the Beerothites fled to [d]Gittaim,[3] and were sojourners there until this day:)

4 And Jonathan, Saul's son, had [e]a son *that was* lame of *his* feet. He was five years old when[f] the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name *was* [g]Mephibosheth.[4]

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, [h]went, and came about the heat of the day[5] to the house of Ish-bosheth, who [i]lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat;[6] and they [k]smote him under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and [l]took his head, and gat them away through the plain all night.

8 And they [m]brought the head of Ish-bosheth unto David to Hebron, and said to the king, [n]Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life; and the LORD hath avenged[7] my lord the king this day of Saul, and of his seed.

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, who [o]hath redeemed my soul out of all adversity,

10 When[p] one told me, saying, Behold, Saul is dead, (thinking to have brought[8] good tidings,) I took hold of him, and slew him in Ziklag, who *thought* that I would have given him a reward for his tidings:[9]

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall [q]I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they [r]slew them, and cut off their hands and their feet, and [s]hanged *them* up over the pool in Hebron:[1] but they took the head of Ish-bosheth, and buried *it* [t]in the sepulchre of Abner in Hebron.

CHAPTER V.

1 The tribes come to Hebron to anoint David king over Israel. 4 David's age. 6 He taking Zion from the Jebusites, dwelleth in it. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David, directed by God, smiteth the Philistines at Baal-perazim, 22 and again at the mulberry-trees.

THEN [a]came all the tribes of Israel[1] to David unto Hebron, and spake, saying, Behold, we *are* thy [b]bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that [c]leddest out and broughtest in Israel: and the LORD [d]said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.[2]

3 So all the elders of Israel came to the king to Hebron; and king David [e]made a [3]league with them in Hebron [f]before the LORD: and they [g]anointed David king over Israel.

4 ¶ David *was* [h]thirty years old when he began to reign, *and* he reigned forty years.

5 In[4] Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

A.M. 2955. B.C. 1049.

e ch 12 17. Je 16 7.
f ver. 9. Ch. 1. 12. 1 Sa. 31. 13.
3 Heb. *was good in their eyes.*
4 There are always tides in the affairs of men: either for good or evil. David was now in the very height of popularity, and God who gave it, enabled David to improve it in correcting the abuses of government and reforming the ordinances of religion.—*Wes.* If any species of popular favour be employed to foster personal pride or vanity, it is evil: if turned to the advancement of public good, it is a blessing to be prized.—*C.*
g Ex 21. 12. 2 Ch. 19 6. Ps. 25 5; 21. 3. Ro. 13 4. Ge 5 6. ch. 19 7.
5 If David's nephews, Joab and Abishai, were "too hard for him," why did he not depose them? Because of their power with the army. But if David publicly condemned their proceedings, why did not they depose him? Because of his favour with the people.—*C.*
h 1 Ki. 2 5, 6, 33, 34. Ps 62. 12; 101. 8; 78. 9, 10. Pr. 21. 31; 20. 22; 11. 31; 13 21. 1 Ki. 2 44. 2 Ti. Mat. 7. 2. Ju. 1. 7. Ju 2. 17, 19; 4. 18; 5. 25, 19. Ho. 2, 8, 9.

CHAP. IV.

a ch. 17. 2. Ezr. 4. 4. Ne. 6. 9. Zep. 3. 16. Is. 13. 7; 21. 3; 35. 3.
b ch. 3. 22. 2 Ki. 6. 23.
1 The Vulgate and Syriac have "chiefs of banditti." If they headed bands of marauders retained by Ishbosheth to make sudden inroads across the frontier, they would be well qualified for their work of blood.—*I.*
2 Heb. *second.*
c Jos. 18. 25; 9. 17.
3 This was a city of Benjamin, but its precise situation is totally unknown. Ne. 11. 33.—*C.*
d ch. 9. 3; 19. 26.
e 2 Sa. 19. 17; 1. 1-9.
f Or, *Merib-baal.* 1 Ch. 8. 34; 9. 40.
4 It was his youth and lameness that emboldened these ruffians to murder his uncle, for he was the next heir and the avenger of blood.—*I.*
g 1 Ti. 6. 10. Jude 11. 2 Ch. 24. 25; 25. 27; 33. 24.
5 In warm climates it is customary for the inhabitants to retire to couches in the heat of the day, during which period the fields are deserted, and business ceases in towns. The traitors take advantage of this time of repose to effect their murderous purpose. *Note.* If wicked men are so careful to find the most suitable opportunity for sin, how watchful should God's children be to seize the most favourable opportunities for doing good!—*C.*
h Pr. 24. 33, 34. ch. 11. 2—4. Mat. 24. 50. 1 Th. 5. 2, 3.
6 To prepare it, by parching and grinding, for the use of the family.—*C.*
i ch. 2. 23; 3. 27, 30, 10.

A.M. 2955. B.C. 1049.

k 2 Sa. 17. 34; 21. 9. Job 18 5. Ps. 1. 6; 37. 2.
l ch. 1. 10. 2 Ki. 10. 7. Mat. 14. 11.
m Ps. 17. 2; 55. 21. 1 Sa. 25. 1; 23. 15. Pr. 29. 10. Mat. 2. 20.
7 How readily do these wicked men assume that God has directed what they unfaithfulness, malice, covetousness and ambition prompted! David, however, ascribes their conduct to its true motive, and punishes them as their crime deserved.—*C.*
n Ge. 48. 15. Ps. 31. 5; 69. 14; 71. 23.
o ch. 1. 1-16.
8 Heb. *he was in his own eyes as a bringer,* &c.
9 Or, *which was the reward I gave him for his tidings.*
p Ge. 9 6. Ex. 21. 12. Nu 35. 31, 32. Ps. 9. 12. Eze 3. 18, 20. Re 13. 10; 20. 6.
q Mat. 7. 2. Ps. 51. 23.
r De 21 23 ch. 21. 9.
1 The pool of Hebron still exists. It is an immense tank 133 feet square and 21 feet deep. It is built of huge blocks of hewn stones, and the masonry is manifestly of remote antiquity. There is another smaller tank at some distance, but it is not of such ancient date as the former.—*P.*
s ch. 3. 30.

CHAP. V.

B.C. 1048.

a ver. 3. 1 Ch. 11. 1, 3; 12. 23—40. Ps. 95. 2. Ac. 27. 25.
1 Not all the people, who would have formed a most unwieldy assembly, but the heads or representatives of all the tribes.—*C.*
b ch. 19. 13. De. 27. 15. Is. 58. 7. Ju. 9. 2. He. 2. 11—16. Ep. 5. 30.
c Nu. 27. 17. 1 Sa. 18. 13, 16. Is. 55. 4. He. 2. 10. Mi. 2. 13.
d 1 Sa. 16. 12, ch. 7. 7. Ps. 78. 71, 72. Ju. 10. 3. 1. to. Is. 40. 11. Jude 34 93; 37. 24, 25.
2 Since the people knew that God had appointed David to be king, why did they not sooner submit to him? (1) Because the ambition of Abner who held the military command, would not allow them. (2) Because, like many others, they knew the will of God, yet followed their own.—*C.* They invest him to assume the government on the grounds (1) of his *military* claim, as one who had often led them to victory: and (2) of his *theocratical* claim, as one who had been expressly appointed by God. This is the first time that good rulers are spoken of under the emblem of "shepherds."—*I.*
e 1 Ch. 11. 3. 2 Ki. 11. 17. 1 Sa. 11. 15.
3 Settled the constitution or charter of government.—*C.*
f Ju. 11. 11. 1 Sa. 23. 18.
g 1 Sa. 16. 13. ch. 2. 4. 1 Ju. 1. 35. Mat. 3. 16; 28. 18.
h 1 Ju. 3. 22, 23.
i ch. 2. 11. 1 Ki. 2. 11. 1 Ch. 3. 4. 29. 27.

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mercy. God soon removes every obstacle to the fulfilment of his purpose and promise: and the most flourishing families are quickly reduced to the most weak and abject conditions. The higher men's station is the more dangerous it is: and when once they begin to fall, every pretended friend is ready to hasten forward their ruin, and make religion a pretext for their conduct. Very precarious is their life who have only wicked men for their guardians: but sinners' hands make the snares wherewith themselves are caught. And it is proper that magistrates should think the best of their opposers; and that they should punish treachery and murder, even when it seems calculated to promote their own interests.

CHAPTER V. [Ver. 6. *Except thou take away the blind and the lame, thou shalt not come in hither.* Who are 'the blind and the lame?' Some think certain invalids whom the Jebusites had placed upon their lofty walls to express their contempt of David's assault. Others consider them the images of their gods, whom the Hebrews contemptuously called 'lame and blind,' and whom, nevertheless, the Jebusites placed on the battlements as a protection; and this opinion is countenanced by the description, 'hated of David's soul:' words supposed inapplicable to anything but idolatrous images. But though images might justly be called 'blind,' they could not be called 'lame,' as it implies some capacity of walking. We feel, therefore, compelled to adopt the first interpretation. Coverdale translates part of ver. 6 thus:—'Thou shalt not come hither, but the blind and the lame shall drive thee away;' which seems the true rendering. The word 'gutter,' in ver. 8, signifies in the original a 'sewer,' or subterraneous passage for water; and the last clause may and should be rendered, 'Because the

6 ¶ And the king and his men [k]went to Jerusalem[l] unto the Jebusites, the inhabitants of the land; which spake unto David, saying, Except[m] thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: [n]the same *is* the city of David.

8 And David said on that day, [o]Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.[4]

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from [p]Millo and inward.

10 And David [q]went on, and grew great; and the LORD God of hosts *was* [r]with him.

11 ¶ And [s]Hiram king of Tyre sent messengers to David, and cedar-trees, and carpenters, and masons;[5] and they built David an house.

12 And [t]David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom [u]for his people Israel's sake.

13 ¶ And David [v]took *him* more concubines and wives out of Jerusalem, after he was come from Hebron:[6] and there were yet sons and daughters born to David.

14 And [w]these *be* the names of those that were born unto him in Jerusalem; [x]Shammuah, and Shobab, and Nathan, and Solomon,

15 Ibhar also, and [y]Elishua, and Nepheg, and Japhia,

16 And Elishama, and [z]Eliada, and Eliphalet.

17 ¶ But when the [a]Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David;[7] and David heard *of it*, and went down [b]to the hold.

18 The Philistines also came and spread themselves in the [c]valley of Rephaim.[8]

19 And David [d]inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD [e]said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.[9]

20 And [f]David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim.[1]

21 And [g]there they left their images, and David and his men burnt them.[2]

22 ¶ And the Philistines came up [h]yet again, and spread themselves in the valley of [i]Rephaim.

23 And when David [m]inquired of the LORD, he said, Thou shalt not go up; *but* [n]fetch a compass behind them, and come upon them over against the mulberry-trees.

24 And let it be, when thou hearest the [o]sound of a going in the tops of the mulberry-trees, that then [p]thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And [q]David did so, as the LORD had commanded him; and smote the Philistines from [r]Geba until thou come to Gazer.

CHAPTER VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is smitten at Perez-uzzah.* 9 *God blesseth Obed-edom for the ark.* 12 *David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him.* 17 *He placeth it in a tabernacle with sacrifices and feasting.* 20 *Michal reproving David for his religious joy is childless to her death.*

AGAIN David [a]gathered together all *the* chosen *men* of Israel, thirty thousand.

2 And [b]David arose, and went with all the people that *were* with him from [c]Baale[1] of Judah, to bring up from thence the ark of God, [d]whose name is called by the name of The LORD of hosts, that [e]dwelleth *between* the cherubims.

3 And they [f]set the ark of God upon a new cart,[2] and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab, which *was* at [g]Gibeah, accompanying

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A.M. 2956. B.C. 1048.

k 2 Ch.11.4-9; 12.22-40.

l Ju.1.8,21; 19.10,11. Jos.10.1,23-39; 18.28.

m Je.37.10.

n ver.9. 1 Ki.2.10. 1 Ch.11.5,7,8.

o 1 Ch. 11.6. Jos.15.15, 17. 2 Sa. 18. 25; 17.25.

4 Or, *because they had said, even the blind and the lame, He shall not come into the house.*

p 1 Ki. 9. 15, 24; 11. 27. 2 Ch. 32.5, not Je.9.6,20,40.

q Heb. *went going and growing.* Job 12.23. 2 Ch. 1.1. La. 2.22. Pr. 4.18.

r Ge.21.22. Ro.8.31. Is.41.10-16; 46.3,4.

s 1 Ch.14.1. 1 Ki.5.1.

5 Some estimate of the low condition of Israel may be formed from the fact that they could not furnish masons or carpenters to build David a house; but God gave them in mercy a wise and mighty king, who raised them from ignorance, irreligion, and degradation. See ver.12.—*C.*

t 1 Ch.14.2; 17. 7, ch. 7. 16. Is. 1. 26. Ps.75.6; 147.2.

u Is.45.4; 43.14.

v 1 Ch. 14. 3-7, with De.17.17. Ge.25.5,6. 2 Ch.11.18-21; 13.21.

6 Whereby, instead of strengthening his interest in the kingdom, as most probably he expected, David multiplied those sources of domestic trouble by which his future life was unhappily distinguished. See Mat. 19.1-12.—*C.*

w 1 Ch.3.5-9; 14.4-7.

x Shimea, 1 Ch.3.6.

a Elishama, 1 Ch.3.6.

b Beeliada, 1 Ch.14.7.

c 1 Ch.11.16; 14.8,9. Ps.9.1-5. Re.11.15,18.

7 B.C. 1047.

d ver.9. 1 Ch.11.8.

e Ge. 14. 5. Is. 17. 5. Jos.15.8. ch.23.13, ver. 22.

8 The valley of Rephaim was the scene of a few stirring incidents in Jewish history. It lies south of Jerusalem, beginning immediately behind the low ridge which skirts the ravine of Hinnom, and extending southward along the road to Bethlehem for more than a mile. The plain is flat and fertile, but is shut in on all sides by rocky hill tops and ridges.—*P.*

f Nu.27.21. Ju.1.1. 1 Sa.23.2,4,11; 30.7,8. ch.2. 1. Ps.73.24. Pr.3.5,6. 1 Ch.14.10.

A.M. 2957. B.C. 1047.

g Pr. 3. 6. Ps. 37.5,6, with 1 Sa.28.6.

9 David will not fight against his enemies until he consults the Lord through his appointed oracle of Urim and Thummim. —*C.*

h 2 Ch.14.11. Is. 28. 21. Ps.44.3; 118.10-12; 27.2,3.

1 That is, *The lord of breaches.*

i 1 Ch.14.13. De.3.5, 25.

2 Or, took them away.

k 1 Ch.14.13. 2 Ki.20. 21. Is.28.21. Ex.14.8.

l Or, *giants*, ver.18.

m ver.19; ch.2.1. 1 Sa.23.2,4,10-12.

n 2 Ch.14.14. Jos. 8. 2.

o 2 Ki.7.6. Ac.5.9.

p 2 Sa.24.9-12. Ju.4. 14; 7.15.

q 2 Ch.14.15,16.

r Jos.18.24; 16.10; 21. 17,22. Ju.20.33. 1 Ki.9.15 -17.

CHAP. VI.

B.C. cir. 1045.

a ch.5.1. 2 Ch.13.1-14.

b 2 Ch.13.6. 2 Ki.8.1-4. Ps.132.1-6.

c Jos. 15. 9. 2 Sa.7.1. Ps.132.6.

1 The same as Kirjath-jearim. Compare Jos. 15. 9, 60. 1 Sa.7.1. —*C.*

d Or, *at which the name, even the name of the LORD of hosts was called upon*, Le. 24.11.

e 1 Ki. 8. 13. Ps. 80. 1. 2 Sa.4.4. Is.37.16.

f With Nu.4.14; 7.9. De. 10. 8. Mat. 28. 20, with 1 Sa.6.7. 1 Ch.13. 7.

2 The manner of this procedure is contrary to the divine law, which required the ark to be carried on the shoulders of the Levites, by means of staves, and who were not, upon pain of death, even to touch any of the holy things, Nu.4.15. The Philistines had indeed conveyed the ark home upon a cart, but that should have formed no precedent for David. It forms a melancholy example either of ignorance, inattention, or neglect, even in a reformation commenced and carried on with zeal for the glory of God. And if David so erred, let us take heed lest we fall. —*C.*

g The hill of Kirjath-jearim, 1 Sa.7.1, 2.

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blind and the lame continued to say, He shall not come into this house.' *C.*]

Ver. 8. [This passage, which has given rise to so much difficulty and discussion, when translated literally and correctly, is easily understood:—and the Jebusite 'spake to David, saying, Thou shalt not come up hither, for the blind and the lame will drive you back; meaning (or saying) that David would not (that is, could not) go up thither. But David captured the stronghold of Zion, which is the city of David. Then David said on that day, Whosoever defeats the Jebusite, let him smite in the water-course the lame and the blind, hated of David's soul. Wherefore they say (it has become a proverb), The blind and the lame shall not enter the house.' The words may be thus explained:—It has always been customary in the East for the poor, the blind, and the lame to take up stations at the gates of towns and castles, so as to beg of the passers-by. The Jebusites, too confident in the strength of their fortress, placed the blind and lame beggars on the ramparts, and in bitter mockery said they would be sufficient to drive back David's warriors. But David having taken the city, attacked the citadel with fresh vigour, and his fiery spirit being stung by the taunts of the Jebusites, he spake the words recorded above. The walls were scaled by Joab and his men, the blind and the lame were smitten, and the fortress taken. In memory of this remarkable incident blind and lame persons were never afterwards permitted to enter the citadel of Zion. Hence the proverb. *P.*]

REFLECTIONS.—Though God's promise tarry long it is fully accomplished at last. He can produce unanimity in the largest societies whenever the ends of his glory require it. The duties of magistrates and subjects are reciprocal, the one being as much bound as the other. What victory, honour, and happiness attend the peculiar presence of God with men! and to him the glory of all our success ought to be ascribed. But alas! that God's favours should be used in the lustful addition of wives and concubines! If by one wife Adam and Noah peopled a world, what need for so many to furnish one throne! But what is sweet in the mouth will become bitter in the belly. Meanwhile, behold how the enemies of God assemble themselves to their own destruction! How little care false gods can take of themselves or their votaries! And how men prosper in war when they make God their director!

CHAPTER VI. REFLECTIONS.—Perpetual visibility and splendour are no marks of a true church. The ark, the most noted symbol of God's presence, continued long in obscurity. God can be graciously present with his people even when they want his solemn ordinances; and it is his presence that renders his ordinances truly glorious. Such as have high thoughts of him will reverence all his institutions. The greatest need think it no disparagement to join with the meanest before the great God, their common Maker and Saviour. Singing of psalms to his praise is always esteemed when God revives a spirit of religion. God's laws relative to the manner as well as to the matter of his worship ought to be exactly observed: and the authority of men, or bad precedents, should never weigh more with us than the express word of God. By rashness and intemperate zeal we are apt to give wrong touches to God's ark; and no good intention will atone for our irreverence or presumption. Men

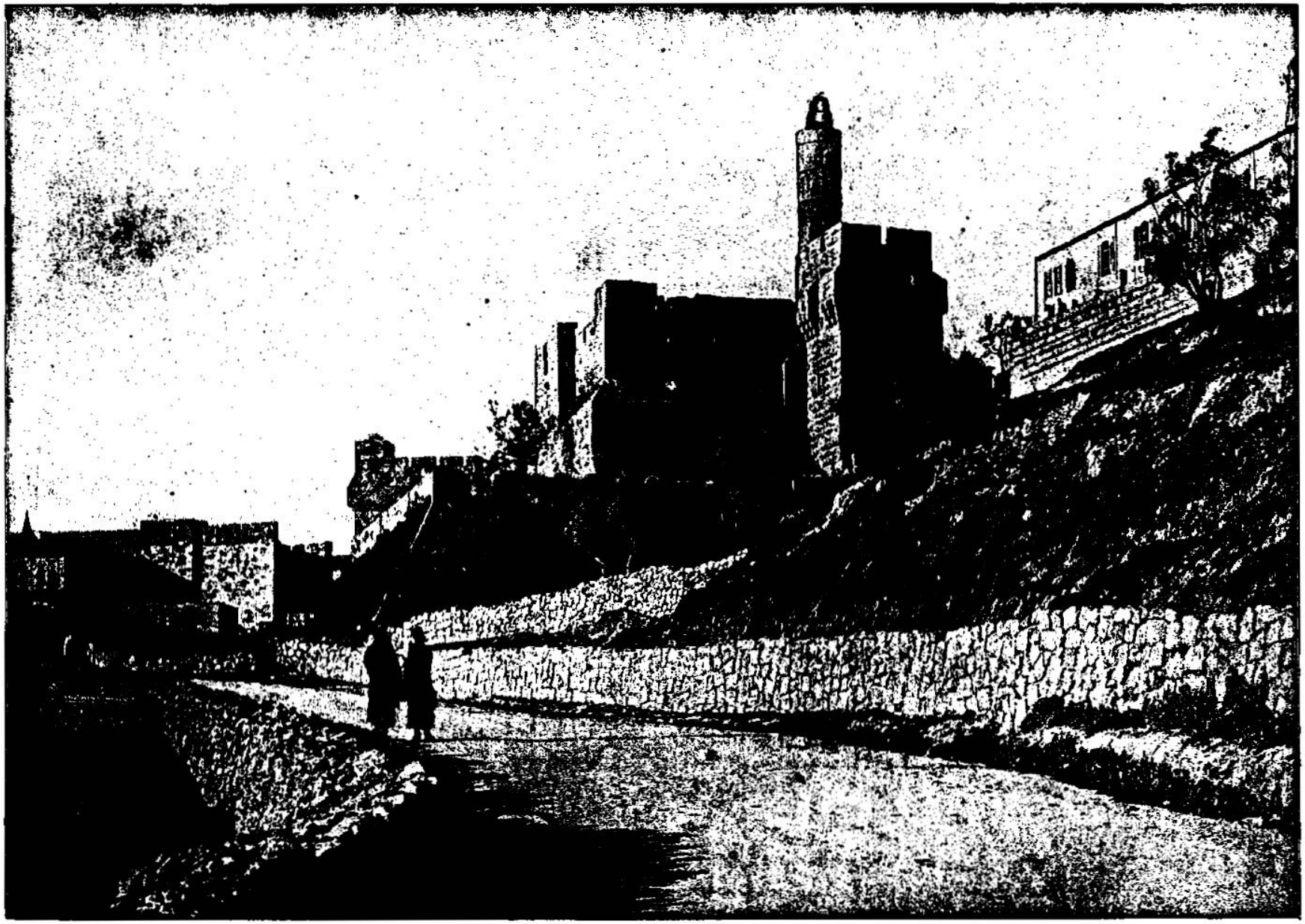

EXTERIOR OF THE TOWER OF DAVID. [II. Samuel, v:9.]—"So David dwelt in the fort, and called it the City of David. And David built round about from Millo and inward." The Tower of David stands in that part of Jerusalem which he first captured, and where he lived. The present building we see is called the Hippicus of Herod, which was spared by Titus, as Josephus asserts, in order to remain as a perpetual testimony of the difficulties which the Roman conquerers overcame. It was erected by Herod and named in honor of his friend Hippicus. The present entrance is on the west side. The royal castle and palace of Herod was connected with this and other towers. The whole was very strongly fortified and fitted up with great splendor. Josephus speaks of its magnificent halls, gardens, and sculptures. Nothing is left but the base of the tower we see.

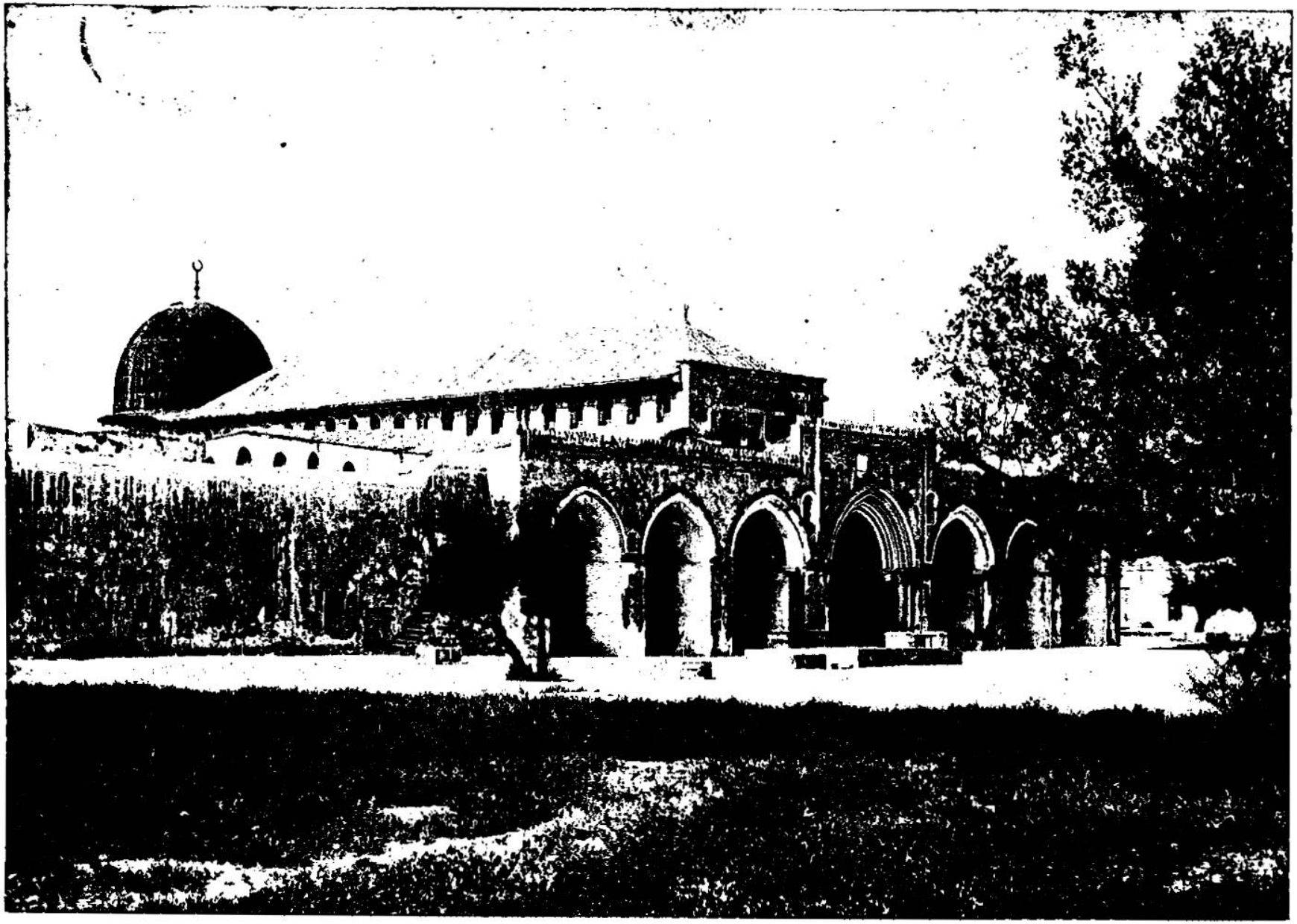

GENERAL VIEW OF THE MOSQUE EL-AKSA—A PLACE OF MOHAMMEDAN WORSHIP ON THE PREMISES, WHERE THE TEMPLE BUILT BY DAVID'S SON, SOLOMON, ONCE STOOD. [II. Samuel, vi:17.]—"And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the Lord." The Mosque el-Aksa stands upon a portion of the ground once occupied by the temple. Where the ark rested in Jerusalem before the temple was built we do not know. In all probability the tabernacle which David pitched in Jerusalem was upon the same ground upon which Solomon afterwards built the temple. This is very probable, because this part of Jerusalem, containing thirty-five acres of land, has, as far as we know, in all ages been reserved for purposes of worship. It seems very reasonable, then, to conclude that the tabernacle David pitched for the ark rested upon the same premises we now behold represented in this picture.

the ark of God; and Ahio went before the ark.

5 And [k]David, and all the house of Israel, played before the LORD on all manner of *instruments made of* fir-wood; even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And [l]when they came to [k]Nachon's threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook[3] *it*.

7 And[l] the anger of the LORD was kindled against Uzzah; and God smote him there for *his* error;[4] and there he died by the ark of God.[5]

8 And David was [m]displeased,[6] because the LORD had made a breach[7] upon Uzzah: and he called the name of the place Perez-uzzah[8] to this day.

9 And David was [n]afraid of the LORD that day, and said, [o]How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house [p]of Obed-edom the Gittite.[9]

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and the LORD [q]blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. [r]So David went and brought up the ark of God from the house of Obed-edom, into the city of David with gladness.

13 And it was *so*, [s]that, when they that bare the ark[1] of the LORD had gone six paces, he sacrificed oxen and fatlings.[2]

14 And [t]David danced[3] before the LORD with all *his* might; and David *was* girded with [u]a linen ephod.

15 So[x] David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, [y]Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

A.M. cir. 2959. B.C. cir. 1045.

[k] 1 Ch. 13. 8. 15. 1. 28. 2 Ki. 3. 15. Ps. 43. 5. 108. 25–97.

[l] 1 Ch. 13. 9, 10.

[4] Or, *Chidon*.—1 Ch. 13. 9. *i.e.* destroying stroke.

[3] Or, *stumbled*.

[l] 1 Ch. 13. 10, 13. Nu. 4. 15. with ver. 3. 1 Ch. 15. 13. 1 Sa. 6. 19. 2 Co. 12. 30. Ps. 50. 21.

[4] Or, *rashness*.

[5] See note on ver. 3. But why is not David punished, who presided in the removal, rather than Uzzah, who is a mere humble assistant? Uzzah, as a Levite, should have known and observed the law against touching the ark, with which it is not certain that David was at all acquainted.—C.

[m] Jonah 4. 1. 9. Ju. 20. 18–28. Job 3. 1–26. 9. 2. 3. 11–17.

[6] Not *displeased* with God, but with his own and the Levites' neglect and breach of the divine law in relation to the manner of removing the ark.—C.

[7] Heb. *broken*.

[8] That is, *The breach of Uzzah*.

[n] Ps. 119. 120. 1 Sa. 6. 2. 20. 3. 21. Lu. 5. 8. 9. Pr. 12. 3.

[o] Job 21. 6. Ju. 1. 5. Mat. 7. 3. Pr. 3. 5. 6.

[p] 2 Ch. 11. 13, 14. 15. 16. 26. 4–8. Jos. 21. 24. 1 Ch. 6. 4.

[9] He was a Levite (1 Ch. xv. 18.) and an inhabitant most probably of Gath-rimmon, a Levitical city.—C.

[q] Mat. 6. 33. Mal. 3. 10. Pr. 3. 9, 10. 1 Ti. 4. 8. 2 Co. 9. 10. 1 Pe. 2. 6. 6. Ep. 1. 3. Ps. 72. 17.

[r] 1 Ch. 15. 1–25. Ps. 132. 1–18. 24. 7–10. 68. 1–35. xcv. 1–6. cv. 1. 1 Co. xv. xvi.

[s] ver. 9. with 1 Ch. 13. 2. 15. 2. Nu. 7. 9.

[1] The mode of conveying the ark is now according to the law. Blessed are they who, having fallen into one error, see not on ever so much knowledge their fault, and, through grace, avoid it in future.—C.

[2] The meaning appears to be, that when the procession had started and gone six paces, the sacrifice was offered, namely, for the purpose of inaugurating the solemn procession.—P.

[t] Ex. 15. 20. Ju. 11. 34. 21. 19, 21.

[3] That might not be a usual practice, but we are to bear in mind that this was no ordinary occasion. David exulted with holy joy at the prospect of the sacred symbol of Jehovah's presence being again enshrined in the midst of his people, and of the whole tabernacle service being again reverenced, after having been so long suspended.—*I.*

[u] 1 Ch. 15. 27. 2 Sa. 6. 14. 28. 20.

[x] 1 Ch. 15. 16–25, 28. ver. 12. Ps. 68. 24–27. 47. 5. 81. 2, 3. 150.

[y] 2 Sa. 18. 20, 27. ch. 3. 14. 1 Ch. 15. 29. Ac. 2. 13. 1 Co. 2. 14.

A.M. cir. 2959. B.C. cir. 1045.

[z] 2 Ch. 15. 1. 20. 1. 2 Ch. 2. 4. Da. 7. 10, 13, 14. He. 11. 36. 2.

[4] Heb. *stretched*.

5 A temporary tabernacle prepared by David, for the former still remained at Gibeon. See 1 Ch. 16. 39. 21. 29. 2 Ch. 1. 3.—C.

[a] 1 Ch. 16. 2. Ac. 3. 26. Ep. 1. 3.

[b] The pious act of the monarch in blessing the people furnishes an instructive lesson of the real duties of exalted office-bearers.—C.

[c] 1 Ch. 16. 1. Ps. 68. 28. Ep. 4. 8. Ac. 20. 35.

[7] Instead of a *flagon*, it should more probably be translated a *sweet cake*.—C.

[d] ver. 18. Ge. 28. 19. Jos. 24. 15. Ps. 122. 2.

[e] ver. 16. Ps. 69. 7, 9. 79. 20. Mat. 21. 34.

[f] How base. Ec. 7. 26. Is. 50. 12. 54. 7. 57. 14. 54. 2–10. Zec. 9. 5. 11. 12. 13. Ps. 22. 6. Phi. 2. 7, 8.

[8] That is, threw off his royal robes, which Michal considered shameful and degrading.—C.

[f] ver. 14. 1 Co. 10. 31. 1 Sa. 13. 14. 15. 28. 16. 13. Ps. 78. 70–72.

[g] Ac. 13. 45. 46. 5. 41. 21. 13. Phi. 3. 7–14. 1 Sa. 30. Ge. 32. 10. Joh. 10. 4. 1 Ti. 1. 15. 1 Pe. 5. 9.

[9] The essence of piety is—to be base in our own sight, unworthy of all the mercies by which we are surrounded, of the blessings by which we are sustained, and the inheritance with which in Christ we are endowed.—C.

[a] Is. 3. 11. Ho. 9. 14.

[1] Never. 1 Sa. 25. 35. Is. 22. 14.

CHAP. VII.

B.C. cir. 1042.

[a] 1 Ch. 17. 1–27.

[b] Jos. 21. 44. 23. 1. 1 Ki. 5. 4. 8. Ch. 14. 6.

[c] Hag. 1. 4. Ex. 26. 1–14. 36. 8–19. Nu. 4. 25, 26. Ac. 7. 46. ch. 5. 11. 1 Ch. 22. 1. 2 Ch. 1. 4.

[d] 1 Ch. 22. 9. 2 Ki. 4. 27. 1 Sa. 16. 6.

[1] Nathan spoke according to his own judgment. He drew his conclusion from David's divine call to the kingdom, the evident prosperity that God had bestowed upon him, and the goodness of the object proposed. But God, who judges not as man judges, directs the prophet to countermand his own order.—*Note*. It is not enough to mean well in what we propose for God's glory and honour, we must take care that the plan, the time, and the agency are such as God approves. But how may these be known, if there be no prophet to receive and deliver the mind of God? Search the Scriptures, pray for the Spirit, and wait upon Providence.—C.

[e] 2 Ch. 22. 3. Nu. 12. 6. Am. 3. 7. Ps. 25. 14. He. 1. 1. Je. 23. 22.

17 ¶ And [z]they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had [4]pitched [5]for it: and David offered burnt-offerings and peace-offerings before the LORD.

18 And [a]as soon as David had made an end of offering burnt-offerings and peace-offerings, he blessed[6] the people in the name of the LORD of hosts.

19 And he [b]dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a [7]flagon *of wine*. So all the people departed every one to his house.

20 ¶ Then David returned to [c]bless his household. And [d]Michal, the daughter of Saul, came out to meet David, and said, [e]How glorious was the king of Israel to-day, who uncovered[8] himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

21 And David said unto Michal, *It was* [f]before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I [g]will yet be more vile than thus, and will be base in mine own sight;[9] and of the maid-servants which thou hast spoken of, of them shall I be had in honour.

23 Therefore[h] Michal, the daughter of Saul, had no child [i]unto the day of her death.

CHAPTER VII.

1 Nathan, first approving the purpose of David to build God an house, 4 afterward by the word of God forbiddeth it. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

AND it came to pass, [a]when the king sat in his house, and [b]the LORD had given him rest round about from all his enemies,

2 That the king said unto Nathan the prophet, See now, [c]I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, [d]Go, do all that *is* in thine heart;[1] for the LORD *is* with thee.

4 ¶ And[e] it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith

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are never in greater danger of ruinous mistakes than in dealing with God. How apt are the best to be displeased with God's judgments rather than with their own sins which procured them! The awful strokes of Providence should move us to repentance and heedfulness, but never terrify us from our duty. None ever lost by their fidelity and kindness to God and his ordinances. It is a happiness to be in the family or place where God is duly respected. Duty may happily succeed at last, though our first attempts have been marred. Let us therefore search out and repent of our errors, apply Jesus' propitiatory sacrifice for remission of sins, feast on him as our provision, and set about it anew with proper circumspection. Only base minds reckon God's service mean or indecent; and ridicule, not reason, is the common weapon of the enemies of truth. But we must not be laughed out of our religious profession; but the more opposition we meet with the more resolutely persevere. If God knows our heart to be upright before him, the censures of others may lie light upon us. We can never sufficiently humble ourselves before him. And if in our service of him we have the regard of good men, we need not fear the contempt of the irreligious or the great. While God shall mark the despisers of his service with infamy and wrath, we shall be had in glory and honour.

But let me here think of that solemn joy and triumph wherewith Jesus, our great Ark of God's testament, was carried up into heaven, and set down at the right hand of God: and of that joy and triumph with which his name is carried through the world by the gospel, in the times of his love and days of his power! O then what harmony and peace in churches—what familiar feasting on his flesh and blood! And how dreadful their case who disdain to concur in that solemn work!

CHAPTER VII. REFLECTIONS.—Gracious souls are never weary of working for the Lord; nor can they with pleasure enjoy their own conveniences while his ordinances are in distress. It is good to strengthen the hands of such as have at heart to build up the church of God: but all our success depends on God's presence and assistance. Even prophets may

the LORD, [f]Shalt thou build me an house for me to dwell in?

6 Whereas[g] I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel, spake I a word with [h]any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I[i] took thee from the sheep-cote, from following the sheep, to be ruler over my people, over Israel: .

9 And I [k]was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 (Moreover, [l]I will appoint[2] a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies.) Also the LORD telleth thee, that he [m]will make thee an house.

12 ¶ And [n]when thy days be fulfilled, and thou shalt sleep with thy fathers,[3] I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He[o] shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I[p] will be his father, and he shall be my son. If[q] he commit iniquity,[4] I will chasten him with the rod of men, and with the stripes of the children of men:

15 But [r]my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And [s]thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According[t] to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, [u]Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto?[5]

19 And [v]this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come: and [w]*is* this the manner[6] of man, O LORD [7]God?

20 And what can David say more unto thee? for thou, LORD God, [x]knowest thy servant.

21 For[a] thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them.*

22 Wherefore [b]thou art great, O LORD God: for *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And [c]what one nation in the earth *is* like thy people, *even* like Israel, whom God [d]went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For [e]thou hast confirmed to thyself thy people Israel, *to be* a people unto thee for [8]ever; and thou, LORD, art become their God.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, [f]establish *it* for ever, and do as thou hast said.

26 And [g]let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David [h]be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [i]revealed to thy servant, saying, I will build thee an house; therefore hath thy servant [k]found in his heart to pray this prayer unto thee.

28 And now, O LORD God, thou *art* that God, and [l]thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [m]let it please thee to [9]bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God, hast spoken *it;* and with thy blessing let the house of thy servant be blessed for ever.[1]

CHAPTER VIII.

1 *David subdueth the Philistines, and maketh the Moabites tributary.* 3 *He smiteth Hadadezer and the Syrians.* 9 *Toi sendeth his son with presents to bless him.* 11 *The presents and the spoil David dedicateth to God.* 14 *He putteth garrisons in Edom.* 16 *A list of his principal officers.*

AND after[a] this it came to pass, that David smote the Philistines, and subdued them.

A.M. cir. 2992. B.C. cir. 1012.

f 1 Ki. 5. 4. 1 Ch. 17. 4; 22. 7, 8, 10. 2. 1 Pe. 4. 17.

g 1 Ch. 17. 5, 6. Ex. xl. Jos. 18. 1. 1 Ki. 8. 16. 2 Ch. 6. 5.

h 1 Ch. 17. 6, any of the judges. Ju. iii.–xiv. 1 Sa. 4. 18.–15. ch. 5. 2.

i 1 Sa. 16. 11. Ps. 78. 70–71; 132. 7, 8; 75. 5, 6. 1 Ch. 17. 7. Da. 2. 21.

k 2 Ch. 17. 8. 1 Sa. xvi.–xxxi. ch. iii.–v., 8. 13. 14; 22. 28–40. Ps. 133. 8, 16. 27–48; 118. 10–12.

l 1 Ki. 4. 21, 24, 25. ch viii. x., with Ju. iii. iv vi. x. xiii. 1 Sa. iv. vii. xi. xiii. xvii. xxxi. Is. 9. 7. Je. 25. 5, 6. Eze. 34. 25; 37. 25, 26. Ho. 2. 18.

2 This verse, as the words will bear, and the whole passage requires, should be translated not in the *future*, but in the *past* time. *C.*——Infidels, with a view to disprove the application of ver. 14 to the Messiah, allege that the prophet here speaks of the *future* prosperity of the Jews, as to be afterwards *fixed* and *no more affected*, which circumstances are totally repugnant to their fate, as hitherto connected with the coming of Christ. But Kennicott shows that this verse should run thus: 'I *have* appointed and *have* planted; neither *do* the children of wickedness afflict them as before,' &c.—*J.*

m Ex. 1. 21. 1 Ki. 2. 24. Ps. 127. 1. 89. 3, 4.

n 1 Ki. 8. 20. Ac. 13. 36. Job 5. 26.

3 This is not merely a beautiful figure, but a literal and true description of death. In sleep the bodily senses are alone affected, the spirit is as wakeful as at other times. So in death, the dust sleeps, the spirit returns to God who gave it. Ec. 12. 7. 2 Co. 5. 1–11.—*C.*

o 1 Ki. 5. 5, 6. 1 Ki. 17. 1; 22. 10; 28. 6. 2 Ch. iii.–vii. Ac. 7. 47. Mat. 16. 18. Lu. 1. 32, 33. He. 3. 3. 1 Pe. 2. 5. Ps. 45. 6. Is. 9. 7. Da. 2. 44; 7. 14.

p 1 Ch. 28. 6, 7. He. 1. 5. 1 Ps. 89. 26, 27. Jn. 10. 30.

q Ps. 89. 30–35. He. 12. 6–10. Je. 31. 21. 1 Co. 10. 13, with Is. 53. 2–12. 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18.

4 How could this be Messiah, seeing it is admitted this son may commit iniquity? The passage should be translated thus:—'Even in his sufferings for iniquity I will chasten him with the rod of men (*i.e.* with the rod due to men), and with the stripes (due to the children of Adam:' words that could by no means be uttered upon whom 'the Lord hath laid the iniquity of us all.'—*C.*

r Ps. 89. 28. Ac. 13. 34. Is. 55. 3.

s Ge. 49. 10. 1 Ki. 9. 5; 11. 36. 2 Ki. 19. 34. Ps. 45. 6; 89. 36, 37; 132. 11, 12. Is. 9. 7. Da. 2. 44; 7. 14. Jn. 12. 34. Mat. 10. 18.

t Je. 23. 28. Eze. 3. 17. Mat. 28. 20. 1 Ch. 17. 15. 2 Co. 4. 2. Ac. 20. 27.

u Ge. 32. 10. Ju. 6. 15. Job 7. 17. 1 Sa. 18. 18. Ps. 8. 4; 144. 3, 4. Ep. 3. 8.

A.M. cir. 2992. B.C. cir. 1012.

6 Dr. J. Pye Smith translates the passage thus:—'What am I, O Lord, Jehovah, and what my house, that thou hast brought me to this point (of exaltation)? And little (is) even this in thine eyes, O Lord, Jehovah; thou hast even spoken with respect to the house of thy servant, unto a vast extent. And this (is) the law of the Adam, O Lord, Jehovah.' This passage reveals the second Adam as David's son, with a spiritual house, and an everlasting kingdom. It cannot mean Solomon, for he was on the throne during David's life; but the 'seed' here promised, ver. 12, is set up after David's death, and his throne and kingdom (ver. 13) are for ever.—*C.*

x ver. 8, 9. 11, 12, 16. 1 Ki. 3. 13. Eph. 3. 20. 1 Ch. 17. 17.

y Ps. 35. 10; 36. 7. Mi. 7. 18. Zec. 9. 17. Is. 55. 6. Ep. 2. 7.

6 Heb. *law.*

7 And this is for most bel the law of the Adam (the Messiah), O Lord Jehovah.—*C.*

z 1 Sa. 16. 7. Ps. 139. 1–5. Mat. 11. 26. Lu. 12. 32.

a 1 Ch. 17. 19. Ep. 1. 11; 4. 32. Re. 19. 13. De. 9. 5. Mat. 11. 26.

b De. 3. 24; 4. 35, 32. 39. 1 Sa. 2. 2. Ps. 86. 8; 89. 6, 8. 35. 10; 145. 3; 147. 5. Ex. 15. 11; 18. 11. Is. 45. 5, 18, 22. Jude 21. 7.

c 1 Ch. 17. 21. De. 4. 7; 33. 29. Ps. 147. 20. Am. 3. 2. Ro. 3. 1, 29, 30.

d Ex. 4. 7, 8; 19. 5, 6. Nu. 14. 13–21. Is. 63. 7–14. De. 4. 30–34. Je. 32. 20, 21. Tit. 2. 14. Re. 5. 9, 10.

e 1 Ch. 17. 22. Ge. 17. 7, 8. Ex. 19. 5, 6. 20. 2. De. 7. 6; 14. 2; 26. 17, 18; 28. 9. Je. 31. 33. Zec. 13. 9. Is. 12. 2. Ps. 48. 14.

8 Even in their dispersion the Jews are still God's people; he has literally fulfilled, or is fulfilling upon them all his threatenings, and he will as literally fulfil all his promises.—*C.*

f Eze. 36. 37. Is. 45. 11. Ge. 32. 12. Ps. 119. 49. Je. 11. 4, 5.

g Mat. 6. 9. Ps. 72. 18, 19. Jn. 12. 28.

h ver. 13, 15, 16. 2 Ch. 7. 18. Je. 33. 17, 20, 21, 25, 26.

i Heb. *opened the ear,* 1 Ch. 17. 25. Ru. 4. 4. 1 Sa. 9. 15.

k Ps. 10. 17; 73. 28. Ro. 8. 26, 27.

l Jn. 17. 17. He. 6. 18; 10. 23; 11. 11. Nu. 23. 19. Tit. 1. 2. 2 Co. 1. 9. 1 Th. 5. 24.

m 2 Ch. 17. 27. ver. 25. Nu. 6. 24–26. Ep. 1. 3. Ps. 72. 17. Is. 45. 17.

9 Heb. *Be thou pleased and bless.*

1 The two leading petitions in this sublime and affecting prayer are, (1) That the crown might remain in David's family, and that none of his children might ever forfeit it by misconduct, (2) That his kingdom might have its chief perfection and its lasting perpetuity in Him who was 'David's Son and David's Sire,' at once his root and his offspring, the Messiah now again promised.—*J.*

CHAP. VIII.

B.C. 1040.

a 1 Ch. 18. 1–17. ch. 7. 9.

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be too rash: they are no further infallible than as inspired by the Holy Ghost. God may approve a work, and yet not the doing of it by a particular person. Nay, he may accept his purpose, and yet not allow him to execute it. All true honour and happiness come from God. Yet the good purposes of ministers, magistrates, and parents sometimes entail upon churches, nations, and families the most remarkable mercies. But how great things God hath laid up for them that fear him! how abundant, free, tender, and lasting are the blessings of his promise! Yea, pleasant, fervent, and successful are those supplications now, which are animated by and do reduplicate upon the promises of God impressed on our heart; particularly those respecting Jesus Christ and his grace. Let us then boldly ask what God hath promised. Let us never stagger at the greatness of the mercy, but pray in faith, nothing doubting. Let it be our constant desire that God in all things may be glorified. If we find in our hearts to pray, God will not fail to hear and answer.

CHAPTER VIII. [Ver. 1. It appears from a consideration of the passage that the word *Methig-ammah* is not a proper name, but a descriptive epithet. It is not found in any part of the Bible, nor in any ancient writer. The parallel passage in 1 Ch. 17. 1 is, in He-

and David took [b]Metheg-ammah[1] out of the hand of the Philistines.

2 And he [c]smote Moab, and measured them with a line, casting them down to the ground; even[2] with two lines measured he to put to death, and with one full line to keep alive: and *so* the Moabites became David's servants, *and* brought gifts.

3 ¶ David[d] smote[2] also Hadadezer, the son of Rehob, king of Zoobah, as he[4] went to recover his border at the river Euphrates.

4 And [f]David took from him a thousand *chariots*, and seven hundred[5] horsemen, and twenty thousand footmen: and David [g]houghed all the chariot-*horses*, but reserved of them *for* an hundred chariots.

5 And when the [h]Syrians[6] of Damascus [i]came to succour [k]Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then [l]David put garrisons in Syria of Damascus; and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went.

7 And David took [m]the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And [n]from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

9 ¶ When [o]Toi king of Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [p]Joram his son unto king David to [q]salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer had wars[7] with Toi:) and *Joram* brought with him[8] vessels of silver, and vessels of gold, and vessels of brass;

11 Which[r] also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

A.M. 2964. B.C. 1040.

[b] Or, *the bridle of Ammah*, a hill, ch. 2. 24.

[1] Supposed by some to be another name for Gath. Its name is very significant—'the bridle of bondage.' This victory of David forms a beautiful emblem of the deliverance of believers from the 'bondage of the law.'—*C.*

[c] Nu. 24. 17. ver. 6, 14. Ps. 60. title, 108. 9.

[d] They had terribly provoked him: perhaps murdered his parents. 1 Sa. 22. 3.

[e] Ps. 60. title. 1 Ch. 18. 3, 12. ver. 3, 5, 6, 12, 18. ch. 10. 6, 8, 16, 19. 1 Ki. 11. 23. Ge. 15. 18. Ex. 23. 31.

[2] Or, *over*.

[4] David.

[f] 1 Ch. 18. 4. ch. 10. 18. Jos. 11. 6. Ps. 20. 7. 33. 16, 17. Hab. 2. 4.

[g] In 1 Ch. 18. 4 David is said to have taken seven thousand horsemen, here only seven hundred: and as the Hebrew letters that stand for these numbers are very similar, the difference is generally ascribed to some error of a transcriber. There is, however, no necessity for a reconciliation where there is really no contradiction: both accounts may be correct, but referring to two different divisions. *C.*—The Hebrew is: 'And David took from him a thousand and seven hundred horsemen.' There is no word for 'chariots,' though it is found in the Syriac version and in the parallel passage in 1 Ch. 18. 4. *P.*

[h] Ge. 22. 15. Jos. 11. 5.

[i] ch. 10. 6. 1 Ki. 11. 23, 24. 15. 18. 20. xxi. xxii. 2 Ki. vi. viii. xxii. 5. 6.

[3] The Hebrew word here and elsewhere rendered 'Syrians' is *Aram*, and ought to be *Aramæa*.—*P.*

[k] Is. 7. 1, 2. 17. 3. Job. 9. 13. Ps. 60. 1.

[l] 1 Ch. 18. 6. ver. 2, 10, 14. Ps. 18. 44–50. 20. 8. Pr. 21. 31. ch. 10. 18, 19.

[m] 1 Ch. 18. 7. 2 Ki. 11. 10, 11. 23.

[n] 1 Ch. 18. 8. *i.e.* Tibhath and Chun.

[o] 1 Ch. 18. 9. Nu. 13. 21. Am. 6. 2.

[p] Or, Hadoram, 1 Ch. 18. 10.

[q] Heb. *ask him of peace*, Ge. 43. 27. Is. 39. 1.

[7] Heb. *was a man of wars.*

[8] Heb. *in his hand were.*

[r] 1 Ch. 18. 11; 29. 2. 1 Ki. 15. 15. Mi. 4. 13. Thus heathen gold was given to God, as an earnest of their persons being converted to him under the gospel.

A.M. 2966. B.C. 1038.

[s] ch. 7. 9. 1 Ch. 18. 12. Ps. 60. title.

[t] 2 Ki. 14. 7.

[u] Ge. 25. 23; 27. 37, 40. Nu. 24. 18. ver. 12, 6. Ps. 18. 31–46.

[9] B.C. 1037.

[x] Pe. 14. 34. Je. 49. 15. Ps. 78. 31, 32; 45. 6, 7. Is. 9. 6, 7. 11. 2–4.

[1] That is, established regular courts of law, in which justice was faithfully administered. David in council holding the final court of appeal. —*C.*

[y] ch. 2. 13, 20, 23, 24, 5. 8. 2 Ch. 18. 15. 17. 6. 1 Ki. 4. 3.

[2] In modern phrase, he was 'commander-in-chief,' sometimes also 'generalissimo.' —*C.*

[3] Or, *remembrancer*, or, *writer of chronicles.*

[4] The modern title would be 'historiographer.'—*C.*

[z] 1 Ch. 18. 16, 24. 3, 6. 1 Sa. 22. 20. ch. 15. 24, 29. 35. 20. 25.

[5] Why Abiathar, who was still living, ch. 15. 24; 20. 25, and who continued to enjoy the office of high-priest till the days of Solomon, 1 Ki. 2. 26, 35 is not more particularly mentioned, does not appear. If there were authority from MSS. for reading it 'Abiathar the son of Ahimelech,' it would be more in accordance with the passages quoted. But such authorities, when merely conjectural, are not to be countenanced.—*C.*

[6] Or, *secretary.*

[a] 1 Ch. 18. 17. ch. 15. 18. 20. 23. 23. 20–23. 4. 2. 1 Ki. 1. 38, 44.

[7] Or, *princes.*

CHAP. IX.

B.C. 1037.

[a] 1 Sa. 18. 1–3. 20. 14, 15. ch. 1. 26. Pr. 27. 10. 1 Pe. 3. 9.

[1] This was a fulfilment of David's covenant with Jonathan, 1 Sa. 20. 15. The precise time of the inquiry is not mentioned; but it is not likely a man of David's warmth of affection would long overlook so important a duty. —*Note*, There is always danger of the heart being spoiled by prosperity; and then forgetting former engagements, or neglecting former acquaintances. The grace that keeps a man humble in prosperity, can alone keep them faithful either to God or man.—*C.*

[2] The kindness to which he was bound by the oath of God which Jonathan made him swear, 1 Sa. 20. 17.—*C.*

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David [t]got *him* a name when he returned from smiting of the Syrians in the [u]valley of Salt, *being* eighteen thousand *men*.

14 ¶ And [x]he put garrisons in [y]Edom; throughout all Edom put he garrisons: and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

15 ¶ And David [z]reigned over all Israel; and David executed judgment and justice[1] unto all his people.

16 And [2]Joab the son of Zeruiah *was* over the host;[2] and Jehoshaphat the son of Ahilud *was* [3]recorder;[4]

17 And [a]Zadok the son of Ahitub, and Ahimelech the son of Abiathar,[5] *were* the priests; and Seraiah *was* the scribe;[6]

18 And[a] Benaiah [b]the son of Jehoiada *was over* both the Cherethites and the Pelethites; and David's sons were chief rulers.[7]

CHAPTER IX.

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

AND David said, Is there yet any that is left of the house of Saul, that I may show him kindness for [a]Jonathan's sake?[1]

2 And [b]*there was* of the house of Saul a servant, whose name *was* Ziba: and when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

3 And the king said, *Is* there not yet any of the house of Saul, that I may show [c]the kindness of God[2] unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* [d]lame on *his* feet.

[b] Heb. *the house of Saul had a servant*, Ge. 25. 3, 24. 9. ch. 16. 1, 19. 17, 18. [c] 1 Sa. 20. 14, 15. Lu. 6. 36. Mat. 5. 44. 1 Pe. 3. 9. [d] 1 Ch. 8. 34–38, 40–44. ch. 4. 4, 19, 24–30.

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brew, word for word as here, except that instead of *Metheg-ammah*, it has 'Gath and her daughters.' The word *metheg* signifies 'bridle,' and *ammah* 'mother,' which in eastern idiom is often applied to a metropolis. Hence the word *Metheg-ammah* may mean 'the bridle (*i.e.* the command or government) of the metropolis.' Thus interpreted the parallel passages are identical in meaning. Gath was the metropolis of Philistia. When David took 'Gath and her daughters,' he took the government of the metropolis of the Philistines. *P.*]

Ver. 2. [*With one full line to keep alive.* Some interpreters think, that according to an asserted oriental custom, David caused his prisoners to be cast on the ground; and, as a summary form of judgment, divided them by lines for life or death. Others conceive the passage to mean that he divided the territory of Moab by three geographical lines or marches from two of which the inhabitants were to be extirpated, while within the other, called a *full line*, they were to be preserved. This sentence of David has been censured as severe; but that can be determined only by those who can prove the innocence of the convicts. A community of robbers, manstealers, murderers, or pirates —any community such as the *Thugs* of India, may as righteously be exterminated as one single individual, Ge. 9. 6. *C.*]

Ver. 3. [Zobah was one of the provinces of Aram; it embraced the country lying between the kingdom of Hamath on the north, Damascus on the south, and the Euphrates on the east. It seems to me probable that the city of Zobah stood upon the site of the classic *Emesa*, now Hums; and that during the reign of the Seleucidae the ancient name was forgotten. *P.*]

Ver. 13. [There appears to be a slight error in the Hebrew text here. The valley of Salt was in the Arabah, near the southern shore of the Dead Sea, where there is a remarkable range of salt hills. Syria or *Aram* was far distant, at the extreme north of Palestine. The parallel passage in 1 Ch. 18. 12 enables us to detect and correct the error: 'Moreover, Abishai slew of the *Edomites* in the valley of Salt eighteen thousand.' The words *Aram* and *Edom* closely resemble each other in Hebrew; and the context, as well as the parallel passage, shows that this verse should be:—'*when he returned from smiting Edom in the valley of Salt, eighteen thousand.*' *P.*]

Ver. 17. [A natural and easy solution of these names is, that Abiathar the high-priest, the son of Ahimelech, had also a son named Ahimelech, as it is by no means rare for grandfather and grandson to have the same name; and farther, that this Abimelech performed the duties of high-priest in conjunction with his father, who was still living at the commencement of Solomon's reign. *P.*]

Ver. 18. [*Cherethites and the Pelethites.* The king's body-guard: but who were they? The title of *Cherethites* is applied to certain Philistines, 1 Sa. 30. 14; Eze. 25. 16; Zep. 2. 5; hence some conclude they were, by birth, Philistines, enlisted into David's army. Others consider them to be those Israelites who, having adhered to David when he sojourned in Philistia, took this distinctive title to mark their early and well-tried loyalty. The *Pelethites* some derive from Peleth, mentioned ch. 12. 2 as one of David's principal officers. The Jewish Targum calls them 'archers and slingers;' Gesenius 'headsmen' and 'couriers,' and these several explanations may all be true, as the duties assigned are not incompatible. *C.*]

REFLECTIONS.—Faithful is he who hath promised. Now, after many ages, he put Israel into the full enjoyment of all their promised territory, from the river of Egypt on the south-west to the Euphrates on the north-east. No mighty nations or powerful corruptions can withstand when God's time of humbling them arrives. The awful threatenings denounced against them take fast hold on them; and the more they have oppressed the people of God the worse fate may they expect. While the associated enemies of the church are broken in pieces, those armies are safe with whom the Lord goes out to the battle. In all wars the glory of God ought to be our principal end; and to him our whole success ought to be ascribed. Wars abroad ought never to hinder mildness, good order, and equity at home. And such as have been faithful

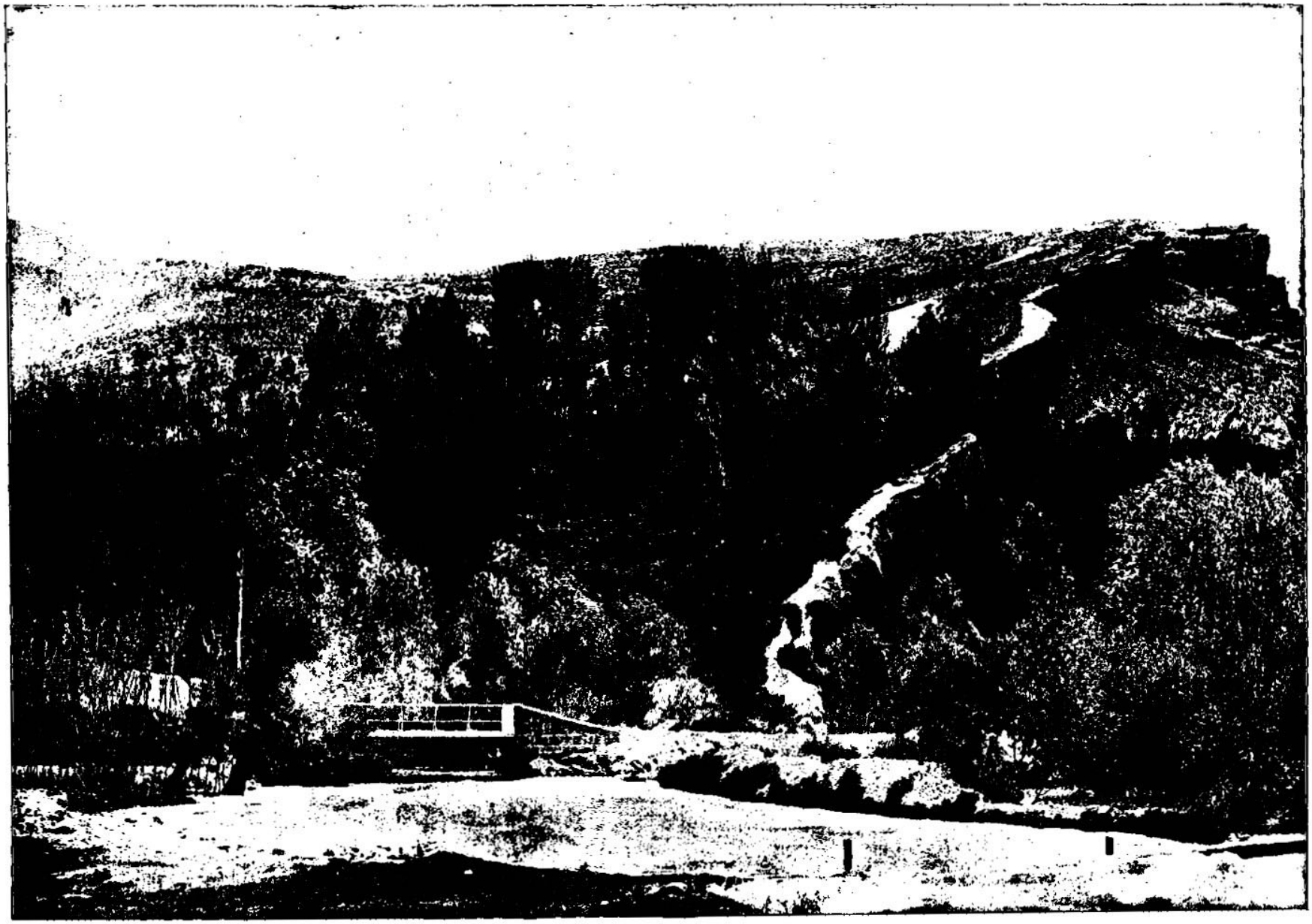

ROAD FROM BEYROUT TO DAMASCUS—IN KING DAVID'S DOMINIONS. [II. Samuel, viii:8.]—"And from Betah, and from Berothai, cities of Hadadezer, King David took exceeding much brass." Dr. William M. Thompson thinks that the Berothai of II. Samuel, viii:8, is possibly Beyrout. This he supposes because Hadadezer was either King of Damascus or in close alliance with it, and thus that Beyrout may have been the seaport of Damascus as it is to-day, and that after David had conquered Damascus he might have crossed over Lebanon to her seaport where he collected exceeding much brass. The view we give above is on the road between Beyrout and Damascus. We get a view of a little spur of the Lebanon mountains of which Isaiah speaks as follows: "Lebanon is ashamed and hewn down." "The high ones of stature shall be hewn down." "Lebanon shall fall by a mighty one." (Isaiah xxxiii:9; x:33, 34.) And of which Ezekiel speaks as follows: "Upon the mountains and in all the valleys his branches are fallen." (Ezekiel, xxxi:12.)

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [a]Machir, the son of Ammiel, in Lo-debar.[3]

5 ¶ Then king David sent and [b]fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he [c]fell on his face,[4] and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

7 ¶ And David said unto him, [d]Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt [e]eat bread at my table continually.

8 And he [f]bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [g]I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat:[5] but Mephibosheth thy master's son shall eat bread alway at my table.[6] Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, [m]According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And [n]Mephibosheth had a young son, whose name *was* Micah: and all that dwelt in the house[7] of Ziba *were* [o]servants unto Mephibosheth.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

CHAPTER X.

1 *David's messengers, sent to comfort Hanun the son of Nahash, are disgracefully entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 15 *Hadarezer sendeth a new army of Syrians under Shobach, which is defeated by David.*

AND it came to pass after this, that the king[a] of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will [b]show kindness unto Hanun the son of Nahash, as his father showed kindness unto me.[1] And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David[2] doth honour thy father, that he hath sent comforters unto thee? [c]hath not David *rather* sent his servants unto thee to search the city, and to spy it out, and to overthrow *it?*

4 Wherefore Hanun took David's servants, and [d]shaved off the one half of their [3]beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at [e]Jericho[4] until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [f]stank before David, the children of Ammon [g]sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah[5] a thousand men, and of Ish-tob twelve thousand men.

7 And [h]when David heard of *it*, he sent Joab, and all the host of the mighty men.

8 And[i] the children of Ammon came out, and put the battle in array at the entering in of the gate: and the [k]Syrians of Zoba, and of Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.[6]

9 When Joab saw that the front of the battle was against him before and behind,[7] he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said, [l]If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be[m] of good courage, and let us play the men for our people, and for the cities of our God; and the LORD [n]do that which seemeth him good.[8]

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians; and they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So

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A.M. 3967. B.C. 1037.

c ch. 17. 27.

3 Lodebar was a town of Gilead, not far distant from Mahanaim, and consequently near the banks of the Jabbok. Its site is now unknown. It is a remarkable fact that when David fled from Jerusalem at the time of Absalom's rebellion, and arrived at Mahanaim, Machir of Lodebar was among the first to supply the wants of the royal refugee.—*C.*

d Pr. 9. 10. Ju. 6. 32. Ps. 68. 22. Is. 37. 29, 36, 38.

e Ge. 18. 5; 19. 33; 33. 3. Ru. 2. 10.

4 Still an eastern salutation, not unknown to kings, but even to subordinate rulers. To most Europeans it appears abject in him that offers, and arrogant in those who receive it. But one country at ease hardly judge of the customs of another. The Christian must, of all things and immoral, always judge charitably.—*C.*

f Ge. 30. 21. Is. 35. 4. Ro. 8. 15. 1 Ti. 1. 12. Mat. 5. 7. 2 Ti. 1. 17, 18.

g Mat. 6. 11. Je. 52. 33. 34. Is. 33. 16.

h ver. 6. Ru. 2. 10. ch. 19. 28; 21. 16. 1 Sa. 24. 14; 26. 20.

i Is. 39. 8. ch. 16. 1–4; 19. 24–30. 1 Sa. 9. 21. Ac. 20. 33.

5 He gave Ziba and his family to be servants to Mephibosheth, who was to reside with David at court, while the rents of his land were to support his household.—*C.*

6 This eating at a king's table was of two kinds, the one public and ceremonious, the other private. Sir John Chardin understands those passages which speak of a right to eat at the royal table as meaning only a right to eat where when the repast was *public* and *solemn*. Thus in a MS. note on 1 Ki. 2. 7 he tells us that it was to be [illegible] of the *meriddi*, the term for an assembly of lords, not of the daily and ordinary repast. Hence, though Mephibosheth was to eat at all public times at the king's table, yet he would require the produce of his own lands for food at other times.—*L.*

m ch. 16. 1–4; 19. 26, 27.

n 1 Ch. 8. 34; 9. 39, 40. 44.

7 Heb. *all the whole dwelling of the house.*

o Ps. 42. 9. Mi. 7. 5. Phi. 2. 22.

CHAP. X.

B.C. 1037.

a 1 Sa. 12. 12. 1 Ch. 19. 1–19 ch. 11. 1.

b De. 23. 6. 1 Sa. 20. 14. Pr. 27. 10. or 2 Ch. 19. 2.

1 There is no grace of the Spirit more lovely than gratitude for former favours; a grace that appears conspicuous in the character of David, and that animates him in his intercourse both with God and man.—*C.*

A.M. 3968. B.C. 1036.

2 He is in thine eyes doth David.

c 2 Co. 13. 7. 1 Ti. 6. 4. Ge. 42. 9–14. 2 Ch. 19. 3.

d Le. 19. 27. Is. 20. 4; 47. 2, 3. Ps. 109. 4. 2 Ch. 36. 16.

3 Amongst many of the Asiatic nations, the beard is not merely considered as the chief ornament of manhood, but also as a sign of liberty and authority—none but slaves having it shaved off. Amongst the Arabians, many of whose tribes were nearly akin to the Jews, cutting off the beard would be the same as to disgrace.—*C.*

e Not that Jos. 6. 24 1 Ki. 16. 34, but some village near to it.

4 The place where the ray of Jericho stood, and which being now uninhabited, according to the denunciation of Joshua, was an appropriate solitude for his envoys till the marks of the insult should be obliterated.—*C.*

f 1 Ch. 19. 6, 7. Ge. 34. 30. Ex. 5. 21. 1 Sa. 13. 4; 27. 12.

g Is. 8. 9, 10. ch. 8. 5. Ps. 83. 1–4, with Nu. 13. 21. Jos. 13. 11, 13.

5 Maacah was not the name of a man but a district; it should be the king of Maacah or Syria Maachah, as in 1 Ch. 19. 6. It lay south of Damascus, on the Jewish frontier.—*L.*

h 1 Ch. 19. 8. ch. 23. 8. Is. 13. 2–4.

i 1 Ch. 19. 9–19.

k ch. 8. 3, 5. Nu. 13. 21. Ju. 11. 3. ver. 6.

6 It appears from 1 Ch. 19. 7 that this was at Medeba, a city upon the borders of the Ammonites, and in their possession. When Joab arrived, the army of the Ammonites was [illegible] in the city, and their allies in the field, so that they almost surrounded the army of Israel.—*L.*

7 The Ammonites, who [illegible] from the city, while Joab seems to have besieged it, being before; and the Syrians behind, who [illegible] came to raise the siege.—*C.*

l Ge. 32. 7, 8. Ne. 4. 20. Ro. 15. 1. Ga. 6. 2. Lu. 22. 36.

m 2 Sa. 13. 6, 22; 17. 32. 2 Ch. 32. 7. [illegible] 16. 13. Ne. 4. 14. Ep. 6. 10. 2 Ti. 2. 1.

n Jo. 10. 25. 2 Sa. 3. 18. ch. 16. 10, 11. Job 1. 21.

8 The noblest military address upon record; and, if Joab really felt as he spoke, indicating more of pious regard and resignation to the will of God than his previous character would lead us to expect. One fact it develops, as it shows that Joab's popularity with the army, which rendered him more a master than a servant to David, arose from the energy of his appropriate and sententious eloquence.—*C.*

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friends in adversity deserve preferment in prosperity. But, lo! when God has a temple to build, how he brings under such as would incline to oppose it, and provides for its expense!

CHAPTER IX. REFLECTIONS.—How quickly sin nearly extirpates the most flourishing families! How often good men, amidst the hurry of business, are too long forgetful of their former friends! But we should not only be ready to do good to such as need, but even seek out opportunities, and inquire after proper objects. Yea, we should be peculiarly earnest in showing kindness to such as have injured us, or to such as have befriended us in our distress. Nor should our kindness die with our friends, but extend to their relations and posterity. Advancement to high stations should make us remember poor friends and poor objects with more readiness and tender care. Unexpected favours ought to be received with the warmest gratitude, and the most self-denying humility of mind and behaviour. Honours sit most gloriously on the most humble and modest. But how amazing is it that, for Jesus' sake, God should seek out us deformed sinners of mankind, restore to us our eternal inheritance, and appoint us to feast continually on, and with, Jesus at his table!

CHAPTER X. REFLECTIONS.—It is good to return a kindness even to the wicked, and to mourn with the afflicted. Wicked princes are ordinarily attended by wicked flatterers. Base minds are always the most suspicious; and evil suspicions hurry men into the most rash and ruinous conduct. It is exceedingly criminal to violate the person of an ambassador. But

Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they [q]gathered themselves together.

16 And [r]Hadarezer sent, and brought out the Syrians that *were* beyond the river;[9] and they came to Helam: and Shobach, the captain of the host of Hadarezer, *went* before them.

17 And when it was told David, [s]he gathered all Israel together, and passed over Jordan,[1] and came to Helam: and the Syrians set themselves in array against David, and fought with him.

18 And[t] the Syrians fled before Israel; and David slew[2] *the men of* seven hundred chariots[3] of the Syrians, and forty thousand horsemen,[4] and smote Shobach, the captain of their host, who died there.

19 And when all the kings *that* [u]*were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians [v]feared to help the children of Ammon any more.

CHAPTER XI.

1 While Joab besieged Rabbah, 2 David committeth adultery with Bathsheba. 6 Uriah, sent for by David to cover the adultery, cometh to David, but refuseth to go down to his house. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bathsheba to wife.

AND it came to pass, [a]after the year was expired, at the time when kings go forth[1] *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David [b]arose from off his bed, and walked upon[c] the roof of the king's house:[2] and from the roof he [d]saw a woman [e]washing herself; and the woman *was* very beautiful to [f]look upon.

3 And David sent and inquired after the woman. And *one* said, *Is* not this Bath-sheba, the daughter of [g]Eliam, the wife of Uriah the Hittite?

4 And David [h]sent messengers, and took[3] her: and she came in unto him, and he lay with her; (for she was [i]purified from her uncleanness;) and she returned unto her house.

5 ¶ And the woman conceived, and sent and told David, and said, [k]I *am* with child.

6 And David sent to Joab, *saying*, [l]Send me Uriah the Hittite.[4] And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* how[5] Joab did, and how the people did, and how the war prospered.

8 And David said to Uriah, [m]Go down to thy house, and wash thy feet.[6] And Uriah departed out of the king's house, and [n]there followed him[7] a mess[8] *of meat* from the king.

9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

11 And Uriah said unto David, [o]The [9]ark, and Israel, and Judah, abide in tents; and [p]my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *As* [q]thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, Tarry here today also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.

13 And when David had called him, he did eat and drink before him; and he [r]made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David [s]wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, [t]Set ye Uriah in the forefront of the hottest[1] battle, and retire ye from him,[2] that he may be smitten, and die.[3]

A.M. 2968. B.C. 1036.

[a] Mi.4.11 13.Ps.2.1; 118.10 to 13; 27.2,3. Lu.8. 9,10

[b] 2 Ch.19.16. Ps.60. title. ch.8.3,5. 1 Ki.11. 23.

[c] The Euphrates, in Mesopotamia.

[d] 2 Ch.19.17.

[1] To the eastward.

[e] 2 Ch.19.18. ch.8.4. Ps.18.38; 33.16. Is.36. 17; 31.2,3.

[2] Heb. *smote dead.*

[3] That is, ten men in a chariot, which make up the number of 700.

[4] The difference between the numbers in this passage and that in 1 Ch.19. 18 is usually ascribed to some error of transcribers, and certainly the numeral marks for 700 and 7000 are sufficiently similar to render this statement plausible. But the difference, however, between fourteen and forty horsemen, it will not account. But there is no need for those violent, because unauthorized attempts at reconciliation. Both accounts may be true. The horsemen might have been dismounted, the better to engage through rocky passes, and so slain as footmen—or might have been destroyed in one battle, 700 in the whole campaign.—C.

[f] Ge.14.5,7,15,17,20. Ju.1.7. 1 Ki.20.1. Da. 2.37.

[g] Ps.48.4-6. Ru.1.8 to 15. Is.20.1.

CHAP. XI.

B.C. 1035.

[a] Heb. *at the return of the year.* Ex.23.14. 2 1 Ki.20.22,26. 2 Ch.36. 10. 1 Ch.20.1. Ec.3.8.

[1] In spring, when the grass and young corn ing *grain* would afford forage for their horses, and the military retainers were most free from domestic engagements. Alas! that man's sin should desecrate nature's fairest and most hopeful season!—C.

[b] ch.4.5,7. Pr.24.33. Mi.2.1.

[c] De.22.8. 1 Sa.9.25. Ne. 8. 16. Ju. 16. 27. Mat. 10, 27. Ac. 10. 9. Je.19.13.

[2] It will be held in remembrance that the oriental roofs are generally flat: and that where houses are situated on hills, as in Jerusalem, one roof would frequently overlook another.—C.

[d] Ge. 6. 2. Job 31.1. Ps.119.37. Mat.5.28.

[e] Le.15.19. Pr.31.30. 1 Pe.3.2,3.

[f] Ja 2.14. Mat.5.28.

[g] 1 Ch.3.5. ch.23.34. Perhaps Ahithophel's son.

[h] Ge.39.7. Le.20.17. Pr.5.3-8. Ro.13.9 to 13.

[3] Here commences a most deplorable era in the life of David, but a remarkable example of that historical honesty which is to be found perfect in no book but the Holy Scriptures.—C.

[i] Le.15.19-28; 12. 2; 18.19.

[k] Which expose her to death, Le 20. 10. De.22.22. Pr.6. 34. Je.8.4,5.

[l] Ps.51.title. 1 Ti.1.14. Jude 22. 1 Pe.5.12.

[4] Here commences a practical illustration of the manner in which men, having forgotten God, try to hide their sins from the world, and in the attempt generally commit new sins greater than the first. Even as Peter at first simply denied Christ, then went on to 'curse and to swear' to the falsehood.—C.

[5] Heb. *of the peace of, &c.*

[m] Job 22. 12. Ps. 44 21; 55.22. Pr.10.28; 16. 26.

[6] i.e. 'Refresh thyself after thy journey.' David might be anxious for Bathsheba, who was in danger of death as an adulteress, but his chief anxiety was about himself. To screen the criminality of both, he endeavoured to prevail on Uriah to cohabit with his wife, that he might be considered the father of the child.—C.

[n] Ex.1.10. Pr.28.13. Ps.55.21; 12.2. Is.28.26.

[7] Heb. *went out after him.*

[8] This is a custom still observed in many parts of Asia, and is looked upon not merely as an act of hospitality, but as one of the highest compliments.—C.

[o] 1 Sa.4.4; 14.18.

[9] Not as if the ark were with the army, as in the time of Eli, but that it was still in a tent at Jerusalem, as were the nation generally, who were not yet advanced so far in civilization as to have permanent houses.—C.

[p] Mat.12.24,25.

[q] 1 Sa.1.26; 17.55; 20. 3. ch.14.19.

[r] Hab. 2.15. Re.17. 2; 18.3; 19.21.

[s] Ps.19.13. 1 Ki.21.8. Je.6.1-4. Ho.5.12 Mi. 7.3-5.

[t] Heb. *Bring Uriah over against the face of the strongest battle.* Ps.51.4,14. Ch.12.9. Je. 21.23.

[1] Heb. *strong.*

[2] Heb. *from after him.*

[3] Here was a complication of the basest and foulest crimes—lasciviousness, adultery, treachery, hypocrisy, murder. No excuse can be made for David, and he made none for himself. Lord! what is man? Lead us not into temptation, but deliver us from evil!—C.

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little pleasure, profit, or honour must be expected from courting or complimenting the inveterate enemies of God and his people. Calumny often drives men into obscurity; but patience will gradually wear off the reproach. War had need to be made with good advice. No numbers will be found able to support those who fight against God. Nor is it unwieldy strength, but a prudent disposition and application of forces, that in battle usually prevails. Great dangers call for the greater fortitude. Love of God, and of their country, makes the bravest soldiers. Mutual assistance is a duty incumbent in every difficulty; and dependence upon God, in the use of the means, is the sure way to be crowned with success. What a mercy is it that inclement winters interrupt the grievous trade of war, and force the combatants to an unwilling rest! But sinners, by their obstinate opposition to Christ and his cause, often bring upon themselves redoubled destruction. It is happy if they submit before they are totally ruined. Meanwhile, let mankind beware of abusing Jesus' ministers and messages of grace; for the righteous judgment of Almighty God awaits such wickedness as its just reward.

CHAPTER XI. REFLECTIONS.—Lord, what is man when left to himself! On this side the grave no man is secure from presumptuous sin. The lusts of the flesh are most powerful and deceitful evils, and the last to be subdued; and such as make provision for the flesh, by sloth and sensuality, are prepared for every temptation. When we are out of God's way of duty, we cannot expect his protection. If our eyes be suffered to wander, our hearts and feet will soon follow. To indulge sinful lusts is but to increase its cravings. And a heart given up to lewdness will sacrifice honour, interest, friends, nay, God himself, to the idol of its hateful passions. Often it requires double care to conceal sin than what would have been necessary to prevent it. One sin ordinarily requires another to hide it. And such as have defiled their neighbour's bed will not stick to destroy his soul by drunkenness, or even his life by the sword. When sin has hardened the heart, the strongest warnings of providence are disregarded. When the devil has once got a soul before the wind of his temptations, he can drive it to the very brink of hell—to deliberate malice and murder. God, however highly displeased, may permit men for a time to prosper in their wickedness, till their particular branches of guilt have become almost innumerable. But stand still, my soul, and tremble to behold the man according to God's heart, the royal deputy of Heaven—negligent in business, indulgent of sloth, wandering in eye, and lustful in heart; in old age debauching a lady of good reputation, and the wife of a faithful hero; labouring to impose a spurious issue upon an injured friend; robbing his faithful servant of his senses by drink, to promote the base design: deliberately contriving murder, and making the intended victim the bearer of the murderous mandate; using Uriah's fidelity and valour as the means of his ruin.

16 And it came to pass, when Joab observed the city, that [a]he assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite[4] died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling[5] the matters of the war unto the king,

20 And if so be that the king's [c]wrath[6] arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote [d]Abimelech the son of Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez?[7] why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 ¶ So the messenger went, and came and showed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant[8] Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease[9] thee; for [e]the sword devoureth one as well as another: [f]make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned[1] for her husband.

27 And when the mourning was past, David sent and [g]fetched her to his house, [h]and she became his wife,[2] and bare him a son. But the thing that David had done [i]displeased the LORD.[3]

CHAPTER XII.

1 Nathan's parable of the ewe-lamb causeth David to be his own judge. 7 David, reproved by Nathan, confesseth his sin, and is pardoned. 15 The new-born child being stricken of God, David mourneth and prayeth for him while living. 24 Solomon is born, and named Jedidiah. 26 David taketh Rabbah, and tortureth the people thereof.

AND the LORD [a]sent Nathan unto David: and he came unto him, and [b]said unto him, There were two men in one city, the one rich, and the other poor.[1]

A.M. 9069. B.C. 1935.

[a] ver. 15, 17, 21. 1 Sa. 22. 17. Ac. 5. 29. Pr. 29. 12.

4 Uriah must of course have been a proselyte to the Jewish religion, else, as an Hittite, he could not have been employed in the service of David, or have had a Jewess to wife.—*C.*

5 Joab seems to have been at least comparatively illiterate, as he sends no written despatch, but merely a verbal message.—*C.*

[b] Pr. 19. 19. 16. 14. Ac. 12. 20.

6 Some suppose that by some rash attack on the enemy Joab had sacrificed loss about this time; and that he contrived to get rid of the ill-will by connecting the transaction with Uriah's death, which he knew would be so pleasing to the king. But the whole detail here seems rather to describe the stratagem Joab had laid for cutting Uriah off.—*J.*

[c] Ju. 9. 53. 1 Sa. 17. 51. Bosheth, *shame*, is put for Baal.

7 Amidst all the painful feelings excited by reading this chapter, it is one pleasing feature to find a military man so ready at quoting Scripture.—*J.*

8 The remembrance that Uriah was his servant should have awakened David's conscience, yet he received the message with indifference, or rather joyfully with satisfaction. Such is the blinding and hardening influence of sin!—*C.*

9 Heb. *be evil in thine eyes.*

[d] Ec. 9. 12. 2 Sa. 5. 5.

[e] ch. 11. 21.

1 The mourning may have been hypocrisy—it must probably was feigned.—*C.*

[f] Heb. *gathered her.* 1 Sa. 22. 2. 1. with ch. 9. 2. 3. 13—19.

2 Not that God was displeased with David for making her his wife—for that was doubtless the mind to repair the injury—but the whole transaction in relation to Uriah was abominable both in the sight of God and man.—*C.*

[g] Heb. *took unto the house of.* Ge. 13. 4. Ps. 5. 6. Mal. 3. 5.

3 The fall of David is one of the most instructive and warning recorded in that most faithful and impartial of all histories—the Bible. The transgression of one little and ungarded moment versed him through with many sorrows, and embittered the remainder of his life.—*J.*

CHAP. XII.

B.C. 1035.

[a] Ps. 51. tit. et 89. 19. ch. 11. 12. 1 Ki. 15. 5. 22. 8. Is. 37. 21.

[b] 2 Ki. 19. 20. 21. ch. 14. 2. 2 Ch. 25. 15. Is. 1. 18. Mat. xiii. 3. xx. &c.

1 This is a singularly beautiful parable in the oriental manner of admonition. It does not indeed carry out the comparison in the full extent, for David had not actually killed the person; but Nathan was perhaps interrupted by the king's expressions of anger against the oppressor, or it was not expedient that he should have declared the prophet's purpose.—*J.*

A.M. 9070. B.C. 1934.

[c] ch. 3. 2—5. 5. 13—16. David had many wives and children.

[d] ch. 11. 3. Mi. 7. 5. Pr. 5. 19. Uriah had but one wife.

1 All animals, more especially the domestic, are capable of a wonderful extent of education; and the prophet exaggerates nothing, but merely describes what frequently occurs in their history.—*C.*

[e] Job 1. 7. 1 Pe. 5. 8. Mat. 25. 41. Ja. 2. 24. i.e. the devil and frankly just.

[f] ch. 11. 3, 4.

2 In eastern countries, where there are no houses of public entertainment, every man, either of his own good-will, or out of the vanity of a good name, or as an act of religious merit, is hospitable, or may be required by ancient custom to entertain travellers.—*C.*

[g] Ge. 18. 24. Ga. 4. 28. Re. 21. 27.

[h] Or, *is worthy to die.* Le. 20. 2. 24. 14.

3 Heb. *is a child of death.*

4 Is, according to the margin, *a child of death*, that is, is worthy to die, because of the peculiar enormity of his crime; but cannot, according to the letter of the law, be compelled to more than a fourfold restitution of the property purloined.—*C.*

[i] Ex. 22. 1. Le. 16. 8. Pr. 6. 31.

[k] 2 Sa. 14. 13. Mat. 12. 2. Lu. 19. 8. Ro. 8. 3.

[l] 1 Sa. 18. 25. xvii. xxvi. ch. 11. 21. v. 12. Is. 54.

5 Eastern kings inherited the wives of their predecessors with their property.

[m] ch. 11. 4, 14. Ex. 20. 14. 2 Pe. 2. 14. Ps. 51. 4, 14.

[n] Mat. 26. 52. 2. Ki. 13. 21. 16. 6. Ju. 1. 7. ch. xiii.—xxi.

[o] Am. 7. 9, 11. 2. De. 28. 32. 56. xiii.—xvii. 1 Ki. 11. 11. Mi. 2. 3. Is. 1. 7. Je. 6. 12. 15. 21. Ps. 1. 32. Je. 2. 17, 19. 4. 18. 30—32. 6. 19.

6 The most grievous punishments that ever follow sin in this life, are such as arise from the miseries of a man's neglected evil example upon his own children. They smite as a double edged sword, at once through the interests and the affections of man.—*C.*

[p] Ps. 51. title, 1—16. 1 Ki. 24. Is. 10. 37. Ja. 15. 21.

7 The brief sentence that records David's penitence is more emphatic than a more complicated detail. It is "godly sorrow," for it acquits the sin as rebellion against God.—*C.*

[q] 2 Co. 11. 32. Ps. 28. 13. Ps. 32. 1. Ro. 7. 18. Zec. 3. 4. Is. 44. 22. 43. 25. 1. 18. 33.

8 Heb. *caused to pass over.*

9 He deserved to die as an adulterer and murderer. And though men have not sinned "for the sake of" David's transgression, let them not be angry with God because He sheweth mercy; but, and if they will be angry—let him be angry without sinning, and not be both a partaker in bringing the first accusation.—*C.*

[r] Is. 52. 5. Eze. 36. 20. 23. Ro. 2. 24. Mat. 18. 7. 1. Ne. 5. 9.

2 The rich *man* had [c]exceeding many flocks and herds;

3 But the poor *man* had nothing, save [d]one little ewe-lamb,[1] which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

4 And there came a [e]traveller unto the rich man; and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but [f]took the poor man's lamb, and dressed it for the man that was come to him.[2]

5 And [g]David's anger was greatly kindled against the man: and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* [h]shall surely[3] die:[4]

6 And he shall [i]restore the lamb fourfold, because he did this thing, and because he had no pity.

7 ¶ And Nathan said to David, [k]Thou *art* the man. Thus saith the LORD God of Israel, [l]I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy master's wives[5] into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou [m]despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [n]the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, [o]I will raise up evil against thee out of thine own house;[6] and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly: but I will do this thing before all Israel, and before the sun.

13 And David said unto Nathan, [p]I have sinned against the LORD.[7] And Nathan said unto David, [q]The LORD also hath put [s]away thy sin; thou shalt not die.[8]

14 Howbeit, because by this deed [r]thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

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involving Joab, and the deserters of their post, and the Ammonites, as partners in his guilt: and, in fine, charging his murder on the providence of God! Oh! what fearful depths of corruption must be in my heart! How astonishing is it that Jesus and his Spirit should dwell in so polluted a residence! How much am I indebted to God for his restraining grace! Let me then daily commit the keeping of my soul to God; and, if overtaken in a fault, immediately apply to Jesus Christ for repentance and forgiveness of my sins.

CHAPTER XII. Ver. 23. David's consolation could not arise from the idea that he should die too—a consideration unworthy of such a man; but from a firm persuasion that his child was gone to glory, and that he should meet him there: and so it affords us the surest consolation under the death of infants.

Ver. 30. [*King's crown from off his head, the weight*

15 ¶ And Nathan departed unto his house: and the LORD [a]struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore [b]besought God for the child; and David fasted,[1] and went in and lay all night upon the earth.[2]

17 And the elders[3] of his house arose, *and* *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David [c]feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex[4] himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David [d]arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped:[5] then he came to his own house; and, when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, [e]While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall [f]go to him, but he shall not return to me.[6]

24 ¶ And David[7] comforted Bath-sheba his wife, and went in unto her, and lay with her: and [g]she bare a son, and he called his name[8] Solomon;[9] and the LORD loved him.

25 And he[1] sent by the hand of [a]Nathan the prophet; and he called his name [b]Jedidiah, because of the LORD.

A.M. 2970. B.C. 1034.

[a] Ge. 4. 7. Am. 3. 2. He. 12. 6. Isa. 30. 5. De. 8. 5.

[b] Je. 18. 8. 36. 3, 4. Is. 16. 16, with ver. 20; ch. 12. 22. Zec. 12. 10. 1 Pe. 5. 6.

1 Heb. *fasted a fast.*

2 Dathe translates 'went into his bed-chamber, and lay all night upon the ground.'—*C.*

3 The chief persons of his household or court. Whatever misfortune he might take amid the child's death, was mean, scanty, and taken privately. His new penitent life, in which, though ashamed of sin, he greatly laments his sin. His fasting and lying on the bare floor were signs of sorrow for sin. True penitents will be most ashamed of sin when God is most kind towards them. Isa. 65. 23.—*I.*

4 Heb. *do hurt.*

[c] Ruth 3. 3. Job 2. 10, 11. Ps. 39. 1; 119. 67, 71. Mi. 7. 7–9.

5 *Worshipped*, in the offering of sacrifices for his sin, and prayer. But, though hungry from his fast, he waits to worship before he eats.—*C.*

[d] Jonah 3. 6, 9. 2. 6. Joe. 2. 12, 13. 2 Ki. 22. 19. 2 Chr. 34. 27. Isa. 57. 15. Ps. 51. 17. Ja. 4. 9, 10.

[e] Ge. 3. 19. Job 30. 23; 7. 10, 14, 20, 21. He. 9. 27.

6 He could not profit the child by his tears, but he might injure himself and neglect his duty. The child, released from sufferings, and gone before him to a better world, was no more. How different his conduct at the death of ungodly Absalom!—*I.*

7 1033.

[f] Mat. 1. 6. 1 Ch. 22. 9; 3. 5. Is. 9. 6, 7.

8 *i.e.*, peaceableness and perfection.

9 The *peaceful* and the *perfect*—by which two names he was an eminent type of Christ. The Prince of peace by his cross; perfect God and perfect man in his person—a perfect example, a perfect Saviour.—*C.*

1 The LORD sent this consoling name, by message, to David.—*C.*

[a] ch. 7. 2, 3, 4; ver. 1 25. 1 Ki. 1. 10, 44.

[b] That is, *Beloved of the LORD*, Mat. 3. 17; 17. 5. Col. 1. 13. [The Latin, Syriac, and Arabic repeat the word 'loved,' which makes the sense much clearer: 'Jehovah loved him, and sent by Nathan the prophet, and called his name Jedidiah (beloved of Jehovah), because Jehovah loved him.'—*I.*]

A.M. 2971. B.C. 1033.

[c] ch. 11. 25. Ps. 127. 2, 3.

2 Perhaps in 1034.

3 A city, the ruins of which still remaining, testify its former greatness. It is situated east of Jordan, and was one of the cities of the Decapolis. It is now called Amân, and is situated on the banks of the Mozet, which rises in a pond on the south west of the town. *i.e.*—*Rabbah, or Rabbath-Ammon*, called by the Greeks Philadelphia, stood on one of the upper tributaries of the Jabbok, about 25 miles east of the Jordan. It is now deserted. The ruins lie in a dreary valley, on both sides of a little stream which in winter becomes a torrent. The source of the stream is about a mile distance to the west, and the water flows eastward. Another valley comes in from the north, and on its eastern point, at the point of junction, stands an isolated steep hill, on the top of which is the citadel, a fortress of great extent and strength. Joab in his first attack took 'the city of the waters,' *i.e.* the lower town, which lay on the banks of the stream. But the citadel held out. Messengers were sent to David, who marched to the spot with a reinforcement, and captured the fortress.—*C.*

4 That part where the wells and cisterns were.

5 Houbigant translates it, 'I have cut off the waters from the city,' by which means, where there were no other supplies, he could soon compel the garrison to surrender.—*C.*

6 Heb. *my name is called upon it.*

[d] 1 Ch. 20. 2.

[e] Or, rather, Ps. 27. 9; 89. 26. Dan. 9. 19.

[f] Heb. *very great.*

[g] Furnace of Moloch, 2 Ki. 16. 3; 23. 10, 22.

8 Perhaps he only made them saw wood and stones, dig iron mines, fell timber, and labour about furnaces.

CHAP. XIII.

B.C. 1032.

[a] ch. 3. 2, 3; xiv.–xviii.

[b] Ge. 6. 2; 39. 6. Pr. 31. 30.

[c] Ge. 34. 2, 3. Mat. 5. 28. Pe. 11. 14.

[d] 1 Ki. 21. 4. Job 5. 2.

1 He did not see by what means he could effect his wicked purpose.—*C.*

[e] Pr. 27. 6; 28. 23. Mi. 7. 5, with 1 Sa. 16. 9. 1 Chr. 27.

[f] Ps. 38. 5. Je. 4. 22. Ge. 3. 21.

2 Heb. *thin.*

3 Heb. *morning by morning.*

[g] Is. 3. 9. Je. 3. 3; 8. 12. Le. 18. 5; 20. 17.

26 ¶ And Joab [a]fought against Rabbah of the children of Ammon, and took the royal city.[2]

27 And Joab sent messengers to David, and said, I have fought against Rabbah,[3] and have taken the city of [b]waters.[5]

28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name.[6]

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he [d]took their king's crown from off his head, (the [e]weight whereof *was* a talent of gold with the precious stones,) and it was *set* on David's head: and he brought forth the spoil of the city in great abundance.[7]

31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the [f]brick-kiln:[8] and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

CHAPTER XIII.

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her out of his house. 19 Absalom entertaineth her, and conceuleth his purpose. 23 At a sheep-shearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

AND it came to pass after this, that [a]Absalom the son of David had [b]a fair sister, whose name *was* Tamar; and Amnon the son of David [c]loved her.

2 And Amnon was so [d]vexed, that he fell sick for his sister Tamar; for she *was* a virgin: and Amnon thought it hard for him to do any thing to her.[1]

3 But Amnon had [e]a friend, whose name *was* Jonadab, the son of Shimeah, David's brother: and Jonadab *was* a very [f]subtile man.

4 And he said unto him, Why *art* thou, *being* the king's son, lean[2] from day to [g]day? wilt thou not tell me? And Amnon said unto him, [h]I love Tamar, my brother Absalom's sister.

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whereof was a talent of gold. According to the common calculation of the talent, this would give 125 lbs., a weight that no man could bear. Whiston, however, calculates the talent here mentioned at 7 lbs., which would give a weight that might be borne. Others think that value and not weight is indicated; this would make the crown worth about £6000. Others suppose it to be the crown, not of 'their king,' but of the idol of the Ammonites, called Milcom. The most probable opinion is that the weight was according to the first calculation—for if not so remarkably great, why should it be so particularly noticed?—and that it was not worn on, but suspended over the head, of which fact ancient history furnishes many examples, and Sir W. Ouseley mentions it as still subsisting in Persia. *C.*]

Ver. 31. [*Put them under saws.* Not that he so cruelly punished as our translation conveys; but that he put them to work with saws, and harrows, and axes, and to make brick, as the original Hebrew will bear. The objection that may be urged against this sense, from the expression 'cut' in 1 Ch. 20. 3, has been clearly removed by Kennicott. *C.*——It ought not to be forgotten that in executing these punishments on the Ammonites, David was chastising them for their own horrid cruelties. According to 1 Sa. xi. their king would only make peace with the inhabitants of Jabesh on condition that their right eyes should be put out. And we read in Am. i. 13, that they 'ripped up the women with child of Gilead, that they might enlarge their border.' It is clear from these statements that the Ammonites had attempted by the most horrid cruelties to exterminate the Israelites. *P.*]

REFLECTIONS.—It is dreadful to behold noted saints continue long impenitent in their sins: and prudent reproof is always necessary, especially for great transgressors; and when wisely administered, it is doubly effectual. Every wife has a right to her husband's most endeared affection. Multiplying of wives never cures concupiscence, but inflames it. Great sinners are often most severe in their censures of others. Reprovers ought to deal plainly and closely with the consciences of sinners, and lay before them the aggravating circumstances of their guilt; for unbelief is the great source of all our wickedness. They must pay dear for their lusts who dare indulge them. The only way to escape the judgment which we have deserved, is by returning to God, through Jesus Christ, with humble acknowledgment of our guilt. Nothing causes more reproach to God, and his cause, than the scandalous falls of professors: especially of eminent saints, high stationed in church or state. And God will make those sins bitter to his people at last, in which they sought lasting pleasure, even though others should seem to escape unpunished. Yea, God sometimes quickly marks his people's sin in their punishment; and often children are afflicted in their parents' punishment. The sickness of our relations demands our earnest wrestlings with God on their behalf; and none more than that of distressed children, who cannot pray for themselves. We brought them into the world heirs of



PANORAMA OF JERUSALEM—AS SEEN FROM THE TOP OF THE MOUNT OF OLIVES. [II. Samuel, xii:31.]—"So David and all the people returned unto Jerusalem." We are looking toward the Holy City now from the top of the Mount of Olives. Between where we stand and Jerusalem is the valley of Jehoshaphat. To the extreme left is a cluster of minarets with a small dome. This is the tomb of David on Mount Zion. To the north of it is Zion's Gate. Coming eastward nearer to our point of view, almost at the bottom of the valley, you see the pillar of Absalom. The road passing it leads to Bethany. On the hillside near the Jerusalem wall is the Moslem cemetery. To the west of the extreme right of the picture is the tower of David near the Jaffa Gate. No other city on earth has had a history so interesting. More pilgrimages are perhaps made to it to-day than in any former period. This is the city of David.

5 And Jonadab said unto him, [h]Lay thee down on thy bed, and make thyself sick:[4] and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.[5]

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and [i]make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

8 So Tamar went to her brother Amnon's house; and he was [k]laid down. And she took flour,[6] and kneaded *it*, and made cakes in his sight, and did bake the cakes.

9 And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, [l]Have out all men from me.[7] And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he [m]took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not force me;[8] for [n]no such thing ought to be [o]done [p]in Israel: do not thou this [q]folly.[1]

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.[2]

14 Howbeit he [r]would not hearken unto her voice; but, being stronger than she, forced her, and lay with her.

15 ¶ Then Amnon [s]hated her[3] exceedingly;[4] so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.[5]

16 And she said unto him, *There is* no cause; this evil in sending me away[6] *is* greater than the other that thou didst unto me. But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* a [t]garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar [u]put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon[7] thy brother been with thee? but [v]hold now thy peace, my sister, he *is* thy brother; regard[8] not this thing. So Tamar remained desolate[9] in her brother Absalom's house.[1]

21 ¶ But when king David heard of all these things, he [w]was very wroth.

22 And Absalom spake unto his brother Amnon neither [x]good nor bad:[2] for Absalom [y]hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years,[3] that Absalom had [z]sheep-shearers in Baal-hazor, which *is* beside [a]Ephraim:[4] and Absalom invited all the king's sons.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers: [b]let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, [c]but blessed him.

26 Then said Absalom, If not, I pray thee, let [d]my brother Amnon go with us. And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.[5]

28 Now Absalom had [e]commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto

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A.M. 2972. B.C. 1032.

h Ps. 50.18. Pr. 19.27. Je. 9.2-6.

4 Feign thyself sick, a deception in which travellers tell us many Asiatics are still such adepts, that it is often very difficult to detect them.—*C.*

5 Such childish ideas about particular kinds of food, and its being dressed by particular persons, are common in many kinds of disease, and sometimes remark ably speedy revival ensues. There was therefore no ground for apprehension of any evil purpose, but, on the contrary, every reason for compliance.—*C.*

i Ge. 18. 6. Mat. 13. 33. Le. 26. 26. Pr. 31. 13.

k ver 5

6 Or, *paste*.

l Ps. 14. 1; 53. 1; 92. 6; 94. 7. Jn. 3. 20. Je. 23. 23, 24. Job 24. 13-17; 34. 22.

7 An order exceedingly natural in that peevish irritability that sickness so frequently introduces.—*C.*

m Ge. 39. 12. Pr. 7. 13. Ro. 1. 27. Le. 18. 9; 20. 17. De. 27. 22.

8 Heb. *humble me.*

n Le. 18. 9; 20. 17. Job 31. 1.

9 Heb. *it ought not so to be done.*

o Ge. 34. 7. De. 22. 21. Ju. 19. 23; 20. 6, 10. Ps. 93. 5.

p Ge. 34. 7. Pr. 7. 7.

1 Folly is here 'wickedness,' and fools 'wicked men.' There is something exceedingly tender and affecting in her remonstrance, but Amnon was a mere brute, and it was all lost upon him. See how David began to be punished in his ungodly children! Adultery and murder had been his own sins, and these sins among his children form the beginning of his chastisement. He would feel it the more keenly, as no doubt his own example had encouraged them to such enormities.—*C.*

2 Tamar evidently desired to get away under any pretext, by any means. It must not be concluded from this statement that David would have sanctioned incest.—*C.*

q Pr. 12. 2. Ge. 34. 2. ch. 12. 10, 11.

r Ro. 6. 21. Je. 6. 15. Eze. 23. 17. He. 3. 13.

3 Heb. *with great hatred, greatly.*

4 An evil and tormented conscience, instead of learning to repentance, very frequently leads the guilty to turn that anger against others that should be turned against his own sin.—*C.*

5 See what deceitful pleasures those of the flesh are! how soon they pass away and turn into loathing! Inordinate lust ever ends in satiety. Let none ever expect better treatment than Tamar from those who are capable of attempting their seduction.—*C.*

A.M. 2972. B.C. 1032.

6 She had come—as is most probable both from her rank and the analogy of eastern customs—not on foot or unattended, but in some covered conveyance, with her servants. Now she is exposed to great indignity, in being sent away without conveyance or attendance.—*C.*

s Ge. 37. 3. Ju. 5. 30. Ps. 45. 14.

t Jos. 7. 6. Ge. 37. 29, 34. Je. 2. 37. 1 Sa. 4. 12. ch. 1. 2. Job 1. 20; 2. 12. Re. 18. 19.

7 Heb. *Amnon*, so called in contempt.

u Ps. 39. 9. Ro. 12. 19.

8 Heb. *set not thine heart.*

9 Heb. *and desolate.*

1 This awful picture of the evils of polygamy, of divided families, of personal baseness, individual misery, and meditated revenge, forms no argument for the infidel against the Bible, but an illustration of the weakness and wickedness of human nature. In reality, that truth, the whole truth, which is to be found in the Bible alone, constitutes an evidence of its divine origin, that the infidel, if he studied the laws of moral evidence, could neither gainsay nor resist.—*C.*

v ch. 12. 10, with Le. 20. 17; 18. 9.

w Le. 19. 17. Mat. 18. 15. 1 Jn. 3. 15.

2 He that can hide his resentment is always the most dangerous. Silence is no proof of placability—not even of placability. Amnon's sin was great: Absalom's premeditated revenge was greater.—*C.*

x Le. 19. 17. Mat. 18. 15. 1 Jn. 3. 15.

3 2030.

a Ge. 38. 12, 13. 1 Sa. 25. 2, 4, 36. 2 Ki. 3. 4.

b Ju. 7. 24; 12. 1; 19. 1, 18, or 2 Ch. 13. 19; 15. 8. Jn. 11. 54.

4 Not the tribe of Ephraim, but a city so called in the tribe of Benjamin, 2 Ch. 13. 19. about twelve miles from Jerusalem.—*C.*

c Ps. 12. 2; 35. 20; 55. 21. Je. 41. 2, 6, 7; 52. 9. Mi. 7. 5. Pr. 26. 24, 25.

d ch. 14. 22. Ru. 2. 4.

e Ps. 55. 21. Je. 41. 1, 6, 7. Pr. 26. 24, 25.

5 David must have exercised an extraordinary surveillance over his family, when none of them dared leave the city without special permission. This is a state of things we can scarcely conceive—but it can be easily comprehended, by recollecting that such was the unsettled state of the surrounding countries, that the whole community was under a strict military discipline. Common safety required this vigilance.—*C.*

f Ex. 1. 17. 22. 1 Sa. 22. 17. Ja. 1. 14. Ac. 4. 19; 5. 29.

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wrath; let us labour to pluck them as brands out of the burning, and bring them to Jesus the Saviour. If we must part with them, let us do it as Christians; and let their death fill us with the most serious impressions of our own. At the same time, let us fortify our patience by the comforting consideration of this pious king: let us return them into the hand of God, assured that 'their angels do always behold the face of our Father which is in heaven,' and that 'of such is the kingdom of heaven:' and let it be our only concern that we meet them again in his presence.—Meanwhile, let us remember, that submission to God's strokes is the way to obtain the restoration of his comforts; and that he will not chide for ever, but will in wrath remember mercy.—Alas! that, while Joab was so zealous for David's honour, David, in his fondness for the heathen crown and his severity to the prisoners, should have so little consulted the honour of his God! But when men lie hardened in their lust, what evil are they not capable of committing! ——

CHAPTER XIII. [Ver. 38. Geshur was a small kingdom on the north-eastern border of Palestine, beyond Jordan. It appears to have been in part at least identical with the present province of *Lejah*, formerly called Trachonitis. The Geshurites maintained friendly relations with the Israelites east of the Jordan; probably from community of interest, both being extensive cattle-owners. The community of occupation may have led to the alliance between David and the daughter of Talmai, king of Geshur. Absalom was the fruit of this marriage; and the wild acts of his life were doubtless to some extent the results of maternal training. *P.*]

REFLECTIONS.—Righteous, but awful, are the judgments of God; especially when he punishes sin with sin, and that remarkably similar! Children are apt to imitate their parents' sins without imitating their repentance. And near relatives should be cautious that their tender affection does not degenerate into lawless lust. How unbridled is lust when once indulged! the body often suffers through vile affections: and no station can render the man happy whose lusts rage within him. A wicked and subtile friend, who leads to or flatters in sin, is a dreadful curse. Such as harbour no ill designs themselves, are often made instruments of iniquity by the crafty sinner, as they are most unsuspicious. Deeds of filthiness seek for secrecy. It is therefore extremely dangerous for those who have youth and beauty to be alone with the wanton. But nothing can be more barbarous and foolish than, for a

you, Smite Amnon; then kill him, fear not: have not I commanded you?[5] be courageous, and be valiant.[7]

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man gat[8] him up upon his [9]mule,[9] and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons,[1] and there is not one of them left.

31 Then the king [h]arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.

32 ¶ And [i]Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this hath been [k]determined from the day that he forced his sister Tamar.[2]

33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead; for Amnon only is dead.

34 But [l]Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come! as thy servant said,[3] so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all his servants wept[4] very sore.[5]

37 ¶ But Absalom fled, and went to [m]Talmai, the son of Ammihud,[6] king of Geshur: and [n]*David* mourned for his son every day.

38 So Absalom fled, and went to [o]Geshur, and was there three years.

39 And *the soul of* king David longed to go forth unto Absalom: for he was [p]comforted concerning Amnon, seeing he was dead.

CHAPTER XIV.

1 Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, brinneth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the king's presence.

NOW Joab[a] the son of Zeruiah perceived that the king's [b]heart *was* toward Absalom.

2 And Joab sent to [c]Tekoah,[1] and fetched thence [d]a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and [e]anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab [f]put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she [g]fell on her face to the ground, and did obeisance, and said, [h]Help, O king!

5 And the king [i]said unto her, What aileth thee? And she answered, [k]I *am* indeed a widow woman, and mine husband is dead.[2]

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* [l]none to part them, but the one smote the other, and slew him.

7 And, behold, [m]the whole family[3] is risen against thine handmaid; and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall [n]quench my coal[4] which is left, and shall not leave to my husband *neither* name nor remainder upon the earth.

8 And the king said unto the woman, Go to thine house, and [o]I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [p]the iniquity *be* on me, and on my father's house; and the king and his throne *be* guiltless.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king [q]remember the LORD thy God, that thou [r]wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, [s]*As* the LORD liveth, there shall not one hair of thy son fall to the earth.[5]

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, [t]Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, [u]in that the king doth not fetch home again his banished.[6]

14 For we [x]must needs die, and *are* as water spilt on the ground, which cannot be gathered up again; neither doth God [y]respect *any* person:

A.M. 3974 B.C. 1030.

5 Or, *will you not, since I have commanded you?*

7 Heb. *sons of valour.*

8 Heb. *rode.*

g Ge. 36. 24. 1 Ki. 1. 33. with Le. 19. 19.

9 In the first time that *mules* are certainly mentioned in Scripture; for in Ge. 36. 24 the meaning is matter of dispute. Le. 19. 19 forbade the breeding of such animals—but the Jews did not consider this prohibition as forbidding their use.—*C.*

1 The very exaggerated form in which rumour still continues to deliver her reports. Passion always exaggerates, and is therefore to be dreaded, whether in historian or judge. —*C.*

h ver. 19: ch. 12. 16. Jos. 7. 6. Ge. 37. 29, 34. Job 1. 20.

i ver. 3–5.

k Or, *settled.* Ge. 27. 41. Ps. 7. 14. Pr. 24. 11, 12. 1 Ki. 2. 24.

2 Scott thinks it is not likely that Absalom would have made Jonadab his confidant because he had been Amnon's friend, ver. 3; but a man of his character could betray a friend without scruple, and lend himself to the designs of his enemy.—*I.*

l ver. 38. Am. 2. 14. Je. 46. 44.

3 Heb. *according to the word of thy servant.*

4 Heb. *with a great weeping, greatly.*

5 Both on account of the family sin, and that Amnon was the first-born. Whether the servants wept out of compassion or compliment to David does not appear certain. Most probably it was sincere, and that both on account of the king whom they loved, and Amnon who was killed. Amnon was a bad man; but, may, notwithstanding, have been a popular favourite.—*C.*

m ch. 3. 3. 1 Ch. 3. 2.

6 Or, *Ammihun.*

n Or, *was consumed,* ch. 14. 1.

o De. 3. 14. Jos. 13. 13. ver. 37.

p Ge. 37. 34. 38. 12. ch. 12. 23.

CHAP. XIV.

B.C. 1027.

a ch. 2. 18. 1 Ch. 2. 16.

b ch. 13. 39; 18. 33; 19. 1.

c 2 Ch. 11. 6. Ne. 3. 5, 27. Je. 6. 1.

1 A city of Judah, nine miles south of Jerusalem. It was situate on a hill, and considerable ruins are described by modern travellers as still remaining. Why did Joab send to Tekoah for a wise woman? (1) He must bring a petitioner from a distance, so that she may the less be suspected of collusion. (2) Tekoah was in Joab's own tribe, and he therefore culls his agent from his acquaintance. (3) He chooses her for her peculiar address and ready eloquence, which, when the words of Joab had been repeated, never forsakes her for a moment.—*C.*

A.M. 3975. B.C. 1029.

d Ge. 3. 1. ch. 13. 3. Ps. 58. 5. Je. 4. 22.

e Ru. 3. 3. Ps. 104. 15. Mat. 6. 17. Ec. 9. 8.

f Ex. 4. 15. Nu. 23. 5.

g 1 Sa. 28. 14. ch. 9. 6. 1 Ki. 1. 16. Ge. 19. 1; 33. 3; 18. 2.

h Heb. *Save,* Is. 1. 17. De. 17. 19.

i Job 29. 12–14. Je. 22. 16. Ps. 82. 3, 4.

k ch. 12. 1–4. Ju. 9. 8–15. 1 Ki. 20. 35–41. Is. 5. 1–6.

2 As Joab may have found a person whose circumstances bore some resemblance to what he wished to represent, it is possible that this woman's story may have been partly moulded in truth, yet it is expressly said (ver. 2) that she *feigned* herself a mourner. Her melancholy tale, her widow's weeds, her aged person, her poetical and picturesque language, and her earnest eloquent manner, were all fitted to impress a mind like David's.—*I.*

l Ac. 7. 26. De. 17. 6; 19. 15; 22. 26.

m Nu. 35. 19. De. 19. 12.

n An evidence that not the law, but personal force or family combination, were as yet the chief means of redress for injuries. Happy is the land where individuals redress not their own wrongs, but where the law is accessible, its arm strong, and its decisions merciful and just.—*C.*

n Ge. 27. 45. De. 25. 6–10. Ru. 4. 4, 5, 7c. Is. 14. 22, 29. Job 18. 16, 17, 19.

4 A beautiful and still common figure in the East, and perhaps in all countries, for life and its extinction. We frequently speak of the spark of life, and call the soul 'vital spark.'—*C.*

o ver. 21; ch. 16. 4. Pr. 28. 13. Ac. 25. 26, 27.

p Mat. 27. 25. Ge. 27. 13. 1 Ki. 2. 44, 45.

q Ps. 119. 49; 102. 13. Ex. 34. 6. Nu. 35. 12, 19. Mat. 5. 44, 48.

r Nu. 35. 19, 27. Jos. 20. 3–6. De. 19. 4–10. Ex. 21. 13.

s 1 Sa. 14. 45. 2 Ki. 1. 52. Ac. 27. 34.

5 The judgment of the king was just—for the alleged quarrel implied not any premeditated design, but a casual controversy with a fatal termination.—*C.*

t ch. 12. 7. Ro. 13. 8. Le. 19. 55.

u ch. 13. 38, with ver. 6, 10, 11.

6 So far as the fact of pleading was concerned, she was certainly a wise woman. The moment she charges the king with a fault, a statement not likely to please an absolute king, she limits him away to his son, his *banished* son, with whom she knew his heart was.—*C.*

x He. 9. 27. Job 30. 23. Ps. 49. 7, 9, 10; 89. 47, 48. Ge. 3. 19. Ec. 12. 7.

y Job 34. 19. Ac. 10. 34. Ro. 2. 11. 1 Ch. 29. 7. 2 Ch. 19. 7. Ga. 2. 6. Ep. 6. 9. Col. 3. 25. 1 Pe. 1. 17.

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momentary gratification, to ruin a character, render a companion infamous and miserable, and rush into everlasting ruin. Yet where lust rages, men are insensible of fear or shame, and deaf to all the remonstrances of reason and religion; though the pleasures of lust are quickly turned into loathing and hatred; and nothing is reckoned too shameful or cruel to be done to the object of it. The neglect of magistrates to punish, infallibly occasions more if not worse crimes; and yet how hard for them to punish, in their children, crimes copied after their own! Revenge is often deep rooted, and masked with pretences of friendship; yea, the longer it is concealed, it often burns the more fiercely: and drunkenness remarkably exposes sinners to death, and ripens them for hell. None are more ready to imbrue their hands in our blood than our companions in luxury. What certain griefs, but uncertain comforts, are the children of the best and greatest! How kind is it to sympathize with the afflicted, and to comfort them the best way we can! and how strong is parental affection, which cannot be extinguished by the most horrid and unnatural crimes.

CHAPTER XIV. REFLECTIONS.—Most parents are incapable of continuing due severity towards their offending children. And crafty statesmen are disposed to humour their sovereign in his sinful indulg-

yet doth he [s]devise means,[6] that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid:[7] and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the men *that would* destroy me and my son[8] together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable:[9] for [a]*as* an angel of God,[1] so *is* my lord the king, to discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab [b]fell to the ground on his face, and bowed himself, and [c]thanked the king: and Joab said, To-day thy servant knoweth that [d]I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of his servant.[2]

23 So Joab arose and went to [e]Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and let him not [f]see my face. So Absalom returned to his own house, and saw not the king's face.

25 ¶ But[3] in all Israel there was none to be so much praised as Absalom for his beauty: from[h] the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, (for it was at every year's end[3] that he polled *it:* because *the*[i] *hair* was heavy on him, therefore he polled it,) he weighed the hair of his head at [k]two hundred shekels,[4] after the king's weight.

A.M. 2977. B.C. 1027.

x Ex 22. 13. Nu. 35. 15. Jos. xx. Dt. 19. 1-10. Mat. 18. 34, 35.

6 Or, *because God hath not taken away, his life, he hath also devised means, &c.*

7 I fear they will sustain great loss, or they will be provoked to rebel against thee.

8 Some have hence supposed the woman of Tekoah had a real case to plead, and that Joab took advantage of it; but this seems totally inconsistent with ver. 2, 3, 19, etc. She merely conveys the words *my son* for her son in the parable, who had no other but a figurative existence.—*C.*

9 Heb. *for rest.*

a 1 Sa. 29. 9. ver. 20, ch. 19. 27. Acts 6. 15.

1 This may have been the language of flattery to soothe the king, but it is more likely she felt it and spoke it as truth; for David was a man of great natural and acquired acuteness, which, as truly as supernatural endowments, is the gift of God.—*C.*

b ver. 4.

c Heb. *blessed*, ch. 14. 22. Ru. 2. 19.

d Ge. 6. 8. 18. 19. 32. 20. 39. 4. 47. 29. 50. 4. Ex. 33. 12, 13. Lu. 2. 52.

2 Joab had two reasons for his anxiety for Absalom. (1) He saw the king was anxious for a good excuse for recalling Absalom. (2) To afford an additional example for the safety of a murderer in which class he himself ranked, for he was in great favour with the army that David could not punish him. *Note*, David sinned through tender but misdirected mercy. According to the divine law, the deliberate and malicious murderer should die. But David's tenderness as a man overcame his zeal as a judge.—*C.*

e ch. 14. 33. 3. 3. Dt. 3. 24. Jos. 12. 5.

f Ge. 43. 3. ver. 28.

g Heb. *And as Absalom, there was not a beautiful man in all Israel to praise greatly,* Pr. 31. 30. 1 Sa. 16. 7. 2 Ma. 25. 27.

h Is. 1. 6. Pr. 1. 22.

3 Or, 'from time to time,' &c. occasionally, or, as the next above explains it, when the hair became heavy on him, or *burdened him*, then he polled it; and this may have been at longer intervals than a year. Being vain of the abundance and beauty of his hair (of which the people of the East are very proud), he wore it as long as he could without much inconvenience: and when at length he was compelled to part with it, he made it be weighed, in order that the fame of its quantity might compensate his vanity for the temporary loss. The circumstance is noticed here, with a view to explain and give point to the fact, that these fondly cherished locks proved the occasion of his death, ch. 18. 9.—*C.*

i ch. 14. 9.

k Or, Ro. avoirdupois, Ge. 23. 16, Le. 27. 25.

4 If this were the common shekel, Absalom's hair would weigh about 12½ lbs. But there was another shekel mentioned by Epiphanius, weighing ¾ oz., which would give 4 lb. 2 oz. troy, or

A.M. 2979. B.C. 1025.

3 lb. 2 oz. avoirdupois weight. And if we recollect what Josephus tells us, that the Jews powdered their heads with gold-dust, using various unguents, the wonderfulness of the production will remain, but the difficulty of accounting for such an enormous weight will be greatly diminished. Besides that it was estimated at value, and not by weight, does not seem admissible.—*C.*

l ch. 14. 28. Job. 28. 16-19. Pr. 24. 20. Je. 2. 22. *m* ver. 24. Ge. 43. 5.

5 Heb. *near my place.*

n ch. 13. 28, 29. Ju. 15. 5. Psa. 37. 12.

6 This must have so managed the court. But David was totally inaccessible, except through him.—*C.*

7 His caution may have been partly to guard against dangers, partly for state, but most probably it chiefly arose from Joab's own desire to monopolize all access to the royal ear. Blessed be the name of the Lord, however difficult access may be for penitents, worthy petitioners, the believer has no difficulty in seeing the King's face.—*C.*

o Le. 5. 1, 17. Job 31. 35. Pr. 28. 13. Je. 8. 12. 1 Sa. 15. 24. 26. 21. Mat. 5. 44.

p ver. 4, 10.

q Ge. 27. 26, 31. 33. 29. 41. 45. 15.

CHAP. XV.

B.C. 1024.

a ch. 1. 1. 1 Ki. 1. 5. Pr. 17. 6. 20. 29. 22.

b Psa. 16. 1. 26. Mat. 26. 39.

1 Heb. *to come.*

c Psa. 21. 3. 61. 5. Pr. 22. 11. 2 Psa. 16. Re. 13. 11.

d Or, *now will hear thee from the king* downwards, with ch. 8. 13.

e Ju. 9. 15, with Ex. 4. 10. 13. Pr. 26. 25. 17.

f Pr. 25. 9, 10. Je. 9. 15.

g Pr. 18. 23. Ps. 10. 4, 10. 12. 2. 55. 21.

h Le. 21. 20. Pr. 11. 9.

2 This narrative presents a beautiful, magnificent, painstaking, condescending, insinuating remedy, promising every man justice, that is, according to every suitor's opinion, a verdict in his favour. Alas! such are the arts by which hearts are won, a father defamed, a government overturned; and such the tricks which hypocrites lay for others, and in which themselves are finally ensnared.—*C.*

3 Gen.

4 From David's anointing, 1 Sa. 16. 13, or four years after his admission to court.

4 David reigned but forty years in all. Thus, therefore, can not mean the fortieth of his reign. Several versions, and Josephus, read four instead of forty; but the Hebrew MSS. do not support the change. The ordinary solution of the difficulty is, therefore, the supposed error of some transcriber. This is a usual, but a most violent, gratuitous, and dangerous proceeding. Why not date from the era of David's appointment in Saul's stead, to the attempt of Absalom to supplant David? This is an intelligible era. Now, David was anointed, according to Rabbi, one of the highest authorities in chronology, in A.M. 2930, and Absalom rebelled in 3040, which will exactly give the forty years in the text.—*C.*

27 ¶ And unto [l]Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and [m]saw not the king's face.

29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near mine,[5] and he hath barley there; [n]go and set it on fire. And Absalom's servants set the field on fire.

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the king's face;[6] and [o]if there be *any* iniquity in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and [p]bowed himself on his face to the ground before the king: and the king [q]kissed Absalom.

CHAPTER XV.

1 Absalom, by fair speeches and courtesies, stealeth the hearts of the men of Israel. 7 Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a dangerous conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He prayeth God to defeat Ahithophel's counsel. 32 Hushai is sent back with instructions.

AND it came to pass after this, that [a]Absalom prepared him chariots and horses, and fifty men to run before him.

2 And Absalom [b]rose up early, and stood beside the way of the gate: and it was *so*, that when any man that had a controversy came[1] to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, [c]thy matters *are* good and right; but [d]*there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, Oh that I were [e]made judge in the land, that every man which hath any suit or cause might come unto me, and [f]I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and [g]took him, and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so [h]Absalom stole the hearts of the men of [2]Israel.

7 ¶ And it came to pass[3] after [i]forty [4]years,

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ences; yea, with amazing dexterity, they can dress up falsehood, to bring about their own designs. Sometimes they will pretend the mercy of God as a pattern, and the safety of the sovereign from popular insurrections, or the near approaches of death, as reasons, without any real regard to either. The children of this world are wiser in their generation than the children of light. Truth never shames its author; and it is honourable to acknowledge our obligations. Handsome per-



PANORAMA OF JERUSALEM—THE HOLY CITY IN WHICH DAVID LIVED SEEN FROM THE EAST. [II. Samuel, xv:14.]—"And David said unto all his servants which were with him at Jerusalem, Arise and let us flee; for we shall not else escape from Absalom." From our point of view we now move further northward, and again look across the valley of the Kedron from the Mount of Olives upon the Holy City. The swelling domes and towers and crosses of a new Russian church are at our feet. We see more tombs stretching along the eastward wall of the city to the extreme left. The Mosque of Omar, always the most conspicuous object in Jerusalem to-day, as the temple was in ancient times, stands with its enclosure of thirty-five acres of ground. There once stood the Jewish temple, and perhaps the tabernacle David pitched for the ark of the covenant before the temple was built. To the west and to the right of the mosque is the English church. This is the city from which David fled to escape from Absalom.

that Absalom said unto the king, I pray thee, let me [k]go and pay my vow, which I have vowed unto the LORD, in Hebron.

8 For thy servant vowed a vow while I abode[l] at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I[m] will serve the LORD.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron.

10 ¶ But Absalom sent [n]spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet,[5] then ye shall say, Absalom [o]reigneth in Hebron.[6]

11 And with Absalom went two hundred men out of Jerusalem, *that were* [p]called; and they went in [q]their simplicity, and they knew not any thing.

12 And Absalom sent for [r]Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh,[7] while he [s]offered sacrifices: and the conspiracy was strong; for the people [t]increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, [u]The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee;[x] for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring[8] evil upon us, and smite the city with the edge of the sword.

15 And the king's [v]servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall appoint.[9]

16 And the king went forth, and all his household after him:[1] and the king left [w]ten women, *which were* concubines, to keep the house.

17 And the king [c]went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the [b]Cherethites, and all the Pelethites,[2] and all the Gittites,[3] six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to [c]Ittai the Gittite,

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[k] Mat.2.8. 1 Th.2 5. 2 Pe.2.16.

[l] ch.13.37,38;14.23.

[m] Ge.28.20. Je. 9. 3, 5. Is.26.13. Mi.7.5. 2 Co. 11.13-15.

[n] ch.13.28;14.30. Pr. 29.12.

5 Up till this time the state of Israel, with a few brief intervals, was a state of alarm, invasion, and war. We are therefore not to be surprised that the use of trumpets, and their various *calls*, should be well known to all the tribes.—*C.*

[o] ch.19.10. Job 20.5. Ps.73.18.

6 David being old, it might be thought Absalom would have been content to await his death, as he was (since Amnon and Chileab were removed) the eldest surviving son. But he might already suspect that he was to be passed over by the appointment of Solomon; and, indeed, the law of primogeniture had not yet been applied to the succession to the crown. Besides, in his present unnatural attempt he had but one rival, and that was his fondly attached father; whereas, had he waited for David's death, he might have had several formidable competitors in his brothers.—*A.*

[p] 2 Sa.16.3,9,10,13.

[q] Pr.14.15;22.3;27. 12. Mat.10.16.

[r] ver. 31. ch.16.23. Ps.55.12,14;41.9. Mi.7. 5. Jos.15.51.

7 A town in Judah, Jos.15.51, situated, as would appear from the narrative, not far from Hebron.—*C.*

[s] Nu.23.1, 14, 30. 1s. 1,13—15;66.3.

[t] Ps.3.1;43. 1, 2; 118. 10—12;120.1-6.

[u] ver. 6. Ju.9. 3. Ps. 62.9. ch.12.10

[x] Ps.3. title. Re.12. 6,14. Mat.10.23.

8 Heb. *thrust.*

[y] Ex.23. 2. ch.19.38. Ju. 6. 66—69. Pr. 17. 17; 18.24;27.10.

9 Heb. *choose.*

1 Heb. *at his feet.*

[z] ch.12.11;16.22.

[a] Ec.10.7. Ps.66.12.

[b] ch.8.18; 20.7, 23. 1 Ki.1. 38, 44, with 1 Sa. 27.5,6.

2 See note on ch. 8. 18.—*C.*

[c] ch. 8. 1; 18. 2. He was a native of Gath.

3 Most probably Philistines of Gath, who had come to take military service with David on account of some religio-political persecution. That they were Philistines, and not Israelites who had been with David at Gath, appears from Ittai being called a stranger, ver. 19, and his troops

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his brethren, ver. 20. That they were politically persecuted appears from Ittai being called an exile, ver. 19. And that this political persecution had arisen from the Gittites favouring Judaism, seems probable from David's prayer, ver. 20, that *truth* and *mercy* might be with them.—*C.*

4 Heb. *make thee wander in going.*

[d] 2 Ti.1.16,18 Ps.23 6,103.17.

[e] 2 Ki.2.2,4,6,4.30. 1 Sa 20.3.

[f] Ru.1.16,17. Pr. 27. 27;18.24. Ro.8.39. Jn 6. 66—69.

5 The Arabs still go to war accompanied by their whole families.—*C.*

[g] 1 Ki.2.37; 15. 13. 2 Ki.23.4,6. 12. 2 Ch. 29 16;30.14. Je.18.1.

[h] ch.16.2. Mat.3.1,3. Re 12.14.

6 To the wilderness lying between Jerusalem and Jericho, and in the direction of the passes of Jordan.—*C.*——'The way of the wilderness' is an ancient path which runs from the city across the Kidron, and straight over the summit of Olivet to the wilderness which lies between Olivet and the valley of the Jordan.—*P.*

[i] Nu.4.4. Jos 3.3,6. 1 Ch.15.2,15.

7 Zadok and the Levites had *come down* to the valley of Jehoshaphat, and having passed the Kidron, set down the ark. But Abiathar stayed and *went up*, most probably to pray, until the exodus of the people was completed.—*C.*

[k] 1 Sa.iv.—vi. Ps.3.3, 8.

[l] The tent made for it, ch.6.17; 7. 2. Is. 38.22.

[m] Ju. 10. 15. 1 Sa. 3. 18. Job 1.20. Ps. 39. 9. Ac.21.14.

8 A beautiful example of that resignation that acknowledges whatever God does to be good, Lu. 22.42.—*C.*

[n] 1 Sa.9.9. ch.24.11.

[o] ch 17.17.

[p] ver. 25; ch. 16. 2. Mat.3.1,3.

[q] ver. 35,36; ch.17.21.

[r] Zec.14.4. Mat. 21. 1;24.3;26.30. Lu.21.37. Ac.1.12.

9 Heb. *going up and weeping.*

[s] ch.19.4. Est. 6. 12. Je.14.3,4;2.25. Is.20. 3, 4. Lu.19.41.

1 David wept, not from unmanly grief, but from paternal feeling. Covering the head was an eastern mode of mourning. A relic of the custom may still be seen in hat-scrapes and the peculiar head-dress often worn by widows.—*C.*

Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

20 Whereas thou camest *but* yesterday, should I this day make thee go up and down[4] with us? Seeing I go whither I may, return thou, and take back thy brethren: [d]mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [e]*As* the LORD liveth, and *as* my lord the king liveth, [f]surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones[5] that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the [g]brook Kidron, and all the people passed over, toward the way of [h]the wilderness.[6]

24 ¶ And lo Zadok also, and all the Levites *were* with him, [i]bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up,[7] until all the people had done passing out of the city.

25 And the king said unto Zadok, [k]Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and show me *both* it and [l]his habitation:

26 But if he thus say, I have no delight in thee; behold, [m]*here am* I, let him do to me as seemeth good unto him.[8]

27 The king said also unto Zadok the priest, *Art not* thou [n]a seer? return into the [o]city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the [p]plain of the wilderness, until there come [q]word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 ¶ And David went up by the ascent of [r]*mount* Olivet, and wept as he went up,[9] and [s]had his head covered;[1] and he went barefoot:

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sons, and flourishing families, are to little purpose, while sin reigns in our heart, and the curse of God covers over our head. But with what art and perseverance do wicked men pursue their carnal schemes! Often they obtain, by their insolence, what their betters could not do by their deserts, or by their earnest and modest requests.

CHAPTER XV. [Ver. 23. *Kidron.* This brook flows through a valley that lies to the east of Jerusalem, and between the city and the Mount of Olives. It is a considerable stream in winter, but mostly dry for nine months in the year. Its bed is narrow, but steep, and is crossed by a bridge of one arch. *C.*——The Kidron is generally termed in Scripture a 'brook;' but the Hebrew word thus translated is *nakhal*, and signifies a 'valley' or 'ravine,' either with or without water. The Kidron is a mountain ravine, in most places narrow, with precipitous banks; but here and there its banks have an easy slope, and along its bottom, especially north of the city, are strips of land capable of cultivation. It runs close past the east side of Jerusalem, between Mounts Moriah and Olivet. It contains the bed of a streamlet, but during the summer, and a great part of the winter, the bed is quite dry; in fact, no water flows in it except when heavy rains are falling in the mountains round Jerusalem. Below the city the Kidron runs in a winding course eastwards, through the wilderness of Judea, to the Dead Sea. *P.*]

Ver. 30. [*Mount Olivet.* So called from its olive-trees. It is situate east of Jerusalem, from which it is separated by the valley of Jehoshaphat and brook Kidron, and is distant, according to Ac. 1. 12, a Sabbath-day's journey, or something less than an English mile. *C.*]

REFLECTIONS.—Indulged children often become the plague, if not the murderers, of parents. Young fools are fond of making a pompous figure in the world. And they who are least fit to rule are ordinarily the most ambitious of it. Zeal for the public welfare, and care to redress grievances, are the ordinary cloaks of the vilest ambition and treachery. Nor is the most upright administration able to escape the malignant aspersions of a discontented faction. But none are more apt to play the tyrant, when they have obtained power, than those who have paved their way to it by the basest condescensions. Gracious parents easily credit their children's pretences to reformation and devotion. But the vilest designs are ordinarily masked with a cloak of pretended religion: and they never want carnal prudence who have the devil to be their director. Slippery and tottering are the exalted stations and honours of this world. Our fortified abodes may soon become too weak or too hot for us, whilst

and all the people that *was* with him covered every man his head, and they went up, weeping as they went up.

31 ¶ And *one* told David, saying, [t]Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, [u]turn the counsel of Ahithophel into foolishness.

32 ¶ And it came to pass, that *when* David was come to the [x]top *of the mount*, where he worshipped[y] God,[z] behold, [a]Hushai the Archite[3] came to meet him with [b]his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou [c]return to the city, and say unto Absalom, I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* [d]there with them their two sons, Ahimaaz Zadok's *son*, and Jonathan Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.

37 So Hushai, David's [e]friend, came into the city, and Absalom came into Jerusalem.

CHAPTER XVI.

1 *Ziba, by presents and false suggestions, obtaineth his master's inheritance.* 5 *At Bahurim Shimei curseth David.* 9 *David with patience abstaineth, and restraineth others, from revenge.* 15 *Hushai insinuateth himself into Absalom's counsels.* 20 *Ahithophel's counsel.*

AND when David was a little past [a]the top *of the hill*, behold, [b]Ziba, the servant of Mephibosheth, met him, [c]with a couple of asses saddled, and upon them two hundred *loaves* of bread,[1] and an hundred bunches of raisins, and an hundred of summer-fruits,[2] and a bottle[3] of wine.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to [d]ride on; and the bread and summer-fruit for the [e]young men to eat; and the wine, that such as be faint in the wilderness may drink.

3 And the king said, And [f]where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for [g]he said, To-day shall the house of Israel restore me the kingdom of my father.

4 Then said the king to Ziba, Behold, [h]thine *are* all that *pertained* unto [i]Mephibosheth. And Ziba said, I humbly[5] beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to [j]Bahurim,[6] behold, thence came out a man of the family of the house of Saul, whose name [k]*was* Shimei, the son of Gera: he came forth, and [l]cursed still as he came.[7]

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men, *were* on his right hand and on his left.

7 And thus said Shimei when he cursed, Come out, come out, thou [m]bloody man,[8] and thou [n]man of Belial:[9]

8 The LORD hath [o]returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, behold, thou *art taken* in thy mischief,[1] because thou *art* a bloody man.[2]

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this [p]dead dog curse my lord the king? [q]let me go over, I pray [r]thee, and take off his head.

10 And the king said, [s]What have I to do with you, ye sons of Zeruiah? [t]so let him curse, because the LORD hath said unto him,[4] Curse David. [u]Who shall then say, Wherefore hast thou done so?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* Let him alone, and let him curse; for the LORD hath bidden him.[5]

12 It may be that the LORD will [v]look on

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t ver. 23. Ps. 41. 9. 55. 12–14. Mat. 26. 14, 15.

u ch. 15. 31, 34. 17. 14. 23. 20. 22. 24. 2. 1. 3.

x Lu. 19. 29. † Ki. 11. 7. ver. 13.

y 1 Ki. 8. 44. Jer. 2. 20. Dan. 6. 10. 1 Pe. 3. 12.

z The Hebrew signifies, 'Where worship was paid to God.' The construction shows that there was a tabernacle or sanctuary on the summit of Olivet, and that David stopped there to pray. Ch. 15. 32. Compare the Lesson in David's feelings and conduct. He prevailed against Ahithophel: [illegible] easy. But to God he frustrate his malicious talent. He hastes not away from the pressing danger till he pauses on the summit of the mount to worship God.—C.

a ch. 16. 16. 19. 17. 5. 15. 32. 1 Ch. 27. 33.

a The gentile designation *Archite* is primarily identical with that mentioned in Jos. 16. 2. The city of *Arech*, from which the name was derived, appears to have stood on the northern border of Benjamin between Bethel and Ataroth, and thus about seven miles north of Jerusalem.—*F.*

b ch. 1. 2. 13. 19. Ge. 37. 29, 34.

c Ge. 13. 8. ch. 14. 24; ver. 11. Mat. 4. 17. with Amos 5. 4, 6. Jer. 3. 12, 14, 22. Ho. 14. 1, 2.

d ver. 20, 21, 23. 17. 15, 16, 19, 20.

e Ru. 2. 16. Pr. 27. 17. 2 Ch. 24. ch. 10. 2, 3.

CHAP. XVI.

a ch. 15. 30, 32.

b ch. 9. 2, 9–11.

c Pr. 26. 15, 19. 4, 6.

1 The Jewish bread was formed into thin cakes, so that two hundred would not with all the other parts of the present form an unmanageable load.—*C.*

2 The Septuagint translates the word 'dates.' The Targum, Grotius, &c., suppose it 'apples, plums, &c. The quantity, 'an hundred,' forbids this conclusion. Clark's suggestion of pumpions, large cucumbers, or water-melons, seems hard to agree both with the quantity brought, besides they are very important articles of food in eastern countries.—*C.*

3 It will be recollected that the eastern bottles were of skin, so that they could easily be carried. The use of them may still be found in Europe, in the mountains of Norway. *C.*

d ch. 19. 18, 26. Ja. 5. 14, 15. e 2 Sa. 25. 27.

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f ch. 19. 26. g Ge. 39. 20–40. Ps. 15. 3. Pr. 25. 10. 26. 20. 28.

h Ex. 22. 8. Prob. 23. reference, 6. Ge. 19. 15.

i David had been free to dread of Saul deposition, but expected to be restored to Jerusalem and the throne so soon as the popular ferment was over.—*C.*

k Heb. *how myself deceive.*

l ch. 9. 6. 19. 26. 1 Ki. 2. 8, 9. 8. 9. 18.

A city of Benjamin, evidently not far from Mount Olivet. The Targum calls it identical with Azmeth, 1 Ch. 8. 36.

m ch. 15. 28. 17. 1 Ki. 2. 28, 30. 28. 40.

† Mat. 5. 22. Ja. 2. 20. Pro. 22. 24. 29. 22. 1 Jo. 3. 15. 4. 20. 1 Ki. 2. 8. 2 Ki. 2. 23. 9. 26. 10. 30. 15. 12. 2 Ch. 24. 22. 25. 4. 28. 23. 33. 12. Ezr. 9. 7. Ne. 9. 26. Ps. 5. 6.

n *Or, he still came forth and cursed.*

o Heb. *mein of blood.* Ge. 9. 5, 6. Ex. 21. 12, 14. Nu. 35. 33. Ps. 5. 6.

p 'Come out from the guards on the right and left,' that I may secure them—a charge of cowardice to provoke David to expose himself—or 'get out, get out' of the land.—*C.*

q Ge. 13. 13. 1 Sa. 2. 22, 25. 22.

r 'Get out, thou man of blood, and worthless man.'—*F.*

a Ps. 3. 2. 7. 4. ch. 1. 16. Pr. 17. 15. 18. 17. 19. 24.

1 Heb. *behold thee in thy evil.*

2 Like the charges of passionate men in general, this of Shimei was false. The blood of the house of Saul was upon the Philistines, and not upon David. But false accusers and false witnesses may readily rise against David, for they afterwards rose against a greater—even Christ.—*C.*

b 1 Sa. 24. 14, 15. ch. 3. 8. 9. 8. 1 Ki. 2. 8, 9.

c 1 Sa. 26. 8, 9.

3 David was one of those who hold firm authority over their fellowers; even in his flight, his valiant friend does not move without asking permission. *C.*

d ch. 19. 22. 1 Sa. 24. 14. 26. 20. 2 Sa. 3. 8. 4. 9. 9. 8. Lu. 5. 55. Ja. 2. 20.

e 2 Ki. 18. 25. La. 3. 38. Ge. 50. 20. 1 Sa. 3. 18. Is. 10. 5. Ps. 39. 9. 119. 71. 1 Ki. 22. 22. 2 Ch. 18. 21.

4 The Lord hath said'—not by command, which were to make him the author of sin, but by that providence which being employed to punish David, affords thus an occasion to Shimei's evil temper and tongue.—*C.*

f ch. 12. 11, 12. Job 1. 21. or with 2 Ki. 2. 9. La. 3. 39.

5 See note on ver. 10. As it was a sin, it was of Shimei's evil heart; as an affliction, it was of God—God leaving Shimei to follow his own evil inclinations. Ro. 1. 24.—*C.*

g Ge. 29. 32, 33. Ex. 2. 24. 3. 7, 8.

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our intimates, yea, almost all beside, go over to our enemy. Our severest strokes often come from hands which we least suspected: and fear of God's wrath, in our sufferings, sinks the spirits, and makes men cowards. In suffering times large families are great encumbrances: and, though terrible revolutions are great trials for young converts, yet strangers are often more faithful than our kindred and countrymen: and, the more distressful our case, they cleave to us the more resolutely. So let us, sinners of the Gentiles, cleave to David's Lord. Let neither the trials of life, nor the torments of death, separate us from him. The Lord's ministers ought to be patterns of fidelity, when others are inclined to rebel against their rightful sovereigns. It is hard for gracious persons to bear at once the stings of conscience, the base rebellion of children, and a want of the public ordinances of God: such, if any, require our deepest sympathy and fellowship in grief. Bitter grief for our sin, and resignation to God's afflicting hand, must be attended with the diligent use of proper means for our relief: but none that trust in the Lord shall perish. Often our friends, and especially our Jesus, help us most when unseen. It is not the craft of politicians, but the God of heaven, that governs the world. He can easily turn the counsels of the crafty into foolishness, and cause the traitors to be betrayed. Let us commit our way to God, and he will bring it to pass.

CHAPTER XVI. REFLECTIONS. — Many, like Ziba, affect to be very generous of what is not really their own. The lying tongues of servants, and the presents of knaves, are snares and plagues to all concerned: and carnal and selfish designs are often concealed under the most seasonable and useful presents. But listening to slander, and a rash bestowal of valuable grants, prepare work for an after-shame and bitter repentance: for surely nothing is so base as to use infirmity for an occasion of injury, or to insult and abuse the miserable. Bitter is the state when an awakened conscience, and a railing neighbour, upbraid us with our guilt, while an angry God fearfully corrects us for it. Wicked revilers are fond of interpreting God's righteous judgments as a patronizing of their malice: and innocence is no protection from a malicious and lying tongue. But no provocation can warrant our revenging ourselves, and returning evil for evil. The vilest reproaches should make us to search our ways, and condemn ourselves for our real faults. To see God's hand in every trial is the way to bear it aright. Patience under reproaches will issue in our full vindication at last. And happy are they who can thus withstand the strongest temptations to revenge, when they meet with the most insolent abuse. What an easy prey are proud men to every subtile flatterer! They take all those for friends whom they would wish to be such. It is hard for crafty politicians to confine themselves to untainted veracity and candour. Nay, such will often stick at nothing, however infamous or wicked, to secure their own purposes. But let us here observe how this most abominable conduct fulfils the righteous threatenings of God. He who murdered his friend to conceal his adultery, has now ten of his concubines

mine affliction, and that the LORD will [x]requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [y]cast dust.[6]

14 And the king, and all the people that *were* with him, came weary,[7] and refreshed themselves [z]there.[8]

15 ¶ And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, God save the king, God save the king.[9]

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend? why wentest thou not with [a]thy friend?

18 And Hushai said unto Absalom, Nay; but [b]whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? [c]*should I* not *serve* in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give[d] counsel among you what we shall do.

21 And Ahithophel said unto Absalom, [e]Go in unto thy father's concubines,[1] which he hath left[f] to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon [g]the top of the house;[2] and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the [h]counsel of Ahithophel, which he counselled in those days, *was* as if a man had inquired at the oracle[3] of God: so *was* all the counsel of Ahithophel both with David and with Absalom.

CHAPTER XVII.

1 Ahithophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provisions.

MOREOVER Ahithophel said unto Absalom, Let me now choose out twelve thousand men,[1] and I will arise and pursue after David this[a] night:

2 And I will come upon him while he *is* [b]weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and [c]I will smite the king only:

3 And I will bring back all the people unto thee; the man whom thou seekest *is* as if all returned:[2] *so* all the people shall be [d]in peace.

4 And the saying [e]pleased[3] Absalom well, and all the elders of Israel.[4]

5 Then said Absalom, Call now [f]Hushai the Archite also, and let us hear likewise what he saith.[5]

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying?[6] if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath given[7] *is* [g]not good at this time.

8 For, said Hushai, thou knowest thy [h]father and his men, that they *be* [i]mighty men, and they *be* chafed in their [k]minds, [l]as a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people.

9 Behold, he [m]is hid now in some pit, or in some *other* place: and it will come to pass, [n]when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he[8] also *that is* [o]valiant, whose heart *is* as the heart of a lion, shall [p]utterly melt: for all Israel knoweth that thy father *is* [q]a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that [r]all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as [s]the sand that *is* by the sea for multitude, and [t]that thou go to battle in thine own person.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew[1] falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will [u]draw it into the river, until there be not one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is*

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[x] De.23.5.Ro.8.28.2 Co.4.17. Is.27.9. Jn.16. 33.Ps.119.65,67,71.

[y] Heb. *dusted him with dust*, Je.3.3.

[6] A figurative form of condemning to death, derived from the first sentence upon sin, 'Dust thou art.'—*C.*

[7] Rather to 'Aphim,' a place near Bahurim.—*C.*

[z] At Bahurim, ver 5.

[8] The adverb of place 'there' seems to point back to the statement in the beginning of ver. 13. 'And David and his men went by the way.' 'The way' appears to be in or near the Jordan valley, from the fact of Shimei going along the hill side above them. Some suppose the Hebrew word *ayphiim*, translated 'weary,' to be a proper name; and that it was in it David rested.—*F.*

[9] Heb. *Let the king live.*

[a] ver. 16; ch. 15. 37. Pr.17.17;18.24;27.10.

[b] 1 Sa.16.12,13.ch.5. 1-3.

[c] Ge.2.13. Ps.55.21. Ro 3.8. Ep.4.25.Col.3. 9.

[d] Ex.2.20. Ps.37.12-15.

[e] Ge.6.4;19.31,33,35; 38.16; 35.22. Le.20.11. 1 Co.5.1.

[1] In eastern countries the successor to the government inherited the wives of his predecessor—but this particular counsel was doubly contrary to God's law, viz to the 5th commandment, and to Le 20. 11. *C.*—He advised this shameless measure as a means of establishing Absalom in the kingdom, and to preclude the possibility of a reconciliation with David; for the wives of a conquered king were the property of the conqueror, and in possessing them, he possessed a new and peculiar right to the kingdom. Smerdis, having seized on the Persian throne after the death of Cambyses, espoused all the wives of his predecessor.—*I.*

[f] ch.15.16.Ge.49.4.

[g] ch. 11, 2; 12. 11, 12. 16.3.9.Nu.25.6. Job 31. 9,10.

[9] The scene of sin is often the scene of disgrace and punishment. From this roof David had seen Bathsheba, and here is fulfilled the terrible prophecy, ch. 12. 11, 12.—*C.*

[h] Ezr.28.3. Ec.10.1.

[2] Heb. *tent.*

CHAP. XVII.

[1] A number chosen as representatives of the tribes.—*C.*

[a] Pr.4.16;1.16.Is.59. 7.Ro.3.15.

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[b] De.25.18.ch.16.14; 4.1.Mat.4.2.

[c] Zec. 13.7. Mat. 22. 38.Jn.11.50.

[2] 'As the return of the whole is the man whom thou seekest'—the meaning appears to be that the return of those who had fled with David, and the pacification of the whole nation, depended upon David. If he could be captured or slain, they would all acknowledge Absalom.—*F.*

[d] 1 Th.5.3. Is.57.20, 21.48.22.

[e] 2 Sa.23.21.Es.5.14. Ro.2.15.

[3] Heb. *was right in the eyes of.*

[4] Mark the malicious cunning of Ahithophel in this counsel. He does not say, 'I will pursue after *thy father*,' but 'after David.' He does not say, 'I will smite *thy father*,' but 'the king only.' How depraved must Absalom have been, when the counsel and the promise 'pleased him well.'—*Note.* Ambition, indeed any bad passion, blinds the eye, and hardens the heart; being 'enmity against God,' it can work effectively towards man.—*C.*

[f] ch.15.32-37; 16.16-19.

[5] Heb. *is in his mouth.*

[6] Heb. *word.*

[7] Heb. *counselled.*

[g] Pr.31.8,9. Ec.3.1-11.

[8] Hushai, acting contrary to Ahithophel, always addresses Absalom with 'thy father,' and thus seeks to awaken every feeling of remorse or tenderness, if such there were—or at least of caution, from the recollection of his military prowess.—*C.*

[h] ch.15.18;23.8-39.

[i] Heb. *bitter of soul*, Ju.18.25.

[k] Ho.13.8. Pr 17.12; 28.15.2 Ki.2.24.

[l] 1 Sa. 20. 11. 23. 25. Jos.8.4. Ju.20. 32.

[m] Jos.7.5;8.6. Ju.20. 32.

[9] Ahithophel, or Absalom.

[n] Heb. *a son of valour*, ch.2.23;23.20.

[o] Jos.2.6,11; 5.1;7.5. Is.13.7,8. Ps.48.4-6;76. 5. De.1.28.

[p] De.32.30.2 Co.3.5. He.11.34.

[q] Ju 20.1. ch.24.2. 1 Ki.4.25.

[r] Ge.22.17;15.5. Jos. 11.4. ch.24.9. 1 Ch.21. 5,6.

[s] Heb. *that thy face go, &c.* Ps.9.15,16;7.15,16.

[1] An apt and beautiful emblem, descriptive of the sudden appearance and unexpected attack of a hostile army. The reader of history will recall the manner in which David Leslie surprised Montrose at Philiphaugh, and Napoleon the Austrians at Aosta, after crossing the Great St. Bernard. The dew in warm countries falls fast, suddenly, and heavy. The Romans called their light-armed soldiers *roratii*, dew-beaters.—*I.*

[t] 1 Ki.20.20. Mat.24. 2.Ou.3.

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publicly debauched by his own son on the top of the same house where he began his crime.

CHAPTER XVII. [Ver. 29. It is a remarkable fact that the fortress of Mahanaim, which had formerly sheltered the rival dynasty of Saul, now affords an asylum to David. 'Three potentates of that pastoral district come forward at once to his support. Shobi, the son of David's ancient friend, Nahash, king of **Ammon**, perhaps put by David in his brother Hanan's place; Machir, the son of Ammiel, the former protector of Mephibosheth; Barzillai, an aged chief of vast wealth and influence. They brought, with the profuse liberality of Arabs, the butter, cheese, &c., with which the forests and pastures of Gilead abounded.' *P.*]

REFLECTIONS.—Some men have large capacities for contriving or executing mischief, or for imposing on their neighbours: yea, when men are once involved in sin, they drive deeper and deeper, till the most horrid crimes become, as it were, necessary for their own safety. Dangerous is the case of those princes who have rebellious subjects and unnatural children: but vain is their counsel who aim at the ruin of God's church and people. By the most secret ways He can divert their blows, and make them unanimously to alter their mind, and applaud what is for his glory and their own ruin: and the weakest instruments in his hand can answer the greatest of purposes. Good intelligence in war is as necessary as good advice. In my spiritual warfare, let the all-knowing Jesus, whose despatches neither hell nor earth can stop, communicate to me my necessary informations. While we depend on God's protection, we must give all diligence to save ourselves. But not one follower of Jesus Christ shall be lost in the Jordan of trouble or death. The prayers of his saints are often indeed answered in a more awful manner



JOAB'S WELL, WHERE JONATHAN AND AHIMAAZ WAITED FOR NEWS ABOUT ABSALOM. [II. SAMUEL, xvii: 17.]—"Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told King David." This well is situated in the valley of Kedron, near where it unites with the valley of Hinnom. Here David's servants waited for news from Hushai during Absalom's rebellion in order to gather and send unto their king. Here also Adonijah, David's son, assembled his friends when he aspired to be king in his father's place. The well is 125 feet deep. It is walled up with large rocks with an arch above of great antiquity. There is a large chamber at a depth of 113 feet, from the bottom of which a shaft leads to a rock-hewn chamber below. The people of Siloam sell this water in Jerusalem.

better than the counsel of Ahithophel:[3] for the LORD had [m]appointed to [n]defeat the good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.[3]

15 ¶ Then said Hushai unto [o]Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness,[4] but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

17 Now [p]Jonathan and Ahimaaz stayed by [q]En-rogel;[5] (for they might not be seen to come into the city:) and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in [r]Bahurim, which had a well in his court; whither they went down.

19 And the woman took and [s]spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, [t]They be gone over the brook of water.[6] And when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water:[7] for [u]thus hath Ahithophel counselled against you.

22 Then [v]David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel [w]saw that his counsel was not followed, he saddled *his* ass, and arose, and gat him home to his house, to his city, and [x]put his household in order,[8] and hanged[y] himself, and died, and was buried in the sepulchre of his father.

24 Then David came to [z]Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made [a]Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name *was* Ithra an Israelite, that went in[9] to Abigail the daughter of Nahash,[1] sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the [m]land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi the son of [n]Nahash of Rabbah of the children of Ammon, and [o]Machir the son of Ammiel of [z]Lo-debar, and [r]Barzillai the Gileadite of Rogelim,

28 Brought[q] beds,[3] and [q]basons,[5] and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, for [s]David, and for the people that *were* with him, to eat: for they said, [t]The people *is* hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 David viewing the armies in their march giveth them charge of Absalom. 6 The men of Israel are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

AND David [a]numbered the people that *were* with him, and set captains[1] of thousands and captains of hundreds over them.

2 And David sent forth [b]a third part of the people under [c]the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, [d]I will surely go forth with you myself also.

3 But the people answered, [e]Thou shalt not go forth: for if we flee away, they will not care for us;[2] neither if half of us die, will they care for us: but now *thou art* [f]worth ten thousand of us:[3] therefore now *it is* better that thou [g]succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king [h]stood by the gate-side, and all the people came out by hundreds and by thousands.[4]

5 And the king commanded Joab, and Abishai, and Ittai, saying, [i]*Deal* gently, for my sake, with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the [k]wood of Ephraim;[5]

7 Where the people of Israel were slain

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2 The speech of Hushai is an astonishing specimen of simple eloquence. It is remarkable first for suggesting every topic of fear, and then for touching every spring of Absalom's vanity while it carefully seems to consult for the general safety of his followers, and the certain success of his schemes.—*C.*

[m] Heb. *commanded*, Pr. 31. 31; 111. 10; 148. 5. Am. 6. 12; 9. 3. Na. 2. 14.

[n] ch. 15. 31, 34. Ps. 33. 10, 11; 81. 11; 106. 7. 2 Co. 1. 20, 20; 3. 10. Job 5. 12-14. Pr. 21. 30; 19. 21. Is. 8. 9, 10.

3 The counsel of Ahithophel was *good*, not in principle, but for the purpose to be accomplished. God, who works by means and instruments, defeats it by a counsel, not in itself so well suited to the end, but better suited to the feelings and principles of the vain prince and his wicked conspirators and fellow-rebels.—*C.*

[o] ch. 15. 35.

[p] 'In the Arabah of the desert,' i.e. in that section of the Arabah or Jordan valley which adjoins the wilderness of Judah. He counselled him to pass over Jordan and take refuge in the mountains of Gilead.—*P.*

[q] ch. 15. 27, 36.

[r] Jos. 15. 7; 18. 16. 1 Ki. 1. 9, i.e. the Esther's well.

[s] *En-Rogel* is in the valley of the Kedron where it is joined by the ravine of Hinnom. It is only a few hundred yards outside the city.—*P.*

[t] ch. 3. 16; 15. 5, 29. 16. [u] Jos. 2. 4. Ps. 37. 5.

[v] Jos. 4. 5. Isa. 1. 19. Ru. 3. 8. Isp. 4. 25, Col. 3. 9. 2 Pe. 3. 16.

4 The well may have been a subterraneous brook—a thing very common, especially in limestone ranges—and therefore it is most probable the woman considered herself as literally speaking truth in one sense, though she expected or knew she would be understood in another. Every word that is, in the intended sense, untrue, is sin. The sacred writer, however, states the fact, not to approve, but record. For the quality of the fact we are left to the unchanging judgment of the divine law.—*C.*

[w] That is, over the Jordan. The king appears to have intended to have spent the night on the west side of the river.—*P.*

[x] ver. 1-3.

[y] Ps. 55. 23. Mat. 10. 16. Ac. 5. 37. 2 Ver. 22. Ch. 16. 6. Nu. 31. 49. Jo. 22. 13, 20. 22-29.

[z] Pr. 16. 18; 29. 3.

[a] Heb. *gave charge concerning his house*, ch. 15. 12. 2 Ki. 20. 1.

[b] He deliberately made his will; his worldly wisdom remaining till the last. Thus Satan triumphs over Ahithophel through his ambition and the love of power, as he triumphed over Judas through avarice and the love of money.—*C.*

[c] Job 31. 3. Ps. 59. 12; 55. 23. Pr. 10. 28; 11. 7. Mat. 27. 5. 1 Sa. 31. 4, 5.

[d] ch. 2. 8. Ge. 20. 2.

[e] 1 Ch. 2. 16, 17; 12. 18. ch. 19. 13.

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3 Perhaps he had not married her.

1 A second name for Jesse the father of David. See 1 Ch. 2. 13, 16.—*C.*

[m] Nu. 32. 1, 40. Ju. 5. 16, 17; 10. 17; 11. 5, 29; 12. 7. De. 3. 10-15. Jos. 13. 25, 31.

[n] 1 Sa. 11. 1. ch. 10. 1; 12. 12.

[o] ch. 9. 4.

2 See note on ch. 9. 4.

[p] ch. 19. 31. 1 Ki. 2. 7. Ezr. 2. 61.

[q] Pr. 11. 25. Mat. 5. 7.

3 Skins, or carpets, or mats—the ordinary beds of the East.—*C.*

4 Ex. *cups.*

5 The basins being distinguished from earthen vessels signify most probably such wooden bowls as the Arabs still use for kneading their dough.—*C.*

[r] Ge. 22. 24. Ps. 34. 8-20; 84. 11. Is. 33. 16. De. 33. 26.

[s] 1 Sa. 22. 14; 58. 7. Ec. 11. 2.

CHAP. XVIII.

[a] Ex. 17. 9. Ps. 37. 3. 5. 1 Sa. 8. 12.

1 In every department of human affairs success is under Providence, largely the result of order. David therefore seizes the first moment after his hurried and irregular flight to arrange his followers in the most efficient form.—*C.*

[b] Ju. 7. 20; 9. 43.

[c] ch. 10. 9, 10; 15. 19.

[d] ch. 17. 11. Ps. 3. 6.

[e] ch. 21. 17; 22. 2. 1 Ki. 22. 31.

2 Heb. *set their heart on us.*

[f] Heb. *as ten thousand of us*, Le. 4. 20.

3 This was no flattering compliment. Their liberties—for David was a just king; their prosperity, for he was a wise one—all depended upon his success over an unprincipled young man, and an unnatural wicked rebellion.—*C.*

[g] Ex. 17. 10-12. Ps. 3. 1-8; 50. 15; 91. 15.

[h] De. 33. 12. Ps. 3. 6-8.

4 In modern phrase he *reviewed* his troops at the gate.—*C.*

[i] De. 21. 20, 21. ch. 12. 10, 11. Le. 23. 34. Ps. 103. 13.

[k] Ju. 12. 5, 6, near to which Jephthah slew the Ephraimites.

5 Rosenmuller, in his *Bibl. Geography*, Winer, in his *Bibl. Dictionary*, and other Germans writers, maintain that this was in the *tribe* of Ephraim, on this side Jordan; but English writers hold it to have been *beyond* Jordan, near Mahanaim. It is certain that Absalom and his army did cross the Jordan and pitch in the land of Gilead (ch. 17. 26), and as there is no mention of that river having been recrossed either by them or by David's men previous to the battle, the inference is that it was fought *beyond* Jordan. If we suppose that the Ephraimites, who lived on the Jordan, were in the habit of sending their cattle over the river for pasture, that circumstance might give rise to the name.—*C.*

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than they could have wished. Disappointed pride produces self-murder to such as sought their life. But how much more terrible is their disappointment, who meet with everlasting shame and destruction by fleeing to death, as their refuge from present contempt or hazard! In the time of their greatest trouble God unexpectedly provides for his people. And it is very honourable to assist a sovereign or a saint when almost everybody is become his enemy.

CHAPTER XVIII. REFLECTIONS.—In dangerous times great care ought to be taken for the security and honour of princes: and good advice from inferiors ought to be readily complied with. No undutifulness can root out or obliterate strong parental affection. What then must be the affection of God to his children! How quickly, how easily, the enemies of God are overthrown, and that by means the most unexpected! Both the hopes and joys of the wicked soon issue in misery and shame: and they who flee from God's arm only rush into his net. Pride proves men's shame at last. A head trimmed at the expense of neglecting the soul is like to prove ruinous to both. Monuments of fame often serve only to perpetuate the disgrace of the erectors. Fearful is the guilt, and dreadful the end, of rebellious children. But success, whether in work or warfare, should be wholly ascribed to the Lord: and messages of evil cannot be too

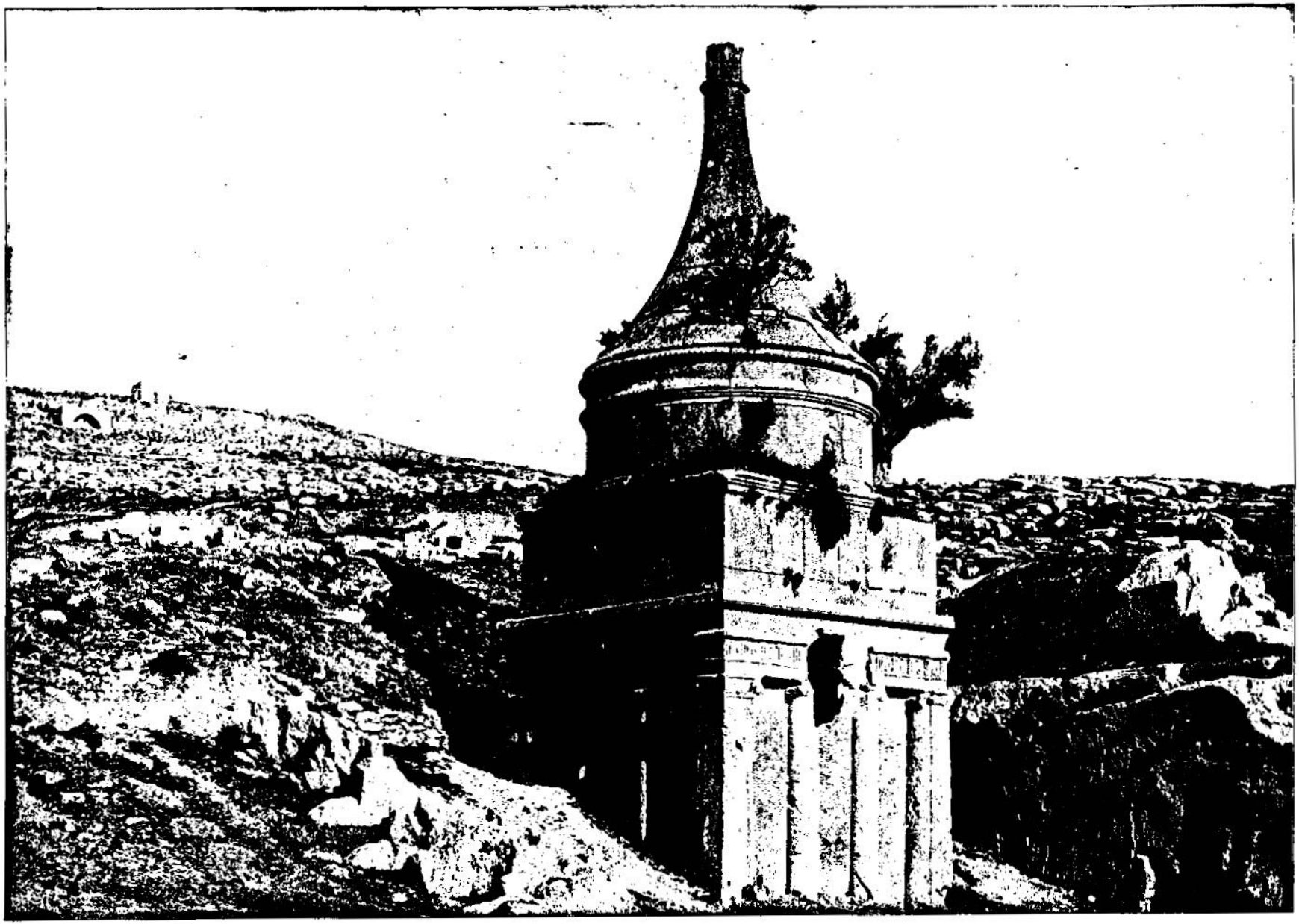

TOMB OF ABSALOM. [II. Samuel, xviii:18.]—"Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name; and it is called unto this day Absalom's place." This tomb of Absalom is in the valley of Kedron. It is generally called the Pillar of Absalom. It is cut out of solid rock. Each side measures 22 feet. Over the columns is a dark frieze, and an Egyptian cornice above this. The height above the surface is 54 feet. It is not absolutely known that this is the pillar Absalom had reared for himself during his lifetime in the king's dale. It is a strange fact, however, that it answers to what is said in the 18th verse of the 18th chapter of II. Samuel, "And it is called unto this day, Absalom's place."

before the servants of David; and there was there a [f]great slaughter that day of twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and [m]the wood [n]devoured[6] more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his [o]head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.[7]

11 And Joab said unto the man that told him, And, behold, thou sawest *him;* and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver,[8] and a girdle.

12 And the man said unto Joab, Though I should receive[9] a thousand *shekels* of silver[1] in mine hand, *yet* would I not put forth mine hand against the king's son: for in our hearing the king [p]charged thee, and Abishai, and Ittai, saying, Beware[2] that none *touch* the young man Absalom.

13 Otherwise I should have wrought falsehood [q]against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus with thee.[3] And he took three darts[4] in his hand, and [r]thrust them through the heart of Absalom, while he *was* yet alive in the [s]midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab [t]blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and [u]laid a very great heap of stones[5] upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, [x]which *is* in the king's dale: for he said, [y]I have no son to keep my name in remembrance: and he [z]called the pillar after his own name: and it is called unto this day, Absalom's Place.[6]

19 ¶ Then said [a]Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath [b]avenged him of his enemies.

20 And Joab said unto him, Thou shalt not [c]bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to [d]Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But, howsoever,[6] let me, I pray thee, also run after Cushi.[7] And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?[8]

23 But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 ¶ And David sat [e]between the two [g]gates: and the watchman went up to the [f]roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth.[1] And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, Methinketh the running[2] of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, [g]He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [3]All is well.[4] And he [h]fell down to the earth upon his face before the king, and said, Blessed *be* the LORD thy God, which hath [i]delivered up the men that lifted up their hand against my lord the king.

29 And the king said, Is the young man Absalom safe?[5] And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.[6]

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, Tidings,[7] my lord the king: for the LORD

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f 2Ki.13.17.

m Ps.7.15,16. Isa.9.18,19. Jer.21.14.

n Heb. *multiplied to devour*, Ps.78.47.

6 From ignorance of the nature of the ground, we cannot tell how the wood *devoured* so many; but precipices, pits, morasses, thick vetches, or even prickly shrubs and trees, many of which are sufficient to entangle either man or beast, may well account for such destruction in a fleeing army. Some, however, attribute the "devouring" to wild beasts, which may also be partly true.—*C.*

o ch.14.26,27,33. Deut.21.23. Josh.8.29. Pr.30.17. Jer.46.44.

7 The special notice formerly taken of Absalom's hair now receives its explanation. That ornament of which he was so vain, now occasions his ruin.—*C.*

8 About £15.

p ver.5.

9 Heb. *Beware upon mine hand.*

1 About £115.

2 Heb. *Beware whatsoever ye do of, &c.*

q Ex.20.13,20.12.14. Ge.9.5,6. Nu.35.27,33.

3 Heb. *before thee.*

4 Three javelins, such as Saul usually carried when he assaulted David and Jonathan. Most probably he took the lance instead of a sword, that he might throw them from a distance, that so the evidence of his knowing Absalom might be rendered uncertain, should the story and him to account for his disobedience.—*C.*

r Ju.5.27. Ps.45.5. with ver.5.

s Heb. *heart*, De.4.11. Mat.12.40

t ch.20.22. Jer.42.14.

u De.21.22,23. Je.22.18,19. Jos.7.26,8.29; 10.27.

5 This mode of marking a grave has been practised in many nations. The Celtic cairns in Ireland and Scotland, and the barrows or *tumuli* in many parts of England, are of the same description.—*C.*

x Ge.14.17.

y ch.14.27. Job 18.17. Is.14.20,22. Je.22.30.

z Ps.49.11. 1 Sa.15.12.

6 The words literally signify "Absalom's hand;" and it is probable that it was so called from being surmounted by a hand. Niebuhr informs us, that the designs of Ali, in front of the Turkish crescent, has at top a hand; and in Burgundian heraldry, a hand, or hand and arm, armed or unarmed, may be seen as the crest of the armorial bearing of different families. Absalom's pillar was standing in the time of Christ, then Absalom's hand. In 1838 a name is still known in the valley of Jehoshaphat, and in all probability is either a part of the ancient building, or a more modern structure raised upon its site.

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a ch.15.36,17.17.

b Heb. *judged him from the hand, &c.* Ju.2.16. De.32.35,41. Ps.94.

c Heb. *he a man of tidings*, ch.4.4.

d The Ethiopian, Je.13.23. Nu.12.1.

6 Heb. *be what may.*

7 He had continued with David since bringing tidings from Hushai, and was present in the battle, perhaps sounding one of the sacred trumpets. Having accompanied David for the express purpose of conveying to him information, he was anxious to be the first to communicate the tidings of the victory. But Joab was unwilling, out of regard both to David and Ahimaaz, to make so respectable a person the bearer of the intelligence of Absalom's death. With a delicacy we should scarcely have expected from his character, he felt that to carry these sad tidings would have been unsuitable to the young priest's pious and friendly design, and made them doubly unwelcome to the afflicted father. He therefore selects for the message a man whose name intimates that he was perhaps an Ethiopian and a slave.—*C.*

8 Or, *convenient?*

e ver.4.; Ss.4.13.

9 Mahanaim was a walled city. The entrance was by an archway, with a gate at each end, between which the king sat, the whole surmounted by a flat-roofed tower, from which the watchman made his observations.—*C.*

f De.22.8.

1 David, as an experienced general, drew this conclusion correctly. The messenger, being *alone*, must either come with a demand for succour, ver. 3, or news of victory. Had there been a defeat, *many* would have been running.—*C.*

2 Heb. *I see the running.*

g 2 Ki.1.42. Ro.10.15.

3 Or, *Peace* be to thee.

4 Heb. *Peace.*

h ch.14.4,22.

i Heb. *shut up*, Ps.44.9; 135.1. 1 Sa.24.18; 26.8.

5 Heb. *Is there peace to, &c.*

6 See note on ch.17.20. Ahimaaz most probably tells truth about the tumult and his ignorance of its cause, and thereby evades David's question; but he conceals the whole truth when he will know, ver.32, and thereby incurs the penalty of falsehood. The sacred historian, however, merely records facts; I trust the supposition that being sufficiently done by other portions of Scripture.—*C.*

7 Heb. *Tidings is brought.*

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tenderly delivered. Yet is it not astonishing to find so great and good a man neglecting to praise God for his wonderful salvation; quarrelling with his kind providence; opposing the justice of the nation; uttering things unadvisedly with his lips; and so immoderately bewailing a son abandoned of Heaven to everything vile and hateful!

CHAPTER XIX. REFLECTIONS.—The productions of unbridled passions are always unseasonable and dangerous. Few will risk their life for such as, after all, will look down upon them with neglect; and if we foolishly bring ourselves into danger, we shall justly be upbraided with it. Good counsel, though bluntly and even roughly given, should be thankfully received. And when we have done ill we cannot too soon seek to amend it: but when many are guilty, it is too common to cast the blame on their neighbours. Ministers ought to be principal promoters of loyalty. It is shameful when those who ought to be most forward in duty need instigation to it. Clemency is one of the noblest qualities of princes: and professions of deep sorrow for faults committed powerfully pacify the injured. But let us rejoice that Jesus will never condemn penitent sinners, though Satan stand at their right hand to accuse them. Our rash reception of evil reports concerning our friends turns to our shame when

hath [k]avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man[8] *is*.

33 ¶ And the king was much moved, and went up to the chamber over the gate,[9] and wept; and as he went, thus he said, O my son Absalom! my son, my son Absalom! [l]would God I had died for thee, O Absalom, my son, my son![1]

CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites are earnest to bring the king back.* 11 *David sendeth to the priests to incite the men of Judah.* 16 *Shimei is pardoned.* 24 *Mephibosheth excused.* 32 *Barzillai dismissed; Chimham his son is taken into the king's family.* 41 *The Israelites expostulate with Judah for bringing home the king without them.*

AND it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the [a]victory that day was [b]*turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king [c]covered his face, and the king cried with a loud voice, O my son Absalom! O Absalom, my son, my son![1]

5 And Joab came into the house to the king, and said, Thou hast [d]shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 In that thou lovest[2] thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither princes nor servants:[3] for this day I perceive, that if Absalom had lived, and all we had died this day, [e]then it had pleased thee well.

7 Now therefore arise, go forth, and [f]speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there [g]will not tarry one with thee this night:[4] and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and [h]sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king; for [i]Israel had fled every man to his tent.

9 ¶ And all the people were at [k]strife throughout all the tribes of Israel,[5] saying, The king [l]saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines, and now he is fled out of the land for Absalom.

10 And Absalom, whom we [m]anointed over us, is dead in battle: now therefore why [n]speak ye not a word of bringing the king back?[5]

11 ¶ And king David sent to [o]Zadok and to Abiathar the priests,[6] saying, Speak unto the elders of Judah, saying, Why are ye the [p]last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* [q]my brethren, ye *are* my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye [r]to Amasa, *Art* thou not of my bone, and of my flesh? [s]God do so to me, and more also, if thou be not captain of the host before me continually [t]in the room of Joab.

14 And he bowed the heart of all the men of Judah,[7] even [u]as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to [x]Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [y]Shimei the son of Gera, a Benjamite, which *was* of Bahurim, hasted, and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him, and [z]Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat[8] to carry over the king's household, and to do what he thought good.[9] And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember [a]that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

20 For thy servant doth know that I have sinned: therefore, behold, I am come [b]the first this day of all the house of Joseph[1] to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, [c]Shall not Shimei be put to death for this, because he cursed the LORD'S anointed?

22 And David said, [d]What have I to do

A.M. 2983. B.C. 1021.

k ver. 19, 28. Ps. 55. 18; 59. 2, 3; 118. 10-12. Dn. 3. 28.

8 There was both discretion and delicacy in this announcement. Without mentioning Absalom's name, or the tragical manner of his death, Cushi with much address does not deny its having occurred, but dwells solely upon the fact of it's being the death of an enemy and a rebel.—*C.*

9 Over the gate there was a tower, the principal apartment in which was used sometimes as a state-room, and sometimes as a private parlour. "In most cases this room has a window towards the street which in Egypt and Turkey projects far ward, and is called a *kiosk* (*Kiosk*).—*I.*

l ch. 19. 4, with ch. 19. 10, 23. Ps. 119. 136.

1 A father only could have so lamented—a renewed spirit only could have so forgiven. Yet how low is our admiration of David weeping over his lovely son, when compared with Jesus weeping over his enemies, Lu. 19. 41.—*C.*

CHAP. XIX.

a Heb. *salvation* or *deliverance*. Ps. 3. 8; 18. 50; 98. 1, 2; 118. 15, 21.

b Pr. 10. 1; 29. 2. Ec. 3. 4, 8. Ne. 8. 9.

c ch. 15. 30; 16. 2; 18. 33. 1 Sa. 4. 12. Ps. 120. 1; 137. 1, 7.

1 Why is the conduct of David in the case of Bathsheba's child, ch. 12. 23, and in the case of Absalom, so different? There are two reasons for the difference. [2] Young children are less endeared to parents than they afterwards, by association, grow naturally become. [3] David was lamenting Absalom, not merely as a rebel son, but a lost sinner; a thought, of all others, the most grievous to a parent's heart.—*C.*

d Ge. 18. 33.

2 Heb. *By loving*, &c.

3 Heb. *that princes or servants are no thing to thee.*

e Pr. 29. 9, 11. Job 34. 18.

f Heb. *to the heart of thy servants.* Ge. 34. 3. Is. 40. 2, 14.

g Pr. 14. 26. 2 Ti. 2. 15.

4 The advice was wise, the manner cruel. David, who was willing to have headed his own army against Absalom, could not have fled as Joab alleges. He merely wished, what was perfectly practicable, to have his rebellious and wicked son spared, to afford him space for repentance.—*C.*

h Ru. 4. 1. ch. 18. 4, 24.

i 2 Ki. 14. 12. 2 Ki. 22. 16. ch. 18. 7.

k Ge. 3. 12, 13. Is. 8. 21, 30, 6. 22.

5 They were divided into two great political parties, one anxious for the restoration of David, the other, in sullen silence, ver. 10, brooding over their unexpiated rebellion.—*C.*

A.M. 2983. B.C. 1021.

l ch. 5. 1. viii. 2. 1 Sa. xvii. xviii.

m ch. 15. 10, 13, 18. 14. 15. Ho. 3. 4; 13. 10.

n Heb. *are ye silent*, Ju. 18. 9. Ru. 2. 13.

6 "It might seem the obvious consequence of his victory, that David should repass the Jordan at the head of his conquering army, and resume his throne at Jerusalem. But the mind of the people had chosen another for their king, and by that act had virtually, to the extent of their power, deposed David: and it would appear that the civil principles of the constitution required that he should, in a certain sense, be re-elected to the crown."—*Kitto.*

o ch. 8. 17; 15. 24, 25, 35. 1 Ch. 5. 30.

6 David was still at Mahanaim, on the east of Jordan. Zadok and Abiathar in Jerusalem, on the west. But the presence of Amasa, ver. 13, whom Absalom had made general of his army, ch. 17. 25, prevented an expression of public opinion in the capital in favour of David's return. Amasa was nephew to David, by his sister Abigail, as Joab was by Zeruiah. Amasa's advancement was therefore well calculated to bring back the discontented of Judah.—*C.*

p Matt. 21. 1 Co. 12. 21. Phi. 3. 17. 2 Th. 3. 9. 1 Pe. 2. 21.

q ch. 5. 1; ver. 13. Ge. 2. 23. Je. 9. 2. Eph. 5. 29, 30.

r ch. 17. 25. 1 Ch. 2. 16, 17; 27. 18.

s Ru. 1. 17. 1 Ki. 19. 2. Ac. 23. 12.

t ver. 5, 6; ch. 3. 29, 33; 18. 14, with 8. 15; 20. 23.

7 That is, Amasa being brought over to David by the promise of being made commander-in-chief, brings over all his adherents to David's interest. David, as a wise and merciful king, does not attempt to return by aid of his army, but by peaceful negotiation.—*C.*

u Ju. 20. 1. Ac. 2. 46; 4. 32.

x Jos. 4. 19; 5. 9. 1 Sa. 11. 14, 15.

y ch. 16. 5–9. 1 Ki. 2. 8, 36–46. Jo. 2. 4. Mat. 5. 25.

z ch. 16. 1–4; 9. 2, 10. 1 Peter. 4. 9, 10.

8 Josephus says they prepared a bridge. The true meaning of the original is doubtful. Rosenmüller translates it, 'And there went over and performed the service of bringing over the king's household.'—which the rabbins understand of carrying them over.—*C.*

9 Heb. *the good in his eyes.*

a ch. 16. 5–9. Ps. 28. 13. Mat. 5. 25. Jas. 2. 4.

b Mat. 5. 23. Ro. 5. 15. Ps. 32. 34–37. Is. 7. 2. Je. 22. 23; 31. 9.

1 The house of Joseph were Ephraim and Manasseh.—why then does not Shimei rather speak of Benjamin to which he belonged? The reference is most indirect. He calls up to David's mind the tenderness of Joseph to his unkind and cruel brethren, and his example in celestial forgiveness of his late offence.—*C.*

c Ex. 22. 17; 22. 28. 1 Ki. 21. 10, 21.

d ch. 16. 10; 3. 39.

they manifest their innocence. Wicked servants do their masters inexpressible injuries: but good men like Mephibosheth make times of distress seasons of mourning and grief, and disregard their own interests in comparison of those of God's church and people. Riches are truly blessings when possessed by generous minds, and liberally ministered for the support of the indigent. Grateful hearts count themselves happy to have it in their power to recompense their friends: and noble minds count little of all the services they can do to their friends. But observe, courts, feasting, and mirth are poor preparations for death: and old men especially would do well often to decline all intercourse with them, that they may contemplate the more important concerns that now so closely press upon them, and cheerfully leave the more active employments for those whose age and capacities are more suitable to such a task. With what caution ought public affairs to be conducted! By pride cometh

with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [e]shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto [f]Shimei, Thou shalt not die: and the king [g]sware unto him.

24 ¶ And [h]Mephibosheth the son of Saul came down to meet the king, and had neither dressed[i] his feet, nor trimmed his beard,[1] nor washed his clothes, from the day the king departed until the day he came *again* in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant *is* lame.

27 And [k]he hath slandered[2] thy servant unto my lord the king; but my lord the king *is* as an [l]angel of God: do therefore *what is* good in thine eyes.

28 For [m]all *of* my father's house were but dead men[3] before my lord the king: yet didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou[n] and Ziba divide the land.[4]

30 And Mephibosheth said unto the king, Yea,[o] let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 ¶ And [p]Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourscore years old: and [q]he had provided the king of sustenance while he lay at Mahanaim; for he *was* a very great man.

33 And the king said unto Barzillai, [r]Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, [s]How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day [t]fourscore years old: *and* can I discern between good and evil? [u]can thy servant taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women?[5] wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother: but behold thy servant [x]Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require[6] of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king [y]kissed Barzillai, [z]and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him: and [a]all the people of Judah conducted the king, and also half the people of Israel.[7]

41 ¶ And, behold, [b]all the men of [8]Israel came to the king, and said unto the king, Why have our brethren the men of Judah[9] stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, [c]Because the king *is* near of kin to us:[1] wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, [d]We have ten parts[2] in the king, and we have also more *right* in David than ye: why then did ye despise us,[3] that our advice should not be first had in bringing back our king? And [e]the words of the men of Judah were fiercer than the words of the men of Israel.[4]

CHAPTER XX.

1 *By occasion of the quarrel, Sheba maketh a party in Israel.* 3 *David's ten concubines are shut up in perpetual prison.* 4 *Amasa, made captain over Judah, is slain by Joab.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's great officers.*

AND there [a]happened to be there a [b]man of Belial,[1] whose name *was* Sheba, the son of Bichri, a Benjamite; and he [c]blew a trumpet, and said, [d]We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So [e]every man of Israel went up from after

A.M. 2983. B.C. 1021.

e 1 Sa.11.13. / At this time, 1 Ki. 2.9,19.
f Ge.44.22. He.6.16. 1 Sa.20.15.
g ch.21.1,7; 1 Sa. 20.3,42. Ch.9.47-44.
h ch.16.1,2; 19.24,30. Ezr.2.61. Ne.7.63.
i Ge.18.4; 19.2; 24.32. Ex.30.19. Lu.7.44.
k ch.16.3. Ps.15.3.
l Ex.22.28. Ac.23.5.
m Ge.19.19. Ps.82.7; 103.5. Pr.19.4.
n Heb. *men of death.*
o Ge.19.19. Ps.82.7; 103.5. Pr.19.4.
p Some think the decision signified to divide the land, as directed, ch. 19.29, Mephibosheth not daring to speak in modern terms holding as landlord, Ziba as tenant; others think both the ancient occupancy were divided between the parties. The former seems more consonant with justice, as Mephibosheth had committed no fault. But if so, why is Ziba continued in office? David had purposed not to give cause of sorrow on the day of his joyous restoration, ver. 22. Possibly Ziba had been an active, though not the most faithful servant, he had also aided David in his difficulties, and to offend a man with such a family connection would have been very imprudent.—*Note*, Impunity of deserved punishment is seldom wise; and where mercy can be exercised with safety, it is always the best policy.—C.
q 1 Sa.18.1, 3. ch.1. 26.
r ch.17.27. 1 Ki.2.7. Ezr.2.61. Ne.7.63.
s ch.17.27, with Job 1.4.
t With Mat. 25.34. Ge.22.38,40.
u Heb. *How many days are the years of my life?* Job 13.14. Ps.39.5,6; 90.10; 102.23,24; 144.4. Ja.4.14.
x Ps.90.10,12.
y Ec.2.1,2,3,4.
z David being himself an ardent admirer, had rendered his court in Jerusalem celebrated for that accomplishment. He had, however, employed its attractions not for the banquet, or the revel of luxury, but for the service of God.—*Note*, Satan, the world, and the flesh have hitherto nearly monopolized music—John saw it otherwise in glory, Re.14.1-3.—Hasten, Lord, the time when every heart shall believe and every voice praise!—C.

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x 1 Ki.2.7. Je.41.17. ver. 38,40.
y Heb. *choote.*
z Ge. 29. 11; 31. 55. Ru.1.14.
a ch.5.18; 13.25. Ge. 14.13.
b ver.12.14,15. Mat. 21.1; Ac.1.12; 4.36.
c Most probably those who had gathered around him before the battle in the wood, and since his victory the other half were the adverse party who still adhered to the ruined cause of Absalom.—C.
d Ju.8.1; 12.1. Ge.31. 26,27.
e The whole of the ten tribes now acquiesced evidently, yielded, not as the exclusive claims of loyalty exhibited by Judah, and probably at some presuming arrogance of manner founded on their reaction to the king.—*Note*, David is here more endangered by his friends than by his enemies; a great point which all successful men need to be watchful and prayerful. Even in spiritual enjoyments we are often in more danger than in declension. Lest Paul should be 'exalted,' God required in wisdom to allow a 'messenger of Satan to buffet him.—C.
f By comparing *men* in this verse with *people* in vers. 36, 40, it will be seen that these are equivalent terms for the same parties.—C.
g ver.22. 1 Ch.2.1, 17. Mat. 1 3-6. Lu. 3. 32-34.
h A bad reason—because a king should be a common father to all his subjects, and not the patron of a favoured few, claiming no merit but kindred origin.—C.
i ch. 5. 1. Mat. 21.9, with 22.42. Ju.12.1. Ps. 13.10; 15.1.
k It therefore seems most probable that Benjamin, swayed by David's kindness to Mephibosheth, and mercy to Shimei (see ver. 16, 19), had not yet joined this movement, and that only ten tribes were originally concerned in the expostulation. Benjamin seems subsequently to have joined in the defection. See ch. 20.1, 2, 4.—C.
l Heb. *set us at light.*
m Ju.8.1; 12.1, 2. Ac. 15.36.
n In which there was presumptive proof that the men of Judah were wrong—loudness and violence being proof of passion, not of reason.—C.

CHAP. XX.

a ch.21.1 1 Ki.21. Ps. 41.11.
b De.13.13. Ju.19.22. 1 Sa.2.12. ch.16.7.
1 Whenever the passions of men are in a ferment, it requires little to guide them. Here the counsel of one vain bad man produces the death of many, and gives rise to dissensions and thereby weakens and has nearly ruined the Jewish kingdom, which David had rescued from slavery, and advanced to religion, civilization, and power.—C.
c Ju 3.27; 6.34.
d 1 Ki. 12. 16. Ac. 8. 21. Mat. 25.6. Lu. 19. 14.
e ch. 19. 41. 1 Ki. 12. 16. Ps. 17. 14. Je. 6. 66. Ho. 5. 11.

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thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother: but behold thy servant [x]Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require[6] of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king [y]kissed Barzillai, [z]and blessed him; and he returned unto his own place.

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41 ¶ And, behold, [b]all the men of [8]Israel came to the king, and said unto the king, Why have our brethren the men of Judah[9] stolen thee away, and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, [c]Because the king *is* near of kin to us:[1] wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, [d]We have ten parts[2] in the king, and we have also more *right* in David than ye: why then did ye despise us,[3] that our advice should not be first had in bringing back our king? And [e]the words of the men of Judah were fiercer than the words of the men of Israel.[4]

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2 So [e]every man of Israel went up from after

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[1] attention. A small evidence of respect might often prevent, not only angry altercations, but much murder and bloodshed. It is best to yield and to leave off strife before it be meddled with: for when men are once in a passion they are sure to speak wrong, even though they have truth on their side.

CHAPTER XX. [Ver. 7. Though there is no express statement of the fact, yet it is evident from what follows that Joab was either appointed by the king commander-in-chief, with Abishai as his lieutenant, or he took the command himself as a matter of course. Amasa in the meantime had assembled his men, came up with Joab at Gibeon, and then 'went before them;' *i.e.* took the command, but whether in the room of Joab or of Abishai does not appear. *P.*]

Ver. 10. [Joab had doubtless prearranged the whole. The short sword was so fastened in his girdle that as he stooped with oriental courtesy to salute Amasa, it

David, *and* followed Sheba the son of Bichri: but [f]the men of Judah clave unto their king, from Jordan even to Jerusalem.[2]

3 ¶ And David came to his house at Jerusalem; and the king took the [g]ten women *his* concubines, whom he had left to keep the house, and put them in [h]ward, and fed them, but [i]went not in unto them: so they were shut[3] up unto the day of their death, living in widowhood.[4]

4 ¶ Then said the king to [k]Amasa, Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he [l]tarried longer than the set time which he had appointed him.[5]

6 And David said to [m]Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy [n]lord's servants, and pursue after him, lest he get him fenced cities, and escape us.[6]

7 And there went out after him Joab's men, and the [o]Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at [p]the great stone which *is* in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.[7]

9 And Joab said to Amasa, [q]*Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.[8]

10 But Amasa took no heed to the sword that *was* in Joab's hand: so he [r]smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and [s]struck him not again, and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, [t]He that favoureth Joab, and he that *is* for David, *let him go* after Joab.[9]

12 And Amasa [u]wallowed in blood in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And [z]he went through all the tribes of Israel unto [y]Abel, and to Beth-maachah,[1] and all the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they [a]cast up a bank against the city, and [b]it stood in the [c]trench: and all the people that *were* with Joab battered the wall, to throw it down.[3]

16 ¶ Then cried a [d]wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, [e]They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel:[4] and so they ended *the matter*.

19 I [f]*am one of them that are* peaceable *and* faithful in Israel:[5] thou seekest to destroy a city and [g]a mother in Israel: why wilt thou [h]swallow up the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

21 The matter *is* not so: but [i]a man of mount Ephraim, (Sheba the son of Bichri by name,) hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, [k]Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people [l]in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab: and he [m]blew a trumpet, and they retired from the city, every man to his tent; and Joab returned to Jerusalem unto the king.

23 ¶ Now [n]Joab *was* over all the [o]host of Israel: and Benaiah the son of Jehoiada *was* over the Cherethites, and over the Pelethites:[6]

24 And [p]Adoram *was* over the tribute: and Jehoshaphat the son of Ahilud *was* [q]recorder:[8]

25 And Sheva *was* scribe:[9] and [r]Zadok and Abiathar *were* the priests:

26 And [s]Ira also the Jairite was a chief ruler[1] about David.

CHAPTER XXI.

1 The three years' famine for the Gibeonites ceaseth by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David buryeth the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four mighty men of David slay four giants.

THEN there was a [a]famine in the days of David three years, year after year; and David [b]inquired of the LORD. And the LORD answered, [c]*It is* for Saul, and for *his* bloody house, because he slew the Gibeonites.[1]

2 And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not

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A.M. 2983. B.C. 1021.

[f] c Ki.12.17,20.5n.6, 66-68.

2 That is, they conducted him from the place where he crossed the Jordan till he arrived in Jerusalem. This was all the more necessary as the road ran along the border of the warlike tribe of Benjamin, and an attack might easily have been made upon the monarch amid the wild defiles of the wilderness.—*C.*

[g] ch.15.16;16.22.

[h] Heb. *a house of ward.* Ge.40.3.

[i] Ge.8.4;38.26.

[3] Heb. *bound.*

[4] Heb. *in widowhood of life.*

[k] ch.19.13, with Jn 13.27. Ec.9.10. Ro 12. 11.

[l] Ps.7:8 9:32 9.

[5] We are not informed as to the cause of Amasa's delay: it however cost him his life, by giving occasion for the appointment of Abishai at the head of Joab's favourite troops. See ver. 7.—*C.*

[m] ch.16.9;23.18. 1 Ch.2.16.

[n] ch.12.11;15.18.

[6] Heb. *deliver him-self from our eyes.*

[o] ver 23, ch.8.18;15. 18;23.8-39. 1 Ki.1.38, 44.

[p] Jos.10.27.

[7] Most probably such a short sword as is still found in Carthaginian and other ancient relics, and which might readily fall by what is called accident, or, as is more likely, be of purpose thrown out by Joab.—*C.*——Or rather 'let it fall out,' for it was not by mere accident; but it was part of Joab's murderous design, that he might have it in his hand when saluting Amasa; and the farther to lull suspicion, it was in his left hand.—*I.*

[q] ch.3.27;17.25. Ps. 12.2;55.21. Mat.26.48, 49. Lu.7.3. Mi.7.2,6. Je. 9.4,5.

[8] He held the sword in the *left hand*, which would prevent Amasa from attending to the circumstance.—*C.*——Or rather 'it,' *i.e.* the beard, for it would be reckoned an affront to say he put on it unless for that purpose. Among the Arabs, to kiss the beard is a mark of respect to an equal or superior.—*I.*

[r] ch.3.27;2.23. 1 Ki 2.5.

[s] Heb. *doubled not his stroke.* 1 Sa.26.8.

[t] 1 Ki 9.22, with De. 20.5.

[9] This was his proclamation to the army, 'Joab is now again Commander-in-chief, and has never, like Amasa, deserted David; let all David's friends then follow him.'—*I.*

[u] ch.17.25. Ps.55.23. Re.16.5,6.

[x] Sheba, ver.4.

[y] 1 Ki 15.20. 2 Ch.16. 4. 2 Ki.15.29. Jos 20.15 ver.15.

[1] Sheba fled northward, and took refuge in the city of Abel, which stood on a conical hill between the plains of Ijon and Dan. It is about five miles south of Dan, and consequently on the extreme northern border of Palestine. It was a strong city. There is still a village on the site bearing the ancient name. In going from Jerusalem to Abel it is truly said that Joab went through all the tenses of Israel.—*I.*

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[z] 2 Ki. 19. 32. Je. 32. 24,33-4.

[1] Or, *it stood against the utmost wall.*

[2] They cast a bank against the city, *which stood opposite The outward wall.* So Boothroyd translates the passage, which renders it much more intelligible.—*C.*

[3] Heb. *marred to throw down.*

[a] Ec.9.14-18. 1 Co.2 27.

[b] Or, *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.* De.20.11. Jos.9.14.

[4] Proverbial: expressions founded upon local circumstances or peculiarities must necessarily be more or less obscure. But does not the obscurity of the text arise principally from the insertion of the word 'counsel,' instead of the word 'questions?' Is not the object of the wise woman to excuse her questions by pleading the inquisitive character of her town? Her first question, ver. 17, is very artful, 'Art thou Joab?' As much as to insinuate—'The hero of whom we have heard so much?' Her second, ver. 19 'Why will thou swallow up the inheritance of the Lord?' is an irresistible appeal to mercy, generosity, patriotism, and piety, and had Joab been a worse man than he was, we could not be surprised at its success.—*I.*

[c] Ge.38.23. Ro.13.4, 5.

[5] She was probably the governess of the city, or the daughter or widow of a chief.—*C.*

[d] *i.e.* a chief city. Nu.21.25. Eze. 26. 46, 49.

[e] Nu 16.32. Ps.124.3. Ex 15.12. Is. 26.19.

[f] ver 1.14.

[g] 2 Ki.10.7.

[h] Ec 9.14-18.

[i] ch.2.28;18.16;15.10. Pr.22.22;28.6-10.

[k] ch. 8. 28, 18. 1 Ch. 18 15,17.

[6] See note on ch. 8.28.—*C.*

[l] ch.8.16. 1 Ki.4.3,6; 22.18.

[7] Or, *remembrancer.*

[8] See note on ch. 8. 16.—*C.*

[9] See note on ch. 8. 17.—*C.*

[m] ch.8.17. Nu.3.32. 1 Ch.18.16.

[n] ch.23.38. Ju.10.4.

[1] Or, *a prince.*

CHAP. XXI.

B.C. ante 2. [a] Le.26.20. 2 Ki.18. 2117.2.

[b] Heb. *sought the face,* &c., Nu.27.21. Ju. 1.1. 1 Sa.23.2,4,12. Ps 5 10.21. Ps.50.15;91.15.

[c] Jos 7.1,25. 1 Sa. 22. 10. Ro.5.12. Ex.20.5.

[1] This slaughter of the Gibeonites, though not before expressly mentioned in Scripture, is nevertheless clearly implied in 1 Sa. 22. 19, where Saul is said to have destroyed the whole ecclesiastical city of Nob. Now the Gibeonites as hewers of wood and drawers of water (Jos. 9. 22, 23, for the 'house of God' dwelt at Nob, and were cruelly and unjustly put to death in the general massacre of the city.—*C.*

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fell out; he stooped and lifted it as a matter of course, and without stopping to put it up rushed forward to embrace Amasa. Amasa was thus taken by surprise. He suspected nothing until Joab's ready sword was in his vitals. It was an act of cruel treachery. *P.*]

REFLECTIONS.—We must not expect to enjoy long peace on earth. Foolish and even trifling quarrels have often dangerous consequences; and all of a sudden our most zealous friends may become our be-

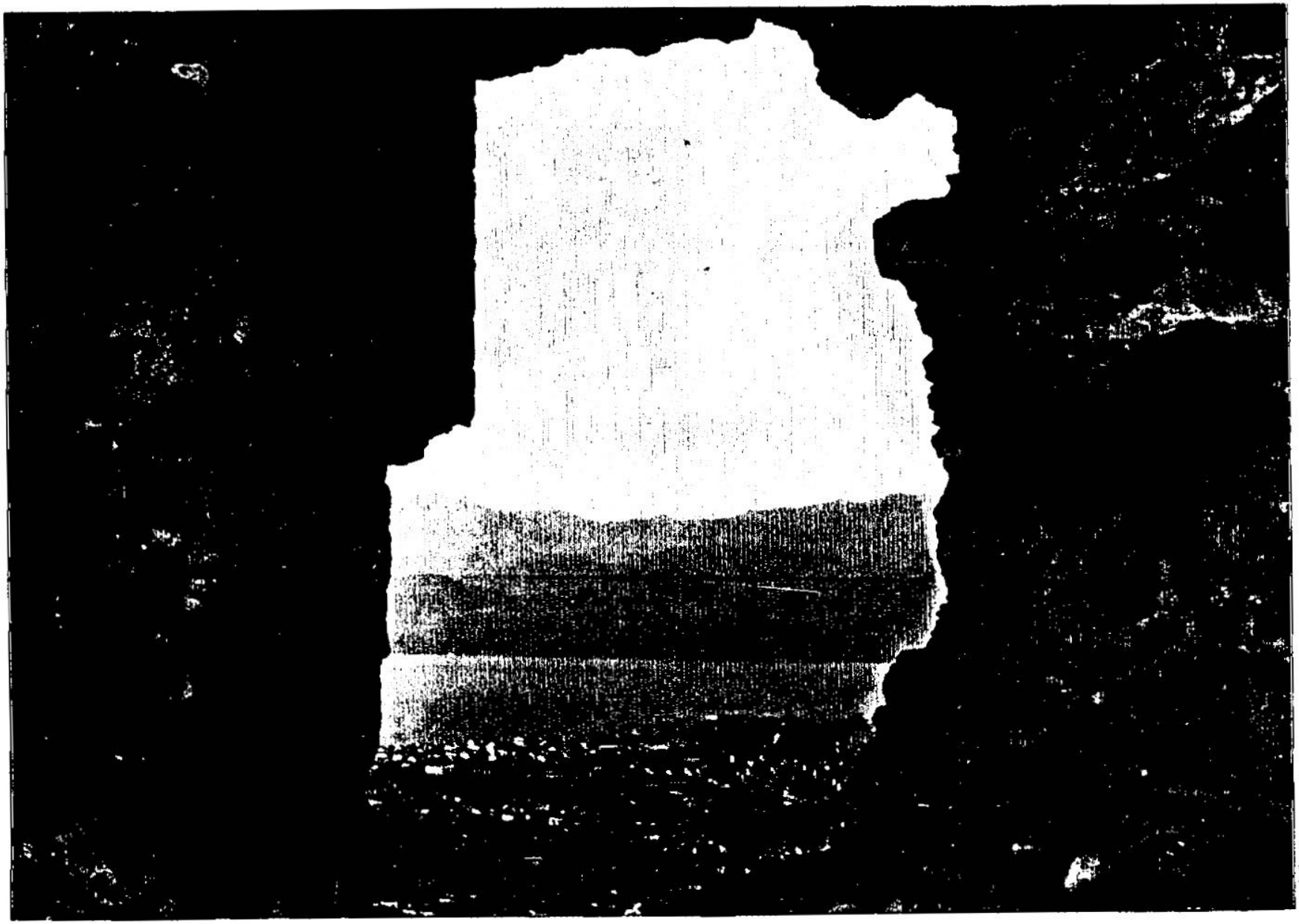

Vol. 2—4

SMYRNA THROUGH A BREACH IN THE CASTLE WALL—A MODERN CITY FILLED WITH THE DESCENDANTS OF GOD'S ANCIENT PEOPLE ISRAEL. [II. Samuel, xxi.]—About the time that the events recorded in this chapter were taking place in Palestine, away over on the coast of Asia Minor, the city of Smyrna was being founded by the Aeolian, Ionian and Dorian colonies. Smyrna in after years was to be the seat of one of the seven churches of Asia. It was the home of Polycarp, and this picture was taken from near the martyr's grave. There are more Jews here in proportion to population perhaps than in any other city. Smyrna's relation to the people of God, 1000 B. C., is not geographical but chronological. So we think it helps the mind to understand better the history of God's people to take a look occasionally into the lands around the great blue sea that washes the shores of Palestine. It is doubtless true that the history of Palestine was very much influenced by the ideas and movements of surrounding people.

of the children of Israel, but [d]of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them[2] in[e] his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may [f]bless the inheritance of the LORD?

4 And the Gibeonites said unto him, [g]We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, The man that consumed us, and that [h]devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let [i]seven men of his sons be delivered unto us, and we will hang [k]them up unto the LORD in Gibeah of Saul, [l]*whom* the LORD did choose.[3] And the king said, I will give *them*.[4]

7 But the king spared [1]Mephibosheth, the son of Jonathan, the son of Saul, because of the[m] LORD's oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of [n]Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [o]Michal[5] the daughter of Saul, whom she brought up[6] for Adriel, the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them [p]in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, [q]in the beginning of barley harvest.[7]

10 ¶ And [r]Rizpah the daughter of Aiah took sackcloth, and spread it for her[8] upon the rock, from the beginning of harvest until water dropped upon them[9] out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.[1]

11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the [s]bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And [t]the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, [u]in the sepulchre of Kish his [2]father; and they performed all that the king commanded: and after that [v]God was entreated for the land.

15 ¶ Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of [y]the giant,[3] (the weight of whose [4]spear *weighed* three hundred[5] *shekels* of brass in weight,) he being girded with a new *sword*, thought to have slain David.

17 But Abishai the son of Zeruiah [z]succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, [a]Thou shalt go no more out with us to battle, that thou [b]quench not the light[6] of Israel.

18 And[c] it came to pass after this, that there was again[7] a battle with the Philistines at [8]Gob: then Sibbechai the Hushathite slew **Saph**, which *was* of the sons of the giant.[9]

19 And there was again[1] a battle in Gob with the Philistines, where [d]Elhanan the son of Jaare-oregim, a Beth-lehemite, slew *the brother of* Goliath[2] the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And [e]there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.

21 And when he defied[3] Israel, Jonathan the son of [f]Shimeah the brother of David, slew him.

22 These[g] four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

A psalm of thanksgiving for God's mighty deliverances, and manifold blessings.

AND David [a]spake unto the LORD the words of this song[1] in the day *that* the [b]LORD had

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A.M. 2986. B.C. 1018.

d Jos. 9.3,16, 17. Ju. 1.35. Pr.20.25. He. 6. 10.

2 In violation of the national faith he sought to extirpate them, ver. 5, to satisfy the hereditary and unappeasable prejudices and hatred of the people, thus offering a bloody sacrifice to popularity, not even under pretence of justice.—*C.*

e Dt.7.16 ; Ss.24.14, with 13.6. Ga.4.18. Ro. 10.2.

f Le.25.9. Ex.30.12, with Dt. 32.9. Ps. 135. 4,14. Ex.19.5,6. Ge.17. 7.

g Or, *it is not silver nor gold that we have to do with Saul or his house, neither* pertains it to *us to kill, &c.* Ex. 9. 10 16. Nu.35.31-33.

h Or, *cut us off.* Mat 7.7. Pr.3. 29. Es. 9.24.

i Ex.9.10. De.21. 22. Nu.25.4,5. Pr.21.3.

k 1 Sa.10.1; 9. 16, 17. Ac.13.21.

3 Heb. *the chosen of the LORD.*

l Or, *Michal's sister*, 1 Sa.18.19.

4 Not as innocent persons to be an expiation, but as guilty encouragers and coadjutors of Saul in the violation of the national oath to the Gibeonites.—*C.*

l 1 Ch 8 34. ch. 4.4; 19.24-30.

m 1 Sa.18.3; 20.8,42; 23.18.

n ch. 3.7. Ex.20.5. Is. 14.20,21.

o Or, *Michal's sister*, 1 Sa.18.19.

5 As Michal had no children of her own, ch. 6. 23, some consider her name an error of a transcriber, and some translations ascribe the children to Merab. Others think Michal merely educated the children of whom Merab was mother; while some consider the name of the one Michal, and of the other Michal Merab, and by abbreviation Michal. We adopt the latter view, which is perfectly consonant with Hebrew practice, inasmuch as the word translated *brought up* means, to us, to signify *bare* as a mother.—*C.*

6 Heb. *bare to Adriel.*

p ch. 6.17. He did not thus extirpate Saul's family, and so kept his oath, 1 Sa. 24.21.

q Ru.1.22,2.23.

7 At the time of the passover, in the month of April.—*P.*

r ch.3.7. Being not properly malefactors, but a kind of expiation, they were left hanging on the gibbets till the Lord marked his reconcilement, Nu.25.4,5. 1 Ki. 18.40,41.

8 Made it a tent for her. A beautiful instance of woman's constitutional courage, where tenderness forms its support.—*C.*

9 In countries approaching the tropics, the times of the periodical rains are very regular, and it is probable the sentence of the king was that the dead bodies should hang till the rain came.—*C.*

s 1 Sa.31.1,8-13. ch. 21.5-7,12. Ch.10.11,12.

t Some have supposed she must have had assistants to effect this. It may have been so. But little we think of the sleeplessness of affliction will doubt the possibility of one being able to effect the work described. A fire, occasionally revived, would itself become a sufficient night-watch against the beasts.—*C.*

t ch.21.13,14. Jos 24.32.

u Jos 18.28. 1 Sa.10. 2.

v 2 Hence we see the probability that David may have removed the body of Absalom from the wood of Ephraim to the valley of Jehoshaphat, where his tomb is now shown. See note on ch.18.18. *C.*

—David showed by these funeral honours that he had not acted out of personal disrespect to Saul or his family, but solely with a view to fulfil the desire of the Gibeonites by God's command.—*P.*

x ch.24.25. Jos.7.26. Zec. 6. 8. Ex. 8. 30. Jonah 3.7,9. Nu.25.13. 1 Ki.18.40,41.

y Or, *Rapha*, Ge. 6.4. 1 Sa 17.5.

3 "Who was of the sons of Rapha." *Rapha* was the tribe father, the progenitor of the gigantic *Rephaim*, who formed part of the aboriginal inhabitants of Palestine. Only a few families of them remained in the days of Moses, and these appear to have settled among the Philistines.—*P.*

4 Heb. *the staff of the head.*

5 1 C. 9¾ pounds avoirdupois.

z Ge.22.14. Ps 46.1, ch.20.19.

a ch.18.3.

b ch.14.7. 1 Ki.11.36; 15.4. Ps.132.17.

6 Heb. *candle* or *lamp.*

c 1 Ch.20.4,11,29. 2 K.C. 1012.

7 As also near Gezer.

8 Or, *Rapha.*

1 B.C. 1018.

d 1 Ch 20.5; 11.26.

2 This warrior's specific name was Lahmi, 1 Ch.20.5, but Goliath was either an assumption of his dead brother's name, or a common family title.—*C.*

e 1 Ch 20.6,7.

3 Or, *reproached.*

f 1 Sa. 16. 9. Shammah or Shamma, 1 Ch.2.13.

g 1 Sa. 17. 50. 1 Ch. 20.4-8. Is.14.20,21. Je. 9.23. Ec. 9. 11. 1 Co.1. 27. Ro.8.31,37.

CHAP. XXII.

B.C. 1017.

a Ps. 18, title; 30.14; 103.1-6, 116. 1-18. Ex. 15.1-22.

1 There are two editions, so to speak, of this psalm, viz. here and Ps xviii, and there are two occasions correspondent: first, the deliverance from Saul; secondly, from all his enemies. Both are descriptive of the greater deliverance of Christ, David's great Son and Lord.—*C.*

b Ps. 34.10. 2 Ti.4.18. 2 Co.1.10. Is.46.4. Joh 5.19,20.

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terest enemies. Objects of unlawful pleasure are often turned into standing memorials of our grief and shame: and an obscure retirement is fittest for those who have made themselves publicly scandalous. Kings seldom find that rash changes of the commanders in their army turn out to their satisfaction. Hardened murderers cannot be restrained by law. Impunity in one act encourages them to another. But let them outbrave their sovereign, or cover their bloodshed, yet God will punish them at last. One daring sinner often involves many in his punishment. But what a mercy, amidst the ravages of war, is a fit mediator! The terms of peace may often be very easy, would the parties but once confer together and understand one another.

CHAPTER XXI. [Ver. 4. *What ye shall say, that will I do for you.* Clarke very thoughtlessly blames David for leaving the selection of the punishment to the Gibeonites. He should first have shown that God had not so directed. That God had done so is plain from his subsequent approval of the punishment upon Saul's 'bloody house.' *C.*]

Ver. 10. [Rain in harvest was regarded in Palestine as miraculous; rain during the summer months is unknown. It would appear that this faithful woman must have watched over the ghastly skeletons of her sons from April till the beginning of October—then when the rain fell it was a sign that the plague of drought which had afflicted the land was removed, and that the Lord's anger was appeased. *P.*]

REFLECTIONS.—The obligations of public oaths and covenants are lasting and solemn; and the breaches of them, be the pretexts what they will, are highly provoking to God. Wicked and murderous magistrates are a great plague to nations. God may long defer his judgments without averting them: but old

A.M. 2987. B.C. 1017.

delivered him out of the hand of all his enemies, and out of the hand of Saul:

2 And he said, [c]The LORD *is* my rock, and my fortress, and my deliverer;

3 The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.

4 I[d] will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When[e] the waves[1] of death compassed me, the floods of ungodly[2] men made me afraid;

6 The [f]sorrows of hell[3] compassed me about; the snares of death prevented[4] me.

7 In[g] my distress I called upon the LORD, and cried to my God; and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then[h] the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

9 There[i] went up a smoke out of his nostrils, and fire out of his mouth devoured: coals[5] were kindled by it.

10 He[k] bowed the heavens also, and came down; and darkness *was* under his feet.

11 And [l]he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

12 And he made [m]darkness pavilions round about him, dark[6] waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The [n]LORD thundered from heaven, and the most High uttered his voice.

15 And he [o]sent out arrows, and scattered them; lightning, and discomfited them.

16 And [p]the channels of the sea appeared, the foundations of the world were discovered,[7] at the rebuking of the LORD, at the blast of the breath of his nostrils.

17 He[q] sent from above, he took me; he drew me out of [r]many waters:

18 He[s] delivered me from my strong enemy, *and* from them that hated me; for they were too strong for me.

19 They[t] prevented me in the day of my calamity: but the LORD was my stay.

20 He [u]brought me forth also into a large place:[8] he delivered me, because he delighted in me.

21 The [v]LORD rewarded me according to my righteousness:[9] according to the cleanness of my hands hath he recompensed me.

22 For I have [w]kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his [x]judgments *were* before me: and *as for* his statutes, I did not depart from them.

24 I [a]was also upright before[1] him, and have kept myself from mine iniquity.[2]

25 Therefore[b] the LORD hath recompensed me according to my righteousness; according to my cleanness in his eyesight.

26 With[c] the merciful thou wilt show thyself merciful, *and* with the upright man thou wilt show thyself upright.

27 With[d] the pure thou wilt show thyself pure; and with the froward thou wilt [e]show thyself unsavoury.

28 And [f]the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.

29 For thou *art* my [g]lamp, O LORD: and the LORD will lighten my darkness.

30 For by thee I have [h]run through a troop: by my God have I leaped over a wall.

31 *As for* God, [i]his way *is* perfect: the word of the LORD *is* tried: he *is* a buckler to all them that trust in him.

32 For [k]who *is* God, save the LORD? and who *is* a rock, save our God?

33 God[l] *is* my strength *and* power; and he maketh my way perfect.[3]

34 He [m]maketh my feet like hinds' *feet*;[4] and setteth me upon my high places.

35 He[n] teacheth my hands to war; so that a bow of steel[5] is broken by mine arms.

36 Thou[o] hast also given me the shield of thy salvation: and thy gentleness hath [p]made me great.

37 Thou[q] hast enlarged my steps under me; so that my feet[6] did not slip.[7]

38 I[r] have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And [s]I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

40 For [t]thou hast girded me with strength to battle: them that rose up against me hast thou subdued[8] under me.

41 Thou [u]hast also given me the necks of mine enemies, that I might destroy them that hate me.

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[c] Ps. 18.2, &c.; 31.2; 73.26; 142.4,5; 144.2; 46.1,7,11; 59.9. Pr. 18.10. Lu. 1.47. Mat. 1.21; 28.11.

[d] Ps. 55.16; 116.4,13; 63.1,2. Ru. 1.19, 2 Pe. 1.17.

[e] Ps. 18.5; 22.16; 32.1; 140.1,4; 142.6; 124.5; 118.10–12.

1 Or, *pangs*.

2 Heb. *Belial*.

[f] Or, *cords*. Ps. 116. 3; 18.5, 6. Sa. 48.21.

3 The Hebrew word *sheol*, like the Greek *hades*, both of which are generally translated "hell" in the Bible, signifies simply "the state of the dead," without any reference or regard to locality. "Hell," therefore, according to our modern understanding of it, is a misinterpretation.—*C.*

4 Or, "the cords of Hades entangled me; the snares of death entrapped me"—both allusions being taken from the art of the fowler.—*J.*

[g] Ac. 12.5. Jonah 2. 2. Ps. 34.6; 50.15; 91.15; 119.7–5, 102.17, 29. Ho 5.15; 6.1, 2.

[h] Ju. 5.4. Job 26.11. Ac. 4.31. Ps. 1.7; 77.18; 90.7; 68.8; 114.7. Ex. 19. 18. Hab. 3.6–11.

[i] De. 4.24. He. 12.29. Ex. 24.17; 19.18. Ps. 18. 8; 50.3; 97.3. 2 Th. 1.8.

5 Or, "fiery flakes issued from it," *i.e.* his mouth. The smoke represents the thunder cloud, the fire the lightning, and the burning coals the thunderbolts.—*J.*

[k] Ps. 144.5; 97.2; 77. 16–19. Is. 64.1, 2. Ex. 19. 18; 20.19; 24.15. He. 12. 18.

[l] Ps. 18.10; 68.17; 104 90.2; 104.3,4. Ge. 3.24 He. 1.14.

[m] Ps. 97.2; 77.16–19; 18.11. 1 Ki. 8.12.

6 Heb. *binding of waters*.

[n] Ps. 29. 3–9; 77. 17, 18; 82. 3. Job 37. 2–5.

[o] Jos. 10.10, 11. Ju. 5. 20, 21. 1 Sa. 7.10. Ps. 18. 13; 68. 13; 78.13. Hab. 3.5–13.

[p] Ex. 14. 21, 27; 15.8, 10. Jos. iii. Ps. 9. 7; 104.7; 114. 3, 5, 7; 74.15; 77.16, 18. Hab. 3.6–13.

7 The thunder-cloud lowers, the tempest rushes from it *in* fury; the lightnings flash, the thunderbolts descend, the thunders roar; the waves rise mountain high.—*J.*

[q] Ju. 5.20. Ps. 109.21; 91.15. Heb. 1.14. Da. 6. 22. Ac. 12.7. Job 5. 19, 20. Is. 43.2; 46.4. 2 Co. 1. 10.

[r] Or, *great*. Ps. 69. 1, 2; 130.1. Re. 17.15.

[s] Ps. 56.9; 3.7. 2 Co. 1. 10. 2 Ti. 4.17, 18.

[t] Ps. 118.5–13; 31–8; 4.1–3.

[u] Ps. 118. 5; 116.7–9; 32.7; 71.20, 21; 18. 19; 91. 15, 16.

8 He had been straitened in dens and caves, and was afraid to go abroad, but now he "walked at liberty." There may also be a reference to the extent of his dominions and the greatness of his prosperity, contrasted with his former poverty and difficulties.—*J.*

[v] Ps. 7. 3, 4, 8; 59. 11. Ec. 8.12. 1 Co. 15. 58. Is. 3.10. Ro. 2.7, 10. Ep. 2. 10.

A.M. 2987. B.C. 1017.

9 That David is here, not describing himself, but the Christ is obvious, when we compare these words with ch. 12.13.—*C.*

[w] Ps. 119. 9, 11. Lu. 1.6. Phi. 4.8. 2 Ti. 4.7, 8. Is. 38. 3.

[x] Ps. 119. 30, 60, 129, 131. 9, 16. 9.

[a] Ge. 6. 9. Ps. 51. 6. Is. 38. 3. Pr. 4. 23. Ec. 5. 1.

1 Heb. *to Jehovah*.

2 This is not intended as a vindication of every part of his conduct, but refers to that conscious integrity towards man which a believer feels, and may avow as an answer to unmerited reproach.—*J.*

[b] ver. 21. 1 Ti. 4. 8. Ps. 1. 1–3. Is. 3. 10. Ro. 2. 7, 10. 1 Co. 15. 58.

[c] Mat. 5. 7. Ja. 2. 13 Ps. 25. 8, 9; 32. 7.

[d] Mat. 5. 8. Ex 15. 6–11. Le. 26. 24, 27. De. 28. 1–62 Ps. 125. 5.

[e] Or, *wrestle*. Ps. 18. 26. Ex. 18. 11. Job 9. 4.

[f] Ps. 32. 5; 78. 6. Is. 64. 6; 11. Job 40. 11, 12. Ex. 17. 11. Pr. 21. 4

[g] Or, *candle*. Ps. 27. 1; 37. 6 [13, 105; 112. 4. Mi. 7. 8, 9. Pr. 6. 23.

[h] Or, *broken a troop*. Ps. 18. 29–32. Phi. 4. 13. Ro. 8. 37.

[i] De. 32. 4. Ps. 12. 6; 84. 11; 5. 8, 9; 18. 30.

[k] De. 32. 31, 39. Is. 45 22; 42. 5; 44. 6, 8. Ps. 86. 8, 10; 89. 6, 8.

[l] Zec. 10. 12. Phi. 4. 13. Ps. 46. 1; 48. 14. ver. 7, 33.

9 Another description only applicable to Christ, who alone has set before us a perfect example that we should "follow his steps."—*C.*

[m] Heb. *equalleth*. ch. 1. 29. Hab. 3. 19. De. 32. 13. Is. 33. 16. Ps. 113. 7; 8. ch. 7. 8.

4 Not only is that animal proverbially swift, but it stands and leaps among high rocks and craggy precipices with ease and safety; and its hoofs are so hard that Virgil compares them to brass.—*J.*

[n] Ps. 72. 8; 108. 13; 118. 10–12; 144. 1. Ro. 8. 31. 37. Phi. 4. 13.

5 Rather of "brass." Some translate, "and maketh my arms like a bow," for as the ancient bow was not easily bent but with the feet (hence the phrase "to tread the bow"), it was a great test of strength to be able not only to bend but to break it with the arms alone.—*J.*

[o] Ge. 15. 1. Ps. 84. 11. Ep. 6. 16.

[p] Heb. *multiplied me*. Ps. 115. 14. Ge. 22. 17.

[q] 2 Sa. 2. 9. Ps. 18. 36; 94. 18; 121. 3, 8.

6 Heb. *ankles*.

7 Frequently, alas! did the feet of David, the son of Jesse slip; but the feet of Jesus, the Son of David never did; he alone was holy, blameless, and upright.—*C.*

[r] Ro. 8. 37. 2 Sa. xviii. xxvii. xxx. ch. viii. x. xviii. xx.

[s] Ps. 118. 10–13; 110. 1, 5, 6; 18. 38. Mal. 4. 1, 3.

[t] 1 Sa. 17. 40–51; 18. 27; 23. 5; 27. 8, 9. ch. v. viii. x. xviii. xx.

8 Heb. *caused to bow*.

[u] Ge. 49. 8. Ex. 23. 27. Jos. 10. 24.

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sins are not forgotten by him. The time of recompense will come at last; and may soon turn a fruitful land into barrenness. God's judgments should therefore make us search out and bewail our own and our fathers' iniquities. The sins of parents often entail misery on their posterity. And though the poor oppressed should have no power to relieve themselves, God will plead their cause: nor till satisfaction be made them can we hope for a blessing from God. Thus they who maliciously designed the ruin of others bring themselves and families to misery! and how unsearchable are the judgments of God in ruining the families of his wrath! Severe executions for the public good are sometimes necessary. Many parents are long spared to meet with sad scenes of anguish and grief: and often survivors, by taking pains to revive the memory of lost friends, prove their own self-tormentors. Fidelity to sovereigns in moments of danger is extremely honourable. Strength of body is of no use to resist God or withstand death. But let God's people be attacked as often as they may by their enemies, they will come off more than conquerors through him who loveth them.

CHAPTER XXII. REFLECTIONS.—Such as God has intended for great honour, or who follow Jesus into his kingdom, may be assured of meeting

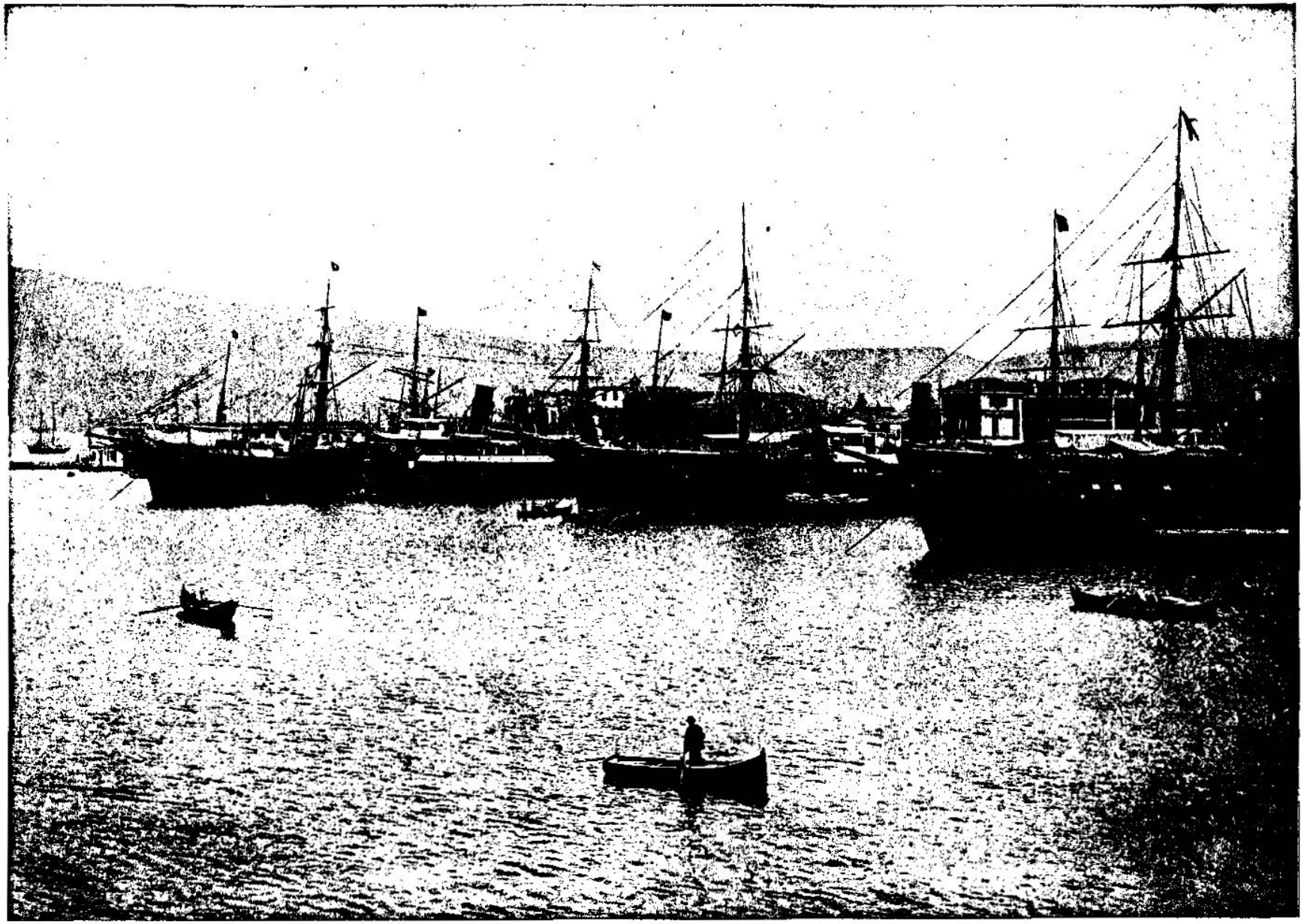

STEAMERS AT SMYRNA—WHERE HOMER WAS BORN, WHO WROTE AT THE SAME TIME DAVID DID. [II. Samuel, xxii.] The 22d chapter of Samuel contains a Psalm of David praising God for his powerful deliverance and manifold blessings. It is a sublime specimen of poetry, and about the same time that this was written, Homer lived who was born in Smyrna. Other cities claim to be the birth-place of Homer, but the inhabitants of Smyrna confirm the opinion that their city was the place of his birth by not only paying him divine honors but by showing the place which bore the poet's name. It is interesting to compare the writings of the two poets, David and Homer, living as they did in the same age about 1000 B. C. Such a comparison reveals the infinite difference between the rational conception which the Hebrews had of God and the mythological and puerile ideas of the divine held by the Greeks.

42 They [a]looked, but *there was* none to save; *even* unto the LORD, but he answered them not.

43 Then [b]did I beat them as small as the dust of the earth; I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou [c]also hast delivered me from the strivings of my people; thou hast kept me *to be* head[a] of the heathen: a people *which* I knew not shall serve me.

45 Strangers[2] shall [b]submit[1] themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be [c]afraid out of their close places.

47 The [d]LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

48 It *is* [e]God that avengeth me, and that bringeth[f] down the people under me,

49 And that bringeth me forth from mine enemies: [g]thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore [h]I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.[2]

51 *He* [i]*is* the tower of salvation for his king; and showeth mercy to his anointed, unto David, and to his seed for evermore.

CHAPTER XXIII.

1 *David, in his last words, professeth his faith in God's promises to be beyond sense or experience, and the different state of the wicked.* 8 *A catalogue of David's mighty men.*

NOW these *be* [a]the last words[1] of David. David the son of Jesse said, and [b]the man *who was* raised up on high, the anointed of the God of Jacob, and the [c]sweet psalmist of Israel, said,

2 The [d]Spirit of the LORD spake[2] by me, and his word *was* in my tongue.

A.M. 2983. B.C. 1017.

[c] 1 Sa.28.6. Pr.1.28. Mi.3.4.

[b] Ps. 18. 10–19. Da. 7. 25. Mal. 4. 1. Is 41.2, 3.15,16. Mi.7.10.

[a] ch. iv. 9. xviii. 32. Ps. 18.43

[a] ch.v.viii.x. Ps. 60. 8:18. Da.7.14.

[2] Heb. *Sons of the stranger.*

[b] Or, *yield feigned obedience.* Ac.26.28.

[1] Heb. *lie.*

[c] Heb. *arm themselves,* 1 Ki.20.11.

[d] De. 32. 39, 40. Ps. 144.1, 2. Lu. 1. 47. Job 19.25.

[e] Ps.94.1:143.7,35.1.

[f] 2 Co.1. 9, 10. ch. v. viii. 8. xviii. xx. 1 Sa. xviii.-xxxi. Ep.2.2, 5,6.

[g] Ps. 18. 48; 113. 7, 8. 41.1,2:140.1:1,7. 1 Sa.2. 8.ch. 5.1:7.8,9.

[h] Ps. cviii. cxvi. cxviii. cxlvi. Ro 15. 9. Is. xii. xxv. xxvi.

2 Paul (Ro.15.9) applies this passage distinctly to Jesus the Messiah. And while ver. 5 speaks of David, let it be recollected that David in the Hebrew signifies *beloved*, so "beloved" is one of the titles of Christ ascribed to him both on earth and from heaven. See Mat. 3. 17. Ep.1.6.—*C.*

[i] Pr. 18. 10. ver. 2, 3. Ps. 18. 50. 1. 2. 91. 2. 89. 28, 29. ch. 7. 12. Je. 30. 9. Ro. 1. 3.

CHAP. XXIII.

B.C. 1015.

[a] Ge. 49. 1, 2. De. 33. 1, &c. Jos 23. 2. 2 Pe. 1. 13, 15. 2 Sa. 22. 20.

[1] Not the last words uttered in life, but the last delivered upon the subject discussed.—*C.*

[b] 1 Sa.16. 13. ch. 5. 1. 3. Ps. 78. 70–72. 89. 20.

[c] Am. 6. 5. 1 Ch. 16. 4. 5. Ps. 1.—ci.

[d] 2 Pe. 1. 21. He. 4. 7. Ac. 4. 25.

[2] The Spirit that *spake* must be a person; and this Spirit, this person, must be God, the God of Israel.—*C.*

A.M. 2989. B.C. 1015.

[e] Ex. 20. 7:19. 5, 6. De. 32. 4. 30. ch. 22. 2, 3. 1 Co. 10. 4.

[f] Ps. 82. 3, 4. 45. 6, 7. 72. 2. Ro. 13. 2–4. Mi. 5. 1, 2. Is. 11. 4, 5. 32. 1.

[3] "He shall be a just *man* or *one*] ruling over men in the fear of God"—a clear prophecy of Messiah; without whose interpretation, the whole psalm degenerates into egotistical bombast; but with which the whole becomes natural, simple, and intelligible.—*C.*

[g] Je. 5. 31. Pr. 4. 18. Ps 72. 6:110. 3. Lu. 1. 68. Mal. 4. 2. Jn. 1. 7, 9.

[h] Is. 11. 1; 42. Je. 23. 5. Zec. 3. 8.

[i] ver. 3, 4: ch. 7. 28.

[4] "For shall not my house be so with God?"—that is, so rising, shining, prospering.—*C.*

[k] ch. 7. 12–17. Je. 31. 31; 33. 21. Is. 55. 3. Ps. 89. 3, 4, 28, 35. Mat. 26. 28. Ro. 4. 16.

[l] Ps. 16. 5, 6; 73. 25, 26; 142. 5. 1 Co. 2. 2. Ga. 6. 14. Ph. 3. 8.

[m] Is. 4. 2; 7. 14; 9. 6, 7; 11. 1.

[5] "For *he* is all my salvation and all my desire, though he spring not up speedily," that is, David "saw Christ's day afar off, and was glad."—*C.*

[n] De. 13. 13. 1 Sa. 2. 12. Lu. 10. 14, 15. Is. 27. 4. Ps. 21. 8–10; 68. 1, 2; 110. 2, 5, 6; 92. 7, 9; 58. 9; 37. 17, 20, 38.

[o] Or, *Joshebbasshebeth the Tachmonite, head of the three,* 1 Ch. 11. 11. These worthies were typical of the apostles, evangelists, and teachers.

[6] Kennicott has shown how the text here has been corrupted, and must be corrected from 1 Ch. 11. 11. The words "sat in the seat," should be the proper name *Yashobeam*; and "Adino the Eznite" should be "lift up his spear."—*C.*

[p] 1 Ch. 11. 12; 27. 4.

[q] Ju. 5. 15, 18. 2 Sa. 23. 8–10.

[r] With Mar. 14. 50. Is 63. 3, 5. 30. 2, 31; 53. 12. Ps. 68. 18.

[s] 1 Ch. 11. 27, 13, 14. Or, Shammoth.

3 The [a]God of Israel said, the Rock of Israel spake to me, [f]He that ruleth over men *must be* just, ruling in the fear of God:[3]

4 And [g]*he shall be* as the light of the morning *when* the sun riseth, *even* a morning without clouds; *as* [h]the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* [i]not so with [k]God; yet he hath [l]made with me an everlasting covenant, ordered in all *things*, and sure: for [i]*this is* all my salvation and all *my* desire, although [m]he make *it* not to grow.[5]

6 But *the* [n]*sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: [o]The Tachmonite that sat in the seat,[6] chief among the captains; (the same *was* Adino the Eznite;) *he lifted up his spear* against eight hundred, whom he slew at one time.

9 And after him *was* [p]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when [q]they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:

10 He[r] arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [s]Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

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with many enemies by the way. But what was in the promise the object of our faith, will in the fulfilment become the matter of our praise. Behold what God is to his people! Everything they can need; everything they can enjoy. Happy those who can claim this infinite ALL, in every form, as their own. To awaken their importunity, and to magnify God's love and power in their deliverances, God's people are often reduced to the deepest distresses: and those whom he most delights in have the severest exercises of their faith and patience. But the sharper our trials let us call the more earnestly upon God. Perseverance in prayer will assuredly be crowned with deliverance—amazing deliverance! What a mercy is it to receive grace to watch and wrestle against the sins which do so easily beset us—to have the testimony of a good conscience—and to have God freely rewarding his own grace in us! Great is the advancement of God's people. And it is reasonable that God should have the glory of all that strength, success, or honour with which he hath blessed us: yea, the more God has done for us, the more good we may expect at his hands. And the more confidently should all our faith, our thanksgiving, and our joy centre in Jesus Christ our Lord.

CHAPTER XXIII. [Ver. 1. 'The psalm of thanksgiving in which David praised the Lord for all the deliverances and benefits he had experienced throughout the whole of his life, is followed by the prophetic will and testament of the great king, unfolding the importance of his rule in relation to the sacred history of the future. And whilst the psalm may be regarded as a great hallelujah, with which David passed away from the stage of life, these 'last words' contain the divine seal of all that he has sung and prophesied concerning the eternal dominion of his seed, on the strength of the divine promise which he received through the prophet Nathan—that his throne should be established for ever. These words are not merely a lyrical expansion of that promise, but a prophetic declaration uttered by David at the close of his life, and by divine inspiration, concerning the true King of the kingdom of God' (*Delitzsch*). *P.*]

Ver. 4. [*He shall be as the light of the morning when the sun riseth.* A very valuable MS. collated by Kennicott reads, 'And as the light of the morning shall Jehovah arise, a sun.' Such a change of reading, however, is not to be adopted on such slight authority, nor is it necessary to explain the passage. The whole difficulty vanishes when we rectify the translation of ver. 3 as in marginal note. *C.*]

Ver. 5. [The meaning of this verse is:—Does not my house stand in such relation to God that the Righteous Ruler—the Messiah—will spring from it? The reason is given in the next clause: 'For he hath made an everlasting covenant with me, ordered in all things, and steadfast.' Upon this David founded his confidence that God would cause to spring forth from it all the salvation promised to him and his house, and all the good pleasure of God expressed in the covenant:—'For all my salvation, and all good pleasure, shall he not cause it to spring forth?' *P.*]

Ver. 7. [*Fenced with iron.* The translators, not seeing Messiah in the passage, evidently consider these words as referring to a man attempting to gather the thorns, and requiring to be fenced against injury. But instead of *fenced* we should translate the word *filled*, and then it becomes a prophecy of Christ which was literally fulfilled. *C.*]

Ver. 8. [*Eight hundred, whom he slew at one time.* There is a seeming discrepancy between this passage and 1 Ch. 11. 11, though they seem to be spoken of the same person. The passages may easily be reconciled thus:—(1) Though 1 Chronicles be placed after 2 Samuel, Chronicles may have been first written. (2) The Tachmonite may have assailed 300 at one time, 500 at another. (3) What the leader began, and his troops completed, may, according to all common usage, be ascribed to the leader. *C.*——This list of heroes is also given in 1 Ch. 11. 10–47, with the addition of sixteen names not here mentioned. The author of Chronicles has attached the list to his account of the capture of Zion, to show that they had aided David materially in the settlement of the kingdom. The names in the two lists are sometimes slightly different; but this is easily explained, for in the East names are differently spelled

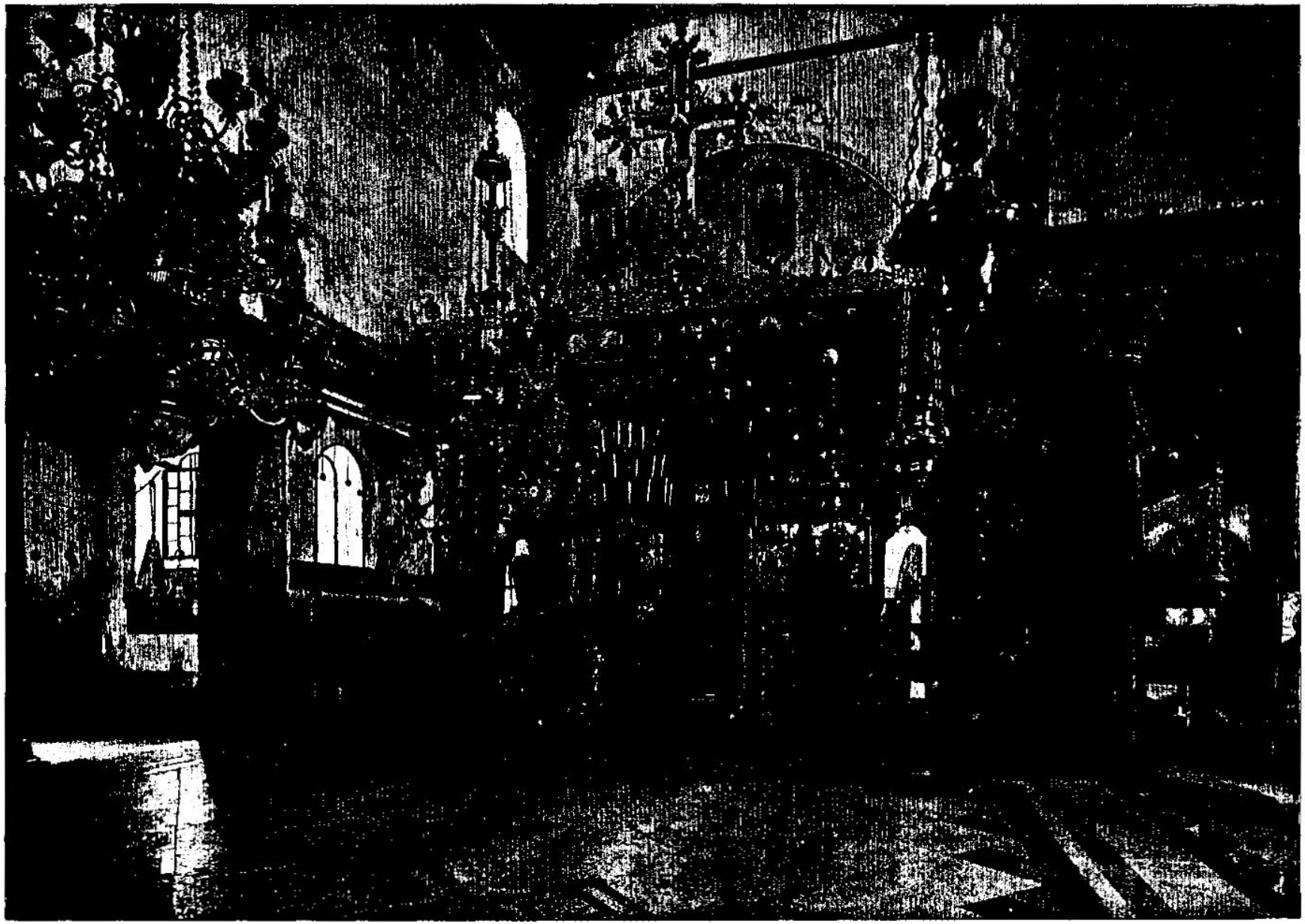

THE ALTAR OF THE CHURCH OF THE NATIVITY—OVER THE PLACE WHERE CHRIST WAS BORN. [II. Samuel, xxiii:16.]—"And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord." Bethlehem is celebrated because of its relation to Boaz and Ruth, and because it was the birthplace of David; but most of all it holds its place in the affections of the human race because here was the advent of the Savior. Here the angels announced his birth to the shepherds as they minded their flocks by night. The Church of the Nativity stands over the Inn where our Savior was born. The traditional well of David from which the men drew water at the peril of their lives, is in a yard through a narrow passage on the left as we enter Bethlehem.

12 But he stood in the midst of the ground, and defended it,[6] and slew the Philistines: and the[t] LORD wrought a great victory.

13 And three of the thirty chief[7] went down, and came to David in the harvest time unto the[u] cave of Adullam: and the troop of the Philistines pitched in the valley of [x]Rephaim.

14 And David *was* then [y]in an hold, and the garrison of the Philistines *was* then *in* Bethlehem.

15 And David longed,[8] and said, Oh that one would give me drink of the [z]water of the well of Beth-lehem, which *is* by the gate!

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured [a]it out unto the LORD:

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And [b]Abishai, the brother of Joab, the son of Zeruiah, was chief among three:[9] and he lifted up his spear against three hundred, *and* slew[1] *them*, and had the name among three.

19 Was he not most honourable of three? therefore he was their captain: howbeit he [c]attained not unto the *first* three.

20 And [d]Benaiah the son of Jehoiada, the son of a valiant man of [e]Kabzeel, [f]who had done many acts, he slew two [g]lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, [h]a goodly man: and the Egyptian had a spear in his hand; but he went down to him[2] with a staff, and plucked the spear out of the Egyptian's hand, and [i]slew him with his own spear.

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was more honourable[3] than the thirty, but he attained not to the *first* three: and David set him over his [k]guard.[5]

A.M. 2989. B.C. 1015.

6 A marauding party of Philistines came to plunder the harvest.—*C.*

t Ps. 3. title. 59. Pr. 21. 31. ver. 10.

† Or, *the three captains over the thirty.*

u 1 Sa. 22. 1. 2 Ch. 11. 15–19.

x Or, *giants*, Jos. 15. 8. ch. 5. 18, 22.

y 1 Sa. 22. 4, 5. or ch. 5. 9.

8 David had been in a disease which sometimes terminates in longing for the water of a particular well. Upon any other supposition than sickness, the fact were discreditable to David. But sickness can bring down the mightiest, that the mighty may learn to be humble. —*C.*

z Perhaps an emblem of Jesus and his Spirit, Jn. 4. 10, 14. Is. 12. 3.

a 1 Sa. 25. 32, 33. ver. 17. 1 Ch. 11. 18, 19. Ps. 72. 14. 116. 15.

b 1 Ch. 12. 20, 27. 18. 12. 2 Sa. 20. 6.

9 Probably among the second three, worse feat of daring the historian has just recorded.—*P.*

1 Heb. *slain.*

c Mat. 13. 8. 1 Co. 15. 41, 42.

d ch. 20. 23. 1 Ki. 2. 35. 1 Ch. 11. 22, 25.

e Jos. 15. 21.

f Heb. *great of acts.* Is. 24. 19.

g Heb. *lions of God*, Ex. 15. 15.

h Heb. *a man of countenances sight*, called 1 Ch. 11. 23, *a man of* great *stature.*

2 Benaiah had been upon a rock or high ground, and was challenged by the Egyptian to come down. This required great courage in Benaiah. But the exploit is by no means improbable; for by dexterously parrying the spear, he would soon turn aside his adversary's point, and beat down or get within his guard, when his staff would become not only a more manageable, but a more efficient, weapon of assault.—*Note.* Until wars shall cease (which may the Lord hasten) just praise is due to those by whom our families and our country are defended, and our enemies prevented from overrunning and destroying the land.—*C.*

i 1 Sa. 17. 51. The names of these mighties are somewhat different here from what they are in 1 Ch. 11. See there.

3 Or, *honourable among the thirty.*

4 Or, *council.*

5 Heb. *set at his command*

A.M. 2989. B.C. 1015.

k ch. 2. 18. 1 Ch. 11. 26.

1 Not as ver. 9.

m 1 Ch. 11. 27, 28.

6 This catalogue is full of variations both in the text and in the versions, and differs much from that in Chronicles, which may be partly accounted for by the corruptions that have crept into both. It was the comparison of these texts that led Kennicott to engage in his great work of collating the Hebrew MSS. Perhaps the list here contains the names of the commanders who lived in the *early* part of David's reign; but it underwent various changes, which are noted in 1 Ch. 11.—*P.*

n 1 Ch. 11. 29.

o 1 Ch. 11. 30.

p 1 Ch. 11. 30, 31.

q Ju. 12. 15. Jos. 24. 30.

† Or, *valleys.*

r 1 Ch. 11. 32, 33.

s 1 Ch. 11. 34.

8 Instead of '*the sons of Jashen, Jonathan*,' the parallel passage in Chronicles has '*the sons of Hashem the Gizonite*,' and then joins 'Jonathan' to the next clause. The word rendered 'the sons of Jashen' is unquestionably a proper name, and ought to be read *Jeshen*. Jonathan also should be connected with Shammah, as in Chronicles. The whole would then read—Benajah, Jonathan the son of Shammah (*Ben shammah*) the Hararite.—*P.*

t 1 Ch. 11. 35.

u ch. 11. 3. 15. 18.

x 1 Ch. 11. 37.

y 1 Ch. 11. 38.

z 1 Ch. 11. 39.

a Jos. 15. 48. 1 Ch. 11. 40. 2. 50, 53.

b ch. 11. 3. 2 Ch. 11. 41. 1 Ki. 15. 5.

9 As there are thirty-seven enumerated, the word translated *thirty*, ver. 13, should be rendered *captains*, as it is in ver. 8, and Ex. 14. 7. —*C.*

1 It is probable that thirty was the original number of this distinguished corps, and that its technical name was *The Thirty*; but that the number was increased, while the old name was retained. —*P.*

CHAP. XXIV.

B.C. 1017.

a God permitted Satan to tempt them, 1 Ch. 21. 1. 4. Ge. 45. 5. ch. 16. 10. 1 Ki. 22. 22. Ac. 4. 28.

b Jos. 9. 14. 2 Ch. 27. 23, 24.

c ver. 6. Ge. 14. 14. 35. 21. ch. 3. 10. 17. 11. Ju. 20. 1. 1 Ki. 4. 25.

24 Asahel[k] the brother of Joab *was* one of the thirty; 'Elhanan the son of Dodo of Beth-lehem,

25 Shammah[m] the Harodite, Elika the Harodite,[6]

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer[n] the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, [o]Maharai the Netophathite,

29 Heleb[p] the son of Baanah, a Netophathite, Ittai the son of Ribai, out of Gibeah of the children of Benjamin,

30 Benaiah the [q]Pirathonite, Hiddai of the brooks[7] of Gaash,

31 Abi-albon[r] the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, [s]of the sons of Jashen, Jonathan,[8]

33 Shammah the Hararite, [t]Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, [u]Eliam the son of Ahithophel the Gilonite,

35 Hezrai[x] the Carmelite, Paarai the Arbite,

36 Igal[y] the son of Nathan of Zobah, Bani the Gadite,

37 Zelek[z] the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an [a]Ithrite, Gareb an Ithrite,

39 Uriah[b] the Hittite: thirty and seven[9] in all.[1]

CHAPTER XXIV.

1 *David, tempted by Satan, forceth Joab to number the people.* 5 *The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men.* 10 *David, having three plagues propounded by God, repenteth, and chooseth the three days' pestilence.* 15 *After the death of threescore and ten thousand, David, by repentance, preventeth the destruction of Jerusalem.* 18 *David, by God's direction, purchaseth Araunah's threshing-floor, where, having sacrificed, the plague ceaseth.*

AND again the anger of the LORD was kindled [a]against Israel, and he moved David against them to say, Go, number Israel and Judah.

2 For the king said to Joab the captain of the host, which *was* with him, [b]Go now through all the tribes of Israel, from [c]Dan even to

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in different parts of the country, and at different periods. Observe how different is the spelling of many of our historical names now and a century ago. *P.*]

Ver. 15. [The cave or hold of Adullam was in the wilderness of Judah, a little to the south-east of Bethlehem. The well to which tradition has given the name of David's Well is on the northern side of the village, close to the road that leads to the plain of Rephaim. If it be the real well, which is not improbable, David's mighty men must have passed round the village, leaving the Philistine garrison between them and their place of refuge. *P.*]

REFLECTIONS.—It is a high honour to be endowed with gifts and invested with offices by the God of Israel, for the benefit of his people: for his gifts and graces are necessary for the faithful discharge of every office in church or state. What a mercy to mankind is Jesus and his compassion! It is pleasant to die in his arms, beholding his glory, resting on his atonement, and cleaving to his promise: but great is the wickedness, and dreadful the end, of those that oppose him and the interests of his church. God distributes, in a most gracious manner, his endowments even in natural things, rendering men weak or strong, cowardly or brave, as is best. And it is sinful for self-indulgence, or to please a superior's humour, to hazard human life: and very necessary to repent bitterly of such conduct. But let me, refreshed with the living water which flows from Jesus the Bethlehemite, be strong in the Lord and in the power of his might; so shall I put to flight the heroes and the armies of the aliens. No powers of hell or earth shall be able to withstand me; and with honour shall my deeds be recorded in the Lamb's book of life.

CHAPTER XXIV. [Ver. 1. *He moved David against them to say, Go, number Israel and Judah.* By comparing this passage with 1 Ch. 21. 1, it will be seen that 'Satan stood up against Israel, and provoked David' to this census. How is it then, in this passage, ascribed to the Lord? Just as the Lord moves men to prayer by danger, and to repentance by affliction; so, being displeased with Israel and David, he delivers them over to Satan their adversary, as he delivered Job; and David is thus judicially moved by the Lord, who has sentenced him, but instrumentally by Satan, who accused him, and received power to tempt him. *C.*]

Ver. 4. [*Went out from the presence of the king to number the people of Israel.* The census being taken by the military, and not by the civil or ecclesiastical authorities, see Nu. 1. 44, proves that David contemplated a military enrolment for purposes of war. But why then is David opposed by Joab and the other generals? Joab had the existing army completely at

Beer-sheba, and number ye the people, [d]that I may know the number of the people.

3 And Joab said unto the king, [e]Now the LORD thy God add unto the people, how many soever they be, an hundred-fold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went[f] out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in [g]Aroer, on the right side of the city that *lieth* in the midst of the river[1] of Gad, and toward [h]Jazer:

6 Then they came to [i]Gilead, and to the land of Tahtim-hodshi;[2] and they came to [k]Dan-jaan,[3] and about to [l]Zidon,

7 And came to the strong hold of [m]Tyre, and to all the cities of the Hivites, and of the Canaanites;[4] and they went out to the [n]south of Judah, *even* to Beer-sheba.

8 So, when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.

9 And [o]Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.[5]

10 ¶ And David's heart [p]smote him[6] after that he had numbered the people. And David said unto the LORD, [q]I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.

11 For, when David was up in the morning, the word of the LORD came unto the prophet Gad,[r] David's seer, saying,

12 Go[s] and say unto David, Thus saith the LORD, I offer thee three *things;* choose thee one of them, [t]that I may *do it* unto thee.

13 So Gad came to David, and told him, and said unto him, [u]Shall seven years of famine[7] come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, [x]I am in a great strait: let us fall now into the hand of the LORD, (for his mercies *are* [y]great,) and let me not fall into the hand of [z]man.

15 ¶ So the LORD sent a [a]pestilence upon Israel from the morning even to the time appointed:[8] and there died of the people, from Dan even to Beer-sheba, seventy thousand [9]men.

16 And when the angel stretched out his hand upon Jerusalem[1] to destroy it, [b]the LORD repented[2] him of the evil, and said to the angel that destroyed the people, It is enough; stay now thine hand. And the angel of the LORD was by the thrashing-place of [c]Araunah the Jebusite.

17 And David spake [d]unto the LORD, when he saw the angel that smote the people, and said, [e]Lo, I have sinned, and I have done wickedly; but [f]these sheep, what have they done? Let thine hand, I pray thee, be against me,[3] and against my father's house.

18 ¶ And Gad came [g]that day to David, and said unto him, Go up, rear an altar unto the LORD in the thrashing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up, [h]as the LORD commanded.

20 And [i]Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and [k]bowed himself before the king on his face upon the ground.

21 And Araunah said, [l]Wherefore is my lord the king come to his servant? And David said, To buy the thrashing-floor of thee, to build an altar unto the LORD, that [m]the plague may be stayed from the people.

22 And Araunah said unto David, [n]Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and thrashing-instruments, and *other* instruments of the oxen, for wood.

23 All these *things* did Araunah, *as* a king,

A.M. 2987. B.C. 1017.

d De 8 13, 14. Hab. 2 4. Pr. 16. 18; 29. 23; 18. 12.

e Ps. 115. 14. Is. 26. 15.

f Ex. 5. 20. Ac. 5. 29; 4. 19.

g De. 2. 36. Jos. 13. 16. Nu. 32. 1, 3.

1 Or, *valley.*

h Nu. 32. 35. Is. 16. 8, 9.

i Ge. 31. 21, 47. Nu. 32. 1, 39.

2 Or, *netherland newly inhabited.*

k Ge. 14. 14. Jos. 19. 47. Ju. 18. 29.

3 *Jaan-jaan* was different from *Dan,* the *northern* border city, but it may perhaps have been identified with the *Dan* mentioned in Ge. xiv.—*P.*

l Jos. 11. 8; 19. 28, with Ge. 10. 15.

m Jos. 19. 29. 2 Ki. 5. 1, 15. Isa. 23. Ezek. xxvi.—xxviii.

4 The *Hivites* here include the mountain tribes of Lebanon (see Ju. 3. 3); and the *Canaanites* were the Phœnicians who inhabited the sea-coast.—*P.*

n Ge. 21. 31; 31. 20, 21. ver. 2.

o 1 Ch. 21. 1, 6; 27. 23, 24, with Ge. 22. 17; 13. 16; 15. 5; 22. 17. The 288,000 of the trained bands are not included in this number, as in 1 Ch. 21. 5, 6.

5 See note on 1 Ch. 21. 5, 6.—*C.*

p 1 Sa. 24. 5. Pr. 28. 14.

6 This seems to have occurred before Gad came with his message. It manifests sincere repentance, for it admits fully the greatness and the extreme folly of the sin, an acknowledgment that nothing but the Spirit of God can induce the sinner to make.—*C.*

q ch. 12. 13. 1 Ch. 21. 8. *r* Ps. 25. 12; 32. 5; 38. 4, 18, 21; 51. 2. Pr. 28. 13. 1 Jo. 1. 9. Mi. 7. 8, 9. 2 Ki. 19. 29.

r 1 Sa. 22. 5; 9. 9. 2 Ch. 29. 25; 35. 15.

s 1 Ch. 21. 12. 1 Ki. 11. 34. Ac. 15. 28; 20. 27. Eze. 3. 17.

t Le. 19. 6-10. Ro. 3. 19. Pr. 3. 12. Ps. 94. 12.

u ch. 21. 1. 2 Ch. 21. 12, *i.e.* three years of famine, added to those in ch. 21. 1, with the present year between them.

7 Seven years of famine — the judgment of Egypt without the preparation of Joseph. Three months of flight — the judgment of God upon David's military pride, and contemplated conquests. Three days of pestilence — the wasting of that numerous population that had first excited the nation's pride, and tempted them to long for military glory and foreign conquest.—*Note,* 'Be sure thy sin will find thee out.' Nu. 32. 23, and punishment will usually be in conformity to guilt.—*C.*

A.M. 2987. B.C. 1017.

x 2 Ki. 6. 15. Ps. 12. 27. Mi. 7. 8, 9. He. 12. 5, 8.

y Or, *many.* Ps. 103. 11—14; 86. 5, 15; 145. 9, 10. Ex. 34. 6, 7.

z Pr. 12. 25. Is. 47. 6. Zec. 1. 15. 2 Ki. 23. 25, 26. 2 Ch. 28. 6, 9.

a Is. 37. 36. Nu. 16. 49, 50. 1 Sa. 6. 19

8 'The time appointed' has been variously interpreted. The most probable meaning is the time of the evening sacrifice, and assembling of the people for worship. If this be correct, then the plague only lasted part of a day. Its ravages were so terrible that all must acknowledge it to be a signal mark of the divine displeasure.—*P.*

9 He had been proud of the numbers of his people, and therefore the judgment must be such as will make them fewer. What we make the matter of our pride, it is just with God to take from us, and to make the means of our punishment. He had chosen the pestilence, because he and his family would be as much exposed to it as the poorest Israelite; and he would continue for a shorter time under the divine rebuke, however severe it might be.—*C.*

1 Perhaps there was more wickedness, especially more pride and that was the sin now chastised, in Jerusalem, than elsewhere, and therefore the hand of the destroyer is stretched out upon that city; but then the Lord 'repented him of the evil,' changed not his mind, but his way. 'Jerusalem shall be spared for the ark's sake, for it is there I, the God, have chosen to put my name there.'—*C.*

b Ge. 6. 6. Ps. 78. 38; 90. 13; 106. 45; 135. 14; 90. 13. Is. 57. 16. Ho. 11. 8. Hab. 3. 2 Ch. 30. 15.

2 See note on Ex. 32. 14.—*C.*

c Or, Ornan. 1 Ch. 21. 15.

d 2 Ch. 21. 28, 17

e ver. 10. Is. 6. 5; 64. 6. Ps. 25. 11. Jo. 1. 7, 20.

f 1 Ki. 22. 17. Ps. 44. 11. Je. 12. 3.

3 David is here a beautiful type of Christ delivering himself up, but stipulating to 'let the disciples go.'—*C.*

g 1 Ch. 21. 18. Ge. 22. 14. 2 Ch. 26. 22. Ps. 45. 1. 2 Co. 5. 19, 21. Col. 1. 20. ver. 25.

h 1 Ch. 21. 19. De. 12. 32. Ps. 119. 60.

i 1 Ch. 21. 20, 21.

k Ge. 25. 2; 19. 1. ch. 9. 8. 18. 2. 10.

l 1 Ch. 21. 20. Ge. 23. 8—16. Jo. 37. 6—14.

m Nu. 16. 48. Ps. 106. 30.

n Ge. 23. 11. 1 Ki. 13. 21. 1 Ch. 21. 23.

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his interest, and was thereby generally too strong for David. But he dreaded such addition of new troops as might enable David to overpower him or depose him from the chief command. Next, what was the sin of David and Israel, for which they are delivered over to the tempter and punished with the plague? Their sin was the appetite for military glory beyond the purposes of defence, and of foreign conquest beyond the boundaries assigned them by God—the most glaring sins, for which, and by which, nations still continue to be punished. *C.*]

Ver. 5. [This description is given to distinguish *Aroer of Gad* from *Aroer of Reuben.* The latter was in the valley of the Arnon; the former a little eastward of Rabbath-ammon, and in the valley in which Rabbah is situated. See Jos. 13. 25. *P.*]

Ver. 6. [*Tahtim-hodshi.* Though this word is translated in some of the old versions, it appears to me to be a proper name, descriptive, however, of the physical aspect of the region to which it was given. The route taken by the king's messengers was first eastward to Moab; then northward through Gilead; then '*to the land of Tahtim-hodshi,*' and on to Dan-jaan and Zidon. The land of *Tahtim-hodshi* was thus manifestly a section of the upper valley of the Jordan, probably the 'netherland' or 'lowland,' now called *Ard el-Huleh,* lying deep down at the western base of Hermon. *P.*]

Ver. 9. [In all the numbers were 1,300,000; to these must probably be added the trained bands, or standing army, making up the whole people fit for military service to about *a million and a half.* This would represent a population of some *six millions.* It will thus be seen that they had increased nearly threefold since the exodus. *P.*]

Ver. 13. [*See what answer I shall return to him that sent me.* We read in 1 Ch. 21. 12 that the alternative offer was not seven but three years. How are these differences to be reconciled? The Septuagint reads three in both places; and the seven, by what may be called the *Gordian Canon,* is charged to the error of a transcriber. But as there is great danger in this violent criticism, so there is no need of it. On examination the two accounts will be found to have been delivered at different times—that in Chronicles the last; and in it the *interrogative seven* are reduced to the *positive three.* *C.*]

Ver. 23. [This is one of the most remarkable and solemn incidents in Bible history. A knowledge of the locality renders the story more graphic. The city and palace of David stood on Mount Zion. To the east, separated from it by a very deep and narrow ravine, was another mountain top, somewhat lower. On the summit of the latter an old Jebusite chief, apparently the dethroned king of the Canaanite Jebus, had a thrashing floor; beside it was a cave in the rock. Araunah, the chief, was thrashing wheat. He saw the destroying angel, and fled into the cave. David soon afterwards approached; Araunah 'went out' to meet him. The Jewish king asked to buy the floor, the ex-king of Jebus offered it free. David insisted

give unto the king: and Araunah said unto the king, [o]The LORD thy God accept thee.

24 And the king said unto Araunah, [p]Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the thrashing-floor and the oxen for [q]fifty shekels of silver.[4]

25 And David [r]built there an altar unto the LORD, and offered burnt-offerings and peace-offerings. So the LORD was [s]entreated for the land, and the plague was stayed from Israel.

A.M. 2987. B.C. 1017.

o 1 Ch. 21. 26. Ps. 20. 3. Ja. 5. 16. Re. 15. 16, 20. 2 Ti. 2. 1, 2. 1 Pe. 4. 7.
p 2 Ch. 21. 24. Ge. 23. 13. Ro. 12. 17.
q 2 Ch. 21. 25. He gave this for the mere floor, and the oxen treading upon it.
4 We read in 1 Ch. 21. 25. six hundred shekels of gold by weight. How are these differing accounts to be reconciled? The fifty shekels of silver were for the mere 'thrashing-floor and oxen,' the six hundred shekels of gold for the entire *place*.—C.
r Ge. 8. 20; 22. 2, 8, 9, 13. 1 Sa. 7. 9, 17. 2 Ch. 3. 1.
s 2 Ch. 21. 26. ch. 21. 14, ver. 14.

on paying the full price. An altar was erected; and the spot which had been originally consecrated by the sacrifice of Abraham, and called *Moriah*, 'the vision of Jehovah,' was now again dedicated to God. In a few years more the spot became the site of the great altar of Solomon's temple. To this day the site of Araunah's thrashing-floor is one of the holiest shrines of Mohammedanism. *P.*]

REFLECTIONS.—It is very dangerous when the sins of subjects provoke God to permit Satan to tempt their kings. He exactly discerns our pride, and detests it and everything leading to or produced by it. And it is cause of great shame to the saints, when monsters of wickedness are made to put them in mind of the promises of God and of their own duty. The pleasures obtained by sinful methods are quickly turned into the gall of asps within us: and bitter are the griefs and great the straits, when we have no choice but of destructive judgments allowed us by God. Alas! our sin, our folly, makes it so! But let a sense of guilt put an edge of importunity upon our prayers;—it may be the Lord will be gracious. He often smites where he means not to destroy. And though in his just judgment he will abase our pride by smiting our idol, he will mingle mercy with judgment. While, therefore, we tremble at his judgments, let us beware of provoking him by our sins. How it stings a generous mind to have neighbours, and especially a Saviour, suffering for his sins! But under all our guilt, and all our plagues, let Jesus, our altar, our sacrifice, and ransom, be applied to as the means of our reconcilement to God. Let sacrifices of praise attend our pardon, and every manifestation of it. And however generous our friends may be, let us never willingly come under needless obligations to them; and never let us wish to serve God at the expense of others.

THE FIRST BOOK OF KINGS.

Perhaps this and the following book were written by the prophets who lived in their respective periods; and the whole connected together by Jeremiah or Ezra. They contain the history of the Jewish church and nation for about 427 years, from the coronation of Solomon to the burning of the temple by the Chaldeans. The alternate changes of mercies and judgments therein represented are an exact fulfilment of Le. xxvi.; De. xxviii. xxxii.

Forty years the kingdom of Israel continued united under Solomon, whose instalment, wisdom, wealth, erection of the temple, and idolatrous apostasy, are largely described, i.-xi. After the division, the kingdom of the ten tribes continued two hundred and fifty-four years under nineteen kings, descended from nine different families; viz. Jeroboam I., Nadab; —Baasha, Elah; —Zimri; —Omri, Ahab, Ahaziah, Jehoram;—Jehu, Jehoahaz, Jehoash, Jeroboam II., Zechariah;—Shallum; —Menahem, Pekahiah; —Pekah;—Hoshea: all of them idolaters. The kingdom of Judah continued three hundred and eighty-seven years under nineteen kings of the line of David; viz. Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah (Athaliah was an usurper), Joash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah: of whom Asa, Jehoshaphat, Jotham, Hezekiah, and Josiah were pious, and Manasseh a penitent. The history of these thirty-nine sovereigns, with that of the prophets Elijah and Elisha, is the subject-matter of these books. The scope is to show how righteousness exalts a nation, and sin is the reproach of any people.

[The First and Second Books of Kings were originally only one book. They are so still in Jewish manuscripts. They were divided in the Septuagint version, and printed so for the first time in Hebrew in the Bible edited by Bomberg. In the Septuagint and Vulgate they are called the Third and Fourth Books of Kings, First and Second Samuel being counted as First and Second Kings. The reason of this is obvious. The history in the four books is continuous, forming in fact a complete outline of the whole Israelitish monarchy from the anointing of David till the captivity.

There can be little doubt that Jeremiah was the author of the Books of Kings. Jewish tradition affirms the fact, and the language and style fully corroborate it. The last chapter bears evidence that the writer of it was an eye witness of the triumph of the Babylonish arms and the capture of the Jews, while he himself remained in Judea. This exactly accords with the history of Jeremiah. The sources from which he derived his information were doubtless national records and other authentic documents. The latter part of the history came under the author's own observation; and accordingly we find that the narrative of the appointment of Gedaliah as governor, of his murder, and of the flight of the Jews to Egypt, is just an abridgment of the Book of Jeremiah, ch. xl.-xliii. Several works are mentioned by the writer as sources of information:—*The Book of the Acts of Solomon*, 1 Ki. 11. 41; *The Book of Jonah*, 2 Ki. 14. 25. Others are named in Chronicles; such as *The Acts of David; The Book of Nathan; The Prophecy of Ahijah the Shilonite;* and *The Visions of Iddo the Seer*, &c. These were doubtless accessible to Jeremiah; and formed part of the materials from which, under divine inspiration, he composed the Books of Kings. *P.*]

CHAPTER I.

1 *Abishag cherisheth David in his extreme age.* 5 *Adonijah, David's darling, usurpeth the kingdom.* 11 *By the counsel of Nathan,* 15 *Bathsheba moveth the king on Solomon's behalf,* 22 *and Nathan secondeth her.* 28 *David reneweth his oath to Bathsheba.* 32 *Solomon, by David's appointment, being anointed king by Zadok and Nathan, the people triumph.* 41 *Jonathan bringing these news, Adonijah's guests flee.* 50 *Adonijah, fleeing to the horns of the altar, on condition of his good behaviour, is dismissed by Solomon.*

NOW king David was [a]old *and* stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his [b]servants said unto him, Let there be sought for my lord the king a young virgin; and let her [c]stand before the king, and let her cherish[1] him, and [d]let her lie in thy bosom, that my lord the king [e]may get heat.

3 So they [f]sought for a fair damsel throughout all the coasts of Israel, and found [g]Abishag a Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king [h]knew her not.

A.M. 2988. B.C. 1016.

CHAP. I.

a 2 Sa. 5. 4. Ps. 90. 10.
b Ge. 24. 2; 47. 29. 50. 25, 26. Ex. 32. 13. 2 Sa. 7. 12. courtiers.
c De. 1. 38; 10. 8. 1 Sa. 19. 24, 22.

1 Heb. *be a cherisher unto him.* This sparing is common in the East: old and emergent men often repay a young person by leaving her a large property.—*Aben Ezra.* — That Abishag was considered

A.M. 2988. B.C. 1016.

10. David's concubine is evident from ch. 2. 22. A 'Shunammite' means a native of Shunem, in the tribe of Issachar, 5 Jerusalem south of Tabor. —*C.*
d Ge. 16. 5. De. 13. 6. 2 Sa. 12. 3. Mic. 7. 5.
e Ec. 4. 11, ver. 2.
f Es. 2. 2–4.
g ch. 2. 17, 22. Jos. 19. 18. 1 Sa. 28. 4. 2 Ki. 4. 8, 25.
h Ge. 4. 1. Mat. 1. 25.

CHAPTER I. [Ver. 1. *King David was old.* He was now about his 69th year. For he came to the throne at thirty, and reigned forty years; which extended to about a year after this period. He died therefore at an age comparatively young. But his fatigues in eluding Saul during his exile amongst the

5 ¶ Then [i]Adonijah the son of Haggith exalted[k] himself, saying, I will be king: and [l]he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father [m]had not displeased him at any time[1] in saying, Why hast thou done so? and he also *was a* very [n]goodly *man:* and *his mother*[o] bare him after Absalom.[2]

7 And he [p]conferred with [q]Joab the son of Zeruiah, and with Abiathar the priest: and they, following Adonijah, helped *him.*

8 But [r]Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei,[3] and Rei, and the [s]mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah [t]slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which *is* by [u]En-rogel,[4] and called all his brethren the king's sons, and all the men of Judah the king's servants:

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.[5]

11 ¶ Wherefore Nathan [v]spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore *come,* [w]let me, I pray thee, give thee counsel, that thou [x]mayest save thine own life, and the life of thy son Solomon.

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, [a]Assuredly Solomon thy son shall reign after me, and he shall [b]sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm[c] thy words.

15 ¶ And Bath-sheba went in unto the king into the chamber: and the [d]king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba [e]bowed, and did obeisance unto the king. And the king said, What wouldest thou?

17 And she said unto him, [f]My lord, thou swarest by the LORD thy God unto thine handmaid, *saying,* [g]Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:[6]

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[i] 2 Sa. 3.4. 1 Ch. 3.2.

[k] 1 ch. 2.14, 22. Pr. 16.18. 18.12. 2 Sa. 1.21. Ju. 9. 2 De. 17.15. 1 Ch. 22.9.

[l] 2 Sa. 15.1. De. 17. 16. Ps. 20.7.

[m] Pr. 19.18. 29.15. 2 Sa. 3.3. 13.21. Le. 19.17.

[1] David's weakness seems to have been over-fondness, and contentment in indulgence, of his children. For such a line of education, it is no excuse to call it "a failing that leans to virtue's side;" however amiable the over-fond parent may be, "he that spareth the rod [when it is deserved] hateth the child."—*C.*

[n] 2 Sa. 14.25. 2 Sa. 9. 2 Ch. 32.33.

[o] 2 Sa. 3.3, 4. 1 Ch. 3.2.

[2] Absalom's mother was Maacah, Adonijah's Haggith, 2 Sa. 3.3, 4. the words therefore mean that Haggith bare Adonijah after Maacah had born Absalom.—*C.*

[p] Ps. 2.2. Ezr. 38.10.

[q] 2 Sa. 8.16, 17. ch. 2. 28–35.

[r] 2 Sa. 8.17, 18; 7. 15. 15.27. 1 Ch. 16.

[s] It is by no means probable that this is Shimei of Bahurim, but one of David's "mighty men" of the same name, whom we find distinguished under Solomon, ch. 4.18. *C.*

[t] 2 Sa. 23.8–39. 1 Ch. 11.10–47.

[u] Ne. 23. 2. Pr. 15. 8. Is. 2.11–15.

[v] 2 Sa. 15. 23; 17. 17. 1 *e.* the fuller's well, Is. 7.3.

[3] In the bottom of the Kidron, a short distance south of Jerusalem.—*P.*

[4] This was a very significant exception, for he doubtless knew that the crown had been assigned to Solomon, though a younger brother. Feeling that this was his last opportunity of asserting his claim, he, in imitation of Absalom, set up a splendid retinue, and courted popularity. —*C.*

[w] 2 Sa. 7. 12–15; 12. 24. 1 Ch. 22. 9; 28. Ps. 37. 3.

[x] Pr. 17. 9; 11. 14; 24. 6; 20. 18, 20; 15. 22; 27. 9.

[a] ver. 21. Ge. 29. 17. Ac. 27. 31.

[b] 2 Ch. 22. 9, 10. 2 Sa. 12. 24, 25.

[c] De. 17. 18. 2 Ch. 29. 27, 28. 5. 22. 9, 10.

[d] Heb. *fill up,* ver. 27–47.

[e] ver. 1, 4.

[f] Ge. 18. 2; 19. 1. Ru. 2. 10. 2 Sa. 9. 6, 8; 14. 4, 22, 33.

[g] 1 Pe. 3. 6. Ge. 18. 12. 1 Sa. 5. 35.

[h] 2 Sa. 7. 13. 1 Ch. 22. 9, 10; 28. 6; 29. 23. ver. 13.

[5] As Saul and David had been divinely designated to the throne, so was Solomon, as appears from 1 Ch. 22. 8–11, and not by any undue influence of Bathsheba, or paternal partiality of David.—*Wolf.* In this respect Solomon was a type of Christ, who became "prince of peace," not by the will of man, but by the election and appointment of God the Father, Is. 42. 1. Mat. 12. 18.—*C.*

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[i] ver. 11, 13, 25.

[k] ver. 7, 9, 10, 25.

[6] It appears that David's right to nominate which of his sons he pleased to succeed him was recognized by his subjects. Michaelis thinks that he had secured this right by the terms of his covenant with the people. But it rather seems to have been a right which needed no stipulation, being sanctioned by general usage; as we see exemplified in the case of Jacob, who deprived his eldest son Reuben of that priority which would otherwise have belonged to him. The right of the eldest son was in general recognized, but with a reserved right in the father to give the preference to a younger son if he saw occasion. Oriental kings still enjoy this power. The late King of Persia, for instance, publicly recognized his second son, Abbas Mirza, as his successor, to the exclusion of the eldest, who, however, took no pains to conceal his intention to put the matter to the arbitration of the sword.—*Ellio.*

[l] Heb. *he doth reign,* De. 31. 16. Is. 57. 2. Ge. 15. 15; 47. 30.

[1] Heb. *sinners,* Ge. 43. 9. Jos. 2. 19.

[m] ver. 24.

[n] He had come into the anteroom, but not yet to the king's private chamber. See ver. 28.—*C.*

[o] ver. 26.

[p] ver. 7, 9, 19.

[q] Heb. *let king Adonijah live,* 2 Sa. 16. 16. ver. 34. Re. 13. 4.

[r] ver. 8, 19.

[s] 2 Sa. 7. 25. 22. 24, 25. ver. 20.

[2] This should rather be in the direct interrogative form, like the preceding clause: "Hast thou not shown to thy servant?" insinuating, but in a delicate and respectful manner, that he had done so.—*C.*

[1] According to the abbreviated style of Scripture narrative, the retirement of Bath-sheba, on the entrance of Nathan, is not noticed, but is clearly to be inferred from her recall.—*C.*

[2] Heb. *before the king.*

[t] Ju. 8. 28, 29. 2 Sa. 12. 5. ch. 17. 2.

[u] Ps. 34. 19, 22; 71. 23. 2 Sa. 4. 9. Ge. 48. 16.

[3] The true believer loves to review his past experience, and to remember all the way in which he has been led in the wilderness. The grateful recollection of the distresses out of which the Lord has redeemed him enhances his joy, enlivens his hope, and animates him to his duty, even under the decays of nature and the approach of death.—*C.*

[v] ver. 13, 17.

[w] ver. 16, 23. Ge. 18. 2; 19. 1.

18 And now, behold, [h]Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he [i]hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord, O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne[7] of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall [k]sleep with his fathers, that I and my son Solomon shall be counted [l]offenders.

22 ¶ And, lo, while she yet talked with the king, [m]Nathan the prophet also came in.[8]

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he [n]bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For [o]he is gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [p]God save king Adonijah.

26 But me, [q]*even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not [r]showed[9] *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba:[1] and she came into the king's presence,[2] and stood before the king.

29 And the king sware, and said, [s]*As* the LORD liveth, that hath [t]redeemed my soul out of all distress,[3]

30 Even as [u]I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba [v]bowed with *her* face to

Philistines, his various harassing campaigns, but above all his family afflictions, might well bring on a premature old age, and wear out the most vigorous constitution. *C.*]

Ver. 5. [*Adonijah the son of Haggith exalted himself.* The sons of David in order, were Amnon, slain by Absalom; Chileab, of whom there is no subsequent mention; Absalom, slain by Joab; and next Adonijah, who, as eldest, might now claim the throne, by right of orderly succession. *C.*]

REFLECTIONS.—The strongest constitution of men quickly wastes of itself, and every project for retaining of strength or vigor is foolish and ineffectual. A burden of infirmities attends old age; and happy they who, in the views of it, have all things ready for an eternal state! Indulgent parents are commonly in their old age contemned and plagued by their children, especially such as they most indulged. Ambition of reigning leads many to trample on the ordinances of both God and men. And they are, in general, most fond of high stations who neither know the duties of them, nor consider the labour and vexation which attend them. Such as make their belly their god will side with any party that will feast them best. But how easily God defeats every project inconsistent with his promise, even when it seems fully secured! In times of danger every prudent mean ought to be used for averting it. And they who know God's will should be zealous for the accomplishment of it.—While kings are often kept ignorant of things nearly concerning their kingdom and interest, usurpers will stick at no cruelty to fix themselves on a throne. But if the enemies of God's people be alert and vigorous, their friends ought to be active and vigilant: and such as are weak, through infirmity, should be stirred up and encouraged. Our oaths should ever be remembered, and our consciences bound to fulfil them. Hearts truly grateful never forget God's mercies, nor allow themselves to neglect opportunities of thankfully mentioning them. And it is extremely pleasant when aged saints take every opportunity of witnessing for God. What is right and seasonable should be done without delay:

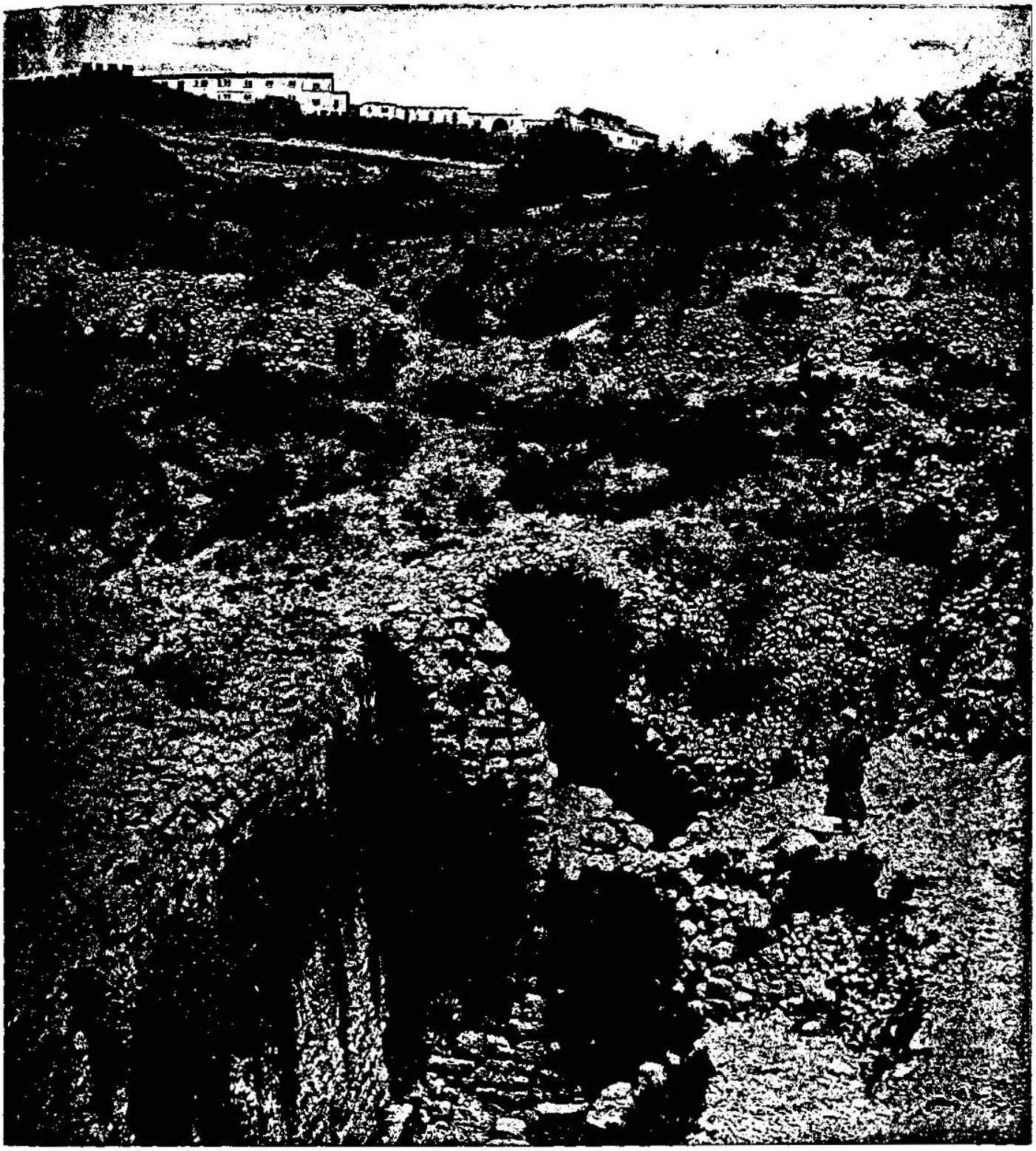

FOUNTAIN OF JOAB—THE KING'S POOL MENTIONED BY NEHEMIAH. [I. Kings, i:9.]—"And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants." Joab's fountain is identical with En-rogel, which was for years indentified with Bir Eyub south of the pool of Siloam, and at the union of the valleys of Hinnom and of Kedron. But according to Haskett Smith, M. Clermont-Gannaeu recovered the stone of Zoheleth mentioned in I. Kings, i:9, at a rocky plateau in the midst of the village of Silwan, which is known to-day in Arabic as Zhoheh. Thus it is thought that En-rogel or Joab's Fountain is identical with the Virgin's Fountain. This is thought also to be identical with the king's pool mentioned in Nehemiah, ii:14, and is also thought to be the one called Solomon's reservoir by Josephus. This is between the pool of Siloam and the south side of the Temple.

the earth, and did reverence to the king, and said, [v]Let my lord king David live for ever.[4]

32 ¶ And king David said, Call me [z]Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to [a]ride upon mine own mule,[5] and bring him down to [b]Gihon:[6]

34 And let Zadok the priest and Nathan the prophet, [c]anoint him there king over Israel: and[d] blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and [e]I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, [f]Amen: the LORD God of my lord the king say so *too*.

37 As[g] the LORD hath been with my lord the king, even so be he with Solomon, and [h]make his throne greater than the throne of my lord king David.

38 ¶ So [i]Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an [k]horn of oil out of the tabernacle, and anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.

40 And [l]all the people came up after him; and the people piped with pipes, and rejoiced with great joy, so that the earth rent[7] with the sound of them.

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it* as they had made an end[m] of eating.[8] And when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city being in an uproar?

42 And while he yet spake, behold, [n]Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a[o] valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, [p]Verily our lord king David hath made Solomon king.

44 And[q] the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in Gihon: and they are come [r]up from thence rejoicing, so that the city rang again. This *is* the noise that ye have heard.

46 And also Solomon [s]sitteth on the throne of the kingdom.

47 And, moreover, the king's servants came to [t]bless our lord king David, saying, [u]God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king [x]bowed himself upon the bed.

48 And also thus said the king, [y]Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And [z]all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, [a]and caught hold on the horns of the altar.[9]

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me today, that he will not slay his servant with the sword.

52 And Solomon said, If he will show himself a worthy man, there [b]shall not an hair of him fall to the earth: but if [c]wickedness[1] shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, [d]Go to thine house.

CHAPTER II.

1 *David, having given a charge to Solomon,* 3 *of religiousness.* 5 *of Joab,* 7 *of Barzillai,* 8 *of Shimei,* 10 *dieth.* 12 *Solomon succeedeth him.* 13 *Adonijah, moving Bathsheba to sue unto Solomon for Abishag, is put to death.* 26 *Abiathar, having his life spared, is deprived of the priesthood.* 28 *Joab fleeing to the horns of the altar is there slain.* 35 *Benaiah is put in Joab's room, and Zadok in Abiathar's.* 36 *Shimei, confined to Jerusalem, by occasion of going thence to Gath in defiance of the king's orders, is put to death.*

NOW the days of David drew nigh [a]that he should die; and he charged Solomon his son, saying,

2 I go [b]the way of all the earth: [c]be thou strong therefore, and show thyself a man;

3 And [d]keep the charge[1] of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and

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v Ne.2.3. Da.2.4; 6. 21.

4 Not a form of mere conventional ceremony or courtly adulation, but a prayer a sincere and humble prayer not that he might live for ever on earth, in the feebleness and misery of old age, but that he might attain to glory, and honour, and immortality, eternal life with God.—C.

w ver.8,26,38.

a Ge.41.43.1Es.10.8.

5 Adonijah and his friends were now at the fountain of Rogel, ver.9, a place of public resort, well suited to give publicity to his assumption of royalty. This is generally admitted to have been on the east of Jerusalem. Solomon is sent to the fountain of Gihon, a place of some publicity on the west, so that all confusion of parties might be avoided, and his inauguration peaceably consummated.—C.

b 1Ch.29.22. ver.45.

6 The road to Gihon lay at the head of the valley of Hinnom, nearly half a mile west of the city. From it an aqueduct was made to the city. The flat ground round the pool was an admirable place for public assemblies.—P.

c 1Sa.10.1.16.13. 2Sa.2.4. 5.3. 1Ki.1.34. 1Ch.29.22.

d 2Ki.9.13. ver.34. 2Sa.15.10. ver.45. Ps. 47.5; 7—17. Mat.25.31.

e 1Ch.22.6. 2Sa.15.26. 1Ch.22.19.

f Je.11.5. De.27.15. 1Pe.3.14. Mat.6.13.

g Jos.1.5,17. 1Ki.1. 8. 1Je.13.5. Is.41.10. 1Co.12.18.

h ver.47. Ps.72.8. 1Ki.4.21. Da.7.14. Mat. 28.18. Phi.2.10,11.

i ver.8,26,32,33,44. 2Sa.15.18,18.

k 1Sa.10.1; 16.1. Ex. 25.6. 1Ch.29.22.

l 1Sa.10.24; 11.15. 2 Ki.11.20. 1Ch.29.28. Zec.9.9. Ps.97.1; 47.5—9. Ke.11.15—18.

7 This is not a mere figure, but may be matter of fact. In several parts of the Alps, the guides will not permit the traveller to speak above a whisper for fear of disengaging the avalanche. The rejoicing of the multitude may have produced a similar effect on the looser parts of the rocky cliffs around Jesus.—C. This is strongly borne out by the expression, 'They rent the air with their cries.'—L.

m 1Sa.9.13. Pr.14. 13. Jeb.20.5. Ecc.10.19. Phi.3.19. Ac.20.31.32.

8 Adonijah and his guests had wasted much time upon this magnificent feast, when our more important concerns were waiting their attention, and when ruin hung over their heads.—L.

n 2Sa.15.36;17.17.

o 1Sa.18.17. 1Ki.1. 42. 2Ki.2.10. 1Th.3.13.

p ver.30—40.

q ver.38,39.

A.M. 3988. B.C. 1016.

r 1Ch.12.5. 2Ch.5. 7.

s ver.12. Ps.132.11. 2Ch.22.10;28.5;29.23. Ex. 22.32.

t ver.37.

u Ge.24.26; 47.31. He.11.21. Ps.103.1—6.

v Ps.2.7,8. 1Ch. 29.10,20. Ps.72.18.

x Pr.29.1. Ps.35.5. Joh.20.5. Da.5.4—6. Ac. 12.23.

y Ex.38.30;21.14. ch. 1.48. Ps.118.25.

z There is an impression in the law directing a culprit to take hold of the horns of the altar. Yet it seems to be an act submitted as testimony of an appeal to the legal but temporary protection afforded to certain culprits in the cases of refuge. It is not said where this altar was, but as Gibeon was a city of refuge, and as an altar was still there, ch.3.4. it is most likely Adonijah would flee to it, as he might fear to be ranked, if not with actual, yet still with intentional manslayers, according to that principle of European jurisprudence which condemns even the imagining the death of a king.—C. The altar erected on the threshing-floor of Araunah, 2Sa.24.25. The altar of the Hebrews seems to have been a refuge till a man's case was heard, or till pardon was obtained, though there is no precept in the law to make it a privileged place, as it was among the Greeks and Romans. The *manslayer* was to be taken from the altar and slain. Ex.21.14. 'Adonijah acknowledged Solomon as king but by word and deed, and received a conditional pardon; but Solomon gave him fair warning that he was put upon his good behaviour. He also required him to go to his house and live a retired life, not affecting the splendour and state that he had done before' (Scott).—J.

a 1Sa.14.45. 2Sa.14 11. Ac.27.34.

b 1Sa.20.31. 2Sa.14. 11. Ac.27.34.

c Le.19.15. De.1.17. 2Ch.19.7.

1 Picture plotting against Solomon's government.—L.

d Ex.21.21. Lke 7.13, 14. Jn 13.14. 1 Co.7.24.

CHAP. II.

B.C. 1015.

a Ge.47.29;50.1. De. 31. 1. Jos. xxiii. xxiv. 2 Pe.1.13,14.

b Jos.23.14. He.9.27. Job.30.23.

c Jos.1.7,9. De.4.1;29. 6;12.28. Mal.4.4. 1 Ch.22.12—28.28.3—5.

1 Keep his *charge*, &c. what he has given thee to keep; which is *here* and not in three own; keep his *statutes*, receiving as his appointments as holy, just, and good; keep his *commandments*, doing what he (His Saviour) requires; keep his *judgments*, and his *testimonies*, for what he warns evil is evil, and what he calls good is good.—J.

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and that is most likely to prosper which is begun with dependence on God, and fervent prayer for his blessing. It is affection, not force, that can make dutiful subjects: and to leave church and state in a prosperous condition is the joy of a dying saint. What discouragement and danger attend a bad cause! And blustering traitors are often cowards when matters come to a crisis. How becoming is it when kings are ready to forgive those who have injured them! But much more astonishing is the pardoning mercy of our Lord Jesus to the guiltiest sinners who flee to his atonement, and prostrate themselves at his throne of grace.

CHAPTER II. (Ver. 1. At the very close of his life we observe a striking revival alike of David's early spirit and early piety. With a vigour and ability worthy of his best days, he put down the attempt to transfer the succession to Adonijah, although favoured by Joab, the commander-in-chief of the army, and for years the leading man in the kingdom. Every trace of weakness, fear, and submission to the will of others had now disappeared from the mind of David. His trust was in God alone; and fully conscious of pardon, acceptance, and divine guidance, he regarded not the opposition of one who had so long swayed the destinies of the empire. His 'last words' too, and his charge to Solomon, show not only the full power of his poetic

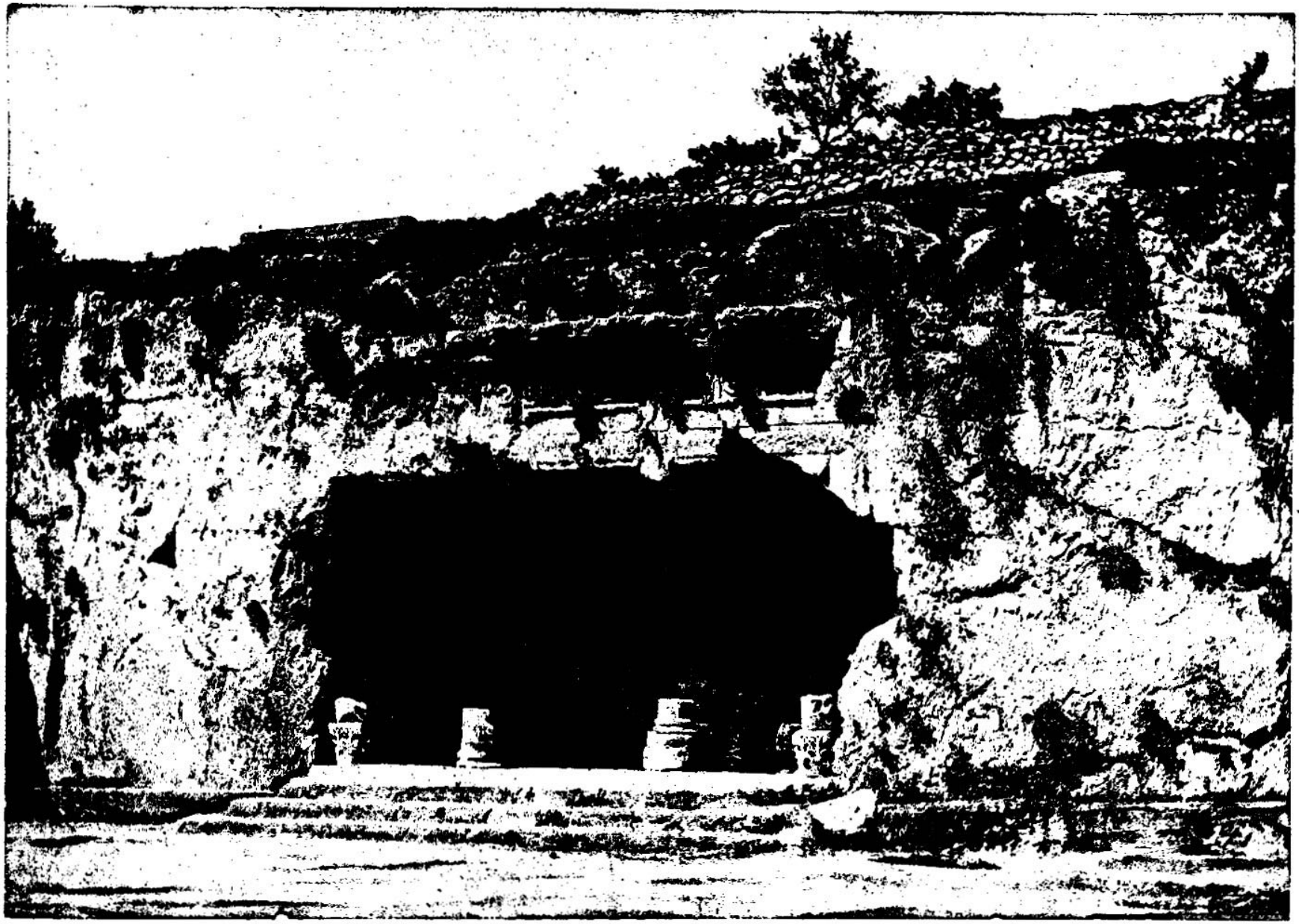

TOMBS OF THE KINGS, JERUSALEM—WHERE THE KINGS OF ISRAEL ARE REPUTED TO BE BURIED. [I. KINGS, ii : 10.]—"So David slept with his fathers and was buried in the city of David." The tombs of the kings are surrounded by a wall. They are entered from the west side. Twenty-four steps are cut out of the solid rock, nine yards wide. These lead down into the tombs in an easterly direction. These tombs are held in high esteem by the Jews. They call them the cavern of Zedekiah, or the tomb of the rich Kalba Sabua. It is supposed that Queen Helena of Adiabene was also buried here. This queen with her son Izates became converted to Judaism in her own country, and after the death of her husband moved to Jerusalem to live. She returned home, but after her death was brought to Jerusalem and buried. They are called the tombs of the kings, but there is no definite information by which we can know whether any of the kings of Judah are buried here.

his testimonies,[z] as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself;

4 That the LORD may [a]continue his word[3] which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart, and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also [b]what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [c]according to thy wisdom, and let not his hoar head go down to the grave in peace.[4]

7 But [d]show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee [e]Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous[5] curse in the day when I went to Mahanaim: [f]but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore [g]hold him not guiltless: for thou *art* a [m]wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.[6]

10 ¶ So [h]David slept with his fathers, and was buried in the city of David.

11 And [i]the days that David reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then[p] sat Solomon upon the throne of David his father; and his kingdom was established greatly.

13 ¶ And [q]Adonijah the son of Haggith came to Bath-sheba the mother of Solomon: and she said, Comest thou [r]peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest [s]that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's; for [t]it was his from the LORD.

16 And now I ask one petition of thee, [u]deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [v]Abishag the Shunammite to wife.

18 And Bath-sheba said, [w]Well; I will speak for thee unto the king.

19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king [x]rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his [y]right hand.

20 Then she said, I desire[7] one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother; for I will not[8] say thee nay.[9]

21 And she said, [z]Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him [a]the kingdom also; (for he *is* mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.[1]

23 Then king Solomon sware by the LORD, saying, [b]God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, [c]*as* the LORD liveth, which hath established me, and [d]set me on the throne of David my father, and who hath [e]made me an house, as he promised, Adonijah shall be [f]put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he [g]fell upon him[2] that he died.

26 ¶ And unto Abiathar the priest said the king, Get [h]thee to Anathoth, unto thine own fields; for thou *art* [i]worthy of death: but I will not at this time put thee to death, because thou [m]barest the ark of the LORD God before David my father, and [n]because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might

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A.M. 2989. B.C. 1015. | A.M. 2988. B.C. 1015.

[z] *Testimonies*, these chiefly signify those various forms in which God has borne witness to his Son Jesus Christ, whether by prophecy, miracle, type, declaration, or promise.—1 Ja. 5. 9.—C.

[a] 2 Sa. 7. 25, 11—16. Ps. 132. 11, 12. 1 Ch. 22. 10. 28. 8, 9. 2 Ti. 4. 5. Ps. 1. 6. 89. 6. 5. 2 Ki. 13. 3, 25. 1 Ti. 2. 19.

3 His word of promise.—C.

[b] 2 Sa. 19. 5, 6, 13. 20. 10, 18. 14. 15. 20. 10.

[c] ver. 9; ch. 3. 12. Pr. 20. 26. Ec. 8. 11, 13. Is. 65. 20.

4 Joab, it will be remembered, was always too strong for David. Being at the head of the army, David was never able to bring him to justice for his murders. He does not now, therefore, revengefully seek the destruction, but to his mightier successor commends the legal investigation and punishment of his crimes. C.—Hales says, 'David did not advise Solomon to put Joab to death absolutely or unconditionally. His words imply, Though you have now pardoned Joab through policy, and as I was compelled to do myself, by the exigency of the times, and the predominate influence of the sons of Zeruiah, yet should he offend again, act according to your discretion, and then punish him as a weary murderer and confirmed traitor with death.'—*J.*

[d] 2 Sa. 19. 31—39. 10, 17. 28. 29. 1 Ch. 27. 25—30. Pr. 27. 10.

[e] 2 Sa. 16. 5—8. ver. 36—46.

5 Heb. *strong.*

[f] 2 Sa. 19. 15—23, with He. 6. 10. Ja. 4. 2.

[g] Ex. 20. 7. 22. 28. Job 9. 28. 2 Sa. 19. 23.

[m] ver. 6; ch. 3. 12.

6 By rendering literally, and not schematically, the translators here have misrepresented the meaning, and thereby exposed the character of David. When the first member of a sentence in Hebrew contains *not* it is frequently omitted, while implied and required in the second. For examples, see Ps. 1. 5, 6. 18. 38. 1. According to the charge should stand, 'Let his hoar head bring thou *not* down to the grave with blood.' And it is evident that Solomon so understood him; for while he sentenced Joab to death, ver. 31, he merely confined Shimei to Jerusalem, ver. 36, where his conduct might be under the royal surveillance, and his seditious spirit restrained.—C.

[h] ch. 1. 21. Ac. 2. 29. 13. 36. 2 Sa. 5. 7. 1 Ch. 29. 28.

[i] 2 Sa. 5. 4, 5. 11. 1 Ch. 29. 26, 30. 3. 4.

[p] ch. 1. 46. 2 Sa. 7. 12. 13. Ps. 132. 12. 1 Ch. 29. 23—25.

[q] ch. 1. 5—11, 51—53.

[r] 1 Sa. 16. 4. 1 Ch. 12. 17, 18.

[s] ch. 1. 5, 25. Je. 42. 15. Lu. 9. 53. Pr. 21. 30. Da. 2. 1.

[t] ch. 1. 21—40. 1 Ch. 29. 10, 20. 2 Ch. 6. Ps. 22. 9. 135. 21.

[u] Heb. *turn not away my face.* ver. 17, 20.

[v] ch. 1. 3. 4. 2 Sa. 12. 8. 3. 7. 16. 21.

[w] Pr. 24. 25. 29. 3. Mat. 10. 21.

[x] 1 Ki. 2. 19. Le. 19. 32. Pr. 23. 22. 31. 28.

[y] Ps. 45. 9. 121. 5. Mat. 5. 34. 23. 2.

7 She saw nothing important involved in the request, and the law, Le. 18. 8, did not seem to apply where the woman had only acted as a nurse. Bathsheba, however, might have suspected something from the manner in which Adonijah had spoken to her of the loss of the succession, 'when all Israel had set their faces on him that he should reign,' ver. 15. Solomon was at no loss to discover his latent motive, and acted accordingly.—*J.*

8 Is it proper to grant it.

9 Did Solomon break or keep his word on this occasion? He kept it. 'Ask on, my mother. I will not say thee, As a mother loving her son, and therefore seeking his good: I will not say thee nay.' But she spoke as one deceived, overreached, and rendered an unintentional accomplice in seeking his life.—to the *loving mother* he would not say *nay*—to the *deceived intercessor* he refuses.—C.

[z] ch. 1. 2. 4, with 2 Sa. 3. 7, 11. 8. 20. 21.

[a] 2 Sa. 3. 7. 12. 8. 16. 21. To get the late King's wife or concubine, was a step to the throne.

1 Solomon was doubtless cognizant of a plot amongst the parties to render Adonijah's marriage with the Shunammite the first step to the throne. So far, however, as the narrative reveals the facts, we are unable to justify the severity of Solomon. But while ignorant of all the circumstances of the conspiracy, and the guilty intentions and acts of the parties (see ver. 26), neither can we unreservedly condemn him.—C.

[b] Ru. 1. 17. 1 Sa. 14. 44. 2 Sa. 3. 9, 35. 19. 13. 20. 10. 2 Ki. 6. 31.

[c] ch. 1. 29; ver. 12.

[d] ch. 1. 9. 2 Ch. 22. 10; 28. 5, 23.

[e] Ex. 1. 21. 1 Sa. 25. 28. 2 Sa. 7. 12, 13, 27. Ps. 127. 1.

[f] Pr. 21. 30. Ec. 8. 12, 13.

[g] 2 Sa. 1. 15. 4. 12. Ju. 8. 20, 21. ver. 34, 46.

2 Probably being attended by guards. Death was often inflicted by military officers and not by common executioners. 'When a great man,' says Thevenot, 'is doomed by the sultan to die, the *capidgi*, or officer who executes such orders, is sent to him with some assistants, and showing his orders, strangles him and cuts off his head.'—*J.*

[h] ch. 1. 53. Jos. 21. 18. Je. 1. 1.

[i] 2 Sa. 12. 5. Mat. 26. 66.

[m] 2 Sa. 15. 24, 29. 1 Ch. 15. 11, 12.

[n] 1 Sa. 22. 20—23. 6, 9. 2 Sa. 15. 24. Mat. 10. 42.

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genius, but show also that the Spirit of God inspired him with thoughts purer, holier, and more sublime than those of earth. *P.*]

REFLECTIONS.—Happy are they who die in the Lord, encouraging their survivors to their proper duty! But none can be faithful to God without holy courage answerable to their station. In the way of obedience to God's precepts we may expect the fulfilment of his promises. And all, especially magistrates, ought to be careful in executing justice upon offenders, and discharging the obligations of gratitude. Some, however happy their lot, cannot rest till they ruin themselves; and the most dangerous designs have often fair pretences. While such as mean no ill themselves are, by the craft of others, rendered instruments of ambition. Such, therefore, who have the ear of princes ought carefully to consider their request, lest they abuse their influence to the hurt of their benefactor. No station should protect criminals from justice. And often the awakening of their guilty conscience, and punishment of their sins, meet them in a time and manner which they never expected. But while kindness to God's suffering saints ought to be remembered even in criminals, nothing must satisfy for murder but the blood of the guilty. Wicked men entail a curse on their posterity: and negligent magistrates must bear the sin of those crimes which they are not duly careful to avenge: for the due execution of justice is the establishment of their throne. Men ruin themselves by sinning against their own mercies. Our heart contains much wickedness, to which only God and our conscience are privy. And dreadful is the account to which God will call men at last for their perjury and other sins.—But in David I

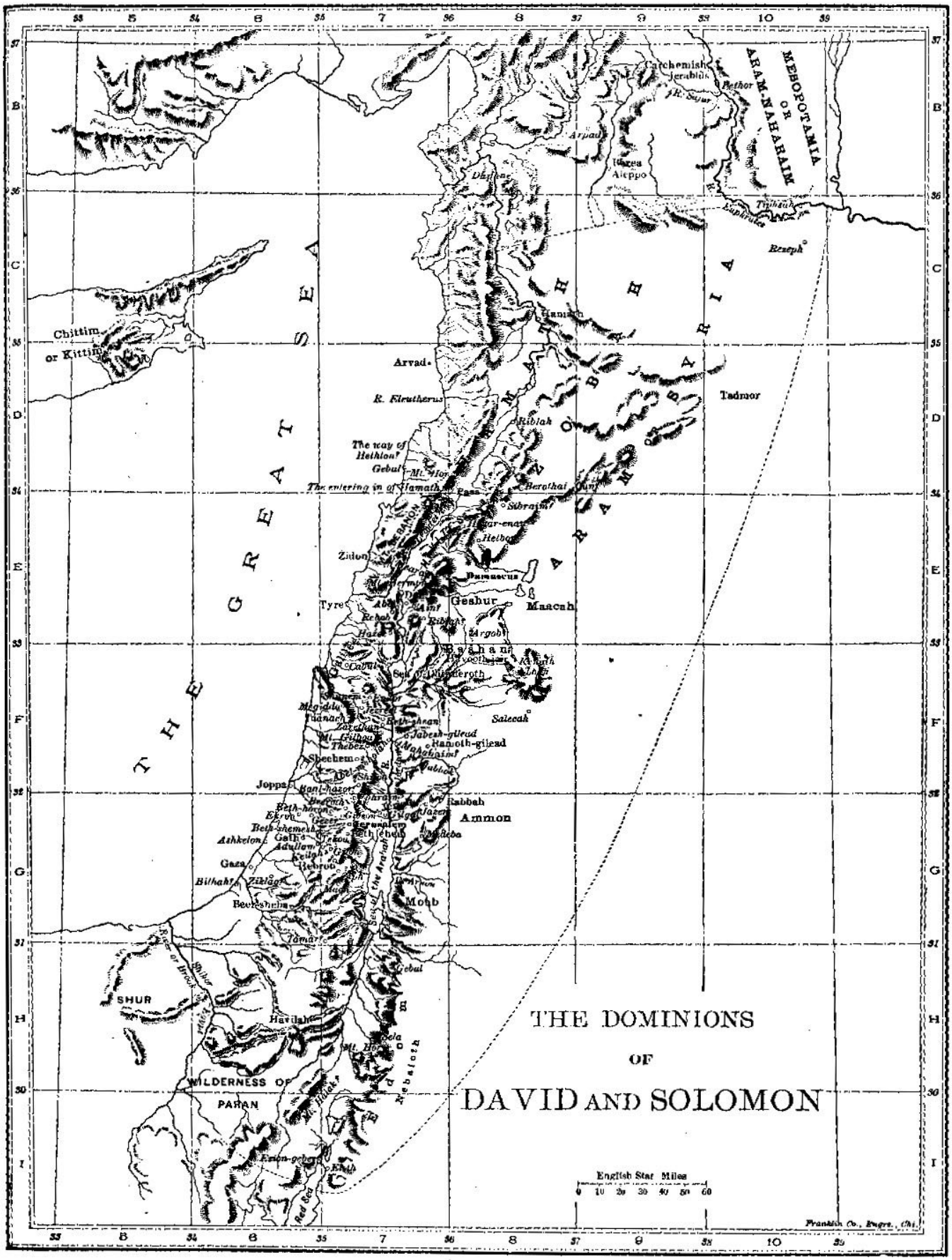
THE DOMINIONS
OF
DAVID AND SOLOMON
THE GREAT SEA
MESOPOTAMIA OR ARAM-NAHARAIM
ARAM OR SYRIA
Carchemish
Jerablûs
Bethor
R. Sajur
Arpad
Aleppo
Tiphsah
Euphrates
Rezeph
Chittim or Kittim
Arvad
R. Eleutherus
Hamath
Tadmor
Riblah
The way of Hethlon?
Gebal
Mt. Hor
The entering in of Hamath
Berothai
Sibraim?
Hazar-enan
Helbon
Zidon
Damascus
Geshur
Maacah
Tyre
Ribhah?
Argob
Bashan
Sea of Chinneroth
Salecah
Jabesh-gilead
Ramoth-gilead
Mahanaim?
Shechem
Joppa
Rabbah
Ammon
Beth-shemesh
Ashkelon
Gaza
Bilhah?
Ziklag?
Beer-sheba
Moab
Tamar?
Gebal
SHUR
Havilah
Sela
Mt. Hor
Nebaioth
WILDERNESS OF PARAN
Ezion-geber
Eloth
Red Sea
English Stat. Miles
0 10 20 30 40 50 60
Franklin Co., Engrs., Chi.

fulfil[o] the word of the LORD which he spake concerning the house of Eli in [p]Shiloh.[3]

28 ¶ Then tidings came to Joab; (for [q]Joab had turned after Adonijah, though he turned not after Absalom:) and Joab fled unto the tabernacle of the LORD, and [r]caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar: then Solomon [s]sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here.[4] And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and [t]fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall [u]return his blood upon his own head, who fell upon [x]two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof, to wit*, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood [y]shall therefore return upon the head of Joab, and upon the head of his seed for ever: but [z]upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So [a]Benaiah the son of Jehoiada went up, and fell upon him, and slew him:[5] and he was buried in his own house in the [b]wilderness.[6]

35 ¶ And the king [c]put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for Shimei,[d] and said unto him, Build thee an house in [e]Jerusalem, and dwell there, and go not forth thence any whither.[7]

37 For it shall be, *that* on the day thou goest out, and passest over the [f]brook Kidron, thou shalt know for certain that thou shalt surely die: [g]thy blood shall be upon thine own head.

38 And Shimei said unto the king, [h]The saying *is* good: as my lord the king hath said, so will thy servant do.[8] And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years,[9] that two of the servants of Shimei ran away unto [i]Achish, son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei [k]arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, [l]Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, that on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why then hast thou not kept [m]the oath of the LORD, and the commandment that I have charged thee with?[1]

44 The king said moreover to Shimei, [n]Thou knowest all the wickedness which thine heart is privy to, [o]that thou didst to David my father: therefore the LORD shall [p]return thy wickedness upon thine own head;

45 And king Solomon *shall be* [q]blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the [r]kingdom was established in the hand of Solomon.

CHAPTER III.

1 *Solomon marrieth Pharaoh's daughter.* 2 *High places being in use, Solomon sacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour.* 16 *His judgment between the two harlots maketh his wisdom renowned.*

AND Solomon[a] made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into [b]the city of David, until he had made an end of [c]building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 ¶ Only[d] the people sacrificed in high places, because there [e]was no house built unto the name of the LORD until those days.[1]

A.M. 2989. B.C. 1015.

o 2 Sa. 2. 23–25; 3. 27. 1 K. 2. 5, 31, 32. Mat. 23. 35. Ju. 12. 38.

p Jos. 18. 1. Ps. 78. 60. Je. 7. 12, 14.

3 Thus was fulfilled the prophetic threatening, 1 Sa. 2. 30–36. Abiathar was the last priest descended from Ithamar. Zadok, his successor, was of the family of Eleazar.—*C.*

q ch. 1. 7. with 2 Sa. 18. 7, 14, 15.

r ch. 1. 50. Ex. 21. 14.

s ver. 25, 46. 2 Sa. 1. 15, 16. 20, 21.

4 There is something very striking in so bad a man taking refuge in the tabernacle, not as a sanctuary where he might escape punishment, but as a place where he might die. Similar instances, however, are still common in time of fair-when wicked men superstitiously seek refuge in rites and ceremonies, and to avoid condemnation by purchase, not by grace and conversion to the Lord. Mat. 18. 3. Ro. 5. 1; 8. 1. Ep. 2. 8.—*C.*

t Ge. 9. 5, 6. De. 19. 12, 13. Ju. 1. 21, 24. 2 Ki. 9. 26, 32. Ne. 4. 35. 33.

u Ps. 7. 16; 9. 15, 16. 35. 8. Ge. 4. 11. 9. Ju. 9. 24, 57. ver. 44.

x 2 Sa. 3. 27; 20. 10.

y 2 Sa. 3. 29. 2 Ki. 5. 27. Ps. 109. 6. 15.

z ver. 4. 2 Sa. 3. 28. Ps. 18. 50. 21. 4. He. 11. 40. Je. 33. 17, 20. Is. 9. 7. 16. 5. 1 Ki. 2. 24. Ru. 4. 11. Ps. 132. 11. 89. 4.

a ver. 25, 46.

5 God decreed (Ex. 21. 12, 14) that the stream of murderers who had taken refuge at his altar should be dragged thence and put to death.—*J.*

b Mat. 3. 1. Jos. 15. 61.

c "It is usual now," says Roberts, "in some parts of the East, for parents or children to build a house, often a splendid one, in some lonely spot, for the purpose of there depositing their dead."—*J.*

c Ps. 109. 8. Nu. 25. 11, 13. 1 Sa. 2. 35. 1 Ch. 6. 50; 24. 3 ver. 27. But Abiathar was not deposed.

d 2 Sa. 15. 5–9. ver. 8, 9.

e Pr. 20. 8, 26. Je. 3.

f 2 Sa. 15. 23. 2 Ki. 23. 6. Je. 31. 40.

g Jos. 2. 19. 2 Sa. 1. 16. Eze. 18. 13. Mat. 27. 25.

h ch. 20. 4. 2 Ki. 20. 19.

7 "No doubt Solomon suspected that Shimei's influence would be that of a man upon his own estate, and among his numerous dependants in different parts of the land, and therefore he proposed to him as the condition of his indemnity for former crimes, that he should live in Jerusalem under his eye, and by no means remove thence. These terms Shimei readily agreed to, and solemnly swore to observe, and for three years he lived unmolested and in affluence. But growing secure, in contempt of Solomon's authority and of the oath of God, upon an unnecessary business he took a journey, which, according to his own engagement, forfeited his life. Thus the Lord left him to be infatuated, that due punishment might be inflicted upon him, in order that every progression of opposition to Solomon's kingdom might be crushed, and others be intimidated by their example; and that his throne might be established in peace as the type of the Redeemer's kingdom, of peace and righteousness."—*Scott.*

8 From 2 Sa. 19. 23 it is evident that Shimei was a powerful prince in Benjamin, for his followers were a thousand warriors. His confinement to Jerusalem was therefore a prudent precaution, and Jerusalem being in the neighbourhood of his own tribe and estate, the sentence was most lenient and favourable.—*C.*

i B.C. 1012.

k 1 Sa. 27. 2. 30. 10.

l Pr. 25. 27. 1. 22. 25. 1 Ti. 5. 20.

l ver. 36, 38. Ps. 15. 4. He. 6. 16. Ju. 11. 35. Pr. 20. 25.

m Ex. 22. 11. He. 6. 16. Eze. 17. 18, 19.

1 Perjury and disobedience were two heinous crimes—but Shimei seems to have been an active, enterprising character. See ver. 45.—*C.*

n Je. 29. 23. Ro. 2. 15.

o 2 Sa. 16. 5–9. ver. 8.

p ver. 32. Ps. 5. 10. 1. 31. 23. 28.

q Nu. 23. 11, 20. Ps. lxxxix. 15, 16. 97. ver. 22.

r 2 Ch. 1. 1. ver. 12, 13. 45. Pr. 25. 5. 29. 4.

CHAP. III.

a ch. 7. 8. Jos. 23. 1–12. Ru. 4. 10.

b 2 Sa. 5. 7. 1 Ch. 11. 5.

c ch. 7. 1; 6. 37, 38; 9. 25.

d ch. 15. 14; 22. 43. 2 Ki. 12. 3; 14. 4; 15. 4, 35. ver. 3, 4. 2 Ch. 33. 17. Le. 26. 30.

e De. 12. 5. ch. 5. 3. Ps. 78. 2.

1 It would seem from this and similar statements that the Lord had specially sanctioned the offering up of sacrifices in certain of the high-places in Palestine—such as Shiloh, Shechem, Bethel, Gibeah, and Gilgal. This was a provisional arrangement continued only until the temple was dedicated. "The great high-place" at Gibeon was apparently the same round which the Israelites assembled when called together at Mizpeh. Gibeon and Mizpeh were within a very short distance of each other—the latter on the top of the hill, and the former in the plain at its base.—*P.*

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behold a lively figure of Jesus, God's chosen One; the man according to his own heart, born in Bethlehem, and who fulfils all his counsels. How amazing his fidelity, meekness, humility, faith in God, love to him, zeal for his honour, and devout intimacy with him! Thrice—in his conception, at his baptism, and in his ascension—he was plentifully anointed with the Holy Ghost to his arduous and extensive office. He is the living head of all faithful people who are made kings and priests unto God. He is our sweet Psalmist, who tunes our hearts and indites our songs of praise. He is our great Prophet and King, who instructs, forms, and governs his church, the Israel of God. Through debasement, labour, reproach, and temptations on every side—and all endured with holy courage, steady regard to his Father's love, full resignation to his will, and firm confidence of a happy issue—he entered into his kingdom and glory. How skilful, prudent, kind, and righteous is he in governing his subjects! and how active in framing and fixing the worship of God, preparing the temple above for his people, and them for it! All his faithful soldiers are such as, convinced of their spiritual guiltiness, pollution, poverty, and debt, have been led to enlist in his service. His mighties, prophets, apostles, evangelists, pastors, and teachers, by the whole armour of God, particularly the sword of the Spirit, do marvellous exploits. He himself defeated the lions, the bears, the giants of hell. He fulfilled the law, destroyed death and the grave: and by the gospel he persuades the nations to the obedience of faith, and puts all the faithful in the full possession of their promised blessings.

CHAPTER III. [Ver. 1. *Solomon made affinity with Pharaoh.* Amongst the religious aberrations into which Solomon, through temptation of his wives, after-



THE SPHINX—STANDING 2,719 YEARS WHEN SOLOMON TOOK PHARAOH'S DAUGHTER AND BROUGHT HER TO THE CITY OF DAVID. {I. Kings, iii:1.}—"And Solomon made affinity with Pharaoh, King of Egypt, and took Pharaoh's daughter, and brought her into the City of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about." In this verse we see God's people brought through their king into relation with Egypt again. So we present here one of the most interesting pictures of the Sphinx that has ever been taken, to illustrate this fact. This monument stood where it appears to-day 3733 B. C., and had been standing here 2,719 years when Solomon took Pharaoh's daughter, and brought her into the City of David. The Sphinx represented among the Egyptians the God Harmachis, "Horus in the horizon, or Rising Sun, the Conquerer of Darkness, the God of the Morning." The Sphinx is hewn out of the living rock. The body is 153 feet long, paws 50 feet, the head 30 feet long, the face 14 feet wide, and from the top of the head to the base of the monument the distance is about 70 feet.

3 And Solomon [f]loved the LORD, walking in [g]the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to [h]Gibeon to sacrifice there; for that *was* the great high place: [i]a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon [k]in a dream by night: and God said, [l]Ask what I shall give thee.

6 And Solomon said, Thou hast showed unto thy[m] servant David my father great mercy, according[n] as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, [o]thou hast made thy servant king instead of David my father; and I *am but* a [p]little child:[2] I know not *how* to [q]go out or come in.

8 And thy servant *is* in the midst of [r]thy people which thou hast chosen, a [s]great people, that cannot be numbered nor counted for multitude.

9 Give[t] therefore thy servant an understanding heart to judge thy people, that I may [u]discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the LORD, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked [w]for thyself [x]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words:[y] lo, I have given thee a wise and an understanding heart;[3] so that there was [z]none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also [a]given thee that which thou hast not asked, both riches and honour; so that there shall not be[4] any among the kings like unto thee all thy days.

14 And [b]if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon [c]awoke; and, behold, *it was* a dream:[5] and he came to Jerusalem, and stood [d]before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made [e]a feast to all his servants.

16 ¶ Then[f] came there two women, *that were* [g]harlots,[6] unto the king, and stood before him.[7]

17 And the one woman said, [h]O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this woman's child died in the night; because she overlaid it.

20 And she arose at [i]midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning [k]to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, [l]Divide the living child in two, and give half to the one, and half to the other.[8]

26 Then spake the woman whose the living child *was* unto the king, (for her bowels [m]yearned upon her son,) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* [n]the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they [o]feared the king: for they saw that the [p]wisdom of God *was* in him to do judgment.

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[f] Ge.6.5. De.30.6.11.12. Mat.22.36,37. Jo.13.10. 1 Co.8.14. Jn.4.19.2 Sa.12.24.

[g] ch.11.34.2.3. 1 Ch.28.8,9.

[h] Jos.9.3,17. 2 Ch.1.3. 1 Ch.16.39.21.29. 2 Ch.1.3. 1 Ch.8.29. 9.35. 2 Ch.15.29. 35.20.29-24. Lu.1.47.

[i] Ge.28.18. 31.54. Nu.22.6. Job 33.14,15.

[k] Mat.7.7. Jn.16.23. 15.7. Ja.4.3. 1 Jn.5.14.

[l] Nu.22.7. Ps.78.70-72. 2 Sa.7.12.

[m] Ps.18.20-24. 25.1-5. 2 Ki.20.3. 1 Ch.29.17. 2 Sa.7.15.

[n] Ps.75.6,7. Da.2.21. 4.25,32. ch.1.12.48. 2 Ch.22.10. 26.5. 30.23.

[o] 1 Ch.29.1. Je.1.6. Mat.5.3. 18.3,4.

[p] 'A little child,' not in years, for he might now be considered of mature age (Dr. Wales has demonstrated that he could not be under twenty), but he calls himself a child in knowledge and experience in the government of a great nation, such as the Jews had become under the wise and vigorous government of David. See ver. 8,9.—*C.*

[q] Nu.27.17. De.31.2. Jn.10.3,4,9.

[r] Ex.3.7,8. De.7.6-8.14.9.26.18.28.9.

[s] Ge.15.5.22.17. 2 Ch.22.5,6.30.7.23.24.

[t] 2 Ch.1.10. Ja.1.5.3.17. Ps.72.1. Pr.3.13-15.16.16.

[u] He.5.14. 2 Sa.14.17. Ec.8.5. Mal.3.18. Je.25.19. Le.10.10. 2 Co.2.16.3.5. [w] Ps.4.6. Ja.4.3. Phl.2.21.

[x] Heb. *many days*, ver.11. Pr.16.31.

[y] ch.9.3,4.20-24.10.3-8. 1 Jn.5.14,15. Ec.1.16. Mat.7.7. Is.11.2-4. Jn.3.34,35.20. Col.2.3.

[z] Solomon had attained (ver. 9) not wisdom in general, but the knowledge of the true science of government, and that was given him. If we find that in after life he showed himself devoid of much practical wisdom in his *personal* conduct, it was because he was unfaithful to the condition now stipulated at ver. 14.—*C.*

[a] 2Ch.1.12. Mat.6.33. ch.iv.19,24. Ep.3.20, with 2.20-23. Phl.2.8-11.

[b] Or, *hath not been*.

[b] ch.9.4,5.13.5.2 Ch.28.9. Ps.132.12.50. 16. Phl.3.17. He.13.7. De.5.16. Pr.3.16.2 Ti.4.8.

[c] Ge.41.7,8,26. Je.31.26.

[d] That dreams furnish one of the 'divers manners' in which God has communicated his will to men, no reader of the Bible can deny. But even independent of direct divine revelation, dreams afford sometimes a good index of real disposition and character—perhaps because the dreamer thinks and acts as he would do apart from the influence of observing eyes—and may often form valuable assistants in the work of self-observation and self-examination. He that speaks of acts wisely and mercifully in a dream, has reason to thank God—he that speaks foolishly or acts wickedly in a dream, has an intelligible call to self-condemnation, watchfulness, and prayer.—*C.*

A.M. 2989. B.C. 1015.

[e] Ps.132.2-10. 2 Sa.6.17. Le.iii.ver.4.

[f] Ps.132.12-18. 2 Sa.6.18,19. Es.1.3.

[g] ver.22,28.

[g] De.23.17. Jos.2.1.

[6] The Targum has 'victuallers,' or tavern keepers. Not common harlots, but unmarried women who had been guilty of fornication. The Jews suppose they were not Israelites, but strangers, and so not subject to the law in De.23.17.—*C.*

[7] Perhaps this difficult case was referred to the king, on account of its having proved too hard for the inferior judges to decide. Solomon in his wisdom adopted the only rational method of discovering the truth, by making an ingenious appeal to the self-denying tenderness of a mother. The murder of illegitimate infants by their mothers, to conceal their shame, so often occurring in this country, is not so much as intimated in any way in the Scriptures. Nor is it met with in ancient history. The practice, however, with the ancients, of exposing their children, whether spurious or not, might remove the temptation to take away their lives by secret murder.—*C.*

[h] ver.26. Ge.43.20. Ro.13.7.1 Pe.2.17.

[i] Job 24.15,17. Ja.3.20.

[k] Ge.21.7. 1 Sa.1.23. Ja.4.3.1 Ti.5.14. Is.49.15.

[l] Pr.25.3.

[8] The profound knowledge of the human heart indicated by this judgment will readily be acknowledged. But its most important characteristic is the unlimited power of life and death which it indicates as resting in the mere will of the king. Were a British judge to issue such an order, he would be deposed as insane; or, were it carried into execution, would be held guilty of murder. How may we, then, vindicate the despotic authority assumed in principle by Solomon? We may in no wise vindicate despotism—for the divine rule was never despotic—but we can account for the assumption of Solomon, in the fact, that for centuries the land of Judea had, with few and brief exceptions, been constantly under military law—a state of things that necessarily supersedes divided authority, and intrudes, for the time, to one, a power above the ordinary forms of procedure, and authorizes and requires of him, by the pressure of circumstances, extemporaneously as it were, both to make and administer the law.—*C.*

[m] Heb. *were hot*, Ge.43.30. Je.31.20. Is.49.15. Ho.11.8.

[n] Phi.2.20. Her affection to him showed it.

[o] De.13.11.21.21.17.13. Ro.13.3,4. Ec.7.19.

[p] Is.11.2. De.1.16,2 Sa.8.15. Je.22.15.

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wards fell, no mention is made of the superstitions and idolatries of Egypt, 1 Ki. 11. 1–5; it is not improbable, therefore, that this daughter of Pharaoh may have been, at the time of her marriage, a proselyte to the Jewish religion. This alliance forms a striking example of the progress of events. The descendant of an Egyptian slave is now the son-in-law of the Egyptian king. Truly, neither pride nor despair were made for man. 'The rich and the poor meet together,' the Lord is the maker of them all. *C.*]

Ver. 3. [*He sacrificed and burnt incense in high places.* All sacrifices in high places were prohibited, Le. 26. 30, unless where the tabernacle of the Lord was located. The occasional exceptions in the cases of Samuel and others are only to be accounted for on the principle of necessity and mercy, which alone, as the spirit, can warrant any deviation from the letter of the law, Mat. 12. 4. In the case of Solomon such sacrificing is charged as a drawback upon his love, and we see from the history how it afterwards became a snare. *C.*]

REFLECTIONS.—Happy are the children who walk in the steps of their pious parents; and highly honoured are they to whose unfeigned faith and love God himself bears witness. How infinitely bountiful is God!—he even encourages us to ask his favours: and such as wait upon him in prayer and praise will find him speedy in his returns of blessing. Happy are they whose devout turn of mind, when awake, tinctures their very dreams with serious devotion. Godly children will always pay great regard to their parents' memory. None are so sensible of their own insufficiency as they who seriously ponder the weight of public offices; and

CHAPTER IV.

1 Solomon's princes. 7 His twelve officers who provided for his household. 20, 24 The peace and largeness of his kingdom. 22 His daily provision. 26 His stables. 29 His extraordinary wisdom.

SO king Solomon was king over [a]all Israel.
2 And these *were* the [b]princes which he had: Azariah the son of Zadok the priest;[1]
3 Elihoreph and Ahiah, the sons of [c]Shisha, scribes;[2] Jehoshaphat the son of Ahilud, the recorder.[3]
4 And [d]Benaiah the son of Jehoiada *was* over the host: and [f]Zadok and Abiathar *were* the priests:[3]
5 And Azariah the son of Nathan *was* over the officers: and Zabud the son [g]of Nathan *was* principal officer, *and* the king's [h]friend:[4]
6 And Ahishar *was* over the household: and [i]Adoniram the son of Abda *was* over the tribute.[5]
7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.[6]
8 And these *are* their names: The son of Hur,[7] in [k]mount Ephraim.
9 The son of Dekar,[8] in Makaz, and in Shaalbim,[1] and Beth-shemesh, and Elon-beth-hanan:[9]
10 The son of Hesed,[1] in [m]Aruboth; to him *pertained* Socoh, and all the land of Hepher:[2]
11 The son of Abinadab,[3] in all the region of [n]Dor;[4] which had Taphath the daughter of Solomon to wife:
12 Baana the son of Ahilud; *to him pertained* [o]Taanach, and Megiddo, and all Beth-shean, which *is* by [p]Zartanah, beneath Jezreel, from [q]Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam:[5]
13 The son of Geber,[6] in [r]Ramoth-gilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars:[7]
14 Ahinadab the son of Iddo *had* [s]Mahanaim.[8]
15 Ahimaaz *was* in [t]Naphtali; he [u]also took Basmath the daughter of Solomon to wife:
16 Baanah the son of Hushai *was* in [v]Asher and in Aloth:
17 Jehoshaphat the son of Paruah, in [y]Issachar:
18 Shimei the son of Elah, in [z]Benjamin.
19 Geber the son of Uri *was* in the [a]country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the only officer which *was* in the [8]land.[9]
20 ¶ Judah and Israel [b]*were* many, as the sand which *is* by the sea in multitude, [c]eating and drinking, and making merry.
21 And [d]Solomon reigned over all kingdoms from the river[1] unto the land of the Philistines, and unto the border of Egypt: they [e]brought presents, and served Solomon all the days of his life.
22 ¶ And Solomon's provision for one day was thirty measures[2] of fine flour, and three-score measures of meal,
23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, besides harts, and roe-bucks, and fallow-deer, and fatted fowl.[3]
24 For he had dominion over all *the region* on this side the river, from Tiphsah[4] even [f]to Azzah,[5] over all the kings on this side the river: and he had peace on all sides round about him.
25 And Judah and Israel dwelt [g]safely, every man under his vine and under his fig-tree, [h]from Dan even to Beer-sheba, all the days of Solomon.
26 ¶ And [i]Solomon had forty thousand[6] stalls of horses for his chariots, and twelve thousand horsemen.
27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.
28 Barley also and straw for the horses and [k]dromedaries brought they unto the place where *the officers* were, every man according to his charge.
29 ¶ And [l]God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea-shore.
30 And Solomon's wisdom excelled the wisdom of all the children of [m]the east [7]country, and all the wisdom [n]of Egypt.

A.M. 2990. B.C. 1014.

CHAP. IV.

a 2 Sa. 5. 5. 1 Ti. 6. 15. Mat. 28. 18.
b Ex. 28. 21. 1 Co. 12. 28.
1 Or, *the chief officer.*
c Sheva, or Shamsha, 2 Sa. 8. 16; 20. 24. 1 Ch. 18. 16.
2 Or, *secretaries.*
d Or, *remembrancer,* 2 Sa. 8. 16, 20. 24.
e 2 Sa. 8. 18. ch. 2. 35. 1 Ch. 18. 16.
f 2 Sa. 8. 17; 20. 25. ch. 2. 27, 35. 1 Ch. 18. 16.
3 There can be no doubt that between the accession of Solomon, ch. 1. 39, the complete consolidation of his authority, ch. 2. 12, and the second and covert attempt of Adonijah upon the throne, ver. 22, a considerable period of time must have elapsed. And as Abiathar was not banished to Anathoth, and removed from being high-priest, ver. 27, till after this period, the historian inserts his name, not as being second in dignity in the Aaronic family, but as having been actually in the first rank during a part of the reign of Solomon.—*C.*
g 2 Sa. 7. 2; 12. 2. ch. 2. 10-40.
h 2 Sa. 15. 37.
4 The title of 'king's friend' seems not to indicate a special office, nor yet to convey the unpopular idea of 'favourite,' but seems, most probably, to be in Solomon a natural and affectionate imitation of David's special friendship for Jonathan.—*C.*
i ch. 5. 14.
k Or, *levy.*
6 See note ver. 19.
7 Or, *Ben-Ammi.*
k Jos. 17. 18. Ju. 12. 15; 19. 1.
8 Or, *Ben-dekar.*
l Jos. 19. 41, 42.
9 This district included a large section of the tribe of Dan, along the western slopes of the mountains, with the plain at their base.—*P.*
1 Or, *Ben-hesed.*
m Jos. 15. 35, 46; 12. 17; 17. 3.
2 *Aruboth* was the southern part of the plain of Philistia.—*P.*
3 Or, *Ben-abinadab.*
n Jos. 12. 23; 17. 11. Ju. 1. 27.
4 The region of Dor' embraced the northern division of the plain of Sharon, up to the base of Carmel.—*P.*
o Jos. 17. 11. Ju. 5. 19; 7. 22.
p Jos. 3. 16. ch. 7. 46; 18. 40.
q 1 Sa. 31. 10. ch. 19. 16.
5 The great and rich plain of Esdraelon from the Bay of Acre to the Jordan.—*P.*
6 Or, *Ben-geber.*
r ch. 22. 3. Nu. 32. 41. De. 3. 4. Jos. 20. 8.
7 These provinces included only a part of northern Gilead and Bashan.—*P.*
s Or, *to Mahanaim,* Ge. 32. 1. 2 Sa. 2. 8; 17. 24.
t Jos. 19. 32-39.
u ver. 11. 1 Sa. 18. 28.
v Jos. 19. 24-31.
8 *Mahanaim* was a strong city, and capital of a district along the banks of the Jabbok in central Gilead.—*P.*

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y Jos. 19. 17-23.
z Jos. 18. 21-28.
a Nu. 32. 33-36. De. 3. 12-17. Jos. 13. 9-12.
9 He seems to have been the father of Geber, ver. 13, and to have held a rank superior to his son.—*C.*
8 In the East, and even in some parts of Europe, rents are paid in the produce of the soil. In some of the newly peopled districts of America, even servants' wages are so discharged. A somewhat similar state of things in the reign of Solomon will account for this monthly arrangement of *caterers* to the royal household.—*C.*
b Ge. 12. 2; 13. 16; 15. 5; 22. 17.
c 1 Ch. 12. 39. Job 1. 18. Is. 22. 13. 1 Sa. 30. 16. Ro. 14. 17.
d 2 Ch. 9. 26. Ps. 72. 8. Ge. 15. 18. Ex. 23. 31. De. 11. 24. Jos. 1. 4.
1 The Euphrates, the eastern boundary of the promised land, Ge. 15. 18.—*C.*
e 2 Ki. 17. 3. 2 Ch. 17. 5-11; 26. 8. Ps. 72. 10.
2 Heb. *cor,* i.e. near 59,000 pounds weight of meal, which might serve 20,000 men.
3 The extent of Solomon's household establishment will not be surprising to those who are acquainted with the arrangement of eastern courts, or even with the history of the great feudal barons of Europe anterior to the blessed Reformation.—*C.*
4 A famous city on the Euphrates, so named from the ford or pass on which it was situated.—*C.*
f Ge. 10. 19. Ju. 16. 1. De. 2. 23.
5 Gaza on the Mediterranean.—*C.*
g Heb. *confidently,* Mi. 4. 4. 2 Ki. 18. 31. Je. 23. 6. Is. 60. 18. Zec. 3. 10.
h Ju. 20. 1. 2 Sa. 24. 2; 17. 11. ch. 8. 65.
1 2 Ch. 9. 25. 1. 14. ch. 10. 25, 26. Is. 5. 28.
6 On comparing this passage with ch. 10. 26. 2 Ch. 1. 14, the difference suggests to several judicious commentators the necessity of the usual solution—the assumed error of a transcriber. The assumption is unauthorized, gratuitous, and unnecessary. Estimating two horses for each chariot, and one for each dragoon, with a reasonable allowance of supernumeraries, brood-mares, and foals in training, the number in the text will not appear extraordinary.—*C.*
k Or, *mules* or *swift beasts,* Es. 8. 10, 14. Mi. 1. 13.
l Ja. 1. 5, 17. ch. 3. 10, 28. 2 Co. 6. 11-13. Ps. 119. 32. Ju. 3. 34. 1 Co. 2. 3. Col. 2. 3.
m Job iv.—xxxvii. Mat. 2. 1. De. 4. 7. 1 Ki. 10. 15.
7 Heb. 'all the *Bene-kedem,*' a proper name given to the nomad tribes of Arabia. They were celebrated for wisdom.—*P.*
n Ac. 7. 22. Is. 19. 11, 12.

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hopeful is their administration who earnestly ask wisdom and direction from God. The disinterested prayer of faith is always acceptable to God: and when we seek first the kingdom of God, all things shall be added to us. He will give us exceeding abundantly above what we can ask or think: and quickly he gives opportunity for the exercise of the gifts which he bestows. How helpless and perilous is our infantile state! by the most marvellous providence we escape the dangers of it. How tender is the affection of a mother's breast! and monsters of brutality must they be who can neglect and destroy the fruit of their own womb. Magistrates, before whom such difficult causes come, have great need of their subjects' fervent prayers and of God's special direction. And the greater abilities men have, they are the more indebted to God who bestowed them. But alas! oftentimes the fear of detection and punishment from men is a greater restraint upon evil-doers than all the terrors of God's everlasting wrath.

CHAPTER IV. [Ver. 11. *The daughter of Solomon to wife.* Not signifying that he had her to wife when Solomon came to the throne—for Solomon was then too young to have a marriageable daughter—but who had her to wife before the time when the history was written. But if this be not admitted, she may, according to eastern custom, have been betrothed at an early age. *C.*]

Ver. 19. ['Geber Ben-Uri in the land of Gilead, the land of Sihon king of the Amorites and Og king of Bashan; and the one officer who was in the land.' This verse is somewhat obscure, especially when connected with ver. 13, 14. The meaning seems to be that Geber was set over the very wide district embracing the allotted territories of Reuben and Gad; part of which had originally been subject to Sihon, and a small part to Og; while to the whole the sacred writer now gives the name Gilead. *P.*]

Ver. 21. [All these countries acknowledged Solomon's authority, and paid tribute to him; but still this was not a fulfilment of the conditional promise made to Abraham. The countries specified were not then, and never were, possessed by the Israelites as a people. *P.*]

Ver. 28. ['Barley also and chopped straw for the horses and post-horses they brought unto the place



DAM, ABANA RIVER—A SCENE IN THE OLDEST CITY IN THE WORLD, INCLUDED IN THE KINGDOM OVER WHICH SOLOMON REIGNED. [I. KINGS, iv:21.]—"And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents and served Solomon all the days of his life." In the first chapter of Joshua, the Lord spake unto Joshua, saying, "Every place that the soul of your foot shall tread upon, that have I given unto you, as I said unto Moses from the wilderness, and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea towards the going down of the sun shall be your coast." The promise made to Joshua was practically confirmed and realized at the conclusion of David's reign. Solomon came into possession of this great inheritance, but by forgetting God he prepared the way for the dismemberment of his great kingdom. The Abana river is a scene near Damascus, at this time embraced within the dominions of Solomon.

31 For he was [o]wiser than all men; than Ethan[p] the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol:[8] and his fame was in all nations round about.

32 And he [q]spake three thousand proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.[9]

34 And there came [r]of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER V.

1 Hiram, sending to congratulate Solomon, is certified of his purpose to build the temple, and desired to furnish him with timber for that purpose. 7 Hiram, blessing God for Solomon, and requesting food for his family, furnisheth him with timber. 13 The number of Solomon's workmen and labourers.

AND Hiram[a] king of Tyre[1] sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram [b]was ever a lover of David.

2 And [c]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could[2] not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD [d]put them under the soles of his feet.

4 But now the LORD my God [e]hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, behold, I [2]purpose [f]to build an house unto the name of the LORD my God,[3] as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me [h]cedar-trees out of Lebanon; and my servants shall be with thy servants: and unto thee will [i]I give hire for thy servants, according to all that thou shalt appoint:[4] for thou knowest that *there is* not among us any that can skill to hew timber like unto the [k]Sidonians.[5]

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, [l]Blessed *be* the LORD this day,[6] which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered[7] the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning [m]timber of fir.

9 My servants shall bring *them* down from [n]Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint[8] me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire in [o]giving food for my household.[9]

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his desire.

11 And Solomon[1] gave Hiram twenty thousand [p]measures of wheat *for* food to his household, and twenty measures[2] of pure oil:[3] thus gave Solomon to Hiram year by year.

12 And the LORD [q]gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two [r]made a league together.

13 ¶ And king Solomon raised a levy out of all Israel; and the levy was [s]thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and [t]Adoniram *was* over the levy.

15 And Solomon had threescore and [u]ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Besides the chief of Solomon's officers which *were* over the work, [x]three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they [y]brought great stones,[4] costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the [z]stone-squarers:[5] so they prepared timber and stones to build the house.

A.M. 2970. B.C. 1034

o ch. 3. 12. Col. 2. 3. Jm. 3. 34.

p Ps. 89. title; 88. title 1 Ch. 15. 17, 19; 2. 6.

8 It appears from 1 Ch. 2. 6 that Ethan, Heman, Chalcol, and Darda were all sons of *Ezra* or *Zerah*. The Hebrew words therefore rendered 'sons of Mahol' signify 'sons of music'—men of high musical talent. This is proved from 1 Ch. 15. 16, 17, 19; 25. 4. Ps. lxxxviii. lxxxix. —*P.*

q Ec. 12. 9. Pr. 1. 1. Ca. 1. 1

9 There is no need to speculate about the supposed loss of any of Solomon's writings, as it is not said he *wrote*, but *spake* on these subjects.—*C.*

r ver. 21, 31; ch. 10. 1–8, 24. 2 Ch. 9. 22, 23. Is. 2. 2; 55. 5.

A.M. 2990. B.C. 1014

s ch. 3. 12. Ps. 72. 10. Is. 60. 3.

t ch. 4. 6.

u 2 Ch. 2. 2, 17, 18. ch. 9. 20–22.

x 2 Ch. 2. 2. ch. 9. 23.

y ch. 7. 9, 10. 1 Co. 3. 10, 11. 1 Pe. 2. 7. Is. 28. 16. Re. 21. 14, 27.

6 As an illustration of what is meant by *great stones*, it may be remarked that in the ruins of Baalbec, generally ascribed to Solomon, Irby and Mangles measured one 86 feet long and 12 feet in depth and breadth; and Wood found one in a neighbouring quarry, prepared for removal, which was 70 feet long by 14 feet 5 inches in breadth, and 14 feet in depth, which, estimated as Portland stone, would weigh 1233 tons.—*C.*

z Or, *Giblites*: as Eze. 27. 9. Ps. 83. 7.

5 This clause ought to be translated as follows:—'And Solomon's builders, and Hiram's builders, and the Giblites hewed.' The *Giblites* were the inhabitants of *Gebal*, a small city situated on the shore of the Mediterranean beneath Lebanon, and eighteen miles north of Beyrout. It is a remarkable fact that the masonry of the ancient walls of Gebal bear a close resemblance to those of the temple-wall at Jerusalem.—*P.*

CHAP. V.

a 2 Sa. 5. 11. Is. 39. 2.

1 There were two cities called Tyre—the one on the continent, the other on an island. The former was, most probably, the residence of Hiram, the latter is the Tyre of prophecy, and its grandeur and destruction continue to furnish a striking evidence of the divine origin of the Holy Scriptures, in which its fates were predicted.—*C.*

b 1 Ch. 14. 1, 2 Sa. 5. 11. Am. 1. 9.

c 2 Ch. 2. 3. Huram.

d 2 Sa. 7. 5–11. 1 Ch. 22. 8; 28. 3.

e Jos. 21. 44. Ps. 8. 6; 110. 1. Mal. 4. 3. Ep. 1. 22.

f 1 Ch. 22. 9, 18. Mat. 11. 28–30. Ac. 9. 31.

2 Heb. *say.*

g 2 Sa. 7. 12, 13. 1 Ch. 22. 10; 28. 6, 20, 21. Mat. 16. 18. 2 Ch. 2. 1.

3 The religious character of this embassy forms one of the most beautiful episodes in the history of human diplomacy. And is it not an emblem of Christ calling the Gentiles to join with him in building up his church, the true and holy temple where the Lord dwells?—*C.*

h Ps. 29. 5; 92. 12. Ca. 5. 15. ch. 6. 9, 10, 16, 20.

i Ro. 12. 17. Phi. 4. 8.

4 Heb. *say.*

k Ezr. 3. 7. Ge. 10. 15.

5 Almost every country has some peculiar productions for beneficial exchange, and some peculiar arts and manufactures in which it excels. Thus God binds nations together by mutual necessities and benefits, provides for the extension of the gospel, and overrules the tendencies of men for war.—*C.*

l ch. 10. 9. 2 Ch. 2. 10. De. 32. 32. 2 Ki. 5. 26. Ps. 58. 11. Da. 3. 28.

6 Hiram was evidently no idolater, but a devout worshipper of the true God.—*C.*

7 Heb. *heard.*

m ch. 6. 15, 34. 2 Sa. 6. 5. 2 Ch. 3. 5.

n De. 3. 25. Ju. 3. 3. Jos. 11. 17.

8 Heb. *send.*

o 2 Ti. 2. 8. Ac. 12. 20. Ezr. 3. 7. Eze. 27. 17.

9 Sidon being a large commercial city, built on the coast, and having near it only a narrow plain, required a large supply of provisions. 'Food for his household' was consequently the most acceptable return Solomon could make to Hiram for his services.—*P.*

1 B.C. 1012.

p Heb. *cors*, 2 Ch. 2. 10, *i.e.* about 42,500 bulls.

2 About 1560 gallons, wine measure.

3 In 2 Ch. 2. 10 we find mention of 20,000 baths of oil. But this does not necessarily contradict the 20 measures in the text—as the one account may refer to oil of common quality—the text to *pure oil* for Hiram's own household.—*C.*

q ch. 4. 29; 3. 12. 2 Ch. 1. 12.

r ch. 15. 19. Ge. 21. 32. Am. 1. 9.

s ch. 9. 15.

t ch. 4. 6.

u 2 Ch. 2. 2, 17, 18. ch. 9. 20–22.

x 2 Ch. 2. 2. ch. 9. 23.

y ch. 7. 9, 10. 1 Co. 3. 10, 11. 1 Pe. 2. 7. Is. 28. 16. Re. 21. 14, 27.

6 As an illustration of what is meant by *great stones*, it may be remarked that in the ruins of Baalbec, generally ascribed to Solomon, Irby and Mangles measured one 86 feet long and 12 feet in depth and breadth; and Wood found one in a neighbouring quarry, prepared for removal, which was 70 feet long by 14 feet 5 inches in breadth, and 14 feet in depth, which, estimated as Portland stone, would weigh 1233 tons.—*C.*

z Or, *Giblites*: as Eze. 27. 9. Ps. 83. 7.

5 This clause ought to be translated as follows:—'And Solomon's builders, and Hiram's builders, and the Giblites hewed.' The *Giblites* were the inhabitants of *Gebal*, a small city situated on the shore of the Mediterranean beneath Lebanon, and eighteen miles north of Beyrout. It is a remarkable fact that the masonry of the ancient walls of Gebal bear a close resemblance to those of the temple-wall at Jerusalem.—*P.*

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where they (the *horses*, not the *officers*) were—each man in his turn.' The word rendered 'dromedaries' means a swift animal, or an animal accustomed to perform journeys. *P.*]

REFLECTIONS.—Great men should appear great, answerably to their stations. And it is often prudent for kings to continue most of their predecessors' officers in their respective places. But it is necessary for all men to provide for their household in the manner that is best for their own and the nation's advantage. God wisely balances men's honour and wealth with proportionate burdens of expense and care. He can give great happiness on earth: but infinitely greater is the happiness of Jesus' kingdom, which fills both heaven and earth; and unbounded are his provisions of new-covenant blessings. How gracious is God in the bestowal of his gifts and grace! But let us never envy such as outshine us. It is the Lord; let him give as seemeth him good! If we lack wisdom, let us ask it of God; and out of Jesus' fulness, in whom are hid all the treasures of wisdom and knowledge, let us receive, and grace for grace.

CHAPTER V. [Ver. 6. The skill of the Sidonians in hewing timber was owing to two causes: 1. The cedar forests were in the mountains of Lebanon, within a very few miles of the city. There remains of ancient cedar forests have been discovered within the past five years. It was thought until very recently that the only remnant of the famous cedars was the little grove near the northern extremity of the mountain chain. Now, no less than *seven* distinct groves are known. 2. The Sidonians were the earliest and most celebrated navigators, they had consequently acquired skill in cutting timber for ship-building. *P.*]

Ver. 15. [It must be remembered that in those early days there were no regularly constructed roads, and there were no engines constructed to economize human labour. Palestine besides was a mountainous country; and transport was difficult. Every stone and beam had to be dragged along by strength of arm. Thousands were thus required to do work which as many scores could now do by the aid of machinery. The bearers of burdens and hewers spoken of in this verse were employed in the mountains around Jerusalem. It appears from 2 Ch. 2. 17, 18 that these pressed labourers were Canaanites. *P.*]

Ver. 17. [The stones laid bare by recent excavations round the walls of the temple area are of enormous magnitude, and the walls themselves, as now in part exposed to view, show what a vast amount of labour and time must have been spent upon them. Some of the stones measure nearly 40 ft. in length by 5 ft. in thickness. *P.*]

REFLECTIONS.—Condolence with the afflicted is truly kind; and faithful friends love the children for their parents' sake. It is good for kings to cultivate peace with their neighbours, especially such as fear God. The more outward rest we have, the more earnestly we should lay out ourselves in promoting the

CHAPTER VI.

1 The building of Solomon's temple begun. 5 The chambers thereof. 11 God's promise unto it. 14 The ceiling and adorning of it. 23 The cherubims. 31 The doors. 36 The court. 37 The time of building it.

AND it[a] came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in[b] the month Zif, which *is* the second month,[1] that he began to build the house of the LORD.

2 ¶ And the house which king Solomon built for the LORD, the length thereof *was* [c]threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the [d]porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.[2]

4 ¶ And for the house he made [e]windows of narrow lights.

5 ¶ And against the wall[3] of the house he built [f]chambers round about, *against* the walls of the house round about, *both* of the temple and of the [g]oracle: and he made chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made narrowed rests[4] round about, that *the beams* should not be fastened in the walls of the house.[5]

7 And the house, when it was in building, was [h]built of stone made ready before it was brought thither: so that there was neither hammer,[i] nor axe, *nor* any tool of iron, heard in the house while it was in building.[6]

8 The door for the middle chamber *was* in the right side[7] of the house: and they [k]went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards[8] of cedar.[9]

10 And *then* he built [l]chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [m]if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I [n]will dwell among the children of Israel, and will not forsake my people Israel.

14 ¶ So Solomon built the house, and finished it.[1]

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls[2] of the ceiling: *and* he covered *them* on the inside with wood,[3] and covered the floor of the house with planks of fir.

16 And he [o]built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the [p]most holy *place*.

17 And the house, that *is*, the temple before it, was forty cubits *long*.

18 And the cedar of the house within *was* carved with knops[4] and open flowers:[5] all *was* cedar; there was no stone seen.

19 ¶ And the oracle he prepared in the house within, to [q]set there the ark of the covenant of the LORD.

20 And the oracle[6] in the fore-part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid[7] it with pure gold; and *so* covered the [r]altar *which was of* cedar.

21 So [s]Solomon overlaid the house within with pure gold: and he made a partition[8] by the [t]chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made [u]two cherubims[9] *of* [x]olive-tree,[1] *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: and [y]they stretched forth the

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A.M. 2993. B.C. 1011.

CHAP. VI.

a 2 Ch. 3. 1. Ac. 7. 47, with Ju. 2. 1. Col. 2. 9. 1 Co. 8. 12. 1 Pe. 2. 5. Ep. 2. 20–22.

b Nu. 1. 1, with Ex. 12. 2, 3.

[1] Of the sacred year, *i.e.* about the end of April.

c Ex. 6. 3. Eze. 41. 8. Re. 21. 16, 17. Its length was 109½, its breadth 36½, its height 54½ feet.

d 1 Ki. 1. 10. Ju. 19. 03 Ac. 3. 10, 11.

[2] The searcher of Scripture is referred to the plan of the temple and courts by Lamy, which there is every reason to consider a near approach to the original. But let him never forget that this earthly temple is the emblem of the personal and mystical body of Christ. Jo. 2. 19. Ep. 2. 22.—*C.*

e Or, *windows broad within and narrow without*, or *shewed* and *closed*. Eze. 40. 16, 41. 16. Ca. 2. 9. Is. 60. 8. 1 Co. 13. 4.

[3] These erections against the walls must appear so contrary to all European ideas of church architecture, that it may be well to remind the reader that the light of the temple was principally supplied by the golden candlestick within, the emblem of Christ in the heart of believers, the hope of glory.—*C.*

f 1 Ch. 28. 12. Ne. 10. 37. Eze. 40. 44; 42. 10; 46. 19. 2 Ch. 5. 1. 1 Ki. 7. 51.

g Or, *holy of holies*, ver. 16, 19–23; ch. 8. 6, 8. Nu. 7. 89. Le. 16. 2. Ex. 30. 6; 25. 22.

[4] Heb. *narrownesses or rebatements*. These chambers might denote particular societies of saints.

[5] The walls, according to the soundest architectural principle, diminished in thickness as they ascended; and, by contracting a cubit at each successive story, afforded a resting-place for the end of the beams, which were not allowed to enter the wall.—*C.*

h ch. 5. 18. Pr. 24. 27. 1 Pe. 2. 5. 2 Co. 5. 5. Col. 1. 12.

i Is. 54. 3. Ep. 4. 16, 31, 32. 1 Ti. 6. 3–5.

[6] The hammer is for breaking, the axe for hewing, but neither were used in building the temple, though both in preparing the materials. Even so, the law and the prophets serve to break in pieces and to slay, but the work of the Spirit in regeneration is merely to build up believers in noiseless peace.—*C.*

[7] Heb. *shoulder*.

k Eze. 41. 6, 7. Noting progress in holiness and honours.

[8] Or, *the vault beams and the ceilings with cedars*.

[9] Or, in modern terms, jointed and ceased the house, ver. 10. with cedar—the flooring-boards being of fir, ver. 15.—*C.*

l Eze. 41. 6.

m ch. 2. 4, 3. 14; 8. 25; 9. 4, 5. Ps. 132. 12; 89. 31. Je. 33. 20, 21. 1 Ch. 22. 10. 2 Ch. 7. 17, 18. Ro. 2. 7, 10. 1 Co. 15. 58.

A.M. 2993. B.C. 1011.

n Ex. 25. 8. Ps. 132. 13, 14. Le. 26. 11. 2 Co. 6. 16. Re. 21. 3.

[1] B.C. 1004.

[2] Or, *from the floor of the house unto the walls, &c.*, and so ver. 16.

[3] Or, as we would term it, he wainscoted the walls with cedar.—*C.*

o 2 Ch. 3. 8. ver. 15, 20. Ex. 25. 21, 22.

p He. 9. 3. Ex. 26. 33. Le. 16. 2. Nu. 18. 7. Where the ark and cherubim were placed.

[4] Or, *gourds*.

[5] Heb. *opening of flowers*.

q 2 Ch. 5. 7. Ex. 40. 20, 21. ch. 8. 6–9. He. 9. 3, 4.

[6] The place from which God gave his responses by Urim and Thummim.—*C.*

[7] Heb. *shut up*.

r Of incense, ch. 7. 48, ver. 22. Ex. 30. 1.

s 2 Ch. 3. 6–10. Re. 21. 18, 21.

[8] This *partition* was, most probably, the veil of the temple, covering the doors, ver. 31, and ornamented by golden chains for drawing it up at the annual entrance of the high-priest.—*C.*

t 2 Ch. 3. 14, 16. Ex. 26. 33.

u 2 Ch. 3. 10–13. Ex. 25. 18–22. He. 2. 14. Ge. 3. 24.

[9] The precise form of the cherubim the Scriptures do not describe. Some particulars, however, both of appearance and service are revealed. For example, some appear to have had but one face, as in Ex. 25. 20. Some four faces, as in Eze. 1. 6. Some had two wings, as in 1 Ki. 6. 24; some six, as in the vision of Ezekiel, 1. 6. As to their service, some were appointed to resist the vain and rebellious dispositions of man, Ge. 3. 24; others to bear up the throne of God, or become the vehicles of his almighty power, Eze. 1. 10–25. Ps. 18. 10; in all which they present either the agents or emblems of that divine administration, in which the angels that excel in strength are 'ministering spirits to them who shall be heirs of salvation,' He. 1. 14.—*C.*

x Heb. *trees of oil*. Ex. 25. 18. Ne. 8. 10. These cherubims represented angels and ministers, as wondering at and serving in the work of our redemption.

[1] The olive furnished oil, the emblem of light and anointing to office; as the cedar was the emblem of the incorruptibility of the covenant; the fir, of the endurance of God's people while trodden upon in his service.—*C.*

y Or, *the cherubims stretched forth their wings*, Ex. 25. 20. 2 Ch. 3. 11. Ps. 17. 8; 31. 20; 91. 1.

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worship and honour of God: and when we have God's promise to encourage us we need never doubt of our success. They have often most of natural ingenuity who have no real knowledge of God. And frequently God employs those in building his church who have no spiritual interest in her. But it is highly honourable to assist in promoting her welfare. In all bargains the conditions ought to be clear, that after-disputes may be prevented. And labourers' wages should be always paid with the greatest punctuality. When God hath a temple to build he can easily provide workmen; and in his work every one ought to have his particular allotment. But great is the mercy, that thousands unnumbered of Gentile sinners have been brought into the gospel church, and built up a spiritual temple, a meet habitation of God, through the Spirit.

CHAPTER VI. [Ver. 1. *Began to build the house of the Lord.* Chronologists differ widely respecting this most important epoch, ranging from 330 to 680, but no good reason seems assigned by any for questioning the correctness of the Hebrew text. *C.*]

Ver. 2. [*The height thereof thirty cubits.* That is, the height of the body of the house; for from 2 Ch. 3. 4 it appears that the height of the porch was 120 cubits, or 180 feet. The *Codex Alexandrinus* of the Septuagint makes it but 30 cubits, equal to the rest of the building; but there seems no reason whatever to question the existence of the noble tower implied in the Hebrew text. *C.*]

Ver. 6. [The form and dimensions of the temple, as far as they can be ascertained, were as follows:—Its total length was 80 cubits; its breadth 40; and its

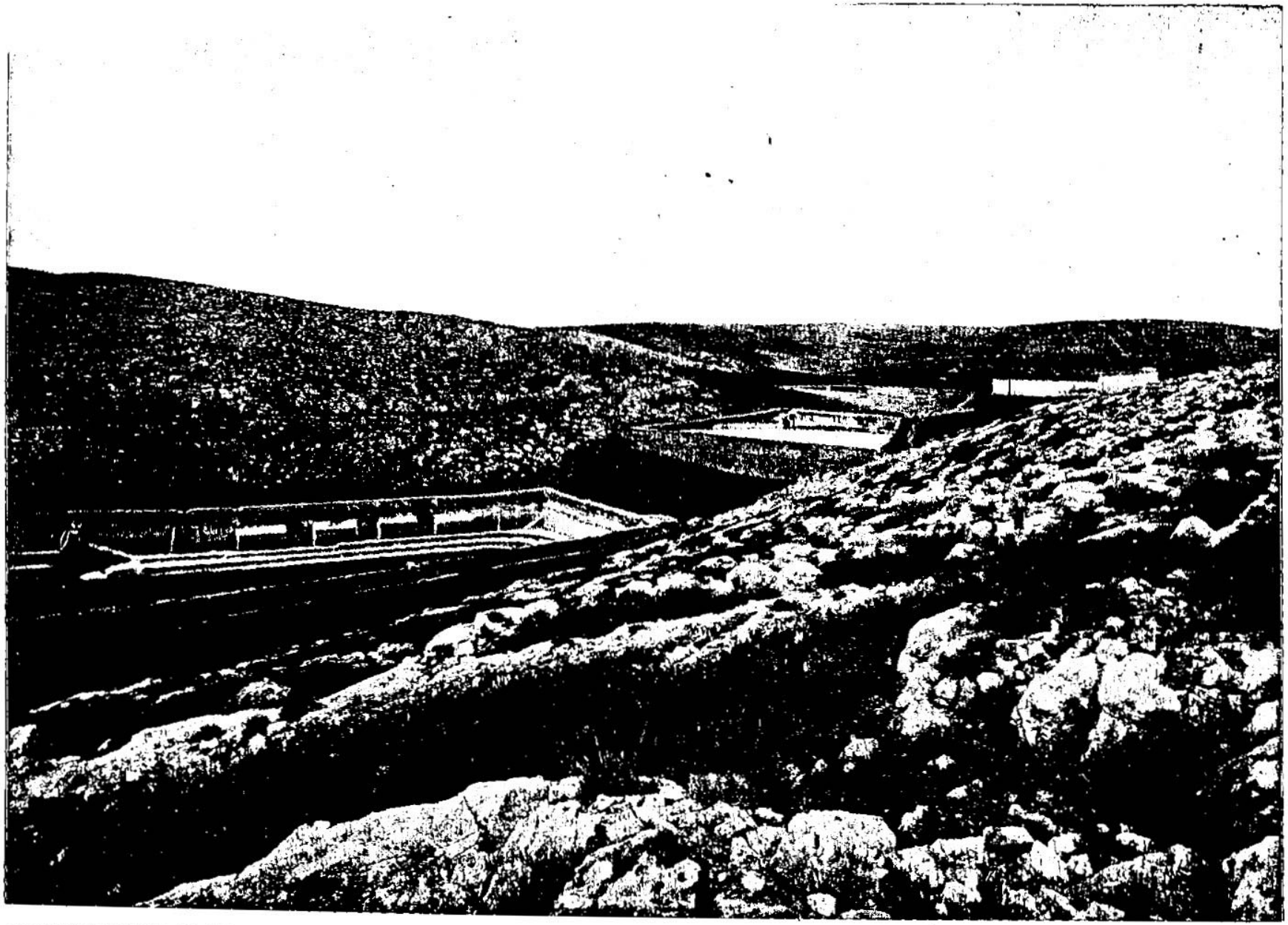

GENERAL VIEW OF THE POOLS OF SOLOMON—PART OF THE WATER SUPPLY OF THE MOSQUE OF OMAR. [I. Kings, vi:14.]—"So Solomon built the house, and finished it." We give a general view of the Pools of Solomon here because a part of the water which supplied the temple was brought to Jerusalem from this place. There are three of these pools. They are about nine miles from Jerusalem. The length of the upper cistern is about 380 feet, the breadth about 230 feet, the depth 25 feet. The middle cistern is 423 feet long, something over 200 feet broad, 39 feet deep. The lower cistern is 580 feet long, and over 200 feet broad, and 50 feet deep. The road from Hebron to Jerusalem passes just westward of them. Even to a recent day these cisterns sent water to the great mosque in Jerusalem, which is built on the site of Solomon's Temple.

wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved [a]figures of cherubims, and palm-trees, and [c]open flowers, within and without.

30 And the [b]floor of the house he overlaid with gold within and without.[1]

31 ¶ And for the [e]entering[2] of the oracle he made doors *of* olive-tree: the lintel *and* side-posts *were* [d]a fifth part *of the wall*.

32 The two doors[3] also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and open flowers,[4] and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts *of* olive-tree, a fourth part[5] *of the wall*.

34 And the two doors *were of* [e]fir-tree: the two[f] leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers; and covered *them* with gold fitted upon the carved work.[6]

36 ¶ And he built the inner [g]court[7] with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In [h]the fourth year[8] was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year,[9] in the month Bul, (which *is* the eighth month,)[1] was the house [i]finished throughout all the parts thereof, and according to all the fashion of it.[2] So was he seven[3] years in building it.

CHAPTER VII.

1 *The building of Solomon's house.* 2 *Of the house of Lebanon.* 6 *Of the porch of pillars.* 7 *Of the porch of judgment.* 8 *Of the house for Pharaoh's daughter.* 13 *Hiram's work of the two pillars.* 23 *Of the molten sea.* 27 *Of the ten bases.* 38 *Of the ten lavers,* 40 *and all the other vessels.*

BUT Solomon was building [a]his own house thirteen[b] years,[1] and he finished all his house.[2]

2 ¶ He built[3] also the house of the forest of Lebanon;[4] the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the beams,[5] that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* windows *in* three rows, and light *was* against light[6] *in* three ranks.

5 And all the doors and posts *were* square with the windows:[7] and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them;[8] and the *other* pillars and the thick beam *were* before them.[9]

7 ¶ Then[1] he made a porch for [c]the throne where he might judge, *even* the porch [d]of judgment: and *it was* covered with cedar from one side of the floor to the other.[2]

8 ¶ And his house where he dwelt *had*

A.M. 3000. B.C. 1004.

z He. 7. 14. Ps. 34. 7. & 91. 13–16. & 103. 20. & 104. 4.

a Heb. *opening of flowers*, ver. 18, 32.

b Ke. 21. 18, 21.

1 This repetition of 'within and without,' shows that it means the *inner and outer house*, not within and without the temple. —*C.*

c Ja. 6. 7, 32. 14. & 15. 4. & 21. 12. 1 Ki. 10. 12, 22. Eze. 41. 18, 20.

2 It would seem that besides the vail of the temple, there was another partition between the outer sanctuary and the oracle. When the vail was drawn aside, there were doors that took up a fifth of that partition, or about four cubits. 'In the centre of the partition,' says Bardwell, 'there was a pair of folding doors of olive-wood, seven feet six inches wide, very richly carved.'—*P.*

d Or, *four-square*, ver. 16, 22, 23. Exo. 41. 21, 24.

3 Or, *leaves of the doors.*

4 Heb. *openings of flowers.*

5 Or, *four-square.*

e ch. 5. 8.

f Eze. 41. 23.

6 It thus appears that the whole interior of the temple—*floor*, walls, and ceilings; the whole of the floors, and also, as it seems, the most prominent portions of the outside were covered with plates of pure gold, carved and sculptured by the first artists of the age. —*P.*

g Of the priests, 2 Ch. 4. 9. Re. 11. 2.

7 The court of the priests, 2 Ch. 4. 9, as distinct from the outer court of the people. The emblem of that priesthood of intercession by his altar, which Christ now holds in the heavens, He. 8. 1, 2. 9. 24, 25. —*C.*

h ver. 1.

8 B.C. 1012.

9 B.C. 1004.

A.M. 3000. B.C. 1004.

1 About the end of October.

i Ezr. 4. 7, 9. Ezr. 24. 28.

2 Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

3 And a half.

CHAP. VII.

a ch. 9. 10. Ec. 2. 4, 5.

b ch. 6. 37, 38. Mat. 6. 32. Col. 3. 1.

1 Thirteen years more, see 2 Ch. 8. 1.

2 This first verse is a superscription or heading to what is recorded in the following verses. Solomon spent thirteen years in the erection of his royal palace, having made this general statement, the historian proceeds to describe in detail the several parts of the magnificent structure. These were classed under four heads: 1. The house or rather hall of the forest of Lebanon. 2. The porch or vestibule connected with it. 3. The throne room or judgment-hall. 4. The private dwelling, which would now be raised in the East the *harim*. Connected with the latter was a separate house for his Egyptian wife.—*P.*

3 B.C. 991.

4 Nothing is precisely known of the reason why this house was so called. That it was so immediately adjoining to Jerusalem, seems evident from ver. 2, for we cannot imagine the Supreme court of law removed to any considerable distance. Still, it may have been surrounded with such lofty trees, and erected on such a lofty position, as may have suggested the name both of the forest and the mountain.—*C.*

5 Heb. *ribs.*

6 Heb. *sight against sight.*

7 Or, *spaces and pillars were square in prospect.*

8 Or, *according to them.*

9 Or, *according to them.*

1 B.C. 991.

c ch. 10. 18. Ps. 122. 5. 132. 12, 13, 18. & 9. 7.

d Ch. 3. 16. Ecc. 3. 8

2 Heb. *from floor to floor.*

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height 30. The interior was 60 cubits long by 20 wide, and was divided by the vail into two chambers. The inner chamber, or holy of holies, was an exact cube, 20 cubits each way. The outer, or holy place, measured two cubes, being 40 cubits long, 20 wide, and 20 high. In front was a porch measuring half a cube, and containing the two pillars Jachin and Boaz. The door was in the east end, and in front of it was the great altar of burnt-offering. Along each side and the west end of the shrine was a range of small chambers for the priests, carried up in three stories to near the top of the temple walls. Above the whole rose a peaked roof 10 cubits high. The porch was remarkable. It was 120 cubits high. Probably each wing was carried up so as to form a great tower, resembling some of the English cathedrals. *P.*]

Ver. 37, 38. Never was such a magnificent structure on earth as this temple of Solomon. God himself had given the plan of it to David, 1 Ch. 28. 19. David and his princes prepared for the erection of it about 46,000 ton weight of gold and silver; amounting in all to about £942,719,750. About 183,600 Canaanites and Hebrews were employed in building it. It took about seven years to finish it. The whole top of Mount Moriah was inclosed within a wall to be a court for it. This court was divided into two: the outer for the clean Hebrews, which had an entrance from every side, but the principal one was from the east, and that of the royal family from the south-west: the inner court, separated from the outer by a low wall, was appointed for the priests and Levites. Here, just before the east end of the temple, stood the brazen altar, 36½ feet square, and 18¼ high, with the brazen sea; ten lavers, five on each side of the entrance of the temple. Immediately westward from these was the *porch* of the temple, 36½ feet from north to south, and 18¼ from east to west, and about 219 feet high: on each side it had an ornamental pillar of brass about 33 feet high. This served as a magnificent steeple, and as a place of shelter and prayer for the serving priests. Passing through this porch you entered into the sanctuary, an apartment about 73 feet long, 36½ broad, and 54¾ high. This was illuminated by at least ten golden candlesticks; each of which had seven curiously adorned branches for lamps: five of these were placed on the north, and as many on the south side of the house. An equal number of golden tables, furnished each with 12 loaves of show-bread, stood on each side of the house, probably between the candlesticks. Close to the west end, in the middle, stood the golden altar of incense: passing by it, through a doorway hung with a fine vail, and having leaves for shutting it, the high-priest, on the day of atonement, entered into the *Oracle*, or *most holy place*. It was an apartment 36½ feet in length, and as much in breadth, and 54¾ in height. Here, amidst perpetual darkness, was placed the ark, with its golden cherubims overshadowing it and the whole furniture. Solomon added two new cherubims of olive-trees, which stretched their wings over it and to the whole breadth of the house, each wing extending about 18 feet. The wall of this temple consisted of alternate rows of cedar planks and hewn stone, probably polished marble. The whole inside of the house was overlaid with fine gold, and curiously ornamented with figures of cherubims and palm-trees. On the outside of the wall were erected ninety chambers in three stories, for the accommodation of the priests who served at it. After Solomon had dedicated it to the service of God by solemn prayer and sacrifices, and God had taken possession of it, by the entrance of the cloud of glory, the priests, singers, and porters attended it in the order prescribed by king David. After it had stood about 416 years, and had been frequently pillaged, it was burned by Nebuchadnezzar. About 70 years after it was rebuilt, with inferior glory, by the captives who returned from Babylon. This had stood about 500 years when it was rebuilt with far more magnificence by Herod the Great; and a new court for the Gentiles was added; but in little more than 80 years after it was finally destroyed by the Romans, A.D. 72, 1 Ch. xvii. xxii.–xxix.; 2 Ch. ii.–viii.; 2 Ki. xxv.; Je. iii.; Ezr. ii.–vi.; Jn. i.

REFLECTIONS.—How little God regards pomp in his worship who wanted a temple so long in his holy nation! But when he calls for our substance, we ought cheerfully to give in proportion to our greatness and wealth. What we do in God's church should be done diligently, orderly, and peaceably. But a hearty obedience to his law is more valuable than the most expensive donations to his church. They who go forth with a desire to his glory, may confidently expect some tokens of his approbation. And whenever God, by his grace, begins a good work, he will finish it in his time. But great is our mercy that instead of a magnificent but carnal temple, we have now an incarnate, an ascended Redeemer! a glorious gospel church, planned, prepared for, erected, fashioned, and furnished by God; – that every believer is made a living temple for the Lord; and that in heaven we have a house eternal, immovable, incorruptible, and that fadeth not away!

CHAPTER VII. [Ver. 8. *Like unto this porch.* It is difficult, perhaps impossible, for those accustomed to European ideas of architecture to form any very accurate conception of Solomon's building. According

another[a] court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, [b]whom he had taken *to wife*, like unto this porch.

9 ¶ All these[3] *were of* [c]costly stones, according to the measures of hewed stones, sawed with saws,[4] within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And the [d]foundation *was of* costly stones, *even* great stones, stones of ten cubits, and stones of eight cubits.

11 And above *were* [e]costly stones (after the measures of hewed stones), and cedars.

12 And the great court round about *was* with[f] three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for the porch of the house.

13 ¶ And [g]king Solomon sent[5] and fetched Hiram[6] out of Tyre.

14 He *was* a widow's son[7] of the tribe of Naphtali,[8] and his father *was* a man of Tyre, a worker in brass; and he was [m]filled with wisdom and understanding, and cunning to work all works in brass: and he came to king Solomon, and wrought all his work.

15 ¶ For he [n]cast two pillars of brass, of eighteen cubits high apiece;[9] and a line of twelve cubits did compass either of them about.[1]

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter[2] *was* [o]five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top with pomegranates: and so did he for the other chapiter.[3]

19 And the chapiters that *were* upon the top of the pillars *were* of lily-work[4] in the porch, four cubits.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work: and the pomegranates *were* [p]two hundred, in rows round about upon the other chapiter.

21 And[q] he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof [r]Jachin:[5] and he set up

A.M. 3024. B.C. 980. | A.M. 3000. B.C. 1004.

[a] 2 Ki. 20. 4.

[b] Ch. 3. 1. 2 Ch. 8. 11.

[3] All these building, including the temple and palace.—*C.*

[c] ch. 5. 17.

[4] A method of cutting valuable stone still practised, by means of a thin saw of iron, acting by means of sand and water.—*C.*

[d] Is. 28. 16. 1 Co. 3. 10, 11. Re. 21. 19, 20.

[e] 1 Pe. 2. 5. Ep. 2. 20-22.

[f] ch. 6. 36.

[g] Ch. 4. 11. 2. 14. ver. 40.

[5] B.C. 1011.

[6] Not the king of that name, but a skilful artisan.—*C.*

[7] Heb. *the son of a certain woman.*

[8] How is this to be reconciled with 2 Ch. 2. 14, which says she was of the tribe of Dan? She may have been of the one tribe by the father, and of the other tribe by the mother: or a daughter of Naphtali married into the tribe of Dan: or the reverse, and, when a widow, married to a man of Tyre, by whom she had this son.—*C.*

[m] Ex. 31. 3. 35. 35. Ps. 111. Lu. 2. 40. Job 35. 11.

[n] Heb. *fashioned.* Je. 52. 21. 2 Ch. 3. 15. 2 Ki. 25. 16, 17.

[9] This statement is reconciled with 2 Ch. 3. 15, where they are said to be 35 cubits, by recollecting that as modern ounces, pounds, perches, measures, &c., differ from one another, so Jewish weights and measures of the same name differed. The common cubit, accordingly, was but one-half the cubit of the sanctuary, so that 18 of the one would give 36 of the other, which, deducting a foot for the plinth, would give 35 for the shaft of the pillar.—*C.*

[1] B.C. 1004.

[2] The part commonly called the *capital*, differing in modern architecture in height and form, according to the orders derived from the ancients, or the varieties occasionally adopted by modern architects.—*C.*

[o] 2 Ki. 25. 17. These pillars might denote Christ, his prophets, and apostles, as ornamental and supporting pillars in the church.

[3] The words 'pillars' and 'pomegranates,' as appears from some ancient manuscripts, have been transposed in this verse. It may be rendered as follows: 'And he made the pomegranates, even two rows all round upon one network, to cover the chapiters which were upon the top of the pillars; and so did he for the other chapiter.'—*A.*

[4] Work in imitation of lilies, as differing from the fretted work in imitation of nets. The lily, the representative of the church in her life, modesty, and beauty—the other, as bringing every thought into the captivity of Christ, Ca. 2. 1. Mar. 4. 19.—*C.*

[p] Je. 52. 21, 23. 2 Ch. 3. 16. 2 Ki. 25. 17.

[q] 2 Ch. 3. 17. Re. 3. 12. Ca. 8. 10. Isa. 22.

[r] That is, *He shall establish*, 1 S. 9. 7. 2 Sa. 7. 12.

[5] We are not told that these pillars bore any part of the building. Taken together, and according to the best interpreters, their names form a prophecy: 'It shall stand in strength.' And they are the emblems of these conquering believers (1 Jn. 5. 4) addressed by our Lord (Re. 3. 12), who do not bear up the house by their own strength, but are borne themselves by Christ the only foundation and strength? Ps. 75. 3. 1 Co. 3. 11. —*C.*

[s] That is, *In it is strength.* Mat. 16. 18. Ze. 10. 12. Is. 45. 24.

[t] 2 Ch. 4. 2. Je. 52. 17. Ex. 30. 18, 20. Zec. 13. 1. 1 Jn. 1. 7.

[6] The Hebrews called any large collection of water a *sea*—as the Sea of Tiberias, which was a mere fresh-water lake. This vessel was called a *sea*, from its size, being computed to contain about 10,000 gallons.—*C.*

[7] 6½ feet.

[u] 2 Ch. 4. 3.

[v] 2 Ch. 4. 3, 4. Je. 52. 20. Ac. 9. 15. Re. 21. 14. These were figures of the twelve apostles preaching Christ.

[w] 2 Ch. 4. 5. Je. 52. 21. 1 Jn. 1. 1. It had ordinarily but 2000 in it; but would hold 3,000 when quite filled; or it and its undersetters held 3000, 2 Ch. 4. 5, i.e. 15,120 corn, or 17,220 English wine gallons.

[8] This may easily be reconciled with the 3000 baths stated as its contents, 2 Ch. 4. 5, for here it is said to have contained 2000 baths, the actual quantity put in for use; in Ch. it is said to have received and held 3000 baths, that is, when filled to the brim. The one estimation is by the actual contents, the other by absolute capacity.—*C.*

[x] Heb. *shoulders*, ver. 29, 36.

[a] Re. 4. 6-8. Ge. 1. 24. Ps. 18. 10. ch. 6. 27. These figures represented the courage, patience, labour, holiness, activity, and heavenly-mindedness of Christ and his members.

[9] The rabbins conceive that the vessel was round for the two upper cubits of its height, and square below. This seems to have been devised for the purpose of giving a greater capacity to the sea, and also is somewhat sanctioned by the statement that the twelve oxen faced by threes the cardinal points of the compass. Josephus says that the vessel was hemispherical, its bottom resting on a pillar a cubit in manner, and on the hinder parts of the twelve oxen. The present text says (ver. 26) that it contained 2000 baths, which is about 10,000 gallons; but in 2 Ch. 4. 5, which is followed by Josephus, 3000 is the number given. Some suppose one of these texts corrupted; while others endeavour to account for the discrepancy by a difference of measures, or by relative explanations. Calmet concludes that the cup held 2000, and the base or foot 1000 more.—*Kitto.*

[1] Heb. *in the base.* These wheels represented the gospel ministrations, as unfixed, accessible to any corner, and bringing Christ near to men.

the left pillar, and called the name thereof [s]Boaz.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And he made a [t]molten sea,[6] ten cubits from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits[7] did compass it round about.

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, [u]compassing the sea round about: the knops *were* cast in two rows, when it was cast.

25 It[u] stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an [v]handbreadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.[8]

27 ¶ And he made ten bases of brass: four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had [x]borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges [a]*were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round, *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.[9]

32 And under the borders *were* four wheels; and the axle-trees of the wheels *were joined* to the base:[1] and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the

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to the still subsisting arrangements of eastern palaces, it seems to have consisted of three principal departments: a court of justice, with the necessary public offices, ver. 7; a court for Solomon and his male attendants, including officers of state and servants, ver. 8; and a court for Pharaoh's daughter and her ladies and servants. The whole is an emblem of the church, the true Solomon's house, with its 'thrones of judgment' for the consciences of men, and its residence for the Gentiles whom he has espoused. *C.*]

Ver. 12. [In speaking of the 'courts' and 'foundations' it would appear that the substructions of the temple courts are specially meant. The summit of Mount Moriah in its natural state was barely sufficient for the temple itself and the great altar. The steepness of the mountain side would have prevented the great body of the people from seeing the sacrifices or joining in the daily worship. To remedy this Solomon

four corners of one base: *and* the undersetters *were* of the very base itself.[2]

35 And in the top of the base *was there* a round compass of a half cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.

36 For on the plates of the ledges[3] thereof, and on the borders thereof, he graved [b]cherubims, lions, and palm-trees, according to the proportion[4] of every one, and additions round about.

37 After this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he ten [c]layers of brass: one layer contained forty baths:[5] *and* every layer was four cubits: *and* upon every one of the ten bases one layer.

39 And he put five bases on the right side[6] of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And [d]Hiram made the layers,[7] and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

41 The [e]two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two net-works to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon the pillars;[8]

43 And the [f]ten bases, and ten layers on the bases;

44 And [g]one sea, and twelve oxen under the sea;

45 And the [h]pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* bright[9] brass.

46 In the plain of Jordan did the king cast them, [i]in the clay-ground[1] between Succoth and Zarthan.

47 And Solomon left all the vessels *unweighed*, [k]because they were exceeding many:[2] neither was the weight of the brass found[3] out.[4]

48 ¶ And Solomon [l]made all the vessels that *pertained* unto the house of the LORD: the altar of gold, and the table of gold, whereupon the show-bread *was*;

49 And the [m]candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs, *of* gold;

50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers,[5] *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner-house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

51 So was ended all the [n]work that king Solomon made for the house of the LORD.[6] And Solomon brought in the things[7] which [o]David his father had dedicated: *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER VIII.

1 *The feast of the dedication of the temple.* 12, 54 *Solomon's blessing.* 22 *Solomon's prayer.* 62 *His sacrifice of peace-offerings.*

THEN Solomon[a] assembled the elders of Israel, and all the heads of the tribes, the chief[1] of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might [b]bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon[2] at the [c]feast in the month Ethanim, which *is* the seventh month.

3 And all the [d]elders of Israel came, and the priests [e]took up the ark.

4 And they brought up the [f]ark of the LORD, and the [g]tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And [h]king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.[3]

6 And [i]the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy *place*, *even* under the wings of the cherubims.

7 For the [k]cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they drew out the staves, that the ends[4] of the staves were seen out in the [l]holy *place* before the oracle, and they were not seen without:[5] and there they are unto this day.[6]

9 *There* [m]*was* nothing in the ark save the

A.M. 3000. B.C. 1004.

2 The undersetting intended for motion, the undersetters seem to have been intended for rest, so that when the laver was brought to its proper place the weight might not rest altogether upon the axle. If shorter than the bases they could have been of no use in bearing up the weight. But if equal, "and of the very base itself," how could the wheels rest? The whole is evidently the emblem of motion and stability appearent contradictions, yet reconciled by Solomon, the smooth floor of the temple the wheel must revolve, the undersetter slide—they must move, yet be resistant.—*C.*

3 Heb. *hands* or *handles*.

b Ch. 6. 32. Ge. 3. 24. Ps. 18. 10. Re. 4. 6. 8.

4 Heb. *addrahments*.

c Ch. 7. 40. Ex. 30. 18. 38. 8. 2 Ch. 4. 6.

5 Or, nine pitchers.

6 Heb. *shoulder*.

d Heb. *Hirom*. ver. 14. 2 Ch. 2. 13. 4. 11. 18. Ju. 5. 7. 7. 8.

7 Not the ten lavers mentioned ver. 38, but the same with the pots, ver. 45, and are so called 2 Ch. 4. 11, the use of which was to hold and carry away the ashes of the altar.—*C.*

e ver. 15. 22. 2 Ch. 4. 12.

8 Heb. *upon the face of the pillars*.

f ver. 27. 39. 2 Ch. 2. 14. 4. 6.

g ver. 24–26.

h Exod. 27. 3. 38. 3. ver. 37. 1 Sa. 2. 13. 2 Ch. 4. 16. 35. 13.

9 Heb. *made bright* or *scoured*.

i Heb. *in the thick work of the ground*. 2 Ch. 4. 17. Ge. 35. 19. Jos. 13. 27. 33. 16. 2 Ch. 4. 17.

1 The *clay* was not used in the ordinary sense of materials for the castings, such moulds being made of a species of fine sand, rendered adhesive by pressure. But moulds can be formed only when there are metallic or wooden models. The clay in this case was used, as in bronze castings, to form first the model of the interior of the vessel or figure, then to be covered by a layer of wax, of the proper thickness, and finished in form of the exterior. This being again covered with clay, the clay being dried, the wax is melted, thus leaving between the two surfaces a perfect mould for the vessel or figure required. In bronze castings of this description the wax is not recalled. But the internal and external moulds formed separately, and placed the one over the other. But in such a work as that of Hiram, with so many incorporated figures, the clay and wax manipulations were used as described.—*C.*

k Heb. *for the exceeding multitude*. 1 Ch. 22. 14.

2 The emblem of that glorious company of the vessels of mercy prepared unto glory, which no man could number. Re. 7. 9. Re. 5. 11.—*C.*

3 Heb. *searched*.

l 2 Ch. 4. 19. 20. Ex. 25. 10, 11, 30. Le. 24. 6.

4 Christ came not to judge and condemn, but to save. But he will come, and every soul shall be judged as if weighed in the balance of the sanctuary.—*C.*

m Ex. 35. 27. 31. 32. 37.

5 Heb. *ash-pans*.

n 1 Ch. 28. 11. 19.

6 Solomon as a type of Christ, makes all things new—the vessels of Moses, the representatives of the law, being now "worked out, and ready to vanish away." Re. 21. 5. He. 8. 13.—*C.*

7 Heb. *holy things of David*.

o 2 Ch. 5. 1. 2 Sa. 8. 7. 12. 1 Ch. 26. 26. 28.

CHAP. VIII.

B.C. 1003.

a 1 Ch. 15. 3. 2 Ch. 5. 2. 7. 8.

1 Heb. *princes*.

b Ch. 3. 15. Nu. 10. 33. 2 Sa. 6. 2. 12. 17. 1 Ch. 13. 5. 6.

2 The building of the temple was finished in the 8th month, ch. 6. 38, and therein there were eleven months till the dedication. This time would naturally be employed in or during the vessels and other furniture of the interior, and, I can suppose, that the dedication might correspond to the Jubilee, and the fourteen days, ver. 65, to the Lord's Jubilee, Lev. 25. 1. 10. 11, and feast of tabernacles.—*C.*

c Le. 23. 34. Dt. 16. 13. About seven months after the temple was finished.

d 2 Ch. 5. 4. 2 Sa. 6. 12. 1 Ch. 15. 25.

e 2 Ch. 5. 5. 14. Jos. 3. 15. 6.

f Ex. 37. 1–5. 2 Sa. 6. 17.

g Ex. xxvi. xxvii. xxxvi. xxxviii. Nu. iii. iv.

h 2 Sa. 6. 13. 2 Ch. 16. 1. 2 Ch. 5. 6. ver. 62, 63. ch. 3. 4. 5.

3 This is not to be pronounced an hyperbole—the meaning as literal, signifying that the sacrifices could not be numbered even by all the means Solomon and the priests had at their power. Thus we say of many things, they *cannot be done*, simply meaning they cannot be done by man, but not excluding practicability by the power of God.—*C.*

i 2 Ch. 5. 7. ch. 6. 29. Ex. 26. 33. 34. 40. 3. 20. 22. ver. 21.

k Ex. 25. 15. 20. 37. 5. 9. ch. 5. 23. 27.

4 Heb. *heads*.

l Or, *ark*, as 2 Ch. 5. 9.

5 After the ark had been set down in its place, the staves for carrying it were drawn forward so that their ends could be seen passing out the vail in the sanctuary, though the staves themselves were covered from view. The object probably was to imitate the juxtaposition of the ark and mercy-seat.—*C.*

6 This must have been written before the destruction of the temple, recorded 2 Ki. 25. 2 0. 13–17, which occurred, according to Hales, 427 years from the date of its foundation.—*C.*

m 2 Ch. 5. 10. Ex. 25. 21. 16. He. 9. 4. Dt. 10. 5 Nu. 17. 10.

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planned and commenced a work of gigantic magnitude and boldness of design. He erected massive walls round the hill, filling up the space inclosed partly with earth and partly with enormous piers and arches. The south-east angle of the rampart, impending over the Kidron, has still an elevation of 133 feet, and the lower part is built of stones measuring from 10 to 30 feet in length; each course being 5 feet high. The south-western angle is no less than 190 feet high; and one of its stones which I measured, and which is placed 110 feet above the foundation, is 34 feet long, and weighs above 100 tons. *P.*]

REFLECTIONS.—Great men may lodge and live in a manner becoming their station. But great builders had need to beware of neglecting to build up their own souls in their most holy faith, and of forgetting the building not made with hands, the house eternal in the heavens. If therefore we wish to be honoured let our great and earliest care be to honour God. It is an agreeable thing to have instruments employed in the church who are at once active, honest, and faithful. But great is our mercy, that instead of these material utensils we have the blessed Jesus as our pillar of stability and strength. We have him as the great propitiation—and full of grace and truth—to be our sea, our laver, for washing our hearts and hands in our approaches to, and dealings with, God.—We have him

two tables of stone,[s] which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.[6]

10 ¶ And it came to pass, when the priests were come out of the holy *place*, that [t]the cloud filled the house of the LORD,

11 So that the [u]priests could not stand to minister because of the cloud: for the glory of the LORD[7] had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD [v]said that he would dwell in the thick darkness.

13 I have [w]surely built thee an house to dwell in, a settled place for thee to abide in for ever.

14 And the king turned his face about, and blessed[x] all the congregation of Israel: (and all the congregation of Israel stood:)

15 And he said, [y]Blessed *be* the LORD God of Israel, which [z]spake with his mouth unto David my father, and hath with his hand [a]fulfilled *it*, saying,

16 Since[a] the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but [b]I chose David to be over my people Israel.[8]

17 And [c]it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD [d]said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless thou [e]shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD [f]hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And [g]I have set there a place for the ark, wherein *is* the [h]covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon [i]stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:[9]

23 And he said, [k]LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who [l]keepest covenant and mercy with thy servants that [m]walk before thee with all their heart;

24 Who hast kept with thy servant David my father that [n]thou promisedst him: thou spakest also with thy mouth, and hast [o]fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [p]There shall not fail thee a man in my sight[1] to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me, as thou hast walked before me.

26 And now, O God of Israel, [q]let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [r]will God indeed dwell on the [2]earth? behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded?

28 Yet have [s]thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day:

29 That [t]thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, [u]My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make [v]toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place:[3] and hear thou in heaven thy [w]dwelling-place; and, when thou hearest, [x]forgive.

31 ¶ If [y]any man trespass against his neighbour, and an oath be laid upon him[4] to cause him to swear, and the oath come before thine altar in this house:[5]

32 Then hear thou in heaven, and do, and [z]judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be [a]smitten down before the enemy, because they have sinned against thee, and shall [b]turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house:

34 Then hear thou in heaven, and [c]forgive the sin of thy people Israel, and bring them again unto the land which thou [d]gavest unto their fathers.[6]

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[s] Aaron's rod, the pot of manna, and the copy of the law, formerly deposited there, must have been placed *before* or *beside* the ark; or it is possible these sacred relics had been purloined, perhaps at Bethshemesh, and if so that would well account for the heavy punishment there inflicted.—*C.*

[6] Ex.16.33,34. Nu. 17.10, and this assertion may be easily reconciled with Heb.9. 4 by referring the word 'wherein,' not to the *ark*, but to the *holiest*, in which all the articles enumerated were contained, the ark itself inclusive.—*C.*

[t] Ex.40.34,35.10.3. 1Ki.8.10. Le.16.2. Nu.7. 15.2Ch.5.13,14. Col. 1.19. 1Co.13.12.

[u] Ex.40.35. Le.9.23. Eze.10.4. 2Ch. 5.14. Re.15.8.

[7] Thick darkness, Ex. 20. 21, produced by a cloud, Ex. 24.15,18 in the midst of which appeared light as a devouring fire, Ex.24.17, constitutes that mysterious but most intelligible and appropriate emblem which Moses terms 'the glory of the Lord.'—*C.*

[v] 2Ch.6.1. Ex.13.21, 22. 24.16; 40. 35. De. 4. 11,15,27. Ps.18.11,12,97. 2.

[w] 2Ch.6.2. 2Sa.7.13. Ps.102.13,14.

[x] Jos.22.6. 1Ch. 16. 2. Nu.6.23-26. Ps. 118. 26 ver.55,56.

[y] 1Ch.29. 10-13. Ps. 113.1,2,72.18,19. Lu. 1. 70. 1Ti.1.17.

[z] Jos.23.14. Is.38.15.

[a] 2Ch.6.5,6. 2Sa.7. 6-8. De.12.11. Ps. 132. 13,14. 1Ch.17.5,6.

[b] 1Sa. 13. 14; 15. 28; 16. 1-13. Ps. 89. 20, 78. 70. 2Sa.7.25,27. Ac.13. 22.

[8] Kennicott remarks that allusion is made here to some *one* place, and some *one* person preferred above all others; the place is Jerusalem, and the person is David. But a reference to the parallel place in 2Ch. 6. 5, 6 will help to complete the sense.—*I.*

[c] 2Sa.7.2,3. 1Ch.17. 1,2,22-7,28. 2.Ac.7.46.

[d] 2Sa.7.4,12. 2Co 6. 12. 2Ch.6.8.

[e] ch.5.1-2 Sa.7.5,12, 13. 1Ch.22.8-10; 17. 12; 28.6,10,20.

[f] ch. ii. v-viii., with 2Sa.7. 12, 13. 1Ch. 17. 11,12; 28. 5,6,20.

[g] ver.5,6.

[h] Ex.24. De.5.

[i] 2Ch.6.12, 13. 2Ki. 11. 14; 23. 3. Is. 1. 15. Joh 11.13. Ps.63.4. 1Ti. 2.8.

[9] Not as if Solomon thought that God was far away from earth, and locally resident in some region of heaven, but in testimony to his infinity, whereby he fills 'heaven and earth.' Je. 23. 24, and of the duty of lifting up the heart to him in glory above, while the spirit converses with him in all the nearness of a present and listening auditor on the earth.—*C.*

[k] Ex.15.11. Ps.35.10; 86.8-10; 89.6-8. 1Ch.29. 10-13.

[l] Ne.1.5,9. 32. Ps.80. 2-4, 18, 33, 34. Da.9.4. Ex.20.6. De.7.9,12.

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[m] ch.2.4,26. 12. Ge.17. 1. 2 Ki.20.3. De.10.12. Lu.1.6. 2 Co.1.12.

[n] Ex.20.6. 2 Sa.7.12, 15,46-3.4. ver.15.

[o] 2 Sa.7.12. ch. 2. 4. Ps.132.11. Je.33.20-26. Lu.1.32,33.

[p] Heb. *There shall not be cut off unto thee a man from my sight.*

[q] 2 Sa.7.28,29. 2Ch. 1.9. Eze.36.36,37. 2 Ch. 17.23-27. Je.21.5.

[r] Ps.113.4. Je.23.24. Is.66.1. Ac.7.45,47,49. 2 Co.2.6; 5.1b. Da. 10. 14. Job 11.7,8.

[2] Will God localize himself in a temple so that he may be found in it and nowhere else? This must be the sense, *for in every other* God does indeed dwell with men.

'He that dwelleth in love, dwelleth in God, and God in him.' 1 Jn. 4. 16. But Israel being prone to the idolatry of local gods, the prayer of Solomon is not only directed to ask a blessing, but to counteract an error.—*C.*

[s] Ex.5.16. Ps.4.6. 1 Ti.2.1. Da.9.17-19. Ps. 4.1; 5.1; 141.2; 130.1,2.

[t] 2 Ch.6.40. Ps.33.18; 34.15; 132.13,14. Ch.9.3.

[u] De.12.11. Da.6.10. Jn.14.13,14.

[v] Or, *in this place*, Da.6.10.

[3] Daniel in Babylon pr yed with his face toward Jerusalem, Da. 6. 10, a practice which the Jews continue everywhere till this day. The practice may, no doubt, be with many superstitions, but rightly understood it is the emblem of a praying spirit 'looking unto Jesus' for salvation, Is. 45. 22. He.12.2.—*C.*

[w] Ps. 123.1; 123.2. Is. 66.1. Mat.6.9.

[x] Mat.6.12, Ps. 85.1, 2.

[y] 2 Ch.6.22. Nu.5.16-22. Ex.22.8-11.

[4] Heb. *and he require an oath of him.*

[5] From this it is evident that solemn oaths—oaths rightly understood being acts of worship—were wont to be taken at the altar. This prayer for righteous judgment between man and man is the first of *seven* distinct cases in which Solomon entreats the divine favour to himself and people. *C.*—Solomon puts here *seven* cases in which the mercy and intervention of God would be indispensably requisite, and he earnestly bespeaks that mercy and intervention whenever the people should pray toward the holy place with sincerity and earnestness.—It would appear from this that it was the custom to take solemn oaths at the altar, whence arose the practice of swearing by the altar, Mat. 23.20.—*I.*

[z] Ps.43.1; 7.8. De.25. 1. Ch.6.23.

[a] Le.26.14,16,17,25. De.28.25.

[b] Le.26.39,40. De.4. 29-31; 30.2. Jonah 3. 10. 1Sa.7.3. Jo6.7.19.

[c] 2Ch.6.25. Ps.99.8; 25.11; 30.4-7, 8; 79.8-12; 106.43,46.

[d] Ge.13.15; 12.7. Ex. 6.8. Jos.21.43.

[6] National defeat, because of sin, is the second case in which Solomon calls for mercy and forgiveness.—*C.*

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to be our altar of incense, our light, and our true bread, which cometh down from heaven.

CHAPTER VIII. [Ver. 53. It will be useful in carefully reading and studying this prayer to compare the two reports of it—that given here, and that given in 2 Ch. 6. 1–39. Christian nations and the Christian church ought to learn from it important lessons:—1. That afflictions, whether national, social, or individual, are often sent as chastisements for sins, and it is the duty of those afflicted to repent and turn to God. 2. That afflictions are sometimes sent, not so much as chastisements, as to arouse the careless, and to stir up Christians to more zeal. 3. That under every trial it is the duty of nations, churches, and individuals to resort to prayer and humiliation. 4. That we have reason to feel confident that God, in answer to earnest faithful prayer, will turn away his wrath and bestow blessings. *P.*]

Ver. 60. [There is a depth of meaning in this 60th verse which is apt to be overlooked by the reader. Heathen nations believed in a multitude of local deities. They supposed that each country and city had its own tutelary god, who watched over its interests and pre-

35 ¶ When [b]heaven is shut up, and there is no rain, because they have sinned against thee; if[c] they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that[d] thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.[6]

37 ¶ If there be in the land [e]famine, if there be pestilence, blasting,[7] mildew, locust, *or* if there be caterpillar;[8] if their enemy besiege them in the land of their cities,[9] whatsoever plague, whatsoever sickness *there be;*

38 What [f]prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man [g]the plague of his own heart,[1] and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and [h]give to every man according to his ways, whose heart thou knowest; (for thou, *even* [i]thou only, knowest the hearts of all the children of men;)

40 That they may [k]fear thee all the days that they live in the land which thou gavest unto our fathers.

41 ¶ Moreover, concerning [l]a stranger, that *is* not of thy people Israel, but [m]cometh out of a far country for thy name's sake;

42 (For they shall [n]hear of thy great name, and of thy strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house;

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that [o]all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house which I have builded is called by thy name.

44 ¶ If thy people [p]go out to battle against their enemy,[2] whithersoever thou shalt send them, and shall pray unto the LORD toward the city [q]which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their cause.[3]

46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives[4] unto the land of the enemy, far or near;

47 *Yet* if they shall [s]bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

48 And *so* [t]return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and [u]maintain their cause,[5]

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [x]give them compassion before them who carried them captive, that they may have compassion on them:

51 For [y]they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the [z]furnace of iron.[6]

52 That [a]thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.[7]

53 For thou didst [b]separate them from among all the people of the earth, *to be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 ¶ And it was *so*, that, when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from [c]kneeling on his knees with his hands spread up to heaven.

55 And he stood, and [d]blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath [e]given rest unto his people Israel, according to all that he promised: there hath [f]not failed one word of all his good promise, which he promised by the hand of Moses his servant.

57 The[g] LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us;

58 That he may [h]incline our hearts unto him,

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b 2 Ch.6.26. Je. 26. 19. De.11.17. 28.23,24. Mal.3.10. Je.14.1-6. Joel1.Hag.1.10,11.

c ver. 33.

d 1 Sa.12.23. Is.35.8. Ps.27.11. 32.8. 94.12. 2 Pe. 1 Pet. Ch. 18.39-45. Joel2.12-23 Eze. 34. 25,26. Ho.2.21,22.

6 The judgment of drought, and the grant of rain, with instruction from these acts of Providence, in the third case which Solomon commends to the merciful hearing of God.—C.

e 2 Ch.6. 28. Le. 26. 16. De. 28.21-42. 2 Sa. 24.13. Ge.41.6. Ex.10.4. 5. Ps. 105.34,35. Joel1. 2.1-11. Hag.1.11. Ju.2. 14,15.

7 That includes anything by which the crop is injured, so that the ear is never matured, but yields only a black offensive dust. *Mildew* is anything that vitiates or corrodes the texture of the stalk, destroys the blossoms, or causes the young fruit to fall.—*C.*

8 Famine, pestilence, &c., constitute the fourth case for which mercy is sought, to teach men the 'plagues of their own hearts,' and lead them to Jesus the only physician and deliverer. Mat 9. 12. Ro. 11. 26.—*C.*

9 Invasion of enemies, and besieging of cities, form the fifth case.—*C.*

f Ja. 5.16-18. Eze.14. 20. Ps. 50.15. 91. 15.

g Ro.8.7,8. 7.14,24. 1Co.4.4,5. Je.31.19. Pr.30.2. Ps.73.22.

1 This is an impressive image of severe affliction from any cause, real or imaginary, which may occasion such anguish as to threaten life, comp 2 Ch. 6.29. As the prayers in the preceding verse, referred to national sufferings, visible to all, and in which all might sympathize, this prayer especially respects grief of the cause of which no friends can, with any advantage, be informed, because it may be frequently traced to sins which concern only God and a man's own heart; temptations, not to be spoken of without the risk of drawing others to sin, or to temporal trials that cannot be mentioned to the nearest friends without the apprehension of occasioning them useless distress. —*Davidson.*

h Ps. 18.20-28. 31.4-7. Is.3.11. Ro.2. 7,10. Je.17.10.

i 2 Ch.6.30. 1 Sa. 16. 7. 1 Ch.28.9. 29.17. Pr. 15.3. Re.2.23. Ac. 1.24. Je.17.10. 20.12. 11.20. Ju. 2.15. He.4.13.

k Ps.130.4. Je.32.39. 40. De.6.2,13.

l Ex. 12. 49. Nu. 15. 15,29. 2 Ch. 6. 32. Ru. 2.12. Is.56.6. Mat. 2. 1. 12.42.

m Ex. 18. 12. Ac. 8. 27.

n Jos.2.10. De.4.6,7. 24. Ps. 136.12. 2 Ki. 17. 36. Je. 32.17.

o Ps.67. 2. 72. 10, 19. Re. 11.15. Is. 11.9.

p 2 Ch.6.34,35. 11.20. 2-24.

2 Exposure in just war, against unjust enemies, is the sixth case.—*C.*

q Ps.78.67,69. 132.13. 76.

3 Or, *right.*

r 2 Ch.6.36. Ec.7.20. 1 Jn. 1.8,10. Ps.90.9. Ja. 3.2

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4 Captivity by enemies is the seventh case—the last, and the still existing judgment for which mercy is sought. O that captive Israel would indeed look unto him whom they have pierced, then would he soon deliver them, and gather them again, as a hen gathereth her brood under her wings!—*C.*

s Le.26.40. De.4.29-31. 30. 2, 3. 2 Ch. 32. 12. 33. Da 6.10. Ix. 3. 1 Ti. 1. 13. Pr.28. 9. 1 Jn. 1. 9. 2 Sa. 24.13. Ps. 32. 5. Ezr. 9.6. Ne. 9.26. La. 3.5. 28.

t De. 30. 1, 2. Ne. 1. 9 ch. 2. 4. Je. 29. 12-14. Da. 6.12.

u ver. 45. Is. 20. 6, 7. Zec. 2. 13.

2 Israel still stands, not merely as a criminal before God, for their crucifixion of our Lord, but, alas! the neglect or contempt, or oppression of heathen, Mahometan, and even Christian nations have hitherto followed them. But God will yet arise and have mercy upon Zion, Ps. 102. 13. and will maintain her cause against all her enemies, for it is finally the cause of Christ his Son, Ps. 9 4.—*C.*

x Ps.106.46. Da. 1 9. 10. Ezr. 7.6,9,8,6. Ne. 1 6. Ex. 3.5,17. 6. 10. Je. 24.5-7.

y Ex. 19.5,6. 32. 11, 12. Ne. 1. 10. Is. 64. 9. 63. 18.

z De. 4. 20. Je. 11. 4. Ex. 1. 13, 14. 13. 14 Ps. 68. 13. Ez. 5. *i.e.* cruel bondage.

6 As no country can ever excel in arts without the use of iron, produced, imported, or manufactured, and as Egypt did excel in several departments, we may certainly conclude, either that the smelting of iron from the ore, or the working of it when imported, occupied a large portion of the nation. In either case, Israel was brought forth from the furnace, at which, in the burning climate of Egypt, employment must be inconceivably laborious.—*C.*

a ver. 29. 30.

7 This intercession was answered in the restoration of the Jews from Babylonish captivity, for it was in this very way it was brought about, Da. 9. 2-19. But it will hereafter receive another more remarkable answer when the remnant of Israel shall be gathered into the church of Christ. It is very instructive to compare the several parts of this prayer with the preceding prophecies and the subsequent history, which may be partly done by consulting the marginal references.—*C.*

b Ex. 19.5,6. De.4.32 -37. 7.6. 32.9. 26.18,28. 9.9. 26. 14.2. Tit. 2.14. 1 Pe. 2.9.

c Lu. 22.41. Ep. 3.14. Ps. 95.6.

d ver. 14. 2 Ch. 16. 2. Nu. 6.23-27. Ps. 128.26.

e Jos. 21.44. 2 Ch. 14. 6. He. 4. 3, 9. Re. 3. 21.

f Jos. 21.45. 23.14,15. 2 Ki. 10.10. Is. 55. 10-12. He. 10. 23. Tit. 1. 2.

g De. 31. 6, 8. Jos. 1. 5. 1 Ch. 28. 20. 2 Ch. 32. 7. 8. Is. 41. 10. 46. 3, 4. Ro. 8. 31. He. 13. 5.

h Ps. 119. 36; 141. 3. Je. 10. 23. 2 Co. 3. 5. 1 Ki. 14. Ca. 1. 4. Ho. 2. 14.

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tected its people. They were therefore most careful in ancient times, when removing from one country to another, to worship the deity peculiar to each country. There is unfortunately a relic of this superstition in Christian lands. Tutelary *saints* have taken the place of tutelary *gods*. The petition of Solomon had special reference to this form of idolatry. He prayed '*that all the nations of the earth may know that* JEHOVAH *he is God, and that there is none other.*' *P.*]

REFLECTIONS.—When religion prospers it is the subject of general joy to God's people: and when kings become nursing fathers to the church, courtiers will pretend much zeal for her interests. But it is pleasant to observe all ranks concur in the solemn worship of God. He rejoices to meet them who work righteousness, and remember him in all their ways, and to take up his abode with them. Though clouds and darkness be round about him, justice and judgment are the habitation of his throne, and mercy and truth go before his face. When God is present, and his Spirit poured out, with what liveliness do men observe the fulfilment of God's promises, and pour forth their prayers to him. The fervent petitions which are then presented to God, in the name of Christ our true temple, are always effectual, and available to nations, families, and individuals. What pardon—what healing—what purification—what victory—what deliverance, may they

to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, [t]which he commanded our fathers.

59 And let these my words,[8] wherewith I have made supplication before the LORD, [u]be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require,[9]

60 That [v]all the people of the earth may know that the LORD *is* God, *and that there is* none else.[1]

61 Let your heart therefore be [w]perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And [x]the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a [y]sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.[2]

64 The[z] same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because [a]the brazen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon [b]held a feast, and all Israel with him, a great congregation, [c]from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.

66 On [d]the eighth day he sent the people away: and they blessed[3] the king, and went unto their tents[4] joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER IX.

1 *God's covenant in a second vision with Solomon.* 10 *The mutual presents of Solomon and Hiram.* 15 *In Solomon's works the Gentiles were his bondmen, the Israelites honourable servants.* 24 *Pharaoh's daughter removeth to her house.* 25 *Solomon's yearly solemn sacrifices.* 26 *His navy fetcheth gold from Ophir.*

AND it[a] came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [b]as he had appeared unto him at Gibeon.

3 And the LORD said unto him, [c]I have heard thy prayer and thy supplication that thou hast made before me: I [d]have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And [e]if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments;

5 Then I will establish the throne of thy kingdom upon Israel for ever, [f]as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* [g]if ye shall at all turn[1] from following me, you or your children, and will not keep my commandments *and* my statutes, which I have set before you, but go and serve other gods, and worship them;

7 Then [h]will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

8 And [i]at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, [k]Why hath the LORD done thus unto this land, and to this house?

9 And they [l]shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the LORD brought upon them all this evil.[2]

10 ¶ And [m]it came to pass at the end of twenty years,[3] when Solomon had built the two houses, the house of the LORD, and the king's house,[4]

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and with gold, according to all his desire,) that then king Solomon gave Hiram [n]twenty cities in the land of Galilee.[5]

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [o]pleased him not.[6]

13 And he said, What cities *are* these which

A.M. 3001. B.C. 1003.

[t] Ge. 17.1. De. 4.2, 6. [u] 2 Ju. 24. 14. 2 Sa. 7. 3. [v] 22.24. Ps. 147. 19, 20.

[8] This and the following verse are a kind of supplement to the prayer which ended at ver. 53, but there is an important addition to this prayer in the parallel place, 2 Ch. 6. 41, 42. 'Now, therefore arise, O LORD God, into thy resting-place, thou and the ark of thy strength, &c.'—*I.*

[w] Mal 3. 16. Ps. 86. 2. 18. 6. 7. 101. 2. 119. 80. 1 Ki. 8. 23. 2 Ch. 6. 14. 15. 16. 19. 25. 31. 33. 34. 1 Ki. 11. 4. 15. 38. 14. 8. He. 5. 9.

[9] Heb. *the thing of a day in his day.*

[x] ver. 25. De. 4. 35, 39. Ps. 67. 2. Is. 45. 22. 44. 6. 8. 23.

[1] There is no real exhibition of the nature and character of God except what is revealed in the Bible. And as God deals with nations and churches, he is made known chiefly in the Scripture history of the Jews, as preparatory to his providence towards the New Testament Church, as recorded in the Evangelists, Acts, and Epistles, and prophetically shadowed out in the Apocalypse.—*C.*

[y] 1 Ch. 28. 9. 29. 19. De. 10. 12. ch. 2. 2, 3. 2 Ki. 10. 31. 1 Ch. 22. 12. Ps. 2. 12. 153. 12. 1754. d.

[z] 2 Ch. 7. 4. 2 Sa. 6. 17. 1 Ch. 16. 1.

[a] Le. 8. 2 Ch. 29. 21. 2 Ch. 15. 8. 29. 21. 30. 21. 35. 7. 9. Ezr. 6. 17. 8. 35.

[2] This is generally supposed to be the whole amount offered during the fourteen days of this great solemnity, rather than the offering of a single day. But if Jahrae 'the same day,' ver. 62, seems to attribute the whole to one day—a meaning corroborated by the word 'sacrifice' not 'sacrifices' ver. 63.—*Note.* May it not be the emblem of the wondrous, the almost incredible sacrifice of the 'one offering,' whereby Christ has perfected for ever them that are sanctified? He. 10. 14.—*C.*

[b] 2 Ch. 7. 7.

[c] 2 Ch. 4. 2.

[d] ch. 2. 15. 1 Ch. 16. 2. ver. 2. 2 Ch. 7. 9.

[e] ch. 4. 28, 34, 35. Nu. 34. 8. Ge. 15. 18. Ex. 23. 31. Am. 6. 14.

[f] 2 Ch. 7. 10. Le. 23. 34. 1 Ch. 15. 26. ch. 12. 27. 36.

[3] Or, *thanked.*

[4] Whereby the solemnity was still unsettled condition of the people appears.—*Note,* Let all believers remember whatever be their attainments, that sin 'there they have no continuing city:' but let them be 'joyful in their hearts for the goodness of the Lord.'—*C.*

CHAP. IX.

[a] 1 Ch. 7. 11. 8. 6. Ec. 2. 20.

A.M. 3001. B.C. 1003.

[b] ch. 3. 5. 11. 5. 2 Ch. 7. 12, 12.

[c] Ps. 10. 17. 65. 2. Is. 58. 9. 65. 24. Da. 9. 23. Mat. 7. 7. 10. 21, 42.

[d] ch. 8. 10, 11. 13, 16, 20. De. 12. 12. Ps. 132. 13, 14. Pr. 15. 8. 2 Ch. 7. 15, 16.

[e] ch. 2. 4. 3. 14. 8. 25. 2 Ki. 20. 3. 2 Ch. 6. 16. 7. 17. Ps. 15. 2. 26. 1, 11. Pr. 20. 7. Lu. 1. 6. De. 28. 1. 2 Ch. 7. 17.

[f] 2 Sa. 7. 12. 1 Ch. 22. 10. 28. 6, 12–14. Je. 33. 20–26. ch. 6. 12. 8. 25. Ps. 132. 11, 12. Ch. 6. 16.

[g] 2 Sa. 7. 14. Ps. 89. 30–34. 132. 12. Je. 22. 21–23. 2 Ch. 15. 2. 27. 6. 19.

[1] This certainly means, 'if ye shall *wantonly* turn,' for it is not every sin that is alluded to, but only national idolatry or apostasy, sanctioned or tolerated by their rulers. As that violation of the mutual covenant, it necessarily caused the forfeiture of covenant blessings.—*I.*

[h] 2 Ki. 17. 20. 25. 6. Je. 7. 14, 15. 52. 3. 6. Lam. 2. 6. Eze. 7. 20–22. Da. 9. 26, 27.

[i] 2 Ch. 7. 21. 29. 6. Da. 9. 12. La. 2. 15. Je. 19. 8. 49. 17. 50. 13.

[k] De. 29. 24. Je. 22. 8. 28. 3. 9.

[l] De. 29. 25–27. La. 4. 13, 16. 5. 16. Je. 22. 11. 16. 5. 19. 8. 16. 11. 22. 16. 50. 7.

[2] Were idolatry merely the forming and worshipping of wood or stone, or metal, in human or other forms, it were still a horrible insult to the glory of God. But it is more even than this—it is the source of all moral abominations, on account of which the wrath of God cometh upon all the children of disobedience.—*C.*

[m] 2 Ch. 8. 1. ch. 6. 37, 38. 7. 1.

[3] B.C. 991.

[4] This verse confirms the view set forth in the note on ch. 7. 1, that 'the house of the forest of Lebanon' was a part of the royal palace. It appears that the temple on Moriah and the palace on Zion, with, as shall be seen afterwards, the bridge connecting them, were Solomon's great architectural works.—*I.*

[n] Cities conquered, but inhabited by Canaanites, 2 Ch. 8. 2.

[5] The northern region or *circle* of the Holy Land. It was sometimes called 'Galilee of the Gentiles,' or nations, Mat. 4. 15, because chiefly possessed by heathen tribes. As such Solomon presented it to Hiram, for he could not have given him cities inhabited by Israel.—*C.*

[o] Heb. *were not right in his eyes,* 2 Ch. 8. 6.

[6] The reason of his dissatisfaction is not assigned, probably because he rather wished for maritime cities, as better suited to the genius and pursuits of his people. But is not his dissatisfaction also an emblem of the prejudging, despising, or rejecting of Jesus Christ as coming out of Galilee, Ja. 7. 41, 52.—*C.*

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obtain! The grateful sense of God's special favours thus enjoyed, the influences of his presence and grace, and the faith of his Son's mediation, most powerfully determine and constrain to a holy obedience to his laws. Such real and lively religion would make our meetings and partings on earth pleasant and happy. But how much more so shall our gathering to Jesus be, never to part, but to feast eternally on him as our great atonement, our only peace-offering, and our ALL and in ALL.

CHAPTER IX. [Ver. 1. *When Solomon had finished the building of the house of the Lord, and the king's house.* It is recorded that 'the king's house' was not finished till thirteen years after the finishing of the temple, ch. 7. 1; are we therefore to conclude that the temple was not dedicated till after the secular works had been completed? We think not. We hold with Usher that the dedication took place eleven months after the building had been finished, ch. 8. 2.—*Note,* There is something peculiarly appropriate in God's appearing immediately after Solomon had finished his own house; for if ever there be a time when any man specially needs an admonition it is when he has completed for himself a dwelling-place, and, like the monarch of Babylon, is ready to say, 'Is not this great Babylon which I have built?' Da. 4. 30. And that wise men need this admonition as well as others the history of Solomon must testify. *C.*]

Ver. 13. [The word *Galil* signifies 'circuit' or 'ring,' and may at first have been given to one of the little circular upland plains amid the mountains of Naphtali. There is such a plain just beside Kedesh. From a comparison of ancient notices it appears that the circuit of Galilee lay on the level summit of a broad mountain ridge. Here were the towns offered by Solomon to Hiram. The latter, however, whose great want was



A VIEW IN LEBANON. [I KINGS, ix: 11.]—(Now Hiram, king of Tyre, had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire), that then King Solomon gave Hiram twenty cities in the land of Galilee." As illustrative of this Scripture we give a picture of a view in Lebanon, because from the Lebanon Mountains, we are told, Hiram, King of Tyre, secured the cedars which he sent by way of Joppa to Solomon for use in building the temple. The Lebanon Mountains have been called the focus of Syria. In these mountains arise four great rivers The Orontes flows northward, making Antioch possible; the Abana flows east, creating Damascus; the Litany flows west, and the Jordan flows south. Of these rivers only two reach the open sea—the Litany and the Orontes. The Jordan ends in the *Dead Sea*, and the Abana sinks out of sight in the Syrian desert. The Lebanon Mountains have always been celebrated for the great cedar trees which grow in them.

thou hast given me, [p]my brother?[6] And he called them the land of Cabul[7] unto this day.

14 And Hiram sent[8] to the king sixscore talents of gold.[9]

15 ¶ And this *is* the reason of the [q]levy which king Solomon raised; for [r]to build the house of the LORD, and his own house, and [s]Millo,[1] and the wall of Jerusalem, and [t]Hazor, and [u]Megiddo, and [v]Gezer.

16 *For* Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, [w]Solomon's wife.

17 And [x]Solomon built Gezer, and Bethhoron the nether,

18 And [y]Baalath, and Tadmor[2] in the wilderness, in the land,

19 And all [z]the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ *And* all the people *that were* [a]left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were [b]left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon [c]levy a tribute of bond-service unto this day.

22 But [d]of the children of Israel did Solomon make no bond-men:[3] but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These [e]*were* the chief of the officers that *were* over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But [f]Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did [g]he build Millo.

25 ¶ And [h]three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and [i]he burnt incense upon the altar that *was* before the LORD. So he finished the house.[4]

A.M. 3013. B.C. 991.

[p] ch. 20. 32; 2 K. 8. 2 Am. 1. 9.

[6] Perhaps being accustomed to nothing but trade, he had no turn for agriculture, and finding the appearance unenticing, he was not aware of the advantages he might reap from the possession of these places, and would have preferred part of the coast. They were afterwards rebuilt by Solomon, 2 Ch. 8. 2, but Hiram no doubt received some equivalent.—*A.*

[7] That is, *displeasing*, or *dirty*, *or the border*. (Jos. 19. 27, where mention is made of a town of Cabul in the land of Zebulun, and as that lay towards Tyre it is possible that Hiram] gave the obnoxious name of the town to the whole district. Yet the precise meaning of 'Cabul' is doubtful. It is Josephus who says that in the Phenician language it signified 'displeasing.' The Septuagint has 'border-land.' Michaelis gives us an Arabic etymology, 'land given for a debt.'—*A.*]

[8] Not that he sent *after* this dissatisfaction, but *had* sent before it, comp. ver. 22. —*C.*

[9] £654,084.

[q] ver. 27; ch. 5. 13.

[r] ver. 10; ch. 6. 38; 7. 1.

[s] Jo. 5. 9. Ver. 24; ch. 11. 27. 2 Ch. 32. 5.

[1] The chief place of arms in the city—in modern terms the arsenal. It signifies *fulness*.—*C.*

[t] Jos. 11. 1; 19. 36.

[u] Jos. 17. 11. Ju. 5. 19.

[v] Jos. 16. 10. Ju. 1. 29. ver. 16, 17.

[w] ch. 3. 1; ver. 24.

[x] Jos. 21. 21, 22. 2 Ch. 8. 5. ver. 25, 26.

[y] Jos. 19. 44. 2 Ch. 8. 3, 4, 6.

[2] Afterwards, by Alexander of Macedon, called *Palmyra*, or city of palm-trees. The stupendous ruins of this city still remain to attract and astonish travellers. A permanent emblem of the instability of all human glory.—*C.*

[z] Ex. 1. 11. ch. 4. 26. Ec. 2. 10.

[a] Ju. 1. 27–35; 2. 23. Ps. 106. 34.

[b] Ju. 1. 21, 27–35; 2. 21, 23. Jos. 15. 63.

[c] ver. 15; ch. 5. 13, with Ezr. 2. 55. Ne. 7. 57.

[d] 2 Ch. 8. 9. Le. 25. 39. ch. 4. 6–27.

[3] The emblem of the spiritual freedom of the children of God, Jn. 8. 36.

[e] 2 Ch. 8. 10; 9. 10. ch. 5. 16.

[f] 2 Ch. 8. 11. ch. 7. 8; 3. 1. 2 Sa. 5. 9.

[g] ver. 15; ch. 11. 27. 2 Ch. 32. 5.

[h] 2 Ch. 8. 12, 13. Ex. 23. 14; 34. 22–25. De. 16. 16. Le. xxiii.

[i] By the priests, 2 Ch. 29. 11.

[4] B.C. 990.

A.M. 3014. B.C. 990.

[m] 2 Ch. 8. 17. Nu. 33. 35. De. 2. 8. 2 Ki. 14. 22; 16. 6. ch. 22. 48.

[5] Ezion-geber was situated at the head of the Gulf of Edith, now called Akabah, and on the southern border of Edom. Though far distant from Jerusalem, yet it was the nearest port from which access could be had to India and the eastern shore of Africa, as well as the whole of Southern Arabia. The city remained for a considerable time in the hands of the Israelites.—*P.*

[n] 2 Ch. 20. 36, ch. 22. 48, 49.

[o] Ge. 10. 29. Job 22. 24; 28. 16. Ps. 45. 9. Is. 13. 12; 60. 9; 132.

[6] The precise situation of this country is mere matter of conjecture. Some suppose it to be India, others Africa opposite Madagascar, others the island of Ceylon, and some Southern Arabia; some the coast of Guinea, some Carthage, others America, and some have suggested America. That it lay at a great distance is the only point that seems certain, as the fleet took three years for the voyage. ch. 10. 22. 2 Ch. 9. 21.—*C.*

[p] 2 Ch. 8. 18. Near £1,304,000, Pr. 3. 14.

CHAP. X.

[a] 2 Ch. c. 1. Mat. 12. 42. Lu. 11. 31. ver. 22; ch. 4. 31. Ju. 14. 12. Pr. 1. 5; 25. 10.

[1] The country properly called Sheba lay in the south-east of Arabia, and received its name from Sheba the grandson of Cush, Ge. 10. 7. But the queen who visited Solomon is by many supposed to have come from Abyssinia. This opinion is partly founded on Abyssinian history, and partly on our Lord's calling her 'queen of the south,' whereas any part of Arabia would have been more properly east, Mat. 12. 42.—*C.*

[b] Es. 1. 4, 7. Ac. 25. 23.

[c] Ere. 27. 22. Ps. 72. 10, 15. Is. 60. 6.

[d] Pr. 2. 3; 3. 20. Is. 50. 4; 48. 17. Col. 2. 3. 2 Co. 12. 30.

[e] ch. 4. 7, 22–33; vii. viii. 63. Col. 2. 3.

[f] Jn. 6. 58; 7. 52. Re. 3. 22. He. 1. 14.

[g] 2 Ki. 16. 18. 2 Ch. 9. 18. Eze. 44. 3; 46. 2.

[2] The Septuagint, Chaldee, Syriac, and Arabic translations render it thus: 'And the burnt-offerings which he offered in the house of the Lord.'—*C.*

[h] ch. 9. 6.

[3] Or, *sayings*.

[i] Jn. 20. 29. 1 Co. 2. 9. Ze. 6. 15. Ca. 2. 9–16.

[4] Heb. *thou hast added wisdom and goodness to the fame.*

[k] Pr. 2. 5; 8. 34; 23. 26; 29. 18. Lu. 11. 28.

[l] ch. 5. 7; 8. 15. Ps. 72. 17–19.

[m] 2 Ch. 2. 11. De. 7. 7, 8; 33. 3. 1 Ch. 17. 22.

[n] Pr. 8. 15, 16. 2 Sa. 8. 15. Ro. 13. 1–4. Is. 9. 7. Lu. 1. 32.

26 ¶ And king Solomon made a navy of ships [m]in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land of Edom.[5]

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, [n]with the servants of Solomon.

28 And they came to [o]Ophir,[6] and fetched from thence gold, [p]four hundred and twenty talents, and brought *it* to king Solomon.

CHAPTER X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *Solomon's yearly revenue in gold.* 16 *His targets.* 18 *The throne of ivory.* 21 *His vessels.* 24 *His presents.* 26 *His chariots and horsemen.* 28 *His tribute.*

AND when the [a]queen of Sheba[1] heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a [b]very great train, with camels that bare [c]spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon [d]told her all her questions: there was not *any* thing hid from the king, which he told her not.

4 ¶ And when the queen of Sheba had seen all Solomon's [e]wisdom, and the house that he had built,

5 And [f]the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his [g]ascent by which he went up unto the house of the LORD;[2] there was no more spirit in her.

6 And she [h]said to the king, It was a true report that I heard in mine own land of thy acts,[3] and of thy wisdom.

7 Howbeit [i]I believed not the words, until I came, and mine eyes had seen *it;* and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.[4]

8 Happy[k] *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed[l] be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: [m]because the LORD loved Israel for ever, therefore [n]made he thee king, to do judgment and justice.

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grain for his city, and who doubtless expected a section of some of the rich plains of central Palestine, could not conceal his disappointment when he saw the mountain towns and their rugged environs, and he refused them as worthless. *P.*]

REFLECTIONS.—The Lord bears the greatest regard to his people's hearty and solemn worship of himself. Everywhere his eyes are on the righteous, and his ears are open to their cry. If we would secure to our children the entail of God's blessings, we must leave them the examples of our fidelity. But if our growth in grace does not correspond with our privileges, the best forms of religion will but delude and destroy us. How gracious are God's rewards of his people's obedience; and how severe his corrections of their transgressions! While we tremble at the ruin of Israel and their temple, let our care be to take fast hold of the better covenant, which is established upon better promises, and in which men are kept, by the power of God, through faith unto salvation. Generous minds are forward to discharge their obligations if it be in their power. But very diversified are the sentiments of men concerning worldly things. Nothing but Jesus Christ and God in him is answerable to every need, every state, every mind. And it is glorious when great activity in secular business is attended with a proportionate ardour in religion. They who make God's glory their first concern may expect his blessing upon the work of their hands; for at his command both earth and sea shall concur to enrich them.

CHAPTER X. [Ver. 5. There can be little doubt that reference is here made to some grand entrance which Solomon had made to the temple. This entrance must have been from the palace; but the palace stood on Zion and the temple on Moriah; and between the two was the deep ravine of Tyropœon. Now we learn from Josephus that one of the most stupendous works of ancient Jerusalem was the *bridge* which connected the outer court of the temple with the palace on Zion, spanning the Tyropœon. The remains of it still exist, and recent excavations have enabled us to form

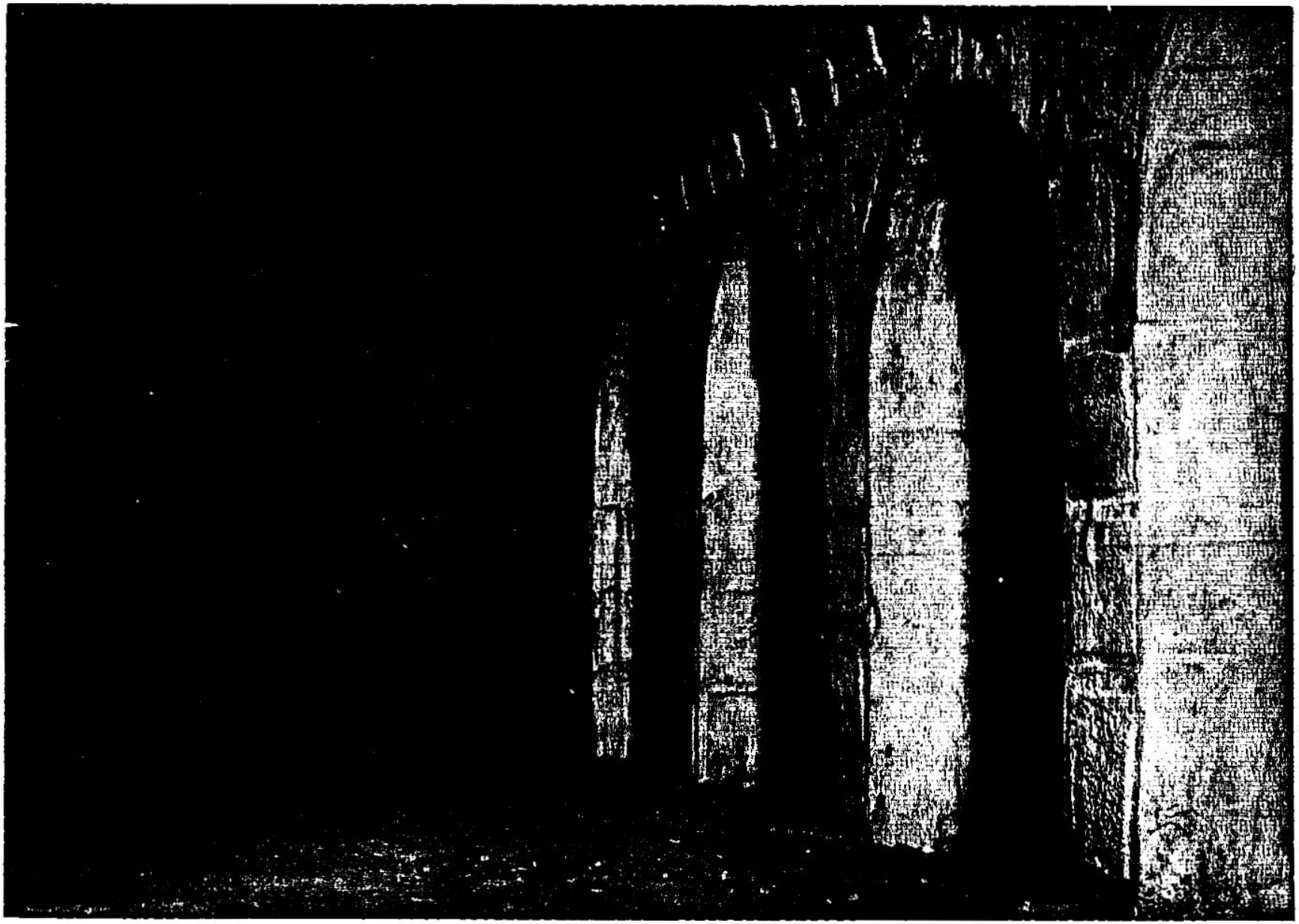

STABLES OF SOLOMON. [I. Kings, x:28.]—"And Solomon had horses brought out of Egypt." In this picture we have the vaults which are found under the temple area. A tourist in 1722 gives a distinct account of these stables. One traveler represents them as capable of accommodating 2,000 horses, and it is thought that they were used in the times of crusades as stables. The floor of this vault is a little over 38 feet below the level of the pavement above. The arches are 11 feet 5 inches in span, and 5 feet 9 inches in height. The aisles open from south to north. Here the Jews sought refuge during the struggle against the Romans. Solomon's intercourse with Egypt brought horses into use in Israel. He was the first to ride in a chariot through the streets of Jerusalem.

10 ¶ And she gave the king [a]an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.[5]

11 And the navy also of Hiram, that brought gold from [b]Ophir, brought in from Ophir great plenty of almug-trees,[6] and precious stones.

12 And the king made of the almug-trees [c]pillars[c] for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba all [d]her desire, whatsoever she asked, besides *that* which Solomon gave her of his royal bounty. So [e]she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents[7] of gold,

15 Besides *that he had* of the merchant-men, and of the traffick of the spice-merchants, and of all the kings of [f]Arabia, and of the governors of the country.

16 ¶ And king Solomon made [g]two hundred targets *of* beaten gold: six hundred *shekels*[8] of gold went to one target.[9]

17 And *he made* [h]three hundred shields *of* beaten gold; three pound[1] of gold went to one shield:[2] and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king [i]made a great throne of [k]ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round behind:[3] and *there were* stays[4] on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like[5] made in any kingdom.

21 ¶ And [l]all king Solomon's drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; none *were of* silver:[6] it was nothing accounted of in the days of Solomon.[7]

22 For the king had at sea a navy of [m]Tharshish[8] with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, [n]ivory, and apes, and peacocks.

23 So king Solomon [o]exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And [p]all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

25 And [q]they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ And [r]Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And [s]the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore-trees[9] that *are* in the vale, for abundance.

28 ¶ And [t]Solomon had horses brought out of Egypt, and [u]linen yarn: the king's merchants received the linen yarn at a price.

29 And [w]a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out [x]by their means.[1]

CHAPTER XI.

1 *Solomon's wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomon's adversaries were Hadad, who was entertained in Egypt,* 23 *Rezon, who reigned in Damascus,* 26 *and Jeroboam, to whom Ahijah had prophesied.* 41 *Solomon's acts, reign, and death: Rehoboam succeedeth him.*

BUT king Solomon loved [a]many strange women, (together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;

A.M. 3024. B.C. 980.

[a] ch.9.14; ver.2. Ps. 72.10,11. Mat.2.11, 2.c. £654,084.

[b] This visit of the queen of Sheba is not to be considered as a mere historical record: it is also a beautiful emblem and illustration of the manner in which souls are brought to Christ: in which, won by his excellence, Phil. 3. 8, they present him their hearts, and return, not to the service, but to the duties of the world, enriched with the unsearchable riches of Jesus, Eph. 3.8.—C.

[c] ch.9.28. 2 Ch. 2. 8; 9.10,11.

[d] Called in Chronicles *algum-trees*. It was most probably the *Pterocarpus santalinus* of Linnæus, which furnishes the red sandal-wood, and is called by the Arabs *el Sandal*. The wood is firm, hard, and heavy, is esteemed very precious in the East, and is used by the Hindoos in adorning their temples. Western Asia still receives a variety of Indian productions by way of Arabia.—*J.*

[e] Or, *waits*, ver. 5.

[f] Heb. *a prey*, ch. 7.25.

[g] ver.2; ch.8.17; 9.1. Ep. 3.20. Jn. 14.13, 14; 15 7. Mar. 11.24. Ac. 20. 35.

[h] With Jn.6.66.2 Ti. 4.10.

[i] i. e. above 27 tons weight, and £3,634,582 value.

[k] 2 Ch. 9. 14, 23, 24; 17.11. Ps. 72.10,15.

[l] 2 Ch.9.15,18.9.

[m] £1095 value.

[n] Estimated by some of the most acute calculators at £28,132,16s. 9½d.—C.

[o] 2 Ch. 9. 16. ch. 7.2; 14.26.

[p] Three hundred shekels.

[q] These have been estimated at £210,976, 7s. 7d. But the real value no man can tell, or even guess, as the nature of the work in the casting or chasing is totally unknown. Ornamental works in the precious metals vary from 50 to 300 per cent. and upwards on the original value.—C.

[r] 2 Ch. 9. 17-19. Ps. 122.5[110.1,5]; 9.4,7; 45. 6. Phi.2.11. He. 1.3,8. Re. 20.11.

[s] ver.22.

[t] Heb. *on the hinder part thereof.*

[u] Heb. *hands.*

[x] Heb. *as.*

[y] 2 Ch.9.20-22.

A.M. 3029. B.C. 975.

[1] Or, there was *no silver* in them.

[2] Not that it was undervalued in commerce, but for ornament.—C.

[3] Ge. 10.4. 2 Ch. 20. 36. Is.23.1, with ch.9.28.

[4] The situation of this country it is perhaps not possible to ascertain. Amongst different conjectures, the most probable is that there are more countries or places than one called Tarshish in Scripture, and that one may be found in the Indian Ocean, another probably in Spain, and a third in Tarsus of Cilicia. This community of a name is amply exemplified in modern geography.—C.

[5] Or, *elephants' teeth*, ch.22.39. Ps.45.8. Eze.27.6. Am.3.15. Re.18.12.

[6] ch 3.13,13; 4.29,31. 2 Ch.9.22,23. Nu.34.7. Ps.89.27. Col.1.15; 2.3. 1 Co.1.30.

[7] ch. 4. 34. Is. 52. 15; 55.5.

[8] ch. 4.21. Ps. 68. 29. Is. 60. 6, 16, 17; 66. 20. Ro.12.1[15].16.

[9] 2 Ch.1.14; 9. 25, 26. 29. ch. 4. 26, with De. 17.16, Ps. 20.7.

[1] 2 Ch.1.15[16,17. Ge. 13.2. Mat.6.33. Job 22. 24,25. ver.21.

[2] A tree partaking of the combined qualities of the fig and mulberry tree—the *Ficus Sycomorus* of botanists. It is one of the most splendid vegetable productions, the branches spreading to a vast extent, and the trunk often attaining such a size that three men touching fingers are unable to encircle it.—C.

[3] 2 Ch. 1. 16; 9. 28. De. 17.16. Is. 31.1. Eze. 27.15.

[4] Ge.41.42. Pr. 7. 16. Eze.27.7.

[5] 2 Ch.9.17.

[6] Heb. *by their hand*, Mal. 1. 1. ch. 8. 53.

[7] This verse states what Solomon's merchants charged for duty, commission, and transport — namely, 150 for each horse, and 600 for each chariot. Of course this cannot mean the actual price of the horse, for some horses are far more valuable than others. The sums here stated were over and above the intrinsic value of each animal and chariot. Such, at least, appears to me the sense.—*P.*

CHAP. XI.

B.C. about 983.

[a] ch.3.1, 3. Ge. 6. 2. Ezr.9.2[3]; 10. 2-18. Ne. 13. 26, 27. Re. 2. 4, 14. De.17.17. Pr.2.16; 5. 3, 20[16. 24]; 7. 5[22. 14[23. 27, 33.

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some estimate of its colossal dimensions. The breadth of the roadway was 50 feet; the span of each arch was 45 feet, and there were five arches; and the total height above the bed of the Tyropœon was 225 feet. The stones with which it was built were of colossal size; the spring-stones of one arch which are still in position measure 24 feet in length by 6 in thickness. I am inclined to believe that this was 'the ascent by which Solomon went up into the house of the Lord.' *P.*]

Ver. 28. [This is a very obscure passage. The meaning of the Hebrew word translated 'linen yarn' is much controverted. Some say it means 'toll' or 'duty;' some 'a band' or 'troop;' some a proper name with a preposition prefixed; some 'a cord' by which troops of horses were fastened. I prefer the interpretation of Gesenius, who renders the verse as follows:—'*And the horses of Solomon were brought out of Egypt; and a band of the king's merchants brought up a band* (of horses) *at a fixed price.*' This interpretation requires a change in the Masoretic accents, and would represent the merchants of Solomon as having entered into an arrangement with the Egyptian government to pay a gross sum of duty on each troop of horses. *P.*]

REFLECTIONS.—So respectable is true wisdom that one cannot purchase it too dear or fetch it too far; nor hath God confined it to one sex more than another. And such as have real knowledge should delight in the communication of it. But especially let us observe that God, on every occasion, has taken delight to prefigure the gathering of the Gentiles to Jesus Christ, in whom are hid all the treasures of wisdom and knowledge. Good order in families, courts, and kingdoms is extremely amiable and useful; and to enjoy the converse of such as are wise in the things of God is a great and unspeakable mercy: but God, who is the author of all our mercies, deserves the praise of them all. Mutual presents are pledges of friendship: but happiest of all is friendship with God. Prosperity in earthly enjoyments shall attend the active honouring of him, if for the real good of his people, but the most certain prosperity of soul. The Almighty himself is their gold; and they shall have plenty of silver.

But in these labours, these glories of Solomon, let me contemplate the infinitely greater one, even Jesus Christ our Prince of Peace. He is JEDIDIAH, the darling of the Lord. His birth is our consolation against griefs and woes unnumbered. He is infinitely peaceful, prudent, and wise; and to him everything is naked and open. Notwithstanding oppositions innumerable, he was solemnly chosen, anointed, and enthroned by his Father. Justly he punishes the guilty and rewards the virtuous, particularly such as have favoured his cause in distress. Wisely he judges his subjects, and will judge the world. In infinite wisdom he indites and applies his revelations of truth. At infinite expense he builds the temple of his church, and consecrates her to God by his great sacrifice of himself and his prevalent intercession. Plentifully he enriches and prudently he governs his people in his extensive dominions. Great is the peace, the safety, the glory of his reign! and no report can sufficiently describe his glory and wisdom. Happy they who are his servants, behold his beauty, and for ever inquire reverently in his temple! And blessed be the Lord that multitudes, chiefly of Gentile sinners, are brought to him, admire his excellency, and labour in his service: nay, captivated with his love, grace, and beauty, abide in his house for ever.

CHAPTER XI. [Ver. 3. *His wives turned away his heart.* Hitherto we have viewed Solomon as the

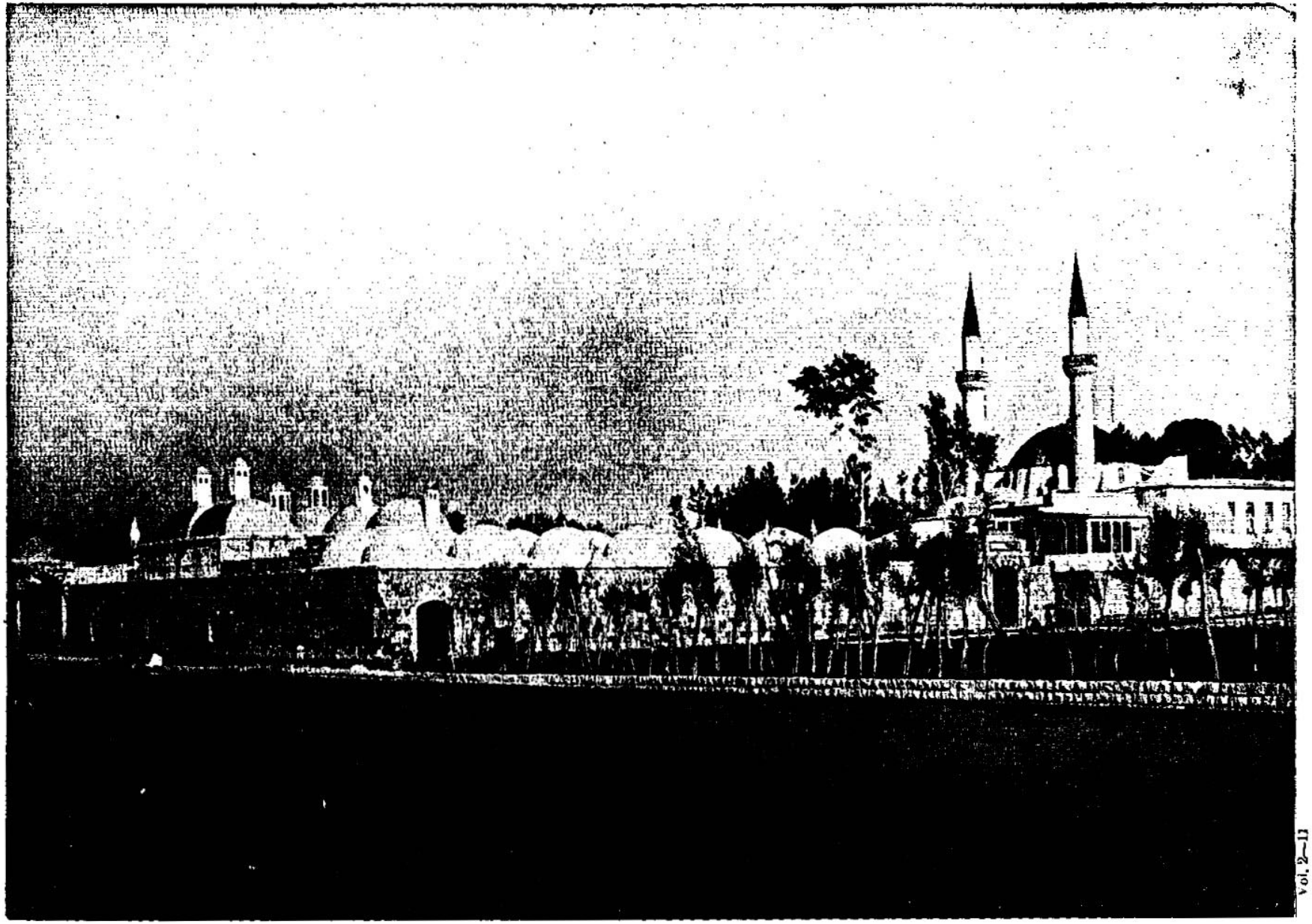

MILITARY MOSQUE, DAMASCUS—THE CITY PASSED BY ABRAHAM, WHEN HE CAME UP FROM UR, OF THE CHALDEES. [I. Kings, xi:24.]—"And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus." In going from Jerusalem to Damascus we pass through the gate in the west wall, and before reaching the center of the city we pass the military mosque on the side of the Abana river. Here the soldiers are quartered, and this building is both a place of worship and a barrack. Turkish soldiers are always in evidence in Damascus, and it is well that they are. Life and property would not be safe here without them. The foreign policy of the northern king of Israel was very much occupied in its relations to Damascus. During the reign of Solomon, Rezon made himself king of Damascus, and we learn from the 25th verse of the 11th chapter of I. Kings that he was an adversary of Israel all the days of Solomon.

2 Of the nations *concerning* which the LORD said unto the children of Israel, [b]Ye shall not go in to them, neither shall they come in unto you; *for* surely they will turn away your heart after their gods. Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives [c]turned away his heart.

4 For it came to pass, when Solomon was old,[2] *that* his wives turned away his heart after other gods: and [e]his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after [f]Ashtaroth the goddess of the Zidonians, and after [g]Milcom the abomination of the Ammonites.

6 And Solomon [h]did evil in the sight of the LORD, and went [i]not fully after the LORD, as *did* David his father.

7 Then did Solomon build an [k]high place for [l]Chemosh the abomination of Moab, in [m]the hill that *is* before Jerusalem, and for [n]Molech the abomination of the children of Ammon.[3]

8 And likewise did he for [o]all his strange wives, which burnt incense, and sacrificed unto their gods.[1]

9 ¶ And the LORD was [p]angry with Solomon, because [q]his heart was turned from the LORD God of Israel, [r]which had appeared unto him twice,

10 And had commanded him concerning this thing, [s]that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast[t] not kept my covenant and my statutes, which I have commanded thee, [u]I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding [x]in thy days I will not do it for David thy father's sake: *but* [y]I will rend it out of the hand of thy son.

13 Howbeit I will not rend away all the kingdom; *but* will give [z]one tribe[2] to thy son, for[a] David my servant's sake, and for Jerusalem's sake which I have chosen.

A.M. 3027. B.C. 977.

[b] Ex. 34. 15, 16. De. 7. 3, 4. Jos. 23. 12. Ge. 6. 4; 36. 2, 3. Ne. 13. 25, 26.

[c] Ec. 7. 26. Ex. 34. 15, 16. De. 7. 4. ch. 16. 31. Ne. 13. 26.

[d] About fifty years, ch. 6. 1; 9. 10; 14. 21.

[e] ver. 9. 21; ch. 8. 61; 15. 3, with 3. 24; 9. 4.

[f] Ju. 2. 13; 10. 6. 1 Sa. 7. 14; 12. 10. 2 Ki. 23. 13. Je. 7. 10–12.

[g] Molech, ver. 7, 33. Le. 18. 21; 20. 2–4. 2 Ki. 23. 10. Am. 5. 26.

[h] ch. 14. 22; 15. 26.

[i] ver. 2, 4. Nu. 14. 24. Jos. 14. 8.

[k] Le. 26. 30. Ps. 78. 58.

[l] Ju. 11. 24. Nu. 21. 29. Je. 48. 13.

[m] 2 Sa. 15. 30. Mat. 26. 30. 2 Ki. 23. 13. Zec. 14. 4. Ac. 1. 12.

[n] ver. 5.

[o] The hill before (i.e. eastward of) Jerusalem is the Mount of Olives. It has three tops. The central one is the highest, and seems to have been an ancient sanctuary. It is probable Solomon dedicated each summit to a heathen deity, in accordance with the whim of his favourite wives: and for this reason Olivet is called in 2 Ki. 23. 13, *the Mount of Corruption*. The licentious and cruel rites with which these deities were worshipped gave this name of infamy to the mount.—*P.*

[p] Ezr. 16. 24, 25. Ho. 12. 11. 1 Co. 10. 11, 12.

[1] There is not a more melancholy or astonishing instance of depravity than that here recorded. He who was named 'beloved of the Lord,' who had been favoured with such special tokens of God's favour, who had received such answers to prayer, who had been honoured to build the temple, who was renowned through the earth for wisdom and piety, who was a penman of sacred Scripture, who gave such excellent counsel to others, who was so illustrious a type of Christ, even he became a public worshipper of abominable idols.—*Scott.*

[q] Ex. 4. 14. 2 Sa. 6. 7. 1 Ch. 21. 7. De. 32. 21, 22; 4. 25, 26. 19. 31; 26. 17.

[r] 2 Ti. 4. 10. Pr. 4. 23. Is. 29. 13, 14.

[s] ch. 3. 5; 9. 2, 6; 6. 11, 12.

[t] ch. 3. 14; 9. 4–9. Ex. 20. 3, 4, 23, 34. 11–17. Le. 19. 4. De. 4. 15–28; 6. 14, 15; 7. 26, 8. 19; xiii.; 17. 2–7.

[u] 2 Sa. 12. 9. 1 Sa. 2. 30–32; 12. 13, 14; 15. 26–28. ch. 12. 15, 20.

[x] ver. 12, 31, 35.

[y] ch. 21. 29. 2 Ki. 20. 19. La. 3. 32. Ps. 103. 10. Hab. 3. 2. ver. 34.

[z] ch. 12. 1, 15, 16, 19, 20. 2 Ch. 10. 15, 16, 19. ver. 35.

[a] ch. 12. 17, 20. 2 Ch. 10. 17. ver. 32, 36.

[2] One tribe, Benjamin, in addition to his own tribe of Judah: the one he had by *inheritance*, the other he received by *gift*.—*C.*

A.M. 3027. B.C. 977.

[b] ch. 12. 15. 1 Sa. 26. 19. 2 Sa. 24. 1. 2 Ki. 24. 1. 1 Ch. 5. 26. Is. 10. 5, 6. Ps. 89. 30–32.

[3] B.C. 1037.

[c] 2 Sa. 8. 14. 1 Ch. 18. 12, 13. Nu. 24. 19. De. 20. 13. Ps. 60. title; 108. 10

[4] Edom is here taken in some restricted sense; most probably for the capital and its adjoining district. Nothing is more common than to find a kingdom, a province, a county, and their respective capitals called by one name.—*C.*

[d] Ge. 44. 20. ch. 3. 7.

[5] A little boy, aware of his danger, and capable of retaining the recollections of parental dignity and national infictions.—*C.*

[e] Ge. 25. 2, 6. Ex. 2. 15, 16. Nu. 22. 4; 25. 1; 31. 2. Ju. 11.—viii.

[6] Not Midian near Horeb, where Moses was when the Lord appeared to him, Ex. 2. 15, but that Midian on the south of Moab, where the Israelites were seduced and punished, Nu. 22. 4, 7. Their capital remained in the time of Eusebius, and was situated on the Arnon.—*C.*

[f] Ge. 14. 6; 21. 21. Nu. 13. 3, 26. De. 1. 1; 33. 2. Hab. 3. 3.

[g] Ge. xii. 2.—xlvii. ch. 3. 1.

[h] Ge. 18. 3; 39. 4, 21. Ru. 2. 13.

[i] Household mistress. Ch. 15. 13. Je. 13. 18; 29. 2.

[k] Ge. 21. 7, 8. Sa. 1. 24.

[7] From Ge. 21. 8 it appears that among the Hebrews the weaning of a child was accompanied with solemn feasting—a custom which seems to have prevailed in Egypt, and, as a public ceremony, somewhat equivalent to the European celebration of a birthday, has been here deemed worthy of historic notice, as marking the interest that Pharaoh took in cherishing one of Solomon's enemies. This Pharaoh was Solomon's father-in-law, but such is the want of 'natural affection' in the world, that it has been said, and too truly, that kingdoms are seldom married.—*C.*

[l] Mat. 2. 20. Ex. 4. 19.

[8] Heb. *Send him away.*

[9] Heb. *Not.*

[m] 2 Sa. 8. 2. Ps. 60. title. 1 Sa. 14. 47.

[n] 2 Sa. 8, 3; 10. 18. 1 Ch. 18, 3; 19. 6, 16–19.

[1] It is probable that this statement simply means that Rezon became a successful general, and obtained such influence at court as to be virtual ruler. According to Josephus Hadad was at this period king of Damascus, and Rezon a powerful chief of bandits, who was permitted to settle in the kingdom, and to attack and plunder at will all the enemies of the state.—*F.*

[o] After his apostasy, ch. 5. 4. 2 Ch. 15. 2. Ps. 89. 32. 2 Sa. 7. 14.

[p] 2 Ch. x. xi. xiii. ver. 11, 28–40; ch. 9. 22; xii.–xv. 2 Sa. 20. 21.

14 ¶ And the LORD [b]stirred up an adversary unto Solomon, Hadad the Edomite: he *was* of the king's seed in Edom,[3]

15 For[c] it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom,

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom,)[4]

17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad *being* yet a [d]little child:[5]

18 And they arose out of [e]Midian,[6] and came to [f]Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found [g]great favour in the sight of [h]Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the [i]queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes [k]weaned in Pharaoh's house:[7] and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad [l]heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart,[8] that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing:[9] howbeit let me go in any wise.

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his [m]lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, [n]when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.[1]

25 And he was an adversary to Israel [o]all the days of Solomon, besides the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And [p]Jeroboam the son of Nebat, an

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sun in his splendour, now we must view him sadly clouded and eclipsed. Blessed with unexampled and uninterrupted prosperity he forgets the God who gave it, breaks his law *in principle*, comp. Ex. 34. 16; De. 7. 3, with ver. 1, and in *the letter*, comp. De. 17. 17 with ver. 3, and forfeits all his character for wisdom by the lowest act of human folly—building temples for idols, and patronizing, if not joining in, their abominable worship, ver. 7, 8.—*Note*, His falling away is certain, ver. 4; God's displeasure revealed, ver. 9; of his repentance nothing is said—a silence that speaks volumes of warning to backsliders who have 'forgotten their first love.' One ray of hope arises from the reservation in the word 'fully,' ver. 6; and the favourable reference to his name by our blessed Redeemer, Mat. 12. 42. *C.*]

REFLECTIONS.—Lord, what is man! Is this Solomon—the beloved of the Lord—the miracle of wisdom—the man of prayer—the builder of the temple! How art thou fallen from heaven, O son of the morning! How ensnaring is the inordinate love of women! Every indulgence given to lewd desires only renders them more insatiable: and they who give way to one wilful sin never know when or where they shall stop. Indulgence of fleshly lusts makes the heart brutish and stupifies the conscience: and even sumptuous fare too fearfully pampers our lusts. No present attainment of gifts or grace, without continued watchfulness, will secure us against the most shameful falls. How sad, how stumbling, when the old age of once famous saints becomes a long and continued scene of profligacy! Alas! how Solomon's inordinate love of horses issues in an inordinate love of base women; and this in a multiplication of abominable idols! How the aged saint is ensnared by youthful lusts! How the wisest sage is made an arrant fool by silly women! How the man who so often warned others against levity and whoredom, turns out a monster of vileness! How the man once so familiar with his God is plunged into the vilest depths of fellowship with Satan and his most abominable agents! Let me then always suspect my corruptions and depend on the grace that is in Christ Jesus. Let me never covet great prosperity which hath so great snares attending it. Nay, if I have made a great profession of religion, let me take heed lest Satan render me a remarkable reproach to it. Never let me expect that base ingratitude and wilful disobedience will pass unpunished. But God never deals with his people in such severity as they deserve. For Jesus' sake he defers his anger, and in wrath remembers mercy. But, alas! how sin turns peace into

Ephrathite of Zereda, Solomon's servant, (whose mother's name *was* Zeruah, a widow woman,) even he lifted up *his* hand against the king.

27 And this *was* the cause that he lifted up *his* hand against the king: Solomon [g]built Millo,[2] *and* repaired[3] the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon [h]seeing the young man that he was industrious, he made him ruler over all the [i]charge of the house of Joseph.[4]

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet [k]Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and [l]rent it *in* twelve pieces.[5]

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, [m]I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But [n]he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because[6] that they have forsaken me,[6] and have worshipped Ashtaroth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon,[7] and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit [o]I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:

35 But [p]I will take the kingdom out of his son's hand, and will give it unto thee, *even* ten tribes.[8]

36 And unto his son will I give one tribe,[9] that David my servant may have a [q]light alway before me in Jerusalem, [r]the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign [s]according to all that thy soul desireth, and shalt be king over Israel.

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[g] ch. 9. 15.

[2] It is difficult to decide what Millo was, but the best information may be obtained by consulting 2 Sa. 5. 9. 1 Ki. 9. 15, 24. 2 Ki. 12. 20. 1 Ch. 11. 8. 2 Ch. 32. 5. Some have supposed it to have been a valley which Solomon filled up; however, it evidently was a building, and one of the chief defences of Jerusalem. —C.

[3] Heb. *closed.*

[h] Ch. 39. 3. From comparing Ju. 9. 6 with the above quotations, it appears not improbable that Millo was a name for a building comprehending a fortress and senate-house, or kind of *forum* for public assemblies.—C.

[i] Heb. *burden,* Ex. 5. 13. ch. 22. 4.

[4] The part of the country allotted to Ephraim and Manasseh, the expense and labour of which, together with the probable character of Millo, as a citadel, not for defending, but overawing the city, may have laid the foundation of Jeroboam's rebellion.—C.

[k] ch. 11. 15; 14. 2. Jos. 18. 1.

[l] ch. 11. 30; 15. 27; 16. 10–13. 2 Ki. 10. 30; 15. 12. 1 Sa. 15. 27, 28; 18. 14, 24. 2 Sa. 13. 19.

[5] These were symbolical of the twelve tribes. The whole emblematic action seems to imply that the garment belonged to the prophet, and not to Jeroboam. He had purposely provided himself with a new garment, and he 'gave' ten parts of it to Jeroboam.—*A.*

[m] ver. 11–13, 32, 34–36. ch. 11. 9, 10, 19, 20. 2 Ch. 10. 15, 16, 19.

[n] ver. 13. ch. 11. 13, 20.

[o] ch. 3. 14; 9. 6, 7, 15. 2 Ki. 25. 27–30. with 2 Ki. 21. 22. 2 Ch. 33. 12. ver. 1–11.

[6] Boothroyd, following some MSS and versions, reads 'he hath.' Dathe, 'he and his people have.'—*A.*

[7] Apostasies are here assigned as the reasons of divisions and calamities, a rule which Providence pursues in all the history of churches and kingdoms.—C.

[p] ver. 12, 13, 31. Hab. 3. 2. Ps. 109. 10. Job 18. 6. Isa. 3. 32. Ho. 1. 4.

[8] ver. 12, 13. ch. 11. 13, 32. 2 Ch. 10. 15. 19.

[9] Neither the design of God, nor the declaration of the prophet, caused Jeroboam's rebellion. David was faithful to Saul long after he had been anointed in his room. Jeroboam, however, instead of seeking to secure the promise by obedience, endeavoured to establish his throne by disobedience, and hence forfeited the kingdom both for himself and his posterity.—*A.*

[q] See note on ver. 13.—C.

[r] Heb. *lamp* or *candle.* 2 Sa. 21. 17. 2 Ki. 8. 19. 2 Ch. 21. 7. Ps. 132. 17. ch. 15. 4. Je. 33. 26–26.

[s] 1 Ch. 17. 24. ch. 8. 16, 44.

[t] ver. 26.

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[f] Ex. 19. 5. De. 4. 7, 15. 5. ch. 3. 14; 9. 4, 5.

[g] De. 31. 8. Jos. 1. 5. ch. 9. 5. 1 Sa. 2. 30, 35. 2 Sa. 7. 16, 27–29. Je. 33. 20–26.

[h] ch. xii. vv. 2 Ki. xiv. xvi. 7. 21. Ps. 89. 30–32, 38 46.

[i] Lit. 2. 32, 33; 2. 4, 11. Is. 7. 14; 9. 6, 7.

[1] Wise Solomon, rendered foolish by idolatry, here attempts the very same crime that Saul had attempted against David.—C.

[k] ch. 14. 25. Who hated Solomon. Perhaps for some injury done to his sister, ver. 1; ch. 3. 1.

[2] Newton identifies him with the famous Sesostris; but Hales identifies him with Cepheenes son of Canaps, father-in-law of Solomon. Champollion considers him the Sesonchosis of Manetho whose name (Sheshonk) appears in an inscription on a pillar on the ruins of Carnac.—C.

[l] 2 Ch. 9. 29, 30. ver. 4: ch. 14. 19, 29; 15. 7, 23, 31; 16. 5, 14, 20, 27; 22. 39, 45. 2 Ki. 1. 18; 8. 23; 10. 34; 12. 19; 13. 8, 12; 14. 15, 18, 28; 15. 6, 11, 15, 21, 26, 31, 36; 16. 20; 17. 25.

[3] There is no reason for supposing this a separate history now lost, it is much more likely to describe the additional notices embodied in the Chronicles, and kept in a separate roll or book.—C.

[4] See introductory note to this book.—*P.*

[m] ch. 2. 10. Is. 57. 2. Ge. 15. 15; 25. 8; 49. 33.

[5] B.C. 975.

CHAP. XII.

B.C. 975.

[a] 2 Ch. 10. 1. Mat. 1. 7. 2 Ch. 3. 10.

[b] Jos. 24. 1. Ju. 9. 1. Ge. 12. 6; 33. 19.

[1] The reasons of the assembly being held at Shechem do not appear. The most probable are: (1) It was situated between Ebal and Gerizim, where the blessings and curses of the law had been nationally announced, De. 11. 29. (2) It was the place of assembly for Joshua's last charge, Jos. xxiv. (3) It was an ancient place of coronation, Ju. ix. (4) It was a capacious valley, and much better suited to such a popular assembly than any around Jerusalem. (5) The leaven of disaffection that was evidently working, led, most probably, to the selection of a 'mustering place' distant from the influence of Jerusalem. It is at present called Nablous, and is still a considerable town, beautifully situated amidst gardens and groves.—C.

[c] ch. 11. 40, 43. 2 Ch. 10. 2–6.

[d] With ch. 4. 7, 20, 23; 5. 18; 9. 15. It seems he had laid taxes on them to build his idolatrous temples, ch. 11. 7, 8, 33.

[2] The man who requires advice before he can decide upon redressing a grievance and shewing mercy, is not likely to take good advice when given, and so it was with Rehoboam.—C.

38 And it shall be, [t]if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I [u]will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this [x]affict the seed of David, but [y]not for ever.

40 Solomon sought therefore to kill Jeroboam:[1] and Jeroboam arose, and fled into Egypt, unto [k]Shishak[2] king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And [l]the rest of the acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book[3] of the acts of Solomon?[4]

42 And the time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon [m]slept with his fathers,[5] and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER XII.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of young men, answereth them roughly.* 16 *Ten tribes revolting, kill Adoram, and make Rehoboam to flee.* 21 *Rehoboam, raising an army, is forbidden by Shemaiah.* 25 *Jeroboam strengtheneth himself by cities,* 26 *and by the idolatry of the two calves.*

AND Rehoboam[a] went to [b]Shechem:[1] for all Israel were come to Shechem to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was yet in [c]Egypt, heard *of it,* (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him: and Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our [d]yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me.[2] And the people departed.

6 ¶ And king Rehoboam [e]consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, [f]If thou

[e] Je. 42. 2, 5, 43. 2. with Job 22. 22, 23. 2. 7. 2 Ch. 10. 6, 7.

[f] 2 Ch. 10. 7. Pr. 15. 1, 29. 15. Ec. 9. 17.

war! From the most abject and low condition God can raise up the most terrible instruments of his wrath: and when he intends to chastise he never wants a rod, but makes men's sinful ambition the means of his just but awful rebukes. Diligence paves the way to advancement, and advancement inflames ambition. But hopeless is the case when God gives men kings in his anger: and it is impossible to keep down the scourge which the Lord stirs up. God generally renders sinners inexcusable by the fair warnings which he gives them of their danger. But it is shameful and very depressing when his people die under divine frowns. To what a tremendous length and degree God may carry the just chastisement of his dearest saints!

CHAPTER XII. [Ver. 1. Shechem was the capital, stronghold, and gathering-place of the great tribe of Ephraim, which had from the time of the exodus disputed the supremacy with Judah. There was a traditional glory, too, about Shechem. There the patriarchs Abraham and Jacob pitched their tents: there Jacob bought his only property in Canaan; there the first great national assembly was held on entering Palestine; and there the law was publicly read, and adopted as the national code, both civil and sacred. Rehoboam was doubtless aware of the growing discontent, and he wished by going to Shechem to conciliate the powerful tribe of Ephraim. *P.*]

Ver. 28. [*Made two calves of gold.* The worship of the *bull* was the chief idolatry of Egypt, where Jeroboam was educated, and a form that Israel was known to be ready to receive, Ex. 32. 4.—*Note,* He that commits a sin once is always in danger of being tempted specially to the same sin again. *C.*——Jeroboam cunningly pandered to popular superstition, while he carefully abstained from shocking national feeling. The

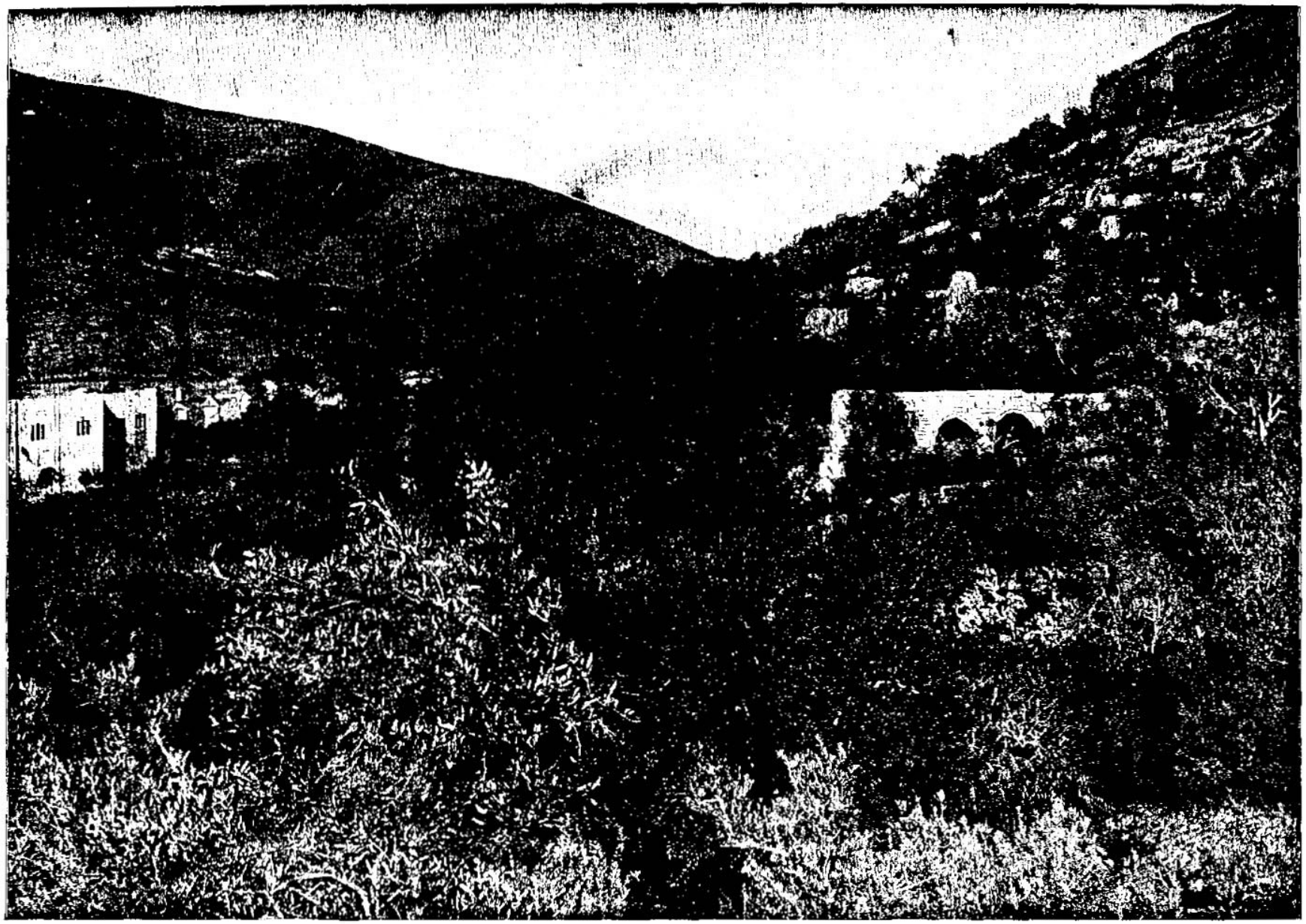

GARDENS OF SHECHEM—WHERE REHOBOAM WAS CROWNED KING OF ISRAEL. [I. KINGS, xii : 1.]—"And Rehoboam went to Shechem; for all Israel were come to Shechem to make him king." Rehoboam was the son of Solomon, by the Ammonite princess Naamah (I. Kings, xiv : 21.) He selected Shechem as the place of his coronation, 975 B. C. The people at Shechem demanded a remission of the severe burdens imposed by Solomon, but Rehoboam rejected the advice of his father's counsellors, and followed that of his young courtiers, and returned an insulting answer, which resulted in an open rebellion among the tribes. He fled to Jerusalem, the tribes of Judah and Benjamin alone remaining true to him. Jeroboam was made king of the Northern tribes. During Rehoboam's lifetime peaceful relations between Israel and Judah were never restored. In the fifth year of Rehoboam's reign Jerusalem was captured by the Egyptian Shishak.

wilt be a servant unto this people[3] this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he [g]forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, [h]What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, [i]My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.[4]

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13 And the king answered the people roughly,[j] and forsook the old men's counsel that they gave him;

14 And spake to them after the counsel of the young men, saying, [k]My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people: for the cause was from the LORD, that [m]he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [n]What portion have we in David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17 But *as* [o]*for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [p]Adoram, who *was* over the tribute;[5] and [q]all Israel stoned him with stones, that he died: therefore king Rehoboam made speed[6] to get him up to his chariot, to flee to Jerusalem.

19 So Israel [r]rebelled against the house of David unto[7] this day.[8]

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they [s]sent and called him unto the congregation, and made him king over all Israel: there was [t]none that followed the house of David, but the tribe of Judah only.[9]

21 ¶ And[u] when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 But [v]the word of God came unto Shemaiah the [w]man of God, saying,

23 Speak unto Rehoboam the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the [x]remnant of the people,[1] saying,

24 Thus saith the LORD, [y]Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; [z]for this thing is from me.[2] They [a]hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam [b]built [c]Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built [d]Penuel.[3]

26 ¶ And Jeroboam [e]said in his heart, Now shall the kingdom return to the house of David:

27 If this people [f]go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they [g]shall kill me, and go again to Rehoboam king of Judah.

28 Whereupon the king [h]took counsel, and made two calves *of* gold, and said unto them, [i]It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in [m]Beth-el,[4] and the other put he in [n]Dan.

30 And this thing [o]became a sin:[5] for the people went *to worship* before the one, *even* [p]unto Dan.[6]

31 And he made an [q]house of high places,

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3 The real character of a king—the ruler, but still the first servant of the state, a sentence embodying more sound political truth than whole volumes of human theories. It is likewise the best description of a father and a mother; nor less of those who rule, yet minister into servitude in the church of Christ.—*C.*

g ver. 6, 7, 9–11. 2 Ch. 10. 6–11.

h 2 Ch. 10. 9; 28. 5–7.

i Pr. 18. 6, 7; 20. 6, 11, 14. 2 Ch. 22. 4, 5; 30. 10. Ps. 7. 16; 140. 11, ver. 13.

4 The scorpion is a poisonous animal, perhaps considered hideous because it is known to be dangerous and whose sting causes exquisite pain, or even death. It is here supposed by the rabbins to be a name for a scourge with sharp thorny twigs and knots. Others derive the name from an Arabian shrub called the *scorpion thorn*. It is here the appropriate emblem of folly, cruelty, and tyranny.—*Note*, How thankful should a people be for a well ordered government, where law, not will, governs, and where mercy and justice preside in every court and decision!—*C.*—Here a simple scourge is contrasted with another more painful. The latter is called a scorpion, probably to denote a comparison between the pain occasioned by the scourge and the reptile. Kabore, and after him Calmet, assert that it was a sort of severe whip, the lashes of which were armed with iron points; while others say it was a long bag of leather, filled with sand, and stuck full of spikes.—*J.*

j Heb. *harshly*. Pr. 15. 1; 10. 14; 18. 6, 7. Ja. 3. 3, 4.

k ver. 10. Pr. 12. 13; 18. 6, 7.

l Ju. 14. 4, 9. 15. ch. 22. 22. 2 Ch. 10. 15; 22. 7; 25. 20. 2 Sa. 24. 1. Am. 3. 6. Ec. 29. 4.

m 1 Sa. 15. 29. ch. 11. 29–38. 2 Ki. 9. 36, 10. 10.

n Pr. 15. 1; 18. 6, 7. 2 Sa. 20. 1. 1 Sa. 22. 7.

o ch. 11. 13, 32, 35. ver. 20.

p ch. 4. 6; 5. 14.

6 Rehoboam commences by a foolish act in seeking advice where he needs none; he proceeds as foolishly as he had begun, in rejecting good advice and following bad; he consummates his folly by sending his most obnoxious agent to an insulted and irritated multitude: and as the proceeding was foolish, the result is disastrous.—*Note*, A wise father may have a foolish son; and that partly to restrain parental vanity, and to incite rather to prayer for filial grace. But a wise father may give a foolish education, of which fact the example of Solomon forms a melancholy illustration, followed by its natural and disastrous consequences.—*C.*

q Ac. 7. 57, 58.

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6 Heb. *strengthened himself*.

r Or, *fell away*. 2 Ki. 17. 21. Pr. 5. 11–14.

7 To the time of Ezra.

8 The day or period in which the author lived. I have stated in the introduction that Jeremiah seems to have been the author of the Books of Kings; if so, then these words were written about 400 years after the events occurred.—*P.*

s 1 Sa. 10. 24. Ho. 1. 11; 2. 2. 8. 4. Ps. 75. 6, 7. Da. 2. 27, 34, 35.

t No whole tribe, ch. 11. 13, 32, 36. Ez., ru. 10. ver. 17.

9 This is reconciled with ver. 23, not by considering Benjamin a mere appendage to Judah, but by a very natural supposition, that the tribe of Benjamin did not at first join Judah, but were induced to do so after he had come to Jerusalem.—*C.*

u 2 Ch. 11. 1–4. Ps. 73. 16; 74. 3. Pr. 21. 30, 31.

v 2 Ch. 11. 2–4.

w ch. 13. 1. 1 Sa. 9. 6. 2 Ch. 25. 7.

x ver. 5. 2 Ch. 11. 23.

1 Refugees from the other tribes who maintained unshaken their loyalty to the house of David.—*C.*

a Nu. 14. 42. 2 Ch. 11. 4. 25. 7, 8. 28. 13.

b ver. 15; ch. 11. 29–39.

2 Not that the people should rebel against legitimate authority, but that a foolish and cruel king should be punished by the disaffection of his people and dismemberment of his kingdom.—*C.*

c 2 Ch. 25. 10; 28. 13. Pr. 21. 3. 1 Sa. 15. 22.

d ch. 9. 15–18. 2 Ch. 11. 5–11.

e Ge. 12. 6; 34. 2. Jos. 20. 7; 24. 1. Ju. 9. 1. Jn. 4. 5. Ac. 7. 16.

f Ge. 30. 30. Ju. 8. 7; 9. 45.

3 So called by Jacob. Ge. 32. 30. It was situated on the Jabbok, about four miles east of Jordan, and not a ruin remains to point out its precise locality.—*C.*

g Ps. 34. 1. Ro. 1. 30. 8. 7. 1 Ge. 6. 5. Je. 17. 9.

h De. 12. 6, 7.

i ch. 11. 9, 13, 34. Ps. 29. 25.

k Ex. 2. 10. Is. 30. 1. Ps. 36. 1–4, with ch. 11. 33.

l Ge. 35. Ex. 32. 1, 4. 8. 2 Pe. 2. 15.

m 1 Ge. 28. 19; 35. 8, 31. 13. 35. 1, 10. Jos. 7. 2; 8. 9. Ho. 4. 15.

4 Within twelve miles of Jerusalem, on the north, so that idolatry stands at the very threshold of the temple.—*C.*

n Ju. 18. 29–31. Jos. 19. 47.

o ch. 13. 34. 2 Ki. 10. 31; 17. 21. Ho. 5. 11.

5 A breach of the first, ver. 28, and second commandment, Ex. 20. 3—*C.*

p ver. 29. Ju. 18. 7, 27, 28. 20. 21, 28. Sa. 24. 2, 9, 15, 21.

6 The people of the northern parts went for their private sacrifices to Dan, but the king appointed their public national feasts at Bethel.—*C.*

q ch. 13. 32. Eze. 16. 25. Ho. 10. 11.

Israelites had from the time of the exodus manifested a desire to have some *visible* embodiment of their God. They did not reject JEHOVAH. They did not wish to do so. Jeroboam gave them their wish. He set up the two calves, and said, 'Behold thy gods, O Israel, which brought thee up out of the land of Egypt.' *P.*]

Ver. 33. [*Devised of his own heart*. The sin of Cain—not in the offering, which here was a proper sacrifice—but in the principle, a sacrifice in object, place, time, and priesthood the device of the worshipper's own heart.—*Note*, God will be worshipped, but in the manner of his own order. 'No man cometh to the Father, but by the Son,' Jn. 14. 6. *C.*]

REFLECTIONS.—Sin is but a bad way of building families. By all his wives Solomon seems to have had but one son, and he a fool. Neither wisdom nor grace runs in the blood. And often the best instructions are thrown away upon children; especially if the parent has practically disregarded them himself. Some factious spirits are always ready to blow up the coals of sedition; and often their vile designs lurk under the most specious appearances. It is astonishing that we hear no complaint of Solomon's idolatry when we hear so much of his oppressive servitude. But most men seek their own, not the things of Jesus Christ. They are more concerned to save their money than their souls. That government is but in a tottering condition which subsists by severity, and where the king does not reign in the hearts of his subjects. They are our best friends who dissuade us from our rash designs, and they our worst enemies who soothe our folly and flatter our pride. It is mad to give true causes of provocation to those who are already provoked

and made priests [r]of the lowest of the people, which were not of the sons of Levi.[7]

32 And Jeroboam ordained a [s]feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah; and he offered upon the altar, (so did he in [t]Beth-el,) sacrificing[8] unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar[9] which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised[u] of his own heart; and ordained a feast unto the children of Israel: and he [v]offered upon the altar, and burnt incense.[1]

CHAPTER XIII.

1 *Jeroboam's hand, that offered violence to him that prophesied against his altar at Bethel, withereth,* 6 *and at the prayer of the prophet is restored.* 7 *The prophet, refusing the king's entertainment, departeth from Bethel.* 11 *An old prophet, seducing him, bringeth him back.* 20 *He is reproved by God,* 23 *slain by a lion,* 26 *buried by the old prophet,* 31 *who confirmeth his prophecy.* 33 *Jeroboam still persisteth in his evil courses.*

AND, behold, there came a man of [a]God out of Judah [b]by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to [c]burn incense.

2 And he [d]cried against the altar in the word of the LORD, and said, O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, [e]Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.[1]

3 And he [f]gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he [g]put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, [h]dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [i]Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God [k]besought the LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and [l]refresh thyself, and I will give thee a [m]reward.[2]

8 And the man of God said unto the king, [n]If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water[3] in this place:

9 For [o]so was it charged me by the word of the LORD, saying, [p]Eat no bread, nor drink water,[4] nor turn again by the same way that thou camest.[5]

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt [q]an old prophet in Beth-el; and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, [r]Saddle me the ass. So they saddled him the ass: and he rode thereon;

14 And went after the man of God, and found him [s]sitting under an oak: and he said unto him, [t]*Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, [u]Come home with me, and eat bread.

16 And he said, [x]I may not return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place:

17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet[6] also as thou *art;* and an [y]angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But* he lied unto [7]him.

19 So he [z]went back with him, and did eat bread in his house, and drank water.

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[r] 2 Ki.17.32. 2 Ch.11.15; 13.9. Eze.44.7,8. ch.13.33. with Nu.3.6,10.

[7] And he made an house of high places, and he made priests of all the people who were not of the sons of Levi.' The words 'lowest of the people' does not express the sense of the original. The meaning is, he made priests of the people indiscriminately, without any regard to hereditary qualification.—*P.*

[s] With Lu. 23. 32. Nu.29.12–38. ch.8.2.

[t] Ge.12.8; 13.3; 28.19; 35.1,3. Jos.7.2; 8.9. Ju.1.22,23. Am.4.4.

[8] Or, *to sacrifice.*

[9] Or, *went up to the altar,* &c.

[u] Nu.15.39. Mat.15.9. Ps.106.39.

[v] ver.32; ch.12.32. 2 Ch.26.16. 1 Sa.13.9,12.

1 Heb. *to burn incense.*

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[a] 2 Ki.23.17. ch.12.22.

[b] ch.14.7,8. 2 Ch.9.29. Ezr.2.73.17. Ju.23.28. Mat.28.20.

[c] Or, *to offer,* ch.12.33. 2 Ch.26.18.—Luke 9.61, like jealous, would not there be a departure from the true worship of Jehovah, and other innovations would easily follow. The priests and Levites were faithful, and would not be partakers in Jeroboam's sin so that while he was glad to make them priests out of any tribe, he dared to assume the functions of the high-priest.—*J.*

[d] Is.48.15. Je.22.29. Ho.8.1. De.32.1.

[e] 2 Ki.22.1,2; 23.14–17. Is.44.28.

1 This prophecy, according to Hours, was fulfilled 366 years afterwards, and for distinctness nobly puts to shame all the obscure and equivocal oracles of paganism, while the boldness and faithfulness of the prophet may well read an impressive and admonitory lesson to all who are surrounded with idolatry, even under the Christian name, and who are bound by their sacred office to exhort and rebuke with 'all long suffering and doctrine.' *C.*—Here is one of the clearest and most remarkable prophecies in the Bible, and we know it was fulfilled about 360 years after its delivery, 2 Ki. 23. 15–20. It was attested by both nations. The Jews would guard it most carefully; and it was the interest of the Israelites, against whom it was levelled, to impugn its authenticity and expose its falsehood had that been possible.—*J.*

[f] Je.28.16,17; 29.21; 44.29,30. Ex.iv.viii. Ju.6.21,36–40; 7.13,14. 1 Sa.10.2–7.

[g] Am.7.10,11. Ac.12.1. Jo.20.25; 21.4–6.

[h] Ac.13.8–11. 2 Co.12.6. Je.20.2–4; 36.29,30; 38.17. Am.7.10–17. De.28.22. Mat.12.10.

[i] Ex.8.8,9,28; 10.17; 32.11,12. Nu.21.7. Ac.8.24. 2 Ch.33.12. Jonah 2.6.

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[k] Mat.5.44. Ro.12.20. Ja.5.16. Ho.6.1. Ezr.8.23,13.

[l] Ge.18.5. Ju.13.15.

[m] 1 Co.2.14. ch.8.24,3. 2 Ki.5.15. 1 Sa.9.7,8. 2 Co.12.14.

2 For the restoration of his hand from the paralysis: but freely he had received the gift and right of prayer, and freely he gave, and would receive no return that might identify him with idolatry.—*C.*

[n] Nu.22.18; 24.13. Es.5.3. Mar.6.23.

3 An eastern symbol of friendship and alliance, which, therefore, the prophet is instructed to refuse. Had it been mere hospitality, the prophet would not have declined, any more than Paul did the kindness of the barbarous people of Melita, Ac.28.2.—*C.*

[o] De.12.32. Job 23.12. Ju.4.34.

[p] 2 Jn.10. Ro.16.17,18. 1 Co.5.11.

4 This would have been a symbol and seal of mutual friendship and peace, and it sufficiently explains why he was forbidden to refresh himself in this evil place.—*J.*

5 To extend his witness against idolatry as far as the time of his mission would permit, his appearance in every new locality being calculated to excite inquiry as to who he was, what he had done, and the God who had sent him.—*C.*

[q] ver.20,21. 2 Ki.23.18. Nu.22.5. ch.18.20. Je.23.8. Eze.13.2. Mat.7.22,23. 2 Pe.2.1.

[r] Nu.22.22. Ju.5.10; 19.24. 1 Sa.25.20. 2 Sa.19.26. ver.27.

[s] Ju.4.5. ch.19.4.

[t] Heb. *a word* was. ch.20.35. 1 Sa.5.15,20.

[u] ver.7. Ps.17.2; 55.22. Mi.7.5. Pr.1.10.

[x] ver.8,9.

[y] Nu.22.35. Je.5.12. Mat.7.15. 1 Jn.4.1.

6 It is not, perhaps, possible to say what motive moved the aged prophet to lie so deliberately, when he knew that he could only inflict evil on his brother by bringing him back. Probably he proposed to weaken the solemn warning of the man of God, and prevent the people from becoming alienated from Jeroboam. But certain it is, that the calamitous death by the lion was peculiarly fitted to awaken inquiry concerning the message from heaven, and this might prove an unspeakable blessing to many Israelites, by leading them to repent of their idolatry.—*Davidson.*

[z] 2 Pe.2.19. Ga.2.18. ver.9.

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without cause. But it is common at courts to study the pleasure of the king more than the profit of the kingdom. And God fulfils his purposes, promises, and threatenings by the follies as well as by the crimes of mankind. When people once become unreasonable, they will not stick to contemn and calumniate the best of kings and the best of governments. And they who by oppression drive men into rebellion must blame themselves for the mischiefs which they incur. Princes, once infatuated in their counsels, readily add one blunder to another, running to the various extremes of haughtiness, silly compliance, and open violence. We often see the miseries which our follies occasion when it is too late to remedy them. Hasty words often produce endless mischiefs. But love to our brethren should make us put up with many injuries, rather than seek to redress them in a manner which may be ruinous to both: and when God's will contradicts our designs, we must submit without delay. If we fight against him, there can be no hope of success. Wicked princes soon forget the express conditions on which God granted them their power. And with infinite infamy, guilt, and danger to themselves and their subjects, they model the worship of God after patterns of human invention which they have seen, or as they hope will best answer their carnal purposes; or which, by contrariety to what God has appointed, most gratifies their enmity against him. But to secure our safety by sin is only to hasten our ruin. Great men's examples are grievously infectious: and most subjects are ready to comply with any form of religion which their rulers please to appoint.

CHAPTER XIII. REFLECTIONS.—God warns men before he strikes. And his prophets must, without fear of the greatest or the worst, faithfully declare his messages. Nothing, however contingent or distant in futurity, is unknown to God: he has definite complete knowledge with respect to even the smallest circumstances of our lot. Shame and disgrace attend sin and sinners at last. Most daring is their presumption who persecute the faithful messengers of God: but faithful rebukes will often provoke proud wrath. Faithful preachers are the butt of wicked men's malice; but God will protect them. In the way of duty we need

20 ¶ And it came to pass, as they sat at the table, that the word of the LORD came unto the[e] prophet that brought him back:[g]

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch[h] as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which *the LORD* did say to thee, Eat no bread, and drink no water; [i]thy carcass shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [k]a lion[g] met him by the way, and slew him; and his carcass *was* cast in the way, and the ass stood by it, the lion also stood by the carcass.

25 And, behold, men passed by, and saw the carcass cast in the way, and the lion standing by the carcass: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD; therefore the LORD hath delivered him unto the lion, which hath [l]torn him, and slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went, and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion [m]had not eaten the carcass nor torn the ass.[1]

29 And the prophet took up the carcass of the man of God, and laid it upon the ass, and brought it back; and the old prophet came to the city, to mourn and to bury him.

30 And he laid his carcass in his own grave; and they [n]mourned over him, *saying*, Alas, my brother![2]

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then [o]bury me in the sepulchre where-

A.M. 3030. B.C. 974.

[a] Nu.23.5, Jn.12.51, Mat.7.22,25.ver.42.

[b] In ver.23 the same words are translated 'whom he had brought back,' and it is obvious they should likewise be so translated here, as the translation obviates the objection urged from the word of the Lord seeming to be addressed, not to the true, but to the lying prophet. This view is further confirmed by the false prophet's declaration, ver. 26.—C.

[c] ver.9,17, Ga.1.8,9, Ge.2.17,3.6-19.

[d] ch.12. 13. 2 Ch. 22. 20, 15.14. 19, 20. Je. 22. 19.

[e] ch.20.36. Ec.9.2. 2 Sa.6.7, 2 Ki.2.24, 1 Co. 11. 30. Le.10.2,3. 2 Pe. 2.12,18.

[f] Jn.2 Ki. 2. 24 we find that there was a wood near Bethel, out of which came two she-bears; and it is probable that this lion came from the same wood. All the circumstances of this transaction, 'the cluster of miracles' (as Patrick calls them), viz. that the lion did not devour the body, nor rend the ass, nor molest the passing travellers, nor the old prophet and his ass—all was calculated in the most striking manner to direct the attention of the people to that divine power which thus authenticated its own message by the very destruction of the messenger; and all counteracted the inference which Jeroboam in general otherwise have drawn from his death, against the truth of his prophecy.—C.

[g] Heb. *broken*, Le. 26.15. 2 Sa 6.7, 2 Ch. 12. 2, 15. 2. 24.20. Ps. 9. 22. 76.5, 12. 1 Co.11.30.

[h] Le.10.2,3. Da.6.22. Job 38.12.ver.24.

[1] The forbearance of the lion, and what may justly be considered as the courage or affection of the ass, made the animals themselves witnesses against the idolatry that had changed the glory of God into the likeness of four-footed beasts.—C.

[i] ch.14.13 Je.22.18.

[2] An anxious curiosity, with the vanity of entertaining a distinguished guest, joined to an unscrupulous carelessness about truth, with a portion of the *esprit de corps*, that if not affection, may be its substitute, seems to have been the leading motives in the mind of the prophet, in tempting the brother whom he now ostensibly laments.—*Note*. In all the lamentation there is no recorded acknowledgment of his own sin. Does not the dead here, as in many cases, seem to say, 'Weep not for me, but weep for yourselves?'—C.

[k] 2 Ki.17.25,26. Nu. 23.10. Ps.26.9.

A.M. 3030. B.C. 974.

[l] Le.26.30.ch.13.32. Ho.13.11.

[m] ch. 16. 24. Je. 4. 5. Ac.5.1,14.

[n] Je.7.8. Am. 4.6-11. ch.12. 32-33, with Nu. 3.10,4. 50-53.Rev.vii.

[3] Jeroboam stands one of a large class, who call for prayer and promise amendment during sickness; but who, when recovered, forget their terrors and their promises, and return not to God from their evil ways.—C.

[o] Ex. 28. 42. Le. 7. 37. viii. ix. Ju. 27. 22. 2 Ch.34.14,25.

[p] ch.12.29,25 29.30. 2 Ki.23.15, 17. 22, with ch. 12. 26—33; 24. 7—14. 25-29.30.

CHAP. XIV

B.C. 956.

[a] ch.23.33,34.

[b] ch.13.3.ver.22,13.

[c] 1 Sa.28.8. ch.22.30. 2 Ch.18.29.

[1] Jeroboam had openly renounced the Mosaic institutions, by violating the first principles of the decalogue, and yet, in his time of need, he has recourse to a prophet of the Lord. This inconsistency is to be accounted for in three ways. (1) The idea of local gods, common to all idolaters. (2) The admission of superiority in one over another, in oracular responses. (3) The readiness of wicked men to acknowledge the true God in times of trouble, whom they had forgotten in their day of prosperity.—C.

[d] Jos.18 1. Ps.78. 60, 67. Je.7.12,14.26.6.

[e] ch.11.29-38.

[f] 1 Sa.9.7,8. 2 Ki.5.5, 15.ch.13.7.

[2] Heb. *in thine hand*. It was customary to carry a present to a prophet when he was inquired of, 1 Sa.9.7. Patrick thinks this was designedly a *poor* present, to conceal the feigned character she had assumed; yet D'Arvieux mentions that when he waited on an Arab emir, his mother and sister sent him a present of 'pastry, honey, and fresh butter, with a bason of sweetmeats of Damascus,' a present not unlike that of Jeroboam's wife to the prophet. And presents of provisions are still made in the East, by persons in good circumstances to others whom they respect. We need not therefore suppose that the queen thought the affectation of a very low condition necessary for her purpose.—C.

[3] Or, *cakes*.

[4] Or, *bottle*.

[g] 2 Ki.8.9. 2 Sa. 12. 24. Am.3.7. Ps. 25. 14.

[h] Heb. *stood for Age heaviness*, Ge.27. 1 Ec 12. 3.

[i] Pr. 21.30. Am. 3.7. Ps.25.14.

[k] Ps.33.10. Job 5.13. [l] Heb. *hard*. Je. 23.36. Ja.3.11. Eze.2.7. ver 10.11.

[m] ch.11.31,33-12.24; 16.2. 2 Sa.12.7,8. Ps.75. 6,7.

in the man of God *is* buried; lay my bones beside his bones:

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the [n]houses of the high places which *are* in the cities of [o]Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam [p]returned not from his evil way,[3] but made again of the lowest of the people priests of the high places: whosoever would, he [q]consecrated him, and he became *one* of the priests of the high places.

34 And this thing [r]became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

CHAPTER XIV

1 Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh. 5 Ahijah, forewarned by God, denounceth God's judgments. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboam's wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijam succeedeth Rehoboam.

AT [a]that time Abijah the son of Jeroboam fell[b] sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and [c]disguise thyself, that thou be not known to be the wife of Jeroboam,[1] and get thee to [d]Shiloh: behold, there *is* Ahijah the prophet, which told me that *[e]I should be* king over this people.

3 And [f]take with thee[2] ten loaves, and cracknels,[3] and a cruse[4] of honey, and go to him: he [g]shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see; for his eyes [h]were set by reason of his age.

5 ¶ And the [i]LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, [k]thou wife of Jeroboam; why feignest thou thyself *to be* another? for I *am* sent to thee *with* [l]heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, [m]Forasmuch as I exalted thee

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fear no danger. But it is infinitely dangerous to contemn God's warnings, when he can so easily make us monuments of his justice. They who in prosperity contemn the messengers of God, may soon be obliged by their troubles to have recourse to their prayers. Nor must saints ever be averse to pray even for them who despitefully use them.—Impenitent sinners are in general more affected with their sufferings than with their sins: neither mercies nor judgments will make any lasting impression upon reprobates. And men are often more ready to thank the instruments of their deliverance than to thank God, the author of them. God and his faithful servants detest false worship, and everything which contributes to the support of it: and we should rather deny ourselves the common comforts of life than have fellowship with the unfruitful works of darkness. How dangerous enemies to God's people are false prophets and unfaithful ministers, who pretend intercourse with God! Men may be seduced to evil by appearances of piety, when no fears of suffering can drive them to it. And none are more ready to upbraid and torment us than those who have seduced us. God severely punishes the disobedience of his dearest saints; and yet how marvellously he bounds their trouble! How great his divine power in permitting the tempter to escape while the seduced is so awfully punished! How necessary is constant readiness for death! But hypocrites in vain claim kindred to and connection with the people of God, and wish their last end to be like theirs.—God will never want witnesses for his cause. If the man of God be dead, the false prophet must attest his warnings. And how desperate those sinners who, after repeated warnings, corrections, and mercies, continue impenitent! For, sooner or later, the judgment of God will overtake the sinner, and he shall perish in his own deceivings.

CHAPTER XIV. [Ver. 14. The concluding part of this verse is very obscure. The Hebrew words may be literally translated as follows:—' . . . who shall cut off the house of Jeroboam.—This is the day. And what, even now!' The meaning seems to be that Ahijah, after predicting the fall of Jeroboam's house, was enabled by prophetic vision to see its near approach,

from among the people, and made thee prince over my people Israel,

8 And [u]rent the kingdom away from the house of David, and gave it thee; and *yet* thou hast not been as my servant David, [v]who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes;[4]

9 But [w]hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and [x]hast cast me behind thy back:

10 Therefore, behold, [y]I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam [z]him that pisseth against the wall,[5] *and* him that is shut up and left in Israel,[6] and will take away the remnant of the house of Jeroboam, as a man taketh away [a]dung, till it be all gone.

11 Him[b] that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house; *and* [c]when thy feet enter into the city, the child shall die.

13 And all Israel [d]shall mourn for him, and bury him; for he only of Jeroboam shall come [e]to the grave, because in him there is found *some*[e] good thing toward the LORD God of Israel in the house of Jeroboam.[7]

14 Moreover, [f]the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? [g]even now.

15 For the LORD [h]shall smite Israel, as a reed is shaken in the water,[8] and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river,[9] because they have made their groves, provoking the LORD to anger.

16 And [i]he shall give Israel up, because of the sins of Jeroboam, [k]who did sin, and who made Israel to sin.

17 ¶ And Jeroboam's wife arose, and departed, and came to [l]Tirzah: *and* [m]when she came to the threshold of the door, the child died;

18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant[1] Ahijah the prophet.

19 ¶ And [n]the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the Chronicles of the kings of Israel.[2]

20 And the days which Jeroboam reigned *were* two and twenty years: and he slept with his fathers;[3] and Nadab his son reigned in his stead.

21 ¶ And Rehoboam the son of Solomon reigned[4] in Judah. Rehoboam[5] *was* forty and one years old when he began to reign; and he reigned seventeen years in Jerusalem, the city [o]which the LORD did choose out of all the tribes of Israel, to put his name there: and his mother's name *was* Naamah an [p]Ammonitess.[5]

22 And Judah [q]did evil in the sight of the LORD,[6] and they provoked him [r]to [7]jealousy with their sins which they had committed, [s]above all that their fathers had done.

23 For they also [t]built them high places, and images,[8] and groves, on every high hill, and under every green tree.

24 And there were also [u]sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.[9]

25 ¶ And it came to pass, in the fifth year of king Rehoboam, *that* [v]Shishak king of [1]Egypt came up against Jerusalem:

26 And he took away the [w]treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all [x]the shields of gold which Solomon had made.

27 And king Rehoboam [y]made in their stead brazen shields, and committed *them* unto the hands of the chief of [z]the guard, which kept the door of the king's house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now [a]the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

30 And there [b]was war between Rehoboam and Jeroboam all *their* days.

A.M. 3048. B.C. 956.

u ch.11.11–13,31–38; 12.1–20.

v ch.2.4;15.5. Ac.13.22,36.

4 David sinned, and his sins are recorded and condemned; how then can he be characterized as in the text? In two ways he is entitled to this description. 1. He followed God with all his heart in opposition to idolatry, which he never countenanced. 2. In zealously reforming the church of God, according to the divine model, in doctrine and worship. 3. In faith unswerving in the divine promises, and in deep repentance wherever he had sinned. Here, by grace truly he denied himself, took up his cross, and followed Christ, even God in Christ, reconciling him to himself, and not imputing his trespasses.—*C.*

w ch.12.27–33; 13.33,34; with ch. 11. 9, 33. De.32.21.

x Exo. 23.33. Ne. 9.26. Ps.50.17.

y ch.15.29;16.3,4;21.21. Am.3.6.

z Or, every male, 2 Ki.9.8; 14.26. 1 Sa.25.22,ch.16.11. De.32.36.

5 Even to a dog. 1 Sa.25.22.—*C.*

a Shut up and secure in Israel,' viz. in the walled towns that Jeroboam had fortified, ch.12.25.—*C.*

b 2 Ki.21.23. Is.14.23. Eze.26.4, ch.25.29. Ps. 83.10.

c ch.16.4; 21.24. Is. 66.24. Je.15.3. 16.4. Ec. 6.3,4. Re.19.17.

d ver.17.

e Je.22.18. Nu.20.29. De.34.8.

f 2 Ch.19.3. Phile.6. 2 Pe.2.8,9. Ge.42.18.

7 By what practical means this 'remnant according to the election of grace' was covered to the true God, we are not informed; still it is refreshing and delightful to see him as 'a brand plucked out of the burning;' and though cut off by a premature death, he was taken home from the evil to come, and doubtless had a 'desire to depart and be with Christ,' whose day, in common with all believers, he saw and longed for.—*C.*

g ch.15.27–30.

h Eze. 19. 25. Ec. 8. 11, *i.e.* speedily.

i 2 Sa.22.22,25. 2 Ki. 17.6;25.29. Ps.52.5. De. 8.7,8; 28.36-68. Le.26. 25-39. Am.5.27.

8 The water-reed, like the aspen leaf, is shaken by the slightest breeze, and bent by every ripple.—*C.*

9 In Assyria, Media, Chaldea, &c.

k Is.42.24. Ho.9.12.

l ch.12.28 33; 13.33, 34; 15.26,34; 16.2,26. 2 Ki.3.3; 10. 29, 31; 13.2, 11; 14.24; 15.9,18,24,27. Ho.5.11. Mat.18.7. Ro. 2.32.

m Jos.12.24. ch.16.6, 8,15,23. Ca.6.4.

n 1 Sa.2.30–34. ver. 12,13.

A.M. 3048. B.C. 956.

1 'Spake by his servant' (Boothroyd); or, if translated as in the text—'spake by the hand of his servant' held up to heaven in the attitude of appeal, warning, and threatening.—*C.*

o 2 Ch. 13. 2 to ch. 15. 31; 16. 5, 14, 20, *c*, 11. 41.

2 No good reason appears for supposing with most expositors that these Chronicles are not the books of that name, but certain annals from which the two books of Chronicles were afterwards compiled. The parts referred to seem to be 2 Ch. 10. 3, 11, 14; 12. 15; 13. 7 (20, which parts, instead of being composed long *after* this book of Kings, it is more natural to suppose were written *before* it, just as we now find it, and subsequently incorporated with the other narratives.—*C.*

p B.C. 954.

q B.C. 975.

r 2 Ch. 12. 13, and yet very foolish, Ec. 4.13.

s ch. 11. 36; 8. 16, 44. Ps. 78.68,69; 132.13,14; 87.1,2;48.1,2 Ch.6.6.

t ch.12.1,2;ver.31.

b A note of genealogy that may go far to account for Rehoboam's apostasy and anti-national feelings.—*C.*

m 2 Ch.12.17. Ju. 3.7, 12;4.1.

n B.C. 972.

o ver.9. De.4.24; 29. 28;32.16–21. Pr.6 34,35. Is.65.2–5.

7 Jealousy in God is that dissatisfaction wherewith he sees that love and glory given to an idol which is due to him alone. —*C.*

p Eze.16.47, 48. Ex. 32.1–6. Nu.25.1,2,3,11. 2 Ki.17.9,10. Ju.3.7. iv.vi.x.

q De.12.2, ch.3.2. 2 Ch. 28. 4. 2 Ki.17.9,10. Je.2.28;11.13. Ho.4.12, 13; 8.11; 10.11. Is.57.5. Ki.1.53–24.

8 *Or standing images*, or *statues*.

r ch.15.12;22.46. Ge. 19.5. Ju.19.22. Ro.1.24, 26,27. De.23.17,18. 2 Ki.23.7. Le.18.24.

9 Idolatry led to immorality. The reason was that the rites by which the deities of the Ammonites, Moabites, and Phœnicians were worshipped, were in many cases most obscene. The high-places became scenes of revelry and the grossest licentiousness.—*P.*

s 2 Ch. 12. 2. ch. 11. 40.

1 See note on ch. 11. 40. Besides what is there stated, it is worthy of remark that amongst the sculptures is one representing thirty conquered nations at the feet of the conqueror, and one of these inscribed 'Judaha-Melek,' the king of Judah or the Jews.—*C.*

t ch.7.51; 15.18. Ps. 127.1,2.

u ch.22.10,2 Ch.9.15; 22.9. Pr.23.5. Ec.2.18.

v 2 Ch.12.10,11.

w Heb. *fetters*. 1 Sa.22.7.

x 2 Ch.12.15. ver.19; ch.11.41;15.23;22.45.

y ch.15.6,16,32, with ch.12.24.

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and then he broke out into the abrupt exclamation—'This is the day!' *i.e.* the time is at hand when it shall happen. 'And what even now' is about to occur? The son and heir of Jeroboam is just expiring. His only hope of succession is gone. *P.*]

Ver. 17. [*Tirzah* was an ancient city of Ephraim, in the mountains, beautifully situated, about 4 miles north of Shechem. Its site is now occupied by the large village of *Telluzah*. *P.*]

Ver. 26. [A fuller account of Shishak's invasion is given in 2 Ch. 12. 2–9. He has been identified as the first of the Diospolitan dynasty. His name occurs on Egyptian tablets in the form *Shoshouk*. He appears to have been an Ethiopian, and to have dethroned Pharaoh, Solomon's father-in-law. In Karnac there is a bas-relief representing him bearing to the feet of his gods the chiefs of vanquished nations; and among them is one with a Jewish physiognomy, and having the inscription *Yuda Melki*, 'kingdom of Judah.' *P.*]

REFLECTIONS.—When God visits our family with his rod, we ought to search out the sinful cause. And as sickness and death are equally the lot of young and old, we should always expect and prepare for it. It is common for sinners to be more anxious about the removal of their troubles than of their sins; and under trouble to apply for the assistance of God's ministers, whom they heartily hate. But it is absolute folly for those who do evil to expect from God's faithful ministers an answer of peace. It is daring to attempt imposing upon them, however aged and blind. But as no covering can hide the hypocrite from the eye of God, no presents, nor compliments, nor flattery must ever divert a minister from a bold and free declaration of the mind of God. Fearfully confounded will such imposers appear when he discovers them, especially at his awful bar. And ingratitude for singular favours, and seduction of others to sin, entail upon the transgressors the most terrible ruin. God tenderly bestows his grace upon all, even the worst of families. He takes of such the greatest care, and often removes them from the evil to come by an honourable death. How amiable is early religion! and happy is it to be early ripe for, and transported to, the joy of the Lord! At the same time it is a fearful prelude of destruction to families or nations when the godly

31 And [a]Rehoboam slept with his fathers, and was buried with his fathers in the city of David;[2] and his mother's name *was* Naamah an Ammonitess:[3] and Abijam his son reigned in his stead.

CHAPTER XV.

1 Abijam's wicked reign. 7 Asa succeedeth him. 9 Asa's good reign. 16 The war between Baasha and Asa causeth him to make a league with Benhadad. 23 Jehoshaphat succeedeth Asa. 25 Nadab's wicked reign. 27 Baasha conspiring against him executeth Ahijah's prophecy. 31 Nadab's acts and death. 33 Baasha's wicked reign.

NOW, in the eighteenth year of king Jeroboam the son of Nebat reigned [a]Abijam over Judah.

2 Three[b] years reigned he in Jerusalem: and his mother's name *was* Maachah, the daughter of Abishalom.[1]

3 And he [c]walked in all the sins of his father, which he had done before him: and his heart was [d]not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, [e]for David's sake, did the LORD his God give him a lamp[2] in Jerusalem, to set up his son after him, and to establish Jerusalem;

5 Because David [f]did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, [g]save only in the matter of Uriah the Hittite.[3]

6 And there was war between [h]Rehoboam[4] and Jeroboam all the days of his life.

7 ¶ Now [i]the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And [k]Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

10 And forty and one years reigned he in Jerusalem: and his [l]mother's name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* [m]right in the eyes of the LORD, as *did* David his father.

12 And he took away the [n]sodomites out of the land,[5] and [o]removed all the idols that [p]his fathers had made.

13 And also [q]Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove: and Asa [r]destroyed her idol, and burnt *it* by the brook Kidron.

14 But the [s]high places were not removed:[6] nevertheless Asa's heart was [t]perfect with the LORD all his days.

15 And he [u]brought[7] in the [v]things[8] which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.[9]

16 ¶ And[x] there was war between Asa and Baasha king of Israel all their days.

17 And [y]Baasha king of Israel went up against Judah, and built [z]Ramah,[1] that he might not suffer any to go out or come in to Asa king of Judah.

18 Then [a]Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent[2] them to [b]Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,

19 *There is* a [c]league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold;[3] come and break thy league with Baasha king of Israel, that he may depart from me.

20 So [d]Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote [e]Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, [f]when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in [g]Tirzah.

22 Then [h]king Asa made a proclamation throughout all Judah, (none *was* exempted:) and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them [i]Geba[4] of Benjamin, and Mizpah.

23 ¶ The [k]rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the Chronicles of the kings of Judah? Nevertheless [l]in the time of his old age he was diseased in his feet.[5]

24 And Asa slept with his fathers,[6] and was buried with his fathers in the city of David his father: and [m]Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam [n]began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.

26 And he [o]did evil in the sight of the

A.M. 3046. B.C. 958.

a 2 Ch. 12. 13, 16. ch. 11. 43. 13. 8, 24. 22. 50. ver. 20.

2 B.C. 958.

3 This is not a mere repetition, but a repeated warning in the history of an idolatrous son and an idolatrous mother.—*C.*

CHAP. XV.

a Or, *Abijah*. 2 Ch. 13. 1. 2 Ch. 13. 1c. Mat. 1. 7.

b 2 Ch. 13. 2. *c.* 11. 20—22. 15. 16. ver. 10, 13.

1 This statement may be reconciled with that in 2 Ch. 13. 1, 2, by reference to a fact of very common occurrence, viz. the same person being called by different persons, or at different times of life, by different names, of which a striking instance occurs in the case of Abijam, ver. 1. Comp. 2 Ch. 13. 20, 21. Mat. 1. 7. Or, according to the analogy of ver. 3, Abishalom may have been grandfather, and Uriel father of Maachah.—*C.*

c 2 Ch. 21. 12. 22. 3, 4. ch. 16. 2.

d ch. 11. 4. 2 Ki. 14. Ps. 119. 80. 2 Ti. 3. 5. 2 Ch. 25. 2.

e ch. 11. 12, 32, 36. 2 Sa. 7. 12—16. Ps. 132. 11, 17.

2 Or, *candle.*

f ch. 11. 6, 33, 34. 14. 8. Ac. 13. 22, 36. Ps. 119. 6. 1 Jo. 1. 6. Re. 2. 10. 2 Ti. 4. 7.

g 2 Sa. 11. 4. 12. 9. Ps. li. Title.

3 Turned not aside deliberately from any known and commanded duty save in this case. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others: and this was David's only aggravated offence. In other sins he fell, in this he turned aside.—*C.*

h Abijam, the son of Rehoboam.

4 Some translations and MSS. read *Abijam*. But instead of gratuitously pronouncing it the mistake of a transcriber, may we not as well conclude that Abijam was also called Rehoboam, but that the name was generally dropped for sake of distinction?—*C.*

i 2 Ch. 13. 2—22. ch. 14. 29. 15. 11. 41.

k 2 Ch. 14. 1. ch. 14. 31. 2. 10, 11. 43.

l That is, *grandmother's*, ver. 2, 13. 2 Ch. 11. 20, 21.

m 2 Ch. 6. 7, 16. 7, 10, 12. ver. 5.

n ch. 14. 24. 22. 46. Ro. 1. 26, 27.

5 Either by banishment or death, as the law of God directed. Le. 20. 13.—*C.*

o 2 Ch. xiv. xv.

p ver. 3. ch. 14. 23. 22. 7. Eze. 20. 18.

q 2 Ch. 15. 16. De. 33. 9. Zec. 13. 3. ver. 2, 10.

r De. 7. 5. Ex. 32. 20. 2 Ch. 15. 16. 2 Ki. 23. 12.

s ch. 22. 43. 2 Ki. 12. 3. 14. 4. 15. 4, 35. with 2 Ch. 14. 3. Le. 26. 30. De. 12. 13, 14.

4 The reason of this neglect or shortcoming is not mentioned, perhaps from some superstitious veneration the good king retained for them, or his inability to attain such a complete reform without popular commotion.—*C.*

A.M. 3053. B.C. 951.

t ch. 11. 4.

u 1 Ch. 26. 26. ch. 7. 51. 2 Ch. 23. 15. 24. 13. 15. 28.

7 B.C. 951.

8 Heb. *holy things.*

9 From the character of Abijam, we would scarcely expect him to dedicate anything to God. But irreligious men are often liberal to religious institutions, and the statement, ver. 3, that his 'heart was not perfect with the Lord as the heart of his father David' intimates that, in the midst of his sins, he still had some yearnings after religion.—*C.*

x ch. 14. 30. ver. 6, 32, with 2 Ch. 12. 15. after.

y 2 Ch. 16. 1. 21. 23—27.

z Jos. 18. 25. Je. 31. 15. 1 Sa. 7. 17.

1 B.C. 930.—'*Ramah*, as its name implies, stood on a hill' in the territory of Benjamin, five miles north of Jerusalem. It lay on the borders of the rival Kingdoms of Judah. It was a strong position, and commanded the great road from the north to Jerusalem. The king of Judah was naturally alarmed at the erection of a fortress in such close proximity to his capital, so he stopped the work by bribing the Syrians to invade northern Palestine, and then carried off all the building materials.—*P.*]

a 2 Ch. 16. 2. 2 Ki. 18. 15, 16, with 1 Ki. 7. 51. 2 Ch. 5. 1. 8.

2 Or, *sent.*

b 2 Ch. 20. 34. xxii. 2 Ki. 8. 7.

c Ex. 23. 22. Ju. 2. 2. Is. 31. 1. 2 Ch. 16. 3.

3 Some nations have always been accustomed to hire their soldiers to any country and to fight in any cause for pay; and such seems to have been the acknowledged habit of the Damascenes—one of the most melancholy employments of an overflowing population.—*C.*

d 2 Ch. 16. 4. 2 Ki. 15. 29. 1 Ti. 6. 20.

e 2 Ki. 15. 29. Ju. 18. 27—31. ch. 20. 29. 2 Sa. 20. 15. Jos. 11. 2. 19. 32—39.

f 2 Ch. 16. 5.

g ch. 14. 17. Ca. 6. 4.

h 2 Ch. 16. 6.

i Jos. 21. 17. 18. 23. 26. 2 Sa. 5. 7, 16. Je. 40. 6, 8.

4 Geba lay about two miles east of Ramah, and Mizpeh four miles south-west.—*P.*

k 2 Ch. xiv.—xvi. ch. 11. 41—43. 14. 29—31. ver. 7, 8.

l 2 Ch. 16. 12, 13. Ec. 12. 1, 2. Ps. 90. 10. He. 12. 6—10. Re. 3. 19.

5 The precise nature of the disease we cannot tell; but while it reminds us that kings are not exempt from the common lot of humanity, it reminds us by a high example to 'remember our Creator in the days of our youth, before the evil days come, and the years draw nigh, in which we shall say, we have no pleasure in them.'—*C.*

6 B.C. 914.

m 2 Ch. 17. 1. 2 Ch. 3. 10. Joel 3. 22. Mat. 1. 8. ch. 22. 41—43.

7 B.C. 954.

n ch. 12. 1—13. 33. 14. 16, 20. 16. 2, 3, 26.

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die out from among them. Alas! that, notwithstanding warnings and judgments upon the wicked, their pattern should be so greedily followed! Even amidst weakness and distress men will become more and more wicked; while God, to punish former sins, gives them up to their hearts' lusts, till they have ripened themselves for his judgments. God's instruments are always ready at hand for chastising even his professed people: and sin quickly reduces the wealthiest to poverty and debasement. Jerusalem is now emptied of her gold and silver; yet not chiefly Shishak, but sin hath done it.

CHAPTER XV. [Ver. 2. *Abishalom* is a lengthened form of Absalom, and the person alluded to is most probably the well-known son of king David. His daughter Thamar appears to have married Uriel of Gibeah, and bare him Maachah, who was the mother of Abijam. This illustrious descent will account for the mention of the grandfather rather than the father. *P.*]

Ver. 20. [Ijon lay in a beautiful plain on the northern border of Naphtali, between the ranges of Lebanon and Anti-lebanon. Abel-beth-maachah was a few miles south of it. The invaders marched southward down the valley of the Upper Jordan as far as the Sea of

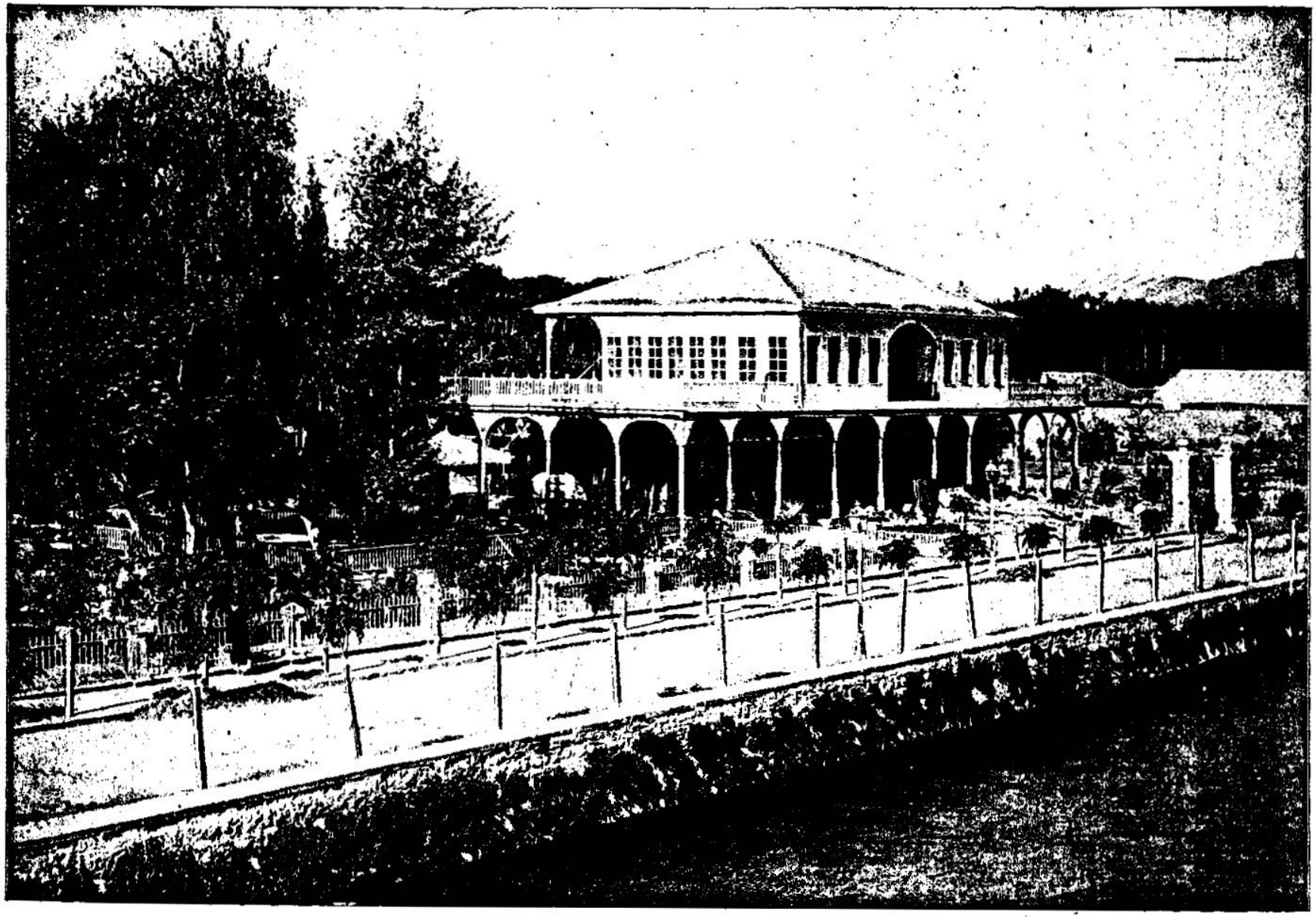

GOVERNMENT CAFE, DAMASCUS—THE CITY WHERE BEN-HADAD LIVED, TO WHOM ASA SENT THE GOLD AND SILVER THAT WERE IN THE HOUSE OF THE LORD. [I. Kings, xv:18.]—"Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hands of his servants: and King Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt in Damascus." Ben-hadad was the name which several of the princes of Damascus bore, as Pharaoh was the name of the kings of Egypt. Damascus is the oldest city in the world. Shakespeare refers to the story that the murder of Abel took place here in King Henry VI:

"**Winchester:**—Nay, stand thou back, I will not budge a foot;
This be Damascus, be thou cursed king
To slay thy brother Abel, if thou wilt."

This city was founded before Balbek and Palmyra. It is in the midst of a desert, and the Abana river is its life. The government cafe is simply one of the many coffee gardens of the city.

LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of [o]Ahijah, of the house of Issachar, [p]conspired against him: and Baasha smote him at [q]Gibbethon,[8] which *belonged* to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;)

28 Even in [r]the third year of Asa king of Judah did Baasha slay him,[9] and reigned in his stead.

29 And it came to pass, when he reigned, *that* [s]he smote all the house of Jeroboam;[1] he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:[2]

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 Now[t] the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?[3]

32 ¶ And there [u]was war between Asa and Baasha king of Israel all their days.[4]

33 In the third year of Asa king of Judah began[5] Baasha the son of Ahijah to reign over all Israel in Tirzah, [v]twenty and four years.

34 And he [w]did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAPTER XVI.

1, 7 Jehu's prophecy against the house of Baasha. 5 Elah succeedeth him. 8 Zimri conspiring against Elah succeedeth him. 11 Zimri executeth Jehu's prophecy. 15 Omri, made king by the soldiers, forceth Zimri desperately to burn himself. 21 The people being divided, Omri prevaileth against Tibni. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab succeedeth him. 29 Ahab's most wicked reign. 34 Joshua's curse fulfilled upon Hiel the builder of Jericho.

THEN the word of the LORD came to [a]Jehu the son of Hanani[1] against Baasha, saying,

2 Forasmuch as I [b]exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like [c]the house of Jeroboam the son of Nebat.

A.M. 3050. B.C. 954.

[a] Not ch. 15. 29; 14. 2. [b] ch. 15. 29. 2 Ki. 15. 30; 17. 20. [c] Jos. 19. 44; 21. 23. ch. 16. 15, 17.

[8] It belonged to the tribe of Dan, and was given by that tribe to the Levites, Jos. 19. 44; 21. 23. The latter seem to have been dispossessed of the towns they held in the ten tribes, which may have afforded the Philistines an opportunity of getting Gibbethon into their own hands.—*C.*

[d] ch. 14. 14. Dc. 32. 35. Job 20. 5.

[9] B.C. 953.

[e] ch. 14. 10, 11, 14, 26; 21. 21, &c. 2 Ki. 9. 7, 8.

[1] He doubtless left the dead bodies of Jeroboam's family unburied, as Ahijah had foretold, ch. 14. 9–14. Baasha soon showed that his motive in this massacre was his own malice and ambition, and that in gratifying his thirst for blood he might secure his usurped authority; for though he rose up against the sinners, he grieves in their sins. Thus ungodly men are "the rod of Lord's anger, even when mirroring themselves for his judgment."—*C.*

[2] This tragic fulfilment of prophecy took place only about two years after the prophecy itself was uttered, thus confirming the interpretation given of ch. 14. 14.—*P.*

[f] ch. 14. 19; 16. 5, 14, 20, 27; 21. 27.

[3] Nadab was made king, or regent, during his father's life, and both father and son died in the same year. When it is said that the acts of Nadab are written in the "book of the Chronicles of the kings of Israel," it is plain that the present canonical book cannot be meant, for the name of Nadab is not even mentioned in it.—*P.*

[g] Ver. 6, 16; ch. 14. 30, with 2 Ch. 14. 1; 15. 19; 16. 1.

[4] Constant inroads and skirmishing between the border towns.—*C.*

[h] B.C. 953.

[i] ch. 15. 8.

[k] ver. 20; ch. 22. 26–28. 2 Ch. 13. 23; 14. 1, 6; 20. 1, 2, 26.

CHAP. XVI.

B.C. 930.

[a] 2 Ch. 19. 2; 20. 34. 2 Ch. 20. 7. ver. 7.

[1] Of this prophet little is known, but that little illustrates his character for plainness of speech, intrepidity of spirit, and sternness of rebuke, even at honest and full delivery of the divine message, declaring the "whole counsel of God," and enabling him, in the integrity of his heart, to say, "I am clear from the blood of all men."—*C.*

[b] 1 Sa. 2. 8; 15. 17, 19. Ps. 113. 7. 1 Sa. 12. 7–12. ch. 21. 22. 34. 7–9. 2 Ki. 9. 9.

[c] ch. 14. 10, 11; 15. 29, 30; 21. 21, 22; ver. 12, 13.

A.M. 3073. B.C. 931.

[d] ch. 14. 11. 21. 24. Je. 15. 3. 16. 4. 22. 19. Is. 66. 24. Ec. 12. 14. 2 Ki. 9. 33–37. 2 Ch. 24. 20. Ec. 8. 3, 4.

[e] ch. 14. 19; 15. 25, 31; 22. 41.

[f] ch. 14. 20; 15. 8, 24.

[5] B.C. 930.

[g] ch. 14. 17; 15. 33. ver. 8, 6, 13.

[h] Ministry, ch. 8. 53. ver. 2–4.

[8] Either by his hand lifted up in prophetic denunciation, or, more probably, by a written message under the prophet's hand.—*C.*

[i] Ps. 105. 4. Is. 2. 8. 44. 9–20. De. 32. 21. ch. 14. 9. 22. 53. 2 Ki. 21. 16.

[k] ch. 15. 27–29. Ho. 1. 4. Ps. 140. 11.

[9] It was suggested (see editorial note on ch. 15. 6), that instead of solving the difficulty by the common refuge of the "error of a transcriber," it were easier and better to consider Abijam as being also called Rehoboam. Now, is not this suggestion confirmed here? For Baasha did not kill Jeroboam, but Nadab, who seems also to have been called Jeroboam, for Jeroboam, by the structure of the verse, is unquestionably the person said to be killed.—*C.*

[6] This might be translated as follows: "And because he smote it," *i.e.* *the house* of Jeroboam, as Ahijah had prophesied. It seems that Baasha exterminated the race of Jeroboam, not in obedience to divine command, but to gratify his own passion. The fate of Baasha, having smitten *the house* of Jeroboam is expressly mentioned in ch. 15. 29.—*F.*

[l] ch. 15. 27. 2 Ki. 12. 20; 15. 10, 25, 30.

[m] 2 Sa. 13. 28, 29. 1 Sa. 5. 2, 30. 1 Ki. 20. 34.

[n] ver. 15. Job 20. 5. Ho. 8. 4; 13. 10, 11.

[o] ver. 7–4. 7. Ju. 1. 7. Mat. 7. 2. ch. 15. 29.

[p] 2 Sa. 25. 22. ch. 14. 10. *i. e.* males.

[q] Not a dog.—*C.*

[r] ver. 1–4, 7.

[7] Heb. *by the hand of.*

[s] Is. 3. 11; 10. 6, 7. Ps. 28. 26, 27; 9. 15, 16. ch. 15. 29, 30. Ho. 2. 19. ver. 2, 7. Pr. 1. 31; 13. 15; 5. 22.

[t] De. 31. 28. 2 Ki. 17. 13. Is. 42. 18, 25. Jer. 2. 8. Je. 29. 3. 36. 1. Co. 8. 4. 10. 19, 20.

[u] ch. 14. 19; 15. 31; 16. 5, 20, 27, 28; 22. 39, 42.

[v] Ps. 119. 5. Ps. 37. 35, 36. 2 Ki. 9. 32.

[8] Zimri was no doubt executing the prophetic denouncements of the Lord, and thereby fulfilling his will, ver. 12; yet this did not excuse his wickedness, for he merely sought self, and not the honour of God. His triumphing is short: and seven days of successful conspiracy against his king, are succeeded by defeat and suicide.—*C.*

[w] 2 Ch. 15. 27. Jos. 19. 44.

4 Him[d] that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 ¶ Now[e] the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

6 So [f]Baasha slept with his fathers,[2] and was buried in Tirzah: [g]and Elah his son reigned in his stead.

7 And also by the [h]hand[3] of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the [i]work of his hands, in being like the house of Jeroboam; and because he [k]killed[4] him.[5]

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half *his* chariots) [l]conspired against him, as he was in Tirzah, [m]drinking himself drunk in the house of Arza, steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and [n]reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* [o]he slew all the house of Baasha: he left him not one that [p]pisseth against a wall,[6] neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, [q]according to the word of the LORD, which he spake against Baasha by[7] Jehu the prophet,

13 For[r] all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their [s]vanities.

14 Now[t] the rest of the acts of Elah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign [u]seven days in Tirzah:[8] and the people *were* [v]encamped against Gibbethon, which *belonged* to the Philistines.

Galilee, the region round which was called Cinneroth. Then they probably turned back across the mountains of Naphtali. *P.*]

REFLECTIONS.—How few great men, especially kings, have any real piety! And what a plague to their subjects is their want of it! Parents' ill example is very pernicious to their children: and it is a double reproach on those who degenerate from the piety of their ancestors. Sin often shortens men's days, and hastens them to an untimely end. But what a remarkable blessing to nations and families are God's true children! Even after their death God often pities, from regard to them, and to his promises made to them. It is a mercy when God shortens the reign of wicked rulers to make way for better, and who will begin reformation at themselves and their court. Many defects are in the best; much imperfection in their works of reformation; and great proneness to rely upon an arm of flesh in the time of trouble. But God generally imbitters to his people the success of their own sinful projects. How wretched are nations when one wicked prince still follows another! when successors murder their wicked sovereigns, but continue cleaving to their ruinous wickedness!

CHAPTER XVI. [Ver. 33. *Ahab made a grove.* When a *grove* is said to be *planted* or *cut down*, there is no difficulty in the interpretation; but when the word occurs as in 2 Ki. 21. 7; 23. 6, it must be understood of an *image*, such as was ordinarily worshipped by the heathen in a grove. *C.*——The special aggravated sin of Ahab was this, he set aside Jehovah altogether from being the national God of Israel. His predecessor Jeroboam had only set up an idol to represent Jehovah; whereas Ahab made Baal the national deity, and built a temple of Baal in the capital. *Baal* was the supreme male deity of the Canaanites. The name signifies 'lord,' but in the sense of *master* or *possessor*, rather than ruler. It has always the article in Hebrew when a proper name, so that there is no difficulty in understanding in what sense it is used in any given passage. Here it is unquestionably the proper name of the Phœnician god. The worship of this god, when established in Israel by Ahab, was appointed with great pomp and ceremony. His priests were very numerous, were dressed in pontifical robes, burned incense, offered sacrifices, which were sometimes human victims. The officiating priests danced with frantic gestures and shouts round the smoking sacrifices, and cut themselves with knives to excite the attention and compassion of the god. *P.*]

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made [v]Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they [t]besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and [u]burnt the king's house over him with fire, and died,

19 For his sins which he sinned in doing evil[b] in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.[g]

20 Now[c] the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel [d]divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri.[1]

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year of Asa king of Judah began Omri to reign over Israel[2] twelve[e] years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver,[3] and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, [f]Samaria.[4]

25 ¶ But Omri wrought evil in the eyes of the LORD, and did [g]worse than all that *were* before him.

26 For he [h]walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.

27 ¶ Now [i]the rest of the acts of Omri which he did, and his might that he showed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

A.M. 3075. B.C. 929.

[v] Mich. 6:16.

[a] 2 Sam. 20:15. Jer. 6:6. 52:1. Ezek. 17:17. 26:8.

[b] Ch. 15:30; ver. 5, 13. Ps. 9:16. Isa. 3:11. Jer. 2:19. Rom. 2:9. Ps. 7:15. 9:15. 57:6. Prov. 5:22.

[t] Conquered kingdoms almost invariably trace disasters, personal or national, to any origin but sin. And even when unprincipled conduct, such as cruelty, favouritism, or tyranny, is admitted, dissension, if ever, commenced as sin against God. The Scriptures alone trace disasters to sin, and characterize sin as direct rebellion against God.—*C.*

[u] ver. 5, 14, 17; ch. 14. 15:5, 18, 20, 21, 23, 27, 28, 31; 16:2, 7, 19, 25, 26, 30, 31; 22:39. 2 Kings 15:10, 14, 15, 25, 27, 30, 31.

[c] ch. 5:8. Ps. 58:2. The civil war lasted about five years.

[1] The army, encamped before Gibbethon, chose Omri, their commander, king; but it seems either that some of them were afterwards suppressed by him, or that the principal persons, who were absent, disapproved of this measure, and set up Tibni against him. As the war lasted four years, numbers no doubt were cut off on both sides, before the contest ended with the death of Tibni who was slain in battle.—*C.*

[2] His election is recorded, ver. 16: his reign over all Israel, on the overthrow of Tibni, commences ver. 23, and ends ver. 28.—*C.*

[e] From the death of Elah, ver. 8.

[3] Six hundred eighty four pounds seven shillings and sixpence.

[f] Heb. *Shomeron*. ch. 18. 2:30. 11:22. 32. 2 Kings 17:5, 6. 18:9, 10. Mic. 1:6. Am. 3:9.

[4] This city was situated on a large insulated hill, 43 miles north of Jerusalem, and seems to have been selected for its capabilities of fortification, as appears from the various sieges sustained from the days of Benhadad, 1 Kings xx., to Shalmaneser, 2 Kings xvii. and xviii. Subsequently it underwent various disasters and revivals; and is at present a poor Turkish village, but with several ruins that indicate its ancient greatness. Its situation, however, is one of the most beautiful in Palestine, and the region one of the most fertile.—*C.*

[g] He established the idolatry by a law. Mi. 6:16. Ho. 5:11.

[h] ver. 2, 7, 19; ch. 12:26-33; 13:33, 34; 14:7, 16.

[i] ver. 5, 14, 20; ch. 14:19; 15. 31.

A.M. 3086. B.C. 918.

[k] ver. 10, 25, 27.

[l] ch. 14:19; 15:23 and ver. 23, 31. 2 Kings 1:18.

[m] Heb. *sons of a king*, &c.

[n] ch. 18. 4; 21:25. 2 Kings 21:6. Ps. 106:37. Jer. 7:31.

[o] Judg. 13:3, 5, 7, 22.

[p] 2 Ki. 10:21, 26, 27.

[q] Ex. 34:13. 2 Ki. 13:6. Isa. 27:9. Mic. 5:14.

[r] ver. 33; ch. 22:6, 8. 2 Ki. 13:23. 17:20. 23:27.

[s] Gen. 28:19; 35:1. ch. 12:29.

[5] This grievous family judgment is noted at the distance of 100 years from the elegance of the provocation. Let the clevers remember in adversity, that 'the Lord is not slack concerning his promise;' but let sinners predict that though sentence against an evil work is not executed speedily, the judgment is but deferred, and not annulled.—*C.*

[t] Jos. 6:26. Nu. 15:30. Job 9:4. 12:6. 18:22. Zech. 1:6. Dan. 5:22, 23. 30:22, 30. Jer. 44:28.

[7] The building of Jericho here referred to is manifestly the rebuilding of its walls, so as to make it a city. It appears to have had some inhabitants from the time of its capture by Joshua; but still the ban lay upon it. Its walls remained in ruins for five centuries; and few when they were rebuilt the prophetic curse fell upon the builder.—*P.*

CHAP. XVII.

B.C. 910.

[a] Luke 1:7, 16, 24, 25.

[1] The rendering of the Septuagint seems, when given in literal English, much more agreeable to the Hebrew, and also more explanatory, viz.: 'The Tishbite from Tishbe of Gilead.'—*C.*

[b] 2 Ki. 3:14. De. 10:8. Jos. 5:15. Ru. 2:4. Luke 1:74. Ja. 5:12.

[2] *Elijah* is one of the most majestic characters in the Old Testament. In many respects he is scarcely inferior to Moses, while in a few he even excels him. Yet their missions were very different. Moses was a deliverer; Elijah a destroyer. Moses was a lawgiver; Elijah a reformer. Elijah was valiant, and is still celebrated, not for what he taught or said, but for what he did; not because he created a new and pure worship, but because he annihilated an old and corrupt one. Stern, fearless, uncompromising, Elijah was specially fitted to counteract and overthrow the haughty and cruel Jezebel.—*P.*

[c] Je. 11:21; 26:8, 11. 1 Ki. 18:10. 2 Ki. 1:10, 12, &c.

[d] Je. 30:22. Jn. 1:59. He. 11:38. Mat. 10:23.

[3] Eastward of it.

[e] Ps. 78:23, 27, 28. Job 36:32. Ke. 11:5, 14.

[f] Ps. 3:5, 6. Mat. 16. 24. ch. 19:9.

[4] B.C. 909.

[g] Mat. 19:26; 26:26. Mk. 14:22. Lu. 1:37, 38. Ps. 33:8-11. Je. 44:14. Ps. 37:3-5, 34-9, &c.

29 ¶ And in the [k]thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

30 And Ahab the son of Omri did evil in the sight of the LORD [l]above all that *were* before him.

31 And it came to pass, as if it had been a light thing[5] for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife [m]Jezebel, the daughter of Ethbaal king of the Zidonians, and went and served [n]Baal, and worshipped him.

32 And he reared up an altar for Baal in the [o]house of Baal, which he had built in Samaria.

33 And Ahab [p]made a grove; and Ahab did [q]more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the [r]Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* [6]Segub, [s]according to the word of the LORD, which he spake by Joshua the son of Nun.[7]

CHAPTER XVII.

1 Elijah, having prophesied against Ahab, is sent to Cherith, where the ravens feed him. 8 He is sent to a widow of Zarephath. 17 He raiseth the widow's son: the woman believeth him.

AND Elijah[a] the Tishbite, *who was* of the inhabitants of Gilead,[1] said unto Ahab, [b]*As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.[2]

2 And [c]the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and [d]hide thyself by the brook Cherith, that *is* before Jordan.[3]

4 And it shall be, *that* thou shalt drink of the brook; and I have [e]commanded the ravens to feed thee there.

5 So he went and did [f]according unto the word of the LORD: for he went[4] and dwelt by the brook Cherith, that *is* before Jordan.

6 And the [g]ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

REFLECTIONS. For the wickedness of a land many and bad are the princes thereof; and they multiply their murders and massacres one of another. But short-lived and troublesome is the power and honour procured by murder. How eagerly do men follow the very sins, or worse, which ruined their predecessors before their eyes! But if thus they harden themselves in their ingratitude, their blood must be on their own heads. God indeed sometimes permits wicked men to die in their beds, and leave their wicked children to pay off their awful reckoning. Drunkards fearfully expose themselves to death in a thousand forms. And it is terrible to be hurried drunk to the tribunal of a holy God! Rebellious projectors often perish in the flames which they have kindled; and revenge and envy attend them in death. And it is terrible when God punishes men's harmony in wickedness with civil wars and discords. Dreadful is his case who is married to a wicked and abandoned woman: nothing is so base or horrid but she can persuade him to it. When kings are monsters of wickedness, the subjects will strive to outdo them in contempt of God. But such as despise his curse shall feel the weight of it.

CHAPTER XVII. [Ver. 6. *Ravens brought him bread and flesh in the morning.* There was a rock called 'Oreb,' Ju. 7. 25, and there may have been a village of the same name, whose inhabitants secretly supplied the prophet; and the same word may be translated 'ravens,' or as it would be in English, 'people of Ravenstown.' But against this interpretation (1) we have—no mean authority—nearly all translations. (2) If any people brought food, they could have brought water, see ver. 7. (3) Hence we conclude he was literally supplied by *ravens* carrying away the flesh and bread dedicated in the groves to heathen idols. Thus the worship of the false, ministers to the prophet of the true God. *C.*]

REFLECTIONS.—God will have his witnesses in the worst of times, and will endue them with gifts and graces proportionable to the difficulties with which they are called to struggle. Great and inexpressible is the power of fervent prayer with God. But it bodes ill for a people when God's prophets are driven into corners, and when obscurity becomes their duty by the call of



PALACE OF HEROD, SAMARIA—THE REMAINS OF THE PALACE, BUILT BY HEROD IN HONOR OF AUGUSTUS. [I. Kings, xvi:24]—"And he bought the hill Samaria of Shemer for two talents of silver." The city of Samaria was built by Omri about 925 B. C. For two centuries it was the capital of the Ten Tribes of Israel It was a seat of idolatry; a temple of Baal was built here by Ahab and destroyed by Jehu. Ahab was buried here. After the capture of the city by Shalmaneser and the exile of the Ten Tribes, Shechem became the capital of the new residents. The pillars we see in the picture are supposed to be the remains of the palace built by Herod in honor of Augustus. The site of this city is now occupied by the village of Sebustieh, and it is built chiefly out of the ruins of the ancient city. It is one of the most beautiful sites for a city in Palestine. Its strength, fertility and beauty have been praised by all who have seen it.

7 And it came to pass after a while,[4] that the brook dried up, because there had been no rain in the land.

8 ¶ And the [h]word of the LORD came unto him, saying,

9 Arise, get thee to [i]Zarephath,[5] which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman[6] there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, [k]Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she was going to fetch *it*, he called to her, and said, [l]Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, [m]*As* the LORD thy God liveth,[7] I have not a [n]cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and [o]die.

13 And Elijah said unto her, Fear not; go *and* do as thou hast said: but [p]make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son.

14 For thus saith the LORD God of Israel, The[q] barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth.

15 And she [r]went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days.[8]

16 *And* the barrel of meal wasted not, neither did the cruse of oil fail, [s]according to the word of the LORD, which he spake by[9] Elijah.

17 ¶ And it came to pass after these things, *that* the [t]son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.

18 And she said unto Elijah, [u]What have I to do with thee, O thou [v]man of God? [w]art thou come unto me to call my sin to remembrance,[1] and to slay my son?

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a [x]loft where he abode, and laid him upon his own bed.

20 And he [a]cried unto the LORD, and said, O LORD my God, hast thou also [b]brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he [c]stretched himself upon the child three times,[2] and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.

22 And the LORD [d]heard the voice of Elijah; and the soul of the child came into him again, and he [e]revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 And the woman said to Elijah, [f]Now by this I know that thou *art* a man of God,[3] *and* that the word of the LORD in thy mouth *is* truth.[4]

CHAPTER XVIII.

1 In the extremity of famine Elijah, sent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah, reproving Ahab, by fire from heaven convinceth Baal's prophets. 41 Elijah, by prayer obtaining rain, followeth Ahab to Jezreel.

AND it came to pass *after* [a]many days, that the word of the LORD came to Elijah in the [b]third year,[1] saying, [c]Go, show thyself unto Ahab; and I [d]will send rain upon the earth.

2 And Elijah went [e]to show himself unto Ahab: and *there was* a sore famine in Samaria.

3 ¶ And Ahab called Obadiah, which *was* [f]the governor of *his* house: (now Obadiah [g]feared the LORD greatly;

4 For it was *so*, when Jezebel [h]cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and [i]fed them with bread and water:)[2]

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks;[3] peradventure we may find [k]grass to save the horses and mules alive, that we lose not all the beasts.[4]

6 So they divided the land between them to pass throughout it: Ahab went one way by

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A.M. 3095. B.C. 909.

4 Heb. *at the end of days.*

h ver. 2. Ge. 22. 14. Is. 41. 17. Ps. 46. 4. Ju. 15. 19.

i Ob. 20. called *Sarepta*, Lu. 4. 26.

5 Situated between Tyre and Sidon, and so beyond the jurisdiction of Ahab. Thus the heathenism that will not acknowledge God, unwittingly affords an asylum for his servant.—C.

k ver. 4. Is. 33. 16. Ps. 72. 1. Ju. 4. 19. 2 Ch. 28. 4. Ge. 18. 4. 24. 17. 43. 24. Ex. 2. 16.

6 Strange comfort this to mere natural reason! A woman who has herself lost her chief earthly sustenance; a Phœnician, who might be a heathen, against whose idols Elijah was so zealous. Yet poor as she appeared, by the occupation which now engaged her, his faith could tell him she would have wherewith to sustain him.—*Krummacher.*

l Ge. 21. 15. Ho. 12. 37. Mat. 20. 22.

m ver. 1. 2 Sa. 25. 26, 34.

7 How she recognized him to be a worshipper of Jehovah is not recorded, probably by his Hebrew accent or prophetic garb.—C.

n Ge. 18. 6. 2 Ki. 4. 42.

o Ge. 21. 15, 16.

p 1 Pe. 1. 7. Ge. 22. 2. Ju. 7. 2 4.

q 1 Ti. 4. 8. Is. 33. 16. Ps. 34. 9. Jn. 6. 9, 13. Mat. 15. 32, 38; 14. 13–21.

r 2 Ch. 20. 20. Ps. 78. 9. Mat. 15. 28. Mar. 22. 43.

8 Or, *a full year.*

s ver. 14; ch. 17. 5, 7. 2 Ki. 4. 2, 6. Nu. 23. 19. 1 Ti. 1. 20. He. 12. 25. Je. 32. 17, 27.

9 Heb. *by the hand of.*

t 2 Ki. 4. 18–20. 2 Pe. 2. 12, 17. Jude 2–4. Jn. 4. 49, 50.

u 1 Sa. 5. 8. 2 Sa. 16. 10. Ro. 9. 4.

v De. 33. 1. Ju. 13. 6. 2 Sa. 9. 6, 8. ch. 13. 1.

w ch. 18. 9. Lu. 5. 8. Mat. 14. 26.

1 One of the constant characteristics of an humble believer, is the acknowledgment of guilt and unworthiness, Lu. 15. 18, 19. C.—This is certainly strange language, but very significant. She seems to say, 'Surely the Lord could not have approached so near a poor sinner as I am, if thou hadst not brought his awful presence into my house.' Alas! what absurd ideas, and yet with all this foolishness, what genuine feeling, what self-annihilation, what humility! The object of the stroke is gained.—*Krummacher.*

A.M. 3095. B.C. 909.

x Ac. 9. 39. 1 Ki. 17. 19. Mar. 14. 15.

a Ex. 14. 10. Ja. 5. 13, 16. Phi. 4. 6. Mat. 7. 7. 21. 22. Ps. 43. 1. Jn. 14. 13, 14. 16. 23; 15. 7. 1 Jn. 5. 14.

b ver. 9. Ps. 14. 21. Jno. 7. 7.

2 Ki. 4. 34. Ac. 20. 10.

2 To indicate that while the miracle was wrought by his instrumentality, it was not by his power. Had it been by the prophet's power, one would have sufficed. It was also intended to teach the Sarepta-ites, and all others, the efficacy of persevering prayer; and furnish, as it were, the model for Paul in the depth of his afflictions.—Co. 12. 8.—C.

d Ps. 65. 2. Ja. 5. 15, 18. ver. 19.

e De. 32. 39. 2 Ki. 4. 35. 1 Sa. 2. 6. 30. 12. Ps. 71. 20. Jn. 5. 21, 25. 6. 54, 55. Ju. 11. 43, 44. Ac. 9. 40; 20. 12. Ho. 6. 2. 13. 14.

f Jn. 3. 2; 7. 25, 26.

3 Previously she may have considered him as merely possessed of some extraordinary natural secret, by which the increase of the meal and oil was effected: the restoration of life, however, proves his commission from the living God.—C.

4 It would seem that Elijah had once said something to her which she did not fully comprehend or believe. But now when he said unto her, Son, thy son liveth, her heart was ready to say something greater still, 'I know that my Redeemer liveth.'—*Krummacher.*

CHAP. XVIII.

B.C. 906.

a Lu. 4. 25. Ja. 5. 17.

b Of his abode with the widow, ch. 17. 9, 15.

1 The Hebrew calculation omits any additional months, and mentions merely the full years, unless where peculiar circumstances require the months to be specially noted. This fact (or the conjecture of Brown) will reconcile the text with Lu. 4. 25. Ja. 5. 17. C.

c ver. 16–42.

d De. 28. 12, 23, 24. Je. 28. 4. Am. 4. 6. Mal. 3. 10. Zec. 10. 1. Jeb. 11. 11.

e He. 13. 5, 6. Ps. 119. 46, 56. 4.

f Ge. 39. 4, 5. 41. 36–41.

g Ge. 42. 18. Ne. 7. 2. 2 Ki. 4. 1. Pr. 14. 27. 28. 14. Mal. 3. 16. Ac. 10. 2; 24. 16.

h Re. 17. 4–6.

i ver. 13. Mat. 10. 40–42. 25. 35–36. 40.

2 Most probably their sole food, according to the abstemious habits of the prophets. See Da. 1. 12. Mat. 3. 4, though the phrase 'bread and water' may be considered as inclusive of every other necessary. See Ex. 23. 25. 1 Ki. 4. 22, *margin.* Is. 33. 16. Mat. 6. 25. C.

3 Where water yet Spring or ran.—C.

k Jos. 8. 22, 22. Ps. 104. 14.

4 Heb. *that we cut not off ourselves from the beasts.*

God. They who dare to be bold for God may trust him with their protection; he will take care that they shall not starve. He can make the most ravenous or the most destitute creatures on earth to provide for them. When one created source runs dry, he can make another to break forth. And plentifully he rewards those who cheerfully supply the wants of his servants. Yet to what straits and perplexity may those who fear his name, or their children, be reduced before he appear for their relief! But in our deepest distresses God is nearer to relieve us than we think, and faith must silence all objections. A promise of God is instead of a thousand arguments. They who can trust God with their all, will find themselves no losers by him: and works of piety and charity bring us our own again with usury. God often exercises his people with the heaviest trials after they have met with remarkable favours. And the more unexpected the stroke, the harder it is to be composed under it at first. In our troubles, how apt are we to quarrel with our best friends, and in our haste to speak unadvisedly with our lips! But it is more decent and becoming humbly to search out, confess, and acknowledge our sin, which is the cause of them. And if others be in trouble, our business is to sympathize with them, and intercede with God in their favour. And great is the mercy when troubles and deliverances concur to strengthen our faith and increase our knowledge. But how great the condescension of God—he hath chosen the poor, rich in faith, and heirs of his kingdom! How great his compassion in raising the monuments of his special kindness! A Canaanitish widow is regarded, is honoured with miracles, when multitudes in Israel, as destitute as she, are overlooked!

CHAPTER XVIII. [Ver. 40. The site of Elijah's sacrifice is pointed out by local tradition; and its present name, *el-Mukrakah*, 'the sacrifice,' connected with the general features of the district, leaves no doubt as to its identity. It is a rocky projection, overlooking the plain of Esdraelon, and forming the eastern termination of the ridge of Carmel. Here in a thicket of evergreens is a terrace of natural rock, in the midst of which are the remains of a building of large hewn stones. Upon this spot stood the altar of the Lord which Jezebel broke down and Elisha repaired. Close beneath, on a wide upland sweep, round a copious fountain, which may have supplied the water which the prophet poured on the altar, must have been ranged the people of Israel headed by Ahab. Before them opened the whole plain of Esdraelon, with the city of Jezreel visible on its eastern border. Beneath them, at the base of the mountain, flowed the Kishon. On the bank of the river is a mound called 'the hill of

himself, and Obadiah went another way [t]by himself.

7 ¶ And as Obadiah was [u]in the way, behold, Elijah met him: and he knew him, and fell[w] on his face, and said, *Art* thou that my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord,[x] Behold, Elijah *is here.*

9 And he said, [y]What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As*[z] the LORD thy God liveth, there is no nation or kingdom[5] whither[a] my lord hath not sent to seek thee: and when they said, *He is* not *there,* he took an oath of the kingdom and nation, that they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the LORD shall[b] carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me:[6] but I thy servant fear the LORD [c]from my youth.

13 Was it not told my lord [d]what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, *As* the [e]LORD of hosts liveth, before whom [f]I stand, I will surely show myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that [g]troubleth Israel?[7]

18 And he answered, I [h]have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel,[8] and the [k]prophets of Baal four hundred and fifty, and the prophets of the groves[9] four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, [l]How long halt ye between two opinions?[1] if the LORD *be* God, follow him: but if Baal, *then* follow him.[2] And the people answered [m]him not a word.

22 Then said Elijah unto the people, I, [n]*even* I only, remain a prophet of the LORD; but Baal's prophets *are* [o]four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that [p]answereth by fire, let him be God.[3] And all the people answered and said, It is well spoken.[4]

25 ¶ And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal from morning even until noon, saying, O Baal, hear[5] us![6] But *there was* [h]no voice, nor any that answered.[7] And they [s]leaped upon the altar[9] which was made.

27 And it came to pass at noon, that Elijah [t]mocked them, and said, Cry aloud: for he *is* a god;[1] either he is talking,[2] or he is pursuing, or he is in a journey, *or* peradventure he sleepeth, [k]and must be awaked.

28 And they cried aloud, and [l]cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

29 And it came to pass, when mid-day was past, and they [m]prophesied[3] until the *time* of the offering of the *evening* sacrifice, that *there was* [n]neither voice, nor any to answer, nor any that regarded.

30 ¶ And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD[4] *that was* [o]broken down.

31 And Elijah took [p]twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, [q]Israel shall be thy name;

32 And with the stones he [r]built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he [s]put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and [t]pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time.

A.M. 3098. B.C. 906.

t Je.14.3.

u ch.21.29.2 Ki.1.8.

w Ge. 18. 2; 50. 18. 1 Sa. 20. 41. 2 Sa. 19. 18. 1 Ti.5.17.

x Ahab, ver.3.

y ver. 12; ch. 17. 18. Ju. 5. 8. Mat. 14. 32. Mar.5.36.

z Ju.8.19. Ru.3.13. *r* Sa.14.39; 19.6; 29.6 ch. 1.29; 2.24; 7.1,12; ver. 15.

a In ver. 5 all 'fountains and brooks' evidently signified all likely to afford water; so here 'nation and kingdom' signify every community where the prophet was likely to be found, and where, through his political influence or military power, he could enforce an oath.—C.

b Ps. 10.2; 69.26. Je. 26.20-23. Ja. 5.16.

c 2 Ki. 2.11,16. Eze. 3.14. Ac.8.39.

d A striking example of the junction of infidelity, cruelty, and despotism.—C.

e 2 Ch. 34. 1. 2 Ti. 3.15. 2 Sa. 1. 27, 28. Ps. 71. 17.

w ver. 4. Mat. 10. 40-42. 25. 35.

x Ge. 8. 1. De. 4. 29. Ps. 103. 21; 148. 2; 24. 9. 10.

y ch. 17. 1. Ge. 18. 22. De. 4. 38; 18. 5.

z Jos. 7. 25. Lu. 23. 2. Ac. 16. 20; 17. 6; 24. 5; 2. 36, 37. Am. 7. 10.

a It is thus ever that wicked men are self-deceived, attributing to the reprovers of their sins the troubles which these sins have produced. It is thus the Bible of God has been accused of producing troubles which lie at the door of those superstitions, traditions, and false doctrines which the Bible condemns. Read ver. 18. C.—It often appears as if faithful ministers were the storm-birds and messengers of misfortune, the disturbers of peace, and such as turn the world upside down, just as Elijah seemed to be when at his word the famine overspread Samaria.—*Krummacher.*

b Ac.8.4,13. Mat.14. 4. Eze.3.8. 2 Sa.12.7. 1 Sa.22.25. Pr.22.29; 23. 27, Is.3.12. Ru.2.8,6.

c A mountain of Issachar, abutting upon the sea on the south of the Bay of Acre; estimated by some at 1500, by others at 2000 feet. The gradual descent to the temple Kishon and plain of Esdraelon on the east was most probably the scene of this great national assembly and sacrifice. See ver. 40.—C.

d 2 Pe.2.1. ch.16.33; 15.33; 22.6. 2 Ki.13.6; 10.29.

e Or Ashtaroth, the Syrian goddess of licentiousness.—C.

f Mat. 6. 24. 2 Co. 6. 14. Re 3. 15. Jos. 24. 15.

1 Literally, 'leap ye from upon two branches,' as a bird or other unsettled creature; 'everything by turns, and nothing long;' a character in religion more than once denounced, especially in the word of God. Ge.40.4. Ja.1. 6-8.—C.

g Ko. 3. 19, 20; 6. 12. Ge.44.16. Jo0 40.4,9-3. Mat.22.12.

h ch. 19.10,14.

2 The heathen are sometimes praised by Christ's and semi-infidels for their *discernment,* a praise which Ahab and Jezebel have badly earned. See ver. 15, 23. The fact is, heathenism was never tolerant, but it readily amalgamated the worship of various gods, and in this way, and in this only, was tolerant to those who could degrade the worship of Jehovah, by joining it with idols.—a function which the prophet publicly denounces.—C.

i ver. 19, 20; ch. 22. 6. Ke 9.3.

k Le. 9. 24. 2 Ch. 21. 26. 2 Ch. 7. 1. Ju. 6. 20, 21; 13. 19, 20.

3 From the earliest period the answer by fire was the universally recognized test of the acceptance of a sacrifice. The Israelites, degraded and ignorant as they were in the days of Ahab, admitted this. To have denied it would have been to ignore their national history. They were taught by the priests of Baal to believe in his power. He was, in fact, the *fire-god*—a personification of the sun, the source of light, heat, and life. So they were led to believe: and believing this, they accepted Elijah's test. Baal's priests were doubtless averse to the trial; but in the presence of the king and of assembled Israel they dared not to draw back.—*C.*

4 And it was 'well spoken' as an experimental test; but how degraded the condition of the idolatrous people to whom the experiment was necessary.—C.

5 Or, *answer.*

6 One of those 'vain repetitions' of the same words which our Lord condemns. Mat. 6. 7. In Hindostan a prayer to an idol often consists of a single word repeated for hours together.—C.

l Ps.115.5. Is.44.17; 45. 20. Je. 10. 5, 14, 15. Hab. 2. 18, 19. 1 Co. 12. 2; 8. 4.

7 Or, *heard.*

8 Or, *leaped up and down at the altar*

9 Or, 'danced *around* the altar.—C.

m ch.22.15.2 Ch.25.8. Ec.11.9. La.4.21. Am. 4.4,5. Eze.20.39.

1 Not God, but 'a god,' one of your own fancying or choosing; 'pursuing,' or hunting.—*Note.* All the states of Baal here described are attributed to the Grecian deities—by Hindostan and of modern India. Hasten the time, Lord, when the heathen shall be enlightened, and become 'thine inheritance.' Ps.ii.—C.

2 *Or, he meditateth.*

n Ps.115.4.

o Le.10.2. De.14.1. Mi.6.7. Eze.16.36.

p 2 Sa.18.10. ch.22. 20. Ac.16.16,17.

3 Worshipped, a sense in which prophesying is sometimes used. 1 Sa.10.5, 6,10,13. 1 Ch. 25.2,3.—C.

q Je.10.25. Ps 135.4-7; 135-15-18. 2 Ti.3.9. 1 Co.8.4; 12. 2. Is.45.20; 46.1,2. Hab.2.19.

4 Some ancient altar erected to Jehovah the emblem of a revived and reformed church.—C.

r ch. 19. 10, 14. 2 Ki. 23. 17.

s Ge. 22. 9. Le.1.8,7.

t Ju.6.20.

s Ge.32. 28. 2 Ki.17. 34.

t Ju. 22. 4. 1 Sa.7. 9. 17. 1 Co. 10. 31. Col 3. 23. 1 Pe.2.4,5. Mi.4.5. ver.36.

u Ge.22.9. Le.1.8,7.

w Ju.6.20.

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slaughter,' which probably marks the scene, as it preserves the memory, of the slaughter of the 850 prophets of Baal. The Mediterranean is not visible from the place of sacrifice on the mountain brow; the view being intercepted by a projecting peak. That peak, however, can be ascended in a few minutes, and then a full view of the sea is gained. From it, doubtless, the prophet's servant saw, on his seventh visit, the little cloud 'like a man's hand.' *P.*]

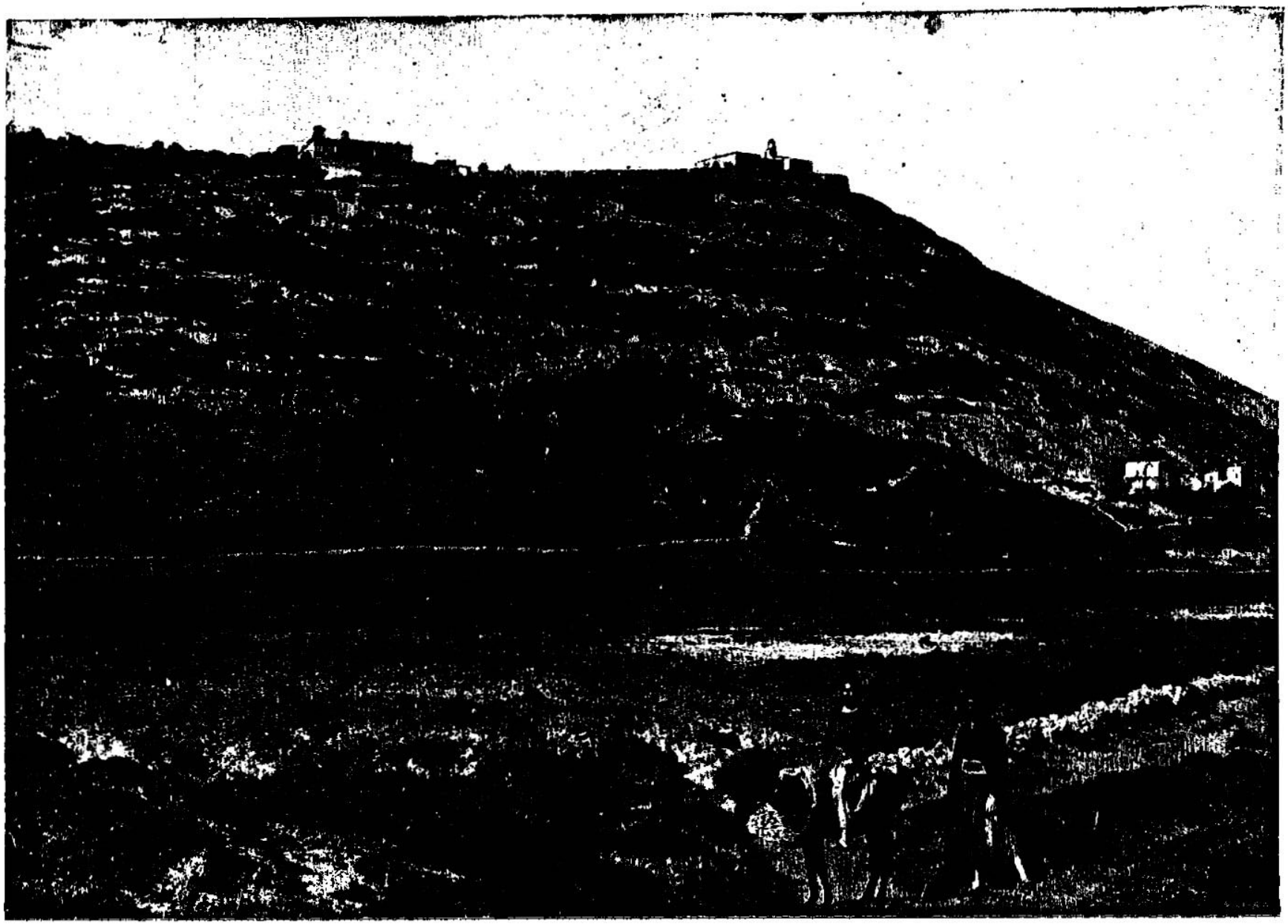

MOUNT CARMEL—WHERE FIRE FELL AND CONSUMED THE SACRIFICE OF ELIJAH. [I. Kings, xviii:42.]—"So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees." Carmel is first mentioned in Joshua, xix:26. Its name signifies "a fertile field." Ahab, the king of Israel who had married Jezebel, a Sidonian princess, introduced the Phœnician worship upon Carmel and built an altar to Baal there. It was here that through Elijah the relationship of the Israelite worship and that of the Phœnicians was brought into marked contrast and Carmel was brought into prominence by being the scene of it. Mountains were regarded as sacred places, as we learn that Tabor was in the time of Deborah, and when Samuel lived he sought the heights of Mizpah as a place of worship, and we are told in Micah. vii:14, that Jehovah himself dwelt upon Mount Carmel.

35 And the water ran[b] round about the altar; and he filled the [a]trench also with water.

36 And it came to pass, [a]at *the time of* the offering of the *evening* sacrifice,[6] that Elijah the prophet came near, and said, [y]LORD God of Abraham, Isaac, and of Israel, [z]let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear[a] me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast [b]turned their heart back again.

38 Then[c] the fire of the LORD fell,[7] and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.[8]

39 And when all the people saw *it*, they [d]fell on their faces: and [e]they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, [f]Take the prophets of Baal, let not one of them escape. And they took them: and Elijah brought them down to the brook [g]Kishon, and slew them there.[9]

41 ¶ And Elijah said unto Ahab, Get thee up, [h]eat and drink; for *there is* a sound of abundance of rain.[1]

42 So Ahab went up to eat and to drink: and [i]Elijah went up to the top of Carmel; and he[k] cast himself down upon the earth, and put his face between his knees,

43 And said to his servant, [l]Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, [m]Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth [n]a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare[2] *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and [o]there was a great rain. And Ahab rode, and went to [p]Jezreel.[3]

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[b] Heb. *went.*
[w] ver. 32, 38.
[x] Exo. 29. 5. Ex. 29. 39, 41.

[6] The prophet waits to demonstrate the reality of the miracle to the excited and continuous attention of the people.—C.

[y] Ge. 26. 24. Ex. 3. 6. 1 Ch. 29. 18.
[z] Ps. 9. 16; 98. 1, 2; 83. 18. Jno. 14. 13, 14. 1 Jo. 3. 22. He. 2. 4.
[a] ver. 24, 29, 36. Phi. 4. 6. Jn. 14. 13, 14. Ps. 65. 2.
[b] Je. 30. 23; 31. 18. 2 Th. 3. 5.
[c] Le. 9. 24. Jn. 6. 21. 1 Ch. 21. 26. 2 Ch. 7. 1.

7 The fire *fell* and did not *ascend*, to show that it was by the power of God from heaven.—C.

[d] Le. 9. 24. Jn. 13. 20. 1 Ch. 21. 26.
[e] ver. 24. Ho. 6. 4. Jn. 5. 35.

[f] Or, *apprehend*, Je. 48. 15. 2 Ki. 10. 25. De. 13. 5; 18. 20. Ca. 3. 15. Ki. 2. 2.
[g] Ju. 4. 7, 13; 5. 21. Ps. 83. 9, 10.

8 As leaders in idolatry, they were liable to death by the law of God; but, as heathen priests, they were the abettors, counsellors, and most probably the agents of the murderous Jezebel; and as such, were liable to capital punishment, Ge. 9. 6. De. 13. 5.—C.

[h] Jos. 7. 6. 2 Sa. 12. 14. Ac. 27. 34. Ec. 9. 7.

9 Most probably a peculiar sound from the sea, by which, according to the quarter from which it seems to come, rain is often prognosticated with great accuracy.—C.

[i] Mat. 17. 1. Ac. 10. 9.
[k] 2 Sa. 1. 2. Da. 9. 2, 3. Lke. 18. 37, 38. Ps. 50. 15; 91. 15. Jo. 4. 6.
[l] Ps. 5. 3. Lu. 18. 1–6; 11. 8.
[m] Ge. 32. 26. Hab. 2. 3. Lu. 18. 1. Ep. 6. 18. He. 10. 36, 37.
[n] Zec. 4. 10; 10. 1. Job 8. 7. Is. 60. 22.

2 Heb. *Tie* or *bind.*

[o] Nu. 16. 31; 17. 8. 2 Sa. 21. 14. ver. 39, 40. Ju. 5. 16. Mal. 3. 10. Joel 2. 23. Je. 10. 13; 51. 16. Job 37. 6.
[p] Jos. 15. 23. ch. 21. 1.

3 Jezreel stood at the eastern side of the great plain of Esdraelon, on a projecting western spur of Mount Gilboa. The site was a noble one. Upon it now stands a wretched village, with a few ruins, and a large number of subterranean magazines for storing grain. The name of the village is *Zerain*, an Arabic corruption of Jezreel.—C.

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[q] 2 Ki. 3. 15. Eze. 1. 3; 3. 14.
[r] 2 Ki. 1. 1. Je. 1. 17. 1 Pe. 1. 13. He. 12. 1.

CHAP. XIX.

[a] ch. 18. 19–40.
[b] Ru. 1. 17. ch. 2. 23; 20. 10. Ac. 23. 12. Ex. 15. 9.
[c] Pr. 1. 16; 4. 16; 6. 18. Is. 59. 7. Ro. 3. 15.
[d] 1 Sa. 20. 1. Mat. 26. 56. 2 Co. 11. 7.
[e] Ge. 21. 31. Ju. 20. 1. ch. 4. 25.

1 Generally considered about 90 miles from Jezreel.—C.

2 He was afraid to continue in Judea, because Jehoshaphat was Ahab's friend.

3 The wilderness of Paran, 20 miles farther south.—C.

[f] ch. 13. 14. Ge. 21. 15. Ju. 4. 6.
[g] ver. 3. Jon. 4. 3. Nu. 11. 15. Job 3. 2. 20–22. Ju. 3. 2.

4 That I should outlive their years.—C.

[h] Ge. 28. 11–16. He. 1. 14; 2. 5.

5 The modern Arabic word, which is the same as the Hebrew, signifies a kind of broom, which still grows abundantly in Paran, and the scanty shade of which may have served to suggest the despondency of the prophet.—C.

[i] He. 12. 5. Is. 33. 16. Ps. 37. 3; 34. 9, 10; 121. 5. Mat. 6. 26–34.

6 Heb. *bolster.*

[k] Ps. 103. 13, 14. De. 33. 25. 1 Co. 9. 7; 10. 13. 2 Co. 12. 9.
[l] Da. 1. 15. Hab. 3. 19. Mat. 2. 4. Phi. 4. 13. 2 Co. 12. 9.
[m] Ex. 34. 28. Mat. 4. 2. Mat. 4. 2.
[n] Ex. 3. 1; 19. 18.

7 Horeb was evidently either a part of Sinai, or another top of the same mountain range; its distance from Paran, where the prophet was, might be about 150 miles in a direct line.—C.

[o] Ex. 33. 21, 22. Je. 9. 2. He. 11. 38.

8 An appearance of Christ, "the Word of the Lord" and whom Elijah calls (ver. 10) "the Lord God of hosts," the object of the altar worship, and Lord of the holy prophets.—C.

[p] ver. 13. Ge. 16. 8.
[q] Nu. 25. 11. Ps. 69. 9; 119. 139. Jn. 2. 17.
[r] Ho. 5. 11. Mi. 6. 16. ch. 18. 4, 30. ver. 14.

46 And the [s]hand of the LORD was on Elijah; and he [t]girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAPTER XIX.

1 Elijah, threatened by Jezebel, fleeth to Beersheba. 4 In the wilderness, being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, sending him to anoint Hazael, Jehu, and Elisha. 19 Elisha, taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel [a]all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [b]So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by [c]to-morrow about this time.

3 And when he saw *that*, [d]he arose, and went for his life, and came to [e]Beer-sheba,[1] which *belongeth* to Judah, and left his servant there.

4 ¶ But[2] he himself went a day's journey into the wilderness,[3] and came and [f]sat down under a juniper-tree: and he requested [g]for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.[4]

5 And [h]as he lay and slept under a juniper-tree,[5] [i]behold, then an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there was* [k]a cake baken on the coals, and a cruse of water at his head:[6] and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; [k]because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went in the [l]strength of that meat [m]forty days and forty nights unto [n]Horeb[7] the mount of God.

9 ¶ And he came thither unto [o]a cave, and lodged there; and, behold, the word of the LORD *came* to him,[8] and he said unto him, [p]What doest thou here, Elijah?

10 And he said, I have been [q]very jealous for the LORD God of hosts: for [r]the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with

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REFLECTIONS.—God can turn a fruitful land into barrenness for the sins of them that dwell therein: but judgments, instead of humbling, enrage the impenitent. When persecutors cannot wreak their malice and fury on God they do it upon his servants. But what a mercy is it that God, even in wicked courts, hath those who fear him and protect his ministers. It is very honourable when saints are so faithful in relative duties that such who hate their religion cannot but show them distinguished regard; and when persons in high station lay out their influence or wealth for the support of God's faithful ministers and people. But God often, when his people's condition is seemingly desperate, raises up helpers where they could be least expected. It is proper that saints be cautious in dealing with enraged persecutors: but sometimes they are apt to overdo in their caution. The faithful servants of Christ are often calumniated as enemies to the state: and even when they bring the best of tidings the impenitent brand them as their troublers. But they who by their sins provoke God against a nation, are the real troublers of it, and ought faithfully to be told it. God can overrule the hearts of his most inveterate enemies, and make them to grant what his servants demand for his honour. Unsettled notions of religion lead to unsound practices: and there can be no communion betwixt Christ and Belial. Let us then never, in inclination, profession, or practice, halt between God and his rivals. Nor must the ministers of Christ be discouraged when they see multitudes against them: it is enough that God is on their side. He can take the wise in their own craftiness, and turn the counsel of the froward headlong; and the hope of the hypocrite perishes. It is a poor religion that consists chiefly in externals; and a devilish one that requires inhuman severities. Nothing, neither disappointment nor public shame, will undeceive those whom God hath given up to strong delusions. But how condescending was it in God to put his own preeminence, or rather Godhead, to the trial! Graciously he answers the fervent prayers of his zealous servants: and gloriously he overcomes when he is judged. Dreadful is the ruin of such as obstinately dispute his supremacy. But when false prophets and evil ministers are removed from a land God will return and refresh it. Secret, importunate, and repeated prayers must indeed be used to draw down the promised blessings; and great mercies may arise from the very smallest beginnings. But distinguished humility, and dependence upon an all-strengthening God, ought to attend upon and flow from the receipt of such most distinguishing honours.

CHAPTER XIX. [Ver. 15. 'The wilderness (*i.e.* the *midbar*, 'pastoral region' as distinguished from cultivated ground) of Damascus' lay to the south and south-east of the city. The plain of Damascus, so far as it can be irrigated by the waters of Abana and Pharpar, is cultivated and planted, and is one of the richest and most beautiful in the world. Outside the circuit

the sword; and [a]I, *even* I only, am left; and they seek my life, to take it away.

11 And he said, Go forth, and [b]stand upon the mount before the LORD. And, behold, the[c] LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; [d]*but* the LORD *was* not in the wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire [e]a still small voice.[g]

13 And it was *so*, when Elijah heard *it*, that he[e] wrapped his face in his mantle,[1] and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, [f]What doest thou here, Elijah?[2]

14 And he said, [h]I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to the [i]wilderness of Damascus: and when thou comest, [k]anoint Hazael *to be* king over Syria:

16 And [l]Jehu the son of Nimshi shalt thou anoint *to be* king over Israel: and [m]Elisha the son of Shaphat of [n]Abel-meholah[3] shalt thou anoint *to be* prophet in thy room.[4]

17 And it shall come to pass, *that* him that escapeth [o]the sword of Hazael shall Jehu slay; and him that escapeth from the [p]sword of Jehu shall [q]Elisha slay.

18 Yet[1] I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not [r]kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and [s]he with the twelfth: and Elijah passed by him, and cast his [t]mantle upon him.[5]

20 And he [u]left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?[6]

21 And he returned back from him, and took a yoke of oxen, and slew them, and [v]boiled their flesh with the instruments of the oxen, and [w]gave unto the people, and they did eat: then he arose, and went after Elijah, and ministered unto him.

CHAPTER XX.

1 Benhadad, king of Syria, not content with Ahab's homage, besieged Samaria. 13 By the direction of a prophet the Syrians are slain. 22 As the prophet had forewarned Ahab, the Syrians, trusting in the valleys, come against him in Aphek. 28 By the word of the prophet, and God's judgment, the Syrians are smitten again. 31 The Syrians submitting themselves, Ahab sendeth Benhadad away with a covenant. 35 The prophet, under the parable of a prisoner, making Ahab to judge himself, denounceth God's judgment against him for his unreasonable lenity.

AND Ben-hadad[a] the king of Syria gathered all his host together: and *there were* [b]thirty and two kings with him,[1] and horses and chariots: and he went up and [c]besieged Samaria, and warred against it.

2 And he [d]sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy [e]silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, [f]I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, [g]Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy [2]servants; and it shall be, *that* whatsoever is pleasant[3] in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called [h]all the elders of the land, and said, Mark, I pray you, and see how this *man* [i]seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I [k]denied him not.

8 And all the elders, and all the people, said unto him, [l]Hearken not *unto him*, nor consent.

A.M. 3098. B.C. 906.

[a] Ro.11.3, ch.18.22; ver.14.
[b] Ex.19.20; 24.12; 34.2[3].[2].
[c] Ex.33.21,22; 34.6. Ps.50.3; 97.2-5. Na.1.3-6.
[d] Ex.19.18. Exc.3.2[1]3.9. Ps.50.3-5. [e] Zec.4.6. Ac.2.37, 39. Joh.4.16. Ex.34.6.
[f] A restored parable, intended to teach (1) That wind, earthquake, and fire —the most terrible agents of destruction —are all in the hand of God. 12. That as 'the kingdom of heaven cometh not with observation,' it was not by these terrible powers God intended to work, but by a 'still small voice,' audible only to the attentive listener, Is.55.3.—C.
[g] Ge.16.13; 18.27. Ex.3.6;33.21. Is.6.2,5.
[1] An eastern acknowledgment of respect.—C.
[a] ver.9. Ge.16.8. Jo.21.14.
[2] The angel of the Lord appears to have either diverted or approved of this journey, ver.7, which this question seems to condemn. But the reprehension is not that of the journey, but of the prophet's despondency. The lessons which the narrative conveys are pregnant with instruction. 1. It teaches that 'man shall not live by bread alone,' since a little can sustain for 40 days. 2. That no retreat is free from danger, since storm, earthquake, and fire visit the deepest solitudes. 3. That solitude, contemplative inaction, and despondency are unbecoming the commissioned servants of the Lord. 4. That God can soon raise up agents to punish wicked and recalcitrant rulers; and 5. That he will preserve a succession of witnesses in his church, to testify against sin and idolatry to all generations.—C.
[b] ver.19. Ro.11.3. Ps.60.9[12].139.19. Is.66.1,6. Jo.2.17.
[c] Ge.14.15.
[d] Je.1.10. 2 Ki.8.13.
[e] 2 Ki.9.1,2,4.
[f] Lu.4.27, called *Eliseus*. ver.19-21.
¶ ch.4.12.
Abel-meholah was situated in the Jordan valley, south of Bethshean. The route of Elijah appears to have been up the Jordan valley, through Succoth, and then northward to Damascus.—*P.*
[g] And who, accordingly, in 'his room,' fulfilled this commission in due time.—C.
[h] 1 Ki.8.19,20; 19[22]. 17,18; 2 3.7.22.
[i] 2 Ki.8.8. Am.2.14. Is.24.18. Je.48.44.
[k] Je.1.10. Ho.6.5. 2 Ki.10.30[31]. 1 Is.17.4.
[l] Ro.11.4. Is.1.[25]; 10. 30.22.
[m] Jnh.3[1].27. Ho.12.2.
[n] Am.7.14,15. 2 Ki.2. 7[1]. Is.2.7. Je.6.11. Mat.4.18,21.
[o] 2 Ki.8.13, ver.13.
[p] Mat.4.20[3].9[18].22, 20[19].27. Lu.5.9,[11].62.
[1] The transfer of the mantle was the 'sign and seal' of inauguration and succession to the prophetic office. A similar custom, most probably derived from this account, still prevails among the Soofees in Persia where the older the mantle is it is counted the more valuable and honourable.—C.
[2] What have I done to hinder thee?—C.
[q] 2 Sa.24.22.
[r] Lu.5.29. 2 Sa.6.19.

CHAP. XX.

B.C. 901.

[a] ch.15.20. 2 Ki.8.25.
[b] Ge.14.2. Jos.12. 7-24. Ju.1.7.
[1] The kings of small cities and territories, each having a distinct and independent jurisdiction, but members of a general league under some chief political head, to whom, on occasions of war, each state furnished its contingent of troops. The German Confederation and United States of America furnish in modern times a near approach to this arrangement. C.—If we go back to the early ages of Syria, we find a number of isolated cities surrounded by a territory of very limited extent, and governed by kings or princes. Sometimes one of these towns obtained a marked superiority over the others, over which it arrogated a species of dominion, and of this number was Damascus. But this dominion was no more than a forced allegiance, which only obliged these cities to furnish troops and subsidies in time of war, without compromising their distinct existence, under their own laws and rulers.—*Heeren*.
[c] Le.26.25; De.28.52. 2 Ki.6.24,25; 17.5,6.
[d] Is.36.2,3; 37.9,10. 2 Ki.18.[17],19.9.
[e] Ex.15.9, ver.5. Pr. 28.28; 16.12.
[f] ver.7. De.28.48.
[g] De.28.29-48. 1 Sa. 24.14. Ps.22.3,[20]; 33.3. 10,20,21; 76.18; 106.[7, 12]; 107.8,[14]; 118.24; 121.2,[28]; 124. 26; 125.2.
[2] First he demanded the king's property, which the king pusillanimously tendered: now he demands the plunder of the whole city, which the elders and people magnanimously refuse.—C.
[3] Heb. *desirable*.
[h] Le.4.15. ch.8.1. Ps.31.11; 35.22; 94.6. 1 Ch.13.1; 28.1.
[i] Pr.1.16; 4.16. 1 Ti. 5.13. Ro.3.13-18. Is.59. 7.
[k] Heb. *I kept not back from him*, ver. 4.
[l] ver.6.

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of irrigation it is dry and parched, and in general can only be used for pasture. *P.*]

Ver. 18. [*Have not bowed unto Baal, and every mouth which hath not kissed him.* The heathen kissed several of their idols, either by touching them with the right hand (Plin. lib. xxviii. c. 2), or by actually saluting them with the lips (Cic. *in Verrem*). A similar practice has been transferred into those superstitious forms of Christianity where the images of saints have displaced the ancient idols and set up modern idolatry. *C.*]

REFLECTIONS.—The promoters of false worship desperately hate those who zealously oppose their designs. And no persecutor is more malicious or furious than a profane woman. How weak and spiritless are the greatest zealots for God when left to themselves! Elijah had just commanded both king and subjects: now he shrinks for fear of a dignified harlot. But it is mean to desire death as a refuge from distress; and to seek to die like a wandering sheep in the wilderness, while shunning the honourable death of a martyr for God at Jezreel. When men impatiently wish for death they are ordinarily in a frame very unfit for it, and would be ready to recall their wish if God were to grant it. We ought never to desert the path of duty though it lead us through the valley of the shadow of death. However dark providences appear we must never despair. We know not what further work God may have for us. To desire to be with Christ is laudable; but to be weary of our warfare is sinful. But God kindly overlooks the infirmities of his people; visits them when on the brink of despair; and lays meat before them when they shamefully desert his service. Such as are travelling to Horeb, to the mount of God in heaven, will find strength ministered to them for their journey, and angels to be their ministering spirits. To encourage their own peevish frowardness saints are apt to think matters in the church worse than they really are. But whom the Lord loves he will rebuke and chasten, he will direct and further employ. No place can exclude his gracious manifestations. It is the folly of human weakness to be discouraged for want of success in God's work. The sufficiency of the power is of God, not of ourselves. They that would be faithful for God in bad times must put their lives in their hands and be ready to die for him.—In the most terrible manner God often introduces his most mild and gracious intimations. God's saints are generally few; but they are often more numerous in times of general apostasy than good men think: and all of them are under the special knowledge and care of God. It bodes ill when God's children become intercessors

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I may not do. And the messengers departed and brought him word again.

10 And Ben-hadad sent unto him, and said, The[m] gods do so unto me, and more also,[4] if the dust of Samaria shall [n]suffice for handfuls for all the people that [o]follow me.

11 And the king of Israel answered and said, Tell *him*, [p]Let not him that girdeth on *his harness* boast himself as he that putteth it off.[5]

12 And it came to pass, when *Ben-hadad* heard this message,[6] (as he *was* [q]drinking, he and the kings in the pavilions,[7]) that he said unto his servants, Set[8] *yourselves in array:* and they set *themselves in array* against the city.

13 ¶ And, [r]behold, there came[9] a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and [s]thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the [t]young men of the princes of the provinces. Then he said, Who shall order[1] the battle? And he answered, [u]Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* [v]seven thousand.[2]

16 And they went out at noon:[3] but[y] Ben-hadad *was* drinking himself drunk in the pavilions,[4] he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, [z]Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.[5]

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew [a]every one his man:[6] and the Syrians [b]fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse with the horsemen.

21 And the king of Israel [c]went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the [d]prophet came to the king of Israel, and said unto him, Go, [e]strengthen thyself, and mark, and see what thou doest: for [f]at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, [g]Their gods *are* gods of the hills;[7] therefore they were stronger than we: but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing, [h]Take the kings away, every man out of his place, and put captains in their rooms;

25 And number thee an army like the army that thou hast lost,[8] horse for horse, and chariot for chariot; and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass[9] at the return of the year,[1] that Ben-hadad numbered the Syrians, and went up [i]to Aphek,[2] to fight against [j]Israel.

27 And the children of Israel were numbered, and were all[4] present,[5] and went against them: and the children of Israel pitched before them like two little flocks of kids;[6] but the Syrians [k]filled the country.

28 ¶ And there came [l]a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, [m]Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, [n]therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.

29 And they pitched one over against the other [o]seven days: and *so* it was, that in the seventh day the battle was joined; and the children of Israel slew of the Syrians [p]an hundred thousand footmen in one day.[7]

30 But the rest fled to Aphek, into the city; [q]and *there* a wall fell[8] upon twenty and seven thousand of the men *that were* left. And Ben-hadad fled, and came into the city, into an [r]inner chamber.[9]

31 ¶ And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life.

r Heb. *into a chamber within a chamber*, ch.20.25 Da.4.47.Job 40.11,12.1 Pe.5.5.
9 Or, *from chamber to chamber.*

A.M. 3103. B.C. 901.

m ch.19.2. Ac.23.12.

4 This wicked imprecation import—"The gods do so to me as I purpose to do to you, and more (worse) also, if," &c.—C.

n Is.36.12. 2 Sa.17.13. We will carry off everything.

o Heb. are *at my feet.* Ex.11.8. Ju.4.10.

p Ec.7.8; 9.12. 1 Sa.14.6.17.21.31.2 Sa.1.2.

5 There is much practical human wisdom in the proverb, but, as might be expected from Ahab's character, an evident lack of divine knowledge or pious feeling. He that boasts himself before he begins a warfare is a vain fool—but he that boasts himself after a victory is an ungrateful infidel. The humble believer has but one boast—the name, covenant, and grace of God, Ps. 34. 2 and 9.—C.

6 Heb. *word.*

q ch.16.9. Da.5.1,30. verse 16. Pr.31.4,5.

7 Or, tents.

8 Or, *Place* the engines. *And they placed* engines.

r Ps.46.1,7,11. Is.33.1. 20-24. Ge.22.14. De.32.39.

9 Heb. *approached.*

s ver. 28. Ps.7.16;9.15,16;83.18. Is.8.9,10.

t Or, *servants*, Ju.7.2. 2 Co.1.27,28.

1 Heb. *bind or tie.*

u 2 Sa.17.1-3,11.

x 2 Ki.13.7. with ch.19.18. Ps.106.40-43.

2 All the Israelites he could muster—being the number, and perhaps the very persons, who had not bowed the knee to Baal—armed the most pious and the most courageous.—C.

3 They went out in the heat of the day when the boastful monarch and his confederates were engaged in rioting and drunkenness.—C.

y Ec.10.16. Pr.23.29-35; 31.4,5. ver.12; ch.16.9. Da.5.1,30. Is.21.34.

4 More properly *booths* constructed of boughs of trees, to protect them from the rays of the sun.—C.

z 1 Sa.2.3,4. Ps.75.5-7. Pr.1.32;16.18;24.12.

5 Not an order of humanity, but either to make them slaves, or hold them as hostages, or submit them to torture. Ben-hadad's character is a warrant for either or each of these views. For had they come out for peace, the order was a breach of all public faith, and every principle of international law, which the man who could violate, was capable of every other act implied in these suggestions.—C.

a *i.e.* 7232, ver.15.

6 They slew 7232, which implies an evidence of extreme courage, as they must have despised fear in the city, and advanced in a front merely one in depth, where each man, under Providence, depended on his own arm, without any support from a rear rank or reserve.—C.

b Ps.33.16. Le.26.8. Jos.23.10.

c Ju.3.28. 1 Sa.14.22, 23. 2 Ki.3.18,24.

A.M. 3103. B.C. 901.

d ver. 13, 28. Perhaps Micaiah, ch.22 8.

e Ps.46.1;27.1. Re.8. 31. Pr.28.1;29.25.

f Sa.11.1. 1 Ch.20 1. 2 Ch.20.20. Is.30.11 Pr.25.9.

g ch.14.23. Is.42.8. Ps.95.21;20;121.1,2.

7 This was not only in strict accordance with heathen ideas of local godship, but the most plausible excuse they could form for their own cowardice.—Note, Always beware of that religion whose principles afford colour or excuse for any defect, error, or sin. The religion leads the way to pardon, but never to palliate or excuse transgression.—C.

h Jeh.5.12,13. Pr.22. 30. Ps.51.10,16;20.7.

8 Heb. *that was fallen.*

9 B.C. 900.

1 In spring, about the month of April, when the winter rains had to a great extent ceased, and when men could with safety sleep in the open air. It is at the same season the nomads of the eastern desert make their periodical incursions into Palestine.—C.

i Jos.13.4; 19.30. Ju. 1.31. ver.30.

2 There is no topographical notice here or elsewhere to indicate the position of Aphek. There was a village called Aphek in the plain of Esdraelon, not far from Jezreel, where the Philistines encamped, 1 Sa.29.1. It seems more probable, however, that the Aphek here mentioned was the large town in the territory of the half-tribe of Manasseh, on the plateau of Bashan east of the Sea of Galilee.—P.

3 Heb. *to the war with Israel.*

4 Probably meaning all the gallant band who fought at the former battle.—C.

5 Or, *were victualled.*

6 The sons of the princes, the bodyguard, encamped in front, ver.19; and the mass of the people who bravely followed them, encamped in their rear, ver. 27-29.—C.

k Ju.6.5. Je.17.5. Ps. 33.16;60.11.

l ver.13,22. 2 Ch. 20. 14-17,20.

m Ps. 7.6;74. 10,18; 46.6,7. Is.37.4,17,23,29. Ho.7.16.

n Is 49.8;37.29. Eze. 36.22,32. Ps.50. 21, 22; 58.10,11.

o 2 Sa.13.38. Jos.6. 15.

p ver.29. Ps.107.42. Is.26.11. 2 Sa.2.3,4. Le. 26.8. Jos.23.10.

7 When the effeminate and dissolute character of Ben-hadad and his army, and the multitude of unarmed followers that encumber eastern armies, are considered, this number need not provoke in credibility, especially as the whole country would rise for the destruction of the Syrians so soon as the rout commenced.—C.

q Is.24.18. Je.48. 44. Am.5.19;9.1-4.

8 It is not said the wall *fell*, but *fell upon* people; and yet, if crouching near the wall, as a screen from the sun, the destruction of so many at once might be effected by a small portion of a lofty wall.—C.

r 1 Ki.22.25. 2 Ki.9.2.

9 Or, *from chamber to chamber.*

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against a people. We may expect quickly to see or hear of instruments of God's wrath raised up to destroy them, for in his due time God will reward his people, and that speedily. Never can he want agents for his work, whether of mercy or judgment. All should hear his blessed and heart-touching call: no earthly cares should detain them from his service.

CHAPTER XX. [Ver. 33. 'And the men took it as an omen (for good), and they hastened and took it from him;' *i.e.* they made haste to let him explain his meaning fully, that they might know whether he spake this word of grace from his heart, or whether in dissimulation. They expected death, and they could scarcely credit. *P.*]

REFLECTIONS.—Weak and defenceless are those who have provoked God to forsake them, however former successes may make them proud or insolent. There is no satisfying the covetous mind: and mean spirits delight to tyrannize over those who they think dare not resist them. But pride and insolent boasting go before destruction. The greatest talkers are seldom the greatest actors. And the more secure men are, the more certain is their ruin. God often heaps mercies on his sinful people when they are almost ripe for destruction. Inadequate means must be used when God directs, but no means ever trusted to. By the weakest

32 So they girded [t]sackcloth on their loins, and *put* ropes on their heads,[9] and came to the king of Israel, and said, Thy [t]servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, [u]The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus,[1] as my father made in Samaria. Then *said Ahab,* I will send thee away with this covenant. So [v]he made a covenant with him, and sent him away.

35 ¶ And a certain man of the [w]sons of the prophets said unto his neighbour in the word of the LORD, [x]Smite[a] me, I pray thee.[2] And the man refused to smite him.

36 Then said he unto him, [y]Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite[b] me, I pray thee. And the man smote him, so that in smiting he wounded *him.*[3]

38 So the prophet departed, and waited for the king by the way,[4] and [c]disguised himself with ashes[5] upon his face.

39 And as the king passed by, he cried unto the king: and he [d]said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay[6] a talent of silver.

40 And as thy servant was busy here and there, he was[7] gone.[8] And the king of Israel said unto him, [e]So *shall* thy judgment *be;* thyself hast decided *it.*

41 And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.

42 And he said unto him, Thus saith the LORD, Because [f]thou hast let go out of *thy* hand a man whom I appointed[9] to utter destruction,[1] therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house [g]heavy and displeased,[2] and came to Samaria.

CHAPTER XXI.

1 Ahab being denied Naboth's vineyard is grieved. 5 Jezebel writing letters against Naboth, he is condemned of blasphemy. 15 Ahab taketh possession of the vineyard. 17 Elijah denounceth judgments against Ahab and Jezebel. 27 Wicked Ahab repenting, God deferreth the judgment.

AND it came to pass after [a]these things, *that* Naboth the Jezreelite had a vineyard, which *was* in [b]Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, [c]Give me thy vineyard, that I may have it for a garden of herbs, because it *is* near unto my house; and I will give thee for it a better vineyard than it; *or,* if it seem good to thee,[1] I will give thee the worth of it in money

3 And Naboth said to Ahab, The LORD forbid it me, that [d]I should give the inheritance of my fathers unto thee.[2]

4 And Ahab came into his house [e]heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: and he [f]laid him down upon his bed, and turned away his face, and would eat no bread.[3]

5 ¶ But [g]Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, [h]Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, [i]Dost thou now govern the kingdom of Israel? arise, *and* eat bread, and let thine heart be merry:[4] I will give thee the vineyard of Naboth the Jezreelite.

8 So she [k]wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto [l]the elders and to the nobles that *were* in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, [m]Proclaim[5] a fast,[6] and set Naboth on high among the people:[7]

10 And set two men, [n]sons of Belial, before

A.M. 3104. B.C. 900.

t Ge.37.34. *t* Sa. 14. 2 Is 37.1.

9 Or, 'round their necks.' This is well illustrated by several Egyptian and Persian sculptures, which represent captives dragged before their kings by a rope that passes round the neck of each, and binds them to one another.—*Vide* What an apposite emblem of the captive state of sinners—each a captive, and each bound to his companions in misery.—C.

t ver.3-6. Ps. 72. 2. Job 40.12,10.17,18. Da. 4.37.

u As ch. 5. 20. Or perhaps these are Ahab's words.

1 Authorize the establishment of a *Jewish quarter or factory,* for commercial purposes, as was, and in some degree still is, the case in some Christian European cities, and as still is the case in Constantinople and the principal cities of Asia where Jews reside, a rule of separation that likewise applies generally to Europeans, or Franks, as they are called. C.——To this day there is a *Jewish quarter* in the most ancient part of Damascus, and there is evidence to show that the Jews have occupied it since the Mahometan conquest of the city in the 7th century.—*P.*

v ver. 42. Is. 26. 20, 28.15.

w 2 Sa 12.12. 2 Ki. 2. 3,5,7, 15. ver. 36. Is.8. 18.

x Is 20.3,4.8.18. Mat. 16.24 *l'c.*27.6. ver 37.

2 Knowing him as a neighbour to be a prophet, he should have obeyed 'in the word of the Lord.'—C.

a 2 Sa. 15. 22,23. ch. 13.11,22,30,34,37. 2 Ki. 3.23 24, with ch.13 24.

b Ru.2.21,15,16. Pr.23. 13.

3 Heb. *smiting and wounding.*

4 As a prophet of the Lord, he could have no access to the idolatrous king; but as a wounded soldier, ver. 39, he was sure of a hearing.—C.

c ch.14.2,5,29,30.

5 According to Bochart and other eminent translators, 'a veil or bandage.'—C.

d 2 Sa. 12. 1-7. 14. 5-7. Ju.9.7-20.

6 Heb. *weigh.*

7 Heb. *he was not.*

8 This being a parable, partook in no degree of the nature of an untruth, the essence of which always is an intention to *deceive,* that of the prophet was merely to *instruct.*—C.

e 2 Sa.12. 5,6. Job 15. 5. Ps. 19.9,11. Is. 11.4. Mat. 22.41-25.24-28.

f 1 Sa.15.6. ch.20. 34 -42. 2 Ki.13 19. 2 Ch.25.16. 32.31. Is.37.29.

9 Heb. *of my curse.*

A.M. 3104. B.C. 900.

1 God had righteously devoted him for his unprovoked invasion, which is but another word for intentional murder, as related in the beginning of the chapter.—C.

g ch.20.43. 2 Co. 7.10. Jo 5.2

2 Not displeased with himself—for that had been a sign of repentance—but with God, as His project, by which the sentence had been pronounced, see ch. 20.4 —C.

CHAP. XXI.

B.C. 899.

a ch. xviii. 22. Ezr. 9.23,24.

b Ju.6.33. 1 Sa.29. 1. ch.18.45. 2 Ki.9. 21, 30. 10.7,11.

c 1 Sa.8.14. 1 Ju.2.16 1 Ti 6.9, 10, with Ex 20. 17. De.5.21.

1 Heb. be *good in your eyes.*

d Le.25.23. Nu. 36. 7. Ezr.46.18.

2 Ahab seems to prejudge Jezreel also generously for the vineyard, but it is evident he wished Naboth to alienate his paternal property contrary to the law, Le. 25.24. 28, which it was a sin in the one to desire, as it would have been in the other to concede.—C.

e ch.20.43. Es. 5.13. Job 5.2. 2 Ti. 6. 9, 10. ver.2.

f ver. 5. 2 Sa.13.7,8.

3 The unmanly spirit of a pettish and spoiled child, unworthy of a man, unworthy of a king. The evidence of affections set upon 'things on the earth,' and consequently regardless of 'things above.'—C.

g ch.16.31,18.4.19.2, 11.41 ver. 15. Ge. 3.6. Ec.7.26. Pr. 20. 14, 23. 27.

h ver 9. Job 5. 2. Pr. 14.32. 1 Ti.6.9,10.

i 1 Sa.8.14. Da.5.19.

4 She can recommend mirth, while contemplating the subornation of perjury, and commission of murder. Such, alas! is the human conscience when perverted by idolatry and hoary in the practice of sin.—C.

k Es.3.12.

l De. 21. 2. Ju 8. 14. ch.20.7.

m Is. 58.4. Lu.20.47. Jn.16.2. Mat.2.8.

5 Or, Call an assembly.

6 There were amongst the Jews some fasts fixed. Zec. 8. 19, others occasional. Joel 2. 14, but from Is. 58. 4 it is evident that these assemblies were grievously perverted, as occasions of public tumult and perversion of public justice—the first, being an occasion of exciting, not their religious, but their superstitious prejudices—prejudices which, like those of infidelity, are generally inexorable, cruel, and murderous.—C.

7 Heb. *in the top of the people.*

n De. 13. 13. 1 Sa. 2. 12. 2 Sa.23.6. ver.13

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instruments God can abase the proud, and defeat the most powerful armies even when flushed with victory and success. But we must never on earth think the danger over. Earth and hell cannot long lie quiet. Atheistical apprehensions of God effectually plunge men headlong into misery. For they that fight against him will at last be covered with confusion and despair. Malicious persecutors are in general extremely indulgent to horrid murderers and blasphemers. But sinful indulgence issues in men's own ruin. God's servants have need of great boldness and zeal, that they may declare his mind to the most powerful transgressors. And it is peculiarly stinging when men are condemned out of their own mouth.

Learn, O my soul, notwithstanding all my emptiness, to be strong in the Lord and in the power of his might. If my spiritual enemies compass me about like bees, let me attack them in the name of the Lord. If I obtain one victory let me prepare for another assault. But let me never show mercy to the most humble and suppliant lust:—to pity those is to be careless of God's honour and cruel to myself.

CHAPTER XXI. [Ver. 8. Naboth dwelt in Jezreel and had his patrimony there. It therefore was his city. But though Ahab had a palace there, Jezreel was not his usual place of residence. Samaria was the capital of the kingdom, and he appears to have returned to it after vainly endeavouring to obtain possession of Naboth's vineyard while on a visit to Jezreel. The whole narrative shows that Naboth's accusation and death occurred at Jezreel, his native city, and that Ahab and Jezebel were then at a distance. *P.*]

REFLECTIONS.—Nearness to great men often exposes to oppression; and there is need of steadfast



AT THE WELL, SAMARIA—WHERE AHAB, KING OF ISRAEL, BUILT A TEMPLE TO BAAL, THE GOD OF THE SIDONIANS. [I. Kings, xxi:18.] —"Arise, go down to meet Ahab, king of Israel, which is in Samaria." The city of Samaria was built by Omri, king of Israel, and became the capital of the ten tribes until the captivity. Ahab built a temple to Baal here, which was destroyed by Jehu. "He reared up an altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."—I. Kings, xvi:32-33. We give above a picture of the well in Samaria. The prophecy uttered with reference to this place in Micah, i:6, is literally fulfilled: "I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." This has literally come to pass.

him, to [o]bear witness against him, saying, Thou didst blaspheme God and the king:[8] and *then* carry[p] him out, and stone him, that he may die.[9]

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, [q]did as Jezebel had sent unto them, *and* as it *was* written in the letters which she had sent unto them:

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial [r]witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did [s]blaspheme God and the king. Then they carried him forth out of the city, and stoned him [t]with stones, that he died.

14 Then they sent to Jezebel, saying, [u]Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, [v]take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead,[1] that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the [w]word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, [x]Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [y]In the place where dogs licked the blood[2] of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O [z]mine enemy?[3] And he answered, I have found *thee:* because thou hast [a]sold thyself to work evil[4] in the sight of the LORD.

21 Behold, [b]I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the [5]wall, and him that is shut up and left in Israel,[6]

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And [c]of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [7]wall of Jezreel.

24 Him[7] that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 (But there [d]was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom [e]Jezebel his wife stirred up.[8]

26 And he did[9] very abominably in following idols, according to [f]all *things* as did the Amorites, whom the LORD cast out before the children of Israel.)

27 ¶ And it came to pass, when Ahab heard those words, that he [g]rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.[1]

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest[1] thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days:[2] *but* in his [m]son's days will I bring the evil upon his house.

CHAPTER XXII.

1 Ahab, seduced by false prophets, according to the word of Micaiah is slain at Ramoth-gilead. 37 The dogs lick up his blood, and Ahaziah succeedeth him. 41 Jehoshaphat's good reign. 45 His acts. 50 Jehoram succeedeth him. 51 Ahaziah's wicket reign.

AND they continued [a]three years without war between Syria and Israel.

2 And it [b]came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that [c]Ramoth in Gilead *is* [1]ours, and we *be* still,[2] *and* take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, [d]Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I *am* as

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A.M. 3105. B.C. 899.

o Dt. 19. 15. Lu. 24. 14. 1 Ti. 5. 19. Ac. 6. 11, 13.

8 Or, the *gods* and the king, an accusation which was in part probably true. For if Naboth was a worshipper of the true God, it is not unlikely he might, as in duty and conscience bound, have spoken disrespectfully, and, in that sense, blasphemously of Jezebel's false gods. There would thus be a semblance of justice, by a perversion of law.—C.

p Jos. 7. 24. Mat. 15. 39.

9 It was a preconcerted scheme for perjury and murder. The charge was false; but the two witnesses, allured or hired, thereby furnished the elders of the city had a pretext for putting to death a man who was in reality innocent. Blasphemy was by Jewish law punishable with death. There was also an express statute against cursing a civil ruler, Ex. 22. 28.—C.

q Ex. 1. 17. 1 Sa. 29. 18, 19, 20. Prov. 19. Ac. 5. 30. Le. 19. 15. De. 27. 19.

r De. 19. 18. 2 Ki. 9. Mar. 14. 56-58.

s Job 1. 5; 2. 9. Ac. 6. 11, 13. Jude 9.

t And his sons 2 Ki. 9. 26. Jos. 7. 24, 25. Nu. 15. 35, 36. 16. 32, 33.

u Ec. 8. 14, 15. 1. 2.

v ver. 7, 15.

1 It is evident from 2 Ki. 9. 26. that Naboth's sons were, by some additional perjury, implicated in the charge against their father; for the one territory was as easily purchased as the other, and that Ahab now thought the way clear for a possession, as by *admeasurement for treasons, or forfeiture* to the crown. C.

w 2 Ki. 9. 26. Ps. 9. 12; 10. 11-15. Ho. 3. 13.

x 2 Sa. 12. 9. Ge. 4. 9-12. Hab. 2. 9-12.

y 2 Sa. 12. 11. ch. 21. 38. 2 Ki. 9. 26, 36. Ps. 9. 12, 13, 16; 37. 15, 16.

2 It is in vain to look for a *literal* fulfilment of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab secured the merciful God to say, "I will not bring the evil in his days: but in the days of his son," ver. 29. Now dogs did lick the blood of Ahab, but it was at Samaria. And how literally the prediction concerning his son was fulfilled, see 2 Ki. 9. 25.—*Clarke*

z ch. 18. 17, 20. 2. Am. 5. 10. Ga. 4. 16.

3 Elijah was his best, perhaps his only friend; yet, like all other thoughtless wicked men, he resents him his enquiry because he tells him the truth.—C.

a 2 Ki. 17. 17. Ep. 4. 19. Ge. 13. 13. ver. 25.

b ch. 14. 10; 15. 29; 16. 3, 4; 21. 29-34. 2 Ki. 9. 8; 10. x.

4 Every sinner seeks his peace; and verily he has his reward. Our first parents sinned, expecting to be as gods. Ahab sinned, expecting first a vineyard; and, secondly, contentment: but in each case, the sale was a sale of holy liberty, and the consequence a slavery to the power of evil.—C.

5 The dog that roams at large without a master, as in some European and most eastern towns. —C.

6 Him that is fortified and secure as legitimate and acknowledged heir of the kingdom.—C.

c 2 Ki. 9. 36. Ps. 9. 15. 1. 22, 23. Je. 15. 3. Ec. 6. 10. Pr. 21. 30. 2 Ch. 22. 7. Is. 3. 11. Ho. 13. 9.

7 Or, *didst.*

d ch. 21. 25, 26. 2 Ki. 21. 11. 2 Co. 6. 14. Ec. 7. 26. Pr. 22. 14; 23. 27.

e ch. 16. 33. ver. 20. 2 Ki. 3. 2.

8 This does not excuse Ahab: Jezebel's sin was that of *stirring up.* Ahab's that of *compliance;* their wickedness differs not in nature, but in order. —C.

9 Or, *incited.*

f Le. xviii. 22. 2 Ki. xvi. xxi.

g Ge. 37. 29, 34. 2 Ki. 18. 37; 22. 11. Jonah 3. 6. Is. 36. 22; 37. 1. Ac. 24. 25. 2 Co. 7. 10.

1 The efforts of translators to expound this term have been various, yet concurrent. Yet to get the real meaning to be found in ver. 29, humbly? Mi. 6. 8.—C.

h Ps. 38. 34. 37. Jonah 3. 6-10.

2 God had said, ver. 21, "I will bring evil upon thee." How does he now transfer it to his posterity? He did bring evil upon him by his threatening the extinction of his house: but lays upon him no more than the certain anticipation, and not his incipient sense the dreadful reality. —C.

m 2 Ki. vi. ix. x. ch. 21. 22-25.

CHAP. XXII.

B.C. 897.

a From ch. 20. 29-34.

b 2 Ch. 18. 2-34. Jehoshaphat's son had married Ahab's daughter.

c De. 4. 43. Jos. 20. 8; 21. 38. 2 Ki. 8. 28, 29. 1 Ch. 6. 73.

1 By God's donation as a city of refuge. Jos. 20. 8. and by the treaty of Benhadad. ch. 20. 34. C.

2 Heb. *silent from taking it.*

d 2 Ch. 18. 3. 19. 2. 2 Ki. 3. 7. Pr. 25. 20. Is. 30. 1. 2 Co. 6. 14.

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adherence to the Lord's command when we meet with strong temptations. How insatiable is a covetous heart! Many great men, in all that they have, can enjoy but small pleasure because of some fancied want: and proud and discontented spirits terribly torment themselves. What a plague to nations are covetous and tyrannical rulers! Having their heart set on wickedness, the devil quickly furnishes the means: and nothing is too base and hypocritical, or even horrid or blasphemous, for them to stick at. When sin has hardened their heart, men glory in their wickedness and are lost to shame. But that which is unlawfully gotten frequently proves a burden instead of a comfort. The very presence of faithful ministers, who cannot endure to see the wicked perishing in their iniquities, is a terror to such, and their faithful rebukes torment them: but how much more, and how often even in this life, does the eternal justice of God perplex and pursue them! Legal terrors may produce strong professions of repentance, but only a sense of God's pardoning love can convert the heart. And if God mark such regard to apparent repentance how great is his mercy, and how great is his regard to those who sorrow after a godly sort!

CHAPTER XXII. REFLECTIONS.—Wicked sovereigns pay little regard to the laws either of gratitude or of solemn treaties. It is taking hold of the opportunities which God puts in our hand, not leagues with perfidious princes, that will secure our rights; and least of all ought leagues extorted by distress to be trusted to. The worst of men from selfish motives will court the friendship of the godly; but whenever opportunity serves are sure to expose them to danger. The conscience, the life of saints, yea, and all that they have, are endangered by sinful compliances to evil men: but tender saints can never delight in evil and flattering ministers, nor fail to regard the faithful servants of God. Unity and multitude are poor proofs of a good cause. Nothing is a surer sign of an evil minister than his encouraging wicked and hypocritical men to sleep on in their sin: nor is anything a more dreadful plague to persons or nations than the united flattery of unfaithful ministers. When flatterers abound the men of God ought to be the more bold and faithful in opposition to them. Hardened sinners will indeed hate them for dealing faithfully with their conscience, but God will stand by them when he gives up the lovers of flattery to be imposed on by it to their own ruin; and multitudes of evil spirits are always awaiting his permission to delude into destruction their own

thou *art*, my people as thy people, my horses as thy horses.[3]

5 ¶ And Jehoshaphat said unto the king of Israel, [t]Inquire, I pray thee, at the word of the LORD to-day.[4]

6 Then the king of Israel gathered the [f]prophets together, about four hundred men,[5] and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; [g]for the Lord[6] shall deliver *it* into the hand of the king.

7 ¶ And Jehoshaphat said, [h]*Is there* not here a prophet of the LORD besides, that we might inquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* yet [i]one man (Micaiah the son of Imlah) by whom we may [k]inquire of the LORD: but [l]I hate him; for he doth not prophesy [m]good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer,[7] and said, Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having [n]put on their robes, in a void place[8] in the entrance of the gate of Samaria; and all the prophets [o]prophesied before them.

11 And Zedekiah the son of Chenaanah made him [p]horns of iron; and he said, [q]Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, [r]Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the[s] words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.[9]

14 And Micaiah said, *As* the LORD liveth, what[t] the LORD saith unto me, that will I speak.

15 ¶ So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, [u]Go, and prosper: for the LORD shall deliver *it* into the hand of the king.[1]

16 And the king said unto him, How many times shall I [x]adjure thee that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, [y]I saw all Israel [z]scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man [a]to his house in peace.

18 And the king of Israel said unto Jehoshaphat, Did [b]I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, Hear thou therefore the word of the LORD: I saw the LORD [c]sitting on his throne, and all the [d]host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall [2]persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And there came [e]forth a spirit, and stood before the LORD, and said, I will persuade him.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I [f]will be a lying spirit in the mouth of all his prophets. And he said, Thou [g]shalt persuade *him*, and prevail also:[3] go forth, and do so.

23 Now therefore, behold, the LORD hath put a lying spirit[4] in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and [h]smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into [k]an inner chamber[5] to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back[6] unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, [l]Put this *fellow* in the prison, and feed him with [m]bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, [n]If thou return at all in peace, the LORD hath not spoken by me. And he said, [o]Hearken, O people, every one of you.

29 ¶ So[o] the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.[7]

30 And the king of Israel said unto Jehoshaphat, I will disguise myself,[8] and enter into the battle; [p]but put thou on thy [9]robes. And the king of Israel disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his [p]thirty and two captains that had rule over his chariots, saying, [q]Fight neither with

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[3] We are all willing and ready.

[t] Nu. 27. 21. Ju. 1. 1; 20. 18, 23, 28. 1 Sa. 23. 4, 10, 11. 2 Sa. 2. 1; 5. 19, 23.

[4] The inconsistency of Jehoshaphat appears in engaging in the war, ver. 4, and now proposing to ask counsel of the LORD. By this we are prepared for the further inconsistency of refusing God's counsel when given (ver. 20) by his true prophet. —*Note*. It is one thing humbly to seek counsel of God in our perplexities, another thing to search for his concurrence in our own previous determinations.—*C*.

[f] Of the groves, ch. 18. 19.

[5] The prophets of Baal were 450, ch. 18. 19, and all these perished, ver. 40. But the prophets of the *groves* were 400, ch. 18. 40, and these still remained, and were most probably the false and flattering prophets now assembled.—*C*.

[g] Heb. 1. 5. 2. Je. 28. 1–4. 1 Ki. 13. 1, 2, 4. ver. 22, 23.

[6] Their reply is, in the Hebrew, not JEHOVAH, but ADONAI, a word which would not offend Jehoshaphat as Baal would, but which enables them to avoid honouring Jehovah, the true God.—*Note*. Hypocrisy expressions are amongst the surest marks of heresy, whereas it ever stands self-condemned by awaking to discover its real meaning. Tit. 3. 11.—*C*.

[h] 2 Ki. 3. 11. 2 Ch. 18. 6.

[i] ch. 18. 4; 19. 10; ver. 27. Re. 7. 10.

[k] Je. 42. 5, 6; 43. 2, 3.

[l] ch. 20. 43; 21. 20. Ge. 37. 8. Ps. 38. 19. Am. 5. 10. Jo. 7. 7; 15. 18, 19. Ga. 4. 16. 2 Ti. 4. 3.

[m] Je. 1. 4. Mi. 2. 11. Is. 58. 1. Ho. 8. 1. ch. 20. 23, 42.

[7] Or, *eunuch*.

[n] Ac. 12. 21. Es. 6. 8, 9. 2 Ch. 18. 9.

[8] Heb. *floor*.

[o] ch. 18. 29. 1 Sa. 18. 10. Je. 23. 13, 14, 21, 25, 26, 32. Eze. 13. 2–8. Is. 30. 10.

[p] Je. 27. 2; 28. 2, 3. Zec. 1. 18, 19.

[q] Je. 14. 13, 14; 23. 16, 21, 25, 26; 27. 9, 10, 14, 15; 28. 2, 3; 29. 8, 9, 21. Eze. 13. 2–8.

[r] ver. 6, 15. 2 Ch. 18. 5, 14.

[s] Ho. 7. 4. Is. 30. 10. Je. 23. 17, 20. Mi. 2. 11.

[9] Alas! for the lot of kings, for whom, and for all in authority, let us ever pray; for the object of many is not so much to counsel them as to please them, and if possible even the servants of the Lord will be seduced to flatter them.—*C*.

[t] Je. 23. 28, 32. 2 Ch. 18. 13. Ps. 119. 172. Ro. 3. 4. 1 Co. 2. 13. 2 Co. 2. 17. Ac. 20. 27.

[u] ch. 18. 15. Ec. 1. 9. Is. 21. 14. Mat. 26. 45. 2 Ch. 18. 14.

[x] Mat. 26. 63. 1 Sa. 14. 24. I charge thee as thou shalt answer to God.

[y] Eze. 1. 4. Ac. 12. 11, 17. Je. 1. 11–15.

[z] Zec. 10. 2. Je. 23. 28. Mat. 9. 36; ver. 34, 36.

[1] Was the Lord's prophet guilty of uttering an untruth? No; words are true or false, not according to the meaning they may or ordinarily do bear, but according to the meaning they are at any special time intended and known to bear. Ahab knew, probably by Micaiah's looking at or pointing to the false prophets, or by the tone of Micaiah's voice, that the words were not his own, but a quotation, and therefore he adjures him to deliver his own words.—*C*.—Perhaps some mystical gesture

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accompanied Micaiah's words. Many instances of irony are to be found in Scripture, and that Micaiah now spoke in irony is too manifest to escape the notice of the most unwary reader. His words are precisely those of the false prophets, ver. 6, 12, and were doubtless intended by him to reprove the king for his idolatry and impiety. That the design of the prophet was perceived by Ahab is evident from his *immediately* adjuring him to speak nothing but the truth, that is, to discover to him what really would be the result of the expedition, upon which the prophet assumed another tone, and related to him his vision.—*J*.

[a] ver 8.

[b] Is. 6. 1; 66. 1. Re. 4. 2, 3. Da. 7. 9, 10.

[c] Ps. 103. 20, 21; 148. 27; 104. 3, 4. Da. 7. 10. Joh. 1. 6; 2. 1.

[2] Or, *deceive*. This is to be understood figuratively.

[d] ver. 20. Joh. 1. 6, 8. 1 a. Th. 2. 11.

[e] Jn. 8. 44. 2 Ju. 4, 6. Re. 12. 9. 2 Th. 2. 11.

[f] Ju. 9. 23. Job 12. 16. Ps. 109. 17. Eze. 14. 9. 2 Th. 2. 11, 12.

[3] This relation is either a parable or vision, representing, as by a picture, more vividly than by words, the utter falsehood of Ahab's prophets. No one ever mistakes a parable for a literal fact, or accuses the narrator of untruth; and infidels only stultify themselves when they accuse the Bible by applying a rule that, in no other case, is ever for a moment applied.—*C*.

[4] This may be understood literally, for God by giving over liars to the guidance of a lying spirit is righteously adjudging them to the darkness they loved, and in that sense, and in that only, may be said not merely to permit a lying spirit to enter, but actually to put a lying spirit in their mouth.—*C*.

[g] 2 Ch. 18. 23. Je. 20. 2. Joh. 16. 2. 1 Ki. 20. 30. Ac. 24. 2. Mar. 14. 65.

[h] Heb. *a chamber in a chamber*. ch. 20. 30. Nu. 31. 8. Je. 23. 15.

[5] Or, *from chamber to chamber*.

[6] The prophet had been in prison for his honest rebuking and warning of Ahab.—*C*.

[i] 2 Ch. 16. 10. Je. 20. 2; 29. 26; 32. 2; 37. 15.

[k] De. 28. 3. Ps. 80. 5; 127. 2. Is. 30. 20.

[l] Nu. 16. 29. Je. 26. 8, 9. De. 18. 18, 22. Is. 44. 26.

[m] Mi. 3. 2. Je. 20. 18. Is. 1. 2. Am. 3. 1; 4. 1. Ho. 8. 1.

[n] ver. 2. 2 Ch. 18. 28.

[7] A distance of about 24 miles. Jehoshaphat goes up on the authority of 400 prophets against *one*. But neither truth nor its evidence should be tested by the numbers or conurrence of witnesses, but by their character, means of knowledge, object, corroborative circumstances, and the internal nature of the testimony itself.—*C*.

[8] Or, *when he was to disguise himself and enter into the battle*

[o] ch. 14. 1; 20. 38. Ps. 22. 2. ver. 51, 52.

[9] Affecting to place or really placing him thus as a mere spectator.—*C*.

[p] ch. 20. 4.

[q] Je. 15. 6. 2 Ch. 35. 22, with ch. 20. 34, 40. So gratefully Ben-hadad rewarded his gentle kindness.

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most hearty votaries. Faithful ministers are commonly rewarded with persecution and abuse: and none are more bitter enemies than the teachers of lies. But God will quickly vindicate his servants in accomplishing the threatenings which they have denounced. Such as are guileless themselves are unsuspicious of others: but wicked men, to compass their own ends, will not stick to betray their best friends. And indeed when the godly are out of the way of their duty they need

small nor great, save only with the king of Israel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned[r] aside to fight against him; and Jehoshaphat [s]cried out.[9]

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

34 ¶ And a *certain* man drew a bow [t]at a venture,[1] and smote the king of Israel between the joints[2] of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.[3]

35 And [u]the battle increased[4] that day:[5] and the king was stayed up[6] in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst[7] of the chariot.

36 And there went a proclamation throughout the host about the going down of the sun, saying, [v]Every man to his city, and every man to his own country.[8]

37 ¶ So the king died, and was brought[9] to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; [w]according unto the word of the LORD which he spake.

39 ¶ Now [x]the rest of the acts of Ahab, and all that he did, and the [y]ivory house[1] which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And [b]Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old[2] when he began to reign; and he reigned [c]twenty and five years in Jerusalem: and his [d]mother's name *was* Azubah, the daughter of Shilhi.

43 And he [e]walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless [f]the high places were not taken away; *for* the people offered and burnt incense yet in the high places.[3]

44 And Jehoshaphat [g]made peace with the king of Israel.

45 Now [h]the rest of the acts of Jehoshaphat, and his might that he showed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

46 And the [i]remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.[4]

47 *There was* then [k]no king in Edom: a deputy *was* king.

48 Jehoshaphat made ships[5] of [l]Tharshish [m]to go to Ophir[7] for gold: but they went not; for the ships were broken[8] at [n]Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go[o] with thy servants in the ships: but [p]Jehoshaphat would [9]not.

50 ¶ And Jehoshaphat [q]slept with his [l]fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign[2] over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned [r]two years over Israel.

52 And he [s]did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:

53 For he served [t]Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

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r 2 Ch. 18. 31. ver. 31. || Ps. 11. 2.

s 2 Ch. 18. 31. ch. 17. 10, 20. Ps. 33. 17. 34. 6. 107. 13. 145. 19. Is. 31. 4. 33. 22. 43. 2, 3. Ps. 12. 15.

9 Not as a coward, but to return them that he was a mere spectator, as at a public tournament, of which the royal ox was instead of armour would afford a decisive evidence.—C.

t Heb. *in his simplicity.* 2 Sa. 15. 11.

1 Not at random, but with the utmost skill and strength, according to Ps. 9, 'perfection,' which these qualities constitute. C. — The Hebrew word signifies 'in simplicity,' i.e. without any design of killing Ahab, without any acknowledgment that Ahab was before him. The word refers exclusively to the *intention*, and not to the physical power put forth. The man saw the enemy, shot at them, and the arrow pierced the armour of Ahab.—P.

2 Heb. *joints and the breastplate.*

3 Heb. *made sick.*

u ch. 20. 42. ver. 37. 2 Ch. 18. 34.

4 Heb. *ascended.*

5 The army might be little affected by the wound and temporary retirement of the king; for on comparing ver. 34, 35, he seems to have returned and returned, as his disguise would prevent them from knowing his disaster, which might have dispirited his army.—C.

6 Dathe has, 'was compelled to remain in his chariot,' the Syrians pressing him so sore that he could not quit the field.—I.

7 Heb. *bosom.*

v ver. 17. 2 Ki. 14. 12. 2 Sa. 18. 16. ch. 12. 16.

8 When Ahab's death was known, those who succeeded in command issued this proclamation, which was a complete accomplishment of Micaiah's vision, ver. 17.—I.

9 Heb. *came.*

w ch. 21. 19.

x ch. 14. 19. 15. 31. 16. 5, 20, 27. 2 Ki. 1. 18. 10. 34. 13. 8, 9, 12, 13. 14. 28. 15. 21, 26.

y Am. 3. 15. Ps. 45. 8. ch. 21. 39.

1 Inlaid with ivory, or with much furniture, ornamented with ivory, as tables, couches, throne, ch. 10. 18, &c.—C.

b 2 Ch. 20. 31.

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2 B.C. 914.

c 2 Ki. 1. 17. 8. 16.

d ch. 14. 21. 15. 2. 2 Ch. 12. 13. 2 Ch. xxvi. 21., with xiv. xv.

e ch. 15. 24. 2 Ki. 14. 3. 15. 3, 4, 34, 35. 2 Ch. 26. 4. Ho. 1. 7. Hence it was to God, not to Baal.

3 This statement is reconciled with 2 Ch. 17. 6, by observing that it is there said, 'He took away the high places and groves,' which shows they were the seats of Idolatry; while the high places, where, as mentioned before, the true God was wont to be served, were still, though some urged it officially, permitted to remain.—C.

f 2 Ch. 15. 17. 2 Ch. 20. 33. 2 Ki. 12. 3. He. 12. 14. Ep. 5. 21. 1 Co. 13. 5.

g 2 Ch. 18. 1. 2 Ki. 14. 23. 15. 19. 2 Ch. 25. 17. 2 Ki. 8. 29. 9. 14, 15. 2 Ch. 22. 5, 6, 7.

h 2 Ch. 20. 34. 2 Ki. 8. 23. 12. 19. 13. 8. 14. 15. 15. 6, 26, 38. 16. 19, 20. 20. 20, 21. 21. 3. 2 Ch. 21. 3, 4. 2 Ch. 22. 1. Ge. 13. 13. Jude 7. Ro. 1. 26, 27. De. 23. 17.

4 By banishment, or even death, as the law of God directed, a law still in force in these lands.—C.

k Ge. 25. 23. 36. 40. 2 Sa. 8. 14. 2 Ki. 3. 9, 12, 20.

5 Or, had *ten ships.*

6 See note on ch. 10. 22.—C.

l 2 Ch. 20. 35, 36. ch. 10. 22. Ps. 48.

7 See note on ch. 9. 28.—C.

8 Or, according to Parkhurst, merely injured, and capable of repair, and to sail, as proposed by Ahaziah. It appears from 2 Ch. 20. 36 that Jehoshaphat and Ahaziah had been joined in building the fleet, but that after the storm, Jehoshaphat, warned by Eliezer, refused to make any further attempt.—C.

m ch. 9. 26. Ne. 3. 33-36.

n 2 Ch. 26. 3. ch. 14. 7. Ps. 9. 6. 13. 20. 1. 11. 14.

o In 2 Ch. 20. 36 it is said he *did* join Ahaziah in a nautical expedition; but perhaps the reference here is to a *second* proposal which he rejected. Some, however, by changing one Hebrew letter (of similar sound), instead of 'would not,' translate 'consented to him.' This would harmonize the two narratives better still. The order of events would then be (1) The alliance with Amaziah, ver. 44. (2) His proposal, ver. 49. (3) The destruction of the combined fleet, ver. 48. Ezion-geber was at the head of the northwest arm of the Red Sea, and there is a dangerous ridge of coral there, where Tarshish ships (i.e. large vessels) might easily be wrecked.—I.

p 2 Ch. 20. 37.

9 Or, *would not.*

q ch. 2. 10. 11. 43. 14. 29. 15. 7. Is. 57. 2. Ke. 14. 13. Phi. 1. 23. || 1 Ti. 5. 8. || 2 Ti. 4. 6. || 2 Pe. 3. 4. || ch. 15. 25. 2 Ki. 1. 17. || r Ge. 10. 29. 25. 30. 27. 46. 28. 9. 36. 3. 1 Ch. 1. 20. 1 Ch. 1. 46. 32. 21. 25.

s ch. 15. 26. 34. 16. 25, 30. 2 Ki. 3. 2. 8. 18. 27. 21. 20. 23. 32. 37. 24. 9. 19.

t Ju. 2. 11. ch. 16. 31. 2 Ki. 10. 18, 28.

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not wonder that they fall into mischief. But if they cry unto the Lord they will find him a present help in the time of trouble. When the hour of men is come there is no avoiding their destiny. By events which to us are purely accidental, God can execute his purpose and accomplish his word. No character on earth except Christ's is perfectly spotless. Even good men are apt to indulge long-rooted customs of sinning. But how unwise is it for them to cultivate familiarity with the wicked, even after they have smarted for it! and it is a mercy if repeated strokes make them amend their error at the last.



AHAB'S WELL IN JEZREEL, WHERE AHAB BUILT HIS IVORY PALACE. [I. KINGS, xxii: 39.]—"Now the rest of the acts of Ahab, and all that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the Chronicles of the kings of Israel?" Jezreel, now known by the name of Zerin, lies at the base of the Gilboa mountain, 10 miles southeast of Nazareth. There are about 20 houses here now and a square tower. It is a beautiful site for a city, and is conspicuous for many miles around. The historic well, which we give in the above picture, is at the bottom of the hill to the north of the city. To this place the women from Jezreel still come, as in Bible times, with their earthen jars to get water. It was in Jezreel that Ahab lived with Jezebel, his heathen wife, and it is in evidence that here he built his ivory house, and here there was a temple and grove of Astarte, with his establishment of 400 priests of Baal supported by Jezebel.

THE SECOND BOOK OF

KINGS.

The Second Book of Kings is but a continuation of the former, from the death of Ahab to the death of Jehoiachin, which is about three hundred and forty years. The principal events recorded are, (1) The miracles of Elijah and Elisha, i.–vii. xiii. (2) The destruction of the family of Ahab by Jehu, viii.–x. (3) The misery of Israel under Jehu and Jehoahaz, from the oppressions of the Syrians, and their restoration by Joash and Jeroboam, xiii. xiv.; and in fine, their civil wars, harassment and captivity by the Assyrians, xv. xvii. (4) The history of Judah under fifteen kings; of whom Jehoram, Ahaz, Manasseh, and Amon were most wicked, and Hezekiah and Josiah most pious and reforming: and in fine, of their harassment and captivity by the Chaldeans, viii.–xxv.

CHAPTER I.

1 Moab rebelleth. 2 Ahaziah, sending to Baalzebub, hath his judgment by Elijah. 5 Elijah twice bringeth fire from heaven upon those whom Ahaziah sent to apprehend him. 13 He pitieth the third captain, and, encouraged by an angel, telleth the king of his approaching death. 17 Jehoram succeedeth Ahaziah.

A.M. 3108. B.C. 896.

THEN Moab[a] rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice[1] in his upper chamber that *was* in Samaria, and was [b]sick: and he sent messengers, and said unto them, Go, inquire of [c]Baal-zebub,[2] the god of [d]Ekron,[3] whether I shall recover of this disease.

3 But the angel of the LORD said to [e]Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, [f]*Is it* not because *there is* not a God in Israel, *that* ye go to inquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, [g]Thou shalt not come down from that bed on which thou art gone up, [h]but shalt surely die. And Elijah departed.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, [i]*Is it* not because *there is* not a God in Israel, *that* thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, [k]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* an [l]hairy man,[5] and girt with a girdle of leather about his loins.[6] And he said, It *is* Elijah the Tishbite.

A.M. 3108. B.C. 896.

CHAP. I.

a 2 Sa. 8. 2. 1 Ki 22. 19. ch. 3. 5–8. 20, 22.

1 Either a latticed window, or from a balustrade or railing around the battlements of the flat roof.—C.

b 1 Ki. 22. 34. 2 Ch. 22. 5, 6.

c Master of flies, Mat. 12. 24–27.

2 "The fly-god," either because worshipped under that form, or as protecting from the annoyance of flies. The Greeks worshipped *Jupiter Apomyius*, or the fly-expeller. The Hindoo Prayaga is represented as assuming the form of a wasp, for annoyance of his enemies, and, like Baalzebub, is applied to in time of sickness.—C.

d Jos. 15. 45. 1 Sa. 5. 10.

3 Ekron was one of the five royal cities of Philistia, and stood on the northern border of the land where it joined the plain of Sharon. It is now a poor village of some fifty mud houses, which are built on the accumulated rubbish of ages. With the exception of one or two wells and cisterns, there is not a vestige of antiquity remaining.—*F.*

e 1 Ki. 17. 1; 18. 1; 21. 17–19, 24. 5, 12

f Je. 2. 10–13. Jonah 2. 8. Is. 8. 19.

4 Heb. *The bed whither thou art gone up, thou shalt not come down from it.*

g Is. 14. 20, 21. Pr. 11. 19; 13. 21; 14. 32; 24. 16. Job 18. 11–19. ver. 6, 16, 17.

h ver. 3, 4, 15, 17.

i Heb. *What was the manner of the man.* Je. 8. 18.

k 1 Sa. 28. 14. Mat. 3. 4. Zec. 13. 4.

5 Most probably a reference, not to his person, but his raiment. See Is. 20. 2. Zec. 13. 4. Mat. 2. 4. Ite. 11. 37.—C.

6 *"A man lord of hair, and girt with a girdle of skin about his loins."* Elijah was a native of Gilead, where the whole people seem to have adopted to a large extent the habits and costume of the nomad tribes. As the nomad Arabs wear a full beard, and allow the hair to grow very long, arranging it in plaits or ringlets down the back and chest. Such a man, when contrasted with the Jew of western Palestine, with trim beard and close-cut hair, would naturally be described as "lord of hair." The costume of the nomad Arab, too, has ever been a loose mantle girt about the waist by a girdle of leather. It is a remarkable fact that the personal appearance and costume of the whole inhabitants of Gilead are to this day what they were in the days of Elijah.—*F.*

l 2 Ki. 19. 2. Mat. 14. 3. Ac. 23. 12, 13. 2 Ki. 6. 13, 14.

m Je. 25. 21. 1 Ki. 18. 42. ch. 4. 25.

7 Probably Carmel, which was his usual place of abode. See ch. 2. 25 and 1 Ki. 18. 42.—*F.*

n In derision, Mat. 27. 29. 1 Co. 4. 10. 22. Ps. 105. 15.

8 Spoken, not in acknowledgment, but in contempt of his character, and derision of his alleged commission from God.—C.

o Nu. 11. 1. 1 Ki. 18. 38. Job 1. 16. Lu. 9. 54. Ac. 5. 3–10. Re. 11. 5. 2 Co. 10. 6. Ja. 5. 17. Ps. 106. 18.

9 Amongst apostates prone to the worship of Baal, or the sun, the appeal to the judgment of fire was the most appropriate. That the prophet prayed, not out of personal resentment, but by divine inspiration, is evident from the event: the lightning descended and smote the mockers of Jehovah—an emblem of the judgment at the end of the world. See 2 Th. 2. 18.—C.

p Nu. 22. 4. Is. 36. 12 2 Ch. 32. 13. Je. 5. 3.

q ch. 13. 6. Je. 8. 3.

r ver. 10. This fearful punishment they deserved, as they were idolaters, murderers of the saints, and insulters of God had marked with singular authority.

s ver 9–12. Je. 5. 3. Is. 5. 5; 20. 11.

t Heb. *bowed*, Ac. 10. 25. 1 Th. 5. 13.

u Ps. 72. 14; 109. 7; 10. 17. Lu. 14. 11; 18. 13.

x Je. 1. 17. Eze. 2. 6 Is. 41. 10, 14, 15. Ro. 8. 31. He. 13. 6; 12. 27.

y Ex. 4. 22. 1 Sa. 2. 27. 2 Sa. 12. 7. 1 Ki. 12. 24; 14. 6, 7. ver. 3, 4, 6. Eze. 2. 7; 3. 17. Je. 23. 28.

9 Then the king [t]sent unto him a captain of fifty with his fifty: and he went up to him: (and, behold, he sat [m]on the top of an hill:[7]) and he spake unto him, [u]Thou man of [8]God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, If I *be* a man of God, then [o]let fire come down from heaven,[9] and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

11 Again[p] also he sent unto him another captain of fifty with his fifty: and he [q]answered and said unto him, O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, [r]If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.

13 ¶ And he sent [s]again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and [t]fell on his knees before Elijah, and besought him, and said unto him, [u]O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him; [x]be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, [y]Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (*is it* not because *there is* no God in Israel to inquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

CHAPTER I. REFLECTIONS.—If we apostatize from God we need not wonder that our inferiors revolt from or rebel against us. Death often apprehends men when and where they least expected it. And much more ready are men curiously to inquire when they shall die, than to prepare for a happy death. Many choose rather to risk their expense and toil, nay their damnation, in consulting the devil, than to consult God freely, to their present and eternal advantage.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and [a]Jehoram reigned in his stead, in the second year of Jehoram[1] the son of Jehoshaphat king of Judah; because he had no son.[2]

18 Now [b]the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

CHAPTER II.

1 Elijah, taking his leave of Elisha, with his mantle divideth Jordan, 9 and, granting Elisha his request, is taken up by a fiery chariot into heaven. 12 Elisha, dividing Jordan with Elijah's mantle, is acknowledged his successor. 16 The young prophets, with difficulty obtaining leave to seek Elijah, could not find him. 19 Elisha with salt healeth the unwholesome waters. 23 Bears destroy the children that mocked him.

AND it came to pass, when the LORD would take[a] up Elijah into heaven[1] by a whirlwind, that Elijah went [b]with Elisha from [c]Gilgal.

2 And Elijah said unto Elisha, [d]Tarry here, I pray thee;[2] for the LORD hath sent me to Beth-el. And Elisha said *unto him*, [e]*As* the LORD liveth, and *as* thy soul liveth, [f]I will not leave thee. So they went down to [g]Beth-el.

3 And the [h]sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master [i]from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to [k]Jericho.[3] And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, Yea, I know *it;* hold ye your peace.[4]

6 And Elijah said unto him, [l]Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood [m]to view afar off: and they two stood by Jordan.

8 And Elijah took [n]his mantle, and wrapped *it* together, and smote the waters, and they were [o]divided hither and thither; so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, [p]Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a [q]double portion of thy spirit be upon me.

10 And he said, Thou[5] hast asked a hard[6] thing:[7] *nevertheless,* if thou [r]see[8] me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so.*

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* [s]a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

12 ¶ And Elisha saw *it;* and he cried, [t]My father, my father! the chariot of Israel, and the horsemen thereof.[9] And he [u]saw him no more: and he took hold of his own clothes, and [v]rent them in two pieces.

13 He [w]took up also the mantle of Elijah that fell from him, and went back, and stood by the bank[1] of Jordan;

14 And he took the mantle of Elijah that fell from him, and [x]smote the waters, and said, Where *is* the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets which *were* [y]to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and [z]bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty strong men;[2] let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the LORD hath taken him up, and cast him upon [a]some mountain, or into some valley. And he said, Ye shall not send.

17 And when they [b]urged him till he was ashamed,[3] he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee,[4] the situation of this city *is* pleasant, as my lord seeth; but the [c]water *is* naught, and the ground [d]barren.[5]

20 And he said, Bring me a new cruse, and put [e]salt therein: and they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, [f]I have healed these waters; there shall not be from thence any more death or barren *land.*

22 So the waters were healed unto this day, according to the saying of Elisha which he [g]spake.[6]

23 ¶ And he went up from thence unto [h]Beth-el: and as he was going up by the way, there came forth little children out of the city, and [i]mocked him, and said unto him, Go [k]up, thou bald-head; go up, thou bald-head.[7]

A.M. 3108. B.C. 896.

a The second year that *Jehoram* was *proper,* and the eighteenth of *Jehoshaphat,* ch. 3. 1. 1 Ki. 22. 51.

1 The apparently discordant accounts, 1 Ki. 22. 51, that in the text, and that in 2 Ki. 3. 1, may be easily reconciled by Jehoram the son of Ahab having been made regent during the illness of Ahaziah, in the year of Jehoshaphat, 2 Ki. 3. 1, and the 2d year of the regency of Jehoram, the son of Jehoshaphat, 2 Ki. 1. 17. —C.

2 Ahaziah had no son, and Jehoram was his brother, ch. 3. 2. —C.

b 2 Ki. 14. 19; 15. 31; 16. 5, 14, 20; 17. 22; 20. 20.

CHAP. II.

a Ge. 5. 24. Ps. 22. 5. Ac. 1. 9.

1 The time and event had been predicted, ver. 3, for the distinctive character and use of a miracle is the prophet's foretelling, and fulfilment succeeding, De. 18. 21, 22. Ke. 13. 16. —C.

b 2 Ki. 20. 22.

c Jos. 4. 19; 5. 9. 1 Sa. 11. 15.

d Ru. 1. 15. Jn. 6. 67. 1 Ti. 24. 28.

2 Not spoken with a desire to evade his company, but to spare him the journey and the pain of a more formal parting, while he went to give a last advice and blessing to the school of the prophets in Bethel. —C.

e Ju. 8. 23. Ru. 3. 13. 2 Sa. 15. 21. ver. 4, 6; ch. 4. 30.

f ch. 4. 30. Ru. 1. 16, 17. Ju. 6. 38. Ac. 21. 13. Lu. 22. 29.

g Ge. 28. 19; 12. 8; 13. 3; 35. 1, 3, 6, 7, 15. Jos. 8. 9. 1 Ki. 12. 29; 13. 11.

h 1 Ki. 18. 4; 20. 35. 1 Sa. 19. 20. ver. 5, 7, 15; ch. 4. 1, 38; 6. 1, 2.

i De. 33. 3. Ac. 20. 32.

k Jos. 6. 21; 16. 1, 7; 18. 21. 1 Ki. 16. 34. Which it was lawful to inhabit, though not to rebuild.

8 Jericho was in Benjamin, and Bethel in Ephraim, and there being a school of the prophets in each, patronized by Elijah, demonstrates that, in the midst of apostasy and idolatry, a religious education still formed a salt, Mat. 5. 13, resisting the corruption of both the kingdom of Judah and Israel. —C.

4 Lest a crowd, impelled by idle curiosity, should assemble to disturb the parting scene of the prophet.—C.

l ver. 2.

m Heb. *on sight,* or *over against,* Ac. 1. 9.

n 1 Ki. 19. 13, 19.

o Jos. 3. 14, 16. Ps. 114. 3, 5. ver. 14.

p ch. 3. 11. 1 Ki. 19. 21. Mat. 7. 7. Jn. 16. 24. 1 Jn. 5. 14, 15. Mar. 11. 24.

q Nu. 11. 17, 25. Jn. 16. 7. 1 Ti. 4. 14.

5 Elijah's reply is in the usual style of the prophets, brief but clear and pointed.—Thou hast asked a difficult thing. If thou shalt see me being taken from thee, it shall be to thee so; but if not, it shall not be.—C.

6 Heb. *Thou hast done hard in asking.*

7 Not hard to be obtained or bestowed—for neither was it in the power of Elijah—but an office of difficulty and danger, where much hardness was to be endured. 1 Ti. 3. 1. —C.

r Ac. 1. 10.

8 Seeing or not seeing was the sign of his appointment to, or rejection from, the prophetical succession.—C.

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s ch. 6. 17. Ps. 68. 17; 104. 4. Ho. 1. 14. Mar. 16. 19. Lu. 24. 51. Ac. 1. 9.

t ch. 5. 13; 8. 9, 10, 20, 13. 14. Job 22. 30. Pr. 11. 11; 28. 28, 29. Ps. 106. 23. Eze. 22. 30.

9 Not, we think, that Elijah was the 'chariot and horsemen,' the defences of Israel; but as evidence that he saw the ascent of his master, he gives this description of the means of his translation.—C.

u He. 11. 5. Ac. 1. 3, 9.

x Ge. 37. 29, 34. Jos. 7. 6. 1 Sa. 4. 12.

y 1 Ki. 19. 15, 19. ver. 8

1 Heb. *lift.*

z ver. 8. Jn. 14. 12.

a ver. 5.

b Ge. 18. 2; 19. 1. ch. 4. 37.

2 Heb. *sons of strength.*

c Heb. *one of the mountains.* 1 Ki. 18. 19. Eze. 6. 3. Ac. 8. 39.

d Ro. 10. 2. Ga. 4. 18. 2 Co. 9. 24. Ti. 3. 14. 1 Ti. 2. 14.

3 Either of their childish importunity, or of himself being the object of so much urgency and deference.—C.

4 The whole community spoke by a single representative. —C.

e Jos. 5. 26. 1 Ki. 16. 34.

5 Heb. *causing to miscarry.*

6 Probably, as in the margin, 'causing (seed) to miscarry,' when used for irrigation—a fact respecting several mineral waters that yet might be tolerable, though not agreeable to the inhabitants. 'And strange to say, commercial convenience and interests still found and maintain cities where the water or marsh *miasmata* are still as disagreeable and deadly as the waters of Jericho, ver. 21.'—C.

f Ju. 9. 45. Zep. 2. 9. 2 Ch. 13. 5.

g Ps. 25, 26. ch. 4. 41. 1 Co. 10. 26.

7 He chooses a material father calculated to render the water more offensive, to show that the power is in chemical agency, but a miraculous interposition of mercy. The whole is a beautiful illustration of the power of the word of God to purify the fountain of life, and cause the fallen earth to yield her increase, Ps. 65. 9. —C.

8 The fountain beside the site of ancient Jericho still bears the name of the prophet who wrought the miracle. It is called 'The fountain of Elisha.' The valley of the Jordan abounds in fountains, many of which are strongly impregnated with sulphur and iron, and many are so intensely salt and bitter as to destroy vegetation. This was probably the case with the fountain at Jericho until Elisha 'healed it' by a miracle. —C.

h ver. 2. 1 Ki. 12. 29. Am. 5. 5. Ho. 4. 15. Pr. 20. 17. 23. 13.

i Ge. 21. 9. Ga. 4. 29. He. 11. 36. 1 Ch. 36. 16. 2 Ch. 36. 16.

k ver. 11.

9 The Hebrew words translated 'little children' might rather be rendered 'young men' or 'youths.' The mode in which they mocked Elisha was equivalent to blasphemy, for they mocked him as a prophet of the Lord; and in consequence allusion to the translation of Elijah, of which they had heard, but which they do not seem to have believed, they said, 'Go up, bald head!'—P.

Persecutors and mockers of God's faithful prophets and messengers shall not escape unpunished. Such as have turned aside to idolatry, even after miraculous demonstrations of the wickedness of it, richly deserve death for their punishment: and if they will harden their heart against the terrors of God, it is just that their destruction be uncommonly terrible. The way to prevail with God is not to insult him, but humbly to bow before him; and the sufferings of others should be our

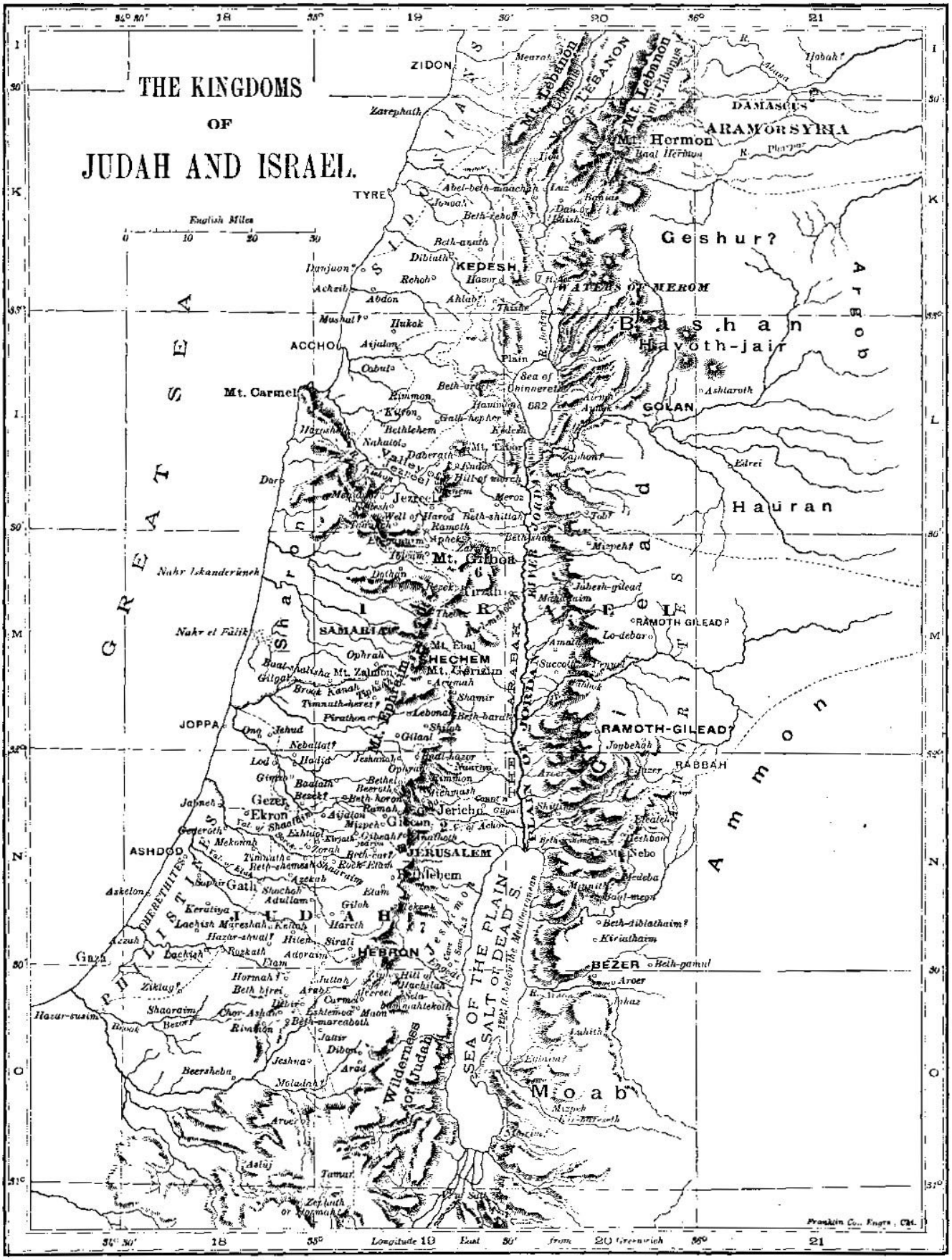
THE KINGDOMS
OF
JUDAH AND ISRAEL.
English Miles
0 10 20 30
GREAT SEA
ZIDON
TYRE
ACCHO
Mt. Carmel
KEDESH
WATERS OF MEROM
Mt. Lebanon
Mt. Hermon
DAMASCUS
ARAM OR SYRIA
Geshur?
Bashan
Havoth-jair
Argob
GOLAN
Hauran
Gilead
Ammon
Moab
Mt. Gilboa
SAMARIA
SHECHEM
Mt. Ebal
Mt. Gerizim
Mt. Ephraim
JOPPA
RAMOTH-GILEAD?
RABBAH
Jericho
JERUSALEM
Bethlehem
ASHDOD
Gath
Ekron
JUDAH
HEBRON
BEZER
Gaza
Beersheba
Wilderness of Judah
SEA OF THE PLAIN
SALT OR DEAD S.
Franklin Co. Engrs. Chi.
Longitude East from Greenwich

24 And he turned back, and looked on them, and [l]cursed them in the name of the LORD:[1] and there came forth two she-bears out of the wood, and tare[2] forty and two children of them.

25 And he went from thence to [m]mount Carmel; and from thence he returned to [n]Samaria.

CHAPTER III.

1 Jehoram's evil reign. 4 Mesha rebelleth. 6 Jehoram, with Jehoshaphat, and the king of Edom, being distressed for want of water, by Elisha obtaineth water, and promise of victory. 21 The Moabites, deceived by the colour of the water, coming to spoil, are overcome. 26 The king of Moab sacrificeth his eldest son, and raiseth the siege.

NOW Jehoram the son of Ahab began to reign over Israel in Samaria the [a]eighteenth year[1] of Jehoshaphat king of Judah, and reigned twelve years.

2 And he [b]wrought evil in the sight of the LORD, but [c]not like his father, and like his mother; for he put away the [d]image[2] of Baal[3] that his father had made.

3 Nevertheless [e]he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

4 ¶ And Mesha king of Moab was a [f]sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when [g]Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and [h]numbered all Israel.

7 And he went[4] and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: [i]wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.[5]

8 And he said, Which way shall we go up? And he answered, The way through the [k]wilderness of Edom.[6]

9 So the [l]king of Israel went, and the king of Judah, and the king of Edom; and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle [m]that followed them.

10 And the king of Israel said, [n]Alas, that the LORD hath called[7] these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, [o]*Is there* not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, which [p]poured water on the hands of Elijah.

12 And Jehoshaphat said, [q]The word of the LORD is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, [r]went down to him.

13 And Elisha said unto the king of Israel, [s]What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay; [t]for the LORD hath called these three kings together, to deliver them into the hand of Moab.[8]

14 And Elisha said, [u]*As* the LORD of hosts

A.M. 3108 B.C. 896.

l 1 Ch. 14. 11; 20. 12; 26. 15, 16. ch. 2. 10. 12. 2 Co. 10. 6. Ac. 13. 32. 13. 9-12. Je. 20. 2-6. xxviii.; 29. 24-32; 36. 29-32; 44. 27-29.

1 Not an angry imprecation, but pronounced a prophetic sentence upon them 'in the name of the Lord.'—*C.*

1 It may be questioned whether this denotes any thing more than severe lacceration; it does not necessarily mean destruction, for then the phrase would have been 'tare in pieces.'—*J.*

m 1 Ki. 18. 19. ch. 4. 25. Je. 46. 18. Jos. 19. 26.

n 1 Ki. 16. 24. 29. ch. 3. 1; 17. 9, 10.

CHAP. III.

a 1 Ki. 22. 51. ch. 1. 17; 8. 16.

1 See note on ch. 1. 17. *C.*—According to the adjustment of Hales, this should be in the 'twenty-second year.'—*J.*

b ch. 6. 31; ver. 3.

c 1 Ki. 16. 33; 21. 20, 25. ch. 9. 22.

d 2 Ki. 10. 31, 32.

2 Heb. *statue.*

3 See note on ch. 1. 16.—*Note.* Change is not necessarily reformation. The 'evil spirit' may, for a time, 'go out of a man,' only to prepare for a return with 'seven spirits worse than himself.'—*C.*

e ch. 10. 28-31. Mar. 6. 20, 27. 1 Ki. 12. 28-33; 13. 33; 16. 19.

f Is. 16. 1. Job 1. 3. Ge. 13. 2. 1 Ch. 27. 29-31.

g ch. 1. 1. 2 Ch. 21. 8-10.

h 2 Sa. 17. 8; 15. 4. 2 Sa. 24. 1. 1 Ki. 20. 15.

4 B.C. 895.

A.M. 3109. B.C. 895.

i 1 Ki. 22. 4. 2 Ch. 18. 3, 29-32.

5 We are all as one nation, and equally hearty in the work.

k Nu. 21. 4. ver. 9. Mal. 1. 2, 3.

6 That is, round the southern end of the Dead Sea. 'The wilderness (*midbary* in Edom' appears to have been the broad valley of the Arabah. This route, though longer for the north ern tribes, was shorter and easier for the people of Judah.—*P.*

l ver. 6, 7. 1 Ki. 22. 47. Ge. 27. 40. 2 Sa. 8. 14.

m Heb. *at their feet.* Ex. 11. 8. Ju. 4. 10.

n ver. 9. Ge. 4. 13. Ps. 78. 34-38. Pr. 23. 3. Jude 16. Ex. 15. 24; 16. 2; 17. 2. 1 Ki. 22. 8.

7 God had not called them by any revelation or order. Indeed he had never yet been consulted; but the king may mean that God had called them to be judged and punished for their national sins.—*Note.* The eyes of men that will not see God in the day of prosperity, are sometimes opened to see him in the hour of adversity. See also note on ver. 13.—*C.*

o Jos. 9. 14. Am. 3. 7. 1 Ki. 22. 7.

p Ge. 18. 4. Ju. 13. 5. i.e. served him.

q 1 Sa. 3. 20. ch. 2. 14, 22, 24.

r Ps. 78. 34-38. Je. 22. 23. ch. 5. 5; 8. 7-9; 23. 14. 1 Sa. 2. 30.

s Ju. 2. 4. Ju. 10. 14. 1 Ki. 18. 19. Eze. 14. 3.

t De. 32. 39. Ho. 6. 1. ver. 10.

8 Not an acknowledgment of the sole and supreme Godhead of Jehovah, but of such rivalry with the images of Jeroboam as Homer ascribes to his weak and passional gods and goddesses.—*C.*

u 1 Ki. 17. 1; 18. 15. ch. 5. 16.

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warning. God can endow his servants with such honourable boldness, that captains and kings look contemptible before them. And those who consult the devil, if superabounding mercy prevent not, may expect soon to have their lodging with him in hell.

CHAPTER II. [Ver. 1. This was not the Gilgal in the Jordan valley near Jericho, where the Israelites first encamped, but a city in Mount Ephraim, north of Bethel. The statement in verse 3 proves this, for it is said 'they *went down* to Bethel;' whereas Gilgal in the plain of Jericho is more than 3000 ft. *below* Bethel. There is a village called *Jiljilia*, six miles north of Bethel, on the top of the mountain ridge, which is probably the same as the Gilgal here mentioned. *P.*]

Ver. 8. [At, or close to, the same spot where the waters of the river had been dried up, six centuries before, to let the Israelites pass over; at, or close to, the same spot where our Lord was baptized, nine centuries later. *P.*]

Ver. 9. [*Let a double portion of thy spirit be upon me.* If the translation fully represent the original, it may be a reference to the double portion of the first-born, De. 21. 17. And if it were so, it was no vain ambition that dictated the desire; for if the spirit of Elijah was a spirit of power, it was also a spirit of much affliction, which no worldly mind can desire. But it has been translated 'a repetition,' or continuance, a sense that seems to be favoured by ver. 15. *C.*]

Ver. 23. [*There came forth little children.* Not necessarily little children, but young persons. Isaac was so called (in the Hebrew) when twenty-eight, and Joseph when thirty-nine, Ge. 25. 6; 45. 9. See also Ge. 14. 24; 18. 7.—*Go up, thou bald head.* Marking the idea of Elijah's ascent into heaven in a manner that proves they were not 'little children,' in the literal sense, but infidel sons of Belial, with thoughts only for earth, and contempt of eternity and glory. *C.*]

Ver. 24. [*There came forth two she-bears out of the wood, and tare forty and two.* It is not said whether any were killed, or how much they were torn. The bears were probably mothers 'robbed of their whelps,' Pr. 17. 12, whose maternal fondness is a lesson to humanity; but whose fierceness would be immeasurably increased by the destruction of their young. *C.*]

REFLECTIONS.—What honour God delights to put upon his faithful servants! The least of them shall lack nothing of Elijah's happiness, but that they must lodge a little in the grave on their way to the perfect felicity above. Faithful saints have the good of the rising generation much on their heart; and we should make the most of their conversation while we can have it. It is very distressing, though hopeful, to part with dear friends, high in favour with God. And how easy and majestic is their composed retirement to the heavenly state, even in their passage through Jordans of trouble and of death! The removal of such is indeed a great loss to churches and nations, especially if iniquity be come to a great height. But when God removes one eminent servant, he can raise up another equally endowed with the Holy Ghost. And when an animating pattern, a powerful prayer of faith, and the distinguished presence of God concur, there is great ground of hope. They whom God honours ought to be honoured; and the strong must bear with the infirmities of the weak. A people ought to make all the profitable improvement of their ministers they can while they have them: for what bitterness, barrenness, and death can God cure by their gospel ministrations! They often bring, even to accursed places, the most distinguished mercies where Providence orders their lot. But how terrible are the consequences of idolatry, and of careless education of children! For parents are often punished for their neglect, or bad example, in the loss, the wretchedness, or ruin of their seed.

But stop, thou ascending Elijah, till in thy character and work I contemplate the glories of my Redeemer. His call to his mediatorial office was solemn; and was remarkably confirmed by miracles of mercy and judgment. His condition on earth was mean, afflicted, and persecuted. His holy zeal was ardent; his rebukes pungent; his denunciations of wrath terrible and effective: his prayers for mercy to his friends, or destruction to his foes, were always prevalent; his fast was long and afflicting; his great sacrifice was inflamed by infinite and unquenchable love from within, and by infinite wrath from above: and by means of it he showed the Lord to be God, restored the true worship of God in the world, and made the unclean spirits and false prophets to pass out of the land. By him kings are appointed to death or dominion; and prophets, apostles, and ministers called to, and furnished for, their office. In infinite wisdom he removed his ordinances from the Jews, that he might dwell with ravenlike publicans and sinners; dwell with long-widowed Gentiles, and restore to life their children, dead in trespasses and sins. Baptized in Jordan, and travelling through trouble and death, he ascended to heaven without seeing corruption. In vain have the Jews ever since searched for a promised Messiah. And dreadful and lasting justice has, or shall overtake his Jewish, heathen, antichristian, or other obstinate enemies, according to the predictions of his mouth.

CHAPTER III. [Ver. 11. *Poured water on the hands of Elijah.* In most eastern countries they eat with the fingers; and pouring water on the hands after meals is an act which, in what Europeans would call 'the learned professions,' indicates not a servant, but a disciple. The orientals have a great objection to washing the hands in a basin, holding the water polluted after one contact; the hands are therefore held over the basin, while the water is poured out of a ewer with a narrow neck, but otherwise much like an ordinary British coffee-pot. *C.*]

REFLECTIONS.—To be better than monsters in crimes is no evidence of real goodness: and a partial reformation is often made without real conversion. To forbear the sins which we no longer love, while we cleave to those which are more pleasing and profitable,

liveth, before whom I stand, surely, were it not that[z] I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now [y]bring me a minstrel.[9] And it came to pass, when the minstrel played, that the [z]hand of the LORD came upon him.

16 And he said, Thus saith the LORD, [a]Make this valley full of ditches:

17 For thus saith the LORD, [b]Ye shall not see wind,[1] neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.[2]

18 And this [c]is *but* a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall [d]smite every fenced city, and every choice city, and shall fell every good tree,[3] and stop all wells of water, and mar[4] every good piece of land with stones.

20 ¶ And it came to pass in the morning, when[e] the meat-offering was offered, that, behold, there came water by the way of Edom, and the country [f]was filled with water.[5]

21 And when all the Moabites heard that the kings were come up to fight against them, they gathered[6] all that were able to put on armour,[7] and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:[8]

23 And they said, This *is* blood: the kings are surely slain,[9] and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting[1] the Moa[illegible] in *their* country.

25 And[j] they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water,[2] and felled all the good trees: only[h] in Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took [i]his eldest son, that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel:[3] and they departed from him, and returned[4] to *their own* land.[5]

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z 2 Ch. 17. 3. 9; 19. 3-11. Ps. 15. 4.

y 1 Sa. 10. 5; 16. 23. Ez. 5. 18.

[9] That the harp and voice of psalms might praise Jehovah, and condemn all who served graven images, a portion of the Divine tabernacle service was, which, most probably, Israel had neglected, and Judah retained, and which the prophet therefore purposes to have out in presence of the kings.—*C.*

z Ezr. 1. 1; 7. 22. 2 K. 1. 1 Ki. 18. 46. Dan. 2. 19.

a ch. 3. 5. Ge. 14. 10.

b 1 Ki. 18. 5. Ps. 39. 6; 84. 6.

[1] That is, any of the effects of wind, as hurrying the racing chariots, or agitating the mast or bending the trees, &c.—*C.*

[2] The 'valley' or 'torrent-bed' in which the Israelites were encamped, was probably that now called Wady el Ahsy, which descends from the highlands north of Edom to the south-east end of the Dead Sea. It would appear that heavy rain suddenly fell among the mountains; the water filled the torrent-bed, previously dry, swept down the valley, and was collected in the trenches prepared for it by the prophet's command. The storm took place at such a distance from the camp, that the Israelites saw neither wind nor rain.—*F.*

c 2 Ki. 3. 13. Ep. 3. 20.

d 2 Sa. 8. 3. 1 Ki. 20. 28. De. 20. 15, ver. 19.

[3] Contrary to the law, De. 20. 19, but the prophet neither approves nor recommends the act, he merely foretells what will be done.—*C.*

[4] Heb. *grieve.*

e Ex. 29. 39. 2 Ki. 3. 20.

f Is. 35. 6. 41. 17. 2 Ki. 3. 17. Ps. 78. 15, 16. 107. 35. Ezek. 47. 1 Zech. 14. 8.

[5] Edom was a mountainous country, and the rain falling there in torrents, soon found its way to the hollow ground where the armies lay. The trenches were to retain the water, and give it time to settle and purify.—*C.*

[6] Heb. *were cried together.*

[7] Heb. *gird himself with a girdle.*

[8] In particular states of the atmosphere the sun looks very red, and now communicates its own tinge to the water.—*C.*

[9] Heb. *destroyed.*

[1] Or, *they smote in at even smiting.*

g ver. 19.

[2] Which being very deep, it would require great labour to clear, or which in a short time, in a devastated country, could not be discovered.—*C.*

h Heb. *until he left the stones thereof in Kir-haraseth,* Is. 16. 7, 11. Je. 48. 36.

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i Perhaps the king of Edom's son. Am. 2. 1.

[3] Or, 'great repentance in Israel,' that they had driven the Moabites to such wretched extremity.—Vatt. Men in other respects of an evil heart, come to passion, and would give a world to cancel one evil deed.—*C.*

[4] As they saw the Moabites desperately resolute.

[5] This passage is obscure. The meaning seems to be that the Moabites, driven to despair by the cruelties of the conquerors, offered up as a sacrifice to Chemosh, on the wall of Kir-haraseth, in sight of the Israelites. This hurt the act, to which the unfortunate monarch was driven by the Israelites, drew down upon them the divine displeasure, so that they abandoned the siege, and returned home. The Hebrew phrase rendered 'there was great indignation,' is always employed to denote the anger or displeasure *of God* on account of sin.—*F.*

CHAP. IV

a 1 Ki. 20. 35. ch. 2. 3, 5, 7, 15; ver. 38. Is. 8. 18.

[1] Though the servant of the Lord may not leave the word of God and serve tables,' yet he should be ever even forward to attend to the poor. Ac. 6. 2. Ga. 2. 10. *c*—*f*.

b 1 Ki. 18. 3. Ne. 5. 2. Ec. 9. 2. Mal. 3. 16. Ps. 112. 1. Pr. 2. 5. 13. 13. 6. 13.

c Mat. 18. 25. Ne. 5. 2, 5. Le. 25. 39.

[2] According to the law of Moses, if the debtor could not meet the just claims upon him, then his creditor had power to seize him and his children, and compel them to labour until such time as by the value of their labour they had paid their debts, or at longest to the year of jubilee, when all were set free.—*F.*

d ch. 2. 9, 5. 26, 27. Ac. 3. 6.

[2] Fit to be sold, ver. 7.

f 1 Ki. 17. 12. Ja. 2. 5. De. 32. 36.

g ch. 3. 16. 2 Co. 6. 12. Mat. 5. 7. Hp. 3. 20.

[3] Or, *strained me.*

h Mat. 6. 6. Mar. 5. 40. Ac. 9. 40. ver. 33. 1 Sa. 1. 20.

i Not as ch. 5. 11, but 1 Ki. 22. 15, 16.

k Mat. 14. 20. 15. 37.

l Ja. 5. 11. 1 Ki. 17. 14. Jos. 5. 12.

m Lu. 17. 15. 18.

[4] Heb. *there was a day.*

[5] A city of Issachar, about five miles south of Tabor, Jos. 19. 18. 1 Sa. 28. 4. *C.*—It stood at the western base of the 'hill of Moreh,' looking out over the great plain of Esdraelon. The fields around Shunem are in this day among the most fertile in Palestine.—*F.*

CHAPTER IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He miraculously satisfieth an hundred men with twenty barley loaves.*

NOW there cried a certain woman of the wives of the [a]sons of the prophets unto Elisha,[1] saying, Thy servant my husband is dead; and thou knowest that thy servant did [b]fear the LORD: and the creditor is come to take unto him my two sons to [c]be bondmen.[2]

2 And Elisha said unto her, [d]What shall I do for thee? tell me, what hast thou [e]in the house? And she said, Thine handmaid hath not any thing in the house, [f]save a pot of oil.

3 Then he said, [g]Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels; borrow not a few.[3]

4 And when thou art come in, thou shalt [h]shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So she [i]went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when the vessels were [k]full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oil [l]stayed.

7 Then she came and [m]told the man of God: and he said, Go, sell the oil, and pay thy [n]debt, and live thou and thy children of the rest.

8 ¶ And it fell on a day,[4] that Elisha passed to [o]Shunem,[5] where *was* a great woman; and she [p]constrained him[6] to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

a Jos. 19. 18. 1 Sa. 28. 4. *b* Lu. 24. 59. Ac. 16. 15. Ge. 19. 3.

[6] Heb. *laid hold on him.*

shows the insincerity of our pretended repentance. Sinners prefer the recovery of outward losses to all the advantages of real godliness; and they readily court the friendship of such saints as are remarkably prosperous in outward things. Rash counsels generally drive men into great straits; and these into murmuring against the providence of God. And if we keep company with sinners, we are in danger of smarting under their rod. Afflictions often drive those to God who in their prosperity neglected him. His mercies are not only beyond our desert, but beyond our expectation; and others fare the better for their connections with his people: for he will not leave his own who cry unto him: even in the straits into which their folly has plunged them. What a remarkable blessing are pious commanders and faithful ministers to armies! and the fervent prayer of a religious man availeth much. How composed ought our minds to be in all our approaches to God! and never must we expect a gracious answer to our requests, but only through Jesus' offering of himself a sacrifice for sins. How strangely men fancy what they wish! for God often infatuates those whom he intends to destroy, and makes them to rush headlong upon their own destruction. What inhuman and bloody courses will people take to procure the favour of their idol, or to mark themselves desperately obstinate.

CHAPTER IV. REFLECTIONS. — Parents ought carefully to avoid dying in debt, as it may render their children miserable. Yet when persons are involved in debt, not by their own rashness, prodigality, or sloth, but by the afflicting providence of God, they deserve our pity, not our censure. Unforeseen providences may involve the most honest man in debts which he cannot pay. And how grievous is it (though not unjust) when Providence obliges a faithful minister to die indebted to rigid creditors! But if providence distress a good man, it will also relieve him. Let husbands then fear God, and he will take care of their widows and children. Let poor distressed widows and fatherless children cast all their care upon him: he is ready to relieve them in the most destitute case. And if we wish or expect God to do for us, we must do all that is in our own power. It is only in our diligent endeavours that we can rightly expect his blessing: and then let us believe, and we shall quickly find that God is more ready to give than we are to receive. To our utmost let us endeavour to clear our debts, though what remains should prove a very scanty livelihood: for nothing is properly our own till this be done. Ac-

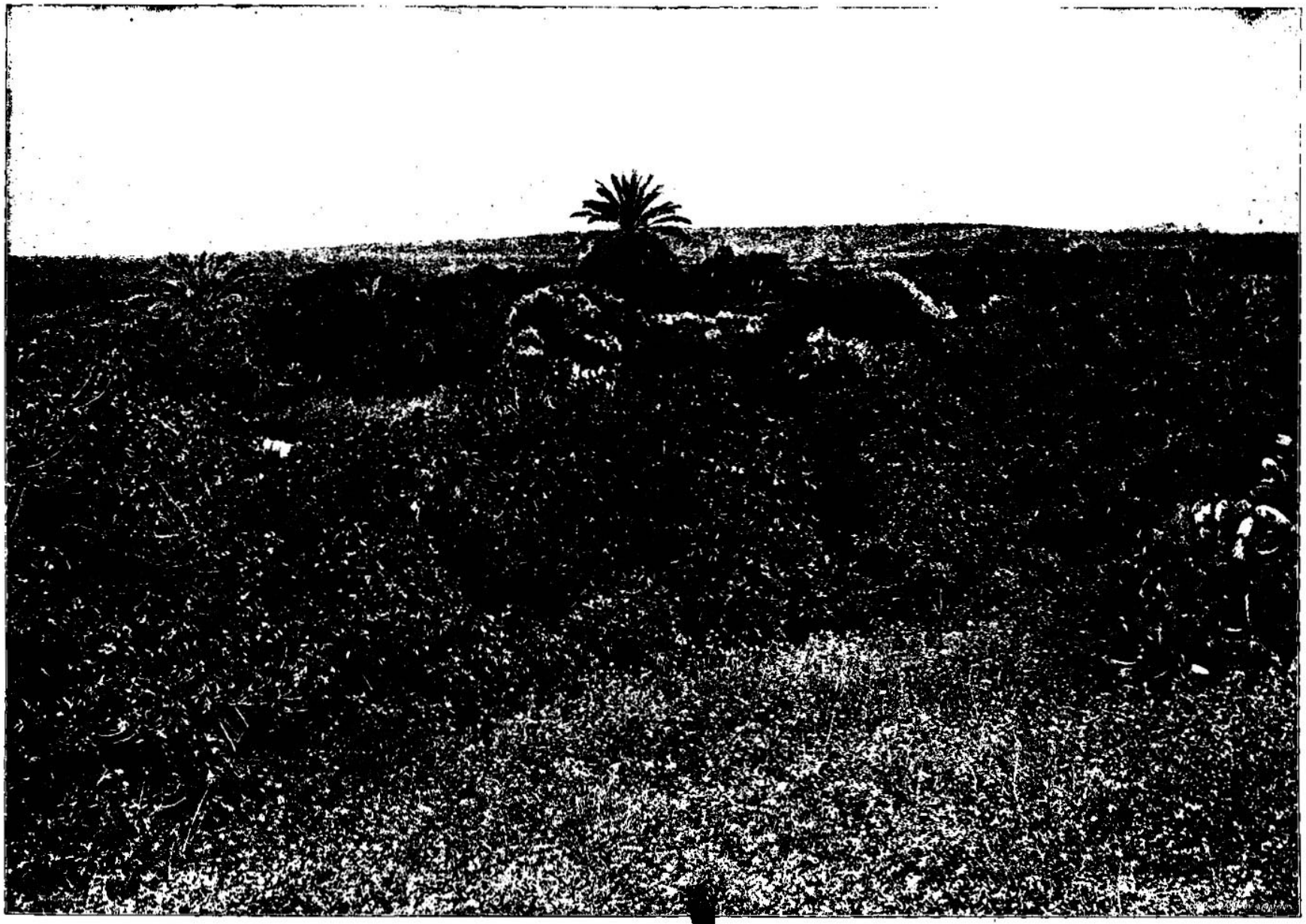

GARDENS OF SHUNEM—WHERE ELISHA RESTORED THE WOMAN'S SON TO LIFE. [II. Kings, iv:8.]—"And it fell on a day that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this is a holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed and a table and a stool and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." Shunem literally means "two resting places." It is a city in the territory of Issachar. It is in the plain of Jezreel. Here lived the worthy woman who built a room for Elisha, and whose son the Prophet restored to life. It is now the village on the declivity of the western extremity of Little Hermon.

9 And she [g]said unto her husband, Behold now, I perceive that this *is* an [h]holy man of God[7] which passeth by us continually.[8]

10 Let[a] us make a little chamber, I pray thee, on the wall;[9] and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been [i]careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for [k]to the king, or to the captain of the host? And she answered, I[z] dwell among mine own people.[1]

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily [l]she hath no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [m]About this season,[2] according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.[3]

17 And the woman [n]conceived, and bare a son[4] at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, [o]My head, my head![5] And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his [p]mother, he sat on her knees till noon, and *then* [q]died.

21 And she went up, and laid him [r]on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may [s]run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither [t]new-moon, nor sabbath. And she said, *It shall be* [u]well.[6]

24 Then she [v]saddled an ass, and said to her servant, Drive, and go forward; [w]slack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God [x]to mount Carmel.[7] And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run[m] now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught [y]him by the feet:[8] but Gehazi came near to [z]thrust her away. And the man of God said, Let her alone; for her soul *is* [a]vexed within her: and the LORD hath [b]hid *it* from me, and hath not told me.[9]

28 Then she said, [c]Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, [d]Gird up thy loins,[1] and take [e]my staff in thine hand, and go thy way: if thou meet any man, [f]salute him not; and if any salute thee, answer him not again:[2] and lay my staff upon the face of the child.

30 And the mother of the child said, [g]*As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but [h]*there was* neither voice, nor [i]hearing:[4] wherefore he went again to meet him, and told him, saying, The child *is* not awaked.[5]

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, [k]and shut the door upon them twain, and prayed unto the LORD.

34 And he went up, and [l]lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and [m]walked in the house to and fro;[6] and went up, and stretched himself upon him: and the [n]child sneezed seven times,[7] and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and, when she was come in unto him, he said, [o]Take up thy son.

37 Then she went in, and [p]fell at his feet, and bowed herself to the ground, and [q]took up her son, and went out.

38 ¶ And Elisha [r]came again to [s]Gilgal: and *there was* a [t]dearth in the land; and the [u]sons of the prophets *were* [v]sitting before him:

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g Pr.31.23, 11, 1 Pe. 3.1.
h Ju.13.6, 2 Co.2.17, Ac.24.16, 1 Th.2.10, 1 Ti.6.11, 12.

7 It has often been remarked that women more speedily, and often more accurately, judge of character than men. In an observation that is evident in the hospitable woman of Shunem.—C.

8 This sentence gives us much insight into the office and labour of a prophet in Israel. He was, in point of fact, a laborious and untiring itinerant, inspecting the schools of the prophets, expounding and enforcing the law of God, and performing such offices of mercy and power as the circumstances of the times required.—C.

i Jos.22.33, Ro.12.13, He.13.2, 1 Pe.4.9, Mat. 10.40,42, 25.40.

8 Not *build*, but *fit up*: one of the little chambers projecting from the inner wall of the inner court next the street, according to the manner of eastern houses, in which, and not in the inner court, strangers are entertained, and where they can go out and in without ever disturbing the family whose hospitality they enjoy.—C.

k 1 Sa.22.14, 1 Th. 5.12, 13, Ro.16.2, 6, Mat. 10.40,42.

l Ac.3.3,5, 16.6, 9.

m 1 Ti.5.9, He.13.5, I am content with my station.

1 My own relations and tenants; for she was a "great woman," ver. 8, but greater in contentment with the lot God had given than in possession of all ambition could seek, patronage obtain, or munificence bestow.—C.

n Ge.15.2,16.1,17.17, 25.22, 1 Sa.1.2,6, Lu.1. 7.

o Ge.18.10-14, ver. 28.

2 Heb. set time, *i.e.* nine months after this.

3 Do not jest—deceive.—C.

a 1 Sa.1.15,19, Mat. 19.26, He.11.11, Ge.25. 21, Ju.13.24, Lu.1.7,57.

4 B.C. 892.

b Job 14.21,5, Je.4. 19.

5 A severe and sudden fever, the *cynocha* of Celsus, in the most aggravated form, frequently brought on by exposure to the hot rays of the sun. In a battle fought by Baldwin IV., on the border of the Lake of Tiberias, William of Tyre relates that more perished by the sun than by the sword.—C.

c 1 Sa.1.20,14.

d Ge.22.2, 37.2,35, 1 Ki.17.17, Heb.11.19, 21.

e 2 Ki.13.19, ver.10.

f 1 Ki.17.21, ver.36, Je.51.51.

g Nu.28.9,11, Ps.81. 3, 1 Ch.23.31, Ps.8.34, 2 Ti.4.2.

h Heb. *peace*, ver. 26.

6 There is an hospitable considerateness, a maternal tenderness, a manlike decision, an untiring perseverance, and an unshaken faith, that concentrate in this woman's character, and form a perfect study of instruction and imitation for every child of God.—C.

i Ex.4.20, Ju.5.10, 19.4, 1 Ki.13.13,23, 1 Sa. 25.20.

k Heb. *restrain not for me to ride*, Ec. 9.10.

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l Ju.15.26, ch.2.25, 1 Ki.18.19-43, Je.48. 18, Is.35.2, 33.9.

7 It was a ride of about fifteen miles across the plain of Jezreel. The range of Carmel is clearly seen from Shunem.—F.

m ver.22, Zec.2.4, Mat.25.21,23.

n Heb. *by his feet*, Mat.28.9.

8 Kissing the feet or knees is an ordinary mode of doing homage and making supplication, Mat.28. 9, Lu.7.38.—C.

o Mat.15.23, Lu.7. 38,39, Jo.4.27.

p Heb. *bitter*, 1 Sa. 1.10, Je.12.11, 18.24.

q 2 Sa.5.3, with ch. 6.21.

9 God does not endow his prophets with a species of omniscience, but occasionally leaves them in the dark to remind them that he is the "Father of lights," and sends them many afflictions lest they should be tempted to pride, 2 Co.12.7.—C.

r Ge.32.1, ver.16.

s Ex.12.11, 1 Ki.18. 45, 2 Ki.9.1.

1 Bind up the outer flowing garment so that there be nothing to entangle by the way.—C.

t Ex.4.27, ch.2.8,24, Ac.2.9,12.

u Lu.10.4, ver. 24, *i.e.* run with all possible speed.

2 Eastern salutations are often tedious ceremonies.—C.

x 2 Sa.1.26, Ru.1.16 -18, Ge.19.3, Lu.24.29, Ex.33.15-17, ch.2.2.

y Mat.17.19, 21.20, Is. 26.18.

3 Heb. *attention*.

4 God, who knew the worldly and covetous heart of Gehazi, refuses to work the miracle of restoration by him.—C.

5 The young, for a considerable time after death, have much the appearance of sleep. The rude and officious character of Gehazi, ver. 27, would scarcely lead him to speak thus in tenderness; he, most probably, paying little attention to anything but his own interests, ch. 5. 20, took the calm look of the boy for a lethargic sleep.—C.

z ver.4,5, 1 Ki 17.20, Mar.5.40, Ju.5.23-28, Ac.9.40,20.10.

a Ac. 9.40, 20.12, 2 Ki.17.23.

b Ro.12.11,15, Ep.4. 30.

6 Heb. *once hither and once thither*

c ch.8.1-5, 13.20, 1 Ki. 19.21, Lu.7.15,38,55, Ju. 11.34, Ac.9.40, 20.12.

7 "Seven," as representing the week, stands in Scripture for progress and perfection, completeness. The *seven* ears of corn, and the *seven* kine, Ge.41., represented respectively seven years of plenty and famine. May not this previous member, which seems at first sight a note of no special importance, have been understood by the prophet as likewise representative, and led him to inquire of God, and anticipate the seven approaching years of famine, ch.8.1,2, of which Le was sent to warn the Shunammite, as his master had been sent to preserve the Egyptian, 1 Ki.4.25.—C.

d 1 Ki.17.23, Lu.7. 15, He.11.35.

e ch.2.12, 1 Ki.1.23, ver.27.

f He.11.35, 1 Ki. 17. 23.

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quaintance and friendship with God's servants is a principal ornament of the great: and happy are those families where both heads agree in it. Happy and wise those rich persons who desire no advancement. And nothing is more comely than for those who receive favours to be earnest in expressing their gratitude: but effectual fervent prayers are the best returns that we can make. How welcome and dear are children to such as have long wanted them: and yet how quickly they may be lost! We need always to stand ready for a sudden stroke. Death often seizes at a short warning. But in every affliction the view of God's hand should silence us. If he who gives takes away, we are called to be thankful for the length of the loan; and not to murmur that God resumes his gift. And we have need to be careful attendants on the ordinances of God, and to secure abiding comforts there, since the joys of earth so ebb and flow, and are but born and die.



HOUSE OF NAAMAN, THE LEPER—WHERE THE CAPTAIN OF THE KING OF SYRIA LIVED. [II. Kings, v:1.]—"Now Naaman, Captain of the host of the King of Syria, was a great man with his master * * * but he was a leper." There is a house outside of the east gate of Damascus on the banks of the Abana river, that is said to stand upon the site of Naaman, the leper's house. This is now a leper hospital, and there are about thirty-five or forty of as wretched looking human beings in this hospital and strolling about the premises, as are to be found perhaps on the face of the earth. They seem to do their own cooking, go and come at will, and make a living by begging backsheesh in the most pitiable tones, from travelers. It is not surprising that Naaman, the proud Captain who resided at Damascus, should have refused to wash in the River Jordan, when he remembered the beautiful Abana that flowed by his house.

and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds[9] his lapfull, and came and shred *them* into the pot of pottage: for they knew[1] *them* not.

40 So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O [m]*thou* man of God, *there* [n]*is* death in the pot: and they could not eat *thereof*.

41 But he said, Then bring meal: and he cast[o] *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no harm[1] in the pot.[2]

42 ¶ And there came a man from [p]Baal-shalisha, and [q]brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn in the husk[3] thereof: and he said, Give unto the people, that they may eat.

43 And his servitor said, What! [r]should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [s]They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAPTER V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprosy.* 8 *Elisha, sending him to Jordan, cureth him.* 15 *He refusing Naaman's gifts, granteth him some of the earth.* 20 *Gehazi, abusing his master's name unto Naaman, is smitten with leprosy.*

NOW Naaman,[a] captain of the host of the king of Syria, was a [b]great man with[1] his master, and [2]honourable,[3] because by him the LORD had given [c]deliverance unto Syria: he was also a mighty man in valour;[4] *but he was* a[d] leper.[5]

2 And the Syrians had gone out [e]by companies,[6] and had brought away captive out of the land of Israel a little maid; and she [f]waited[7] on Naaman's wife.

3 And she [g]said unto her mistress, Would God my lord *were* [h]with[8] the prophet that *is* in Samaria! for he would [i]recover him of his leprosy.

4 And *one*[9] went in, and told his lord, saying, Thus and thus said the [k]maid that *is* of the land of Israel.

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[9] The Hebrew name is derived from a word that signifies to *crack noisily*, and by this circumstance it may with considerable confidence be identified with the *Cucumis Colocynthis*, of which the seed-case, when ripe, bursts with a loud crackling sound. The fruit when ripe, and before complete dryness, is beautiful and inviting to an inexperienced stranger, but tasted, is intensely bitter; and though capable of being usefully employed in medicine, is nevertheless justly ranked among vegetable poisons.—*C.*

l 1 Ti. 1. 7. Mat. 15. 14.

m Ju.13.6,8 1 Ki.12. 27,13.1,17 24.

n Ex.10.17.

o Ex.15. 25. Jn. 9. 6. ch 2 20,5 10.

1 Heb. *evil thing.*

2 This was no chemical action of the meal, but a miracle of which the use of the meal was the evidence.—*C.*

p 1 Sa.9.4.

q ver. 38 1 Co. 9. 11. Ga.6.6. Pr. 3. 9. Ex.23 16.

3 Or, *in his scrip or garment.*

r Lu.9. 13. Jn. 6. 9. Nu. 11. 13,22. Mat. 14. 31. Mar.6. 36-44.

s ver.44. Mat. 14.20. Jn.6.11,13.

CHAP. V.

B.C. 894.

a Lu.4.27.

b Ex.11. 3.ch.4.8.Pr. 22.29.1 Sa.17.2.

1 Heb. *before.*

2 Or, *gracious.*

3 Heb. *lifted up*, or *accepted in countenance.*

c Or, *victory*, Is. 10. 5.

4 The Jews have a tradition that he shot Ahab at the battle of Ramoth-gilead.—*C.*

d Le.13. 8. Nu. 5. 2. ch.7. 3. Mat. 8. 2. Lu.17. 12. 2 Co. 12. 7.

5 Every man has some *but* or other in his character, something that blemishes and diminishes him, some alloy to his grandeur, some clamp to his joy. He may be very happy, very good; yet in something or other not so good as he should be, or so happy as he would be. Naaman was as great as the world could make him, and yet, as Bishop Hall remarks, the basest slave in Syria would not change skins with him.—*f.*

e ch.6.23. Ju.9.34.

6 The African slave-stealers still go out in such companies, and the young are, of course, as of old, foetus, not their sole, but their principal objects. (See Denham and Clapperton's *Travels*.)—*C.*

f Ps.123.2.

7 Heb. *go before.*

g 2 Co.1.23,28.

h 2 Ki.16. 24, 29. ch. 3. 1.

8 Heb. *before.*

i Heb. *gather in*, Le. xiv. Mat. 8. 3: 21. 5. Lu.17.14.

9 Naaman himself (comp. ver. 5) seems to have been the person who went in.—*C.*

k Job 31. 13. Ro. 10. 16. Pr.25.25.

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l Ku 22.7. 2 Sa. 9. 8. 1 Ki.13.7,14 3.ch.8.9.

1 Heb. *in his hand.*

2 About £16,400 sterling.

m Ge. 45. 22. Ju. 14. 12. Great men had many suits of apparel, as they used to clothe all their guests at their feasts, Mat.22.12.

3 This whole narrative concerning the king of Syria is most graphically characteristic, not of a great man—for the great in name and rank are often truly great—but of a great man spoiled by prosperity. He does not take time to inquire till he decides. He consequently mistakes the king for the prophet, and is in danger of a quarrel where he intended a compliment, or of exposing the life of a servant he wished to save.—*C.*

n Ge.30.2. De. 32. 39. 1 Sa. 2. 6. Ho. 6. 1, 2. Ro. 4. 17.

o 2 Ki.20.7.

p Ge.37-29, 34. 2 Sa. 3 31. ch.19.1.

q Lu.4.27. Ex. 4. 30, 31. ver. 15. ch.1.2.

r ch.6.32.3.12.

s Mat.8.13. Ju.4.50.

4 Thus treating him as an equal, or rather as a very inferior person. It is plain that Elisha acted toward Naaman on the principle that he was not fully prepared to receive divine favours, or that he considered rank, and wealth, and dignity somewhat deserving the notice of the God of Israel. To produce genuine humility and submission to the sovereign pleasure of the true God was evidently the design and tendency of the prophet's conduct; and happy was it for the Syrian general that he submitted to be taught.—*Davidson.*

t Jn.9. 7. ch. 2. 25; 4. 47.13-39.21.

5 Or the number prescribed by the law for him who was cured of the disease. See Le.14.7.—*Davidson.*

u Ro.8.7. 1 Co. 2.14; 3.18. 19. Is. 55. 8. Mat. 16.24. Pr.3.5,6

6 Heb. *I said.*

7 Or, *I said with myself, He will surely come out*, &c.

8 Heb. *move up and down.*

9 This is a curious and ancient instance of a very prevalent superstition, which ascribed extraordinary healing powers to the *touch* of persons of high rank or of real or reputed sanctity.—*f.*

1 Or, *Amana.*

2 Among the many streams in the Damascene territory, the *Fijeh* is still in high repute for purity and salubrity.—*f.*

x Ec.7.9,21. 10. Ep. 4.31. Job 18.4. Pr.14.17; 21.19,22 24,29. 22.2 Ch. 26.10. Jonah 4.1,4,9.

y Ge.41.43. ch. 2. 12, 13.14. Pr.25.1.1 Ti.3.1.

z Job 31. 13. 2 Ch. 20. 20. Lu.4.27.

a Lu.17.15-17.

b Ro.10.10. Lu. 7. 9. Ps 18. 11. De. 32. 31. Jos.2.9-11. Da 7.47

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [t]took with him[1] ten talents of silver, and six thousand *pieces* of gold,[2] and [m]ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.[3]

7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, [u]*Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and [v]see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had [x]rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall [y]know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and [z]stood at the door of the house of Elisha.

10 And Elisha [a]sent a messenger unto [4]him, saying, Go and [b]wash in Jordan seven [5]times, and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was [w]wroth, and went away, and said, Behold, I thought,[6] He will surely come out[7] to me, and stand, and call on the name of the LORD his God, and strike[8] his [9]hand over the place, and recover the leper.

12 *Are* not Abana[1] and Pharpar, rivers of Damascus,[2] better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and [x]went away in a rage.

13 And his servants came near, and spake unto him, and said, [y]My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash, and be clean?

14 Then [z]went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he [a]returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, [b]now I know

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What sympathy do tender mothers, bereaved of their children, need at our hand! But the effectual fervent prayers of faith are prevalent even over death; for in his wisdom God lets die and makes alive. Such as God sends to awaken dead sinners had need to be men of prayer and patience. Prophets should be content with common fare—examples of mortification, while they preach it to others; and they should be ready to communicate to others who are in need. But, alas! how sin has rendered our tables snares and traps, and our provision poisonous! It is of the Lord's mercies that our meat nourisheth us. And he can easily make a little coarse, or even bitter food, a plentiful and pleasant feast.

CHAPTER V. [Ver. 11. *Strike his hand over the place, and recover the leper.* A superstition still common in the East, where even a European physician is expected to pass his hand over a diseased part. In England the royal touch was held to be a remedy for *scrofula* so late as the days of Queen Anne. The light, not of philosophy—for philosophy never grappled with a popular superstition—but the light of the Bible in the hands of Protestantism, has banished these fond imaginations, and led the sick to the throne of grace alone, He. 4. 16; but similar or identical superstitions are still fostered as instruments of popular control by the votaries of Romanism. And even while this is being written (March, 1841), persons of all forms of disease are being *touched* for healing by a Romish priest, who, while he in words denies any miraculous power, in acts lays claim to it by sinful compliance with the popular fanaticism. *C.*]



ROADWAY ALONG THE ABANA, DAMASCUS. [II. Kings, v:12.]—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." In reality the Pharpar river does not come up as far as Damascus. This ancient city is watered by the Abana alone, and the Abana has four sources; one is from Fijeh, under the Lebanon Cliff; another from near Amri el-hamah, north of Zebdany; another west of Zebdany, and the fourth west of Rukiah and Hermon. The trees and flowers along the banks of this river are beautiful beyond description. The shrubbery grows down to the very water's edge. The leaves are so green they are almost black. As Egypt is the gift of the Nile, so Damascus is the gift of the Abana river. It really creates an island in a desert.

that *there is* no God in all the earth but in Israel; now therefore, I pray thee, take [c]a blessing[8] of thy servant.

16 But he said, [d]*As* the LORD liveth, before whom I stand, I [e]will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?[9] for thy servant [f]will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and[1] I bow[2] myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, [g]Go in peace.[3] So he departed from him [h]a little way.

20 ¶ But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, *as* the LORD liveth, [i]I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, [k]*Is* all well?

22 And he said, All *is* well. [l]My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver[4] in two bags, with two changes of garments, and laid *them* upon two of his servants; and they bare *them* before him.

24 And when he came to the tower,[5] he took *them* from their hand,[6] and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence *comest thou,* Gehazi? And he said, Thy servant went [m]no whither.

26 And he said unto him, Went [n]not mine heart *with thee,* when the man turned again from his chariot to meet thee? [o]*Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The [p]leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for [q]ever. And he went out from his presence a leper [r]*as white* as snow.[8]

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[c] Ge. 33. 11. Jos. 15. 19. 1 Sa. 25. 27. ver. 5.

[8] A present.—C.

[d] ch. 3. 2; 3. 14.

[e] Lu. 14. 33. 1 Ki. 13. St Mat. 10. 8. Ac. 20. 33. 2 Co. 11. 9, 12. 13. 2 Co. 6. 10; 10. 3, 4. Re. 22. 17.

[f] Naaman came a heathen, and though now a convert, is a young and childish one. He, therefore, still retains his original ideas of 'holy earth,' an opinion still prevalent among the Jews, with whom in Europe, 'Jerusalem earth' is a considerable article of import. The same superstition prevails amongst Mahometans, who carry into all countries the 'holy earth' of Mecca; and amongst Romanists whom we have seen dig up, and carry to great distances, similar 'holy earth' from the reputed grave of their so-called patron saint at Down, in Ireland. O! when will all called Christians cease to be children, and become men in understanding. 1 Co. 14. 20. separate error from truth, and superstition from piety. —C.

[g] Ge. 40. 10. 1 Th. 2. 9. Ho. 14. 8.

[1] This seems to respect what he had formerly done.

[2] 'Hath gone,' 'leaned,' 'bowed'—asking pardon for the past, not indulgence for the future.—C.

[h] Ex. 4. 18. Ju. 18. 6. 1 Sa. 1. 17; 20. 42; 25. 35; 29. 7. 2 Sa. 15. 9. Lu. 7. 50.

[8] A little piece of ground, Ge. 35. 16.

[i] 1 Ti. 6. 10. 2 Pe. 2. 3, 14, 15. 2 Ti. 4. 10. Eze. 33. 31. Col. 3. 5. Phi. 3. 18, 19.

[k] Heb. Is there peace? ch. 9. 17–22; 4. 26.

[l] 1 Ki. 13. 18. Je. 9. 3, 5. 1 Ti. 6. 20, 21.

[3] Not necessarily sanctioning any outward conformity to the Syrian religion, but not forcing 'strong meat' on him as a child, 1 Co. 3. 2, and leaving his present hopeful convictions to work by the Spirit of God. C.—This is the usual form of leave-taking in the East—the parting salutation. The prophet certainly did not sanction any sacrifice of principle on the part of Naaman; he did not bid him go, for he had suggested. Yet still, in the mouth of Elisha, this parting salutation was more than a mere conventional form. It was a blessing, and embodied a prayer that the peace of God might fully rest upon the awakened and partially enlightened Syrian. —*P.*

[4] *2,584. 2s. 6d.*

[5] Or, *secret place.*

[6] Another covetous Judas—he seems to have kept the store-house, as his antitype, the bag, Jn. 12. 6.—C.

[m] Heb. *not hither or thither,* ver. 25.

[n] 1 Th. 2. 17. 1 Co. 5. 3. Col. 2. 5. Ch. 6. 12.

[o] Je. 22. 10, 15. 5. Mat. 5. 14, 16. 1 Co. 9. 12. 2 Co. 6. 12. 12.

[p] 1 Sa. 2. 29, 30. 2 Sa. 3. 29. Je. 20. 4. Am. 7. 17. 1 Ti. 2. 9, 10. Pr. 28. 20.

[7] That is, as long as his family should continue. So far as diseases are hereditary, either by mere predisposition or otherwise, this would be the natural consequence; and, if Gehazi's covetousness had respect to providing for his children, it was the most grievous temporal judgment, and well calculated to cure his spiritual malady.—C.

[q] Ex. 4. 6. Nu. 12. 10. Le. 13. 15.

[r] Alas! what a price do men pay for outward advantages when they are connected with such consequences to themselves, and such misery is entailed on their posterity. Let us beware of hypocrisy and covetousness, and dread above all things the curse of spiritual leprosy remaining upon our souls living and dying, and for ever.—*Scott.*

CHAPTER VI.

1 Elisha, giving leave to the young prophets to enlarge their dwellings, causeth iron to swim. 8 He discloseth the king of Syria's counsel. 13 The army which was sent to Dothan to apprehend Elisha is smitten with blindness. 19 Being brought into Samaria, they are dismissed in peace. 24 The famine in Samaria causeth women to eat their own children. 30 The king sendeth to slay Elisha.

AND the [a]sons of the prophets said unto Elisha, Behold now, the place where we [b]dwell with thee is too strait for us.

2 Let us go, we pray thee, unto Jordan, and take thence every man a beam,[1] and [c]let us make us a place there where we may dwell. And he answered, Go ye.

3 And one said, [d]Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

CHAP. VI. B.C. 893.

[a] 2 Ki. 18. 4, 35. ch. 2. 3, 5, 7, 15; 4. 1. Is. 8. 18.

[b] Heb. *sit before.* ch. 2. 3; 4. 38. 1 Sa. 19. 20.

[1] A curious example of the low state to which architecture had fallen by the hostile invasions since the days of Solomon. Permanent buildings were, most probably, confined to towns and castles. The prophets were evidently constructing a *log house* like the forest settlers in America.—C.

[c] 1 Ti. 6. 6; 5. 8. 1 Th. 4. 11, 12.

[d] Ju. 4. 8. Ex. 4. 10.

Ver. 12. [The *Abana*, now called *Barada*, rises in a beautiful plain in the very heart of the range of Anti-lebanon, and cuts its way through a sublime ravine down to the plain of Damascus. Before entering the plain, and also after entering it, a number of canals are led off from the river at different elevations, and are carried along the higher parts of the plain for purposes of irrigation. By this means an immense extent of country, which would otherwise be a parched desert, is converted into a paradise. The Abana flows through the city and across the plain eastward for 20 miles, and then falls into a lake. The *Pharpar*, now called *Awaj*, rises high up on the eastern side of Mount Hermon, flows through the plain south of Damascus, at the distance of about 7 miles from the city, and falls into a separate lake or marsh. Numerous canals are also led off from the Pharpar for purposes of irrigation; and some of them are carried within a mile of the city. By means of these two rivers the plain of Damascus is made the richest and most beautiful in the world. There was much truth, therefore, in the haughty exclamation of Naaman: 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' *P.*]

REFLECTIONS.—Greatness and wealth avail so little to make men happy, that they cannot preserve them from the sorest and most loathsome calamities. God can make the captivity and distress of his people a useful mean for spreading the knowledge of himself, and even out of the mouths of babes and sucklings he can perfect praise. It is a great privilege to have servants who know God and seek the welfare of the family. Men are generally willing to try every expedient, and bestow the utmost expense and trouble, to obtain a cure of their bodily distempers: but how few regard the worth or welfare of their souls! and how readily carnal men fancy that supernatural benefits must be purchased by carnal profits! Men who are conscious of their ill deserts often tremble at every shadow, and disquiet their minds by misinterpreting the most innocent intentions of their neighbours. But God in mercy oftentimes helps the wicked far beyond what they have reason to expect. And ministers ought to seize upon every opportunity of manifesting the power and grace of God: but never ought they to sully their character by a complaisant crouching to the pride of great men. Proud spirits readily interpret the least suspected slight into a heinous affront: and the wise in their own conceit often ruin themselves by contempt of the simple dictates and ordinances of God. But O the riches of his grace, that stops our course when we forsake our own mercy! It is happy for proud and passionate masters to have servants faithful, calm, and prudent, to offer them an advice: and we see here the happy consequences of sometimes attending to it. Hopeful is our case if we once submit to God's method of relief: for by what simple means can he effect the most wonderful deliverance! Never then let me, through the pride of my heart, reject his means of salvation, or stumble at the simplicity of a crucified Redeemer: his blood and spirit can cleanse the foulest leprosy of sin and restore the most diseased sinner; and I am bid only to wash and be clean. Never let me wish to prescribe to him in the paths of his providence, who can thus, by the weakest means, produce the greatest ends, and manifest his power and glory. That knowledge of God which is obtained by such an experience of his goodness, will always be most fruitful, while holy gratitude disposes us to a careful performance of duty both towards God and men, leads us to regard the prayers of God's people, to remember past transgressions with grief, and to resolve for the future to abstain from all appearance of evil. But alas! that those who have most and best instructions and examples should have all lost upon them! Parents and masters cannot convert their children or servants. Covetousness tempts to lying and almost every other evil: and one sin always leads on to another. Hope of concealment and impunity is a great encouragement to do evil. But short-lived, transitory, and bitter in the end, is prosperous wickedness: and how often men, by their covetousness and falsehood, entail plagues on themselves and their posterity!

CHAPTER VI. REFLECTIONS.—It is comfortable to see Christ's disciples increase in the worst of times; but often faithful people are in very poor outward circumstances. Nor in evil times ought a minister to grudge if his own hands must minister to his necessities: but it ill becomes him to be an idle vagabond or slothful loiterer. Things borrowed ought to be carefully preserved. And it is extremely galling to an honest or generous mind to hurt his neighbour. How restless are the enemies of God's people! But it is easy for God, who knows all things, to frustrate their counsels by warning his servants of them; and it is

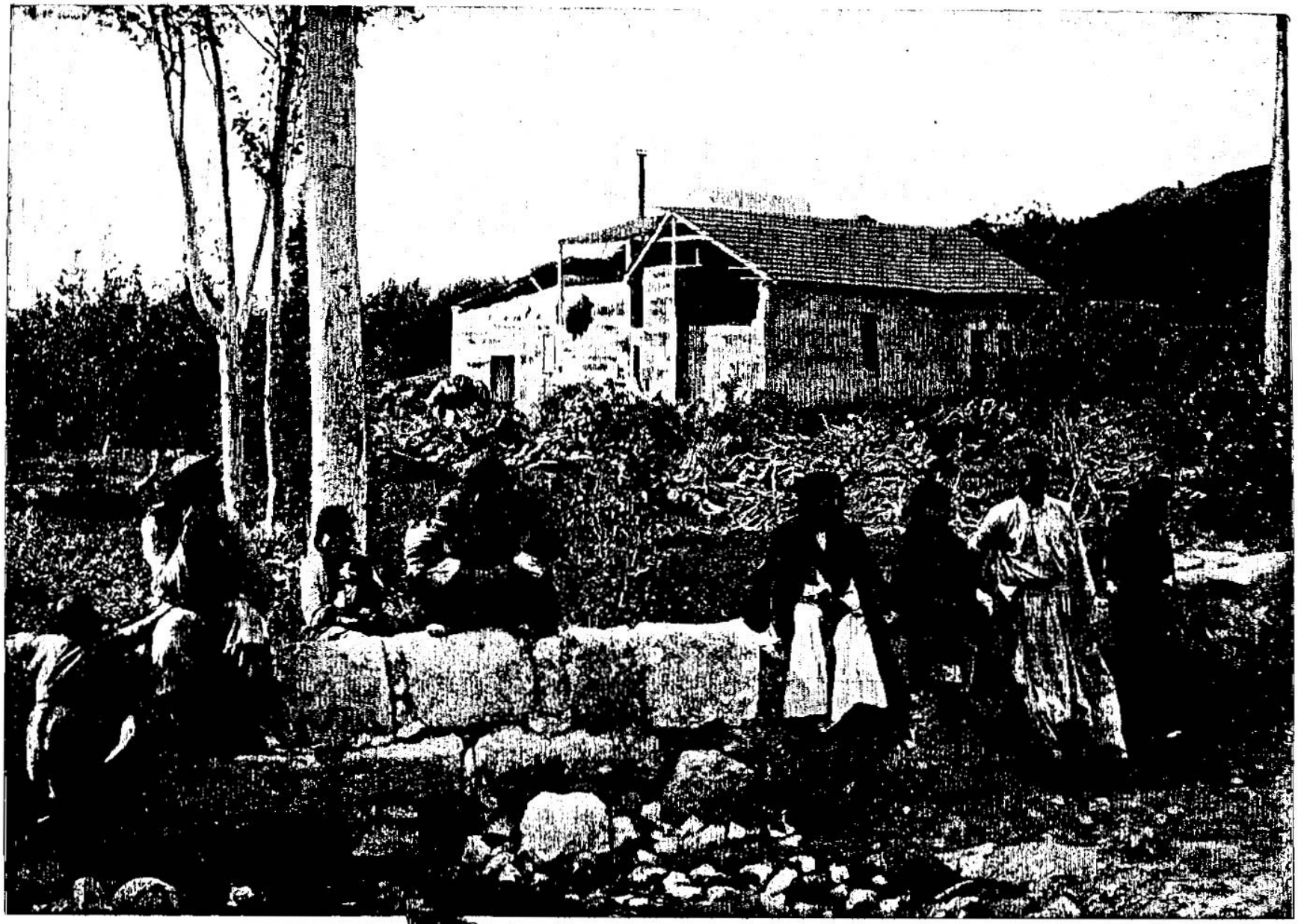

MILL AT DOTHAN—WHERE THE HORSES AND CHARIOTS OF FIRE WERE SEEN ABOUT ELISHA. [II. Kings, vi:13.]—"And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan." Here in this place, near where Joseph was cast into a pit by his brethren, and where Elisha's young man saw the mountain full of horses and chariots of fire round about Elisha, we saw the only steam mill that we observed in Palestine. It is rather a crude affair, but shows that the material elements of modern civilization are gradually penetrating this, one of the oldest countries. The civilization of Palestine in the days of David and Solomon, and even down to the coming of Christ, was far higher than what it is to-day. It was not only arrested by Moslem religion, but has been set back and degraded to a degree lower almost than any other civilization in the world, above that of the barbarian.

5 But as one was felling a beam, the axe-head[2] fell into the water: and he cried, and said, [r]Alas, master![3] for it was borrowed.

6 And the man of God said, Where fell it? And he showed him the place. And he cut[t] down a stick, and cast *it* in thither; and the iron did swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and [u]took counsel with his servants, saying, In such and such a place *shall be* my [4]camp.[5]

9 And the man of God sent unto the king of Israel, saying, [v]Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel [w]sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.[6]

11 ¶ Therefore the heart of the king of Syria was [x]sore troubled for this thing; and he called his servants, and said unto them, [y]Will ye not show me which of us *is* for the king of Israel?

12 And one of his servants said, None,[7] my lord, O king: but [z]Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest [a]in thy bed-chamber.

13 And he said, Go and [b]spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in [c]Dothan.[8]

14 Therefore sent he thither [d]horses, and chariots, and a great[e] host: and they came by night, and compassed the city about.

15 ¶ And when the [f]servant of the man of God was risen early, and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant[1] said unto him, Alas,[g] my master! how shall we do?

16 And he answered, [h]Fear not: for they that *be* with us *are* more than they that *be* with them.

17 And Elisha [i]prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain[2] *was* full[k] of horses and chariots[3] of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with [l]blindness.[4] And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way,[5] neither *is* this the city:[6] follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD [m]opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, [n]My father, shall I smite *them?* shall I smite *them?*

22 And he answered, [o]Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water[7] before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the [p]bands of Syria[8] came no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered [q]all his host, and went up,[9] and besieged [r]Samaria.

25 And there was [s]a great famine in Samaria: and, behold, they besieged it, until an ass's head[1] was *sold* for fourscore *pieces* of silver,[2] and the fourth part of a cab[3] of dove's dung[4] for five *pieces* of silver.[5]

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, [t]Help, my lord, O king!

27 And he said, [u]If the LORD do not help thee,[6] whence shall I help thee? out of the barn-floor, or out of the wine-press?

28 And the king said unto her, [v]What aileth thee? And she answered, This woman said unto me, Give thy son, that we may [w]eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him: and I said unto her on the next[7] day, Give thy son, that we may eat him:[8] and she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he [x]rent his clothes; and he passed by upon the wall,

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A.M. 3111. B.C. 893.

2 Heb. *iron.*

r ver. 15 ch. 3. 11. Ke. 3. 8. 10. 13, 15.

3 In such a state of the arts as to imbrue us by ver. 5, the loss of an axe would be very great, because now a comparable C.

s Ex. 15. 25. ch. 2. 21. 4. 41. Is. 9. 6.

t Ps. 74. 9. 77. 19. 107. 29.

4 Or, *encamping.*

u Gen. 14. 14. any united muttering point for the military retainers C.

v Am. 3. 7. ch. 6. 10. 17. 14. 18. 03. 12. Ps. 105. 14.

1 Jn. 4. 41. Acts 27. 21.

6 The Syrians evidently gathered secretly in some pass of the wolds or rocks, and lay in ambush to take the king—C.

w Deut. 28. 7. 32. 30. 90. 15. 20.

x 1 Sa. 22. 2.

y Hos. 5. 9.

z ch. 3. 7. 12. ver. 9. 10.

a Jer. 10. 21. Ps. 105. 14. Am. 3. 7.

b 1 Sa. 23. 22. Ps. 37. 12. 14. 59. 16. 83. 4.

c Ge. 37. 17.

Dothan signifies 'two wells,' the town, though only twice mentioned in the Bible, has thrown around it much of romantic interest as having been the scene of Joseph's sale by his brethren, and of Elisha's miraculous deliverance. Among the wooded hills of Ephraim, about eight miles north of Samaria, is a beautiful upland plain. On its southern side is a large mound covered with ruins. This is the site of Dothan, and it is still called by its earliest name. Beside it are several deep wells or cisterns.—*F.*

d Is. 8. 9. 10. 1 Sa. 13. 5. Ps. 33. 16. 76. 6. 147. 10. Jer. 46. 4. 9 Heb. *hearing.*

e Or, *minister*, Ex. 24. 13. Mat. 26. 58.

1 Of course not Gehazi, for he, as a leper, was, as unclean, excommunicated from society.—*C.*

f ver. 5. Ps. 33. 5.

g Is. 22. 4. 21. 10. 22. 4. 15. Ps. 37. 1–4. Ex. 14. 13. 2 Ch. 20. 17. Ro. 8. 31. He. 13. 6.

h Ps. 56. 15. 91. 15. Is. 12. 2. 35. 4. 41. 10. 13. 58. 9. 65. 24.

2 The 'hill' on which the town was built. The troops of the Syrian king were drawn up in the plain round the site of Dothan, so as to cut off all possibility of escape. The 'horses and chariots of fire' stood in glorious array 'round about Elisha,' between him and the enemy.—*F.*

i Ps. 34. 7. 68. 17. 91. 11. Matt. 26. 53. 2. 22. Zec. 2. 8, 9. 14. 5. He. 1. 14.

3 Of the invisible world we know nothing but what God is pleased to discover; but it is a dangerous style of interpretation to resolve all such things into mere assumed appearances. Better to rest upon the letter of the word and what we are now ignorant of God will, in his own time, reveal.—*Note.* Providence never wants its visible or invisible agents for deliverance. Our Lord answers in one prayer would have collected around him more than twelve legions of angels, Matt. 26. 53.

A.M. 3111. B.C. 893.

j Ge. 19. 11. Job 5. 14. 1 Co. 14. 16. Mar. c. 4. Ac. 13. 11.

4 Confusion of sight.

5 It is not here that Elisha cast off Elisha.

6 'Not the way' where you will find him, nor 'the city' where you will see him. The prophet therefore spoke the literal truth.—C.

k Mat. 5. 6. Is. 58. 6. 40. 11. 65. 24. Is. 5. 20. 18.

l ch. 2. 17. 8. 6. 13. 14. 5. 11.

m Pr. 25. 21. Ro. 12. 20. Mat. 5. 44. 2 Ch. 28. 11. 15. If you would not kill such as you had taken prisoners, how much less these whom God hath made his prisoners.

7 By comparing the phrase 'bread and water,' with ver. 23, it will be seen that it was equivalent to a significant processory of all kinds.—C.

n ch. 5. 7. 22. 9. but the whole army did, ver. 24.

o Is. 10. 6.

8 The predatory bands, for carrying off cattle and slaves, who, in a difficult country, were of easier conveyance. C.

p 1 Ki. 20. 1. 22. 1.

q 1 Ki. 20.

r The chief city of Israel, 1 Ki. 16. 24, 29. 20. ch. 10. 1. 17. 5, 6.

s Le. 26. 26. Dt. 28. 48. 56.

1 This was an unclean animal, Le. 11. 26; but in a siege, in which mothers devoured their children, ver. 29, and amongst such a people, all law would give way to necessity. Some, however, understand it to be a literal name for 'a measure of bread,' or the measure called a *homer*. But for the first we can see no authority, and for the last no meaning. C.

2 *Ge.* 23. 16.

3 About three gills of our pints.

4 A kind of dried pulse, much used by the Arabs, is still called by this name, and it is largely stored at Cairo and Damascus; and this is the interpretation of Bochart and many others. The literal article is, according to Moser, largely used for manure for melons, and sold at a high price; he concludes, therefore, that it was used for this purpose in the siege. In whatever sense, however, we understand the phrase 'ass's head,' it means certainly an article of *food*, we can therefore see no reason for supposing the 'doves' dung' to be a *manure*, and for no other purpose could the literal article be used; whether for the opinion that it was a kind of dried pea.—C.

5 Le. 27. 8.

t Is. 26. 9. Mat. 8. 25. u Is. 10. 11. 17. 1, 2, 60. 12; 66. 15, 24.

6 Or, *let not the LORD save thee.*

v Jn. 18. 21. 20. 14. 15. w Le. 26. 29. Dt. 28. 53–57. Is. 49. 15. Jer. 19. 9. Lam. 2. 20. 4. 10. Ezek. 5. 10. Joel 2. 28.

7 Heb. *others.*

8 This was foretold by Moses, Le. 26. 33, and occurred like woe at Jerusalem, Ezek. 5. 10, and again, as related by Josephus, in the siege by Titus.—*C.*

x ch. 5. 7. 18. 37. 19. 1. Ge. 37. 34. 44. 13. Ezra 9. 3.

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salutary to attend exactly to his admonitions. On the contrary, it is mad impiety for the mightiest to attempt fighting against God and his servants. When there is at best but little faith, the mind is easily overwhelmed with consternation and tempted to despair of divine protection. But they who are strong ought to pray for the weak and bear with their infirmities. Clear views of God's goodness, power, and kindness, and of his angelic guards, can effectually remove our slavish fear of temporal calamities. How often they who fight against God are given up to stupidity and strong delusions; and find themselves conquered or ruined where they hoped to triumph! But if we have our enemies at our mercy it is best to render them good for evil, and thus soften and captivate their hearts. But no kindness will long impress a hardened and obstinate foe. And how dreadful is the scourge of a furious war! It may quickly render us destitute of our necessary food; and raging hunger may prevail against the strongest natural affections. None know what miseries await them before they die. And in our distresses, particularly those of our soul, if God be not our friend, vain is the help of man. Unhumbled sinners are apt to attribute their troubles to any cause but the real one, their sins, and to turn that revenge on the innocent which is due to their sinful self. The sole suspenders of God's judgments are often calumniated and persecuted as if they were the guilty cause thereof: and the most useful are reckoned the very pests of society. But dreadful is the case when disappointments render men desperate with rage against God; the view of whose hand should make them resigned, and whose abundant mercy should encourage their patience and hope.

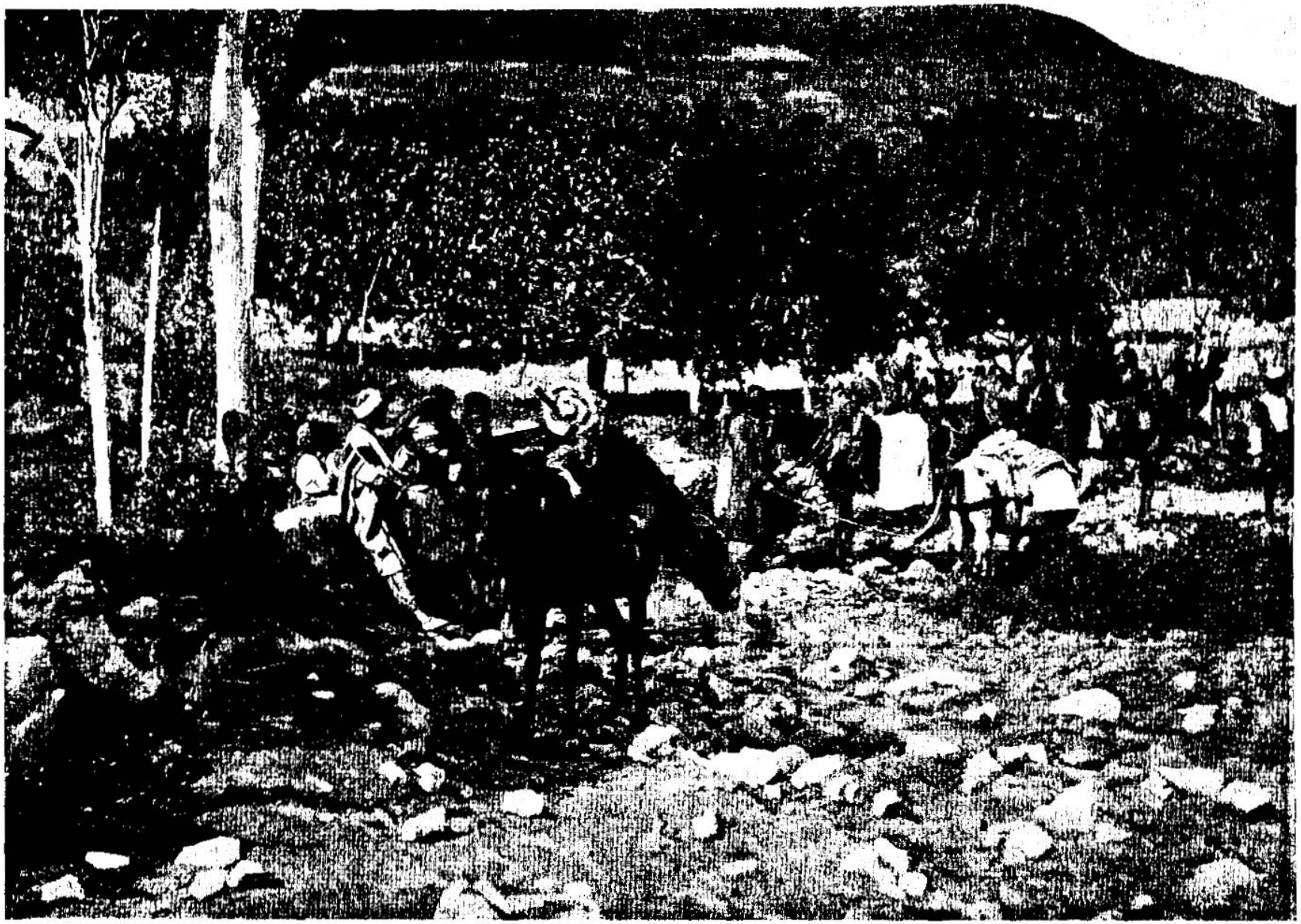

PART OF OUR CARAVAN AT DOTHAN, WHERE ELISHA'S YOUNG MAN SAW THE MOUNTAINS FULL OF HORSES AND CHARIOTS. [II. KINGS vi:17.]—"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The scene which is described in this picture was at Dothan. Dothan lay upon the highway which the Ishmaelite merchants were compelled to travel, and it was during one of their regular marches along this way that they bought Joseph from his brethren, as we are told in Genesis xxxvii:17. Here we know it was that the Lord opened the eyes of Elisha's young man, because when the King of Syria warred against Israel, he wanted to know of the whereabouts of Elisha, the man of God. In the 13th verse of the 6th chapter of II. Kings we are told: "And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan."

and the people looked, and, behold, *he had* sackcloth within upon his flesh.[g]

31 Then he said, [m]God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha [n]sat in his house, and the elders sat with him; and *the king* sent a man from before him: but [o]ere the messenger came to him, he said to the elders, See ye how this son[p] of a murderer[1] hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door; *is* not the [q]sound of his master's feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and [r]he[2] said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?[3]

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 3 Four lepers, entering into the host of the Syrians, bring tidings of their flight. 12 The king, finding by spies the news to be true, spoileth the tents of the Syrians. 17 The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.

THEN Elisha [a]said, Hear ye the word of the LORD; Thus saith the LORD, [b]To-morrow about this time [c]*shall* a measure[1] of fine flour *be sold* for a shekel,[2] and two measures of barley for a shekel, in the gate[3] of Samaria.

2 Then a lord, [d]on whose hand the king leaned,[4] answered the man of God, and said, Behold, [e]*if* the LORD would make windows in heaven, might this thing be?[5] And he said, Behold, thou shalt see *it* with thine eyes, but shalt [f]not eat thereof.

3 ¶ And there were four leprous men [g]at the entering in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: [h]if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the [i]twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to [k]hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites,[6] and the kings of the Egyptians, to come upon us

7 Wherefore they arose and [l]fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.[7]

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and [m]hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it.*

9 Then they [n]said one to another, We do not well: this day *is* a [o]day of good tidings, and we hold our peace: if we tarry till the morning light, [p]some mischief will come upon us:[8] now therefore come, that we may go and tell the king's household.

10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, [q]*there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were.*

11 And he called the porters; and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said unto his [r]servants, I will now show you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.[9]

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left in the city, (behold, they *are*[1] as all the multitude of Israel that are left in it; behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed,)[2] and let us send and see.[3]

14 They took therefore two [s]chariot [t]horses; and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan; and, lo, all the way *was* full of garments and [u]vessels, which the Syrians had cast away in their haste: and the messengers returned, and told the king.

16 And the people went out, and [v]spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [w]according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass as the man of God had spoken to the king, [x]saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel,[6] shall be to-morrow about this time in the gate of Samaria:

A.M. 3112. B.C. 892.

[g] Ps.35.13

[h] Ps.106.[i] ver. 12, 29.[k] 2 Sa.5.24.

[i] Or, *twilight.*

[1] A pesh or piece of silver.

[2] For a shekel, see Ex.30.13.

[3] It was usual to hold the Fair for the ensuing year for country produce and cattle to be held for a short time in the gate of the city, at the gates of towns. Manufactured goods and fruits are sold in the Bazaars within the Town.—*C.*

[4] Heb. *a lord to be belonged to the king, leaning upon his hand.*

[5] Gen.7.11; 8.2, 13. Mal.3.10. Ps.78.23.

[6] As indeed he must have been, else his lot had remained in the wilderness, which came down from heaven without man's labour, and supplied, not merely a city but a nation, for nearly forty years.—*C.*

[7] Deu.3.17. Ho.3.17. ver.12.

[8] Lu.23.46. Nu.5.2. ch.6.25.

[9] Ex.14.16. Lu.13.17–19.

[1] 1 Sa.30.17. ver.7,9. Ps.139.11.

[2] 2 Sa.5.24. ch.19.7. Jer.51.27. ver.7.

[3] We learn from 2 Ch.12.4, that the northern nations of Canaan had multitudes of horses and chariots in the days of Joshua, and from 1 Ki.10.28 we discover that an extensive transit trade in horses was carried on with them in the days of Solomon. This is further evident from the text, that notwithstanding their expulsion from Palestine, they were still in great force on the borders, probably towards the south east, as they are mention ed as confederated with the Egyptians.—*C.*

[4] Ps.33.[5] 48.[6]. Pr. 28.1. Jer.39.[4]. 52.[7].

[5] Such *fancies*, as they are called, have often occurred in many. This is attributed directly to the Lord; but, if such, saw aright, and acknowledged aright, all events, whether natural or supernatural, are alike under his guidance, and alike contribute to effect his purposes.—*C.*

[6] [1 Ki.11.1. Jos.7.7. Mat.15.22,25,28.

[m] Jo.19.[9] ver 6. Eze.[15] 24. Hag.2.5. He.12.22,[23].[6].[2].

[n] Pro.2.4. Mat.7.24; 10.[27].

[o] Nu.32.23. Pr.5.25.

[p] Heb. *we shall find punishment.*

[q] ver.[5,7].

[r] Ge.20.8; 21.[32]. ch. 6.[8],[25].[24].

[s] This was a sagacious, and no improbable conjecture of the king's: the search suggested by his servants, however, was better.—*Note*, Caution is most commendable; but separate from judgment, activity and courage may seem desperate and timidity.—*C.*

[1] Heb. *as it.* They are as few and lean as themselves.

[2] There is a considerable variety in the versions of this verse. In rendering this text part of which is also wanting, Josephus and the Septuagint and Syriac versions, that is we can discover no essential difficulty in understanding the meaning of the text, so we can see little necessity in searching for a varied rendering; and unless where authority is paramount, are not inclined to receive emendations from every quarter.—Bagster. Most translators in Chron. Two of the *few* but see which remain—&c. Behold, there only remained of all the multitude that were in Israel consumed. Dr. Clarke renders the last word 'fit for service.'—*C.*

[3] The construction of this passage as it now stands is very difficult, and the meaning obscure. Many attempts appear to have been made both in ancient and modern times to remedy the text; but they have not been successful. The various readings were probably occasioned by a desire to overcome the difficulty of interpretation. The sentence is somewhat abrupt, but the meaning seems to be this: Let them take five horses of those that remain in the city. Behold, they are as all the rest of the Israelites which remain in it, their lot, even should they perish in the expedition, is no worse than that of those who are perishing in the city of famine; behold, they are as all the rest of Israel which perished, i.e. as the rest will they shall but perish like the thousands that have perished already. The sending of the horsemen implies the sending of men with them; and to the men is the special reference made here. This explains the parallel drawn between them and the other Israelites.—*C.*

[4] Heb. *chariots of horses.*

[5] We prefer the text here to the marginal translation, for certainly *chariots* would not suit the purpose of the spies, who were to return.—*C.*

[6] Or, *furniture.* Jos.35.16. Ezr.1.[9]. Is. 20.[22].

[7] Job.39.[19,22]. Ch. 20.[25]. Ps.68.[12]. Is.31. [23].

[8] ver 2. Ps.[44.26]. He.[12.1]. Nu.[32.6]. 1 Sa.[15.29]. 1 Ti.[2.13,14]. [2] ver. 2,[17,18]. Is.[44. 7].

[9] About a peck of fine flour for 20 pence, and two pecks of barley for the same.—*C.*

CHAPTER VII. REFLECTIONS.—Remarkable relief is often near when there is no appearance of it. But sinners, and especially infidel courtiers, are bent to discredit and ridicule God's promises and purposes to their own ruin. Nothing more provokes God against men than an unbelieving contempt of his gifts and promises. But the terrors of God can soon make the stoutest to tremble, and to flee when no man pursueth, in order to work deliverance for his people.



MAT-WEAVERS, SYRIA—CHARACTERISTIC OF SYRIA IN ALL AGES. [II. KINGS, vii: 15.]—"And they went after them unto Jordan; and lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste." There are a great many Bedouins in Syria who live in tents. These tents are woven of black goats' hair, and are carpeted with thick, heavy mats. We see in the above picture a rude contrivance the natives use for weaving these mats. They cut the rushes of which the mats are woven from the Jordan. The native Bedouins when aroused or threatened are full of hate, but when approached in their tents by foreigners and addressed kindly they appear to be very polite and gentle. Our party spent a night camping within the confines of a Bedouin village, and they treated us with the greatest respect and kindness, brought us milk, assisted our cook in the preparation of our food, and our muleteers in feeding and tying our horses.

19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And [y]so it fell out unto him: for the people trode[7] upon him in the gate, and he died.

CHAPTER VIII.

1 The Shunammite, having left her country seven years, to avoid the forewarned famine, for Elisha's miracle sake hath her land restored by the king. 7 Hazael, being sent with a present by Benhadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him. 16 Jehoram's wicked reign in Judah. 20 Edom and Libnah revolt. 23 Ahaziah succeedeth Jehoram. 25 Ahaziah's wicked reign. 28 He visiteth Jehoram wounded, at Jezreel.

THEN spake Elisha unto the woman, [a]whose son he had restored to life, saying, Arise, and go thou and thine household, and [b]sojourn whereso ever thou canst sojourn: for [c]the LORD hath called for a famine; and it shall also come upon the land seven years.

2 And the woman arose, and did after the saying of the man of God: and she went with her [d]household, and sojourned in the [e]land of the Philistines seven years.[1]

3 And it came to pass at the seven years'[2] end, that the woman returned out of the land of the Philistines: and [f]she went forth to cry unto the king for her house, and for her land.

4 And the [g]king talked with [h]Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord, O king, this *is* [i]the woman, and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer,[3] saying, [k]Restore all that *was* her's, and all the fruits[4] of the field since the day that she left the land, even until now.

7 ¶ And Elisha came[5] to [l]Damascus;[6] and Ben-hadad[m] the king of Syria was sick; and it was told him, saying, The [n]man of God is come hither.

8 And the king said unto Hazael, [o]Take a present in thine hand, and go, meet the man of God,[7] and inquire [p]of the LORD by him, saying, Shall I recover of this disease?

A.M. 3819. B.C. 892.

[y] Jer. 21. 29. 15. 42. 25; 7. 9. Nu. 20. 12. 2 Ch. 20. 20. Je. 17. 6. † Ja. 5. 12. ver. 2. He. 3. 18, 19.

[7] He that limited the Almighty God now finds himself unable to control the hungry multitude.—C.

CHAP. VIII.

[a] ch. 4. 35.

[b] Ge. 12. 10; 26. 1. Ru. 1. 1.

[c] Ps. 105. 16. Je. 25. 29. Hag. 1. 11. Ge. 41. 27. 2 Sa. 24. 13. 1 Ki. 18. 2. Le. 26. 19, 20, 26. De. 28. 22, 24.

[d] 1 Ti. 5. 8. Ru. 1. 2, 17.

[e] 1 Sa. 27. 1. Ge. 26. 1 Ju. 22. 3.

[1] It appears strange to many that there could be a famine in Israel and plenty in Philistia, countries between which there was no difference of soil or climate, and that lay so contiguous to each other. These writers, however, consider or object little knowledge or observation in agriculture. Such occurrences are common in all countries, and arise from various causes, such as (1) Diversity of agricultural skill. (2) Variety in the staple crop, which people are not easily induced to change to suit seasons. (3) From the local nature of drought and rain, which, though generally equalized, are sometimes very unequal. (4) From the destructive powers of insects, generated in particular degrees of temperature and moisture. (5) From facilities of import—which last was altogether in favour of the Philistines, who dwelt along the borders of the Mediterranean.—C.

[2] B.C. 889.

[f] ver. 5. 2 Sa. 14. 4. Ps. 82. 3. Je. 22. 16.

[g] Pr. 25. 19. Mi. 7. 5, 6.

[h] ch. 5. v. Pr. 26. 1, 9; 27. 1.

[i] ch. 4. 8-37.

[3] Or, *eunuch.*

[k] De. 22. 2. 2 Sa. 9. 7. Ju. 11. 13.

[4] The income which either her relatives had drawn, or which, probably, had accumulated to the crown.—C.

[5] About 885.

[l] Ge. 14. 15. 2 Ki. 12. 24. Is. 7. 8.

[6] Not as a curious traveller, but in his wonted vocation as itinerant instructor and superintendent of the schools of the prophets, and, not unlikely, to visit Naaman.—C.

[m] 1 Ki. 15. 18; 20. 1; 22. 31. ch. 6. 24.

[n] ch. 5. 15, 20; 7. 18.

[o] 2 Sa. 9. 7. 2 Ki. 13. 15; 14. 8. ch. 5. 5, 15.

[7] He calls him 'the man of God,' because he never doubted the deity of Jehovah as the topical God of Judea, but associated in sovereignty with him his own tutelary god Kemosh. Judaism and scriptural Christianity reject this amalgamation, and refuse to acknowledge any God but Jehovah; and hence the antipathy which heathenism has always, when in power, shown to both.—C.

[p] With ch. 1. 2; 5. 25; 3. 11.

A.M. 3819. B.C. 885.

[q] 2 Ki. 19. 13.

[r] ch. 5. 5, 16.

[8] Heb. *in his hand.*

[9] Probably not the full load, but partially laden for display. Remembering that camels differ in size and strength, like horses, the average burden may be stated from 500 to 800 cwts., and some carry so high as 1500 cwts.; but when the journey is long, the burden is diminished, sometimes to about 250 cwts.—C.

[s] ch. 6. 21; 13. 14.

[t] i.e. the disease is not mortal.

[u] By Hazael's means. ver. 15.

[v] Heb. *and set it.*

[w] Hazael.

[x] Je. 4. 19; 9. 1; 14. 17. Lu. 19. 41.

[y] Ps. 137. 9. Ho. 13. 16. Am. 1. 13. Lu. 23. 29.

[z] Is. 22. 16, 20. Je. 22. 9. 2 Sa. 3. 8; 5. 8. Mat. 7. 6.

[3] 'How can you suppose me so brutal!' is the sense of Henry, Poole, and Scott. 'What is thy servant? a dog! (you so mean), that he should attain this great power?' according to Gill and Patrick; and this interpretation seems most congenial to Hazael's character and eastern phraseology.—C.

[a] 2 Ki. 19. 15. And so thou wilt be powerful and wicked enough.

[4] This was untrue, being a total perversion of the words of the prophet.—C.

[b] ver. 13. Ec. 8. 12. Pr. 4. 16; 13. 16. Ps. 36. 4.

[c] Jo. 4. 19-21. Je. 41. 1, 2. Mat. 26. 15.

[5] There is a difficulty in deciding whether Benhadad took the cloth or Hazael. But had Benhadad taken the wet cloth as a means of cure, he would scarcely have waited till next day; it seems more probable that Hazael took that time to prepare for the succession by the murder.—C.

[d] ver. 13. 1 Ki. 19. 15.

[e] 2 Ch. 21. 1, 4, 5, 20. ch. 1. 17.

[f] Heb. *reigned*, 1 Ch. 3. 11. Mat. 2. 8.

[6] He began to reign in that year, in conjunction with his father, as lord-lieutenant in some of the tribes, or as it might be called in modern language, 'lord of the marches;' but he reigned after his father's death eight years as sole monarch in Jerusalem.—C.

[g] 1 Ki. 22. 52, 53. ch. 3. 2, 3. 2 Ch. 21. 6.

[h] ver. 26. 2 Ch. 22. 2. 2 Sa. 5. 14. 1 Ki. 21. 25.

[7] 2 Sa. 5. 12. 1 Ki. 11. 36; 15. 4. 2 Ch. 21. 7. 2 Sa. 3. 36, 53. Is. 7. 14. Tit. 1. 2.

[8] Heb. *candle* or *lamp.*

[i] 2 Ch. 21. 8-20. 2 Sa. 8. 14. 1 Ki. 22. 47. Ge. 27. 40.

[9] Most probably the same as Mount Seir.—C.

[m] Jos. 10. 9. 2 Sa. 11. 11. 1 Ki. 20. 29.

9 So [q]Hazael went to meet him, and took [r]a present with him,[8] even of every good thing of Damascus, forty camels' burden,[9] and came and stood before him, and said, Thy [s]son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover:[1] howbeit the LORD hath showed me that he shall [t]surely die.

11 And he settled his countenance [2]stedfastly, until he[3] was ashamed: and the man of God [u]wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know [x]the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt [y]dash their children, and rip up their women with child.

13 And Hazael said, But what! *is* thy servant [z]a dog, that he should do this great [4]thing? And Elisha answered, The LORD [a]hath showed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.[5]

15 And it came to pass [b]on the morrow, that he took a thick cloth, and dipped *it* in water, and [c]spread *it* on his face,[6] so that he died: and [d]Hazael reigned in his stead.

16 ¶ And in the [e]fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of [g]Judah began to reign.

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.[7]

18 And he walked [h]in the way of the kings of Israel, as did the house of Ahab; for [i]the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

19 Yet[k] the LORD would not destroy Judah for David his servant's sake, as he promised him to give him alway a light,[8] *and* to his children.

20 ¶ In his days Edom [l]revolted from under the hand of Judah, and made a king over themselves.

21 So Joram went over to Zair,[9] and all the chariots with him; and he rose [m]by night, and

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Hard necessity will compel men to the most dangerous adventures; and if God grant us relief, we ought to publish our mercies, that others may share with us in our comforts. But how terrible is their destruction who have contemned the promises of God! The means of deliverance to others prove ruinous to them. No human greatness or favour of kings can protect them from the arm of God; nay, nor even from being victims of popular rage. Stand in awe, my soul; always believe that it shall be unto thee as God hath said: for is there anything too hard for the Lord? In depths of distress cast thyself on his mercy. None perish that trust in him. Comfort others with the consolations wherewith thou art comforted of Christ. And God forbid that I should see the glories of redemption and yet never share thereof.

CHAPTER VIII. [Ver. 10. *Thou mayest certainly recover.* These words in the Hebrew may be rendered either of two ways, according as they are pointed. If pointed as in the Masoretic text their literal translation is—'Go, say to him, Thou shalt surely live.' But if pointed as the letters seem naturally to require, then they must be translated—'Go, say, Thou shalt not surely live;' and the prophet explains this to Hazael by the statement made to himself:—'For Jehovah hath shown me that he shall surely die.' *P.*]

Ver. 15. [Crafty though Hazael was, Elisha, by divine inspiration, read his wicked designs; and his searching look brought a blush to the traitor's face. The whole circumstances of this tragic episode in sacred history are thoroughly oriental; the forty camels' burden of every good thing of Damascus; the accomplished duplicity and cruelty of the confidential servant; the ease with which the murderer mounted the throne of his victim; and the subsequent barbarity of the usurper.

smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then [a]Libnah revolted at the same time.[1]

23 ¶ And the [b]rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And [c]Joram slept with his fathers,[2] and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

25 ¶ In the [d]twelfth year of Joram the son of Ahab king of Israel did [e]Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign;[3] and he reigned one year in Jerusalem: and his mother's name *was* Athaliah, the [f]daughter of Omri king of Israel.

27 And he [g]walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* the son-in-law of the house of Ahab.

28 ¶ And he [h]went with Joram the son of Ahab, to the war against [i]Hazael king of Syria in [j]Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in [k]Jezreel of the wounds [l]which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was [m]sick.

CHAPTER IX.

1 Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his message fleeth. 11 Jehu, being made king by the officers, killeth Joram in the field of Naboth. 27 Ahaziah is slain at Gur, and buried at Jerusalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.

AND Elisha the prophet called one of [a]the children of the prophets, and said unto him, [b]Gird up thy loins, and take this [c]box of oil in thine hand, and go to Ramoth-gilead.

2 And when thou comest thither, look out there [d]Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber.[1]

3 Then take the box of oil, and pour *it* on his head, and say, Thus saith the LORD, [e]I have anointed thee king over Israel: then open the door, and [f]flee, and tarry not.[2]

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, [g]I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he [h]arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.

7 And thou [i]shalt smite the house of Ahab thy master, that I may avenge the blood[3] of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.

8 For the whole house of Ahab shall perish: and [k]I will cut off from Ahab him that pisseth against the wall, and him that is [l]shut up and left in Israel.[4]

9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

10 And [m]the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he [n]opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, *Is* all well? wherefore came this [o]mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false;[5] tell us now. And he said, [p]Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment,[6] and put *it* [q]under him on the top of the stairs,[7] and [r]blew with trumpets, saying, Jehu is king.[8]

14 So Jehu the son of Jehoshaphat, the son

A.M. 3119. B.C. 891.

[a] Jos. 21. 13. 2 Ch. 21. 10.

1 Libnah was an ancient royal city of the Canaanites Jos. 12. 15, situated in the plain of Philistia, between Makkedah and Lachish. It was taken by Joshua after the defeat of the confederate kings at Gibeon. The reason of its revolt at this particular period was its connection with the Edomites, who were extending their conquests over the southern border of Philistia, and were anxious to stir up revolt against Israel wherever it was possible. The site of the city is unknown, and the name has perished. —*C.*

[b] 2 Ki. 21. 17, 24. 29, 25. 1, 2 Chron. 25.

[c] 2 Ki. 22. 1, 2 Ch. 22. 1. 2 B.C. 884.

[d] ver. 16—28. 2 Ch. 22. 1—3.

[e] Azariah or Jehoahaz, 2 Ch. 21. 17. 22. 1. Ch. 22. 1, ch. 9. 29.

3 Ahaziah, 2 Ch. 22. 2, begins to reign at forty-two, and as Jehoram appears from ver. 17 to have lived but forty years, this would seem to make the son two years older than his father. MSS. and translations are adduced accordingly to pronounce the forty-two incorrect. But may not the discrepancy be reconciled thus: "If Jehoram was thirty-two when he began to reign as coregent with Jehoshaphat who reigned twenty-five years, if co-regent during twenty years, and then sole monarch for eight, he died not at forty, but sixty. (2) Suppose Ahaziah admitted to the coregency at twenty-two, 2 Ki. 8. 26, and to continue in that office twenty years, he comes to the sole monarchy at forty-two, 2 Ch. 22. 2, in which he reigns one year. The coregency was early adopted by David to secure the succession to Solomon, and one emperor and two Cæsars were sometimes judged necessary to secure the tranquility of Rome. —*C.*

[f] Grand-daughter, ver. 10.

[f] ver. 18. 2 Ch. 22. 3, 4. 1 Ki. 11. 4. 2 Co. 6. 14. Ex. 7. 26. Pr. 23. 27.

[g] 1 Ki. 22. 4. ch. 3. 7, 8. 2 Ch. 21. 5, 6. Pr. 13. 20.

[x] ver. 12, 13, 15.

[y] 1 Ki. 4. 13 [22. 3. Jos. 21. 38.

[z] Ju. 6. 33. 1 Sa. 13. 5. 31. 29. 1. 2 Sa. 2. 9. 1 Ki. 18. 45. 2 Ki. 21. 1, 23.

[a] Heb. *wherewith the Syrians had wounded*, 2 Ch. 22. 6.

[b] Heb. *wounded*, 1 Ki. 22. 34.

CHAP. IX.

[a] 1 Ki. 18. 4 [20. 35. ch. 4. 1, 6. 22. 3, 5, 7. 15.

[b] ch. 4. 29. 1 Ki. 18. 46 Je. 1. 17. 1 Pe. 2. 13.

[c] 1 Sa. 10. 1. 16. 1.

[d] 1 Ki. 19. 16.

A.M. 3120. B.C. 884.

1 Heb. *chamber in a chamber.*

[e] 1 Ki. 14. 7. 16. 2. Ps. 75. 7. Da. 2. 21. 4. 35.

[f] Ju. 3. 26. Ps. 122. 5. Pr. 22. 3. Mat. 10. 16. He. 11. 7. ver. 10.

2 The prophet orders his envoy to flee, as having no business with the secular part of the ceremony, but merely to announce the divine commission and inaugurate the king. Perhaps he also wished him to escape from any insults from the soldiery, a thing probable enough from their officers' estimate of the prophetic character. —*C.*

[g] Ju. 3. 19.

[h] ver. 6. 1 Ki. 19. 16.

[i] 2 Ki. 24. 10. 25. 29. 2 Ch. 22. 7. Ps. 58. 10. 94. 1. 149. 7. Is. 34. 2. Je. 46. 10. Ez. 25. 14. Ps. 110. 5. Lu. 21. 22. Re. 18. 20. 19. 2. 20. 6. Ju. 3. 10.

3 Infidels frequently assail such passages, but therein they but display their ignorance as well as their causeless enmity against the truth. There is a vengeance of passion which the Lord abhors, there is a vengeance of justice which he will assuredly enforce. Murderers must be punished that the innocent may be protected. —*C.*

[k] 2 Ki. 24. 10, 11. 25. 9. 2 Ch. 21. 21. 22. 22.

[l] De. 32. 36. *i.e.* all the males however hidden or obscure.

4 From the dog without master or home—as eastern dogs usually are—to him that is most fortified and secure in his possessions and honours. Boothroyd translates it, "shut up and secure." —*C.*

[m] 1 Ki. 21. 23. ver. 35, 36. Je. 22. 19. Mat. 7. 2. Ju. 2. 13.

[n] ver. 3. Ju. 3. 26.

[o] 1 Sa. 8. 18 [25. 25. Je. 29. 26. Ho. 9. 7. Jn. 10. 20. Ac. 26. 24. 1 Co. 14. 23. 2 Co. 5. 13. Mar. 3. 21.

5 Not an uncommon example of human rashness and instability. They pronounce the prophet a liar before they knew what he said, and the moment they hear his message they implicitly follow it. —*C.*

[p] 1 Sa. 8. 18 [25. 25. Je. 29. 26. Ho. 9. 7. Jn. 10. 20. Ac. 26. 24. 1 Co. 14. 23. 2 Co. 5. 13. Mar. 3. 21.

6 A token of honour amongst many nations, and as an emblem of respect highly expressive. Our Lord, though meek and lowly, did not condemn it, Mat. 21. 8. —*C.*

[q] Mat. 21. 7, 8.

7 Or, top of the tower in sight of the army and people —*C.*

[r] 2 Sa. 15. 10. 1 Ki. 1. 39.

8 Heb. *reigneth.*

A dozen illustrations of the acts and character of Hazael might be deduced from the modern history of Syria. *P.*]

REFLECTIONS.—How severely God corrects apostate professors. His providences make us sometimes glad to leave the most commodious settlement on earth. And how ready are most to take advantage against, and to seize on, the property of the absent or distressed! But it is a mercy if we have magistrates to whom we may safely appeal from the injustice of friends or neighbours. God in his providence remarkably connects things for the welfare of those who fear him and have shown kindness to his servants. He can raise up friends in our difficulties where we least expected them. And it is the glory of a government to administer justice impartially to the oppressed. Diseases and death, without ceremony, attack the most great and powerful: and affliction often changes men's minds, and makes them to regard ministers and prayers which they had formerly contemned and hated. But, ah! the bloody and barbarous rage of war! Enraged pride sticks at nothing. In high stations men will, without remorse, perpetrate what would have shocked them when in low conditions: and nothing is too horrid for the human heart left to itself and violently tempted. Few courtiers report the naked truth to their sovereigns: and flatterers are most to be suspected for enemies. They who flatter us with hopes of life hinder our serious preparation for death. The inordinate desire of power will prompt men to villany and murder. And the sinful indulgence of children, or too early trusting them with power, and especially their unequal marriages with wicked women, entail upon families and nations the most certain misery. But death and hell infallibly meet with tyrants at last. And, alas! in their way to it, how often are the wounds of their body taken care of while those of their soul are neglected!

CHAPTER IX. [Ver. 27. 'He fled by the way of Beth-haggan.' This is the literal translation, and so it is in the Septuagint. *Beth-haggan*, or without the article *Beth-gan*, is identical with *En-gannim*, a town of Issachar, seven miles south of Jezreel, on the direct road to Jerusalem. Ahaziah met Jehu in the valley of Jezreel, below the town on the north. When he saw the fate of Joram he turned and fled southward along the highroad to Jerusalem, which ran past En-gannim. Between the account of his death as given here, and as given in 2 Ch. 22. 8, 9, there is an apparent discrepancy. From the narrative given here it would seem as if he had been overtaken immediately after the death of Joram, wounded in his chariot, and that turning aside he had died at Megiddo; while from 2 Chron. it appears he was discovered in Samaria and slain by Jehu. The solution seems to be this: Only the leading facts are recorded in 2 Kings. The fuller details may be gathered from a comparison and combination of the two accounts. Ahaziah after the death of Joram fled southwards and reached Samaria. His hiding-place there was discovered; he fled again; Jehu

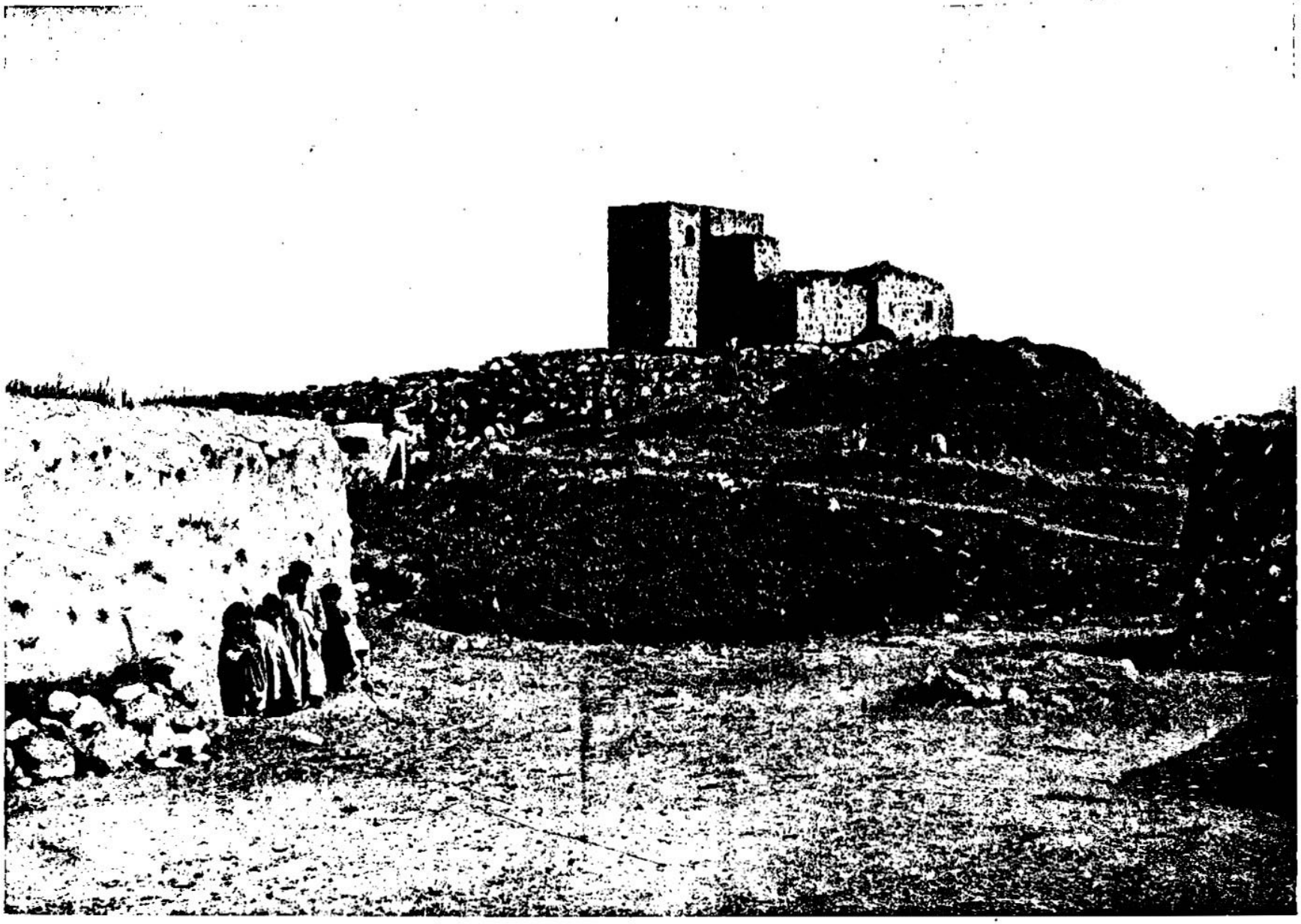

TOWER OF JEZREEL—WHERE THE WATCHMAN STOOD AND SPIED THE COMPANY OF JEHU. [II. KINGS, ix:17.]—"And there stood a watchman on the Tower of Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman and send to meet them, and let him say, Is it peace?" The modern name of the City of Jezreel is Zerin. It is but a village and is in decay. It consists of only a few houses which stand among the ruins, and it commands a view of the Beisan Plain on the east and the plain of Esdraelon on the west. The Jezreel of the Hebrews was known as Esdraelon among the Greeks, and as Stradela in the Middle Ages. There is a fountain here, and the Israelites are represented as pitching their tents by a fountain which is in Jezreel. Ahab and Jezebel once had their royal residence here. Here was the vineyard of Naboth. We are in full view from this point of Mount Carmel.

of Nimshi, [r]conspired against Joram: (now Joram had [s]kept Ramoth-gilead,[1] he and all Israel, because of Hazael king of Syria:

15 But [t]king Joram[2] was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria:) and Jehu said, If it be your minds, *then* [u]let none go forth *nor* escape out of the city, to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there:) and [x]Ahaziah king of Judah was come down to see Joram.

17 And there stood [y]a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it* peace?[3]

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace?[4] turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving[5] *is* like the driving of Jehu the son of Nimshi; for he [z]driveth [6]furiously.[7]

21 And Joram said, Make ready.[8] And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and met[9] him [a]in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, [b]*Is it* peace, Jehu? And he answered, What peace, so long as the [c]whoredoms of thy mother Jezebel and her witchcrafts[1] *are so* many?

23 And Joram [d]turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu drew a bow with his full strength,[2] and[4] smote Jehoram between his arms, and the arrow went out at his heart, and he sunk[5] down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, [f]the LORD laid this burden upon him;[4]

26 Surely I have seen yesterday the [5]blood of Naboth, and the blood of his [g]sons,[6] saith the LORD; and I will requite thee in this [7]plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when [h]Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house: and Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by [i]Ibleam: and he [k]fled to Megiddo, and died there.

28 And his [l]servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the [m]eleventh[8] year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she [n]painted[9] her face,[1] and tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* [o]Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who *is* on my side? who? And there looked out to him two *or* three eunuchs.[2]

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he [p]trode her under foot.

34 And when he was come in, he did eat and drink,[3] and said, Go, see now this [q]cursed *woman*, and [r]bury her: for she *is* [s]a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he said, This *is* the word of the LORD, which he spake by[4] his servant Elijah the Tishbite, saying, [t]In the portion of Jezreel shall dogs eat the flesh of Jezebel:[5]

37 And the carcass of Jezebel shall be as [u]dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.[6]

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r 1 Ki.15 27;16.9.ch. 15.10,25,30.

s 2 Ki.29.3, Ps.127.1.

1 Had kept it strongly garrisoned as a frontier town, having recovered it from the Syrians. It lay in the tribe of Gad, and on the east of Jordan. It was common for an idolatry, on account of which the divine vengeance was threatened prophetically, and has been inflicted. Historically, Ho. 6.8; 12.11. C.—*Ramoth-gilead* was one of the chief strongholds east of the Jordan, and was appointed a city of refuge in the tribe of Gad. Its site has been identified in the modern town of *Sait*. The situation is strong and picturesque. It stands on a hill, which is separated by deep ravines from the loftier mountains that encompass it. On the summit is the castle or citadel, a regular building with massive walls and a deep moat. In the cliffs and ravines around it are great numbers of tombs and grottoes.—*P.*

t ch.8.28,29.2 Ch.22. 5.

2 Heb. *Jehoram.*

u Heb. *let no escaper go out,* Ex. 32. 27. Lu. 16.8.

x 2 Ch.22. 6, 7. ch. 8. 29.

y 2 Sa. 13. 34; 18. 24. Is.21.5,6,9.

3 That is, at Ramoth-gilead, where the army lay.—C.

4 Heb. *What is it to thee and peace?* 1 Ki.17. 18. ver. 19, 22. 1 Sa.25.22,33. 2. Je.16.5. Ro.3.17.

5 Or, *marching.*

z ch.10. 16. Is.19.18; 9.20. Ro.12.11.

6 Heb. *in madness.*

7 The Targum reads it quietly, slowly: Josephus has it 'slowly and in good order.' This sense we are disposed to adopt; for, if driving *furiously*, how could the dialogue be carried on between Joram, or the watchman have so distinctly reported? Besides, Jehu, as prime as determined, would wish to avoid giving alarm, and take Joram unawares. C.—The literal meaning is 'in madness,' 'mad.' Slow driving would scarcely be characteristic of any man. The position of Jezreel was such, on a projecting spur of Mount Gilboa, that the watchman could see far down the valley of Jezreel on the way to Gilead.—*P.*

8 Heb. *bind.*

9 Heb. *found.*

a 1 Ki.21.1–3.

b 2 Ch.22.7. ver.17.

c Na.3.4. 2 Ki.10.30-31;18.4;21.6-10,15. Ke 13.1;18.23.

1 Idolatries and deceptions.—C.

d 1 Ki.22.34.

2 Heb. *filled his hand with a bow.*

e Ps. 91.91,92. Ps. 91. 20. Ez.8.12,13. 2 Ki.22. 14.

3 Heb. *bowed.*

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f 1 Ki. 21. 19, 24, 29. Is.13.1,14, &c 22. Na.1. 1. Ps. 50. 5. Job 18. 17, 19&20.27.

4 Judgment. Thus Cain said, 'My punishment is greater than I can bear,' Ge. 4.13. Is.13.2.—C.

5 Heb. *bloods.*

g De.24.16. 2 Ki.14. 13,2 Ch.25.4

6 When Naboth was accused his sons had been accused with him, as principals or accomplices; for, otherwise, they would have inherited his property, which, on their death, seems to have been considered as forfeited to the crown. Jezebel was contriver and agent, Ahab the consenting party, and Joram the recipient: therefore he underlies the guilt and punishment.—C.

7 Or, *portion.*

h 2 Ch.22.7 9. Pr.22. 20. Re.16.4.

i Jos.17.11. Ju.1.27.

k In his wounds, 2 Ch.22.5.

l 2 Ch.22.9.ch.8.24.

m Then he began to reign as viceroy to his father in his sickness, 2 Ch. 22. 2, 10, 12; but in Joram's twelfth year he began to reign alone, ch.8.25.

8 In ch. 8. 25 it is called the twelfth. The two statements are reconciled by the two modes of calculating time, common to all countries, the *inclusive* and the *exclusive*. The one mode always counts one beyond the other. C.

n Je.4.30. Eze.23.40. Re.2.20.

9 Heb. *put her eyes in painting.*

1 Not to attract Jehu's attention, else she had spoken with affected rudeness and flattery; but to show her coolness, her confidence in the popular favour, which her flatterers had no doubt asserted her of, and to express her proud contempt of Jehu's conspiracy and party.—C.

o 1 Ki.16.9–19.

2 Or, *chamberlains.*

p ch. 7. 20; ver. 26. Mal.4.3.

3 As taking a master's possession of the royal residence. —C.

q Ps.10.7. Is.65.15.

r Ec. 6. 3. Je. 22. 19; 36.30.

s 1 Ki.16.31.

4 Heb. *by the hand of.*

t 2 Ki. 21. 23. Job 31. 3. Ac.12.23.

5 The readiness of Jehu in repeating these prophecies, gives strong indication that he had been contemplating the execution he had now completed.—C.

u Ps. 83. 10. Je. 8. 2; 16.4.

6 Her body will be so much mutilated that no one will be able to recognise her. I have more than once seen the dogs tearing dead bodies in the Turkish cemeteries of the East. During the terrible massacre of 1860 in Damascus, hundreds of corpses of victims were devoured by the street dogs.—*P.*

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saw him as he was driving rapidly off in his chariot; he gave orders to smite him, and he was shot with an arrow. His charioteer succeeded in driving him to Megiddo, where he died. Then he was taken up and buried in Jerusalem. *P.*]

REFLECTIONS.—God's ministers must communicate their labours and honours one with another; and must discharge their office in a faithful, prudent, active, and disinterested manner, let men account them mad or anything they please. To what terrible lengths professors of the true religion go before God entirely rejects them from being his people! But such as rule ought to consider God as the source of their power, and to use it humbly for his glory. To what fearful work God sometimes appoints magistrates! and there is need of great singleness and steadiness in executing it. To ask advice from our equals or inferiors is the most effectual method to procure their consent; and matters of importance ought to be transacted with proper secrecy and despatch. Tottering is the throne of wicked kings; and terrible destruction hangs over the sinner's head! But persecutors of God's people are reckoned by him the most heinous offenders; and they who persist in their impenitence shall be rooted out at last; and companions of fools shall be destroyed along with them. Solid peace can never consist with wilful sinning, let sinners wish and expect it as they will; and whoredoms, which are now men's pleasure, will shortly issue in everlasting pain. Providence strangely connects the circumstances of men's punishment with those of their crimes and his own threatenings; and all things work for their overthrow who give themselves up to wilful sin. Themselves are made to rush on their ruin: and God's infinite justice may be insulted, but will not be intimidated. Wickedness and wretchedness are really inseparable, and at last meet in fearful

CHAPTER X.

1 Jehu, by his letters, causeth seventy of Ahab's children to be beheaded. 8 He excuseth the fact by the prophecy of Elijah. 12 At the shearing house he slayeth two and forty of Ahaziah's brethren. 15 He taketh Jehonadab into his company. 18 By subtlety he destroyeth at once all the worshippers of Baal. 29 Jehu followeth Jeroboam's sins. 32 Hazael oppresseth Israel. 34 Jehoahaz succeedeth Jehu.

AND Ahab had [a]seventy sons[1] in Samaria. And Jehu wrote letters, and sent to Samaria, unto [b]the rulers of Jezreel,[2] to the elders, and to them that brought up[3] Ahab's *children*, saying,

2 Now, [c]as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour,

3 Look even out [d]the best and meetest of your master's sons, and set *him* on his father's throne, and fight[4] for your master's house.[5]

4 But they were exceedingly afraid, and said, Behold, [e]two kings stood not before him; how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers-up *of the children*, sent to Jehu, saying, [f]We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine,[6] and *if* ye will hearken unto my voice, take ye [g]the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. (Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.)

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew[h] seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, [i]Lay ye them in two heaps[7] at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* [k]righteous:[8] behold, I conspired against my master, and slew him; but who slew all these?

10 Know now, [l]that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake by[9] his servant Elijah.

11 So Jehu slew [m]all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks,[1] and [n]his priests, until he left him none remaining.

12 ¶ And he arose, and departed, and came to Samaria: *and* as he *was* at the [2]shearing-house[3] in the way,[4]

13 Jehu met [5]with [o]the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to salute[6] the children of the king, and the children of the queen.

14 And he said, [p]Take them alive. And they took them alive, and slew them at the [7]pit of the shearing-house, *even* two and forty men; neither left he any of them.

15 ¶ And when he was departed thence, he lighted [8]on [q]Jehonadab the son of Rechab *coming* to meet him: and he [r]saluted him, and said to him, [s]Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.[9]

16 And he said, Come with me, and see [t]my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had [u]destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, [v]Ahab served Baal a little,[1] *but* Jehu shall serve him much.

19 Now therefore call unto me all [w]the prophets of Baal, all his servants, and all his priests, let none be wanting; for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* [x]in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, [y]Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel; and all

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CHAP. X.

a 2 Ki.21.21.

1 The practice of having many wives will account for this great family. Priam of Troy had 50 sons and 12 daughters; Artaxerxes Mnemon of Persia had 128; and the emperor of Morocco, in 1720, is said to have had 700 sons all alive at one time.—*C.*

b De.16.18. 2 Ki. 23. 8–14.

2 Some copies, instead of Jezreel, read 'Samaria,' others 'the city.' Jezreel seems the true reading, the authorities having fled to Samaria for safety.—*C.*

3 Heb. *nourishers.* It is still usual in eastern countries for the king to relieve himself from the charge of maintaining his children, by consigning one to the care of one great person, and another to another, to be maintained and educated at their expense.—*J.*

c ch.5.6. Ec.9.10. Jn. 13.27.

d De.17.14,15. 1 Sa. 15.15. 2 Sa.2.8,9. 1 Ki.2. 24.

4 This was an offer very unlikely to be accepted, as Jehu was supported by the army, and Ahab's wicked family could have few sincere friends.—*C.*

5 No reader need be told that these letters were all ironical. It was the same as if he had said, Ye have no means of defence: Israel is with me; if you yield not up yourselves and the city, I will put you all to the sword.—*Clarke.*

e ch.9.24,27. Lu. 14. 31.

f 1 Ki.20.4. Jos.9.11, 24,25. ch.18. 14. Je. 38. 17. Ec.10.4.

6 Heb. *for me.*

g Ex.20.5. Jos. 7.24. Ki.9.25. Je.14.20,21. 1 Ki.21.21. Je.48.10. Job 18.17,19,30.27,28.19.

h Re.2.23. Mat.14.8, 11 ver.6.

i De.22.15. Ps. 9.15. 26,50.21,22.

7 Most probably one on each side—a custom still prevailing even at the palace gates in the Turkish and Persian empires — empires that, like Jehu, profess great zeal for God, but demonstrate their insincerity by injustice and cruelty to men.—*C.*

k 2 Sa.15.2. 1 Ki.21. 21. Pr.21.3. ch.9.14.

8 Not ironical, but in approbation of their zeal, not only like, but beyond, his own. He slew *one* of the devoted house; they *seventy.*—*C.*

l Zec.1.6. 2 Sa.3.30. 15.29. ch.9.7,8. 1 Ki.21. 21–24,29.

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9 Heb. *by the hand of.*

m 1 Ki.21.21–24. ch. 9.7–10.

1 Or, *acquaintance.*

n Chaplains, 2 Ki. 18.19. Ca.2.15.

2 Heb. *house of shepherds binding sheep.*

3 Some public place constructed near a running stream, where the sheep could be washed previous to shearing, in a pastoral country, where running water was scarce, such a place would be of some public importance.—*C.*

4 The Hebrew word *Beth-eked*, here translated 'shearing-house,' is most probably the proper name of a village between Jezreel and Samaria, and not far from the latter.—*P.*

5 Heb. *found.*

o Ge.13.8. 2 Ch.22.8; 21.17, *i.e.* cousins or nephews.

6 Heb. *to ask the peace of,* &c.

p ver.9, 10, 11. 2 Ch. 22.8. Ps.50.21,22. Pr.13. 20,21.

7 The place, it may be presumed, where the sheep were washed, by passing them towards the shearing-house, from one shepherd to another, all standing in the water, and each washing the sheep as it passed.—*C.*

8 Heb. *found.*

q 1 Ch.2.55. Je.35.6.

r Heb. *blessed,* Ge. 31.55.

s 1 Ch.12.17, 18. Ga. 2.9,14.12.

9 That the sin of drunkenness had made considerable progress in Israel, appears probable from 1 Ki. 4. 20 and 16.9; and the notice of the Syrian king, 1 Ki.20.12,16. Of this sin, Jehonadab, the son of Rechab, an Arabian (whose posterity abide till this day, Je.35.19), was a vigorous opponent—a notable reformer of his country's dissolute manners. Honest and self-denying himself, he thinks Jehu so likewise, and therefore goes out to meet him, while the shrewd, cunning, and reckless zealot takes advantage of his popularity to countenance and aid him in his selfish proceedings.—*C.*

t 1 Ki.19.10. ch. 9.7–9. Pr.27.2. Mat.6.2. Ro. 10.2,3.

u 1 Ki.21.21. Mal.4. 1,3. 2 Ch.22.8 ver.6,11.

v 1 Ki 16.31, 32. Job 13.7. Ro.3.8. Phl.4.8.

1 Jehu had determined to have no worship in Israel but that of the golden calves at Dan and Bethel; therefore he purposes to destroy all the worshippers of Baal, and, that he might do it without suspicion, he proclaims a great sacrifice; and, that he may do it the more easily, he gathers them all together into one place.—*J.*

w 1 Ki.22.6. ch. 3.13; ver.21.

x 2 Co. 12. 16; 4. 2. Mat.10.16.

a Heb. *sanctify.* 1 Ki.21.27,28,29.

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forms. Painting and pampering do but ripen for tremendous woe. And though for a time sinners may lift their heads high, they will shortly be brought low in death and still lower in hell: and not only their corpse, but their memory, shall rot and perish. And whether instruments intend it or not, the word of the Lord shall have its full accomplishment.

CHAPTER X. REFLECTIONS. — Obstinate sinners lay up terrible judgments for themselves and their seed: and loads of guilt extirpate numerous and flourishing families. But none are more ready to imbrue their hands in the blood of a sovereign's children than those who have been his instruments in murdering the innocent. No regard to their prince will afterwards restrain those whose hands have by his order been drenched in blood. They who debauch men's consciences will find the effects of it return on their own heads. Guilt makes men spiritless cowards when brought to a trial: they will be always ready to side with the strongest: and when they want an excuse to cover their shame, any shadow of argument will stand. It is common for wicked men to lessen their guilt by comparing it with that of others. But friendship and intimacy with sinners involves us in their punishment: and such as have been instruments in wickedness share in the ruin of their wicked encouragers. How righteous are the judgments of God, even when the executors act wickedly! But it is ill-boding when pretended reformers are proud of their work, and indulge themselves in hypocrisy and falsehood to accomplish it. They who boast of their zeal give ground to suspect their sincerity. And though the godly, whom they caress for their selfish interests, cannot but approve what is apparently good, the Lord will at last discover their hypocrisy and evil. False religion ought to be extirpated, and wicked men overcome: and if men overlook them, Jesus will at last convene them to execute his justice upon them. It shows the great evil of the heart when the wisdom of the serpent meets with its poison in our work; and when with severity we extirpate one form of false worship, yet cleave at the same time to another. Real converts must put away all sin without reserve. For how awful will be our state, if, when we have done good to the souls of others, we should lose our own by our negligence in the service of God! If hypocrites receive their temporary reward of good deeds on earth, how much more glorious the reward of the diligent saint! And while God rewards men for what they do well, it is just that he should severely punish them for what they do amiss.

the worshippers of Baal came, so that there was not a man left that came not: and [b]they came into the house of Baal; and the house of Baal was full from one end to another.[1]

22 And he said unto him that *was* over the vestry, Bring forth [c]vestments for all the worshippers of Baal. And he brought them[2] forth vestments.[3]

23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore men without, and said, [d]*If* any of the men whom I have brought into your hands escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard and to the captains, Go in, [e]*and* slay them; let none come forth. And they smote them with the edge[4] of the sword; and the guard and the captains cast *them* out, and went to the city[5] of the house of Baal.

26 And they brought forth the images[6] out of the house of Baal, and burned them.

27 And they [f]brake down the image of Baal, and brake down the house of Baal, and made it a draught-house[7] unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit[8] *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them,[8] *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, [h]Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the [i]fourth *generation* shall sit on the throne of Israel.[9]

31 But Jehu took no [k]heed[1] to walk in the law of the LORD God of Israel with all his heart: for he [l]departed not from the sins of Jeroboam, which made Israel to sin.[2]

32 ¶ In those days[3] the LORD [m]began to cut[4] Israel short:[5] and Hazael smote them in all the coasts of Israel;

33 From Jordan eastward,[6] all [n]the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon,) even Gilead and Bashan.[7]

34 ¶ Now[o] the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers;[8] and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And the time[9] that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAPTER XI.

1 Jehoash, being saved by Jehosheba his aunt from Athaliah's massacre of the seed royal of Judah, is hid six years in the house of God. 4 Jehoiada, giving order to the captains, in the seventh year anointeth him king. 13 Athaliah is slain. 17 Jehoiada restoreth the worship of God.

AND when [a]Athaliah,[1] the mother of Ahaziah, saw that her son was dead, she arose, and [b]destroyed all the seed royal.[2]

2 But [c]Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons *which were* slain; and they hid[3] him, *even* him and his nurse, in the [d]bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: and Athaliah[4] did [e]reign over the land.[5]

4 ¶ And the seventh year[6] Jehoiada sent and fetched the [f]rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a [g]covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part [h]of you that enter in on the sabbath shall even be keepers of the watch of the king's house;

6 And a third part *shall be* at [i]the gate of Sur; and a third part at the gate behind the guard:[7] so shall ye keep the watch of the house, that it be not broken down.[8]

7 And two [j]parts[1] of all you that [k]go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.[2]

8 And ye shall compass the king round about, every man with his weapons in his hand; and he that cometh within the ranges,[3] let[l] him be slain: and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did

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b Joel 3 2,12,21. Ke. 36.10, ver. 19.

1 Or, *so full*, that they stood *mouth to mouth*.

c Ex. 28. 2. 2 Co. 11. 14,15.

2 Not merely for the priests, but all the worshippers. Every Jew in the synagogue wears a kind of scarf around his shoulders, during the time of worship. Such would seem to have been the practice with the Baalites.—C.

3 Sacred robes.

d 1 Ki.20. 39. 40.

e Exr. 9.5,6.2 Ki. 18. 4[c].

4 Heb. *the mouth.*

5 The 'inner sanctuary;' the worshippers were merely in the court.—C.—Dathe conjectures that the word translated 'city' should be rendered 'inner sanctuary.' No temple of the 'house of Baal' is elsewhere mentioned.—*J.*

6 Heb. *statues.*

f 1 Ki.16. 31, 32. De. 7.5,25. Exr.6.11. Da.2. 5,23.29. Lu. 20. 20.

7 To disgrace it to the utmost, by putting it to the vilest uses. Mat. 15. 17. C.—This was an ancient mode of degradation, which still continues in the East. We are informed that Abbas the Great, king of Persia having conquered Bagdad, treated the tomb of Hamfich, one of the fathers of the church among the Turks, in a similar way.—*J.*

g Mar. 6. 20[c] 12. 34. He.4.2[c],3. 1. 2 Ki.18. 5[c]. 20. 3[c]. 31[c]. 2. 3[c]. 14. 22. 15. 9. 18,24; ver. 31.

9 ¶ Woe *be* to us, O God, if we are not all there. We cannot but everlastingly depart from thee, if we desert not from every sin. Then hast ordained our hearts from the bane of gross idolatries: O clear us from the golden calves of our petty corruptions!—*Bishop Hall.*

h 2 Ki. 12. 2[c]. 1 Ki. 21. 29. ch. 9. 7. Mat. 6. 2; 10. 42.

i ver. 35[c]. ch. 13. 13[c]. 14. 23[c]. 15. 8,12.

9 God had sentenced Ahab, Jezebel and Jehoram as murderers, and approves of Jehu so far as he executed that sentence, but sanctions neither the cruel spirit nor lawless and ill-principled manner in which it was accomplished. Hos. 1. 4.—C.

k Pr. 4. 23. Ps. 39. 1. Ec. 5. 1.

1 Heb. *observed not.*

l 1 Ki. 12. 28-33. ch. 10. 29[c]. 17. 16. 21. 22. ch. 3. 3[c]. ver. 29.

2 See his thorough hypocrisy appears: he followed God with burning zeal so far as it served his purposes. He mentions steps, short when self-interest directs him to prefer Jeroboam to Moses—to the law—to God.—*J.*

m Exr. 8[c].

n ch. 8. 12. ver. 33.

4 Heb. *to cut off the ends.*

5 Cut off their frontier towns and settlements.—C.

6 Heb. *figured the pasting of the iron.*

o Nu. xxxii. De. 3. 12-17. Jos. 13. 8-12.

7 Or, *even to Gilead and Bashan.*

p 1 Ki. 12. 25. 43. 14. 19. 29. 15. 31. 16. 5. 20. 32. 33. 22. 35. ch. 10. 32. 13. 8, 9. 12, 13.

A.M. 3120. B.C. 884.

8 B.C. 856.

9 Heb. *the days were.*

CHAP. XI

a ch. 8. 26. 9. 27. 2 Ch. 22. 10, 11.

1 Daughter of Ahab, king of Israel, and wife of Joram, king of Judah, so that she had strong claims on the royal authority.—C.

b 2 Ch. 22 6. Eze 16. 44. Re. 17 6. Ps. 1. 10; 4. 10. 15. 59-7.

2 Heb. *seed of the kingdom.*

c 2 Ch. 22. 11, 12. Ge. 22. 12. Isa. 32. 36.

3 The more easily accomplished, because none but the priests had access to the interior of the temple.—C.

d 1 Ki. 6. 8; 22. 25. Je. 35. 4. Eze. 40. 45. Ps. 91. 5.

4 She fulfilled a part of the mission against the house of Ahab, which Jehu could not execute; for through herself the taint of Ahab's blood had been given to the house of David.—*J.*

e Ps 72. 8. Mal. 3. 15. Re. 17. 2, 7.

5 It is evident from the whole narrative that Jehoiada the high-priest was the moving spirit in this whole transaction. Jehosheba may have first discovered the infant, still alive among the bodies of the slain; but the high-priest must at once have been made acquainted with the discovery, and must have advised the placing of the child in safe apartments in the temple. Jehoiada was eminently a man distinguished for sagacity, courage, and faithfulness to God. He was thus qualified for taking a leading part in the affairs of the kingdom in a time of great danger. All his plans were laid with skill, and carried out with success.—*J.*

f B.C. 878.

f Levites, ver. 9. 2 Ch. 23. 2, 6. 2 Ch. 9. 11.

g Ge. 21. 32; 26. 28; 31. 44. 1 Sa. 18. 3. He. 6. 16.

h 2 Ch. 23. 4, 5. 1 Ch. 26. 12, 17. Ac. 4. 1.

i 2 Ch. 23. 4, 5. 1 Ch. 26. 12, 17. Ac. 4. 1.

7 The temple had three gates: that of Sur is supposed to have been the east, on the west there was none.—C.—According to this, it was determined that the partisans of the young prince should be divided into three bodies; one of which was to guard him in the temple, the second to keep all the avenues, and the third was placed at the gate leading to the royal palace.—*J.*

8 Or, *from breaking up.*

9 Or, *companies.*

1 Heb. *hands.*

k ver. 5. 1 Ch. 26. 13. 2 Ch. 23. 8.

2 The ongoing weekly guard, instead of returning home, were to form two bands for a body-guard to the young king.—C.

3 Within the ranks of the guard.—C.

l Ex. 21. 14. 1 Ki. 2. 31. 2 Ch. 23. 5-21.

CHAPTER XI. REFLECTIONS.—Mad ambition to reign steels the heart against the most natural affections: and men would be devils incarnate, were it not for the restraining grace of God. Even women would do everything horrid to secure their unlawful power, or wreak their malice against God and his people. What terrible bloodshed, and ruin to a family, does the introduction of one wicked woman produce! [Comp. 2 Ch. 21. 4; 22. 1; 2 Ki. 10. 14; 11. 1.] But however sinners triumph in their wickedness, their judgment lingers not; and believers shall be plucked as brands out of the burning. The promise of God shall be fulfilled, let Satan and his agents do their worst: and all the activity of sinners shall but hasten their own ruin. Evil shall hunt out the remains of accursed families till they be utterly destroyed: and neither wicked calumnies nor loud cries shall avail them. But what a blessing is one great man to a

the priest give king [m]David's spears and shields,[3] that *were* in the temple of the LORD.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner[4] of the temple[5] to the left corner of the temple, *along* by the [n]altar and the temple.

12 And he brought forth [o]the king's son, and put the crown upon him, and *gave him* the [p]testimony;[6] and [q]they made him king, and anointed[7] him; and [r]they clapped their hands, and said, [s]God save the king.

13 ¶ And [t]when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a [u]pillar,[7] as the manner *was*, and the princes and the trumpeters by the king; and all[x] the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, [y]Treason, Treason!

15 But Jehoiada the priest commanded the captains[z] of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that [a]followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.[8]

16 And they laid hands on her: and she went by the way by the which the horses came into the king's house; and there [b]was she slain.

17 ¶ And Jehoiada [c]made a covenant between the LORD and the king and the people, that they should be the LORD's people; between the[d] king also and the people.[9]

18 And all the people of the land [e]went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars: and the priest appointed officers[1] over the house of the LORD.[2]

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the [f]gate of the guard to the king's house: and he sat on the throne of the kings.

20 And all the people of the land [g]rejoiced, and the city was in quiet: and they slew Athaliah with the sword *beside* the king's house.

21 Seven[h] years old *was* Jehoash when he began to reign.

A.M. 3126. B.C. 878.

m 2 Sa. 21. 9. 2 Sa. 8. 7.

3 The guards were most probably not soldiers, but the *Levitical courses*. 2 Ch. 23. 1, 2. They were consequently unarmed, but now are furnished either from the trophies deposited by David, or from an arsenal in the temple called by his name. *C.*

4 Heb. *a boundary.*

5 Great court.

n 2 Ch 3 1.

o ver. 2. 2 Ch. 23. 11.

p Ex. 25. 16. Ps. 78. 5. Is. 8. 16, 20. De. 17. 18-20.

6 The words *gave him* being supplied, the word translated 'testimony' should rather be referred to the word נזר, and seems therefore to signify not the book of the law, but some part of the regalia or royal ornaments. *C.*—The testimony, says Scott, signifies the book of the law; and Joash was instructed by this significant action that he received his authority from God, and was accountable to him for it.—*I.*

q 1 Sa. 10. 1; 16. 13. 1 Ki. 1. 39. Lu. 4. 20.

r Ps. 47. 1.

s Heb. *let the king live*, 1 Ki. 1. 34. 2 Sa. 16. 16. Ps. 72. 15, 17. This seems to have been the usual shout of loyalty among the Hebrews. In personally addressing the king we find the expression put superlatively, as, 'let the king live for ever.' The same style of address was used to the Babylonian and Persian kings.—*I.*

t 2 Ch. 23. 12-15.

u 2 Ch. 4. 13; 34. 31. ch. 23. 3.

7 On a rostrum beside a pillar [2 Ch. 6. 13], for, had the child not been raised up, the queen could not have seen or distinguished him.—*C.*

x 1 Ki. 1. 39, 40. 1 Ch. 12. 40. ver. 12. Ps. 29. 2.

y ver. 7. 2. 1 Ki. 18. 17, 18. Mat. 7. 5. Ro. 2. 1-3.

z ver. 4, 9, 10. 2 Ch. 23. 8, 14.

a Ex. 30. 8. Re. 19. 20. ch. 10. 21-25. Je. 48. 10.

8 She was a murderer, ver. 1, and as such was righteously condemned.—*C.*

b ver. 1. Ju. 1. 7. Mat. 7. 2. Re. 16. 5, 7; 18. 6.

c De. 5. 2, 3; 29. 1, 12. Jos. 24. 25. 2 Ch. 15. 12, 14; 29. 10; 34. 31. Ezr. 10. 3. Ne. 5. 12; 9. 38.

d De. 17. 16. 2 Sa. 23. 3. Ps. 122. 5. Ro. 13. 1-5.

9 The true model of a national constitution. First, so far as it may be attained, securing the honour of God's law. Secondly, the co-relative rights and privileges of king and people.—*C.*

e ch. 10. 25-27. 2 Ch. 23. 18. Is. 2. 18, 20. 2 Co. 13. 2. 1 Th. 1. 9.

1 Heb. *offices.*

2 The high-priest, as natural, from the care he had taken of Joash, was appointed regent.—*C.*

f ver. 5. 2 Ch. 23. 5, 19.

g Pr. 11. 10. ver. 14.

h 2 Ch. 24. 1 ver. 4: ch. 22. 1. 21. 1; 13. 2.

A.M. 3126. B.C. 878.

CHAP. XII.

a 2 Ch. 24. 1. ch. 11. 21. 1 Ch. 3. 11.

b Ge. 22. 24, 31-33. Ju. 20. 1.

c 2 Sa. 20. 9. 2 Ch. 24. 2, 15-25.

d 1 Ki. 15. 4, 22, 23. ch. 14. 4; 15. 4, 35. 2 Ch. 33. 17. *i.e.* high places where God was worshipped.

1 Private altars on high places, where sacrifices were offered, and, no doubt, generally endeared by some interesting recollection of Joshua, Samuel, or some of the prophets or judges. They were not taken away, either for want of power, or from the unsettled state of the country, or were permitted to remain out of deference to popular prejudice, or the neighbourhood and interests of Levitical cities. Still, as they were contrary to the law, testimony continues to be borne against them.—*Note.* If you cannot reform sinners, at least testify against their sin. Your testimony may be unavailing now, it will work hereafter.—*C.*

e Heb. *holinesses*, ver. 18; ch. 22. 4.

2 Or, *holy things.*

f Ex. 30. 12.

3 Heb. *the money of the souls of his estimation.*

g Le. 27. vii.

h Ex. 35. 5, 25, 29. 1 Ch. xxii. 2 xxix.

4 Heb. *ascendeth upon the heart of a man.*

i 2 Ch. 24. 5. 1 Ch. 29. 6-9. Ezr. 7. 16; 8. 25.

5 He had assigned the following revenues: (1) Things dedicated by the king or others. (2) The half-shekel for every one who 'passed the account,' the matter or number from twenty years, Ex. 30. 13. (3) The estimation money for every man who had dedicated himself to God, Le. 27. 2. Ex. 35. 5. (4) Such voluntary contributions as came into any man's heart.—*C.*

k ver. 4, 5. 2 Ch. 24. 5, 6, 29. 4, 5.

l Phi. 2. 21. 2 Ti. 4. 10.

6 The revolt of the ten tribes had greatly diminished the revenues of the Levitical priests, who seem all to have adhered to the throne of Judah and service of Jehovah. The money received had therefore been applied to their support, which they now generously resign, only bargaining that they are not to be held accountable for the repairs of the temple.—*C.*

m 2 Ch. 24. 8. Mat. 12. 41.

n Of burnt-offering. 2 Ch. 4. 1. Ex. 40. 6.

o Heb. *threshold*, Ps. 84. 10.

p Or, *secretary*, 2 Sa. 8. 17; 20. 25. ch. 19. 2

7 Heb. *bound up.*

8 Bags or purses of money sealed and labelled at a certain value still pass current in the East, unopened and uncounted.—*C.*

q 2 Ch. 24. 12. ch. 22. 5. Ezr. 3. 8, 9.

CHAPTER XII.

1 Jehoash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from his design against Jerusalem by a present of the hallowed treasures. 19 Jehoash being slain by his servants, Amaziah succeedeth him.

IN the[a] seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name *was* Zibiah of [b]Beer-sheba.

2 And Jehoash did *that which was* [c]right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.

3 But [d]the high places were not taken [1]away; the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash said to the priests, All the money of the dedicated [e]things[2] that is brought into the house of the LORD, *even* the money of every one that [f]passeth *the account*, the money that every man[3] is [g]set at, *and* all the money that [h]cometh into any man's heart[4] to bring into the house of the LORD,

5 Let the [i]priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that*, in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the [5]house? Now therefore [k]receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests [l]consented to receive no *more* money of the people, neither to repair the breaches of the house.[6]

9 But Jehoiada the priest [m]took a chest, and bored a hole in the lid of it, and set it beside the [n]altar, on the right side as one cometh into the house of the LORD: and the priests that kept the [o]door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that the king's [p]scribe and the high priest came up, and they put up[7] in bags,[8] and told the money *that was* found in the house of the LORD.

11 And they [q]gave the money, being told, into the hands of them that did the work, that

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church and nation, when he is active, prudent, and pious! They who first give themselves to the Lord, may comfortably hope for his blessing upon their undertakings: and civil establishments are best founded in a due care of true religion. That kingdom will be truly happy where God's word is made the rule of the monarch's government and of the people's obedience: and when religion comes in fashion, every man will appear zealous; and religion, liberty, and order will support one another.

CHAPTER XII. [Ver. 4. The first clause of this verse contains a general command that all the money which was wont, according to law, to be given to the temple, should be applied by the priests for repairs. This money, or sacred tax, was of three kinds, and these are enumerated in the succeeding clauses of the verse, as follows:—1. 'The money of the numbered,' *i.e.* of those who, as ordered in Ex. 30. 13, give on being registered half a shekel as an offering to the Lord. 2. 'The money at which each man is estimated,' *i.e.* the money which was to be paid to the Lord for redemption by any one who by a special vow had devoted himself, or any portion of his property, to God. 3. All money of a free-will offering. *P.*]

REFLECTIONS.—Old and evil customs are hard to root out: and rarely is the reformation of religion exactly answerable to the divine standard of God's word. Fear of men, or hopes that corruptions will die away of their own accord, often make good men to stop short. What a mercy it is for youth, particularly princes, to have pious, prudent, and faithful tutors! And often young hypocrites, under such care, manifest for a time more forwardness in the work of reformation than the aged servants of God. How hopeful it is when liberality in contributing for sacred purposes meets with prudence and fidelity in the disposal! But when men are only restrained from evil by the influence of others, their wickedness readily breaks out at last, and they destroy what they have built. Hypocrites will not always call on God, but will become foolish in their imaginations, and hasten their own ruin by

had the oversight of the house of the LORD: and they laid it out[9] to the carpenters and builders that wrought upon the house of the LORD,

12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that was laid out[1] for the house to repair *it*.

13 Howbeit [r]there were not made for the house of the LORD bowls[2] of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:[3]

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, [s]they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully.[4]

16 The [t]trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then[5] Hazael[u] king of Syria went up and fought against [v]Gath,[6] and took it: and Hazael [w]set his face to go up to Jerusalem.

18 And Jehoash king of Judah [x]took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things,[7] and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he went away[8] from Jerusalem.

19 ¶ And[a] the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And [b]his servants arose, and made a conspiracy,[9] and slew Joash[1] in [c]the house of Millo, which goeth down to Silla.

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David:[2] and Amaziah his son reigned in his stead.

CHAPTER XIII.

1 *Jehoahaz's wicked reign.* 3 *Jehoahaz, oppressed by Hazael, is relieved by prayer.* 8 *Joash succeedeth him.* 10 *His wicked reign.* 12 *Jeroboam succeedeth him.* 14 *Elisha dying propaesieth to Joash three victories over the Syrians.* 20 *The Moabites invading the land, Elisha's bones raise up a dead man.* 22 *Hazael dying, Joash getteth three victories over Benhadad.*

IN the[e] three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz

A.M. 3149. B.C. 855.

9 Heb. *brought it forth.*

1 Heb. *went forth.*

r 2 Ch. 24. 14. 1 Ki. 7. 50. Nu. 10. 2. *i.e.* they were not then, but afterwards, made.

2 That is, there were no vessels made for the service of the temple till all the outward repairs were completed. Hence we may learn in all our expenses to give that the preference which is most needful, and in dealing for the public to deal as we would for ourselves.—*J.*

3 They sought first to finish the house before providing the furniture of the altar, trumpets, and lavers.—Note. Attend first to the essentials of religion. 'The kingdom of God (Ro. 14. 17), and his righteousness,' Mat. 6. 33; and if God see it good, then 'all other things will be added unto you.'—*C.*

s ch. 22. 7. Ps. 1. 48. 1 Th. 2. 10 Ne. 7. 2.

4 See note on ver. 10. Christian, 'whatsoever things are honest' (honourable), 'think on these things,' Phi. 4. 8.—*C.*

t Le. 5. 15, 18; 6. 30; 7. De. 14. 25. Nu. 18. 9.

5 B.C. 840.

u ch. 8. 12; 10. 32; 13. 3, 7. 1 Ki. 19. 17.

x 1 Ch. 18. 23. 1 Sa. 27. 1, 2.

6 A Philistine city twenty-three miles west of Jerusalem.—*C.*

w 2 Ch. 24. 23. Je. 42. 15. Lu. 9. 51.

x 1 Ki. 15. 18, ch. 16. 8, 18. 15, 16.

7 He dearly bought a peace which was of short duration; for the next year Hazael returned, and Jehoash, having no more treasures, was obliged to hazard a battle, which he lost (alone with the principal part of his authority), so that Judah was totally ruined and Jehoash shortly after slain in his bed by his own servants.—*J.*

8 Heb. *went up.*

a 1 Ki. 11. 41; 14. 29; 15. 23, 32, 45. ch. 8. 23.

b 2 Ch. 24. 25, 26. ch. 14. 5.

9 The cause of the conspiracy is traced, 2 Ch. 24. 22–25, to resentment against him for the ungrateful murder of the sons of Jehoiada, the friend and protector of his youth.—*C.*

1 B.C. 818.

c Or, *Beth-millo*, 2 Sa. 5. 9. 1 Ki. 11. 27, not Ju. 9. 6.

2 But not in the sepulchres of the kings, a circumstance which is supposed to express disapprobation of his conduct. Thus ended a reign full of hope in the beginning but of misery in the end. Many a promising youth turns aside to folly when his monitors are removed, as did this Joash after the death of Jehoiada the priest, ver. 2.—*J.*

CHAP. XIII.

a ch. 8. 26; 10. 36; 12. 21; ver. 10.

A.M. 3166. B.C. 838.

1 This verse is reconciled with ver. 10 by supposing, as in some other cases, that Jehoash, ver. 10, had become co-regent with his father, Jehoahaz, three years before his death—a circumstance most probable in such miserable and unsettled times.—*C.*—As sons frequently reigned with their fathers during the Hebrew monarchy, their reigns are made in some instances to commence from their partnership with their fathers in the throne, and so others from the commencement of their governing alone, after their fathers' decease. Thus we read here that Jehoahaz of Israel began to reign in the twenty third year of Joash of Judah, and in ver. 10 we read it was in the thirty seventh of Joash that Jehoash of Israel began to reign, though his father Jehoahaz reigned seventeen years, which would make it about the fortieth of Joash. This is explained by supposing his father admitted him to the government two or three years before his death.—*J. H. Horne.*

b ch. 10. 29. 1 Ki. 12. 26–33; 13. 33; 14. 8, 9.

2 Heb. *walked after.*

c De. 4. 9, 23. 10. 20. 21, 22. Ju. 2. 14, 15. 10. 6, 7. ch. 8. 12. He. 12. 29.

d Ju. 10. 10. Ps. 78. 34; 90. 15. Is. 26. 16. Je. 22. 23. 1 Ki. 21. 29.

3 B.C. 842.

4 Though his repentance is not mentioned, it is implied, for the Lord heard him in mercy. If so, and there seems no cause to question it, his calamities, though great, both to himself and his country, were happily overruled for good.—*C.*

e Ex. 3. 7. Ge. 31. 42. Is. 63. 9. ver. 23.

f ver. 25. ch. 14. 25, 27. Is. 19. 20. Ne. 9. 27. Ob. 21.

5 Not in the days of Jehoahaz, but of Jeroboam the son of Jehoash, ch. 14. 27.—*C.*

6 Without fleeing to fenced cities, strongholds, dens, and caves.—*C.*

7 Heb. *as yesterday and the third day.*

g ch. 17. 7–19. De. 32. 15–18.

8 Heb. *he walked.*

9 Heb. *stood.*

h 1 Ki. 16. 33. De. 7. 5.

i ch. 8. 12; 10. 32. Am. 1. 3. 1 Ki. 20. 25, 27, with 1 Ch. 21. 5.

k 1 Ki. 14. 19, 20. ch. 10. 34, 35.

l 1 Ki. 14. 13. Job 3. 14.

1 Aloae.

2 See note on ver. 6.—*C.*

3 B.C. 841.

m In concert with his father, ch. 14. 1.

n ver. 2. 1 Ki. 12. 26–33; 13. 33. ch. 3. 3; 10. 29.

o ver. 8, 9, 25. ch. 14. 8–16. 2 Ch. 25. 17–24.

4 The same as Jehoash, ver. 10.—*C.*

p ver. 9. ch. 10. 35; 14. 29.

5 B.C. 825.

q 1 Ki. 1. 13; 2. 24.

the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.[1]

2 And he [b]did *that which was* evil in the sight of the LORD, and followed[2] the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

3 ¶ And [c]the anger of the LORD was kindled against Israel; and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.

4 And Jehoahaz [d]besought the LORD,[3] and the LORD hearkened unto him: for he [e]saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a [f]saviour, so that they went out from under the hand of the Syrians:[5] and the children of Israel dwelt in their tents,[6] as beforetime.[7]

6 Nevertheless [g]they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* walked[8] therein: and there [9]remained the [h]grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria [i]had destroyed them, and had made them like the dust by threshing.

8 ¶ Now [k]the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and [l]they buried him in Samaria: and Joash his son reigned[1] in his stead.

10 ¶ In the thirty and seventh [2]year of Joash king of Judah began[3] Jehoash the son of Jehoahaz [m]to reign over Israel in Samaria, *and reigned* sixteen years.

11 And [n]he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin, *but* he walked therein.

12 And[o] the rest of the acts of Joash,[4] and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash [p]slept with his fathers;[5] and Jeroboam [q]sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

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the means which they use to prevent it. And upon none does God more readily imprint distinguished marks of his justice than upon apostate hypocrites, who chiefly dishonour his cause.

CHAPTER XIII. REFLECTIONS.—How obstinately do men cleave to that which is evil! When idolatry is once rooted in a nation, nothing but the power of God can extirpate it: and when men make themselves wicked, they also become base and miserable. But he is ready to hear the prayer of distress. His mercy abounds even to the chief of sinners. But they who, after both judgments and mercies, continue in their sin, may expect to have at last judgment without mercy. How wisely God magnifies his servants, or renders them obscure, as is best. In what diversified forms they leave this world! Evident marks of God's favour and image are impressed upon some ministers and saints, that even wicked magistrates or others are in conscience constrained to honour them, and lament the loss of them; and what instruction, deliverance, and victory might kings obtain by an intimacy with such! The death-beds of noted ministers are useful schools of important wisdom: but the removal of the few faithful is a great weakening to the defence of a nation. Their loss is felt in death, who when alive were neglected. God himself, however, liveth as our protector and deliverer; and when his everlasting arms are employed in our favour, nothing can detain or withstand us. But, alas! our confined desires and expectations often cramp our distinguished mercies. We improve not the offers and advantages which God puts into our hands, and often we grieve him and his servants by losing our mercies for want of desire to obtain them. The death of God's eminent servants is frequently marked with tokens of wrath against their nation or

14 ¶ Now Elisha was fallen sick of his sickness whereof [r]he died. And Joash the king of Israel came down unto him, and wept over his face, and said, [s]O my father, my father! the chariot of Israel, and the horsemen thereof.[6]

15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.

16 And he said to the king of Israel, Put thine hand[7] upon the bow. And he put his hand *upon it:* and Elisha [t]put his hands upon the king's hands.

17 And he said, Open the window eastward:[8] and he opened *it.* Then Elisha said, Shoot:[9] and he shot. And he said, [u]The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in [x]Aphek, till thou have consumed *them.*

18 And he said, Take the arrows: and he took *them.* And he said unto the king of Israel, Smite[y] upon the ground: and he smote thrice, and stayed.

19 And the man of God was wroth[1] with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it:* whereas now thou shalt [z]smite Syria *but* thrice.

20 ¶ And Elisha[2] died,[3] and they buried him. And the [a]bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass, as they were burying a man,[4] that, behold, they spied a band[5] *of men;* and they cast the man into the sepulchre of Elisha: and when the man was let down,[6] and [b]touched the bones of Elisha, he revived,[7] and stood up on his feet.[8]

22 ¶ But [c]Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And [d]the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob,[9] and would not destroy them, neither cast he them from his presence[1] as yet.

24 So [e]Hazael king of Syria died; and Benhadad his son reigned in his stead.[2]

25 And Jehoash the son of Jehoahaz [f]took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

CHAPTER XIV.

1 Amaziah's good reign. 5 His justice on the murderers of his father. 7 His victory over Edom. 8 Amaziah, provoking Jehoash, is overcome and spoiled. 15 Jeroboam succeedeth Jehoash. 17 Amaziah is slain by a conspiracy. 21 Azariah succeedeth him. 23 Jeroboam's wicked reign. 28 Zachariah succeedeth him.

IN the second year of Joash[1] son of Jehoahaz king of Israel reigned [a]Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

3 And he did *that which was* [b]right[2] in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.[3]

4 Howbeit [c]the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom [d]was confirmed in his hand, that he [e]slew[4] his servants which had slain the king his father.

6 But the children[5] of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [f]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He slew of [g]Edom in the valley of Salt ten thousand, and took [6]Selah[7] by war,[8] and called the name of it Joktheel unto this day.[9]

8 ¶ Then Amaziah sent messengers to Jehoash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, [h]let us look one another in the face.[1]

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [i]The thistle that *was* in Lebanon sent to the cedar that *was*

A.M. 3165. B.C. 839.

r Ps.12.1. 89. 47. Is. 57.1. Zec.1.5.

s ch.2. 12. 6. 17. Job 22.30. Pr.11.11. Ezek.27. 30. Is.6.13. Ps. 106. 23. Ps.

[6] Equivalent, the rabbins and others think, to *protector,* being to Israel better than chariot and horsemen. They rather hold it to signify, 'Are you also, like Elijah your master, to be taken thus away from us in our day of necessity.'—C.

[7] Heb. *Make thine hand to ride.*

t Ge.49.24. Ps.127.1. 21.144.1. Jn 15.5. Is.26. 12.

u The Syrians had seized upon the country east of Samaria.—C.

[8] It was an ancient custom to shoot an arrow into the country it was intended to invade. When Alexander the Great reached the coast of Lycia, 'he threw a dart into it.' The ancient conquests of Syria were to the *east* of Judea.—*I.*

x Ex.4.29. Ju. 7. 9-23. 2 Sa.5.24.

y 1 Ki.20.26-30. 22a. 4.2. ver. 19, 25.

z Ex 17. 11. ch.20.6-37 Is 20.2-4. 38. 21, 22.

[1] Or was grieved. Why? He had told the king, 'Thou shalt smite the Syrians till thou have consumed them.' He must therefore have understood the smiting as symbolical, and should therefore have proceeded till ordered to desist.—C.

a ver.25.

[2] He prophesied about 60 years.

[3] B.C. 839.

a ch 5. 2. 6. 23. 24. 2. Is 52 1. Ps. 122.1.

[4] B.C. 838.

[5] A Moabitish band of plunderers.—C.

[6] Heb. *went down.*

b ver. 23, 25; ch. 24. 20, 27. Ezek. 37. 10. Ke. 13. 21. Jn.11. 25, 26.

[7] So Christ chiefly quickened sinners after his death.

[8] Elisha having been the principal witness to the ascension of Elijah, and that ascension being an important evidence of immortality, this additional testimony hath to Elisha's character and that vital doctrine is thus miraculously furnished.—C.

c ch 8 12; to 33; ver 3, 7. Ps.106. 40-42. Dt. 28.48.

d Eze.20.9, 14, 17, 22. Ju.10.16. Ex.2.24, 25; 3 6, 7, 32. 11, 13. Le.26.42. Dt.32.36. Ps. 105.8; 106. 45, 46.

[9] Not for *their* sakes, but for the sake of the covenant which promised Christ.—C.

[1] Heb. *face.*

e Ps.125.3. Lu. 18. 7, 8.

[2] Benhadad the second.—C.

A.M. 3160. B.C. 838.

f ver 5, 18, 25; ch. 14 25. De. 32. 35, 36. Ge.22 14.

CHAP. XIV.

[1] Of his reign alone.

a 2 Ch.25. 1. 1 Ch. 3. 12.

b ch 12 2. 2 Ch.25 2; 24.1, 25 2 Is.3.5. He reigned hypocritically.

[2] Some things right, that is, as God had commanded in the law, or prescribed by his prophets.—C.

[3] We see here the influence of personal parental example. Let fathers who have successfully trained up their children to serve God, be thankful for the honour thus conferred on them.—*I.*

c 1 Ki.15. 4, 5, 14. ch 12. 3; 15. 4, 35. 2 Ch.20. 33.

d 2 Ki.12. 17, with ch. 13.10-25.

e ch. 12. 20. Ge. 9. 6. Nu.35.33. 2 Ch.25.3, 4.

[4] B.C. 837.

[5] This is mentioned as a commendation, for in those barbarous times vengeance often extended to the children. How must the state of morals when obedience to a simple command of God is noted as a rare virtue.—*I.*

f De.24. 16. Eze. 18. 4, 20.

g ch. 8. 20, 22. 2 Ch. 25. 11. 2 Sa.8.13. Ps. 60 title.

[6] Or, *the rock.*

[7] Situated about 90 miles south-east of Jerusalem. It was surrounded by great perennial rocks, and its name signifies a *rock,* as also did its subsequent name, *Petra.* It was a place of such strength, that it more than once set the Roman armies at defiance. When subdued by that *iron* power, it became the capital of a province; afterwards, the metropolitan see of the surrounding Greek churches, but finally became, as was foretold by the prophet, a total desolation. Its ruins are at present the most remarkable in the world, and furnish the most abiding evidences of prophetic inspiration.—C.

[8] B.C. 826.

[9] Obedience of God, in testimony of his confidence in the word of the prophet. 2 Ch.25. 8, 9.—C.

h 1 Sa. 14. 12. 2 Ch. 25. 17. ch.12.17, 18.6, 12, 13. Pr.17.14, 18.6, 12, 13. 20.18.

[1] To face an enemy, is still a common phrase for fighting.—C.

i Ju 9 8-15. 2 Sa. 12. 1-4. Is. 55. 13. The thistle denotes Amaziah as weak and contemptible, though mischievous; and the cedar Joash, powerful and peaceable.

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church. And even a prospect of victory over one enemy is attended with trouble from another. But what blessings are good men, by their former examples, instructions, and prayers, even after they are dead! And quickly is the fate of the most powerful and conquering nations reversed when God pleases.—But does not this Elisha present before us a figure of the great God our Saviour? How abundant his fitness for his work! He was endowed with the Spirit above measure. Ardent was his zeal for God, and tender his compassion towards destitute, grieved, fainting, and endangered men. How express and solemn was his call to his offices, which was confirmed by numerous and diversified miracles! Coming after the New Testament Elijah, John Baptist, he was solemnly initiated to his work on Jordan's bank. By his complete robe of righteousness he divided the depths of wrath and Jordans of trouble. By his new covenant of salt, and the grace thereof, he rectifies the bitter waters and barren soil of law precepts and curses, and of multiplied troubles. By him streams of gospel truths, ordinances, and influences break forth in the wilderness for perishing sinners; and the barren Gentile world he makes a joyful mother of Christians, and these fruitful in good works. To destitute souls and churches he multiplies their oil of grace, till there be no more room to receive it. By his word he often quickened the dead; and many such his death discharged from their graves. By his death and intercession he quickens millions dead in trespasses and sins. By his word he sweetens our bitter lots of temptations and troubles; he restores our sinking spirits, and supplies our famished souls. Multitudes of Gentile sinners he freely cures of their sinful leprosy, by complete purification in the river of his blood and Spirit; and renders them hearty worshippers of the true God. He is the strength and protector of his church, who gives his people victories, ruins their enemies, and manages the nations around for their good. How terrible is the resentment of Heaven against his injurers! They that mock him are rent in pieces, while there is none to deliver them. Those ministers who preach for filthy lucre, or who, by error and falsehood, wound his honour, shall infamously perish in their sin. They who attend his ordinances with malignant intentions, shall be smitten with spiritual blindness and delusion. They who discredit his word, or despise his promised fulness, shall see it with their eyes, but never share of its benefits. Tremendous judgment befell Judas, who betrayed him: and awful is the curse that has fallen on the Jews, who reviled, disbelieved, and persecuted him; and which shall at last fall on all his obstinate despisers.

CHAPTER XIV. REFLECTIONS.—It is an easy thing to be a formalist in religion—but God tries the heart. How short-lived is the prosperity of traitors and murderers! Vain minds are proud of little, and are obstinate against good advice. But others will be found proud enough to mortify them, and strong enough to render them miserable. It is madness for the people of God to weaken themselves before their common



FOUNTAIN AT CANA OF GALILEE—NEAR THE BIRTH-PLACE AND BURIAL OF JONAH—ALSO THE SCENE OF THE FIRST MIRACLE.

[II. Kings, xiv:25.]—"He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher." Gath-hepher is upon the top of a rocky hill to the west of and in sight of Kefr KeKenna, or Cana in Galilee. The prophet Jonah was born here and is also said to be buried here. Cana of Galilee occupies the site upon which Ittah-kazin was situated in Old Testament history, referred to in Joshua, xix:13. Cana of Galilee was also the scene of the first miracle. The Greeks have the jars here in which they claim the water was turned into wine. It is upon the Roman road from Sephoris to Tiberias, between Nazareth and the Sea of Galilee.

in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

10 Thou [k]hast indeed smitten Edom, and thine heart hath lifted thee up: glory *of this*, and tarry at home;[1] for why shouldest thou meddle[l] to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But Amaziah [m]would not hear: therefore Jehoash king of Israel went up;[2] and he and Amaziah king of Judah [n]looked one another in the face at [o]Beth-shemesh,[3] which *belongeth* to Judah.

12 And Judah [p]was put to the worse before Israel, and they fled every man to their tents.

13 And Jehoash king of Israel [q]took Amaziah king of Judah,[4] the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from[r] the gate of Ephraim unto the corner-gate, four hundred cubits.

14 And he took [s]all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages,[5] and returned to Samaria.

15 ¶ Now[t] the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And Jehoash slept with his fathers,[6] and was buried in Samaria with the kings of Israel; and [u]Jeroboam[7] his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah [v]lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the [w]rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now [x]they made a conspiracy[8] against him in Jerusalem; and he fled to [y]Lachish:[9] but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he [z]was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [a]Azariah,[1] which *was* sixteen years old, and made him king instead of his father Amaziah.

22 He built [b]Elath,[2] and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year[3] of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign[4] in Samaria, *and reigned* forty and one years.

24 And [c]he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel, [d]from the entering of Hamath[5] unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant [e]Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

26 For the LORD [f]saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left,[6] nor any helper for Israel.

27 And the LORD said not that he would [g]blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.[7]

28 ¶ Now [h]the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, *which belonged* to Judah, for [i]Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his [j]fathers, *even* with the kings of Israel; and Zachariah his [k]son reigned in his stead.

CHAPTER XV.

1 Azariah's good reign. 5 He dying a leper Jotham succeedeth. 8 Zachariah, the last of Jehu's generation, reigning ill, is slain by Shallum. 13 Shallum, reigning a month, is slain by Menahem. 16 Menahem strengtheneth himself by Pul. 21 Pekahiah succeedeth him. 23 Pekahiah is slain by Pekah. 27 Pekah is oppressed by Tiglath-pileser, and slain by Hoshea. 32 Jotham's good reign. 36 Ahaz succeedeth him.

IN the twenty and seventh year[1] of Jeroboam king of Israel began Azariah[2] son of Amaziah king of Judah to reign.

2 Sixteen[a] years old was he when he began to reign; and he reigned two and fifty years in Jerusalem: and his mother's name *was* Jecholiah of Jerusalem.

3 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;[3]

4 Save that the [b]high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And the LORD [c]smote[4] the king,[5] so that he was a leper unto the day of his death, and dwelt in a several house:[6] and Jotham the king's son *was* over the house, judging the people of the land.

6 And the [d]rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

7 So Azariah slept with his fathers;[7] and

A.M. 3178. B.C. 826.

k ver. 9. 2 Ch. 32. 25, 26. 19. Hab. 2. 4. Pr. 26. 16.

1 Heb. *at thy house.*

l Lu. 14. 31. Pr. 26. 17. 17. 14. 18. 6. 20. 3. 2 Ch. 35. 21, 22.

m 2 Ch. 25. 20. Ex. 14. 4. 1 Sa. 2. 25.

2 The ground being higher in Judah than in Samaria.—A curious internal proof of the history having been written on the spot.—*C.*

n ver. 8. 2 Sa. 2. 14. 1 Sa. 14. 12.

o Jos. 21. 16. not 19. 38, for Je-ush.

3 There were several cities of this name. This one was situated about 13 miles west of Jerusalem.—*C.*

p Heb. *was smitten*, 2 Ch. 25. 22.

q Pr. 26. 28. 28. 12. 29. 23. Lu. 14. 31. Job 40. 11, 12. 1 Pe. 5. 5.

4 Self-conceit, ver. 8; senseless idolatry imported from the country he had conquered, and contempt of good advice. 2 Ch. 25. 14—16. led first to the alienation of his subjects, ver. 27, and then to the judgments with which God punished him. 2 Ch. 25. 25.—*C.*

r Ne. 8. 16. 12. 39. Je. 31. 38. Zec. 14. 10. 2 Ch. 25. 23.

s 2 Ki. 7. 41, 51. 12. 18. 14. 26. 18. 15. ch. 18. 15. 2 Ch. 25. 24.

5 Took some of the chief men with him, as security for the quiet behaviour of king Amaziah and the rest of their countrymen.—*C.*

t 2 Ki. 12. 19, 20. 16. 5. 8, 12. 20. 27, 28. ch. 10. 34. 35. 13. 8, 9. 13.

6 B.C. 825.

u ch. 13. 13. Ho. 1. 1. Am. 1. 1. 7. 9.

7 Jeroboam the second.—*C.*

v 2 Ch. 25. 25. ch. 13. 10, ver. 1, 2.

y ch. 26. 6, 20. 34.

w 2 Ch. 25. 26. ch. 14. 27, 28. ch. 10. 34. 35. 13. 8, 9. 13.

6 B.C. 825

w ch. 13. 13. Ho. 1. 1. Am. 1. 1. 7. 9.

7 Jeroboam the second.—*C.*

x 2 Ch. 25. 25. ch. 13. 10, ver. 1, 2.

y ch. 26. 6, 20. 34.

z 2 Ch. 25. 24, 27. ch. 12. 20, 21. 14. 5, 19. 24. 25. 30. 22. 23.

8 B.C. 810.

a Jos. 10. 2, 32. Is. 36. 2. Mi. 1. 13.

1 Lachish was in the plain of Philistia, on the road to Gaza, 15 miles south-west of Jerusalem. It was then a strong city; it is now a desolate ruin.—*P.*

b 2 Ki. 2. 20. 16. 6. 14. 43. 14. 31. 35. 8. 14. 22. 50. ch. 8. 20. 2 Ch. 8. 18. 12. 21.

c 1 Ch. 3. 12, or *Uzziah*. 2 Ch. 26. 1, or *Ozias*, Mat. 1. 8.

1 Called Uzziah, ver. 32, and Ozias by Matthew, ch. 1. 8. There is no reason, however, to pronounce 'Azariah' an error, for nothing is more common than to find the same person having more names than one at one time, or called by different names at different times.—*C.*

d De. 2. 8. 1 Ki. 9. 26. ch. 16. 6. 2 Ch. 26. 2. It was a port on the Red Sea.

2 On the north point of the eastern gulf of the Red Sea. It was the entrepot for the East Indian commerce in the days of Solomon, and retained its commercial importance till the 6th century of our era. It is now called Ailah, and is totally in ruins.—*C.*

2 B.C. 825.

4 Now he began to reign alone, having reigned twelve years with his father.

A.M. 3179. B.C. 825.

e ch. 14. 25. Is. 23. 1, 5, 9. 37. 8. 1 Ki. 22. 20—35. 2 Ki. 3. 7. 10. 20—33. 25. 20. 34. 21. 26.

f Nu. 34. 7, 8. Eze. 47. 16—18. De. 1. 17. Ge. 14. 3. 23. 17. Ex. 23. 31. Am. 6. 14. 2 Ki. 8. 65.

3 The pass from the coast of the Mediterranean, between the ranges of Lebanon and Hargylius, into the great plain of Hamath.—*P.*

g Mat. 22. 30, 40. Jonah 1. 1.

h ch. 13. 4. De. 32. 36. Ex. 3. 7. 22. 23. Ps. 12. 5. 106. 44—46. Ju. 10. 16. Ho. 12. 8.

4 Protected by any sufficient fortress, nor secure from depredation.—*C.*

i As yet, ch. 23. 23 but soon after did. Ho. 1. 6, 9. ch. 17. 18.

5 See note on ch. 13. 5.—*C.*

k ver. 15, 26, 28.

6 The passage is somewhat obscure, but the meaning seems to be that Jeroboam reduced to subjection the territories of Damascus and Hamath, which David had originally conquered, and which in the time of Solomon remained part of the Jewish monarchy. They were therefore said to belong to Judah.—*P.*

2 B.C. 784.

l After an interregnum of eleven if not twenty-two years, ch. 15. 8.

CHAP. XV.

B.C. Bio.

1 Perhaps the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort as he going to the Syrian wars; but the sixteenth year of Jeroboam's monarchy.

2 Dr. Kennicott complains of the corruption in the name of this king of Judah, which is expressed in four different ways in this chapter—Ozziah, Oziah, Azriku, and Ozeias. But the oldest Hebrew MS. reads here and in ver. 6, 7, *Uzziah*, which is supported by the Syriac and Arabic versions, by the parallel place in Chronicles, by Josephus, and by St. Matthew's genealogy, where it is Uzias, not Azarias. This is also the reading at ver. 32, 34 of the present chapter.—*J.*

a 2 Ch. 26. 1, 3, 4. ch. 14. 21, 22. 2, 3. 15. 3—5, 10.

3 That is, he obeyed the divine commands as far as Amaziah, who at first reigned well, but lapsed into pride through success, and then into idolatry, wherefore God gave him up to foreign and domestic enemies. See notes on ch. 14. 3, 13.—*C.*

b 1 Ki. 15. 14. 22. 43. ch. 12. 3. 14. 4. ver. 35.

c 2 Ch. 26. 16—21. Job 34. 19. Le. 13. 46. Nu. 12. 10.

4 B.C. 762.

5 For his proud and presumptuous intrusion into the sanctuary, 2 Ch. 26. 16—21.—*Note*, We may neither seek to be wise above what is written, nor worship God but as he himself has authorized and required.—*C.*

6 A house separate from intercourse with others, according to the law, Le. 13. 46.—*C.*

d 1 Ki. 22. 41, 45. 14. 29. 31. 15. 7, 8, 23, 24. 22. 45, 50. ch. 8. 23, 24.

7 B.C. 758.

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enemy by their mutual contentions. They who are least fond of war have ordinarily the best success in it: and they who govern ill raise discontents among their subjects, that issue in their ruin. But whatever refuge sinners flee to, it will be found incapable to protect them. God will take care that his providence shall exactly correspond with his purpose and word. Often indeed wicked persons, families, or nations are allowed a transient blaze of prosperity just before their final fall into lasting misery and ruin: but death and hell shall quickly overtake the most prosperous transgressors.

CHAPTER XV. [Ver. 19. It appears from the narrative that the kings of Israel had been accustomed to acknowledge in some form the supremacy of the rulers of Assyria. Menahem neglected to do so; and perhaps proceeded to a more overt act of defiance in capturing Tiphsah, on the very borders of Assyria. Thus provoked, the Assyrian monarch marched against Palestine, and the kingdom was saved only by the payment of an enormous ransom. *P.*]

REFLECTIONS.—Formality in religion, and imperfections in reformation, continue often from generation to generation: and even the best of periods are

they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

8 ¶ In the [a]thirty and eighth year[b] of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he [c]did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired[d] against him, and [e]smote him before the people,[1] and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* [f]the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned [g]a full[2] month[3] in Samaria.

14 For Menahem the son of Gadi went up from [h]Tirzah, and came to [i]Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Manahem smote Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah:[4] because they [m]opened not *to him*, therefore he smote *it; and* all the women therein that were with child he [n]ripped up.

17 ¶ In the nine and thirtieth year[5] of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.[6]

18 And [o]he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 ¶ *And* [p]Pul the king of Assyria[7] came[8] against the land: and Menahem gave Pul a thousand talents of silver,[9] that his hand might be with him to [q]confirm the kingdom in his hand.

20 And Menahem exacted[1] the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver,[2] to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

21 ¶ And[r] the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

22 And Menahem slept with his [s]fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* [t]two years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But [u]Pekah the son of Remaliah, a captain of his, [v]conspired[4] against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh, and with him fifty men of the Gileadites:[5] and he killed him, and reigned in his room.

26 And[e] the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And[y] he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 ¶ In the days of Pekah king of [6]Israel [w]came [7]Tiglath-pileser[8] king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor,[9] and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 ¶ And Hoshea the son of Elah made a [x]conspiracy[1] against Pekah the son of Remaliah, and smote him, and slew him,[2] and reigned in his stead, [y]in the twentieth[3] year of [z]Jotham the son of Uzziah.[5]

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [a]Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign; and he reigned sixteen years in Jerusalem: and his mother's name *was* Jerusha, the daughter of Zadok.

34 And[d] he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

A.M. 3246. B.C. 758.

[a] There having been an interregnum of eleven years, ch. 14.29.

[b] B.C. 773.

[c] ch.10.31; 13.2, 11; 14.24; 3.3. 1 Ki. 12.26-33; 15.26, 34; 16.26.

[d] B.C. 772.

[e] As prophesied, Am. 7.9. Ho. 1.4. 1 Ki. 16.9, 9 Ch. 21.20. ver. 14, 25, 30.

[1] Not in secret, but in public as a criminal, and with full consent and approbation of the people, to whom he had become obnoxious.—*C.*

[f] ch.10.30; 13.1, 10; 14.23, 29. Tit. 1.2. 2 Ti. 2.13. Ha.10.23. Nu.23. 19.

[g] 1 Ki. 16.15. Ps. 55. 23. Pr. 28.2.

[2] Heb. *a month of days.*

[3] An instructive example of the brief period allotted to the successful usurper.—*C.*

[h] 1 Ki. 14.17; 15.21, 33; 16.8, 9, 15.

[i] 1 Ki. 16.24, 28, 29. ch. 13.1, 9, 10; ver. 8, 13.

[4] We have no reason to believe that there were two cities of the name Tiphsah. The city here referred to was situated on the Euphrates, at a ford. It was called by the Greeks *Thapsacus.* The English version would here convey the impression that Tiphsah must have been near Tirzah, and consequently in the tribe of Ephraim; but the Hebrew may be rendered thus:—'Setting out from Tirzah Menahem smote Tiphsah,' &c.—*C.*

[m] Ju.8.5-17.

[n] ch.8.12. Am.1.13. Ho.13.16.

[5] B.C. 772.

[6] So far as we learn from the record, he was more wicked than Shallum, yet Providence grants him a longer reign. Is this just? Rather, are we able to judge of Providence? We see what Shallum was; do we know what he might have become? God giveth account of none of his ways. But we see that Menahem, who came to riches and power by domestic treason and cruelty, was soon plundered by a foreign invader.—*C.*

[o] 1 Ki. 12.26-33; 13. 33; 15.26; 16.2, 9. ch. 3.3; ver. 9, 18.

[p] 1 Ch. 5.26. De. 28. 25-52. Is. 9.1.

[7] By heathen authors called Pul Belochus. By aid of Arbaces the Mede he vanquished Sardanapalus, the last monarch of Assyria, and was the first king of Babylon and Assyria. As this was in the time of Jonah, ch. 14. 25, it has been conjectured that he was the unnamed monarch who repented at his preaching.—*C.*

[8] B.C. 769.

[9] About £342,185, 15*s.* sterling.

[q] ver. 14; ch. 14.5. Je. 17.

[1] Heb. *caused to come forth.*

[2] £1 4*s.* [This was a poll-tax of about £6, 5*s.* a head to 60,000 of his subjects. It is the first instance, either in Israel or Judah, of money raised by taxation for a public object. In Judah, at least, such exigencies were met from the treasuries of the temple or the crown.—*J.*]

A.M. 3275. B.C. 769.

[r] 1 Ki. 14. 19, 20; 15. 31; 16.5, 6, 20, 27, 28; 22. 39, 40. ch. 1.18; 10.34, 35; ver. 11, 15, 26, 31.

[s] B.C. 761.

[t] Job 20. 5. 1 Ki. 15. 25; 16.8; 22.51. Ps. 28.2.

[u] Is. 7.1. 2 Ch. 28.6.

[v] 1 Ki. 15.27; 16.9. ch. 9.14; ver. 10, 30.

[3] B.C. 759.

[4] It seems most probable, from the construction of the Hebrew, that Argob and Arieh were slain with the king, and that the fifty Gileadites were Pekah's assistants in the conspiracy. Boothroyd, however, thinks that Argob, Arieh, and the Gileadites were all agents in the conspiracy. Some think that Argob, Arieh, and the Gileadite guard of fifty, were all slain.—*Note,* From the difficulty of decision we learn that minute and accurate knowledge of such villanies, matters little. Sinners are the ignorant but willing instruments of divine justice in punishing one another.—*C.*

[w] ver. 22.

[x] 1 Ki. 12. 26-33; 13. 33; 15. 26; 16. 2, 9. ch. 3. 3; ver. 9, 18, 24.

[6] B.C. 740.

[y] 2 Ch. 28. 16, 20. 1 Ch. 5. 26, with 2 Ki. 15. 20. Is. 7. 1; 10. 9. Ho. 5. 13.

[7] The second word (Pileser) added to the original name is, according to Lorsbach's probable conjecture, equivalent to the Persian *balasar,* 'great and exalted prince,' from *bala,* high, exalted, and *sar,* chief, prince.—*J.*

[8] The son of Pul. This is the first captivity, in which half the tribes were carried away as a warning to the rest.—*Note,* It is thus diseases invade the body and carry away health, and vigour, and enjoyment, thus warning of the final captivity of death, if so be that men will 'lay it to heart,' and turn to the Lord.—*C.*

[9] These towns were all situated in the north of Palestine, in the territory of Naphtali. Galilee was also at this early period the name of a small district in Naphtali. It is difficult to account for the name Gilead, except on the supposition that it too was the name of a territory in Naphtali. As here employed it can scarcely mean the country east of the Jordan.—*P.*

[z] ver. 25.

[1] B.C. 739.

[2] He made the conspiracy in the twentieth of Jotham, and fourth of Ahaz, and held the government as a military chief, but was not crowned king till the twelfth of Ahaz, eight years after, ch. 17.1.—*C.*

[3] After an anarchy of nine years, ch. 17. 1. Ho. 10. 3, 7, 15.

[5] In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign.

[4] From ver. 33 we learn that Jotham reigned but sixteen years; it is therefore clear that he must have reigned four years in subordination to his father, during the continuance of the malady described, ver. 5.—*C.*

[5] Or Azariah, ch. 14.21.—*C.*

[a] 2 Ch. 27. 1, 8. Mat. 1. 9. 2 Ch. 3.12.

[d] ver. 3, 4. 2 Ch. 26. 4, 5; 27. 2, 6.

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marked with some token of the Lord's displeasure. He abases them that walk in pride; and by one stroke of disease can make the mightiest monarchs loathsome to others, and a burden to themselves; and after all their glory, bring them with shame to the grave. For the transgression of a land, how many are the princes thereof! But few traitors and murderers die in their beds. Wicked men are generally fond of power; and in the worst of times will push themselves into it by perjury and murder, and to the perpetual hazard of their own life. And often the most cruel are the most cowardly. But what a mercy is it to enjoy religion, liberty, peace, and safety, under a mild government! By civil wars, by murders of princes, and by occasional ravages, God hurries wicked nations into lasting ruin. And often they who were most forward in securing their settlements, share with the first in desolating judgments. And no less frequently godly magistrates



CHURCH OF ST. JOHN, SAMARIA—WHERE THE KINGS OF ISRAEL ARE BURIED. [II. Kings, xv.17.]—"In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria." Samaria was a hill and city in Ephraim. It was the capital of the Ten Tribes of Israel, 42 miles north of Jerusalem. It was built 926 B. C. by Omri, the sixth king of Israel. Its inhabitants were carried away to Assyria by Shalmanezer in 720 B. C., and their place was supplied by persons from Babylon who brought their gods with them. It is six miles northwest of Shechem and nineteen miles east of the Mediterranean. Omri, Ahab, Ahaziah, Jehu, Jehoahaz, Joash, and some of the other kings of Israel were buried in Samaria. Elijah the prophet lived here. The Church of Saint John was erected during the crusades between 1150 and 1180, over the traditional grave of John the Baptist.

35 Howbeit[e] the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the LORD.

36 ¶ Now[f] the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 (In those days[6] the [g]LORD began to send[7] against Judah Rezin the king of Syria, and Pekah the son of Remaliah.)

38 And Jotham slept with his fathers,[8] and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

CHAPTER XVI.

1 Ahaz's wicked reign. 5 Ahaz, assailed by Rezin and Pekah, hireth Tiglath-pileser against them. 10 Ahaz, sending a pattern of an altar from Damascus to Urijah, diverteth the brazen altar to his own devotion. 17 He spoileth the temple of its ornaments. 19 Hezekiah succeedeth him.

IN the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty[a] years old *was* Ahaz[1] when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire,[2] according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.[3]

5 ¶ Then[b] Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him*.

6 At that time Rezin king of Syria recovered Elath[c] to Syria, and drave the Jews[4] from Elath: and the Syrians came to Elath, and dwelt there unto this day.[5]

7 ¶ So Ahaz sent messengers to [d]Tiglath-pileser king of Assyria, saying, I *am* thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And [e]Ahaz took the silver and gold *that was* found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present to the king of Assyria.[6]

9 And the king of Assyria hearkened unto him: for the king of Assyria [f]went up against Damascus, and took it, and carried *the people of* it captive to [g]Kir,[7] and slew Rezin.

A.M. 3965. B.C. 739.

e ver. 4 ch. 12. 3, 14. 4. 1 Ki. 15. 14; 22. 43. 2 Ch. 27. 2.

f ver. 6, 7. 2 Ki. 11. 42, 43; 14. 29, 31. ch. 8. 23, 24, 12, 15. 2 Ch. 27. 7.

6 At the end of Jotham's reign.

g Is. 7. 1. 9. 21. Ho. 5. 13, 14. Am. 1. 13. 2 Ch. 28. 5. ch. 10. 5.

7 Does God *send* wicked men to effect his purposes? Yes! They go for their own wicked purposes of covetousness or ambition; God sends them by means of these very propensities to execute his judgments.—*C.*

8 B.C. 742.

CHAP. XVI.

a 2 Ch. 28. 1–4. 2 Ki. 18. 4–8; 15. 3; 22. 28–33; 23. 32; 16. 25–33. Le. 18. 21. De. 12. 2. Ps. 106. 37.

1 See note on ch. 18. 2.—*C.*

2 Imitating the horrible sacrifices of Canaan, De. 12. 31, in which he actually burned his children, 2 Ch. 28. 3: though this was expressly enumerated as one of the sins on account of which God cast out the Canaanites.—*C.*

3 Not every green tree throughout the land, but every green tree where he passed to worship — most probably the *system-atized* of heathenism, to whom trees were dedicated.—*C.*

b Is. 7. 1–9, 14; 8. 9, 10; 9. 6, 7. 2 Ch. 28. 5–15. ch. 15. 37. 2 Ki. 11. 36.

c ch. 14. 22. De. 2. 8. 2 Ki. 9. 26. 2 Ch. 26. 2.

4 The first time they are so named—it signifies the *Tudæans*, of which it is an abbreviation. They were now so called to distinguish the people of Judea from the ten tribes of Israel who had revolted with Jeroboam.—*C.*

5 A large number of ancient manuscripts, with the Septuagint and Vulgate versions, read *Edomites* instead of *Syrians* or *Aramæans*. The difference between the two words in the original is very slight. I prefer the reading Edomites.—*P.* —Instead of 'Syrians,' in the second clause of this verse, the marginal Masoretic reading has 'Edomites,' which is also found in many MSS., and in the Sept. and Vulg. That this is the correct reading can scarcely be doubted, and in that case we must follow Le Clerc and Houbigant in reading in the *first* clause 'to Edom,' instead of 'to Syria.' Though there is no critical evidence for this, historical fact seems to require it, for Elath had never belonged to Syria.—*J.*

d ch. 15. 29. 1 Ch. 5. 26. 2 Ch. 28. 16, 20. Is. 7. 17, 18. Je. 17. 5.

e 1 Ki. 15. 18–20. ch. 12. 17, 18. 2 Ch. 28. 21.

6 B.C. 740.

f 2 Ch. 28. 5. Mat. 7. 2. Ju. 1. 7. Ps. 7. 15, 16.

g Is. 22. 6. Am. 9. 7. *a.c.* Media.

7 The position of Kir is uncertain. The most probable view is that it was a district of Media, called by the Greeks *Karina*, and situated beside Elam.—*P.*

A.M. 3264. B.C. 740.

h 2 Ch. 28. 20. Je. 2. 36.

i Ge. 3. 6. Jos. 7. 21. Ec. 2. 24; 11. 9.

8 This was some idolatrous altar, the shape and workmanship of which pleased Ahaz so much that he determined to have one like it at Jerusalem. For this he had no divine authority; and the compliance of Urijah was both mean and sinful. That Ahaz did this for an idolatrous purpose is evident from 2 Ch. 28. 22–25.—*J.*

k Is. 8. 2. Mal. 2. 7. Ho. 9. 7. 4. 6. 2 Ti. 4. 16. Ga. 1. 20.

9 Ahaz would foolishly ornament and enrich the temple to please his own fancy, and soon after, ver. 17, 18, he is compelled to disfigure and rob the temple to satisfy the fancy of his heathen auxiliary.—*C.*

l 2 Ch. 28. 23; 26. 16–19. 2 Ti. 3. 13.

m Le. 1.—iii.

1 Heb. *which* were *his.*

n 2 Ch. 4. 1. Ex. 40. 6, 29.

2 He seems to have intended to conform every thing in the Lord's house as much as possible to the idolatrous temples which he saw at Damascus, and to model the divine worship in the same way: in a word, to honour and worship the gods of Syria, and not the God of heaven and earth.—*J.*

3 Which Urijah had made.

o Newly-made. Ex. 29. 39, 40. Eze. 43. 8. Ps. 106. 39.

p Is. 2. 6. Ho. 4. 12, a means of divination.

4 For myself to worship at. *C.* — 'And the brazen altar (i.e. the original altar of the temple) shall be for me to consider about;' *i.e.*, the king had not yet resolved what was to be done with it. He reserved that for future consideration. The original conveys no idea of worship or offering at it on the part of the king.—*P.*

q Ac. 5. 29, 42. 19. 2 Th. 2. 4. Ga. 1. 10. Jude 11.

r 2 Ki. 7. 23, 25, 27, 28.

5 Probably a shade where the royal family attended at public worship in the court of the temple.

6 It would appear to have been a royal seat, covered with a canopy, in which the king and his family sat on the Sabbath. During most part of the worship of the Sabbath the Jews sat, in emblem of rest—a practice most probably derived from the earliest times.—*C.*

7 Ahaz had little cause to congratulate himself on his policy, the result of which, in reference to Judah, was similar to the result of the *protection* afforded to the Britons by the Saxons. 'Instead of two petty princes whom he had before for his neighbours, and with either of whom he was able to cope, he had now for his neighbour this mighty king' (*Prideaux*).—*J.*

s ch. 15. 6, 7, 26, 38, 20. 21. 22; 21. 17, 18, 25. 23. 28; 24. 5.

CHAP. XVII.

B.C. 730.

a After an interregnum of nine years. cf. 15. 30; 18. 9. Ho. 10. 5, 7, 15; 8. 4; 13. 10, 11.

10 ¶ And king Ahaz went to Damascus [h]to meet Tiglath-pileser king of Assyria, and [i]saw an altar[8] that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And [k]Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz[9] came from Damascus.

12 And when the king was come from Damascus, [l]the king saw the altar: and the king approached to the altar, and offered thereon.

13 And [m]he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of his[1] peace-offerings, upon the altar.

14 And he brought also [n]the brazen altar, which *was* before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north[2] side of the altar.[3]

15 And king Ahaz commanded Urijah the priest, saying, Upon the [o]great altar burn the morning burnt-offering, and the evening meat-offering, and the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice: and the brazen altar shall be for me to [p]inquire *by*.[4]

16 Thus did Urijah the priest, [q]according to all that king Ahaz commanded.

17 ¶ And king Ahaz [r]cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones.

18 And the covert[5] for the sabbath[6] that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.[7]

19 ¶ Now[s] the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

CHAPTER XVII.

1 Hoshea's wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria for their sins is carried captive. 24 The strange nations, which were transplanted in Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah began [a]Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the

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and ministers are taken away from the evil to come, just when the storm is gathering against hypocritical professors.

CHAPTER XVI. REFLECTIONS. — What monsters of children have some of the best of saints! Grace must be infused by God, not conveyed by parents. Who can know the desperate wickedness of the human heart if left to itself? It can extinguish natural affections and turn men into monsters: it can make them

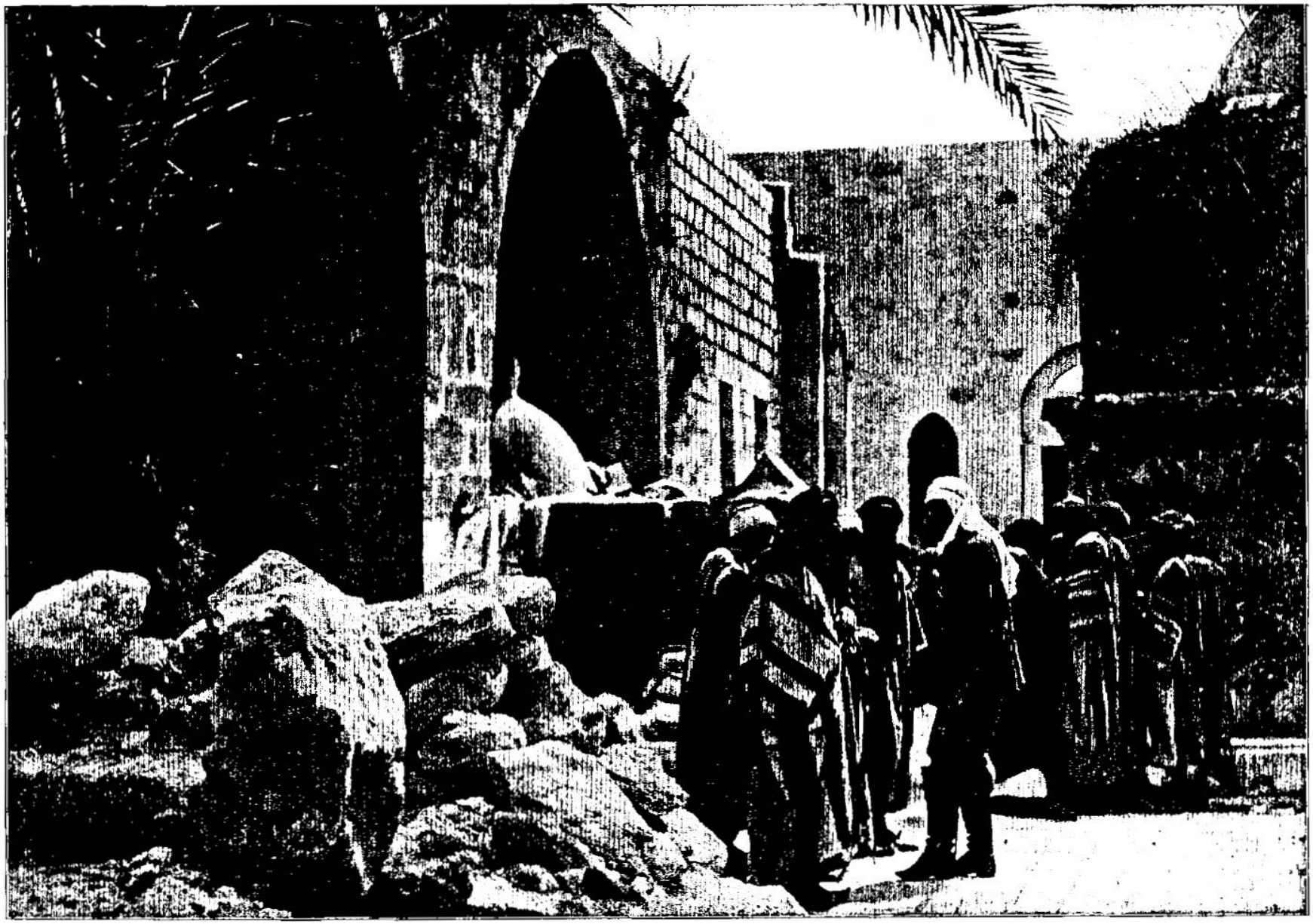

CHURCH OF ST. JOHN, SAMARIA—WHERE HOSHEA REIGNED OVER ISRAEL NINE YEARS. [II. Kings, xvii:1.]—"In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. And he did that which was evil in the sight of the Lord." We learn from I. Kings, xvi:23, 24, that the hill upon which Samaria was situated, was bought from Shemer by King Omri. Before the purchase of the hill by Omri, Tirzah had been the capital of Israel and before Tirzah, Shechem had been the capital. Jeroboam transferred his royal residence to Tirzah, as we learn from Solomon's Song, vi:4, and I. Kings, xiv:17, and because of the fertility of the soil about Samaria, Omri was led to purchase it. The Church of Saint John was erected between the years 1150 and 1180, over the traditional grave of Saint John the Baptist. It is now a complete ruin, and was, when this picture was taken, being torn down to make room for a mosque.

sight of the LORD, [b]but not as the kings of Israel that were before him.[1]

3 ¶ Against him came up [2]Shalmaneser [c]king of Assyria; and Hoshea became his servant, and gave[3] him presents.[4]

4 And the king of Assyria found [d]conspiracy in Hoshea: for he had sent messengers to So[5] king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound[e] him in prison.

5 ¶ Then [f]the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In[g] the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel[6] away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the [h]Medes.

7 For *so* it was, [i]that the children of Israel had sinned against the LORD their God, which had[k] brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And [l]walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel,) and of the kings of Israel, which they had made.[7]

9 And the children of Israel did [m]secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, [n]from the tower of the watchmen to the fenced city.[8]

10 And they [o]set them up images and groves[9] in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, [p]whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, [q]by all[1] the prophets, *and by* all the seers,[2] saying, Turn ye from your evil ways, and keep my commandments *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but [r]hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he [s]testified against them; and [t]they followed vanity, and became vain,[3] and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and [u]made them molten images, *even* two calves, and made a grove,[4] and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire,[5] and used [x]divination and enchantments, and [y]sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them [z]out of his [6]sight: there was none left but [a]the tribe of Judah only.

19 Also [b]Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of [c]spoilers, until he had cast them out of his sight.

21 For he [d]rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the LORD, and made them sin a great sin:

A.M. 3263. B.C. 741. || A.M. 3283. B.C. 721.

b ch. 3:2, with 10:31; 13:2, 11; 14:24.

1 He and [sic] proceeded to the same extent in idolatry and wickedness.—C.

2 Some conceive him to be Tiglath-pileser. 1 Ch. 5:26, others take him to be Nineveh. The ancient Hebrew writers think him the same as Sennacherib. But we are mainly concerned with the act of judgment inflicted on an idolatrous people, rather than with the man who inflicted it.—C.

c ch. 15:19, 29; 16:7; 18:13; 19:32; Ho. 5:13; 12:1.

3 Heb. *rendered.*

4 Or, *tribute.*

d ch. 14:20. Ezr. 17:13-15. Ho. 12:1.

5 The Sua, Sabichon, or Sabachus of heathen historians.—C.

e 2 Ch. 33:11. Ps. 149:8.

f ch. 18:9. Le. 26:17, 25, 32. De. 4:26, 28:15, 28, 49-57. Is. 7:18-20; 8:7; 10:5, 6; 17:3-5. Mi. 1:5-7. Am. 1:5, with Ez. 32:22.

g ch. 18:10, 11. 1 Ch. 5:26. Le. 6:32. Ho. 1:6, 9. De. 4:27, 28, 28:25, 36, 41, 64, 65. Am. 3:11, 12; 5:27.

6 Not only the people of Samaria, but all the ten tribes. Jos. *Ant.* l. ix. sec. 1. Thus ended the idolatrous kingdom of Israel, after 254 years of warnings, judgments, and neglected mercies.—C.

h ch. 18:9. Ge. 10:2. Is. 13:17; 21:2; 22:6. Je. 51:27, 28.

i De. 32:15-27, 37-39; 4:25-28, 29. Le. 18:26-28. Ju. 1-xxi. 1 Ki. 11-xxii. ch. 1-xv. Ho. 1-xiii. Am. ii.-ix. Mi. 1-iii.

k Ex. 1. xiv.

l Le. 18:3, 26, 30; 20:23. ch. 16:3. 1 Ki. 14:23, 24; 15:25, 30-33. Mi. 6:16.

7 Statutes which the idolatrous kings of Israel, and not God, had made.—C.

m Ecc. 8:12. 1 Pe. 2:16. Ro. 1:7, 4.

n i.e. through the whole country, ch. 18:8. Je. 31:40. Eze. 7:23, 9.

8 From the watch-tower in gardens to the fortified city—in town and country.—C.

o Ex. 34:13. Le. 26:1; 28:30, 38. Je. 2:20-23, 27-32, 34-36. De. 12:2, 3, 13, 14, 17, 18, 29-31; 16:21, 22. Ho. iv.-xiii. Am. 2:4, 5; 5:5, 26. Mi. 1:5-7. 1 Ki. 11-xxii. ch. i.-xv.

p De. 5:7, 8; 6:14, 15; 12:2-4. Ex. 20:3, 4, 23; 23:24; 34:13. Le. 26:1. Jos. 24:14, 20. 1 Sa. 12:21.

9 *Asherah*, when the context requires it, is translated *grove*, but frequently it is applied to the emblems of the Phœnician Venus. So it must be taken here as a "grove" under every great tree is unintelligible.—C.

q Je. 18:11; 25:5; 26:4, 5; 44:4, 5. Ho. 14:1; 12:10. Ex. 18:21. 1 Sa. 9:9; viii. 11. Jos. 24:7. 1 Ki. 11:9-11, 31-36; 12:1; 14:7-16; 16:1. 2 Chr. xxi. Mi. 3:1-xii. Am. 3:7. Joel 2:28. Is. 1-xxxii.-xxxiv.

1 Heb. *by the hand of all.*

2 All the prophets of those days. Hosea, Amos, Micah, whose prophecies remain; and, no doubt, many of their contemporaries, whose words, like those of many of our Lord's apostles, were not committed to writing.—C.

r De. 31:27; 32:5, 20; 9:6, 13; 10:16. 2 Ch. 30:8. Ne. 9:16, 17. Is. 48:4. Je. 7:26. Ps. 78:8, 37; 106:24.

s Ne. 9:26, 29. Je. 44:4. 2 Ch. 36:15.

t 1 Ki. 16:13. Ro. 1:21. Jonah 2:8. Je. 2:5, ver. 7, 10, 12.

2 This is a statement worthy of special note:—*They served after vanity, and became vain*, everything which man sets before him as the object of life, except God's glory, is vain. It is idolatry; it draws the mind away from God. It prevents man from preparing for his eternal home. It fills man with vain thoughts, vain anticipations, and vain hopes.—*P.*

u Ex. 32:8. 1 Ki. 12:28; 14:15, 23; 15:13; 16:33. De. 4:29. ch. 21:3. Je. 8:2.

4 See note on ver. 10.—C.

5 See note on ch. 16:3.—C.

x Is. 8:19; 2:6. Mi. 5:12.

y 1 Ki. 21:20, 25. Is. 52:3.

z De. 32:21-28; 29:20-28; 31:17; 4:25-27; 8:19, 20; 28:25, 36, 41, 48-68. Le. 26:17, 25, 28, 30. 1 Sa. 12:25. 1 Ki. 9:6-9. 14:15. Ho. 9:3.

6 Out of the sight of his temple and sacrifices, by which their covenant God looked upon them.—C.

a Ho. 12:12. 1 Ki. 11:13, 36.

b Je. 3:8. Ho. 4:15. Eze. viii. xiv.-xvi. xxii.-xxiv. Is. 1-iii. v. ix. xxiv. lvi. lix. Je. ii.-xvii. Zep. i.-iii. ch. viii. xvi. xxi. xxiv.

c ch. 13:3, 7; 15:19, 20, 29; 18:9. 2 Ch. 28:5; 33:11, 12, 32:30.

d 1 Ki. 11:11, 31; 12:19, 20. Ho. 8:4; 13:10, 11. 1 Sa. viii.

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rush headlong into the very sins which ruined their neighbours before their eyes. In the day of distress sinners are bent upon turning themselves every way for relief, but from God alone can they have it. They will stick at nothing slavish, dishonest, or shameful, to obtain that from men which they might have from him in the most honourable manner. Yea, they will choose those very idols for saviours whose insufficiency to save has been manifested as with a sunbeam. What a plague to princes are those ministers who flatter them in their impiety, and readily comply therewith! And the most abandoned profligates are often very fond of that devotion which themselves have devised.

CHAPTER XVII. [Ver. 6. The Israelites when taken captive were settled 'in Halah, and in Habor, the river of Gozan, and in the cities of the Medes.' Gozan was a province of Mesopotamia, called by Ptolemy *Gausanitis*. It lay along the southern base of Mount Masius, and embraced the regions watered by the upper Khabûr and Jerujer rivers, to the ranges of Sinjar and Hamma. The province of *Halah* lay along the banks of the upper Khabûr, extending from its source at Ras el-Ain, to its junction with the Jerujer. One of the mounds on the bank of this river, marking the site of an ancient city, bears the name of *Kulah*. '*Habor*, the river of Gozan,' is identical with the modern Khabûr, which rises in lat. 36° 40′, lon. 40°, and flows eastward to its junction with the Jerujer. The united streams form the lower Khabûr. It is a remarkable fact that down as late as the 12th century there were large Jewish communities dwelling on the banks of the Khabûr. *P.*]

Ver. 16. [The word rendered 'grove' in this verse and verse 10 is *Ashara*, and is generally the proper name of the Phœnician goddess *Astarte*, sometimes called Ashtoreth, the companion and consort of Baal. But the word is also frequently employed to signify the *image* of the goddess (in the plural *images*), which was set up either in a temple or on some sacred hill. The meaning *grove*, which has been adopted from the Septuagint and Vulgate versions, is altogether unsuitable here. The signification is 'an image of Astarte.' *P.*]

Ver. 17. [*Divination.* Various pretended methods of prying into futurity, such as an examination of the entrails of sacrificed animals, the flight of birds, palmistry.—*Enchantments.* The various impostures in which the eyes are deceived by great dexterity, or the mind subdued by the wonderful effects produced by the concealed knowledge of natural causes, also various pretended secret means of acquiring affection or inflicting revenge.—*Sold themselves to do evil.* These pretended arts were, and even in Christian lands still are, practised for money, especially by the people called Gipsies, whom happily, at last, Christian care is beginning to reach and settle in fixed habitations and useful employments. *C.*——*Sold themselves.* We find the same kind of expression in Ro. 7. 14: 'I am carnal, *sold* under sin.' Now the Hebrew and Greek words in these places signify primarily 'to sell;' but according to the idiom of these languages, a man who gave himself up to any course of action, or to any form of sin, was said *to sell himself.* But the English word *to sell* can have no such latitude of meaning. The proper rendering therefore would be, 'they gave themselves up to do evil.' *P.*]

Ver. 29. [It has been generally supposed that the Samaritans were a mixed race of Jews and Gentiles. Such was not the case. They were wholly of Gentile origin. Strangers in blood, they were merely instructed in some of the leading points of the Jewish religion, which they observed while they retained their own national deities. They received the Pentateuch as their revelation; and their reverence for this sacred book eventually led them to renounce their idolatry. In after-times the Jews refused to acknowledge them in any way, and would not permit them to assist in building the second temple. Being cast off by the

22 For the children of [a]Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by [f]all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

24 ¶ And the king of Assyria brought[7] *men* from[g] Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of[h] the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was, at the beginning of their dwelling there, *that* [i]they feared not the LORD: therefore the LORD sent [k]lions[8] among them, which slew *some* of them.[9]

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them; because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the [l]priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.[1]

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in Beth-el,[m] and taught them how they should fear the LORD.

29 Howbeit every nation [n]made gods of their own, and put *them* in the houses of the high places which the [o]Samaritans had made, every nation in their cities wherein they dwelt.

30 And[p] the men of Babylon made Succoth-benoth,[2] and the men of Cuth made Nergal, and the men of Hamath made Ashima,[3]

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech,[4] the gods of Sepharvaim.

32 So they [q]feared the LORD,[5] and made unto themselves of the [r]lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence.[6]

34 Unto this day they do after [t]the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, [u]whom he named Israel;

35 With whom the LORD had [v]made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, [z]who brought you up out of the land of Egypt with great power, and [a] stretched-out arm, him shall ye [y]fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And[z] the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and [a]ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit [b]they did not hearken, but they did after their former manner.

41 So these nations [c]feared the LORD,[7] and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.[8]

CHAPTER XVIII.

1 *Hezekiah's good reign.* 4 *He abolisheth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.* 13 *Sennacherib invading Judah is pacified by a tribute.* 17 *Rabshakeh, sent by Sennacherib again, revileth Hezekiah, and by blasphemous persuasions soliciteth the people to revolt.*

NOW it came to pass in the third year of Hoshea son of Elah king of Israel, *that* [a]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old[1] was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also *was* Abi, the daughter of Zachariah.[2]

3 And he did *that which was* right in the sight of the LORD, [b]according to all that David his father did.

4 ¶ He [c]removed the high places, and brake

A.M. 3283. B.C. 721.

a 1 Ki. 12. 28, 29. 2 Ki. 17. 21, 22. 1 Ch. 5. 26. 2 Ch. 30. 6, 10. 7, 9. 10, 11. 15. 11. 2. 15. 19. 20. 34. 3. 2. 21. 3. 4. 12. 24. 26. 25. 9. 11. 28. 4. 28.

f 2 Ki. 17. 13, 14. 23. 26. 2 Ki. 9. 7. Am. 3. 7. Mi. 1. 2. ver. 9. 10. 11. 8. 12. Ho. 1. 4. 9. Am. 3. 11. Mi. 1. 2. ver. 5. 6. 13. 16. 2 Pe. 3. 10.

g Ezr. 4. 2. 9, 10. ver. 30, 31. ch. 19. 34. 20. 17, 18.

h Ge. 47. 21. ver. 6. Mat. 10. 5.

i Is. 59. 13. Mat. 15. 8. Joh. 5. 27.

k 2 Ki. 14. 25. 21. 16. ch. 19. 22. Je. 15. 3. Ho. 13. 14. 14. 3. 9.

1 The Jews of Josephus would naturally, as men speaking from the depopulated state of the country, which presented an inviting residence; but God, who rules over all things, declares they were *sent* as a judgment.—C.

m Those parts of Syria and Palestine which are now left without inhabitants,—such as the heights of Lebanon and Hermon, the jungles in the Jordan valley, the woods and marshes of Bashan and Gilead, and even the desolate ruins of Caesarea and Accho,—are infested with bears, panthers, wolves, wild swine, jackals, and hyenas.—*P.*

l Is. 10. 11. 1 Ki. 12. 31. 2 Ch. 11. 13. Ho. 10. 18.

1 The heathen all believed, and still do believe, in local and tutelary gods; nay, in gods opposing one another in favour of one place, and seeking or effecting the destruction of another. Accordingly the king of Assyria does not deny the deity of Jehovah, but sends a priest to propitiate him by sacrifice, and instruct the people in the rites of his worship, not believing him to be alone God, but admitting him as the local and tutelary God of Palestine.—C.

m 1 Ki. 12. 29, 32. Am. 7. 13. 4. 4. 5. 5. Ge. 28. 8. Jos. 18. 9.

n ver. 30, 31. Ro. 1. 23. 1 Co. 8. 5. Is. 44. 9–20. Is. 45. 4. 8. Mi. 4. 5.

o Mat. 10. 5. Lu. 9. 52. Joh. 4. 9.

p ver. 24. ch. 18. 34.

2 Traces of the daughters,' for the devotions worship of the Babylonian Mylitta, to whom, according to Herodotus, prostitution was an acceptable service. Such was, such is, heathenism.—C.

3 Nergal, Ashima, Nibhaz, Tartak. Nothing certain is known but the names of these abominations; but conjoined with what is known of others, the impure nature of their worship may be certainly inferred.—C.

4 Molech under two names, the first signifying 'mighty, illustrious,' the second most probably the 'answerer.' C.

q Zep. 1. 5. Is. 29. 13.

r 1 Ki. 12. 31. 13. 33.

5 Not with the *filial fear* which arises from the knowledge of God's mercy. Ps. 130. 4; but with the *servile fear* which arises from a feeling of God's judgments. Thus *they feared Jehovah*, but *served* their false gods. ver. 33.—C.

6 Or, *who carried them away from thence.*

s De. 28. 64. ver. 8, 12. 17. 41.

t Je. 32. 28, 35. 18. 2 Ki. 18. 31.

u Ge. 32. 28. 35. 10. 1 Ki. 18. 31.

v Ge. 17. 7. Ex. 19. 5. 20. 3, 4, 23. 23. 32, 33. 34. 12–16. Je. 6. 20. ver. 12.

x 1 Ki. 8. 9. Ex. 6. 6. viii.—xiv. Ne. 9. 10, 11. De. 4. 34. Je. 32. 21.

y De. 6. 13. 10. 12. Is. 8. 13. Je. 32. 39. Ex. 20. 3–5.

z Ex. 24.—xxiv. 3, 4. xxvii. Ne. 9. 29. xi. vi. viii. Ex. 19. 8. xxiv. 3. 7. Ch. 34. 31. xxvii. —xxx. xxxv. De. 4. 1.—xxvi.

a ver. 22. Is. xxvi. De. iv. v.—xvii. xxvi.—xxix. 1 Ki. 9. 4–9. 2 Ch. xiv. xv.

b ver. 24. 2 Ch. 36. 16.

c ver. 29, 32. Zep. 1. 5. Jos. 24. 19. Ke. 3. 15, 16.

7 These nations formed the people afterwards called Samaritans. When Cyrus permitted the Jews to return, these mixed and commingled people wished to join with Zerubbabel in building the temple, and his refusal, together with the heathenism the Samaritans still retained, laid the foundations of that national enmity which subsisted in the time of our Lord, and only ceased when Jews and Samaritans were alike swept from the land they had defiled.—C.

8 B.C. 450.

CHAP. XVIII.

B.C. 726.

a 2 Ch. 28. 27. 29. 1. 1 Ch. 3. 13. Mat. 1. 9, 10.

1 Ahaz is said, ch. 16. 2, to have lived 36, and if Hezekiah ascends the throne at 25, he must have been born when his father was but 11 years of age. Calculating, however, that Ahaz was so complete, and nearly 21 when he came to the throne, and that though he reigned but 16 complete, he had reigned nearly 17 years, then Ahaz might be 13 years complete at the birth of Hezekiah, an age of which the early marriages of the East remove the difficulty.—C.

2 Most probably the pious man who exercised such happy influence in the days of Uzziah. 2 Ch. 26. 5 and whose pious daughter might preserve her son from the idolatry of his father Ahaz.—*Note.* All history attests the incalculable blessing of a pious mother. 'A woman that feareth the Lord, she shall be praised,' and her acts shall be read in the life and prosperity of her children.—C.

b 2 Ki. 15. 3, 34. 22. 2. 23. ch. 22. 2. 2 Ch. 17. 3. 34. 2.

c De. 7. 5. 2 Ki. 23. 12, 14. ch. 23. 4–20.

Jews, the Samaritans erected a temple of their own on Mount Gerizim about the year B.C. 420. Shechem became the metropolis of the sect, and was for a time an asylum for all apostate Jews. Enmity was thus fostered between Jews and Samaritans, which has survived the lapse of ages, and is at this day almost as strong as ever. *P.*]

REFLECTIONS.—God tries men with lesser judgments before he strikes the final blow. But such as continue selling themselves to the service of sin will at last share its wages in ruin. How wisely God times his tremendous judgments!- In the days of a king better than his fellows, and even by his treachery to a tyrant, the nation is plunged into misery and ruin.

What an exact account God keeps of men's sin and every aggravation of it! He marks against what mercies, warnings, and judgments it has been committed; and in what different forms: and what influence it has had in the seduction of others. And certain, however slow, is the destruction of apostates from God; and even at distant periods God is preparing for it. Great is the instability of earthly settlements: and who knows whither the Lord may toss us in life? Yet men carry their sins closely with them, go where they will. And easily can God punish those who pollute what belongs to him with their wickedness. Lions and all other creatures are at his call. Satan and men's lusts often quit a part that they may not be obliged to give up their whole power and honour. But no external instructions, warnings, mercies, or judgments will reform sinners from the false or medley religions which themselves have invented. While the religion of Jesus scarcely continues pure for an age, the religion of the devil can flourish with most for many ages together.

CHAPTER XVIII. REFLECTIONS.—God never makes a full end of his people, however sinful; but provides them relief in one part of the world when he almost extirpates them in another. Nay, in the darkest times he can raise up the most burning and shining lights. His grace can enable them to overcome the strongest obstacles, and to persevere to the end. Never, therefore, need they fear who boldly trust on God in the path of duty. No length of custom can ever consecrate an evil practice. If our parents have

the images,[a] and cut down the groves, and brake in pieces the [d]brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.[4]

5 He [e]trusted in the LORD God of Israel; so that after him was [f]none like him among all the kings of Judah, nor *any* that were before him.

6 For he [g]clave to the LORD, *and* departed not from following him,[5] but kept his commandments, which the LORD commanded Moses.

7 And the LORD was [h]with him; *and* he prospered whithersoever he went forth: and he rebelled[i] against the king of Assyria,[6] and served him not.

8 He [k]smote the Philistines, *even* unto Gaza,[7] and the borders thereof, [l]from the tower of the watchmen to the fenced city.[8]

9 ¶ And [m]it came to pass in the fourth year[9] of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the [n]end of three years they took it; *even* in the sixth year of Hezekiah, (that *is*, the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And the king of Assyria did carry away Israel unto Assyria, and [o]put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes;

12 Because[p] they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*.[1]

13 ¶ Now [q]in the fourteenth year of king Hezekiah did Sennacherib[2] king of Assyria come[3] up against all the fenced cities of Judah, and took them.[4]

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, [r]I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.[5]

15 And Hezekiah [s]gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold* [t]*from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave it[6] to the king of Assyria.[7]

A.M. 3278. B.C. 726.

[3] Heb. *statues.*

[d] Nu. 21. 9. Jo. 10. 5.

[4] Brass-work.

[e] ch. 19. 10. Jo. 22. 13, 16. Ps. 73. 27, 28. 78. 22. Is. 26. 4.

[f] ch. 19. 15, 20. 3.

[g] De. 5. 29, 30. 17, 20. Jos. 22. 5. Ac. 11. 23. 24. 1 Ki. 2. 4. 9. 5. 1 Ch. 2. 12. 1 Th. 2. 12.

[5] Heb. *from after him.*

[h] Ge. 21. 22. Nu. 14. 18. 1 Sa. 18. 14. Ps. 46. 7, 11. Is. 41. 10, 13, 14. 43. 2. Ro. 8. 31. He. 13. 6.

[i] ch. 16. 7. To whom Ahaz had made the kingdom tributary. But

[6] Had the kingdom been his own by any principle of right, Ahaz might have alienated or tendered it tributary. But it belonged not to man, but to God, and therefore God, who had given it to Abraham, had a right to resume it from the idolatrous and persecuting usurpers.—*C.*

[k] Is. 14. 29. 2 Ch. 28. 18.

[7] Heb. *Azzah.*

[l] ch. 17. 9. I.e. 2. 3. *i.e.* both villages and cities.

[8] See note on ch. 17. 9.—*C.*

[m] ch. 17. 3. 2 Pe. 2. 9.

[9] B.C. 723.

[n] ch. 17. 5. Hos. 13. 16. Am. 3. 11; 4. 1, 2, 4, 6, 7. Mi. 1. 6, 9.

[o] 1 Ch. 5. 26. ch. 17. 6. Ho. 8. 8, 9; 9. 3. Am. 5. 27. 1 Ki. 9. 7, 14–15, 15.

[p] ch. 17. 7–23. Is. 1. 2–31. 9, 21. 28. xxviii. 24. 30. 6. Am. 2. 11. Mi. 1. 2. Ho. 4. 1. 2 Ki. 14. 25. 2 De. 29. 24–28. 1 Ki. 9. 6–9. 11. 4, 5, 6, 10. Je. 22. 7–9.

[1] National defection is here assigned as the cause of national calamities—a circumstance which many are inclined to think peculiar to the Jews, as dwelling under what is emphatically called a theocracy. But all nations are immediately under the divine government, and will as assuredly as ever did the Jews, suffer the divine judgment for every national sin.—*Note.* Let Britain—long privileged with the Bible, with commerce, with riches, and power—beware, lest for neglect of the first, or abuse of the others, the Lord should remove her candlestick out of its place.—*C.*

[q] 2 Ch. 32. 1. Is. 36. 1.

[2] Heb. *Sanherib.*

[3] B.C. 713.

[4] Compare what follows in this and the next two chapters with Is. xxxvi.–xxxix., where the parallel texts are more largely quoted.

[r] ver. 7. Pr. 29. 25.

[5] In all £266,906. 5s. sterling.

[s] 1 Ki. 15. 18. ch. 12. 18. ver. 15.

[t] 1 Ki. 6. 35. 2 Ch. 29. 3.

[6] Heb. *them.*

[7] A most remarkable confirmation of this narrative has recently been discovered on one of the historical tablets of Nineveh. The tablet records the expedition of Sennacherib in his own words as follows:—"Because Hezekiah king of Judah would not submit to my yoke, I came up against him, and by force of arms and by the might of my power I took 46 of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured

A.M. 3304. B.C. 710.

and carried off as spoil 200,150 people, old and young, . . . And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs of the elders of Jerusalem with 30 talents of gold and 800 talents of silver, and divers treasures, a rich and immense booty."—*P.*

[u] Mar. 6. 26. Pr. 8. 35. 2 Ch. 32. 30–30. Is. 36. 2.

[8] B.C. 710.

[9] Some consider these not as proper names, but as titles of office. Rabsaris, *master of the eunuchs*, would be equivalent to the modern term comptroller of the household. Tartan, *keeper of the treasure*, would signify first lord of the treasury: and Rabshakeh is equivalent to the office of chief butler, now held in Europe by an upper servant, but formerly, in royal courts, by one of much higher rank.—*C.*

[1] Heb. *heavy.*

[x] Je. 9. 3; 22. 9. Ne. 3. 15, 16. 2 Ch. 32. 4, 30. ch. 20. 20.

[y] Is. 22. 20–24; 36. 3.

[2] Or, *secretary.*

[z] Jude 16. ch. 19. 22–26. Is. 7. 10–14; 37. 10–13, 23–27. 2 Ch. 32. 10–15.

[3] A title equivalent to *magistrate.*—*Note.* Titles of office and honour are not sinful when legitimately employed; they are only to be condemned when they originate in flattery, or degenerate into pride.—*C.*

[a] Is. 36. 4, 5 ver. 5. Ps. 42. 3; 79. 2, 10; 80. 5.

[4] Or, *talkest.*

[5] Heb. *word of the lips.*

[b] Pr. 22. 10. Job 20. 5.

[6] Heb. *trustest thee.*

[c] Is. 36. 6; 30. 1–7; 31. 1–3. Eze. 29. 6, 7.

[d] ver. 4. 2 Ch. 32. 12; 32. 12. Is. 36. 7–10.

[7] Or, *hostages.*

[e] 2 Ki. 13. 18. ch. 19. 6, 7, 32–35, with Is. 10. 5, 6, 12, 15; 36. 8.

[8] He speaks as by the authority and mission of God; but because he speaks boastingly (ver. 24) and idolatrously (ver. 29, 33, 35), we therefore infallibly conclude, that, though daring to speak in God's name, he speaks falsely, and by his own spirit.—*C.*

[9] Perceiving that the object of this blasphemous railer was to stir up the people to sedition, they mildly and reasonably required him to make his proposals in the Syrian language.—*I.*

[f] ch. 6. 25. De. 28. 53–57. Ex. 19. 9. 2 Kings 10. Ps. 73. 6, 8. Is. 36. 20–13.

[1] Heb. *the water of their feet.*

[2] In the brutal vulgarity of Rabshakeh there is a curious internal note of the truth of the record, the figure is taken immediately from his own office of butler.—*C.*—Hyperbolical expressions denoting the utmost extremities of famine, which the people must expect to endure, in case they dared to resist the king of Assyria.—*I.*

[g] ver. 20. Is. 36. 13–20. 2 Ch. 32. 10, 18, 19.

17 ¶ And[u] the king of Assyria sent[8] Tartan, and Rabsaris, and Rab-shakeh,[9] from Lachish to king Hezekiah with a great[1] host against Jerusalem: and they went up, and came to Jerusalem. And when they were come up, they came and stood by the [x]conduit of the upper pool, which *is* in the highway of the fuller's field.

18 And when they had called to the king, there came out to them [y]Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe,[2] and Joah the son of Asaph the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, [z]Thus saith the great king,[3] the king of Assyria, [a]What confidence *is* this wherein thou trustest?

20 Thou sayest,[4] (but *they are but* vain words,[5]) [b]*I have* counsel and strength for the war. Now on whom dost thou trust,[6] that thou rebellest against me?

21 Now, behold, thou trustest upon [c]the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, We trust in the LORD our God: *is* not that he whose high places and whose altars Hezekiah hath [d]taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give [7]pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD [e]said to me, Go up against this land, and destroy [6]it.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian[9] language; (for we understand *it*;) and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may [f]eat their own dung, and drink their own [1]piss with you?[2]

28 ¶ Then[g] Rab-shakeh stood and cried with

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dishonoured God it is our honour to be unlike them. And fidelity in God's service will be ever accompanied with his blessing. And yet, to prove their faith and constancy, and to punish a hypocritical generation, they who are most zealous for God may be reduced to such difficulties as will make them stagger and sinfully yield. But fleeing to human confidences instead of God will but bring on us the ruin which we seek to avoid. The most solemn treaties or largest ransoms make little impression on conquering tyrants. Never then let any rob God to procure temporal advantages. What an unruly evil is an insolent tongue! It casts forth firebrands, arrows, and death, against God and men: and readily it upbraids the people of God with their greatest honours. Little reason has one power to vaunt against another; for soon may they be equally weak as well as equally treacherous. Great boasters are seldom even ordinary actors; and flattering tongues

a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you; for [h]he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, [i]Make *an agreement* with me by a present, and come out to me, and *then* eat ye [k]every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern;[3]

32 Until I come and take you away to a land like your own land, [l]a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth[4] you, saying, The LORD will deliver us.

33 Hath any of the [m]gods of the nations delivered at all his land out of the hand of the king of Assyria?[5]

34 Where *are* the gods of Hamath,[6] and of Arpad? where *are* the gods of Sepharvaim,[7] Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries [n]that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people held their peace, and answered him not a word:[8] for the king's commandment was, saying, [o]Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, with *their* [p]clothes rent, and told him the words of Rab-shakeh.

CHAPTER XIX.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them. 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 20 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 35 An angel slayeth the Assyrians. 36 Sennacherib is slain at Nineveh by his own sons.

AND it[a] came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent [b]Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah[c] the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* [d]a day of trouble, and of rebuke, and blasphemy:[1] for the [e]children are come to the birth, and *there is* not strength to bring forth.

4 It [f]may be the LORD thy God will [2]hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore [g]lift up *thy* prayer[3] for the remnant that are [h]left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, [i]Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a [k]blast[4] upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to [l]fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against [1]Libnah: for he had heard that he was departed from Lachish.

9 And when [m]he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [n]Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold,[o] thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* [p]Gozan, and [q]Haran, and Rezeph, and the children of [r]Eden which *were* in Thelasar?

13 Where *is* the king of [s]Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and [t]spread it before the LORD.[5]

15 And Hezekiah [u]prayed before the LORD, and said, O LORD God of Israel, which [x]dwellest *between* the cherubims,[7] thou art [y]the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

16 LORD, [z]bow down thine ear, and hear;

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[h] Da.3.15, 27; 6.27. Ja.20.10, 21. Re.13.6.

[i] Heb. *Make with me a blessing*, Ge.33.11. ver.14-29.

[k] 1 Ki.4.25. Is.36.16. Mi.4.4. Zec.3.10.

[3] Or, *pit.*

[l] Ex.3.8. De.32.13, 14. Jo.24.13.

[4] Or, *deceiveth.*

[m] Is.36.18-20; 37.10-12, 18-20; 10.7-11; 44.9-19. Je.49.13, 23. ver.34, 35. Ps.115.3-8. Je.10.2-16. ch.19.10-13; 17.6, 7, 24, 30, 31.

[5] He does not question the godhead of Jehovah, but considering him merely as a local and inferior deity, he calls in question his power to protect Hezekiah and his people against his master, his armies, and his triumphant deities.—*C.*

[6] Hamath on the Orontes still bears the same name; it was on the northern border of Israel. Arpad is always spoken of along with Hamath, it probably adjoined it on the east beyond the Orontes. According to the probable conjecture of Busching, Hena is the town which is still called by the Arabs Anah. It lies on both sides of the Euphrates, amid rich gardens.—*J.*

[7] This was one of the places whence Salmanassar sent a colony into Israel, ch. 17.24. That it was a small state under its own king appears from ch. 19.13. We include it in Mesopotamia, because it is mentioned along with other places of that province; and Ptolemy speaks of a town of a similar name, *Sipphara*, as the southernmost city of Mesopotamia. Below it the Euphrates divided into two branches, one going to Seleucia, the other to Babylon. *Iouah* is probably the same as *Ava*, ch. 17.24. Michaelis places it between Berytus and Tripoli.—*J.*

[n] Je.49.23. ch.17.24, 30, 31; 19.12, 13. Is.10.7-11.

[8] There are times when it is wise not to answer a fool according to his folly. An especial instance here occurs, when there was danger lest the answer should have been railing for railing, an answer which Michael would not give even to Satan, and which Christians must never employ in reply to their revilers, Jude 9.—*C.*

[o] Mat.7.6. Pr.26.4. Am.5.23. Ps.38.13, 14; 39.2, 9.

[p] ver.28 Ge.37.29, 34. Mat.26.65. 1 Sa.4.12. 2 Sa.1.11.

CHAP. XIX.

[a] Is.37.1. 2 Ch.32.20; 20.3-9; 7.15.

[b] Is.22.20-24; 37.2-5. ch.18.18, 37. Jonah 3.5.

[c] Is.1.1; 13.1. Lu.3.4. ch.3.11. 2 Ch.32.20.

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[d] Ps.50.15; 77.2; 123.3. 1 Ki.5.5, 15. ch.18.29, 30.

[1] Or, *provocation.*

[e] Is.26.17, 18. De.32.36. Ge.20.2. 2 Ki.13.23.

[f] Nu.27.33. Jos.22.22. 1 Sa.14.6. 2 Sa.16.12. Ps.50.22.

[2] Not doubting that God would *hear*, in the sense of *answering* what they were spoken—but *hear*, in the sense of *reproving*, to punish their insolence and blasphemy.—*C.*

[g] Ja.5.16. Ps.20.1; 106.23 Je. Is.37.4; 42.11; Sa.32.19, 23.

[3] True prayer is a *lifting up*, as it raises the thoughts above all earthly objects, and fixes its desires and its hopes, and its confidence upon God.—*C.*

[h] ch.17.5, 6; 18.13. 2 Ch.28.5, 6.

[i] Ex.14.13. ch.6.16. 2 Ch.20.15, 17. Mar.6.36. Mat.14.27. Is.37.6, 7.

[k] Is.21.6; 48.5, 6, 59 3 ver.35, 37. ch.7.6.

[4] Some think this refers to the pestilential wind, the *Simoom*, by means of which they suppose the host of Sennacherib was destroyed. Others think it signifies that God would fill his heart with terror: "I will infuse a spirit into him." The phrase never signifies anything but putting a spirit into a person; that was a spirit of fear (*Lexicon*). Boothroyd has, with "I put another spirit in him. The *rumour* was, that Tirhakah was about to invade Assyria.—*J.*

[l] 2 Ki.19.7. 2 Ch.32.21. Ps.59.13. Je.20.4; 21.7; 34.20, 21; 44.30. Eze.29.19; 30.4, 5, 21, 22; 32.11.

[5] Not by prompting or causing his assassination—that were to make God the author of sin; but by adjudging him for his crimes, to have the passions of the wicked men he has cherished in ambitious wickedness let loose against him.—*C.*

[m] Is.37.8. ch.8.22, 24. Jos.12.21, 15.

[n] Ex.23.27, 31. Is.37.9. ch.18.29, 30. 2 Ch. 32.15-19. Is.37.10.

[o] Is.37.11; 10.7-14. ch.18.33, 34. 2 Ch 32.13.

[p] ch.17.6; 18.11. Is. 37.12.

[q] Ge.11.31; 29.4.

[r] Ge.2.8. Eze.27.23.

[s] 2 Sa.8.9. Nu.13.21. ch.18.34. Is.36.19; 37.13.

[t] 1 Ki.8.28. Ps.123.1. 2 Ch 20.4, 9. Is.37.14-20.

[6] Before the mercy-seat, which was to the believer a visible sign and seal of providence and grace, a memorial to sense, and an encouragement to faith. *C.*—By this action Hezekiah referred the matter entirely to God, intimating that as his honour was immediately assailed, he was chiefly concerned to defend it: and by this appeal the king meant to shelter himself and his people under the shadow of the Almighty.—*Scott.*

[u] 2 Sa.7.18. Eze.36.37. Da.9.2, 3. Ps.50.15, 91.15; 109.4. Ja.5.13.

[x] Ps.80.1. 2 Sa.6.2. Ex.25.22.

[7] Not as confined locally, but dwelling visibly "between the cherubims;" and thence, from "the mercy-seat," as the emblem of Christ, Ro.3.25 answer the prayer of faith and the cry of distress.—*C.*

[y] Is.44.6; 45.22. Je. 10.11, 12. Da.4.34, 35.

[z] Is.37.17. Ps.31.2; 86.1; 88.2; 130.2; 142.1, 142.1, 6; 143.1, 7. Da.9. 17-19.

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and pompous promises ought never to be trusted. How affecting is it to hear, though often improper to answer, virulent reproaches of God and his people! Silence is the best answer to insolent abuse. It but exasperates a fool to answer him according to his folly.

CHAPTER XIX. REFLECTIONS.—Sore in calling upon God for relief. But while our helper is almighty we ought never to despair. Let us, however, always interest in our behalf the prayers of Jesus Christ and his ministers and people. Thus trusting in God we shall never be confounded; while those who lift up their tongues against him shall bring down swift vengeance on their own heads. Wicked men dare to defy God, and are fond of trumpeting forth their own praise. Just before their ruin their blasphemy and pride ordinarily swell to the highest. But while we have a prayer-hearing God to address in our trouble let us always be confident. If the great object of our requests be the manifestation of his glory, we shall certainly be heard; and often God's returns to the prayers of faith are speedy as well as comfortable. How honourable, in God's view, are his people in their

open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproch the living God.

17 Of a truth, LORD, the kings of Assyria have [c]destroyed the nations and their lands;

18 And have cast their gods into the fire: for they [b]*were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

19 Now therefore, O [c]LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, [d]Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib[8] king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; [e]The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 Whom [f]hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against [g]the Holy *One* of Israel.

23 By thy messengers thou hast reproached the LORD, and hast said, [h]With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar-trees thereof, *and* the choice fir-trees thereof;[9] and I will enter into the lodgings of his borders, *and into* [i]the forest of his Carmel.

24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged[1] places.

25 Hast thou not heard long ago [k]*how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.[2]

26 Therefore their inhabitants were of [l]small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But [m]I know thy abode, and thy going out, and thy coming in, and thy rage against me.

28 Because [n]thy rage against me and thy tumult is come up into mine ears, therefore [o]I will put my hook in thy nose,[3] and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a [p]sign unto thee, Ye shall eat [q]this year such things as grow of themselves,[4] and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

30 And [r]the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

31 For [s]out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: [t]the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

33 By[w] the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For[x] I will defend this city, to save it, [y]for mine own sake,[5] and for my servant David's sake.[6]

35 ¶ And [z]it came to pass that night, that the angel of the LORD went out,[7] and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.[8]

36 So Sennacherib king of Assyria departed, and went and [a]returned, and dwelt at [b]Nineveh.

37 And it came to [b]pass, [c]as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [d]Armenia: and Esarhaddon his son reigned in his stead.

CHAPTER XX.

1 *Hezekiah, having received a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 12 *Berodach-baladan sending to visit Hezekiah, because of the wonder, hath notice of his treasures.* 14 *Isaiah understanding thereof foretelleth the Babylonian captivity.* 20 *Hezekiah dieth: Manasseh succeedeth him.*

IN those[a] days was Hezekiah sick unto death; and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [b]Set thine house in order; for [c]thou shalt die, and not live.[1]

2 Then he [d]turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, [e]remember now how I have walked before thee in [f]truth, and with a perfect heart, and have done *that which*

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a Nu.14.2 Ki.5.21

b Ps.115.4-7. Je.10.7-10. Is.44.9-20. 45.20. 46.1,2,6. 57.13. 66.17.

c 1 Ki.8.28. Da.9.15-18. Ps.83.13-18. Is.37.9-13-37.20.

d Is.37.21-29. 38.5. Da.9.20-24. Ps.35.2.

[8] The Old Testament authorises prayer *against* an enemy: the New Testament commands us to pray *for* him. Are these contradictory? are they of different spirits? Is the New Testament a new law? By no means. The command that enjoins us to pray *for* our enemies, requires us to pray for his conversion: the example that authorizes us to pray *against* him, is not against *him* personally, but against his wicked designs and plans. We pray *for* the spiritual welfare of the most wicked enemy, but we pray *against* the diabolical plots, and plans, and combinations of his subtlety, malice, and cruelty.—*Note*, To pray for the conversion of a sinner, is to pray with God—to pray for the success of a sinner in his sinful purposes, would be to pray against God.—C.

e Is.37.22. Ps.22.7. 44.13.

f Ps.73.8,9,11. 74.10. 78.89. 94. Ex.5.2. Pr.1.1. 4 ch.18.28-35.

g Ps.71.22. 78.5.24.

h Ps.20.7. ch.18.17. 33.34. Is.10.7-14,37.24. 23.2 Ch.32.27-27.

[9] These formed a most valuable article of internal consumption and foreign trade, as is manifest from 1 Ki.5.6. Their destruction, either for the mere wantonness of invasion, or for the necessary camp-fires, would inflict a deep injury upon the resources and beauties of the kingdom. Industry may soon repair the ravaging of a city: it requires centuries to restore the beauty and grandeur of a forest.—C.

i Or, *the forest* and *Ariel fruitful field*. Is.10.18. My forces have drunk up or turned aside whole rivers.

1 Or, *fenced*.

k Is.10.5,6. Je.51.20-23.

2 Or, *Hast thou not heard* how *I have made it long ago, and formed it of ancient times? Should I now bring it to be laid waste, and fenced cities* to be *ruinous heaps?*

l Ps.129.1,2; 129.6; 92.7,9; 76.5,6; 83.17-18; 73.5-7; 48.5,6. 46.8,9. Je.5.10. Da.4.34,35. 2 Pe.

m Ps.139.2,3; 10.11-14. De.28.8,19.

n Ps.76.10; 7.6; 2.1; 46.6. Pr.14.16; 29.9; 27.4; 78.31,67.

o Eze.29.4. Job 41.2. Ps.32.9. Ja.3.3. ver.36. Is.30.28.

[3] Oxen and dromedaries are usually guided by a ring which runs through the division between the nostrils, and which abides permanently, only requiring the fastening of a rein, or by means of an open hole in the same place, into which a hook with a rein is occasionally inserted.—C.

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p Of fulfilling. ver.29,32-31,34. Is.37.30-37. 38.22.

q Le.25.4,5. with 2 Ki.2.13-Ep.3.20.

[4] Such as figs, grapes, apples, melons, cucumbers, and many such vegetables, as in eastern countries, require little or no cultivation.—*Note*, The temporary prohibition of agriculture was first a trial of Hezekiah's faith; and, secondly, a means of repelling the Assyrians, by withholding the means of subsistence.—C.

r ver.4. Is.1.9. 10.20, 21. Ps.80.9.

s Is.10.22. Ro.9.27. Je.4.10. 46.28.

t Is.9.7. 37.32. 59.17. 63.4,5.

u ver.7,28. Is.37.34. 10.12, 24-27. 32. 33. 37.34.

x Is.10.32. 31.5. 37.35. 26.1.

y ch.20.6 Is.48.9,11. Eze.36.22.

[5] For the sake of my mercy and honour.—C.

[6] Not for any personal merit in David, but for the sake of the covenant confirmed with him, 2 Sa.7.28-29.—C.

z 1 Th.5.2,3. Job 20.5. 34.20. Ex.12.29. 2 Sa.4.26. 2 Ch.32.21,22. Is.37.36. 30.22, 26-30, 24-33. 14.25. 17. 29-31. 24.21. 27.1. 25.4,5,9-27. 27.1. 27.5-8. 30.27-33. 31.4,8. 9.33.1,3-5. 33.12,23.

[7] It is customary to account for this destruction, by supposing it effected by the wind called 'simoom.' Such attempts are not philosophy, but presumption. True philosophy stands upon *evidence*. The *evidence* here says the agent was an *angel*, and the angels of the Scriptures are always *persons*.—C.

[8] That is, when the *Jews* arose, the *Assyrians* were dead.—C.

a ver.7,28. 18.37.7, 29.

b Ge.10.11,12. Jonah 1.2. Na.2.8.

[9] B.C. 709.

c Is.37.1. Je.8.2. Eze. 6.5. 1.2.26.30. Na.3.15.

d Heb. *Ararat*, Ge.8.4. Is.37.38. Je.51.27.

CHAP. XX.

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a 2 Ch.32.24. Is.38.1. ver.7.

b 2 Sa.17.23. Mat.24.42,44.

c Jonah 4.3,8. He.9.27. Job 30.23. 14.1,5. Ps.49.7,9. 89.47. 48. 2 Sa.14.14. 1 Co.3.19.

[1] The natural tendency of thy disease is certain and speedy death: a fact that no more precluded God's miraculous interference to prolong his days, than the death of Lazarus, and the certain and speedy tendency of his body to corruption, precluded Christ from raising him from the grave.—C.

d Mat.6.6. Ps.38.2,3. or 1 Ki.8.30. 2 Sa.12.22. Ps.50.15.

e Ge.8.1. Ne.5.19;13.14,22,31. Ps.25.7.

f 1 Ki.2.4; 8.61. Ge.6.9. 1 Th.2.4,10. Job 2.3. 2 Co.1.12. Ac.24.16

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greatest distress! and contemptible in his sight are the greatest of his opposers—an empty noise, a proud puff, and no more! Nor hell nor earth can rage any further than his limits permit them. He protects, delivers, and provides for his people above what they think or ask, and all for Jesus' sake. But what a speedy regard to his promise! What terrible majesty is with him! How fearful to fall into his hands! How great the power of his angels! and how safe those who have millions of such guardians and protectors! But miserable is the end of blasphemers! Often their very gods or children, from whom they expected support, become the instruments of their ruin.

CHAPTER XX. REFLECTIONS.—Neither greatness nor goodness can exempt from sickness or death. Not a moment of life but the present is certain. And often God lays men aside from their work when we think there is most need of them. But, oh! the vast preparation of state, frame, and exercise that is necessary for a comfortable entrance into eternity! There is need for ministers to inculcate this in the most earnest and solemn manner. In dying moments it is the greatest mercy, and should be our greatest desire, to have all our hopes founded on Jesus' blood, and attended with the testimony of a good conscience: and to have the consolations of God enabling us to triumph

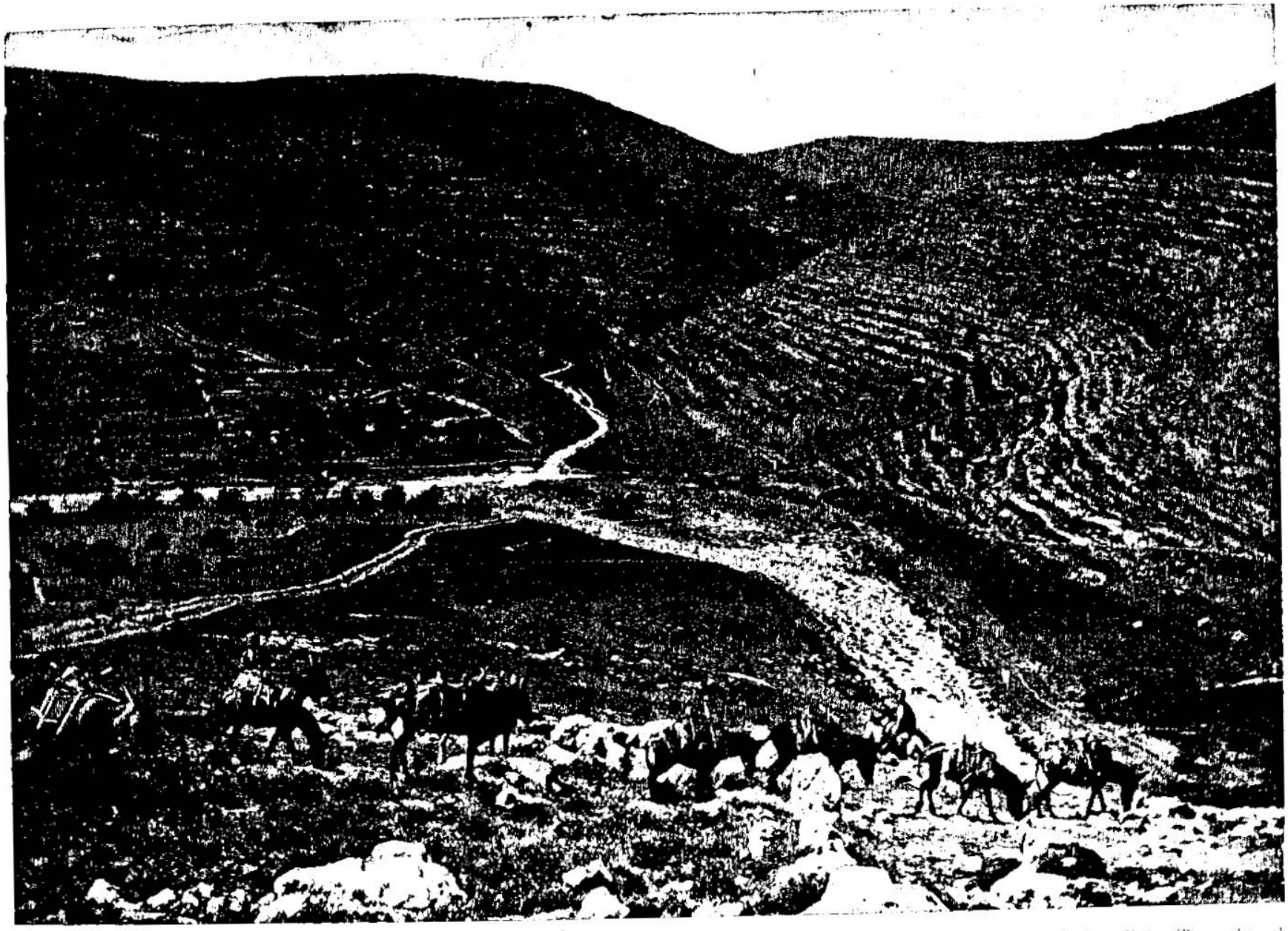

CARAVAN NEAR MT. HERMON—IN VIEW OF THE SPOT WHERE OUR LORD WAS TRANSFIGURED IN THE PRESENCE OF PETER, JAMES AND JOHN. [II. KINGS, xix: 23.]—"By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon." Above is an illustration of the southern side of Mt. Hermon, a mountain which belongs to the Lebanon range. We have here a long line of donkeys on their way to Damascus. Upon the backs of these donkeys little villages through this mountain country are supplied with the freight which is brought to them from the cities. In this view we have a clump of olive trees to the left of the picture, and we have very accurately brought out the topographical features of the country. This is not far from a village called Mejdel esh-Shems, where the Druses live.

is good in thy sight. And Hezekiah [g]wept sore.[2]

4 And it came to pass, [h]afore Isaiah was gone out into the middle court,[3] that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah the [i]captain of my people, Thus saith the LORD, the God of David thy father, [k]I have heard thy prayer, I have seen thy tears: behold, I will heal thee:[4] on the third day [l]thou shalt go up unto the house of the LORD.

6 And I will [m]add unto thy days fifteen years;[5] and[n] I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a [o]lump of figs:[6] and they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, What *shall be* the [p]sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

9 And Isaiah said, [q]This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees,[7] or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet [r]cried unto the LORD; and [s]he brought the shadow ten degrees backward, by which it had gone down in the dial[8] of Ahaz.[9]

12 ¶ At[t] that time Berodach-baladan, the son of Baladan, king of Babylon,[1] sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and showed[u] them all the house of his precious things,[2] the silver, and the gold, and the spices, and the precious ointment, and *all* the house of his [3]armour,[4] and all that was found in his treasures: there was [v]nothing in his house, nor in all his dominion, that Hezekiah showed them not.

14 ¶ Then [w]came Isaiah the prophet unto king Hezekiah, and said unto him, [x]What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.

15 And he said, What have they seen in thine house? And Hezekiah answered, [a]All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not showed them.[5]

16 And Isaiah said unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store[6] unto this day, [b]shall be carried into Babylon: nothing shall be left, saith the LORD.

18 And of [c]thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [d]Good[7] *is* the word of the LORD which thou hast spoken. And he said, *Is it* not *good*,[8] if peace and [9]truth be in my days?

20 ¶ And[e] the rest of the acts of Hezekiah, and all his might, and how [f]he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers:[1] and Manasseh his son reigned in his stead.

CHAPTER XXI.

1 *Manasseh's reign.* 3 *His great idolatry.* 10 *Prophecies uttered against Judah because of his wickedness.* 17 *Amon succeedeth him:* 19 *His wicked reign.* 23 *He being slain by his servants, and those murderers slain by the people, Josiah is made king.* 25 *Amon's acts and burial.*

MANASSEH *was*[a] twelve years old when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name *was* Hephzi-bah.

2 And [b]he did *that which was* evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again the high places [c]which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a [1]grove, as did Ahab king of Israel; and worshipped all the host of heaven,[2] and served them.

4 And [d]he built altars in the house of the LORD, of which the LORD said, [e]In Jerusalem will I put my name.

5 And he built [f]altars for all the host of heaven in the two courts of the house of the LORD.

6 And [g]he made his son pass through the fire,[3] and observed times, and used enchantments, and dealt with familiar spirits[4] and wizards: he

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A.M. 3291. B.C. 713.

[g] Ps.6.title 9.He.5.7.
[2] Heb. *with a great weeping.*
[h] Is.58.9. 65.24. Da.9.20,21. Ps.40.1,13,6.
[3] Or, *city.*
[i] ch.18.1. 2Sa.5.2. Jos.5.14,15. He.2.10.
[k] ch.19.20. Is.38.5. Ps.65.2,5,6,8,30.12; 147.3. ver.7. Ex.15.26.
[4] God is always the healer of disease, Ps.103.3; but, in some cases, the *vis medicatrix naturæ* is his agent, and medicine his means. In other cases the disease in an ailment stage is naturally incurable, and then miracle is his agent. his word the means.—*C.*
[l] Ps.26.8; 66.13-15; 116.12,14,18. 138.2.
[m] Ex.20.12, with Job 14.5.
[5] Not fifteen years beyond the time I had appointed thee, but fifteen years beyond what the state of disease, left to its course, would have allowed thee, Job 7.1; 14.6-12.—*C.*
[n] ch.19.6,7,32-34. Is.10.24-34. 2Ch.32.22.
[o] ch.4.42. Mar.7.33. Jn.9.6. Ac.27.24,34.
[6] The precise nature of the disease is unknown, any further than that it was inflammatory. Means are employed even in production of the miracle, to teach us that in our utmost dependence upon his word, we may not neglect the least of his precepts, nor, in pretended faith on his promise, dare to tempt his providence.—*C.*
[p] Is.7.11,14; 38.22. Ju.6.17,37,39. 2Sa.5.24.
[q] Is.38.7,8, with Jos.10.12-14.
[7] Half-hour lines.
[r] Ex.14.15. 1Ki.17.20,18.42. Ezr.36.37. Ja.5.16. Jn.15.7. Mar.11.24.
[s] Is.38.8. 2Ch.32.24.
[8] Heb. *degrees.*
[9] Of the precise nature of this dial we know nothing, more than that by its construction it measured time. As to the means of the miracle, whether by any extraordinary development or change of the laws of refraction, it is useless to inquire. He that made all things made their laws, and doeth according to his will.—*C.*
[t] Is.39.1. 2Ch.32.31. 2Sa.8.10; 10.2. He not only congratulated him on his marvellous deliverance, but probably courted him into a league against the Assyrians.
[1] This is the first time Babylon is mentioned. Hitherto it had been a mere province under the Assyrians, now it asserts its independence, and takes the first step to that "had eminence," from which it was hurled for its idolatry, cruelty, and pride.—*C.*
[u] Is.39.2. 2Ch.32.25-31. 1Ki.10.2,15,25.
[2] Or *spicery.*
[3] Or, *jewels.*
[4] Heb. *vessels.*
[x] 1Ki.8.46. Ec.7.20. 1Jn.1.8. Hab.2.4.
[y] Is.39.3-8.
[z] ch.5.25.

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[a] ver.15. 2Ch.32.27. Jos.7.19. Job 31.33. Pr.28.13.
[5] The fault lay not in showing, but in the vanity of showing them as his own, and as attractives to his alliance—in looking upon personal riches and national resources, as any means of protection or property, further than as God should be pleased to command a blessing upon them.—*C.*
[6] This custom of heaping up treasure is common in the East. Vertemannus, describing the treasure of the king of Calicut, says that it was esteemed so immense, that it could not be contained in two very large cellars or warehouses. It consisted of precious stones, plates of gold, and as much coined gold as might load 100 mules.—*J.*
[b] ch.24.13; 25.13. Je.27.19-22; 52.17.
[c] ch.24.12, 2Ch.33.11. Da.1.3.
[d] Is.39.8. 1Sa.3.18. Job 2.10. Ps.39.9. La.3.37,39.
[7] Not that the evil threatened was good in itself—that is impossible—but good in its consequences, as correcting Hezekiah's sin, and bringing him to the remembrance of God.—*C.*
[8] Or, *shall there not be peace and truth,* &c.
[9] The union of *peace with truth,* is peace as Jesus, and not as the world, gives. Jn.14.27.—*C.*
[e] 1Ki.11.41, 43. ch.12.19; 15.6,7; 36.38.
[f] ch.18.17. 2Ch.32.4, 30. Ne.3.16.
[1] B.C. 698.

CHAP. XXI.

[a] 2Ch.33.1-10.1Ch.3.13. Mat.1.10.
[b] 2Ch.33.2, 3. 1Ki.16.25-33. ch.8.18; 16.2-4; 22.52; 24.3,4; 17.8-17. ver.9. 1Ch.5.25. De.18.9,10. Je.15.4.
[c] ch.18.4,22; 16; 8.18. 2Ch.29.3,4-15,24. 1Ki.12.32,33. Je.11.-xvii. Is.59.7-15.
[1] "A grove." Hebrew *Asherah, i.e.* an image of Astarte.—*P.*
[2] "All the host of heaven," *i.e.* the sun, moon, planets, and stars. The worship consisted in the offering of incense to them on elevated spots, such as the flat roofs of houses, tops of hills, &c.—*P.*
[d] 2Ch.33.4,5. Je.32.34. ch.16.3; 23.4,6.
[e] 2Sa.7.13. 1Ki.8.29; 9.3. Ps.78.68,69.
[f] ch.16.11; 23.4,6. 1Ki.6.36. 2Ch.33.15.
[g] 2Ch.33.6. ch.16.3. Le.18.21; 20.16,31. De.18.10-14. Is.8.19.
[3] See Le.18.21. 2Ki.16.3.—*C.*
[4] Dealt with such as pretended to possess power over spirits, either to render them visible or audible, and so to obtain from them information concerning hidden treasure, things lost or stolen, or the knowledge of future events—a miserable exaction of imposture and credulity, which even the light of Christianity has not entirely banished from the world.—*C.*

over the natural fears and pains of death. How useful is prayer; it can prepare us for death, and recover us from distempers which are in themselves deadly. And God grants with pleasure his people's requests, and bestows on them exceedingly above what they ask or think. At best our life is limited: it is short, and had need to be well improved. In sickness we ought to use proper remedies, otherwise we but tempt God in desiring or expecting recovery: and the prayers and advices of God's prophets do us more good than the prescriptions of our physicians. How God condescends to the weakness of his saints! He will work wonders to strengthen their faith. Prosperous favourites of heaven are ordinarily courted into friendship by the wicked: and the best of men are apt to be thus ensnared, especially by their own pride. But if we walk in pride, God will certainly abase us or our seed. And what has ministered to our vanity and self-confidence will ere long cover us with confusion. May God then make us to accept of the punishment of our iniquity! We have cause of thankfulness if we are but out of hell. But outward quietness and gospel preaching are singular mercies which we can never sufficiently acknowledge.

CHAPTER XXI. REFLECTIONS.—It is extremely dangerous to arrive too early at dignity and

wrought[h] much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And he set [a] graven image of the grove[5] that he had made in the house, of which the LORD said to David, and to Solomon his son, In[k] this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever:

8 Neither will I make the feet of Israel move [a]any more out of the land which I gave their fathers; [m]only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.

9 But [n]they hearkened not: and Manasseh seduced[o] them to do more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And the LORD spake[6] by his servants the prophets, saying,

11 Because[p] Manasseh king of Judah hath done these abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah also to sin with his idols;

12 Therefore thus saith the LORD God of Israel, Behold, [q]I *am* bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.

13 And I will [r]stretch over Jerusalem the line[7] of Samaria, and the plummet[8] of the house of Ahab: and I will wipe Jerusalem, as *a man* wipeth a dish, wiping *it,* and turning *it* upside down.[9]

14 And I will forsake the [s]remnant[1] of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, [t]since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, [u]Manasseh shed innocent blood very much,[2] till he had filled Jerusalem from one end to another;[3] besides [v]his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.[4]

A.M. 3306. B.C. 698.

h Ge.13.13. Ch. 24.5. 4 Je. 15. 4. 2 Ti. 3. 13. De. 32. 21,22. 2 Ch. 33. 2 Am. 4. 4

i Ch.23.6. 2 Ch.33.7.

5 [a] graven image of the grove: is scarcely intelligible; but taking *Asherah* as a proper name, it seems to be the same as the idol *Astarte* or the Phœnician Venus, whose licentious worship was celebrated in groves.—*C.*

k 1 Ki.8.29. 2 Ki.21.4,7. 2 Ch.7.12. Ps.132. 13; 78. 68,69.

l 2 Ch.33.8.

m Le. 26. 3-14. De. 28.1-15 [v.-xxvi. Is. 1. 19. Je.7.3.

n ch.17.14,15. Zec.7. 11,12. 2 Ch. 36. 13-16. Ju.2.4,5.

o Pr.29.12. Ro.1.20. 1 Ki.14.15,16. Ho.5.11. Mi.6.16. Jn. 15. 22. Jo. 4.17. Eze.16.47,52. Ps. 106.

6 B.C. 688.

p Je.15.4. ch. 23. 26; 21.3,4.

q Mi.3.12. Da. 9.12. Je.19.3. Na.1.11. Is.3. 11. Ko.2.8,9. ch. 22.17.

r Is. 28.17. ch. 17. 6; 10.12. Je.46.7; 25.29. 2 xxiii. xxv. xxvi.; 32.28-32. La.2.8. Am. 7. 7, 8. Zec. 1. 6. 2 Ki. 21. 24. Eze.v. xvi.; 20. 30-40; 21. 31, 32; xxii. xxiii. xxiv.

7 'Line' is put for 'lot' or 'portion,' Ps. 16.6, because the lots or portions of the tribes were ascertained by lines of demarcation or measurement.—*C.*

8 If the plummet indicate that the wall is overhanging, it is consequently insecure and dangerous, and must be thrown down.—*C.*

9 As the dish, or, according to the Septuagint, an alabaster box for precious ointment, is thus thoroughly emptied of its contents, so shall the land of idolatrous Judah be cleared of inhabitants.—*C.*

s ch.19.4,30,31;xxiv. xxv. 2 Ch. 34.21. Le.26. 25-39. De.28.15-68. Je. 1.; xxvi.xxxii. Eze. iv. -xxiv. Lam.-v.

1 Judah and Benjamin were left as a *remnant* when the ten tribes were carried into captivity.—*C.*

t Eze. xvi.22. xxiii. Ps. lxxviii. cvi. Ne.12. Da.ix.

u ver.2-7; ch.16.3,4; 24.3,4.

2 Idolatry and apostasy, which both met in Manasseh, have always been cruel; for Satan, the author of both, was a murderer as well as a liar from the beginning. Jn. 8. 44. The Jewish historians relate that by this wicked king Is iah was sawn asunder.—*C.*

3 Heb. *from mouth to mouth.*

v ver.2. 2 Ki. 24. 25, 26.

4 The reign of Manasseh was longer than that of any monarch of the house of David. His rebellion against God and absolute wickedness he exceeded all others

A.M. 3316. B.C. 688.

during the first part of his reign; but during the latter part he appears to have been a humble penitent, and an accepted and devoted servant of the God he had so long dishonoured. It is a remarkable fact that only the first or wicked part of his reign is recorded in this book; his repentance is not mentioned, and were it not for the account furnished in the book of Chronicles, we should have known nothing of his conversion. This is one among many examples of the necessity of reading Kings and Chronicles in harmony. During the first part of Manasseh's reign there was a more complete and systematic departure from the worship of the true God in Jerusalem than had ever been seen. Every faith was tolerated there except the faith of JEHOVAH. The great altar of burnt-offering was taken away; the ark was removed from the sanctuary, and an idol substituted; the sacred books were destroyed or proscribed; the Sabbath was despised; prophets and priests of God were slain. Never, in fact, had there been such a thorough national apostasy as was seen at this period. An account of the conversion of Manasseh and its happy results is given in 2 Ch. xxxiii. *P.*

w 2 Ki 22.16, 50. ch. 23. 6, 7, 26, 27; 20. 20. 2 Ch.33.1-20.

5 B.C. 643.

6 This mode of burial prevailed amongst the Jews in the time of our Lord, Jn.19.41. But Manasseh most probably was so buried, apart from the royal sepulchres, out of regard to some of his idols whose statues he had erected in his garden.—*C.*

x 2 Ch. 33. 21-25. 1 Ch.3.14. Mat.1.10.

a 2 Ki.15.25;16.8;22. 51.ch.15.25.

b ver 9-7,16.2 Ch.33. 22. Nu.32.14.

c 2 Ki.21.23. Ju.2.12, 13. Je.2.13. Jonah 2.8. Ho. 13.15-61.

d Ch.12.2,6; 14.36; 15. 9,25,30. 2 Ki.15.27,28. 9.

e 2 Ki. 16. 20-18. ch. 14.5;15.14.

f 2 Sa.12.15. 2 Sa.5.3. 1 Ki.12.20;16.16.Ch.11. 17.

g ver.17. 1 Ki.21.41, 43;14.20,31. ch.8.23,24. 15,6,7,36,38.

7 B.C. 641.

CHAP. XXII.

a 2 Ch.34.1,2. 1 Ch.3. 14. Mat. 1.10. Je. 1.2. Zep.1.1. 2 Ki.23.2. Is.3. 4

b Jos.15.39.

c ch.18.3. 1 Ki.15.38; 3.6;15.5. De.5.32. Jos. 1.7. Eze.18.14. Je. 22. 15,16.

d 2 Ch. 34.3,8. i.e. the eighteenth year of his reign.

17 ¶ Now [w]the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his [5]fathers, and was buried in the garden[6] of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19 ¶ Amon[x] *was* twenty and two years old when he began to reign; and he reigned [a]two years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

20 And he did [b]*that which was* evil in the sight of the LORD, as his father Manasseh did.

21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them:

22 And he [c]forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the servants of Amon [d]conspired against him, and slew the king in his own house.

24 And the people of the land [e]slew all them that had conspired against king Amon; and the people of the land [f]made Josiah his son king in his stead.

25 ¶ Now[g] the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried[7] in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

CHAPTER XXII.

1 *Josiah's good reign.* 3 *He provideth for the repair of the temple.* 8 *Hilkiah having found a book of the law, Josiah sendeth to the prophetess Huldah to inquire of the Lord.* 15 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time.*

JOSIAH *was*[a] eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedidah, the daughter of Adaiah of [b]Boscath.

2 And he did [c]*that which was* right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3 ¶ And it came to pass in the [d]eighteenth year of king Josiah, *that* the king sent Shaphan

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power: so many are lying in wait to flatter such to their ruin. And novices, being lifted up with pride, fall into the condemnation of the devil. None are apt to be more abandoned profligates than those who trample on a religious education. Irreligion and a violent attachment to devilish devices and false worship are often closely connected. The bad example of great men, particularly kings, is often extremely infectious; and those who set it will, in the last judgment, have to answer for thousands or millions of souls which they have seduced or destroyed: for the greatest kings must shortly stand on a level with the meanest criminals at God's bar. When men abandon themselves to sin, the former public sins of their nation are all brought into their account as approved and reacted by them. And nothing sooner fills up the measure of a nation's sins than the persecution of God's people. Terrible are the miseries which wicked magistrates and ministers bring on those under their charge. And they who imitate them in their wickedness must share in their punishment. They who forsake God must expect to be forsaken by him. But great must be the strength of that inward corruption which renders men daring in wickedness notwithstanding the most awful warnings and judgments. Often men's forwardness in sinning hurries them into hell. And it is a great mercy for a nation when the career of a wicked king is short.

CHAPTER XXII. [Ver. 14. 'College' is an unfortunate rendering of the Hebrew. It was given on the authority of some Jewish rabbins. The word appears to be a proper name, or at least a descriptive title, applied to a distinct, and then well-known, quarter of Jerusalem. The literal meaning of the Hebrew word *Mishneh* is 'second place.' The site of the place referred to in the city cannot now be determined. *P.*]

REFLECTIONS.—Sometimes there are eminent patterns of piety in the most profane family. And wise is the display of God's abundant love and grace. It bodes well when princes begin their cares with the reformation of religion. And it is extremely honourable when the most untainted honesty prevails in the management of public funds and general affairs. But how dreadful is it when the oracles of God are thrust into corners! and much more so when they are little known or regarded by those who have them daily in their hands! It is very unbecoming for great men to live ignorant of, and unconcerned about, their Bibles. For the time is at hand when their contents shall make the most careless and hardened despisers and neglecters tremble: and God's word, when blessed by his Spirit, is quick and powerful to the piercing and conviction of men's consciences. And when we see the wrath of God hanging over our heads, it is full time to think

the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,[1]

4 Go up to [e]Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the [f]door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the [g]oversight of the house of the LORD: and let them give it to the doers of the work which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit [h]there was no reckoning made with them of the money that was delivered into their hand, because they dealt [i]faithfully.[2]

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, I have found the [k]book of the law in the house of the LORD.[3] And Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered[4] the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a book: and Shaphan [l]read it before the king.

11 And it came to pass, when the king had heard[m] the words of the book[5] of the law, that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor[n] the son of Micaiah, and Shaphan the [o]scribe, and Asahiah a servant of the king's, saying,

13 Go[o] ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled [p]against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the [q]prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the [r]wardrobe; (now she dwelt in Jerusalem in the college;[6]) and they communed with her.

15 ¶ And she said unto them, [s]Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, [t]I will bring evil upon this[s] place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read:

17 Because they have [u]forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all the [z]works of their hands; therefore my wrath shall be kindled against this place, and shall not be [y]quenched.

18 But to the king of Judah, which sent you to inquire of the LORD, thus shall [x]ye say to him, Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;

19 Because thine [a]heart was tender,[7] and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have [b]heard *thee*, saith the LORD.

20 Behold therefore, [c]I will gather thee unto thy fathers, and thou shalt be gathered into thy grave [g]in peace;[9] and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

1 *Josiah causeth the book to be read in a solemn assembly.* 3 *He reneweth the covenant of the Lord.* 4 *He destroyeth idolatry.* 15 *He burned dead men's bones upon the altar of Bethel, according to the prophecy.* 21 *He kept a most solemn passover.* 24 *He put away witches and all abomination.* 26 *God's final wrath against Judah.* 29 *Josiah, provoking Pharaoh-nechah, is slain at Megiddo.* 31 *Jehoahaz, succeeding him, is imprisoned by Pharaoh-nechah, who made Jehoiakim king.* 36 *Jehoiakim's wicked reign.*

AND the[a] king sent, and they gathered unto him all the elders of Judah and of Jerusalem.

2 And the king went up into the house of the LORD, and [b]all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great; and he read[1] in their ears all the words of [c]the book of the covenant *which was* found in the house of the LORD.

3 ¶ And the [d]king stood by a pillar,[2] and made a covenant before the LORD, to walk after

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how to prevent it. Such as are under deep convictions or oppressive fears ought to consult the Lord's prophets. Holy men and women are the fittest to be our friends and advisers. And it is a great benefit to courts when they have Heaven's favourites at hand. How dreadful is it for a nation to be loaded with crimes which the Lord will not pardon. Obstinate and wilful sinning must end in remediless and eternal misery. But it is a great mercy to have our hearts early and deeply affected with the things of God. Such as tremble under apprehensions of God's wrath are in a fair way to escape it. And happy are those who, being at peace with God and their own conscience, are taken away before the infliction of public and awful judgments.

CHAPTER XXIII. [Ver. 2. In the parallel passage in 2 Ch. 34. 30, instead of 'prophets' we find 'Levites.' In Hebrew the two words not only resemble each other closely in letters, but even more closely in pronunciation. It is probable that one of the passages, and perhaps this in Kings, may be a mistake of an early copyist; though both may be genuine—the one historian mentioning 'prophets,' the other 'Levites.' *P.*]

Ver. 7. [Reference is made in this verse to the infamous rites and libidinous orgies by which Astarte was worshipped. These are fully described and indignantly denounced by Augustin, who was an eye-witness of their horrors in Carthage. Her priests were eunuchs in women's attire; and her shrine was surrounded by women who prostituted themselves to enrich the temple. It is this abominable practice which is referred to in De. 23. 18. *P.*]

REFLECTIONS.—When God's wrath hangs over our head, it is high time to attend to and learn his law; and to concur in hearty and cheerful promising with God in Christ. But it is principally God's love and promise of grace that binds men fast to him, and their most solemn vows and promises. Nothing tends more to the welfare of princes than their zealous promoting of the true knowledge and worship of God. But, alas! what fearful abominations may be found among people who have not entirely abandoned the worship of the

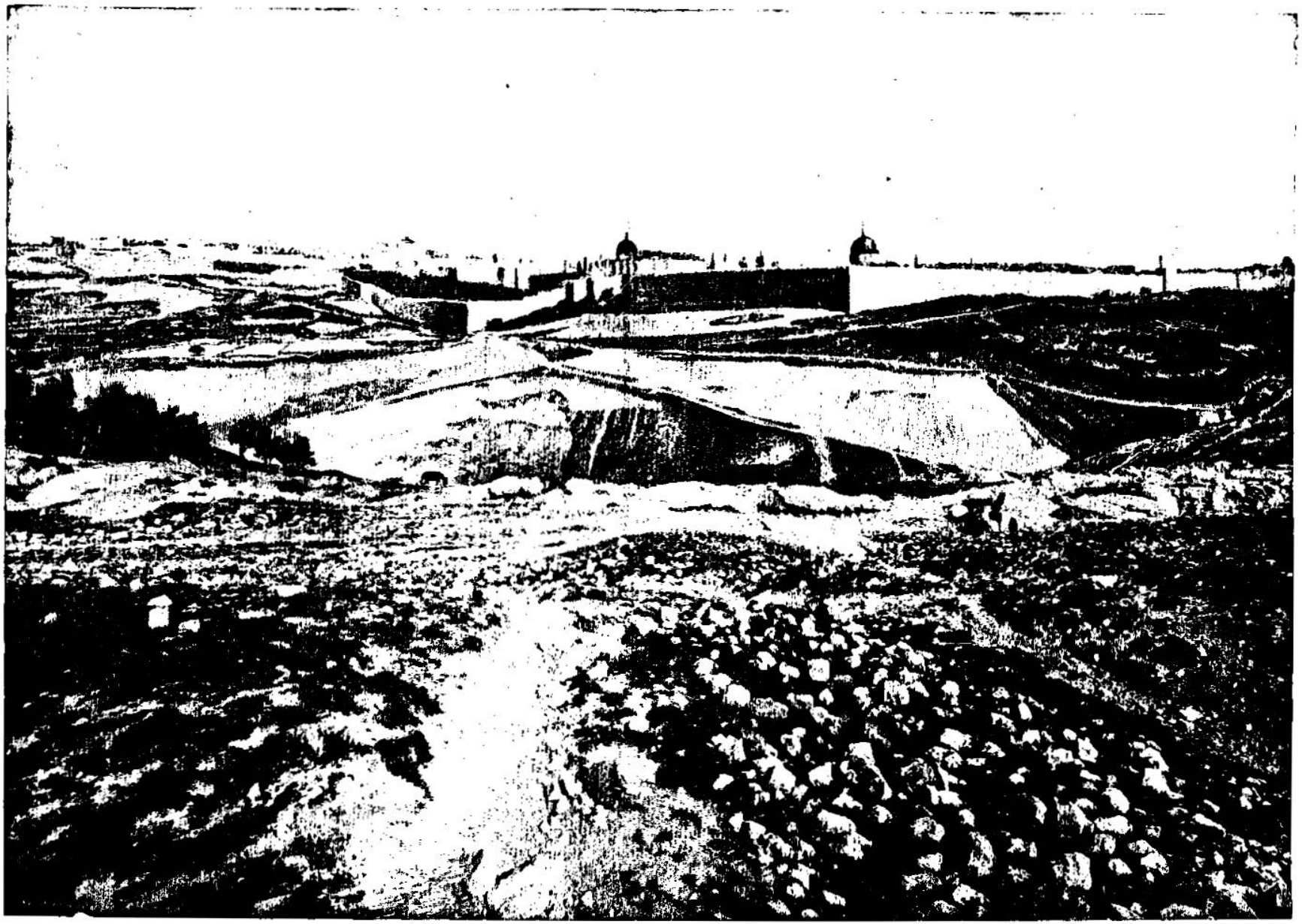

MOSQUE OF OMAR FROM THE JERICHO ROAD—A VIEW FROM THE JERICHO ROAD OF THE PLACE WHERE THE HOUSE OF THE LORD STOOD. [II. Kings, xxiii.1-2.]—"And the king sent and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great; and he read in their ears all the words of the book of the covenant which was found in the house of the Lord." The artist who took these pictures, and the writer, arose in Jericho about 2:30 o'clock, and after a slight breakfast started at 3 o'clock for Jerusalem. We passed by the Judean mountains, as in awful solemnity they stood around us in the quiet moonlight, and reached Bethany, two miles from Jerusalem, at 8 o'clock. This picture was taken about 8:30 as we approached Jerusalem from Bethany.

the LORD, and to keep his [a]commandments, and his testimonies, and his statutes, with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book: and all the people [f]stood to the covenant.

4 ¶ And the king commanded Hilkiah the high priest, and the [g]priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the [h]vessels that were made for Baal, and for the grove, and for all the host of heaven:[3] and he burnt them without Jerusalem [i]in the fields of Kidron, and carried the ashes of them unto [k]Beth-el.

5 And he put down[4] the[l] idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto [m]Baal, to the sun, and to the moon, and to the planets,[5] and to all the host of heaven.

6 And he brought out the [n]grove[6] from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves[7] of the children of the people.[8]

7 And he brake down the houses of the sodomites,[9] that *were* by the house of the LORD, where the women wove [p]hangings[9] for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba[q] to Beer-sheba,[1] and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless the [r]priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled [s]Topheth,[2] which *is* in the valley of the children of Hinnom,[3] that[t] no man might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses that the kings of Judah had given to the [u]sun,[4] at the entering in of the house of the LORD, by the chamber of Nathan-melech the chamberlain,[v] which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* [z]on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which [y]Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence,[6] and cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [z]the mount of Corruption,[7] which [a]Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for [b]Milcom the abomination of the children of Ammon, did the king defile.

14 And he [c]brake in pieces the [d]images, and cut down the groves, and filled their places [d]with the bones of men.

15 ¶ Moreover, [e]the altar that *was* at [g]Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, *and* stamped *it* small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and [f]burnt *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed,[1] who proclaimed these words.[2]

17 Then he said, What title[8] *is* that that I see? And the men of the city told him, *It is* [g]the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let[9] his bones [h]alone, with the bones of the [i]prophet that came out of Samaria.

19 ¶ And [k]all the houses also of the high places that *were* in the cities of Samaria,[4] which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he [l]slew all the priests of the high places that *were* there upon the altars, and burnt men's bones[5] upon them, and returned to Jerusalem.

21 ¶ And the king commanded all the people, saying, [m]Keep the passover unto the LORD your God, as *it is* written in the book of this covenant.

22 Surely there was not holden [n]such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;

A.M. 3361 B.C. 643.

[a] Dt. 28. xxiii. 1. c. xxvi. 16. c. xxxii.

[f] 2 Ch. 34. 32. Ne. 8. 2. Je. 44. 25.

[g] 1 Ch. 24. 4–7. 31. 10. 2 Ch. 34. 8–10.

[h] ch. 24. 13. 25. 14. 2 Ch. 24. 7. 36. 7.

[i] Baal' signifies lord, master, husband, and is here meant as a name for the sun, as the chief luminary of the earth, and ruler of the planetary system. 'The grove,' or *Asherah*, most probably the goddess called by the Greek and Roman heathens Ceres, and 'All the host of heaven,' or 'the constellations,' which, for the sake of order, astronomers have distributed into several imaginary figures, and distinguished by special names. See Notes on Ge. 22. 17. Ex. 7. 4.

1 Ver. 10. Je. 7. 31. 32.

[k] 1 Ki. 12. 29. Am. 4. 4. Ho. 4. 15.

[l] Heb. *caused to cease.*

[m] Heb. *Chemarim*, Ho. 10. 5. Zep. 1. 4.

[n] ch. 21. 3. 7. 2 Ch. 15. 16. Je. 17. 2. 2 Ch. 14. 3. 34.

[o] Or, *twelve signs of constellations.*

[p] ch. 21. 5.

[q] Evidently the image of the grove, itself 'Asherah —C.

[r] Thus rendering it uncleen, so that it were right attempted to reduce it to ashes —C.

[s] The spot where the vessels were destroyed and burned was the bleak in the deep valley south east of the city, where Hinnom unites with the Kidron. There the statues of Moloch were adored, and the whole sides of the valley, with the cliffs and caves overhead, were lined with tombs. It was thought easy to scatter the dust of the broken images upon the graves of the children of the people.—C.

[t] 1 Ki. 14. 24. 15. 12. 22. 46. 2 Ch. 33. 3. Je. 19. 13. Jude 7. Re. 21. 8.

[p] Or, *shrines*, Ac. 19. 24.

[q] Hangings, either robes for the idol, or tabernacles wherein to worship for her a remarkable worship.—C.

[q] Jos. 18. 24. 1 Ki. 15. 22. 1 Ch. 6. 60. Je. 31. 40.

[1] From Geba, six miles north of Jerusalem, to Beer-sheba, 40 miles south of it; i.e. throughout the whole length of the kingdom of Judah.—C.

[r] ver. 8. Mal. 2. 8, 9. 1 Sa. 2. 30, 36. Eze. 44. 10–14. 48. 11.

[s] ver. 4. Je. 7. 30, 31. 19. 6. 32. 35. Jos. 15. 8.

[2] So called from *tophet*, a drum. Such noisy instruments are used in India, to drown the cries of widows immolated in the *Jouhur* or funeral rites.—C.

[3] 'The valley of *Ben-Hinnom*' for this might the Hebrew 2 be translated with 14 names the western and southern sides of Mount Zion and falls into the Kidron at Enrogel. It is a deep, narrow, dark ravine.—C.

[t] Le. 18. 21. De. 18. 10. 1 Ki. 11. 7. 2 Ki. 16. 3. 21. 6. Eze. 23. 37. 39.

[u] Isa. 8. 21.

[v] Or *eunuch*, or *officer.*

[z] De. 22. 8. Je. 19. 13. 32. 29. Zep. 1. 5.

[y] ch. 21. 5, 21. 2 Ch. 33. 15.

[z] The heathen Greeks and Romans, deriving their titles from the Phœnician idolatry, represented Apollo, or the sun, as driven by fleet horses in a chariot. Whether the horses mentioned in the text were sculptured, or real horses dedicated to the sun, does not appear. It is most probable they were living horses, as it has they become the booty of Josiah's army of bronze or marble, they had likely shared the fate of the idolatrous utensils recovered ver. 6, 12.—C.

[a] Or, *run from them.*

[b] That is, *the Mount of Grass.* 2 Sa. 15. 30.

[c] One of the three tops of the Mount of Olives, denominated 'Mount Corruption,' because of the idolatry practised on it by Solomon. See De. 32. 5. C.

[a] 1 Ki. 11. 7. Ne. 13. 26.

[b] Or, *Molech*, 1 Ki. 11. 5. 7.

[c] Ex. 32. 24. De. 7. 5. 25. Isa. 27. 9. 65. 4.

[d] Heb. *statues.*

[d] ver. 16, 20.

[e] 1 Ki. 12. 29, 32. 13. 2. Thus the man of God's prediction was fulfilled.

[f] Josiah had evidently some authority over a great part of the former kingdom of Israel, procured by permission of the king of Assyria. He had carried the ashes of the idolatrous vessels to Bethel, (ver. 4.) in order to render both it and the ashes abominable to the people. C.

[f] 1 Ki. 13. 1, 2.

[1] The Sept. and the Hexaplar Syr. vers. at Paris insert immediately after these words, 'the man of God proclaimed,' when Jeroboam stood by the altar at the feast. And (king Josiah) turning about, cast his eyes on the sepulchre of the man of God who proclaimed these words.' This makes the sense more complete.—C.

[2] Above 300 years before.

[3] 'Title' inscription, perhaps rendered illegible by the lapse of 300 years, unless to those who knew it by usual tradition. C.

[g] 1 Ki. 13. 30, 31. 2 Sa. 3. 33. 2 Ki. 9. 28. Am. 3. 2.

[h] Heb. *to escape.* Is. 50. 1. Ke. 14. 13.

[i] 1 Ki. 13. 11–32.

[k] 1 Ki. 12. 31. ch. 17. 32. 2 Ch. 34. 6.

[4] As Samaria had belonged to the ten tribes, it seems strange that Josiah carried his reformation into that district. But it is most probable that being in amity with the king of Assyria, he ruled over Samaria in a delegated authority. C.

[l] Or, *sacrificed*, Je. 22. 20. 1 Sa. 2. 25. Ch. 15. 21. De. 20. 18. xvii. 2. 1 Ki. 13. 2.

[5] The design of this was to render their idolatry detestable; for, according to the ceremonial law, nothing was so polluting as a human carcass, or any part of it.—C.

[m] 2 Ch. 30. 1–26. Ex. 12. 6. De. 16. 1. Le. 23. 5. Nu. 9. 2, 3. 28. 16.

[n] 2 Ch. 35. 2–6, 13, 18. with 30. 1–27. Nothing so exactly observed in every respect.

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true God! and shameful discoveries of these are made whenever reformation is thoroughly attempted. There is therefore need of much knowledge, prudence, courage, and zeal, to carry reformation to a proper pitch. God's promises and threatenings are all fulfilled at last, notwithstanding the longest delays. Such as truly covenant with God must not only remove corruptions, but restore the purity and strict observation of the ordinances of God; and particular regard must be had to the exact observation of the instituted seals of his covenant. God takes a peculiar pleasure to perpetuate their honour who have been sincere and active for him in their generation. But irreversible is the doom of nations when once ripened by wickedness. Often the best of princes must taste a little of their cup, especially if they attempt to help their ungodly neighbours. When those who stood in the gap to retard deserved judgments are removed by death, with what tremendous

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the [o]*workers with* familiar spirits, and the wizards, and the images,[6] and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law *which were* written in the book that Hilkiah the priest found in the house of the LORD.

25 And [p]like unto him was there no king before him,[7] that turned to the LORD with [q]all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding [r]the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations[8] that Manasseh had provoked him withal.[9]

27 And the LORD said, [s]I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, My[t] name shall be there.

28 ¶ Now[u] the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 ¶ In[x] his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he [y]slew him[1] at Megiddo,[2] when he had [z]seen him.[3]

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and [a]the people of the land took Jehoahaz[4] the son of Josiah, and anointed him, and made him king in his father's stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name *was* [b]Hamutal, the daughter of Jeremiah of Libnah.

32 And [c]he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

33 And Pharaoh-nechoh [d]put him in bands at [e]Riblah, in the land of Hamath, that he might not reign[5] in Jerusalem; and put the land to a tribute of an [6]hundred talents of silver, and a talent of gold.[7]

A.M. 3381. B.C. 623.

o ch.21.3,6,22.8. Le 20.27. Dt. 18.11. 1 Ch.34.3-7,33.[6].8 19.

6 Or, *teraphim.*

p 1 Ki.15.5. 2 Ki. 18. 5 None so blameless.

q Among the good kings recorded in Scripture, David was signalized by many excellences, nor was also guilty of great errors, and one particular crime, never passed over by the recording Spirit of God. So that his real eminence lies in his deep remorse and repentance, through faith in the Redeemer. Hezekiah stands next distinguished above all other kings by confidence in God —whom yet *he* partially forgot in the day of his prosperity —and whom threatened judgments were necessary to bring to his remembrance, ch. 20. 13, 15-19. Josiah stands above them all in purity of life, and ardent and untiring zeal, for reformation. —C.

q 2 Ki. 2. 4. Mat. 22. 37. De. 6. 5. 10. 12.

r ch. 22. 4, 22. 13, 17. Je. 25. 2, 4, 13, 10.

6 Heb. *angers.*

s Not merely the evil acts Manasseh had done, but the evil principles and practices he had inculcated and patronized, the corrupting infection of which still remained to provoke the LORD, and call down his judgments —C.

s ch. 17. 6, 18, 20, 23; 24. 3; 25. 21. Je. 3. 11; 15. 4. De. 28. 49-68; 4. 26, 27; 8. 19.

t 1 Ki. 8. 29. 9. 3. ch. 21. 4, 7.

u 2 Ki. 22. 41, 43; 14. 29, 31; 15. 23, 24; 22. 45-50. Ch. 25. 6, 7, 26, 36, 20a. 20, 21.

x 2 Ch. 35. 20-24.

y ver. 25. Ec. 8. 14; 9. 1, 2. Ps. 36. 6. Ko. 11. 33. Is. 57. 1, 2; 54. 10. Re. 14. 13.

1 B.C. 610.

2 A city of Manasseh, within the limits of Issachar, about 17 miles north-west of Samaria. Here Josiah attempted to arrest Pharaoh's march to the Euphrates—an act to which he was obligated both by regard to his own safety, and his fealty for Samaria to the king of Assyria. —C.

z ch. 14. 8, 11.

3 As soon as he had discovered him—at the first onset. C.—This sad event is more fully detailed in 2 Ch. 35. 20.—P.

a 2 Co. 36. 1-4. 1 Ch. 3. 15. Je. 22. 11.

4 Or *Shallum*, a younger son.

b ch. 24. 18.

c ch. 16. 2-4; 21. 2-7, 21, 22.

d 2 Ch. 36. 3. Eze. 19. 3, 4.

e Nu. 34. 11. ch. 25. 6, 20, 21. Je. 39. 5, 6; 52. 10. Eze. 47. 17.

5 Or, *because he reigned.*

6 £ 30,694.

7 By comparing the narrative here given with 2 Ch. 36. 2, we learn that Pharaoh, when on his way to Assyria, captured Jerusalem after the death of Josiah, and took the new-made king Jehoahaz with him northwards, to Riblah on the Orontes. He then raised Eliakim, the elder brother of Jehoahaz, to the throne, where

A.M. 3394. B.C. 610.

he ruled as the vassal of the Egyptian monarch. Riblah is situated on the right bank of the Orontes, in a fertile plain, near the northern termination of the range of Antilebanon.—P.

f ch. 24. 17. Da. 1. 6.

g Mat. 1. 11. 1 Ch. 3. 15, 16. 2 Ch. 36. 4.

8 *Jehoiakim*, God shall arise—*Yehoiakim*, Jehovah shall arise. Jehovah having been the name by which God was revealed in Egypt, the Egyptian monarch seems to convey by the change, either heathenish contempt for the name, or a superstitious evidence that he, and not the king of Judah, was now Jehovah's favourite.—C.

h Je. 22. 11.

i ver. 33. ch. 23. 19, 20.

k 2 Ch. 36. 5, 8.

l Je. 22. 13-19; 26. 20-23; 36. 23-26. 2 Ch. 36. 5.

CHAP. XXIV.

B.C. 607.

a 2 Ch. 36. 6. Je. 46. 2; 25. 1. ch. 23. 35. Da. 1. 1, 2.

b 2 Ch. 36. 6, 7. Is. 10. 5, 6. Je. 52. 20-23. Eze. 7. 24; 23. 36-43; 23. 22-35; 45-47.

1 B.C. 603.

c ch. 20. 17; 21. 10-15; 22. 16, 17. Je. 25. 9; 26. 20. Le. xxvi. De. xxviii.

d Am. 3. 6. Is. 10. 5, 6; 45. 7; 47. 11.

2 God is not the author of the sin, when by one wicked man he punishes another. The one that is guilty deserves the punishment; the one who desires to punish is given over to his own corrupt affections, which he follows, thereby fulfilling the righteous judgments of God.—C.

e ch. 23. 26, 27. Le. 26. 33. De. 4. 26, 27; 28. 64. Je. 15. 4.

f ch. 21. 2-7, 16; 22. 16, 17. 2 Ch. 33. 2-9. Je. 15. 1-4.

3 Not punishing them for the personal sins of Manasseh, but for those sins he taught them to practise, and in which they became such expert and infamous adepts.—C.

g 1 Ki. 11. 41, 43; 14. 29, 31; 15. 7, 8, 23, 24; 22. 45, 50. ch. 23. 28; 21. 17. 25; 20. 20-22, 16. 19; 15. 6, 7, 30, 38.

h 2 Ch. 36. 8. Je. 22. 18, 19; 36. 30.

4 B.C. 599.

5 It is necessary to remark that this king is called by other names, 1 Ch. 3. 16. Je. 22. 24. Mat. 1. 11. But nothing is more common in all ages than for the same person to be called by different names. Napoleon and Bonaparte is the most striking modern example—that conquering scourge of the nations being indiscriminately called by the one or the other title.—C.

6 This is not contradicted by Je. 35. 30, for *Jehoiakim* had not to *sit* upon the throne of David. *Jehoiachin* having scarcely ascended till he is cast away from the royal seat which Nebuchadnezzar did not permit him to occupy.—C.

i Je. 37. 6, 7; 46. 2.

k 1 Ch. 3. 16. Mat. 1. 11, 12. Je. 22. 24, 28. 2 Ch. 36. 9. His father had made him reigns ten years before.

34 And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and [f]turned his name to [g]Jehoiakim,[8] and took Jehoahaz away: and he came [h]to Egypt, and died there.

35 ¶ And Jehoiakim [i]gave the silver and the gold to Pharaoh; but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim[k] *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* [l]evil in the sight of the LORD, according to all that his fathers had done.

CHAPTER XXIV.

1 Jehoiakim, first submitting to Nebuchadnezzar, then rebelling against him, procureth his own ruin. 5 Jehoiachin succeedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin's evil reign. 10 Jerusalem is taken, and carried captive into Babylon. 17 Zedekiah is made king, and reigneth wickedly: he rebelleth, to the utter destruction of Judah.

IN his days [a]Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD [b]sent[1] against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, [c]according to the word of the LORD, which he spake by his servants the prophets.

3 Surely [d]at the commandment of the [2]LORD came *this* upon Judah, to [e]remove *them* out of his sight, [f]for the sins of Manasseh,[3] according to all that he did;

4 And also for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) which the LORD would not pardon.

5 ¶ Now[g] the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim [h]slept with his fathers:[4] and Jehoiachin[5] his son reigned in his stead.[6]

7 ¶ And the king of Egypt [i]came not again any more out of his land: for the king of Babylon had taken, from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin[k] *was* eighteen years old when

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speed do those judgments hasten to ruin the guilty! and when neither warnings restrain, nor good examples influence, destruction is evidently near.

CHAPTER XXIV. [Ver. 1. The history of the kingdom of Judah under Jehoiakim, as given in this book, is very brief; but from a comparison of Da. 1., 2 Ch. 36. 6, and Je. 25. 1, sq., the following facts may be gleaned, and they throw light on the detached statements here made. In the third year of the reign of Jehoiakim Nebuchadnezzar set out on his first expedition against Palestine and Western Asia. His march across the desert must have occupied some time; then he met and conquered the Egyptians at Carchemish; then he conquered Northern Syria and Phœnicia; and at length, in the fourth year of Jehoiakim, he besieged Jerusalem, and captured it about a month after. He took the king prisoner, bound him in fetters to carry him to Babylon, and took some of the precious vessels of the temple to place them in the temple of Bel. For some reason which is not stated Nebuchadnezzar changed his purpose regarding Jehoiakim, and placed him again on the throne. He remained subject for three years, when he rebelled, probably because Nebuchadnezzar was engaged in other wars. The Babylonian king being unable himself to punish the rebel, appears to have sent against Judah bands of the Chaldees,

he began to reign; and he reigned in Jerusalem three months: and his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, [a]according to all that his father had done.

10 ¶ At[m] that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [n]was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah [o]went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers:[7] and the king of Babylon took him in the eighth year of [p]his reign.[8]

13 And[q] he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces [r]all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.[9]

14 And he [s]carried away all Jerusalem, and all the princes, and all the mighty men of valour,[1] *even* ten thousand captives, and all the craftsmen[t] and smiths: none remained, save the poorest[v] sort of the people of the land.

15 And [w]he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers,[2] and the mighty of the land; *those* carried he into captivity from Jerusalem to Babylon.

16 And all [x]the men of might,[3] *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [y]the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.[4]

18 Zedekiah *was* twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal,[a] the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, [b]according to all that Jehoiakim had done.

20 For [c]through the anger of the LORD[5] it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah [d]rebelled[6] against the king of Babylon.

A.M. 3405. B.C. 599.

l ch. 23. 35.

m 2 Ch. 36. 10. Je. 28. 3, 4. 29. 1, 2. 46. 25.

n Heb. *came into siege*. Je. 20. 25, 26. De. 28. 52. 56. ch. 17. 5, 6. 18. 10. 1. 5. 10.

o Je. 27. 12; 38. 17, 22. 24–26.

[7] Or, *eunuchs*.

p Nebuchadnezzar's, Je. 25. 1; 52. 28.

[8] Not in the eighth of Jehoiachin's reign, but in the eighth of Nebuchadnezzar himself. C.

q ch. 20. 17; 24. 14. Is. 39. 6. 2 Ki. 24. 12. Je. 20. 5.

r For ch. 25. 13, &c. Je. 27. 18, 21. Da. 5. 2, 3, &c.

[9] See note on Ezr. 1. 7; and compare with 2 Ch. 36. 7.—*P.*

s Je. 24. 1; 29. 2. 2 Ch. 36. 10. Ezr. 1. 11. Je. 27. 20; 34. 21. Da. 1. 1, 2.

[1] Not all that were in the land, but all the warriors, nobles and mechanics that were in the city. C.

t 2 Sa. 13. 23, 32. ch. 24. 12.

u ch. 25. 22. Je. 40. 7, 12, 16.

v 2 Ch. 36. 20. Ezr. 2. 64. Ezr. 1. 2. Je. 22. 24–30; 37. 1; 52. 28–30.

[2] Or, *eunuchs*.

w Je. 52. 28. Ps. 76. 5, 6. ch. 24. 12. 1 Sa. 17. 51, 52.

[3] This expression generally refers to military prowess, but it also signifies *wealth*, Ge. 34. 29, and elsewhere; and this sense seems to be required here when compared with ver. 14. C.— This is evidently a supplementary account to that in ver. 14. The total may be thus summed, 500 chiefs and warriors, 10,000 persons of property (men of might), 7000 craftsmen and smiths, 1000. Total, 18,500. That persons of property are denoted by 'men of might,' is manifest from the distinction in this and the 14th verse.—*P.*

x 2 Ch. 36. 17. Je. 52. 1. 1 Ch. 3. 15. Hosea. 34.

[4] *Mattaniah*, 'gift of the Lord'—*Zedekiah*, 'justice of the Lord:' a charge imposed in vindication of Nebuchadnezzar's severity, which he justifies by the act of providence that servility or infidelity, and not by the principle by which the agent is actuated.—C.

a ch. 23. 31.

b ch. 23. 37. Je. 24. 8.

c ch. 22. 17; 23. 26–28. De. 4. 24–27; 31. 16, 17; 32. 15–27; 28. 15, 68.

[5] 'Through the anger of God' Zedekiah was given over to his own ways, Ro. 1. 24, 28.—C.

d Je. 27. 12. Ezr. 17. 3 with Pr. 14. 14.

[6] The temerity of this act would be astonishing and unaccountable were it not that, as usual, the refractory were connected with an alliance with the king of Egypt, Pharaoh-hophra, the Apries of profane authors; compare Je. 44. 30. Yet he is strongly reproved for having violated the oath he took to the king of Babylon. This was the filling up of the measure of his iniquity, and now the wrath of God descends upon this devoted king, city, and people to the uttermost.—*P.*

A.M. 3414. B.C. 590.

CHAP. XXV.

a Je. 39. 1; 52. 4. Ezek. 24. 1, 2. 2 Chr. 32. 1. Je. 26. 9; 34. De. 28. 52. 57.

1 In this chapter we have a brief but graphic narrative of the destruction of Jerusalem and Solomon's temple. It is almost verbatim the same as Je. In the systematic student of Bible history ought also to read in connection with it xxxix. with the whole book of Lamentations.—*P.*

2 B.C. 588.

b Je. 52. 6. 39. 2. Zech. 8. 19.

c Le. 26. 26. De. 28. 52, 53. La. 4. 10. Eze. 4. 16; 5. 3, 12; 6. 12; 14. 13; 15. 7; 23. 25, 26. Je. 37. 21; 52. 6.

[3] Before the invention of gunpowder there were various military engines for the assault of city walls. Still the chief dependence was on a chain of forts, united by lines, called lines of circumvallation, by which means, by the process now called 'blockade,' cities were at length reduced by famine.—C.

d Je. 39. 2, 3; 52. 7. 2 Ch. 36. 18. Je. 18. 21. Eze. 12. 12. 1 Sa. 22. 23.

[4] The king's garden was south of Mosiah, in the bed of the Kidron valley. The king and his chief men appear to have left the city by a postern, and to have fled down the glen toward the Jordan valley. They were not discovered till the morning; but they were then pursued and captured at Jericho.—*P.*

e Am. 2. 14. Is. 30. 16. Eze. 12. 13.

f Je. 52. 9, 11. Eze. 17. 18.

[5] Heb. *spake judgment with him*.

g Heb. *made blind*. Je. 5. 3; 34. 3. Eze. 12. 13. Ps. 107. 10, 11.

[6] This cruel practice is a common punishment of dethroned princes in the East, and is done to render them incapable of again ascending the throne. In Persia it is effected by passing a red-hot copper plate close to the eyes, or with the point of a dagger.—*P.*

[7] It was prophesied (Jer. 22. 24) that he should go to Babylon, and in Eze. 12. 13, that he should never *see* Babylon; and, by this cruelty of Nebuchadnezzar, the apparently contradictory prophecies were reconciled and fulfilled.—C.

h Je. 52. 12. ch. 24. 12. Zech. 8. 19.

[8] Or, *chief marshal*.

i Je. 7. 14; 27. 8; 37. 10; 38. 2, 3, 17, 18, 23; 39. 8. 2 Ch. 36. 19. Ps. 79. 1. Is. 63. 18; 64. 10, 11. Je. 52. 13; 12. 6, 7, 10, 11; 20. 4, 5; 27. 16–22; 28. 3, 4–14, 21.

j Solomon's temple, which, according to Usher, had now stood 424 years, 3 months, and 6 days.—C.

k Je. 39. 8; 52. 14. Ne. 1. 3.

l Je. 52. 15, 16; 39. 9. ch. 24. 14.

[1] Heb. *fallen away*.

m Je. 39. 10, 11.—xliv.

CHAPTER XXV.

1 *Jerusalem is again besieged.* 4 *Zedekiah taken, his sons slain, and his eyes put out.* 8 *Nebuzaradan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity.* 13 *spoileth and carrieth away the treasures.* 18 *The nobles of Judah are slain at Riblah.* 22 *Gedaliah, who was set over the people that remained, being slain, the rest flee into Egypt.* 27 *Evil-merodach advanceth Jehoiachin in his court.*

AND it came to pass [m]in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.[1]

2 And the city was besieged unto the eleventh year of king Zedekiah.[2]

3 And on the ninth *day* of the [b]*fourth* month the famine prevailed in the city, and there was [c]no bread for the people of the land.[3]

4 ¶ And the city [d]was broken up, and all the men *of war* fled by night by the way of the gate between two walls, which *is* by the king's garden; (now the Chaldees *were* against the city round about;) and *the king* went the way toward the plain.[4]

5 And the army of the Chaldees [e]pursued after the king, and overtook him in the plains of Jericho; and all his army were scattered from him.

6 So[f] they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.[5]

7 And they slew the sons of Zedekiah before his eyes, and [g]put out the eyes[6] of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.[7]

8 ¶ And [h]in the fifth month, on the seventh *day* of the month, (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon,) came Nebuzar-adan, captain of the guard,[8] a servant of the king of Babylon, unto Jerusalem:

9 And [i]he burnt the house of the [j]LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, [k]brake down the walls of Jerusalem round about.

11 Now the [l]rest of the people *that were* left in the city, and the fugitives that fell away[1] to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of [m]the

Syrians, Moabites, &c., by whom the whole country was ravaged, and the last days of Jehoiakim rendered miserable. *P.*]

REFLECTIONS. — By their own wickedness men destroy themselves when they give themselves to sin. Multitudes of wicked men, for their own selfish purposes, are always ready to execute the righteous purpose of God; and all resistance is vain when God will judge. If men mourn not for their fathers' iniquities, they will smart for them: and not one jot or tittle of God's threatenings shall fail. In a day of wrath the vain confidences of sinners shall utterly fail them; and the mightiest arm of flesh will be a weak support against an angry God. In his great power he nips wicked princes in the bud, and lifts them up so their fall becomes the more ruinous and miserable. How craftily conquerers weaken the nations which they purpose to keep enslaved! But there is no evil in the city which the Lord hath not done. Hardened indeed must men be in wickedness, when the repeated miseries of their fellow-transgressors deter them not at all from treading in their steps. And a nation is on the verge of ruin, when God gives up her rulers to infatuation; and when, for the sin of a land, many and wicked are the princes thereof.

CHAPTER XXV. REFLECTIONS. — How dreadful are the fruits of sin in persons, cities, and nations! And fearful is the case of those in cities which are long besieged, or taken by force. But no contrivance for safety will at last avail them who have contemned the counsels of God. The final doom of

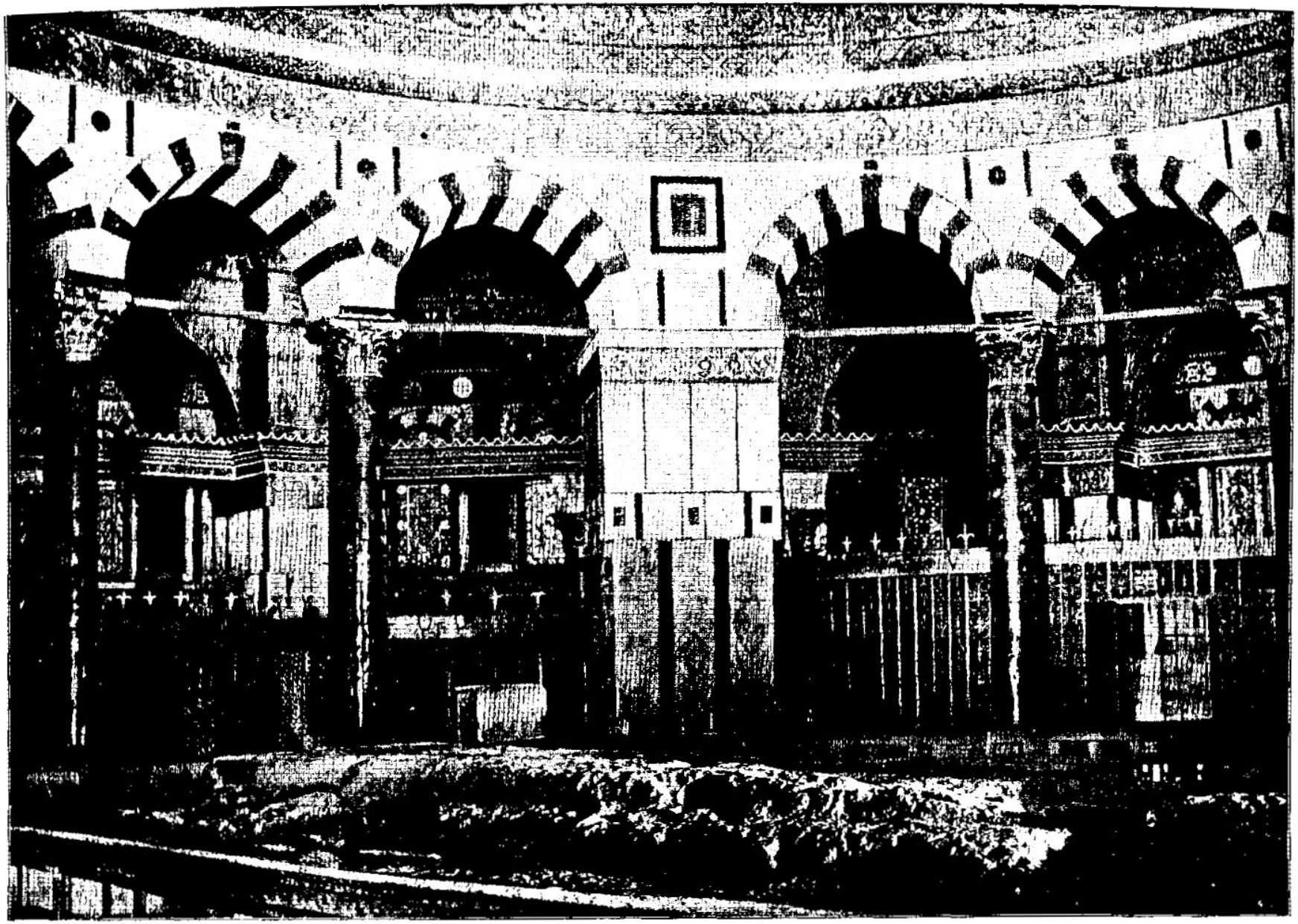

INTERIOR OF THE MOSQUE OF OMAR—STANDING OVER THE ROCK WHERE ABRAHAM IS THOUGHT TO HAVE OFFERED UP ISAAC, AND SOLOMON BUILT THE TEMPLE. [II. Kings, xxv 13-14]—"And the pillars of brass that were in the house of the Lord, and the bases, and the brazen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away." The interior of the temple that stood where the Mosque of Omar now stands was richly furnished. So the interior of this Mohammedan place of worship is most elaborately furnished. The building has 8 sides, each 68 feet long, the whole being covered with richly colored porcelain tiles, and a frieze of tiles running around the building upon which are written passages from the Koran. The great dome is supported by Corinthian columns. There are 56 stained glass windows of great brilliancy and beauty. The dome is 98 feet high, and 66 in diameter.

poor[g] of the land *to be* vine-dressers and husbandmen.

13 ¶ And [a]the pillars of brass *that were* in the house of the LORD, and the bases, and the brazen sea *that was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.[1]

14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the [c]fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, one sea,[2] and the bases which Solomon had made for the house of the LORD; the brass of all these vessels was without weight.

17 The[e] height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah[f] the chief priest,[3] and Zephaniah the second[f] priest, and the three keepers of the door:[4]

19 And out of the city he took an officer[5] that was set over the men of war, and five[6] men of them that [g]were in the king's presence, which were found in the city, and the principal scribe of the host,[7] which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah:

21 And the king of Babylon [h]smote them, and slew[8] them at Riblah, in the land of Hamath. So [i]Judah was carried away out of their land.

A.M. 3416. B.C. 588. | A.M. 3416. B.C. 588.

[g] Sometimes poverty is a protection; they who own nothing have nothing to lose. The poor, formerly oppressed, have now liberty, while their oppressors are enslaved.—*I.*

[a] ch. 20.17. Je. 27.21. 28.3,6. 52.17-23. 1 Ki. 7.15-21, 27, 47, 50. 2 Ch. 4. 11-17.

[1] This robbery of the house of the Lord, and this carrying away of his people into captivity, are here to be accurately noted, (1) as judgments against all apostatizing and backsliding churches; and (2) as instances of that reckless covetousness and cruelty, which, in due time, brought down the judgments of God against Babylon.—*C.*

[b] 1 Ki. 7. 48-51. 2 Ch. 4. 20-22, 24, 26. Ezr. 1. 9-11. Da. 5. 2, 3.

[2] Heb. *the one sea.*

[c] 2 Ki. 12. 13. Je. 52. 18. Ezr. 7. 22.

[d] 1 Ch. 6. 14. Je. 52. 24. Ezr. 7. 2.

[3] The person who is here called the *second* priest was what the Jews call *sagan*, a sort of deputy, who performed the functions of the high-priest when he was prevented by any infirmity from attending the temple service.—*Clarke.*

[e] Je. 21. 1. 39. 25.

[4] Heb. *threshold.*

[5] Or, *eunuch.*

[6] In Je. 52. 25 they are said to be *seven*, but this is no contradiction. *Five* were selected at first, and afterwards augmented to *seven*. *C.*—Probably they were no more than *five* at first; or perhaps Jeremiah reckoned, with the five, the *officer* that was set over the men of war, and the *principal scribe* of the host, mentioned here as two with the five, and thus made seven in the whole.—*I.*

[f] Heb. *saw the king's face*, Je. 52. 25.

[7] Or, *scribe of the captain of the host*, *i.e.* the secretary of war.

[g] Je. 7. 4. 52. 27.

[8] Probably, as the chief instigators and leaders of the insurrection, and to strike the deeper terror into the inferior ranks of the people. *C.*—They were probably known as the favourites and counsellors of Zedekiah, and were put to death as accessories to his rebellion.—*I.*

[h] Je. 52. 9. Am. 2. 13-16. 5. 17. Dt. 28. 36, 64.

[i] Je. 40. 1. 52. 27-30.

[1] He was anxious to promote the welfare of the people, by reconciling them to the Babylonian government.—*I.*

[2] Je. 27. 21. He. 8. 16. 2 Sa. 24. 11-15. 2 Ki. 25. 13-17.

[a] Je. 27. 12, 17; 38. 17, 20.

[b] Zec. 7. 5; 8. 19. Je. 41. 1-3. 41. 1-10.

[3] Heb. *of the king dom.*

[c] Ne. Ge. 37. 49. Ju. 20. 1; 21. 11, not Jos. 11. 3. Ge. 14. 18, but Jos. 18. 26. 1 Sa. 7. 5-16. Je. 40. 1, 2, 3.

[4] A full narrative of this murder is given in Je. xl. xli.—*I.*

[d] Je. 41. 17, 18; xlii. xliii. He. 9. 68.

[e] Je. 27. 31-34.

[4] B.C. 562.

[f] Pr. 27. 1. Da. 5. 22. Ge. 42. 24.

[5] His proper name was Merodach, but the epithet *Evil*, *i.e.* foolish, was prefixed, probably because he was profligate and wicked.—*Ussher.*] He succeeded Nebuchadnezzar in the year 561 B.C., and reigned three years. He reversed his designs on the Medes, whose growing power he dreaded. His army was however routed, and himself slain, by Cyrus. He was succeeded by Belshazzar, in whose reign Babylon was taken by the same parties who had defeated his father.—*I.*

[6] Heb. *good things with him.*

[7] In times and countries abounding with petty sovereignties, we need not be surprised to hear of many captive kings being congregated at Babylon. England, at a period comparatively modern, contained seven distinct kingdoms. Providence, by thus distinguishing the captive monarch of Judah, had the great end in view of drawing the attention of the Babylonian monarchs to the revealed word and divine ordinances of Moses and the prophets, and of thus preparing the way for the development of those instructions and warnings which, through Babylon, continue to be still addressed by Daniel to a number proportionably to the mighty kings and principalities of the earth.—*C.*

[g] Ge. 41. 42, 46. 10. 2 Sa. 9. 7, 13. 24. 22. Da. 1. 9, 10, 18, 19.

22 ¶ And[a] *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the [a]captains of the [b]armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And [1]Gedaliah [a]sware to them, and to their men, and said unto them, [c]Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the [b]seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal,[2] came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at [c]Mizpah.[3]

26 And all the people, both small and great, and the captains of the armies, arose, and [d]came to Egypt: for they were afraid of the Chaldees.

27 ¶ And [e]it came to pass in the seven and thirtieth year[4] of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* [f]Evil-merodach[5] king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison;

28 And he spake kindly[6] to him, and set his throne above the throne of the kings[7] that *were* with him in Babylon;

29 And [g]changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

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impenitent sinners is to be bound with chains of darkness unto the judgment of the great day! How terribly the ordinances of God suffer for the sin of their attendants! And woe to that city or kingdom from which they are removed! Dreadful is the universal overthrow that surely follows: and men of rank, in the time of such public calamities, are exposed to the most distinguished miseries, answerable to their distinguished influence in the sinful causes thereof. But observe here how exactly the threatenings of God by Moses and the prophets are now fulfilled. Notwithstanding Nebuchadnezzar's intentions, not a remnant of Jews is left in the land of Canaan: and yet, in the very midnight of their captivity, he grants them a token of their future deliverance.

THE FIRST BOOK OF

CHRONICLES.

This and the following book were probably written by Ezra the noted reformer after the captivity. They comprehend a history of about 3500 years from the creation till after the Jews returned from Babylon. Their manifest scope is to fix the genealogies of the Jewish nation, and to narrate the noted transactions of David and his royal descendants. As the ancient names of persons or places are sometimes altered in whole or in part, and a number of circumstances, not formerly mentioned, inserted, there is sometimes a seeming, but not a real, contradiction between them and the preceding books; particularly 2 Samuel and the two books of Kings. If we are at any loss to reconcile some of these passages let us blame our own weakness, but never the oracles of God. Things relative to these mere circumstances might be obvious to the ancient Jews, which are now to us obscure or unknown. The first book contains, (1) A collection of sacred genealogy for about 3600 years, from Adam till long after the captivity, mingled with some shreds of history not formerly inserted, i.–ix. This genealogy was of great use to the Jews who returned from Babylon, to fix them in their respective tribes and families; and is of use to us, to manifest our Redeemer to be the promised seed of David, Judah, Abraham, and Eve, according to the flesh. And now that he is come, for whose sake the registers were chiefly preserved, no genealogy of the Jews, for more than 1700 years backwards, is in the least to be depended on. (2) A repeated view of the translation of the kingdom of Israel from Saul to David, and of the triumphs of the latter, with several additions, x.–xii. xviii.–xxi. (3) An account of David's settling the ark at Jerusalem; fixing the orders of the priests, Levites, singers, porters, and other ecclesiastical officers; appointing the officers of his property and trained bands; of the vast preparations he made for building the temple; and the directions he gave to Solomon and others concerning it; most of which is not before narrated; xiv.–xvii. xxii.–xxix.

[The First and Second Books of Chronicles were originally one. Jerome informs us that in his time they formed but one book in all Hebrew MSS.; but that the early Christian churches had divided them on account of their length. The name *Chronica*, or *Chronicorum Liber*, given to them in the Vulgate, and from which comes their modern appellation, appears to be derived from Jerome. Jewish tradition assigns the compilation of the books to Ezra, and with this their internal character entirely agrees. It is worthy of note that the book of Ezra is a continuation of Chronicles. The two may be said in fact to form one complete history. The more immediate causes of the compilation of Chronicles appear to have been, (1) A desire to rectify and preserve the genealogical registers of the nation, which had doubtless become seriously deranged by the captivity. Without these registers the redistribution of Palestine among the returned captives would have been impossible. (2) A desire to reconstruct the whole temple service and national worship in accordance with the Mosaic law. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses, as arranged by David. The whole registers of the tribe of Levi had therefore to be revised: and the laws for the tithes and offerings had to be fully considered. These facts will explain the leading characteristics of the books of Chronicles. The scholar observes a striking resemblance in style to the book of Ezra; he also notices many Chaldee words and forms of expression, showing that the author, while he wrote in Hebrew, was familiar with the Chaldee tongue. *P.*]

CHAPTER I.

1 *Adam's line to Noah and his sons* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham and his sons.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

B.C. 4004. A.M. 1714. B.C. 2290.

ADAM,[a] Sheth,[1] Enosh,
2 Kenan,[b] Mahalaleel, Jered,
3 Henoch,[c] Methuselah, Lamech,
4 Noah,[d] Shem, Ham, and Japheth.

5 ¶ The[e] sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.[2]

6 And the [f]sons of Gomer; Ashchenaz, and Riphath,[3] and Togarmah.[4]

7 And the [g]sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.[5]

8 ¶ The [h]sons of Ham; Cush, and Mizraim, Put, and Canaan.[6]

9 And [i]the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And Cush [k]begat Nimrod; he began to be mighty upon the earth.[7]

11 And [l]Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,[8]

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and [m]Caphtorim.

13 And [n]Canaan begat Zidon his first-born, and Heth,[9]

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Arkite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The [o]sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [p]Meshech.

18 And [q]Arphaxad begat Shelah, and Shelah begat Eber.

19 And unto [r]Eber were born two sons: the name of the one *was* Peleg,[1] (because in his days[2] the earth was divided,) and his brother's name *was* Joktan.[3]

20 And [s]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

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a Ge.5.1-9.Lu.3.38.
1 Cain is omitted as not in the direct line of the patriarchs, and Abel because he had no descendants.—C.
b Ge.5.10-18. Lu. 3.37.
c Ge.5.18-25. Lu. 3.36,37.
d Ge.5.32;10.1.
e Ge.10.2. Eze.38.2; 27.13;32.26.Is.66.19.
2 B.C. 2446.
f Ge.10.3. Je.51.27. Eze.38.6;27.14.
3 Or *Diphath*, as in some copies. But Riphat is the correct reading, as in Ge. 10. 3.—*L.*
4 Togarmah is Armenia; Riphath the Riphæan Mountains. By Ashchenaz the modern Jews understand Germany, but without authority.—*L.*
g Ge. 10. 4. Eze. 27. 7,12,25.Is.66.19. From Japheth sprang the Gomerians, Tartars, Turks, Medes, Greeks, Italians, &c.
5 Or, *Rodanim*. [The words terminating in *im* denote tribes.—*Davidson.*]
h Ge.10.6.
6 B.C. 2346.
i Ge.10.7.
k Ge.10.8-10.
7 B.C. 2312. [See Genesis x. xxv. xxxvi., which contain a similar genealogy. The difference of the names may have arisen merely from the mutation of certain Hebrew letters, from the want of uniformity in the rendering of the original by our translators, and from the same person being known by two or more names.—*Davidson.*]
l Ge.10.13,14.
8 B.C. 2290.
m De.2.23.
n Ge. 10. 15–19; 15. 18–21. From Ham sprang the Cushites, Egyptians, and other Africans, and the Canaanites.
9 B.C. 2346.
o Ge.10.22;11.10.
p Or, *Mash*, Ge.10. 23. From Shem sprang the Persians, Assyrians, Chaldeans, Syrians, Arabians, &c.
q Ge.10.24;11.12–14.
r Ge.10 25.
1 That is, *division*.
2 B.C. 2247.
3 The Arabs call Joktan *Kachtan*, and in their traditions also he is the son of Eber. After the confusion of tongues, and the dispersion of Noah's posterity, he is said to have settled in Yemen (Arabia Felix), and to have been the first that wore a diadem.—*L.*
s Ge.10.26–30.

CHAPTER I. REFLECTIONS.—What ground have all men to be humble, when they are sprung of Adam, who disobeyed God! and it is necessary to love all as our neighbours and brethren, since God has made of one blood all nations of the earth. How contemptible and short the years of all generations appear before the everlasting God! Quickly men post into death and eternity: and scarcely are they born, in God's reckoning, when they die. How marvellous is the providence of God in keeping up the degenerate race of mankind in the world, and in such equality between the sexes, amidst such a multitude of changes! Remarkably trodden are the paths of death, though still unknown. What multitudes have gone before us, as there are innumerable that follow: and how great and

21 Hadoram also, and Uzal, and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.[4]
24 ¶ [t]Shem,[5] Arphaxad, Shelah,
25 Eber,[u] Peleg, Reu,
26 Serug,[x] Nahor, Terah,
27 Abram;[y] the same *is* Abraham.[6]
28 The[z] sons of Abraham; Isaac, and Ishmael.
29 ¶ These *are* their generations: [a]The firstborn of Ishmael,[7] Nebaioth; then Kedar, and Adbeel, and Mibsam,[8]
30 Mishma, and Dumah, Massa, [b]Hadad, and Tema,
31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.
32 ¶ Now the [c]sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.[9] And the sons of Jokshan; Sheba, and Dedan.
33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.[1]
34 ¶ And Abraham begat Isaac.[2] The [d]sons of Isaac; Esau, and Israel.
35 The sons of [e]Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
36 The sons of Eliphaz; Teman, and Omar, Zephi,[f] and Gatam, Kenaz, and Timna,[3] and Amalek.[4]
37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.
38 ¶ And the sons of [g]Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 And the sons of Lotan; Hori, and [h]Homam:[5] and Timna[6] *was* Lotan's sister.
40 The sons of Shobal; [i]Alian, and Manahath, and Ebal, [k]Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.
41 The sons of Anah; Dishon. And the sons of Dishon; [l]Amram, and Eshban, and Ithran, and Cheran.
42 The sons of Ezer; Bilhan, and Zavan, *and* Jakan.[m] The sons of Dishan; Uz, and Aran.
43 ¶ Now these *are* the kings [n]that reigned in the land of Edom before *any* king reigned over the children of Israel;[7] Bela[8] the son of Beor:[9] and the name of his city *was* Dinhabah.
44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead,
46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.
47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.
48 And when Samlah was dead, [o]Shaul of Rehoboth by the river reigned in his stead.
49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.
50 And when Baal-hanan was dead, [p]Hadad reigned in his stead: and the name of his city *was* [p]Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
51 ¶ Hadad died also.[1] And the [q]dukes[2] of Edom were; duke Timnah, duke Aliah, duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram.[r] These *are* the dukes of Edom.[3]

CHAPTER II.

1 *The sons of Israel.* 3 *The posterity of Judah by Tamar.* 13 *The children of Jesse.* 18 *The posterity of Caleb the son of Hezron.* 21 *Hezron's posterity by the daughter of Machir.* 25 *Jerahmeel's posterity.* 34 *Sheshan's posterity.* 42 *Another branch of Caleb's posterity.* 50 *The posterity of Caleb the son of Hur.*

THESE *are* the sons of [1]Israel; [a]Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3 ¶ The sons of [b]Judah;[2] Er,[3] and Onan, and Shelah: *which* three were born unto him of the daughter of Shuah the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD, and he slew him.[4]
4 And [c]Tamar, his daughter-in-law, bare him Pharez, and Zerah. All the sons of Judah *were* five.
5 The sons of [d]Pharez; Hezron, and Hamul.
6 And the sons of Zerah; [e]Zimri,[5] and Ethan, and Heman, and [f]Calcol, and Dara:[6] five of them in all.
7 And the sons of Carmi; Achar,[7] the troubler of Israel, who transgressed in the thing [g]accursed.[8]
8 And the sons of Ethan; Azariah.[9]
9 The sons also of [h]Hezron, that were born unto him; Jerahmeel, and [i]Ram, and [k]Chelubai.
10 And Ram begat Amminadab, and Amminadab begat Nahshon,[1] prince of the children of Judah;
11 And Nahshon begat [l]Salma, and Salma begat Boaz,[2]
12 And Boaz begat Obed,[3] and Obed begat Jesse.

A.M. 2247. B.C. 1757.

4 These settled in the south and east of Arabia.
t Lu 3.30,35. Ge.11. 10-12.
u The genealogy returns to Shem, because from him the Jews were descended, and from them our Lord.—*C.*
w Ge.11.14-18. Lu.3. 35.
x Ge.11.20-24. Lu 3. 34.
y Ge 17.5.
6 B.C. 1856.
z Ge.21.2; 25.16.12,15; 25.12.
a Ge.25.13-17. ch.5. 29.
7 These are particularized to mark the fulfilment of the divine promise, Ge. 17. 20. The descendants of Ishmael still constitute 'a great nation,' occupying a principal place in the still unconquered Arabia.—*C.*
8 B.C. 1870.
b Or, *Hadar*, Ge. 25.15.
c Ge. 25. 1-6; 37. 28. Nu.22.4,7; 25.17,18; 31. 2,8, 16, 17. Ju. vi.-viii. 1s 60.6.
9 B.C. 1854.
1 These, and the Ishmaelites, settled in the north and east parts of Arabia, and became great nations.
2 B.C. 1836.
d Ge.25.26;35.29.
e Ge.36. 9, 20. They settled on the south-east border of Canaan.
f Or, *Zephe*, Ge.36. 11.
3 We learn from Ge. 36. 12 that Timna was the name of the mother of Amalek. But this will not authorize us to follow the Arabic or Alexandrine copy of the Septuagint, and suppose this Timna to be the concubine and not the son of Eliphaz. The mother and the son might both be called by the same name.—*C.*—Timna was not a *son* of Eliphaz, but his concubine, and mother of Amalek. Ge. 36. 12, with which the Arabic and Vatichelius' edition of the Septuagint agree here. The Codex 455 of Kennicott omits Timnah.—*f.*
4 B.C. 1700.
g Ge. 36.20-30. They dwelt in Mount Seir, and intermingled with the offspring of Esau.
h Or, *Heman*, Ge. 36.22.
5 Cir. 1900.
6 This is most probably that Timna who was the concubine of Eliphaz, and mother of Amalek.—*C.*
i Or, *Alvan*, Ge.36. 23.
k Or, *Shepho*, Ge.36. 23.
l Or, *Hemdan*, Ge. 36.25,26.
m Or, *Achan*, Ge. 36.27,28.
n Ge.36.31-39.
7 That is, any king of their own nation, of whom Saul was the first. Previously they had been ruled by patriarchs, as Abraham, &c.; by a foreign king, as Pharaoh; by Moses and Aaron by direct commission from God; by Joshua as a military leader, but with Mosaic authority; and then by an intermixture of foreign conquerors and native judges.—*C.*
8 These kings probably all reigned before the Hebrews came out of Egypt, and perhaps were Horites, who reigned before the posterity of Esau took possession of the country from them.
9 About 2000 or 1920.

A.M. cir. 2504. B.C. cir. 1500.

n Ge.36.37.
o Or, *Hadar*, Ge. 36.39.
p Or, *Pau*, Ge. 36. 39.
1 About 1500.
q Ge. 25. 40-43. Ex. 15.15.
2 These rulers are not well represented by the modern idea attached to the word 'duke.' Perhaps the nearest approach is 'chieftain,' head or leader of a family or clan, and nearly allied to the patriarchal rulers of the Scottish Highlanders.—*C.*
r Ge.36.41-43.
3 Several difficulties in these genealogies have arisen from errors or omissions in transcribing. It is in this way that various readings and apparent contradictions have originated, particularly in this and the following chapter. They are, however, of no moment except as matters of criticism. In some cases (as Chileab, 2 Sa. 3. 3, called Daniel, 1 Ch. 3. 1) the person probably had two names, and in others the pronunciation might be altered. We know that changes occur in every language during the lapse of several hundred years. Gratuitous and remote descendants are often mentioned as sons. The marginal readings remove many of the seeming discrepancies.—*f.*

CHAP. II.

B.C. 1761.

1 Or, *Jacob*.
a Ge.29.32-35; 30.5-24; 35. 18-22; 46. 8-26; Ex. 1.2. 2. Nu.1.ii. 3.26.xxvi. 23.xiv. Josh.—xxi. ch.ii.-ix.2.12 24-40; 27. 16-23. Eze. xlviii.
b Ge.38.1-10; 46. 12. Nu.26.19-21.
2 Reuben was the first-born in point of time, Judah in respect of dignity. The title of first-born being transferable.—*C.*
3 B.C. 1735.
4 The renewed in heart are sometimes taken away early, that God may deliver them from temptation, sorrow, and 'the evil to come,' Is. 57. 1: the wicked are also cut off early in judgment, so that they do not live 'half their days,' Ps. 55.23.—*C.*
c Ge.38. 11-30. Mat. 1.3. Nu.26.20.
d Ru.4.18. Ge.46.12. Nu.26.21.
e Or, *Zabdi*. Jos. 7. 1.
5 B.C. 1706.
f 1 Ki. 4. 31.
6 Or, *Darda*.
7 Or, *Achan*. [Here called *Achar*, *i.e.* the *troubler*, from the *trouble* he caused to Israel in the accursed thing. Carmi is in Jos. 7. 17 called the son of Zabdi, which, by the change of *b* to *m*, and *d* to *r* (letters which resemble each other, the former in sound, the latter in form), is converted here into Zimri.—*f.*]
g Jos.6.19;7.1-26.
8 B.C. 1490.
9 B.C. 1060.
h Ru.4. 18-22. Mat. 1.3-6. Lu 3.32-33.
i Or, *Aram*. Mat. 1.3.
k Or, *Caleb*, ver.18.
1 B.C. 1630.
l Salmon. Ru. 4.21. Mat.1.4.ver.51.
2 B.C. 1544.
3 B.C. 1430.

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awful will be that assembly in which all the dead, small and great, shall stand before God! Not one existing, from the foundation of the world till Christ's second coming, shall then be missing! But of little account with God are all nations in respect of his loving people and church. Their genealogy comes in merely as incidental to that of his blessed family.

CHAPTER II. REFLECTIONS.—Great were the blemishes of the first four fathers of the Hebrew tribes: and yet two of these tribes are chosen to the distinguished honours of priesthood and royalty; and the last of these to produce an incarnate God.—Not of works, lest any man should boast! The most distinguished sinners are often rendered the most remarkable

13 ¶ And[m] Jesse begat his first-born [n]Eliab,[3] and Abinadab[4] the second, and [o]Shimma the third,

14 Nethanel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh:[5]

16 Whose sisters *were,* Zeruiah and Abigail. And[p] the sons of Zeruiah; Abishai, and Joab, and Asahel, three.[6]

17 And [q]Abigail bare Amasa: and the father of Amasa *was* Jether the Ishmaelite.[7]

18 ¶ And [r]Caleb[8] the son of Hezron begat *children* of Azubah[9] *his* wife, and of Jerioth: her sons *are* these; Jesher,[1] and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him [s]Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [t]Bezaleel.[2]

21 ¶ And afterward Hezron went in to the daughter of [u]Machir, the father of Gilead, whom he married[3] when he *was* threescore years old; and she bare him Segub.

22 And Segub begat Jair,[4] who had three and twenty cities in the land of Gilead.

23 And [x]he took Geshur, and Aram, with the towns [y]of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir, the [z]father of Gilead.[5]

24 And after that Hezron was dead in Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of [a]Tekoa.

25 ¶ And the sons of [b]Jerahmeel[6] the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah; she *was* the mother of Onam.

27 And the sons of Ram the first-born of Jerahmeel were, Maaz,[7] and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail; and she bare him Ahban, and Molid.

30 And the sons of [c]Nadab; Seled, and Appaim: but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan;[c] Ahlai.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.

35 And Sheshan [d]gave his daughter to Jarha[8] his servant[e] to wife; and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat [f]Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of [g]Caleb the brother of Jerahmeel *were,* Mesha[1] his first-born, which *was* the father[2] of Ziph; and the sons of Mareshah the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of [h]Beth-zur.

46 And Ephah, [k]Caleb's concubine,[3] bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph[4] the father of Madmannah, Shevah, the father of Machbenah, and the father of Gibeah: and the daughter of Caleb *was* [l]Achsa.[5]

50 ¶ These were the sons of Caleb[6] the son of Hur, the first-born of [k]Ephratah; Shobal the father of [l]Kirjath-jearim,[8]

51 Salma the father of [l]Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim had sons; [m]Haroeh, *and* half of the Manahethites.[9]

53 And the families of [n]Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab,[1] and half of the Manahethites, the Zorites.

55 And the families of [o]the scribes which dwelt at Jabez;[2] the Tirathites, the Shimeathites, *and* Suchathites. These *are* the [p]Kenites that came of Hemath, the father of the house of [q]Rechab.

CHAPTER III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

NOW these were the sons of David, which were born unto him in Hebron: the first-

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A.M. 2876. B.C. 1128.

m 1 Sa. 16. 6—11; 17. 12.

n Or, *Elihu*, ch. 27. 18.

3 B.C. 1708.

4 B.C. 1086.

o Or *Shammah*, 1 Sa. 16. 9, or *Shimea*, ch. 20. 7.

5 He had eight sons, 1 Sa. 16. 10, but one must have died, and so, like Abel, ch. 1. 2, have had his name expunged from the genealogy.—*C.*

p 2 Sa. 2. 18; 3. 30; 17. 25.

6 B.C. 1080.

q 2 Sa. 17. 25; 19. 13; 20. 4—10. 1 Ki. 2. 5, 32. Jether was an Ishmaelite by birth, and an Israelite by religion.

7 He was, say some, an Ishmaelite by birth, and an Israelite by religion; but the reading of 'Israelite' in Samuel must be corrected from the text here.—*I.*

r ver. 9.

8 Not that Caleb mentioned Nu. 13. 6, for he was the son of Jephunneh, who is referred to ch. 4. 15. This Caleb must have lived some time before the *exodus*, as Bezaleel, who was a principal artist in constructing the tabernacle, was his grandson.—*C.*

9 The text is here corrupt. It would seem from the next verse that Jerioth was not a wife of Caleb. Houbigant and Dathe put the name as the first of his sons; and Geddes and Boothroyd consider Jerioth a daughter, and that the names which follow are those of *her* sons, and not Caleb's; but it is not likely that in a condensed genealogy like this, the children of daughters would be mentioned.—*I.*

1 B.C. 1650.

s ver. 5, 50; ch. 4. 4.

t Ex. 31. 2; 38. 22.

2 B.C. 1580.

u Nu. 27. 1.

3 Heb. *took.*

4 B.C. 1519.

x Nu. 32. 41, 42. De. 3. 14, 15. Jos. 13. 30, 31. Ju. 10. 4.

y ver. 22, 24, 42, 49—52; ch. 4. 21, 22, 24, &c. To be father of a city is conjoined to be the father of its inhabitants, or the founder or chief ruler of it.

5 See notes on Nu. 32. 41 and De. 3. 14.—*I.*

z ch. 4. 5. 2 Sa. 14. 2. Je. 6. 1.

a ver. 9. 26, 27, 33, 42. 1 Sa. 27. 10. 30. 29.

6 Of all the persons mentioned from ver. 25 to 42, nothing more is known than the names. What then is the use of the record? Amongst other uses, one is very important, to teach man humility. The proud may leave nothing but a name; nay, their very name may be expunged from all but the records of him, who, while he is no respecter of the persons of the living, is ready to judge the dead, 'both small and great,' Re. 20. 12.—*C.*

7 B.C. 1610.

b ver. 28.

c ver. 34, 35.

d Ge. 21. 21. De. 7. 3. Ju. 14. 2, 4 Ca. 7. 8.

8 B.C. 1500.

9 He may have been a proselyte, and consequently there was no breach of law in the marriage. The name *servant* is no certain index of his rank; for such was Eliezer of Damascus, whom, nevertheless, Abraham contemplated as his heir. The record is given, not merely as a genealogical fact, but also as an historical remedy against national prejudices. A lesson which none ever needed more frequently than Israel.—*C.* The object manifestly was to preserve the inheritance in the family. This is no uncommon circumstance in the East. 'Among the attendants of the Cambay nabob, as also at Surat and other places, are several Abyssinian and Caffre slaves, called, by way of courtesy, *seedees* or master. They are often promoted to great honour, richly appointed, and furnished with horses, arms, and servants. This is customary among the Moguls, Turks, Persians, and Arabians, and especially the Mamelukes of Egypt, most of whom have ascended to their eminence from such an origin. The slaves who conduct themselves well find their chains light, are treated like near relatives, and are admitted to great confidence. They often obtain their freedom, and marry their masters' daughters.' (Forbes, *Oriental Memoirs.*)—*I.*

e ch. 11. 41.

f ver. 9, 18, 40, 24. Ge. 49. 3. Ex. 6. 25, 23. Ru. 4. 19. He. 12. 2.

1 B.C. 1636.

2 Men are in this and the following chapters called *fathers* of cities, because their posterity peopled them. [Dathe translates 'founder,' saying that Ziph was a town, as were Hebron and other names here given. But may they not have been first names of men before they were given to towns?—*I.*]

g ver. 23, 24, 45, 49; ch. 8. 29. Ezr. 2. 21—35. Ne. 7. 25—38.

h Jos. 15. 58. ver. 18, 19, 48.

3 Heb. *pelegesh*, that is, *a half-wife*, or *divided*, or *secondary wife*, Ge. 22. 24; 25. 6. 2 Sa. 5. 13. 1 Ki. 11. 4. ch. 1. 32.

4 B.C. 1540

i Not Jos. 15. 17

5 Caleb the son of *Jephunneh* had a daughter called Achsa, who was married to Othniel at the time when Joshua completed the division of the land. But Caleb, the son of *Hezron*, lived some ages before, and his daughter Achsa was a different person.—*I.*

6 The Caleb here spoken of was the grandson of him before-mentioned, and brother to Uri the father of Bezaleel; the same who erected the tabernacle.—*I.*

k Or, *Ephraih*, ver. 19.

7 B.C. 1530.

8 Kirjath jearim is the name, not of a person, but of a town—but as his descendants inhabited the district, Shobal is called its common father.—*C.*

l Ge. 35. 19. Ru. 1. 1, 2. Ju. 12. 8, 10. 1 Sa. 10. 2, 3, 9. 1 Ki. 2. 8, 9. Mi. 5. 2. Mat. 2. 1, 6.

m Or, *Reaiah*, ch. 4.—

9 Or, *half of the Menuchites*, or *Hartham-menuchith.*

n ver. 52. Jos. 9. 17.

1 Or, *Azaries*, or *ensigns of the house of Joab.*

o Je. 8. 8. Ezr. 7. 6.

2 B.C. 1000.

p Je. 35. 2, 4. 1 Ki. 10. 15. 1 Ch. 2. 55.

q Je. 35. 2, 2 Ki. 10. 15.

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monuments of his saving grace, or of usefulness in the church! And often the families which God intends for uncommon honours are first dishonoured with the vilest characters, and marked with distinguished vice and sin. How rare is it to find four brothers in a family all famed for wisdom and grace!—But frequent enough

born [a]Amnon, of Ahinoam the [b]Jezreelitess; the second, [c]Daniel,[1] of Abigail the Carmelitess;

2 The third, [d]Absalom the son of Maachah, the daughter of Talmai king of Geshur; the fourth, [e]Adonijah the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth, Ithream, by [f]Eglah his wife.

4 *These* six were born unto him in Hebron; and [g]there he reigned seven years and six months:[2] and in Jerusalem he reigned thirty and three years.

5 And[h] these were born unto him in Jerusalem; [i]Shimea, and Shobab, and Nathan, and Solomon, four, of [k]Bath-shua, the daughter of Ammiel:[1]

6 Ibhar also, and [m]Elishama, and Eliphelet,[3]

7 And Nogah, and Nepheg, and Japhia,[4]

8 And Elishama, and [n]Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, besides the sons of the concubines, and [o]Tamar their sister.

10 ¶ And Solomon's son *was* [p]Rehoboam,[5] Abia[q] his son, Asa his son, Jehoshaphat his son,

11 Joram his [6]son, [r]Ahaziah his son, Joash his son,

12 Amaziah his son, [s]Azariah his son, Jotham his son,

13 Ahaz[t] his son,[7] Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the firstborn Johanan,[8] the second [u]Jehoiakim, the third Zedekiah,[x] the fourth [y]Shallum.

16 And the sons of [z]Jehoiakim; [a]Jeconiah his son [b]Zedekiah[9] his son.

17 ¶ And the sons of Jeconiah; [1]Assir, [c]Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were*, [d]Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of [e]Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.[2]

23 And the sons of Neariah; Elioenai, and Hezekiah,[3] and Azrikam, three.

24 And the sons of Elioenai *were*,[4] Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

1, 11 *The posterity of Judah by Caleb the son of Hur.* 5 *Of Ashur the posthumous son of Hezron.* 9 *Concerning Jabez, and his prayer.* 21 *The posterity of Shelah.* 24 *The posterity and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in Mount Seir.*

THE sons of [1]Judah; [a]Pharez, Hezron, and Carmi,[b] and Hur, and Shobal.

2 And [c]Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the [d]Zorathites.

3 And these *were of* the father [e]of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of [f]Gedor, and Ezer the father of Hushah. These *are* the sons of [g]Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And [h]Ashur the father of Tekoa had two wives, Helah and Naarah.[2]

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was [3]more honourable than his brethren: and his mother called his name Jabez,[4] saying, Because [k]I bare him with sorrow.

10 And Jabez [l]called on the God of Israel, saying, Oh that thou wouldest[5] bless[m] me indeed, and [n]enlarge my coast, and that thine hand might be with me, and that thou wouldest keep[6] *me* from evil, that it may not grieve me! And God [o]granted him that which he requested.

11 ¶ And Chelub the brother of Shuah begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [7]Ir-nahash. These *are* the men of Rechah.

13 And the sons of Kenaz;[8] Othniel,[p] and Seraiah: and the sons of Othniel; Hathath.[9]

14 And Meonothai begat Ophrah: and Se-

A.M. cir. 2949
B.C. cir. 1055

CHAP. III.

[a] 2 Sa. 3. 2, 2 Chr.
[b] Jos. 15. 25. 1 Sa. 25. 43.
[c] Or, *Chileab*, 2 Sa. 3. 3.
1 Called also Chileab, 2 Sa. 3. 3. Two contemporaneous names were common. So also was a change of name, one succeeding and superseding the other. It is probable this individual died young, as there is no special mention of him subsequently in the history.—*C.*
[d] 2 Sa. 13. 20–29; xiv. 25, xviii.
[e] 1 Kin.
[f] 2 Sa. 3. 3. His betrothed wife.
[g] 2 Sa. 2. 11. 5. 5. 1 Ki. 2. 11. ch. 29. 27.
2 About 1248.
[h] 2 Sa. 5. 14–16. ch. 14. 4, 5.
[i] Or, *Shammua*, 2 Sa. 5. 14. ch. 14. 4.
[k] Or, *Bath sheba*, 2 Sa. 11. 3.
[l] Or, *Elsama*, 2 Sa. 5. 15.
[m] Or, *Elishua*, 2 Sa. 5. 15. ch. 14. 5.
3 In this and ver. 8 these two names occur twice. Some think this is a mistake, but others suppose that two persons so called died young, and that the next born received the name of the deceased.—*I.*
[n] B.C. 1033.
[n] Or, *Beliada*, ch. 14. 7.
[o] 2 Sa. 13. 1–29.
[p] Mat. 1. 7. 16. 1 Ki. 11. 43.
[3] B.C. 1016.
[q] Or, *Abijam*, 1 Ki. 15. 1, 6, 2 Chr. 12. 16.
[4] B.C. 957.
[r] Or *Azariah*, or Jehoahaz, 2 Ch. 22. 6; 21. 17; 24. 1, 25. 1.
[s] Or, *Uzziah*, 2 Ki. 15. 1, 7. 2 Ki. 26. 1, 20; 27. 2, 19, 26.
[5] B.C. 884.
[6] B.C. 762.
[t] Or, *Joakim*, 2 Ki. 23. 34.
[u] Or, *Mattaniah*, 2 Ki. 24. 17.
[y] Or, *Jehoahaz*, 2 Ki. 23. 30. 2 Ch. 36. 1. Je. 22. 11.
[x] Mat. 1. 11.
[z] Or, *Jehoiachin*, 2 Ki. 24. 8. or *Coniah*, Je. 22. 24. Mat. 1. 12.
[a] 2 Ki. 24. 17. Being his successor.
[b] Supplied by some to be that Zedekiah whose name was originally Mattaniah, 2 Ki. 24. 17. If this were so he is called son, merely as successor of Jeconiah. But this Zedekiah may have been another, and an actual son of Jechoniah, of whom nothing more is historically recorded.—*C.*
1 The word *Assir* signifies *prisoner*, and is most probably an epithet applied to Jeconiah, who was so long a prisoner in Babylon: and this translation will reconcile the genealogy with that of Mat. 1. 12.—*C.*
[c] Heb. *Shealtiel*, Mat. 1. 12.
[d] Ezr. 2. 2, 3. 2. 8. 2. Hag. 1. 1, 12, 14; 2. 2, 4, 21, 23. Zec. 4. 6, 9. Mat. 1. 12. Lu. 3. 27. It seems Pedaiah adopted him, or became his father-in-law.

A.M. 3434. B.C. 570.

[e] Ezr. 8. 2.
2 That is—the sons of Shechaniah were six, reckoning to him Shemaiah and his *five* sons, as Jacob reckoned to himself Ephraim and Manasseh the sons of Joseph, Ge. 48. 5, 6. This is evident from the words of Shechaniah, for only one proper son, Shemaiah, is mentioned, ver. 22, and as *sons* are ascribed to him, they must be his sons and grandsons, by the virtue of patriarchal adoption. There is thus no use for the useless and unauthorized substitution of *five*, without authority of MSS., as Hunpigant would read.—*C.*
3 Heb. *Hezekiahu.*
4 B.C. 430.

CHAP. IV.

B.C. 1520.
1 This second genealogy of Judah is given, because with its apendages, Benjamin, Simeon, and Levi, this tribe returned into the land, and reconstituted the kingdom of Judah, which subsisted 'until Shiloh came,' Ge. 49. 10.—*C.*
[a] Ge. 38. 29, 46. 12.
[b] Or, *Chelubai*, ch. 2. 9; or *Caleb*, ch. 2. 18.
[c] Or, *Haroeh*, ch. 2. 52.
[d] Jos. 15. 33. Ju. 13. 25.
[e] 2 Ch. 11. 6. Ju. 15. 11.
[f] ver. 18, 39. Jos. 15. 36, 58. ch. 12. 7.
[g] ch. 2. 22.
[h] Or, *Asher*, ch. 2. 24. ver. 6–8.
2 B.C. 1510.
[i] ver. 10. Ps. 10. 26. Ac. 7. 11. Ha. 47. 4.
3 His superiority of honour lay (1) in piety towards God, the true source and characteristic of honour. (2) In his pursuit of advancement being in dependence upon God. (3) In his complete dependence upon God's protecting hand (4) In his unshaken confidence in restraining and preventing grace. *C.*
The Jews think that Jabez was an eminent doctor of the law, and that the scribes which dwelt at Jabez were his disciples. The Targum says he was called 'Jabets,' because in his counsel 'bryt'a'h,' he instituted a school for disciples, and that he was Othniel the son of Kenaz.—*I.*
4 That is, *sorrowful.*
[k] Ge. 3. 16. ch. 7. 23.
[l] Ps. 55. 16. 116. 4.
5 Heb. *If thou will*, &c.
[m] Ps. cxii. cxviii.; 72. 17. Ep. 1. 3.
[n] Ps. 127. 1. Pr. 10. 22.
6 Heb. *do me.*
[o] Ps. 65. 4; 91. 4, 10, 15. Is. 58. 9; 65. 24; 30. 19. Joh. 22. 27, 28. Mat. 7. 7. Ep. 3. 20.
7 Or, *the city of Nahash.*
8 Something is here wanting, viz. Who was the father of Kenaz? Was it not Jephunneh? as Kenaz is said to have been Caleb's brother.—*I.*
[p] Jos. 15. 17. Ju. 3. 9.
9 Or, *Hathath and Meonothai*, who *begat*, &c.

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to find families almost desolated by the sword. God takes peculiar pleasure to exalt the low, and abase that which is high. David, the youngest son of Jesse, is raised to the throne.—Even so, Father, because so it seemed good in thy sight! By what incontestable wisdom God orders the condition of families, giving or withholding children, or of this or that sex, as it pleaseth him! Let all therefore learn, in whatever state he places them, to be therewith content. Let parents learn rather to marry their children to pious servants than to the ungodly rich. And let those who, like the Kenites, join God's people in their warfare, expect to dwell with them in their Canaan above.

CHAPTER III. REFLECTIONS.—Even good men may have large families with little appearance of piety or wisdom among most of them, while there is plenty of crosses: and often children die and leave their names to others. But it is highly becoming when we so love our reprovers, and especially our God, as to commemorate them in the names of our children.[1] What distinguished respect God pays to his promise, and to the noted piety of his servants! Never, perhaps, but in David's family, did a crown go directly from father to son for seventeen generations! But great indeed is our mercy that we now have Jesus, the King eternal, immortal, and invisible, to complete and crown the list.

[1] David called one of his sons *Nathan*; and many of them had *Eli* (*My God*) in their names.

CHAPTER IV. REFLECTIONS.—How often have parents most comfort in those children from whom they at first expected least of it! What honour doth learning, and especially piety, put upon men! But it is a singular mercy to have a loving God to address in our prayers. To set out in the world with much earnest supplication to God is a hopeful beginning; and the most extensive and substantial blessings may boldly be asked at his throne of grace, who takes pleasure in hearing and answering the fervent prayers of faith. They that wait upon him shall renew their

raiah begat Joab, the father of the valley[1] of Charashim;[2] for they were craftsmen.[3]

15 And the sons of Caleb [g]the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even [h]Kenaz.[5]

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father[6] of Eshtemoa.

18 And his wife [r]Jehudijah bare Jered the father of [s]Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh,[7] which Mered took.

19 And the sons of *his* wife [t]Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.[8]

20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Ben-zoheth.

21 ¶ The sons of Shelah [u]the son of Judah *were*, Er[9] the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen,[1] of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who [z]had the dominion in Moab, and Jashubi-lehem.[2] And *these are* ancient things.

23 These *were* the potters, and those that dwelt among plants[3] and hedges:[4] there they dwelt[5] with the king for his work.

24 ¶ The sons of Simeon *were*, [y]Nemuel, and Jamin, [6]Jarib, [z]Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters;[7] but his brethren had not many children, neither did all their family multiply like[a] to the children of Judah.[8]

28 And they [b]dwelt at Beer-sheba, and Moladah, and [c]Hazar-shual,

29 And at [d]Bilhah, and at Ezem, and at Tolad,[e]

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and [g]Hazar-susim, and at Beth-birei, and at Shaaraim.[1] These *were* their cities unto the reign of David.[2]

32 And their villages *were*, [f]Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that *were* round about the same cities, unto [g]Baal. These *were* their habitations, and their genealogy.[3]

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah.

38 These [h]mentioned by *their* names *were* princes in their families; and the house of their fathers increased greatly.[4]

39 ¶ And they went to the entrance of Gedor,[5] *even* unto the east side of the valley, to seek pasture for their [6]flocks.[7]

40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable: for *they* of [i]Ham[8] had dwelt there of old.

41 And these written by name came in the days of [l]Hezekiah king of Judah,[9] and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms; because *there was* pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to [m]mount Seir,[1] having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote the rest of the [n]Amalekites that were escaped, and dwelt there unto this day.

CHAPTER V.

1 *The line of Reuben (who lost his birthright) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men and habitations of Gad.* 18 *The number and conquests of Reuben, Gad, and the half-tribe of Manasseh.* 23 *The habitations and chief men of that half-tribe.* 25 *Their captivity because of their sins.*

NOW the sons of Reuben, the [a]first-born of Israel, (for he *was* the first-born; but, forasmuch as he [b]defiled his father's bed, his birthright was given unto the sons of Joseph

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A.M. 2464. B.C. 1511.

1 Or, inhabitants of the valley.

2 Or, craftsmen.

3 'Charashim,' artists, of what description we are not told, but most probably workers in metal: cutlery, jewellery, carpentry, &c.—C.

g Nu. 13. 6, 30; 14. 6-10, 24, 30. Jos. 14. 6, 14. Ju. 1. 12, 13.

4 Or, Cheluz.

5 Heb. Kaiah.

6 Whether still denotes the founder or planter of a city.

r Or, the Jewess. ver. 17.

7 Ex. 2. 4, 5.

7 She may have been an Egyptian proselyte, or an Israelitess, that, from some peculiar circumstance was called by that name; such as having been born in or about the Egyptian court, or having been in a child's danger of drowning, as Pharaoh's daughter saved Moses.—C.

t Or, Jehudijah. mentioned before, ver. 18.

8 About 1700.

u Ge. 38. 1, 5. Nu. 26. 20.

9 B.C. 1901.

1 Two or three statements in this chapter lead us to conclude that about this time something like caste or exclusive attachment to particular trades and employments still so common in the East Indies—had begun to take form amongst the Israelites. By 'fine linen' some understand silk, others cotton.—C.

s Perhaps in David's time. 2 Sa. 8. 2.

2 B.C. 1040.

3 Now they were debased and impoverished.

4 The frequent reference to specific employments in this chapter may well induce us to adopt the translation of 'dwelling among plants and hedges' as descriptive of gardening, instead of taking them for the names of places.—C.

5 'There they dwelt,' viz. at Bethlehem.—C.

y Or, Jemuel. Ge. 46. 10. Ex. 6. 15. Nu. 26. 12-14.

6 Or, Jachin.

z Or, Zohar, Ge. 46. 10.

7 This genealogy of Simeon differs from the parallel account of the same family, but the discrepancies may be fully reconciled by the recollection that it was common for the same person to have two or more contemporaneous or consecutive names.—C.

a Heb. were. Ge. 46. 7-10. Nu. 1. 23, 27, 28. 1 Ki. 4. 20. Ps. 78. 67.

b Jos. 19. 2-8.

c B.C. 1444.

d Or, Balah. Jos. 19. 3.

e Or, Eltolad. Jos. 19. 4.

8 That 'children are a heritage of the Lord' is the statement of the Psalmist, but in this genealogy, which alone can be founded any real population statistics. Simeon, Nu. 26. 14, amounted merely to 22,200, when Judah, ver. 22, amounted to 76,500. The statistical philosophy of the world will adopt any legislation theory but the wise and blessing of God, and consequently regulation and check upon overgrowth, for that blood-stained iniquity which brought the divine wrath upon Israel. Yet the true philosophy is the Bible, for it is only a story of facts.—C.

9 Or, Hazar-susah. Jos. 19. 5.

1 B.C. 1048.

2 When David obtained Ziklag by grant from Achish, and probably others by right of recapture.—C.

f Or, Ether. Jos. 19. 7.

g Or, Baalath beer. Jos. 19. 8.

3 Or, as they are reckoned throughout their generations, or by name among them.

h Heb. coming by names. Ge. 10. 4. ch. 4. 34.

4 See note on ver. 27.—C.

i Perhaps not that Ham of Ps. 78. 51. ver. 4. the ch. 1.—C.

5 About thirty-six miles south-west of Jerusalem. The city was assigned to Judah, Jos. 15. 23, but the entrance was probably the south-east border of the tribe, that next to Egypt.—C.

6 About 710.

7 This expedition of the Simeonites took place in the days of Hezekiah; and, as Calmet conjectures, near the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more southward into Arabia Petræa for fear of the Jews, and to seek pasture for their flocks. Or it is possible that on the revolt of the ten tribes the ancestors of these persons had adhered to the family of David.—C.

k Ge. 9. 24, 14. 5-7. Ps. 78. 51.

8 'They of Ham,' Egyptians by whose skill in agriculture the land had been highly improved, and by whose valour and well-ordered government its peace had been secured.—C.

l 2 Ki. xviii. xx. 2 Ch. xxix.-xxxii.

9 This took place about the time of the captivity of the ten tribes, and these bold and adventurous freebooters were consequently preserved from the disasters of their companions.—C.

m Ge. 36. 8. Dt. 2. 5.

1 About 775.

n 1 Sa. 15. 7, 8, 27. 8. 30. 17. 2 Sa. 8. 12. Ps. 83. 7. Ex. 17. 14. Dt. 25. 17, 19.

CHAP. V.

B.C. 1520.

a Ge. 29. 32. 49. 3, 4. Ex. 4. 22. Nu. 26. 5.

b Ge. 35. 22. 49. 4. 2 Sa. 16. 22. 1 Co. 5. 1. Ps. 51. 34.

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strength, and be protected from all their enemies. How differently God disposes of men in respect of their callings and stations on earth! He advances them to honour and power, or degrades them to the meanest employments, as seemeth good in his sight. This world is a changing scene; nothing substantial or enduring is to be expected in it. Let it quicken our diligence to secure a better, where our dignity will be secure, without variableness or shadow of turning. Behold how God rewards the Simeonites, who cleaved to the family of David! They are provided with new habitations; when their brethren, who joined the kingdom of Israel, are carried into captivity. If I firmly adhere to God and my duty, he will always provide for me what I need; and that which appears an afflictive separation, shall at last prove a comfortable deliverance. But the curse of God shall hunt out the sinners, as it did the Amalekites, till they are utterly destroyed.

CHAPTER V. REFLECTIONS.—Behold how sin degrades men and thrusts them down from their excellency! And one false step often leaves an indelible stain upon their memory. But God does not utterly cast off those who fall foully at first, and are severely punished in the flesh. Behold how he divides the honours which had been sinfully forfeited, that no flesh may glory in his presence!—how he casts out the enemy from before his people by little and little, and gives them residence and substance as they have need of it! Behold these Gadites in their pride; and see how God in his wisdom, to mark them not utterly cast off, takes up their names just before their removal into a long captivity! But what mighty things the people of God can do when they take him along with them! With ease they tread down their enemies, and gather their spoils when they go forth crying to and trusting in him. But sin is pregnant with the greatest mischief to the temporal as well as the eternal interests of professors. God sometimes serves his own purposes by the ambition of the most proud, tyrannical, and murderous princes. And the most lasting destruction

the son of Israel:[1] and the genealogy is not to be reckoned after the birthright.

2 For [c]Judah prevailed above his brethren, and of him *came* the chief [d]ruler; but the birthright *was* Joseph's;)

3 The sons, *I say,* of [e]Reuben the first-born of Israel *were,* Hanoch, and Pullu, Hezron, and Carmi.

4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [f]Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, (when the [g]genealogy of their generations was reckoned,) *were* the chief, Jeiel, and Zechariah,[2]

8 And Bela the son of Azaz, the son of Shema,[h] the son of Joel, who dwelt in [i]Aroer, even unto Nebo and Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul[3] they made war with the [k]Hagarites,[4] who fell by their hand: and they dwelt in their tents throughout all the east[5] *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, [l]in the land of Bashan, unto Salcah:[6]

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, *were,* Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of [m]Sharon,[7] upon their borders.[8]

17 All these were reckoned by genealogies in the days of [n]Jotham king of Judah, and in the days of Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men,[9] men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites,[1] with [o]Jetur, and Nephish, and Nodab.

20 And they were [p]helped against them, and

A.M. 2291. B.C. 1713.

1 By the law of God, De. 21. 17. the first-born was entitled to a *double portion* of a father's possessions. This right was transferred to Joseph, who inherited two shares of the land in Ephraim and Manasseh. Judah had but one share, but from him descended David and Messiah — the one the type, the other the real ruler.—*C.*

c Ge. 49. 8, 10. 2 Sa. 7. 8–13. Mi. 5. 2. Mat. 2. 6. He. 7. 14.

d Or, *prince,* Nu. 2 3 10. 2 Sa. 8. 15. 1 Ti 6. 13. Re. 5. 5, 17. 14. 19. 16.

e Ge. 46. 9. Ex. 6. 14. Nu. 26. 5–9.

f Or, *Tiglath-pileser,* 2 Ki. 15. 29. 16. 7.

g ver. 17.

2 B.C. 740

h Or, *Shemaiah,* ver. 4.

i Jos. 13. 15, 23. Nu. 32. 37, 38. De. 3. 12, 16, 17. Je. 48. 19–24. Eze. 25. 9.

3 B.C. 1060.

k Ge. 25. 9. ver. 19, 20.

4 Ishmaelites, descendants of Hagar.—*C.*

l Heb. *upon all the face of the east.*

l Jos. 13. 11, 24–28. De. 3. 10, 12, 16, 17. Nu. 32. 34–36.

4 Salcah was a strong city, situated on the top and sides of a conical hill, at the southern extremity of the mountain range of Bashan. It was 12 miles east of Bozrah. It is now deserted, though many of its old stone houses are still perfect. Its citadel or castle, whose remains crown the summit of the hill, must have been one of the strongest in Palestine.—*P.*

m ch. 27. 29. Is. 35. 2, 33. 9. 65. 10. Ca. 2. 1. not Ac. 9. 35. Several places had this name.

7 The site of Sharon or Saron (Ac. 9. 35) cannot be precisely ascertained. According to Eusebius the whole district of country between Joppa and Cæsarea was called *Sharon,* and its richness and fertility are noticed by most travellers. Another district lying between Mount Tabor and the Sea of Galilee was also distinguished by the same name: and a third, on the east of Jordan, in the tribe of Gad, seems to be that described in the text.—*C.* — The celebrated *plain of Sharon* extended along the coast of the Mediterranean, from the base of Carmel on the north to Joppa on the south, where it joined the plain of Philistia. It was, and still is, famous for its pastures. Eusebius and Jerome speak of two Sharons, one lying between Tabor and Tiberias; but the sacred writers mention only one of these. The Sharon referred to in this verse is not the plain of western Palestine. Its exact situation is not known; but it seems probable it was the pastoral plateau extending eastward from the mountains of Gilead to the walls of Bozrah and Salcah on the borders of Bashan.—*P.*

8 Heb. *their goings forth.*

n 2 Ki. 15. 5, 32, 34. 16. 28.

9 Heb. *sons of valour.*

1 Perhaps about 800.

o Ge. 25. 14, 15. ch. 1. 31.

p ver. 22. Ps. 46. 1. Ex. 17. 11. 1 Ki. 22. 32. 2 Ch. 14. 11. Ro. 8. 31. He. 13. 5, 6.

A.M. 3004. B.C. 1000.

2 Heb. *led captive.*

q Nu. 31. 35–35. Job 1. 3, 10. 42. 12. 2 Ki. 3. 4. De. 3. 7–20. 14.

r Heb. *souls of men,* as Nu. 31. 35.

s 2 Ch. 32. 8. Ro. 8. 31. Ex. 14. 25. Pr. 21. 30.

3 The war was a judgment from God upon an idolatrous and wicked people. A war (as such) comes from men's lusts that war in their members,' Ja. 4. 1; but war, as a judgment and punishment, comes from God, who gives the invading nation up to their own evil desires, and the invaded to the retributum of the industries they have practised, the injustice they have done, and the cruelties they have committed.—*C.*

t 2 Ki. 17. 6, or 15. 29, ver. 26.

u De. 3. 8, 9, 14. 48. Jos. 12. 1, 3, 4, 5. 13. 29–31. Ps. 42. 6, 89. 12, 133. 3.

4 It therefore appears from this verse that the country occupied by the tribes of Jetur, Nephish, and Nodab lay along the northern and north-western border of Bashan, and extended to the mountain range of Hermon. Jetur was unquestionably the *Ituræa* of the Greeks, mentioned in Lu. 3. 1, and now bearing its ancient name in the Arabic form *Jedur.* It is a region of rocks and rich pasture land, lying close along the eastern base of Hermon, and extending on the north to Damascus.—*P.*

x Heb. *men of names,* Ge. 6. 4. ch. 4. 38.

y De. 31. 16, 29, 32. 15–21. Ju. 2. 12, 17, 19. 2 Ki. 17. 7–17. Ho. 1. 2–4. Eze. 20. 11, 13, 21, 23.

z 2 Sa. 24. 1. 2 Ki. 15. 19, 29, 17. 6, 18. 10. 5, 6.

a B.C. 770.

a Places in Assyria and Media. 2 Ki. 17. 6. 18. 11. 19. 12.

CHAP. VI.

B.C. 1720.

a Ge. 46. 11. Ex. 6. 16. Nu. 26. 57. ch. 23. 6; ver. 16, 17, 20.

b Or, *Gershom,* ver. 16, 17, 20.

c Ex. 6. 18. ch. 23. 12.

d Ex. 6. 20; 15. 20. ch. 23. 13.

e Le. 10. 1, 2. Ex. 28. 1. ch. 24. 1, 2. Nu. 26. 60. 61. 3. 2, 4.

f Nu. 25. 7. Jos. 24. 33. Ezr. 7. 2–5.

g 2 Sa. 8. 17. 15. 27. 17. 21. 25. 19. 22. 1 Ki. 2. 35, not that 1 Sa. 22. 3.

h Perhaps Jehoiada, 2 Ki. xi. xii.

i 2 Ch. 26. 17–20.

k 2 Ki. vi. vii. 2 Ch. iii. iv.

1 Heb. *in the house.*

2 This is an intimation that the writer lived when the second temple was built or building. The person mentioned is supposed to have been that Azariah who vigorously opposed Uzziah's presumptuous attempt to burn incense. His father Johanan is thought by some to have been the same as Jehoiada, the firm friend to religion and the family of David during Athaliah's usurpation: otherwise Jehoiada is not mentioned.—*I.*

3 Who, consequently, witnessed there the glory of the *Shechinah,* and the completion of those shadowy ordinances that set forth the body of Christ, He. 10. 1.—*C.*

the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him.

21 And they took [2]away [q]their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of [r]men an hundred thousand.

22 For there fell down many slain, because the war *was* [s]of God.[3] And they dwelt in their steads until [t]the captivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan [u]unto Baal-hermon and Senir, and unto mount Hermon.[4]

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, [x]famous men, *and* heads of the house of their fathers.

25 ¶ And they [y]transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel [z]stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria,[5] and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river [a]Gozan, unto this day.

CHAPTER VI.

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 10 *The families of Gershom, Merari, and Kohath.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

THE sons of Levi; [a]Gershon,[b] Kohath, and Merari.

2 And the sons of [c]Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And [d]the children of Amram; Aaron, and Moses, and Miriam. The [e]sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

4 ¶ Eleazar [f]begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [g]Ahitub begat Zadok, and Zadok begat Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And [h]Johanan begat Azariah, (he *it is* [i]that executed the priest's office in the [k]temple[1] that Solomon built[2] in Jerusalem,)[3]

follows those who are cut off in their sins. They who are governed more by sense than by faith in the choice of their settlement, find often, when it is too late, that they have made a very disadvantageous one. Their first settlement issues in their being first wretched and miserable.

CHAPTER VI. REFLECTIONS.—If God so care for the remembrance of Levites, singers, and ceremonial priests, how fixed in his book of life must be

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat [l]Shallum,

13 And Shallum begat [m]Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [n]Seraiah,[4] and Seraiah begat Jehozadak,

15 And [o]Jehozadak went *into captivity*, when the LORD [p]carried away Judah and Jerusalem by the hand of Nebuchadnezzar.[5]

16 ¶ The sons of [6]Levi; [q]Gershom,[r] Kohath, and Merari.

17 And these *be* the names of [s]the sons of Gershom; Libni, and Shimei.[7]

18 And the [t]sons of Kohath, *were* Amram, and Izhar, and Hebron, and Uzziel.

19 The [u]sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites, according to their fathers.

20 ¶ Of Gershom; [x]Libni his son, Jahath his son, Zimmah his son,[8]

21 Joah[y] his son, [z]Iddo his son, Zerah his son, Jeaterai his son.

22 ¶ The sons of Kohath; [a]Amminadab[b] his son, Korah his son, Assir his son,

23 Elkanah[9] his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, [c]Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; [d]Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; Zophai[e] his son, and Nahath his son,

27 Eliab[f] his son, Jeroham his son, [g]Elkanah his son.

28 And the sons of Samuel; the first-born[1] [h]Vashni,[2] and Abiah.

29 ¶ The[i] sons of Merari: Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 ¶ And these *are they* whom David set over the service[3] of song in the house of the LORD, after that the [k]ark[4] had rest.[5]

32 And they [l]ministered before the dwelling-place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem; and *then* they waited on their office, according to their order.

33 And these *are* they that [m]waited, with their children: of the sons of the Kohathites; [n]Heman a singer, the son of Joel, the son of Shemuel,

34 The son of Elkanah, the son of Jeroham, the son of [o]Eliel, the son of Toah,

35 The son of [p]Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of [q]Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of [r]Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother [s]Asaph,[6] (who stood on his right hand,) *even* Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [t]Ethni, the son of Zerah, the son of [u]Adaiah,

42 The son of [v]Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari *stood* on the left hand: [w]Ethan the son of [x]Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of [y]Merari, the son of Levi.

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But [z]Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

50 And these *are* [a]the sons of Aaron; Eleazar[7] his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now [b]these[8] *are* their dwelling-places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites; for theirs was the lot.[9]

55 And[c] they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And[d] to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

58 And [e]Hilen with her suburbs, Debir with her suburbs,

A.M. 3004. B.C. 820.

l Or, *Meshullam*, ch. 9. 11.

m 2 Ki. 22. 12, 14. 2 Ch. 34. 14.

n 2 Ki. 25. 18. Ezr. 7. 1. Ne. 11. 11.

4 With him ended the succession of priests in the first temple. C.

o Ezr. 5. 2. Hag. 1. 1, 12, 14.

p 2 Ki. xxv. 2 Ch. xxxvi. Jer. xxxix. 8.

5 B.C. 588.

6 The principal persons who presided over the three families of Levi, &c. the time of David, seem to be enumerated in these verses. The marginal references contain the variation in the names given to the same persons in different parts of sacred history, as far as it can be ascertained; and nearly the whole that is at present known concerning them may be learned by carefully consulting them. Samuel, the son of Elkanah, was not a priest, but descended from Izhar, Aaron's uncle; yet, as a prophet, he sacrificed personally, and not by the ministration of the priests. *f*

q Or, *Gershon*, ver. 1.

r Ex. 6. 16. ver. 2.

s Ex. 6. 17. ch. 23. 7.

t B.C. 1700.

u ver. 19. ch. 23. 12. Ex. 6. 16.

w Ex. 6. 25. Nu. 3. 34. ch. 24. 1. 2 Chron. 29.

x Ver. 42, 20, 21.

8 B.C. 1600.

y Or, *Ithan*, ver. 42, and Ps. 89. title.

z Or, *Adaiah*, ver. 41.

a Or, *Izhar*, ver. 22.

b Or, *Libni*, ver. 2, 18. 4. 1. Ex. 6. 21, 24.

9 B.C. 1559.

c Or, *Zephaniah*, *Azariah*, *Joel*, ver. 36.

d ver. 35, 36.

e Or, *Zuph*, 1 Sam. 1. ver. 35.

f Or, *Eliel*, ver. 34.

g 1 Sam. 1. 1.

1 B.C. 1095.

h Called also *Joel*, ver. 33. 1 Sam. 8.

2 From 1 Sa. 8. 2, and from 2 Ch. 8. 3, it appears that the name of Samuel's eldest son was Joel, and not Vashni. So the expositors tell us; but *Vashni* have dropped out of the text, and that Vashni, which signifies *second*, is an epithet to be joined with Abiah. There seems no necessity for this conjectural emendation, as the first-born of Samuel may have been called both Joel and Vashni. —C.

i ver. 16, 44–47.

3 Over the bands; inasmuch as the harps were largely used in the ordinary music, divinely authorized and appointed, as a significant and delightful accompaniment of the Jewish worship. —C.

k ch. 16. 2 Sa. 6. 17. 1 Ki. 8. 4–6.

4 B.C. 1045.

5 Two states of the church are represented to us by the ark: the one, the state of slavery and abasement; the other, that of liberty and permanence. The one, the church on earth; the other, the church in heaven. —C.

l ch. 26. 37–47; 24. 30; xxv.

m Stood, Ps. 134. 1. 2 ch. 35. 9, ver. 22–28.

n ch. 15. 17, 19; 25. 1; ver. 16. Ps. 88. title.

o Or, *Eliab*, *Nahath*, ver. 26, 27.

p Or, *Zephai*, ver. 26, 27.

A.M. 2949. B.C. 1055.

q *Shemuel*, *Uzziah*, *Uriel*, ver. 24.

r Nu. 16. 1–35. 26. 10, 11. Ps. xlii. xliv. xlix. lxxxiv. lxxxv. title.

s ch. 15. 17, 19; 25. 1; ver. 33. 2 Ch. 29. 30. Ps. l. lxxiii.–lxxxiii. title, ver. 70–72.

6 To whom are ascribed twelve of the psalms. C. — As Asaph was of the same tribe with Heman, he is ranked by genealogy, though belonging to a different family of that tribe, for he was descended from Gershom; but Heman from Kohath. These persons are celebrated in these books and in the Psalms for their skill in singing and the part they performed in the public worship of God. It is very likely that their singing was only a kind of recitative or chanting, such as we still find in the synagogues. — *f*

t Or, *Jesaiah*, ver. 21.

u Or, *Iddo*, ver. 21.

v Or, *Jeah*, ver. 21.

w Or, *Jeduthun*, ch. 25. 1, 3, 6. Ps. 39. title.

x Or, *Kushaiah* ch. 15. 17.

y ch. 23. 21, 28. Nu. 3. 20, 33–36. Ex. 6. 19. Jos. 21. 7, 34–40.

z Nu. 18. 7, 8 to 1 Chr. ix. 13, 30. Heb. v. 1, 4. 6. 20.

a ver. 3–5. Ezr. 7. 1–5.

7 B.C. 1200.

b Jos. 21. 9–19. In this list of the cities of the priests, which gives eleven instead of thirteen, Libnah and Jattah are omitted.

8 These things seem to be essentially well-weighed, while such examples, that it might appear what care was taken by God for the maintenance of his ministers, of all sorts and for the instruction of his people, among whom he dispersed the Levites, who were peculiarly devoted to this service. —*Patrick*. In this list of the cities of the priests, which gives eleven instead of thirteen, Libnah and Jattah are omitted. None of the versions give the full number of names these though they all give the whole sum. Probably, these two cities had been destroyed, and lay in ruins when this book was written. *f*

9 Other tribes obtained by investment or request, and in virtue of continued military services as the tribe of Reuben and half-tribe of Manasseh, east of Jordan — others obtained directly by conquest, some earlier, some later; but Levi, in all his branches, obtained his possessions only *by lot*, the emblem of every spiritual blessing which must be the gift of God, first to Christ, our High Priest, Ps. 24. 25, and then, from and through him, to all his members, Eph. 1. 3. —C.

c Jos. 21. 11; 14. 13, 15.

d Jos. 21. 4, 13, 19.

e Or, *Helon*, Jos. 21. 15. It is common for cities to have several names. Salem and Salisbury, Salop and Shrewsbury, are more unlike than Hilen, Debir and Hebron (Jos. 21. 15). Ashan (ver. 59) and Ain (Jos. 21. 16) and Ataroth (ver. 60) and Amron (Jos. 21. 18) and nine changes names. —*Henry*.

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the names of those who, through trusting in Jesus' blood, are made kings and priests to him and his Father! With exact care ought every one in the church, particularly ministers, to see to the regular observation of the ordinances of God. These Levites were most commodiously stationed for the instruction of the Israelites, when they were thus, according to Jacob's threatening, divided and scattered. But what comfortable provision God requires for his ministers;

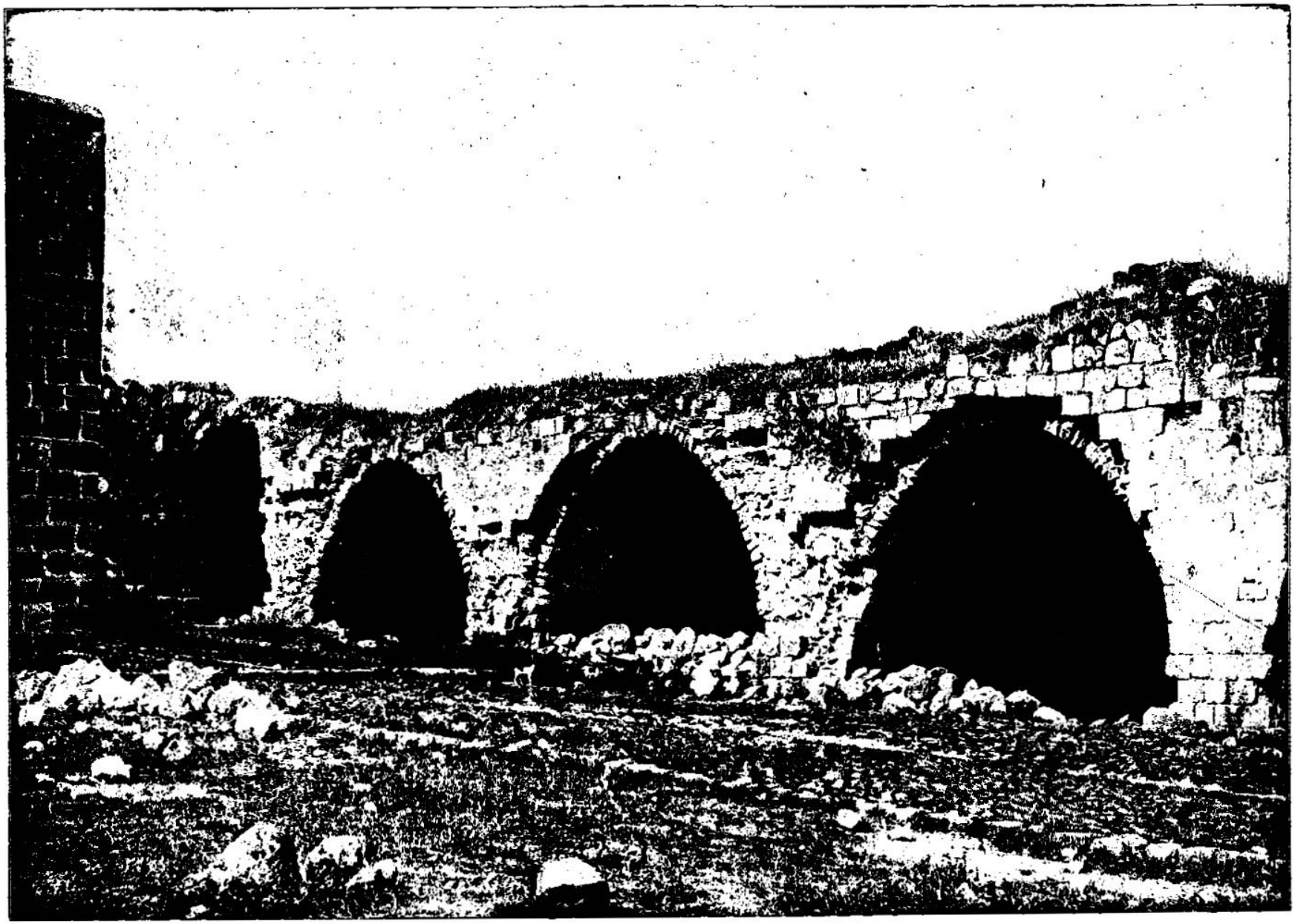

CITADEL OF TIBERIAS. [I. Chron., vi:63.] –"Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities." Tiberias in Old Testament times was in the territory of Zebulun, and the particular city which stood upon the site of Tiberias was called, according to the Jewish Talmud, Rakkath. It is also by the Talmud identified with the ancient Hammath, and some have supposed it to be the same as Chinnereth, referred to in Joshua, xix:35. The excesses and vices of the Roman court were transferred to this capital of the weak and cruel Herod Antipas, and Tiberias remained the metropolis of the province of Galilee till the Emperor Nero placed Agrippa II. in charge of the province. It became in the time of the great Jewish afflictions a center of refuge for the rabbis. Thirteen synagogues were built here and in the thirteenth century a school of Jewish learning was established which attained great celebrity.

59 And [f]Ashan with her suburbs, and Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; Geba with her suburbs, and [g]Alemeth with her suburbs, and Anathoth with her suburbs. All their cities, throughout their families, *were* thirteen cities.[9]

61 And [h]unto the sons of Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manasseh,[1] by lot, ten cities.

62 And [i]to the sons of Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the [k]sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

64 And[l] the children of Israel gave to the Levites *these* cities, with their suburbs.

65 And they [m]gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by *their* [2]names.[3]

66 And[n] *the residue* of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, Shechem in mount Ephraim with her suburbs; *they gave* also [o]Gezer with her suburbs,

68 And [p]Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And [q]Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner[r] with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto [s]the sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; [t]Kedesh with her suburbs, Daberath with her suburbs,

73 And [u]Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; [v]Mashal with her suburbs, and Abdon with her suburbs,

75 And [w]Hukok with her suburbs, and Rehob with her suburbs:

76 And[x] out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto[y] the rest of[4] the children of Merari *were given* out of the tribe of Zebulun,[5] Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; [z]Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And [a]Heshbon with her suburbs, and [b]Jazer with her suburbs.[6]

CHAPTER VII.

1 *The sons of Issachar,* 6 *of Benjamin,* 13 *of Naphtali,* 14 *of Manasseh.* 20 *The sons of Ephraim who were slain by the men of Gath.* 23 *Beriah is born.* 28 *Ephraim's habitations.* 30 *The sons of Asher.*

NOW the sons of Issachar *were,* Tola, and [a]Puah,[b] Jashub, and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit,* of Tola: *they were* valiant men of might in their generations; [c]whose number *was,* in the days of David, two and twenty thousand and six hundred.[1]

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five:[2] all of them chief men.

4 And with them, by their [d]generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.[3]

5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all, by their genealogies, [e]fourscore and seven thousand.

6 ¶ *The sons* of [f]Benjamin; Bela, and Becher, and Jediael, three.[4]

7 And the sons of Bela;[5] Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour, and were reckoned by their genealogies twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira,[6] and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house

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A.M. 3004. B.C. 2000.

f Or, *Ain,* Jos. 21. 16.

g Or, *Almon,* Jos. 21. 18.

9 *Eleven* here, two more, Jos. 21. 16, 17. The eleven were their dwelling-places, ver. 54, the thirteen their right by lot and inheritance, ver. 60. These represent the Israelitish family. When Levi ceased to be a patriarchal tribe, and was given for the first-born (Nu. 3. 12), there remained eleven, for Ephraim and Manasseh were not of Jacob, but of Joseph. But when all were counted there were thirteen tribes, for every one of whom there is a representative city of refuge. *C.*—The text in this list of Levitical cities being ill-arranged and corrupted, must be rectified from Jos. xxi.; for internal and collateral evidence shows that to be the accurate copy. Geddes has been at much pains to point out and remove the discrepancies, and restore the true order. —*f.*

h Jos. 21. 5, 20–26. ver. 67–70.

1 And out of the tribes of Ephraim and Dan.

i Jos. 21. 6, 27–33. ver. 71–76.

k Jos. 21. 7, 34–40. ver. 77–81.

l Jos. xxi. Nu. 35. 1–8.

m ver. 59–60. Jos. 21. 9–19.

2 Probably each family gave its own name to the city that fell to its lot.—*f.*

3 Each of the other tribes received a compact territory, except the tribe of Manasseh, which was divided into two separate portions, and a few additional allotments to some tribes within the limits of their neighbours. But Levi receives no extended territory in any one place, but merely cities and their suburbs—a gracious arrangement providing for the equable extension of religious education to all the tribes, and the due administration of the law, of which the priests were the principal judges, while it fulfilled the prophecies of Jacob and Moses concerning their future destination, Ge 49. 7. De. 33. 10.—*C.*

n Jos. 21. 5, 20–26.

o 2 Ki. 9. 15.

p Jos. 21. 22.

q Jos. 21. 23, 24.

r Jos. 21. 25.

s Jos. 21. 6, 27–33.

t Jos. 21. 28.

u Jos. 19. 21.

v Jos. 21. 30.

w Jos. 21. 31.

x Jos. 21. 32.

A.M. 2560. B.C. 1444.

y Jos. 21. 7, 34–40.

4 The Levites.

5 Some of the cities mentioned in this chapter had changed their names, or been exchanged for other cities after the time of Joshua.

z 1 Ki. 4. 13.

a Nu. 21. 34.

b Nu. 32. 3, 35. Jos. 21. 39. ch. 26. 31.

6 The number of cities and extended suburbs allotted to Levi may seem a large and even undue proportion to so small a tribe; but it is to be recollected that these cities and suburbs were evidently held, not in exclusive possession by the Levites, but in some species of co-partnership with the secular tribe by whom they were granted, and that consequently the Levitical possessions were reduced to little more than a mere residence. *C.*—None of the Lord's people, and especially of his ministers, should be unemployed: they who through want of ability or change of circumstances are precluded from one method of glorifying God, should set themselves to devise another. And if they deem nothing which may conduce to the advancement of true religion too laborious, mean, disgusting or discouraging—if they be disposed to be instant in season and out of season, to instruct or encourage one, ten, or ten thousand, in public or in private, in a cottage, an hospital, a prison, or a palace, in safe and easy, or in difficult or perilous circumstances—if they consider nothing too little to be attended to, and nothing too arduous to be attempted—and if they do all in sincerity, humility, and simplicity of spirit—they cannot long be unoccupied or useless.'—*Scott.*

CHAP. VII.

B.C. 1714.

a Ge. 46. 13. Nu. 26. 23, 24.

b Phuvah, Job. Ge. 46. 13.

c 2 Sa. 24. 1–9. ch. 21. 1–5. 27. 23, 24.

1 B.C. 1017.

2 That is, the sons of Uzzi were *five.* The sons of Izrahiah being counted to their grandfather, for some legal reason, as Ephraim and Manasseh were counted to their grandfather Jacob, and not to their father Joseph. —*C.*

d ch. 12. 32.

2 Heb. *they multiplied wives and children,* ver. 5.

e This was the whole number of the fighting men, ch. 21. 5. 2 Sa. 24. 9.

f Ge. 46. 21. Nu. 26. 38–41. ch. 8. 1.

4 We learn from Ge. 46. 21 that Benjamin had *ten* sons, and in ch. 8. 1 *five* are enumerated. This apparent discrepancy is accounted for by observing how in ch. 8. 7 the name of Ahiah is omitted, as he had no family. The extinction, first of five, and finally of seven branches of Benjamin's family, is an event not unlikely in the scenes of turmoil in which the country had been so long involved.—*C.*

5 B.C. 1680.

6 B.C. 1017.

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and what joint concurrence of his people in procuring it according to their several abilities!

CHAPTER VII. [Ver. 24. At what time, or under what circumstances, does not appear; but, as she could not be alive at the exodus, she must have previously removed from Egypt, unless, as in some other instances, some generations are passed over, and by some legal technicality in reference to inheritance, a distant descendant be ranked as the immediate daughter. *C.*]

REFLECTIONS.—How God multiplies a people amidst hard country labour as he did that of Issachar! He can multiply families after they had been almost utterly extirpated, as were the Benjamites, Ju. xx. How early the Hebrews, even in Egypt, began to contract marriages with the heathen! We go astray from the womb, speaking lies. The families and nations



A WOMAN OF SAMARIA—IN THE ANCIENT CAPITAL OF ISRAEL... [I. Chronicles, vi:67.]—"And they gave unto them, of the cities of refuge, Shechem in Mount Ephraim with her suburbs." Upon one of the hills in the neighborhood of Shechem, this picture of a Woman of Samaria was taken. The Samaritans have always lived in this region, and their central place of worship is Mount Gerizim, which overlooks the city. Shechem is mentioned during the exile in Jeremiah, xli:5, and after the exile, though Samaria had been the previous capital of the country (Ezra, iv:10) at the building of the new temple on Gerizim, Shechem, which was hard by, was made by Manasseh, probably before the time of Alexander the Great, the chief center of Samaritan worship. After this the Samaritans were the objects of Jewish scorn. Josephus says that John Hyrcanus destroyed the temple on Gerizim 129 years B. C. after it had stood 200 years.

of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud,[g] and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, [h]*were* seventeen thousand and two hundred *soldiers*, fit to go out for war *and* battle.

12 Shuppim[i] also, and Huppim, the children of [j]Ir, *and* Hushim, the sons of [k]Aher.[7]

13 ¶ The [l]sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

14 ¶ The[m] sons of Manasseh; Ashriel, whom she bare;[8] (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And [n]Machir took to wife[9] *the sister* of Huppim and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad:[1] and [o]Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; [p]Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.

19 And the sons of [q]Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And[r] the sons of Ephraim; Shuthelah,[2] and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they [s]came down to take away their cattle.[3]

22 And Ephraim their father [t]mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived, and bare a son, and he [u]called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon[s] the nether, and the upper, and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph; and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 Non[v] his son, Jehoshua his son.[4]

28 ¶ And their possessions and habitations *were*, Beth-el and the towns thereof, and eastward [w]Naaran, and westward Gezer with the towns[4] thereof, Shechem also and the towns thereof,[5] unto [x]Gaza and the towns thereof:[6]

29 And by the borders of the children of [y]Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. [z]In these dwelt the children of Joseph the son of Israel.

30 ¶ The[a] sons of Asher; Imnah,[7] and Isuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and [b]Shomer, and Hotham, and Shuah their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of [c]Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and [d]Ithran, and Beera.

38 And the sons of Jether; Jephunneh, and Pispah, and Ara.[8]

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And the [e]number, throughout the genealogy of them that were apt to the war *and* to battle, *was* twenty and six thousand men.

CHAPTER VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

NOW Benjamin[1] begat [a]Bela his first-born, Ashbel the second, and Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were, [b]Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and [c]Shephuphan,[2] and Huram.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba,[3] and they removed them to [d]Manahath:

7 And Naaman, and Ahiah, and Gera, he [e]removed them, and begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in [f]the country of Moab, after he had sent them away; Hushim and Baara *were* his wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

A.M. 2587. B.C. 1037.

g Ju 3.15; v. 1 They amounted to 50,434, exclusive of those mentioned ver. 12, who perhaps were not numbered, ch. 27. 24.

h Or, *Shupham*, *Muppim*, Nu. 26. 39. Ge 46.21.

i Or, *Iri*, ver 7.

k Or, *Ahiram*, Nu. 26.38.

l The omission of the genealogy of Dan in this its proper place, can be accounted for by a reference to Jos. 18. 30, 31, from which it appears that they continued not only in schismatical separation from the church of God, but in a state of uninterrupted idolatry till the days of the captivity.—C.

m Ge. 46. 24. Nu. 26. 48–50.

n Nu 26.28–34.27.1.

o This passage is undoubtedly obscure. Greenfield proposes the following change in the translation: "The sons of Manasseh were Ashriel, whom his Syrian concubine bare to him; and Machir the father of Gilead, whom his wife bare to him. Machir took for a wife Maachah, sister to Huppim, &c.—C.

n Hebron, a grandson of Judah, married his daughter, and their child was reckoned to the tribe of Manasseh. ch. 2.21–23.

1 Zelophehad was not literally the son, but the descendant of Manasseh in the third generation. Zelophehad was the son of Hepher, Nu. 26.32, the son of Gilead, the son of Machir, the son of Manasseh, Nu. 26.29. This, with the apparent want of connection with the genealogy, has induced some expositors to regard it as a fragment unconnectedly interpolated. Such a criticism is both rash and unwarranted. The narrative was a legal conveyance of family property, and were we acquainted with all the family history, the cause of its insertion would no doubt appear, and the obscurity of the whole passage be dissipated.—C.

o Nu. 27. 1–11; 36. 1–12. Jos. 17. 3, 4.

p Perhaps the judge mentioned 1 Sa. 12. 11.

q Nu. 26. 32.

r Nu. 26. 35.

s B.C. 1650.

2 The Philistines came down to Gesher to rob the Hebrews of their cattle. Judah and Ephraim, who were intended to have the largest tribes, have most of their children at first cut off. Compare Ge. 38. 1–11.

t Ge. 37. 34, 35. Job 2. 11.

u Ge 35. 18. 1 Sa. 4. 21, ch. 4. 9, 10. in evil.

x Jos. 16. 3, 5. 18. 13. 14, 27. 21, 16. 21. 1 Sa. 13. 17. 1 Ki. 9. 18. 2 Ch. 8. 5.

y Or, her property built the lower.

z Or, *Nun*, Nu. 13. 8, 16. Ex. 17. 9, 10, 13.

a B.C. 1560.

b Naarah, Jos. 16. 7. 1 Ch. 7. 28.

3 Expositors are divided as to whether the Ephraimites made the inroad upon the Philistines, or the Philistines upon the Ephraimites. But it being evident from ver. 22 that the murder took place in the life of Ephraim, it must have been in Egypt; for the phrase *came down* would never characterize the *going up* from the land of the Nile to the mountains of Philistia; but to the constant geographical description of the descent from the

A.M. 2444. B.C. 1660.

higher to the lower country. See Ge. 43. 4. The word translated *because* must therefore be rendered *when*.—C. The land of Goshen, in which the Israelites dwelt, extended northwards almost, if not altogether, to the borders of Philistia. The Israelites were semi-nomads. They had their head-quarters in Goshen; but their shepherds were accustomed to lead their flocks far over the pasture-land that lies between Palestine and Egypt. Probably the sons of Ephraim had approached too near the territory of the Philistines—the latter attacked and killed them.—*P.*

4 Heb. *daughters.*

5 B.C. 1414.

a Not Gaza of the Philistines, Jo. 16. 1.

6 *Naaran* stood in the Jordan valley north of Jericho. *Gezer* lay on the northern border of Benjamin, between Bethhoron the nether and the sea, and consequently in the plain of Sharon. *Gaza* cannot, of course, be the celebrated capital of Philistia, for it stood far beyond the border of Ephraim. This is another place of the same name, situated, apparently in the region of Shechem.—*P.*

b Jos. 17. 7, 11.

c Jos. xvi. xvii.; 21. 20, 21. 20. 1. 22–29.

d Ge. 46. 27. Nu. 26. 44–46.

7 B.C. 1720.

e Or, *Shamer*, ver. 34.

f Or, *Shomer*, ver. 32.

g Or, *Jether*, ver. 38.

8 B.C. 1077.

h 2 Sa. 21. 1–9. ch. 22. 1–5. 23. 24.

CHAP. VIII.

B.C. 1774.

1 The tribe of Benjamin adhered to Judah in the division of the kingdom, and returned with the Jews from Babylon; and as the history is about to open with the translation of the kingdom from Saul of that tribe to David of Judah, we have here a more copious account given of it than of several other tribes. But either some of the sons of Benjamin had several names or those called his *sons* were his more remote descendants. Gera, called his son in Genesis, is here mentioned as his grandson by Bela, and the whole subsequent genealogy is very obscure.—*P.*

a Ge. 46. 21. Nu. 26. 38–41. ch. 7. 6.

b Or, *Ard*. Ge. 46. 21.

c Or, *Shupham*, Nu. 26. 39. ch. 7. 12.

2 Not an error for Huphum, as some suppose, but another name for the same person.—*C.*

3 The Benjamites have their genealogy and location most largely given, because they gave birth to the royal house of Saul, and because they adhered most firmly to the house of David, and affectionately and patriotically returned with them from Babylon. 1.—As *Gibeah* and *Geba* are only the masculine and feminine form of the same word meaning *hill*, some think them the same, but that they were two distinct places is evident from Jos. 18. 24; comp. 5. 29. 1 Sa. 13. 2; comp. 5. 3.—*P.*

d ch. 2. 52, 54.

e Settled out of the family, ver. 6. Ge. 25. 6.

f Ru. 1. 1. Perhaps a famine obliged him to sojourn there.

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for which God intends peculiar honour often meet with singular breaches and discouragements in their way to it. Providence often seems to contradict promises: but the counsel of the Lord, that shall stand. We are nowhere safe from danger; nor are good causes always successful. Children are certain cares and griefs to parents, but uncertain pleasures. They who live long only live to see their sorrows multiplied, and to bury the choicest of their worldly comforts. To soothe the

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built [g]Ono and Lod, with the towns thereof:

13 Beriah also, and Shema, who *were* heads of the fathers of the [h]inhabitants of Aijalon,[4] who drove away the inhabitants of Gath:[5]

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of [i]Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These [k]dwelt[6] in Jerusalem.[7]

29 And [l]at Gibeon dwelt the [m]father of Gibeon; (whose wife's name *was* Maachah;)

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and [n]Zacher.

32 And Mikloth begat [o]Shimeah. And these also dwelt with their brethren in Jerusalem [w]over against them.

33 ¶ And [p]Ner begat Kish,[8] and Kish begat Saul, and Saul begat Jonathan, and Malchishuah, and Abinadab, and [q]Esh-baal.

34 And the son of Jonathan [r]*was* Meribbaal; and Merib-baal begat Micah.

35 And the sons of Micah *were*, Pithon, and Melech, and [s]Tarea, and Ahaz.

36 And Ahaz begat [t]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea: [u]Rapha *was* his son, Eleasah his son, Azel his son.

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan.[9] All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, [x]archers, and had [y]many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

CHAPTER IX.

1 *Concerning the original register of Israel's and Judah's genealogies.* 2 *The Israelites,* 10 *the priests,* 14 *and the Levites, with the Nethinims, which dwelt in Jerusalem.* 27 *The charge of certain Levites.* 35 *The stock of Saul and Jonathan.*

SO all Israel were reckoned by genealogies; and, behold, they *were* written[1] in the book of the kings of Israel and Judah, *who* were [a]carried away to Babylon for their transgression.

2 ¶ Now the [b]first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the [c]Nethinims.[2]

3 ¶ And in [d]Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, [e]of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the firstborn, and his sons.

6 And of the sons of Zerah; Jeuel, and their [f]brethren, six hundred and ninety.

7 And [g]of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, [h]nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And [i]of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And [k]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;[3]

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

13 And their brethren,[4] heads of the house

A.M. 2990. B.C. 1014.

g Ezr. 2. 33. Ne. 11. 35; 7 37. 2.

h Jos. 10. 12; 19. 42; 21. 24. ch. 7. 21.

4 *Aijalon*, or *Ajalon*, was the name of an ancient city and a valley, allotted to the tribe of Dan; but the Danites never obtained possession of it from the Amorites. It lay on the frontier of the kingdoms of Judah and Israel, and is consequently sometimes spoken of as in Ephraim (i.e. under the dominion of the ruler of Ephraim, 2 Ch. 6. 65), and sometimes in Judah and Benjamin (i.e. under the dominion of the king of Jerusalem, 2 Ch. 11. 10). Ajalon is best known in connection with the celebrated victory of Joshua, 10. 12. The ancient town is now represented by the village of *Yalo* a corruption of the old name; and the valley is called *Merj ibn Omeir*. It is about 14 miles west of Jerusalem, at the foot of the mountain range. There was another *Ajalon* in the tribe of Zebulun: it is mentioned as the burial-place of Elon, one of the judges, Ju. 12. 12.—*P.*

5 Perhaps 1630, ch. 7. 21, or 1300, Ju. 3. 31.

i Or, *Shema*, ver. 13.

k Jos. 15. 63; 18. 28. ch. 9. 34.

6 B.C. 1444.

l The celebrated capital of Judea, and alike dear to the recollections of the Jew and the Christian. It is situated in 100. 35′ 20″ E. lat. 31° 47′ 47″ N.; 136 miles S.W. of Damascus, 35 miles E. of Jaffa, 34 miles S. of Shechem, and 17 miles N. of Hebron. It lay partly in the tribe of Judah and partly in that of Benjamin, but for religious, commercial, civil, and military purposes, was, to a certain extent, a common centre and residence for all the tribes, ch. 9. 4. Ps. 122. 4. C.—The ancient city of Jebus, taken by David from the Jebusites, was not large, and stood on a mountain south of that on which the temple was erected. Between lay the valley of Milo, filled up by David and Solomon. The Maccabees considerably enlarged Jerusalem on the north, inclosing a third hill; and Josephus mentions a fourth hill, called Bezetha, which Agrippa joined to the former. This new city lay north of the temple, along the brook Kidron.—*J.*

m Called *Jehiel*, ch. 9. 35.

n Or, *Zacharith*, ch. 9. 37.

o Or, *Shimeam*, ch. 9. 38.

p ch. 8. 33–44. 2 Sa. 21. 4. 5–21; 3. 7; 31. 2.

7 B.C. 1200.

q Or, *Ishbosheth*, 2 Sa. 2. 8.

r Or, *Mephibosheth*, 2 Sa. 4. 4; 9. 6, 10; 19. 24. *Baal* is changed into *Bosheth*, shame.

s Or, *Tahrea*, ch. 9. 41.

t Jarah, ch. 9. 42.

u Rephaiah, ch. 9. 43.

A.M. about 3564. B.C. about 440.

8 About 440.

v ch. 12. 2. 2 Ch. 14. 8; 26. 14. Ne. 4. 13. Je. 51. 50.

w Ps. 127. 5; 128. 3, 6.

CHAP. IX.

B.C. about 443.

1 Ne. xi. xii. Ezr. 7. 1–5; 8. 2–14.

a On four different occasions, 2 Ch. 33. 11; 36. 6. Da. 1. 2. Je. 52. 4, 5.

b After the captivity, Ezr. 2. 70. Ne. 11. 3.

c Ezr. 2. 43, 58; 7. 7, 24; 8. 17, 20. Ne. 10. 28; 3. 26; 11. 21. Jos. 9. 21, 23.

2 The word signifies 'given or offered,' because given to the Levites to perform the servile offices of the sanctuary. They appear to have been originally the Gibeonites, Jos. 9. 27, by which name they seem to have been distinguished till the time of David—when he and his princes seem to have added a number of their vassals, Ezr. 8. 20; the Gibeonites being inadequate to the now perfected ritual of the tabernacle service—after which period the name of Gibeonite seems to have been dropped, and the more dignified and more comprehensive title of Nethinim to have been adopted. *C.*—The term referred to in this verse is immediately after the return from the Babylonish captivity, and the settlement of the returned captives in the country of their fathers. The *Israelites* are the common people of Judah and Israel. The *Nethinims* were the temple servants who were appointed to do the menial work, under the direction of the Levites. The name signifies 'devoted.' The Gibeonites who were condemned by Joshua to be 'hewers of wood and drawers of water,' were the original Nethinims. These were subsequently added to, probably by captives taken in war.—*P.*

d Ne. 11. 1–19. with 2 Ch. 11. 16; 30. 11, 18.

e Nu. 26. 20. Ge. 46. 12; 38. 5, 25, 30. Ne. 11. 4, 6.

f Kinsmen, ver. 9. Ge. 13. 8.

g Ne. 11. 7–9

h Ne. 11. 8.

i Ne. 11. 10–14.

k Ch. 6. 12–14, or *Seraiah*, Ne. 11. 11.

3 Most probably the same kind of officer mentioned, Ac. 5. 24, as 'captain of the temple,' an officer sustaining partly a military and partly an ecclesiastical character; as an ecclesiastic, second only to the high priest; and as a soldier, commanding a guard for the preservation of order, the protection of the worshippers, and the suppression of those rints to which the Jews were prone, since the days of their rebellion against Moses in Egypt and the wilderness.—*C.*

4 In Scripture genealogies several generations are sometimes omitted, on account of their idolatry, &c.

these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan.[9] All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

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7 And [g]of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, [h]nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And [i]of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And [k]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;[3]

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

13 And their brethren,[4] heads of the house

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griefs of the afflicted is to act a kind and brotherly part. But what a mercy is it when God compensates the breaches which he hath made in families! And virtuous women are an honour and blessing to families as well as mighty and illustrious men.

CHAPTER VIII. REFLECTIONS.—The more closely we adhere to God and his people the greater will be our honour at last. How little great kings and warriors appear before God! Not one king of Israel, after the division of the kingdom, is marked in these registers of heaven; but the family of Jonathan the saint is marked with distinguished honour.

CHAPTER IX. REFLECTIONS.—God never distresses or unsettles men but for their sin. And it is comely and joyful when the once discordant tribes of God harmoniously unite in asking and travelling the way to Zion; and when the priests and Levites, the ministers of Christ, are remarkable in their attachment to, and zeal for, re-establishing the worship of God and order of his church! God graciously proportions men's strength for the work to which he calls them. But residence, labour, and zeal are indispensably required

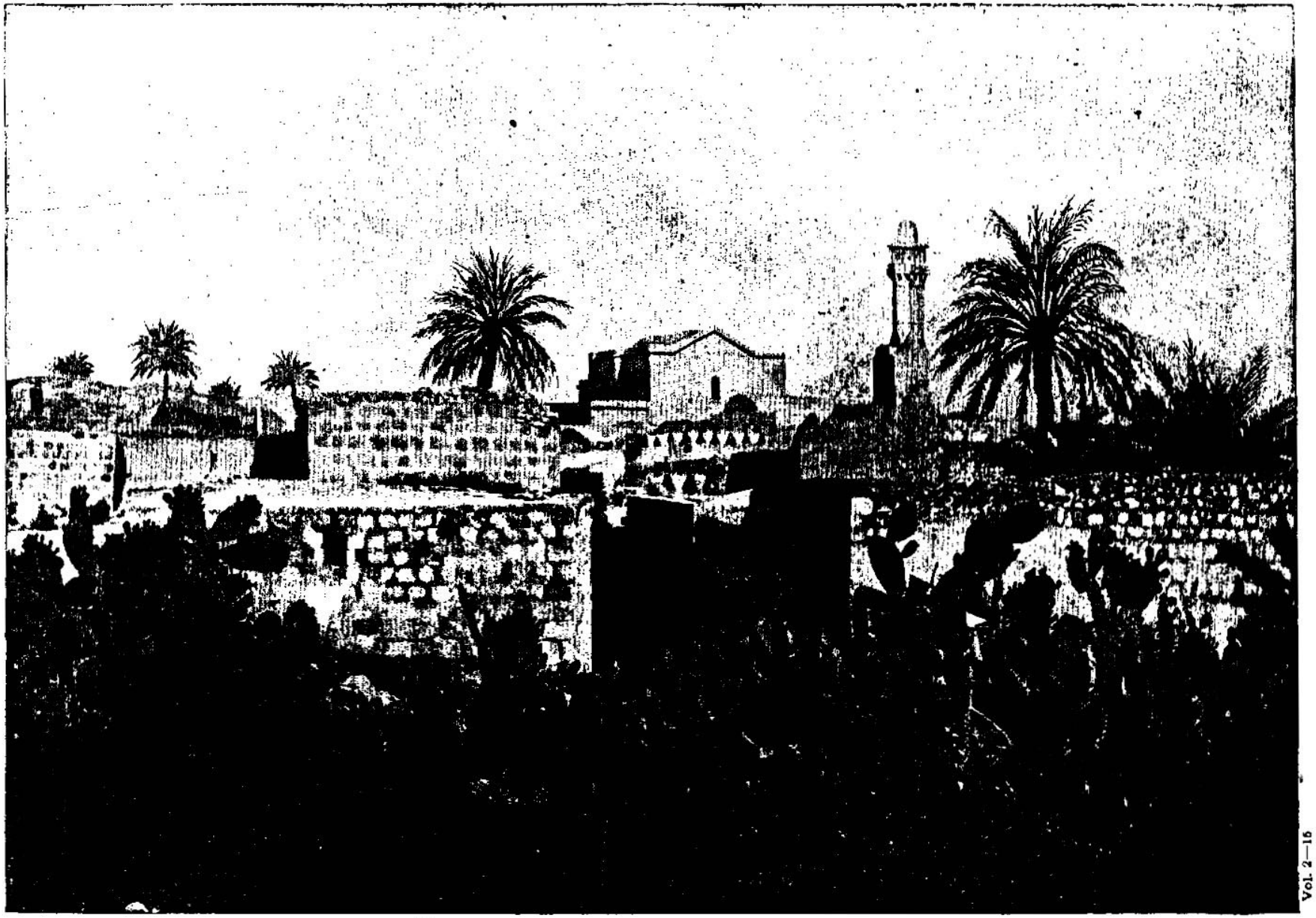

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LYDDA, THE ANCIENT LOD OF THE OLD TESTAMENT—WHERE THE APOSTLE PAUL RESTORED THE SICK AENEAS. [I. Chronicles, viii:12.] —"And Lod, with the towns thereof." Lydda occupies the site of the Old Testament Lod, which is referred to in Ezra, ii:33, and Nehemiah, xi:35. It was an ancient Benjamite city which was rebuilt after the captivity, and through all the ages has preserved its ancient name. Lydda is but a slightly modified form of Lod. The Gospel was preached at Lydda very early, and here the Apostle Paul restored the sick Aeneas. In the time of the Emperor Vespasian this was a center of Jewish learning. The great caravan road runs from Lydda to Jimzu, the ancient Gimzo (II. Chronicles, xxviii:18), which the Philistines once took, and which also has preserved its name to the present day. One of the first episcopates in Palestine was that of Lydda, and the signatures of its bishops are said to be found as late as the year 518.

of their fathers, a thousand and seven hundred and threescore; very able men[5] for the work of the service of the house of God.

14 ¶ And[1] of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;

16 And Obadiah the son of Shemaiah, the son of Galal, the son of [m]Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the [n]Netophathites.

17 And the [o]porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 (Who hitherto *waited* in [p]the king's gate eastward:[6]) they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Abiasaph, the son of Korah, and his brethren, of the house of his father, the [q]Korahites, *were* over the work of the service, keepers of the gates[7] of the tabernacle:[8] and their fathers, *being* over the host of the LORD, *were* keepers of the entry.[9]

20 And [r]Phinehas[1] the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy in their [s]villages, whom [t]David and Samuel the seer did [u]ordain[2] in their [3]set office.[4]

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In[t] four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after [w]seven days from time to time with them.

26 For these Levites, the four chief porters, were in *their* [x]set office, and were over the chambers[5] and treasuries of the house of God.

27 And they lodged round about the house of God, because [y]the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And [z]*certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.[6]

29 *Some* of them also *were* appointed to oversee the vessels, and all the instruments[7] of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

30 And *some* of the sons of the priests made [a]the ointment of the spices.

31 And Mattithiah, *one* of the Levites, (who *was* the first-born of Shallum the Korahite,) had the set office[8] over the things that were made [b]in the pans.

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the [c]show-bread, to prepare *it* every sabbath.

33 And these *are* [d]the singers, chief of the fathers of the Levites, *who remaining* in the chambers *were* free: for they were employed[9] in *that* work [e]day and night.[1]

34 These chief fathers of the Levites *were* chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And [f]in Gibeon dwelt the father[2] of Gibeon, Jehiel,[3] whose wife's name *was* Maachah;

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 And[g] Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan,[4] and Malchishua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal:[5] and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, [h]*and Ahaz*.[6]

42 And Ahaz begat Jarah;[7] and Jarah[8] begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these; Azrikam, Bocheru, and Ishmael,[9] and Shearíah, and Obadiah, and Hanan; these *were* the sons of Azel.

CHAPTER X.

1 *Saul's overthrow and death.* 8 *The Philistines triumph over Saul.* 11 *The kindness shown by the men of Jabesh-gilead toward Saul and his sons.* 13 *Saul's sin, for which the kingdom was translated from him to David.*

NOW[1] the [a]Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain[2] in mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew [b]Jonathan, and [c]Abinadab, and Malchishua, the sons of Saul.

3 And the battle went sore against Saul,

A.M. 3560 B.C. 444.

5 Heb. *mighty men of valour.*

t I.e. singers. Ne. 11.15-13 ch.9.15-39.44.

m ch.25.1,2 Ch.5.12; 35.15.

n ch.2.54. Ne.12.28, 29.

o ch.xxvi. Ne.12.25, 26,22-25.

p 2 Ki.25.5. 2 Ki.11. 19.

q Ps.42. title. Nu.26. 11. ch.xxvi.19.33-38.

7 Heb. *thresholds.*

8 The word *tabernacle* may refer to the sanctuary erected by Moses, which the temple, built after the captivity, more resembled than it did Solomon's magnificent edifice. Indeed the sanctuary at first was only a tent or tabernacle when Phinehas superintended it in time past, yet the Lord was with him. This seems to have been mentioned as an instruction and encouragement to the priests and Levites in the times of Ezra and Nehemiah; for there can be no reasonable doubt that Phinehas the grandson of Aaron was intended.—*A.*

9 Boothroyd translates it thus:—'The Korahites, in the work of the ministry, were gate-keepers of the temple, as their fathers were keepers of the entrance of the tabernacle during the encampments of Jehovah.'—*C.*

r Nu.25.7,8; 31.6; 3. 32.

1 B.C. 1490.

s ch.xxvi.

2 Heb. *founded.*

3 Or, *trust.*

4 Great irregularity in the tabernacle service must have prevailed during the unsettled times that followed the death of Joshua, especially during a period not only of neglect of the divine ordinances, but frequently of idolatry and apostasy. To the reformation of these abuses Samuel and David seem to have directed their attention, and instituted a regular routine of porters, not merely to open and shut the gates, for that had been an easy work, but as guards against idolatry and licentiousness, and conservators of good order around the entrance of the sanctuary.—*Note.* They that would reform the church of God must begin at the door, the door of examination and discipline, both in the admission and exclusion of its membership.—*C.*

t ch.26.14-18.

u 2 Ki.11.5,7. 2 Ch. 23.8. They served from Sabbath to Sabbath at a time.

x Or, *trust*, ver.31.

5 Or, *storehouses.*

y Ex.12.7. He.11. 17.2 Ti.4.2.

z Nu.12.44. ch.23.28 -32. Nu.3.25-36.

6 Heb. *bring them in by tale, and carry them out by tale.*

7 Or, *vessels.*

A.M. 2584. B.C. 1420.

a Ex.30.23.

8 Or, *trust.*

b Or *on flat plates*, or *stones*, I.e.2 5.6.21.

c Heb. *bread of ordering*. Ex.25.30.40.4. 29. Le.24.5,8. Nu.4.7. Mat.12.26. He.9.2,4. Ju.6.32.

d ch.6.31-47. xv. xxv.

9 Heb. *upon them was.*

e Ps.134.1,2.

1 To meditate on the law of God 'day and night' is a characteristic of Christian perfection, and of every godly member of his body in degree, Ps. 1. 2. To sing God's praises 'day and night' seems to have been an employment of the Levites, see Ps.cxxxiv., an emblem of that heavenly service witnessed by John, Re. 4. 8, where 'they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.' Those who thus sang were *free*, for where all is praise, saints 'do rest from their labours.'—*C.*

f ch.8.29 40. Probably what follows is repeated as an introduction to Saul's history, and ought to be part of ch. 9.

1 Why is this passage repeated, being the same with ch. 8. 29? An error of a transcriber is the answer even of the pious Hebrew. A better solution seems to be afforded by a reference to ver. 1, where the book of the Kings both of Israel and Judah is mentioned, and the genealogy of Saul is given from the public records of each, as he had been the monarch of both.—*C.*

2 B.C. 1300.

g ch.8.30-34.

3 B.C. 1098.

4 B.C. 1060.

h ch.8.35,38.

5 This is added from ch. 8. 35, but such liberties should only be taken in a note: for although the words are now sufficiently distinguished from the text by being printed in italics, yet it is too much to expect that every editor of a Bible will attend to such distinctions; and in process of time the words will be found incorporated with the text.—*Clarke.*

7 Or, *Jehoadah.*

8 Another name for Jehoaddah, ch. 8.36.—*C.*

9 That is, *God hath heard.*

CHAP. X.

B.C. 1056.

1 The chief design of this book was to preserve the records of the house of David, which, though in a succession eye much diminished by the captivity, yet grew more and more illustrious in the eyes of those who lived by faith, by the nearer approach of the Son of David. The writer therefore repeats not the history of Saul's reign, but only of his death, which paved the way for David's accession. The reader will find the same history in almost the same words in 1 Sa. 31.1-13. *f*

a 1 Sa. 28. 3; xxxi. 1 Sa. 2.1-10.

2 Heb. *thrust through.*

b 1 Sa. 31.2. 2 Ki. 21. 20. Ec. 9.1.

c Or, *Ishui*. 1 Sa. 14.49.

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from every minister of God: and if they begin with God they may hope to prosper in their undertakings. Happy is it for the church when every one knows and waits on his proper work, and when the meanest offices and services are reckoned truly honourable. Better be door-keepers in the house of God than dwell in palaces of wickedness. It is pleasant to be always rejoicing in and praising God, who is continually doing us good, and loading us with his benefits; for it is a blessed

and the [2]archers [d]hit him, and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come and [e]abuse me. But his armour-bearer would not; for he was sore afraid.[3] So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword,[4] and died.

6 So Saul [f]died, and his three sons, and all his house died together.[5]

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And[g] it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto [h]their idols, and to the people.

10 And they put his armour in the house of [i]their gods, and fastened his head in the temple of Dagon.[6]

11 ¶ And when all [k]Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the [l]oak in Jabesh, and fasted[m] seven days.[7]

13 ¶ So Saul died for his transgression which he committed[8] against the LORD, [n]*even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* a familiar spirit, to [o]inquire *of it;*

14 And inquired not of the LORD:[9] therefore he slew him, and [p]turned the kingdom unto David the son of Jesse.

CHAPTER XI.

1 David by a general consent is made king over Israel at Hebron. 4 He winneth the castle of Zion from the Jebusites by Joab's valour. 10 A catalogue of David's mighty men.

THEN all[a] Israel[1] gathered themselves to David unto Hebron, saying, Behold, we *are* [b]thy bone and thy flesh.

2 And moreover, in time past, [c]even when Saul was king, thou *wast* he that leddest out and broughtest in Israel; and the LORD thy God said unto thee, Thou shalt feed[2] my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and David [d]made a covenant with them in Hebron before the LORD: and they anointed David king over Israel, [e]according to the word of the LORD by[2] Samuel.

4 ¶ And David and all Israel [f]went to Jerusalem, which *is* Jebus; where the Jebusites *were*, the inhabitants of the land.[3]

5 And the inhabitants of Jebus said to David, [g]Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be [h]chief and captain. So Joab the son of Zeruiah went first up, and was chief.

7 And David dwelt in the castle; therefore they called it[4] the city of David.

8 And he built the city round about, even from [i]Millo[5] round about: and Joab [6]repaired the rest of the city.[7]

9 So David waxed greater and [8]greater: [k]for the LORD of hosts *was* with him.

10 ¶ These[l] also *are* the chief of the mighty men whom David had, who strengthened themselves with him[9] in his kingdom, *and* with all Israel, to make him king, [m]according to the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men[1] whom David had; [n]Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear [o]against three hundred slain *by him* at one time.

12 And after him *was* Eleazar the son of Dodo, the [p]Ahohite, who *was one* of the three mighties.

13 He was with David at [q]Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley;[2] and the people [r]fled from before the Philistines.

14 And they set themselves[3] in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD [s]saved *them* by a great deliverance.[4]

15 Now [t]three of the thirty captains[5] went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of [u]Rephaim.[6]

16 And David *was* then in the [v]hold, and the Philistines' [w]garrison *was* then at Bethlehem.

17 And David longed,[7] and said, Oh that

A.M. 2948. B.C. 1056.

2 Heb. *shooters with bows.*
d Heb. *found him.* 1 Sa. 31. 3.
e Or, *mock me.* Ju. 16. 25. 19. 54. 1 Sa. 31. 4.
3 Not afraid of the deed he was called on to commit, but so panic-struck by the flight of the arrows that he would not attend to anything but his own safety.—C.
4 The Jewish tradition is, that this was Doeg, and if so, then both now fell by the same sword with which Doeg, at the command of Saul, had formerly murdered the priests of the Lord, 1 Sa. 22. 18. An instance of retribution frequently exemplified in history. So Haman died by the lofty gallows of his own erecting.—C.
f 1 Sa. 31. 6, 7. Ez. 20. 5, 34, 7. Nu. 14. 18.
5 Not all his descendants, but according to 1 Sa. 31. 6, 'all his men,' that is, all his adults that were with him in the battle. C.—This does not mean his family, but his household servants nor Ishbosheth remained, or 'all his men,' as they are called in 1 Sa. 31. 6, that is, all who were present with him in the battle; and his family had received such a blow that it never recovered itself again.—*f.*
g 1 Sa. 31. 8–10. 2 Sa. 1. 10.
h Ju. 16. 24. 2 Sa. 1. 20. Is. 42. 5.
i 1 Sa. 5. 2. 1 Ki. 11. 5. Is. 48. 5.
6 The heads of enemies are still the triumphal ornaments of the palaces of Mahometans and the temples of idolaters.—C.
k 2 Sa. 11. 1–11; 31. 11–13. 2 Sa. 2. 5, 6, with Ju. 21. 8–12.
l Ge. 35. 8.
m Ge. 50. 10. 2 Sa. 1. 12. 31. 35.
7 Not seven whole days of 24 hours each; but seven days from sunrise to sunset.—C.
8 That sickness and death are 'the wages of sin,' is the invariable doctrine of the Scripture. See 1 Co. 11. 30. 1 Jn. 5. 16. Even God's dear children die, because 'sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' Ro. 5. 12. To them, however, it is deliverance; to the impenitent a judgment.—C.
n 1 Sa. 13. 13. 15. 3, 23. o 1 Sa. 28. 7–20. 2 Ki. 21. 6. 1. 2. 1 Ch. 10. 13, 14. Le. 19. 26, 31. 20. 6. De. 18. 10–14. Is. 8. 19.
9 There is no contradiction between this statement and 1 Sa. 28. 6, where Saul is said to inquire of the Lord. He inquired, but not in faith; he asked, but he asked amiss, Ja. 1. 6. 3. 14. 8.—C.
p 2 Sa. 3. 3, 14, 15. 28, 28. 17. 2 Sa. ii.—v. ch. xi. xii.

CHAP. XI.

B.C. 1048.

a 2 Sa. 5. 1–3. ch. 12. 23–30. Is. 11. 12.
1 All were gathered by their representatives or heads. The date, however, is not immediately after the battle of Gilboa, but at a few years after.—C.
b Ge. 2. 23. 29. 14. Ju. 9. 2. Ep. 5. 30.
c 1 Sa. 18. 13, 16, 30.
2 Or, *rule.*

A.M. 2956. B.C. 1048.

d 2 Ki. 11. 17; 14. 11; 23. 30. Ju. 11. 11.
e 1 Sa. 13. 14; 15. 28; 16. 13. 2 Sa. 2. 4. Ps. 2. 6, 89. 19, 20.
2 Heb. *by the hand of.*
f 2 Sa. 5. 6–10. Jos. 15. 63. Ju. 1. 21, 19. 11, 12.
3 B.C. 1047.
g 2 Sa. 5. 6, 7. 1 Sa. 17. 9, 10.
4 Heb. *head,* ch. 18. 5; 27. 34. 2 Sa. 8. 16; 20. 23. 1 Ki. 1. 7.
4 That is, *Zion,* 2 Sa. 5. 7. Ps. 2. 6.
i 1 Ki. 9. 15; 11. 27.
5 This seems to have been some public place, all round which David erected such buildings as were requisite for a seat of government. He selected Jerusalem as his metropolis, because a more central situation would have placed him in the hands of the turbulent and ambitious Ephraimites, upon whom little dependence could then be placed.—*f.*
6 Heb. *revived.*
7 Over which he must have obtained some superiority of title; a circumstance that will serve to account for much of Joab's future influence over the counsels of David.—C.
8 Heb. *went in going and increasing.*
k Ro. 8. 31. Is. 41. 10, 14, 15.
l 2 Sa. 23. 8–39. Ps. xviii. cxliv. cxlviii.
9 Or, *held strongly with him.*
m 1 Sa. 13. 14; 15. 28; 16. 1, 13, 14.
1 1048 to 1015.
n Or, *Adino* the Eznite, 2 Sa. 23. 8.
o 2 Sa. 23. 8. On the same occasion he slew or wounded other 500, or 800 at another time.
p 2 Sa. 23. 9, 10. ch. 8. 4; 27. 4.
q Or, *Ephesdammim,* 1 Sa. 17. 1.
2 In 2 Sa. 23. 11 the ground is said to have been full of lentils; but there is no contradiction, as it is common still for two species of vegetables to be sown together, as grass and clover.—C.
r As 2 Sa. 17. 24; 31. 1. Le. 26. 17.
3 Or, *stood.*
s Ps. 3. 8. Pr. 21. 30, 31.
4 Or, *salvation.*
t 2 Sa. 23. 12.
5 Or, *three captains over the thirty.*
u Or, *giants,* Jos. 15. 8. Is. 17. 5. 2 Sa. 5. 18, 22. ch. 14. 9, 13.
5 Rephaim, or Giants' Valley, so called from its gigantic aboriginal inhabitants, was situated on the confines of Judah and Benjamin, and appears anciently to have been distinguished for its abundant harvests; but, like all the country about Jerusalem, it is now stony, and scantily furnished with patches of light red soil.—*f.*
v ver. 15. 1 Sa. 22. 1; 23. 25, or 2 Sa. 5. 9.
w 1 Sa. 10. 5; 13. 23.
7 Longing for the water of a particular well is by no means an uncommon occurrence with persons recovering from fever. The character of David, which was most remote from the childish anxiety that the text might intimate, renders it probable he was at this time recovering from some such sickness.—C.

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token that we shall praise him without ceasing in the temple above.

CHAPTER X. [Ver. 12. The narrative of the defeat of Israel at Gilboa, and of the death of Saul and Jonathan, is almost verbatim the same as that in 1 Sa. xxxi. It is introduced here simply as a preface to the history of David's reign in Jerusalem. The anointing of David in Hebron, and his coronation and reign of seven years there, are dismissed in a very few words. The main object of the historian evidently is to narrate the achievements of David and his band of heroic followers, commencing with the siege and capture of Jerusalem. *P.*]

REFLECTIONS.—Behold how God stains the pride of human glory! He is sovereign, but righteous and terrible, in all his judgments! The hands of sinners often make the snares with which themselves are caught. And disobedience to God, and intimacy with the devil, most certainly bring to ruin persons, families, and nations.

CHAPTER XI. REFLECTIONS.—Here let me observe, that God's counsels will be fulfilled whatever

one would give me drink of the [a]water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, [c]but poured it out to the LORD.

19 And said, My God forbid, it me, that I should do this thing: shall I drink the blood of these men [b]that have put their lives in jeopardy? for [c]with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And [d]Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*,[8] and had a name among the three.

21 Of the three, he was more honourable than the two, for he was their captain; howbeit he attained not to the *first* three.

22 Benaiah[e] the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts;[9] he slew two lion-like men of Moab: also he went down and slew a lion in a pit in a snowy day.[1]

23 And he slew an Egyptian, a man of *great* stature,[2] five cubits high; and in the Egyptian's hand *was* a spear [f]like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him [g]with his own spear.[3]

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.

25 Behold, he was honourable among the thirty,[4] but attained not to the *first* three: and David set him over his guard.[5]

26 Also[h] the valiant men of the armies *were*, Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem.

27 Shammoth the [i]Harorite,[6] Helez the [k]Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 Sibbecai[7] the Hushathite, Ilai[8] the Ahohite,

30 Maharai the Netophathite, [l]Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai[m] of the brooks of Gaash, [n]Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of [o]Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiham the son of Sacar the Hararite, Eliphal[9] the son of [p]Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, [q]Naarai the son of Ezbai,

38 Joel[r] the brother of Nathan, Mibhar the son of Haggeri,[1]

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the [s]Ithrite, Gareb the Ithrite,

41 Uriah[t] the Hittite,[2] Zabad the son of Ahlai,

42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael the son of Shimri,[3] and Joha his brother the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,[4]

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

NOW[1] these[a] *are* they that came to David to Ziklag, while he yet kept himself [2]close [b]because of Saul the son of Kish: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could use both the [c]right hand and the left in *hurling* stones,[3] and *shooting* arrows out of a bow, *even* of Saul's brethren of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of Shemaah[4] the [d]Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Berachah, and Jehu the [e]Antothite,

4 And Ismaiah the [f]Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad the [g]Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the [h]Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham of [i]Gedor.

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[a] With Ca. 1 15. Ju. 4 20:14 15:18 3

[b] 2 Sa. 21:9, 17. As a thanksgiving for his preservation of the men.

[c] Jo 9:17; 12:3. 1 Sa. 14:50 18:21. Es 4:12.

[c] Heb. *with their lives*, &c. 1 Sa. 4. 2 Co. 12:15, with Ps. 72:14; 116:15.

[d] 2 Sa. 21:18, 19. 2:18; 18:2. ch. 2:16. 1 Sa. 26:6.

[8] The might here ascribed to Abishai and Jashobeam, ver. 11, seems so much beyond the ordinary power of man, that while modern have found them occasion for question, expositors have sought, by various means to bring them within the limits of historical probability. The difficulty, however, seems most easily removed by observing, that in ver. 11, the words *by him*, and in ver. 20, the word *them*, is supplied; and that the acts ascribed to these worthies is not the actual destruction of the hundreds by their own hands, but their personal boldness in [d]lifting up the spear against them, and boldly, it may be, defending some pass against them, till assistance arrived.—*C.*

[e] 2 Sa. 23:20–23; 20. 23:1 Ki. 1:8, 38; 2:35.

[9] Heb. *great of deeds.*

[1] Having followed his track in the snow.—*C.*

[2] Heb. *a man of measure.*

[f] ch. 20:5. 1 Sa. 17:7.

[g] 1 Sa. 17:51. 2 Sa. 23:21.

[3] A proof at once of great courage and dexterity of fence; yet not so wonderful as the others; for the moment he had warded off the thrust of his antagonist, and got nearer to him than his spear's point, the Egyptian was completely in his power.—*C.*

[4] The word *shalishim*, which is translated thirty, properly signifies an office or particular description of men. Of these *shalishim* we have in 2 Sa. xxiii. thirty-seven, and it can scarcely be said with propriety that we have thirty-seven out of thirty; and besides, here in Chronicles there are sixteen added. The captains over Pharaoh's chariots are termed *shalishim*, Ex 14:7.—*L.*

[5] Or, *council.*

[h] 2 Sa. 2. 18; 23. 24–39. About sixteen of the names here are different from what they are in Samuel, and sixteen other mighty men of less account are added after Uriah, ver. 41.

[i] Or, *Shammah the Harodite*, 2 Sa. 23:25.

[6] Several variations will be found between the names as recited here and elsewhere; but this implies no contradiction, but merely that there were several modes of writing and pronouncing the same name, or that the same persons had different names, either at one time or at different periods of their lives, *e.g.* Abram, Abraham; Sarai, Sarah.—*C.*

[k] Or, *Pallite*, 2 Sa. 23:26.

[l] Or, *Heleb*, 2 Sa. 23:29.

[7] Or, *Mebunnai.*

[8] Or, *Zalmon.*

[m] Or, *Hiddai* 2 Sa. 23:30.

[n] Or, *Abialbon.*

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[o] Or, *Jashem*, 2 Sa. 23:32.

[9] Or, *Eliphelet*

[p] Or, *Ahasbai*, 2 Sa. 23:34.

[q] Or, *Paarai*, 2 Sa. 23:35.

[r] Or, *Igal*, 2 Sa. 23:36.

[1] Or, the *Haggerite.*

[s] Jos. 15:48. ch. 2:50, 53. 2 Sa. 23:38.

[t] 2 Sa. 11:3; 23:39. 1 Ki. 15:5.

[2] Perhaps these last sixteen were of less note, and so are not added in Samuel, or were dead before that roll was formed.

[3] Or, *Shimrite.*

[4] Either a Moabitish proselyte, or an Israelite called a Moabite, from victories gained over Moabites, or from having originally dwelt in their country. See Ru. 1. 1.—*C.*

CHAP. XII.

B.C. cir 1056.

1 The writer here goes back to the times which preceded the death of Saul, and records some particulars not mentioned in the books of Samuel respecting David's advancement to the throne. Several considerable persons resorted to him at Ziklag; and either joined his small troop or assured him of assistance when it became necessary. Some of these were Benjamites, and related to Saul, who were either induced through a firm belief of the word of God by Samuel respecting him, or by indignation at the base treatment which David met with from Saul to the disgrace of their family and tribe, or because they perceived that the Lord was departed from Saul, and was with David of a truth. The hand of God was, however, very conspicuous in raising him up friends from this tribe, whence he might have expected the most determined opposition.—*L.*

[a] 2 Sa. 27–2, 6.

[2] Heb. being yet *shut up.*—[The expression *shut up*, so often applied to the extermination of eastern royal families, De. 32:36. 2 Ki. 14:26. 21:21. 2 Ki. 9:8, 14, 26, strictly speaking refers to the case when some of them had secured themselves in an impregnable fortress, or in places of great secresy, from the usurper. But the term is used in a more extensive sense for those who had fled to foreign countries to escape being slain: thus it is here applied to David. Ziklag is described as a town in the country, and was probably an unwalled town; and it is certain he did not confine himself to it, but was continually making excursions from thence.—*J.*]

[b] 1 Sa. xviii.–xxvii

[c] Ju. 20. 16. 1 Sa. 17. 49.

[3] Most probably in slinging stones. See Ju. 20. 16.—*C.*

[4] Or, *Hasmaah.*

[d] Jos. 18. 28. 1 Sa. 11. 4.

[e] Jos. 21 18.

[f] Jos. 9. 3; 18. 25.

[g] Jos. 15. 36.

[h] Ne 7. 27.

[i] Jos 15. 36, 58. ch. 4. 4, 18, 39.

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difficulties lie in the way; that pride goeth before destruction; and that men, after long wearying themselves in vain, are sometimes made to understand the things which belong to their peace and return to their own mercy. There is a real contract between kings and their subjects which both parties ought religiously to observe. Hopes of preferment strongly induce carnal men to their duty; and the strength and prosperity of kings depend, under God, chiefly upon their servants. But the providential or spiritual presence of God with men is the true cause of their strength and fortitude; and the way to be great and famous is to do remarkable services to our God, our king, and our country. Great men ought never to be prodigal of the lives of their subjects; but if their rashness hath brought others into danger, they ought bitterly to repent of it and to study more self-denial; and if we have anything super-excellent, the Lord ought to be honoured with it. But

8 And of the Gadites there separated themselves unto David,[5] into [k]the hold to the wilderness, men of might, *and* men of war[6] *fit* for the battle, that could handle shield and buckler,[7] whose [l]faces *were like* the faces of lions, and *were* as swift as the roes[8] upon the mountains;[9]

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmanna the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [m]one of the least *was* over an hundred, and the greatest over a thousand.[1]

15 These *are* they that went over Jordan in the first month, when it [n]had overflown[2] all his banks; and they put to flight all *them* of the valleys, *both* toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah [o]to the hold unto David.[3]

17 And David went out to meet them,[4] and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be[p] knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [q]wrong in mine hands, the God of our fathers look *thereon*, and [r]rebuke *it*.

18 Then [s]the spirit came upon [t]Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not: for [u]the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul,[5] to *the jeopardy of* our heads.[6]

20 As he [v]went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that *were* of Manasseh.

21 And they helped David [w]against the band[7] *of the rovers*:[8] for they *were* all [x]mighty men of valour, and were captains in the host.

22 For at *that* time, [y]day by day, there came to David to help him, until *it was* a great host, like the host of God.[9]

23 ¶ And [z]these *are* the numbers of the [a]bands[2] *that were* ready armed to the war, *and* came to David to Hebron, to turn the kingdom of Saul to him, [b]according to the word of the LORD.[3]

24 The[c] children of Judah, that bare shield and spear, *were* six thousand and eight hundred, ready armed[4] to the war.

25 Of[e] the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of [f]the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And [g]Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And[h] of the children of Benjamin, the kindred[5] of Saul, three thousand: for hitherto the greatest part[6] of them [i]had kept the ward of the house of Saul.[7]

30 And[k] of the children of Ephraim, twenty thousand and eight hundred, mighty men of valour, [l]famous throughout the house of their fathers.

31 And of the [m]half-tribe of Manasseh, eighteen thousand, which were expressed by name,[8] to come and make David king.

32 And [n]of the children of Issachar, *which were men* that had [o]understanding of the [p]times, to know what Israel ought to do; the heads of them *were* two hundred; and all their brethren *were* at their commandment.

33 Of[p] Zebulun, such as went forth to battle, expert in war,[1] with all instruments of war, fifty thousand, which could keep rank:[2] *they were* [q]not of double heart.[3]

34 And [r]of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war,[4] forty thousand.

37 And [s]on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instru-

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A.M. 2948. B.C. 1056.

[5] About 1058.

[k] 1 Sa. 23.14, 29.24, 27.

[6] Heb. *of hosts.*

[7] Various countries and tribes use different weapons, and the minute and graphic description of this verse furnishes an internal proof that the history was written at the period described. Alas! that the sinfulness of man should prompt his ingenuity to discover such various modes of destruction! Hasten, Lord, the promised reign of the glorious "Prince of peace."—C.

[l] Pr. 28.1, 1 Sa. 17.20; 1 Ch. 12.8, 23.2, 18.

[8] Heb. *as the roes upon the mountains to make haste.*

[9] The Gadites were a warlike race. Their own semi-nomad habits, the position and physical character of their allotted territory, had great influence in moulding the character of the people, and training them to war. Gilead was mountainous—it was a land of roving shepherds, moving camps, and wild adventure. The Gadites were ever votedly attached to both Saul and David. Some of their warriors followed the fortunes of the latter in the darkest epochs of his eventful history.—*P.*

[m] Or, *one that was least could resist a hundred, and the greatest a thousand*, Le. 26. 8

[1] It is not improbable that, though fewer at first, the Gadite auxiliaries of David should soon increase to 1000, which would constitute the following of these eleven chiefs.—*C.*

[n] Jos. 3.15; 4. 18, Je. 12.5, 49.19, with Ca. 8. 7, Ko. 8.35.

[2] Heb. *filled over.*

[o] ch. 11. 10; ver. 8. 2 Sa. 23.14, 20, 24.22.

[3] There are several places called *the hold*, as Adullam, 1 Sa. 22. 4, the caves of Engedi, 24. 22—that in the text is Ziklag; always apart from ver. 1.—*Note.* Those natural fortresses into which David so often fled, and in which he found protection, should remind us of the sure defence, and of fleeing to the stronghold as prisoners of hope.—*C.*

[4] Heb. *before them.*

[p] Heb. *be one*, 2 Ki. 10.15, Phi. 1.27, 2 Co. 13. 11, 1 Co. 1.10.

[q] Or, *violence*, 1 Sa. 24.11, 26.18.

[r] Zec. 3.2, Jude 9, Ge. 16.5, 1 Sa. 24.12, 15.

[s] Ju. 3.10, 6.34, 13.25, [t] ch. 2.17, 2 Sa. 17.25; 19.13, 20.4–12.

[u] 1 Sa. 29.2–4.

[5] By our heads he will return to his master Saul,' *i.e.* he will in the midst of the battle turn upon and slay us, and thus our overthrow will be the price of a friendly reception with Saul. This was the opinion formed of David by the Philistine chiefs.—*P.*

[6] Heb. *on our heads.*

[v] 1 Sa. 29.11, De. 33. 25.

[w] 1 Sa. 30. 1–17, *i.e.* Amalekites.

[7] Or, *with a band.*

[8] That is, against the Amalekites who had invaded Ziklag in David's absence, 1 Sa. 30.1.—*C.*

[x] ch. 5.24.

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[a] 2 Sa. 2.3, 23.1. He. 11.34, Job 17.9.

[9] Terrible and numerous as the angelic armies which Jacob saw. Ge. 32.1, 2.

[b] 2 Sa. 5.2, 3, ch. 11.1 3.1–3.

[1] Or *captains*, or *men.*

[2] Heb. *heads.*

[c] 1 Sa. 13.14, 16.18; 16. 12–14, Ps. 7.6, 89.19–31, Ge. 49.8–10, Ch. 41, 3, 10.

[3] Ki. 11.4.

[d] Ge. 46.12, Nu. 2.26, 7.72, 3.4, 26.

[4] Or, *prepared.*

[e] Nu. 1. 22, 23, 2. 12, 13, 20. 12. 14. ch. 4. 24, 43. when Ge. 46. 10.

[f] Ge. 49. 12. Ex. 32. 25–28. Nu. 4. 46, 48, 25. 8. 2 Ki. 11. 4. 18.

[g] 2 Sa. 8.17, 1 Ki. 1.8, 2.35.

[h] Ge. 45.21, Nu. 1.36, 37. 2. 22, 23, 20. 38–41. ch. 7.6, 8.

[5] Heb. *brethren.*

[6] Heb. *a multitude of them.*

[i] 2 Sa. 2.8, 9.

[7] The meaning of this statement appears to be, that the number sent by the tribe of Benjamin was very small, but was owing to the fact that hitherto the great mass of the tribe had been careful guardians of the house and interest of Saul. Even after the death of Ishbosheth, a large part of the tribe of Benjamin hesitated to acknowledge David as king.—*C.*

[k] Ge. 46. 20; 48. 19. Nu. 1. 32, 33, 2. 18, 19, 26. 35–37. ch. 7. 20–27.

[l] Heb. *men of names*, Ge. 6.4.

[m] Who dwelt on the west of Jordan, Jos. xvii.

[8] Most probably this peculiarity is mentioned because the western half tribe of Manasseh lay in three separate portions, who rendered a simultaneous movement less easy, and a selection *by name* more requisite, than in the other tribes.—*C.*

[n] Ge. 46.13, Nu. 1.28, 29. 26.23–25. 1 Ch. 7. 1–5.

[o] Ge. 49. 15. Es. 2.13. Mat. 10.5.

[9] Learned and pious men discerning 'the signs of the times,' and thence inferring and teaching public duty.—*C.*

[p] Ge. 46.14. Nu. 1.30, 31. 2. 7, 8, 26. 26, 27.

[1] Or, *rangers of battle, or ranged in battle.*

[2] Or, *set the battle in array.*

[q] Heb. *without a heart and a heart*, Not Ps. 12. 2, but Jn. 2.47.

[3] *Double* is opposed to *perfect*, ver. 38; they were all sincerely affected towards David, though so numerous. By its being said they could 'keep rank,' it seems implied that the rest could not, and that attention was beginning to be paid to the training of troops to act in organized masses. But the Sept. and Vulg read the original word so as to make the clause mean that the men of Zebulun came to *assist* David, not that they could keep rank.—*L.*

[r] Ge. 46.24. Nu. 1.38–43. 2. 25–31. 26. 42–50.

[4] Or, *keeping their rank.*

[s] Nu. 32. 33. 24–25, 35–36, 7, 28, 34, 39, 1. 12, 15, 23. 8–33, 1. 21.

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were not these chiefs typical of Jesus Christ's apostles, faithful ministers and followers, who by faith do marvellous exploits, wrestle with principalities and powers, and are more than conquerors through him that loved them!

CHAPTER XII. [Ver. 33. *Fifty thousand which could keep rank.* A rare accomplishment in eastern warfare, which is rather a succession of duels, in which each man pursues his own plan, than a combined movement in which one spirit wields the energies of the whole mass. The Septuagint and Vulgate, adopting a different reading of the Hebrew, render it *to assist*, but we can see no good reason to prefer this reading. *C.*]

REFLECTIONS.—The Lord can easily bow the hearts of men, and sometimes he uses the wicked to accomplish his purposes. And when we are in the way to Jesus and our duty, no high-swelled Jordans of difficulty ought to hinder or discourage us. Swiftly ought we to flee from evil, and boldly to maintain the cause of truth. Such as have once been endangered by false friends had need to be cautious. And with great prudence, and the kindest affection, should great men receive and entertain those who come to their help in a time of distress. With prudent earnestness ought we to join those whom the Lord plainly favours, helps, and protects; and much more to join with Jesus Christ, in whom his soul delights, and who exalts all his servants to high and eternal honours. How often God raises up help for his people in the very moments in which they most need it! And hopeful is the state of a kingdom when kings ascend their throne to the

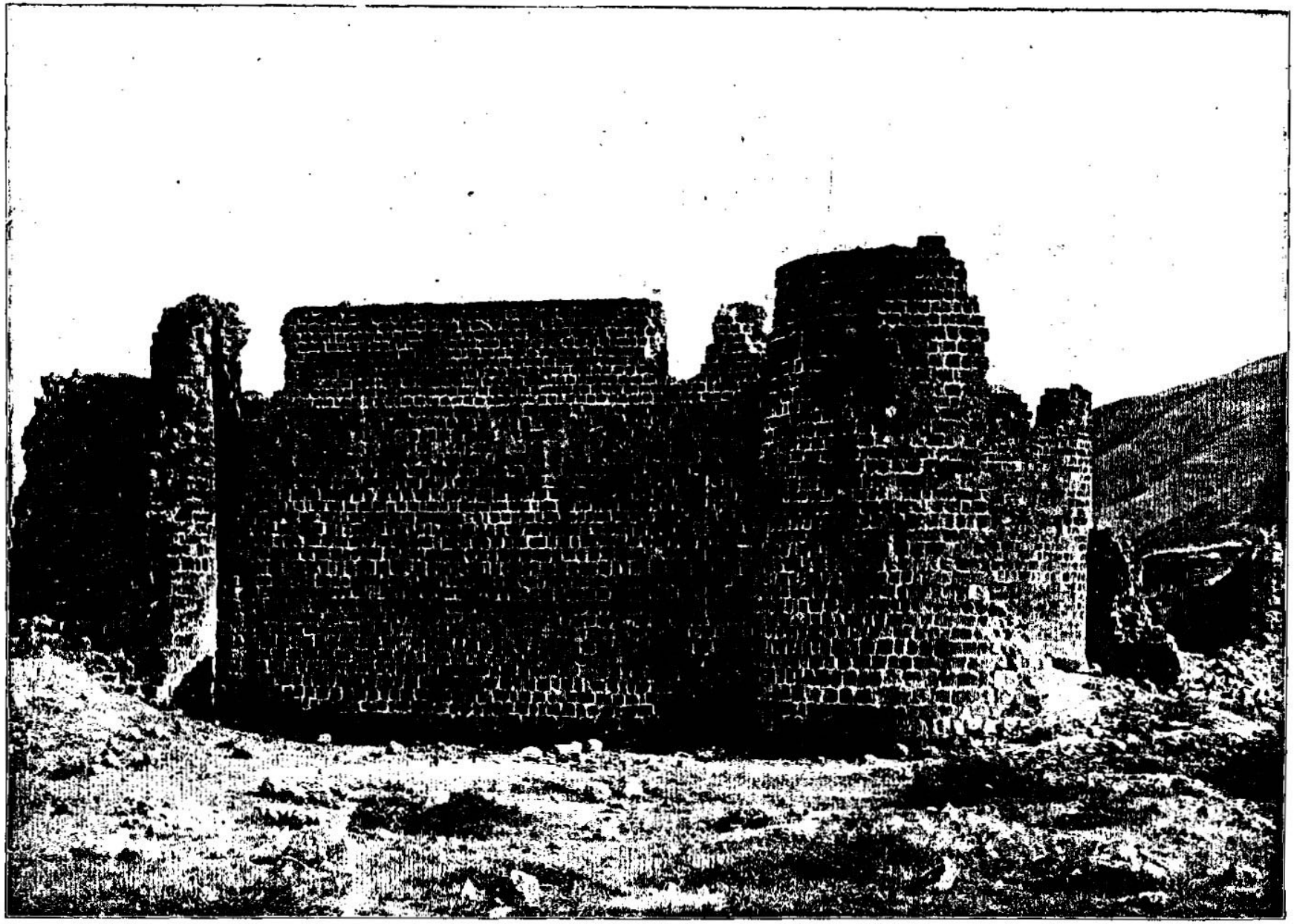

EXTERIOR WALL—TIBERIAS, A CITY OF ZEBULUN. [I. Chron. xii:33.]—"Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank; they were not of double heart." Tiberias has been the scene of many battles. It is perfectly in keeping, therefore, with the character of this town, both in ancient and modern times, that we should have Zebulun represented as a country from which went forth to battle those who were expert in war. In the days of Herod Antipas and Agrippa, this town was not upon good terms with the city of Jerusalem. The inhabitants of Tiberias surrendered voluntarily to Vespasian, so that their city was spared. The city was sacked by the Caliph Omar in the 7th century, and subsequently by Saladin in the 13th, when it was much injured. Through battles and earthquakes, its palaces, churches, synagogues, institutions of learning, baths and theatres, have passed into complete desolation.

ments of war for the battle, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, [n]eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread[5] on asses, and on camels, and on mules, and on oxen,[6] *and* [o]meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy[p] in Israel.[7]

CHAPTER XIII.

1 David fetcheth the ark with great solemnity from Kirjath-jearim. 9 Uzza being smitten, the ark is left at the house of Obed-edom.

AND David [a]consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, [b]If *it seem* good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where, *that are* [c]left in all the land of Israel, and with them *also* [d]to the priests and Levites *which are* in their cities *and* suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we [e]inquired not at it in the days of Saul.[1]

4 And all the congregation said that they would do so: for the thing was [f]right in the eyes of all the people.

5 So [g]David gathered all Israel together, from Shihor of Egypt, even unto the entering of Hemath,[2] to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to Baalah,[h] *that is,* to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [i]that dwelleth *between* the cherubims, whose name is called *on it.*

7 And they carried the ark[3] of God [k]in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And David and all Israel [l]played before God with all *their* might, and with singing, and with harps, and with psalteries, [m]and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of [n]Chidon, Uzza [o]put forth his hand to hold the ark; for the oxen stumbled.[4]

10 And the anger of the LORD was kindled against Uzza, and he smote him, [p]because he put his hand to the ark: and there he died [q]before God.

11 And David was displeased,[5] because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza[6] to this day.

12 And David was afraid of God that day, saying, [r]How shall I bring the ark of God *home* to me?

13 So David brought[7] not the ark *home* to himself to the city of David, but carried it aside into the house of [s]Obed-edom the Gittite.[8]

14 And the ark of God remained with the family of Obed-edom [t]in his house three months. And the LORD blessed the house of Obed-edom, and all that he had.

CHAPTER XIV.

1 Hiram sendeth timber and builders to David. 2 The prosperity of David's kingdom. 8 His two signal victories over the Philistines.

NOW Hiram[a] king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.[1]

2 ¶ And David perceived that the [b]LORD had confirmed him king over Israel; for his kingdom was lifted up on high, [c]because of his people Israel.

3 ¶ And David [d]took more wives at Jerusalem: and David begat more sons and daughters.

4 Now[e] these *are* the names of *his* children which he had in Jerusalem; Shammua,[2] and Shobab, Nathan, and Solomon,[3]

5 And Ibhar, and [f]Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [g]Beeliada, and Eliphalet.

8 ¶ And when the Philistines [h]heard[4] that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard *of it,* and went out against them.

9 And the Philistines came and spread themselves in the valley of [i]Rephaim.[5]

10 And David [k]inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, [l]God hath broken in upon mine enemies by mine hand, like the breaking forth of waters:

a Ju.1.1;20.18,23,28.1 Sa.23.2,4.2 Sa.5.19,23.Pr.3.5,6.Ps.73.28.
l Ps.44.3;115.1;118.10-13;92.7,9,10.2 Sa.5.20.

A.M. 2948. B.C. 1056.

f Ge.49.8,10. Ps.110.1. Zec.8.21,22. Re.11.15;19.1,2.

m Ge.2.9,30,31.54.2 Sa.6.19. Lu.1.53.

b For *bread* the Septuagint reads *to them.* In whichever sense it is understood, the narrative furnishes a happy example of the increasing riches of the kingdom during the brief period of David's administration. The introduction of the 'joy in Israel' renders probable that these contributions were chiefly, if not altogether freely bestowed. Even so, the early church had 'all things in common,' an emblem and foretaste of that better time, when the Lord shall 'make all things new.'—*C.*

6 We see that oxen were used as beasts of burden. The form of tack in these animals does not adapt them for this service, but in the East they are still required to perform it, and they do it well, though in their deliberate and quiet way. Greek writers intimate the same use of oxen. At present, in different parts of Asia, they are employed for riding, burden, or draught.—*Kitto.*

n Or, *victual of meat.* Le.2.4,5,7.1 Sa.25.18.2 Sa.16.1.

p Pr.29.7;11.10. Je.31.5,6. Re.11.15;19.1-8.

7 The allotted possessions of the northern tribes were much richer in agricultural produce than those of the southern. The section of southern Palestine held by the Israelites was mainly a pastoral mountainous region. But the fertile plains of Issachar, Zebulun, and Naphtali were famous for their crops of grain.—*P.*

CHAP. XIII.

B.C. 1045.

a Ge.4.9. Pr.15.22;20.18;24.6. 2 Ki.23.1.

b 2 Ki.9.15. Ps.31.1, 2. 1 Ki.12.27.

c 1 Sa.31.7. Is.37.4.

d Nu.iii.iv.xviii. ch. 6.54-81.

e 1 Sa.7.1,2;21.12.

1 This will account for the statement noticed in the note on ch.10.14. Further, it appears that in whatever way of self-will Saul had inquired, he had neglected or despised inquiry in God's appointed place and manner.—*C.*

f 2 Sa.3.36.

g 2 Sa.6.1;21,2.1 Ki.4.21. Je.2.13.3-6. Nu.32.3,8. Ju.20.1.

g That is, from the southern extremity to the northern, equal to the correspondent expression, 'from Dan to Beersheba,' the northern and southern extremities.—*C.*—Hamath was the Epiphania of the Greeks. It was formerly a celebrated city of Syria, and is still a considerable town, about three and a half days' journey from Tripoli.—*J.*

h Jos.15.9. 1 Sa.7.1, 2. 2 Sa.6.2.

i Ex.25.22. 2 Ki.19.15. Ps.80.1. Is.37.16. 1 Ki.6.23.

3 Heb. *made the ark to ride.*

k Nu.4.15. ch.15.2, 23.7 Sa.6.3,4.

l 2 Sa.6.5. Ps. xxiv. xlvii.xxi.–lxvii.

m Ps.68.25-27;150.1-6.

A.M. 2950. B.C. 1045.

n Or, *Nachon.* 2 Sa.6.6.

o Nu.4.15.

4 Or, *sheek it.*

p Nu.4.15. ch.15.2, 13. De.12.8. Jos.6.6.1 Sa.6.19.

q Le.10.2. Nu.14.37. Ps.50.16,22.1 Co.10.30. 2 Ch.26.16,20.

5 Not displeased with God for his judgment, see ver 12, but with himself and the Levites for neglecting the appointed order, and incurring the divine displeasure.—*C.*

6 That is, *The breach of Uzza.*

r Job 4.17;25.6. Ps. 130.3;143.2.

7 Heb. *removed.*

s 2 Sa. 6. 10-12. ch. 15.18,24;26.4,8,15.

8 David did not here seek to avoid danger to himself, by transferring the ark to another; this had been both unlike and unworthy his character for courage and piety. But Obed-edom being a Levite, ch. 15. 18, his house was considered more suitable than even the royal residence.—*C.*—Obed-edom was a Levite of the family of Kohath. He is called a Gittite, apparently because he was a native of the town of *Gath*-Rimmon, in Manasseh, which was assigned to the Kohathites, Jos. 21. 45. There is another Levite of this name mentioned in ch.26.38.—*P.*

t ch.16.5;26.4-8.2 Sa. 6.10. Ge.30.27;39.5. Mat.6.33.2 Co.9.10.

CHAP. XIV.

B.C. 1046.

a 2 Sa.5.11,12. 1 Ki. 5.1.

1 The low state of the mechanical arts in Israel cannot surprise when the disastrous period since the days of Joshua is considered. David, as a wise king, imports the skill of other countries, and demonstrates how reformation in religion is the surest handmaid of national improvement.—*C.*—The Phœnicians of Tyre were, from the earliest ages, famed for their architectural genius, and for their skill in masonry and in ship-building. The massive foundations and walls still existing in Tyre, Sidon, Gebal, and Arvad, afford some magnificent specimens of mural architecture. It is worthy of note that these remains of former greatness are similar in style to the remains of the temple and castle in Jerusalem.—*P.*

b Ps.75.6,7;127.1.

c 2 Sa.5.17;7.8 to 12. 1 Ki.3.4,13.1.2.26;43.4. *d* 2 Sa.5.13-16. ch.3. 5-8, with Ju.17.17.

e ch.3.5-9.2 Sa.5.14-16.

2 So called after the prophet his reprover.

3 B.C. 1033.

f Elishama, ch.3.6.

g Or, *Eliada,* 2 Sa. 5.16.ch.3.8.

h 2 Sa. 5.17-23. Jos. 15.31.12. Re. 11.17,18; 17.14. Ps.2.1-5;118. 10-13;21.16.

4 B.C. 1047.

1 Or, *guilt,* 2 Sa. 5.18,22. Ge 14.5. Jos. 15.8.18.16.

5 Translated, Jos. 15. 8. 'the valley of the giants,' and lies to the south-west of Jerusalem. It was exceedingly fertile, a circumstance that fitted it for the muster of the Philistine army.—*C.*

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universal satisfaction of their subjects, especially the most pious and prudent. Thus may the nations quickly flock to Jesus, when he takes to himself his great power and reigns! May all the ends of the earth remember and turn to the Lord;—and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

CHAPTER XIII. REFLECTIONS. — To have God with us, as the foundation of all true felicity, should be our first and principal desire. But respect paid to those whom we command engages their consent, and is the way to be obeyed with cheerfulness. In the multitude of counsellors there is much, but not all safety. In the settlement of true religion magistrates ought to manage so as to recommend it to the approbation of all their subjects, and to act as nursing parents, not as ravening wolves. All who fear God ought to rejoice when religion is countenanced and promoted; and when princes are active, ministers should heartily correspond with their godly designs. Great care ought to be taken in correcting the mistakes of former times, which have passed unpunished. But not the least commandment of God ought ever to be overlooked; for the ignorance of those who minister

therefore they called the name of that place Baal-perazim.[m]

12 And when they had left their gods there, David gave a commandment, and they [n]were burnt with fire.[6]

13 And the Philistines [o]yet again spread themselves abroad in the valley.

14 Therefore David inquired again of God: and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry-trees.

15 And it shall be, when thou [p]shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from [q]Gibeon even to Gazer.[7]

17 And the [r]fame of David went out into all lands; and the LORD brought the fear of him upon all nations.[8]

CHAPTER XV.

1 *David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michal despiseth him.*

AND *David* made him houses[1] in the city of David,[2] and prepared [a]a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God[3] but the Levites:[4] for them hath the[b] LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David [c]gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the [d]children of Aaron, and the Levites:

5 Of[e] the sons of Kohath; Uriel the chief, and his brethren[5] an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of [f]Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of [g]Hebron;[6] Eliel the chief, and his brethren fourscore.

10 Of the sons of [h]Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for [i]Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

A.M. 2957. B.C. 1047.

m That is, *Lord of breaches*, Isa. 28. 21.

n Deu. 7. 25. Isa. 30. 22. 2 Ki. 23. 4, 6, 15, 16.

6 David did not retain them as trophies of victory, or subjects of curiosity, but destroyed them by fire—an example which, had it been followed by Christians, would in a great measure probably have prevented that influx of the crude and image worship by which so large a portion both of the eastern and western churches has been so grievously inundated.—*C.*

o 2 Sa. 5. 22. 2 Kings 21. 7, 8, 10, 11. Ps. 2. 1–4.

p 2 Ki. 7. 6, 10, 7. Hab. 3. 8, 13. Isa. 7. 9, 14. Isa. 28. 28, 30.

q Jos. 9. 17. 10. 10, 11. 11. 17. 12. 22. 13. 5, 25. The battle was fought near Gibeon and Azeka.

7 Most probably Gezer, a city of Ephraim, Jos. 10. 33, 16. 3, which was a type of Christ, whose name is not now known.—*C.*

r ch. 14. 17. Ch. 26. 8. 2 Sa. 7. 9, 22, 23, 26, 49. Ps. 89. 2. 138. 1, 4.

8 All the neighbouring lands and nations wherein David was a type of Christ, whose name is great in the earth, and whose fear is even upon his enemies.—*C.*

A.M. 2965. B.C. 1045.

a Jos. 18. 1. 1 Sa. 1. 3, 9. 2 Sa. 6. 17. Ch. 24. 6. Ge. 46. 2. Ex. 25. 22. Le. 1. 1. 8. 10. 1 Ki. 2. 28. 1 Ch. 21. 29. Ps. 78. 60.

7 Prepare yourselves after the appointed manner to lay our bodies (and in this service. Deu. 15. 19. 16. 16.) This preparation was outward, but was the end [and] a heart 'sanctified by faith.' Acts 26. 18. In the Lamb of God,' whose blood cleanseth from all sin.' 1 Jn. 1. 7.—*C.*

b Deu. 10. 8. Ch. 23. 13, 25, 26, with Nu. 4. 15. 16. 21.

8 When God had prescribed his own form of service, it was their duty to observe it; for every form was significant of some truth or practice, and wilful neglect or substitution was wilful rebellion.—*C.*

c Ge. 35. 1. Ex. 19. 24, 25. 2 Sa. 6. 1. Ch. 23. 2, 28. 1. 8. 2. 1.

d Ex. 28. 1. 29. 44. Nu. 4. 15. 16. 19. 20. 28.

e Ex. 6. 18. Nu. 3. 19. 4. 2. 16. 28. 1 Ch. 6. 2. 23. 12.

f Ex. 6. 22. Le. 10. 4.

g Ex. 6. 18. ch. 23. 12, 19.

9 Hebron does not of course mean the city so called. It is here the name of a son of Kohath, who is mentioned in Ex. 6. 18.—*P.*

h Ex. 6. 18. Le. 10. 4. ch. 23. 20.

i ch. 18. 16. 2 Sa. 8. 17. 15. 24, 29, 35. 20. 25. ver. 5–10.

CHAP. XV.

B.C. 1045.

1 An expressive house of any importance is not a single house, but a collection of several houses, around one or several courts, and parcelled out in different departments. *C.*

2 'The City of David' was the name given to that quarter of Jerusalem which stood on the hill of Zion, which was originally occupied by the fortress and city of the ancient Jebusites. It lay west of Moriah, the temple mount, and was surrounded on all sides by deep ravines, leaving only a low narrow neck on the north communicating with the suburbs on that side.—*P.*

a 2 Sa. 6. 17. Ps. 132. 8–5.

3 Heb. *It is not to carry the ark of God, but for the Levites.*

4 He had been taught by the judgment of Uzza to consult the Scriptures more attentively.—*Now*, Happy are they whom the rod teaches to listen to him who appointed it.—*C.*

b Nu. 4. 15. De. 10. 8. 31. 9. Jos. 3. 3. 6. 6. 2 Ch. 35. 3.

c 2 Sa. 6. 11. ch. 13. 5.

d Nu. 18. 2–viii. iv.

e Ex. 6. 25, 18. 22. Nu. iv. 28, 34. Ezr. 2. 40. 7. 5.

5 Or, *kinsmen.*

f Ex. 6. 22. Le. 10. 4.

g Ex. 6. 18. ch. 23. 12, 19.

6 Hebron does not of course mean the city so called. It is here the name of a son of Kohath, who is mentioned in Ex. 6. 18.—*P.*

h Ex. 6. 18. Le. 10. 4. ch. 23. 20.

i ch. 18. 16. 2 Sa. 8. 17. 15. 24, 29, 35. 20. 25. ver. 5–10.

12 And said unto them, Ye *are* the chief of the fathers of the Levites: [k]sanctify yourselves,[7] *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For [l]because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due [s]order.

14 So the priests and the Levites sanctified [m]themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as [n]Moses commanded, according to the word of the LORD.

16 And David [o]spake to the [p]chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed [q]Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second *degree*, Zechariah, Ben, and [r]Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelch, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound [t]with cymbals[9] of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maasciah, and Benaiah, with psalteries on [t]Alamoth;[1]

21 And Mattithiah, and Eliphelch, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the [u]Sheminith[2] to excel.

22 And Chenaniah, chief of the Levites, *was* for [s]song:[4] he instructed about the song,[5] because he *was* skilful.

23 And Berechiah and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the [x]trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

25 ¶ So [y]David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom [z]with joy.

k Ex. 19. 10, 15. Ch. 29. 5. Ge. 35. 2. Ex. 19. 22. Le. 11. 44. 1 Ki. 8. 64. 2 Ch. 29. 15. 30. 3, 15. 35. 6. Ps. 132. 9. Isa. 52. 11. Jo. 2. 16. 1 Co. 6. 19, 20. 1 Pe. 1. 15, 16. 2. 5, 9.

7 Prepare yourselves after the appointed manner to lay our bodies (and in this service. Deu. 15. 19. 16. 16.) This preparation was outward, but was the end [and] a heart 'sanctified by faith.' Acts 26. 18. In the Lamb of God,' whose blood cleanseth from all sin.' 1 Jn. 1. 7.—*C.*

l De. 1. 26, 32. Ch. 13. 10, 11, with Nu. 4. 15. ver. 13.

m Ge. 35. 2. Ex. 19. 24, 25. 2 Sa. 6. 11. Ch. 29. 15, 34. Isa. 66. 21.

n Ex. 25. 14. Nu. 4. 15. 7. 9. De. 10. 8.

o Ch. 6. 33, 39, 44. 25. 1, 6. ver. 19. Ps. — lxxxviii. lxxxix titles.

p Or, *Azriel*, ver. 20.

q Ps. 150. 5. 68. 25. 137. 7. ver. 16.

r Cymbals, bowl-shaped instruments of brass, which being struck against each other, generally round the brim of the player, produced a ringing tinkling sound, calculated to relieve the deeper notes of the other instruments. The name of Jerusalemem formerly seven specimens, most probably borrowed from the Hebrew word signifying abhorrence to the heathen.—*C.*

t Ps. 46. 1. 88. virgin or steel.

1 There is every reason to conclude that the psaltery was a stringed instrument of the harp kind, by some supposed to be of a triangular form, by others a segment of a circle like an English bow with several strings. But nothing is certainly known, except that it was sacred to the service of religion.

'A nevel,' most probably the *Greek*, the vessel part being sounded by vessels, as the word signifies.—*C.*

u Bass, or instruments of eight strings, Ps. 6. title.

2 The Hebrew *kinnor* or harp seems to have differed from the *nebel* or psaltery, chiefly in its greater compass of notes and power of sound. It is one of the antediluvian instruments, as noted to Jubal. 'Sheminith,' the *eighth*, perhaps the male voice, eminently an octave below the female. 'To excel,' to elevate. 'To conduct the harmony' (*Boothroyd*).—*C.*

5 Or, *was for the carriage, he instructed about the carriage.*

s Heb. *lifting up.*

6 The marginal reading seems best.—*carriage* meaning how to carry, and when to lift or lay down the ark.—*C.*

x Nu. 10. 8. Ps. 81. 3. 2 Ch. 5. 12.

y 2 Sa. 6. 11–13, &c.

z 2 Ch. 29. 27. Ezr. 6. 16. Ps. 47. 5, 6. xcv.—*C.* xviii.

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before God's ark is especially criminal and dangerous. With all our joys we had need to join trembling. For a seemingly small miscarriage God may quickly turn our temple songs into howlings; and discouragements are apt to cool our zeal in the way of duty. But how profitable may the ark, the Christ, the gospel of God, be to some, while it is the savour of death unto others.

CHAPTER XIV. [Ver. 8. *The Philistines went up to seek David.* Why did they wait so long during David's weakness and contests with the family of Saul? Hitherto as the head of a weak, divided, and self-wasted kingdom, they did not fear him. They perhaps had politically fomented the national strife, or encouraged the weaker against the stronger party, in hopes of the ruin of both by mutual wounds; but now that all parties have united in favour of David, the Philistines are roused to a sense of danger, and assemble to crush him before he could be supposed able to concentrate his forces. *C.*]

REFLECTIONS.—No man hath such sufficiency of his own as not to need the help of his neighbours. Let me therefore be thankful for their assistance: but let my sufficiency be of God. It is pleasant for the godly to discern God's hand even in their earthly settlements. And all advancements ought to be considered as intended for usefulness—for the glory of God and



THE ARMENIAN CHURCH AND CONVENT, JERUSALEM—WHERE DAVID MADE HIS HOUSE IN JERUSALEM. [1. CHRON., XV: 1.]—"And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent." We pass through the gate called Zion's Gate in the south wall on the summit of the ridge of Zion. At this place we are on the height held by the Jebusites until David took it by storm. It was the highest point within the limits of the city. It was here, or in this immediate neighborhood, where this Armenian church and convent now stand that David built his house and the household of his families, and here was the place for the ark of the Lord before the temple was built. The Armenian convent is one of the richest and largest in the city. There are some tamarisk trees in front of it said to have been planted by Herod. Within the convent is the church of St. James, the place where, according to tradition, St. James was beheaded.

26 And it came to pass, when God helped[6] the[c] Levites that bare the ark of the covenant of the LORD, that they offered [b]seven bullocks and seven rams.

27 And David *was* clothed with [c]a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song[7] with the singers: David also *had* upon him an ephod of linen.[8]

28 Thus all Israel [d]brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet,[9] and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* [e]the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, [f]saw king David dancing and playing: and she despised him in her heart.

CHAPTER XVI.

1 David's festival sacrifice. 4 He appointeth a band of singers and music to praise the Lord. 7 The psalm of thanksgiving. 37 He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.

SO they[a] brought the ark of God, and set it in the midst of the tent that David had pitched for it:[1] and they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings and the peace-offerings, [b]he blessed the people in the name of the LORD.

3 And he [c]dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister [d]before the ark of the LORD, and to record, and to thank and praise the [e]LORD God of Israel:

5 Asaph[f] the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries [g]and with harps; but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests [h]with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day David [i]delivered first[2] *this psalm*, to thank the LORD, into the hand of Asaph and his brethren.[3]

8 Give[k] thanks unto the LORD, call upon his name, make known his deeds among the people.[4]

9 Sing[l] unto him, sing psalms unto him, [m]talk ye of all his wondrous works.

10 Glory[n] ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek[o] the LORD and his strength, seek his face continually.

12 Remember [p]his marvellous works that he hath done, his wonders, and the judgments of his mouth;[5]

13 O [q]ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He *is* [r]the LORD our God: his [s]judgments *are* in all the earth.[6]

15 Be [t]ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* [u]*covenant* which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, [v]Unto thee will I give the land of Canaan, the lot[7] of your inheritance;

19 When ye were but [8]few, [w]even a few, and strangers in it.

20 And *when* they [x]went from nation to nation, and from *one* kingdom to another people;

21 He [y]suffered no man to do them wrong; yea, he reproved kings[9] for their sakes,[1]

22 *Saying*, Touch not mine anointed,[2] and do my prophets no harm.

23 Sing[b] unto the LORD, all the earth; show forth from day to day his salvation.

24 Declare[c] his glory among the heathen; his marvellous works among all nations.

25 For [d]great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For [e]all the gods of the people *are* idols; but the LORD made the heavens.

27 Glory[f] and honour *are* in his presence; strength and gladness *are* in his place.

28 Give unto the LORD, [g]ye kindreds of the people, give unto the LORD [h]glory and strength.

29 Give unto the LORD [i]the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.[3]

30 Fear before him, [k]all the earth: the world also shall be [l]stable, that it be not moved.

A.M. 2939. B.C. 1065.

6 When God [a]revived the Levites, they offered sacrifices in acknowledgment of their own unworthiness, and of God's mercy.—C.

a 2 Sa. 6. 13. Ps. 51. 12, 13. 119. 32. Ro. 6. 13. 1 Pe. 2. 5.

b Nu. 23. 1. Job 42. 8.

c 1 Sa. 2. 18. 2 Sa. 6. 14.

7 Or, *carriage*.

8 The emblem of being clothed with humility and righteousness. 2 Pe. 5. 5. Re. 19. 8.—C.

d 2 Sa. 6. 12, 15. Ne. 8. 10. Ps. 47. 1. 98. 6. 150. 3, 5. Re. 19. 6.

9 The cornet was a trumpet made of horn. The trumpet was a similar instrument of greater length made of metal.—C.

e Ex. 25. 16. 40. 3. 2 Sa. 15. 25. Jos. 3. 11. Ju. 20. 27. 1 Sa. 4. 4. 2 Sa. 15. 24. ch. 13. 2. He. 9. 4.

f 2 Sa. 6. 16, 20. Es. 65. 5. Ac. 4. 2. 1 Co. 2. 14. 1 Pe. 4. 4.

CHAP. XVI.

a 2 Sa. 6. 17. ch. 29. 20. 2 Ki. 8. 54. Ne. 8. 1. 2. 2 Co. 8. 3.

1 This tent or tabernacle was pitched in the city of David, on Mount Zion. It appears to have been a new structure, and not the old tabernacle which was made in the wilderness, and remained, as long as Shiloh. The ark remained in the tent on Zion and the temple was completed, when it was conveyed with great state and ceremony to its final resting-place in the holy of holies on Moriah. See 2 Ch. v. 7.

b Nu. 13. 2. 1 Ki. 8. 55, 56. 1 Ch. 23. 13.

c 2 Sa. 6. 19. Ne. 8. 10. Est. 9. 22. Mat. 14. 16. Lu. 3. 26. Col. 3. 21.

d Nu. 18. 2–7. Ps. 100. 1–3. 134. 1, 2.

e Ps. 144. 15. 1 Ki. 8. 14. Ge. 17. 7. Ex. 19. 5, 6. De. 14. 2. 26. 18. 29. 9.

f Ch. 15. 17, 18.

g Heb. *with instruments of psalteries and harps*, ch. 13. 8. 15. 16, 19. 20. 25. 1, 6. ver. 42. Ne. 12. 27.

h Nu. 10. 8. Ps. 81. 1–3. 2 Ch. 5. 12. 13. 14. 29. 28.

i 2 Sa. 22. 1. 2 Ch. 29. 30. Ne. 12. 24, 46.

2 The *first* psalm prescribed after the Ark's enthronement in order.—C.

3 "On that day David committed first to Asaph and his brethren to thank Jehovah." It would seem that the order of service established by David, and placed by him under the charge of Asaph, was now for the first time observed. The psalm was now first composed, but seems afterwards to have been slightly modified, no doubt to adapt it to a somewhat different ritual.—*P.*

k Ps. 105. 1–15. 145. 1–21. ver. 5, 22.

A.M. 2939. B.C. 1065.

4 From the beginning to ver. 23 this psalm nearly accords with Ps. 105. 1–15, from ver. 23 to 33 with Ps. 96. 1–13, and to the end with Ps. 106, with the addition of ver. 34, 36.—C.

l Ps. 100. 1, 4. ch. 25. 1.

m Ps. 40. 10. 71. 22. 145. 11, 12.

n 1 Ch. 29. 10. Ps. 34. 2, 3. 105. 3. 1 Co. 1. 31.

o Am. 5. 6, 14. Mat. 6. 33. 1 Ch. 22. 19. Ps. 27. 8. 105. 4.

p Ps. 111. 2, 3. 105. 5. 119. 11, 18. Re. 15. 3, 4.

5 His revelations and decisions by the mouth of Messiah.—C.

q Ps. 105. 6. Ex. 19. 5, 6. De. 7. 6. Mat. 22. 42.

r Ps. 103. 3, 118. 28. Ex. 15. 2.

s Ps. 48. 10, 11. 97. 8, 9.

6 God has never left himself without a witness, Ac. 14. 17, but to every land has declared "his eternal power and godhead," Ro. 1. 20.—C.

t Ps. 105. 8. 111. 5. 119. 93. Ca. 8. 6. Je. 31. 34.

u Ge. 17. 2. 18. 18. 22. 18. 26. 4. 28. 14.

v Ge. 12. 7. 13. 15. 17. 8. 26. 3. 28. 13, 14. 35. 12. 48. 4. Ex. 32. 13. Le. 26. 42. Ps. 105. 11.

7 Heb. *the cord*.

8 Heb. *men of number*.

w Ps. 105. 12. Ge. 34. 30. De. 4. 27. 33. 6. Je. 42. 2. 44. 28.

x Ge. 12. 1. 20. 13. 23. 6. Ex. 12. 33. Le. 18. 24. Ps. 105. 13.

9 So he protected Abraham, and reproved Pharaoh and Abimelech, Ge. 12. 17. 20. 3.—C.

y This noble ode is a striking confirmation of the antiquity of the history recorded in the Pentateuch. It mentions and attests the truth of the leading events from Abraham to the exodus. Here as elsewhere the thoughtful reader will observe a remarkable uniformity in the Bible which bears strong evidences of its divine origin.—*P.*

1 Prophets, priests, and kings were inaugurated by anointing with oil, the emblem of the inspiration of the spirit. Here it applies to every believer, who is spiritually anointed to similar spiritual offices and duties. See Re. 1. 5, 6. 1 Jo. 2. 20, 27.—C.

2 Ps. 96. 1–13. 47. 1.

z ver. 8, 9. Is. 12. 4, 5. Ps. 18. 3, 4. 145. 5–7. 150. 1–6. 1 Pe. 2. 9. 3. 15.

a Is. 8. 9–13. 60. 8–10. Ro. 4. 11. Is. 40. 1–26.

a 1 Co. 8. 4, 5. Je. 10. 3. Ps. xv. cxxxv. 15–18. 44. 9–19. 49. 20. 97. 7.

b Ps. 29. 1, 2. 8. 1. 96. 6. Ha. 3. 11. Ne. 8. 10.

c Ps. 96. 1. 29. 2. 66. 2. 100. 1. Is. 12. 5.

d Ps. 135. 1. Da. 3. 5, 6, 15.

e Ps. 96. 8, 9. 89. 7. 8. 111. 9. Ro. 11. 36.

3 *Holiness* signifies, here, those things separated from the world and dedicated to God. These constitute all that is beautiful in character—as youth, health, reason, and form combine to constitute what is beautiful in person.—C.

f Ps. 96. 9. 110. 3. 149. 1. Ge. 49. 10. Ro. 11. 15.

f Mat. 16. 18. 1 Pe. 1. 5. 2 Pe. 1. 5. Is. 14. 1, 2.

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good of mankind. Rarely do even good men prosper in worldly things without waxing secure and too indulgent to the flesh. Little ease indeed must be expected in this world to the church of Christ or to the souls of his people. But if we acknowledge the Lord in all our ways, he will direct our paths and make us more than conquerors. Carefully must we attend to the directions of his word, or even motions of his Spirit and providence: and depending on his conduct and strength, we may gird up our loins, gird on our armour, resist the devil, and make him to flee from us. If God deliver my corruptions into my hand, let me, all inflamed with holy zeal, burn them up, and mark the strongest detestation of idolatry, and every monument of it. And let Jesus have all the glory: let his name only be exalted, and his glory fill the whole earth.

CHAPTER XV. [Ver. 27. In the parallel passage in 2 Sa. 6. 14, instead of the words 'And David was clothed with a robe of fine linen,' we find, 'And David danced with all his might.' In the Hebrew there is such a close similarity in letters and sound between the two statements that some commentators think the text in Chronicles is a corruption, especially as in the last clause it is said, 'David had upon him an ephod of linen,' and in ver. 29 reference is made to Michal having seen David dancing. As there is no MS. authority for the alleged corruption I feel bound to reject it. *P.*]

Ver. 29. [The history of Michal was eventful, and may account satisfactorily for this outburst of temper. We are told that at first she loved David. 1 Sa. 18. 20; and when married she proved the depth of her affection by risking her life for her husband, ig. 12. But David was forced to flee from Saul's court, and Michal was married to another. David also married Abigail

31 Let [m]the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let[n] the sea roar, and the fulness thereof: let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.[4]

34 O[o] give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

35 And [p]say ye, Save us,[5] O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise.

36 Blessed[q] *be* the LORD God of Israel for ever and ever. And [r]all the people said, Amen, and praised the LORD.

37 ¶ So he left there, before the ark of the covenant of the LORD, [s]Asaph and his brethren, to minister before the ark continually, as every day's work required:

38 And [t]Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah *to be* porters:

39 And [u]Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place [w]that *was* at Gibeon,[6]

40 To offer [x]burnt-offerings unto the LORD upon the altar of the burnt-offering continually morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel;

41 And with them [y]Heman and Jeduthun and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because[z] his mercy *endureth* for ever:

42 And with them Heman and Jeduthun, with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.[7]

43 And all the people departed every man to his house: and David returned to [b]bless his house.[8]

A.M. 2959. B.C. 1045.

[m] Is.35.10. Lu.2.29, 14:21. 27.28 Re. 14.2; 15.3. Ps.96. 11.96.11; 98. 4-8.

[n] Ps.96.11-13; 98. 7-9 with Is. 44.23; 49.13. Re. 10.6 -12; 18.20; 19.1-9.

4 This glorious concert reminds the church of the future coming of Christ to judgment. 2 Co. 5. 10, while it testifies to his Godhead, for it is JEHOVAH that cometh.—*C.*

[o] Ps.106.1; 107. 1; 118. 1; 136.1.

[p] Ho.14.2, 3. Is.1 18: 45.17. Ps.68.18, 20; 106. 47.

5 As he is the saving God, so we pray to him to save us. To pray to God under the attribute, the influence of which we need, serves to inspire much confidence. 'I am weak; almighty God, help me! I am ignorant; O thou Father of lights, teach me! I am lost; O merciful God, save me!'

[q] 1 Ki.8.15, 56. Ps.72. 18, 19; 106.48.

[r] De.27.15. Ne.8 6, 6ch. 20. 22, 26. ch.29. 20.

[s] ver.4-6; ch. 15-17, 22.

[t] ch.13.14; 26.4-8 15.

[u] ch. 15. 11, 12; xxiv.

[x] ch.21.29. 2 Ch.1.3, with 1 Sa.22.19 Jos.9. 17; 21.17; 18 25.

6 He did not leave Zadok at Gibeon, where he and his brethren had ministered, but removed them to Jerusalem, thereby restoring the religious services to that unity which God had enjoined as a preservative against idolatry, De. 12. 5, 11, 13, 14. *C.*—It would appear that previous to the building of the temple there were several authorized sanctuaries in the country. There was one at Kirjath-jearim while the ark remained there; there was another at Gibeon, another at Bethel, another at Shiloh, and apparently another at Gilgal. The erection of the temple by Solomon restored unity of worship.—*P.*

[y] Heb. *in the morning and in the evening*, Ex.29.38-42. Nu. 28.3-7, L.e.6.20.

[z] ch.15. 17-22; 25. 1-6; 23-47.

[a] 2Ch.5. 13; 7. 3; 20. 21. Ezr.3.11. Je.33.11.

7 Heb. *for the gate.*

[b] 2 Sa.6. 20. Jos. 24. 15. Ge.18.19.

8 A religion that is merely before the world is nothing but show and hypocrisy. True religion must be found in the heart, the closet, and the family. Even so. David, having attended the public services of the tabernacle, piously retires to 'bless his family.'—*C.*

A.M. 2962. B.C. 1042.

CHAP. XVII.

[a] 2 Sa.7.1-1 Ki.1.8.

[b] Hag.1.4. Ac.7.46. 2 Sa 6.17; 7.2. ch.16 1.

[c] Jos.9.14. ch.14.10.1 Co.12.9.

[d] Is.55 8; 30. 21. Ps. 33.10, 11. Je.10.23.

[e] 2 Sa.7.4. ch.22.8 1 Ki.8.19; 5.3.

1 The Syriac, Arabic, and some MSS. add 'out of Egypt.' The going from tent to tent, and from tabernacle to tabernacle, alludes to the frequent changes of the site of that sacred shrine. 'I have transferred my tabernacle from Gigal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon' (*Targum and Jarchi*). It is clear from this, that it had not always been judged necessary that the ark should be exclusively set in the tabernacle framed under divine direction in the wilderness. Indeed we see in ch 15. 1 that when David contemplated the removal of the ark from the house of Obed-edom, he 'prepared a place for the ark of God, and pitched for it a tent.'—*I.*

2 Heb. *have been.*

[f] Ex.40.2. 2 Sa.6.17. 1 Ki.8.4, 16.

[g] Ju.2.16. 1 Sa.12.11. Ac.13.20. 1 Ki. 8. 16. 2 Sa.7.7.

[h] 2 Sa. 7. 8-11 Sa. 16. 12, 13. Ps.78.70-72; 132. 7, 8, 89.19, 20. Ac.13.22.

3 Heb. *from after.*

4 He reminds David of his humble origin, that he may contrast with it the work of his mercy and power. Even so, the work of grace must not only commence in humbling the sinner, but when the believer is most 'exalted through the multitude of the revelations' of God's goodness, he must still be reminded by some 'thorn in the flesh' that he stands by grace, and by grace alone. 2 Co. 12. 7. 1 Co.10.12. Ro. 11.20.—*C.*

[i] 2 Sa. xvii.-xxxi. 2 Sa.ii.-v. Ps.132.7, 8; 78. 67, 70, ch.14-17.

[k] Je.31. 28. Eze. 34. 14. Le.26.6.

[l] 2 Ch.15.2, with Ex. 1. 13. Ju. ii.-xvi. 1 Sa. xii. xxxi. Ps.89.22.

[m] Ex.1.21. Ps.127.1. 2 Sa.7.11.

CHAPTER XVII.

1 *Nathan, first approving the purpose of David to build God an house, 3 afterward by the word of God forbiddeth it.* 11 *He promiseth him blessings and benefits in his seed.* 16 *David's prayer and thanksgiving.*

NOW it[a] came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell [b]in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

2 Then Nathan said unto David, [c]Do all that *is* in thine heart; for God *is* with thee.

3 ¶ And [d]it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, 'Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel[1] unto this day; but have gone[2] from tent [e]to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges [f]of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, [g]I took thee from the sheep-cote, *even* from following[3] the sheep,[4] that thou shouldest be ruler over my people Israel;

8 And I [h]have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth:

9 Also [k]I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them [l]any more, as at the beginning,

10 And since the time that I commanded judges *to be* over my people Israel: moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the LORD [m]will build thee an house.

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and Ahinoam. Years passed. Saul is dead, and those who had been his followers desired to make terms with David, who made it a first condition of peace that Michal should be restored to him. Her new husband loved her, and the attachment appears to have been mutual; still she was torn from him and given up to David, 2 Sa. 3. 12, sq. On being brought back she doubtless saw that her old place in David's affections was occupied by others. She was grieved and provoked; and she gave expression to her feelings of hatred and contempt on seeing what she thought acts on David's part beneath the dignity of royalty. She seems also to have spoken disrespectfully of his other wives, for which David rebukes her in these words: 'And of the maid-servants which thou hast spoken of, of them shall I be had in honour,' 2 Sa. 6. 22. *P.*]

REFLECTIONS.—Good works must also be well done: and all our sufferings for our mistakes should teach and stir us up to be more regular. The greatest reformers, being men, have some faults. But it is a mercy when we see our errors and amend them. Even such as know the word of God better than others may, on particular occasions, forget the directions which they are peculiarly called to remember. But readiness to correct former mistakes is an evidence of true wisdom and goodness. Such as are above others in dignity ought to go before them in duty. Many who are very remiss in their duty, if they were but faithfully told of it, would reform and do better. Whatever gifts God bestows upon us should be employed in his service: and in all religious work we should derive our help from heaven and thank God for it. If we escape his judgments while we are serving him, we owe it to his favour, not to our own exactness: and to him we owe the praise of all that is good in our work. God delights in the prosperity of his servants; and we ought to serve him with cheerfulness and joy. But in the very best of times there will be some evil murmurers who think God's service too mean for them.

CHAPTER XVI. REFLECTIONS.—God's ordinances and truths may remain long in obscurity; but their glory will shine forth at last. And the hungry who wait on him will at length be filled with good things. Grateful praises is a most acceptable sacrifice to God. All our rejoicings ough: to express thankfulness to him from whom we receive all our comforts: and all our praises to centre in ascribing glory to him. We ought to show ourselves generous to others, as God is gracious to us. And such as know God should endeavour by their triumph in him, and all other fruits of grace, to bring their neighbours into acquaintance with him. The sovereign choice which God has made of his people, the covenant he has established with them; the wonderful works he has done for them; and the statutes he has given them; as well as his almighty power, goodness, and glory; and his being the Creator and governor of all things, should be matter of our praise. And while we enjoy his favours, we ought to intercede for salvation and every other promised blessing to them that want them. But however solemn our occasional worship of God may be, it must never supersede our daily and ordinary service of him.

CHAPTER XVII. REFLECTIONS.—Every true fearer of God is solicitous to have his glory set forth. And God's ministers especially ought to encourage every good word and work. Gracious desires, even where ineffectual, are highly regarded of God.

11 ¶ And it shall come to pass, when thy days be expired that thou must [n]go *to be* with thy fathers, that [o]I will raise up thy seed after thee, which shall be of thy sons;[5] and I will establish his kingdom.

12 He shall [p]build me an house, and I will stablish his throne for ever.[6]

13 I[q] will be his father, and he shall be my son: and I will not take my mercy away from him, as I took *it* from *him* that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According[r] to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat before the LORD, and said, [s]Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

17 And *yet* [t]this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast [u]regarded me according to the estate of a man of high degree,[7] O LORD God.

18 What can David *speak* more to thee for the honour of thy servant?[8] for [v]thou knowest thy servant.

19 O LORD, for [w]thy servant's sake,[9] and [x]according to thine own heart, hast thou done all this greatness, in making known all *these* great things.[1]

20 O LORD, *there is* [y]none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And [z]what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy [a]people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, [b]let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, [c]that thy name[2] may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, [d]hast told thy servant that thou wilt build him an house: therefore thy servant hath [e]found *in his heart* to pray before thee.

26 And now, LORD, thou art God, and [f]hast promised this goodness unto thy servant:

27 Now therefore let it please thee[3] to bless the house of thy servant, that it may be before thee for ever: for thou blessest, [g]O LORD, and *it shall be* blessed for ever.

CHAPTER XVIII.

1 *David subdueth the Philistines, and maketh the Moabites tributary.* 3 *He smiteth Hadarezer and the Syrians.* 9 *Tou sendeth Hadoram with presents to bless David.* 11 *The presents and the spoil David dedicateth to God.* 13 *He putteth garrisons in Edom.* 14 *David's officers.*

NOW after this [a]it came to pass, that David smote the Philistines, and subdued them, and took [b]Gath and her towns out of the hand of the Philistines.[1]

2 And he [c]smote Moab; and the Moabites became David's servants, *and* brought gifts.[2]

3 ¶ And David smote [d]Hadarezer king of Zobah unto Hamath,[3] as he[4] went[e] to stablish his dominion by the river Euphrates.

4 And David took from him [f]a thousand chariots, and seven [5]thousand [g]horsemen, and twenty thousand footmen: David also [h]houghed all the chariot-*horses*,[6] but reserved of them an hundred chariots.

5 And when the Syrians of Damascus[7] came to help Hadarezer king of Zobah, David [i]slew of the Syrians two and twenty thousand men.

6 Then David [k]put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts. Thus the LORD [l]preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, [m]and brought them to Jerusalem.

8 Likewise from Tibhath,[8] and from Chun, cities of Hadarezer, brought David very much brass, wherewith [n]Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 ¶ Now when [o]Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent [p]Hadoram his son to king David, to inquire of his welfare,[9] and to [1]congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war[2] with Tou;) and *with him* all manner of vessels of gold, and silver, and brass.

11 Them also king David [q]dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

A.M. 2962. B.C. 1042.

n 2 Sa. 7. 12. 1 Ki. 8. 20. Ac. 13. 36. Ge. 25. 8.

o 2 Sa. 7. 12. Ps. 132. 11. 89. 4, 29. Ro. 1. 3. Is. 9. 6, 7.

5 This expression clearly intimates that this promised son was not yet born, while the subsequent prophecies of establishing his throne for ever, and for evermore, clearly point to Messiah, who was truly of the seed of David according to the flesh. Ac. 2. 30.—*C.*

p ch. 22. 10. 2 Ki. 7. visit. Mat. 16. 18. Is. 9. 6. 7. Zec. 6. 12, 13.

6 Solomon was a type of Christ, David's *Greater Son*. This promise can be applied fully to Solomon only in his typical character. It received its fulfilment in Christ the antitype. His kingdom is an everlasting kingdom, and his throne is established for ever.—*P.*

q 2 Sa. 7. 14. Ps. 89. 26-28. 2. 7. 45. 6. He. 1. 5. Isa. 9. 44. 2 Co. 6. 18. Jn. 12. 34.

r Je. 23. 28. Eze. 2. 7. Mat. 28. 20. 1 Co. 11. 23. 1. 2. Ac. 20. 27.

s 2 Sa. 7. 18-23. Ge. 32. 10. Job 7. 17. Ps. 8. 4. 144. 3. 1 Co. 15. 9, 10. Ep. 3. 8.

t ver. 7, 8. 2 Sa. 7. 19. 12. 8. Is. 49. 6.

u Ps. 89. 19-29; 78. 70, 71. 1 Ki. 3. 14. Ep. 3. 20. Is. 49. 6-9. Phi. 2. 8-11. M. 11. 25, 26.

7 Thou hast regarded me according to the order of the Adam—the man—from above the exalted. See notes on 2 Sa. 7. 14, 18.—*C.*—Eye Smith shows its reference to the Messiah, and adds, 'We collect from it that the Messiah would at an epoch remotely future descend from David, that he would be the *pre-eminent man*, sustaining a relation to the human race analogous to that of the first Adam, being in some peculiar sense from above, and communicating blessings to the world by means of his most righteous, beneficent, and universal reign.'—*J.*

8 The honour conferred on thy servant (*Jonathan*).—*C.*

v Ps. 139. 1. Jn. 21. 17. 1 Sa. 16. 7.

w Is. 49. 3, 6. Mat. 12. 18.

9 In 2 Sa. 7. 21 it is said to be 'for thy *word's* sake,' that is, for the sake of that servant who is thy Word. Is. 52. 13.—*C.*

x Mat. 11. 26. Ep. 1. 11. Is. 63. 7. Heb. 1. 1. 2.

1 Heb. *greatnesses.*

a Ps. 33. 10-15. 97. 44. 1-47. 3-8. Ex. 15. 14-16. 9. 6. 8. Ex. 15. 11; 18. 11. De. 3. 24. 1 Sa. 2. 2. Is. 45. 5, 6, 18, 21, 22.

b 2 Sa. 7. 25. De. 33. 29. 4. 7, 32-40. Ps. 147. 20. Am. 3. 2. Ex. 3. 8. Josh. xiv. Is. 63. 7-13. Eze. 16. 8-14. Ne. 9. 6-25. Jos. vi. -xxi. Tit. 2. 14.

c Ge. 17. 7, 12c. 7. 6. 14. 2. 26. 18. 28. 9. Ex. 19. 5, 6. 6. 7. Jn. 6. 37, 44. Ac. 20. 28. 1 Ti. 3. 15, 16. 2 Ti. 2. 19. Ps. 48. 14. Zec. 13. 9. Tit. 2. 14.

d Mat. 7. 7. Eze. 36. 37. Is. 45. 11. Ps. 74. 20; 119. 49.

e Mat. 6. 9. Jn. 12. 28. 1 Pe. 4. 11. Pr. 16. 4. Is. 44. 23; 43. 25, 10. 1 Co. 10. 31.

f Heb. *hast revealed the ear of thy servant.* 1 Sa. 9. 15.

2 The *name* of God has been progressively revealed, not because God would add to his glory, but because by his *name* he reveals his *nature*, and reveals the perfections of that nature as the necessities of the church have from time to time required.—*C.*

g Ps. 10. 17. Eze. 36. 37. Ro. 8. 26.

a Ge. 32. 12. Tit. 1. 2. He. 6. 13-18; 10. 23. Nu. 23. 19. 1 Th. 5. 24.

3 Or, *it hath pleased thee.*

r Ge. 21. 33. Mi. 7. 18-20. Ep. 1. 3. Ro. 11. 29. Ps. 72. 17.

CHAP. XVIII.

B.C. 1040.

a 2 Sa. 8. 1. &c.

b 1 Sa. 17. 4. ch. 20. 6.

1 Gath was the nearest of the five royal cities of Philistia. David, therefore, attacked it. He was besides well acquainted with its position and defences, so that in his assault he had the advantage of accurate and thorough personal knowledge to guide him.—*J.*

c Nu. 24. 17. Ps. 60. 8; 108. 9.

2 B.C. 1039.

d Hadadezer, 2 Sa. 8. 3.

3 B.C. 1038.

4 David.

e Ge. 15. 18. Ju. 11. 24, with Ps. 80, title.

f 1 Ki. 9. 19; 10. 26. Ps. 20. 7; 33. 16, 17.

5 The striking similarity of the Hebrew letters for 1000 and 700, or the assumption of the 'error of a transcriber,' has been employed to reconcile this passage with 2 Sa. 8. 4. There seems no necessity for either, as each may be true; as each account may refer to a different period of the same transaction. See note on 2 Sa. 8. 4.—*C.*

g 2 Sa. 8. 4.

h Jos. 11. 9. with De. 17. 16. Ps. 20. 7; 33. 16, 17.

6 Rather, 'David disjointed all the chariots.' a proceeding at once more judicious and humane. The reader will perceive the word 'horses' is not in the original.—*C.*

7 Heb. *Damesek.*

i 1 Sa. 8. 9; 31. 3. Job 9. 13. Ps. 110. 5, 6; 2. 9. ch. 19. 6, 18.

k 2 Sa. 8. 6.

l Ps. 91. 14; 121. 7. Pr. 21. 31.

m ch. 22. 14. 1 Ki. 10. 17.

8 Called in the book of Samuel *Betah* and *Berothai*.—In 2 Sa. 8. 8 we read for Tibhath 'Betah,' probably by transposition (for the letters are the same), only *th* is here added. And Chun was perhaps another name for Berothai. If Zuiah were Nisibis, then Berothai might be (as some have supposed) Birtha of Ptolemy, on the east bank of the Euphrates. But as Aram-zobah was certainly on the west of the Euphrates, Berothai must have been in the same direction. Some identify it with Berytus or Beirout, a well-known seaport on the coast of Syro-Phœnicia; but if Berothai was the same as the Berothah of Eze. 47. 16, it seems rather to have been situated between Hamath and Damascus.—*J.*

n 1 Ki. 7. 23. 2 Ch. 4. 15.

o Or, *Toi*, 2 Sa. 8. 9.

p Or, *Joram*, 2 Sa. 8. 10.

9 Or, *to salute.*

1 Or, *to bless.*

2 Heb. *was the man of wars.*

q Mat. 2. 3. ch. 22. 14. Ps. 72. 10, 15; 68. 29. Is. 27. 16. A prelude of the Gentiles being brought to Christ.

But outward pomp in his worship and service is little esteemed in his sight. Earnest desires and endeavours to build a house to the Lord are the best methods to raise up our own. Blessings on our children are mercies to ourselves. But in Christ himself, as our ALL and IN ALL, the promises have their complete fulfilment. With what deep humility we ought to approach unto God! Those are the truly honourable of the earth whom he regards; and it is the glory of the highest monarchs to be his servants. As there is none like him, so there is no happiness like to a sense of his favour. With ravishing wonder, and believing confidence, we may plead his promises. And if we keep his true word of grace, we shall partake of his everlasting glory.

CHAPTER XVIII. REFLECTIONS.—Intimate fellowship with God makes men bold and active; and



DAM AT DUMMAR, DAMASCUS—THE CITY CONQUERED AND GARRISONED BY DAVID. [I. Chron., xviii:5-6.] "And when the Syrians of Damascus came to help Hadarezer, king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went." Damascus, we see by the above Scripture, was once in the kingdom of David. Here we notice that David placed a garrison. Many years after the time of David, we are told by Ezekiel, that Damascus was a merchant of Tyre in the multitude of the wares and in the multitude of the riches which it brought to Tyre. In the time of Ezekiel Tyre was the port of Damascus, but the present port is Beyrout. Alexander the Great was sent by Parmenio to take this city. The above illustration is of a dam across the Abana river at Dummar, which is a village in the suburbs of Damascus.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of Salt [r]eighteen thousand.[3]

13 ¶ And he put [s]garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned [t]over all Israel, and executed judgment and justice among all his people.

15 And [u]Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud, recorder;[4]

16 And Zadok the son of Ahitub, and [x]Abimelech the son of Abiathar, *were* the priests; and [y]Shavsha *was* scribe;

17 And [z]Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief about the king.[5]

CHAPTER XIX.

1 *David's messengers, sent to comfort Hanun for his father's death, are disgracefully entreated.* 6 *The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai.* 16 *Shophach, making a new supply of the Syrians, is slain by David.*

NOW it[a] came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I [b]will show kindness unto Hanun the son of Nahash, because his father showed kindness to me.[1] And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, [c]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to [d]spy out the land?

4 Wherefore [e]Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.[2]

5 Then there went *certain*, and told David how the men were served: and he sent to meet them; (for the men were greatly ashamed;) and the king said, Tarry at [f]Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves odious [g]to David, Hanun and the children of Ammon sent a thousand talents of silver[2] to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah,[3] and out of Zobah.

7 So they [h]hired thirty and two thousand chariots,[4] and the king of Maachah and his people; who came and pitched before [i]Medeba.[5] And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it*, he sent [k]Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battle in array before the gate of the [l]city: and [m]the kings that were come *were* by themselves in the field.

10 Now when Joab saw that the battle[6] was set against him before and behind, he chose out of all the choice[7] of Israel, and put *them* in array against the Syrians.[8]

11 And the rest of the people he delivered unto the hand of [n]Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, [o]If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be[p] of good courage, and let us behave ourselves valiantly[9] for our people, and for the cities of our God; and let the LORD do *that which is* good in his sight.

14 So Joab, and the people that *were* with him, drew nigh before the Syrians unto the battle; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise [q]fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, [r]and drew forth the Syrians that *were* beyond the river;[1] and Shophach, [s]the captain of the host of Hadarezer, *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and [t]set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians [u]fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand

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A.M. 2966. B.C. 1038.

[r] 2 Sa.8.13. Perhaps quite different from Ps. 60. title.

[3] The account in 2 Sa. 8. 13 says that David slew of the Syrians 18,000: in this chap., ver. 5, they are said to be 22,000, while in the text the conquest of 18,000 is ascribed to Joab. Here again the similarity of the word for *Edom* and *Aram* (Syria), or the 'error of a transcriber,' is frequently employed to reconcile the narratives. Neither is necessary. The victory of Joab, the immediate commander, is ascribed to David the superior, and the Edomites are called Syrians, just as an army is called British, though it may contain numerous auxiliary troops from various countries. *C.*——See notes on 2 Sa.8.18.—*P.*

[s] Nu.24.18. Ge. 27. 29,40. Ps.18.44.

[t] Ps.57.76.78.72. 2 Sa. 8.15. Is.11.7-9.

[u] 2 Sa.8.16-18; 20.23 -26.ch.11.6. Is.32.1.

[4] Or, *remembrancer.*

[x] Called *Ahimelech*, 2 Sa.8.17.

[y] Called *Seraiah*, 2 Sa. 8. 17; *Sheva*, 2 Sa. 20. 25; and *Sisha*, 1 Ki.4.3.

[z] 2 Sa. 8. 18; 15. 18; 20.23; 23.20. 1 Ki. 1. 38; 4.4.

[5] Heb. *at the hand of the king.*

CHAP. XIX.

B.C. 1036.

[a] 2 Sa.10.1. 1 Sa.11. 1,2.

[b] 2 Sa.9.1.2 Ch.10.2.

[1] We may expect that in this world our kindest actions will often be requited with the basest returns, and our best intentions expose us to the most injurious suspicions. Even in our implicit obedience to our great and gracious Lord, when we most sincerely do good to our fellow-creatures, we must lay account with ingratitude, contempt, and abuse. But these things should not discourage us, for he will both plead our cause and comfort us, and kindly recompense all that we endure for his sake.—*J.*

[c] Heb. *In thine eyes doth David*, &c. 1 Co.13.5,7.

[d] Ge.42.9. Jos.2.1.

[e] 2 Sa.10.4. Ps.109.45. 35.12. Le.19.27. Is.20.4. 2 Ch.36.16. Mat.22.6.

[2] To insult or turn into ridicule is the mark not merely of a weak understanding, but of a bad heart. It may be a gratification to either, but that will not palliate the cruelty practised on the sufferer. Christians are taught to avoid such practices, not merely by the example of the evil consequences, as in the case of the foolish Hanun, but must be restrained by the principle of love from every act that can inflict unnecessary pain, either mental or bodily.—*C.*

[f] At a village near to its place, for it was not yet rebuilt. Jos.6. 24,26. 1 Ki.16.34.

[g] *to stink.* 2 Sa.10.6. Ge.34.30. Ex. 5.21. Le.10.10.

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[2] *i.e.* £342,185. 15*s.* sterling.

[3] Aram-maachah, or simply Maachah, 2 Sa.10.6,8. is mentioned along with Aram-zobah. It seems to have extended from Damascus southward as far as the north border of the country of the Jews, on the east side of Jordan: for it is related in De. 3.13 that Zair, the son of Manasseh, took possession of the country of Argob, in Bashan, unto the borders of Geshur and Maachah; and according to Jos. 13. 11 the tribe of Reuben received (among other territories) Gilead unto the borders of Geshur and Maachah. Yet it is added at ver. 13 that the Israelites had not then expelled the inhabitants of Geshur and Maachah, but dwelt along with them there.—*I.*

[h] 2 Sa.10.6. ch.18.3, 4.

[4] 32,000 'riders,' as in Is.21.7 (*Rocheroydi*; —32,000 'with chariots' (*Hovairgani*).—Either translation removes the apparent difficulty. *C.*——The word *rechab* denotes not only a chariot, but a rider, and in this sense it is probably here employed, or in a collective sense *cavalry*. The Syriac has 'horsemen,' the Arabic 'chariots and horsemen.'—*I.*

[i] Nu.21.30. Jos.13.9. Is.15.2.

[5] A city of Reuben near their north-east border. Its ruins are still about two miles in circumference, but not a single house is standing.—*C.*

[k] ch.11. Is.13.3.

[l] Rabbah, 2 Sa. 11. 1.

[m] In a separate army. 1 Sa.10.8.

[6] Heb. *the face of the battle was.*

[7] Or, *young men.*

[8] The Syrians being a very warlike people, Joab wisely selects the best troops to encounter them, and then chooses for himself the place of chief danger, while his brother with inferior troops is opposed to a less formidable army.—*C.*

[n] Heb. *Abishai*, 2 Sa.10.10.ch.11.20.

[o] 2 Sa. 10. 11. Nu. 4. 20. Lu.22.22. Ro.15.1. Ga.6.2. He.13.1.

[p] De.31.6,7. Jos.1.6, 7. 1 Sa.4.9. 2 Sa. 15. 26. Ps.3.8. 1 Co.16.13. Ne. 4.14.

[9] 'Let us play the men.' 2 Sa.10.12. The original is the same in both passages.—*C.*

[q] Le.26.7,8. ver.13. Ps.37.5; 20.7,8. Pr.21. 30,31. Is.41.14,16. Ro. 8.31.

[r] Mi.4.11-13. Is.8.9, 10[31].1-3.

[1] *Euphrates.*

[s] Or, *Shobach*, 2 Sa.10.16.

[t] 2 Sa.10.17. Is.13.4; 22.6. Je.51.27,28.

[u] 2 Sa. 10.18. Ps. 33. 16. Pr.21.30,31. 26.17. Is.8.9,10[41].14-20.

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however numerous and mighty the enemies of God's people are, they shall be brought down at last. The associated forces of hell and earth in vain oppose his church; she shall stand triumphant over them all in the end. It is not shields of gold, but the shield of faith that will prove an unfailing defence. Nay, so uncertain are worldly things, that men often lose their power and wealth by seeking to establish them. The enemies of God's people frequently hurt themselves by attempting to hurt their neighbours. And sinners, contrary to their own inclinations, lay up wealth for the just, and make preparations for building the temple of God. But it is prudent to make God's children our friends; and proper to honour God with that in which he remarkably blesses us. They cannot but succeed in their enterprises who take God always along with them. And where he gives great power, men should be careful not to look great, but to do good with it.

CHAPTER XIX. [Ver. 7. According to the parallel passage in 2 Sa. x. the Ammonites hired from Beth-rehob and Zoba 20,000 infantry, from king Maacah 1000, and from Ish-tob 12,000. The numbers thus agree, for 20,000 + 12,000 = 32,000, to which must be added the 'king of Maacah and his people,' whose numbers are not given here. So far the two accounts are agreed. The apparent discrepancies are as follows:—1. In the *places*; in Chronicles we have *Mesopotamia*, *Syria-maachah*, and *Zobah*; in Samuel we have *Beth-rehob*, *Zoba*, and *Ish-tob*. The explanation is easy. *Mesopotamia*, or *Aram-naharaim* as it is in the Hebrew, was a name for a large country consisting of several kingdoms and provinces; it included Ish tob-Syria-maachah, or Aram-maachah, lay beside Beth-rehob; and as the whole forces of the province were hired, the name Aram-maachah is used by one historian, and

footmen,[2] and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon [a]any more.

CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured. 4 Three giants are slain by David's servants in three several battles with the Philistines.

AND it came to pass, that after the year was expired,[1] at the time that kings go out *to battle*,[2] Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah; (but David[3] tarried at Jerusalem:) and Joab [c]smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head,[4] and found it to weigh[5] a talent of gold,[6] and *there were* precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with[7] saws, and with harrows of iron, and with axes:[8] even so [b]dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.[9]

4 ¶ And it came to pass after this, that [c]there [1]arose[2] war at Gezer[3] with the Philistines; at which time Sibbechai the Hushathite slew Sippai, *that was* of the children of the giant:[4] and they were subdued.[5]

5 And there was war again with the Philistines; and Elhanan the son of [d]Jair slew Lahmi, the brother of Goliath the Gittite, whose spear's staff *was* like a weaver's beam.[6]

6 And yet again [e]there was war at Gath, where was a man of *great* stature,[7] whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*:[8] and he also was the son of the giant.[9]

7 But when he [f]defied Israel, Jonathan the son of [g]Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 David, tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by God, chooseth the three days' pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by God's direction, purchaseth Ornan's threshing-floor: where, having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.

AND Satan[a] stood up against Israel, and provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from [b]Beersheba even to Dan;[1] and [c]bring the number of them to me, that I may know *it*.

3 And Joab answered, [d]The LORD make his people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless[e] the king's word [2]prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel [f]were a thousand thousand and an hundred thousand men that drew sword; and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But [g]Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ And God was displeased with this thing; therefore he [h]smote Israel.

8 And David said unto God, 'I have sinned

A.M. 2968. B.C. 1036.

[1] It is said, 2 Sa. 10. 18, that David slew *40,000 horsemen*, here they are said to be *footmen*: and a 'transcriber's mistake' is, as is too common, assumed as the solution. But there is no necessity for such unauthorized violence. There might have been *40,000 horsemen* who came to the battle, and being routed and dismounted in rocky or marshy ground, they may all have been *footmen* when the slaughter took place.—*C.*

[a] ch. 14. 17. Re. 18. 20. Ps. 48. 4.

CHAP. XX.

B.C. 1035.

[1] Heb. *at the return of the year.*

[2] At the beginning of the Jewish sacred year, in the spring. This is still the season when warlike expeditions are undertaken by the tribes of Western Asia. At this season the weather is suitable for sleeping in the open air, and forlorn life; the fruits of the field also are approaching maturity, so that supplies can be easily procured both for man and beast. It would seem there had been a cessation of hostilities during the winter months.—*P.*

[3] His adultery and murder are not mentioned.

[a] 2 Sa. 12. 26–31.

[4] B.C. 1034.

[5] Heb. *the weight* or *worth.*

[6] The *talent* at different times and in different places was a name for different weights, so that here we are unable to fix the exact weight of the crown. The ordinary talent of 114 lb. 15 dwt. would seem out of the question as a crown to be worn on the head. There are, however, examples in antiquity of crowns being suspended over, and not worn on the head; and this may have been the case with the crown of Ammon.—*C.*

[7] Kennicott has found in seven MSS. 'he put them under,' instead of 'he *cut* them with,' as in the parallel passage, 2 Sa. 12. 31. See note.—*C.*

[8] Or, made them sawers of stone, diggers of iron, and cutters of wood.

[b] ch. 19. 2, 4. Am. 1. 13. Ju. 8. 6, 7.

[9] B.C. 1020.

[c] 2 Sa. 21. 18–22.

[1] Or, *continued.*

[2] Heb. *stood.*

[3] Or, *Gob.*

[4] Or, *Rephaa.*

[5] These incidents do not profess to be given in chronological order. They occurred at different periods, and are grouped together in this place at the close of the history of David's wars. In the book of Samuel they are inserted at the close of David's whole history.—*P.*

[6] Several examples of this kind are on record. The daughters of Caius Horatius were called the 'six-fingered.' Pliny (l. ii. c. 43) relates that Volcatius had the same formation; and Maupertius mentions two families near Berlin in which *ectedigitism* seemed to be hereditary.—*C.*

[7] Heb. *born to the giant*, or *Rapha.*

[d] Or, *reproached*, 1 Sa. 17. 10.

[e] 2 Sa. 13. 3, 32. Called *Shammah*, 1 Sa. 16. 9, or *Shimma*, ch. 2. 13.

CHAP. XXI.

B.C. 1017.

[a] 2 Sa. 24. 1, &c. Job 1. 6. Zec. 3. 1. Re. 12. 9. Jn. 8. 44. Mat. 4. 3. 2 Co. 2. 11.

[b] Ju. 20. 1. 1 Ki. 4. 25. 2 Sa. 17. 11, 24. 2.

[1] See note on 2 Sa. 24. 2.—*C.*

[c] Jos. 9. 24. De. 8. 13. 14. Pr. 18. 12.

[d] Ps. 115. 14. Is. 26. 15.

[e] Ga. 1. 10. Ac. 5. 29. 4. 19.

[2] That is, in the council, where probably others thought with Joab, but wanted either the courage or honesty to declare it. It is the misfortune of kings and of all great men, to be surrounded either by flatterers who lead them astray, or timid time-servers who dare not tell them the truth. A bold and honest counsellor, and a friend who will tenderly but truly reveal to a man his faults, and urge him to his duty, are truly gifts from the Lord. Pr. 1. 5. Ps. 16. 7. Pr. 8. 14; 12. 15; 19. 20; 27. 9.—*C.*

[f] Here the 988,000 trained bands, mentioned ch. 27. 2–15, are added to the Israelites reckoned, 2 Sa. 24. 9. [In 2 Sa. 24. 9 it is only 800,000; but if we allow 1000 officers to each of the twelve legions of 24,000 each, then the two accounts are found exactly to correspond.—*J.*]

[g] ch. 27. 23, 24.

[h] ver. 14. Jos. 7. 1, 5. 1 Sa. 6. 19.

[i] 2 Sa. 24. 10; 12. 13. Je. 3. 13. Jos. 7. 19. Ps. 38. 4, 18. 11, 12; 32. 5; 25. 11.

Beth-rehob by the other. 2. The mercenaries are said to be *infantry* in Samuel, and *chariots* in Chronicles. The discrepancy here resolves itself into the signification of the Hebrew word *rekheb*, which is here translated 'chariots.' The word has several meanings in Scripture;—it means 'cavalry' in Is. 21. 7; it means 'horses of chariots' in 2 Sa. 8. 4; and it means '*men who had been riding in chariots*' in 2 Sa. 10. 18. A probable solution of the difficulty is that these 32,000 were men who fought either in chariots or on foot. *P.*]

REFLECTIONS.—Saints ought to be neighbourly and grateful as far as religion admits. But the kindest actions may be misinterpreted, the most friendly concern be repaid with ingratitude, and the most innocent character may suffer reproach. Wickedness naturally proceeds from the wicked; and they who do ill dread ill; and where whisperers are heard firm friends are separated. They who receive shame and damage in our service ought to be tenderly taken care of and provided for: and the courage of brave men is increased and invigorated by difficulties. But sinners, whom God hath marked for ruin, harden themselves to their own destruction. Vain are the utmost efforts of art and strength against justice and equity: and to little purpose do those rally and reinforce themselves who have God for their enemy. How often those who meddle with strife not belonging to them know not what to do in the end of it; and it is wise if at last they learn to forbear.

CHAPTER XX. [Ver. 3. A careful study of this passage makes it clear that the writer must have been acquainted with the whole narrative as recorded in the book of Samuel; for in ver. 1 he says, 'but David tarried in Jerusalem,' whereas in the succeeding verses the acts of David at the seat of war are mentioned; and in ver. 3 it is said, '*And David returned to Jerusalem.*' The author deliberately omits the painful story of Bathsheba. *P.*]

Ver. 8. [The harmony and consistency of Scripture history are strikingly illustrated by the incidents narrated in this chapter. In the days of Abraham we read of the gigantic race of the *Rephaim*, who inhabited the country east of the Jordan. At the exodus the spies reported that they saw in the mountains of Palestine 'the giants, the sons of Anak, which came of the giants. And we were in our own sight as grasshoppers, and so we were in their sight,' Nu. 13. 33. We again read that in the conquest of Canaan by Joshua, 'He cut off the *Anakims* (sons of Anak) from the mountains of Judah, and from all the mountains of Israel. . . There was none of the Anakims left in the land of the children of Israel, *only in Gaza, in Gath, and in Ashdod there remained*,' Jos. 11. 22. Again we find an upland plain among the mountains near Jerusalem called *the plain or valley of the giants*, 2 Sa. 5. 18. And finally we have in this chapter an account of the overthrow and death of some of the remnants of this strange race who resided in *Gath*, one of the three cities in which alone, according to Joshua, they existed. Thus in a manner altogether undesigned, the truthfulness and consistency of the sacred narrative are remarkably established. *P.*]

REFLECTIONS.—We should conceal the faults of the godly with candour if we can do it with faithfulness. Nay, if we cannot say good of persons, we had generally best say nothing of them. But however long the powerful enemies of God and his church stand their ground, they shall be brought down at last, whether outward or inward. Nor need the saints be ever disheartened by their enemies' insolence and pride while they have the Almighty God on their side. Yea, ordinarily those bring to themselves ruin who reproach and defy God and his people.

CHAPTER XXI. REFLECTIONS.—While the saints remain on earth, Satan never lets them alone,

greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer,[k] saying,

10 Go and tell David, saying, Thus saith the LORD, I offer[3] thee three *things:* choose [l]thee one of them, that I may do *it* unto thee.

11 So Gad [m]came to David, and said unto him, Thus saith the LORD, Choose thee[4]

12 Either[n] three years' famine;[5] or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very [o]great *are* his mercies: but let [p]me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel [q]seventy thousand men.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented[6] him[r] of the evil, and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the LORD stood by the threshing-floor of Ornan [s]the Jebusite.[7]

16 ¶ And David lifted up his eyes, and saw the [t]angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem:[8] then David and the elders *of Israel,* [u]*who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, [x]*Is it* not I *that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for* [y]these sheep, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD [z]in the threshing-floor of Ornan the Jebusite.

19 And David went up [a]at the saying of Gad, which he spake in the name of the LORD.

20 And Ornan[9] turned back, and saw the angel;[1] and his four sons with him hid themselves. Now Ornan was threshing wheat.

A.M. 2987. B.C. 1017.

k 1 Sa. 9.9. 2 Sa. 24. 11.

[3] Heb. *stretch out.*

l Pr. 16.33. 21.31. 3.27. He. 12. 6-11. Re. 3.19. Ps. 94.12.

m 2 Sa. 24. 13. 1 Ch. 21. 9. Ac. 7.37. 1 Co. 4.15. 2 Co. 6.1,2. Ac. 20.27.

[4] Heb. *take to thee.*

n 2 Sa. 24. 13. Lev. 26. 25. Ne. 9.30. Je. 14.12. Ez. 5.17. 14.21. Re. 6.8.

[5] As in 2 Sa. 24. 13, seven years' famine are referred, but in the text *three,* the 'mistake of a transcriber,' or the confounding of two Hebrew numerals, is as usual assumed by expositors as the only reconciliation. But why this unauthorized violence? May not the prophet have been instructed first to offer *seven* years? And may he not himself have entreated the Lord, as Abraham did in the case of Sodom (Ge. 18. 23), to lower the number to three?—*C.*

o Or, *many,* Ps. 5.7. 69. 13. Lam. 3. 32. Hab. 3. 2.

p 2 Ch. 28. 9. Pr. 12. 10.

q 2 Sa. 24. 15. Nu. 16. 47, 49. 25. 9. 1 Sa. 6. 19. Ps. 91. 6, 7.

[6] See note on Ex. 32. 14.—*C.*

r Ex. 32. 14. Ju. 2. 18. Ps. 78. 38. 106. 45. 46. 90. 14. 90. 13. 79. 8-11. Ho. 11. 8. Lu. 2. 4. 32.

[7] Or, *Araunah,* 2 Sa. 24. 18.

[8] Ornan's threshing-floor was on the narrow summit of Mount Moriah. When David first saw the angel of the Lord he was probably at the door of his palace on Mount Zion. Moriah was due east, and to reach it he had to descend into the deep bed of the Tyropœon valley which divided the two hills, and then climb the steep side of Moriah. The threatening aspect of the angel, stretching out his flaming sword toward Jerusalem, would be seen to great advantage from David's palace on the opposite brow of Zion.—*P.*

s Is. 37. 36. Ac. 12. 23.

[8] The existence of an invisible world, whose inhabitants may become visible, is everywhere implied or declared in the Scriptures. Still it is revealed as an instructive fact, never to gratify an idle curiosity. Here the appearance of the angel is to convince, not David, but the court and the city, that the plague was a direct infliction of Providence, and thereby to warn them to flee from the wrath to come.—*C.*

t Jonah 3. 5. Ps. 35. 13, 14. Nu. 24. 5.

u 2 Sa. 24. 17. Ps. 51. 4. 79. 11. ver. 8. Eze. 18. 6, 7.

x 1 Ki. 22. 17. Ps. 44. 21. Je. 12. 3.

y 2 Sa. 24. 18. 2 Ch. 3. 1. Ge. 22. 2, 14.

z De. 12. 29. Mat. 28. 20. 2 Co. 11. 23. Ps. 119. 59, 60.

[9] Or, *when Ornan turned back and saw the angel,* then he *and his four sons with him hid themselves.*

[1] Rather, he turned and saw the *king* (comp. 2 Sa. 24. 20), as the Septuagint, Syriac, and Arabic translate the passage. They first saw the king with a large retinue at a distance, and not knowing what it might portend, they hid themselves. When he came near in peace, they came forth to greet him.—*C.*

A.M. 2987. B.C. 1017.

b Heb. *Geren,* with 1 Ki. 21. 2, 6. 2 Sa. 24. 21.

c Nu. 20. 28. 33. 38. Ps. 106. 30. Col. 2. 20.

d 2 Sa. 24. 22. Ge. 23. 11. 2 Ki. 19. 21.

e Ge. 14. 23. 23. 13. Ro. 12. 17.

[2] It is a command from Heaven—'Honour the Lord with thy substance.' He who has a religion that costs him nothing, has a religion that is worth nothing: nor will any man esteem the ordinances of God if these ordinances cost him nothing. Had Araunah's noble offer been accepted, it would have been Araunah's sacrifice, not David's; nor would it have answered the end of turning away the displeasure of the Most High. It was David that sinned, not Araunah, therefore David must offer the sacrifice.—*I.*

f 2 Sa. 24. 24. Thus was far above the price of the spot, or perhaps was given for the whole ground about the spot of the altar. It is £1095 sterling.

[3] This was not, as the venerable Brown, in the preceding note, supposes, 'far above the price.' *Fifty shekels* (2 Sa. 24. 24) were given for the threshing floor and oxen, 600 shekels of gold for the whole place or property—two distinct bargains.—*C.*

g Le. 9. 24. 2 Ch. 7. 1. 1 Ki. 18. 38.

h Ge. 22. 2, 9. ver. 18, 26. 2 Ch. 3. 1.

i 1 Ki. 3. 4. ch. 16. 39. 2 Ch. 1. 3.

k Ps. 119. 120. Eze. 9. 6. He. 12. 28, 29.

[4] Impelled by a faith that feared (Ps. 111. 10. He. 5. 7) while it trusted, he dared not defer the sacrifice, lest the sword of the angel might be commissioned to smite.—*C.*

[5] Gibeon was half a day's journey distant, and David naturally feared to go so far away lest in his absence the destroying angel would execute his fatal commission on the city. Besides, David rightly considered that the spot over which the angel stood was holy.—*P.*

CHAP. XXII.

B.C. 1016.

a De. 12. 5-7. 2 Sa. 24. 18. Ps. 78. 68, 69. 132. 13, 14. 2 Ch. 6. 6.

[1] A *house* is the place of the owner's special residence, where he gathers and provides for his family. In this sense Jehovah, who fills heaven and earth, made choice of this site for his dwelling-place. Ps. cxxix.—*C.*

b 2 Ki. 9. 20, 21. 5. 25. 26. Ge. 49. 10. Is. 11. 10. Ep. 3. 6, 8.

[2] The Israelites had never hitherto enjoyed that peace, during which the mechanical arts are cultivated. They were either shepherds or soldiers. The resident artists were foreigners, who had either taken refuge in Canaan during wars in their own countries, or who had been attracted to it in search of employment.—*C.*

c ver. 14. 1 Ki. 7. 14-47. 2 Ch. 4. 1-18.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [b]Grant me the place of *this* threshing-floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price; that [c]the plague may be stayed from the people.

23 And Ornan said unto David, [d]Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering; I give it all.

24 And king David said to Ornan, [e]Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.[2]

25 So [f]David gave to Ornan for the place six hundred shekels of gold by weight.[3]

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and [g]he answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed [h]there.

29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high place at [i]Gibeon.

30 But David could not go before it to inquire of God: for he was [k]afraid,[4] because of the sword of the angel of the LORD.[5]

CHAPTER XXII.

1 *David, foreknowing the place of the temple, maketh large preparations for the building of it.* 6 *He instructeth Solomon in God's promises, and his duty in building the temple.* 17 *He chargeth the princes to assist his son in the work.*

THEN David said, [a]This *is* the house[1] of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together [b]the strangers[2] that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance [c]without weight;

4 Also cedar-trees in abundance for the

nor despairs of success in his temptations. And to nothing does he more tempt men than to pride; though there is nothing that God more hates, or more severely punishes. Yea, he will use the strangest methods to do the people of God an injury. Sometimes the wicked are wiser in some things of God than the saints. And always, when the heart is averse, the work goes on heavily, and is left imperfect. It is a great mercy to be quickly brought to a sense of our sins. But, even when the Lord enables to repent, he does not always turn away the external punishment which his saints must suffer in their flesh, even when their spirit is saved. Our folly and rashness often reduce us to the most fearful straits and perplexities, when we have none but ourselves to blame. It is an evil and bitter thing to depart from the living God. Spreading is the influence of sin: and if God's mercy were not infinite, we should be utterly consumed. Under the judgments

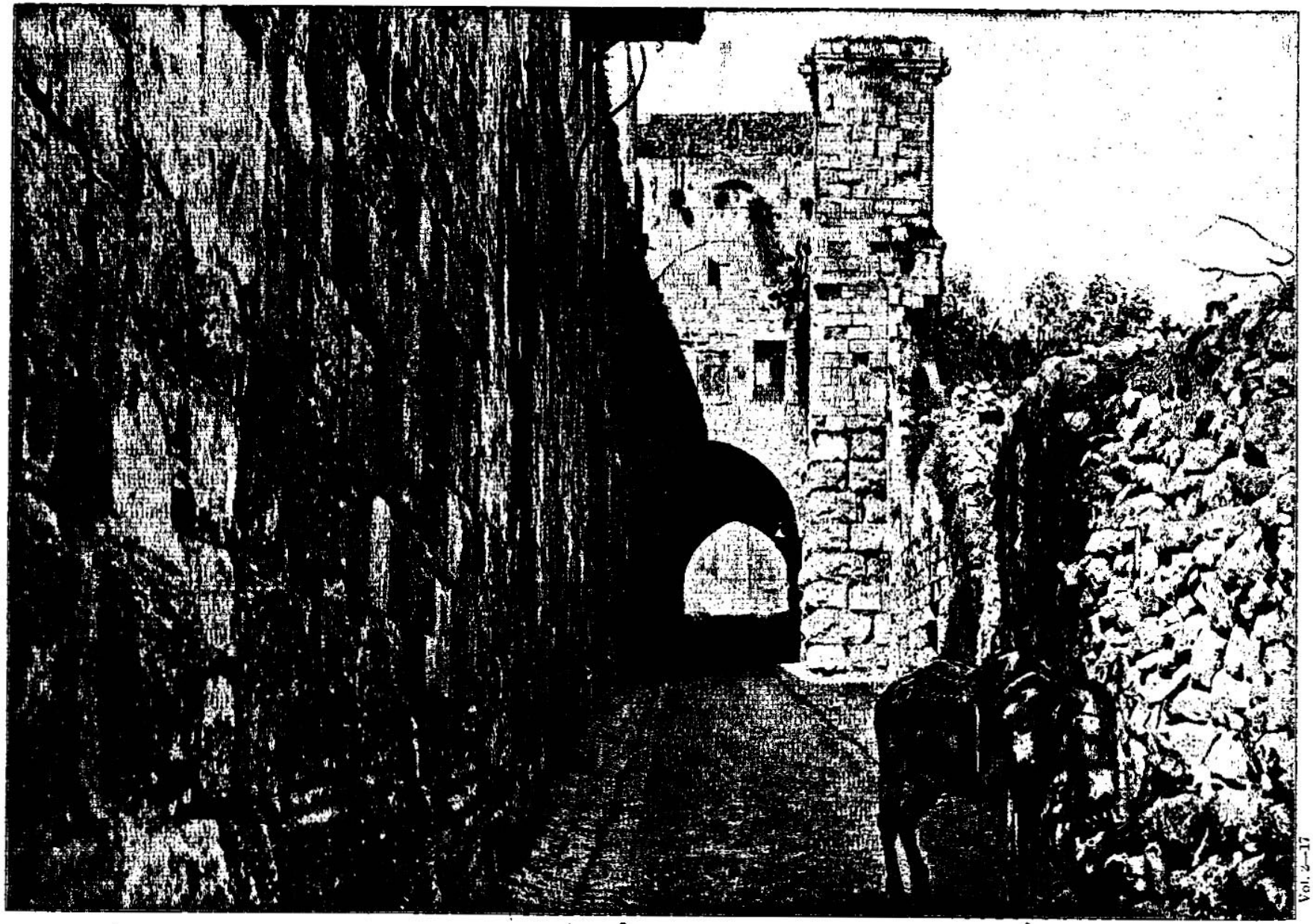

Vol. 2—17

TOWER OF ANTONIA—THE FIRST STATION IN THE VIA DOLOROSA OVER WHICH CHRIST WALKED FROM THE SANHEDRIM TO CALVARY. [I. Chron., xxii:9-10.]—"Behold, a son shall be borne to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever." These words were spoken of Solomon the son of David, and Jesus Christ is a direct descendant of David, and the throne of an everlasting kingdom was established not by Solomon but by Christ. The Tower of Antonia is the first station in the Via Dolorosa, the sad and mournful way over which Jesus walked from the Sanhedrim to Calvary. This tower is also called Pilate's Judgment Hall. The holy steps that led to the hall, and which were said to be trodden by the feet of Jesus, were removed to Rome and may now be seen in St. John Lateran Church.

Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, [d]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* exceeding [e]magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David [f]prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it [g]was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [h]Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much[i] blood upon the earth in my sight.[3]

9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be [k]Solomon; and I will [l]give peace and quietness unto Israel in his days.

10 He[m] shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, [n]the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only the LORD [o]give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then[p] shalt thou prosper, if thou takest heed to fulfil the statutes and judgments[4] which the LORD charged Moses with concerning Israel: [q]be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my [s]trouble[6] I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand[7] talents[8] of silver; and of brass and iron without weight; (for it is in abundance:) timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* [t]workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. [u]Arise *therefore*, and be doing, and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel [v]to help Solomon his son, *saying*,

18 *Is*[w] not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

19 Now [x]set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built [y]to the name of the LORD.

CHAPTER XXIII.

1 David in his old age maketh Solomon king. 2 The number and distribution of the Levites. 7 The families of the Gershonites. 12 The sons of Kohath. 21 The sons of Merari. 24 The office of the Levites.

SO when David was old and full of days, he made[a] Solomon his son king over Israel.[1]

2 ¶ And [b]he gathered together all the princes of Israel, with the priests and the Levites.[2]

3 Now the Levites were numbered from the age of [c]thirty years and upward:[3] and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to set forward[4] the work of the house of the LORD; and six thousand *were* officers [d]and judges:

5 Moreover, [e]four thousand *were* porters; and four thousand praised the LORD with the instruments which [f]I made, (*said David*,) to praise *therewith*.

6 And David divided them into [5]courses among the sons of Levi, *namely*, [g]Gershon, Kohath, and Merari.

7 ¶ Of the [h]Gershonites *were*, [i]Laadan[6] and Shimei.

8 The sons of Laadan; the chief *was* Jehiel, and Zetham, and Joel, three.

A.M. 2988. B.C. 1016.

[d] ch. 29. 1 1 Ki. 1. 39.
[e] Ch. 14. 2. 2 Ki. 15. 5. Ezra 7. 20.
[f] Gen. 10. 10. 49. 10. Ge. xlix. De. 1. xxxiv. 1 Sam. xvii.
[g] 2 Sam. 7. ch. 28. 2; 17. 1. Ac. 7. 46. 1 Ki. 8. 17, 18.
[h] ch. 28. 3. 2 Ki. 3. 27. 10. 32. Ps. 3. 9. ch. 3. 4. 1 Ki. 11. 16. 2 Ki. 10. 32. Am. 1. 11. Ho. 1. 4.
[i] Some learned he was ordinarily obliged, as in the case of Uriah; some it was not proper, when he was angry, as in the case of Nabal; some unjustly and cruelly, as in the case of Uriah; some it was not lawful, as in the case of therefore God, while he says as the Jewish text, was not suitable in David's business. Note, That much of blood, of which the temple was a type, came to be shed, or suffered by warfare, not only by the Prince of peace and his servants.—C.
[k] That is, *Peaceable and perfection*, 2 Sa. 12. 24.
[l] 1 Ki. 4. 20, 25. 5. 4.
[m] ch. 28. 5, 6. 17. 11, 12, 13. ch. 22. 10. 28. 6. 29. 1. 1 Ki. 5. Ps. 89. 20—29. Is. 9. 6, 7.
[n] ver. 16. 2 Ti. 4. 22. Ro. 15. 33. 16. 20. 1 Co. 16. 23. Phil. 4. 9. Heb. 13. 20, 21. ch. 28. 20. Ge. 26. 24. 28. 15. 39. 2. 21. 23.
[o] Is. 11. 2. Ki. 3. 9.
[p] Jos. 1. 7, 8. De. 4. 6. 12. 1.
[q] 'Scriptures,' the *delineations, descriptions, and references* most of God's holy will, which no creature has a right to increase, diminish, or alter. 'Judgments,' God's *prescriptions, determinations, and decisions* the mysterious counsels of his righteous will—not deep for man to fathom or discover, unless in so far as God makes them known. Ro. 11. 33. C.
[r] De. 31. 7, 8. Jos. 1. 6, 7, 9. 23. 6. 1 Ch. 28. 20. Ezr. 10. 4. Is. 41. 10. Heb. 13. 5, 6. 1 Co. 16. 13. Ge. 4. 5, 9. Hag. 2. 4. Is. 41. 10.
[s] Or, *in my poverty.*
[t] 'With care' (*Boothroyd.*)—The meaning is, 'by my great labour,' as we find the word employed by Jacob in Genesis 31. 42. to denote his successful efforts to amass a fortune. It shows that David had employed all the agencies and resources at his command for the accomplishment of this the darling object of his life.—*P.*
[6] 46 millions weight of gold, chiefly dâric, and silver and gold, and in value £889,689,000 sterling. But if it be here reckoned by the *Chaldean talent*, it is also at a half less.
[7] The *talent* varied in weight and value at different times and in different countries. Some calculate David's provision for the temple at £247,000,000, others at £2,000,000, and our ignorance of the precise weight of the talent at the time renders the calculation uncertain; but there is no doubt that the amount was very great, a fervent and a reproach to our rich Christian nations, when they consider even their most splendid contributions for the extension of the church of the Redeemer.—C.
[u] ver. 11. 2 Ki. 15. 4. 18. 2 Ki. 32. 7. 31. 1 Ch. 22. 13. Ps. 27. 14. 31. 24. Ge. 15. 1. Da. 10. 19.
[v] ch. 28. 1. 29. 1. 2 Ki. 23. 2. Ps. 132. 12. Jos. 23. 14. 1 Ki. 2. 4.
[w] ch. 23. 25. 28. 2. Ps. 89. 19. Is. 45. 13. De. 12. 10. 25. 19.
[x] ch. 15. 12. 22. 19. 28. 9. 2 Ch. 30. 8. 19. 3. 1 Ki. 8. 61. 11. 4. 15. 3. 14. 2 Ki. 10. 31.
[y] 2 Ki. 23. 27. Jer. 32. 34. Ch. 6. 5.

CHAP. XXIII.

[a] ch. 28. 5. 1 Ki. 1. 33, 35.
[1] The details of Solomon's disquisitions to the throne, and of his coronation, are not given in this book. It is a remarkable fact that the author omits almost wholly the grievous sins of David, and the various attempts at rebellion during his reign. The attempt of Adonijah to obtain the crown is here passed over. The author's attention is chiefly occupied with details connected with the temple. The whole narrative given in the first chapter of 1st Kings is embodied in the few words at the first verse; while the details of the courses of the priests and Levites which take up this and the five following chapters are not even referred to in Kings. The reason is this—The former concerned the temporal affairs of the kingdom; the latter the spiritual.—*P.*
[b] ch. 28. 1, 2.
[2] The princes, priests and Levites formed David's privy council. In concert with them he arranged all the affairs of the kingdom, so far as regarded the public service of God.—*P.* 1 Ki. 4. 2, 5, 7, 28.
[3] This agrees with Num. iv., where we read that in taking the census of the Levites between the ages of thirty and fifty were set apart for the service of the sanctuary. The arrangement of the Levites to serve in the temple in reference to courses, as here recorded, may be compared with the record in Luke 1. 5.—*P.*
[4] Or, *to oversee.*
[c] ch. 26. 29—32.
[d] ch. xxiv. xxv.
[e] ch. 9. 33. 26. 1, 19. 2 Ch. 9. 11. 23. 6. 34. 13. Ezra 2. 42. Ne. 7. 45. 11. 19. 12. 25. Ps. 84. 10.
[f] ch. 9. 33. 25. 1, 6. 2 Ch. 29. 25, 26. 2 Ch. 9. 11. Am. 6. 5.
[5] Heb. *divisions.*
[g] Ex. 6. 16. Nu. 26. 57. 3. 17. 4. 28. 33. 39. 41. 46. 49. 10. 17. 21. 26. 1 Ch. 6. 1, 16.
[h] ch. 26. 21, 26. 29. 8.
[i] Or, *Libni*, ch. 6. 17. 29. Nu. 3. 18. 1 Ch. 6. 17. Ex. 6. 17.
[6] *Laadan* and *Libni*, two names for the same person, and either co-existing, as is common in European nations, or given successively, as Abram, Abraham.—*C.*

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which we have deserved, it is therefore our only resource to flee to that God whom we have offended. He can not only stop short the execution of his judgment, but bring good out of evil, and make even sin itself an occasion of planting his church, and of a more vigorous preparation for his service. How pleasant is it all along to observe the providence of God marking his intended favours to the accursed sinners of the Gentiles! When his temple is to be built, the gold, silver, and brass must be procured from Gentiles: the place of it must be purchased from a Gentile: and almost all the workmen must be Gentiles, Tyrians, Canaanites, &c. And now to us Gentiles are preached, are given, the unsearchable riches of Christ.

CHAPTER XXII. REFLECTIONS.—Very different is the appearance of men when ruled by their pride, and when governed by the humbling grace of God. Such as have been highly favoured by God ought to be singularly careful and active in promoting his glory and the welfare of his church. And the nearer our death approaches, we ought to be the more earnest in his work. Let us do all that we can in his service, when we are not allowed to do all that we would: and let us kindly assist others in the work which God hath denied us the honour of accomplishing. And as the church of Christ is not built up by the sword of war, but by the gospel of peace, let us, as we have leisure from other avocations, employ it in the immediate service of God. Whatever difficulties lie in the way, God's clear call to a work, his affording us an opportunity, and his promise to invigorate and quicken our spirits, are sufficient encouragements. The more God has done for us the greater are our obligations to serve him, and the more active we ought to be in his service. But truly humble souls make little account of all that they do for God's honour. And it is not indeed the extent of what is done, but the spirituality of the temper with which it is done, that next to Jesus' blood gives it value before God. Great courage and resolution are necessary in our spiritual work, as well as in our spiritual warfare, and a constant dependence on God by faith and prayer. If we enter upon the labours of others, we ought to be always improving; and every one is called to concur. Even the most zealous and active will need excitement or assistance. And if once our heart be thoroughly engaged to the Lord, our head, hand, estate, and influence on earth, will be all cheerfully employed for his honour.

CHAPTER XXIII. REFLECTIONS.—It is an honour to God, and an advantage to his church, to have a proper number of faithful ministers: and pleasing is the prospect when their number remarkably

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.[7]

10 And the sons of Shimei *were*, Jahath, Zina,[h] and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons;[8] therefore they were in one reckoning,[9] according to *their* father's house.

12 ¶ The[i] sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of [m]Amram; Aaron and Moses: and [n]Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses [o]the man of God, his[p] sons were named of the tribe of Levi.[1]

15 The sons [q]of Moses *were*, Gershom and Eliezer.

16 Of[r] the sons of Gershom, Shebuel *was* the chief.

17 And the sons of Eliezer *were*, Rehabiah the chief.[2] And Eliezer had none other sons; but the sons of Rehabiah [s]were very many.

18 Of the sons of [t]Izhar; Shelomith the chief.

19 Of the sons of [u]Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 Of the sons of [v]Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of [w]Merari; Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters: and their [x]brethren the sons of Kish took them.[3]

23 The[a] sons of Mushi; Mahli, and Eder, and Jeremoth, three.

24 ¶ These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of [b]twenty years and upward.

25 For David said, The LORD God of Israel hath[c] given rest unto his people, that they may dwell in Jerusalem[4] for ever:

26 And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.

27 For, by the last words of David,[5] the Levites *were* numbered[6] from twenty years old and above:[7]

28 Because [d]their office *was* to wait on the sons of Aaron, [e]for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both [f]for the show-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the [8]pan, and for that which is fried, and for all manner of measure and size;[9]

30 And to stand [g]every morning to thank and praise the LORD, and likewise at even;

31 And to [h]offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should [i]keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW *these are* the divisions of the sons of Aaron. The[a] sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But [b]Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok [c]of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided.[1] Among the sons of [d]Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided [e]by lot,[2] one sort with another; for the governors of the sanctuary, [f]and governors *of the house* of God,[3] were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethanel the [g]scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal[4] household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second [h]to Jedaiah,

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7 Why these three sons of Shimei are reckoned among the chief of the fathers of Laadan, does not appear; most probably they were received, by adoption, from the one family to the other, but in the rotation of courses as the sons of Shimei having should not be called from their home at the time.—*C.*

h Or, *Zizah*, ver. 11.

8 Heb. *did not multiply sons.*

9 This combination of small families into one reckoning seems to strengthen the interpretation, as to the division of a large family, as in ver. 9.—*C.*

i Ex. 6.18. Nu. 3.19. ch. 6.2, 16, 22 23. 23.12.

m Ex. 6.20. ch. 6.3.

n Ex. 28.1. Ex. 30.7. Nu. 3.10. 16.5-7, 40. 18.7.

o Ps. 90. title. De. 33. 1.

p Ex. 2.22. ch. 26.24.

1 They were not reckoned as priests to offer, but as Levites to serve. A proof that Moses was of an attainment that never belonged to any but a sanctified heart.—*C.*

q Ex. 2.22. 18.3, 4.

r ch. 26.23-25.

2 Or, *the first.*

s Heb. *were highly multiplied.* Ps. 105. 6. Ps. 128. 3. 127. 4-5.

t ver. 22. ch. 6.18. ch. 25. 3. Ex. 6.18. ch. 6.2, 22. 24. 27. Nu. 3.19.

u ver. 23. Ex. 6.18. ch. 6.2, 22. 23. 24. 27.

v ver. 6. Ex. 6.22. ch. 6.22, 30. 15.10. 26. 23. Nu. 3.30.

w Or, *Ananeam*, Nu. 3.33. 6. 19. Ex. 6.19.

3 This was according to the law made, Nu. 27.1-11. 36.1-9 in favour of the daughters of Zelophehad, that women who were heiresses should marry in the family of the tribe of their father, and that their estates should not be alienated from them.—*C.*

x ch. 24.31.

a ch. 24.20.

b Their service in the temple being easier, they entered sooner into it by five years, Nu. 8. 24. 4. 3. Ezr. 3.8.

c ch. 22.18.

4 Or, *he dwelleth in Jerusalem*, &c.

5 Or it may be translated, 'in the last records of David.' Probably some document or authentic history is referred to, in which there was a narrative of the concluding acts of David's life, and a report of his instructions and commands.—*C.*

6 Heb. *numbers.*

7 The Mosaic census (Nu. 4. 3) as well as that by David (ver. 5), was from 30 years and upwards. The change to 20 years was evidently in reference to the temple (ver. 25) that David had given in fixing the temporary tabernacle in a permanent site, and preparing for the building of an immovable temple. The Levites being therefore delivered from their duties, the younger members were adequate to the new lighter work; and the service of the Lord, being now remembered, greater numbers were requisite for its due performance.—*C.*

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d Heb. *their station was at the hand of the sons of Aaron*, Nu. 3.10. Nu. 3.6, 9. 8. 19. 18. 7-6.

e Nu. 3. 6, 9. ver. 29, 32.

f Ex. 25. 30. Le. 8. 20. 24. 5-7. 24. 5-9. ch. 9. 32.

9 Or, *flat plate.*

1 Inspectors generally have regard to the supposition that the standard weights and measures were kept in the sanctuary. Accordingly we read of the 'shekel of the sanctuary.' But whether the sanctuary standard was numerical, or only local and peculiar, does not distinctly appear. One lesson, however, is beautifully inculcated by the ordinance—the indispensable connection of service to man with sacrifice to God.—*C.*

g Ex. 29. 39-42. Nu. 28. 4. 10. 3. 42.

h Nu. xxviii. xxix. 10. Ps. 81. 3. Le. xxiii.

i Nu. 3. 7, 33, 6-9, 32. 8. 1-8. 3. 8. 1. 4. 11. 8. 4.

CHAP. XXIV.

a Le. 10. 1, 6. Ex. 28. 1. ch. 6. 3.

b Nu. 3. 4. 26. 61. Le. 10. 2.

c ver. 6, 31. 2 Sa. 8. 17. ch. 6. 10.

1 To avoid all confusion now that they were multiplied, David constituted the priests, as he had done the Levites, into several courses, which, no doubt, was a divine direction as well as the other. He appointed sixteen courses of the sons of Eleazar, under as many heads of their families, and half as many of the posterity of Ithamar.—*Patrick.*

d Nu. 26. 11-13. ch. 23. 6-12. 1 Sa. 2. 30-36.

e Jos. 18. 10. Ps. 16. 23. 18. 18. Ac. 1. 26.

2 The adoption of the *lot* was not with the mere view of avoiding any charge of partiality, it was a divine ordinance, by which an appeal was made to God for deciding what was unknown or doubtful, or above human wisdom. By this ordinance the whole land of Canaan had been distributed, so that this use of it was in conformity with the general law of appeal to God, Pr. 16. 33.—*C.*

f ch. 9. 29.

3 Grotius, Dathe, &c. render this 'rulers of the judges.' The duties of the two families of Eleazar and Ithamar were the administrators of religion and the dispensers of justice. For though the high-priesthood had been at first settled in the line of Eleazar, and in the person of Phinehas, Nu. 25. 12, that prerogative had been transferred before the time of Eli to the race of Ithamar, and after him it seems to have been shared equally by the descendants of both. Hence David to prevent jealousy between the families, makes this distribution by lot.—*C.*

g 1 Ki. 4. 3. Ne. 8. 1.

4 Heb. *house of the father.*

h Ezr. 2. 36. Ne. 7. 39.

28 Because [d]their office *was* to wait on the sons of Aaron, [e]for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;

29 Both [f]for the show-bread, and for the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the [8]pan, and for that which is fried, and for all manner of measure and size;[9]

30 And to stand [g]every morning to thank and praise the LORD, and likewise at even;

31 And to [h]offer all burnt-sacrifices unto the LORD in the sabbaths, in the new-moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should [i]keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

CHAPTER XXIV.

1 *The divisions of the sons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW *these are* the divisions of the sons of Aaron. The[a] sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.

2 But [b]Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both Zadok [c]of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided.[1] Among the sons of [d]Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, according to the house of their fathers.

5 Thus were they divided [e]by lot,[2] one sort with another; for the governors of the sanctuary, [f]and governors *of the house* of God,[3] were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethanel the [g]scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one principal[4] household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to Jehoiarib, the second [h]to Jedaiah,

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increases. It is necessary and honourable to enter on God's service as early as possible. Church affairs are likely to prosper when every one knows and attends to his particular work. And in whatever station a person is fixed, it is always his duty to be zealous and diligent in God's service. But what wisdom God manifests in men's stations! While the offspring of Aaron are dignified priests, those of Moses are but ordinary Levites; yet he always proportions men's burdens to their strength. And it is comely when every one in the church cheerfully applies himself to the meanest service to which he is called; and when the officers thereof heartily harmonize in working to one another's hands.

CHAPTER XXIV. REFLECTIONS.—Nothing ought to be done in the ordering of ecclesiastical offices but according to God's direction. What solemnity

8 The third [t]to Harim, the fourth to Seorim,
9 The fifth to Malchijah, the sixth to Mijamin,[5]
10 The seventh to Hakkoz, the eighth to [u]Abijah,[6]
11 The ninth to Jeshua, the tenth to Shecaniah,
12 The eleventh to Eliashib, the twelfth to Jakim,
13 The thirteenth to Huppah, the fourteenth to Jeshebeab,
14 The fifteenth to Bilgah, the sixteenth to Immer,[1]
15 The seventeenth to Hezir, the eighteenth to Aphses,
16 The nineteenth to Pethahiah, the twentieth to Jehezekel,
17 The one and twentieth to Jachin, the two and twentieth to Gamul,
18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.
19 These *were* the [m]orderings[7] of them in their service to come into the house of the LORD,[n] according to their manner, under Aaron[8] their father, as the LORD God of Israel had commanded him.
20 ¶ And the rest of the sons of Levi *were these:* [o]Of the sons of Amram; Shubael: of the sons of Shubael;[9] Jehdeiah.
21 Concerning Rehabiah: of the sons of Rehabiah, the first *was* Isshiah.[1]
22 Of[p] the Izharites; Shelomoth:[2] of the sons of Shelomoth; Jahath.
23 And the sons *of* [q]*Hebron;* Jeriah[3] *the first,* Amariah the second, Jahaziel the third, Jekameam the fourth.
24 *Of*[r] the sons of Uzziel; Michah: of the sons of Michah; Shamir.
25 The brother of Michah *was* Isshiah: of the sons of Isshiah; Zechariah.
26 ¶ The [s]sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.
27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.
28 Of Mahli *came* Eleazar, [t]who had no sons.
29 Concerning Kish: the son of Kish *was* Jerahmeel.
30 The[u] sons also of Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites, after the house of their fathers.
31 These likewise [x]cast lots over against their brethren the sons of Aaron,[4] in the presence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the priests and

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[r] Ezr. 10.27,29,39. Ne. 7.42.

[2] The variation of Miniamin and Mijamin is caused by the elision of ', which is occasioned by the reduplication of the succeeding letter.—*C.*

[s] Lu. 1. 5. Ne. 12. 4, 17.

[6] As the evangelist Luke mentions the course of Abia as that to which Zacharias, the father of John the Baptist, belonged, it is evident that these courses of the priests established by David (no doubt under divine direction) were continued with some alteration till the days of Christ. These records must therefore have been very useful after the Babylonish captivity.—*A.*

[t] Ezr. 10. 20, 21, 37. Ne. 7. 40.

[m] Nu. 24. 5. 2 Co. 1. 10, 14. 40. Col. 2. 5.

[7] Yet the precise arrangements cannot easily be ascertained, in consequence of some obscurities in the text. To reconcile ver. 4 with ver. 6 Geddes (who has bestowed much pains on these lists) translates the latter clause of ver. 6 thus:—"and Abiathar, the son of Abimelech, and the other paternal chiefs of the priests and Levites: *one* paternal chief being taken for Ithamar, and *two* for Eleazar."—*A.*

[n] A new order entered every Sabbath, 2 Ki. 11. 5, 7. ch. 9. 25.

[8] That is, according to the manner that had begun under the superintendence of Aaron, and was now completed by direction of David.—*C.*

[o] ch. 23. 14-17; 26. 23-28.

[9] Or, *Shebuel.*

[1] Probably *Isshiah* is a contracted form of a corruption of *Jeshaiah.*—*I.*

[p] ch. 23. 18; 26. 20.

[2] Or, *Shilomith.*

[q] ch. 6. 2; 15. 9; 23. 19; 26. 31.

[3] There is some confusion in the list of names here. Bathe, following the Sept., thinks the verse describes the sons of Jeriah, and that the name of the eldest has dropped out. The various here exist only in the translation, the original being uniformly Jerijah, Michah, and Isshiah.—*I.*

[r] ch. 23. 20; 15. 20. Ex. 6. 18.

[s] ch. 23. 21-23; 6. 19. Ex. 6. 19. Nu. 3. 20, 33.

[t] ch. 23. 22.

[u] ch. 23. 23.

[x] These Levites cast lots to determine which order of the priests each should assist, ver. 5, 6.

[4] Each course of priests required a corresponding course of Levites, who accordingly were chosen by lot, without any regard to seniority. David honours the solemn transaction by his royal presence—a lesson to all kings, by which they should learn, that while they may not intrude into the service of the sanctuary, 2 Ch. 26. 18, it is their duty to take order that it be regularly organized.—*C.*

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CHAP. XXV.

[a] ch. 23. 2-24. 6, 12. 28. 2 Ch. 5. 12.

[1] What in modern language would be called 'leaders of the choir.' The word *captain,* though generally employed as a military title, is still in use in the mere sense of a leader, and is so applied, for example, to the studious youth who stands first in a school-class.—*C.*

[b] ch. 6. 33, 39, 44; 15. 17; 16. 5, 41, 42.

[2] Either the same called Ethan, or his successor, Ethan being dead.—*C.*

[c] ch. 23. 5; 16. 4, 37; 6. 33-39, 44. ver. 2. 1 Co. 14. 24.

[3] To *prophesy* here means no more than to praise God by singing these prophetical psalms in which the Spirit had revealed the future humiliation and exaltation of Christ. Lu. 24. 44. 1 Pe. 1. 10.—*C.*

[d] Otherwise called *Jesharelah,* ver. 14.

[e] Heb. *by the hands of the king,* ver. 6.

[f] Or, *Izri,* ver. 11.

[g] With *Shimei,* mentioned ver. 17.

[4] Each master-singer had in his chorus persons who are called his *sons* and his *brethren,* 'because,' says Patrick, 'they *observed* them as sons, and *conversed with* them as brethren.' Jeduthun is said to have had *six* of these sons, but only *five* names are given. But Codex 172 of Kennicott, the Cod. Alex. of the Sept. and Arab. versions introduce the name of Shimei after that of Jeshaiah, and this is confirmed by ver. 17, where Shimei is mentioned as having obtained the tenth course by lot.—*I.*

[h] Or, *Azareel,* ver. 18.

[i] Or, *Shubael,* ver. 20.

[k] ch. 21. 9; 1 Sa. 9. 9.

[l] Or, *matters,* 1 Pe. 4. 11.

[5] The word 'horn' does not seem here to signify the *cornet* or *horn trumpet,* but the praise of God for his mighty power, which the horn represented, for which use of the word *horn* see 1 Sa. 2. 1. 2 Sa. 22. 3. Ps. 75. 4, 5; 27, 24; 112. 9; 132. 17. Eze. 29. 21. *C.* — I think the expression 'to lift up the horn' must here mean *to blow the horn loudly.* Horns or trumpets were used on great festivals and at many solemn acts of worship.—*P.*

[m] Ge. 33. 5. Ps. 127. 3.

[n] ch. 23. 5, 6. 31; 15. 16-27; 16. 5, 41, 42. Ps. 150. 1-5. 68. 25. Ep. 5. 19. Col. 3. 16.

[o] Heb. *by the hands of the king,* ver. 2.

[6] See note ver. 31.

[p] ch. 24. 5, 31. Ac. 10. 34, 35. Ga. 3. 28. Col. 3. 11. It is probable in addition to the twenty-four orders of priests, of assistant Levites, and of the sacred musicians in the temple-service, that the members of the Christian church are represented as four and twenty elders, Re. 4. 4, 10; 5. 11, 16.

[7] Though some were *teachers,* others *scholars,* yet no regard was given to these distinctions—the choice was altogether remitted to God.—*C.*

[q] *Asarelah,* ver. 2.

Levites, even the principal fathers over against their younger brethren.

CHAPTER XXV.

1 *The number and offices of the singers.* 8 *Their division by lot into four and twenty orders.*

MOREOVER David, and the captains[a] of the host,[1] separated to the service of the sons of [b]Asaph, and of Heman, and of Jeduthun,[2] who[c] should prophesy[3] with harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:
2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and [d]Asarelah, the sons of Asaph, under the hands of Asaph, which prophesied [e]according to the order of the king.
3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and [f]Zeri, and Jeshaiah, Hashabiah, [g]and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.[4]
4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, [h]Uzziel, [i]Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:
5 All these *were* the sons of Heman the [k]king's seer in the [l]words of God, to lift up the [5]horn. And [m]God gave to Heman fourteen sons and three daughters.
6 All these *were* under the hands of their father for [n]song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [o]according to the king's order to Asaph, Jeduthun, and Heman.
7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, *was* two hundred fourscore and eight.[6]
8 ¶ And they cast lots, [p]ward against *ward,* as well the small as the great, the teacher as the scholar.[7]
9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons *were* twelve:
10 The third to Zaccur, *he,* his sons and his brethren *were* twelve:
11 The fourth to Izri, *he,* his sons and his brethren *were* twelve:
12 The fifth to Nethaniah, *he,* his sons and his brethren *were* twelve:
13 The sixth to Bukkiah, *he,* his sons and his brethren *were* twelve:
14 The seventh to [q]Jesharelah, *he,* his sons and his brethren *were* twelve:

ought to take place in the settlement of ministers! and what order should be observed in the discharge of their work! But great will be the solemnity of the admission and comely the orders of the ransomed priests in their new-covenant state, particularly in the temple above! How happy their blessed equality! No difference is made between bond or free, old or young; but Christ is all and in all!

CHAPTER XXV. [Ver. 1. 'The captains of the host' appear to have been the same as the 'princes of Israel,' mentioned in ch. 23. 2, and the 'princes' mentioned in ch. 24. 6, who were the privy-councillors of the sovereign, and who with the sovereign regulated, as has been seen, the course of public worship. *P.*]

REFLECTIONS.—Great cheerfulness ought to be exercised in the worship and service of God; and great attention should be paid to the praising of God, as a leading business of his saints. And it is comely when those in power concur in promoting religion; the latter in perfecting what others before had begun. Of how little account are human distinctions before God! Before him master and scholar, elder and younger, stand on an equal level. And when we find the lot so much used in deciding in the great things of God as an im-

15 The eighth to Jeshaiah, *he*, his sons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve:

18 The eleventh to [r]Azareel,[s] *he*, his sons and his brethren *were* twelve:

19 The twelfth to [t]Hashabiah, *he*, his sons and his brethren *were* twelve:

20 The thirteenth to [u]Shubael, *he*, his sons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his sons and his brethren *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren *were* twelve:

31 The [w]four and twentieth[9] to Romamtiezer, *he*, his sons and his brethren *were* twelve.[1]

CHAPTER XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had charge of the treasures.* 29 *Officers and judges.*

CONCERNING the divisions[1] of the porters: Of[a] the Korhites *was* Meshelemiah [b]the son of Kore, of the sons of [c]Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of [d]Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed [e]him.[2]

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they *were* [f]mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men, Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service,[3] *were* threescore and two of Obed-edom.

9 And [g]Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [h]Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father [i]made him the chief,)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one against another, to minister in the house of the LORD.

13 ¶ And they cast lots, [k]as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [l]Shelemiah; then for Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To [m]Obed-edom southward; and to his sons the house of [4]Asuppim.[5]

16 To Shuppim and Hosah *the lot came forth* westward, with the gate Shallecheth,[6] by the [n]causeway of the going up, ward against ward.

17 Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At [o]Parbar westward, four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the [p]sons of Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the [q]treasures of the house of God, and over the treasures of the dedicated[7] things.[8]

21 *As concerning* the sons of [r]Laadan;[9] the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [s]Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the [t]treasures of the house of the LORD.

23 Of [u]the Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites;

24 And [x]Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And his brethren by [y]Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his

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r Uzziel, ver. 4.

s Most probably the same called Uzziel, ver. 4, this being a second name, according to a custom common to the Israelites and other nations.—*C.*

t ver. 3.

u Shebuel, ver. 4.

a Nu. 3. 88; ch. 24. 18; Ru. 4. 4, 10, 13, 8; 11. 16.

b There were just as many companies of musicians as there were of priests, ch. 24. 18; and of the Levites attending on the priests, and helping them, ch. 24. 31, twice as many as the months in the year. Thus all things were disposed for preserving order, and avoiding all disputes about precedence. 1 Co. 14. 40.

1 It is said in ver. 1 that they were separated to this service by David and "the captains of the host." But it should be "the captains of the sacred orders;" for it does not mean the *military* chiefs, but the heads of the priests and Levites, who in Nu. 4. 3 are called by the same name. To them naturally belonged the appointment of singers, and not to the generals of the army.—At chap. 23. 5 the number of musicians is given as 4000, whereas at ver. 7 of this chapter the number of those "instructed in the songs of the Lord" is stated at only 288. Perhaps the 4000 in which the 288 were doubtless included] were divided in such a manner that each of the larger courses included one of these minor courses, which, as consisting of the most perfect masters, took the lead in the service.—*J.*

CHAP. XXVI.

1 This chapter concludes the account of the careful organization of the great Levitical body established under the direction of David, and carried into effect after the erection of the temple by Solomon his son. The new distribution appears to have arisen partly out of the great increase in the number of the Levites, which must have rendered it difficult to give to a large proportion of them a share in their proper duties; and still more on account of the temple which was about to be erected, and the more extensive and varied duties connected with which rendered a modified arrangement necessary.—*J.*

a ch. 9. 17; Ju. 10. 3.

b Or, *Shelemiah*, ver. 14.

c Or, *Ebiasaph*, ch. 6. 37; 9. 19.

d ch. 13. 14; 15. 18; 16. 38.

e That is, *Obed-edom*, As ch. 13. 14; Ps. 127. 3; 128. 1–5; 1 Co. 15. 58.

2 That is, God had blessed Obed-edom, the father, mentioned ver. 4. This note is given in memorial of his reception and care of the ark.—*C.*

f ver. 7–9; 2 Ki. 24. 14; ch. 15. 24; Ps. 78. 1. It required both strength and courage to render them fit to guard the temple and its treasures, and to keep order among the assembled multitude.

3 They were not mere porters, but guards of the gates, and required this strength with which God had blessed them, for the preservation of order amongst the assembled thousands of Israel.—*C.*

g ver. 1, 14.

h ch. 16. 38.

i Ge. 4. 7; De. 21. 16.

k Or, *as well for the small as for the great*, ch. 24. 5, 13; Ac. 10. 34; Ga. 3. 28; Col. 3. 11.

l Called *Meshelemiah*, ver. 1, 2, 9.

m ver. 4–8.

4 Heb. *gatherings*.

5 Asuppim signifies *gatherings* or *collections*, and as Obed-edom is said to be over the treasures (2 Ch. 25. 24), this is probably the house where the offerings for the priests and Levites were kept.—*C.*

6 Boothroyd translates it the "gate of ejection," supposing it the gate by which the impurities of the temple were removed.—*C.*

n 1 Ki. 10. 5; 2 Ch. 9. 4; ver. 18; Ne. 12. 24.

o Or, *out part*, 2 Ki. 23. 11.

p Nu. 26. 11; ver. 1, 10.

q ver. 22, 26–28; 1 Ki. 7. 51; 14. 26; 15. 18; 2 Ki. 12. 18; Mal. 3. 10; De. 12. 6, 11.

7 Heb. *holy things*.

8 *Treasures*—not merely money, but vessels, garments, wine, oil, flour, &c. *Dedicated things*, personally here the holy things dedicated by Samuel, David, the princes, or people, for building and beautifying, and future maintenance of the temple. See ver. 26, 28.—*C.*—This verse as it stands in the Hebrew and in the Authorized Version is very obscure. Ahijah is not mentioned in any of the previous lists, and he is introduced abruptly. Besides, according to the statement here made, he was over all the treasures, and consequently united in his own person those offices of which the occupants are named in the verses that follow. I am therefore of opinion that by a very slight clerical error the original Hebrew word signifying "their brethren" has been changed into a proper name. The Septuagint preserves the true meaning:—"And the Levites their brethren were over the treasures," &c.—*P.*

r Or, *Libni*, ch. 6. 17; 23. 7.

9 The text here has appeared to all interpreters exceedingly perplexed and mutilated; and yet all the ancient versions seem to have followed the same reading. The whole of this part of the chapter (viz., from ver. 12 to the end), as also chap. xxviii., is wanting in the Arabic and Syriac versions.—*J.*

s Or, *Jehiel*, ch. 23. 8, 29. 8.

t ver. 20; 1 Ki. 7. 51.

u ch. 23. 12–20; Nu. 3. 19, 27; Ex. 6. 18.

x ch. 28. 15, 16.

y ch. 23. 15, 17, 18.

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mediate appeal to himself, how sinful and profane it must be to use it in trifles, or in what merely relates to diversion! As I regard JEHOVAH'S honour, let me never dare to recreate myself with cards or dice, or cast lots in matters of small value.

CHAPTER XXVI. REFLECTIONS.—Great order ought to take place in Christ's church; and great care with respect to the admission or dismission of members, or approaches to and returns from solemn work. What distinguished blessings attend those who, like Obed-edom, are careful of God's ark and interests in a day of distress! It is proper to bestow on works of piety and charity what God bestows upon us in extraordinary favours; and to preserve carefully whatever is dedicated to the Lord. While our life continues there is always something to be done for God. And the nearer our end approaches, the greater ought to be our industry in doing good. They bid fair to be a happy nation who are taught to fear God and honour the king. And those parts of nations and churches

son, and Zichri his son, and Shelomith his son:

26 Which Shelomith and his brethren *were* over all the treasures of the dedicated things, which[x] David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out[a] of the spoils won in battles did they dedicate [b]to maintain the house of the LORD.

28 And all that [c]Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.[1]

29 ¶ Of the [d]Izharites, Chenaniah and his sons *were* for [e]the outward business[2] over Israel, for officers and judges.

30 *And* of the [f]Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* [g]officers[3] among them of Israel on this side Jordan westward, in all the business of the LORD,[4] and in the service of the king.

31 Among the Hebronites *was* [h]Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the [i]fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at [k]Jazer of Gilead.

32 And his brethren, [l]men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over [m]the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter [n]pertaining to God, and affairs[5] of the king.

CHAPTER XXVII.

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.* 23 *The numbering of the people is hindered.* 25 *David's several officers.*

NOW the children of Israel after their number, *to wit,* the chief fathers and captains of thousands and hundreds, and their officers[1] that [a]served the king in any matter of the courses, which came in and went out month by month, throughout all the months of the year, of every course *were* twenty and four thousand.[2]

2 Over the first course, for the first month, *was* [b]Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of [c]Perez *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [d]Dodai the Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

A.M. 2988. B.C. 1016.

x 1 Ki.7.51,ch.18.11, 22.14.29.—2Chr.15.18.

a Heb. *out of the battles and spoils,* Nu.31.50. Jos.6.21,24, 22.

b 2 Ki.12.14. Ne.10. 32.

c 1 Sa.9.9; 22.22; 23. 18; 27.27; 30.7. 2 Sa.8. 10.

1 It appears from the statements in ver. 20–28 that there were three distinct treasuries, with keepers and guards. 1. The treasuries of the house of God, over which were placed the sons of Jeshaiah. These were the free-will offerings. 2. Shebuel was prince over other treasures, probably those accumulated from the tax of the sanctuary, redemption-money, and vow-money. 3. The treasure of dedicated offerings, over which were four guardians.—*D.*

d ch.23.12, 18.

e 2 Ch.34.13. Ne.11. 16.ch.23.4.

2 For instructors and rulers among the tribes, and for regulating their intercourse with foreigners—in modern language, ministers and officials of foreign affairs.—*C.*

f ch.23.12, 19; 24. 23; 27.17.

g Heb. *over the charge,* 2 Ch. 19. 8, 11; 17.8. De.16.18. Ps.45. 16 ver. 20.

3 The word rendered *officers* is that famous word *shoterim,* which is of indefinite and general application. In the present case it seems to denote a general superintending power, perhaps involving judicial functions; while the 'judges,' *shophetim,* may have been magistrates with more restricted power.—*J.*

4 In providing for the regular service of the temple, guarding against idolatry, and expounding the divine law.—*C.*

h ch.24.23,25,29.

i 2 Sa.5.4. ch.29. 27, 29. 1 Ki.2.11.

k Jos.21.39. Is.16.9.

l ver.6–9,30.

m Nu.32. 33. ch. 12. 37. Jos.13.1–6.

n ver.21. 2 Ch.19.11.

5 Heb. *thing.*

A.M. 2988. B.C. 1016.

x 2 Sa.8. 28. 2 Ki.12.8; 2 Ch.24.27.

f Or, *principal officer,* 1 Ki.4.2.

3 That is, Benaiah the son of Jehoiada, the chief priest. Jehoiada was the priest, Benaiah the general. Ch. —The Targum has, 'The third captain of the host, for the month Sivan, was Benaiah the son of Jehoiada the priest, who was constituted a chief.'—*J.*

g 2 Sa.23. 20, 22, 23. ch.11.22-25.

h 2 Sa. 23. 24; 2. 19–23.ch.11.26.

4 David must have organized the monthly courses of service at an early period, as Asahel was killed by Abner while David reigned in Hebron over a small part of Israel, 2 Sa. 2. 23. But the text does not say that Asahel ever commanded 24,000: but when David became King of all the tribes, Zebidiah became general of his father's augmented corps.—*J.*

i 2 Sa. 23. 25. ch. 11. 27.

k 2 Sa.23. 26. ch. 11. 28.

5 That is, a native of Tekoah, of the present appearance of which Robinson says:—'We reached Tekoah at 6h. 35m. It lies on an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres. These consist chiefly in the foundations of houses built of squared stones, some of which are bevelled. At the N.E. part are the remains of a large square tower or castle, still the highest point of all. Near the middle of the site are the ruins of a Greek church, among which are several fragments of columns and a bath. Unusual font of rose-coloured limestone, varying with marble. The high position of Tekoah gives it a wide prospect.'—(*Bib. Res.*)—*J.*

l 2 Sa. 23. 26. ch. 11. 27.

m 2 Sa.23.27; 21. 18, 27.ch.11.29,30.4

n 2 Sa. 23. 27. ch.11. 28.

o 2 Sa. 23. 28. ch. 11. 30.

p 2 Sa.23. 30. ch. 11. 31.

q Or, *Heled,* ch. 11. 30. *Heleb,* 2 Sa.23.29.

r Ju.3.9.ch.4.13.

6 'In the kingdoms of this world, readiness for war forms a security for peace; in like manner, nothing so much encourages Satan's assaults as unwatchfulness. So long as we stand armed with the whole armour of God, in the exercise of faith and preparation of heart for the conflict, we shall certainly be safe and probably enjoy inward peace.'—*Henry.*

s ch.11.13, 22, 23–40. Ex.1.1–5. Ge.29.32–35, 30.5, 24, 35.18–22, 46.8–25. Nu. 1. 22; 2. xiii. xxvi. xxxiv. Re. 7.5–8. 1 Ki.4.7–19.

t ch.26.30.

u 2 Sa.8.17,20.25.

x Or, *Eliab,* 1 Sa. 16.6,17.13,28. ch.2.13.

y Ge.31. 21; 37. 25. Nu.32.33.

z 1 Sa.14.50. 2 Sa.3. 17-38.

5 The third captain of the host, for the third month, *was* [a]Benaiah the son of Jehoiada, a [f]chief priest:[3] and in his course *were* twenty and four thousand.

6 This *is that* Benaiah *who was* [g]mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain,* for the fourth month, *was* [h]Asahel the brother of Joab,[4] and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth *captain,* for the fifth month, *was* [i]Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain,* for the sixth month, *was* [k]Ira the son of Ikkesh the Tekoite:[5] and in his course *were* twenty and four thousand.

10 The seventh *captain,* for the seventh month, *was* [l]Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain,* for the eighth month, *was* [m]Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain,* for the ninth month, *was* [n]Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain,* for the tenth month, *was* [o]Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain,* for the eleventh month, *was* [p]Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain,* for the twelfth month, *was* [q]Heldai the Netophathite, of Othniel:[r] and in his course *were* twenty and four thousand.

16 ¶ Furthermore,[6] over the [s]tribes of Israel: the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, [t]Hashabiah the son of Kemuel: of the Aaronites, [u]Zadok:

18 Of Judah, [x]Elihu, *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh [y]in Gilead, Iddo the son of Zechariah: of Benjamin, Jasiel the son of [z]Abner:

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which are weakest and most exposed ought to be taken particular care of.

CHAPTER XXVII. REFLECTIONS.—In the most quiet and prosperous condition let me prepare for trouble, and stand ready for spiritual warfare. Not only every month, but every moment, I am in danger of new assaults from sin, Satan, and the world. Let me never indulge myself in curious pride: and if I have been guilty, let me show a lasting detestation of my sin. It will never turn to any good account, or to any future comfort. Let me guide my civil affairs with



DERVISH BEGGARS—SUCH AS STAND AND BEG IN THE HOLY CITY WHERE SOLOMON LIVED AND REIGNED. [I. Chron., xxviii:9.]—"And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." We give a view of Dervish beggars such as are found today in Jerusalem, and they serve to illustrate what comes to people when they violate the laws of God. The most wretched and inhuman looking creatures we have ever seen are found among the beggars of Palestine. They are diseased, degraded, and as miserable as humanity with the dregs of generations of sin can make them. The degradation of this wretched class is perhaps due in some respect to the tyrannical, remorseless and outrageous Turkish civilization under which they live.

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.[6]

23 ¶ But David took not the number of them from [a]twenty years old and under; because the LORD had said he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, because [b]there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.

25 ¶ And over the [c]king's treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields,[7] in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah:[8]

26 And over them that did the work of the field, for tillage of the ground, *was* Ezri the son of Chelub:

27 And over the [d]vineyards *was* Shimei the Ramathite: over the increase of the vineyards,[9] for the wine-cellars, *was* Zabdi the Shiphmite:

28 And over the olive-trees and the sycamore-trees[1] that[e] *were* in the low plains[2] *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash:

29 And over the herds that fed in [f]Sharon[3] *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over [g]the camels also *was* Obil the Ishmaelite: and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's [h]uncle, was a counsellor, a wise man, and a scribe:[4] and Jehiel the son[5] of Hachmoni *was* with the king's sons:

33 And [i]Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of [k]Benaiah, and Abiathar: and the general of the king's army *was* [l]Joab.

CHAPTER XXVIII.

1 David in a solemn assembly having declared God's special favour to him, and the promises to his son Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and silver for the materials.

AND David [a]assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession[1] of the king, and of his sons, with the officers,[2] and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king [b]stood up upon his feet, and said, Hear me, my [c]brethren, and my people: *As for me,* I *had* [d]in mine heart to build an house of rest [e]for the ark of the covenant of the LORD, and for the [f]footstool[3] of our God, and had made [g]ready for the building:

3 But God said unto me, [h]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed blood.[4]

4 Howbeit the LORD God of Israel chos[i]me before all the house of my father to be king over Israel for ever:[5] for he hath chosen [k]Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me, to make *me* king over all Israel:

5 And of all [l]my sons, (for the LORD hath given me many sons,) he hath [m]chosen [n]Solomon my son to sit upon the throne [o]of the kingdom of the LORD over Israel.

6 And he said unto me, [p]Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

7 Moreover, [q]I will establish his kingdom for ever, if he be constant[7] to do my commandments and my judgments, as [r]at this day.

8 Now therefore, [s]in the sight of all Israel, the congregation of the LORD, and in the audience of our God, [t]keep and seek for all the commandments of the LORD your God; that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son, [u]know[8] thou the God of thy father, and serve him [v]with a perfect heart, and with a willing mind; for [w]the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: [x]if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take[s] heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it.*

A.M. 2988. B.C. 1016.

6 Here are thirteen princes or rulers of tribes, *thirteen* being their real number when it is counted. But in the enumeration here given, Levi is counted as two, and so is Manasseh, while Gad and Asher are omitted. The reason of this omission does not appear. We may, however, readily suppose that during the wars of the Judges they had been so contaminated with the other tribes as to be incapable of a separate jurisdiction.—*C.*

a Nu.1.18. Ge.15.5; 22.17.

b ch.21.6,7, 14. 2 Sa 24.1 15.

c 2 Ch. 25. 9; 26. 2. 2 Ki 18.15.

7 In modern language he was chief of the commissariat.—*C.*

8 B.C. 1016

d Ca.8.11. De.6.11, &c.

9 Heb. *over that which was of the vineyards.*

1 A word compounded of two words, the one signifying a *fig*, the other a *sycamore*, because it has fruit like the first, and the leaves like the second. It grows to the height of a beech, and unlike other trees it bears its fruit, not on the branches, but on the ends of little sprigs shooting out from the trunk of the tree itself, and having the fruit somewhat like a cluster of grapes. It is always green, and yields its fruit several times in the year.—*C.*

e 1 Ki.10.27. Ch.1. 15; 9.27. Ps.78.47. Is.9. 10. Am.7.14. Lu. 17. 6; 19.4.

2 'The low plains,' Hebrew, 'in the *Shephelah*,' i.e. the maritime plain of Philistia, lying between the mountains of Judea and the Mediterranean. The largest olive-groves in Palestine or Syria still grow on this noble plain.—*P.*

f Ca.2.1. Is.33.9; 35. 2; 65. 10, or that ch.5. 16. It was a pleasant fruitful spot.

3 Sharon lay north of the Shephelah, extending from Joppa to the promontory of Carmel. Owing to an abundance of water, and a fertile soil, the pastures of Sharon are famous.—*P.*

g Job 1.3. 2 Ki. 3. 4. Ge.47.6.

h Nephew. 2 Sa.21. 21.

4 Or, *secretary.*

5 Or, *Hachmonite.*

i 2 Sa. 16. 23; 17. 37; 17. 1–23, 23.

k 1 Ki. 1. 8. 2. 35, or whose son was.

l 1 Ki.1.7,ch.28.1,32. 10; 11. 6. 2 Sa.8. 16; 1. xviii.xx.,24.2–4.

CHAP. XXVIII.

B.C. 1015.

a ch.23.2,27. 1–34,21. 21–27.

A.M. 2989. B.C. 1015.

1 Or, *cattle.*

2 Or, *eunuchs.*

b Ge 47.31. Ju. 3. 20. 1 Ki. 1.47.

c De.17.20. Ps.22.22.

d ch. 17. 1, 2; 22. 5, 7. Sa.7.2. Ac.7.46. 1 Ki.8. 17.

e ch.6.31. Ps.132.5.

f Ps.99.5; 132.7. La. 2.1.

3 We learn from Is 66.1. Mat 5.35. that while heaven is God's *throne*, the earth is his *footstool*. Even so is God represented as omnipresence. But when considered in locality, he sits between the cherubim. Ps 99.1. whose wings overshadow the mercy-seat, He. 9.5; the place of worship in front, Ps. 99. 5. being consequently denominated God's *footstool*.—*C.*

g ch.xxii.2 Sa.8.11.

h 2 Sa.7.5,13. 1 Ki.5. 3,8.13.15 ch.22.8, 17.4. 2 Ch.6.8,9.

4 Heb. *bloods.*

i 1 Sa 16.1–13. ch 17. 7–1322.1–22.

5 The government was to have no end, provided they continued to walk according to the commandments of God [see ver. 7]. The government, as referring to the Messiah, is, and will be, for ever.—*I.*

k Ge. 49. 8, 10. 1 Sa. 16. 1; Ps. 78. 67, 70; 108. 7, 60. 9.

l 2 Sa.3.2–5; 5. 14–16. ch.3.1–9; 14.4–7.

m He had, by his word, shown David his successor, either by a direct revelation to himself, or by a message through the prophet Nathan.—*C.*

n ch.22.9, 10; 29.1. 2 Sa.12.24, 25. 1 Ki.1.17.

o ch.17.14; 29.23. Is. 9.6,7. Ke.3.21.

p 2 Sa.7.13,14. 2 Ch. 6.9. ch.17.11–14; 22.10. Zec. 6. 12, 13. Mat. 16. 21; 16.1.5.

q ch.17.12,14; 22. 10. Ps.132.12. Isa.2.44. Lu. 1.32.

7 Heb. *strong.*

r 2 Ki.2.38.61.

s Mat.5.16. He.12.1, 2. Phi.2.15,16.

t De.4.1,2,6, 40; 5. 1, 30,33; 6.2,17,18; 8.1,10, 12,13; 11.27,28; 12.32. Jos. 23.6. 24.14. 1 Sa. 12.14, 24. ch.22.19.

u De. 4. 35. Je. 9. 24. Jn.17 3. Ho.4.1,6. Ps.9. 10.

8 Study his nature and will, in his word, ordinances, and providence, so that you may *know* him by observation and experience. Take him for thine own covenant God, thy portion and refuge for ever. Job 22.21.—*C.*

v De.10.12. Mat.22. 37 1 Ki.8.61. 2 Ki.20.3; 22.2.

w 1 Sa.16. 7. Ps. 7. 9; 139.2. Je. 11. 20; 17. 10; 20. 12. Re.2.23. ch. 29. 17. Pr.15.3.

x Mat. 7. 7, 11. Je. 29. 12, 13. Is.55.6,7; 19.21, Ps. 32. 6. 1 Ki. 18. 18. 2 Ki.23.27.

y ch.22. 36, 19. Pr. 4. 23. Mal. 2.15. He.3.12; 12. 15. Ps. 39. 1. 1 Ti.4. 16. Ec. 5. 1.

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discretion; for more religion lies in the right management of temporal concerns than is generally imagined.

CHAPTER XXVIII. [Ver. 19. These words are very remarkable. The Hebrew may be more clearly rendered:—'All this has Jehovah taught me through a writing from his hand given to me as a pattern.' The Lord himself, therefore, had given to David instructions written, and a pattern traced, by his own hand; just as he had done to Moses in regard to the tabernacle. The plan of both temple and tabernacle was divine. *P.*]

REFLECTIONS.—It is honourable to be removed and exalted to the church eternal, while we are earnestly exerting ourselves to leave all things well in the church below. Public settlements of religion and kingdoms ought to be conducted with the utmost prudence, that (if possible) all concerned may be satisfied. Rulers in the church and state should deal with those under them in the most affectionate and engaging manner. Respectful kindness has a powerful tendency to secure their cheerful service. And even when the settlement is divine, and cannot be altered, care ought to be taken to convince every one of its divinity. God puts his honourable work into what hands he pleases. But a solid knowledge of God, holy awe of him as the searcher of hearts, rewarder of piety, and punisher of apostasy, and a knowledge of our divine call, are necessary to excite us to his service. Everything in God's church and worship ought to be framed exactly according to his inspired model, without the smallest intermixture of the inventions of men: and in executing designs for his honour, we should be benevolent and cheerful. God's owning our fathers in his work, and especially the promises of his presence with us, should make us to renounce every unbelieving fear, and every degree of

11 ¶ Then David gave to Solomon his son the[a] pattern[a] of the [b]porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat

12 And the pattern of all that he had[1] by the Spirit,[2] of the courts of the house of the LORD, and of all the chambers round about, of [c]the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for [d]the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:[3]

15 Even the weight for the [e]candlesticks of gold, and for their lamps of gold, by weight for every candlestick and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables[f] of show-bread, for every table; and *likewise* silver for the tables of silver:

17 Also [g]pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for the [h]altar of incense refined gold by weight; and gold for the pattern of the [i]chariot[4] of the cherubims,[5] that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, said David*, [k]the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.[6]

20 ¶ And David said to Solomon his son, Be[l] strong, and of good courage, and do *it:* fear not, nor be dismayed: for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, [m]the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee, for all manner of workmanship, [n]every willing skilful man, for any manner of service; also [o]the princes and all the people *will be* wholly at thy commandment.[7]

A.M. 2989. B.C. 1015.

[a] Ex.25.40;26.30;39.42,43.ver.12,19.

[1] He gave him an *stenography* of the building, with elevations, sections, and specifications of every part; and all this he received by inspiration from God himself (ver. 19)—just as Moses had received the plan of the tabernacle. *Clarke.*—The temple must be a sacred thing, and a type of Christ. There must be in it not only convenience but sacredness: it must not be left to man's art or invention to contrive it; but it must be framed by divine institution. Christ the true temple, the church the gospel temple, and heaven the everlasting temple, all are framed according to the divine counsels, and the plan laid in the divine wisdom, ordained before the world, for God's glory and our good. *Henry.*

[2] Ki.6.2-36.2 Ch.3.3-17.

[1] Heb. *of all that was with him.*

[2] God by his Spirit had shown to David the size, form, and arrangement of the temple in all its detail. Being an emblem of the body prepared for the Lord, it was needful the whole plan should come from God, and not from the imagination of man. Ex.25.40;31.3.—C.

[c] ch.26.20-27.Ch.26.1 Ki.14.26;15.18.2 Ki.18.15;18.15.

[d] ch.xxiii.-xxvi.

[3] He appointed what quantity of metal should go to each.

[e] 1 Ki.7.49.2 Ch.4.7, 20.Ex.25.31-40.

[f] Ch.4.8.2 Ki.7.48. Ex.25.23-30.

[g] 1 Ki.10.21.2 Ch.4. 20.1 Sa.2.13,14.

[h] 1 Ki.7.48.Ex.30.1-10.

[i] 1 Sa.4.4. Eze.1.24. 2 Ki.6.23-30. Ps.99.1; 18.10;80.1.

[4] 'The chariot,' it may be translated the *supporters* of the cherubim; or perhaps the cherubs themselves considered as the emblematic chariot of Jehovah. Compare 2 Ki.19.15. Ps.18. 10;80.1. Eze.10.15.—C.

[5] In the original the word 'cherubims' is in apposition to chariot, and not in the *status constructus*, as our translators appear to have supposed. In fact the form of the words shows at once to any scholar that there can be no genitive here. Consequently they should be translated: 'And for the pattern of the chariot—the cherubim, gold.' The cherubim constitured the chariot of Jehovah, as is stated in Ps. 18. 10, and as is indicated in Eze.10.14-17.—*P.*

[k] ver.11,12. Ex.25. 40;26.30.

[6] God had shown him in a vision all that is now had copied out for Solomon's direction.—C.

[l] ch.22.13,16. De.31. 7,8. Jos.1.5;23.6. Ife. 13.5. Ro.8.31. Phi.2.12, 13. Zec.2.17. Is.41.10, 14,15.

[m] ch.xxiii.-xxvi.

A.M. 2989. B.C. 1015.

[n] Ex.31.3.35.25,26. 35;36.1,2. Ps.110.3.

[o] ch.22.17-19.Ro.13. 1.Tit.3.1.

[7] Not that David established an irresponsible despotism for his son, but he prophesies the perfect obedience and cordial co-operation of the princes under the power of conscience and grace, Ps. 110.3.—C.

CHAP. XXIX.

[a] ch.28.1,8.

[b] ch.22.5,17.2 Ch.2. 1;3.9,10.1 Ki.3.7. Pr.4. 3.

[1] His precise age is not given, but as he was already married (2 Ch.11.20; 12 13) he is called young and tender, when compared with the hardy and veteran warriors whom David now addresses.—C.

[c] ch.28.10.2 Ch.2.4. 5.Ps.132.5.

[d] ch.22.14-16.2 Co. 8.3.2 Ch.31.20,21.

[2] It may signify either a very precious gem, called onyx, from its similarity in colour and name to the human nail, or a species of marble resembling the gem.—C.

[3] 'Glistering stones.' The original seems to indicate a species of *black marble* or *lucullite*.—C.

[4] The Septuagint renders it *Parian*, a beautiful species of white marble, highly valued in statuary. Josephus (*Bel.* l. v. c. 5, sec. 2) says the temple was built of white marble.—C.

[e] 2 Co.5.14. Ps.84.1; 26.8;137.5,6;cxxii.

[5] 'My own private property,' the other materials being from the labours of public servants, ch 22.2; or spoils of enemies, ch. 18.11; or purchases by public money, ch. 22.4.—C.

[f] 1 Ki.9.28.

[6] About 125 tons of gold and 293 of silver, in value £18,082,312, 10s. sterling.

[7] This statement differs essentially from that in ch. 22.4 (on which see note). But it is to be remarked, the statements are made upon two different occasions, and to two different parties, and that the gold and silver here described, is not the sum total prepared, but the amount contributed from David's private property.—C.

[8] About 200 tons of gold and 418 of silver, in value £30,807,875 sterling.

[9] 753 tons.

[1] About 4285 tons.

[2] See note on ch. 22. 4 as to the uncertainty of the value or weight of the talent. If any be surprised that there should be a doubt or difficulty arising from variation of weight or value, let them reflect that even the 'pound' sterling originally signified an actual pound weight of silver; it now scarcely amounts to a third of that weight: and the value of a pound Scots is much less.—C.

[f] ch.26.21,22.

A.M. 3, 9. 1 Ki.8. 62. Ezr.2.68-70. Ps. 110.3. Je.3.22. 2 Co.8.12, ver. 5.

CHAPTER XXIX.

1 *David, by his example and entreaty, 6 causeth the princes and people to offer willingly.* 10 *David's thanksgiving and prayer.* 20 *The people, having blessed God, and sacrificed, make Solomon king the second time.* 26 *David's reign and death.*

FURTHERMORE, David the king said unto all[a] the congregation, Solomon my son, whom alone God hath chosen, *is yet* [b]young and tender,[1] and the work *is* great: for the [c]palace *is* not for man, but for the LORD God.

2 Now, I [d]have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; onyx-stones,[2] and *stones* to be set, glistering stones,[3] and of divers colours, and all manner of precious stones, and marble [4]stones in abundance.

3 Moreover, [e]because I have set my affection to the house of my God, I have of mine own proper good,[5] of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the gold of [f]Ophir, and seven thousand talents of refined silver,[6] to overlay the walls of the houses *withal:*[7]

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing to consecrate his service this day unto the LORD?

6 ¶ Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams, and[8] of silver ten thousand talents, and of brass eighteen thousand [9]talents, and one hundred thousand talents[1] of iron.[2]

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of Jehiel [g]the Gershonite.

9 Then the people rejoiced, for that they [h]offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said,

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insolence. And when princes, priests, and people heartly concur in God's work, the spiritual building rises gloriously.

CHAPTER XXIX. [Ver. 5. In addition to all he had raised by commerce, public taxes, levies on nations conquered, and other means, David had given a magnificent donation from his private fortune. Having set such a noble example, he asked voluntary contributions from the princes and people of Israel. In this respect he followed the example of Moses. It was a wise policy. The people would naturally feel more interest in a building to which they had contributed. They would look upon it as their own. They would regard with pride its grandeur. Their love and devotion to God would thus be increased; while at the same time loyalty to the throne and constitution would be deepened. *P.*]

Ver. 13. [What a noble sentiment is embodied in this expression of thanks to God! It recognizes him alone as the source of national and individual prosperity. All the wealth of a nation comes from him, and ought therefore to be dedicated to him. Generosity as well as riches has its source in God. He gives the power to get

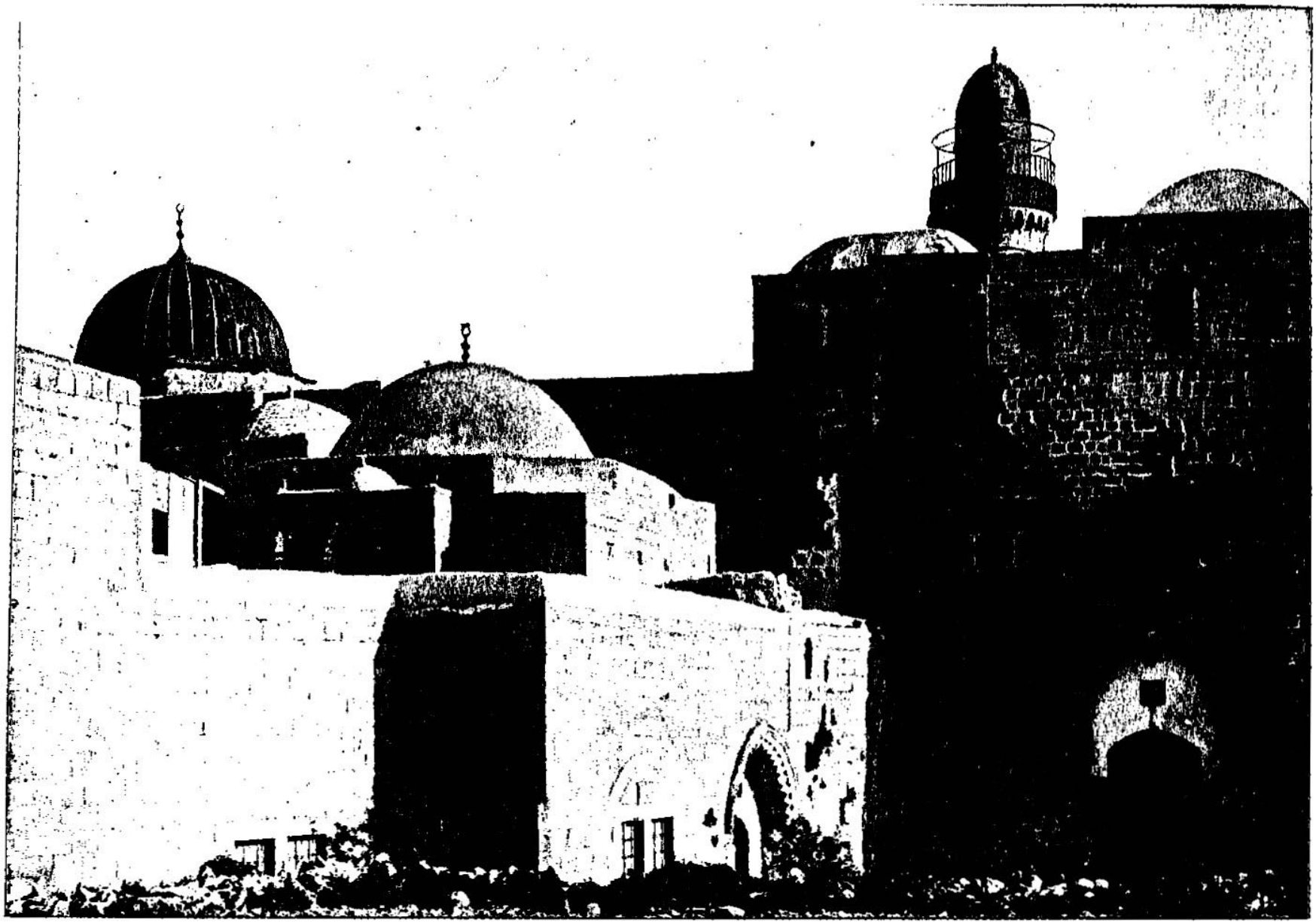

TOMB OF DAVID. [I Chronicles, xxix:28.]—"And he died in a good old age, full of days, riches, and honor: and Solomon his son reigned in his stead." David, we are told, together with hissuccessors, was buried in his own city on Zion, and the site now known as David's Tomb stands on the south brow of the hill outside of the modern walls. Jews, Christians, and Moslems have for many centuries united in looking upon this site as genuine, and it is said to be often common to see Jews standing close to the building steadily and reverently contemplating the place. Josephus tells us that Hyrcanus, when besieged by Antiochus Pius, opened David's Sepulcher and took out 3,000 talents. There have been many stories current in different ages about the fabulous wealth buried in this tomb. On one occasion it is said a man was miraculously struck down while attempting to remove some of these treasures.

Blessed[i] *be* thou, LORD God of Israel our father, for ever and ever.

11 Thine,[k] O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine:* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

12 Both [l]riches and honour *come* of thee, and[m] thou reignest over all; and in thine hand *is* power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, [n]we thank thee, and praise thy glorious name.

14 But [o]who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all [p]things *come* of thee, and of thine own have we given thee.

15 For [q]we *are* strangers before thee, and sojourners, as *were* all our fathers: our [r]days on the earth *are* as a shadow,[3] and *there is* none abiding.[4]

16 O LORD our God, [s]all this store, that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou triest the[t] heart, and hast [u]pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

18 O LORD [v]God of Abraham, Isaac, and of Israel, our fathers, [w]keep this for ever in the imagination of the thoughts of the heart of thy people, and [x]prepare their heart[5] unto thee:

19 And give unto Solomon my [y]son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which [b]I have made provision.

20 ¶ And David said to all the congregation, Now[c] bless the LORD your God.[6] And all the congregation blessed the LORD God of their fathers, and [d]bowed down their heads, and worshipped the LORD, and the king.[7]

21 And they [e]sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel;

22 And did eat and drink [f]before the [8]LORD on that day with great gladness: and they made Solomon the son of David king [h]the second time,[9] and anointed *him* unto the LORD *to be* the chief governor, and [i]Zadok *to be* priest.

23 ¶ Then Solomon sat on [k]the throne of the LORD[1] as king instead of David his father, and [l]prospered; and all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, [m]submitted themselves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed [n]upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned [o]over all Israel.

27 And the [p]time that he reigned over Israel *was* forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a [q]good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now [r]the acts of David the king, first and last, behold, they *are* written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,[2]

30 With all his reign, and his might, and the times that went over him,[3] and over Israel, and over all the kingdoms of the countries.

A.M. 2989. B.C. 1015.

i Ps. 72. 18, 19; cxlv. - ch. 1 Ki. 8. 15. 2 Ch. 20. 6. Eze. 3. 12.

k Mat. 6. 13; 28. 18. 1 Ti. 1. 17; 6. 15, 16. Re. 5. 12, 13. Nu. 9, 5, 11. 5. Ps. 8. 1, 6; 29. 1, 2; 93. 1; 97. 1, 2, 6, 9; 98. 1; 99. 1, 2, 3, 5, 9; 103. 19; 145. 11, 12. Da. 4. 34, 35. Ac. 4. 24.

l De. 8. 18. Pr. 22. 22. Ps. 75. 6, 7. Ja. 1. 17.

m Da. 4. 34, 35; 6. 26. Ro. 5. 13; 11. 27; 15. 3, 12; 19. 1, 6.

n Ps. 103. 1; 106. 1; cxxxv. cxxxvi. cxiv - cl.

o Ps. 115. 1. 2 Co. 3. 5. Phi. 2. 13. 1 Co. 15. 10.

p Ja. 1. 17. Ro. 11. 36. ver. 14.

q Ps. 39. 12; 119. 19. He. 11. 13. *r* Ps. 2. 12. Ge. 47. 9.

r Job 14. 2. Ps. 90. 5; 102. 11. Ec. 6. 12. Ja. 4. 14.

3 A mere form of darkness amidst surrounding light, always escaping, though its motion be imperceptible; lengthening as the evening advances, and vanishing when it seemed greatest.—*C.*

4 'A shadow,' ever changing, never permanent. What a true, graphic, and yet humiliating picture of human life! Job gives expression to the same idea:—'For we are but of yesterday, and know nothing, because our days upon earth are a shadow.' Job 8. 9.—*C.*

s Ja. 1. 17. Ro 11. 36. ver. 14. Ps. 24. 1.

t 1 Sa. 16. 7. ch. 28. 9. Pr. 7. 9. He. 4. 13.

u Ps. 51. 6; 32. 7. Pr. 11. 20.

v Ex. 3. 6, 15, 16; 4. 5. Mat. 22. 32. Ac. 3. 13.

w Je. 10. 23. ch. 28. 9. Ac. 21. 23.

x Pr. 16. 1. Ps. 119. 5. or *establish*, Phi. 1. 6; 2. 13.

5 The preparation of the heart for meeting God in confession, petition, prayer, and communion, is altogether from his Spirit.—*C.*

a Pr. 16. 1, 9; 20. 1. Eze. 36. 26, 27; 11. 19, 20. Je. 32. 39, 40. Ps. 51. 7, 10.

b ch. 22. 25; 22. 14. ver. 2-8.

c Ps. 103. 1, 2, 20; 134. 1; 145. 10; 148. 13, 14.

6 David was not satisfied with leading the devotions, and praying in the people's name, and blessing God in his official capacity as ruler of the nation. He wished the people to give public and formal expression to their faith in God. It was a kind of national covenanting, and was calculated to make a deep and lasting impression on all the members of that great assembly.—*F.*

d Ge. 24. 26; 47. 31. Ex. 4. 31. Ps. 95. 6. He. 11. 21.

7 The same external act of bowing the head was employed, emblematically, as acknowledging God to be supreme over all; David as king under him, but over his people.—*C.*

e 2 Ch. 7. 4-9. 1 Ki. 8. 62-65. Eze. 6. 13.

f Ex. 24. 11. Le. 7. 15, 16. Ne. 8. 10.

8 Their eating and drinking was with thankfulness to God for his greatness, reverence for his power, fear for his displeasure, but love for all his guidance and mercy.—*C.*

g With ch. 23. 1. 1 Ki. 1. 38, 39.

9 The former enthronement was on occasion of Adonijah's rebellion, 1 Ki. 1. 39.—*C.*

h 1 Ki. 2. 35. 2 Sa. 2. 36.

i ch. 28. 5; 17. 14. Ps. 82. 1. Pr. 8. 15. Ro. 13. 1.

1 It was the Lord's, 1. Because all power is derived from him. Ps. 62. 11. 2. Because all good government is derived from him. Pr. 8. 15. 3. Because all rulers are accountable to him. Ps. 2. 10-12.—*C.*

k ch. 22. 11; 28. 14. 1 Ki. 11.—2. 2 Ch. 1.—12.

l Heb. *gave the hand under Solomon*, Ge. 24. 2; 47. 29. Eze. 17. 18.

m 1 Ki. 3. 17; 1. 37, 47. 1 Ch. 1. 32; 2. 2. 9. Ps. 18. 43. xliv. lxxii. 8, 11. He. 2. 8, 9.

n ch. 28. 14. Ps. 78. 71, 72.

o 1 Ki. 2. 11, 12. 2 Sa. 5. 5; 2. 11. ch. 3. 4.

p 1 Ki. 2. 11. 2 Sa. 5. 5; 2. 11. ch. 3. 4.

q Ge. 15. 15; 25. 8. Job 5. 26. Pr. 20. 31. Ac. 13. 36.

r 2 Ki. 11. 41, 42. 14. 29; 15. 7. ch. xi.-xxix. 1 Sa. xvi.-xxx. 2 Sa. 1.-xxiv. Ps. 1.-lxi. Ac. 13. 22, 36; 7. 46. He. 11. 32-34.

2 These books are not lost, but we have here the names of the sacred historians by whom they were compiled, and by whose inspiration they were authenticated. They now constitute, most probably, the books that go entirely by the name of Samuel, because he was the first and principal writer.—*C.*

3 Vicissitudes, revolutions, trials, and triumphs.—*C.*

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wealth; and he gives the grace and wisdom rightly to use it. David sees and devoutly acknowledges all this. *P.*]

Ver. 22. [Abiathar had been priest during the reign of David. The cause of his disgrace, and Zadok's elevation, may be gathered from a number of incidental remarks in the history of David as narrated in Samuel and Kings. Abiathar was son of Ahimelech, who was slain by Saul because he had given David food and arms at Nob, 1 Sa. 22. 20. He fled to David, carrying with him the ephod, and he became David's constant companion. After the death of Saul, and David's accession to the throne, Abiathar was made high-priest, but he had Zadok as colleague. The former was descended from Ithamar, the youngest son of Aaron, 1 Ch. 24. 3, and also from the family of Eli, on which a curse had been pronounced, 1 Sa. 2. 36; the latter was descended from Eleazar, the eldest son of Aaron. It would seem that Abiathar gradually became dissatisfied with the growing influence of his colleague, and his loyalty to the house of David waxed cold. At length, when Adonijah aspired to the throne, he *conferred with Abiathar.* He must have had good reason to anticipate success in that quarter; and the event showed that he was not mistaken in his man. Zadok, on the contrary, was true to David. Thus it was that Abiathar, by envy, folly, and disloyalty, brought about his own disgrace, and at the same time a fulfilment of the prophetic curse pronounced on the guilty house of Eli. *P.*]

Ver. 29. [It detracts nothing from the integrity and completeness of divine revelation even though we admit that these books have perished. God has by his providence preserved all that is necessary for the salvation of his church. The Bible was never intended to be merely a history. The facts of history which it contains were not intended merely for the gratification of man's curiosity. They have a higher object. The books of Samuel, Nathan, and Gad, which are here mentioned, may have been mere biographies of David, with no claim to inspiration. The mention of them here does not prove their inspiration; it merely proves that they were full and trustworthy records of national history. *P.*]

REFLECTIONS.—Young beginners ought to be strongly encouraged in the Lord's way. What we do for God should correspond with the excellences of his nature and his kindness to us, and should be done with all our might; for that only is acceptable to God which is done from hearty affection to him. He loves a cheerful giver: and when our heart is right our hand will be open. But it is not enough that we do our own duty; we must also stir up others to theirs; and to draw them to that which is good, we must show them an example. Such as set their affection upon God's service will think no pains or cost too much to bestow upon it: and what is bestowed in this manner usually brings its own reward in present comfort. It is a pleasure to saints to see God's work carried on with vigour, and to behold a mutual emulation in good works. It is a pleasure for them to die in the comfortable prospect of the church's prosperity: and that they leave behind them such as will zealously endeavour the maintenance of religion in its purity and power. But how delightful is it when dying saints have their mouths opened in prayer, praise, and thanksgiving! And how amazing the infinite excellences and unbounded kindness of God! How unquestionable his right to our most exalted praise! Whatever gifts or grace men have, they have it all from him. And the more we do for him, we are the more indebted to him for employing and enabling us, and ought to walk the more humbly with him. And though our good works ought never to encourage our pride, yet should they be the matter of our praise. If we would retain good impressions on our spirit, we must commit the keeping of them to God. A heart sincerely fixed upon him is the greatest blessing we can here enjoy: and a holy rejoicing should enliven every act of our fellowship with him; particularly our feasting by faith on the sacrifice of his Son. For great is the honour God gives to those whom he calls to his work, while they serve him faithfully therein. But how short a step there is between a throne and a grave! The brightest stars that appear in the church must quickly set in death, and leave their room to others. Let therefore the divinely anointed, the no more dying Jesus, be all my joy and consolation.

THE SECOND BOOK OF

CHRONICLES.

This book greatly coincides with the First and Second Book of Kings, and contains a history of about 480 years, till the return from Babylon: only there we had the history of Israel and Judah mixed together; in this we have scarcely anything but the history of David's descendants, much of which we had not before. In general the good kings were successful, and the wicked severely punished, as Moses had predicted, Le. xxvi.; De. xxviii.–xxxii.; iv. 25–30. Here we have the peaceable reign of Solomon, ch. i.–ix.; the blemished reign of Rehoboam, x.–xii.; the short but busy reign of Abijah, xiii.; the long and happy reign of Asa, xiv.–xvi.; the pious and prosperous reign of Jehoshaphat, xvii.–xx.; the infamous reigns of Jehoram and Ahaziah, xxi. xxii.; the unsteady reigns of Joash and Amaziah, xxiii.–xxv.; the long, prosperous, but ill-concluded reign of Uzziah, xxvi.; the regular reign of Jotham, xxvii.; the idolatrous, profane, and miserable reign of Ahaz, xxviii.; the reforming and glorious reign of Hezekiah, xxix.–xxxii.; the deforming and wicked reigns of Manasseh and Amon, xxxiii.; the pious and reforming reign of Josiah, xxxiv. xxxv.; and the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, destructive to the nation, xxxvi.

CHAPTER I.

1 The solemn offering of Solomon at Gibeon. 7 Solomon's choice of wisdom is blessed by God. 13 Solomon's forces and opulence.

AND Solomon the son of David was strengthened[a] in his kingdom,[1] and the LORD his God *was* with [b]him, and [c]magnified him exceedingly.

2 Then Solomon [d]spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel,[2] the chief of the fathers.[3]

3 So Solomon, and all the congregation with him, went to the high place that *was* at [e]Gibeon; for there was the tabernacle [f]of the congregation of God, which Moses, the servant of the LORD, [g]had made in the wilderness.

4 But[h] the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, [i]the brazen altar [i]that Bezaleel the son of Uri, the son of Hur, had made, he put[4] before the tabernacle of the LORD; and Solomon and the congregation sought unto it.[5]

6 And Solomon went up thither to the brazen altar before the LORD, which *was* at the tabernacle of the congregation, and offered [k]a thousand burnt-offerings upon it.

7 ¶ In[l] that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, [m]Thou hast showed great mercy unto David my father, and hast made me [n]to reign in his stead.

9 Now, O LORD God, [o]let thy promise unto David my father be established: for thou [p]hast made me king over a people like the dust[6] of the earth in multitude.

10 Give[q] me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so* great?[7]

11 And God said to Solomon, Because this [r]was in thine heart, and thou hast not asked riches, wealth,[8] or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

12 Wisdom and knowledge *is* [s]granted unto thee; and I will give thee riches, and wealth, and honour, such as [t]none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from* [u]*his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned [v]over Israel.

14 And[y] Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities,[9] and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem *as plenteous* as stones,[1] and cedar-trees made he as the [x]sycamore-trees that *are* in the vale for abundance.

16 And[a] Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

A.M. 2989. B.C. 1015.

CHAP. I.

a 1 Ki.2.12,46. 1 Ch. 29.22,23,25.

1 He increased in popularity and influence as his wisdom was developed.—C.

b Ge.21.22. 2 Ki. 18 7. 2 Sa.5.10. Ro.8.31. 1Jo.4.4,15.

c 1 Ch. 29. 25; 17. 8. Ep. 1. 20–22. Phi. 2.9–11. 1 Ti.6.15. Re. 5. 12. Da.7.14.

d 1 Ch.13.1;15.3;28. 1:29.1; xi. xxvii. ch.29. 20;30.2;34.29,30.

2 Following the example of David, Solomon desired to renew formally and publicly the covenant between the nation and the Lord. Hence he summoned the whole rulers to a great assembly, just as Moses, Joshua, Samuel, and David had done under similar circumstances.—*P.*

3 One of the most pleasing features in the history of this period is the religious condition of the military and civil authorities. These, in council with the king, seem to have constituted the "estates general of the kingdom," convened only upon great and momentous occasions.—*C.*

e 1 Ki.3.4; 1 Ch.16.39; 21.29, with Jos.9.3, 17; 18.25; 21.17.

f Ex.26.1. Le.1.1.

g Ex. xxxvi.–xl., with xxv.–xxxi.

h 2 Sa.6. 2. 17. 1 Ch. 13.5, 6; 15.28; 16. 1. Ps. 132.5,6.

i Ex.38.1–7.27.1–8.

4 Or, was there.

5 Sought the Lord there by sacrifice, Ps. 50.5.—*C.*

k 1 Ch 29.21. 1 Ki.3. 4,8,63. Le.1.3.ch.7.7.

l 1 Ki.3.5–13. Pr. 3.5, 6. Is. 58.9;66.24. Mat.7. 7,11. Jn.16.23;15.7.

m Ps.103.1–3; 107.1, 8,15;cxxxv.,cxxxvi.

n 1 Ch. 28. 5; 29. 23, ver.1.

o 2 Sa.7.12–16,25–29. 1 Ch. 17. 11–14, 23–27. Ps.132.11,12.

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p 1 Ki.3.7. Ge.13.16; 22.17. Ps 72.8. Da.7.14. Mat.7.28,29.

6 Much as the dust.

q 1 Ki.3.5. Nu.27.17. Ps. 3.13–16,4.7,8.

7 An humble opinion of his qualifications, and a just perception of the difficulties of public business leading to an earnest pleading for grace and guidance from God, constitute the basis of Solomon's character.—*C.*

r 2 Sa. 7. 3. 2 Ki. 8. 18;3.11. Ps. 10.17. Pr.16. 1;21.1.

8 'Riches,' more properly 'possessions,' as productive lands, cattle, and commerce. 'Wealth,' including money, gems, tribute.—*C.*

s 1 Ki.3. 12,13;4.21, 20–34. x. Ps. 65.9. Mat. 6.33. 1 Jn. 5.15. Ep. 3.20.

t 1 Ch.29.25.ch.9.22. Ec.2.9.

u ver. 3,5,6.

v 1 Ki. 4. 24, 25. Re. 21.25–27.

y 2 Ki.2.26;10 26,28. ch.9.25;ver. 16,17, with De.17.16. Ps.33. 16,17. 20.7. Pr.21.31.

9 Cities, where the more level nature of the country, the better state of the public ways, or where frontiers were exposed to sudden incursions, or where pasturage and forage were more abundant for the horses, were selected as the permanent stations of the chariots. Those at Jerusalem were, most probably, for state processions.—*C.*

1 This is no hyperbole—which is but another name for an untruth, never to be ascribed to the Holy Spirit—it is a literal statement, not that gold and silver coins were made of as little value as stones, nor as great in weight as stones, but that they were as plenty as building-stones, a consummation often realized in times of great commercial prosperity.—*C.*

z 1 Ch.27.28.Is.9.10. Am.7.14.

a ver.14. 2 Ki.7.6,28. ch.9.28.

CHAPTER I. [Ver. 3. Gibeon was one of the royal cities of the Hivites, and was the scene of Joshua's great victory and miracle. It would seem that the tabernacle was brought to Gibeon in the early part of the rule of Samuel, probably because it was central, and close to Mizpeh, one of the national gathering-places. The city stood on a low rocky hill, in the centre of an upland plain, 6 miles north-west of Jerusalem, in the territory of Benjamin. No spot in central Palestine was better adapted for a great national gathering. The removal of the tabernacle from Shiloh, which was in Ephraim, may have tended to increase the discontent that already existed in that powerful tribe. *P.*]

Ver. 13. [The sense of this passage and the scope of the context, especially ver. 3, appear to require the first clause of this verse to be rendered thus:—'Then Solomon came from the high-place at Gibeon to Jerusalem.' The words 'from his journey' have no equivalent in the Hebrew, and serve to obscure rather than elucidate the meaning. Literally the Hebrew means '*to* the high-place;' but this must be inaccurate, for Solomon was there, and came *to Jerusalem*. Both the Septuagint and Vulgate read *from*. A mistake in

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty:[z] and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.[3]

CHAPTER II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His embassage to Huram for skilful artificers and timber.* 11 *Huram sendeth him a friendly answer.*

AND Solomon determined[1] to build an house for[a] the name of the LORD, and an house for[b] his kingdom.

2 And Solomon [c]told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.[2]

3 ¶ And Solomon sent to [d]Huram[3] the king of Tyre, saying, As thou didst deal with David my father, and [e]didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, [f]I build an house to the name of the LORD my God, to [g]dedicate *it* to him, *and* to burn before him sweet incense,[4] and for the continual show-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* [h]great: for [i]great *is* our God above all gods.[5]

6 But[k] who is able[6] to build him an house, seeing the heaven and heaven of heavens cannot contain him? [l]who *am* I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom [m]David my father did provide.

8 Send[n] me also cedar-trees, fir-trees, and [o]algum-trees,[7] out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon:[8]) and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [p]wonderful great.[8]

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.[1]

11 ¶ Then Huram the king of Tyre answered in writing,[2] which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, [q]Blessed *be* the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and [3]understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram [r]my father's;

14 The son of a woman of the daughters of [s]Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men,[4] and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, [t]which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need:[5] and we will bring it to thee in floats by sea to [u]Joppa,[6] and thou shalt carry it up to Jerusalem.

17 ¶ And[x] Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.[7]

18 And he set [y]threescore and ten thousand of them *to be* bearers of burdens, and fourscore

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2 Some expositors consider the word translated 'men' to be a name. Bochart thinks it signifies *the toll* or *custom*. The sum paid for a chariot horse, amounting to about £20, 10s., would seem, however, to indicate the price rather than any *set* custom or duty.—*C.*

[z] See note on 1 Ki. 10.29.—*P.*

CHAP. II.

1 Many things may have prevented Solomon from determining sooner—such as the popular attachment to Gibeon, and the jealousy of chiefs and tribes.—*C.*

[a] De. 28. 58; 12. 5, 11. ver. 5, 6. Mal. 1. 9, 10.

[b] 1 Ki. 3. 1, 2.

[c] ver. 18. 1 Ki. 5. 15, 16. ch. 8. 7—9, all Canaanites. Is. 60. 10, 11, 14.

2 There is no discrepancy between this passage and 1 Ki. 5. 13. The one passage gives the first appointment of overseers, the second gives the last.—*C.*

[d] Or, *Hiram*. 1 Ki. 5. 1. 2 Sa. 5. 11.

3 This mode of spelling the word occurs only in Chronicles. In 1 Kings it is Hiram, while in ch. 2. 11 the Hebrew has Hiram, as it is in the margin of the English version. Menander, as quoted by Josephus, writes the name *Hirōmos*; Herodotus has *Syromos*, which is evidently an error of a copyist.—*P.*

[e] 2 Sa. 5. 11. 1 Ch. 14. 1.

[f] 1 Ki. 5. 5, 8. 18. ver. 1. 1 Ch. 22. 8, 9, 10. Nu. viii. xv, xxviii. xxix.

4 Heb. *incense of spices*.

[g] 1 Ki. 8. 1 Ch. 29. 1. Ezra 7. 27.

[h] 1 Ch. 16. 25. Ps. 135. 5. 145. 3. ch. 2. 9. Neh. 9. 5, 6. Ps. 96. 4. 97. 9.

5 There can be little doubt that this Huram was a believer in the true God (see ver. 12), whose glorious attributes Solomon here celebrates; but if an idolater, Solomon well sustains his character of a preacher of truth with a view to his conversion.—*C.*

[i] 1 Ki. 8. 27. ch. 6. 18. Is. 66. 1.

6 Heb. *hath restrained*, or *obtained strength*.

[k] 2 Sa. 7. 18. 1 Ch. 29. 14. 2 Co. 2. 16. 3. 5. Ge. 32. 10. Ex. 3. 11.

[l] Ch. 32. 30. 8. 21. [m] 1 Ki. 5. 6. ver. 9. 28.

[n] Or, *Aimmegim*, 1 Ki. 10. 11, 12. Ge. 9. 13, 14.

7 The precise kind of wood is unknown. Some suppose it the *lignum vitæ*, others the *cypress*; others *sandal-wood*, and this is the opinion of the Jewish rabbins.—*C.*

8 Every employment even the most simple, requires practice and skill, both for facility and health.

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Even could Solomon have claimed or enforced a right to cut timber in the forests of Lebanon, his people were unprepared for the labours both of cutting and transport. He therefore bargains with Huram for this part of the work, and sends his own people as for assistants.—*C.*

[p] Heb. *great and wonderful*. ver. 5. ch. 3. 7, 11. 1 Ki. 9. 8. 1 Ch. 22. 5. 29. 1.

9 There have been greater buildings in point of *extent* (none ever so great as *Jerusalem*—for it came from God), not so great by its *owner*—for he was God himself.—*C.*

1 There is no discrepancy between this statement and that of 1 Ki. 5. 11. The first passage records a present or payment in kind to Hiram; the second the supplies for his workmen in Lebanon.—*C.*

2 Although correspondence among persons of distinction was, in these early times, carried on by confidential messengers, yet we find that epistolary letter-writing did exist, and that kings could read and write as what were called by the proud and insolent Greeks and Romans, barbarous nations. But nearly 2000 years after this we find a king in England who could not sign his own name.—*P.*

[q] 1 Ki. 5. 7. Ge. 14. 19. Ex. 18. 10. Ps. 33. 6. Is. 45. 18. 42. 5. 66. 1. Je. 10. 12. Re. 4. 11. Ju. 17. 13.

3 Heb. *knowing prudence and understanding*.

[r] 1 Ki. 7. 14. Ex. 31. 3—5. ver. 7. 35. 36. 10.

4 Skilful artists.—*C.*

[s] ver. 10. 1 Ki. 5. 11.

5 Heb. *according to all thy need*.

[t] Heb. *Yapha*, Jos. 19. 46. Ezr. 3. 7. Jonah 1. 3. Ac. 10. 32.

6 A town in the tribe of Dan, one of the most ancient seaports in the world, Jos. 19. 46. It is about 40 miles west of Jerusalem, so that the land carriage would be comparatively easy. It contains at present about 5000 inhabitants, and is surrounded with beautiful and productive gardens.—*C.*

[u] As ver. 2. 1 Ki. 9. 26—28. 5. 13. 16. ch. 8. 7. 1 Ch. 22. 2. The building of the temple by captured Gentiles, was typical of their chiefly constituting the New Testament church.

7 The relics of the ancient inhabitants (ch. 8. 7) and strangers from the surrounding nations, and who had, most probably, become proselytes to Judaism.—*C.*

[x] ver. 2. 1 Ki. 5. 15, 16. But here 300 superior overseers are also mentioned.

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writing a single Hebrew letter would have created all the difference. *P.*]

REFLECTIONS.—The more God does for us, the more we ought to do for him, in order to testify our affection and gratitude. A reign, or an undertaking, begun with the solemn service of God, and with earnest prayer for his direction and assistance, is likely to turn out happily. And great is the influence of a good magistrate's example. It is not outward appearances, but inward desires, that most certainly characterize persons. And if we have faith, we shall count all things but loss for the excellency of the knowledge of Christ, and for skill to serve him in our station. And as the eminency of our predecessors or stations render remarkable qualifications necessary, so the infinite mercy of our God, and his promise, encourage us to seek such things. God readily gives his people exceedingly above what they ask or think: and the most disinterested prayers turn out most to our advantage: while those who eagerly pursue the things of this world are apt to lose them, or to have them turned into a curse. And he that increaseth horses, chariots, or trade, often spreads snares and temptations for souls.

CHAPTER II. [Ver. 13. The construction is here difficult, and expositors are not agreed as to the meaning. The Hebrew may be translated literally as follows:—'And now I have sent a skilled man, endued with understanding, Huram my father.' There can be no doubt that the artificer's name was *Huram*. The Hebrew prefix which is translated 'of' is only a sign of the accusative. But then the difficulty arises, why is the expression 'my father' added? Some reply that the Hebrew word so translated is part of the man's name, *Huram-Abi*; others say the king calls the artist *my father*, because of his great skill. Both the Septuagint and Vulgate read 'Huram my father.' Taking this verse in connection with ch. 4. 16, I conclude that the artist's full name was *Huram-Abi*. *P.*]

Ver. 17, 18. [Ver. 17, 18 explain 1 Ch. 22. 2. The strangers resident in Palestine were collected to perform the work to which they were originally devoted. They had been permitted to reside within the bounds of the land of Israel only on condition of becoming slaves or helots to the Israelites. Their labour was now turned to good account. The magnitude of the undertaking required them all. The mere erection of a temple would have been a small thing; but the site selected was such that a vast artificial platform had to be constructed by building walls round the shelving sides of Mount Moriah, in some places to the enormous height of 200 feet, and then filling up the interior. The platform was 1000 feet square. The stones for the building were of enormous size—some of them

thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAPTER III.

1 The place and time of building the temple. 3 The dimensions and ornaments of the house. 11 The cherubims. 14 The vail and pillar.

THEN Solomon[a] began to build the house of the LORD at Jerusalem [b]in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the [c]Jebusite.

2 And he began to build [d]in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* Solomon was instructed for the building of the house of God: the length by cubits, after the first measure,[2] *was* threescore cubits,[3] and the breadth twenty cubits.[4]

4 And the [e]porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty:[5] and he overlaid it within with pure gold.

5 And the greater[6] house[7] he [h]ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.[8]

6 And he garnished[9] the house with precious stones for beauty:[1] and the gold *was* gold of Parvaim.[2]

7 He [i]overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 ¶ And he [k]made the most holy house,[3] the length whereof *was* according to the breadth of the house, twenty cubits,[4] and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.[5]

9 And the weight[6] of the nails[7] *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And[l] in the most holy house he made two cherubims of image-work,[8] and overlaid them with gold.

11 And the [m]wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house; and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [n]inward.[9]

14 ¶ And he made the [o]vail *of* blue, and purple, and crimson, and fine linen, and [l]wrought cherubims thereon.

15 ¶ Also he made before the house [p]two pillars of thirty and five cubits high,[2] and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an [q]hundred pomegranates, and put *them* on the chains.

17 And he [r]reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin,[3] and the name of that on the left Boaz.[4]

CHAPTER IV.

1 The altar of brass. 2 The molten sea supported by twelve oxen. 6 The ten lavers, candlesticks, and tables. 9 The courts, and the instruments of brass. 19 The instruments of gold.

MOREOVER he made an [a]altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also[b] he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And[c] under it *was* the similitude of [l]oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast when it was cast.

4 It stood [d]upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the

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A.M. 2993. B.C. 1011.

CHAP. III.

a 1 Ki. 6. 1, &c.
b Gen. 22. 2. 2 Sa. 24. 18. 1 Ch. 21. 15.
c Or, *Araunah*, 2 Sa. 24. 18.
d 1 Ki. 6. 1. Just 1003 years after the creation.
2 The first,' that is, the Mosaic measure. The builders of Chronicles were drawn up, or revised and arranged by the prophets after the Babylonish captivity; and the Hagiographa, or sacred history, was not equal to the fulness of memorials.—*C.*
3 105 feet 6 inches.
4 56 feet 6 inches.
e 1 Ki. 6. 3, &c.
5 210 feet. It was a very high steeple.
6 Latin, *holy house.*
7 The outer apartment of the temple is distinguished from the most holy place (see ver. 8), for the ark, mercy seat, and cherubim.—*C.*
f 2 Ki. 23. 4, 11, 12.
8 The account of the building of the temple given here, and that given in 1 Ki. vi., are remarkably undesigned records. Each arrangement of the two narratives is quite distinct. In Kings the external outline is first described, and then the historian takes up the internal decorations. In Chronicles the two are mixed up. The writer, after giving the size of the building, then takes the porch, and then the internal decorations. The one account cannot be regarded as complete without the other; the two together form a pretty full and accurate description of the whole structure.—*C.*
9 Heb. *covered.*
1 This, most probably, refers to the pavement of the temple.—*C.*
2 This country or city is now unknown, and conjectures useless.—*C.*
g 1 Ki. 6. 20–22, 30. Ezek. 7. 20. 1 Chron. 28. 18.
h 2 Ki. 6. 15, 19, 20.
3 House of holiness of holinesses, or oracle.
4 36 feet 6 inches.
5 About 25 ton, in value £3,285,000 sterling.
6 Each nail, *viz.* near one pound eleven ounces.
7 In modern language, *bolts.*—*C.*
i 1 Ki. 6. 23–28.
8 Or has some think, *of movable work.*
k 1 Ki. 6. 23–28. These two cherubims of olive tree were added to the golden ones formed by Moses, Exod. 25. 18. 37. 7–9. They represented angels and ministers wondering at, and serving in, the work of our redemption.

A.M. 2994. B.C. 1010.

9 Or, *toward the house*, Ezek. 41. 20.
1 Looking towards one another, Exod. 25. 20. Being the emblems of angels, as meditating, (1 Pet. 1. 12,) Mat. 22. 30; intellectual study, (1 Pet. 1. 12,) spiritual wisdom, (Is. 6. 2, 3, Rev. 4. 8,) and winged quickness, (Is. 6. 2, 6.) One cherubim do also set forth, by their very attitude, the communion of saints with God and with one another, Ju. 24. 3. Jude 2.—*C.*
a Exod. 26. 31–33. 36. 35. Matt. 27. 51. 1 Ki. 6. 21.
1 Heb. *caused to ascend.*
b 1 Ki. 7. 10–22. Je. 52. 20–23. 2 Kin. 25. 13–17.
2 Heb. *long*, taken together: and each was near eighteen cubits.
c 2 Ki. 7. 20. Je. 52. 20. 2 Kin. 25. 17.
2 Ki. 7. 17.
3 Heb. *He shall establish.*
4 That is, *In it is strength.* They represented Christ, his word, ordinances, and ministers, as the establishers and strength of his church.—*C.*

CHAP. IV.

B.C. 1006.

a Exod. 27. 1, 2, 8. 38. 1. 1 Ki. 8. 64. 9. 25. 2 Chron. 4. 1. Represented Christ in his debased and suffering state.
b 1 Ki. 7. 23–26. Ezra 1. 7. Jer. 27. 19, 22. 52. 17, 20.
c 1 Ki. 7. 23–25. Rev. 11. 1. Ezek. 40. 3. Matt. 16. 18.
1 In 1 Ki. 7. 22 we read, twelve knops, here, twelve oxen. The expositors account for this variation, by the supposed error of a transcriber, making one word for another, in which, in the original, bears a considerable similitude. But where is the necessity for this unauthorized violence? May there not have been both to *knops* and to *oxen* corresponding to each other, or in some way so identical as to be called indifferently by the one name or the other? It is right to observe, that Houbigant asserts an error in the translation, and renders it according to the Arabic, not *oxen*, but *grapes*, the cluster of which might well correspond to the *knop* in the former narrative; but the correctness of this criticism is denied by Dr. A. Clarke, who solves the difficulty by supposing an error in a transcriber—a most common solution the most common, but most jealously to be watched, and seldom if ever admitted.—*C.*
d ver. 3. Mar. 16. 15. Is. 49. 6, 45. 22–25. Ps. 22. 27, 68. 32. This sea and the lavers typified Jesus' blood and Spirit, carried about in the gospel, to the various parts of the earth.

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weighing upwards of 100 tons. They were hewn in the quarries in the mountains around Jerusalem. In addition to the mere building, there were enormous cisterns excavated in the solid rock, and aqueducts constructed to bring water from Etam. *P.*]

REFLECTIONS.—We should always prefer the honour of God, and the welfare of his church, to our own accommodations. It is very desirable to make our fathers' creditable friends our own: and if we have the knowledge of the true God, we should labour to make others acquainted with it. Revelation will recommend itself, on trial, to every wise man. But whatever we do for God is in itself unworthy of his regard. And we ought to avoid giving others any ground to misapprehend his greatness and glory; yea, should bring all that we can to admire and adore him, and use their help in promoting his honour. And let us now rejoice that the Gentiles are no more strangers and foreigners, but fellow-heirs of God, and joint heirs with Christ.

CHAPTER III. REFLECTIONS.—Every circumstance in the worship of God must be ordered according to his appointment: and if God meet with us in a place or ordinance, let us hope that he will do it again if it be for his glory and our good. Meanwhile let me consider Jesus, who came in the promised time and spot, as the great temple of our fellowship with God. The dignity, glory, fulness, and usefulness of his person, particularly in his exalted state, infinitely transcend this astonishing structure of Solomon: and angels, ministers, and saints shall always admire his glory. With respect to the temple of his church, of his saints, and of heaven, he is the foundation, the wall, the door, the pillars, the ark, the table, the altars, the light, the sea, the laver, yea, the ALL in ALL.

CHAPTER IV. [Ver. 3. *Oxen.* A comparison of the parallel passages certainly suggests the idea that the readings in both were originally identical, in which case there can be no doubt the true reading was that in 1 Ki. 7. 24. The Hebrew words for 'knops' and 'oxen' are so nearly alike that a transcriber might easily mistake them. But if the text of Chronicles is here corrupt, the corruption must have taken place at a very early period, for all the ancient versions agree with the present text. *P.*]

REFLECTIONS.—What a mercy is it that Jesus, his church, and heavenly state, are suited to his people's condition! As the great atonement, and as the fountain which cleanses from all sin, he is openly exhibited

brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.[1]

6 ¶ He made also [a]ten lavers, and put five on the right hand and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them;[2] but the sea[f] *was* for the priests to wash in.

7 And he made ten candlesticks of gold, according to their form,[3] and set *them* in the temple, five on the right hand, and five on the left.

8 He made also [g]ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

9 ¶ Furthermore he made [h]the court of the priests, and the great [i]court, and doors for the court, and overlaid the doors of them with brass.

10 And he [k]set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made [l]the pots, and the shovels, and the basons. And Huram finished the work that he was to make for king Solomon for the house of God;

12 *To wit,* [m]the two pillars, and the pommels,[4] and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;

13 And[n] four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the pillars.

14 He [p]made also bases, and lavers made he upon the bases;

15 One[q] sea, and twelve oxen under it.

16 The [r]pots also, and the shovels, and the flesh-hooks, and all their instruments, did Huram his father[5] make to king Solomon, for the house of the LORD, of bright brass.[6]

17 In the plain of Jordan did the king cast them, in the [s]clay ground between Succoth and Zeredathah.[7]

18 Thus[t] Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

19 ¶ And[u] Solomon made all the vessels that *were for* the house of God, [x]the golden altar also, and [y]the tables whereon the showbread *was set;*

20 Moreover, [z]the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

A.M. 2958. B.C. 1046.

1 See note on 1 Ki. 7. 26, to which may be added, that as the Jewish measures *after the captivity* had come to differ considerably from those *before it*, the two estimates may agree perfectly in quantity, while differing in name. The *Targum* surprises it had upon baths, dry measure, and 3000 baths liquid measure; but such a solution seems inadmissible, being contrary to all practice of calculation.—*C.*

e Ex. 30. 35; 38. 8. 1 Ki. 7. 38. 1 Pet. 2. 5. Is. 44. 3. Luke 4. 40. 18. 1 Jno. 2. 7.

2 As the priests must be washed, so must the sacrifices. We must not only purify ourselves for religious duties, but put away those vain motives and corruptions that pollute us.—*C.*

f Ver. 2. 1 Ki. 7. 26. Neh. 3. 26. Heb. 9. 10. Jno. 3. 5.

3 According to the original model which God gave to Moses, Ex. 25. 40, to show that while many additions were made in the perfected and settled worship of the temple, beyond what was ordained in the wilderness, still nothing was done by man's invention or authority, but all by the wisdom and authority of God.—*C.*

g Ex. 25. 23–30. 37. 10–16. 1 Ki. 7. 48. Is. 65. 11.

h 1 Ki. 6. 36. 7. 12.

i Jer. 19. 14. ch. 33. 1.

4 Most probably 'globes' surmounting the chapiters.—*C.*

m 1 Ki. 7. 40. Ps. 7. 1; 90. 14. Ca. 4. 11; 5. 10. 4. 17. 33. 2 Co. 4. 11–18.

n 1 Ki. 7. 42–46. ver. 2, 6, 11.

p Ver. 2–5.

q Ps. 27. 3. 2 Ch. 28. 17. Zec. 14. 20. 1 Sa. 2. 13, 14.

5 More correctly translated *Huram Abi.*—*C.*

6 Burnished brass.—*C.*

r Heb. *thickness of the ground,* Ge. 33. 17.

7 See note on 1 Ki. 7. 46.—*Note.* Many Scripture difficulties would be obviated, and infidel objections answered, by observing the mode of speaking adopted in this passage, in which the work ascribed to Huram, ver. 11–16, as artificer again as ascribed to the king, because it was done by his order and authority.—*C.*—*Zarthan.* This place is supposed to have been situated on the west of Jordan, south of Bethshan or Scythopolis, and not far from the river. Succoth we know was situated east of Jordan, in the tribe of Gad and district of Scythopolis. Zarthan and Succoth were probably nearly opposite to each other. In this place Huram found that particular clay which was proper for his purpose.—*C.*

s 1 Ki. 7. 47. 2 Ch. 22. 14; 29. 7.

t 1 Ki. 7. 48–50.

u ch. 26. 16, 18. Ex. 30. 1–10.

x ver. 8. 1 Ki. 6. 20, 22.

y ver. 8. 1 Ex. 25. 31–37; 37. 20, 21. 2 Ki. 6. 5, 16, 17, 18. 6.

A.M. 2996. B.C. 1008.

8 Gold is of various qualities, according to the nature and quantity of alloy. Perfect gold might signify *gold without alloy*, but such gold would be too soft for use. The original, *perfections of gold,* most probably signifies gold hardened by alloy according to a royal standard, and thus perfected in beauty by gilding, as fine gold articles usually are.—*C.*

9 And the entrance or vestibule, but the *Adages* by which entrance was obtained. See 1 Ki. 7. 50.—*C.*

CHAP. V.

B.C. 1004.

a 2 Ki. 7. 51.

1 Three thousand years after the creation.

2 What remained of that imperfect 1 Ch. 22. 14; 29. 4, 7; 26. 26–28.

c 2 Ki. 8. 1–11, &c. 1 Ch. 13. 1, 26. 15. 25.

d 2 Sa. 6. 12. 1 Ch. 16. 1. ch. 1. 4.

3 Jerusalem was built upon several hills. The largest and loftiest was Zion. On it stood the ancient citadel of the Jebusites which David captured and made the seat of his government. It was on this account called 'the city of David.' When the ark was brought up from the house of Obed-edom, it was placed in a tabernacle specially prepared for it by king David, and erected on Mount Zion, and probability beside the palace, 2 Sa. 6. 12. 1 Ch. 15. 1. Solomon having now completed the erection of the temple, the ark was removed from Zion and conveyed to its final resting place on the summit of Mount Moriah in the holy of holies.—*C.*

e Le. 23. 34–36. Nu. 29. 12–38. 1 Ki. 8. 2. ch. 7. 8–10.

4 In the feast of tabernacles, Le. 23. 34, which was celebrated in the seventh month of the ecclesiastical year called Ethanim.—*C.*

f 1 Ki. 8. 3. Jos. 3. 6; 6. Nu. 4. 15. Ex. 25. 14, 37. 5. 1 Ch. 15. 2, 12–14.

5 The Levites might carry the ark to the temple, but might not take it into the most holy place—this was lawful for the priests only, ver. 7.—*C.*

g 1 Ch. 29. 27; 16. 1, 2. 2 Ki. 8. 5, 7. Ne. 8. 13.

h 1 Ki. 8. 6. Jos. 3. 6; 6. 6. 1 Ch. 15. 2, 15, 14.

i 1 Ki. 6. 19, 27. ch. 3. 10–13. Ex. 25. 18–22. 2 e. the inmost and altogether dark apartment.

k Ex. 25. 12, 15. Nu. 4. 6.

7 Or, *they are there,* as 1 Ki. 8. 8.

8 That is, until the time when the original account was written.—*C.*

m 1 Ki. 8. 9. Nu. 10. 33. De. 10. 2, 5. He. 9. 4.

9 Or, *where.*

10 Heb. *found.*

11 All that were found in the whole land were assembled, not by councils, as in the ordinary service, but in one general assembly the ablest men of that greater and more glorious company of the royal priesthood, 1 Pe. 2. 9, that shall yet assemble to witness the dedication of a more glorious temple, Ke. 21. 3, 10, 22, 26.—*C.*

n Ge. 35. 2. Ex. 19. 10. *o* 2 Ch. 29. 5.

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold;[8]

22 And the snuffers, and the basons, and the spoons, and the censers, *of* pure gold: and the entry[9] of the house, the inner doors thereof for the most holy *place,* and the doors of the house of the temple, *were of* gold.

CHAPTER V.

1 The dedicated treasures. 2 The solemn induction of the ark into the most holy place. 11 God being praised, giveth a visible sign of his favour.

THUS all the work that Solomon made for the house of the LORD was [a]finished:[1] and Solomon brought in *all* the things that David his father had dedicated; and the [b]silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ Then[c] Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel,[2] unto Jerusalem, to bring up the ark of the covenant of the LORD [d]out of the city of David, which *is* Zion.[3]

3 Wherefore all the men of Israel assembled themselves unto the king [e]in the feast which *was* in the seventh month.[4]

4 And all the elders of Israel came; and the [f]Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.[5]

6 Also [g]king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the [h]priests brought in the ark of the covenant of the LORD unto his place, to [i]the oracle of the house, into the most holy *place, even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the [k]staves thereof above.

9 And they drew out the staves *of the ark,* that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And [l]there it is unto this day.[6]

10 *There was* nothing in the ark save [m]the two tables which Moses put *therein* at Horeb, when[7] the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place;* (for all the priests *that were* [8]present[9] were [n]sanctified, *and* did not *then* wait [o]by course;

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before us, and accessible to us, in the ordinances of the gospel. By him, as such, we have access to dwell in God's house, enjoy his light, feed on his fulness, and live by his intercession, through which our services are accepted. Yea, under the gospel we have more than a [1]tenfold exhibition of Christ, in his cleansing virtue, his illuminating and soul-nourishing influence. He can make all tempers, gifts, and graces useful in his church—brass as well as gold. And great is their honour who lay out their eminent gifts in the service of Christ.

[1] There were ten times as many lavers, candlesticks, and tables of showbread in the temple as in the tabernacle.

CHAPTER V. [Ver. 10. It has been objected that this passage does not accord with Ex. 16. 33 and He. 9. 4. It will be observed, however, that in Ex. 16. 33 it is not said the 'pot of manna' was to be placed *in the ark,* but only 'before the Lord.' It is probable, however, that while the Israelites were wandering through the wilderness, and while the ark remained without a settled place in Palestine, the pot of manna and rod of Aaron may have been placed within it for security; but upon being located permanently in

12 Also[o] the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with [p]trumpets:)

13 It came even to pass, as the trumpeters and singers *were* as one, to make [r]one sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with [s]the trumpets and cymbals and instruments of music, and praised the LORD, *saying*, [t]For *he is* good, for his mercy *endureth* for ever; that *then* the house was filled with a cloud,[1] *even* the house of the LORD;[2]

14 So[u] that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAPTER VI.

1 Solomon, having blessed the people, blesseth God. 12 Solomon's prayer at the consecration of the temple, upon the brazen scaffold.

THEN said[a] Solomon, The LORD hath said that he would dwell in the [b]thick darkness.[1]

2 But I have built an house [c]of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and [d]blessed the whole congregation of Israel: (and all the congregation of [e]Israel stood:)

4 And he said, [f]Blessed *be* the LORD God of Israel, who hath with his hands [g]fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since[h] the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:[2]

6 But I have chosen [i]Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

7 Now [k]it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst [l]well in that it was in thine heart:

9 Notwithstanding [m]thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for [n]I am risen up in the room of David my father, and am set on the throne of Israel, as [o]the LORD promised, and [p]have built the house for the name of the LORD God of Israel:

11 And[q] in it have I put the ark, wherein *is* the covenant of the LORD,[3] that he made with the children of Israel.

12 ¶ And [r]he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands,[4]

13 (For Solomon had made a brazen [s]scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the [t]court; and upon it he stood, and [u]kneeled down upon his knees before all the congregation of Israel, and [x]spread forth his hands toward heaven,)

14 And said, O LORD God of Israel, [y]*there is* no God like thee in the heaven, nor in the earth; [z]which keepest covenant, and *showest* mercy unto thy servants that [a]walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, [b]keep with thy servant David my father that which thou hast promised him, saying, [c]There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children [d]take heed to their way, [e]to walk in my law, as thou hast walked before me.

17 Now[f] then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 (But [g]will God in very deed dwell with men on the earth? Behold, [h]heaven and the heaven of heavens[5] cannot contain thee; how much less this house which I have built!)

19 Have [i]respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant [k]prayeth before thee:

20 That thine [l]eyes may be open upon this

A.M. 3001. B.C. 1003.

o 1 Ch. xxv. 1, 6–47; 15. 16, 24; 16. 4, 6, 41, 42. Ec. 2. 8. — *p* Nu. 10. 1–10. Le. 25. 9, 10.

r ver. 12. Is. 52. 8. Ac. 2. 41, 46. Ro. 15. 6. 1 Co. 1. 10.

s Ps. 150. 3–5. 1 Ch. 16. 5, 6. 2 Ch. 15. 14. 23. 13. 29. 27, 28. Ezr. 3. 10. Ne. 12. 27, 35, 41–43.

t Ps. 136. 1–26. ch. 20. 21.

1 God's covenant of light and life was written on a cloud. Ge. 9. 13. By a cloud God protected his people, Ex. 14. 19. In a cloud he exhibited his glory, Ex. 16. 10, and from a thick cloud he spoke to Moses, Ex. 19. 9. From all which we learn that, even in the midst of light, there is sometimes a mysterious darkness over the providence of the Almighty, and that even in our most sacred worship we can see but as through a cloud darkly. See ch. 6. 1.—*C.*

2 The ancient versions (followed by Dathe), instead of *house*, read *glory* by which the repetition of Amor is avoided. This suits better ver. 14. When the singers and musicians praised God with one sound, then the house was filled with the cloud. Where unity is, there the Lord commands the blessing.—*Henry.*—*I.*

u Ex. 40. 34, 35. ch. 7. 1, 2. 1 Ki. 8. 11. Re. 15. 8. Jos. 24. 19. 1 Ti. 6. 16.

CHAP. VI.

a 1 Ki. 8. 12–50.

b De. 5. 22. De. 4. 11, 12. Ps. 97. 2. Ps. 18. 9, 11.

1 Solomon here, by his ready reference and quotation, gives evidence of his intimate acquaintance with the Scriptures, and guards the people against any superstitious worship of the cloud, by directing them to God, who assumed it as his emblematical dwelling-place.—*C.*

c ch. 2. 4, 6. 1 Ki. 8. 13. Ps. 74. 20. 1 Ti. 6. 16. Re. 21. 3. 13. Mat. 19. 28. 2 Co. 6. 16.

d 2 Ki. 8. 14. 2 Sa. 6. 18. Ps. 129. 3. Lu. 24. 50. Nu. 6. 23.

e Jo. 3. 29. Ps. 89. 7.

f 1 Ki. 8. 15, 16. Ge. 9. 26. Ps. 72. 18, 19.

g ver. 15. Ps. 22. 6. Jos. 23. 14, 15.

h 2 Sa. 7. 6, 7. 1 Ch. 17. 5, 6.

2 The judges were not rulers supreme and hereditary as David, nor did the choice of Saul as a king originate with God, but in the folly, pride, and irreligion of the people, to whom he was sent as a scourge, rather than other. But the choice of David originated altogether with God, who, in mercy, appointed him to deliver, feed, defend his people, and organize his worship.—*C.*

i ch. 12. 13. 1 Ki. 11. 13, 32. 14. 21. 2 Ki. 21. 7. 23. 27. Ps. 78. 68, 69. 132. 13, 14. Ge. 49. 10. 2 Sa. 7. 2, 3. 1 Ch. 28. 2. 2 Ki. 5. 3, 8. 17. 2 Ch. 28. 15. Ps. 68. 29. Is. 66. 20.

k 2 Sa. 7. 2, 3. 1 Ch. 28. 2. 2 Ki. 5. 3, 8. 17.

l 2 Ch. 8. 11. 2 Ki. 21. 4, 7, 15.

m 1 Ki. 5. 3, 8. 19. 2 Sa. 7. 5, 12, 13. 1 Ch. 17. 12. 22. 8–10, 28. 6, 10.

A.M. 3001. B.C. 1003.

n 1 Ki. 8. 1, 2. Ch. xxiii. xxiv. ch. 1. 1.

o 2 Sa. 7. 12, 25. 1 Ch. 28. 5. Ps. 132. 12.

p 2 Ki. 21. vii. ch. 33, iv.

q ch. 5. 5, 7–10. 1 Ki. 8. 3, 5, 9. He. 9. 4.

3 The two tables of the law, of which, together with the whole judgments contained Ex. xxi.–xxiii., the people had said, Ex. 24. 3, 'All the words which the Lord hath spoken will we do,' which covenant was confirmed when Moses, (verse 8) took the blood and sprinkled it on the people, and said, 'Behold the blood of the covenant which the Lord hath made with you concerning all these words.'—*C.*

r 1 Ki. 8. 22–53. Ps. 28. 2–10. xxxiii. xcvi.

4 In 1 Ki. 8. 22 it is said 'towards heaven,' as if to inquire and receive assistance. This custom in prayer has been almost universal.—*I.*

s 2 Ki. 11. 14. Ne. 8. 4.

t 1 Ki. 7. 9, 12. ch. 4. 9.

u Ps. 95. 6. 99. 5. 138. 2. 10. Mat. 2. 11. 20. 20. 41.

x Ezr. 9. 5. 1 Ti. 2. 8. Ex. 9. 29. ver. 22, 29.

y Ex. 15. 11. 18. 11. Ps. 35. 10. 86. 8. 10. 89. 6–8. 2 Ch. 20. 12.

z Da. 9. 4. Ne. 1. 5. 9. 32. Ps. 89. 28. Ex. 20. 6. 34. 6, 7. De. 7. 9, 12.

a Ge. 5. 24. Ex. 20. 6. Ps. 116. 1. 1 Jo. 2. 6. 2 Co. 1. 12. 1 Th. 2. 10.

b 2 Ki. 8. 25. Ezr. 36. 37. Ps. 45. 16. Mat. 7. 7. 21. 1 Jo. 5. 14.

c 2 Sa. 7. 12. 1 Ki. 2. 4. 8. 25. Ps. 132. 12.

d 2 Ch. 26. 5. 119. 1, 5, 6. Lu. 1. 6. 2 Co. 1. 12. 2 Pe. 2. 10.

e 1 Ki. 8. 36.

f 1 Ki. 8. 27. Ps. 113. 5, 6. Ac. 7. 49. 1 Ti. 3. 16.

g ch. 2. 6. Is. 66. 1. Ac. 17. 24. Je. 23. 24.

4 Accurately rendered, 'The heavens, and the heavens of heavens,' which expressions seem to imply (1) Simple systems of heavenly bodies, each composed of its sun, with its primary planets, and their secondaries. (2) A vast compound system, of which these simple systems, however extended, constitute mere local members. But we may not suppose by conjecture knowledge that is 'too high for us.' One thing, however, is certain—no discovery of philosophy has ever yet found a philosophical error in the Bible, while the Bible has anticipated many a proud discovery of philosophy.—*C.*—These words seem to imply that there are systems and systems of systems, each possessing its suns, its primary and secondary planets; all extending beyond each other in unlimited space, in the same regular and guaranteed order that we find in our solar system, which probably in its thousands of millions of miles in diameter, is to some unseen no more than the atom of the lunar orbit to that of the Georgium Sidus.—*Clarke.*

h 1 Ki. 8. 28. 30. Ps. 4. 1. 17. 6. Da. 9. 17–19.

i Ps. 20. 1–3. 1 Ki. 8. 28.

k Ps. 38. 18; 34. 15. Da. 9. 18.

Jerusalem the rod and the manna were put in their proper positions 'before the Lord.' Hence it is truly said in this chapter, 'There was nothing in the ark save the two tables which Moses put therein at Horeb.' The emphatic manner in which this statement is made leaves the impression on the mind that at some previous period there had been other things in it. Paul, in the epistle to the Hebrews, speaks of the time when the manna and rod *were* in the ark. *P.*]

Ver. 14. [It is worthy of note that as at the dedication of the tabernacle in the wilderness, 'a cloud covered the tent of the congregation; and the glory of the Lord filled the tabernacle; and Moses was not able to enter into the tent of the congregation because the cloud abode thereon;' so now, on the dedication of the temple, 'the house was filled with a cloud, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God.' *P.*]

REFLECTIONS.—If we would inherit our godly parents' blessings we must religiously pursue their intentions. Dedicated things must never be alienated from the Lord's service. The most regularly framed and furnished churches are but desolate if they want the presence of Jesus Christ, the ark of God's strength, and the glory of his Father in him. But his faithful people, according to his promise, shall have him with them always unto the end of the world. And when God accepts us in Christ, and himself in him, we ought exceedingly to rejoice in and thank him, as then we shall taste joys unspeakable and full of glory. When everything else is put out of God's room, and we become hearty and unanimous in our prayers and praises, we may expect astonishing discoveries of his glory in our second, our great temple, CHRIST, in whom dwelleth all the fulness of the Godhead bodily!

CHAPTER VI. REFLECTIONS.—How honourable is it when we perform great enterprises, not from pride, but in prosecution of our parents' gracious purposes, and to fulfil the promise, obey the command, and honour the name of the Lord! And while we

house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth [t]toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [m]make toward this place: hear thou from thy dwelling-place, *even* from heaven; and when thou hearest, [n]forgive.[8]

22 ¶ If a man sin against his neighbour, [o]and an oath be laid upon him to make him swear, and the oath come [p]before thine altar in this house;

23 Then hear thou from heaven, and do, and judge thy servants, by [q]requiting the wicked, by recompensing his way upon his own head; and by [r]justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel [s]be put to the worse before the enemy, because they [t]have sinned against thee; and shall [u]return and confess thy name, and pray, and make supplication before thee in[9] this house;

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and [z]bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When the [y]heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when[x] thou dost afflict them;

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou [a]hast taught them the good way wherein they should walk; and [b]send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there [c]be dearth[1] in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their [d]enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be:*

29 *Then* what prayer *or* what supplication soever shall be made of [e]any man, or of all thy people Israel, when every one shall know his own sore, and his own grief,[2] and shall [f]spread forth his hands [g]in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only [h]knowest the hearts of the children of men;)

31 That[i] they may fear thee, to walk in thy ways, so long as[3] they live in the land[4] which thou gavest unto our fathers.

32 ¶ Moreover, concerning [k]the stranger, which is not of thy people Israel, but is come from a far country [l]for thy great name's sake, and thy mighty hand, and thy stretched-out arm; if they come and pray in this house;

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all [m]people of the earth may know thy name, and fear thee, as *doeth* thy people Israel, and may know that this house which I have built is called[5] by thy name.[6]

34 ¶ If[n] thy people go out to war against their enemies by the way that thou shalt send them, and they [o]pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and [p]maintain their [q]cause.

36 ¶ If[r] they sin against thee, (for *there is* [s]no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away [7]captives unto a land far off or near;[8]

37 Yet *if* [t]they bethink[9] themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee [u]with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.[1]

41 Now therefore arise, O LORD God, into thy resting-place, thou, and the ark of thy strength:[2] let thy priests, O LORD God, be clothed with salvation,[3] and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy [4]servant.[5]

CHAPTER VII.

1 *God having given testimony to Solomon's prayer by fire from heaven, and glory in the temple, the people worship him.* 4 *Solomon's solemn sacrifice.* 8 *Solomon having kept the feast of tabernacles, and the feast of the dedication of the altar, dismisseth the people.* 12 *God appearing to Solomon giveth him promises upon condition.*

NOW when[a] Solomon had made an end of praying, the [b]fire came down from heaven,

A.M. 3001. B.C. 1003.

t Or, *in this place*, ver. 21. Da. 6.10.

m Heb. *pray*, ver. 30.

n Ps. 85.2, 5. Is. 43.25; 44.22. 2 Co. 5.19. Mi. 7.18, 19.

[8] Solomon addresses God, acknowledging himself and the people to be sinners, and consequently unworthy of the mercies sought: a humility of mind that always accompanies justifying faith. Lu. 18.13, 14. 1 Ti. 1.15 —C.

o Heb. *and he requireth an oath of him.* 1 Ki. 8.31, 32.

p Mat. 23.18.

q 1 Ki. 8.32. Is. 3.11. Ro. 2.8, 9. Pr. 11.31; 13.21; 25.22.

r De. 25.1. Le. 26.7–14. 1 Ki. 8.32. Is. 5.22.

s Or, *be smitten*, 2 Ki. 8.33, 34.

t De. 32.15–25. Ps. 51.4.

u Le. 26.40, 41. Ps. 130.1–4. Pr. 28.13. Je. 3.12, 13.

[9] Or, *toward*.

v Le. 26.40, 45. De. 4.29, 30; 30.1–6. 2 Sa. 7.10.

y De. 28.23. 1 Ki. 8.35, 36; 17.1; 18.45. Je. 14.1–6. Mal. 3.10. Joel 1.10, 19, 20. Le. 26.19, 20.

x ch. 33.12. Ho. 5.15; 6.1. Je. 31.18, 19.

a 1 Ki. 8.36. Ps. 94.12. Is. 26.9. Pr. 6.23. 2 Pe. 2.21.

b Ja. 5.18. Joel 2.23. Zec. 10.1. Je. 14.22. Jos. 37.11, 13. 1 Ki. 17.14; 18.41–45.

z Ne. 1.9. 2 Ki. 8.1. Je. 24.5. Le. xxvi. De. xxviii. 2 Ki. 8.37–40.

[1] Persia is subject to have its harvest spoiled by hail, by drought, or by insects, either locusts or small insects, which they call *sirm*: they are small white lice, which fix themselves on the foot of the stalk of corn, gnaw it, and make it die.' *Chardin.* —The enumeration here and in the text so nearly resemble each other, that it is probable these small insects are what Solomon meant by the word translated caterpillars. Others, however, suppose that the '*locust*' refers to the grasshoppers brought by wind from other countries, the '*caterpillar*' to young locusts bred in the land.—*A.*

d De. 28.52–57. Le. 26.25. ch. 12.2, 3, 11; 32.1; 33.11.

e Ex. 22.26, 30. 2 Ki. 6.28. Ps. 102.23.

[2] As in many forms of bodily sickness, such as the *delirium* of fever, the sick man is not only ignorant of his disease, but frequently thinks himself in perfect health; so are those diseases of the mind where there is equal ignorance of the malady, and equal error as to the spiritual condition. When Jesus calls as a physician (Mat. 9.12), he reveals the sore of sin, while the Father applies the remedy of affliction (He. 12.5–11), and the believer is taught 'out of the depths' of sin, sorrow, and salutary affliction, to cry for mercy and salvation.—*C.*

f Pray, ver. 12.

g Or, *toward this house*, ver. 20.

h 1 Ch. 28.9. Ps. 17.4. Je. 17.10. He. 4.13. Re. 2.23; 20.12.

i Le. 3.47; 5.74, 75. Ps. 16.2, 8. De. 6.13; 10.12, 20; 24.25; 30.32.

[3] Heb. *all the days which.*

[4] Heb. *upon the face of the land.*

k 1 Ki. 8.41–43. Ex. 12.43. Nu. 15.29. Le. 19.34. Ru. 2.10, 11. Mat. 2.1. Jo. 12.20. Ac. 8.27. Ep. 2.13.

A.M. 3001. B.C. 1003.

l Jos. 2.9. Ex. 8.27. Zec. 8.22, 23. Ps. 22.27 31.

m Ps. 67.2; 138.4, 5. Is. 11.9, 10; xlix. liv. lx. Zec. xiv. Ac. ii. xix.

[5] Heb. *thy name is called upon this house.*

[6] Every house for the worship of the true God is a public witness to his being and perfections, and a public imitatur, to his worship. And while temples are often visited by strangers merely out of an idle curiosity, Solomon prays that their visit to that which he now dedicates may be blessed to their illumination and conversion.—*C.*

n 1 Ki. 8.44, 45.

o Eze. 36.37. Da. 6.10. Ps. 5.7; 138.2.

p Is. 37.21, 36. Ps. 7.9; 10.17, 18.

q Or, *right*, Ps. 9.4. Ro. 12.19.

r 1 Ki. 8.46–53.

s Ec. 7.20. Ja. 3.2. 1 Jo. 1.8.

[7] Heb. *they that take them captives carry them away.*

[8] The partial differences between this prayer and the previous edition (1 Ki. viii.) have been alleged as arguments against the *verbal inspiration* of the Scriptures, but they for nish none. The differences are merely *omissions* or *additions*, or it may be, for aught we know to the contrary, *translations* from the dialect in which Solomon spoke; and these are all perfectly consistent with the strictest views of verbal inspiration.—*C.*

t De. 4.29, 30; 30.1, 2. Le. 26.41. Ne. 1.5, 8. Je. 31.18, 20; 3.12, 14, 22. 29.12, 13. Pr. 28.13. Ps. 32.5.

[9] Heb. *bring back to their heart.*

u Je. 29.12–14; 3.12–14, 19. Ps. 78.36, 37. Joel 2.12. De. 6.5. Da. 12.10.

[1] Heb. *to the prayer of this place.*

[2] The ark containing the tables of the covenant, guaranteed by the unchanging faithfulness and enforced by the almighty power of God. —*C.*

[3] The only salvation is the righteousness of God, which, by faith of Christ Jesus, whom Solomon prophetically foresaw, is unto all and upon all them that believe. Ro. 3.22. Phi. 3.9.—*C.*

[4] That is, turn not away unanswered the intercessions of Messiah, the Christ —the anointed one, through whom we pray. Remember not the good deeds of David, so would not David have prayed: so prayed not Solomon; but remember the mercies vouchsafed and promised to David, by raising up of his seed a King to reign for ever, Christ Jesus, the Lord of all, and Saviour of sinners.—*C.*

[5] The comprehensiveness of this prayer is remarkable. It embraces all possible trials and evils, and all needful blessings, temporal as well as spiritual. It has nothing in it of Jewish exclusiveness or sectarian prejudice. Solomon prays as a Christian rather than as a Jew; he embraces all mankind in the compass of his petitions.—*F.*

CHAP. VII.

a 1 Ki. 8.54. Da. 9.20. Is. 9[1].3, 6, 7, 22.

b Le. 9.24. Ju. 6.21. 1 Ki. 18.38.

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view this temple as a figure of Christ, let us, whether Jews or Gentiles, deal with God only through him. Let us have fixed views of God's infinite perfection, power, faithfulness, omnipresence, omniscience, and of our own meanness and vileness before him. Let us trust in, love, fear, and honour this God of infinite excellences. In regard to his holiness and heart-searching eye, let us indulge no secret pollution. And, conscious of our sinfulness, let us make solemn prayer our first

and consumed the burnt-offering and the sacrifices; and the [c]glory of the LORD[1] filled the house.

2 And the priests [d]could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they [e]bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying,* [f]For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon [g]offered a sacrifice of twenty and two thousand oxen,[2] and an hundred and twenty thousand sheep.[3] So the king and all the people dedicated the house of God.

6 And[h] the priests waited on their offices; the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry;[4] and the priests [i]sounded trumpets before them, and all Israel stood.

7 Moreover, [k]Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon kept the[l] feast seven days, and all Israel with him, a very great congregation, [m]from the entering in of Hamath unto the river of Egypt.[5]

9 And in the [n]eighth day they made a solemn assembly:[6] for they kept the dedication of the altar seven days, and the feast[7] seven days.

10 And on the [o]three and twentieth day of the seventh month he sent[8] the people away into their tents, [p]glad and merry in heart, for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.

11 Thus [q]Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And the [r]LORD appeared to Solomon by night,[9] and said unto him, I have [s]heard thy prayer, and [t]have chosen this place to myself for an house of sacrifice.

13 If [u]I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall [x]humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

15 Now [y]mine eyes shall be open, and mine ears attent unto the prayer[9] *that is made* in this place.[1]

16 For now have [z]I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.[2]

17 And as for thee, [a]if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, [b]according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

19 But[c] if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I [d]pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it [e]*to be* a proverb and a byword among all nations.

21 And this house, which is high, shall be an astonishment to [f]every one that passeth by it; so that he shall say, [g]Why hath the LORD done thus unto this land, and unto this [3]house?

22 And it shall be answered, Because they [h]forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; [i]therefore hath he brought all this evil upon them.

CHAPTER VIII.

1 *Solomon's buildings.* 7 *The Gentiles which were left Solomon made tributaries, but the Israelites rulers.* 11 *Pharaoh's daughter removeth to her house.* 12 *Solomon's yearly solemn sacrifices.* 14 *He appointeth the priests and Levites to their places.* 17 *The navy fetcheth gold from Ophir.*

AND it[a] came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

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A.M. 3001. B.C. 1003.

[c] 2 Exod. 34. 35. 1 Ki. 8. 10. ch. 5. 13, 14. Rev. 15. 8.

1 The cloud containing, yet revealing the Shechinah or sacred symbol of Him who "covers himself with light as with a garment." Ps. 104. 2. 1 Tim. 6. 16. "clouds and darkness around him." Ps. 97. 2. See Exod. 24. 15, 16.

[d] ver. 11. 2 Ex. 24. 35. Rev. 15. 8. Isa. 6.

[e] Deut. 31. Num. 16. 22. 20. 6. Ps. 95. 6.

[f] Ex. 15. 11. 20. 5. 34. 6, 7. Deut. 4. 31. 2 Chron. 5. 13. 7. 3. Ezra. 3. 11. Ps. 100. 5. 106. 1. 107. 1. 118. 1, 2, 3, 4. 136. 1. Jer. 33. 11.

[g] 1 Kings 8. 62, 63. 2 Chron. 7. 4, 5.

2 Which could not all be offered in one day, when he made his prayer, but what the first lacked, which was in the whole fourteen days. —*Patrick.*

3 See note on 1 Ki. 8. 63. In confirmation of which, observe ch. 7. 8. Ki. 8. 65. C.

[h] 1 Ch. 23. 28. 6. 31. 32. 25. 1, 2, 6. 2 Chron. 5. 12. 29. 25. 35. 15.

4 Heb. *by their hand.*

[i] Num. 5. 10. Num. 10. 2. 29. 1. Ps. 81. 3. Mat. 11. 17.

[k] 2 Ki. 18. 4. Mat. 26. 55. 1 Jn. 5. 2. Heb. 13. 10, 12, 13, 15. Rev. 8. 3.

[l] Of tabernacles. Lev. 23. 34. Num. 29. 12. 36. 1 Ki. 8. 65, 66.

[m] Gen. 15. 18. Jos. 13. 3. Num. 34. 5-8.

5 From north to south. C.—The entering in of Hamath is the opening to the great fountain-head of Lebanon, at the northern end of Lebanon, from the coast of the Mediterranean to the place of Hamath. "The river for matter" or "stream-bed" of Egypt" is *Wady el-Arish*, not the *Nile*, which would be designated in a different way. Hebrew word. The whole extent of the country occupied by the Israelites was thus represented in this national assembly.—*E.*

[n] Le. 23. 36. Num. 29. 35. 38. Jn. 7. 37. 39.

6 Heb. *restraint.*

7 That is, the feast of tabernacles, which commencing, according to order, on the 15th, was completed on the 22d, and on the 23d the people were dismissed.—*E.*

[o] Le. 23. 34. Nu. 29. 12-35.

8 In 1 Ki. 8. 66, it is said, "They blessed the king," *i.e.* they wished him all temporal and spiritual happiness. They were delighted with their king at peace among themselves, and happy in their God, to whom they returned to their homes magnifying him for all his bounty to them, their country, and their king. How happy and prosperous would they have been had Solomon continued to walk uprightly before God! But, alas! the king fell, and his people fell with him.—*E.*

[p] Ps. 30. 5. 126. 5, 6. Isa. 30. 29. 61. 3. Jer. 31. 13. Zech. 8. 19. John 15. 11. 16. 22. 17. 13. 1 John 1. 4.

[q] 1 Ki. 6. 7, &c. Ps. 127. 1.

[r] 1 Kings 9. Ge. 12. 7. 17. 1. 18. 1. Heb. 11.

[s] 1 Ki. 9. 3. Ps. 65. 2. Isa. 58. 9. 65. 24. Da. 9. 21. Mat. 7. 7-11. Ac. 10. 4.

A.M. 3013. B.C. 991.

[t] De. 12. 5. 11. Ps. 78. 68. 132. 13, 14. 135. 6, 9, 13. 147. 20.

[u] Le. 26. 19, 26. 31. De. 28. 23. Deut. 11. 17. 32. 24. Hag. 1. 11. 2. 17. Am. 4. 6-11. 7. 1, 2. Su. 24. 13.

[x] 2 Ki. 4. 9, 10. 1 Le. 26. 40, 41. Ps. 50. 15. Is. 45. 19. Eze. 20. 39, 43. 22. De. 4. 29, 30. 30. 2, 3.

[y] ch. 6. 20, 40. De. 11. 12. Ps. 34. 15. 1 Pe. 3. 12.

9 Heb. *to the prayer of this place.*

1 That prayer ever was and is equally acceptable to God, in whatever place it may be offered, is the doctrine both of reason and of Scripture. Why then this special promise? Because prayer with Sacrifice could now be only in the temple: and to this appointment the Lord refers, as an emblem of that true body and sacrifice of Christ, by which alone our services are accepted by the Father. He. 9. 24. 10. 19-22.—*C.*

[z] 1 Ki. 9. 3. 2 Ki. 21. 4, 7. 2 Chron. 6. 6. 7. 12. 33. 4, 7. Ps. 132. 13, 14. Mat. 23. 37, 38. 1 Co. 3. 16. 2 Co. 6. 16.

2 This is an more figure, ascribing to God what he has not; it is a true description of God's manifestation of himself in the flesh, of those whose eyes were open, whose heart warmed, over the sin and sorrow of the beloved but fallen creature, and determined to—*E.*

[a] 1 Ki. 3. 14. 6. 12. 9. 4. 11. 38. Is. 38. 3. Ro. 2. 7. 1 Co. 15. 58. Col. 1. 23. 3. 24. Mat. 24. 13. 1 Pe. 1. 5.

[b] 2 Ch. 13. 5. 21. 7. ch. 6. 16. 2 Sam. 7. 12-16. Ps. 89. 29-37. 132. 11, 12.

[c] Le. 26. 14-39. De. 28. 15-68. 29. 19-28. 30. 17, 18. 31. 17, 18. 1 Ki. 9. 6-9. Ps. 89. 30-33. Ko. 2. 6, 9.

[d] 2 Ki. 17. 20. 1 Ki. 9. 7. Ps. 52. 5. 53. 5. De. 4. 25-28. 6. 15. 28. 36, 37. 64. 29. 27, 28. 30. 18. 32. 22. 26.

[e] Je. 7. 12. 1 Ki. 9. 8.

[f] Le. 26. 32.

[g] De. 29. 24. Je. 22. 8. 9. 8. 49. 17. 50. 13. 51. 37.

National judgments and great moral lessons, which are never more impressive than when seen in ruined churches, of which nothing is ever heard destroyed, but as the just punishment of formality, worldliness, heresy, superstition, or idolatry. C. — The reason it self is wisely destroyed. Not one stone of it has been left upon another. The rock on which it was founded on the summit of Moriah was left bare and desolate after the destruction of Jerusalem. In the seventh century a mosque was erected over the site of the great altar of burnt-offering. That mosque still stands, and its beautiful dome, surmounted by a gilded crescent. Thus the symbol of a lying religion, the emblem of a false faith, is raised on high, as if in scorn and derision, above the very spot where the glory of Jehovah was once manifested. Well may the passer-by now say, "Why hath the Lord done thus unto this land, and unto this house?"—*E.*

[h] De. 29. 25, 26. Ju. 2. 13. Je. 2. 13, 19. 4. 18, 22. 9. 13. 16. 7.

[i] 2 Kings 18. ch. 15. 2. 34. 25. 1 Lam. Lam. 1. 8. 3. 39. Da. 9. 11.

CHAP. VIII.

[a] 1 Ki. 9. 10.

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and our last resource in all our straits. Even when distress has driven us to him he will in nowise cast us out. His unbounded forgiveness will make way for all necessary mercies to us. For though we may not expect to be heard for the sake of our prayers, yet must we not expect to be heard without them. And thanks be to God that Gentile strangers have an open and free access to him, even to his seat. Happy is that church where all ranks—princes, ministers, and people—are under the special influence of God, as their own and their fathers' God in Christ. Great is their salvation and sweet their joy.

CHAPTER VII. REFLECTIONS.—What pleasure God takes in the earnest and solemn prayer of faith!—he is always ready to give an honourable and gracious return! How infinite is the majesty of God! What solemn awe the manifestations of his presence do or should produce: and what high praises and cheerful aboundings in the worship of God! Always on this side heil praise is our duty: and if we delight in God's service we shall not think the time long. All our prosperity in our undertakings is from God: and when we make his glory our first concern we may expect success. He takes pleasure in the prosperity of his servants; and in keeping his commandments there is a great reward. But dreadful is the danger after

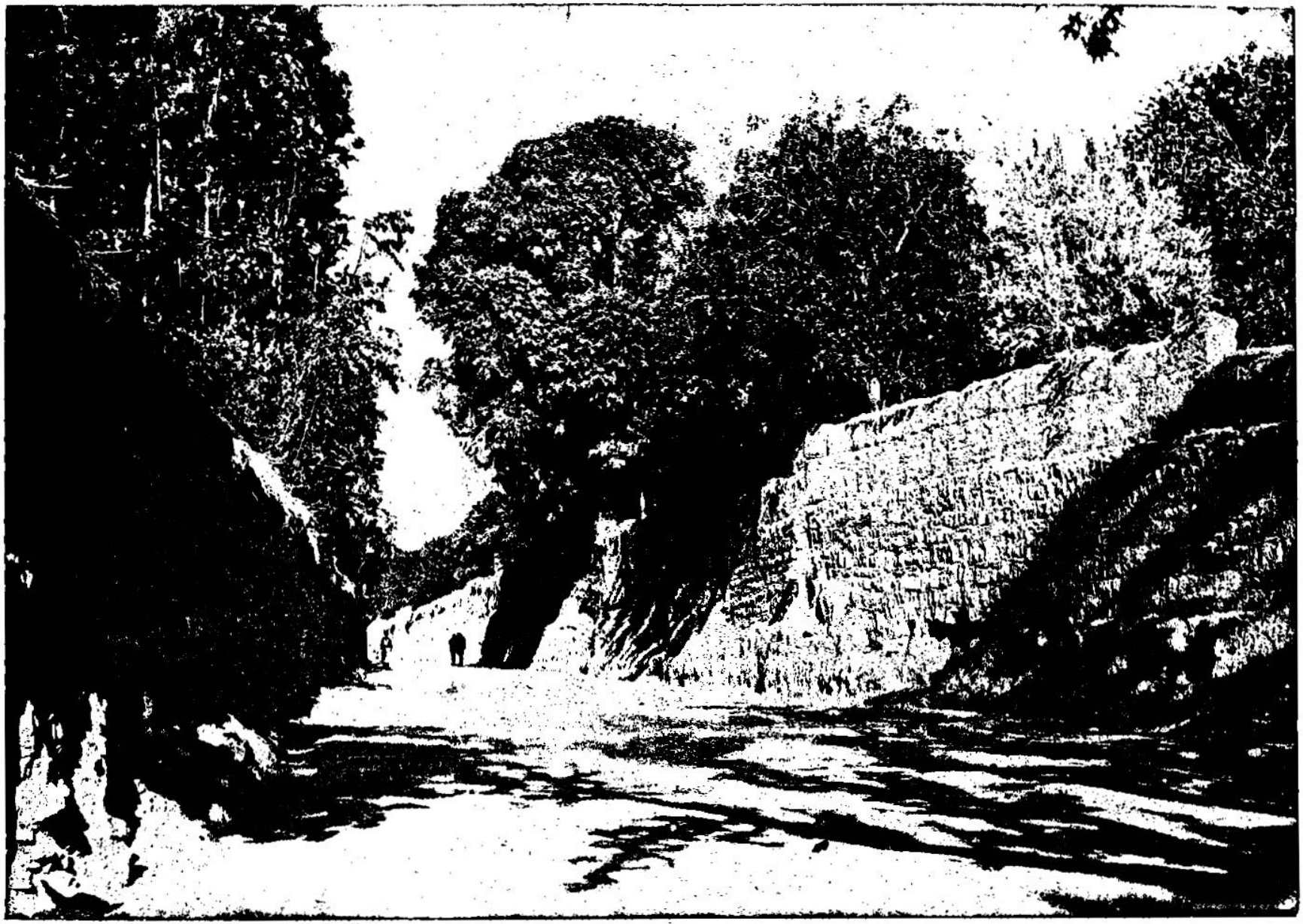

PALMYRA ROAD, LEADING TO TADMOR—BUILT BY KING SOLOMON. [II. CHRONICLES, viii: 4.]—"And he built Tadmor (Palmyra) in the wilderness, and all the store cities, which he built in Hamath." Palmyra in Old Testament times was called Tadmor. This city Solomon rebuilt 1000 B. C. in the wilderness east of Gilead between Damascus and the Euphrates. About 333 B. C. its name was changed to Palmyra. In A. D. 130 it submitted to Hadrian. In 260 Odenathus defeated Sapor King of Persia, and in 266 Zenobia the wife of Sapor took the title of Queen of the East. Between 272 and 273 Aurelian besieged and took it. Its ruins covered several miles. There was a Temple of the Sun here, 90 columns of which still remain. Above we have a view of the road that passes Palmyra immediately after it leaves Damascus.

2 That the cities which Huram [b]had restored to Solomon,[1] Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to [c]Hamath-zobah, and prevailed against it.

4 And he built [d]Tadmor[2] in the wilderness, and all the store-cities which he built in Hamath.

5 Also he built [e]Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And [f]Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and [g]all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the [h]Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, [i]whom the children of Israel consumed not, them did Solomon make [k]to pay tribute until this day.[3]

9 But [l]of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* [m]two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon [n]brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* holy,[4] whereunto the ark of the LORD hath come.[5]

12 ¶ Then Solomon offered burnt-offerings unto the LORD on [o]the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every [p]day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, [q]three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the [r]courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for [s]so had David the man of God[6] commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning [t]the treasures.

16 ¶ Now all the work of Solomon was [u]prepared unto the day of the foundation of the house of the LORD, and until it was finished. *So* the house of the LORD was perfected.

17 ¶ Then went Solomon to [x]Ezion-geber, and to [y]Eloth, at the sea-side, in the land of Edom.

18 And Huram [z]sent him, by the hands of his servants, ships,[7] and servants that had knowledge of the sea; and they went with the servants of Solomon to [a]Ophir, and took thence four [b]hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAPTER IX.

1 The queen of Sheba admireth the wisdom of Solomon. 13 Solomon's yearly revenue in gold. 15 His targets. 17 The throne of ivory. 20 His vessels. 23 His presents. 25 His chariots and horse. 26 His tributes. 29 His reign and death.

AND when[c] the queen of Sheba[1] heard of the fame of Solomon, she came to [b]prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.[2]

2 And Solomon told her all her [3]questions: and there was nothing [c]hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the [d]wisdom of Solomon, and the [e]house that he had built,

4 And [f]the meat of his table, and the [g]sitting of his servants, and the attendance[4] of his ministers, and their apparel; his cup-bearers[5] also, and their apparel; and his [h]ascent by which he went up into the house of the LORD; there was no more spirit in her.[6]

5 And she said to the king, *It was* a true

A.M. 3024. B.C. 980.

[b] 1 Ki.9.11.

1 Solomon had ceded certain cities to Hiram. 1 Ki.9.11, with which Hiram expressed little satisfaction. And these being restored, either because Hiram did not like them, or by virtue of a treaty, Solomon rebuilt and colonized them with a part of the teeming population.—*C.*

[c] Nu.13.21;34.8 2 Sa.8.3.

[d] 1 Ki.9.18,19.

2 The Palmyra of the Greeks. (Josephus, *Antiq.* viii. 6). A splendid city situated in *an oasis*, or green fertile island, so to speak, in the midst of an ocean of sand. It is totally in ruins, but their extent and magnificence continue to attest what it was, and what God's judgments are upon proud and luxurious cities and nations.—*C.*

[e] 1 Ki.9.17-19. 1 Ch.7.24. Jos.16.3,5.

[f] Jos.15.11,60; 18.14. 2 Sa.6.2.

[g] Heb. *all the desire of Solomon which he desired to build*, 1 Ki.9.19. Ec.2.4-10.

[h] Ge.10.15,16; 15.19-21. Ex.3.8;23.23. De.7.1. Ps.106.34. Ju.1.19, 21,27-36; 3.5.

[i] Ps.106.34. Ju.1.19-36.

[k] 1 Ki.5.13,14; 9.21. ch.8.17,18. Ju.1.28,30, 33.

3 The books of Chronicles embrace a period subsequent to the captivity; but even then these aborigines, under the name of the servants of David, seem to have continued under this vassalage. *C.*—It is probable that they had renounced idolatry, and were spared upon terms similar to those granted to the Gibeonites. They and their posterity seem to have been afterwards called 'Solomon's servants,' to distinguish them from the Nethinims. Ezr. 2.55-58. 1 Ki.9.21.—*I.*

[l] 1 Ki.9.22. Ex.19.5. 6. Ga.3.26-29; 4.26. Ju. 8.36.

[m] 2 Ki. 9. 23. The 300 added, ch. 2. 18, are omitted here.

[n] 1 Ki.3.1;7.8;9.24.

4 Heb. *holinesses.*

5 At a time when Solomon still retained such feelings of piety (see also ver. 12-24), it is by no means probable that he would have chosen an idolatrous wife, as some suppose him here to intimate. Does he not rather remove her, that the 'house of David' may be rescued from more domestic occupation, and dedicated to religious purposes?—*C.*

[o] ch.4.1. 1 Ki.8.64.

[p] Ex.29.38-42. De. 16.16. Nu. xxviii. xxix. Le. xxiii. 1 Ki. 9. 25. 1 Ch.16.40.

[q] Ex.23.14,17;34.23.

A.M. 3024. B.C. 980.

[r] 1 Ch.6.31-33;9.17; xxiv. xxvi.

[s] Heb. *so was the commandment of David the man of God.* 2 Sa 23.2. Ac.23. 22,30.

6 The man chosen in the wisdom and called to the service of God; raised up by his will to honour and power, instructed and endowed by his Spirit, renewed in his image, and authorized by his prophetic commission.—*C.*

[t] 1 Ki.7.51. 1 Ch. 26. 20,22,26;29. 29.

[u] 1 Ki.5.18;6.7.

[x] 1 Ki.9.26;22.48. Nu. 33.35. ch.20.36.

[y] 2 Ki. 14. 22; 16. 6. De.2.8.

[z] 1 Ki.9.27,28. ch.9. 10,13.

7 How could Huram send ships from Tyre in the Mediterranean to Ezion-geber in the Red Sea? Without reference to the geographical possibility of sending them by the Cape of Good Hope, an answer is easy—he sent them from his fleets and settlements in the Red Sea, Persian Gulf, or Indian Ocean. Tyre being a kingdom of vast commercial enterprise, and of necessary consequence, of ships and colonies.—*C.*

[a] Ge.10.29. 1 Ki.9.28; 10.11; 22. 48. 1 Ch.29.4. Job 22.24;28.16. Ps.45. 9. Is.13.12.

[b] Of which 420 were clear gain. 1 Ki 9.28.

CHAP. IX.

[a] 1 Ki.10.1-23. Mat. 12.42. Lu.11.31. Ps.72. 10.

1 The honour of having given birth to this illustrious princess is claimed both by Arabia Felix and by Abyssinia. She appears in the annals of both countries, being called by the Arabians *Balkis*, and by the Abyssinians *Maqueda*. If, as Bruce informs us, there was a Saba in Ethiopia opposite the Saba of Arabia, and that these two coasts of the Red Sea formed at times but one kingdom, these opinions easily coalesce.—*I.*

[b] Pr.1.5;13.20.

2 See notes on 1 Ki. 10.—*C.*

3 Heb. *words.*

[c] 1 Ki.3.12;4.29-34. Col.2.3. Pr.8.12-14. 1 Co.1.24,30. Ja.5.20; 1. 18.

[d] 1 Ki.4.29-34.

[e] 1 Ki.6.38;7.1.

[f] 1 Ki.4.22,23. Ps. 9. 5. Ju.6.53-57.

[g] 1 Ki.10.5. Re.3.21.

4 Heb. *standing.*

5 Or, *butlers.*

[h] 2 Ki.10.5.

6 Clarke thinks this means that she fainted with amazement, but it is simply a strong way of expressing the highest surprise and admiration. 'She was out of herself.'—*I.*

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remarkable favours received, we turn again to folly: and terrible the work that obstinate apostasy from God makes in nations, churches, and ordinances!

CHAPTER VIII. [Ver. 4. There can be little doubt that the city here mentioned is identical with the far-famed Palmyra of classic history, and the *Tadmor* of the modern Arabs. The position of the city bears some resemblance to that of Damascus. It lies along the base of a white limestone ridge, through which a deep glen cuts opposite the ruins. A sulphureous fountain bursts from a cliff, runs eastward, watering gardens and orchards of palms and pomegranates, and disappears in a salt marsh. On the undulating ground along the left or northern bank of this streamlet lie the ruins of Tadmor. On the east and south a desert plain, *not of sand* however, as is usually stated, extends to the horizon. Solomon was a commercial monarch. A secure route for the caravans that imported to his little kingdom the treasures of India, Persia, and Mesopotamia was of great importance; he therefore built Tadmor in the wilderness. Its situation, about midway between the Euphrates and Syria, and its copious fountain, made it a fit spot for the establishment of a commercial depôt and resting place. It was during the splendid period of Roman rule in the East that most of the temples and palaces which now adorn Palmyra were built. *P.*]

REFLECTIONS.—In the most profound peace we had need to prepare for war, spiritual or temporal. It is an honour for kings to manifest the utmost regard to their subjects. How certainly, however slowly, Noah's curse of servitude fixes at last upon the descendants of Canaan! They become slaves to the offspring of Shem through the influence of the Lord his God. It is necessary to set bounds to our desires after created things, as they are apt to become inordinate and insatiable. It is no less necessary to keep up proper distinctions between things sacred and common. And we shall find difficulty therein if we ally ourselves in marriage, or in any other way, with the ungodly. What an excellent foundation, for even external prosperity, is a prudent and active zeal for, and constant attendance on, the worship of God! But, alas! how great the folly that, while men will risk and do so much for earthly treasures, so little is done to obtain the riches which endure for ever!

CHAPTER IX. REFLECTIONS.—God honours such as honour him. They who know the value of divine wisdom and truth will grudge no pains to

report[7] which I heard in mine own land of thine acts,[8] and of thy wisdom:

6 Howbeit I [t]believed not their words until I came, and mine eyes had seen *it;* and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou [u]exceedest[9] the fame that I heard.

7 Happy[1] *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed[m] be the LORD thy God,[1] which delighted in thee to set thee on [v]his throne, *to be* king for the LORD thy God:[2] because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

9 And [w]she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir,[3] brought [x]algum-trees and precious stones.

11 And the king made *of* the algum-trees [y]terraces[4] to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And[z] king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought unto the king.[5] So she turned, and went away to her own land, she and her servants.

13 ¶ Now the [a]weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought: and all the [b]kings of Arabia, and governors[6] of the country, brought gold and silver to Solomon.[7]

15 ¶ And[c] king Solomon made two hundred targets *of* beaten gold: six hundred *shekels*[8] of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels*[9] of gold went to one shield: and the king put them in the house of the forest of Lebanon.

17 ¶ Moreover, [d]the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays[1] on each side of the sitting-place, and two lions standing by the stays.

19 And [e]twelve lions[2] stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And [f]all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [g]pure gold: none *were of* silver;[4] it was *not* any thing accounted[5] of in the days of Solomon.

21 For the king's ships went to [h]Tarshish with the servants of Huram: every three years [i]once came the ships of Tarshish, bringing gold, and silver, ivory,[7] and apes, and peacocks.

22 And king Solomon[k] passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the [l]earth [m]sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

24 And they brought every man his [n]present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon [o]had four thousand [p]stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot-cities, and with the king at Jerusalem.

26 ¶ And he [q]reigned over all the kings, from the river[1] even unto the land of the Philistines, and to the border of Egypt.[2]

27 And the king [r]made silver in Jerusalem as stones,[3] and cedar-trees made he as the sycamore-trees that *are* in the low plains in abundance.

28 And[s] they brought unto Solomon [t]horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the [u]book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers;[8] and he was buried in the city of David his father: and [v]Rehoboam his son reigned in his stead.

CHAPTER X.

1 *The Israelites, assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him.* 6 *Rehoboam, refusing the old men's counsel, by the advice of young men answereth them roughly.* 16 *Ten tribes revolting kill Hadoram, and make Rehoboam to flee.*

AND Rehoboam[a] went to Shechem:[1] for to Shechem were all Israel come to make him king.

2 And it came to pass, when Jeroboam the son of Nebat (who *was* in Egypt, [b]whither he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they sent and called him. So Jeroboam and all Israel[2] came and spake to Rehoboam, saying,

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A.M. 3014. B.C. 990.

7 Heb. *word.*
8 Or, *sayings.*
t 2 Ki. 10. 7. Ps. 19. 27. Zeph. 2. 15. Zech. 9. 2. Ps. 78. 11. Zeph. 2. 15. Ge. 3. 9. Mt. 25. 24.
9 Heb. *not added to.*
u 1 Ki. 3. 8. Ps. 84. 4; 90. 12. De. 33. 29.
m 2 Ki. 11. 6. 1 Ch. 22. 9. Ps. 72. 18, &c. Ex. 18. 9, 10. 1 Ch. 29. 22. 2 Ch. 9. 8. Jer. 31. 12. 2 Ch. 9. 1. Ps. 72. 10.
1 Or, *there is no reviving, whatsoever befall us, seeing the queen of Sheba is become a handmaid, and hath received the knowledge of the true God, and worshipeth him?* Ps. 72. 15. Ge. 43. 27. 1 Sa. 17. 55. 2 Sa. 14. 19. 1 Ki. 1. 31. 2 Ki. 4. 1. Ne. 2. 3. Da. 2. 4. Ps. 45. 2. Pr. 22. 11. Ec. 10. 12. Lu. 4. 22. Col. 4. 6.
2 Or, *King of Israel. But not one whit more than he is King of every king, and Governor of every nation; kings and judges are but stewards of his power, justice, and mercy, and so they are accounted of him, whether they acknowledge or reject his right.*—C.
n 1 Ki. 10. 14. Ps. 72. 10, 15. *Or, Arabia* sojourning.
3 We know not where Ophir was, and conjecture is endless.—C.
o ch. 2. 8. 1 Ki. 10. 11, &c.
p Or, *stays,* 1 Ki. 10. 12.
4 Heb. *highways.*
q 1 Ki. 10. 13.
5 Is not the meaning that Solomon referred her all her requests? See the Like generous conduct of Abraham, Ge. 14. 22, &c.
r 1 Ki. 10. 14. Ps. 72. 15, 16. 1 Ch. *Talents* 600 shekels.
s Is. 60. 7, 8. Ps. 68. 29; 72. 10.
6 Or, *captains.*
7 It is a curious fact, that, from the passage of the Red Sea (Ex. 14.) till the battle of Megiddo (Jos. xi.), no mention is made of horses, but merely of camels, oxen, &c., as beasts of burden. The trade in horses established by Solomon (2 Ch. 1. 16; 10. 28) will account for much of the traffic with the Arabian kings, and most probably for the origin of that species of horse for which Arabia has since become so distinguished.—C.
t 1 Ki. 10. 15, 27; 14. 26. Ga. 22. 4.
8 About nineteen pounds weight.
9 Nine pounds weight.
u 1 Ki. 10. 28–29. Ps. 45. 6–7. Re. 3. 21; 20. 11.
1 Heb. *hands.*
v Re. 21. 12. Mat. 19. 28 These might represent Christ's twelve apostles.
2 The prophetic and heraldic emblem of Judah, and, most probably, the origin of that kingship over the forest, that has been so generally associated to the lion. It is more interesting to observe that the lion has furnished a title to Christ (Re. 5. 5) as the mighty conqueror of the throne of David, on the steps of which he advances, to the terror of his enemies, while on the back of the emperor, as a "Lamb that had been slain," thus prevailing as a man to open those seals of providence and redemption, which developed and ghostly him as the Lamb "that taketh away the sin of the world."—C.

A.M. 3014. B.C. 990.

w 2 Ki. 20. 13–15. Is. 39. 2. Pr. 22. 1.
9 Heb. *a thing not set.*
4 Or, *There was no silver in Dan.*
5 Nothing accounted of for drinking vessels, such as in royal households great value is set upon, and nothing accounted of for seals or such ornaments.—C.
5 See note on 1 Ki. 10. 21.
x 1 Ki. 10. 22. Job 28. 16, 19.
7 Or, *elephants' teeth*
y 1 Ki. 10. 22; 22. 48. 2 Ch. 9. 21. Nu. 24. 6. Ps. 104. 26.
z Not all the kings of the world, but of the surrounding countries, to which restricted application the word "earth" is frequently used.—C.
a 1 Ki. 4. 34. 2 Ch. 9. 23. Ge. 26. 12. Ex. 3. 21. Ge. 45. 22. Ps. 72. 10, 11.
b Ps. 72. 15. 1 Ki. 10. 25, with 1 Ki. 4. 21.
c 1 Ki. 4. 26; 10. 26. ch. 1. 14, 17. Ge. 37. 36. Ps. 45. 8. Pr. 21. 31.
9 In 1 Ki. 4. 26 the number of stalls is 40,000, which is manifestly an error, since it is impossible to suppose, even in the largest stables, that while the 4000 stalls in the text is used for stabling of 40 stalls each. This conjecture is too violent to be received. Others have recourse at once to the never failing sanction of a "misprint." Is it not true, more reasonable to conclude that both accounts are correct; while that in 2 Ki. gives the total of the stalls throughout the kingdom, that in the text appertained to Jerusalem?—C.
d 1 Ki. 4. 26; 5. 6. Ge. 15. 18. Ex. 23. 31. De. 11. 24. Jos. 1. 4. *e* Da. 2. 34. Ke. 12. 3. Mat. 21. 44.
1 I.e. *Euphrates.*
2 1 C. 18.
f Heb. *gave,* 1 Ki. 10. 25. ver. 26, 28; ch. 1. 17. 1 Ki. 4. 21.
3 See note on 1 Ch. 22. 3. C.
g 1 Ki. 10. 28. ch. 1. 16, with De. 17. 16.
4 Here was the beginning of Solomon's idolatrous excellence, and we see how one sin leads to another. He established a body of cavalry, which was forbidden (Dg. 17. 16), and horses were obtained from Egypt, with which the Israelites were forbidden to have intercourse. This connexion with Egypt led to the marriage with Pharaoh's daughter; then followed marriages with other "strange women." These persuaded Solomon to build temples for their idolatrous worship, and afterwards for his own idolatry.—*h*
6 Heb. *words.*
6 B.C. 975.
1 I.e. the enlargement of the people. ch. 1. 16.

CHAP. X.

a 1 Ki. 12. 1–19, with 2 Ch. 10. Mat. 2. 22.
1 Why Shechem was selected for this great national assembly does not appear. It most probably arose from its situation between Gerizim and Ebal, where the blessings and the curses of obedience and disobedience were pronounced (De. 11. 29), and from the recollection of the solemn meeting and covenant before the death of Joshua (Jos. 24. 1, &c.). It had also ratified and retained that sacred character which all nations come in time to attach to some particular city.—C.
b 1 Ki. 11. 40.
2 The heads and representatives.—C.

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20 ¶ And [f]all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [g]pure gold: none *were of* silver;[4] it was *not* any thing accounted[5] of in the days of Solomon.

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f 1 Ki. 7. 48, 49. 2 Ch. 4. 8, 19, 20.
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1 I.e. *Euphrates.*
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b 1 Ki. 11. 40.
2 The heads and representatives.—C.

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search for it. They only are truly great whose piety and zeal for God distinguish them. And whatever gifts we enjoy they are but lent us for the edifying of the body of Christ, and ought to be employed with diligence and care. How comely is good, and especially religious, order in families, particularly those of princes! Happy are they who have constant access to, and intimacy with, the intelligent and zealous fearers of God! and we ought to be thankful for the gifts and

4 Thy [c]father made our yoke grievous:[4] now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, [d]Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counsel with the[e] old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, If thou be [f]kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But [g]he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him,[5] that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, [h]Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them, [i]My little *finger* shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.[6]

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them [j]roughly; and king Rehoboam forsook the counsel of the old men.[7]

14 And answered them [k]after the advice of the young men, saying, My father made your yoke heavy, but I [l]will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for the [m]cause[8] was of God,[9] that the LORD might perform his word, which he spake by the [n]hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, [o]What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now, David, see to thine own house. So all Israel went to their tents.[1]

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [p]Hadoram that *was* over the tribute;[2] and the children of Israel stoned him with stones, that he died: but king Rehoboam made speed[3] to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled[4] against the house of David unto this day.[5]

CHAPTER XI.

1 Rehoboam raising an army to subdue Israel, is forbidden by the prophet Shemaiah. 5 He strengtheneth his kingdom with forts and provision. 13 The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah. 18 The wives and children of Rehoboam.

AND when[a] Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the [b]man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your [c]brethren: return every man to his house; for this thing [d]is done of me.[1] And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and [e]built cities for defence in Judah.[2]

6 He built even [f]Beth-lehem,[3] and [g]Etam, and [h]Tekoa,

7 And [i]Beth-zur, and Shoco, and Adullam,

8 And [k]Gath, and [l]Mareshah, and [m]Ziph,

9 And Adoraim, and [n]Lachish, and Azekah,

A.M. 3029. B.C. 975.

c 1 Ki. 4. 7, 15, 20. & 9. ver. 22. & 12. 4.

4 Of this no evidence appears; indeed the evidence is to the contrary; but Judah and Israel had never thoroughly amalgamated, and this is a mere pretence of grievance to effect their separation. C. — Solomon's rage for building had the effect of oppressing and impoverishing the people, and thus created a spirit of sedition and revolt. —*C.*

d 2 Ki. 12. 5. Ps. 132. 5.

e Job 32. 7. 8, 9.

f Heb. *for good.* 1 Ki. 12. 7. Ne. 5. 19. Ps. 8. 17. Pr. 15. 1.

g Pr. 12. 16. Is. 3. 4, 5. Pr. 3. 34, 9. 6.

5 The opinion of Cabinet, that it was customary in eastern nations to associate certain fellow-students with the heirs of royalty in order to secure [by gratitude] a powerful support in after life. It would be well suited to beget friendships, which, when sincere and honest, none require more than kings. 2. It would excite to emulation in study and all requisite accomplishments. 3. It would lead to the knowledge of the characters of those who might be future ministers and associates in government. The whole may be well contained in the one expressive modern phrase, *schoolfellows*, associates with whom, under Providence, much of character, and success or disaster, invariably depends.—*C.*

h Pr. 21. 30. 2 Sa. 17. 7—13, 15, 19. 21—23.

i 1 Ki. 12. 10. Pr. 13. 24. 20. 30. 23. 13, 14.

6 Your taxes shall be heavier, your services more burdensome, and your punishment more severe.

j Pr. 15. 1. 18. 19. Ec. 2. 18, 19.

7 When one said of a certain queen, "she was great, wise, and accomplished," another replied, "she certainly had the merit of having wise counsellors." "Ah!" rejoin the other, "did you ever know a *fool* who had wise counsellors?" Upon this judgment, remark the unhappy Rehoboam is a melancholy example. He was not wise, and he had not wise counsellors.—*C.*

k Pr. 10. 16. Is. 3. 4. 5. ch. 13. 7.

l Pr. 19. 13. 21. 19. 27. 15. ver. 11.

m ch. 25. 16. Ps. 81. 12. Am. 3. 6. Is. 45. 7.

8 Heb. *a wrecking about.*

9 The cause was of God, as a judicial act against a faithless, disobedient, and self-confident, and presumptuous man.

A.M. 3029. B.C. 975.

n 1 Ki. 11. 29—39.

o 2 Ki. 12. 16. 1 Sa. 20. 1. 2 Sa. 20. 1. Is. 6. 10. Phi. 3. 19. Heb. 12. 15, 16.

1 That is, all the assembled heads or representatives returned to their tents in the valley of Shechem. C.

p 1 Ki. 4. 18, and perhaps 4. 6. & 12. 24.

2 This completes the climax of Rehoboam's folly. He had neglected the advice of his father's counsellors, and the Ephraimites had renounced their allegiance on account of their burdens and taxes; and to aggravate them, he sends Hadoram, or Adoniram, who was over the taskmasters, or the most odious man he could send.

3 Chron. *strengthened himself.*

4 A Jew will work, and a removal of a part of the oppressive taxes that they said, "Ease thou somewhat of the grievous servitude," would have secured this people to the last, and prevented the shedding of seas of human blood, which was the consequence of the separation of this king of Israel. Rehoboam was a fool; and enough for folly cost his people dear. He is not the only example on record: the Stewarts lost the realm of England much in the same way, and by a different mode of treatment, the house of Brunswick continues to fix the Britannic throne. May the thread of its fortune, woven by the hand of God, never be untwisted! and may the current of its power flow on to the latest posterity.—*Clarke.*

5 I. e. till the time of Ezra.

CHAP. XI.

B.C. 974.

a 1 Kings 12. 21—24.

b Prophet. De. 33. 1. Jo. 14. 6, 8. 1 Sa. 9. 6, 7.

c Ex. 2. 11. Le. 25. 6. Neh. 5. 8. Es. 49. 5.

d Ge. 50. 20. Am. 3. 6. 1 Ki. 12. 15. Is. 45. 7.

1 See note on ver. 15—17.

e Repaired, enlarged, and fortified, ch. 14. 6.

2 In kingdoms, times of danger produce great exertions for defence; such as in the church of Christ, times of persecution and controversy produce great devotedness, courage zeal, unity, and learning.

f Ge. 35. 19. Mat. 2. 1.

3 There were two cities of this name; the Bethlehem-judah, i. e. Ephrath, or rather to distinguish it from another in Zebulun (Jos. 19. 15.), called also Ephratah or Ephrath. Bethlehem-Judah is about six miles south of Jerusalem, and contains about 300 inhabitants. C.

g Jo. 15. 34. 1 Ch. 4. 32. Ju. 15. 8, 11. 2 Sa. 23. 14. 2 Jos. 10. 1. Chronicle.

h 2 Ch. 20. 20. Am. 1. 1.

i Jos. 15. 58. Ne. 11. 7. k 1 Ch. 18. 1. 20. 8. l Jos. 15. 44. Mi. 1. 15. m Jos. 15. 55. 1 Sa. 23. 14. n Jos. 10. 5, 11. 15. 35. 36. Is. 37. 8.

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graces of God to others; especially if made instrumental for our good. Great souls are ever generous; and ought to be so, according to their stations and ability. But not the most engaging things on earth ought long to detain us from that home in which God calls us to act for his glory. What a transient blaze is all the glory and wealth of earth! Ere it be long Solomon's family shall be poor and contemned. Yet God seems, as it were, unwilling to remember those sins against Solomon or any of his people, of which they have sincerely repented. What a sudden gloom death spreads over the brightest honours on earth! But rejoice, my soul, that Jesus has wisdom, has wealth, has glory, and fame, which neither death nor eternity can ever sully or consume! Of him it may truly be said, the half has not been told us. Happy are they that wait around this exalted King of Israel—chosen through the love of the eternal Father—and placed to do justice and judgment, and to establish his people in eternal glory.

CHAPTER X. REFLECTIONS.—The best of rulers cannot give every one content. Men are readier to complain of the expense of government than to acknowledge the benefit which they receive from it; and turbulent and ungrateful spirits will find fault where they can scarcely find the shadow of a reason. Young heads are ordinarily too hot to be wise counsellors: and many ruin their own interests by trampling on and provoking their inferiors. Moderate counsels are generally the most safe and prudent. Soft answers disarm men's passions when harsh ones render them furious: and when the affairs of church or state are in a ferment rough proceedings do but make them worse and worse. Most men need no more to ruin them than to be given up to their own pride and passion. But O the wisdom and power of God, who can fulfil his counsels by men's folly and fury! Very uncertain are all earthly enjoyments; nor can the wisest secure them to his next heir. God often visits the iniquity of the fathers upon the children: but amidst all the heat of his anger he never breaks his promise.

CHAPTER XI. [Ver. 14. Jeroboam established an idolatrous worship in his kingdom. The Levites, it appears, would not conduct his services. They preferred banishment to servitude under such a master. The kingdom of Judah was thus materially strengthened. In addition to the powerful tribes of Judah and Benjamin, it had the Levites, and also the great bulk of Simeon and Dan. In compactness and natural strength of territory, in unity and courage, in devotion

10 And [o]Zorah, and Aijalon, and [p]Hebron, which *are* in Judah and in Benjamin fenced cities.[4]

11 And he fortified the strong holds, and put [q]captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.

14 (For the Levites left [r]their suburbs and their possession, and came to Judah and Jerusalem: for [s]Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he [t]ordained him priests for the high places, and for the devils,[5] and for the calves which he had made.)

16 And [u]after them, out of all the tribes of Israel, such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for [v]three years they walked in the way of David and Solomon.[6]

18 ¶ And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of [w]Eliab[7] the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [x]Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took [a]eighteen wives, and threescore concubines, and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.[8]

23 And he dealt wisely, and [b]dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired [c]many wives.

A.M. 3012. B.C. 974.

[o] Jos. 15. 33. 19. 41. 21. 10. [p] Ge. 23. 2. Jos. 10. 3; 14. 14.

4 These cities were situated along the southern and western borders of Judah. Two of them, Zorah and Aijalon, were in Benjamin. It would seem that the object of Rehoboam was chiefly to fortify his little kingdom against attacks from the south and west—the Edomites, Moabites, and Philistines. The fourteenth, Hebron, being near the capital, and being generally rugged and difficult, was easily defended. *C.*

[q] ver. 23. ch. 14. 7; 17. 2, 19.

[r] Jos. 21. 20. 42. 1 Ch. 6. 56, 81.

[s] ch. 13. 9. Ex. 13. 16. 1 Ki. 12. 28, 31. 2 Ki. 23. 8.

[t] Le. 17. 7. Nu. 15. 39. Ho. 13. 2. Ps. 106. 37.

5 That is, literally, *hairy ones*, a name commonly applied to goats, but which well includes all the fabulous deities of heathenism, known by the names of *Pan, Silvanus, Satyrs, Fauns*, &c. Hesiod, in his Theogonia, tells us that the he-goat was universally worshipped in Egypt under the name of *Mendes*; and to some such disgraceful rites the text undoubtedly refers. See note on Le. 17. 7. *C.*

[u] ch. 11. These Levites, ver. 14; ch. 15. 9; 30. 11, 18. Ps. 69. 32, 36.

[v] ch. 11. 1, 2. Ho. 6. 4. Mat. 13. 18–22. Ps. 78. 34–38.

6 That this book was written after the captivity, yet comparatively near to the days of Solomon, and under divine inspiration, there can, with Christians, be no doubt. It is therefore to observe this peculiar testimony to the religious character of Rehoboam, that while it leaves him with David a sinner, for such is the way of man—a believer, a penitent, for such is the work of grace.—*C.*

[w] 1 Sa. 16. 6, 7; 17. 13, 28. 1 Ch. 27. 18. 28. 12.

7 Eliab was David's eldest brother. 1 Ch. 2. 13; 1 Sa. 17. 28, and David had seven other brothers. 1 Sa. 17. 12, 14. By this genealogy therefore, as David began his reign at thirty-one, 2 Sa. 5. 4, Abihail must have been, in point of fact, his grandaughter, or great grand-daughter, and Rehoboam, either by birth, adoption, or heirship-at-law. *C.*

[x] 1 Ki. 15. 2. ch. 13. 2; not of Absalom, 2 Sa. 14. 27.

[a] De. 17. 17. 1 Ki. 11. 3.

[b] Ge. 25. 6. ch. 21. 3. ver. 13.

[c] Heb. *a multitude of wives*, Ge. 17. 15. 1 Ki. 11. 3.

8 The successful issue in the war of the king, and did not displease God by error in the eldest son, Rehoboam might therefore make this selection. But, as the case of Adonijah and Absalom gave him warning, he dispersed his other sons, with ample maintenance, in separate commands, so that none of them might have an opportunity of acquiring such popularity in the capital, as might tempt them to rebellion. See 2 Sa. 15. 1–13. *C.*

A.M. 3034. B.C. 970.

CHAP. XII.

[a] ch. 11. 17, 17. 1 Ki. 14. 22. De. 32. 15. Pr. 28. 1, 14. 29. 1.

[b] 1 Ki. 12. 1, 12, 22. Ho. 10. 11. The two tribes over which he reigned, as the other ten had done, before.

[c] 1 Ki. 14. 25, 26. Je. 46. 9.

1 That is, Shishak was permitted, given over, to follow his own ambitious course of foreign conquest, and Rehoboam and his kingdom adjudged for their iniquity to suffer all the evils of invasion. *C.*

[d] Ge. 41. 43. 1 Sa. 13. 5. 2 Sa. 10. 18. 1 Ch. 17. 18.

[e] Ex. 30. 6. Nu. 34. 9. All Africans.

2 *Lubims*, most probably the people called Libyans, a people in north-eastern Africa. *C.*—Originally the Lubims were dependent on the Egyptians or Mizraim. They multiplied greatly, however, and became a great and powerful nation. Less civilized than the Egyptians, they were more attached to the arts of war than of peace. Being chiefly pastoral, they roamed over a very large section of northern Africa, and gave their name to a region, Lybia, described by ancient geographers to extend from the Nile to the Atlantic, and from the Mediterranean to the equator.—*E.*

3 *Sukkiims*, rendered by the Septuagint *Troglodytæ*, or dwellers in caves, inhabitants of the mountain range on the west of the Red Sea, where Burckhardt seems to have found their descendants in the tribe called Bishareen. *C.*—I am more inclined to the opinion that the Sukkiim were a nomad people, and were so called because of their living in tents (*succoth*). They probably pastured their flocks along the western borders of the valley of the Nile.—*P.*

4 *Ethiopians*, the descendants of Cush, some of whom dwelt on the Asiatic, others and migrated to the African side of the Red Sea.—*C.*

[f] Je. 5. 17. Na. 3. 12. ch. 17. 2–10.

[g] ch. 11. 2. 1 Ki. 12. 22.

[h] ver. 1–4; ch. 15. 2. De. 28. 47, 48. 32. Je. 2. 13, 32. Ho. 8. 14; 13. 6. 10, 11. Am. 2. 4.

[i] Ps. 78. 34–38; 80. 15; 81. 12, 13; 82. 6, 7. ver. 5; ch. 20. 20. Is. 9. 13. Je. 2. 30. Ho. 5. 15.

5 Or, *a little while*.

6 All my wrath.

[k] De. 28. 47, 48. Is. 26. 13. Je. 10. 24. Ps. 89. 31.

7 That they may know the difference of the two services by experience.—*C.*

[l] 1 Ki. 14. 26, 15. 18, 27. 2 Ki. 16. 8, 18. 15. Ch. 16. 2–8.

[m] ch. 9. 15. 1 Ki. 10. 16, 17.

[n] 1 Ki. 14. 27, 28.

8 B.C. 966.

CHAPTER XII.

1 *Rehoboam, forsaking the Lord, is punished by Shishak's invasion.* 5 *He and the princes repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil.* 13 *The reign and death of Rehoboam.*

AND it came to pass, [a]when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, [b]and all Israel with him.

2 And it came to pass, *that*, in the fifth year of king Rehoboam, [c]Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,[1]

3 With [d]twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the [e]Lubims,[2] the Sukkiims,[3] and the Ethiopians.[4]

4 And he took [f]the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came [g]Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [h]Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king [i]humbled themselves; and they said, The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them some[5] deliverance; and my wrath[6] shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants; that they may know [k]my service, and the service of the kingdoms of the countries.[7]

9 So Shishak king of Egypt came up against Jerusalem, and took away [l]the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had [m]made.

10 Instead of which [n]king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.[8]

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard-chamber.

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to God and purity of worship, the kingdom of Judah far surpassed that of Israel. *P.*]

Ver. 20. [Maachah was also the name of Absalom's mother, who was daughter of Talmai, king of Geshur. The name indicates that the Geshurites and Maachathites were closely related and originally of the same stock. In ch. 13. 2 there is a statement which at first sight seems to be at variance with this verse. Here it is said that Abijah was son of Maachah, daughter of Absalom, and the fact is corroborated by the parallel passage in 1 Ki. 15. 2; but in 2 Ch. it is said of Abijah that 'his mother's name was Michaiah, the daughter of Uriel of Gibeah.' The solution of the difficulty appears to be this:—Absalom's daughter Maachah was married to Uriel, and their daughter, also called Maachah, became the mother of Abijah. Her father, however, being a comparatively obscure person, his name is omitted in the ordinary history, and she is called the daughter of Absalom, who was her grandfather. *P.*]

REFLECTIONS.—How often is war too rashly undertaken! But it is in vain to withstand the purposes of God. And it is honourable to drop our darling attempts when he requires it. It is more prudent to make the best we can of what we have, and to take all lawful pains to secure it, than to fight for more. When nations are forsaking God, his faithful ministers are often singularly distressed; and yet none are more useful for strengthening a kingdom that deals kindly with them. It is proper that those who fear God should leave their country when his ministers and worship are expelled from it. No secular advantage ought to carry or keep us where we must make shipwreck of faith and a good conscience. That is really best for us which is best for our souls. And in all our choices religion should take the lead of outward advantages. If for God's sake we forsake our worldly all, we shall one day find ourselves great gainers. Such as suffer for righteousness' sake ought to be received by us with open arms. And never should we cleave more closely to Christ's faithful ministers than when they are persecuted. Seasons of persecution especially distinguish

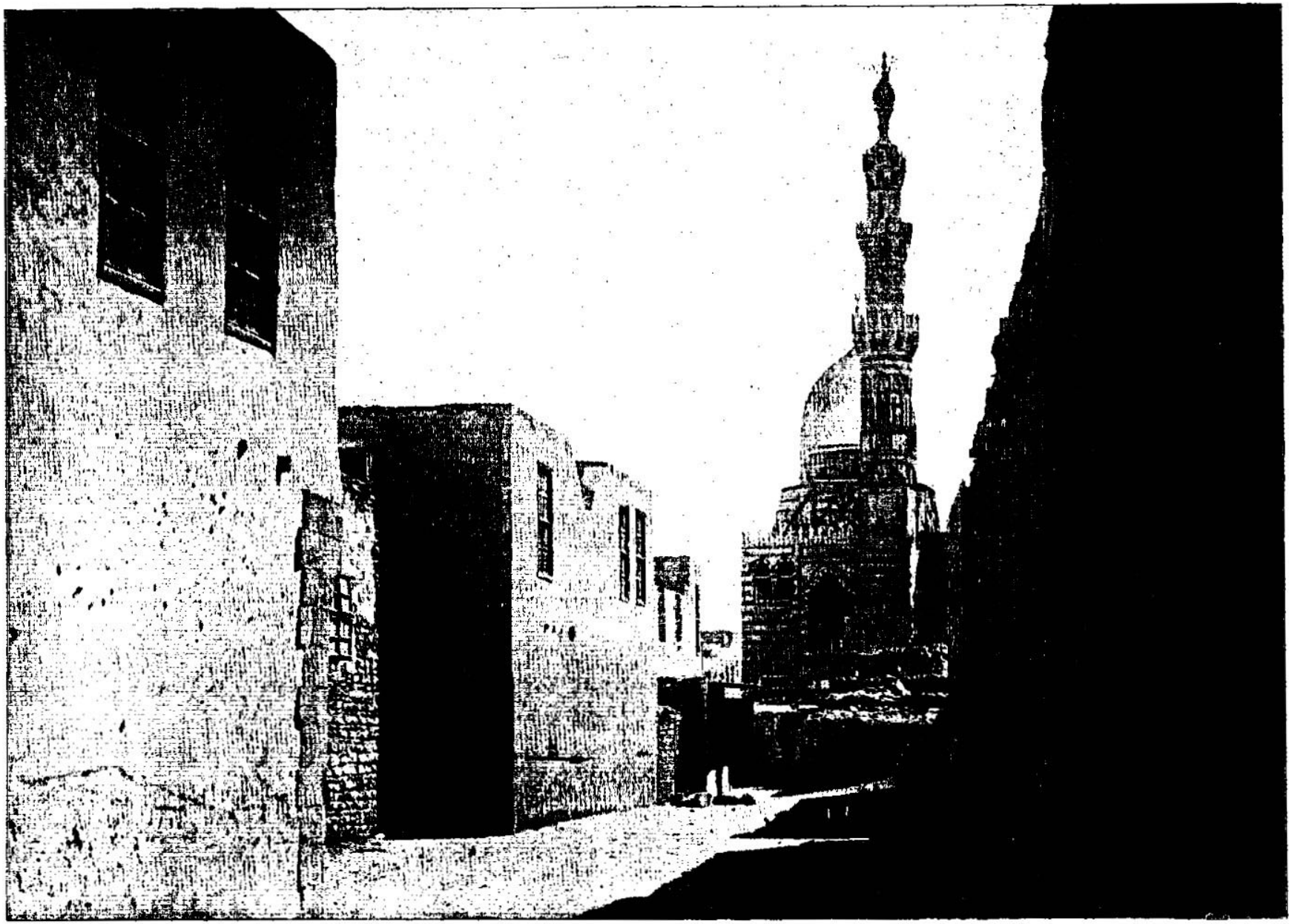

TOMB OF KAIT BEY—A MODERN PHARAOH OF EGYPT. [II. Chronicles, xii:9.]—"So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord." The tomb of Kait Bey marks the resting place of one of the modern Pharaohs of Egypt. He was the successor in the respect that he was one of the last of the independent Mameluke Sultans of Egypt. He was in the line of succession from Shishak, who was the king of Egypt in the time of Rehoboam. This tomb is about eighty feet long and seventy feet wide. It has some fine mosaics, and is thought to be the finest piece of architecture in Cairo. The door has a bronze covering about forty-five feet in height. Kait Bey was Sultan of Egypt from 1468 to 1496. As a general and a diplomatist he successfully maintained his position against the Porte. He was compelled, finally, however, to abdicate in favor of his son, Mohammed, a boy of fourteen.

12 And [o]when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: [p]and also in Judah things went well.

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned: for [q]Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city [r]which the LORD had chosen out of all the tribes of Israel to put his name there: and his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he [s]prepared[9] not his heart [t]to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book[1] of [u]Shemaiah the prophet, and of Iddo the seer, concerning genealogies? [x]And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam [y]slept with his fathers, and was buried in the city of David: and [z]Abijah his son reigned in his stead.

CHAPTER XIII.

1 *Abijah succeeding maketh war against Jeroboam.* 4 *He declareth the right of his cause.* 13 *Trusting in God he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

NOW in[a] the eighteenth year of king Jeroboam began Abijah to reign over Judah

2 He reigned three years in Jerusalem. (his mother's[2] name also *was* [b]Michaiah,[3] the daughter of Uriel of [c]Gibeah:) and [d]there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array,[4] with an army of valiant men of war, *even* [e]four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.[5]

4 ¶ And Abijah stood up upon mount [f]Zemaraim,[6] which *is* in mount Ephraim, and said, Hear[g] me, thou Jeroboam, and all Israel;

5 Ought ye not to know that the LORD God of Israel [h]gave the kingdom over Israel to David for ever, *even* to him and to his sons by [i]a covenant of salt?[7]

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [k]rebelled against his lord.

7 And there are gathered unto him [l]vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was [m]young[8] and tenderhearted, and [n]could not withstand them.

8 And now ye think to withstand [o]the kingdom of the LORD in the hand of the sons of David; and ye *be* [p]a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

9 Have[q] ye not cast out the priests of the LORD, the sons of Aaron, and the Levites,[9] and have [r]made you priests after the manner of the nations of *other* lands? so that whosoever cometh [s]to consecrate himself with a young bullock and seven rams,[1] *the same* may be a priest of *them that are* no gods.

10 But as for us, [t]the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* [u]the sons of Aaron, and the Levites *wait* upon *their* business:

11 And[x] they burn unto the LORD, every morning and every evening, burnt-sacrifices and sweet incense: the [y]show-bread also *set they in order* upon the pure table; and [z]the candlestick of gold, with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, God himself *is* with us [a]for *our* captain, and his priests with [b]sounding trumpets to cry alarm against you. O children of Israel, [c]fight ye not against the LORD God of your fathers; for ye shall not prosper.[2]

13 ¶ But Jeroboam caused [d]an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold,

A.M. 3036. B.C. 968.

o Le.26.40-45. 2 Ki. 22.19. Ps.78.13. La.3.32,39-42.

p Or, *and yet in Judah there were good things.* Ge.18.24. 1 Sa.15,65. 8. Mat. 24. 22. Ho.11.12.

q 1 Ki.14.21.

r De. 12. 5, 11. ch.6. 6,5. 12,16; 33.4,7. Ps.78. 68.68.1,2,59.1,2,132.13, 14.

s Or, *fixed.* Ps.78.37. Ho.10.2. Mat.7.16.

t The marginal translation is best, "hast not fixed his heart steadily and permanently in God's service. Being double-minded, he was unstable; being shallow of principle, the seed of repentance that sprang in the hour of trouble withered in the hour of prosperity. Ja. 1.8. Mat 13.21.—C.

t ch.11.16. Mat.7.7. Ac.9.11. Ps.27.8.

† Heb. *sought.*

u 1 Ki. 12. 22. ver.5; ch.9.29.

x 1 Ki. 12. 24; 14. 30; 15.6,7,16,32.

y ch.9.31. 1 Ki.2.10.

z ch. 11. 20, 22, or *Abijam.* 1 Ki.14.31, or *Abia*, Mat. 1. 7. 1 Ch. 3.10.

CHAP. XIII.

B.C. 958.

a 2 Ki.15.1,2.

1 For reconciliation of apparent difference, see note on 1 Ki.15.2.—C.

b Or, *Maachah*, ch. 11.20. 1 Ki.15.2.

2 See note on ch. 11.20.—*P.*

c Ju.19.14. Jos.18.28.

d ch.12.15.

3 Heb. *bound together.*

e ch. 14. 9; 17. 14-18. 1 Ch.27. 5.

3 The numbers of these armies seem so great as to afford in the minds of thoughtless infidels an occasion of cavilling. A little knowledge of the construction of Eastern armies would, however, remove all improbability. Besides, though each had so many of his own troops, or of auxiliaries, it does not follow that either had all his army assembled on the field of battle.—C.

f Jos. 18. 22. Ge. 10. 18.

4 Mount Zemaraim is not to be confounded with the town of the same name, which was situated in the Jordan valley at the spot now marked by the ruins of *Sumrah.* The mount here mentioned appears to have been at or near the boundary of the two kingdoms and not far distant from Bethel.—*P.*

g Ju.9.7. 2 Sa.20.17. Ps.20.7. Ro.12.18.

h 1 Sa.16.12,13. 2 Sa. 7.12-16. Ps.132.12.

A.M. 3046. B.C. 958.

i Nu.18.19. Eze. 43. 24. *Or* a perpetual one of friendship.

7 See note on Le. 2.13.—C.

k 1 Ki. 11. 26; 12. 20, 25; ch.10.

l Ju.9.4,22. 3 Joh.3. 2 De.13.13. Pr.29.20.

m ch 12. 13. Ec. 10. 16. 2 Sa. 3.1. 2 Ch. 24. 22. Ec.4.14.

8 Not young in years, for he was forty, but young in the knowledge and experience of human affairs.—C.

n ch.11.1-4.

o ch.9.8. 1 Ch.17. 14; 28 5,10. 29.11. Ps.82.1.

p Ju.31.1,3. Ps.33.16. 1 Sa.14.6,15. 2 Ki. 19.26. Ho.2.2.

q ch.11.14,15.

9 It is most probable that Jeroboam had deprived the Levites of their offices and possessions, not having been able to seduce them to the worship of the *calves*, or from their attachment to the temple service of Jehovah at Jerusalem.—C.

r 1 Ki.12.31,33.

1 Heb. *to fill his hand*, Ex.29.1. Le. 8. 22.

2 The Aaronic priest was consecrated with the offering of one bullock and one ram. Le. 8. 22. Abijah seems to make mention of *seven* as if it were a kind of sacramental horne for obtaining the office.—C.

t Ex.29. 5-7. ch. 11. 16; 12.2,6.

u Ex.28.1. Nu.18.1-7; iii iv. viii 1 Ch.23.13-xxv.

x ch.2.4. Ex. 29. 38-42.

y Le.24.6. Ex.25.30.

z Ex. 27. 20, 21. Le. 24.1

a De. 20. 4. Ps.20.7. Ex.15.3,6. Ro.8.31. 15. 42.10.

b Nu 10.9,32 6.

c Ac. 5. 39. Job 9. 4; 40.2. 1 Co. 10.22.

2 Three circumstances will account for Jeroboam's listening to this lengthened and accusatory address. 1. His conscience may have smitten him, and deprived him, for the moment, of power to silence it by any noise in his army. 2. He may have been afraid to prevent his army from hearing the young king. 3. And, what is most probable, he may have been only listening in appearance to prevent Abijah's attention from the ambush, ver. 13, he was secretly laying against him.—C.

d Jos.8.4. Ju. 20. 29, 33,37. Pr.21.30,31. Je. 4.20.

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the precious from the vile. Nothing so strengthens a nation as when all ranks concur to walk in the way of the Lord. But, alas! how often do princes weaken their kingdoms by their indulgence of sinful lust and following of long-rooted customs! And happy is it if those who begin foolishly would but end wisely in the right disposal of their children or their property!

CHAPTER XII. [Ver. 2. Shishak has been satisfactorily identified with *Sesonchis*, the first king of the Diospolitan dynasty. The name is found on Egyptian monuments in the form *Sheshonk*. In the temple of Karnak there is a large bas-relief portrait of the monarch presenting to the gods the chiefs of vanquished nations, among whom is one with the peculiar Jewish physiognomy, and the attached inscription has been rendered by Champollion 'King of Judæa.' *P.*]

REFLECTIONS.—They who in adversity appear faithful for God often forsake him in their prosperity. Nay, earthly prosperity is a common occasion of ruin to the soul. Human supports and fenced cities prove but refuges of lies when God withdraws or becomes our destroyer. And to punish men's sins, he often turns their old friends, or even relations, into inveterate enemies. God's word comes to men with peculiar advantage when awakening providences concur with it: and stupid and self-conceited sinners must have the plainest providences explained to them before they understand them. They whom the Lord hath left ought to blame themselves as the guilty cause, and to humble themselves under his mighty hand: for it is vain to project means of defence if we continue unhumbled for our sins. The greatest kings and princes must either be humbled or ruined: and we are never humbled aright till we justify God in our sufferings. But how God's bowels yearn towards repenting prodigals! How forward he is to meet them with merciful deliverances who humble themselves before him! Whenever we have hearts humbled under troubles they have done their work, and shall either be removed or have their nature altered into tokens of kindness. And it is a great mercy to a sinful people if God but grant a partial deliverance. It is well if the guilt be removed, though we should smart in the flesh for it. They who reckon God a hard master, and his service burdensome, will find the slavery and wages of their lusts but a miserable exchange. It is far more honourable and safe to endure the utmost hardships in obeying God than to risk the punishments of disobedience. But how easily God can restrain the fury of the most outrageous conquerors by his invisible arm, and set limits to their ravages! and happy is it when, in evil times, he preserves a remnant for himself. Judgments which make us learn righteousness are mercies in disguise. But if our heart be not engaged in the service of God all is naught. They who never had their heart fixed to him, and never made real religion their principal business, are easily drawn to anything evil. Though God's judgments may force men to their prayers, nothing but almighty grace can convert them to himself. And, alas! how many in his church do but cumber the ground while they live, and in a moment go down to their grave!

CHAPTER XIII. REFLECTIONS.—What multitudes do wicked princes render subservient to their lusts! Before men proceed to the extremities of war, every peaceable method of accommodation ought to be tried; as, at least, all the death on the one side is murder, and often so on both. Many can talk finely of God and his service who have no heart-love to them or any correspondent practice. What an advantage in war is it to have a righteous cause and a powerful and gracious God on our side; and when we evidence it by not forsaking him, but by cleaving to his ministers and ordinances! But dangerous is their case who have ambition that cannot be satisfied, and who are emboldened by mere success! Prosperous iniquity is but a short-lived joy. They who have God their

the battle *was* before and behind: and they cried[e] unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah; and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel [f]five hundred thousand chosen men.[3]

18 Thus the children of Israel were [g]brought under at that time, and the children of Judah prevailed, because they [h]relied upon the LORD God of their fathers.

19 And Abijah [i]pursued after Jeroboam, and took cities from him, [k]Beth-el with the towns thereof, and Jeshanah with the towns thereof, and [l]Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck[m] him, and he died.[4]

21 ¶ But Abijah waxed mighty, and married fourteen[n] wives,[5] and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story[6] of the prophet [o]Iddo.

CHAPTER XIV.

1 *Asa succeeding destroyeth idolatry.* 6 *Having peace, he strengtheneth his kingdom with forts and armies.* 9 *Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.*

SO Abijah [a]slept with his fathers, and they buried him in the city of David: and [b]Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which* [c]*was* good and right in the eyes of the LORD his God:[1]

3 For he took away [d]the altars of the strange *gods*, and the [e]high places, and brake down the images,[2] and cut down the groves;[3]

4 And [f]commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also[g] he took away out of all the cities of Judah the high places and the images:[4] and the kingdom was quiet before him.[5]

A.M. 3046. B.C. 958.

[e] Ex.14.10,15.ch.14.9.Ps.50.15.2 Ki.22.37.

[f] ch.14.11,20.20. Ps.33.16,18,20.ch.13.12,15.

[1] Infidels have asserted the utter incredibility of such a slaughter, and believers have sought for modes of calculation to reduce the amount. There is no ground for the infidelity of the one class, nor necessity for the research of the other. The text does not say they were all slain in one battle, but includes the loss of life during the continuance of the war. See ver. 12, and comp. ch.14.11. When viewed thus, there will be no difficulty in admitting the calculation: examples of equal extermination may be found, alas! in all ages.—*C.*

[g] Heb. *humbled*, Ju.8.28. Ps.106.42.

[h] 1 Ch.5.20. 2 Ki.18.5. Ps.22.4. Isa.3.28. Le.26.8. Ju.28.7.

[i] Jos.10.19.

[k] Ju.21.8. Jos.8.9. 1 Ki.12.29.

[l] Ju.17.1.ch.13.8. 2 Sa.13.23.

[m] 1 Sa.25.38. Eze.24.16.1 Ki.14.20,15.6.

[2] It is very evident that *Jeroboam* (and not Abijah) is meant, but though now stricken with disease, he did not die till two years after Abijah, 1 Ki.14.20,15.9.—*h.*

[n] De.17.17.ch.11.21.

[3] B.C. 955.

[4] Or, *commentary.*

[o] ch.12.15.9.9.

A.M. 3049. B.C. 955.

[a] ch.8.2-6,11.6-12.

[1] ver.1,5. Ju.3.11,30. 5.31. Ps. 127. 1,2,46 9. ch.15.15.

[d] Le.26.1-13. De.28. 1-14,47.-vii.

[e] ch.11.7.13.3. 25.5. But all this strength is soon tried.

[2] It is not to be imagined he had such a standing army always organized, and like modern European armies totally withdrawn from agriculture and manufactures. David had but a twelfth part called out at one time, and this it is probable continued to be the model of his successors. See 1 Ch.xxvii.—*C.*

[m] ch 16.8 Is. 18.1 Eze. 30.5. Who had lately subdued Egypt.

[n] ch.13.3. 21. 24-28. Ps.33.16.

[3] This prodigious army would not, as in European armies, consist entirely of soldiers with a regular commissariat and a new camp-followers, or would include, as is often the case with eastern armies, the entire population, or at least a vast retinue of servants, counted in the muster, but forming no part of the effective force.—*C.*

[o] Jos.15.44. Mi.1.15. Ju.1.17.

[p] Ex.14.15.ch.13.14. Ps.50.15.91.15.130.1.

[q] 1 Sa.14.6. Ps.60.11. Ro.8.31.

[r] 1 Sa.17.45. Ps.20.4. 2.11.31. Gen18.10-13.ch. 20.12.16 8. Pr.18.10. Je. 32.17. Ac.9.4. Is.41.10-16. Ro.8.31.

[s] ch.13.15. 20.22. 16. 2. Le. 20. 7,8. De.28.7. Jos.23.9,10.

[4] The infidel who objects that such an army would never be brought against such an inconsiderable land will be answered by the classical reader when he remembers Xerxes, Greece, and Marathon; and the believer will rejoice in the light of Scripture, which exhibits, not man's prowess, but God's mercy in every national deliverance.—*C.*

[5] Gerar lay on the extreme south of the plain of Philistia towards Egypt. The valley of Gerar was a favourite camping-ground of Abraham. It would seem that the Ethiopians had invaded Palestine after the manner of a nomad tribe, with their families, tents, flocks, and herds. The latter were left on the rich pastures of Gerar, while the fighting men marched further inward to the frontier town of Mareshah.—*P.*

[t] It is evident that Zerah had not come as a mere invader, but as a settler, taking possession of lands and cities. The invasion and occupation of the Roman empire by the northern hordes will afford an unexceptionable parallel.—*C.*

6 ¶ And [t]he built fenced cities in Judah: [u]for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; [k]because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side: so they built and prospered.

8 ¶ And Asa had [l]an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.[6]

9 ¶ And[m] there came out against them Zerah the Ethiopian, with an host of a [n]thousand thousand,[7] and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of [o]Zephathah at Mareshah.

11 And Asa [p]cried unto the LORD his God, and said, LORD, [q]*it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for [r]we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

12 So the LORD [s]smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.[8]

13 And Asa, and the people that *were* with him, pursued them unto Gerar:[9] and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before *his* host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar;[1] for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

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enemy will find all human efforts in vain. And the fair warnings, that render them inexcusable in their obstinacy, will occasion their more distinguished ruin. How often are princes occupied in laying ambushments of war and death when they should be treating of solid and lasting peace! But earnest supplications to God are more powerful than carnal stratagems: and he often lets his people fall into the most imminent danger, to awaken their cries, exercise their faith, and make their deliverance the more glorious. But if we are enabled to trust in him we shall not be moved. The prayer of faith and shouts of victory are inseparable. Civil wars and disputes among brethren are generally the most bitter and bloody: and what multitudes of souls doth a furious war hurry headlong and thoughtless into an eternal state, and most of them into the depths of hell! Nor can the mightiest escape the strokes of God's wrath and darts of death.

CHAPTER XIV. [Ver. 3. In the parallel passage in 1 Ki. 15. 14 it is said, 'the high-places were not removed.' It is probable that two distinct kinds of high-places are spoken of—one dedicated to the worship of idols, which were removed; another dedicated to the worship of God, though in a manner not authorized, which were permitted to remain. Of the latter kind was perhaps the high-place at Bethel, and that on the top of the Mount of Olives. *P.*]

Ver. 9. [Mareshah was an ancient Canaanitish city, in the plain of Judah. It was one of those which Rehoboam fortified to defend his kingdom against the Egyptians, 2 Ch. 11. 8. It was situated near the city of Eleutheropolis, and its site is now marked by a conical hill, the summit of which is filled with caverns. Beside it is a broad and rich vale, running up between low ridges; and away to the south and west lies the broad plain of Philistia. *P.*]

REFLECTIONS.—What a mercy to a church and nation are pious and reforming princes! And it is comely and pleasing when those who attempt to reform others show themselves proper patterns of virtue and devotion: when they act with due patience and prudence, as well as holy zeal; seeking to draw men from their abominations, without offering violence to their persons. However difficult or dangerous it may appear to repress the torrent of iniquity, zeal for God, and dependence on his assistance, will work wonders. Nay, when princes act with due steadiness and zeal in the suppression of profaneness and idolatry, they often find less difficulty than they at first imagined. Men's consciences side with the reforming laws, even while their inclinations are against them. Outward peace and prosperity must be considered as a great mercy. And this reward of fidelity to and trust in God should be improved to promote true religion: yet in the most

CHAPTER XV

1 Asa with Judah and many of Israel, moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry 18 He bringeth dedicated things into the house of God, and enjoyeth a long peace.

AND the[a] Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet[1] Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The [b]LORD *is* with you, while ye be with him; and [c]if ye seek him, he will be found of you; but [d]if ye forsake him, he will forsake you.

3 Now for [e]a long season[2] Israel *hath been* without the true God, and without a teaching priest, and without law:

4 But [f]when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there was* [g]no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And [h]nation was destroyed[3] of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of [i]Oded[4] the prophet, he took courage, and put away the [k]abominable idols out of all the land of Judah and Benjamin, and out of the cities [l]which he had taken from mount Ephraim, and renewed the [m]altar of the LORD that *was* before the porch of the LORD.

9 And he gathered [n]all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him:[5]

10 So they gathered themselves together at Jerusalem in the [o]third month, in the fifteenth year of the reign of Asa.

11 And they [p]offered unto the LORD the same time,[6] of the spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

12 And they [q]entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

A.M. 3039. B.C. 945.

CHAP. XV.

[a] 2 Sa. 23. 2. Eze. 3. 14. 2 Pe. 1. 21.

1 Heb. *before Asa.*

[b] ch. 13. 12. 32. 8. 1 Ch. 28. 20. Ja. 4. 8.

[c] ver. 4. 14. Mat. 7. 7. ch. 33. 12, 13. Ps. 32. 6. Je. 29. 12–14. Is. 55. 6.

[d] 1 Ch. 28. 9. 2 Ki. 21. 14. ch. 24. 20. 25. 19. 20.

[e] Ho. 3. 4. 1 Ki. 12. 28. 31. 33.

2 The prophet does not mean 'long ago' in reference to the time of the judges, but addressing Judah and Benjamin, ver. 9, he speaks of the separate kingdom of Israel under Jeroboam (comp. ver. 9), of the mutual calamities the two kingdoms inflicted upon each other (see ch. 13. 17), because of this national defection, and of God's mercy to such, in either nation, as believed the word of his law and prophets, and turned to him by repentance.—C.

[f] Ju. 3. 9, 15. 10. 10, 16. 1 Sa. 7. 4.

[g] Ju. 5. 6; vi. x. 1 Sa. xiii. 6. 8. 12–15. xiv.

[h] ch. 12. 1; 13. 17. Is. 10. 5. Am. 3. 6.

3 Heb. *beaten in pieces.*

4 ver. 1.

4 'These words,' that is, the words spoken by Azariah the son of Oded, ver. 1, and the 'prophecy' of Oded himself, who had likewise spoken, though the words of his prophecy are not given, while their happy effect is recorded.—C.

[i] Heb. *abominations.* 2 Ki. 23. 13.

[k] ch. 17. 19.

[l] ch. 13. 19.

[m] ch. 12. 16; 32. 9. Zec. 8. 3.

5 The 'strangers' here mentioned were Israelites belonging to tribes not included in the kingdom of Judah. It is singular that some even out of Ephraim, the great rival tribe, coming to Jerusalem. It is evident that many in the northern kingdom were dissatisfied and shocked at the idolatry there practised, and now when they saw the pure worship of God re-established under Asa, they embraced the precious opportunity of journeying to Jerusalem to join in it. It is not to be inferred from the mention of 'strangers out of Simeon,' that the tribe and territory of Simeon were not included in the southern kingdom. They formed part of Judah; but it seems that some of the Simeonites had left their homes and settled in the northern kingdom. They are here called 'strangers.'—C.

[n] Ex. 8. 2.

[o] Nu. 10. 28, 29. ch. 1. 652. 5. 1 Ch. 20. 20. 27.

6 Heb. *in that day.*

[p] De. 5. 2, 3. 29. 1. ch. 29. 29, 31. 32, 33. Ne. 9. 3. 5. 10. 32. Ps. 119. 3. Je. 50. 5. 1 Co. 1. 2.

A.M. 3064. B.C. 940.

[q] Ex. 24. 20. De. 13. 9. 17. 5. 29. 12.

7 The essence of the Jewish constitution was, that God was king, consequently every act of idolatry was considered as high treason, and therefore capitally punished. De. 17. 2.—C.

[r] Ne. 5. 13. 10. 29. Ps. 119. 106.

[s] Ne. 8. 10. 2 Co. 1. 12. Ps. 32. 11. Pe. 32. 11.

[t] ver. 2. 4. Mat. 7. 7. Is. 45. 19. ch. 14. 6. 7.

[u] 1 Ki. 15. 13. ch. 14. 3. 5. De. 33. 9, 13. 6, 8. Zec. 12. 2.

[v] Grandmother, 1 Ki. 15. 10.

8 In many eastern courts, the queen-mother is not a name of relation, but of a high and influential office. From such a dignity Maachah seems to have been removed.—C.

[w] Heb. *horror.*

1 Literally, 'a *fear* in a grove,' that is, an object to be worshipped with fear, not the filial and enabling fear which is due to God, but the servile and degrading fear rendered to an abominable idol. There is little doubt that this idol was Astaroth.—C.

[x] 2 Ki. 23. 4, 6, 12.

[y] For worship of the true God, Le. 20. 38. De. 12. 13, 14. 1 Ki. 22. 43. 2 Ki. 12. 3. 14. 4. ch. 15. 17.

[z] 1 Ki. 7. 51. 15. 15.

2 Till the end of.

[a] Kingdom, 2 Ki. 15. 19, 32.

CHAP. XVI.

B.C. 939.

1 *viz.* from the sending of the ten tribes from Judah, over which Asa was now king.

[a] 1 Ki. 15. 17–22; 12. 27. ch. 21. 16.

[b] 1 Sa. 7. 17.

2 Baasha died in the twenty-sixth year of Asa, and so could not be at war with him in the thirty-sixth, 1 Ki. 15. 32. 16. 1, 6.

3 The word, however rendered 'reign,' may as properly be translated 'kingdom,' and the connexion may be from the formation of Judah and Benjamin into a separate kingdom under Rehoboam. This rendering will also apply to ch. 15. 19.—C.—See note on 1 Ki. xv.—P.

[c] 2 Ki. 12. 18, 20. 8, 18. 25.

3 Heb. *Darmesek.*

[d] Ju. x. 2. Is. 31. 2, 8. 22.

[e] 1 Th. 2. 16.

4 Heb. *which were his.*

[f] 1 Ki. 15. 20, 9. 19. 2 Ki. 15. 29.

5 All the places and districts here mentioned were in the north of Israel, on the borders of Syria, and consequently more exposed to the attacks of Benhadad's forces. Finding it necessary to protect his kingdom on the Syrian frontier Baasha not only relinquished his attempt to fortify Ramah, but left it in the hands of the Jebusites.—*I.*

6 B.C. 936.

13 That [r]whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.[7]

14 And they [s]sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all [t]Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he [u]was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* [v]Maachah the [w]mother of Asa the king, he removed her from *being* queen,[8] because she had made an [x]idol[1] in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook [y]Kidron.

17 But the [z]high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 ¶ And he brought [a]into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto[2] the five and thirtieth year of the [a]reign of Asa.

CHAPTER XVI.

1 Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in prison. 11 Among his other acts in his disease he seeketh not to God, but to the physicians. 13 His death and burial.

IN the six and thirtieth year of the reign[1] of Asa, [a]Baasha king of Israel came up against Judah, and built [b]Ramah, to the intent that he might let none go out or come in to Asa king of Judah.[2]

2 Then [c]Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus,[3] saying,

3 *There is* [d]a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad [e]hearkened unto king Asa, and sent the captains of his[4] armies against the cities of Israel; and they smote [f]Ijon, and Dan, and Abel-maim, and all the store-cities [g]of Naphtali.[5]

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profound peace it is proper to prepare for war: the clouds will return after the rain. God often tries his people with great danger and distress while they are proceeding in their duty in the work of reformation: but there is no craft or might that can prevail against the Lord their God. And in such cases he is ready to answer their prayer of faith, and grant them an easy victory over their enemies, spiritual or temporal. But how dreadful is the guilt of princes who rashly hurry multitudes of their subjects into ruin, death, and hell! Often they who assist the Lord's enemies against his people share in their just punishments: and the wealth of the sinner is laid up for the just.

CHAPTER XV. REFLECTIONS. — Let me observe that God grants peace and victory to his people to animate them to their duty; that none ever seek him in vain; but that the case of churches and nations is extremely bad when God forsakes them; and that the hurt which we or others have sustained by sin ought to deter us from it. God's work must be done with unanimity, cheerfulness, and resolution; and we must draw as many as we can into it. He must be served with the first and best of what providence brings to our hand: and all our religious performances are to no purpose except they be hearty and sincere. Notwithstanding the high obligations of God's law on our consciences, to the whole of our duty, it is often necessary that we bind our souls to it by bonds, oaths, and covenants with God, in order to fortify us against temptation, and engage us to holiness, or to renew those public covenants into which our fathers entered for themselves and us. Public covenanting with God is of great use in times of reformation; and ought always to be grounded on the covenant of grace and the great sacrifice of Jesus Christ; performed with much knowledge, faith, integrity, delight, and cheerfulness; and nothing engaged to in it but what is plainly warranted by God. It is both an honour and happiness for nations to be under such vows. And great care, faithfulness, and impartiality ought to be exercised in extirpating idolatry, and in punishing obstinate idolaters for their treasonable rebellion against God, the King of kings. National piety procures national happiness; yet none experience the real pleasures of religion but such as are sincere and upright in it; to such, though they be not sinless, God's service brings its own comfort and reward along with it.

CHAPTER XVI. REFLECTIONS.—The strongest faith may soon be shaken: and unbelief will make the best to fall into a variety of evils. What reliance

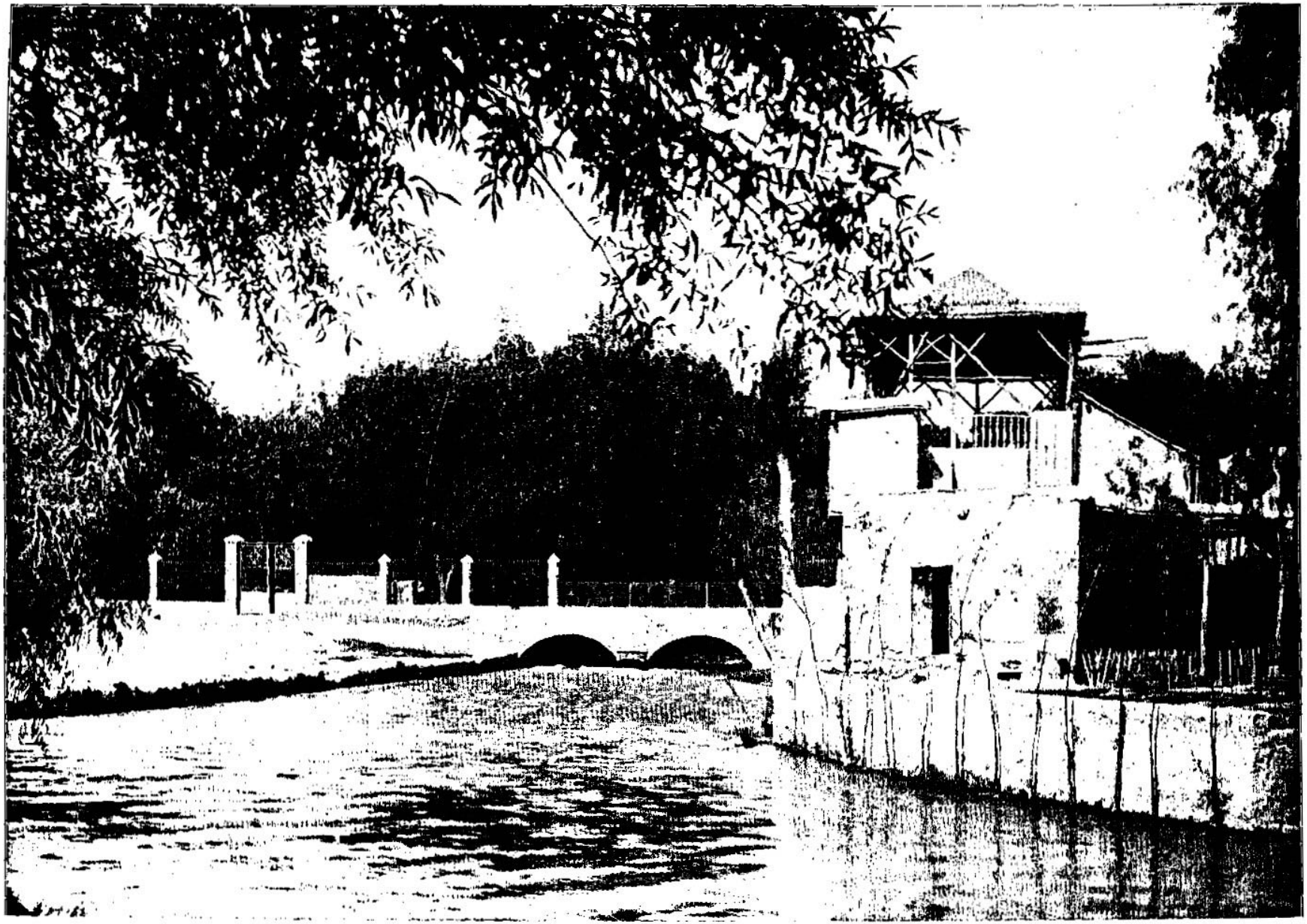

COFFEE GARDEN, ABANA RIVER. [II. Chronicles, xvi:2.] –"Then Asa brought out silver and gold out of the treasures of the house of the Lord and of the king's house, and sent to Ben-hadad, king of Syria, that dwelt at Damascus." One of the things that will strike any traveler at Damascus is the great number of coffee gardens, which are found in different portions of the city. These gardens upon some one of their sides usually front the Abana river. The natives gather here to smoke the nargileh pipe or cigarette and to drink black coffee. These gardens are filled with large trees and adorned by beautiful flowering shrubs. Rose bushes grow in all of them, and roses are taken from these gardens with which to make the famous attar of roses. During the night, when the gardens are illuminated, they look as if they might be scenes of the Arabian Nights. The great charm of Damascus is its abundant supply of water.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then [a]Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith [b]Geba and Mizpah.

7 ¶ And at that time [c]Hanani the seer came to Asa king of Judah, and said unto him, [d]Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore *is* the host of the king of Syria escaped[7] out of thine hand.

8 Were not [e]the Ethiopians and the Lubims a huge[8] host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the [m]eyes of the LORD run to and fro throughout the whole earth, [n]to show himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou [o]hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was [p]wroth with the seer,[9] and put him in [q]a prison-house; for *he was* in a rage with him because of this *thing*. And Asa oppressed[1] *some* of the people [r]the same time.

11 ¶ And, [s]behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa, in the thirty and ninth year[2] of his reign, was [t]diseased in his feet, until his disease *was* exceeding *great*:[3] yet in his disease he [u]sought not to the LORD, but to the physicians.[4]

13 ¶ And Asa slept with his fathers,[5] and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made[6] for himself in the city of David, and laid him in the bed which was filled with [x]sweet odours, and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great [y]burning for him.[7]

CHAPTER XVII.

1 Jehoshaphat, succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with his princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

AND Jehoshaphat[a] his son reigned in his stead, and strengthened himself against Israel.

A.M. 3069. B.C. 935.

[a] 1 Ki.15.22.
[b] Jos.18.24,26. 1 Sa. 7.6,16.
[c] 2 Ki.16.7. ch. 19.2; 20.34.
[d] Is.31.1. Je.17.5,6.
[7] Called in as auxiliaries, it would seem the Syrians had become freebooters—not an uncommon result with such mercenary armies: and that Asa had been compelled to turn his arms against them (comp. ch. 16, 7), and that they had 'escaped' for the present to return in greater force against his kingdom.—*C.*
[e] ch.14.9-12.
[8] Heb. *in abundance.*
[m] Pr.5.21; 15.3. Job 34.21. Zec.4.10. Je.16. 17; 16.17; 32.19.
[n] Ps.18.25, 26; 38. 7; 113.6. Zec.2.5.
[o] 1 Ch.21.8. 1 Ki.15. 32. 2 Sa.12.7-12.
[p] ch.26.19. Ps.141.5.
[9] Even the heathen have said, that 'anger is a short madness.' Our Lord has, however, shown that it is still worse, and that, when causeless, it is *murder*, Mat. 5. 22. Here its heinous character still farther appears in its direct rebellion against the message of God.—*C.*
[q] ch.18.26. Je. 20.2; 29.26.
[1] Heb. *crushed.*
[r] Ge.9.21,22; 19.33. 2 Sa.21.4.
[s] 1 Ki.15.23. ch. 24. 27; 25.26; 27.7; 28.26; 32. 32; 33.18,25-27; 36.8.
[2] B.C. 916.
[t] Job 14.1. De.28.22. ch.21.18,19; 24.25.
[3] Some disease commencing in the feet and ascending (as the original intimates) upward to the body.—Disease is the offspring of sin, and every disease is either a corrective of sin, or a cultivator of grace, 1 Co.11.30, 32. 2 Co.4. 17. Disease should therefore lead to careful self-examination; and, if we have never yet drawn near to God, or fallen from our first love, it should warn us to seek him while he may be found.—*C.*
[u] 1 Ch.10.14. Je. 27. 5. Is.22.2.
[4] Most probably foreigners, who were astrologers, and dealers in amulets and charms, a species of idolatry that led the king's heart away from God.—*C.*
[5] B.C. 914.
[6] Heb. *digged.*
[x] Ge.50.2. Mar.16.1.
[y] Je.34.5. ch. 21. 19; 32.33.
[7] The context shows that 'the great burning' was of incense and perfumes. It was customary both in Egypt and Palestine to burn incense at the funerals of kings and great men. The quantity consumed at the burial of Asa seems to have been unusually large.—*P.*

CHAP. XVII.

[a] 1 Ki.15.24; 22.41. 2 Ch.3.10. Mat.1.8.

A.M. 3090. B.C. 914.

[b] ch.11.11, 12; 14.7; 15.8; ver. 19.
[c] ch.15.2. Ro.8.31.
[d] Not 2 Sa. xi.
[1] Some read the passage—'of his father and of David;' others, for David, would substitute Asa. Houbigant renders it, 'first and last;' but these does not appear sufficient authority for any of these emendations. That the 'first ways' of Asa were religious is recorded (ch. 14. 2), and may not David have been one of his names, generally dropped for the name of Asa, or the *physician*, a name probably derived from his following physicians to the neglect of God, ch.16. 12? C.—There can be no doubt that king David is here referred to. According to Hebrew idiom and eastern custom the word *father* has a very wide signification. It may mean any ancestor however remote. David was not merely one of Jehoshaphat's ancestors, but he was the head of the royal line.—*P.*
[e] ch.14.2,15; 19.3. Le.1. 6,1 Th.2.10. 2 Co.1.12.
[f] 1 Ki. 10. 26-33; 13. 33; 16. 25-34.
[g] 2 Sa. 7. 23. 1 Ki. 8. 11. Ps.117.1. 1 Pe.5.10.
[h] 1 Sa.10.27. 1 Ki. 4. 21. ch.1.15. Mat.6.33.
[2] That is, *was encouraged.*
[i] Of idols, for 1 Ki. 22.43. ch. 20.33.
[3] B.C. 912.
[k] Is.49.23; 60.13.
[l] Ne.8.7. ch.35.3.
[4] The princes most probably taught the civil law, the Levites and the priests the nature and design of the ceremonies of the temple service: all was contained in the 'book of the law.' It forms a remarkable example of a public itinerant ministry, which appears to have been imitated, in some degree, in the reign of Edward VI.—*C.*
[m] De.17.18. Mal.2. 7. ch.35.3.
[n] Is. 8. 20. Jn. 5. 39. De.6.6-9. Mat.28.20. 2 Ti.3.16,17. Ro.15.4.
[5] 'The book of the law of the Lord' was the full and well-known name of the Pentateuch—a name given to it by Jehovah himself (De. 31. 26; 30. 10; 31. 1; it was frequently mentioned by Joshua (ch. 1. 8, &c.), and by the sacred writers who succeeded him.—*P.*
[o] Ge.35.5. ch.14.14.
[6] Heb. *was.*
[p] ch.9.14; 20.8. 2 Ki. 3.4.
[q] ver. 5, 11, 13. 2 Ch. 20.25.
[r] ch.8. 2-6; 26.5-15; 27. 5; 26.6,7.
[7] Or, *palaces.*
[s] 2 Ch.27.27-31.
[8] By his judicious government he increased commerce and manufactures, and carried on much public improvement in all the cities.—*C.*
[t] Ge.22.2; 23.26; 35.5; 22.17; 26.4.
[9] Not *with him* in Jerusalem, but subject to the monthly musterings, ordained by David (ch. xxvii.), and ready to be called out together for the defence of their country.—*C.*

2 And he [b]placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And the LORD was [c]with Jehoshaphat, because he walked in the [d]first ways of his father David,[1] and sought not unto Baalim;

4 But [e]sought to the *LORD* God of his father, and walked in his commandments, and not [f]after the doings of Israel:

5 Therefore the LORD [g]stablished the kingdom in his hand: and all Judah brought to Jehoshaphat [h]presents; and he had riches and honour in abundance.

6 And his heart was lifted up[2] in the ways of the LORD: moreover, he took away the [i]high places and groves out of Judah.

7 ¶ Also, in the third year[3] of his reign, [k]he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [l]to teach in the cities of [4]Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, [m]priests.

9 And they taught in Judah, and *had* [n]the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.[5]

10 ¶ And [o]the fear of the LORD fell[6] upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also [p]*some* of the Philistines brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat [q]waxed great exceedingly; and he [r]built in Judah castles,[7] and cities of store.

13 And he had [s]much business in the cities of Judah:[8] and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* [t]the numbers of them, according to the house of their fathers: Of Judah, the captains of thousands, Adnah the chief, and with him[9] mighty men of valour three hundred thousand.

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can there be on an arm of flesh! What enticement is there, or even hiring of men, to perjury, and to murdering of God's people, by the plunder of his temple! But opposition to God's people, or murdering of them, though it should be by the hand of heathens, brings along with it the most fearful ruin. And often, particularly in carnal expedients to extricate themselves, even good men act against their experience, their knowledge, and their interest, all at once: often in pride they hate, and in passion they persecute, their faithful reprovers; and, even in distress, overlook God, and depend on means carnal or devilish. O what need we have to consider our ways, to keep our heart with all diligence, and to pray for peculiar grace to keep us to the end! All our departures from God spring from our evil heart of unbelief: and the very means which we use unlawfully to avert trouble will bring it more heavily upon us. Sinful wisdom will at last appear egregious folly. Passion, and impatience of reproof, will issue in bitter groans. Rewarding of God's messengers with imprisonment will issue in our own confinement on earth or in hell: and if our desperate wickedness of heart be indulged, it will mark us with lasting shame. But notwithstanding all their sad blemishes, the godly die in Christ, and must be had in honour by their survivors.

CHAPTER XVII. REFLECTIONS.—How glorious is it when remarkable piety and prosperity are so connected that they promote one another, and outward wealth and greatness lift up the heart to God!—when kings at the same time promote religion and advance the civil power of the nation!—when the personal piety of princes, and their zeal for reforming others, are equally conspicuous!—and when ministers and magistrates heartily concur in promoting the know-

15 And next to him[1] *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, [u]who willingly offered himself unto the LORD,[2] and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These[3] waited on the king, besides *those* whom the king [v]put in the fenced cities throughout all Judah.[4]

CHAPTER XVIII.

1 *Jehoshaphat, joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead.* 4 *Ahab, seduced by false prophets, according to the word of Micaiah, is slain there.*

NOW Jehoshaphat had [a]riches and honour in abundance, and [b]joined affinity with Ahab.[1]

2 And[c] after *certain* years[2] he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, [d]Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, [e]Inquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of prophets [f]four hundred men,[3] and said unto them, Shall we go to Ramoth-Gilead to battle, or shall I forbear? And they said, Go[g] up; for God[4] will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, *Is there* not here a prophet of the LORD [h]besides, that we might inquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet [i]one man, by whom we may inquire of the LORD: but I hate him; [k]for he never prophesieth good unto me, but always evil: the same *is* Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* officers,[5] and said, [l]Fetch quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a [m]void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him [n]horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, [o]Go up to Ramoth-gilead, and prosper; for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king [p]with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, [q]even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, [r]Go ye up, and prosper, and they shall be delivered into your hand.[6]

15 ¶ And the king said to him, How many times shall I [s]adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as [t]sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?[7]

18 Again he said, Therefore hear the word of the LORD; I saw [u]the LORD sitting upon his throne,[8] and all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then there came out a [x]spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be [y]a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: [z]go out, and do *even* [9]so.

22 Now therefore, behold, the LORD [a]hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

A.M. 3104. B.C. 900.

1 Heb. *at his hand*
u Ju.5.2.9 Ps.110.3. Ac.2.41. In all, 780,000 of Judah, and 380,000 of Benjamin. The whole of his subjects could not therefore be less than 5,000,000 of men, women, and children.
2 That is, who did not choose war as a mere profession, or for the purposes of advancement, but solely in obedience to the Lord, when his providence or his word called him to the defence of his country.—*C.*
3 Officers.
v ver 2.12.
4 The organization of the army and defences of the kingdom were most complete. The army was not kept as a modern standing army; it bore more resemblance to a militia. The soldiers were ranked under leaders, and ready to be called out at a moment's notice; but during peace they were permitted to remain at their ordinary occupations, with the exception of a few who were placed as garrisons in fortified cities. The army was composed of five great divisions. Judah contributed 180,000 men in three divisions, and Benjamin 280,000 in two divisions.—*P.*

CHAP. XVIII.

B.C. 897.

a ch. 17.5,12; 1.15. 1 Sa.2.30. Mat.6.33. 1 Ti. 4.8. Pr.10.22.
b 2 Ki.8.18. 2 Co.6.14. 1 Je.6.2.
1 Jeram his eldest son married Athaliah, Ahab's daughter —a remarkable example of the danger of marrying into an irreligious family, as it led to the ruin both of father and son.—*C.*
c 2 Ki.22.2. Pr.9.6; 23.3,23,20.
2 Heb. *at the end of years.*
d 1 Ki. 22. 4-35. ch. 19.2, 2 Ki.3.7.
e 2 Ki. 22. 4-6. 1 Sa. 23.2,4,9. 2 Sa.2.1; 5.19, 23.
f 1 Ki.18.19,22.6.
3 That is, of those called prophets, from pretending to foretell future events. The word is, strictly, the meaning of the response to Ramoth-gilead, is not in the original: so that, like other false oracles, these prophets could have defended their answer, whatever the event had been. Neither is any king specified, so that the delivery might have been to the king of Syria as readily as to the king of Israel. —*C.*
g Ezec.14.9-10,19,22. Je.23.17. Is.30.10. Mi. 2.11; 3.11.
4 Jehovah. 1 Ki. 22. 6 it is *Adonai*, i.e. the Lord, a name used with greater latitude than Jehovah. Perhaps Jehoshaphat suspected their character from their using that word, which might apply to Baal, or any heathen god: and therefore in the rest of the interview Zedekiah and the others employ the name Jehovah.—*C.*
h Heb. *yet or more*, 1 Ki.22.7-27.
i 1 Ki. 22. 13, 20, 28, 35.
k Mi.2.11. Je.28.8,9. Ga.4.16, with 1 Ki.18. 17;21.20;22.8.
5 Or, *eunuchs.*
l Heb. *Hasten*, 1 Ki.20.9.

A.M. 3107. B.C. 897.

m Or, *floor.* 1 Ki. 22.10-12 Is.14.9. Eze. 26.16. Da.5.7. Mat.19. 28,29. The threshing-floors among the ancient Jews were only, as they are to this day in the East, round level plots of ground in the open air where the corn was trodden out by oxen. Such was the floor of Araunah the Jebusite, where David erected the altar. Hence a floor might well be near the entrance of Samaria, which was built on a hill, and might afford no convenient place for the kings of Israel and Judah to hear the prophets in.—*I.*
n Je.27.2. Is.20.2-4. Eze.4.1-3; 5.1. 1 Ki.22.11.
o 2 Ki. 22. 12. Pr. 24. 24,25. ver 32-34. 2 Pe. 2.1. Jude 10. Re.16.13, 14,19; 8.
6 Heb. *with one mouth*, 1 Ki.22.13
p Je.23.28.4-4.1 Co. 11.27; 4.1. Mat. 28.20. Eze 2.7,3.17. Ac.20.27. Is.8.20.
q 1 Ki.22. Am.4.4,5. Ec.11.9. 1 Ki.18.27;22. 15.
6 Micaiah does not speak in the name of the Lord, but pointing to the false prophets, he repeats their words, as if he had said, Why ask me since these your chosen oracles have so spoken? Besides, he does not say, 'Go ye up: and ye shall prosper:' but, 'go ye up and prosper,' and, in that event, 'they shall be delivered:' but *that event* he does not foretel. The sentence merely requires to be read with the emphasis on *prosper*, and the prophet stands clear either from using irony or speaking untruth.—*C.*
r 1 Sa. 14. 24; 3. 17. Mat.26.63.
s Zec.13.3; 10.2. ver. 31,34. 1 Ki.22.17,36. Je. 23.1-3.
7 Or, *but for evil.*
t Da.7.9,10. Ps.103. 20,21. Is.6.1-4. Job 1.6; 2.1. 1 Ki.22.19-22.
8 This prophecy is an emblematic vision, such as is common in other prophecies, for example, in Nebuchadnezzar's vision of the empires, under the emblem of a compound image (Da. 2. 31-45), or Daniel's vision of the beasts (Da. vii.), or the still more complicated, because more particular, visions of John in the Apocalypse.—*C.*
u Job 1.6;2.1. 2 Co. 12.7;2.11,2 Th.2.9,11.
x Re.20.8; 12.9. Ho. 4.12. Zec.13.2. Jn.8.44.
y Ps.109.6,17. 2 Th. 2.10,11.
z Ps.109.6,17. 2 Th. 2.10,11.
9 Not a permission, but a command, to inflict a judicial and deserved punishment upon a king who hated truth and loved lies. This does not, however, excuse the lying spirit, or make God the author of his lie: that lying spirit is himself judicially punished when given over, like wicked men, to follow his own wicked inclinations. See Ps.81.12; Ro.1.24, 26, 28. 2 Th. 2. 7-12.—*C.*
a Job 12. 16. Is. 19. 14. Eze.14.9. Ju. 9. 23. Am.3.6. Ro.1.24. Ps. 81.12.

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ledge and fear of God! Religion is a reasonable service; and in promoting reformation we must begin with instruction in the truths of God as laid down in his word. No dictates of men, but the lively oracles of God, must be produced as the ground of what we inculcate. What a powerful protection to nations is the terror of God impressed on their neighbours and enemies! No armed hosts are comparable to it. To what prodigious numbers had the Hebrews increased, had not their sin prevented it! and marvellous was the providence of God in maintaining such multitudes in so small a country as the lots of Judah and Benjamin!

CHAPTER XVIII. REFLECTIONS. — Marriages founded on pride and worldly-mindedness bring dreadful miseries along with them: and the strongest expressions of friendship from wicked men are to be suspected as methods of serving themselves. Their feasts as well as their kisses are deceitful: and even the best men are apt to be ensnared by their caresses and flattery. Often, while such men ought, and profess to consult the Lord, they do but really consult the devil and his agents. And they who are once become familiar

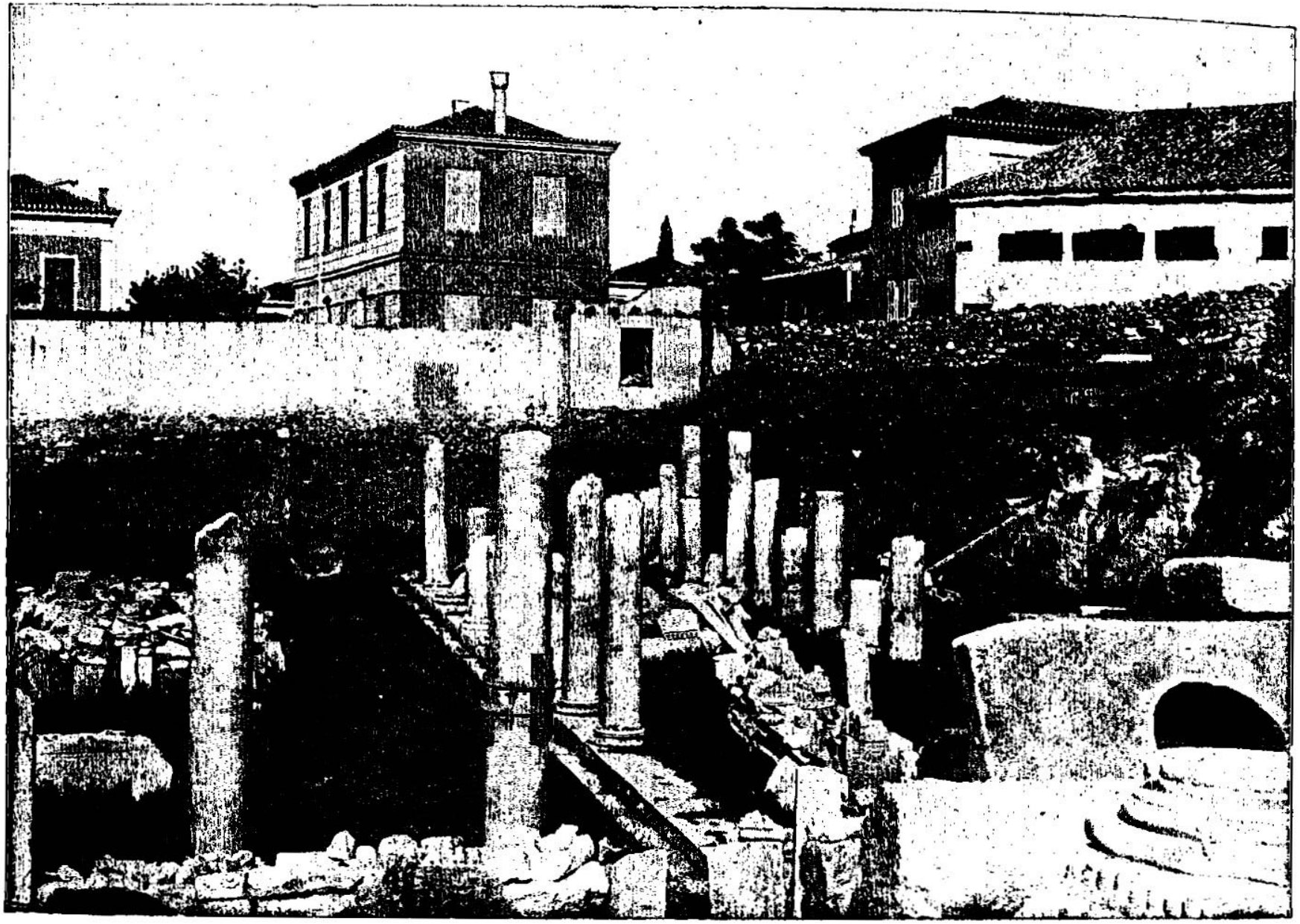

AGORA TEMPLE IN ATHENS, GREECE—WHERE MEGACLES WAS THE CHIEF ARCHON, WHEN AHAB AND JEHOSHAPHAT REIGNED OVER ISRAEL AND JUDAH. [II. Chron., xviii:1.]—"Now Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." Jehoshaphat succeeded Asa as king of Judah in 914 B. C. Ahab succeeded Omri as king of Israel in 918 B. C. In B. C. 912 an alliance was made between Jehoshaphat and Ahab. About the same time Megacles was the chief archon of Athens, and it was during this period that the Eupatrids arose in open revolt and besieged the Acropolis in Athens. Illustrating this contemporaneous Greek history we give a picture of the Agora temple in Athens which stands just beneath the Acropolis on the side of the north wall, and is doubtless in the very neighborhood of the revolt led by Cylon. Cylon was of the highest rank and position, and a man of great wealth who suddenly appeared in arms against the Athenian government. It is interesting thus to see what was taking place in Greece at the time Ahab and Jehoshaphat ruled in Judah and in Israel.

23 ¶ Then Zedekiah the son of Chenaanah came near, and [b]smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

24 And Micaiah said, Behold, [c]thou shalt see on that day when thou shalt go into [d]an inner chamber to hide thyself.[9]

25 Then the king of Israel said, [e]Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the [f]prison, and [g]feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micaiah said, [h]If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, [i]Hearken, all ye people.[1]

28 ¶ So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, [k]I will disguise[2] myself, and will go to the battle; but put thou on thy robes.[3] So the king of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, [l]save only with the king of Israel.[4]

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel; therefore they [m]compassed about him to fight: but Jehoshaphat cried[n] out,[5] and the LORD helped him; and God [o]moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.[6]

33 ¶ And a *certain* man drew a bow [p]at a venture,[7] and smote the king of Israel between the joints of the harness:[8] therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.[9]

34 And[q] the battle increased that day: howbeit the king of Israel stayed[1] *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.[2]

A.M. 3107. B.C. 897.

b Je. 20.2. Mat. 5.6. Ac. 23.2. 2 Co. 11.20. 1 Ki. 22.24.

c Is. 26.21. 2 Ki. 7.2. Je. 28.15.

d Heb. *a chamber in a chamber*, 2 Ki. 20.4, 5, 8, 25.

[9] The prophet meekly answered that the event would determine which of them spake by the Spirit of God, and he would not need information on that point; and he should have to conceal himself in the closest recess, "a chamber or closet within a chamber," for fear of those who sought his life, in order to punish him, as a false prophet, and the cause of Ahab's death.—*Scott.*

e 1 Ki. 13.10, 22. 26. Re. 2. 10. ch. 25. 16.

f Je. 37.15. Mat. 14.3.

g 1 Ki. 22.27. Is. 30. 20. Ps. 80. 6.

h Nu. 16. 29. Is. 44. 26. ch. 25. 16.

i Mi. 1.2. Re. 2.7, 11, 29. Je. 22. 29. 1 Ki. 20. 28.

[1] That is, the prophet said *Hearken*; thus putting his prophetical character to the test of public and undeniable failure or fulfilment of his prediction.—*C.*

k 1 Ki. 22. 30, 34, 37, 20, 38. ch. 35. 20, ver. 20, 32. Ps. 11. 2, 35. 26. Pr. 29. 5.

[2] The Hebrew text has, "change thy garments and come:" but our translation is countenanced by all the ancient versions, and is required by the context. The Sept. and Josephus say that Jehoshaphat wore the royal robes of Ahab, and ver. 37 circumstances this, for he was taken for Ahab.—*C.*

[3] See note on 1 Ki. 22. 30.—*C.*

l Horrid ingratitude. 1 Ki. 20. 32–34. Mat. 6. 6. Pr. 22. 10.

[4] Thus does the wicked king seek to destroy the man that had spared his life, and restored him to the kingdom. 1 Ki. 20. 31, 34, 42. But ingratitude to man is inseparable from ingratitude to God, &c. ver. 2.—*C.*

m Ps. 6. 6, 13. 20.

n Ps. 22. 24. 25. ch. 14. 11. Ps. 50. 15.

o See note on 1 Ki. 22. 32.—*C.*

o Ge. 20. 11. Ps. 46. 1, 10. 139. 15. 2 Co. 1. 10.

[6] Heb. *from after him.*

p Heb. *in his simplicity*, 2 Sa. 15. 11, Pr. 10. 9, 28.

[7] See note on 1 Ki. 22. 34.—*C.*

[8] Heb. *between the joints and between the breastplate.*

[9] Heb. *made sick.*

q 1 Ki. 22. 35.

[1] See note on 1 Ki. 22. 35.—*C.*

[2] This graphic narrative is given almost verbatim as here, 1 Ki. 22. 1–35. In Kings a few more particulars are added in reference to the kingdom of Israel. In this place the historian confines himself almost exclusively to what concerns the kingdom of Judah.—*C.*

A.M. 3107. B.C. 897.

CHAP. XIX.

1 Should not this be a warning to all enemy than professing to be Christians, yet waste their treasure and expose the lives of their armies for defence and upholding of unchristian systems? The balance of power, for sake of which this course is followed, is but another name for an Idol which practically worship, to the neglect of the honour and worship of God.—*C.*

2 "The groves" rather the "images of Astarte," which the Israelites in imitation of the Canaanites had set up in every part of the land as tutelary deities.—*C.*

3 Mount Ephraim, since the revolt of the ten tribes under Jeroboam, had become the northern boundary of the kingdom of David in Judah.—*C.*

4 Judges appointed by and accountable to the government, or occasional national assemblies, superseding either customary or hereditary jurisdictions, and the still more dangerous power of local parties, and temporary interests and impulses.—*C.*

5 That is, *to Him*, for you seek him in faith and humility, and *with you* to see your actions and motives, and to hold you responsible, whether you recognise and seek him or not.—*C.*

6 It is always important in the reading and study of Scripture, that we compare and contrast ancient and modern things of the same kind. Viewed in this light, what Christian land can furnish such a royal speech—such a royal commission or charge? *C.*

a ver. 11. Ac. 6. 12, 15. 1 Ch. 26. 30. ch. 17. 8.

b 2 Sa. 23. 3. Ex. 18. 21. Ti. 1. 16, 17; 2. 15; 3. 1, 2, 8, 10, 12. Ps. 82. 1–6. Ec. 5. 8.

[7] *Blood and blood*, injuries endangering or taking away life; in which, when the blood of one was shed, a demand was made for the blood of the guilty.—*C.*

[8] "Between law and commandment, statutes and judgments," that is, if there be any dispute as to the interpretation of the written law, or as to the bearing of a statute upon any particular case, then these skilled and commissioned lawyers were to judge and decide. They were to constitute a court of appeal for the review and decision of all questions of delicacy and difficulty. The political and ecclesiastical arrangements of Jehoshaphat were made with consummate wisdom, and he spared no noble desire to promote at once the best interests of the kingdom and the glory of God.—*C.*

c Nu. 16. 46. Is. 3. 11. Ro. 2. 8, 9. Jude. 22, 23. Eze. 3. 18. Ho. 4. 11.

d 1 Ch. 6. 11. Ezr. 7. 3.

CHAPTER XIX.

1 Jehoshaphat, on his return, is reproved by Jehu. 4 He visiteth his kingdom. 5 His instructions to the judges, 8 to the priests and Levites.

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD.[1]

3 Nevertheless there are good things found in thee, in that thou hast taken away the [2]groves out of the land, and hast prepared thine heart to seek God.

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he went out again through the people, from Beer-sheba to mount Ephraim,[3] and brought them back unto the LORD God of their fathers.

5 ¶ And he set judges[4] in the land, throughout all the fenced cities of Judah, city by city;

6 And said to the judges, Take heed what ye do; for ye judge not for man, but for the LORD, who *is* with you in the judgment.[5]

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it:* for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.[6]

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, [a]for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do [b]in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood,[7] between law and commandment, statutes and judgments,[8] ye shall even warn them that they trespass not against the LORD, and *so* [c]wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, [d]Amariah the chief priest *is* over you in all [e]matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [f]Deal courageously, and the LORD shall be with the good.

e 2 Ch. 26. 30. ver. 8. 1 Ch. 23. 32. 2 Ch. 13. 9. 1 Ti. 3. 15. 1 Pe. 4. 10.

f Heb. *take courage and do*, Jos. 1. 6, 9. 1 Ch. 22. 13, 16, 19. 2 Ch. 15. 7.

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with the wicked, must involve themselves in great guilt and pollution; must often join in a patient hearing of the devil's preachers, and witness the injuries done to those who are faithful to Christ. But unhappy are those princes who are surrounded with flatterers and profane clergy! no plague is more ruinous. Let us therefore always encourage friends and ministers to deal faithfully with us. What astonishing power hath Satan, when God once gives up men to his awful delusions! Great multitudes, particularly of the clergy, he carries before him with great unanimity. But hard is the fate of God's faithful servants under rulers who are apostates from God, to be hated, reviled, buffeted, imprisoned, starved, or the like. Suffering for the truth is the hereditary portion of the honest servants of Christ. Yea, those godly persons who cultivate friendship with the wicked, must not wonder if their lives are sought or endangered by their means, and their flatterers lay snares for their life. But righteous are the judgments of God, and exact his fulfilment of his predictions and threatenings.—Men in vain contrive to escape when they have sinned against God.

CHAPTER XIX. [Ver. 8. *Judgment of the Lord*, such cases as are specified in Ex. 21. 1; xxii. xxiii. *Controversies*, that is, for the decision of controversies according to the principles of judgment contained in the law. (See De. 17. 8, 9, 11.) *When they returned*, that is, when Jehoshaphat and the princes returned from the royal progress or visitation, ver. 4. *C.*]

REFLECTIONS.—God often deals better with his people than they deserve; and brings them home in safety, when their apparently less endangered companions are sent into death and damnation! But they must expect, if entering into friendship with the haters of God, that it will expose them to manifold sufferings on earth, though not to hell. It is an honour when sufferings cannot discourage ministers or their children from faithfully reproving the greatest; and it is a great mercy for an offender to meet soon with a faithful reprover: and no less wise to receive sharp reproofs as a singular kindness; and to improve them,

CHAPTER XX.

1 Jehoshaphat in his fear proclaimeth a fast. 5 His prayer. 14 The prophecy of Jahaziel. 20 Jehoshaphat exhorteth the people, and appointeth singers to praise the Lord. 22 The great overthrow of the enemies. 26 The people, having blessed God at Berachah, return in triumph. 31 Jehoshaphat's good reign. 35 His convoy of ships, which he made with Ahaziah, according to the prophecy of Eliezer, are wrecked

IT came to pass after this also, [a]*that* the children of Moab, and the children of Ammon, and with them *other* besides the Ammonites,[1] came [b]against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea[2] on this side Syria; and, behold, they *be* in [c]Hazazon-tamar, which *is* En-gedi.

3 And Jehoshaphat [d]feared, and set himself[3] to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD; even out of all the cities of Judah, they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem in the house of the LORD, before the new court,[4]

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and [k]rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou [l]our God, *who*[5] didst drive out the inhabitants of this land before thy people Israel, and [m]gavest it to the seed of Abraham thy [n]friend [o]for ever?

8 And they dwelt therein, and have [p]built thee a sanctuary therein for thy name, saying,

9 If, [q]*when* evil cometh upon us *as* the sword, judgment,[6] or pestilence or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,)[7] and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab, and mount Seir,[8] whom thou wouldest[r] not let Israel invade when they came out of the land of Egypt, but they turned from them and destroyed them not;

11 Behold, *I say, how* [s]they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.[9]

12 O our God, wilt thou not [t]judge them? for [u]we have no might against this great company that cometh against us; [v]neither know we what to do: but our eyes *are* upon thee.

13 And [w]all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ Then[x] upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [y]came the Spirit of the LORD in the midst of the congregation;

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [z]Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not yours, but [a]God's.[1]

16 To-morrow go ye down against them: behold, they come up by the cliff[2] of Ziz; and ye shall find them at the end of the [3]brook, before the wilderness of Jeruel.

17 Ye [b]shall not *need* to fight in this *battle:* set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them; for the LORD *will be* with you.

18 And Jehoshaphat [c]bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And [d]the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

20 ¶ And they [e]rose early in the morning, and went forth into the wilderness of [f]Tekoah: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; [g]Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.

21 And when he [h]had consulted with the people, he appointed singers unto the LORD, and that should praise[4] the [i]beauty of [5]holiness, as they went out before the army, and to say, [m]Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And when they began to sing and to praise, the LORD [n]set ambushments[6] against the

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A.M. 3108. B.C. 896.

CHAP. XX.

[a] Ps.83.5-8. ch.14.9, 10.32.1,15.7.18.9,10.

1 The Targum reads *Edomites*, which seems supported by ver. 10, 22, 23. Seir being the residence of the Edomites. Our ignorance, however, of minor geographical and genealogical distinctions renders such conjectural emendations dangerous.—*C.*

[b] ch.19.2. Ho. 12.6. Re.3.19. Am.3.2. Je.10.24.30.11.46.28.

2 The Dead Sea, which extended from north to south nearly the whole length of the land of Judah, and between Jehoshaphat and his confederate enemies.—*C.*

[c] Ge.14.7. Jos.15.62. On the south-east border.

[d] ch.19.2. Is.7.2.

3 Heb. *his face.*

4 There were as yet but two courts (2 Ki.21.5. 2 Ch. 33.5), and one of these had been renewed with the altar (ch.15.8); of two other courts, of the women and of the Gentiles, there has been hitherto no mention in Scripture.—*C.*

[e] Da.4.34,35. 2 Ch. 29.10. Mat.6.13. Ec.8.18. 11 Ps.86.6-8,9:145.5.

[f] Ge.17.7. Ex.19.5-7; 20.2. De.7.6; 14.2; 26. 18:28.9. Jos.22.22.

5 Heb. *thou.*

[m] Ge.12.7;13.15. Ps. 44.2;78.55.

[n] Is. 41.8. Ja. 2.23.

[o] Ge.13.15.

[p] ch.2.4.6.10.

[q] ch.6.28-31. 2 Ki.8. 37-40.57.58.

6 That is, 'the sword' of the invader, or any other such judgment, as of wild beasts, Le.26.22. Je.15.3. *C.*—'Judgment' must signify official judgment pronounced and executed upon them by the Lord on account of sin. Many instances of official judgments are recorded in Scripture. Almost every calamity that befell the nation was an express divine punishment for some open act of national sin.—*P.*

7 A man's house is his home; so, the house that is called God's, implies that, in a special manner, he dwells there.—*C.*

8 The ancient name of Edom was Mount Seir, so called apparently because of its wild and rugged character.—*P.*

[r] De.2.4,9,19. Nu. 20.17-21.

[s] ch.32.25. Ps.109.4; 7.4. Je.18.20.

9 From a very early period the Edomites were hereditary enemies of the Israelites. Under David, Solomon, and Rehoboam they were kept in subjection; but afterwards, they embraced every opportunity of harassing Israel. They attempted to establish settlements in the south of Palestine, and were in the end successful, notwithstanding their defeat by Jehoshaphat, and afterwards by Amaziah.—*P.*

[t] De.32.36. 1 Sa.3.15. Ps.50.13;135.14.

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[u] 2 Co.3.5. 2 Ki.6.15. ch.14.11. 1 Sa.14.6.

[x] Ps.25.15;123.1,2; 129.1,2. Jonah 2.4. Is. 45.22.

[y] De.29.11. Jonah 3.5. ver.4.

[z] Isa.9.20,21. Is.58. 9:65.24.

[a] Nu.24.2;31.25. ch. 24.20.

[b] Ex.14.13,14. ver 17. Is.37.6;41.10,14-16, 43.1,2. 1 Ch.22.13.

[c] Gained by his power, and for his honour, ver.22.

1 The object of this invasion was to expel the Israelites, and partition their land among the confederates (ver. 11); and it is by no means improbable that Jehoshaphat's zeal for reformation had provoked his heathen neighbours to this attack. His promise of the land, and his zeal for his own worship, rendered, therefore, the cause eminently that of God.—*C.*

2 Heb. *ascent.*

3 Or, *valley.*

[d] ver.15,17-24. Ex. 14.13,14. Ps.46.10. Is. 43.1,2;41.10. Nu.14.9. ch.15.2.

[e] Ex.4.31. ch.7.1. Ge. 41.32. 2 Ch.21.16. Nu. 14.15.

[f] 1 Ch. xxv.1 15,16; 16.4-6,22:25.5.

[g] Ge.19.27,28;21.14; 22.3;28.18. Ex.24.4. Ju. 20.19,21.4. Ec.9.10.

[h] 2 Sa.14.2. Je.6.1. 1 Ch.4.5. ch.11.6.

[i] Is.7.9;28.16;26.3. 1 Ch.22.11. Mar.5.36.

[k] 1 Ch. 13.1. Ps. 11. 14;26.6.

4 Heb. *praisers.*

[l] Ex.15.11. Ps. 27.4. Jos.22.29. Is.32.4.

5 God has scattered beauty widely through creation. It is seen in the grass, the flowers, the trees, in birds and beasts, and in 'the human face divine.' It is united with sublimity in sun, and moon, and stars; and in all these it necessarily excites feelings of admiration, and receives our praise. But of all beautiful objects, holiness is the most beautiful, and therefore the most suitable subject for our most ardent song.—*C.*

[m] 1 Ch. 16. 41. Ps. 136.1-26.

[n] 2 Ki.6.17. Ps.35.5, 6, with ch.13.13.

6 The sense is obscure. The Hebrew word rendered 'ambushments' signifies 'liers in wait;' and it would seem from the whole scope of the passage that *angels* are meant. Reference could not be made to the Jews themselves, for it is expressly stated they were not to fight. The battle was the Lord's; the victory was the Lord's; consequently it is natural to conclude that the Lord's hosts were the agents. Though unseen they were mighty and irresistible. They excited too the mutual jealousies of the rival tribes, which had united for a common purpose.—*P.*

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and the just commendation mingled with them, in a speedy returning to the Lord, and an activity in his service. What a blessing to a nation is it to have proper courts of judicature everywhere established, and causes decided with the strictest impartiality! And great ability and integrity are necessary to qualify judges in either church or state, as they have to answer to God for all the crimes they connive at or overlook. Yea, it is needful to keep the affairs of church and state duly disengaged the one from the other. And to render judges upright in their administration, they ought to consider God as their pattern, witness, and rewarder; and his glory as the end of their work.

CHAPTER XX. [Ver. 1. The Hebrew is literally as follows:—'And it came to pass after this, the children of Moab, and the children of Ammon, and with them of the Ammonites.' The last clause has no meaning, for 'the children of Ammon' would evidently be the same as the 'Ammonites.' In some of the ancient Hebrew MSS. there is a variation in the reading in this word. One has *Edomites*, which greatly resembles *Ammonites*, and might easily be mistaken by a copyist. This reading is corroborated by the Targum. I think it highly probable that this was the original reading. The Septuagint has *Minaites*, who were a people of Arabia Felix. *P.*]

Ver. 2. [*Hazazon-tamar* was the ancient name which this city bore before the destruction of Sodom, Ge. 14. 7. It was so called because of its palm-trees. The site of Engedi is on the western side of the Dead Sea, about midway between the northern and southern extremities. It is marked by a fountain, whence its name ('the fountain of the kid'), and by some ancient ruins. *P.*]

Ver. 36. [In the parallel passage, 1 Ki. 22. 48, it is said, 'Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they went not, for the ships were broken at Ezion-geber.' Here it is said he made 'ships *to go to Tarshish;* and *they made the ships at Ezion-gaber.*' This gives rise to a geographical difficulty. It is evident from a large number of incidental statements in Scripture that Tarshish was situated in the Mediterranean, Jonah 1. 3; 4. 2; Is. xxiii. &c. But Ezion-geber was on the Red Sea, which had then no

children of Ammon, Moab, and mount Seir, which were come against Judah;[7] and they were smitten.[8]

23 For the children of Ammon and Moab stood[a] up against the inhabitants of mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped to destroy[9] another.

24 And when Judah came toward the watch-tower in the wilderness, they looked unto the multitude, and, behold, they *were* [z]dead bodies fallen to the earth, and none escaped.[1]

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies,[2] and [y]precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [x]Berachah;[3] for there they blessed the LORD:[4] therefore [w]the name of the same place was called, The valley of Berachah unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [v]fore-front of them, to go again to Jerusalem with joy; for the LORD [u]had made them to rejoice over their enemies.

28 And they came to Jerusalem with psalteries and harps, and trumpets, unto the house of the LORD.

29 And the [t]fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet; for his God [s]gave him rest round about.

31 ¶ And[z] Jehoshaphat reigned over Judah. *He was* thirty and five years old when he began to reign;[5] and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And he [a]walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the [b]high places were not taken away; for as yet the people [c]had not prepared their hearts unto the God of their fathers.[6]

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [d]book[7] of [e]Jehu the son of Hanani, who *is* mentioned[8] in the book of the kings of Israel.

35 ¶ And after this [f]did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly.[9]

36 And[g] he joined himself with him to make ships to go to [h]Tarshish:[1] and they made the ships in [i]Ezion-gaber.

37 Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast [k]joined thyself with Ahaziah, the LORD [l]hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAPTER XXI.

1 Jehoram, succeeding Jehoshaphat, slayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah against him in writing. 16 The Philistines and Arabians oppress him. 18 His incurable disease, loathsome death, and burial.

NOW Jehoshaphat[a] slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in his stead.

2 And he had brethren, the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.[1]

3 And their father [b]gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to [c]Jehoram, because he *was* the [d]first-born.

4 Now when Jehoram was risen up to the kingdom of his father, he [e]strengthened himself, and slew[2] all his brethren with the sword, and *divers* also of the princes of Israel.

5 ¶ Jehoram *was* thirty and two years old [f]when he began to reign; and he reigned eight years[3] in Jerusalem.

6 And he walked in [g]the way of the kings of Israel, like as did the house of Ahab; for he had the daughter of [h]Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he [i]promised to give a light[4] to him and to his sons for [j]ever.

8 ¶ In his days the [k]Edomites revolted from under the dominion[6] of Judah, and made themselves a king.

9 Then Jehoram went [l]forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the [7]chariots.

A.M. 3068. B.C. 866.

Heiligstedt reads the passage: The Lord set against the children of Ammon and Moab ambushments of those who came from Mount Seir against Judah, and they fell. For the children of Ammon and Moab were smitten; but they afterwards rose up against the inhabitants of Mount Seir, &c. [but to no purpose]. God set among the mutual jealousies of these predatory bands, and they of Seir conquered Amon, and at last routed their associates, who afterwards destroyed their assailants, and thus their passions being roused they exterminated one another.—C.

[8] Or, *they smote one another.*

[a] Ge 7.22; Ps. 14.2, &c. Lev. 19. 26.22.

[9] Heb. *for the destruction.*

[z] Ex. 14.13. Ps. 59.11; 106.5, 6. Is. 37.36.

[1] Heb. *there was not a remaining.*

[y] Or *costly things.*

[2] Or *dead bodies,* several Hebrew MSS. and ancient versions read *garments.*—C.

[x] Vessels of desire, 1 Ch. 20.25. Is. 64.11.

[w] That is, *Blessing,* Ex. 15.1–18. Ne. 9.5–12.

[3] Berachah lies about six miles north of Hebron, and is still called *Wady Berakah,* manifestly a corruption of the old name. The valley is broad and open, and forms a fit scene for the signal act of divine judgment recorded in the text.—C.

[v] The only true mode of celebrating a victory; for whatever be the numbers, the discipline, the courage, or the skill of a leader and an army, the victory is from God. But how few will either see or acknowledge this his Almighty hand!—C.

[u] Ge. 28. 19; 32. 30. Ex. 15. 26. 1 Sa. 7. 12.

[t] 2 Sa. 6. 15; Mi. 7. 13. He. 6. 10.

[s] Ne. 12. 43. Is. 45. 22; 57. 13.

[4] The only true mode of celebrating a victory; for whatever be the numbers, the discipline, the courage, or the skill of a leader and an army, the victory is from God. But how few will either see or acknowledge this his Almighty hand!—C.

[r] ch. 13. 14. Ge. 35. 5. Jos. 2. 5. Ex. 15. 14–16.

[5] Jul. 34. 29. ch. 24. 6, 9.

[6] 2 Ki. 22. 43, 52.

[7] B.C. 914.

[a] 1 Ki. 15. 11. ch. 14. 2; xvii. 3, 4.

[b] High places for worshipping the true God were left standing by Asa and Jehoshaphat; but those for worshipping of idols were destroyed. 1 Ki. 15. 14. ch. 14. 5.

[c] ch. 19. 2. Ps. 78. 37. 2 Ti. 2. 19. He. 11. 29. 13.

[5] They had not yet seen and felt the divine obligation, spiritual meaning, or privileges of the temple service; but still adhered to those local sacrifices that left them exposed to the temptations of the surrounding idolatry.—C.

[6] The idolatry was universally suppressed: but some of the places where that worship had been performed were not destroyed; and these to such a fickle people became the temptation to idolatry in things less propitious to truth and piety.—C.

[d] ch. 32. 32. Ps. 78. 37. 2 Ti. 3. 14. He. 9. 13.

[7] Heb. *words.*

[e] 1 Ki. 16. 1, 7. ch. 19. 2.

[8] Heb. *was made to attend.*

A.M. 3068. B.C. 866.

[f] 1 Ki. 22. 48. ch. 19. 2 B.C. 856.

[g] At first *Jehoshaphat* was unwilling. 1 Ki. 22. 49.

[9] 1 Ki. 10. 22. Is. xxiii. 1. The Targum places this Tarshish on the Great Sea, the Hebrew name for the Mediterranean; but this cannot be correct, as Ezion-gaber was on the Red Sea. But the name of *Tarshish* was undoubtedly applied to different places.—C.

[1] 1 Ki. 9. 26. Nu. 33. 35. Deu. 2. 8.

[h] ch. 19. 2, with Ge. 10. 4. Jon. 1. 3.

[i] Nu. 33. 6. ch. 19. 21. 1 Ki. 9. 26. Is. 23. 1. Am. 3. 2. Ps. 96. 8.

CHAP. XXI.

B.C. 889.

[a] 1 Ki. 22. 50. 2 Ki. 8. 16, with ver. 4.

[1] A large number of Kennicott's and De Rossi's MSS. read *Judah.* But the great accession to Judah from Israel proper, as recorded ch. 15. 9, may have led to the occasional adoption of the name of Israel for Judah. Or may not king of Israel have been still a title of the kings of Judah, as *king of France* very long remained a title of the *kings of England.*—C.

[b] Ge. 25. 6. ch. 11. 23.

[c] *Jehoram* made partner of the kingdom with his father. 2 Ki. 8. 16, 17.

[d] De. 21. 15. Ge. 4. 7. [e] ch. 22. 3, 13. Ju. 9. 5. Hab. 3. 13. Ps. 28. 15–17, 29. 3, 11. 72.

[2] What a truly diabolical thing is the lust of power! It destroys all the charities of life. That he might sit more securely upon his throne, this execrable man imbrues his hands in the blood of his brothers. There are more instances of this species of cruelty among bad Asiatic kings than among any other class of men. The history of every country abounds in proofs, even that of our own is not the least barren.—*Clarke.*

[f] In consort. 2 Ki. 8. 17.

[3] Jehoram became king during the life of his father, as Solomon during the life of David, 2 Ki. 8. 16, 17; 2 Ki. 1. 30–39, but before this period he may have been co-regent with him, and, in that sense, have "begun to reign" several years before.—C.

[g] 1 Ki. 16. 25, 30, 31. De. 7. 3, 4.

[h] ch. 22. 2. 2 Ki. 8. 18, 27.

[i] Ge. 7. 12, 23. 1 Ki. 17. 26. 2 Ki. 2. 19. Ps. 132. 11–15. 98.

[4] Heb. *lamp* or *candle.*

[k] Which promise was fulfilled in the armies of Judah till the usurpation of Herod the Idumean, and has ever been realized in Christ, "the root and the offspring of David," "the true light which lighteth (shineth upon) every man that cometh into the world."—C.

[l] Ge. 27. 40. 2 Ki. 8. 20–22.

[5] Heb. *hand.*

[j] 2 Ki. 8. 21, 23, 28.

[6] He did not gain a victory, but, in modern phrase, "cut his way through them and escaped;" so the Edomites continued in revolt.—C.

[7] He did not gain a victory, but, in modern phrase, "cut his way through them and escaped;" so the Edomites continued in revolt.—C.

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communication by water with the Mediterranean except round the Cape of Good Hope. We can hardly suppose that even though the circumnavigation of Africa was known to the Phœnicians, they would have ever started from Ezion-geber to go to Tarshish in Spain, when they could proceed direct from the port of Joppa or Tyre. 'Ships of Tarshish' probably meant 'large ships,' like our 'Indiamen.' This would explain the statement in Kings; but it would not remove the difficulty from this passage. The true solution appears to be that there were two places called Tarshish: one in Spain, on the shore of the Mediterranean, the other on the coast of the Indian Ocean. This view is corroborated by 1 Ki. 9. 26 with 2 Ch. 9. 21 and 1 Ki. 10. 22. The imports landed at Ezion-geber from Tarshish prove that the ships must have visited India. *P.*]

REFLECTIONS. — Numerous, active, and subtle are the enemies of Christ's church: and danger is often at hand when we least expect it: yea, even when we are most faithful, we are apt to be involved in great difficulties, for the trial and honour of our faith. In danger and distress it is best to begin with solemn fasting and supplication to God for deliverance. The dangers which drive us to him will never ruin us. While we have a merciful God to flee to we never need despair. The cries of the oppressed will enter into the ears of the righteous Judge. And the more entirely

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did [m]Libnah[8] revolt from under his hand; because [n]he had forsaken the LORD God of his fathers.

11 Moreover [o]he made high places in the mountains of Judah, and [p]caused the inhabitants of Jerusalem to commit [q]fornication,[9] and compelled Judah *thereto*.

12 ¶ And there came[1] a [r]writing to him from Elijah the prophet,[2] saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the [s]ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast [t]walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a [u]whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself;

14 Behold, with [x]a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 ¶ Moreover, the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the [y]Ethiopians:

17 And they came up into Judah, and brake into it, and [z]carried away all the substance *that was* found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, [a]the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with [b]an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness; so he died of sore diseases: and his people made no [c]burning for him, like the burning of his fathers.[3]

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and [d]departed without [e]being desired:[4] howbeit they buried him in the city of David, but [f]not in the sepulchres of the kings.

A.M. 3115 B.C. 889.

m Jos. 21. 13, 15, 48.

8 See note on 2 Ki. 8. 22.—*P.*

n ch. 13. 10, 11; 2 Ki. 10. 31; Is. 3. 11; Jer. 17. 13; 44. 23, 23.

o Ex. 34. 13; De. 7. 5; 12. 2, 3; Ki. 17. 9, 10.

p Le. 2. 20; 13. 15. 2 Ki. 21. 11.

q Le. 17. 7; 2 Ki. 9. 22, ver. 13; Ex. 34. 15, 16.

9 Impurity was a part of the worship of Ashtaroth and other ancient idols, and still abides in the worship of Jug gernaut, &c., in modern India. So, allowing to idolatry, so abiding is sin, because 'the carnal mind' still abides 'enmity against God, is not subject to the law of God, neither indeed can be,' Ro. 8. 7.

1 B.C. 887.

r Which was written before his translation, 2 Ki. 2. 11.

2 Elijah was translated in the reign of Jehoshaphat (2 Ki. ii. iii.); but Jehoram was co-regent with his father for about three years (2 Ki. 8. 16, 17), and may then have begun his idolatrous practices, and so received this warning before the prophet's removal. Or, it is possible, the prophet, foreseeing the apostacy of this wicked king, may have left this warning to be delivered in his name. The idea of the letter being sent from heaven is a vain figment, unworthy of attention.—*C.*

s 1 Ki. 15. 11; 22. 43. ch. xvii. xix. xiv. xv.

t 2 Ki. 16. 25, 30-33. ver. 6, 11, 2 Ki. 8. 12, 27.

u Ex. 34. 15. De. 31. 16. ver. 11.

x Heb. *a great stroke.*

y Or, *Midianites.* Nu. 12. 1.

z Heb. *carried captive.* Job 1. 15; 5. 3-5. xviii. 21., with ch. 24. 7.

a Or, *Ahaziah*, ch. 22. 1, or *Azariah*, ver. 6. *Jehoram* soon after, 2 Ki. 9. 29.

b ver. 14, 15. De. 28. 20, 27. ch. 16. 12; 24. 25.

c ch. 16. 14; 32. 33.

3 Burning the dead was customary in ancient times, is still practised in India, and is often accompanied with much ceremony and expense. C.—'The burning' was not the burning of the dead body, which was rarely, if ever, practised among the Jews; but the burning of incense at a great state funeral. It would seem that the bodies were partially embalmed, and great quantities of sweet spices and perfumes were burned at the time of sepulture. This honour was not accorded to the wicked Jehoram.—*P.*

d Jos. 23. 15; 1 Ki. 2. 2.

e Heb. *without desire*, Pr. 30. 7; Je. 22. 28.

A.M. 3117. B.C. 887.

4 None lamented him as a public loss, for he never had been a public blessing.—*C.*

f ch. 24. 25; 28. 27. 2 Ki. 21. 20.

CHAP. XXII.

B.C. 884.

a 2 Ki. 8. 24. De. 17. 14. ch. 21. 16, 17.

b 2 Ki. 8. 26. It was the twenty-second of his age, but forty-second of the kingdom of his mother's family.

5 The very magnitude of the difference between this and the parallel account is Ki.'s 261 years to the conclusion that the two calculations must commence at different periods. See note on 2 Ki. 8. 26.—*C.*

c Granddchild, ch. 21. 6. 2 Ki. 8. 18, 26, 27.

d ch. 21. 2; 2 Ki. 10. 13, 30-33. Mi. 2. 10.

1 His relation to Ahab's family was the occasion of his wickedness and of his fall. When men choose wives for themselves, let them remember they are choosing mothers for their children. Perhaps Omri adopted and educated Athaliah, who was his grand-daughter, and the daughter of Ahab.—*I.*

e Ps. 1. 1. Pr. 9. 6; 13. 20; 28. 15-17; 29. 2-1. 2 Ki. 9. 22.

f 2 Ki. 8. 28.

g 2 Ki. 8. 29.

2 Heb. *wherewith they wounded Aram.*

h Otherwise called *Azariah*, ver. 1, and *Jehoahaz*, ch. 21. 17. [This is evidently a mistake for 'Ahaziah' or 'Jehoahaz,' as appears from the following context: and thus the Sept. Vulg. Syr. and twelve MSS.—*J.*]

3 Heb. *treading down.*

i 1 Ki. 12. 15. Ps. 9. 16. Pr. 9. 6; 13. 20.

4 A visible judgment of God upon his obstinacy, as he had probably been warned by some of the prophets to avoid undertaking the journey, or had been made aware of the sentence against Ahab and his house, which Jehu was commissioned to execute.—*C.*

k 2 Ki. 9. 7; ix. 1 Ki. 19. 16, 17.

l 2 Ki. 10. 13, 14. ch. 21. 14.

m 2 Ki. 9. 27.

5 He had fled to both Megiddo and Samaria, and was buried at Jerusalem.

6 See note on 2 Ki. 9. 27. The phrase 'brought him to Jehu,' may be rendered 'they caused him to be seen by Jehu,' *i.e.* as he attempted to escape in his chariot from Samaria, he was pointed out to the ruthless general, who, on seeing him, gave orders to shoot him in his chariot, as he had himself shot Joram at Jezreel.—*P.*

21 So they buried him with his fathers in the city of David. And Ahaziah the son of Jehoram king of Judah reigned.

CHAPTER XXII.

1 *Ahaziah succeeding, reigneth wickedly.* 5 *In his confederacy with Joram the son of Ahab, he is slain by Jehu.* 10 *Athaliah, destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.*

AND the inhabitants of Jerusalem made Ahaziah[a] his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty[b] and two years old[9] *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also *was* Athaliah, the daughter [c]of Omri.

3 He also walked [d]in the ways of the house of Ahab:[1] for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they [e]were his counsellors, after the death of his father, to his destruction.

5 ¶ He walked also after their counsel, and [f]went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And [g]he returned to be healed in Jezreel, because of the wounds which were given [2]him at Ramah, when he fought with Hazael king of Syria. And Azariah [h]the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction[3] of Ahaziah was [4]of God, by coming to Joram: for, when he was come, he went out with Jehoram against Jehu the son of Nimshi, [k]whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, [l]when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And[m] he sought Ahaziah: and they caught him, (for he was hid[5] in Samaria,) and brought him to Jehu:[6] and when they had slain him,

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we are taken off from every self-dependence in the view of our wants and wretchedness, we are the more sure to find help in the time of need. If faith and hope look upward, the everlasting arms will be underneath us. In our cries to God for deliverance, let us therefore plead his tender promises to us, the grants he has made us, his ability to protect and deliver us; and the ingratitude, injustice, and violence of our enemies: for readily God bestows his answers of peace to his people: and happy are they who, renouncing their unbelieving fears, go forth, assured by faith that it shall be to them as he hath spoken. Unshaken faith is a certain cause of victory: and even songs of praise are excellent weapons in our spiritual warfare. God can easily deliver his people, and employ their strongly confederated enemies to destroy one another: yea, he can turn his people's distress into means of their enrichment, honour, safety, and peace. And it becomes us, in such noted deliverances, to join in solemn thanksgiving, and to set up some lasting memorials of his kindness.—But O, how hard is it to render reformation thoroughly complete; and to wean the best of men from sins which easily beset them, even when they have before smarted for them! But it is kind in God to continue a reprover to us: and it is great gain if our providential losses turn us from the path of evil.

CHAPTER XXI. [Ver. 16. The Arabians here joined with the Philistines were probably the nomad tribes which fed their flocks on the desert of Tih, between Palestine and the mountains of Sinai, and eastward as far as the Arabah. The Ethiopians, or *Cushites*, as it is in the Hebrew, dwelt partly in Africa, south of Egypt, and partly in southern Arabia. The latter are here referred to. *P.*]

Ver. 17. [Such incursions, for plunder of cattle and goods, and carrying off slaves, are, alas! still common in Africa, and still, by implication, patronized by nations called Christian! Lord, what is man! Arise, arise, plead thine own cause! Ps. 74. 22. *C.*]

REFLECTIONS.—What monsters are bred in the best of families; or, at least, are made so by unhallowed marriages! And none are such plagues to families and kingdoms as ungrateful heirs. Ambition is deaf to the cries of nature or humanity: and those whom duty and interest require to protect us, become our destroyers. But how tormented are the minds of tyrants, and how tottering those thrones which are established in blood! God can take the most unthought-of methods to threaten or to punish his inveterate enemies. And torment, misery, and disgrace most surely await them. Dreadful is the situation when tormenting agonies, an awakened conscience, and an opening hell, meet the sinner on his death-bed! But miserable are the happiest tyrants.—When alive they are hated; and when dead they are branded with infamy, and lost in despair!

CHAPTER XXII. REFLECTIONS.—Certain is their ruin who wilfully commit sin, and dread-

they buried him;[7] Because (said they) he *is* the son of Jehoshaphat, [n]who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But[o] when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king,[8] took[p] Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a [q]bed-chamber.[9] So Jehoshabeath, the daughter of king Jehoram, the wife of [r]Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them [s]hid in the house of God six years: and Athaliah reigned over the land.

CHAPTER XXIII.

1 Jehoiada, having taken measures for his security, maketh Joash king. 12 Athaliah is slain. 16 Jehoiada restoreth the worship of God.

AND in[a] the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into [b]covenant with him.

2 And they [c]went about in Judah, and gathered the Levites[1] out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation[2] made[d] a covenant with the king in the house of God: and he said unto them, Behold, the king's son shall reign, as the LORD hath [e]said of the sons of David.

4 This *is* the thing that ye shall do: A third[f] part of you entering on the sabbath, of the priests and of the Levites,[3] *shall be* porters of the doors;

5 And a third part *shall be* at the king's house;[4] and a third part at the [g]gate of the foundation:[5] and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [h]they that minister of the Levites; they shall go in, for they *are* holy:[i] but all the people shall keep the watch of the LORD.[6]

7 And [k]the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* [l]cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men [m]that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [n]the courses.[7]

9 Moreover, Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.[8]

10 And he set all the people, [o]every man having his weapon in his hand, from the right side[9] of the temple[1] to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they [p]brought out the king's son, and put upon him the crown, and [q]*gave him* the testimony,[2] and made him king: and Jehoiada and his sons anointed him, and said, [r]God save the king.

12 ¶ Now, [s]when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at [t]his pillar[3] at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, [u]and sounded with trumpets; also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, [v]Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges:[4] and [w]whoso followeth her, let him be slain with the sword. For the priest said, [x]Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse-gate[5] by the king's house, they slew [a]her there.[6]

16 ¶ And Jehoiada [b]made a covenant between him, and between all the people, and between the king, that they should be the LORD's people.

17 Then all the people went to the house of

A.M. 3120. B.C. 884.

7 That is, his own subjects buried him. He had been first hid in Samaria (2 Ch. 22. 9): thence he had fled, and was, by Jehu's orders, mortally wounded at Ieut; thence he fled to Megiddo, died there, and was buried in Jerusalem. 2 Ki. 27. 28.—*C.*

n ch.17.4,6.19.3.

o ver.7. 2 Ki.11.1. ch. 21.4,14. 24.7. 2 ch.22.12.

8 The daughter of king Jehoram and aunt of Joash.—*C.*

p ch.21.17. 2 Ki.11.36. 2 Sa.4.4. 12.13. Ps.132.11, 12. 89.28,29. Je.33.20-26.

q Exo.40.46. 2 Ki.11. 2.

9 The priests had private apartments within the precincts of the temple. In one of these the infant son of Ahaziah was hidden, and there he remained secure for six years.—*P.*

r 2 Ki.12.4. ch.24.1.

s Ge.37.26,28. 1 Ki.15. 4. Is.65.8. Job 2.13,14. Ps.27.5. 31.20. Pr.21.30.

CHAP. XXIII.

B.C. 878.

a 2 Ki. 11. 4-16. ch. 22.12.

b Ge. 26. 28. 1 Sa.18. 3.

c Ps. 122. 5. Mat. 10. 16. Ep. 5. 15.

1 It is important to observe here, as in other places, the loyalty of the Levites. It is somewhat remarkable that no mention is made of them in the parallel passage in 2 Ki. 11. 4. Perhaps in the latter passage they are included in the guard of the temple.—*P.*

2 That is, all this select assembly of the chiefs.—*C.*

d 2 Ki.11.17. 2 Sa.5. 3. 1 Ch.11.3.

e 2 Sa.7.17. 1 Ki.2.4; 9.5. ch.6.16,17.18.

f 2 Ki. 11. 5, 6. 1 Ch. 26.17-19. 9.25.

3 The Levites had their turns of courses in the service of the temple; so that a certain number went out every Sabbath, to make room for another course. Jehoiada, having gained over the centurions and guards, or at least some of them, to his party, and having all the Levites at his command, took occasion at that time when the courses were to be changed, at daybreak, to arm both those that were coming out and those who were coming in; and thus effected the revolution he had so wisely planned.—*J.*

4 His residence within the temple. *C.* ——This means, as I suppose, the grand entrance from the east on Zion to the temple court. A splendid bridge was thrown across the ravine of Tyropoeon and connected the two. See note on 2 Ki.10.5.—*P.*

g Ac.3.2 2 Ki.11.6.

5 The chief entrance of the temple, the emblem of Christ, at once the "foundation" and the "gate," 1 Co. 3.11. Jn. 10.9.—*C.*

h 1 Ch. xxv. xxvi. 1 Ki.8.10.

i Heb. *holiness*, Nu.16.5. Ezr.8.28.

k 2 Ki.11.8,9.

6 Called the *watch of the Lord*, because it was under the

A.M. 3126. B.C. 878.

sanction of his covenant (ver 1), and was kept in his temple.—*C.*

l Ex.19.12,13;21.14.

m 2 Ch.9.25. 2 Ki.11. 7-9.

n 1 Ch. xxiv.-xxvi. Six two courses of priests, singers, and porters were in the court of the temple together.

7 He detained the outgoing party, whose course of service was completed; that so he might have at hand a double body-guard for the king.—*C.*

8 Arms that had been deposited in the temple by David as trophies of his victories, as was the case with the sword of Goliath, 1 Sa. 21. 9.—*C.*

o 2 Ki. 11. 12. Ne. 4. 17,18. Ep. 6. 10-19.

9 Heb. *shoulder.*

1 Heb. *house.*

p ch.22.11. Ps.89.39, 132.18.

q De.17.18. Ps.2.10-12. Is.49.23.

2 The words *gave him* are supplied by the translators; *put on* seems the proper expression; and consequently, instead of *testimony*, it should be some part of the royal dress corresponding to the *crown*, perhaps the *bracelet*. See 2 Sa. 1. 10.—*C.*

r Heb. *Let the king live*, 1 Ki.1.39.

s 2 Ki.11.13-16.

t 2 Ki. 23. 3. ch. 6. 13; 11.14.

3 Standing by a pillar seems to have been a favourite position with the kings of Israel, most probably as emblematic of stability and support. 2 Ki. 11. 14. *C.*—Or, 'on the tribunal,' as Boothroyd renders, who thinks this was the sort of rostrum erected by Solomon, mentioned ch.6.13.—*J.*

u Ps.71.10;89.9. Re. 19.1,2;11.15;14.1-4.

v 2 Ki.11.8,13,18. Mat. 7.5. Ro.2.1,3.

4 From the ranks into which the guard was arranged (ver. 10), and within which none but the priests and Levites might come upon pain of death, ver.6,7. *C.*—The ranges mean the walls or buildings round the temple.—*J.*

w Re.14.9,10;19.20.

x Nu.5.2; 19.14. ver. 19.

5 Professor Robinson has an investigation into the probable position of the ancient gates of Jerusalem in his *Biblical Researches in Palestine*, vol. i. p. 472. The notices respecting most of them, he thinks, are too indefinite to enable us to determine anything more than that some of them probably did not belong to the external city wall. Thus the *horse-gate*, says he, evidently lay between the temple and the royal palace, and in proof of this he refers to the present passage.—*J.*

a ch.22.10. Mat.7.2 Ge.9.5,6.

6 She was justly condemned as a murderer, ch.22.10.—*C.*

b 2 Ki. 11. 17. Ne. 9. 38. De. 5. 2,3;29. 1. 12,13. Jos.24.25. ch.15. 12; 29. 10. Ec. 12.3.

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ful the consequences of unhallowed marriages with the ungodly. Behold how the woman, for whose sake Jehoshaphat had cultivated friendship with Ahab, reduces his glorious kingdom and numerous family, nay, his blessed reformation, to the brink of ruin! She had doubtless advised her husband to murder his brethren and princes, and to hurry himself through scenes of misery into endless woe. Now she counsels her son to do wickedly. Advised by her, he cultivates intimacy with Jehoram her brother, and involves himself and relations in his ruin. Behold the infuriated monster murdering princes, and imbruing her hands in the blood of her innocent, her orphan babes! And to the reproach of Judah, the savage murderer, the vile idolater, is permitted to fill the sacred throne without so much as a shadow of title! But, meanwhile, behold how God, for his promise' sake, preserves in his house a young and helpless descendant of David to wear the crown, and even usher in the Messiah in his time! Vain is every attempt of earth and hell to defeat the word of truth; not one jot or tittle of it shall ever fail.

CHAPTER XXIII. REFLECTIONS. — God will not suffer the fulfilment of his promise to be too long interrupted. And it is a great mercy in critical times to have one of great prudence, piety, fidelity, courage, and influence to be principal director. How astonishing is it to see religion and liberty all at once recovered from the wrecks of ruin. But is there anything too hard for the Lord? How mad for their opposers to rush headlong into immediate destruction! But hopeful is the view when idols are destroyed, idolaters ashamed, the true worship of God regularly established, and his worshippers first giving themselves to the Lord, and afterwards to magistrates and ministers, and to one another, by the will of God!

Baal, and [c]brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed [d]the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt-offerings of the [e]LORD, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* by David.[7]

19 And he set the [f]porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.[8]

20 And[g] he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king[9] from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And [h]all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAPTER XXIV.

1 Joash reigneth well all the days of Jehoiada. 4 He giveth order for the repair of the temple. 15 Jehoiada's death and honourable burial. 17 Joash, falling to idolatry, slayeth Zechariah the son of Jehoiada. 23 Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad. 27 Amaziah succeedeth him.

JOASH *was*[a] seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also *was* Zibiah of Beer-sheba.

2 And [b]Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada [c]took for him[1] two[d] wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded [e]to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to [f]repair the house of your God from year to year, and see that ye hasten the matter: howbeit[2] the Levites hastened *it* not.[2]

6 And the king called for Jehoiada the chief, and said unto him, [h]Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, [i]the collection,[3] *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the [k]sons of Athaliah,[4] that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD [l]did they bestow upon Baalim.

8 And at the king's commandment they made [m]a chest, and set it without at the gate of the house of the LORD.[5]

9 And they made a [n]proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced,[6] and brought in, and cast into the chest, until they had made an end.

11 Now it came to pass, [o]that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired [p]masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and [q]the work was perfected by them, and they set the house of God in his state, and strengthened it.[7]

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made [r]vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver: and they [s]offered[8] burnt-offerings in the house of the LORD continually all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was [t]full of days when he died; an hundred and thirty years old *was he* when he died.[9]

16 And they buried him [u]in the city of David[1] among the kings, [x]because he had done good in Israel, both toward God, and toward his house.[2]

17 ¶ Now, [y]after the death of Jehoiada came the princes of Judah, and made obeisance to the king:[3] then the king hearkened unto them.

A.M. 3126. B.C. 878.

[c] 2 Ki. 10. 23, 27, 28. Dt. 13. 9. 1 Ki. 18. 40. Ca. 2. 15. Zec. 13. 3. Re. 19. 20.

[d] 1 Ch. 23. iv.—xxvi.

[e] Ex. 25. 28. Lev. Nu. xviii. xxix.

[1] Heb. *by the hand of Israel.*

[f] 1 Ch. 26. 12. 1 Ch. 23. 24.

[8] The emblem of that godly discipline which was established, whereby the princes are appointed to administer and enforce. —*C.*

[g] 2 Ki. 11. 19.

[9] The Targum says that the crown put on Joash was that which David took from the king of the Ammonites, in which was the precious attracting stone that had engraven on it the great and honourable NAME Jehovah.—*C.*

[h] 2 Ki. 11. 20. Est. 8. 15. Ps. 48. 10, 11. Ps. 122. 6. Pr. 29. 7.

CHAP. XXIV.

[a] 2 Ki. 12. 1, 2. Joash is merely an abbreviation of *Jehoash*, the name which he elsewhere bears. As he was but six years in the temple and was only seven years old when he began to reign, he could not be more than a year old when secreted in the temple.—*C.*

[b] ch. 25. 2. 2 Ki. 12. 2. Ps. 78. 70, 71. Jos. 24. 31. Jud. 2. 10.

[c] Ge. 21. 21. 34. 4.

[1] The rabbins say this was for himself, and they reckon him to have married a wife in the high-priest. But the words may as naturally be understood to refer to the wives he successively selected for Joash. His advanced age renders the traditional supposition highly improbable; for, having been born in the days of Solomon and having lived during six successive reigns, he must on the lowest computation have been a hundred years old at the accession of Joash. He lived to the age of 130, ver. 15.—*C.*

[d] Ge. 4. 19. Mat. 19. 4–8.

[e] Heb. *to renew*, ver. 7.

[f] 2 Ki. 12. 4. ch. 29. 3. 34. 8.

[g] 2 Ki. 12. 6.

[2] The cause of this dilatoriness does not appear, but may be referred either to the age and infirmity of Jehoiada, now above 100 years old, ch. 24. 15, or to the neglect of appointing some individual specially to the duty.—*C.*

[h] 2 Ki. 12. 7, 8.

[i] Ex. 30. 12–16. Nu. 1. 50.

[3] This was the poll-tax fixed by Moses of half a shekel, which was levied on every man from twenty years old and upwards, and which was considered as a ransom for the souls, that there might be no plague among them.—*C.*

A.M. 3149. B.C. 855

[k] ch. 21. 17. 22. 3, 4. Ps. 12. 8.

[4] Most probably Ahaziah and his brethren, who did this before they were taken captive, ch. 21. 16. But Hales thinks it denotes her idolatrous adherents, 'sons of Belial.'—*I.*

[l] Ho. 2. 8. Dt. 32. 15, 17.

[m] 2 Ki. 12. 9. Mar. 12. 41. ver. 10.

[5] That so every worshipper or visitor might, without difficulty, find his way to the treasury. *C.*

[n] Heb. *a voice*, Ex. 36. 6. ch. 30. 5.

[6] A memorial to Christians when called upon to contribute to the cause of Christ; for 'God loveth a cheerful giver.' 2 Co. 9. 7.—*C.*

[o] 2 Ki. 12. 10–15.

[p] 2 Ki. 12. 12. 1 Ch. 22. 2. 2 Ch. 2. 2. 34. 11.

[q] Heb. *the healing raised up by their hand.* Ne. 4. 7.

[7] By repairing the walls, gates, towers, &c. the ruinous state of that daily renewing and strengthening which the spiritual temple requires. 2 Co. 4. 16. Ep. 3. 16.—*C.*

[r] 1 Ki. 7. 50, with 2 Ki. 12. 13, 14.

[s] Ex. 29. 38–42. Nu. xxviii. xxix.

[8] It would seem from this that the daily morning and evening sacrifice had been previously intermitted, and that it was very much neglected after the death of Jehoiada.—*I.*

[t] Ge. 15. 15. 1 Ch. 23. 1. Job. 42. 17. Ps. 91. 16.

[9] He had been born in the reign of Solomon, and had lived through six successive reigns besides the usurpation of Athaliah viz. Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, and Ahaziah.—*C.*

[u] 2 Ki. 2. 10. 2 Sa. 2. 32.

[1] It was a mark of distinguished honour to be interred within a city, for the tombs usually were without.—*Burder.*

[x] Heb. 5. 10. Ne. 13. 22. 2 Ki. xii. xiv. ch. xxvii. xxix.

[2] To render honour to the sacred remains of the great and good thus receives the sanction of God's word. It has an important influence upon the living. It stirs them up to imitate the noble acts, and to follow the footsteps of those who have been distinguished by patriotism and devotion to God.—*C.*

[y] Ac. 20. 29. 1 Ti. 4. 3. 2 Pe. 2. 1. Jude 4. Re. 2. 20.

[3] Flattered the king with regard to speed and deference till they seduced him to forget God, neglect his worship, and serve idols. *Note.* Whenever Satan and his instruments can seduce any one to listen to the praise of self, an idol is set up in the heart that will soon supersede the service of God.—*C.*

CHAPTER XXIV. [Ver. 18. Jehoiada was gone. The weak-minded king now felt the want of an upright, determined, and God-fearing counsellor. Joash was bound as a king not merely to serve God himself, but to exercise his legitimate influence, and use his rightful power, to maintain the worship of Jehovah in the land. His weakness, his failure to do his duty faithfully and fearlessly in this respect, brought the wrath of God both upon him and upon his kingdom. *P.*]

Ver. 24. [In 2 Ki. 12. 17, 18 we are told that Hazael, king of Syria, invaded Philistia, and after capturing Gath, was marching on Jerusalem when he was bought off by Joash, who gave him all the treasures of the temple. It is highly probable he returned again, defeated the army of Joash, and plundered the country. So, at least, I would conclude from the statement that he 'executed judgment against Joash.' *P.*]

REFLECTIONS. – It is a great advantage for young persons to be directed by those who are pious, prudent, and faithful. And the influence of education, the awe or example of friends, may often push those far into external appearances of religion who have no cordial regard to it: nay, in shows of devotion, empty hypocrites may outstrip real and noted saints. How many useful works in church and state would be utterly stopped, if God did not raise up a few active men to carry them forward! But it is an honour to do good in our time by promoting religion; and faithfulness is the great honour, and will be the lasting comfort, of such as are intrusted with public money, or employed in public business. The godly are often honourably interred with an appearance of distinguished respect and grief, and yet their example quickly disregarded. Pretended conversions, and hypocritical strictness, soon issue in fearful apostasy. Many conform to religion

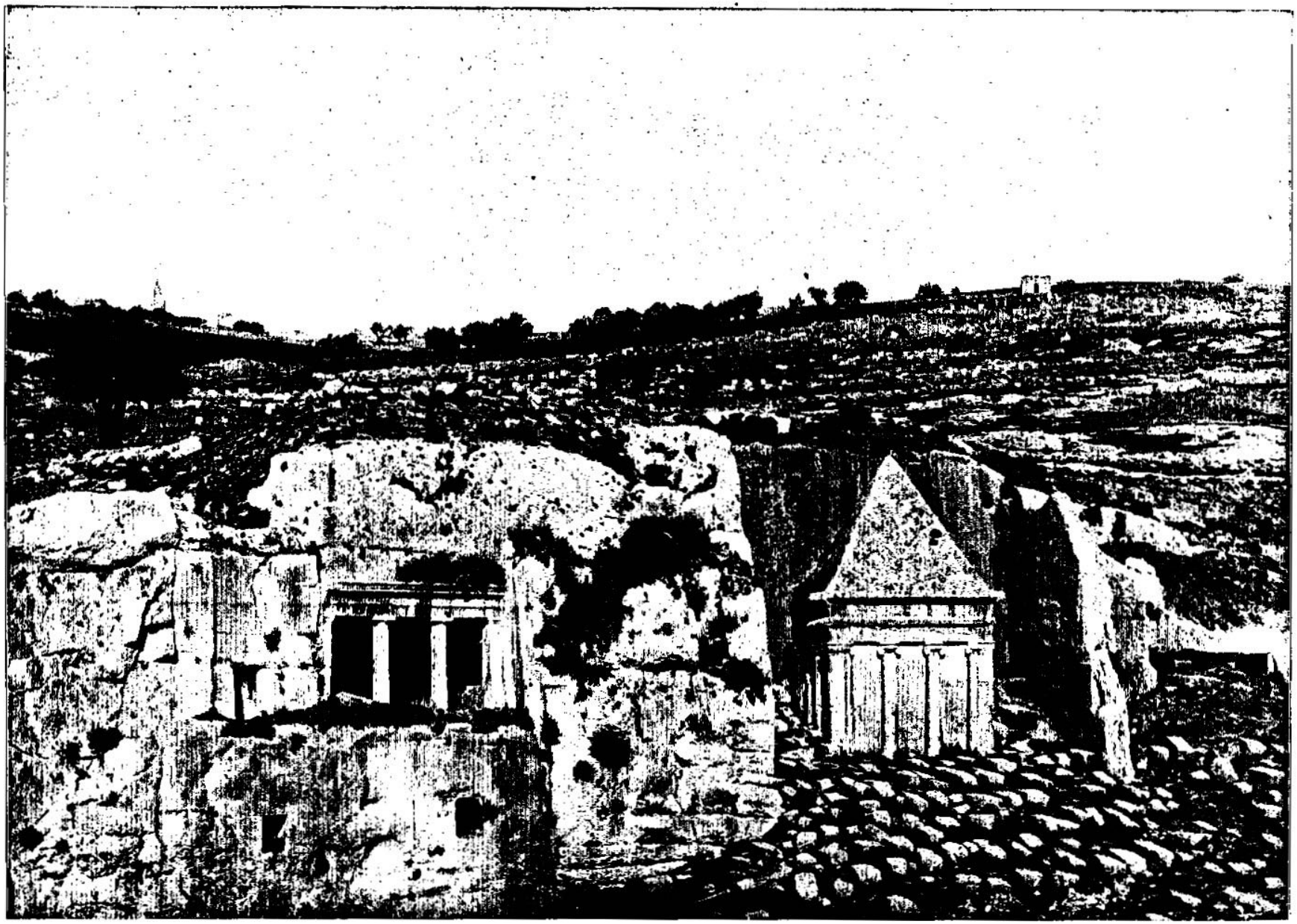

TOMBS OF ZECHARIAH AND ST. JAMES. [II. Chron., xxiv:20, 21.]—"And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord. He hath also forsaken you. And they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the Lord." According to the traditions of the Jews, this tomb stands for Zechariah who was stoned in the reign of Joash. It is a cubical, monolithic structure excavated from the natural rock. Christians look upon the tomb as standing for the Zacharias spoken of by our Lord in Saint Matthew, xxiii:35. The tomb of Saint James is for the apostle by that name who was hurled to death in the valley below the tomb. This tomb is also an excavated chamber in the side of the cliff, having in front a porch supported by two columns and two half columns. The porch is eighteen feet wide by nine feet deep, and is approached by a door and staircase on the north side.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and [z]wrath came upon Judah and Jerusalem for this their trespass.

19 Yet [a]he sent prophets to them, to bring them again unto the LORD; and they testified against them:[4] but they would not give ear.

20 And the Spirit of God came upon[5] Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus[b] saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? [c]because ye have forsaken the LORD, he hath also forsaken you.

21 And they conspired against him, and stoned[d] him with stones, at the commandment of the king, in the court of the house of the LORD.[6]

22 Thus Joash the king [e]remembered not the kindness which Jehoiada his father had done to him, but slew his son: and when he died, he said, [f]The LORD look upon *it*, and require *it*.[7]

23 ¶ And it [g]came to pass at the end of the year,[8] *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.[9]

24 For the army of the Syrians came [h]with a small company of men, and the LORD delivered a very great host into their hand, [i]because they had forsaken the LORD God of their fathers: [k]so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in [l]great diseases,) his own servants conspired against him for [m]the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him [n]not in the sepulchres of the kings.[1]

26 And these *are* they that conspired against him, [o]Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith[2] a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the [p]burdens[3] *laid* upon him, and the [q]repairing of the house of God, behold, they *are* written in the [r]story of the book of the kings: and Amaziah his son reigned in his stead.

A.M. 3159. B.C. 845

[z] Ju.5.8 ch.19.2. Ho. 5.12.13.11.

[a] ch.24.19, 20, 27. 2 Ki. 17.13, 15. Je.44.4,5. Ne. 9.26. Zec.7.11,12.

4 Or, a testimony against; personal or national sin is still the duty of God's ministers. It is always a difficult, sometimes an almost hopeless task—but it is duty—and often-times the good seed grows in hearts where it could be least expected.—*C.*

[b] Heb. *clothed.*

[c] 2 Sa.22.21,25,26. 2 Sa. 12.9,10. Zec.7.13,12.

[d] De.13.5. ch.15.2. Je.2.19,24.16. 5.29 25.6. 29.

[e] Mat.21.35. Ac.7. 59.

5 Idolaters have often been praised for liberality towards other forms of worship. And if it be a praise to judge all religions alike, infidelity may merit that praise. But if compassion, mercy, and gratitude be essential to liberality, then is idolatry cruel and immoral. The ingratitude and cruelty of Joash to the son of his preserver are only equalled by that disloyalty that cannot bear the reproof of honesty and truth.—*C.*

[f] Ps.109.4. Jn.10.32.

[g] Ge. 9. 5. Je. 12.20. Ps.9.12,20.22-25.7.6.

7 The Lord will look upon it and require it; and so it was, for the princes were murdered by the Syrians, the king by his servants, ver. 25.—*C.*

[g] 2 Ki.12.17, 18. De. 32.25. Re. 12. 20; 16.6. Ge.9.4,6 ver.27,22.

8 B.C. 839.

9 Heb. *Darmesek.*

[h] De. 32. 30; 28. 25. Le.26.17. Is. 30. 17.

[i] ch.12.2,15.2. Je. 2. 13,17,19,24. 18.5. 19.9,5,6. 19.22. 8.9. 1 Sa.12.25.

[k] Is.10.5,6,13,12. ch.28.6,5,24,16. 29. 27.18.

[l] ver.21. Ps.10.14. Re.16.8,13,10. Ge.9.4, 6.

[m] 2 Sa.2.30. Pr.20.7. ver.16 ch.33.20,21,20.

1 What a striking and fearful example is this of divine judgment upon both ruler and people on account of royal and national infidelity! The king neglected the duty which, as a king, he owed to God; the people, left without restraint, gave way to idolatrous practices. The whole land thus became corrupt and guilty. Swift judgment followed. The army was overthrown in battle; the country was desolated; the capital was spoiled; and at length the weak and guilty monarch himself was murdered by his own servants.—*C.*

[n] Ge. *Yaacakar.* 2 Ki.12.21.

2 Or, *Shomer.* These traitors were the children of prohibited marriages.

A.M. 3160. B.C. 844

[p] 2 Ki.12.18. ver.15.

3 Did *burdens* here mean prophetic threatenings, they would succeed to called *great.* They are to be interpreted rather of those *great diseases* mentioned in ver. 25; and the political distresses of his country arising from idolatry.—*C.*

[q] Heb. *founding.* ver 3-24.

[r] Or, *commentary.* ch.9.29.12.15.13.22.

CHAP. XXV.

B.C. 838.

[a] 2 Ki.14.1-6.

[b] ch.24.2.26.4 Ps.78. 36-38. Is. 58. 2. 29. 13. Ke. 3.16. Ho.10.2. Jas. 4.2 Ti.3.5.

1 He attempted to unite worldliness and godliness: he began well, but did not continue—he wished to do what was right, but yielded to obstacles and temptations to do wrong.—*C.*

2 Heb. *confirmed upon him.*

[c] ch. 24.25,26; 33.24, 25. Ge.9.5,6. Ex.21.12. Nu.35.19-21,31.

[d] De.24.16. 2 Ki.14 5. Je.31.30. Eze.18.4, 20.

[e] 1 Ch.23.1.

[f] ch.17.1;17.14-18.

[g] Nu.1.3,18. 1 Ch.21. 5.ch.12.1;24.8.

3 The muster and discipline had evidently of late been neglected, else the amount of the national strength had been known. Amaziah reorganizes the dispensable force and finds the kingdom miserably wasted, since, in the days of Jehoshaphat, the military census was upwards of a million.—*C.*

4 £34,218. 15s. sterling.

5 Taking the shekel at 2s. 6d. the talent was 3000 shekels (Ex. 38.25,26), or £375; an hundred talents is £37,500, which gives to each of 100,000 7s. 6d. per man. This, therefore, could not have been their pay, but merely a subsidy to the government, or earnest to the army.—*C.*

[h] 2 Sa.12.1. ch.15.1; 20.7.

[i] 1 Ki.20.28. ch.15.2. Is.28.2. Ho.5.13,14; 9. 12.

[k] Is.8.9,10. ch.18.14. 2 Ki.22.15. Ec.11.9.

6 This is no irony, but an earnest warning, in which the anxiety of the prophet omits the conjunctions. The meaning is, "If thou wilt go, if thou wilt do, if thou wilt be strong for the battle (that is, if you think yourself strong, and confiding in it, go to the battle), then know that God shall make thee fall," &c.—*C.*

[l] Ju.7.11. ch.14.11. 2 Sa.14.9. Ps.20.7;33.16-20.

CHAPTER XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth justice on the murderers of his father.* 5 *Having hired an army of Israelites against the Edomites, at the word of a prophet he loseth an hundred talents, and dismisseth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Israelites, discontented with their dismission, spoil as they return home.* 14 *Amaziah, proud of his victory, serveth the gods of Edom, and despiseth the admonitions of the prophet.* 17 *He provoketh Joash to his overthrow.* 25 *His reign.* 27 *He is slain by a conspiracy at Lachish.*

AMAZIAH *was*[a] twenty and five years old *when* he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

2 And he did [b]*that which was* right in the sight of the LORD, but not with a perfect [1]heart.

3 ¶ Now it came to pass, when the kingdom was established to him,[2] that he [c]slew his servants that had killed the king his father:

4 But he slew not their children, but *did* as *it is* written in the law in the book of Moses, where the LORD commanded, saying, [d]The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them [e]captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout [f]all Judah and Benjamin: and he numbered them from [g]twenty years old and above, and found them three hundred thousand[3] choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents[4] of silver.[5]

7 But there came [h]a man of God to him, saying, O king, let not the army of Israel go with thee: [i]for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, [k]do *it*, be strong for the battle;[6] God shall make thee fall before the enemy: [l]for God hath power to help, and to cast down.

9 And Amaziah said to the man of God,

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when it is fashionable, who are glad of an opportunity to throw off the restraint. What an unspeakable loss to a church or nation is the death of a pious or faithful counsellor! and what a plague are complaisant and wicked flatterers! But in times of great degeneracy, God never wants some faithful witnesses, that they who hate to be reformed may be left without excuse: and great zeal for God is then needful, to oppose the torrent of ungodliness, and to render ministers duly faithful to souls: for ingratitude, injustice, and barbarity generally attend hatred of reproof and worshipping of idols. And God's prophets, if faithful, are sure to be marked with suffering or death: but quickly shall God resent the injuries done to them. Quickly, and in manifold forms, his judgment shall overtake the obstinate transgressors: and when he forsakes men they become an easy prey to every invader. Often he gives men blood to drink who have imbrued their hands in the blood of his saints: while his justice pursues them into everlasting woe. And scarcely doth anything more fearfully spread destruction than marriages with wicked women.

CHAPTER XXV. REFLECTIONS. — What multitudes are mere dissemblers in their religious appearances! For some carnal end they apply their tongue and hand to religion, while their heart hates it. But short-lived are the triumphs of murderers, particularly those of sovereigns. And strict equity ought to take place in the punishment of criminals, that the innocent may not be involved with the guilty. How fearfully sin diminishes and weakens nations! And rash undertakings, or alliances in war, make room for bitter repentance. Multitudes profit nothing when God is our enemy; and connection with his enemies but hastens the curse on our enterprises. But the loss of money goes very near the heart of worldlings, while they who trust in God find themselves gainers. How outrageous is the fury and cruel the tender mercies of the wicked. Such as are really unconcerned about piety feel their pride hurt when treated as profane and wicked: and the proud, when baulked of their expected honours and booty, are greatly enraged. The conquests made by nations are often really to their own hurt: and those whom we imitated in wickedness become the instruments of our punishment. But base is the cruelty, and sottish the folly, to dash idolaters to pieces, and preserve, nay, worship, the idols which could not protect their votaries from such barbarous severity. Wicked men heartily hate a faithful reprover: and much sooner will they part with large sums of money than with the most useless and despicable idol! But near and certain is their destruction whom God has left off to reprove, and in whom pride swells to the brim. They that would not hearken to God's servants will soon hearken to their own wicked counsellors and raging lusts, which hasten their temporal, nay, eternal destruction. And however wicked the instruments may be, the judgments are always righteous. They who go forth hastily to strive will

But what shall we do for the hundred talents which I have given to the army[7] of Israel? And the man of God answered, The LORD is able[m] to give thee much more than this.

10 Then Amaziah separated them, *to wit,* the army that was come to him out of Ephraim, to go home[8] again: wherefore their [n]anger was greatly kindled[9] against Judah, and they returned home [o]in great anger.

11 ¶ And Amaziah strengthened himself,[1] and led forth his people, and went to [p]the valley of Salt, and smote of the children of Seir ten thousand.[2]

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were [q]broken in pieces.[3]

13 ¶ But the soldiers of the army[4] which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from [r]Samaria even unto Beth-horon, and smote three thousand of them,[5] and took much spoil.[6]

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he [s]brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burnt incense unto them.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a[t] prophet, which said unto him, Why hast thou sought after the gods of the people, [u]which could not deliver their own people out of thine hand?

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? [v]forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that [w]God hath determined[7] to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [x]Amaziah king of Judah took advice,[8] and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us [y]see one another in the face.[9]

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [z]thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by [a]a wild beast that *was* in Lebanon, and trode down the thistle.[1]

19 Thou sayest, Lo, thou hast smitten the Edomites, and thine heart [b]lifteth thee up to boast: abide now at home; [c]why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah [d]would not hear; for it *came* of God,[2] that he might deliver them into the hand *of their enemies,* because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at [e]Beth-shemesh, which *belongeth* to Judah.[3]

22 And Judah was put to the [f]worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel [g]took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner-gate,[4] four hundred cubits.

24 And *he took* all [h]the gold, and the silver, and all the vessels *that were* found in the house of God with Obed-edom, and the treasures of the king's house, the [i]hostages[6] also, and returned to Samaria.

25 ¶ And[j] Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.[7]

26 Now the [k]rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the Kings of Judah and Israel?

27 ¶ Now after the time that Amaziah did turn away from following the LORD, they [l]made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of [o]Judah.

CHAPTER XXVI.

1 Uzziah succeeding, and reigning well in the days of Zechariah, prospereth. 16 Waxing proud, he invadeth the priest's office, and is smitten with leprosy by God. 22 He dieth, and Jotham succeedeth him.

THEN all the people of Judah took [a]Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth,[1] and restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also *was* Jecoliah of Jerusalem.

4 And he [b]did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.[2]

A.M. 3106 B.C. 898.

7 Heb. *hand.*
m Pr.10.22.Da.8.18. ch.25.9.
8 Heb. *to their place.*
n 2 Sa.19.42.Job 5.2. Pr.29.22.
9 Because they were subjected to a long march, and disappointed of expected plunder.—C.
o Heb. *in heat of anger,* Je.12.13, 8.1. 2 Sa.13.22. Pr.27.3,4. 29.22.24.
1 B.C. 827.
p 2 Sa.8.13. 2 Ki.14.7. Ps.60. title.
2 The valley of Salt lay at the southern end of the Dead Sea, along the base of a range of salt hills now called *Jebel Usdum,* 'the hills of Sodom.' East of the valley was Mount Seir, or Edom. The terrible punishment inflicted on the ten thousand captives is accounted for by the previous cruelty of the Edomites, and the hereditary enmity which subsisted between the two nations.—*P.*
q 1 Ch. 20. 3; 19. 12, with ch.20.37.8-12.
3 The sacred historian states the fact, but does not give any approbation. It was a delay and refinement of cruelty to which the late idolatrous apostates had prepared the people. When we compare ver. 4 with this passage, we discover an example of Amaziah's imperfection of heart—merciful and righteous for the law in the one case, negligent of it and cruel in the other.—*A.* ver 14. and his former zeal for Jehovah now commingles with idolatry, having neglected the law of Moses in one case (Dt.7.25) which lately he had honoured in another.—*C.*
4 Heb. *the sons of the band.*
r 1 Ki.16.24,28,29:9. 17.18.9.5.
5 Or, Inhabitants.
6 Beth-horon stood on the northern boundary of the kingdom of Judah. Samaria was in the very centre of Israel; it may be inferred, therefore, that Judah had previous to this time obtained possession of many cities in the northern kingdom, which were now captured and plundered. The spoilers did not venture within the proper bounds of Judah.—*P.*
s ch.28 23. Ex.20.3-5. De.7.5,25. 12.3.5.31.
t ver.7; ch.19.2; 20. 37.16.7,24.20.
u Ps.115.4-7. Je.10.1-20. 16.20.1,2; 44.9-20; 45.21.
x 2 Ti.4.3. Pr.9.7,8. Is.30.10. Ho.4.17. ch. 36.15,16.
y 2 Ki.8.29,9.29.
7 Heb. *counselled.*
z 2 Ki.14.8-14. ver. 13,16.10.14. Pr.20.3.
8 B.C. 826.
a 2 Sa. 2.14. ver. 19, 20.
9 Not an invitation to meet, but a covert form of challenge, as may be seen from the unwilling reply.—*C.*
b Or, *Jarz-huth,* or *thorn,* Ge.3.18.
c Heb. *a beast of the field,* Ps.80.13.
1 The thistle denoted Amaziah—mean, yet mischievous; the cedar, Joash—powerful, yet peaceable. No similitude could better describe Amaziah than the thistle: a base, useless, neglected weed, but which having chanced to draw blood from some passing traveller, began to

A.M. 3178 B.C. 826.

affect an equality with the cedar, the glory of Lebanon.—*C.*
d ch.25.16. Pr.13.10; 26.25. Ja.4.1,6.
e Ex.14.27. Pr.16.5, 21,30; 28.15-18, 29.8, 9,15. Ho.10.8.
f ver. 16, 14. 2 Sa. 2. 25; 12.25. ch.22.7; 24.24. Ps.81.11,12. 2 Th.2.10-12. Ho.11.2,7. 2 Ki.14.12.
2 God adjudged him, on account of his idolatry, to be delivered over to his own heart and ways, and to the temptations of Satan. In this judicial sense it was of God, but in no other. See Ja.1.13-15.—*C.*
g 2 Sa. 6. 9-20, not Jos.15.9.
3 Bethshemesh was far beyond the boundaries of the northern kingdom. Joash must have marched down the plain of Sharon into the great broad valley which runs from among the mountains at Bethshemesh to Ekron. There the army of Amaziah was concentrated, and having been defeated, the soldiers fled up into the mountains of Judea "every man to his tent.—*P.*
h Heb. *smiten,* 2 Ki.14.11-14.
i Pr.10.15, 18.11; 23. 23 Lu.14.31.
4 Heb. *the gate of that looketh.*
k ch.12.9. 2 Ki.14.14. Pr.10.15; 11.4,28; 13.7; 22.16; 23.5; 27.24. Is.10. 14.
5 Heb. *sons of pledge or power.*
6 Hostages—that is, literally, prisoners of a high rank, in pledge of the future peaceable conduct of Amaziah.—*C.*
l 2 Ki. 14. 17, 18, 23. 20.
1 B.C. 825.
m ch.9. 31; 12.15; 16. 11; 20.34; 25.26-28; 27.7; 28. 26; 32.32; 33.18, 35.26,27.
n Heb. *conspired a conspiracy.* 2 Ki. 14. 19. ch. 24.25; 32.24. [He became very unpopular after having lost the battle with the Israelites; the consequence of which was the dismantling of Jerusalem, and the seizure of the royal treasures. It is likely that the last fifteen years of his reign were greatly embittered; so that finding the royal city to be no place of safety, he endeavoured to secure himself in the fortress of Lachish.—*C.*]
o That is, *the city of David,* as 2 Ki.14. 20.

CHAP. XXVI.

B.C. Bre.
a Or, *Azariah,* 2 Ki.14.21; 15.1-7.
1 The building of Eloth is placed in front of Uzziah's biography, as a distinguishing characteristic note. Eloth was a city on the northern point of the eastern gulf of the Red Sea, which David took when he conquered Edom, 2 Sa.8.14. It was one of Solomon's principal seaports, 1 Ki. 9. 26. It was a place of great importance under Justinian, but, under Arabian rule (being called Ailah), is now in ruins.—*C.*
b ch.25.2; 24.2. 2 Ti. 3.5.
2 He went as far as his father in what was right, but no farther: and his father's "heart was not perfect" ch.25.2.—*C.*

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soon not know what to do when their neighbour has put them to shame. Man's pride will certainly bring him low: and it will fare ill at last with them who forsake God and his way. For traitors to God and religion are often treacherously hurried into death and hell.

CHAPTER XXVI. [Ver. 7. According to the Talmud Gur-baal was identical with Gerar, an old city on the southern border of Philistia. This however is doubtful. The *Mehunims,* or more properly *Maonites,* were an ancient nomad tribe allied to the Phœnicians, whose earliest settlements were in the vale of Sodom. They migrated, leaving their name at Maon in the south of Judah, where they may have settled for a time; and again at Beth-maon, on the plateau of Moab; and also at the town now called *Maân,* on the eastern border of Edom. The latter was probably the chief station of the Maonites. *P.*]

Ver. 23. [About a mile to the north-west of modern Jerusalem are shown the excavations called the sepulchres of the Hebrew kings. Whether these were really their sepulchres does not appear, except from uncertain tradition, and the evident costliness of the work. They

5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.[3]

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

7 And [c]God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the [d]Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem [e]at the corner-gate, and at [f]the valley-gate, and at the turning *of the wall*, and fortified[4] them.

10 Also he built towers in the [g]desert,[5] and digged[h] many wells: for he [i]had much cattle, both in the low country and in the plains;[6] husbandmen *also*, [k]and vine-dressers in the mountains, and in [k]Carmel:[7] for he loved husbandry.[8]

11 ¶ Moreover, [l]Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [m]an army, three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them, throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and [n]slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal:[9] and his name spread[1] far abroad; [o]for he was marvellously helped, till he was strong.

A.M. 3204. B.C. 800.

[3] The Scriptures furnish a mirror for nations, as well as for individuals; and national prosperity and adversity they never fail to trace directly to obedience or disobedience, faith or unbelief.—*C.*

[c] Ps 78.27.1–3; 20.7 145.10–12.1 Ch.5.20.

[d] 26.19–38. Jos.xi.ch. xx.17–22.1 Ch xix xx. Cha xi.

[e] ch. 25. 23. 2 Ki. 14 13.

[f] Ne.2.13.15.

[4] Or, *repaired*.

[g] Of Arabia, ch.26. 18.

[5] Places of defence for small garrisons for the protection of the shepherds and flocks, corn and vines, against the Arabian borderers.—*C.*

[h] Ge 26 18–21.

[i] 1 Ch.27.26–31.2Ki. 3 4.

[6] The "low country" is the *Shephelah*, or plain of Philistia, lying between the mountains of Judah and the Mediterranean. "The Plains," in Hebrew *Mishor*, is the specific name of the great plateau of Moab, stretching from the top of the ridge east of the Dead Sea and Jordan away into the Arabian desert. To this day these are the best pastoral districts of Palestine.—*C.*

[k] Or, *fruitful fields*, 1 Sa. 25. 2, not 1 Ki.18.19, 20.

[7] See note on 1 Sa. 25.2—*C.*

[8] It is curious and instructive to observe how Uzziah's taste for husbandry led to most of his warlike arrangements, which he seems to have had equal capacity. It is thus that Providence ever counteracts or modifies one prosperity by another. Distaste for war would have produced a desert; his taste for husbandry modifies his taste for war, produces fortified towns, fruitful fields, and commercial ports.—*C.*

[l] ch.17.14. 19.5.5.

[m] Heb. *the power of an army*. 2 Sa. 24. 2Ch.14.8;13.3.5. 1 Ch.12. 33–40. 25.5.

[n] Ju.20. 16. 1 Sa. 17. 49.

[9] These engines are known by the names of *ballistæ* for shooting stones, and *catapultæ* for arrows and javelins, though these names and distinctive uses are frequently confounded. The principles were those of the cross-bow, either of wood or elastic steel, the recoil of twisted ropes tightened by the action of levers; or the sling from the ordinary simple, which seems to have been a species of gigantic bow, made fast at one end, so that the other being violently drawn downward, and loaded with stones, might, by its sudden recoil, project them against an enemy to a distance proportioned to its length and elastic power.—*C.*

[1] Heb. *went forth*.

[o] De.32.10–12. Ps.34. 6.

A.M. 3241. B.C. 763.

[p] De.32.15.ch.25.19. Hab. 2.4. Pr.16.18.ch18. 12.29.23.4.29. Ho 13.6.

[2] Of all human passions or errors pride is the most destructive of success and happiness. It entered into the first sin, and led to the loss of paradise, and it is ever the characteristic of the "old man" of "the flesh," which nought but the Spirit of God can mortify and remove. Ro.8.13. Ga. 5. 20.1 Jo. 2.16.—*C.*

[q] 2 Ki.10.12,13. Nu. xvi xvii. 1 Sa.6 19.13. 19. 1 Ki. 9. 25. 13. 1–4. Ho 5.4.

[3] B.C. 763.

[r] Mat. 14.4. 2 Co. 12. 1–11. Je 12.18. ch.16.7. 9.19.2.24.26.23.15.28.9.

[s] He. 5. 4. Nu.18 7. Ex. 30. 7. 1 Ki. 13. 1. 1 Co. 7.24.

[a] Is.1.6.1 Sa.9.10.

[4] This was a bold and a noble act, worthy of the descendants of the men who stood by Moses for the honour of God in the wilderness. Uzziah was a prince of strong will and great power. The men who resisted him risked his life; but the Levites did not shrink from the attempt, and they have in so doing set an example to all the ministers of religion who are able to gain the ear of royalty.—*P.*

[b] ch 19 10.25.16.

[c] Nu.33.38.20.28. 35. 27.12. 2 Ki.15.27. Da. 1 5.

[5] On examining any creative document the reader must be struck with the frequency with which disease is attributed to *mental passions*, and not to *bodily causes*. Fear produces many disorders, not unfrequently death. The same is the case with anger, envy, and the gentler feelings of inordinate and misplaced affections. And visible causes there may undoubtedly be; but the real cause, and which truth discovers to faith, is the judgment of God either for punishment, ver. 20; correction. He 12. 5; prevention of sin, 1 Co 12. 7; or growth in grace. He. 12.11–14.—*C.*

[d] Nu 12. 10. 2 Ki 5 27.

[6] This was a very remarkable punishment. He aspired at honour, and was smitten with a loathsome disease. He invaded the priest's office, and now was shutten with a disease which was subject to their inspection. For coming into the sanctuary, he was expelled the outer court, where the meanest subject might enter. Aspiring to be *priest* he ceased to be *king*.—*C.*

[e] Is 6.12.1 Ki 21 4

[f] Le.13.46.Nu 5.2.3. 12.15.2 Ki.7 3.15.5.

[g] ch.10.29.22.15.23. 25.16. 33. 30. 34. 25.20. Is.1.1.26.1.

[h] 2 Ki.15.40.ch 21.25. 28 27.33.20

CHAP. XXVII.

[a] 2 Ki.15.32–38

[b] ch.19.4 2 Ki.15.34.

16 ¶ But [p]when he was strong, his heart was lifted up to *his* destruction:[2] for he transgressed against the LORD his God, and [q]went into the temple of the LORD, to burn incense upon the altar of incense.[3]

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men;

18 And they [r]withstood Uzziah the king, and said unto him, [s]*It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* [a]for thine honour from the LORD [4]God.

19 Then Uzziah was [b]wroth, and *had* a censer in his hand to burn incense; and, while he was wroth with the priests, the [c]leprosy even rose up in his forehead[5] before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* [d]leprous[6] in his forehead, and they thrust him out from thence; yea, himself [e]hasted also to go out, because the LORD had smitten him.

21 And [f]Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now[g] the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah [h]slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

CHAPTER XXVII.

1 *Jotham reigning well prospereth.* 5 *He subdueth the Ammonites.* 7 *His acts, reign, and death.* 9 *Ahaz succeedeth him.*

JOTHAM *was*[a] twenty and five years old when he began to reign; and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, the daughter of Zadok.

2 And he [b]did *that which was* right in the sight of the LORD, according to all that his

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still contain the remains of elaborate stone-coffins placed in side niches; and one of the doors remains, a carved and panelled marble moving upon two hinges like axles, part of the door-slab itself, and playing in the solid rock at top and bottom. From these, as a leper, Uzziah was excluded, and buried without in the adjoining field. *C.*——The real tombs of the kings must have been in the city of David, *i.e.* on Mount Zion; and could not therefore be those above mentioned. Tradition points out to this day the tomb of David on the summit of Zion, just outside the modern Zion Gate of Jerusalem. A large building, containing a mosque and a Christian church, stands on the spot, but the sepulchres are beneath, hewn in the rock. The fanaticism of the Mohammedans has hitherto prevented a full examination of them. They may contain some important relics. *P.*]

REFLECTIONS.—A godly, faithful, and prudent instructor is a great advantage to a youthful king: and a noted regard to the laws and worship of God lays an excellent foundation for prosperity: for God honours those that honour him: and as long as we cleave to him, he will be our assistant. And what extensive capacities God gives some men, that they can take care of a multitude of things at once? But how bewitching is pride! it can decoy men to their ruin in a thousand forms. And it is difficult to be prosperous and yet be humble. But seldom do men gratify their pride without bringing themselves to deserved shame. The offices and ordinances of God's church are sacred and appropriate: it is at our highest peril if we interfere with them without his call. And when God's ministers magnify their office, and boldly withstand the sinful attempts of the greatest monarchs, it is honourable and becoming. But how impatient are the proud of faithful reproof or zealous opposition! The most wise and just rebuke exasperates the wilful. And they who will not submit to admonition rush on their own ruin. God marks them with disgraceful punishments, answerable to their crimes. And when we feel his displeasure, it is madness to persist. Humiliation is our only door of escape. And sometimes when sins are pardoned of God, they leave an indelible stain among men.

CHAPTER XXVII. REFLECTIONS.—It is

father Uzziah did: howbeit he entered not into the temple of the LORD.[1] And the people did yet corruptly.

3 ¶ He built the high gate of the house of the LORD, and on the wall of [c]Ophel[2] he built much.[3]

4 Moreover, [d]he built cities in the mountains of Judah, and in the forests he built castles and towers.

5 ¶ He fought also with the [e]king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver,[4] and ten thousand measures[5] of wheat, and ten thousand of barley. So much[6] did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because [f]he prepared[7] his ways before the LORD his God.

7 ¶ Now the [g]rest of the acts of Jotham, and all his wars, and his ways,[8] lo, they *are* written in the book of the Kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And [h]Jotham slept with his fathers; and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 Ahaz reigning very wickedly is greatly afflicted by the Syrians. 8 Judah being captivated by the Israelites is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria is not helped thereby. 22 In his distress he becometh still more idolatrous. 26 He dying, Hezekiah succeedeth him.

AHAZ *was* [a]twenty years old[1] when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:[2]

2 For he [b]walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he [c]burnt incense in the valley of the son of Hinnom, and burnt his children in the fire,[3] after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He [d]sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

A.M. 3246. B.C. 758

1 That is, he imitated his father in agriculture, war, and all other things with the exception of his father's impious and profane attempt to usurp the priest's office.—*C.*

c Or, *the tower*, Ne.3.26,27.

2 Some remarkable tower that formed a feature (as to strength) of the city, and is remarkable as a spot in its history. The tower of Lebanon, and the Castle of Edinburgh, may furnish us with parallels and illustrations.—*C.*

3 Ophel was the southern continuation of Mount Moriah, outside the temple area. The massive wall which encompassed it has recently been discovered by Captain Warren of the Palestine Exploration society. Probably the remains of towers which he is now laying bare may be those built by Jotham.—*P.*

d ch.26.9,10,12.27.2-5.33.14.

e ch.26.8, with 2 Ki 3.4,15.17.1,12.

f £34,375, 150. sterling.

g Rather *cors*: the cor was the same as the homer, about 32 pecks.—*C.*

h Heb. *This.*

f Or, *established*, ch.19.3.

7 Preparation always implies thought previous to action. This thought implies faithful looking to God, self-examination, and repentance, Ps.119.59.—*C.*

g ch.20.34; 26.22,27.32.32,33; 20.22,23.

h It was in his days, according to 2 Ki.15.37, that Rezin king of Syria and Pekah king of Israel began to cut Judah short.—*I.*

i 2 Ki.15.38.

A.M. 3262. B.C. 742

a 2 Ki 18.2. Mi.1.1. Is.1.1. 2 Ki.16.2. Is.7.1,6.

b Jehovah was his God by the Abrahamic covenant as well as by creation, and God's claim and title were not voidable by Ahaz' idolatrous apostasy.—*C.*

c Heb. *Burnt-sacrificed.*

d 2 Ki.15.37. Is.9.21. Mi.1.9.

e This number is so great, and so utterly inconsistent with the enormous slaughter that the usual solution of a supposed error in is been freely employed. There seems, however, no reason to question the account: the cruelty that could desolate the land by carrying off 200,000 women, sons, and daughters, to sell them, or hold them for domestic, field, or colonial slaves, would feel little compunction for such a cruel and vile exaction of the "sons of valour," whose total extermination would be the best safeguard of their possessions.—*See* ver.9.—*C.*——It is possible there is a mistake in the number, though all the MSS. and versions agree. The whole people seem to have been given up into the hands of their enemies.—*I.*

7 Heb. *sons of valour.*

f ch.25.7. Je.2.19. 1 Ki.15.29,30. Is.24.5.5.

8 Heb. *the second to the King.*

h Mi.2.10. De.28.25, 41.

i 2 Ki. 20. 38-42. ch. 19.2,7.

k Ps.69.26. Is. 10 5. Eze 25. 12. Ob.10-16. Zec.1.15.

l Ge.9.6. Ge.4. 10. Re.18.5.

m Le.25.39,42.

n Je.25.29,1 Pe.4.17, 18.

o Is.58.6. He.13.1,3.

9 He reminds them of their own sins: it ill becomes sinners to be oppressors. Could they hope for mercy from God if they showed it one to their brethren? Every man is our neighbour, every man is our brother. Slavery in every form stands opposed to the law of love and the golden rule of equity.—*I.*

p Is.2.13. Ps.18.26,27. 2 Ki.23.29. Ezr.10.14.

q 1 Ch.23.1;28.1.

r Je.26.16.

s Nu.12.14. Jos. 22. 17,18. Mat. 23.32. Da. ix.; 2 Ki.17.7-23. Ho.iv. -xiii 13.1.-iii.5,12.

1 There are always some who, in the time of national defections, can discover the signs of approaching judgments; who sigh and who cry for all the abominations that are done in the land; who do what they may to stem the "iniquity that cometh in like a flood;" who sometimes, by grace, by the enforcement of repentance, succeed in averting national calamities; but who, if their country or church will not hear, are yet privileged to "deliver their own souls."—*C.*

CHAP. XXVIII.

B.C. 742.

a 2 Ki.16.1,2,&c.

1 See note on 2 Ki. 18.2.—*C.*

2 Either David was a second name of Jotham, see examples of pluralities of names, 2 Ki. 14. 21, comp. 2 Ch. 26.1, also 2 Ch. 21. 17; 22. 1, 6, where one king has *two*, the other *three* names), or else the word *father* is used for *predecessor*.—*C.*

b 2 Ki.16.2. ch.21.6.

c Or, *offered sacrifice*, Je.7.31. Le.18.21. Ps.106.37,38. ch. 33.2-6.

3 It is difficult for Christians to conceive what a cruel system is idolatry. This burning still remains in the suttees of India, and the exposure or drowning of children is legalized.—*Note.* Let Christians beware, lest in their horror of heathenism they forget there are other idols as cruel, and destructive as Moloch.—*C.*

d 2 Ki. 16.4; 17.9-11. 2 Ki. 14.23, with Le. 26.30. He. 12.2.

5 Wherefore the LORD [e]his God[4] delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus:[5] and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For [f]Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day,[6] *which were* all valiant men;[7] because[g] they had forsaken the LORD God of their fathers.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.[8]

8 ¶ And the children of Israel [h]carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and [i]he went out before the host that came to Samaria, and said unto them, Behold, [k]because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth [l]up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for [m]bondmen and bond-women unto you: *but are there* not [n]with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and [o]deliver the captives[9] again, which ye have taken captive of your brethren: [p]for the fierce wrath of the LORD *is* upon you.

12 Then certain of the [q]heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, [r]stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend [s]to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.[1]

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happy when children imitate their parents' goodness, and carefully avoid their faults. But hard is the task to bring an obdurate people off from their corrupt customs. And often magistrates and ministers, who are tender and circumspect in their own lives, have not courage and zeal enough for doing what they might in the reformation of others. A fixed steadfastness in the truth is the most necessary, and at the same time the most excellent, mean for the resistance of evil and performance of good. What reward hath godliness?—it hath the promises of this life and that which is to come. But, alas! the best magistrates and ministers are often quickly removed, and that in order to make way for monsters to fill their place.

CHAPTER XXVIII. [Ver. 21. We read in the parallel passage, 2 Ki. 16, 9, that the King of Assyria hearkened unto' Ahaz. How is that statement reconciled with this verse? In this way: the assistance rendered to Ahaz was of no real service, though he hearkened to him in so far as Syria was concerned. The king of Assyria did not aid him against the Philistines, did not recover for him the captured cities of Judah, did not defend him from the invasions of the Edomites; while, at the same time, the treasures of the kingdom were exhausted by the bribes to the rapacious eastern monarch. *P.*]

REFLECTIONS.—How amazing is the strength of men's inward corruption, that can so trample upon a pious education and pattern! But fearful are the punishments which remain in store for such enormous transgressors: and miserable are the nations who have such monsters of impiety for their sovereigns. God makes the nations around concur to punish the apostasy of his professing people. Often the very persons or nations whom we have made our pattern in wickedness, are made the instruments of our punishment. And dreadfully are the mightiest numbered to the slaughter when the Lord fighteth against them. But how tender his compassion towards his offending people, even while he smites them! He observes and is provoked with those who inhumanly murder or abuse them, especially if they be brethren, or act from principles of hatred or revenge. And he constantly seeks by his word and spirit to render their most outrageous enemies kind and generous to them. They who are made sensible of their own sins will sympathize with their brethren's sufferings. It is better to take warning late than never: and the victory of self-denial is more glorious than the necks of vanquished enemies. It is the greatest honour to the mighty to be merciful. But

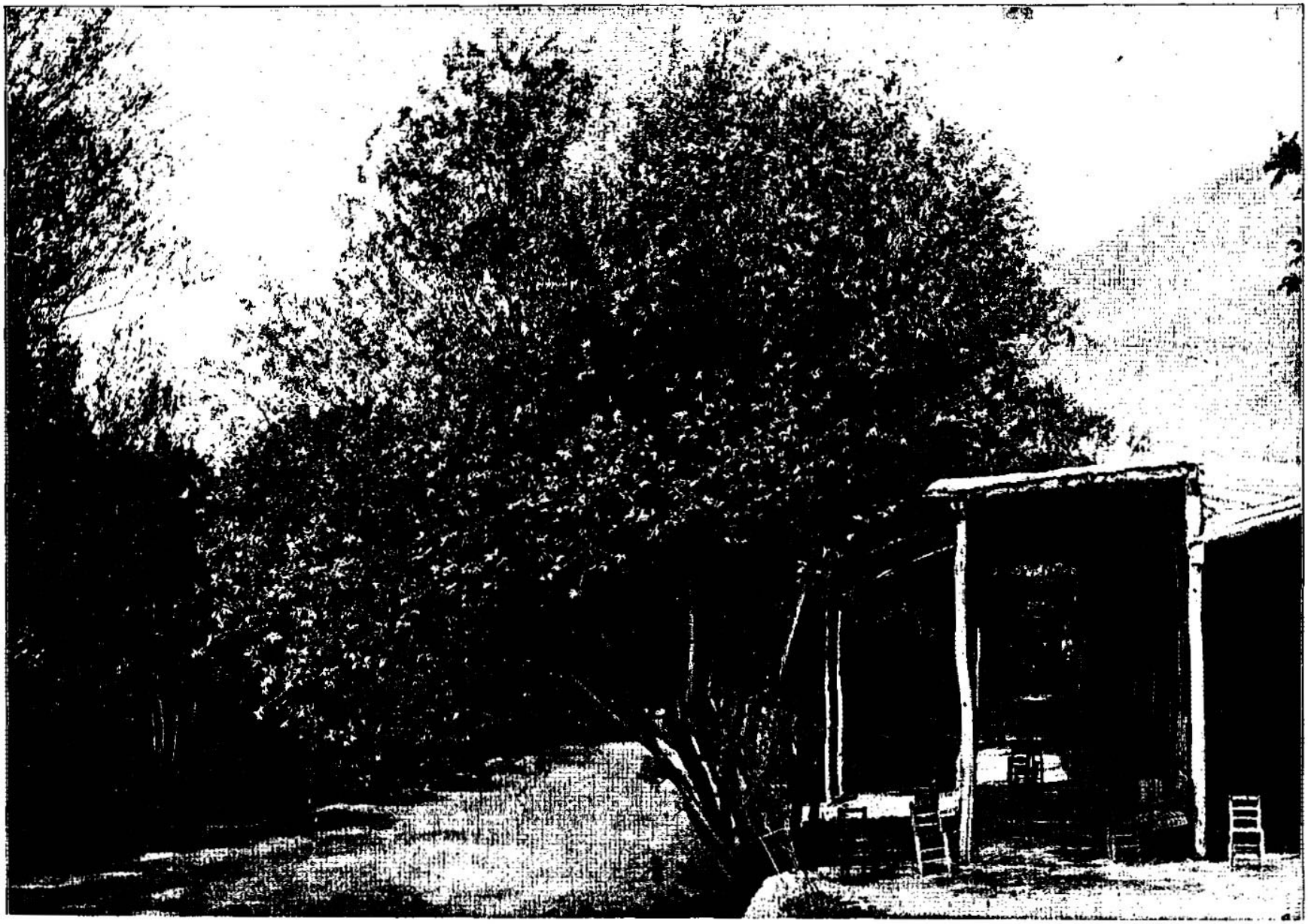

COFFEE GARDEN, DUMMAR, DAMASCUS—TO WHOSE GODS AHAZ, THE KING OF JUDAH, SACRIFICED, AND BROUGHT RUIN TO HIS HOME AND PEOPLE. [II. Chronicles, xxviii.23.]—"For he sacrificed unto the gods of Damascus, which smote him." Ahaz was the son of Jothan and the twelfth king of Judah. He reigned sixteen years, from B. C. 726 to B. C. 742. He introduced new sanctuaries and strange altars in Jerusalem, and burned incense in the temple courts to the heavenly bodies. He erected a new altar after the pattern of one he had seen in Damascus. He is said to have introduced the sun dial, which is about the only useful thing he contributed to his time. We give a picture above of a coffee garden in one of the suburbs of Damascus. This city was, perhaps, in the days of Ahaz, very much what it is to-day. It owes its existence to the Abana river, and has always been noted for its beautiful gardens filled with flowering shrubs. Damascus has always been a wicked city. People here have lived for pleasure, and the gods of Damascus to which Ahaz sacrificed were the ruin of him and of his people.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which [t]were expressed by name rose up, and took the captives, and with the spoil [u]clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to [w]Jericho, the city of palm-trees, to their brethren: then they returned to Samaria.[1]

16 ¶ At that time did king Ahaz [z]send unto the kings of Assyria to help him.

17 For [y]again the Edomites had come and smitten Judah, and carried away captives.[2]

18 The [z]Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken [a]Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof; and they dwelt there.

19 For the LORD [b]brought Judah low, because of Ahaz king of Israel; for he made Judah naked,[3] and transgressed sore against the LORD.

20 And[c] Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.[4]

21 For Ahaz took [d]away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And [e]in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him;[5] and he said, [f]Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me: but they were the ruin of him, and of all Israel.[6]

24 And Ahaz gathered together the vessels of the house of God, and [g]cut in pieces the vessels of the house of God, and [h]shut up the doors of the house of the LORD, and he [i]made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn[7] incense unto other gods, and provoked to anger the LORD God of his fathers.

A.M. 3263. B.C. 741.

t ver. 12.

u Ja. 2. 16. Mat. 25. 34, 45. Job 31. 15-23. 2 Ki. 6. 17.

w De. 34. 3. 2 Ki. 16. 34.

1 One of the most beautiful narratives upon record, and a glorious lesson to Christian nations—a lesson which some in a degree have learned, but which others are still in vain called to consider and obey. The picture of the undaunted prophet, the noble-hearted princes, the generous army in the foreground, and the returning captives gently escorted in the distance, form a picture which the heart can draw, but boundlessly beyond the utmost effort of the pencil.—C.

x 2 Ki. 16. 5, 7, 8, 7-1-7. Je. 17. 5.

y Le. 26. 18. ch. 25. 11, 12.

2 Heb. *a captivity.*

z Eze. 16. 27, 57. Jos. 15. 22-41.

a ch. 28. 22; 11. 7, 10. Jos. 15. 41, 43, 57.

b Ps. 106. 34-43. Isa. 5. 5-7. Je. 32. 35.

3 Nakedness either partial or entire, was a part of idolatrous worship, as appears from Ex. 32. 25. And with this idolatry had Ahaz infected his kingdom, the robbed her of her beautiful garment of righteousness, and left her exposed to the scorn of her enemies, and the storm of divine displeasure. See Ho. 2. 3.—C.

c 2 Ki. 15. 29. Ho. 5. 13. Is. 7. 20. 2 Ch. 22. Je. 17. 5.

4 He conquered for him Rezin and the Syrians (2 Ki. 16. 9), yet he did not help him against the Philistines or Israel, while he exhausted the royal land tax, le treasures for subsistence of his forces.—C.

d ch. 12. 9. 2 Ki. 18. 15, 16. Is. 20. 5.

e Is. 1. 5, 6, 5. 9. 2 Ti. 3. 13. Re. 16. 11. Ps. 32. 7. Je. 10. 7. 30. 1.

5 The Septuagint translates it: "And king Ahaz said, I will seek to the gods of Damascus which have smitten me." This view is preferred by many, as our translation seems to ascribe the power of smiting to idols. But there is no necessity nor is there any good authority, for departing from the Hebrew or the authorized version. Who smote Job? Satan. Job i. And who is he? The very god of this world. And who were the gods of Damascus to whom Ahaz sacrificed? Devils. 1 Co. 10. 20. The very gods that smote him, as ever in their wont. 1 Ch. 17. 7. 1 Ch. 21. 1. Ps. 106. 37. Acts 13. 10. Ep. 6. 11. 1 Ti. 3. 7. 1 Jn. 3. 8. Re. 9. 20; 12. 9.—C.

f 2 Ki. 16. 12. Ps. 115. 4-7. Hab. 1. 11. Je. 2. 10. ch. 25. 14, 15. Is. 44. 9-20; 46. 1, 2; 45. 20. Dt. 32. 15, 22.

6 The reason of this strange act is explained in 2 Ki. 16. 10, where the account of Ahaz' visit to Damascus is given.—*E.*

g 2 Ki. 16. 8. Pr. 20. 25.

h ch. 29. 3.

i ch. 33. 3-5. Ho. 12. 11. Je. 7. 28.

7 Or, *to offer.*

A.M. 3263. B.C. 741.

k ch. 26. 5; 27. 7-9.

l ch. 21. 20; 26. 23; 33. 20. 2 Sa. 2. 30. Pr. 10. 7.

m See note on ch. 26. 23.—C.

CHAP. XXIX.

B.C. 726.

a 2 Ki. 18. 1-6.

1 See note on 2 Ki. 18. 2.—C.

b ch. 26. 5. Is. 8. 2.

2 The daughter of that godly and faithful prophet mentioned, ch. 26. 5. And a striking instance of the hereditary blessing so frequently derived from a godly mother.—C.

c 2 Ki. 15. 32-38. ch. 34. 2.

d Ec. 9. 10. Ps. 119. 59, 60. Pr. 8. 17. ch. 34. 3.

3 "What is well begun," such a common proverb, "is nearly ended." For to begin a work of reformation is the greatest difficulty. And yet "the lion in the way" (Pr. 22. 13) is not so dangerous as procrastination, that promises for hereafter, but can at present do nothing now. Happy Hezekiah who begins well, and begins immediately.—C.

e ch. 28. 24. 2 Ki. 16. 18.

4 The public worship at the temple was entirely suppressed during the latter years of king Ahaz. The only reason assigned for a contrary opinion is this: it is not said that the sacred fire on the altar of burnt offering was extinguished, or that it was rekindled by fire from heaven, as at the dedication of the temple. If, however, the service was not entirely put a stop to, the people in general were shut out from attending.—*E.*

f (2 Ch. 19. 10, 15. 1 Ch. 15. 12.

g 2 Ki. 16. 22, *i.e.* idols, &c.

5 Ahaz had shut up the doors of the temple (ch. 28. 24; 29. 7); but before doing so, it may have been grossly defiled with his abominable sacrifices. But the gates and the courts being left open, and probably employed as a market place (see Mat. 21. 13), there would be much accumulation of filthiness in the courts and chambers, which were all called by the common name of *holy place.*—C.

h ch. 28. 2-4, 23-25. Je. 2. 27.

6 Heb. *given the neck.*

i ch. 28. 24, with Le. 24. 8.

k ch. 24. 18; 28. 5, 6, 17-20. 1 Ki. 9. 8. Le. 26. 14-39. De. 28. 15-51.

l Le. 26. 17. ch. 28. 5-8, 17-21.

7 Alluding to the captivity, ch. 28. 5, and the terrible defeat, 25 b.—C.

m 1 Ki. 8. 17, 2 Ki. 21. 7. ch. 15. 19; 32. 30, 32. Ezr. 10. 3. Ne. 13. 1.—Ca. 8. 6.

8 Speaking in the spirit of adoption, and exhorting them as a father would exhort his dear children.—C.

n Or, *be not now deceived,* 1 Co. 6. 10.

o Nu. 8. 14; 18. 2 6. De. 10. 8.

26 ¶ Now[k] the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem; but they [l]brought him not into the sepulchres of the kings of Israel:[8] and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 Hezekiah's good reign. 3 He restoreth religion. 5 He exhorteth the Levites to cleanse the house of God. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward than the priests.

HEZEKIAH began[a] to reign *when he was* five and twenty years old;[1] and he reigned nine and twenty years in Jerusalem: and his mother's name *was* Abijah, the daughter of [b]Zechariah.[2]

2 And he [c]did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in [d]the first year of his reign,[3] in the first month, [e]opened the doors of the house of the LORD, and repaired them.[4]

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them, Hear me, ye Levites; [f]Sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth [g]the filthiness out of the holy *place.*[5]

6 For [h]our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.[6]

7 Also they have [i]shut up the doors of the porch, and put out the lamps, and have not burnt incense nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 Wherefore the [k]wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, [l]our fathers have fallen by the sword, and our sons, and our daughters, and our wives, *are* in captivity for this.[7]

10 Now *it is* [m]in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons,[8] be[n] not now negligent: for the LORD hath [o]chosen you to stand before him,

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when God lays aside one instrument of correction, he often takes another in his hand; and turns the helps which we sinfully secure into ruinous plagues. When we forsake God, we must needs be disappointed in every other confidence. And desperately hardened must men be when both mercies and judgments render them worse and worse. Happy is that nation where their tyrannical monsters of wickedness are quickly cut off by death, to make way for better princes.

CHAPTER XXIX. REFLECTIONS.—What strange alterations the change of a sovereign may produce in a nation! And great is the mercy when God gives good men power after they have long been unwilling spectators of wickedness. It is highly honourable when those in high stations give to the Lord the first beginnings of their power and influence. And when God gives opportunity, with earnestness, humble grief, and holy zeal, should men reform their neglects and turn to the Lord. Corrupters of religion often leave the church and ordinances of God in the greatest confusion. And it is necessary to ponder the punishments of former sins in order to render us hearty and active in our reformation. And much may be done in a short time if all concerned be diligent. Honourable are those ministers whom God stirs up to be leaders in the work of reformation, to provoke their brethren to jealousy: and glorious is the sight when they cheerfully work to one another's hands in reforming the church; —when kings, princes, priests, and people vie with one another in improving Jesus Christ as the great propitiation for sins, and in serious repentance of former sins, and returning to the observance of all God's ordinances, grudging neither cost nor care! They will then find their work much more easy than they expected. But, alas! that priests, who ought to be

to serve him, and that ye should minister unto him, and burn[9] incense.[1]

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the [p]Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehaleel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of [q]Elizaphan; Shimri, and Jeiel: and [r]of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, [s]by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the [t]inner part of the house of the LORD, to cleanse *it*,[2] and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad [u]into the brook Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the [v]porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.[3]

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the [w]altar of burnt-offering, with all the vessels thereof, and the show-bread table, with all the vessels thereof.

19 Moreover, [x]all the vessels, which king Ahaz in his reign did cast away[4] in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king [y]rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought [z]seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah:[5] and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [a]sprinkled *it* on

A.M. 3278. B.C. 726.

[9] Or, *offer sacrifice.*

1 Hezekiah acted the part of a God-fearing monarch. He used his influence and his power to promote the spiritual welfare of his kingdom. He became a father to the nation. He instructed the priests, and stirred them up to a discharge of their proper duties. He warned the people, by showing what calamities had befallen them on account of their neglect of religion. All this is an example and a lesson to Christian kings and rulers in our days.—*J.*

[p] 1 Ch. 6. 1, 33-43, &c.
[q] Le. 10. 4.
[r] 1 Ch. 6. 31-47; 25. 2, 3, 9-11.
[s] Or, *in the business of the LORD*, ch. 30. 12.
[t] Ki. 6. 33, &c. the sanctuary and holy of holies.

2 The priests only, by divine command, might go into the inner part, the holy of holies, even to cleanse it—the emblem of Christ, by his Spirit, alone able to enter the heart, cleanse it from all inward pollution, carrying the love of the world out of it, and leaving behind nothing but 'holiness to the Lord.' 2 Co. 7. 1. Col. 2. 17. 2 Jn. 2. 15. Ja. 4. 22.—*C.*

[u] De. 9. 21. 1 Ki. 2. 37. 2 Ki. 23. 6, 12. ch. 15. 16; 30. 14.
[v] 1 Ki. 6. 3. Jo. 20. 23. ver. 7.

3 Requiring eight days more to cleanse the court. By which we learn that the heart and the hands, the inner and the outer man, require equal attention and cleansing. Is. 1. 16. Ja. 4. 8.—*C.*

[w] ch. 4. 1, 8, 16-22. 2 Ki. 16. 14.
[x] ch. 28. 24. 2 Ki. 25. 14, 17, 18.

4 Ahaz had cut all the vessels in pieces—these they had prepared by recasting or soldering, and sanctified by washing for divine service.—*C.* The Targum says, 'All the vessels which king Ahaz had polluted and rendered abominable by strange idols, when he reigned in his transgression against the Word of the Lord, we have collected and hidden; and others have we prepared to replace them, and they are now before the Lord.' And so the Sept. and Vulg., instead of 'cast away,' have 'profaned.' And thus Boothroyd.—*J.*

[y] Ge. 22. 3. Ex. 24. 4. Jos. 6. 12. Ec. 9. 10. Ps. 119. 59, 60.
[z] 1 Ch. 15. 26. Le. 4. 3-14. 2 Co. 5. 21. He. 10. 10-14; 9. 13-15. 1 Pe. 1. 18, 19. 2. 24. 3. 18. 1 Jn. 2. 2; 4. 10.
[a] Le. 8. 14, 15, 19, 24. He. 9. 21, 22.

5 There were two kinds of offering on the occasion, a sin and a burnt offering, ver. 23, 27. The seven bullocks, and the seven rams and seven lambs, were for the burnt-offering. Le. 1. 5, 10. Now the law required but *one* of each as a sacrifice, but did not forbid the consecutive offering of any number. Then the seven goats were for the sin-offering (ver. 23), agreeably to Le. 4. 23, which might likewise be offered consecutively. These two offerings combined completed the emblematic atonement, Le. 9. 7, ver. 24: the seven representing time, work, rest, and blessing (Ex. 20. 11), completeness—the sacrifice representing him 'whose blood cleanseth from all sin.' 1 Jn. 1. 7.—*C.*

A.M. 3278. B.C. 726.

6 Heb. *went.*

7 Not the whole multitude, that would have been impracticable: but the congregation of the chiefs, as their representatives.—*C.*

[b] Le. 4. 15. 24. 4.
[c] Le. 5. 30; 8. 15. Ga. 3. 13. Ep. 1. 7. Col. 1. 20. Ja. 5. 16. Ro. 5. 10, 11. He. 2. 17.
[d] 2 Ch. 23. 5. Am. 6. 5.
[e] Ne. 12. 10. ch. 5. 12. Re. 5. 9, 11.

8 The simultaneous commencement of sacrifice and praise is to teach that the Lord is to be praised on earth for the institution of the great sacrifice; for which even in heaven 'they sing a new song, saying, Thou art worthy, for thou wast slain, and hast redeemed us unto God by thy blood,' Re. 5. 9.—*C.*

[f] ch. 7. 3; 20. 21. Ps. cxxii. 1; 2. 1; 150. 3, 5.
[g] Heb. *by the hand of.*

9 The temple psalmody was regulated with the concurrence of these other prophets, as well as by the appointment of David.—*J.*

1 Stood prepared to begin the sacred concert.—*A.* Or, Boys also ready; for praise is comely and pleasant.—*C.*

[h] Heb. *song.* Ps. 89. 15.
[i] ch. 20. 18; 7. 3; ver. 28, 30. Ge. 47. 31. Ex. 4. 31.
[k] 1 Ch. 16. 7-36. Ps. xcv. &c.

8 These noble and inspiring words are contained in 1 Ch. xvi; also in Ps. cv. xcv. xcvi. The church and people of God in every age may adopt them in rendering praise to their heavenly King.—*P.*

[l] Ex. 12. 27. Le. 3. 16; 4. 24. 2 Ch. 30. 22.

4 The burnt-offering was wholly consumed upon the altar, Le. 1. 9, 13. the peace-offering was mostly allotted to the offerer and his friends. Compare Le. 3. 3-4. 9, 10, 14, 15 with vii. 15, 16. Therefore he that presented the burnt-offering evinced the 'free heart,' the more generous spirit.—*C.*

[m] 2 Ki. 18. 6. 23. 3, 4.

5 In this verse *burnt-offerings* and *a burnt-offering* are used as equivalent, which confirms the interpretation of ver. 22, that the whole sacrifice might consist of *consecutive sacrifices.*—*C.*

[n] Ex. 32. 6. Le. 7. 11-16; 22. 29, 30.

6 In this verse *burnt-offerings* and *a burnt-offering* are used as equivalent, which confirms the interpretation of ver. 22, that the whole sacrifice might consist of *consecutive sacrifices.*—*C.*

[o] 2 Ki. 8. 63. 2. 4.

6 In this verse *burnt-offerings* and *a burnt-offering* are used as equivalent, which confirms the interpretation of ver. 22, that the whole sacrifice might consist of *consecutive sacrifices.*—*C.*

the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth[6] the he-goats *for* the sin-offering before the king and the congregation;[7] and they laid their [d]hands upon them.

24 And the priests killed them, and they [e]made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 And [f] he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by[8] his prophets.[9]

26 And the Levites [i]stood [g]with the instruments of David, and the priests with [h]the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the [k]song of the LORD began[2] *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the [l]singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all *that were* present with him, [i]bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with [m]the words of David, and of Asaph the seer:[3] and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near, and bring [n]sacrifices and thank-offerings into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and as many as were of a free heart, burnt-offerings.[4]

32 And the [o]number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering[5] to the LORD.

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readers, are often the most unqualified and careless; and need so repeatedly to be stirred up to that which is peculiarly their work! But they who love God's altar will delight to support the service; and past neglects will quicken them to more abundant diligence.

CHAPTER XXX. [Ver. 1. It appears to me from the scope of the passage, that Ephraim and Manasseh are here mentioned not in their individual capacity, but as the representatives of the whole northern kingdom, just as Judah was the representative of the southern kingdom. Instead of addressing letters to each separate tribe, Hezekiah wrote to the chiefs of the two kingdoms. But in addition to this formal invitation, his messengers were instructed to go through all the cities of the land, and to address urgent verbal invitations to the whole people. *P.*]

REFLECTIONS.—God's ordinances ought not to be neglected on account of a mere circumstance. It is best to engage people to duty when they are in a proper temper. And we ought to stir up all whom we can to the worship and service of God, and that by the most engaging motives; representing to them the mercies and judgments of God, and his promises and threatenings. It is never too late for sinners to return while the calls of mercy are continued: and it is only impenitence persisted in that becomes fatal. If we do all that we can to encourage them, their blood must be on their own heads if they obstinately refuse. Better that our invitations should be derided than that God should be dishonoured, and one soul murdered by our sloth. And though few are saved, a remnant shall hear, fear, and humble themselves, and return to the Lord. What a shame it is when, on the contrary, ministers, through their inactivity,

33 And the [p]consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the [q]priests were too few, so that they could not flay all the burnt-offerings: wherefore their [r]brethren the Levites did help them,[6] till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt-offerings *were* in abundance, with the [s]fat of the peace-offerings, and the [t]drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah [u]rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.[7]

CHAPTER XXX.

1 Hezekiah proclaimeth a solemn passover on the second month for Judah and Israel. 13 The assembly, having destroyed the altars of idolatry in Jerusalem, keep the feast fourteen days. 27 The priests and Levites bless the people.

AND Hezekiah sent to all [a]Israel and Judah, and wrote letters also to [b]Ephraim and Manasseh,[1] that they should come to the house of the LORD at Jerusalem, to [c]keep the passover unto the LORD God of Israel.

2 For the king had [d]taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover [e]in the second month.[2]

3 For they could not keep it at [f]that time, because the priests [g]had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king[3] and all the congregation.

5 So they established a decree to make proclamation [h]throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

6 So the posts[4] went with the letters from[5] the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.[6]

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation,[7] as ye see.

8 Now be ye not stiff-necked,[8] as your fathers *were*, *but* [i]yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever; and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they [r]laughed them to scorn, and mocked them.

11 Nevertheless [s]divers of Asher, and Manasseh, and of Zebulun, humbled [9]themselves, and came to Jerusalem.

12 Also in Judah the [t]hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.[1]

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread [u]in the second month, a very great congregation.

14 And they arose, and took away the [x]altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the [y]priests and the Levites were ashamed,[2] and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their place[3] after their manner, [z]according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore [a]the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.[4]

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, [b]had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah [c]prayed for them, saying, The good LORD pardon every one

19 *That* [d]prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the [e]purification of the sanctuary.[5]

20 And the LORD hearkened to Hezekiah, and [f]healed the people.

21 And the children of Israel *that were* present[6] at Jerusalem kept [g]the feast of unleavened bread seven days [h]with great gladness:

A.M. 3278. B.C. 726.

[p] Peace-offerings, ver. 22. Lev. 3.
[q] Sanctified, ver. 3 [such as had not, ver. 17.
[r] Heb. *strengthened them.*
[s] Ex. 29. 13. Lev. 3.
[t] Gen. 35. 14. Ex. 29. 40. Lev. 23. 13. Num. 15. 5, 10.
[u] 1 Ch. 29. 9, 18. ch. 15. 15. ch. 29. 29, 30. ver. 25. 1 Ki. 8. 66. 2 Ch. 7. 10.

[7] Prepared them by his Holy Spirit to perceive the folly and sin of idolatry, and the wickedness of neglecting the worship of Jehovah; and so deeply decided, and so strengthened was this reformation, that all seemed privileged . . . mind be the hand of God.—C.

CHAP. XXX.

[a] ch. 11. 1. 13.
[b] Jos. 16. 5. 17. 9.

[1] Ephraim and Manasseh lay contiguous to Jerusalem, but not so near that Reuben and Gad, and not so near as Simeon and Dan. Three reasons seem to have produced this reformation in the invitation of Hezekiah, all which Manasseh was a descendant, as Benjamin was of Judah. It After Jeroboam was the greatest traitor, [p] it seems to have been the most hopelessly addicted to idolatry, and therefore its conversion might have been expected. Hos. 4. 17. 5. 1. [q] The king, by his pious and energetic letter, seeks to unite every effort of Heaven for the reformation and salvation of his country. This [r] end in relation to Ephraim seems to have been from the partial reformation [s] effected by the preaching of Hosea, ch. 13. 2. 14. 8. in which Manasseh, as [t] appears, and Ephraim, as Benjamin was of Judah, had, most probably, participated. See Ps. 80. 2.—C.

[c] Ex. 12. Num. 9. De. 16. 1. 6. 2 Ch. 35. 1.
[d] 2 Ch. 32. 3. Ps. 27. 14. 31. 24. 5.
[e] Num. 9. 11.

[2] Or it was provided that, in cases of uncleanness or temporary absence, the passover might be held in the second month instead of the first. Compare Ex. 12. 2, 3 with Num. 9. 10, 11.—C.

[f] ch. 29. 3, 17. Ex. 12. 3, 6, 18. Le. 23. 5.
[g] 1 Ch. 15. 14.

[3] Heb. *was right in the eyes of the king.*

[h] Judg. 20. 1 Ki. 4. 25. 1 Ch. 21. 2 ch. 7. 8. Hosea did not hinder his negligence from worshipping the true God at Jerusalem, 2 Ki. 17. 2.

[4] Literally 'the runners;' they were [i] messengers rather than posts. The soldiers of the king's guard were employed in this service.—P.

[5] Heb. *from the hand.*

[6] This implies that a portion of the people of the northern kingdom had already been carried captive by the king of Assyria. This took place during the reign of Pekah, when Pul and Tiglath-pileser made captives of the tribes east of the Jordan, and portions of the northern tribes. 2 Ki. 15. 29. 1 Ch. 5. 26.—P.

[7] Heb. *harden not your necks.*

[8] Heb. *give the hand,* 1 Ch. 29. 24. Ezr. 10. 19.

[9] The poverty and misery of a country are always to be traced to the sins of that country, which may be either *personal*, as lewdness, drunkenness, lying, dishonesty; *conventional*, as quarrelsomeness, uncharitableness, selfishness; or *political*, as partiality, injustice, oppression. Some of these may exist, and are generally found united, for they aim of necessity generally one another, and in every form they exist they provoke God to anger, and so destroy the world and the worship of God.—C.

[i] Ge. 15. 14. ch. 36. 17. Mat. 3. 9.
[j] Ac. 13. 34. ch. 11. 18. 1 Pe. 2. 25.

[9] There are some to mock at every attempted reformation, and at every message from God. This is ever, alas!—never [r] any one to be [s] wise [t] for [u] any one, some will ever live yet, [v] even as "some mocked" when Paul preached Jesus and the resurrection; but Zacchæus and Damaris, with others, [w] came to him, and believed, Ac. 17. 32. 34.—C.

[k] De. 12. 5. Ezr. 1. 2. 6. Ac. 4. 28. 13. 36.

[1] This is the theory of all government. In the heart of the people—by grace, the gift of God implies obedience to the king and the princes, who constitute authority; but these ministers legislating for God, and requiring nothing of the people without or beyond the authority and sanction of the word of the Lord.—C.

[l] Nu. 9. 10, 11. ver. 2. Ex. 12. 2, 3. Le. 23. 5.
[m] ch. 29. 24, 29. 36. Is. 2. 2—11.

[2] Ashamed of their past neglect, see Jer. 2. 26, or complacent with idolatry. The real sense of shame for sin is a sad symptom of spiritual death, Je. 6. 15. But the shame of any sin is a hopeful evidence of the spiritual working of the Spirit of God, Ro. 6. 21.—C.

[3] Heb. *their standing.*

[n] Ex. 12. 3. Le. 1. 5.
[o] ch. 29. 34. 35. 11.

[4] Many of those who assembled at Jerusalem to keep the feast had not prepared for it by ceremonial purification. They were probably ignorant of the minute requirements of the law. On being fully instructed after reaching Jerusalem, the heads of families found that they could not themselves slay the paschal lambs, because they were unclean. In all such cases the Levites acted in their stead, and the priests received the blood from the Levites and sprinkled it on the altar.—P.

[p] Nu. 19. 20. 2 Co. 7. 1. 1 Pe. 3. 21.
[q] Ge. 20. 7, 17. Ja. 5. 16. Is. 45. 21.
[r] Le. 16.—xv. Nu. 19.

[5] The end of all outward ceremonial purification was to reach the heart: means to an end. But we may not neglect the means under pretence that if the end be gained all is well. Hezekiah prayed, and God pardoned; but this very act of pardon proved the sin to be pardoned, so that the case is an evidence of mercy in God, and not an example to encourage neglect of his outward ordinances.—C.

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under the people in the service of God! But pleasant is the work when the worshippers of God have such delight in his service that they grudge neither cost nor time for it, and can hardly bear its conclusion. And God in mercy will provide his people with useful ministers, when many, who ought to be such, are scandalously negligent. He is a God of infinite grace; ready to accept our sincere confessions of our sins, hear our prayers, and forgive our transgressions. It

[s] Ezr. 2. 1. Ne. 7. 6. ch. 11. 10. Lu. 2. 1. Ac. 2. 5.
[t] Ezr. 1. 5. Ne. 2. 12. Ps. 110. 3. Je. 32. 39. Ac. 4. 29. 13. 48. 16. 14. Ro. 9. 16. Ph. 2. 13.
[u] Ex. 23. 15. Le. 23. 6. Nu. 28. 17. De. 16. 3. Ezr. 6. 22.
[x] ch. 31. 1. 2 Ki. 18. 4. 22. 8. 23. 4, 6, 12, 15.
[y] Ezr. 6. 20. Ne. 12. 30. Je. 6. 15. 8. 12. Ze. 3. 5.
[z] Le. 1. 5. 3. 2. 8. 19. Nu. 18. 3. Ezr. 3. 2. Ne. 8. 1. 14. 10. 34. 36.
[a] Nu. 3. 6. 8. 6. 18. 2. 3. 6. 8. 31. 30. Ezr. 8. 24. 30. Ne. 12. 24. 45.
[b] Le. 22. 3. Nu. 19. 13. 20. Ezr. 6. 21. Ps. 24. 4. Is. 52. 1. Ze. 14. 21. Mal. 2. 11. Joh. 11. 55. 1 Co. 5. 7. 2 Co. 7. 1. Ep. 5. 26. Tit. 2. 14. Heb. 9. 13. 10. 22. 1 Pe. 1. 22. 1 Jo. 3. 3.
[c] ch. 32. 24. Ezr. 9. 5. Ne. 1. 4. Da. 9. 3. Ja. 5. 16.
[d] Ezr. 7. 10. Ps. 51. 10. 119. 5. Je. 24. 7. Ac. 11. 23.
[e] Le. 16.—xv. Nu. 19.

[6] The end of all outward ceremonial purification was to reach the heart: means to an end. But we may not neglect the means under pretence that if the end be gained all is well. Hezekiah prayed, and God pardoned; but this very act of pardon proved the sin to be pardoned, so that the case is an evidence of mercy in God, and not an example to encourage neglect of his outward ordinances.—C.

[f] Ja. 5. 16. 17. Ps. 103. 3. Is. 57. 18. [6] Heb. *found.* [g] Ex. 12. 15. Le. 23. 6. 1 Co. 5. 7. 8.
[h] Ne. 8. 12. ch. 7. 10, 20. 30. ver. 26.

and the Levites and the priests praised the LORD day by day, *singing* with loud instruments[7] unto the LORD.

22 And Hezekiah spake [t]comfortably unto all the Levites that taught the [u]good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making[8] confession to the LORD God of their fathers.

23 And the whole assembly took counsel to[m] keep other seven days: and they kept *other* seven days with gladness.[8]

24 For Hezekiah king of Judah [n]did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and [o]a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers[p] that came out of the land of Israel, and that dwelt in Judah, rejoiced.[9]

26 So there was great joy in Jerusalem: for since the [q]time of Solomon, the son of David king of Israel, *there was* not the like in Jerusalem.[1]

27 ¶ Then the [r]priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to [s]his holy dwelling-place, *even* unto heaven.

CHAPTER XXXI.

1 The people's zeal in destroying idolatry. 2 Hezekiah ordereth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The people's forwardness in bringing in first-fruits and tithes. 11 Hezekiah appointeth officers to dispose of those offerings. 20 The sincerity of Hezekiah.

NOW when all this was finished, all Israel *that were* present[1] went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed[2] them all.[3] Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings and for peace-offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.[4]

3 *He appointed* also the king's portion of his substance for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as *it is* written in the law of the LORD.[5]

A.M. 3278. B.C. 726.

[7] Heb. *instruments of strength.*

[t] Heb. *to the heart of all*, &c. Is. 40. 1, 2. Hos. 2. 14. ch. 32. 6.

[u] Ps. 40. 9, 10. Prov. 10. 21. Is. 50. 4. Jer. 3. 15.

[8] Heb. *confessing.*

[m] Ex. 23. 15. Lev. 23. 36. Num. 29. 35. Deut. 16. 8. 2 Kings 10. 20. Neh. 8. 18.

[n] ch. 35. 7, 8.

[o] ch. 29. 34.

[p] Prov. 7. 16, Ex. 12. 38. Neh. 10. 28.

[9] Three classes are mentioned as having assisted the Israelites. 1. The whole people of Judah, *viz.* of the southern kingdom, with the whole body of the priests and Levites. 2. All who joined them out of the northern kingdom, being Israelites. 3. Strangers, or proselytes, who had taken their abode within the bounds either of the northern or southern kingdom, and who conformed to the Jewish ritual. —*P.*

[q] 1 Ki. 8. 65. ch. 7. 8, 9.

1 The superiority of this passover to any solemnity since the days of Solomon, lay not merely in the additional seven days then also observed, 1 Ki. 8. 65; but also in the concourse of the tribes, that came thus separately from Rehoboam, and the erection of the idols at Bethel and Dan, had never been so great or so encouraging as now. 2 Ch. 12. 1. compared with 13. 9. See also 2 Ch. 26. 1. —*C.*

[r] ch. 13. 9, 10. Nu. 6. 23-26.

[s] Heb. *the habitation of his holiness.* Ps. 68. 5. Is. 57. 15. 63. 15.

CHAP. XXXI.

B.C. 726, &c.

[1] Heb. *found.*

[2] Heb. *until to make an end.*

[3] This noble proceeding can only be called, in one sense, a popular impulse, because it pervaded the people, as well as the king and the nation. But it was no less on that account an impulse from God (ch. 30. 12), and it was strictly legal, by the supreme law of Heaven, however contrary to idolatrous custom, prescription, and ordinances. See Lev. 23. 24. De. 7. 5. 12. 3.—*C.*

[4] Of the camp of Jehovah. The city and temple of Jerusalem, and all places where God is truly worshipped, are so called, in reference to the *provisional* and *mediatorial* encampment of the angel of the LORD and his hosts around his people for protection and deliverance. See Ps. 34. 7. Heb. 1. 14.—*C.*

[5] Hezekiah was a rich man. He had, in addition to the revenue of the kingdom, large private possessions, which are described in ch. 32. 27-29; out of these he contributed liberally, as was his duty, towards the maintenance of the worship of God. The offerings enjoined on the Israelites are minutely described in Numbers viii.—*P.*

A.M. 3279, &c. B.C. 725, &c.

[e] Num. 5. 9, 10. Num. 18. 19, 28. 1 Ch. 9. 14. Is. 8. 2.

[6] That they which wait at the altar are partakers with the altar, is equally a maxim of the Gospel as New Testament. 1 Co. 9. 7, 9, 10, 11, 13, 14, that "his servants shall serve" their God, without distraction, and be recompensed in the law of the LORD.—*C.*

[7] Heb. *brake forth.*

[f] Ex. 23. 19. Lev. 23. 10. De. 18. 4.

[8] In the reign of the idolatrous Ahaz, the temple being closed, and the priests and Levites dispersed, all provision for the service of God had ceased; now, in better times, the temple is repaired, the people and Levites recalled, their legal provision restored, and as soon as the "commandment comes at once," the people, whose heart God had opened, "abound in abundance" for the support of his service.—*C.*

[9] Or, *dates.*

[g] Le. 27. 30. De. 12. 28.

[h] Heb. *heaps heaps.* Ju. 15. 16.

[i] Le. 23. 15-21.

[1] *Sivan*, the ninth of the civ. year, answers to May and June, the commencement of the Jewish harvest.—*C.*

[2] *Tisri* or *Ethanim*, the first month of the civil year, answering to September and October.—*C.*

[3] The first fruits of the field are here referred to. In the third month, just at the close of the wheat-harvest, they began to bring in the first-fruits, and to lay the foundations of the heaps: in the seventh month, at the close of the vintage, they completed their offerings.—*P.*

[k] 2 Ch. 6. 13. 1 Ch. 29. 13, 14. Ge. 14. 20. 1 Ki. 8. 14, 55.

[l] 1 Ch. 5. 14. 2 Ki. 25. 18. Neh. 11. 11.

[m] Ne. 3 to 11. Hag. 2. 13. Ps. 50. 12. 1 Ti. 6. 17, 18.

[4] Whence it may be inferred, that until "the commandment came abroad" (ver. 5), the priests were often in want of provisions. Now, say the blessing of God upon a pious king, they have "enough to eat, and plenty left." But the liberality and the abundance are both ascribed to the Lord.—*C.*

[5] The disinterestedness of the priests was highly commendable, for they might easily have enriched themselves without being suspected. The whole transaction enlarges our idea of the blessing which had attended the solemnity; for before this the priests were generally careless and ungodly.—*J.*

[6] Or, *storehouses.*

[n] 1 Ch. 26. 20-22.

[7] Heb. *at the hand of.*

[o] 2 Ki. 12. 9. ch. 24. 8.

[p] Heb. *holinesses of holinesses.* Le. 2. 3. 10. 12.

[8] Heb. *by the hand of.*

[q] Jos. 21. 9-19. 1 Ch. 6. 54-60.

[9] Or, *street.*

[1] Not that children of three years old entered into the temple for any service, but that provision was allotted to every member of a family when three years old, while his father was attending on the female-services in his course.—*C.*

4 Moreover he commanded the people that dwelt in Jerusalem to give [e]the portion of the priests and the Levites, that [6]they might be encouraged in the law of the LORD.[6]

5 ¶ And as soon as the commandment came abroad,[7] the children of Israel [f]brought in abundance[8] the first-fruits of corn, wine, and oil, and honey,[9] and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the [g]tithe of holy things, *which were* consecrated unto the LORD their God, and laid *them* [h]by heaps.

7 In the [i]third[1] month they began to lay the foundation of the heaps, and finished *them* in the seventh[2] month.[3]

8 And when Hezekiah and the princes came and saw the heaps, they [k]blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And[4] Azariah the chief priest of the house of Zadok answered him, and said, [m]Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty:[4] for the LORD hath blessed his people; and that which is left *is* this great store.[5]

11 ¶ Then Hezekiah commanded to prepare chambers[6] in the house of the LORD; and they prepared *them*,

12 And brought in the offerings, and the tithes, and the dedicated *things*, faithfully: [n]over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers, under the hand[7] of Cononiah, and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, [o]the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the [p]most holy things.

15 And next him[8] *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the [9]cities of the priests, in *their* set office,[9] to give to their brethren by courses, as well to the great as to the small;

16 Besides their genealogy of males, from three years old and upward,[1] *even* unto every one that entereth into the house of the LORD,

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we are but sincerely desirous to honour him he will, through the blood of his Son, readily pardon our manifold infirmities. Yea, we have an Advocate with the Father, Jesus Christ the righteous; who presents our persons and our services, and renders all acceptable in his sight.

CHAPTER XXXI. REFLECTIONS.—It is comfortable to go home from solemn work with the blessing of God upon us, and our heart inflamed with

his daily portion[2] for their service in their charges, according to their courses;[3]

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from[r] twenty years old and upward, in their charges by their courses;

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their [s]set office they sanctified themselves in holiness:[4]

19 Also of the sons of Aaron the priests, *which were* [t]in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and [u]wrought *that which was* good, and right, and truth, before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* [x]with all his heart,[5] and [y]prospered.

CHAPTER XXXII.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth the people. 9 Against the blasphemies of Sennacherib, by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud is humbled by God. 27 His riches and works. 31 His error in relation to the Babylonish ambassadors. 32 He dying, Manasseh succeedeth him.

AFTER these[a] things, and the establishment thereof, [b]Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities,[1] and thought [c]to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that [d]he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to [e]stop the waters of the fountains which *were* without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook[f] that ran[2] through the midst of the land,[3] saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall [g]that was broken, and raised *it* up to the towers, and [h]another wall without, and repaired [i]Millo *in* the city of David, and made [k]darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them,[4] saying,

7 Be [l]strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him.[5]

8 With him *is* an [m]arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people [n]rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After[o] this did Sennacherib[6] king of Assyria send his servants[7] to Jerusalem,[8] (but he *himself laid siege* against Lachish, and all his power[9] with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, [p]Whereon [q]do ye trust, that ye abide in the siege in Jerusalem?[2]

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, [r]The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah [s]taken away[3] his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? [t]were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God[4] should be able [u]to deliver you out of mine hand?

15 Now therefore [v]let not Hezekiah [w]deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; [x]how much less shall your God deliver you out of mine hand?

16 And his servants spake [y]yet *more* against the LORD God, and against his servant Hezekiah.[6]

17 He [z]wrote also letters to rail on the

A.M. 3270, &c. B.C. 734, &c.

2 Heb. *for the things of the day upon his day.*

3 The children of priests were allowed to enter the turn of courts with their parents, and to partake of the food allotted to the priests. None, however, could enter until they had attained the age of three years. Levites were not permitted to enter on office as temple servitors under twenty years of age. *P.*

r 1 Ch. 23. 24, 27. Nu. 8. 24 & 4. 3.

s Or, *trust*, 2 Ch. 9. 22. ver. 15.

4 Sanctity is the same as holiness, and means separation from the world, and dedication to God.—*Ash.* A worldly servant of God is a grievous contradiction: 'ye cannot serve God and mammon.'—*C.*

t Le. 25. 34. Nu. 35. 2–5.

u 2 Ki. 10. 30 & 12. 2 & 14. 3 & 15. 3, 34. & 18. 3. 1 Ki. 15. 11, 14. & 22. 43. 2 Ch. 14. 2 & 17. 3 & 20. 32. & 24. 2. & 25. 2. & 26. 4. & 27. 2. & 29. 2. & 34. 2. Ps. 15. 2. Is. 33. 15. Ac. 24. 16. 2 Co. 1. 12.

x 1 Ki. 2. 4. 1 Ch. 22. 19. & 28. 9. 2 Ch. 6. 38. & 15. 12. & 19. 9. & 22. 9. & 31. 21. & 34. 31. Ps. 119. 2. Je. 29. 13. Mat. 22. 37. Mar. 12. 30. Lu. 10. 27.

y Ne. 2. 20. & 6. 16. Ps. 1. 3. Is. 53. 10. Da. 6. 28.

5 The real meaning of 'heart' is character—an essential ingredient in all true religion. *C.*

CHAP. XXXII.

B.C. 714.

a ch. 29. 3. – xxxi.

b 2 Ki. 18. 13. &c. Is. 36. 1, &c. ch. 22. 1, 14. 9.

1 Hezekiah had given him no cause of offence: but Sennacherib most probably desired a position on the Mediterranean Sea, and thereby access to Egypt and Europe; or it may be that he was compelled by force of conquest, or to give employment to his armies or what is more probable, his still, by zeal in behalf of his idols, which Hezekiah had so boldly and effectually cast down. See ver. 12. —*C.*

c Heb. *to break them up.* Is. 37. 24, 25.

d Heb. *his face was to war*, 2 Ki. 12. 17.

e ver. 4. Is. 22. 8–11. 2 Ki. 20. 20.

f ver. 30.

2 Heb. *overflowed.*

3 Deep wells would be easily filled up, but how to stop a running brook (supposed to be Kedron or Gihon) is not so easily conceived. The collecting of 'much people,' and the implied 'hiding' of the 'brook' in the midst of the land, indicate that, by a subterraneous passage, the water was conducted into the city, for the purpose of enabling it to stand the expected siege, while the want of water would distress or destroy the invaders. This view is corroborated by ver. 30, in which we have one of the earliest examples of *ritual engineering* upon record. —*C.*

g ch. 25. 23.

h 2 Ki. 25. 4. Je. 39. 4. & 52. 7.

i 2 Sa. 5. 9. 1 Ki. 11. 27. 9. 15.

k Or, *swords*, or *weapons*, Ch. 26. 14, 15.

A.M. 3291. B.C. 713.

4 Heb. *spake to their hearts.*

l Jos. 1. 6, 9. 1 Ch. 28. 20. 2 Ch. 19. 11. Ps. 31. 24. 2 Ki. 6. 16. 1 Jo. 4. 4.

5 Referring, no doubt, to the mystery of angels, from whose numbers God is called the 'Lord of hosts.' Gen. 32. 1, 2. *C.*

—'We have more power than they have.' These words, he quotes from the prophet 1 Isaiah, 2 Ki. 6. 16. It soon proved to be true by the slaughter made by the angel of the Lord in the Assyrian camp. —*J.*

m Je. 17. 5, 7. ch. 16. 26. Ro. 8. 31. Is. 2. 22, 31. 10.

n Heb. *leaned*, ch. 16. 22. Mar. 5. 31.

o 2 Ki. 18. 17–35. Is. 36. 4–20.

6 Having received the tribute of silver and gold, mentioned 2 Ki. 18. 13. he withdrew his army, but soon after he sent Rabshakeh with a blasphemous message.—*J.*

7 While with his army he is at Lachish, by his envoys he negotiates with Jerusalem. Even as Satan, in his wrath against the church of Christ, persecutes the saints in one country, and rejoices the unwary and unsuspecting in another. *C.*

8 S. C. 710.

9 Heb. *dominion.*

p Ps. 42. 5, 11. & 71. 22.

q Are ye sitting (Je. 49. 34. 2 Sa. 2. 13. Job. 1. 14.

1 Or, *in the strong-hold.*

2 Why do ye abide in Jerusalem, (or, as others, the siege of Lachish, and do not rather come out and make submission to Sennacherib as a resistless conqueror?—*C.*

r Ps. 115. 9, 11. Je. 3. 23. 32. 27, 28. 2 Co. 1. 10.

s 2 Ki. 18. 22. ch. 31. 1.

3 As Rabshakeh saw that the Jews placed the utmost confidence in God, he wished to persuade them that by Hezekiah's conduct Jehovah had departed from them.—*J.*

t De. 32. 31. Ps. 135. 4–8. 2 Ki. 19. 12. Je. 16. 20. 44. 9 on; 45. 21. 1 Co. 8. 4.

4 Not denying that Jehovah was a god, but asserting his incapacity to resist the proud and blasphemous Sennacherib.—*C.*

u 2 Ki. 18. 29. Is. 36. 14. 37. 10, 7–12.

5 If the Lord had a mind to help them, he would have them believe that he was not able, because no gods had been able to deliver those that worshipped them from his power.—*Patrick.*

v Ex. 5. 2. Ps. 12. 2. Da. 11. 45. Je. 29. 21, 22. Ro. 13. 6.

w 2 Ki. 18. 17–35. Ps. 73. 8. Job 21. 14, 15.

6 That they were tolerated to speak appears strange; but the Jews were protected by a Jehus dependence upon God, who abhors violence, and by the sacred character with which ambassadors are conventionally invested. —*C.*

x 2 Ki. 19. 14. Is. 37. 14. Ne. 6. 5.

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holy zeal against everything sinful. And well bestowed is that labour or expense which we lay out in abolishing idolatry or restoring the true worship of God. How comely is it when great men, by their generous presents, encourage others to bestow their respective dues upon the service and servants of God! The gospel ministry might be easily and comfortably maintained did every one concerned minister according to his ability. And with great care ought sacred revenues to be preserved and managed, that none of Jesus' servants, or their families, may lack what is necessary: for it is scandalous that some should riot in luxury, while their brethren, more laborious and faithful, should be almost starved for want. But with great confidence may we expect that God will honour and succeed our religious endeavours when we engage in them with our whole heart.

CHAPTER XXXII. [Ver. 4. We may conclude from this passage, when taken in connection with ver. 30, and with the statements made in the apocryphal book of Ecclesiasticus, 48. 17, that there was a fountain called Gihon somewhere on the west of the city, whose waters originally flowed down the valley of Hinnom, 'through the midst of the land.' Nehemiah, 2. 13, speaks of the *Dragon Well* in the same direction, and this may have been another name for Gihon, or for one of a group of fountains. Hezekiah seems to have covered the fountains by constructing subterranean chambers similar to those at the pools of Solomon, and then to have conducted the waters by hidden canals into the city. The work was evidently of great magnitude. Perhaps the Pool of Hezekiah, which

LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [c]cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake [b]against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.[7]

20 ¶ And [c]for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.[8]

21 And[d] the LORD sent an angel,[9] which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god,[1] they that came forth of his own bowels slew him[2] there with the sword.

22 Thus the LORD [e]saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*,[3] and [f]guided them on every side.

23 And many [g]brought gifts unto the LORD to Jerusalem, and presents[4] to Hezekiah king of Judah: so that he was magnified in the sight of all nations[5] from thenceforth.

24 ¶ In[h] those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [i]gave him a sign.

25 But Hezekiah [k]rendered not again according to the benefit *done* unto him; for [l]his heart was lifted up: therefore there was [m]wrath upon him, and upon Judah and Jerusalem.[6]

26 Notwithstanding Hezekiah [n]humbled himself for the pride[7] of his heart, (*both* he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 ¶ And Hezekiah had [o]exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;[8]

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.[*]

29 Moreover he provided him cities, and possessions of flocks and herds in abundance; for [p]God had given him substance very much.

A.M. 3301. B.C. 703.

[a] 2 Ki.18.28-35.Is.10.10-12.ver.13,14.

[b] Ki.18.34.35.Is.10.10-12.ver.13,14.

[c] Sennacherib seems to have been an atheist, as he expresses (ver. 13, 14, 17, 19) an equal contempt of all gods without distinction. Certain forerunners and leaders of the first French revolution seem to furnish a modern parallel.—*C.*

[c] 2 Ki.19.4,15. Da.9.3,4.Ps.50.15.Mat.6.9.

[d] B.C. 710.

[d] 2 Ki. 19.35-37. Is. 37.36,37; 10. 12-19, 25-34; 14. 5-8; 30. 30-33; 31. 8; xxxiii.; 37. 22-24. 2 Sa. 24.16.Job 9.4,13.

[e] Supposed by some to be Tirhakah king of Ethiopia, by others a pestilence, or the destructive wind called *simoom*. We can see no authority for calling any of these 'an angel,' and therefore conclude the blasphemers were destroyed by direct angelic influence.—*C.*—In 2 Ki. 19. 35, and Is. 37. 36, the number said to have been destroyed is 185,000, but here there is mention only of the Assyrian commanders, whence some have concluded that the word elsewhere rendered *thousand* should be translated *chiefs*, and the passages would then harmonize. . . . The miraculous destruction of the Assyrian host is related by Herodotus as if it had been effected by the instrumentality of field-mice rendering their armour useless; but the scene is laid in Egypt.—*C.*

1 H.c. 729.

[e] Heb. *made him fall.*

[e] 2 Ki. 18. 20, 30—35; 32. 5; 33. 29-32.

[f] His predatory auxiliaries, subsisting chiefly by plunder.—*C.*

[f] Ps. 37.40.123.1.

[g] 2 Sa. 8. 10. 1 Ki. 4. 21. ch. 17. 11. Is. 39. 1.

[g] Heb. *precious things.*

[g] All neighbouring nations.—*C.*

[h] 2 Ki. 20. 1. Is. 38. 1. Ps. 94. 19. Job 4. 17-22.

[i] Or, *wrought a miracle for him.* Is. 38. 7, 8, 21. 2 Ki. 20. 5, 11.

[k] Ps. 78. 17; 106. 13; 116. 12, 13. Lu. 17. 18.

[l] ch. 25. 19. Ho. 2. 4.

[m] Ge. 20. 7. 2 Sa. 24. 1. 25. Ps. 99. 8. Am. 3. 2. He. 12. 6. Re. 3. 19.

[6] What an extraordinary discovery of the secret springs of Providence! One man's heart is *lifted up*, and this brings down *wrath* from heaven upon himself, his capital, and his kingdom! And is it so that the innocent multitude suffer for one man's sin? See Eze. 18. 20. No; but the pride of the king infects the nobility and priesthood at Jerusalem, and thence it is propagated like the deadly *miasmata* of an imported disease until it has destroyed the religious and political health of the nation, and rendered their 'vessels of wrath,' self-fitted to destruction.—*C.*

[n] Je. 26. 19? 12-14. 1 Ki. 21. 29. 2 Ki. 20. 17-19. Le. 26. 40, 41.

[7] Heb. *the lifting up.*

[o] ch. 17. 5, 12, 13. 1 Ch. 29. 25-28. Pr. 10. 22. Mat. 6. 33. 1 Ti. 4. 8.

[8] Heb. *instruments of desire.*

[p] De. 8. 18. Pr. 10. 22. Ps. 107. 38. 1 Ch. 29. 12.

A.M. 3291. B.C. 713.

[q] ver. 4. Is. 22. 9-11. Ki. 1. 33, 45. ch. 32. 30.

[9] See note on ver. 4.—*P.*

[1] Heb. *interpreters.*

[r] 2 Ki. 20. 12. Is. 39. 1-8.

[2] This does not mean, as commonly is said, that God 'withdrew the special aids of his grace and Spirit,' but literally, as is said, that 'God left him;' that is, God, for the pride of his heart, adjudged him for a time to be left to himself, Ps. 81. 12.—*C.*

[s] Ge. 22. 1. Job 1. 12. Ja. 1. 13. Is. 38. 3. 2 Sa. 24. 1.

[3] Not to 'try him,' as if God were ignorant of anything that was in his heart, but that Hezekiah himself might make discovery of his own weakness and folly, and feel the need of that Holy Spirit whose love his pride had grieved, and whose purifying fires it had laboured to quench. Ro. 15. 30. Eph. 4. 30. 1 Th. 5. 19.—*C.*

[t] ch. 9. 29, 31; 12. 15; 13. 22; 16. 11; 18. 34; 20. 17; 25. 26; 26. 22; 28. 26, 27.

[4] Heb. *kindnesses.*

[5] Or, *highest.*

CHAP. XXXIII.

B.C. 698.

[a] 2 Ki. 21. 1-9. Ex. 20. 2. Is. 3. 4, 5. 12. with 2 Ch. 3. 13. Mat. 1. 10.

[b] De. 18. 9, 12. Le. 18, 3—28. ch. 28. 2—4.

[c] Heb. *he returned and built.* Le. 2. 15.

[d] 2 Ki. 18. 4; 21. 3. ch. 31. 1; 32. 12.

[e] With De. 16. 21. Je. 32. 34. 35. 6a. 28. 2—4.

[1] 'Made graven;' this will appear a strange statement to the thoughtful reader. The real meaning of the Hebrew is, 'he made images of Asherah,' which many of the Israelites had adopted as their tutelary deity. Baal represented the sun, Astarte the moon, and all the host of heaven the stars.—*P.*

[2] The splendour of sun, moon, and stars, especially in a bright eastern sky, together with their acknowledged influence on the seasons of the year, soon suggested to a people who 'did not like to retain God in their knowledge,' that these heavenly hosts were proper objects of their worship.—*C.*

[f] De. 12. 11. 1 Ki. 8. 29, 29. 3 ch. 6. 6, 7, 20, 26. 2 Ki. 21. 4. ver. 7.

[g] ch. 28. 2-4, 24, 25. Je. 2. 28.

[h] Le. 18, 21. De. 18. 10. 2 Ki. 21. 6; 23. 10. Is. 8. 19. Je. 7. 31; 32. 30-35.

[3] That is, allowed himself to be cheated by a juggler, pretending to converse with a familiar spirit. Such wicked pretenders have in all ages, even to the present, found ignorant and superstitious dupes to admit their claims and sanction their impostures.—*C.*

[4] From 2 Ki. 21. 7 we learn that this image was not a statue of himself, as the Targumists suppose, but an image of the Phœnician *Astarte*, equivalent to the abominable Grecian Venus.—*C.*

[i] 2 Sa. 7. 10. Ps. 132. 13, 14. 1 Ki. 8. 23. ver. 4.

30 This same Hezekiah also [q]stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David.[9] And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business of* the ambassadors[1] of the princes of Babylon, who [r]sent unto him to inquire of the wonder that was *done* in the land, God left [2]him, [s]to try [3]him, that he might know all *that was* in his heart.

32 ¶ Now [t]the rest of the acts of Hezekiah, and his goodness,[4] behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest[5] of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 Manasseh's wicked reign. 3 He setteth up idolatry, and would not be admonished. 11 He is carried captive to Babylon. 12 Upon his prayer to God he is released, and putteth down idolatry. 18 His acts and prayer. 20 He dying, Amon succeedeth him. 21 Amon reigning wickedly is slain by his servants. 25 The murderers being slain, Josiah succeedeth him.

MANASSEH *was*[a] twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the [b]abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For [c]he built again the high places which Hezekiah his father had [d]broken down, and he reared up altars for Baalim, and made [1]groves, and worshipped all the host of heaven,[2] and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, [e]In Jerusalem shall my name be for ever.

5 And he built [f]altars for all the host of heaven in the two courts of the house of the LORD.

6 And he [h]caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit,[3] and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image[4] (the idol which he had made) in the house of God, of which [i]God had said to David, and to Solomon his

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still exists, may have been excavated at that period to receive the water from the fountains. *P.*]

REFLECTIONS.—Never are Satan and his agents more ready to harass the people of God than when they are employed in the work of reformation: and thus God justly punishes his people for their hypocrisy and indifference in his service. Proud men hope to carry all to their mind if their first attempts are successful. But when war or danger is threatened, we must prepare for it by every proper mean, remembering, after all, to rest chiefly on the powerful protection and assistance of God. Strong faith in him will help us above the fear of man. If our adversaries discover their enmity to God and our souls by boasting and blasphemy, let us give ourselves to mourning and prayer: so shall the issue be terrible to them, and happy and honourable to us. But how criminal is ingratitude to God for his singular, his miraculous favours! The pride of his own children is especially odious and provoking to him; and it becomes us carefully to guard against and heartily to hate it. Astonishing is the wisdom of God, that can make sins, as well as sufferings, the means of his people's trial and humiliation. He delights to honour those whom his

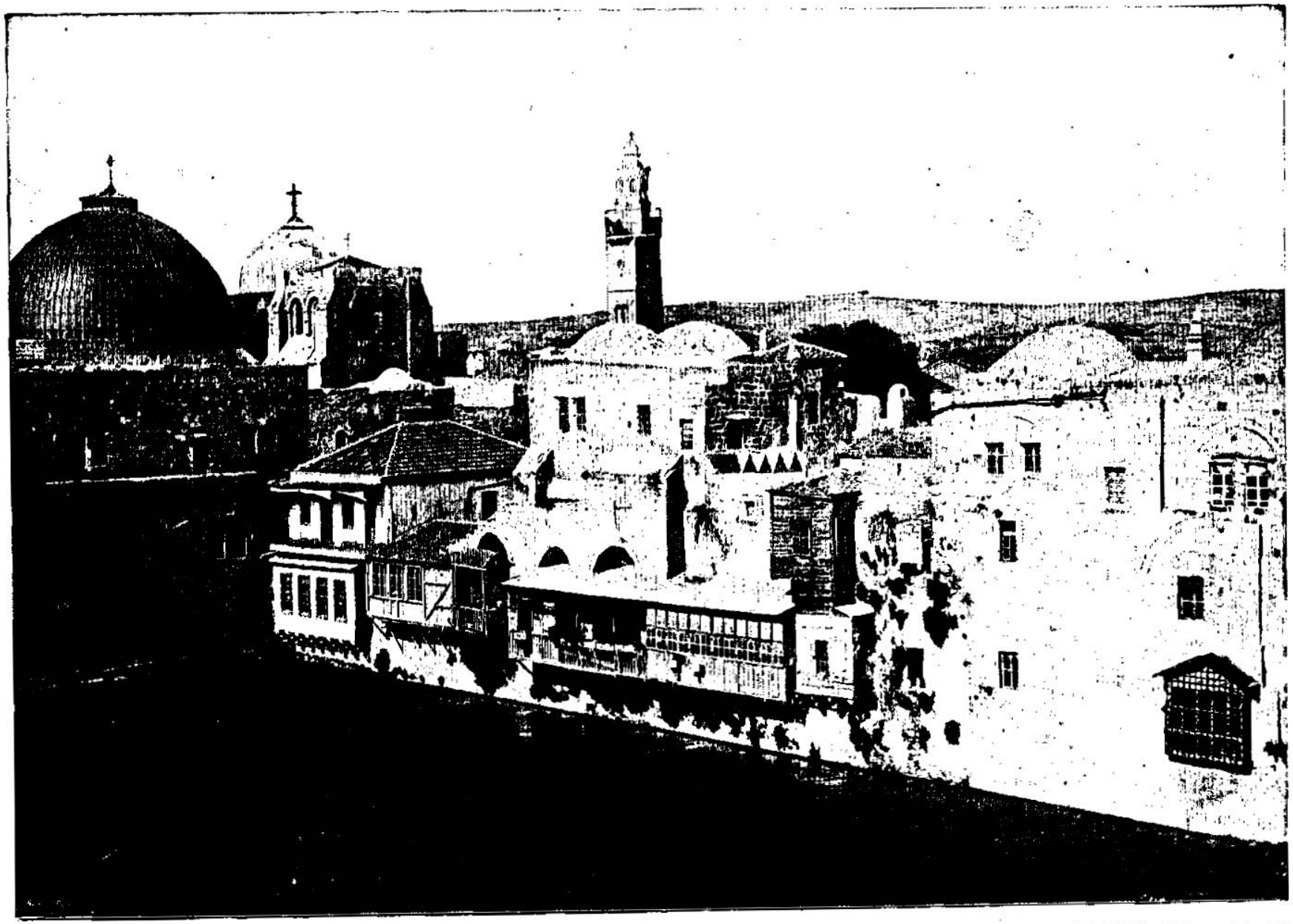

POOL OF HEZEKIAH—BUILT BY THE KING OF JUDAH. [II. Chronicles, xxxii:30.]—"This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works." The same pool is referred to also in II. Kings, xx:20, where it says: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, are they not written in the book of the Chronicles of the kings of Judah?" This pool is 240 feet long by 144 feet wide, and is rather shallow. At the bottom is natural rock, which is leveled and covered with cement, and it is furnished with water by a small aqueduct from Birket Mamila. Dr. Thomson says the water which fills the pool is still brought by an underground conduit from what is supposed to be the upper Gihon.

son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; [k]so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh [l]made Judah and the inhabitants of Jerusalem to err,[5] *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And[m] the LORD spake[6] to Manasseh, and to his people; but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the host [n]of the king of Assyria, which took Manasseh [o]among the thorns,[7] and bound[p] him with fetters, and carried him to Babylon.

12 And[q] when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he [r]was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. [s]Then Manasseh knew that the LORD he *was* God.

14 ¶ Now after this he [t]built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in of the fish-gate, and compassed about [u]Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And [x]he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he [y]repaired the altar of the LORD, and sacrificed thereon peace-offerings and thank-offerings, and [z]commanded Judah to serve the LORD God of Israel.[8]

17 Nevertheless [a]the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now[b] the rest of the acts of Manasseh, and his prayer unto his God, and [c]the words of the seers[9] that spake to him in the name of

A.M. 3306. B.C. 698.

[k] Le 26:3-14. Dt. 28:1 ch. 12:1, 14:15:1-7.
[l] Ki 21:9. Pr. 28:10. Is. 9:16.
[m] 2 Ki 21:10. Is. 65:12.
[n] 2 Ki 18:13. Is. 36:1.
[o] Is. 51:20.
[p] 2 Sa. 3:34. 2 Sa. 19:13.
[q] The Syriac and Arabic have it—he "took Manasseh a captive." Our Hebrew text and translation vegan, however, and literally faithfully. He took him among "the thorns," in which he had fled, for his own salvation "prisoner." The Hebrew word "thorns" is rendered "thickets," Jer. 4:29, and "a hook or ring," and *an instrument used for smelling and searching cattle.* This latter may be the meaning in this place, and so it was rendered by the ancient Jewish translators, by the authors of the Septuagint and Vulgate versions.—*P.*
[r] Ps. 130:1, 2. Jon. 3:6, 8. 2 Kings 22.
[s] Mi. 6:9. Ro. 5:20, 21. Is. 31:6—40:3, 4. 26:16, 17:21.
[t] Is. 1:18. 1 Co. 6:11. Ps. 34:6, 5:1, 130:4.
[u] Ps. 45:10. Da. 4:37, 34.
[x] ch. 32:30, 33:1, 21, 22.
[a] Or, *the tower*, ch. 27:3. Ne. 3:26, 27, 31:21, 11:21 Ch. 9:2.
[b] Ho. 14:3, 8. Is. 2:20 ver. 3, 7. Ps. 119:69.
[y] 2 Ki. 16:10. Le. 7:12.
[z] ch. 14:4, with ver. 9. Ch. 30:32. Ch. 31:20, 32. Ge. 18:19.
[a] To have been "kept from an offering" is from an offering grace, is the greatest blessing; to have been led to repentance, is the next; and to abound in the best and fullest reparation in our power is the only evidence to man that our profession is sincere. Manasseh failed of the first; but, by the grace of God, he happily exemplified the other two.—*C.*
[b] 2 Ki. 15:6, 21:24, 2 Ki. 23:28, 24:5, 25.
[c] ch. 32:32, 33:18, 19. 26, 27, 37, 39, 36:22, 23. 26, 27, 33:2, 12, 13.
[c] Dt. 28:15, ch. 36:15, *&c.*
[d] The words of the seers are summarily recorded (2 Ki. 21:10—15), with a sad perusal of the rest of his acts' (ver. 17); but his "prayer" is not extant. The prayer attributed to him in the Apocrypha is, by universal consent, admitted to be spurious. Is then a portion of Holy Scripture lost? No, nor does this and similar texts necessarily imply a conclusion. The words, *are written*, are supplied by the translators, and the Hebrew might as

A.M. 3361. B.C. 643.

well be translated *were written*. Why they were expunged does not appear, nor is it of any importance for us to inquire or to know.—*C.*
[e] Or, *Hozai*, 1 Sa. 9:9.
[f] Manasseh's prayer is not preserved in the sacred writings. That which bears his name in the Apocrypha can hardly be identical with the one here referred to. It would seem to have been an attempt made by some later writer to supply a suitable prayer.—*P.*
[g] ch. 5:9, 33:12, 19. Ge. 43:30. 45:3, 46:29, 48:10, 50:17, 37:35.
[h] Not in his palace, but in some detached and favourite summer-house, situate in his garden. 2 Ki. 21:18. 26.
[i] 2 Ki. 21:19—25. Ch. 33:21—25.
[k] Deut. 29:19. Ps. 50:21. Ec. 8:11. How astonishing is this. With his father's example before his eyes, he walked in his father's sins, but did not repent and reform.—*C.*
[l] ver. 22. 2 Ki. 21:6. Zep. 1:5.
[m] Heb. *multiplied trespass*, 2 Ch. 33:19, ch. 28:19, ver. 6.
[n] 2 Ki. 21:7. 2 Ki. 23:27. ch. 33:7, 15. Ps. 78:58. Je. 7:30. Ps. 35:19, 69:4. 38:19.
[o] Jo. 7:5. Mat. 7:2. Ge. 9:5, 6. Nu. 35:19—21, 27.
[p] Ki. 6:21.

CHAP. XXXIV.

1 He carried on his reformation with a strong hand; *somewhat* did not prevent him from going far enough, and zeal did not lead him beyond due bounds. He walked in the *golden mean*, and his moderation was known unto all men. He looked not to the right hand or the left, but forward, forward, and upward. Reader, let the conduct of this pious youth be thy example through life.—*C.*
2 No limit of age can be prescribed to the spirit and grace of God. The call to the vineyard may be not only in the eleventh hour of a natural, but of an ecclesiastical, Mat. 20. 6 Lu. 23. 43. Still, early conversions are the most common and the most hopeful. A young king surrounded by all the fascinations of a court, yet fixing his heart on heaven: beset by flatterers, yet listening to the word of truth, the Spirit of God, and his own conscience: tempted by the example of paternal idolatry, yet steadily determined upon a godly reformation;—such was Josiah—such is the beauty of early piety.—*C.*
[q] Or, *sun images.*
[r] The Hebrew word translated "groves," both here and in ver. 7, is *asherim*, which means "images of Astarte."—*P.*

the LORD God of Israel, behold, they are written in the book of the Kings of Israel;

19 His prayer also, and *how God* was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled, behold, they *are* written among the sayings of the [d]seers.[1]

20 ¶ So Manasseh [e]slept with his fathers, and they buried him in his own house:[2] and Amon his son reigned in his stead.[3]

21 ¶ Amon[f] *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he [g]did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and [h]served them;

23 And [k]humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon [l]trespassed more and more.

24 And [m]his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land [n]slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.[5]

CHAPTER XXXIV.

1 Josiah's good reign. 3 He destroyeth idolatry. 8 He provideth for the repairs of the temple. 14 Hilkiah having found the book of the law, Josiah sendeth to Huldah to inquire of the Lord. 23 Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiah's time. 29 Josiah, causing it to be read in a solemn assembly, reneweth the covenant with God.

JOSIAH *was* eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand nor to the left.[1]

3 ¶ For in the eighth year of his [o]reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 And they brake down the altars of Baalim in his presence; and the images[3] that *were* on high above them he cut down; and the [q]groves,

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grace hath enabled remarkably to honour him. And noted piety and activity for God are the true way to be happy and prosperous in life, and to die revered and justly lamented.

CHAPTER XXXIII. REFLECTIONS.—What a grief it would be to many godly parents to return from death and behold the abominations of their children! Nations and churches readily relapse into their wonted abominations, from which they had been reformed with infinite pains. They become inhuman, unnatural, and infatuated when God gives them over to their own hearts' lusts. They turn from and provoke God, their best friend, and depend on Satan, their worst enemy. How quickly Hezekiah's boasted treasures are carried to Babylon, and his son to attend them! But O the mercy of God, in giving repeated warnings to the most vile and obstinate sinners; or in afflicting them, in order to awaken them! He can convert and forgive the greatest monsters of wickedness. But bitter are the griefs, and visible the fruits, of real repentance, particularly when the subjects were once remarkably wicked. What care to restore the worship of God which they have defaced, and to reform the persons whom they have seduced! Though God cast their sin behind his back, they never forget it themselves, nor think themselves worthy of ordinary honours, whether in life or in death. And it may be useful for us to remember that our sins, with their aggravating circumstances, as well as our returns to our duty, are exactly marked in the registers of heaven. But with what a dreadful career and unremitting obstinacy do some men post to eternal ruin! They greedily copy their parents' wickedness, but never their repentance.

CHAPTER XXXIV. [Ver. 7. Josiah was the most thorough and successful reformer of Old Testament history. His piety and zeal were, under God, mainly owing to the wise and holy men who had charge of his early training. Never had there been in the Jewish court such a noble band of high-minded and God-fearing men. Shaphan, the scribe, was chief. He had charge of the finances, and trained the young prince in political economy. Hilkiah, the high-priest,

and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them.[5]

5 And he [a]burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so* [b]*did he* in the cities of Manasseh, and Ephraim, and Simeon even unto Naphtali with their mattocks[6] round about.[7]

7 And when he had broken down the altars and the groves, and had beaten the graven images [c]into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now, [d]in the eighteenth year of his reign,[8] when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to [e]repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they [f]delivered the money *that was* brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.[9]

10 And they put *it* in [g]the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house;

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor[1] the houses which the kings[h] of Judah had destroyed.[2]

12 And the men did the work [i]faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, [k]all that could skill of instruments of music.[3]

13 Also *they were* [l]over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and [m]of the Levites *there were* scribes, and officers, and porters.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest [n]found a book of the law of the LORD *given* by[4] Moses.[5]

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again saying, All that was committed to[6] thy servants, they do *it*.

17 And they have [o]gathered together the money *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan[7] the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it[8] before[a] the king.

19 And it came to pass, when the king had heard the [p]words of the law, that he [q]rent his clothes.[9]

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [r]Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are [s]left in Israel and in Judah, concerning the words of the book that is found: for [b]great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the [c]prophetess, the wife of Shallum, the son of Tikvath, the son of [d]Hasrah, keeper of the wardrobe;[1] (now she dwelt in Jerusalem in the [2]college;[3] and they spake to her to that *effect*.

23 ¶ And[t] she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, [f]I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because [g]they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was [h]tender,[4] and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

A.M. 3363 B.C. 641

5 There has been in all ages a desire amongst superstitious minds of being buried in places of singular sanctity. This has sometimes appeared to have proceeded from a confidence of being raised at the last day; and that to have commenced a member of the communion of the relics of the abominable idolatry.—*C.*

a 2 Ki. 23.15, 20. † Ki. 13.2.

b 23.30, 31, 33.

6 Or, *mauls*. By his first blow with the Assyrians, in which they were worsted, he had "power over those pieces."

7 Hammers, pickaxes, crowbars, and such instruments as could be employed in demolishing idolatrous images and altars.—*C.*

c Heb. *to make powder*. Deu. 9. 21. Is. 30.22.

d 2 Kings 22. 3.

e 2 K. 12. 5, and ver. 8, with 10. 24 & 5. Ezra 4. ch. 24. 5. Neh. 4.

8 Many MSS. and all the early translations read "eighteenth of Josiah's reign," which, being supported by the sense, is to be preferred to the authorized reading.—*C.*

f 2 Ki. 12. 11, 12, 15; 22. 5, 6. Ezra 3. 7.

1 Or, *to enclose*.

h ch. 36. 2. 7.

2 The ruin of the temple must have been nearly complete, as walls, roofs, and floors alike, require to be repaired. The walls had probably been partially pulled down, as is common in similar cases, for the erection of other buildings, but flat roofs would suffer for want of repairs more speedily than those of angular form; and the destruction of the doors, independently of depredation, would soon follow from the free access of the rain. *Note*. This is a sad picture of the ruin of the house of God. How much more sad the state of a soul which "pride, or "covetousness, which is idolatry," the deceitful lusts, have destroyed!—*C.*

i 2 Ki. 12. 15. Ne. 7. 2. Pr. 28. 20. 2 Ti. 2. 2. 1 Co. 4. 2.

k 2 Sa. 19. 35. Ch. 6. 31—48. Ezr. 2. 65.

3 Why the sacred musicians were the overseers is not declared, yet there must have been some reason for the selection. May it not have had reference to the fact that in the building of the temple "there was no sound of hammer nor axe, nor any tool of iron heard," 1 Ki. 6. 7, and that, while in the repairing, and that the "bearers of burdens" should march, and the other artificers work, to the sound of music, the voice of praise? See Zech. 4. 7.—*C.*

l ch. 2. 18. 8. 10.

m 1 Ch. 23. 4, 5. xxv. xxvi.

n 2 Ki. 22. 8, 10. De. 31. 24, 26.

4 Heb. *by the hand of*.

5 See note on 2 Ki. 22. 8. There is every reason to conclude that this book was the autograph of Moses, for though there are fifteen places in the Old Testament where the "book of Moses" are mentioned, yet in this place alone is it called "the book of the law of, or by, the hand of Moses."—*C.* "This should be translated 'the Book of the Law of Jehovah by the hand of Moses,' and any unprejudiced reader would infer from the way it was the original copy, which by the time of Ezra had been multiplied. Ezra 6. 18. In this case the writer says regarding the wooden ark, verse 5, 'There was none of the two tables of stone that Moses put in it at Horeb.' Moses could not be ignorant when his words and deeds were recorded, and further that, though there are many quotations in the New Testament where Moses is mentioned as the writer of the book, yet in no case does he refer to it as in the hand of Moses."—*P.*

6 Heb. *to the hand of*.

o Heb. *poured out* or *melted*. 2 Kings 22. 9.

7 Both priests and people, in consulting the record of the law, publicly and privately, the public confusion caused a private mourning, no wonder that upon reading the Lord's curse of the law, and hearing it read, they were startled at it, as if none were then from the throne.—*Capellus in Patrick.*

8 Heb. *in it*.

a De. 17. 19. Jos. 1. 8. Ps. 119. 24, 97—99. Je. 36. 21.

p De. 17. 20; 28. 3—68. Lu. 20. 2—31.

q Ge. 37. 34. Ps. 119. 136. Jer. 9. 1, 3.

9 The Hebrew books being written on long rolls, the prophetic threatenings of Deuteronomy would, most probably, be unfolded first, and if so, they were well calculated to produce the deep emotion of the king. See ver. 24.—*C.*

r Or, *Achbor*, 2 Ki. 22. 12.

s 2 Ki. 19. 4. Is. 37. 4.

t De. xxviii.—xxxii. Je. xxvi.

u Ex. 15. 20. Ju. 4. 4. Ar. 21. 9.

d Or, *Harhas*, 2 Ki. 22. 14.

1 Heb. *garments*.

2 Or, *in the school* or *in the second part*.

3 Literally, "in the second," viz. city. A phrase nearly akin to the English *Newtown* so frequently applied to a part of universal cities.—*C.* See note on 2 Ki. 22. 14.—*P.*

v 2 Ki. 22. 15—20.

f ch. 36. 6, 17. Je. 5. 6. Da. xxvii. xxxii. 14. 25; 8. 16. 14. 15; 8. 19, 20. Da. 9. 12. Lu. xxvi.

g ch. 21. 10, 13. 33. 3—25. 2 Ki. 17. 16. 2 K. Mic. 5. 13. 2 Ki. 23. 26, 27; 24. 4. Je. 1. 16.

h Ge. 37. 3. 2 Ki. 22. 19. Ps. 51. 17; 34. 18. Is. 66. 2. Je. 6. 26; 31. 18. Da. 10. 12. Ho. 10. 12.

4 *Tender* in receiving instruction as a little child; *tender* in trembling at the voice of an offended God; *tender* in acknowledging the justice of his sentence; *tender* in commiserating the self-inflicted evils of his country. See Mat. 18. 3. Lu. 19. 41.—*C.*

16 And Shaphan carried the book to the king, and brought the king word back again saying, All that was committed to[6] thy servants, they do *it*.

17 And they have [o]gathered together the money *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan[7] the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it[8] before[a] the king.

19 And it came to pass, when the king had heard the [p]words of the law, that he [q]rent his clothes.[9]

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and [r]Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, inquire of the LORD for me, and for them that are [s]left in Israel and in Judah, concerning the words of the book that is found: for [b]great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the [c]prophetess, the wife of Shallum, the son of Tikvath, the son of [d]Hasrah, keeper of the wardrobe;[1] (now she dwelt in Jerusalem in the [2]college;[3] and they spake to her to that *effect*.

23 ¶ And[t] she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, [f]I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because [g]they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because thine heart was [h]tender,[4] and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

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had charge of his religious education. Huldah, the prophetess, with her husband Shallum, were in close attendance as guides and advisers. The prince had a young companion, who for early piety, devoted patriotism, and clear insight into divine truth, had no superior in that or any other age—Jeremiah the prophet. Under such training, and in such society, Josiah could scarcely have failed to reform a corrupt church, and regenerate a degraded kingdom. *P.*]

REFLECTIONS.—Happy are they who hear and obey God's calls in the days of their youth! and indeed there are but few aged conversions. Happy is the nation whose sovereign sets before them the best example, zealously purges his dominion from temptations to destructive impieties; reforms the church in

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave 'in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then[k] the king sent and gathered together all the elders of Judah and Jerusalem.[3]

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small;[4] and he read in their ears all the words of the book of the covenant *that was* found[5] in the house of the LORD.

31 And the king stood in 'his place, and made[m] a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And he "caused all that were present[6] in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah °took away all the abominations out of all the countries that *pertained* to the children of Israel, and made[7] all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* Pall his days they departed not from following[8] the LORD, the God of their fathers.[9]

CHAPTER XXXV.

1 Josiah keepeth a most solemn passover. 20 He, provoking Pharaoh-necho, is slain at Megiddo. 25 Lamentations for Josiah. 26 His acts.

MOREOVER, Josiah kept a passover unto the LORD[1] in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2 And he set the priests in their charges, and "encouraged them to the service of the house of the LORD;

3 And said unto the Levites that taught all Israel,[2] which were holy unto the LORD, Put[b] the holy ark in the house which Solomon the son of David king of Israel did build;[3] *it shall* not *be* a burden upon *your* shoulders: serve[c] now the LORD your God, and his people Israel;

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon[4] his son;

5 And stand in the holy *place*, according to the divisions of the families of the fathers[5] of your brethren the people,[6] and *after* the division of the families of the Levites;

6 So kill the passover, and [d]sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

7 And Josiah "gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand,[7] and three thousand bullocks: these *were* of the king's substance.

8 And 'his princes gave[8] willingly unto the people, to the priests, and to the Levites: [g]Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests, for the passover-offerings, two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, [h]gave unto the Levites, for passover-offerings, five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and the priests 'stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover,[9] and the priests [k]sprinkled *the blood* from their hands, and the Levites 'flayed *them*.

12 And they "removed the [l]burnt-offerings, that they might give according to the divisions of the "families of the people, to offer unto the LORD, as *it is* written in the book of Moses: and so *did they* with the oxen.

13 And they °roasted the passover with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and [p]divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron [q]*were busied* in offering of burnt-offerings and the fat[2] until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers, the sons of Asaph, *were* in their place,[3] according to the "commandment of David, and Asaph, and Heman, and Jeduthun the king's seer;[4] and the porters [s]*waited*

A.M. 3381. B.C. 623.

1 Is.57.1,2. 2 Ki.22. 20. Ps.37.37. Je.34.5. ch.35.24. He died in peace with God and his own conscience.

a 2 Ki.22.1 - ch.34. 1. Job 21.1,7,14, &c.

3 B.C. 623.

4 Heb. *from great, even to small.*

5 Undoubtedly there were many copies of the law of God in Israel, as its sovereign was so familiarly made to it in the reign of Hezekiah, (see ch.30.18,19,20; 31.3,4,21; yet we need not be surprised at the excited attention now directed to it: as a similar relic of antiquity, even in a land the most familiarized with books, would will be found an object calling forth intense curiosity in all, and make a new and deepened impression upon minds piously disposed.—C.

l 2 Ki.11.14 23.3. ch. 6.13.

m De. 5.2,3; 29.12. Jos.24.25. ch.23.16; 29. 10. Ezr.10.3. Ne.9.38. 2 Co.8.1.

n ch.34.4-33.16. Ec. 8.2. 2 Ki.23.3.

6 Heb. *found.*

o 2 Ki.23.4-20. ver.3 -7.

7 By the instrumentality of his exhortations, his example, and his piety, whereby the Spirit of God wrought this blessed reformation. —C.

p Jos.24.31. Ju.2.7.

8 Heb. *from after.*

9 Josiah's reign was an exact counterpart to that of Manasseh. The latter tolerated and established every form of worship except the true: Josiah established the true religion, and proscribed all others. He uprooted idolatry in the whole land. He was as thorough an iconoclast as John Knox. He shattered all images to pieces; he overthrew all altars; he desecrated all idol temples; and he summarily punished all idolatrous priests and people. He did not stop here. He was more than a mere destroyer of false systems. He was a reformer. He repaired the temple, re-established the national religion, remembered the priesthood, and adopted all possible means for the instruction of the whole body of the people in the law of the Lord.—*J.*

CHAP. XXXV.

1 The true character of a religious commemoration—not to flesh and blood, but 'to the Lord.'—C.

a ch.30.2-31.4 2 Ch. 23.1,2,8,20.

2 An important notice, implying the distribution of the Levites through all the tribes, and the office of teachers in which they were engaged. Still more important is their character as teachers: they were 'holy unto the Lord.'—C.

b ch.5.7. 1 Ch.23.26. It had been taken out of its place.

c 1 Ch.23.28-32.

3 Had Amon removed it, as some think, to make room for an idol, it would most probably have been destroyed: had the priests, in idolatrous times, removed it for safety, the pious act would scarcely have been unnoticed, &c. The conclusion therefore is, that it had been removed by Josiah, during the cleansing and repairs of the temple, and was now restored to its appointed place. —C.

4 This interference of David and Solomon in the regulation of divine worship, does not sanction either kings or ecclesiastics in modifying God's service after their own imaginations. Hezekiah, Solomon were both prophets of the Lord, and, in that character, and not in virtue of their office as kings, did they enact those pious and orderly forms which Josiah is now restoring.—C.

5 Heb. *the house of the fathers.*

6 Heb. *the sons of the people*

d ch.29.5,15; 30. 3,5. Ex.19.10, &c.3.5.

e ch.31.2,4. 1 Ch. 23. 14-23.3,4,1 Ki.8.63.

7 According to the Jewish calculation that not fewer than ten, nor more than twenty, were to join for one kid or lamb, the probable number at this solemnity would be 450,000.—C.

f 1 Ch.29.6-9. Ezr.1. 68,69. 2 Co.9.7.

8 Heb. *offered.*

g 2 Ki.22.4; 23.4. ch. 34.13.

h Heb. *offered.* In all 3800 bullocks and 37,600 small cattle. Mi.6.7,8. 1 Ki.8.63.

i ch. 30. 16. 2 Ch. xxiii.-xxxi.; 6. 31. 33. 4.5,49; 15.14-24; 29.4-6, 31-42.

9 The people themselves might slay their own paschal lambs, and then present the blood to the priests, that they might sprinkle it before the altar; and the Levites flayed them, and made them ready for dressing.—*Clarke.*

k ch.29.22. He.9.21, 22.

l ch 29.34. Mi.3.3.

m Le.3.4,10,11.

1 Of the burnt-offerings, neither priest nor people were to partake. They were wholly consumed by fire. Le. 1. 9, 13. These were accordingly *removed*, or set apart from the peace-offerings, freewill-offerings, or vow-offerings, Le. 7. 15, 16, of which the offerer was authorized to partake.—C.

n ver.5,7,13 Ac.10. 14. Ga.3.28.

o Ex.12.8,9. De.16.8. Ps.22.14,15. 53.10.

p Heb. *made them run.* Le.9. 10. Ru.2.2. 1 Ki.18.46. Ps.119.32. 59.60.

q Ac.6.4; 20.24,31. r 1 Ki.4.2. Ja.4.31.

2 That is, the *fat* of the peace-offerings (Le. 3. 3, 4, 9, 15) and of the trespass-offerings (Le.7.3,4).—*L.*

3 Heb. *station.*

s 1 Ch.25.1-31; 23. 5; 6.31,32, 15.16-24; 16. 5, 41.

4 Or rather, 'seers,' for Asaph and Heman are also designated at ch.29.30; 1 Ch. 25. 1, 5. This is also the reading of all the ancient versions (except the Chald.) and of a MS. of Kennicott.—*L.*

t 1 Ch.9.17,18; 16. 42 -19.

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his nation; trembles at the words of the God of Israel; and under the apprehensions of his denounced wrath humbles himself; and labours to have all his subjects taught divine truths, fixed in them, and preserved from wickedness. And it is pleasant, after great prevailing impiety, to behold kings, ministers, and people harmoniously and heartily zealous for the instituted purity of God's worship, and solemnly devoting themselves, upon a new-covenant footing, to his service.

CHAPTER XXXV. REFLECTIONS.—Alas! how often neither ministers nor people show due forwardness in observing the solemn ordinances of God! Yet much might be done for the excitement of others by one in high station, who so loves him that he grudges no expense nor labour in his service. And magistrates, by their example and zealous exertions, might effectually instigate and encourage even ministers to do their duty; yea, where many difficulties are in the way. No one ought to become a hypocrite for the sake of carnal advantage: but certainly such as appear sincere ought to meet with peculiar encouragement. Care should be taken, by all concerned, that none be deprived of God's ordinances on account of their poverty; and that none, by public service, injure his own soul's edification. But great labour and pains are necessary in reducing all ranks and things to due order in the observation of God's ordinances after they

at every gate; they might not depart from their service;[5] for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* present[6] kept[t] the passover at that time, and the feast of unleavened bread seven days.

18 And there [u]was no passover like to that[7] kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In[x] the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After[y] all this, when Josiah had prepared the temple,[8] Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.[9]

21 But he sent ambassadors to him, saying, What[z] have I to do with thee, thou king of Judah? *I come* not against thee this day, but against [a]the house wherewith I have war; for God[b] commanded me to make haste: forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, but [c]disguised himself, that he might fight with him, and hearkened not unto the words of Necho from [d]the mouth of God,[1] and came to fight in the valley of [e]Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore [f]wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he [g]died, and was buried in *one of* the sepulchres[2] of his fathers: and [h]all Judah and Jerusalem mourned for Josiah.[3]

25 ¶ And Jeremiah lamented for Josiah: and all the [i]singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations.[4]

26 ¶ Now the rest of the acts of Josiah, and his [k]goodness, according to *that which was* written in the law of the LORD,

27 And [l]his deeds, first and last, behold, they *are* written in the book of the Kings of Israel and Judah.

CHAPTER XXXVI.

1 Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill, is carried bound into Babylon. 9 Jehoiachin succeeding, reigneth ill, and is brought into Babylon. 11 Zedekiah succeeding, reigneth ill, despiseth the prophets, and rebelleth against Nebuchadnezzar. 14 Jerusalem, for the sins of the priests and the people, is wholly destroyed. 22 The proclamation of Cyrus for building the temple.

THEN the people of the land took [a]Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt [b]put him down[1] at Jerusalem, and condemned[2] the land in an hundred talents of silver, and a talent of [3]gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took [c]Jehoahaz his brother, and carried him to Egypt.[4]

5 ¶ Jehoiakim[d] *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him [e]came up Nebuchadnezzar king of Babylon, and bound him in fetters,[5] to carry him to Babylon.

7 Nebuchadnezzar[f] also carried off the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and [g]his abominations which he did, and that which was found in him, behold, they *are* written in the book of the Kings of Israel and Judah: and [h]Jehoiachin his son reigned in his stead.

A.M. 3381. B.C. 623.

5 An admonitory note, worthy of all observance. For if a Jewish porter might not depart from his service, much less may a Christian minister give up to secularities, whether of amusement or profit, that time and those energies which are all due to the Lord. Mat. 25. 15.—*C.*

6 Heb. *found.*

t Ex. 12. 6. and 23. 6, 7. 34. 24. Le. 23. 5–8. De. 16. 1, 8. Nu. 28. 14–25. ch. 30. 21. 1 Co. 5. 7, 8.

u 2 Ki. 23. 22, with ch. 30. 26, 27. So exactly observed.

7 The superiority of this passover lay; 1. In the number of sacrifices, *presented to the people*, which was greater than David, Solomon, or Hezekiah had given. Hezekiah's offerings are specially enumerated, and they amounted but to 19,000 in all; those of Josiah to 41,000. 2. In the more perfect preparation of priests, Levites, and people, compare ver. 16 with 2 Ki. 11. 11, 12. 3. In the more perfect observance of the Mosaic order, ver. 12. 4. In the kindly dispositions whereby one class became servants to the other for the Lord's sake, ver. 14, 15. 2 Co. 4. 5. 5. In the spirit of deep devotion that pervaded all ranks.—*C.*

x ver. 1; ch. 34. 8. 2 Ki. 23. 23.

y 2 Ki. 23. 29. Je. 46. 2.

8 Heb. *house.*

9 B.C. 610.

z 2 Sa. 16. 10. Je. 2. 4. Mat. 8. 29.

a Heb. *the house of my war.* Is. 30. 32.

b 2 Ki. 18. 25. And it was Josiah's duty to obey, De. 5. 32.

c ch. 18. 29. 2 Ki. 24. 2. 1 Sa. 28. 8.

d ver. 21. Je. 22. 20, 22.

1 Josiah cannot be accused of rashly entering upon an unjust war; for Necho was marching an army through his territory without leave, and about to attack the king of Babylon, from whom he must have held the northern parts of his kingdom, ch. 34. 6. Nor did Necho's ambassadors give any evidence that they had a divine command for their expedition, they merely assert it; and the expression, 'from the mouth of God' (Elohim) is not used in Scripture for a divine message, which is uniformly 'from the mouth of Jehovah.' See ch. 36. 12.—*C.*

e 2 Ki. 9. 27. Zec. 12. 11.

f Heb. *made sick*, 1 Ki. 22. 34. 2 Ki. 8. 29.

g 2 Ki. 23. 30. Ps. 36. 6. Ec. 9. 7, 2. 14.

2 Heb. *among the sepulchres.*

h Zec. 12. 11.

i Job 3. 8. Ec. 12. 5. Je. 9. 17–22. Mi. 1. 8, 9.

3 The battle took place in the plain of Esdraelon, at or very near to the spot consecrated in national history by the great victory of Barak. It would seem that there was on the battle-field an ancient sanctuary of the two Syrian gods Hadad and Rimmon, and that the city of Megiddo was not far distant. We have no details of the battle. One melancholy event absorbs the attention of the sacred writer. Josiah disguised himself, as kings were then accustomed to do when entering battle. The Egyptian archers fired upon and mortally wounded him. He was put into another chariot, and driven rapidly off eastward to Jerusalem. But all was in vain. The good monarch died; and all Judah and Jerusalem mourned for him.—*P.*

4 Not in the book called *Lamentations of Jeremiah*, but in some other of that name, used by the 'singing-men and singing-women,' and not included in the sacred canon.—*C.*

k Heb. *kindnesses*, ch. 32. 32.

l Ch. 9. 29. 12. 15. 13. 22. 16. 11, 12. 24. 13 to.

CHAP. XXXVI.

a Or, *Shallum*, 1 Ch. 3. 15. Je. 22. 11. 2 Ki. 23. 30, 34.

b Heb. *removed him*, 2 Ki. 23. 33. Ezr. 19. 34.

1 Dethroned him for some cause not recorded.—*C.*

2 Heb. *mulcted.*

3 *i.e.* £17,693, 15*s* sterling.

c Ezr. 19. 34. Je. 22. 10–12.

4 Immediately after the battle of Megiddo Pharaoh-Necho continued his march against the king of Assyria. The Jews were thus left to themselves, and they placed Jehoahaz on the throne. His reign was very short, but it was very wicked. Instead of imitating the noble example of his father, he gave way to the follies and vices of the worst of his predecessors. 2 Ki. 23. 32. Necho returned in three months from his victorious campaign. Encamping for a time at Riblah, on the northern border of Canaan, he gave orders to dethrone Jehoahaz, probably because he had not himself nominated him; and then he placed Eliakim, another son of Josiah, on the vacant throne. The change of name to Jehoiakim was the badge of a tributary prince; he became the vassal of Necho.—*P.*

d 1 Ch. 3. 15. Mat. 1. 11. 2 Ki. 23. 36, 37. Je. 22. 13–19, 24–30. 26. 21–23. xxxvi.

e 2 Ki. 24. 1. 2 Je. 20. 18. 25. 9. 36. 29–31. Eze. 19. 9.

5 Or, *chains.* *f* 2 Ki. 24. 13. Da. 1. 2. 5. 3. *g* ver. 5 with 35. 27. *h* Or *Jeconiah*, 1 Ch. 3. 16, or *Coniah*, Je. 22. 24.

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have been long neglected. The very best of men rarely leave the world without some visible blemish. How affecting it is to see this great man die in an unjust war, after he had received from God fair warning of his danger! But God in his sovereign wisdom often makes his people's sinful rashness the mean of their own happiness and of their survivors' misery. Many lament the loss of their mercies who never rightly improved them in the enjoyment; and grieve for the misery which they see coming on their nation, who will not take the proper methods of repentance to prevent it.

CHAPTER XXXVI. [Ver. 6. It was in the third year of Jehoiakim's reign that Nebuchadnezzar took Jerusalem, Da. 1. 1, and put fetters on the king. At first it was the intention of the conqueror to take Jehoiakim to Babylon, but for some reason he changed his purpose, and restored the crown to him. Many Jews of high rank were at that time taken captive, and among them was the prophet Daniel, Da. 1. 1–7. A large proportion of the treasures and sacred vessels of the temple were also taken and placed in the great temple of Babylon. Jehoiakim became tributary to Nebuchadnezzar for three years. He then, taking advantage of some troubles in Assyria, ventured to rebel; Judea was invaded, Jerusalem captured, Jehoiakim slain, and his son Jehoiachin placed on the throne. *P.*]

Ver. 17. [The details of the terrible sufferings to which the people of Jerusalem were exposed during the long siege, which is only just referred to in this passage, may be learned by a careful study of the prophecies of Jeremiah and the history of Josephus. The siege lasted two years. It has been ever since regarded as the darkest period of Jewish history; and is still commemorated by a fast. Famine and pestilence committed frightful ravages in the city. Jeremiah was in prison, but received a daily supply of bread by order of the king, Je. 37. 21; 38. 9. The children died of hunger in the streets. Parents devoured the flesh of their own children, Eze. 5. 10. At length the enemy effected an entrance; Zedekiah with the royal family escaped in the night, fled through the wilderness, but were captured at Jericho. The king's fate was a cruel one. Jerusalem and its temple were completely destroyed. The captivity dates from the third year of Jehoiakim, B.C. 607, nineteen years previous to the final siege and destruction of Jerusalem. *P.*]

REFLECTIONS.—For the transgressions of a land many and unprofitable are the princes of it. Quickly do things ripen for the ruin of nations when their day of punishment is at hand. But to what obstinate and aggravated wickedness are they permitted to arrive

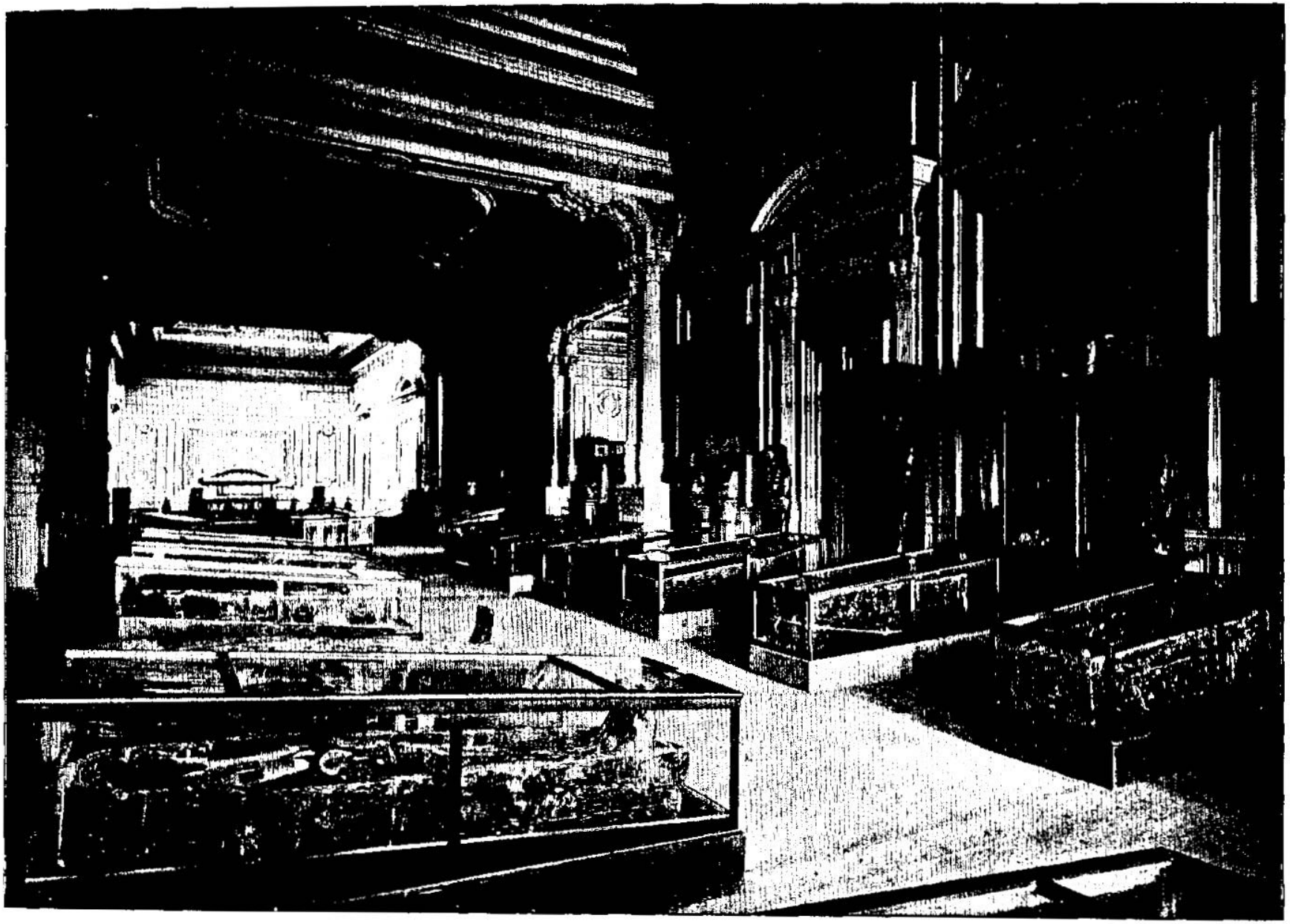

HALL OF THE ROYAL MUMMIES—CONTAINING THE MUMMY OF RAMESES II., THE OPPRESSOR OF THE CHILDREN OF ISRAEL.

[II. Chronicles, xxxv.20.]—"After all this, when Josiah had prepared the temple, Necho, king of Egypt, came up to fight against Charchemish by Euphrates: and Josiah went out against him." Necho was one of the Pharaohs of Egypt. This view of the Hall of the Royal Mummies, Gizeh Museum, is given because it contains the remains of many of the Egyptian kings. This hall is one of the large rooms in the Palace of Gizeh, a building which is said to have been erected at a cost of nearly twenty-five million dollars. It was built as a harem for the great Egyptian Pasha who assisted De Lesseps in opening the Suez canal, and who brought such a load of debt upon Egypt that he was deposed by the Sultan and taken to Constantinople. This building was confiscated by the government and is now used to house the valuable collection of Egyptian antiquities which make up the marvelous contents of the museum.

9 ¶ Jehoiachin[t] *was* eight years[6] old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And when the year[7] was expired, king Nebuchadnezzar sent and brought him to Babylon,[8] with the goodly vessels[9] of the house of the LORD, and made [k]Zedekiah his brother king over Judah and Jerusalem.[1]

11 ¶ Zedekiah[l] *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* [m]humbled not himself before Jeremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also [n]rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people, transgressed [o]very much after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 And[p] the LORD God of their fathers sent to them by his messengers,[2] rising[3] up betimes,[4] and sending; because he had [q]compassion on his people, and on his dwelling-place:

16 But they [r]mocked[5] the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.[s]

17 Therefore he brought upon them the king of the Chaldees, who slew their young men[6] with the sword in the house of their sanctuary,[7] and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And [t]all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they [u]burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword[8] carried he away to Babylon, where they were servants [x]to him and his sons until the reign of the kingdom of Persia;

21 To fulfil the word of the LORD by the mouth of [y]Jeremiah, until the land [z]had enjoyed her sabbaths:[9] *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.[1]

22 ¶ Now,[a] in the first year[2] of Cyrus king of Persia, (that the word of the LORD *spoken* by the mouth of [b]Jeremiah might be accomplished,) [c]the LORD stirred up the spirit of Cyrus king of Persia, that he made [d]a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of [e]the earth hath the LORD God of heaven given me; and he hath charged me to [f]build him an house in Jerusalem, which *is* in Judah: [g]who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

A.M. 3754. B.C. 250.

f 2 Ki. 24. 6–16.

6 Or, 2 Ki. 24. 8 he is said to have been *eighteen* years old when he ascended the throne; and the Syriac and Arabic versions have *eighteen* as likewise have several MSS. of this verse. The statement of *eight* years in the text is accordingly pronounced a transcriber's error; it may, however, be as readily the error of our own ignorance of all the circumstances: as he may have been associated in the government even at *eight*, for some political purpose and commensurately to the age of Josiah's succession at *eighteen*. C.

7 Heb. *at the return of the year.*

A.M. 3395.

8 Or, *Mattaniah*, his uncle, 2 Ki. 24. 17.

9 Heb. *vessels of desire.*

k Gr. *Mattaniah*, his uncle, 2 Ki. 24. 17.

l 2 Ki. 24. 18, 19. Je. 52. 1, 2.

m Je. 21. 3. 22. 24. 1–5. xxxiv. xxxvii. xxxviii.

n 2 Ki. 24. 20. Je. 52. 3. Ezek. 17. 15, 20.

o ch. 33. 2–7. Je. 1–xvii. Ezra. 9. 1, 2. xxxv. Mal. 2. 11. Zeph. 1.

p Je. 25. 3, 4. 26. 5. 35. 15. 44. 4.

q Heb. *by the hand of his messengers.*

r Gal. 4. 29. 1 Thes. 2. 15, 16. Heb. 11. 36.

s ch. 33. 10. Je. 5. 31. 6. 14. 8. 11. 14. 19. xv. 1. xvii. 4. xxvii. xxxvii. xxxviii. Lam. 2. 17. 3. 42. Ezek. 5. 13. 6. 12. 7. 8. 20. 8. 18. 9. 8. 11. 13. 13. 15. 14. 19. 20. 33. 36. Mic. 7. 9. Zeph. 3. 8. 1 Thes. 2. 16.

t Heb. *treasure.*

5 Marking in the ways of infidelity and licentiousness, is the invariable substitute for argument. Were the reproach cast on made retaliation, the reproof to both remains. This cancer of the heart, the mystical pronounces incurable; it seizes a "vessel of wrath," self-fitted for destruction.—C.

6 2 Ki. 23. 31–35. 2 Ch. 36. 2–4. Je. 22. 10–12. xxxvi. 2. The 18 in ver. 9 is the 28 in 2 Ki. 23. 36. 24. 8. 2 Ch. 36. 5. 9. the 28 is 31. 20–18. 3. 28.

7 The temple was a place of great strength, and had been garrisoned as the last place of defence.—C.

f Je. 27. 6. Je. 28. 28–22. Da. 5. 2. 2 Ki. 25. 13–17.

u 2 Ki. 25. 9. Ps. 79. 1. 74. 6–8. Je. 52. 13. 17. 21. Lam. 2. 4. 2 Ch. 36. 19.

8 Heb. *the remainder from the sword.*

x Je. 27. 6. xl. 11.

y Je. 25. 9. 11. 29. 10. Da. 9. 2.

z Le. 26. 34. 43.

9 The land was ordained to a sabbatic rest year, Le. 25. 2–4. and from 2 weeks appear, the Jews had not conceded. They were accordingly threatened by Jeremiah (25. 9–11. 29. 10.) with a captivity of seventy years—an emblematic number—seeing the 490th year of their jubilee was the 70th year of their captivity. Now, the days of our years are threescore years and ten; and are they not the days of our spiritual captivity? Rom. 7. 24. But we have a greater than Cyrus, who has proclaimed deliverance to the captives. Isa. 42. 7. and entered the gates in spite of the heavenly guard. Dan. 2. Matt. 2. 3. Ep. 4. 8.—C.

1 The commencement of the "threescore and ten years" was in B.C. 606, and its close in B.C. 536.—C.

a Ezra. 1. 1–4. 2 B.C. 536.

A.M. 3468. B.C. 536.

b Je. 25. 12, 13. 29. 10. He. 11. 13.

c Is. 41. 25. 45. 1–4. Je. xxx. xxxi.

d Da. 9. 2. 11. 4–35. Ps. 75. 6, 7.

e Is. 44. 28. 45. 13. Ezra. 1. 2, 3. 5. 3–5.

f Zech. 6. 7. 1 Chron. 28. 6. 2 Kings. 21.

g Ex. 23. 20. 1 Sam. 10. 24.

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before the Lord measures his righteous justice upon them! None are usually more deeply involved in it than the rulers in church and state: and none share more of their contempt, hatred, and persecution than faithful ministers. But the righteous Lord at last marks their sins in their punishments; and makes up the loss of his honour, which he ought to have had from them, in the form or duration of his executed judgments. And yet in wrath he remembers mercy. Strangely he preserves his people's property for them against their return, even when they have provoked him to cast them out of it. In his providence he exactly adheres to his word. Nor will he, in his pardoning goodness, contend for ever, even where his honour requires him to contend long.



GENERAL VIEW OF ACROPOLIS AND THEATER, SARDIS—BURNED BY CYRUS, KING OF PERSIA, WHEN CROESUS WAS KING OF LYDIA. [Ezra, i:1.]—"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing." The proclamation of Cyrus referred to above had reference to building the Lord's house at Jerusalem. This is the Cyrus that captured Sardis, the capital of the kingdom of Lydia. Croesus was king at the time. Cyrus condemned him to be burned alive. When bound to the stake Croesus was heard to utter the name of Solon. Whereupon Cyrus inquired the reason. The unfortunate monarch replied by repeating a conversation which had taken place between himself and the Grecian sage on the instability of human happiness, which so affected Cyrus that he liberated Croesus, and ever after retained him as one of his most intimate friends.

THE BOOK OF EZRA

Was probably written by himself. It contains a history of eighty years; and exhibits the divine fulfilment of all those predictions of Moses, Isaiah, Jeremiah, Ezekiel, Micah, or others, which respected the deliverance from Babylon. It particularly informs us, (1) Upon what encouragement, and what numbers returned, i. ii. (2) How the temple was rebuilt and dedicated, notwithstanding repeated stops from their heathen neighbours, iii.–vi. (3) How Ezra, as Artaxerxes' deputy, came to Jerusalem, mourned over, and dissolved the marriages with heathen women, vii.–x. [The book of Ezra may be divided into two sections:—(1) Ch. i.–vi., containing an account of the return of the exiles from Babylon under the leadership of Zerubbabel and Joshua, with the erection of the temple and the re-establishment of the Jewish worship. (2) Ch. vii.–x., detailing the journey of a second caravan of exiles under the leadership of Ezra himself. *P.*]

CHAPTER I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for their return. 7 Cyrus restoreth the vessels of the temple to Sheshbazzar.

NOW, in the first year of Cyrus king of Persia,[1] (that the word of the LORD by the mouth of Jeremiah might be fulfilled,) the LORD [a]stirred up the spirit of Cyrus king of Persia, that he [b]made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth;[2] and he hath charged me to build him an house at Jerusalem, which *is* in Judah;

3 Who *is there* among you of all his people? his God be with him, and let him go up[3] to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help[c] him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit [d]God had raised,[4] to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened[e] their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was [f]willingly offered.

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, [g]which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [h]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thousand [i]chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All[k] the vessels of gold and of silver *were* five thousand and four hundred.[5] All *these* did Sheshbazzar bring up with *them of* [l]the captivity, that were brought up from Babylon unto Jerusalem.

A.M. 3468. B.C. 536.

CHAP. I.

1 Cyrus, the son of a king of Persia by a daughter of the king of Media, united these two kingdoms, and conquered Babylon. He was born 600 years before Christ, and reigned 30 years. His name and conquests were prophetically announced by Isaiah 200 years before his birth, and Josephus (*Antiq.* lib. c. 2) attributes his partiality for the Jews to his reading these prophecies under the instruction of Daniel. —*C.*

a Ps.106.46. Pr.16.1. ch.6.22. Le.26.42. De. 4.30.31.30.3.32.36.43.

b Heb. *caused a voice to pass.* 2 Ch. 36.22.

2 According to the best authorities, Cyrus at this time reigned over the Persians, Medes, Hyrcanians, Bactrians, Indians, Assyrians, Syrians, and all the countries called Lesser Asia: still these were far from being 'all the kingdoms of the earth.' The words are not, however, to be considered a mere eastern hyperbole, for they contain a literal statement, when the word *earth* is interpreted of its known or civilized countries. —*C.*

3 So far these verses are a repetition of the closing section of 2 Ch. Ezra is manifestly a continuation of the history given in Chronicles.—*P.*

c Heb. *lift him up,* Ge.6.2. Ro.15.1. Ex.3. 22. Ps.105.37. Is.49.22. 60.6.

d Ne.2.12. Pr.16.1. 7.8.11.22. Ex.35.5,21. 1 Ch.29.2-9.

4 The Scriptures see God in everything. Cyrus was, no doubt, kind to the Jews, but the Lord 'stirred him up,' ver. 1. The Jews loved their country, but God 'raised up their spirit.'—*C.*

e That is, *helped them,* ver. 4. Ex.20 3. Ro.15.10.

f ver. 4. Ex 25.2,35. 5.27. 1 Ch.29.14-19.28. 14.18.29.2-9. Ps.110.3. 2 Co.9.7.

g 2 Ki.24.13.25.16. 2 Ch. 36.7,18. Je. 27.21, 28.3. Da.1.2.5.3.23.

A.M. 3468. B.C. 536.

h Zerubbabel. Sheshbazzar was his Babylonish name. ch. 2.2,3.8.5.14,16. Hag 1. 1.

i Nu. 7. 13, 19-25,37. 37.43. 46. 55. 61. 67. 73. 79.

k Ro.9.23. 2 Ti.2.19, 20.

5 This verse, like 60 many others, has been charged with the error of a transcriber, because all the vessels in ver 9, to amount but to 2499. But there is no ground for the charge. All the vessels restored by Cyrus amounted but to 2499; but all the vessels brought up to Jerusalem were 5400, including all the people had bestowed. See ver.6.—*C.*

l Heb. the *transportation,* Mat. 1. 11. 12.ch.11.

CHAP. II.

a Judea. ch.5.8.Ne. 7.5,6.A.C 2Ch.xxxvi. Je.xxix.10.

1 The empire was divided into provinces or governments (see Es. 1. 1.) of which Canaan seems to have been one. And Ezra naturally adopts the distinctive language of his time as that most intelligible to the generation that returned from the captivity. Some, however, by *province* understand Babylon; but had that been Ezra's meaning, he would scarcely have called his brethren 'children of the province.' See ch. 5 8.—*C.*

b Ec.4.9,10. Ac.2.42, 46.4.32.

2 These were the chiefs who went to conduct the people. Zerubbabel was the prince, and Joshua the high-priest, the grandson of Seraiah who was slain by Nebuchadnezzar. Nehemiah and Mordecai were not the persons whose names afterwards occur, the one as the author of the succeeding book, the other as the relation of Esther.—*I.*

c Or, *Azariah,* Ne. 7.7.

3 *Mispereth.*

4 *Nehum.*

d Ne. 7. 8. ch.10. 25. 8.3.

4 Ne.7.9.ch.8.8.

f Ne.7.10.ch.8.

CHAPTER II.

1 The number that return of the people, 36 of the priests, 40 of the Levites, 48 of the Nethinims, 55 of the children of Solomon's servants, 61 of the priests who could not show their pedigree. 64 The whole number of them, with their substance. 68 Their oblations for the temple.

NOW these *are* the children of the [a]province[1] that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with [b]Zerubbabel:[2] Jeshua, Nehemiah, [c]Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar,[3] Bigvai, Rehum,[4] Baanah. The number of the men of the people of Israel:

3 The [d]children of Parosh, two thousand an hundred seventy and two.

4 The children of [e]Shephatiah, three hundred seventy and two.

5 The children of [f]Arah, seven hundred seventy and five.

CHAPTER I. [Ver. 7. We read in 2 Ki. 24. 13 that when in the reign of Jehoiachin Nebuchadnezzar captured Jerusalem, 'he carried out all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord;' yet Ezra says in this place that Cyrus returned the vessels. There is no contradiction. Nebuchadnezzar captured Jerusalem twice, once in the reign of Jehoiakim, and once in the reign of Jehoiachin. On the former occasion he took the golden vessels of the temple and placed them in the temple of his god at Babylon, 2 Ch. 36. 7; Da. 1. 2. These vessels Cyrus delivered up again to the Jews when returning from exile. On the second capture of Jerusalem Nebuchadnezzar appears to have stripped the gold plating from the larger vessels and furniture of the temple—from the altar of incense, the table of show-bread, the ark of the covenant, &c., he cut it in pieces and carried it away. *P.*]

REFLECTIONS.—Behold how God rules over the kingdoms of the earth, and always seeks to turn the hearts of princes and others for the good of his church! God is here exactly fulfilling the predictions of his word concerning the name of the deliverer; and the occasion, time, and manner of the deliverance. It is honourable for princes and men in authority to begin the exercise of their power in the service of God, as an acknowledgment of his bounty to them; and to overlook secular interests and customs of countries in order to put honour on Christ and his people. But in every good word and work the Lord must work in us to will and to do of his good pleasure. And he can procure

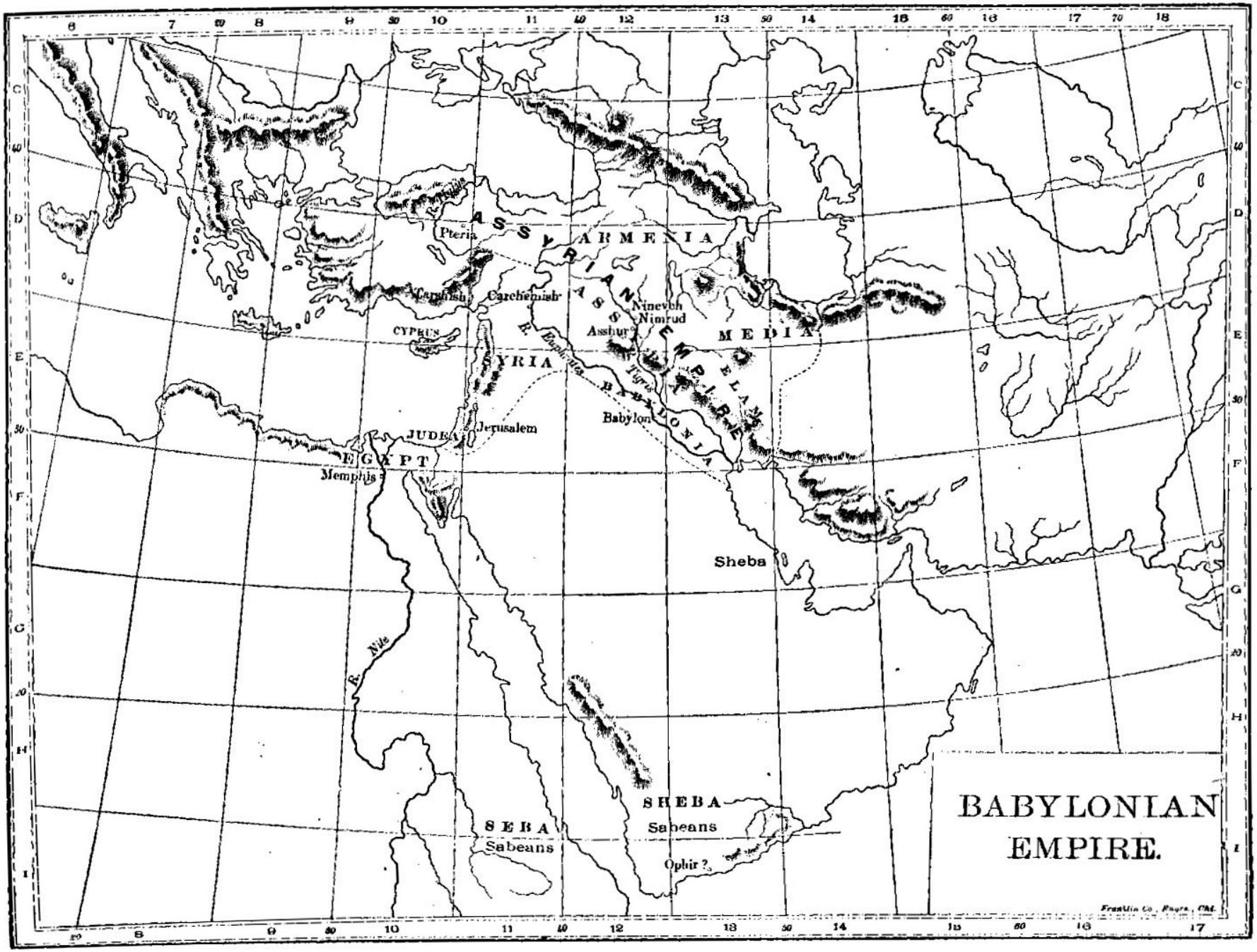
ASSYRIAN EMPIRE
ARMENIA
MEDIA
Pteria
Carchemish
Nineveh
Nimrud
Assur
CYPRUS
SYRIA
E. Euphrates
Tigris
BABYLONIA
ELAM
Babylon
JUDEA
Jerusalem
EGYPT
Memphis
Sheba
E. Nile
SHEBA
Sabeans
SEBA
Sabeans
Ophir ?
BABYLONIAN EMPIRE.

6 The children of [p]Pahath-moab of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.[5]

7 The children of [l]Elam, a thousand two hundred fifty and four.

8 The children of [r]Zattu, nine hundred forty and five.

9 The children of [k]Zaccai, seven hundred and threescore

10 The children of [t]Bani, six hundred forty and two.

11 The children of [m]Bebai, six hundred twenty and three.

12 The children of [u]Azgad, a thousand two hundred twenty and two.

13 The children of [v]Adonikam, six hundred sixty and six.

14 The children of [p]Bigvai, two thousand fifty and six.

15 The children of [q]Adin, four hundred fifty and four.

16 The children of [r]Ater of Hezekiah, ninety and eight.

17 The children of [s]Bezai, three hundred twenty and three.

18 The children of [t]Jorah, an hundred and twelve.

19 The children of [u]Hashum, two hundred twenty and three.

20 The children of [x]Gibbar, ninety and five.

21 The children of [y]Beth-lehem, an hundred twenty and three.[6]

22 The men[7] of [z]Netophah, fifty and six.

23 The men of [a]Anathoth, an hundred twenty and eight

24 The children of [b]Azmaveth, forty and two.

25 The children of [c]Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.[8]

26 The children of [d]Ramah and Gaba, six hundred twenty and one.

27 The men of [e]Michmas, an hundred twenty and two.

28 The men of [f]Beth-el and Ai, two hundred twenty and three.[9]

29 The children of [g]Nebo,[1] fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of [h]the other Elam,[2] a thousand two hundred fifty and four.

32 The children of [i]Harim, three hundred and twenty.

33 The children of [k]Lod,[3] Hadid, and Ono, seven hundred twenty and five.

34 The children of [l]Jericho, three hundred forty and five.

35 The children of [m]Senaah, three thousand and six hundred and thirty.

36 ¶ The priests:[4] the children of [n]Jedaiah, of the house of Jeshua, nine hundred seventy and three.

37 The children of [o]Immer, a thousand fifty and two.

38 The children of [p]Pashur, a thousand two hundred and forty and seven.

39 The children of [q]Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children [r]of Hodaviah, seventy and four.

41 The [s]singers:[5] the children of Asaph, an hundred twenty and eight.

42 The [t]children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ¶ The[u] Nethinims:[6] the children of Ziha, the children of Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of [x]Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of [y]Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

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[f] Ne.7.11, ch.12.30, 8.4.2.

5 Two families appear to be united in this verse:—(1) The children of Pahath-moab, and (2) The children of Jeshuajoab. The verse may be translated as follows:—'The children of Pahath-moab to (or *with*) the children of Jeshua-Joab, two thousand eight hundred and twelve.'—*P.*

[k] Ne.7.12, ch.12.26, 8.7.

[l] Ne.7.12, ch.12.27.

[t] Ne.7.14.

[m] Or, *Birmai*, Ne.7.15, ch.10.27, 34

[n] Ne.7.16, ch.10.28, 8.12.

[o] Ne.7.17, ch.8.13.

[p] Ne.7.18, ch.8.14.

[q] Ne.7.20, ch.8.6.

[r] Ne.7.21.

[s] Ne.7.23.

[t] Or, *Harriph*, Ne.7.24.

[u] Ne.7.22, ch.10.33.

[x] Or, *Gibeon*, Jos.9.17, Ne.7.25, 1 Ch.8.29.

[y] Ge.35.19, Ju.17.8, 19.1 Ne.7.26, Ru.1.19, 1 Sa.16.4, Mat.2.1, 6, Mi.5.2.

6 Bethlehem may have been the head of a family, or the name of a town. If the latter, then the people of it are mentioned as constituting one tribe or family. The same was the case in regard to Netophah, Anathoth, and all the others which follow.—*P.*

7 Why in ver. 22, 23, 27, 28, we find *men* instead of *children*, does not appear. Amongst reasons that might be assigned for the change, one is the possibility that the men of those districts might have left their families behind, purposing to send for them when they had prepared commodious residences.—*C.*

[z] Ne.7.26, 2 Sa.23.28, Je.40.8, 1 Ch.2.54, 54.

[a] Ne.7.27, Je.1.1, Jos.21.18, 1 Ki.2.26.

[b] Or, *Beth-azmaveth*, Ne.7.28.

[c] Ne.7.29, Jos.9.17, 15.60, 18.25, 26.

8 These were three cities of the Gibeonites, whose romantic story is told in Jos. 9.—*P.*

[d] Ne.7.30, Jos.18.24, 25, 1 Sa.7.17.

[e] Ne.7.30, 1 Sa.13.5, 14.5, Is.10.28.

[f] Ne.7.32, Jos.7.2, 12, 8.9, 17, Ge.12.8, 28.9.

9 The cities mentioned in ver. 20–28 were situated in the territory of Benjamin, a short distance north of Jerusalem, and within a few miles of each other.—*P.*

[g] Ne.7.33.

1 Nebo must not be confounded with Mount Nebo in Moab. There is a small village in the plain of Sharon, at the foot of the hills of Benjamin, now called *Beit Nebah*, 'the house of Nebo,' which is no doubt identical with the Nebo here mentioned.—*P.*

A.M. 3468. B.C. 536.

[h] ver.7. Ne.7.34.

2 Or more probably 'The children of *Elo mukhzer*.' The Septuagint has *Lamar*.—*P.*

[i] Ne.7.35, ch.10.31.

[k] Ne.7.37, 11.34, 35, 1 Ch.8.12.

3 Lod is the Lydda of the New Testament, celebrated as the scene of the miracle wrought by Peter on the paralytic Eneas, Ac.9.33. It is situated on the rich plain of Sharon, a few miles east of Joppa.—*P.*

[l] Ne.7.36, 1 Ki.16.34, with Jos.6.1.

[m] Ne.7.38.

4 Four only of the twenty four courses (1 Ch.24.19) returned to Jerusalem at least, only four that could establish their genealogy, ver. 62. But these, it is believed, were afterwards subdivided, so as to form again the full complement, according to the order of David.—*C.*

[n] 1 Ch.24.7, Ne.7.39, ch.12.19.

[o] 1 Ch.24.14, Ne.7.40, ch.12.20.

[p] 1 Ch.9.12, Ne.7.42, ch.10.22.

[q] 1 Ch.24.8, Ne.7.42, ch.10.21. Only four out of the twenty-four orders of priests returned.—L. Comp. 1 Ch.24.6–18.

[r] Or *Judah*, ch.3.9, or *Hodevah*, Ne.7.43.—*P.*

[s] Ne.7.44, 1 Ch.25.1.

5 That the Jews in their captivity still retained their taste for sacred music, both vocal and instrumental, is manifest from Ps. 137. 2. Nor is there any exercise to which believers are more frequently called or more earnestly exhorted in the Scriptures, than that of singing the praises of Jehovah. See Ps. 95. 1; 96. 1; 98. 1, &c. &c. Ja. 5. 13. To unbelievers it is a witness and an attraction; to believers a duty, a privilege, and a delight.—*C.*

[t] Ne.7.45, 1 Ch.xxvi.

[u] 1 Ch.9.2, Ne.7.46–56.

6 The name *Nethinim* signifies 'devoted,' and it is applied to those who were a; pointed to do the menial work of the sanctuary for the Levites. The Nethinims were the hereditary servants of the temple. They were chiefly the descendants of the Gibeonites, who by a device took advantage of Joshua to make a league with them; and who were condemned to be 'hewers of wood and drawers of water' to the Israelites.—*P.*

[x] Or, *Sia*, Ne.7.47.

[y] Or, *Shamlai*, Ne.7.48.

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from such as know him not the greatest kindness to his interests and people. What care he took to preserve the furniture of his temple, and maintain the princely dignity of Judah, even in Babylon! But much greater is his care of whatever pertains to Jesus and his people. And it is honourable when princes and ministers are peculiarly forward to rebuild God's temple and reform his church.

CHAPTER II. [Ver. 59. They may perhaps have been descendants of the first captives carried away by Tiglath-pileser from the northern kingdom; and who had preserved the tradition of their Israelitish origin, and also their attachment to their national faith, though they had lost their family records. *P.*]

Ver. 63. [The *Tirshatha* was the official name for the governor of Judea under the Persian rule. It is probable that Nehemiah is here meant, as he is twice called by that title, Ne. 8. 9; 10. 1. His decision was that those priests who could not prove from family registers their direct and pure descent, should not be permitted to perform priestly offices until divine sanction was obtained through the Urim and Thummim. *P.*]

REFLECTIONS.—Great is the honour God puts upon those who prefer his glory and the interests of his church to their own ease! And great are the privileges which those obtain who are enrolled in the Lamb's book of life, and go up with Christ from their captivity to sin, Satan, and the world! What care God took to keep clear the genealogies of his ancient people, till his Son was thereby manifested to spring of Judah and David! It is reasonable that those be excluded from office in the church who undervalue that honour, and want proper tokens of their spiritual birth. And there is need always to consult God himself in everything relating to his worship and service. To what a small and poor company had sin reduced the once numerous and wealthy tribes of Judah and Benjamin, at least such of them as were willing to appear for their God! And yet it is pleasing to see them in their poverty so willingly contributing to build a temple for God. And what is spent in God's work shall be returned with interest.

But was not this release and return of the Jews typical of the gathering of the nations to Christ, and of the church's deliverance from Antichrist, and the saints' release from death at the last day? Awakened and encouraged by the joyful sound of the gospel trumpet, what multitudes, in the apostolic and after ages, did, with mourning for sin, with hallelujahs of praise, and with the most cordial affection, join themselves to Christ and his church, to be built up a spiritual temple and meet habitation for God! With almighty power Jesus did, and still does, go forth conquering and to conquer, and to overthrow our spiritual enemies who hold us in slavery; making us free indeed, and willing to do whatever tends to his honour. In due time the instruments of God's wrath shall destroy the mystical Babylon, and restore the souls of men to the ancient

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomon's servants:[7] the children of Sotai, the children of Sophereth, the children of Peruda,

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not show their father's house and their seed, whether they *were* of Israel:[8]

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, (which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:)

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.[9]

63 And the Tirshatha[1] said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

64 ¶ The whole congregation together *was* forty and two thousand three hundred *and* threescore,[2]

65 Besides their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.[3]

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, [e]offered freely for the house of God, to set it up [f]in his place:

69 They gave [g]after their ability, unto the treasure of the work, threescore and one thousand drams[4] of gold, and five thousand pound of silver,[5] and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 The altar is set up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the [a]seventh month[1] was come, and the children of Israel *were* in the cities, the people gathered themselves together [b]as one man to Jerusalem.

2 Then stood up [c]Jeshua the son of Jozadak, and his brethren the priests, and [d]Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* [e]written in the law of Moses the man of God.[2]

3 And they set the altar upon his [z]bases; (for[4] fear *was* upon them because of the people of those countries;) and they offered [f]burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

4 ¶ They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt-offerings by number, according to the custom, as the duty of every day required;

5 And afterward *offered* the continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD *that were* consecrated, and of every one that [h]willingly offered a free-will-offering unto the LORD.

6 From [i]the first day of the seventh month began they to offer burnt-offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

7 ¶ They [k]gave money also unto the masons, and to the carpenters; and meat, and drink, and

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A.M. 3468 B.C. 536.

7 In 2 Ch. 8. 9 it is related that Solomon made servants, not of Israel, but of the remnants of the nations that had not been exhausted. These, if converted to the faith, it was lawful to incorporate into the Jewish nation, and these servants of Solomon are most probably their descendants.—C.

8 The reason of this exactness is plain from this, that such of the Jews as believed their prophets expected a return into their native land after a period of seventy years, and preserved their genealogies as the title on which they might resume their properties.—*Graves*. Je. 31. 14.

9 Not spiritually, but genealogically polluted. This exclusion presents the two emblematic lessons, 1. The necessity of proving our spiritual descent by being born again. Jn. 3. 3, 5. 2. The duty of excluding or removing from the ministry of the gospel all who cannot afford scriptural evidence that they are themselves the subjects of that holy conversion which they enforce upon others.—C.

1 Castel supposes this title to be of Persian origin, and that it signifies *fear*.—C.

2 These separate numbers being added, give only 29,818; the numbers in Nehemiah 31,089: yet both agree in giving one grand total, 42,360. To reconcile these varying accounts, it is necessary to observe, 1. That as many priests failed in establishing their genealogy (ver. 62), we may unquestionably infer, that many of the people were in the same predicament. 2. The number of these attainted priests is not given, so we may justly conclude of the unregistered people. 3. The persons enumerated obtain their hereditary estates in virtue of their genealogy. 4. The persons who cannot trace their descent, fail in establishing a right to any particular estate, but are not therefore excluded from the other rights of citizenship, but may retain as derivative tenants, or purchase for years, according to the jubilee law, or obtain new settlements in the sanctioned wards. Now these being added to the others, make up the sum of the whole congregation. 5. When Ezra recounts 494 not mentioned in Nehemiah, and Nehemiah 1765 not mentioned in Ezra, these accounts may be easily reconciled, by supposing the two varying enumerations to refer to different periods of proof of genealogy and enrolment as previous, the third to the period when the registry was completed.—C.

3 From what is known of eastern journeys or caffilas, the horses would be for the necessary guard of escort, the mules for the richer class to ride, the camels for carrying food, camp furniture, &c., and the asses would be nearly all required for conveyance of the children. It is obvious the greater number of adults, both men and women, would be on foot. The whole presents a striking contrast to the statistics introduced by Moses, at the commandment of God, Nu 1. 2. 45, 46; and while it exhibits the deep poverty of the returning remnant, it beautifully illustrates the power of grace to open the heart, and teach every man to contribute to the cause of God "after his ability." See ver. 69. 2 Co 8. 2, 3, 11 Pe. 4. 11.

4 Ex. 25. 2, 35. 5, &c. 1 Ch. 29. 3, 6, 9. 2 Co. 8. 3. 1229. 7. Ps. 119. 3.

5 2 Ch. 3. 1. 1 Ch. 21. 26. Ge. 22. 2, 14.

6 1 Co. 16. 2. De. 16. 17. 2 Co. 8. 3, 11, 12.

4 The Hebrew word here translated "drams" denotes the Persian *daric*, a gold coin admitted to be the earliest known specimen of coined money. Its distinguishing mark was a crowned archer, his garb is the same which is seen on the sculptures at Persepolis. Specimens which have been weighed were found to be 15 grs. heavier than an English guinea, and their intrinsic value may therefore be reckoned at 25*s*.—*P*.

5 In all, £7,910.

CHAP. III.

d Le. 23. 24, 34–41. Ex. 23. 14–17, 34. 23. De. 16. 16. Neh. 8. 18.

1 Tisri or Ethanim the first month of the civil year.—C.

a Ge. 3. 5. Ac. 4. 32. 2. 46. 1 Co. 5. 7, 8. *e* 1 Ki. *Joshua*, Zec. 6. 11. Hag. 1. 1, 12, 14. 2. 2, 4. 1 Ch. 6. 14.

d Or *Zorobabel*, son of *Salathiel*. Mat. 1. 12. Lu. 3. 27. 1 Ch. 3. 17, 19. Hag. 2. 21, 23. Zec. 4. 6–10.

e De. 12. 5–7. 2 Ch. 6. 6. Ps. 48. 1, 2. 50. 2. 87. 1, 2. 132. 13, 14.

2 It is interesting to observe that 'the Law of Moses,' *i.e. the Pentateuch*, was in the hands of the Jews on their return from exile. The priests had, no doubt, carried away with them the temple copy, had preserved it with religious care during the captivity, and had now brought it back with them to Jerusalem.—*P*.

3 They was an altar of stones, for it was kindled (ver. 2), and unhewn (Ex. 20. 25). These formed the bases, being surrounded by the altar overlaid with brass, Ex. 27. 1, 2.—C.

4 Not *for*, but *though* fear was upon them, lest the Samaritans and others should be jealous of their rights as assembly, or take offence at their peculiar and exclusive worship.—C.

f Ex. 29. 38–42. Nu. 28. 2–8. *g* ch. 2. 68. Ex. 25. 2; 35. 5, 21. 2 Co. 8. 12; 9. 7. *h* Le. 22. 21. Nu. 29. 1–6. *i* Ch. 8. 16. 2 Ki. 5. 1–9. 2 Ki. 12. 11, 12; 22. 5, 6.

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gospel liberty and rest. In the resurrection, awakened by the trump of God, all the ransomed millions, who are written among the living in Jerusalem, shall arise and be gathered to the Lord, and quickly after follow him into the celestial Canaan, to be built up as the everlasting habitation of God—Father, Son, and Holy Ghost.

CHAPTER III. REFLECTIONS.—Let us learn to prefer the business of religion to our most pressing temporal affairs; and in the worship of God do what we can when we cannot do what we would. And let leaders in church and state be peculiarly active and zealous. Never should the fear of men hinder us from, but hasten us to, fellowship with God. The more enemies we have, the more need have we that God should befriend us. If we have been long secluded from the public or solemn ordinances of God, more readily should we improve opportunities when put into our hands; and by no means neglect the daily sacrifices of the closet and family. If God bring us out of the furnace of affliction our hearts should burn with love to him; and never should we grudge to spare from ourselves that we may have wherewith to honour him or to relieve his poor saints; always taking care to dispose of it to the best advantage. If a good work is to be done, let us set about it with all our might and without delay, be the difficulties ever so great. Never should we despise the day of small things, but encourage ourselves in the everlasting power and mercy of God; praising him for the beginnings of his returning mercy; assured that they will issue in perfection at last. And while we are in this world, where shouts of joy can scarcely be discerned from the groans of weeping, let us rejoice with them that rejoice, and weep with them that weep.

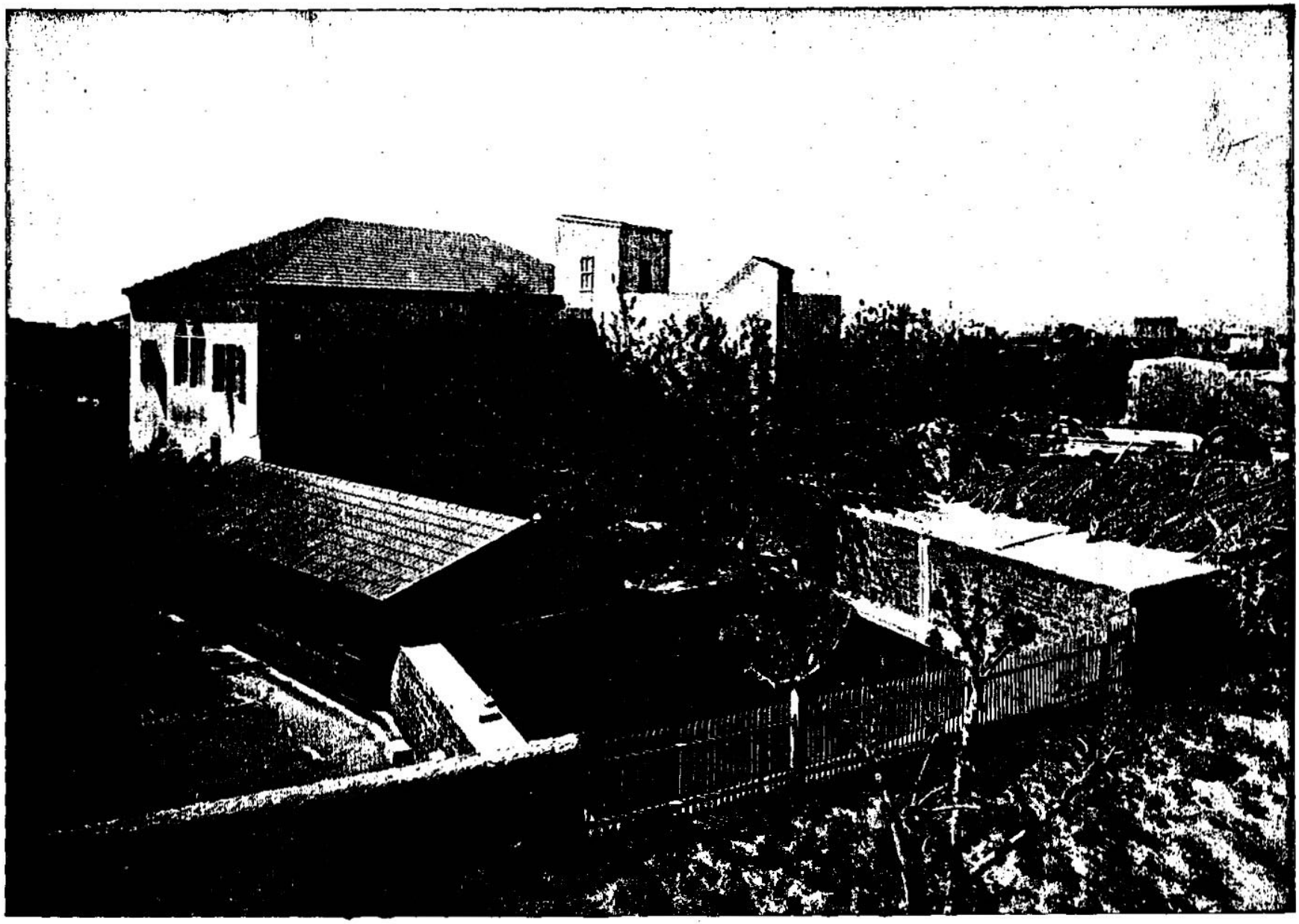

JAFFA, FROM HOTEL WINDOW—TO JAFFA WAS BROUGHT CEDAR TREES FROM LEBANON FOR THE REBUILDING OF THE TEMPLE IN JERUSALEM, UNDER ZERUBABEL. [Ezra. iii:7.] –"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus, king of Persia." When Solomon originally built the temple, he had the assistance of Hiram, king of Tyre, who sent cedar from Lebanon by way of Joppa (Jaffa) to Jerusalem. So we find that when Zerubabel undertook the rebuilding of the temple, he had a grant from Cyrus, king of Persia, to bring cedar trees from Lebanon by way of Joppa to Jerusalem. We give an illustration of Jaffa from the hotel window. This city has a remarkable history. At different times it has been pagan, Jew, Moslem, Arab, Mameluke, and Christian. There are beautiful gardens about this old city filled with towering palms, and orange and lemon trees.

oil,[4] unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa,[5] according to the [h]grant that they had of Cyrus king of Persia.

8 ¶ Now, in the second year[6] of their coming unto the house of God at Jerusalem, in the second month, began [m]Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from [n]twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood [o]Jeshua, *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah,[7] [p]together,[8] to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they [q]set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they [r]sang together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house,[9] when the foundation of this house was laid before their eyes, wept[t] with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people [s]shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 *The adversaries, being not accepted in the building of the temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindered.*

NOW when the [a]adversaries of Judah and Benjamin[1] heard [b]that the children of the captivity builded the temple unto the LORD God of Israel,

2 Then they came to [c]Zerubbabel, and to the chief of the fathers, and said unto them, [d]Let us build with you: for we [e]seek your God, as ye *do;* and we do sacrifice unto him since the days of [f]Esar-haddon[2] king of Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [g]Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as [h]king Cyrus the king of Persia hath commanded us.

4 Then the people of the land [i]weakened the hands of the people of Judah, and troubled them in building,[3]

5 And hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of [k]Ahasuerus,[5] in the beginning of his reign,[6] wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes[7] wrote Bishlam,[8] Mithredath, Tabeel, and the rest of their [k]companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the scribe,[9] wrote a letter [l]against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [m]companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,[1]

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and [n]at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building [o]the rebellious and the bad city, and have [p]set up the walls *thereof*, and [q]joined the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*,

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A.M. 3468. B.C. 536.

4 God has wisely and mercifully diversified the productions of different countries, so that what one country wants another possesses, and they are thus rendered mutually dependent, and throughout common interest constrained to peace and good offices.—*C.*

5 The Phœnicians of Tyre and Sidon had rendered important service to Solomon in the building and decoration of the first temple, and here we find them again aiding in the erection of the second. They were accustomed to the felling of timber in Lebanon for the supply of their dockyards; they were also skilful mariners, and could thus convey timber from the ports of Phœnicia at the base of Lebanon to Joppa the port of Jerusalem.—*P.*

f ch. 6 3-5.

6 B.C. 535.

m ver. 2; 1 Ch. 3. 2-6; 2 Ch. 3. 1, 2. Hag. 1. 12, 14; 2. 21, 23. Zec. 3. 1; 4. 6-9.

n 1 Ch. 23. 24, 27.

o ch. 8. 40 ver. 2.

p Or, *Hodaviah*, ch. 2. 40.

7 Heb. *as one.*

8 *As one*, a beautiful illustration of that "unity of the spirit in the bond of peace," by which the church of Christ should ever be distinguished, Ac. 4. 32.—*C.*

q 2 Ch. 15. 24, 27; 16. 5, 6; 23. 18; 35. 15. Ezr. 3. 10-13. Ne. 12. 24-42. 1 Ch. 16. 4-42. Ps. 81. 1-3. Ezr. 3. 10-13. 2 Ch. 29. 28. 2 Ch. 23. 13.

r 2 Ch. 7. 3. Ezr. 3. 11. Ne. 12. 24. 1 Ch. 16. 34, 41. Je. 33. 11. Ezr. 3. 10-14. Zec. 8. 9. Ps. cxxxv. cxxxvi. cxiv.-cl. xlvii.

9 The temple was destroyed by Nebuchadnezzar (2 Ch. 36. 17, 21, A.M. 3416), and the rebuilding commenced in the second year of Cyrus (Ezr. 1. 1; 3. 8, A.M. 3470), a period of about 53 years inclusive. But this does not give the date of the captivity nor the commencement of the 70 years, 2 Ch. 36. 21. They are to be computed from the first captivity in the time of Jehoiakim, 2 Ki. 24. 1, 2. 2 Ch. 36. 6, 7. A.M. 3398, which gives the full period of the prophetic denunciation.—*C.*

s Hag. 2. 3. Zec. 4. 10. Job 8. 7. Mat. 13. 31, 32. Is. 41. 10, 14-16; 60. 22.

t Zec. 4. 7. Ps. 5. 11. Ne. 12. 43.

CHAP. IV.

B.C. 535.

a The Samaritans, ver. 7-9. Mat. 4. 1-11. 2 Ki. 17. 24.

b Heb. *the sons of the transportation*, ch. iii. Ne. vii.

c ch. 1. 5; 2. 2; 3. 2, 12.

1 The *Samaritans* are here meant. It is sometimes said that they were a mixed race, composed in part of the remnant of the ten tribes left in the kingdom of Israel after the first captivity, and in part of the colonists introduced from Assyria. But for this opinion there is no historic evidence. In their letter to the king of Persia given

A.M. 3469. B.C. 535.

below they describe themselves as "the people whom the great Asnapper brought over and set in the cities of Samaria;" and when applying for permission to join in building the temple, they plead not their Jewish origin, but the fact that they had for a long period observed the Jewish ritual. This observance had been forced upon them by fear, as may be seen from the narrative of their settlement in 2 Ki. xvii.—*P.*

d Ps. 8 17.

e 2 Ki. 17. 24-41. Jn. 4. 20.

f Is. 37. 38. 2 Ki. 19. 37; 17. 24.

2 We learn from 2 Ki. 17. 3. 6. 24. that not Esar-haddon, but Shalmaneser his grandfather originally settled the Samaritan colony. But this is perfectly consistent with the statement in the text, as Esar-haddon may have re-enlarged and encouraged the settlement as to be considered as proper founder.—*C.*

g Ne. 2. 20. Jn. 4. 9. Ps. 1. 10. Ac. 8. 21. 1 Jn. 2. 19.

h ch. 1. 1-4; 6. 3-5. with Mat. 20. 16.

i Ke. 12. 13. Ps. 2. 1, 2. Ac. 24. 1, with Ex. 5. 5-23.

3 B.C. 534.

4 Heb. *Ahashverosh*, i.e. *Cambyses.*

5 Ahasuerus is commonly held to be Cambyses the successor of Cyrus, and Artaxerxes to be the impostor Smerdis. It seems much more probable, however, they were Xerxes and Artaxerxes Longimanus, and that the transactions recorded in their reigns relate to events *posterior* to the reign of Darius, viz. not to the opposition to the building of the temple, but to the building of the walls. See Hiwell's *Critical Observations*, and Hales' *Chronology*.—*C.*

6 B.C. 521.

7 Magus.

8 Or, *in peace.*

k Heb. *societies*, ver. 9, 17.

l With Ps. 112. 6, 7. Zec. 7. 12-14. Ac. 14. 22. Ro. 8. 28. Jn. 16. 33. 2 Ti. 3. 12.

m Chal. *societies*, 2 Ki. 17. 24-41. ch. 5. 6. Jn. 4. 9. Lu. 9. 52, 53.

1 Some of these colonists can still be traced in geography, but the original seats of others are totally unknown. They serve, however, to illustrate an important evidence of the divine origin of the Scriptures. These different nations were all soon amalgamated into one people, in which all distinctive characters were lost; but the Jews, according to prophecy, still remain a *separate* people, mixed with every nation, never combined with any. This the Spirit of God could alone foresee—this divine providence could alone produce.—*C.*

n Chald. *Cheeneth*, ch. 5. 11; 7. 12.

o Am. 7. 10. Lu. 23. 2. Ac. 24. 5, with Ps. 48. 2; 52. 7; 120. 3.

p Ne. 1. 2.

q Chald. *sewed together*, Ps. 122 19.

CHAPTER IV. REFLECTIONS.—God's temple can never be built but Satan and his agents will rage and do all that they can to oppose it: and none are ordinarily more bitter opposers than pretended and mongrel professors. They will turn themselves into every shape to vent their malice; and will not spare money, labour, or villany to accomplish their purpose. Pretences of friendship, bribing of counsellors, flattery of princes, and boastful threatenings and reproaches are their common methods of working. Saints had therefore need to avoid intimacy with them, and to encourage themselves in the Lord their God, and be strong in him and in the power of his might. It is common for the faithful followers of Christ to be reproached as dangerous enemies to the state: and if once professors have done an ill thing, their successors in the church are sure to be upbraided with it, although they themselves should heartily condemn it. When princes desire occasions of stumbling the agents for hell will soon supply them therewith. And things the most false or improbable, are often readily believed by most against Christ and his church. Most kings neither can nor care to know the truth with respect to their religious subjects. To their great joy the attempts of persecutors are often successful for a time; and the friends of Christ and his truths are too easily checked in their reforming attempts.

CHAPTER V. REFLECTIONS.—It is highly desirable to have church and state concurring in the work of reformation: but the declaration of divine truths is always the principal mean. Faithful reprovers are profitable to obedient ears. When God

then will they not [r]pay toll, tribute, and custom, and *so* thou shalt endamage the revenue[2] of the kings.

14 Now, because [s]we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and [t]hurtful unto kings and provinces, and that they have moved[3] sedition within the same[4] of old time; for which cause was this city destroyed.[5]

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means [u]thou shalt have no portion on this side the river.[6]

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [x]companions that dwell in Samaria, and *unto* the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded,[7] and search hath been made, and it is found that this city of old time hath [y]made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There [z]have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment[8] to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now, when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease [a]by force and power.

24 Then ceased[9] the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

1 *Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple.* 3 *Tatnai and Shethar-boznai could not hinder the Jews.* 6 *Their letter to Darius against the Jews.*

THEN the prophets, [a]Haggai the prophet, and Zechariah the [b]son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem [c]in the name of the God of Israel, *even* unto them.[1]

A.M. 3483. B.C. 521.

r Ch.vii.24. *Ne.*5.4. *Lu.*23.2.

2 Or, *strength.*

s Chald. *we eat the salt of the palace*, 2 Ti.2. 10. Phi.2.13; 4.19.

t Est.3.8. Ac.17.6,7. Ne.2.19;5.6. Da.6.13.

3 Chald. *made.*

4 Chald. *in the midst thereof.*

5 As is generally the case with the representations of enemies, these charges contained a mixture of truth and falsehood. It was true that after the subjection of Judah to the kings of Babylon, the Jews had often manifested a very rebellious and treacherous spirit; but, so far as appears, it was not true that as yet they had begun to build the walls of the city. The Samaritans allude not to the real ground of the offence which they had themselves taken, but affect to be concerned solely for their sovereign's interest. The enemies of the church are always skilful in seeking plausible pretexts.—*J.*

u ver.20. 2 Sa.8.3, 5. 1 Ki.4.24.

6 By the *river* here is generally understood the Euphrates, which meaning seems to be confirmed by ver.20, 25. This was the origin of that bitter enmity which has ever since existed between the Jews and Samaritans. In the days of our Lord the Jews had no dealings with the Samaritans. Even in the present day the small and feeble remnant of the Samaritan nation will have nothing to do with the Jews but no dealings with the Samaritans. Even in the present day the small and feeble remnant of the Samaritan nation will have nothing to do with the ancient city of Shechem, beneath the shadow of their sacred mountain, hate the Jews, and are hated by them.—*J.*

x Chald. *societies*, ver.7,9.

7 Chald. *by me a decree is set.*

y Chald. *lifted up itself*, 2 Ki.18.7; 24.20. Jer.xxvii.

z 1 Ch.14.16,17;18.1, 4,11; 20.1,2. Ge.15.18,21 Ch.9.23;20.2.

8 Chald. *make a decree.*

a Chald. *by arm and power.* Zec.4.6.

9 That is, according to Hales, from the 2d of Cyrus to the 2d of Darius, a period of nearly 20 years, at the end of which the building of the temple was resumed and completed, and the building of the walls began; which latter event, he supposes, produced the opposition in the reigns of Ahasuerus and Artaxerxes.—*C.*

CHAP. V.

B.C. 520.

a Hag.1.1.

b Grandson, Zec. 1. 1.

c Hag.1.1. Zech.i-iv. Mi.5.4. 2 Ch.3.16. Mat. 28.20.

1 The subject of their prophecies or preaching was ridiculous unless their neglect of duty in not proceeding with the building of the temple. The people had left off from fear. The prophets showed them they should fear God rather than man; and that their duty to him was to erect a house for his worship. Their words were effectual, for the building of the temple was at once resumed.—*P.*

A.M. 3484. B.C. 520.

d Ch.3.2. Hag.1.12, 14; 2.4.

e ch.6.12. Zec.4.6-9.

f Ec.12.11. 2 Co.1. 24. 3 Jn.8.

g Ne.2.5. Mat.27.2.

2 Westward of Euphrates.

3 The Persian empire now extended to the Mediterranean on the west, so that the Euphrates divided it from the eastern dependencies which extended to the Indus. Darius Hystaspes divided the empire into provinces or satrapies, each paying a fixed tribute to the royal treasury. That Tatnai should be governor of all west of the Euphrates is not peculiar, as the western division included Egypt, part of Arabia, Phœnicia, Cyprus, and the whole of Asia Minor, to the Hellespont and the Ægean. But it is evident he was possessed of power over the Jewish governor, and it is known that Judea remained under the sovereignty of Cœle-Syria till the time of Alexander.—*C.*

h ch.3.2; ver.10.

4 The question of Tatnai and his fellow-commissioners evidently requires an answer, not a *question*, in return. Dr. A. Clarke accordingly renders the words "These are the names," &c. This rendering is confirmed by ver.10.—*C.*

i 2 Ch.36.23. Phi.2.28. Ps.34.15; 102.19-16; 33.13,14. He.13.5,6.

k ch.6.6-12.

l Societies, ch.4.7, 9,17.

5 Apharsachites—Persian proper name still called *Fars* or *Pars*, which was the name of its ancient capital; which name may be clearly discerned in the dignified patronymic of Tatnai's companions.—*C.*

6 The contrast is very striking between this letter and that which on a former occasion had been written by the Samaritans. This certainly is a candid statement of the circumstances of the case as the governor had found them. The letters and edicts of this book, it has been remarked, are very interesting specimens of the form and style of the official correspondence and state orders of a very ancient period.—*J.*

7 Chald. *in the midst thereof.*

m ch.4.7, Ne.7.6,11. 3.

n De.32.27, 30, 37. Ps.18.31. Da.2.47;4.2, 34,35;6.26.

8 Chald. *stones of rolling.*

o Ver.3,4.

p Ps.119.46. Mat.10. 32. Lu.12.8. He.12.14; 3.14 etc.

q 1 Ki.vi. viii.2 Ch.iii.-v.

r Is.29.1,2. 2 Ki.21. 12. 2 Ch.36.15. De. xxviii.-xxxii.

s 2 Ki.xxiv.xxv. Je. xxxix. lii. with Je. xxvi. De.xxviii. xxxii. 1 Ki.9.7-9.

9 Tatnai and his companions were eminently men of great *accuracy*, for they write not in their own words, but in words that none but a few could have employed. But they sent likewise men of *piety*, for they dread the Jewish theology with a *good will* that idolatry or infidelity would never admit.—*C.*

t ch.1.1-8;6.3-5.

u ch.1.7,8; 6.5, with 2 Ch.36.8,18. Da.5.2. Phi.1.12. Pr.21.1.

2 Then [d]rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and [e]began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God [f]helping them.

3 ¶ At the same time came to them [g]Tatnai, governor on this side[2] the river,[3] and Shethar-boznai, and their companions, and said thus unto them, [h]Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?[4]

5 But the [i]eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they [k]returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his [l]companions the Apharsachites,[5] which *were* on this side the river, sent unto Darius the king:

7 They sent a letter[6] unto him, wherein[7] was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into [m]the province of Judea, to the house of the [n]great God, which is builded with great stones,[8] and timber is laid in the walls; and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, [o]Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the [p]servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded [q]and set up.

12 But [r]after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of [s]Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.[9]

13 But [t]in the first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And [u]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*,

raises up faithful ministers to animate sluggish or disheartened professors there is hope that the church will be built up: and if his eye be on us for good we need not fear what man can do to us. His comfortable presence should animate us to the utmost diligence in his work: nor ought we to conceal the just manifestations of his displeasure against us or our fathers. It is a great mercy when the people of God have to do with enemies that make some conscience of telling the truth



GENERAL VIEW OF THE ERECHTHEUM, ACROPOLIS—THE ERECHTHEUM WAS BURNED BY THE PERSIANS, LED BY DARIUS OR BY AHASUERUS, HIS SON, AND REBUILT IN THE TIME OF PERICLES.

[Ezra, vi:1.]—"Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were made up in Babylon." After the death of Cyrus, Cambyses was made king of Persia. He died of a small wound, and left no issue to succeed him, and his throne was usurped by Darius. Darius burnt Sardis, and thereby so enraged the Athenians that a war was kindled between Greece and Persia. Darius was then so exasperated against the Greeks that a servant every day, by his order, repeated these words: "Remember, O King, to punish the Athenians." He was conquered at the celebrated battle of Marathon by 10,000 Athenians. We give a picture of a general view of the Erechtheum on the Acropolis to illustrate these facts of Grecian history and the connection of Darius with it. It is an interesting fact that the Persians burned down the temple of Erechtheus that stood on this very spot. It was afterwards rebuilt in the time of Pericles.

whose name *was* Sheshbazzar,[1] whom he had made governor;[2]

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then [x]came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.[y]

17 Now therefore, if *it seem* good to the king, let [z]there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a [a]decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send [b]his pleasure to us concerning this matter.

CHAPTER VI.

1 Darius, finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feast of the dedication is kept, 19 and the passover.

THEN Darius[a] the king made a decree, and search was made in the house of the rolls,[1] where the treasures were laid up[2] in Babylon.

2 And there was found at Achmetha,[3] in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the [b]first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; [c]the height thereof threescore cubits, *and* the breadth thereof threescore cubits;[4]

4 *With* [d]three rows of great stones, and a row of new timber; and [e]let the expenses be given out of the king's house:

5 And also [f]let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought[5] again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now[g] *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companions[6] the Apharsachites, which *are* beyond the river, be ye far from thence:[7]

7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

8 Moreover, I make a decree[8] what ye shall do to the elders of these Jews for the building of this house of God: that [h]of the king's goods, *even* of the tribute[9] beyond the river, forthwith expenses be given unto these men, that they be not [i]hindered.

9 And that which they have need of, [j]both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven,[9] wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail;

10 That they may offer sacrifices [k]of sweet savours unto the God of heaven, and [l]pray for the life of the king, and of his sons.

11 Also I have made a decree, [m]that whosoever shall alter this word, let timber be pulled down from his house, and, being set up, let him be hanged[3] thereon; and let his house be made a dunghill for this.

12 And the God that hath caused [n]his name to dwell there [o]destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. I [p]Darius have made a decree; let it be done [q]with speed.

13 ¶ Then [r]Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, [s]so they did speedily.

14 And [t]the elders of the Jews builded, and they prospered through the [u]prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and finished *it*, according to the [v]commandment of the God of Israel, and according to the [w]commandment of Cyrus, and Darius, and Artaxerxes[4] king of Persia.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 ¶ And [x]the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the [y]dedication of this house of God [z]with joy,

17 And [a]offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and, for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which *is* at Jerusalem; [b]as it is written in the book of Moses.

19 And the children of the captivity [c]kept the passover upon the fourteenth *day* of the first month.[5]

20 For the priests and the Levites were [d]purified together; all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were

A.M. 3484. B.C. 520.

1 Probably the military officer that conducted the people from Babylon, and had the oversight of the work; but some think Ezra is here meant. *f*.

2 Or, *deputy*.

x ch.5.2,13. *y* ver.24. *z* ch.5.14.

a ch.1.2-4. *b* ch.5.13,17. *c* ch.5.3-5.

d Ex.9.16. Nu.11.5, 6.

CHAP. VI.

B.C. 519.

a ch.5.13.

1 Chald. *books*.

2 Chald. *made to descend*.

3 Or, *Ecbatana*, chief city of Media; *or in a coffer*. Generally supposed to be the Ecbatana of ancient, and the Hamadan of modern history, where the tombs of Esther and Mordecai still continue to be pointed out to travellers. Some expositors, however, consider it a mere secretaire or book-case, in which the records of Media were kept at Babylon. *f*.—The name *Achmetha* was applied exclusively to cities having a fortress constructed to protect royal treasures. The city here referred to is the *Ecbatana* of the Apocryphal books and of Herodotus. "The walls," says the latter, "were built circle within circle. The number of the circles was seven, and within the innermost was the palace of the treasury. The site of Ecbatana is now occupied by the city of *Hamadan*, the capital of one of the provinces of Persia. It stands on a conical hill on the borders of a great plain. It still contains a large community of Jews, who claim to be descended from the Babylonian captives." *f*.]

b ch.1.1-4; 5.13-15. 2 Ch.36.22, 23. Is.44.28; 45.1-4, 13.

c Is.60.13. Re.21.16.

4 There is no reason to conclude that this temple was larger than that of Solomon. The apparent difference lies in the different points from which the measurement is taken. If Solomon's cubits were measured from inside to inside of the actual temple, and those of Cyrus from the inside to the inner wall of the outer and surrounding apartments, the difference disappears. The difference in height may be accounted for in the same way. Solomon's temple might be measured from the basement course, the 60 cubits of Cyrus including all that was below it.—C.

d 1 Ki.6.36.

e ch.7.20. Ps.68.29. ver.8. Is.60.9. Hag.2.8.

f ch.1.7,8; 5.14. Je.27.18-22. 2 Ch.36.8,18. Da.1.2.

6 Chald. *go*.

g Ps.76.10. Pr.21.1. Je.51.59. Ro.13.1-6. Ch.4.17.

6 Chald. *their companion*.

7 Do not approach to give any attempt.—C.

8 Chald. *by me a decree was made*.

h ver.4. Ps.68.29. Hag.2.8. Is.60.5,7.

i Chald. *made to cease*.

9 The Jews, under the guidance of Haggai and Zechariah, inspired prophets of the Lord, do not hesitate to receive, with thankfulness, even from a heathen monarch, a part of his tribute for the building of their temple, and a legal endowment for its service, and the subsequent support of its priesthood.—C.

1 Le.1—iv. Nu. xv xx—xxix. 2 Ch.2.4.

2 The terms occurring throughout the decree of Darius may be considered that the God of the Jews was the true Jehovah. He did not, indeed, relinquish the worship of his idols, but he clearly believed Jehovah to be superior to them all. He seems to have acknowledged him to be the Supreme. He makes provision for the daily sacrifices, the morning and evening burnt-offerings, which, according to the law, were to be made day by day continually; and he desires an interest for himself and for his sons in the prayers of Jehovah's worshippers.—*f*.

k Chald. *of rest*, Ge. 8.21. *l* ch.7.23. 1 Ti.2.1,2. 1 Pe.2.13,17. Je.29.7. Ba.1.11.

m ch.5.17. Da.3.29, 30; 6.24, 26.

3 Chald. *let him be decreed unto*.

n Ps.78.68, 69; 68.16; 132.13,14; 76.2. De.12.11; 16.2,6. 2 Ch.6.6. 2 Sa.7.16.

o Ps.5.10; 59.9. 2 Ki.10.27; 18.28, 30, 31, 32. Ch.6.2. 2 Sa.7.16.

p Ps.21.1. ver.22. Is.44.24.

q ver.13. Ec.9.10. Ps.119.5,60.

r 2 Ki.17.24-34. ch.5.3, 4-9. Je.4.9. Ez.9.3; 43.6.

s Es.8.17. Job 5.12, 13. Ps.76.7. Ps.78.44.

t ch.5.1,2. Zec.4.8-10.

u ch.5.1,2. Hag.1.12. Zec.1. xiv.2. Ch.24.7.

v Is.44.28. Hag.1.8.

w Chald. *decree*, ver. 3—12.

4 Artaxerxes Longimanus, or the long-handed, as some suppose, from the extraordinary length of his hands, but more probably from the vast extent of his dominions. The building originally begun by Cyrus was finished, so far as mere building was concerned, by Darius—the finishing was reserved for Artaxerxes, the friend of Ezra, ch. 7. 12, 21.—*Neh.* The overruling providence of God employs the enmity of the Samaritans to keep the temple of the Lord and his service standing before the eyes of the government, that it necessarily forces its claims to their attention. And even thus, in Christian times, the violence of persecutors has been overruled to bring the nature, evidences, and excellences of Christianity before kings and judges; so that the blood of martyrs has become the very seed of the church.—C.

x 2 Ch. xxii—xxvii. ch.2.64, 70.

a Nu.7.10,88. 1 Ki.8. 63.

b ch.3.2. Le.23.12. Ch.23. 28.2. Ch.30.16.

c Nu.9.1-5. 1 Ki.8. 65; 12.32. ch.8.35. 1 Ch. 29.22. Ch.7.9, 10.

d Nu.3.6-8,9, with 1 Ch. xxiv. xxvi.

e Ex.12.9-46; 23.14, 15; 34.18. De.16.1-8, 16. Le.23.5. Nu.28.16, 17. 2 Ch.30.15,17,18. 35.1, 6, 11.

5 B.C. 515.

f 2 Ch.29. 34; 35.11. He.7.26,27. Pr.6.4.

9 Or, *bullocks*.

f Ch.7.21-23.

g Ch.7.17.

h Ch.7.15,16.

i Ch.7.18.

j Le.1.3,10. Nu.15.5, 8. Ch.29.21.

k Ge.8.21. Ex.29.18. Le.1.9,13,17; 2.2,9; 3.5,16; 4.31; 6.15,21; 8.21,28; 17.6; 23.13,18. Nu.15.3,7,10,13,14; 18.17; 28.2,6,8,13,24; 29.2,6,8,13,36.

l Je.29.7. 1 Ti.2.2.

m ch.5.17. Da.3.29, 30; 6.24, 26.

2 Chald. *let him be decreed unto*.

n Ps.78.68, 69; 68.16; 132.13,14; 76.2. De.12.11; 16.2,6. 2 Sa.7.16. 2 Ch.6.6.

o Ps.5.10; 59.9. 28.28. 2 Ki.10.27; 18.28, 30, 31, 32. Ch.6.2. 2 Sa.7.16.

p Ps.21.1. ver.22. Is.44.24.

q ver.13. Ec.9.10. Ps.119.5,60.

r 2 Ki.17.24-34. ch.5.3, 4-9. Je.4.9. Ez.9.3; 43.6.

s Es.8.17. Job 5.12, 13. Ps.76.7. Ps.78.44.

t ch.5.1,2. Zec.4.8-10.

u ch.5.1,2. Hag.1.12. Zec.1. xiv.2. Ch.24.7.

v Is.44.28. Hag.1.8.

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4 Artaxerxes Longimanus, or the long-handed, as some suppose, from the extraordinary length of his hands, but more probably from the vast extent of his dominions. The building originally begun by Cyrus was finished, so far as mere building was concerned, by Darius—the finishing was reserved for Artaxerxes, the friend of Ezra, ch. 7. 12, 21.—*Neh.* The overruling providence of God employs the enmity of the Samaritans to keep the temple of the Lord and his service standing before the eyes of the government, that it necessarily forces its claims to their attention. And even thus, in Christian times, the violence of persecutors has been overruled to bring the nature, evidences, and excellences of Christianity before kings and judges; so that the blood of martyrs has become the very seed of the church.—C.

x 2 Ch. xxii—xxvii. ch.2.64, 70.

a Nu.7.10,88. 1 Ki.8. 63.

b ch.3.2. Le.23.12. Ch.23. 28.2. Ch.30.16.

c Nu.9.1-5. 1 Ki.8. 65; 12.32. ch.8.35. 1 Ch. 29.22. Ch.7.9, 10.

d Nu.3.6-8,9, with 1 Ch. xxiv. xxvi.

e Ex.12.9-46; 23.14, 15; 34.18. De.16.1-8, 16. Le.23.5. Nu.28.16, 17. 2 Ch.30.15,17,18. 35.1, 6, 11.

5 B.C. 515.

f 2 Ch.29. 34; 35.11. He.7.26,27. Pr.6.4.

Christ's followers are never persecuted but when they are belied. Let their cause be but fairly stated and fairly heard and it will stand its ground against every opposition. And it is often false information and not malice that makes magistrates to issue forth persecuting edicts and sentences.

CHAPTER VI. REFLECTIONS.—Impartial search never hurts but helps the cause of truth: and God makes the attempts against his church the means

come again out of captivity, and all [p]such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And[h] kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [q]turned the heart of the king of [r]Assyria[7] unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

1 Ezra's pedigree from Aaron; he goeth up to Jerusalem. 11 The gracious commission of Artaxerxes to him. 27 Ezra blesseth God for this favour.

NOW after these things, in the reign of Artaxerxes[1] king of Persia,[2] Ezra[a] the son of [b]Seraiah, the son of Azariah, the son of [c]Hilkiah,

2 The son of Shallum, the son of [d]Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of [e]Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* a [f]ready scribe[3] in the law of Moses, which the LORD God of Israel had given: and the king [g]granted him all his request, according to the hand of the LORD his God upon him.

7 And there [h]went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For [i]upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month[4] came he to Jerusalem according to the good hand of his God upon him.[5]

10 For Ezra had [k]prepared[6] his heart to seek the law of the LORD, and to do *it*, and [l]to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [m]king of kings, unto [n]Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that [o]all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the [7]king, and of his [r]seven counsellors,[8] to inquire concerning Judah and Jerusalem, according to the law of [q]thy God which *is* in thine hand;

15 And to carry [t]the silver and gold, which the king and his counsellors have freely [s]offered unto the God of Israel, whose habitation [u]*is* in Jerusalem,

16 And[t] all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God which *is* in Jerusalem;

17 That [v]thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And [w]whatsoever shall [9]seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will[1] of your God.

19 The [x]vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure-house.[2]

21 And I, *even* I Artaxerxes the king, do make a decree to [y]all the treasurers which *are*

A.M. 3489. B.C. 515.

[p] ch. 9. 11. Ps. 91. 5. Ex. 12. 43-49. Nu. 12. 1, 2. 2 Co. 6. 14-18. Phi. 2. 15, 16.

[q] 2 Ch. 30. 22; 35. 17. Ex. 12. 18-20; 13. 6, 7; 23. 15; 34. 18. Le. 23. 6-8. Nu. 28. 17-25; 33. 3, 4. Jos. 5. 11. 1 Co. 5. 7, 8. 1 Pe. 2. 1, 2.

[r] Pr. 21. 1. Ps. 119. 112, ch. 9. ver. 3-13.

[6] Persia, which now included Assyria.

[7] Persia, now constituted the head of the Asiatic empire; but, owing to the provincial arrangement, the emperor legalized for Judea, as king of Assyria, the ancient name of one of his kingdoms.—*C.*

CHAP. VII.

B.C. 457.

1 Longhand.

2 An interval of about 58 years intervened between the close of the sixth and the beginning of the seventh chapter. Ezra now takes up the thread of the narrative at the time when he left Babylon with a second caravan of returning exiles. He was a priest, a lineal descendant of Aaron. To gain for himself his rightful influence, and to his proper place, he gives his genealogy.—*P.*

[a] ver. 6, 11; ch. viii. x.

[b] 2 Ki. 25. 18. 1 Ch. 6. 4-14, 50-53.

[c] 2 Ch. 34. 9, 15.

[d] 1 Ch. 5. 8-12. He was descended from the high-priests.

[e] 1 Ch. 6. 4, 50. Nu. 25. 6-13. Ps. 106. 30. Jos. 22. 13. Ju. 20. 28.

[f] ver. 11, 12; ch. 8. 2, 9, 11. Ps. 45. 1.

[8] Literally, *a speedy writer*, but applied to signify a learned expositor.—*C.*

[g] ver. 11-26; ch. 8. 22, 31. Ne. 2. 4-8.

[h] ch. 8. 1-28. 2 Ch. 2. 6, 7.

[i] Pr. 3. 6. Is. 43. 1, 2, 41. 10; 48. 3, 4. Ps. 68. 22. He. 13. 5, 6. Ro. 8. 32.

[4] If the time seem too long for the distance, let it be recollected the caravan under Ezra travelled with the aged and young of the families, and also with cattle.—*C.*

[5] It is probable that the first date marks the time when Ezra began to make preparations for the departure of the exiles. The work of preparation would necessarily be tedious. Property acquired in Babylon would have to be disposed of; all matters of business must be arranged; goods and cattle intended for transport must be got ready. Even three or four months would be a limited period for all this work.—*P.*

[k] 1 Sa. 7. 3. 2 Ch. 19. 3; 30. 19. Ps. 78. 8. Pr. 4. 23. Mat. 7. 24.

[6] The act of preparation is mentioned—the principle is implied, that ingrace, which Paul declares to be the operative principle of all our good works, 2 Co. 5. 10.—*C.*

[l] Mal. 2. 7. 2 Ti. 3. 2. 2 Ti. 4. 2. 1 Ki. 2. 3.

[m] Eze. 26. 7. Da. 2. 38. 2 Ki. 18. 19-35. 19. 10-28.

[n] Or, *To Ezra the priest, a perfect scribe of the law of the God of heaven, peace*, &c. ch. 4. 7.

[o] ch. 1. 3. Is. 27. 13; 45. 13. Ps. 110. 3. Ju. 5. 2-9.

[7] Chald. *from before the king.*

[p] Es. 1. 14.

[9] Seven Persian nobles discovered and conspired against the impostor Smerdis, and one of them was chosen king. Hence, it seems probable, seven became the ordinary number of the Persian privy-council. *C.*—Princes who entered the chief offices in the state. From the time of Darius Hystaspes, who was chosen out of seven nobles to be king, the kings of Persia ever had seven counsellors privileged as these nobles were. The names of these persons are given Es. 1. 14.—*J.*

[q] Da. 2. 47; 6. 20, 26; 3. 29.

[r] ch. 6. 4, 8-10. Ps. 68. 29. Is. 60. 6, 9. Re. 21. 24, 26.

[9] They obviously entertained an exalted idea of the God of Israel, and earnestly desired his favour, although they did not worship him alone, but imagined that other gods had some power, though not so great as his.—*J.*

[s] 2 Ch. 6. 2, 6; 29. 6. ch. 6. 12.

[t] ch. 8. 25; 2. 68, 69. Ex. 25. 2; 35. 5, 22.

[u] ch. 5. 9. De. 14. 24-26. Le. 1.—vi. Nu. xv. xxviii. xxix. 2 Ch. 9. 23; 12. 4-7.

[x] 2 Ki. 12. 13; 22. 7. 1 Ch. 4. 12.

[1] It is remarkable that a heathen prince should lay no other restriction on Ezra and his brethren, in disposing of the treasures which they collected, except that they should be employed 'after the will of their God.' The whole commission implies a chartered right to the Jews of living according to their own laws.—*J.*

[y] 2 Ch. 32. 19. Je. 3. 17. ch. 8. 27, 32, 33, 36.

[2] It is revealed (ch. 6. 22) that 'the Lord had turned the heart of the king, to strengthen their hands in the work of the house of God,' and here we find him endow the temple with the royal treasures necessary for the support of its priesthood and service.—*C.*

[z] ch. 5, 3, 6. Ne. 2. 7, 9.

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of her advantage and honour. He raises up unexpected instruments to accomplish his gracious purposes. And often his spiritual work is carried on by their means who have neither part nor lot in the matter. The prayers of the godly are, or ought to be, the great support of nations and their magistrates; and if magistrates understood their own interests they would carefully secure them in their favour. But dreadful is the curse which shall at last light upon all the enemies of Christ and his church. And it is high time to be active and bold in his work, when we are bound to it by his express command, shamed into it by repeated edicts of heathen magistrates, and encouraged in it by his faithful ministers. God will have his work finished at last, notwithstanding ten thousand obstructions. What a mercy is it when Christ's church is prepared for the exact observance of all his ordinances, the most solemn not excepted! And it is a matter of great joy to all his true friends, and an honour to a church, when ministers are remarkably holy and faithful. Yea, it is highly necessary that all of us solemnly dedicate ourselves for temples to God; and offer up the solemn prayers of faith for God's blessing on the ordinances of his grace, which we have, or expect to enjoy. Yet not upon our services in his church must our hopes and joys depend, but on Jesus, as our God-honouring and sin-expiating oblation, and our passover sacrificed for us. If we live on him as our all in all, and occupy ourselves diligently in his service, the Lord will provide friends for us, even where we least expected.

CHAPTER VII. [Ver. 1. *Seraiah, the son of Azariah.* This Seraiah was that high-priest who was slain by Nebuchadnezzar at Riblah, 2 Ki. 25. 18, 21, about 130 years before, and therefore could not be literally the father of Ezra. But by a principle of Jewish law, frequently exemplified in the Scriptures, when the intermediate parties died childless, and the family property or offices descended by heirship to a collateral branch, or in virtue of the law of adoption, as exemplified Ge. 48. 5, 6, a grandson or still more distant relative might be counted not as the son of his immediate father, but of his more remote ancestor. Among the many practical advantages of this system, was the facility which it afforded in tracing ancestry, and settling hereditary claims, by diminishing the links of proof necessary for their establishment. *C.*]

REFLECTIONS.—God richly endows men with proper gifts and grace when he intends them for distinguished work in his church. And that character is highly exalted in which great knowledge and activity meet with great holiness of heart and life. Yea, very excellent is a knowledge of the Scriptures when it is reduced to practice and employed in the instruction of others. If God calls us to a difficult service he can make all things concur to our encouragement. If his people want magistrates of their own religion, he can make heathens to compensate the loss, doing honour to his word as the rule; showing at once generous hearts and open hands, and punishing contemptuous despisers of him and his interests. But how thankful ought we to be when he thus makes the princes of this world nursing parents to his church, terrors to evil-doers, and a praise to them that do well! Surely then it is becoming in us to depend on him alone as our strength and salvation, and to ascribe the glory of all

beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver,[3] and to an hundred measures[4] of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

23 Whatsoever is commanded[5] by the God of heaven, let it be diligently done for the house of the God of heaven: for [a]why should there be wrath against the realm of the king and his sons?[6]

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it[b] shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after the wisdom of thy God that *is* in thine hand, set [c]magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [d]teach ye them that know *them* not.

26 And [e]whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment,[7] or to confiscation of goods, or to imprisonment.[8]

27 ¶ Blessed[f] *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem;

28 And [g]hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes: and I was strengthened as[h] the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

1 *The companions of Ezra, who returned with him from Babylon.* 15 *He sendeth to Iddo for ministers for the temple.* 21 *He keepeth a fast.* 24 *He committeth the holy treasures to the custody of the priests.* 31 *From Ahava they come to Jerusalem.* 38 *The treasure is weighed in the temple.* 36 *The king's commission delivered.*

THESE *are* now the chief of their fathers, and *this is* the [a]genealogy of them that went[1] up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of [b]Phinehas; Gershom: of the sons of [c]Ithamar; Daniel: of the sons of David;[d] Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh,[e] Zechariah; and with him were reckoned, by genealogy of the males, an hundred and fifty.

4 Of the sons of [f]Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah;[2] the son of Jahaziel,[3] and with him three hundred males.

6 Of the sons also of [g]Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of [h]Elam;[4] Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of [i]Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of [k]Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of [l]Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of [m]Azgad; Johanan the son of[5] Hakkatan, and with him an hundred and ten males.

13 And of the last sons of [n]Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of [o]Bigvai; Uthai, and Zabud,[6] and with them seventy males.

15 ¶ And I gathered them together to [p]the river that runneth to Ahava;[7] and there [8]abode we in tents three days: and I [q]viewed the people, and the priests, and found there [r]none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia,[9] and [s]I told them what they should say unto Iddo, *and* to his brethren the [t]Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the [u]good hand of our God upon us, they brought us [v]a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And [w]Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

A.M. 3547. B.C. 457.

[3] £34,218. 15s. sterling.

[4] Chald. *corr.*

[5] Heb. *Whatsoever is of the decree.*

[a] ch.6.10. Ps.68.29.

[6] Here is an acknowledgment on the part of a heathen monarch of the great principle, that God is king of nations, and that he can justly claim national treasures for the support and promotion of his church. Ezra was empowered to draw from the public funds whatever might be required for the building of the temple and the re-establishment of the worship of God at Jerusalem. The great officers of the empire were commanded to afford Ezra every facility in his work, and to see that he was supplied with money. Ezra felt himself justified in accepting of and using the money. The concluding clause of ver 23 is especially deserving of note: it embodies a noble lesson, which kings and rulers in all ages and countries ought to learn — that the wrath of God is to be averted, and his blessing to be obtained, by a dedication to his glory of national treasures and power. *P.*

[b] Ge.47.22. ch.7.24.

[c] Ex. 18. 21. 22. 26. De. 16.18. Ps.18.43. Is.1.26. Zec.8.16.

[d] Mal. 2. 7. Mat. 13. 52. 28.20. Col.3.16. 2 Ti.4.2. Tit.1.9. 2 Ch.17. 7.

[e] ch.6.11. Da. 3. 29. 6. 26. Ru. 13. 1-6. 1 Pe.2.13,14.

[7] Chald. *to rooting out.*

[8] This extraordinary favour to the Jews has generally been accounted for by supposing that Artaxerxes is the Ahasuerus of Esther, and the favour to have originated from his attachment to his young and beautiful Jewish queen. But besides that this is mere unsupported conjecture, it seems a strange forgetfulness of ch. 6. 22. 7. 27. where the whole is attributed to the grace and Spirit of the Lord. Why must an earthly motive be sought out for a spiritual act of reverence for God and his worship? Surely the King's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will. Pr. 21. 1 —*C.*

[f] ch.7.27. Ps.119.12. Pr.21.1.

[g] ch.9.9. Ge. 45.24. Ne.1.11.

[h] Ps.138.3. 2 Ti.4.17. Ne.2.8. 1 Ki.6.

CHAP. VIII.

[a] 2 Ch.31. ch.7.5. 12.

[1] The whole number, according to the particulars here given, was 1754. Those, however, being all males, and grown-up males, we may suppose that the whole party, including women and children, would amount to several thousand persons.—*C.*

[b] 1 Ch.6.4.

[c] 1 Ch.6.3.

[d] 1 Ch.3.22.

[e] ch.10.25. Ne.7.8.

A.M. 3547. B.C. 457.

[f] ch.7.6. 10. 30. Ne. 10.14. 12.1.

[2] There is no sufficient reason for imagining, without any authority from MSS., that here, or in ver. 10, any names have dropped out by the neglect of transcribers. Shechaniah is the name of the head of the whole family — the son of Jahaziel, the most distinguished leader of all his descendants.—*C.*

[3] This was a person of great note, of whose family there went up almost twice as many as did of any other family.—*I.*

[g] ch.2.15. Ne. 10.16. 7.20.

[h] ch.2.7. 10.26. Ne 7 12.

[4] Many from the same families which are mentioned in this and in the succeeding verses, had previously gone up with Zerubbabel in the reign of Cyrus. See ch.ii.—*I.*

[i] ch.2.4. Ne.7.9.

[k] ch 2 6 Ne.7.11.

[l] ch.2.11. Ne 7.16.

[m] ch.2.12. Ne.7.17.

[5] Or, *the youngest son.*

[n] ch.2.13 Ne.7.18

[o] ch.2.14. Ne 7 19.

[6] Or, *Zaccur.*

[p] Ps 137.1.

[7] Supposed, from similarity of sound, to be Acesines, which is said by Ammianus to have given name to Adiabene, a province of Assyria. But though the particular river intended be unknown, surely it cannot be imagined that Ezra is setting out from Babylon (or, it would appoint no rendezvous six miles from Babylon, and no less than one miles out of his direct way to Jerusalem. *C* — Ahava is probably the same as *Anah* or *Ava*, a town of Assyria, grouped with Sepharvaim and Hena, 2 Ki. 17. 24. 18. 34. Is. 37. 13. Out of these cities Shalmaneser brought colonists to Samaria, to supply the place of the captive Jews. The cities were in Babylonia, probably on the Euphrates; and therefore the river that returned to Ahava would be either the Euphrates itself, or one of its tributaries. Some would identify Ahava with the modern Hit, which stands on the Euphrates 100 miles above Babylon.—*I.*

[8] Or, *pitched.*

[q] Pr.29.13 Ac.10.28. Heb.13.17.

[r] Nay here Levites, Nu 3.11.12.40.41.45. ver.2

[9] Similarity of name has led to the supposition that this place was near the Caspian Sea. This conjecture is quite unreasonable, as the travelling distance between Babylon and the Caspian is much greater than from Babylon to Adiabene, and one that could not be performed in the allotted time Speech 1.98. 15. 31. The site of Casiphia is now unknown, but that it was near Babylon, and within the more populous and productive districts, there can be no doubt See verse 20.—*C.*

[s] Heb. *I put words in their mouth.* 2 Sa. 14. 3. 19.

[t] ch.2.43. Ch.9.2. Ne.3.26. 11.21.

[u] ch.2.68. Ps.26.

[v] Ne. 2. 7, 8. 9. 4. 5. Mat. 2. 7. 1 Kings. 1. Chr. 2. 9.

[w] Ne 3.17. 10.11.

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4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah;[2] the son of Jahaziel,[3] and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam;[4] Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son of[5] Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabud,[6] and with them seventy males.

15 ¶ And I gathered them together to the river that runneth to Ahava;[7] and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia,[9] and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

18 And, by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty;

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that we are or do in his service to his own power and grace.

CHAPTER VIII. REFLECTIONS. — How shameful it is to find such numbers of Jews still in Assyria after they had near eighty years' liberty of returning to Judea, where their brethren were and their God before them! And especially that the revenues for God's temple, even from heathens' hands, should be in more forwardness than Levitical ministers to bear or use them! But they who are backward to their duty must be stirred up. Every vacancy in the church ought to be speedily supplied with pastors according to God's heart. With the utmost care we ought to avoid everything that looks like distrusting of our God or dependence on an arm of flesh. We had better expose ourselves to difficulties than dishonour God, or give occasion of stumbling even to heathens. In perplexing circumstances let us apply to solemn fasting and fervent prayer. They who in a humble and dependent manner seek him, will find him a very present help in trouble. Let us therefore by faith cast all the care of our persons, families, and estates upon him. Only holy persons are duly qualified to take charge of

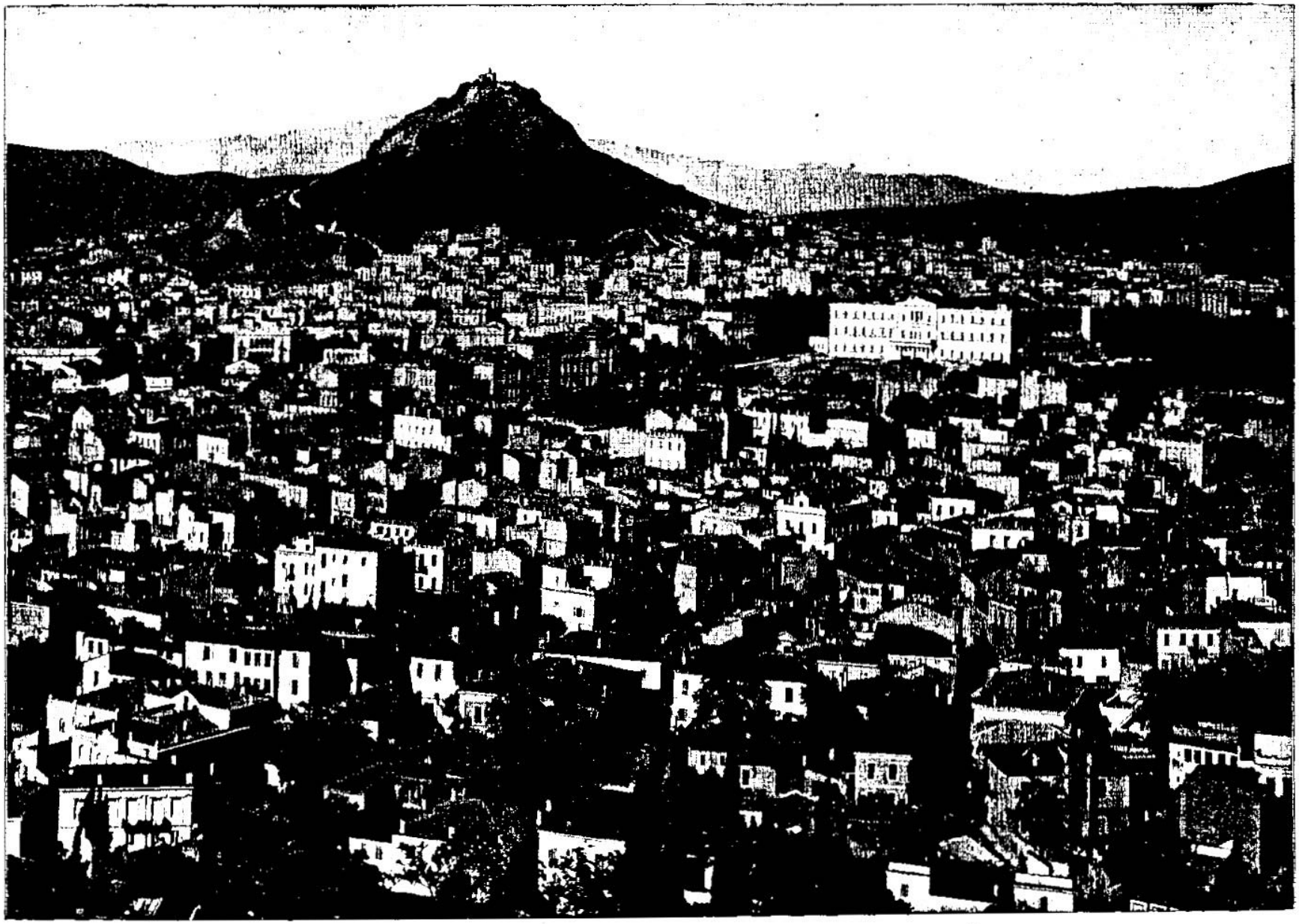

LYCABETTUS AND THE PALACE OF THE KING, FROM ACROPOLIS—IN SIGHT OF PLACE WHERE AHASUERUS WAS DEFEATED IN THE BATTLE OF SALAMIS. [Ezra. viii.1]—After the death of Darius, who was conquered by the Greeks in the battle of Marathon, Ahasuerus succeeded his father on the throne. Ahasuerus continued the warlike operations of his father, and invaded Greece, but was conquered at the battle of Salamis on the 20th of September, B. C. 480. There is a mount whose base is washed by the sea, called Korydallos, in sight of the Acropolis and Mt. Lycabettus which has long borne the name of the Throne of Xerxes (Ahasuerus) because it is said he sat upon the rocky brow of this hill in his silver-footed chair to watch the progress of the battle of Salamis. The Persian army was almost completely destroyed in this battle. Under the very eyes of Ahaseurus the Greeks destroyed the "bloom of all the Persian youth, in spirit the bravest, and in truth the noblest princes."

20 Also[s] of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then [a]I proclaimed a fast there, at the river of Ahava, that we might [b]afflict ourselves before our God, to [c]seek of him a right way for us, and for our little ones, and for all our substance.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way:[2] because we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

23 So [d]we fasted, and besought our God for this; and he was entreated of us.[3]

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And [e]weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, [f]which the king, and his counsellors, and his lords, and all Israel *there* present, had offered;

26 I even weighed unto their hand [4]six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper,[5] precious as gold.[6]

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* [g]holy also; and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch[h] ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto the house of our God.

31 ¶ Then we departed from the river of Ahava on the [i]twelfth *day* of the first month, to go unto Jerusalem: and the [k]hand of our God was upon us, and he delivered us from the hand of the enemy,[7] and of such as lay in wait by the way.[8]

32 And we came to Jerusalem, and abode there three days.

A.M. 3547. B.C. 457.

[s] ch. 2. 44. [t] Ch. 9. 2. Jos. 9. 3, 27. ver. 12.

[a] 1 Sa. 7. 6. [v] Ch. 20. 3. Jonah 3. 6–8. Dan. 9. 3.

[b] Is. 58. 5. Le. 16. 29. [c] Ps. 5. 8. Je. 50. 4, 5.

[2] These were chiefly the Bedouin Arabs, who still continue to infest the neighbourhood of Babylon and the deserts of the adjacent countries. True to their original character, their hand is still against every man. Single travellers or weak parties dare not pass their haunts; even strong and numerous parties, well armed or escorted by cavalry, cannot pass free, for when they fear to attack a well guarded caravan, they are the most adroit pilferers by night, and carry off all stragglers whom they can seize by day. Their murderous habit, however, is to avoid shedding blood, but to levy such contributions as amount to spoliation. To such robbers hordes Ezra and his fellow-mourners presented a most tempting object, as their recorded treasure of gold and silver alone could not be less than £300,000.—C.

[d] Mat. 7. 7, 8. Joel 2. 12–14. Is. 45. 11. ver. 31.

[3] What faith was here shown by Ezra! He well knew that the whole country between the banks of the Euphrates and Palestine swarmed with Arabs, with whom robbery was a trade. He knew also the immense value of the property the returning exiles were about to carry with them. Yet he would not ask a guard. He prayed to God. He had confidence in his power, his faithfulness, and his love to a penitent people. He thus set forth on that perilous journey over the exposed desert, and the God of Abraham conveyed his people in safety to the land of their fathers.—*J.*

[e] ch. 1. 8. Phil. 4. 8. ver. 29, 33, 34.

[f] ch. 7. 15, 16.

[4] About £80,624 sterling.

[5] Heb. *yellow* or *shining brass.*

[6] The precise nature of this compound metal is not now known, but is generally supposed to be that called *Corinthian brass*, a mixture of brass, copper, silver, and gold, found by Lucius Mummius after the burning of Corinth. Sir John Chardin mentions a compound metal found in Sumatra which he calls *calembuc*, and describes it either as gold and steel, or copper and steel, or gold and copper; but which, whatever be its composition, is valued above gold, and is worn by royalty alone.—C.

[g] Ne. 5. 15. ver. 25; ch. 7. 15, 16.

[h] 1 Ch. 26. 20–26. Lu. 19. 37, 38. Ac. 20. 31. He. 13. 17. Re. 2. 13. 25; 3. 3, 11.

[i] ch. 7. 9, with 10. 9.

[k] Ch. 30. 12. Jos. 21. 1–11. ch. 7. 6, 28; ver. 18. Is. 66. 3. 4. 43. 1, 7; 47. 10–16. He. 13. 5, 6.

[7] The mode of the deliverance is not mentioned, for that could but satisfy curiosity; the fact alone is recorded, for that serves to strengthen faith.—C.

[8] The march of the Israelites must have been known. The watchful Arabs were doubtless aware of the amount of treasure in the caravan. They appear to have laid their plans for seizure and attack, yet they were disappointed. Greater was He who was with the Israelites than all who could be against them. What a lesson does this teach timid and doubting Christians! It forms the best practical comment on the words of our Lord, 'Seek ye first the kingdom of God and his righteousness.' *N.*—There were not only many enemies who hated them, and were desirous to cut them off, but many robbers who watched for a booty.—*J.*

[l] Ne. 3. 4, 21. 5.

[m] Ne. 8. 7.

[9] Perhaps a public record was made of the treasures received, and the persons who brought the money and the vessels were discharged by a public instrument. Or perhaps the meaning may be, that there was an inventory taken of the goods belonging to the temple, which the priests were charged with, as the stewards of a family are wont to be with the goods belonging to it.—*J.*

[n] Ps. 116. 12–18. Lu. 1. 74, 75.

[o] ch. 6. 17. Nu. 7. 87.

[p] ch. 7. 21.

[q] Is. 56. 6, 24. 1 Ti. 5. 6. Zec. 3. 14–20. Re. 12. 10.

[1] See note on ch. 7. 23.—*P.*

CHAP. IX.

[1] By comparing ver. 1, 2, the princes seem to have become first sensible of the popular sin in which they had been the original leaders. This is no uncommon event—men, for example, discover the evil of drunkenness, not so readily from their own feeling of its effects in themselves as from seeing them exemplified in the folly, madness, and ruin of others.—C.

[r] Co. 7. 14. Ge. 6. 2. Mal. 2. 7, 8, 11. ch. 10. 18–44.

[2] So the Israelites were called, because of God's covenant with them, by which they were separated from all others and constituted a peculiar people.—*J.*

[s] Ge. 37. 29, 34. Jos. 7. 6.

[t] Job 1. 20. Is. 15. 2. Je. 7. 29; 48. 37, 38. Eze. 7. 18. Mi. 1. 16.

[3] This is still a common method of expressing grief in the East, and even in European nations it has been often used to express extreme agony of spirit.—C.

[u] Nu. 1. 4. Ps. 143. 4.

[x] Is. 66. 2, 5; 16. 2 Ki. 22. 11, 19. Ps. 4. 4. ch. 10. 1.

[y] Ex. 29. 38. Da. 9. 21. He. 9. 26.

[w] 2 Ki. 8. 22, 38, 54. Jon. 7. 6.

[x] Ro. 6. 21. Eze. 16. 63; 36. 31. Job 42. 5, 6. Ps. 119. 32, 40. 31, 42.

[y] Ps. 38. 4. Da. 9. 5. 2 Ch. 28. 9. Ge. 13. 13. Is. 1. 18. 2 Sa. 24. 10.

33 ¶ Now on the fourth day was the silver, and the gold, and the vessels, weighed in the house of our God, by the hand of [l]Meremoth the son of Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* [m]Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one; and all the weight was written[9] at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [n]offered burnt-offerings unto the God of Israel, [o]twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the king's commissions unto the king's [p]lieutenants, and to the governors on this side the river; and they [q]furthered the people, and the house of God.[1]

CHAPTER IX.

1 Ezra mourneth for the intermarriages of the people with strangers. 5 He prayeth unto God with confession of sins.

NOW, when these things were done, the princes came to me, saying, The people of Israel,[1] and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have taken of their daughters for themselves, and for their sons; so that the [r]holy[2] seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I [s]rent my garment and my mantle, and [t]plucked off the hair of my head[3] and of my beard, and [u]sat down astonied.

4 Then were assembled unto me every one that [x]trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at [y]the evening sacrifice I arose up from my heaviness; and, having rent my garment and my mantle, I fell [w]upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, [x]I am ashamed, and blush to lift up my face to thee, my God: [y]for

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holy things, and especially of precious souls. And the greatest accuracy and fidelity are necessary in every trust, as we must give account to God. But O how infinite in his goodness in bringing all believers safe through dangers, rendering their trustees honest and faithful, their companions devout, and their enemies friendly! And soon shall his gracious designs be complete, in bringing all the ransomed millions to the Canaan, the Jerusalem above, where they shall for ever behold, live on, and rejoice with Jesus, their all-comprehending sacrifice, and where they shall find none but furtherers of their work.

CHAPTER IX. REFLECTIONS.—It is vain to expect perfection in the militant church. And the comforts of saints on earth are quickly imbittered with a mixture of griefs. But how infatuated are many professed Christians, who think of no sin, no danger, in being unequally yoked with unbelievers! A little skin-deep beauty, or a little earthly wealth or honour, is often preferred to the image of Jesus Christ! And when the most ruinous sins become fashionable few are affected with them. But to such as are Israelites indeed, the word of God appears awfully important.

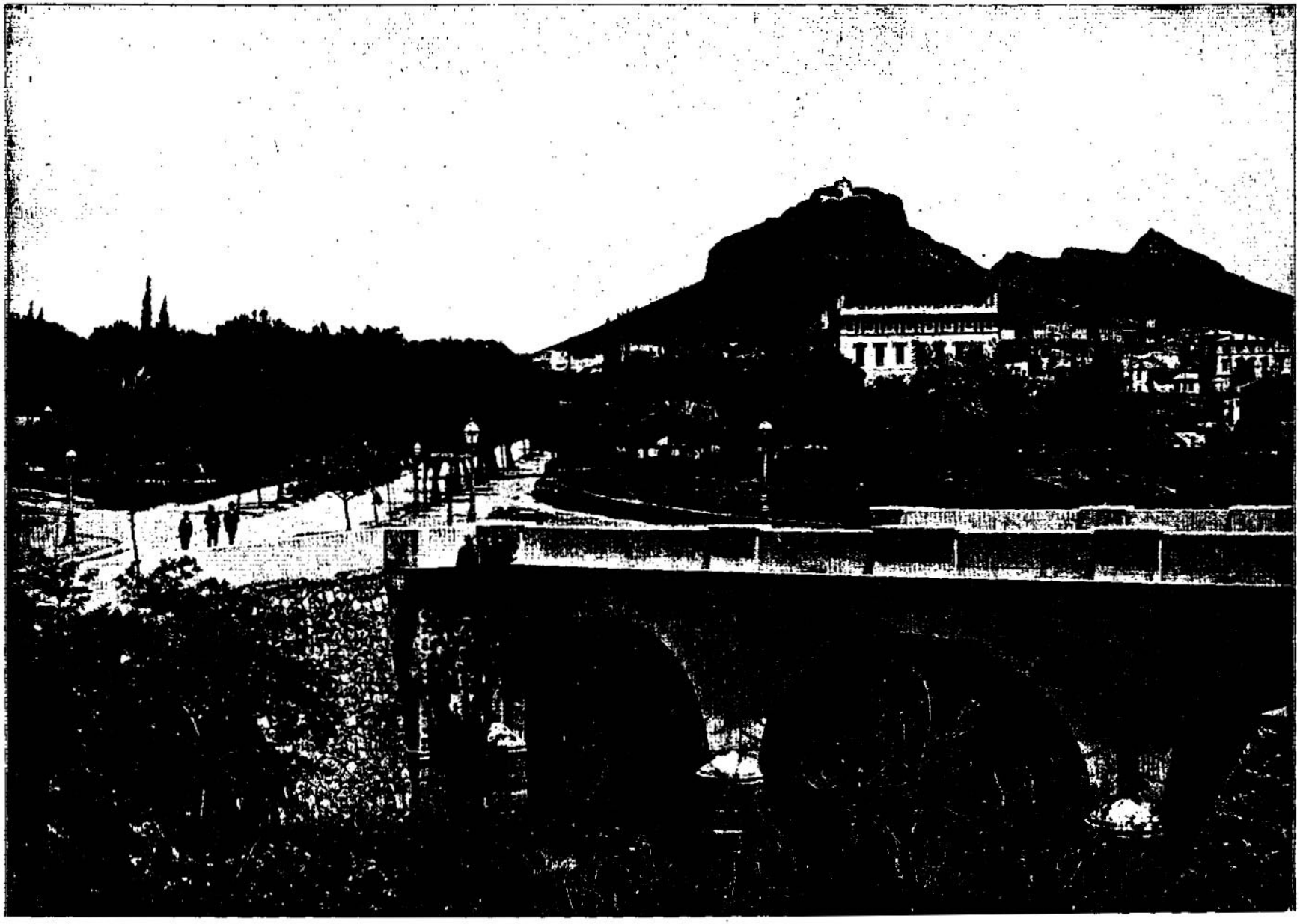

BRIDGE OVER THE ILISSUS—ONE OF THE FOUR MOST CELEBRATED RIVERS IN THE WORLD, THE OTHER THREE BEING THE TIBER, THE NILE AND THE JORDAN. [Ezra, ix:1.]—"Now when these things were done, the princes came to me, saying the people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians and the Amorites." About the time Ezra uttered the prayer recorded in this ninth chapter, confessing the sins of his people, the Spartans and the Boeotians were waging war against Athens. We give, as illustrating this Grecian history, contemporaneous with the facts of the ninth chapter of Ezra, a picture of a modern bridge over the Ilissus. This is a small stream that flows at the bottom of a deep ravine, through the classic city of Athens. It is dry a part of the year, and yet is one of the most famous water courses on earth, made so by the great men who have lived on and about it.

our iniquities are increased over *our* head,[4] and our trespass is grown up unto the heavens.[5]

7 Since the [p]days of our fathers *have* we *been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

8 And now for a [q]little space grace hath been *showed* from the LORD our God, to leave us a remnant[6] to escape, and to give us[7] a nail[8] in his holy place, that our God may [r]lighten our eyes, and give us a little reviving in our bondage.

9 For [s]we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the [t]sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us [u]a wall in Judah and in Jerusalem.

10 And now, O our God, [v]what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [w]by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever; [x]that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [y]hast punished us less than our iniquities[9] *deserve*, and hast given us *such* deliverance as this;

14 Should[b] we again break thy commandments, and join in affinity with the people of these abominations? [z]wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O[d] LORD God of Israel, thou *art* righteous;[1] for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses; for we cannot [a]stand before thee because of this.

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4 Even as exhalations from the earth are increased into dark clouds, charged with irresistible lightning ready to descend and destroy.—*C.*

5 That is, builded up as the tower of impious Babel, or as an enormous beast of prey, not merely devouring men, but if it were possible as reaching heaven itself.—*C.*

p 2 Ch. xxviii. xxxvi. Je. ii.–xxiii. xxxix. lii. Da. xxviii. xxxii. Je. xxvi. Ja. ii. 2 Ki. xvii.

q Heb. *moment*, ch. viii. Hag. i. ii. Zec. i.–iv.

6 Those that had returned were but a remnant of the whole people. The ten tribes, as such, were lost; and many even of Judah and Benjamin were still in Babylon.—*J.*

r Or, *a pin*. That is, *a constant and sure abode.*

8 From consulting Is. 22. 23:25, 'the nail' seems to represent certain fixtures in the temple walls, for suspending the sacrificial vessels; and consequently it will here signify a permanent establishment of religious ordinances.—*C.*

s 2 Sa. 14. 2–20.

t Ne. 9. 36. Ps. 136. 23, 24. 106. 45, 46.

u ch. 2. 1–8; 6. 1–22; 7. 6. 11–26. Is. 24. 1–3; xl.–lii. Je. 30. xxx.–xxxiii. Mi. iv. vii. Zep. iii.

w Is. 52. Zec. 2. 5.

x La. 3. 22. Da. 9. 4–16. Joh. 9. 2, 3. Ps. 130. 3; 143. 2. Ro. 3. 19, 20.

y Le. xviii. De. 7. 3. Ex. 23. 32, 33. Jos. 23. 12. Ju. 2. 2.

z De. 6. 1, 2. Is. 1. 29. Ps. 103. 17.

a Ps. 103. 10; 106. 45, 46. La. 3. 22, 32. Hab. 3. 2. Job 11. 6.

9 Were God to punish in proportion equal to our iniquities, the judgment must be immediate as the sin; and were he to send an evil for every sin, the life of the transgressor must be as constant as misery as in sinning. But the Lord is gracious, and full of compassion, and by his goodness leads us to repentance. Ps. 103. 8–12. Ro. 2. 4.—*C.*

b Ro. 6. 1, 2. Ja. 5. 14.

c Le. 26. 18, 23, 24, 27–39. De. 28. 15–68; 32. 21–28.

d Da. 9. 4–16. Ps. 32. 5.

1 Merciful. Or, the next words may be rendered not 'for we remain,' but 'though we remain' God's justice will not suffer us to escape, though for the present he forbear to punish us to the extent of our deserts. Though the Jews had endured many and heavy sufferings, yet they had been punished less than they deserved: for they had broken their covenant, and merited utter ruin.—*J.*

A.M. 3547. B.C. 457.

e Ps. 130. 3; 143. 1, 2. Joh. 9. 2, 3. Ro. 3. 19, 20, 27.

CHAP. X.

1 The sorrow and consternation of so eminent a person as Ezra, with his prayer and confession of deep criminality, were no doubt speedily reported all over the city: and this induced the people seriously to reflect upon their conduct and its consequences, so that numbers of their own accord gathered around the governor, and united with him in lamentations and humiliation before God. And the alarm becoming general, even the women and children joined the assembly in the court of the temple, probably fearing lest the wrath of God should immediately be poured out upon them.—*J.*

a Zec. 12. 10. Ps. 32. 5. Pr. 28. 13. 1 Jo. 1. 9, 10. Ho. 14. 1, 2.

b 1 Ki. 8. 30, 39.

c De. 31. 12. 2 Ch. 20. 13.

2 Under a deep feeling of guilt, dread of judgment, and hope of pardon, ver. 3.—*C.*

d Ne. 13. 23. Ge. 6. 2. Ex. 34. 12. De. 7. 3, 4. 1 Co. 6. 14.

e Is. 55. 10. La. 3. 24. Ex. 34. 6, 7.

f 2 Ki. 11. 17. Ne. 9. 38; 13. 25–27. Jos. 24. 25. 2 Ch. 15. 12; 29. 10; 34. 31.

g ch. 9. 4. Is. 66. 2.

h De. 7. 3. Jos. 23. 12. Is. 8. 20.

i Jos. 7. 20, 21. 6. 9. 1 Ch. 19. 13; 28. 10. Is. 35. 3, 4. He. 12. 12, 13; 10. 24. 1 Th. 5. 14.

3 After love and humility, there is nothing more needful than courage to attempting any work of reformation. It is indeed faith working by love, and enduring, and hoping all things for the Lord's sake, and his people's sake.—*C.*

k ver. 5. Ne. 5. 12; 9. 38; 13. 25. He. 6. 16.

l Ne. 13. 5, 7.

m Ne. 3. 1; 13. 28, 29; 13. 4, 7, 28.

n Job 23. 12. 2 Sa. 12. 16. Da. 10. 2.

o Ju. 21. 5. 1 Sa. 11. 7. ch. 7. 26.

p Heb. *devoted*, Le. 27. 28. Jos. 6. 17.

4 The marriage of a Jew with an idolater was contrary to the divine law (De. 7. 3), and he that sinned presumptuously had no right to sacrifice, and was by law cut off from the congregation (Le. xxi. xxii.) Infidels have called this law harsh and unjust; but out of their own mouth are they condemned; for they, being men, and in much ignorance, do form arbitrary rules, for neglect or violation of which members are excluded from their societies, and yet dare to accuse God, who of his infinite wisdom promulgates and enforces his laws, only in support of the eternal and unchangeable principles of holiness.—*C.*

q Excommunicated. Jo. 9. 22. Jude 19. 1 Co. 5. 4, 5, 13. Mat. 18. 17.

CHAPTER X.

1 *Shechaniah encourageth Ezra to reform the abuse of the strange marriages.* 6 *Ezra mourning assembleth the people.* 9 *The people, at the exhortation of Ezra, repent, and promise amendment.* 15 *The care to perform it.* 18 *The names of those who had married strange wives.*

NOW when Ezra[1] had[a] prayed, and when he had confessed, weeping and casting himself down [b]before the house of God, there [c]assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept very sore.[2]

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, [d]We have trespassed against our God, and have taken strange wives of the people of the land: yet now [e]there is hope in Israel concerning this thing.

3 Now therefore let us [f]make a covenant with our God, to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that [g]tremble at the commandment of our God; and let it be done [h]according to the law.

4 Arise;[i] for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.[3]

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to [k]swear that they should do according to this word. And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into [l]the chamber of Johanan the son of [m]Eliashib: and *when* he came thither, he [n]did eat no bread, nor drink water; for he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And [o]that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [p]forfeited,[4] and himself [q]separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem

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And that which seems light or lawful to carnal professors lies heavy on tender consciences. These take grief and shame to themselves for such as are hardened in their sins: and to join with such in their sorrow and zeal is both our duty and honour: for the most fearful aggravations appear attending our sins and those of our land when we consider the matter as in the sight of God. It therefore becomes us faithfully and humbly to repent of and acknowledge our sins, over our great sacrifice, our great propitiation; once offered in the evening, the end of the world; and in the believing view of God's sacrificial relation and pardoning mercy, to justify him and 'condemn ourselves. But often-repeated provocations weary out the patience of God. And hopeless is their case when neither corrections humble nor mercies constrain.

CHAPTER X. [Ver. 11. The original cause of the law against mixed marriages evidently was the tendency of such marriages to draw the people away from the worship of the true God. All the nations among which the Israelites were placed were idolaters. Not only was their worship irrational, and sometimes inhuman, but their morals were most impure. Had the Israelites been permitted freely to intermarry with them, the natural and speedy result must have been universal degeneracy and degradation. The priesthood especially, as being the instructors and guides of the nation, required to be kept pure and spotless. Hence the intense desire and strenuous effort of Ezra to reclaim the erring among them. *P.*]

Ver. 17. ['They made an end with all the men,' that is, they completed the investigation of all the cases, and determined what should be done in each case. Probably in most cases the wives conformed to Judaism, and separated entirely from their Gentile relatives; but wherever the wives proved ignorant or stubborn, the rulers insisted on their being divorced. It became therefore, in regard to each wife, a choice between her idolatry and her husband; and in regard to each husband between carnal appetite and religious principle. *P.*]

Ver. 44. [*All these had taken strange wives, and*

within three days: it *was* the ninth month,[5] and the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling[r] because of *this* matter, and for the great rain.[6]

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to [s]increase the trespass of Israel.

11 Now therefore [t]make confession unto the LORD God of your fathers, and [u]do his pleasure; and [v]separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, [w]so must we do.

13 But the people *are* [x]many, and *it is* a time of much rain, and we are not able to stand without,[7] neither *is this* a work of one day or two: for we are many that have transgressed in this thing.[8]

14 Let now our [y]rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.[9]

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were employed[1] about this *matter:* and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so: and Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine[a] the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.[2]

18 ¶ And among the sons of the priests there [b]were found that had taken strange wives; *namely,* of the sons of [c]Jeshua the son of Jozadak, and his brethren, Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they[1] [d]gave their hands[3] that they would put away their wives; and, *being* [e]guilty, *they offered* a ram of the flock for their trespass.[4]

20 And of the sons of [f]Immer; Hanani and Zebadiah.

21 And of the sons of [g]Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of [h]Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the [i]Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and [k]of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel:[5] of the sons of [l]Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of [m]Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of [n]Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of [o]Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons[6] of [p]Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of [q]Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of [r]Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of [s]Hashim; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of [t]Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedeiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai,[7] Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of [u]Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All[x] these had taken strange[8] wives: and *some* of them had wives by whom they had children.

A.M. 3547. B.C. 457.

[5] Answering to our December, and the coldest and most rainy season of the year. But did not Ezra act with inhumanity in calling out the people at such an inclement season? Does the commander of an army act with inhumanity when he retreats with his troops by forced marches, and in the most inclement season, from the pursuit of a superior force? No: we praise his prudent attitude and his skill, and count a well-managed retreat sometimes superior to a victory. Are we to shall the precipitude of Ezra be blamed, who will not wait an hour after the discovery of the national sin, but instantly calls upon the people to *flee from the wrath to come?*—*C.*

[6] Heb. *the showers.*

[7] Or, *we have grievously offended in this thing.*

[8] Or, *but this matter* be despatched.

[9] Heb. *about.* Perhaps these were the only opposers. (The translation here seems doubtful, if not erroneous. The word translated *employed* literally means *stood.* Now Ezra and the others, as judges always do, sat down (ver. 16) to examine? the meaning seems to be, that Asahel, &c., were the only persons opposed to the decision of Ezra and the princes.—*C.*)

[1] The Jewish year had thirteen months. This investigation must therefore have been very complicated, as it lasted three months.—*C.*

[2] Or, *in what sort* the hands were given does not appear, but may probably be ascertained from 2 Ki. 10. 15, where Jehu says to Jehonadab, Is thine heart right, as my heart is with thy heart? If it be, give me thine hand. And he gave him his hand.—*La.* 5.6.—*C.*

[3] Ezra being himself a priest, manifests distinguished impartiality in beginning his reformation with the priesthood. Here so showed great wisdom; for if the priesthood be not reformed, the people cannot be expected. A comparison of the reformed and unreformed kingdoms of Europe, or even of the miniature cantons of Switzerland, bears ample testimony to this fact.—*C.*

[4] Heb. having first recorded the reformation of the priesthood, now records that of the people.—*Note.* That a more precise and scrupulous morality is required of the ministers of the gospel than of others, is a common but a most pernicious opinion. Christians should all be a "peculiar people" (1 Pe. 2. 9), an "holy priesthood," (1 Pe. 2. 5.)—*C.*

[5] About 225 in all are here named who had married strange wives, and some of them, it is said, had children by them. Whether the children were turned off with the mothers, as Shechaniah proposed, does not appear; it should seem not: it is, however, probable that the wives which were put away were well provided for according to their rank. One would think this grievance was now thoroughly redressed, yet we meet with it again, Ne. 13. 23; Mal. 2. 11; for such corruptions are easily and unwittingly wrought in, but not without great difficulty purged out again.—*Henry.*

[6] Or, *Mahnadebai.* according to some copies.

[7] Perhaps this observation is intended to show that only a *few* of them had children: so that the separation would be more easily effected. The names here given are supposed to be merely the principal persons, for all circumstances combine to induce an opinion that a far greater number were concerned than those here enumerated.—*C.*

[8] Heb. *strange* wives.

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some of them had wives by whom they had children. The comparatively small number who had married idolatrous wives seems to intimate that the transgression was but of recent origin; and this view seems corroborated by the statement that 'some of them had wives by whom they had children.' This statement also evidences the strictness of the investigation and enforcement of the law. But was it not cruel thus to divorce husbands and wives? No. For God had not joined them, God had forbidden their union. It was no more cruel than to divorce a bigamist, whose marriage is rendered null and void by virtue of a previous contract. Besides, there is no reason to conclude these wives and children would be sent away portionless, the uncompromising purity of the divine law being always consistent with the dictates of mercy. Ex. xxi. *C.*

REFLECTIONS.—Wherever sin is seen and felt there is no ground for despair: yea, there may be good hope, through grace, where there is a burden of the most aggravated guilt. In mournful circumstances we ought to observe what makes for us as well as what makes against us. And even weaker saints may be instructors to those who are far stronger in gifts and grace. Mourning and reforming sinners ought to be encouraged; and leaders in church or state ought to be most active in promoting reformation. Men's sins, with the aggravations and danger of them, ought to be closely laid home to their consciences; for none will part with them till they perceive that they are undone if they persevere therein. Great men ought to take the good advice of their inferiors. Critical causes ought to be decided with great deliberation and caution; and reformations begun and carried on with much fasting, prayer, and solemn covenanting with God, promise good success. When we truly return to God he will return to us: he will at last pluck his people as brands out of the burning. They who have the cause of God at heart spare neither time nor pains to serve it. But how shameful is it to find priests, whose marriages were peculiarly restricted of God, ringleaders in unhallowed connections with heathen women! and yet it is highly commendable in them to prove at last patterns of repentance and reformation to others. Alas! that so few clergymen are disposed to imitate their example; but rather endeavouring by every possible shift to extenuate, excuse, or defend their own error and wickedness.

THE BOOK OF NEHEMIAH

Was probably written by himself. It commences twelve years after the dissolution of the unhallowed marriages; and, including at least twelve years of historical account, reaches to about the hundred and fourth after the return from Babylon. It represents (1) Nehemiah's deep concern for the desolations of Jerusalem, and the commission he obtained from king Artaxerxes to rebuild the wall of it, i. ii. (2) His building of the wall and dedicating it, notwithstanding great opposition from the heathens around, iii. iv. vi. xii. 27–43. (3) His redressing the people's grievances, their debts, and mortgages, v. (4) His taking account of those who returned from Babylon, vii. (5) His care to promote the solemn reading of the law, fasting, and renovation of their covenant with God, viii.–x. (6) His care to replenish Jerusalem, and settle the priests, Levites, singers, and porters in their proper work, xi. xii. (7) His care to check unhallowed marriages, procure the Levites their provision, and restrain profanation of the Sabbath, xiii.

CHAPTER I.

1 Nehemiah, informed by Hanani concerning the afflicted state of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

THE words of [a]Nehemiah the son of Hachaliah. And it came to pass in [b]the month Chisleu, in the [c]twentieth year, as I was in Shushan[1] the palace,

2 That [d]Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3 And they said unto me, The remnant that are left of the captivity there in the [e]province *are* [f]in great affliction and reproach: the wall of Jerusalem also [g]*is* broken down, and the gates thereof are burnt with fire.

4 ¶ And it came to pass, when I heard these words, that I [h]sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,[2]

5 And said, I beseech thee, [i]O LORD God of heaven, the great and terrible God, [k]that keepeth covenant and mercy for them that love him, and observe his commandments;

6 Let [m]thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day[n] and night, for the children of Israel thy servants, and [o]confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

7 We [p]have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8 Remember,[q] I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:[3]

A.M. 3559. B.C. 445.

CHAP. I.

[a] ch.10.1.

[b] Ezr.10.9. Zec.7.1.

[c] Of Artaxerxes, Ezr.7.7.ch.2.1.

1 Shushan or Susa, one of the ancient capitals of Persia, being the winter residence of the kings. It was taken by Alexander of Macedon, with all the chief treasures of the empire. The city called Shuster is now supposed to occupy its site.—*C.*

[d] ch.7.2.

[e] Ezr.2.1,65.

[f] Is.32.10. Ps.44.11–16.

[g] 2 Ki.25.10. Je.5.10; 39.8;52.13.

[h] 2 Sa.4.19,22. Zep. 3.18. Ro.12.15. Ps.69.9. La.2.10. Ezr.ix. Da.ix.

2 Genuine patriotism consists in grief for our country's sins and sufferings, with deep humiliation and earnest prayer before God for their pardon and deliverance.—*C.*

[i] ch.4.14. De.7.21. Ch.17.21. Ps.47.2.

[k] Da.9.4. De.7.9,12. 1 Ki.8.23. Ex.20.6. ch. 9.32. Ps.89.2,28,33,34.

[m] 1 Ki.8.29. Ps.34. 15; 130.2; 119.132. ver. 11.

[n] Ps.55.17. Ep.6.18. Lu.18.1–7.

[o] Le.26.40,41. Je.3. 13. Ps.51.4.

[p] Da.9.4–16. Ezr.9. 5–15.

[q] Ps.119.49;105.8. Is. 43.26.

3 A voice directly from heaven is not more decisive of a divine revelation than is the voice of prophecy and its historic fulfilment. Accordingly God has been pleased to spread this evidence over the history of the four great empires, the Assyrian, the Persian, the Grecian, and Roman, but to concentrate it chiefly upon the history of the Jews, whose whole condition, past and present, has been made the continual theme of prophetic announcement; and thus their separation, their captivities, their scattering abroad, with their still unsettled condition, are all prophecies whose literal fulfilment constitutes such irresistible evidence of the divine origin of the Scriptures that contain them, that reason must acknowledge they came from God.—*C.*

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[r] Ps.78.68,69;132.13, 14.2 Ch.6.6.

[s] Ex.19.5–7; 6.1; 13. 9;14.8;32.11.

4 Nehemiah prepared for a noble and patriotic enterprise by a humble and penitent confession of sin, and an earnest supplication for divine mercy, guidance, and strength. The act which is prompted by the love of God, initiated by earnest prayer, and prosecured in faith, will and must eventually succeed.—*P.*

5 This was an office of great dignity at the court of the Medes and Persians. The person holding it was the chief confidant of the monarch, and introduced or excluded petitioners at his pleasure; it was consequently an office of great emolument, which will account for the vast riches of Nehemiah, of which he made such pious and generous use. See Herodotus, *Thalia*, 34; Xenop. *Cyrop.* l. 3.—*C.*

CHAP. II.

[a] De.16.1. Es.3.7. Ps.102.18.

[b] ch.1.1. Ezr.7.1,7, *q.d.* of Artaxerxes Longhand.

[c] ch.1.11. Ge.40.21.

1 It was the duty of the cup-bearer to take some of the wine in his left hand, and drink it before the king, as evidence that it did not contain poison. Xenop. *Cyrop.* l. 3.—*C.*

[d] Ge.40.7. Pr.15.13. Ec.7.3.

[e] Ps.94.18,19; 61.2; 55.4,5. As sadness was reckoned a token of some bad design.

2 Perhaps lest the king should suspect him of any treasonable design, or lest the request which he purposed to make should not be granted.—*I.*

[f] 1 Ki.1.31. Da.2.4.

3 Not a mere hyperbole in compliment, but a prayer for the perpetuation of his race and government, as in English law it is said the king never dies.—*C.*

[g] 1 Sa.4.20,21. Ps. 137.5,6. 2 Co.11.28,29.

[h] ch.1.11. 1 Sa.1.13. Ex.14.15. Ps.50.15.

[i] Ezr.5.17. Es.1.19; 5.4,8;6.5.

9 But *if* ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the [r]place that I have chosen to set my name there.

10 Now these *are* [s]thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man.[4] For I was the king's cup-bearer.[5]

CHAPTER II.

1 Artaxerxes, understanding the cause of Nehemiah's sadness, sendeth him with letters and a commission to build the walls of Jerusalem. 9 Nehemiah, to the grief of the enemies of the Jews, cometh to Jerusalem. 12 He vieweth secretly the ruins of the walls. 17 He encourageth the Jews to build in spite of the scorn of the enemies.

AND it came to pass in the [a]month Nisan, in the [b]twentieth year of Artaxerxes the king, *that* wine *was* before him: and I [c]took up the wine, and gave *it* unto the king.[1] Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy [d]countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart. Then I [e]was very sore afraid,[2]

3 And said unto the king, [f]Let the king live for ever:[3] why [g]should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I [h]prayed to the God of heaven.

5 And I said unto the king, [i]If it please the king, and if thy servant have found favour in

CHAPTER I. [Ver. 1. *Nehemiah the son of Hachaliah.* Some have supposed that Nehemiah was descended from a priestly family, because it is said in ch. 10. 8, after a list of names, 'these were the priests.' Nehemiah is the first name on the list; but a careful examination shows that his name was placed at the head not because he was a priest, but because he was *Tirshatha*, or recognized leader of the nation. In the translation of 2 Mac. 1. 21 he is called 'Nehemiah the priest.' This, however, is an error, for the Greek has it, 'Nehemiah ordered the priests.' He was probably of the tribe of Judah, and perhaps of the royal house of David, as his forefathers were buried at Jerusalem. Nehemiah was a man distinguished for piety, energy, tact, and courage. With the single exception of Ezra he conferred more signal benefits upon his country than any man of that age. He found the people oppressed, the country desolate, the walls of Jerusalem in ruins. He rebuilt the walls, and thus laid the foundation of national independence. By his vigilance and prudence he overcame the opposition of powerful

thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may [k]build it.

6 And the king said unto me, (the [l]queen also sitting by him,[4]) For how long shall thy journey be? and when wilt thou return? So it[m] pleased the king to send me; and I [n]set him a time.

7 Moreover, I said unto the king, If it please the king, let [o]letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;[5]

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to [p]the house, and for the [q]wall of the city,[6] and for [r]the house that I shall enter into. And the king granted me, [s]according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now the king had sent [t]captains of the army and horsemen with me.)[7]

10 When Sanballat the [u]Horonite, and Tobiah [x]the servant, the Ammonite, heard *of it*, it [y]grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three[z] days.

12 ¶ And I [a]arose in the night, I and some few men with me; neither [b]told I *any* man what my God had put in my heart to do at Jerusalem:[8] neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night by the [c]gate of the valley, even before the dragon-well, and to the [d]dung-port, and viewed the walls of Jerusalem, which [e]were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the [f]gate of the fountain, and to the [g]king's pool: but *there* was no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.[9]

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: [h]come, and let us build up the wall of Jerusalem, that we be no more [i]a reproach.

18 Then I told them [k]of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they [l]strengthened their hands[l] for *this* good *work*.

19 But when [m]Sanballat the Horonite, and Tobiah the servant,[2] the Ammonite, and Geshem the Arabian, heard *it*, they [n]laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye [o]rebel against the king?

20 Then answered I them, and said unto them, The God of heaven, he will [p]prosper us; therefore we his servants will arise and build: but ye [q]have no portion, nor right, nor memorial, in Jerusalem.

CHAPTER III.

The names and order of them that builded the wall.

THEN Eliashib[a] the high priest rose up with his brethren the priests, and they builded [b]the sheep-gate: they sanctified it, and set up the doors of it; even unto the tower of [1]Meah they [c]sanctified it unto the tower of Hananeel.

2 And next unto him[2] builded the [d]men of Jericho: and next to them builded Zaccur the son of Imri.

3 But the [e]fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and [f]set up the doors thereof, the locks thereof, and the bars thereof.

A.M. 3559. B.C. 445.

k Hag. 1.4. ch.iii.

l Heb. *wife*. Perhaps Esther. Es. 8. 1.

[4] In all probability this was Esther, of whose parentage the king was now aware, by her interference to counteract the wicked designs of Haman. Plutarch informs us that in the Persian court only the king's mother and wife were ever permitted to sit at table with him.—*C.*

m ch.5.14;13.6.

n Esth.3.13; ver 9.

[5] So far east of the Euphrates, and the whole country between that river and Palestine was infested with hordes of wild marauders, through whom the Jewish patriot could not have forced his way without a royal guard.—*P.*

o Temple, Ezr.11.6, 9.

p ch.iii.

[6] This is the first grant for building the wall, that of Cyrus being merely for building the temple. Bawelsiafe followed by Estes, in connecting this grant with the great naval victory of Cimon the Athenian (*Diod. Sic.* lib. xii) over the Persian fleet, which was followed by an ignoble treaty excluding the Persians from the Mediterranean, and might prepare the mind of the king for adopting Jerusalem as a frontier fortress. This is probably true—but Nehemiah disregards the motive of mere human motives, and justly ascribes his success to 'the good hand of God.'—*C.*

q ch.2.13; 3.15.2

r Ezr.7.6,28; Ps.3.6; 20.2. Mat.7.7,11.

s Ezr.7.6,28.

[7] See note on Ezr. 8. 22.—*C.*

t Moabite, Is.15.5.

u Pr.30.10.

x Ps.39.11. Ar.13.46. Nu.22.34. Dt. 23.3,4. Ezr.25.6,8.

y Neh.6.19.

z Ps.55.10. Pr.10.4. Ru.12.12. Eph.2.12.

a Mat.26.36. Ps.5. 13. Am.6.13. Ez.3.17.

[8] Nervely forms a striking characteristic of Nehemiah, and to a certain extent of every great mind. In Nehemiah it is accompanied with piety towards God, deliberation under his promised direction, self-diffidence rightly understood, and the absence of that vanity which, impatient for praise, so often defeats itself by premature discovery or empty boasting of its plans.—*C.*

b ch.6.6. Ps.40.9,10. Mat.10.27.

c ch.2.13. Je.31.40.

d ch.3.13.

e ch.1.3. Ps.79.1. Je. 5.10;39.8;52.13.

f ch.3.15. 2 Ch.32.30. Is.8.6.

g Is.8.7;22.9,11. 2 Ki. 18.17;20.20.

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h Nehemiah's inspection appears to have embraced the whole circuit of the city. He went out by the gate of the valley, which occupied the site of the present Jaffa gate; running southward he rode round the lower slope of Mount Zion, and then crossed the mouth of the Tyropœon to the fountain of Siloam at the southern end of Ophel. There he entered the Kedron valley, here called 'the Brook;' but as the narrow ravine was impassable for the animal he rode, probably on account of the ruins of the ancient wall that had rolled down into it, he dismounted and walked up the Kidron to the high ground on the north of the city, and after examining the wall there he turned back to where he had left his horse, and returned to the west gate.—*C.*

i Is.35.3,4;60.4. He. 12.12,13. Th.5.14.

k ch.2.3. Ps.80.17; 89. 47,50,51.

l ver 1.9. Ps.119.28.

m Ch.2.10;13.4,28.

[1] They strengthened their hands by relying upon God with their hearts, and succeeded in effecting the good work, because they had faith to attempt it. 'Attempt,' said a good man, 'attempt great things for God, and you shall do great things for God.'—*C.*

n ver.2;ch.6.1,2.

[2] Horonaim was a considerable town in Moab, on the east of the Dead Sea (Is. 15. 5), of which Sanballat was probably either a native or the resident governor. As Tobiah is called the servant, he is supposed to have been a slave who had obtained his freedom. But whatever Sanballat and Tobiah were, they gave melancholy evidence of the characteristic wickedness of an unconverted heart—'envying and grieving at the good of their neighbours.'—*C.*

o Jah 52.1. Ps.44.13, 14. Je 20.7,8. He.11.37.

p ch.2.6. Ezr.4.13,16, 19. Lu.23.2. Ac.24.5.

q Ps.35.27;122.6. Is. 41. 10 16. 2 Ch. 22. 13, 16.

r Ezr.4.3. Ac. 8.21. Re.21.27.

CHAP. III.

a ver. 20, 21; ch.12. 10, 23; 13. 4, 7, 28, 29. 2 Ch.26.1,2.

[1] This tower lay a little north of the temple, and probably its site may be marked by the massive foundations now seen at the north-western angle of the Haram.—*P.*

b Je.31.38. Zec.14.10. *c* De.20.5. Ps.30. title. Pr.3.9. [2] Heb. *at his hand.*

d Ezr.2.34. ch.7.36. 1 Ki.20.34. *e* ch.12.39. Zep.1.10. 2 Ch.33.14. *f* ch.6.1;7.1.

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enemies; and by the example of his energy and courage he roused the Jews from their ignominious lethargy. 'For pure and disinterested patriotism Nehemiah stands unrivalled. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for his blessing and guidance, and to have sought his reward only from God.'—*Shu han the palace. Shushan* was one of the most ancient cities in the world. It was the capital of the Elam mentioned in Ge. 14. 1. It was successively under the dominion of the Assyrians, Babylonians, and Persians. It became metropolis of the Persian empire, and was the scene of the romantic story of Esther. Its site is now marked by the extensive ruins of *Sus*, which cover a wide extent of plain between the rivers Euæus and Shaour. See note on Es. 1. 2. *P.*]

REFLECTIONS.—Sad defects still remain in the militant church. But whenever God has work to be done, he can easily find or qualify instruments for it. Lively saints may often be found where we could least expect them—courts not excepted. And no dignity or distance can make such a one careless of the honour of the church of God. The poverty or persecution which discourages others awakens his zeal and concern. In seasons of public or private distress, fasting and tears should accompany our prayers. It is a great relief for a sorrowful spirit to pour out its complaints into the bosom of a compassionate God. While we have a God in Christ to go to, our case is never desperate. And if he pour out upon us his Spirit of grace and supplication, he will certainly hear us. Let us then, with holy and believing awe of his greatness and grace, rest on the stability of his promise. And let candid confessions of our sins and unworthiness attend our supplications for mercy. It is infinitely encouraging to us that we have to deal with a God who is our own God; a God who has done great things for us, and has pledged his promise to do more. Let us therefore put our own, and the hearts of all connected with the welfare of Zion, into his hand.

CHAPTER II. REFLECTIONS.—Strong grief can scarcely be concealed. And it becomes superior or others to observe the appearances of distress in those around them, and to sympathize with them in it. Even Jesus marks his people's groans, and puts their tears into his bottle. There is therefore no reason either for fear or for shame when sorrow for sin and for the affliction of God's people burden our heart and sadden our countenance. Nothing is more comely than meek and humble answers when given by distressed minds to great men. And pious ejaculations to God are proper to be intermingled with all our important dealings. The prayer of faith is never in vain. God will afford us friends, and help us where we scarcely ever expected it. It is easy with him to render the greatest on earth friendly and helpful to his church in a time of need. But every favour shown to the servants of God awakens the envy and rage of the wicked. They so heartily hate the cause of God that they are vexed exceedingly if any take it by the hand and zealously promote it, and are ready to attack them with every arrow of envenomed malice, derision, slander, and threatening. What strong faith in God, zeal for his glory, bold

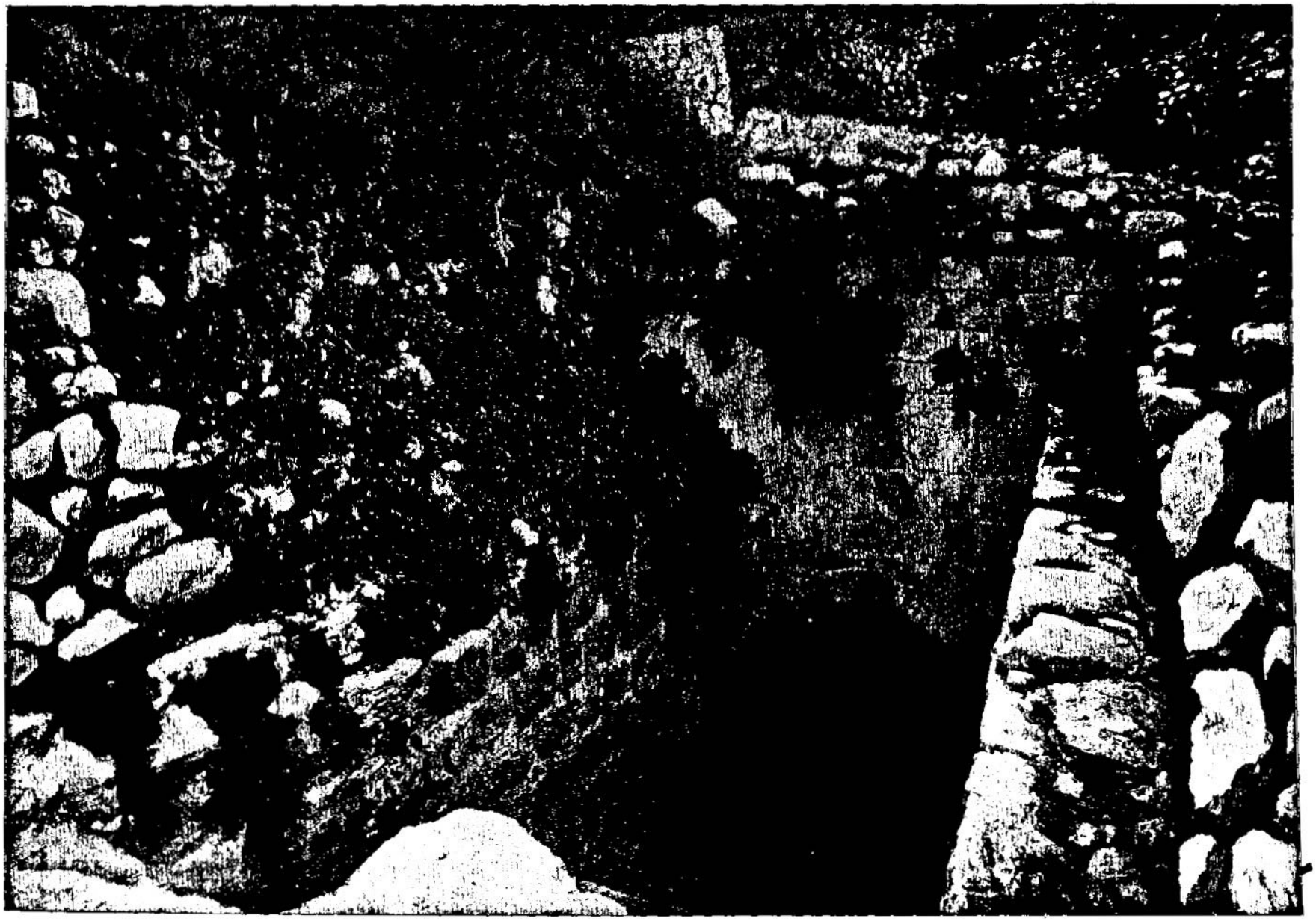

DRAGON'S FOUNTAIN, JERUSALEM—WHERE NEHEMIAH WENT TO VIEW THE WALLS OF JERUSALEM. [Nehemiah, ii:13.]—"And I went out by night by the gate of the valley, even before the dragon well * * * and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire." In the center of the Ophel hill, in the Valley of Jehoshaphat, there is a fountain with an intermittent spring whose waters connect with the Pool of Siloam by a canal which runs through the hill. This fountain is called the Dragon's Well, because they have a tradition that a dragon swallows up the water when awake, the water rising again when he is asleep, and this waking and sleeping of the dragon causes the intermittent flow of the water. The water comes up in the bottom of a cave 25 feet deep excavated in the rock. By going down sixteen steps we reach a chamber 18 feet long by 10 feet wide and 10 feet high, its sides being built of old stones and its roof a pointed arch.

4 And next unto them repaired [g]Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana.

5 And next unto them the [h]Tekoites repaired; but their nobles put [i]not their necks to the work of their Lord.[3]

6 Moreover, the [k]old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of [l]Gibeon, and of Mizpah, unto the [m]throne[5] of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths: next unto him also repaired Hananiah the son of *one of* the apothecaries,[6] and they [n]fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the [o]half-part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah.

11 Malchijah[p] the son of Harim, and Hashub the son of [q]Pahath-moab, repaired the other piece,[7] and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half-part of Jerusalem,[8] he and [r]his daughters.

13 The [s]valley-gate repaired Hanun, and the inhabitants of [t]Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the [u]dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of [x]Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But the [y]gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of [z]Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of [a]the pool of Siloah[9] by the king's garden, and unto the stairs that go down from the [b]city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half-part of [c]Beth-zur, unto *the place* over against the [d]sepulchres of David, and to the [e]pool that was made,[1] and unto the [f]house of the mighty.[2]

17 And after him repaired the Levites, Re-

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[g] Ezr.8.33.ver.21.
[h] 2 Sa.14.2. 2 Ch.11.6. Je.6.1. Am.3.1.
[i] Ju.5.9, 23. 1 Co.1.26,28.
[3] The figure is taken from refractory oxen which try to resist the putting on of the yoke upon their neck for labour. The Tekoite nobles appear to have been unwilling to submit to the manual labour which Nehemiah imposed upon the whole body of the Israelites. The result is not stated, but in all probability the proud Tekoites were in the end constrained by force, or by feelings of shame, to do the work assigned to them.—*P.*
[k] ch.12.39.
[4] Ten gates are enumerated. On the south:—(1) The *sheep-gate*, ver. 1. (2) The *fish-gate*, ver. 3. (3) The *old* or *corner gate*, ver. 6; ch. 12.39. 2 Ki. 14. 13. On the east side there were, (1) The *east-gate*, ver.29. (2) The *horse-gate*, ver. 28. (3) The *prison-gate*, ch.12.39. (4) Gate of *Miphkad*, ver. 31. On the western side there were, (1) The *valley-gate*, ver. 13. (2) The *dung-gate*, ver. 13. (3) The *fountain-gate*, ver.15. There is no account of any gates on the northern side.—*C.*
[l] Jos. ix.3 10.25,26. 2 Ch.16.5. Je.41.12.
[m] ch.2.8; 4.16.
[5] That is, to the *palace* or residence of him who was governor on this the west side of the Euphrates.—*C.*
[n] Or, *left Jerusalem unto the broad wall*. 2 Ch.25.23.
[o] ver.12.
[p] ch.10.5. Ezr.2.32.
[q] Ezr.2.6; 8.4; 10.30. ch.7.11.
[7] Heb. *second measure*.
[8] Whether Rephaiah (ver. 9) and Shallum were rulers, the one for Judah, the other for Benjamin, the joint proprietors of Jerusalem, does not appear. A somewhat similar division of authority may, however, be found exemplified in the joint shrievalty of some modern cities.—*C.*
[r] Ex.35.25. Ge.3.28. Phi.4.3.
[s] ch.2.13.
[t] Jos.15.34. Mi.1.11.
[u] ch.2.13.
[x] Je.6.1.
[y] ch.2.14. 2 Ch.33.14.
[z] Jos.18.26. Ju.20.1, 3; 21.5. 1 Sa.7.6. 1 Ki.15.22. Je.40.6.
[a] Ju.9.7. Is.8.6. Lu. 13.4.
[9] The Siloam of the New Testament, Jn.9.7. It was situated on the east side of the city, and between it and the brook Kedron, and according to Chateaubriand, at the foot of Mount Zion. Richardson describes Siloam as higher up the valley of Jehoshaphat towards the north.—*C.*
[b] 2 Sa.5.7. 1 Ch.11.7. 1 Ki.11.27.
[c] Jos.15.58. 2 Ch.11.7.
[d] 2 Ch.16.14. Ac.2.29.
[e] 1 Ki.22.39. Is.22.11.
[1] In modern phrase, the reservoir whence part of the city was supplied with water.—*C.*
[f] Ca.3.7.
[2] 'House of the worthies.'—*Boothroyd.* The *worthies* of most Christian lands have been their warriors; so that it is not possible to decide whether this designation be of military or religious origin.—*C.* The sepulchre of David was upon the southern brow of Zion, and the place 'over against it' appears to mean the section of the wall east of it, on the side of the ridge of Ophel. In that case 'the pool that was made' must be the great reservoir at the mouth of the Tyropœon.—*P.*
[g] Jos.15.44. 2 Sa.23.25.
[h] Jos.18.26. Je.40.6. 2 Ch.16.6. See on ver. 15.
[3] Or, *Zacai*.
[i] Ko.12.11. Ec.9.10.
[4] There are two very characteristic notes in this narrative, viz. (1) Where it is recorded (ver. 5) that while the Tekoites (the people) repaired, 'their nobles put not their neck to the work.' (2) This record of Baruch, that he 'repaired earnestly.' What a rebuke, and what an eulogy, in a few words! (1.) That all nobles, whether by honours, riches, or influence, would calculate their duties by their means of doing good: and that all who convene to labour in any work of faith would remember Baruch, and do it earnestly!—*C.*
[k] ch.26.9.
[l] ver.4.
[m] Ezr.2.61. ch.7.63.
[n] ch.6.9; 12.28.
[5] Hebrew, 'the men of the circuit'—a name specially applied to the plain of the Jordan round Jericho. From a very early period Jericho had a colony of priests, and was famous as a school. The priests who resided in and around that city are here referred to.—*P.*
[o] ch.8.4,7.
[6] That which had been left by Azariah, after he had repaired the wall by his own house. It is probable that some of the principal people were either obliged or voluntarily offered to repair those parts of the wall which were opposite or adjacent to their own houses. 'No man,' observes Pellicanus, 'can think that the names of them that repaired the walls of Jerusalem were set down so diligently as here they are, without some rational cause for it. And the reason was, because it was a work of great virtue to love and to do honour to their country; a work of piety to restore the holy city; a religious thing to defend the true worshippers of God, that they might serve him in quietness and safety; and a courageous thing, in the midst of so many enemies, to go on with this work in a pious confidence of the power of God to support them.'—*P.*
[p] ver.20.
[q] 1 Ki.7.1. ch.12.39. Je.32.2; 39.15.
[7] So called, either because it was situated on higher ground than another royal palace, or because the building itself was unusually lofty.—*C.*
[r] Jos.9.23,27. 2 Ch. 8.2. Ezr.2.43.
[8] See note on 2 Ch. 27.3.—*C.*
[9] A tower projecting from the line of the wall, and serving the purposes of a modern bastion, and constituting a principal defence against escalade.—*C.*

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hum the son of Bani: next unto him repaired Hashabiah, the ruler of the half-part of [g]Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half-part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of [h]Mizpah, another piece, over against the going up to the armoury, at the turning *of the wall*.

20 After him Baruch the son of [3]Zabbai [i]earnestly[4] repaired the other piece, from the [k]turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired [l]Meremoth the son of Urijah, the son of [m]Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of [n]the plain.[5]

23 After him repaired Benjamin and Hashub, over against their house: after him repaired Azariah the son of [o]Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad another[6] piece, from the house of Azariah unto the [p]turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from [q]the king's high house,[7] that *was* by the court of the prison: after him Pedaiah the son of Parosh.

26 Moreover, the [r]Nethinims dwelt in [s]Ophel,[8] unto *the place* over against the [t]water-gate toward the east, and the tower that lieth out.

27 After them the [u]Tekoites repaired another piece, over against the great tower that lieth out,[9] even unto the wall of Ophel.

28 From above the [x]horse-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer over against his house: after him repaired also Shemaiah the son of Shechaniah, the keeper of the [y]east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired [z]Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah, the goldsmith's son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.[1]

32 And between the going up of the corner unto the [a]sheep-gate repaired the goldsmiths and the merchants.[2]

[1] Or, *the tower*. [2] Ch.27.3; 33.14. ver.27. [t] ch.8.1; 12.37. [u] ver.5. [x] 2 Ki.11.16. Je.31.40. [y] Je.19.2. [z] ver.4. [1] Or, *corner chamber*. [a] ver.1; ch.12.39. Jn.5.2. [2] See note on ver.8.—*C.*

courage, and prudent discretion, are then necessary, in attempting any noted work for the Lord and his church. In this manner we bid fair to animate even cowards and sluggards to join with us in it! Many will second the labours of one that is zealous and active who had no courage to lead. Let us therefore instantly begin, as delays are dangerous: and let us carefully observe and acknowledge the kind interposals of Providence in all that we meet with.

CHAPTER IV.

1 While the enemies are wroth, and scoff, Nehemiah prayeth to God, and continueth the work. 7 Understanding the wrath and secrets of the enemy, he setteth a watch. 13 He armeth the labourers, 19 and giveth military precepts.

BUT it came to pass, that when Sanballat heard that we builded the wall, he [a]was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren, and the army of Samaria, and said, What do these feeble[b] Jews? will they fortify themselves?[1] will they sacrifice? will they make an end in a day? will they [c]revive the stones out of the heaps of the rubbish which are burnt?

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox[4] go up, he shall even break down their stone wall.

4 Hear, O our God;[2] for[e] we are despised:[3] and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And [f]cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger [g]before the [h]builders.

6 So built we the wall; and all the wall was joined together unto the half thereof:[4] for the people[h] had a mind to work.[5]

7 ¶ But it came to pass, [i]*that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up,[6] *and* that the breaches began to be stopped, then they were very[k] wroth,

8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

9 Nevertheless we [l]made our prayer unto our God, and set a watch against them day and night, because of them.[7]

10 And Judah said, [m]The [n]strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, [n]They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the [o]Jews which dwelt by them came, they said unto us ten[p] times, From all places whence ye shall return unto us,[8] *they will be upon you.*[9]

13 ¶ Therefore [q]set I in the lower [r]places behind the wall, *and* on the higher places, I even set the people after their families with their [s]swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [t]Be not ye afraid of them: [t]remember the LORD, *which is* great and terrible, and [u]fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God [x]had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass, from that time forth, *that* the half of my servants [y]wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of [z]Judah.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* [a]with one of his hands wrought in the work, and with the other *hand* held a weapon.[2]

18 For the builders, every one had his sword girded by his side,[3] and *so* builded: and he that sounded the trumpet *was* by me.

19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [b]our God shall fight for us.

21 So we [c]laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither [d]I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, [e]*saving that* every one put them off for washing.[4]

CHAPTER V.

1 The Jews complain of their debt, mortgage, and bondage. 6 Nehemiah rebuketh the usurers, and causeth them to swear to make a full and free restitution. 14 He forbeareth his own allowance, and keepeth hospitality at his own expense.

AND there was a [a]great cry of the people and of their wives[1] against their [b]brethren the Jews:

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CHAP. IV.

a ch.2.10, 19. Ac.4.18.

b 1 Co.1.27. 1 Sa.14.11,12,21,43,44.

1 Heb. *came to themselves.*

c Ps.85.6. Isa.33.14. Hab.3.2. Eze.37.3.

d La.3.16. Mat.6.20. Ps.85.10. Ju.15.4.

† All words receive their true meaning from the spirit, manner, and object of the utterer. The same identical words are praise or blame, according to the known object of the speaker. Thus must we judge of this prayer. Such prayer in the lips of an angry man might be impiety and blasphemy; but in the lips of a man humble, peaceful, and gentle, they become an emanation of faith, and a solemn appeal to the divine mercy against man's injustice and cruelty.—*C.*

e Ps.123.2, 3, 4. 44.13, 14. Pr.18.3. 6.27, 34.

2 Heb. *despite.*

f Ps.109.14–18, 30. 21.90.8. Je.18.23. 16.29. Pr.1.31. 13.21. 25.22.

g Is.30.11,12.

3 Not the half in circuit, but in height.—*C.*—The sentence is somewhat obscure, but the preceding seems to be that the wall was now built the entire circuit of the city up to one-half its original height. This was thought sufficient to repel any sudden attack, and to give the inhabitants a sense of security.—*P.*

h Ps.122.3. 2 Ch. 29.36, ch.6.15.

4 Literally, 'in *heart* to work.' Col. 3.23.—*C.*

i ch.2.10, 19. Ezr.4.4–16, 23.

5 Heb. *ascended.*

k Ge.3.15. Ps.2.1–4. 2 Ch.20.2. Mat.2.9. Ac.5.17, 34. 13.45. ver.1–3. 5.21. 6.5, 7.

l Ps. 50. 15. Mat. 26. 41. Jo.16.24. Lu.18.1. 1 Pe.5.8.

7 This is in every respect characteristic of Nehemiah. He first approached the throne of grace in prayer, supplicating divine power. Then, however, he did not permit to interfere with the exercise of the utmost human prudence and watchfulness.—*P.*

m Ne.13.31,32. 9. Je. 9.23. Mi.7.5.

n Ps.56.6. Pr.1.26, 4. 26.

o Mi.7.2, 5. 2 Co. 11. 26.

p Often, Ge.31.7.

8 Lit. *That from all places ye may return to us.*

9 The obscurity of meaning in the verse has led critics of the highest order to adopt a change in a word, so as to produce greater clearness. The alteration of words, however, without overwhelming authority of MSS. or early translations, is never to be admitted. And it does not the marginal translation render the words quite intelligible? viz. The Jews that dwelt in the neighbourhood of Samaria, &c., told their brethren ten times frequently, continually, 'from all places that is, from the cities which ye have occupied under Nehemiah, ye must return to us,' and thus elude or conciliate the enemies that are plotting the ruin of Jerusalem. And that this was not a friendly admonition, but a treacherous attempt to bring over the Jerusalemites, the party of the Samaritans, appears highly probable from the record of the conspiracy between the Jewish nobles and Tobiah, ch.vi.—*C.*

q Ps. 112.5. Mat. 10. 16. Is. 28.29.

1 Heb. *from the lower parts of the place,* &c.

r ver. 17, 18. Ep.6.10

—*s* Ca.3.7,8.

t Nu.14.9. De.1.21. Is.41.14,16.

u Ps.20.7. Ex.15.3. Is. 52.12.

x 2 Sa.10.12. Ps.122. 8.

y Job 5.12–16. Ps.33. 10.12.

z Ro.12.11. Ec.9.10. Ps.144.1.

a ver.12.

a 2 Co.10. 13. Ep. 6. 10–20. Da.5.25. Ac.14. 22.

2 This would be literally impossible if it meant that while the right hand worked the left held sword, or spear, or bow, ver. 23. And where is the use of such a violent figure for 'equal readiness to work or fight?' But if the Hebrew employed the word translated *hands* as it is employed in English, that is for *workmen,* then the sense becomes plain, and merely signifies that every class was divided, just as every army in field or garrison is often divided into a working party and a covering party, which perfectly coincides with ver. 21.—*C.*

3 Heb. *on his loins.*

b Ex.12.11. 1 Ch. 15. 27. Ro.8.31. Is. 41.14–16.

c 2 Co.15. 10. 58. Ga. 6.9. 2 Ti.2.6, 15.

d ch.5.16. Mat.11.28, 29.

e Or, *every one went with his weapons for water,* Ju.5. 11.

4 The last clause is very obscure. In fact the Hebrew words, as they at present stand in the received text, convey no precise meaning. The general sense of the whole verse is clear enough. The people worked by day and night, taking it in turns. They did not undress lest they should be suddenly called to action. They only put off their clothes when it became necessary to have them washed. There is a reading in one of the MSS. examined by De Rossi which is worthy of note. It is as follows:—'We did not put off our garments except in order to send them to be washed.'—*P.*

CHAP. V.

a Job 24.12. Is. 5. 7. Ja.5.4.

1 The cry of the 'wives' is exceedingly striking. While their husbands were on the walls, they had to provide at home, and therefore first and most deeply felt that domestic calamity for recross of which both parties now joined.—*C.*

b Rich ones, Le.25. 35. De.15.7. Ja.2.6.15. 16.1 Jo.3.17.

CHAPTER III. REFLECTIONS.—It is a hopeful appearance when ministers are most forward in every good word and work; and when they undertake and go through their work with much solemn prayer and dependence on God. And it is very encouraging when multitudes of all ranks—tradesmen, ladies, nobles, and commons—unanimously concur in promoting the work of the Lord in an orderly manner. But how honourable is it if, like the men of Jericho, Gibeon, Mizpah, Zanoah, and the commons of Tekoah, we prefer the public interests to our own private concerns! or if, like the Tekoites and Meremoth, we help our brethren after finishing our own share! When the work is the Lord's we cannot be too zealously affected; and every person, if he be but hearty, may do something in it. None are so little as to be useless; and none are so high as to be above it. And it is highly disgraceful, even for the greatest, to shift or neglect what God calls them to do in his church.

CHAPTER IV. [Ver. 18. This verse is explanatory of ver. 17. Every workman, whether builder or attendant, was fully armed, ready at a moment's notice to defend the half-built walls against the enemy. I have seen examples of this in the East. When travelling through central Palestine, I saw the whole population of the fortress-village of Sanûr employed in repairing the shattered walls. The men were all armed, and they were all working—sheikhs and peasants, rich and poor. Women also were engaged bearing burdens, supplying the thirsty workmen with water, and in some cases holding the guns and pistols beside their husbands. *P.*]

2 For there were that said, We, our sons, and our daughters, *are* many; therefore we take[c] up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, [d]because of the dearth.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards:

5 Yet now our [e]flesh *is* as the flesh of our brethren, our children as their children: and, lo, [f]we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.[2]

6 ¶ And I was [g]very angry when I heard their cry and these words.

7 Then I consulted[3] with myself,[4] and I rebuked[h] the nobles and the rulers, and said unto them, [i]Ye exact usury every one of his brother. And [k]I set a great assembly against them.

8 And I said unto them, We, after our ability, have [l]redeemed our brethren the Jews *which were* sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then [m]held they their peace, and found nothing *to answer*.

9 Also I said, [n]It *is* not good that ye do: ought ye not to walk in the fear of our God, because of the reproach of the heathen our enemies?

10 I[o] likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money,[5] and of the corn, the wine, and the oil, that ye exact of them.

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[c] 2 Ki. 4.1. Hag. 1.6. Ge. 47.19.

[d] Hag. 1.9, 10, with Mal. 3.8–11. Je. 14.1–6. Joel 1.4.

[e] We are Jews as well as they. Is. 58.7. 1 Co. 6.8.

[f] 2 Ki. 4.1. Mat. 18. 25, with Le. 25.39.

[g] Personal experience of oppression, so far from softening the heart of an unconverted man, only prepares him to oppress with less feeling should the power be committed to his hand. Grace, and grace alone, can tenderly compel us to "be kind one to another." Ep. 4.32.—C.

[h] Ex. 22. 8, 22. Ez. Mar. 3.5. Ep. 4.26.

[i] Heb. *my heart consulted in me.*

[k] Self-decision, when founded upon the promise of divine direction, is one of the most valuable qualities both in religion and worldly concerns. It does not proudly undervalue the counsel of a judicious friend, but where, as in the case of Nehemiah, that is scarcely to be had, it is thrown into no confusion, but retreats upon its own resources, stands self-collected when others are in confusion, and nobly independent of all but the grace of God.—C.

[l] Le. 19.17. Ga. 2.14. 1 Ti. 5.20.

[m] Ex. 22. 25. Le. 25. 35–37. De. 23.19, 20. Ps. 15.5. Pr. 28.8. Je. 15.10. Ez. 18.8, 13, 17. 22.12.

[n] 1 Ti. 5.20. Pr. 27.5, 26.26. Mat. 18.17.

[o] Le. 25.47–49.

[p] Mat. 22.12. Ro. 3. 19. Job 9.3. Lu. 14.6.

[q] Pr. 16.29; 17.26; 18. 5; 19.2; 24.23.

[r] Ro. 13.7.

[s] The general opinion of expositors is that this interest was paid monthly, and so amounted to 12 per cent. But if it was not paid at all, but of each, viz. money, wine, oil, and corn, then would it amount to 48 per cent., and in Syria and the adjoining countries money is still frequently lent at an interest of 30 per cent. The idea of a monthly payment is, however, totally unsupported by authority. Is it not therefore much more likely that the word *hundredth* was equivalent to the phrase *per centage*, because so is the arithmetical basis upon which interest is calculated, and consequently that Nehemiah gives no intimation of the rate of interest, but according to the divine law (Ex. 22. 25) requires the remission of the whole? See ver. 12.—C.

[t] Lu. 6.35.

[u] Of whom was the oath taken? of the nobles or of the priests? Of the priests, that they, as expositors and administrators of the law of God, would see justice done upon the principles now admitted. See De. 17.8–12.—C.

[v] This was a significant action, frequent among the Hebrews, and something of the same nature was practised among other nations. The action of Paul was of the same kind when he shook his raiment and said, "Your blood be on your own head. I am clean," Ac. 18.6.—I.

[w] Zec. 5.4, 5.

[x] Heb. *empty or void.*

[y] From 445 to 433.

[z] 2 Co. 9.4, 5. Ro. 13. 6, 7.

[a] This must have been the daily salary of the governor, and would amount to about £1800 per annum, which the generous, because pious, Nehemiah declined to accept. God had given him riches, and as God required them not again for himself, Nehemiah dealt them out for relief of his children—the poor and the afflicted of his people. See Ps. 19.12.—C.

[b] Pr. 16.6; 23.17. Ge. 42.18. Job 31.23. Ho. 12. 28. De. 6.13. 10.12.

[c] 2 Ch. 29.28. Ga. 6.9.

[d] Ac. 20.33. 1 Co. 9.4, 13.

[e] Ro. 12.13. 1 Pe. 4.9. Is. 32.8.

[f] 1 Ki. 4.22, 23.

[g] Nehemiah, considering the depressed state of the people, refused to take from them the usual allowance of money and provisions, which as governor he had a right to claim. Throughout the Persian empire the dues of the government were paid partly in money and partly in provisions. Nehemiah refused the salary of the governor, and at his own expense maintained the dignity of the office.—I.

[h] The Persian tribute, the military duty, and the labour on the walls.—C.

[i] ch. 13.14, 22, 30. Ps. 18, 20, 21; 19. 11. 1 Co. 15.58. Ga. 6.9.

[k] Rather, to bless all that I have done.—C.

12 Then said they, We will restore *them*, and [p]will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them,[6] that they should do according to this promise.

13 Also I shook[7] my lap, and said, So God [q]shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [8]emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years,[9] I and my brethren have not eaten the [r]bread of the governor.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver;[1] yea, even their servants bare rule over the people: but so did not I, [s]because of the fear of God.

16 Yea, also I [t]continued in the work of this wall, neither [u]bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* [v]at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* [w]which was prepared *for me* daily *was* one ox, *and* six choice sheep; also fowls were prepared for me; and once in ten days store of all sorts of wine: yet for all this required not I the bread[2] of the governor, because the bondage was heavy upon this people.[3]

19 Think[x] upon me, my God, for good, *according* to all[4] that I have done for this people.

REFLECTIONS.—God's faithful builders are sure to have a share of the world's ridicule and contempt; and one wicked man encourages another. But though scoffers make their hands strong, God will shortly cover them with shame and confusion. Let saints then never discompose their souls on account of the most bitter or insolent contempt: God observes it, and will quickly resent it. Let them in patience possess their souls, commit their way to God, and go on more briskly with their Christian work. God's blessing will more than compensate men's revilings. And much may be done in a little time if all be hearty in lending their assistance. What a pity then is it that the people of God should scarcely ever be as harmonious and active in the Lord's work as the wicked are in their opposition to it! Nay, his more active servants have often as much trouble with the fears of their friends as with the terrors of their enemies. And false friends are more dangerous than open enemies. But be the plots of enemies ever so well laid, or ever so secret, God can discover or defeat them. Let then his infinite power and unbounded goodness encourage us to go on with our work, notwithstanding all the craft and malice of our adversaries. In all our spiritual work, all our attempts of reformation, let us put on the whole armour of God, and watch and pray, that we enter not into temptation. Let us, in our respective stations, unanimously unite, with heart and hand, against the common enemy; and count neither ease nor life dear unto us, that we may finish our course with joy. Religion bids fair to prosper when the professors thereof make earnest work of it, and endure hardship as good soldiers of Jesus Christ.

CHAPTER V. [Ver. 2. The ground of complaint was this: The able-bodied men were kept at work on the walls. They received no pay, yet they had to provide food for themselves and families. They were obliged to buy, and to borrow the necessary money. Unscrupulous merchants and usurers took advantage of this, charged extravagant prices and exorbitant interest, so that many were obliged to mortgage their lands, and even give their children up to servitude. P.]

REFLECTIONS.—Hard times and hard hearts when met together render the poor miserable indeed. And it is cruel to take advantage of our brethren's distress, and to make their yoke heavier by usurious exactions. Alas! how we bring hardship and famine on ourselves by our sins, and then complain of it. Those who have great families and little substance must learn to live by faith on God's promise and providence. And those who have small families and much substance should make their abundance a supply for their neighbours' wants; for often poor housekeepers are in much greater straits than the most wretched vagrants. But what a scandal to our holy religion is a worldly-minded and niggardly professor! And deliberate and aggravated is that theft which lies in retaining that which we have unjustly gotten. There can be no uprightness towards God without restitution to the oppressed. It is proper that rulers show themselves angry at what is sinful, that their subjects may be deterred from it and excited to duty. But reproofs ought to be given with great consideration and temper, lest otherwise they fail of their end. And warm and rough, though not furious, measures are to be taken with hardened and presumptuous transgressors. It is highly criminal to expose the people of God, and interests of religion, to the reproach of their enemies. And the strongest bonds are necessary to restrain worldlings from their covetous courses. But how scandalous is it for magistrates to enrich themselves, or indulge their servants, to the public hurt! Those, whether magistrates or others, in whose hearts the fear and love of God remarkably reign, will discover it by the exemplariness of their lives. In times of public distress they will even remit what was their unquestionable due. But infallible are the gracious

CHAPTER VI.

1 Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah. 15 The wall is finished to the terror of the enemies. 17 Secret intelligence passeth between the enemies and the nobles of Judah.

NOW it came to pass, when [a]Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no [b]breach left therein, (though at that time I [c]had not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, Come, let us [d]meet together in *some one of* the villages[1] in the [e]plain of Ono:[2] but they[f] thought to do me mischief.

3 And I [g]sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me [h]four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand;[3]

6 Wherein *was* written, [i]It is reported among the heathen, and [k]Gashmu saith *it*, *that* thou and the Jews think to [l]rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.[4]

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us [m]take counsel together.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest[n] them out of thine own heart.

9 For they all made us [o]afraid,[5] saying, Their hands shall be weakened from the work, that it be not done: Now therefore, [p]*O God*, strengthen my hands.

10 ¶ Afterward I came unto the house of Shemaiah[q] the son of Delaiah, the son of Mehetabeel, who *was* shut up;[6] and he said, [r]Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.[7]

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CHAP. VI.

a ch.2.10,19;4.7;ver. 2;6,12,14.
b ch.4.6.
c ch.3.3,6.
d Pr.20.24-26. Ps.37. 12. Ec.4.4.

1 Rather, in Cephirim, the name of a place; probably Chephirah in Benjamin. Jos.18.26.—*C.*

e 1 Ch.8.12. ch.3.2;7; 12.28;11.35.

2 Ono was a town of Benjamin, and is grouped with Lod or Lydda. Ver.7. 35. Ne. 7.37. It therefore lay in the great plain of Sharon. There is a small village with ancient ruins five miles north of Joppa, which may mark the site of Ono. The object of Sanballat was evidently to draw Nehemiah away from the mountain fastnesses into the open plain, where they might seize, and either imprison or murder him.—*P.*

f Ps.71.2. Mi.7.4-5. Je.41.2. Eze.33.31.
g Mat.10.16. Pr.14. 15. Ep.5.15. Ps.122.5.
h Pr.4.26; 7.1-7,16. Ro.3.15. Ge.39.12. Is. 59.7.

3 Eastern letters are rolled up and sealed with great accuracy; and when to persons of rank, inclosed in a silken bag. This letter being open, was an insult, and intended to give publicity to the slanderous libel contained in it.—*C.*

i Je.37.10,9.14.
k Geshem, ver.1,2; ch.2.19.
l ch.2.19. Ver.4-13. Lu.23.2. Ac.24.5. Jn. 19.12.

4 The words recorded in verse 7, 'There is a king in Judah,' a calumnious misrepresentation of the prophecies of Messiah. Ps. ii. cx. &c.—*C.*

m Pr.20.18; 11.14; 24. 5;15.22. Ps.140.2,4; 52.2;55.3;64.5;59.3;57. 6;35.7.
n Ps.52.2,3. Job 13. 4.ver.10.
o Ps.55.3-5; 56.3. 2 Ti.1.7.ver.14.

6 'They all,' the alarmists, ver. 14. These made 'us' (the people) 'afraid;' but this strengthened *my* hands the more.—*Bootheroyd.*

p De.33.25. Ps.138.3. Zec.10.12. Phi.4.13.
q ver.12. Mat.7.15.

5 Either as a recluse pretending to great sanctity;—a practice still common in the East; or, more probably, 'shut up,' under pretence of fear of the threatened invasion by Sanballat.—*C.*

r Pr.26.24. Ps.37.12; 12.2;28.3;55.21. ver.7, 8,19.

7 This wily traitor assumed the character of a prophet to entrap Nehemiah and ruin him. He pretended to be so overcome by fear that he shut himself up, and acted besides as if he were divinely warned. Had Nehemiah yielded to his advice, the people would have been left without a leader, they would have been completely disorganized and disheartened, and they would have fallen an easy prey to their enemies.—*P.*

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s Pr.28.1. Ac.23.1;24. Co. 9. 25; 16. 13, with Ex.27.14.

8 Shall a man, honoured by the king's commission, and bound by the ties of patriotism to watch and labour for his poor countrymen, so far forget his dignity and duty as to flee like a coward? But, above all, shall a professed believer in God, and his promises and providence, bring disgrace upon his religion in the eyes of the heathen, and by basely deserting his post, prove that he cannot trust for protection to the God whom he worships?—*C.*

9 'Being as I am,' that is, being innocent as I am of all the guilt charged by Sanballat, would go into the temple, like a guilty culprit fleeing to the horns of the altar to save his life? 1 Ki.2.28.—*C.*

t 2 Co.2.15. Eze.13. 22.

1 He perceived the imposture, through the perturbation of the unsuccessful imposter.—*C.*

2 Because Tobiah and Sanballat had hired him.—*C.*

u 2 Ti.2.7. Pr.29.25 ver.9.
x Pr.22.1. Ec.7.1. Je. 28.18;21.10.
y ch.13.29; 4.4,5. Ps. 140.8-11.
z Eze.xiii. Is.56.10-12. Je.6.13;14.14;23.11-16. Mi.3.5. Re.2.20. 2 Pe.2.1.

3 See note on ch. 4. 4.—*C.*

a Pr.21.30. Phi.4.13. ch.4.1. Ps.1.3.
b Ex.14.25; 15.15. Jos. 2.9,11; 5.1. Ac.5. 24. Ps.106.2.

4 There are often such evidences of a special providence that even wicked men are not able to deny them.—*C.*

c Heb. *multiplied their letters passing to Tobiah*, Mi.7.4-6. La.1.2. Je.9.2-6.
d 1 Ki.21.5,ch.7.10.
e ch.3.4,30.
5 Or, *matters*.
f ver.2,6,7,12,14.

CHAP. VII.

a ch.3.1-32;6.1.
b ch.12.27.

1 The second clause of this verse may be translated as follows: 'And there were appointed porters both the singers and the Levites,' *i.e.* those whose ordinary duty was to conduct the regular service and ritual of the temple, were now, in a time of great exigency, required to guard the city walls and gates.—*P.*

c ch.1.2.
d Governor's house, ch.2.8;13.28.
e ch.13.13. 1 Co.4.2.
f ch.5.15. Ex.18.21. 1 Ki.18.3. Ro.15.14. Phi. 3.14. Ep.4.13.

2 The true qualifications of a ruler, exactly corresponding with the divine prescription, Ex. 18. 21. 2 Sa.23.3.—*C.*

11 And I said, Should [s]such a man as I flee?[8] and who *is there*, that, *being* as I [g]*am*, would go into the temple to save his life? I will not go in.

12 And, lo, I [t]perceived that God had not sent him;[1] but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.[2]

13 Therefore *was* he hired, that I should [u]be afraid, and do so, and sin, and *that* [x]they might have *matter* for an evil report, that they might reproach me.

14 My [y] God, think thou upon Tobiah and Sanballat according to these their works, and on the [z]prophetess Noadiah, and the rest of the prophets, that would have put me in fear.[3]

15 ¶ So the wall was [a]finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were [b]much cast down in their own eyes: for they perceived that this work was wrought of our God.[4]

17 ¶ Moreover, in those days the nobles of Judah [c]sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of [d]Arah; and his son Johanan had taken the daughter of [e]Meshullam, the son of Berechiah.

19 Also they reported his good deeds before me, and uttered my words[5] to him. *And* Tobiah sent [f]letters to put me in fear.

CHAPTER VII.

1 Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah. 5 A register found of the genealogy of them which came at the first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinims, 57 of the children of Solomon's servants, 63 and of the priests which could not show their pedigree. 66 The whole number of them, with their substance. 70 Their oblations.

NOW it came to pass, when the [a]wall was built, and I had set up the doors, and the porters, and the singers, and the Levites, [b]were appointed,[1]

2 That I gave my brother [c]Hanani, and Hananiah the ruler of the [d]palace, charge over Jerusalem: (for he *was* a [e]faithful man, and [f]feared God above many:)[2]

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rewards of sincere piety and disinterested benevolence from God, even when men overlook it. And it is pleasant to have them as a mark of our sacrificial relation to God.

CHAPTER VI. REFLECTIONS.—O the infernal subtlety and restlessness of Satan and his agents; and the need of heavenly wisdom and steady circumspection for resisting all their ensnaring and repeated solicitations! But business of consequence ought always to be preferred to matters of civility and compliment. It is common for the church's enemies to pretend friendship in order to ruin her; and no less so to represent her faithful ministers and members as traitors to government. But no lies, or malevolent reports, should weaken our hands from the work of God. They who have almighty power engaged for them may look up to God and be comforted. He will uphold them; and the more the enemies rage the more shall JEHOVAH's strength be perfected in our weakness. Yea, they shall see, to their grief, that he cares for his people, and that when he works none can hinder it. However great the opposition, and weak the instruments, he can speedily effect his work. And much good may be done in a short time if people are hearty in it, and have a good God and a pious man at the head of it. But a most dangerous plague are pretended and unfaithful ministers, treacherous magistrates, and villanous professors. The treachery of pretended friends is more to be feared than the malice of open enemies. And happy are those who, directed and encouraged of God, escape being ensnared in their nets. But for this we must walk circumspectly, and try the spirits: and be ready to risk every danger, rather than injure the cause of God, or even bring a reproach on our holy character or office. God marks the iniquities of his enemies, and will turn their deep-laid schemes against his people to their own confusion. Nor shall those who have ensnared themselves by sinful connections, or who assist them in their purposes, long escape the judgment which lingereth not.

CHAPTER VII. REFLECTIONS.—The worship and service of God ought always to be preferred to our civil concerns, however important; and with great care ought princes and other rulers to make choice of their deputies: if possible they should fix upon such as are faithful and eminently fear God. Happy even amidst dangers are the cities and nations which have such to rule and protect them. Great caution is necessary for our own and the church's safety when we have

3 And I said unto them, [g]Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them:*[3] and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* [h]large and great: but the people *were* few therein, and the houses *were* [i]not builded.

5 ¶ And my God [k]put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register[4] of the genealogy of them which came up at the first, and found written therein,

6 These[l] *are* the children of the province that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with [m]Zerubbabel, [n]Jeshua, Nehemiah, [o]Azariah, Raamiah, Nahamani,[5] Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, *I say,* of the men of the people of Israel *was this*:[6]

8 The children[7] of [p]Parosh, two thousand an hundred seventy and two.

9 The children of [q]Shephatiah, three hundred seventy and two.

10 The children of [r]Arah, six hundred fifty and two.[8]

11 The children of [s]Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.[9]

12 The children of [t]Elam, a thousand two hundred fifty and four.

13 The children of [u]Zattu, eight hundred forty and five.[1]

14 The children of [v]Zaccai, seven hundred and threescore.

15 The children of [w]Binnui, six hundred forty and eight.[2]

16 The children of [x]Bebai, six hundred twenty and eight.[3]

17 The children of [a]Azgad, two thousand three hundred twenty and two.[4]

18 The children of [b]Adonikam, six hundred threescore and seven.[5]

19 The children of [c]Bigvai, two thousand threescore and seven.[6]

20 The children of [d]Adin, six hundred fifty and five.[a]

21 The children of [e]Ater of Hezekiah, ninety and eight.

22 The children of [f]Hashum, three hundred twenty and eight.[h]

23 The children of [g]Bezai, three hundred twenty and four.[9]

24 The children of [h]Hariph, an hundred and twelve.

25 The children of [i]Gibeon, ninety and five.

26 The men of [k]Beth-lehem and Netophah, an hundred fourscore and eight.[1]

27 The men of [l]Anathoth, an hundred twenty and eight.

28 The men of [m]Beth-azmaveth, forty and two.

29 The men of [n]Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of [o]Ramah and Gaba, six hundred twenty and one.

31 The men of [p]Michmas, an hundred and twenty and two.

32 The men of [q]Beth-el and Ai, an hundred twenty and three.

33 The men of the other [r]Nebo, fifty and two.

34 The children of the other [s]Elam, a thousand two hundred fifty and four.

35 The children of [t]Harim, three hundred and twenty.

36 The children of [u]Jericho, three hundred forty and five.

37 The children of [v]Lod, Hadid, and Ono, seven hundred twenty and one.[2]

38 The children of [w]Senaah,[3] three thousand nine hundred and thirty.

39 ¶ The priests: the children of [x]Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of [a]Immer, a thousand fifty and two.

41 The children of [b]Pashur, a thousand two hundred forty and seven.

42 The children of [c]Harim, a thousand and seventeen.

43 ¶ The[d] Levites: the children of Jeshua, of Kadmiel, *and* of the children of [e]Hodevah, seventy and four.

44 The singers: the [f]children of Asaph, an hundred forty and eight.[4]

45 The [g]porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.[5]

46 ¶ The [h]Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of [i]Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of [k]Shalmai,[6]

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g With ch. 13. 19. Ps. 127. 1, 2. Is. 62. 6. Mat. 20. 16. Rev. 3. 3, 20. 21. 6. 22. 13

3 Most eastern towns are walled, and the gates are regularly closed about sun-set, and opened at sunrise; and seldom opened during the night, unless upon special emergencies, and for persons of great distinction.—C.

h Heb. *broad in spaces,* ch. 11.

i Is. 58. 12. Ho. 4. 1.

k Pr. 3. 6. 2 Co. 3. 5. Ps. 32. 8.

4 As this differs from that in Ezr. ii. the one might contain the number enrolled for the journey, and the other those that actually returned.

l Ezr. 2. 1, &c. Of Judea.

m Ezr. 3. 2. Hag. 2. 23. 1 Ch. 3. 17, 19.

n Zec. 3. 1.

o Or, *Seraiah, Reelaiah,* Ezr. 2. 2.

5 Not inserted in Ezra's register.—C.

6 For reconciliation of the apparent difference between this register and that of Ezra, see note on Ezra 2. 64.—C.

7 Here is an account of the heads of the several families that first came up. Though it seem of little use to us now, yet then it was of great use, to compare what they had been with what they now were. We may suppose they were much increased by this time: but it would do well for them to remember their small beginnings that they might acknowledge God in multiplying their families, and humble them up. By this means likewise their genealogies would be preserved, and the destination of their families kept up, till Messiah should come, and then an end be put to all genealogies, which were preserved for his sake, but afterwards were useless.—*f.*

p Ezr. 2. 3; 8. 3; 10. 25. ch. 10. 14.

q Ezr. 2. 4; 8. 8.

r Ezr. 2. 5. ch. 6. 18.

s In Ezra, 7. 5.—C.

t Ezr. 2. 6; 8. 4; 10. 30. ch. 10. 14.

u In Ezra, 2812.—C.

v Ezr. 2. 7; 8. 7; 10. 26. ch. 10. 14.

w Ezr. 2. 8; 10. 27.

x In Ezra, 945.—C.

a Ezr. 2. 9. ch. 3. 20.

b Or, *Bani,* Ezr. 2. 10. 10. 29, 34. ch. 10. 14.

c In Ezra, 642.—C.

d Ezr. 2. 11; 8. 12; 10. 28.

e In Ezra, 1222.—C.

f Ezr. 2. 12; 8. 13.

g In Ezra, 656.—C.

h Ezr. 2. 13; 8. 13.

i In Ezra, 666.—C.

k Ezr. 2. 14; 8. 14.

l In Ezra, 454.—C.

m Ezr. 2. 16. ch. 10. 17.

n Ezr. 2. 19; 10. 33.

o In Ezra, 223.—C.

p In Ezr. 2056. C. —Some MSS. read 3056, as in Ezr. 2. 14. Referring to the discrepancies between the two accounts, Scott remarks, "that should any conjecture that some amanuensis had inserted the wrong register, and that his mistake had been generally followed, the very conclusion would show that such alterations are almost always liable to detection: and no reasonable man would think it the least objection to the divine inspiration of the sacred Scriptures." The same commentator suggests this reflection on the laudable conduct of Nehemiah:—"Provision is made in the gospel and in the city of our God for far greater numbers than have yet been enrolled citizens; we should therefore be devising means for replenishing it with inhabitants, as well as for building its walls."—*f.*

q Ezr. 2. 17.

9 In Ezra, 323.—C.

s Another name for Jurah, Ezr. 2. 18.—C.

t Another name for Gibbar, Ezr. 2. 20.—C.

u Ezr. 2. 21. Mat. 2. 1, 6. Ge. 35. 19.

1 In Ezra, 179.—C.

x Ezr. 2. 22. Jos. 21. 18. Je. 1. 1. Is. 10. 30.

m Or, *Azmaveth,* Ezr. 2. 24.

n Or, *Kirjath-arim,* Ezr. 2. 25. Jos. 9. 17. 15. 60. 18. 25, 26. 1 Sa. 7. 1, 2.

o Ezr. 2. 26. Jos. 18. 24, 25.

p Ezr. 2. 27. 1 Sa. 13. 2. Is. 10. 28.

q Ezr. 2. 28. Jos. 8. 9.

r Ezr. 2. 29 Perhaps Nob, ch. 11. 32. Is. 10. 32.

s ver. 12. Ezr. 2. 31.

t Ezr. 2. 32; 10. 31.

u Ezr. 2. 34. Jos. 6. 2. 1 Ki. 16. 34.

x Ezr. 2. 34. ch. 11. 34. 35. 2. 1 Ch. 8. 12.

2 In Ezra, 725.—C.

y Ezr. 2. 35.

3 In Ezra, 3630. The children of Maghsal, 757 (Ezr. 2. 36). are wanting in Nehemiah's register.—C.

z 1 Ch. 24. 7. Ezr. 2. 36; 10. 18.

a Ezr. 2. 37; 10. 20. 1 Ch. 24. 14.

b Ezr. 2. 38; 10. 22.

c Ezr. 2. 39; 10. 21. 1 Ch. 24. 8.

d Ezr. 2. 40. ch. 11. 15. 28; 12. 8, 27.

e Or *Hodaviah,* Ezr. 2. 40, or *Judah,* Ezr. 3. 9.

f Ezr. 2. 41. 2 Ch. 29. 2. ch. 12. 8, 9, 24, 28, 29, 35, 11. 17.

4 In Ezra, 128.—C.

g Ezr. 2. 42. 1 Ch. 26. 1, 9, 14, 17. ch. 12. 25; 13. 29.

h In Ezra, 339.—C.

k Ezr. 2. 43-54. 1 Ch. 9. 2. Jos. 9. 23, 27. 1 Ki. 9. 21.—C.

i Or, *Siaha,* Ezr. 2. 44.

k Or, *Shamlai,* Ezr. 2. 46.

6 There are some families named here which are not in Ezra, as in ver. 59, and ver. 48, 49, 51, 52, which are all omitted in Ezra. For it must be considered that one of these accounts was taken by Ezra in Babylon, the other by Nehemiah in Judea. And therefore it is no wonder that a greater number are sometimes mentioned in Nehemiah than in Ezra, for in the first account that was taken of them many were ignorant of their genealogy: but before the last, the book of that genealogy was found. Lightfoot remarks, that the matter is to be apprehended thus: "That Nehemiah found that list of those that came up in the first of Cyrus, as it was taken then, and that he called over the names of the families as they lay in order there. He observed the order of that list in calling and listing them.—*f.*

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traitors amongst and within us: and every man's family ought to be his immediate concern. He has need to watch over them night and day that he may preserve them from the destroyer. Important records should be preserved, as they may be of use afterwards. But woe to those who, having given their names to the Lord, afterwards look back and return to the world! though God will compensate the loss of them to his church in the accession of others.

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of [1]Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of [m]Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The [n]children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of [o]Amon.

60 All[p] the Nethinims and the children of Solomon's servants *were* three hundred ninety and two.

61 And[q] these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer; but they could not show their father's house, nor their seed,[s] whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.[7]

63 ¶ And [t]of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, (which took *one* of the daughters of Barzillai[u] the Gileadite to wife, and was called after their name,)

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

65 And [v]the Tirshatha[8] said unto them, that they should not eat of the most holy things till there stood *up* a priest with [w]Urim and Thummim.

66 ¶ The [x]whole congregation together *was* forty and two thousand three hundred and threescore;

67 Besides their [y]man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven; and they had two hundred forty and five singing-men and singing-women.

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 *Their* camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And[z] some[9] of[a] the chief of the fathers gave unto the work. The [b]Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work[1] twenty thousand drams of gold, and two thousand and two hundred pound of silver.[2]

72 And *that* which [c]the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, [d]dwelt in their cities; and when the [e]seventh month came, the children of Israel *were* in their cities.

CHAPTER VIII.

1 *The religious manner of reading and hearing the law.* 9 *Nehemiah, Ezra, and the Levites comfort the people.* 13 *The forwardness of them to hear and be instructed.* 16 *They keep the feast of tabernacles.*

AND all [a]the people gathered themselves together as one man into the street that *was* before [b]the water-gate; and they spake unto Ezra the [c]scribe to bring the [d]book of the law of Moses, which the LORD had commanded to Israel.[1]

2 And Ezra the priest [e]brought the law before the congregation, both of [f]men and women, and all that could hear with understanding,[2] upon the [g]first day of the seventh month.

3 And he [h]read therein before the street that *was* before the water-gate[3] from the morning[4] until mid-day,[5] before the men and the women, and those that could understand: and the [i]ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [k]pulpit of wood,[7] which they had made for the purpose; and [l]beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left

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[1] *Nephusim*, Ezr. 2.50.

[m] *Bazluth*, Ezr. 2.52.

[n] Ezr. 2.55-57. [x] Ki. 9.21. ch. 11.3.

[o] Or, *Ami*, Ezr. 2.57.

[p] Ezr. 2.58. ch. 11.3. ver. 57.

[q] Ezr. 2.59, 60.

[6] Or, *pedigree*.

[7] In Ezra, 652.—*Note*. These variations, so far from forming any *a priori* evidence against the divine inspiration and authority of Ezra and Nehemiah, afford, on the contrary, the strongest evidence, at least, of their integrity. Had they been forming a "cunningly devised fable," the one would have minutely copied the other; but as truth was the object of both, each copied the register he found or found (see ch. 7. 5). and each was correct, according to the time and place at which it was taken, varying, as the one refers to leaving Babylon, the other to arriving at Jerusalem, but agreeing when the genealogical and congregational families were summed up together, and thus amounting to 42,360.—C.

[r] Ezr. 2.61-63.

[s] 2 Sa. 17.27; 19.31. 2 Ki. 2.7.

[t] Or, *the governor*, ch. 8.9. 10.1. Ezr. 2.63.

[8] It is the opinion of Jaculus Capellus, that Zerubbabel is here meant by the Tirshatha. Whosoever he was, he expressed his hope that God might in time restore the Urim and Thummim (as he had done the nation), and so give answer about future and difficult matters, as he had done in former ages. But till then these priests were not admitted to partake of the most holy things, because it did not appear by good proof that they were of the family of the priests: and not to appear, and not to be, are the same thing in law. But the Talmudists, as the same person observes, interpret these words as if it had been said, Till the dead rise, or till the Messiah come. For after the first temple was destroyed the cities of the Levites, with their suburbs, were wanting, and so were Urim and Thummim, and the kings of the house of Judah (*Patrick*). The expression is by many understood as amounting to a perpetual prohibition, as if the Tirshatha had said that they should never eat of the most holy things.—*C.*

[u] Ex. 28.30. Nu. 27.21. 1 Sa. 28.6. Ezr. 2.63.

[x] Ezr. 2.64-70, with 1 Ch. 21.5. 2 Ch. 17.14-18. Je. 23.23, 31.

[y] Is. 14.1, 2; 61.5. Je. 27.7.

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[z] What follows is different from Ezr. 2. 68-70.

[9] Heb. *part*.

[a] 1 Ch. 29.3, 6, 9. 2 Co. 8.3, 12; 7.9.

[b] ch. 10.1.

[1] The whole oblation amounted to about £60,000 sterling.

[2] Ezra (Ezr. 2.69) estimates the donations of the chieftains at 61,000 drams of gold, 5100 pounds of silver, but mentions no contribution from the Tirshatha or people. These differences, however, are no contradictions, but differ merely as all running accounts must do when taken at different periods.—*C.*

[c] Jo. 3.1 to Ro. 2.11. Ga. 2.28. Col. 3.11. 1 Pe. 1.17. 1 Ti. 5.17.

[d] Ezr. 2.70. ch. 8.9, 28. xii. Zec. 1.12, 20. Is. 12.1-6.

[e] Le. 23.24-42. Nu. xxix.

CHAP. VIII.

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[a] Ezr. 3.1. Ju. 20.1.

[b] ch. 3.26 (ver. 16.

[c] Ezr. 7.6. Mat. 23.2, 34.

[d] 2 Ch. 34.15. Mal. 4. De. 31.9-13.

[1] Which God had not only commanded to be publicly, and with peculiar solemnity, read every seventh year (De. 31. 10), but which he had commanded them to "teach diligently to their children," to speak of in all places and upon all occasions, and bind for frontlets between their eyes, and inscribe on the posts of their doors and their gates. De. 6. 6-9.—*C.*

[e] De. 31.11-13. Is. 8. 20.

[f] 1 Pe. 3.7. Ga. 3.28.

[2] Heb. *that understood to hearing*.

[g] Le. 23.24. Nu. 29.1-6. 2 Ki. 8.2.

[h] Ac. 13.15, 27; 15.21.

[3] The Water-gate appears to have been situated on the southern side of the temple court, leading from it into Ophel, where the priests and temple servants dwelt. A gateway has recently been discovered in the massive wall, with a channel for water hewn in the rock beneath it, and running down through Ophel.—*C.*

[4] Heb. *from the light*.

[5] The first day of the seventh month of the sacred year, answering to September and October, was the New-year's Day of the civil year. The retirement at mid-day would not therefore be on account of the heat, but for food and rest; for "the Lord desireth mercy and not sacrifice," Mat. 9.13. The morning or sunrise was a little before six o'clock.—*C.*

[i] Ps. 81.13; 81.8. Lu. 19.48. Ac. 20.14, 18, 33.

[6] Heb. *tower of wood*.

[7] Rather a "platform," for it contained fourteen persons.—*C.*

[k] Ga. 2.9. Phi. 1.1.

CHAPTER VIII. [Ver. 1. 'The book of the law of Moses' is a proper name, and was employed and understood by the Jews as definitely as we employ the name Pentateuch. It is interesting to observe, 1. That the people all knew of the existence of such a book, and that they were acquainted with its general contents. 2. That they were aware that the book was in the possession of Ezra. It is in the highest degree probable that the book referred to was the original autograph committed by Moses to the custody of the priests, and laid up beside the ark. *P.*]

REFLECTIONS.—Not strong walls, but knowledge of and obedience to God, are the great safety of cities and nations. Nothing is more necessary for the establishment or preservation of true religion than a diligent study and thorough acquaintance with the word of God. Men, women, and children ought to vie with each other in their study and knowledge of it. And it is a great pleasure to faithful preachers to have hearers who hunger and thirst after it. Not only ought God's word to be read, but also explained and enforced on the conscience. And solemn prayers and praises should be joined with every public religious instruction. Sermons bid fair for success when the hearers are solemnly attentive. Nor will those who relish the word of God ever think the time long which is spent in hearing. Short sermons and soon-wearied hearers are sad tokens of cold and careless hearts. O what a happy presage it is when God's law cuts men's consciences to the quick, and makes them weep from the heart! Penitent mourning makes way for spiritual mirth. They who sow in tears shall reap in joy. And it is the pleasantest part of a minister's work to con-

hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

5 And Ezra [b]opened the book in the sight[8] of all the people; (for he was above all the people;) and when he opened it, all the people stood[m] up:

6 And Ezra [n]blessed the LORD, the great God: and all the people answered, Amen, Amen, with [o]lifting up their hands; and they [p]bowed their heads, and worshipped the LORD with *their* faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people *stood* in their place.

8 So they read in the book in the law of God [q]distinctly, and gave the sense, and caused *them* to understand the reading.[9]

9 ¶ And Nehemiah, which *is* [r]the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* [s]holy unto the LORD your God; mourn[t] not nor weep: for all the people [u]wept when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat,[1] and drink the sweet, and [x]send portions unto them for whom nothing is prepared; for *this* day *is* holy unto our LORD: neither be ye sorry; for [y]the joy of the LORD is your strength.[2]

11 So the Levites stilled all the people,[3] saying, [z]Hold your peace; for the day *is* holy; neither [a]be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [b]to understand the words of the law.

14 And they found written in the law which the LORD had commanded by[4] Moses, that the children of Israel should dwell in booths in the feast of the seventh month:[5]

15 And that they should [d]publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount,[3] and fetch olive-branches,[e] and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought

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[f] Ne.4.17.
[g] Heb. *open.*
[m] Ju.3.20.1 Ki.8.14.
[n] 1 Ch.29.20; 16.36. Ps.41.13;72.19.
[o] La.3.41. Ge.14.22. Ps.28.2;63.4;134.2. 1 Ti.2.8.
[p] Ge.24.26. Ex.4.31. 2 Ch.29.30;20.18.
[q] ver. 7. Hab. 2.2. Neh.8.7. Matt.24.15;28.20. Is.30.8. Ac.26.22.
[r] The Hebrew in which Moses wrote was at this time to the Jews nearly an unknown tongue; the Chaldee, a cognate dialect, having come into use during the captivity in Babylon. The ministry, therefore, and especially the younger part, could not understand the law without translation, and all would require that exposition which would lead them from the ceremonies to Christ, "the end of the law for righteousness." Ro 10.4.—C.
[s] Or, *the governor*, ch.10.1;7-65;70. Ezr.2.63.
[t] Le.23.24. De.16.10, 11,14,15 Is.1 1-6.
[u] 1 Ki.3. Hezekiah Is. 22. 12,13.
[x] 2 Ki.22.11-13. Is.66. 2. Ac.2.37. Hab.3.16.
1 The law forbade the eating of fat, Le. 3.16,17; 7.23-25. Does Ezra then authorize it? No. *Fat*, in Hebrew, is referred to vegetable as well as to animal fare, as in Ps. 147. 14, "He filleth them with the finest (literally, the *fat*) of wheat." And in Ps 81. 16, "He should have fed them with the *fat* of wheat." See also Ge.27.28.—C.
[y] Is.9.22. De.12.12, 14. Ja.2.13,15. 1 Jo.3.17.
[z] Pr.17.28. Ps.109.30; 138.5. La.2.14,15.
2 The joy inspired by the discovery of God's mercy in pardoning sin, and restoring our souls to his favour, and endowing us, not merely with an earthly but a heavenly inheritance, is the great source of strength, whether to will or to do, or to suffer.—C.
[a] A goodly example, telling that, in all remarkable revivals of religion, while spiritual emotion is encouraged, mere animal excitement should be suppressed.—C.
[b] Is.22.4. Ex.14.14.
[c] De.16.16,22,14,15. Ro.5.2,11.
3 Or, *that they might instruct in the words of the law.* Mal.2.7. 2 Pe.1.21.
4 Heb. *in the hand of.*
[d] Le.23.34,40,42. De. 16.13.
5 It can scarcely be imagined that the feast of tabernacles was neglected during the reigns of David, Solomon, Asa, Jehoshaphat, Joash, or Hezekiah, and it is certainly recorded that it was celebrated immediately after the return from the captivity about 91 years before this time, under the government of Zerubbabel, Ezr. 3. 4. The meaning therefore must be that since the days of Joshua this feast had not been kept with such deep sorrow for sin, nor such overflowing thankfulness for mercy.—C.
[e] Le.23.4. Ne.12.12, Ps.82.3;96.10.
6 The Mount of Olives, which lies east of Jerusalem, opposite Moriah, and only separated from it by the narrow ravine of the Kidron.—P.
[f] Le.23.40. Is. 41.19; 55.13. Re.22.2.

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[g] De.22.8. Ju.21.2.
7 The roofs were flat, and for safety were required to have a battlement of stone, or a sufficient railing, De. 22.8.—C.
[h] 2 Ch.29.3;33.5.
[i] ch.3.1-6;12.37.
[k] 2 Ki.14.13. ch. 12. 39. 2 Ch. 25. 23. in all the streets of the city.
[l] Je.1.14. He.12.13.
[m] With such solemnity, cheerfulness, and devotion, ver.18.
8 See note, ver.14.
[m] De.31.10-13.

CHAP. IX.

[a] ch.8.2.
[b] 1 Sa.12.16;1 Ki.21. 27. Is.21.12. Jonah 3.5. Ja.4.9. Joel 2.12,13,14.
[c] Jos.7.6. 1 Sa. 4.10. Job 2.12.
[d] Ezr. 10. 1-12. ch. 13. 3, 23-30. 2 Co.6.14-17.
1 Heb. *strange children.*
[e] Pr.28. 23. Je. 3. 13. ch.1.6, 1.27.9.6-15. Da. 9.3-16. 2 Ch.30.22. Le 26.40. 1 Jo.1.9.
[f] ch.8.7,8. De 31. 12, 13.
2 By prayer and praise.
3 This is decidedly the most extraordinary religious service upon record. On the first day of the month the people were assembled, as one man, at the feast of trumpets, ch. 8. 1. On the second was an assembly for studying the law ich. 8.2,3, and from that time till the last day of the morning ich. 8.18 the reading and exposition of the word continued for six hours every day, with other six hours for confession of sin to God and solemn religious worship, that is, of sacrifice, singing, and prayer, ch. 9. 3. On the tenth was the day of atonement; on the fourteenth began the feast of tabernacles, which lasted seven days; on the twenty-fourth, the people and rulers separated themselves from all idolatrous strangers, and concluded the service with a solemn covenant to observe the law of the Lord.—C.
[g] Or, *scaffold*, ch. 8.4.
4 Hebrew, 'upon the ascent:' probably the ascent from the court of the people to the court of the priests in the temple. This would give a commanding position to the speakers, and afford an opportunity to a very large number of hearing the addresses.—P.
[h] Ps.77.1; 130. 1. Jn. 11.43. Ac.7.60.
5 Europeans cannot easily form an idea of the readiness with which an Asiatic assembly can sit down in an open field, court, or street. And though the European Jews do not now practise the Asiatic mode of sitting, yet there can be little doubt it must have been adopted here, as the request to 'stand up' distinctly implies.—C.
[i] Is.42.8; 43 10;44.6. Ps.83.18.
[k] He. 1. 3. Jn. 5. 17. Col.1.17.
6 The heathens partitioned the various departments of earth, air, and water, &c., to different gods exercising separate, independent, and often opposing rule; the Spirit of God ascribes all to Jehovah alone.—C.

them, and made themselves booths, every one [f]upon the roof of his house,[7] and in their courts, and in [g]the courts of the house of God, and in the [h]street of the water-gate, and in the street of the [i]gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat [k]under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done [l]so:[8] and there was very great gladness.

18 Also day by day, from the first day unto the last day, he [m]read in the book of the law of God: and they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.

CHAPTER IX.

1 A solemn general fast and humiliation. 4 The Levites make a religious confession of God's goodness, and of the national sins.

NOW in the twenty and fourth day of [a]this month the children of Israel were assembled with [b]fasting, and with sackclothes, and [c]earth upon them.

2 And the seed of Israel [d]separated themselves from all strangers,[1] and stood and [e]confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and [f]read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and [g]worshipped the LORD their God.[3]

4 ¶ Then stood up upon the [h]stairs,[4] of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and [i]cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up[5] *and* bless the LORD your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, *even* thou, [k]*art* LORD alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [l]preservest them all;[6] and the host of heaven worshippeth thee.

7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

8 And foundest his heart faithful before thee, and madest a covenant with him, to give

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fort with the gospel of Christ those that mourn. For the gospel explained and believed, and the consolations of Christ experienced, effectually rejoice the heart, and qualify for the performance of duty or resistance of enemies. And a sense of God's redeeming kindness powerfully instigates to charitable benevolence.

But how often the institutions of God's word are unknown to the most of professors! What a multitude of things will diligent searchers of the Scriptures find there, which they had forgotten or had never duly considered! It will convince them of many negligences and ignorances. Well spent are those hours which are occupied in earnest conversing with God by his word. And happy is the effect when such as have access to it speedily and cheerfully practise whatever they find therein commanded.

CHAPTER IX. [Ver. 5. *Stand up.* The com-

the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say,* to his seed, and [t]hast performed thy words; for thou *art* righteous:[7]

9 And[m] didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And showedst signs[8] and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that they dealt [u]proudly against them: so didst thou get thee a name,[9] as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover, thou [v]leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou[p] camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and [q]true laws, good statutes and commandments:

14 And madest known unto them thy [r]holy sabbath,[1] and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [s]gavest them bread from heaven for their hunger, and [t]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should [u]go in to possess the land which thou hadst sworn to give [2]them.[3]

16 But they and our fathers [w]dealt proudly, and hardened their necks, and hearkened not to thy commandments,[4]

17 And refused to obey, neither were mindful of thy wonders that thou didst among them;[4] but hardened their necks, and in their rebellion appointed a captain to return to their bondage:[5] but thou *art* [x]a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and [y]forsookest them not.

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet[a] thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way, neither the pillar of fire by night, to show them light, and the way wherein they should go.

20 Thou gavest also thy [b]good Spirit[6] to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they [c]lacked nothing: their clothes waxed not old, and their feet swelled not.[7]

22 Moreover, thou [d]gavest them kingdoms and nations, and didst divide them into [3]corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also [e]multipliedst thou as the stars of heaven, and [f]broughtest them into the land concerning which thou hadst [g]promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou [h]subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

25 And they took [i]strong cities, and a fat land, and possessed houses full of all goods, wells[9] digged,[1] vineyards, and olive-yards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

26 Nevertheless they [k]were disobedient, and rebelled against thee, and [l]cast thy law behind their backs, and [m]slew thy prophets, which testified against them to turn [4]them to thee, and they wrought great provocations.

27 Therefore thou [n]deliveredst them into the hand of their enemies, who vexed[2] them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and, according to thy manifold mercies, thou gavest them [o]saviours, who saved them out of the hand of their enemies.

28 But after they had [p]rest, they [q]did evil again before thee;[3] therefore leftest thou [r]them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and [s]many times didst thou deliver them according to thy mercies;

29 And [t]testifiedst against them, that thou [u]mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy

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l Nu. xxxiii. Jos. vi.–xxi. 43, 44.

7 Observing what is *right*, that is, what is ruled by the law of their own veracity.—*C.*

m Ex. 3, 7, 12, 25; 14, 10–31. Is. 63, 7–9. Ac. 7, 19, 34.

8 *Signs*, visible evidences of the divine wisdom, mercy, and power.—*C.*

n Ex. 18. 11, 21; 5, 2, 7, 8, 10; 9, 16, 17; 12, 29.

9 Not a mere title of honour, but a name descriptive of nature, as drawn from the evidences of providence.—*C.*

o Ex. 13, 21, 22; 14, 21, 22, 27. Nu. 14, 14. Ne. 9, 15–21. Ps. 78, 14; 105, 39. Is. 48, 21; 63, 12, 13.

p Ex. xix. xx.–xxxi. 18. Le.–xxvii. De. 4, 10–14; 5, 22–31. Ps. 68, 17–18. Ezr. 20, 21. Ps. 147, 19, 20. Ac. 7, 38.

q Heb. *laws of truth*, Ps. 19, 8–10; 119, 142. Ro. 7, 12, 14.

r Ex. 16, 23; 20, 8–11; 31, 14–17; 35, 2. Nu. xxviii. xxix.

1 Not then for the first time promulgated, for it was instituted in paradise, but then revived from that neglect into which it had fallen through the sinful forgetfulness of men.—*C.*

s Ex. 16, 14, 15. De. 8, 3. Ps. 78, 24, 25; 105, 40, 41.

t Ex. 17, 6. Nu. 20, 8, &c. 1 Co. 10, 3, 4.

u Ex. 23, 23; 32, 34. Le. 14. De. 1, 8; 11, 6, 17.

2 Heb. *which thou hadst lift up thine hand to give them.*

3 In this beautiful psalm prayer there is a summary, brief but comprehensive, of the whole history contained in the Pentateuch. It begins with creation; it notices the call of Abram, and the leading events in the eventful history of his descendants down to the time of their settlement in Palestine. The prayer contains therefore a remarkable testimony to the authenticity and divine authority of the five books of Moses.—*P.*

w Ps. 106, 6, 7, 13. Ex. 32, 9. 2 Ki. 17, 14.

4 Israel's forgetfulness of the wisdom and deliverances of God would scarcely be credible, if we did not know our own hearts. But let him that thinks it impossible Israel could have been so forgetful and ungrateful, only examine himself, and there he will find proof of the Scripture history, and see that 'as face answereth to face, so the heart of man.' Pr. 27, 19.—*C.*

5 Though the narrative (Num. 14, 4) merely expresses the wish for a captain to lead them back to slavery; when it is compared with this confession, the actual appointment is evident. But is it credible that any people could resolve to return to slavery? Most credible—an epicurean people would prefer any bondage to the want of luxuries. Ex. 16, 3. Phi. 3, 19.—*C.*

x Heb. *a God of pardons*, Nu. 14, 18, 19. Ex. 34, 6, 7. Ne. 7, 18.

y 1 Ki. 6, 13; 8, 57. Ps. 94, 14. Ho. 5, 15.

a Eze. 20, 9, 14, 22. Ps. 106, 8, ver. 17.

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b Nu. 11, 25–27. Is. 63, 11. Ps. 143, 10.

6 The Spirit is the only sufficient instructor. Neither to teachers nor study, nor to genius, should we trust. The Spirit alone can teach us the things of Christ. Jn. 14, 26. 1 Co. 2, 3.—*C.*

c De. 2, 7; 8, 4; 29, 5. Ps. 34, 10. Lu. 22, 35.

7 Either from want of shoes, from fatigue, or from disease. De. 29, 5.—*C.*

d Ps. 44, 2, 3; 66, 12; 78, 54, 55; 68, 12; 105, 44; 135, 11, 12; 136, 17–22. Jos. vi.–xxi. Nu. 21, 21–25. De. 2, 26–36; 3, 1–17. Ac. 7, 45.

8 Places of retirement, privacy, and safety, in which the corners and measurings were accurately and minutely marked, as indicative of my care to prevent disputes and insure quiet possession.—*C.*

e Nu. xxvi. Ge. 15, 5; 22, 17.

f Ps. 44, 2, 3. Jos. iii.–xxi.

g Ge. 12, 7; 13, 15, 17; 15, 18; 17, 8; 26, 3; 28, 13–15; 35, 12.

h ver. 22. Nu. 21, 21–35. Jos. vi.–xii.

i Nu. 13, 28. De. 3, 5; 8, 7–10; 6, 10, 11; 9, 1; 11, 9–12; 32, 13. Ex. 3, 8.

9 Or, *cisterns*.

1 The importance of wells in countries within or even approaching the tropics is generally very great. In more northern or southern latitudes, abundance of water renders its value less perceptible.—*Note*, Just so in settled and subject churches, the possession of a gospel ministry and ordinances is slightly estimated, but in less favourable circumstances the want is severely felt.—*C.*

k Ps. 78, 56–58; 106, 34–43. Eze. xvi. xxiii. Jer. i.–vi. x. &c. 2 Ki. 17, 7–17.

l Eze. 23, 35. Ps. 50, 17. 1 Ki. 14, 9.

m 1 Sa. 22, 21. 2 Ki. 18, 10; 19, 2. 2 Ch. 24, 22; 36, 15, 16. Je. 26, 20–23. Mat. 21, 35; 23, 34, 37. 1 Th. 2, 15.

n Jg. 2, 14, 15; iii. iv. vi. x.–xii. xvi. Ps. 106, 40–46. Le. 26, 14–39. De. 28, 15–68; 32, 21–26.

2 The whole of the book of Judges is an illustration of these statements. In the introduction to that book, ch. 2, 14, &c., we have a summary of the history which it contains, and an exposition of the principles according to which God regulated his dealings with the nation, in almost the same terms as are here employed.—*A.*

o 2 Ki. 13, 5; 14, 27. Ob. 21. Ju. 2, 16; 3, 9, 15; 4, 6; 6, 14; 11, 33; 13, 5. 1 Sa. 7, 12.

p Jos. 11, 23; 14, 15. Ju. 3, 11, 30; 5, 31; 8, 28.

q De. 32, 15–26. Ju. 2, 18, 19, 21.–22.

3 How strange that *rest* should lead to rebellion against God; but such has been human nature in all generations—calling upon God in the storm, forgetting him in the calm.—*C.*

r ver. 17, 27. Ju. 2, 18; 10, 10. La. 3, 42. Ps. 106, 43.

s 2 Ki. 17, 13. 2 Ch. 36, 15. Ne. 6, 5. Je. 25, 3–7; 7, 25; 26, 5; 32, 33.

t Am. 3, 12. Je. 18, 7, 8. 2 Ch. 24, 19.

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mon attitude of both Jews and Samaritans at prayer is a half-kneeling half-sitting posture,—the knees upon the ground, but the body thrown back so as to rest upon the heels, the hands being crossed in front, and the eyes fixed in humility on the ground. At certain parts of their devotional exercises they suddenly rise from this posture and stand upon their feet, raising their voices at the same time in praise to God. *A.*]

Ver. 6. ['Heaven,' the visible firmament, sun, moon, and stars; 'the heaven of heavens,' the immediate dwelling-place of God and all the holy angels. There is a beautiful summary of the universe given in this verse. God is adored as supreme creator, preserver, and governor. *P.*]

REFLECTIONS.—It is a great mercy when God's word burdens men's consciences with a sense of their sins; and when reformation from sin and fasting for it go hand in hand. Those fasts are made profitable in which men's souls are afflicted for their sins, the bands of wickedness are loosed, intimate fellowship with God enjoyed, and in which God's goodness leads to repentance. O what multitudes of mercies to us and to our fathers may a diligent observer of providence discover! What gracious calls and covenants! What deliver-

commandments, but sinned against thy judgments, (which [u]if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear:

30 Yet many years didst thou [a]forbear them, and [v]testifiedst against them by thy Spirit[4] in thy prophets; yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy [w]great mercies' sake thou didst not utterly consume them, nor forsake them; for thou *art* [x]a gracious and merciful God.

32 Now therefore, [b]our God, the great, the mighty, and the terrible God,[5] who keepest covenant and mercy, let not [c]all the trouble[6] seem little before thee that hath come upon us,[7] on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the [d]time of the kings of Assyria unto this day.

33 Howbeit thou *art* [e]just in all that is brought upon us; for thou hast done right, but we have done wickedly.

34 Neither have [f]our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

35 For they [g]have not served thee in their kingdom,[8] and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them; neither turned they from their wicked works.

36 Behold, we *are* [h]servants this day; and *for* the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it:

37 And it yieldeth much increase unto [i]the kings whom thou hast set over us because of our sins: also they [k]have dominion over our bodies, and over our cattle, at their pleasure,[9] and we *are* in great distress.

38 And [l]because of all this we make a sure *covenant,* and write *it;* and our princes, Levites, *and* priests, seal[1] *unto it.*[2]

CHAPTER X.

1 *The names of those that sealed the covenant.* 29 *The points of the covenant.*

NOW those that sealed[1] *were,*[2] [a]Nehemiah the[b] Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah,[c] Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: these *were* the [d]priests.[3]

9 And the [d]Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, [e]Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; [f]Parosh, Pahath-moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodijah, [g]Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And[h] the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one [i]having knowledge, and having understanding;[4]

29 They [k]clave[5] to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by[6] Moses the servant of God, and to [l]observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give [m]our daughters unto the people of the land, nor take their daughters for our sons:

31 And[n] *if* the people of the land bring ware or any victuals on the sabbath-day to sell, *that* we would not buy it of them on the sabbath, or on the holy-day; and *that* we would leave the [o]seventh year, and the [p]exaction of every[7] debt.[8]

32 Also we made [q]ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;[9]

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[u] Le 18 5. Eze 20, 11. Lu 10.28. Ga 3.12. Ro 10 5.

[v] Ki 17 14. 2 Ch 24. 19. Ps 86 15.

[w] 2 Ki 13 23. 2 Ch 30. 9. Ps 80.15. Ex 34.6,7. ver 17,19.

[x] ch 1 5. Da 9.4. Ps 105.8.

[5] *Terrible* to sinners, to enemies, and even to believers, because of their acknowledged imperfections.—C.

[a] 2 Ch xxviii.; 29.1-xxxiii. xxxv xxxvi. 2 Ki xxiv. xxv. Ezr iv. v. ch iii.-vi.

[6] Heb *weariness.*

[7] Heb. *that hath found us.*

[b] 2 Ki 15. 19, 29; 17. 3 Is 7, 17, 18, 8 7, 8.

[c] De 32.4 Job 34.23. La 3.18,3 39. Da 9.14.

[d] Da 9.8, 10, 11. Ps 106.6,7. 2 Ch xxi. xxiv. xxv. xxvii. xxviii. xxxvi.

[e] De. 32. 12-28; 28. 47. Ro 2.2-5.

[8] Every kingdom is bound, as such, to serve Christ, and will stand accountable to God for any neglect or resistance of this great end of their creation.—C.

[f] De 29.28. 2 Ch 12. 8. Ezr. 9. 9, 7. tributary to the Persians.

[g] Ezr. 6.8; 7.24. De 28.32.

[h] De 28.31,43,51. ch 5.3-5.

[9] There were no written laws, no constitutional charter, the sole law was the will of the king.—C.

[i] ver 34-37. 2 Ch 25. 12,13; 29. 10; 34. 30, 31. De 29.12-15. Ezr 10.3. Is 44-4.5. ch 10.29.

[1] Heb. are *at the sealing.*

[2] This was a great and solemn act of national covenanting. First, there was the national adoration of God as supreme in creation and providence; then there was a public confession of national sin and repeated acts of rebellion; then there was clear acknowledgment of the justice of God as displayed in national punishment; and finally there was the solemn covenant, written and sealed, to acknowledge and serve God faithfully in all time to come.—*P.*

CHAP. X.

[1] Heb. *at the sealings.*

[2] Three orders, princes, Levites, and priests, are appointed to seal the covenant (ch. 9. 38), as representatives and chiefs of the nation. When they come to seal, however, this order is reversed, and after the governor, who seals first, for example, the sealing is in the order of priests, Levites, and princes. A change, but without meaning, as a memorial that the vanity of precedence should find no place in the service of God. Ja.1. 1-4.—C.

[a] ch.1.2.

[b] Or, *the governor.* ch.7.56,70. Ezr.2.63;8.

[c] ch.12.12;12.1-7.

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[3] Chief fathers among them.—[This does not imply that Nehemiah was a priest. He signed at the head of the whole nation, as Tirshatha or governor; after him followed the priests as named.—*P.*]

[d] Chief ones, ch.12. 8,9.

[e] ch.12.15,22.

[f] ch.7.8-24. Ezr.2.3-19. Only the chief of the priests, Levites, and people subscribed it.

[g] ch.7.22.

[h] Ezr.2.42-61; 8.ch. 7.45-63; 13.3,30. 2 Co.6. 14-17.

[i] Je.4.2. Ec.5.1,2.

[4] This covenant was acknowledged by all whose education and attainments enabled them to form a judgment of its requirements and obligations. None, however, sealed but the nobles; the rest gave in their adhesion by a solemn acknowledgment that 'cursed is every one that continueth not in all things written in the book of the law to do them,' and a solemn vow that, through the grace which they sought by sacrifice and prayer, they would observe it to the end, Ps. 119. 33, 34.—C.

[k] De.29.12,14,19.ch. 5.12,13. Ps. 119. 106. 2 Ch.15.12;34.31,32.

[5] Or, *adhered.* They gave their consent to what their representatives had done, adding an oath by which they bound themselves to observe the law, and an imprecation if they should fail in the fulfilment of their oath.—*L.*

[6] Heb. *by the hand of.*

[l] De.4.2; 5.32; 12.32. Ps.119.5,6,32. Jn.15.14. Lu.1.6,1 Co.15.58. Tit. 2.11-14. Ac.24.16. 2 Co. 1.12.

[m] Ex.34.16. De.7.3. Ge.6.2. Ezr.9. 1-3; 10. 10-12.

[n] Ex. 20. 10; 12. 16. Je.23.3. 21, 35; 18. 29. De. 5. 12. ch.13.15-22. Je.17.22.

[o] Ex. 23. 10, 11. Le. 25.4.

[p] ch.5.7. De.15.1,2. Is.58.6.

[7] Heb. *every hand.*

[8] That is, such debts as the impoverished people owed to the rich—a relaxation of right, which mercy shall requires of believers, because they ask of God to forgive them the debts they cannot pay to him. Mat.6.12.—C.

[q] Ge.28.22. Pr.3.9,10. 2 Sa.24.24.

[9] The law (Ex. 30. 12) has been adduced to authorize an annual poll-tax of half a shekel for the tabernacle or temple service; but there appears in the law itself no authority for an annual tax upon any, but merely one payment from males on arriving at the age of twenty. This annual payment of half a shekel was, therefore, not the Mosaic ordinance modified, but an ordinance of the nobles, Levites, and priests, and most probably sanctioned by some of the contemporary prophets.—C.

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ance, direction, provision, and establishment! What giving of the law and of the promises! What warnings against and pardons of our sins! What amazing patience and long-suffering! What well-timed and well-adjusted corrections! And it is necessary to confess our fathers' iniquities as well as our own, or we make ourselves heirs to them, and shall share in the punishment of them. We must likewise search out the aggravations of our sins, and seek not to exculpate ourselves, but to justify God. O what a root of wickedness and woe is the pride of men's heart! Often by it we revolt from the free and honourable service of God into the basest slavery. But God's infinite mercy, and his constant adherence to his new relation with Christ, and in him with us, ought to encourage us to return to him under the deepest sense of our provocations. And solemn evangelical promises to God is peculiarly proper when we have notoriously departed from him, are sharply corrected by him, and earnestly desire to return to him.

CHAPTER X. [Ver. 28. All, except infants incapable of understanding the meaning of the act, gave their formal and public assent to the covenant. Four

33 For the [a]show-bread, and for the continual meat-offering, and for the continual burnt-offering, of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we [b]cast the lots among the priests, the Levites, and the people, for the [c]wood-offering,[1] to bring *it* into the house of our God, after the houses of our fathers, [d]at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

35 And [e]to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the [f]first-born of our sons, and of our cattle, (as *it is* written in the law,) and the firstlings of our herds and of our flocks, to bring to the house of our God, [g]unto the priests that minister in the house of our God:

37 And [h]*that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, [i]to the chambers of the house of our God; and the [k]tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, [l]when the Levites take tithes: and the Levites shall bring up the tithe of the tithes[2] unto the house of our God, to the chambers, into the treasure-house.

39 For the children of Israel and the children of Levi [m]shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we [n]will not forsake the house of our God.

CHAPTER XI.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. 3 A catalogue of their names. 20 The residue dwell in other cities.

AND the [a]rulers of the people dwelt at Jerusalem: the rest of the people also [b]cast lots, to bring one of ten to dwell in Jerusalem the [c]holy city,[1] and nine parts *to dwell* in *other* cities.

2 And the people [d]blessed all the men that [e]willingly offered themselves to dwell at Jerusalem.[2]

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, [f]Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.[3]

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [g]Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hasaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of [h]Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* [i]four hundred threescore and eight valiant men.[4]

7 And these [k]*are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine[5] hundred twenty and eight.

9 And Joel the son of Zichri *was* their [l]overseer; and Judah the son of Senuah *was* second over the city.

10 Of[m] the priests:[6] Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the [n]ruler of the house of God.[7]

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, [o]an hundred twenty and eight: and their overseer *was* Zabdiel, the son of[8] *one of* the great men.[9]

15 Also [p]of the Levites: Shemaiah the son

A.M. 3560. B.C. 444.

[a] Le. 24. 5—9. 1 Ch. 23. 29. 2 Ch. 2. 4. 13. 29. 31. 2 Ch. 2. 4; 29. 5—34. Nu. 28. 3—31.

[b] Pr. 18. 18; 16. 33. 1 Ch. 24. 31. 26. 13—16. 2 Ch. 35. 4. Ne. 10. 34. Jon. 1. 7. Lu. 1. 9. Ac. 1. 26.

[c] ch. 13. 31. Le. 6. 12. 1 Ki. 8. 64. 2 Ki. 16. 15. Ps. 40. 16, with Jon. 1. 17. 2 Ch. 3. 4.

1 The furnishing of wood for the temple was the duty of the Nethinims (Ezr. 8. 20), but as few of them returned from Babylon (Ezr. 2. 58. Ne. 7. 60), this draft from the Levites and people became necessary to supply their places. In the time of Josephus (*Ant.* lib. xx. c. 17. sec. 6) the day of the wood-offering had become a feast-day. —*C.*

[d] Le. xxiii. Nu. xxviii. xxix. Ex. 23. 14—17. 34. 22.

[e] Ex. 23. 19; 34. 26. Le. 19. 23. De. 26. 2.

[f] Ex. 13. 2, 12, 13. 22. 29. 34. 19, 20. Nu. 3. 12, 13. 18. 15. 16. De. 15. 19.

[g] Nu. 18. 8—19. 1 Co. 9. 6—14. Ga. 6. 6.

[h] Le. 23. 17. Nu. 15. 19—21; 18. 12, &c. De. 18. 4; 26. 2.

[i] 2 Ch. 9. 26. 2 Ch. 31. 11, &c.

[k] De. 26. 12, 13. 2 Ch. 31. 5, 6. Ne. 12. 44. 2 Ch. 31. 4—6. Ne. 13. 12. Nu. 18. 24—31.

[l] Nu. 18. 24. 25.

1 This was enjoined, Nu. 18. 26, the whole covenant being an abridgment or popular memorandum of certain Mosaic ordinances, with such additions (ver. 33, 34) as the present circumstances rendered necessary. *C.* —The tithes of all the produce of the land, were brought to the Levites; out of these a tenth part was given to the priests. This is what is called the *tithe of tithes*. When the Levites brought their tithes to the Levites, one of the priests was appointed to be present to inspect them, and to see that without fraud they paid the tithes; that is, not only the tenth part of what they had received for the priests. —*J.*

[m] De. 12. 6. 11. 17, 14. 23. Mal. 3. 8.

[n] Ho. 12. 5. Ps. 137. 5, 6. 122. 6. 127. 1. 48. 12. De. 12. 19. 26. 13. 10.

CHAP. XI.

[a] ch. 7. 4, 5. Ps. 122. 5.

[b] Pr. 16. 18. ch. 10. 34. Jo. 21. 9, 10. 1 Ch. 6. 61. Es. 14. 1. Ob. 11. Ac. 1. 24, 26.

[c] ver. 18. Is. 48. 2; 52. 1. Mat. 4. 5; 27. 53.

1 Called *holy*, not as possessing any inherent holiness, which was impossible in wood and stone, and as it possible with beings made after the image of the holy God; but *holy* in the sense of special separation and dedication to the service of God. —*C.*

[d] Commended, thanked, and prayed for them. Ge. 24. 12. 1 Ki. 8. 47. 2 Ch. 30. 18.

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[e] Jo. 5. 9. Ps. 110. 3.

2 Because it was a service of great danger, yet of the greatest importance, Jerusalem being the chief seat of religion, government, commerce, retreat, and defence. —*C.*

[f] ch. 7. 60, 73. Ezr. 2. 43, 55, 58, 70. 1 Ch. 9. 2—34.

3 This verse is somewhat obscure. The meaning, it appears to be, "These are the chief men of the province of Judea who volunteered to reside in Jerusalem. Their names are recorded here; but in the other cities of Judah and Benjamin the general body of the people took up their abode, namely, the Israelites, or those of the ten tribes who had returned from captivity; the priests, the Levites," &c. The word *Israel* is used to show that a portion of the ten tribes had returned to their country. —*P.*

[g] Pharez. Ge. 38. 29. 1 Ch. 2. 4. Ru. 4. 18. Nu. 26. 20, 21.

[h] Ge. 38. 5. 1 Ch. 9. 5.

[i] 1 Ch. 9. 6.

4 Men of activity.

[k] 1 Ch. 9. 7—9.

5 There were almost as many men of Benjamin than of Judah, who were but four hundred and sixty-eight. For though Mount Zion was in the tribe of Judah, yet the city of Jerusalem was in the tribe of Benjamin; which made them have a great desire to see it inhabited, and inflamed the minds of the most valiant, who were best able to defend it, to come and live there. *Patrick.*

[l] Ge. 39. 9. 2 Ch. 24. 18; 34. 12. Ac. 20. 28.

[m] 1 Ch. 9. 10—13.

6 The order of David (1 Ch. xxiv.) required the regular attendance of the priests in courses; but each course was accustomed to retire to their respective cities, when their time of service was expired: these had relinquished their houses to partake with their brethren in all their toils and dangers, and to encourage them by their example of nevertheless to their country, and piety to God. —*C.*

[n] Or, *duke*. 1 Ch. 9. 11. 2 Ch. 19. 11; 31. 13. Nu. 3. 32.

7 Most probably the same called "captain of the temple." Ac. 8. 24. An officer whose duty was to preserve order, suppress disturbances, and protect the worshippers. *C.* —He had the supreme command in all the secular affairs of the temple, as the high-priest had it in the spiritual affairs. —*J.*

[o] In all 1192. 1 Ch. 9. 13.

8 Or, *the son of Haggedolim.*

9 The margin renders it as a proper name, which appears preferable to that in the text. *C.*

[p] 1 Ch. 9. 14—19.

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willingly offered themselves to dwell at Jerusalem.

3 Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hasaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri was their overseer; and Judah the son of Senuah was second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God.

12 And their brethren that did the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

15 Also of the Levites: Shemaiah the son

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classes signed and sealed as representatives of the whole nation, namely, (1) Nehemiah, as governor; (2) the priests; (3) the Levites; and (4) the chiefs of the people. After these had signed, the people themselves, by a public act, bound themselves to the engagement of their leaders. *P.*]

Ver. 31. [They engaged to observe the strict letter of the Mosaic law contained in Ex. 23. 10, 11 and Le. 25. 4; namely, to leave the land fallow on the seventh or sabbatical year. *P.*]

Ver. 33. [This was a national tax imposed upon the whole body of the people for the support of the established religion. It was independent of all free-will or voluntary contributions and offerings. It was independent of the regular contributions of wood for the fires of the temple, and of the first-fruits, the redemption-money of the first-born, and in fact of all the ordinary tithes and offerings enjoined in the law. *P.*]

REFLECTIONS.—It is honourable to be solemnly and publicly bound in the service of God; and especially is it becoming when they who have the lead in civil or sacred offices, or in solemn fasting, are correspondently forward in regular covenanting with God. But in all our covenants of duty a respect must be had to all God's commandments; and a peculiar guard be placed over those temptations which we have seen to be the occasion of other men's falls and to prove most dangerous to ourselves. They ought to be framed in direct opposition to that of which we have been guilty, or to which we are most likely to be tempted. And plainness and caution are indispensably necessary in the whole frame of them, that all who swear them, or are bound by them, may readily know what obligations they come under.

CHAPTER XI. REFLECTIONS.—The church of God, even on earth, ought to be a *holy city*. And since Jesus her great ruler and his apostles and prophets dwell in her, men ought cheerfully to fix their residence there. But, alas! regard to carnal advantages or sinful liberties, or fear of persecution or expense, often keep many from the church or cause of God! It

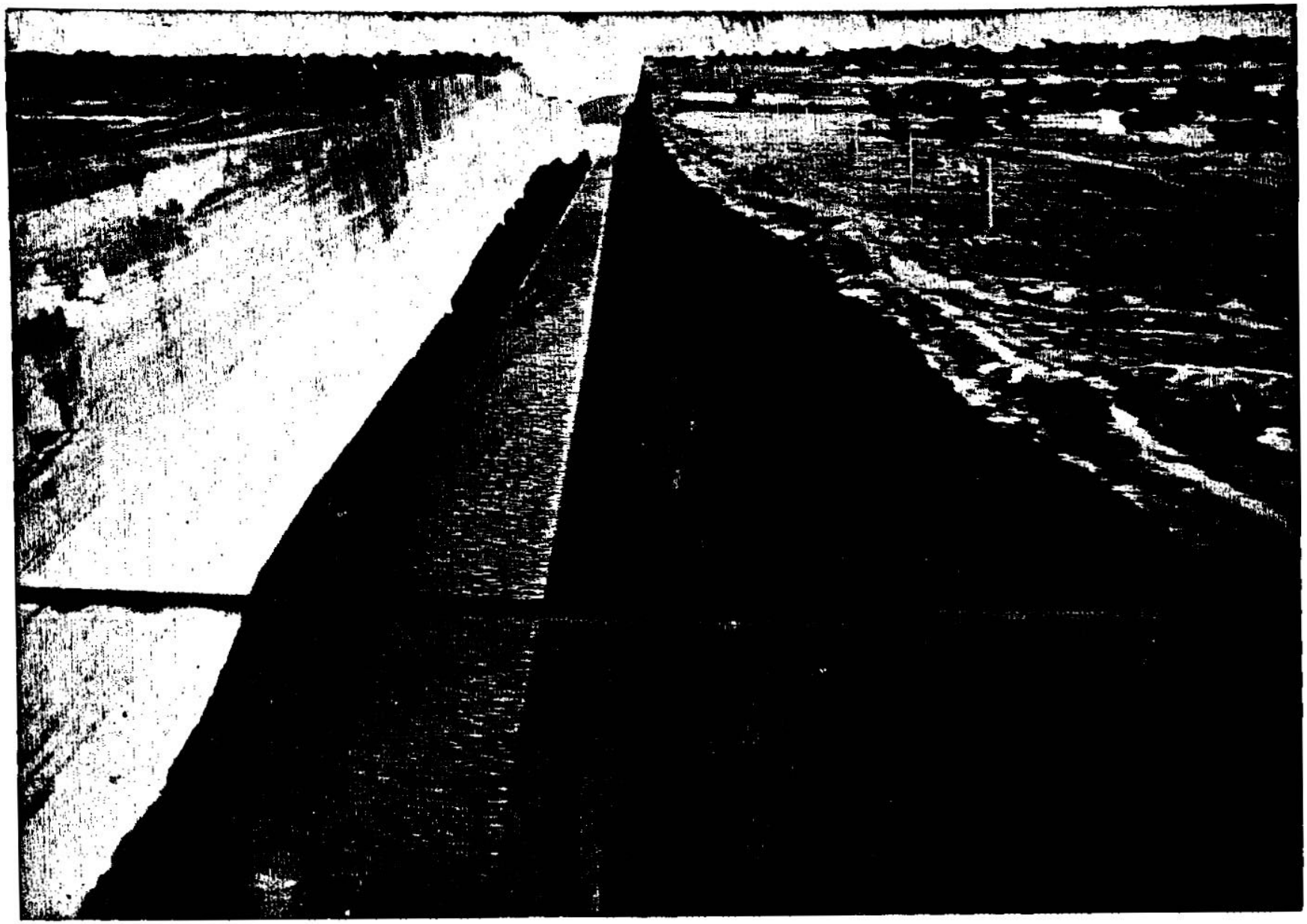

THE CORINTHIAN CANAL—CONNECTING THE COUNTRIES OF ATHENS AND SPARTA, THE CITIES WHICH SENT AN EMBASSY TO SUSA, CAPITAL OF PERSIA, ABOUT THE TIME THE EVENTS RECORDED IN THE ELEVENTH CHAPTER OF NEHEMIAH TOOK PLACE. [NEHEMIAH, xi: 1.]—"And the rulers of the people dwelt at Jerusalem." The things recorded in the eleventh chapter of Nehemiah are connected, by the calculation of Archbishop Usher, with B. C. 445. This was the year when the thirty years peace between Athens and Sparta was completed, and about the time, strange to say, that after the death of Cimon, negotiations for peace were opened between Athens and Persia, and an Athenian embassy under Callias was sent to Susa, capital of Persia. Thus we have the strange historical relationship of Greece and Palestine to Persia. About this time the Persian empire extended from India to Egypt, including the wide regions between the Black Sea, the Caucasus, the Caspian Sea, the Persian Gulf, the Indian Ocean, and the Arabian desert, and parts of Europe and Africa. We give a picture here of the Corinthian canal. The Ismuth of Corinth separated the ancient nations of Athens and Sparta.

of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight[g] of the [o]outward business[1] of the house of God.

17 And Mattaniah the son of Micha, the son of [r]Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer;[2] and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in the [s]holy city *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept the gates,[3] *were* an hundred seventy and two.

20 ¶ And[t] the residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But[u] the Nethinims dwelt in [v]Ophel:[5] and Ziha and Gispa *were* over the Nethinims.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over [w]the business of the house of God.[6]

23 For *it was* [x]the king's commandment concerning them, that a certain portion[7] should be for the singers, due for every day.[8]

24 And Pethahiah the son of Meshezabeel, of the children of [y]Zerah the son of Judah, *was* at[z] the king's hand[9] in all matters concerning the people.[1]

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [b]Kirjath-arba, and *in* the villages thereof, and at Dibon,[c] and *in* the villages thereof, and at Jekabzeel,[d] and *in* the villages thereof,

26 And at Jeshua, and at [e]Moladah, and at Beth-phelet,[f]

27 And at [g]Hazar-shual, and at [h]Beersheba, and *in* the villages thereof,

28 And at [i]Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at [k]En-rimmon, and at [l]Zareah, and at [m]Jarmuth,

30 Zanoah,[n] Adullam, and *in* their villages, at [o]Lachish, and the fields thereof, at [p]Azekah, and *in* the villages thereof. And they dwelt from [q]Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin [r]from [2]Geba[3] *dwelt* at[4] Michmash,[5] and Aija, and Beth-el, and *in* their villages,

32 *And* at [s]Anathoth, Nob, Ananiah,

33 Hazor, Ramah, [t]Gittaim,

34 Hadid, [u]Zeboim, Neballat,

35 Lod,[x] and Ono, the [y]valley of craftsmen.

36 And[z] of the Levites *were* divisions *in* Judah, *and* in Benjamin.[6]

CHAPTER XII.

1 The priests and the Levites which came up with Zerubbabel. 10 The succession of high-priests. 22 Certain chief Levites in the days of Nehemiah and Ezra. 27 The solemnity of the dedication of the wall. 44 The offices of the priests and Levites appointed in the temple.

NOW these *are* the [a]priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: [b]Seraiah, Jeremiah, Ezra,

2 Amariah, [c]Malluch, Hattush,

3 Shechaniah,[d] Rehum,[e] Meremoth,[f]

4 Iddo, [g]Ginnetho, Abijah,

5 Miamin,[h] Maadiah,[i] Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu,[k] Amok, Hilkiah, Jedaiah. These *were* the chief of the priests, and of their brethren, in the days of Jeshua.

8 Moreover, the Levites: [l]Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over [m]the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

10 ¶ And [n]Jeshua begat Joiakim, Joiakim also begat [o]Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.[1]

12 And in the days of Joiakim were priests, the chief of the fathers: [p]of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam; of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, [q]Adnah; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, [r]Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

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g 1 Ch. 26. 29. ch. 10. 39.

1 Or, *affairs*. Providing all that it was necessary to purchase from merchants or husbandmen for the service of the temple; and perhaps also for keeping the exterior of the walls, gates, and approaches in order.—*C.*

r Ezra, 3. 10. 1 Ch. 9. 15. ch. 25. 2.

2 Or, *to give the key-note, and air in singing the praises of God.*—*C.*

s Neh. 11. 1. Is. 48. 2. Dan. 9. 24. Rev. 21. 2. ver. 1.

3 Heb. *at the gates.*

t 1 Ch. 9. 17, 18.

u ver. 3. 1 Ch. 9. 2. 2 Ch. 29. 5, 15, 34. ch. 35. 6. ver. 30.

4 Or, *the tower.*

5 A suburb on the ridge immediately south of the temple. Two gates led from it, by subterranean ascending passages, up to the temple courts.—*F.*

x 1 Ch. 28. 9.

6 It is a curious fact, that skilful musicians were the persons selected, in the days of Joshua, to oversee the carpenters and masons in the repairs of the temple. See note on 2 Ch. 34. 12. Some similar appointment they seem to have had in the days of Nehemiah also.—*C.*

y Ezr. 3. 8. 2 Ch. 30. 22.

7 Or, *a sure ordinance.*

8 The king of Persia knowing, most probably from the habits of the Jews (Ps. 137. 1–3), that singing constituted an essential portion of the temple-service, had assigned a fixed salary to the choir.—*C.* The king here referred to can only be Artaxerxes Persian monarch. It is worthy of special note that he paid a fixed salary to the members of the choir who conducted the musical part of the temple worship. Darius had done so for the priests, his object, as stated by Ezra, having been, that they might offer sacrifices of sweet savour unto the God of heaven, and pray for the life of the king and his sons. Ezra 6. 10.—*F.*

z Ge. 38. 30. Nu. 26. 20.

a 2 Ch. 19. 11. 25. 28. A deputy in civil causes, or assistant to the governor.

9 Rather "by the king's authority," that is, not by appointment of Nehemiah, but by direct commission from the king.—*C.*

The title was the royal commissioner, the agent to represent the king in the assemblies of the people, and to represent the people before the king. *F.*

b Ge. 23. 2. Jos. 20. 7. 14. 15. 15. 13, 54.

c Dibon-gad, Jos. 13. 17.

d Kabzeel, Jos. 15. 21.

e Jos. 15. 26. 19. 2.

f Jos. 15. 27.

g Jos. 15. 28. 19. 3.

h Ju. 20. 1. 1 K. 4. 25.

i Jos. 15. 31. 19. 5. 1 Sa. 27. 6. 30. 1.

k Jos. 15. 32. Ju. 20. 45.

l Jos. 15. 33. 15. 41.

m Jos. 10. 3. 15. 35.

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2 Or *of Geba.*

3 *Geba*, a Levitical city, about 5 miles north of Jerusalem. *Michmash* was situated 7 miles north of Jerusalem. It was famous as the scene of the rout of the Philistines by Jonathan, 1 Sa. 13. 5; and the encampment of Sennacherib, Is. 10. 28.—*C.*

4 Or, *to Michmash.*

5 Michmash is still a small village, bearing its old name in the Arabic form *Mukhmas*, and situated on the northern brink of a deep ravine which separates it from Geba. Geba must not be confounded with Gibeah of Saul, which lay to the south-west, nearer Jerusalem.—*F.*

n 1 Ch. 9. 35. Jos. 15. 36.

o 1 Sa. 14. 3.

p 1 Sa. 14. 18.

q 2 Ch. 8. 14. ch. 31. 2. 35. 15.

3 1 Ch. 4. 14.

4 Or, *Ge-harashim.* Jos. xvi. 2.

5 As it had been originally so it was now, the Levites had towns and villages assigned to them in various parts of the country. The arrangement was a wise one. The Levites were the public teachers of the law, and of the various details of the Mosaic ritual. It was important, therefore, that they should be disseminated among the people. *F.*

CHAP. XII.

a Ezr. 2. 1.

b Ne. 10. 2. 8. 4. 7. 12. 41. 5. ver. 12. 26.

c Or, *Melicu* ver. 14.

d Or, *Shebaniah*, ver. 14.

e Or, *Harim*, ver. 15.

f Or, *Meraioth*, ver. 15.

g Or, *Ginnethon*, ver. 16.

h Or, *Miniamin*, ver. 17.

i Or, *Moadiah*, ver. 17.

1 The dates of the succession of the several high-priests after the time of Nehemiah cannot be precisely ascertained. But as Jaddua did not ascend the throne of Alexander of Macedon, about 100 years after Nehemiah's commission, this verse has been ascribed to a later writer than Nehemiah. There is, however, no necessity for this conjecture. Nehemiah might well have been cup-bearer to Artaxerxes at 25, and at the age of 125 or upwards have written, or caused to be written, this, as well as the foregoing genealogy. Thus is that Jaddua who is said by Josephus (*Antiq.* l. xi. c. 8) to have come out to meet Alexander on his march from the siege of Tyre to the destruction of the Persian empire, when Alexander declared he had seen in a dream, to which he had the allegiance as a guest, of God, whom he accompanied into the temple of Jehovah was under warrings; who showed him the prophecies of Daniel, by which he was encouraged to proceed upon his warlike enterprises; and who obtained from the triumphant conqueror many favours for the Jews which he denied to the Samaritans.—*C.*

k Or, *Sallai*, ver. 20.

l ch. 10. 9–13. 8. 7. 7. 43.

m That is, *psalms of thanksgiving*, ch. 11. 22.

n Ezr. 2. 23. 3. 2. ver. 28.

o ch. 13. 4, 7, 28. 1 Ch. 24. 21. ver. 22.

p ver. 1. 7.

q Ezr. 10. 36.

r Ezr. 10. 37.

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reflects great honour on magistrates and ministers when they take special care of the chief stations in nations and churches, and readily show themselves patterns of self-denial and holy resolution. If God distinguish them with honour, they should distinguish themselves by zeal for his cause. And they who for God's glory forego their own advantage shall never lose their reward; while those who only commend duty but do not practise it shall be ashamed. How commodiously God disposes of men into their various habitations! In all situations, therefore, they ought to accommodate their circumstances to his honour; and always live as strangers and pilgrims on this earth, who have here no continuing city, but look for one to come, the builder and maker of which is God.

CHAPTER XII. REFLECTIONS.—Happy are those ministers, those saints, who are recorded in the Lamb's book of life! Notwithstanding the ravages of death, God seeks to keep up in his church a succession of servants and people, and show them distinguished honours. It is highly proper, even in a most solemn manner, to devolve the protection of our cities and all that we have upon our God, as reconciled through the sacrifice of Christ. And it is comely when all, even wives and children, share in the joys of the gospel, and are taught to sing God's high praise. How necessary, through the selfishness or unconcern of most professors, are fixed methods of collecting a proper maintenance for the ministers of the Lord! But it is highly becoming for them faithfully to attend to their work, and leave the supply of their needs to the care of their God.

22 ¶ The Levites, in the days of [a]Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers; also the priests, to the reign of [b]Darius the Persian.[2]

23 The sons of Levi, the chief of the fathers, *were* written in the book of the [c]Chronicles,[3] even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: [d]Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, [e]according to the commandment of David [f]the man of God, [g]ward over against ward.

25 Mattaniah,[h] and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters, keeping the ward at the thresholds[4] of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at the [i]dedication of the wall[5] of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both [k]with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the [l]plain country round about Jerusalem, and from the villages of [m]Netophathi;[6]

29 Also from the [n]house of Gilgal,[7] and out of the fields of [o]Geba and Azmaveth: for the singers had builded them [p]villages round about Jerusalem.

30 And the priests and the Levites [q]purified themselves, and purified the people, and the gates, and the wall.[8]

31 Then I brought up [r]the princes of Judah upon the wall, and appointed [s]two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the [t]dung-gate:[9]

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah;

35 And *certain* of the priests' sons [u]with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the [v]musical instruments of David the man of God, and [w]Ezra the scribe before them.

37 And at the [x]fountain-gate, which was over against them, they went up by the [y]stairs[1] of the city of David, at the going up of the wall, above the house of David, even unto the [z]water-gate eastward.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the [a]tower of the furnaces, even unto the [b]broad wall;[2]

39 And from above the [c]gate of Ephraim, and above the [d]old gate, and above the [e]fish-gate, and the [f]tower of Hananeel, and the tower of Meah, even unto the sheep-gate; and they stood still in the [g]prison-gate.

40 So stood the [h]two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers sang [3]loud, with Jezrahiah *their* overseer.

43 Also that day they [i]offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off.

44 ¶ And at that time were some appointed over the [k]chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions [l]of the law for the priests and Levites: for Judah rejoiced[4] for the priests and for the Levites that waited.[5]

45 And both the singers and the porters kept the ward of their God,[6] and the ward of the purification, [m]according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [n]and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, [o]gave the portions of the singers and the porters, every day his portion: and they sanctified[7] *holy things* unto the Levites; [p]and the Levites sanctified *them* unto the children of Aaron.[8]

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[a] ver. 10, 11.

[b] The last of that monarchy. Da. 8. 21, 22.

[2] Darius Codomannus was the monarch overthrown by Alexander: but as the regular course of the book seems to terminate with Darius Nothus, he, in the opinion of Hales, is *Darius the Persian*. —*C.*

[c] 1 Ch. 9. 14, &c.

[3] Some think this refers to 1 Ch. 9. 22, &c. But Clarke remarks that this is not the book of Chronicles which we have now, no such last being found in it.—*I.*

[d] ver. 8; ch. 9. 4; 8. 7, 10. 9–13.

[e] 1 Ch. xxiv.–xxvi.

[f] Ju. 13. 6, 2 Ch. 8. 14.

[g] Ezr. 3. 10, 11. 1 Ch. 25. 8.

[h] ver. 8, 9. 1 Ch. 9. 14, 17.

[4] Or *treasuries*, or *assemblies*

[i] De. 20. 5. Ps. 30. title.

[k] All acts of religion may become either so formal or so superstitious, or so sensualized that they cease to be relished by the spiritually-minded. The abuse of anything is, however, no valid reason against its use, and accordingly the completed wall was considered by Nehemiah a proper subject of solemn dedication to God.—*C.*

[l] 1 Ch. 23. 1, 6; 25. 28; 26. 32.

[m] ch. 6. 2.

[5] 1 Ch. 2. 54.

[6] *Netophah* was a town or village, and probably also a small district, situated near Bethlehem. The latter part of this verse might be rendered thus:—'From the circuit round Jerusalem (see next verse), and from the villages of Netophah.'—*P.*

[n] De. 11. 30. Jos. 4. 19.

[7] And from *Beth-Gilgal*:' it is no doubt a proper name. The town was in the Jordan valley near Jericho, where the Israelites encamped after crossing the Jordan.—*P.*

[o] Jos. 21. 17.

[p] Ezr. 2. 24.

[q] Ex. 19. 10, 15. Ge. 35. 2. 2 Ch. 29. 5, 34. Ezr. 6. 20, 21. Nu. 8. 7, 9.

[8] *Purified themselves* by washing their clothes and abstinence, and 'the people,' by inculcating their own example. They purified the gate and wall by removal of rubbish, and probably by sprinkling the water of purification, Nu. 8. 6, 7; 19. 9.—*C.*

[r] 1 Ch. 13. 1; 28. 1. 1 Ch. 5. 2.

[s] ver. 31–38, 40–42.

[t] ch. 2. 13; 3. 13, 14.

[9] The religious ceremony at the dedication of the wall appears to have been arranged as follows:—The priests, Levites, and chiefs of the people were divided into two companies, each of which was ranged so as to form a procession. One company went in one direction along the wall, the other in the opposite direction, and they thus proceeded until they met, each having gone round half the wall. They set out from the gate beside the palace on the west of the city, and they met at the temple on the east.—*P.*

[u] Nu. 10. 2–8. 2 Ch. 5. 12, 13. 2 Jos. 6. 4

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[v] ver. 24. 1 Ch. 16. 42; 23. 5. 2 Ch. 8. 14.

[w] Ezr. 7. 6, 11. ch. 8. 1–6.

[x] ch. 2. 14; 3. 15.

[y] ch. 3. 15. 2 Sa. 5. 7.

[1] Jerusalem was built upon hills, some parts of which were very precipitous, and consequently to some places the ascent was only by stairs. Some striking examples of this construction occur in the great commercial city of Bristol and the beautiful retreat of Torquay.—*C.*

[z] ch. 3. 26; 8. 1, 3, 16.

[a] ch. 3. 11.

[b] ch. 3. 8.

[2] Such walls are generally constructed with a strong front of masonry, surmounted by a parapet for purposes of defence; then within is generally a lower wall, and the space between these two being filled up, a road is made with stones and earth, so as to form both a place for soldiers and a passage for footmen, and often for carriages.—*C.*—What part this was is not known. It has been conjectured that it may have been a place designed for assembling the troops or guard of the temple.—*I.*

[c] 2 Ki. 14. 13. ch. 8. 16.

[d] ch. 3. 6.

[e] ch. 3. 3.

[f] ch. 3. 1. Je. 31. 38. Ju. 5. 2.

[g] ch. 3. 31. Je. 37. 21.

[h] ver. 31, 32.

[3] Heb. *made* their *voice to be heard*. [They seem not to have begun their song of praise till they came to the house of God.—*I.*]

[i] 2 Ch. 29. 21, 2 Ch. 30. 24. 2 Ch. 7. 7. Ex. 15. 1–20. Ezr. 3. 13. Mat. 21. 9, 15. Col. 3. 16. Ep. 5. 19. Ja. 5. 13.

[k] ch. 10. 37; 13. 5, 12. 2 Ch. 31. 11, 12. 1 Ch. 26. 21, 22, 26.

[l] That is, *appointed by the law*, ch. 10. 32–39.

[4] Heb. *for the joy of Judah*. [They rejoiced in this great concourse of Jehovah's appointed servants, and, in token of their gratitude, they took the necessary means for securing the provision for the priests and Levites, appointing officers to collect their revenue, &c.—*I.*]

[5] Heb. *that stood*.

[6] *Ward* signifies a limited district. The *ward of God* seems to signify those who, being ceremonially clean, were to be admitted to ordinances. The *ward of purification* seems to describe those who, being ceremonially unclean, were to be rigidly examined. The two departments being emblematic of a faithful and godly discipline in the church of Christ.—*C.*

[m] 1 Ch. xxv. xxvi.

[n] 1 Ch. 25. 1, &c. 2 Ch. 29. 30.

[o] ch. 10. 35. 2 Ch. 31. 5, 6. 2. 8, 11. 1 Co. 9. 14.

[7] That is, *set apart*.

[p] Nu. 18. 20–28. ch. 10. 38, 39.

[8] The Levites received the *tenths*, and of these they gave a *tenth* to the priests, according to the ordinance of God (Nu. 18. 26), and so both portions are said to be sanctified, that is, separated from the rest, and dedicated to the service of God.—*C.*

CHAPTER XIII. REFLECTIONS.—It is strange to observe how unacquainted with God's law many are who have daily access to study it! and while the common people are ready to comply with his mandates, often the principal leaders in the church are the most base and treacherous adherents to wickedness. But no dignity must plead exemption from rebuke. They who sin before all should be put to shame before all. The higher a man's station and the holier his office the more scandalous are his sins. Reformers have need therefore of great zeal, prudence, and fearlessness of man. But what vile robbery of God and wicked injury to the church is the withholding of ministers' dues from them! A scandalous maintenance makes a scandalous ministry. Few ministers are willing to serve Christ in hunger and nakedness, and amidst reproach, peril, and sword. Most are even ready to betake themselves to farming or merchandise, or like worldly cares, when they have scarcely a temptation to it: but when they first show themselves unworthy of their maintenance, no wonder the people grudge it. Sacred is God's claim to his holy Sabbath; and heinous their guilt who dare presumptuously to rob him of his property. Nobles, as well as others, ought to be

CHAPTER XIII.

1 Upon the reading of the law separation is made from the mixed multitude. 4 Nehemiah at his return causeth the chambers to be cleansed. 10 He reformeth the offices in the house of God, 15 the violation of the sabbath, 23 and the marriages with strange wives.

ON that [1]day [a]they read in the book of Moses[2] in the audience[3] of the people; and therein was found written, [b]that the Ammonite and the Moabite should not come into the congregation of God for ever;[4]

2 Because they [c]met not the children of Israel with bread and with water, but [d]hired Balaam against them, that he should curse them: howbeit our God [e]turned the curse into a blessing.

3 Now it came to pass, when they [f]had heard the law, that they separated from Israel all the [g]mixed multitude.

4 ¶ And before this, [h]Eliashib the priest, having the oversight[5] of the chamber of the house of our God, *was* allied unto [i]Tobiah;[6]

5 And he had prepared for him [k]a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (which was commanded *to be given* to the Levites, and the singers, and the porters,) and the offerings of the priests.

6 But in all this *time* [m]was not I at Jerusalem: for [n]in the two and thirtieth year of Artaxerxes king of Babylon[7] came I unto the king, and after certain days[8] obtained[9] I leave of the king.

7 And I came[1] to Jerusalem, and [o]understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the [p]courts of the house of God.

8 And it grieved me sore; therefore [q]I cast forth all the household-stuff of Tobiah out of the chamber.

9 Then I commanded, and they [r]cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that [s]the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one [t]to his field.[2]

11 Then [u]contended I with the rulers, and said, [x]Why is the house of God forsaken? And I gathered them[3] together, and set them in their place.[4]

12 Then [y]brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries.[5]

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and

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CHAP. XIII.

1 'On that day' Nehemiah had governed twelve years: he then went to Babylon, and having reported there to the king, obtained a new commission to return. And, most probably, on the day of his return, this reading and separation took place. Comp. ver 6; ch. 2. 1, 6; 7. 2.—*C.*

a Heb. *there was read*, ch. 8. 1–5. 9. 3. De. 31. 11–13.

2 'The Book of Moses' is one of the names given of old by the Jews to the Pentateuch. It is elsewhere called 'The Book of the Law of Moses,' 'The Book of the Law of the Lord,' &c.—*P.*

3 Heb. *ears.*

b De. 23. 3, 4. ch. 2. 19.

4 See note on De. 23. 3, 4.—*C.*

c Mat. 5. 42, 43.

d Nu. 22. 5. Jos. 24. 9. De. 23. 4. Mi. 6. 5. 2 Pe. 2. 15. Jude 11. Re. 2. 14.

e Nu. xxiii. xxiv. Ge. 32. 1; 45. 28. 79. Phi. 1. 1. Ps. 109. 28.

f Ps. 19. 7–12; 119. 9, 11. Pr. 2. 2, 5.

g ch. 9. 2. Ezr. 9.

h ch. 3. 1, 20; 12. 10; ver. 7, 28.

5 Heb. *being set over.*

i ch. 2. 10, 19; 6. 18; ver. 7, 28.

6 Tobiah was an Ammonite slave, who by the friendship of Sanballat had risen to great power and influence. Eliashib had married his grandson to the daughter of Sanballat, and he was therefore ready to show attention to Tobiah. He assigned him a splendid residence within the temple court—an arbitrary and unlawful act.—*P.*

k ch. 10. 38, 39; 12. 44.

l Heb. *the commandment of the Levites*, Nu. 18. 8–28.

m Ex. 32. 1. *n* Ch. 24. 17. Mal. 1. 3, 5.

n ch. 2. 6; 5. 14.

7 Though king of Persia, it was as king of Babylon that he granted the new commission to Nehemiah.—*C.*

8 Heb. *at the end of days.*

9 Or, *I earnestly requested.*

1 The precise period of Nehemiah's absence is not given: but is calculated by some so low as *one* year, by others so high as *five*. The corruptions that had been introduced, and which Nehemiah begins so energetically to reform, seem to require the longer period.—*C.*

o 2 Ch. 2. 11, ver. 1, 5.

p 1 Ki. 6. 36. Ps. 84. 10. ver. 4, 5, 6, 9

q Ps. 69. 9. Jn. 2. 13–17. Mat. 21. 12, 13.

r 2 Ch. 29. 16. ch. 12. 30, 41; ver. 5.

s Mal. 3. 8, with ch. 10. 37. 1 Ti. 5. 17, 18.

t Nu. 35. 2. Jos. xxi.

2 Being, by the covetous rulers (ver. 11) deprived of their legal provision, they were compelled to betake themselves to agriculture for support.—*C.*

u ver. 17, 25; ch. 5. 7. Ge. 12. 17.

x ch. 10. 39. Mal. 3. 8–12.

3 The Levites and singers.—*C.*

4 Heb. *standing.*

y ch. 12. 44, 47. Le. 27. 30. De. 14. 22. Nu. 18. 24–32.

5 Or, *storehouses.*

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6 Heb. *at their hand.*

z ch. 7. 2. 2 Co. 4. 2.

7 Heb. it was *upon them.*

a ch. 5. 19; ver. 22, 31. He. 6. 10. 1 Co. 15. 58. Re. 3. 5.

8 If thou wert strict to mark what is done amiss, even my *good deeds* must be *wiped* out: but, Lord, remember me in thy mercy, and let my upright conduct be acceptable to thee!—*Clarke.*

9 Heb. *kindnesses.*

1 Or, *observations.*

2 Some have rashly concluded from this prayer that Nehemiah pleads the merit of his *good deeds*, whereas he merely pleads their *acceptability* through mercy. See Ro. 12. 1, 2. Eph. 2. 6. Besides, it is not to be forgotten, that when a believer addresses God, he never approaches him but as a God of mercy, mercy to our unrighteousness being ever in the *very forefront* of those *names or attributes* 'whereby he maketh himself known'—a circumstance which renders an assertion of human merit, and an appeal to the God of the Bible utterly incompatible. See Ex. 34. 6; Ps. 103. 8; He. 8. 12; also Nehemiah's own appeal to mercy, ver. 22.—*C.*

b Ex. 20. 8–10; 31. 21. Je. 17. 21, 22, 24. Is. 58. 13.

c Heathens, 2 Ki. 5. 2. Ezr. 27. 3.

d ver. 21, 25; ch. 5. 7. 1 Ti. 5. 20, 22. Ga. 2. 14. Jude 3.

e Je. 17. 23, 27. Eze. 22. 8, 26. 2 Ch. 36. 21. Zec. 7. 4, 5.

2 Heb. *add fierce wrath.*

f Le. 23. 32. Ex. 20. 10. Je. 17. 20–27.

3 Nehemiah could place more dependence in this case on his own attendants than on the porters appointed by the nobles and rulers of Judah, who probably countenanced this profanation, in order to indulge their luxury or avarice.—*C.*

4 By proclaiming the law of the sabbath, which is God's testimony of his right over our time and employments.—*C.*

5 Heb. *before the wall?*

g Ro. 13. 7–4. Is. 40. 23.

h ch. 12. 30. 1 Ch. 15. 12. 2 Ch. 29. 5, 34.

i ch. 5. 15; ver. 14, 31. Is. 58. 3. Ps. 132. 1–5, 130. 3–8.

6 Or, *multitude.*

k Heb. *had made to dwell* with them, ch. 10. 30. Mal. 2. 11, 12. 1 Co. 6. 14. Eze. 9. 2, 11, 20. 14, 19.

6 Heb. *they discerned not to speak.*

7 Heb. *people and people.*

l ch. 5. 13; 10. 29, 30

1 Not that he uttered an angry and profane oath, but pronounced that *judicial curse*, which the law attached to its violation, De. 11. 26–28, &c.—Denounced God's judgments against them. Alben Ezra thinks the meaning to be, that he excommunicated them.—*J.*

m De. 25. 2. Is. 50. 6.

2 Ordered them to be scourged, De. 25. 2.—*C.*

of the Levites, Pedaiah; and next to them[6] *was* Hanan the son of Zaccur, the son of Mattaniah; for they were counted [z]faithful; and their office *was*[7] to distribute unto their brethren.

14 Remember[a] me, O my God, concerning this, and wipe[8] not out my good deeds[9] that I have done for the house of my God, and for the offices[1] thereof.[2]

15 ¶ In those days saw I in Judah [b]*some* treading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day: and I testified *against them* in the day wherein they sold victuals.

16 There dwelt [c]men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then I [d]contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?

18 Did[e] not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath[3] upon Israel by profaning the sabbath.

19 And it came to pass, that, when the gates of Jerusalem began to be dark before the sabbath, [f]I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my [4]servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them,[5] and said unto them, Why lodge ye about the wall?[6] if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

22 And I [g]commanded the Levites, [h]that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day. 'Remember me, O my God, *concerning* this also, and spare me according to the greatness[7] of thy mercy.

23 ¶ In those days also saw I Jews *that* [i]had married wives of Ashdod, of Ammon, *and* of Moab.

24 And their children spake half in the speech of Ashdod, and could not speak[8] in the Jews' language, but according to the language of each people.[9]

25 And I contended with them, and [l]cursed[1] them, and [m]smote[2] certain of them, and plucked

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faithfully rebuked for their profanation of the Sabbath. And yet, alas! they are often either ringleaders in this sin, or connivers at such as are guilty. But magistrates ought to exert themselves in preventing open profanation of the Lord's-day. Though their laws, or the sanctions attending them, cannot convert souls, they may oblige vice to hide itself as ashamed. And did magistrates and ministers but faithfully concur in this matter according to God's law, much good might be done. Nations and churches quickly relapse into their former corruptions; and into none more readily than unhallowed connections in marriage. And none are

off their hair,[3] and made them [t]swear by God, *saying*, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon[4] king of Israel sin by these things? yet [o]among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless[p] even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all[q] this great evil, to transgress against our God in marrying strange wives?

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[3] A punishment common in Persia.—C.

[n] De.6.13;7.3. ch.10.29, 30. Ex.34.16. Ge.6.2.

[4] If even Solomon, who excelled all men in wisdom, was nevertheless undone by such marriages, how shall ye preserve yourselves; and if even he was punished, though beloved of his God, how shall he spare you?—*I.*

[o] 1 Ki.3.13. 2 Sa.12.24-25.

[p] 1 Ki.11.1-8. Ec.7.26.

[q] Ge.6.2, 4. 46. Ex.34.16. De.7.3. Ezr.ix.x.

28 And *one* of the sons of [r]Joiada,[5] the son of Eliashib the high priest, *was* son-in-law to Sanballat the Horonite: therefore I [s]chased him from me.

29 Remember[t] them,[6] O my God, because they have [u]defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the [x]wards of the priests and the Levites, every one in his business;

31 And for the [y]wood-offering at times appointed, and for the first-fruits. [z]Remember me, O my God, for good.

A.M. 3571. B.C. 433.

[r] ch.12.10, 11; 2.19; ver.4,5.

[5] Josephus calls him *Manasseh*; but whether the tradition be correct or not, we cannot tell. Nehemiah consigns him to oblivion, Ps.69.28.—C.

[s] ver.25. Ro.13.1-4.

[t] ch.6.14.2 Ti.4.14.

[6] Not a denunciation of *anger*, but a prayer of *faith*, in which he intercedes with God that the progress of evil-doers may be arrested.—C.

[u] Mal.2.4,8,12. 2 Sa.2.30. Le.8.35;21.1-7.

[x] 1 Ch. xxiv.-xxvi. ch.12.9-26.

[y] ch.10.34.

[z] ch 5.19; ver 14,22. Ps.106.4;132.1;119.132.

more daring in wickedness than unsanctified clergymen. But nothing more effectually entails misery on our offspring than profane marriages: and yet no commands of God, no warnings of Providence, are sufficient to restrain men. The sharpest rebukes, corrections, and brands of infamy, are necessary to check abominations which here once become fashionable. And it is a great mercy if, in critical conjunctures, a magistrate or minister is helped so to behave in his station, as that he may look up to God for a gracious reward.

THE BOOK OF ESTHER.

In the two preceding books we have seen God's marvellous preservation of those Jews who returned to their own country. In this we have an account of his marvellous preservation of those who continued in the eastern parts of the Persian empire. Particularly, (1) How God brought Esther to be queen, and Mordecai to be great at the Persian court, to prepare them to be instruments of the intended deliverance, ch. i. ii. vi. (2) Upon what provocation, and by what arts, Haman obtained an irrevocable order from the Persian king for the destruction of all the Jews, iii. (3) The great distress into which the publishing of this order cast the Jews, particularly Esther and Mordecai, iv. (4) The defeating of Haman's particular plot against Mordecai's life, v. vi. vii. (5) The defeating of his general plot against the Jewish nation, viii. ix. (6) The joyful commemoration and happy issue of the deliverance, ix. x. [The authorship of this book is not stated. That it was written by an eye-witness of the events which it records is evident. There is a vividness of description, a minuteness of detail, and an acquaintance with the internal arrangements of the royal palace, which prove that the writer must have lived in the court of the Persian monarch. The only man mentioned in the book itself who could have written it is Mordecai; and it is highly probable he was the author. Independent of its sacred character as a part of the canon of Scripture, Esther is highly valuable as affording a vivid picture of the plots and intrigues, the public policy and domestic economy, of the Persian court. It is singular that in the Septuagint version, and others made from it, this book appears in a different form. It has various interpolations, prefixed, interspersed, and appended; but all so woven in as to form a complete and consistent narrative. The additions to the canonical book must have been made at a comparatively early period. *P.*]

CHAPTER I.

1 *Ahasuerus maketh royal feasts.* **10** *Vashti refuseth to come, when sent for by the king.* **13** *Ahasuerus, by the counsel of Memucan, maketh the decree of men's sovereignty over their wives.*

NOW it came to pass in the days of [a]Ahasuerus, (this *is* Ahasuerus which reigned from India even unto Ethiopia, [b]*over* an hundred and seven and twenty[1] provinces,)

2 *That* in those days, when the king Ahasuerus [c]sat on the throne of his kingdom, which *was* in [d]Shushan the palace,

3 In the third year of his reign, he made a feast[e] unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, *being* before him;

4 When he [f]showed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, *even* an hundred and fourscore days.[2]

5 And when these days were expired, the king made a feast unto all the people that were present[3] in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;

6 *Where were* white, green, and blue[4] *hangings*, fastened[5] with cords of fine linen and purple to silver rings and pillars of marble: the [g]beds[6] *were of* gold and silver, upon a pavement [h]of red, and blue, and white, and black marble.

7 And they gave *them* drink in vessels of

A.M. 3485 or 3541. B.C. 519 or 463.

CHAP. I.

[a] Not that Ezra 4.6. Da.9.1. but Darius Hystaspes or Xerxes or Artaxerxes Longhand, Ezr.vi.vii.

[b] Ps.22.14;97.35. Da.6.1.ch.8.9;9.30.

[1] Since the time of Cyrus seven new provinces had been added.—*I.*

[c] 2 Sa.7.2. Pr.16.16.

[d] Ne.1.1. Da.8.2.

[e] Ec.10.19. 2 Sa.3.20. 1 Ki.3.15. Da.5.1. Mar.6.21. Lu.14.13.

[f] Is.39.2. Da.4.30. 1 Sa.25.36.

[2] *i.e.* half a year.—[We have records elsewhere of feasts not less protracted, and the custom seems still to obtain in Persia.—*I.*]

A.M. 3485 or 3541. B.C. 519 or 463.

[3] Heb. *found.*

[4] Or, *violet.*

[5] Palaces consisting merely of pillars, and covered with splendid awnings, are still found in Persia and India. Some idea of their magnificence may be formed from the famous Bargah of the emperor Akber, which required for its erection the work of 1000 men during a week, and was capable of entertaining 10,000 guests.—*C.*

[g] Wherein they sat, ch.7.8. Eze.23.41. Am.2.8;6.4. Jn 13.23.

[6] The couches or sofas upon which the Persians reclined while feasting.—*C.*

[h] Or, *porphyry, and marble, and alabaster, and stone of blue colour.* 1 Ki.7.9.

CHAPTER I. [Ver. 1. Three monarchs of this name are mentioned in the Bible:—1. The father of Darius the Mede, who is well known in history as *Cyaxeres*, the conqueror of Nineveh; and who began to reign in B.C. 634. 2. Ahasuerus, king of Persia, mentioned in Ezr. 4. 6; and who was the same as Cambyses. He began to reign in B.C. 529. 3. The Ahasuerus here spoken of, who has been identified with the *Xerxes* of classic historians. The traits of character described in this book accord well with those mentioned by Greek writers. He was a rash, unscrupulous, and sensual tyrant; easily influenced by passion, and thus open to the devices of crafty counsellors. It was in the third year of his reign he gave the grand feast to his nobles mentioned in ver. 3; and it was in the same year, probably at the very same time, he assembled his chief officers to deliberate on the invasion of Greece. *P.*]

Ver. 5. [*Shushan*, called by the Greeks Susa, was the ancient capital of Elam. It was captured by the Assyrians about B.C. 650. It was subsequently occupied by Cyrus, and was by him restored to Babylon. Daniel resided in it for a time, Da. viii. Under the Persian monarchy Shushan was a royal city, the king residing there for a portion of each year. Nehemiah was in Shushan when he heard of the desolation of Jerusalem, Ne. i. The site of the ancient capital is now marked by a number of large and desolate mounds, lying between the rivers Ulai, Da. 8. 2, and Dizful. The ruins cover an area nearly four miles in circuit.

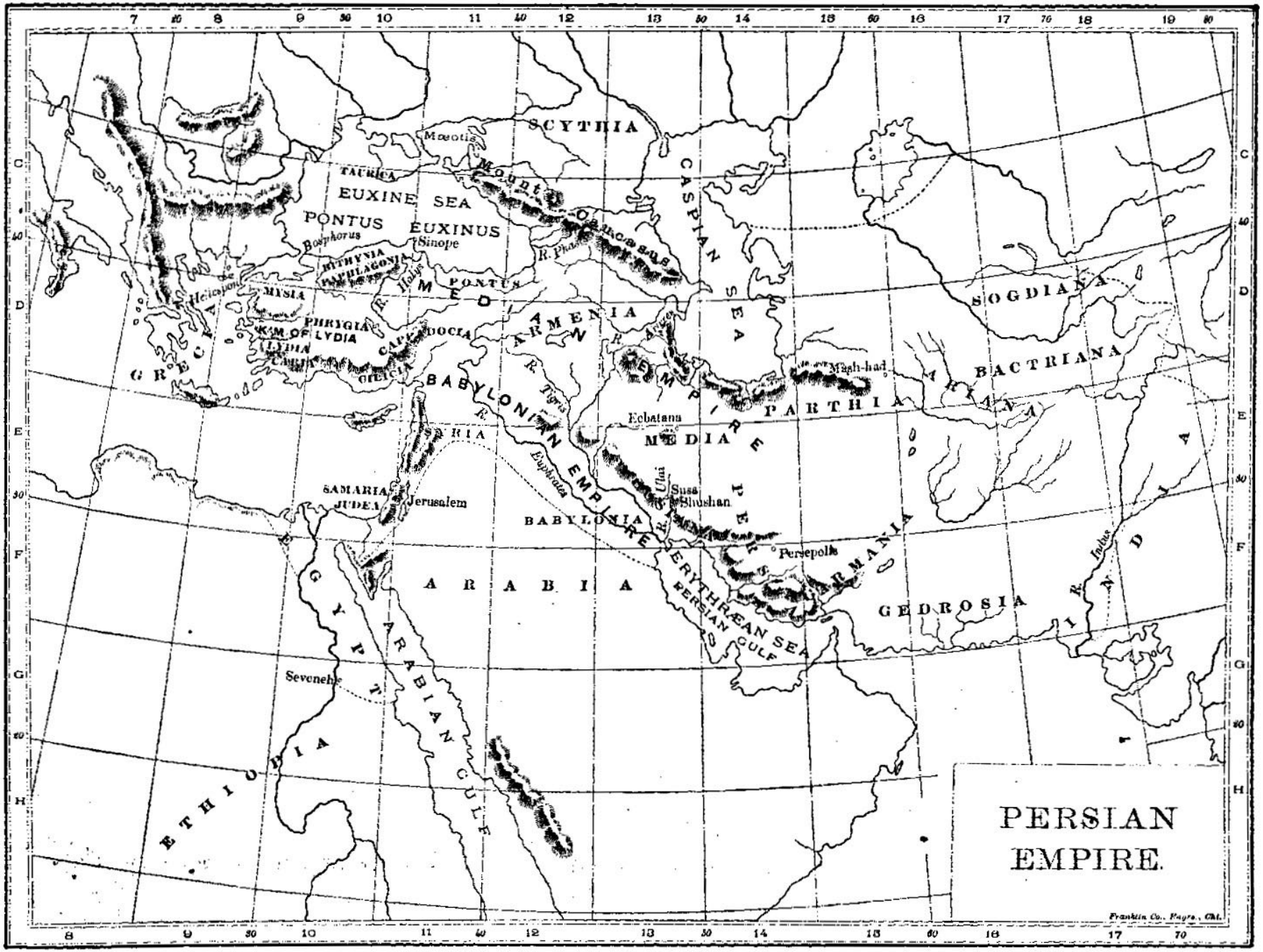
PERSIAN EMPIRE.
SCYTHIA
Mæotis
TAURICA
EUXINE SEA
PONTUS EUXINUS
Bosphorus
Sinope
Mount Caucasus
CASPIAN SEA
R. Phasis
BITHYNIA
PAPHLAGONIA
R. Halys
PONTUS
MEDIAN EMPIRE
MYSIA
Hellespont
PHRYGIA
K'M OF LYDIA
LYDIA
CARIA
CAPPADOCIA
CILICIA
GRECIA
ARMENIA
R. Araxes
R. Tigris
BABYLONIAN EMPIRE
SYRIA
R. Euphrates
SAMARIA
JUDEA
Jerusalem
BABYLONIA
Ecbatana
MEDIA
Susa
Shushan
R. Ulai
PERSIA
Persepolis
ARMANIA
ARABIA
ERYTHRÆAN SEA
PERSIAN GULF
GEDROSIA
Mash-had
PARTHIA
ARIANA
BACTRIANA
SOGDIANA
INDIA
R. Indus
EGYPT
ARABIAN GULF
Sevenehs
ETHIOPIA
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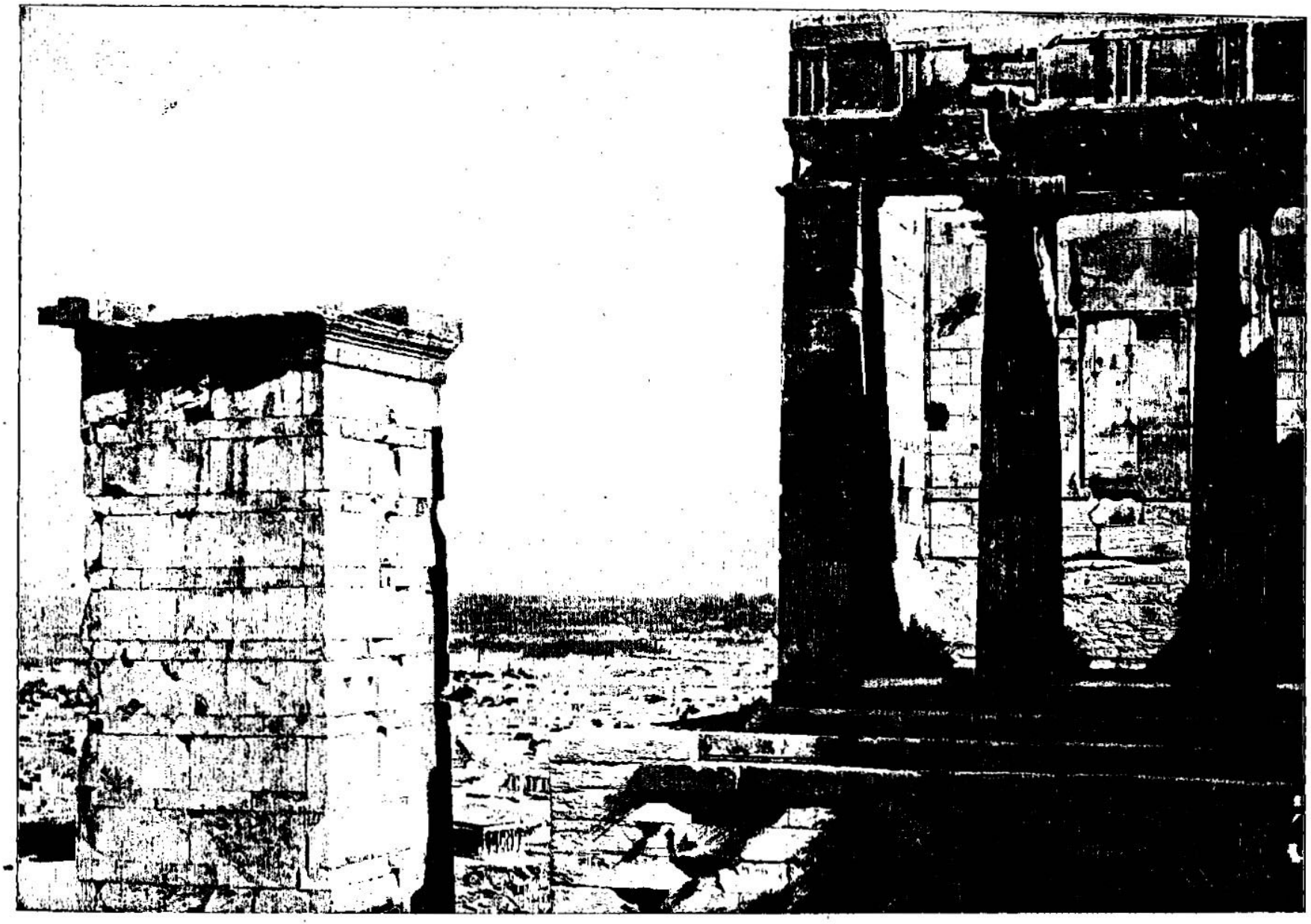

PEDESTAL OF AGRIPPA, ATHENS—SHOWING ALSO THE TEMPLE OF THESEUS, STANDING WHEN AHASUERUS FOUGHT THE GREEKS IN THE BATTLE OF SALAMIS. [Esther, i:1.]—"Now it came to pass in the days of Ahasuerus (this is Ahasuerus which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces)." Ahasuerus is the name of the Persian king the Greeks knew as Xerxes, the latter being the Greek form of the word. The characters of the two kings as described by sacred and profane history correspond. Ahasuerus in the beginning of his reign organized an expedition for the purpose of subjugating Greece. The battle of Salamis, in which the Persians under Ahasuerus fought the Greeks, was in sight of the scene represented by the above picture. The Temple of Theseus which we see between the Pedestal of Agrippa on the left, and the stone wall on the right, was in all probability standing when this battle was fought. This temple was built in the fifth century, B. C., and is to-day the most perfect of the ancient buildings in Athens.

gold, (the vessels being diverse one from another,) and royal[7] wine in [t]abundance, according to [u]the state of the king.[8]

8 And the drinking *was* according to the law; none did [v]compel:[9] for so the king had appointed[1] to all the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti the queen made a feast for the women[1] *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when the heart of the king was [w]merry with wine, he commanded Mehuman, Biztha, [x]Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven [2]chamberlains[3] that served in the presence of Ahasuerus the king,

11 To bring Vashti the queen before the king with the crown-royal, to show the people and the princes her beauty; for she *was* fair to look on.[4]

12 But the queen Vashti refused[5] to come at the king's commandment by *his* chamberlains;[6] therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king said to the wise men, which knew the times, (for so *was* the king's manner toward all that knew law and judgment:

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the [y]seven princes of Persia and Media, which saw the king's face,[7] *and* which sat the first in the kingdom,)

15 What[z] shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan[8] answered before the king and the princes, Vashti the queen hath not done wrong[a] to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women, so that they shall despise[b] their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt[9] and wrath.[1]

A.M. 3485 or 3542. B.C. 519 or 463.

7 which the king used to drink.

t Ja.2.6-10.

8 Heb. *according to the hand of the king.*

u Or, *trouble*, Da. 4.6.

9 The contrary was the custom even of the poisoned Athenians, whose barbarous law of the table was 'drink or begone.' This is the first historical note of any public law in favour of temperance.—*C.*

v Jn.2.8.

1 Oriental etiquette still prohibits the promiscuous meeting of males and females at table. Ahasuerus and his nobles accordingly feast in the *garden* (ver.5), Vashti and her ladies in the royal house.—*C.*

w 2 Sa.13.28. Ec.10. 19?.2.3. Jude 12.

x ch.7.9.

2 Or, *eunuchs.*

3 See note on Ezr. 7.14.—*C.*

4 Heb. *good of countenance.*

5 It is generally stated that *Vashti* refused to obey the command of the king because her appearance unveiled would have been accounted a degradation; but though such an opinion may have become prevalent in some parts of the East, Herodotus assures us that it was customary for the ancient Persians to exhibit the beauty of their women at feasts: but there is no need of his testimony to establish the fact of the custom, for in ver. 15 the trial of Vashti's refusal is 'according to law.'—*C.*

6 Heb. *which was by the hand of his eunuchs.*

y Ezr.7.14. Pr.22.29. 2 Ki.25.19.

7 This is not a mere figure for intimacy, but a literal fact; for during some periods of the Persian history none but a few were ever permitted to speak to the king.—*C.*

z Heb. *What to do,* Mal.2.14. Col.4.19.

8 The youngest answers first, according to a custom that prevails even in European law-courts. It affords the more experienced time to think on what is proposed, and it removes the delicacy of a young judge contravening the opinion of his senior.—*C.*

a 1 Co.6.7,8.

b 2 Sa.6.16, with Ep. 5.33.

9 Wives will contemn their husbands, and husbands will deal outrageously with their wives.

1 Wherever there is an unnatural law or custom, it sooner or later punishes the author or observer. Such was the custom amongst the Persians of exposing their wives to the gaze of Bacchanalian revellers, and such our law of polygamy, which invariably establishes domestic tyranny, introduces jealousies and feuds, and slowly yet finally extirpates those classes whose riches enable them most extensively to follow their caprices, and indulge their passions. *C.*—The sense seems to be—'And henceforth the ladies of Persia and Media, who have heard of the act of the queen, will speak to their husbands the king's princes, with too much contempt and petulance.—*P.*

2 Heb. *If it be good with the king.*

3 Heb. *from before him.*

4 Heb. *that it pass not away.*

c Pr.16.13.—*C.*

5 Heb. *unto her companion.*

d Esth.2.2,3,3,12 Pe. 3.1-7. Col.3.18.

6 Heb. *was good in the eyes of the king.*

e Heb. *that one should publish it, according to the language of his people,* ch.3.12,8.9. Lu.16.8.

7 The latter part of this verse ought to be translated as follows:—'That every man should be ruler in his own house, and should speak in the tongue of his people.' The Targum gives this interpretation:—'Every man shall rule in his own house and compel his wife to speak in the language of her husband and in the language of his people. It appears that the Persians when they married foreign wives permitted them to rule the harem as they thought proper, and to use in it their own language. The decree of Ahasuerus was intended to put a stop to this practice.—*P.*

CHAP. II.

B.C. 515 or 459.

a Da.11.18, chap.1.

1 Not that he had *forgotten* her, for if he had, his wrath had not yet; but he now remembers her with returning tenderness, and the judges who had pronounced sentence against her are anxious to prevent her restoration, lest it might lead to their dismissal or punishment.—*C.*

b ch.1.10,15.

2 This proposal was perhaps intended to divert the king's thoughts. It was, however, the most way in which the harem or seraglio was furnished; the purest women in the land, whether of high or low degree, were sought out and brought to the harem. They all became the king's concubines; but one was raised as chief wife or sultana to the throne, and her issue was specially entitled to inherit.—*J.*

3 Heb. *unto the hand.*

c Or, *Hegai*, ver.8.

4 There is still an officer in the Persian court called *Darogha*, and his authority over the *harem* is next to that of the king.—*C.*

d Or, *ornaments*, ver.12-14. Le.8.30-33

5 Bathe, unguents, and in modern language all the necessaries of an eastern *toilette.*—*L.*

e 1 Sa. 2.8. Ps.75.6, 113.7,8. Ezr.17.24.

f ver.15; ch.3.3,4.8.2, 3.5.

g 2 Ki 24.6,15. 2 Ch. 36.10. Je.22.2.

6 That is, not Mordecai, but Kish, who had been carried away. This must be the meaning, as this event occurred about 120 years after the time of Jeconiah's captivity.—*C.*

7 Heb. *nourished.*

19 If it please the king,[2] let there go a royal commandment from him,[3] and let it be written among the laws of the Persians and the Medes, that it be not altered,[4] That Vashti [c]come no more before king Ahasuerus; and let the king give her royal estate unto [5]another that is better than she.

20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall [d]give to their husbands honour, both to great and small.

21 And the saying pleased the king[6] and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house; and [e]that *it* should be published according to the language of every people.[7]

CHAPTER II.

1 Out of the choice of virgins a queen is to be chosen. 5 Mordecai the nursing father of Esther. 8 Esther is preferred by Hegai before the rest. 12 The manner of purification, and going in to the king. 15 Esther best pleasing him, is made queen. 21 Mordecai discovering a treason, is recorded in the chronicles.

AFTER these things, when the wrath of king Ahasuerus was appeased, he [a]remembered Vashti,[1] and what she had done, and what was decreed against her.

2 Then said the king's [b]servants that ministered unto him, Let there be fair young virgins sought for the king:

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather[2] together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody[3] of [c]Hege the king's chamberlain, keeper of the women;[4] and let their [d]things for purification[5] be given *them:*

4 And let the maiden which pleaseth the king [b]be queen instead of Vashti. And the thing pleased the king; and he did so.

5 ¶ *Now* in Shushan the palace there was a certain [f]Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who[g] had been carried away from Jerusalem[6] with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he brought up[7] Hadassah, (that *is,*

One of the largest of the mounds has been explored by Loftus, and he laid bare the foundations of the *royal palace.* One vast hall in it measures 343 feet by 244, and was ornamented by ranges of columns. Probably in this hall Ahasuerus held his great feast. *P.*]

Ver. 6. [The open courts of all eastern houses of the better class have tesselated pavement of marble. Some of those in Damascus are exceedingly rich and beautiful. The divans too are covered with cloth of gold or silver, with heavy fringe of gold. *P.*]

Ver. 13. [This expression appears to include both statute and common law; or, in other words, the law as written, and the ordinary practice followed in court. It is worthy of note that Ahasuerus, though a fickle and passionate tyrant, here thinks it right to consult his ministers. He threw upon them the responsibility. *P.*]

REFLECTIONS.—Insatiable is the nature of covetousness and ambition, which gathers to itself all people and countries, yet is nothing nearer contentment. Yea, kingdoms, when once they are overgrown, are near the brink of decay and ruin. What vast expenses do many sacrifice to the idol of pride—expenses which might have relieved many helpless families. In what awful manner shall those heathens, who would urge none to



THEATRE OF BACCHUS DIONYSUS — WHERE ÆSCHYLUS BROUGHT OUT HIS PLAY REPRESENTING THE DEFEAT OF THE PERSIANS LED BY AHASUERUS, EIGHT YEARS AFTER THE BATTLE OF SALAMIS. [ESTHER, ii: 1.]—"After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done and what had been decreed against her." The theatre of Bacchus Dionysus is called the cradle of the dramatic art of Greece. Here is where the masterpieces of Æschylus, Sophocles, Euripides and Aristophanes were first brought before the Greeks. This theatre was frequently altered during its history, but when we see the above view we may know that we are looking at the very spot where the theatre always stood. Æschylus whose plays were acted here, fought against the Persian army led by Ahasuerus in the battle of Salamis. Eight years after this battle, his play, the "Persians," was performed in the theatre of Dionysus at Athens. The foundations of two sanctuaries of Dionysus have been excavated here, one of them dating from the time of the Persian wars. To the north and rising directly above this theatre is the Acropolis, and if one could have been standing on the top of the Acropolis when the battle of Salamis was fought he would have had a view of this decisive conflict between the Greeks and the Persians.

Esther,[1]) his uncle's daughter; for she had neither father nor mother, and the maid *was* fair and beautiful:[8] whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai,[m] that Esther was brought also unto the king's house,[9] to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained[n] kindness of him; and he speedily gave her her things for purification, with such things as belonged to her,[1] and seven maidens, *which were* meet to be given her, out of the king's house: and he preferred[2] her and her maids unto the best *place* of the house of the women.

10 Esther had not showed her people, nor her kindred:[3] for Mordecai had charged her that she [o]should not show *it*.

11 And Mordecai [p]walked every day before the court of the women's house, to know[4] how Esther did, and what should become of her.[5]

12 ¶ Now, when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her, to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house[6] of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the [q]turn of Esther, the daughter of Abihail, [r]the uncle of Mordecai, (who had taken her for his daughter,) was come to go in unto the king, she [s]required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and Esther [t]obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in the [u]tenth month, (which *is* the month Tebeth,) in the seventh year of his reign.[6]

17 And the king loved Esther above all the women, and she obtained grace and [7]favour [x]in his sight more than all the virgins; so that he [y]set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king [z]made a great feast [a]unto all his princes and his servants, *even* Esther's feast; and he made a [8]release[9] to the provinces, and [b]gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time,[1] then Mordecai sat in the king's[2] gate.[3]

20 Esther had [c]not *yet* showed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,) two of the king's chamberlains, [d]Bigthan and Teresh, of those which kept the door,[4] were [e]wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was [f]known to Mordecai, who told *it* unto Esther the queen; and Esther certified the king *thereof* in [g]Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were

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A.M. 3489 or 3545. B.C. 515 or 459.

l Da.1.7,11.; 8.15-17. ch.15.-viii.

8 Heb. *fair of form, and good of countenance.*

m ver.3.

9 Some have accused Mordecai of persuitting Esther to be taken; the Jews, in extenuation, say he hid her, but she was discovered. But, whatever may have been Mordecai's wishes, he had no power to resist an absolute monarch.—*Note.* How grateful should we feel for a government where the *law is above the king*, as well as the subjects, and God and Scripture above every human law!—*C.*

n Ge.39.21. 1 Ki.8.50. Ne.1.8. Ps.106.40. Pr.16.7. Da.1.9.ver.15, 17.

1 Heb. *her purifications.*

2 Heb. *he changed her.* [In the Persian harem the chief eunuch or keeper is a person of great importance. Next to that of the king himself, it is the interest of the women to endeavor to secure his favour, as their comfort is very much in his power.—*J.*]

3 It was prudent in the meantime to conceal her kindred, the discovery of which might have operated to her prejudice.—*J.*

o Because the Jews were so much contemned, ch.3.5; ver.20. Mat.10.16. Ps.112.5. 1 Pe.5.15,16.

p Jo.10.23.

4 Heb. *to know the peace of.*

5 There can be no difficulty in understanding how Esther might communicate with Mordecai, when the kindness of Hegai is recollected, ver.9.—*C.*

6 The house of the concubines. The Persian monarch seems to have had but one wife, at least but one in chief favour and esteem with him, though he must have had many secondary or concubines. This was the name of every one that was taken from among the virgins (who had a separate house for themselves), and conducted to the king's bedchamber, having passed a night, she returned no more to the virgins' apartments, but was the next morning received into the house of the concubines, and there treated in the state and port of one of the king's wives; for such they were accounted. No man was permitted to marry them as long as the king lived; and upon his demise they generally fell to his successor. Of these Darius Nothus is reckoned to have had no less than 360.—*Poole.*

q ver.12. Ps.105.20.

r ver.7.

s Ps.132.2. He.13.5.

t Ge.39.21. Pr.16.7. Lu.24.47. ver.9,17.

u With ch.3.7,8,9.

6 The divorce of Vashti took place in the third year of Ahasuerus, and Esther's accession four years after. [——] It was in the seventh year of his reign Xerxes returned from his unsuccessful and disastrous expedition against Greece. Humiliated as a soldier, it was quite characteristic of an eastern despot to crown his cares in revelry and licentiousness. In the third year of his reign he dethroned and divorced Vashti; from that time till the seventh year he had been unnerved by war, and had no time to think of domestic matters.—*P.*

7 Or, *kindness.*

x Heb. *before his eyes*, Pr.5.17.20,21.1.

y Lu.1.48. Ps.75.5,6; 75.7,8. 1 Sa.2.8. Eze.17.24.

z ch.1.3,5. Ge.29.22. Ju.14.10,17.

8 Heb. *rest.*

9 A remission of taxes, or release of prisoners.—*C.*

a Ne.8.12. ch.9.22.

1 They had *first* been collected when Vashti was made queen: now, the *second time*, at the selection of Esther.—*C.*

2 Had some office there.

3 Hence some think he was one of the porters; but this does not follow from his sitting in the gate; it rather conveys the idea of some *judicial* dignity, or official appointment about the court and person of the king, probably obtained through the influence of Esther with Hegai, through whose kindness, as is evident from ver.22, Mordecai kept up a correspondence, or obtained an interview with his lovely and obedient relative.—*C.*

b ver.10.

c Or, *bigthana*, ch.6.2.

4 Heb. *the threshold.*

d 1 Sa.24.6;26.9. Ps.144.10.

e Ec.10.20. Pr.8.12. Ro.12.19. Ch.ch.11.-x.

f Ko.13.7. Phi.2.4.

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drink, rise up in judgment against those professed Christians who send round their healths, their toasts, and send round sin and death along with them! Yea, ordinarily hard drinking, however unforced, issues in the misery or shame of those who occasioned it. If persons be once intoxicated with liquor, how imprudent their conduct! they are ready to dishonour themselves or their nearest relations, and to require what cannot be decently granted. And when pride meets with pride the issue is contention and ruin. It is easier to govern a kingdom than to rule our own proud spirit. But especially unhappy are those contentions between married persons which happen before company. The bad consequences of them may never be cured. It is indeed dangerous for kingdoms to indulge disobedience in the wives of rulers; but death or divorce ought to be the last means used to prevent it. Nor ought even the general welfare of kingdoms to be founded in injustice to particulars. But O the wisdom and power of God! he makes all the follies and wickedness, as well as the counsels of mankind, to work for his own glory and the good of his church and people.

CHAPTER II. REFLECTIONS.—What is done in haste and passion issues in bitter repentance and grief. And what odd shifts crafty courtiers will take to avoid coming under the power of a female whom they have injured. Yea, men will practise the greatest extravagance and wickedness to gratify their fleshly lusts. Surely we may here observe the need there was of the gospel, in order to reduce men to the observance even of the plainest laws of nature: and at the same time we discern the wisdom of God in carrying on his wise and holy designs by means of the most simple methods. What care he takes of orphans and fatherless! And great is the care which men ought to take of them. Yea, it is comely when near relations have a tender and fixed regard for one another. Great prudence is sometimes necessary to enable us to discern what truths may be told, and what concealed, without bordering on falsehood. And the guardians of virgins ought to take the greatest care of them, especially if they are brought into slippery and dangerous situations. How strangely God brings treasonable plots to light! And it is an advantage for courts to have faithful attendants; and very honourable to risk our own life for the sake of our sovereign, even when we have no prospect of reward.

CHAPTER III. REFLECTIONS.—The very worst of men are often exalted to the highest honours: and exalted too to render their shame and ruin in the end the more conspicuous and dreadful. Often the cringing complaisance of others lays a snare for the truly godly. And there is need therefore of strong faith and ardent zeal to make us take a singular course at the hazard of all that is dear to us in this world. But no consideration must influence us to that which is evil. Of what intolerable pride, insatiable cruelty, and deep-rooted antipathy to the people of God are some men possessed! And often courtiers mark out the worthiest of the subjects as the objects of their resentments. The people of God are ordinarily loaded with the vilest calumnies in order to encompass their ruin. And pride, malice, and revenge, met together, stick at nothing to obtain their own ends. Some men are very lavish of their money in the service of the devil, who would be absolute churls in the service of God. And crafty courtiers often make princes believe what is for their unspeakable hurt to be for their inexpressible advantage. But miserable is the state of nations when flattering sycophants can sway the sovereign to everything horrid at their pleasure. And it is absurd for princes or others to riot in mirth and pleasure when the church is in danger and the public perplexed. But there is no counsel nor device effectual against the Lord. Even Haman's appeal to the lot for marking out a lucky day for the destruction of the

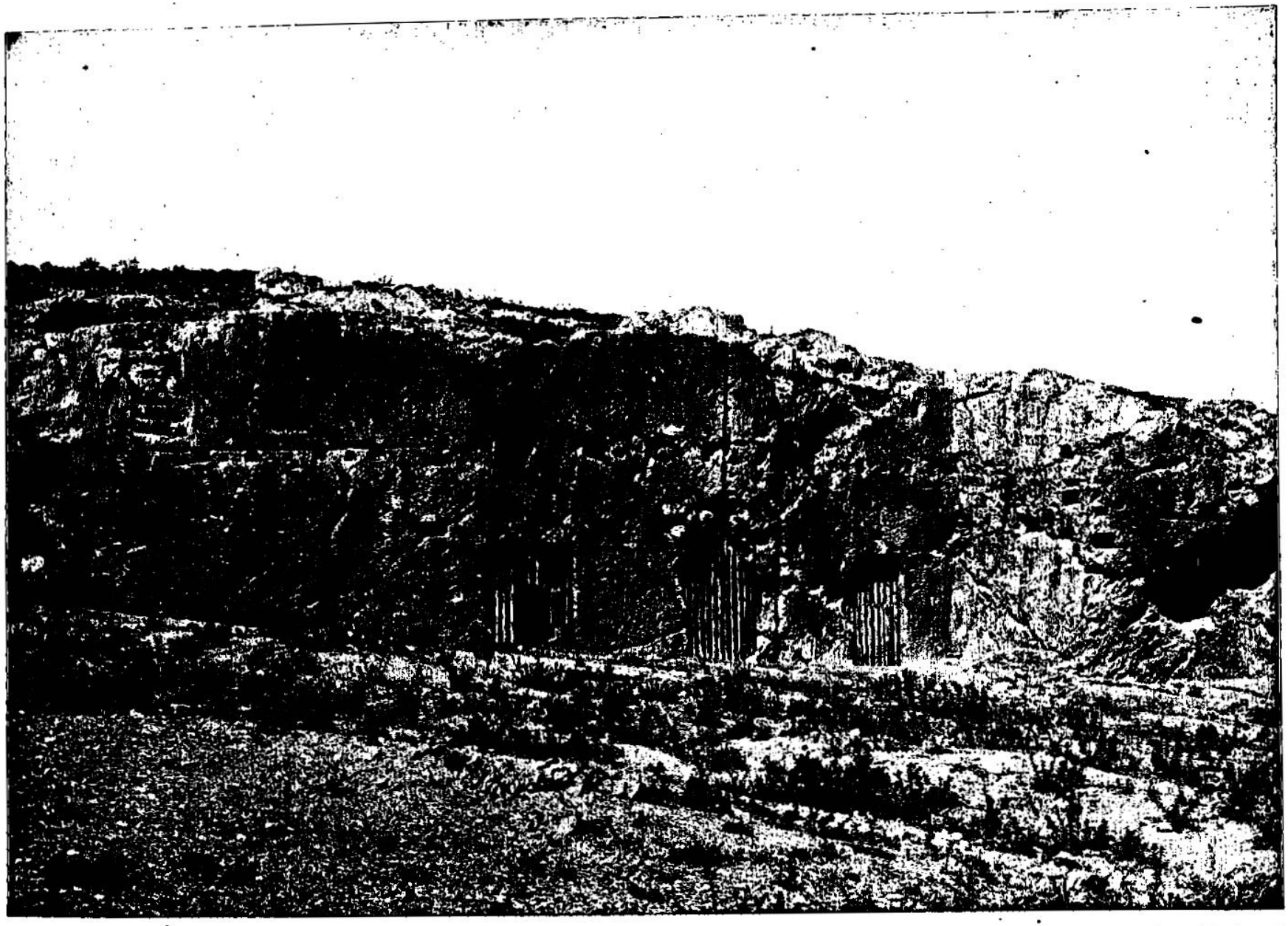

PRISON OF SOCRATES, ATHENS—WHERE SOCRATES, BORN FIVE YEARS AFTER THE BATTLE OF SALAMIS, WAS POISONED BY HIS COUNTRYMEN. [Esther, iii:1.]—Socrates was born about five years after the battle of Salamis. He is regarded as the greatest spirit of the pagan world. He was born at the time when Grecian civilization had reached its highest point of splendor. The high civilization to which the Greeks attained at the time Socrates was born is thought to have been due to the triumph which the Greeks, as representing western civilization, won over the Persians, representing the civilization of the east. The armies of the east that aroused and regenerated the Greeks were led by Ahasuerus, the king mentioned in the first verse of the third chapter of Esther. We give above a picture of the prison of Socrates, in sight of the Acropolis and the Pnyx, and of the neighborhood of the battle where the Greeks fought the Persians under Ahasuerus. The poet, Shelly, called Socrates the Jesus Christ of Greece.

both [f]hanged on a tree:[5] and it was [h]written in the book of the Chronicles before the king.

CHAPTER III.

1 Haman, advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews. 7 He casteth lots. 8 He obtaineth by calumniation a decree of the king to put the Jews to death.

AFTER these things did king Ahasuerus promote[a] Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him: but Mordecai bowed not, nor did *him* reverence.[1]

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he *was* a Jew.[2]

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews[3] that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month, (that *is*, the month Nisan,) in the twelfth year of king Ahasuerus, they cast [b]Pur, that *is*, the lot,[4] before Haman from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws *are* diverse from all people; neither keep they the king's laws: therefore it *is* not[5] for the king's profit to suffer them.

9 If it please the king, let it be written that they may be destroyed;[6] and I will pay[7] ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.[8]

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' [c]enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as[d] it seemeth good to thee.

12 Then were the king's [e]scribes called on

A.M. 3493 or 3549. B.C. 511 or 455.

[f] Ge. 40.19. De. 21. 22. Jos. 8.29.

[5] Josephus says they were crucified: and Grotius observes that hanging was a punishment frequent among the Persians. —C.

[h] ch. 6.1, 2. Mal. 3.16.

CHAP. III.

[a] Ps. 12.8. Mal. 3.15. Pr. 29.2.

[1] The most probable explanation of this is, that Haman was an Amalekite, and therefore sworn to do homage or show respect in any way to one of that hated nation. Possibly also Mordecai saw the way and traitorous heart of the powerful but unscrupulous adviser. The sequel shows that Haman's boasted loyal regard and devotion to the king was assumed for purposes of personal aggrandizement.—*F.*

[2] Agag was the common name of the kings of Amalek, with whom Israel was commanded to have no peace. Nothing can account for the refusal of Mordecai to do an act of ordinary courtesy to his superior, but the idea that he judged himself thereby contravening a command*ment* of God. He recollected how Saul his kinsman had suffered *for* sparing the wicked Agag;—he dreaded he might suffer for bowing to his equally wicked descendant.—*C.*

[3] Every single evil passion passes immediately into attempt when temptation offers. Haman appears to have been merely proud, instantly he becomes unmeasurably cruel—he was offended by the neglect of one man, whom his pride disdains to punish; but in revenge of the imaginary insult his cruelty enacts the destruction of a whole nation.—*C.*

[4] ch. 9.24. Eze. 21.21. He tried to fix upon a lucky day for his project.

[4] The casting of lots to find out fortunate months and days, and even hours, is still all-prevalent in Persia. The king maintains an astrologer for this superstitious purpose. European almanacs were formerly filled with such vain but too successful impositions upon credulity, and even yet there are those who prefer one month or one day of the week to another for special undertakings. All this is a departure from God that, rightly considered, amounts to idolatry. The word and Spirit of God, and a conscience void of offence, are the only oracles a true believer dares or requires to consult.—*C.*

[5] Heb. *meet* or *equal.*

[6] Heb. *to destroy them.*

[7] Heb. *weigh.* Perhaps coining of money was not then begun. It is 428 cart loads.

[c] Or, *oppressor*, ch. 7.6.

[d] Je. 40.5. Ps. 73.7. Je. 28.3, 11.

[e] Or, *secretaries*, ch. 8.9, 16.

[8] It is not necessary to conclude that this was all the argument Haman employed to deceive the king, but merely the substance of it. It amounts to a charge of rebellion against the Jews, and a lure to the king's covetousness by their extirpation. The offer amounts to above two millions of our money, but was not to come out of Haman's private property, as appears from ver. 11, but from the product of the plunder and confiscation arising from the execution of the decree. —*C.*

A.M. 3495 or 3551. B.C. 509 or 453.

[f] ch. 8.9. 1 Ki. 21. 8. Da. 6.8, 12, 15.

[9] Several signet-rings, of very high antiquity, may be seen in the British Museum. The engraved part revolves upon a pivot, and was used as the sign-manual in modern times. Many private and public documents still continue to be so authenticated, and the keeper of the great seal is in Britain an officer of the very highest rank. *C.*—The Persians have stones in their rings, which answer the purpose of seals. On these their names are frequently engraved, and the impression serves for their signature. It was probably for the purpose of sealing this writing that the king had previously given Haman his ring, by the use of which the sanction of the royal authority would be given to his bloody mandate.—*A.*

[g] 2 Ch. 30.6. ch. 8.10, 14. Ro. 3.15. Pr. 1.16; 4. 16; 6.18. Is. 59.7.

[h] 1 Sa. 22.18. Ps. 83.4, 5. Mat. 2.16. Ex. 1.16, 22.

[i] Job 39.30. Ps. 36.4. Ja. 3.1.

[k] ch. 8.12, 13; 9.1, 16, 17.

[l] Ro. 3.15. Pr. 4.16; 1.16. Is. 59.7.

[m] Ge. 37.25. Mat. 14. 6. Jn. 16.2. Re. 11.10.

[1] There are few things upon record more awful than this simple statement. 'An easy-minded monarch is deceived by a crafty and cruel minister—the letters of murderous extermination are despatched, and this accomplished, the king and Haman 'sat down to drink!' —*C.*

[n] ch. 4. 16; 8.15.

[2] Because, no doubt, the Jews being numerous in the capital, much resistance and retaliation were apprehended.—*C.*

CHAP. IV.

[1] Different countries have different modes of expressing the same thing, or attempting the same object. Any obnoxious proclamation in a free country would instantly be met by public assemblies and petitions, but under an eastern despotism the effort must be personal. *Loud cries* are so common in the streets of Asiatic towns that the efforts of Mordecai would not be considered more than the ordinary mode of attracting public attention.—*C.*

[2] Heb. *eunuchs.*

[3] This is a lovely trait in Esther's character. She does not despise her unhappy relative, whom probably she believes demented, but is 'exceedingly grieved,' and sends every thing in her power to relieve and comfort him.—*C.*

[a] Ge. 37.35. Je. 31.15. Ro. 12.15.

[4] Heb. *whom he had set before her.*

[b] Job 36.16. Ro. 12. 15. He. 13.3.

[c] Tit. 2.10. Mat. 24. 45. 2 Ti. 2. 16, 17.

the thirteenth day of the first month, and there was written, according to all that Haman had commanded, unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; [f]in the name of king Ahasuerus was it written, and sealed with the king's ring.[9]

13 And the letters were sent by [g]posts into all the king's provinces, to destroy, [h]to kill, and to cause to perish, all Jews, both young and old, little children and women, in [i]one day, *even* upon the [k]thirteenth *day* of the twelfth month, (which *is* the month Adar,) and *to take* the spoil of them for a prey.

14 The copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, [l]being hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman [m]sat down to drink;[1] but the [n]city Shushan was perplexed.[2]

CHAPTER IV.

1 The great mourning of Mordecai and the Jews. 4 Esther, understanding it, sendeth to Mordecai, who showeth the cause, and adviseth her to intercede with the king for the nation. 10 She excusing herself, is threatened by Mordecai. 15 She appointing a fast, undertaketh the suit.

WHEN Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;[1]

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her [2]chamberlains came and told *it* her. Then was the queen exceedingly grieved;[3] and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but [a]he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had appointed to attend upon her,[4] and gave him a commandment to Mordecai, [b]to know what it *was*, and why it *was*.

6 So Hatach went [c]forth to Mordecai unto the street of the city, which *was* before the king's gate.

Jews, places it at so great a distance as to render their deliverance more glorious, and his own and their enemies' ruin the more ignominious.

CHAPTER IV. REFLECTIONS.—A good man severely feels and laments the heavy strokes of Providence, whilst with humble resignation he submits to the rod: and it is peculiarly grievous to him that others should suffer for his sake. How brave is it to espouse the cause of God when it seems desperate and sinking! But unhappy are those courts where all are so abandoned to gaiety, pleasure and mirth, that nothing serious or mournful dare enter. Yea, the pride or base fear of princes has introduced the most unaccountable laws, hurtful to themselves, families, and

7 And Mordecai told him [d]of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews,[5] to destroy them.

8 Also he gave him the copy of the writing[6] of the decree that was given at [e]Shushan to destroy them, to show *it* unto Esther, and to declare *it* unto her, and to [f]charge her that she should go in unto the king, to make [g]supplication unto him, and to make request before him for her people.

9 And Hatach came and [h]told Esther the words of Mordecai.

10 ¶ Again[i] Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into [k]the inner court, who is not called, *there is* [l]one law of his to put *him* to death,[7] except such to [m]whom the king shall hold out the golden sceptre,[8] that he may live: but I have [n]not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think [o]not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* [p]shall there enlargement[9] and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether [q]thou art come to the kingdom for *such* a time as this?[10]

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* present[2] in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens[3] will fast likewise; and so will I go in unto the king, which *is* not according to the law; and if I perish, I perish.[4]

17 So Mordecai went[5] his way, and did according to all that Esther had commanded him.

CHAPTER V.

1 Esther, adventuring on the king's favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet. 6 She, being encouraged by the king to name her suit, inviteth them to another banquet the next day. 9 Haman, proud of his advancement, repineth at the contempt of Mordecai. 14 By the advice of his wife and friends he prepareth for him a gallows.

NOW it came to pass on [a]the third day, that Esther [b]put on *her* royal *apparel*, and stood in the [c]inner court[1] of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was [d]so, when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king [e]held out to Esther the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, [f]What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee to the half of the kingdom.[2]

4 And Esther [g]answered, If *it seem* good unto the king, let the king and Haman come this day unto the [h]banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the banquet of wine, [i]What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then [k]answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform[3] my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do [l]to-morrow as the king hath said.[4]

9 ¶ Then went Haman forth that day [m]joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he [n]stood not up, nor moved for him, he was [o]full of indignation against Mordecai.

10 Nevertheless Haman [p]refrained himself: and when he came home, he sent and [q]called for his friends, and [r]Zeresh his wife.

11 And [s]Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and [t]to-morrow am I invited unto her also with the king.

13 Yet [u]all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.[6]

A.M. 3405 or 3551. B.C. 599 or 453.

[d] ch.3.2-13.

[5] Though ch. 3. 11 gives Haman the *silver* as well as the *people*, it seems probable from this statement that some return to the royal treasury was expected from the plunder and confiscation of an industrious and mercantile people.—*C.*

[6] In the Septuagint version a copy of this letter or decree is inserted, but its genuineness is very doubtful. The writer of this book did not think the decree worth inserting. It forms no part of the canon of Scripture.—*P.*

[e] Is.1.24 Na.3.5.

[f] 1 Th.5.27. 2 Ti.4.3. 1 Ti.6.17.

[g] Ec.10.4. Pr. 15. 1; 18.23; 16.14, 15.

[h] Je.23.28. Ac.20.27. 2 Co.4.2.

[i] He.12.3. Pr. 24. 10. Is.40.29-31.

[k] ch.5.1.

[l] Da.2.9; 6.7.

[7] Such laws still exist in several eastern courts. They originated, no doubt, in the necessity of preventing unreasonable intrusions upon domestic privacy; they were advocated by courtiers on the plea of protecting the royal dignity; but they were enforced for the real purpose of transferring from indolent and luxurious monarchs the whole administration into the hands of their attendants.—*C.*

[m] ch.5.2; 8.4.

[8] That such a golden sceptre was used by the Persian kings is stated in Xenophon (*Cyropæd.* I. 6); but while such authorities are introduced, it is not for establishing the Scripture truth, which is totally independent of such aid, but for illustration of the homage that faithful history pays to divine revelation.—*C.*

[n] 1 Co.7.4, 5. 1 Pe. 3.7.

[o] Eth.2.4. Mat.16.24, 25. Pr.29.25; 4.10-12.

[p] Ge.22.14. Le.26. 42. De.32.36. Je. 4.27; 30.11; 46.28.

[q] Heb. *respiration.*

[9] Is.49.23. Ob. 21. 2 Ki.13.5, 23, 25-27.

[r] Agents and occasions are alike in the hand of God. Poor short-sighted humanity can absolutely judge of neither; but when agents and occasions seem suited for each other, it becomes us carefully to watch the windings of Providence, convinced that God will order all things well.—*C.*

[s] Es.2.4. Mat.16.24, 25. Pr.29.25; 4.10-12.

[t] Ge.22.14. Le.26. 42. De.32.36. Je. 4.27; 30.11; 46.28.

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[2] Heb. *found.*

[3] Who, no doubt, were Jewesses, chosen at her request, and as deeply interested as herself in the profession.—*C.*

[4] Noble-minded woman! devoted to thy God in fasting, and prayer its inseparable companion, and ready to die for thy religion and thy kindred, and asking no epitaph beyond the record of perishing in so glorious a cause! —*Note.* One only has surpassed this self-devotedness. Esther could have died for her friends: But oh! who died for his enemies? Ro.5.10.—*C.*

[5] Heb. *passed.*

CHAP. V.

[a] ch.4.16.

[b] Mat.10.16. Ps.122. 5. 1 Pe.3.3, 5. Ep.5.25.

[c] ch.4.11; 6.4.

[1] The more private residence of the king. The circumstance that Esther was seen by the king, she being in the court while he was seated in the hall, is explained by the fact that, in the Persian palaces, the principal apartment is open in front, so that the king, from the upper end of the hall, commands a view of the whole court.—*C.*

[d] Ps.116.1. Ac.10.4. Pr. 21. 1. ch. 4. 11; 8.4. Ge. 22. 14. De.32. 36. 1 Co.10.13.

[e] Col.3.18. 1 Pe. 3.1-7.

[f] ver.6; ch.7.2; 9.12. 1 Ki.2.20. Mat. 6. 23, 30. Zec.1.13 Jn.16.24.

[2] It was customary with the Persian kings to give particular cities and provinces to their queens and favourites, not in absolute possession, but to furnish various necessaries. Historians tell us of one city which was assigned to a Persian queen for sandals, a second for a girdle, a third for her head-dress; of one to furnish a favourite with *flesh*, another with *bread*, and a third with *wine*.—*C.*

[g] Pr.29.11. Ep. 5.15. Mat.20.20. Ps.112.5.

[h] Mat.9.10; 10.16. 1 Th.5.21. Ja.3.13.

[i] ver.3; ch.7.2; 9.12.

[k] Ja.3.17. Pr. 20. 11. Mat. 20. 16. Ep. 5. 15. Ps.112.5.

[3] Heb. *to do.*

[l] Pr.16.9; ch.vi.

[4] No one can certainly discover the motive of Esther in this postponement. It may have been *fear* shrinking from a present difficulty in hope of a better opportunity; or *wisdom* seeking more ingratiation, in hope of greater influence; or *piety* waiting upon a providential opening, and contriving, by the Spirit of God, that her time was not come. The event leads us to adopt this last view of Esther's decision.—*C.*

[m] Lu. 6. 23. Ac. 6. 13. Job 20.5.

[n] ch.3.2. Mat.20.28. Ps.15.4.

[o] ch.3.5. Job 5.2. Ec. 4.4. Pr.27.3,4.

[p] 2 Sa.13.20.

[5] Heb. *caused to come.*

[q] ch.6.13.

[r] Da.4.30; ch.9.7-10; 3.1. Ps.49.6, 16, 17; 73.4-8, 12; 37.35; 17.14. Job 21.7, 8, 17, 18.

[s] Pr.27.1, 2 Th.3.3. Is.13.8. Lu.21.34,35.

[t] Job 5.2. 1 Ki. 21. 4. Ps.52.1,2. Ec.10.1.

[6] What a picture does this give of poor degraded human nature! Here was a man, according to his own account, enjoying everything his heart could wish for—wealth, honour, domestic prosperity; and yet the bitter hatred he entertained to another troubled and distracted his mind. Haman was essentially a bad man. He was vain, ambitious, cruel, and unscrupulous. To gratify his private feelings he would stop at no crime. Mordecai had from the first formed a true estimate of him.—*P.*

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subjects. But how friendly is it when all the members of Christ, however great, sympathize with one another in their distress! God sometimes permits the most discouraging circumstance to exercise the faith and brighten the crown of the redeemed. And it is necessary to consider well the ends of Providence in putting us into our stations, and to labour to let slip no opportunity of answering them. If we have faith to trust in God he will never fail us. But if through unbelief we decline the path of duty, we may expect the danger which we sinfully decline. In times of great distress, solemn fasting and supplication to God are leading means of deliverance. And such as are confined ought to join in the work as well as the attenders in public. In all our distresses there is a throne of grace open and a God who heareth prayer. When we are truly humbled under our sins, we may hope that God will deliver us from our afflictions. And while we desire the prayers of others, let us never forget to be importunate for ourselves. And having by the prayers of faith committed our way to the Lord, we may, with the greatest courage and resolution, venture on the most dangerous work to which in providence we have a call.

14 ¶ Then said [u]Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon: then [x]go thou in merrily with the king unto the banquet. And the thing pleased Haman; and [y]he caused the gallows to be made.

CHAPTER VI.

1 Ahasuerus, hearing read in the chronicles the good service done by Mordecai, taketh care for his reward. 4 Haman, coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour. 12 Complaining of his misfortune, his friends foretell him of his fall.

ON that night could not the king sleep;[1] [a]and he commanded to bring the book of records of the chronicles;[2] and they were read before the king.[3]

2 And it was found written, That Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

4 ¶ And the king said, Who *is* in the court? (Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)[4]

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? (Now Haman [c]thought in his heart, To whom would the king delight to do honour more than to myself?)

A.M. 3495 or 3551. B.C. 509 or 453.

[u] Mar.6.24. 2 Sa.13. 2,3. 1 Ki.21.25. 2 Ch.22. 3,4.

[x] ch.3.15. Re.11.10. Ps.59.1,7.

[y] Pr.4.16,17. 1 Sa.19. 7. Ro.3.15. ch.7.10.

CHAP. VI.

1 Heb. *the king's sleep fled away.*

2 These chronicles were written in verse, and would therefore form an embellished narrative, well suited to amuse the sleepless king. The famous Persian poem of *Ferdousy* is nothing but such a chronicle of events from the creation till the tenth century. Similar poetic records may be found in all countries emerging from barbarism; and, in Persia, they continue down till the present day.—*C.*

3 We have here a key to Esther's postponement of her request. She was guided from first to last by divine wisdom. She may not herself have been fully conscious of it; yet still she was an instrument in God's hands. Matters were not yet ripe for action. The gallows had not been erected. Mordecai's loyalty and devotion had not been fully developed.—*P.*

4 What a blessing is a government where liberty, and life, and death stand not in the will of any man, but solely in the law, openly administered, and deciding upon public evidence, not upon private insinuation! Haman, without a proof of crime, had obtained sentence of death against a nation, and now by a single writ expects the immediate execution of Mordecai! Yet, in lands of law and liberty, let it never be forgotten, that every nation was at one period of its history despotically governed, and that to the light of Christianity is due all the real liberties that any nation has established and enjoyed.—*C.*

[a] Ps.10.13. Is.10.3-14. Ob.3. Pr.28.12,16.18.

A.M. 3495 or 3551. B.C. 509 or 453.

[b] Job 5.12-13.

5 Heb. *in whose honour the king delighteth.*

6 Heb. *Let them bring the royal apparel.*

7 Heb. *wherewith the king clotheth himself.*

8 Xenophon relates that the robe of Cyrus was half purple, half white, and that for any one to wear such a robe was a capital offence. This proposal of Haman was therefore high presumption, and indicates a mind abandoned to vanity, and ruined by success.—*C.*

[c] 1 Ki.1.33.

9 This 'crown-royal' was most probably some regal ornament for the head of the horse, not of the man. To put the crown upon his own head, even Haman, in all his pride, would scarcely have dared to propose. This custom of crowning a horse led in state still prevails in Ethiopia.—*C.*

1 Heb. *cause him to ride.*

[d] Ge.41.43.

[e] Job 5.12-13. Mi.7.8. Lu.14.11.

2 Heb. *suffer not a whit to fail.*

[f] Ezr.6.13. Lu.1.52. Ps.30.5,31.20,33.18, 19,37.39,92.12.

7 And Haman [b]answered the king, For the man whom the king delighteth to honour,[5]

8 Let the royal apparel be brought[6] which the king *useth*[7] to wear,[8] and the [e]horse that the king rideth upon, and the crown-royal which is set upon his head;[9]

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and bring him on horseback[1] through the street of the city, and [d]proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, [e]Make haste, *and* take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail[2] of all that thou hast spoken.

11 Then [f]took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.[3]

12 ¶ And Mordecai [g]came again to the king's gate: but Haman hasted to his house mourning, and [h]having his head covered.

13 And Haman told Zeresh his [i]wife and all his friends every *thing* that had befallen him. Then said his [k]wise men and Zeresh his wife unto him, [l]If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.[4]

14 And while they *were* yet talking with him, came the king's chamberlains, and [m]hasted to bring Haman unto the banquet that Esther had prepared.

[g] Job 5.12-13. Mi.7.8. Lu.14.11.

[h] 2 Sa.15.30. Je.14.4. Job 21.5. Pr.11.8; 13.21. 18. Ps.9.15,16.

[i] ch.5.10-14.

[k] ch.1.13. Ge.41.8. Da.2.12. Mat.20.2.

[l] Da.6.4-24. 1 Sa.5.3. Am.8.14. Zec.12.2-9.

4 Fully aware of Haman's evil purposes against the Jewish nation, they conclude that Mordecai will show little mercy to the fallen Agagite. In this they judged Mordecai by themselves, or inwardly dreaded that righteous retribution which their own consciences told them they deserved.—*C.*

[m] Je.22.7. De.32.35.36.

CHAPTER V. REFLECTIONS.—Prudence and courage must be joined to our prayers if we would succeed in any work for God. And a plentiful harvest of joy shall they reap who sow in the tears and mourning of faith. They who venture all for God shall find him able to do for them unspeakably better than their most sanguine hopes. While himself is easily accessible, casting out none that come to him, he can dispose the spirits of the haughtiest princes to whatever he pleases. But in our dealing with great men, it is best first to conciliate their affection before we ask important favours: and to watch the favourable moment is the best way to insure success. They who are careful to please God need neither fear nor care who are displeased with them for so doing. But pitiful and miserable is the condition of the proud. Easily they are puffed up with that which is intended to ruin them, and unmeasurably fretted at that which could never hurt them. Their pride and discontentment create them numberless miseries, and rob them of the enjoyment of their mercies: and the curse of God is often visible upon them in the midst of all their great possessions. But it is unhappy for proud spirits to have rash and imprudent advisers, who spur them on to the most debasing resentment. And base are those minds which promote revenge, even the lowest, with alertness and pleasure.

CHAPTER VI. REFLECTIONS.—How unsearchable are God's judgments, and his ways past finding out! By the most insignificant trifles can he promote his most important purposes. Happy are those who have the sleep of his beloved granted to them: or if their eyes be debarred from rest, can employ their minds in sweet surveys of the annals of redeeming love! The natural law of gratitude, even towards the meanest inferior, is binding upon the conscience. But how little notice earthly princes take of their mean servants and friends, when they often know not whether their important services have been rewarded or not! Nay, often the greatest merits and best services are least rewarded at courts. That modesty and self-denial which are of so great price before God, hinder men's preferment in this world; whilst forward flatterers thrust themselves into honours. The longer we have neglected to recompense favours done us we should the more abundantly reward them at last. But pride and ambition are never satisfied with the most accumulated honours. And it is dangerous for courtiers to have too high an opinion of their own merits, and of their interest with princes, or to presume on more than they really have. Kings ought always to delight in honouring the deserving, and encouraging those that do well. But how confounding is it to proud spirits to be obliged to confer that honour on the distinguished objects of their hatred and contempt, which they had carved out for themselves! Miserable comforters in a day of distress are those who flatter us in the time of our prosperity; and it is in vain to fight against those whom God protects. But none hurry faster downwards than falling favourites at courts. And sad presages of approaching ruin often seize upon sinners before destruction comes upon them to the uttermost.

CHAPTER VII. REFLECTIONS.—God often strangely animates his enemies in power to encourage his people's requests for favour. And a tender regard for natural life at stake makes us very earnest in supplicating deliverance: and surely then we ought to be much more earnest for the life of our own and others' souls. The most ruinous and wicked projects are often laid to gratify men's sinful lusts. And though persecution of the people of God is not only impious, but even exceedingly detrimental to the state, where nothing can repair the loss of pious and industrious subjects, how often is it practised! Men are ready often to startle at the mention of that very wickedness to which they had given their consent! And sin generally becomes vexatious and burdensome at the last. That is often done thoughtlessly with which, on a moment's cool reflection, we cannot but be shocked. Many seem amazed at the wickedness of others, who overlook the same, or a greater, in themselves. And accomplices in guilt quickly become the bitterest enemies one to another. How dejected in adversity are those who were most proud in prosperity! The most insolent enemies of God's people may quickly be glad to bow at their feet. And every motion creates suspicion against a man whose character is once proved infamous and abandoned. All hands will eagerly help down with falling courtiers; and the ruin of the wicked comes upon them in an instant! Yea, the enemies of God's church are astonishingly taken in their own craftiness, and have their pride brought down, their persecution punished, and their mischief returned on their head.

CHAPTER VII.

1 Esther, entertaining the king and Haman, maketh suit for her own life and her people's. 5 She accuseth Haman. 7 The king in his anger, being told of the gallows which Haman had made for Mordecai, causeth him to be hanged thereon.

SO the king and Haman came to banquet[1] with Esther the queen.

2 And the king said again unto Esther on the second day, at the banquet of wine, [a]What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, [b]let my life be given me at my petition, and my people at my request.

4 For we are [c]sold, I and my people, to be destroyed, to be slain, and to perish.[2] but if we had been sold for [d]bond-men and bond-women, I had held my tongue, although the enemy could not countervail the king's [e]damage.[3]

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart[4] to do so?

6 And Esther [f]said, The adversary[5] and enemy *is* this wicked Haman. Then Haman was [g]afraid before the king and the queen.

7 ¶ And the king, arising from the banquet of wine in his [h]wrath, *went* into the palace-garden: and Haman [i]stood up to make request for his life to Esther the queen; [k]for he saw that there was evil determined against him by the king.[6]

8 Then the king returned out of the palace-garden into the place of the banquet of wine; and Haman was [l]fallen upon the bed whereon Esther *was*.[7] Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered[m] Haman's face.[8]

9 And [n]Harbonah, one of the chamberlains, said before the king, Behold also, the gallows[9] fifty cubits high, which Haman had made for Mordecai, who [o]had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they [p]hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath [q]pacified.

CHAPTER VIII.

1 Mordecai is advanced. 3 Esther maketh suit to reverse Haman's letters against the Jews. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honour, and the Jews' joy.

ON that day [a]did the king Ahasuerus give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai [b]came before the king; for Esther had told what he *was* unto her.

2 And the king took off [c]his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther [d]set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and [e]fell down at his feet, and besought him with tears[1] to put away the [f]mischief of Haman the Agagite, and his device that he had devised against the Jews.[2]

4 Then the king [g]held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* [h]pleasing in his eyes, let it be written to reverse [i]the letters devised by Haman the son of Hammedatha the Agagite, which he wrote[3] to destroy the Jews which *are* in all the king's provinces:

6 For how can I [k]endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, [l]I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, [m]in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [n]may no man reverse.[4]

9 Then were the king's scribes called at that time in the [o]third month, (that *is*, the month Sivan,) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) [p]unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote [q]in the king Ahasuerus' name, and sealed *it* with the king's ring; and sent letters by post on [r]horseback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews which *were* in every city to gather themselves together, and [s]to stand for their life, to destroy, to slay, and to cause to perish, all the power of the

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A.M. 3475 or 3551.
B.C. 529 or 453.

CHAP. VII.

1 Heb. *to drink.*
a ch.5.6,7,12.
b Job 2.4. 2 Sa.20.19.
c ch.3.9-13.4 7.8.
2 Heb. *that they should destroy, and kill, and cause to perish.*
d Jer.9.23. Ne.5.5.
e ch. 3.9. Ezr. 6.16. Tit.3.8,14. Is.6.13. Pr. 12.26.
3 The damage arising from the loss of subjects, and of the revenue arising from their manufactures and commerce. The revocation of the edict of Nantes, by which so many thousands of French Protestants were destroyed or banished, affords a striking example of the commercial damage a nation may sustain by the loss of so many peaceable and industrious inhabitants.—*C.*
4 Heb. *whose heart hath filled him.*
f Ex. 5.8. Ps.139.21, 22.
5 Heb. *the man adversary.*
g Job 39.22.15-21,27; 18.5-12. Ps.69.9.
h ch. 1.12. Pr. 19.12; 16.14.
i Pr.14.19,28.17.
k Pr.19.12;16.14.
6 He had so thoroughly studied his sovereign's temper and manner that he read in his countenance the fixed purpose of his heart. He had wickedly fostered the violence of his passions, and now, as he deserved, becomes their victim. It is said to be still the custom in Persia, that if the king rises abruptly and retires from a feast, it is immediately taken as a signal of death to the accused.—*C.*
l ch.1.6,8.3.Is.40.14; 49.23.
7 Some think he had fallen down on the couch where Esther sat, to beg for his life: it seems much more probable he had fallen in a fainting fit, through fear; for the cruel, who sport with the lives of others, are often the greatest cowards when their own are endangered.—*C.*
m Job 9.24. Is.22.17.
8 Quintus Curtius relates of Alexander, that when he pronounced sentence on Philotas, his face was immediately covered with a veil. And in several eastern countries criminals are still carried to judgment or execution with their faces covered. *C.*—A criminal was thought unworthy to behold the face of the king. This action was equivalent to placing him before the king as a malefactor to receive his doom. Many illustrative cases might be quoted from ancient historians; and the custom still prevails.—*J.*
n ch.1.10,11.14.
9 Heb. *tree.*
o ch.2.21-23,6.2.
p ch.9.25. Ps.7.15,16; 9.15,16; 35.8; 73.19. 17. 11.6. 8.22.18. Da.6.7,24.
q Eze.16.63. Zec.6, 8.

CHAP. VIII.

a Ps. 37. 35, 36. Job 27.16,17. Pr.13.22; 20. 21.

A.M. 3475 or 3551.
B.C. 529 or 453.

b ch. 1. 14, with 2. 7, 15.
c ch.3.10.
d Job 7.16,17. Pr.3. 22,20.21.
e 1 Sa.25.24. 2 Ki.4. 37. Ne.5.7. Ne.1.4. Is. 38.3.
1 Heb. *and she wept and besought him.*—[On another occasion] she again ventured unwarned into the royal presence, and was graciously received, the king, as before, holding out the golden sceptre to her. Her object was, if possible, to obtain a reversal of the bloody decree: for though she and Mordecai were now safe, the edict against her nation was still unrepealed and in force.—*J.*
f ch.3.8-15; 7.4. Job 5.12-15.
2 In peaceful and settled times such a cruel device as that of Haman against the Jews seems scarcely credible, or at least an attempt without parallel. The plot against the Huguenots, and the massacre of St. Bartholomew's, in France, can, however, furnish an example of similar devising and cruelty, where the victims were taken totally unawares, and where the king, so far from repenting, like Ahasuerus, of his rash decree, himself took part in the murder of his subjects.—*C.*
g ch.4.11;5.2.
h Pr.5.19. ch.2.17.
i Heb. *the device,* ch.3.12,13.
3 Or, *who wrote.*
k Heb. *be able that I may see.* Ne. 2. 3. Am. 6. 6 Je. 9.1; 4.19. La.1.9,11,12; 2.11. Mi. 2.8,9
l ver.1;ch.7.10.
m ch.3.12.
n ch.1.19. Da.6.8,12, 15.
4 It seems that according to the principles of Median and Persian jurisprudence, a decree, once signed, could not be reversed: full power, however, is given to Esther and Mordecai to devise any means by which Haman's decree may be counteracted. *C.*—Whatever had passed the royal signet could never be revoked; and this was the reason why the king was obliged not to reverse, but to give a contradictory decree—that if the Jews, pursuant to the first decree, were assaulted, they might legitimately, by virtue of the second, defend themselves, slay their enemies, and even take the spoil. The maxim in our government that no act can be so framed but that the same authority which enacted it may repeal it, is better suited to the state of human nature; for no human wisdom can foresee all the effects of any regulation till experience has evinced them. Nothing, indeed, could more strikingly show the absurdity of this law of the Persians than that the king should now be forced to allow a civil war.—*J.*
o ch. 7.12. Ps.30.5,12. Je.33.11.
p ch.1.1,22; 3.12. 2 Co.7.6.
q ch. 3.12. Ec. 8. 4. Da.5.19.
r 1 Sa. 21.8. Is. 60.6; 66.20. Je.2.23.
s 1 Ki. 20. 22. Ps. 94. 16. Ec.9.5.

CHAPTER VIII. REFLECTIONS.—This world is but a changing scene. The favour even of kings is precarious; and riches make to themselves wings and fly away. Men often lay up wealth, little thinking to whom it shall at last pertain, whether to a friend or a foe. The ten thousand talents which were lately offered as the price of the Jews' blood now become the property of them whose lives were marked out for a prey. How just is the judgment of God; and with what care should we make sure those riches which will not be left behind, but will go with us into another world! Surely then the lives and interests of God's people ought to lie the nearest to our hearts! And no advancement must make us to forget our poor relations. It is proper to present our petitions to God or men with earnestness, and attended with the utmost modesty. Though we have justice on our side it becomes us, as inferiors, to use entreaty. Men's mischief often sur-

people and province that would assault them,[5] *both* little ones and women, and *to* [t]*take* the spoil of them for a prey,

12 Upon [u]one day, in all the provinces of king Ahasuerus, *namely,* upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* published[6] unto all people, and that the Jews should be ready against that day to [x]avenge themselves on their enemies.

14 *So* the post[s][7] that rode upon mules *and* camels went out being [y]hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in [z]royal apparel of blue[8] and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan [a]rejoiced and was glad.

16 The Jews had light, and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.[9]

CHAPTER IX.

1 *The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman.* 12 *Ahasuerus, at the request of Esther, granteth another day of slaughter, and causeth Haman's sons to be hanged.* 20 *The two days of Purim are made festival.*

NOW, in the [a]twelfth month, (that *is,* the month Adar,) on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it [b]was turned to the contrary, that the Jews had rule over them that hated them),

2 The Jews [c]gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt:[1] and no man could withstand them; for [d]the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king,[e] helped[f] the Jews; because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai [g]waxed greater and greater.

A.M. 3495 or 3551.
B.C. 509 or 453.

5 Could not the Jews have stood upon the defensive without this royal decree? No doubt they could. But then they would have become rebels, and so would have been prosecuted for a new crime. This decree of Ahasuerus rendered their self-defence lawful, while it must greatly have abated the courage of their enemies. A more unnatural mode of government cannot well be conceived, nor can we wonder that the empire was soon afterwards dismembered by a handful of Macedonians. —C.

t ch. 9.10, 15, 16. De. 2.35. Jos. 11.14.

u ch. 3.13; 9.1. Ex. 15. 9, 10. Ju. 1.6, 7. Mat. 7.2.

6 Heb. *promulged.*

x Ps. 37.14, 15; 59.2, 7, 9, 11; 68.23. Pr. 11.8, 21, 18.

y To Cyrus is attributed the organization of posts and couriers. He is said by the Greek writers to have established post-houses with relays of horses at proper distances; and that by causing them to travel both night and day, he astonished the ancient world by the rapidity of communication with all parts of his vast empire. Early European travellers were astonished to find similar posting establishments in the Mogul empire, having 10,000 post-houses, and 200,000 horses, and expediting despatches at the rate of 200 or 250 miles in a day. The origin of posting in Europe is generally ascribed to the university of Paris. (See Marco Polo, 2. 90).—C.

y ch. 3.15. 1 Sa. 21.8. Ec. 8.10.

z Mat. 11.8. Ge. 41. 42. 1 Sa. 2.30.

8 Or, *violet.*

a ch. 3.15. Ps. 30.5, 11. Pr. 29.2.

9 This is not surprising, for the Jews, though few, were a brave people, and being concentred into Jewish quarters, as is still the custom in the cities of the East, they could consequently have acted with terrible and combined effect upon their enemies.—C.

CHAP. IX.

a ch. 3.7, 13. Job 11. 20.

b Ps. 7.16; 9.15, 16; 30. 11; 126.5. De. 32.35, 36. Ge. 22.14. Ec. 9.12.

c ch. 8.11; ver. 15, 16. Jos. 11.20. Pr. 11, 8, 21, 18. Da. 6.7, 24.

d ch. 8.17. Ge. 35.5; 41.21. Ex. 23.27. De. 11. 2. Jos. 2.9.

e Heb. *those which did the business that* belonged *to the king.*

f Pr. 3.27.

g 2 Sa. 3.1. Ps. 2.3, 4; 37.32, 38; 92.7–12. Pr. 4. 18.

1 To the honour of the Jews it is recorded that they injured none but their assailants, in strict accordance with the terms of the decree, ch. 8. 11. C.—As the Jews were not charged with exceeding the limits assigned them in the king's edict, it may be concluded that they attacked none except such as appeared in arms against them. The 18th verse, indeed, seems plainly to indicate that they stood on the defensive. It is not unnatural to suppose that Haman had a great party throughout the empire who, enraged at his fall, would be unable to suppress their hatred against those who had been the occasion of it.—*f.*

2 = Th. 1.6. De. 32.35, 36. Ps. 18.37–48.

3 Heb. *according to their will.*

4 Ex. 17.14. De. 25. 17, 19. 1 Sa. 15.3. Job 27. 14. Ps. 21.10.

h ver 15, 16. Col. 4.5. 1 Co. 10.32. Ro. 12.17. Phi. 4.8. Ge. 14.23, with ch. 8.11.

4 In this they forbore to act up to the terms of the decree, which commissioned them not only to repel their assailants, but to take their spoil, ch. 8.11.—C.

5 Heb. *came.*

6 Shushan the palace, i. e. Shushan the royal city, in which the palace was. The total number slain there was 800. These are generally supposed to have been Amadekites, of Haman's faction, who, enraged at his disgrace and death, and headed by his sons, had taken advantage of the decree to avenge him.—*f.*

i ch. 5.6, 7, 2.

k ch. 5.4, 8, 7; 3.8, 9.

m Heb. *let men hang.* 2 Sa. 21.6. ch. 5. 11, 13; ver. 10. Ps. 46.8; 66.5; 109.8. Ex. 20.5. Is. 14.20–22.

7 How could this be, seeing they were already slain? ver. 10. Their dead bodies were hanged up, according to a custom of the Jews (Jos. 10. 26), and a practice still found in Persia and other countries. C.—They had been slain on the previous day, and the request was that their dead bodies should be hung up for the greater infamy, and for the purpose of deterring others.—*f.*

n He. 11.33. Ps. 118. 7–13.

o ver. 10, 16. He. 13.5. 1 Co. 6.12; 1 Th. 5.22.

8 They gathered themselves, not into an army, but into local bands. And as none of them all laid their hands on the prey, there can be little question that Mordecai had given them warning to manifest, by this universal abstinence, that they sought protection and not plunder. The previous exercises of fasting and prayer in which they had been engaged would render their minds peculiarly accessible to such admonition.—C.

p ch. 8.11. Le. 26.7, 8. Ps. 18.34–48.

9 Heb. *en it.*

q Ne. 8.10. Ec. 10.19. Ge. 21.6. Ps. 118.21–29. Ex. 15.1–22. De. 16.11, 14.

1 History is found in books, the evidence of history generally in institutions. Independently, therefore, of the higher evidence of Scripture, it is always accompanied by such institutional evidence as no other history can furnish. This yearly festival, which the Jews still celebrate, gives witness to the history of this book as distinct and undeniable as if Esther, Mordecai, and Ahasuerus were to rise from the dead to confirm it.—*f.*

5 Thus the [z]Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would[3] unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The[h] ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but [i]on the spoil laid they not their [4]hand.

11 On that day the number of those that were slain in Shushan the palace was [5]brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan[6] the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now, [k]what *is* thy petition? and it shall be granted thee; or what *is* thy request further? and it shall be done.

13 Then said Esther, [l]If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow also according unto this day's decree, and [m]let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.[7]

15 For the [n]Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: but [o]on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves [8]together, and [p]stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand (but they laid not their hands on the prey)

17 On the thirteenth day of the month Adar: and on the fourteenth day of the [9]same rested they, and made it a day [q]of feasting and gladness.

18 But the Jews that *were* at Shushan assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.[1]

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vives them. They murder, even after their death, by the laws which they have made, the projects which they have set on foot, and the writings and sentiments which they have propagated. But absurd and entangling are those laws which have pride for their source and basis. And there is great need to hasten the relief when men's lives are in danger: for when we have done wrong we cannot too quickly prevent the mischievous consequences of it. God quickly turns his people's mourning into joy. And his alarming providences in their favour effectually determine others to join them.

CHAPTER IX. REFLECTIONS. — How strangely sinners are infatuated to their own destruction; and obstinate revenge is deaf to all admonition. Fight they will, though both the hand of God and men be lifted up against them! But great numbers are friends or enemies to the people of God, just as the smiles of great men wind about: and pitiful is the work which the wicked have in hand when the terrors of God and the terrors of great men concur to dismay them. We may make the boldest attempts when not only great men favour us but the great God fights for us. And it is glorious when, in the most desperate war, the laws of self-denial, humanity, and pity are strictly regarded. Never should the people

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day* [r]*of* gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai [s]wrote these things,[2] and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they shou[l]d[t] keep the fourteenth day of the month Ada[r], and the fifteenth day of the same, yearly,[3]

22 As[u] the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day; that they should make[v] them days of feasting and joy, and of sending portions[4] one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because [w]Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast [x]Pur, (that *is*, the lot,) to consume[5] them, and to destroy them:

25 But [a]when *Esther* came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days [b]Purim,[6] after the name of Pur:[7] therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and [c]took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail,[8]

A.M. 3405 or 3551.
B.C. 599 or 453.

r Ne.8.10,12.ver.22; ch.8.17.

s The history of this memorable deliverance, 1 Ch. 16.12. Ps. 145.4-12; 174.1,2; 126.1-5. 2 Co. 1.10, 11. Col.1.12.

2 Mordecai wrote 'these things,' that is, this book or history, and not merely the letters that accompanied it.—*C.*

t Ro.12.15. Ex 13.3.

2 See note ver.18.

u ch. 3.12, 13, with ver.—16. Ps.6.1,2;34.1, 4;103.2;116.13-18.

v Ne. 8.10-12. ver. 17-19;ch.6.17.

4 The Orientals not only invite their friends to feasts, but usually send a portion of the banquet to those that cannot conveniently come, especially their relatives and them in a state of mourning.—*I.*

w ch.3.5-13.

x ch.3.7;ver.26,28.

5 Heb. *crush.*

a Heb. *when she came.* Ch. 7.5-10; 8.1-14.9.1-14.

b Nu.16.40. Ezr. 39-11.

6 The way in which the feast of Purim is now kept by the Jews is as follows:—The 13th of Adar is kept as a fast, and is called *the fast of Esther.* It is a time of humiliation and prayer. At sunset the festival commences by a public service in the synagogue, after which the whole book of Esther is read from a special roll containing it alone. The passage containing the names of Haman and his sons (9.7-9) is read very rapidly, to indicate that they were hanged at once. In the MS. roll the names are placed underneath each other, commencing on the entire line, and the whole ten being on a page by themselves. On the morning of the 14th there is another public service in the synagogue, after which the roll of Esther is again read through as before. The rest of the festival is spent in feasting and rejoicing—too often in revelry and drunkenness.—*P.*

7 Supposed to be a word of Persian origin, and signifying *lot.*—*C.*

c De. 5.3; 29.14, 15. Jos.9.15, with 2 Sa.21.1,2.

8 Heb. *pass.*

A.M. 3405 or 3551.
B.C. 599 or 453.

d Ex. 12.17. Le. 23.43. Jo. 5.11. Job 19.23, 24. Ps.102.2.

9 Heb. *pass.*

1 Heb. *be ended.*

2 Accordingly this book is twice read by the Jews in the synagogue during the feast of Purim; once on the evening of the first day of the feast, and again the next morning. At every mention of the name of Haman the congregation make a noise, by stamping on the floor and beating on the seats, and exclaiming, 'Cursed be Haman! let his memory rot,' &c. In some countries the feast is a species of carnival, on which the bounds of temperance are entirely overpast; and even where these boundaries are more respected, an extraordinary degree of indulgence is still conceded. So little, alas! can human nature call up the joy of the feast, without laying up in store some sorrow for the future. See Allen's *Modern Judaism*, p. 479.—*C.*

3 Heb. *all strength.*

e ch.1.1,8,9.

f Is.39.8. Zec. 8.19. Ro.15.5. Ep. 4.3, 15. 1 Th.2.10. He.12.14. Ja. 3.17.

4 That the Jews scattered through so many provinces should have so universally concurred in adopting the feast, furnishes an additional evidence to the history. The rabbins, however, say that thirty-five elders protested against the institution (*Lightfoot* on Jn.20.22), as an unauthorized addition to the law of Moses.—*C.*

5 Heb. *for their souls.*

g ch.4.16. Jonah 2.9, with 3.8.

CHAP. X.

a Lu.2.1.ch.2.1; 8.9. Ro.13.7,8.

b Lesser Asia and its isles, Da. 11.18. Ge. 10.5.

c 1 Ki.11.41;14.19,29; 15.7,23.

d Heb. *made him great,* Ps. 18. 35. Job 29.8,9.

1 The Persian empire extended from the Hellespont to the Indus, 2500 miles; and from Pontus to the Arabian Sea, about 3000 miles; including several isles of the Mediterranean and Ægean Seas.—*C.*

e Ge.41. 40-44. 2 Ch. 28.7. 2 Sa.23.17.

f ch.9.1. Lu.2.52.

g Ne.2.10. Ps.137.5. 6. Ro.9.2,3; 10.1.

that they would keep these two days according to their writing, and according to their *appointed* time every year;

28 And [d]*that* these days *should be* remembered, and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [9]fail from among the Jews, nor the memorial of them perish[1] from their seed.[2]

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority,[3] to confirm this second letter of Purim.

30 And he sent the letters unto all the Jews, to [e]the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* [f]words of peace and truth,

31 To confirm these days of Purim[4] in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves,[5] and for their seed, the matters of the [g]fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

CHAPTER X.

1 *Ahasuerus' greatness.* 3 *Mordecai's advancement.*

AND the king Ahasuerus [a]laid a tribute upon the land, and *upon* the [b]isles of the sea.

2 And [c]all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king [d]advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?[1]

3 For Mordecai the Jew *was* [e]next unto king Ahasuerus, and great among the Jews, and [f]accepted of the multitude of his brethren, [g]seeking the wealth of his people, and speaking peace to all his seed.

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of God appear selfish, worldly, or covetous. And if we receive signal mercies from God, our thankful returns ought to be quick and speedy: while they are yet fresh in our minds, and the impressions of them most sensible. Nor ought astonishing deliverances and their circumstances ever to be forgotten. Remembrance of such ought to encourage us in every subsequent distress. Yet there is great need to beware, lest what is well intended at first should by degrees become an occasion of wickedness. Nothing more purifies the heart and adorns religion than holy joy in God through our Lord Jesus Christ. And nothing more pollutes the heart, and reproaches religion, than carnal mirth and sensual pleasure.

CHAPTER X. REFLECTIONS.—It is a great mercy in an arbitrary government, when the weakness or wickedness of the monarch is balanced by the good qualities of the minister of state. They only are truly great whose power and dignity are employed for the public good. But, alas! how unsubstantial the whole pomp, grandeur, and wealth of this world, which so soon pass away!

GENERAL REMARKS ON THE HISTORICAL BOOKS.

[It has been well observed by a recent writer that 'the Old Testament may be regarded from two points of view—the religious and the literary. It is needless here to enlarge on the disproportion between the value of the two, or to re-assert the truism of the uselessness for the highest ends of the most accurate knowledge of the literary history of the Holy Scriptures, and the most minute acquaintance with their criticism, unless we also employ the Scriptures for the purpose for which they were given by divine inspiration, and make them 'profitable for doctrine, for reproof, for correction, for instruction in righteousness.' But while we endeavour to keep both in their places, and especially not to exalt the lower at the expense of the higher, we must recognize the existence of the two characters borne by the Old Testament. We must not be afraid to acknowledge the undoubted fact that it is not merely a revelation of God—his being, his attributes, his will, his works, his ways; but also a national literature, and a collection of books of different characters—historical, prophetical, poetic, and didactic; of widely different dates, some perhaps misdated, by very diverse authors, and some perhaps wrongly assigned.' The notes and reflections attached to the text in this Bible have been written almost exclusively from the religious point of view. The divine origin and sacred character of the book has never been lost sight of. It has been treated, in fact, as a revelation from God rather than a work of human authorship. I now think it well to append a very few observations, from a purely literary stand-point, upon the origin, history, and character of the historical books, which, as arranged in our English version, conclude with Esther.

It is important, at the outset, to know exactly what is the meaning of the word *canonical* as applied to books of Scripture. The meaning of the term *canon* was primarily a 'cane:' then, technically, a 'measuring cane;' then, metaphorically, 'anything which serves to regulate other things.' Hence *canonical books* are those which form the divine rule of faith and practice—by which men determine what they are to believe, and what they are to do. In the primitive church, however, the word was not always employed in the same definite sense. By some it was used to designate those books which were publicly read in the churches; and as in some churches apocryphal books were permitted to be read, the term canonical was given to them. Thus originated the admission by the Church of Rome, and the Greek church, of certain uninspired writings into the canon of Scripture. But while the term *canonical* was thus somewhat vaguely used in the early church, and by the early fathers, it is most important to bear in mind that, during the first four centuries of our era, there existed no doubt or uncertainty as to the books which were inspired and of divine authority, as contradistinguished from those which were uninspired. The books of Maccabees, and a few others, are classed by some churches among the historical books of the Old Testament; but their inspiration was never admitted by the Jews, or by any Christian writer or church during the first three centuries. The Jewish canon of the Old Testament, which received the sanction of our Lord and his apostles, was identical with that of our present authorized version.

It is well to observe, however, that the arrangement of the books in the Jewish canon was different from ours. The Jews divided the Old Testament into three parts—*the Law*, *the Prophets*, and *the Psalms*.

1. *The Law* included the five books of Moses—our Pentateuch in fact—and was usually written continuously upon one parchment roll, and called either 'The Law,' or 'The Book of the Law.'

2. *The Prophets*. Under this general name were comprehended two distinct classes of writings, which were again distinguished from each other by specific titles—(1) *The Earlier Prophets*, including only the historical books of Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings; (2) *The Later Prophets*, including all those books of the Old Testament, with one exception, which are strictly prophetical, and which were classed under two heads, namely, (*a*) *The Greater Prophets*, Isaiah, Jeremiah, and Ezekiel; (*b*) *The Twelve Minor Prophets*, from Hosea to Malachi. The general name *Prophets* was given to them because they contained a large portion of prophetic matter, and were written by men gifted with prophetic power.

3. *The Psalms*, or *Writings*, comprehended the remaining books, which were arranged under three heads—(1) The purely poetical, always written in Jewish MSS. with the poetical accentuation, including Job, Psalms, and Proverbs; (2) *The Megilloth* ('Rolls'), including Canticles, Lamentations, Ruth, Ecclesiastes, and Esther. In later times these five were appointed to be read on certain festival days. (3) The third division included Daniel, Ezra, Nehemiah, and 1 and 2 Chronicles.

This threefold division of the Old Testament canon into Law, Prophets, and Psalms, appears to have been generally adopted immediately after the close of the canon, about the year B.C. 425. It is first mentioned in the prologue to the Greek translation of 'The Wisdom of Sirach,' which may be dated about B.C. 130. It is mentioned by Philo and Josephus, the latter giving a full list. It was universally known among the Jews in the time of our Lord; hence the vast importance of his words as recorded in Luke 24. 44: 'All things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.' In these words our Lord bears clear testimony to the prophetic character, and consequently to the plenary inspiration, of the whole of the Old Testament.

The enumeration of the books was not the same in the Jewish canon as in ours. The *Talmud*, for example, makes the total number of books in the Old Testament *twenty-four*; Josephus makes it *twenty-two*; we make *thirty-nine*. The *Talmud* arranges them as follows: *Law*, 5; *Prophets*, 8; *Psalms*, 11. This is done by counting 1 and 2 Samuel one, 1 and 2 Kings one, the twelve minor prophets one, 1 and 2 Chronicles one, Ezra and Nehemiah one. Josephus has the same plan, only he unites Ruth with Judges, and Lamentations with Jeremiah.

The arrangement of the books in our Bibles is widely different from that followed by the Jews, and is more in accordance with their character and subject-matter. Our arrangement is not modern. We find it in the Septuagint version, which was made in Egypt in the third century B.C. It was followed by Jerome in his translation, which is now well known as the Latin Vulgate. It was adopted by Luther and the Reformers. The general plan is a threefold division into historical, poetical, and prophetical. The *first* division embraces *seventeen* books, terminating with Esther; the *second* division *five*, terminating with Canticles; and the *third* division *seventeen*. Each of the two first divisions is arranged chronologically, and this is very important to the student who wishes to read them systematically. In the third division, however, the chronology is not adhered to; and the reader is apt to become confused when passing suddenly from Daniel, one of the latest, to Hosea, one of the earliest of the prophets; and again from Zephaniah, who prophesied during the reign of Josiah, to Haggai, who lived after the exile. It will be well to remember that in our Bibles the prophets are divided into two groups, *the greater* and *the minor*. The former group includes Daniel, and is arranged chronologically; the latter includes the *twelve*, and is also arranged with a near approach to chronological order.

After these general observations on the whole of the Old Testament canon, I shall now direct special attention to the first great division of our English Bible, which comprehends the Historical Books.

1. THE PENTATEUCH contains an outline of the history of the world from the creation till the death of Moses. History forms its groundwork. Wherever doctrines or moral precepts are introduced, they are connected with historic facts. As a history we may inquire, Who was its author? When was it written? and What were its sources; or, in other words, whence did its author derive his information?

The Pentateuch professes to have been written by Moses during the last forty years of his life. Such at least is the impression which a thoughtful perusal would leave on any unprejudiced mind. In Ex. 17. 14, it is recorded that the Lord commanded Moses to write an account of the war with Amalek '*in the Book*.' The Hebrew words indicate *a book* well known to Moses—a book intended to be handed down to posterity, at once for the future guidance of rulers, and to show that God would execute his prophetic judgments. Of this book Moses was the author; and we find him from time to time receiving divine instructions to record in it the great events of Jewish history, Ex. 24. 1–7; 34. 27; Nu. 33. 1, 2. The account of its completion and solemn delivery into the custody of the priests is most important: 'And Moses wrote this law, and delivered it unto the priests, the sons of Levi, . . . and unto all the elders of Israel. . . . And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing,' De. 31. 9–11.

We have thus an indication of the way in which the Pentateuch originated. It was not written at once. Genesis was first compiled by Moses, apparently from authentic and inspired documents, written by the patriarchs, and handed down through successive generations. Genesis formed the groundwork of the Bible. When it was compiled it was called *The Book*. The rest of the Pentateuch consists mainly of narratives or journals of passing events, also written by Moses, and added to *The Book* from time to time. *The Book*, thus gradually formed, was at length, before the death of its great author, committed to the care of the priests, and placed beside the ark of the covenant: 'And it came to pass when Moses had made an end of writing the words of this law in *The Book* [so the Hebrew reads] until they were finished, that Moses commanded the Levites which bare the ark . . . saying, Take this book of the law and put it in the side of the ark . . . that it may be there for a witness against you,' De. 31. 24.

These direct indications of authorship are corroborated by evidence of another kind, but no less convincing. The book abounds with minute incidental allusions to the manners and customs, private life and public polity, of the Egyptians, with descriptions of and references to the topography, physical features, and products of the wilderness of Sinai; with genealogical and ethnological accounts of

ancient peoples and tribes. The writer must therefore have been personally acquainted with Egypt and the whole desert of Arabia; and he must have possessed besides most extensive learning. All these things point to one man, and one only. Moses, who was brought up at the court of Pharaoh, who was learned in all the wisdom of the Egyptians, who spent forty years in Egypt, and forty in the peninsula of Sinai—Moses is the only man on whom the scholar could fix his attention as the author of the Pentateuch.

What is indicated in the Pentateuch itself is fully stated by subsequent writers. In a literary point of view, the testimony of antiquity to the authorship and credibility of the Pentateuch is most interesting. The first evidence is that of a contemporary—a man who had fuller opportunity of knowing the whole truth than any other. When Joshua entered on his office as Moses' successor, he thus records the charges given to him by Jehovah: 'Be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee. . . . This *book of the law* shall not depart out of thy mouth; but thou shalt meditate thereon day and night,' &c., Jos. 1. 6, 8. Again, at the close of his life he himself gave this last solemn admonition to the Israelites: 'Be ye therefore very courageous to keep and to do all that is written in the *book of the law of Moses*,' Jos. 23. 6. This book of the law is quoted or referred to by a line of illustrious authors extending from the time of Joshua down to the commencement of our era. A close inspection proves that every book of the Old Testament, with the exception of Job, indicates in one way or another the previous existence of the Pentateuch. In many of them it is mentioned by name, Ju. 3. 4; 1 Sa. 2. 13; 1 Ki. 2. 3, sq.; 2 Ki. 23. 25; 2 Ch. 23. 18; Ps. 19. 7–11; Dan. 9. 11, 13; Ezra 3. 2; in others it is quoted; in others simply referred to. The testimony of Nehemiah, the last of the historical writers in the Old Testament, is especially worthy of note. He speaks of Moses as its author, Ne. 8. 14; he calls it the 'book of the law of God,' Ne. 8. 18; he says it was read throughout at the feast of tabernacles; and he gives a summary of its contents, Ne. 9. 1, sq. And the last of the prophetical books is equally clear in its testimony. Malachi says, 'Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel,' Mal. 4. 4.

I have now brought down the testimony for the authorship and authenticity of the Pentateuch to the close of the Old Testament period. I have shown it to be clear and uniform from Joshua to Malachi. The Pentateuch was known to the whole Jewish nation. It contained the code of national law, the directory for national worship, the confession of the national faith. Many of its enactments were felt to be burdensome; but no attempt was ever made to dispute their divine authority. The unanimous and continuous testimony of the Jews regarding the Pentateuch was that Moses wrote it by divine inspiration. That testimony is embodied in the authentic records of national history, in the odes and hymns of poets, and in the writings of prophets. In fact it pervades the whole national literature. We may therefore conclude that 'at no time from the days of Joshua would it have been possible for any man, or any body of men, to introduce among the Jewish sacred records a modern work, or a modern compilation of ancient fragments and traditions, and to gain for it the confidence and respect of the nation. The imposition would have been at once detected and exposed.'

The chain of evidence does not end here. It extends unbroken down to the time of the New Testament, and from that period to our own day. In the apocryphal books of Ecclesiasticus (ch. 24. 23), Esdras (1 Esd. 1. 6), Baruch (ch. 1. 20), and Maccabees (2 Mac. 7. 30), the law of Moses is distinctly mentioned and quoted as authoritative. Philo, the distinguished Jewish philosopher of Alexandria, wrote a life of Moses, and gives a detailed account of his great work, the Pentateuch. Josephus, the representative of the Jewish literati in Palestine, as Philo was in Egypt, is equally full and clear in his testimony.

I have hitherto cited Jewish testimony alone. Some may perhaps affirm that the Jews were not impartial witnesses. I do not admit this. I affirm, on the contrary, that they were the best and safest witnesses. But to take away all ground of objection, I shall quote a few heathen testimonies. Hecatæus of Abdera, a contemporary of Alexander the Great, and a man famed for learning and wisdom, wrote a history of the Jews, in which he has described the exodus, and attributed the Pentateuch to the great lawgiver. Eupolemus, a Greek historian, who lived a century and a half later, states that Moses was the author of the book of the Law. Manetho, a learned Egyptian of the age of Hecatæus, ascribes to Moses the formation of the Jewish code. To these might be added Tacitus, Juvenal, Longinus, and many other classic writers, all of whom ascribe to Moses the institution of that code of laws which we find in the Pentateuch. 'These authors cover a period extending from the time of Alexander, when the Greeks first became curious on the subject of Jewish history, to that of the emperor Aurelian, when the literature of the Jews had been thoroughly sifted by the acute and learned Alexandrians. They constitute not the full voice of heathenism, but only an indication of what that voice was. Here then we have a mass of sound historical evidence for the genuineness and authenticity of the Pentateuch such as no other ancient writing can boast of.'

I have stated that the Pentateuch is a history. It is not, however, an ordinary history. It has marked characteristics, which the student must keep in mind if he would fully comprehend it. 'It is in no sense a civil history, or record of general revolutions in human affairs, or of even intellectual and social progress. It opens with an account of the origin of the earth and its various inhabitants, showing the preparations made for man—the last link in the great chain of creation—and the special object of the history in his moral and spiritual relations. The object of this record, however, was not to teach science or natural history, but to point out distinctly the relation subsisting between the Creator and his creatures, which constitutes the fundamental idea of all true religion and worship.' Nor are the delineations of the progress of human affairs, given in the immediately succeeding portions, composed in the spirit, or with the design, of mere secular history. There are indeed notices of the origin of the arts, of the founding of cities, of the wars of some ancient tribes, but all these are referred to in a way which plainly shows their entire subordination to the sacred object of the narrative. The whole history of the Cainites, for instance, is disposed of in ten verses (Ge. 4. 16–26), while the particulars referred to are adduced as indications of the character of this rejected family, and of the sources whence they looked for happiness. The wars of the eastern kings, too, are only noticed on account of the part Abraham took in rescuing Lot; and to introduce the interview of the patriarch with Melchizedec. The object, then, of the Pentateuch was not to give a full or systematic history either of the physical or political world, but simply to notice such facts in connection with both as tended to show in what relation the universe and man stand to God; what duties God requires of man; and what provision God has made for man's temporal and eternal welfare. Whatever is calculated to throw light on these subjects is narrated—all else is excluded. This I take to be the key to the narratives in the Pentateuch. This shows why incidents in the personal and family histories of the patriarchs are minutely related, why conversations, dreams, and visions are recorded with great fulness of detail; while the rise of dynasties and kingdoms is barely mentioned. This shows, too, why the account of the creation of man occupies such a large space, while the most stupendous creations and arrangements of the material universe—the countless orbs of heaven, the strata of the earth's crust, the air, the ocean, the trees, the grass, the flowers, the multitudinous forms of animal life—are either passed over or despatched in a word or two. In fact the Pentateuch looks at, and speaks of, the whole of this world, and the whole material universe, merely in its relation to a creating and governing God, and to man as a moral and immortal being. The opening words of the Pentateuch may be regarded as intended to show the relation of God to the physical universe. The next part his relation to the whole human race—that in him they live, and move, and have their being; that to him they are responsible; that by him they will finally be judged. All that follows—the great body of the Pentateuch, and indeed of the Bible—was designed to show the special and peculiar relation of God to his church and covenant people. They are his by a double ownership. He watches over them with a double interest and care.

The grand design, therefore, of the Pentateuch is to show God as the Creator and Ruler of the universe; to show when, and for what purpose, the present terrestrial economy was instituted; to show that mankind is one fraternal tribe, protected, guided, and provided for by the care of a Father, the only and omnipotent Creator; to show the object for which man was created, and the destiny in store for him; to show the provision made for man's spiritual as well as his temporal wants, in the promise of a MESSIAH; and to show the way in which God selects, governs, and redeems his church. All the historic facts, all the incidental allusions, all the scientific notices, are subservient to one or other of these objects. The Pentateuch is a system of divine truth grafted on a series of physical and historical events. It is this characteristic which makes it so infinitely superior to all the so-called sacred books in the world. The Pentateuch is not a collection of poems more or less beautiful; it is not a philosophical speculation on the origin of the universe; it is not an unintelligible jumble which expositors can twist at pleasure from a cosmological essay into a treatise on ethics. It is a sacred history; but a history designed to show God's relation to the universe as Creator and Sustainer; and especially God's dealings with man, and man's duty to God. It is only when viewed in this light we can understand why the history of the fall is given with such minuteness; and why the biographies of three patriarchs occupy whole chapters, while the histories of the mightiest nations and potentates are dismissed in a single sentence. It was to the patriarchs God revealed himself; to them the promise of the Messiah was given; and hence to those wandering chiefs attaches a grandeur and an interest greater far than that of the Babels and the Nimrods of the world.

In the remaining historical books the history of the people of Israel, which was begun in the Pentateuch, is carried on continuously from the death of Moses to the re-establishment of the Jews in Palestine after the captivity, under the leadership of Ezra and Nehemiah. They thus cover a period of a little more than a thousand years. They may be divided into two groups. The *first group* begins with Joshua and ends with 2 Kings. The history is continuous. The book of Joshua closes with his death, after narrating the partition of Palestine among the tribes, and the overthrow of the most formidable of the Canaanitish kings. Judges embraces the history of Israel from the death of Joshua to the death of Samson. The books of Samuel continue it down to the close of David's reign; and the two books of Kings narrate the history of the Jews to the Babylonish captivity. The *second group* begins with Chronicles and ends with Nehemiah. The history here is also continuous, but to a large extent it overlaps the former group. The books of Chronicles begin with genealogical tables which extend back to Adam, and reach onward to David, where the narrative is taken up, and a history of the kingdom of Judah given down to the captivity. The narrative differs from that in Kings in this respect, that nothing is said of the kingdom of the ten tribes. Ezra and Nehemiah join on to the end of Chronicles, and record the return of the several bands of Jews from Babylon, the rebuilding of the temple, and the re-establishment of the Jewish polity in Jerusalem.

The books of Ruth and Esther may be regarded as in some respects standing apart from both these groups. They are monographs of two of the most remarkable women in Old Testament history. The former narrates the almost unparalleled filial devotion of a stranger, whose fortunes as one of the ancestors of King David and of the MESSIAH, had a peculiar interest for the Israelites. The latter contains the romantic story of Queen Esther, and her noble act of patriotism.

With one or two exceptions, the authorship of these books cannot now be definitely

ascertained. Joshua doubtless wrote the greater part of the book which bears his name; and Samuel may have been the author of Judges and a part of the books of Samuel. Ezra and Nehemiah probably composed those books which have been called after them; but more than this we cannot say. Another and much more interesting question presents itself to the thoughtful reader. Whence did the authors obtain their information? It could not have been in all cases from personal knowledge, for the book of Judges embraces the history of about five hundred years; Samuel of more than a hundred years; Kings of four hundred and fifty years; and Chronicles of a still longer period. Direct revelation from God was, of course, possible. Some of the facts and truths recorded were confessedly obtained from that source; but we have no evidence that ever ordinary history was revealed. The analogy of Scripture is altogether opposed to such a theory. Whatever came within the sphere of ordinary observation was recorded in the ordinary way. There was no new revelation of it to the mind of the historian; and there was no supernatural power exerted farther than was necessary to enable fallible man to write observed facts with infallible accuracy.

In the book of Genesis we have some incidental evidence of the source from which Moses obtained his information. Close observation shows to even the ordinary reader traces of distinct narratives, or documents; sometimes overlapping each other, and recording events from different points of view, and with different details. These documents generally begin with some set phrase, such as, 'These are the generations of the heavens and the earth,' Ge. 2. 4; 'This is the book [or writing] of the generations of Adam,' ch. 5. 1; 'These are the generations of Shem,' ch. 11. 10; 'Now these are the generations of Esau,' ch. 36. 1. The details of facts, of genealogies and lists of names, and of long conversations, are given with a minuteness and circumstantiality which indicate an actor or eye-witness. The words and phrases used, and the general style, show distinctive individuality. My belief is that the leading personages in primeval history—Adam, Seth, Enoch, Abraham, Jacob, Joseph—each recorded the events which transpired in his own times; and that the records thus prepared were handed down from generation to generation, until at length they were embodied by Moses, under the infallible guidance of the Holy Spirit, in one continuous history.

In addition to the documents which Moses appears to have used in the preparation of the book of Genesis, he mentions and quotes from a separate work, 'The Book of the Wars of the Lord,' Nu. 21. 14, 15. The title and the quotation show that this must have been a collection of odes, composed at different periods, to celebrate the wars waged by Israel, under the guidance of Jehovah. They may have been so connected by brief annals as to form a continuous history, comp. Nu. 21. 17, 18; 27. 3. The authors of the succeeding historical books of the Old Testament seem to have made full use of national records and contemporary annals. Joshua (ch. 10. 13) and the author of 2 Samuel (ch. 1. 18) quote from the *Book of Jasher*, which appears to have contained a collection of odes on some of the most remarkable events of Israelitish history. At the close of the reign of Solomon, the sacred writer refers for a fuller history of the events of that important period to the *Book of the Acts of Solomon*, 1 Ki. 11. 41; and the character of the reference implies that the writer was himself largely indebted to that book. In regard to the history of King David the author of 1 Chronicles says:—'Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer; with all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries,' ch. 29. 29, 30. In one or other of the historical books, reference is made to the following works: 'The Prophecy of Ahijah the Shilonite,' 2 Ch. 9. 29; 'The Visions of Iddo the Seer against Jeroboam the Son of Nebat,' 2 Ch. 9. 29; 'The Book of the Chronicles of the Kings of Judah,' 1 Ki. 14. 19; 'The Book of the Kings of Israel and Judah,' 2 Ch. 27. 7. The two last are probably identical, and are referred to very often both by the writers of Kings and Chronicles. The work must have been large, and was perhaps an official or national record of the leading events which occurred both in the northern and southern kingdom. Mention is likewise made of histories or annals written by Jehu the son of Hanani, 2 Ch. 20. 34; by Isaiah the prophet, 2 Ch. 26. 22; by Hosai (rendered in the English version 'the Sayings of the Seers,' 2 Ch. 33. 19); and of 'The Chronicles of King David,' 1 Ch. 27. 24. All these were probably contemporary works, from which the sacred writers extracted, under divine guidance, the facts which they wove into Bible history.

It has been objected to the view given above with regard to the original sources of the book of Genesis, that the art of writing was unknown in those primeval times. If this can be proved, the theory of written documents is untenable. But recent discoveries have dissolved this argument, and have established the fact that the art of writing with ink upon papyrus was known in Egypt long before the days of Moses. A number of Egyptian *papyri*, written in the hieratic character, are now in the British Museum, all of which are of the age of Moses or anterior to it. There is one in the Bibliothèque Impériale at Paris, which appears to have been written two centuries before Abraham migrated to Palestine. Recent discovery has achieved still greater triumphs on behalf of divine revelation. Away in the midst of a parched desert, near the banks of the Euphrates, are great mounds covered with dust and sand. They mark the site of Abraham's native city, Ur of the Chaldees. Some of them have been excavated, and bricks, cylinders, and other monuments have been dug up, bearing inscriptions dating back from the time of Abraham to the period of the confusion of tongues. Thus it is that some of the very earliest monuments in the world bear inscriptions which are still legible; and this fact, taken in connection with incidental allusions in the book of Genesis, seems to indicate that He who first taught the human tongue to articulate intelligible sounds, taught at the same time the human hand to trace intelligible characters.

The foregoing considerations give an additional antiquarian interest to the historical books of the Old Testament. We recognize in them not merely the earliest specimens of literature, but venerable records handed down from periods when most of us have been accustomed to think the means for forming a literature did not exist. It seems to me highly probable that to Adam the revelation of God's creative work was first made, and by him it was recorded; and that to him we are indebted for the striking narrative of his converse with God in Eden, and for the whole account of the fall. Noah was the natural historian of the deluge. Abraham was his own biographer, and we find in his life just such simple and graphic details of facts, incidents, and conversations as an eye-witness would record. Jacob alone could have written so fully the story of the dream at Bethel, the romantic incidents of Padan-aram, and the meeting with Jehovah at Mahanaim. Joseph was probably the last whose personal memorials Moses embodied in his history.

To some this view may appear strange; it may perhaps run counter to their early impressions, or to what may be called traditional theory. But does it detract one iota from the authenticity of the sacred history? Does it contradict one single passage in God's Word? Does it tend in the least to contravene the truth of the Mosaic authorship or plenary inspiration of the Pentateuch? It seems to me that it tends to encircle this venerable book with a yet brighter halo of glory, and to give it if possible a yet higher claim upon the attention of the Christian scholar and antiquary. We can see in it not merely a connected history drawn up by Moses; but we can recognize, embodied in that history, the sublime story of creation written by Adam in Eden; we can recognize there Noah's own account of the deluge, perhaps composed in the ark; we can recognize fragments of the autobiographies of Abraham, Jacob, and Joseph. We can see besides the infinite wisdom of God pervading each fragment as well as the combined history—giving life-like reality to its characters, giving perfect accuracy to its details, giving infallible certainty to scientific developments, and investing with absolute historic truth its wondrous and cheering prophecies and promises. *P.*]

THE BOOK OF JOB.

By whom the book of Job was written is uncertain, and conjecture is useless. It is, for the substance of it, a true history of real facts. Job is represented as really existent as Noah or Daniel, Eze. 14. 14, 20; and as a patient sufferer who obtained a joyful deliverance, Ja. 5. 11. It is an ancient history. The length of Job's life; the rare use of the divine name of JEHOVAH, and frequent use of SHADDAI, or Almighty and All-sufficient; the remarkable remains of religion in the land of Uz and the places about; the mentioning of no other idolatry but that of worshipping the sun and moon; the never making any plain allusion to the dividing of the Red Sea, or to the appearance of God to the Israelites in the wilderness, which lay at no great distance from the land of Uz; strongly tempt one to think that Job's distress might be about the time when Moses lived in the land of Midian, or perhaps a hundred years before. We have here, (1) The history of Job's sufferings and his remarkable patience under them, issuing in a sad mixture of human weakness in his cursing the day of his birth, ch. i. ii. iii. (2) A hot dispute between him and Eliphaz, Bildad, and Zophar, his friends, *Whether remarkable judgments be certain tokens of the wickedness of those upon whom they are inflicted?* The aim of Job is to bewail his own affliction, complain of its weight, justify himself from gross wickedness or hypocrisy, and prove that wicked men often prosper in this world while the godly are exposed to manifold calamities. The scope of his friends is to prove that no good man is subjected to extraordinary calamities, but that the most wicked men ordinarily are; and hence to condemn Job as a hypocrite, because of his uncommon troubles, iv.-xxxi. (3) A decision of the dispute; by Elihu, then by JEHOVAH. The aim of Elihu is to leave Job's state undetermined, or even to admit it to be good; and only to charge him with his misbehaviour under his trouble, as too arrogant and self-justifying, especially when he had to do with a God of infinite sovereignty, greatness, power, wisdom, and justice. The scope of Jehovah's speech is to convince Job of his meanness, and of his own infinite power, greatness, and extensive influence; and thereby lead him into a sense of his iniquity in insisting so much upon his own justification, and complaining so unguardedly of the providence of God:—and at last he justifies him, in opposition to his three friends, in his character and sentiments, xxxii.-xlii. (4) The whole issues in Job's great honour and redoubled prosperity, xlii. In this book we have at once a most noted encouragement to patience, and a system of the most ancient believers' apprehensions and faith concerning the wisdom, power, holiness, justice, goodness, and sovereignty of God; and concerning his works of creation and providence; concerning the original and actual corruption of mankind; concerning redemption by Christ and the usefulness of good works; and, in fine, concerning the resurrection of the dead and eternal life.

[The age of the book of Job is a subject of deep interest to the biblical scholar. We have no direct evidence bearing upon it. Jewish tradition assigns to it a very high antiquity. The critic, however, must depend for his arguments mainly on the character of the book itself—on its language and style; on the manners and customs it portrays; and on its reference to, or silence regarding, the great facts and personages of sacred history. All are agreed that the language of the book is of the oldest type found in the Bible. It has certain peculiarities. It has a closer affinity to the Arabic than any other of the inspired writings, arising from the close connection of Job with the nomads of the Arabian desert. There are besides many Aramaic words and phrases in it; but these are of an archaic form, entirely different from those found in the later Hebrew writings. The style of the book - its terse, rugged, and highly poetic language—resembles portions of the book of Genesis, the song of Deborah, and the Proverbs of Solomon, and is characteristic of a primitive and imaginative people. 'The language,' says a recent writer, 'belongs altogether to a period when thought was slow, but profound and intensely concentrated; when the weighty and oracular sayings of the wise were wont to be engraved upon rocks with a pen of iron and in characters of molten lead. It is truly a lapidary style, such as was natural only in an age when writing, though known, was rarely used, before language had acquired clearness, fluency, and flexibility, but lost much of its freshness and native force.' The manners and customs so clearly developed are those of a simple and primitive people. The vast flocks and herds, the semi-nomad, semi-agricultural mode of life, the profuse hospitality, the sudden and sweeping reverses of fortune, are all characteristic of the earliest patriarchal age. The nearest approaches to them are in the histories of Abraham at Beersheba and Laban in Mesopotamia. This book affords a very graphic and full picture of the manners and customs, domestic, social, and political, of the period. Yet there is no straining in it—no aiming at effect; all is easy, natural, simple, affording clear proof that the writer was personally familiar with the scenes he depicted. The free, vigorous, and wild simplicity of the life portrayed in the book of Job bears the stamp of a hoar antiquity; and the style of the narrative shows that the author must have been contemporary with the events. Another consideration leads to the same conclusion. The book is silent regarding the Mosaic law. Its peculiar enactments and institutions, which gave a tone and distinctive character to all the subsequent literature of the Jewish nation, were manifestly unknown to the author of this book, as well as to all the actors introduced into it. The book is silent too regarding the Egyptian bondage, the exodus, the wilderness journey, and the entrance into Canaan. This silence can only be accounted for by the supposition that the date of the book was anterior to those events. 'The sanctions and penalties of the law, if known, could scarcely have been passed over by the opponents of Job, while the deliverance of Israel and the overthrow of the Egyptians supplied exactly the examples which they required to silence the complaints and answer the arguments of Job.' The forms of law, the system of worship, the illustrations and allusions of the book are those of the patriarchal age. Everything therefore in this book tends to show that it 'stands apart from all other productions of the Hebrews, belongs to a different epoch, and, in accordance with the surest canons of criticism, to an earlier age.' *P.*]

CHAPTER I.

1 *The holiness, riches, and religious care of Job for his children.* 8 *Satan, appearing before God, by calumniation obtaineth leave to tempt Job.* 13 *Understanding of the loss of his goods and children, in his mourning he blesseth God.*

THERE was a man in the land of [a]Uz whose name *was* [b]Job; and that man was [c]perfect[1] and upright, and one that feared God, and eschewed evil.[2]

2 And there were [d]born unto him seven sons and three daughters.

A.M. cir. 2484. B.C. cir. 1520.

CHAP. I.

a Ge.10.23;22.21. La. 4.21. 1 Ch.1.17,42.

b Ge.12.8;13.4;21.33. 34. Eze.14.14,20. Ja.5.11.

c Ge.6.9. Lu.1.6 ch. 2.3. Ps.119.6,7. 1 Th.2. 1 in. Pr.28.6. See ver.8. 2 Co.1.12. Tit.2.11,12.

1 Not a legal perfection, see ch. 9. 20; 7. 21. The word signifies *complete*, that is, Job was a believer in Christ, whose day he saw by faith and rejoiced, ch. 19. 25. For the manner in which a believer is perfect and complete, see Je. 17. 23. Col.2.10.—*C.*

2 Avoideth evil as one avoids something dangerous and venemous.—*C*

d Ps.127.3, 4; 128. 3-5.

e Mat.6.33. 1 Ti.4.8

3 Or, *cattle.*

f Ge.13.5-7;36.6,7 Nu.31.32-34. Ju. 6.5. 2 Ki.3.4. 2 Ch.17.11.

4 Or, *husbandry.*

g Ge.25.6. Nu. 23.7 Ju.6.3.

h Ps.133.1. He 13.1. Pr.18.24. Ge.26.30,31. 54.

5 Most probably his birth-day, Ge.40. 20.—*C.*

A.M. cir. 2484. B.C. cir. 1520.

3 His [e]substance[3] also [f]was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household;[4] so that this man was the greatest of all the men of the [g]east.

4 And his [h]sons went and feasted *in their* houses, every one his day;[5] and sent and called for their three sisters to eat and to drink with them.

CHAPTER I. [Ver. 1. *Uz.* There are three persons called Uz in Scripture. The son of Aram, Ge. 10. 23; the son of Nahor, Ge. 22. 21; and the son of Dishan, Ge. 36. 28. Hence the difficulty of deciding upon what country is called by this name. The most probable opinion, because the best supported by Scripture reference, is that which places Uz in Edom, or Idumæa, as in La. 4. 21, where Uz and Edom are identified. The same may be seen by referring to Je. 49. 7; Eze. 25. 13; Am. 1. 11; and in Ob. 9 the men of Teman are described as inhabitants of Idumæa, and in Job 2. 11 Eliphaz is described as a Temanite. *C.*]

Ver. 3. [Job was 'the greatest of all the men of the east;' literally, 'the *Bene-Kedem*,' a people who dwelt in Arabia, and chiefly in that section of it which lay east and south-east of Palestine. Hence it may be concluded that the land of Uz was in Arabia Petraea. Jeremiah groups it with Egypt, Philistia, Edom, and Moab, Je. 25. 20; in one passage he seems to identify it with part of Edom:—'Rejoice and be glad, O daughter of Edom, *that dwellest in the land of Uz*,' La.



COURT-YARD OF SHIEK ISLAM, DAMASCUS—NEAR WHICH, ACCORDING TO THE HISTORIAN IBN ER RABI, JOB WAS BURIED. [Job, i:1.] —"There was a man in the land of Uz whose name was Job; and that man was perfect and upright, and one that feared God and eschewed evil." Ibn er Rabi, as quoted by Lawrence Oliphant in his Land of Gilead, says: "To the prophets buried in the region of Damascus belong Job, and his tomb is near Nawa in the district of Hauran." Muhammed el Makdeshi, on page 81 of his Geography, as also quoted by Oliphant, says: "And in Hauran and Batanæa lie the villages of Job and his home. The chief place is Nawa, rich in wheat and other cereals." The Hauran is the store-house of Damascus. It is a highly productive and thickly populated region. The artist who took these pictures and the writer were in Damascus when the first train went out from Damascus seventy miles into the Hauran. We give as illustrating this the court-yard of Shiek Islam in Damascus.

A.M. cir. 2484 B.C. cir. 1520.

5 And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified[i] them, and [k]rose up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job said, It may be that my sons have sinned, and [m]cursed God in their hearts. Thus did Job [n]continually.

6 ¶ Now there was a [o]day when the [p]sons of God came to [q]present themselves before the LORD, and Satan[7] came also among them.[8]

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From [r]going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, [9]Hast thou considered [s]my servant Job, that *there is* [t]none like him in the earth, a [u]perfect and an [v]upright man, one [w]that feareth God, and [x]escheweth evil?

9 Then Satan answered the LORD, and said, Doth Job fear God for nought?

10 Hast thou not [a]made an hedge about him, and about his house, and about all that he hath on every side? thou hast [b]blessed the work of his hands, and his substance[1] is increased in the land.

11 But [c]put forth thine hand now, and [d]touch all that he hath, and he will [e]curse thee to thy face.[2]

12 And the LORD said unto Satan, Behold, all[f] that he hath *is* in thy power;[3] only [g]upon himself put not forth thine hand. So Satan went[h] forth from the presence of the LORD.[4]

A.M. cir. 2484 B.C. cir. 1520.

13 ¶ And there was a day [1]when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were ploughing, and the asses feeding beside them;

15 And the [j]Sabeans[5] fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I [k]only am escaped alone to tell thee.

16 While[1] he *was* yet speaking, there came also another, and said, The [m]fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The [n]Chaldeans made out three bands, and fell[6] upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While[o] he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came [p]a great wind from[7] the wilderness, and smote the four corners of the house, and it [q]fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

20 Then Job [r]arose, and rent his [s]mantle, and shaved his head, and [t]fell down upon the ground, and worshipped,

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[i] Ex. 19.10,14. 1 S. 16.5. Ju. 17.5. Ne. 12.30.
[k] Ps. 5.3. 63.1. Ec. 9.10. Ru. 1.6. 1 S. 17.20. Ge. 22.3. ch. 42.8. Le. 1.
[l] 2 Co. 11.2.
[m] Ki. 21.10,13. Mat. 15.19. Le. 24.15,16.
[n] Heb. *all the days.* Ga. 6.9. Mat. 24.13.
[o] ch. 2.1. &c.
[p] 1 S. 38.7. Da. 3.10, or Ge. 6.2. Ge. 6.2.
[q] 1 Ki. 22.19-21
[r] Heb. *the adversary.* 1 Ch. 21.1. Zec. 3.1. Re. 12.9,10.
[s] Heb. *in the midst of them.*
[t] 1 Pe. 5.8. Ge. 3.15, with Zec. 1.10, 11. 6.7. 2 Ki. 5.25. ch. 2. Mat. 12.43.
[u] Heb. *Hast thou set thy heart on?*
[v] Nu. 12.6,7. De. 34.5. Ps. 89.20. Is. 42.1. 49.3. Ro. 1.1. Re. 1.1.
[w] Nu. 12.3. 1 Co. 15.10. Ca. 3.9-10. He. 7.26.
[x] Ps. 18.23. 32.2. Jn. 1.47.
[y] Ps. 15.2. Is. 26.7. Mat. 1.19.
[z] 1 Ki. 18.12. Ne. 5.15,19. 2 Ac. 10.2.
[a] Ps. 34.14,37-27. Is. 1.16. 1 Pe. 3.11. 1 Th. 5.22.
[a] Ps. 80.12,13. 5.12. 34.7. Is. 5.2,5.
[b] Ps. 90.17. 107.38. 128.5. Pr. 10.22.
[1] Or, *cattle.*
[c] ch. 2.5. Is. 5.25. Ez. 25.7,13,16.
[d] ch. 19.21. Ge. 26.11. Ru. 2.9. Ps. 105.15. Zec. 2.8.
[e] Is 8.21.
[2] Heb. *if he curse thee not to thy face.*
[f] Mat. 8.31. Jn. 19.11.
[3] Heb. *hand,* Ge. 16.6.
[g] 1 Co. 10.13. Is. 27.8.
[h] Ro. 3.15. Pr. 4.19. 16. Is. 59.7. 1 Pe. 5.8. ch. 2.7.
[4] Is this to be considered a real dialogue, or an allegory; a narrative of facts, or a representation by parable? When it is recollected that JEHOVAH literally conversed with Abraham (Ge. 15.1,2,7,8. 18. 17.1,18,19), and afterwards with Jacob (Ge. 32. 24, 30), and that he spoke with Moses 'face to face' (Ex. 33. 11); and then when it is further recollected that Jesus, 'the Word that was God—the Word become flesh' (Jn. 1. 1, 14. 'God manifest in the flesh' 1 Ti. 3. 16), permitted Satan to tempt him verbally (Mat. 4. 3, 11), there will be less difficulty in apprehending how this narrative may reveal and record a reality of the invisible, and not present a mere figurative emblem. But, if any be otherwise minded, still let it be remembered, that a figure is a figure of some reality, and that consequently the narrative, however interpreted, represents the reality of an invisible government over the good and the evil of this visible world.—*C.*
[i] ver. 4. Pr. 27.1. Lu. 21.34. Ec. 9.12.
[j] Ge. 10.7,28. 25.3. *i.e.* wild Arabs.
[5] Probably the descendants of Sheba, the grandson of Abraham (Ge. 25.3), whom he sent into 'the east country' (ver. 6), where Job 'was the greatest of all the men of the East.' *C.* —— More probably either a tribe of the Cushite Sabeans (Ge. 10.7), or of the people of the same name descended from Joktan (10.28). I believe the age of Job to be too early to admit of the possibility of the descendants of Sheba being here referred to.—*P.*
[k] ver. 16,17,19. 2 Pe. 2.5. Pr. 22.10.
[l] ver. 14,15,17,18.
[m] Or, *A great fire, lightning,* Ge. 19.24. 1 Ki. 18.38. Nu. 11.1. Re. 13.13, with Ep. 2.2.
[n] Is. 23.13. Ge. 11.28.
[6] Heb. *rushed.*
[o] ver. 13-17; ch. 14.1. Ja. 1.11. Ps. 34.19
[p] Da. 7.2. Je. 4.11,12. Mat. 7.27, with Ep. 2.2.
[7] Heb. *from aside,* &c.
[q] Mat. 7.27,24,42,44. Ec. 9.12. Is. 9.3. Lu. 13.1-5. Ac. 28.3. De. 32.29.
[r] 2 Sa. 18.33. Ge. 37.29,34. Jos. 7.6. Ezr. 9.3. Is. 5.2.
[s] Or, *robe.*
[t] 1 Pe. 5.6. Mat. 26.39. De. 9.18.

4. 21. The name was derived from Aram's eldest son, who was founder of one of the primeval tribes, which took his name, and settled in the land of Uz, Ge. 10. 23, 31. When travelling in the countries east of Palestine, I often heard from intelligent natives the tradition that Jebel-Hauran was the country of Job; and I found several places in that wild region bearing the name of the patriarch. *P.*]

Ver. 5. [*Cursed God in their hearts.* Nor blessed God in their hearts.—*Note,* In all efforts for promoting religion, let the heart—the conversion, the purifying, the watching of the heart, be the chief object. *C.*]

Ver. 6. [Of the invisible kingdom of God we know literally nothing beyond what God is pleased to reveal; therefore, when it pleases God to reveal it to us, it must needs be by corresponding emblems from visible governments. Still it must be remembered that these emblems have originals of which they are the copies; and that whilst through these emblems 'we see but in part, and know but in part,' yet we see there is a heavenly worship and an invisible government in which spirits of evil may accuse the children of God in heaven, even as their coadjutors, evil-spirited men, have ever done on earth; and in which they may obtain a limited power of inflicting injury, even as on earth wicked men obtain a similar power; while JEHOVAH restrains both, and finally compels all things to 'work together for good to them that love God.' *C.*]

Ver. 7. [It must not be inferred from this narrative that Satan has admission to the assembly of the saints in heaven. The Lord is here represented as holding a solemn court. Before *it* Satan appears. He appears as a subject of the Ruler of the Universe, though a wicked and rebellious one. And it is seen in this remarkable incident that, while pursuing his own wicked purposes, he is still made, by the all-wise, overruling providence of God, instrumental in promoting the glory of God and the *ultimate* good of God's true children. The dealings of Satan with Job are in harmony with what we read of him in the New Testament. Paul's thorn in the flesh was 'a messenger of Satan,' 2 Co. 12. 7; the tares in the field were sown by Satan, Mat. 13. 29; the poor woman mentioned in Lu. 13. 16 is said to have been bound by Satan. He is thus represented as the author of physical as well as moral evil. He is permitted in God's mysterious providence to torture the body as well as to tempt and oppress the soul. His character and work are well indicated in his name, *Satan,* 'the adversary.' *P.*]

Ver. 11. [We have a key here to the moral of the book and of Job's history. It was intended to be a life lesson to all God's people. Job was a good man. He was prosperous, happy, and useful. Under the divine protection and blessing he enjoyed as large an amount of felicity as weak humanity is capable of. 'One question could be raised by envy: May not the goodness which secures such direct and tangible rewards be a refined form of selfishness? In the world of spirits, where all the mysteries of existence are brought to light, Satan suggests the doubt, 'Doth Job fear God for nought?' and asserts boldly that if these external blessings were withdrawn Job would cast off his allegiance. One problem is thus distinctly propounded which this book is intended to discuss and solve—Can goodness exist irrespective of reward?' *P.*]

Ver. 17. [*The Chaldeans.* The word literally signifies *robbers.* They gave name to an indefinite extent of country bordering on the Euphrates. *C.*——The Chaldees were one of the primeval races who settled early on the great alluvial plain near the junction of the Euphrates and Tigris. Ur was a city of the Chaldees, and must always be remembered as the native place of Abraham. The Chaldees possessed the characteristics of true Bedawin—restless, fierce, and predatory. They were of Cushite origin. The raid here mentioned will remind the reader of that in which Sodom fell and Lot was carried away captive. *P.*]

Ver. 19. [Infidels have scoffed at a wind smiting the four corners of a house at once, but in their scoffing they but display their ignorance; a whirlwind would exactly smite the house as the messenger described. *C.* ——Satan's power, as here represented, is very extensive. It reaches to individuals, nations, and the elements of nature. In all this the incidental statements in Job are in entire harmony with the notices in the New Testament. He is the great tempter of man, insinuating doubts, suggesting evil, visiting with bodily infirmity. He is spoken of as 'prince of this world,' and even 'god of this world,' Jn. 12. 31; 2 Co. 4. 4:—that is, of the physical world, able to employ the elements as his instruments against the people of God. *P.*]

REFLECTIONS.—God can easily raise up instances of remarkable piety, even among wild Arabs and amidst wealth: and he delights to propagate the fame of such as are remarkably pious. It is a mercy for children to have parents deeply and constantly concerned for the glory of God and the good of their souls. However lawful feasting and mirth may be on some occasions, there is always need after it to examine our hearts and conduct, and to supplicate the pardon of our mistakes in it. How closely Satan attends saints, ministers, and angels, particularly when they present themselves before God! We have great need to be always sober and vigilant, when our adversary the devil goeth about as a roaring lion seeking whom he may devour. And many, not less odious to God in their tempers and designs than Satan, thrust themselves into the assemblies of God's people in their house of prayer. The noted favourites and servants of God are peculiarly the objects of Satan's malice. But precise are the limits by which he is restricted by God, who knoweth all his designs. And they who approve themselves faithful servants to God, will find him faithful to them in preserving them from the snares of the devil. It is very common for Satan and his instruments to reproach the people of God as selfish and hypocritical in their religion: and almost as common to ascertain their declarations with curses and impre-

21 And said, [t]Naked came I out of my mother's womb, and naked shall I [u]return thither: [v] the LORD [w]gave, and the LORD hath taken[x] away; blessed [y]be the name of the LORD.

22 In[a] all this Job sinned not, nor charged God foolishly.[1]

CHAPTER II.

1 *Satan appearing again before God, obtaineth further leave to tempt Job.* 7 *He smiteth him with sore boils from head to foot.* 9 *Job reproveth his wife, moving him to curse God.* 11 *His three friends condole with him in silence.*

AGAIN there[a] was a day when the sons[1] of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, From whence comest thou?[2] And [b]Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.[3]

3 And the LORD said unto Satan, Hast thou considered [c]my servant Job, that *there is* none like him in the earth, a perfect[4] and an upright man, one that feareth God, and escheweth evil? and [d]still he holdeth fast his integrity, although thou movedst me against him, to destroy[5] him without[e] cause.

4 And Satan answered the LORD, and said, Skin[f] for skin,[6] yea, all that a man hath will he give for his life.

5 But [g]put forth thine hand now, and touch his bone and his flesh, and he will [h]curse thee to thy face.

6 And the LORD said unto Satan, [i]Behold, he *is* in thine hand; but[7] save his life.

7 ¶ So [k]went Satan forth from the presence of the LORD, and smote Job [l]with sore boils from the sole of his foot unto his crown.

8 And he [m]took him a potsherd to scrape himself withal; and he [n]sat down among the ashes.

9 ¶ Then said [o]his wife unto him, Dost thou still retain thine integrity? [p]curse God, and die.[8]

10 But he said unto her, Thou speakest as one of the [q]foolish women[9] speaketh. What! shall we [r]receive good at the hand of God, and shall we not receive evil? [s]In all this did not Job sin with his lips.

11 ¶ Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; [t]Eliphaz the Temanite, and [u]Bildad the Shuhite, and [v]Zophar the Naamathite: for they had made an appointment together [w]to come to mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off, [x]and knew him not, they [y]lifted up their voice, and wept; and [z]they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

13 So they [a]sat down with him upon the ground [b]seven days and seven nights, and none [c]spake a word unto him: for they saw that *his* grief was very great.

CHAPTER III.

1 *Job curses the day and services of his birth.* 13 *The ease of death.* 20 *He complaineth of life, because of his anguish.*

AFTER this [a]opened Job his mouth, and cursed[b] his day.

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[f] Ec.5.15. Ps.49. 17. 1 Ti.6.7.
[w] Ge.3.19. ch.30.23. Ec.12.7. He.9.27.
[x] The body shall return to its mother earth, from whence it was taken.—*C.*
[y] Ge.35.5,11. Jos.24. 3,4. Ro.11.36. 1 Ch. 29. 14,16. Isa.3.38.
[a] ch.1.10. Ja.1.4,12. 1 Pe.1.7.
[1] Or, *attributed folly to God.*

CHAP. II.

[a] ch.1.6. Is.6.1. Mat. 18.10. 1 Ki.22.19-22.
[1] Angels, ministers, or saints.
[2] Not a question proceeding from ignorance, but demanding an account.—*C.*
[b] ch. 1. 7. 1 Pe. 5. 8. Mat.12.43. Lu. 10. 18. Jn.14.30.
[3] This will recall the words of St. Peter:—Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour,' 1 Pe.5.8.—*P.*
[c] See ch.1.1,8.
[4] See note on ch. 1. 1.—*C.*
[d] He.11.35. Ja.1.12. ch 13.15; 27. 5, 6. Mat. 24. 13. Ga.6.9. Ps.26.1; 41.12.
[5] Heb. *to swallow up.*
[e] ch.9.17. Jn.9.2. Ge. 22.1. Mat.26.15.
[f] Ps.7.3,4. with ch. 1, 3. Ge. 25. 37, 32. 20. Mat.6.25.
[6] That is, Job has readily given the skins (bodies), both of beasts and children, to save himself.—*C.*
[g] ch.1.11. Ps.6.2.
[h] ch.1.5,11; ver.9. Is. 8.21. Re.16.11,21.
[i] ch.1.12. 2 Co. 12. 7. 1 u.22. 31. 1 Co. 10. 13. Is.27.8.
[7] Or, *only.*
[k] ch.1.12. 1 Ki.22.22. Ro.3.15. 1 Pe.5.8.

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[l] Ex.9.9. De. 28. 27. Is.1.6. cc.19.20.
[m] ch. 19. 14, 17. Ps. 142.4.
[n] ch. 42. 6. Is. 61. 3. Jonah 3.6. Mat.11.21.
[o] Ge.3.6. 1 Ki. 21. 25, with ch.1.15-17,19.
[p] ch.1.11; 21.15. Mal. 3.14. see ver.5.
[8] Job had piety (ch. 1. 21) 'blessed the name of Jehovah, nor had he in his affliction 'charged God foolishly.' His wife now questions him, 'Dost thou still retain thine integrity thy confidence in Jehovah's power, protection, and mercy), blessing God and dying?'—*C.*
[q] 2Sa.13.13. Mat.16. 23.18.15.
[9] Not as some inconsiderately imagine, a charge against women generally, but against those 'foolish women,' the idolatrous worshippers of Ashtaroth or other false gods, who, when they did not obtain their wishes maltreated or cast away the images of their deities. A practice found in all countries where idolatry prevails—even in those countries where image worship still, alas! disfigures and degrades Christianity.—*C.*
[r] ch.2.7,9,10. Jn. 18 22. He. 12. 6, 9, 10, 11. Re.3.19. Ja.5.10,11.
[s] 1 Co.1.22. Ja.3.2. Ps. 39.1.
[t] ch.4.1; 15.1; 22.1; 42. 7,9. Ge. 36.11,34,42. Je. 49.7.
[u] ch. 8.1; 18.1; 25.1; 42.9. Ge.25.2.
[v] ch.11.1; 20.1; 42.9.
[w] Ps.77.17; 78.24; 97. 20. Ps.37.13,14. Na.3.7. Is.51.19. Ho.12.15. He. 13.3. ch.16.2.
[x] Lu.4.7,8.
[y] Ge.50.10, 11. 2 Sa. 18.33.
[z] ch.1.20. Ge. 37. 29, 34. Jos.7.6. Ne.9.1. La. 2.10. Eze.27.30. 2 Sa. 4 12. 2 Sa.1.2.
[a] Is. 47. 1. La. 2. 16. Ne.1.4. Est.9.3-5.
[b] Ge.50.10.
[c] Ps.77.4.

CHAP. III.

[a] ch.1.22; 2.10.
[b] Je.20.14. Ps.106.33.

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cations. And when God, for holy ends, lengthens Satan's chain against his own people, how inexpressibly forward is he in carrying on mischief to the utmost extent of his permission! There is need then in our happiest estate to rejoice with trembling. How heavy are sore troubles when they come from every quarter and on everything, one upon the neck of another; and the last the most dreadful. Happy is it when we are graciously weaned from created comforts, of which we may be so quickly and in so awful a manner deprived. But no affliction should indispose us for God's worship. The more trouble we feel the more need we have of his grace to support us. And the views of our death should wean us from perishing things. All that we have is God's gift, lent or given to us: and whatever we lose, enough is left to deserve our thankfulness. Nay, a spirit of meekness bestowed is a greater blessing than all that God can take from us. But, nevertheless, how powerful are the influences of God's grace, that can render his people composed and heartily resigned to his will under the sharpest trials! In all my troubles let me view God's hand and acquiesce in his will: and let them all drive me into the arms, the bosom of my God.

CHAPTER II. [Ver. 3. The object of God was holy and wise, though that of Satan was wicked and foolish. Satan insinuated that piety could not exist independent of the selfish expectation of reward. In opposition to this the Lord desired to demonstrate to Satan by a living example the existence of true and disinterested piety. And this was no mere useless demonstration of truth. Satan was man's great tempter. Had he not been signally defeated in his plans and arguments, his power must have been largely augmented. *P.*]

Ver. 6. [*But save his life.* Whatever be the power and commission of evil spirits or wicked men, God sets bounds to their malice they are unable to pass, Ps. 76. 10. *C.*]

Ver. 8. [Sitting in ashes is a sign of deepest humiliation and sorrow. It is still practised in the East. I have witnessed it on more than one occasion. Any sudden and heavy calamity often drives the afflicted one not only to sit down on the heap of dust and ashes, but to sprinkle them over the whole person. *P.*]

REFLECTIONS.—How restless, impudent, steady, and active is the devil in prosecuting his malice against the saints! Disappointment but sharpens his rage, and makes him return more furious to the attack: and though proved a liar he persists in his accusations. It is honourable and necessary to resist him steadfast in the faith. But above all, great is the mercy that we have Jesus as our advocate to repel his bold accusations. To what astonishing extent doth God, for his own wise ends, permit Satan to afflict his dearest saints; nay, his Son! But glorious conquerors are they whose mind, in humble abasement, corresponds with their lowest or most loathsome circumstances of body. Heavy indeed is the trial when those who ought to be our sympathizing directors in trouble become our tempters to the most horrid sins;—to rage and disquiet; to blasphemy;—to trespass more and more against the Lord; and when those who come to comfort us have their mouths shut! But happy is he who endureth temptation; when he is tried he shall receive a crown of life! Happy is he who abhors to parley with vile suggestions, and who receives troubles as the love-messengers of his God! God can make our friends useless to us, even when they are so kind as to come to comfort us, and so wise as to prefer the house of mourning to the house of mirth. What frightful changes disease can make on us! Why then should we be proud of vile bodies? But worthless are those friends who hasten from the chamber of disease, and are glad to flee from the melancholy door: an awful proof that they are unmindful of and unprepared for death. Let then no health but what Christ is, no friend but God in him, be the trust, the boast of my soul! In the time of need all others take to themselves the wings of the morning and fly away. Miserable comforters, nay ensnaring tormenters, are they all.

CHAPTER III. Ver. 1, 2. After these seven days were finished, Job gave vent to that grief which had so long stupified him, in the most bitter lamentations, and in imprecating mischiefs upon the day of his conception and birth. 3. Let, said he, the day of my birth, and the night of my conception, be utterly forgotten as if they had never been. 4. Let that unhappy day be covered with horrible darkness, and turned into night. And never let one ray of daylight appear thereon. 5. Let the most frightful darkness, and the most extensive and thick clouds, wholly possess it. Let black burning vapours, and the most fearful disasters, render it terrible to men. 6. Let gross darkness, or absolute extinction, seize upon the night of my conception. 7. Let that wretched night be as barren of everything comfortable as a flinty rock: and let men never meet together on it for feasting or mirth: nor let a single whisper of joy be heard on it. 8. Let the most skilful mourners, who imprecate woe upon the days of uncommon disasters, effectually curse it by name as the direful mother of monsters, redoubled terrors, and mischiefs. 9. Let nothing but the most frightful darkness seize upon it, without a single glimmering of a star, or the smallest dawn of a long-looked-for morning; 10. Because it did not bury me in my mother's womb, and thus secure me from those miseries which I now feel. 11. What a wretched misfortune was it that I did not die in the womb in the birth, or immediately after! 12. What a misfortune that they who received me from the womb did not let me fall on the ground, and dash out my brains; or that the nurse

2 And Job [c]spake, and said,

3 Let[d] the day perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.

4 Let that day be [e]darkness; let not [f]God regard it from above, neither let the light shine upon it.

5 Let darkness and the [g]shadow of death stain it;[1] let a cloud dwell upon it; [h]let the blackness of the day terrify it.[2]

6 *As for* that night, let darkness seize upon it; let it not be joined unto the days[3] of the year; let it not come into the number of the months.

7 Lo, let that night be [i]solitary; let no joyful voice come therein.

8 Let them curse it [k]that curse the day, who are ready to raise up [l]their mourning.[4]

9 Let the stars of the twilight thereof be dark; let it [m]look for light, but *have* none; neither let it see [n]the dawning of the day:

10 Because it [o]shut not up the doors of my *mother's* womb, nor hid [p]sorrow from mine eyes.

11 Why [q]died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why [r]did the knees prevent me?[5] or why the breasts that I should suck?

A.M. cir. 2484. B.C. cir. 1520.

[c] Heb. *answered*, ch. 4.1; 6.1; 11.1; 15.1; 16.1.
[d] ch. 10.18, 19. Je. 20. 14; 15.10.
[e] Ex. 10.20, 23. Am. 5. 8. Ac. 27.20.
[f] De. 12.12. Ps. 74.16.
[g] ch. 10.21, 22; 24. 17; 38.17. Ps. 23.4; 44.19. Is. 9.2.
[1] Or, *challenge it.*
[h] Or, *let them terrify it, as those* who have *bitter day.* Am. 8.10.
2 'Let thunder-clouds render it terrible.'—*Boothroyd* and *Hewlett.*
3 Or, *let it not rejoice among the days.*
[i] Is. 13.21; 24. 8. Re. 18.22, 23. Je. 7.34.
[k] 2 Ch. 35.25. Je. 9.17-20. Am. 5.16.
[l] Or, *a leviathan.* ch. 41.1. Ps. 74.14; 104. 26.
4 The margin and best authorities render it *leviathan.* To stir him up is represented as inevitable destruction, ch. 41. 8, 10. The meaning therefore is, 'Let them curse it who are in such anguish and despair that, to escape their torments, they court any danger in order to obtain a speedy death.'—*C.*
[m] ch. 30. 26. Je. 8.15; 13.16. Mi. 3.12.
[n] Heb. *the eyelids of the morning.* ch. 38.12.
[o] Ge. 20.17, 18; 29. 31, 32; 30.22.
[p] ver. 24; ch. 6.2; 30.16; 42.22.
[q] ch. 10. 8. Je. 15. 10; 20.17, 18. Ec. 6. 3-5.
[r] Ge. 30. 3. Exe. 16. 5. Is. 66. 12.
5 'Why did the lap anticipate me?'—*M. Good.* Why did a mother ever long to nurse me?—*C.*

A.M. cir. 2484. B.C. cir. 1520.

[s] Is. 57.2. 1 Ki. 2.10.
[t] Ps. 49. 6-10, 14; 89. 48. ch. 30.23.
[u] Tombs, ch. 15.28. Ezr. 26.20.
[x] ch. 22.25; 27.16. Nu. 22.18. Pr. 8.21; 10.22.
[y] Ps. 58. 8. Re. 6. 13. Ec. 6. 3-5.
[z] Is. 57.20. Pr. 4 16.
[a] Heb. *inverted in three-oths.* ch. 14. 1, with He. 4.9. Re. 14. 13. Is. 57.2
[b] Ex. 5.6. Ju. 4.3. Es. 7.6.
[c] Je. 5. 4, 5. Ps. 49. 2, 10; 82. 48. ch. 30.23.
[d] Ps. 56 13. ch. 7. 15, 16; 14. 13; 9.
[6] Twice is testimony borne to Job (ch. 1. 22; 2. 10), that he sinned not (sinned not with his lips), nor charged God foolishly. But after he begins this unparalleled wailing and proceeds with his argument against his friends, this favourable testimony is never repeated. On the contrary (ch. 42. 6), he accuses himself heavily, and proclaims his deep abasement and repentance. It will be evident when Elihu appears (ch. xxxii.), that both Job and his friends are in some degree in error, and their several statements are therefore to be received under the correction of those principles by which Elihu expounds and defends the principles of the divine government.—*C.*
[e] Re. 9. 6. ch. 6. 8, 9; 7. 15, 16. Nu. 11. 15. 1 Ki. 19. 4. Jonah 4. 3, 8.
[f] Is. 40. 27.
[g] ch. 19. 8; 12. 14. La. 3. 7, 9. Ho. 2. 6.
[h] ch. 7. 15. Ps. 102. 9.
7 Heb. *before my meat.*
[i] Ps. 22. 1, 2, 24; 119. 136. Hc. 5. 7.
8 Heb. *I feared a fear, and it came upon me.*

13 For now should [s]I have lain still and been quiet, I should have slept: then had I been at rest,

14 With[t] kings and counsellors of the earth, which built [u]desolate places for themselves;

15 Or with princes that had gold, who [x]filled their houses with silver:

16 Or [y]as an hidden untimely birth I had not been; as infants *which* never saw light.

17 There the [z]wicked cease *from* troubling; and there the [a]weary be at rest.

18 *There* the prisoners rest together; they hear not the voice of the [b]oppressor.

19 The [c]small and great are there; and the servant *is* free from his master.

20 Wherefore is [d]light given to him that is in misery, and life unto the bitter *in* soul;[6]

21 Which[e] long for death, but it *cometh* not; and dig for it more than for hid treasures;

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man [f]whose way is hid, and whom God hath [g]hedged in?

24 For [h]my sighing cometh before I [7]eat, and [i]my roarings are poured out like the waters.

25 For the thing which I greatly feared is come upon me,[8] and that which I was afraid of is come unto me.

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did not refuse to give me suck! 13. For thus should I have lain still as a ship at anchor; I should have felt none of those miseries which I now endure: but had lain quiet and undisturbed in the grave; 14. Equal to kings and great men, who lie alone in the tombs which they built for themselves; 15. And to princes, who in their life had heaped up riches and wealth; 16. Or like a concealed abortive infant, which was never numbered among men. 17. There, in the grave, the most wicked can hurt no one; and they who had been restlessly tossed and wearied with violence, enjoy the profoundest safety and rest. 18. There the condemned prisoners and enslaved captives enjoy the most perfect ease, and do not so much as hear the voice of an oppressor or exacter of labour. 19. There every person is on an equal level of power and greatness; and the servant is as free as his master. 20. Is it not strange that a man should be forced to live when his miserable condition makes him heartily abhor it; 21. Who in vain wishes for death, and seeks it more eagerly than the greatest riches; 22. And who would more gladly leap into his grave than the covetous miser can meet with a rich vein of silver; 23. Being so oppressed and shut up with God's indignation that he knows no other way to turn himself? 24. For my meat doth but sustain a miserable life, which is filled up with heart-sinking sobs and loud roarings, on account of my troubles. 25. For whatever dreadful things I fear they immediately come upon me, notwithstanding all my care to prevent them. 26. In my prosperity I never securely trusted in my riches, nor indulged myself in carnal ease; yet that has not preserved me from being miserable. And in this distress I have had no rest; and yet further billows of tossing troubles are still coming upon me.

Ver. 1. [The close connection between the end of the second and beginning of the third chapter ought not to be overlooked. '*After this* opened Job his mouth,'—after the seven days of silent pantomime that ushered them in. Could anything have been more trying to the temper, more crushing to the spirit, more harrowing to the feelings of the poor bereaved, plague-stricken sufferer than the conduct of these three men? They came professedly to mourn with and comfort him; but justly has their heartless conduct been made the basis of the ironical proverb, 'Job's comforters.' The loud lamentations, the rending of their garments, the throwing of dust on their heads, and the seven days and nights of blank silence, were all, by the wasted and heart-broken sufferer, interpreted, and, as the sequel shows, rightly interpreted, in the light of insults rather than sympathy. The visit of the three friends was probably a part of Satan's work; and if so, it was surely his masterpiece. To assail the isolated, exhausted, agonized man with hypocritical professions of sympathy, with illogical arguments, and finally with coarse and cruel invective, was enough to drive him to despair. We can scarcely wonder that, under such circumstances, even the patience of Job was exhausted, and that he broke forth into those passionate utterances, of which an example is given in this third chapter. *P.*]

Ver. 14. [*Desolate places.* No country is more remarkable for its splendid and desolate tomb-palaces than the land of Edom, where Job resided. See Laborde or any other descriptions of Idumæa, especially of the city of Petra. *C.*]

Ver. 26. [This sublime and pathetic, and yet humiliating speech, must be regarded as the commencement of Job's 'sin with his lips.' Hitherto his outward conduct and language had been pure and perfect; now under unparalleled trial and temptation he bursts forth into passionate exclamations. What a sad comment is this on his noble declaration: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!' *P.*]

REFLECTIONS.—How dreadful are the days, the ages, in hell, on which heaven frowns, and which earth forgets, joy forsakes, and curses attend. The best, when left to themselves, may fall into the greatest folly and guilt; become mad in their wishes, liberal of their curses, cruel to their friends, and unthankful to their God! but how much better is the never-cursed day of our spiritual and eternal birth than that of our natural! How helpless are men when they come into this world! But kind is the care of Providence about them. How levelling are the strokes of death! None of our earthly honours dare enter the grave. Happy only those in it who die in the Lord! What relief from trouble, what rest, what liberty they enjoy! But sad is the case when inflicted troubles, and want of prospect of deliverance, make even saints to long for death and bid it welcome. To quarrel with the life which God bestows, is to sin against our own mercies. Fretfulness and impatience at our lot can only aggravate our sufferings. And to reflect on God's providence is to accuse himself. It is our happiness that our time is in God's hand. The more irksome this life is we should be the more solicitous to prepare for a better. And they only are fit to die who are content to live, and, satisfied under every burden, wait cheerfully the Lord's pleasure.

CHAPTER IV. Then Eliphaz, a descendant of Esau, replied, ver. 2. Thou wilt doubtless be incensed by the slightest attempts to offer a reply: but who can restrain himself from speaking the truth upon such a pressing occasion? 3. Behold, in former times thou hast, with great pains and success, instructed many under trouble and corrected their mistakes; and by thy kind and pertinent advices hast mightily encouraged the dispirited. 4. By thy discourse thou hast encouraged and supported those whose hearts were ready to sink; and hast settled them who trembled under the burdens of their adversity. 5. But now, when fallen into their condition, thou canst not practise thy own lessons, but faintest and art struck with consternation. 6 Is not this the time to exercise thy piety, thy confidence in God, thy hope of blessings, and thy integrity of conversation? Or shall all thy religious appearances turn out a mere nothing? 7. Too good reason thou hast to suspect thyself a hypocrite: for think if thou canst remember one instance of an innocent and godly man who was ever punished with such remarkable strokes of divine vengeance as thou art. 8. For my part, aged as I am, I have always observed that it is the wicked devisers and practisers of horrible crimes who reap the fruit of their works in such a manner. 9. By the blasting and burning influence of God's fearful judgments they are more suddenly, or more gradually, reduced to misery and ruin. 10. And though, like thee and thy sons, they be oppressors, fierce and strong as lions, their power and influence are broken and themselves afflicted. 11. The mightiest tyrants and their posterity are in due time stripped of their ill-gotten wealth, and violently reduced to misery and servitude. 12–16. Moreover in a vision which exceedingly terrified me, I heard a spirit, whose form I could not com-

26 I[k] was not in safety, neither had I rest, neither was I quiet, yet trouble came.

CHAPTER IV.

1 Eliphaz reproveth Job for want of religious trust. 7 He teacheth God's judgments to be not for the righteous, but for the wicked. 12 His fearful vision, to humble the excellency of creatures before God.

THEN[a] Eliphaz[1] the Temanite [b]answered and said,

2 *If* we assay to commune[2] with thee, wilt thou [c]be grieved? but who can withhold himself from speaking?[3]

3 Behold, [d]thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.[4]

5 But now [e]it is come upon thee, and thou faintest;[5] it toucheth thee, and thou art troubled.

6 *Is* not *this* [f]thy fear, thy confidence, thy hope,[6] and the uprightness of thy ways?

7 Remember,[g] I pray thee, who *ever* perished being innocent? or where were the righteous cut off?

A.M. cir. 2484. B.C. cir. 1520.

a Ge.3.19. ch.14.1. Ac.14.22. He.12.6-11. Re.3.19.2 Ti.3.12.

CHAP. IV.

a See ch.2.11.

1 The name 'Eliphaz,' and his residence 'Teman,' compared with Ge. 36. 11, cannot leave a doubt that Job lived long posterior to the days of Abraham, and that consequently he was well acquainted with the Abrahamic covenant of promise.—C.

b ch.3.1, 2, 6. 7; 8. 1, &c.

2 Heb. *a word.*

c 2 Ti.4.3.

3 Heb. *who can refrain from words?*

d Ge.18.19. Is.35.3,4. 2 Ge.17.17. 1 Th.5.14.

4 Heb. *the bowing knees.*

e ch.3.25, 26. 21-29; 2.5-7.

5 The same trial in which you instructed and comforted others is come upon yourself; and lo! you 'faint' when rebuked of the Lord.—C.

f ch.1.1; 22.25. Pr.3.26. 2 Ki.20.3.

6 Is not this *fainting* sufficient proof of the weakness of thy principles, the insincerity of thy professions?—C.

g 2 Sa.16.8. Ac.18.4. Ps.7.14. Je. 2. 17,19; 4. 28. Ga.6.7,8. Is.3.10,11. Ro.2.7-10.

A.M. cir. 2484. B.C. cir. 1520.

h Ga.6.

i That is, *by his anger.* Is. 30. 33. 2 Ki. 19. 35. 2 ch.1.19; 15.30. Ps.18.8; 68.1,2; 37.20. 2 Th.2.8.

j Ps.58.6; 3.7. ch.29.17.

k Ps.34.10; 57.4. 2 Ti.4.17. Eze. xix. *i.e.* powerful oppressors.

l Ps.62. 11. 1 Co. 13.12.

7 Heb. *by stealth.*

g 'Mine ear received a whisper along with it,' as the 'still small voice' that spake to Elijah, 1 Ki. 19.12.—C.

m Ch.33.15,16. Da.2. 19,28,45. Nu.22.19,20; 23.5,16. xl. xli.

n Ge.2.21. Jonah 1.5. 1 Sa.26.12.

o ch.7.14. Is.6.5. Da. 10.8. Hab.3.16. Re. 1. 17.

9 Heb. *met me.*

1 Heb. *the multitude of my bones.*

p Ps.104.4. He.1.14.

q Or, *I heard a still voice.* 1 Ki.19.12.

2 This seems to have been a real vision, and not a dream, and the communication was worthy of God, however erroneous the use to which Eliphaz applies it.—C.

r ch.14.19. 2 Ps.130. 3; 143.2. Ec.7.20. Ja.3.2.

s Or, *before.*

8 Even as I have seen, [h]they that plough iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and [i]by the breath of his nostrils are they consumed.

10 The roaring of the lion, and the voice of the fierce lion, and the [j]teeth of the young lions, are broken.

11 The [k]old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now[l] a thing was secretly[7] brought to me, and mine ear received a little thereof.[8]

13 In [m]thoughts from the visions of the night, when [n]deep sleep falleth on men,

14 Fear[o] came upon me,[9] and trembling, which made all my bones[1] to shake.

15 Then a [p]spirit passed before my face; the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; *there* [q]*was* silence, and I heard a [2]voice, *saying,*

17 Shall [r]mortal man be more just [s]than

prehend, amidst profound silence all around, say, 17. Shall a wretched man be more righteous than God, or justified before him? or even the most excellent man be pure before his Maker? 18. Behold! he put no firmness in his heavenly ministers, and can put no trust in them; and in his angels he has placed no ground of boasting, and can perceive defect of service and readiness to slide. 19. How then can he perceive perfection in mortal and sinful men, whom he can crush as easily as, or before the face of, a moth? 20. They are pricked and bruised in a mortar of trouble through their whole life and quickly perish for ever, without any oppressing them or regarding their fall. 21. Is not all their power and excellency a *plucked-up nothing*, is it not destroyed together? They pine and melt away for want of, and without ever attaining, wisdom, or any solid and well-connected good. And though their dignity be ever so great, and their posterity ever so numerous, they die like so many beasts which have no understanding of their latter end.

Ver. 1. [*Teman* is closely connected with Edom, and must have been a province of it, or have bordered upon it, Je. 49. 7, 20. In one passage it is included in the same curse with the capital of Edom, Am. 1. 12. Habakkuk joins it with Mount Paran, and this may indicate that it embraced that section of Edom which lay opposite to Kadesh, Hab. 3. 3. Probably as the northern section of Edom was called Gebal, the southern may have been called Teman. *P.*]

Ver. 6. [Delitzsch's translation brings out what appears to be the true meaning:—'Is not thy piety thy confidence, thy hope? and the uprightness of thy ways?' That is, Dost thou not rely on thy presumed innocence before God? *P.*]

Ver. 9. [The argument is this: What a man sows, that shall he reap—if he sow wickedness, by the blast of God he will perish; but you, Job, are suffering by that blast, therefore it is evident you have been secretly wicked. So dark is the understanding, so uncharitable the judgment of man! But to the believer 'it is a small thing to be judged of man's judgment—he that judgeth is the Lord,' 1 Co. 4. 3, 4. *C.*]

Ver. 17. [How blessed the truth, that notwithstanding all man's weakness, imperfection, and sin, God has provided a way in which man shall be 'justified,' and God shall be, not merely merciful, but 'just, and the justifier of him that believeth in Jesus,' Ro. 3. 26. *C.*]

REFLECTIONS.—Such as are in sore trouble ought to be spoken to and dealt with in great tenderness. But affection must not hinder, but promote faithfulness in our reproofs and admonitions. We must not, for fear of offending, suffer sins upon our brother. And it is very edifying when such as are noted in their profession, lay out themselves for the instruction and encouragement of others in the Lord's war; warning the unruly, supporting the weak, and comforting the feeble-minded. Yet through the sorruption of our nature, it is far easier to give good counsel than to take it. Extremely trying is the situation when Satan employs the saints' godly friends to make them raise their hopes and acknowledge themselves hypocrites. The charge of hypocrisy is most frequently laid against the people of God, and is one of the hardest to be borne. But exceeding sinful is the indulgence of a censorious spirit. We must never judge of a man's state from a particular failing or from his outward lot. Though tyrannical oppressors and other sinners be recompensed in this life, yet no man knows either love or hatred by all that is before him. What singular intimacy with God might saints enjoy if duly weaned and withdrawn from the things of this life! Were our tempers duly holy, even our dreams might be means of our noted fellowship with God. O how men's spirits shrink under visits from the other world! What then must be the terrible majesty, infinite holiness, and equity of God himself! Insignificant and impure are all creatures in comparison of him. Mean are men while they live; and wretched in death if driven away in their sins. But for senseless, sinful, dying worms to impeach the wisdom, goodness, or equity of JEHOVAH'S dispensations of providence, or to plead their own wealth and excellency in his presence, is the boldest presumption. How strange is it that amidst so many and remarkable warnings of an entrance into eternity, most men should live entirely unconcerned about it! And scarcely less strange that even good men should so often wrest God's oracles to serve their own humours. This oracle which Eliphaz heard gave ground to rebuke Job for his murmuring, but none to condemn him as a hypocrite.

CHAPTER V. Call now if there be indeed any that will answer this oracle in thy favour! And to which of the saints canst thou turn as an advocate for thy cause, or as an example of thy condition? 2. For the just judgment and holy jealousy of God shall destroy foolish and wicked men: and their own rage at Providence and envy of other men's happiness shall render them miserable. 3. Even when I have seen wicked men flourishing in apparently fixed prosperity, I have judged them unhappy, and predicted their fall, and quickly seen them and their families rendered miserable. 4. Their posterity are exposed to great dangers and calamities: they are oppressed and ruined in their lawsuits, or are openly punished, while there is none to deliver them. 5. The hungry vagabonds eat up their crop; and notwithstanding all the means used to secure it, or the danger to the taker, the sweeping scourge, and savage robber, *such as the Chaldeans or Sabeans,* carry off their whole substance and wealth. 6, 7. Affliction never comes to men without the just influence of God and the deserving influence of men's sin, even though it be altogether common and natural for men to meet with trouble. And men, outrageous in iniquity, and abandoned to gross impiety, shall not long flourish on the earth; but if, as born in it, a man be obstinate in gross wickedness, the flaming thunderbolts of God's judgment shall fly aloft to destroy him. 8. Truly, therefore, were I in thy place, I would humbly address myself unto God and refer myself to his disposal. 9. I would refer myself to God, who works so many things, the nature, causes, and immediate ends of which we do not understand, and so is able to help or punish as he pleases: 10. To God, who waters the earth with rain, and who causes the fountains to spring, and rivulets to run along the streets and fields; 11. That by plentiful crops he may enrich and dignify men of low condition, and exalt those that mourn in sordid baseness and misery to an extended happiness and safety: 12. To God, who defeats the craftiest designs of subtle men to raise or enrich themselves, that it is not in their power to execute the schemes which they have most cunningly contrived: 13. Who makes their own devices to produce what they studied to avoid, and to hurry them, contrary to their expectation, into dreadful ruin. 14. So that when everything seems plain and prosperous, they suddenly stumble into mistakes and misery; and in the very midst of their wisdom and felicity unexpected danger seizes upon them. 15. By which means God delivers those who fear his name from the open fury and from the treacherous flatteries and calumnies of these powerful oppressors. 16. That by observation and experience of this the poor and oppressed may be encouraged to hope in God for help and deliverance, and wicked men may be confounded and silenced.—17. And, moreover, God makes all the afflictions of his people to work remarkably for their good; therefore never complain of his corrections, but esteem them as a distinguished favour. 18. For he not only makes us grieved and pained with trouble for our good, but quickly removes his rod and bestows his comforts. 19. When manifold troubles are inflicted on others thou shalt escape if thou refer thyself to God's disposal. Nay, be thy own troubles as many as they will, they shall do thee no real hurt. 20. God shall supply thee with food in times of famine, and protect thee in the day of battle. 21. No malicious reproachers or false witnesses shall be able to hurt thee; and thou shalt be secure amidst the depopulations of countries. 22. No pestilence, nor famine, nor ravenous beast shall be allowed to hurt thee, nor even mar thy cheerfulness. 23. The stones of the field, as if in league with thee, shall neither hurt thy person nor crop; and even the wild beasts shall submit to thee as thy conquered servants. 24. Thou shalt by experience find thy dwelling, family, and substance, wherever it is, in safety and quietness: and thou shalt be enabled to manage thy household affairs without any allowed iniquity; and shalt take an account of them without disappointment. 25. And however bare thou now appearest, as the earth in winter, thou shalt find thy

God?[4] shall a man be more pure than his Maker?

18 Behold, [a]he put no trust in his servants;[5] and his angels[6] he charged with folly:[7]

19 How much less *in* them that dwell in houses[t] of clay, whose foundation *is* in the dust, *which* are crushed before the moth?[8]

20 They are [u]destroyed[9] from morning to evening: they [x]perish for ever without any regarding *it*.

21 Doth not [y]their excellency *which is* in them go away? they die, even [z]without wisdom.

CHAPTER V.

1 The harm of inconsideration. 3 The end of the wicked is misery. 6 God is to be regarded in affliction. 17 The happy end of God's correction.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou turn?[1]

2 For [a]wrath killeth the [b]foolish man, and envy[2] slayeth the silly one.

3 I [c]have seen the foolish taking root: but suddenly I cursed[3] his habitation.

4 His children are [d]far from safety, and they are crushed in the gate,[4] neither *is there* any to deliver *them*.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the [e]robber swalloweth up their substance.

6 Although affliction[5] cometh [f]not forth of the dust, neither doth trouble spring out of the ground,

7 Yet[g] man is born unto trouble,[6] as the [h]sparks[7] fly upward.

8 I[i] would seek unto God, and unto God would I commit my cause:

9 Which [j]doeth great things and unsearchable; marvellous things without number:

10 Who[k] giveth rain upon the earth, and sendeth waters upon the fields:[l]

11 To[m] set up on high those that be low; that those which mourn may be exalted to safety.

12 He[n] disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise.[8]

13 He[o] taketh the wise in their own craftiness; and the counsel of the froward is carried headlong.

14 They [p]meet [q]with darkness in the daytime, and grope in the noon-day as in the night.

15 But [r]he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

16 So[s] the poor hath hope, and iniquity stoppeth her mouth.

17 Behold, [t]happy *is* the man whom God correcteth;[1] therefore despise not thou the chastening of the Almighty:

18 For[1] he maketh sore, and bindeth up: he woundeth, and his hands make whole.

19 He [u]shall deliver thee in six troubles; yea, in seven[2] there shall no evil touch thee.

20 In[x] famine he shall redeem thee from death; and in war from the power of the sword.

21 Thou[y] shalt be hid from the scourge of the tongue;[3] neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt [z]laugh; neither shalt thou be afraid of the beasts of the earth.

23 For[a] thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.

24 And thou shalt know [b]that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin.[4]

25 Thou shalt know also [c]that thy seed *shall be* great,[5] and thine offspring as the grass of the earth.

26 Thou shalt [d]come to *thy* grave [e]in a full age, like as a shock of [f]corn cometh in his season.

27 Lo this, we have [g]searched it, so it *is*; hear it, and know thou *it* for thy good.

A.M. cir. 2484. B.C. cir. 1520.

4 [a] Shall mortal man be just before God?—*By Good.*
[c] ch. 15. 15; 25. 5. Ps. 103. 21; 104. 4. 2 Pe. 2. 4.
5 He did not put stability in his servants. *Implies*:—Nor ascribeth guilty to his angels.' *Boothroyd.* In other words, all created beings are liable to defection, and the angels that excel in power have no guilty in themselves, but must exercise it all to God. Is. 24. 21.—*C.*
6 Or, *even in his angels, in whom he put light.*
7 Readiness to slip
[f] Ch. 5. 1. ch. 15. 15; 33. 12; 33. 6. Ec. 12. 7. Ge. 3. 19.
8 No one sees the moth while it frets and destroys the garment, so man falls before hidden and unsuspected diseases and injuries.—*C.*
[u] Heb. *beaten in pieces*, Ps. 90. 3, 6. Is. 38. 12.
9 'Beaten down,' as insects, by idle and unthinking boys. 'They are ever perishing' in succession, yet no one takes warning.—*C.*
[x] ch. 14. 12; 16. 22. Ps. 39. 13.
[y] Ge. 49. 3. Ps. 39. 11; 49. 12, 20; 73. 22.
[z] Ps. 49. 20. ch. 36. 12. Is. 2. 22. Lu. 12. 20.

CHAP. V.

1 Or, *look.*
[a] Ko. 2. 8. De. 29. 20; 32. 36.
[b] Ps. 107. 17. Pr. 1. 32.
[c] Ps. 37. 35, 36; 73. 3, 18-20. Je. 12. 1-3. Zec. 5. 3, 4. Pr. 3. 33.
3 Not the curse of unholy wrath, but the storm of prophetic foresight.—*C.*
[d] Ps. 119. 155; 109. 7, 17, 31; 50. 21, 22. Ex. 20. 5.
4 Sooner or later punished in the gate, the seat of judgment.—*C.*
[e] ch. 18. 9; 22. 19.
[f] Or, *iniquity.*
[g] Am. 3. 6. 1 S. 3. 19. Is. 45. 7, with Mat. 15. 19.
[g] ch. 14. 1. 1 Co. 10. 13.
[h] Or, *labour.*
[h] Heb. *the sons of the burning coal lift up to fly.* Is. 24. 15; 43. 2. 1 Pe. 4. 12.
[i] Ps. 50. 15; 91. 15; 34. 4; 63. 5; 81. 10.
[j] ch. 9. 10. Ps. 72. 18; 86. 10; 145. 3; 40. 5; 104. 24. Ro. 11. 33.
[k] ch. 38. 26. Je. 5. 24; 10. 13; 14. 22. Am. 5. 8. Ac. 14. 17. Ps. 65. 8–11.
[l] Heb. *earthiness.*
[m] 1 Sa. 2. 7. Ps. 113. 7. Ec. 9. 11. 1 Co. 1. 26–29.
7 *Sparks*, and neither *birds* nor *arrows*, seems the true rendering. Sparks ascend by no power of their own, but merely by atmospheric pressure; so

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man is *born unto trouble*, being immersed, as it were, in an atmosphere of sin, of which the consequence is inevitable misery. And as the sparks are never exhausted so long as the fire burns, so trouble and sorrow continue to be the only sure inheritance to which man is born, so long as he is guilty of sin.—*C.*
[n] Ne. 4. 15. Ps. 33. 10; 76. 5. Es. 8. 10; 29. 20. Is. 8. 10; 54. 17. Je. 18. 18. Da. 11. 27.
8 Or, *cannot perform anything.*
[o] 1 Co. 3. 19. Ps. 7. 15, 16; 9. 15, 16; 35. 7, 8; 141. 10; 57. 6.
9 Or, *even into.*
[p] Is. 59. 3, 13, 14; 59. 9, 10. Am. 8. 9. ch. 12. 25. De. 28. 29. Ac. 13. 27. 2 Co. 4. 4.
[q] Ps. 73. 4, 12, 14; 34. 6; 107. 41; 109. 16.
[r] Ps. 9. 18; 10. 14; 107. 41, 42. Is. 14. 32. Mi. 7. 9, 10.
[s] Pr. 3. 11, 12. Heb. 12. 5, 6, 10. Is. 1. 17; 5. 18. Ke. 3. 10. Ps. 119. 67, 71; 94. 12. Je. 31. 18, 20.
1 Eliphaz utters here a most blessed truth, yet not the whole truth; for though there be many afflictions corrective of sins past, yet others are merely preventive of sins that might arise; while others are sent for the production of brighter graces (Ja. 1. 3, 4), or higher glory (2 Co. 4. 15–17).—*C.*
[t] De. 30. 1. 2 Sa. 2. 6. Ps. 147. 3, 11. 30. 26. Eze. 34. 16. Ho. 6. 1.
[u] Ps. 34. 19; 91. 3, 7. Pr. 24. 16. > Pr. 2. 7, 9. Re. 3. 10. 1 Co. 10. 13. [v] Co. 1. 10.
2 From six troubles in worldly affairs, so many being the days of labour—from *seven*, adding the day of rest, that is, from all the religious troubles of a broken and contrite spirit.—*C.*
[x] Ps. 33. 19; 34. 10; 37. 19. Pr. 10. 3. Hab. 3. 17, 18.
[y] Ps. 31. 20; 73. 9; 91. 1–10. Je. 18. 18. Pr. 14. 3. De. 33. 29–29.
3 Either by making thine enemies be at peace with thee, or hiding thee under the shield of a good conscience. Pr. 10. 7. 1 Co. 4. 3.—*C.*
[z] Ja. 1. 2. Ps. 34. 8–10. Ro. 5. 3. Phi. 4. 19. Hab. 3. 17–18.
[a] Ps. 91. 12. Is. 11. 6–9; 65. 25. Eze. 34. 25. Ho. 2. 18. Mar. 16. 18. Ac. 28. 3, 4. Pr. 16. 7.
[b] Or, *that peace* is *thy tabernacle*. Pr. 3. 17, 33. Ps. 119. 165. Is. 66. 12.
4 Or, *be disappointed.*
[c] Ps. 128. 3, 6. Ge. 22. 17; 15. 5; 22. 20, 17. Pr. 9. 11.
5 *much.*
[d] Ge. 15. 15. ch. 17. 13; 30. 23.
[e] Pr. 10. 27. Ge. 15. 15; 25. 8. De. 34. 8. Ps. 102. 24; 91. 16. Ep. 6. 2, 3.
[f] Je. 12. 24. Mat. 13. 30.
[g] Ps. 111. 2; 81. 11, 13. Is. 55. 3. Pr. 2. 3–5; 9. 12.

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posterity very numerous, prosperous, and beautifully connected. 26. And when thou hast arrived at an uncommon age, thou shalt enter into thy grave with an easy smile and shouts of joy, as one fully ripened for the glories of heaven. 27. Doubt not of this; for we have thoroughly examined the point, and find it as I have said. Hear, consider, and practise it, for thy present and everlasting advantage.

Ver. 1. [These are the words of Eliphaz. 'Call now'—which of these can give assistance? 'Saints' (holy angels), to whom amongst these wilt thou turn for help in thy murmuring against Providence, seeing they are unable to help themselves? See ch. 4. 18. *C.*
——*To which of the saints wilt thou turn?* This clause is connected in sense with ch. 4. 18. God charged his angels with folly, consequently it would be vain to put any trust in them. They are sustained by divine power, and can render no assistance to others. As the term 'saints' is liable to be misunderstood, the translation 'holy ones' would be preferable. *P.*]

Ver. 2. [*Envy slayeth the silly one.* For *envy* the margin gives *indignation*, and this is the true reading. Wrath and indignation do not signify the suicidal influence of a man's own passions, but the righteous 'severity of God,' Ro. 11. 22, as will appear by the ascription of all chastisements to his will and power, ver. 11–14. *C.*]

Ver. 7. ['Misfortune does not grow like weeds out of the ground; it is rather established in the divine order of the world, as it is established in the order of nature that sparks of fire should ascend.' It is a beautiful sentiment, and characteristic of an age of piety and thoughtfulness. *P.*]

Ver. 23. [*Stones of the field.* Literally, *sons of the field*, the verse intimating a mutual peace; the whole animal creation in league with man, and he faithful to his engagement, and at peace with them. And true it is, that in proportion as religion gains a place in the heart, cruelty to animals is expelled. *C.*]

Ver. 27. [With all its beauty of expression, poetic fire, and depth of thought, there is a false principle running through the whole of this speech, or rather ode. Eliphaz regards Job as a sinner and a hypocrite, and therefore punished by God. He endeavours to establish the dogma that all affliction is penal; consequently the address must have seemed cold and heartless to the poor sufferer. Not a word of compassion is uttered, not a sentiment calculated to purify or spiritualize the soul. He never rises to the sublime conception of suffering set forth by Christ or Paul:—'We know that all things work together for good to them that love God.' 'Every branch that beareth fruit he purgeth it, that it may bring forth more fruit.' *P.*]

REFLECTIONS.—The best of men quickly grow confident in their own mistakes. And it is the greatest discouragement to one in sore trouble to find no saint in his case or sentiment. But how foolish and silly are the greatest of sinners! Their own wickedness fearfully corrects them, and their backslidings ruin themselves, their families, or property. It is stupid and heathenish to think that anything happens to us by chance. And the more we are acquainted with the sinfulness of our nature, we shall see the less reason to murmur at our afflictions. Under sore troubles it is necessary to search out and remove the sinful cause, and to turn all our fretful murmurs into humble supplications. How encouraging is it to have an almighty, condescending, and gracious God to apply to! No craft, no strength, no plots of devils or men need discourage us when we have him on our side. If our mind be brought down to our circumstances let us never quit our hope: it is in a faithful promiser. Our malignant opposers may for a while open their mouths wide against us, and their oppressing hand may lie heavy on us; but quickly their arms shall be broken and their lips sealed up in

CHAPTER VI.

Job showeth that his complaints are not causeless. 8 He wisheth for death, wherein he is assured of comfort. 14 He reproveth his friends of unkindness.

BUT Job [a]answered and said,

2 Oh that my grief were [b]thoroughly weighed, and my calamity laid[1] in the balances together!

3 For now it would be [c]heavier than the sand of the sea:[2] therefore [d]my words are swallowed up.

4 For[e] the arrows of the Almighty *are* within me, the poison whereof drinketh up[3] my spirit: the terrors of God do set themselves in array against me.

5 Doth the wild ass[4] bray when he hath [f]grass?[5] or loweth the ox over his fodder?

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

7 The things *that* my soul refused to touch *are* as my [g]sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* the thing that I long for![6]

9 Even[h] that it would please God to destroy me; that he would let loose his hand, and cut me off!

10 Then should [i]I yet have comfort; yea, I would harden[7] myself in sorrow:[8] let him not spare; for I [k]have not concealed the words of the[l] Holy One.[9]

11 What[m] *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is*[n] my strength the strength of stones? or *is* my flesh of brass?[1]

13 *Is* not my help [o]in me?[2] and is wisdom driven quite from me?

A.M. cir. 2484. B.C. cir. 1520.

CHAP. VI.

a ch.3.24.2.

b ch.23.2,3.

1 Heb. *lifted up.*

c Pr.27.3. Ps.49.1.

2 Which though composed of such minute particles that each seems nothing in the balance, is yet by successive additions from its inexhaustible stores in the sea often found to overwhelm both the shore and threatening kingdoms.—*C.*

d Or, *I want words to express my grief.* Ex.6.9. Ps.77.4.

e Ps. 38.2; 88.3–5,15. 39.7,12, 13. De. 32. 23. ch.7.14,15.

3 The poisoning of arrows has been often practised; and the effect of a wound from such a missile would be instantaneous fever and intolerable thirst.—*C.*

4 The *onager*, a beautiful animal of the desert.—*C.*

f Ps.104.14. Je. 14.6. Joel.1.18,20.

5 Heb. *at grass.*

g Le.4.4,5; 5. 6. Ho. 9.4. Dan.10.3. Ps.102.9. Pr.13.12.

6 Heb. *my expectation.*

h 1 Ki 19.4. Jonah 4. 3,8,9. Re. 9.6. ch.9.15, 16; 30.1.

i ch.19.25–27. Is. 57. 2. Re.14.13. Ps. 16. 10, 11.

7 Or, *though I should be burnt with pain.*

8 'Harden myself in sorrow,' by expecting death as a deliverance.—*C.*

k Ps. 40.9,10; 119.13. Ac.20.20,27. Ro.7.7.

l 1 Sa.2.2. Ho. 11.9. Hab.1.12; 3. 3. Ex. 15. 11. Is.6.3; 57.15.

9 I would not resist the commands or decree of the Holy One.—*Heath. Good.*

m ch. 7.15,21. 1 Ki. 19.4. Nu.11.14,15.

n Ps.103.14. 1 Co.15.39.

1 Heb. *brazen.*

o ch.19.28. Col.1.27. 2 Cor.12. Gal.6.4.

2 These words have been translated—'Alas! there is no help in me!' but the construction requires the interrogative form, and also that the first member of the sentence be independent of any word borrowed from the second. The meaning therefore appears to be—'Is not my help in me?' that is, have I not a right, as my only help, to ask of God to let loose his hand and cut me off? See ver.8,9.—*C.*

A.M. cir. 2484. B.C. cir. 1520

p 2 Co.11.29. He.13. 3 Ro.12.15. Ja.1.26.

q Ps. 36.1. Ge. 20.10, 11. 1 Jo. 3.17.

5 Shame to the man who hath despised his friend. He indeed hath departed from the fear of the Almighty.—*M. Good.*

r Je 15.18. Ps 38.11; 88.18. Lu.10.30–32.

4 Or mourn.

5 Heb. *they are cut off.*

6 Heb. *in the heat thereof.*

7 Heb. *extinguished.*

s Ge.25.15. Is.21.13, 14. Je.25.23.

t Je.14.3; 3.23–25.

8 Or, *For now ye are* like *to them.*

u ver.15. Ps.69.9.

9 Heb. *not.*

1 Even as the deceitful brook to the Temanite (ver. 18,19), ye furnish me no water of comfort, 'ye are nothing.'—*C.*

v ch.2.12,13. Ps. 38. 11; 88.18.

2 Smitten with fear, either of the infection of his disease, or with horror at his calamities, instead of being moved with sympathy for his afflictions.—*C.*

w 2 Sa.12.3. Ac.20.34.

x Ge.14.14,16. Jos. 10.6; 22.3. 2 Sa.10.18,19.

a Ja. 2. 15, 16. 1 Jo. 3. Ps.39.12; 79.12.

b Ex.12.29,32. Is.42. 21. Pr. 8.6,8,9.

c ch.13.4,5. 1 Ti.1.7.

3 Is it right merely to watch for my words? have you no facts to lay to my charge?—*C.*

d Ho.12.1. Ep.4.14.

4 Do you treat my desperate lamentations as mere idle winds?—*C.*

5 Heb. *ye cause to fall upon.*

e Pr. 8.4,5. Ex. 22. 22. Pr.23.10.

6 The *fatherless*, bereaved both of children and property.—*C.*

f Je.18.18,20. Ps.5.6; 7.15; 64.4,5; 140.5.

7 Heb. *before your face.*

g Is.63.8. Col.3.9.

h ch.13.10; 27.4–6.

8 That is, *in this matter.*

9 Look upon me (ver. 28) again and again, and in my countenance you will perceive the consciousness of my innocence of the charges you have laid against me.—*C.*

i Je.3.13. He.5.12. 1 Co.2.15.

1 Heb. *my palate.*

14 To[p] him that is afflicted pity *should be showed* from his friend; but he [q]forsaketh the fear of the Almighty.[3]

15 My brethren have [r]dealt deceitfully as a brook, *and* as the stream of brooks that pass away;

16 Which are blackish[4] by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they [s]vanish: when it is hot,[6] they are consumed[7] out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The[t] troops of Tema looked, the companies of Sheba waited for them.

20 They[t] were confounded because they had hoped: they came thither, and were ashamed.

21 For[8] now ye [u]are [9]nothing;[1] ye [x]see *my* casting down, and are afraid.[2]

22 Did[v] I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, [a]Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I [b]will hold my tongue; and cause me to understand wherein I have erred.

25 How forcible are [c]right words! but [c]what doth your arguing reprove?

26 Do ye imagine to reprove words,[3] and the speeches of one that is desperate, *which are* as [d]wind?[4]

27 Yea, ye overwhelm[5] the [e]fatherless,[6] and ye [f]dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you[7] if [g]I lie.

29 Return,[h] I pray you, let it not be iniquity; yea, return again, my righteousness *is* in[8] it.[9]

30 Is[i] there iniquity in my tongue? cannot my taste[1] discern perverse things?

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death. But great and holy caution is necessary under trouble, that we may neither be averse to it, nor think ill of it, nor overlook and disregard it. For when blessed of God they are remarkably advantageous. They but open God's way for bestowing his distinguished favours. And those who dwell under the shadow of the Almighty shall enjoy the surest protection, inward quietness, peace with God and his creatures, comfort in their families and seed, and joy and honour in their death. Let us then attend to and profit by every truth we hear.

CHAPTER VI. But Job replied to Eliphaz: 2. O that my oppressive trouble, allotted me in God's indignation, and my extensive, unavoidable, and sinking calamity and sorrow, were but impartially and thoroughly weighed! 3. It would be found so heavy as to hinder and far surpass complaints: therefore are my words full of burning rage and tossing disquiet. 4. For grievous pains in my body, and impressions of God's wrath on my conscience, by their violence, quite dispirit my soul and waste my life. His terrible judgments shut me up on every side and set themselves as in battle array against me. 5. You do no more than brute beasts when you are easy and unconcerned amidst your prosperity. But if these animals complain in their distress, why should I be hindered? 6. Can ever such empty and unsavoury discourse as yours, without any seasoning of grace, prudence, and moderation, be either acceptable or edifying to one in such distress! 7. Those grievous afflictions, which I was once afraid to touch, I must now in anguish endure; and yet I have nothing afforded me for comfort but your loathsome and empty discourses. 8. O that God would quickly fulfil my request for death, and grant me that which I earnestly hope and long for! 9. Even that, without leaving me to languish in this miserable condition, he would, with one effectual stroke, put an end to my present life. 10. The near views of this would comfort my spirit and strengthen me to endure the severest pains; to obtain this I would gladly endure what he pleases; as I am conscious that I have not hypocritically denied, disregarded, or concealed his truths. 11. My strength is so spent that I can neither hold out nor expect recovery. I neither have nor hope for comfort in this life that I should desire it; nor do I apprehend any hurt in death that I should fear it. 12. My strength is quite incapable of bearing such troubles; nor can I but feel their terrible pressure. 13. And though I cannot deliver myself, am I therefore destitute of solid reason and true virtue? Have not I the testimony of a good conscience? Do not I know my own integrity, and the nature and degree of my sufferings, better than you? 14. Surely he who is in distress should meet with pity and compassion! and he who, instead of pitying a friend under great affliction, censures and reproaches him, shows that he has not the true fear of God, and is in a fair way to apostatize from his service. 15–20. My dearest friends promised me help and comfort; but failed me in a time of need; as torrents, which in winter make a great noise, and run with a violent stream when the melted ice and snow fall thick into them; but in the summer, when water is much needed in these hot and parched countries, are quite dried up; the water is so diverted into other channels, exhausted by the dry desert, or exhaled into the empty air, that one can scarcely tell where they ran: and the Arabian travellers who expected to refresh themselves with the water find themselves shamefully and miserably disappointed. 21. Just so are ye deceitfully disappointing me in my adversity, when I most need your help. Instead of comforting me, you, seeing my distress, shrink from me, as if you were afraid I should prove burdensome or disgraceful to you. 22, 23. But since I never asked aught of you for either my subsistence or deliverance, can you not afford me a few comfortable words! 24. If you can convince me of any mistake, I shall submit, cease my complaints, and hearken to your counsels: 25. For solid arguments have a marvellous power to convince and persuade; but your reproofs are to no purpose, as they proceed wholly on mistakes. 26. To what purpose rail ye at words, or critically censure the speeches of a man desperate with trouble? 27. Mean ye to oppress me, when so helpless and destitute, with your bitter calumnies and revilings; and designedly to add to my misery? 28–30. Consider therefore my case and words more deliberately and impartially: you can easily detect me if I speak false or maintain a bad cause. Fairly try my cause over again, and you will find me innocent of the hypocrisy and wickedness which you have laid to my charge. Have I uttered aught that is false or wilfully wicked? or am I so stupid that I cannot distinguish that which is vain, false, or impious, from that which is true, gracious, and edifying?

Ver. 5–7. [May not ver. 5–7 be paraphrased thus:

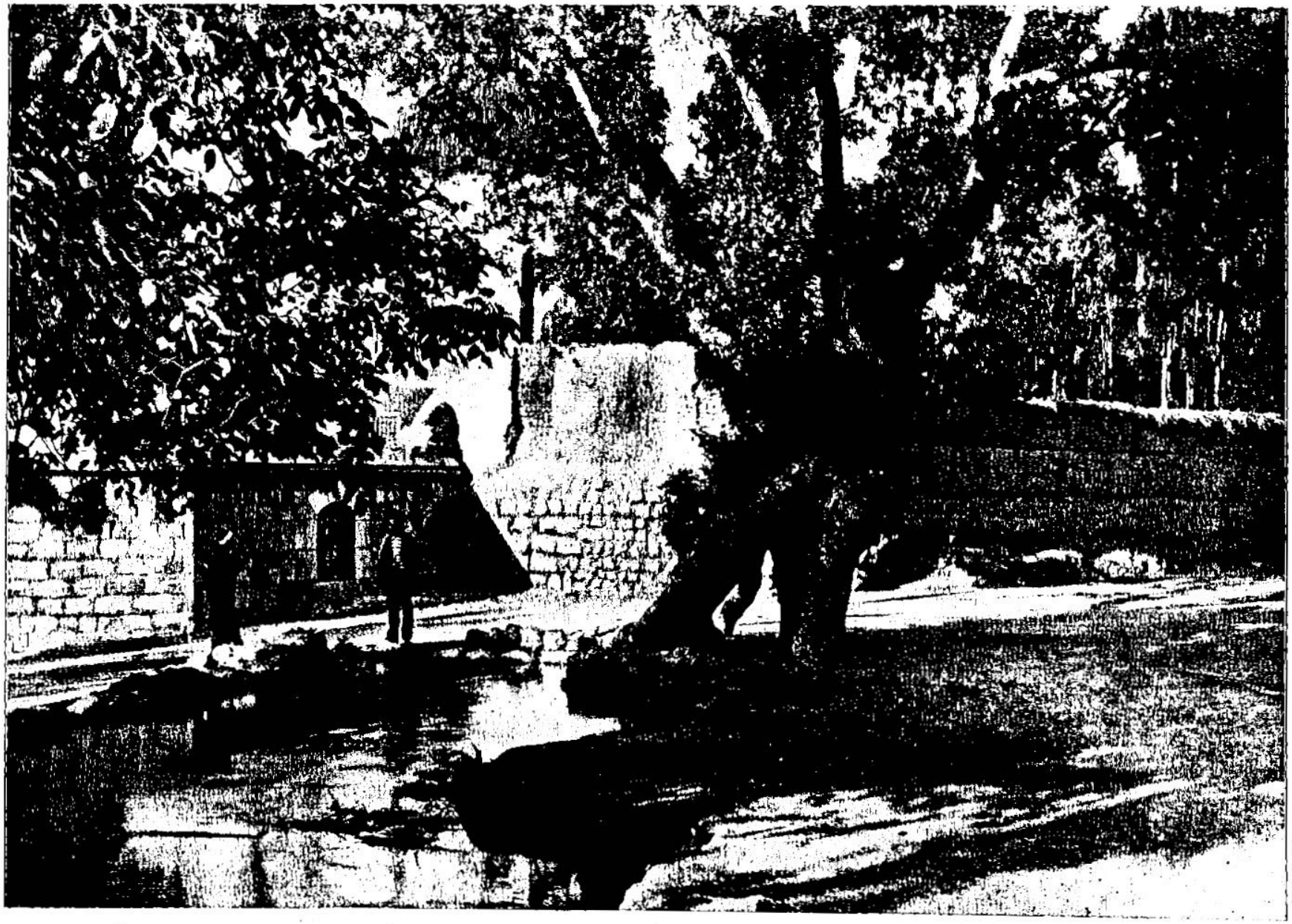

MILITARY ROAD, DAMASCUS—SETTLED BY UZ, THE SON OF ARALI, AND SAID BY THE ARABIAN HISTORIAN, MUGIR-ED-DIN-EL-HAMBELI, TO HAVE ONCE BEEN THE PROPERTY OF JOB. [Job, vi:1.]—Wetzstein, Oliphant thinks, clearly shows that the land of Uz, mentioned in Jeremiah, xxv:20, "And all the mingled people, and all the kings of the land of Uz," cannot refer to Edom, but must have reference to a region near Damascus. While Josephus, in his Antiquities (i:6-4), states that the Arameans, whom the Greeks called the Syrians, were descended from Aram. Uz, who was a son of Aram settled Trachonitis and Damascus. The historian, Mugir-ed-din-el-Hambeli, in the chapter on the legends of the prophet, says: "Job came from El-Es Uz (?), and the Damascene province of Batanæa, which included Hauran, was his property." And Dr. Porter, one of the contributors to this Self-Interpreting Bible, says that he visited a town in the Hauran whose people claimed that Job was king of Batanæa. We give as illustrating this a view of the Military Road in Damascus.

CHAPTER VII.

1 *Job excuseth his desire of death.* 12 *He complaineth of his own restlessness,* 17 *and God's watchfulness.*

IS there[a] not [b]an appointed time to man[1] upon earth? *are not* his days also [c]like the days of an hireling?

2 As a servant earnestly [2]desireth [d]the shadow,[3] and as an hireling [e]looketh for *the reward of* his work;

3 So am I made to possess [f]months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, [g]When shall I arise, and the night be gone?[4] and I am full of tossings to and fro unto the dawning of the day.

5 My[h] flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My[i] days are swifter than a weaver's shuttle, and are spent [j]without hope.

7 O remember that my life *is* [k]wind: [l]mine eye shall no more[5] see good.[6]

8 The eye of him that hath seen me shall see [m]me no *more:* [n]thine eyes *are* upon me,[7] and I *am* not.[8]

9 *As* the cloud is consumed and vanisheth away; [o]so he that goeth down to the grave shall come up no *more.*[9]

10 He [p]shall return no more to his house, neither shall his place know him any more.

A.M. cir. 2484.
B.C. cir. 1520.

CHAP. VII.

[a] ch. 14.5,14. Ps. 39.4. Ec. 3.1,2.
[1] Or, *a warfare*, Is. 40.2.
[b] A set time, task, or place, a military station.—*M. Good.*
[c] ch. 14.6. Is. 16.14. 21, 16. Ge. 47.9.
[2] Heb. *gapeth after.*
[d] ch. 14.6. Is. 16.3. 25. 4. 32.2. Ca. 2.3.
[3] Any shade in the heat of the day is an inconceivable luxury in a burning climate. See Is. 4.6. 32.2. Jonah 4.5, 6. C.——The shadow,' that is the long shadow of evening, which tells of the approach of sunset, and his release from toil. In the East during the heat of day, there is scarcely any perceptible shadow.—*P.*
[e] Le. 19.13. De. 24.15. Mat. 20.1, 2, 8.
[f] Ps. 39.5. ch. 29.2. 30.24. 1 Ec. 1.14. Ge. 31.40, 47. 5.
[g] De. 28.67. Ps. 6.6. 77.2-4.
[4] Heb. *the evening be separated.*
[h] ch. 17.14. 19.26.
[i] ch. 9.25. 16.22. 27.21. Ps. 90.6. 102.11. 103.15. 144.4. Is. 38.12. 40.6. Ja. 4.14. 1 P. 1.24.
[j] ch. 6.11, 12. 19.10, with 5.16, 24.
[k] Ps. 78.39. 89.47. Ja. 4.14. 1 P. 1.24.
[l] Ge. 42.36.
[5] Heb. *shall not return.*
[6] To *see*, that is, *to enjoy.*
[m] ch. 20.9. Ec. 1.4, 5. Ps. 37.36.
[n] Ps. 18. 26; 39. 12. Ecc. 12.3.
[7] Thou (Lord) seest me for a moment, and I am gone. That the reference is to God will be seen by reference to ver. 14, 17, 20.—*C.*
[8] I can live no longer.
[o] Ps. 103. 16; 39. 13. ch. 14. 10, 12. 20. 2 Sa. 12. 23. 1 K. 14. 13. Is. 38. 11.
[p] Le. 12. 5. ch. 8. 18; 20. 9. Ps. 37. 36; 49. 12, 14.
[9] This does not proceed from ignorance of the great doctrine of a resurrection, which was well known to Abraham (Heb. 11. 19), but merely asserts that man shall return no more to the relations, employments, and places of this world. See ver. 10.—*C.*

A.M. cir. 2484.
B.C. cir. 1520.

[q] Ps. 39. 3, 9; 32. 3. ch. 2. 13; 6. 12; 13. 23; 23. 2.
[r] ch. 9. 27, 28. Ps. 41. 3.
[s] Le. 26. 34. Ps. 88. 18. Mat. 27. 46.
[t] ch. 13. 27; 6. 9. 1 Ki. 19. 4. Jonah 4. 3, 8. Re. 9. 6. Ge. 27. 46.
[t] Heb. *bones.*
[u] ch. 10. 1, 20; 14. 6. Ps. 39. 10, 13; 80. 4, 7, 18.
[v] Ps. 8. 4; 144. 3. He. 2. 6. 1 Sa. 24. 14. Ru. 2. 10. 2 Sa. 7. 18.
[w] Ps. 106. 4; 80. 14. Ex. 20. 5.
[x] Punish, or chasten, as the word is translated, Ex. 20. 5; 32. 34; 34. 7.—*C.*
[a] Je. 5. 7. Zec. 13. 9. Da. 12. 10. 1 Pe. 1. 7, 4. 12.
[b] Ps. 39. 10; 13. 1-3; 80. 4. ch. 9. 28.
[2] How long wilt thou not depart, but still continue to afflict?—*C.*
[3] Cutaneous ulcerations frequently extend to the interior, and the throat is often specially affected, so that swallowing becomes very painful, and while earnestly desired, nearly impossible.—*C.*
[4] This is an ordinary Arab proverb, somewhat like our expression, 'the twinkling of an eye.' It denotes the shortest space of time.—*P.*
[c] 2 Sa. 24. 10. Ps. 32. 5. Je. 3. 13, 22. Is. 64. 6.
[d] Or, *Observer*, Ps. 36. 6; 7. 9; 22. 4.
[e] Ps. 27. 10. ch. 6. 12. La. 3. 12. ver. 12, 14–16.
[5] A mark for all thine arrows, ch. 6. 4.—*C.*

11 Therefore I [q]will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am*[r] I a sea, or a whale, that thou settest a watch over me?

13 When I say, [s]My bed shall comfort me, my couch shall ease my complaint;

14 Then thou [t]scarest me with dreams, and terrifiest me through visions:

15 So that my soul [u]chooseth strangling, *and* death rather than my life.[1]

16 I loathe *it;* I would not live alway: [v]let me alone; for my days *are* vanity.

17 What[w] *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest [x]visit[2] him every morning, *and* [a]try him every moment?

19 How[b] long wilt thou not depart[3] from me, nor let me alone, till I swallow down[4] my spittle?[5]

20 I [c]have sinned; what shall I do unto thee, O thou [d]Preserver of men? [e]why hast thou set me as a mark[6] against thee, so that I am a burden to myself?

21 And [f]why dost thou not pardon my transgression, and take away [g]mine iniquity? for now shall I [h]sleep in the dust; and [i]thou shalt seek me in the morning, but I [j]*shall* not *be.*

[f] Is. 1. 18. Ex. 34. 9. Nu. 14. 19. Ps. 25. 11; 130. 3, 4. [g] Mi. 7. 18, 19. 1 Jo. 1. 9.
[h] Is. 26. 19, 20. Da. 12. 2. Re. 14. 13. [i] See ver. 10. [j] Ps. 103. 15.

—The onager and the ox never complain while they have the food of their choice. Give them other food unsuited to their taste, and their braying or lowing will soon give proof of hunger. Even so, before me is set a table covered with sorrowful meat which my soul refuses to touch. I have lost all taste and relish for the world, the world is become insipid and unsavoury to me; why should I not then complain if the lower animals are so privileged? If their Maker indulge their craving appetites, why may I not call upon the death that I long for? See ver. 8. *C.*]

Ver. 13. [The Hebrew may be rendered:—'Or am I then not utterly helpless, and continuance (or succour) is driven from me?' The meaning is that he was now without hope. *P.*]

Ver. 14. [Or, 'otherwise he might forsake the fear of the Almighty;' *i.e.* despair will drive him altogether from God. *P.*]

Ver. 17. [The imagery is thoroughly oriental. In western Asia there are very few perennial streams. Torrents flow while rain is falling, or at most during a few months in winter. On the return of summer the water disappears; the torrent-beds are dry and parched; the streams are literally 'consumed out of their place.' *P.*]

Ver. 19. [*Troops of Tema.* The companies of Tema, a city of Arabia, so called from Tema a son of Ishmael (Ge. 25. 15), searched for these brooks in their thirst, but they had vanished, leaving nothing but a dry channel, a circumstance frequent even with considerable rivers in warm climates like Edom. *C.*——In travelling once across the Arabian desert my Arab guides had determined to spend the night at a well-known watering-place—a desert streamlet. Our water was exhausted. We had had none from early morning; we suffered in silent hope of a refreshing draught in the evening. We reached the spot weary and almost fainting.—It was dry! I can never forget the look of dismay—of blank despair, that in a moment was pictured on every face. Then for the first time I realized the words of ver. 20:—'They were confounded because they had hoped.' *P.*]

Ver. 29. ['Try again; let there be no injustice; try again, my righteousness still stands.' The sense is: Turn back to the way of reason and charity, and do not deal with me rashly and unjustly. *P.*]

REFLECTIONS.—How insupportable is inward trouble, either felt or feared; and of all our evils none more intolerable than a sense of God's wrath! They, in general, are partial judges of other men's troubles who live in ease and plenty themselves. And it adds greatly to afflictions to meet with nothing under them but uncharitable censures and insipid comforts from our Christian friends. It is difficult to keep either heart or lips aright under such complicated troubles. Ungoverned passion grows more violent when it meets with rebukes and checks. But it is most unbecoming when it gets into our very prayers to God, and by our folly turns them into sin. There is great need of always living faithful for God, since we know not how soon troubles may render us weary of our life. And those who are by grace prepared for another world, can see little in this to make them fond of staying in it. But it is not self-hardening, but humility under trouble, that makes us ripe for deliverance. Alas! how often dejected spirits preach despair to themselves, and refuse to be comforted; forgetting how God can strengthen or recover for his own glory as he pleases! It is a mercy then to have wisdom and grace that will remain with us in the very worst of times. Unjust, yea, impious, is the want of compassion to those who are under heavy afflictions. And it is bitter to find the friends on whom we depended prove faithless. Yet created comforts commonly disappoint us, and become gall and wormwood when we come to have most need of their encouraging and supporting influence. Upright souls are averse to be a burden to their friends. And the importunity of want often provokes the abuse of the uncharitable. But how contrary to sense—to reason—to pity—to patience—to equity—to a desire after truth—do friends act when God makes them scourges to us! Truth is a mighty weapon when wielded by the weakest arm. And they who have truth on their side will never shun the light, but court inquiry; and nothing then can be more unreasonable than to refuse them a patient hearing.

CHAPTER VII. Is there not a warfare of trouble, and the set time thereof appointed, for wretched man upon earth? Are not his days fixed and determined, and full of toil and labour? 2. As a servant wearied with the toils of the day desires a place of refreshment, and as a hireling looks for the end and reward of his work, so I long for death, to deliver me from my miseries and bring me to my glorious reward. For I have *now* allotted me for my portion months of wretchedness and vanity without any solid comfort; and in the night, when others rest from their sorrows, I can but restlessly increase mine. 4. I am scarcely laid down on my bed when, through agony and pain, I wish to be up again; and I am continually tormented both in body and mind. 5. For my body is overspread with ulcers, filled with worms, and crusted over with scabs, which have made such clefts in my skin that I am become loathsome to myself. 6. My happy days have quickly run over in a moment, and there is no hope that I shall recover them. 7. Remember, O God, how short and unsubstantial my life is, though once it was pleasant; and when once dead, I shall never return to my possessions and worldly prosperity. 8. My friends shall never more see me in this mortal state. Thou dost but frown upon me and I vanish out of this world. 11. Since there is no hope that my condition will be better in this world, therefore I will give some vent to the extremity of my sorrow by complaining. 12. Am I so strong and unruly that nothing but such strong chains of affliction can tame, rule, or restrain me? 16. Either cease from afflicting me or from preserving me in life; for my days have no need to be made more miserable and fading than they are of themselves. 17. What is man that thou shouldest honour him so much as to contend with him, and set thyself against him in rendering him so miserable? 18. And that thou shouldest visit him with new afflictions every morning, and try him with new strokes every moment? 19. If thou art so patient and kind to the generality of mankind, why wilt thou not turn away thy displeasure from me, and at least give me time to breathe? 20. I cannot satisfy thy justice for my sins, O thou Observer of men: yet why hast thou set me up as a mark for thy vengeance to shoot at and run against, so that I am a burden to myself and to thee? 21. Why wilt thou not forgive me my sin, and at least release me so far from its punishment that I may die? for if thou come not speedily to help me it will be too late.

Ver. 5. [There can be no question that Job was

CHAPTER VIII.

1 Bildad showeth God's justice in dealing with men according to their works. 8 He appealeth to antiquity to prove the certain destruction of the hypocrite. 20 He applieth the argument of God's just dealing to the case of Job.

A.M. cir. 2484. B.C. cir. 1520.

CHAP. VIII.

1 The observant student of the Bible will note that Bildad is much more abrupt and acrimonious in his charges than Eliphaz.—*C.*

a ch. 7. 19–21; 6. 11–13, 26.

b Ch. 34. 12, 17. Ge. 18. 25. Zep. 3. 5. De. 32. 4. 2 Ch. 19. 7. Da. 9. 14. Ro. 3. 5, 6. Ps. 89. 14.

c Ge. 13. 13. 2 Sa. 24. 10. Ps. 55. 23; 140. 11. Ho. 13. 11.

2 Heb. *in the hand of their transgression.*

3 This unkind allusion, and unfounded assumption, must have added greatly to the affliction of the sufferer.—*C.*

d ch. 22. 21, 23; 11. 13; 5. 8. Ps. 50. 15; 91. 15; 34. 4, 6.

e ch. 11. Ja. 4. 8. Le. 26. 3–14. Dt. 28. 1–14. Is. 1. 19; 3. 10. Ps. 7. 8; 35. 23; 44. 23. 1 Ti. 4. 8.

f Zec. 4. 10. Mat. 13. 12. Is. 60. 22. ch. 42. 12, 17.

4 Though Job was found rich (ch. 1. 3), yet hence it seems probable he had risen by the blessing of Providence upon his own industry.—*C.*

g De. 4. 32. Is. 38. 19. ch. 15. 18. Ro. 15. 4. Ps. 44. 1; 78. 3, 4.

h Ge. 47. 9. ch. 7. 6, 7. Ch. 29. 15. Ps. 39. 5; 144. 4. Ja. 4. 14. Pr. 30. 2, or ch. 12. 12; 3. 7.

5 When compared with the antediluvian fathers, some of whom lived nearly 1000 years.—*C.*

A.M. cir. 2484. B.C. cir. 1520.

i He. 11. 4. Is. 63. 7. Ps. 78. 1–8; 66. 16; 145. 3–7. Mat. 12. 35; 13. 52.

k Ps. 129. 6. Je. 17. 6. Ja. 1. 10, 11. Mat. 13. 20.

l Ps. 9. 17; 10. 4; 50. 22. De. 8. 11, 14. Tit. 1. 16. Je. 2. 32.

m ch. 11. 20; 18. 14; 27. 8. Ps. 112. 10; 52. 7. Pr. 10. 28; 11. 7.

n Rather, the hope of the profligate shall perish.—*C.*

o Heb. *house*, Is. 59. 5, 6. ch. 15. 34.

p 15. 36. 6. 33. 14. ch. 27. 18. Mat. 7. 26, 27. Ro. 10. 3.

6 Rather, he shall fortify his house, but it shall soon be beaten down.—*C.*

q Ps. 37. 35, 36; 73. 3, 4, 12. Je. 12. 1. ch. 21. 7–15.

r Which windeth its roots around a spring (for moisture) and among the stones (for protection) doth it flourish (*Boothroyd*).—*C.*

s ch. 7. 9, 10; 20. 9. Ec. 1. 4, 5. Ps. 37. 36; 73. 18, 19; 55. 23.

7 If he (God, ver. 13) destroy him as a plant is withered, ver. 12.—*C.*

t ch. 20. 5. Is. 10. 5, 6.

8 'Behold, this is its short-lived prosperity' (*Boothroyd*). Or, if our authorized version be preferred, the meaning is, this destruction is all the profligate (ver. 13) finds instead of his expected prosperity and joy.—*C.*

u Ps. 1. 3. Je. 17. 5, 7, 8. Is. 2. 8. Eze. 17. 24. ch. 27. 16, 17. Mat. 3. 9.

v Is. 1. 29, 30. 7; 3. 10. Ps. 37. 34, 38, 34. 14.

w Heb. *take them wickedly by the hand*, Is. 1. 20; 3. 11. Ps. 55. 23.

1 THEN answered Bildad[1] the Shuhite, and said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth [a]*be like* a strong wind?

3 Doth[b] God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned [c]against him, and he have cast them away for [2]their transgression;[3]

5 If[d] thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If[e] thou *wert* pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though[f] thy beginning was small,[4] yet thy latter end should greatly increase.

8 For inquire, [g]I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For [h]we *are but of* yesterday,[5] and know nothing, because our days upon earth *are* a shadow:)

10 Shall not they [i]teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without [k]mire? can the flag grow without water?

12 Whilst[k] it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb:

13 So *are* the [l]paths of all that forget God; and the [m]hypocrite's hope shall perish:[7]

14 Whose hope shall be cut off, and whose trust *shall be* a spider's [n]web.

15 He shall [o]lean upon his house,[8] but it shall not stand; he shall hold it fast, but it shall not endure.

16 He[p] *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.[9]

18 If[q] he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.[1]

19 Behold, [r]this *is* the joy of his way,[2] and [s]out of the earth shall others grow.

20 Behold, God [t]will not cast away a perfect *man*, neither will he [u]help the evil-doers;

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afflicted by some loathsome disease of the skin, of what specific kind we cannot tell, and mere conjecture is useless. Were conjecture permitted, it is most probable that the disease was *sui generis*, unprecedented, and hence the astonishment of his friends, and their conviction that it was a divine judgment. *C.*]

Ver. 12. [*Am I a sea or a whale?* Am I an *inundation*, such as that of the Nile, whose risings are eagerly watched by appointed officers; or a *dragon* (as the word is translated, ch. 30. 29; Mi. 1. 8; Mal. 1. 3), that is, as a *crocodile*, which is also watched lest it should destroy those who observe the inundation. *C.*]

Ver. 21. [Job does not absolutely deny his sin (see ver. 20), but merely questions its magnitude in the sight of the 'Observer of men,' and murmurs against what he judges the long delay of pardon. *C.*]

REFLECTIONS.—Our life hath its bounds and form unalterably fixed by God's decree. But how short-lived and hard is the condition of mankind on earth! Surely then we ought to be humble, whose bodies are so vile, and our days so empty and short? And sweet must the heavenly rest be to those who get thither through so much tribulation. It is proper therefore to die with affections quite weaned from this world and set on things above. But if the saints' afflictions can be so terrible, so constant on earth, what must hell be to the wicked for evermore! How terible to be driven thither in our wickedness! to fall into the hands of an angry God! The views then of our near approaching death ought to animate our confessions of sin, our cries for pardon of it, and deliverance from it. It is a mercy that the blood of Jesus Christ cleanses from all sin, the most unadvised and desperate expostulations with God not excepted: and sprinkled with this, we may cheerfully bid adieu to this valley of tears and sorrows.

CHAPTER VIII. Not without a mixture of mistake, rage, and pride, Bildad replied, 2. How long wilt thou outrageously pour forth what is dishonourable to God and unprofitable to men; and brutishly violent, noisy, and presumptuous? 3. Can God, who has no reason to fear the displeasure or court the favour of any, wretchedly and wickedly deal unjustly with men? 4. Suppose he has fearfully punished thy children for their wickedness; 5. Yet thy humble, speedy, and penitent supplication to him for mercy would meet with due regard. 6. And wert thou thyself sincere in heart, and upright in conduct, he would, all of a sudden, bestir himself to help thee, and restore thee and thy family to its wonted peace and prosperity. 7. And however low and contemptible thy condition is at present, he would render thy happiness and glory more eminent than ever. 8–10. And as you look on us as mere ignorant upstarts, carefully inquire of the most aged and best informed, and they will assure you that God never punished but for sin, and never rejected a penitent person. 11, 12. And that as rushes and flags without abundant moisture quickly wither of their own accord; 13, 14. So without true piety, and a real enjoyment of the divine favour, the highest professions of religion, and the greatest prosperity and most extensive hopes of happiness, will quickly issue in apostasy, infamy, disappointment, and self-wrought wretchedness. 15. The wicked man may attempt to rely on his friends, family, or wealth, and may exert himself to the utmost to retain what he has, but to no purpose. 16. The external smiles of Providence may render his prosperity remarkable for a little time; and his family, wealth, and honour may greatly flourish and increase. 17. He may appear deep-rooted amidst outward enjoyments; and, in height of glory and apparent stability, may vie with the loftiest buildings of marble. 18. But quickly shall his native soil swallow him up into ruin: and he and all that he had shall quickly disappear and be forgotten. 19. Such is the mad and unsubstantial joy of the wicked, and the issue of their flourishing prosperity; while others are exalted from meanness and poverty to fill their place in the world. 20. For—mark it as a certain and important truth—the mighty God will never despise, or loathe, or refuse to help and comfort an upright saint; nor will he strengthen, support, or deliver evil-doers. 21, 22. Wert thou perfect, or thoroughly penitent, he would bless thee till his favours had overwhelmed thee with raptures of thankful praise; they who hate thee and rejoice at thy present troubles should be confounded at thy restoration, while they and theirs should irrecoverably perish.

Ver. 11. [*Can the rush.* Believed to be the Egyptian *papyrus*. The *rush* and the *flag* are green and flourishing above other plants while they have mire and water, but wither before any other herb when these are dried up—meet emblem of man's transient prosperity, which withers in a moment under the displeasure of God!—*Note*, There is but one kind of plant that can never wither—the believing branch in the true vine, Jn. 15. 7, 16; 17. 10–12. *C.*]

REFLECTIONS.—Men readily follow one another in running down those who are singularly distressed. And much sooner do they perceive other men's sins marked in their judgments than their own. But in every affliction it is always wise to have recourse to God for help. His blessing can soon make a remarkable change for the better in our lot. And if he knows our integrity, it matters little though men esteem us as hypocrites. God often gives his people indirect hints of the kindness which he intends for them, by words never intended for that purpose by the speakers. And the knowledge and experience of others ought carefully to be improved for our instruction and comfort. What a common sin among professors is hypocrisy and dissimulation! What a sad source of it is forgetfulness of God! But the hope of hypocrites will put the most fearful cheat upon themselves. Though it flourishes awhile, it perishes at last. And the things of nature around us suggest the most important admonitions, did we but consider them aright. The most precious truths are often abused through the misapplication of them, to make the heart of the righteous sad, and the souls of the wicked to triumph. Let me therefore never be a harsh judge of others, and never too mild with respect to myself. Let me never judge of people's character by their outward lot. It is not time, but the last judgment and eternity, that will reduce all things to apparent order.

CHAPTER IX. Immediately Job replied, 2. I know indeed that God is righteous, and that he ordinarily punishes the wicked and favours the godly. But what frail man can, in your sense, be just before God? 3. If God please to call him to a strict account he cannot answer for one of a thousand of his thoughts, words, or actions. 4. And while God is infinitely righteous, his knowledge, wisdom, and power are so unbounded, that it is impossible for any to harden himself in rebellion against him and peacefully prosper. 5–9. *Against him* who can in a moment remove and overturn the largest mountains—who can shake the earth out of its place, and shatter its rocky foundations—who can at pleasure forbid the rising of the sun or shining of the stars—who at pleasure spreads out or dispels the clouds, and triumphantly treads upon the swelling waves of the sea, all being subject to his will—who makes and governs all the starry constellations which appear in the north or south parts of our world. 10. And does works unsearchably marvellous and unnumbered. 11. In his providential dispensations he can pass before me and attack me; can quickly pass by and rush upon me, and continually set his works before me: and yet I cannot perceive him nor understand them. 12. Behold! he can suddenly or forcibly snatch away whatever a man has, and none can resist his infinite power, or make him to restore it, or even bring him to account for his conduct. 13. If he, the object of our adoration, continue the displays of his terrible majesty and almighty wrath in the infliction of just

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.[3]

22 They that hate thee [z]shall be clothed with shame; and the dwelling-place of the wicked shall come to nought.[4]

CHAPTER IX.

1 Job, acknowledging God's justice, showeth there is no contending with him. 22 Man's innocency is not to be condemned by afflictions.

THEN Job answered and said,

2 I know *it is* so of a truth: but [a]how should man be just with God?[1]

3 If he will contend with him, he cannot answer him [b]one of a thousand.[2]

4 *He is* [c]wise in heart, and mighty in strength: [d]who hath hardened *himself* against him, and hath prospered?

5 Which [e]removeth the mountains, and they know not; which overturneth them in his anger;

6 Which [f]shaketh the earth out of her place, and the [g]pillars thereof tremble;

7 Which [h]commandeth the sun, and it riseth not, and [i]sealeth up the stars;

8 Which alone [k]spreadeth out the heavens, and[l] treadeth upon the waves[3] of the sea;

9 Which[m] maketh Arcturus, Orion, and Pleiades,[4] and the chambers of the south;[5]

10 Which[n] doeth great things past finding out; yea, and wonders without number.

11 *Lo,*[o] he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 Behold,[p] he taketh away, [q]who can hinder him? who will say unto him, What doest thou?

13 *If*[r] God will not withdraw his anger, the proud helpers do stoop under him.[6]

14 How[s] much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, [t]though I were righteous, *yet* would I not answer, [u]*but* I would make supplication to my Judge.

16 If [x]I had called, and he had answered me; *yet* would [y]I not believe that he had hearkened unto my voice.[7]

17 For he [z]breaketh me with a tempest, and multiplieth my wounds [a]without cause.[8]

A.M. cir. 2484.
B.C. cir. 1520.

3 Heb. *shouting for joy,* Is. 65. 13. Ps. 63. 11; 126. 2.

x Ps. 132. 18; 35. 26, 29; 71. 13; 109. 28, 29.

z 4 Heb. *not be,* ver. 13. Pr. 3. 33. Zec. 5. 4. Ps. 69. 25, 27.

CHAP. IX.

a ch. 4. 17; 25. 4, 6. Ps. 143. 2; 130. 3. Ro. 3. 19, 20. Ga. 2. 16; 3. 11; 5. 4.

1 Or, *before God.*

b Ro. 3. 19, 20. 1 Jo. 3. 20. Ps. 40. 12.

2 Once in a thousand times.—C.

c ch. 36. 5; 37. 9–24; 37. 23; ver. 19, 32, 13. Ps. 147. 5. Jude 24, 25.

d Is. 37. 4. 1 Co. 2. 22. ch. 41. 10. Mal. 3. 13.

e Ps. 58. 8, 46. 2, 3; 114. 4. Hab. 3. 6. Na. 1. 5. Am. 9. 5. Zec. 14. 4, 5. Re. 16. 20.

f He. 12. 26.

g Ps. 75. 3; 11. 2, 8.

h Ps. 135. 6. Da. 4. 35. Joe. 2. 2. Am. 4. 13; 5. 8; 8. 9. Jon. 1. 10, 12, 15.

i ch. 3. 4, 6. Eze. 32. 7. Ac. 27. 20. Is. 13. 10.

k Ge. 1. 6. Ps. 104. 2, 3. ch. 37. 18. Is. 40. 22–26.

l Hab. 3. 15. Ps. 93. 3, 4; 65. 7; 89. 9; 107. 29. Mat. 14. 25. Mar. 6. 48. Je. 5. 22.

3 Heights.

m ch. 38. 31, 32, &c. Am. 5. 8. Ps. 147. 4.

4 Heb. *Ash, Cesil, and Cimah.*

5 The constellations of the southern, which are unknown in the northern hemisphere.—C.

n ch. 5. 9. Ps. 72. 18; 40. 5; 145. 5, 6; 72. 18.

o ch. 23. 3, 8, 9; 35. 14.

p Is. 43. 13. Je. 28. 6. Ro. 9. 20. ch. 23. 13; 33. 13. Ac. 20. 22. Da. 4. 35. Ps. 135. 6; 115. 3.

q Heb. *who can turn him away?* ch. 11. 10.

r Is. 30. 7; 31. 2. ch. 40. 2, 11, 12. Eze. 21. 26. Da. 4. 37. Lu. 14. 31.

6 Beneath him must the mightiest stoop. —*Boothroyd.*

s ch. 40. 5. 1 Pe. 3. 15.

t ch. 10. 15. Ro. 3. 19. 1 Co. 4. 4. Ge. 18. 27, 30. Ho. 12. 4. Mat. 5. 24, 25.

u ch. 34. 31.

x ch. 29. 2. 5. Ge. 48. 3. Ps. 18. 6; 116. 1, 6. 8; 134. 4, 6.

y Ex. 6. 9. Ju. 6. 13.

7 But that what he had thus done he had done from his mere good-will and mercy, and not for any power or right I had over, or any merit I could plead before him.—C.

z Ps. 87. 15–17. 7, 9, 10. Je. 23. 19. Eze. 13. 13. Is. 28. 17.

a ch. 2. 3; 34. 6. Jn. 9. 3. Mat. 26. 15.

8 Not without *any* cause, for Job had acknowledged his sin (ch. 7. 20 ver. 20), but without any such special cause in concealed sin, hypocrisy, or profligacy, as his friends had alleged against him.—C.

A.M. cir. 2484.
B.C. cir. 1520.

b ch. 7. 19. Ps. 88. 15–17. Je. 9. 15.

c ch. 3. 20; 23. 15, 17. 2 Sa. 7. 28. Lu. 1. 3. 1 Jo. 1. 9; 2. 20, 21.

d 1 Co. 10. 22; 1. 29, ver. 4.

e ver. 30, 31. Ps. 143. 2.

f ver. 2, 3. Ps. 130. 3; 143. 2. Pr. 27. 20. Lu. 16. 15. 2 Co. 4. 4. 1 Ja. 1. 8, 22.

g Phi. 3. 7–9. Is. 64. 6. Lu. 17. 10. Ge. 32. 10. ch. 7. 16.

9 If I said I were perfect, I would not know my own soul—the assertion would prove my ignorance of my own heart. And the more thoroughly I know myself, the more must I despise all vain pretensions to perfection in the sight of God.—C.

h Ec. 9. 1, 2. Eze. 21. 3

1 ch. 13. 19; 27. 20, 21; 34. 20. Ps. 80. 5.

k Ps. 22. 13. Zec. 13. 9. 1 Pe. 1. 7; 4. 12. He. 11. 36, 37.

l Je. 12. 1, 2. Ps. 73. 3, 12, 13; 17. 3, 7, 15.

m Ps. 69. 29, 82. 12. Ex. 9. 6. or Is. 29. 10.

1 If God do not this, who does? It cannot be chance, it must be providence. —C.

n ch. 7. 6. Ps. 39. 5; 90. 9; 103. 15, 16. Ja. 4. 14. 1 Co. 7. 31. Hab. 1. 8. La. 4. 19.

2 See note Ex. 8. 14. —C

o ch. 7. 13.

p Or, *strengthen.* Am. 5. 9

q Ps. 119. 120; 88. 16; 77. 3, 9.

r Ex. 20. 7. Ps. 139. 19. 1 Pe. 2. 20. 2 Pe. 2. 14. Eze. 18. 24. Ps. 73. 13.

3 I am sinful, why then attempt to prove mine innocence? —C.

s Je. 2. 22; 18. 14. Ps. 18. 20, 23; 130. 3; 26. 6; 15. 1, 2; 24. 4.

4 At once cooling and cleansing.—C.

t Ps. 139. 8; 143. 2, 6; 1. 2.

u Or, *make me to be abhorred,* Ps. 21. 27. Lu. 13. 14.

x Ec. 8. 10. Is. 45. 9. Je. 40. 19. Ro. 9. 20. Nu. 23. 19. ver. 3. 14. 15.

5 Heb. *one that should argue.*

6 Or, *arbitrator.*

y 1 Sa. 2. 25, ver. 19, with 1 Ti. 2. 5. He. 8. 6. 9. 15; 12. 5. Ps. 106. 23.

z Ps. 39. 10.

a Ps. 90. 11. ch. 31. 23, 37. 23. 33. 12. 34. 12.

7 Heb. *but I am not so with myself.*

8 His trial is not removed, therefore I dare not speak. Ps. 39. 10.—C

CHAP. X.

1 Or, *cut off while I live.*

a ch. 7. 16; 8. 9. 1 Ki. 19. 4. Jonah 4. 3, 8.

2 'Weary,' heartsick. "I will leave my complaint upon myself;" I will indulge my grief, and seek no comfort.—C.

b ch. 7. 11; 13. 13; 21. 4.

c ch. 6. 2–4, 26. 6, 16; ver. 15, 16. Ps. 32. 3, 5.

18 He[b] will not suffer me to take my breath, but filleth me with [c]bitterness.

19 If *I speak* of strength, lo, [d]*he is* strong: and if of judgment, who [e]shall set me a time *to plead?*

20 If I [f]justify myself, mine own mouth shall condemn me: *If I say,* I *am* perfect, it shall also prove me perverse.

21 *Though* [g]I *were* perfect,[9] *yet* would I not know my soul; I would despise my life.

22 This *is* [h]one *thing,* therefore I said *it,* He destroyeth the perfect and the wicked.

23 If [i]the scourge slay suddenly, he will laugh at the [k]trial of the innocent.

24 The[l] earth is given into the hand of the wicked: he [m]covereth the faces of the judges thereof; if not, where, *and* who *is* he?[1]

25 Now my days are [n]swifter than a [2]post; they flee away, they see no good.

26 They are passed away as the swift ships; as the eagle *that* hasteth to the prey.

27 If[o] I say, I will forget my complaint, I will leave off my heaviness, and [p]comfort *myself;*

28 I [q]am afraid of all my sorrows, I know that thou [r]wilt not hold me innocent.

29 *If* I be wicked, why then labour I [s]in [s]vain?

30 If I [t]wash myself with snow-water,[4] and make my hands never so clean;

31 Yet shalt thou [u]plunge me in the ditch, and mine own clothes shall [z]abhor me.

32 For *he is* [y]not a man, as I *am, that* I should answer him, *and* we should come together in judgment.

33 Neither is there any [5]daysman[6] betwixt us, *that* might [t]lay his hand upon us both.

34 Let him take [a]his rod away from me, and let not his fear [b]terrify me:

35 *Then* would I speak, and not fear him; [7]but *it is* not so with me.[8]

CHAPTER X.

1 Job, taking liberty of complaint, expostulateth with God about his afflictions. 18 He complaineth of life, and craveth a little ease before death.

MY soul [1]is [a]weary[2] of my life; I [b]will leave my complaint upon myself: [c]I will speak in the bitterness of my soul.

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punishments, the most proud, powerful, and fierce helpers and avengers must yield to his influence, and confess their inability to relieve us. 14. How then can I, a poor, weak, unbefriended wretch, answer him in judgment; or choose, give sense to, and order my words in debating with him! 15. Though my case were ever so just, nothing would become me but to make humble supplications to my tremendous and omniscient Judge who contends with me. 16. And if he had graciously accepted my supplication, and even promised to grant the request of such a poor and wretched creature as I am, I could not believe it. 17. Since, without my being conscious of any uncommon wickedness, he breaks me to pieces by a fiery whirlwind of his judgments, and multiplies my painful afflictions. 18. He allows me no interval from trouble, no ease under it, but fills me with the most tormenting troubles and bitter griefs. 19. Should I be inclined to dispute with him by force, lo! he is infinitely more powerful than I. Should I be inclined to cite him at law, who, higher than he, could be our judge and appoint us a time or place of hearing? 20. Though I am guilty of no allowed crime, yet his majesty and holiness would make me condemn myself: and though I be no hypocrite, my attempts to justify myself before him would prove me perverse. 21. Though I were ever so perfect I durst not, on my own consciousness, debate the matter with him, nor insist that my soul were really such in his view; but I would undervalue, disapprove, and loathe my practice before his infinite holiness; and would rather lose my life than dare to contend with one of boundless majesty. 22. All that I have affirmed and insist upon is this important truth, that God, in sovereignty, fearfully afflicts the righteous as well as the wicked. 23. When the most fearful calamities fall upon and suddenly kill men, he often, with seeming pleasure, for their trial grievously afflicts the most innocent. 24. Who but he prospers the wicked, and gives the earth to be possessed by wicked men, and ruled by blind judges, who, from ignorance, misinformation, bribery, or partiality, pass unrighteous decisions? 25, 26. I myself am an instance of his sovereign management. My days of prosperity have quickly passed away without substantial comfort; and my natural life, amidst inexpressible misery, posts on to an end, more swiftly than the boat of paper reeds is hurried down the rapid stream, or the hungry eagle alights upon his prey. 27, 28. If I attempt to forget my calamities, lay aside my mournful looks, pluck up my spirits, and cause my face to shine with a smile, my tormenting pains and sorrows terrify my mind: and I find by experience that thou, O God, wilt not remove my trouble as if I were innocent. 29. I see that I shall be held and punished as one that is wicked—why then do I thus fatigue myself in vindicating my innocency? 30. Though I could wash myself by the most effectual vindications, and thoroughly purge my practice with purity itself, 31. Thou, O infinitely holy God, wouldst plunge me into depths of noisome afflictions and of filthy ulcers; and my discovered wickedness and manifest troubles should hold me forth as quite abominable: 32. For God is so infinitely above me that I cannot, dare not, enter into a debate or plea with him. 33. Neither, indeed, is any umpire or arbiter to be found who could order us to silence, or oblige us both to stand to his award. 34, 35. If he would remove from off me this heavy trouble, and not terrify me with the dread of his power and majesty, then would I freely speak, without any slavish fear of

2 I will say unto God, Do not [a]condemn me; [b]show me wherefore thou contendest with me.

3 *Is it* good unto thee[3] that thou [c]shouldest oppress? that thou shouldest despise [d]the work[4] of thine hands? and [e]shine upon the counsel of the wicked?

4 Hast thou [f]eyes of flesh? or seest thou as man seeth?

5 *Are* thy [g]days as the days of man? *are* thy years as man's days,[5]

6 That thou [h]inquirest after mine iniquity, and searchest after my sin?[6]

7 Thou [m]knowest that I am not wicked;[7] and *there is* [n]none that can deliver out of thine hand.

8 Thine hands [o]have[8] made me, and fashioned me together round about; yet thou dost [p]destroy me.

[a] De.32.39.Jo.10.29.Ps.50.22.ch.9.12. [b] Heb. *taken pains about.* [c] Ps.139.15,16;119.73.Is.43.7;44.2.Ge.2.7. [d] ch.19.10.Is.64.8,9 ver.16. Jonah 4.10.

A.M. cir. 2484. B.C. cir. 1520.

[d] Pr.17.15. Ro.8.1, 34.Ps.143.2.
[e] ch.34.32.Le.3. 4;5.16,17.
[3] Is it befitting the Judge of the whole earth?—*C.*
[f] Nu.11.15. Ru.1. 20. La.iii. Ps.lxxxviii. lxxvi.xxii.
[g] Ps.138.8. ver.8. Ep. 2.10;3.9.
[4] Heb. *labour.*
[h] Ps.73.3-22.Je.12.1 -3.ch.xxi.
[i] 1 Sa.20.1. Ro.7.14.
[k] Ps.90.2,4.2 Pe.3.8.
[5] The original words for *years* are different, and may be rendered, 'Are thy days as the days of miserable man? Are thy years as the days of the mighty?'—*C.*
[l] ch.14.16,17. Je.50. 20.Ps.10.14.
[6] Not like man in his misery, thou art inquiring after the perpetrator of injury; or like man in his might, thou art engaged to punish him.—*C.*
[m] Ps.17.3;26.1,2; 139.1,2,23,24.Is.38.3.
[7] Not denying that he had sinned (see ch.7.20; 9.20), but denying that he was the wicked profligate his friends described him to be.—*C.*

A.M. cir. 2484. B.C. cir. 1520.

[g] Is.43.9;64.8. Je.18. 6.ch.33.6.Ro.9.21.
[f] Ge.2.7;3.19. Ps.90. 3.Ec.12.7.
[8] Fashioned me as the clay of this potsherd (ch.2.8), and wilt thou reduce me to dust as these ashes in which I sit?—*C.*
[s] Ps.139.14-16.
[t] 2 Co.5.1,4. 2 Pe.1. 14.Ps.139.15.
[1] Heb. *hedged.*
[u] Ge.2.7. Mat.6.26. Ac.17.25,28. ch.33.4. Ps.22.9,10.
[x] Ro.11.33. Ec.8.7. Is.40.14 Pr.25.2.
[2] All these things thou rememberest, Ps.119.11. I know my record is with thee. ch.16.19.—*C.*
[y] ch.14.16,17;13.26. Ps.139.1;130.3.
[z] Ex.20.7;34.7. Am. 3.2.
[a] Is.3.11;65.Ro.2.8, 9.
[b] ch.9.20,21. Lu.17. 10. Is.64.5. Phi.3.8,9. Ge.32.10.1 Ti.1.15,16.
[c] Ex.3.7. Ps.25.18; 119.153. La.1.20.
[d] Is.38.13. ch.19.6. La.3.10. Ho.5.14;13. 7,8.
[3] As a fierce lion roused, thou springest upon me.—*C.*
[e] De.28.59. Nu.26.29, 30.ch.18.

9 Remember, I beseech thee, that thou hast made me [q]as the clay; and wilt thou bring me into [r]dust again?[9]

10 Hast[s] thou not poured me out as milk, and curdled me like cheese?

11 Thou hast [t]clothed me with skin and flesh, and hast fenced[1] me with bones and sinews.

12 Thou hast granted me [u]life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou [x]hid in thine heart:[2] I know that this *is* with thee.

14 If I sin, then thou [y]markest me; and thou wilt [z]not acquit me from mine iniquity.

15 If[a] I be wicked, woe unto me; and [b]*if* I be righteous, *yet* will I not lift up my head. I *am* full of confusion; therefore [c]see thou mine affliction;

16 For it increaseth. Thou [d]huntest me as a fierce lion;[3] and again thou [e]showest thyself marvellous upon me.

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him, in my own vindication; for I am not such a hypocrite as you allege. But, alas! sorrows and fears oppress my spirit.

Ver. 1. [Job admits the truth of the principle enunciated at the close of Bildad's address; namely, that God's acts and judgments are always right and just. He goes on to show that it would be impossible for man to dispute this; for if God should even condescend to enter into controversy with man, he would not be able to give him information on one of a thousand subjects that might be brought into discussion. Fear would awe him; his finite and fallible mind would utterly fail before the infinite and infallible Jehovah. To discuss or question God's dealings would therefore be mere presumption. *P.*]

Ver. 9. [*Arcturus*—Aben Ezra says it is a northern constellation, composed of seven stars, constituting *Ursa Major*. *Orion*—Aben Ezra concludes it to be *Antares*, a star in the constellation *Scorpio*. *Pleiades*, a cluster of stars in the constellation *Taurus*. Of these some additional remarks will be required on ch. 38. 31 *C.*]

Ver. 14. [Job's conception of the nature and attributes of God is clear and full. He was totally free from false and imperfect views which we discover even in the most distinguished of heathen philosophers. Here God is represented as a Spirit of infinite wisdom, power, and justice. All things are admitted to be subject to his direct control. The universe which he created he governs. *P.*]

Ver. 22. [He afflicts and cuts off both good and evil men, therefore outward calamities are no certain indications, as you suppose, of the sufferer's profligacy and of God's displeasure. *C.*]

Ver 23. If the scourge (the wicked oppressor) slay suddenly, the innocent will also be allowed to perish though false witness and unjust judgment, and thus come to the same end as the wicked. *C.*]

Ver. 24. [*Covereth the faces of the judges.* Gives up not merely the innocent to trial and condemnation, but righteous judges to have their faces covered; that is, to be themselves tried and condemned for their righteous administration of the law. See Es. 7. 8. *C.*]

Ver 26. ['Job gathers images of swiftness from earth (the posts), from water (the light ships of reed or papyrus, such as float swiftly on the Nile), and from the air (the eagle), to describe the rapidity with which his days of happiness have passed away' (*Wordsworth*). *P.*]

Ver. 33. [The Hebrew word translated 'daysman' signifies 'one who makes clear,' 'one who arbitrates in a matter. The general sense is plain enough, but the doctrinal point involved is whether Job can have had any reference to Christ, the great Mediator. There is a reading of great importance found in some early MSS. It would convert the clause into a prayer:—'O that there was a daysmen between us!' The latter part of the verse suggests the idea that Job must have formed some conception in his mind of one who having two natures, the divine and human, touches both God and man, and brings them together so as to make an atonement. *P.*]

REFLECTIONS.—O the infinite goodness of God! And what is man, so mean, so sinful, that he should be mindful of him! How incapable of advancing a justifying righteousness before him! Dreadful is the case of those devils and men who harden themselves against him. His excellencies are plainly marked in his works of creation and providence. Happy are they whose God is JEHOVAH! and inexpressibly miserable his most powerful and proud opposers! In incontestable goodness he often afflicts the righteous and prospers the wicked. And it is hard to complain much of our troubles without mingling somewhat reproachful to God. Let therefore the thoughts of my own meanness, sinfulness, and mortality keep my mind low and silent before him. It is his mercy, not my merits, that must be my only plea. Conceit of my sinless perfection, and of the worth of my righteousness, will but manifest my ignorance of the spirituality of his law and of my own corruption. Let me always stand in awe of him and the power of his wrath. Let me tenderly pity such as are wounded in spirit, and earnestly pray for them, as they can sometimes scarcely pray for themselves. Let me always entertain kind and honourable thoughts of God; as hard thoughts of him are inlets to much sin and sorrow. But above all, let me bless him that Jesus Christ is the Mediator between himself and me, and that my soul is not under extreme anguish and disquiet. And while I walk in the light of the Lord, let me rejoice therein, but rejoice with trembling. Who knows what change a night or a day may bring forth!

CHAPTER X. My soul bursts asunder with weariness of being detained in the cords of natural life. I will therefore permit my complaints to vent themselves freely, be the issue what it will. I will speak fervently in the bitter anguish of my soul. 2. I will say to God, Do not condemn and punish me as a wicked man, but cause me to know for what sin or reason I am so peculiarly afflicted. 3. Is it either pleasant, profitable, or honourable to thee, or is it just and equal, that thou shouldst spoil me of all I had, and thus load me with tormenting troubles: or that with an enraged mind thou shouldst contemn the work of thine hands as good for nothing but to be a spectacle of misery? or that, by thy providential dispensations, thou shouldst appear to confirm the thoughts or encourage the practices of the wicked? 4–6. Are thy views of my conduct and state short-sighted, biased, or malignant? Are thy days so short that thou must punish me in this sudden and severe manner all at once? Are thy researches after truth tedious that thou shouldst thus by tortures attempt to force a confession of guilt from me? 7. Thou canst not but know that I am no hypocrite, and that if thou punish, none can deliver me from thy judgments. 8. By thy creating power I have been curiously and elaborately bound together with sinews; bound together in my whole frame: and wilt thou, as a raging lion, utterly tear me asunder and swallow me up? 9. Remember that thou, as my Potter, hast formed me out of the clay; and wilt thou, in this sudden and fearful manner, so quickly reduce me to dust by death? 10. Didst thou not, in the womb, purify my substance as milk, and curdle and compact the liquid matter of which my body was framed? 11. Didst thou not cover my inward parts with skin and flesh, and curiously fence and weave me together with bones and sinews? 12. Didst thou not grant me the entrance and continuance of life? And hath not thy providential care and kindness preserved me from dangers and death? 13. And, notwithstanding, hadst thou a secret purpose thus to afflict me?—I find, by experience, that it was then determined with thee, 14. That if I should sin, thou wouldst watch over me to punish me, without the least patience, pardon, or pity. 15. That if I should be wicked, fearful judgments should fall upon me; and though I should live holy and innocent, I should nevertheless be oppressed with trouble. I am full of confusion and shame on account of my uncommon circumstances; therefore look with pity on my inexpressible misery. 16. Shall my trouble still increase and exalt itself over me? Wilt thou follow me close with plagues, as a fierce lion hunteth his prey? Wilt thou, by repeated strokes of judgment, set me up as a distinguished spectacle of thy marvellous power and wrath to all around me? 17. Wilt thou bring fresh plagues upon me as witnesses of thy continued displeasure? Wilt thou still afflict me more and more? Shall nothing but diverse forms and multitudes of trouble assault me? 18. Why then didst thou bring me out of the womb at all? Why did I not die in the womb, without ever being seen on this wretched earth? 19. Or die in the birth, that I might have been carried from the womb to the grave? 20. Shall not the momentary duration of my life quickly cease? Shall I not then be allowed a short reprieve from trouble, 21, 22. Before I go to the dark region of the grave, where there is no orderly succession of day and night, summer and winter, labour and rest, but one perpetual night of gross darkness?

Ver. 2. ['Do not condemn me' thus to suffer under thine own hand, and then under the unjust accusations of my friends, without showing why these complicated calamities are sent, and without any divine interference or human sympathy for their relief. *C.*]

Ver. 10. [The whole process of human nutrition is by milk poured out as a fluid, and then consolidated as cheese. This is not merely true of the child sustained by the maternal aliment, but equally true through all the after-stages of life. For whatever food is received into the stomach there undergoes the first process of digestion, and is afterwards farther changed into chyle; whence by the lacteals—an innumerable system of absorbent vessels—it is carried into the thoracic duct in the form of milk, next it is commingled with the blood, which it thus serves to renew; and being in that form carried throughout the whole

17 Thou renewest thy [f]witnesses[4] against me, and increasest thine indignation upon me; changes[g] and war[5] *are* against me.

18 Wherefore[h] then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been; I should have been carried from the womb to the grave.

20 *Are*[i] not my days few? cease *then, and* let me alone, that I may take comfort a little,

21 Before I go *whence* I [k]shall not return,[6] *even* to the [l]land of darkness, and the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAPTER XI.

1 Zophar sharply reproveth Job for justifying himself. 7 God's counsels are unsearchable. 13 The assured blessing of repentance.

THEN answered Zophar the Naamathite, and said,

2 Should not the [a]multitude of words be answered? and should a man full of talk[1] be justified?

3 Should thy lies[2] make men hold their peace? and when thou [b]mockest, shall no man make thee ashamed?

4 For thou hast said, [c]My doctrine *is* pure, and I [d]am clean in thine eyes.

5 But [e]O that God would speak, and open his lips against thee;

6 And that he would show thee the [f]secrets of wisdom, that *they are* double to that which is![3] Know therefore that God [g]exacteth of thee *less* than thine iniquity *deserveth*.

A.M. cir. 2484. B.C. cir. 1520.

f That is, *thy plagues*, ch. 16.8,16.4.

4 *Witnesses* — weapons, troops.—*C.*

g Ps.73.14,34.19.Ac. 14.22. Jn.16.33.2 Ti. 3. 12.Ro.3.19,He.12.6.

5 Every change is but a new attack of calamity.—*C.*

h ch.3.11. Je. 15. 10; 20. 17, 18. Nu. 14. 2, 3. Ec.4.3;6.3-5.

i ch.7.6,16; 8.9; 14.1. Ps.103.15;39.5,13.

k ch.7.8-10. 2 Sa.12. 23.Ec.8.6.

6 Whence I shall not return to the relations and persons of this life.—*C.*

l ch.3.5,14-19.Ps.88. 6,12,18;23.4 with Ps. 23.21-23.

CHAP. XI.

a Ac.17.18. Ja. 1.19. Pr.10.19.Ec.5.7.

1 Heb. *a man of lips.*

2 Or, *devices*

3 Bildad had accused Job of hypocrisy or prodigacy (chap. 8.13). Zophar surpasses him in uncharitableness, and rudely accuses him of lying: the charge of which is ordinarily most insulting and provoking, as it is the meanest and most cowardly of all the vices—the sin by which Satan blighted paradise—the sin by which he peoples the hopeless regions of darkness, Re. 22. 15.—*C.*

b ch. 6. 24, 25, 25,26; 13.9,27.2.

c ch.6.10,30;42.7,8.

d ch.10.7,9. 27; 34.5, 6,35.2.

e ch. 9. 35. with xxxviii.—xli.

f Da.2.28. Ps. 25. 14. Ep. 3. 10. Mat. 13. 11. Ro 11.33,34.

3 That is, doubly more than what is imagined possible; including not only all that we know, but all we have forgotten, together with those errors and secret faults that elude our own discovery and comprehension. Ps.19.12.—*C.*

g Ezr.9.13. La.3.22, 37 ch.31.27. Ps. 103.10.

A.M. cir. 2484. B.C. cir. 1520.

h Ec.3.11. Is. 40.28. Ro.11.33. ch.26.14; 36. 26.1Co.2.9.Ep. 3.18,19.

4 Heb. *the heights of heaven.*

i Ps.92.5; 147.5. Ro. 11.33.Ep.3.18,19.

k ch.12. 14. Re. 3. 7. Ps.41.8;68.7. De.32.39. Ex.18.11.

5 Or, *make a change.*

l Heb. *who can turn him away?* ch. 9.4.12.

m Je.17.10. He.4.13. Re.2.23.Ps.10.14. Ju.2. 22,23.

n Heb. *empty.* Ps.62. 9;73.20;94.11;94.8 Ec. 3.19;5.3. Je.2.5;4. Ec.3. 18.Ro.3.10.

6 Will he accept the hollow-hearted person? or will the wild ass's colt be tame for him?—*M. Good.* 'Wild ass's colt' an Arabic description of a wild, intractable, and contumacious man.—*C.*

o ch 5 8;22.21. *c* Ch 12.22; 16.3. Ps. 143.6. 2 Sa.7.3.

p Is. 1. 15. Ps. 26.10; 66.18.

q Ja.4.8. Ps.24.4; 26. 8.1 Ti.2.8.

r Je.4. 14; 13.27. Ps. 101.3.

s ch. 22.26,10.33.1 Jn. 3.21, with Ge. 4. 5,6. 2 Co.1.12.

t ver. 41. 51. Is. 54.4; 65.16.Jn.16.22. Pr.31.6, 7.

u Ps.37.6; 112.4. Mi. 7.9. Phi. 2. 15. Is. 58. 8, 10. Pr 4.18. Ca.6.10.

7 Heb. *shall arise above the noon-day.*

x Ps. 3. 5;4. 8; 127. 2. Le.26.5. Pr.3.24. Eze. 34.25.

8 Either *dig* in thy field peaceably during the six days of labour, and enjoy in safety the *rest* of the Sabbath: or *dig wells* for thy family and flocks, and be at rest, as Isaac at the well he had digged at Rehoboth, Ge. 26. 22. —*C.*

y Pr.19.6. Ps. 45. 12. Ge.26.26.

9 Heb. *entreat thy face.*

1 Shall seek thy friendship and protection, Ge. 21. 22; 26. 28.—*C.*

z ch.31.16. Ps. 69. 3, 23. Je. 14. 6. La. 4.17. De.28.65.

a Heb. *flight shall perish from them.* Am.2.14;9.1.

b ch.8.14;18.14. Je.2 25. Eze.37.11. Pr.11.7.

2 Or, *a puff of breath.*

7 Canst thou by searching [h]find out God? canst thou find out the Almighty unto perfection?

8 *It is*[4] as high [i]as heaven; what canst thou do? deeper than hell; what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If[k] he cut off,[5] and shut up, or gather together, then [l]who can hinder him?

11 For he [m]knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For [n]vain man would be wise, though man be born *like* a wild ass's colt.[6]

13 If thou [o]prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* [p]in thine hand, [q]put it far away, and let not wickedness [r]dwell in thy tabernacles.

15 For then shalt thou [s]lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt [t]forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And[u] *thine* age shall be clearer than the noon-day;[7] thou shalt shine forth, thou shalt be as the morning.

18 And [x]thou shalt be secure, because there is hope; yea, thou shalt dig[8] *about thee, and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, [y]many shall make [9]suit unto thee.[1]

20 But the eyes of the wicked [z]shall fail, and [a]they shall not escape, and [b]their hope *shall be as* the giving up of the ghost.[2]

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body, it supplies the necessary repairs or increase to bone, muscle, and every other part of the frame. *C.*]

Ver. 11. [The whole process of the growth of the human body is here described by a few graphic touches, which show an extent of anatomical and physiological knowledge that may well surprise the thoughtful student. The last clause is particularly striking:—'Thou hast woven me, intertwined me about with bones and sinews.' *P.*]

REFLECTIONS.—To be weary of life before God sends us our discharge, is to be unfaithful to the post which he hath given us to maintain. In suffering times we should inquire into their cause that we may answer their end; and chiefly plead for the removal of our sin and of the condemnation on account of it. But those who are awed by the majesty of God often attempt easing their mind in sinful resentments. And under extraordinary troubles it is hard to forbear impeaching the goodness or equity of God by sinful murmurings. The most humble prayers are often mingled with the most peevish and proud expostulations. Neither the views of his omniscient discernment of all our sins, nor the almighty power of his correcting hand, can awe our souls into quiet submission. Nothing but the largest supplies of grace can bridle the tongue in such a case. But when God hides himself as a Saviour his work as a Maker and Preserver should lead us to admiration and thankfulness. When he changes his way towards us, we are to believe that he has reasons hid for it in his heart, which will be shortly manifested. Alas! how sin stares the best of men in the face when God lays them under heavy troubles! Happy are they whose iniquities are pardoned, and in whom the fruit of afflictions is to take away the sin that procured them. But if sins be great, troubles heavy, life and its comforts short, death and its darkness near, let us give ourselves unto prayer. Every trouble is a call from God; and every moment of reprieve from death is an opportunity to prepare for it.

CHAPTER XI. Then Zophar the Naamathite replied, 2. Dost thou think to stop our mouths with a multitude of words, or by thy talkativeness to persuade us thou art innocent? 3. Must no one confute thy false allegations concerning thine own innocence or God's dispensations of providence? And when thou hast so insolently scoffed at God and thy friends, must none expose thee to shame, by pointing forth thy wickedness? 4. Wilt thou dare pretend to God himself that thou art quite pure and unspotted in thy principles and practice? 5. Truly my earnest wish is that he would fully and freely debate the cause with thee, and confute thy mistakes; 6. And that he would show thee the hidden methods of his providence, and reasons of his wise counsels, which infinitely transcend thy conceptions, and make thee to know that thou hast deserved far more affliction than has been laid upon thee. 7. Darest thou pretend, by thy inquiries, fully to know the secrets of his providence, or the reasons of his procedure? 8, 9. Thou mayest sooner measure the height of heaven, or fathom the depth of hell, and describe the surfaces and boundaries of the earth and sea. 10. If he attack a person or family, and shut them up in chains or nets of affliction, or bring them to his public tribunal, who can resist or refute him; or cause him to restore them to liberty? 11. For he knoweth the lovers of, and dealers in, falsehood and vanity. He exactly observes and understands what emptiness and wickedness takes place, however unimportant it appears to us, and thus hath reasons for inflicting trouble that men overlook. 12. Let then the dull and self-conceited pretender to knowledge, who just now spoke, be endued with solid wisdom; and let him who appears as rude and blockish as an ass be formed into a man of understanding. 13. If thou art truly wise, forbear disputing; and in the exercise of faith and hearty repentance, apply thyself to humble supplication. 14. Reform thyself and family from whatever wickedness thou hast indulged. 15. Thus shalt thou be quickly delivered from thy loathsome disease and lamentable condition, and be firmly established in holiness and happiness. 16. The greatness of thy prosperity shall make thee forget all thy present trouble as if it had never been. 17. The remainder of thy life shall be filled up with the most glorious and ever-increasing felicity. Thy present labour, under confounding trouble, shall issue in a fresh, clear, and pleasant morning of prosperity. 18. Thy mind shall be quiet and free from terrors, in the well-grounded confidence of God's favour and protection. Thou shalt dig thy wells of water, or intrench thyself for security, and nothing shall disturb thee or thine. 19. And whilst thou art in perfect peace, without anything to disquiet thee, many, even of the great, shall humbly court thy favour and friendship. 20. But wicked men shall never enjoy the happiness they desire or expect; their refuge from, help under, or escape out of misery is utterly perished. Their firmest hope of happiness is as the giving up of the ghost, a noisy puff of breath, all on a sudden leaving them miserable and desperate.

Ver. 15. [*Without spot.* Without consciousness of sin, which is as the spot of leprosy, Le. 13. 2, 4, 19; Ep. 5. 27; He. 9. 14. *C.*]

REFLECTIONS.—It is highly indecent and sinful to be abusive and passionate in religious controversy;

CHAPTER XII.

1 Job maintaineth himself against his friends that reprove him, 13 He acknowledgeth the general doctrine of God's omnipotency.

AND Job answered and said,

2 No doubt but ye *are* [a]the people, and wisdom shall die with you.

3 But[b] I have understanding[1] as well as you; I *am* not inferior to you:[2] yea, who knoweth not such things as these?[3]

4 I [c]am *as* one mocked of his neighbour, who calleth upon God, and he [d]answereth him:[4] the just upright *man is* [e]laughed to scorn.

5 He that is [f]ready to slip with *his* feet *is as* a lamp despised [g]in the thought of him that is at ease.

6 The[h] tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But[i] ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these that [k]the hand of the LORD hath wrought this?[5]

10 In[l] whose hand *is* the soul[m] of every living thing, and the breath of all mankind.[n]

11 Doth[o] not the ear try words; and the mouth[p] taste his meat?

12 With[q] the ancient *is* wisdom; and in length of days understanding.

A.M. cir. 2484. B.C. cir. 1520.

CHAP. XII.

[a] ch.11.12. Pr.28.11. 1 Co 4.8,10.

[b] ch.13.2. 2 Co.11.5, 16.12.11.

[1] Heb. *an heart.*

[2] Heb. *I fall not lower than you.*

[3] Heb. *with whom are not such as these?*

[c] ch. 16, 10, 20: 17, 6; 21.3; 30.1. He.11.36. Ps. 55.3,6,13.

[d] Je.33.3. Ps. 91. 15. Mi.7.7.

[4] I am as one derided of his friends (thus), 'He calleth upon God, let him answer him.'—*Boothroyd.* And, thus translated, it is remarkable that they are very nearly the words of cruel mockery addressed to our Lord on the cross, Mat.27.39-43.—*C.*

[e] Pr.14.2. Mar.5.40.

[f] De.32.35. Ps.38.16, 17,94.18. Je.23.10.

[g] Ps.123.4. Lu.12.19.

[h] ch.21.7. Ps. 17.10; 37.1, 35; 73.3, 12; 92.7. Je.5.28; 12.1-3. Hab.1.3,4. Ze.11.5. Mal.3.15.

[i] Pr.6.6. Is.1.3. Je.8.7. Ps. 19.1, 2. Ro.1.20. Hab.2.14.

[k] He.2.10,13. Ro.11. 36. Col.1.16,17. Pr.16.4.

[l] Nu.16.22. De.5.23. Ac.17.25,28. Mat.10. 29.

[m] Or, *life.*

[n] Heb. *all flesh of man.*

[o] ch.34.3;6.30. 1 Co. 10.15. Ps.94.9.

[p] Heb. *palate.*

[q] ch.8.8; 32.6,7,9.

[1] All the creatures of God manifest design, and hence Job infers there must be a designer. No one is so foolish as to conclude that a complicated machine was ever made by chance: and when it is seen performing its work with more than the precision of rationality, the conclusion is inevitable, that it was designed for that end. But the body of a beast, a fowl, or a fish is a far more curious and more complicated machine, and answers hundreds of purposes that no work of man could accomplish; the conclusion is again inevitable, that the several parts of the creature were designed for their several functions.—*C.*

[2] God, ch.5.4; 36.5; 37.24. Ps.147.5. Da.2. 20. Is.40.12-29, 28, 29. Pr.8.14. Ja.1.5.

[3] ch. 9. 12; ver. 10. Mal.2.2. Je.38.7. Is.22. 22. Ge.20.18. Re.3.7. Ps.88.6,8.

[4] Heb. *upon.*

[q] Ge.8.2.7, 11. Zec. 10.11. 1 Ki.1.2. Na.1. 4. 2 Pe.3.5,6.

[r] See ver.12.

[s] Eze.14.9. Is.19.14. 2 Th.2.11. 1 Ki.22.22. Mat.24.24. Re.20.7,8.

[5] Sa. 15. 31; 17. 14, 23. Is.19.12,13. 1 Co.1. 19,20; 3.19,20. ch. 5.13, 14.

[t] Ps.2.3. Da.2.21.

[1] Loosen the bond of their authority, and adjudges them to be led captive in a grid.e, cord, or chain, examples of which may be seen in some ancient but well-preserved Egyptian sculptures. See Ps. 149.8.—*C.*

[u] Ps. 60. 12; 107. 10. Lu.1.7,8.

[v] 2 Sa.viii,x. Jos.xii. Is.45.1.

[w] ch.39.9. Is.3.2-4. 2 Sa. 15. 31. Mat. 25. 28, 29. 2 Co.11.17.

[1] Heb. *the tip of the faithful.*

[x] Ps.107. 40. Ac. 12. 23. Da.2.21,22.

[1] Or, *looseth the girdle of the strong.*

[y] 2 Ki.6.10-12. Da.2. 22. Mat.10.26. 2 Co.2. 10,11; 4.5. Ec.7.24.

[z] ch.34.22.

[1] Examples of which may be seen in the wondrous manner in which murders have often been detected after the lapse of many years.—*C.*

[a] De.28.4,11. Ps.107. 38,39.

[b] Ro.1.21. Ps. 107.4, 40. Ge.20.18. Is. 63.17. Jos. 2. 9. 2 Co. 2.14,20. Nu.24.3. Da.4.26,33.

[c] Ge.19.11. Is. 59.10. 2 Ki.6.18. De.28.29.

13 With [r]him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he [s]breaketh down, and it cannot be built again; he shutteth up[1] a man, and there can be no opening.

15 Behold, [t]he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 With[r] him *is* strength and wisdom; the [u]deceived and the deceiver *are* his.

17 He[v] leadeth counsellors away spoiled, and maketh the judges fools.

18 He [w]looseth the bond of kings,[2] and [x]girdeth their l ins with a girdle.

19 He [y]leadeth princes away spoiled, and overthroweth the mighty.

20 He[z] remov eth way the speech of the trusty,[3] and taketh away the understanding of the aged.

21 He[a] poureth contempt upon princes, and weakeneth the strength of the mighty.[4]

22 He [b]discovereth deep things out of darkness, and bringeth out to light the [c]shadow of death.[5]

23 He [d]increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them *again.*

24 He [e]taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They [f]grope in the dark without light,

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and cruel to deal harshly with them whose spirits the Lord has wounded. Harsh censures readily exceed the bounds of truth. Such as are forward in giving the lie to others are ordinarily too guilty of falsehood themselves; and none are more forward in making their appeals to God than they whose cause is bad. How little we know of God's unbounded excellencies, or of the mysteries of his wisdom and will! men often talk well concerning them to serve a bad purpose. But surely it is very unreasonable to complain under troubles, when we have not only a God of deep counsels and unsearchable perfections to deal with; but, in providence, have a mixture of undeserved mercy in the most severe afflictions we meet with. Men often proudly imagine they know much when they are amazingly ignorant: and the more ignorant they are, so are they the more unsettled and ungovernable. But in trouble there is need of a thorough reformation of ourselves and families. Yea, to have our nature changed, our heart lifted up to God in holy desires and self-dedication, and our practice rectified. And the most holy confidence towards God; holy composure in our own mind; comfortable reflection on troubles; and joyful expectation of peace, joy, and honour, attend upon sincere and gospel repentance. If God establish us we shall not fail; nor need we fear what all the powers of hell and earth can do against us. Though we may for a little suffer an eclipse, we shall at last, without spot, shine forth in the kingdom of our Father. If the anchor of our hope be fixed on the faithfulness of God, no storms can hurt or endanger our security.—But unavoidable misery awaits the impenitent; and if not before, the hope of the wicked always expires in death.

CHAPTER XII. To this Job replied, 2. No doubt you think yourselves the only men upon earth who understand divine things, by whose death all solid knowledge will be rooted out from the world. 3. But believe it, I, and even the weakest of mankind, understood all that you have said of God's infinite wisdom, power, and justice. 4. I am indeed insolently mocked by you, my fellow-professors, even while you promise me great prosperity in answer to my prayers. But it has been the common lot of upright men to be made the butts of derision by their wicked neighbours. 5. The best of men, when reduced to the point of perishing, are generally contemned and hissed at by those who wallow in worldly ease and affluence. 6. But it is certain that the most wicked and mischievous persons often prosper remarkably in this world. 7, 8. The beasts and fowls which they live upon, or are served by, can teach you pretenders to wisdom this: the earth, that affords them her plentiful and delicious fruits; and the fishes of the sea, which gratify their appetites, plainly manifest this. 9, 10. And even the most stupid of mankind must know that this is ordered by the providence of God, who is the Creator, Preserver, and Governor of both animals and men. 11, 12. Cannot our mind distinguish truth from falsehood as exactly as the palate can do sweet from bitter? And the older we grow the more wise we ought to become. 13. Much more with the eternal God is there wisdom to know all, and strength to do everything. He never mistakes in his conceptions, nor miscarries in his purposes. 14. Behold, he destroys cities, families, persons, and things; and none can restore them. He shuts up men in prisons or troubles, and none can bring them out. 15. At one time he withholds rain, or restrains the springs, and the waters dry up. Anon he sends forth the rains and fountains with unbridled liberty, and the torrents of water overturn the strongest banks. 16. Nor is his wisdom inferior to his power. The sin of the deceiver, and the sufferings of the deceived, are both ordered by him to his glory. 17. He defeats the projects of the wisest statesmen, and infatuates the ablest senators. 18. He deprives kings of their royal majesty and authority, and reduces them to slavery and imprisonment. 19. The most devout priests, or the noblest ministers of state, he renders captives; and overthrows the most powerful armies of warriors. 20. Eloquence, fidelity, and prudence, gained by long experience, are rendered quite unavailable for the protection of princes or kingdoms. 21. He renders the greatest princes contemptible, and the strongest persons or armies weak. 22. He brings to light the most secret plots; makes plain the mysteries of doctrine or providence; and advances such as were poor, obscure, condemned, or imprisoned, to liberty and glory, to honour and wealth. 23. At his pleasure he increases nations in number, power, wealth, and honour; and anon diminishes them by famine, war, and pestilence. He enlarges their boundaries, and anon shuts them up into corners. 24. Princes, magistrates, and others, he deprives of courage and wisdom; and throws them into such confusion that they know not which way to turn themselves. 25. Without either sense or success, they seek for ways to help themselves and their people out of trouble; but by his providential influence they are quite uncertain in their counsels, and doubtful what course to take.

Ver. 2. [*Wisdom shall die with you.* Were this a mere irony, as many interpreters assume, then would not Job immediately claim equal wisdom for himself (ver. 3), but plead comparative ignorance, to make the irony effective. But irony is not a figure for deep and poignant affliction. The phrase is not therefore irony, but a simple acknowledgment that his learned friends were wise, and would be accompanied with wisdom to the grave. *C.*]

Ver. 5. [*Ready to slip*—to fall through the exhaustion of losses and weight of troubles. *A lamp despised*—a lamp that is dying out, whose former light is ungratefully forgotten. *C.*]

Ver. 6. [*The tabernacles of robbers prosper.* Of this fact Job could furnish the evidence of the Sabean and Chaldean marauders on a small scale, and that of the most distinguished conquerors, who have been but robbers on a great scale. Witness Nebuchadnezzar in after-times robbing the very temple of God, 2 Ki. 25. 13-17. *C.*]

REFLECTIONS.—Nothing is more disgusting and offensive than proud boasting; and a high conceit of our own importance is extremely foolish and sinful; contempt is all that is ordinarily gained by it. It is but just to allow others a share of reason and wisdom as well as ourselves. But often they who riot in prosperity contemn and reproach the afflicted, especially if they be religious. And peevish minds are sometimes apt to take well-meant reproofs for ill-natured

and he maketh them to stagger[6] like *a* drunken *man.*

CHAPTER XIII.

1 *Job reproveth his friends of false reasoning and partiality.* 14 *He professeth his confidence in God:* 20 *and entreateth to know his own sins, and God's purpose in afflicting him.*

LO, mine[a] eye hath seen all *this;*[1] mine ear hath heard and understood it.

2 What[b] ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I [c]would speak to the Almighty, and I desire to reason with God.[2]

4 But ye *are* [d]forgers of lies,[3] ye *are* all physicians of no value.

5 O [e]that ye would altogether hold your peace; and it should be your wisdom.

6 Hear[f] now my reasoning, and hearken to the pleadings of my lips.

7 Will[g] ye speak wickedly for God? and talk deceitfully[h] for him?

8 Will ye [i]accept his person?[5] will ye contend for God?

9 Is it good that he should [j]search you out? or as one man mocketh another, do ye *so* [k]mock him?[6]

10 He will surely [l]reprove you, if ye do secretly accept persons.

11 Shall not his [m]excellency make you afraid? and his dread fall upon you?

12 Your[n] remembrances *are* like unto ashes,[7] your bodies to bodies of clay.

A.M. cir. 2484.
B.C. cir. 1520.

6 Heb. *wander.* Ps. 107.27. Is. 19.14; 24.20.

CHAP. XIII.

a ch. 32.8, 10. Ps. 78.3,4; 87.15, 19.

1 *All this*—all this scene of creation, and varied workings of providence, of which he had been discoursing from ver. 6 of the former chapter.—*C.*

b 2 Co 11.5,12,22,23; 12.11 Ch.12.3.

c ch.11.5; 23.3-5, 23. 31.35. Is.1.18, 41.21; 43.26. Mi.6.2, &c.

2 There was no presumption in this, for God invites his rational creatures to reason with him. Is. 1.18.—*C.*

d ch.42.7,8; 16.2; 27.34; 21.34. 1 Ti.1.7. Zec. 14.13.

3 *Lies,* fallacies, sophisms.—*C.*

e Pr.17.28. Am.5.13. Ec.5.3.

f ch.6.13;33.1-3;34.2; 36.2. Pr.8.6,7.

g ch.17.5;32.21;36.4; 8.6,20. Is.56.5.

h 2 Co.4.2.

1 Pr.24.23. Ju.8.31.

i accept his person—give a wrong judgment in his favour.—*C.*

j Je.17.10. Ps.139.23.

k 1 Sa.15.9,11. Da.6.7. Ho.12.12.

6 As one man deceiveth another, can ye deceive him?—*C.*

l ch.42.7,8. Ps.50.21, 22. 2 Sa.12.9. Ec.4.17.

m Or, *height of greatness,* ch.9.34; 21.24. Ps.4.4. Je.5.22; 10.7, 10.

n Pr.10.7, ch.4.7; 18.17. Is.40.17. Ge.18.27.

7 *Your remembrances*—your recollections of ancient wisdom are as ashes, the fire, the light, the heat, extinct and ready to be swept out and scattered by the winds. *Your bodies*—*your systems* (the word *body* is often so applied), are as heaps of mud, shapeless, defiling, and unstable.—*C.*

A.M. cir. 2484.
B.C. cir. 1520.

13 Hold[8] your peace, [o]let me alone, that I may speak, and let come on me what *will.*

14 Wherefore [p]do I take my flesh in my teeth, and [q]put my life in mine hand?

15 [r]Though he slay me, yet will I trust in him; but I [s]will maintain mine own ways before him.

16 He also *shall be* [t]my salvation: for [u]an hypocrite shall not come before him.

17 Hear[v] diligently my speech, and my declaration with your ears.

18 Behold now, I have [w]ordered *my* cause; [x]I know that I shall be justified.[1]

19 Who[y] *is* he *that* will plead with me? [z]for now, if I hold my tongue, I shall give up the ghost.

20 Only[a] do not two *things* unto me; then will I not [b]hide myself from thee.

21 Withdraw[c] thine hand far from me; and let not thy dread make me afraid:

22 Then [d]call thou, and I will answer; or let me speak, and answer thou me.

23 How[e] many *are* mine iniquities and sins? make me to know my transgression and my sin.

24 Wherefore [f]hidest thou thy face, and [g]holdest me for thine enemy?

25 Wilt [h]thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For [i]thou writest bitter things against me, and makest me to possess the iniquities of my youth.[2]

27 Thou [j]puttest my feet also in the stocks,

8 Heb. *Be silent from me.*

o ch.7.11;9.27;10.1.

p Ec.4.5. Is.9.20; 49.26.

q Ju.12.3. 1 Sa.19.5; 28.21. Ps.119.109.

r Ps.23.4. 1 Sa.7. Pr. 14.32. Ro.8.38,39.

s ch.23.4,27,5,6; 31.1-37.

t Ex.15.2. Is.12.1,2. Ps.118.5-29; 27.1. ch. 19.25-27. Ho.14.2.

u Ps.1.5. Is.33.14. Mat.24.51.

v ver.6;ch.33.1.

w Ec.12.9. ch.23.4.

x Is.45.24,25. Ro.8. 33,34. 2 Co 1.12. Ac.24. 16.

1 Not before God, for he had confessed his sins (ch.7.20), but against the unjust and uncharitable accusations of his friends.—*C.*

y Ro.8.33,34. 1 Jn.2. 1. Is.50.8.

z ch.7.11;32.20. Ps. 39.2,3;10.3,4. Je.20.9.

a Ch.9.14,35;33.7.

b ver.3;ch.23.3-7.

c Ps.39.10.

d ch.23.4;38.3;40.4, 5;42.3-6.

e Ps.139.23; 19.12. ch.36.8,9;40.4;42.6; 34. 31,32;10.2. Je.16.8,9.

f De.32.20. Ps.10.11; 13.1;22.1,2;88.14;102.2. Is.8.17. ch.29.2,3;23.8, 9.

g ch.16.9;19.11; 33. 10. La.3.10,12.

h Is.42.3; 64.6. Mat. 12.20. 1 Sa.24.14.

i Ru.1.20. Ps.88.1-18;25.7. ch.20.11. Je.31. 19.

2 Entailest upon me the iniquities of my youth.—*Note,* The sins and faults of youth are generally excused under the softer names of thoughtlessness, folly, inexperience, and the like; but names will not change the nature of actions, and the sin of a youthful hour may darken the evening of the longest life. Lord, grant special grace to the young, for their knowledge is little, and their dangers are many! Ec.12.1. 2 Ti.2. 22.—*C.*

j ch.33.11. Ps.88.8.

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reproaches. Mankind are rarely able to give things of importance a fair trial. Those who are fast running to hell often get large portions of earthly things, even the most delicate, in their way to it. But their abuse of God's creatures in this world shall witness against them, and will but increase their torments in the next. The most instructive lessons concerning God are afforded us in the volumes of creation and providence. But how mad and criminal is it to attempt contending with him who hath all possible excellence in possession, and doth according to his will in the armies of heaven and among the inhabitants of the earth! No king so high but he can bring down; no politician so crafty or eloquent, but he can infatuate; no plot so well laid, but he can frustrate; no nation so mighty, but he can destroy with his nod; no general so brave, but he can intimidate. Be thou wise, my soul, to observe these things; so shalt thou understand the loving-kindness of the Lord.

CHAPTER XIII. Behold, all these things I know from my own experience and observation, or have learned from others; whereby you may see that I need none of your instructions on these points. 3. It is with God himself that I wish to debate my own integrity, and to answer his objections against it; 4. For ye are all forgers of false doctrines and accusations against me; you unskilfully and unfaithfully prescribe bad remedies for my affliction, and misapply good ones. 5, 6. It would be more agreeable to me, and show more wisdom in you, if ye would never speak a word more on the subject, but carefully listen to what I can say in my own behalf. 7. Doth God stand in need of your false doctrines, or your false accusations of me, contrary to the dictates of your own conscience, to justify his proceedings against me? 8. Hath he so little right on his side, that you must show him favour, and oblige him by wronging me? 9. Would it be for your honour or advantage that he should narrowly examine your discourses, and the springs and motives of them? Do ye think that he will be deceived with your flatteries and high pretences to piety? 10. No; he will certainly, fearfully, and openly chastise you for your hypocritical attempts to gratify him by condemning me. 11. Should not his infinite majesty, holiness, and awful justice make you afraid to deal unjustly, even on his behalf, or to speak rashly of his ways and counsels? 12. Ye yourselves are but mean worms, sprung out of the dust before him; and your boasted remonstrances on his behalf, and your bulwarks of arguments, are worthless and weak, as heaps of dirt or clay. 13. Keep silence therefore, and do not interrupt my speech; let me but speak out my mind, be the penal issue of it what it will. 14. I am so conscious of my integrity, that I must wonder why I suffer such enraging miseries, and am exposed to such evils; and I could risk all danger to obtain a thorough reasoning with God. 15. Lo! should he utterly cut me off, and not leave me the least glimmering of hope, I would, to the last gasp, maintain mine integrity. 16. Nay, I am confident that he himself, with whom no hypocrite dare lodge his appeal, will in due time vindicate me, preserve me in or deliver me from trouble; and save me with an everlasting salvation. 17, 18. Hear me then with care and attention: I have formed a process against myself, and digested what I have to say for myself; and I know that, in the issue, I shall be cleared from every charge of hypocrisy, and manifested a righteous person. 19. What impartial person dare charge me with hypocrisy, or can prove his point? If he could, I should be silent, die with shame, and be strangled with grief. But when it is otherwise, it is death to me to neglect my own just vindication. 20–22. Do thou, great Judge, remove thy oppressing rod from off me, and let not the overwhelming awe of thy majesty terrify me: then will I, in the most bold and free manner, debate my cause with thee. 23. What, and how many, O God, are those heinous sins which require such grievous punishments? Or if I am thus afflicted for some particular crime, cause me to know it. 24. Why shouldest thou in anger thus withhold thy favours and comforts? Why shouldest thou hold and treat me as an enemy to thee? 25. How canst thou find in thy heart so violently to toss and grievously persecute me, who am so mean, weak, and contemptible in thy sight? And what honour canst thou acquire by it? 26. Thou passest the most severe sentence against me; and by afflicting me with the most tormenting troubles, bringest to my mind, and punishest me for, the crimes which were committed before I well knew what I did. 27. Thy fearful judgments compass me in so close and tormenting a manner that I cannot escape. They follow me at the very heels; the tokens of thy wrath are engraven on the very soles of my feet. 28 And under these my frail carcass gradually rots into death.

Ver. 1. [*'This'* is not in the original, and the sense would be better expressed by its omission: 'Lo, mine eye hath seen all,' *i.e.* all that you have seen. My knowledge is as extensive as yours, consequently my judgments and views are deserving of as much credit as yours. *P.*]

Ver. 7. [*Wickedly*—wrongfully accusing me with the view of honouring him. *Deceitfully*—fallaciously, sophistically. *C.*]

Ver. 12. [Delitzsch translates as follows:—'Your memorable words are proverbs of dust, your strongholds are become strongholds of clay.' The meaning is that their proverbs have no bearing on the questions at issue, and are therefore as ashes; their 'strongholds,' or 'choice arguments,' are weak and worthless as ramparts of clay. *P.*]

Ver. 14. [Job may literally have taken his 'flesh in his teeth' to alleviate some torturing pain, as in the mercy of God pressure sometimes affords relief. *Put my life in my hand*—freely offering it back to the Giver, longing and praying for death. All this is no want of reliance upon God, no wish to escape his scrutiny and judgment; for though he slay me, yet will I trust in him. *C.*——'Wherefore should I bear my flesh in my teeth? I take my life in my hands:' *i.e.* Wherefore should I be intent on the preservation of my life, as a wild beast on the preservation of its prey, by carrying it away between its teeth? I will calmly submit to whatever danger comes, even to death itself. *P.*]

Ver. 27. [*Thou puttest my feet also in the stocks.* Of what kind they were is not known. From the following reference to paths, they were most probably a species of clog locked on the foot, and used to prevent a slave or prisoner from escaping.—*Settest a print upon the heels of my feet.* The allusion is very obscure; but if

and [m]lookest narrowly unto all my paths; thou [n]set'est a print upon the heels of my feet.

28 And [o] he, as a rotten thing, consumeth as a garment that is moth-eaten.

CHAPTER XIV.

1 Job entreateth God for favour, by the shortness of life, and certainty of death. 7 Though life once lost be irrecoverable, yet he waiteth for his change. 18 By sin the creature is subject to corruption.

MAN[1] *that is* born of a woman *is* [a]of few days,[2] and full of trouble.

2 He[b] cometh forth like a flower, and is cut down: he [c]fleeth also as a shadow, and continueth not.

3 And dost thou [d]open thine eyes upon such an one, and bringest me into judgment with thee?

4 Who[3] can[e] bring a clean *thing* out of an unclean? not one.

5 Seeing [f]his days *are* determined, the number of his months *are* with thee; thou hast appointed[g] his bounds that he cannot pass.

6 Turn[h] from him, that he may rest,[4] till he shall accomplish, as an hireling, his day.

7 For there is [i]hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 *Yet* through the scent[6] of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away;[7] yea, man giveth up the ghost, and [j]where *is* he?[8]

A.M. cir. 2484. B.C. cir. 1520.

[m] Ps.130 3. ch.10.6. Zep.1.12.
[n] Heb. *observest.*
[o] Heb. *roots.*
[o] Ps.35.21. Ho.5.12.

CHAP. XIV.

1 This chapter should begin with the last verse of the preceding. 'And he, as a rotten thing, consumeth as a garment that is moth-eaten.' Man that is born of a woman is of few days and full of trouble.' A melancholy history, but needful to admonish youth, thoughtless of death and of eternity, and to shake that confidence in health, and humble that pride of life, which betray so many to forget God. —*C.*

[a] Ge.47.9. Ps.90.5,6, 9,10,7.2,10,20. Ec.7.23. Ps.23.1.
[2] Heb. *short of days.*
[b] ch.8.9. Ps. 102. 11; 103.15; 144.4. Is.40.6. 1 Pe.1.24. Ja.1.10.
[c] ch.7.6,7,8, 9.9. 9.25, 26. Ja.4.14. 1 Co.7.31. 1 Jo.2.17.
[d] ch.7.17, 18; 13. 27. Ps 143.2; 144.3.
[3] Heb. *who will bring?*
[e] Ge 8.21. Ps. 51. 2, 5, 10. Jn.3.6. Ro.5.12. Ep. 2. 3. Tit.3.10-18. ch.25. 4.15.16.
[f] ch.7.1. Ps.39.4; 89. 46.47. He 9.27.
[g] ver.10.
[4] ch.7.1-3,16,19; 10. 20. Ps.32.13. Is.57.2.
[4] Heb. *cease.*
[h] Ec.1.4,5.
[i] Moisture coming near it.
[7] Heb. *is weakened or cut off.*
[j] ch 7.7-10.19 96 Ps. 37.36.
[8] Expressing neither ignorance nor doubt of immortality or the resurrection (see ch 19. 25), but the certainty of that separation which has no hope of reunion upon earth. —*C.*

A.M. cir. 2484. B.C. cir. 1520.

[k] ch.30. 23. Is. 57. 2. Ec.12.5, 7. ver. 13. Ps. 49.14.
[l] Ps.102.26;89.29. Is. 51.6;65.17; 66.22. Ac.3. 21. Re.20.11;21.1. 2 Pe. 3 7.10.
[m] ch.3.13. Je. 51.39. Da.12.2.
[9] Death in the eyes of Job is but a *sleep.* Now, in sleep the bodily senses only are affected: the mind, the spirit, is as lively, often more lively, than in waking hours. So in the sleep of the grave, 'the dust returns to the earth as it was, the spirit unto God who gave it.' Ec.12.7. See 2Co.5.6,8.—*C.*
[n] Is.57.2; 26. 20. ch. 3.13-19.
[o] Ac.17.31. Jn. 5. 28. ver.14.
[p] Da.12.2. Is 26 19. Jn 5.28. Ac.26. 8. ch.9. 25,26. 1 Th.4.14-16.
[1] The days of my warfare, the appointed time during which a soldier is engaged. 1 Ti 6. 12. *Change,* renovation, as of a tree springing from the roots when the trunk is cut down (ver. 7), or of grass growing after it has been mown. Ps 90. 5, 6.—*C.*
[q] Ps 26 10; 50. 4, 5. Is.26.19. 1 Co.15.42-44, 52-54. Phi. 3. 21. Jn. 5. 28[24.2,3,17.24. 1 Th.4. 16.
[r] ch.13.22. Ps. 50. 4, 5.
[s] ch.10.3 8;13.27; 31. 4;34.21. Ps.56.6; 139.2-4. Pr 5.21.
[t] De. 32. 34. Ho 13. 12. ch.13.26;10.6,14. 21 19.10-22. Ps.69.27.
[2] Heb. *findeth.*
[3] Heb. *overflowest.*
[u] Je.17.6. Lu. 12.19, 20. ch.11.20.
[x] Ex.15 3-12. Re.17. 14. Ec.8.8 Ps.37 35,36.
[y] Ec 12.3-7. Ps.90.3 -7. ch 30.23.
[z] Ec 9 5. Is.63.16.
[a] ch.19.26 Ps 49 14.
[b] Pr 14 30. Lu. 16.23. Mat 8.12;22 13;24 51

11 *As* the waters fail from the sea, and the flood decayeth and drieth up;

12 So man [k]lieth down, and riseth not: [l]till the heavens *be* no more, they shall not awake, nor be raised out of their [m]sleep.[9]

13 Oh that thou wouldest [n]hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou wouldest [o]appoint me a set time, and remember me!

14 If a man die, [p]shall he live *again?* all the days of my appointed time[1] will I wait till my [q]change come.

15 Thou shalt [r]call, and I will answer thee: thou wilt have a desire to the work of thine hands.

16 For now [s]thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* [t]sealed up in a bag, and thou sewest up mine iniquity.

18 And surely the mountain falling cometh to nought;[2] and the rock is removed out of his place.

19 The waters wear the stones: thou [3]washest away the things which grow *out* of the dust of the earth; and thou destroyest the [u]hope of man.

20 Thou [x]prevailest for ever against him, and he passeth: thou [y]changest his countenance, and sendest him away.

21 His sons come to honour, and he [z]knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his [a]flesh upon him shall have pain, and [b]his soul within him shall mourn.

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the stocks were, as we have supposed, *clogs*, the allusion may be to some peculiar mark upon the heel, whereby a runaway culprit might be distinguished and traced. *C.*]

REFLECTIONS.—Hot disputants generally magnify themselves and undervalue their opponents; and too seldom do they adhere to truth with proper exactness. There is great need then to pray that the Lord would mortify our pride, and keep us from the way of lying; and so far as is for his glory, keep us out of temptation. Deliberate lying is of all things most infamous. But what insignificant physicians are all but Christ to a sin-sick or wrath-sick soul! It is singularly criminal to manage the cause of God in a wicked and deceitful manner. What men call pious frauds are with God impious cheats; and devout persecutions are but horrid profanations of his name. Strict will be the scrutiny, and severe the rebukes of God, with respect to those found guilty of these things! No good intentions, no pious pretence, will avail at his awful bar. Let us then stand in awe of his perfections. Never let us, who are so mean and mortal, dare to contemn or trample on our neighbour. Never let us dare to exhibit weak and carnal remonstrances on God's behalf. But how supporting is it under trouble to have the testimony of a good conscience! and it is relieving to get our minds vented in kindly complaints. It is glorious, in the extremity of trouble, to be strong in the faith, giving glory to God, and coming boldly to his throne of grace, to ask mercy, and obtain grace to help us in the time of need. But how awful is it to find the greatest saints mingling their passions with their prayers! Lord, what is man, even in his best estate, if left to himself! And what a hell on earth sin sometimes forms for even the children of God! Sins long before committed fall with an awful weight on their conscience, and cause them to roar through disquiet of spirit. If then I find myself deserted of God; if I find my sins of youth remembered by him, and my present miscarriages strictly animadverted upon; if I find myself wasting away under his heavy hand, let me never murmur at his dispensations. Let me, holding fast his promise, believe him to be my friend, even when he puts on the appearance of an enemy. Let me firmly expect the performance of his promises, even when all the ways leading to it are seemingly shut up. Let me rejoice in the Lord when he hath left me nothing else; and in dying moments let me derive from him my ever-living consolation.

CHAPTER XIV. Man that is born of a poor, weak, frail woman, through whom he derives guilt, curses, corruptions, and infirmities, is of few days, and so surfeited with troubles that he needs pity rather than a violent hand to cut him off. 2. He makes a sparkling and fair show for a few days or hours, and then is cut down by an untimely death, or gradually, and without substantial happiness, posts through age into the eternal state. 3. And wilt thou, O God, debase thyself to take notice of, frown on, or contend with such an insignificant creature, or to hale to thy tribunal and execute strict justice upon me! 4. How is it possible for such as are sinfully corrupted themselves to produce innocent children! Why then should I, who am by nature no worse than others, be so peculiarly punished? 5, 6. Since the period of every man's life is unalterably fixed by thy purpose and providence, why shouldest thou now torment, and not let me alone, till I have contentedly accomplished my appointed service, and obtained the wished-for evening of death? 7-12. And the rather since there is no hope that men once dead will revive into life like the stumps of old trees in a well-watered soil; but will be crumbled into dust, and quite insensible, till the last day. 13. O that thou wouldest hide me in the state of the dead, and cover me with a vail, till this storm of thy wrath blow over! or set some limit of time and degree to thy wrath, and in pity remember me! 14. Then, however impossible it be for men to rise from the dead before the last day, I should patiently, all the days of my troublesome warfare, wait for my dying hour; and no less patiently wait for my glorious change at the resurrection. 15. Then, in love to thy poor creature, thou shouldest by death call me to thy judgment-seat, and I should readily come: and at the resurrection thou shalt, in love to me, call me up from the grave, and I will gladly obey. 16. But now thou wrathfully observest all the steps of my life, and, as it were, greedily markest the smallest trips of my conduct in order to punish them. 17. The least of my sins of infirmity is as carefully preserved in thy remembrance against me as if it were a precious treasure; and thou huntest after forged calumnies to add to my sin and punish me for it. 18, 19. But there is no more hope of men's recovery from death, or of me from this calamity, than that fallen mountains should raise themselves up, or removed rocks resume their place, or worn stones should grow again; or that which is carried away by a flood should be brought back and the devastations repaired. 20. None can resist thy deadly stroke, but must pass into eternity whenever thou requirest. Thou wrathfully changest his countenance, spoilest his beauty, and expellest him as a leper from thy camp on earth. 21. And then whatever glory, power, or honour, or whatever debasement, disgrace, or misery, his posterity meet with, he neither knows nor regards it. 22. But his body, after pains in death, shall corrupt in the grave; and his soul, imbittered in death, often removes to an eternal anguish in hell.

Ver. 4. [As water cannot by its own gravity rise higher than its fountainhead, neither can a descendant of Adam and Eve become by their own efforts better than they; and they, alas! were ungrateful rebels. Blessed be his name who, while we were yet enemies, hath reconciled us by the death of his Son, Ro.5.10. *C.*]

Ver. 5. ['Job had before deplored his miserable state by nature, ch. 3. 1, and he here acknowledges himself to have been conceived and born in sin, cf. Ps. 51. 5; and he pleads the corruption of human nature, which is a consequence of the fall of man, as a reason for clemency on the part of God. It is remarkable that God himself after the flood had suggested that plea, as is recorded in Genesis' (*Wordsworth*). *P.*]

Ver. 9. [*Scent.* Literally, *odour* of water. The Arabs apply the word to any exhalation, whether aromatic or vaporous. *C.*]

Ver. 12. [There is a prophecy implied this declar-

CHAPTER XV.

1 *Eliphaz reproveth Job of impiety in justifying himself.* 17 *He proveth from tradition the disquietude of wicked men.*

THEN answered Eliphaz the Temanite, and said,

2 Should[a] a wise man utter vain knowledge,[1] and fill his belly with the east wind?[2]

3 Should he reason with [b]unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, [c]thou castest off fear, and restrainest prayer[3] before God.[4]

5 For thy mouth [d]uttereth thine iniquity, and thou choosest the tongue of the crafty.

6 Thine own mouth [e]condemneth thee, and not I; yea, thine own lips testify against thee.

7 *Art* thou [f]the first man *that* was born? or wast thou made before the hills?

8 Hast[g] thou heard the secret of God? and dost thou restrain wisdom to thyself?

9 What [h]knowest thou that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both [i]the grey-headed and very aged men, much elder than thy father.

11 *Are* the [k]consolations of God small with thee? is there any [l]secret thing with thee?[5]

A.M. cir. 2484. B.C. cir. 1520.

CHAP. XV.

a ch. 13.7, 8, 26. 21.2, 3. Ho. 12.1.

1 Heb. *knowledge of wind.*

2 Fill his 'bosom' with the east wind; the deadly *simoom*, or tempestuous *euroclydon*, Ac. 27.14.—*C.*

b Col. 4.5. Mat. 12.36, 37. 1 Ti. 1.6, 7. 6.4, 5.

c Heb. *thou makest void*, Ps. 36.1. ch. 27.10. 1 Pe. 3.7. Jude 16, with Ec. 12.13. ver. 25, 26.

3 Or, *speech.*

4 'Repressest humiliation' (*M. Good*), by denying that guilt, the acknowledgment of which must bring you to the throne of grace.—*C.*

d Heb. *teacheth*, ch. 9. 22—24. 12.4, 6. Pr. 15. 12. Ja. 1.26.

e Mat. 26. 65. Lu. 19. 22. ch. 9. 20. Jn. 5. 45.

f Ge. 2.7. Ps. 90.2. Pr. 8.25.

g Ro. 11.34. Je. 23. 18. ch. 12.22. 13.5, 6. 1 Co. 2. 11.

h ch. 12.3. 13.2. 26.3.

i ch. 8. 8—20. 32.6—9. De. 32.7. He. 5.12.

k ch. 5. 8—26. 11. 13—19.

l 1 Ki. 22.24. ver. 9.

5 Any *secret* principle, possession, or hope, that you can substitute for the 'consolations of God?' and whereby your heart carries you away (ver. 12) from listening to our admonitions, and confessing your guilt before God?'—*C.*

A.M. cir. 2484. B.C. cir. 1520.

m ch. 17.2, 4. Ja. 1.14, 15. Pr. 6.32. 14.17, 28.

n Ro. 8.7, 8. Zec. 7.12. 8. Pr. 19.3. Mal. 3.13.

o ch. 4.21. 10. 35. 12.6. 13.22—27.

p 1 Ki. 8. 46. 2 Ch. 6. 36. ch. 14.4. 25.4. Ps. 14. 3. 51.5. Pr. 20.9. 1 Jn. 1.8, 10. Ep. 2. 3.

q ch. 4. 18. 25. 5.

6 In his holy ones, his ministering spirits. See note on ch. 4.18.—*C.*

r Ps. 14.3. Tit. 3.3. Ep. 2.1—3. Ro. 1.28—32. 8.7, 8. 10—18.

7 'How much *detestable*, abominable and corrupt man' (*M. Good*), 'who drinketh,' &c., with eagerness in his heart, and whose thirst is, in many cases, but increased by indulgence!—*C.*

s ch. 20.12. 34. 7. Ps. 53.1—4. Pr. 19.28. 2 Pe. 2. 22.

t ch. 5. 27. 13. 5, 6.

u ch. 8. 8. Ps. 44. 1, 2. 78. 2. 8. Ge. 18. 19. Is. 38. 19.

x De. 32. 8.

y Joel 3. 17. ch. 1. 15. 17.

8 'No stranger,' no predatory invader, as the Sabeans and Chaldeans—an ingenuous allusion to the losses of property which Job had so lately sustained.—*C.*

z ch. 36. 16. 1 Ti. 6. 9, 10. Ps. 7. 14. Ja. 1. 14, 15. Ec. 9. 3.

a Ps. 49. 12.

9 'And a reckoning of years is laid up for the oppressor.'—*M. Good.*

b Heb. *a sound of fears*, Le. 26. 36. Pr. 1. 26. ch. 37. 23.

12 Why doth thine [m]heart carry thee away? and what do thine eyes wink at,

13 That thou [n]turnest thy spirit against God, and lettest [o]*such* words go out of thy mouth?

14 What[p] *is* man, that he should be clean; and *he which is* born of a woman, that he should be righteous?

15 Behold,[q] he putteth no trust in his [6]saints; yea, the heavens are not clean in his sight:

16 How[r] much more abominable and filthy *is* man,[7] which [s]drinketh iniquity like water?

17 I will [t]show thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told [u]from their fathers, and have not hid *it:*

19 Unto [x]whom alone the earth was given, and [y]no stranger passed among them.[8]

20 The wicked man [z]travaileth with pain all *his* days, and the [a]number of years is hidden to the oppressor.[9]

21 A[b] dreadful sound *is* in his ears: [c]in prosperity the destroyer shall come upon him.

22 He [d]believeth not that he shall return out of darkness, and he is waited for of the sword.

c 1 Th. 5. 3. Ps. 73. 18—20. ch. 1. 13—19. Ex. vii.—xiv. Is. 37. 36. 10. Ps. 55. 15, 23. De. 28. 66, 67.

d 2 Ki. 6. 33. Mat. 27. 5. Re. 13.

ation. 'They shall not awake *till the heavens be no more;*' consequently when the heavens do pass away they shall awake, there will be a general resurrection. *P.*]

Ver. 17. [A reference to the eastern method of sewing up and sealing purses of money, which pass current without opening, either for purchases or payment of debts. See Capper's *Passage to India. C.*]

Ver. 22. [A melancholy picture of life, a sore disease without human remedy. But, 'blessed are they that (rightly) mourn, for they shall be comforted.' 'The sorrow of the world worketh death; but godly sorrow worketh repentance to salvation,' 2 Co. 7. 10. *C.*]

REFLECTIONS. If human life be so short, so sinful, and so wretched; if death and an awful eternity be so near; why should any be proud! Why unconcerned about spiritual, about eternal happiness! Why not live on that gracious God who hath a feeling of our infirmities; and look and long for that rest which remaineth for the people of God! Awful and awakening, though comfortable and heart-composing, are believing views of death and of the resurrection from the dead: and happy is the thought that while my body, as precious dust, sleeps in Jesus' arms of kindly care, my soul shall retire to sit with him on his throne, and there wait till my great, my last change come! If grace has changed my heart, death hath changed its nature to me: and the hope of a glorious resurrection is enough to support me under every human trouble. Everything around admonishes me of death: and nothing can resist it when God gives it the commission. Sharp are its pains and strange is the change it makes! It separates the chiefest friends! In view of it, to render me always content, let me maintain kind thoughts of God and a deep sense of my sin. And at last let it find me weaned from this perishing world, disengaged from all but a God in Christ; and singing, *O death, where is thy sting! O grave, where is thy victory!*

CHAPTER XV. Filled with indignation at the contempt which Job had discovered for him and his friends, Eliphaz replied. 2. Shouldest thou, who pretendest to wisdom, presume to throw forth such unsubstantial and boisterous nonsense; or to satisfy thy own conscience with such pernicious fancies? 3. Shouldest thou, instead of solid arguments, pour forth unprofitable wranglings? 4. Nay, shouldest thou cast off, and break through, all reverential regard to God, and refuse to pour forth thy humble complaints and prayers before *him*; and even tempt others to do the like? 5. Thy tongue proclaims the wickedness of thy heart, even while, by pretences of respect to God, thou attemptest to cover thy impious principles and practices. 6. I need produce no evidence of thy impiety; thy own words sufficiently manifest and prove it. 7. Wast thou formed before every other creature that thou pretendest to be wiser and better than other men? 8. Hast thou been acquainted with the most secret counsels and mysteries of God that thou shouldest engross all wisdom to thyself? 9. What secrets hast thou learned that we do not fully comprehend? 10. Among us, and on our side in this debate, we have the most aged and experienced men. 11. Darest thou to contemn the divine admonitions and comforting promises which we have suggested, and undervalue our kind and consoling discourses, as if thou knewest some better way of comfort? 12. Why do thy inward lusts thus violently transport thee into such pride, fury, and scornful contempt. 13. That thou shouldest dare to rage against the Most High, and insolently arraign the equity of his providence? 14. Can the corrupted child of a sinful parent be innocent or righteous before an infinitely holy God? 15, 16. When the loftiest angels are not without their mutability and comparative imperfections, how inexpressibly and universally abominable must the man be who, with greediness and delight, commits the most criminal impieties? 17–19. Listen carefully while I clearly declare and demonstrate unto thee what I myself have observed, and which the wisest, most powerful, and wealthy princes of former ages have observed, professed, or believed, and informed their children of. 20. The wicked tyrant is never free from inward torment; he lives in continual dread of disasters, death, and damnation, never knowing how soon they may overtake him. 21. Consciousness of guilt keeps him in perpetual terror of approaching mischiefs. And never is the destroyer more ready to attack him than when he is in the height of his prosperity. 22. In trouble he despairs of deliverance; in the night he dreads being killed before morning; everywhere he fears; and is indeed exposed to the most certain and sudden destruction. 23. In the most destitute and vagabond manner he is obliged to wander for bread. He finds, by experience, that terrible and inevitable ruin is just ready to seize him. 24. Straitening distress and anguish shall terrify him; they shall quickly rush on and prevail against him, as a strong and furious army commanded by a valiant prince: 25. As the punishment of his daring impiety, because he defied and set himself in opposition to the Almighty. 26. Daring to sin in the most insolent and presumptuous manner, even amidst the tokens of the divine indignation, inflicted or impending; 27. Because, grown rich, powerful, and successful, his only care is to pamper himself, and wallow in ease and luxury; 28. Dwelling in cities and stately houses, from whence he had driven, or murdered, the righteous proprietors; and which, by the curse of God, for his sake shall be quickly reduced to heaps of ruins, and he be obliged to shift for himself in the most miserable manner. 29. The riches and glory which he hath gotten by violence and oppression shall neither be lasting, complete, nor firmly rooted. 30. Having once entered into terrible and confounding troubles he shall never get out of them. The lightning, like flames of God's wrath, shall destroy his flourishing family and substance; and he himself shall be ruined and driven to hell by the threatened judgments of God, amidst his proud boasting. 31. Let therefore no one who is seduced to wicked or carnal security, trust in the uncertain profits, pleasures, or honours of this world, for vexations, losses, disappointments, and troubles shall be all he will get by them. 32, 33. These shall come upon him far sooner than he thinks. His riches, hopes, or children shall scarcely make their appearance, when, blasted by the justice of God, they shall all be reduced to ruin. 34. Thus suddenly and fearfully shall the stock and numerous family of hypocrites be utterly destroyed; and some terrible judgment of God shall consume the house built up by or stored with ill-gotten goods. 35. With no small pains such wicked men plot and practise mischief against others; but in the issue it usually brings ruin upon themselves.

Ver. 10. [The argument from experience is a good one; that from mere age is nothing. To give experience weight, there must be, (1) Capacity to observe; (2) Right disposition of heart towards God and man; (3) Light of truth, light of the Spirit (1 Jn. 5. 6) to guide; (4) Memory accurately to recollect, 1 Co. 15. 2); and (5) Sound judgment to compare and decide, 2 Tim. 5. 7. Truly such experience is a glorious guide to the possessor and to others; but all other experience, however lengthened, is but that of a blind man with colours—study without discovery, and words without meaning to him that utters them. *C.*]

Ver. 20. [From ver. 20 to the end of the chapter the speaker appears to be reciting the choice sayings of the sages of antiquity. This speech, therefore, is deserving of special note. It affords a most interesting view of the philosophy, morality, and theology of remote antiquity. There is a depth of thought, a force of truth, and terseness and beauty of expression in these words which give a high idea of Job's Arab forefathers. *P.*]

Ver. 28. [*Desolate cities.* God, who in his providential judgments has smitten the proud sinner, makes

23 He [t]wandereth abroad for bread, *saying*, Where *is it?* he [f]knoweth that the day of darkness is ready at his hand.

24 Trouble[g] and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.

25 For he [h]stretcheth out his hand against God, [i]and strengtheneth himself against the Almighty.

26 He [k]runneth upon him, *even* on *his* neck, upon the thick bosses of his bucklers;[1]

27 Because he [l]covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in [m]desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He [n]shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.[2]

30 He [o]shall not depart out of darkness: the flame shall dry up his branches, and [p]by the breath of his mouth[3] shall he go away.

A.M. cir. 2484. B.C. cir. 1520.

[t] Ge.4.12. Ps. 59.15; 109.10.

[f] He.10.27. Is. 33.14.

[g] ch. 18. 5–20. with Ps. 22.1–21; 77.1–10; 88. 1–18. Ro. 2.8, 9.

[h] Mal. 3.13. Lu. 16. 14, 15, 23, 24. Ro. 8. 7, 8. Is. 27. 4; 28. 15, 22.

[i] ch. 9. 4.

[k] Ex. 5. 2, 3. Is. 37. 4, 6, 29. Ps. 73. 8, 9. 2 Ch. 28. 22.

[1] Calmet, Clarke, and Good think God is described as assailing the presumptuous sinner; Poole, Henry, Scott, &c., think the sinner is described as warring against God. On attentive consideration we agree with the former view, adopting the translation of Good, 'He shall press upon him at the neck, through the midst of his bosses of his bucklers.' See ch. 15. 24–C.

[l] Dt. 32. 15–18. Ps. 17. 10; 73. 3, 7. Je. 46. 21. Am. 4. 1. Ph. 3. 19.

[m] Ps. 73. 18–20. ch. 3. 14; 15. 28. Mi. 7. 13. Je. 17. 5, 6. 2 Pe. 2. 4. Jude 6, 13.

[n] ch. 20. 22. Ps. 73. 18–20. 1 Th. 5. 3. 1 Ti. 6. 9, 10.

[2] The result of the sinful course of conduct begins to be indicated in this verse. Because he has acted thus, 'he shall not be rich,' &c.—*P.*

[o] Mat. 8. 12; 22. 13; 25. 41, 46. 2 Ti. 1. 8, 9.

[p] Is. 11. 4. 30. 33. 2 Th. 2. 8. Re. 19. 15. ch. 4. 9.

[3] Of whose mouth?

A.M. cir. 2484. B.C. cir. 1520.

of God's, or the sinner's? Of the sinner's; as if he had said, As his breath goes forth, is commingled in the air, and seen no more, so speedily and so irrecoverably is the sinner gone, Ps. 104. 29; 146. 4.—*C.*

[q] Pr. 11. 4. Ec. 1. 2, 14; 12. 8. Jonah 2. 8. Is. 59. 4.

[r] ch. 20. 4–29. 4. 8. Pr. 22. 8. Ho. 8. 7. Ga. 6. 7, 8.

[s] Or, *cut off.* ch. 22. 16. Ps. 55. 23. Ec. 7. 17. 1 Ki. 21. 21. 1 Sa. 26. 10.

[4] The judgment on his vanity shall come before his plans have got *time* to take effect.—*C.*

[5] The *olive* is peculiarly liable to have its tender flower destroyed. See Chandler's *Travels in Greece*, p. 126.—*C.*

[t] ch. 20. 5–27. 8. Is. 33. 14, 15. Hab. 2. 12, with ch. 1. 14–29.

[u] Am. 5. 11, 12.

[x] Ps. 7. 14. Is. 59. 4. Ho. 10. 13. Ga. 6. 7, 8.

[6] Or, *iniquity.*

CHAP. XVI.

[a] Or, *troublesome*, ch. 13. 4. Phi. 1. 16, with ch. 15. 11.

[b] Heb. *words of wind*, ch. 15. 2, 3; 8. 2; 11. 2, 3; 13. 2, 4.

[c] 1 Pe. 3. 9. Mat. 5. 44. 1 Co. 4. 13.

[d] 2 Ki. 19. 21. Ps. 22. 7; 44. 14; 109. 25. Je. 18. 16; 48. 27.

31 Let not him that is deceived trust in [q]vanity, for [r]vanity shall be his recompence.

32 It shall be [s]accomplished before his [4]time, and his branch shall not be green.

33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.[5]

34 For[t] the congregation of hypocrites *shall be* desolate, and fire shall consume the [u]tabernacles of bribery.

35 They[x] conceive mischief, and bring forth vanity,[6] and their belly prepareth deceit.

CHAPTER XVI.

1 *Job reproveth his friends of inhumanity toward him.* 7 *He showeth the pitifulness of his case.* 17 *He maintaineth his innocency.*

THEN Job answered and said,

2 I have heard many such things; [a]miserable comforters *are* ye all.

3 Shall [b]vain words have an end? or what emboldeneth thee that thou answerest?

4 I also [c]could speak as ye *do*: if your soul were in my soul's stead, I could heap up words against you, and [d]shake mine head at you.

desolate his cities, and scatters his ill-gotten wealth. The verification of which may be specially seen in the ruined cities of Edom, where we believe Job dwelt; the ruins, the very tombs of which are now inhabited by such a wretched race—wretched in poverty and wickedness—as Job here describes. *C.*——It would appear that two distinct classes of sin are here traced, both of which eventually entail punishment:—1. Arrogant opposition to God, described in ver. 25–27. Rebellion, insolence, defiance, and carnal security are the developments of this arrogance. 2. Callous and proud contentment on the ruins of the prosperity of other men, as set forth in ver. 28. Here the powerful sinner is represented as taking possession, with haughty carelessness, of those cities and houses which had been desolated by the judgment of Heaven; and which were intended to remain as perpetual monuments of God's wrath. *P.*]

Ver. 33. [The olive-tree only bears fruit fully every second year. But it blossoms with equal luxuriance *every year*. In those years in which it does not bear the blossoms *fall off*; no berries are formed. How graphic, therefore, is the language of this verse! *P.*]

REFLECTIONS.—Men too often hold fast the false principles which they have once imbibed: and it is much easier to treat an adversary with contempt than to answer him with reason. Disputants often turn revilers rather than reasoners; and charge their opponents with things which they utterly abhor. And none are more ready to indulge pride and self-conceit in themselves than those who rage against it in their neighbours! Old men often rather boast of their knowledge and wisdom than possess it. But surely it is a humbling sight to see men so corrupt in nature, so abominable in practice; and amazing that God should love any such, and deliver them from the pit of corruption! In the study of true knowledge the experience and observation of others, as well as our own, are an excellent help. But how unbounded is the patience of God that can bear with wicked monsters so long! Yet little external happiness have they even in this world. Their seemingly purest prosperity is mingled with gall and wormwood. But if they are miserable in this world, which is their heaven, what must they be in death, in judgment, in hell!

CHAPTER XVI. To this Job replied, 2. Thou hast but repeated the senseless and tormenting jargon which I had heard before. Instead of comforting, you plague, harass, and tempt me to despair. 3. When will thou make an end of such idle and impertinent discourse? What has instigated and emboldened thee to answer me in this censorious, scornful, and peremptory manner? 4. Were your condition and mine exchanged I could easily insult you with a multitude of words, and deride you in a grave or scornful manner. 5. I could furiously bear you down with my mouth, and restrain my lips from uttering a single sentence of consolation;—though I hope I should rather attempt to encourage, strengthen, and comfort you. 6. But now, indeed, whether I boldly defend my innocence and pour forth my complaints, or whether I forbear, my frightful sores and griefs are nothing eased. 7. This terrible trouble has quite tired me out, and made my life a burden to me. Thou, O God, hast, with thy thunderbolts and fiery tempest, utterly destroyed my large family and all that pertained to me. 8. While others murder my character and torment my spirit, thou, by plagues and griefs, hast so wasted and disfigured my body that it testifies my great affliction, and is employed against me as a witness of my great wickedness. 9. Meanwhile my pretended friends, who indeed implacably hate me, tear my reputation and torment my spirit with their speeches. They reproach me in the most spiteful and outrageous manner; and while their eyes sparkle with anger, they cruelly set themselves to spy out every, even the least, occasion to calumniate me. 10. They behave like wild beasts, gaping to devour or deride me; they treat me with the most cruel and abusive scorn and contempt; they have met together to satisfy their infernal malice in tormenting me. 11. And God hath quite abandoned me, chained me up, and dreadfully cast me down into the hands of these and other wicked men, to be abused by them as they please. 12. Great was my former happiness and prosperity; but now God has trodden and bruised me in the press of his wrath, and made me, as it were, to boil over with dregs of trouble and desperate complaints. In the most tormenting manner he has ruined my soul, body, my children, and all that I had: he has set up as a distinguished butt of his fearful indignation. 13. Devils, wicked men, calamities and diseases, as the instruments of his judgment, compass me round about. Without mercy he torments me with the most exquisite pains in my body, anguish of mind, and terrors of conscience. 14. As a battering-ram he breaks through me with breach upon breach, still adding one dreadful plague to another: he furiously rushes upon me with the almighty force of his wrath, which I can by no means withstand or support. 15. The sackcloth I had put on all over my body, to mark my deep mourning and humiliation under his mighty hand, sticks to my ulcers; and exhausted with wounds of trouble, I have sat down on this dunghill, where all my former authority and honour are changed into contempt. 16. My face is terribly burned and tormented with trickling tears; and the very substance of my eyes is almost consumed with weeping, so that I look like one dead and rotting; 17. Although I was never a violent oppressor of men, or a hypocritical worshipper of God. 18. O earth, if I have been guilty of bloodshed or oppression, conceal it not: let the dogs lick my blood when I am dead, and let neither God nor men regard my complaints or cries for pity while I am alive! 19. But what need these imprecations when even now the all-seeing God, who dwells in the lofty regions of heaven, is the ear and the eye witness of my virtue and true piety! 20. My companions mock and scoff at me as a hypocrite; but my soul, with floods of tears, earnestly appeals to God and begs, 21. That he would thoroughly and clearly examine my cause, and give a decision between me and my reproaching friends; 22. Since, if it be not done quickly, my troubles will soon make an end of me, and then it will be too late.

Ver. 4. [It is worthy of remark that this signal of contempt was used against our Lord upon the cross, Mat. 27. 39; Mar. 15. 29. But like all other visible signs of thought or feeling, it may have various significations, but usually those of doubt, sorrow, dissatisfaction, or scorn. *C.*——Job's anger is now kindled by the reproaches and false accusations of his 'vexatious comforters.' He shows his anger in his bitter and passionate retort. His anger not only leads him to sinful excess in replying to his assailants, but even to assume something like a tone of irreverence toward God. *P.*]

Ver. 7. [Turning from his accusers Job here directs his words to God, whom he regards as the cause of all his sufferings. It is now painful to hear Job's repinings and complaints. *P.*]

Ver. 15. [*Horn.* The horn of an animal is often both its defence and ornament. Hence the horn has been employed in Scripture as the emblem of power and glory, De. 33. 17; Ps. 132. 17. Job's losses, though great, had still left him the possession of his lands; but he had laid down all his emblems of authority, and humbled himself in the dust. *C.*]

Ver. 18. These are words of deep pathos and great power. Yet they show that Job was not yet conscious of his true state as a sinner. He dares even to appeal to Heaven for a testimony of his innocence, and consequently, to some extent, of the injustice dealt out to him. His faith, however, has not yet deserted him. For life he has no hope, but he looks beyond it. *P.*]

REFLECTIONS.—Often much is said, and yet nothing to the purpose: and miserable comforters to a wounded spirit are all duties, all friends, if God continue his frowns! Nothing but Jesus' blood—nothing but JEHOVAH'S mercy—can grant any solid relief. Nay, alas! men are often most cruel and harsh when they ought to be most tender and compassionate: and those who riot in prosperity and ease seldom lay much to heart the case of their extremely distressed brethren. But though complicated and terrible are the troubles of saints in this world, unspeakably more so are the troubles of the wicked in hell, where there is nothing but remorse—but torment in all its horror! Happy are they who are here purged in God's furnace! They sow in tears, but shall reap in joy. And however hard it be to bring down their mind to their lot, the testimony of their good conscience, sprinkled with Jesus' blood, shall comfort them now. They have a good

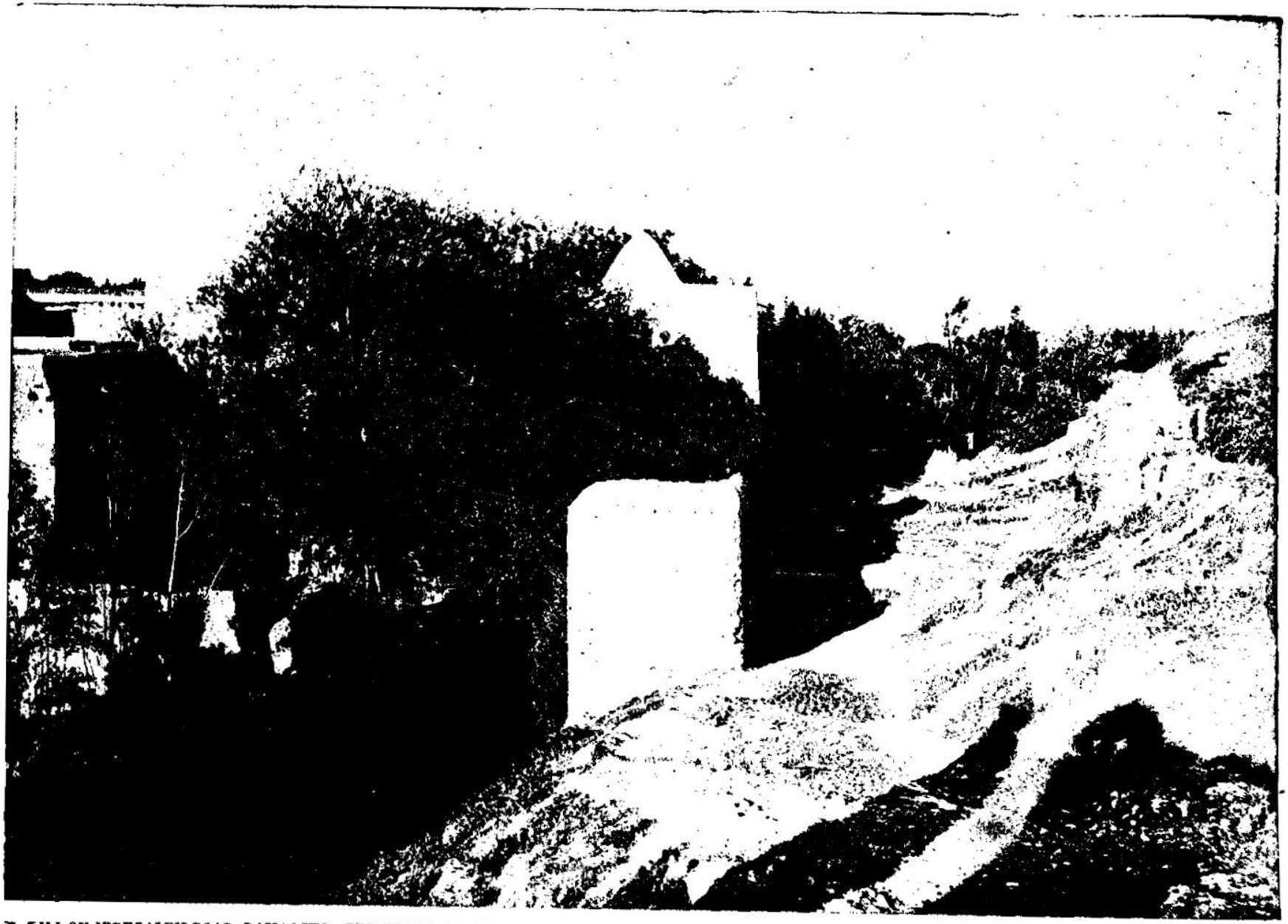

MILL ON JERUSALEM ROAD, DAMASCUS—THE TRADING POINT OF THE HAURAN WHERE JOB LIVED. [Job xvi: 1.]—The traditions of the Arabs which make the Hauran in the neighborhood of Damascus, the home of Job, are not to be despised. In no part of the world have the native races undergone so little change as in this region. To this very day the descendants of the contemporaries of Job, and perhaps his own, live on the same plains once occupied by their ancestors. This gives to the tradition that fixed the home of Job in the Hauran a very different value from what it would have in a country where the people were continually changing. Chrysostom, speaking of pilgrimages in his day, said: "Many pilgrims come from the ends of the earth to Arabia in order to seek for the dung hill on which Job lay, and with rapture to kiss the ground where he suffered." We give as illustrating this traditional history concerning the land of Uz a picture of the mill on the Jerusalem Road at Damascus.

5 *But* [1]I would strengthen you with my mouth, and the moving of my lips should assuage[1] *your grief.*

6 Though I speak, [f]my grief is not assuaged; and *though* I forbear, what am I eased?[2]

7 But now he hath made me [g]weary: thou hast [h]made desolate all my company.[3]

8 And thou [i]hast filled me with wrinkles,[4] *which* is a witness *against me:* and my leanness rising up in me beareth witness to my face.

9 He [k]teareth *me* in his wrath who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.

10 They [l]have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.

11 God hath [m]delivered me[5] to the ungodly, and turned me over into the hands of the wicked.

12 I was [n]at ease, but he hath broken me asunder: he hath also taken *me* by my neck, and shaken me to pieces, and [o]set me up for his mark.

13 His [p]archers compass me round about; he cleaveth my reins asunder, and doth not spare: he poureth out my gall[6] upon the ground.

14 He [q]breaketh me with breach upon breach; he runneth upon me like a giant.

15 I have [r]sewed sackcloth upon my skin, and [s]defiled my horn in the dust.

16 My [t]face is foul with weeping, and on my eyelids *is* the shadow of death;

A.M. cir. 2424.
B.C. cir. 1580.

[e] Ge.6.1,2. ch.42.11; 44. Is.35.3,4. 2 Co.1.4. Ps.27,14. Pr.27.9.
1 With my own mouth will I overpower you till the quivering of my lips shall fail. Yet should I talk on, my affliction will not fail.—*Good.*
[f] Ps.22.1,2.77.1—10. 88.1—18. La.iii.v.
2 Heb. *what goeth from me?*
[g] Ps.88.15. ch.10.1. Mat.22.26. Is.50.4.
[h] ch.1.18,19.
3 The transition in this verse from the third to the second person is exceedingly beautiful, as it marks the internal process of thought, rising from a description of his own state to a direct address to God.—*C.*
[i] Pr.77.22. ch.10.17. La.3.4. with ch.15.27. Ep.1.21.
4 Thou hast fettered me (as a prisoner) with wrinkles, with the wrinkles of a premature old age, induced by sore disease.—*C.*
[k] ch.9.16,17; 13.24. Ps.7.2; 50.22; 37.12. Is. 38.13. Mic.5.14. La.2. 16; 3.10.
[l] Ps.22.13. 35.15,16, 21. 2 Co.11.20,21. 1 Ki. 22.24. Mi.5.1. La.3.30. 46.2; 3.46. Ac.7.54.
[m] ch.2.13—19; 3.7. Jo. 18.11. 2 Co. 12. 7, with Ps.59.1—21; 89.38. Ac.4. 27,28.
5 Heb. *hath shut me up.*
[n] ch.3.13, xxix.
[o] ch. 7. 12, 20. La. 3. 12,13.
[p] ch.6.4. Ge.49.23, 24. De.32.23. Ps.7.12, 13; 38.2—17. Ro.8.33.
6 When the vermicular motion of the intestinal canal is reversed, the bile is carried into the stomach, whence it is violently rejected, and becomes by its bitterness very distressing to the sufferer, and a striking emblem of the bitter thoughts of an afflicted man. Ps.42.5.—*C.*
[q] ch.12.13—19; 18.11—10; 6.4; 10.16,17. Ps.49.7.
[r] 2 Ki. 21. 27. Is. 22. 12. 2 Ki.6.30. Jonah 3.5.
[s] ch. 30. 19. Ps. 7. 5, with 73.4,10. 1 Sa.2.10.
[t] La.2.11. Is.52.14

A.M. cir. 2424.
B.C. cir. 1580.

[u] ch.23.2; 27.5,6. 1 Sa.19.5. Ps.44.17—21.
[x] 1 Ti. 2. 8. Ps. 26.6; 66.18,19.
[y] De.32.1. Is.1.2. Je. 22.29.
[z] Ge.4.11. Is. 26. 21. Eze.24.17.
[a] ch.27.9. Ps. 66. 18, 19.
7 O earth! cover no blood shed by me, and let no place hide a cry against me.—*Boothroyd.*
[b] Ro.1.9,9.1 Co.1. 23; 11. 31. 1 Th. 2. 10. Phi.1.8.
8 Heb. *in the high places.* Is.5.1.3.
[c] Heb. *are my scorners.* ch. 12. 4. 5; ver.2,3. Ps. 109.4,6.6,7; 31.10,11
[d] ch.9.34,35; 13.21. 31.35. Ec.6.10. Is. 45.9. Ro.9.20.
9 Or, *friend.*
1 Heb. *years of number*
[e] ch 7.9,10; 14.5. 2Sa. 12.23. Ec.12.5.

CHAP. XVII

1 Or, *spirit is spent*
[a] Ps.88.3,4. 2 Ti.4.6. 1Sa.20.3.
[b] ch.12.4; 13.9; 16.20; 22.3. 1 Sa.1.7.
2 Heb. *lodge.*
3 Is not mine eye fixed on their reproaches? (*Boothroyd.* That is, am I permitted to see anything but unjust reproaches? *C.*—Truly mockers encircle me, and mine eye lingers upon their disputings.—*P.*
[c] *Lay down*—come on, then, I pray thee. *Strike hands*—ratify my proposal of a fair and just trial before my Judge.—*C.*
[d] ch.9.33. Pr.6.1; 17. 18; 22.26. Ro. 8.33,34. He.7.22.
[e] Mat. 21. 25; 13. 21 ch.13.4,5,21. 34.32.7.
[f] ch.32.22. Ps.12.2,3. Ex.20.5. 1 Ki.12.12,21 20.
[f] ch.30.9. Ps 44 23, 14;22.6,7.
5 Or, *before* them.
[g] ch.16.20. Ps.6.7,31 9,10.
6 Or, *my thoughts*
[h] Ro.11.33. 1 Ki.9.8. 1 Ac.13.46.ch.42.7.
[i] 1 Pe.1.5. Pr. 4. 18. Ps. 84. 7,11; 92.12—14. 2 Pe.3.18.

17 Not [u]for *any* injustice in mine hands: also my prayer [x]*is* pure.

18 O [y]earth, [z]cover not thou my blood, and let my [a]cry have no place.[7]

19 Also now, behold, [b]my witness *is* in heaven, and my record *is* on high.[8]

20 My friends [c]scorn me: *but* mine eye poureth out *tears* unto God.

21 Oh that one might [d]plead for a man with God, as a man *pleadeth* for his neighbour![9]

22 When a few years[1] are come, then I shall go the way [e]*whence* I shall not return.

CHAPTER XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted may astonish, but not discourage the righteous.* 11 *His hope is no longer in life, but in death.*

MY breath is corrupt,[1] my days are extinct, the[a] graves *are ready* for me.

2 *Are there* not [b]mockers with me? and doth not mine eye continue[2] in their provocation?[3]

3 Lay down [c]now, [c]put me in a surety with thee; who *is* he *that* will strike hands with me?

4 For thou hast [d]hid their heart from understanding: therefore shalt thou not exalt *them.*

5 He that [e]speaketh flattery to *his* friends, even the eyes of his children shall fail.

6 He hath made me also a [f]by-word of the people; and aforetime[5] I was as a tabret.

7 Mine eye also is [g]dim by reason of sorrow, and all my members[6] *are* as a shadow.

8 Upright *men* shall [h]be astonied at this, and the innocent shall [i]stir up himself against the hypocrite

9 The righteous also shall [k]hold on his way;

God to appeal to as their judge and friend. Their tears shall be put into his bottle and marked in his book; and death, but destitute of its sting, shall soon set the prisoners free into a glorious eternity.

CHAPTER XVII. My spirit is maimed, broken, and confounded with trouble; and my breath stinks, as in dying persons: the days of my life are thunderstruck, shortened, and debased: nothing but the grave remains for me. 2. O God, do not my friends bitterly mock and deride me as a wicked hypocrite? And does not my mind so dwell and pore on their proud, insolent, and exasperating speeches that I cannot sleep nor mine eyes refrain from tears? 3. Come then, give me undoubted assurance that thou wilt take my cause in hand and do me justice; or give me an impartial man like myself, who in thy stead shall debate the matter with me. 4. For as for these my friends, thou hast withheld from them a common capacity to understand thy providential dispensations, therefore they can never be honoured to judge my plea. 5. He who flatters friends in their wickedness because of their prosperity, or who manifestly makes a prey of them, his posterity shall pine away in disappointment and misery. 6. Alas! both God and my friends now combine to expose me to the common contempt of the people, though lately I was their darling and the matter of their praise. 7. My eyes are rendered dim, and my mind stupified with grief, and my body is wasted to a skeleton. 8. Upright saints in after-times shall be astonished at the sovereign dispensations of God, and the cruel abuse of my friends, with respect to me; and shall be excited to the utmost detestation of hypocrites who uncharitably censure the afflicted. 9. And, notwithstanding every scandal or discouragement, persons truly righteous shall persevere in their course of piety and virtue, and become more and more confirmed and active in it. 10. And as for you, my friends, either repent of your rash censures, or examine my cause over again; for hitherto none of you have spoken to the point. 11. Whatever hopes you give me of recovering my wonted prosperity, I find I am a dying man, and all my designs, even the most fixed and dear, are at an end. 12. My tormenting pains and anxious thoughts keep me awake through the whole night; or if I get any moments of ease, it is but little and soon over 13. I expect, I wait for nothing now but an entrance into the state of the dead; and I have prepared for and expect speedily to lie down in the grave. 14. In the form of my trouble, and in the exercise of my mind, I have contracted a relation to and familiarity with death, corruption, and worms. 15. The future prosperity with which you attempt to flatter me, and the temporal happiness you would have me expect, are a mere imagination 16. These hopes shall quickly appear buried in the grave along with myself.

Ver. 1. [*The graves are ready for me.* The sepulchres of Edom are generally in extensive chambers, scooped out in the rocks. In these are numerous niches or shelves ready to receive the dead bodies. *C.*]

Ver. 3. ['Lay down now, be bondsman (or *surety*) for me with thyself; who else should furnish surety to me?' This is a very remarkable passage. God is conceived of by Job in a double capacity; as a judge, who tries and condemns Job for his sins, and as a bondsman or surety, who takes the place of the guilty, and pledges himself for him. It would seem that Job was enabled by faith to look to Christ, the great Saviour and redeemer of the people. *P.*]

Ver. 5. [Not merely shall he be disappointed, but his children shall be ruined through his vain and unfulfilled expectations. *C.*]

Ver. 6. [*Tabret.* The translation of this word is diversified, according to the opinion entertained of its derivation. As it is, however, evident that Job is speaking of the present, and not of his past condition, we are disposed to adopt the translation of Tyndale, 'He hath made me a by-word of the common people. I am his *jesting-stock* among them.' Heath translates it *prodigy*, and Good translates it *dotard*. *C.*——'And I became as one in whose face they spit; that is, an utter abomination. The parallelism shows that this is the true meaning of the Hebrew word *tophet*. *P.*]

Ver 13. [Job gives way to despair. His comforters had become tormentors. They had shown utter ignorance of his state, his sufferings, and his wants; and now he resigns himself to his fate:—'If I hope, it is for the grave as my house; in darkness I make my bed.' *P.*]

Ver 16 [Job's only hope of relief is in death. He believes his disease to be incurable; his life is miserable; he longs for its close; and in the grave alone does he see rest from trial and sorrow. *P.*]

REFLECTIONS.—Happy are those who have spiritual breath which cannot corrupt; life that can never fail; who have their portion in eternal blessedness, and are ready for their grave! If cruel friends exasperate my spirit and drive sleep from mine eyes, let Jesus, as my surety and redeemer, be the ground of all my hope and the source of all my joys. God can easily infatuate the wisest when they abuse his gifts. And it is mad to pursue honour and advancements by sinful methods, particularly in employing the wisdom which he has given against his cause and interest. Vain is the inconstant applause of men. While we are great the world admire us; but when depressed and poor they contemn or abhor us. But though we see things in providence which we cannot account for, we must not stagger through unbelief. And if we are faithful to God we must be zealous for his cause and take part with his oppressed people, whose bitterest enemies are usually formal hypocrites. They who are through faith brought into the way, Jesus Christ, and a course of holiness, strive not to faint or fail; nay, even difficulties and opposition quicken them. Many great pretenders to wisdom can give no profitable instructions in a day of trial; and empty are the promises and vain the hopes of carnal minds. How debasing to proud men are death and the grave! And even good men are apt to despair of that which God

and he that hath [l]clean hands [m]shall be stronger and stronger.

10 But as for you all, do ye [n]return, and come now:[7] for I cannot find [o]*one* wise *man* among you.

11 My days [p]are past, my [q]purposes are broken off, *even* the thoughts[8] of my heart.

12 They [r]change the night into day:[9] the light *is* short[1] because of darkness.

13 If I [s]wait, the [t]grave *is* mine house: I have made my bed in the darkness.

14 I have said[2] to corruption, [u]Thou *art* my father; to the worm, *Thou art* my mother and my sister.

15 And where *is* now my [v]hope? as for my hope, who shall see it?

16 They[y] shall go down to the bars of the pit, when *our* rest together *is* in the dust.

CHAPTER XVIII.

1 *Bildad reproveth Job of presumption and impatience.* 5 *The calamities of the wicked.*

THEN answered Bildad the Shuhite, and said,
2 How long *will it be ere* [1]ye [a]make an end of words? mark, and afterwards we will speak.

3 Wherefore are we counted [b]as beasts, *and* reputed vile in your sight?

A.M. cir. 2484. B.C. cir. 1520.

l Ps.24.4 Ge.20.5.

m Heb. *shall add strength*, Is. 40. 31. 2 Sa.3.1. Ps.84.7 2 Co.4. 16.

n ch.6.29. Je.7.3. Pr. 25.8 &c.

7 Go ye hence and begone.—*M. Good.*

o ver.4; ch.30.9,27,7. 1 Co.6.5.

p ch.7.6,9. 9.25. 16.22.

q Pr.16.3,9. 21.

8 Heb. *the possessions.*

r De.28.67. ch.7.3,4. 13.27. 17.

9 The troubled thoughts of my heart change night, the time of sleep and rest, into day, the time of working and labour, and the day that should bring light and joy is short and gloomy, because of the darkness of my sorrows.—*C.*

1 Heb. *near.*

s ch.8.8; 11. 15–17; 5. 18–26.

t ch.30.23; 10. 21, 22. Ec.12.5,7. Is.5.2. Ge. 3.19.

2 Heb. *cried* or *called.*

u Ps.49. 14. ch.21.26, 32,24. 20.11. 26.

x ch.5.16; 8.6, 20.6, 22, 19.21.

y My hopes, ver.12, 15. 2 Co.1.9. Ecc.2.1, ch.18.14; 17–19; 20.23. Jonah 2.6.

CHAP. XVIII.

1 Bildad addresses Job in the plural, conjoining him with that corruption and that worm which he had avowed as his kindred, and with which he purposed soon to rest in the dust. ch. 17.14,16.—*C.*

a ch.11.2,3; 15.2,3. 16.3. 19.2.

b ch.12.7; 17.4, 10. Ps. 73.22. Ec.3.18.

A.M. cir. 2484. B.C. cir. 1520.

c ch.13.14; 16.9; 17.2, 13,16.

2 Heb. *his soul.*

5 *Nevertheless.*

d Pr. 13.9; 20. ver. 24. ecclt.ver.5. Mat. 25.29. Jer 11.17.

e 1 Ki.14.5. Re.18.23. ch.21.17. Mat.6.23.

4 Or, *tramp.*

f Ps.4. 12. ch.20. 22. His most resolute and vigorous attempts.

g ch. 5. 12; 13. Ex. 3. 9. Pr. 1. 30–32.

h Pr.5.22; 29.6. ch.22. 10. 1 Ti.6.9,10.

6 A pit digged and covered over with weak cross timbers and grass, a common method of taking wild animals.—*C.*

1 Ex.22.13,27. 2 Ps. 12.6. Is.8.14,15. 2 Ti.2. 26.

k ch.5.5; 15.27.

8 The night robber of preserved parks. Boothroyd translates it *noxey.*—*C.*

7 Heb. *hidden.*

l ch.6.4,27; 24.9. 28. Je. 5.26; 20.3,4; 46.5; 49.29; 4.19,20.

8 Heb. *scatter him.*

9 Cause him to flee with terror.—*C.*

m ch 15.22, 24. 2 Sa. 2.5,36. Ps.1.27. Ps.7.12–14; 73.18 20.1 Th.5.3.

1 Heb. *bars.*

2 The frequent allusion to strength seems to indicate the snaring of the elephant, who is generally taken by a pitfall, and tamed by hunger.—*C.*

n Some terrible trouble, Re.6.8.

o ch.8.14; 11. 20. Ps. 52.5; 112.10. Pr. 10.28. Mat.3.26,27.

p Destruction, ver. 12; ch. 20.19,26,28. Pr. 3.33. Zep.2.4. Je.9.21.

3 Desolation shall dwell in his tabernacle, taking possession, and expelling its temporary occupant.—*C.*

4 He [c]teareth himself[2] in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea,[3] the[d] light of the wicked shall be put out, and the spark of his fire shall not shine.

6 The [e]light shall be dark in his tabernacle, and his candle[4] shall be put out with him.

7 The [f]steps of his strength shall be straitened, and his [g]own counsel shall cast him down.

8 For [h]he is cast into a net by his own feet, and he walketh upon a snare.[5]

9 The [i]gin shall take *him* by the heel, *and* [k]the robber[6] shall prevail against him.

10 The snare *is* laid[7] for him in the ground, and a trap for him in the way.

11 Terrors[l] shall make him afraid on every side, and shall drive him[8] to his feet.[9]

12 His strength shall be [m]hunger-bitten, and destruction *shall be* ready at his side.

13 It shall devour the [1]strength[2] of his skin: *even* the [n]first-born of death shall devour his strength.

14 His[o] confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

15 It[p] shall dwell in his tabernacle,[3] because

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really intends for them. Happy are they who rest in Christ here—they shall rest in death and in heaven for ever and ever!

CHAPTER XVIII. In no small heat of spirit Bildad replied, 2. How long wilt thou cast forth such confused, double-meaning, and unintelligible words, as if you wanted to entrap us? Declare plainly what you intend, and after that we shall deliver our minds with the utmost clearness, freedom, and boldness. 3. For to what purpose is it to talk with one who looks upon us as a company of dull beasts, into whom nothing of wisdom can enter! 4. With impatient rage you tear and torment yourself. Must God, to humour thee, suspend or cease his government of the world, and leave everything to chance: or must he alter his immutable counsels or the fixed laws of his providence? 5. But say what thou wilt, though the wicked man may prosper for a while, all his splendour and apparent happiness shall quickly come to an end. 6. The wealth and honour of his family shall be turned into misery, contempt, and sorrow, together with himself. 7. His bold and resolute attempts to increase or maintain his prosperity shall be unsuccessful and involve him in insurmountable difficulties, and his own devices shall prove the means of his overthrow. 8. His own wiles and works bring him into inextricable difficulty and distress; and every step he takes in prosecution of his designs, or in the way of pleasing himself, is attended with perpetual danger and farther ensnares him. 9. While ruinous snares take hold of and entangle him, they who thirst for his blood, wealth, or honours shall prevail against him. 10. Even when he neither foresees nor fears it, he is always in danger of some sudden mischief. 11. Unexpected and overturning terrors shall fearfully affright him on all hands and waste him away on his feet, while they make him to run from place to place for safety. 12. Sorrows shall insatiably, as with intense hunger, feed upon him, till his strength, wealth, and honour be entirely wasted; and nothing but prepared and terrible destruction shall everywhere attend him. 13. Rottenness, fearful affliction, and a miserable death shall consume his flesh and bones. 14. Whatever he relied upon for the support of himself and his family shall utterly fail him and hasten his unhappy death; while terrors, as a mighty king, shall drive him into the depths of hell. 15. Terrors, despair, and destruction shall dwell in his habitation, which he unjustly acquired; and thunder and lightning, or some exemplary judgment, like that of Sodom, shall destroy it. 16. His whole estate, habitation, and family shall be irrecoverably ruined. 17. And the very name of him shall be buried in everlasting infamy and forgetfulness. 18. He shall be driven from his prosperity and life into misery and death, and chased out of the world as a nuisance into eternal woe. 19. None of his descendants or kindred shall long survive him to keep up his remembrance. 20. They, on every side, who behold, and they who afterward read or hear of the fearful justice of God upon him, shall be astonished and terrified at it. **21. This, indeed, is a just description of the miserable condition of the wicked at last; and thus shall those who dishonour God be abased.**

Ver. 4. [Bildad in the first member of the sentence addresses his friends, describing Job; in the second he addresses Job: 'Shall the earth be forsaken for thee?' shall God leave off the care of all his other works to attend to thy vain complaints, and anticipate the final judgment to gratify your sinful impatience? *C.*—— The meaning of the passage is:—Dost thou imagine that by thy vehement conduct, by which thou art become enraged against thyself, thou canst effect any change in the established divine order of the world? It is a divine law that sufferings are the punishments of sin; thou canst no more alter this than that at thy command, or for thy sake, the earth, which is appointed to be the habitation of man, will become desolate; or that a rock will remove from its place. *P.*]

Ver. 10. [Delitzsch translates as follows:—'The trap holdeth his heel fast, the noose bindeth him. His snare lieth hidden in the earth; his nets upon the path.' This brings out pretty clearly the sense of the passage. *P.*]

Ver. 13. [*First-born of death.* Who or what is this? Some think it the pestilence, others famine, but neither seems entitled to this terrible pre-eminence. Is it not the *destruction* or desolation (ver. 12) 'ready at his side' that is (ver. 13) twice said to 'devour his strength?' The one act points to the same agent. How blessed the hope of that time when the great *devourer* shall devour no more, but death shall be swallowed up in victory! 1 Co. 15. 54. *C.*]

REFLECTIONS.—There is much wisdom in leaving off contention before it be meddled with; it so furiously heats men's spirits, and makes them to misinterpret everything said or done by their antagonist; nay, makes them to misapply the most precious or tremendous truths of God! They suspect affronts that were never intended. They even torment themselves—their pride and passion proving hurtful to both soul and body. But to what terrible judgments of God, in time, in death, and chiefly in eternity, are the wicked exposed! Short-lived and unsubstantial is their prosperity, and heavy the curse that is upon them! Being abandoned of God, Satan first ensnares and afterwards torments them. Agitated by their lusts they rush headlong into ruin; till death in all its stings and terrors devours them! Then friends, physicians, and all human supports are vain. Their glorious prosperity is quickly turned into everlasting shame and contempt.

CHAPTER XIX. Job replied, Will ye never cease tormenting my soul, and bruising me as in a mortar, with your senseless revilings! 3. Ye have too often wounded me with the vilest reproaches. Ye have been shamelessly obstinate in your rebukes and cruel usage of me. 4. If I indeed had been mistaken in my opinion or practice, I have sufficiently smarted for it in my own person and estate, and so am a fit object of pity rather than of your reproach. 5. If you will still insolently declaim against me, and allege my debasing calamities as a proof of my impiety, 6. Know that I am sensible that it is God who hath in this fearful manner cast me down from my prosperity, and compassed me about with unavoidable miseries. 7. And my case is the more pitiable, that while friends abuse me with reproach, God, to whom I have repeatedly committed my cause, refuses to redress my wrongs or vindicate my innocency. 8. Nay, his plagues so surround me on every side that I can find no way of escape: and I am so overwhelmed with perplexity that I know not whither to turn myself. 9. He has deprived me of all my dignity, authority, wealth, and family. 10. In respect of children, wealth, honour, authority, and health, he has entirely destroyed me; and all my hopes of future comfort in this world he hath plucked up by the roots. 12. He has in the most violent and furious manner afflicted me, as if I had been one of his principal enemies. 13. Whole armies of troubles have, by his order, invaded me; and as with raised batteries so straitly besieged me, that not the smallest comfort I had could escape their fury. 14–16. While friends and neighbours are alienated from me, and refuse to do me any office of kindness, my maidens and men-servants treat me with the utmost disobedience and contempt. 17. My wife regards my complaints and cries no more than if she were a mere stranger, though I have begged

it is none of his: [t]brimstone shall be scattered upon his habitation.[4]

16 His [u]roots shall be dried up beneath, and above shall his branch be cut off.

17 His[x] remembrance shall perish from the earth, and he shall have no name in the street.

18 He[y] shall be driven from light into darkness, and chased out of the world.

19 He [z]shall neither have son nor nephew[5] among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be [a]astonied at his [b]day,[6] as they that went before[b] were affrighted.[8]

21 Surely [c]such *are* the dwellings of the wicked, and this *is* the place *of him that* [d]knoweth not God.

CHAPTER XIX.

1 Job, complaining of his friends' cruelty, showeth there is misery enough in him to gratify it. 21 He craveth pity; 23 professeth his belief in a future resurrection; 28 and warneth his friends not to persecute him.

THEN Job answered and said,

2 How [a]long will ye [b]vex my soul, and break me in pieces with words?

3 These [c]ten times have ye reproached me: ye are not ashamed *that* ye make yourselves strange to me.[1]

4 And be it indeed *that* I have erred, mine error remaineth [d]with myself.

A.M. cir. 2484. B.C. cir. 1520.

[g] Ge. 19. 24. Ps. 11. 6. Is. 13. 19. 34. 9. De. 29. 23.

[4] Brimstone shall be rained upon his habitation. This seems an evident allusion to the destruction of Sodom and Gomorrah.—*C.*

[t] ch. 29. 19. Is. 5. 24. Jude 12. Ps. 37. 35, 36. Je. 17. 8. Ho. 9. 16. Mal. 4. 1.

[u] Ps. 10. 7. Ps. 109. 13; 129. 5, 6; 49. 13; 34. 16. Is. 8. 10; 5. 3.

[x] ver. 14. Pr. 10. 7. Lu. 12. 20. ch. 10. 21, 22; 20. 8, 9.

[y] Je. 22. 30. Is. 14. 22.

[5] Neither threet nor collateral kindred—the name and race shall be extinct.—*C.*

[z] De. 29. 24. 1 Ki. 9. 8.

[a] Ps. 37. 13; 137. 7. Ec. 12. 3, 5. Ob. 12. Ch. 1. 13–19.

[6] His day of visitation and judgment. *They that went before*—that walked before him in his presence, his contemporaries.—*C.*

[b] Or, *lived with him.*

[8] Heb. *laid hold on horror.*

[c] ver. 6, 14–25.

[d] Ex. 5. 2. Ju. 2. 10. 1 Sa. 2. 12. ch. 21. 14. Ps. 79. 6. 2 Th. 1. 8. Tit. 1. 16.

CHAP. XIX.

[a] ch. 18. 2.

[b] 1 Sa. 1. 6. Ps. 42. 10; 62. 3; 69. 20. 2 Pe. 2. 8.

[c] Ge. 31. 7. Le. 26. 26. Nu. 14. 22. Ne. 4. 12.

[1] Or, *harden yourselves against me.* [Or, 'ye astound me.' Some translate, 'Ye insult me.' The meaning seems to be that their words were only calculated to confuse Job, and in his peculiar circumstances their speeches were insults.—*P.*]

[d] Ps. 19. 12. Ezr. 18. 4; 14. 10, 16. Ga. 6. 5. Pr. 9. 12

A.M. cir. 2484. B.C. cir. 1520.

[e] Ps. 38. 16; 41. 12. Mi. 7. 8. 2 Co. 2. 6, 7.

[f] Ps. 66. 11, 12; 44. 12. La. 1. 13; 3. 9. Ho. 7. 12. ch. 18. 8, 9. Ezr. 5. 12. 17.

[g] Je. 20. 8. Ps. 22. 2; 80. 4. Hab. 1. 2. La. 3. 8.

[2] Or, *violence.*

[h] ch. 3. 23. Ho. 2. 6. La. 3. 7, 9.

[i] ch. 29. 7, 14, 20. Ge. 31. 1. Ps. 49. 16, 17. Is. 61. 6. Ho. 9. 11. Pr. 14. 24; 17. 6.

[k] ch. 1. 13; 15. 22. 7. Ps. 88. 3, 8, 16, 17. 2 Co. 4. 8. La. 1. 2. 5, 6.

[l] ch. 6. 17, 27. 13. 24. 29. 20; 18. 14.

[3] *Removed*—plucked up.—*Boothroyd.*

[m] De. 32. 22. Ps. 89. 46.

[n] ch. 33. 8, 10; 13. 24. La. 2. 5.

[o] Ps. 34. 19. ch. 30. 12. Is. 54. 15.

[p] Ps. 31. 11; 38. 11; 69. 8; 88. 8, 18.

[q] Pr. 18. 24. Mi. 7. 5. Mat. 10. 21. Ps. 69. 8, with Pr. 17. 17.

[r] De. 10. 18, 19. ch. 31. 32.

[s] ch. 13. 5. Ps. 123. 3, 4.

[4] It is to be noted that, though Job had lost much, he had not lost all his property; and the remarkable alienation of friends, and inattention of servants, render it probable that they held his judgment unpaired by his misfortunes.—*C.*

[t] Pr. 29. 19, 20, 21, with 1 Ti. 6. 1. Ep. 6. 5. Col. 3. 22.

[u] ch. 17. 12. 9, 10.

[5] She will not listen to my words, and I was compelled to become a supplant to the children of mine own body—most probably his grandchildren, who had not perished with their fathers; for it is added, Yea, young children despised me.—

5 If indeed ye will [e]magnify *yourselves* against me, and plead against me my reproach:

6 Know now that [f]God hath overthrown me, and hath compassed me with his net.

7 Behold, [g]I cry out of wrong,[2] but I am not heard: I cry aloud, but *there is* no judgment.

8 He [h]hath fenced up my way that I cannot pass, and he hath set darkness *in* my paths.

He hath [i]stripped me of my glory, and taken the crown *from* my head.

10 He hath destroyed me [k]on every side, and I am gone; and mine [l]hope hath he [3]removed like a tree.

11 He hath also [m]kindled his wrath against me, and he [n]counteth me unto him as *one of* his enemies.

12 His [o]troops come together, and raise up their way against me, and encamp round about my tabernacle.

13 He hath [p]put my brethre far from me, and mine acquaintance are verily es ged from me.

14 My [q]kinsfolk have failed, and my familiar friends have forgotten me.

15 They that [r]dwell in mine house, and my maids, [s]count me for a stranger: I am an alien in their sight.

16 I called my servant,[4] and [t]he gave *me* no answer; I entreated him with my mouth.

17 My[u] breath is strange to my wife,[5] though

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her sympathy for the sake of our dear children, who have been so dreadfully hurried into death. 18. The very children, and ignorant people about, following the example of the rest, despise me, and treat me with the most abusive language. 19. The very men whom I had trusted with my secrets, and who had received the most distinguished tokens of my affection, abhor and hate me. 20. I am wasted with afflictions till I am little more than skin and bone; I am bruised till the teeth have fallen out of my head; and I have scarcely left me a mouth to complain. 21. O my friends, have pity upon me, when God's afflicting hand has so grievously smitten and wounded me! 22. Why do ye persecute and harass me, as if ye were an avenging God? Why, as if unsatisfied with my external calamities, do ye cruelly torment my spirit?—23. O that my protestations of uprightness, and appeals to God, were in the most legible and indelible manner registered in a book of public records, for my vindication, and for the encouragement of other upright persons under sore troubles! 24. O that they were registered in the most indelible manner in some marble rock or pillar, to continue legible to all generations! 25. For, notwithstanding these present miseries, I by faith know, and am firmly persuaded, that Jesus Christ, my Kinsman-Redeemer, liveth, having life in himself; and shall victoriously stand as the last Adam, upon the dust of the earth, in his incarnation, resurrection, and appearance to judgment. 26. And though these vermin, bred or breeding in my afflicted body, should quickly devour the whole of it, yet even in this body, when fashioned like unto his glorious body, shall I see God in my nature. 27. Whom I shall see for my own particular comfort, in my own person, when raised from the dead—though at present I am at the point of death through sore trouble, and earnestly longing for deliverance. 28. Ye should therefore say, Why do we persecute one in whom there is such soundness and strength of faith, and who hath the right cause in the present debate? 29. Beware lest God punish your inhuman cruelty to me with some terrible judgments. Such rage as yours deserves, and such wrath as God's, provoked by your sin, will bring fearful calamities upon you, that ye may know to your cost that God vindicates his own people and punishes their enemies.

Ver. 3. [*Ten times.* This phrase is said by most expositors to stand for *many times.* This loose method of speaking seems, however, rather inconsistent with the unparalleled and necessary accuracy of Scripture, as a divine revelation. Is not the expression *ten times* literally true? Job now had spoken *five* times (ch. 3. 1; 6. 1; 9. 1; 12. 1; 16. 1), and his friends *five times* (ch. 4. 1; 8. 1; 11. 1; 15. 1; 18. 1), in all, *ten times.* *C.*]

Ver. 6. [Job's visitors had traced all his calamities to sins which, according to them, he had hypocritically concealed. Job, however, indignantly denies that in this respect he is guilty. He traces all his sufferings to God; he can assign no cause for them; he leaves the impression on the mind that he is hardly, if not unjustly, dealt with. Job's friends were unquestionably in error, and they were harsh and cruel; but Job himself was far from the truth. *P.*]

Ver. 17. [In aggravated forms of elephantiasis, the mouth and throat become ulcerated; breathing is difficult, and the breath is foul. In fact, as the disease progresses the limbs decay, and the half-putrid members emit a most offensive odour. *P.*]

Ver. 22. [The meaning of this reproachful question is, that God regarded his persecutors as usurping to themselves a judicial divine authority over him. They were at best only his equals; they were not infallible; they might be mistaken; they had no right therefore to condemn him. *P.*]

Ver. 25. [From the depth of his affliction and despair, so far as regards earthly happiness and even life, the faith of the patriarch rises clear and triumphant, and finds utterance in these noble words:—'And I know, my Redeemer (my judge and vindicator) liveth (he is in existence; he knows, and will save me), and he will arise the last one (the final judge and disposer of all things) from (or over) the dust (of the grave, to call from it those who sleep, and to raise the mortal to immortality).' *P.*]

Ver. 26. [*Yet in my flesh shall I see God.* 'Worms' and 'body' are not in the original, so that we are not bound to contemplate them in the exposition. May not the verse be paraphrased thus: 'Though as my skin is destroyed by disease, this flesh beneath it be destroyed by death, yet in my (resurrection) flesh shall I see God,' 1 Jn. 3. 2. *C.*]

Ver. 27. [These words may be rendered as follows. There is a terseness and concentration of thought in them, such as characterize the most ancient literature of the Shemitic race:—'And after my skin (after its decay—after death), thus destroyed (rent and torn by the ravages of my loathsome disease), and without my flesh (in a disembodied state, when my soul is freed from this vile body), I shall see God (I shall see him with my spirit); whom I shall behold for myself (for my good, for my vindication from the unjust and cruel accusations of those now before me), and mine eyes shall see him and no other (no accuser, no stranger, but my own redeeming God)—my reins consume within me (*i.e.* I languish and pine here for that glorious vision).' *P.*——*Not another*—not estranged as you, my friends, nor ashamed to call me brother, He. 2. 11. *C.*]

Ver. 29. [There is a threat implied in this verse. God, in whom Job trusts, and who will in the end vindicate him, will prove a judge to those who now persecute him. *P.*]

REFLECTIONS.—Hard is the trial when inward vexation and outward reproach meet together; and distressing the situation when those who ought to comfort us, again and again reproach and disquiet us; and especially when men abuse us with revilings, and God shuts out our prayer, and loads us with trouble! But when God strikes a saint, almost every person and thing is ready to second his blow; and then the sparing of his relations becomes a heavier cross than the removal of them by death. It is hard to discern God's love and endeared affection amidst many and heavy strokes of paternal wrath. But happy are those who, when earth is turned into a kind of hell to them, can by faith solace themselves with the views of a future judgment; and of being for ever with Jesus Christ—their Relation, their Husband, their Deliverer, their Lord! It is dangerous to persecute the saints while their Kinsman-Redeemer lives and sees, and shall quickly judge the world. But here let me stand still, and with pleasure remark, that there is a Kinsman-Redeemer provided for fallen men; that he is a living and divine Redeemer; that I have a new-covenant interest in him, and know that I have it; that there will be a last day, when time shall be no more; that then my Redeemer, who stood as the last Adam upon earth, shall appear without sin unto my salvation; and so shall I be for ever with the Lord: I shall be like him, for I shall see him as he is!

I entreated for the [z]children's *sake* of mine own body.[6]

18 Yea, [y]young children despised me; I arose, and they spake against me.

19 All [z]my inward friends[7] abhorred me; and they whom I loved are turned against me.

20 My [a]bone cleaveth to my skin and[8] to my flesh, and I am escaped with the skin of my teeth.[9]

21 Have [b]pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched [c]me.

22 Why do ye [d]persecute me as God,[1] and are not satisfied with my flesh?

23 Oh that my words were now written![2] oh that they were printed in a book![3]

24 That they were graven with an [e]iron pen and lead in the rock for ever!

25 For [f]I know *that* my [g]Redeemer liveth, and *that* he shall [h]stand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body*, yet [i]in my flesh shall I see God:[4]

27 Whom I shall see [k]for myself, and mine eyes shall behold, and not another;[5] *though* my reins be consumed [6]within me.[7]

28 But ye should say, Why [l]persecute we him, seeing the root of the matter is found in me?[8]

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, [m]that ye may know *there is* a judgment.

CHAPTER XX.

Zophar showeth in his turn the certain downfal and portion of the wicked.

THEN answered Zophar the Naamathite, and said,

2 Therefore [a]do my thoughts cause me to answer, and for *this* I make haste.[1]

3 I have [b]heard the check of my reproach, and [c]the spirit of my understanding causeth me to answer.

4 Knowest[d] thou *not* this of old, since man was placed upon earth,

5 That[e] the triumphing of the wicked *is* short,[2] and the joy of the hypocrite *but* for a moment?

6 Though his excellency [f]mount up to the heavens, and his head reach unto the clouds;[3]

7 *Yet* [g]he shall perish for ever, like his own dung: they which have seen him shall say, [h]Where *is* he?

8 He [i]shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

9 The [k]eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His [l]children shall seek to please the [m]poor, and his hands shall [n]restore their goods.[5]

11 His [o]bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be [p]sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he [r]spare it, and forsake it not, but keep it still within his mouth;[r]

14 *Yet* [s]his meat in his bowels is turned, *it is* the gall[7] of asps within him.

15 He hath swallowed down riches, and [t]he shall vomit them up again: God shall cast them out of his belly.

16 He [u]shall suck the poison of asps; the viper's tongue shall slay him.

17 He [v]shall not see the rivers, the [8]floods, the brooks[9] of honey and butter.

18 That [w]which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution[1] *be*, and he shall not rejoice *therein*.

19 Because[x] he hath oppressed[2] *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely[y] he [3]shall not feel quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat[4] be [4]left;[5] therefore shall no man look for his goods.

22 In[a] the fulness of his sufficiency he shall be in straits: every hand of the [b]wicked shall come upon him.

23 *When* [c]he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He[d] shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It[e] is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall:[6] terrors *are* upon him.

26 All [f]darkness[7] *shall be* hid in his secret places: a fire not blown[8] shall consume him; it

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A.M. cir. 2484. B.C. cir. 1520.

z ch. 21.21, 19.
6 Heb. *my belly.*
y Or, *the wicked*, ch. 30.1 2 Ki. 2.23.
z Ps. 41. 9, 55. 13, 14, 69. 8, 109.4.
7 Heb. *the men of my secret.*
a Job 4. 8. Ps. 102. 5, ch. 30. 30, 33. 21.
8 Or, *&c.*
9 Generally interpreted of the gums: the peculiar severity of his disease having caused the teeth to fall out. But may it not rather signify the white enamel with which the teeth are covered, and which is described as the only part that has escaped diseased?—*C.*
b Ga 6. 2. Col. 3. 12. He 13. 3. ch. 6. 14. Ro. 12. 15.
c ch. 2. 10. Ps. 38. 2. *d* Is. 09. 6. Zec. 13. 7. ch. 16. 20. Mo. 3. 3 Ki 18. 14.
1 Is not the judgment of God enough? why will ye add to my affliction?—*C.*
2 Heb. *O that my words were now written!*
3 *Knurled* in a book, with an iron style and lead that they were engraven in a rock for ever. The ancient practice of writing upon rock, of lead, is testified by Pliny, xxxiv. 11. For an account of the numerous inscriptions upon the rocks in the upper regions of Sinai, see Burckhardt's *Travels*.—*C.*
e Je. 17. 1. Is. 8. 1. 30. 8. Hab. 2. 2.
f Ro. 8. 28, 38, 39. 2 Ti. 1. 12.
g 1 Co. 15. 45. Mat. 26. 28. ch. 33. 23. Is. 49. 26.
h Da. 12. 2. Ac. 17. 31. Mat. 16. 24. Jn. 5. 2, 28.
i Phi. 3. 21. 1 Co. 15. 20, 53, 54. 2 Co. 5. 1. Ps. 16. 11; 17. 15. Mat. 5. 8. 1 Jn. 3. 2. Re. 22. 4.
4 Or, *after I shall awake, though this body be destroyed, yet out of my flesh shall I see God.*
k Is. 63. 9. Lu. 2. 26. 9. 27.
5 Heb. *a stranger.*
6 Heb. *in my bosom.*
7 *Though* should not be inserted, and this clause should commence the following verse, thus:—26. 'My reins,' my ardent affections, 'are consumed in my bosom,' through longing after the judgments of God. See Ps. 119. 20. 'But ye should say, Why persecute we him, seeing the root of the matter (faith in a Redeemer) is found in him?'—*C.*
l ver. 22. Ga. 4. 29. He. 11. 36. Ps. 69. 26.
8 Or, *and the root of matter is found in me.*
m Ec. 11. 9. Ps. 58. 10, 11. Mat. 7. 1. Ro. 14. 4. Ja. 4. 11.

CHAP. XX.

a Ro. 10. 2. Ga. 4. 18.
1 Heb. *my haste is in me.*
b 2 Ti. 4. 3. ch. 19. 29. ch. 13. 17.
c ch. 32. 8. *d* Ps. 44. 17, 48. 8. ch. 4. 7, 8. 8. 13.
e Ps. 37. 35, 36; 73. 18. 92. 7. Ja. 4. 14. Ac. 12. 22, 23. Ec. 7. 6. Mat. 7. 22.
2 Heb. *from near.*
f Ge. 11. 4. Is. 14. 13, 14. Ob. 4. 16. Ps. 37. 35. Jer. 51. 53. Mat. 11. 23.
3 Heb. *cloud.*
g 2 Ki. 14. 10. 2 Ki. 9. 36. Ps. 37. 10.

A.M. cir. 2484. B.C. cir. 1520.

4 Is. 14. 16, 17. Ps. 37. 36. ch. 24. 20.
h Ps. 37. 10, 36. 5. Is. 29. 5, 6. ch. 8. 18.
i ch. 7. 8, 10. 8. 18. Ps. 103. 15, 16.
j Pr. 28. 3. 12. 19. Ps. 119. 2, 10.
k Or, *the poor shall oppress his children*, Ex. 28. 2.
10 Is. 22. 16. Je. 6. 4. 5. ver. 28.
5 "His children shall wander as beggars, and his branches be involved in his iniquity."—*Schmid.*
l Ps. 5. 11. 34. 14, 37. Ps. 37. 1. ch. 13. 26. Is. 24. 15, 25. 27.
m Ps. 9. 12. Ps. 10. 2. Ro. 1. 32. ch. 15. 20, 34. 7.
n Ju. 11. 24, with Mat. 5. 7, 40. Ro. 12. 3 Pr. 26. 11.
6 Heb. *in the midst of his palate.*
o Je. 2. 20. 3. 25. 5. 25. Mat. 26. 74. Pr. 6. 32. 14. 24. 23. 35.
7 It is "unmitigated guilt, because God was arbitrarily supposed to be the person, as Pliny testifies. Anatomy, however, has discovered that the poison lies beneath some of the teeth; and Judas should therefore be substituted for guilt."—*C.*
p Pr. 23. 6. Mat. 23. 14. 2 Pe. 2. 13. 15. Ac. 28. 5, 6. Is. 5. 14. 2 Ki. 6. 21.
q Ge. 2. 9. 10. 11. Mat. 3. 2. Pe. 2. 13. Ac. 28. 5, 6. Is. 5. 14. 2 Ki. 6. 21.
r Or, *streaming brooks.*
8 Heb. *they shall not see the floods, &c.* which renders the passage more easily intelligible. He shall not see those rivers, those floods of pleasure, nor those valleys of rich possession for which he had stifled all compassion, and foolishly bartered his soul. See ver. 19.—*C.*
s ver. 10, 15. Ju. 11. 44. Pr. 5. 4. 23. 32.
1 Heb. *according to the substance of his exchange.*
x Pr. 29. 22, 23. Mat. 5. 44. Ja. 2. 13. Mi. 2. 2.
2 Heb. *crushed.*
y Ps. 5. 13, 14. Is. 10. 20. ch. 1. 19-23.
3 Heb. *I will not.*
4 Or, *There shall be none left for his meat.*
z Lu. 16. 24. Je. 17. 11. 22. 13. ch. 18. 19, 21.
5 Not even a crumb to feed a dog or a beggar during his life, nor any thing for heirs or creditors after his death.—*C.*
a Lu. 12. 19. Re. 18. 8. ch. 18. 7.
b Or, *troublesome*, ch. 15. 21.
c Nu. 11. 33. Ps. 78. 30, 31. 106. ch. 21. 19-21. Ge. 19. 24. De. 32. 34, 35. Lu. 17. 28, 29.
d Pr. 5. 22. Is. 24. 18. Je. 48. 43, 44. Am. 5. 19. 9. 1-3.
e De. 32. 41. ch. 16. 13. 18. 11. Ju. 3. 21, 22. Ps. 7. 12, 13.
6 Having therefore penetrated the liver to which the gall-cyst is attached, and rendered recovery hopeless.—*C.*
f ch. 18. 5, 6. Is. 8. 22. 59. 9. Jude 13. De. 32. 22. Mat. 8. 12. 22. 13. 25. 30. Ps. 21. 9.
7 Every horror treasured up in reserve for him.—*M. Good.*
8 The internal fire of a guilty and accusing conscience.—*C.*

dung: they which have seen him shall say, [h]Where *is* he?

8 He [i]shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

9 The [k]eye also *which* saw him shall *see him* no more; neither shall his place any more behold him.

10 His [l]children shall seek to please the [m]poor, and his hands shall [n]restore their goods.[5]

11 His [o]bones are full *of the sin* of his youth, which shall lie down with him in the dust.

12 Though wickedness be [p]sweet in his mouth, *though* he hide it under his tongue;

13 *Though* he [r]spare it, and forsake it not, but keep it still within his mouth;[r]

14 *Yet* [s]his meat in his bowels is turned, *it is* the gall[7] of asps within him.

15 He hath swallowed down riches, and [t]he shall vomit them up again: God shall cast them out of his belly.

16 He [u]shall suck the poison of asps; the viper's tongue shall slay him.

17 He [v]shall not see the rivers, the [8]floods, the brooks[9] of honey and butter.

18 That [w]which he laboured for shall he restore, and shall not swallow *it* down: according to *his* substance *shall* the restitution[1] *be*, and he shall not rejoice *therein*.

19 Because[x] he hath oppressed[2] *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely[y] he [3]shall not feel[3] quietness in his belly, he shall not save of that which he desired.

21 There shall none of his meat[4] be [4]left;[5] therefore shall no man look for his goods.

22 In[a] the fulness of his sufficiency he shall be in straits: every hand of the [b]wicked shall come upon him.

23 *When* [c]he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.

24 He[d] shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It[e] is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall:[6] terrors *are* upon him.

26 All [f]darkness[7] *shall be* hid in his secret places: a fire not blown[8] shall consume him; it

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—Let me blush to behold an ancient patriarch, amidst his darkest nights of trouble, with clearer views of Jesus and eternal things, and his happy interest therein, than I, upon whom the light of the glorious gospel hath so clearly shined.

CHAPTER XX. Interrupting Job, Zophar the Naamathite in no small fury replied, 2. My thoughts make me burn and swell with matter of refutation, and oblige me to answer; therefore, highly provoked with thy speech, I make haste to the dispute, as a person fully prepared. 3. I have indeed heard a most reproachful answer to my own and my friend's, former speeches, but my heart enables me to answer in the most prudent and considerate manner. 4, 5. Knowest thou not, that all along from the creation the prosperity of a wicked man and hypocrite has been very short-lived and momentary. 6. Though his high-towering excellency mount up to heaven, and his temporal honours and happiness be advanced to the highest pitch, 7–9. He shall quickly perish in the most disgraceful and contemptible manner, without any hope of recovery. 10. His children, in their wretchedness, shall court the favour of the meanest, or attempt to satisfy them for the wrongs done to them by their father; and the works of his hands shall render him sorrow for his reward. 11. His youthful and secret wickedness shall bring such distempers upon him as shall hasten him to his grave, and shall attend him to hell. 12-14. If he with great fondness and pleasure indulged himself in his wickedness, it shall prove most bitter, unwholesome, painful, and destructive to him in the fearful miseries attending it. 15. The riches which he has greedily and unjustly got into his possession, he shall be forced to restore with great shame and torment. God shall so torment him with trouble and anguish of mind that he shall be sick of them. 16. That which he has been so eager in getting shall bring upon him the most terrible, painful, and destructive judgments. 17. Never shall he enjoy the least real comfort in all his plenty of outward things. 18. He shall be obliged to restore the hire which he unjustly withheld; nay, even what he laboured for

shall[f] go ill with him that is left in his tabernacle.

27 The [h]heaven shall reveal his iniquity; and the earth shall rise up against him.[9]

28 The[i] increase of his house shall depart, *and his goods* shall flow away in the day of his [k]wrath.

29 This[l] *is* the portion of a wicked man from God, and the heritage appointed unto him by God.[1]

CHAPTER XXI.

1 Job showeth that even in the judgment of man he hath reason to be grieved. 7 Sometimes the wicked do so prosper that they are tempted to despise God. 16 Sometimes their destruction is manifest. 23 The happy and unhappy are alike in death. 27 The judgment of the wicked is in another world.

BUT Job answered and said,

2 Hear[a] diligently my speech, and let this be your [b]consolations.[1]

3 Suffer me that I may speak; and after that I have spoken, [c]mock on.

4 As for me, [d]*is* my complaint to man? and, if *it were so,* why should not my spirit be troubled?[2]

5 Mark me,[e] and [f]be astonished, and [g]lay *your* hand upon *your* mouth.

6 Even when I remember [g]I am afraid, and trembling taketh hold on my flesh.

7 Wherefore[h] do the wicked live, become old, yea, are [i]mighty in power?

8 Their [k]seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* safe from [l]fear, [m]neither *is* the rod of God upon them.

10 Their[m] bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They[n] send forth their little ones like a flock, and their children dance.

12 They [o]take the timbrel and harp, and rejoice at the sound of the organ.[5]

13 They [p]spend their days in wealth,[6] and in a moment[7] go down to the grave.

14 Therefore[q] they say unto God, Depart from us; for we desire not the knowledge of thy ways.

15 What[r] *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

16 Lo, [s]their good *is* not in their hand: the counsel of the wicked [t]is far from me.[8]

17 How [u]oft is the candle[9] of the wicked put out? and *how oft* cometh their destruction upon them? *God* [x]distributeth sorrows in his anger.

18 They are as [y]stubble before the wind, and as chaff that the storm carrieth away.[1]

19 God layeth up [z]his iniquity for his children: he rewardeth him, and he shall know *it.*

A.M. cir. 2684
B.C. cir. 1320.

g Ex. 20. 5. Ps. 109. 9. 15. Is. 14. 21, 22. ch. 18. 19.

h Ro. 1. 18. Is. 26. 21. 1 Co. 4. 5.

[9] The *heaven*, as by the lightning and storm (ch. 1. 16, 19); the *earth*, as by its inhabitants, the Sabeans and Chaldeans, ch. 1. 16, 17.—*C.*

i Re. 18. 14. 2 Ki. 20. 17. ch. 5. 5.

k ver. 23; ch. 5. 2. De. 29. 26, 27.

l ch. 27. 13; 18. 21; 31. 2. Ps. 11. 5, 6. Mat. 24. 51. Ro. 2. 8, 9, 6. 23.

[1] Heb. *of his decree from God.*

CHAP. XXI.

a ch. 33. 1, 31; 34. 2. Ja. 1. 19.

b ch. 15. 11.

[1] Let this produce your reflections. For the word translated *consolations* signifies also to change a man's mind.—*C.*

c ch. 12. 4, 5; 16. 9, 10; 17. 2.

d 2 Ki. 6. 26, 27. Ps. 22. 1—31. 22. title.

[2] Heb. *shortened.* [That is, Why should I not be impatient? You trouble me with your vain words, and I am wearied and weakened by disease. I feel unable, therefore, longer to endure your reproaches.—*C.*]

[3] Heb. *Look unto me.*

e ch. 13. 5. Ps. 119, 120. Ro. 11. 13.

f Ju. 18. 19. ch. 29. 9; 40. 4. Ps. 39. 9. Am. 5. 13.

g Ps. 119. 120. Hab. 3. 16.

h Ps. 37. 1; 73. 3—12. Je. 12. 1—3. Hab. 1. 16, 17. 1 Co. 6. Re. 7. 15.

i Re. 13. 4, 17, 2—4. Ps. 37. 35, 36. Lu. 12. 16—20; 16. 19, 22.

A.M. cir. 2684
B.C. cir. 1320.

k Pr. 17. 6, with ch. 20. 5, 10, 22, 26, 28.

[4] Heb. *are peace from fear.*

l Ps. 73. 5 ch. 9. 34.

m Ps. 144. 13, 14. Ex. 23. 26.

n Ps. 107. 41; 127. 3—5; 128. 3, 6; 144. 12, 13.

o Ge. 4. 21. Am. 6. 5, 6. Is. 22. 13; 23. 16.

[5] The pipe (*Boothroyd, Good*).—*C.*

p ch. 36. 11. Ps. 73. 4. Mat. 24. 38, 39. Lu. 12. 19.

[6] Or, *in mirth.*

[7] That is, without lengthened sickness or any ardent and continued infliction to mark the divine displeasure.—*C.*

q ch. 22. 17. Lu. 19. 14. Mal. 3. 14, 15; 4. 13. Je. 12. 2.

r Ex. 5. 2. Pr. 30. 9. ch. 35. 3. Mal. 3. 14, with Is. 45. 21, 19. Mat. 7. 7.

s Ps. 52. 7. ch. 1. 21. De. 8. 17.

t Ps. 1. 1. Ge. 49. 6. Pr. 1. 10—19. 5. 8.

[8] Lo! their prosperity is not in their own keeping—far be from me the advocacy of the wicked.—*C.*—The first clause of this verse is Job's judgment regarding the source of the wicked's prosperity; it is not from themselves, it is the gift of that God whom they deny. Then in the 2d clause he expresses his abhorrence of their conduct—far be it from me to act as they act.—*P.*

u ch. 18. 5, 6, 12. Ps. 73. 18—20.

[9] Or, *lamp.*

x Ps. 32. 10. Ho. 13. Lu. 12. 40. 1 Th. 5. 3.

y Ps. 1. 4. Is. 17. 13; 29. 5. Ho. 13. 3.

[1] Heb. *stealeth away.*

z That is, *the punishment of his iniquity,* Ex. 20. 5. Ps. 109. 6—15. Is. 14. 21. Re. 18. 6. Eze. 18. 14.

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shall be cursed to him, and quickly lost along with his unjust gain; and he shall have no comfort in anything he has. 19. Because he furiously oppressed the poor till he rendered them destitute, and violently seized houses which he built not. 20. Therefore shall he have no solid satisfaction in his own mind, but be in pain, as a travailing woman; and shall be deprived of all his desirable things. 21. He shall scarcely have wherewith to sustain himself in life, and shall have no goods left for any to look after. 22. In the very height of his prosperity he shall be terribly distressed; and even his fellows in impiety shall concur to render him miserable. 23. Whenever he shall attempt to satisfy himself in what he has, some extraordinary judgment shall of a sudden overtake him. 24. When he shall attempt to avoid one danger, another more dreadful shall overtake him; 25. And terribly shall the judgments of God torment and destroy him. Horrors of conscience shall seize upon him, as one who cannot live, and who dares not die. 26. Every kind of fearful calamities shall be reserved for him as his treasure, and shall follow him wherever he thinks to hide himself. Some awful judgment, which comes none knows how, shall consume him. His posterity and family shall, for his sake, be cursed of God, and entirely wasted and ruined. 27. God, by remarkable judgments of thunder, lightning, or the like, shall discover his notorious wickedness; and all creatures on earth shall exert themselves for his ruin. 28. His estate, which he had got by the labour of his family, shall quickly be taken from him, or destroyed, in the day when God manifests his wrath against him. 29. This is the portion and reward which God has allotted to impious and insolent sinners.

Ver. 16. [The *pethen* and *ephch* are the two serpents mentioned; most probably the *bacan* and *effah* of the Arabians, both remarkable for the rapid and fatal effects of their poison. *C.*]

REFLECTIONS.—Alas! the most confident and forward in a dispute are seldom in the right: and with such the kindest warning is interpreted into an affront, and returned with insolence; and the dictates of passion pass for the arguments of reason. The truths of God are often, as here, excellently explained, but miserably applied. Short-lived is a wicked man's prosperity and a hypocrite's profession. If not in this life, sin and ruin shall in the next appear certainly inseparable. And the higher men tower in sinful prosperity, their fall into the pit of destruction shall be the more dreadful. What terrible consequences have the often unthought-of sins of youth! Bitter are the issues of those sins which are reckoned sweet; and inexpressible the loss of those which are reckoned gainful. Where God's curse lies there can be no real felicity. But dreadful shall it be to the wicked when all their dreams of happiness shall be disappointed, their secret sins revealed, and the wrath of God shall take an everlasting hold of them! Let the sound of destruction—terrible destruction—everlasting destruction, that is in my ears, drive me to Jesus Christ, and the everlasting redemption through his blood, even the forgiveness of my sins, according to the riches of his grace.

CHAPTER XXI. Job immediately replied, 2. Instead of pretending to comfort me, patiently and attentively hear my speech. 3. Permit me freely to declare my mind without interrupting me; and when I have finished my pertinent reasoning mock on as long as you please. 4. I have made my appeal to God; and had it been to man, I could not but be vexed to find myself thus interrupted, reproached, and abused. 5. To see in me a religious and upright man so fearfully afflicted, might overwhelm you with the most confounding astonishment at the awfully dark providence of God, and at least make you willing to hold your peace while I speak. 6. For truly, when I think on it, I am filled with the most terrifying awe of his awful judgments. 7. But if wicked men always meet with such fearful calamities as you have pretended, whence is it that many of them, for a long time, flourish in uncommon prosperity and power? 8. Nay, live to see their children, and children's children, settled and prosperous? 9. Their habitations and families live in peace and security, and are not loaded with any afflictions; 10. While their cattle are extremely healthful, prosperous, and fruitful, 11, 12. Their wives with the greatest ease bring forth multitudes of children, who employ themselves in nothing but carnal joy and mirth. 13. Even unto old age they spend their days in earthly prosperity and carnal indulgence, and at last die very easily, without any sense of pain. 14, 15. Gratified and puffed up with their prosperity, they in the most daring manner testify their dislike and contempt of the knowledge, service, and worship of God. 16. It is God, however, not themselves, who renders them wealthy and powerful. Yet far be it from me to join with them in their impiety; 17. But let facts speak for themselves. How often are wicked men's shining prosperity and honour extinguished by fearful judgments and justly merited destruction? How often does God, as by lot, distribute to them entangling bonds of trouble and sorrow in his anger? 18. How often are they of a sudden fearfully carried away before the sweeping whirlwinds of his awful judgments? 19. How often are either wicked men's children or themselves rewarded with fearful punishments? 20. How often do wicked men on earth experience the distinguishing judgments and hot burning wrath of the Almighty? 21. And though their children should prosper, what pain, care, or pleasure can they have about their house and family when they are cut off by an early death? 22. Dare any of you pretend to teach God how to govern the world, and whom to prosper and whom not; or to prescribe rules by which he must judge men, who, even the highest, are in death but the food of worms? 23, 24. Some men, both good and bad, die in the very prime of their life, and height of their prosperity, and in a very easy manner. 25. Others die amidst torments of body and anguish of mind, without ever partaking of earthly happiness or pleasure: 26. They lie down together in the same condition in the grave, and the vermin make an equal prey of both; so that none can tell who is good or who is bad by any external events. 27. I can indeed easily foresee what you, in your reproachful speeches and imaginations, will think and say. 28. You will ask, What is become of my own once princely family and of the dwellings of my children? And if Providence hath not plainly marked us out for wicked by the fearful judgments which have befallen us? 29, 30. But cannot even the most common passenger tell you that they have observed that wicked men are often preserved, as in a secret place, amidst destructive judgments, and are carried forth with pomp in the day of overflowing wrath, and the punishment of their crimes reserved for the other world? 31. Their power is often so great on earth that nobody dare reprove or can punish them for their crimes. 32. Nay, they are brought in pomp to the grave, and honourably and quietly rest in their tombs. 33. They sleep as quietly in their graves as the best; and all men, whether good or bad, by little and little follow them into that state of the dead, without any visible difference betwixt them. 34. Why then attempt ye to comfort me with unsubstantial hopes of

20 His[a] eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

21 For what [b]pleasure *hath* he in his house after him, when the number of his months is cut off [c]in the midst?

22 Shall[d] *any* teach God knowledge? seeing he judgeth those that are [e]high.

23 One dieth [f]in his full strength, being wholly at ease and quiet;

24 His[g] breasts[2] are full of milk, and his bones are moistened with marrow:

25 And[h] another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down [i]alike in the dust, and the [k]worms shall cover them.

27 Behold, I know your [l]thoughts, and the devices *which* ye wrongfully imagine against me.

28 For ye say, Where *is* the [m]house of the prince? and where *are* the dwelling-places of the wicked?[3]

29 Have ye not asked them that [n]go by the way?[4] and do ye not know their tokens,

30 That the wicked [o]is reserved to the day of destruction? they shall be brought forth to the day[5] of wrath.[6]

31 Who[p] shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet[q] shall he be brought to the grave,[7] and shall remain in the tomb.[8]

33 The clods of the valley shall be [r]sweet unto him, and [s]every man shall draw after him, as *there are* innumerable before him.[9]

34 How [t]then comfort ye me in vain, seeing in your answers there remaineth falsehood?[1]

A.M. cir. 2484.
B.C. cir. 1520.

a Jo.5.21.15.15. Ps. 73.8.Re.14.10,20. 15.

b ch.14.21.

c Ps.55.23.102.24.

d Is.40.13,14. 45.9. Ro.11.34.1 Co.2.16.

e ch.34.17–19. Ge.18. 25. Ps.5.8.

f Heb. *in his very perfection*, or *in the strength of his perfection*, ch.20.22. Ec.9.1-3.

g Ps. 73. 4, 7; 17. 10, with ch.15.27.

2 Or, *milk-pails*. [The original word occurs nowhere else in Scripture, but is found in the Arabic, and signifies the green pastures around ponds where camels are led to drink. *Schultens*]. Its collocation, however, and contrast with *bones*, seem to establish the authorized translation, which is well explained by a reference to Is. 60.15.—*C.*

h Mat. 27.3–5. Lu.6. 24. ch.3.20. Ru. 1. 20, 21. He.2.15.

i Ec.9.2. ch.3.18.

k Is.14.11. Ps. 49.14. ch.17.14; 19.26.

l ch.20.2,3,29.8–11.

m ch.1.13–19. Ge.19. 24; 5.7. Ps. 49.11.

3 Heb. *the tent of the habitation of the wicked*.

n ch.21.30. Ps.129.8.

4 Have ye not inquired of travellers, and do you not know their remarks [*Hooth-nayd, Gaash*.—*C.*

o Pr. 19.4, 5; 21.21. 2 Pe.2.9. ch.3.7,8.

b Heb. *the day of wraths*.

6 An evidence unquestionable that Job believed in the resurrection and future judgment. See Ro.5.5—*C.*

p Ju.1.7. 2 Ki.25.6,7. Mat.24.3,46. 7.2. Da.12.2. Ja.2.13.

q ch.3.13. Lu.16.22.

r Heb. *gentler*.

s Heb. *watch in the heap*.

t ch.7.17–19.14.21.

s He.9.27. ch. 30.23. Ge.3.19. Ec.12.7.

b All shall follow to the grave, as all that have preceded. The generations of men are but one great funeral procession—some *before* the bier, others following *behind* the dead.—*C.*

t ch.13.4; 16.2.

1 Heb. *transgressions*.

A.M. cir. 2484.
B.C. cir. 1520.

CHAP. XXII.

a ch.35. 2. Ps. 16. 2. Lu.17. 10. 1 Ch. 29. 14. Ro.11.35,36.

1 Or, *if he may be profitable*. doth his good success depend *thereon*?

b Pr.9.12. De.10.13. Ga.6.7,8. Co.15.58.

c ch.35.6,7. Is. 65. 5. Lu.16.9–14.

d Ps. 92.14; 76. 6; 80. 10. He.12.6,7.

e Ge.13.13;19.13. Ps. 19.13;25.11.2 Sa.24.10.

f Ex.22.26,27. De.24. 10–13. Eze. 18. 16. ch. 31.16–20.

2 Heb. *stripped the clothes off the naked*.

g Pr.3.27. Ja.2.15,16. Is.58.7.

3 Heb. *the man of arm*.

h Ps.12.8; 17.14. Ja. 2.1–3.

4 Heb. *eminent*, or *accepted for countenance*.

5 You did not interfere against the powerful, and as a judge you accepted the persons of men, and decided in their favor without due investigation.—*C.*

i De.27.19. Ps.94. 6. ch.24.3,21, with 29.12–17;31.19–22.

k ch. 18. 8–10; 19. 6. Ps 11.6.

l 1 Sa.28.20. He.10. 26,27. Ch.9.26;31.23. Is. 24.17,22.

m ch. 28. 6–18; 20.5–29. 2 a.3.1,2.1 s.8.22.

n Ps.69.1, 2; 42.7; 32. 6. Is.47.2,3.

o Ps.115.3. Is.66.1. Ac. 7.48.

6 Heb. *the head of the stars*.

p Ps.73.11, 12; 94. 7; 10. 11, 14. Zep. 1. 12. Eze.8.12;9.9.

7 Or, *it hurt*.

q Ps.139.12;73.2. ch. 34.21,22.

r Eze.8.12; 9.9, with Ps. 14. 2; 33.13, 14. Is. 4.2,22.

s Walketh only in the circuit of heaven, and so far from the inspection of the world. This was the very doctrine of certain of the Epicurean philosophers, who did not deny the being of a God or gods, but placed him (rather them) above the cares of a particular providence.—*C.*

CHAPTER XXII.

1 Eliphaz showeth that man's goodness profiteth not God. 5 He accuseth Job of divers sins. 21 He exhorteth him to repentance, with promises of mercy.

THEN Eliphaz the Temanite answered and said,

2 Can[a] a man be profitable unto God,[1] as he that is wise may be profitable [b]unto himself?

3 *Is* [c]*it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect?

4 Will he [d]reprove thee for fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness [e]great? and thine iniquities infinite?

6 For [f]thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing.[2]

7 Thou[g] hast not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the mighty man,[3] he [h]had the earth; and the honourable[4] man dwelt in it.[5]

9 Thou[i] hast sent widows away empty, and the arms of the fatherless have been broken.

10 Therefore [k]snares *are* round about thee, and sudden [l]fear troubleth thee;

11 Or [m]darkness, *that* thou canst not see; [n]and abundance of waters cover thee.

12 *Is*[o] not God in the height of heaven? and behold the height of the stars,[6] how high they are!

13 And thou sayest, [p]How[7] doth God know? can he judge through the dark cloud?

14 Thick[q] clouds *are* a covering to him, that he seeth not; and he walketh in [r]the circuit of [s]heaven.

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future happiness? And why doth the vilest prevarication, inconsistent with the cause of God or your duty, continue to be the whole sum of your discourses?

Ver. 7. [Job here meets his accusers on their own ground. He shows them that the patent facts of the divine government do not harmonize with the principles laid down by them. According to their theory the wicked alone are judged and punished. But Job points them to the case of wicked men who, notwithstanding notorious wickedness, are yet rich, prosperous, joyous, and full of children. *P.*]

Ver. 19. [*God layeth up his iniquity for his children.* Not an unjust, but a most merciful dispensation of God; for many who disregarded themselves have been moved to conversion by seeing the evil consequences their wicked examples and principles were entailing upon their offspring. *C.*]

Ver. 22. [*High.* He ruleth those that are *on high*, the principalities and powers in heaven; who then on earth shall instruct him in its government? *C.*]

Ver. 26. [All this being true—the wicked, whether in the enjoyment of full temporal prosperity, or pinched by poverty and wasted by disease, come to the same end, and are laid in the same grave. Such being the case, what is become of the law of retribution in this world, as maintained by the friends? *P.*]

Ver. 34. [This is the summing up—the application of the whole argument. Seeing your arguments are so fallacious, your words so illogical, why do ye attempt to comfort me? It is a mockery and an insult. *P.*]

REFLECTIONS.—Those who are once engaged in hot disputes often lose their way through want of attention to their opponents. But what a mercy it is that saints have a gracious God to complain to when their friends refuse to hear what they say, or to regard their distress! And though the present dispensations of Providence sometimes stagger the faith and hope of the best of men, the last judgment will make all clear and plain. What a certain fact, and often a sad stumbling-block to the godly, is the prosperity of wicked men! It often hardens them in presumptuous impiety to their own destruction; but it will never reconcile a tender saint to their manner of life. It entails upon themselves and families at last the greatest misery. And however different their lot on earth or the manner of their death, or pompous their burial, everlasting punishment in hell shall be their final portion. Let therefore their heart, their counsel, their practice, be far from me. And while I adore the high wisdom of God in his providence, let me never comfort myself with vain words! Where there is no truth there can be no solid comfort.

CHAPTER XXII. Imagining that Job had accused God of injustice, in suffering the wicked to prosper and the righteous to be afflicted, Eliphaz, in great anger, replied, 2. Darest thou imagine that God is a gainer by our virtue, as we ourselves are, and so bound to reward us for it? 3. Can it add anything to his joy or profit that thou art ever so righteous and perfect? 4. Dost thou imagine that he corrects thee out of reverence to thee, or for fear thou shouldest hurt him? Will he, for fear of thee, either punish thee or give thee an account of his conduct? 5. Are not thy own monstrous and unnumbered iniquities the true cause of thy fearful sufferings? 6. For without any just cause thou hast taken pledges from thy very brethren, and hast in the cruelest manner deprived the poor of their small remains of the preservatives of life. 7. Most inhumanly thou hast withheld from the weary and starving, the most cheap and common supports of their life. 8. But the man who was high-born, wealthy, and honoured, was thy favourite, and had thy land and estate at his service, and was sure to carry his cause at thy tribunal. 9. Thou hast spoiled widows of their just property, and cruelly oppressed, broken, and crushed the orphans, depriving them of all their supports and comforts. 10. Therefore entangling troubles and dangers are everywhere round about thee, and sudden fears and terrible judgments affright thee. 11. Fearful troubles and perplexities so overwhelm thee that thou hast neither a comfortable sense nor hope of relief left; and multitudes of afflictions have with violence burst forth upon thee. 12. Is not God higher in place and dignity than the loftiest stars which thou observest? 13, 14. But like an atheist, you seem to think that God cannot know, or doth not care, what is done upon earth, but merely amuses himself in walking round the heavens. 15. Hast thou not eagerly followed, rather than prudently observed, the conduct or fate of those companions of vanity and wickedness who lived before the flood? 16. To whose horrid impieties God put a stop, by destroying them before their time, and carrying them off the earth by an overflowing deluge. 17. Who, in the most insolent manner, wished to have nothing to do with God, and imagined that nothing he could do for them could really profit them? 18. Yet it was he who granted them their whole prosperity. But God forbid that I should ever join in either principles, purposes, or practices with such abandoned wretches. 19. The righteous shall with pleasure behold the destruction of such men, as a vindication of the honour, holiness, and justice of God; and shall deride their folly in taking such courses as issue therein. 20. While the estates of such as are truly pious and virtuous remain unhurt by the providence of God, those who imitate these ancient sinners are consumed by thunder, lightning, or some other fearful judgment. 21. But since God hath not entirely consumed thee, try, without a moment's delay, to get the spiritual knowledge of God; accustom thyself to him by re-

15 Hast thou marked the [t]old way which wicked men have trodden?

16 Which [u]were cut down out of time, whose foundation [v]was overflown with a flood;

17 Which said unto God, [w]Depart from us; and what can the Almighty do for them?[9]

18 Yet he [x]filled their houses with good *things:* but [y]the counsel of the wicked is far from me.[1]

19 The [z]righteous see *it*,[2] and are glad; and the innocent laugh them to scorn:

20 Whereas our substance[3] is not cut down, but the remnant[4] of them the [b]fire consumeth.[5]

21 Acquaint[c] now thyself with[6] him,[7] and [d]be at peace: thereby [e]good shall come unto thee.

22 Receive,[f] I pray thee, the law from his mouth, and [g]lay up his words in thine heart.

23 If[h] thou return to the Almighty, thou shalt be built up, thou shalt [i]put away iniquity far from thy tabernacles.

24 Then [j]shalt thou lay up gold as dust,[8] and the *gold* of Ophir as the stones of the brooks.

25 Yea, the Almighty shall be thy [k]defence, and thou shalt have plenty[9] of silver.[1]

26 For then shalt thou [l]have thy delight in the Almighty, and shalt [m]lift up thy face unto God.

27 Thou [n]shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28 Thou shalt also [o]decree a thing, and it shall be established unto thee; and the [p]light shall shine upon thy ways.

29 When[q] *men* are cast down, then thou shalt say, *There is* lifting up; and he [r]shall save [s]the humble person.

30 He[t] shall deliver the island[2] of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of being heard with mercy and acquitted.* 8 *God, though invisible, observeth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*

THEN Job answered and said,

2 Even [a]to-day *is* my complaint [b]bitter: my [1]stroke[2] is heavier than my groaning.

3 Oh[c] that I knew where I might find him! *that* I might come *even* to his seat!

4 I [d]would order *my* cause before him, and fill my mouth with arguments.

5 I [e]would know the words *which* he would answer me, and understand what he would say unto me.

6 Will[f] he plead against me with *his* great power? No; but he would put *strength* in me.

7 There[g] the righteous might dispute with him; so should I be delivered for ever from my judge.[3]

8 Behold, [h]I go forward, but he *is* not *there;* and backward, but I cannot perceive him:[4]

9 On the left hand, where he doth work, but I cannot behold *him:* he hideth himself on the right hand, that I cannot see *him.*

10 But [i]he knoweth the way[5] that I [6]take: *when* he [j]hath tried me, I shall come forth as gold.

11 My [k]foot hath held his steps; his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; [7]I have esteemed the

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A.M. cir. 2284. B.C. cir. 1720.

t Ge. 6. 5. 11–13. or ch. 34. 7, 8.
u ch. 15. 32. Ps. 55. 23. 37. 35, 36. 129. 5, 6. Ec. 7. 17.
v Heb. *foundation was a flood poured out,* Ge. 7. 10—24. 2 Pe. 2. 5.
w ch. 21. 14. Mat. 8. 29. 34.
[9] Or, *to them.*
x Ps. 17. 14. Ac. 14. 15—17. Je. 12. 1, 2.
y ch. 21. 16. Ps. 1. 1.
[1] See note on ch. 22. 18.—*C.*
a Ps. 107. 42. 58. 12. 68. 11. 92. 8, 9. 58. 10. 64. 10. 97. 8.
[2] Let the righteous see it.—*M. Good.*
[3] Or, *estate.*
[4] Or, *their excellency.*
b Ge. 19. 24. 2 Pe. 2. 6. 7. ch. 20. 26. 31. 12.
[5] Does not this passage from ver. 16 refer to the destruction of Sodom and Gomorrah, and not to the flood of Noah? The parties mentioned (ver. 16) had literally their 'foundation overflown with a flood,' the waters of the Dead Sea; and 'the remnant,' rather the excellency, of them 'the fire consumed:' and they are still 'set forth for an example, suffering the vengeance of eternal fire,' Jude 7.—*C.*
c 1 Ch. 28. 9. Ps. 46. 10.
[6] That is, *with God.*
[7] Instead of questioning his omniscience (ver. 14), or forbidding him depart, ver. 17.—*C.*
d Mat. 5. 25. Is. 27. 5. Phi. 4. 7.
e Mat. 6. 33. 1 Ti. 4. 8. Is. 1. 19. 3. 10.
f Exo. 3. 17. Deu. 4. 1, 2.
g Ps. 119. 11. Pr. 4. 21. Mat. 13. 9. Lu. 2. 19, 51. ch. 23. 12.
h ch. 8. 5, 6. 11. 13. 8. 18. 9. 13. Ho. 14. 1, 2.
i 2 Ti. 2. 19.
j 2 Ch. 1. 15. 9. 27.
[8] Or, *on the dust.*
k Or, *gold,* Ps. 10. 5. 6. 1 Ti. 6. 8. M. c. 6. 33. R. 9. 3. 18.
[9] Heb. *silver of strength.*
[1] Mountains of silver.—*M. Good.*
l Ps. 37. 4. Ca. 2. 3. ch. 27. 10.
m ch. 11. 15. 1 Jn. 3. 21.
n Ps. 50. 14, 15. 91. 15. 65. 1. 1. 14. 27—30. Ca. vi. cavil. 1. 50. 12. 13. 61. 8. Is. 58. 9.

A.M. cir. 2284. B.C. cir. 1720.

r Ja. 4. 6. 1 Pe. 5. 5. Lu. 14. 11.
s Heb. *him that hath low eyes,* Ps. 138. 6. Is. 62. 2.
[2] Or, *The innocent shall deliver the island.* ch. 22. 8. Ge. 18. 32. Je. 5. 1. Eze. 22. 30.
[2] The house.—*M. Good.* A house may have been called 'island,' as commonly insulated by a *fosse* or other defence, in a country so exposed to predatory incursions as the land of Uz in the days of Job.—*C.*

CHAP. XXIII.

a Ps. 77. 2—9.
b ch. 10. 1. 9. 2, 3. La. 3. 19, 20.
[1] Heb. *hand.*
[2] That is, the stroke whereby I am smitten. The Septuagint accordingly reads 'his (God's) stroke.'—*C.*
c ch. 32. 37—37. 13, 31. 26. 2. 27. 3. Ps. 77. 1. Ju. 20. 15. Ca. 1. 2, 3. 1—3. Is. 26. 8. 55. 6, 7.
d ch. 13. 3, 18. Ps. 35. 1. 2. 3. 41. 1, 2. 3. Is. 43. 26.
e ch. 12. 2. 13. 22, 23. 1 Co. 4. 3.
f Is. 27. 4, 8. 57. 16. ch. 9. 3, 9, 19. 15. 21. Je. 10. 24. Ho. 12. 3, 4.
g He. 4. 16. 10. 22. Ro. 1. 13. 3. 4. Is. 1. 18. Ho. 14. 2, 3.
[3] 'By my judge.'—*Boothroyd.*
h ch. 9. 11. 34. 29. 1 Ti. 6. 16. Ps. 10. 1. 11. 1—3. 44. 24. Is. 45. 15. 57. 15.
[4] I cannot comprehend the objects of his providence—nor accommodate with afflicted men. The knowledge of Jesus Christ, and him crucified, is the only light of the sufferer in the day of sorrow and darkness.—*C.*
i Ps. 139. 1, 2. 11. 6. He. 4. 13.
[5] *Approveth,* Ps. 1. 6. The way of a godly man is Jesus alone. See Jn. 14. 6.—*C.*
[6] Heb. *the way* that is *with me.*
j Ps. 17. 3. 66. 10. 1 Pe. 1. 7. He. 12. 6—11. Is. 48. 10. Mal. 3. 3.
k Ep 6. 7. Ps. 18. 27. 44. 17, 18. Re. 2. 10.
l ch. 22. 22. Ps. 119. 11. 72, 103. 97, 111. 19. 9, 10. Ja. 4. 8.
[7] Heb. *I have hid* or *laid up,* Ps. 119. 11.

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peated supplications; receive peace from him; and quietly submit to him by an unfeigned repentance. Thus shall all manner of blessings, temporal and eternal, come to thee. 22. Receive, and duly meditate on, the instructive revelations which he may be pleased to afford thee. 23. If by a true faith and sincere repentance thou turn to the Lord, thou shalt be again advanced to thy former honours and prosperity; and the punishment which thy sins have brought upon thee shall be removed far from thee and whatever belongs to thee. 24. Then shalt thou lay up gold, and fine gold, in such amazing plenty, and with such ease, as if they were the most common things. 25. For the all-sufficient and almighty God shall be thy portion and the protector of thy treasures; and thou shalt have astonishing heaps of silver. 26. Thou shalt delight thyself in the enjoyment of God's love and favour; and shalt with confidence and comfort present thyself at his throne of grace, and hope for his eternal felicity. 27. With sweet pleasure shall he hear thy prayers; and thou shalt pay thy vows of gratitude to him with the warmest affection. 28. Whatever thou hast purposed shall be accomplished; and divine direction, success, and comfort shall attend all thy proceedings. 29. When wicked men around thee are distressed or destroyed, thou shalt confidently expect honour and felicity; and God shall bring to eminent and extensive happiness the person who is cast down in his own eyes. 30. Nay, at thy request he shall marvellously deliver not only many innocents, but even the guilty, and their country, by means of thy prayers, piety, and virtue.

Ver. 2. [Eliphaz charges Job with presumption. He accuses him of magnifying himself in the sight of God. His argument is to this effect:—'Can even a *great man* (such is the meaning of the Hebrew term) be profitable to God? Thou seemest to think that God is thy debtor, on the ground of thy righteousness. But suppose that thou art righteous, wouldst thou thus be conferring a favour on God? No; by righteousness a wise man is profitable to himself. But I affirm that thou art not righteous, and that thou art injuring thyself by unrighteousness' (*Wordsworth*). *P.*]

Ver. 6. [This being a grievous and direct charge, it is probable that Job, in the midst of his charities which his friends cannot deny (ch. 29. 15; 31. 16–22), had, as a man of business, been careful of his rights, righteous exacting being to the poor themselves frequently better than promiscuous and inconsiderate giving, and that Eliphaz now exaggerates this carefulness and justice into this hideous picture of unfeeling oppression. *C.*]

Ver. 7. [A charge of inhospitality, one of the most grievous in the estimation of the Arabians and their kindred nations. *C.*]

REFLECTIONS.—Nothing can be more absurd than to imagine that we can make God our debtor by anything which we can do. We have nothing good in us, or done by us, but what is God's gift. None are too great for God to humble. And if he spare the wicked, it is not for fear of them, but in patient pity towards them. Even good men, from a pretended regard to God, are apt to charge their neighbour with things which he heartily abhors. But if God's greatness, omniscience, and equity should deter men from crimes, they should also deter us from unjustly charging our neighbour with them. He that condemns the righteous is an abomination to the Lord. How tremendous are the judgments of Heaven, and happy they who can safely rejoice amidst them; or who, in a Christian manner, take warning from them! Through ignorance of and enmity against God, through neglect and contempt of his word, and through obstinate continuance in sin, men lose the greatest blessings and incur the greatest evils. But oh the delight in God, the bold confidence towards him, the intimate fellowship with him, the satisfaction even in managing outward affairs, the safety in times of common calamity, and usefulness towards others—that knowledge of and peace with God, spiritual improvement of God's word, and sincere repentance do produce!

CHAPTER XXIII. Job replied, 2. Notwithstanding all your pretended advices and comforts, I have as much reason for bitter complaints as ever; and my sufferings far exceed my expressions of grief. 3. O that I were admitted into God's own immediate presence, and allowed to present myself before his judgment-seat! 4. I would, in an orderly manner, set the justice of my cause before him, and fully support it with arguments, vindicating myself, and confuting your reproachful allegations. 5. I would insist for his decision whether I be a hypocrite or not; and that he would show me plainly why he hath so afflicted me. 6. Would he employ his infinite power and majesty to bear me down? No; but would mercifully strengthen and encourage me to plead with him. And suppose he should plead against me in the multitude of his strength, he certainly would lay no false charge against me, nor make any hostile attack upon me. 7. For at his throne of grace a righteous person, such as I am, may argue the matter with him; and by this means I should fully and for ever escape condemnation, being acquitted by him as my Judge. 8, 9. I have tried all methods to obtain a fair hearing for my cause before him, but have not hitherto been able to procure it. 10. But he knows the integrity of my heart and life; and whenever I am tried at his bar I shall come off sufficiently vindicated; and it is to render me more holy and pure that he tries me in this furnace of affliction. 11. I have always, in the most fixed and steady manner, followed his pattern and guidance. I have steadfastly observed his commandments without even

words of his mouth more than my [m]necessary[8] *food*.

13 But he *is* in one *mind*, and [n]who can turn him? and *what* [o]his soul desireth, *even* that he doeth.

14 For he performeth *the thing that is* [p]appointed for me: and [q]many such *things*[9] *are* with him.

15 Therefore [r]am I troubled at his presence: when I consider, I am afraid of him.

16 For God [s]maketh my heart soft,[1] and the Almighty troubleth me:

17 Because I was not cut off [t]before the darkness, *neither* hath he covered the [u]darkness from my face.[2]

CHAPTER XXIV.

1 Wickedness goeth often unpunished. 17 There is a secret judgment for the wicked.

WHY, seeing [a]times are not hidden from the Almighty,[1] do [b]they that know him not see his days?[2]

2 *Some* [c]remove the land-marks; they violently take away flocks, and feed *thereof*.[3]

3 They [d]drive away the ass of the fatherless; they take the widow's ox for a pledge;

4 They[e] turn the needy out of the way: the poor of the earth hide themselves together.[4]

5 Behold, *as* [f]wild asses in the desert, go they forth to their work, rising [g]betimes for a prey; the wilderness *yieldeth* food for them *and* for *their* children.

6 They reap *every one* his corn[5] in the [h]field; and they gather the vintage of the wicked.[7]

7 They [i]cause the naked to lodge without clothing, that *they have* no covering in the cold:

8 They are [k]wet with the showers of the mountains, and embrace the rock for want of shelter.

9 They [l]pluck the fatherless from the breast, and take a pledge of the poor:

10 They [m]cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;

11 *Which* make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.[8]

12 Men[n] groan from out of the city, and the soul of the wounded crieth out; yet God [o]layeth not folly[9] *to them*.

13 They are of those that [p]rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The[p] murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The[q] eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and [r]disguiseth *his* face.

16 In[s] the dark they dig through [t]houses,

A.M. cir. 2484. B.C. cir. 1520.

[m] Je.15.16.
[8] Or, *my appointed portion.*
[n] ch.9.12, 13; 11.10. 12.14. Nu.23.19. Mal.3. 6. 1 Sa.15.29. Ia 1.17.
[o] Ps.115.3. Da. 4.34, 35. Mat.20.15.
[p] 1 Th.3.3. Mi.6.9.
[q] Da.4.34,35. Ps.115. 3.
[9] Such additional judgments, should God please to inflict them.—*C.*
[r] Hab.3.16. ch.31.23. Ps.119.120.139.161.
[s] Ku 1. 20. 21. 1 Sa. 28.20. Ps.22. 14; 88. 10. Is.57.16.
[t] Faint.—*C.*
[u] Is.57.21.
[a] ch.22.13-19.27.10. 21.22.
[1] Or, why can I not draw darkness over my face? Why may not thick darkness cover my face?—*M. Good.*

A.M. cir. 2484. B.C. cir. 1520.

[5] Heb. *mingled corn, or dredge.*
[6] Yet are their own fields sown and reaped, so that they are under no temptation to rob because of want; nay, in their wickedness (see marginal reading) they gather the vintage, ver. 11, and enjoy all that luxury could desire.—*C.*
[7] Heb. *the wicked gather the vintage.*
[b] ch.22.6. Ge 31.40. ver.10.
[c] Ca 5.2. La.4.5. He. 11.38.
[d] 2 Ki.4.1. Ex.22.26, 27. ch.22.6.
[e] ch.22.6 ver.7. 1 Jn. 3.17. Ja 2.15, 16; 5.4. De.25.4; 23.25. Je.22. 13. with Lu.24.19. 1 Co 9.1.
[8] Between their walls they make them tread at noonday; they make them tread their wine-vats, yet suffer this.—*M. Good.* They compel them to toil between their walls, the reflection from which would render the heat almost insupportable.—*C.*
[f] Je.2.23,33.7. Ps.12 5. Ec.... 6.
[g] Ps.59.10, 21. Ec. 8.11. Mal.2.17.
[9] Regardeth not the supplication.—*M. Good.*
[h] Ju. 2. 20. Tit. 1. 16. Ro 1.32. 2 Ti.3.16-18.
[i] Ps.10.8-11, Mi.2.1. Pr.4.16. Eph.5.7,11. Ro. 3.15.
[k] Pr.7.8-27.9.17. Ps. 11.2 Pe.2.14.
[l] Heb. *setteth his face in secret*, Ge.38. 14,15. 1 Ki.14.2,5,20. 38; 20.30.
[m] Ex. 22. 2. Mat. 24 43.44.
[1] The walls of many eastern houses being composed of sun-burned brick or mud.—*C.*

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swerving from them. 12. I have never apostatized from his doctrines nor precepts; and have more earnestly sought, more highly prized, more heartily delighted in, and more carefully stored up his words of revelation, than my necessary food, or most valuable and precious things. 13. But his purposes are unchangeable, and he immovably persists in afflicting me, and does whatever he pleases, without giving to any a reason for his conduct. 14. Whatever trouble he has intended for me he will inflict: and in his purposes and providential conduct there are many instances of deep mystery, of which, though both wise and just, we cannot see the reason. 15. In consideration of his infinite majesty and wondrous and infinite power, I am troubled at the tokens of his anger; and when I leisurely consider his hard dealings with me I am afraid of him. 16. For in his infinite power he hath quite broken and melted my heart with fiery tribulations; and I am in perpetual terror of his inflicting still heavier strokes. 17. For he keeps me still alive under these terrible troubles and perplexities, and refuses me the favour of dying by his fearful and confounding strokes.

REFLECTIONS.—Our groanings should never be heavier than our strokes. God allows us to complain of our troubles, but never to murmur at them. It is becoming for saints to be earnestly desirous of close dealing with God; and to be particular and importunate in their requests at his throne of grace. However men abuse us, God will not only deal in equity, but even in great mercy, with his people. And it is proper always to keep up kind and exalted thoughts of him. They who fly to him in distress shall find their spiritual strength increased by every application; and if he acquit us, we need neither fear nor care who condemn us. But O what dark and perplexing nights of desertion and perplexity are God's choicest saints often afflicted with! Happy are those who, amidst all, cleave to his commandments, walk uprightly in his way, and feed daily by faith on his word! Their trials shall issue to their lasting honour and advantage. But it is sad when the mystery of God's counsels, and the deep wisdom of them, the greatness of his power, and ordinary methods of providence, disquiet instead of composing our minds. Let him do what he will, he cannot but do right. However terrible he is in himself, in Christ he is infinitely engaging. Let us therefore always acquiesce in his works and delight in himself. There is no reason rashly to wish for death when God can so quickly render life a comfort to us and a service to his church.

CHAPTER XXIV. But if God always punishes the wicked in this world, as you pretend, why are not particular seasons of it fixed by him? And why do not those who are best acquainted with him observe those days of judgment of his enemies? 2. Certain it is that in this world some are notoriously covetous and unjust, and even open robbers. 3. They cruelly oppress widows and fatherless children. 4. They harass, terrify, or even imprison the meek, poor, and afflicted. 5. In the most unconcerned manner they carry on their oppressions, and by rapine and violence maintain themselves and families in the desert. 6. They reap fields and gather vintages not their own. 7, 8. They force from the poor whatever they have, till they reduce them to absolute misery, in a state similar to that of wild beasts. 9–11. While they inhumanly deprive infants of their provision, that the enslaved mothers may work, and deprive their poor underlings of the meanest necessaries of life, they force them to labour in the hardest services. 12. Those whom they have oppressed, wounded, or unjustly condemned, mightily cry to God for judgment against them; yet he punishes them not, even in the slightest manner. 13. They sin impudently in the face of the sun, and against the light of nature, conscience, and revelation: they do not approve, delight in, or observe God's laws; and if at any time they stumble on a good action they quickly give it over, however easy and reasonable. 14–17. Hating the light, robbers and unclean persons, in defiance of an all-seeing God, earnestly carry on their murder and whoredom in the night season. 18. Lighter than froth, they rush on every opportunity of uncleanness or bloodshed; their inheritance is spent in the most accursed manner; and they quite disregard the management of the vineyards or other most profitable business. 19. After all the grave, in a quick and easy manner, consumes these notorious sinners. 20. Their very mothers easily forget their death, it is apparently so pleasant. Rottenness shall be sweet to them. They do not become infamous in the world, but their crimes are quickly and altogether forgotten. 21, 22. They abuse barren women, injure widows, and with great activity, craft, and cruelty oppress everybody around. 23. And though men give them presents, that they may have their protection and friendship, they still watch for opportunities to injure these dependants. 24. After being exalted a while they come to their graves as seasonably in appearance, and as easily, as their neighbours. 25. But if you will insist that the wicked are always fearfully punished in this life, I dare challenge the whole world to find me the person who can disprove the facts which I have now stated.

N.B. Ver. 18–20, 23, 24, may be interpreted as a representation of the miserable state of wicked men after all their prosperity.

Ver. 5. [The wild ass—intractable, untamable, rejoicing in its freedom—is an emblem of the nomad Ishmaelite of the Arabian desert. Such too as are poor, who are driven from settled habitations by oppression, seek a refuge in the wide and free desert. It is often the case in the present day that those who are ground down by the tyranny and avarice of Turkish rulers, desert their homes in the agricultural districts of eastern Syria, and escape to the wilderness. *P.*——*Go they forth.* Who? Not the poor (ver. 4), but the unjust oppressors described in ver. 2, 3, &c., whose work becomes the robbery of the caravans in the wilderness, as it has continued downwards through all their generations. *C.*]

Ver. 18. [The general idea here is the quickness with which the wicked man passes away. True he may live to an old age; yet at length he must return to dust. There is no hope for him. *P.*]

REFLECTIONS.—There is no doubt but that all sin will be punished; and none can know either love or hatred by all that is before him in his outward lot. While the saints and poor, who are in the mind of God, are remarkably afflicted, the most daring sinners are often remarkably prosperous in this world. But the Lord has not forsaken the earth: he takes notice of every injury done to his children. And however long his patience may bear with the presumptuous insult of sinners to his character and government, he will resent their wickedness at last. Even when they are most secure they are least safe. Though their success promise them impunity a while,

which they had marked for themselves in the day-time:[2] they [f]know not the light.

17 For the morning *is* to them even [g]as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* [x]swift as the waters;[3] their portion is cursed in the earth: he [y]beholdeth not the way of the vineyards.[4]

19 Drought and heat consume[5] the snow-waters; *so* [z]*doth* the grave *those which* have sinned.

20 The womb shall forget him;[6] the worm shall [a]feed sweetly on him; he [b]shall be no more remembered; and wickedness shall [c]be broken as a tree.

21 He [d]evil-entreateth the barren *that* beareth not: and doeth [e]not good to the widow.

22 He [f]draweth also the mighty with his power: he riseth up, and no *man* is sure of life.[7]

23 *Though* [g]it be given him *to be* in safety, whereon he resteth; yet [h]his eyes[8] *are* upon their ways.

24 They are exalted [i]for a little while, but are gone[9] and brought low; they are taken[1] out of the way as all *other*, and cut off [k]as the tops of the ears of corn.[2]

25 And [l]*if it be* not *so* now, who will make me a liar, and make my speech nothing worth?

A.M. cir. 2484. B.C. cir. 1520.

2 In the daytime, they seal themselves up—conceal themselves.—*M. Good.*

f Jn 3.20. Je 6.7.

g Ge 48.22. Ch. 3.5.

x Ps 29.10. Ps. 73.18-20. De 28.16-19. Pr. 3.33.

3 He disappears like evaporated waters. Compare ver. 19.—C.

y Ps 37.36 [10.4.

4 He lives in deserts, and avoids through fear the cultivated districts of the vine yards.—C.

5 Heb. *violently take.*

z ch 27.13-23. 21.19. Ps. 58.8 [68.2] 69.24 [73.4.

6 The mother that bare him will [yield] him no affectionate remembrance.—C.

a Ps 49.14. Ch. 20.26. 21.33

b Ec 8.10. Is 26.14.

c Ps 37.2, 35 [10.4, 15. Ch. 18.16, 17. Pr. 10.7.

d 1 Sa. 2.6. Ob. 12.

e ver. 3 [ch. 29.13.

f Es 2.8 Re 19.14, 15. 17.3. Pr. 4. 16; 28. 28. Ps. 10.9. De. 28.68.

7 Or, *he trusteth not his own life.*

g Ps 73.3. Je 12.1. 1 Ge. 6.3.

h God's. He. 4. 13. Am. 9. 8; Hc. Pr. 10.13. 24 Pr. 5.21. 23

8 The eyes of him by whom it is given; and as it is the Lord who gives it, *and* eye mean the Lord's eyes.—C.

i ch. 20.5. Ps. 37 [10.30, 35, 36] 73.3 [10.56.9. Je. 9.1, 2. 1 Th. 5.3.

9 Heb. *are not.*

1 Heb. *cleared up.*

k Ps 55.23 [11.12-20.

2 As all the corn, ears, stalks, and stubble, at harvest; or cut off as the tops of the ears by the action of the threshing-floor.—C.

l 1 Sa. 9.24.

A.M. cir. 2484. B.C. cir. 1520.

CHAP. XXV.

a Da. 4. 3, 34. Mat. 28. 18. Je. 10. 7. Re. 5. 12. ch. 22. 4. Jude 25.

b Ep. 2. 10. Col. 1. 20.

1 Amongst the high and mighty of the earth; he causes wars to cease when he pleases. See Ps. 46. 9.—C.

c Da. 7. 10. Re. 5. 11, 12. Ge. 2. 1; 32. 2. Ps. 68. 17. Je 12. 12. Ju. 5. 20.

d Mat. 5. 45. Je. 2. 4, 9. Ja. 1. 17.

2 The glory of our empire is that the sun never sets upon its dominions. Remember, O Britain, that this is thy praise! but seek rather that "the Sun of righteousness" may ever set upon thee, that Sun which ariseth with healing in his wings.—C.

e ch. 4. 17—25; 15. 14—16; 22. 4. Ps. 130. 3; 143. 2, 5; 1. Ro. 6. 1, 23.

f Ge. 18. 2. 1 Co. 6. 2. 1 Jn. 1. 5. Re. 1. 5.

g Ch. 15. 15; 4. 17—19. Is. 24. 21.

h ch. 4. 19, 15. 16. Ps. 92. 9. Is. 24. 14.

CHAP. XXVI.

a Ps. 22. 12. Je. 13. 19, 22. ch. 4. 3, 4. Is. 40. 14.

1 This is no reply, but a solemn question—a question that strongly denies the thing after which it inquires.—C.

b ch. 12. 2, 3; 13. 2, 4, 26; 21. 3.

c Ac. 26. 22. 1 Co. 2. 4. 1 Th. 1. 5. 17.

d Ge. 1. 2, 9. 3, 4. Eze. 13. 19

e Ec. 12. 7.

2 That of God or man, affirming it, by the question, to be the spirit, not of God, but of man, by which they had spoken.—C.

f Ps. 88. 10. Is. 24. 9; 26. 14, 19. with Re. 20. 13.

g Ge, *with the inhabitants*, Ps. 104. 25.

CHAPTER XXV.

Bildad asserteth the sovereignty of God, before whom man cannot be justified.

THEN answered Bildad the Shuhite, and said,

2 Dominion[a] and fear *are* with him; he [b]maketh peace in his high places.[1]

3 Is there any [c]number of his armies? and [d]upon whom doth not his light arise?[2]

4 How [e]then can man be justified with God? or how can he be [f]clean *that is* born of a woman?

5 Behold [g]even to the moon, and it shineth not; yea, the stars are not pure in his sight:

6 How [h]much less man, *that is* a worm; and the son of man, *which is* a worm?

CHAPTER XXVI.

1 Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.

BUT Job answered and said,

2 How hast thou [a]helped *him that is* without power?[1] *how* savest thou the arm *that hath* no strength?

3 How hast [b]thou counselled *him that hath* no wisdom? and [c]*how* hast thou plentifully declared the thing as it is?

4 To[d] whom hast thou uttered words? and [e]whose spirit[2] came from thee?

5 Dead[f] *things* are formed from under the waters, [g]and the inhabitants thereof.

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and though their crimes should be concealed on earth, they will be openly discovered at last and punished for ever. Amidst the perpetration of crimes terror often seizes them; but how much more in sharing the certain, the fearful, the eternal punishment of them!

CHAPTER XXV. Bildad replied, 2. To God belongs that supreme authority over all things in heaven and earth, and that infinite majesty which strikes every beholder into solemn awe. In perfect quietness and order he rules all the luminaries in the firmament; and all the angels and glorified saints above. Why then darest thou pretend to find fault with him? 3. His creatures are absolutely innumerable to us, and every one shares of his light, his benefits of nature or grace;—why then contend with him? 4. And how then can a poor wretched man stand as righteous before God? And he that is born of a sinful woman be pure before him? 5. In his view the bright luminaries of heaven are spotted and dark. 6. How mean and vile then must the frail and dying children of a corrupted progenitor and federal head be in his sight!

Ver. 6. [This closing speech of Bildad is beautiful and true, but it does not touch the point at issue. The friends had argued that Job was punished because of his sin—his sin was great, though concealed beneath a cloak of hypocrisy, therefore his punishment was great. In reply Job affirmed a great fact, namely, that the ungodly often live happily and prosperous; and from this he argues with conclusive force that punishment does not always overtake the sinner. Consequently the fact of his being greatly afflicted was no certain proof of his having grievously sinned. *P.*——*Worm.* This word rather signifies a *maggot*, a creature bred of corruption. *C.*]

REFLECTIONS.—After long and hot disputing, people often come to see that there was less difference between them than they thought. Job's friends were obliged to acknowledge that wicked persons might prosper for a time, and Job owned that they would be destroyed at last. It were a great mercy for religious disputants to have their hearts always filled with awful thoughts of God and humble thoughts of themselves. But how infinite is the condescension of God to hold fellowship with men, so mean, so loathsome! Let me never forget how JEHOVAH assumed my nature, and in it, for me, became a worm and no man; a reproach of men, and despised of the people! What manner of love hath the Father bestowed on us in thus sending forth his own Son in the likeness of sinful flesh, that we, sinful worms, might, through his blood, become the sons of God!

CHAPTER XXVI. To this Job, in a derisive manner, answered, 2, 3. To what purpose serve these hints, either to support the cause of the Almighty, or to direct him in his government of the world, or to comfort a dispirited and instruct an ignorant soul? Who can be a whit bettered by aught you have so confidently uttered, that is quite foreign to the point in hand? 4. Do you imagine that I need to be instructed in these points? or that you, as one inspired of God, can by such hints revive and refresh my spirit? 5. I myself can discourse to far better purpose concerning God. While terrible monsters, minerals, pearl, coral, and the like, are formed in the bottom of the sea or heart of the earth, and fishes and animals on the surface of it, the departed ghosts tremble and travail in pain in the deep and dark regions of misery. 6. The whole state of the dead, whether of soul or body, is perfectly obvious to God's all-seeing eye; and all the depths and miseries of hell are perpetually visible to him. 7. He spreads the heavens over the apparently empty regions of air; and so balances the earth by his power, that it hangs like a ball in the air supported by nothing. 8. He binds up large collections of water in the clouds (by which he covers his glory, and on which he rides in majesty) as in firm bags, till he please to make them distil in dew, rain, snow, or hail. 9. He conceals his own glorious abodes; he firmly fixes the visible heavens, and spreads his veiling collection of clouds over them, to conceal his glory and restrain the scorching beams of the sun. 10. Everywhere, while the revolutions of day and night continue, he has fixed the shores and boundaries of the sea, that, rage as it will, it cannot exceed them. 11. The lofty mountains, which seem the supporting pillars of heaven, tremble and shake when he corrects men by earthquakes, thunders, or tempests. 12. By his power he tosses the sea into a terrible fury, and as it were divides it into ridges and mountainous billows; and by his wise government he again calms it at pleasure, and mortally wounds the crocodiles and other proud monsters which inhabit it. 13. By the influence of his Holy Spirit he at first adorned the heavens by his power; he formed the Milky Way and all their winding constellations. By his wind he clears up the sky; and his almighty power strikes prostrate the most direful and destructive monsters of sea or land. 14. Nay, behold, these are but the outlines and a very small parcel of his works. It is but very little that we either hear or know concerning him; but the thunder-like declarations of his prevailing, his infinite excellency, who can comprehend?

Ver. 5. [The mighty dead (the giants of the antediluvian world, Ge. 6. 4) are laid open from below, and the (living) inhabitants thereof 'are naked before God.' *C.*——Job's object in this sublime speech is to show that his view of the power, wisdom, and goodness of God is far more comprehensive than that of Bildad. God's dominion is not confined to the heavens, it extends to the grave, to the world of spirits:—in universal nature, in fact, Jehovah reigns supreme. *P.*]

Ver. 13. ['By his Spirit (his creative, omnipotent Spirit) the heavens are beautiful;' *i.e.* it was the Spirit's work which made them so. *P.*——*The crooked serpent.* The *zodiac*, whose constellations mark the apparent annual place of the sun in the heavens. *C.*——Others think reference is made either to the constellation of the Dragon, which lies between the Greater and Lesser Bears, and winds round a great part of the Polar Circle; others, again, suppose the Milky Way is meant. *P.*]

REFLECTIONS.—Sometimes self-conceited persons may be ridiculed out of their notions when reasoning is not effectual: and in disputes much is ordinarily said that is not to the present purpose; and not the edification of their neighbour, but victory over him, is the great aim of the disputants. Little is it remembered, that not the displays of God's highness, but of his grace in Christ, can give ease to a wounded spirit. But it is happy when disputes end in men's glorifying God with one mind and one mouth. The perfections of the Deity are plainly marked in all his works of nature and grace; and all things must be well done where God himself is the sole or principal agent. Let me therefore in all behold his hand, his face. If he conceal the glories of his throne from this lower world, let me walk by faith, not by sight. If he has garnished the heavens, let me set my affections on things above and not on things of the earth. If his perfections are unsearchable, let me always admire and adore him.

CHAPTER XXVII. None offering to speak, Job continued his substantial but dark and mysterious dis-

6 [h]Hell[3] *is* naked before him, and destruction hath no covering.

7 He [i]stretcheth out the north[4] over the empty place, *and* hangeth the earth upon nothing.

8 He [j]bindeth up the waters in [k]his thick clouds; and the cloud is not rent under them.

9 He [l]holdeth back the face of his throne,[5] *and* spreadeth his cloud upon it.

10 He [m]hath compassed the waters with bounds,[6] until the day and night come to an end.[7]

11 The [n]pillars[8] of heaven tremble, and are astonished at his reproof.

12 He [o]divideth the sea[9] with his power, and by his understanding he smiteth through the [p]proud.[1]

13 By [q]his Spirit he hath garnished the heavens; his hand hath formed [r]the crooked serpent.

14 Lo, these *are* parts of his ways: but how[s] little a portion is heard of him? but the thunder of his power who can understand?[2]

CHAPTER XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked possess are sometimes turned into curses.*

MOREOVER, Job [a]continued[1] his parable,[2] and said,

2 *As* [b]God liveth, *who* [c]hath taken away my judgment;[3] and the Almighty, *who* hath [d]vexed my soul;

3 All the while my breath *is* in me, and [e]the spirit of God *is* in my nostrils;

4 My [f]lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should [g]justify you: till I die I [h]will not remove mine integrity from me.

6 My [i]righteousness I hold fast, and will not let it go: my [k]heart shall not reproach *me* so long as I live.[4]

7 Let [l]mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

8 For [m]what *is* the hope of the hypocrite,

[f] ch. 9. 3. Ps. 18. 21–23. [g] Ac. 24. 16. 2 Co. 1. 12. 2 Jn. 3. 20, 21. [h] Heb. *from my days.* [i] 1 Sa. 25. 26. 2 Sa. 18. 32. Da. 4. 35. ch. 42. 7. Is. 55. 7. [m] ch. 13. 25, 26. 18. 14. 21. 20. Mat. 16. 26. 1 Jn. 2. 20. Is. 33. 14.

A.M. cir. 2284.
B.C. cir. 1720.

[h] Pr. 15. 11. Ps. 139. 8, 11. He. 4. 13.

[3] *Sheol*, the invisible world of the dead, covered from our eyes, is naked before him.—C.

[i] ch. 9. 8. Ps. 24. 2. 104. 2.

[4] The northern hemisphere, in which Job resided; and if the one hemisphere was so supported, so was the whole earth.—C.

[j] Pr. 30. 4. Je. 10. 13. ch. 36. 27, 29. 37. 11, 16. 38. 37. Ge. 1. 6, 7. Ps. 19. 4.

[k] Ps. 18. 11. 97. 2. De. 33. 26. Is. 19. 1.

[l] Is. 66. 1. Ps. 18. 11. 97. 2.

[5] Heaven is his throne (Is. 66. 1), and this he covers with the veil of clouds.—C.

[m] ch. 38. 8–11. Ps. 33. 7. 104. 9. Pr. 8. 29. Je. 5. 22.

[6] He hath set a *bow* upon the face of the waters—that is, the waters in the clouds—the ever-renewed sign of the gracious covenant with Noah, Ge. 8. 13. 9. 12–17.—C.

[7] Heb. *until the end of light with darkness.*

[n] 2 Sa. 22. 8. Ps. 68. 8. 114. 4, 6, 7. 2 Pe. 3. 10. He. 12. 26.

[8] The lofty mountains which, penetrating the clouds, seem to support the heavens, and are therefore so called.—C.

[o] Is. 51. 15. 63. 11–13. Je. 31. 35. Ps. 29. 10. 93. 3, 4. 65. 7.

[9] The Red Sea, Ex. 14. 21. 15. 7.—C.

[p] Heb. *pride*, or *Rahab*, Is. 51. 9. Ps. 89. 9, 10. 74. 13–15. Da. 4. 37.

[1] The proud Egyptians, that violate their promise and seek again to enslave God's people.—C.

[q] Ge. 1. 2. Ps. 33. 6. 104. 30.

[r] Is. 27. 1. Ps. 74. 13, 14.

[s] 1 Co. 13. 9–12. 2. 9. ch. 11. 7. 40. 9. Jn. 16. 12. Ps. 73. 3–9.

[2] M. Good renders it, 'And the mere whisper we can hear of him! but the *thunder* (the ineffectually voice) of his power who can understand?'—C.

CHAP. XXVII.

[a] Nu. 23. 7. 24. 3, 15. Ps. 49. 4. 78. 2. Pr. 26. 7.

1 Heb. *added to take up.*

2 The Hebrew for *parable* is derived from a word that signifies to rule, whence it here means the *authorities* adduced by Job in support of his argument.—C.

[b] 1 Sa. 25. 34. 2 Sa. 2. 27. Ke. 20. 6. Je. 4. 2.

[c] Is. 40. 27. ch. 34. 5.

[3] Rejected my cause.—*M. Good.*

[d] Heb. *made my soul bitter*, Ru. 1. 20. 1 Sa. 1. 10. Ps. 88. 16.

[e] That is, *the breath which God gave him*, Ge. 2. 7. Is. 2. 22.

[f] Ps. 50. 1. 141. 3. 17. 3. Zep. 3. 13. Ja. 3. 2, 8.

[g] De. 25. 1. Pr. 17. 15.

[h] ch. 2. 3, 9. 13. 15. 2 Co. 1. 12.

A.M. cir. 2284.
B.C. cir. 1720.

though he hath gained,[5] when God taketh away his soul?

9 Will [n]God hear his cry when trouble cometh upon him?

10 Will [o]he delight himself in the Almighty? will he always call upon God?

11 I [p]will teach you by the hand[6] of [q]God: *that* which *is* with the Almighty will I not conceal.[8]

12 Behold, all ye yourselves [r]have seen *it;* why then are ye thus [s]altogether vain?[9]

13 This[t] *is* the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.

14 If[u] his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

15 Those[v] that remain of him shall be buried in death; and his [w]widows shall not weep.

16 Though he [x]heap up silver as the dust, and prepare raiment[1] as the clay;

17 He may prepare *it,* but [y]the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house [z]as a moth, and [a]as a booth[2] *that* the keeper maketh.

19 The rich man shall [b]lie down, but he shall not be [c]gathered: he [d]openeth his eyes, and he *is* not.

20 Terrors[e] take hold on him as waters, [f]a tempest stealeth him away in the night.

21 The[g] east wind carrieth him away, and he departeth; and as a [h]storm hurleth him out of his place.

22 For *God* shall [i]cast upon him, and not spare: he would [j]fain flee[3] out of his hand.

23 *Men* shall [k]clap their hands at him, and shall hiss him out of his place.[4]

CHAPTER XXVIII.

1 *There is a knowledge of natural things.* 12 *But wisdom is an excellent gift of God.*

SURELY there is [a]a vein for the silver, and a place for gold, *where* [b]they fine[1] *it.*

2 Iron is taken out of the [c]earth, and brass *is* molten *out of* the stone.

5 *Gained*—either the riches or power he sought by his pretensions to patriotism or religion.—C.

[n] Pr. 1. 28. 28. 9. Is. 1. 15. Ezr. 8. 22. Mi. 3. 4. Ps. 18. 41. 109. 7. 66. 18. Jn. 9. 31. Ja. 4. 3. ch. 35. 12, 13.

[o] Ps. 37. 4. 78. 34. Is. 58. 2 Mat. 13. 22.

[p] ch. 4. 3, 4. 6. 10. Ac. 20. 20, 27.

6 Or, being *in the hand.* &c.

7 The dealings of God (*Mr. Good*). The mysteries of his providence.—C.

8 I will teach you concerning the hand of God'—I will show you how he acts in providence; the principles which guide him I will not conceal.—P.

[q] Ec. 8. 12, 13. 9. 1–3.

[r] ch. iv. v. viii. xi. xv. xviii. xx. xxii. xxv.

[s] *Vain* in your reasonings about the ways of God.—C.

[t] ch. 20. 29. 31. 2, 3. Ps. 17. 5, 6. Is. 3. 11. Ro. 2. 8, 9.

[u] De. 28. 32, 41. Es. 9. 10. No. 9. 13. Ps. 109. 10–12. Is. 14. 20–22. Je. 7. 18.

[v] 2 Ki. 14. 10. 16. 3. 22. 19. Je. 22. 18, 30.

[w] Ps. 78. 64.

[x] Hab. 2. 6. Lu. 12. 18, 19. 1 Ki. 10. 21, 25, 27. Ps. 39. 6. ch. 20. 24, 25. Zec. 9. 3.

[1] Lay up raiment. The collection of raiment is quite a passion with rich men in the East.—C.

[y] Pr. 13. 22. 28. 8. Ec. 2. 26. Ex. 12. 35.

[z] ch. 8. 13–15. Is. 51. 8. Mat. 7. 26, 27.

[a] Is. 1. 8. 38. 12. La. 2. 6.

[2] The temporary booth of a watchman in a vineyard or garden.—C.

[b] ch. 30. 23. Ec. 12. 7. Lu. 16. 22, 23.

[c] Nu. 20. 26. 2 Ki. 22. 20. Je. 8. 2. Ps. 49. 15. 1 Ti. 6. 7.

[d] Ps. 58. 9. 73. 18–20. 37. 36.

[e] ch. 18. 11. Is. 33. 14. Am. 5. 24. Ps. 40. 7.

[f] Ps. 11. 5, 6. Is. 28. 20. Ke. 12. 29. 2 Ki. 19. 35. Da. 5. 30. ch. 34. 20.

[g] Ho. 13. 15. Ps. 90. 7. 103. 16.

[h] Ps. 58. 9.

[i] Ex. 9. 14. De. 32. 23.

[j] Ex. 14. 25. Am. 9. 1. Ja. 4. 17.

3 Heb. *to fleeing he would flee.*

[k] Eze. 25. 6. La. 2. 15. Re. 18. 20. Na. 3. 19. 1 Ki. 9. 8. Mi. 6. 16.

4 A just description of the mightiest conquerors and empires. So passed away Alexander of Macedon, so proud Babylon, and so the empire of covetous and imperial Rome.—C.

CHAP. XXVIII.

a Or, *a mine*, Ge. 2. 11, 12.

[b] Pr. 27. 21. 17. 3.

1 Rather, 'which they fine,' by separating from the mass in which the grains are imbedded, or washing it from the sand in which it is commingled.—C.

c Or, *dust*, Ge. 4. 22. De. 8. 9. 33. 25.

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course, saying, 2. I protest by the Almighty God, who refuses me an opportunity of clearing myself before him, and who has tormented me with all these fearful strokes of his judgment. 3, 4. That while I live I will never utter an untruth, either to vindicate myself where I am guilty, or to condemn myself where I am innocent. 5, 6. God forbid that ever I should justify your opinions and censures, deny my own sincerity, and confess myself to be a hypocrite! 7. It is mine enemies and opposers whom God will condemn and punish as wicked. And indeed I could wish nothing worse to my greatest enemy and injurer than to be wicked. So much I detest it. 8. For what avails the firmest hopes of a hypocrite in all his covetously-gained prosperity, or even inward tranquillity of soul, when he comes to die? 9. Will God always hear his prayers in the time of trouble and death? 10. Or will he find comfort in God when the world affords none? or will he in prosperity, as well as in adversity, continue in the earnest worship and service of God? 11. Attend, therefore, while, by God's assistance, I candidly inform you of some of the mysteries of his almighty providence. 12. Certain it is that every one of you knows from experience the truth of what I am to say. Why then should you thus absurdly attempt to prove the contrary? 13. Far be it from me to imagine that God loves hypocrites and oppressors. No; though for a time they prosper, the Almighty has reserved treasures of judgment for them and their posterity as the just reward of their wickedness. 14. Their numerous and once flourishing families are condemned to destruction by the sword of justice or war, or to be starved by famine. 15. Such as escape the sword and famine shall be cut off by the noisome pestilence. And none adventuring to bury them, they shall lie unburied, or be interred in an ignominious manner; and their widows shall either want affection, or not be in life, to bewail their unhappy end. 16, 17. Though these wicked men should treasure up ever so much wealth or costly apparel, they shall have only the labour of procuring it; for God shall destroy them, and bestow their wealth upon such as will do more good with it. 18. They may build their houses as strong as they please, and settle their estates in the surest forms; but God will quickly shake them out of all, or render them useless to them. 19. In the twinkling of an eye death shall overtake these rich sinners, and carry them off, as wretchedly poor, into the eternal state; and even perhaps without an honourable burial or monument on earth. 20. Manifold terrors seize upon them; and some surprising calamity often hurries them unexpectedly into the other world, where the terrors of God shall overwhelm them, as the waters did the old world; and in that eternal night shall the sweeping tempest of infinite wrath unexpectedly seize on and ruin them. 21. Some violent and pestilential affliction, some raging and burning storm of God's just judgment, hurls them out of their wonted felicity, residence, and life, and deprives them of all the good which they expected. 22, 23. While God pursues them with manifold forms of unmixed and unavoidable judgment, men, who are thereby delivered from their oppressions, shall return thanks to God for their deliverance.

3 He setteth an end to darkness,[2] and [d]searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* [e]forgotten of the foot: they are dried up, they are gone away from men.[3]

5 *As for* the earth, [f]out of it cometh bread; and under it is turned up as it were [g]fire.

6 The stones of it *are* the place of [h]sapphires; and it hath dust of gold.[4]

7 *There*[i] *is* a path[5] which no fowl knoweth, and which the vulture's eye hath not seen:

8 The lion's whelps have not trodden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the [k]rock; he overturneth the mountains by the roots.

10 He [l]cutteth out rivers among the rocks; and his eye seeth every precious thing.

11 He bindeth the floods [m]from overflowing; and *the thing that is* hid bringeth he forth to light.

12 But where shall [n]wisdom be found? and where *is* the place of understanding?

A.M. cir. 2484. B.C. cir. 1520.

2 He [the rich man, ch. 27. 13–23] diggeth into the region of darkness in search of precious metals or gems. See ver. 6.—*C.*

d Ec. 1. 13. 1 Ki. 4. 33.

e Ps. 137. 5.

3 Amongst several amended translations, the following seems most agreeable to the scope of the illustration from mining: 'He [ch. 27 13–23] breaketh up the valley near the bottom of the mountains, forgotten of the foot [the untrodden mountains]. They [the miners] sink down [like creatures that burrow in the earth]. They wander from men,' that is, in the vast subterranean galleries which often extend many miles beneath the ground.—*C.*

f Ps. 104. 14, 15. Is. 28. 28. Jo. 12. 24.

g Lze. 28. 14.

h ver. 16. Ex. 24. 10; 28. 18. Ca. 5. 14, 15. 54. 11.

4 Or, *gold ore.*

i Comp. Is. 35. 8, 9. Ro. 3. 17. Mat. 11. 25. 1 Co. 2. 14. ch. 12. 9.

5 The subterraneous path to which man's avarice or necessities have conducted him.—*C.*

k Or, *flint.* Comp. Ca. 2. 8. Is. 42. 11. 54. 1, 2. Zec. 4. 7.

l Comp. Ps. 74. 15. Is. 41. 18, 19. Hab. 3. 9.

m Heb. *from weeping.* Comp. ch. 38. 8–11; 26. 8, 1 Co. 4. 5.

n ver. 20, 28. Ec. 7. 24. Ro. 11. 33; 16. 6, 7. Ps. 51. 6. 2 Ti. 3. 15–17. Pr. 1. 20.

A.M. cir. 2484. B.C. cir. 1520.

o ver. 14–19. 1 Co. 2. 14. Pr. 3. 13–15.

p ver. 14, 21, 22.

q Ro. 11. 33, 34. ver. 22.

r Pr. 3. 13, 14; 8. 11, 19; 16. 16.

6 Heb. *fine gold shall not be given for it.*

s ch. 22. 24. Ex. 28. 8–10.

7 Or, *vessels of gold.*

t Or, *Ramoth.* Eze. 27. 16. Pr. 8. 11, 18, 19.

8 The stones distinguished in modern times by the names of onyx, sapphire, topaz, and rubies, are very precious; crystal is less valuable; but the original most probably means the diamond. The pearl, when large, is of great price, and is ranked with the coral, as they are both productions of the sea.—*C.*

9 Cush in Arabia.

u ver. 12. Jer. 7. 24. Ja. 1. 5, 17.

x Mat. 13. 11, 44. 1 Co. 2. 7, 9.

1 Or, *heaven.*

y ver. 14. Ps. 88. 10–12.

2 The dead, the past generations, speak either by their recorded savings, their tombs and epitaphs, or the fact of their mortality; and *their voice* is as audible to the ear of *reason* as the voice of a living man to the ear of *sense.*—*C.*

z Ac. 15. 18. He. 4. 13. Je. 23. 17. Pr. 5. 6.

13 Man [o]knoweth not the price thereof; neither is it [p]found in the land of the living.

14 The [q]depth saith, It *is* not in me; and the sea saith, *It is* not with me.

15 It [r]cannot be gotten for gold,[6] neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with [s]the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* jewels of fine gold.[7]

18 No mention shall be made of [t]coral, or of pearls: for the price of wisdom *is* above rubies.

19 The topaz[8] of Ethiopia[9] shall not equal it, neither shall it be valued with pure gold.

20 Whence[u] then cometh wisdom? and where *is* the place of understanding?

21 Seeing [x]it is hid from the eyes of all living, and kept close from the fowls of the air.[1]

22 Destruction[y] and death say,[2] We have heard the fame thereof with our ears.

23 God[z] understandeth the way thereof, and he knoweth the place thereof.

Ver. 7. [*Let mine enemy be as the wicked.* This is not an imprecation of evil, but a description of character, and assertion of Job's total want of sympathy with the wicked or unrighteous, as the only persons he counted his enemies. *C.*]

Ver. 18. [*As a moth.* The moth builds the most beautiful but the most frail mansion, of which the silk-worm is a remarkable example. Neither does any moth remain long in its house, for it soon undergoes a change, and casts aside its useless covering. *C.*]

REFLECTIONS.—Appeals to God ought to be necessary, deliberate, serious, and in matters of importance. Prevarication or concealment is as much perjury before God as direct falsehood asserted. But how often our high praises of God are mingled with something unkindly and disparaging! Not our most solemn vows, but Jesus' blood and Spirit, must chiefly maintain our purity of conscience and integrity of life. And while he enables to exercise a conscience void of offence towards God and men, we ought never to believe either devils or men suggesting that we are hypocrites. But it is best to refute the calumnies cast upon us by living well. Miserable indeed are hypocrites, whose hopes will never be crowned with enjoyment, their prayers never accepted nor graciously answered, and whose religion is neither comfortable nor constant! And yet, alas! how many such, amidst a glare of profession, continue with hearts unrenewed! Miserable is the condition of the wicked, even at its best, in this life: and what then must it be in hell? When once dead, their riches strangely vanish, and even fall into the hands of the godly, whom they hated: nor is any habitation secure and lasting but that which is not made with hands, eternal in the heavens. And in the most alarming forms of death God often ushers wicked men into eternal fire.

CHAPTER XXVIII. No wonder that I cannot tell you the reasons why God punishes some wicked men in this world and not all, when, after all our researches, we have so scanty a knowledge of natural things. There are secret mines for the silver, and a country for gold, which men melt and refine. 2. And iron is, with art and labour, dragged from the dust, and stones are melted into brass; 3. The miners, in the most earnest and daring manner, dig till they have quite lost the light of day, and bring their ore from the dark caverns of the earth, where pestilential damps and other dangers often prove mortal. 4. While, with infinite labour, they drain off the springs that disturb them, they break into veins of metal about the bottom of mountains; and, unheeded by the men who walk above them, they wander in the dark bowels of the earth. 5, 6. While the surface of the ground produces herbs and corn for food to animals; lime, brimstone, and such other combustibles are found in its bowels; nay, the most precious stones and gold in some parts of it. 7, 8. So mysterious are the passages of these miners that the most quick-sighted fowls never looked into them, and the most fierce and courageous animals never dared to enter them. 9. But the miners artfully cut their way through rocks of flint, and dig to the bottoms of mountains, to come at the precious metals. 10. They make passages for draining off the water that breaks in upon them, and cleave asunder the veins of ore, and earnestly discover the precious stones and metals. 11. They stop the springs from overflowing their mine, turning them another way, and bring up these precious gems or metals which had been long sealed up in the heart of the earth. 12. But to find out solid wisdom, or obtain the knowledge of God's reasons in his providential conduct, is still more difficult. 13. God hath so disposed it that no man knows the order, method, or importance of his procedure; and no man on earth can attain to it. 14. No search into the depths of the earth or sea can procure it. 15–19. Not all the precious metals or gems in the world can purchase it. 20, 21. No, not the most quick-sighted creatures on earth can point out a method to obtain it. 22. The solid consideration of death and hell are a proper introduction to true wisdom; and yet in death and damnation there are manifold instances of God's wise procedure which are not sufficiently comprehended in the reasons of them. 23–27. God alone—who is infinite in wisdom and knowledge, and who rules and governs all things for the best—who manages winds, waters, rains, and thunders in all their circumstances, degree, time, place, or form—properly understands the reasons of whatever he does, particularly his dealings with men. 28. But what he inculcates and bestows upon men as their proper wisdom is such a knowledge and filial awe of his unbounded excellencies, as makes them to flee to him as their only refuge and portion; and, hating everything sinful, to love him and keep his commandments.

Ver. 1. [The general scope of this address on mining operations is well indicated by Delitzsch:—'According to the most natural connection Job desires to show that the final lot of the rich man is well merited, because the treasures which he made the object of his avarice and pride, though ever so costly, are still earthly in their nature and origin.' It is interesting to inquire where Job got his knowledge of mining. There is monumental evidence that mining operations were carried on in the peninsula of Sinai long before the exodus. The remains of smelting furnaces, the dwellings of the miners, the temples they erected, and the works they undertook, may be seen on the spot to this day; and they are testimonies to the scientific acquirements and enterprising spirit of some great primeval nation. With these or kindred works Job must have been acquainted. *P.*]

Ver. 4. [Delitzsch's translation of this difficult passage is as follows:—'He breaketh away a shaft from those who tarry above; there, forgotten by every foot, they hang and swing far from men.' Allusion is manifestly made to the operations of the miner, especially in the copper-mines. 'The shaft' is the perpendicular aperture to the mine. Down it the miners are let by a rope, on which they hang and swing unseen by those above. *P.*]

Ver. 5. [That is, the surface of the earth is heaved up and tossed by the operations of the miner, just as volcanic fire heaves up a mountain. *P.*]

Ver. 11. [*Bindeth the floods.* It is probable the reference of Job is to the ingenious methods and gigantic efforts whereby mines were drained in his days; but of the literal binding of the floods, many parts of the Low Countries of the European continent, rescued by embankment from the sea, afford the most striking examples. Roberts in his *Illustrations* refers the greater part of this chapter to the eastern works for irrigation; but we can see no good reason for supposing them so obscurely combined with the evident reference to mining. See ver. 1, 2. *C.*]

Ver. 25. [The writer here refers to those great fixed laws which regulate all physical nature. These laws are divine in origin. God appointed them. He appointed to the wind the measure of its force; he distributed the seas and oceans by measure; he appointed to the rains, the lightning, and the thunder their laws. God thus rules the world in every department. *P.*]

REFLECTIONS.—Alas! how men rack their wits, and toil their members, to obtain riches, which, while enjoyed, are unsubstantial, and which quickly take to themselves wings and fly away, as an eagle towards heaven! Why are we not more industrious in digging for Jesus' hidden treasures, which answer all things and endure for ever! Surely Jesus and his mysteries, Jesus and his grace, must be strangely mistaken when men can thus prefer created trifles and rarities of dust! But how great is that God whose eye overlooks all, whose power effects all, whose purpose rules all things! Let me never dare to pry into his private counsels, whereby he regulates his conduct. Let me leave the secrets of other men's hearts and the deep mysteries of providence to the Lord. And let me and my children study what he has revealed to us as the standard of our faith and practice. Let us learn the wisdom which comes from above, which is pure and peaceable, manifested in fearing the Lord and departing from evil.

24 For [a]he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To [b]make the weight[3] for the winds; and he weigheth the waters by measure.

26 When [c]he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and [d]declare it; he prepared it, yea, and searched it out.

28 And [e]unto man he said, Behold, [f]the fear of the LORD, [g]that *is* wisdom; and to [h]depart from evil *is* understanding.

CHAPTER XXIX.

Job calleth to mind his former prosperity and honour, and the worthy use he had made of it.

MOREOVER, Job [a]continued his parable, and said,

2 Oh that I were as *in* [b]months past, as *in* the days *when* God preserved me;

3 When his [c]candle shined upon my head,[1] *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when the [d]secret of God[2] *was* upon my tabernacle;

5 When the [e]Almighty *was* yet with me, *when* [f]my children *were* about me;

6 When [g]I washed my steps with butter, and the rock poured me[3] out rivers of oil;[4]

7 When I went out [h]to the gate through the city; *when* I prepared my seat in the street!

8 The young men saw me, and [i]hid themselves; and the aged [k]arose, *and* stood up.

9 The princes [l]refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace,[5] and their tongue [m]cleaved to the roof of their mouth.[6]

11 When[n] the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because [o]I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The [p]blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.

14 I[q] put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was [r]eyes to the blind, and feet *was* I to the lame.

16 I *was* [s]a father to the poor: and the [t]cause *which* I knew not[7] I searched out.

17 And I [u]brake the jaws[8] of the wicked, and [x]plucked the spoil out of his teeth.

18 Then [y]I said, I shall die in my nest,[9] and I shall multiply *my* days [z]as the sand.

19 My [a]root *was* spread[1] out by the waters, and the dew lay all night upon my branch.

20 My [b]glory *was* fresh[2] in me, and my bow was renewed[3] in my hand.[4]

21 Unto[c] me *men* gave ear, and waited, and kept silence at my counsel.

22 After[d] my words they spake not again; and my speech [e]dropped upon them.

23 And [f]they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they [g]believed *it* not; and the light of my countenance they cast not down.

25 I[h] chose out their way, and sat chief, and dwelt as a king in the army, as one *that* [i]comforteth the mourners.

CHAPTER XXX.

1 *Job's honour is turned into extreme contempt.* 15 *His prosperity into the deepest distress.*

BUT now *they that are* younger[1] than I [a]have me in derision, whose fathers I would have [b]disdained to have set with the dogs of my [2]flock.

A.M. cir. 2484. B.C. cir. 1520.

a 2 Ch. 16. 9. Pr. 15. 3. Zec. 4. 10.
b Ps. 135. 7. Is. 40. 12. ch. 37. 6–17.
3 Job's reference to the *weight* of the atmosphere is a striking evidence of his extensive natural knowledge. How many things are thus revealed in the Scriptures of old which have since claimed the merit of modern discoveries! —C.
c Am. 4. 7. Je. 5. 22. Zec. 10. 1. ch. 38. 22–26; 37. 2–22; 36. 27–33. Pr. 8. 27–30.
d Or, *number it*, Ps. 139. 1. Ro. 1. 20.
e Dt. 29. 29. 2 Ti. 3. 15–17.
f Ps. 111. 10. ch. 4. 6. Pr. 1. 7; 9. 10. Ec. 12. 13. De. 4. 6.
g Ja. 3. 17.
h Ps. 34. 14; 37. 27. Is. 1. 16, 17. Jo. 5. 11. Pr. 8. 13; 16. 6. ch. 1. 1, 8.

CHAP. XXIX.

a Heb. *added to take up*, ch. 27. 1.
b ch. 1. 1–5. Ps. 42. 6; 77. 11. Je. 2. 2; 31. 3. ver. 4.
c Or, *lamp*, ch. 18. 5, 6; 21. 17. 1s. 2. 5. Ps. 18. 28; 23. 4.
1 Alluding to the eastern method of suspending lamps at festivals.—C.
d Ps. 91. 1; 25. 14; 42. 2–4; 63. 2. Am. 3. 7.
2 Even as the Shechinah glory marked the presence of the invisible God in the wilderness.—C.
e Ju. 5. 12. De. 33. 27–29. Ca. 2. 3–5.
f ch. 1. 2, 5.
g Ge. 49. 11; 18. 4; 19. 2. ch. 20. 17. De. 32. 13; 33. 24. Ps. 81. 16.
3 Heb. *with me.*
4 When his flocks were so abundant that their rich milk washed his very steps, and when the rocky mountains, covered with the olive, poured out their oil as in rivers.—C.
h Je. 38. 7. Zec. 8. 16. De. 16. 18. Ru. 4. 1, 2. Ne. 8. 2, 3. 2 Ch. 32. 6.
i Ro. 13. 7–4. Tit. 3. 1.
k Le. 19. 32. Ro. 13. 7. ch. 12. 12.
l Ja. 1. 19. ch. 21. 5. Ju. 18. 19.
5 Heb. *the voice of the nobles was hid.*
m Ps. 137. 6. Eze. 3. 26.
n Pr. 29. 2. Mar. 7. 37. Lu. 11. 27; 1. 48; 4. 22.
o Ps. 72. 12; 82. 3. Pr. 21. 13; 24. 11, 12, with ch. 22. 5–9.
6 All this is thoroughly oriental. I have often seen tributes of respect similar to those here mentioned paid to venerated chiefs, who were distinguished for benevolence, charity, wisdom, or valour.—*P.*
p 2 Ti. 1. 16. Pr. 31. 8, 9; 24. 11, 12, 31. 5, 6. Ps. 80. 3; 72. 12–14.
q De. 24. 13. Ps. 132. 9. Is. 59. 17; 61. 10. Ep. 6. 14; 4. 24. 1 Th. 5. 8. 1 Pe. 1. 2, 3–5. Col. 3. 10.
r Nu. 10. 31. Mi. 4. 6, with Mat. 11. 5. Ac. 26. 18.
s Ps. 72. 4, 12, 13. Ja. 1. 27. 1 Je. 20. 18.
t De. 1. 14. Pr. 25. 7, 29. 7; 31. 8.
7 The cause of the unknown,' of the stranger and friendless.—C.
u Ps. 3. 7; 58. 6, with Pr. 30. 14.
8 Heb. *the jaw-teeth* or *the grinders.*
x 2 Sa. 23. 35. Am. 3. 12.
y Ps. 30. 6, 7. ch. 42. 10–17.
8 As an eagle on the fortress or her lofty rock, inaccessible to any invasion.—C.
z Ge. 41. 49; 32. 12. Ps. 91. 16.
a ch. 18. 16. Ps. 1. 3. Je. 17. 8. Is. 44. 3, 4. Ho. 14. 6–8.
1 Heb. *opened.*
b Ge. 49. 24. Is. 40. 31. Ps. 103. 5.
2 Heb. *new.*
3 Heb. *changed.*
4 My personal vigour and political influence were constantly renewed, as a bow after every strain with the arrow, immediately recovers its elasticity.—C.
c Ko. 13. 5, 7. Tit. 3. 1. ver. 9, 10, 22.
d Is. 50. 4. Ac. 26. 14; 27. 22.
e De. 32. 2. Ca. 4. 11; 7. 9. Am. 7. 16. Eze. 20. 46.
f Ps. 72. 6. ch. 8, 10. Pr. 16. 15.
g Lu. 24. 41. Ge. 45. 26. Ps. 126. 1, with Ge. 46.
h Mat. 8. 9. Ge. 42. 40, 44. Ac. 14. 12.
i ch. 4. 3, 4. Is. 35. 3, 4; 61. 1–10. 2 Co. 7. 4, 6; 13. 9, 4. Ro. 12. 15. Ga. 6. 2. 1 Pe. 1. 3.

CHAP. XXX.

1 Heb. *of fewer days than I.*
a ch. 19. 13–19. 2 Ki. 2. 23. Is. 3. 5.
b ver. 2–8. Tit. 2. 12.
2 This is not an example of arrogant contempt for the poor, but of deep abhorrence of the immoral: and truth it is. Immoral and abandoned men are not for companions for dogs.—*C.*

CHAPTER XXIX. After another pause, Job proceeded in his spirited vindication of himself, saying, 2. O that God would re-establish me in my former prosperity of person, family, and estate, as in the days wherein he watched over and protected me! 3. When his blessing and favour directed and prospered me in all my affairs, and made me to pass untouched through all the troubles and inconveniences of life, and the various dangers, difficulties, and calamities which befel others around me. 4. When I was in the days of my ripe prosperity, and had the authority, the oracles, and secrets of God with me; 5. When God Almighty continued so kind to and familiar with me, and my children and servants were round about me; 6. When whithersoever I turned myself I abounded in all sorts of the choicest blessings; 7. When I took my seat in the places of judicature and concourse, 8. The young men stood in the most profound awe of me, and the aged stood up in reverence and ceased to speak. 9, 10. Nay, from a regard to my superior authority, princes, the most noble not excepted, refrained from speaking. 11. They who heard me judge in a cause pronounced me highly favoured of God, and richly endowed with his gifts and grace, and prayed for his distinguished blessings upon me: and they who observed my just procedure attested my pious, just, and blameless conversation; 12. Because I never failed to redress the grievances of poor, fatherless, and destitute persons who complained to me. 13. Many blessed me as the instrument of delivering them when they were upon the point of being ruined by false accusations; and I caused the widow's heart to sing with joy for her great and unexpected deliverances, and the favours which I granted her. 14. In all my sentences I fixed my attention on what was just and upright: and the decisions I gave were an honour to me. 15. I instructed, directed, and assisted such as could not manage their own affairs; and was ever ready to help and comfort such as could not help themselves. 16. I was a kind teacher, provider, and protector to the poor; and carefully inquired into their circumstances, as well as into their difficult and obscure pleas. 17. By proper punishments and restraints I rendered the wicked incapable of oppressing, and forced them to restore that which they had violently extorted. 18. Then I vainly imagined that, after a long life of amazing prosperity, I should die quietly in my own house among my children and friends; 19. That my remarkable happiness should certainly continue, as I had every mean of preserving and securing it; 20. That the honour and respect which I had from others, and my abilities and powers, should still continue with me; 21, 22. That men should still regard my advices and decisions with the profoundest respect; 23. That they should always be exceedingly desirous to hear my opinion and judgment on a point; 24. That, though I carried myself familiarly towards them, they should still stand in awe, and carefully avoid everything which might deprive them of my favour; 25. And that I should still be regarded as their principal director in their conduct, and affectionate comforter under their troubles.

N B. Ver. 20–25 may also be read in the past tense, as in our translation.

Ver. 7. [*Seat.* His seat for the administration of justice in the forum or market-place. *C.*——Not only in his own house, or on his own property among his own servants and retainers, was he respected and honoured; but even when he went to the city, and took his accustomed place in the public market, all men honoured him as a prince. *P.*]

Ver. 24. [*If I laughed on them, they believed it not.* 'If I smiled upon them they became not confident;' that is, my utmost familiarity never bred contempt; a result ever difficult to attain, and requiring the most exact tempering of affection with firmness, of condescension with dignity, and of rebuke with tenderness—a result of which polish may produce an imitation, while grace alone can exhibit the original. *C.*]

Ver. 25. [There is an amount of self-glorification in this passage which would be offensive in western society. The customs and feelings of the East, however, are very different from ours. Such language as this would not be considered egotistic when uttered by eastern magnates. *P.*]

REFLECTIONS.—What holiness, comfort, and honour God bestows upon all believers when it is for his glory and their good! But those who prosper in youth know little what dark and cloudy days may be in reserve for them. It is pleasant, however, to commemorate our early intimacies with God, and his kind protection of us, or communications of light, life, and comfort to our heart: and if they be lost, God allows us to pray for the restoration of our mercies, spiritual and temporal. Faith in God, and intimate fellowship with him, remarkably contribute to render men truly honourable and useful in this world. And it is comely

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary;[3] fleeing[c] into the wilderness in former time[4] desolate and waste:

4 Who [d]cut up mallows[5] by the bushes, and juniper-roots[6] *for* their meat.

5 They [e]were driven forth from among *men,* (they cried after them as *after* a thief,)

6 To dwell in the cliffs of the valleys, *in* caves[7] of the earth, and *in* the rocks.

7 Among the bushes they [f]brayed; under the nettles[8] they were gathered together.

8 *They were* children of fools, yea, children of base men:[9] they were viler than the earth.

9 And [g]now am I their song; yea, I am their by-word.[h]

10 They[i] abhor me, they flee far from me, and spare not to spit in my face.[1]

11 Because[k] he hath loosed my cord,[2] and afflicted me, they have also [l]let loose the bridle before me.[3]

12 Upon *my* [m]right *hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They [n]mar my path; they set forward my calamity; they have no helper.[4]

14 They came *upon me* [o]as a wide breaking in *of waters:* in the desolation they rolled themselves *upon me.*

15 Terrors[p] are turned upon me: they pursue my soul[5] as the wind; and my welfare passeth away [q]as a cloud.

16 And now my [r]soul is poured out upon me,[6] the days of affliction have taken hold upon me.

A.M. cir. 2484. B.C. cir. 1520.

[a] Or, *hard as a stone.*
[b] He. 11. 37, 38. with Pr. 22. 21.
[c] Heb. *yesternight.*
[d] Am. 7. 14. 2 Ki. 4. 39. Lu. 15. 15.
[e] By some supposed to be the *Salsola vesicaria* or *frutescens,* or saltwort; by others the *Mesembryanthemum edule,* which grows in desert places, and possesses large succulent leaves in the midst of aridity and surrounding barrenness. It is eaten in Africa by the Hottentots.—*C.*
[f] The word in Arabic, the same as the Hebrew, is applied to a species of *broom.*—*C.*
[g] Ge. 21. 10; 4. 12, 14. Ps. 109. 10.
[h] Heb. *holes.*
[i] Ja. 4. 2. Ge. 16. 12. ch. 21. 12. De. 24. 23.
[k] Heb. *under the briars.*—*M. Good.*
[l] Heb. *men of no name,* Ps. 49. 10—13.
[m] Ps. 35. 15, 16; 69. 12. La. 3. 14, 63. ch. 14. 6. Ke. 11. 9, 10.
[n] ch. 17. 6.
[o] ch. 19. 13, 14. De. 32. 35. 49. 7. 52. 3. Am. 5. 26. Zec. 11. 8.
[p] Heb. *and with-held not my foot from my face.* Nu. 12. 14. De. 25. 9. Is. 50. 6; 52. 14. Mat. 26. 67; 27. 30.
[q] ch. 12. 18. Ps. 30. 9.
[r] He. God hath left me as a bow to string, and dissolved my former influence and authority for good amongst the people. Compare ch. 29. 11. throughout, and especially ver. 20. with Ps. 2. 3.—*C.*
[s] Ps. 35. 15, 16, 19, 21.
[t] Cast off all restraint, and took their own course, as an unbridled horse.—*C.*
[u] Ps. 109. 6. Zec. 3. 1. ch. 19. 15, 16, 18; ver. 2. Is. 3. 5. 2 Ki. 2. 23.
[v] Ac. 13. 10. Zec. 1. 15. Ps. 60. 10.
[w] They need no assistance, so cordially do they combine to do me injury.—*C.*
[x] Ps. 18. 4, 5. 22. 12, 13, 16. 69. 1, 2, 15. 18. 8. 7, 8.
[y] ch. 4. 9; 6. 27, 28; 7. 14; 19. 26. Ps. 88. 15. Je. 37. 17.
[z] Heb. *my principal one.*
[a] Ho. 4. 6; 13. 3.
[b] 1 Sa. 1. 15. Ps. 22. 14; 42. 4; 44. 25.
[c] I am dissolved in tears.—*C.*

A.M. cir. 2484. B.C. cir. 1520.

[d] ch. 33. 19. Ps. 6. 2, 6. Is. 38. 13.
[e] My gnawing pains suffer me not to rest.—*M. Good.*
[f] ch. 2. 7; 7. 5. 2 Co. 12. 7.
[g] 'With irresistible violence he taketh hold of my garment, and infolds me by the collar of my tunic.' *C.*—This is a sad description. What a picture of misery he must have been! His loose robe clinging to his wasted frame, and bearing the marks of his loathsome disease.—*P.*
[h] ch. 9. 31. Ps. 40. 2; 69. 1, 2.
[i] ch. 2. 8. Ge. 18. 27.
[k] Je. 15. 1. Ps. 99. 6; 4. 3. Mat. 15. 23. Lu. 3. 8, 44.
[l] Heb. *turned to be cruel,* Ps. 77. 8—10. Je. 30. 14.
[m] Heb. *the strength of thy hand.*
[n] Ps. 55. 8. Is. 17. 8. Je. 4. 6. 2. ch. 1. 19. Ho. 13. 15. Je. 4. 11, 12.
[o] 'Thou tossest me,' like some light thistle down, 'into the eddying whirlwind.'—*C.*
[p] Or, *wisdom.*
[q] Ex. 12. 1. He. 9. 27. Ge. 3. 19. 2 Sa. 14. 14.
[r] Heb. *heap,* ch. 21. 32.
[s] 'Surely then in its ruin there is freedom.'—*M. Good,* Ge. 3. 19.—*C.*
[t] Ps. 35. 13, 14. Ru. 1. 13. He. 11. 37—40. Ge. 6. 2.
[u] Heb. *for him that was hard of day.*
[v] Heb. *burned,* 2 Co. 11. 29. ch. 31. 26. 21.
[w] Should I not then weep for the unmarked hour? (that is, of death), would not my soul pine for the rest? that is, the sepulchral rock—the tombs of Edom generally being natural or artificial caves.—*C.*
[x] Je. 15. 18. 8. 15. Mi. 1. 12. Ps. 69. 20. Is. 59. 9.
[y] La. 1. 16, 20. Ps. 22. 14; 39. 3, 4; 35. 3. Je. 4. 19. ch. 19. 20.
[z] Ps. 38. 6; 42. 9; 43. 2. La. 3. 1, 2. Je. 20. 8, 9. Ca. 1. 5, 6.
[a] Probably his disease had rendered him blind for a season.—*C.*
[b] Ps. 102. 6; 57. 4. Mi. 1. 8. Is. 38. 14.
[c] Or, *ostriches.*
[d] Ps. 119. 83; 102. 3. La. 4. 8; 5. 10.
[e] Is. 38. 17; 21. 4. 2 Sa. 19. 7. La. 3. 15. Au. 8. 12.

17 My [a]bones are pierced in me in the night-season: and my sinews take no rest.[7]

18 By[t] the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.[8]

19 He hath [u]cast me into the mire, and I am become like [v]dust and ashes.

20 I[y] cry unto thee, and thou dost not hear me; I stand up, and thou regardest me *not.*

21 Thou art [z]become cruel to me: with thy strong hand[9] thou opposest thyself against me.

22 Thou [a]liftest me up to the wind;[1] thou causest me to ride *upon it,* and dissolvest my substance.[2]

23 For I know *that* thou wilt bring me *to* death, and [b]*to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [c]grave, though they cry in his destruction.[3]

25 Did[d] not I weep for him that was in trouble?[4] was *not* my soul [e]grieved for the poor?[5]

26 When[f] I looked for good, then evil came *unto me;* and when I waited for light, there came darkness.

27 My [g]bowels boiled, and rested not; the days of affliction prevented me.

28 I went [h]mourning without the sun;[6] I stood up, *and* I cried in the congregation.

29 I[i] am a brother to dragons, and a companion to owls.[7]

30 My[k] skin is black upon me, and my bones are burnt with heat.

31 My[l] harp also is *turned* to mourning, and my organ into the voice of them that weep.

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in a state when judges are grave, solemn and impartial helpers to the poor, and terrors to the oppressors; and when people are modest, submissive, and grateful: but when men have great wealth at home, and are regarded as the oracle, the darling sovereign, and comforter of their country, how apt are they to suppose their felicity secured, and to forget the evil day!

CHAPTER XXX. But now, alas! the youths, who durst scarcely look me in the face, mock and deride me, even those whose infamous parents I would have disdained to have employed in attending my dogs, or in other of the vilest services; 2. Being indeed so lazy, listless, and weak, that it was in vain to employ them in anything, after they had lived so long abandoning themselves to wickedness; 3–8. Base and beggarly fellows, who, ashamed of their poverty, and to prevent the punishment of their wickedness, had fled into deserts; and there, like wild beasts, lived upon roots and herbs, and lodged in dens, caves, and bushes. 9. But now they triumph over me, and make my calamities the subject of their songs and merry conversation. 10. Heartily abhorring me, they disdain to come near me, unless it be contemptuously to spit in my face. 11. Because God has deprived me of my authority, wealth, and honour, and has grievously afflicted me, they take an unrestrained liberty in their insolent behaviour towards me. 12. The very boys place themselves as my accusers; they insolently abuse me; and attempt, by different methods, to destroy me. 13. They endeavour to obstruct all means of comfort and relief to me. They so disturb my mind that I know not what to do. Without having or needing any assistance, they in the most presumptuous manner increase my calamities. 14. With the most furious and destructive violence they assault me: and when God has deprived me of my substance, family and health, they insult me in the most noisy forms. 15. Terrors directed by God against me, seize upon me in the most violent and irresistible manner; and my abundant prosperity is quickly, in a moment, over and gone. 16. By reason of my terrible afflictions my courage and resolution are quite exhausted, and the powers of my soul so wasted that I can do nothing but melt into tears and faint away with grief. 17. In the night, when others rest, my bones are, as it were, pierced and bruised with pain; and the worms, terrors, and agonies that torment me never take rest. 18. By their fearful force my boils, which cover me all over, are like an outer garment to me, and gird me round about; and their filthy matter stains my clothes, and glues them fast to my skin, that I can scarcely get them changed. 19. I am fearfully plunged into filthy troubles. My foul sores render me like dust and ashes, and reduce me to the point of death. 20. When I present myself before thee, O God, and continue instant in the most fervent supplications, thou dost but contemn me. 21, 22. Acting as an implacable enemy to me, thou exercisest thy almighty power to destroy me. Thou liftest me up to the wind of thy judgment, and makest me to ride upon it as stubble driven to and fro. My body is consumed by the violence of my trouble; and my firmest things are made to reel as the waters of the sea tossed with a storm. 23. Truly by thy thus dealing with me I see that I need look for nothing but death and the grave, that common sanctuary of mankind. 24. And I hope God will neither exert his almighty power to rescue me from the grave, nor let me in my passage cry out of pains, let friends entreat for my life as they will; nor use it to molest me there, but give me refreshing ease in the state of the dead. 25. Did not I always sympathize with others in their distress and poverty? And do not I now weep as one condemned to a period of trouble? Does not my soul, as a poor distressed object, pine away with grief? 26. For when I firmly expected great and lasting prosperity terrible miseries came upon me. 27. How insupportable are the inward torments of my body and the anguish of my soul! Days of fearful affliction have rushed upon me before I was aware. 28. I spend my days without any comfort; and sadness makes me quite unconcerned about light or any other agreeable object. My trouble forces me to cry out, be as many around me as will. 29. I can do nothing but seek to be alone, and hiss and howl over my dreadful case. 30. The hot moisture of my boils has rendered my skin black, and has inflamed all my bones. 31. All my joy and mirth are laid aside; and nothing but weeping and wailing are come in their stead.

Ver. 2. ['In whom old age (untaught by experience) had become profligate.'—*Note,* However melancholy be the sight of a thoughtless young man, still there is hope that time may teach him a better lesson; but of an abandoned old man, lost to all experience, what can we hope? Grace alone can teach either the young or the old; but the aged sinner is surely the more frightful picture. *C.*]

Ver. 24. [The 'stretching out' of God's hand, signifies his afflicting judgments. See Is. 9. 12, 17, 21. They will not pursue to the grave. *C.*]

Ver. 31. [That is, of them that weep for the dead. Of the plaintive and doleful cries for the dead, eastern travellers assure us that Europeans can form no conception without the actual hearing. *C.*]

REFLECTIONS.—Unsubstantial, uncertain, and transient are all things but God and the spiritual blessings of his blessed word. But sin, even on earth, makes many the most base and miserable of wretches; the youngest in age, the meanest in extraction, the poorest in property, and the most scandalous in character, are generally the most ready to contemn, insult,

CHAPTER XXXI.

Job maketh a solemn protestation of his integrity in several duties.

I MADE[a] a covenant with mine eyes; why then should I think upon a maid?

2 For [b]what portion of God *is there* from above?[1] and *what* inheritance of the Almighty from on high?

3 *Is*[c] not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth[d] not he see my ways, and count all my steps?

5 If[e] I have walked with vanity, or if my foot hath hasted to deceit;

6 Let[f] me be weighed in an even balance, that God may know mine integrity.

7 If[g] my step hath turned out of the way, and mine heart walked after mine eyes,[2] and if any blot hath cleaved to mine hands;

8 *Then* [h]let me sow, and let another eat; yea, let my offspring be rooted out.

9 If [i]mine heart have been deceived by a woman,[3] or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife [k]grind unto another,[4] and let others bow down upon her.

11 For this *is* an [l]heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* a [m]fire *that* consumeth to destruction, and would root out all mine increase.

13 If I [n]did despise the cause of my manservant or of my maid-servant, when they contended with me;

14 What then shall I do when [o]God riseth up?[5] and when he visiteth, what shall I answer him?

15 Did[p] not he that made me in the womb make him? and did not one fashion us in the womb?[6]

16 If I have [q]withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have [r]eaten my morsel myself alone,[7] and the fatherless hath not eaten thereof;

18 (For from my youth [s]he was brought up with me, as *with* a father, and I have guided her[8] from my mother's womb,)[9]

19 If I have [t]seen any perish for want of clothing, or any poor without covering;

20 If [u]his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have [v]lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* [w]let mine arm fall from my shoulder-blade, and mine arm be broken from the [x]bone.

23 For [y]destruction *from* God *was* a terror to me, and by reason of his [z]highness I could not endure.

24 If I [a]have made gold my hope, or have said to the fine gold, *Thou art* my [2]confidence;

25 If I [b]rejoiced because my wealth *was* great, and because mine hand had gotten [3]much;

26 If [c]I beheld the sun[4] when it shined, or the moon walking *in* [5]brightness;[6]

27 And my heart hath been secretly enticed, or my mouth[7] hath [d]kissed my hand:[8]

28 This also *were* [e]an iniquity *to be punished by* the judge: for I should have [f]denied the God *that is* above.

29 If I [g]rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 (Neither have I suffered my mouth[9] to sin, by wishing [h]a curse to his soul;)

31 If[i] the men of my tabernacle said not, Oh that we had of his flesh![1] we cannot be satisfied:

32 The [j]stranger did not lodge in the street: *but* I opened my doors to the traveller;[2]

33 If I covered my transgressions as [3]Adam, by hiding [k]mine iniquity in my bosom:

34 Did [m]I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?[4]

35 Oh[n] that one would hear me! behold, my desire *is*, *that* the Almighty would answer [5]me, and *that* mine adversary had written a book:[6]

36 Surely I would take it [o]upon my shoulder, *and* bind it *as* a crown to me:

37 I [p]would declare unto him the number of my steps; as a prince would I go near unto him.

A.M. cir. 2484. B.C. cir. 1520.

CHAP. XXXI.

a Mat.5.28,29. Pr.4.25,26,27,33. Ge.34.2. 2 Sa.11.2.

b ch.20.29,27.13. Ep.5.5. 2 Co.6.9,10.

1 What *portion* does God *from above*, allot to those who purpose any act of wickedness?—*C.*

c Ps.21.5,6. Is.28.21. Jude 7. He.13.4. Mat.25.41.

d 2 Ch.16.9. He.4.13. ch.34.21,22. Pr.5.21; 15.3. Je.32.19. 16,17. Ps.139.1-5. Jn.1.48.

e Ps.7.3-5; 44.20,21. Ec.11.9. 1 Jn.2.16, with ch.9.30,31. Eze.24.3-7.

f If my *heart* has coveted what my *eyes* admired.—*C.*

4 Le.26.16. De.28.30 -33. ch.18.26-30.

g Ec.7.26. ch. 24. 15, 16. Je.5.8. Pr.7.8,19,21; 5.8.

2 Allured towards another man's wife.—*Septuagint.*

h Ex.22. 5. Is. 47. 2. Mat.24.41. Lu.17.35. 2 Sa.12.11.

4 Be made a slave unto another: grinding at the hand-mill for the daily bread of the family being a common and almost constant employment of female slaves. See Mat.24.41.—*C.*

i Pr.6.29,33. Ge.20.9; 39.9; 38.24. Le. 20. 10. De.22.22. Ex.20.14.

k Pr.6.27,29, 34, 35; 5.20. He.13.4. Re.21.8. Ge.38.24. Je.29. 22, 23. Mal.3.5.

l Ep.6.5. Col.4.1. Ro.12.19.

m Ps.68.1,2,21. Zec. 2.13. Is.10.3. ver.23.

3 The *rising up* of God is the day of appearing at the judgment-seat of Christ; for, until that time he is represented as 'sitting' at the right hand of God, waiting until his enemies be made his footstool, Ac. 2. 34, 35. 1 Co.15.20. He.1. 13; 10.12,13; 12.2.—*C.*

n ch.34.19. Mal.2.10. Pr.14.31; 22.2.

4 *Or, did he not fashion us in one womb?*

o Lu.16.22. ch.22.9.

p Ro.12.13. Ja.2.16. 1 Jn.3.17.

7 If I have lived solitary and inhospitable, especially to the needy. See Lu. 14.13.—*C.*

q Ja.1.27. Eze.18.16, 17. ch.29.13,16.

8 That is, *the widow.*

9 'He,' that is, my man-servant, or the poor (ver.13,16), 'was brought up with me' as my brother. 'I have guided her,' that is, my maid-servant, or the widow (ver.13,16), and treated each as a sister or mother.—*C.*

A.M. cir. 2484. B.C. cir. 1520.

r Mat.25.43. Ja.2.16. ch.22.6.

s De.24.13. Mal.2.5, 6. Ti.1.16.

t Is.58.6. ch.29.12.

u Ps.7.5:137.5,6. 1 Ki. 13.4. ch.22.9.

1 Or, *the channel-bone.*

v Is. 23. 6. Ge. 39.9. Joel 1. 15. 2 Co. 5. 11. Mat.10.28. Ps.119.120.

w Ps.10.7.

x Ps.32.7:119.6,62,120. Pr.10. 13. Mar. 10. 24. Lu. 12. 25. 1 Ti. 6. 17. Col.3.5,6.

2 In this paragraph Job shows that he was as free from avarice, and sordid desire for wealth, as he was from uncharitableness and injustice toward his fellowmen.—*P.*

y Ex. 5. 21. Ho. 12.8. Lu.22.19;23.29. Ja.5.5.

3 Heb. *found much.*

z De.4.19;17.3. 2 Ki. 21.5. Eze.8.16.

4 Heb. *the light.*

5 Heb. *bright.*

6 The worship of the sun, moon, and stars was one of the earliest forms of idolatry; the splendour of these bodies, and the benefits derived from them, being made the excuse for worshipping the creature and forgetting the Creator.—*C.*

7 Heb. *my hand hath kissed my mouth.*

a Ps.2.12. Ho. 13. 2. 1 Ki.19.18.

8 The kissing of the hand, whence the word *adoration*, literally signifying *to the mouth*, was the common form of worship paid to the statues of the heathen idols.—*C.*

b ver 11. De.13.6-17; 17.2-7. 2 Ch.15.13. Re. 22.8.

c Ex.20.3,5. Is. 42.8. Mat.4.10.

d Pr.24.17;27.5. Ps. 35-13,14.

9 Heb. *my palate.*

e Mat.5.44. Ro. 12. 14. Ec.5.6.

1 Ver. 17, 18, 32. He. 13.2. 1 Pe.4.9. 2 Ti. 3.2; 5.10. Ge. 18.2-8; 19.2,3. Ju.19.20,21.

f If my own dependants or relatives could ever say they had wanted anything I could afford to bestow.—*C.*

g Is.58.7.

2 Or, *to the way.*

3 Or, *after the manner of men.* Ho.6.7.

h Ge.3.7,8,12. Pr. 28. 13. Ac.5.8.

i Ex.23.2. Pr.29.25.

4 Then let me dread the great assembly, let the contempt of the tribes terrify me, let me be struck dumb, and never venture from my door.—*C.*

k ch.9.33-35;20.2;13. 32,22;17.3;23.3-7;33. 6.

5 Or, *behold my sign is that the Almighty will answer me.*

6 A charge against me journalizing all my steps, ver. 37.—*C.*

l With Is.9.5; 22.22.

m 1 Pe.3.15. Pr.28.1. ch.23.3,4.

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and abuse the greatest and best, when Providence once frowns upon them. And it is hard for wounded spirits to bear up under complicated troubles, terrors of mind, loathsome and painful diseases of body, and frowns of God. But happy are they who can by faith take up the eternal enjoyment of God as a full balance to all the troubles which they can suffer on earth! Happy are they who have the testimony of a good conscience, that in simplicity and godly sincerity they have had their conversation in this world!

CHAPTER XXXI. Ver. 6. Let me be tried by an upright impartial judge, that God may acknowledge and approve mine integrity. 7, 8. If I have knowingly, willingly, and ordinarily wandered out of the way of my duty, have indulged my heart in covetousness or lust, or my hands in bribery and injustice, let all that I have be bestowed on others, and my children, plants, and trees be rooted up. 9, 10. If I have been enticed to unclean lust by any woman, or if I have watched for opportunities to defile my neighbour's bed, let my own wife be a slave and a whore to others. 26, 27. If I have beheld the sun or moon with any idolatrous regard, or have had any inward inclination to esteem them as deities, or have given them any external worship. 34. Did ever fear of men terrify me from candid confession of my sin or from any other duty? or if I have concealed my faults, let me be overwhelmed with the terror and contempt of men till I be ashamed to be seen. 35–37. O that I had but an impartial judge, and that my accuser would give me a written charge! I should prize it as an honour, since every article would then be proved false: I would, with undaunted courage and confidence of success, give a candid account of my past conduct, to see of what he would accuse me.

Ver. 1. [Job was charged with the commission of secret sins. His friends alleged that he would not have been so heavily punished had he not been guilty of grievous offences. In reply Job reviews his whole conduct, both public and private. He enters into particulars so as to show that the charge preferred against him was entirely false. It may be noted that while Job indignantly repudiates the charge of hypocrisy, he is wanting in that humility which must ever characterize the true child of God. Paul boasted of his faith, and endurance, and labours; but he ascribed all his power and grace to Christ, 1 Co. 15. 10; Phi. 2. 13. Job speaks only of himself. *P.*]

Ver. 15. [Job here means that he had been kind and indulgent as a master. He admitted the great principle that all men are by nature equal. No man has a right to rule or tyrannize over his fellows. In all his dealings with his servants he acted in accordance with this principle. *P.*]

Ver. 22. [This imprecatory conclusion has reference to all the hypothetical expressions from ver. 16. Job adopts this strong mode of affirming his innocence and purity of heart, as well as of life. *P.*]

Ver. 35. ['Job refers to the procedure in ancient courts of justice, where the accused party appended his

38 If my land [q]cry against me, or that the furrows likewise thereof complain;[7]

39 If I [r]have eaten the fruits thereof[8] without money, or have [s]caused the owners thereof to lose their life:[9]

40 Let [t]thistles grow instead of wheat, and cockle[1] instead of barley. The words[2] of Job are ended.

CHAPTER XXXII.

1 *Elihu is angry with Job and his three friends.* 6 *Because wisdom cometh not from age, he excuseth the boldness of his youth.* 11 *He reproveth them for not satisfying of Job.* 16 *His zeal to speak.*

SO these three men ceased to answer[1] Job, because he *was* [a]righteous in his own eyes.

2 Then was [b]kindled the wrath of Elihu[2] the son of Barachel the [c]Buzite, of the kindred of Ram; against Job was his wrath kindled, because [d]he justified himself[3] rather than God.

3 Also against his three friends was his wrath kindled,[4] because they had found no answer, and *yet* had condemned [e]Job.

4 Now Elihu had [f]waited till Job had [g]spoken, because they *were* [h]elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I *am* [i]young, and ye *are* very old; wherefore I was afraid, and [j]durst not show you mine opinion.

7 I said, [k]Days should speak, and multitude of years should teach wisdom.

8 But *there is* [l]a spirit in man; and [m]the inspiration of the Almighty giveth them understanding.

A.M. cir. 2484.
B.C. cir. 1520.

[q] Hab.2.11,Ge.4.10.
[1] Heb. *weep.*
[r] Ja.5.4.
[8] Heb. *the strength thereof.*
[s] 1 Ki.21.13.
[9] Heb. *caused the soul of the owners thereof to expire* or *breathe out.*
[t] Ge. 3. 18. Is. 7. 23. Zep.2.9.
10 Or, *noisome weeds.*
[The original intimates that some offensive and ill-smelling weed is intended. The precise species is unknown. Some have supposed it to be the *Solanum insanum*, others the *aconite*; amongst British plants the *Scrophularia nodosa* would best correspond to the etymology.—C.]
[1] His dispute with his friends.

CHAP. XXXII.

1 Heb. *from answering.*
[a] ch.6 10; 9.20; 10.2, 7; 13.15, 23; 17.3; 19.25-27; 27.5, 6; 33.1-11, with ch. 3 20; 9.20, 30, 31-33.
[b] Ge.4.18. Ps.69.9.
2 *Elihu*, he is my God himself; *Barachel* who blesses God; *Buzite*, despised, plundered: *Ram*, elevated, rejected. To the meaning of these names special attention is requested, as the exposition of the subsequent discourse greatly depends upon the description they afford of the speaker *Elihu*.—C.
[c] Ge 22.21.
[d] ch. 34. 5, 6; 35. 2, with Pr. 30. 12. Lu. 16. 15.
3 Heb. *his soul.*
[e] As a wicked hypocrite, ch. 5. 1, 2; 8.6; 15.34; 20.5.
[f] Heb. *expected Job in words.*
[g] After Job for a reply.—*M. Good.*
[h] Heb. *elder for days*, ch.15.10.
[i] Heb. *few of days.*
[j] Heb. *feared*, Tit. 2.4,6.1 Pe. 3.5.
[k] ch.8.8,9,12.12.He. 5.12.
[l] Pr.20.27.
[m] ch.38.36;35.11. Pr. 2.6. Ec.2.26. Da. 1. 17; 2.21. Ja.1.5. 1 Co.2.12-10;12.8-10. Jn.20.22.
4 Not a burning

A.M. cir. 2484.
B.C. cir. 1520.

wrath to destroy, but a righteous and holy displeasure at their weakness and injustice. Even so Jesus was *angry*, being *grieved* at the hardness of men's hearts, Mar.3.5.—C.
[n] 1 Co. 1. 21. 26, 27. Mat. 11. 25. Jn.7.48, 3. 10.
[o] ver.3,12.
5 Heb. *understandings.*
[6] Heb. *words.*
[p] Pr.28.13, with ch. 20.5-9.
[q] Je.9.23; 10. 23. ch. 28.12,13,20,28.
[r] ch.5.1-4; 8.3-6; 11. 5; 15. 2-35; xviii. xxi. xxii. with 2 Co.2.6,7.
7 God, not man, must bring him down. (*Bloomfield*). In these words Elihu gives the first intimation of that dignity of Godhead with which, as we shall endeavour to show, he was invested, and in which he now appeared to Job as he had appeared to Abraham, Jacob, and Moses upon former occasions. See Ge.15.1–18; 17.1–22; 32. 24–30. Ex.3. 2, &c. C.—The meaning of this verse is well expressed by Wordsworth: — 'It was providentially ordered by God himself that ye, who rely on your own intelligence, should not be able to answer Job, *lest ye should say, We have found out wisdom.*'—*P.*
[s] Or, *ordered his words.*
[9] Heb. *they removed speeches from themselves.*
1 Heb. *words.*
2 Words, sayings, from the Spirit within him given of the Father without measure, Jn.3.34.—C.
3 Heb. *the spirit of my belly.*
[t] 2 Co.5.14. Ps.39.3. Je.20.9. Ac.4.20;17.16.
4 Heb. *is not opened.*
[u] Mat.9.17.
5 'Like skin bottles of new wine.'—*Bloomfield.*
6 Heb. *that I may breathe.* Ru.1.5.32.
[x] Le.19.15. Ex.23.3. Ac.12.22.
[y] Mat.23.16. Ac.12. 22;24.2,3. Ga.2.10.
[z] Ac.12.23. Ps.12.2,3.

9 Great [o]men are not *always* wise; neither do the aged understand judgment.

10 Therefore[p] I said, Hearken to me; I also will show mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons,[5] whilst ye searched out what to say.[6]

12 Yea, [q]I attended unto you; and, behold, *there was* none of you that convinced Job, *or* that answered his words;

13 Lest[r] ye should say, We have found out wisdom: [s]God thrusteth him down, not man.[7]

14 Now he hath not directed *his* [8]words against me: neither will I answer him with your speeches.

15 They were amazed; they answered no more; they left off speaking.[9]

16 When I had waited, (for they spake not, but stood still, *and* answered no more,)

17 *I said,* I will answer also my part; I also will show mine opinion.

18 For I am full of [1]matter;[2] the spirit within [3]me [t]constraineth me.

19 Behold, my belly *is* as wine *which* hath no vent;[4] it is ready to burst like [u]new bottles.[5]

20 I will speak, that I may be refreshed:[6] I will open my lips and answer.

21 Let me not, I pray you, [v]accept any man's person, neither let me give flattering titles unto man.

22 For I know not to [w]give flattering titles: *in so doing* my Maker would [x]soon take me away.

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mark to the legal instruments in the cause, and he means that he would gladly affix his signature to articles of impeachment laid against him, in token of his desire to debate the question of his own integrity' (*Wordsworth*). Job feels strong in the consciousness of his innocence. He has now put the three friends to silence; and he makes a general appeal to any one who will hear him. He boldly appeals to God himself to try and judge him. Seeing only with human eye, comparing himself only with a human standard, Job forgets man's frail and guilty nature. *P.*]

REFLECTIONS.—How diversified are the forms in which inward corruption breaks forth among mankind! And there is great need of purifying the heart, of solemn dedication to God, of watchfulness over both soul and senses, and of constant, awful, and engaging impressions of God, to promote a holy and circumspect life. It is highly honourable to be followers of those ancient patriarchs who through faith and patience inherited the promises. But, alas! that many things, by them held horrid and detestable, are now become common and fashionable!—What dangerous enemies to our souls are fleshly lusts! And they call for especial watchfulness. If we would keep our heart pure our eye must be single. However unexceptionable our outward conduct appear, there is a God who marks our secret sins; and no impurity of temper can consist with the enjoyment of him. Such as will lodge sin in their heart now must lodge in hell for ever. How rare truly honest men are in this world! None are more to be suspected of fraud than such as are full of talk in their worldly dealings. Honesty needs no varnish. The gains of covetousness, however secret, leave a blot in the sight of God, which nothing but Jesus' atoning blood can wash away. The fruits of injustice must either be restored or they will damn us: and they who are conscious of integrity never shun a trial. What a crying sin is adultery; and how damning!—Great humanity and tenderness is due to servants and the poor, who have the same Maker and God as ourselves: and there is great need of grace to wean our heart from this world and from every rival of God. It is a hard task to forgive injuries without reluctance. But to rejoice in the fall of an enemy is malicious and murderous. The greatest provocation will never justify our revenge. Hypocritically to hide our sins is destructive to our souls. And it is very dangerous to be partakers with other men in their sins. Let us therefore avoid the fear of man, which causeth a snare. Let us never hear a good cause run down without vindicating it, nor see injustice committed without remonstrating against it. In all our conduct let us study to approve ourselves unto God.

CHAPTER XXXII. Ver. 1. He was resolutely bent to justify himself, let them say what they would. 2. He insisted too much upon his own vindication. Yea, not without reflecting upon the severity of God. 7, 8. Old men ought to instruct their inferiors in age in the matters of God. But I find that, whatever advantage old age may give for knowledge and experience, it is chiefly men's own rational soul, and the inspiring Spirit of God, which qualify them to apprehend the mysteries of religion and providence. 13. Lest you should think you have said all that needs to be said in the cause, and that God's immediate strokes upon Job are an evidence that he is a hypocrite.—14. Job hath given me no provocation to speak; nor will I use such weak reasoning and provoking language as you have done.—21. Do not expect that I should flatter you in your errors and mistakes out of respect to your age, gravity, or the like; for I am resolved to deal freely, plainly, and impartially with you.

Ver. 1. [The first three verses of this chapter are introductory. They explain the appearance of the new speaker upon the scene. Elihu, as it appears, had heard the whole controversy—alike the charges brought against Job and his reply. He observed both the illogical reasoning and its effect. Job was confirmed in his high idea of his integrity, while the friends were silenced. Elihu waited to the end of the discussion in hopes of hearing something calculated to convince Job of his real error. It was in vain. He heard nothing. The three friends failed to reply to Job; and Job justified himself in the sight of God. *P.*]

Ver. 8. ['But the Spirit in man it is, and the inspiration of the Almighty, that giveth him understanding.' Whatever opinion may be entertained regarding the person and character of Elihu, there can be no doubt that he here lays claim to divine inspiration. He acknowledges that all wisdom must come from God. *P.*]

REFLECTIONS.—In angry disputes there is ordinarily much to reprove on both sides. But when the disputants are warm they are loath to own that they have lost the cause. Yet it is much better to say nothing than to talk error and nonsense. When we have fault to find, it should be done before men, not behind their backs. A gracious heart is jealous for the honour of God, and cannot, unmoved, see him slighted. And it is highly commendable to show a holy indignation against sin and warmth in the cause of truth. In disputes it is proper that each should speak in his own order, and that each be animated by a true and discreet zeal for God. And it is extremely agreeable when great sense and courage are directed by great humility and modesty. In matters of doubtful disputation we ought to be diffident of our own judgment, and to be more swift to hear than to speak. Yet after we have given others a long and patient hearing it is but reasonable that we should be heard in our turn. And by-standers, who hear without prejudice, often see further into a dispute than those who have their minds blinded by passion. God deals very sove-

CHAPTER XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 *He excuseth God from giving man an account of his ways, by his greatness.* 14 *God calleth man to repentance by visions,* 19 *by afflictions,* 23 *and by his ministers.* 31 *He inciteth Job to attention.*

WHEREFORE, Job, I pray thee, [a]hear my speeches, and hearken to all my words.

2 Behold, now [b]I have opened my mouth, my tongue hath spoken in my mouth.[1]

3 My words *shall be of* the [c]uprightness[2] of my heart; and my lips shall [d]utter knowledge clearly.[3]

4 The[e] Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, [f]*I am* according to thy wish[4] in God's stead;[5] I also am formed out of the clay.[6]

7 Behold, [g]my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken [h]in mine hearing, and I have heard the voice of *thy* words, *saying*.

9 I am [i]clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold [j]he findeth occasions against me, he counteth me for his enemy;

11 He [k]putteth my feet in the stocks, he marketh all my paths.[7]

12 Behold, *in* this thou art [l]not just: I will answer thee, that [m]God is greater than man.[8]

13 Why [n]dost thou strive against him? for he [o]giveth not account[9] of any of his matters.

14 For [p]God speaketh once, yea twice, *yet man* perceiveth it not.

A. M. cir. 2484.
B. C. cir. 1520.

CHAP. XXXIII.

a ch. 34.2; 13.6. Ja. 1. 19. Ac 10.33.
b ch. 3.1. Mat. 5.2.
1 Heb. *utter my palate.* Pr. 8.6. 1 Th. 2.4.
2 Had Elihu been a mere man, this account of his attainments in knowledge and uprightness had been a proof of self-ignorance rather than of self-knowledge; but if the Word of the Lord it is borne firm, then is the account in perfect consonance with the scriptural character of Christ. See Jn. 1.14; 8.46. 2 Co. 5.21. *C.*
c Tit. 2.7, 8.
2 Heb. *purely.*
d Ps. 35.6; 119.2. Ge. 2.7; ch. 32.8; 20.27. Ec. 12.7.
e ch. 9.32–35; 13.3, 22, 23, 27; 34.31–33. 2 Co. 5 20; 12.8, 9.
4 Heb. *according to thy mouth.*
5 Can any mere man, however inspired, say, "I am in God's stead?" Is not this the Son, "the brightness of the Father's glory, the express image of his person?" He. 1.3. *C.*
6 Heb. *cut out of the clay.*
f ch. 9.34; 13.21. Ps 39.4.
g Heb. *in mine care.* Ge 13.14.
h ch. 9.17; 10.2; 13.23; 16.12; 23.3, 10–12; 27.5; 35.13; 36.21.
i ch. 14 17; 13.24, 26; 16.9; 19.11, 10.6.
k ch. 13.27; 20.14; 14. 16.31 4.
l See notes on ch. 13.27. *C.*
m 1 Ki 8.46. Ec. 7.20. Ja. 3.2. 1 Jn. 1.8
n Ps. 83.16; 135.6. Da. 4.34, 35.
6 *Greater* not merely in power, for that alone would be no answer to Job's complaint, but greater also in wisdom, in comprehension of all relations and results, in justice, truth, goodness, and mercy, so that while man pities himself, God pities him still much more. Ps. 103. 13; though in wisdom he continues to display his love by the rod of his chastisements. He. 12.6.—*C.*
o Je. 25.9. Rn. 9.20.
p Ps. 115.3. Mat. 20. 15. Da. 4.35.
9 Heb. *he answereth not.*
q Ps. 62.11.

A. M. cir. 2484.
B. C. cir. 1520.

q Ge. 20.3; 31.24. Da. 4.5. He. 1.1. Nu. 12.6. Ge. 4.12, 13.
r Heb. *he revealeth* or *uncovereth,* ch. 36.10, 15. Lu. 4.4; Ps. 94.12.
s Pr. 16.30; 10.21 2 Co. 12.7. Is. 9 11. ch. 15 11.
1 What afflictions are often observed chastisements for the poor, they are also often merciful preventives of sins into which continued prosperity would conduct; and especially of pride, the first among the sins that spring up in nature, the last to be subdued by grace. *C.*
2 Heb. *work.*
t 2 Sa. 23.9.
u 2 Co. 12. 30. Ho. 2. 6. Ps. 94.12.
3 Heb. *from passing by the sword.*
v Nu. 16.9. Is. 27.9; 38. 15. He. 12. 5–11. Re. 3. 19. Ps. 94.12; 107.17; 119. 67, 71. ch. 5. 3; 36. 15.
w Ps. 107. 18; 102. 4. ch. 19.20, 7.
4 Heb. *meat of desire.*
x Pr. 8.11. Ps. 107. 5; 78. 30, 31. ch. 23 20
y ch. 19.21. 1 Sa. 20. 3. Ps. 41.9; 55.20. Mat. 26. 23. Jn. 13.18. Ps. 8.3, 107. 17.
a Mal. 3.1. Is. 61.1, 3. 1 Ti. 2 6. Ga. 4. 19. 2 Co. 5. 20. Mat. 11. 5, 28.
b Ro. 3. 24. 26; 5. 20. 21. Zech. 13. Mat. 20. 28; 26. 28. 2 Co. 5. 15.
5 Or, *an atonement.*
6 An atonement, the central truth of the glorious gospel, the one perfect and perfecting sacrifice of the Son of God. He. 9. 26; 10. 14.—*C.*
7 Heb. *than child-hood.*
c Ps. 103. 5. Is. 40. 31.
d Ps. 50. 14, 15; 91. 15; 95. 1. 2 Co. 5. 21. Nu. 6. 25. Ro. 5. 1, 5, 10, 11, 20, 21.
8 Not a *righteousness* of merit; for the character drawn is that of a self-acknowledged sinner, ver. 27, 30; but the right eousness of God, which is by faith of Jesus Christ unto and upon all that do believe. Ro. 3. 20–26. Phi. 3. 8, 9.—*C.*
e Je. 3. 13. Pr. 28. 13. 2 Sa. 12. 13. Lu. 18. 13. Ro. 6. 21. 1 Jn. 1. 9.
9 Or, *He shall look upon men and say, I have sinned, &c.*
1 Or, *He hath delivered my soul, &c., and my life.*
2 Be prolonged in prosperity and comfort.

15 In a dream, [q]in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then [r]he openeth the ears of men, and sealeth their instruction,

17 That he may [s]withdraw man[1] *from his* purpose,[2] and [t]hide pride from man.

18 He [u]keepeth back his soul from the pit, and his life from perishing by the sword.[3]

19 He [v]is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*.

20 So[w] that his life abhorreth bread, and his soul dainty meat.[4]

21 His [x]flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul [y]draweth near unto the grave, and his life to the destroyers.

23 If there be a [a]messenger with him, an interpreter, one among a thousand, to show unto man his uprightness;

24 Then he [b]is gracious unto him, and saith, Deliver him from going down to the pit; I have found a [5]ransom.[6]

25 His flesh shall be fresher than a [7]child's; he shall [c]return to the days of his youth:

26 He [d]shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness.[8]

27 He looketh upon men; and *if any* say, [e]I have sinned,[9] and perverted *that which was* right, and it profited me not,

28 He will deliver his soul[1] from going into the pit, and his life shall see the light.[2]

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reignly in the disposal of knowledge or other gifts. Men may have rational souls and yet know little: but they ought to cultivate this distinguished privilege. All the wisdom of fallen men in spiritual matters is but darkness till the Spirit of God enlighten their mind.—And, alas! how often disputes are closed before the question be rightly stated or impartially handled! And hence the issue is so seldom a seeing eye to eye in the truth. They have therefore good right to speak who can set the cause of truth in a more convincing and striking light than had been formerly done. And they who speak for God ought to be earnest in their discourses, inflamed with zeal for his glory and the good of souls; and to be so impressed with his perfections and laws as to regard neither the fear nor the favour of men.

CHAPTER XXXIII. Ver. 3. I shall not speak from passion or prejudice, as others have done before me; but from a sincere desire of doing thee good, and in such a clear manner that thou mayest be fully convinced of the truth of what I say. 4–6. I am a man like thyself, fit to reason with thee on equal terms, and inclined to plead the cause of God against thee. 7. There is nothing about me to terrify or torment thee. 8–11. Nor do I intend to charge thee with hypocrisy, but with uttering of self-justifying language, dishonourable to God, as if he had dealt more severely than was just with thee. 12, 13. Let thy former life be as holy and unblamable as it will, yet thou art certainly culpable in quarrelling with the dispensations of God, who is infinitely superior to thee in every respect, and accountable to none for his conduct. 14–18. Nay, so dull are men that, when God takes repeated pains in dreams, visions, or the like, to instruct them effectually for their humiliation and eternal salvation, they do not take notice of, or do not understand, his meaning. 19–22. Hence, for their awakening to a proper attention, he severely afflicts them, till they are brought to the very point of death. 23, 24. If then, by the instruction of some faithful minister, and especially by the instruction of Jesus Christ, the unparalleled Angel and Interpreter of the new kingdom, the afflicted man be brought, not only to discern the equity of God in afflicting him, but to discern, and by faith apply, Jesus' blessed righteousness to himself, God intimates to his soul a full and free redemption through that all-inclusive atonement. 25, 26. In consequence hereof not only the man's body and mind recover their wonted health and alacrity, but he is enabled, with boldness and success, to pour forth his requests before God, who allows him the comfortable sense and gracious reward of that righteousness imparted to or implanted in him. 27, 28. While God exactly observes, the man, all influenced by cordial gratitude, shall publicly confess his sinfulness of heart and life, and that the due reward of his deeds has never been rendered unto him; and shall profess his full assurance of faith, that God has redeemed him by the mighty power of his Son's blood, and will bestow his fulness of grace and glory upon him.

Ver. 3. [It appears to me that Elihu here contrasts his own motives and form of address with those of the three friends who had preceded him. They spake ignorantly, bitterly, and reproachfully; Elihu, on the other hand, addresses Job in words of well-meaning kindness and sincerity. Delitzsch translates the verse thus:—'Sincere as my heart are my utterances, and knowledge that is pure my lips declare.' *P.*]

Ver. 4. [The twofold nature of man is here indicated—the material organization and the spiritual soul. The Spirit of God *made*—moulded and framed—the body of clay; then the breath of the Almighty breathed into the moulded framework gave it life. The body was *made*, not *created;* the soul was *created*, not *made*. The spirit of man was a direct emanation from God. *P.*]

Ver. 6. [Yet though in God's stead, a body is prepared for me *of clay* like thine own, so that while my arguments convince, my terrors may not affright, alluding to what Job had said, ch. 9. 34. *C.*]

Ver. 23. [*A messenger*—Christ the Angel of the covenant, Mal. 3. 1. *An interpreter*—Christ as a prophet, preaching the gospel to the poor and afflicted, Lu. 4. 14–32. *One among a thousand*—Christ as a leader and commander, Is. 55. 4. *His uprightness*—his duty, as was shown to the jailer at Philippi, Ac. 16. 31. *C.*]

[Ver. 9–11 are the statements attributed by Elihu to Job. They are substantially accurate, as may be seen by comparing them with ch. 9. 21; 16. 7; 12. 4. The tendency of Job's arguments was to indicate that as an innocent man he had been exceptionally if not unfairly treated. Elihu shows that there was a grand fundamental error in all his speeches, for God alone is pure, and all men are guilty before him. *P.*]

Ver. 18. [The first object of God in putting man through a course of discipline is indicated in ver. 17, 18—it is to free him from the dangerous sin of carnal security and pride. God warns him in dreams and visions. *P.*]

Ver. 22. [Ver. 19–22 indicate another mode in which God is pleased to instruct man. It is painful and exhausting to the body; but the final result is glorious. The same great truth is embodied by our Lord in his parable of the vine:—'And every branch in me

29 Lo, all these *things* worketh God [f]oftentimes with man,

30 To [g]bring back his soul from the pit, to be enlightened with the [h]light of the living.

31 Mark[i] well, O Job; hearken unto me: hold thy peace, and I will speak.

32 If thou hast anything to say, [j]answer me: speak; for I desire to justify thee.[3]

33 If not, [k]hearken unto me: hold thy peace, and I shall teach thee wisdom.[4]

CHAPTER XXXIV.

1 Elihu accuseth Job for charging God with injustice. 10 God omnipotent cannot be unjust. 31 Man must humble himself before God. 34 Job is blamed for his rash discourses.

FURTHERMORE, Elihu answered and said,

2 Hear my words, O [a]ye wise *men;* and give ear unto me, ye that have knowledge;

3 For[b] the ear trieth words, as the mouth[1] tasteth meat.

4 Let us [c]choose to us judgment: let us know among ourselves what *is* good.

5 For Job hath said, [d]I am righteous: and God hath taken away my judgment.

6 Should[e] I lie against my right? [f]my wound *is* incurable without transgression.[2]

7 What man *is* like Job, *who* [g]drinketh up scorning like water?[3]

8 Which [h]goeth in company with the workers of iniquity, and walketh with wicked men.

9 For he hath said, It [i]profiteth a man nothing that he should delight himself with God.

10 Therefore hearken unto me, ye [k]men of understanding: [l]far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.

11 For the [m]work of a man shall he render unto him, and cause every man to find according to *his* ways.

12 Yea, [n]surely God will not do wickedly, neither will the Almighty pervert judgment.

13 Who [o]hath given him a charge over the earth? or who hath disposed the whole[4] world?

14 If [p]he set his heart upon[5] man,[6] *if* he gather unto himself his spirit and his breath;

15 All [q]flesh shall perish together, and man shall turn again unto dust.

16 If now *thou* [r]*hast* understanding, hear this; hearken to the voice of my words:

17 Shall [s]even he that hateth [7]right [8]govern? and wilt thou condemn him that is most just?

18 *Is*[t] *it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?

19 *How* [u]*much less to him* that [v]accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* [w]the work of his hands.

20 In [x]a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken [9]away [z]without hand.[1]

21 For [a]his eyes *are* upon the ways of man, and he seeth all his goings.

22 *There is* [b]no darkness, nor shadow of death, where the workers of iniquity may [c]hide themselves.

23 For [d]he will not lay upon man more *than right,* that he should enter into judgment with God.[2]

24 He shall [e]break in pieces mighty men without number,[3] and set others in their stead.

25 Therefore he [f]knoweth[4] their works, and

A.M. cir. 2284. B.C. cir. 1720.

[f] Heb. *twice* and *thrice.* Jb. 5. 19; 8. 12. Mi. 6. 8. Ps. 62. 11.
[g] Ps. 56. 13. Zech. 9. 11. Ps. 49. 15. 86. 13. 103. 4. 130. 8. Is. 38. 17. Jon. 2. 6.
[h] Ps. 56. 13. Is. 26. 18. 1 Th. 1. 9. 1 Jn. 1. 5. 2. 8, 9, 10.
[i] Job 13. 17. 21. 5. 29. 21. Ps. 39. 13. Is. 41. 21.
[3] Against the harsh censures of thy friends.—C.
[j] Pr. 22. 21. Dt. 17. 8. 1 Ki. 3. 11. 2 Ch. 1. 10. 1 Jn. 4. 17. 1 Pe. 3. 15. Jude 15.
[k] Pr. 4. 1. 5. 7. 8. 1 Ki. 3. 9. Ps. 49. 1. Is. 28. 23.
[4] A promise not becoming in any mere man, but every way becoming him who is "the wisdom of God," 1 Co. 1. 24.—C.

CHAP. XXXIV.

[a] Pr. 1. 5. 1 Th. 4. 12. 1 Co. 10. 15. 14. 20.
[b] Ch. 12. 11. 1 Th. 5. 21. ch. 29. 16.
[c] Ch. 33. 29. 13. 20. 17. ver. 21. 22. 23. 24.
[d] Ch. 9. 15. 17. 16. 27. 20. 27. 2. 6.
[1] Heb. *mine arrow.* ch. 6. 4. 16. 4.
[2] Several new translations of this passage have been proposed, but that in the text seems both accurate and intelligible. *My wound* has with the arrow of the Lord, see Ps. 38. 2; *is incurable:* and yet I am innocent in all the crimes charged against me, and altogether *without transgression.*—C.
[e] ch. 13. 18. 23. 7. 27. 2. 6. 32. 2. Ps. 17. 3.
[3] *Drinketh up scorning*—that is, of the multitude. Isa. ch. 30. 9-14. not as a bitter draught of chastening true, the Good, but, through a perverted appetite, as *water*, to satisfy his thirst of self-righteousness.—C.
[f] ver. 6. ch. 23. 35. 30. 21. 13.
[g] Ch. 22. 15. 16. with ch. 21. 15. 24. 19. 30. 3. Mal. 3. 14. Ps. 73. 13.
[h] Heb. *men of heart,* ver. 2. 34. 2 Co. 10. 12.
[i] Dt. 24. 6. Ch. 15. 7. ch. 8. 3. 35. 3. Ps. 50. 13. 69. 32. 1 Ki. 9. 14.
[m] Ps. 62. 12. Pr. 24. 12. Je. 32. 19. Mat. 16. 27. Ro. 2. 6. 1 Co. 3. 8. 2 Co. 5. 10. 2 Pe. 2. 13. Re. 22. 12.

A.M. cir. 2284. B.C. cir. 1720.

[n] Ge. 18. 25. Ex. 23. 7. Ps. 92. 15. 145. 17. Hab. 1. 13. Zep. 3. 5.
[o] 1 Ch. 29. 11. 2 Ch. 36. 23. Da. 4. 34. 35.
[4] Heb. *all of it.*
[p] Ps. 10. 4. 29.
[5] Here *upon him.*
[6] *Against man*—"if he recall his spirit."—*Bootheroyd.* That is, for judgment without a ransom. Ec. 12. 7. then all flesh also *perish together.*—*Note.* Against this supposition are preceding the whole system of grace is revealed. Je. 31. 1.
[q] Ge. 6. 12. Ec. 3. 19. 12. 7. ch. 10. 9. 12. 14. 1 Co. 15. 21.
[r] 1 Co. 10. 15. 11. 13. 2 Th. 2. 15. 1 Ti. 3. 15. 1 Jn. 2. 20. Is. 44. 18.
[s] 2 Sa. 23. 3. Ge. 18. 25. Ro. 3. 6.
[7] If God were indifferent in right, he could not be just; how then, if he *hated* right, could he govern?—C.
[t] Ex. 22. 28. Ac. 23. 5. 1 Ki. 21. 10.
[8] Heb. *bind.*
[u] Dt. 10. 17. 2 Ch. 19. 7. Ac. 10. 34. Ro. 2. 11. Ga. 2. 6. 1 Ti. 5. 21. Col. 3. 25. 1 Pe. 1. 17.
[v] ch. 31. 15. 1 Sa. 2. 5. Pr. 22. 2.
[w] Ps. 73. 18-20. Lu. 12. 16-20. Ex. 12. 29. Is. 37. 36.
[9] Heb. *they shall take away the mighty.*
[x] Je. 25. 33. Da. 2. 34. 35. 5. ch. 8. viii. 22.
[y] Is. not this, most probably, an allusion to the death of the first-born in Egypt, which took place at midnight, without any stroke of the human hand?—C.
[z] 2 Ch. 19. 6. ch. 31. 4. Ps. 5. 12. 33. 4. Je. 16. 17. 32. 19. Ps. 139. 1-6.
[a] ch. 31. 5. Ps. 139. 12. He. 4. 13. Am. 9. 2, 3.
[b] Ps. 139. 11, 12.
[c] Je. 23. 24. Da. 2. 22. Ezra. 9. 4. La. 3. 36. Ps. 119. 137. 145. 40. 3. 1 Co. 14. 25.
[1] Behold! not to man hath he promised the time of entering into judgment with God.—*M. Good.*
[2] Ps. 7. 6. 73. 17. 119. 7. 8. Da. 12. 34. 35.
[3] Heb. *without searching out.*
[f] Ps. 1. 6. 2. Am. 8. 2.
[4] That is, knoweth.—*M. Good.*

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that beareth fruit, *he purgeth it,* that it may bring forth more fruit.' It is also embodied in the statement, 'Whom the Lord loveth he chasteneth.' *P.*]

Ver. 30. [This is a summary of God's gracious design in all the chastenings and afflictions which he sends upon his elect. It is to redeem them from sin's power. Elihu just develops the same principle which the apostle Paul enunciates; that 'all things work together for good to them that love God.' *P.*]

REFLECTIONS.—We ought seriously to hear out a discourse before we form a judgment on it. And they who speak for God ought to speak with great deliberation and plainness. Those who are in great trouble ought to be tenderly, as well as convincingly, dealt with. And yet a faithful testimony must be borne against the dishonours which we see or hear done to God by even the greatest of saints. In the rage of temptation or dispute, or in the depth of trouble, they often speak things very unadvisedly; and yet their words are apt to be taken in a worse sense than they meant them. To make us conceive aright of God's providence we must carefully keep in view his infinite greatness, sovereignty, grace, and wisdom. And there is great need to keep our heart with all diligence, that even in our dreams we may enjoy profitable fellowship with and instruction from God, which may humble our pride and secure the salvation of our soul. For God, at his pleasure, makes the most fearful changes upon the bodies or minds of men. But honourable to God and profitable to men are sanctified troubles. They lead to Jesus and his word as our instructors; to Jesus and his blood as our atonement and ransom; to Jesus and his law as our way in which we must walk; in our grateful returns for his mercies. They render our sins bitter and heavy, and our deliverances admired, and invigorate us to invite others to a share of his goodness. And often God brings men through great tribulation to their comforts on earth as well as to their glories in heaven. Departures from God issue in ruin unless he recover us by grace. And so manifold are his admonitions that, if we perish, our ruin lies at our own door. The wiser men are, they are the more humble and willing to learn; and the more desirous to be undeceived if they have been mistaken.

CHAPTER XXXIV. Ver. 2. I appeal to you, O men of sense, and I beseech you seriously to consider what I say. 3. For the mind can judge of the truth or falsehood of doctrines, as well as the mouth can judge of the taste of food. 4. Let us, without any passion or prejudice, thoroughly examine this cause: 5, 6. For Job has uttered some very dangerous expressions in his own justification, as if he could not vindicate himself without accusing God of unjust severity towards him. 7, 8. Did ever a good man deride, not only his friends, but even his God, with such greediness and delight? Did ever a good man under trouble speak and act so like the wicked? 10–12. It is impossible that God can deny justice to any, or punish without cause, or forbear to reward men according to their deeds, either in this life or in that which is to come. 13–17. Without supposing him perfectly just he could never govern the world; and men are so far from being able to give him his charge or directions, that their existence and life depend wholly upon his mere good pleasure and bounty. 18, 19. If it be improper rudely to charge earthly princes with wickedness and impiety, how daring is it to accuse him who formed all mankind equally subject to his power and pleasure, and therefore regards the greatest no more than the least, and can never do anything unjust to gain their favour or to avoid their anger. 20. At his pleasure whole nations, in their midnight security, are in a terrible manner, by earthquakes or the like, hurried into eternity; and the mightiest princes or warriors are, by his immediate influence, displaced from their station or deprived of their life. 21. His omniscient eye discerns enough in men for which he may justly punish them. 25. He takes a full and exact account of their works; and because they are wicked he rolls a night of destructive judgment upon them; and they are bruised, as in a mortar, under the weight of it. 26. He suddenly, and with shame, hisses away these eminent ones in the open view of unnumbered spectators. 27. Because of their manifest apostasy from and obstinate rebellion against him: 28. That he may encourage mean persons to apply to him for relief; and may graciously hear the plaintive cries of the poor and afflicted. 29. And if he give deliverance, rest, and comfort, none can make trouble. If he withhold his favourable smiles, none can procure help from him. 30. He also punishes wicked men, that their insolence may be controlled, and that their subjects may not be encouraged to imitate their impieties or be perpetually held in the fetters of tyranny and oppression. 31, 32. Instead of quarrelling with God's afflictive providences, we should kindly submit to them, and with holy resolution to avoid it, beseech him to discover to us the sinful cause of them, however secret. 33. Has not God inflicted these troubles upon thee as a part of thy due reward, because thou hast grievously murmured against him? Since thou hast chosen what I never would, declare plainly thy reason for it.

Ver. 8. [Not as if Job had ever practically or intentionally taken part with these, but that his doctrines finally coincided with theirs, and rendered him a party to all their erroneous conclusions.—*Note,* How easily may any one, through oversight, be found in the sight of God walking with the very men whom, in his judgment and heart, he fancies that he most abhors! *C.*]

Ver. 20. Delitzsch translates, 'For one, in bed,

he overturneth *them* [g]in the night, so that they are destroyed.[5]

26 He striketh them as wicked men [h]in the open sight of others;

27 Because they [i]turned back from him,[6] and would not [j]consider any of his ways:

28 So [k]that they cause the cry of the poor to come unto him, and he [l]heareth the cry of the afflicted.[7]

29 When [m]he giveth quietness, who then can make trouble? and when he [n]hideth *his* face,[8] who then can behold him? whether *it be done* against a nation, or against a man only:

30 That[o] the hypocrite[9] reign not, lest the people be ensnared.

31 Surely [p]it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more:*

32 *That* [q]*which* I see not, teach thou me: if I have done iniquity, [r]I will do no more.

33 *Should* [1]*it be* according to thy mind?[2] he will[s] recompense it, whether thou refuse, or whether thou choose; and not I:[3] therefore speak what thou knowest.

34 Let men [t]of understanding tell me, and let a wise man hearken unto me.

35 Job [u]hath spoken without knowledge, and his words *were* without wisdom.

36 My[x] desire *is*, *that* Job may be tried unto the end, because of [y]*his* answers for wicked men.[4]

A.M. cir. 2484. B.C. cir. 1520.

[g] ver. 20. Ps. 73. 19, 20. 1 Th. 5. 2, 3.
[5] Heb. *crushed.*
[h] Heb. *in the place of beholders,* Ps. 38. 11; 58. 8. Isa. 24. 20. Is. 66. 24. Rev. viii. 1 Ti. 5. 24.
[i] De. 17. 16. Ps. 46. 4; 125. 5; 128. 12. Je. 12. 16.
[6] Heb. *from after him.*
[j] Ps. 28. 5. Is. 5. 12; 22. 11; 49. 23. Ho. 7. 10. 30.
[k] Ja. 5. 4, 6. Ex. 2. 23, 24; 3. 7, 9. Ps. 12. 5; 34. 6.
[l] De. 22. 27.
[7] This seems still further to confirm the idea of allusion to the judgments at the exodus. Compare Ex. 3. 7. —C.
[m] 2 Sa. 7. 1. Is. 26. 3; 30. 15; 32. 18. 2 Ki. 8. 54. Ro. 8. 31.
[n] Ps. 30. 7; 89. 46; 143. 7. Is. 8. 17.
[8] When he refuses to answer the entreaties of prayer of terror. Ps. 22. 1, 2, 19. —C.
[o] ver. 24. Ps. 10. 8. Pr. 28. 12, 28; 29. 2. Ho. 5. 11. Mic. 7. 1, 2. 1 Ki. 12. 28.
[9] The profligate.—*Boothroyd.*
[p] Le. 26. 41. Ps. 32. 5; 38. 18; 39. 8; 51. 3, 4. Da. 9. 7—14. Mat. 3. 6.
[q] Ps. 51. 5; 119. 27, 33. 1 Co. 13. 12. ch. 4. 3, 4; 6. 24, 25.
[r] Ex. 4. 22.
[1] Heb. Should it be *from with thee?*
[2] Is God bound to judge according to thy views and feelings?—C.
[s] Am. 3. 2. Ps. 89. 30—32; 125. 6. Mat. 22. 13. Heb. 4. 14, 15.
[3] And I, Christ came not in the flesh for condemnation, but for salvation, Jn. 3. 17.—C.
[t] Heb. *of heart,* ver. 2, 4, 16.
[u] ch. 32. 16; 38. 2; 42. 3; 40. 4, 5.
[x] Or, *My father, let Job be tried,* Ge. 22. 2. Ps. 17. 3; 26. 2; 139. 23, 24.
[y] ch. xii. xxi. xxiv.
[4] *My Father, let Job be tried* 'because of his replies like wicked men.'—*Boothroyd.* The marginal reading plainly presents an address of the Son of God to his Father in heaven. —C.
[z] ch. 9. 20, 21; 33. 8—12; 35. 2, 3; 40. 8.

CHAP. XXXV.

[a] Ro. 2. 15. Lu. 19. 22.
[b] ch. 10. 12—17; 19. 7; 27. 2—6; 29. 14; 34.
[1] I am righteous *before* God.—*Septuagint.*
[c] ch. 9. 29, 30; 21. 30; 40. 8. Ps. 73. 13. Pr. 28. 25. Is. 58. 3.
[2] Or, by it *more than by my sin.*
[3] Heb. *I will return to thee words.*
[d] Ps. 8. 3, 4. ch. 22. 12; 25. 5; 26. 14.
[4] The original conveys the idea of *continuity of clouds,* toward by the words, and ever changing shape. —C.
[e] Je. 7. 19. ver. 8, with Ps. 5. 4.
[5] Though thy sinful practices war and change and be multiplied as the clouds, they no more affect God than the clouds affect the sun. C.
[f] Ge. 22. 2. Ps. 18. 20, 24. Ro. 11. 35. 1 Co. 10. 12. Pr. 9. 12.
[g] Je. 5. 28. Jon. 2. 8. 20. Ge. 6. 18; 18. 24—32. Ps. 106. 23. 1 Ki. 20. 31. 2 Ki. 3. 14. Is. 1. 5, 8, 14.
[h] ch. 34. 22. Lu. 18. 7. Prov. 21. 13. Ps. 22. 5, 24. 9. 10. 55. 4, 5. 56. 2, 3, 9. 59. 4. 102. 17.
[6] By reason of the multitude of oppressions they raise a cry; they call for help by reason of the arm of the great (*Delitzsch*). —C.
[i] Ho. 7. 14. ch. 36. 13.
[k] Makers, Is. 54. 5. Ec. 12. 1. Ge. 1. 26.
[l] Ps. 42. 8; 135. 6, 7; 147. 8. Ac. 14. 15.
[m] Ps. 32. 8. Ge. 2. 7. Ja. 3. 15, 17, with Is. 11. 2, 4. Je. 8. 7—9.

37 For he addeth rebellion unto his sin; he [z]clappeth *his hands* among us, and [a]multiplieth his words against God.

CHAPTER XXXV.

1 Comparison is not to be made with God, because our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELIHU spake moreover, and said,

2 Thinkest[a] thou this to be right, *that* thou saidst, [b]My righteousness *is* more than [1]God's?

3 For thou saidst, [c]What advantage will it be unto thee? *and*, What profit shall I have *if I be cleansed* from my sin?[2]

4 I will answer thee,[3] and thy companions with thee.

5 Look[d] unto the heavens, and see; and behold the clouds[4] *which* are higher than thou.

6 If thou sinnest, what doest thou [e]against him? or *if* thy transgressions be [5]multiplied, what doest thou unto him?

7 If[f] thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* [g]a man as thou *art*, and thy righteousness *may profit* the son of man.

9 By[h] reason of the multitude of oppressions they make *the oppressed* to cry: they cry out by reason of the arm of the mighty:[6]

10 But [i]none saith, Where *is* God my [k]maker, who [l]giveth songs in the night;

11 Who [m]teacheth us more than the beasts of

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saith to God, I have been proud, I will not do evil; what I see not, show thou me; if I have done wrong, I will do it no more.' This is given by Elihu as a model confession. It is not directly urged upon Job; but indirectly it is recommended to his consideration. Job was proud of his own integrity. To humble him, and bring him a suppliant to the throne of grace, was the object of all Job's afflictions. *P.*]

Ver. 33. [*Speak what thou knowest.* What thou truly knowest upon divine evidence, and not what is the product of thine own dissatisfied feelings. *C.*]

Ver. 36. ['O would that Job were proved to the extreme on account of his answers after the manner of evil men' (*Delitzsch*). The Hebrew word translated in the text 'my desire,' and in the margin 'my father,' appears to be from an Arabic root, and is equivalent to our expression 'O that.' It expresses an earnest wish or petition. The wish here is that Job's trials may continue until the whole controversy regarding his boasted uprightness be decided. *P.*]

REFLECTIONS.—Mutual assistance is necessary in searching out truth or convincing the mistaken. But often good men, in the heat of their spirit, speak worse than they mean; and reproach both themselves and their God, in speaking or acting like the profane world. Just views of God's perfections are requisite to prevent our sinful freedoms with him, or to render us penitent for them. The eye of God constantly observes our hearts and ways. How foolish is it then to hide our sin! Rejection of his warnings, and obstinate disregard of his will, fill up men's iniquity. And they who will not be guided by his word shall be smitten with his rod of judgment: and quickly will he resent the groans of the poor and oppressed, and redress their grievances. What God gives to nations or persons none but himself can take from them. If a soul enjoy a sense of his favour through faith in Jesus, no accusations of sin, nor fears of death or hell, can any longer disturb him. And when God is our enemy the whole world cannot protect us. Let wicked men crouch as they will, and profess as they will, in order to obtain power, he can easily disappoint them in mercy to mankind. The more persons are humbled for sin the less they will complain of their sufferings; but, conscious of the depth of iniquity in their heart, and the spread of it in their life, will search out the cause, and turn from it to God. Humble confessions of our ignorance and crimes, earnest supplications for necessary instructions and supplies of grace, and holy resolutions to walk in his way, are necessary in all our dealings with God. To struggle with him who best knows how to manage us, and does all things well, is at once extremely foolish and criminal. But, alas! how often the best of men, when left to their own passions under heavy troubles, practically take part with God's enemies, insult his friends, and obstinately murmur against himself! And it is then a distinguished kindness faithfully to reprove them, and to help them to see and be affected with their offence.

CHAPTER XXXV. Ver. 9–13. Many, under terrible troubles and inhuman oppressions, cry to God for relief, and for vengeance on their oppressors: but as their prayers are mingled with no faith in God or kind sense of his goodness, but merely forced from them by the pressure of their distress and the haughty violence of their oppressors, God pays no regard to them. 14, 15. Therefore, although thou complainest that he hath not, and despairest that he will ever appear for thy relief, yet he still attends to wisdom and equity in every dispensation; therefore do thou patiently wait and earnestly look for him; and remember that it is because there is nothing of this in thy carriage that God has thus severely afflicted thee; and because of thy excessive pride he quite disregards thy former prosperity, and overlooks thy present extremity of trouble. 16. And it is owing to thy ignorance or thoughtlessness of this that so many foolish and wicked words have proceeded out of thy mouth.

Ver. 10. [To glory in afflictions, and to render thanks for disappointments and persecutions, are undoubtedly beyond the power of 'flesh and blood,' but are the constant evidences and products of divine grace. See Ps. 42. 8; 77. 6; Ac. 5. 41; Ro. 5. 3; Ep. 5. 20. *C.*]

Ver. 16. ['The sense is, *And now, because his* (God's) *wrath hath not visited* (the wicked), but sometimes leaves them unpunished in this world, and because he (God) does not clearly take cognizance of guilt, . . . therefore Job will open his mouth in vanity, and will multiply words without knowledge' (*Wordsworth*). *P.*]

REFLECTIONS.—There is great need to be well rooted in the knowledge and faith of God's infinite greatness and goodness, in order to prevent many fatal mistakes in principle or practice. We can never make him our debtor. The best we do is unworthy of his notice; and the worst he dispenses to us is less than our iniquities deserve. Whatever trouble now attends his service, it will appear infinitely profitable at last. But many groan under their troubles who never show any humiliation for sin or desire after God. Yet irreligious poverty and suffering is, of all human miseries on earth, one of the most deplorable. It cannot be expected that such men's selfish prayers, without any regard to God or the good of their soul, should issue in help from him. While they are insensible of the most distinguishing mercies they enjoy, they cannot reasonably expect deliverance from the evils they feel, or the experience of those divine joys which overbalance every sorrow and pain. While our unhumbled hearts only murmur and groan under our troubles, it is a mercy to be denied the removal of them. But when God corrects his saints severely for their humiliation, Satan is ever ready to drive them to despair. The greatness of their sufferings makes them to overlook their unbelief, impatience, and rashness; by which means they lose the comforts and defer the removal of them. It is only strong faith in God that can guide us aright through temptations and trouble. Despair of relief is as high a reflection upon his power and grace as impatience is on his goodness and wisdom. And if our troubles are not removed but increased, it becomes us to look well if we have not provoked God by our insolent behaviour under th. m.

CHAPTER XXXVI. Ver. 2. Patiently permit me to inform thee a little further, for I have yet something more to speak on God's behalf. 3. While I treat of distant matters, and fetch my arguments from the inspiration of God's Spirit, or from his wonderful works, I will maintain the justice of God in all his proceedings, and give him the glory thereof. 4. And assure thyself I will not attempt to baffle thee with sophistical arguments; but as I have thoroughly studied the point, I will make use of no reasoning but what is sincere and solid. 5. Behold, such is the infinite

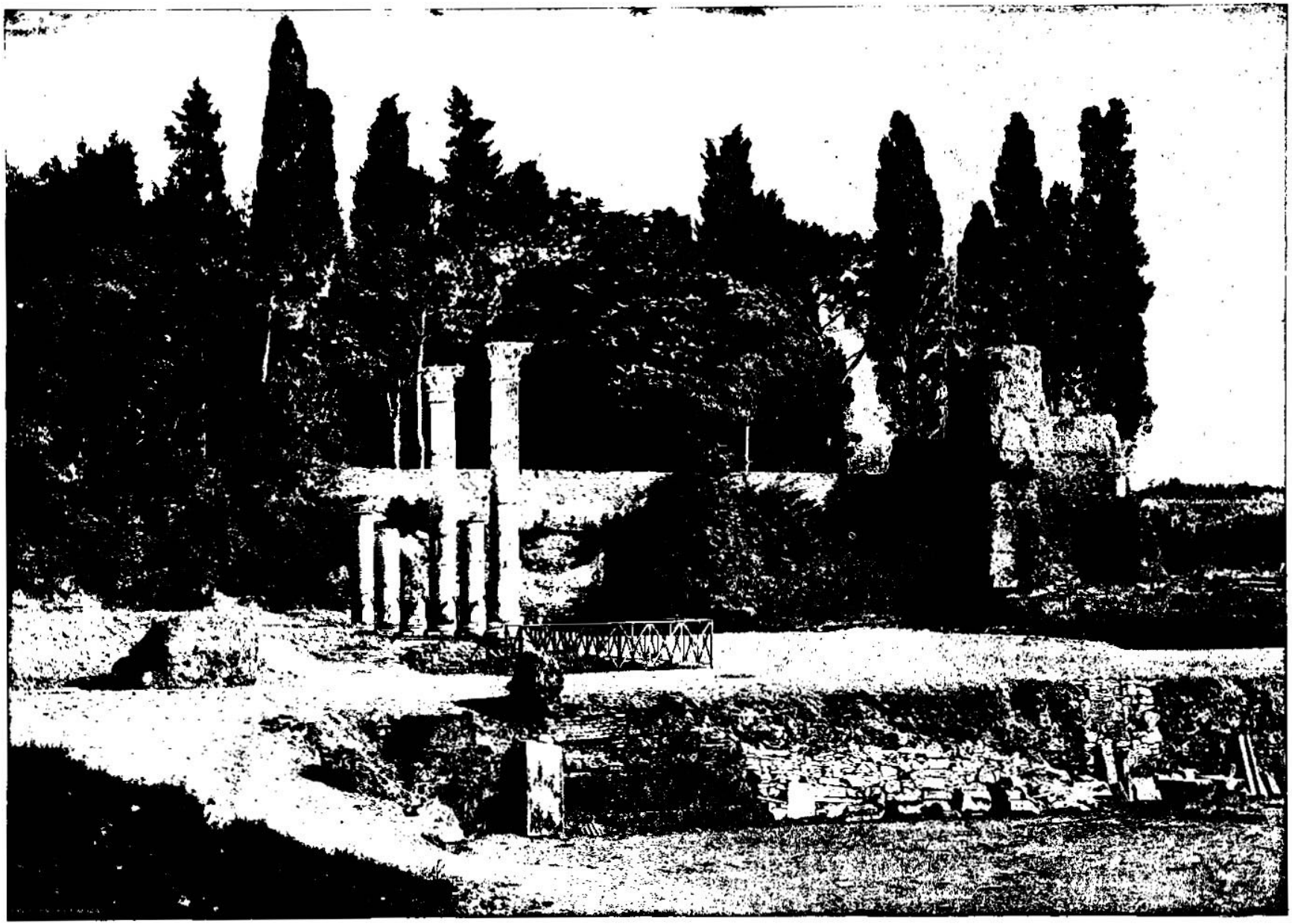

LIBRARY OF CÆSAR AUGUSTUS. [JOB XXXV : 16.]—"He multiplieth words without knowledge." The above picture is of a scene on the Palatine hill, known as the Library of Cæsar Augustus. Reference is made in this sixteenth verse of the thirty-fifth chapter of Job to multiplying words without knowledge. It would be very interesting to go back through the centuries and look at the volumes in the library of Cæsar Augustus. We would find, however, by comparing his library with one of the modern period, that the difference between ancient books and modern books consists in the fact that ancient books, especially outside of the range of history, were made up of words without knowledge, while it is characteristic of the books of modern times, that the words they contain must be based upon accurate knowledge of the facts which they describe.

the earth, and maketh us wiser than the fowls of heaven?

12 There [n]they cry,[7] but none giveth answer, because of the pride of evil men.

13 Surely God will not hear [o]vanity, neither will the Almighty regard it.

14 Although thou sayest [p]thou shalt not see him, *yet* [q]judgment *is* before him; therefore trust thou in him.

15 But now, [r]because *it is* not so, he[8] hath visited in his anger; yet he[9] knoweth *it* not in great[s] extremity:[1]

16 Therefore doth Job [t]open his mouth in vain: he multiplieth words without knowledge.

CHAPTER XXXVI.

1 *Elihu showeth how God is just in his ways.* 16 *How Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*

ELIHU also proceeded, and said,

2 Suffer[a] me a little, and I will show thee that *I have* yet to speak on God's behalf.[1]

3 I will [b]fetch my knowledge from afar,[2] and will [c]ascribe righteousness to my Maker.

4 For [d]truly my words *shall* not *be* false: he that is [e]perfect in knowledge[3] *is* with thee.[4]

5 Behold, God *is* mighty, and [f]despiseth not[5] *any: he is* [g]mighty in strength *and* wisdom.[6]

6 He [h]preserveth not the life of the wicked; but [i]giveth right to the poor.[7]

7 He [k]withdraweth not his eyes from the righteous: but with kings *are* [l]*they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if [m]*they be* bound in fetters, *and* be holden in cords of affliction,

9 Then [n]he showeth them their work, and their transgressions that they have exceeded.[8]

10 He [o]openeth also their ear to discipline, and commandeth that they return from iniquity.

A.M. cir. 2484. B.C. cir. 1520.

n ch. 27. 9. Is. 1. 15. Pr. 1. 28; 15. 29. Je. 11. 11. Jn. 9. 31.

7 They *cry* under oppression, but the pride of their heart hindering them from crying to God, there is none that giveth answer.—*C.*

o Pr. 15. 8, 27. 27. 28. 9. Ec. 5. 2. Ps. 4. 6. Ja. 4. 3. Is. 1. 15.

p ch. 9. 11, 23. Ec. 8. 11.

q Ps. 37. 6; 62. 5, 8; 77. 5–10. Is. 30. 18; 50. 10; 58. 11. Mi. 7. 7–9.

r Ps. 47. 3–7. Mi. 7. 9. Nu. 20. 12. Zep. 3. 2.

8 God.

9 Job.

s Ps. 88. 16. ch. 4. 3, 4. 2 Chr. xxix. Ho. 11. 8, 9.

1 But now, because he hath not visited in his anger, nor noticed, great arrogance.—*Boothroyd.*

t ch. 34. 5, 6, 35. 37. 33. 8–10; 42. 3; 40. 4, 5; ver. 5.

CHAP. XXXVI.

a ch. 21. 3. He. 12. 27.

1 Heb. *that* there are *yet words for God.*

b 2 Co. 5. 5. ch. 32. 8, 18; xxxvii. ver. 22–33.

2 I will bring forth knowledge concerning him that is afar off.—*Aben Ezra.*

c De. 32. 4. Re. 15. 3. Da. 9. 7. Ps. 11. 7; 14. 1, 7.

d 2 Co. 2. 17; 4. 2; 7. 14.

e ch. 37. 16, or 1 Co. 2. 10, 12, with Pr. 25. 14.

2 Or, 'one perfect in knowledge stands before thee.' Elihu was conscious of divine inspiration.—*F.*

4 Is not this a *personal character* that none but THE WORD OF THE LORD could legitimately claim?—a character not essentially affected by any proposed change of translation.—*C.*

f ch. 10. 3, with Ps. 138. 6; 22. 24; 72. 12–14.

5 Will not be despised.—*M. Good.*

g ch. 9. 4; 12. 13; 37. 6, 7. Ps. 99. 4; 147. 5. Je. 32. 19.

6 Heb. *heart.*

h 2 Pe. 2. 9. Ps. 55. 23; 104. 35.

i Ps. 9. 4, 9; 72. 2, 4, 12–14.

7 Or, *afflicted.*

k Ps. 34. 15; 33. 18; 11. 7. 2 Ch. 16. 9. Zep. 3. 17. He. 13. 5.

l Isa. 2. 8. Ps. 113. 7, 8. Ge. 41. 40–44. Es. 8. viii.

m Ps. 107. 10, 17; 116. 3; 18. 4, 5. La. 3. 7. Ho. 2. 6.

n 2 Ch. 33. 12. Lu. 15. 16–19. Ps. 119. 67, 71.

8 Wherein they have rebelled.—*M. Good.*

o ver. 15. ch. 33. 16. Ac. 13. 14. Ho. 2. 6, 14.

A.M. cir. 2484. B.C. cir. 1520.

p Is. 1. 19. Le. 26. 3–13. De. 28. 1–14. ch. 42. 10–17. 2 Ch. 33. 13. Ec. 3. 13.

q Le. 26. 14–39. De. 28. 15–68. Is. 1. 20; 3. 11. 2 Ch. 35. 22–24.

r Heb. *they shall pass away by the sword.*

s Is. 33. 14. ch. 15. 4. Ro. 2. 5. 2 Ch. 28. 13, 22.

1 They (the *hypocrites*—the profligate) *cry* not to God as a merciful Father and righteous Judge, but rebel more and more. See Re. 16. 9, 11.—*C.*

2 Heb. *Their soul* [illegible].

t ch. 13. 3; 22. 16. Ps. 55. 23.

u Or, *Sedomites*, Ro. 1. 27.

v Ps. 12. 5; 22. 24; 72. 4, 12–14.

3 Or, *afflicted.*

w ver. 16. Ho. 2. 6, 14. Lu. 15. 16–19.

4 Gives them joy in tribulation, Ro. 5. 3.—*C.*

x Ps. 40. 1–3; 18. 19; 31. 7, 8. ch. 19. 8, with 42. 10–17.

y Heb. *the rest of thy table.* Ps. 23. 5; 36. 8. ch. 42. 12.

z ch. 34. 8, 36. Re. 18. 4. Pr. 13. 20. Am. 3. 2.

5 'Thou hast *supported* the judgment of the wicked,' by questioning or arraigning the providence of God.—*C.*

6 Or, *judgment and justice should uphold* thee.

a Ps. 50. 17. Zec. 2. 13.

7 'When there is wrath.'—*C.*

b Is. 40. 7, 8; 80. 48. Ez. 8. 8. Mat. 16. 26. Lu. 12. 20. He. 10. 26–29.

8 Heb. *turn thee aside.*

c Pr. 10. 2; 11. 4. Ps. 33. 16, 17. Is. 37. 36.

d ch. 3. 20, 21; 6. 17, 18; 11. Th. 5. 2, 3.

9 As Job had prayed for, ch. 3. 4, 6, 7, &c.—*C.*

e Ps. 66. 18. Eze. 14. 4–8. Mat. 5. 29, 30.

f ch. 21. 8, 9; 34. 5, 6; 35. 3. Ps. 66. 18.

g Ps. 18. 18, 19; 40. 1–3; 113. 7, 8. Is. 46. 17. Da. 4. 25, 32.

h Ps. 94. 10.

1 'Who, like him, can cast down?'—*M. Good.*

i Is. 40. 13, 14. Ro. 11. 34. 1 Co. 2. 16. ch. 34. 13.

k ch. 8. 3; 34. 10. De. 32. 4. 2 Ch. 19. 7. Ro. 9. 14. 1 Jn. 1. 5; 3. 5.

l Re. 15. 3, 4. Ps. 86. 8, 10; 72. 18; 92. 5; 104. 24; 111. 2–8.

m Ps. 19. 1–6. Ro. 1. 19, 20. Ac. 14. 17; 17. 25.

n 1 Ki. 8. 27. ch. 11. 7; 26. 14; 37. 5. Ps. 147. 5. 1 Co. 13. 12.

o Ps. 90. 2; 102. 24, 27. He. 1. 12. 2 Pe. 3. 8.

11 If[p] they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures:

12 But [q]if they obey not, they shall perish by the sword,[9] and they shall die without knowledge.

13 But the hypocrites in heart [r]heap up wrath; they cry not when he bindeth them.[1]

14 They die[2] in[s] youth, and their life *is* among the [t]unclean.

15 He [u]delivereth the poor[3] in his affliction, and [v]openeth their ears in oppression:[4]

16 Even[w] so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and [x]that which should be set on thy table *should be* full of fatness.

17 But thou hast [y]fulfilled the judgment of the wicked:[5] judgment and justice take hold *on thee.*[6]

18 Because[z] *there is* wrath,[7] *beware* lest he take thee away with *his* stroke: then a [a]great ransom cannot deliver thee.[8]

19 Will he [b]esteem thy riches? *no,* not gold, nor all the forces of strength.

20 Desire[c] not the night,[9] when people are cut off in their place.

21 Take[d] heed, regard not iniquity: for [e]this hast thou chosen rather than affliction.

22 Behold, God [f]exalteth by his power; [g]who teacheth like him?[1]

23 Who[h] hath enjoined him his way? or [i]who can say, Thou hast wrought iniquity?

24 Remember that thou [k]magnify his work, which men behold.

25 Every[m] man may see it; man may behold *it* afar off.

26 Behold, [n]God *is* great, and we know *him* not; neither [o]can the number of his years be searched out.

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power and wisdom of God that he never despises any, however mean! 6. He will bestow no solid happiness upon wicked men, but will do justice to the humble, poor, and afflicted. 7. He never ceases his special care of the righteous; but sometimes advances them, however poor, to the highest stations; and continues, establishes, and exalts them therein. 8–10. Or if they be brought into and fixed in sore troubles, he by that means makes them to consider their ways, discern their sinfulness, and turn from it to himself. 11. If their afflictions effect their reformation to piety and virtue, great and manifold shall be the blessings and comforts bestowed upon them here and hereafter. 12. But if, notwithstanding their troubles, they continue obstinate in wickedness, they shall be cut off by some fearful calamity, and shall perish in their ignorance, folly, and sin. 13. 14. Thus hypocrites heap up treasures of wrath for themselves; they neglect to implore God's help and deliverance in their troubles; therefore their life is early cut off, in a fearful storm of his wrath, by some exemplary judgment in death; and through eternity he reckons them with, and punishes them as, the cursed and abominable. 15. But he delivers the poor and humble in their affliction, and teaches them to know and practise their duty under it. 16. And hadst thou behaved thyself aright under thy pressures, he would even now have delivered thee from thy pressing and tormenting troubles into a state of freedom and affluence, in which there should be nothing to straiten thee; and that which fell from heaven upon thy table should be full of fatness. 17. But thou hast earnestly pleaded the cause of the wicked, and justified their reproachful murmurings against the providence of God: therefore his just indignation has already seized thee, and holds thee fast in bonds of fearful affliction. 18, 19. Since he is manifesting his hot displeasure against thee, take heed lest he cut thee off without remedy; and then no ransom, however great, can redeem thy life again; nor will all the united power and virtue in the world be able to deliver thee, if God resolve to destroy thee. 20. Never wish for a period of awful judgments, in which multitudes of men are often destroyed amidst all their comforts and enjoyments. 21. Never give way to sinning, particularly to rash and intemperate speeches concerning God's providential procedure. Thus shalt thou be chosen in, and plucked out of the furnace of affliction. But, alas! hitherto thou hast preferred rash censuring of God's ways to a patient bearing of thy afflictions. 22. It is God alone who can effectually deliver and exalt men; and none can cast down, scourge, instruct, or govern like him. Pretend not therefore to direct him. 23. None hath directed him how to govern the world, or can call him to account for his management. None can charge him with anything unjust or imprudent. Never therefore rashly complain of him. 24. Instead of censuring, always admire and speak honourably of his works of creation and providence, which men cheerfully behold, and should cordially celebrate. 25. There are scarcely any so ignorant but they must observe these, and acknowledge his greatness and excellency in them. 26. Behold, such is the unbounded perfection of God, that we can never comprehend it; and such his eternal duration that we cannot search it out. How unfit are we then to judge of and censure his conduct? 27, 28. It is he who exhales from the sea, and forms the drops of rain which fall from the clouds. 29. How incomprehensible are his spreadings of the thick clouds all along the face of the heavens, and the crashing thunder of his cloudy residence! 30. How marvellously he extends the flashing lightning all over the sky, makes it penetrate to the bottom of, or vails it with the rainy waters exhaled from the sea! 31. By such rains, thunder, and lightning, he punishes wicked men for their sins; and by rendering the earth fruitful, makes liberal and magnificent provision for his creatures. 32. By his hollow clouds he conceals the thundering flash as well as the bright and scorching sun, and restrains it by their interposing influence. 33. Its crashing noise informs concerning it: as a red flaming treasure of wrath it hangs over the proud; or the noise of the clouds, as well as the motions of animals, portends the approach of the rain formed of vapours exhaled from the sea by the sun.

Ver. 7. [Good translates the first part thus:—'He withdraweth not his eyes from the *judge*, nor even from kings on the throne.' The authorized version, however, seems more consonant with Ps. 34. 15, and those promises of exaltation which are not given to kings, as such, but to the righteous of whatever rank, Ps. 89. 16; Ja. 1. 9; 1 Pe. 5. 6, and also perfectly accordant with fact, for even when the righteous are not on the throne in person, they are there by influence. See Mar. 6. 20. *C.*]

27 For he [f]maketh small the drops of water: they pour down rain according to the vapour thereof:[1]

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the [g]spreadings of the clouds, *or* the [r]noise of his tabernacle?[2]

30 Behold, he spreadeth his [s]light[3] upon it, and [t]covereth the bottom[4] of the sea.[5]

31 For by them [u]judgeth he the people; he giveth[x] meat in abundance.

32 With [y]clouds he covereth the light;[6] and commandeth it *not to shine* by *the cloud* that cometh betwixt.[7]

33 The [z]noise thereof showeth concerning it, the cattle also concerning the [a]vapour.[8]

x Ac.14.17. He.6.7. Ps.136.25. *y* 1 Ki.18.45. Ps.135.7. ch.36.9. Ac.27.20. *z* ver.29. 1 Ki.18. 42.45. Ps.18.13; 104.7. Je.10.13. *a* Heb. *that which goeth up.*

A.M. cir. 2484
B.C. cir. 1520

f Ps.147.8,9; 65.9,10; 68.9; 135.7. Am.5.8. ch. 38.25-29.

g Ps.104.2,3. 1 Ki.18. 44,45. ch.37.16; 38.9.

r 1 Ki.18.41. Ps.18. 11,13; 29.3-9; 77.18.

[1] Modern observation has discovered many *facts* in meteorology; but the *clouds* and the *thunder* have mysteries still as profoundly secret as in the days of Job.—*C.*

s ch.37.3. Ps.77.18. 2 Sa.22.15. 1 Ki.17.24.

[2] 'Lightning.'—*Boothroyd.*

t ch.38.8-10. Is.11.9.

[3] Heb. *the roots.*

[4] He covers it with water derived from the clouds, again successively to be exhaled.—*C.*

u ch.37.13; 38.23. Ju. 5.20. 1 Sa.2.10; 7.10. Ge. 19.24. De.5.24-26.

[5] The lightning covereth the skies.—*Boothroyd.*

[6] He chargeth it as to whom it may strike.'—*Boothroyd.*

[7] The noise thereof discovereth him a storehouse of wrath against the impious. *C.*—'His noise announceth him, the cattle even that he is approaching.' (*Delitzsch*).—*P.*

A.M. cir. 2484
B.C. cir. 1520

CHAP. XXXVII.

a ch.38.1; 36.24. Ps. 89.7; 119.120. Je.5.22. Da.10.7,8. Mat.28.2-4. Ac.19.20-29.

[1] Heb. *Hear in hearing.*

b ch.36.29; 40.9. Ps.29. 3-9; 104.7; ver.5. Ex.19. 16.

c Mat.24.27. Ps.77. 18; 97.4.

[2] Heb. *light.*

[3] Heb. *wings of the earth.*

d Ps 68.33.

e Rain and storm. ch.36.27-33; 38.25-27.

[4] Yet no one can trace him out, though his voice is heard.—*C.*

f Ps.18.7-15; 29.3-9.

g ch.5.9; 36.26. Ps. 15.3. Ps.77.19; 92.18. Ec.3.11. Ro.11.33.

h Ps.147.15-17; 11.6; ch.36.27. Is.55.10.

[5] Or, 'Fall thou towards the earth'—indicating that all the elements are subject to him.—*P.*

[6] Heb. *and to the shower of rain, and to the showers of rain of his strength.*

CHAPTER XXXVII.

1 *God is to be feared because of his great works.* 15 *His wisdom is unsearchable in them.*

AT this also my heart [a]trembleth, and is moved out of his place.

2 Hear attentively[1] the [b]noise of his voice, and the sound *that* goeth out of his mouth.

3 He [c]directeth it under the whole heaven, and his lightning[2] unto the ends of the earth.[3]

4 After it a [d]voice roareth: he thundereth with the voice of his excellency; and he will not stay [e]them when his voice is heard.[4]

5 God [f]thundereth marvellously with his voice; [g]great things doeth he, which we cannot comprehend.

6 For [h]he saith to the snow, Be thou *on* the earth;[5] likewise to the small rain, and to the great rain of his strength.[6]

Ver. 18. ['Because of anger rebel not against his stroke; let not the greatness of the ransom (which you may be able to offer) tempt thee to sin.' *P.*]

Ver. 27. [Because rain is so common, men seldom calculate the power exhibited in its production and distribution. Yet, lo! without hand, it waters and fructifies the whole earth, while all the men of the world could not so irrigate a single kingdom. *C.*]

Ver. 31. [*Judgeth he the people.* The old world with the deluge; Sodom and Gomorrah with lightning, thunder, &c. Yet by them he also fructifies the earth and provides food for every living thing. So various are the purposes for which his wisdom employs the same natural agency. *C.*]

REFLECTIONS.—Plain and important speeches for God deserve the most fixed attention. Faithful souls are always zealous to vindicate God's dispensations from men's foolish and sinful aspersions; and truth and simplicity of speech always become such as profess themselves teachers of God's good ways. It is proper that we should always retain exalted thoughts of God: that he thinks none below his notice, however mean; countenances none of the wicked, however great; is always ready to redress the injured; takes a peculiar pleasure to protect those that are good; and brings special ruin on hypocrites, as the treacherous enemies of his government. If God exalt me to honour, let me exert myself for the welfare of mankind, and prepare for giving my account to him. If he afflict me, let me thankfully believe it done to discover my past sins, and to dispose me to receive his sanctifying instructions; fully persuaded that deliverance and comfort shall appear whenever his merciful end is gained. If my deliverance be delayed, my continued sin is the cause. But if I am not bettered by his rod, let me fear, lest my stupidity and dissimulation should issue in the suffering of his everlasting judgment. In affliction let me never be secure or make light of his stroke. Let me never hope to find out ways of my own to withstand or avoid it. Let me never dare to persevere in self-vindication or quarrelling with God;—never dare to prescribe to him who is an absolute ruler, an incomparable teacher, and unexceptionably just in all his procedure; and with whom neither riches can bribe nor darkness conceal. In the glory of his works let me discern the perfections of his nature. If he makes the clouds fountains to the lower world and vails to the upper, let me view everything formed in them—rain, hail, snow, or thunder—as his workmanship. And while I am here, let me live by faith, not by sight. Whom, having not seen, let me love; and in whom, though now I see him not, let me rejoice with joy unspeakable and full of glory.

CHAPTER XXXVII. Just now my heart trembles, and is like to start out of its place, at the thought or hearing of the terrible thunder. 2. Hear attentively the roaring noise of JEHOVAH'S voice, and the breathing murmur that proceeds from his lips. 3. By his providence he guides the forcible and straight darting of the thunderbolts along the whole extent of the sky, and makes the blaze of lightning to fly over the confines of the earth. 4. After the blazing flash of lightning the noise roars. He thunders with the voice of his majesty: nor will he restrain the storm and rain when the roaring of his thunder is heard. 5. By thundering the mighty God produces many marvellous effects: he does many things in nature which we cannot comprehend. 6. At his command the snow falls, as also the gentle showers and the deluging rains, the impetuous showers and tempestuous storms. By the winter storm he restrains men from labour, and keeps them within doors, that they may have opportunity to consider his works. 8. The very wild beasts are obliged to shut up themselves in their thickets and dens. 9. The whirlwind is generated in the moist clouds of the south as in a chamber; and cold proceeds from the scattering north wind. 10. By God's will and appointment the frost is produced, and the rivers are congealed that they cannot flow. 11. As by pouring down continual showers he wearieth the thick cloud, so his clear brightness dispels it; and by his light he disperses the transparent duskiness of the sky. 12. While the clouds are carried hither and thither at his pleasure, he himself, on every side, holds the reins of their motions, that he may accomplish his own purposes by them all over the world; 13. Whether it be for punishing the guilty by pestilential vapours and storms, or for rendering the earth fruitful, or for graciously rewarding his people with remarkable plenty. 14. Stop therefore thy censures of, and murmurings at, the dispensations of God's providence; seriously consider his wondrous works; and think how little thou understandest of the most obvious of them. 15. Knowest thou how God lays his orders or impresses his powerful influence upon them? or how he makes the rainbow-light of the transparent cloud to shine? 16. Canst thou tell how, in his marvellous wisdom, he hangs the clouds in the air, as if balanced by one another? 17. Dost thou know how thy garments wax warm when the earth is calmed by the southern sun and the pleasant gale? 18. Hast thou assisted him in clearing the sky after rain; and in making it to stand fast by its own strength, as a mirror, in which we may behold his admirable wisdom, power, goodness, and glory? 19. Teach us, if thou canst, how to speak to or of God: for by reason of his incomprehensible excellencies, and our great ignorance, we cannot speak of him to any purpose. 20. Nothing which I have said is worthy of his notice or answerable to the subject. If any attempt to describe his excellencies he will be quite confounded by their dazzling glory. 21. And just now men cannot look upon the bright shining of the sun in the sky when the wind has dispelled every cloud. 22. The godlike glancing sun shines clearly by the purifying north winds: and upon God is a robe of terrible majesty. 23. We cannot comprehend his essence, perfections, purposes, or works. His power indeed is infinite: but he will not afflict his people in strict judgment or severity of justice. 24. Men should therefore stand in awe of him and beware of quarrelling with his conduct; for he regards none who are wise in their own conceit, or who dare to contend with their Maker, or presume to censure his proceedings.

Ver. 2. [Man may speak by the mouth, by the trumpet, or other such instrument, and, in either case, the utterance is called *his voice*, because his will is the moving cause, and the sound is the interpreter of his spirit. So whatever organ the will of God may select is called *his voice* and *mouth*, because it speaks to the ear of reason, and interprets the secrets of his Spirit. *C.*]

Ver. 6. [*Great rain.* The rains of the tropical and bordering climates, such as that of Edom, are often such torrents, that they are justly characterized as the 'great rain of his strength.' *C.*]

Ver. 7. [The meaning of this verse is:—He sendeth cold so intense that man cannot perform his ordinary work in the field; and this he does that all men may be taught to see and acknowledge him and his work in everything. *P.*]

Ver. 9. [Out of the inmost recesses of the south—out of the depths of the great Arabian desert, come the burning sirocco, and the sweeping and destructive whirlwind which often prove fatal to travellers. *P.*]

Ver. 11. ['Also by watering he wearieth the thick cloud'—or, 'He loadeth the dense clouds with water,' maketh them carry it through the air, and scatter it wherever he willeth. *P.*]

Ver. 15. [It is to the clouds, or vapours, more or less densely commingling with the atmosphere, and not to direct light itself, that we are indebted for the chief beauties of the earth and sky. See Somerville's *Physical Sciences*, Herschel's *Astron.*, Tomlinson's *Nat. Phil. C.*]

Ver. 16. [*Balancings.* So that they ascend and descend in the exact proportion required. *C.*]

Ver. 17. [Delitzsch translates:—'Those whose garments become hot when the land is sultry from the south (that is, by the influence of the south wind); dost thou with him spread out the sky?' *P.*]

Ver. 21. [Even now we cannot look at the light when it is resplendent in the heavens, and a wind from the north hath swept along and cleared them. *M. Good.*]

Ver. 23. ['The Almighty—we cannot discover him; the excellent in power, judgment, and justice, he perverteth not.' This is one of the most sublime passages in the Bible. With equal clearness and beauty the speaker sets forth the majesty, the power, and the perfection of God in government. *P.*]

Ver. 24. ['In this last speech Elihu's chief aim is to defend God against Job's charge of injustice. He shows how omnipotence, love, and justice are all found in God. When judging of God's omnipotence, we are to beware of censuring him who is absolutely exalted above us and our comprehension; when judging of God's love, we are to beware of interpreting his afflictive dispensations, which are designed for our well-being, as the persecution of an enemy; when judging of his justice, we are to beware of maintaining our own righteousness at the cost of the divine, and of thus avoiding the penitent humbling of one's self under his well-meant chastisement' (*Delitzsch*). *P.*]

REFLECTIONS.—O how much of God is to be seen in the works of nature, in the forms of clouds, and in the changes and forms of weather! If all creatures thus fulfil his pleasure, why should men be rebels and refuse his direction and government! Why do we not improve his corrections and mercies! It is absurd for

7 He [s]sealeth up the hand[7] of every man; that all men may [t]know his work.

8 Then the beasts [u]go into dens, and remain in their places.[8]

9 Out of the south[9] cometh the [v]whirlwind, and cold out of the [w]north.

10 By [x]the breath[1] of God frost is given; and the breadth of the waters is straitened.

11 Also by [y]watering he wearieth the thick cloud: he [z]scattereth his bright[2] cloud:[3]

12 And it is [a]turned round about by his counsels;[4] that they may do [b]whatsoever he commandeth them upon the face of the world in the earth.

13 He [c]causeth it to come, whether for correction,[5] or for his land, [d]or for mercy.[6]

14 Hearken unto this, O Job; [e]stand still, and consider the wondrous works of God.

15 Dost[f] thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the [g]balancings of the clouds, the wondrous works of him which is perfect[a] in knowledge?

17 How [h]thy garments *are* warm, when he quieteth the earth by the south *wind?*

18 Hast thou with him [i]spread out the sky, *which is* strong, *and* as a molten looking-glass?

19 Teach[a] us what we shall say unto him; *for* we[b] cannot order *our speech* by reason of darkness.

20 Shall it be told him that I speak? If a man speak, surely [k]he shall be swallowed up.[7]

21 And now *men* [l]see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them.

22 Fair[8] weather cometh [m]out of the north: with God [n]*is* terrible majesty.[9]

23 *Touching* the Almighty, [o]we cannot find him out: *he is* [p]excellent in power, and in [q]judgment, and in [r]plenty of justice: he [s]will not afflict.[1]

24 Men do [t]therefore fear him:[2] he [u]respecteth not any *that are* wise of heart.

CHAPTER XXXVIII.

1 *God out of the whirlwind challengeth Job to answer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of weakness.*

THEN the LORD answered Job out of the whirlwind,[a] and said,

2 Who[b] *is* this that darkeneth counsel by words without knowledge?

3 Gird[c] up now thy loins like a man; for I [d]will demand of thee, and answer thou me.[1]

4 Where[e] wast thou when I laid the foundations of the earth? declare, if thou hast understanding.[2]

5 Who [f]hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon [g]are the foundations[3] thereof fastened?[4] or who laid the corner-stone thereof;

7 When [h]the morning stars sang together, and all the [i]sons of God shouted for joy?

8 Or [k]*who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When [l]I made the cloud the garment thereof, and thick darkness a swaddling-band for it,

10 And [m]brake up for it my decreed *place,* and set [n]bars and doors,

11 And said, [o]Hitherto shalt thou come, but no further: and here shall thy proud waves[5] be stayed?

12 Hast [p]thou commanded the morning since thy days; *and* caused the day-spring to know his place,

13 That it might take hold of the [q]ends of the earth, that the wicked [r]might be shaken out of it?

14 It[s] is turned as clay *to* the seal; and they stand as a garment.[6]

15 And [t]from the wicked their light[7] is withholden, and the [u]high arm shall be broken.

16 Hast[x] thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the [y]gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast [z]thou perceived the breadth of the earth? declare if thou knowest it all.[8]

19 Where [a]*is* the way *where* light dwelleth? and *as for* darkness, where *is* the place [b]thereof,

20 That thou shouldest take it to[1] the bound thereof, and that thou shouldest know [c]the paths *to* the house thereof?

A.M. cir. 2484. B.C. cir. 1520.

[s] With ch. 5. 12. Ps. 104.23.

[t] An allusion to frost, as closing every man's hand as with a seal.—*C.*

[u] Ps.104.22; 139. 9; 109. 27. Ro. 1. 19, 20.

[v] Ps. 104. 22.

[w] Alluding to the hybernation of the bear, and various other animals, that become wholly or partially dormant during winter.—*C.*

[x] Heb. *Out of the chamber.*

[y] Is. 5. 1. Zec. 9. 14.

[z] Heb. *scattering winds,* Ps. 25. 24.

[a] Ps. 18. 15; 147. 16-18. Ch. 38. 29.

[1] The air, like all other simple or compound elements, is God's and therefore is duly called *His breath.*—*C.*

[b] ch. 36. 27, 28. Ps. 65. 9, 10.

[c] With ch. 36. 32. Ja. 5. 18. 2. Jude 12. Zec. 10. 1.

[d] Heb. *the cloud of his light.*

[2] His splendour dispeleth the thick cloud: and his light dispeleth the extended cloud.—*Boothroyd.*

[e] Am. 4. 7. Ps. 104. 24; 107. 23, 29; 65. 5, 12. Lc. 21. 21. Joel 2. 23. Je. 14. 22.

[f] Thou revolveth he the seasons by his counsels.—*M. Good.*

[g] Ps. 148. 6.

[h] Ex. 9. 18. 1 Sa. 12. 18, 19. Ezr. 10. 9. ch. 37. 3; 38. 26, 27. 2 Sa. 21. 10. 1 Ki. 18. 45. Mat. 5. 45. Ac. 14. 17.

[3] Heb. *a rod.*

[i] Jove 2. 23.

[4] Whether for correction, or in mercy, he causeth it to come on the earth.—*Boothroyd.*

[k] Ps. 111. 2. ch. 36. 24.

[l] Is. 40. 13, 14. Ro. 11. 34. Ps. 119. 90. 2 Co. 2. 16.

[m] ch. 36. 27, 32; 26. 8. Je. 10. 13. Ps. 135. 7; 104. 3.

[n] Ps. 104. 24; 147. 5. 2 Sa. 7. 1.

[o] Hag. 2. 6. ver. 9. Lu. 12. 55.

[p] ch. 9. 8. Is. 40. 22. 44. 24. Ge. 1. 6. Ps. 136. 5; 139. 1.

[q] ch. 11. 3, 6; 12. 3.

[r] Pr. 30. 3, 4. Ps. 73. 21, 22. Ec. 3. 18. ch. 38. 21, 22. 3).

[s] ch. 11. 7; 26. 14. Pr. 30. 2, 3.

[5] Equivalent to *destroyed.* See ch. 2. 3, *marg.* 2 Sa. 20. 20.—*C.*

[t] ch. 36. 32; 26. 9. 2 Co. 13. 3.

[6] Heb. *Cold.*

[u] Pr. 25. 23.

[v] De. 4. 24; 28. 58. Ps. 76. 12. Re. 6. 15-17. Is. 2. 19. 2 Co. 5. 11.

[7] Surely, then, there is splendour with God! with God intolerable majesty! 1 Ti. 6. 16.—*C.*

[w] ch. 11. 7. Ps. 35. 10. 1 Ti. 6. 16.

[x] ch. 9. 4; 12. 13, 16; 36. 5. 147. 5; 102. 12; 36. 3.

[y] Ps. 9. 4.

[z] Is. 45. 9.

[a] La. 3. 33, 39. Is. 27. 8. 9.

[b] 1 'Oppress.'—*M. Good.*

[c] Mat. 10. 28. Je. 5. 22.

[2] 'Should fear him whom none of the wise in heart can see.'—*Boothroyd.*

[d] Ec. 9. 11. Mat. 11. 25. Is. 5. 21. Pr. 26. 12.

CHAP. XXXVIII.

[a] ch. 37. 1, 2, 14; 42. 5.

A.M. cir. 2484. B.C. cir. 1520.

[b] ch. 42. 3; 35. 16; 34. 35, 37. 1 Ti. 1. 7.

[c] ch. 40. 7. Ex. 12. 11. 2 Ki. 4. 29; 9. 1. Je. 1. 17. Ac. 12. 8. 1 Pe. 1. 13.

[d] With ch. 13. 15, 22; 23. 3-10; 31. 35, 37.

[1] Heb. *make me know.*

[e] Ps. 104. 5; 102. 25. Pr. 30. 4. 1 S. 2. 22—30. Ho. 1. 3, 10.

[2] Heb. *if thou knowest understandings.*

[f] Pr. 8. 27. Is. 40. 12, 22.

[g] Ps. 24. 2; 104. 3. ch. 26. 7. Zec. 12. 1.

[3] Heb. *sockets.*

[4] Heb. *made to sink.*

[h] Ps. 19. 1; 148. 3; 104. 2. Re. 1. 16; 3. 11. with Ezr. 3. 10. Zec. 4. 7.

[i] ch. 1. 6; 2. 1.

[k] Ps. 104. 6, 9; 33. 7. Pr. 8. 29. Ge. 1. 9. ch. 26. 10.

[l] ch. 36. 29; 37. 16. Ge. 2. 21.

[m] Or *established my decree upon it,* ver. 5, 10. Je. 5. 22.

[n] ch. 26. 1.

[o] Je. 5. 22. Ps. 104. 5; 104. 6, 9, 9. Pr. 8. 27, 29.

[5] Heb. *the pride of thy waves.*

[p] Ps. 74. 16; 136. 7, 8, 148. 5. ch. 37. 3. Ge. 1. 3-5. Is. 45. 13.

[q] Heb. *wings,* Ps. 104. 3.

[r] Ps. 101. 8; 104. 35. Je. 21. 12. Ex. 14. 27.

[s] Ec. 11. 5. Ps. 65. 12, 13. He. 6. 7.

[6] The earth revolves before the sun as the potter's clay to the seal, impressing various ornaments upon its softened surface; and 'the ends of the earth' stand as it were 'decked with a garment' in all the beauties of spring and summer.—*C.*

[t] ch. 18. 5, 6. 14.

[7] That is, the light of the 'morning and day-spring' (ver. 12) are withholden from the wicked. How? From some reverend as everlasting chains under darkness (Jude 6; from others when they flee to hide themselves from observation or danger, Is. 2. 10. Jon. 1. 10, 17. and from others when God rises to judgment, Je. 4. 23-28.—*C.*

[u] Ps. 10. 15; 37. 17. Ezr. 30. 22. Is. 14. 10, 12.

[x] Ps. 73. 25; 74. 13-15. ch. 26. 5, 6. Pr. 8. 24.

[y] Ps. 9. 13; 23. 4. ch. 3. 5; 10. 22.

[z] Ps. 89. 11, 12; 94. 17. Is. 40. 12, 22, 28. ch. 26. 7.

[8] Man can geometrically and exactly measure the 'breadth of the earth,' but who 'knoweth it all?' To understand this and some of the subsequent verses as ironical is unworthy of a divine discourse. The passage, so far from being ironical, contains a most solemn catechism.—*C.*

[a] Jn. 3. 8. Ps. 74. 16, 17. ver. 12, 13.

[9] 'Which is the way to where the light dwelleth; and darkness, where is its place?'—*P.*

[1] Or, *at.*

[b] Ps. 19. 4-6.

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as to quarrel with him when we understand so little of his nature, or even of his most obvious works. And it is highly necessary to maintain the most awful, kind, and honourable thoughts of him, and the most cordial submission to everything which he does. But by what terrible harbingers doth he sometimes introduce himself to his people? If clouds thicken, if thunders roar, if lightnings flash, if rains descend, and winds blow, let me hope that my God is near, my God that saveth me.

CHAPTER XXXVIII. Ushered in by a terrible whirlwind, to make Job more humble and attentive, God himself next addressed him, saying, 2. Who art thou that hast sought to eclipse, misrepresent, and censure the wisdom and justice of my providence, by discourses proceeding from ignorance, mistake, inconsiderateness, and passion? 3. Now, according to thy proud challenges, prepare thyself to debate the cause with me; nay, to answer me a few plain questions; that convinced by these of the weakness of thy understanding, thou mayest perceive how incapable thou art of judging as to my secret counsels or mysterious providences. 4–7. If thou art so skilful as thou pretendest, tell me how I laid the foundations of the earth: how I planned and adjusted the whole form and boundaries of it: how, without any foundation to stand on, I settled it upon its own centre, and firmly connected all the parts of it, while angels, whom I had previously created to be my honorary guard, celebrated the wisdom, goodness, and power which I therein manifested! 8–11. Tell me how with banks, or even sand, I set bounds to the newly formed ocean, which often rages as if it would cover the earth, from which its waters were separated; how I covered it with thick mists and fogs, restraining its fury; how I made hollow places in the earth for it; and notwithstanding its furious raging, confined it in them! 12. Hast thou, before or since thy birth, governed the morning light, making it to observe its punctual time, and orderly to appear in its ever-varying place; 13. That it might suddenly spread itself over the whole hemisphere, that wicked men who rage in the night, being detected, might by condign punishment be restrained or cut off; 14. That the earth, as the wax beneath the seal, may put on a new form, and the things on it appear as its adorning garment; 15. And that by this light the wicked may be deprived of that success and comfort which they promised themselves in their crimes, and their tyrannical power may be repressed? 16. Hast thou ever personally surveyed the springs and rough places in the

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into the [c]treasures of the snow; or hast thou seen the treasures of the hail;

23 Which [d]I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted,[g] *which* scattereth [e]the east wind upon the earth?

25 Who[f] hath divided a water-course for the overflowing of waters; or a way for the lightning of thunder;

26 To [g]cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man;

27 To [h]satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 Hath [i]the rain a father? or who hath begotten the drops of dew?

29 Out[k] of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is frozen.[5]

31 Canst [l]thou bind the sweet influences of [m]Pleiades,[5] or loose the bands of [n]Orion?

32 Canst thou bring forth [o]Mazzaroth in his season? or canst thou [p]guide Arcturus with his sons?

33 Knowest thou [q]the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst[q] thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou [r]send lightnings, that they may go, and say unto thee, Here we *are?*[6]

36 Who[s] hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who [t]can number the clouds in wisdom? or who can stay[7] the bottles of heaven,

38 When the dust[8] groweth[9] into hardness, and the clods cleave fast together?

39 Wilt[u] thou hunt the prey for the lion, or fill the appetite[1] of the young lions,

40 When they [z]couch in *their* dens, *and* abide in the covert to lie in wait?

41 Who[v] provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

A.M. cir. 2484. B.C. cir. 1520.

[c] Ps. 135. 7; 147. 16. Je. 10. 13.

[d] Jb. 36. 32. Ex. 9. 18, 24, etc. Jos. 10. 11. Is. 30. 30. Je. 50. 22. Re. 16. 21.

[e] The unquotable connection of sunlight, heat, and the winds are, as facts, perfectly well known to every observer of nature. But the manner in which east and west are derived from or connected by the sun, is beyond human knowledge.—*C.*

[f] Ge. 2. 6. Jon. 2. 3, 5, 8.

[g] Jb. 28. 25, 26. 37. 6, 11. Ps. 147. 8. Je. 14. 22. Ac. 14. 17.

[h] Ps. 104. 13, 16, 32. 107. 35, 37. Is. 44. 3. Je. 31. 12, 14.

[i] Je. 14. 22. 2 Sa. 21. 10. Ps. 147. 8. Is. 55. 10. Ho. 6. 3.

[k] Ps. 147. 16, etc. Ch. 6. 26, 37. 1.

[1] Heb. *is taken.*

[m] Ge. 9. 9. Am. 5. 8. Is. 40. 26. Je. 31. 35.

[5] Or, *the seven stars.*

[n] Heb. *Kesil.*

[o] Or, *the twelve signs.*

[p] Heb. *guide* or *lead.* Is. 51. 18. *Mazzaroth,* whatever is *severe* or *delightful,* in reference it is by universal consent opposed to that constellation, the helpful rising of which in the days of Job augments the spring. The *Pleiades,* now so named, are a cluster of stars in the constellation *Taurus.* Of this constellation *Festus,* the posthumous son, was in the course of the vernal equinox 2450 years before Christ, which would date the time of Job much earlier than has been usually stated in former notes. Dr. Hales, by a similar calculation, drawn from Alexandrian, fixes it 2300 years before the Christian era. The error of these calculations in assuming the

A.M. cir. 2484. B.C. cir. 1520.

period when this constellation became the leader of the spring, whereas the Pleiades, in the same latitude, might serve for centuries to be the most remarkable constellation of the spring. See this point still further established in Landseer's *Sabean Researches,* p. 125.—*C.*

[q] Ps. 119. 91. Je. 31. 35, 36, 42. 25. Ge. 1. 16.

[r] Je. 14. 22. 51. 16. 2 Ki. 20. 11. Am. 5. 8; 9. 6.

[s] Ps. 51. 6. Nu. 11. 16. 2 Ki. 12. 12.

[t] Heb. *behold us.*

[u] Ps. 59. 8. Is. 28. 19. Is. 26. 14, 21. Ex. 15. 26. Ps. 51. 8, 7. Ja. 3. 15, 17.

[6] Ps. 147. 4, with Is. 40. 26. He. 11. 1. Ge. 8. 1, 21; 9. 15.

[7] Heb. *who can cause to lie down?*

[8] Or, *when the dust is turned into dust.*

[9] Heb. *is poured.*

[v] Ps. 34. 10; 104. 21; 145. 15, 16.

[1] Heb. *the life.*

[z] Ps. 10. 8–10. Na. 2. 11, 12.

[v] Ps. 147. 9, 104. 27, 28; 145. 15, 16. Mat. 6. 26. Lu. 12. 24.

CHAPTER XXXIX.

God proceedeth to show his own power, and man's weakness and ignorance, by instances from the animal creation: 1 of the wild goats and hinds, 5 of the wild ass, 9 the unicorn, &c.

KNOWEST thou the time when the [a]wild goats[1] of the rock bring forth? *or* canst thou mark when the [b]hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

CHAP. XXXIX.

[a] 1 Sa. 24. 2. Ps. 104. 18.

1 The *wild goat* (*yaal*), is a beautiful creature, commonly called the ibex, dwelling among the lofty rocks of Arabia and other eastern countries. The *hind* (*ayelah*), the female stag, noted for its grace of beauty, swiftness, and attention of her upon the rocks. See Ps. 18. 33. The question is not, 'Dost thou *know* or *fix* the time that thou appointest their periods of gestation, and providest for them and their young?'—*C.*

[b] Ps. 29. 9. Thatcher promotes their birth

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bottom of the ocean, or walked, as in state, through the inmost corners of the deep, to know and direct everything there? 17. Art thou fully acquainted with all the dark caverns and inmost parts of the earth; or with the whole nature and circumstances of death and the grave, and of the eternal state? 18. Are the dimensions of the earth, with its whole substance and product, perfectly known to thee? 19 21. Dost thou, by thy great experience and long observation, fully understand the orderly returns of light and darkness, day and night? or canst thou direct their motions in a proper manner? 22, 23. Art thou fully acquainted with the collections of snow and hail in the clouds? and canst thou, like me, regularly bring them forth in the winter season or in the seasons of wrathful calamities? 24. How is the light of the sun, moon, or stars so equally and so widely diffused? How is the way prepared for the overflowing rains, or for the lightning and thunder? and how are their motions so regularly directed? 26, 27. Is it by thy direction that the rain waters those places of the earth where no one lives to do it, or which, without seasonable rains, could produce nothing? 28–30. Canst thou form drops of rain or dew; or produce ice or hoar-frost; or tell how they are formed; and how the surface of the waters is congealed into a kind of stone? 31. Canst thou alter the seasons of the year by restraining the influences of the heat and summer-boding stars? or free the earth from the tempestuous influence of the winter and sloth-boding stars? 32. Canst thou make to appear, and lead round, the luminaries of the middle region of heaven in their season? Canst thou direct the round whirling pole-stars and their attendants? 33. Knowest thou all the order and laws of the heavenly bodies? Couldest thou settle the whole government of them, and their influence upon the earth? 34, 35. Canst thou, just now, by a call bring down an abundant rain on the place where thou art, or make the thunder to dart forth its flames over thine head; or do whatever thou pleasest? 36. Canst thou direct the random darting of thunder and lightning to strike as regularly as if it had solid wisdom and distinct perception? or didst thou give thyself rational understanding? Canst thou tell how a single thought is formed? 37, 38. Canst thou number and govern all the clouds of heaven; or restrain the rain when the earth is sufficiently watered? 39–41. Canst thou provide food even for the most ravenous creatures, particularly for the lioness and her whelps, or for old lions incapable of leaving their dens; or for the young ravens when by their dams they are expelled from the nest?

Ver. 1. [No notice is taken of the transition from Elihu, God visible in human form, to JEHOVAH invisible in the whirlwind or stormy cloud. To those who feel any difficulty in identifying Elihu (God himself, see Mat. 1. 23) with JEHOVAH, it may be useful to examine the appearance of JEHOVAH to Abraham, and his familiar converse with him, Ge. 18. 13–33; and afterwards his appearance to Moses, Ex. 3. 2; 19. 9, 16, 18, 21; 20. 18, 22; and recollect that in each case this was the same JEHOVAH variously manifested; and when these facts are compared, the various appearances in Job will be more easily understood as alike *manifesting* 'the Word that was with God, and was God.' *C.*]

Ver. 2. [This ought rather to be rendered—'Who then darkeneth counsel,' &c. The words are addressed not to Elihu, who had just concluded speaking, but to Job, who said (ch. 31. 35), 'O that the Almighty would answer me!' And Job applies them to himself in ch. 42. 3. *P.*]

Ver. 7. [This is a suggestive as well as a beautiful passage. In the lofty imagery peculiar to the East there is embodied the truth that 'the sons of God,' or angelic hosts, existed before the formation of the world in its present state, and rejoiced at the construction of the splendid home of the future human family. It farther seems to indicate that the stars had been created previous to the preparation of this earth for man. *P.*]

Ver. 10. [*Bars and doors.* How wonderful that the iron-bound rock and the loose disconnected sand should alike barrier out the encroachments of the ocean! The chief *bars* and *doors*, however, are the balancing of the relative attractions of the sun and moon, on the one hand, and of the earth on the other. Were the attractions of the sun and moon greater, and of the earth less, the earth would be swept over by a continuous ocean tide. *C.*]

Ver. 13. [The figure is taken from the shaking of a great floor-cloth or carpet. The morning light taking hold, as it were, of the whole covering of the earth's surface, shakes off from it all evil doers. They flee from the light lest their deeds should be seen. *P.*]

Ver. 14. [The meaning seems to be, that it (the earth) when turned round to the full light of the sun, is like the clay on which the debmte impress of the signet-ring is stamped. When all was dark the lineaments upon its surface were invisible, but the light revealed them, and made them stand out in bold relief. *P.*]

Ver. 15. [Darkness is the light of the wicked. They love it, and work in it. The morning sun dispels the darkness, and the power ('the high arm') of the wicked is then broken. *P.*]

Ver. 24. [*East wind.* The east wind of Scripture geography is uniformly that of destruction. See Ge. 41. 6; Job 27. 21; Ps. 48. 7; Je. 18. 17; Eze. 17. 10; 18. 12; Jn. 4. 8. *C.*]

Ver. 25. [The *water-course* refers not to river-beds, but to the *aerial channel* by which the rain descends, when produced by the lightning in the sky; as by passing the electric spark through oxygen and hydrogen gases water is formed. *C.*]

Ver. 31. [*Orion. Kesil* in Arabic signifies *cold, inactivity, torpor,* and seems justly applied by Aben Ezra to the star *Antares* in the heart of the constellation *Scorpio;* and it is opposed to *Pleiades* by nearly half the heavens, and would consequently denote the benumbing influences of winter. *C.*]

Ver. 32. [*Mazzaroth.* The twelve monthly signs of the zodiac.—*Arcturus.* Most probably the *Great Bear,* the apparent nightly changes of which always render it a most remarkable object to observers. *C.*]

Ver. 36. [The Hebrew word here rendered 'heart' has been variously interpreted. It is derived from a root which signifies to 'look at' or 'contemplate;' and hence it is natural to understand it as meaning the intellect. This is the meaning given to it by the best Jewish authorities. In the Vulgate version it is translated *cock,* as the bird which announces the coming of the morning. *P.*]

REFLECTIONS.—How infinite the kindness and condescension of God, to appear himself and catechize his obstinate friend for his humiliation, in order to prepare him for deliverance! And how much more

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.[2]

4 Their young ones are in good liking, they grow up with corn;[3] they go forth, and return not unto them.

5 Who hath sent [c]out the wild ass free? or who hath loosed the bands of the wild ass?[4]

6 Whose[d] house I have made the wilderness, and the barren land[5] his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the driver.[6]

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.[7]

9 Will the unicorn[8] be willing to serve thee, or abide by thy crib?

10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or wings and feathers[9] unto the ostrich?

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

16 She is [e]hardened against her young ones, as though *they were* not her's: her labour is in vain without fear;[1]

17 Because God hath [g]deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on [2]high, she scorneth the horse and his rider.[3]

19 Hast thou given the horse [h]strength? hast thou clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper?[4] the glory of his nostrils *is* terrible.[5]

21 He [i]paweth in the valley, and rejoiceth in *his* strength: he goeth on to meet the armed men.[6]

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver[7] rattleth against him, the glittering spear and the shield.

24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth the [k]hawk fly by thy wisdom, *and* stretch her wings toward the south?[8]

27 Doth the [l]eagle mount up at thy command,[9] and make her [m]nest on high?

28 She dwelleth and abideth on the rock, upon [n]the crag of the rock, and the strong place.

A.M. cir. 2484. B.C. cir. 1520.

2 Young ones born with much pain.

3 'In the desert.'—*Boothroyd.*

[e] Je. 2. 24. with Ge. 49. 24. 16. 12. Ho 8. 9.

4 The *pere* and *arod* are both translated *wild ass*; but whether they describe the *onager* or *yiirá*, or be merely two names for the same animal, is uncertain.—*C.*

[d] Jb. 24. 5. Je. 2. 24.

5 Heb. *salt places.*

6 Heb. *of the exactor.*

7 The wild ass is still well known in Arabia. The Bedawin regard it as one of the wildest and swiftest of animals. It seeks the most solitary spots, and instinctively avoids human dwellings.—*P.*

8 Wild bull or rhinoceros. Nu. 23. 22. Ps. 22. 21; 92. 10. De. 33. 17. [9] Or, *the reem.* The animal commonly called *unicorn* has no existence except in heraldry, though Barrow (see his *Travels in Africa*, p. 294) describes such a creature, but does not affirm having seen it. A few consider the *reem* to be of the deer species, but the common opinion turns to the *rhinoceros*, which well accords with the description, and is also a literal unicorn. See Campbell's *Travels in S. Africa* vol. ii. p. 294. Robinson (see *Biblical Researches*, vol. iii. p. 906) thinks it is the *buffalo*, but this animal does not seem to correspond with the powerful creature described in the text. While the mighty elephant is perfectly tamed, the rhinoceros is considered utterly irreclaimable. See ver. 12.—*C.*]

9 Or, *the feathers of the stork and ostrich.*

[e] Je. 4. 3.

A.M. cir. 2484. B.C. cir. 1520.

1 Her labour is *in vain* if the wild beast break her eggs: yet, void of understanding, she is also void of maternal 'solicitude.'—*C.*

[g] ch. 35. 11. Pr. 7. 23; 22. 8. Is. 3. 3.

2 Using her wings as sails, she runs swifter than a horse.

3 The *ostrich* generally remains *crouched*, but when 'she lifts herself up' to her full height, and runs at her utmost speed, she can easily distance the fleetest horse, and is taken or killed simply because she runs in a circle, so that her path may be crossed by the hunter and his associates.—*C.*

[h] Ex. 15. 2–4. Je. 8. 6. Zec. 10. 3.

4 'Canst thou make him *leap* like the *grasshopper*?' with equal or almost imperceptible swiftness? Any one who has tried to lay hold of the grasshopper for inspection will fully comprehend the expressive aptness of the similitude.—*C.*

5 Heb. *terrors.*

[i] Or, his feet *dig*, Je. 5. 22. Je. 8. 6, with 1 Sa. 17. 2.

6 Heb. *the armour.*

7 Arrows of it.

[k] Le. 11. 16. De. 14. 15.

8 The *nets* or hawk species are numerous, and some are well known to be *migratory*, stretching their wings to the south at the approach of winter, and by a wonderful instinct following a perpetual summer.—*C.*

[l] Ex. 19. 4. Ps. 103. 5. Is. 11. 13. De. 14. 12. Is. 40. 31.

9 Heb. *by thy mouth.*

[m] Je. 49. 16. Ob. 4.

[n] Heb. *tooth.* : Sa. 14. 4

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difficult is it to converse with God than is generally thought by those who appeal to him! Infinite is his wisdom who knows all things! and great his power who can do, and has made, and manages all things. All things around us are full of God: all monitors to teach us concerning him, and to stir us up to worship and glorify him! But the boasted knowledge of mankind is vain and scanty, which can everywhere be nonplussed in the most common things of nature. Let me then never contend with God;—never pretend to be a judge of his nature, purposes, or works:—but be always content with things as they are; and to be led by him, as one blind, in the ways which I know not. If he has made all things in nature so well, my new-covenant portion and lot is certainly exactly wise and kind. And if he take such care of the works of his hands, the most ravenous not excepted, it is impossible that he should forget, forsake, starve, or mismanage any of those who believe.

CHAPTER XXXIX. Ver. 1–4. Is it by thy wisdom, power, care, and providence, that the wild goats and hinds are assisted in their painful births, or their young ones so well nourished? 5–8. Or that while the tame ass is so dull and stupid, the wild ass is so nimble, untractable, regardless of mankind, and lodged and maintained in the desert mountains? 9–12. Art thou capable, by all thy power and skill, to tame a wild bull, and train him to the labours of the field performed by the ox? 13–18. Dost thou adorn with wings and feathers the ostrich, that is so careless of her eggs and young, that the sun must hatch the former, and Providence alone takes care of the latter, and so fleet in running with extended wings? 19–25. Hast thou given strength and bravery to the horse? Dost thou produce the triumphant shaking of his mane, or the neighing and snorting of his throat, when he is bent upon the battle? Canst thou make him to bounce like a grasshopper? The disdainful and courageous snortings of his nostrils are terrible. When armies meet for battle he paweth in the valley, fiercely priding himself in his strength: he springs forth to meet the armour of war, rushing into the battle without any fear of danger. Quite unaffrighted he laughs at the terror of the battle: he turns not back from the sword. Over him regardless rattle and hiss the arrows of the quiver, the flaming spear, and ruinous lance. With fierceness and rage he gallops over and tears up the ground. For joy he reckons the sound of the trumpet but an encouraging blast: and at the full blowing of the trumpet he dances and sports for joy. He smells the battle afar off, the thunder-like roaring of the princes, and the alarm of war. 26. Is it by thy direction that hawks fly away so strongly, steadily, swiftly, unweariedly, and cunningly, to catch their prey; and that they bask in the sun, or remove to warmer climates in the winter? 27–30. Is it by thy direction that eagles fly directly upward, or choose their rocky residence, or spy out and rush upon their prey?

Ver. 9. [The term 'unicorn,' or 'one-horned,' is a misnomer. The Hebrew word is *reem*, and it is evident from De. 33. 17, where 'the *horns* of an unicorn' are mentioned, that the animal referred to had two horns. *P.*]

Ver. 13. [Rather—'The wings of the *ostrich* vibrate, but are they as the pinions of the *stork* and the *falcon*?' The wings of the ostrich never lift her from the earth, yet God compensates this defect by swiftness, so that she is as safe as the soaring falcon. God has deprived her of parental instincts, yet her young are protected by Providence as well as the young of the *stork*, the example and the emblem of maternal tenderness. *C.* ——This is a very obscure passage. The true meaning of the verse seems to be, 'The wing of the ostrich (*renanim*, 'the female ostrich;' so called on account of her peculiar cry) vibrates joyously; but is wing and feather affectionate?' *i.e.* as explained in the context, does she exhibit ordinary parental instinct or affection, when abandoning her eggs in the desert? *P.*]

Ver. 17. [It is a singular fact that among the Bedawin 'more foolish than an ostrich' is a common proverb; and it is evidently as old as the time of Job. 'Fleeter than an ostrich' is another proverb almost as common as the former. *P.*]

Ver. 24. [Rather—'And he standeth not still when the trumpet soundeth;' *i.e.* so soon as his ear catches the sound of the war-trumpet he will scarcely bear restraint, he rushes to the battle. A remark of Layard, the truth of which I can myself verify, beautifully illustrates this passage:—'Although docile as a lamb, and requiring no other guide than the halter, when the Arab mare hears the war-cry of the tribe, and sees the quivering spear of her rider, her eyes glitter with fire, her blood-red nostrils open wide, her neck is nobly arched, and her tail and mane are raised and spread out to the wind.' *P.*]

Ver. 29. [*Her eyes behold afar off.* The extraordinary far-sightedness of the eagle is well known. It can descry its prey on the ground when, to the human eye, it is perfectly invisible in the clouds; those species that live upon the dead fully realize our Lord's description, Mat. 24. 28, and an animal is scarcely fallen until they appear on the verge of the horizon hastening to its destruction. *C.*]

REFLECTIONS.—Behold how all things mark the excellencies of their Maker and depend on God! The eyes of all wait on him; and he giveth them their meat in due season. And surely it is absurd for men to boast of beauty, strength, swiftness, or other bodily endowments, when one or more of the brute animals excel them in all these. But, alas! how often are we like them in their worst qualities, like hinds in sinful cowardice; like wild asses in our unsettled temper; like unicorns or wild bulls in untamableness and rage in the net of affliction; like ostriches in stupidity and unconcern about the real welfare of children; like horses in pride and fury; like hawks and eagles in ambition, greediness, and cruelty! But if God feed these, he will never let the redeemed sheep of his pasture want. Lo, in what lofty manner he speaks of these animals! But how much sweeter to my soul are his descriptions of Jesus and his love, Jesus and his work, Jesus and his fulness!—All for men! all for me!

CHAPTER XL. Ver. 2. Has there not been enough said to chastise and convince thee of thy mistakes in contending with and censuring the providence of God? 3. Job replied to the Lord, 4. Behold, with grief and shame, I acknowledge my own meanness, folly, and filthiness. I have nothing to say against thee or for myself. 5. I have too often desired a dispute with thee; but I dare not defend my conduct. I dare not proceed further in such bold and presumptuous expressions and accusations of thy providence. 6. Job's acknowledgment of his sin and profession of

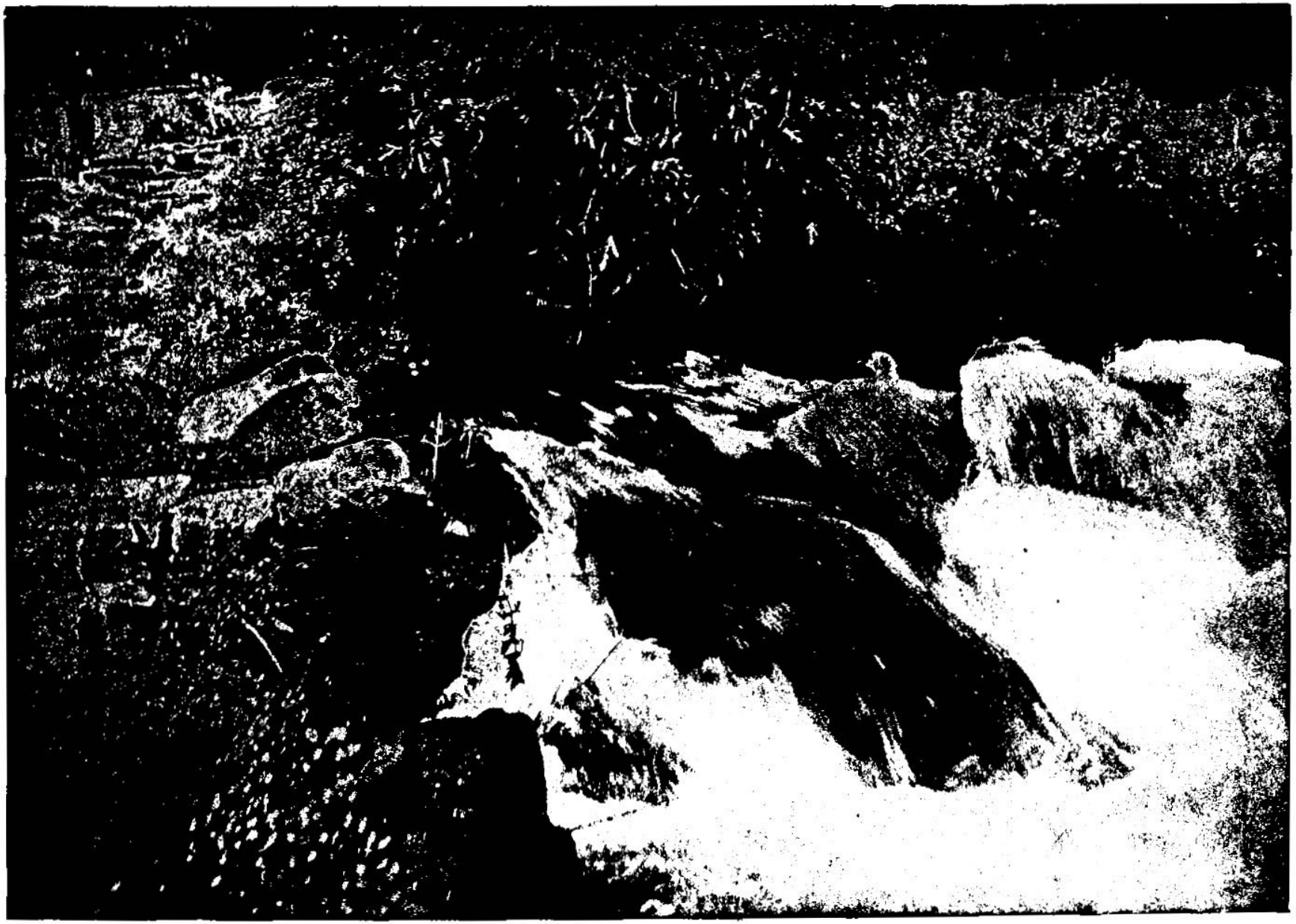

SOURCE OF THE JORDAN. [Job, xl:23.]—"Behold, he drinketh up a river, and hasteneth not: he trusteth that he can draw up Jordan into his mouth." Perhaps the two leading sources of the river are found in the Hasbany arm and the Banias tributary. The view we give above was taken at Banias or ancient Cæsarea Philippi. Nothing can be imagined more beautiful than the very vigorous way the Jordan breaks from under the Hermon range of mountains, creating in ancient Cæsarea Philippi a tropical vegetation. This is a very beautiful historic spot. Here is the temple with its Greek inscriptions dedicating the place to Pan and the nymphs of the fountain. Then here is abundance of game. Wild boars, foxes, jackals, gazelles, deer, hare, wolves, hyenas, bears and panthers are said to infest this region.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood: and where[o] the slain *are*, there *is* she.

CHAPTER XL.

1 God challengeth an answer. 3 Job humbleth himself. 6 God calleth upon Job to shew by instances of power that he is able to save himself. 15 God's great power is seen in the behemoth.

MOREOVER the LORD answered Job, and said,

2 Shall he that [a]contendeth[1] with the Almighty instruct *him?* he that [b]reproveth God, let him answer it.

3 ¶ Then Job answered the LORD, and said,

4 Behold, [c]I am vile; what shall I answer thee? I will [d]lay mine hand upon my mouth.

5 Once have I spoken, but I will not answer; yea, twice, but I will [e]proceed no further.[2]

6 ¶ Then answered the LORD unto Job [f]out of the whirlwind, and said,

7 Gird[g] up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt[h] thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou [i]an arm like God? or canst thou thunder with a voice like him?

10 Deck[j] thyself now *with* majesty and excellency, and array thyself with glory and beauty.

11 Cast abroad [k]the rage of thy wrath: and behold[l] every one *that is* proud, and abase him.

12 Look on [m]every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide[n] them in the dust together, *and* bind[o] their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

15 ¶ Behold now [3]behemoth,[4] which I made with thee; he eateth grass as an ox.

A.M. cir. 2484. B.C. cir. 1520.

[a] Mat. 22. 28. Lu. 17. 37.

CHAP. XL.

[a] ch. 33. 13, 32. 34. 37. Is. 29. 16. 45. 9. 1 Co. 10. 22.

1 An murmuring against providence is a contending against God, and implies the supposed superiority of human wisdom, with an acknowledged unwarranted deficiency of human power. The error of man lies in not perceiving that he that wants the power must want the wisdom also.—*C.*

[b] ch. 3. 3. 9. 5. 8. 8. 2. 11. 2. 15. 3. 17. 34. 19. 1. 22, &c.

[c] Ge. 32. 10. 2 Sa. 24. 10. Ezr. 9. 6. 33. 7. 6. 34. 6. 5. ch. 42. 6. Ps. 51. 4. Da. 9. 5, 7, 11, 18, 19.

[d] ch. 29. 9. 21. 5. 39. 34. Pr. 30. 32. Zec. 2. 13. Mi. 7. 16. Ro. 3. 19.

[e] 1 Pe. 4. 3. ch. 34. 31, 32. Je. 31. 18, 19.

[1] Job is arguing not against, 1. Of God's infinite power, justice, and incorruptness, nor, 2. Of his own utter unworthiness and sinfulness. He throws himself, a convicted sinner and humble supplicant, at the feet of Jehovah.—*C.*

[f] ch. 38. 1. Ps. 50. 3.

[g] ch. 36. 5. with 13. 21. 33. 33. 37. 23. 38. 3.

[h] Ps. 51. 4. Ro. 3. 4. ch. 32. 2.

[i] Ps. 147. 5. Pr. 30. 4. 9. Ge. 18. 14. ch. 37. 5.

[j] Ps. 104. 1. 93. 1. 96. 6. Is. 63. 1. Da. 11. 21. Zec. 6. 13.

[k] Ex. 15. 7. Pr. 25. 23.

[l] Ps. 90. 7. 5. 7. 10. 74.

[m] Is. 2. 12. to. 11. 44. 20. 25. Ac. 5. 36.

[2] Or, *I will not proceed any further.*

[n] Job 20. 11. Pr. 16. 18. 21. 24.

[o] Ps. 140. 9.

[3] Heb. *behemoth*, is supposed to be the *elephant* by some the *hippopotamus*, by others the *mammoth*, or some such extinct animal. We feel disposed to consider it as neither, but to understand it, as in ch. 35. 11, &c., for cattle in general; and *leviathan* as the sole animal described. The subject will be found discussed in many works, but

A.M. cir. 2484. B.C. cir. 1520.

a sufficient arrangement of the whole will be found in Harris' *Natural History of the Bible*.—*C.*

[4] Must and.—*C.*

[5] Or, *he setteth up.*

[6] This description applies neither to the *elephant* nor *hippopotamus*, as the tail of both is comparatively trifling. That of the *hippopotamus* is the stronger, but is very short, and in appearance unimportant. Nor can all the additional Nineveh *ver* give it any appearance of a cedar.—*C.*

[7] Sinews of his thighs.—*L.*

[p] Ps. 104. 24.

[8] He that made him hath put on his sword, or weapon for attack or defence.—*C.*

[q] Ps. 104. 14, 26. 147. 9. ch. 5. 18.

[9] Heb. *he oppresseth.*

[r] Ge. 13. 10. Jos. 3. 15.

[10] Should a river overflow, he hasteth not; he is secure though Jordan rush to his mouth.—*Boothroyd.*

[11] Or, *Will any take him in his sight, or bore his nose with a gin?* [The margin is the true translation, and properly, under the popular name of *leviathan*, for the introduction of the animal, thus plainly described by his general properties.—*C.*]

CHAP. XLI.

[a] That is, *a whale or crocodile*, Ps. 104. 26. Is. 27. 1.

[1] Heb. *which thou drawnest.* Part of the description agreeing best to whales, and part of it to crocodiles, it has been long uncertain which of them is meant; perhaps it is the toothed whale which is here intended. The more ancient commentators supposed *leviathan* to be the *whale*; Schultens concluded it was an enormous *serpent*; and several have received it to be directly descriptive of *Satan*. Since the days of Bochart it has generally been supposed the *crocodile*. See Michael. and Harris' *Natural History of the Bible*.—*C.*]

[b] Is. 27. 1.

[c] Ezek. 29. 3, 4. ver. 9, 10.

[d] Ju. 14. 31. 2 Ki. 19. 4. 2 Kin. 21. Na. 2. 1.

[2] Make no more vain attempts at conquest.—*C.*

16 Lo now, his strength *is* in his loins, and his force *is* in the navel[5] of his belly.

17 He moveth[6] his tail like a cedar:[7] the sinews of his stones[8] are wrapped together.

18 His bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the [p]ways of God: he that made him can make his sword to [9]approach *unto him.*

20 Surely the mountains [q]bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; the willows of the brook compass him about.

23 Behold, he drinketh[10] up a river, *and* hasteth not:[2] he trusteth that he can draw up [r]Jordan into his mouth.

24 He taketh it with his eyes: *his* nose pierceth through snares.[3]

CHAPTER XLI.

God's great power seen in the leviathan.

CANST thou draw out [a]leviathan with an hook? or his tongue with a cord *which* thou lettest down?[1]

2 Canst thou put an [b]hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou [c]fill his skin with barbed irons? or his head with fish-spears?

8 Lay[d] thine hand upon him, remember the battle, do no more.[2]

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his repentance not being sufficiently full, God further required him to pluck up his spirits if he could, and answer some further interrogations. 8. Wilt thou, in the manner of wicked men, arraign and attempt to overturn my sentence against thee, and my government of human affairs? Wilt thou censure me as unjust in afflicting thee that thou mayest appear innocent? 9, 10. Art thou God's equal in infinite power, majesty, or glory? 11–14. Canst thou, as God, scatter abroad the tokens of thine anger; or exhibit thy frowns for the debasement and destruction of thy most powerful and insolent enemies? If so, I will acknowledge thou canst uphold thyself, and hast some pretence to contend with me; but if not, it becomes thee humbly to submit to my most afflictive providences. 15–24. But that thou mayest be further convinced of thy inability to contend with me, behold how incapable thou art of contending with the elephant or river-horse, which I formed along with thee as thy fellow-creature, and not far from thy residence? He quietly feeds upon the herbs produced by the earth. Behold what strength is in his loins; what mighty force is in the warped sinews of his belly! His tail is large, stiff, and strong as a cedar; and with it, or his trunk, he could rend cedars. The sinews of his thighs are interwoven and wrapped together; his smaller bones are as pipes of brass, and the larger ones as bars of iron for strength. He is a principal creature on earth. The mighty God, who made him and gives him his power, can easily subdue and destroy him. The mountains afford him pasture, while the other wild beasts securely sport themselves around him. His ordinary residence is under the shadow of trees or reeds, growing in fens or on the banks of rivers. No outrageous overflowing of waters affrights him, or makes him to run off in haste. And while he dives into a river, or drinks excessively, no terror can make him leave off till his thirst be altogether quenched.

Ver. 11. [First try thy power against man, and if thou fail in humbling or conquering him, thy fellow, how wilt thou contend with God thy maker and judge? *C.*]

Ver. 19. [*Chief of the ways of God.* The greatest size of the *hippopotamus* is 17 feet in length and 7 in height—a description that in point of animal size and power, the only points in question, could never entitle it to the character in the text. *C.*]

REFLECTIONS.—To what arrogant quarrelling with God afflicted saints sometimes proceed! but it always issues in great shame and grief at last. Communion with God himself effectually convinces and humbles a saint, and makes him glad to part with his most beloved sins. But there is need of thorough convictions and humiliation to prepare us for remarkable deliverance. And it is unsafe to heal wounded consciences slightly, or to catch at comforts to be rid of convictions. Men may be humbled and yet not duly humbled. God takes pleasure in debasing the proud who attempt to rival his honours. And woe to him that contends with his Maker! But easily can that God who made, manages, feeds, lodges, and works these monstrous animals, provide for and manage me and all my concerns!

CHAPTER XLI. Ver. 1, 2. And to give thee another evidence of thy weakness even to contend with one of my creatures, canst thou, by a hook fastened in his tongue, nose, or jaw, draw the crocodile or the toothed whale out of the water! 3–5. Canst thou force him to supplicate thy favour to let him go, or make him enter into an agreement to serve thee? or canst thou make him a mean of diverting thyself and children? 6. Wilt thou and thy partners in catching him make a feast upon his flesh, or part your shares of him among the merchants? 7. Where is the dart with which thou canst penetrate his skin, or the fish-spear that can wound his head? 8. Touch him if thou darest; immediate destruction will prevent thy remembrance of the conflict or repeating thy blow. 9. The hope of taking him is quite vain. The very sight of him is enough to terrify and dispirit one. 10. No, not the fiercest dare awake him when sleeping or stir him up when resting himself. Who then is able to contend with me, who am infinitely more strong and terrible? 11. And since everything in the world is my sole property, who hath prevented me with favours that I should repay them? or who, by first attacking me, hath forced me to submit to his terms of peace? 12. But

9 Behold, the hope of him is in vain:[3] shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who[e] then is able to stand before me?

11 Who [f]hath prevented me, that I should repay[4] *him?* [g]*whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.[5]

13 Who can discover the face of his garment? *or* who can come *to him* with[6] his double bridle?

14 Who can open the doors of his face? his teeth *are* terrible round about.

15 *His* [h]scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes *are* like the eyelids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.[7]

21 His breath kindleth coals, and a flame goeth out of his mouth.[8]

22 In his neck remaineth strength, and sorrow is turned[9] into joy before him.[1]

23 The flakes[2] of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone.*

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.[3]

26 The sword of him that layeth at him cannot hold;[4] the spear, the dart,[5] nor the [6]habergeon.[7]

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

A.M. cir. 2484. B.C. cir. 1520.

[3] The hope of overcoming him is vain.—*C.*

[e] Je. 49. 19. ch. 40. 2, 9, 10. 1 Co. 10. 22.

[f] Ro. 11. 35. ch. 35. 7. 2 Sa. 3. 39. 16. 8.

[4] Whose debtor am I?—*C.*

[g] Ps. 24. 1. 50. 10, 12. 1 Co. 10. 26, 28. De. 10. 14. Ha. 19. 5.

[5] Structure of his frame.—*M. Good.*

[6] *Or, within.*

[h] Heb. *strong pieces of shields.* Eze. 29. 4.

[7] As from the rush-kindled oven. The Egyptians heated their ovens with dried rushes gathered from the marshes of the Nile.—*C.*

[8] It must be readily admitted, that if behemoth and leviathan be the river-horse and the crocodile, then no one would dream of interpreting these words literally; but if, on the other hand, behemoth, as stands here in this same book, be a generic and not a specific name; and if leviathan be, for strength, courage, and natural defence, 'chief of the ways of God,' and, by consequence, one of those extinct animals described by Cuvier and others, then might it be question able were the description pronounced merely figurative. To the observers of nature, who have examined the wonderful night lamps afforded by various creatures both by land and sea, to those who have further examined the terrible electrical powers possessed by others the existence of an animal whose breath became luminous, and possessed of the electric power of literally sending 'sparks of fire out of his mouth, will appear neither extravagant in supposition nor impossible in fact. Indeed some ancient traveller spoken of a fish that 'wielded the lightning, and smote to death the invader of its waters,' this some years ago, would have been pronounced absolutely false, or, at best, figurative; but the student of natural history would now instantly recognize it as a literal description of the gymnotus.—*C.*

[9] Heb. *sorrow rejoiceth.*

[1] 'Destruction exulteth before him.'—*C.*

[2] Heb. *the fallings.*

[3] 'They are terrified at the tumult of the waters.'—*C.*

[4] Is shivered.—*C.*

[5] The battle-axe.—*C.*

[6] Harpoon.—*C.*

[7] *Or, breastplate.*

A.M. cir. 2484. B.C. cir. 1520.

[8] He laugheth at the quivering of the javelin.—*C.*

[9] Heb. *Sharp pieces of the potsherd.*

[i] Is. 41. 15. Eze. 32. 14.

[1] He maketh the deep to boil as a caldron: he stuffeth up the sea as a perfumer. Behind him glitters a path-way: the deep is considered with hoar.—*M. Good.*

[2] *Or, who behave themselves without fear.*

[3] Over proud man, who though terrified at the aspect of a mere creature, would yet madly challenge his Creator.—*C.*

CHAP. XLII.

a Ge. 18. 14. Je. 18. 14; 32. 17, 27. Mat. 19. 26. 36. Is. 43. 13. Mat. 19. 26.

[b] Ps. 139. 2, 4. 12. He. 4. 13. 1 Ch. 28. 9. Is. 66. 18. Ja. 2. 23.

[1] Or, *no thought of thine can be hindered.*

[c] Is. 28. 29.

[2] Pretendeth wisdom without knowledge.—*M. Good.*

[d] Ps. 40. 5; 139. 6; 131. 1; 71. 22. Pr. 30. 2–4. Ro. 11. 33.

[e] Ge. 18. 30, 32. Pr. 3. 5, 6. Is. 45. 11. with ch. 40. 7. 38. 3. 42. 31, 32.

[3] Ask.—*M. Good.*

[f] Is. 55. 3. Ro. 10. 17.

[g] Is. 6. 1. Ac. 7. 56. Ep. 1. 17. Ga. 1. 16.

[4] This does not indicate a previous knowledge by *hearing*, and a present attainment by *seeing*, but a hearing of faith (Ro. 10. 17), which faith, purifying the heart (Ac. 15. 9. ch. 26. 18), enabled him to see God. Mat. 5. 8. Ja. 1. 27.—*C.*

[h] Is. 6. 5. Ge. 18. 27. Eze. 16. 63; 36. 31. Ps. 51. 17; 73. 22. Lu. 18. 13; 7. 37, 47. Zec. 12. 10. ch. 40. 4. Ezr. 9. 6. Je. 31. 19. Ja. 4. 10. 1 Ti. 1. 13. ch. 2. 8. Jonah 3. 6.

[i] Da. 9. 3. Mat. 11. 21.

[j] ch. 2. 11; 4. 1; 8. 1; 11. 1.

[k] ch. iv. v. viii. xi. xv. xviii. xx. xxii. Ps. 51. 4.

5 Job and his friends had all erred in their estimates of Providence; but Job had now confessed his fault to God, and humbled himself in dust and ashes; wherefore God bears witness to the work of grace in his heart, and rebukes the tardiness of his friends in following his example.—*C.*

[l] Nu. 23. 1. 1 Ch. 15. 26. He. 10. 10, 14. Ep. 5. 2.

[m] Mat. 5. 24.

[n] Eze. 14. 14. Ja. 5. 14, 16. Ge. 20. 17. 1 Jn. 5. 16.

[o] Heb. *his face* or *person*, ver. 9.

[p] De. 32. 6, 4. 6. Pr. 8. 36.

[q] Ps. 119. 59. ch. 34. 31, 32.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.[8]

30 Sharp stones[9] *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the [i]sea like a pot of ointment.[1]

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who is made without fear.[2]

34 He beholdeth all high *things:* he *is* a king over all the children of pride.[3]

CHAPTER XLII.

1 *Job submitteth himself unto God.* 7 *God, preferring Job's cause, maketh his three friends submit themselves to him.* 9 *He accepteth and blesseth Job.* 16 *His age and death.*

THEN Job answered the LORD, and said,

2 I know that [a]thou canst do every *thing,* and *that* [b]no thought can be withholden[1] from thee.

3 Who[c] *is* he that hideth counsel without knowledge?[2] therefore have I uttered that I understood not; things [d]too wonderful for me, which I knew not.

4 Hear, [e]I beseech thee, and I will speak: I will demand[3] of thee, and declare thou unto me.

5 I have [f]heard of thee by the hearing of the ear; but now [g]mine eye seeth thee:[4]

6 Wherefore[h] I abhor *myself,* and repent in [i]dust and ashes.

7 ¶ And it was *so,* that, after the LORD had spoken these words unto Job, the LORD said to [j]Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not [k]spoken of me *the thing that is* right, as my servant Job *hath.*[5]

8 Therefore take unto you now [l]seven bullocks and seven rams, and [m]go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall [n]pray for you: for [o]him will I accept: lest I deal with you [p]*after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite [q]went,

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to take a particular view of the strength and well-proportioned parts of the monster which I have mentioned; 13. Who dare strip him of his scaly skin, or put a bridle in his mouth? 14. Who dare open his jaws? The surrounding rows of his teeth are terror itself. 15–17. They, as well as his scales, are closely and inseparably connected. 18. His neesings, while he lies gaping in the sun, make a light to shine, and the water which he spouts up into the air reflects the sunbeams. His sparkling eyes emit a reddish and bright shining light. 19–21. How terribly hot is the stream of breath which proceeds from his mouth or nostrils? 22. In his neck strength lodges to an amazing degree. Before his face sorrow and desolation triumphantly leap, as, without fear or pity, he destroys every animal he meets with. 23. The flakes of his flesh are, as it were, soldered into a lump of metal, which cannot be moved or easily cut asunder. 24. His heart consists of the most solid flesh; and is quite destitute of every form of compassion. 25. When he appears above water the courageous mariners are rendered almost distracted with terror, and forced to their confessions and prayers, expecting nothing but present death. 26–29. No sword, spear, dart, javelin, arrows, or slinged stones can be made to penetrate his body. 30. Without hurt or pain he makes his bed on sharp-pointed rocks, stones, or pieces of ice. 31. When he breathes and tumbles about in the water, he makes it to foam and rage as if it were a boiling pot full of ointment. 32. When he swims along, he leaves the furrows behind him all marked with froth and foam, on the surface of the sea. 33. No animal on earth is equally fearless and terrible. 34. With contempt he beholds the highest animals or loftiest ships, and brings them down with a sweep of his tail, tearing and rending them at his pleasure. He is king of all the huge and fierce-looking monsters.

Ver. 1. [*Leviathan.* From the description of ver. 33, we believe leviathan to be some of those extinct species of animals whose gigantic remains prove the existence of creatures 60 feet and upwards in length and 25 in height; but of whose instinctive endowments and habits we can know nothing, unless they be contained in the wonderful description of this chapter. *C.*——The minute description given of *leviathan* in this sublime passage will leave no doubt on the mind of the naturalist that the *crocodile* is the animal here referred to. The enormous tail, 'like a cedar;' the impenetrable skin (ver. 7); the great mouth and formidable teeth (ver. 14); his lair among the reeds by the river's brink—all point to the great crocodile. *P.*]

REFLECTIONS.—If I am so unacquainted with animals, how scanty must be my knowledge of their infinite Maker! If these are a terror to me, how much more ought the Almighty and his infinite majesty! If I could not tame or manage some one of these, how dare I presume to attempt wresting the government of providence out of God's hand! Surely then, above all, I must not dare to imagine him my debtor, or to interrogate him concerning his conduct. And if my God governs these monsters, I need not be afraid of either men or devils. But why should I indulge pride, when, after all my boastings, I am to have some ugly and ravenous monster my superior in it?

CHAPTER XLII. [Ver. 3. Job here refers to his own previous conduct. He had attempted by his rash statements, and his insinuations of injustice on God's part, and injured innocence on his own part, to obscure the gracious purpose the Almighty had in view

and did according as the LORD commanded them: the LORD also accepted [r]Job.[6]

10 And the LORD [s]turned the captivity of Job, when he prayed for his friends: also the LORD gave[t] Job twice as much as he had before.

11 Then[u] came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned[v] him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold.[7]

12 So the LORD [y]blessed the latter end of Job more than his beginning: for he had four-

A.M. cir. 2484. B.C. cir. 1520.

[r] Heb. *the face of Job*, with Mat. 3. 17. Ep. 1. 6. 1 Pe. 2. 5. Pr. 3. 11, 12.

[6] Made him accepted in the Beloved' (Ep. 1. 6), that Redeemer for whom he waited, ch. 29. 25.—L.

[s] Ps. 14. 7; 126. 1; 69. 33. Pr. 22. 4. Is. 14. 1; 49. 34. Ge. 20. 17.

[t] Heb. *added all that* had been *to Job unto the double*, Zec. 9. 12.

[u] Pr. 16. 7; 14. 20, with ch. 19. 13, 14; 30. 1.

[x] Ro. 12. 15. He 13. 1, 3; 12. 12. 1 Th. 5. 14. Is. 35. 3, ch. 2. 11, with Am. 3. 6.

[y] ch. 1. 2, 3; 8. 7. Ps. 119. 71. Mat. 19. 29. 1 Ti. 6. 17. Ja. 5. 11. He. 12. 11. Is. 61. 7. Eze. 36. 11. De. 8. 16.

[7] What a picture is this of human character and human society! In sorrow, humiliation, and poverty, friends are few: but when brighter prospects dawn, and when the sun of prosperity shines, swarms of friends flit and flutter in the sunbeams. Presents flow upon the rich: but the poor, though hungry and naked, are overlooked and forgotten.—*P.*

A.M. cir. 2484. B.C. cir. 1520.

[z] Is. 49. 17–22.

[8] Turtle-dove or shining day.

[9] Sweet-smelling cassia.

[1] Fulness of paint, or ray of a ruby, carbuncle, or emerald.

[a] Ps. 144. 12. 2 Ki. 1. 3. Es. 2. 3.

[b] Nu. 27. 7. Jos. 17. 4.

[c] Ps. 91. 16. De. 5. 16; 6. 2, 3. Pr. 3. 16.

[d] Ge. 50. 23. Ps. 128. 6. Pr. 17. 6.

[e] Ge. 15. 15; 25. 8. ch. 5. 26. Pr. 16. 31.

teen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 ¶ He[z] had also seven sons and three daughters.

14 And he called the name of the first, Jemima;[8] and the name of the second, [9]Kezia; and the name of the third, Keren-happuch.[1]

15 And in all the land were no women found [a]*so* fair as the daughters of Job; and their father [b]gave them inheritance among their brethren.

16 After this lived Job an [c]hundred and forty years, and [d]saw his sons, and his sons' sons, *even* four generations.

17 So[e] Job died, *being* old, and full of days.

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in his afflictions. Now he fully perceives and faithfully and humbly acknowledges all. *P.*]

REFLECTIONS.—How serious and humble fellowship with God makes a soul! And it is a great mercy that, when he demands of us answers of obedience, we may freely demand of him knowledge and grace to answer his requirements. If his gracious convictions render us exceeding vile and loathsome in our own view, let us expect that our deliverance is at hand. Jesus' blood and grace can more than balance our sins. Whom God humbles and pardons he delights to honour and acknowledge as his own. Yea, tenderly he regards his afflicted saints, notwithstanding their peevish quarrellings with him. He resents in the most humiliating manner the injuries done to them by their angry friends: and he often finds them sadly mistaken who were positive of their being in the right. But it is pleasant to see saints reconciled to one another through Jesus' death, in order to their enjoyment of comfortable fellowship with God. And our consolation is certainly approaching when our repentance towards God, faith towards our Lord Jesus Christ, and forgiving kindness to and prayer for injurious friends, are become remarkable. God can easily make all things concur for the welfare or enrichment of his people. And it is absurd therefore to despair in distress, when this very book was written for our encouragement in it.—But was not Job a type of our blessed Redeemer? He was infinitely rich and righteous; yet for our sakes he became poor, till he had not where to lay his head. Quickly was he reduced to the depths of abasement: and behold how he lay bearing our sins, and carrying our sorrows, in the stable—in the manger—in the garden—on the cross—and in the grave! Stupendous and amazing were the troubles, the assaults, he suffered from God—from sinners—from saints! How tempted—how reproached—how afflicted and tormented! But marvellous was his faith, resignation, and patience; and undeserved and powerful his intercession; till at last he arose into illustrious and lasting glory and honour; and a great church of Jewish and Gentile saints succeeded and proceeded from his troubles.

THE BOOK OF PSALMS.

The Book of Psalms is one of the most extensive and useful in Holy Scripture, as it is everywhere suited to the case of the saints. It is at first much mixed with complaints and supplications, and at last issues in pure and lasting praise. That Heman composed Ps. lxxxviii., Ethan the lxxxixth, and Moses the xcth is certain. But whether those under the name of Asaph were mostly penned by him, or only assigned to be sung by him as a master of the temple music, as others were to Jeduthun, or to the sons of Korah, or other chief musicians, we cannot determine. Some, as Ps. lxxiv. lxxix. cxxvi. cxxxvii., appear to have been composed after the captivity to Babylon was begun; but by whom we know not. The rest, including those two marked with the name of Solomon, might be composed by David, the sweet Psalmist of Israel.

Twenty-five of the psalms have no title at all; and whether the titles of the rest are of divine authority is not altogether agreed. But when it is considered that these titles everywhere appear in the Hebrew originals, and how often they serve as a key to the psalm, and are sometimes connected with it by the accentuating points, there is no real ground to suspect their authenticity. Nor are interpreters agreed with respect to the signification of some of the Hebrew words standing in these titles. We think that MASCHIL always signifies that the psalm is designed for *instruction*, Ps. xxxii. xlii. xliii. xlv. lii. liii. liv. lv. lxxiv. lxxviii. lxxxviii. lxxxix. MICHTAM denotes the *precious* or *golden* nature of the psalm; as Ps. xvi. lvi.–lx. ALTASCHITH, that the scope of the psalm is to deprecate *destruction*, Ps. lvii. lviii. lix. MUTHLABBEN, that the psalm was composed on the occasion of the *death of his son*, or of Goliath the *duellist*, Ps. ix. AIJELETH SHAHAR, that its subject is Jesus Christ, the *hind of the morning*, Ps. xxii. JONATH-ELEM-REHOKIM, that David is therein represented as a *mute dove among foreigners*, Ps. lvi. SHOSHANNIM, SHOSHANNIM-EDUTH, or SHUSHAN-EDUTH, may either signify that Christ and his people, who are *lilies*, or *lilies of the congregation or testimony*, are the subject of it; or that it was sung on an instrument of six strings, Ps. xlv. lx. lxix. lxxx., as SHEMINITH denotes an instrument of eight strings, Ps. vi. xii. MAHALATH may either signify the *disease*, and MAHALATH-LEANOTH the *afflicting disease*; or MAHALOTH may signify a wind-instrument of music, Ps. liii. lxxxviii. NEGINATH and NEGINOTH denote stringed instruments of music, Ps. lxi. iv. vi. liv. lv. lxvii. lxxvi. NEHILOTH, wind ones, Ps. v. GITTITH, a musical instrument, or tune invented at Gath, Ps. viii. lxxxi. lxxxiv. ALAMOTH, the *virginals*, or a song to be sung by the virgins, Ps. xlvi. SHIGGAION, or SHIGIONOTH, may denote the *diversified* matter or tune of the psalm, Ps. vii. The cxxth and fourteen next following are called SONGS OF DEGREES; perhaps because they were sung on the different steps of the temple-stairs; or were sung at certain halts made by David and the Israelites when they brought up the ark of God from Kirjath-jearim to Jerusalem, 2 Sa. vi.; or were sung by the Hebrews at their different rests when they came up from the country to their three solemn feasts; or were partly sung by the Jews at their different resting-places in their return from Babylon, Le. xxiii.; Ezr. ii.

The Hebrews divided this book into FIVE, ending with Ps. xli. lxxii. lxxxix. cvi. and cl.; the first four of which are concluded with AMEN. Interpreters have attempted to arrange or class the Psalms into a variety of different forms. To me it appears not improper to distinguish them into, I. INSTRUCTIVE; which are either (1) HISTORICAL, relating what God had done for the psalmist or for the Jewish nation, &c., as Ps. xviii. lxviii. lxxiii. civ. cv. cvi. cxiv. cxxxv. cxxxvi. (most of which are also EUCHARISTIC); or (2) DOCTRINAL, declaring and explaining the principles and duties of religion; as Ps. i. xiv. xv. xix. xxxvi. xxxvii. xlix. l. liii. lxiv. lxxvi. lxxvii. lxxviii. lxxxi. lxxxii. xc. ci. cxii. cxix. cxxvii. cxxxi. cxxxiii. cxxxix.—II. PROPHETIC; foretelling events relative to Christ or his church; as Ps. ii. viii. xvi. xxi. xxii. xxiv. xxix. xl. xlv. xlvii. xlviii. lxvii. lxviii. lxix. lxxii. lxxxvii. lxxxix. xciii. xcv. xcvi. xcvii. xcviii. c. cx. cxvii. cxxxii. cxlix.; not a few of which are also EUCHARISTIC. III. CONSOLATORY; in which the psalmist comforts himself and others in the promises, perfections, or works of God; as Ps. iv. xi. xxiii. xxvii.

xxxi. xxxvii. xlvi. lviii. lxxiii. xci. cxxi. cxxv. cxxviii cxxix. IV. PETITIONARY; in which he bewails his own or the church's condition, and supplicates deliverance; as Ps. iii. v. vi. vii. x. xii. xiii. xvii. xx. xxv. xxvi. xxvii. xxviii. xxxv. xxxviii. xli. xlii. xliii. xliv. li. liv. lv. lvi. lix. lx. lxi. lxiii. lxiv. lxx. lxxi. lxxiv. lxxix. lxxx. lxxxiii. lxxxv. lxxxvi. lxxxviii. cii. cxix. cxx. cxxiii. cxxx. cxxxii. cxxxvii. cxl. cxli. cxlii. xviii. Seven of these, in which the psalmist makes confession of his sin, viz. Ps. vi. xxii. xxxviii. li. cii. cxxx. cxliii., are called PENITENTIAL. V. EUCHARISTIC; in which he stirs up himself and others to praise and thank the Lord for his favours; as Ps. ix. xviii. xxx. xxxiii. xxxiv. lx. lxv.–lxviii. xcv.–c. ciii.–cviii. cxi. cxiii. cxv.–cxviii. cxxii. cxxiv. cxxvi. cxxxiv.–cxxxvi. cxxxviii. cxliv.–cxlviii. cxlix. cl. But indeed historical narratives, doctrinal instructions, prophecies, consolations, supplications, praises, and thanksgivings, are often so pleasantly and profitably connected in the same psalm that it is difficult to assign it to one class rather than to another. And what is HISTORICAL, as it relates to David and the Jewish church, is often TYPICAL and so PROPHETIC, as it relates to Jesus Christ and the gospel church or heavenly state. Many, too, of the SUPPLICATIONS respecting deliverances from or the destruction of enemies, are to be considered as real PREDICTIONS of the events, they being dictated by the inspiration of Him who can declare the end from the beginning.

[The Book of Psalms presents itself before the Editor united to all the music of the ear, the voice, and the heart. It has occupied much of his study, not as a mere subject of criticism, but as a light to Jesus in all his offices of Prophet, Priest, and King—and specially as a key to his inmost heart—a spiritual revelation and record of those 'prayers and supplications, with strong crying and tears,' which he offered up 'in the days of his flesh,' He. 5. 7, as well as a descriptive history of his kingdom of providence, grace, judgment, and glory, in all its periods, past, present, or to come.

To this conclusion the Editor was conducted by a process nearly as follows:—

1. From the confident reference to the Psalms made by our Lord himself.

2. From the equally confident reference of the apostles to the same authority; as, for example, amongst many others, Ac. 13. 33, where a psalm not unfrequently represented as descriptive of the instalment of David on his throne in Israel, is distinctly affirmed by the Holy Spirit to be descriptive of the sitting down of the glorified Saviour upon his throne in heaven.

3. By the evident insufficiency of every other principle of interpretation. Throughout the entire series of Psalms, he found so frequently and so constantly the character of *some one* so righteous, that to apply it to David would outrage all his history; and which, to apply to any mere man, would gainsay all observation and experience. But this righteous character, in all its various forms of exhibition, he found most exactly to correspond to the evangelical history of Christ: the conclusion was therefore inevitable—this character was that of Christ. It was in contemplating the first psalm that this conclusion first forced itself upon his mind. He had often heard that psalm, by what is called the principle of 'accommodation,' expounded as descriptive of the 'happiness of the godly,' contrasted with 'the misery of the ungodly;' and in this interpretation all ordinary authority induced him to acquiesce. Yet still did he feel himself unable to account for the fact—that the description so far exceeded the reality. 'Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither: and whatsoever he doeth shall prosper.' In real life he had never seen such a man; he had never read of such a one amongst the most eminent Scripture saints. Why then did the Spirit of God, in full command of all the words of truth, proceed to draw a moral picture so far surpassing the alleged original? This was a question to which no satisfactory answer was ever presented to his mind. Yet this was the very question that never ceased to recur demanding a solution. True he had found some excellent commentators, amongst whom may be recorded the honoured names of Gill, Romaine, and Horne, who had taught that the opening of this psalm was descriptive of Christ; but whereas for this opinion they assigned no obvious *principle of interpretation*, he found in it no positive satisfaction, because it appeared as much depending upon the principle of *accommodation* as that from which he was anxious to retreat. It was while thus puzzled between these two forms of authority, in neither of which he could discover any *principle of interpretation*, that his mind was earnestly turned to inquire whether any such *principle* actually existed. In human science he readily and clearly perceived its existence. He saw that if a book contained the names and descriptions of a thousand plants, the accomplished botanist might have some search, but no difficulty, in discovering, amidst the thousand, any plant whatsoever, and declaring its name, provided merely that the description were truly and fully drawn. To the inexperienced eye, many of the plants might appear not merely similar but the same; but the distinctive characteristics would, to the eye of the botanist, be as obvious as the sun at noonday. And were there, in the Scriptures, any such simple *principle* of interpretation as this, how easily might it be applied in directing our inquiries and settling our conclusions. And was there not such a *principle*, and was not this the very principle—the mere, but exact correspondence of the recorded description with the object described, and its obvious *want* of such exact correspondence with any other object? Of the existence and application of this principle the Editor soon found numerous examples in the New Testament; for instance, Ac. 2. 29–36. Now in many copies of the Scriptures lying before him he found this psalm distinctly interpreted as primarily descriptive of David, and only in some secondary or derivative and typical sense applicable to Christ. It is remarkable, however, that the apostle makes no such distinction, but directly affirms that it is a prophecy concerning our Lord. Now from what *principle* of interpretation does he draw this conclusion? From the simple and obvious principle that *it is not true concerning David*, 'for David (when he speaks) is not ascended into the heavens;' but is *literally true concerning Christ*, whom God hath 'raised up,' of which fact the apostles 'all are witnesses.' This principle perceived—and perceived it irresistibly commends itself to adoption—the meaning of the first psalm became most obvious. It did not describe any of the mere children of men from Adam, their head, downward. But the moment Christ is discovered, it is found exactly to correspond to the evangelical history of 'the days of his flesh.' It is, therefore, not a prophecy but a description of Christ—a moral, a spiritual picture of his character drawn by the Holy Ghost, by whom the holy men of old being moved did speak; and by which, before he appeared, the church knew what to expect; and by which, when he did appear, she should have instantly recognized her Lord.

The following are accordingly the principal rules of interpretation by which the Editor has been guided, and to which, however unimportant they may appear, he ventures to solicit the earnest attention of the disciples of the Bible.

1. The Old Testament is interpreted by the Spirit speaking in the New Testament; even as the 'perfect day' more clearly exhibits, but does not change, what is dimly seen at the dawn.

2. When one part of a psalm is thus, by the Holy Ghost, applied to Christ, every other part of the psalm must be applied to him in a way consistent with the analogy of faith in the other Scriptures.

3. When one psalm is found, by quotation in the New Testament, to apply to Christ, every parallel psalm must likewise apply to him.

4. When a description in the whole or part of a psalm is found absolutely inapplicable to any of the patriarchs, prophets, apostles, or other saints, but, at the same time, perfectly applicable to Christ, then, according to the principle above developed, that psalm is not to be interpreted of such patriarch, prophet, apostle, or saint, but of Christ in his person, qualifications, trials, warfare, victories, or kingdom.

5. A large amount of interpretation must, as in the other Scriptures, be referred to the grammatical construction, especially in the bearing of the words 'I, thou, he,' and their plurals, taken in conjunction with the attributes or acts ascribed to them respectively. *C.*]

[The Book of Psalms is a connecting link between the Old Testament and the New. In them the great purposes and lessons of the Mosaic law are set forth. In them is expressed the very essence of the symbolical institutions and manifold transactions of Providence, through which the members of the old covenant were instructed in the knowledge and trained to the service of the true God. In them the Jew was taught that the form without the spirit was vain—that a spiritual God required spiritual worship. In them the mind of the worshipper was concentrated upon the Messiah—the Shepherd, the Saviour, the King of his people. While the Psalms were thus wondrously adapted for the expression of praise under the old economy, they were no less adapted, from the fulness and clearness of their typical bearings, to give expression to the devout praise, and to give right direction to the spiritual thoughts, of the Christian. There is not a feature in the divine character now developed in the gospel—there is not an aspiration in the heart of the enlightened disciple of Jesus—there is not a matter of vital experience in the divine life—of which the record is not to be found in the Psalms of David. To say that they are wholly Jewish in their cast and character, is totally to mistake their object and to misapprehend their meaning. The poetry, even the Christian poetry of the world, is as far behind the inspired Psalms in lofty Christian sentiment, and in depth and fulness of Christian doctrine, as it is in sublimity of thought and beauty of expression. I would refer in proof to Ps. xxiii. xlvi. li. lxvii. c. ciii.

cxlv. The old and the new meet and blend gloriously in the Psalms;—the old, with its gorgeous but instructive ritual, and its sublime but suggestive imagery; and the new, with its simple but glorious and cheering truths. Thus the Book of Psalms, standing midway between both covenants, and serving equally to the members of each as the handmaid of a living piety, is a witness of the essential identity of their primary and fundamental ideas. The Psalms can never be superseded in the service of the sanctuary. Alike in seasons of deepest sorrow and holiest rapture, the Christian will instinctively turn to them. *P.*]

PSALM I.

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

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

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

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

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

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

6 For the LORD [i]knoweth the way of the righteous: but the [j]way of the ungodly shall perish.

PSALM II.

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

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

2 The kings of the earth set themselves, and the rulers take counsel together, [b]against the LORD, and against [c]his Anointed, *saying,*

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

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

5 Then [h]shall he speak unto them in his wrath, and vex[3] them in his sore displeasure.

6 Yet [i]have I set[4] my King upon my holy hill of Zion.[5]

7 I will declare the decree:[6] the LORD hath said unto me, [j]Thou *art* my Son; this day have I begotten thee.[7]

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

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

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

11 Serve[o] the LORD with fear, and rejoice with trembling.

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

PSALM III.

The security of God's protection.

A psalm of David [a]when he fled from Absalom his son.

LORD, how[b] are they increased that trouble me? many *are* they that rise up against me.[1]

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

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

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

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

6 I[k] will not be afraid of ten thousands of

A.M. cir. 3564. B.C. cir. 440.

PSALM I.

a Ge. 49. 6. ver. 5. Ps. 26. 4, 5. 1 Co. 5. 9, 11. 2 Co. 6. 14, 15. Ep. 5. 7, 11. 1 Ti. 5. 22. 2 Jo. 10, 11. Re. 18. 4. b Ps. 40. 8. 112. 1. 119. 16, 24, 35, 47, 70, 77, 92, 97, 103, 113, 127, 143, 159, 165, 174. Ro. 7. 22. c Jos. 1. 8. Ps. 119. 15, 23, 48, 78, 97, 99, 148. d Je. 17. 8. Ezek. 47. 12. Is. 44. 4. e Ps. 92. 8, 12, 14. f Job 21. 18. Ps. 35. 5. Is. 17. 13. Ho. 13. 3. Mat. 3. 12. Lu. 3. 17. h Ps. 5. 5. 76. 7. Na. 1. 6. Mal. 3. 2. Lu. 21. 36. Re. 6. 17. i Ps. 31. 7. 37. 18. 139. 1, 2. Na. 1. 7. Mat. 7. 23. 2 Ti. 2. 19. j Ps. 2. 12. Pr. 1. 32. Je. 21. 8. Ro. 6. 21. 1 Co. 3. 17. 2 Th. 1. 9. 2 Pe. 2. 1, 6. 3. 7. 1 Jo. 2. 17. Re. 18. 8.

1 Or, *wicked.*

2 This psalm forms a suitable introduction to the whole book. It enunciates the fundamental principles of all true piety and devotion. It shows the necessary and inseparable connection between the divine Having and corresponding duties. Its place is uncertain; its authorship, as in most cases, the occasion of its composition we cannot now discover; but its general moral character gives it a right to its place in the consecrated arrangement of the book of Psalms. —*P.*

3 Heb. *will, desire, delight in the Law,* that is, in all the doctrine or revelation of God.

4 Heb. *fade.*

5 All that he *doeth* under condition of a true faith shall prosper.

e Mat. 3. 10. Ps. 3. 5. 17. 4. 18. 37. 23. 25. 5. Ho. 13. 3. John 15. 6. f Mat. 25. 41, 46. Ps. 5. 5. 24. 3. Lu. 21. 26, 27. Col. 1. 13. 1 Pe. 1. 6, 7. 2 Pe. 2. 9. Re. 6. 16, 17. 20. 15. g Job 22. 19. Na. 1. 9. Je. 13. 10. Ps. 2. 8. Jn. 10. 14. h Ps. 15. 5. 104. 35. 37. 52. 11. 7. Mal. 3. 5. Mat. 25. 46. Is. 3. 11.

PSALM II.

B.C. cir. 1046.

a Ps. 46. 6. 2 Sa. 5. 17. viii. 3. xii. xv. xx. Ac. 4. 25, 26. Re. 11. 18. 19. 6. 9. 20. Mal. 1. 11. 3. 16. 9. Mat. 3. 8. Re. 7. 9. 14. 20. 9.

1 Or, *tumultuously assemble.*

2 Heb. *meditate.*

b Ex. 1. 10. 5. 2. 8. Pr. 21. 30. Job 9. 4. 15. 1 Sa. 2. 10. Ps. 45. 5. Is. 60. 12. Je. 1. 41. 3. 34. d Je. 5. 5. Lu. 19. 14.

A.M. cir. 3564. B.C. cir. 440.

1 Ac. 5. 31. Ps. 45. 6. 110. 1. 1 Co. 15. 24. Mat. 28. 18. 1 Ti. 6. 15. Re. 17. 14.

4 Heb. *anointed.*

5 Heb. *upon Zion the hill of my holiness.*

6 Or, *for a decree.*

e Mat. 3. 17. 17. 5. Ac. 13. 33. Ro. 1. 4. Heb. 1. 5. 5. 5.

7 'Adopted there,' in sight of Jew and Gentile, as manifested in the resurrection from the dead (Ro. 1. 4) and exhibited there to the holy angels as the legitimate object of their worship, Heb. 1. 6.—*C.*

f Ps. 2. 22. 34. 72. 8. 89. 23, 25. Da. 7. 13, 14. Heb. 2. 8.

g Re. 2. 27. 19. 15. Da. 2. 44. Ke. 6. 12–15. xvi. xix. Mat. 22. 14. with Dcut. 32. 35. Je. 25. 31.

h Is. 2. 2, 3. 42. 1, 3, 6. 49. 22. 51. 4. 60. 3. Je. 16. 19. 46. 28. Ps. 22. 22, 31. 45. 16.

i Ho. 12. 28, 29. Mat. 27. 54. Jn. 5. 22, 23. Ps. 89. 7. 97. 1–7. 99. 1–5.

k Ps. 2. 12. Je. 30. 21. Ro. 9. 33. 10. 11. 1 Pe. 2. 6. Ps. 34. 8. 40. 4. 84. 12. 119. 1.

PSALM III.

B.C. cir. 1021.

a 2 Sa. xv.—xviii.

b 2 Sa. 15. 12. 17. 11–24.

1 If this psalm was written, as the title states, when David fled from Absalom, it exhibits in a noble light the character of the psalmist. In the midst of an unnatural rebellion, when to human eye all seemed lost, David declares his implicit faith in God, and his conviction of the final triumph of truth, and the welfare of God's people.—*P.*

c Ps. 27. 12. 2 Sa. 16. 8.

d ver. 4, 8. Ps. 4. 4.

e Ge. 15. 1. De. 33. 29. Ps. 84. 11. 91. 2, 4.

2 Or, *about.*

g Je. 50. 11. 51. 25.

h Ps. 27. 6. 110. 7. Ge. 40. 13, 19. Ki. 25. 27.

i Ps. 50. 15. 91. 15. 99. 6. 118. 5. 120. 1. 8.

k Ps. 4. 8. 27. 1. 2. Pr. 3. 24. Le. 26. 6. Job 11. 18, 19. Ezek. 34. 25.

PSALM I. Ver. 1. *Blessed is the man.* Rather, 'O the blessedness of *that* man,' that man of a thousand, who walketh not in the counsel of the *unjust*, who withhold God's due of love and obedience: who *standeth* not in the way of *transgressors*, to meet them, or converse with them on their own terms, who *sitteth* not in the seat of the *mocker* of God's authority and institutions. Has any son of Adam ever realized these three negatives in character but Christ? Is not this then the Christ described by character? *C.*

Ver. 4. The imagery of the psalm is thoroughly oriental. The 'tree planted by the rivers of water' would not be exposed to the withering influence of a parched soil and scorching sun during the long rainless and cloudless summers. The chaff of the threshing-floor, driven away by the wind from the midst of the rich grain—what a picture of the wicked! *P.*

Ver. 6. Christ the truth is the *way* of the righteous to glory, Jn. 14. 6. Satan and lies are the *way* of the wicked to destruction. *C.*

REFLECTIONS.—How dangerous is the company of wicked men, and how headlong the progress of sin! They who walk in the counsel of sinners will quickly wait for opportunities of sinning, and will with pleasure accompany with scorners. But precious and useful are the oracles of God, as means to preserve us from temptation, and to animate us to every good word and work. And it is the heavenly-minded and thoughtful Christian that will be the thriving one. It is absurd for saints to study conformity to this world, when God has marked such a difference, such an opposition, between them and the men of it. And when their end answers so exactly to their life and to the glory of the divine perfections. May God's company, God's word, God's influences, God's approbation, and God's final judgment, and the eternity consequent thereon, be ever dear to my heart!

PSALM II. Ver. 1. *Why do the heathen rage?* The heathen nations being madly attached to idolatry and the Jewish people to self-righteousness, united in opposition to Christ, Ac. 4. 26; and for the same reasons all who inherit their principles still persevere in the same opposition. *C.*

Ver. 2. *The kings of the earth set themselves, &c.* 'Array or marshal' their hosts—their military power and cruel legal enactments and agents, as in the Jewish and Roman persecutions of the early Christians, or the terrible machinery of the Inquisition in the later days of the Reformation. *C.*

Ver. 3. The main purpose or object of this psalm is to celebrate the dignity, power, and ultimate triumph of the *Anointed One.* The ode is divided into four parts of three stanzas each. In the first, the presumptuous rebellion of the princes of the earth is mentioned, ver. 1–3. In the second, the Lord Jehovah expresses his contempt for the rebels, and announces his purpose to overthrow them by the agency of his Anointed One, ver. 4–6. In the third, the Anointed One declares his office, and his resolve to carry out Jehovah's will, and execute vengeance, ver. 7–9. In the fourth, a practical and solemn warning and admonition is given to the whole princes and people of the earth. *P.*

Ver. 4. LORD, ADONAI, not JEHOVAH, as in ver. 2, 7, 11. Adonai signifies *my pillars*, God in the character of providential upholder. *C.*

Ver. 7. *My Son.* A title of the 'Word that was God' (Jn. 1. 1), that 'eternal life that was with the Father' (1 Jn. 1. 1), and who thus being 'eternal life with the Father,' must have been his eternal *Son*; for as Father necessarily implies a *Son*, if the Father were eternal, a point that cannot be disputed, so must the Son have been eternal. *C.*

Ver. 12. The *Son* is the Anointed of ver. 2; the King of ver. 6; and the omnipotent Conqueror of ver. 9. The Hebrew word translated 'Son' is different from that used in ver. 7. It is an older, and appears to have been a more dignified, term. It will be observed that the three last verses of the psalm correspond to the three first. The revolt against the Lord and his Anointed finds its parallel in the injunction to serve the Lord and to kiss the Son. *P.*

REFLECTIONS.—Bitter and inveterate is the enmity of mankind against Jesus Christ our Saviour. The agents of hell, Jews and Gentiles, readily drop their private animosities to harmonize in opposition to him! If his cause is to be run down they cordially unite in the work! And not well-grounded fear, but enraged enmity, makes the princes of the earth to oppose his kingdom, which is not of this world. But in vain are all their contrivances and fury. His church, and every believer, is fixed on a rock, against which the powers of hell and earth can never prevail. Jesus' person, as the only begotten Son of God from eternity, and declared to be such in his resurrection from the dead, and the new covenant made with him, are their everlasting foundation. His intercession, and the saving power of his Spirit, endear them to himself. But dreadful is the judgment executed on his Jewish, heathen, antichristian, or other opposers! And if the great are not good they shall receive the deeper damnation. O how mixed is the service of Christ on earth! Whilst we rejoice in him and his fulness, we need to tremble on account of our own guilt and corruption, and the snares and dangers that attend us. But holy jealousy and filial fear produce joys unspeakable and full of glory. While the world contemn him and riot in wantonness, let my soul kiss, receive, love, adore, and submit to God's Son; so shall I be blessed in him with all spiritual blessings in time and eternity.

PSALM III. Ver. 2. *Selah.* Though this word occurs upwards of seventy times in the Psalms, its meaning is much disputed. By some it has been reckoned a musical pause, by others a mark of attention; by others a repetition; by others as equivalent to Amen! while some consider it indicative of the eternal value of the preceding passage. *C.*



RUINS OF THE SYNAGOGUE AT CAPERNAUM—WHERE CHRIST HEALED THE MAN WITH THE WITHERED HAND. [PSALMS, ii:7.]—"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." We give this view of the ruins of the synagogue at Capernaum because it was at Capernaum that our Saviour wrought the majority of his miracles and delivered many of his discourses. The ruins at Capernaum indicate that this was once a place of importance, but now it is in a state of perfect decay and desolation. The ruins extend for half a mile along the coast and as far back into the interior. Here are fragments of ancient walls and foundations. The rank growth of bushes and weeds almost prevent travelers from making careful measurements. There are architectural fragments in the above synagogue which belong to a very ancient period. There are pieces of Corinthian capitals, architraves, elaborate friezes and pedestals.

people, that have set *themselves* against me round about.

7 Arise,[1] O LORD; save me, O my God: for thou hast [n]smitten all mine enemies *upon* the cheek-bone; thou hast broken the teeth of the ungodly.

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

PSALM IV.

1 David prayeth God to hear him. 2 He reproveth and exhorteth his enemies. 6 Man's happiness consisteth in God's favour.

To the chief[1] musician on [a]Neginoth, A psalm of David.

HEAR me when I call, O [b]God of my righteousness:[2] thou [c]hast enlarged me *when I was* in distress;[3] have mercy upon me,[4] and hear my prayer.

2 O ye [d]sons of men, how long *will ye turn* my[e] glory[5] into shame? *how long* [g]will ye love vanity, *and* seek after leasing? Selah.

3 But know that the LORD [h]hath set apart him that is godly for himself: the LORD [i]will hear when I call unto him.

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

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

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

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

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

A.M. cir. 2983. B.C. cir. 1021.

[f] Is. 57. 9. Dt. 32. 36. Ps. 40. 17. 54. 7. 144. 26.
[n] Job 16. 10. Ps. 58. 6. 2 Ki. 14. 24. Mi. 5. 1. La. 3. 30.
[o] Is. 43. 11. Jonah 2. 9. Pr. 21. 31. Ho. 13. 4. Re. 7. 10, 19. 12. 9. Ac. 4. 12.
[p] Ps. 125. 3. 128. 2. 132. 15. 144. 12, 13. Ep. 1. 3. He. 6. 14, 17, 18.

PSALM IV.

1 Or, *overseer.*
[a] Is. 38. 20. Ps. vi. iv. lvi. liv. Hab. 3. 19.
[b] Jn. 1. 29. 2 Co. 5. 21. Ps. 26. 1, 2. Is. 45. 24.
2 None but Christ hath righteousness (comp. Ro. 3. 10, with 5. 17), therefore he who can call upon the 'God of his righteousness' is Christ.—*C.*
[c] Job 36. 16. Ps. 18. 19; 40. 1–3. 116. 16.
3 The psalmist has had experience of divine mercy and power exercised on his behalf. Past experience begets present confidence, and in the sequel he predicts his triumph.—*P.*
4 Or, *be gracious unto me.* Ps. 57. 1–3. 59. 1; 66. 4, 5.
[d] Ps. 58. 1; 82. 1, 6.
[e] Ps. 3. 3; 30. 12. Job 29. 20.
5 The glory of Christ was his Godhead manifested in the flesh (Jn. 17. 5), with the ministration of the Spirit promised to his church, 2 Co. 3. 7. The shame was the cross to which he was condemned, and which is still an object of reproach to Jew and Gentile, 1 Co. 1. 23. He. 12. 2, 3, 13. 14.—*C.*
[g] Jonah 2. 8. Ps. 2. 1, 2. [h] 2 Ti. 2. 19. 2 Sa. 7. 16. Ex. 33. 16. 2 Ch. 16. 9. Ep. 1. 4.
[i] Ps. 3. 4; 34. 4, 6. 15.
[j] Ep. 4. 26. Je. 5. 22.
[k] Ps. 77. 6; 63. 6. 2 Co. 13. 5.
[l] Ps. 50. 14; 51. 19. Dt. 33. 19. Mal. 1. 11, 14. Is. 61. 8.
[m] Ps. 2. 12; 125. 9–15. Is. 26. 4. Joh 13. 15.
[o] Phi. 3. 18, 19; 2. 21. Ps. 14. 1; 17. 14.
[p] Ps. 80. 3, 7, 19; 119. 135; 121; 67. 1. Nu. 6. 25, 26. Job 29. 3.
[q] 2 Pe. 1. 8. Is. 61. 10. Ps. 43. 4, with Ju. 9. 27. Is. 9. 3. Je. 48. 33.
[r] Job 11. 18. Ps. 3. 5. Le. 26. 6. De. 12. 10; 33. 27–29. Eze. 34. 25. Ho. 2. 18. Pr. 3. 24.

A.M. cir. 2983. B.C. cir. 1021.

PSALM V.

[a] Ps. 3. 4; 4. 1, 3; 17. 14; 54. 2.
[b] Ex. 14. 25. 1 Sa. 1. 13. Is. 38. 9–20. Ro. 8. 26.
[c] Ps. 18. 1–3, 31; 22. 24; 44. 4; 74. 12; 91. 14.
[d] Ps. 130. 1, 6; 55. 17; 59. 16; 88. 13; 119. 147, 85. 8. Is. 26. 9. Mar. 1. 35. Mi. 7. 7. Hab. 2. 1.
1 *Arrange, set in order*, that is, the sacrifice of the altar—the true sacrifice, He 10. 16.—*C.*
2 It is implied in this verse that the author of the psalm would on each morning conduct a regular service of praise and prayer. Whether in public or private is not indicated: but the probability is that he refers to worship in his household, as in a subsequent verse there is allusion to public worship in the temple.—*P.*
[e] Je. 44. 4. Hab. 1. 13. Ex. 15. 11.
[f] Ps. 94. 20. Re. 22. 15.
[h] Ps. 1. 5; 14. 1–5. Ec. 5. 4. Zec. 11. 8.
3 Heb. *before thine eyes.*
[i] Re. 21. 8; 22. 15.
4 Lies. ['Leasing' is an old and very expressive Saxon word, signifying 'falsehood.'—*P.*
[j] Ps. 55. 23. Pr. 6. 16–18.
5 Heb. *the man of bloods and deceits.*
[k] Jos. 24. 15. He. 4. 16; 12. 28, 29. Ro. 5. 20, 21. 1 Ki. 8. 30. Ps. 138. 2; 65. 2.
6 Heb. *the temple of thy holiness.*
[l] Ps. 25. 5; 143. 8, 10; 86. 11.
[m] Heb. *those which observe me.* 2 Sa. 12. 14.
[o] Ps. 25. 4; 27. 11.
[p] Ps. 36. 1–4; 10. 2, 3; 14. 1–4. Mat. 15. 18, 19. Ro. 1. 28–32; 3. 10–18; 8. 7, 8.
7 Or, *steadfastness.*
8 Heb. *in his mouth*, that is, *in the mouth of any of them.*
9 Heb. *wickednesses.*
[q] Ps. 140. 9, 10; 59. 5. 12, 13.
1 Or, *Make them guilty*, Ro. 3. 19, 20; 7. 9.
[r] 2 Ki. 12. 28. Ps. 9. 15, 16; 7. 14–16.
2 Or, *from their counsels.*
[s] Is. 65. 13–16. Hab. 2. 17, 18. Ps. 7. 16; 35. 27, 28; 40. 16.

PSALM V.

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

To the chief musician upon Nehiloth, A psalm of David.

GIVE [a]ear to my words, O LORD; consider my [b]meditation.

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

3 My [d]voice shalt thou hear in the morning, O LORD; in the morning will I direct[1] *my prayer* unto thee, and will look up.[2]

4 For thou *art* not a God [e]that hath pleasure in wickedness; neither [g]shall evil dwell with thee.

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

6 Thou [k]shalt destroy them that speak leasing:[4] the LORD [l]will abhor the bloody and deceitful man.[5]

7 But [k]as for me, I will come *into* thy house in the multitude of thy mercy; *and* in thy fear will I worship toward thy holy temple.[6]

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

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

10 Destroy [9]thou them,[1] O God; [r]let them fall by their own counsels;[2] cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But [s]let all those that put their trust in

Ver. 7. This was never true of David the son of Jesse, hence it must be interpreted of the final victory of David's Lord. The parallelism of this with the second Psalm clearly refers it to Christ. *C.*——Allusion is probably made to wild beasts, to which David compares his enemies. God disarms them as one would disarm a lion or tiger, by breaking its jaw, or dashing out its teeth. *P.*

REFLECTIONS.—Whilst I here behold Jesus conflicting, crying, and conquering, and entering into his glory, let me think how often the greatest trials spring from whence we least expected them! from our own house, our near relations! How numerous the seed of the serpent; and how furious their opposition to Christ and his people! But if troubles drive us to our God and our duty, we shall be effectually protected and honourably exalted. Our cries of faith shall be speedily answered from his temple, his heaven, his Christ. Confederacies of foes unnumbered, and savage as wild beasts, shall but enhance and sweeten our salvation and blessings, and shall bring upon themselves fearful and lasting ruin.

PSALM IV. Ver. 6. *Who will show us.* The word *us* here discovers the believing church offering the only 'sacrifices of righteousness,' a confident reliance upon the finished work and gracious countenance of her Lord, 2 Co. 4. 6; He. 9. 23; 1 Pe. 2. 5. *C.*

REFLECTIONS.—In every distress God is a safe refuge to flee to: and the more of his kindness we have experienced, the more bold ought to be our prayers and the stronger our faith. But base is the work, contemptible the character, and vile the desires of the wicked, when compared with those of the godly. What fear of God and his judgments, what serious self-examination, what cordial dedication to God through Christ, are necessary in them that are saved! The wishes of the unregenerate are senseless and sensual: but exalted are the desires, readily granted the felicity, and unmoved the rest of them who firmly believe.

PSALM V. Ver. 1. Who speaks these words, David or some other? whosoever he be, it appears from ver. 12 that his confidence lies in his being *righteous*. Now there is none righteous but Christ (comp. Ro. 3. 10; 1 Jn. 2. 1), the conclusion is therefore inevitable: this is a prayer of Christ, the Holy Spirit speaking by the prophet, foreshowing to the church how he *would* pray, as the same Spirit speaking in the evangelists has recorded for the church how he *did* pray. See especially Jn. xvii. *C.*

Ver. 7. The Hebrew word here translated 'temple' was applied to the *sanctuary* before Solomon's temple was built. Thus it is said Eli sat 'by a post of the temple of the Lord' at Shiloh, 1 Sa. 1. 9. Consequently the use of this word cannot be adduced as a proof that David was not the author of the psalm. *P.*

Ver. 10. Such petitions against enemies frequently occurring in the psalm have afforded occasion for infidels to object, and even for believers to plead a difference between the spirit of the Jewish and Christian dispensations. With those who sit in the 'seat of the scorner' we may not here plead, but with believers we must. 1. To them we say, By whom spake the prophets of old? by the Holy Ghost (2 Pe. 1. 22), never by their own spirit. 2. Does not God punish rebellious sinners according to this word? Certainly. Then does God ever *do* what the holiest may not entreat him to do? 3. Do not men, the very objectors, appeal to courts of law for redress of injuries? And may not Christ then appeal to his Father for the destruction of the works of the devil? 1 Jn. 3. 8. *C.*

REFLECTIONS.—Meditation is the director, fervour the life, faith the presenter, and a reconciled God in Christ, as our own, the object, the morning a principal season, and atient expectation the attendant of every true prayer. And while the holiness, justice, and mercy of God in Christ demand our sincerity, and encourage our boldness in approaching to his throne of grace, the wickedness and danger of sinners, the number and mischievous intentions of our enemies, the difficulty of our duty, and our need of immediate blessings, should keep us firmly in the exercise. Never should our brethren of mankind, and especially our fellow-saints, lack our warm remembrance in it: and from the prayer of faith we may confidently expect the answer of peace. But, alas! miserable are the sinners, the rebels, against God and his Christ! How universal their corruption of heart—of tongue—of practice! How fearful the ruin that awaits them! But their contrivances to dishonour Jesus Christ, and afflict his people, or to deliver themselves, shall be made the means of their aggravated woe.

PSALM VI. Ver. 1. *Rebuke me.* There is here but one speaker, and that he is Christ will appear from the quotation of ver. 8 in Mat. 7. 23. Let the candid and pious student of Scripture also consult He. 5. 7. *C.*

Ver. 5. These words are literal facts; God is not remembered by the *dead*—the dead bodies that lie in the *grave*, which very *death* and *grave* Christ came to conquer and destroy, He. 13. 14; 1 Co. 15. 57. *C.*

Ver. 7. There is great graphic power, and at the same time deep pathos, in this verse. The eye wasted away—its fire, and brightness, and beauty extinguished by continuous weeping. Dimness as of age creeping over it. All this arising from the unceasing persecutions of his enemies. *P.*

REFLECTIONS.—Not even kings are exempted from the common miseries of life! But it is hard to support under sore sickness and a wounded spirit at once: and yet God's dearest saints have often the largest shares of them. There is no relief under such a burden but to cast it on God. And when our sins have been great so must be our sorrow. The removal of the sense of God's displeasure must be more earnestly desired, than abatement of or relief from our sufferings. And if God ever regard us, it is neither for our righteousness, nor for our sorrows or sufferings, but for his mercy in Christ. However desirable it is to be with Christ in heaven, saints are to wish for life, while it is for the glory of God and the good of his church. But quickly they who sow in tears shall reap in joy. And if God answer one prayer, he will answer all that follow in faith. He is the same Hearer of prayer yesterday, to-day, and for ever. But close fellowship with God really draws the saints from delight in or intimacy with the wicked: and quick and inevitable ruin awaits their impenitent injurers.

thee rejoice: let them ever shout for joy, because thou defendest them:[3] let them also that love thy name be joyful in thee.

12 For thou, LORD, [t]wilt bless the righteous; with favour wilt thou compass him[4] as *with* a shield.

PSALM VI.

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

To the chief musician on Neginoth upon Sheminith, A psalm of David.

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

2 Have mercy upon me, O LORD; for I *am* weak:[d] O LORD, [e]heal me; for [f]my bones are vexed.[1]

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

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

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

6 I[k] am weary with my groaning; all the [l]night[2] make I my bed to swim; I water my couch with my tears.

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

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

9 The[q] LORD hath heard my supplication; the LORD will receive my prayer.[3]

10 Let[r] all mine enemies be ashamed and sore vexed:[4] let them return *and* be ashamed suddenly.

PSALM VII.

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

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

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

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

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

4 If I have rewarded evil unto him that was at peace with me; (yea, [f]I have delivered him that without cause is mine enemy;)[3]

A.M. cir. 2983. B.C. cir. 1021.

3 Heb. *thou covereat over us protectest them.*

t Ps. 112.1; 128.1, 2; 89.17; 125.1–5.

4 Heb. *crowns him*, Ps. 32.10; Zec. 9.5.

PSALM VI.

a Or, *upon the eighth*, 1 Ch. 15.21; Ps. 12. title.

b Ps. 38.1; Je. 10.24; He. 12.6; Re. 3.19; Is. 54.8,9; 27.8,9; 2 Sa. 7.14; 1 Ps. 2.5.

c Ps. 38.1–8; 88.4.

d Ho. 6.1; Job 5.18, 19; Ex. 15.26.

e Job 33.19; Ps. 38.2; Heb. 2.

1 The writer was in deep distress. There was sorrow on his heart, and his body was wasted with disease or suffering. His very bones were pained. The word 'vexed' is now applied almost exclusively to mental distress; in former times it had a wider range of meaning, and was applied to any kind of suffering, mental or bodily.—*P.*

f Ps. 22.14; 42.4; 51.7–9; Mat. 26.38.

g Is. 38.17; Ps. 40.1–3; 116.3–7, 86; 13.15.

h Ex. 32.7, 8.

i Ps. 79.9; 88.11; 115.17; Is. 38.18.

k Ps. 77.2–9; 88.1–18; La. 1.16; 2.11, 18, 19; 3.48–50.

l Job 7.3.

2 Or, *every night.*

m Ps. 31.9, 38 10; Job 17.7; La. 2.11; 5.17.

n Ps. 4.2, 4; 119. 115; 139. 19.—Lu. 13.27.

o Ps. 145.18; 32.22; 40.1, 2; Da. 9.21–23.

q Ps. 66.19; 116.1–5, 15; 56.13; 118.5; Lu. 1.33, 34, 46.

3 If not with the eye of sense, yet with the ever-brightening eye of faith and hope, the psalmist sees his ultimate triumph. 'The Lord *hath* heard,' and in his own time he will answer.—*P.*

r Ps. 7.6–9; 28.4; 35.26; 40.14, 15; 109. 29; 56.9; 132.18.

4 See note on Ps. 5.10.—*C.*

PSALM VII.

B.C. cir. 1058.

a 2 Sa. xvi.

1 Or, *lamentation.*

b Hab. 3.1.

c Ps. 13.5; 22. 11; 56.1; 57.1; 54.1. 2 Co. 1.10; Job 3.13; Is. 50.10.

d Ps. 17.12; Is. 38.13; Ps. 35.15, 16; 50.22.

2 Heb. *not a deliverer.*

e Job xxxi.; 16. 17–19; Ac. 23.1; 24.16; Ps. 59.3; 2 Co. 1.12; 2 Sa. 16, 7, 8.

f 1 Sa. 24.7; 26.10, 23; 25.32; 12; Ro. 12.17, 19–22.

3 David may here perhaps refer to one of those romantic incidents recorded of him when a fugitive. He saved Saul's life when he had him completely in his power. This was a sufficient refutation of the calumnious charge which, it appears, had now been brought against him.—*P.*

A.M. cir. 2946. B.C. cir. 1058.

h Is. 13.16; Mal. 4.1–3.

i Jer. 21.9; 38.2, 21, 22; Ha. 2.11; Pr. 26.27.

4 See note on Ps. 3.2.—*C.*

j Ps. 94.1, 2, 35; 1.44, 45, 96; 110.5; 73.20; Is. 34.2; 13.10; 26.21; 51.9; Ex. 5.7, 8.

5 See note on Ps. 5.10.—*C.*

k Ps. 48.11; 58.10, 11; Re. 19.5; 18.20; 19.1–8, 12, 17, 18.

l Is. 30.18; Ps. 48.1, 2; 5–7, 8.

6 Resume the judgment-seat, a prayer equivalent to that of the church (Re. 22, 20), 'Even so, come, Lord Jesus!'—*C.*

m Ps. 26.2; 36.24; 43.1; 18.20, 24; 17.2, 3; 2 Sa. 22.21.

7 There is no presumption here. The psalmist makes an allusion to his personal religion, or his righteousness in the sight of God. A specific charge had been brought against him. He was conscious of his innocence and perfect integrity so far as it was concerned.—*P.*

o Ps. 58.6; 59.16–22; 69.22.

p 2 Sa. 7.16; 1 Pe. 5.10; 1 Jo. 3; Jude 1.

q 1 Sa. 16.7; 2 Ch. 6.8, 9; Ps. 139.2; Je. 11.20; 17.10; 20.12; Ro. 8.27.

r Ge. 15.1; Ps. 89.18; 91.1–4; 84.11; Pr. 2.7, 8.

8 Heb. *My buckler is upon God.*

s Ps. 32.11; 33.1; 140.13; Je. 50.36.

9 Or, *God is a righteous judge.*

t Ps. 5.4, 5; 90. 16–22; Zec. 12.8; Is. 48.22.

u Mat. 3.10.

v De. 32.41; Ex. 22.9–11; Is. 34.6; 59.17, 18; 23.5.

x De. 32.23, 24; Ps. 45.5; Job xviii. xx. xxii.

y Job 15.35; Is. 59.4; Ja. 1.15.

1 Heb. *He hath digged a pit.*

z Ps. 9.15, 16; 140.9–11; 10.2; 109.17, 18; Pr. 5.22; 26.27; Ec. 10.8; Es. vii. 10; 1 Sa. 26.10.

a Ps. 58.10; 35.28; Re. 16.5, 19.1, 2; Ex. xv.

PSALM VIII.

B.C. cir. 1060.

a Ps. lxxxi.; 84. title, with 1 Sa. xvii.

b Ex. 34.5, 7; De. 28.58; Is. 12.4, 5; Ps. 72.17–19; 113.3, 4–6; 148.13; Phil. 2.9–11.

c Mat. 21.16; 11.25; 19.14; 1 Co. 1.26, 27.

1 Heb. *founded.*

d Ps. 44.16; 46.10; Re. 6.12–17; 19.11–21.

e Ps. 111.2; 19.1–6; Job 36.24; Ge. 2.1.

2 The pure air and cloudless sky of Palestine make the starry heaven a scene of wondrous beauty and glory. We cannot in this country form any just conception of the brilliancy of the stars and the soft mellow radiance of the moon. David was a shepherd. During the mild nights of summer he watched his flocks in the wilderness of Judah. How natural then that he, in these noble odes, should celebrate the splendour of the starry skies!—*P.*

5 Let the enemy persecute my soul, and take *it;* yea, let him [h]tread down my life upon the earth, and lay [i]mine honour in the dust. [4]Selah.

6 Arise,[j] O LORD, in thine anger; lift up thyself because of the rage of mine enemies: and awake for me *to* the judgment *that* thou hast commanded.[5]

7 So [k]shall the congregation of the people compass thee about: for their sakes therefore [l]return thou on high.[6]

8 The LORD shall judge the people: [m]judge me, O LORD, according to my righteousness, and according to mine integrity *that is* in me.[7]

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

10 My [r]defence *is* of God,[8] which saveth the upright in heart.

11 God [s]judgeth the righteous,[9] and [t]God is angry *with the wicked* every day.

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

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

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

15 He made a pit,[1] and digged it, [z]and is fallen into the ditch *which* he made.

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

17 I[a] will praise the LORD according to his righteousness; and will sing praise to the name of the LORD most high.

PSALM VIII.

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

To the chief musician upon [a]Gittith, A psalm of David.

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

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

3 When I [e]consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;[2]

PSALM VII. *Title.* It ought not to be forgotten that the superscriptions or titles prefixed to many of the Psalms are not inspired. They are generally of late date, and of questionable authenticity. Nothing is known of Cush the Benjamite. He is not mentioned elsewhere; but he may possibly have been one of the followers of Saul when he was in pursuit of David amid the wilds and strongholds of the desert. *P.*

Ver. 1. The denial of all iniquity, ver. 3, and the appeal to judgment on the ground of righteousness and integrity (ver. 8–11), could never have proceeded from David the son of Jesse. He confessed his sin, and the Holy Spirit hath recorded that sin for our warning, and his repentance and pardon for our encouragement. But the denial of iniquity, and the appeal to judgment on the ground of righteousness, are most becoming in David's Lord (Mat. 22. 43), who knew no sin. These verses, therefore, being absolutely untrue of David, but perfectly true of Christ, we have the utmost evidence that this psalm is a prayer of Christ. *C.*

Ver. 13. This and the following verses point to an individual. But who is he? Read Ac. 1. 16, 20; Ps. 69. 25, and then say, is not this also a description of the arch-traitor, the prototype of all the subsequent persecutors of Christ and his church—in principle, covetousness; in practice, cruelty; and in the end, self-destruction. *C.*

Ver. 16. These verses contain a graphic description of the career of the wicked man. Sin of every form and character is recklessly indulged in. One is reminded by it of Paul's statements in the epistle to the Romans. *P.*

REFLECTIONS.—While I here behold the much persecuted and reproached Jesus, in his perfect righteousness, justified by his Father, and avenged of all his enemies, Jewish, heathen, &c., let me think how complete and commodious a refuge God is in every time of trouble! In him we can never be moved. However brutish and cruel our enemies be, while we are weak we are strong. No false accusation need dismay us while we are conscious of our innocence, and have a gracious God to appeal to as our witness and judge. There is no kindness which he will not grant for the benefit of his people and the glory of his own perfections. Out of his favour there is no safety, and in it there is no danger. If he justify us none dare accuse or condemn us. And though our faith is truly a condition of our eternal happiness, dreadful and unavoidable is the ruin of impenitent sinners. Their contrivances and attempts against the godly shall prove means of their own destruction; when they who trusted in the Lord, and kept his way, triumph in notes of endless praise.

PSALM VIII. Ver. 1. The excellence of the *name* of God

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

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

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

7 All sheep and oxen,[3] yea, and the beasts of the field;[4]

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

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

PSALM IX.

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

To the chief musician upon Muth-labben, A psalm of David.

I WILL[a] praise *thee*, O LORD, with [b]my whole heart: I will show forth all thy marvellous works.

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

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

4 For thou hast [e]maintained my right[1] and my cause; thou satest in the throne judging right.[2]

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

6 O thou enemy, [h]destructions are come to a perpetual end:[3] and [i]thou hast destroyed cities; their memorial is perished with them.[4]

7 But[j] the LORD shall endure for ever: [k]he hath prepared his throne for judgment;

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

9 The[m] LORD also will be a refuge[5] for the oppressed, a refuge in times of trouble.

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

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

12 When[r] he maketh inquisition for blood, he remembereth them: he [s]forgetteth not the cry of the humble.[6]

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

14 That[v] I may show forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

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

16 The [y]LORD is known *by* the judgment *which* he executeth: [z]the wicked is snared in the work of his own hands. [a]Higgaion.[7] Selah.

17 The [b]wicked shall be turned into [8]hell, *and* all the nations that forget God.

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

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

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

PSALM X.

1 David complaineth to God of the outrages of the wicked. 12 He prayeth for redress. 16 He professeth his confidence.

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

A.M. cir. 2441. B.C. cir. 1563.

g Job 7.17. Ps.144.3; 80.17. He.2.5-9. Is.40 17;64.6. Da.7.13.

h Ge.1.26-28;2.7-25. He.2.7-9. 1 Pe.1.20,21. Phi.2.6-11.

i Ge. 1. 28. Mat. 11. 27; 28. 18. 1 Co. 15. 27. Ep.1.20-22. 1 Pe. 3.22. He.1.2. Jo 3.35;17 2.

3 Heb. *Flocks and oxen all of them.* All animals, wild and tame.

4 Here again the reminiscences of shepherd life show themselves. The sheep and the oxen of the flocks and herds were subject to man; and even the wild beasts which prey upon the flocks, but which the shepherd by his watchfulness and courage was able to drive away.—*F.*

j Ps 33. 21; 76. 5; 86. 8 104 24; 92 1; 97-99. Ex.15 11. De.32. 3; 33.26. Jos 11.7. Zec 9.17.

PSALM IX.

B.C. cir. 1063 or 1020.

a Ps.138.1,2; 111.1; 118. 5, 6; 27.6; 40. 9, 10; 34. 1-4; 61. 8; 66. 13, 14; 104. 33; 146. 2. Ro. 15. 3, 4, 9-11. Col. 3. 16.

b Ps. 86. 12, 13; 111. 1; 119. 2.

c 1 Ti. 1. 17. 6. 15, 16. Is. 57. 15. Ps 92. 1; 83. 18. Re. 9. 5.

d Ps 68 1, 2. Re 6. 12-17; 19. 11-21. 2 Th. 1. 6, 9

e 2 Sa. xxi.—xxiv. 2 Sa. ii. v. viii. x. xv.—xx. xxi. xxii.

1 Heb. *thou hast made my judgment.*

2 Heb. *in right cousness.*

g 2 Sa. v. viii. x. Ps. 110.5-7; 68. 30. Pr. 20. 8.

h Ex. 14. 13. Je. 51. 64. Na. 1. 9. Re. 14. 8. Eze 7. 2-23.

3 Or, *The destructions of the enemy are come to a perpetual end: and their cities, hast thou destroyed,* &c

1 2 Ki. 19. 25. Is. 10. 13; 14. 4-6. Je. 25. 9, 12.

4 Sodom and Gomorrah, Nineveh, Babylon, Tyre, and many other places, afford examples of cities, of which sin has left scarce any memorial beyond a name.—*C.*

j Ps. 90. 2; 102. 24, 25. He. 1. 11.

k Ps. 7. 6; 75. 7; 76. 9; 89. 14.

l Re. 20. 12, 13. Ps. 96. 13; 98 9; 50. 6. Ac. 17. 31.

A.M. cir. 2944 or 2984. B.C. cir. 1060 or 1020.

m Ps. 37. 39, 40. 1 Sa. 2. Is. 4. 6; 25. 4; 32. 2. He. 6. 18; 4 16.

5 Heb. *an high place.*

a Pr. 18. 10. Jn. 17. 11; 14. 1 Jn. 5. 20. Ps. 20. 1; 43. 5. 2 Co. 4. 6. 2 Ti. 1. 12.

p 2 Co. 1. 10. Is. 46. 3; 41. 14, 15; 54. 8-10. He. 13. 5. Je. 32. 40.

q Ps. 76. 68, 69; 132. 13, 14. Re 14. 1; 21. 3.

r Ge. 9. 5. Je. 2. 34. Re. 16. 6; 19. 2; 18. 24.

s Ps. 10. 17; 22. 24; 102. 17. Is. 44. 21.

6 Or, *afflicted.*

t 1 Sa. 1. 11; 3. 10. Ek. 2. 23-25; 3. 7. Ps 25. 20; 119. 153; 153.

u 2 Co. 1. 10. Ps. 30. 3; 107. 18. Is. 38. 16, 17.

v Ps. cxi.—cxviii. cxix. —cxxvii.; 138. 1, 2, 22, 23; 35. 18; 57. 9; 109. 30.

x Ps. 7. 15, 16; 57. 6; 9a. 23. Pr. 5. 22; 22. 8. Ec. 10. 8.

y Ps. 58. 10, 11; 83. 13-18. 40. 10; 48 10, 11. Ex. 9. 16.

z Ps. 7. 15, 16; 37. 15; 140. 9. Es. 11. vii. ix.

a A most serious meditation, Ps. 19. 14; 92. 3.

7 Eminent authorities understand by this word a musical pause. Its location in the text, where it stands under as the authority of the Holy Ghost, renders such an interpretation very improbable, as directed but to one class of persons. It may be translated *solemn meditation*, a sense applicable to all.—*C.*

b Ps. 9. 12. Ps. 50. 22. Ro. 2. 8, 9. 2 Th. 1. 7-9. Mat. 24. 51—25.

8 The Hebrew word rendered "hell" is *sheôl*; it is equivalent to the Greek *hades*, and signifies simply "the state of death. It is not a *place* but a *state*. Consequently the statement here made that "the wicked shall be turned into Sheôl" is merely an execution of the divine curse against sin.—*F.*

c Is. 41. 17. Ps. 12. 5; 72. 4, 12—14; 102. 17, 20; 109. 31.

d Is. 51. 9; 52. 13, 14. Ps. 44. 23—26; 7. 6, 8. Zep. 3. 8.

e Ps. 83. 13—18. Eze. 28. 2, 9. Is. 31. 3. Re. 6. 12—17; 18. 10, 15, 17. .

PSALM X.

B.C. cir. 1058.

a Ps. 44. 24; 13. 1—3; 22. 1. 2. 27. 9; 30. 7; 102. 2. Is. 8. 17; 45. 15; 64. 1, 2.

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always appears in its full development of such grace as the believer requires under his peculiar circumstances. Thus to Abraham (Ge. 17. 1) it was 'the Almighty God,' when his defenceless state constantly suggested the need of protection. Again to Moses in the solitudes of Horeb (Ex. 3. 14) it was 'I AM,' when the changes of years suggested the excellence of an unchanging God. But to that same Moses, in the midst of the 'thousands of Israel,' the name is expanded, as it were, to embrace all the necessities of the time, and assure the faith of Moses in discharge of his arduous duties, Ex. 34. 6, 7. And when, in the fulness of the time, God hath sent forth his Son (Ga. 4. 4), and the Spirit of his Son (Ga. 4. 6), the excellence of his name is still further manifested in the baptismal title and the apostolical benediction, revealing and glorifying Father, Son, and Holy Spirit, Mat. 28. 19; 2 Co. 13. 14. *C.*

Ver. 5. *A little lower than the angels.* The quotation of ver. 6 by our Lord, Mat. 11. 25; He. 2. 6, 7, evidences, beyond all doubt, that it is a description of Christ. *C.*

REFLECTIONS.—How glorious is the name of our exalted IMMANUEL, and of God in him! Quickly shall his kingdom fill both heaven and earth, however despicable its oracles, ordinances, and professors now appear to a carnal world. By the weakest instruments he accomplishes his greatest purposes, displays his power and grace, and treads and triumphs over Satan and his votaries. The glories of nature, but especially the graces of redemption, should continually lead our hearts to the contemplation of their glorious Author. How astonishing is it to see so many creatures subjected to miserable man: and especially to behold them all subjected to the once lowly Christ!

PSALM IX. Ver. 1. Of whom the Spirit here speaks, will be evident from considering first, that Ro. 15. 9 ascribes Ps. 18. 49 to Christ. This is the key of the interpretation. Next, with Ps. 18. 49, compare Ps. 57. 9; 35. 18, then all with this opening verse ascribing praise to Jehovah with the *whole heart*, and with ver. 14, proposing to show forth 'all his praise,' and it will be impossible to deny that the psalm is prophetically spoken in the person of Christ. *C.*

REFLECTIONS.—All success granted by God to us ought to animate us to the most hearty praises and thanksgiving for that and all other deliverances. And while prosperity renders us thankful, our chief joy must be in the God of our mercies. It is himself, as the most High in Christ, that is our infallible security against fear or danger. And though the wicked prosper for a time, they are marked for lasting destruction. And when God begins he will make an end. Thrice happy are they, however poor and oppressed, who have this God of Jacob, this high Sovereign, this righteous Judge for the object of their knowledge and trust! The more they know of him the more they will trust in him. Sweet shall be their songs of deliverance in the church in the ordinances below, but especially in the heavenly Zion above. But while God remembers them in mercy, and grants their long waited for requests, fearfully will he manifest his holiness, equity, and power in the temporal and eternal ruin of his and their wicked enemies. But ought we not here chiefly to contemplate, with joy and thankfulness, the blessings of redemption, and the victories of our Redeemer over sin, death, and hell, Jews, heathens, and anti-christians, and all other incorrigible opposers; and to believe that we through him shall be more than conquerors!

PSALM X. Ver. 1. Read Ps. 22. 1, 18, which the Holy Spirit expressly applies to Christ, then compare the whole of Ps. xxiii. with Ps. x., and their perfect parallelism will clearly show that this psalm is a description of Christ cruelly persecuted by Herod, ungratefully betrayed by Judas, impiously denounced by Caiaphas, and unjustly condemned by Pilate. *C.*

Ver. 9. *The poor*, that is, the poor in spirit, whose hearts have been emptied of all vanity and self-righteousness. Mat. 5. 3. *C.*

Ver. 10. The true meaning of this verse seems to be 'crushed, he sinks down; the poor *man* faileth under the power of the mighty.' The reference is not to oppressor, but to the oppressed; not to the tyrant, but the victim. *P.*——*Strong ones.* Literally exemplified in that affected humility with which the Inquisition was wont to deliver the martyrs of truth to the secular arm, and hypocritically to commend her victims to mercy. *C.*

Ver. 12. Seing the tyranny and power of the wicked, and the helplessness of the oppressed, the psalmist appeals to God. He alone, infinite in wisdom and power, can succour and save the poor and needy. *P.*

Ver. 15. The appeal is here made to God as a righteous ruler. It is *justice* and not *vengeance* that the writer asks. There is nothing either harsh or cruel in justice. *P.*

Ver. 16. *Heathen are perished out of his land.* This expression refers the fulfilment of the psalm to that time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, Re. 11. 15, and which shall eventuate in that glorious day, when 'Babylon shall be thrown down, and shall be found no more at all,' Re. 19. 21. *C.*

REFLECTIONS.—What a heavy burden to an exercised saint are the hidings and frowns of his God! and the greatest saints undergo the severest trials of their faith. Men's persecutions, or Satan's temptations, often unite with God's absence to distress the soul. Behold into what dreadful monsters sin has transformed men—proud—persecutors—boasters—covetous—prayerless—careless of God and religion—disobedient—impenitent—insolent—secure—profane—treacherous—heretical—murderous—hypocritical—blasphemous! But their wickedness is all before the Lord. And to revenge their affronting of himself, to

2 The [b]wicked in *his* pride doth persecute[1] the poor: [c]let them[2] be taken in the devices that they have imagined.[3]

3 For the wicked [d]boasteth of his heart's[4] desire, and [e]blesseth the covetous, *whom* the LORD [f]abhorreth.[5]

4 The wicked, [g]through the pride of his countenance, will not seek *after God:* [h]God *is* not in all his thoughts.

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

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

7 His[m] mouth is full of cursing, and deceit,[8] and fraud: under his tongue[9] *is* mischief[1] and vanity.[2]

8 He [n]sitteth in the lurking places of the villages; in the secret places doth he murder the innocent: his eyes are privily set[3] against the poor.

9 He lieth in wait secretly[4] as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He croucheth,[5] *and* humbleth himself, that the poor may fall by his strong ones.[6]

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

12 Arise, O LORD; O God, [r]lift up thine hand: forget not the humble.[7]

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

14 Thou [u]hast seen *it;* for thou beholdest mischief and spite, to requite *it* with thy hand: the poor committeth[8] himself unto thee; thou art the [v]helper of the fatherless.

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

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

17 LORD, [a]thou hast heard the desire of the humble: thou wilt prepare[9] their heart, [b]thou wilt cause thine ear to hear;

18 To [c]judge the fatherless and the oppressed, that the [d]man of the earth may no more oppress.[1]

PSALM XI.

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

To the chief musician, *A psalm* of David.

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

A.M. cir. 2946. B.C. cir. 1058.

[b] Ex.18.11. De.32.27. Is.10.12,13.
1 Heb. *In the pride of the wicked he doth persecute.*
[c] Ps.7.16; 9.16. Pr.5.22.
2 That is, the wicked and covetous, ver. 3–6.
3 They attempt to wrong and defraud those, who, from mental affliction, bodily suffering, or helpless social condition, are at the mercy of others. —C. Let them be taken [exposed and entrapped] in the very schemes which they had devised.—*P.*
[d] Ps.35.21,25; 36.2,3; 59.7,12; 64.9.
4 Heb. *soul's.*
[e] Pr. 28. 4, with Col. 3.5.
5 Or, *the covetous blesseth* himself, *he abhorreth the LORD.*
6 The wicked man boasts in the gratification of his own lusts and passions. When he prospers in business he blesses or congratulates himself—his own plans, energy, and success; and he despises God. —*P.*
[f] Ex. 5. 2. Je. 2. 31. Ez.9.9,10.
[g] Ps. 10. 4. Pr. 16. 5. Ja. 4. 6.
[h] Ps. 36. 1—4. Ro. 3. 10—17.
[i] Is.5.12; 1.5; 22.11, 13; 28.15; 30.11; 42.25. Ho. 4.6,7.9.
[j] Ps.10.5. Pr. 29. 8. Mal. 2. 17.
[k] Ps.12.5. Pr. 29. 8. Mal. 2. 17.
[l] Is.47.8. Re. 18. 7. 2 Th.2.2.3.
7 Heb. *unto generation and generation.*
[m] Ro. 3. 14. Ps. 5. 9; 36. 3. Job 20. 12.
8 Heb. *deceits.*
9 *Under his tongue,* that is, under the keeping of his tongue, and ready, on occasion, to be brought forth.—*C.*
1 Or, *iniquity.*
2 In allusion, no doubt, to the serpent, whose deadly poison lies under the fang by which it inflicts the wound.—*P.*
[n] Ps. 1. 17, 18. Hab. 3. 14. Ps. 17. 11. Mi. 7. 2.
3 Heb. *hide themselves.*
4 Heb. *in the secret places.*
5 Heb. *he breaketh himself.*
6 Or, *into his strong parts.*
[p] Ps. 94. 7; 64. 5. Job 22. 13. Ez. 8. 12; 9. 9.
[q] Ec. 8. 11.
[r] Ps. 3. 7; 7. 6; 9. 12, 19. Ex. 2. 5. Is. 5. 25; 9. 12, 13, 21; 10. Mi. 5. 5.
7 Or, *afflicted.*
[s] Ps. 74. 10, 18; 73. 8, 9. Ex. 5. 2.
[t] Ps. 9. 12. Ec. 12. 14. Pr. 11. 21. Ga. 6. 7.
[u] Ge. 4. 13. Pr. 15. 31. Je. 16. 17, 18; 32. 19. Eze. 7. 3, 8.
8 Heb. *leaveth.*
[v] Ps. 68. 5; 146. 9. Ho. 14. 3.
[w] Ps. 37. 17. Job 38. 15. Eze. 30. 21; 31. 17.
[x] 1 Ki. 21. 19–15. Ps. 7. 9. Job 20. 27. Ro. 1. 18.
[y] Ps. 29. 10; 145. 13; 146. 10. Je. 10. 10. La. 5. 19. Da. 4. 34; 6. 26. 1 Ti. 1. 17; 6. 15, 16.
[z] Ex. 8. 23–27. Ps. 44. 2, 3; 78. 55.
[a] ver. 12, 14. Ps. 9. 12, 18. Le. 26. 41. 2 Ch. 34. 27. Ja. 4. 10. 1 Pe. 5. 5.
9 Or, *establish.*
[b] Ps. 10. 17. Is. 65. 24.
[c] Is. 11. 4. ver. 14. Ps. 94. 1, 2. Lu. 18. 1–7.
[d] Ps. 17. 14. Phi. 3. 18, 19. Re. 2. 7. 1 Jo. 2. 15–18; 3. 10–21.
1 Or, *terrify.*

PSALM XI.

[a] 2 Ti. 1. 12. Is. 26. 3, 4. Ps. 31. 1, 4. Job 13. 15. Ro. 4. 18.
[b] 1 Sa. 26. 19; 23. 14; 27. 1; 31. 11; 22. 1.

A.M. cir. 2946. B.C. cir. 1058.

[c] Ps. 64. 2–4; 57. 4; 59. 3; 10. 7–10.
1 Heb. *I am in darkness.*
2 If it be true, as the word of God testifies, that 'the heart is deceitful above all things, and desperately wicked' (Je. 17. 9. see also Ro 3. 10, 11, 19), then must this be a description of Christ, 'the upright in heart,' in the days of his flesh: none else can claim that character.—C.
[d] 2 Ti. 2. 19. Ps. 75. 3; 82. 5; 98. 1, 2.
[e] Hab. 2. 20. Is. 66. 1. Zec. 2. 13. Ps. 11. 5.
[f] He. 4. 13. Je. 23. 24; 16. 10. Ps. 34. 15, 16; 66. 7; 90. 8; 7. 9.
[g] Ps. 17. 3; 26. 2; 139. 23. 1 Pe. 1. 7. Ja. 1. 12.
[h] Ps. 5. 4, 5; 10. 3. Ro. 1. 30. Pr. 6. 16–19.
[i] Ge. 19. 24. Job 18. 15–21; 20. 5–29; 27. 13–23; 22. 15. Is. 5. 14; 24. 17, 18. Eze. 38. 22.
2 Or, *hot burning coals.*
3 Or, *a burning tempest.*
4 Ps. 5. 8. Ps. 7. 6, 11, 17, 34, with Ge. 43. 34. 1 Sa. 1. 4, 9. 2. 13.
[j] Ge. 18. 25. De. 32. 4. Ps. 45. 7.
[k] Ps. 5. 12; 34. 22. Is. 60. 5. Zep. 3. 17. 2 Ch. 20. 9.

PSALM XII.

[a] Or, *upon the eighth,* Ps. 6, title. 1 Ch. 15. 21.
1 Or, *save.*
[b] Is. 57. 1. Mi. 7. 1, 2. Ge. 6. 12. Ps. 14. 1–4. 53. 2. 36. 3. Je. 9. 3–6.
2 Heb. *an heart and an heart.*
[d] 1 Sa. 2. 3. Job 32. 22. Da. 8. 25; 7. 8, 20–25. Is. xxxvi. xxxvii.; 54. 17. Jude 15, 16.
3 Heb. *great things.*
[e] Ex. 15. 25. 2. Ps. 73. 8, 9. Je. 2. 31.
4 Heb. *are with us.*
[g] Ex. 2. 23–25; 3. 7, 8. Ps. 7. 13. Is. 33. 10; 57. 4. Lu. 18. 7, 8. Mi. 7. 9, 10.
5 Or, *would ensnare him.*
[h] 2 Sa. 22. 31. Ps. 19. 9; 18. 30; 119. 140. Pr. 30. 5.
[i] Ps. 16. 7; 132. 5, 8. Is. 27. 3. 1 Pe. 1. 5. Jude 1.
6 Heb. *him,* that is, *every one of them.*
[j] Ho. 5. 11. Mi. 6. 16. Pr. 29. 2, 12. Mal. 3. 15, 16.
7 Heb. *the vilest of the sons of men are exalted.*

PSALM XIII.

1 Or, *overseer.*
[a] Ps. 44. 23; 89. 46; 6. 3; 22. 1, 2; 9. 18. De. 31. 17. Job 13. 24. Is. 8. 17; 54. 7–10.
[b] Ps. 88. 14.
2 This psalm is a record of the victory of faith over weakness of body and anguish of soul. 'Like Job, the psalmist is afflicted with sickness, which has prostrated his energies, and threatens to cut short his career of service in God's cause: by an untimely death, and is at the same time assailed by persecutors, who, as birds of prey over the sinking traveller, exult over the progress of his malady, and long for his death, as a crowning triumph in their war of persecution against the godly.'—*P.*
[c] Ps. 73. 2–9, 22. 18, 19; 88. 7–18.
[d] Ps. 77. 9; 22. 1; 6. 3; 31. 11, 13, 22; 38. 21; 42. 1, 2; 44. 24–26.
[e] Ps. 25. 18, 19; 119. 153; 143. 7, 8. Ex. 2. 8. Je. 14. 8. Ps. 29. 13. Ep. 2. 18. Je. 51. 39.

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

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

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

5 The[h] LORD trieth the righteous: [i]but the wicked, and him that loveth violence, his soul hateth.

6 Upon[j] the wicked he shall rain snares,[3] fire and brimstone, and an horrible tempest:[4] *this shall be* the [k]portion of their cup.

7 For[l] the righteous LORD loveth righteousness; [m]his countenance doth behold the upright.

PSALM XII.

1 *David, destitute of human comfort, craveth help of God.* 3 *He comforteth himself in the assurance of God's judgments on the wicked,* 6 *and in the faithfulness of his promises.*

To the chief musician [a]upon Sheminith, A psalm of David.

HELP,[1] LORD; for [b]the godly man ceaseth; for the faithful fail from among the children of men.

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

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

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

5 For[g] the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.[5]

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

7 Thou[i] shalt keep them, O LORD, thou shalt preserve them[6] from this generation for ever.

8 The[j] wicked walk on every side, when the vilest men are exalted.[7]

PSALM XIII.

1 *David complaineth of God's delay to help him.* 3 *He prayeth for preventing grace.* 5 *He trusteth in the divine mercy.*

To the chief musician,[1] A psalm of David.

HOW[a] long wilt thou forget me, O LORD? for ever? how long wilt thou [b]hide thy face from me?[2]

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

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

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honour his people's relation to, dependence on, and expectations from him, and to manifest his wonted readiness to appear in their behalf, he will quickly arise to punish them. And when God breaks the power, and in awful judgment manifests the wickedness, of their enemies, he deals kindly with his people. When the wicked are cast down, they are lifted up to safety, holiness, and honour. And he usually pours out upon them a remarkable spirit of humility, and of earnest supplication, as the mean of ushering in their deliverance.

PSALM XI. Ver. 3. If the foundations be destroyed, *i.e.* if all regard to the laws of God, all regard to order and justice, be gone, what safety can the most innocent or virtuous expect!

Ver. 6. Snares, fire, and brimstone, &c., signify all the terrible and unavoidable judgments which God executes upon the wicked in time and eternity; such as he executed upon Saul and his agents.

Ver. 1. 'This psalm must be referred to the early times of David's life, when he had to maintain an unequal struggle against the unrelenting jealousy of Saul. Well might his friends despair: they were already imperilled on every side

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

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

6 I[i] will sing unto the LORD, because he hath dealt bountifully with me.[3]

PSALM XIV.

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

To the chief musician, *A psalm* of David.

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

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

3 They are all [d]gone aside; they are *all* together become [1]filthy; [e]*there is* none that doeth good, no, not one.

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

5 There[i] were they in great fear:[2] for [j]God *is* in the generation of the righteous.[3]

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

7 Oh that[4] the [l]salvation of Israel *were come* out of Zion! when the LORD [m]bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

g Ps.22.7,8,9.Is.37.10,29.Ezk.35.10. *h* Heb. *who will give*, &c. *i* Ps.25.22;130.8. Is.45.17. Zec.9.9. Lu.2.10,11. Ro.11.26. *m* Job 42.10,11. Ps.126.1,2.

A.M. cir. 2946. B.C. cir. 1058.

g De.31.27. Ps. 25.2. Lu.1 5.10-15.

h 2 Ch.20.12. 2 Ti.1. 12. Ps.42.11;43.5;130.4-8. Is.12.1-6.

i Ps.cii.cxvii., 40.1-4.

3 The psalm closes with expressions of joy, thankfulness, and triumph. Though it begins with depression and sadness, it ends with joy. This is often observable in the Psalms. In the commencement it often occurs that the mind is overwhelmed with sorrow, and there is earnest pleading with God. Light, under the influence of prayer, breaks in gradually upon the soul. The clouds disperse, the darkness disappears; new views of the goodness and mercy of God are imparted; an assurance of his favour is brought to the soul; confidence in his mercy springs up in the heart; and the psalm that began with sorrowful complaining, ends with the language of praise and joy' (*Barnes*).—*P.*

PSALM XIV.

a Ps.10.4;53.1.

b Ps.53.1-5;cvi.;36.1-4. Tit.1.16. Mat.12.34; 15.19. Je.17.9. Ge.6.5. Job 14.4. Ro.3.9-31. Ep.2.1-3.

c Ps.11.4;33.13. Ge.6. 12. Ro.3.10-19.

d Ec.7.29. Je.2.13. Ro.3.12.

1 Heb. *stinking*, Is. 1.6;64.6. Ps.38.5.

e Ro.3.10. Ep.2.1-3. Tit.3.3. 2 Pe.2.13-15.

f Is.27.11. 2 Co. 4.3, 4. Ep.4.17,18. Ro.10.2, 3.

h Am.8.4. Mi.3.1-3. Eze.34.2. Je.10.25.

i Ps.53.5.

2 Heb. *they feared a fear.*

j Is.41.10,14;51.2. Ps. 24.6;73.15;112.2;122.9.

3 *Righteous*, that is, believers 'justified by faith,' Ro.5.1, 9, 10, 'by the obedience of one made righteous,' Ro. 5.19. There is no other 'generation of the righteous,' but those who are thus 'the children of God by faith in Christ Jesus,' Ga.3.26.—*C.*

A.M. cir. 2984. B.C. cir. 1020.

PSALM XV.

k Ps.24.3,4;4.5;26. Re.14.1,4. Ju. 3. 3-5. 2 Co.13.5.

1 Heb. *sojourn.*

b Is.33.15,16. Zec.8. 16. 2 Co.7.12. Ac.24.16. Lu.1.6.

c Le.19.16. Ps.34.13. Ex.23.1. Ja.4.11.

2 Or *receiveth*, or *entertaineth.*

d 2 Ki.3.14. Es.3.2. Ps.101.4;119.63;123.3,6. 3 Lu 23.9. Ro.12.10.

e Ex.20.7. Mat.5.33.

3 He who having made a promise, or entered into an engagement, which, through miscalculation or unforeseen circumstances, will entail upon him serious loss; and yet nobly resolves to fulfil his engagement and bear the loss.—*P.*

f Ex.22.25. Le.25.36, De.23.19. Eze.18.8,17; 22.12.

h Ex.23.8. De.16.19. 1 2 Pe. 1.4-11. Je.32. 39,40. Ps.125.1,2. Mat. 7.25. Pr.10.25.

PSALM XVI.

B.C. cir. 1058.

1 Or, *A golden* psalm *of David*, Ps. lvi.-lx. title.

a Ps.17.5,8; 22.8. Is. 42.1;50.6-9. Ac.2.25;13. 35.

2 The quotation of this psalm (Ac. 2. 25–28), and its application to Christ, leave neither question nor difficulty in determining that Christ is the speaker.—*C.*

b Zec.13.9. Ps.31.14; 91.2;89.26;102.1.

3 *Thou hast said.* Many valuable MSS., and all the early translations, except the Chaldee, read, *I have said.*—*C.*

4 *My Lord*—Adonai, my support.'—*C.*

c Job 22.2;35.7,8. Ps. 50.9,10. Ro.11.35.

My goodness—'No good thing I expect but from thee.'—*Boothroyd.*

d Mal.3.17. Ep. 1.1. Col.1.2. Ph.1.2;61;3.20; 8.31. Is.62.4. Ps.119.63.

5 *Excellent*, 'my glorified ones,' my saints in heaven.—*Horsley.*

e Ps.32.10;97.7. Re. 14.9-11.

7 Or, *give gifts to another.*

g Ex.23.13. Jos.23.7. Ho.2.17.

PSALM XV.

The proper character of a citizen of Zion.

A psalm of David.

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

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

3 *He that* [c]backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh [2]up a reproach against his neighbour.

4 In whose eyes [d]a vile person is contemned; but he honoureth them that fear the LORD. *He that* sweareth to *his own* hurt, and [e]changeth not.[3]

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

PSALM XVI.

1 David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He showeth the hope of his calling, of a future resurrection, and life everlasting.

Michtam[1] of David.

PRESERVE me,[a] O God: for in thee do I put my trust.[2]

2 *O my soul*, thou [b]hast said[3] unto the LORD, Thou *art* my [4]LORD: [c]my goodness[5] *extendeth* not to thee;

3 *But*[d] to the saints that *are* in the earth, and *to* the excellent,[6] in whom *is* all my delight.

4 Their sorrows shall be multiplied *that* [e]hasten *after* another *god*:[7] their drink-offerings of blood will I not offer, nor [g]take up their names into my lips.

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by the treachery of an unscrupulous foe, and now they saw opening before them an interminable vista of dangers, which would be the lot of the righteous in a time of anarchy and misrule. But the cowardly fears of his friends, so far from shaking David's trust in God, only gave him an occasion for pouring forth in song the firm and simple faith with which his heart was full.' The psalm divides itself into two parts;—the first part (ver. 1–3) contains the questions put to David by timid followers, suggesting flight. The second part contains David's reply, expressing unshaken confidence in God. *P.*

Ver. 6. So he rained upon Sodom and Gomorrah, which are 'set forth for an example,' Jude 7, and so will he punish the finally impenitent in 'the lake of fire,' Re. 20. 15. *C.*

REFLECTIONS.—The saints' sorest temptations come as often from carnal friends as from their inveterate enemies; and often the most upright and blameless meet with the greatest malignity on earth. When wicked rulers have once unhinged the fundamental laws of equity, the greatest virtue often exposes men to the greatest danger. But while God is in Christ, in the church, and in heaven, they who trust in him need never despair. Nothing escapes his notice, and nothing shall escape without a due reward. While in his afflicting the righteous he but tries them for their purification and honour, the holiness and equity of his nature demand that his unavoidable judgments should in a terrible manner reward the wicked.

PSALM XII. Ver. 1. The speaker here is 'poor and needy,' ver. 5. Now to find who he is, consult, first, Ps. 40. 17, then ver. 6–8, and compare He. 10. 7, 9; and thus finding that 'the poor and needy' is Christ, there will be no difficulty in discovering that this psalm is a prayer of Christ. *C.*

Ver. 6. *Seven* being the amount of a perfect week, is the emblem of anything perfected by successive acts or exhibitions; so silver is refined from the alloy of baser metals by successive exposures to the fire; and so is the word of God separated from all the alloy of human misconceptions and errors, till it stands forth unadulterated truth—'the truth as it is in Jesus.' *C.*

REFLECTIONS.—It is fearfully ominous when those distinguished saints, who support nations or churches, are removed by death, while none are raised up to fill their room. Perilous are the times when piety towards God and integrity towards men cease—when all men seek their own, not the things of Jesus Christ—when hypocrites by fair speeches deceive the simple! But pride must have a fall, either before the throne of grace, or into the depths of hell! And though God for a time may seemingly overlook his people, he will never forget, disregard, or cast them off. He best knows when to deliver; and if we have but faith he will never fail. When the saints' night of trouble is at the darkest, and their prayer fervent, their deliverance is near. While God's pure and precious promises stand fast in Christ, no increase, activity, or malice of wicked men shall ever be able utterly to destroy or deceive his people.

PSALM XIII. Ver. 2. The 'Man of sorrows,' who knew no joy but 'the joy set before him,' here speaks while he 'endures the cross,' and bears 'the contradiction of sinners.' *C.*

REFLECTIONS.—How painful to an exercised believer is the sense of God's absence and frowns! An hour is an age without his love! But the most precious saints are often exercised with long and constant sorrows: and their anxiety and vain contrivances to help themselves will but add to their burden, entangle them more and more, and bring them to the brink of despair. But though God hide, and frown, and smite, his love for all men cannot be broken. Let Satan and his agents triumph as they may in their fall, there is full hope of their recovery; nay, it is at hand. Trust in God's mercy and prayers poured into his bosom will quickly issue in great deliverance and joy.

PSALM XIV. REFLECTIONS.—How desperately wicked are human hearts! If all their thoughts were manifested, how horrible and shameful the sight! Atheism in heart is the source of all our corruption in life! Men are very similar in sin, particularly in inward corruption. And there is great reason to bless God for the riches of his grace, if anything good is implanted in us by his Spirit. How absurdly, and against conscience, must men act when they *eat up* with pleasure, hate, reproach, persecute, and oppress the people of God, or neglect prayer to him! Or when they attempt to *shame* and banter poor saints out of their religion and dependence on him! But if God be for us, who can be against us? Secret terrors shall apprehend our most jovial persecutors. How fervent are right desires for salvation through Christ; and how ravishing our enjoyment of it! For now is come Jesus, and his salvation and strength! Let Jews and Gentiles magnify the Lord, and rejoice in God their Saviour.

PSALM XV. Ver. 2. Let him that would *search* the Scriptures, not to *give* them a meaning, but to *find* it, read Je. 17. 9; Ro. 3. 10, 11, 19, and compare them with the character described in this verse, and then say, Is not this certainly the Christ? *C.*

Ver. 4. *He that sweareth to his own hurt, and changeth not.* Beareth true testimony, even when he knows it will be turned to his hurt. This Christ did when adjured by the high-priest, and, on his own testimony, perverted by the high-priest and council, the righteous was condemned, Mat. 26. 63–66. *C.*

REFLECTIONS.—Professors of religion have great need to examine themselves. Many have a place in God's church below who will never be admitted into his holy heaven. And if we would know our true state, God's word must be the sole standard, and his Spirit the great director and manager of our trial. It is not fair words, nor high pretences, but uniform obedience in heart and life to God's law, that will prove the reality of our grace. We must exercise ourselves to keep a conscience void of offence towards God and man; to keep good company; and to have no fellowship with the unfruitful works of darkness, but rather to reprove them. Though our holiness and virtue be not the foundation of our unchangeable happiness, they are the marks of our being rooted and grounded in Christ, our infallible establisher.

5 The[h] LORD *is* the portion of mine inheritance[8] and of my cup: [i]thou maintainest my lot.

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

7 I will [l]bless the LORD, who hath given me counsel; my reins also instruct me in the night-seasons.

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

9 Therefore my heart is glad, and my [p]glory rejoiceth;[9] my flesh also shall rest in hope:[1]

10 For [q]thou wilt not leave my soul in hell;[2] neither wilt thou suffer [r]thine Holy One to see corruption.

11 Thou[s] wilt show me the path of life: [t]in thy presence *is* fulness of joy; at thy right hand *there are* [u]pleasures for evermore.

PSALM XVII.

1 David, in confidence of his integrity, craveth defence of God against his enemies. 10 He showeth their pride and eagerness to ruin him. 13 He prayeth against them in confidence of his hope.

A prayer of David.

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

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

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

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

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

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

7 Show thy [j]marvellous loving-kindness, O

h Ps.73.26;142.5;73.25;119.57. La.3.24. Ro.8.17.
8 Heb. *of my part.*
i Ps.54.18,19.1-4.22-28.16.40.1;73.10-12.
j Pr.3.17. Is.53.11. He.12.2.
k Is.3.19. 2 Pe.1.4. Eph.3.18,19. Jn.20.27. Re.8.17.
l Ps.72.15-19. Mat.11.25,26. Lu.10.21-24;48.17.
m Ac.2.25. 2 Co.12.31. Ps.73.23-26;119.168;139.18.
n Ps.109.31. Is.41.13;50.6,9.
p Ge.49.6. Ac.2.26. Jer.12.12. He.11.35.
9 Glory. As light is the glory of fire (Ex.24.17), so speech is the glory, the bright shining of the intelligence.—*C.*
1 Heb. *dwell confidently.*
q Ac.2.31;13.27,34;13.35.
2 The Hebrew word *sheôl*, here rendered 'hell,' does not signify 'the place of the damned,' but simply 'the state of the dead.' The same fundamental idea is embodied in both speeches of this verse, namely, that the Messiah's submission to death would be only temporary: his soul would not remain in the state of death separate from the body; and his body would not experience corruption.—*P.*
r Is.51.14. Lu.1.35;4.34. Mar.1.24. Ac.2.27.
s Mat.7.14. Ac.2.28. Ps.21.4. 1 Pe.1.21. Ro.8.11.
t Jude 24. Ps.21.5,6;110.1,5. He.12.2. Is.53.10-12. Mat.25.31,34. 1 Pe.1.4.
u Is.26.8.

PSALM XVII.

a Ps.7.8;18.20;43.1. Is.58.3.
1 Heb. *justice.*
b Ps.61.1;142.6;66.19. 2 Ch.7.15. Ne.1.6. Da.9.17.
2 Heb. *without lips of deceit.*
c Ps.7.8;43.1;18.20, 23,24.
d Job 23.10. Ps.139.23;7.9;17.3;26.2 Mal.3.3. Zec.13.9. 1 Pe.1.7. Ja.1.12. 1 Co.4.4.
3 That is, nothing for which I am unable and unprepared to answer. A declaration that in the lips of David had been Pharisaic ignorance and self-righteousness, but truth and sincerity in the lips of David's Lord.—*C.*
e Ps.39.1,2. Pr.23.3. Ja.3.2. Ac.2.1 23
f Pr.2.10-15. Ps.119.9,11. Ro.12.2. 1 Pe.5.8.
4 This fact was triumphantly verified in our Lord's victory over Satan, gained by the one 'sword of the Spirit.' 'It is written,' Mat.4.4,7,10.—*C.*

A.M. cir. 2946.
B.C. cir. 1058.

h Ps.119.116,117. Is.41.10,13.
5 Or, *that savest them which trust in thee from those that rise up against thy right hand,* i. e. *mighty power.*
6 De.32.10. Zec.2.8.
i Ps.1.5.
j Ps.57.1;91.1,4. Mat.23.37. Ru.2.12.
k Heb. *that waste me.*
8 Heb. *my enemies against, or the soul.*
l Job 13.27. Ps.73.17; 119.51. De.32.15.
m Ps.10.3,6;38.12;73.8,9;82.4.
n Ps.7.2;10.8-10;56.5,6. Pr.1.18.1.
9 Heb. *the likeness of him* (that is, *of every one of them*) *is as a lion that desireth to ravin.*
1 Heb. *sitting.*
p Ps.7.6;44.23;54.5; 55.15;140.6-12.
2 Heb. *prevent his face.*
q Is.10.5.
3 Or, *by thy sword.*
r Is.10.5,6. Lu.16.8.
4 Or, *from men* by *thine hand.*
s Lu.16.25. Ja.5.5. Jo[illegible]. 7.13,18.5. Ps.73.3,7,12.
t Ps.17.14.
5 Or, *their children are full.*
u Job 19.26,27. 1 Co. 13.12. 2 Co.3.18;4.17. 1 Jn.3.2.
x Ps.16.11;43.4;36.8. 1 Co. 2.9. Re.21. 22.1.
y Col.1.15. Phi.2.6,7. Ge.1.26,27. 1 Jn. 3.2. Ep.5.27. Jude 14.

PSALM XVIII.

B.C. cir. 1020 or 1048.

a 2 Sa.22.1-51, with Ex.15.1-22. Ju.5. Is.26.1. 2 Sa.1.1-16.
b Ps.36 title; 116.16. Ac.1.1,16.
c 2 Sa.xxii.
d Ps.34.19. 2 Ti.4.18. *e* 1 Jn.4.19. Ps.116.1.
1 This noble psalm, one of the most sublime in this book, was composed by David toward the close of his long and eventful life. It is the fervent expression of his gratitude to God for all past mercies and deliverances. His bodily strength, his mental vigour, his relief in suffering, his deliverance from danger, his success in life, his triumph over his foes, he attributes to the love, wisdom, and power of God.—*C.*
f De.32.4. Ps.92.2. 2 Co.1.10. Ps.18.
g Ge.15.1. Ps.84.11. *h* 1 Sa.2.9,10. Ps.132.18.
i Pr.18.10. Ps.61.2;62. 6,7.
k Ps.89.26;95.1. Ps.89. 2;119.94;91.15. Re.4. 11.
l Re.5.11 13.
2 2 Sa.22.3. 2 Co.1.9. Ps.116.3.
3 Heb. *Belial.*
4 Or, *cords.*
5 Pr.13.14. Ec.9.12.

thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*[6]

8 Keep[k] me as the apple of the eye, hide me under [l]the shadow of thy wings,

9 From the wicked that oppress me,[7] *from* my deadly enemies,[8] *who* compass me about.

10 They[m] are enclosed in their own fat: [o]with their mouth they speak proudly.

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

12 Like as a lion *that* is greedy of his [s]prey, and as it were a young lion lurking[1] in secret places.

13 Arise,[r] O LORD; disappoint him,[2] cast him down: deliver my soul from the wicked, [s]*which is* thy sword;[3]

14 From men *which are* thy [t]hand,[4] O LORD, from men of the world, *which have* [u]their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* they are full of children,[5] and leave the rest of their *substance* to their babes.

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

PSALM XVIII.

David's psalm of thanksgiving for God's mighty deliverances and manifold blessings.

To the chief musician, [a]*A psalm* of David [b]the servant of the LORD, who spake unto the LORD [c]the words of this song, in the day *that* [d]the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

I WILL[e] love thee, O LORD, my strength.[1]

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

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

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

5 The sorrows[4] of hell compassed me about; the [q]snares of death prevented me.

PSALM XVI. Ver. 5. The Lord and his fulness, answerable to every need, every desire, is represented as a lot or portion, in allusion to the shares of Canaan, which were divided by lot, Nu. xxiv.; and to the shares of liquor in cups at feasts; importing how permanent, unalterable, refreshing, and strengthening he is to the enjoyers.

Ver. 10. Hell, with respect to David or Christ, cannot signify the place of the damned; for thither they never went: but it may include great distress of spirit, the grave, and the state of the dead.

Ver. 4. *Another* —*god* is not in the original, and the word supplied should rather be *Messiah*. The Jews have sought another, and have been in sorrow for upwards of 1800 years. *C.*

Ver. 5. *Lot.* The resolution in ver. 3 is spoken by Messiah as a priest. The tribe of Levi had no inheritance but JEHOVAH: Messiah has the same, and besides is 'heir of all things.' *C.*

Ver. 9. 'My glory rejoiceth;' *i.e.* my soul rejoiceth. The *soul* being the most dignified—the noblest part of man, is termed in poetic imagery his *glory*. *P.*

REFLECTIONS.—Trust in God does not merit but it secures divine preservation, as God cannot disappoint one who believes his word or rests on his new-covenant characters. Our holiness cannot profit God, but it marks us his, and tends to our advantage; and next to fellowship with God that with ourselves is the most excellent and useful. But the more a believer advances in holiness, the more humble thoughts he will have of himself, in view of the pure and all-sufficient JEHOVAH. They who delight in God will delight in those who bear his image as the most excellent on earth. Such as have Jesus Christ as their atonement, and God in him, need no idols or other sacrifices. And if we want to banish idolatry, the most distant appearances of it ought to be avoided and abhorred. But happy are they who have God as their portion, their wealth and comfort by his own gospel grant! This secures against want as well as against ruin. This secures direction in time, comfort in death, and glory through eternity. And O how pleasant death and eternity appear, when Christ is considered as our *way*, as our *forerunner*, and God in him as our everlasting ALL in ALL.

PSALM XVII. Ver. 1. Prayer is called *meditation*, because our requests ought to be seriously considered before we present them to God. It is called a *lifting up of our souls*, and *pouring out of our hearts*, because our requests must be the earnest desires of our soul. It is called *supplication, seeking, knocking, inquiring*, to denote the humility and earnestness of our petitions. It is represented as a *crying, sighing, groaning*, and *breathing*, to signify our great pressures and necessities, and the great earnestness of our desires after relief. It is represented as a *looking* to, *talking* with, and *taking hold* of God, to denote the humble familiarity, importunate earnestness, and patient resignation necessary therein. From the gestures used in it, it is represented as a *bowing, kneeling, falling* down, or *standing* before God; and, from its acceptableness to God, it is represented as *odours* or *incense*.

Ver. 1. *Hear the right.* A prayer for God to hear *the right*, the absolutely right, can never be the prayer of a *sinner*, who must ever cry, 'God be merciful.' It is the prayer of 'Jesus Christ the righteous,' 'who knew no sin,' and who ever liveth to make intercession for us on the ground of his perfect righteousness. *C.*

Ver. 3. It is manifest from the scope of this whole psalm that the enemies to whom the author refers had, like Job's friends, charged him with some secret crimes. He repudiates the charge. He calls upon God, the searcher of hearts, to examine and try him, so as to testify to his innocence. The psalmist does not presume to declare his purity before God; he does not speak of personal holiness. He refers simply to the charges brought against him by reckless persecutors. *P.*

Ver. 13. *Disappoint him, cast him down.* Disappoint the

A.M. cir. 2984 or 2956. B.C. cir. 1020 or 1048.

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

7 Then [t]the earth **shook** and trembled; the foundations also of the hills moved and were shaken, because he was wroth.[5]

8 There went up a [u]smoke out of his[6] nostrils,[7] and fire out of his mouth devoured: coals were kindled by it.

9 He [v]bowed the heavens also, and came down: and darkness[8] *was* under his feet.

10 And [w]he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

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

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

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

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

15 Then[b] the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.[9]

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

17 He [e]delivered me from my strong enemy,[1] and from them which hated me: for they were too [f]strong for me.

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

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

20 The LORD [j]rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

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

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

23 I was also [m]upright before[2] him; and I kept myself from [n]mine iniquity.[3]

24 Therefore[p] hath the LORD recompensed

A.M. cir. 2984 or 2956. B.C. cir. 1020 or 1048.

me according to my righteousness, according to the cleanness of my hands in his [4]eyesight.[5]

25 With[q] the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright;

26 With the pure thou wilt show thyself pure; [r]and with the froward thou wilt show thyself froward.[6]

27 For[s] thou wilt save the afflicted[7] people; [t]but wilt bring down high looks.

28 For[u] thou wilt light my candle:[8] the LORD my God will enlighten my darkness.

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

30 *As for* God, [x]his way *is* perfect: [y]the word of the LORD *is* [9]tried: [z]he *is* a buckler to all those that trust in him.

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

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

33 He[c] maketh my feet like hinds' *feet*, and setteth me upon my high places.[1]

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

35 Thou hast also given me [e]the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness [f]hath made me great.[2]

36 Thou hast [h]enlarged my steps under me, that my feet[3] did not slip.

37 I[i] have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

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

39 For thou [j]hast girded me with strength unto the battle: thou hast subdued[4] under me those that rose up against me.

40 Thou hast also given me [k]the necks of mine enemies; that I might destroy them that hate me.[5]

41 They[l] cried, but *there was* none to save *them; even* unto the LORD, but he answered them not.[8]

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

43 Thou hast delivered me from [n]the strivings of the people; [p]*and* thou hast made me the

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r Ac.12.5. Ps. 130.1, 2.50.15.91.15.34.4.0.4.5. 17.116.34. Ex.2.23-25. Jonah 2.2.

s 2 Ch.30.27.

t Ex.19.10,18. Ps. 114. 4,6. Hab.3.6,10. Job 26. 11. Je.4.24. Eze. 38.19, 20.

5 These words describe the great earthquake at the crucifixion, Mat. 27. 51-53.—C.

u De.32.22,24. 2 Sa. 7.9. Job 1.16. Nu. 11. 35. Je.12.29.

6 Heb. *by his.*

7 'Smoke ascended in his anger.'—*Ainsworth.*

v 2 Sa.22.10. Ps. 97. 2. 77. 29.45.64.1.2. Ki.19.1.

8 These words and ver. 11 describe the miraculous three hours of darkness at the crucifixion, Mat. 27.45.—C.

w De.33.26. Ps.68.17. 104. 3, 4. He.1.14. Ki.20.3.8. Mi. 1.3,4. Na.1.3.

x Ps.97.2. 97.2. 177.39. Ki.19.11. Je.23.7.

y Hab.3.4,5. Ps. 97. 3,4. Jos.10.10. Ex.9.23, 24.17.

z Ex. 19. 18. 2 Sa. 2. 10. 7. 10. 20. 12, 18. Ps. 29. 3, 77. 18. Hab. 3. 5.

a Ps.144. 6. 2 Sa. 22. 15. 2 Sa. 7.10. Hab. 3.11. Ps. 144. 6. Is. 10. 29.

b Ex.14.21. 15.8. Ps. 106.9. 114. 3. 77. 74. 25. Jos. 3.13,16.

9 At the breath of the wind of thine anger.—*Ainsworth.*

c Ps. 144. 7. 69. 1, 2. 130.1-3.

d Or, *great waters*, ver.43. Ke.17.13.

e 1 Sa. 2 Co. 1. 10. He.13.20.

f Saul.

g Ps. 38.19. 69.4. 130.3. Ep.6.12. 2 Co.12.7.

h 1 Sa.30.6. Ps. 3.1-5. 2 Sa. 22. 6, 19. Ps. 27. 10. 118. 10-25. Is.50. 10. 49.8. 61.1.

i Ps. 31. 8. 118. 5. 40. 1-3. 32. 116. 1-7. 16. 2 Sa. 15. 25. Job 36. 16.

j 1 Sa. 24. 17-20. Ps. 7. 8. 19. 11. Is. 3. 10. 1. 16-19. 1 Co.15.58.

k Ps.119.6,13,21. Lu. 1.6. 2 Co.1.12. 5.9,14,15. 7.1. Ac.24.16.

l Ps.119.6,15,16, &c. Lu.1.6. Is. 30.3.

m Ge.6.9. Job 1.1. 2.3. Ki.20.3. Tit.2.12. 2 Co. 1.12.

2 Heb. *with.*

n Ps.17.27. He. 12. 2. Mat. 5. 29. 30. 16. 8, 9.

3 There appears to be an acknowledgment here on the part of the psalmist that he had a corrupt nature, that he had a tendency to sin, which, had he not restrained, would have led him into open and grievous violations of God's law. He curbed his evil propensities, and governed his passions; and now he shows that the Lord who had endowed him with restraining grace, had also showered down upon him temporal favours. *P.*—*Mine iniquity* may seem to identify the psalm with 130. 8, and disallow its applicability to Christ. But it is said by Isaiah (53.6) that the 'Lord laid on him the iniquity of us all.' Iniquity therefore he calls *mine* as a burden, though *ours* as a production. —C.

p Pr. 11. 31. 2 Co. 15. 58. Ga. 6. 7, 8. 1 Ti. 4. 8.

4 Heb. *before his eyes.*

5 See note on ver. 3.—C.

q 2 Ki. 8. 32. Mat. 5. 7. 8. Ps. 25. 8.

r Pr. 3. 34. Ro. 2. 4, 5. 8. 9. Ja. 2. 13. Lu. 20. 23, 24. Ps. 109. 17-19. 125. 5.

t Or, *wrestle.*

s 1 Ki. 8. 57, 58. Ps. 10. 5. 22. 24. 34. 19.

7 *Afflicted*, not necessarily a promise for all afflicted persons, some of whom may be under divine wrath, but to those who spiritually 'mourn,' unto whom our Lord has promised that they shall be comforted, Mat. 5. 4.—C.

t Ps. 9. 23. 17. Ps. 37. 35. 36. 73. 17-19. Is. 2. 12. 5. 15. 10. 12, 33.

u Job 29. 3, 4. Ps. 37. 6. 119. 105. Mi. 7. 8, 9. Pr. 6. 23. 20. 27. Ep. 3. 17-19. Is. 60. 19.

8 Or, *lamp.*

v Phi. 4. 13. 2. 12, 13. Ps. 118. 10-12. Ze. 10. 12. Is. 40. 31.

x De. 32. 4. Da. 4. 37. Re. 15. 3.

y Ps. 12. 6. 119. 140. Pr. 30. 5.

9 Or, *refined.*

z Ge. 15. 1. Ps. 91. 4. 17. 7, 8.

a De. 32. 39. 2 Sa. 2. 2. Ps. 86. 8. Is. 45. 5, 21.

b 2 Co. 3. 5. Ps. 92. 10. 119. 96. 138. 8. Is. 45. 1-5. Phi. 1. 6.

c Hab. 3. 19. Is. 33. 16. 58. 14. De. 32. 13. 33. 29.

1 The ancient cities and villages of Palestine were almost universally built on eminences, so as to be secure from attack and easily fortified. 'High places' were places of safety. God had in his infinite mercy placed the psalmist out of the reach of his enemies. —*P.*

d Ps. 144. 1. 2. Is. 45. 1-5. 13. 40. 21.

e Ge. 15. 1. Ps. 84. 11. 94. 17-19. 5. 12. Ep. 6. 16.

f Ps. 1. 13. 6-8. 21. 3-6.

2 Or, *with thy meekness thou hast multiplied me.*

h Job 18. 7. 36. 16. Pr. 4. 12. Ps. 94. 18.

3 Heb. *my ankles.*

i 2 Sa. v. viii. x. xviii. xx. Ps. 110. 1-7. 1 Sa. xvii. xviii. xxiii. xxvii. xxx. (Ge. 49. 8-10). Is. 53. 10, 12. Ro. 17. 14. 19. 12. 20. 6. 17.

j Eze. 30. 24. ver. 32. Is. 54. 17.

4 Heb. *caused to bow.*

k Ge. 49. 8. Jos. 10. 24. Ex. 23. 27.

5 Every carnal mind is enmity against God, and therefore every believer had first to be subdued as an enemy. The verse also includes those impenitent nations upon the Father will cast down for their rebellion against the Son.—C.

l 1 Sa. 28. 6. Job 27. 9. 35. 12. Pr. 1. 28. Eze. 8. 18. Is. 1. 15. Je. 11. 11, 14. 12. Mi. 3. 4. Ze. 7. 13.

8 See the reason of this refusal of God to answer and save, Mat. 7. 21-23. Lu. 13. 24-27.—C.

m Da. 2. 34, 35, 44. Zec. 10. 5. Is. 10. 6. Mi. 7. 10. Mal. 4. 1, 3.

n 2 Sa. 3. 1; viii. xx.

p 2 Sa. v. viii. x. Ps. 60. 8; 108. 9. 22. 27-31; lxxii. cx. Is. 55. 5.

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malice of Satan and his agents, cast down their power, a prayer to which it is not easy to discover how either infidelity or sentimental Pharisaism can object. *C.*

Ver. 15. The psalmist here contrasts his hopes and aspirations with those of the mere worldling. He does not rest his happiness on temporal things. He looks beyond earth to a heavenly inheritance and home. The presence and favour of God can alone satisfy him. He hopes for and believes in a participation in the divine nature and graces. The doctrine of a future state and of a resurrection is here clearly shadowed forth. *P.*

REFLECTIONS.—Happy are they who, when traduced by men, have the testimony of a good conscience to their uprightness before God: his providence will manifest injured innocence at last! And happy are they who in all their trials improve God's word as their preservative from evil; and who, assisted by his gracious influence, watch over their heart, their tongue, their feet, cleaving to that which is good, and abhorring that which is evil! But not the strongest saint hath a fund of grace to support himself, without constant supplies from Jesus Christ our living fountain. And a deep sense of our own weakness and insufficiency is the surest way to be strong in the Lord and in the power of his might. Every saint walks in a slippery path, where many watch for his halting. He ought therefore always to watch and pray that he faint not. Our salvation is by faith, and is of infinite love from first to last. In vain Satan rages against those who put all their trust in God. No luxurious, proud, active, crafty, or cruel devourers shall ever pluck them out of his hand. Trials are God's sword and hand, by which he corrects his people, or manages, in his providence, as is best. And how wretched are the wicked in all affluence and wealth, as these things without God become their everlasting misery! But happy are they who through their much tribulation enter into the kingdom of God! Happy they whose transient views of God, and imperfect likeness to him, issue at last in endless and immediate vision of him, and in perfect conformity to his image!

PSALM XVIII. Ver. 3. *Mine enemies.* Whose enemies? A somewhat similar psalm is said to have been spoken by David on his deliverance from all his enemies and from Saul; and the day was most appropriate for celebrating, not typically, but prophetically, the glorious deliverance of Messiah. For that David does not speak in his own person is obvious from comparing Ro. 15. 8 with

head of the heathen: a people *whom* I have not known shall serve me.

44 As soon as they hear[7] of me, they shall obey me: the strangers[8] shall submit[9] themselves unto me.

45 The strangers shall fade away, and [9]be afraid out of their close places.[1]

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

47 *It is* God that avengeth me,[2] and [t]subdueth the people under me.

48 He delivereth me from mine enemies; yea,[u] thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.[3]

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

50 Great[w] deliverance giveth he to his [v]king; and showeth mercy to his [x]anointed, to David, and to his seed[4] for evermore.

PSALM XIX.

1 *The creatures show God's glory.* 7 *The excellency of the divine law.* 12 *David prayeth for God's grace.*

To the chief musician, A psalm of David.

THE heavens [a]declare the glory of God; and the firmament[1] showeth his handy-work.

2 Day[b] unto day uttereth speech, and night unto night showeth knowledge.

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

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

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

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

7 The [h]law[5] of the LORD *is* perfect, [6]converting the soul: [i]the testimony of the LORD *is* sure, making wise the simple.

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

9 The fear of the LORD [l]*is* clean, enduring for ever:[7] the judgments of the LORD *are* [m]true[8] *and* righteous altogether.

10 More[o] to be desired *are they* than gold, yea, than much fine gold; [p]sweeter also than honey, and the honey-comb.[9]

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

12 Who[s] can understand *his* errors? [1]cleanse thou me from secret[2] *faults.*

13 Keep[t] back thy servant also from presumptuous *sins;* let them not have dominion over me: then shall I be upright, and I shall be innocent from the great[3] transgression.

14 Let[u] the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength,[4] and my [v]redeemer.

A.M. cir. 2984 or 2986. B.C. cir. 1020 or 1018

7 Heb. *at the hearing of the ear.*
8 Heb. *the sons of the stranger.*
9 Or, *yield feigned obedience.* Ps. 3. 59. 11, 12. De. 33. 29.
g Mi. 7. 17. Ke. 6. 16.
1 Their fortified cities and strongholds. No matter how remote and how strong their places of abode, the fame and prowess of David would cause them to tremble. David's victories extended from the borders of Egypt to the banks of the Euphrates.—*P.*
r Je. 16. 19. Re. 11. 15. Je. 12. 16.
s Ps. 91. 2, 80. 26. Is. 12. 2. 2 S. 22. 3. 1 Ch. 16. 35.
t Heb. *giveth avengements for me.* Ps. 94. 1, 2.
u Or, *deliverest.* Ps. 27. 2. 62. 2. 144. 2. Je. 20. 13.
v Ps. 57. 9. 108. 3. Re. 5. 13.
w 2 Sa. 22. 51. Ps. 18. 50. Pro. 21. 21.
x 1 Sa. 2. 10. Ps. 2. 6. 89. 4.
y 2 Sa. 7. 13. Ps. 72. 17. Lu. 1. 69. Ga. 3. 16. Je. 33. 9. Ps. 89. 24, 28, 35.
4 That is, to the children born of the Spirit, when the Lord hath given him. He. 2. 13.—*L.*

PSALM XIX.

B.C. cir. 1040.

a Ge. 1. 1, 6. Ro. 1. 19, 20. He. 3. 4. Ps. 50. 6. 89. 5. 97. 6. Ps. 8. 1, 3. 145. 5, 11, 12.
1 The expanse—the whole outspreading of the heavens.—*L.*
b Ps. 74. 16. 136. 6. Pr. 8. 27. c De. 4. 12. Da. 5. 4, 7, 23. 6. 22. Mat. 24. 14.
2 Or, *without these their voice is heard.*
3 Heb. *without their voice heard.*
d Ro. 10. 18. Is. 40. 6. Job 25. 3.
4 Or, *Their rule* or *direction.*

A.M. cir. 2064. B.C. cir. 1040.

e Ec. 11. 7. Mal. 4. 2. Ju. 3. 29.
f Ec. 1. 5. Mat. 24. 27. Job 25. 3.
g 2 Ti. 3. 15–17. 2 Co. 5. 17, 18. 1 Pe. 1. 23. Ja. 1. 21, 25. Je. 6. 63.
5 Or, *doctrine.*
6 Or, *restoring.*
h Ja. 5. 19. Ac. 20. 43. 1 Jo. 5. 2–20. Ps. 111. 7. 119. 30–176.
i Ne. 9. 13. Ps. 119. 57, 128, 42. 50, 89. 92. 111, &c. 104. 24.
j Ps. 12. 6. 18. 30. 119. 105. 140. 2 Pe. 1. 19. 2 Co. 4. 6. 1 Pe. 2. 2.
k Ja. 1. 17, 18. 3. 17. 1 Pe. 1. 22. 2 Co. 7. 1. Ps. 24. 4. Mat. 5. 8.
l Je. 32. 40. Ps. 111. 10. 112. 1. 128. 1. Pr. 1. 7. 9. 10. 15. 33.
7 The word rendered 'fear' signifies literally 'dread' or 'terror,' and then that holy reverence which dread inspires. In this place, however, the signification must be different. It is employed figuratively to denote those *divine precepts* which embody the will of God, and which instruct men how to fear and reverence him. Resolving the proposition, the clause may be translated thus—'The precepts of Jehovah are pure and eternal.'—*P.*
m Ps. 119. 142. 160. 138. 144. 172.
8 Heb. *truth.*
n Ps. 119. 72. 127. 162. 172. Pr. 8. 11, 19.
o Ps. 119. 20. 103. Je. 15. 16. Job 23. 12.
9 Heb. *the droppings of honey-combs.*
p Ps. 6. 8. 22. 23. Ps. 119. 93. 141. 2 Pe. 1. 19.
q Ps. 1. 2. 112. 1. Ti. 6. 6. 2 Ti. 2. 15. 1 Co. 15. 58.
r Ps. 58. 11. 62. 12. Ps. 19. 11. 65. 5. 91. 5, 6, 10. Is. 64. 4.
1 *Cleanse.* 'Make me innocent, free, guiltless.'—*Amyrald.*
2 *Secret.* Disguises, dissimulation, hypocrisy.—*Horsley.*
s Ge. 20. 6. Ps. 119. 133. Ex. 23. 21. Ro. 6. 12–14. 2 Co. 5. 11. Ac. 24. 16.
3 Or, *much.*
t Ps. 4. 15. 119. 6, 9, 80. 65. 19. 66. 7. 1 Pe. 5. 5. 1 Jo. 3. 22. 5. 14, 15. Ja. 1. 26. 3. 2.
4 Heb. *my rock.*
u Mat. 12. 37. 1 Ti. 1. 12. 1 Co. 16. 43. 41. 6. 47. 4. Ps. 2. 14. He. 9. 12–15.

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ver. 49, and from considering the character the speaker gives of himself, ver. 20, 23, 24, a character that David could never appropriate to himself, but which in every feature so perfectly accords with the character of the Christ. *C.*

Ver. 31. *Who is God save the* LORD? From these words it follows that whosoever is called LORD (JEHOVAH) is God. But Christ is so called, Jn. 12. 41, compare with Is. 6. 1. See also He. 1. 10, compare with Ps. 102. 25. Therefore being called JEHOVAH he is God. *C.*

REFLECTIONS.—How close and marvellous is the connection between Christ and his people, that the same relations of God, the same words and works of God, and exercises towards God, will apply to both! Let Jesus then be at once my Saviour, my Forerunner, and my Pattern. Pleasant and profitable is God to the souls that find him. He is their ALL and IN ALL! Sure is their help in time of need who trust in and love him! though God may take the most awful manner to answer the prayers of his people in delivering them out of their distress, and exalting them to safety and joy. Those deliverances demand the most solemn and hearty thanksgivings, which are from great and imminent danger, and in exact answer to earnest prayers, and which are granted by wonderful appearances, in the midst of great difficulties, and have great and lasting good fruits. Happy are they who, interested in Jesus' righteousness, have their corruptions subdued by his grace, and are by his Spirit enabled to conquer every spiritual foe! God fights for them! who can be against them! What knowledge and skill—what strength—what activity—what courage—what protection—what success and victory—what a high throne—is allotted them by the living, the faithful, the powerful, and unparalleled God of their salvation! By firm faith may such expect the Lord's perfecting all that grace and glory which concerns them.

PSALM XIX. Ver. 1. In this beautiful psalm natural and revealed religion are sketched in outline. It is shown that in each God, as a God of wisdom, power, and holiness, is placed before the mind of man. The works of nature as seen during the day, the glories of the starry skies in the night season, proclaim to men of every nation and language the being and attributes of the Creator. The law of the Lord, recorded in his Word—perfect, pure, holy, sanctifying in its influence, affords a still clearer and deeper insight into the character and government of Jehovah than the contemplation of his works. *P.*

Ver. 2. As the spiritual eye 'seeth him that is invisible,' Mat. 11. 27, so the spiritual ear heareth that which is inaudible. So says the dying believer,

'I see a hand you cannot see, that beckons me away;
I hear a voice you cannot hear, that says, I must not stay.'—*C.*

Ver. 4. *Their line,* &c. These words are applied to the preaching of the apostles (Ro. 10. 18); whose silent writings are now speaking with the power of the Spirit to all ends of the earth. *C.*

Ver. 6. This is literally fulfilled in the natural heavens, as the light and heat of the sun alternately reach the poles.—*Note,* So grace visits the darkest and the coldest heart. Even so, Lord, visit ours. *C.*

Ver. 13. *Upright . . . innocent.* To none can the character of *upright* and *innocent* truly apply but to Christ, all others have reason to be ashamed and repent in dust and ashes.—*Great transgression.* From all our sins which he bore in his own body on the tree, 1 Pe. 2. 24. One sin of his own would have invalidated his sacrifice. But he knew no sin—therefore sinners were saved, He. 9. 14. *C.*

REFLECTIONS.—How inexcusable are atheists and idolaters, when the ever-obvious heavens, the regular succession of nights and days, and the enlightening and warming sun, teach men so much of God! But much more they who enjoy the heavens, the firmament of the gospel-church, all illuminated by Jesus Christ the Sun of Righteousness, and his oracles, ordinances, and ministers, if they offend! Happy those hearts in which his word, so pure, so perfect, so true, so righteous, so precious, and pleasant, is hid: and in which its enlightening, instructing, converting, comforting, nourishing, and healing influence is felt! The more we look into this blessed glass, the more cause we shall see of deep humiliation before God, on account of the number and strength of our secret corruptions. But terrible are presumptuous sins—sins done against light and love! and yet the best need to watch and pray against them. Great then is the mercy that all our salvation from sin, and all the acceptance of our holy services, is in Christ the beloved and his infinitely valuable righteousness.

PSALM XX. Ver. 1. *God of Jacob.* This title implies: 1. The God of him that values his birthright. 2. Of the exile trusting in God. 3. Of the industrious servant. 4. Kind husband and parent. 5. The wrestler in prayer. All which meet conspicuously in Jacob. *C.*

Ver. 9. Evidently a prayer to Christ the King and Head of his church, and whom men are bound to honour even as they honour the Father, Jn. 5. 23. *C.*

REFLECTIONS.—Neither piety nor power can exempt men from sore troubles. All then have need for prayer; and even the greatest need this assistance from the meanest. But what an almighty helper, a kind accepter, and a liberal bestower is God in Christ, as the God of his people! Such as make him the object of their trust shall soon have reason to make him the ground of their praise. An assured trust in him is the best way to preferment and establishment. They who renounce all their confidences, and persevere in prayer to him, shall abide in his love, and be assured of his protection.

PSALM XXI. Ver. 3. *Pure gold,* the emblem of kingly power over the world, and in the church, that 'crown of righteousness' which Jesus won, and which through his grace believers receive, 2 Ti. 4. 8. *C.*

Ver. 8. At this point the address of the church is generally represented as turning directly to Messiah the Son of God. But there appears no good reason for this supposed change, which neither the grammar of the passage nor parallel scriptures require. Does it not rather appear an address to the Father who has seated, at his right hand, his beloved Son until he shall have put all things under his feet, and destroyed even the last of his enemies? 1 Co. 15. 24–28. *C.*

Ver. 11. *Mischievous device.* The mischievous devices both of Jews and Gentiles against the 'mystery of God, and of the Father, and of Christ,' Col. 2. 2. *C.*

REFLECTIONS.—Chiefly, my soul, behold here the everlasting honours, joys, happiness, and blissful influences of thy Redeemer! Behold how fixed is his kingdom and dignity in the infinite, everlasting, and unchangeable wisdom, power, mercy, equity, goodness, and truth of the Most High! Behold the inexpressible judgment which kindles upon and destroys his Jewish—his heathen—his antichristian—and other incorrigible enemies! But rejoice, my soul, in this God thy Saviour. Rejoice at the glory with which he is crowned—at the life granted to and lodged in him; and in his

PSALM XX.

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

To the chief musician, A psalm of David.

THE LORD[a] hear thee in the day of trouble;[1] the [b]name of the God of Jacob defend thee.[2]

2 Send thee help[3] from [c]the sanctuary, and strengthen thee[4] out of Zion.

3 Remember all thy offerings, and [d]accept thy burnt-sacrifice. Selah.[5]

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

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

6 Now know I that [i]the LORD saveth his anointed: he will hear him from his holy heaven[6] with the saving strength of his right hand.[7]

7 Some[j] *trust* in chariots, and some in horses: but we will [k]remember the name[8] of the LORD our God.

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

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

PSALM XXI.

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

To the chief musician, A psalm of David.

THE king[a] shall joy in thy strength,[1] O LORD; and [b]in thy salvation how greatly shall he rejoice![2]

2 Thou[c] hast given him his heart's desire, and hast not withholden the request of his lips. Selah.[3]

3 For[d] thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.[4]

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

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

6 For[h] thou hast made him most blessed[i] for ever: thou hast [j]made him exceeding glad with thy countenance.

7 For[k] the king trusteth in the LORD; and through the mercy of the most High he shall not be moved.

8 Thine[l] hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

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

10 Their[n] fruit shalt thou destroy from the earth, and their seed from among the children of men.

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

12 Therefore[5] shalt thou make them turn their back,[6] *when* thou [p]shalt make ready *thine arrows* upon thy strings against the face of them.

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

PSALM XXII.

1 David complaineth in great discouragement. 9 He prayeth in great distress. 22 He praiseth God for mercy shown him.

To the chief musician upon Aijeleth Shahar,[1] A psalm of David.

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

2 O my God, [b]I cry in the day-time, but thou hearest not; and in the night-season, and am not silent.[3]

3 But[c] thou *art* holy, *O thou* that [d]inhabitest the praises of Israel.[4]

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

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

6 But I [h]*am* a worm,[5] and no man; [i]a reproach of men, and despised of the people.

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

8 He trusted on the LORD[6] *that* he would deliver him: [k]let him deliver him, [l]seeing he delighted in him.[8]

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

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

11 Be[p] not far from me; for trouble *is* near; for *there is* none to help.[1]

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

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

14 I[s] am poured out like water, and all my bones are out of joint:[3] my heart is like wax; it is melted in the midst of my bowels.

15 My[t] strength is dried up like a potsherd; and my tongue cleaveth to my jaws;[4] and [u]thou hast brought me into the dust of death.

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

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

A.M. cir. 2968. B.C. cir. 1036.

PSALM XX

a Ps 50.15,91 15. Is 41.8 63.24 58.9.

1 Tim. Is a hymn designed to be used before battle. It was customary on such occasions to offer up special sacrifices at the national sanctuary, and to make special supplications. David composed this beautiful and appropriate psalm as part of the special liturgy. It breathes forth a spirit of earnest piety, of trusting faith, and of hope in ultimate victory, even in the face of a power ful foe.—*C.*

b Ps.118.10-12 Ps.124. 20.ver.5-7. Is 30.27-29. 4

2 Heb. *set thee on an high place.*

3 Heb. *help.*

c 1 Ki.8.44,45

4 Heb. *support thee.*

d Heb. *turn to ashes or make fat.* Le.9. 24 1 Ki. 18. 33 1 Ch.21. Is 66.3 1 Pe.2. 5

5 See note on Ps. 3. 2.—*C.*

e 2 Is.5.14,15. Ps.20 9.Jn.14.13 ver.5.

f Ps.13.5,21.1.Is.12. 1.Zep.3.20.

g 1 Sa.17.45. Mi.4.5 Ex.17.15. Je.30.2,3. Ps.60.4,12,108.6-10.

h Ps.118.3,10,26,8.[4.49 8.He 5.7,12.7.20.

6 Heb. *from the heaven of his holiness.*

7 Heb. *by the strength of the salvation of his right hand.*

i Is.31.1. Ps.33.16. Pr. 21.31. Je.17 5.

k 2 Ch. 14. 11.20, 12, 20.32.8 Is.59.1.

8 Note on Ps.8.1.—*C.*

l Is.3.31. Ps. 146.9; 34.21,22

n Ps.118,25.72.4.

PSALM XXI.

a Ps.72. 1.20.6.28. 7. 99.4,7,8.Is 59.16.

1 This was fulfilled, when he that was crucified in *weakness* was raised in *power*, Ep.1.19,20. 2 Co. 13.4.—*C.*

b Ps. 13. 5,6; 118.14. Hu.12.2.Is.53.10 12

2 Ps. xx. was intended to be sung by devoted and faithful people before battle; this psalm was designed to give expression to their feelings of gratitude and joy for victory achieved. The Lord had heard the prayers of ferent up; he had overthrown their foes; and now they unite in a song of thanksgiving.—*C.*

c Ps.20.4,5. *ver.* 19,20. Jn.11.42. He.7.25.

3 See note on Ps. 3. 2.—*C.*

d 1 Sa.16.13.2 Sa.2.4; 5.3. Ps. 45. 3. Ac. 2.28. He.2.9.Ca.3.11.

e 2 Sa.7.29. Ps.91.16; 61. 6; 16. 10, 11; 72. 15. He 7.25. Re 1.18.

f No one can read these words and then apply the psalm to any but Christ and his church.—*C.*

g 2 Sa. 1.8,9,16. Phi. 2.7-11. Ro. 1. 20-22. 1 Pe 1.12. Mat.28.18. Ps. 110.1.

h Ps.32.1; 119. 1; 45. 7;72.17 Ac. 2 28;3.20

i Heb. *to make to be blessings*, Ac. 13.22.

j Heb. *gladdened him with joy.* Ac. 2. 28. Ps.2.6,7.16.11.

k 1 Sa. 20.6 Ps. 96.13; 11.1.97.2012.1-8; 50. 7. 9;89. 15.16.1.

l Ps.32.1; 119. 11; 45. 7;72.17 Ac. 2 28;3.20

m Heb. *to return to be blessings*, Ac. 13.22.

n Heb. *gladdened him with joy.* Ac. 2. 28. Ps.2.6,7.16.11.

o 1 Sa. 20.6 Ps. 96.13; 11.1.97.2012.1-8; 50. 7. 9;89. 15.16.1.

p Ps. 7.12,13. Ps.21. 12. Ps.64.7,8.

q Ps.89.17. Ps.75.4,5,10. 92.10.

r Ps.30.1; 119. 11; 45. 7;72.17 Ac. 2 28;3.20

s Heb. *to return to be blessings*, Ac. 13.22.

t Heb. *gladdened him with joy.* Ac. 2. 28. Ps.2.6,7.16.11.

u De 32.22 Sm.4.21. Mat.11.23,24. 22.13; 25. 30.41. Lu.12.5; 16.23,24. Re 14.10, 11.19.20. 20.10, 14,15. 21.8.

v 2 Th.1.8,9. Ps.12.1. 2.9. Pr. 1. 25-29. Job xviii. xx.xxii. Is. 5. 14; 29.11.

w Ps. 37.28

4 This may be intended to set forth figuratively the victory obtained by the

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A.M. cir. 2968. B.C. cir. 1036.

monarch; he was crowned with triumph; or it may have originally indicated some such real event as is recorded in 2 Sa. 12. 30, when David, having conquered Rabbah, 'took their king's crown from off his head, and it was set on David's head.'—*F.*

a Ps.2.1,2

c Or, *then shall set them as a butt.* Jud.7. 20. 16 12. La.3 12

6 Heb. *shoulder.*

f Ps.7.11-16.64.7-10.

g Job 15.19 Ps.57.11; 72.19.

h Re.11.15-17; 19. 1-6;18.20; 16. 5-7. Ps. 58. 10,11;48.11.

PSALM XXII.

B.C. cir. 1020.

1 Or, *The hind of the morning.*

a Mat.27.46. Lu.24. 44 Mar.15 34 He 5.7. Ps.31.14-16.40.17.

2 Heb. *from my salvation*

b Ps.13.1,2,with He. 5.7. Ju.12. 42. Mat. 7. 39. 44

3 Heb. there is *no silence to me.*

c Ex.15.11 Jos. 24.19. 1 Sa. 2. 2 Ha.1.13

d De.10.21. Ps.65.1.

4 'Thou inhabitest the sanctuary amid the praises of Israel.'—*Bootheroyd.* 'He that dwelleth in love, dwelleth in God, and God in him,' 1 Jn. 4. 16; and God dwells, in the utterance of his name, amid the praises of his people—spiritual Israel.—*C.*

e Ro 4.18-20, He. 11. 23. &c. xii. xiv. xix. Exel. xxxi. xxxiii. Ex. xiv.-xvi. 22. 23 Ps. 107.6, 13. Ju 10.10,15 1 x 1 Sa. vii.

g Ro.9.33. Is. 28.16. Ps.25.3;.;69.6,7

h Job 25 6. Is.41.14; 53.3,4. Phi.2.7,8.

5 That is, I am counted and treated as a *worm*, trampled upon by the foot of the despiser.—*C.*

i Ps. 31.11;35. 15;41. 9;55.12,13;69.7,9,10,19, 20;89.51. Is. 53. 3. Je. 20. 7,8; 11. 19; 9. 11. 1 Lu.23.9,5, &c.

j Mar.15.29. Mat. 9. 24;27.39,43. Is. 37. 22. Ps.44.14; 109.25. Jo.16.20.

6 Heb. *He rolled himself on the LORD.*

k Ps.91.14.

7 Or, *if he delight in him.*

8 These things were fulfilled in the cruel scoffing of the chief priests, scribes, and others during our Lord's crucifixion. Mat.27.39-43.—*C.*

l Ps.139. 15,16; 71. 6. Je.31.20 Is.7.14.9.6.

m Ps.71.5,17. Is.49.1, 2,Lu.2.49-52.

9 Or, *keep me in safety.*

n Ps.46. 7. 49.1,2. Ps. 71.6;80.18. Jn 10.17.

p Ps.6 5,10.7; 13.1-3; 88.14.42.13; 47; 69. 1, 2, 18;109.3. He.5.7.

1 Heb. *not a helper.* De.22.26

q Ps.68. 30. Is. 34. 7. Je. 46. 21. Eze. 39. 18. Am.4 1,2.

r Job 16.10 La.2.16; 3.46. Ju.14.30. Mat. 26. 3,4;27.6&c.1 Pe

2 Heb. *opened their mouth against me.*

s 2 Sa. 14. 14 Jos 7. 5. Mat.20. 28. Jn.12.27. Ps.69.1,2.

3 Or, *sundered.*

t 1 a. 4. 4. Ps. 69.21. Mat.27. 34. Jn.19. 28,29

4 Literally fulfilled when our Lord said, 'I thirst,' Jn. 19. 28, the natural consequence of the agony he endured for us, and the fulfilment of what the prophets had foretold concerning his sufferings.—*C.*

u Is. 53 9, 10 Mat. 27. 60 1 Co.15 4.

x Mat.27.35. Mar.15.24. Lu.23.33. Jn.19.23,37;20.25-27. *y* Is.53.14. Mar.15.25. *z* Mat 27.36,39. Lu.23.35. Ps.35.21.

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being made blessings for evermore to MEN—blessings for evermore to ME! And let the ruinous overthrow of his Jewish or other enemies, make me to stand in awe of provoking him, by presumptuous refusals of him, or by rebellion against him. Rich is that salvation secured by him—honourable and lasting in its benefits! God gives exceedingly above what we can ask or think! Crowns, and all other enjoyments, are God's gifts to men! All affliction or destruction of persons or nations

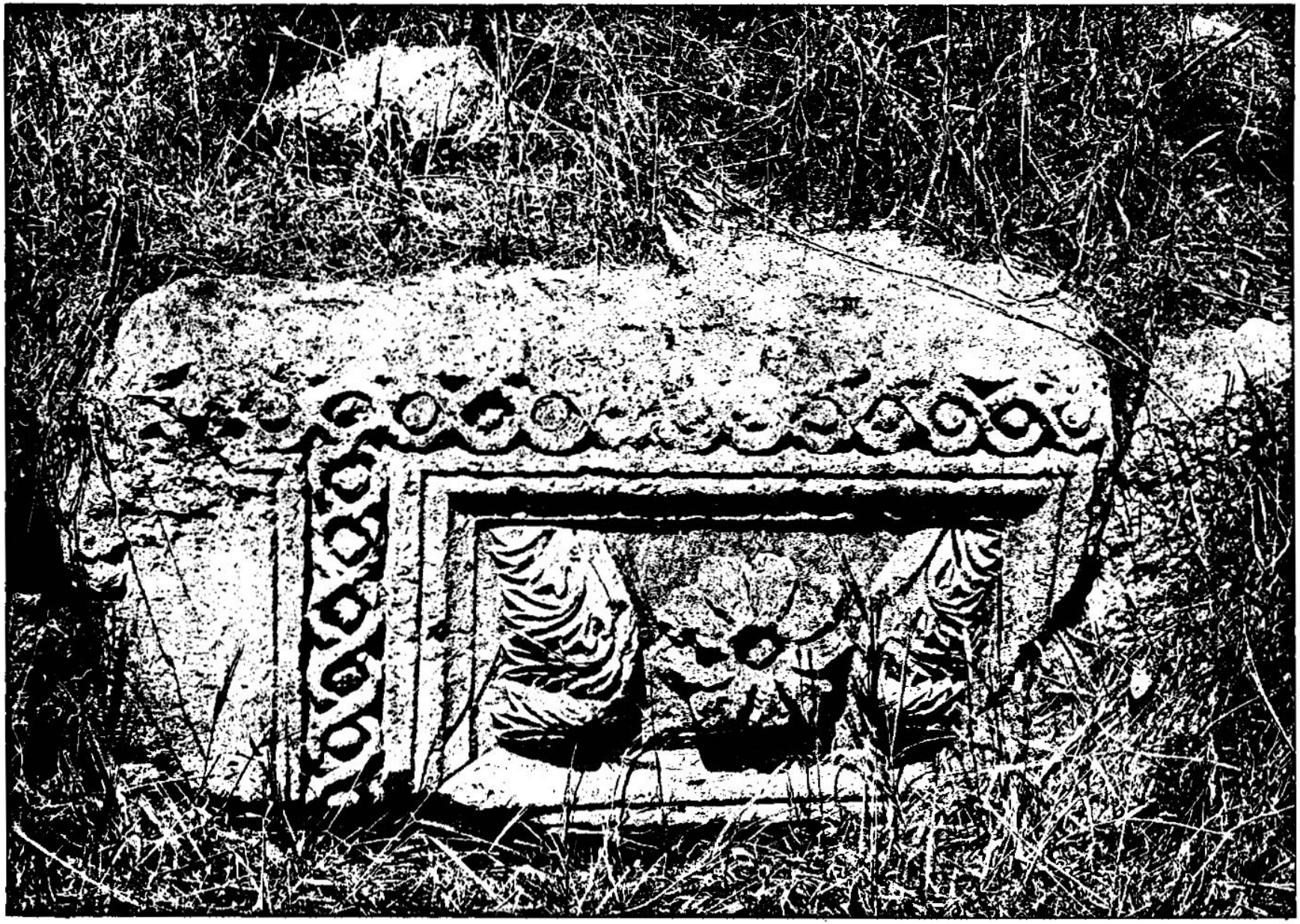

STONE CARVED WORK IN THE SYNAGOGUE, CAPERNAUM — WHERE CHRIST HEALED PETER'S MOTHER-IN-LAW AND MANY OTHERS. [PSALMS, xxi : 1.]— "The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice!" This first verse of the twenty-first Psalm is accepted as a prophecy relating to the mission of Christ. We give to illustrate this portion of Scripture a piece of stone work in the synagogue at Capernaum. This view was photographed on Wednesday, May 9, 1894. It was with difficulty that we reached the site of this synagogue that originally stood in Capernaum, because of the deep tangled mass of weeds and thorn bushes. The relic we see is supposed to have formed part of the synagogue which was found in Capernaum at the time of our Savior, and in which he delivered many of his discourses. Christ performed more miracles in Capernaum than in any other place. We are, as we stand in the presence of this stone, at least upon ground made sacred by the words and deeds of our Lord.

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

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

20 Deliver my soul from [c]the sword; my darling[5] from the power[6] of [d]the dog.

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

22 I[h] will declare thy name unto my brethren: in the midst of the congregation will I praise thee.[7]

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

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

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

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

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

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

29 All *they that be* [r]fat upon earth [s]shall eat and worship: all they that [t]go down to the dust shall bow before him: and [u]none can keep alive his own soul.[8]

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

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

v Is.53.10.He.2.13. *w* Ps.78.6:14.17.4.6:73.15. *y* Is.44.3-5:58.13. Ps.145.4-7:78.6. *z* Ro.1.16,17.3.21-26:5.19,21.10.4.5:9.24,25:16.25,26.11.2 Co.5.21.

A.M. cir. 2983. B.C. cir. 1021.

a Ps.80.1. Is. 40. 11. Je. 23.4. 5. Ezc. 34.23, 24. Jn.10.11,14. 1 Pe.2. 25.

[1] *My shepherd*, rather 'my feeder,' though it does not exclude the idea of leading and protection.—*C.*

b Ps. 34. 10; 84. 11. Mat.6.33 Phi 4.19

c Eze.34.14. Joh 34. 29. Re. 7.15–17. Is. 40. 11.

[2] Heb. *pastures of tender grass.*

[3] Heb. *waters of quietness.*

d Ps.119.176; 5.8; 31. 3. Ps 8.20,23. Ho.14.9.

e Job 5. 5; 10. 21, 22; 24.17. Ps.44.19.

f Ps.3.6;23.6.Is.41. 10,43.1,2.

[4] *Rod*, afflictions. Mi. 6. 9. *Staff*, support. Eze.29.6. These equally comforted Christ, and so do they equally comfort his disciples, Joh 1. 21. He.12.5,6,11.—*C.*

h Is.25.6. Joh 36.16. Ep.5.25. Jn 10.9,10.

[5] Heb. *maketh fat.* Am.6.6. Mat.6.17.

6 Acknowledging and constituting him prophet, priest, and king, by the anointing of the Holy Spirit. —*C.*

i Ps. 16.5;43.4. Ep.3. 19,20.2 Co.4.17;5.1.

j Ps. 103. 17; 89. 28; 132.7. Ro 5.20,21.

k 2 Co.5. 1–7. Phi 1. 23. 1 Th.4.17.

[7] Heb. *to length of days.*

PSALM XXIV.

B.C. cir. 1045.

a Ex.9.29; 19.5. De. 10.14. Job 41.11. Ps.50. 10-12.1 Co.10.26,28.

[1] David seems to have written this psalm as a part of that public and solemn service of praise rendered to the Lord on the occasion of the ark being carried into the new tabernacle which he had prepared for it on Mount Zion. 2 Sa.6.12 –17. The latter part of the psalm is arranged for being chanted by two choirs, the one carrying the ark, the other standing at the gates of Zion. The conception is sublime, and the language corresponds.—*P.*

b Job26.7; 38. 6. Ps. 104.5; 136. 6. 2 Pe. 3. 5. Col.1.16,17.

c Ps. 15. Mi. 6.6.

d Is. 33. 15–17. 1 Ti. 2.8. Ps. 25.1; 143.8; 119. Mat.5.8. Ac. 15.9. De. 4.14. 16. Re.14.1,4.

[2] Heb. *The clean of hands.*

e 1 Pe.3.9. Ps.72.17. Ga.3.13,14. Ep.1.3. *f* Is.46.13; 54.17; 61.10. 2 Co.5.21. Ro.5.21. 2 Ti.4.8. *h* Ps.22.30; 73.15. Is.53.10. Jn.1.47. Ga.6.16. [3] Or, O God of *Jacob* or *Jesus.*

PSALM XXIII.

David's confidence in God's care and goodness.

A psalm of David.

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

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

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

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

5 Thou [h]preparest a table before me in the presence of mine enemies: thou anointest[5] my head with oil;[6] my cup [i]runneth over.

6 Surely [j]goodness and mercy shall follow me all the days of my life: [k]and I will dwell in the house of the LORD for ever.[7]

PSALM XXIV.

1 God's sovereignty over the whole world. 3 The citizens of his spiritual kingdom. 7 The solemn entrance of the Lord into his sanctuary.

A psalm of David.

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

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

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

4 He[d] that hath clean hands,[2] and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

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

6 This *is* [h]the generation of them that seek him, that seek thy face, O Jacob.[3] Selah.

is generally, as history proves, the reward of their sin. And the ruin of the wicked, or those who reject Jesus Christ, is but the reward of their own sin.

PSALM XXII. Ver. 1. *Forsaken me.* These words, adopted by our Lord in the dark hour of his crucifixion, sufficiently demonstrate that the whole psalm is a prayer of Christ. *Forsaken* is interpreted by *far from helping.* God cannot forsake in presence, but he may as to immediate forth-putting of power to deliver. Compare ver.16,18, 22, with Jn. 20. 25, 27; Mat. 27. 35; He. 2.12. *C.*

Ver. 12. *Many bulls.* Prophetic language, that it may suit all generations, must be emblematical: for words change, but emblems abide. These bulls, accordingly, are the emblems of aggressive power—the ecclesiastical rulers of the Jews, and the imperial rulers of the Roman empire, by whom Christ was persecuted to the death. *C.*

Ver. 13. *Gaped . . . mouths.* The marginal reading is better, and describes the bellowing of the bulls against their victim, well exemplified in the cry of the multitude, 'Away with him, away with him: crucify him, crucify him!' *C.*

Ver. 16. *They pierced my hands and my feet.* The translation of this clause has been much disputed. The Hebrew words in our received text will scarcely bear out the present rendering. The word rendered 'they pierced' almost any Hebrew scholar would translate 'as a lion,' and thus Gesenius and Hengstenberg translate it. It is worthy of note that some ancient MSS. have a different reading, slightly changing the final letter of the word, and thus making it signify 'they pierced,' with this reading agree all the ancient versions, and I therefore conclude that it is the true reading. It is possible that some fanatical Jew, finding that this passage was applied by Christians to our Lord, changed the original form of the word, and thus attempted to corrupt the text and obscure the meaning. *P.*

Ver. 21. *Unicorns.* There is no real unicorn known in nature, except the rhinoceros; the unicorn of heraldry is a creature of imagination. The meaning is well explained in a beautiful and consolatory proverb, 'Man's extremity is God's opportunity.' *C.*

Ver. 26. *Your heart,* &c. Your heart, your affections, being 'set upon things which are above,' Col. 3. 3. Christ, who is eternal life with the Father, 1 Jn. 1. 2, will be your life, Col. 3. 4, and give you eternal life, Jn. 10. 28. *C.*

Ver. 29. *Fat upon earth,* &c. Abundance of food produces forgetfulness of God, Is. 5. 12. To remedy this evil tendency, the Father, even by the example of the Son, always united *worship* with eating. So likewise does the apostolic injunction, 1 Co. 10. 31. The same principle is still more specially developed in the holy feast of the Lord's supper, 1 Co. 10. 16; 11. 28. *C.*

Ver. 30. *A seed.* Not seeds, as of many, but a seed: the one seed, they that are born of water, even of the Spirit, Jn. 3. 5; 1 Pe. 1. 23. *C.*

REFLECTIONS.—How fearful is the nature of sin, which drew such tremendous desertion and pain upon God's only begotten Son, when he came to the world! With the most holy resignation ought God's hidings and frowns to be endured, when they are sanctified by Jesus Christ's bearing them as our forerunner; and should be attended with kind thoughts of God, trust in him, and fervent prayers for deliverance. What earnest supplications are occasioned by a deep sense of need! But it is happy, in great distress, to have our blessed relation to God, and our own and others' experience of former deliverances, to encourage us to hope and wait for what we now need. What sinners before the Lord exceedingly were these dogs, these bulls, these wicked men, who with devils thus raged against the great God our Saviour! But, oh! what a debt of love and of praise the redeemed owe to their Lord, who so bare their sins, their griefs! And what ought they not cheerfully to suffer for his sake! What tidings—what supplies—what conquests—what continuance—what glories of grace—issue from the sufferings of our great IMMANUEL! Himself opens the triumphant song, and exhibits his experience for the comfort of his distressed brethren; and with joy declares his adherence to all his covenant engagements. Sweet is the entertainment of his flesh and blood—yea, of all the fulness of God which he has prepared for the poor, the afflicted, and meek! Precious and lasting is their life who by faith feed upon him! He goes forth persuading the nations high and low, to the obedience of faith. Let then his cause be oppressed as it may, in every age it will prove triumphant.

PSALM XXIII. Ver. 1. This is an exquisite spiritual pastoral, and is a characteristic ode of the shepherd-king. The imagery, taken from shepherd life, is graphic and appropriate. The Good Shepherd *leading* his flock to the best pastures, to the brink of the quiet waters, along safe paths. His watchful care dispels all idea of fear; and permanent peace is finally secured. *P.*

Ver. 3. There are no paths of *righteousness* but those trodden by Christ, Ro. 3. 10; 5. 17, 19; therefore the speaker is Christ, for he *walked in righteousness. C.*

REFLECTIONS.—O the advantages, the pleasures, of experimental godliness! God, whose knowledge and care are infinite—God, who is ALL and giveth all—is his people's Shepherd! What can they then want when all the fulness of God is opened for their supply! He makes them to rest and feed in the pastures of his ordinances and promises; and leads them, for their refreshment, to the still waters of his gospel truth, gracious influence, redeeming blood, and everlasting love. He restores their souls when under

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

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

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

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

PSALM XXV.

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

A psalm of David.[1]

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

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

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

4 Show[e] me thy ways, O LORD; teach me thy paths.

5 Lead[g] me in thy truth, and teach me: for thou *art* the God of my salvation;[2] on thee do I wait all the day.[3]

6 Remember,[h] O LORD, thy tender mercies[4] and thy loving-kindnesses; for they *have been* ever of old.

7 Remember[i] not the [j]sins of my youth, nor my transgressions:[5] according[k] to thy mercy remember thou me for thy goodness' sake, O LORD.

8 Good[l] and upright *is* the LORD: therefore will he teach sinners in the way.[6]

9 The[n] meek will he [o]guide in judgment; and the meek will he teach his way.

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

11 For[q] thy name's sake, O LORD, pardon mine iniquity;[7] for [r]it *is* great.[8]

12 What man *is* he that feareth the LORD? him shall he [s]teach in the way *that* he shall choose:

13 His soul shall dwell at ease;[9] and his seed shall [t]inherit the earth.

A.M. cir. 2955. B.C. cir. 1049.

a Ps.118.19. Mat.16. 19. Rev.3.20. Lu.5.9. Ps. 24.7,9.

j 1 Sa.2.7. 1 Co. 2.8. Ja.2.1. Ac.7.2.

k Ps.9.6,8,13-14,19,20 -26. Ps. 46. 3-5. Re.19. 8. Co.2.15. Mat. 22.29. 1 Jn.3.8

l ver.7.

m Ca.5.9. Mat.22.20.

PSALM XXV.

A.M. cir. 2956.

1 This psalm, like Ps. xxxiv. cxix. and several others, is *acrostic* in its plan. Each letter of the Hebrew alphabet conventionally begins a verse. The sixth letter is omitted, but the eighteenth is repeated, and thus the number of verses corresponds exactly with the number of the alphabet.—*P.*

a Ps.31.5,86.4,143.8; 1971.1 La.3.41.

b Ps.22.4,5,31. 31.14. 8.1s.26.3,49.23. 50.10. Ro.9.33. 10.11. Ch.20.20.

c 13.35.24. 9c. Ps.41. 11,13. 42.9.

d Ps.69.6; 119.78; 69. 3,4. 70.2,3. 35.26. 40.14 15. 109.28. 132.18

e Ps.27.11. Je.50.5. Ps. 27.11. 86.11. 119.27. 143. 10. Ex.33.13.

g Ps.43.3. 86.11. 119. 24. 5. 61.3. 132.5. 1 Ch.16.35. Ca.1.4.

2 *Salvation*, that is, from the wrath of enemies and the burden of sin.—*C.*

3 *All the day*: none other than Christ ever so waited, without distraction, upon God.—*C.*

h Is. 63. 16. Ps. 103. 17. 106. 45. 119. 77. 1 Je.33. 11.

4 Heb. *thy bowels*, Is.63.15.

i Lu.23.25,44.22,64.9. Ps.79.8.

j Joh 13.26,30.11. Je. 3.25.

5 See note on ver.7.

k Ps.51. 1,7 106. 4. Is. 63.7. Ro.5.20,21.

l Ps.119.68,71,72. Ga. 1.16. Ep.1.17,18. Ju. 6. 44,45. Mat.9.13.

m *In the way*—that is, lead them to Jesus, who is the only way to the Father, Jn. 14. 6.—*C.*

n Mat.5.5. Ps.22.26. 76.9. 149.4. Is.11.4,61.1. Zep.2.3.

o Ps.32.8,73.24. 37.5. Pr.5.6,27.

p Ho.14.9. Ge.24.27. 32.10. Ps.89.1. 98.3. 103.17,18. Is.63.7.

q Is.43.25. Ps. 79.9. 32.3. Ezc.20.9,36.22,32. 1 Ps.2.12.

7 See note on ver.2.

r Ex.34.6. Ps. 65.3. Nu.14.17-19. Ro.5.15, 21.

6 The leading thought of the psalmist here is the magnitude of his offence. He has no claim to mercy. He has forfeited all right to pardon. Yet he pleads for the pardon of his iniquity '*though* it is great.' This is probably the true signification of the clause.—*P.*

s Ps. 32. 8. 37. 23. 48. 24. 73.24. 2 Ti. 3.5.

t Heb. *shall lodge in goodness.*

t Ps.37.11,22,29. Mat. 5.5. Ps.1.3.

A.M. cir. 2948. B.C. cir. 1056.

u Pr 3.32. Ge.18.17. Mat. 13.11. Am. 3.7. 1 Co.2.10. Jn.7.17. 15.15. Ep.1.9.

1 Or, *and his covenant to make them know it.*

v Ps.124.7,8. 141.1,9. 142.1,2.

2 Heb. *bring forth.*

x Ps.69.16,86.16. 69. 1. 70.5. Mi.7.19. Lu.18. 13.

y Hab. 3. 17-19. Ps. 42.7,8. 34.19. 138.7,8. 2 Co.1.5,10.

z Ex.3.7,8. Ps. 119. 153. La.5.1.

a Ps.89.45. 3.1,2,38. 18.55. 3.1. 2.24.

3 Heb. *hatred of violence.*

b Ps.26.11. 41.12. Is.46. 4. Ro.11.26. 1 Pe.1.5.

c ver.2. Joel 2.26,27. Ps.35.1,17.

d Ps.7.8. 26.11. 41.12. Pr.23.5. Mat.6.22. 2 Co 2.17.

e Ps.139.8. 14.7. 119. 61. 137.5,6. 34. 1951.18.

PSALM XXVI.

a 1 Co.4.3-5. Ps.7.8,9 Ki.20.3. Ps.90.7.

b 2 Ti.1.12. Ps. 16.1. 25.2. 91.2. 118.22. 125.1.

c Ps.139.23. 17. 3566. Ze.13.9.

d 2 Co.5.14. Is.63.7. Is.4.16. Ps.119.32.

e Jn.14.6. 2 Co. 2.17. Ps.25.5.

g Ps. 1.1,72.2,3,36.3-4. Je.15.17,9.2. Is.8.23 7.

h Ps.25.4,5,8,119.63, 155. 101.3-8. Ge.49.5. 2 Co.5.9-11.

1 Is.1.15, 18. Ex 30. 19-21 He.10.19-22. Ps. 73.13.

1 Surely no mere man since the fall could, or did, ever say in truth, 'I will wash mine hands in *innocency*.' It is not he who so affirms unblushingly the Christ-hater.—*C.*

j Ps.66.13-15,116.17-18,43.3,4.

k Ps 71.14-24,145.2 21.

l Ps.27.4,42.1,2,63.1, 2,84.1,2,10.

2 Heb. *of the tabernacle of thy honour.*

3 The *tabernacle* was the habitation and temple of God before the erection of the temple by Solomon. Consequently the use of these terms does not necessarily bear on the date of the psalm. The word rendered 'honour' probably signifies the Shekinah glory.—*P.*

4 Or, *take not away.* Ps.28.3,26.9. 1 Sa. 9.9. Ge.18.23. Is.3.11.

3 Heb. *men of bloods.*

m Pr.1.16,18.4.16. Is. 33.15.

6 Heb. *filled with.*

o Joh 1.1. Tit.1.2. Ge.6.9. Is.38.3.

7 See note on ver. 1.—*C.*

p Ps.130.8,25.22.

8 Deliver me from the power of mine enemies, and from the burden of sin.—*C.*

14 The [u]secret of the LORD *is* with them that fear him; and he will show them his [1]covenant.

15 Mine[v] eyes *are* ever toward the LORD; for he shall pluck[2] my feet out of the net.

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

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

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

19 Consider[a] mine enemies; for they are many; and they hate me with cruel hatred.[3]

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

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

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

PSALM XXVI.

David resorteth unto God in confidence of his integrity.

A psalm of David.

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

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

3 For[d] thy loving-kindness *is* before mine eyes; and [e]I have walked in thy truth.

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

5 I[h] have hated the congregation of evil-doers and will not sit with the wicked.

6 I[i] will wash mine hands in [1]innocency: *so* will I compass thine altar, O LORD;

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

8 LORD,[l] I have loved the habitation of thy house, and the place [2]where thine honour dwelleth.[3]

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

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

11 But as for me, [o]I will walk in mine integrity:[7] redeem[p] me,[8] and be merciful unto me.

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disease or decay, and, moved by his own blessed grace, leads them in Jesus and his word as their way, and enables them to perfect holiness in his fear. Amidst all the pains and the fears of death, his gracious presence, his drawing and sealing influence, and his supporting promises, are their sufficient encouragement. Amidst their unnumbered enemies of lusts, of devils, and of men, not only necessaries, but even abundant comforts, are allowed them. The mercy and goodness of God, in streams of spiritual and temporal blessings, attend the faithful, till at last they are for ever filled with all the fulness of God in his heavenly temple.

PSALM XXIV. Ver. 1. *Earth is the Lord's.* It is his by right of *creation*, Ju. 1. 3: it is his by right of *redemption*, Ep. 1. 14: it is his by right of final *victory*, 1 Co. 15. 26, of which this psalm is a prophetic celebration. *C.*

Ver. 3. This is an inquiry after him who has been described, *Ps.* 7. 6, an abiding priest to make intercession in the holy place. —

Ver. 4. Here are two positive and two negative characteristics that never belonged to any son of man but Christ. This psalm is therefore a prophetic description of Christ. *C.*

Ver. 6. *This is the generation*, that is, they who appear at his right hand to inherit the blessing, and receive the gift of righteousness, when the earth becomes the Lord's by final victory, 2 Co. 15. 26, and by a new creation, 2 Pe. 3. 13.—*O Jacob.* Jacob, being interpreted, signifies *supplanter*; and he supplanted profane Esau by purchasing the blessing. As such, the name is an appropriate title of Christ, who purchased the heirship of all things at the cost of his own blood, 2 Co. 6. 20; 7. 23.—*Selah.* See note on Ps. 3. 2. *C.*

Ver. 7. *Everlasting doors.* This can be no allusion to either tabernacle or temple; for David never imagined their gates or doors to be *everlasting*. The everlasting gates and doors are those of righteousness, Ps. 118. 19, by which Christ has entered into the heavens, He. 4. 14; 9. 11, 12, 24. *C.*

Ver. 9. The gates and doors are twice summoned, because Christ has two entrances into glory; one after his resurrection, when he entered alone, 'mighty in battle,' ver. 8; the other after the resurrection of his saints, when he enters with them and his angels, 'Lord of hosts,' Mat. 26. 27. *C.*

REFLECTIONS.—How great is Christ, who is Lord of all! Surely it is proper that all persons should praise and serve him; and that all things should be received as from his hand and used to his honour. But what change of state and nature—what holiness in heart and life—is necessary to constitute us true members of his church on earth, or inhabitants of his heaven above! There is great need of serious self-examination, lest he at last reject us; for without holiness no man shall see the Lord. But however sincere our hearts, blameless our lives, or fervent our prayers, not these, but a living faith in the Lord Jesus, must found our title to eternal felicity. O how transcendently glorious is Jesus' entrance into manhood—his exaltation to heaven—and his entrance into men's hearts and assemblies on earth! And, in fine, his solemn return to his celestial mansions, attended by all the ransomed millions, after the last judgment!

PSALM XXV. Ver. 2 *Let not mine enemies triumph over me.* He that would discover the speaker in this psalm requires, as in other cases, to search the Scriptures, and compare spiritual

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

PSALM XXVII.

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

A psalm of David.

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

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

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

4 One[g] *thing* have I desired of the LORD, that will I [h]seek after; [i]that I may dwell in the house of the LORD all the days of my life, to behold the beauty[3] of the LORD, and to inquire in his temple.[4]

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

6 And[l] now shall mine head be lifted up above mine enemies round about me: [m]therefore will I offer in his tabernacle sacrifices of joy;[5] I will sing, yea, I will sing praises unto the LORD.[6]

[m] Ps.26.12;56.13;[n]27.6;[o]28.7;[p]42.5,11;43.5.

[b] Heb. *of shouting.* [6] Literally fulfilled, as in Mat.26.30.—*C.*

A.M. cir. 2968. B.C. cir. 1036.

[q] Ps.27.11;40.2. Pr. 30.8.

[r] Ps.22.22,25;[s]116.14, 17–19;[t]22.4,5;[u]22.4.

PSALM XXVII.

B.C. cir. 1020.

[a] Mi.7.7, 8. 2 Sa. 22. 29. Is 60. 19, 20. Jn. 8. 12.

1 He who *must fear* God, will *least fear* man; yet he who can truly say, 'I am fearless,' must be more than man. And that the speaker is Christ, must appear from comparing this with Ps. 3.6, and considering the evidence by which that psalm is ascribed to Christ.—*C.*

[b] Ps.118.6;[c]8.8;[d]56.4, 11;[e]118.6;[f]34.4;[g]119.10;[h]105.4;[i]23.6. 1 Pe. 3.14, 15. Pri. 1.28.

[c] Ps.35.8;[d]27.2;[e]37. 24;[f]34.5,10;[g]22.1,21; 23.5. Phi.3.8, 14. Ti.3.15, 16. 2 Co. 3.18.

[h] Ex. 25. 8, 9; 28. 1. Ju. 5. 16, 17.

[i] Ps 65.4;84.2

[j] Or, *the sleight.*

[k] The word is applied to Isra's tabernacle and temple. It may mean either. If the psalm was composed by David, then the tabernacle must be referred to; probably that tabernacle which David erected for the reception of the ark on Mount Zion.—*P.*

[l] Ps.62.1;91.15;[m]50.14, 23;107.22;116.17;[n]119.114,[o]28.6. Is.30.29. Je.2.27,28.

[p] Ps.4.2;27.26. 32. Pr. 28.10. Ja.1.5;[q]27.9.

[r] 2 Sa. 22. v. viii. x. xviii.xx–xxii.Ps.3.3.

A.M. cir. 2984. B.C. cir. 1020.

[a] Ps.4.1;5.1,2;6.8;31. 1;130.1,2. Is.55.6.

[b] Ps.84.8;[c]42.1, 2;63. 1,2,8.

7 Or, *my heart said unto thee, Let my face seek thy face.*

[d] Ps.13.1;[e]44.24;69. 17;88.14;102.2;[f]143.7. Is.8.17;45.15;[g]50.6.

[h] He.13.5 Je.20.27–29. Je.30.40.

[i] Is.49.15;[k]64.8. Ja.4. 10,15.

[l] Heb. *will gather me.* Is.40.11.

[m] Ps.25.4;51.66.11; cant.15.8;[n]143.10;[o]143.8,10.

9 Heb. *a mass of plainness.* Ps.26.12.

[p] Heb. *observers of me.*

[q] Ps.35.11 Mat. 26. 59. Ac.6.11, 13;[r]6.1;26. 21.

[s] See this literally fulfilled, Mat. 14. 56. —*Note.* The character of the devil is 'a liar from the beginning,' 'an accuser of the brethren,' and false witness, either by insinuation, evil report, or solemn testimony, has ever been the principal weapon with which they have assailed his servants and church.—*C.*

[t] Ep 2. 8. Ps. 112. 7, 8; 118. 17, 18; 120. 9; 124. 5–8; Ch.m.22. 30, 31, 40.

[u] Ps.31.24;[v]6.1;5.10; 40.11;[w]26.8;[x]5.1,2. Mi.7.7. Zeph.3.8. Co. 19.13 Mat.13.22.

8 This is an answer from the Father to the petition of the Son, ver.7.—*C.*

PSALM XXVIII.

[a] Ps.3.4;5.2,3;77. 1; 142.1.

[b] De.32.4,31. Ps. 18. 2. 2 Co.10.4.

1 Heb. *from me.*

[c] Is.3.8. Ps. 89. 1–4; 143.7,8.

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

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

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

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

11 Teach[t] me thy way, O LORD, and lead me in a plain path,[9] because of mine enemies.[1]

12 Deliver me not over unto the will of mine enemies: [u]for false witnesses are risen up against me,[2] and such as breathe out cruelty.

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

14 Wait[w] on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.[3]

PSALM XXVIII.

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

A psalm of David.

UNTO thee[a] will I cry, O LORD [b]my rock, be not silent to [1]me: [c]lest, *if* thou be silent

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with spiritual. Accordingly let him prayerfully and candidly consult Ps. 40. 11, and compare the same with Ps. 25. 7–11, and it must be confessed they are alike. Then let him turn to He. 10. 5, and compare the same with Ps. 40. 6–8, and he will find that he who confesses his *iniquities* is no other than Christ: no other than he who, though he 'knew no sin,' yet 'bore all our sins in his own body,' yea, upon whom 'the Lord laid the iniquities of us all.' *C.*

Ver. 6. Rather 'for they are eternal.' The psalmist's knowledge of God's nature and attributes, and the experience of his wondrous mercy, prompt him to this grateful acknowledgment. *P.*

Ver. 14. *Secret*—'the mystery hid from ages and generations, but now made manifest to the saints; Christ in them: the hope of glory,' Col. 1. 26, 27. *Covenant*—that new covenant promised, He. 8. 6–13; 10. 16, 17, and sealed by the mediation of Christ, He. 9. 15–17. *C.*

Ver. 21. *Integrity and uprightness.* No sinner could compose, adopt, or utter this prayer; for the fact of being a sinner implies the want of both these qualities. The sinner rests his plea upon the mercy of God, and not upon his own merits; but Christ addresses the Father as one who magnified the law and made it honourable. *C.*

REFLECTIONS.—An interest in God and his love is the surest protection from shame and danger; and the more our hearts and desires are weaned from earthly vanities, and set upon God and things above, we are the more sure that our hopes shall not be disappointed. He that believeth shall not be ashamed. God never fails them that seek him. But the short-lived triumphs of obstinate transgressors shall issue in everlasting misery and confusion. When we pray for ourselves we must never forget our brethren. Being by nature blind and impotent, our whole direction in, and strength for, duty must come from God. And none who wait on him as the God of their salvation shall ever wait in vain. Hopes fixed on his everlasting love can never be disappointed: and what others have found an infallible support we may boldly depend upon. Sins of youth, though pardoned by God, ought to be remembered by us for our humiliation. And our only hope of God's favour must be founded on a living faith in Jesus' blood. All true knowledge of God and his ways, and wisdom to walk therein, spring from his own mercy and faithfulness. Sense of sin must drive us to implore the forgiveness and destruction of it: but no sin, however great, ought to render us desperate. God, by his infinite power and grace, can pardon the greatest as well as the least. And the more sin God forgives to us, the more we are obliged to love, fear, and serve him: and the more we serve him, the greater shall be our happiness in life and intimacy with him. Whatever God does, however afflicting, shall work together for our good. Though God and men should concur to entangle us in nets of trouble, and Satan distress our minds with his accusations, the fruit of all is not to destroy us but to purge away our sin. But our kindliest resignation to afflictions must be attended with prayer for the removal of them. Though we must love our enemies, we must pray against their wickedness. And while we earnestly study the utmost uprightness in our practice, the church in general, and every member thereof, ought to share in our fervent requests.

PSALM XXVI. Ver. 1. *Mine integrity.* No conscious sinner ever called for judgment, but for mercy; none ever asserted *integrity*, being guilty of sin. This is therefore a prayer of Christ, who, though he *bore* our sins, *knew* no sin; and who, on behalf of his redeemed members, pleads his perfect righteousness. *C.*

Ver. 3. Who can boldly say unto God, I have walked in *thy truth*—not merely man's truth, but God's truth? Adam did not so walk; Eve did not so walk; Aaron did not so walk; David did not so walk, the apostles did not so walk. All these, as their histories testify, came short of the glory of God. Christ alone so walked, he alone could so affirm.—*Note,* How blessed are believers, to whom the promises of mercy, pardon, and salvation are all confirmed by Him who is *the truth.* *C.*

REFLECTIONS.—While here we behold Jesus Christ in a figure, as holy, harmless, undefiled, and separated from sinners, and wash our heart and hands in his blood and grace, let us observe how comfortable under calumny it is to possess conscious innocence. They who trust in God are kept by his mighty power through faith unto salvation; and the faith or sense of Jesus' love, and a due regard to his word, will tend to restrain from sin. But nothing is more dangerous to souls than fellowship with the ungodly. To sit long amidst light, vain, and unprofitable discourse, perhaps more deadens the heart than that which is notoriously profane. No man appears really gracious who does not study to avoid the company of the wicked. No man rightly approaches God's ordinances but in the way of washing his heart and life in the sin expiating and subduing fountain of Jesus' blood and Spirit. None can love God without loving his ordinances, and counting his service perfect freedom, and his works of grace inexpressibly marvellous. However joyous the assemblies of sinners may be now, it will be infinitely dreadful to be gathered with them in death or in the last judgment. And even those who walk in their uprightness, must before God stand on the foundation of Jesus' redeeming blood and infinite mercy; and all their steadfastness in Christ or his way must be thankfully ascribed to their faith.

PSALM XXVII. Ver. 2. *My foes came upon me to eat up my flesh.* When Satan, who has the power of death, He. 2. 14, and the high-priest, who had the power of indictment, and Pilate, who had the power of condemnation, came against me, to deliver me up to the *devouring* grave. *C.*

Ver. 3. David never escaped from trouble; but Christ is gone into the heavens, waiting till all his enemies be made his footstool. *C.*

Ver. 10. It is not to be overlooked that, after the commencement of our Lord's ministry, Joseph, his reputed father, is not mentioned, being most probably dead: and when his mother and brethren endeavoured to approach him, Mat. 12. 46; Mar. 3. 32–35; Lu. 8. 19–21, he defines his nearest and dearest relatives to be 'those who hear the word of God, and do it.' Now that literally, and also in this spiritual sense, Christ was forsaken of all earthly relations, is evident from the history of his malicious trial and barbarous crucifixion, Mat. 26. 56; Jn. 16. 32. *C.*

REFLECTIONS.—Happy are they to whom Jesus Christ is a blessed instructor, saviour, strengthener, and quickener! He is at once the source, the price, the means, the matter, and the bestower of all our spiritual and eternal blessings. Where faith in him, through his word, keeps strong and steady, no enemies or dangers can make us either to fear or faint. To live near him, and to behold his and his Father's glory in ordinances here, and in heaven above, is the pleasure, the protection, the honour of a saint, and the matter of his thankful praise. Nothing can be dearer to his heart than divine encouragements to intimate and gracious fellowship with God. A sense of his favour is the greatest help and comfort under manifold troubles and wants. His instructions direct to safe and honourable walking amidst the most malignant enemies. And though all men should forsake us, or even hate us, it is enough if he love and support us. Faith in his promises and characters will keep us from fainting amidst raging lusts, powerful temptations and distresses, and enemies unnumbered. And the more of his goodness we experience in waiting for him, the more we should encourage others to patient expectations of his grace.

PSALM XXVIII. Ver. 2. The construction of these prayers, which are all in the speaker's own name, sufficiently testify to him who knows the Scriptures, Job 24. 13–16; 16. 23, 26, that this is a psalm, not of a sinner asking in Christ's name, but of Christ asking in his own right. *C.*

Ver. 4. Such prayers throughout the Psalms have often afforded matter of scorn or reproach to the infidel, and called forth timid and ignorant apologies from believers. The answer to all such

to me, I become like them that go down into the pit.[2]

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

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

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

5 Because[j] they regard not the works of the LORD, nor the operation of his hands,[4] he shall destroy them, and not build them up.

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

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

8 The LORD *is* their[5] strength,[6] and he *is* the saving strength[7] of his [n]anointed.

9 Save[o] thy people, and bless thine inheritance: feed[8] them also, and lift them up for ever.

PSALM XXIX.

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

A psalm of David.

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

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

3 The [c]voice of the LORD *is* upon the waters: the God of glory thundereth: the LORD *is* upon many[4] waters.[5]

4 The voice of the LORD *is* powerful;[6] the voice of the LORD *is* full of majesty.[7]

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

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

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

8 The voice of the LORD [h]shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

9 The voice of the LORD maketh the [g]hinds to calve, and discovereth the forests:[1] and [j]in his temple doth every one speak of *his* glory.[2]

10 The LORD [k]sitteth upon the flood; [l]yea, the LORD sitteth King for ever.

11 The[n] LORD will give strength unto his people; [o]the LORD will bless his people with peace.

PSALM XXX.

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

A psalm *and* song *at* the [a]dedication of the house of David.

I WILL[b] extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.[1]

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

3 O[d] LORD, thou hast brought up my soul from the grave;[2] thou hast kept me alive, that I should not go down to the pit.

4 Sing[e] unto the LORD, O ye saints of his, and give thanks at the remembrance[3] of his holiness.

5 For[g] his anger *endureth but* a moment;[4] in his favour *is* life: weeping may endure for a night,[5] but joy[6] *cometh* in the morning.

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

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

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

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

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

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

12 To the end that [o]*my* glory[8] may sing praise to thee, and not be silent. [p]O LORD my God, I will give thanks unto thee for ever.

A.M. cir. 2984. B.C. cir. 1020.

2 Barnes truly remarks that "psalm is particularly appropriate to those who are in danger of being cast away by the acts of the ungodly,—or who are under strong temptations to be ensnared with the gay, the sensual, and the worldly,—or to whom strong inducements are offered to indulge in their pleasures, their vices, and their sins."—*P.*

a Ps.4.1;27.7; 130.2; 140.1,2.

b Ps.6.4; 115.17; 118.17; 146.2. 2 Ki. 8. 29, 30, 38. Isa. 6.10. 1 Jo. 3.14. 1 Th. 2.2.

3 Or, *towards the oracle of thy sanctuary.*

c Ps.119.5; 28.6; 31.22; 66.20; 119.175.

d Ps.12.2; 55.21; 62.4 Jer. 9.8.

e 1 Ti. 4.14. Re. 13.6. Is. 5.12. Rom. 2.6. Eze. 24.25; xxxiii.

f Job 34.25, 27. Is. 5. Jer. 42. 22. La. 3. Zech. 1.4, 6. Mat. 21. 2 Th. 1.8, 9.

4 Because they regarded not the judgments nor the mercies of God, but transgressed against the one, and abused the other; therefore the destroyer shall wonderfully and perish. Ac. 13.41.—*C.*

g Ps. 10.1; 51.11.

h Ps. 28.3; 55.21. Jer. 9.8. Ps. 12.2. Jer. 4.10; 6.14; xxiii. Eze. 13.10. Mic. 3.5. 2 Pe. 2.1, 2, 3, 18. Jude 4, 16.

i Ps. 28.4; 31.23; 94.2; 109.20; 137.8. Is. 3.11. Jer. 50.29. Re. 18.6.

5 Or, *his strength.*

k *Three strength.* Whose strength? the people's. Ver. 9.—*C.*

6 Heb. *strength of salvations.*

l Isa. 26.4; 42.10, 12. Ps. 28.8; 84.11.

m 1 Ki. 8. 53, 56. Ps. 20. 6; 28. 8; 89. 19, 20, 24; 105. 15; 132. 10, 17. Da. 9. 24. Hab. 3. 13. Lu. 1. 69. Ac. 4. 27. Re. 5. 10; 7. 17.

6 Or, *rule,* Mic. 5. 4.

PSALM XXIX.

a 1 Ch. 16. 28, 29. Ps. 96. 7-9; 115. 1. Ac. 12. 23. Re. 5. 12-14.

1 Heb. *ye sons of the mighty,* Ps. 89. 6.

2 Heb. *the honour of his name,* Ps. 96. 8; 66. 2. [See note on Ps. 8.—*C.*]

b 2 Ch. 20. 21. Ps. 96. 9; 110. 3.

3 Or, *in his glorious sanctuary.*

c Job 37. 4, 5. Ps. 18. 13; 46. 6. Ex. 9. 28.

4 Or, *great.*

5 It appears that on this occasion the psalmist's religious fervour was awakened by one of those terrible storms which sometimes visit the shores of Palestine. His description of it is most graphic. It first appears upon the sea, where its roar is heard as it sweeps along from the west. It approaches the land. The thunder-clouds ascend the lofty sides of Lebanon, and the lightning and tempest rend the great cedar forests. It passes on eastward to the wilderness of Kadesh, where its fury is at length exhausted.—*P.*

6 Heb. *in power.*

7 Heb. *in majesty,* Ps. 104. 3.

PSALM XXX.

A.M. cir. 2984. B.C. cir. 1020.

a Ne. 6. 16, 17. Ps. 48. 4; 51. 18. 1 Ki. 8. Da. 9. 25. Jo. 10. 22.

1 Or, *to be in pain, and to bring forth,* Job 39. 1, 3.

1 The voice of the Lord maketh the hinds to tremble, and layeth bare the forests.—*Lowth,* &c.

b Ps. 6. 5; 88. 5; 89. 48; 104. 29; 115. 17; 146. 4. Ec. 9. 5, 10. Is. 38. 18.

2 Or, *every whit of it tolerable,* &c.

c Ge. 8. 1, 2. Ps. 69. 4; 77. 10. 1 Sa. 2. 6. 2 Ki. 20. 5. Ps. 6. 2; 41. 4; 107. 20.

2 Sheol.—*g*

d Ps. 16. 8, 9; 73. 1, 2; 77. 2; 86. 13; 116. 3, 8. Jo. 11. 13. 1 Co. 15. 20. 1 Th. 4. 13. Ps. 9. 13; 18. 5; 107. 18. Jon. 2. 2, 6. Re. 20. 13, 14. Ro. 5. 17, 21. Phi. 4. 7.

e Ps. 85. 8, 10.

PSALM XXX.

B.C. cir. 1026 or 1020.

a De. 20. 5. 2 Sa. 5. 11, 12. 1 Ki. 8. 63.

b Ps. 34. 1-7; 75. 1, 2, 10; 77. 11; 103. 2, 4; 107. 8, 15, 21, 31; 118. 21, 28.

1 The psalmist passes now from the almost despairing cry to the joyful thanksgiving. In the calm after the storm he sees in quiet retrospect the working of God's ways in all that before had been perplexing to his faith, and in his gratitude he feels his heart warmed to warn others who are still in sufferings and pours forth his experience as a lesson of trust to them, and an indication of God's mode of dealing with mankind.—*P.*

c Ps. 6. 2; 30. 8; 55. 22; 103. 3; 107. 6.

d Ps. 28. 1; 40. 2; 49. 15; 71. 20; 86. 13. Jo. 5. 28. Jonah 2. 2, 6.

2 Who is this? Let the inquirer compare Ps. 16. 10 with Ac. 2. 27, and then read this verse, and the question is answered. Christ alone could say, "Thou hast brought up my soul from the grave!"—*C.*

e Ps. 32. 11; 33. 1; 97. 12; 98. 4; 105. 2, 3, 4. Ex. 15. 21. Is. 12. 4, 5.

3 Or, *to the memorial.*

g Ps. 103. 9; 126. 5, 6. Is. 57. 16; 60. 10; 54. 7, 8; 12. 1. 2 Co. 4. 17.

4 Heb. there is but *a moment in his anger.*

5 Heb. *in the evening.*

6 Heb. *singing.*

h Job 29. 18-20. Lu. 12. 19.

i Ps. 18. 35; 36. 6; 44. 3; 89. 17.

7 Heb. *settled strength for my mountain.*

j Ps. 104. 29; 6. 2, 3; 10. 1; 13. 1; 31. 22. 1; 102. 2; 143. 7.

k Ps. 34. 5, 6. 2, 3; 5. 2, 3; 28. 1; 27. 1, 2.

l Is. 38. 18. Ps. 6; 88. 11; 115. 17. Ec. 9. 5.

m Ps. 4. 1; 5. 1; 51. 1; 56. 1; 57. 1; 59. 1; 61. 2. Ps. 9. 13; 25. 16; 27. 7; 41. 4, 10; 86. 3, 16; 119. 132. Is. 33. 2.

n Ge. 18. 14. Ps. 126. 1, 2, 3. Is. 61. 3. Ps. 9. 22.

8 That is, my tongue or *my soul,* Ps. 16. 9.

o Ps. 7. 17; 9. 1, 2; 13. 6; 56. 12; 57. 7; 61. 8; 66. 13; 71. 22, 23; 92. 1; 108. 1; 138. 1, 2. Ge. cxvi. cxviii. cxlv. Ac.

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cavils is easy—this is that very thing which God will do—and which therefore the believer, even Christ in the days of his flesh, might justly pray him to do. *C.*——This is a prayer for *justice.* It is surely right to seek it and to pray for it. The psalmist desires that by the execution of a righteous judgment the wicked may be restrained from evil, and God's people saved from persecution. There is no evidence here of malice or vindictiveness. *P.*

REFLECTIONS.—Deep distress should awaken strong cries to God. Not the Jewish holy of holies, but Christ, is our oracle, in which dwells all the fulness of the Godhead bodily; and through him our prayers are sure to speed. What a burden to exercised saints are sin and sinners while they live in this world! Seducing sinners are always busy; and they who would avoid their ruin must shun their ways. But great are the thankful praises which saints owe to their God for the mercies which have been granted in answer to their prayer, and which faith assures them he will grant. And what almighty power and grace Jesus Christ, and every one of his true members, have engaged on their side to prevent their miscarriage! Clusters of well-connected and everlasting blessings are secured by God for his people. And great should be the joy they have in, and care for, one another's spiritual and eternal welfare.

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PSALM XXIX. Ver. 2. *Beauty of holiness.* A call to worship either in the beauty conferred by holiness, that is, by separation from worldly defilement, Ja. 1. 27; Ro. 12. 2, and dedication of body and spirit to God, Ro. 12. 1; or to worship him amidst the emblematic beauties of the holy place, in a ritual every jot of which was of divine appointment. *C.*

Ver. 3. *Voice.* Any voice in nature that God employs to manifest his power, may truly be called his, because all creation and its laws are his—a mere emanation of his will, sustained by the energies of eternal power. *C.*

Ver. 9. The worship and temple here are the same as in ver. 2; and the reference seems to be to the influence of storms, irresistibly to lead man to the only refuge of a weak creature—the bended knee, the earnest cry, the throne of grace, the arm of the Almighty. *C.*——By the 'temple' is here probably meant *the world,* which is God's habitation. Everything in it declares the glory of his wisdom and power. *P.*

Ver. 11. *The Lord will bless his people with peace.* Life at best is a variable climate, and visited by many storms. Still the man justified by faith enjoys peace of conscience, and when the storms of life are over, all will be calm in heaven. *C.*

REFLECTIONS.—Alas! how shameful it is that we should need repeated calls to the solemn worship and service of God; and that great men are but seldom shining examples of devotion! Formal ceremony of words is too often the whole of our worship, which is neither performed in Jesus' holy name, nor in beautiful holiness of heart. But infinitely great is the glory of JEHOVAH! His voice in thunder, in stormy tempests, is not more awful and effective than his voice in his word is on my heart, and hath been, or shall be, in the gospel church. There he speaks to multitudes numerous as the waters; he awakens and seeks to convert the sinner, humble the proud, and draw the obstin

PSALM XXXI.

1 David showing his confidence in God craveth his help. 7 He rejoiceth in God's mercy. 9 He prayeth in his calamity. 19 He praiseth God for his goodness.

To the chief musician, A psalm of David.

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

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

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

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

5 Into[g] thine hand I commit my spirit:[3] thou hast redeemed[4] me, O LORD [h]God of truth.

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

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

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

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

10 For my life is spent with grief, and my years with sighing:[5] my strength faileth because of mine iniquity,[6] and my bones are consumed.

11 I[p] was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.[7]

12 I[q] am forgotten as a dead man out of mind; I am like a broken vessel.[8]

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

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

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

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

17 Let[z] me not be ashamed,[9] O LORD; for I have called upon thee: [a]let the wicked be ashamed, *and* let them be silent in the grave.[1]

18 Let[b] the lying lips be put to silence; which speak grievous things[2] proudly[c] and contemptuously against the righteous.

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

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

21 Blessed *be* the LORD; [g]for he hath showed me his marvellous kindness in a strong[3] city.[4]

22 For I said [h]in my haste,[5] I am cut off from before thine eyes: [i]nevertheless thou heardest the voice of my supplications when I cried unto thee.

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

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

A.M. cir. 2946.
B.C. cir. 1058.

PSALM XXXI.

a Ps. 13.5,6. 22.5. 25.2,20. 71.1-4. Is. 42.29-35.

b Ps. 143. 1,7,8,11,12. 71.2. 119.123,142,144. Da. 9.16.

1 The tenderness and deep pathos breathed forth in the beautiful language of this psalm have led some to attribute it to Jeremiah. But David was also sorely tried; and his touching lamentation on the death of Absalom proves that he also, when his affections were deeply moved, could 'pour the soul in words of unimpassioned pathos.'—*P.*

c Ps. 70.2. 130.1, 2. 86.1. 88.2. 102.2. 116.2. 119.145. 141.1. 142.6. Is. 37.17. 38.14. 71. 72. 73. Ro. 4.18, 19.

2 Heb. *to me for a rock of strength.*

d Ps. 23.3. 25.11. Jos. 7.9. Is. 48.9. 66.5. Jer. 14.21. 20.9. 44.26. Da. 9.19.

e Ps. 25.15. 57.6. 140.5. 142.3.

f 1 Pe. 2.23. Ac. 7.59.

3 Our Lord's adoption of these words [and he alone could adopt them, for he alone had power over his spirit, to lay down his life or take it up again. Jn. 10. 17, 18] clearly proves that the whole psalm is to be interpreted as one of his supplications and strong cryings in the days of his flesh.—*Ed.* 5.7.—*C.*

4 *Redeemed*, delivered me by thy mighty power. Ps. 71.23. 130. *C.*

g Lu. 23.46. Ac. 7.59. 1 Ti. 2.2. 2 Ti. 2.13. De. 32.4.

h Ps. 119.22, 295. 25.4. 26.3. Jer. 10.6. 23.6. Ro. 1. 21.

i Ps. 13.5. 23.6. 25.12. 33.5. 86.5. 103.11. 145.8.

k Ps. 25.18. 31.7. 59.4. 119. 153. Ex. 3.7. 4.31. 33. 5.23. 2 Sa. 16.12. 2 Ki. 19.3. 2 Sa. 4.9. Is. 63.9. 64.

l Ps. 142.3.

m Ps. 4.1. 18. 25. 119. 129. 32.40.2. 3. with De. 32. 39.

o Ps. 6.2-7. 22. 23-25. 38.2-10. 41.8. 78. 3.6. 90. 7. 95.6. 8. 13.14. 77.2-10. 88.3-10. 15, 16. 32. 3.4. 39.10, 11. 102. 3. 5. Jon 2.1,7-22. Is. 53. 4, 5.

6 Sin, both on Ps. 40.7.—*C.*

7 See note on Ps. 88.8.—*C.*

p Ps. 22.6,7,8. 27.12. 35.15, 16. 38.11. 69.8. 12,19, 20, 35. 15, 16. 1 Co. 4. 13. Job 19. 13-19.

q Ps. 88.4,5. 2. 91. 119. 83. Je. 19. 22. Ho. 8. 8.

8 Heb. *a vessel that perisheth.*

9 This was literally fulfilled in the history of our Lord, when all his disciples forsook him and fled, Mat. 26. 56. Lord Jesus, grant us grace that we may never betray them, that we may never forsake thee!—*C.*

r ver. 11. Je. 20. 10. 1 Sa. 20. 8, 9. 6.

s Je. 6. 25. 20. 10. 3. La. 2. 22. Ps. 55. 4, 5.

t Ps. 13.5. 86. 3, 4. 116. 9. 16. 142. 4. 143. 9.

u Ju. 13. 25. 19. 11.

v Ps. 7. 1. 17. 13. 18. 4. 22. 23. 54. 1. 6.

x Nu. 6. 25, 26. Da. 9. 17. Ps. 4. 6. 80. 3, 7, 19. 67. 1.

y Ps. 51. 1. 54. 1. 69. 16. 79. 9. 106. 4. 109. 21. 143. 11. 6. 119. 88. 159. 154.

z ver. 1. Ps. 25. 2. 3. 69. 6.

a See the prayer literally realized, Re. 12. 7. and see how it cannot be realized in any one that has ever committed sin, Ro. 6. 22.—*C.*

b Ps. 6. 10. 25. 3. 35. 4. 26. 40. 14. 70. 2, 3. 83. 17. 109. 28. 129. 5.

1 Or, *let them be cut off for the grave.*

c Ps. 12. 3. 62. 11. 59. 12. Jude 15. 1 Sa. 2. 3.

2 Heb. *a hard thing.*

d Ps. 17. 3. 119. 3, 4, 64. 3, 4, 66. 13-17. Is. 30. 4. 26. 33. 16-18.

e Is. 64. 4. 65. 16. 1 Co. 2. 9. 1 Pe. 1. 4. 1 Jn. 3. 2. Ps. 16. 11. 17. 15. 73. 24-26. Re. 7. 14-17. xxi. xxii. 1 Ti. 6. 6.

f Ps. 63. 3. 27. 5. 64. 9. 91. 1. 2, 4. 32. 33. Job 5. 21, 22.

g Ps. 17. 7. 36. 7. 86. 13. 138. 8. 3. 6. Zec. 9. 17.

3 Or, *fenced city.*

4 The emblem of *salvation*, as it is written (Is. 26. 1), 'We have a strong city: salvation will God appoint for walls and bulwarks.'—*C.*

h Job 35. 14. Ps. 116. 11. Is. 38. 10-12. 49. 14. Jonah 2. 4. La. 3. 54. Eze. 37. 11.

5 In my haste to do God's will and escape from enemies. See Ps. 119. 60.—*C.*

i Ps. 116. 8. 6. 9. 55. 16. 56. 9.

j De. 4. 6. 32. 6. Mat. 22. 37. 1 Jn. 4. 19.

k 1 Pe. 1. 5. Jude 1. Col. 3. 3. Jn. 10. 27-29. Ro. 2. 8-10. 2 Ti. 1. 6-10.

l Mar. 5. 36. Ps. 42. 5, 11. 43. 5. 27. 14. Is. 40. 29-31.

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ate, fast rooted as the mountains, dart light and love into their heart, and bring forth many sons and daughters to glory, for the advancement of his own honour. He strengthens them against every danger and enemy, and blesses them with that peace which passeth all understanding.

PSALM XXX. Ver. 5. It was early in the *morning* 'as it began to dawn,' that the resurrection of Jesus was discovered, Mat. 28. 1; and then did the late weepers of the night run 'with fear and great joy,' Mat. 28. 8, to communicate the blessed news. *C.*

Ver. 7. *Didst hide thy face*, &c. Jesus, the Man of Sorrows, realized this sad description: 'Now is my soul troubled: and what shall I say?' See also Mat. 26. 38. And hear of the bidings of his Father's face, when he exclaims, 'My God, my God, why hast thou forsaken me?' Mat. 27. 46. *C.*

Ver. 9. The meaning of this verse is:—'What advantage would it be to God's kingdom on earth if I should die? Could my lifeless body—my mouldering remains—advance his cause? Could the dust of the tomb declare the truth of God to mankind?' It is in this bold form that the psalmist pleads with his God. *P.*

REFLECTIONS.—To what plagues and sickness the best of saints are by sin obnoxious in this world! But the prayer of faith is always availing under every trouble. And there is great ground of praise and thanksgiving in every deliverance which comes through Jesus Christ. How delightful to saints is God's infinite and sanctifying holiness! His favours are greatly beneficial: and short-lived, but preciously fruitful, are his frowns and his people's griefs. Fellowship with him on earth, and chiefly in heaven, turns their mourning into joys unspeakable and full of glory. Outward prosperity, or even ravishing frames of spiritual joy, quickly occasion security and pride; and become means of casting us down into the depths of desertion and trouble. There is great need then to be always humble and watchful amidst smiles of Providence, and to believe and pray amidst depths of distress. And it is not our own advantages, but the services we can render to God on earth, that should make us desire to live! Quickly God changes the lot and frame of his people, and fills their lips with his praise. And it is delightful when high songs of redeeming love are remarkably begun on earth.

PSALM XXXI. Ver. 6. *I have hated*, &c. Could Christ hate? Does God hate? See, for answer, Ps. lv. But, as amongst men, there is a most unholy love, so likewise is there a most unholy hatred: but this cannot gainsay there being in God and his Christ a holy love to what is good, and as holy a hatred of what is evil. *C.*

Ver. 13. There is not upon record such a remarkable illustration of the deep depravity of the human heart, as the continuous stream of slander that it poured out upon the spotless Lamb of God—'Friend of publicans and sinners,' wine-bibber, glutton, madman, devil-possessed, devil aided, Sabbath breaker, seditious rebel against Cæsar, impious blasphemer against God, formed the staple of those calumnies that pursued him through life and finally succeeded in conducting him to the cross. *C.*

Ver. 15. *My times are in thy hand.* Everything relating to the manifestation of the Son lies in the hand of the Father. He sends him forth in the 'fulness of the times,' Ga. 4. 4: and the 'times and the seasons' of his glorious coming 'the second time without sin unto salvation' it is not for us to know, for 'the Father hath put them in his own power,' Ac. 1. 7. *C.*

REFLECTIONS.—Trust in God never issues in confounding disappointments. Both Jesus and JEHOVAH'S righteousness secures to believing supplicants a speedy deliverance out of every trouble and snare; and fervent prayers in Jesus' name insure a quick and comfortable answer. The more we commit ourselves to God, the more we shall experience of his faithfulness in performing his promises: and the more we know of his redeeming power and grace and of his faithfulness, the more fully we shall commit ourselves to his care in life or in death. When God is our portion we may renounce everything else as lying vanities. And his unceasing mercies, his sympathy under trouble, his protection from evils, and his increase of blessings, deserve our constant returns of praise. But though the sins of saints may not damn them, yet they often severely distress them on earth. And through much conformity to Christ, in the enduring of hatred, reproach, and persecution, they must enter into the celestial kingdom of God. The wicked often abandon themselves to the most false and virulent reproach against Jesus Christ and his people: but distress, death, and judgment will quickly silence them. Meanwhile, God's present protection of his people, and the unbounded happiness of heaven, are comforts more than sufficient for the saints to balance all their troubles on earth. Often his great and unexpected mercies shame their unbelief and rebuke their carnal fear. And O what reason the best have to bewail their repeated and deep despondencies under trouble, and to encourage others to avoid them! For when we consider our God and his mercies, alas! how cold is our love, how weak our faith, and languid our hopes.

PSALM XXXII. Ver. 2. The apostle applies this and the foregoing verse (Ro. 4. 6) to explain the blessedness of 'the man to whom the Lord imputes righteousness without works, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.' Ro. 3. 22. *C.*

Ver. 3. *When I kept silence.* Upon two remarkable occasions Christ kept silence. Before the treacherous and guilty accusers of the woman, Jn. 8. 6-8: and again, before Caiaphas and Pilate, Mat. 26. 63; 27. 14, as it had been prophesied, Is. 53. 7. While he thus kept *silence* for a little from reproving hypocrites, or instructing and comforting penitents, or from defending himself against false accusations, his *bones waxed old*—premature old age came on—through the previous and subsequent *roaring* which, with this brief interval, his sorrows wrung from him *all the day long*. *C.*

Ver. 5. That the speaker is Christ will not be readily acknow

PSALM XXXII.

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

A psalm of David, Maschil.[1]

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

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

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

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

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

6 For[h] this shall every one that is godly pray unto thee in a time when thou mayest be found:[3] surely in the [i]floods of great waters they shall not come nigh unto him.

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

8 I[l] will instruct thee,[4] and teach thee in the way which thou shalt go: I will guide thee with mine eye.[5]

9 Be[m] ye not as the horse, *or* as the mule, *which* have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.[6]

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

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

PSALM XXXIII.

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

REJOICE in[a] the LORD, O ye righteous;[1] *for* praise [b]is comely for the upright.[2]

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

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

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

5 He[g] loveth righteousness and judgment: the earth is [h]full of the goodness[3] of the LORD.

6 By[i] the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.[4]

7 He[j] gathereth the waters of the sea together as an heap:[5] he layeth up the depth in storehouses.

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

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

10 The[n] LORD bringeth[6] the counsel of the heathen to nought: he maketh the devices of the people of none effect.

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

12 Blessed[p] *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.

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

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

15 He[s] fashioneth their hearts alike;[8] he [t]considereth all their works.

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

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

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

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

20 [a]Our[9] soul waiteth for the LORD: he *is* our help and our shield.

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PSALM XXXII.

1 Or, *giving instruction*, Ps. xlv. liii. lxxiv. lxxviii. lxxxix. cxlii.

a Ro. 4. 6–8; 3. 22, 24; 5. 18, 1, 13, 14. Ps. 85. 2. Is. 1. 18; 40. 1; 43. 25; 44. 22; 50. 1; 55. 7. Ac. 13. 39. Eph. 1. 7.

2 There can be little doubt that this penitential psalm was written after David's grievous sin and shame, as recorded in 2 Sa. 12. All is past, and with grateful heart he celebrates the praises of that God of infinite mercy, who had spared and pardoned, and received him once more into favour.—*C.*

b Jn. 1. 47. Re. 14. 5. 2 Co. 1. 12. Tit. 2. 12.

c Ps. 38. 13. Ps. 77. 1–10; 31. 9, 10.

d Ps. 31. 9, 10; 38. 2–8; 39. 11.

e Jos. 7. 19. Job 33. 27. Je. 3. 13. Da. ix. Ezr. ix.

f Ps. 98. 13. Is. 65. 24; 1 Jn. 1. 9. Job 31. 24, 28.

h 2 Ti. 1. 16. Is. 69. 13; lv. 6. Ro. 5. 6.

2 Heb. *in a time of finding.*

i Ps. 42. 7; 69. 1, 2; 93. 3, 4. Is. 43. 2.

j Ps. 143. 9. 9. 9; 27. 5; 31. 20; 119. 114; 91. 1–10.

k Ps. 40. 1–3; xviii. cii. cxvi. cxviii. Ex. xv. Is. xii. xxv. xxvi. xxxviii. Ju. v. Re. 15. 2–4.

l Ps. 51. 13; 32. 8. Is. 48. 17.

4 The Father thus addresses the Son, agreeably to Jn. 3. 32; 8. 17. He. 5. 8.—*C.*

5 Heb. *I will counsel thee, mine eye shall be upon thee.*

m Not Pr. 26. 3. Ja. 3. 3, but Pr. 21–10; 4. 1; 5. 7. De. 32. 20. 1 Co. 14. 20.

6 Held in and guided by their driver, lest they injure the traveller by coming too near.—*C.*

o Ps. 16. 4. 1 Ti. 6. 10. Pr. 13. 21. Ro. 2. 8, 9. Is. 3. 11; 57. 21.

p Je. 17. 7, 8. Ps. 2. 12; 5. 12. Is. 63. 7, 9. Ro. 5. 20, 21. Tit. 3. 3–7. Ep. 2. 4, 7, 8.

q Ps. 33. 1; 64. 10; 68. 3; 149. 1–6. Phi. 4. 4. 1 Th. 5. 16. Ro. 5. 2–11. 2 Co. 1. 12.

r Ge. 6. 9. Job 1. 1. Jn. 1. 47. Ac. 24. 16. 2 Co. 1. 12.

PSALM XXXIII.

a Phi. 4. 4. Ps. 32. 11. Is. 45. 17, 24, 25; 61. 10. Ro. 5. 2, 11.

1 Those who have received the *right-eousness* of God through faith.—Ro. 3. 20–22; 4. 3–5.—*C.*

b Ps. 97. 12; 147. 1; 135. 3; 92. 1, 2; 149. 2.

2 A title taken from attitude—those who *stand up* without shame before Christ at his appearing. 1 Jn. 2. 28.—*C.*

c Ex. 15. 20. Ps. 92. 3; 98. 4, 5; 150. 3–6. Re. 14. 2.

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d Ps. 96. 1; 98. 1; 144. 9; 149. 1. Is. 42. 10. Re. 5. 9; 14. 3. Ep. 5. 19. Col. 3. 16.

e Ps. 30. 5. Ps. 19. 8. Ge. 24. 27. Ne. 9. 20.

g Ps. 11. 7; 45. 7; 119 137. Re. 16. 5, 6; 15. 3.

h Ps. 119. 64. Mat. 5. 45. Ac. 14. 17.

3 Or, *mercy.*

i Ge. 1. 1, 6, 7. 2. He. 11. 3. Je. 10. 12. Ep. 3. 9. Job 26. 13; 33. 4.

4 All things were made by the eternal Word and Spirit, Jn. 1. 3. Job 26. 13. Ps. 104. 30.—*C.*

j Ge. 1. 9, 10. Ps. 33. 7. Job 38. 8–11; 26. 10. Pr. 8. 29. Je. 5. 22.

5 The waters of the sea are always taking the form of an heap: in some part of the ocean, and never standing on a level. This fact is manifest in the tides, which are a literal *heaping* up of the waters successively in different places.—*C.*

k Je. 10. 7. De. 28. 58, 59. Ps. 64. 9. Ec. 3. 14. Je. 5. 22. Re. 14. 7; 15. 4; 19. 5.

l Ge. 1. 3, 24. He. 11. 3. Ps. 148. 5, 6.

n Is. 40. 23; 19. 3; 8. 10. Job 5. 12. 2 Sa. v. viii. x. xviii. xx. xxi.

6 Heb. *maketh frustrate.*

o Job 23. 13. Da. 4. 35. Ep. 1. 11. Is. 46. 10; 14. 24, 27. Pr. 19. 21.

7 Heb. *to generation and generation.*

p De. 33. 9, 29. Ps. 65. 4; 144. 15; 146. 5; 135. 4; 72. 16, 17. Tit. 2. 14. 1 Pe. 2. 9. Ex. 19. 5, 6.

q 2 Ch. 16. 9. Job 28. 24. Ps. 11. 4. Pr. 15. 3. He. 4. 13.

r Ps. 115. 3; 9. 4; 123. 1; 103. 19; 11. 4; 102. 19, 20. Is. 66. 1. 1 Ki. 8. 27.

s Pr. 22. 2. Is. 64. 8.

8 Gives them all originally similar capacities which they pervert, and alone creates any answer to love and good works. Ac. 17. 26. Ep. 2. 10.—*C.*

t Job 34. 21. Je. 32. 19.

u Ex. xiv. Ps. 44. 3–7. Jos. x. xi. Ju. iii. iv. vii. 1 Sa. vii. xiv. xvii. 2 Sa. v. viii. x. 2 Ch. xiii. xiv. xx. xxxii.

v Ps. 20. 7; 147. 10. Pr. 21. 31. Ho. 14. 3.

x 2 Ch. 16. 9. Job 36. 7. Ps. 34. 15; 147. 11; 16. 11; 21. 1. 1 Pe. 3. 12.

y Job 5. 19–22. Ps. 34. 17–19. Pr. 10. 3.

z Ps. 37. 19.

a Ps. 62. 1, 5; 130 5, 6; 123. 2–12. Is. 40. 31.

9 The grammar, by adopting the *plural* form, shows that the speaker is not one; not Christ alone, but the church. And the *hope* expressed in ver. 22, compared with Rom. 8. 24, 25, shows that the psalm is provided for a glorious state of the church on earth, when faith, and not mere profession, will be completely nationalized. Lord, hasten the time!—*C.*

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ledged by those who will not agree patiently to search the Scriptures. But let those who determine by the grace of God to examine, see Ps. 40. 12, compare Ps. 32. 3, 5, and then ask, who speaks? Ps. 40. 12. To find the answer, compare ver. 6–8 with He. 10. 5–7, and the speaker is found to be Christ. But how could Christ confess sin, seeing he knew no sin? He confessed the sins of his mystical body the church, Ep. 1. 22, 23; 5. 30. Those sins which he bore in his own body on the tree, 1 Pe. 2. 24. Those 'iniquities of us all,' which the Lord laid upon him, Is. 53. 6, 11, 12. Sins and iniquities that were *his* by onlaying and bearing, as his righteousness is *ours* by gift and impartation. *C.*

REFLECTIONS.—Dreadful is the nature of sin! It, and nothing else, renders us miserable. But rich is the grace of God, and efficacious the merit of Jesus' blood, which freely removes it. And justification through faith in Christ constantly promotes integrity and holiness of heart and life! But the remains of sin must be purged out by sore troubles and wounding convictions. For there is a close connection between gospel repentance and pardon of sin. It is not, however, our repentance, but God's mercy in Christ and our faith, that is the cause of our pardon. Hopeful is a sinner's case when he is once brought to humble applications to a gracious God, who is more ready to pardon than we are to pray for it. They who seek him, even in trouble, shall surely find him; the more imminently terrible their danger, the more shall his grace and love be magnified in their salvation. And it is no small encouragement to their seeking of God in their distress, that others, like themselves, have found mercy in like cases. But great is the protection, preservation, deliverance, instruction, and direction which believers in Christ constantly find, while the impenitent are loaded with sorrows everlasting and unnumbered. It is necessary then to receive his instructions, and to bend before his warnings, that we may rejoice in his mercy and triumph in his praise.

PSALM XXXIII. Ver. 12. This is a national psalm, an expression of faith by an entire people. And though it be descriptive of a state never yet fully realized, the divine counsel will not be frustrated: and not merely individuals, but nations and peoples, shall yet be born of the Spirit to national salvation. Ro. 11. 7–26. *C.*

REFLECTIONS.—How great, glorious, and good is our God! and as extensive is the matter and reasonable the exercise of our praise. All that God is in himself, all that he hath declared in his word, all that he hath done in his works, is the matter of his gift and subject of our songs. Thrice happy are his faithful people, to whom he is their Portion, their kind Observer, their powerful Protector, their almighty Deliverer, their gracious Provider, and constant Preserver! The thoughts of his universal power, influence, and operations, and the vanity of all things beside him, should effectually engage us to contented resignation of ourselves and all that we have into his hand.

PSALM XXXIV. Ver. 5. *They looked*—Who? the humble, ver. 2. Boothroyd, however, and most versions, render the verse —'Look to him (the Lord), and be enlightened, and your faces shall not be ashamed;' and then ver. 6 introduces 'this *poor* (rather this *afflicted*) man' (Christ) as an encouraging specimen of the power of faith and prayer. *C.*

Ver. 12. To this general question every auditor seems to respond, 'I am that man:' and then ver. 13 commences the lesson, addressed like the commandments, not to a collective body, but to each individual. *C.*

Ver. 18. *The Lord is nigh*, &c. How near is the Lord to the broken heart—the heart broken off from the love of the world and the service of sin (1 Jn. 2. 15; Ro. 6. 6)—even in that heart. For 'if any man love me,' saith Christ, 'my Father will love him; and we will come unto him, and make our abode with him,' Jn. 14. 23. *C.*

Ver. 22. *Desolate.* They will not want friends, for God is their *Father*, and all believers are *brethren*. They will not want

21 For[b] our heart shall rejoice in him; [c]because we have trusted in his holy name.

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

PSALM XXXIV.

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

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

I WILL[b] bless the LORD at all times: his praise *shall* continually *be* in my mouth.[2]

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

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

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

5 They[h] looked[4] unto him, and were lightened; and their faces were not ashamed.[5]

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

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

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

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

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

11 Come, [q]ye children, hearken unto me; I will[r] teach you the fear of the LORD.

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

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

14 Depart[u] from evil, and do good; [v]seek peace, and pursue it.

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

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

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

18 The[a] LORD *is* nigh unto them that are of a broken heart;[6] and saveth such as be of a contrite spirit.[7]

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

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

21 Evil[d] shall slay the wicked: and they that hate the righteous shall be desolate.[8]

22 The[e] LORD redeemeth the soul of his servants: [g]and none of them that trust in him shall be desolate.[9]

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[b] Zec.10.7. Jn.16.22. Ps.13.5;28.7;118.5-24.1 Ch.5.25.2 Sa.30.6.
[c] Is.25.9
[d] Ps.5.12;32.10;119. 41,76,77. 2 Sa. 7. 25. Mat.9.29.

PSALM XXXIV.
B.C. cir. 1056.

[a] 1 Sa. 21. 13. Pr 26. 25. Ps.8.4.
[1] Or, *Achish.*
[b] Ep.5.20. 1 Th.5.18. Ps.71.8,14.15. Col.3.17. 2 Th.1.4 Ac.16.25
[2] An uninterrupted continuity of praise that sufficiently indicates the speaker to be Christ, even were there not recovered by the quotation-evidence of the Spirit, ver.20 Jn.19.36.—C.
[c] 1 Co. 1. 31. 2 Co. 10. 17. Je.9.24. Lu.1.46,47. Ps.105.3. Is.45. 25; 41. 16.
[d] Ps.119.74;122.7;10. 23,26.
[e] Lu. 1. 46, &c. Ps. xcv.—C. cv.—cvii. cxi.—cxiii.cxlv.—C.
[3] Christ here calls believers to join with him in glorifying the Father.—C.
[f] Lu.11.9. Ps.6.9;18. 5,16;20.4;22.24;65.5 He.5 7.
[g] Is.25.22. Ps.121.1, 2 Sa.22.7.
[4] Or, *they flowed.*
[h] The change of person from the first singular in ver. 4 to the third plural in ver. 5 may be explained by a consideration of ver. 3. David is the writer. He calls upon his companions to praise the Lord with him. He then tells what he did himself, and what was the result:—I sought the Lord, and he delivered me. He next speaks of his companions, and tells what they did:—they looked to him and were lightened,' i.e. their fears were removed. In ver. 6 the psalmist returns to himself, but speaks now in the third person, evidently for the purpose of bringing out more emphatically his distressed and almost hopeless state.—*C.*
[i] ver.4,5. Ps.3.4; 40. 17; 102.17. Ge.32.10. 2 Sa.22.7.
[j] He. 1. 14. Is. 37. 36. Da.6.22. Ge. 32. 1, 2. Ps. 91. 11. 2 Ki.6. 17. Zec. 9.8.
[k] 1 Pe.2.3. Ps. 35.10; 36.7,16.17;119.68. Je.5. 13.51—57. 1 Je.7.3,2 Co. 13.14. Ex.34.6,7.
[l] Ps. 2. 12;84. 12;33. 12. Je.17.7.
[m] Ps. 89. 7. Mat. 10. 28. He. 3. 5. He. 12. 28.
[n] Ps. 23. 1. Phi. 4. 19. Ep. 3. 19. Jn. 1. 14, 16. Col.2.3,9,10 1 Co.3.22, 23.
[o] Job 4.11. Ps.84.11. Ro.8.28.2 Co.4.17.
[p] 2 Ki.2.3. Ga. 4. 19. Pr. 4. 1. Jn.1.3.33.
[q] Pr.1.7,8; 2.1—9;3.1—22.
[r] 1 Pe.3.10-12. De.6. 9;30.15—20. Is. 1. 16—19.
[s] Je. 5. 19, 26. Ps. 39. 5. [t] 1 Ti 2. 10. 3 Jn. 11. Ps. 37. 3, 27. Is. 1. 16—19.
[u] Mat. 5. 9. Ro. 12. 18. He. 12. 14.
[v] Job 36. 7. Ps. 33. 18. 1 Pe. 3. 12. 2 Ch. 16. 9. Is. 58. 9;65. 24.
[w] Ps. 145. 8; 51. 17. Is. 57. 15; 66. 2.
[5] Heb. *to the broken of heart.*
[6] Heb. *contrite of spirit.*
[x] Le.13.11,12. Ac.13. 22. 2 Co.4.17. Re.7.14-17. Jn. 16. 33. Job 5. 15. 16. 33. 10.
[y] Pe. 10. 21. Jn. 13. 35.
[z] Is. 3. 21. Ro. 2. 6, 9. Ps. 9. 12. 33. Lu. 12. 20.
[7] Or, *shall be guilty.*
[a] 2 Sa. 4. 9. Ps. 71. 23; 130. 8. 25. 22; 37. 22, 32.
[b] Ps. 84. 11, 12. Ro. 8. 1, 31-39. Jn. 10. 27-29; 14. 19. 1 Pe. 1. 5. Col 3. 3.
[c] The great lesson of the psalm is, that a life of faith holiness, and devotion to God can alone secure prosperity, peace, and joy.—*P.*

PSALM XXXV.
B.C. cir. 1056.

[a] Ps.9.4; 7.6,8. 43.1; 119. 154. 1 Sa. 3. 58. 2 Sa. 22. 30. Mi. 7. 9, 10
[1] In this psalm the writer evidently records the result of a painful experience in regard to the treatment he had received from men. They had professed great friendship and devoted attachment in time of prosperity, but when adversity, suffering, and sorrow came upon him, they put away deserted him, but they rejoiced in his very calamities. So is it often in the world. The faithlessness and ingratitude of men lead the psalmist to a faithful and loving God, in whom he found a true friend and an omnipotent defender and deliverer.—*P.*
[2] Exert thy power and wisdom in protecting me and destroying mine enemies.
[b] 1 Sa 33.9; 147 5. Je. 8.9; Is.50.2.45.17
[c] Is.40.14,15; 71. 23. 22.70.7; 109.28,29; 25 3.35. 27. Je.46.5.
[d] Job 21. 18. Ps. 1. 4. Is. 17. 13; 29. 5. Ho. 13. 3. Ac.12.24.
[3] Heb. *darkness and slipperiness*
[e] Ps. 7. 4. 55. 20. 56. 5-6;119.85.
[f] 1 Th.5.2. Ps.73.18, 19;92.64.7;94.7 C.
[4] Heb. which *he knoweth not of.*
[g] Ps. 7. 15, 16; 9. 15, 16. Pr.5.22.
[h] Ps. 30. 11; 48. 11; 58. 10;63.5;118.8-14. Hab. 3. 18
[i] Ps. 34. 20;36. 7-8;18. 8-20.6;73.25. Ex.15.11. Ro.9.17.
[5] Heb. *Witnesses of a wrong.*
[6] Heb. *they asked me.*
[k] Jn.16.32. Ps.38.20. 109.4.5 Je.18 20.
[7] Heb. *depraving.*
[l] Je.18.20 Job 30.25. Mat.5.44. Ro.12.14,15. He 13.3.
[8] Or, *afflicted.*
[m] Mat.10.13. 2 Co.1. 12. He.6.10.
[9] *Returned*, 'reinstated, settled.'—*Hendewright.* It was not a prayer of the *lip* but of the *bosom*—not an occasional utterance, but a constant feeling.—*C.*
[10] Heb. *walked.*
[11] Heb. *as a friend, as a brother to me.*
[12] A special reference to Judas the betrayer as a type and representative of others. See Ac. 1. 16. —*C.*
[n] Heb. *halting*, Ps. 38. 17. Je. 20. 10.
[o] Job 30. 1, 8, 10. Ps. 3. 2; 41. 6-9; 56. 5, 6. 57. 4; 64. 2-6; 109. 2, 3; 140. 2, 3; 102 8 Lze 75. 3, 13.
[13] *Abjects*—smiters, wishers —*C.*
[14] *Knew it not*—I took no notice of it. There is an occasional use of the expression, Is. 42. 19, 20; 55. 5. Mat. 7. 23 —*C.*
[p] Ps. 109. 2, 3; 69. 10-12. Pr. 28. 21. Ph. 3. 19.
[q] Ps. 37 12. Job 16. 9. La. 2. 16. Ac. 7. 54.
[r] Ps. 13. 2-3; 74. 10-19. Hab. 1. 13.
[s] Ps. 22. 20, 21; 57. 4.
[15] Heb. *my only one.*
[16] See note on Ps. 22. 20.—*C.*

PSALM XXXV.

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

A psalm of David.

PLEAD [a]*my cause*, O LORD, with them that strive with me; fight against them that fight against me.[1]

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

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

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

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

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

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

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

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

10 All[k] my bones[5] shall say, LORD, who *is* like unto thee, which [l]deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 False[n] witnesses[6] did rise up; they laid to my charge[7] *things* that I knew not.

12 They[o] rewarded me evil for good, *to* the spoiling[8] of my soul.

13 But[p] as for me, when they were sick, my clothing *was* sackcloth: I humbled[9] my soul with fasting; and my prayer [r]returned[1] into mine own bosom.

14 I behaved[2] myself as though *he had been* my friend[3] *or* brother:[4] I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [s]adversity [s]they rejoiced, and gathered themselves together: *yea*, the [5]abjects gathered themselves together against me, and I knew *it* not;[6] they did tear *me*, and ceased not:

16 With[t] hypocritical mockers in feasts, [u]they gnashed upon me with their teeth.

17 LORD,[v] how long wilt thou look on? [s]rescue my soul from their destructions, my [7]darling[8] from the lions.

18 I[y] will give thee thanks in the great congregation: I will praise thee among [9]much people.

19 Let not them that are mine enemies wrongfully[1] rejoice over me: *neither* let [s]them

[y] Ps.22.22,25; 40.9,10;116.14,18-19;139.30. Is.xii. xxv. [9] Heb. *strong.*
[1] Heb. *falsely.* [z] Pr.6.13;10.10.

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a home, for they 'have a building of God, an house not made with hands, eternal in the heavens,' 2 Co. 5. 1. *C.*

REFLECTIONS.—Great is the tenderness of God in smiling upon all people, when their folly richly deserves his fearful frowns! He can wonderfully change their heaviest loads of fear into shouts of praise; and certain and speedy are his gracious returns to the prayers of faith. None wait on him. None cry to him and are disappointed. What angelic guards pro-



VIA DOLOROSA—OVER WHICH CHRIST WALKED TO THE CROSS OF CALVARY. [PSALMS, XXXV: 7.]—"For without cause have they hid for me their net in a pit, which without cause they have digged for my soul." The Via Dolorosa is known as the sorrowful way over which our Saviour passed from the judgment hall to Calvary. This is a gloomy street where are arched passages, and an honored stone that has been so often pressed by the lips of pious pilgrims. It is very interesting, however, from the standpoint of the historian and the artist, for from this neighborhood the original ideas have been secured which take form in some of the most celebrated works of European art. The way begins with the palace of Pilate and ends in the church of the Holy Sepulcher. At the commencement of the Via Dolorosa there once stood the Scala Santa or staircase which was removed by Constantine to the Basilica of Saint John Lateran in Rome.

wink with the eye that hate [a]me without a cause.

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

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

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

23 Stir[g] up thyself, and awake to my judgment, *even* unto my cause, [h]my God and my LORD.

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

25 Let them not say in their hearts, Ah, so would we have it:[2] let them not say, We have swallowed him up.

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

27 Let[m] them shout for joy, and be glad, that favour my righteous cause:[3] yea, [n]let them say continually, Let the LORD be magnified, [o]which hath pleasure in the prosperity of his servant.

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

PSALM XXXVI.

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

To the chief musician, *A psalm* of David the servant of the LORD.

THE transgression of the wicked saith within my [1]heart, [a]*that there is* no fear of God before his eyes.

2 For [b]he flattereth himself in his own eyes, until his iniquity be found[2] to be hateful.[3]

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

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

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

A.M. cir. 2948.
B.C. cir. 1056.

a Ps. 5. 5. Ps. 69. 4; 109. 4-5. Jn. 15. 25.
b Ps. 120. 6, 7; 52. 4. Pr. 1. 10-14, 16.
c Mat. 12. 24.
d Ps. 10. 2-10; 36. 3, 4; 38. 12; 52. 2, 6; 64. 5; 109. 2, 3; 140. 2, 5; 22. 7, 8; 40. 14; 119. 6. 5.
e Ps. 50. 21; 28. 1; 39. 12; 83. 1; 109. 1; 22. 19; 109. 21; 119. 82; 142. 4; 143. 7. Is. 64. 12.
g Ps. 44. 23; 59. 5.
h Ps. 86. 2; 119. 94; 38. 15; 130. 2; 140. 6. Is. 25. 1.
i Ps. 7. 8, 11; 9. 4, 19; 26. 1; 35. 24.
j Ps. 30. 1; 38. 16; 41. 11; 55. 12; 89. 42. *k* Ps. 44. 15; 69. 7; 109. 29. *l* Ps. 35. 26; 38. 16; 55. 12.
m Ps. 40. 15; 147. 7, 11. Lu. 1. 58. Co. 13. 6.
n Ps. 70. 4.
o Ps. 149. 4. Je. 32. 41. 42. Zeph. 3. 17. Is. 62. 4, 5.
q Ps. 22. 25; 63. 11; 51. 7. 63. 5; 71. 8, 14; 145. 7; 109. 30; 119. 13, 171; 145. 21.

A.M. cir. 2948.
B.C. cir. 1056.

f Ge. 18. 25. Ps. 34. 7. De. 32. 4. Je. 12. 1. Ps. 145. 17.
8 Heb. *the mountains of God.*
k Ro. 11. 33. Job 11. 7, 8. Ps. 71. 19.
l Job 7. 20. Ac. 17. 26. Ro. 11. 36.
m Heb. *precious.* 1 Pe. 1. 7. Is. 43. 4.
o Ru. 2. 12. Ps. 17. 8; 91. 4, 5; 61. 4; 63. 7. Je. 3. 16; 4. 5, 10. Is. 63. 7. Zec. 9. 17.
r The wings of the cherubim shadowing the mercy-seat, He. 9. 5—C.
p Is. 25. 6. Ps. 65. 4, 11; 63. 5; 36. 8. Re. 19. 17.
9 Heb. *watered*, Is. 44. 3.
q Je. 2. 13. Zec. 13. 1. Jn. 4. 14; 7. 37, 38. 1 Jn. 4. 10, 14. Re. 22. 17.
r 2 Co. 4. 6. Jn. 8. 12; 1 Jn. 1. 5. Mat. 16. 17. Ja. 1. 17. Ps. 4. 6, 7. Is. 60. 19. Re. 22. 5.
9 Heb. *draw out thy knowledge*, Ps. 109. 12. Je. 31. 3. Is. 51. 6, 8. 2 Th. 1. 7, 8.
s Da. 4. 37. Nah. 3. 6. Ps. 119. 21, 51, 69, 78, 85, 122.
t Ps. 17. 8. 140. 1.
1 Thus Christ, for his church's sake, prayeth for an unchangeable priesthood.—C.
2 *There.* In what place? Even where soever the wicked plotted and warred against the Lord and he Christ, Ps. 2. 1, 2, 3. Ac. 4. 25—C.
u Ps. 7. 16; 10. 9, 15, 16; 35. 25, 26; 55. 23; 59. 12; 64. 7, 8. 2 Th. 1. 8, 9.

PSALM XXXVI.

B.C. cir. 1058.

a 1 Sa. 2. 6. Ps. 19. 13; 21. 7, 10. 31. 23. Ps. 75. 5. Je. 22. 21. ver. 7. Job 5.
1 This is one of the alphabetical psalms, the 6. consecutive letters of the Hebrew alphabet being found at the commencement of the successive verses. The most of the psalms to meet the argument often urged against the universality of the government of a just God, from the observed fact that the openly wicked are tolerated, and even permitted to enjoy a large amount of temporal prosperity.—C.
b Job 20. 5. Ps. 50. 6, 21. 52. 7. 94. 6, 7. Je. 17. 5, 6.
c Je. 17. 9, 10. Ps. 34. 8. 22. 31. 78. 21. Is. 2. 10—19.
2 Heb. *in truth*, or *sinfulness.*
d Job 22. 26. Ps. 104. 34. 141. 4. Ca. 2. 3. Is. 55. 1, 2. 1 Pe. 1. 8. Hab. 3. 17, 18. Mat. 7. 7.
e Ps. 10. 3, 5, 6. Mat. 6. 25. Phi. 4. 6. 1 Pe. 5. 7. Ps. 55. 22.
3 Heb. *Roll thy way upon the LORD*, Ps. 22. 8.
g Is. 55. 17. Mi. 7. 8, 9. Mat. 13. 43. Job 35. 14.
4 Heb. *Be silent to the LORD.* Pr. 20. 22. Ps. 40. 1; 62. 1, 5. La. 3. 24—32. Is. 8. 17; 30. 18.
h Job 21. 7—15. Ps. 73. 3—12. Je. 12. 1, 2.
i Job 5. 2; 18. 4. Ps. 73. 13, 14. Pr. 19. 3. Jonah 4. 9. Ep. 4. 26.
j Job 20. 23—29; 27. 13—23. Ps. 55. 23. Pr. 2. 22. Is. 57. 21. Mat. 5. 5. Re. 5. 10.

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

7 How [n]excellent *is* thy loving-kindness, O God! therefore the children of men [o]put their trust under the shadow of thy wings.[7]

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

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

10 O continue[9] thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let[s] not the foot of pride come against me, and [t]let not the hand of the wicked remove me.[1]

12 There[2] are [u]the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David exhorteth to patience and confidence in God, by the different states of the godly and the wicked.

A psalm of David.

FRET not[a] thyself because of evil-doers, neither be thou envious against the workers of iniquity.[1]

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

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

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

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

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

7 Rest in the LORD,[4] and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man [h]who bringeth wicked devices to pass.

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

9 For[j] evil-doers shall be cut off: but those

PSALM XXXV. Ver. 1. The speaker in this psalm is *one;* and the interpretation must depend upon discovering who he is. Compare therefore ver. 19 with Jn. 15. 25, and the speaker is found to be Christ. And never lived there another who could say, 'They hated me without a cause.' See also ver. 7. *C.*

Ver. 8. But if the speaker be Christ, how can he thus pray against his enemies, seeing that he teaches us to love and to pray *for* them? This is a question originating in great inattention to 'things that differ,' Phi. 1. 10. For (1) does not this prayer detail what God in judgment *will do?* And can there be any reason against praying him to do his *own will?* But (2) can any one neglect to pray that Satan's kingdom may be destroyed? And what is there in these words but a prayer for God's righteous judgment upon Satan's causeless enmity? *C.*

Ver. 13. *Sick.* Sin is a sickness of the soul, a sickness unto death, against which no physician but the Conqueror of death can prevail. But such a physician is Jesus, Mat. 9. 12. *C.*

Ver. 22. *O Lord, be not far from me.* Distant in space, God can never be; but distant in time his help frequently is. For thus he tries the faith and increases the glory of his servants, and finally magnifies his own grace and salvation. *C.*

Ver. 24. Here is another evidence that the speaker who prays to be judged in *righteousness* is no other than Christ the righteous; for every conscious sinner must rather cry for mercy. See also ver. 27. *C.*

REFLECTIONS.—The best of men are often most cruelly persecuted. But a good God to plead their cause, and a good conscience to witness their integrity, are enough to comfort them. And a time is at hand when God will sufficiently recompense all the injuries done to them. However little persecutors see it, their feet stand on a slippery place, and a dreadful pit of ruin is just before them. And though we may not wish evil to our worst enemies, yet we may safely wish confusion to the implacable enemies of Christ and his church. Base ingratitude grievously wounds a generous spirit, when the greatest services meet with an ill requital. But let men use us as they will, it is our duty to pray for them. Though our kindness may be lost upon them, and our prayers slighted by them, they shall not return without a blessing to ourselves. And if we are made the reproach of the meanest, we but fill up what is behind of the sufferings of Christ. But short-lived is the triumphing, fearful and lasting the misery, of those who are enemies to Christ and his people; while ravishing and lasting are the prosperity

that wait upon the LORD, they shall inherit the earth.[5]

10 For[k] yet a little while,[6] and the wicked *shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*

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

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

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

14 The[p] wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation.[8]

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

16 A[r] little[9] that a righteous man hath *is* better than the riches of many wicked.

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

18 The[t] LORD knoweth the days of the upright, and their inheritance shall be [u]for ever.[1]

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

20 But[w] the wicked shall perish, and the enemies of the LORD *shall be* as the [2]fat of lambs:[3] they shall consume; into smoke shall they consume away.

21 The[y] wicked borroweth, and payeth not again: but the righteous showeth mercy, and giveth.

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

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

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

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

26 *He*[d] *is* ever[4] merciful, and lendeth; and his seed *is* blessed.

27 Depart[e] from evil, and do good; and dwell for evermore.[5]

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

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

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

31 The[k] law of his God *is* in his heart; [l]none of his steps[6] shall slide.[7]

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

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

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

35 I have seen the wicked [r]in great power, and spreading himself like a green bay-tree.[8]

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

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

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

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

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

A.M. cir. 2989. B.C. cir. 1015.

5 The land of Canaan to the Jew—the land of his appointment to the Gentile (Ac. 17. 27)—that better, that heavenly country to every believer; of which to-day the blessings of earth are but temporary shadows. See also ver. 3, 11.—*C.*

6 Job 20. 5, 6; 7. 10. Ps. 73. 18–20; 92. 7; 59. 13; ver. 35, 36.

7 It is so called in relation to God, with whom "a thousand years are but as one day" (2 Pe. 3. 8), and describes not merely the speedy removal of wicked individuals, but of kingdoms and empires, of whose destruction history affords so many instructive examples.—*C.*

i Matt. 5. 5. Re. 5. 10. Da. 7. 27. Ps. 119. 105. 2 Co. 6. 10. 2 Pe. 3. 13.

k Ps. 10. 2–11; 64. 2–6; 83. 2–4; 35. 15; 140. 2, 4. Ac. 7. 54.

7 Or, *practiseth.*

l Ps. 2. 4. Pr. 1. 26.

m 1 Sa. 20. 30. Je. 50. 27. Eze. 21. 25, 29.

n Ps. 2. 5–11; 64. 7–9; 10. 4. 1. 2. Mi. 4. 12, 13. 2 Pe. 2. 3. Jude 14, 15. Re. 19. 20.

8 Heb. *the upright of way.*

o 1 Sa. 31. 4, 5. Ps. 7. 15; 10. 9–15; 11. Mi. 2. 3.

p Pr. 15. 16; 16. 8. 1 Ti. 6. 6. 1 Co. 3. 21–23.

9 Because, being joined with godliness, it brings contentment, which is great gain, and hath the blessing that maketh rich, and addeth no sorrow. 1 Ti. 6. 6. Pr. 10. 22.—*C.*

q Ps. 10. 15. Job 38. 15. Eze. 30. 21–25.

r Is. 41. 10–16; 43. 12; 46. 3, 4. Ps. 1. 6; 34. 17, 14. 15. Mat. 6. 32.

s Is. 45. 17; 60. 21. Da. 9. 24. 1 Pe. 1. 3, 4. Ho. 1. 10, 15.

1 The real inheritance of believers is the Lord himself, whether in testimonies, or promises, or the fulfilment of both in Christ. Ps. 119. 111. Re. 6. 12. Ro. 8. 17.—*C.*

t Ps. 33. 19. Is. 33. 17. Job 5. 22. Hab. 3. 17, 18. Phi. 4. 19.

u Ps. 9. 16, 17; 68. 1, 2, 20. De. 32. 22. 2 Th. 2. 9.

2 Heb. *the precousness of lambs.*

y De. 28. 12, 44. Ps. 112. 5, 9. with Pr. 22. 7.

z ver. 9, 11, 18. Pr. 3. 33. De. 28. 15–68.

3 Their fat was totally consumed in the morning, evening, and other sacrifices: so continuously shall the riches of the wicked (ver. 16) be consumed, by their own luxury and extravagance, a sacrifice to the very vices to pamper which they were always so eagerly sought, and often so unjustly acquired.—*C.*

a Ps. 119. 9. 1 Sa. 2. 9. Ps. 121. 3, 7, 8; 17. 5; 16. 1 Th. 4. 1. He. 13. 16. 9. Ps. 94. 18; 145. 14. Is. 41. 10; 46. 4; 49. 15, 16.

b Pr. 24. 16. Mi. 7. 8. 2 Co. 4. 9.

A.M. cir. 2989. B.C. cir. 1015.

c Is. 33. 16. He. 13. 5, 6. Job 15. 23. Ps. 59. 15; 109. 10.

d Ps. 112. 5, 9; 127. 5. Mat. 5. 7.

4 Heb. *all the day.*

e Ps. 34. 14. Is. 1. 16–19. Ps. 1. 1–4. Le. 26. 3–13. De. 28. 1–14; 30. 16, 20.

5 This is the grand lesson of the psalm. Righteousness alone can secure for man true and lasting prosperity and peace. The meaning of the last clause is that, as a general rule, the prosperity of the righteous will be permanent; it will descend from parent to child, and from generation to generation. In this respect it contrasts strongly with the comparative brevity of the successful worldling.—*P.*

g Is. 30. 18. Ps. 11. 7. Je. 32. 40, 41. He. 13. 5. 1 Pe. 3. 12. 5. 10.

h Ps. 21. 10. Is. 14. 20–22.

i De. 30. 16, 20. Pr. 2. 21. Is. 1. 19. 2 Pe. 3. 13. ver. 22.

j Pr. 10. 31. Ps. 49. 3; 119. 46; ver. 30. Mat. 12. 35. Col. 4. 6. 1 Pe. 4. 11.

k Ps. 1. 2; 40. 8; 119. 14–16, 97, 98, &c. Pr. 4. 2. Is. 51. 7. De. 6. 6. He. 8. 10.

l ver. 23. Ps. 40. 2; 119. 9; 121. 3, 7, 8; 91. 12.

6 Or, *goings.*

7 This is a direct description of Christ, and never was verified in any other, for all others have sinned, and come short of the glory of God.' Ro. 3. 23.—*C.*

m Ps. 10. 8–10. Je. 20. 10. Lu. 6. 7; 14. 1. 20. 2. 1 Jn. 3. 12. ver. 12.

n 2 Pe. 2. 9. Ps. 109. 31. Is. 54. 17. Ro. 8. 1, 18–39.

o Ps. 17. 14; ver. 3, 7, 9. Is. 40. 20, 31.

p Ps. 52. 7; 58. 10; 91. 8; 92. 11.

q Is. 14. 14–19. Es. 3. Je. 22. 1. Ps. 73. 3–11. Job 5. 3; 21. 4–16; 12. 6.

8 Or, *a green tree that groweth in his own soil.*

r Ex. 15. 9, 10, 16. 1 Sa. xxxi. 2 Sa. v. viii. x. xviii. xx. 1 Ki. iii. iv. viii. xi. 1 Ki. xx. 2 Ki. xviii. xix. Job xviii. xx. xxvii. Ac. 12. 22, 23.

s Is. 3. 12; 57. 2; 51. 12. Phi. 1. 23. 1 Th. 4. 17. Re. 7. 17; 14. 13.

t Mat. 13. 30. Ps. 9. 16, 17. Pr. 14. 32. 2 Th. 1. 8–2.

u Jonah 2. 9. Ps. 3. 8. Is. 33. 2, 42. 10.

x Da. 3. 17–28. Is. 31. 5; 46. 3, 4. 1 Ch. 5. 20. Ps. 22. 4, 5; 2. 12; 33. 18–21; 34. 22.

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and joys of the godly in the kind delight and favour of their God! All our comforts come from his hand, through active faith in his Son: and therefore he ought to be praised on their account.

PSALM XXXVI. Ver. 1. The form of this sentence is involved. It is dramatic, and may be explained in this way:—The writer introduces himself as scrutinizing the character and conduct of the wicked. His heart pronounces judgment upon them: and the substance of his judgment is, that they are not influenced by the fear of God. Pleasure, passion, and worldly aggrandizement are the great mainsprings of their actions. *P.*

Ver. 4. The whole description well applies to Judas, into whom Satan entered, and taught to betray his Lord. Lu. 22. 3. *C.*

Ver. 6. *Great mountains.* Conspicuous from afar, elevated above the clouds, the battlements of kingdoms, the storehouses of inexhaustible wealth, the immovable monuments of almighty power. *C.*

Ver. 9. *In thy light,* &c. God dwells in light, 1 Ti. 6. 16. God is light, 1 Jn. 1. 5. In Christ was light, Jn. 1. 9. In Christ, therefore, God's light, the believer sees light—the light of doctrine in ignorance, 2 Pe. 1. 19, and of immortality in death, 2 Ti. 1. 10. *C.*

REFLECTIONS.—Living in open sin is a certain mark of an unregenerate heart. And how deceitful above all things, and desperately wicked, are the hearts of men by nature! What self-flattery—what abominable thoughts and devices—what false and mischievous words—what horrid deeds proceed from them! Night and day they perpetrate crimes. And none are worse than apostate professors: their deliberate wickedness shows the power of the devil uncontrolled within them! And they who, when awake on their beds, have their thoughts unoccupied in God's words, will find the devil at hand to suggest evil to them. But how high—how fixed—how unsearchable are the excellencies of God! Unbounded is his mercy—unchangeable his veracity—conspicuous his justice—unsearchable his words—and awful his works! Benevolent and extensive is his providential care. Precious and engaging his love. And powerfully considerate and delightful are the provision, the comfort, the life, the light, the love, the righteousness, which he bestows upon all people. But inevitable is the ruin and intolerable the everlasting misery of all who reject them.

PSALM XXXVII. Ver. 1. The preceptive parts of this psalm select an individual as the object of instruction—the Spirit speaking forth the observation and experience of an aged prophet. That the Spirit directly addresses Christ, will be evident from ver. 6, for there never was any other who had *righteousness* to bring forth. See Ro. 3. 10: 1 Jn. 2. 1. And through the perfect instructions addressed to him his members learn the nature and obligations of universal holiness. *C.*

Ver. 23. *Good man.* 'Good' is not in the original, and the Hebrew signifies 'a mighty man,' even the mighty Lord, the King of glory, described Ps. 24. 8, the man Christ Jesus, who with 'clean hands and a pure heart,' ascends into the 'hill of God,' and abides in the 'holy place' a Priest for ever, He. 6. 20; 7. 24–28. *C.*

Ver. 25. *Many have stumbled at this unlimited statement, for they have seen the children of believers reduced to want. But children are not mentioned, but seed—which signifies an entire race—a stream of life from the fountain of the righteous. Now, in this sense, the true sense, all experience verifies the statement. The lazzaroni of Naples are a race of beggars; their birth, their heirship, their education, their inheritance, is begging. So are many of the hapless people called gipsies. But, during all their dispersion and calamities, the Jews have never become a seed, a race of beggars; their employments, alas! are often low and ignoble, but still they are a race of workers, and as a seed they beg not. The same important fact is ever verified in the history of true Christians. There is not, there never was, there cannot be, a seed, a race of Christian beggars. C.*

Ver. 38. 'Keep in innocence, and regard uprightness; for the perfect man hath a posterity, but the rebellious shall be destroyed together; the posterity of the wicked shall be cut off' (*Horsley*). This amendment seems necessary, for that 'the end of the wicked shall be cut off,' is scarcely intelligible. *C.*

REFLECTIONS.—Even eminent saints are apt to fret at the prosperity of the wicked—and yet how little reason is there for it! Be the apparent happiness of the wicked what it will in this world, it is mingled with the poisoning curse of God: it gives no solid satisfaction while it lasts, and it is quickly at an end. And never is their ruin nearer than when their prosperity spreads and flourishes like a green bay-tree. It brings them to everlasting wrath, and hastens them rapidly to the suffering of endless woe. But godliness hath great gain, having the promise of this life and of that which is to come. If rooted and grounded in Christ, we trust and delight in the Lord, and wait on him in the faith of his promises and obedience to his laws.

PSALM XXXVIII.

David moveth God to take compassion of his sad condition, confessing his sins to have been the cause of it.

A psalm of David, [a]to bring to remembrance.

O LORD, [b]rebuke me not in thy wrath; neither chasten me in thy hot displeasure.

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

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

4 For[e] mine iniquities[2] are gone over mine head: as an heavy burden they are too heavy for me.

5 My[g] wounds stink, *and* are corrupt, because of my foolishness.

6 I[h] am troubled; I am bowed down greatly; I go mourning all the day long.

7 For [i]my loins are filled with a loathsome *disease;* and *there is* no soundness in my flesh.

8 I[j] am feeble and sore broken: [k]I have roared by reason of the disquietness of my heart.[3]

9 LORD, [l]all my desire *is* before thee; and my groaning is not hid from thee.

10 My[n] heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.[4]

11 My[o] lovers and my friends stand aloof from my sore;[5] and my kinsmen[6] stand afar off.

12 They[p] also that seek after my life lay snares *for me:* and they that seek my hurt

[k] Heb. *strake.* [6] Or, *neighbours.*

[p] Ps.64.5: 119.110;140.5;142.3,5: 56.6: 3.4. Pr. 4.16.

A.M. cir. 2983 or 1046. B.C. cir. 1021 or 1058.

PSALM XXXVIII.

[a] Ps. 70. title.

[b] Ps.6.1; Je.10.24;30. 11; Is. 27.8; 54.8. La. 3. 32,33. Hab. 3.2. He. 12. 5–7.

[c] Job 6.4. Ps. 5.2; 32. 10; 77.17; 91.5,6.

[d] Is. 1.5,6. Ps. 6.2; 51. 8.

1 Heb. *peace,* or *health.*

[e] Ezr. 9.6. Ps. 40.12; 69.1,2. La. 1.14. Is. 1.4. Jude 20,21. Mat. 11.28.

2 Here it is seen in what sense Christ confesses sin and iniquities, and calls them his own: they were his as a burden laid upon him, for 'the Lord laid upon him the iniquities of us all.' 'He hath borne our griefs, and carried our sorrows.' Is. 53. 4. He 'bare our sins in his own body on the tree.' 1 Pe. 2 24. See notes on Ps. 25. 9; 32. 5. *C.*

[g] Ps. 73.21. Is. 1. 5, 6. Mat. 7. 17, 18.

[h] 2 Sa. 22. 12. Job 30. 28. Ps. 69. 1, 2; 42. 7, 9, 10; 43. 2.

[i] ver. 3, 5. Job 30. 28; 42. 6. Is. 64. 5. Lu. 16. 22.

[j] Ps. 62. 4; 51. 8, 17. Is. 38. 13, 14.

[k] Ps. 32. 3, 4; 77. 1–3; 88. 1–18. Job 3. 24; 30. 28. Is. 59. 11.

3 The psalmist manifestly speaks of bodily disease, which he traces to his own sin and folly. Divine chastisement was thus the means of bringing him as a humble suppliant to the throne of grace. Before he was afflicted he went astray; his afflictions were blessings, leading him to God and duty. *C.*

[l] Jn. 1. 48. Ps. 6. 3, 6. Is. 26. 8, 9. 2 Ki. 3. 56. Ro. 8. 26, 27.

[n] Ps. 40. 12; 73. 26; 77. 2–4; 6. 7; 69. 3; 143. 6, 7. La. 5. 16, 17.

4 Heb. *is not with me.*

[o] Mat. 25. 56. Ps. 27. 10; 88. 18. Joh. 19. 25. Lu. 10. 30, 31; 23. 49.

A.M. cir. 2983 or 1046. B.C. cir. 1021 or 1058.

[p] 2 Sa. 16. 10–12. Ps. 35. 2, 3. Is. 53. 7. 1 Pe. 2. 23.

5 This description of the sufferer's silence exactly corresponds with the prophetic description of Christ, and constitutes a remarkable feature of that fight-possession by which he magnified the law, and made it honourable. Is. 42. 19 21.—*C.*

[r] Ps. 26. 12; 31. 14; 35. 15; 119. 81; 123. 1–4; 130. 6, 7; 141. 10.

6 Or, *thee do I wait for.*

[s] Or, *answer.*

1 Ps. 13. 1, 2; 31. 22; 143. 7; 35. 23, 24.

[t] ver. 5; Ps. 94. 18; 69. 1, 2; 77. 7, 8; 43. 2; 102. 8–10.

1 Heb. *for halting.*

2 The humanity shrank from the bitter cup. Mat. 26. 39. But the Spirit sustained him in drinking it.—*C.*

[u] Ps. 32. 5. Pr. 28. 13. Jos. 7. 19. Je. 3. 13. Jol. 33. 27; 34. 31, 32. 2 Co. 7. 9–11.

3 See note on ver. 4.—*C.*

[w] Je. 22. 1. Ps. 59. 3; 142. 6; 3. 1; 143. 1, 2.

4 Heb. being *living are strong.*

1 Ps. 35. 22; 109. 4, 5. Je. 20. 12. Ps. 27. 13. Is. 1. Jn. 3. 12. 1 Pe. 3. 13. -6.

5 This is an assertion that none but Christ could truly make; every other must plead, 'God be merciful to me a sinner.'—*C.*

[y] Ps. 22. 1, 11, 19; 44. 23 –26; 27. 9–12.

[z] Ps. 22. 19; 40. 13, 17; 70. 1; 71. 12; 141. 1; 143. 7

6 Heb. *for my help.*

PSALM XXXIX.

[a] 1 Ch. 25. 1, 3, 6. Ps. 77. title.

[b] Pr. 21. 23. Ja. 3. 2–8; 1. 19, 26. Ps. 141. 3. Am. 5. 13. Col. 4. 5.

speak mischievous things and imagine deceits all the day long.

13 But[q] I, as a deaf *man,* heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.[7]

15 For[r] in thee, O LORD, do I hope:[8] thou wilt hear,[9] O LORD my God.

16 For[s] I said, *Hear me,* lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.

17 For[t] I *am* ready to[1] halt,[2] and my sorrow *is* continually before me.

18 For [u]I will declare mine iniquity; I will be sorry for my sin.[3]

19 But[w] mine enemies *are* lively, *and* they are strong;[4] and they that hate me wrongfully are multiplied.

20 They[z] also that render evil for good are mine adversaries; because I follow *the thing that* good *is.*[5]

21 Forsake[y] me not, O LORD: O my God, be not far from me.

22 Make[z] haste to help me,[6] O LORD my salvation.

PSALM XXXIX.

1 David's care not to offend with his tongue. 4 His reflections upon the shortness and vanity of human life, which led him to hope in God. 8 He prayeth for pardon and comfort before his death.

To the chief musician, *even* to [a]Jeduthun, A psalm of David.

I SAID, [b]I will take heed to my ways, that I sin not with my tongue: I will keep my

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extensive and glorious shall be our inheritance—pleasure, support, honour, safety, plenty, protection, peace, happy death, and everlasting salvation.

PSALM XXXVIII. Ver. 1. There is not on record such another memorial of affliction as we find presented in this psalm. The wrath and arrows of the Almighty—a body tasked with disease and pain—an agonized spirit, the desertion of friends—the plottings and assaults of inveterate enemies—all concentrate upon one sufferer. And who is he that can sustain the assault? Surely this can be none but the 'Man of Sorrows,' whom 'it pleased the Lord to bruise.' *C.*

Ver. 12. *Lay snares.* This was fulfilled when the Pharisees and Herodians combined to entangle him in his speech, Mat. 22. 15–22: and when, as in Jn. 8. 6, they thought to ensnare him into a decision in favour of immorality, or into pronouncing a sentence of death, which they might construe into usurpation of the executive power. See also Lu. 6. 7. *C.*

REFLECTIONS.—How tremendous is even God's fatherly wrath! But how much more his awful judgment against the ungodly! Sin makes fearful work even in saints. But much more terrible is its effects in sinners! **Yea, where real grace is, sin** will be more painful and bitter than all the arrows, strokes, and wounds of trouble. And however painful the wounds and groans of the soul are, they are symptoms of life. It is hopeful when outward distempers make men to search out and bewail their sinful causes. But nothing is a more fatal sign than insensibility. No human strength can withstand God's afflicting hand. No sinews of brass, nor bones of iron, can resist the strokes of fierce disease. And often our worldly friends, who flutter around us in our prosperity, treacherously forsake us in our adversity. But what a comfort it is that we have a compassionate God to trust to, who knows and can cure our maladies! How many, how malicious and active, are the enemies of Christ and his saints! Their enmity at God himself and his image is the cause of their quarrel. So fixed is their hatred at godliness, that they abhor it though benefited by it. It is hard, but wise, to imitate Jesus Christ in calm composure under severe provocation;—in silently suffering and in overlooking manifold unkindness done to us. But to take notice of malicious and clamorous enemies is ordinarily to make evil worse. Hope in God will sufficiently support us against every oppression and injury. They who contentedly leave their cause with him shall never be disappointed nor want an advocate to plead for them; and the more sense we have of our offences against him, the greater will be our penitential grief and our patience under the provocation of men. Our blessed relation to him as our Friend, Saviour, and God, improved by the prayer of faith, will quickly bring him to our relief.

PSALM XXXIX. Ver. 1. *I will take heed to my ways, that I sin not with my tongue.* He who could, without vain self-confidence, make and keep this resolution, must be more than man. Man might pray to be so upheld, Christ alone could so resolve. *C.*

Ver. 4. This is a lesson the worldly mind is most unwilling to learn, partly through fear of death, and partly through fear of losing life's vain enjoyments. Our Lord learned it in answer to prayer, leaving us here also 'an example that we should follow his steps.' *C.*

Ver. 12. Jesus wept at the tomb of Lazarus: over impenitent Jerusalem: and in the days of his flesh 'made supplication with strong crying and tears;' of these, because they must often have been by night and in secret, the Spirit, that searcheth the deep things both of God and man, here and elsewhere in the Psalms, makes discovery and gives the record. *C.*

REFLECTIONS.—Great watchfulness and circumspection are necessary to our walking aright in this wicked and ensnaring world. For careless hearts will make crooked ways; and next to the heart nothing is harder to guide than the tongue: but the stronger the temptation is, the stronger ought to be our resolution against it. We are very apt to run from one extreme to another. If we restrain our lips from evil, we are ready to neglect that speech which is with grace seasoned with salt. And when our mind, long in silence, ruminates upon sorrows and the instrumental causes of them, it galls its sores and aggravates its discontent. But there is great need to consider what death is, and how near it is; and that it is continually working in us: for vain and transient are men, with all their joys and honours, their griefs and fears, their toils and cares. And the more we see death and vanity stamped upon all things here, the more we ought to be weaned from them in our affections, and the more solicitous should we be in securing the ever-living, the substantial, and eternal GOOD. The more our lying refuges are swept away, the more reason we have to trust in and call on God, who never disappoints any. With holy resignation to his strokes, we must earnestly beg the forgiveness of the cause and the removal of the rod. We cannot impeach the equity of his judgments, nor withstand their force. But if they set us a weeping and praying, and render us weaned from this world, GOD, our friend and companion, will quickly give us relief. And by his grace he will ripen us for heaven before he give the mortal stroke.

PSALM XL. Ver. 1. *I waited patiently for the Lord.* It is here to be remarked, as in several other psalms, that the speaker is *one;* and that the Holy Spirit, speaking by Paul, He. 10. 5–9, declares this *one* to be Christ. But when Christ is found to be the speaker in one part, he must, if there be any confidence in the grammar of any language, be the speaker in the whole psalm. *C.*

Ver. 6. *Mine ears hast thou opened.* From Ex. 21. 6 it will appear that this expression signifies 'thou hast made me a servant for ever,' an expression perfectly equivalent to that wondrous mystery revealed 1 Co. 15. 28. Paul, He. 10. 5, quotes from the Septuagint translation, which gives an expository not a literal translation. *C.*

Ver. 12. *Mine iniquities,* &c. Instead of labouring to evade the inevitable conclusion that these words were, in the Spirit, spoken by Christ—an attempt made by supposing the psalm should end at ver. 10, or by inserting *afflictions* instead of *iniquities*—the peace of the believer rests in the very fact that Christ, by sacrifice, and in virtue of his union of headship, made the believers' sins *his own,* and *felt* them, and *confessed* them, and *died for them.* See notes on Ps. 32. 5; 25. 2. *C.*

Ver. 15. See notes on Ps. 5. 10; 35. 8. Several high authorities endeavour to elude the apparent objection that lies against such prayers by translating them prophetically and not as imprecatory. The Greek translation, however, employed by the Spirit of truth, Ac. 1. 20, sets the point at rest in favour of the authorized version. *C.*

REFLECTIONS.—Alas! what fearful and lasting troubles of body and mind Jesus and his people have allotted them on earth! What patience is necessary under them! But GOD is their deliverer. And greatly exalting, establishing, joyous, and encouraging is their deliverance at last. Happy are those who, renouncing all other confidences, trust in GOD alone. Great is the number, the marvellous grace of his thoughts and acts towards Jesus Christ and his children in the work of redemption. But how insignificant were Jewish sacrifices in respect of holy obedience: and infinitely more

mouth with a bridle,[1] while the wicked is before me.[2]

2 I[c] was dumb with silence;[3] I held my peace, *even* from good; and my sorrow was stirred.[4]

3 My[d] heart was hot within me; while I was musing[5] the fire burned: *then* spake I with my tongue.

4 LORD,[e] make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am*.[6]

5 Behold,[g] thou hast made my days *as* an hand-breadth, and mine age *is* as nothing before thee: [h]verily every man at his best state[7] *is* altogether vanity. Selah.[8]

6 Surely every man walketh in a vain show:[9] surely they are disquieted in vain: [i]he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, LORD, what wait I for? [j]my hope *is* in thee.

8 Deliver[k] me from all my transgressions:[1] make[l] me not the reproach of the foolish.

9 I[m] was dumb, I opened not my mouth; because thou didst *it*.

10 Remove[o] thy stroke away from me: I am consumed by the blow[2] of thine hand.

11 When [p]thou with rebukes dost correct man for iniquity,[3] thou makest his beauty to consume[q] away[4] like a moth: surely every man *is* vanity. Selah.

12 Hear[r] my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for[s] I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*.

13 O [t]spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *He prayeth for salvation to himself, and confusion to his enemies.*

To the chief musician, A psalm of David.

I WAITED[a] patiently[1] for the LORD; and he[b] inclined unto me, and heard my cry.

2 He brought me up also out of [c]an horrible pit,[2] out of the miry clay, and [d]set my feet upon a rock, *and* established my goings.

3 And he hath [e]put a new song in my mouth, *even* praise unto our God: [g]many shall see *it*, and fear, and shall trust in the LORD.

A.M. cir. 2983 or 2946. B.C. cir. 1021 or 1058.

1 Heb. *a bridle* or *muzzle for my mouth.*

2 It has been truly said that this is 'the most beautiful of all the elegies in the Psalter. The struggle depicted here is not a struggle with wicked men, but with the terrors of a mortal sickness, which to the men of those early times were so great, that even the bravest, who felt no fear before the attacks of the enemy, quailed before the fear of death.' But even the fear of death could not shake the psalmist's trust in God. Faith was triumphant. The psalmist by his divinely enlightened mind was made to see that his very chastisements were blessings, that all things tended to promote his spiritual and eternal welfare.—*P.*

c Ps.38.13,14. Je.20.9.

3 This is the silence described, Ps. 38. 13; 32. 3. 49. 10, 21.—*C.*

4 Heb. *troubled.*

d Ps.32. 3, 4. Job 30. 19,31. 7,6, 12, 7. 15, 16. Je. 20.9, 14. Jonah 4.8.

5 As is exemplified, Jn.8.6.—*C.*

e De. 32. 29. Ps. 90. 12; 119. 84; 89. 47, 48.

6 Or, *what time I have* here.

g Job 7. 1, 6, 7, 9; 9. 25, 26; 14. 5; 20. 8. Ps. 90. 4, 5, 9; 102. 11; 103. 15, Ec. 8. 13. Ja. 4. 14. 2 Pe. 3. 8.

h Ps. 62. 9; 144. 4. Is. 40. 17. Job 14. 2.

7 Heb. *settled.*

8 See note on Ps. 2.—*C.*

9 Heb. *an image.* 1 Ch. 29. 15. Ep. 4. 17.

i Job 27. 17. *Ec.* 2. 18, 19, 21. 26; 5. 13–16. Hab. 2. 6–13. Lu. 12. 16–21.

j Ps. 119. 81, 114, 166; 130. 5, 7.

k Ps. 25. 11; 65. 3; 32. 1, 2; 130. 8. Tit. 2. 14. 1 Jn. 3. 8.

1 See notes on Ps. 32. 5; 25. 2.—*C.*

l Ps. 57. 3; 89. 50; 119. 22. Joel 2. 19.

m Le. 10. 3. Job 40. 4, 5. 1 Sa. 3. 18. 2 Sa. 16. 10. Da. 4. 35. ver. 2.

o Job 9. 34; 13. 21. Ps. 25. 16–18.

8 Heb. *conflict.*

p Is. 27. 13; 52. 2; 60. 14.

9 See notes on Ps. 32. 5; 25. 2.—*C.*

q Job 4. 19; 13. 28. Is. 50. 9; 51. 8. Ho. 5. 12.

4 Heb. *that which is to be desired in him to melt away.*

r Ps. 4. 1; 5. 1, 2; 83. 1; 130. 1, 2; 86. 6.

s Le. 25. 23. 1 Ch. 29. 15. Ge. 47. 9. Ps. 119. 19. He. 11. 13. 1 Pe. 2. 11; 1. 17.

t Job 10. 20, 21; 14. 6. Ge. 5. 24; 37. 30; 42. 36.

PSALM XL.

B.C. cir. 1020.

a Ps. 27. 13; 37. 7. Is. 30. 15.

1 Heb. *in waiting I waited.*

b Ps. 18. 6; 130. 2; 20. 4, 5. He. 5. 7. Is. 49. 8.

c Ps. 18. 16, 17; 69. 1, 2; 71. 20. Is. 43. 1, 2. 2 Sa. 4. 9.

2 Heb. *a pit of noise.*

d Ps. 61. 2; 18. 19; 20. 12. 2 Th. 3. 3.

e Ps. 22. 22, 23; 33. 2; 86. 12; 103. 1–5.

g Ps. 64. 9, 10; 142. 7; 35. 27.

A.M. cir. 2984. B.C. cir. 1020.

h Ps. 2. 12. Je. 17. 7, 8.

1 Ps. 25. 4; 32. 3; 119. 21; 125. 5. Je. 2. 13. Jonah 2. 8.

j Job 5. 9, 9. 10. Ps. 71. 15; 92. 5; 139. 6, 17, 18. Je. 29. 11. Is. 55. 8, 9.

3 The Father's thoughts and wonders are not for the Son alone, but for the Son and the church, and therefore the church is here joined collectively with her glorious head, Ep. 1. 22.—*C.*

4 Or, *none can order them unto thee.*

k 1 Sa. 15. 22. Ps. 51. 16. Is. 1. 11; 66. 3; 50. 4, 5. Ho. 6. 6. Mat. 12. 7. He. 10. 4–10.

5 Heb. *digged* or *prepared*, Ex. 21. 6.

l Lu. 24. 27, 44. Jn. 5. 39. Ac. 10. 43. 1 Co. 15. 3, 4. 2 Co. 1. 20.

m Ps. 119. 16, 24, 47, 92. Ro. 7. 22. Lu. 2. 50. Jn. 10. 18; 4. 34; 14. 31.

6 Heb. *in the midst of my bowels.* Je. 31. 33. Ps. 37. 31. 2 Co. 3. 3.

7 This passage is quoted by Paul in He. 10. 5–7; but in that quotation there is a remarkable variation from the original text. Instead of the words, 'mine ears hast thou opened,' the apostle has 'a body didst thou prepare for me.' The original language is metaphorical, and its plain meaning is:—'Thou hast formed in me a willing and obedient spirit, so that I persevere an open ear to all thy commands.' In substance the apostle's quotation is the same:—'A body hast thou prepared for me:' *i.e.* a body formed and fitted for the service of God, ready to render the fullest obedience. The contrast is drawn between the sacrifices of slain victims and the free-will offerings of a living body.—*P.*

o Lu. 4. 16–22. Ps. 35. 18; 22. 22, 25. Mat. 12. 5; 28. 19, 20. Mar. 16. 15. Jn. 17. 20.

p Ac. 20. 20, 27. Ro. 10. 3; 1. 16, 17; 3. 22–26.

q Ac. 13. 23. Lu. 24. 27, 44. Ro. 15. 8.

r Mat. 18. 11. Lu. 19. 9, 10.

s Jn. 3. 16; 10. 10, 18, 15. 13, 17.

t Ps. 69. 13, 16; 89. 1, 2, 28; 23. 6; 43. 3; 57. 3; 61. 7.

u Ps. 85. 10.

o He. 4. 15. Lu. 18. 13, 14. Ps. 19. 12; 38. 4; 32. 5. Isa. Is. 53. 6. 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18. Ja. xviii. xix.

8 Heb. *forsaketh.*

x Ps. 70. 1–5; 35. 17, 18; 38. 22; 22. 20, 21. He. 5. 7. Mat. 26, 36–44.

y Ps. 31. 17; 35. 4, 26; 71. 13; 129. 28, 29.

z Jn. 18. 6. Ps. 41. 5.

a Ps. 35. 21, 25; 69. 24, 25. Lu. 19. 43, 44; 21. 23, 24. Mat. 27. 39–44.

b Ps. 22. 26; 35. 27. Ro. 5. 2, 11. Phi. 4. 4; 3. 3.

c Is. 45. 17. Hab. 3. 18. Mat. 1. 21. Lu. 2. 30; 1. 46, 47.

d Ps. 34. 6; 68. 10; 69. 33. Is. 41. 1. Mat. 8. 20; 3. 17. 2 Co. 8. 9.

e ver. 5. 1 Pe. 5. 7.

g Ps. 70. 5; 143. 7, 8. Is. 50. 7, 9. He. 5. 7; 13. 6.

4 Blessed[h] *is* that man that maketh the LORD his trust, and [i]respecteth not the proud, nor such as turn aside to lies.

5 Many,[j] O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward;[3] they cannot be reckoned up in order unto thee:[4] *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice[k] and offering thou didst not desire; mine ears hast thou opened:[5] burnt-offering and sin-offering hast thou not required.

7 Then said I, Lo, I come: [l]in the volume of the book *it is* written of me,

8 I [m]delight to do thy will, O my God: yea, thy law *is* within my [6]heart.[7]

9 I[n] have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid [p]thy righteousness within my heart; I have declared thy [q]faithfulness and thy [r]salvation: I have not concealed thy [s]loving-kindness and thy truth from the great congregation.

11 Withhold[t] not thou thy tender mercies from me, O LORD: [u]let thy loving-kindness and thy truth continually preserve me.

12 For[v] innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head; therefore my heart faileth[8] me.

13 Be[w] pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let[y] them be ashamed and confounded together that seek after my soul to destroy it; [z]let them be driven backward, and put to shame that wish me evil.

15 Let[a] them be desolate for a reward of their shame that say unto me, Aha, aha!

16 Let[b] all those that seek thee rejoice and be glad in thee: let such as love thy [c]salvation say continually, The LORD be magnified.

17 But[d] I *am* poor and needy; [e]*yet* the LORD thinketh upon me: thou [g]*art* my help and my deliverer; make no tarrying, O my God.

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so in comparison of Jesus the Son of God, and his complete holiness of nature, obedience of life, and remedial sufferings! With great cheerfulness he sought for us the blessed rewards of peace. And with a steady purpose of love he fulfilled his work, in executing every saving office for our good. Dreadful was the load of our iniquities laid upon him. But he finished transgression, and made an end of sin, and publishes to men the declarations and offers of gospel-grace. Let us then embrace every promise as ratified by his blood: and in the faith of his suffering death for us, that we might be made the righteousness of God in him, let us cheerfully and gratefully devote ourselves, by the most solemn ties, to his service. In his name let us fight the good fight of faith and finish our course. Behold how the prayers of saints, but chiefly the intercession of Jesus Christ, issued in the downfall of evil and the prosperity and deliverance of believers. It is infinitely dangerous to mock gracious mercy. But no griefs, no poverty, can render them miserable who fear him. There is a throne of grace to which they have the boldest access. Their God, and all that he hath or doth, is the ground of their joy. His inexhaustible fulness, adapted to their wants, the prayers of faith can unlock. The promises are sure; and the moment of fulfilment hastens forward.

PSALM XLI. Ver. 1. 'This psalm, like Ps. xxxviii., which it so much resembles, is one that will be always eminently useful to those who are visited with sickness, and who, at the same time, are deprived of the sympathy in their sufferings which the afflicted so much need and desire, and who, instead of sympathy, are subjected to detraction and calumny—their enemies taking advantage of their condition to circulate unfavourable reports in regard to them, and their heretofore professed friends withdrawing from them and uniting with their calumniators and detractors.' From man's cruelty the psalmist teaches us to turn to divine mercy. As a friend and helper God never fails. *P.*

Ver. 4. Our Lord (Jn. 13. 18, compare with ver. 9) declares this scripture fulfilled by the treachery of Judas; our Lord is therefore the speaker. To set aside this evidence, he is said to have quoted by *accommodation*, a principle totally unsupported by divine authority, a principle which, if once adopted, puts an end to interpretation: for no man could determine where accommodation ends and reality begins. *C.*

REFLECTIONS.—Whilst here also we behold Jesus Christ through poverty, affliction, malicious and treacherous enemies, entering into his glory, to the endless honour of his Father, and the joy of his heart, let us observe, that kindness to God's poor and afflicted is as much our interest as our duty, and God's blessing is the only comfort of every estate. It can give rest in trouble, and make even grief to smile. And pleasant under trouble are penitent confessions and fervent requests founded on the promise and mercy of God. Sin

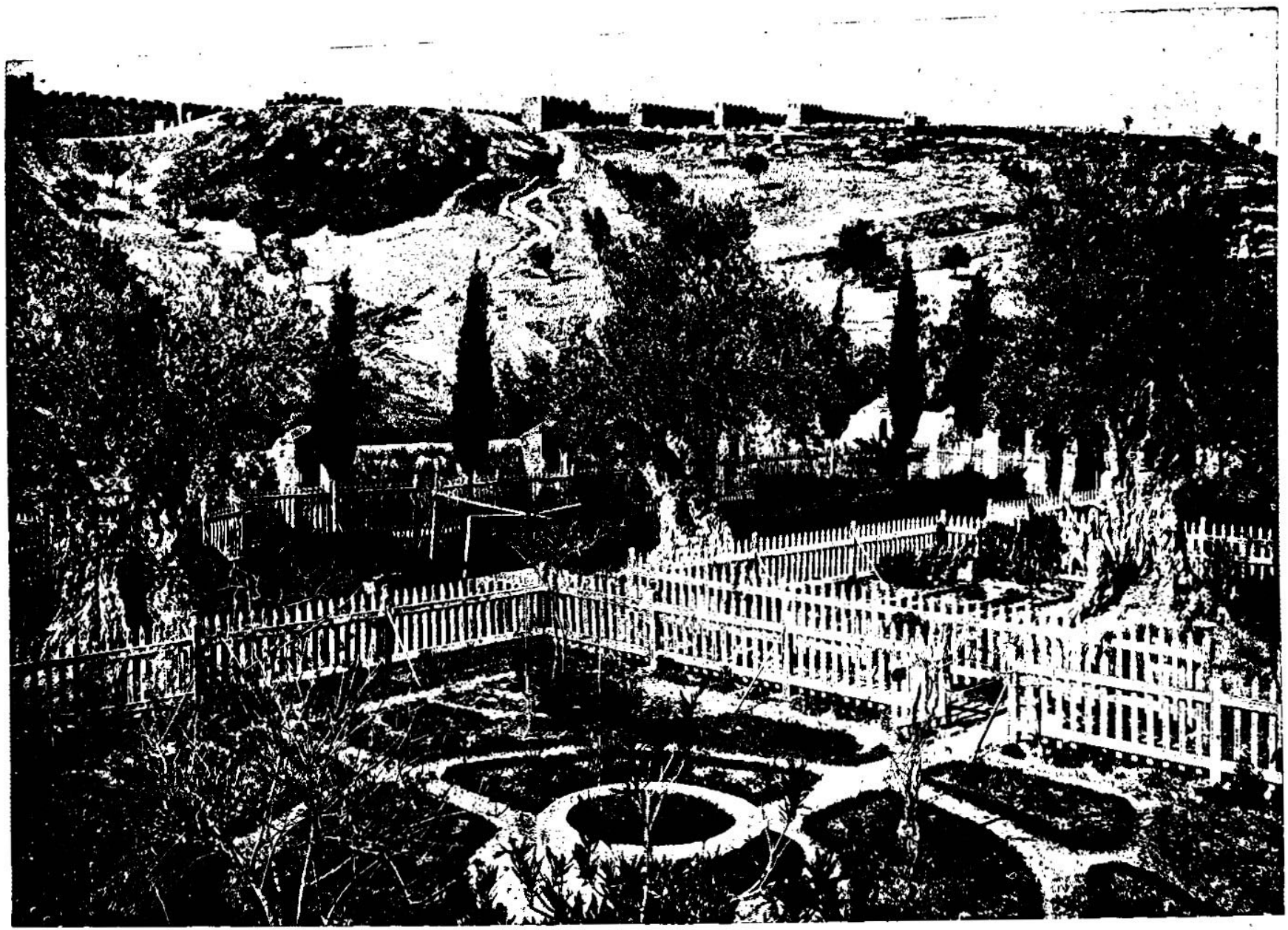

GENERAL VIEW OF THE GARDEN OF GETHSEMANE—WHERE CHRIST PRAYED THE LAST PRAYER. [Psalms, xl:7, 8.]—"Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O, my God; yea, the law is within my heart." Alphonse de Lamartine, member of the French Academy, after losing in Palestine his only daughter, Julia, wrote in the Garden of Gethsemane one of the saddest poems, part of which we quote:

"At the dry, dusty base of Olive's Mount
Under the shade of Zion's ruined walls,
Lies a dark valley whence the sun's clear light
Is quite shut out. There Cedron slowly rolls
His scanty waves between his arid banks;
There in the hillside lies Jehoshaphat entombed.
Instead of grass the barren soil bears only ruins,
And the ancient trees cleave with their straggling roots the stony tombs.
There between two high rocks is dimly seen
The lonely grot to which the Man of Grief
Went to experience death before it came."

PSALM XLI.

1 The recompense of the charitable man. 4 David prayeth for mercy, complaining of the treachery of his enemies and apostate friends: 11 He acknowledgeth God's favour, and blesseth him.

To the chief musician, A psalm of David.

BLESSED *is*[a] he that considereth the [1]poor:[2] the LORD will deliver him[3] in time of trouble.[4]

2 The[b] LORD will preserve him, and keep him alive; *and* [c]he shall be blessed upon the earth: and thou wilt not deliver[5] him unto the will of his enemies.

3 The LORD [d]will strengthen him upon the bed of languishing: thou wilt make[6] all his bed in his sickness.

4 I said, LORD, [e]be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine[g] enemies speak evil of me, When shall he die, and his name perish?

6 And [h]if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to itself; *when* he goeth abroad, he telleth *it*.

7 All[k] that hate me whisper together against me: against me do they devise my hurt.[7]

8 An evil disease,[8] *say they*, cleaveth fast unto him: [j]and *now* that he lieth, he shall rise up no more.

9 Yea,[k] mine own familiar friend,[9] in whom I trusted, which did eat of my bread, hath lifted up[1] *his* heel against me.

10 But thou, [l]O LORD, be merciful unto me, and raise me up, that I may requite them.

11 By[m] this I know that thou favourest me, because mine enemy doth not triumph over me.

12 And as for me, [n]thou upholdest me in mine integrity,[2] and [p]settest me before thy face for ever.

13 Blessed[q] *be* the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

PSALM XLII.

1 David's zeal to serve God in the temple. 5 He encourageth his dejected soul to trust in God.

To the chief musician, Maschil,[1] for the sons of Korah.

AS the hart panteth[2] after the water-brooks, so [a]panteth my soul after thee, O God.[3]

2 My soul thirsteth for God, for the [b]living God: when shall I come and appear before God?

3 My[c] tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When[d] I remember these *things*, I pour out my soul in me: for I had gone with the multitude; I went with them to the house of God,[e] with the voice of joy and praise, with a multitude that kept holy-day.

5 Why[g] art thou cast down,[4] O my soul? and *why* art thou disquieted in me? hope thou in God; for I shall yet praise[5] him *for* the help of his countenance.[6]

6 O[k] my God, my soul is cast down within me: [l]therefore will I remember thee from [j]the land of Jordan, and of the Hermonites,[7] from [k]the hill Mizar.[8]

7 Deep[l] calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD [m]will command his loving-kindness in the day-time, and [o]in the night his song *shall be* with me, *and* my prayer unto the God of my life.

9 I will say unto God my rock, [p]Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10 *As*[q] with a [s]sword[1] in my bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God?

11 Why[r] art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIII.[1]

1 The psalmist, praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

JUDGE[2] me,[a] O God, and plead my cause against an ungodly[3] nation: O deliver me from the deceitful and unjust man.[4]

2 For thou *art* [b]the God of my strength: [c]why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O send out thy [d]light and thy truth: let them lead me; let them bring me unto thy [e]holy hill, and to thy tabernacles.

4 Then[g] will I go unto the altar of God, unto God my exceeding joy:[5] yea, [h]upon the harp will I praise thee, O God, my God.

5 Why[i] art thou cast down, O my soul? and

A.M. cir. 2983. B.C. cir. 1021.

PSALM XLI.

a Pr. 14.21,31. 19.17. Ec. 8.12. 11.6.

1 Or, *the weak or sick.*

2 That is, him who is poor in every sense, "exhausted" of wealth, riches, and friends. Who is he that considereth the poor? man, or the Lord? The word is very generally interpreted of a charitable, sympathizing man; but do they not rather describe the consideration of the Lord himself? C.

3 *Deliver him* — Whom? a man that considers the poor, or the poor himself who is in trouble? for if these words applied to a considerate man, that man might never come into the trouble described in ver. 1-3; and no one can attain the promise.—C.

4 Heb. *in the day of evil.*

b Ps. 16.2,91. 3-11. Is. 58.7-10. Col. 1.13.

c Ps. 37.33,34. 128.2. 132.15,16. Matt. 5.6. 5.

5 Or, *do not thou deliver.*

d De. 33.27. Is. 41.10. 42.1,2,3,4. 50.4. Ps. 92.13. Col. 1.11.

6 Heb. *turn.*

e Ps. 30.2. 147.3. 6.2. 41.4. 51.12,13. 79.8. 51.1-3. 103.3. 119.6.

f Ps. 10.6-8. 69.7,12, 13, 20. 71.10. 83.3.

g Ps. 38.12. Ps. 55. 20, 139.21. Mat. 10.16. 26.3-5.

h Ps. 15.2,3. 28.3. 36.3. 55.21. Mat. 22.16. 26.59. Ac. 6.13.

i Ps. 12.2. 31.13. 36.3. 50.20. 52.2,6. Mat. 10.21. 24.10. Ti. 3.3.

7 Heb. *evil to me.*

k Heb. *a thing of Belial.*

j Job 32.13. Ps. 73.22. 92.11. 118.13. Ac. 28.4.

k Job 19.19. Ps. 55.13, 20. Jo. 20.10. Jn. 13.18.

8 Heb. *the man of my covenant.*

l Heb. *magnified.*

l Ps. 4.1. 59.5. 77.5. 81. 106.4,21. 119.121. Pr. 1.24. 33.

m Ps. 86.17. 119.4,69,70, 109. 140.6. 141.8. Col. 2.13.

n Ps. 26.11. 34.19. 69.29. 119.121. Pr. 20.7.

o Ps. 17.15. 73.24. Is. 26.19. Da. 12.2. 1 Th. 4.16.

9 None but Christ was ever so upheld: all other believers are guilty, though pardoned, sinners.—C.

p Ps. 31.22. 38.34,35. 2 Ch. 16.9. Ac. 2.28.

q Ps. 72.18,19. 89.52. 106.48. Ro. 9.5. 11.36. 1 Ch. 29.10. Ep. 3.21. 1 Pe. 4.11. Jude 25.

PSALM XLII.

1 Or, *A psalm, giving instruction of the sons of Korah*, 1 Ch. 6.33. 37.5.

2 Heb. *brayeth.*

a Ps. 63.1. 25.84. 2. 73. 119.131. 143. 6,7. Is. 26.8,9. Joel 1.20. Jo. 7. 37.

b 1 Th. 1.9. Ps. 36.9. Je. 2.13. Jn. 5.26.

c ver. 10. Ps. 80.5,6. 102.8. 123.3,4. 142.4. Is. 30.20. Lam. 3.15.

3 Let these words be taken, not as a figure but as reality, and there will be little difficulty in answering that they describe the soul of the Son of God in the days of his flesh. But if any darkness remain, let the sincere inquirer read ver. 3, 5, and then say whether he be true of any but of him upon whom "the Lord laid the iniquities of us all." C.

d Is. 43.19,20. Joh. 4.10.

e Ps. 30.29. Ps. 122.1. 84.1-4. Ne. 8.9,10. Ex. 23.14,17. Le. 23.40.

f Ps. 32.6. Ps. 42.5. 43.5. 103.1-5. Le. 9.24. 2 Ch. 7.1-3. Ne. 8.6. 9.5. Re. 4. 18-20. He. 12.28. Lu. 3.16, 22.

4 Heb. *bowed down.*

5 Or, *give thanks.*

6 Or, *his presence is salvation.*

h Ps. 17.3-10. 143.5, 7. 120.1. 121. 88.7. 84.2. Mat. 4.18.

i Ps. 61.2. 1 Sa. 30.6.

j Is. 51.22. Da. 3. 8,9. 6. 47-49.

7 *Hermonites.* Rather the Hermons. Hermon signifies consecration, destruction, the curse pronounced, with execration. Just such is not the dwelling place of our Lord, Heb. 3.1-3, 13. Re. 12. 2. Zec. 13.7.—C.

k Ps. 133.3.

8 *Mizar.* This name does not occur elsewhere, save in Septuagint. It signifies *little*, and may describe the holy hill of Zion, for which he longs, Ps. 43.3.—C.

l Job 7.12. Ps. 18.7. 77.9. Ps. 88.6,7. 93. 69.1,2. Je. 4.20. Eze. 7.26. Jonah 2.3.

m Ps. 75.2. De. 28.8. Ps. 44.4. 43.3. Mat. 8.8.

n Job 36.10. Ps. 32.7. 119.55. Is. 42.2. 30.29. Hab. 3.17,18. Ac. 5.20.

o Ps. 10.1. 13.1-4. 22. 2. 31. 43.2. 88.14. 42. 80.4,5. 94.3. 102.24. 38. 6. Job 30.20-31.

p ver. 9. Ps. 119.153. 71.11. Joel 2.17. Mi. 7. 10.

9 Or, *killing.*

1 *Sword.* 'To the crushing of my bones,' not the piercing of a sword. C.

r ver. 5. Ps. 43.5.

PSALM XLIII.

1 Lowth and a large number of valuable MSS. join this to the preceding psalm. —C.

2 *Judge.* Who but the Christ would venture to call for judgment? C.

a Ps. 7.8. 35.1. 75.7. 1 Pe. 4.19.

b Or, *strength.*

3 Heb. *from a man of deceit and iniquity.* 1 Sa. xvii. xxiv. 2 Sa. 15.3. 16.23.

b Ex. 15.2. Is. 26.4. 12. 40.31. Zec. 10.12.

c Ps. 42.9.

d Ps. 119.105. 43.3. 2 Sa. 7.28. Mi. 7.20.

e Ps. 2. 6-8. 68.

g Ps. 66. 13-15. 116. 14. 17-19.

h Heb. *the gladness of my joy.* Is. 61. 10. 51.11. 65. Hab. 3.17,18.

i Ex. 15.1. 19. Jud. 5. 2 Sa. 22. 1. Ch. 25. Ezr. 3.11. Ps. xxii. xxvi. Jas. 1. Ps. xvii. cxviii. &c. Re. xix. 1-7. xxi. 5-8.

1 Ps. 42.5,11.

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fills men's hearts and tongues with enmity against Christ and his people: yet vile are their efforts and as vain their hopes. But happy trials are those which excite our prayers, animate our faith, increase our dependence on God, and tune our hearts to his praise; and which make JEHOVAH'S love to our souls more evident and precious.

PSALM XLII. Ver. 6. The general idea is—'Wherever, to whatever region I am led or driven in thy providence, I will remember and praise thee.' The psalmist was probably in exile when the psalm was penned. If David wrote it, as is probable, then the general scope would seem to indicate that he had sought a refuge from his enemies somewhere in the northern valley of the Jordan. We know he fled thither on the rebellion of Absalom, and this psalm may refer to that period. *P.— Jordan.* The word signifies 'the river of judgment.' There John baptized, Mat. 3.6; there was our Lord himself baptized, ver. 13; and there did the Spirit descend upon him visibly, ver. 16; and there did the Father from heaven acknowledge him, for his *beloved*, that is, the true David his son, ver. 17. C.

REFLECTIONS.—Nothing but God himself can satisfy believing souls. If the sense of his love be withdrawn, every enjoyment is tasteless. No cisterns of earthly comforts can quench their thirst, their earnest desire for the LIVING FOUNTAIN. Constrained absence from the public means of fellowship with God is a heavy and tormenting burden to a faithful soul, and quickens his longings after them. No wonder then that he groans earnestly to be clothed upon with his house which is from heaven. O what terrible afflictions and sorrows are in the lot of God's favourite saints! When outward distress lies heavy, inward temptations are often violent. And the joys which we have tasted in God make the withdrawment of his presence and comforts the more grievous. But we often cause our own dejections under trouble, by poring on our corruptions or distress, and forgetting the promises, grace, and faithfulness of our Redeemer. We had need therefore to call our soul's to account for their conduct. And if we cannot get relief by pleading with our burdened spirits, we should commit our case to our gracious God. And the more furious and manifold the storms of trouble are, the more earnest ought to be our believing applications to and dependence on God. Let providence cast us where it will, our God and our prayers should still attend us. **Our faith may be enfeebled and sore shaken, but should never fail. Remembrance of what God is to us, and hath done for us, should suppress our unbelieving fears. If by faith we accept salvation, neither earth nor hell can hinder us from the benefit of it. In our darkest nights** of trouble, desertion, and temptation, we have always

why art thou disquieted within me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

1 *The church, calling to mind former favours,* 9 *complaineth of present evils.* 17 *Professing her integrity,* 23 *she fervently prayeth for succour.*

To the chief musician for the sons of Korah, Maschil.

WE have[c] heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old:

2 *How*[b] thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For[c] they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

4 Thou[d] art my King, O God: command deliverances for Jacob.

5 Through[e] thee will we push down our enemies: through thy name will we tread them under that rise up against us.[1]

6 For[g] I will not trust in my bow, neither shall my sword save me.

7 But[h] thou hast saved us from our enemies, and hast put them to shame that hated us.

8 In[i] God we boast all the day long, and praise thy name for ever. Selah.[2]

9 But[j] thou hast cast off, and put us to shame; and goest not forth with our armies.

10 Thou[k] makest us to turn back from the enemy; and they which hate us spoil for themselves.

11 Thou[l] hast given us like sheep *appointed* for meat;[3] and hast scattered us among the heathen.[4]

12 Thou[m] sellest thy people for nought,[5] and dost not increase *thy wealth* by their price.

13 Thou[o] makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou[p] makest us a by-word among the heathen, a shaking of the head among the people.

15 My[q] confusion *is* continually before me, and the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth; [r]by reason of the enemy and avenger.

17 All[s] this is come upon us; yet have we not [t]forgotten thee, neither have we dealt falsely in thy covenant.[6]

18 Our[u] heart is not turned back, neither have our steps[7] declined from thy way,

19 Though[v] thou hast sore broken us in [w]the place of dragons, and covered us with [x]the shadow of death.[8]

20 If[z] we have [a]forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall[b] not God search this out? for he knoweth the secrets of the heart.

22 Yea,[c] for thy sake[8] are we killed all the day long; we are counted as sheep for the slaughter.

23 Awake,[d] why sleepest thou, O LORD? arise, cast *us* not off for ever.

24 Wherefore[e] hidest thou thy face, *and* forgettest our affliction and our oppression?

25 For[g] our soul is bowed down to the dust; our belly cleaveth unto the earth.

26 Arise[h] for our help,[1] and redeem us, for thy mercies' sake.

PSALM XLV.

1 *The majesty and grace of Christ's kingdom.* 10 *The duty of the church, and the benefits thereof.*

To the chief musician upon [a]Shoshannim, for the sons of Korah, Maschil,[1] A song of [b]loves.

MY heart is [2]inditing[3] a [c]good matter: I speak of the things which I have made touching [d]the King; my tongue *is* the pen of a ready writer.

A.M. cir. 2968 or 2941. B.C. cir. 1036 or 1035.

PSALM XLIV.

a Ex. 12. 26, 27; 13. 8, 14, 15. Ps. 78. 3, 6. Dt. 6. 7, 20, 21. Josh. 4. 6, 7, 21, 22. Ps. 78. 5, 6. Joel 1. 3.

b Ex. 15. 12. Ps. 78. 55; 80. 8–11; 105. 44; 135. 10–12. Jos. 6. 1–21; 24. 8, 12. Neh. 9. 22–25.

c Dt. 8. 17; 9. 3–6; 7. 7, 8; 4. 37, 38. Jos. 24. 12. Ho. 1. 7. Zec. 4. 6. Ex. 15. 27–37; 34. 11.

d Ps. 74. 12; 10. 16; 29. 10; 89. 18; 149. 2.

e Ps. 18. 32–45; 118. 5–14; 144. 1, 2. Ro. 8. 31, 32, 36. Phi. 4. 13. Is. 41. 14–16. Dt. 33. 17, 27. Mal. 4. 3.

1 Observe what faith is here manifested. No calamities or sufferings, national or personal, can shake the psalmist's trust in God's love and mercy. If evils are prolonged, the fault is man's. If deliverance is delayed, it is because of sin. God's cause and true people must and will eventually triumph.—*P.*

g Ps. 33. 16; 20. 7. Ho. 14. 3. 1. 7.

h Ju. iii.–xi. xv. xvi. Jos. vi.–xii. 1 Sa. vii. xiv. xvii. 2 Sa. iii. v. viii. x. &c. Ps. 132. 18.

i Ps. 3. 3, 6. 7, 34. 2, 22. 5. 115. 1, 2. 1 Co. 1. 31. Je. 9. 23, 24.

2 See note on Ps. 3. 2.—*C.*

j Ps. 60. 1, 10; 74. 1; 89. 38, 45. La. 3. 31, 32. Le. 26. 15–17, 37, 39. 2.

k Dt. 28. 25, 64. 2 Sa. xxii. 2. 2 Ki. x.–xvii. xxiv. xxv.

l Ro. 8. 36. Zec. 11. 4, 7.

3 Heb. *as sheep of meat.*

4 This would seem to indicate that the psalm must have been written at a comparatively late period. Such a statement could scarcely have been made previous to the captivity of a portion of the tribes by Pul and Tiglath-pileser. (cir. B.C. 760). Consequently the psalm could not have been written by David.—*P.*

m Dt. 32. 30. Ju. 2. 14; 3. 8; 4. 2. Je. 15. 13. 15. 52. 3.

5 Heb. *without riches.*

o Ps. 79. 4. Dt. 28. 37.

* Of course *national* defection must be meant. The scene seems to be that the writer was not aware of anything so exceptionally wicked and rebellious in the conduct of the nation, as to call down the dire calamities that then afflicted them.—*P.*

A.M. cir. 2968 or 2941. B.C. cir. 1036 or 1035.

p Je. 24. 9. Ps. 22. 7; 109. 25.

q Jos. 7. 7–9. 2 Ki. 19. 2–4, 14–20. Je. 3. 25; 51. 51.

r Job 10. 4. Ps. 8. 2; 74. 18.

s Da. 9. 13.

t Ps. 9. 12–20. Ps. 78. 37, 56, 57.

6 See note [7] in first column.

u Job 23. 11, 12. Ps. 119. 157. 2 Ti. 1. 12. Nu. 14. 24. 1 Ki. 15. 5.

7 Or, *goings.*

v Ps. 60. 1–3. 1 Sa. xxxi.

x Is. 34. 13; 35. 7.

y Ps. 23. 4. Job 3. 5. ver. 20.

8 The general sense of the passage is, that the people had been conquered by their enemies, their cities had been destroyed, their country made desolate, so that wild beasts found in it a fitting abode. The word rendered 'dragons' signifies primarily a sea monster or serpent, then any savage beast. 'The place of dragons' would thus denote a place where wild beasts had their lairs.—*P.*

z Job xxvii. 8, 9. 33. 5.

a Ju. 2. 11–13. Je. 2. 13, 32. Job 31. 26–28, with Ex. 9. 29. 1 Ki. 8. 22. Job 11. 13. Ps. 68. 31.

b Je. 17. 10. He. 4. 13. Ro. 8. 27.

c Ro. 8. 36. Phi. 2. 17, 30. Ac. 21. 13; 20. 24. 1 Co. 15. 31; 4. 13. 2 Co. 4. 10–12.

9 'For thy sake,' *i.e.* because we are thy people, we are worshippers of the true God, therefore the heathen persecute us. The psalmist pleads that national religion, and not national infidelity, is the secret cause of all their present calamities.—*P.*

d Ps. 7. 6; 35. 23; 59. 4; 57. 8. 6. Is. 51. 9. ver. 9.

e Ps. 13. 1; 89. 7–46; 74. 1. Is. 49. 14.

g Ps. 119. 25, 66. 11, 12; 22. 15. Is. 51. 23. Ezek. 37. 11.

h Ps. 7. 6, 7, 9; 78. 65, 66; 10. 12.

1 Heb. *a help for us.*

PSALM XLV.

B.C. cir. 1055 or 1036.

a Ps. 60, 80, 69. titles.

1 Or, *of instruction.*

b 2 Co. 5. 14. 1 Jo. 4. 19. Ca. i.–viii.

2 Heb. *boileth* or *bubbleth up.*

3 *Inditing.* 'Overflowing with a glorious theme.'—*C.*

c Ps. 40. 9.

d Ps. 2. 6; 24. 7–10.

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much mercy to thank God for. Whatever repeated encouragement our feeble minds may need, if God be our God, our life, and the health of our countenance, neither earth, nor death, nor hell is able to hurt us.

PSALM XLIII. Ver. 1. The meaning is, not that the writer desired the Lord to try and judge him as a culprit; but rather to interfere in his behalf to save him from the unjust accusations of the wicked. The psalmist was conscious that he was guiltless in regard to the charges brought against him, and therefore he made his appeal from unjust men to a just and righteous God. He does not represent himself as absolutely pure, or perfectly holy before God; but simply as innocent of the crimes laid against him by men. *P.*

Ver. 2. *Why dost thou cast me off?* This expostulation was exemplified in the crucifixion, Mat. 27. 46, when our Lord cried with a loud voice, as if it were a special thing that all should hear, 'My God, my God, why hast thou forsaken me?' *C.*

REFLECTIONS.—When men wrong us and God deserts us, our only refuge is still in God himself. He may frown, but he cannot cease to love his people, however hard they find it to believe so amidst deep convictions and raging lusts. It may be for a time difficult to reconcile God's providences with his promises; but with a little patience the mystery will be unveiled. Such as love Christ's appearance shall have their cause judged far sooner than their enemies wish, and far better than themselves conceive. Next to God himself, the saints love nothing more dearly than the ordinances of his grace. But none can approach ordinances aright unless they exercise faith in their hearts; and it is for his sake the saints delight to be there. Men never attend ordinances aright but when they have fellowship with Christ as their altar, their atonement, their food, their God, their joy. Intimate fellowship with God cannot but tune our hearts and tongues to his praise. And the more we deal with God by faith, we shall see the more sin and evil in inward despondency.

PSALM XLIV. Ver. 1. The grammar here presents a plurality of speakers, and their statements and complaints indicate a faithful but a persecuted church, ver. 11, 17–22. Occasionally (ver. 4, 6, 15) a single speaker interferes, who, it appears from ver. 15, can be no other than Christ; for no man who knows the *versatility* of frail human nature can imagine any but Christ *truly* to utter that verse. *C.*

Ver. 3. Infidels have frequently objected against JEHOVAH for expelling the nations of Canaan. There are two answers—1. God has a sovereign right over his own world. 2. The Canaanites were righteously expelled on account of their wickedness, Le. 19. 23, 24. *C.*

Ver. 9. The true followers of Jesus are all soldiers of the cross, and must follow the Lamb, and like him be often put to shame, and like him despise it for the joy set before them, 1 Ti. 6. 12; 2 Ti. 2. 3, 4; 4. 7; He. 12. 2. *C.*

Ver. 12. This has often in times of persecution been literally fulfilled, when the mere sentence of the judge, deciding that the accused, under some opprobrious name, was a true Christian, was sufficient to deliver him over as a slave to the galleys, or transport him to distant penal colonies. *C.*

Ver. 15. This is true only of the Son of God, and there is an awful sense in which it is ever true, seeing there are those in the professing church who ever 'crucify to themselves the Son of God afresh, and put him to an open shame,' He. 6. 6. *C.*

Ver. 19. *The place of dragons.* The persecution of the church the Spirit of God attributes to the malice of Satan under the emblem of a *dragon*, Re. 12. 3–9; and the scenes of persecution may well be termed the 'place of dragons,' where his servants rule, Ep. 6. 12. *C.*

REFLECTIONS.—Memorials of past mercies ought to be carefully recorded and transmitted from age to age, as an encouragement in time of need as well as a ground of thankfulness. It is never outward force, but Jesus Christ's Word and Spirit, that build up the church and triumph over the powers of darkness. If we want help in trouble, we must renounce all other confidences, and take God alone to be our kind deliverer and boast; so shall our troubles and griefs be quickly turned into everlasting praise.—It is common, but sinful, for them whom God casts down to think themselves utterly cast off, and to shrink under reproach and suffering, as if they were not our appointed cross. For it is not now but hereafter that God will make us to know and admire the mystery of his providence. It is especially distressing to the faithful when they falsely apprehend that God gets no glory by the afflictions of his people; nay, instead thereof, is dishonoured and reproached.—All God's people, though not called to be proper martyrs, have their particular sufferings allotted to them for his sake. But it is dangerous to comply with sins in order to shun troubles. Highly provoking to God are treachery, apostasy, and idolatry; and fearfully he will search out and punish them. But great is the mercy that nothing can break his promise of grace with the faithful; and that not sins of mere infirmity, but indulged provocations, are held as a violation of their round of duties. And if he appear

2 Thou[a] art fairer[4] than the children of men; grace[g] is poured into thy lips:[5] therefore God hath [h]blessed thee for ever.

3 Gird thy [i]sword[6] upon *thy* thigh, O [j]*most* Mighty, with thy glory and thy majesty.

4 And in thy majesty [k]ride prosperously,[7] because of truth, and meekness, *and* righteousness; and [l]thy right hand shall teach thee terrible things.

5 Thine[m] arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee.

6 Thy[o] throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou[p] lovest righteousness, and hatest wickedness: therefore God, [q]thy God, hath anointed[r] thee with the oil of gladness above thy fellows.[8]

8 All[s] thy garments *smell* of myrrh, and aloes, *and* cassia, out of the [t]ivory palaces, whereby they[u] have made thee glad.[9]

9 Kings'[v] daughters *were* among thy honourable women: upon thy right hand did stand the[x] queen in gold of Ophir.[1]

10 Hearken,[y] O daughter,[2] and consider, and incline thine ear; [z]forget also thine own people, and thy father's house:

11 So[a] shall the King greatly desire thy beauty: for he *is* thy [b]Lord; and worship thou him.

12 And[c] the daughter of Tyre *shall be there* with a gift; *even* the [d]rich among the people shall entreat thy favour.

A.M. cir. 2949 or 2968. B.C. cir. 1055 or 1036.

a Ge.2.24. De.33.9;21.13. Mat.10.37;8.29,30. Lu.14.26. Tit. 2.11,12.
b Ge.24.1. 1 Ch.29.28. Ps.21.6;45.2. Lu.1.42.
c Ps.72.10,8;4.Is.23.18. Mat.2.8;7.24-27. Ac.21.3-6.
d Ps.22.29;72.10,15;68.29. Is.49.7,23;60.3,10,11,13,14,16,61.6. Re.21.24,26.

e Ca.5.9-16. Jn.1.14; 3.34. He.7.26.
4 *Fairer* in all spiritual beauties as meekness, wisdom, love, and holiness; 'grace is poured into (rather through) thy lips.'—*C.*
f Is.9.6. 4 Lu.4.22. Jn.7.26,46.
5 'Kindness and love are embodied in every sentence which flows from thy lips.'—*P.*
g Ps.21.6;72.27-29. Ac.2.26. Ep.1.3.
h Ep.6.17. He.4.12. Re.1.16;19.15,21.
6 The Word of God (Ep.6.17) asserting his title to all dominion. Re.19.16.—*C.*
i Is.9.6. Ps.24.7-10.
j Is.63.1-4. Re.6.2.1 Th.1.5,3.13. 2 Th.1.1 Zec.9.9. Mat.21.5;22. 19,20.
7 Heb. *prosper thou, ride thou.*
k Ps.63.5. Is.63.3,59. 16-19. Re.11.17
l Ps.38.2; 90.27-31; 21.8-12;68.22-31; 110.1 -7. Pr.1.22-33. Ac 2.37. Lu.19.27,42-44.
m He.1.8. Ps.95.1,2; 72.1-14;CX. calv. Pr.19. 12. Is.9.6,7;32.1,2. Je. 23.5,6. Re.3.21.
n He.1.8. Mat.2.15. 17. Lu.24.26; 19.33-37. 41-47. Da.9.24. Mar.3. 5
o Ps.89.36. Jn.20.17. Ep.1.3.
p Is. 61. 1. 1 Ki.1.39. 40. He. 1.9. Phi.2.8-11. Ac.2.36.
8 Thy companions, thy types, in thine offices of prophet, priest, and king.—*C.*
q Ca.1.3. Is.61.1. Jn. 3.34;16.7-11.
r ver.15. Jn.14.2. Ac. 3.21. Ep.4.8,11.
s He.10.7. Is.53.11, 12. Zep.3.17. Ps.16.11.
9 'All thy garments out of the ivory wardrobes, perfumed with myrrh, aloes, and cassia, delight thee with their fragrance.'—*Green.*
t ver.13; Ps.22.29;72. 10. Is.49.7,23;60.10,11. Re.21.24;7.5,6;5.10. Ca.6.8;7.1. 1 Pe.2.9. 1 Ki.2.19.
u Re.21.2,9;19.7,8.
1 *Ophir* signifies *ashes*. Ashes are again the emblem of humiliation and penitence. Job 42.6. Ja. 3. 6,1 Pe.5.5.—*C.*
v Is. 55. 1-7. De. 32. 29. Re. 22. 17. Ro. 10. 17.
2 *Daughter*, so called, because God, as Father of the regenerate church, is the speaker, 2 Co.6.18.—*C.*
x ver. 10. Ca. 7. 1. 2 Co.6.18. Is.53 11. 1 Pe. 1.3.7;2.9.
y 1 Co.1. 30. 2 Co. 5. 17. Ga.6.15. 1 Pe 3.3,4. Ro.1. 29.
z Is.62.10. Re. 19.7, 8. 2 Co.5. 17. Tit. 2. 12. Phi 2.15. Mat.5.16. Ps. 50.23.
9 'She is all glorious!—daughter of a king! Her inner garment is studded with gold, her upper garment is embroidered with the needle.'—*Horsley.*
a Ca.1.4. Je.6.37; 12. 26;14.3. Re.18.
b Ca.1.3. 2 Co. 11. 2. Re.14.1-4 ver.9. He.6. 12.
c Ro.5.2. 1 Pe.1.8. Is. 35.10;51.11. Jude 24.
d Ps.22.30. Is.54.2-5; 45.5,6. Ro.11.12,15. 1 Pe.2.9. Re.1.6,5.10;20. 6.
e Ps.72.17-19;145.1-8. Mal.1.11.
4 A closing address, not to the queen, but to Messiah, as the nature of the promise makes manifest.—*C.*

PSALM XLVI.

B.C. cir. 1048 or 1038.

1 Or, *of*
a Ps.xlviii.lxvi.
b 1 Ch.15.20.
c ver.5-7,11; Ps. 3.3; 18.2-18;91.1-16;145.18. De.4. 7. Ge. 19. 25-28; 22.14.
d Ps.23.4. Is. 41. 10, 14; 43. 1,2, 5. 1 Pe.3.14. Phi.1.28.
2 Heb. *the heart of the seas.*
e Ps.93.3,4; 18. 4. Je. 5.22. Mat. 7. 25. Is. 57. 20;17. 12,13;5.29,30.
3 See note on Ps. 3. 2.—*C.*
f Ezr. 47. 1-12. ver. 5. Is.33.21;12.3. Je.2.13. Ps.36.9,10;23.2. Re.22. 1.
h 2 Ch.6.6. Re. 21.2, 3.
i Ezr.48. 35. Re. 21. 11,23. Mat.16.18.
4 Heb. *when the morning appeareth.* Ex.14. 21, 27. 2 Ch. 20. 20. Ps.143.8; 30. 5. Lu. 18.8.
j Ps. 2.1-5. Is.17.12-14. Jos.7. 23. 2 Ch.xiv. xx. xxxii. Re. 6.12-17; 11.18.

13 The[e] King's daughter *is* [g]all glorious within: [h]her clothing *is* of wrought gold.[3]

14 She [i]shall be brought unto the King in raiment of needle-work: the [j]virgins her companions that follow her shall be brought unto thee.

15 With[k] gladness and rejoicing *shall* they *be* brought: they shall enter into the King's palace.

16 Instead[l] of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

17 I[m] will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.[4]

PSALM XLVI.

1 The confidence of the church in God's protection. 8 An exhortation to contemplate his works.

To the chief musician for[1] the sons of Korah, [a]A song upon [b]Alamoth.

GOD *is* [c]our refuge and strength, a very present help in trouble:

2 Therefore[d] will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;[2]

3 *Though*[e] the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.[3]

4 *There*[f] *is* a river, the streams whereof shall make glad [h]the city of God, the holy *place* of the tabernacles of the most High.

5 God[i] *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.[4]

6 The[j] heathen raged; the kingdoms were moved: he uttered his voice; the earth melted.

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asleep amidst our troubles, it is to humble us under his mighty hand, to awaken our importunate prayers, and that he may the more magnify his mercy and power in our deliverance.

PSALM XLV. Ver. 1. It was the general opinion of the ancient Jewish rabbins and commentators that this beautiful psalm had direct if not exclusive reference to the Messiah. Its general scope, and some of its more remarkable expressions, prove this. There are passages in it such as cannot, by any fair canon of interpretation, be applied to any man, however pure in character or exalted in rank. Besides Paul, in the epistle to the Hebrews, distinctly applies it to our Lord, ch. 1. 8, 9. When thus interpreted it is clear, consistent, and noble. *P.*——*The King.* This King is Messiah, 'God manifest in the flesh,' exalted to glory; and the words given by the Spirit to the prophet are the words of the Father to his beloved Son. See He. 1. 1, 5, 6, 8–13. *C.*

Ver. 9. *The queen*, not the church universal as 'the bride, the Lamb's wife,' for then could *that queen* have no 'companions,' Re. 21. 9. Is not this queen rather the primitive Christian church, gathered to the Son of God, Ja. 1. 18; Re. 14. 4, and of which all subsequent ages produce but descendants or companions? *C.*

Ver. 12. *Tyre* is particularized as the emblem of all mercantile nations.—*Note*, In the merciful and overruling providence of God the mercantile has been made the great agent of the missionary enterprise; and the desire of acquiring the wealth of this world has led to the diffusion of the unsearchable riches of Christ. *C.*

Ver. 16. These words apply not to the bride but to the Bridegroom—the Messiah. The first clause signifies that great though his glory might be as the descendant (after the flesh) of a long line of kings, it would be far surpassed by the glory of his posterity—his spiritual seed. Their name would be more illustrious, their acts would be more noble, and their dominion would be wider and more enduring. How true is this of King Jesus! *P.*——*Fathers.* Instead of prophets and apostles, whom I will successively remove from thy head (see 2 Ki. 2. 3; Ro. 9. 5; 1 Co. 4. 15; Re. 21. 14), shall be thine own spiritual children, converted to God by means of thy faithful testimony. *C.*

REFLECTIONS.—Discoveries of Jesus' glory powerfully animate our hearts and tune our tongues to commend him. How glorious is his person as God-man! Rich in grace are the qualities of his heart and words of his mouth. In him it pleased the Father that all fulness of blessings for men should dwell. In almighty power, by his word and influences of his Spirit, he persuaded multitudes in the apostolic age to the obedience of faith; and by the strokes of his justice did and shall destroy his Jewish or other implacable opposers. Having by himself purged our sins, he, as our righteous Saviour, sat down at the right hand of God, as the reward of his righteous service; and is, in the most transcendent manner, filled with the Holy Ghost to shed on us abundantly. In a most glorious and heart-engaging manner his manhood, mediatorial offices, and righteousness appear in the heavens above and in his church and ordinances below. And his people, adorned with gifts and graces, are raised up together, and made to sit together with him. Faithful men, both Jews and Gentiles, in the day of his power, are persuaded to accept the gospel, to renounce all others, and devote themselves entirely to him and his service, as the objects of his gracious and everlasting delight. In shining robes of righteousness, grace, and holy conversation, each in their order are adorned; and after serving their generation by the will of God, they shall be brought and admitted into his heavenly palace with exceeding joy. Instead of Jewish fathers shall there be Gentile converts; and instead of glorified saints shall there be another generation, begotten by the power of his grace, all made kings and priests unto God! Thus by the spread and influence of the gospel shall Jesus' renown and honour be perpetuated on earth, while those in heaven above shall praise him for ever and ever.

PSALM XLVI. Ver. 1. This has been called Luther's psalm. 'It was that he was accustomed to sing in trouble. When the times were dark—when the enemies of truth appeared to triumph—when disaster seemed to come over the cause in which he was engaged, and the friends of the Reformation were dispirited and sad—he was accustomed to say to his fellow-labourers, Come, let us sing the 46th psalm.' No other passage in the whole Word of God is more adapted for rousing the drooping faith of the church. The thoughts are noble and the words sublime. God omnipotent—God ever present—God infinite in mercy—God the king, defender, and sustainer of his church, is the grand theme of the psalmist. *P.*——*God is our refuge.* The assembled church here exemplifies the fulfilment of the gracious promise of the foregoing psalm, ver. 17, the highest praise being that which is due for deliverance from trouble and strength for duty. *C.*

Ver. 4. 'The holy place of the tabernacles of the Most High is a stream, the branches whereof gladden the city of God' (*Margin*). The stream is the truth in Jesus: the branches, reading, hearing, holy converse, prayer, exhortation, reproof, correction, instruction in righteousness, furnishing the man of God to all good works. *C.*

REFLECTIONS.—When dangers appear greatest our faith in God's promise and perfections should be strongest. If we can triumph in God as our own God we may triumph over every trouble and danger. The revolutions on earth can little affect them whose hearts are duly fixed on things above. They need never fear, and they can never fail, who take God for their refuge and their strength. Notwithstanding all her enemies, his church shall in him obtain joy, establishment, and deliverance. If by his word, his Spirit, and his blood, we enjoy communications of grace and comfort, we are amply repaid for all the storms that can be raised by the world that lieth in wickedness. But in what a tremendous and awful manner he from age to age revenges the injuries done to his church, the ruin of the nations around Canaan, and of the Assyrians, Chaldeans, Persians, Syro-Grecians, Romans, Anti-christians, Mahometans, and others, have or shall manifest. And it is highly proper to contemplate his infinite perfections, displayed in all his conquests of judgment or grace; that in every age, in every case, we may have faith in him as our Protector, Deliverer, and Strength.

PSALM XLVII. Ver. 1. This noble song of praise and joy was probably composed at the dedication of the temple and was

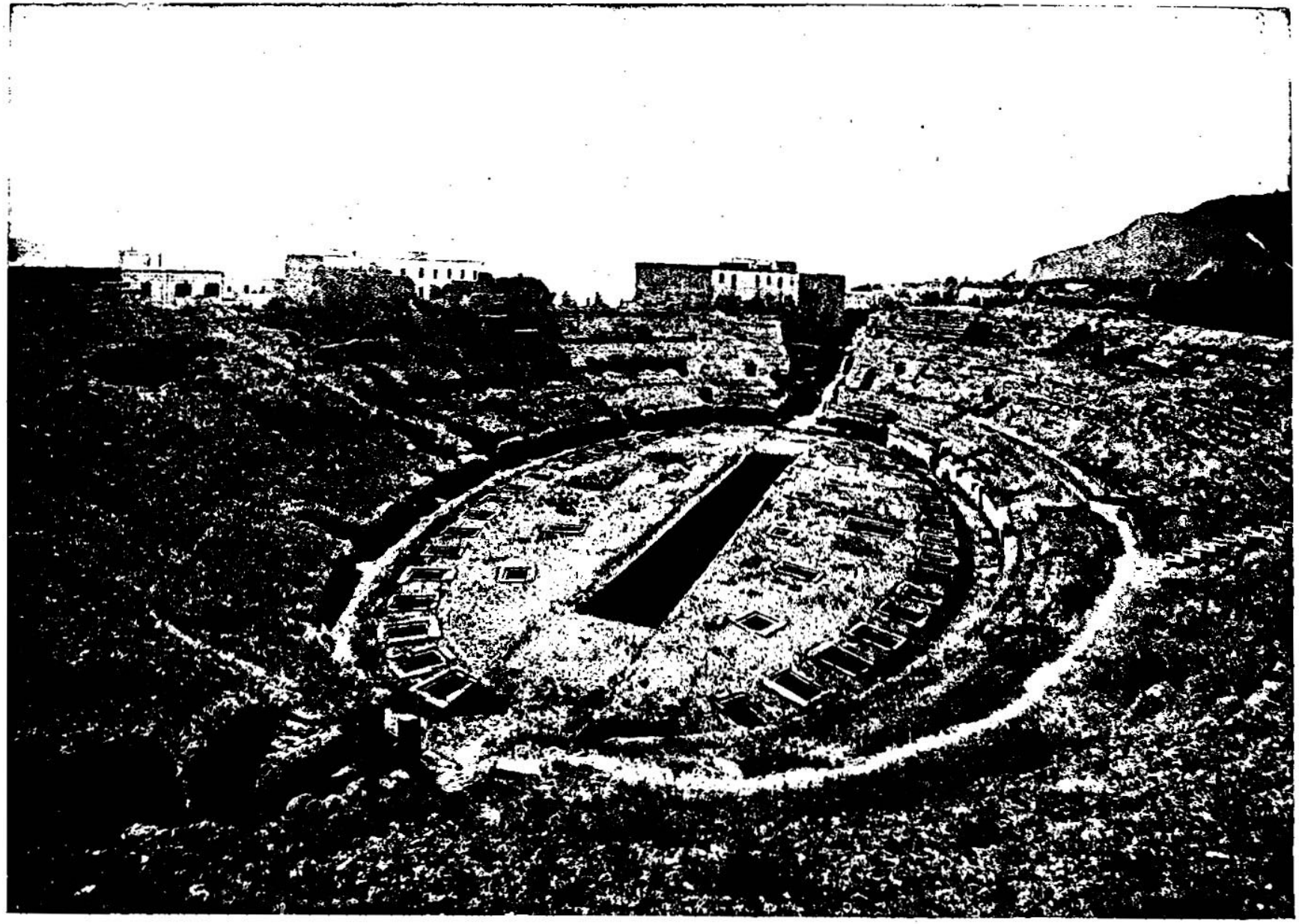

ARENA OF AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [PSALMS, xlvii:8.]—"God reigneth over the heathen: God sitteth upon the throne of his holiness." We learn from history that wicked men are no less under law than righteous men. The laws of God which wicked men violate destroy them, while the righteous are preserved by observing them. This arena of the amphitheater at Puteoli is a very good illustration of the wreck and ruin which have come to the fame and the fortunes of the men who built it, and found, as Nero did, upon its arena, a scene for wild and unbridled actions. Puteoli is rich in historic associations. Scipio sailed from this place to Spain. Cicero had a villa here, and here Nero planned the murder of his mother. This was the famous watering place of the rich and luxurious Romans

7 The LORD of hosts *is* [k]with us; the God of Jacob[5] *is* our refuge.[6] Selah.

8 Come,[l] behold the works of the LORD, what desolations he hath made in the earth.

9 He[m] maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

10 Be[n] still,[7] and know that I *am* God: [o]I will be exalted among the heathen, I will be exalted in the earth.

11 The[p] LORD of hosts *is* with us: the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief musician. A psalm for[1] the sons of Korah.

O CLAP[a] your hands, all ye people; shout unto God with the voice of triumph.

2 For the LORD most High *is* [b]terrible;[2] *he is* a great King over all the earth.

3 He[c] shall subdue the people under us, and the nations under our feet.

4 He[d] shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.[3]

5 God[e] is gone up with a shout, the LORD with the sound of a trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises.

7 For[g] God *is* the King of all the earth: sing ye praises with [4]understanding.[5]

8 God[h] reigneth over the heathen: God sitteth upon the throne of his holiness.

9 The[i] princes of the people are gathered together, *even* the people of the God of Abraham:[6] for [j]the shields[7] of the earth *belong* unto God; he is greatly exalted.

A.M. cir. 2936 or 2966 B.C. cir. 1045 or 1076.

[k] 46 Ch. 13 12, ver. 1, 11. Ro. 8. 31

[l] God of Israel is as rude, a stranger, a faithful servant, a prudent husband, and mighty conqueror, as a merciful Saviour, and severe punisher of the covenant-breakers, wrestler with the angel of the covenant, &c. 32. 24-28. Hos. 12. 3, 4, &c. 11.

[m] Heb. *an end, a place for us.*

[n] Or, *cease.* Ps. 22. 27. 72. 11. Is. 2. 4. 11. 9. 60. 12. Dan. 2. 44. 7. 14, 27. Mic. 4. 3. Hag. 2. 22. Zech. 9. 10. Rev. 19. 15.

[o] Zech. 2. 13. Is. 8. 13; 37. 20. Ps. 83. 18; 97. 9. Ezek. 38. 23; 39. 7. Rev. 15. 4.

[p] Ps. 46. 7, 11.

Or, cease, ye nations, from opposing Christ—be silent ye words, and calm ye waves of trouble, and keep while your Lord appears. See Mat. 8. 26.—C.

[a] Is. 55. 12.

[b] ver. 3, 7.

PSALM XLVII.

A.M. cir. 2950. B.C. cir. 1054.

Or, *of.*

[a] Ps. 98. 8; 33. 3; 98. 4-6. Is. 55. 12. Rev. 18. 20, 24. 8.

[b] Ps. 68. 35. Ps. 65. 5; 66. 3, 5; 76. 7, 12; 145. 6; 147. 5. Mal. 1. 14. Phil. 2. 10.

[1] *Terrible.* To be feared.—*Boothroyd.*

[c] Ps. 8. 6; viii. 6. 1 Ki. 4. 21. Ps. 18. 47; 110. 1, 2, 5, 6. Is. 49. 23. Dan. 7. 27.

[d] Ps. 60. 6; 108. 7. Jer. 3. 19. Is. 4. 2. Ps. 16. 6. 1 Pet. 2. 6, 9. 2 Pet. 1. 17.

[2] See note on Ps. 3. 8.—C.

[e] 2 Sa. 6. 15. Ch. 15. 14-28; 16. 4-42. Ps. 68. 18-20, 24, 25, 32. Acts 1. 9-11. Da. 7. 10. Lu. 24. 51-53. Col. 2. 15. 1 Th. 4. 16.

[f] Zech. 14. 9. Col. 3. 16.

[3] Or, *every one that hath understanding.*

[4] Knowing God as Father, Son, and Holy Spirit—speaking in a known tongue, and keeping the affections subordinate to the intellect.—C.

[g] Ps. 93. 1; 99. 1; 22. 27-29; 145. 11-13. Hos. 2. 3. 8. 1 Co. 14.

[h] Ps. 110. 2, 5, 6; 22. 27-31; 72. 8-11. Is. 60. 4. Ga. 3. 28, 29.

[5] Or, *The voluntary of the people are gathered unto the people of the God of Abraham.* 2 Co. 8. 5.

[i] Ps. 99. 5. Is. 56. 1. 1 Co. 3. 16. Ep. 4. 11-13.

[6] The defence of nations lies neither in the numbers, discipline, nor even courage of armies; then Christ is terrible in battle is the arm of God.—C.

PSALM XLVIII.

A SONG and PSALM for the sons of Korah.

[a] Psalm xlviii. 1 Chr. 16.

A Job 11. 7. Ps. 145. 3; 147. 5. Rom. 11. 33. Is. 40. 28.

[b] ver. 2. Ps. 50. 68, 2 Sam. 22.—C.

[1] The government of all countries must be ever subjected to *Christ*, Jesus as to man, and to the Father, God, under Him, power; and these have actually emanated the lights and influences of religion.—C.

[c] The temple was built upon a *mountain*, even one of the strongest, salubrious, and pleasant situations in the city.

[d] Ps. 50. 2. Lam. 2. 15. Ezek. 16. 14. Is. 2. 3; 52. 1; 60. 14. Rev. 21. 2, 10.

[e] Is. 14. 13.

[2] In high northern latitudes a southern aspect and exposure to the sun are desirable for comfort or for shelter; but in countries nearer the equator, a northern aspect, especially in cities, is equally desirable, as a protection against the oppressive heat of the sun. See Is. 4. 6. 25. 4. 32. 2.—C.

[f] Ps. 2. 7, 8. Mat. 5. 35.

[g] ver. 4, 8. Ex. 34. 24. 2 Ch. 20. 7. 14. 9-13. Ne. 13. 1-28.

[h] 2 Sa. 10. 6-19. 2 Ch. xiii. xiv. xx. xxxii. Is. 17. 12-14, 25. 5-8; 30. 30-33; 31. 8, 9; 37. 33-38.

[i] Ex. 15. 14-16. Is. 13. 7, 8; 21. 3.

[3] Or, *raise up.*

[k] Ps. 44. 1-4; 78. 3-6. Is. 38. 19.

[l] ver. 2, 3. Mat. 5. 35.

[m] Ps. 46. 5; 87. 5. Is. 2. 2, 3; 33. 20. Mat. 16. 18.

[n] Ps. 104. 34; 105. 1-6; 135. 3, 21. Is. 30. 15.

[o] Isa. 5. 5. Ps. 125. 2, ver. 11. Ps. 51. 5, 6, 11, 12; 106. 4. Is. 1. 24-26.

[p] Ps. 146. 10; 11. 5-7; 45. 6. Re. 19. 2; 11. 15.

[q] Ro. 15. 30-32. Chron. 20. 9. Ps. 55. 22. 37. 5, 6. Re. 12. 6-9; 15. 4; 18. 20; 19. 1. 7. xxiv.

[r] Ne. 13. 31.

[s] Is. 33. 20; 27. 35; 10. 32. Ec. 43. 17.

[4] Heb. *set your heart to her bul warks.*

PSALM XLVIII.

The ornaments and privileges of the church.

[1]A song *and* psalm for the sons of Korah.

GREAT *is* [b]the LORD, and greatly to be praised in the [c]city[2] of our God, *in* the mountain[3] of his holiness.

2 Beautiful[d] for situation, the joy of the whole earth, *is* mount Zion, *on* the [e]sides of the north,[4] the city of the [2]great King.

3 God[h] is known in her palaces for a refuge.

4 For,[i] lo, the kings were assembled, they passed by together.

5 They saw *it, and* so they marvelled; they were troubled, *and* hasted away.

6 Fear[j] took hold upon them there, *and* pain, as of a woman in travail.

7 Thou[k] breakest the ships of Tarshish with an east wind.

8 As[l] we have heard, so have we seen in [m]the city of the LORD of hosts, in the city of our [n]God: God will establish it for ever. Selah.

9 We[o] have thought of thy loving-kindness, O God, in the midst of thy temple.

10 According[q] to thy name, O God, so *is* thy praise unto the ends of the earth: [r]thy right hand is full of righteousness.

11 Let mount Zion rejoice, let the daughters of Judah be glad, [s]because of thy judgments.

12 Walk[t] about Zion, and go round about her: [u]tell the towers thereof.

13 Mark ye well her [5]bulwarks, [6]consider her palaces; that ye may tell *it* to the generation following.

14 For[v] this God *is* our God for ever and ever; he will be our guide *even* unto death.

[6] Or, *raise up.*

[v] Is. 25. 9; 58. 11. Ps. 16. 1, 7; 31. 14; 73. 23, 24; 78. 26; 142. 4, 5; 146. 5, 9, 10.

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intended to be sung during the solemn service. It is in every way adapted for such an event. *D.*—*O clap your hands.* There are feelings and sentiments which words cannot express, and then the aid of action is commanded, and specially the hands as the organs and emblems of all activity. See 2 Ki. 11. 12. *C.*

Ver. 3. *He shall subdue,* &c. Not by any earthly, but by a spiritual conquest; for the 'weapons of our warfare are not carnal, but mighty (nevertheless) to the pulling down of strongholds,' 2 Co. 10. 4. *C.*

Ver. 5. This psalm when written was a prophecy, but is now a record of the ascension of Christ, Ep. 4. 8, and of that joy with which the heavenly powers hailed his triumph over sin and death. *C.*

Ver. 9. *The princes of the people are gathered together, even the people of the God of Abraham.* This verse carries us beyond the ascension, to a period when Jew and Gentile shall be 'both one in Christ'—not merely in *principle*, as they are now, but in *fact*, according to the sure word of prophecy. *C.*

REFLECTIONS.—Behold, my soul, our exalted Lord Jesus, terrible to his enemies because of their rejection of him; but kind to believers in blessing them throughout all the world in himself—in choosing for them, when having faith, their portion in the new-covenant and in the heavenly state! Behold how, amidst surrounding troops of hymning angels, he ascended on high; had all power in heaven and earth given him: and by his gospel, word, and gracious influence, he gathers the nations to himself, that they may be blessed together with faithful Abraham; and even makes the rulers of nations submit to his yoke or helpful to his cause!

PSALM XLVIII. Ver. 6. That these words are not a historic reference or narrative, but a historic prophecy, will be evident from considering that they introduce to faith the perpetual establishment of Zion, ver. 8, whereas it yet presents to sense nothing but the feature of 'perpetual desolations.' *C.*

Ver. 8. *In the city of our God: God will establish it for ever.* How can this be reconciled with the destruction of all things foretold, 2 Pe. 3. 7? Most easily: God will establish Zion for ever in the person of her King, in the happiness of her subjects, in the fulfilment of her prophecies, the realization of her types, the demonstration of her faith, the beauty of her holiness, and the brightness of her glory. *C.*

Ver. 11. *The daughters of Judah.* Not the inferior cities, but literally, the daughters of Judah: as Miriam and her attendants rejoiced at passing the Red Sea, Ex. 15. 20, 21; or the women out of all the cities of Israel, to hail and celebrate the victory of David over Goliath, 1 Sa. 18. 6, 7. *C.*

REFLECTIONS.—Great, and greatly to be praised, is our exalted Redeemer. Glorious is his gospel-church in which his presence dwells. And in a marvellous manner hath he, in instances unnumbered, been known for her refuge. When ravaging invaders and furious persecutors have concurred in attempts to destroy her, their plots and fury have often issued in their own ruin, and his people's triumph and praise of his kindness. Quickly shall her remaining enemies be undone; and no gates of hell have, or ever shall, prevail against her. Her bulwarks, palaces of ordinances, and officers, are built on Jesus the Rock of ages, and are protected by his arm of omnipotence. Let us then declare his wondrous works and our relation to him to posterity, as an honour to him, and an encouragement to them to come and cleave to him and triumph in his praise.

PSALM XLIX. Ver. 1. Four things prove the prophetic speaker to be Christ. (1) The confident spirit, and universality of the call, as of one entitled to audience, ver. 1. (2) The theme of wisdom so confidently announced, ver. 2. (3) The direct quotation of ver. 4 by Mat. 13. 35, as fulfilled in the parables of our Lord. (4) The confident trust of the speaker in a glorious resurrection and acceptance with God, ver. 15. *C.*

Ver. 5. The leading idea of the psalm is embodied in this verse. Confident in the power and mercy of God the writer lays aside all fear. Evil days may come; life may not all be sunshine; but in the darkest days of sorrow and suffering God will save him. The word translated 'heels,' means also the impression of the heel, the footprint. Then it came to mean 'a lier in wait,' or one who watches for an advantage. This is its meaning here; and the sense of the clause therefore is: 'When I am exposed to the craft and cunning of those who lie in wait for me, what have I in reality to fear? God is on my side.' *P.*—*Heels.* This word is translated by high authorities *supplanters*, that is, false Christs, seeking to supplant me in name—of the world supplanting me in the hearts, and of worldly rulers supplanting me in my authority over the kingdoms of this world. But does it not rather signify the iniquity of his *followers*—of Judas who betrayed him, of the disciples who forsook him, and of the whole host of believers whose accumulated iniquities he bore in his body on the tree? *C.*

Ver. 10. *Wise men die.* And if even the wise man cannot rescue himself from temporal death, how can any save himself or his brother from death spiritual and eternal? *C.*

Ver. 12. That is, when he so far forgets himself as altogether to neglect salvation, or trusts to his own power to avoid death, or his own merit to meet the judgment. *C.*

Ver. 13. The traditionary or writer sayings of men are often called *immortal*, though their authors be dead; and works the least godly are, alas! often the most popular. *C.*

REFLECTIONS.—Alas! how the hearts of men cleave to earthly enjoyments! The poor need as much to be warned against envy and discontentment as the rich against pride and carnal confidence. And the truths of God ought to be inculcated with the greatest seriousness, both by word and by example. Never ought saints (no, not when they suffer the charges and chastisements of their sins of conversation) to abandon themselves to unbelieving fears and doubts of God's all-sufficiency and love.—The day of death is a trying time with respect to true happiness. And then a sense of God's love, and a prospect of eternal glory, are infinitely more precious than thousands of gold and silver. O the dreadful folly of most men, who seek for, hold delight in, and depend on things of this world as if they were their God, their ALL IN ALL! and yet

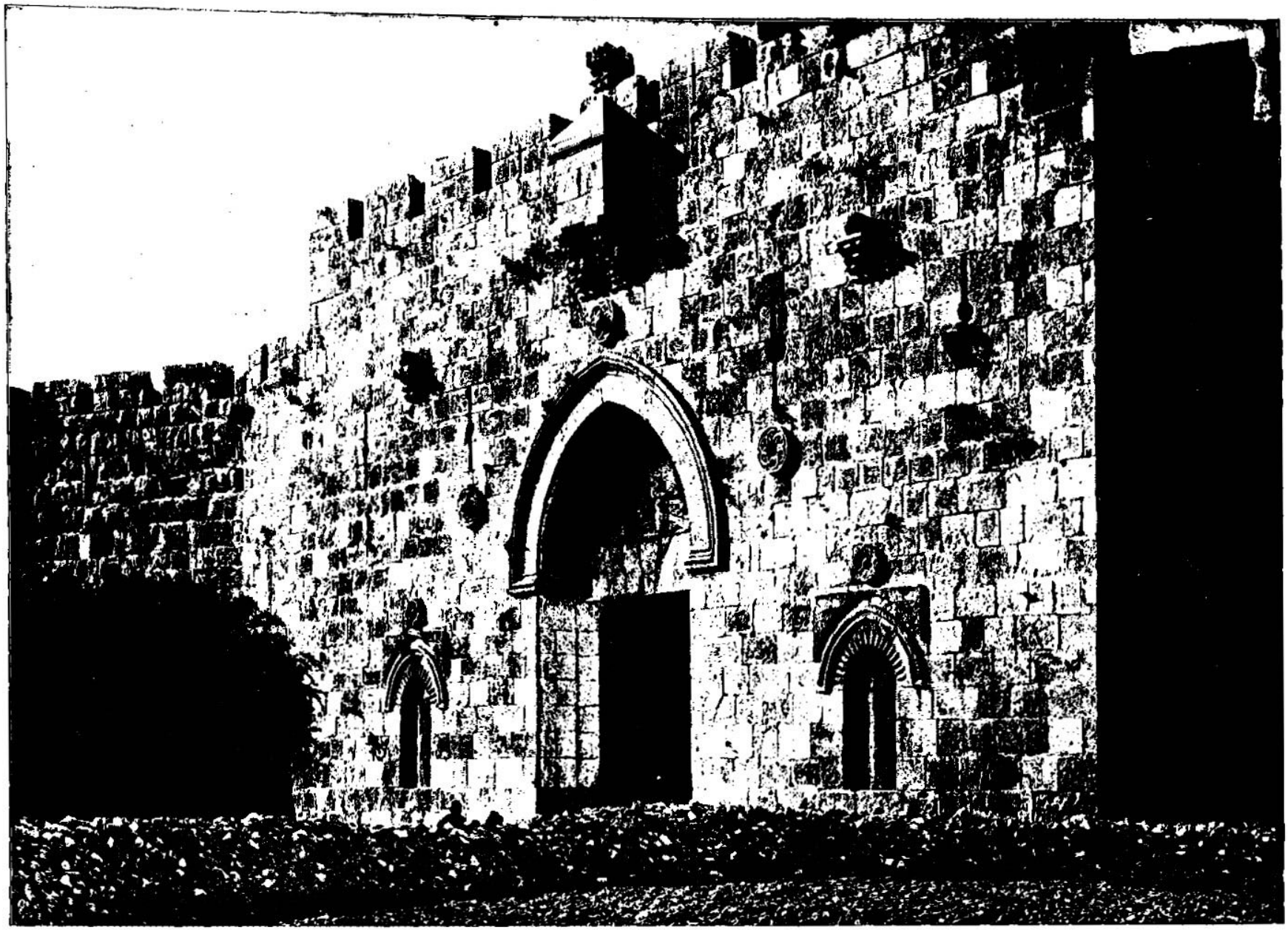

ZION GATE—ON MT. ZION, WHERE DAVID LIVED. [Psalms, xlviii:2]—"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." The Zion Gate is called in Arabic, "The Gate of the Prophet David." It is on the summit of the ridge of Zion between the Armenian convent and the tomb of David. The Zion Gate opens into several footpaths which lead down to the valley of Hinnom. We pass through this gate to go to the tomb of David in the possession of the Mohammedans. A little further north, near the wall, is the Armenian church with the house of Caiaphas, and between the two is the place the monks point out as the spot where the cock crowed and where Peter wept after denying his Master. The Armenian church is almost due southwest of Zion Gate.

PSALM XLIX.

1 The psalmist calleth upon all the earth to join him in his meditations. 5 He showeth the vanity of trusting in worldly wealth.

To the chief musician, A psalm for[1] the sons of Korah.

HEAR this,[a] all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My[b] mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.

4 I[c] will incline mine ear to a parable; I will open my dark saying upon the harp.

5 Wherefore[d] should I fear in the days of evil, *when* the [e]iniquity of my heels shall compass me about?

6 They that [g]trust in their wealth, and boast themselves in the multitude of their riches;

7 None[h] *of them* can by any means redeem his brother, nor give to God a ransom for him;

8 (For[i] the redemption of their soul *is* precious, and it ceaseth for ever;)[2]

9 That[j] he should still live for ever, *and* not see corruption.

10 For he seeth [k]*that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their[l] inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling-places to all generations;[3] they call *their* lands after their own names.

12 Nevertheless [n]man *being* in honour abideth not: he is like the beasts *that* perish.

13 This their way *is* their folly; yet their posterity approve their sayings.[4] Selah.

14 Like[o] sheep they are laid in the grave; death shall feed on them; and [p]the upright shall have dominion over them in the morning; and their [q]beauty shall consume in the grave from their dwelling.[5]

15 But God [r]will redeem my soul from the power[6] of the grave:[7] for he shall receive me. Selah.

16 Be[s] not thou afraid when one is made rich, when the [t]glory of his house is increased:

17 For[u] when he dieth he shall carry nothing away; his glory shall not descend after him.

18 Though while he lived[8] he [v]blessed his soul, (and *men* [w]will praise thee when thou doest well to thyself,)

19 He[9] shall go [y]to the generation of his fathers; they shall never see light.[1]

20 Man[z] *that is* in honour, and understandeth not, is like the beasts *that* perish.[2]

A.M. cir. 2959. B.C. cir. 1045.

PSALM XLIX.

1 Or, *of.*

a Ps.34.11;78.1,2.Ja. 1.19. Is.55.3. Mat.11. 15.Re.2.7, &c.

b De.30.9. Pr.22.17-21;24.1,2;31.6. 1Ki.3.9,11,12. Joh.33. 3,9,5.2 Ti.3.15.

c Ps.78.2. Mat.13.35. Nu.23.7.

d Ro.8.33,34. Is.41. 10,14; 43.1,2,5. Ps.24. 10. Phi.1.28. 1Pe.3.13.

e Am.3.2. Ho.7.2.

f Joh.31.24. Ps.52.7; 62.10. Pr.11.28; 18.11; 23. Mar.10.24. 1 Ti.6. 17. Re.18.7.

g ver.9,10; Ps.89.48. Mat.16.26. Pe.11.4; Ho. 2.Ki.5.2. Re.5.9.

h Joh.31.18,19. Ho.8. 8.1 Pe.1.18,19. Mat.26. 28.

i For so great is the redemption price for his life, that it forever should fail, ever desist from the attempt.'—*Booth's rend.*

j Ac.13.34-37. Ho.6. 2. Joh.30.24. 2Sa.14. 14. Ps.89.48.

k Ec.2.16 21; 6.6; 9. 1.10;10.1,7. Zep.1.5. Ro 5.12-14. Ps.39.6. Lu.12. 19,20.

l 1Sa.15.12. 2 Sa.18. 18.

3 Heb. *to generation and generation.*

m ver.20; Ps.39.5,6; 7. Ec.3.18,19.

4 Heb. *delight in their mouth.*

n Je.10.8. Job 27.13; 14.21.1.3,20;24.20.

o Da.7.27. Lu.22.30. Re.2.26,27. 1 Co.6.2.

p Or, *strength.* Job 4.21. Ps.89.22.

5 Or, *the grave being an habitation to every one of them.*

q Ho.13.14. Re.14. 13. Is.57.2. Ps.73.24. Ac.7.59.

6 Heb. *hand.*

7 Or, *hell.*

r ver.5; Ps.37.1,7;73. 3.

s Ge.37.2. Re.21.24, 26.

t Lu.12.20.1 Ti.6.7. Job 21.27,34 19. Ec.5. 15.

8 Heb. *in his life.*

u Lu.12.19. De.29. 19.

v Ec.5.18-20; 8.24; 9.7 9.6,1,2.

9 The soul.

w 1 Ki.14.13; 16.6. 2 Ki.14.16,29. Job 21.32, 33;27.7 20;34.22;20.9.

1 That is, they shall never see the light of the knowledge of the glory of God in the face of Jesus Christ.'—2Co.4.6. —*C.*

x ver.12. Ec.3.18,19.

2 What a comment is this on human life and human glory! The genius of the philosopher, the laurel-crown of the conqueror, the wealth of the miser, cannot purchase immortality. All alike are laid in the dust; and except their understandings have been enlightened and their hearts sanctified by the Spirit of God, they have no hope of heaven. They have lived for earth, and they are like the beasts of the earth. *P.*

A.M. cir. 2959. B.C. cir. 1045.

PSALM L.

a 1 Ch.15.17; 25.2. 2 Ch.29.30.

1 Or, *for Asaph.*

2 Asaph, the reputed author of this, and of eleven other psalms (73-83), was of the tribe of Levi. He was skilled in music, and was appointed by David leader of the choir in the public services of the sanctuary. The office appears to have been hereditary in his family ever after. He was a prophet as well as a poet and musician. 2 Ch. 29.30. Ne. 12.46. *P.*

b Ps.145.5;62.1,6. Is. 9.6. Ge.17.1;28.3.

3 God has spoken often in his word, and continually in providence and the consciences of men. *C.*

c De.4.26; 32.1. Ps. 32.3;49.1,2. Mal.3.13.

d Ps.48.2; 76.50,69, in title 84.2 Ch.2.5,6.

4 By that light which 'shineth in darkness' (Jn. 1. 5), even Jesus, 'the Sun of righteousness,' Mal.4.2.—*C.*

e Re.22.16. He. 12. 22. Ps.97.3. Mat.3.2. 2 Th.1.8,9. Da.7.10. Re. 18.8.

f De.4.26; 30.19; 32. 1. Is.1.2. Mi.6.1,2.

g Is. 17. 3,4. 42. 14. Ju.5.24,23.2 Co.5.10.

h Ge.49.10. 18.56.8. 2 Th.2.1. Mat. 24.31; 13. 30.

i He. 12.22. Ex.24.3-8.2 Sa.23.5. Is.55.3.

k Ps.97.6;75.7;102.4. Re.21.5. 7.Ge.18.25.

l Re.20.12.

m Mi.6.1-8. Ps.81.10 -12. Is.1.2,3. Da.26.27, 28. Ex.20.2. Je.32.36, 40. Zec.13.9.

n Is.1.11,14;66.3. Je. 7.22. Ho.6.6. Ps.51.16.

o Mi.6.6,7. Is.1.11-14;66.3. Ho.10.1-8. Ac. 17.25. Ps.40.6,7.

p Mat.6.26;10.29.

5 Heb. *with me.*

q Is.2.19. De.10.14. Job 41.11. Ps.24.1,2. 1 Co.10.26 28.

r De.23.21. Ho.14.2. Ps.66.30,31; 76.11; 116. 17; 107.23. Ec. 5. 4, 5. He.13.15.

s Job 22.27. Ps.61.15; 103.5,13,28. Ja.5.13.

t ver.23; Ps.34.3. Jn. 15.8. Mat.5.16. 1 Pe.2. 9,11.

6 The religion of the heart and mind, as opposed to a cold and dead formalism, is set forth in this psalm. The rites and sacrifices of the law were only acceptable when they directed the soul, onward and upward by faith to Jesus.—*P.*

u Is.2.11-15. Ju.4.24. Mat.7.3,4,21-25. Lu.6. 46. Ro.2.1-13,21,22.

x Pr.5.22,23; 1.22,29. Ac.13.45,46. Ja. 4.3,4. Jn.3.20.

y Ep.5.11,13. 1 Ti.5. 22. Pr.1.10 28; 5.3 13; 7.22,23.

7 Heb. *thy portion was with adulterers,* Mat.17.36.

z Ps.5.4;10.7; 12.2,3; 55.12,20;59.2-4;64.3-5.

a De.10.16. Ja. 4.11. Je.9.3,4. Ps. 36.3,4. Mat.10.21.

b Ec.8.11,12. 2 Pe.3. 9. Ps.83.1; 109.1. Is.42. 14;57.11.

c Ec.11.9. Is. 26.10, 11. Ro.2.4,5.

PSALM L.

1 The majesty of God in the church. 5 His command to gather his saints. 7 The pleasure of God is not in ceremonies, 14 but in sincerity of obedience.

A psalm [a]of [1]Asaph.[2]

THE mighty[b] God, *even* the LORD, hath spoken,[3] and called [c]the earth, from the rising of the sun unto the going down thereof.

2 Out of Zion, [d]the perfection of beauty, God hath shined.[4]

3 Our[e] God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

4 He[g] shall call to the heavens from above, and to the earth, that he may [h]judge his people.

5 Gather[i] my saints together unto me; those that [j]have made a covenant with me by sacrifice.

6 And[k] the heavens shall declare his righteousness: [l]for God *is* judge himself. Selah.

7 Hear,[n] O my people, and I will speak; O Israel, and I will testify against thee: I *am* God, *even* thy God.

8 I[o] will not reprove thee for thy sacrifices or thy burnt-offerings, *to have been* continually before me.

9 I[p] will take no bullock out of thy house, *nor* he-goats out of thy folds:

10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

11 I[q] know all the fowls of the mountains; and the wild beasts of the field *are* mine.[5]

12 If I were hungry, I would not tell thee: [r]for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?

14 Offer[s] unto God thanksgiving; and pay thy vows unto the most High:

15 And[t] call upon me in the day of trouble; I will deliver thee, and thou shalt [u]glorify [6]me.

16 But unto the wicked God saith, [v]What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing [w]thou hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then [y]thou consentedst with him, and hast been partaker with adulterers.[7]

19 Thou[z] givest thy mouth to evil, and thy tongue frameth deceit.

20 Thou [a]sittest *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I [b]kept silence; thou [c]thoughtest that I was altogether

how unavailable to ransom the soul, perpetuate the life, or preserve from hell! To judge of things aright we must weigh time with eternity. It is neither wealth nor poverty, but Jesus Christ's righteousness and grace, that can render us respected of God, or really happy, in time or eternity. It is redemption through his blood that gives hope in death. It is not their own vaunts, or the world's admiration, but the word of God, that adjusts men's real character. It is not what we have here, but what we can carry into the other world, that constitutes the true riches. They are only wise who consider their latter end. Nay, in death, the state of the most loathsome animal is infinitely preferable to that of the unregenerate sinner.

PSALM L. Ver. 3. *A fire.* A fire of the Spirit to baptize his children, Mat. 3. 11: a fire of judgment to consume the imperfections of his people, 1 Co. 3. 13, and the strongholds of his enemies, He. 12. 25. *C.*

Ver. 6. *The heavens shall declare his righteousness.* The heavens, into which Christ has entered, as a 'Lamb without spot,' will declare by the fact of his admission and appearance, and glory there, the perfect righteousness, in virtue of which he ascended to glory, and sits upon the throne. He. 9. 14, 24: 10. 12, 20.—*God is judge.* God is judge now by the books written; he will be judge hereafter by the opening of the books sitting upon the throne — the assembling of all nations, and the pronouncing of his final decision, Mat. 25. 31. *C.*

Ver. 8. Some forms of sacrifice, as the show bread, were continually, that is, without interruption, before God; others at short intervals, as the morning and evening sacrifice; others at longer intervals, as the passover and sacrifices of atonement. But all were mere pictures, of which Christ was the great original—and those pictures are of no value before God, but as they testify to 'Christ in us, the hope of glory.' *C.*

Ver. 18. This was verified when the high-priest and his friends *consented* with Judas, who was *a thief*, Jn. 12. 6, and were partakers in guilt with an *adulterous generation*, Mar. 18. 38. *C.*

such an one as thyself: *but* I [d]will reprove thee, and set *them* in order before thine eyes.

22 Now consider this, ye that [e]forget God, lest I [f]tear *you* in pieces, and *there be* none to deliver.

23 Whoso[h] offereth praise glorifieth me: and to him[3] that ordereth *his* conversation *aright* will I show the [i]salvation of God.

PSALM LI.

1 David prayeth for remission of his sins, whereof he maketh a deep confession. 6 He prayeth for sanctification. 13 God delighteth not in sacrifice, but in sincerity. 18 He prayeth for the church.

To the chief musician, A psalm of David, [a]when Nathan the prophet came unto him, after he had gone in to Bath-sheba.

HAVE mercy[b] upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies [c]blot out my transgressions.[1]

2 Wash[d] me throughly from mine iniquity, and cleanse me from my sin.

3 For [e]I acknowledge my transgressions, and my sin *is* ever before me.

4 Against[g] thee, thee only, have I sinned, and done *this* evil in thy sight: [h]that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, I [i]was shapen in iniquity; and in sin did my mother conceive[3] me.

6 Behold, [j]thou desirest truth in the inward parts; and in the hidden *part* thou shalt make me to know wisdom.

7 Purge[k] me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

8 Make[l] me to hear joy[4] and gladness; *that* the bones *which* thou hast [m]broken may rejoice.

9 Hide[n] thy face from my sins, and blot out all mine iniquities.[5]

10 Create[p] in me a clean heart, O God; and renew a right spirit[6] within me.

11 Cast[q] me not away from thy presence; and take not thy [r]Holy Spirit from me.

12 Restore unto me the [s]joy of thy salvation; and [t]uphold me *with thy* free Spirit.

13 *Then*[u] will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness,[7] O God, thou God of my salvation; *and* [v]my tongue shall sing aloud of thy righteousness.

15 O LORD, [w]open thou my lips, and my mouth shall show forth thy praise.

16 For thou [y]desirest not sacrifice, else would I give *it*:[8] thou delightest not in burnt-offering.

17 The[z] sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do[a] good in thy good pleasure unto Zion; build thou the walls of Jerusalem.

19 Then[b] shalt thou be pleased with the [c]sacrifices of righteousness,[9] with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

1 David, reproving the spiteful malice of Doeg, prophesieth his destruction. 6 The righteous shall rejoice at it. 8 David, in confidence of God's mercy, giveth him thanks.

To the chief musician, Maschil, *A psalm* of David, [a]when Doeg the Edomite [b]came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHY boastest[c] thou thyself in mischief, O mighty man? [d]the goodness of God *endureth* continually.

2 Thy[e] tongue deviseth mischiefs; like a sharp razor, working deceitfully.

3 Thou [g]lovest evil more than good, *and* lying rather than to speak righteousness. [h]Selah.

4 Thou lovest [i]all-devouring words, O *thou* deceitful tongue.[2]

5 God[k] shall likewise destroy thee[3] for ever: he shall take thee away, and pluck thee out of *thy* dwelling-place, and [l]root thee out of the land of the living. Selah.

6 The[k] righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* made not God

A.M. cir. 2959. B.C. cir. 1045.

d Ps.50.8. Ro.2.1, 21.
e Ps.9.17; 10.4. Je.2. 32. Ho.4.6.
f Ho.13.7, 8. Is.42. 22. Ro.9.22, 23.
g 1 Pe.2.9. Ps.65.30, 31. Ro.12.1.
h Heb. *that disposeth his way*. Ps.1.1, 2; 119.1. 1 Ti.4.7, 8. 2 Pe.3.11, 12; 2.18.
i Ps.91.16. Is.45.17. 1 Pe.1.9.

PSALM LI.

B.C. cir. 1034.

a 2 Sa.12.1-14; 11.1-18.
b Ps.69.13, 16. Ro.5. 20, 21. Ex.34.6, 7. Eph.2. 4. Tit.3.4, 5.
c ver. 9. Ne.1.5. Ps. 109.13, 14, 15; 25.11. Is. 43.25; 44.22. Je.18.23. Ac.3.19. Mi.7.18, 19.

1 This psalm is a beautiful model for prayer—logical in arrangement; simple, yet earnest in language; comprehensive in scope. It gives utterance to the deepest penitence, it confesses guilt, with intense eagerness it implores pardon and divine favour; it expresses implicit trust in God's pardoning mercy; and it asks sanctifying grace.—*P.*

d He.9.14; 10.19-22. Re.1.5. 1 Jn.1.7. Zec. 13.1.
e Ps.32.5; 38.4, 18. Pr. 28.13. 1 Jn.1.9.
g 2 Sa.12.13. Ge.20. 6; 39.9. 1 Jn.3.4. Lu.15. 21.
h Ro.3.4-5. 7, 8. Ex.9.27.
i Job 14. 4. Ju.3. 6. Ro.5.12. Ge.5.3. Ep.2. 1, 3. Ps 58.3.

2 Heb. *warm*.

j Ps.45.13. Pr.12.20. Je.4.23. Ro.2. 29. 2 Pe. 3.4.
k Le.14.4-9. Nu.19. 6-19. Is.1.18. He.9.14. 10.22. 1 Jn.1.7. Re.1.5; 7. 14; 19.8; 22.14.
l Ps.89.15; 119.81, 82. Is.40.1,2.

4 Our Lord endured the cross 'for the joy set before him' in our salvation, He.12. 2.—*C.*

m Mat.5.4. Ps.6.2, 3; 38.3-8. Je.31.25. Is.57. 15-19.
n Je.16.17. Is.38.17. Mi.7.18, 19. Ac.13.38, 39.

6 See notes on Ps. 29.2; 32.5; 40.12.—*C.*

p Ac.15.9. Ro.7.24, 25. Eph.2.10; 4.22-24. Col.3.10-13. Eze.36. 26.

8 Or, *a constant spirit*.

q Ps.43.2; 71.9, 18.
r Ps.1.24. Eze.36.27. Is.4.10, 14. Lu.11.13. Ro.8.9.

9 The meaning is, that though the offence was committed in secret, though no human eye saw it the eye of an omniscient God was fixed upon the offender. What a lesson ought this to teach! The presence of a fellow-mortal is enough to keep us from violations of God's holy law. Shame and the fear of man restrain passion; but how often do we give full play to passion regardless a consciousness that the eye of God is upon us!—*P.*

s Ex.4.22, 12. Ps. 79. 8-13.
t Ps.34.5; 50.8. Is.1. 12-15. Je.7.22. Ho.6.6. Mi.6.7, 8. He.10.4-10. Nu.15.30, 31; 35.31. Le. 20.10.

8 Or, *that I should give it*.

u Is. 57. 15-18; 66. 2. Ps.34.18; 102.17.
v Ps.132.5, 6, 9, 16. 2 Ch.11.28, 29. Is.60.1, 6, 7. Je.31.6.
w Ps.73; 86.12, 13; 116.14, 17-19; 118.27. 2 Ki.8.63. Ep.5.2. He.13. 10, 15. Ro.12.1.
y Mal.3.3. Ps.4.5. Is. 61.8. 1 Pe.2.5. Ro.12.1.

9 No sacrifice of *righteousness* was ever offered except the living and the dying sacrifice of Christ, Ro.12.1. He.10. 12.—*C.*

PSALM LII.

B.C. cir. 1058.

a 1 Sa.21.7; 22.9.
b Ex.9.9.
c Ps.10.12, 13; 36 1; 140.2; 141.8, 9; ver. 7.
d Ps.136.1, 2. Ex.34. 6, 7. Is.63.7. Ro.2.4, 5. Mat.5.45.
e Ps.50.19; 57.4; 59.7; 64.4; 140.3. Je.9.3, 4; 18. 20. Pr.12.14.
g 1 Co.4.2; 9. 3-5. Ps. 36.1. 4. Re.1.28. 32.

1 See note on Ps. 3. 2.—*C.*

h 1 Sa.22. 15, 20. Je. 11.19. Ja.3.6.

2 Or, *and the deceitful tongue*.

i Pr.19.5, 9. Ja. 2.23. Job xviii.xx. Ps. 9. 15-17; 37. 20, 38; 102, 3, 4; 140.9 11.

3 Heb. *beat thee down*.

j Pr.2.22.
k Ps.58.10; 64. 9; 72. 24; 97. 8; 119.120. Mal.1. 5. Re.15.4; 16. 5, 7; 18. 20; 19.1, 2.

Ver. 20. Christ, who 'came unto his own,' was not only 'despised and rejected' by his brethren; but the 'days of his flesh' were spent amidst the 'strife of tongues,' and he sat as a mark for every arrow of slander. *C.*

Ver. 22. *Ye that forget God.* Few are so atheistical as to 'forget God,' as he exists in a mere opinion; but how many forget him as the 'living God,' seeing, knowing, and judging all things! *C.*

REFLECTIONS.—Great is the majesty, extensive the high domain, and terrible the wrath of God! And great is his care of those who have accepted through faith Jesus Christ and have walked in him as they received him. But God hath full power to change the positive institutions of his own worship at his pleasure, and to reject his long professed people for their contempt of his Son. No obedience is acceptable to him but what proceeds from the faith of his being our own God in Christ. To obey was always better than sacrifice; and prayer to and praise of God more than burnt-offerings. And since Jesus' death, and Jerusalem's destruction, Jewish ceremonies are not only vain but hurtful. But never is our gracious God more ready to hear our supplications than in a day of trouble: and what grateful vows and thanksgivings doth he then deserve at our hands! Notwithstanding antecedent gospel declarations, how rarely doth the Son of man, when he cometh, either in remarkable mercy or judgment, find faith in the earth, or indeed aught but empty formalities and gross wickedness. And none are worse than profane clergymen, stained with hypocrisy, covetousness, whoredom, slander of Christ and his saints, blasphemy of God, and everything horrid. But graciously he warns ere he strikes. And to bow before the sceptre of his grace, receive his gospel offers, and practise holiness in his fear, is the way to escape the rod of his judgments and to share his eternal favours.

PSALM LI. Ver. 1. *According unto the multitude of thy tender mercies blot out my transgressions.* The Hebrew title attributes this psalm to David penitentially bowing to the rebuke of Nathan, 2 Sa. xi. &c. *Horsley*, however, justly observes that this title cannot be correct, as ver. 4 describes the sin of the speaker as solely against God, whereas that of David was also against both Uriah and Bath-sheba. Who then is the speaker? The answer lies (1) In comparing Ps. 40. 6 with He. 10. 5, and these with Ps. 51. 16. (2) From considering that, though Christ is certainly the speaker in Ps. xl., he nevertheless confesses the oppression of the 'iniquities laid upon him,' and in that just sense calls them his own, in correspondence with Ps. 25. 11; 32. 5. (3) That none but Christ could truly utter the perpetual view of sin described (ver. 3), 'My sin is *ever* before me'—even the sin of his people which he bore, the defilement of which he ever saw, and the pressure of which he ever felt. *C.*

Ver. 5. The *iniquity* and *sin* belonged, by ordinary descent, to the mother; but the 'body prepared' for Christ by the power of the Holy Ghost, Mat. 1. 20, was itself holy, and his spirit filled with truth and wisdom, and his life with righteousness, He. 7. 2, 6. *C.*

Ver. 7. *Hyssop* was employed in sprinkling the blood of the sacrifice in the ceremonial cleansing of the leper, Le. 14. 4–6. Christ, by his own blood, 1 Jn. 1. 7, cleansed away our sins, which he 'bore in his own body on the tree,' 1 Pe. 2. 24. *C.*

Ver. 13. Though Christ was always a teacher of righteousness, it was not until the 'joy of salvation,' ver. 12, had been *restored* after his resurrection from the dead, that his full qualifications as a Saviour were developed in the conversion of sinners. See Ac. 2. 41. *C.*

Ver. 14. *Deliver me from blood-guiltiness.* Not from the sin of murder committed, but from any guilt that would arise from neglecting to 'declare all the counsel of God' to sinners. See Ac. 18. 6; 20. 26. *C.*

REFLECTIONS.—Into what grievous iniquities the best of men, if left to themselves, quickly fall!—but never into any from which their gracious God may not recover them. Such as sin publicly ought to take to themselves public shame, for the honour of their God and for a warning to others. Sin is a heavy burden to a penitent soul. It forces from his heart importunate cries for pardoning and purging mercy. And nothing less than promises of mercy can encourage him to pray in faith: and nothing less than merciful pardons and cleansings through Jesus' blood can save him from hell. God's blotting out of sin fixes a penitential remembrance of it, and repeated grief on account of it in the heart of a saint. And a heart truly broken for sin never seeks exculpation, but desires to take all shame and confusion. The exceeding sinfulness of sin

his strength; but [t]trusted in the abundance of his riches, *and* strengthened himself in his [u]wickedness.[5]

8 But I *am*[6] like a green olive-tree in the house of God:[7] I [v]trust in the mercy of God for ever and ever.

9 I [w]will praise thee for ever, because thou hast done *it*:[8] and [x]I will wait on thy name; for *it*[9] *is* good before thy saints.

PSALM LIII.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their own conscience. 6 He wisheth to see the salvation of God.

To the chief musician upon Mahalath, Maschil, *A psalm* of David.

THE [a]fool[1] hath said in his heart, *There is* no God. [b]Corrupt are they, and have done abominable iniquity: *there is* none that doeth good.

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

3 Every[d] one of them is gone back; they are altogether become filthy: *there is* none that doeth good, no, not one.

4 Have the workers of iniquity [e]no knowledge? who [2]eat up my people *as* they eat bread: they have not called upon God.

5 There were they in great fear,[3] *where* no fear was; for God hath [h]scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, [i]because God hath despised them.

6 Oh that the salvation[4] of Israel *were come* out of Zion! When [j]God bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

A.M. cir. 3046.
B.C. cir. 1058.

[t] 1 Ti. 6. 17. Je. 9. 23. 17. 5, 6. Ps. 49. 6, 7, 10.
[u] Or, *substance.*
[5] By forming associations with wicked men like himself. See Mat. 12. 45.—*C.*
[6] Shall be. Ps. 1. 3. 92. 12–14. Je. 11. 16. Ho. 14. 6.
[7] The olive produces a fruit supplying oil for food, light, healing of wounds, and anointing to high office. The emblem of Christ thus ascribed in possession of an unchanging office, an unfading glory.—*C.*
[v] Ps. 23. 6. 103. 17. 23. 24. 26.
[w] Ps. xviii. cii. cxxi. cxvii. cxliv.
[8] Thou hast saved me from the malice of my enemy, and given me peace and joy through faith in thy power and mercy.—*P.*
[x] La. 3. 25, 26. Ge. 49. 18. Ps. 130. 5, 6. 62. 1, 5. 40. 1.
[9] Ps. 7. 28. 54. 6. Ex. 34. 6, 7. Ca. 1. 3. Pr. 18. 10.

PSALM LIII.
B.C. cir. 1058.

[a] Ps. 10. 4. 14. 1–7.
[1] *The fool.* The depraved *Hebrew*—which best accords with the following destruction.—*C.*
[b] Ge. 6. 5, 11, 12. Joh 14. 4. 15. 10. Ro. 3. 10–18. Ep. 5. 12.
[c] Ps. 14. 2. 33. 13, 14. 139. 1–7. Je. 17. 10. 16. 17. 23. 24. He. 4. 13.
[d] Ec. 7. 20. Je. 8. 5, 6. Ro. 5. 12. 2 Ti. 3. 13. Joh 15. 1–5. Is. 64. 6.
[e] Ps. 94. 8. Is. 1. 3. 27. 11. Je. 8. 7. 24. 7.
[2] Je. 10. 25. Ps. 27. 2. 10. 4. 79. 7.
[3] Heb. *they feared a fear,* Job 15. 21. Le. 26. 17, 36. De. 28. 65–67. Pr. 28. 1.
[h] Ps. 141. 7. Is. 37. 36. 2 Sa. 5. 18. 1 Je. 6. 30.
[4] Heb. *Who will give salvations,* &c., Ps. 60. 12. Lu. 2. 30, 31. 26. 30. 38. Mat. 1. 21. Tit. 2. 11, 13.
[i] Ps. 126. 1–3.
[j] There is a close resemblance, not merely in sentiment but in language, between this psalm and Ps. xiv. Both are ascribed to the same author, David; and each pursues the same line of thought —the folly and wickedness of atheism. They both show that the belief that there is no God is not a harmless idea, or a mere speculation, but that it has important influences upon the life, and is naturally connected with a wicked life.—*P.*

PSALM LIV.

1 David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help, he promiseth sacrifice and praise.

To the chief musician on [a]Neginoth, Maschil, *A psalm* of David, [b]when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me,[c] O God, by [d]thy name, and judge me [e]by thy strength.

2 Hear[f] my prayer, O God; give ear to the words of my mouth.

3 For [h]strangers[1] are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

4 Behold, [i]God *is* mine helper: the LORD is with them that uphold my soul.

5 He [j]shall reward evil unto mine [2]enemies: cut them off in thy truth.[3]

6 I[k] will freely sacrifice unto thee; I will praise thy name, O LORD, for *it is* good.

7 For he [l]hath delivered me out of all trouble; and mine eye hath seen *his desire* upon mine enemies.

A.M. cir. 2983.
B.C. cir. 1021.

[a] See Ps. 54. title.
[b] Ps. 130. 1, 2. 61. 1. 64. 1. 86. 1. 83. 1, 4. 142. 1, 5. 1. 109. 1, 2.
[c] Ps. 6. 3, 6. 13. 2. 32. 3. 42. 9, 10. 43. 2. 22. 1. 38. 8. 102. 6–10.
[d] Ps. 27. 10. 35. 11. 109. 2, 3. 140. 3, 9. 1 Sa. 22. 8. 2 Sa. 15. 3. 16. 7, 8.
[e] Ps. 32. 3, 4. 102. 3–11. 22. 14. 15. 16. 30. 2. 38. 4, 5. Je. 4. 19.

PSALM LIV.

1 David in his prayer complaineth of his fearful case. 9 He prayeth against his enemies, of whose wickedness and treachery he complaineth. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.

To the chief musician on [a]Neginoth, Maschil, *A psalm* of David.

GIVE ear[b] to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: [c]I mourn in my complaint, and make a noise;

3 Because of the voice of the enemy, because of the oppression of the wicked: for [d]they cast iniquity upon me, and in wrath they hate me.

4 My[e] heart is sore pained within me; and the terrors of death are fallen upon me.

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lies in its opposition to God's nature and law. And true penitents justify God in all his judgments, however heavy upon them. No person was ever really humbled for sin till brought to see the inward and natural corruption of his heart. It is not outward forms, but inward reality of grace, that God primarily requires; and it is he alone that offers it to us. He alone must forgive our sins, purging our conscience by the blood of his Son. He alone must sanctify and renew our hearts, pour out his Spirit, restore our joys, and grant us his comfortable presence. What anguish and breaking of soul, loads of guilt, and of sorrow for it, can produce! But God who gives the pardon must also give the comfort of it. Renewed souls count the service of God the most perfect freedom: and the experience of God's remarkable kindness really animates to zeal for his glory, the instruction of others, and the welfare of his church. Broken-hearted penitents, viewing themselves as Achans in the camp, are the most earnest wrestlers with God for the happiness of the church. And all the returns of service and praise to God therein must be founded on his special favours, received or secured in Christ and his blood.

PSALM LII. Ver. 1. The occasion on which this psalm was written is stated in the title: and the affecting narrative may be seen in 1 Sa. xxi. The psalm is divided into three parts. In the first (ver. 1–4), the character of the writer's enemy and calumniator is briefly but graphically depicted. In the second (ver. 5–7), the terrible punishment in store for him is described. In the third, the psalmist shows his own security and trust in God. *P.*

——*Mighty man.* An appeal to man, who, when exalted to power, is so often perverted by pride, that 'the insolence of office' has become a proverb. O ye mighty, humble yourselves before God, and remember ye are but dust! *C.*

Ver. 5. God successively roots out the wicked: and the destruction of the 'great city Babylon,' Re. 18. 21, will complete the work of extirpation. *C.*

Ver. 9. *Thou hast done it*—appointed me to this unchanging office and glory of Prophet, Priest, and King—a Saviour, He. 6. 20. 7. 16; 24. 28. *C.*

REFLECTIONS.—Hardened indeed is the sinner who abuses the goodness of God to glory in his wickedness. Malice, lying, and craft are the abhorrence of God and the image of the devil; and quickly shall they render men miserable in life and lost in hell. Quickly shall those who trust in wealth or wickedness remove into everlasting woe. And the striking judgments of God on the wicked ought to be carefully observed and improved as warnings, while we thank him for sending us his Son so that he is the means of our deliverance. God marvellously founds the prosperity and promised honours of his people on their active faith. And what he has promised we must patiently wait for. None that trust in his mercy shall be disappointed, but ever flourish in grace and triumph in praise.

PSALM LIII. Ver. 4. *My people* was the specific title given to Israel in Egypt, Ex. 3. 7; 5. 1, and he who so names them here can be no other than Christ, 'the Lord that bought them,' the Angel of the covenant 'who redeemed them.' *C.*

Ver. 5. *There*—that is, where the enemy had cruelly attempted to devour God's people.—Who were in 'great fear?' The people of God; and while they trembled, 'no fear was,' for God immediately 'scattered the bones' of all their assailants. *C.*

REFLECTIONS.—What a fountain of atheism is in our hearts! What folly—what filth—what evil—is in every sin? and yet what unnumbered acts and fearful fruits of it everywhere abound in the world! But fear and shame shall at last overwhelm the sinners, particularly those who ate up, persecuted, and oppressed the people of God. Even the marvellous salvation of men through Christ shall contribute to the everlasting undoing of obstinate sinners. We are taught in the Scriptures that Christ is a Saviour of life or a Saviour of death.

PSALM LIV. Ver. 1. *Judge me.* As no sinner would dare to pray for judgment, and as the humble penitent ever cries for mercy, he that utters this petition can be no other than 'the holy One of God,' prophetically described in the days of his flesh. *C.*

Ver. 5. 'In thy truth,' *i.e.* in thy regard for what is just and right. Inflict upon them the punishment which their crimes deserve. There is no sinful enmity or hatred here; there are no vengeful feelings on the part of the psalmist. Justice is what he demands: and he demands it on the grounds of public weal and individual safety. *P.*

Ver. 7. A prophetic vision of that blessed period when 'all trouble' shall cease in the body of Christ the church, Ep. 1. 22, and the 'last enemy' shall be destroyed, which is death, 1 Co. 15. 25, 26. *C.*

REFLECTIONS.—The prayer of faith is a sovereign remedy in every distress: and all salvation is of God, who never fails those that seek him. Nearest neighbours and relations are often the saints' bitterest enemies. And when men leave God out of their sight there is no wickedness too great for them. But if he be our helper he will soon raise us up friends and rid us of our enemies, according to his promise. The soul may rejoice that has the security of God's infallible promise. And past experience is the ground of cordial thanksgiving, and the earnest of continual support and future deliverance.

PSALM LV. Ver. 2. The speaker is to be ascertained, 1. By some parallel psalm already expounded by New Testament quotation. 2. By some internal sentiment, necessarily confined to an individual character. For the first point, see Ps. 69. 5; Ac. 1. 20, then compare Ps. 55. 12–15, 20, 21; and as Christ speaks in Ps. lxix., he also speaks in its perfect parallel, Ps. lv. The second point directs us to ver. 16–18, 22, where the positive character of the speaker's faith demonstrates that speaker to be Christ: see also ver. 4, 5, where the agony can characterize none but our Lord in Gethsemane, Lu. 22. 44. *C.*

Ver. 13. *Mine equal*—in all the natural conditions of humanity—in descent from Abraham—in claim to the promises—in possession of the oracles of God—in access to him through the ordinances of religion—and in all the familiarities of a kind, condescending, and holy intercourse. *C.*

Ver. 15. *Let death seize upon them,* &c. This judgment was exemplified in the case of Korah and his company, Nu. 16, 30, 33; and will be still more awfully inflicted in the destructive judgment of the mystical Babylon, Re. 18. 8. *C.*

5 Fearfulness[g] and trembling are come upon me, and horror hath overwhelmed me.[1]

6 And I said, [h]Oh that I had wings like a dove! *for then* would I fly away, and be at rest.

7 Lo, *then* would I wander far off, *and* remain in the wilderness. Selah.[2]

8 I[i] would hasten my escape from the windy storm *and* tempest.[3]

9 [4]Destroy,[5] O LORD, *and*[j] divide their tongues: for I have seen [k]violence and strife in the city.

10 Day and night they go about it upon the walls thereof; [l]mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof; deceit and guile depart not from her streets.

12 For [m]*it was* not an enemy *that* reproached me; then I could have borne *it:* neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him:

13 But[o] *it was* thou, a man mine equal,[6] my[p] guide, and mine acquaintance.[7]

14 We[q] took sweet counsel[8] together, *and* walked unto the house of God in company.

15 Let death seize upon them, *and* let them go[r] down quick into hell:[9] for wickedness *is* in their dwellings, *and* among them.[*]

16 As[s] for me, I will call upon God; and the LORD shall save me.

17 Evening,[t] and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 He[u] hath delivered my soul in peace from the battle *that was* against me: [v]for there were many with me.[2]

19 God shall [w]hear, and afflict them, even he that abideth[3] of old. Selah. Because they have no changes, therefore they fear not God.[4]

20 He [x]hath put forth his hands against such as be at peace with him: he hath broken[5] his covenant.

21 *The*[y] *words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast[z] thy burden[6] upon the LORD, and he shall sustain thee: [a]he shall never suffer the righteous to be moved.

23 But thou, O God, [b]shalt bring them down into the pit of destruction: bloody and deceitful men[7] shall not live out half their days;[8] but I will trust in thee.

PSALM LVI.

1 David, praying to God in confidence of his word, complaineth of his enemies. 9 He professeth his confidence in God's word, and promiseth to praise him.

To the chief musician upon Jonath-elem-rechokim, Michtam[1] of David, when the [c]Philistines took him in Gath.

BE merciful[b] unto me, O God; for [2]man would swallow me up: he fighting daily oppresseth me.

2 Mine enemies[3] would daily [c]swallow *me* up: for *they be* [d]many that fight against me, O [e]thou most High.[4]

3 What[g] time I am afraid, I will trust in thee.

4 In[h] God I will praise his word: in God I have put my trust;[5] I will not fear what flesh can do unto me.

5 Every day they [i]wrest my words:[6] all their thoughts *are* against me for evil.

6 They[j] gather themselves together, they hide themselves, [k]they mark my steps, when they wait for my soul.

7 Shall[l] they escape by iniquity? in *thine* anger [m]cast down the people, O God.[7]

8 Thou[o] tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?

9 When[p] I cry *unto thee,* then shall mine enemies turn back: this I know; [q]for God *is* for me.

10 In[r] God will I praise *his* word: in the LORD will I praise *his* word.

11 In[s] God have I put my trust: I will not be afraid what man can do unto me.

12 Thy[t] vows *are* upon me, O God: I will render praises unto thee.

13 For[u] thou hast delivered my soul from death:[8] *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

A.M. cir. 2983. B.C. cir. 1021.

g Ps. 22. 7, 9; 69. 1, 2, 20; 88. 4, 16, 17. Mat. 26. 38. Jn. 12. 27.

1 Heb. *covered me.*

h Ps. 10. 1, 3. Je. 9. 2. Re. 12. 6. 2 Sa. 15. 23, 27, 28; 16. 2. Mi. 7. 1, 6.

2 See note on Ps. 3. 2 — C.

i 2 Sa. 15. 14; 17. 22.

3 The persecutions and calamities which like two windy storms now rise down, and like the tempest often overwhelm me. The dove when frightened flies away from the haunts of man to her home and refuge in the clefts of the rocks, and solitudes of the desert —*P.*

4 Heb. *swallow up,* Nu. 16. 30, 33.

5 *Destroy* confound. *Horsley.*

j 2 Sa. 15. 31; 17. 7, 14. Je. 7. 40-43; 19. 19 22. Ac. 23. 7, 8.

k Je. 20. 7.

l Isa. 9. 14; xviii. Zec. 5. 7, 8. 1 Ti. 5. 13. Ho. 4. 2. Ke. 18. 2. Rep. 3. 2-6.

m Ps. 41. 9. Job 19. 13-19. Jn. 13. 18. Mat. 26. 21, 23-25. 49.

6 Heb. *a man according to my rank.*

n 2 Sa. 15. 12; 16. 23. Je. 9. 4. M. 7. 5.

7 "But then, a man of my own rank, my familiar associate and companion." If these words refer, as is generally supposed, to Ahithophel, they are touching and graphic.—*P.*

o 2 Sa. 15. 31; 18. 9, 15. Mat. 26. 5

8 Heb. *Who sweetened counsel,* Ps. 122. 1; 42. 4.

p Nu. 10. 30-32.

9 Or, *the grave.*

q Ps. 73. 18; 92. 15; 94. 13. 1 Pe. 4. 19. Phi. 4. 6.

r Le. 18. 21-29. 1 Th. 5. 22. Ho. 2. 10. Ac. 2. 40; 3. 19, 20; 13. 41. Je. 6. 18.

s 2 Sa. 22. 1. Ps. 27. 1-3; 28. 6; 54. 4; 56. 4, 9; 57. 3, 9. 2 Ki. 5. 16, 17. 2 Co. 1. 9, 10. 2 Ti. 4. 17, 18. Re. 8. 13.

t 2 Ch. 32. 7, 8. 1 Je. 4-6.

1 Not aiding, but opposing sin; even Satan, his angels, and wicked men, Judas, Pilate, and Herod, Jews and Romans.—*C.*

u ver. 16, 17; Ps. 55. 5.

2 *Abideth,* that is, in unchangeable being, promises, judgments, and ordinances.—*C.*

3 Or, *with whom also there are no changes, yet they fear not God,* Job 10. 17. Ps. 73. 4, 5. Je. 42. 11; 22. 21. Pr. 1. 32.

v Ac. 12. 1. Ps. 7. 4. 2 Sa. 17. 1, 2.

w Ps. 28. 3; 57. 4; 64. 4; 69. 3. Pr. 5. 3, 4. Je. 9. 8.

x Ps. 37. 5. Mat. 6. 25, 31. Lu. 12. 22. 1 Pe. 5. 7.

4 Or, *yet*

5 Let destruction come upon them: let that their power for evil may cease; let them sink quickly into the state of death that their persecution of God's people may come to an end. —let this happen because they are inhumanly and hopelessly wicked. —*C.*

y Ps. 55. 21; 62. 4; 109. 1, 2; 120. 3, 4. Pr. 1. 5.

z Ps. 7. 15, 16; 9. 15, 16; 35. 8; 57. 6.

7 Heb. *men of bloods and deceits.* 2 Sa. 3. 27, 30; 20. 10.

8 Heb. *shall not halve their days,* Ps. 102. 24. Ec. 7. 17.

PSALM LVI.

B.C. cir. 1058.

1 Or, *a golden psalm,* Ps. xvi, lvii. lix. lx. titles.

a 1 Sa. 21. 11; 29. 4.

b Ps. 57. 1; 69. 13, 16; 143. 11; 140. 1, 5; ver. 2, 6. Pr. 1. 12. Hab. 2.

2 *Man.* That is, the natural man, whose "carnal mind is enmity against God." Ro. 8. 7.—*C.*

3 Heb. *mine observers.*

c Ps. 57. 3; 69. 15; 106. 17; 124. 3. 2 Sa. 22. 5, 18.

d Ps. 3. 1; 118. 10-12; 27. 3.

e Ps. 5. 9; 8. 1, 2, 18; 92. 8; 93. 4; 95. 3. Is. 57. 15. Mi. 5. 4.

4 Rather, "who fight against me in their pride, or in high places." See Is. 6. 12. *C.*

f 2 Sa. 22. 6. 2 Ch. 20. 3 Ps. 34. 4.

g ver. 10, 11; Ps. 118. 6. He. 13. 6. Is. 31. 3; 41. 10. Ro. 8. 31-39. 1 Jn. 4. 4.

h ver. 10, 11; Ps. 118. 6. He. 13. 6. Is. 31. 3; 41. 10. Ro. 8. 31-39. 1 Jn. 4. 4.

5 "In God will I glory on account of his word."—*Boothroyd.*

i Lu. 11. 54. Jn. 8. 19. Mat. 26. 61.

6 Of this we have a remarkable example in the "wresting" of the words of our Lord, the prophetic speaker in this psalm, (Jn. v. 19, and compare Mat. 26. 61; 27. 40.—*C.*

j Ps. 59. 3; 140. 2; 71. 10. 1 Pe. 2. 12; 04. 2-6; 20. 10. Ga. 1. 6, 4. Ac. 4. 27, 28.

k Ps. 37. 32.

l Ec. 8. 8. Je. 7. 10. Is. 28. 15.

m Ps. 55. 9, 15, 23; 21. 8. 2 Pe. 2. 4. Je. 20. 25.

7 For vindication of this petition, see notes on Ps. 5. 10; 35. 8. —*C.*

n Mal. 3. 16. Mat. 10. 30. 2 Co. 2. 11. Re. 19. 5.

o Ps. 55. 19; 34. 4-7, 15, 22.

p He. 13. 6. Ro. 8. 31. Ge. 18. 14. Ps. 40. 1, 11.

q ver. 4; Ps. 27. 1-3; 118. 6. 14.

r See ver. 4; Ps. 27. 1-3; 112. 7, 8.

s Ps. 119. 106; 116. 14-19; 56. 12-13; 7. 17; 9. 2; 22. 25; 34. 1, 2; 59. 16, 17; 61. 8.

t Ps. 18. 16; 19, 116. 8, 9. 2 Co. 1. 10. Ge. 17. 1. Job. 33. 30. Is. 1. 24, 25.

8 The complete parallelism between these words and Ps. 16. 11. Ac. 2. 27. can leave no doubt that the speaker is Christ. —*C.*

Ver. 22. *Cast thy burden.* The Father here addresses his beloved Son Jesus, when he 'bore our griefs and carried our sorrows,' and through him he addresses every believer, saying, 'Cast your care upon him (the Lord), for he careth for you,' 1 Pe. 5. 7. *C.*

Ver. 23. Turbulent combinations of bloody and deceitful men will not be judicially permitted to live half the days to which, as peaceful individuals, they would naturally have attained. *C.*

REFLECTIONS.—While here, as in a glass, we behold Jesus, hated, reproached, betrayed, and murdered at Jerusalem; and the judgment of God overtaking his persecutors in the destruction and dispersion of the Jewish nation, let us observe that the best of men are ordinarily most exposed to the hatred and reproach of a carnal world: and good men may, in great trials, find their fears strong and their faith shaken; but it is a great mercy that they have Jesus' bosom and the state of glory above to flee to when they can get no peace nor rest in this world. The city, the church of God, may soon be fearfully corrupted by the influence of wicked rulers. And none are more apt to promote the corruption or betray the saints than apostate or empty professors. There has always been a sad mixture of such in the church. Carnal policy and selfish ends may carry men far and long in a religious profession, even where there is no sincerity of heart. Earnest prayers of faith are effectual to bring salvation from God. How shameful then is it that they are so little used; and that the stated meals for our bodies are more frequent than those for our souls! It is God's being on our side that raises us above fear from our adversaries. Too often want of trouble hardens men in bold impiety. But impenitence and perdition are inseparably linked together. Falsehood and perfidy will quickly find a holy God. But happy, happy for ever, are they who trust in the Lord, and by the prayers of faith cast all their burdens, troubles, works, and cares upon God, as their God and Father in Christ!

PSALM LVI. Ver. 8. David wandered over nearly the whole of southern Palestine when Saul was pursuing him. In no spot was he safe, save amid the strongholds of the mountains. There is allusion in the mention of the bottle for tears, to the very ancient custom of preserving tears in little glass vessels, called lachrymatories. The last clause is somewhat obscure. The meaning would seem to be that all the afflictions and sorrows which visited him were well known to God. *P.*——A map of the recorded 'wanderings,' or journeying of our Lord, is one of the most impressive sights for the human eye. Of his 'tears,' we know that twice he publicly wept, Lu. 19. 41; Jn. 11. 35; and that they flowed more frequently than recorded, Paul clearly declares. But his *wanderings* give us rest; his *tears* secured our joy. *C.*

Ver. 10. See note on ver. 4. *In God*—that is, *in God,* as revealed by his name or attribute of power to Abraham, Ge. 17. 1; and *in Jehovah,* as revealed to Moses by his name or attribute of uncaused and eternal existence, Ex. 3. 14. *C.*

REFLECTIONS.—How inveterate is the enmity of the wicked against Jesus Christ and his people! With unanimity, cruelty, malice, restlessness, and craft, they exert themselves to destroy them, while they spy out their ways, wrest their words, and wait for their halting. But blessed are those trials which drive us nearer to God. Strong faith is necessary when troubles and dangers are very great. But the unchangeable promise of God, yea and amen in Christ, is not only sufficient ground of trust but of cordial praise. No enemies that we can have are too great for God to humble, or too secure, strong, or daring to withstand his blow. They who have him for their friend need not fear the impotent threats or strokes of human worms.

PSALM LVII.

1 David in prayer fleeing unto God, complaineth of his dangerous case. 7 He encourageth himself to praise God.

To the chief musician, Al-taschith, Michtam[1] of David, [a]when he fled from Saul in the cave.

BE merciful[b] unto me, O God; be merciful unto me; for my soul trusteth in thee: yea, in[c] the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto [d]God most high; unto God that[e] performeth *all things* for me.

3 He[g] shall send from heaven, and save me *from* the reproach of him that would swallow me[2] up. Selah. God [h]shall send forth his mercy and his truth.

4 My soul *is* among [i]lions: *and* I lie *even among* them that are set on fire,[3] *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.[4]

5 Be[j] thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

6 They[k] have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.

7 My[l] heart is fixed,[5] O God, my heart is fixed; I will sing and give praise.[6]

8 Awake[m] up, my glory;[7] awake, psaltery and harp: I *myself* will awake early.

9 I will praise thee, O LORD, among the people:[8] I will sing unto thee among the nations:

10 For[o] thy mercy *is* great unto the heavens,[9] and thy truth unto the clouds.

11 Be[p] thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

PSALM LVIII.

1 David reproving wicked judges, 3 describeth the nature of the wicked, 6 and devoteth them to God's judgments, 10 whereat the righteous shall rejoice.

To the chief musician, Al-taschith, Michtam[1] of David.

DO ye[a] indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons[b] of men?

A.M. cir. 2946. B.C. cir. 1058.

PSALM LVII.

1 Or, *Destroy not, A golden* psalm, Ps. lvi. lvii. titles

a Ps. 142. title. 1 Sa. 22. 1 24. 3.

b Ps. 6. 2, 4. 9, 13, 16; 26. 9; 27. 7, 8; 30. 1, 4, 11.

c Ps. 17. 8; 61. 4; 63. 7; 91. 1, 4, 9. Is. 26. 20; 32. 2; 51. 4, 5, 6.

d Ps. 56. 2; 135. 5; 138. 8. Is. 54. 5.

e Ps. 138. 8. Is. 26. 12; 63. 7. Phi. 1. 6, 7. 2. 13.

f or 2 Sa. 22. 17. Ps. 55. 16.

2 Or, *he reproacheth him that would swallow me.*

h Ps. 40. 11; 43. 3; 57. 10; 61. 7.

i Ps. 35. 17; 58. 6; 59. 2, 6, 14; 64. 3; 140. 3, 4. 1 Pe. 4. 17. Jude 15, 16, 18.

3 Burning with envy, wrath, malice, 'set on fire of hell,' Ja. 3. 6.—*C.*

4 The meaning of this verse may be expressed as follows:—'My life is at the mercy of fierce and reckless men—men savage as lions. I am in the midst of those who are inflamed with passion—sons of men whose spears and arrows are as ready to wound me as the teeth of wild beasts, and whose slanderous tongues are sharp as swords.'—*P.*

j Ps. 108. 5; 7. 6; 148. 13; ver. 11. Is. 5. 16; 30. 18.

k Mi. 7. 2. Ps. 7. 16; 9. 15. 1 Sa. 24. 3, 4; 23. 22, 23. Mat. 22. 15.

l Ps. 108. 1, &c.

5 Or, *prepared*. Ps. 16. 1. Ps. 10. 17.

6 Surely any one who knows the instability and deceitfulness of his own heart, must perceive, independent of the proof by quotation, that he who can affirm that his 'heart is fixed,' can be no other than the Christ.—*C.*—Confident in thy grace and salvation. My heart is established. I fear not what man can do. Human wiles and threats will be alike in vain to move me from my adherence to truth and justice. I will sing praises to thee.—*P.*

m Ju. 5. 12. Ps. 108. 1–5.

7 Tongue, or soul. Ps. 16. 9; 30. 12.

8 Among both Jews and Gentiles. Ps. 2. 1.

o Ps. 36. 5; 103. 11; 108. 4; 85. 11; 89. 1, 2. Ex. 34. 6. La. 3. 22, 23. ver. 3.

9 *Unto the heavens*, where the redeemed are before the throne.

p Ps. 8. 1, 9. ver. 5. Re. 21. 15, 17.

PSALM LVIII.

1 Or, *Destroy not, A golden* psalm, &c.

a Is. 59. 2, 9, 13–15. 45. 19. Ps. 82. 2.

b Ps 82. 2.

A.M. cir. 2946. B.C. cir. 1058.

c Ps. 22. 13, 21. 2 Ec. 3. 16. Is. 5. 20; 10. 1.

2 Ye appear to *weigh* our justice with the exactness of a balance, but are in reality dealing out nothing but *violence*.—*C.*

d Ge. 6. 5. Ep. 4. 18; 2. 1–3; 12. Is. 48. 8. Ps. 51. 5. Mat. 15. 19.

e Heb. *from the belly.*

e Ps. 140. 3. Ro. 3. 13. Ac. 7. 51, 57

4 Heb. *according to the likeness.*

5 Or, *asp.*

g Ec. 10. 11. Je. 8. 17.

6 Or, *be the charmer ever so cunning*

7 The general idea of ver. 4–5 is, that some men are so confirmed in their wickedness that they will listen to no remonstrance. They shut their ears deliberately against all warning and reproof.—*P.*

h Job 4. 10; 29. 17. Ps. 3. 7; 10. 15. Eze. 30. 21–25.

i Ex. 15. 15. Jos. 7. 5; 5. 1. Ps. 73. 18–20; 64. 7, 8, 7. 15, 16; 9. 15, 16.

j Ps. 37. 35, 36; 68. 2.

k Job 3. 16. Ec. 6. 3.

l Ps. 73. 18–20; 55. 15, 23; 11. 6. Job 21. 5–26; 18. 5–21; 27. 20, 21. Pr. 10. 25; 14. 32.

8 Heb. *as living as wrath.*

m Ps. 52. 6; 64. 10. Pr. 11. 10. Re. 18. 20; 19. 1, 2; 12. 17, 18.

o Ps. 68. 23. Re. 14. 20.

p Ps. 92. 15. Is. 3. 10. Ro. 2. 6, 7, 10. 2 Th. 1. 6–9.

9 Heb. *fruit of, &c.*

q Ec. 20. 24–28. Ps. 9. 16–20; 64. 9; 89. 18; 89. 13.

1 This verse affords a key to the whole psalm. In strong and indignant language the writer denounces the wicked and relentless persecutors of God's people; he shows that nothing short of the extermination of the guilty will satisfy them. He therefore prays in earnestness for God to interfere in defence of his own. He prays for—he demands justice; and he shows it at the exercise of that justice will re-establish the drooping faith of God's people, and prove to them that 'he is a God who judgeth in the earth.'—*P.*

PSALM LIX.

B.C. cir. 1059.

1 Or, *Destroy not, A golden* psalm, Ps. lvii. lviii. titles.

a 1 Sa. 19. 11.

b Ps. 18. 48; 71. 1, 2, 4; 143. 7; 1. 1, 2; 64. 1, 2; 140. 1, 4; 22. 12, 20, 21.

2 Heb. *set me on high.*

c Ps. 6. 8; 55. 23; 139. 19. Ja. 8. 32.

d 1 Sa. 19. 1. Ps. 56. 6; 10. 8–10; 38. 12, 20; 142. 6.

e 1 Sa. 24. 10–19; 26. 18. Ps. 7. 3, 4.

2 Ye appear to [c]work wickedness; ye weigh the violence of your hands in the [2]earth.

3 The[d] wicked are estranged from the womb: they go astray as soon as they be born,[3] speaking lies.

4 Their [f]poison *is* like[4] the poison of a serpent: *they are* like the deaf adder[5] *that* stoppeth her ear;

5 Which [g]will not hearken to the voice of charmers, charming never so [6]wisely.[7]

6 Break[h] their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them [i]melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As[j] a snail *which* melteth, let *every one of them* pass away: [k]*like* the untimely birth of a woman, *that* they may not see the sun.

9 Before[l] your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in *his* wrath.[8]

10 The[n] righteous shall rejoice when he seeth the vengeance: he shall [o]wash his feet in the blood of the wicked.

11 So that a man shall say, [p]Verily *there is* a reward for[9] the righteous; [q]verily he is a God that judgeth in the earth.[1]

PSALM LIX.

1 David, in great danger, prayeth to be saved from his enemies. 6 He complaineth of their cruelty. 8 He trusteth in God. 11 He prayeth against them. 16 He promiseth to praise God continually.

To the chief musician, Al-Taschith, Michtam[1] of David; [a]when Saul sent, and they watched the house to kill him.

DELIVER me[b] from mine enemies, O my God: defend me[2] from them that rise up against me.

2 Deliver me from the [c]workers of iniquity, and save me from bloody men.

3 For, lo, [d]they lie in wait for my soul: the mighty are gathered against me; [e]not *for* my transgression, nor *for* my sin, O LORD.

Saints may, nay must, weep in prayer for a time; but God regards every word, every tear; and will soon make them issue in praise to the weepers and in lasting ruin to their enemies. It is reasonable then that vows made, as well as mercies received, should animate us to trust in, pray to, serve and praise him, while we live in the enjoyment of the light of his countenance.

PSALM LVII. Ver. 2. This psalm being quoted, Ro. 15. 9, forms a *key* for opening the true meaning of many parallel psalms. The complainant is there found to be Christ, 'offering prayers and supplications with strong crying and tears unto him that was able to save him from death,' He. 5. 7. *C.*

Ver. 3. Messiah was reproached with meanness of rank, want of literature, base companionship, madness, leaguing with devils, sedition, blasphemy; and finally with the death of a malefactor—the cross. From all he was saved, by 'the Holy Ghost sent down from heaven,' 1 Pe. 1. 12, and raising him from the dead, Ro. 1. 4. *C.*

Ver. 10. *Unto the clouds*—which, though apparently the most variable of all things, yet constantly testify by the rainbow the truth of the divine covenant, Ge. 9. 12–17. *C.*

REFLECTIONS. — While saints continue on earth they will still need prayer from their heart and mercy from their God. For into what devouring beasts, and deceitful devils, hath sin transformed their enemies! Heart, lips, and hands appear all animated by infernal malice and craft. But they have a God of salvation, a new relation in Jesus' blood, to secure their safety from all their enemies. And often, because of blindness, these enemies perish in the snares which they had laid for others. With what fixed thought, wonder, desire, and delight, with what ardour of inward powers, ought we then to praise and glorify God for the mercy that made and fulfils, and the faithfulness which establishes, every gracious promise! And with great fervour ought we to desire our Almighty Lord to glorify himself in heaven above and in all the earth below.

PSALM LVIII. Ver. 1. That Ps. xxxv. is a psalm of Christ, is obvious from comparing ver. 19 with Jn. 15. 25; and its parallelism with Ps. lviii. conducts to the conclusion that the congregation (ver. 1) is an appeal against the *Sanhedrim* who pronounced sentence against our Lord. *C.*

Ver. 4. *Deaf adder.* The deafness here attributed to the adder, is not deafness to *sound*, but to *charming*; so the ear of our Lord's judges was not deaf to evidence, but *to just conclusions.*—*Note*, The many statements made by travellers concerning serpent-charming in the East, seem to be nothing more than the evidences of inattention and credulity of false pretensions, and successful juggling: nor do they receive any countenance; but, on the contrary, a flat contradiction, from the statement of the psalmist. *C.*

Ver. 6. *Break their teeth, O God.* For explanation and vindication of this and similar prayers in relation to the enemies of our Lord, see note on Ps. 5. 10; 35. 8. *C.*

Ver. 9. *Before your pots can feel the thorns.* Before the blaze from the dried thorn can ascend to the pot placed over it, the wicked shall be swept away: an expression of suddenness expressively equivalent to that of the apostle, 'in a moment, in the twinkling of an eye,' 1 Co. 15. 52. *C.*

REFLECTIONS. — What a plague to a church or nation are unjust rulers! Oppression by law is the most grievous tyranny; and good men often suffer by the partiality of unjust judges. Greatly humbling to such as see it is the wickedness of the human heart. And it makes those in whom it reigns earnest and obstinate in sinful courses. Neither the terrors of God's wrath nor the hopes of the gospel can effectually change it, only the Spirit of God can help to instruction. But it is a mercy for the saints that God cares for and protects them amidst such barbarous, brutish, and deceitful men, who have power on their sides; that he restrains these enemies by his power so that they waste themselves. In a sudden and tremendous manner they are sometimes destroyed. And however the godly now pity the folly and bewail the conduct of sinners, they will hereafter see God's justice in their punishment and bewail in their ruin. At last God will make the most haughty and brutish to know that he governs the world; and that it is only in the way of holiness and virtue that real happiness is to be found.

PSALM LIX. Ver. 1. The speaker declaring his innocence from *transgression, sin*, or *fault*, ver. 3, 4, can surely be no other than Jesus, who, while 'he bore our sins,' because 'the Lord laid' them on him, was yet in his own person 'holy, harmless, and undefiled.' *C.*

Ver. 6. The dogs which, in eastern cities, have neither masters nor homes, go about the streets by night in search of food—always noisy, and often troublesome. *C.*

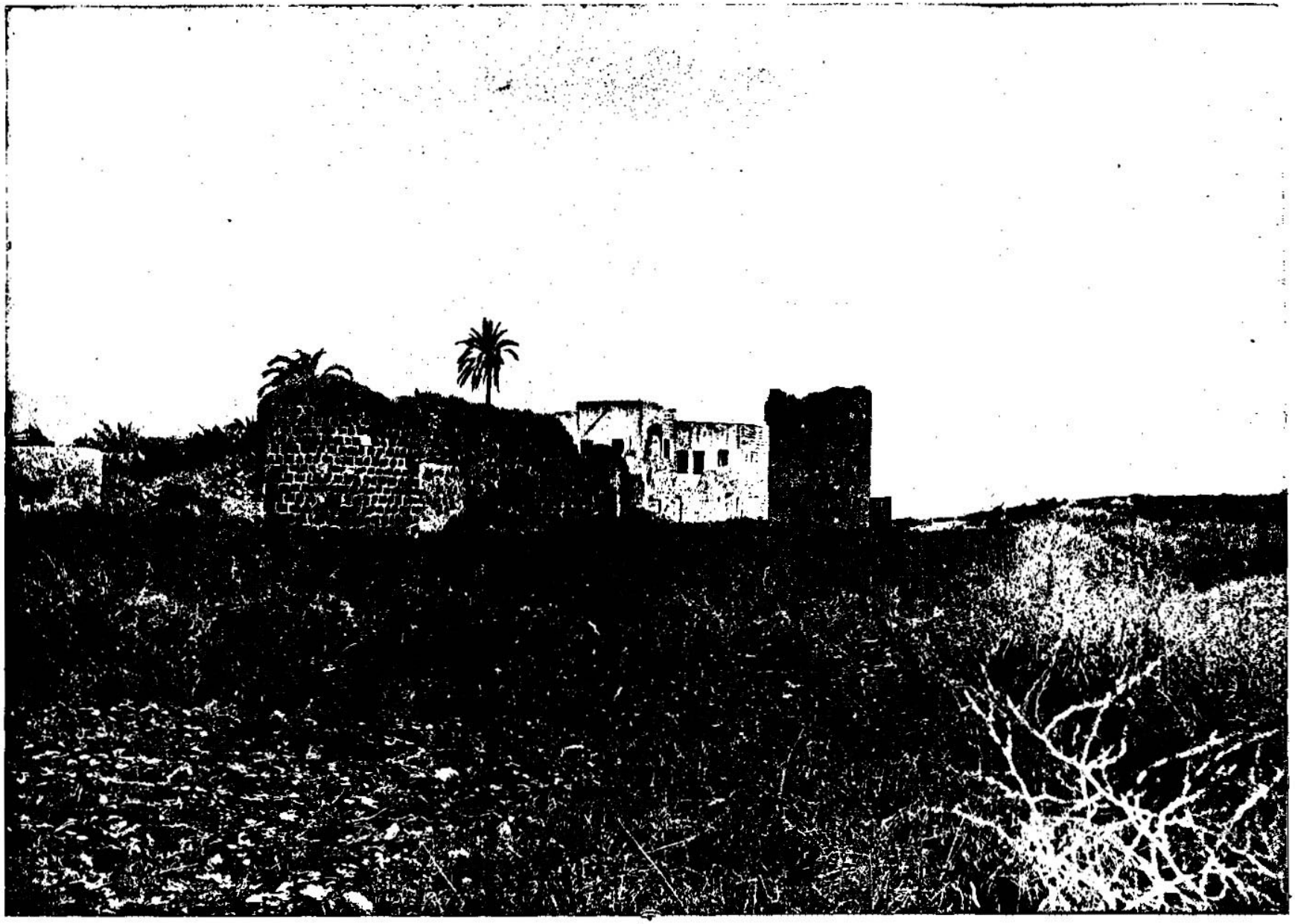

THE WALLS OF TIBERIAS—NEAR HAMATH, OF OLD TESTAMENT TIMES. [Psalms,, lxviii:27.]—"There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali." Tiberias was a city of Zebulun, and was formerly occupied, according to Joshua, xix:35, by Rakkath, and is also near the hot baths referred to in Joshua, xix:35 as Hamath. The walls of the city were rebuilt by Justinian. The city was captured by the Persians under Khosrees in 614 B. C. In 1738 Dhahr-el-'Amr built a fort on the hill north of Tiberias and repaired the walls of the city, which suffered terrible damage through the earthquake of 1837. There are now in Tiberias about six thousand people, four thousand of whom are Jews, three hundred are Christians and the rest Moslems. This is one of the four sacred cities of the Jews in Palestine.

4 They [a]run and prepare themselves without *my* fault: [b]awake to help me,[3] and behold.

5 Thou therefore, [c]O LORD God of hosts, the God of Israel, awake to visit all the [d]heathen: be[k] not merciful to any wicked [e]transgressors.[5] Selah.[6]

6 They[l] return at evening: they make a noise like a dog, and go round about the city.

7 Behold, [m]they belch out with their mouth: swords *are* in their lips: for [n]who, *say they*, doth hear?

8 But thou, O LORD, shalt [o]laugh at them; thou shalt have all the heathen in derision.

9 *Because*[q] *of* his strength[7] will I wait upon thee: for God *is* my defence.[8]

10 The[r] God of my mercy shall prevent me: God[s] shall let me see *my desire* upon mine enemies.[9]

11 Slay[t] them not, lest my people forget: scatter[u] them by thy power; and bring them down, O LORD our shield.

12 *For*[v] the sin of their mouth, *and* the words of their lips, let them even be taken in their pride; and for cursing and lying *which* they speak.

13 Consume[x] *them* in wrath, consume *them*, that they *may* not *be;*[1] and[y] let them know that God ruleth in Jacob unto the ends of the earth. Selah.[2]

14 And [z]at evening let them return; *and* let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat,[3] and grudge if they be not satisfied.[4]

16 But[a] I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou[b] hast been my defence and refuge in the day of my trouble.

17 Unto[c] thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

PSALM LX.

1 *David, complaining to God of former judgments, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.*

To the chief musician [a]upon Shushan-eduth, Michtam[1] of David, to teach; when he strove with Aram-naharaim and with Aram-zobah,[2] when Joab returned, and smote of Edom in the Valley of Salt twelve thousand.

O GOD, [b]thou hast cast us off, thou hast scattered[3] us, thou hast been displeased; O[c] turn thyself to us again.

A.M. cir. 2943.
B.C. cir. 1059.

[e] 1 Sa. xviii. xix. xxiii. xxiv, xxvi.
[h] Ps 7. 6-9; 35. 1, 23; 44. 23, 26.
[3] Heb. *to meet me.*
[c] Da. 4. 35. Ps. 148. 14.
[f] Ps. 54. 3. Is. 1. 10. Am. 9. 7.
[k] Ps. 7. 6; 17. 13; 55. 15; 58. 6.
[4] *Wicked transgressors.* 'Show no favour or pity to them who revolt to idolatry.'—*Boothroyd.*
[5] 'That is, arrest and punish them as transgressors. This prayer is not inconsistent with a desire that such men might be converted, and *thus* obtain mercy; but it is a prayer that God would not suffer them, being wicked men, to go at large and accomplish the work of wickedness which they designed (*Harmer.*)'—*P.*
[6] See note on Ps. 3. 2.—*C.*
[l] Ver. 14. [c] Sa. 19. 11.
[m] Ps. 59. 7; 37. 1; 64. 3-5; 109. 6, 7. Pr. 12. 18
[n] Ps. 10. 11, 13; 73. 11; 94. 4-7.
[o] Ps. 2. 4; 37. 13. Pr. 1. 26. Is. 1. 24. Am. 5. 9.
[q] 2 Ch. 20. 12. Ps. 62. 1, 5.
[7] *His strength.* 'O my strength.'—*Boothroyd.*
[8] Heb. *my high place.* ver. 1, 17.
[r] ver. 17. 2 Co. 1. 3. Ex. 34. 6, 7. 1 Pe. 1. 3. Ps. 21. 3. Is. 65. 24.
[s] Ps. 54. 7; 92. 11; 58. 10; ver. 11-15.
[9] Heb. *mine observers.* Ps. 59. 2.
[t] Ge. 4. 15. Ke. 9. 6. ver. 13. Le. 26. 30. Nu. 14. 33. Ec. 9. 5.
[u] Is. 41. 16. Ps. 59. 5. 52. 5; 55. 23. Mat. 20. 7.
[v] Pr. 12. 13; 18. 7. Ps. 64. 7, 8; 73. 13; 109. 17, 18; 120. 3, 4; 140. 9, 10; 59. 12.
[x] ver. 11. Nu. 14. 33.
[1] That they may not be a nation with unjust judges 'weighing out violence,' and with cruel officials putting it in execution against the innocent.—*C.*
[y] Is. 26. 9, 11. Ps. 46. 10; 37. 38, 13; 83. 18. Eze. 38. 23; 39. 7.
[2] See note on Ps. 3. 2.—*C.*
[z] ver. 6, 15. Ps. 109. 10-12. Job 15. 23; 30. 3-8. Is. 8. 21.
[3] Heb. *to eat.* Is. 65. 13.
[4] Or, *if they be not satisfied, then they will stay all night.*
[a] Ps. 7. 17; 9. 1, 2; 13. 6; 18. 49; 21. 13; 22. 22; 30. 5; 35. 28; 41. 13; 57. 9; 61. 8; 63. 12, 13, with ver. 9, 10.
[b] Ps. 61. 3; 91. 1, 4, 9, 14. 1. 7, 11. Is. 25. 4; 32. 2; 26. 20. He. 5. 7.
[c] Ps. 18. 1.

PSALM LXI.

B.C. cir. 1037.
[a] Ps. 80. title.
1 Or, *A golden psalm.*
2 The Syrians beyond the river Euphrates, and the Syrians of Zobah, 2 Sa. 8. 3-14; 10. 16. 1 Ch. 18. 3-13.
[b] Ps. 44. 9; 80. 12.
3 Heb. *broken.*
[c] Le. 3. 3, 32. Zec 10. 6. Ps. 80. 1-3, 7, 14, 19, 20. 8-11; 74. 3, 15, 21; 44. 23-26.

A.M. cir. 2967.
B.C. cir. 1037.

[d] 1 Sa 14. 15. Hag. 2. 7, 2 Ch. 7. 14. Is. 30. 30. Je. 30. 23.
[e] Ps. 71. 20; 75. 8. Is. 51. 17, 22. Je. 25. 15. De. 28. 30. Ro. 11. 7, 8.
[4] The 'legitimate use of wine is for revival of him who, through faintness and deep sorrow is ready to perish. Pr. 31. 6, but no cordial is administered to the weary Jew, but what produces *astonishment* or rather *confusion* of vision and of spirit.—*C.*
[f] Ca. 2. 4. Ps 20. 5. Is. 11. 10, 12; 49. 22; 59. 20-29. Ko. 15. 8
[5] See note on Ps. 3. 2.—*C.*
[g] Ps 108. 6, 13; 20. 6. 2 Co. 1. 10. Is. 63 1-5.
1 Ps. 89. 35. Je. 23. 9. Am. 4. 2
[h] 2 Sa. 5. 1-3. 1 Ch. xii. with 2 Sa. 2. 8, 9.
[i] 1 Sa. 28. 2. De. 33. 17.
[j] Ge. 49. 8-10 Ps. 122. 5.
[k] 2 Sa. 8. 2. 2 Ch 18. 13.
[l] Ru 4. 7. 2 Sa. 8. 14. 1 Ch. 18. 13.
[6] Or, *triumph thou over me!* by an ironyl. Ps. 108. 9. 2 Sa 5. 18-25, 8. 1, 12, 13-22. Is. 11. 14 29.
[7] The meaning is in plain terms:—Moab is already subdued. I can do with it what I please. Edom is not yet conquered; but I shall soon march against it and bring it under my power. Philistia, too, my ancient foe, will in due time submit to me. Its triumphant shout, so often raised on the discomfiture of my forefathers, shall now be heard *for* me (in my favour) when I appear among them a victor.—*P.*
[8] Heb. *city of strength.*
[p] Ps. 44. 9; 108. 11. Is. 2. 1249. 14.
[q] Ps. 25. 20; 146. 3. Is. 31. 3.
[9] Heb. *salvation.*
[r] Nu. 24. 18. 1 Ch. 19. 12. Ps. 27. 1-3; 118. 6-14; 18. 31-45. Is. 17. 13; 41. 14-10, 26; 63. 3. Mal. 4. 1-3.

PSALM LXII.

B.C. cir. 1021 or 1058.
[a] Ps. 4. title.
[b] Ps. 4. 1, 5, 8; 5. 3; 62. 1; 80. 1; 130. 2. Phi. 4. 6, 19.
[c] Ps. 42. 6. 1 Ti. 2. 8.
1 *End of the earth.*—From the 'sorrows of death,' the *end* of all that dwelt on the earth. Ps. 116. 3, 4, 8.
[d] Le. 3. 65. Ps. xi.-v. xiii. xliii.; 54. 1, 1v. civ. cxliii.
[e] Pr. 18. 10. Ps. 18. 46; 91. 1-16; 92. 15; 46. 1, 11; ver. 3.
[f] 2 Co. 1. 10. Is. 46. 3, 4. Pr. 18. 10.
A Ps. 27. 4; 42. 2, 8, 11; 91. 2, 4; 57. 1; 63. 7.
2 Or, *make my refuge.*
3 The wings of the cherubim overshadowing the mercy-seat, Ex. 37. 9. He. 9. 5.—*C.*
4 See note on Ps. 3. 2.—*C.*
[g] Ps. 21. 4; 66. 13, 14; 56. 12; 116. 14, 18. 9.
Ps 16. 5-7. 1 Co. 3. 22.
5 Heb. *Thou shalt add days to the days of the king.* Ps. 72. 5, 18; 21. 5-7.
6 Heb. *as generation and generation.*
[h] Ps. 36. 13; 58. 3; 27. 4; 41. 12. Is. 1. 32.
[i] Ge. 24. 27; 32. 10. Mi. 7. 20. Ps. 40. 11; 43. 3. 57. 3 Pr. 20. 28.

2 Thou[d] hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou[e] hast showed thy people hard things; thou hast made us to drink the wine of astonishment.[4]

4 Thou[g] hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.[5]

5 That[h] thy beloved may be delivered, save *with* thy right hand, and hear me.

6 God[i] hath spoken in his holiness; I will rejoice: I [j]will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the [k]strength of mine head; [l]Judah *is* my [l]lawgiver;

8 Moab *is* my [m]washpot; over [n]Edom will I cast out my shoe: Philistia, triumph thou because of [6]me.[7]

9 Who will bring me *into* the strong [8]city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* [p]hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give[q] us help from trouble: for vain *is* the help[9] of man.

12 Through[r] God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM LXI.

1 *David fleeth to God in prayer upon his former experience. 4 He voweth perpetual service unto him, because of past, and in prospect of future mercies.*

To the chief musician upon [a]Neginah, *A psalm* of David.

HEAR my[b] cry, O God; attend unto my prayer.

2 From[c] the end of the earth[1] will I cry unto thee, when [d]my heart is overwhelmed: lead me to [e]the Rock *that* is higher than I.

3 For[g] thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I[h] will abide in thy tabernacle for ever; I will trust[2] in the covert of thy wings.[3] Selah.[4]

5 For thou, O God, [i]hast heard my vows: thou hast given *me* [j]the heritage of those that fear thy name.

6 Thou wilt prolong the king's life;[5] *and* his years as many generations.[6]

7 He shall abide [k]before God for ever: O prepare [l]mercy and truth, *which* may preserve him.

Ver. 10. *My desire.* Not the revengeful *desire* of personal gratification by their punishment; but the holy *desire* of seeing their wicked counsels frustrated, and their impious combination dissolved. See ver. 11. *C.*

Ver. 11. *Slay them not.* Had the Jews and heathens who combined and plotted against Christ, Ps. ii.: Ac. ii., been utterly cut off, as for their sins they deserved, a large portion of the Scriptures would now be nearly unintelligible—and some of their brightest evidences almost extinguished. They still abide, lest believers should 'forget' any record either of the 'goodness' or 'severity of God,' Ro. 11. 22. *C.*

Ver. 14. This prophecy is still literally fulfilled. The poor unbelieving Jew 'returns,' and stealthily, 'in the evening, goes round about the city,' and is called 'a dog,' in contempt, by the Gentiles who tread under foot the home of his fathers. In Zion, the Jew and the dog are alike despised and homeless. O Lord! O Lord! how long? Appear in thy Glory; and repair and build thy Zion! Ps. cii. *C.*

REFLECTIONS.—Firm faith of our spiritual interest in God encourages to bold supplications in a day of trouble. None can destroy if he defend us. Though none be innocent before God, they may be so before men, at least with respect to particular crimes. And such innocence, though it cannot protect us from evil men, may encourage our appeals to God for redress. It is common for sinners to think that God overlooks their wickedness; but the awful punishment thereof will make them know that he observed it. If we wait on God and depend on his mercy, we are sure of preservation in trials and even of prevention with favours. But how dreadful is their danger against whom the prayers of Christ and his people ascend! The tongue, defiled with slander, cursing, and falsehood, will bring to itself misery. The punishment which God inflicts on men, correspondent to their sins, will force them to know his existence and government: and the sufferings of Jesus Christ and his people shall at last issue in everlasting honours, triumphs in their God, and praises for his mercy and kindness.

PSALM LX. Ver. 1. *Scattered.* Though Israel and Judah were both led captive, they were never *scattered* among the nations (De. 28. 64) till after the crucifixion of our Lord. This psalm is therefore mainly a prophetic prayer prepared for the believing penitent Jews, when their heart shall turn to the Lord. *C.*

Ver. 5. Messiah, who is the 'truth,' ver. 4: Jn. 14. 6, here intercedes, because him 'the Father heareth always,' Jn. 11. 42, and prophesies the future allotment of the land to the children of

8 So[n] will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 David, professing his confidence in God, discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.

To the chief musician, to [a]Jeduthun. A psalm of David.

TRULY[1] my[b] soul waiteth[2] upon God: [c]from him *cometh* my salvation.

2 He[d] only *is* my rock and my salvation; *he is* my defence;[3] I[e] shall not be greatly moved.

3 How[g] long will ye imagine mischief against a man? ye shall be slain all of you: [h]as a bowing wall *shall ye be, and as* a tottering fence.

4 They[i] only consult to cast *him* down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly.[4] Selah.[5]

5 My soul, [j]wait thou only upon God; for my expectation *is* from him.

6 He [k]only *is* my rock and my salvation; *he is* my defence: I shall not be moved.

7 In God *is* my salvation and my [l]glory: the rock of my strength, *and* my refuge, *is* in God.

8 Trust[n] in him at all times; ye people, [o]pour out your heart[6] before him: God *is* a refuge for us. Selah.

A.M. cir. 3983 or 3946. B.C. cir. 1021 or 1058.

n Ps. 59.16,17; 56.12; 66.13–15; 116.14–19; 119.106.

PSALM LXII.

B.C. cir. 1058 or 1021.

a 1 Ch. 25. 1, 3. Ps. xxxix. 1; 77. 1.

[1] Or, *only.*

b Ps. 33.20; 37. 7; 130. 5, 6. Is. 8. 17; 30. 18; 40. 31.

[2] Heb. *is silent.*

c Je. 3. 23. Ps. 3. 8; 37. 39; 121. 2.

d ver. 6, 7. Ps. 73. 25, 26; 95. 1, 2; 144. 1, 2. 1 Sa. 2. 2; 2 Sa. 22. 2, 3, 47; 89. 26; 95. 1; Is. 12. 2; 17. 10; Hab. 3. 18; Lu. 1. 47.

[3] Heb. *high places.*

e Ps. 37. 24. Mi. 7. 8. 2 Co. 4. 8, 9. 1 Co. 10. 13.

f Ps. 4. 2; 38. 12; 55. 12. 2 Sa. 24. 14; 26. 20.

g Is. 30. 13. Ps. 73. 18–20; 94. 7. 1 Th. 5. 3.

h Ps. 2. 1–3; 4. 2; 28. 3; 55. 21; 56. 5.

[4] Heb. *in their inward parts.*

[5] See note on Ps. 3. 2.—*C.*

i Job 35. 14. Ps. 27. 13, 14. Mi. 7. 7, 10. Zep. 3. 8. La. 3. 25, 26. Is. 49. 23.

k Ps. 18. 31, 2; 28. 7; 91. 1, 2. Je. 3. 23. Jon. 2. 7. Is. 45. 17, 22.

l Je. 9. 23, 24. Ps. 3. 3. Is. 45. 25; 60. 19. 1 Co. 1. 31.

n Is. 26. 4; 50. 10. Ps. 2. 12; 3. 5; 22. 4, 5.

o La. 2. 19. Ps. 42. 4; 102. title. 1 Sa. 1. 15. Phi. 4. 6, 19. Mat. 7. 7, 11.

[6] *Pour out* the sins, weaknesses, sorrows, perplexities, wishes, desires, gratitude, joys and purposes . . all the contents of your *hearts* . . either in confession, petition, or thanksgiving.—*C.*

A.M. cir. 2946 or 2983. B.C. cir. 1058 or 1021.

p Is. 40. 15–17; 2. 22. Ps. 39. 5, 11; 8. 4. Je. 17. 5, 6.

[7] *Vanity*—an exhalation, a vapour, smoke—dark, incohesive and easily driven before every wind.—*C.*

[8] Or, *altogether.*

q Je. 17. 11. Job 20. 19–28. Ps. 52. 7.

r Job xviii. 11, xxvii. 13–23. Lu. 12. 15–20. 1 Ti. 6. 9, 10, 17.

s Job 33. 14.

[9] Or, *strength.* Re. 7. 12.

t Is. 26. 4. Ps. 145. 5. Ge. 1. 1; 28. 14.

v Ex. 34. 6, 7. Da. 9. 9, 18. Ps. 103. 17.

u Job 34. 11. Pr. 24. 12. Je. 32. 19; 17. 10. Eze. 7. 27. Mat. 16. 27. Ro. 2. 6. 2 Co. 5. 10. Ep. 6. 8. Col 3. 25. 1 Pe. 1. 17. Re. 22. 12.

PSALM LXIII.

B.C. cir. 1058 or 1021.

a 1 Sa. 22. 5; 23. 14–16; 26. 1, 2.

b Ps. 18. 1–3; 31. 2; 32. 7; 42. 4, 5; 118. 28; 140. 6, 7.

c Job 8. 5. Ps. 5. 3; 78. 34. Pr. 8. 17; 1. 28. Ca. 3. 1–5.

d Ps. 42. 1, 2; 143. 6; 84. 2, 10; 107. 2; 119. 81.

[1] Heb. *weary land without water,* Is. 41. 17.

[2] 'Like a dry, thirsty, waterless land.'—*Bonthrosd.*

e Ps. 27. 4; 42. 2; 68. 24; 76. 61. Is. 60. 13. 1 Ch. 16. 11. 1 Co. 11. 1 Sa 4. 21.

f Ps. 30 5; 36. 7–9. Ca. 1. 4. Ro. 5. 21. Ju. 3. 2, 16.

h Ps. 104. 33, 34; 145. 1–5; 146. 1, 2. Is. 63. 7.

i Ps. 28. 2; 134. 2. 1 Ki. 8. 22, 23. 1 Ti. 2. 8.

j Ps. 36. 8; 65. 4; 103. 5; 104. 34. Is. 25. 6. Jo. 6. 53–57.

[3] Heb. *fatness.*

9 Surely [p]men of low degree *are* vanity,[7] *and* men of high degree *are* a lie: to be laid in the balance, they *are* altogether[8] *lighter* than vanity.

10 Trust[q] not in oppression, and become not vain in robbery: [r]if riches increase, set not your heart *upon them.*

11 God[s] hath spoken once; twice have I heard this, that power[9] *belongeth* unto God.

12 Also unto thee, O LORD, [t]*belongeth* mercy: for [u]thou renderest to every man according to his work.

PSALM LXIII.

1 David's thirst after God. 4 His manner of blessing God. 9 His confidence of his enemies' destruction, and of his own rejoicing.

A psalm of David, [a]when he was in the wilderness of Judah.

O GOD, thou[b] *art* my God; [c]early will I seek thee: my soul [d]thirsteth for thee, my flesh longeth for thee in a dry and [1]thirsty [2]land, where no water is;

2 To[e] see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because [f]thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus [h]will I bless thee while I live: I will [i]lift up my hands in thy name.

5 My soul shall be [j]satisfied as *with* [3]marrow

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the restoration, the emblem also of the spiritual endowment and temporal blessedness of the Gentile church. *C.*

Ver. 6. *Shechem* was the first place in Canaan where ground was purchased for the permanent erection of the altar El-elohe-Israel, Ge. 33. 19. It was also the place to which Joshua summoned the tribes, and where they ratified their covenant with God, Jos. 24. 1, 25. It was also a city of refuge, Jos. 20. 7. It literally signifies a *portion.* From which four particulars, the meaning of the promise may be fully gathered. *C.*

Ver. 8. *Washpot,* or basin; not a phrase of contempt, or sign of servility, but rather of tender friendship and hospitable entertainment, see Lu. 7. 44; Jn. 13. 14, 15.—*Cast my shoe.* This phrase some interpret of taking possession; others of servile subjugation: is it not rather a token of friendly visitation, and peaceful entering into all the dwellings of the land, according to the eastern custom of putting off the shoes at the entrance of a dwelling or chamber?—*Philistia!* land of hereditary enemies, triumph in my victory of love that has conquered thy enmity. *C.*

Ver. 11. *Vain is the help of man.* Hence we learn that the victory expected is not that which can be wrought by the power or wrath of man—and not a victory over the literal Moab, Edom, and Philistia, but a spiritual victory of truth and love over the enemies of Jesus, represented by those nations. *C.*

REFLECTIONS.—What terrible rejection of God, what fearful convulsions and miseries in nations and churches, are occasioned by sin! But the deeper our distresses are, the more is the power and grace of our God magnified in our deliverance. Not David raised to a throne, according to promise, but Jesus exalted to his Father's right hand, and manifested in the truth of the gospel, is our banner displayed,—our means of victory and deliverance: let us then look to him and be saved. If sin has made deadly breaches, the sovereign grace of God can repair them. If we turn to him in prayer we may expect his return in mercy to us. Having loved us freely his right hand can save us. Our deliverance may be delayed, but faith triumphs. While Jesus subdues his opposers in mercy, or destroys all opposition, let us gladly receive him, and every promised blessing of grace or glory will necessarily follow. It may often happen that our bitterest enemies become our friends. At his pleasure he can unite nations and churches. Whatever difficulties then stand in our way let faith overcome them. Though we seem cast off, let us cleave fast to the promise, and trust and wait for the salvation of God. The greater our danger, our cries and prayers ought to be the more earnest. Let us put no trust in human helps; but in God's name and strength encounter our spiritual enemies; and so shall our victory be sure.

PSALM LXI. Ver. 1. That this is a prophetic prayer of the Messiah cannot be doubted, when the description of his immortal person and reign, ver. 6, 7, are considered. Of no other can they be spoken—of him they are literally true, therefore to him they infallibly belong. *C.*

Ver. 2. This is the prayer of an exile, far from home, and far from God's sanctuary. If written by David, as is probable, it must have been during Absalom's rebellion. Even then, when in trouble and in imminent danger, his faith in God does not desert him. Sustained by it he rises above temporary calamities and predicts his triumphant return to his home, and concludes with the noble declaration, 'So will I sing praise unto thy name for ever; that I may daily perform my vows.' *P.*——*Higher than I.* He that was 'in the form of God,' and who 'counted it not robbery to be equal with God,' having taken 'the form of a servant, and humbled himself,' uses these words, sustained by 'the joy set before him,' Phi. 2. 6–11; He. 12. 2. *C.*

REFLECTIONS.—Often are the saints overwhelmed with their sense of sin, their troubles, temptations, and fears. But whatever we be, and in whatever condition, a throne of grace and a prayer-hearing God are at hand to apply to. Jesus, the establishing and protecting Rock, is near; and his Word and Spirit are ready to lead us to him. And every former experience of protection or deliverance ought to encourage our flight to his refuge. Our trusting to his promises, perfections, and providences, and our cordial worship of him here, will issue in our being for ever with him in his mansions of glory above.—God hears our prayers, regards our vows, and will provide for us everything good. We are heirs of God and joint-heirs with Christ. Since King Jesus for ever lives, for ever sits enthroned amidst mercy and truth, we may confidently expect to live and reign with him in everlasting felicity and praise. Let then the vows which we have made be conscientiously performed; and let praising of God and paying of our vows be our daily employment.

PSALM LXII. Ver. 1. The speaker is one who boldly affirms, ver. 6, 'I shall not be moved.' He who can so speak cannot be David the son of Jesse, who was subject to so many vicissitudes; but his greater Son, who was never 'moved' from his purpose of grace, and cannot be 'moved' from his kingdom of glory. *C.*

Ver. 3. The second clause of this verse may be translated as follows:—'How long will ye assail (or attempt to slay)? all of you shall be as a bowing wall, a tottering fence:' that is, though you attempt my life, ye shall fail; you will fall to the ground helpless as a shattered wall. *P.*

Ver. 9. *A lie*—not necessarily *liars,* but a *lie,* appearing to enjoy happiness, and secure a stable perpetuity, yet subject to as many sorrows and vicissitudes as the men of 'low degree,' by whom they are so often envied. *C.*

Ver. 10. Neither the pursuit, nor the acquirement, nor the possession of riches, is evil: the evil lies in the 'love of money,' and the consequent expulsion of God from the heart, 1 Jn. 2. 15. *C.*

Ver. 12. The general idea is that rank, wealth, worldly power, though good and useful in themselves when fairly acquired and rightly used, can never secure peace, or free man from trouble and death. To God alone belongeth true power, and he alone can give an eternal reward. *P.*

REFLECTIONS.—Patient and submissive resignation of our souls to God is the certain mean of a happy issue of all our troubles. He is the alone author and finisher of all our salvation. In so doing corruptions and temptations can shake us, but not drive us, either fully or finally, from grace. While liars and traitors meet with destruction from God, they who trust in him may defy hell or death to hurt them. In him they are saved, secured, strengthened, and protected; and in him, not in themselves, do they glory. The more their faith in him is exercised the stronger it becomes. The more we trust in men, or in worldly enjoyments, the more disappointment and hurt we shall meet with. But the more we depend on, cry to, or consider God, we shall find the more pleasure, safety, and comfort. The mercy and power which we see in him shall be employed to furnish, protect, and reward us, and to cut off our enemies.

PSALM LXIII. Ver. 1. David was away from the sanctuary when this psalm was written. It expresses the earnest longing desire of his soul for communion with God once again in his courts. The imagery is graphic. The desert traveller can fully realize it. As one longs for water in the parched wilderness, where the heaven is as brass and the earth as iron, so the psalmist longs for God. *P.*——On comparing Ac. 4. 25, 26 with Ps. ii.; 61. 66; 63. 11, there can remain no doubt that the King who speaks in this psalm is the Son of God, with whose supplications in the days of his flesh the ancient church was thus prophetically edified. *C.*

Ver. 2. This exactly corresponds with the prayer of our Lord, Jn. 17. 5, 'And now, O Father, glorify thou me with thine own self, with the glory that I had with thee before the world was.' *C.*

Ver. 11. *Every one that sweareth by him shall glory.* Every one that reverences his name, and acknowledges his omniscience and judgment. *C.*

REFLECTIONS.—What a dry and barren wilderness is this world, with nothing in it that can satisfy the longings of a soul! And the more we find of the emptiness of created enjoyments the more we should fly to the fulness of God, as our God and all-sufficient portion. They who have experienced fellowship with him, and discoveries of his glory in public ordinances, will feelingly regret the want of them, and ardently desire the re-enjoyment of them. But great is the mercy that God himself, the fountain of happiness, and his throne of grace, are everywhere accessible. And if our hearts be refreshed with the tokens of his favour they ought to be enlarged in his praise. Happy and delightful is it to meditate on his loving-kindness—and in his strength to follow him closely in the means of grace and paths of duty. It is his help and favour only that can tune our hearts to praise him while we enjoy his protection.—Dreadful is the destruction of the enemies of Jesus Christ and his people! But eternal shall be the honours and unspeakable the joys of him and his children, while all their malicious reproachers and

and fatness; [k]and my mouth shall praise *thee* with joyful lips;

6 When I [l]remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Because[m] thou hast been my help, therefore in the shadow of thy wings[4] will I rejoice.

8 My soul [n]followeth hard after thee: [o]thy right hand upholdeth me.

9 But[q] those *that* seek my soul, to destroy *it*, shall go into the lower parts of the earth.

10 They shall [r]fall by the sword:[5] they shall be a [s]portion for foxes.[6]

11 But the [t]king shall rejoice in God; every one that [u]sweareth by him shall glory: [v]but the mouth of them that speak lies shall be stopped.

PSALM LXIV.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, that the righteous shall rejoice at it.

To the chief musician, A psalm of David.

HEAR my[a] voice, O God, in my prayer: preserve[b] my life from fear of the enemy.

2 Hide[c] me from the [d]secret counsel of the wicked; from the insurrection of the workers of iniquity:

3 Who[e] whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words;

4 That they may shoot [f]in secret at the perfect: [h]suddenly do they shoot at him, and fear not.

5 They[i] encourage themselves *in* an evil matter:[1] they commune of laying snares [2]privily;[3] they[j] say, Who shall see them?

6 They [k]search out iniquities; [4]they accomplish a diligent search:[5] both the inward *thought* of every one *of them*, and the heart, *is* [l]deep.

7 But[n] God shall shoot at them *with* an arrow: suddenly shall they be wounded.[6]

8 So they [o]shall make their own tongue to fall upon themselves:[7] all[p] that see them shall flee away.[8]

9 And [q]all men shall fear, and shall declare the work of God: for they shall [r]wisely consider of his doing.

A.M. cir. 3946 or 3983
B.C. cir. 1058 or 1021

k Ps. 103.1–6; 118.28; 71.8, 14, 23; 149.1–6.
l Ca. 5.2. Ps. 42.8, 119.55; 149.5; 139.17, 18.
m Ps. 54.4; 13.5; 61.3, 4. 1 Sa. 17.37. Is. 41.10; 46.3, 4. 2 Co. 1.10.
n See note on Ps. 61.4.—*C.*
o Is. 50.8, 9. Ca. 3.1–4; 8.6. Ps. 94.18, 19.
p Ps. 18.35.
q Ps. 5.10; 9.15–17, 21; 18–22; 28.4; 35.4, 26; 52.5; 55.15; 58.9, 11.
r 1 Sa. xxxi. 2 Sa. v. viii. 2. xviii. xx. Je. 18. 21.
s Heb. *They shall make him run out* like water *by the hands of the sword.*
t Ca. 2. 15. Lu. 5. 18. Job 40. 13.
u The jackals search by night for dead bodies, which they tear up from defenceless graves, and greedily devour even in the most putrid condition.—*C.*
v Ps. 40. 15. 2 Sa. 16. 13; 19. 17.
w De. 6. 13. Is. 19. 18; 45. 23; 65. 16. He. 6. 13.
x Ps. 31. 18; 140. 9, 11. Re. 19. 8, 22. 15.

PSALM LXIV.

B.C. cir. 1059.

a Ps. 27. 7; 102. 1; 130. 2; 140. 6; 142. 1; 143. 1, 6, 7.
b Ps. 10. 1; 17. 8; 34. 4; 31. 9–13.
c Ps. 27. 5; 31. 20; 143. 9; 91. 1–10; 46. 1.
d Ge. 49. 6. Ps. 56. 6; 105. 21; 140. 2; 59. 3.
e Ps. 57. 4; 58. 7. Pr. 30. 14. Je. 9. 3.
f Ps. 10. 8, 9. Hab. 3. 14.
h Ps. 59. 1. Pr. 4. 16.
i Pr. 1. 10–14. Da. 6. 4–7.
[1] Or, *speech.*
[2] Heb. *to hide snares.*
[3] How distinctly was this verified when the Pharisees sought to entangle our Lord in his talk, Mat. 22. 15–22.—*C.*
j Ps. 10. 11; 59. 7. Eze. 8. 12.
k Da. 6. 4, 5. Pr. 4. 16, 17. Mi. 7. 2, 3. Is. 59. 3–15. 1 Ki. 18. 10.
[4] Or, *we are consumed by that which they have thoroughly searched.*
[5] Heb. *a search searched.*
l Ps. 5. 9. Je. 17. 9.
n Ps. 7. 12, 13; 38. 2–8; 73. 18–20; 91. 5, 6. Jo. 16. 4. De. 32. 23. La. 3. 12, 13. 1 Th. 5. 3.
[6] Heb. *their wound shall be.*
o Pr. 22. 23. Ps. 140. 9; 7. 15, 16; 9. 15, 16.
p This was verified when the Jews prayed, 'His blood be upon us and upon our children,' Mat. 27. 25; comp. Mat. 23. 35.—*C.*
q Re. 18. 4, 10. Nu. 16. 34. Na. 3. 7. Is. 13. 14.
[8] Avoid them as disgustful, or as persons smitten with an infectious disease.—*C.*
q Ps. 52. 6; 119. 120; 58. 11. Re. 11. 13. Je. 50. 28.
r Ps. 111. 2. De. 32. 29, with Is. 5. 12.

A.M. cir. 3948
B.C. cir. 1059.

s Ps. 58. 10; 32. 11; 33. 1. Phi. 4. 4. 1 Th. 5. 16. 1 Co. 1. 31.

PSALM LXV.

B.C. cir. 1017.

1 Heb. *to silent,* Ps. 62. 1, 5; 84. 4.
a Ps. 76. 2; 78. 68, 69.
b Ps. 59. 12. 70. 11; 66. 13, 14; 71. 9, 10.
c Is. 45. 11. 124. 9. 73.
d Ps. 66. 1, 4; 72. 17. Jn. 12. 32. Is. 56. 7. Zec. 8. 21–23.
e Ps. 38. 4; 40. 12; 51. 5. Ro. 7. 24; 5. 8, 9, 20. Mi. 7. 18, 19. He. 1. 3. 9. 14. 1 Jn. 1. 7, 9.
2 Heb. *Words,* or *matters of iniquities.*
f Ps. 33. 22; 4. 3; 84. 4; 15. 1; 23. 6.
h Ps. 65. 5; 36. 8; 16. 11; 17. 15. Je. 31. 12–14, 25. Ep. 3. 18, 19.
3 The tabernacle was so called before the temple was built.—*P.*
i Ps. 45. 4; 47. 2; 66. 3–7; 106. 21, 22. De. 10. 17, 21. Is. 37. 35, 36, 38.
j Ps. 58. 10, 20; 62. 5, 8.
k Ps. 104. 27. Is. 45. 22, 24, 25. Ac. 17. 28. He. 1. 3.
l Ps. 119. 90; 24. 2.
n Ps. 93. 1; 147. 5. Ge. 18. 14.
o Ps. 89. 9; 107. 29; 46. 2, 3. Mat. 8. 26.
p Ps. 2. 1–5; 76. 10; 124. 1–5. Is. 17. 12, 13. Eze. 38. 4, 2. 5, 2. xviii. xx.
q Job 37. 5. Hab. 3. 3–11. Ps. 48. 5, 6; 126. 2, 3.
r Job 38. 12. Ps. 19. 5; 104. 20–23.
[4] Or, *to sing.*
[5] Or, *after thou hadst made it to desire* rain.
s Ps. 68. 9; 104. 13, 14; 46. 4. Je. 5. 24. De. 11. 10, 11, 14. Job 37. 6.
[6] The river of God is a metaphor for 'the great river, a river rich and full, and perennial, like the Nile. It may also mean a copious rain. In the East the whole soil is parched and barren during the long summer, except where artificially irrigated.—*P.*
[7] Or, *thou causest* rain *to descend* into *the furrow thereof.*
[8] Heb. *thou dissolvest it.*
t Ge. 2. 6, 7. Ps. 147. 8.
[9] Heb. *the year of thy goodness.*
1 Clouds, Ps. 104. 3. Na. 1. 3. Hab. 3. 15.
2 *Thy paths.* 'Thy chariot wheels.' *Horsley.*—Rather divine orbits, the planetary courses, whereby the circling seasons of the year are produced and perpetuated.—*C.*
u Job 38. 26, 27. Ps. 147. 8.
[1] 'Joy girds the hills'—'The hills gird themselves with joy'—a beautiful allusion to the splendid girdles that constitute so important an article of eastern dress.—*C.*
[4] Heb. *are girded with joy,* Is. 35. 1.

10 The [r]righteous shall be glad in the LORD, and shall trust in him: and all the upright in heart shall glory.

PSALM LXV.

1 David praiseth God. 4 The blessedness of God's chosen, because of his infinite power and goodness.

To the chief musician, A psalm *and* song of David.

PRAISE waiteth[1] for thee, O God, [a]in Zion: and unto thee [b]shall the vow be performed.

2 O thou [c]that hearest prayer, unto thee shall [d]all flesh come.

3 [e]Iniquities[2] prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed[g] *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be [h]satisfied with the goodness of thy house, *even* of thy holy temple.[3]

5 *By*[i] terrible things in righteousness wilt thou answer us, O [j]God of our salvation; *who art* the [k]confidence of all the ends of the earth, and of them that are afar off *upon* the sea:

6 Which by his strength [l]setteth fast the mountains; *being* [n]girded with power:

7 Which [o]stilleth the noise of the seas, the noise of their waves, and the [p]tumult of the people.

8 They also that dwell in the uttermost parts are afraid at [q]thy tokens: [r]thou makest the outgoings of the morning and evening to rejoice.[4]

9 Thou visitest the earth, and waterest [5]it; [s]thou greatly enrichest it with the river of [6]God, *which* is full of water; thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof:[7] thou makest it soft[8] with showers; thou [t]blessest the springing thereof:

11 Thou crownest the year with thy goodness;[9] and thy [1]paths[2] drop fatness.

12 They[u] drop *upon* the pastures of the wilderness; and the little hills[3] rejoice on every side.[4]

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discouragers shall be filled with astonishment, and struck into endless silence and confusion.

PSALM LXIV. Ver. 1. The exact similarity of this psalm to Ps. lxiii. is sufficient *external* evidence that it is a prophetic prayer of Messiah; but there is an *internal* evidence that renders other proof unnecessary. The speaker (ver. 4) describes himself as *the perfect*, a description utterly inapplicable to any sinful man, and true only of the Christ. *C.*

REFLECTIONS.—A believer's troubles and enemies often fill his heart with fear, and drive him to his prayers. And in every age and place the bitterest words of reproach and infamy are liberally shot forth against the most faithful saints. Being perfect in Jesus' blessed sacrifice, and having the truth of grace in their hearts, they are hated by the world, who cannot bear their holy and heavenly conversation. Daring in wickedness, their enemies often neither fear God nor regard man, but encourage one another in sin; nor do they stick at anything to accomplish their malicious designs. With what care they pry into the faults of the godly, suborn false witnesses, wrest their words, and eke out their defamations with impudent falsehoods! but God will at last adjudge the injuries done to his people. And when he strikes home there is no escaping. Then the reproaches of the wicked, and their horrid imprecations, shall draw down judgment on their own heads. And it is our wisdom to profit by the judgments of others. Too often warnings are lost through inconsideration. Even persecutors ought to learn and tremble while the door of mercy is yet open. And saints should rejoice in God's manifestation of his power and justice, and in their own deliverance; and trust in him, and make him their glory.

PSALM LXV. Ver. 1. *Praise waiteth for thee, O God, in Zion.* 'Praise is silent for thee, O Lord:' silent, as if the heart of the church was too full of gratitude to find utterance: or, as an eastern servant, waiting in silence for a word or sign. *C.*

Ver. 3. 'Our iniquities have prevailed over us: but our trespasses thou hast covered.'—*Boothroyd.* An exact description of justification by grace. See Ro. 4. 6–8. *C.*

Ver. 4. *Blessed is the man,* &c. The church here describes Messiah, upon whom all gifts originally descend, Ps. 68. 18; Ep. 4. 8, and from whom they come down in rich and plenteous effusion of the Spirit showing the things of Christ. *C.*

Ver. 5. *By terrible things.* The answer to all the prayers of faith is concentred in the Father's sending his Son: and most terrible of all the works of God was the deliverance of that Son to the death for the church that he loved, Ep. 5. 25–27. And when the church prays 'Thy kingdom come,' terrible are the judgments that will respond in the coming destruction of Satan's kingdom. *C.*

Ver. 8. There is no people, even in the uttermost parts of the earth, so barbarous as to deny the being and power of God. God's *tokens* in the heavens, in the seasons, in thunder, in earthquakes, and storms, produce in the ignorant a superstitious terror, and in the most instructed and pious humble and reverential awe. *C.*

REFLECTIONS.—Patient expectations for God shall be succeeded with joyful praises of him in his church and ordinances. And candid vows must be followed with conscientious fulfilment. God's readiness to hear prayer should encourage every one earnestly and hopefully to address him in every case: and sense of loading guilt or prevalent lusts ought not to make us despair, but to implore, believe, and admire the pardoning and sanctifying mercy of God. Fellowship with God is our greatest happiness. And it is not our merit, but his gracious love and blessed grace, that brings us to it. Nor must it be by transient starts, but by a fixed attendance on the ordinances of his grace, as nothing but the fulness of God in Christ can satisfy our hungry souls. And however terrible the answer must be, God never disappoints the prayers or hopes of his people. Wherever they may be in the world, they have equal access to him as their trust and salvation. Everywhere in the works of nature we may discern the power, wisdom, goodness, and greatness of God. And everything we receive from mountains, from seas, from lumi-

13 The[v] pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.[5]

PSALM LXVI.

1 David exhorteth to praise God, 5 to observe the great works, 8 to bless him for his gracious benefits. 13 He voweth for himself religious service to God. 16 He declareth God's special goodness to himself.

To the chief musician, A song *or* psalm.

MAKE a joyful noise unto God, [1]all ye lands:[2]

2 Sing[a] forth the honour of his name; make his praise glorious.

3 Say [b]unto God, How terrible *art thou in* thy works! [c]through the greatness of thy power[3] shall thine enemies [4]submit themselves[5] unto thee.

4 All[d] the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.[6]

5 Come[e] and see the works of God: *he is* terrible *in his* doing toward the children of men.

6 He[g] turned the sea into dry *land:* they went through the flood on foot: there did we rejoice in him.

7 He[h] ruleth by his power for ever; [i]his eyes behold the nations: [j]let not the rebellious exalt themselves. Selah.

8 O[k] bless our God, ye people, and make the voice of his praise to be heard;

9 Which holdeth[7] our soul in life, and suffereth not our feet to be moved.

10 For[8] thou, O God, [l]hast proved us: thou hast tried us, as silver is tried.

11 Thou [m]broughtest us into the net;[9] thou laidest affliction upon our loins.

12 Thou hast caused men [o]to ride over our heads; we went [p]through fire and through water; but thou broughtest us out into a wealthy[1] *place.*

13 I[q] will go into thy house with burnt-offerings; I will pay thee my vows,

14 Which my lips have uttered,[2] and my mouth hath spoken, [r]when I was in trouble.

15 I will offer unto thee burnt-sacrifices of fatlings,[3] with the incense of rams; I will offer bullocks with goats. Selah.[4]

16 Come[s] *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I[t] cried unto him with my mouth, and he [u]was extolled with my tongue.

18 If I [v]regard iniquity in my heart, the LORD will [x]not hear *me:*[5]

19 *But* [y]verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed[z] *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

1 A prayer for the enlargement of God's kingdom, 3 to the joy of the people, 6 and to the increase of God's blessings.

To the chief musician on [a]Neginoth, A psalm *or* song.

GOD be[b] merciful unto us, and bless us; *and* cause his face [c]to shine upon[1] us. [2]Selah.

2 That[d] thy way[3] may be known upon earth, thy saving health among all nations.

3 Let[e] the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy; [g]for thou shalt judge the people righteously, and govern[4] the nations upon earth. Selah.

5 Let[h] the people praise thee, O God; let all the people praise thee.

6 *Then*[i] shall the earth yield her increase; *and* God, *even* [j]our own God, shall [k]bless us.

7 God shall bless us; and all the ends of the earth shall [l]fear him.

PSALM LXVIII.

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 and for his great works,

To the chief musician, A psalm *or* song of David.

LET God[a] arise, let his enemies be scattered: let them also that hate him flee before [1]him.

2 As[b] smoke is driven away, *so* drive *them* away: [c]as wax melteth before the fire, *so* let the wicked perish[2] at the presence of God.

3 But [d]let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.[3]

4 Sing[e] unto God, sing praises to his name: extol him that [g]rideth upon the heavens[4] by his name JAH,[5] and rejoice before him.

5 A [h]father of the fatherless, and a judge of the widows, *is* God in [i]his holy habitation.

A.M. cir. 2987. B.C. cir. 1017.

v Is. 55. 9-13; xlix. lx. lxv. Je. xxxi. xxxiii.

5 This is a psalm of public thanksgiving, sung by the congregation of Israel in the courts of the new sanctuary set up by David upon Zion. The special circumstance which suggested it was probably a plenteous rainfall after a long drought.—*P.*

PSALM LXVI

B.C. cir. 1248.

1 Heb. *all the earth.*

2 From the beginning to ver. 12, the plurality of the speakers, and the nature of the sentiments, sufficiently indicate the church engaged in the praises of her great King and Head.—*C.*

a Ps. 47. 1, 6, 7; 81. 1; 95. 1, 2. Ex. xv. 1. 1 Ki. 8. 55. 1 Ch. 16. 23, &c.

b Ps. 47. 2; 65. 5; 72. 18.

c Ps. cx. 3. 27-31. 18. 44. Phil. 2. 10, 11.

3 Not by *power*, as exhibited in creation, or put forth in judgments, but as exhibited in Christ, who is "both the wisdom of God" to direct, and the "power of God" to fulfil.—*C.*

4 Or, *yield feigned obedience*, Ps. 81. 15.

d Heb. *his.*

d Is. 11. 9; 2. 2-4; xlii. liv. lv. lx. Ac. Da. 7. 14, &c. Zec. 14. 9, 16.

5 See note on Ps. 3. 8.—*C.*

e Ps. 46. 8; 111. 2, 5-5. 7. Job 36. 24.

f Ex. 14. 21, 22; 15. 1-19. Jos. 3. 16, 17.

g Da. 4. 35; 6. 26, 27. 12. 14.

i Ps. 11. 4, 5; 13. Hab. 3. 6, 12. Ch. 16. 9.

j Is. 10. 7-16. Je. 5. 22. De. 28. 58, 59.

k De. 32. 43. Ro. 15. 9, 10. Is. 24. 15, 16; 42. 10-12; 49. 13; 54. 1-4; 55. 1, 2, &c. Re. 19. 5, 6.

7 Heb. *putteth.* Ac. 17. 28. Ps. 121. 3, 4; 121. 2-8.

8 Or, *yet.*

l Ps. 17. 3. Job 23. 10. 1 Pe. 1. 6, 7. Is. 48. 10. Zec. 13. 9.

m Ho. 7. 12. La. 1. 13; 3. 1-13. Ps. 21. 10.

9 Into the land of Egypt, which inclosed them in the net of slavery: as they themselves were accustomed to inclose and draw forth the fish of the river. See Nu. 11. 5.—*C.*

o Is. 51. 23. Ps. 129. 1-3. Ju. iii. iv. x. &c. 1 Sa. iv. xiii. xxxi.

p Is. 43. 1, 2. De. 8. 2, 3. Ac. 14. 22.

1 Heb. *moist.*

q Ps. 56. 12; 61. 8; 116. 14-19. Ec. 5. 4, 5.

2 Heb. *opened.*

r Ge. 28. 20-22. 1 Sa. 1. 11. Ju. 11. 30, 31. Ps. 18. 6.

3 Heb. *marrow.* Ge. 4. 4. Re. 19. 1-7.

4 See note on Ps. 3. 7.—*C.*

s Ps. 34. 2-11; xviii. cxvi. lxxi. 1 Jn. 1. 1-3. Je. 31. 3. Mar. 5. 19. Ga. 1. 15, 16. 1 Ti. 1. 15.

A.M. cir. 3056. B.C. cir. 948.

t Ps. 18. 6; 28. 1; 116. 4. Phi. 4. 6.

u Ps. 30. 1; 34. 1; 40. 3. 71. 23.

v Job 11. 13-15, 20, 21. Pr. 28. 9. Is. 1. 15. 1 Jn. 3. 8.

x Jn. 9. 31. Job 27. 8, 9. Pr. 15. 29.

5 What a lesson ought this to teach! Our prayers are vain, God will not hear them, except they spring from a pure heart. If we cherish wicked passions; if we entertain evil desires; if we give place to feelings of envy, hatred, covetousness, or aught else opposed to the commands of God, our prayers will be but a mockery.—*P.*

y Ps. 4. 3; 20. 6; 28. 6; 34. 6, 15; 55. 16; 116. 1.

z Ps. 34. 1, 4; 116. 1; 86. 11, 12.

PSALM LXVII.

B.C. cir. 1095.

a Ps. iv. vi. liv. lv. lxxvi. titles. Hab. 3. 19.

b Nu. 6. 25. Ps. 103. 8; 28. 9; 86. 11. Is. 63. 7. Nu. 6. 24, 26.

c Ps. 4. 6; 31. 16; 80. 3, 19. 2 Co. 4. 6.

1 Heb. *with.*

2 See note on Ps. 3. 2.—*C.*

d Is. 12. 2. Ps. 98. 2, 3. Hab. 2. 14. Zec. 8. 23. Mat. 28. 19.

3 God's way in all the movements of creation, providence, and grace, is Jesus Christ. Jn. xiv., and this is a prayer for the universal extension of his truth.—*C.*

e Ps. 100. 1; 47. 1; 117. 1. Is. 24. 15, 16; 42. 10-12. De. 32. 43. Ac. 13. 47, 48.

f Ps. 96. 13; 98. 9. Re. 11. 15, 17.

4 Heb. *lead.*

g ver. 3. Lu. 2. 10, 11. Re. 15. 3, 4. Ro. 15. 9-12.

h Le. 26. 4. Ps. 85. 12. Is. 1. 19; 35. 7; 32. 15, 16. Eze. 34. 25-27. Ho. 2. 21, 22.

i Ge. 17. 7. Ex. 19. 5, 6. 1 Pe. 1. 4, 5.

k Ps. 28. 9; 29. 11; 72. 17. Eph. 1. 3.

l Ho. 3. 5. Mal. 1. 11. Re. 15. 4; 21. 15. Ps. 22. 27.

PSALM LXVIII.

B.C. cir. 1045.

a Nu. 10. 35. Ps. 44. 26; 45. 3-5. Da. 2. 35. Is. 33. 3, 4; 17. 12, 14.

1 Heb. *from his face.*

b Is. 9. 18. Ho. 13. 3.

c Ps. 97. 5; 80. 16; 37. 20. Mi. 1. 4. Re. 3. 16, 17. Is. 64. 2. Ne. 1. 2-6.

2 See notes on Ps. 5. 10; 35. 8.—*C.*

d Ps. 58. 10; 48. 11; 97. 8. Re. 15. 3, 4; 19. 1-6. 1 Th. 5. 10.

3 Heb. *rejoice with gladness.*

e Ps. 67. 3, 5; 66. 4; 47. 6, 7. Is. 42. 10-12; 12. 4-6.

f ver. 33, 34. De. 33. 26. Ps. 18. 10. Is. 19. 1. Job 20. 14.

4 *In the heavens*—'through the deserts.'—*Boothroyd.*

5 Or, through the deserts; in JAH is his name.

g Ps. 10. 14, 18; 146. 9. Je. 49. 11. De. 10. 18.

i Ps. 123. 1. Is. 57. 15; 66. 1.

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aaries, from rains, from pastures, from fields, ought, with thankful admiration and praise, to be received as his gift. But in these let me discern, as in a figure, how he establishes his church, his ordinances, and his people. He limits, restrains, and directs their raging troubles. He enlightens by the word of his grace and the influences of his Spirit. And while Jesus, the Sun of Righteousness, rises with healing under his wings, his showers of gospel declarations and spiritual influences drop down abundantly, for the nourishment, satisfaction, and joy of the human race.

PSALM LXVI. Ver. 12. *Thou hast caused men*, &c. The Egyptian horsemen, whose representative descendants continue to this day to pay little regard to the safety of the humbler classes; and would, without compunction or rebuke, literally 'ride over their heads.' The expression here may probably refer to some elevated position in which the Egyptian horse appeared when pursuing Moses and the Israelites to the Red Sea. See ver. 6. *C.*

Ver. 13. The speaker here, and to the end, is *one*—one who pays all his vows, and keeps all his resolutions—one so thoroughly *wise*, that he knows his own heart; and so thoroughly *pure*, that (ver. 18) he disclaims all iniquity: one whose prayer, consequently, God hath not turned away, ver. 20. Are not these marks sufficient to show that this perfect one is the Christ, entering as High-priest into the holy place? *C.*

Ver. 15. *Rams.* These were the offerings of Aaron, the type of our Lord, at the time of his consecration, Le. 8. 18, 22, 28.—*Bullocks.* One bullock was Aaron's own offering for sin, Le. 8. 1, 14. The second for the peace-offerings of the people, Le. 9. 4. *Goats* were the sin-offerings of the people, Le. 9. 3, 15,—all types of that 'one sacrifice,' whereby Christ hath 'perfected for ever them that are sanctified.' He. 10. 12, 14. *C.*

REFLECTIONS.—With cordiality and joy ought all men to celebrate the praises of that God who is so great and so good to all. And as our fathers' sins should awaken our sorrows, their mercies should inflame our praise. But quickly shall antichristians and other enemies of our all-governing Lord Jesus be made to bow or be destroyed before him! All the trials of churches or saints, their support and protection in them, and the happy issue of them, ought, and shall be, matter of cordial and lasting praise: and to make vows in an evangelical manner when under trouble is truly commendable; but much care must always be taken for the speedy and exact performance of them. To testify our gratitude to God, and to encourage others in his way, we ought prudently to communicate our most noted experiences of his goodness and grace. No duty performed amidst indulged wickedness can be acceptable to God. But such as in faith pour out their hearts unto God without any allowed guile, may now begin their praises and thanksgiving, in the confidence that their requests are accepted, and shall in due time be answered.

PSALM LXVII. Ver. 1. The choir of believers, that, in the last portion of the foregoing psalm, have been silently listening to their Lord, here resume their part in the worship of Jehovah, the light of whose glory they desire to behold in the face of Jesus Christ. 2 Co. 4. 6. *C.*

Ver. 2. *Thy saving health among all nations.* Literally 'thy salvation among all nations.' It is a prayer for the universal diffusion of the knowledge of God, and especially the knowledge of the way in which he saves sinners. *P.*

Ver. 4. This psalm is evidently a prophetic preparation for that

6 God [1]setteth the solitary in [e]families: [k]he bringeth out those which are bound with chains:[7] but [l]the rebellious dwell in a dry *land*.

7 O God, when thou [m]wentest forth before thy people, when thou didst march through the wilderness; Selah:[8]

8 The[n] earth shook, the heavens also dropped[9] at the presence of God: *even* Sinai itself *was moved* at the presence of God, the God of Israel.

9 Thou, O God, [o]didst send[1] a plentiful rain,[2] whereby thou didst [3]confirm[4] thine inheritance when it was weary.[5]

10 Thy[q] congregation hath dwelt therein: thou, O God, [r]hast prepared of thy goodness for the poor.

11 The Lord gave the word: [s]great *was* the company[6] of those that published *it*.

12 Kings of armies did flee apace:[7] and she that tarried at home[t] divided the spoil.

13 Though ye have [u]lien among the pots, *yet shall ye be as* [v]the wings of a dove covered with silver, and her feathers with yellow gold.

14 When[w] the Almighty scattered kings in it,[9] it [x]was[1] *white* as snow[2] in Salmon.

15 The[y] hill of God[3] *is as* the hill of Bashan; an high hill, *as* [z]the hill of Bashan.

16 Why leap ye, ye high hills? [a]*this is* the hill *which* God desireth to dwell in; yea, the Lord will dwell *in it* for ever.

17 The[b] chariots of God *are* twenty thousand, *even* thousands[4] of angels: the Lord *is* among them, *as* in Sinai, [c]in the holy *place*.

18 Thou[d] hast ascended on high, thou hast led captivity captive: thou [e]hast received gifts for men;[5] yea, *for* [f]the rebellious also, that the Lord God might dwell *among them*.

19 Blessed[h] *be* the Lord, *who* daily loadeth us *with benefits, even* the [i]God of our salvation.[6] Selah.[7]

20 *He that is* our God *is* the God of salvation; and unto God the Lord *belong* [j]the issues[8] from death.

21 But[k] God shall wound the head of his enemies, *and* the hairy scalp of such an one as goeth on still in his trespasses.

22 The [l]Lord said, I will bring again from Bashan, I will bring *my people* again from the depths of the sea;

23 That[n] thy foot may be dipped[9] in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.

24 They have seen [o]thy goings,[1] O God; *even* the goings of my God, my King, in the sanctuary.

25 The[p] singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 Bless[q] ye God in the congregations, *even* the Lord, from [r]the fountain of [s]Israel.[3]

27 There[s] *is*[t] little Benjamin *with* their ruler, the princes of Judah *and* their council,[4] the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God [u]hath commanded thy strength: [v]strengthen, O God, that which thou hast wrought for us.

29 Because[v] of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke[y] the company[5] of spearmen,[6] the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou[7] the people *that* delight in war.

31 Princes[z] shall come out of Egypt: Ethiopia[8] shall soon [a]stretch out her hands unto God.

32 Sing[b] unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:[9]

33 To him [c]that rideth upon the heavens of heavens, *which were* of old; lo, he doth [1]send out [2]his voice, *and that* a mighty voice.

34 Ascribe[e] ye strength unto God: [3]his excellency *is* over Israel, and his strength *is* in the clouds.[2]

35 O God, [h]*thou art* terrible[3] out of thy holy places: the God of Israel *is* he [i]that giveth strength and power unto *his* people. Blessed *be* God.

PSALM LXIX.

1 David complaineth of his affliction. 13 He prayeth for deliverance. 22 He devoteth his enemies to destruction. 30 He engageth to praise God with thanksgiving.

To the chief musician upon [a]Shoshannim, *A psalm* of David.

SAVE me, O God; for [b]the waters are come in unto *my* soul.

2 I[c] sink in deep mire,[1] where *there is* no standing: I am come into deep waters,[2] where the floods overflow me.

3 I[d] am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

4 They[e] that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away.[3]

5 O God, [g]thou knowest my foolishness; and my [h]sins[5] are not hid from thee.

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blessed time when 'the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.' Re. 11. 15. *C.*

Ver. 6. This psalm sets forth a great principle which people and nations ought never to forget: that true religion can alone secure national blessing—peace, progress, temporal prosperity, and social happiness. *P.*

REFLECTIONS.—God's mercy is the spring and matter of all the blessings we need. His favour manifested is our whole joy and comfort. And the more kindness he bestows upon any person or church, the more they wish his gospel and kingdom to spread. His method of redeeming and saving men through Christ is health to their soul and marrow to their bones. It is an unspeakable mercy to be judged and governed according to the gospel and promise of grace. The service of Christ is the freedom and happiness of his people; and his government introduces the most inestimable benefits and exalted praises. What a harvest of converted souls the world yields as he pours forth his influences! And blessings innumerable flow from a spiritual relation to God as our God: while reverential love and holy obedience always attend the firm faith thereof.

PSALM LXVIII. Ver. 1. These opening words were employed by Moses, Nu. 10. 35, when the ark was removed in the wilderness. The whole psalm, however, is a description of the resurrection, ascension, and glorification of Christ. Compare ver. 18 with Ep. 4. 8. *C.*

A.M. cir. 2983. B.C. cir. 1021.

6 Let[h] not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

7 Because for thy sake [i]I have borne reproach; shame hath covered my face.

8 I[j] am become a stranger unto my brethren, and an alien unto my mother's children.

9 For[k] the zeal of thine house hath eaten[6] me up; [l]and the reproaches of them that reproached thee are fallen upon me.

10 When[m] I wept, *and chastened* my soul with fasting, that was to my reproach.

11 I[o] made sackcloth also my garment; and I became a proverb to them.

12 They[p] that sit in the gate speak against me; and I *was* [q]the song of the drunkards.[7]

13 But as for me, [r]my prayer *is* unto thee, O LORD, *in* [s]an acceptable time: O God, [t]in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver[u] me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

15 Let[v] not the water-flood overflow me, neither let the deep swallow me up, and let not the[e] pit shut her mouth[8] upon me.

16 Hear me, O LORD; [w]for thy loving-kindness *is* good: turn unto me, [x]according to the multitude of thy tender mercies.

17 And[a] hide not thy face from thy servant; for I am in trouble: hear me speedily.[9]

18 Draw[b] nigh unto my soul, *and* redeem it: deliver me, [c]because of mine enemies.

19 Thou hast known my [d]reproach, and my shame, and my dishonour: [e]mine adversaries *are* all before thee.

20 Reproach[g] hath broken my heart; and I am full of heaviness: and I looked *for some*

A.M. cir. 2983. B.C. cir. 1021.

to take pity,[1] but[h] *there was* none;[2] and for comforters, but I found none.

21 They gave me also gall for my meat; [i]and in my thirst they gave me vinegar to drink.

22 Let[j] their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.[3]

23 Let[k] their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour[l] out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation[4] be desolate; *and* let none dwell[5] in their tents.

26 For[m] they persecute *him* whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.[6]

27 Add[o] iniquity[7] unto their iniquity;[8] and let them not come into thy righteousness.

28 Let[p] them be blotted out of the book of the living, and not be written with the righteous.

29 But[q] I *am* poor and sorrowful: [r]let thy salvation, O God, set me up on high.

30 I[s] will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This*[t] also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The [u]humble[9] shall see *this, and* be glad; and your heart shall live that seek God.

33 For[v] the LORD heareth the poor, and despiseth not his prisoners.[1]

34 Let[x] the heaven and earth praise him, the seas, and every thing that moveth[2] therein.

35 For[y] God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession.

36 The[z] seed also of his servants shall inherit it; [a]and they that love his name shall dwell therein.

A Ps.25.3. Joel 2.26, 27. Is.45.17.49.23.61.3, 7.65.18.16.
i Ps.31.11.22.6. ver. 9.12.49.20.Is.53.2,3.60. 63.2.14.
j Job 19.13–19. Ps.31. 11. Is.53.3. Jn.7.5.8.6c, 66.
k 1 Ki.19.10, 14. Ps. 119.139. Jn.2.17.
6 Or, *eat*
l Zeal for thine house was an inward fire, hath consumed me.—C.
l Ro. 15. 3. Ps.89. 50, 51.
m Ps. 35. 13.44.14. Is. 22.12. Mar.6.3.
n De.28.28. Ps.82.2–4.22.7. Ac.4.26.
o Ps.35.16. Job 30.9.
7 Heb. *drinkers of strong drink.*
p Ps.50. 15.91. 15. 1 Co.4.13.1 Pe.2.23. He. 5.7.
q Is.49.8. 55.6. 2 Co. 6.2.
r Ge.24.27. Mi.7.20.2 Sa.7.25 Ps.40.11.
s Ps.144.7. 143.7.18. 4.16.77.109.4.124.4.5. 42.7. ver.1. 2. 15. Mat. 26.39.42. He.5.7.
t Is.43.1.2.
u Ps.36.10.55.22.106. 17.Jo.16.33. Ac.2.24.
8 Let not the unjust plans that the rulers have laid to ensnare me in my words and bring me down to death be permitted to imprison me in the grave. —C.
y Ps. 32.6.63.3.36.7. Jn.17.24.
z ver.13. Ps.86.13,15, 16. Is.63.7,9. Je. 32. 20. Ex.34.6,7. Mi.7.19.
a Ps.6.7.37.1.2.27. 94.9.17.143.7.22.19–21.
9 Heb. *make haste to hear me.*
b Ps.12.1.72.18. c De.32.27. Ps. 23.4. Jos.7.9.
d Ps.22.6,7. Is.53.3. 4. He.12.2.
e Ps.2.2–4. 22. 4. Je. 12.17.
f Is.53.3. 63.5. Mat. 26.38. Jn.12.27. Ps.22. 14.

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* All Israel were literally prisoners in Egypt and in Babylon; and still, though at large, are they prisoners among the Gentiles. Yet when their heart shall turn to the Lord, 'he will not despise the prayer of the destitute' (Ps. 102. 17), who, being set free from sin and the world, shall become the 'prisoners of the Lord,' 'apprehended in Christ Jesus,' and shall 'flee to the stronghold (of covenant promise) as prisoners of hope.'—C.

1 Heb. *to lament* with me.
g Mat.12.50. Ps.142. 4. Is.63.5. Mat.26.56.
2 Even Peter, James, and John slept when they should have comforted him in his agony by watching for him, Mat. 26. 38, 40.—C.
h Mat. 27.34,48. Mar. 15.23,36. Lu.23.36. Jn. 19.28,30.
i Ps.22.15. 26 Jn.19. 28.
j Ro.11.8–10. Ps. 28. 4. Pr.1.32. De.32.13–15. Is.8.14,15. 60.3,4. 1 Pe. 2.8. 2 Co.2.15.
3 See notes on Ps. 5 10.15.8.—C.
k 2 Co.3.14. De.28.65–68.
l 1 Th. 2. 15, 16. Is. 26.14–20. De. 28.15–68. 29.18–28. 32. 17, 22 to 26. Mat. 23.35, 36. Lu. 19.43,44.
4 Heb. *their palace.*
5 Heb. *let there not be a dweller.*
m Zec.1.15. Is.63.4. 1 Th.2.15, with 2 Ch. 28. 9.
6 Heb. *thy wounded.*
o Is.66.3,4. Ps.81.12. Mat.23.32. Lu.26.39.
7 Or, *punishment of iniquity.* Ro. 9.32. 10.3.
8 This is to be explained by the second commandment, where God is described as 'visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that continue to hate him'—an awful warning to the wicked, that in no wise contradicts the consoling assurance of mercy delivered to the penitent, Exo. 18. 3–32.—C.
p Ex 32.32. Re.13.8. Ho. 1.9. with Ps. 87. 6. Is.4.3.
q Ps.40.17. Mat.6.20. Is.53.3.10.
r Ps 18. 19, 50; 40. 2; 27.5; 89.26–28; 72.27–31; 110.1–7.
s Ps.18. 49; 22. 22, 25; 40.1–3; 9 10.
t Ps.50.13,14. Ho.6.6; 14.2. Je.7.22,23.
u Ps.34.2; 22. 26; 35. 27; 40.16. Jn. 10.22; 20. 20.
9 Or, *meek* or *afflicted.*
x Ps.96.11, 12; 98.7,8; 148.1–14. Is. 44. 23; 49. 13.
2 Heb. *creepeth,* Ge. 1.24.
y Ps.51.18; 102.13,16; 147.2. Is.44.26. Mat.16. 18. Eze. 36. 35, 36.
z Ps.102.28; 90.16. Is. 59.21; 60.21; 44.3,4.
a Ju.14.23. Re.21.27.

Ver. 4. 'Magnify him who rideth over the Arabah by his name JAH, and rejoice before him.' Reference is here made to the journey of the Israelites through the wilderness, and especially along the valley of Arabah to and from Kadesh. There God went before them in the cloudy pillar; there he proclaimed to them his name JEHOVAH; there he gave them displays of his power and mercy, such as had never been witnessed. *P.*——*By his name* JAH. 'In JAH is his name,' *Horsley.* That is, Christ, who was with the church through the wilderness, has his personal and official *name* in JAH, the unity of the self-existent Trinity. *C.*

Ver. 11. *Company.* The original directs to those female choirs (see ver. 25) who, in sweet, and holy, and joyful song, published the mercies of the Lord. See, as examples, Ex. 15. 20; 1 Sa. 18. 6. *C.*

Ver. 12. Allusion is made to the conquests of Moses and Joshua on entering Palestine. *P.*

Ver. 13. The whole book of Psalms presents no greater difficulty than this verse, and conjectures and emendations have been proportionally numerous. The words supplied in the authorized version render the passage *prophetical;* but the adjoining verses are merely *narrative.* May we not therefore rather understand the passage thus:—'Ye have shared the spoil (though ye lay timidly at home, hid among the pots), and are now garnished in these spoils as the wings of a dove covered with silver,' &c.† *C.*

Ver. 22. *My people.* Is it not rather *the enemy,* that God proposes to bring from Bashan on the east, and the sea on the west, that judgment may be executed upon their sins? Joel 3. 2, 12; Re. 16. 16. *C.*

Ver. 27. In the solemn procession, mentioned in ver. 24, all these tribes were present:—Benjamin on this occasion leading the way; the vast multitudes of Judah following: then the chiefs of Zebulun and Naphtali, representing probably the confederation of the northern tribes. *P.*

Ver. 30. 'The meaning of the whole verse is, that the most formidable enemies of the people of God, represented here by wild beasts, would be subdued, and would be made to show their submission by bringing presents,—by 'pieces of silver,'—or with tribute. Thus the idea corresponds with that in the previous verse, that kings would bring presents (*Barnes*). *P.*——*Calves of the people.* The idolatrous worshippers of the Egyptian calf-gods.—*Note,* Such is the blindness of the human heart, that the cow is still worshipped as a deity in India! *C.*

REFLECTIONS.—No hatred, no opposition of men or devils, could exclude our Redeemer from his glory. However strong or obstinate his enemies, they are overcome by his power. But happy—thrice happy are **they** who have by faith accepted this glorious, this gracious JEHOVAH to be their God! Behold how he protects his afflicted church and people; raises up families of saints in our Gentile world; delivers the prisoners of sin and Satan from their chains of corruptions and curses! while sinners bring to themselves eternal ruin! Behold him leading up his people from their spiritual bondage, and by his Word and Spirit directing them in their paths! By his almighty influence he brought down all opposition. By showers of gospel truths and spiritual influences he quickens all who yield themselves to Christ. By the multitudes of his apostles and ministers he published the glad tidings of salvation. Through their faith he saves hell-enslaved sinners by his blood, and adorns them with his righteousness and grace. He establishes his church firm and high as mountains which cannot be moved, and from which he will never depart. While angelic hosts are her guard, the ascending Redeemer is her conquering head, her treasury, and almoner. How great are his triumphs, his grace, his glory! Never pardoned rebel owed such gratitude to his generous prince as every pardoned sinner owes to his Lord. Never is he weary of showing mercy. And even death is disarmed to them who by faith accept him and his salvation. But dreadful is the fate of obstinate Jews and others who oppose the designs of his grace: and behold, when he went forth in the ordinances of the gospel, by his apostles and other missionaries, how Jews and Gentiles saw his glory, sang his praise, and submitted themselves to his government!

PSALM LXIX. Ver. 1. It is impossible to question that this is a prayer of our Lord. See especially ver. 9, first clause, compare with Jn. 2. 17, also ver. 9, second clause, with Ro. 15. 3, and ver. 25, also with Jn. 19. 28; and surely it is impossible to doubt that Christ is the speaker of the whole psalm! See also farther references, Jn. 15. 25; Lu. 23. 34–38; Ro. 11. 9, 10; Ac. 1. 16, 20. *C.*

Ver. 22. Nothing is more certain than that God judicially delivers wicked men over to the counsels of their own hearts, and surely what God will righteously do, Christ as Judge may righteously call upon him to do. In this case, he calls upon him to deliver over the epicurean idolater, 'whose god is his belly,' Phi. 3. 19, so that his love of gluttony and drunkenness may become his punishment. *C.*

REFLECTIONS.—While I read these things let me, with deep concern, by faith behold my Redeemer charged in law with my sins and bearing their punishment. Let me learn with patience to run the race of holy obedience, and of necessary trials set before me, looking to Jesus as my pattern, and as the author and finisher of my faith. While I behold the tremendous severity of God's judgments against his ancient people for rejecting and murdering his Son, let me not be high-minded, but fear.—Let me behold the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich.—And let me be a living and lively

PSALM LXX.

David prayeth for God's speedy help and deliverance, to the confusion of his enemies, and triumph of the godly.

To the chief musician, *A psalm* of David, [a]to bring to remembrance.

MAKE *haste,* [b]O God, to deliver me; make haste to help me,[1] O LORD.[2]

2 Let[c] them be ashamed and confounded that seek after my soul; let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha!

4 Let[d] all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But[e] I *am* poor and needy: make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying.

PSALM LXXI.

1 *David, in confidence of faith, and experience of God's favour, prayeth both for himself, and against the enemies of his soul.* 14 *He promiseth acts of praise.* 17 *He prayeth not to be abandoned in the decline of life.* 19 *He praiseth God, and promiseth to do it cheerfully.*

IN thee,[a] O LORD, do I put my trust: let me never be put to confusion.

2 Deliver[b] me in thy righteousness, and cause me to escape: [c]incline thine ear unto me, and save me.

3 Be thou my strong habitation,[1] whereunto I may continually resort: [d]thou hast given commandment to save me; for thou *art* my rock and my fortress.

4 Deliver[e] me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For [f]thou *art* my hope, O Lord GOD: *thou art* my trust from my youth.

6 By[h] thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: [i]my praise *shall be* continually of thee.

A.M. cir. 3983. B.C. cir. 1021.

PSALM LXX.

[a] Ps. xxxviii. title.
[b] Ps. 40. 13-17; 28.6; 143.7; 69.18.
[1] Heb. *to my help.*
[2] This psalm is substantially identical with Ps. 40. 13-17. There are verbal differences, however, which show that it was adapted for separate use, and for some new circumstance. A similar instance of parallelism may be seen in Ps. xiv. and liii.—*P.*
[c] Ps. 35.4, 20; 71. 13, 24; 109. 29; Is. 41. 11.
[d] La. 3. 25; Ps. 35. 27; 40. 16; 97. 12; Is. 65. 13, 14; 66. 5; 42. 13; 52. 14-16; 53. 12; Is. 61. 3; Rev. 5. 12; 7. 10.
[e] Ps. 40. 17; 69. 29; 109. 22, 31; 72. 12-14; 102. 17; 42. 5, 11; 43. 5; 13. 3.

PSALM LXXI.

[a] Ps. 31. 1-3, 17, 2, 3; 34. 22; 1 Ch. 5. 20; Ro. 9. 33.
[b] Ps. 31. 2, 7, 8; 18. 2, 6; 22. 4, 5; 56. 1.
[c] Ps. 34. 15; 4. 1; 54. 2; 55. 2; 69. 1.
[1] Heb. *be thou to me for a rock of habitation.* Ps. 31. 2, 3; 91. 2; 143. 5; 17. 2; 18. 2.
[d] Ps. 44. 4; 42. 8; 68. 28; 91. 11; 33. 9.
[e] Ps. 7. 1; 17. 8, 9; 31. 15; 43. 1, 3; 59. 1; 64. 1, 2; 140. 1, 4; 142. 6; 22. 20, 21.
[f] Je. 17. 7, 17. Ps. 23. 5; 31. 14, 24. 11; 119. 81, 166; 130. 5, 7; 27. 9, 10. 1 Th. 1. 1.
[h] Ps. 22. 9, 10; Is. 46. 3, 4; Je. 31. 3; 1. 5. Pr. 8. 17.
[i] Ps. 145. 1, 2.

[1] This is the faithful and grateful song of an old man. He speaks of a long experience of God's mercy. He feels that his physical strength is fast waning: the vigour of youth and manhood is gone: the weakness and helplessness of old age are beginning to be painfully realized; his enemies are still watchful and persevering. Yet he does not despair. God is still his God: as time strength increases as bodily strength fails; the eye of faith brightens as the eye of sense becomes dim; he is able even to look beyond death and the grave, and to exclaim triumphantly:—'Thou shalt quicken me again, and shalt bring me up again from the depths of the earth.' How cheering then is this noble psalm to the aged Christian! —*P.*

A.M. cir. 3983. B.C. cir. 1021.

[j] Zec. 3. 8. Is. 8. 18. 1 Co. 4. 9.
[2] This description was exemplified when Christ became "a sign spoken against." Lu. 2. 34.—*C.*
[k] Ps. 61. 7; 142. 4, 5; 46. 1, 11.
[l] Joh. 8. 21. Ps. 104. 33; 145. 2; 146. 2.
[m] ver. 18. Ps. 92. 14; 73. 26. 1 a. 3. 31. Is. 40. 4; 49. 15, 16. He. 13. 5.
[n] Ps. 56. 6; 2. 1; 83. 3. 2 Sa. 16. 7, 20-23; 17. 2-4. Mat. 27. 1.
[3] Heb. *watch or observe.*
[o] Ps. 3. 2; 41. 8; 42. 4. 2 Sa. 17. 2. Job 19. 13-19; 30. 1.
[p] Ps. 22. 19; 69. 28; 70. 1, 5; 143. 7.
[r] Ps. 6. 10; 35. 4, 26; 40. 14; 59. 13; 70. 2, 3; 109. 29; 132. 18.
[s] See notes on Ps. 5. 10; 35. 8.—*C.*
[t] Job 13. 15. Ps. 42. 11; 104. 33, 34; 103. 1-18; 145. 2.
[u] Ps. 22. 22, 25; 40. 9, 10; 56. 12; 145. 2, 21; 146. 2.
[w] Ps. 40. 5; 139. 17, 18.
[4] *I know not*—: 'I cannot enumerate.' But this incapacity arose not from ignorance, but the impossibility of recounting in time the acts of love that will occupy eternity.—*C.*
[v] Ps. 3. 9; 4. 3; 18. 45; 24. 5; Zec. 10. 12. Ep. 6. 10; 3. 16. 2 Ti. 2. 1.
[x] ver. 2, 15, 19, 24. 2 Th. 1. 6. Is. 26. 12. Ps. 115. 1.
[y] Ps. 22. 9, 10; 18. 34. ver. 5. 2 Ti. 3. 15. Je. 31. 3. Pr. 6. 23. 2 Sa. 23. 34.
[z] Ps. 40. 9, 10; 66. 16; 105. 1-5; 145. 1-4, 21; 26. 7.
[5] See note [1] in first column.
[6] Heb. *unto old age and gray hairs.* See ver. 9. Is. 46. 4.
[a] Ps. 145. 4; 78. 4-6. Is. 38. 19. Phi. 1. 6. He. 13. 5.
[b] Heb. *thine arm,* Is. 51. 9.
[7] Surely none but Christ could ever expect to exemplify the power of God to all future generations. Is any other it had been vanity and arrogance—in Christ it was humility and truth.—*C.*
[c] Ps. 36. 5, 6. 72. 5. 16; 55. 9. 2 Co. 5. 21.
[d] Ps. 72. 18; 86. 8; 89. 6, 8; 135. 10. Job 5. 9.
[e] Ps. 60. 3; 42. 8, 11; 40. 2; 88. 6. 2 Sa. 12. 11. Is 38. 17. Ho. 6. 1, 2. De. 32. 39.
[1] From the grave.—*C.*

7 I [1]am as a wonder unto many:[2] but[k] thou *art* my strong refuge.

8 Let[l] my mouth be filled *with* thy praise *and with* thy honour all the day.

9 Cast[m] me not off in the time of old age; forsake me not when my strength faileth.

10 For[n] mine enemies speak against me; and they that lay wait[3] for my soul take counsel together,

11 Saying, [p]God hath forsaken him: persecute and take him; for *there is* none to deliver *him.*

12 O [q]God, be not far from me: O my God, make haste for my help.

13 Let[r] them be confounded *and* consumed that are adversaries to my soul;[4] let them be covered *with* reproach and dishonour that seek my hurt.

14 But[s] I will hope continually, and will yet praise thee more and more.

15 My[t] mouth shall show forth thy righteousness *and* thy salvation all the day; for [4]I know not[u] the numbers *thereof.*

16 I[v] will go in the strength of the Lord GOD: I will make mention [x]of thy righteousness, *even* of thine only.

17 O God, [y]thou hast taught me from my youth; and hitherto [z]have I declared thy wondrous works.[6]

18 Now also when I am old and grayheaded,[7] O God, forsake me not; until [a]I have showed thy strength[8] unto *this* generation, *and* thy power to every one *that is* to come.[9]

19 Thy[b] righteousness also, O God, *is* very high, [c]who hast done great things: O God, who *is* like unto thee?

20 *Thou,* [d]which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the [1]earth.

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member of that church which is founded in his blood, and blessed in him with all spiritual blessings.

PSALM LXX. Ver. 1. This psalm exemplifies the two chief principles for interpretation of the Psalms, viz. 1. Quotation and exposition in the New Testament. 2. Parallelism of sentiment between those which New Testament quotation applies to Christ and those not so quoted. The parallelism between Ps. lxix. and lxx. proves Ps. lxx. to belong to Christ: but this fact is put beyond question by its identity with Ps. 40. 13-17, which psalm is distinctly applied to Christ, He. 10. 5. *C.*

REFLECTIONS.—While here also I behold Jesus Christ in great abasement, poverty, and distress, denouncing just and fearful punishment on his Jewish, heathen, antichristian, and other enemies; and interceding for the joy and happiness of all people; to his Father's honour let me apply these things to my own troubled circumstances, and so, in a believing manner, bring them and the sinful causes thereof to my remembrance. Urgent trials should always awaken fervent prayers.

PSALM LXXI. Ver. 2. *Deliver me in thy righteousness.* A sinner is to be delivered only in mercy—the sin-bearing Saviour alone in righteousness. By this mark it is evident, that if the speaker was guided by the Spirit of knowledge, a point not to be doubted, he must be the Christ. *C.*

Ver. 9. *Old age.* Inasmuch as our Lord died literally *young,* this verse is supposed necessarily to indicate another speaker. But old age is not absolute, but comparative. Thus it is common to speak of premature old age, a fact evidently true of our Lord, whom a little after thirty the Jews supposed fifty. The period referred to, when, as in old age, his strength failed, seems literally, that, when worn out with sleeplessness, buffetings, and scourgings, and, tottering under his cross, Simon of Cyrene was compelled to carry it, Jn. 19. 17; Lu. 23. 26. *C.*

Ver. 18. *When I am old,* &c. Better, as in the margin, 'Now also unto old age and gray hairs, O God, forsake me not.' That our Lord was, in the ordinary acceptation of the word, prematurely old—consumed by his zeal—both himself and the Jews testified. Nor is anything more probable, that his incessant sorrows had produced, what sorrow has often produced—premature gray hairs, the snows of an unnatural winter enshrouding the greenness of spring. *C.*

Ver. 21. This is surely not descriptive of David's expectations or experience. God had positively told him, 'the sword should never depart from his house,' 2 Sa. 12. 10, 11, and from that hour onwards his whole life was a succession of troubles. But of Jesus the description is true; for his declarative greatness is ever increasing, and 'the joy set before him' was his sun of comfort in the darkest hour of sorrows. *C.*

REFLECTIONS.—They who know God and his faithfulness and grace will with comfort and confidence be engaged to trust him in every time of need. The more we reflect on what God hath done for us, it will the more engage our trust and animate our praise. In the depth of our misery God delights to magnify his mercy. And they who confidently plead his faithfulness shall never be disappointed. In old age we must expect infirmities; but God can give an increase of faith and patience to bear them. His aged servants are never cast off by him; but when they experience most weakness, they shall most assuredly experience abundant support in time of need. He may afflict his people, but never rejects believers. Their enemies may boast in vain a while, but just ruin shall reward them at last. Happy they whose grand supports are the power and promise of God, and whose early and long-continued experience of his favours encourages them to maintain their hopes and increase in their holiness. And if we hope for eternal happiness, let us do what we can to spread the honour and good savour of Christ on earth! For how becoming is it for aged saints to be remarkable in cheerfully expecting good at the hand of God; and to have heart, and lips, and life all filled with his praise! How pleasant is it to step as it were into heaven, scarcely needing to change either our work or our song!

PSALM LXXII. Ver. 1. The strict parallelism of the opening of this with Ps. ii., and the New Testament application of that psalm to Christ, necessarily leads to a similar application here. Christ was King, as chosen, sent, and exalted of the Father; he was also the King's Son, as, according to the flesh, he was the Son of David. *C.*

Ver. 5. This exemplifies an important principle of interpretation, viz. what cannot be true of David or any other mere man, but is true of Messiah, is not to be applied to any mere man, but to 'the Word that was God,' and was, for our salvation, 'made flesh,' and of whom the description is strictly accurate. See also ver. 7. *C.*

Ver. 7. The moon is here introduced as the emblem of successive change of aspect, with permanence of nature, and faithfulness of service; the measuring out of the returning periods for renovated joy, in which she places before the world at once the character both of providence and grace. *C.*

Ver. 11. This can only be true of Messiah, never of David or Solomon, whose kingdom, in its highest splendour, was of very limited extent and of brief duration. *C.*

Ver. 17. The marks of Messiah are here so distinct, that they must be acknowledged. How sweet the name of Jesus to the ear, how glorious to the eye—it is the theme of heaven's loudest song, it is the light of heaven's brightest sun, 'and blessed be his glorious name to all eternity. The whole earth let his glory fill. Amen: so let it be!' *C.*

REFLECTIONS.—Behold how Jesus Christ, endowed with the Holy Ghost above measure, and with all

21 Thou[a] shalt increase my greatness, and comfort me on every side.

22 I[g] will also praise thee with the psaltery,[2] *even* [h]thy truth, O my God: unto thee will I sing with the harp, O thou [i]Holy One of Israel.

23 My[j] lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for[k] they are brought unto shame, that seek my hurt.[3]

PSALM LXXII.

1 *David, praying for Solomon, showeth the happiness, justice, and glory of his reign, and of Christ's kingdom under that type.* 18 *He blesseth God.*

A psalm for[1] Solomon.[2]

GIVE [a]the king thy judgments, O God, and thy righteousness unto the king's son.

2 He[b] shall judge thy people with righteousness, and thy poor with judgment.

3 The[c] mountains shall bring peace to the people, and the little hills, by righteousness.

4 He[d] shall judge the poor of the people, he shall save the children of the needy, and [e]shall break in pieces the oppressor.

5 They[f] shall fear thee as long as the sun and moon endure, throughout all generations.

6 He[k] shall come down like rain upon the mown grass; as showers *that* water the earth.

7 In[l] his days shall the righteous flourish; and abundance of peace so long as the moon endureth.[5]

8 He[j] shall have dominion also from sea to sea, and from the river unto the ends of the earth.

A.M. cir. 2983. B.C. cir. 1021.

a 2 Sa. 3.1. Ps. 92.10-15. Zech. 12.8.

g Ps. 57.7-9; 108. 1, 2; 138. 1-3. Hab. 3.18, 19.

[2] Heb. *with the instrument of psalteries.*

h Ps. 5.5, 6; 115.1; 89. 14; 98. 2. Mi. 7.20.

i 1 P. 1.15-17. Is. 5.16; 57.15.

j Ps. 30. 11; 126. 2; 63. 5; 71. 23. Is. 35. 10; 61. 3, 10. Lu. 1.46-48, 64.

k ver. 16. Ps. 58. 10; 68. 21; 92. 9. Is. 29. 20; 41. 11, 12; 45. 24; 54. 17.

[3] Who but Christ has ever thus redeemed or saved? He alone had heart and lips for ever filled with God.—L.

PSALM LXXII.

[1] C. cir. 1015.

[2] Or, *of.* Ps. 127. title.

[3] It is highly probable that this psalm was composed by David when Solomon was crowned as his successor on the throne. The general scope accords with this idea. But at the same time it is evident that, in the fulness of its meaning, the psalm is not, and cannot be, applicable to Solomon and his reign. It has a higher reference. Solomon was but the type of a greater King. The Messiah was the real type, and the ultimate sense of many of the expressions culminated in him.—*P.*

a 1 Ki. 3.9, 28. 2 Ch. 19. 6, 7. Dan. 11. 15. 1 Ti. 2. Ju. 5, 24. He. 7. 2, 8.

b Is. 11. 2-5; 32. 1, 17. ver. 12-14. Ps. 82. 3, 4.

c Ps. 85. 10, 11. Is. 32. 17; 52. 7, 15, 17. Joel 3. 18. Je. 31. 12. Ezr. 34. 25, 26.

d ver. 12-14. Is. 11. 4. Mat. 11. 5. Ps. 146. 7.

e Is. 3. 14, 15. Je. 21. 12. Ob. 10. 15. Re. 11. 10, 17, 18; 19. 15.

f Ps. 89. 36, 37. Da. 7. 14. Lu. 1. 33. Re. 11. 15, 17.

g 2 Sa. 23. 4. Pr. 16. 15; 19. 12. Is. 32. 2. Ho. 6. 3; 14. 5. Is. 43. 2-5.

h Ps. 92. 12-15. Is. 9. 7; 11. 1, 2. Lu. 2. 14. Jn. 14. 27.

[3] Heb. *till* there be *no moon.*

i 1 Ki. 4. 20-24. Is. 11. 9, 10. Re. 11. 15. Ps. 22. 27; 33. 8; 67. 7; 89. 25, 36. Zec. 9. 10.

A.M. cir. 2989. B.C. cir. 1015.

k 1 Ki. 4. 34; 9. 26, 28. Ps. 110. 5, 6; 149. 8.

[4] Ch. 9. 21. Mat. 2. 11. 1 Ki. 10. 2, 22-25. Ps. 45. 12; 68. 29; 138. 6; 148. 4, 6.

l Is. 49. 7, 23. Ru. 2. 10. 1 Sa. 2. 44. Ps. 18. 44; 102. 15. Is. 45. 14; 60. 14. Re. 3. 9.

m Jos. 11. 19. Ps. 122. 6. Is. 41. 12; 60. 11. Da. 2. 44. Ps. 21. 8-10. Is. 41. 15. Zec. 12. 6; 14. 14. Ob. 18.

n He. 2. 17. Mat. 11. 5; 15. 9; 20. 28.

o Ps. 41. 1; 82. 3, 4. Is. 11. 4. Mat. 11. 5. Lu. 4. 18. 1 Jn. 3. 17. Re. 7. 14.

p Re. 2. 28. He. 7. 25. Jn. 11. 52.

[4] Heb. *one shall give.*

q Ch. 9. 1. 1 Ki. 10. 15. Mat. 2. 11.

r He. 1. 10-12. ver. 29. Mat. 6. 10. Re. 22. 20. Jude 25.

[5] Prayer is made for Christ continually when we say, as taught by our Lord himself, 'Thy kingdom come.'—*L.*

s Mat. 17. 15. Is. 9. 2. 3. 4. 3. 2 Th. 3. 2. Re. 3. 4, 5. Zec. 8. 23.

t Ho. 14. 5-7.

[6] The small beginning of Christ's kingdom, and its ultimate extension and triumph, are here set forth. Like a handful of grain sown upon a mountain top, in the most unlikely place, among rocks and stones, was the church in its infancy. It gradually increased, until, at length, like the vast cedar forests of Lebanon, its abundant fruit bowed before the blast.—*P.*

u Is. 2. 2, 3; 27. 6. Je. 23. 5. Ps. 80. 9. Da. 2. 9.

[7] Heb. *shall be.*

[8] Heb. *be spared,* or *produce children before the face of the sun.* Ps. 45. 16, 17; 102. 27, 28. Is. 2. 2, 3.

v Ge. 12. 3; 22. 18. Ep. 1. 3. Je. 4. 2.

w Ge. 9. 26. 2 Ch. 20. 19. Ps. 130. 4; 86. 8, 9. 89. 6, 8. Ex. 3. 6, 15.

x Nu. 14. 21. Is. 11. 9. 12. Hab. 2. 14. Da. 2. 35, 44. Zec. 14. 9. Re. 5. 13; 11. 15.

y Jn. 21. 40. Je. 31. 64, with 1 Ki. 2. 10.

[9] This concluding verse is of doubtful authenticity. It does not seem to have been written by the author of the psalm, but to have been added at a later period.—*P.*

9 They[k] that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10 The [l]kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, [m]all kings shall fall down before him; all nations shall serve him.

12 For[n] he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He[o] shall spare the poor and needy, and shall save the souls of the needy.

14 He[p] shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

15 And[r] he shall live, and to him[4] shall be given of [q]the gold of Sheba: [r]prayer also shall be made for him continually;[5] *and* daily shall he be praised.

16 There[s] shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: [t]and *they* of the city shall flourish like grass of the earth.[6]

17 His[z] name shall endure[7] for ever: his name shall be continued as long as the [8]sun; [y]and *men* shall be blessed in him: all nations shall call him blessed.

18 Blessed[v] be the LORD God, the God of Israel, who only doeth wondrous things:

19 And blessed *be* his glorious name for ever; and let [w]the whole earth be filled *with* his glory. Amen, and Amen.

20 The[b] prayers of David the son of Jesse are ended.[9]

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power in heaven and earth, reigns over his gospel church! In infinite equity and wisdom he conducts his whole administration. By his righteousness he secured, by his intercession he procures, and by his word, ordinances, and Spirit, he confers on men peace with God, peace in the conscience, and with one another. Poor destitute sinners he supplies from his fulness of blessings, and delivers them from the hand of sin, Satan, and the world, their oppressors. His spiritual influences, coming down in their season, shall render believers flourishing and fruitful in holiness. And how extensive his gospel church, comprehending both Jews and Gentiles—the wildest Arabs and most distant islanders not excepted! In it persons of every station, but chiefly of the poor, submit to his yoke, and devote themselves and all that they have to his service. Earnest are their prayers for his presence and power in his ordinances, and for his coming in the clouds; and high their songs of praise to his name. What commendations of him are in the word of the gospel! From him the corn of wheat, sown in death upon Calvary, and from the handful of gospel truth, sown among hardened hearts, shall proceed converts, strong and tall in grace as the cedars of Lebanon, and numerous as the piles of grass. How lasting is his kingdom, and how certainly useful for diffusing every spiritual blessing among those who accept Jesus Christ! United to his person, and sharing of his benefits, let us wish well to his interests and honour, and admire, adore, and praise JEHOVAH in him, as the author of all the wonders of providence and grace.

PSALM LXXIII. Ver. 1. *Israel.* Those who wrestle with God for a blessing, and will not let him go till they receive it, and, with it or in it, that new name which the Spirit of adoption alone can bestow, Ge. 22. 24–30. *C.*

Ver. 5. The freedom of thoughtless sinners from trouble arises from *ignorance* of themselves, disregard of futurity, and want of sympathy with a world lying in misery, because lying in wickedness. *C.*

Ver. 9. *Walketh.* Their tongue assails every one: none can escape its ridicule, contempt, censure, calumnies, or condemnation. *C.*

Ver. 10. 'His people return hither.' Therefore his (God's) people turn aside hither, to the service of these prosperous men, and waters of a full cup (of oppression) are wrung out from them in bitter tears. *C.*

Ver. 17. *Sanctuary.* This word never signifies *sanctuary*, in the singular, but signifies 'the secret principles of God's providential government.' *C.*

Ver. 18. The wicked are here referred to, and the true nature of God's dealings with them. To human appearance they were prosperous and secure: but in reality their condition was one of uncertainty and danger, from which they must inevitably fall. Ultimate ruin is before them whatever may be their apparent security now. *P.*

Ver. 22. *So foolish.* The whole gospel of Christ is called *foolishness* by the world, and 'he that would be wise must become a fool.' The very apostles were 'fools for Christ's sake,' 1 Co. 1. 18; 3. 18; 4. 10. *C.*

Ver. 23. Notwithstanding this low estimation of men, I am still with thee. Here we have a distinct note that the speaker, inquirer, and expounder of providence, is no other than Christ. *C.*

Ver. 24. This is another mark of Christ, not a prayer for guidance and glory, but a confident announcement like that in Jn. 17. 5. *C.*

REFLECTIONS.—In our perplexing difficulties we ought to recur to the first principles of our most holy faith. And never should we lose the views of God's kindness to those who are washed in the blood and sanctified by the Spirit of his Son. Often the strongest believers are most violently tempted, and dragged to the very brink of death and destruction: while God, in this world, marks his enemies and friends in the most perplexing manner. The sinner often prospers to his ruin; and whom he loves he corrects and scourges for their profit. What need then have we to attend closely to his word as our rule; and amidst perplexing providences to wait till we see the end of the Lord! The worst that a good man hath is better than the prosperity of many wicked, which but brings them to everlasting ruin and hastens them into it. But whatever sad lengths the afflictions and temptations of the godly draw them, they should lead to instruction, humiliation, comfort, and holiness. When atheistical thoughts arise in our hearts, they must be carefully and quickly suppressed. We must never grieve nor stumble the children of God by representing his service as vain and unprofitable. And it is not the strongest carnal reasoning, but fellowship with God in his word and ordinances, that can illuminate a darkened soul, or disentangle from an ensnaring temptation. Great is the mercy when God relieves his children who had, by their envy and fretfulness, become their own tormentors; and that even at their worst he never ceases to attend and support them as weak infants in his family. But bright views of God and eternal things are sometimes ushered in by great darkness and trouble of mind. Holiness here and glory hereafter are closely connected. And little reason hath one, guided of God, and an heir of everlasting happiness, nay, of God himself, and a joint-heir with Christ, to envy the earthly happiness of the wicked. How insignificant other things appear when compared with the everlasting enjoyment of the INFINITE ALL, the REDEEMING GOD-HEAD! How light and easy are death and trouble when considered as our way to it! While apostates from God hasten towards endless perdition, let me therefore draw near to him, in habitual fellowship with him. Let me by faith depend on his promise, that here and hereafter my lips may be filled with his praise.

PSALM LXXIV. Ver. 1. This title (compare Ps. 95. 7 with He. 3. 17), together with the plurality and circumstances of the form of speech, clearly point to a church cruelly persecuted, and a nation grievously oppressed, pouring out their complaints, not in the ears of men, but of God. *C.*

Ver. 5. 'As men are seen with uplifted axes, cutting down the thick wood, so the whole carved work of thy temple with chisel

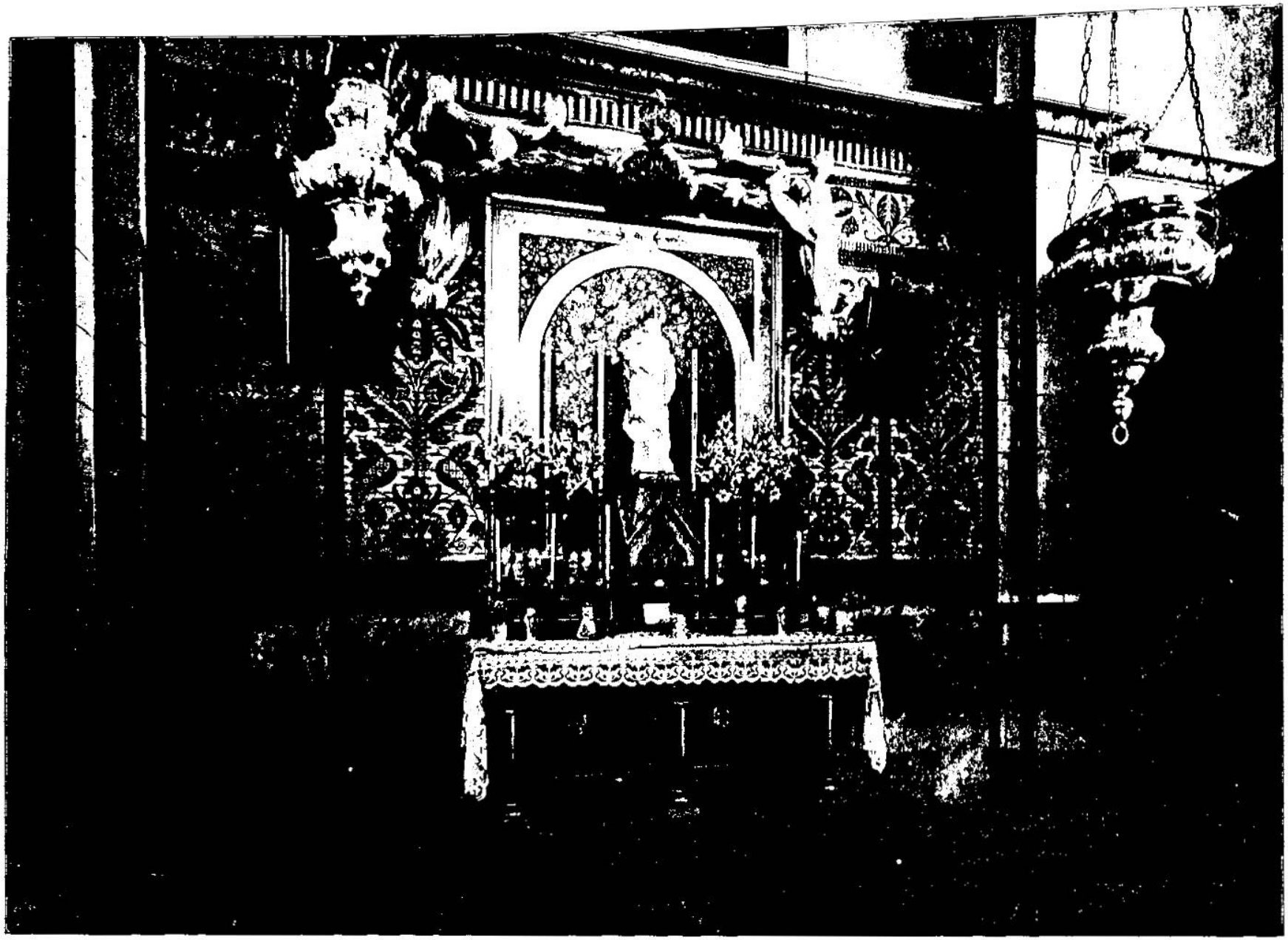

ALTAR OF LATIN CHURCH, NAZARETH—ON THE SITE OF THE HOUSE WHERE CHRIST LIVED. [Psalms, lxxii:8]—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth." It seems as if the prophesies quoted from the above Psalm have been fulfilled when we remember that churches now stand in nearly all of the great cities of the world. The Latin church in Nazareth is called the Church of the Annunciation. The modern city of Nazareth consists of stone houses with flat roofs. The Church of the Annunciation is small, but it is decorated with pictures of great beauty and with finely wrought marble. It is said to stand on the site of the house of Mary. The church was begun in 1620 out of materials which remained from the ruins of former structures of a similar character. It was destroyed by an earthquake in 1837, but has been rebuilt. The name of Nazareth does not occur in the Old Testament nor in Josephus.

PSALM LXXIII.

1 The psalmist, prevailing in a temptation, 2 showeth the occasion thereof, the prosperity of the wicked. 13 The wound given thereby, diffidence. 15 The victory over it, knowledge of God's purpose, in destroying of the wicked, and sustaining the righteous.

A psalm of Asaph.

TRULY[2] God[a] *is* good to Israel, *even* to such as are of a [b]clean heart.[3]

2 But as for me, [c]my feet were almost gone, my steps had well nigh slipped.[4]

3 For[d] I was envious[5] at the foolish, *when* I saw the prosperity of the wicked:

4 For[e] *there are* no bands in their death; but their strength *is* [6]firm.[7]

5 They[g] *are* not in trouble *as other* men;[8] neither are they plagued like[h] *other* men:

6 Therefore[h] pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their[i] eyes stand out with fatness: they have more than heart could wish.[1]

8 They[j] are corrupt, and speak wickedly *concerning* oppression: they speak loftily.

9 They [k]set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people [l]return hither; and waters[m] of a full *cup* are wrung out to them

11 And they say,[2] How[n] doth God know? and is there knowledge in the most High?

12 Behold,[p] these *are* the ungodly, who prosper in the world; they increase *in* riches.

13 Verily[q] I have cleansed my heart *in* vain, and washed my hands in innocency.[3]

14 For[r] all the day long have I been plagued, and chastened[4] every morning.

15 If I say, I will speak thus; behold, [s]I should offend *against* the generation of thy children.

16 When[t] I thought to know this, it *was* too painful[5] for me,[6]

17 Until[u] I went into the sanctuary of God; *then* understood I their end.

18 Surely[v] thou didst set them in slippery places; thou castedst them down into destruction.

19 How[w] are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As[y] a dream when *one* awaketh; *so*, O LORD, when thou awakest, thou shalt despise their image.[7]

21 Thus[z] my heart was grieved, and I was pricked in my reins.

22 So[a] foolish *was* I, and [8]ignorant:[9] I was *as* a beast[1] before thee.[2]

23 Nevertheless[b] I *am* continually with thee: thou hast holden *me* by my right hand.

24 Thou[c] shalt guide me with thy counsel, and afterward receive me *to* glory.

A.M. cir. 2984.
B.C. cir. 1020.

PSALM LXXIII.

1 Or, *for.*
2 Or, *Yet.*
a Ps. 34. 8-10; 84. 11; 85. 12. Is. 63. 7-9. Lu. 1. 37.
b Ju. 3. 3. 2 Co. 5. 17. Tit. 3. 8.
3 Heb. *clean of heart.* Ps. 18. 26. Mat. 5. 8
c Ro. 7. 23. Ps. 94. 18. 38. 16.
4 *Slipped*—not into sin, but in the slippery paths of difficulty and danger.—*C.*
d Job 21. 7. Ps. 37. 1. 35. Je. 12. 1. Ja. 4. 5.
5 *Envious*—grieved and indignant.—*C.*
e Job 21. 9, 24-26.
6 Heb. *fat.*
7 'I saw the wicked live prosperously, and die peaceably. There was no appearance of great pain of body or agony of mind. They were firm and strong. This almost led me to doubt the divine sovereignty and justice.' Such is the general meaning of the writer.—*P.*
g He. 12. 8. Am. 3. 2.
8 Heb. *in the trouble of* other *men.*
9 Heb. *with.*
h Ec. 8. 11. De. 32. 15. Je. 22. 7, 13; 34. 2-4. Ps. 59. 6. Pr. 1. 19, 16.
i Job 15. 27. Ps. 17. 10; 119. 70.
1 Heb. *they pass the thoughts of the heart.*
j Je. 5. 28. Is. 59. 13. Ps. 12. 1-4. Pr. 30. 12-14. 1 Ti. 7. 16. Jude 16.
k Is. 5. 9. Job 21. 14, 15. Re. 13. 6. Ps. 10. 7. Is. 37. 17, 23.
l Ps. 125. 3. Je. 12. 1. Ec. 8. 11.
m ver. 4, 7, 12. Job 21. 7-13, or xix. xxx.; ver. 14.
2 *They say*—not God's people, but the oppressors—the very sentiment of Pharaoh, Ex. 5. 2.—*C.*
n ver. 6. Job 22. 13, 14. Ps. 10. 11; 94. 7. Zc. 1. 12.
p Job xxi. xxiv. Ps. 17. 10, 14; 37. 7, 35. Je. 12. 1.
q Mal. 3. 14. Job 9. 22-31; 12. 15; 34. 9; 35. 3. with Ps. 26. 6; 44. 4. He. 10. 19-22.
3 On comparing ver. 13, 14 with 15, ver. 13, 14 are found not to be the sentiments of the speaker, but a supposition which he rejects.—*C.*
r Job vi. vii. x. xix. xxx. 17, 27. Ps. 34. 19. Ac. 14. 22. He. 12. 5-10. 1 Pe. 1. 6.
4 Heb. *my chastisement* was.
s Mal. 2. 8. Mat. 18. 6, 7. He. 12. 13.
t Ro. 11. 33. Ps. 36. 6; 77. 19; 97. 2. Ec. 8. 17. Pr. 30. 2.
5 *Too painful*—grief of eyes to look upon. Jesus wept over Jerusalem.—*C.*
6 Heb. *it was labour in mine eyes.*
u Ps. 77. 13; 68. 24; 119. 98, 118; 37. 38.
v De. 32. 35. Ps. 35. 6; 37. 35, 36, 38; 55. 23; 94. 23; 140. 11.
w Job xx. 5, 22-28. Ps. 58. 5. Is. 30. 13. Je. 51. 37. Re. 18. 10, 17.
y Is. 29. 7, 8. Job 20. 8; 33. 18, 19. Ps. 73. 18-65.
7 Cast into disgrace the idol of selfishness and pride that they have set up.—*C.*
z Ps. 37. 1, 7. Je. 12. 1. ver. 2.
a Ps. 92. 6, 7. Pr. 30. 2. Ec. 3. 18.
8 Heb. *I knew not.*
9 *Ignorant.* See this phrase explained, Is. 42. 19, 20.—*C.*
1 *As a beast*—not in disposition, but in estimation. 'counted as a sheep for the slaughter,' Ro. 8. 36.—*C.*
2 Heb. *with thee.*
b He. 13. 5. Ps. 37. 24, 28; 16. 8; 21. 3, 8. Is. 41. 26, 29. 1 Pe. 1. 5. Jude 24.
c Ps. 32. 8; 48. 14. Is. 58. 11. 2 Co. 5. 1. 2 Ti. 4. 7, 8.

A.M. cir. 2984.
B.C. cir. 1020.

d Ps. 35. 10; 89. 6, 8; 113. 5-7; 140. 4, 5. Is. 26. 8, 9.
e Ps. 82. 7; 119. 87-83; 39. 10, 11; 102. 3-5; 18. 7; 28. 8. Is. 40. 29, 31. Zec. 12. 12.
2 Heb. *rock.*
g Ps. 16. 5, 6; 119. 57; 142. 5; 84. 11, 12. Lam. 3. 24.
h Ps. 58. 9. Ec. 10. 13.
i Ex. 14. 13. Nu. 10. 29. 34. 4. Ph. 3. 18, 19.
j Ps. 34. 8; 65. 4. Lu. 1. 28. 1 Jo. 4. 8.
k Ps. 31. 14; 27. 14; 71. 5, 14. Joh. 13. 14.
3 Could any but Messiah undertake this commission, and confidently declare his capacity of understanding and expounding 'all God's works?' I count this he, therefore, in whom are hid all the treasures of wisdom and knowledge?—*C.*

PSALM LXXIV.

B.C. cir. 1021.

1 Or, a psalm *for David, to give instruction,* Ps. 1. xxxii titles.
a Ps. 10. 1; 13. 1-3; 60. 1, 2.
b 1s 10 5. Ps. 78. 58, 59. De. 29. 20, 27, 28.
c Ps. 95. 7; 100. 3.
d Ex. 19. 5, 6; 15. 16. ver. 19. Is. 54. 16.
2 Or, *tribe,* De. 32. 9. Je. 10. 16. Ps. 1. 45. 4.
3 *Rod of thine inheritance.* 'Thy chosen inheritance.'—*C.*
e Ps. 78. 68, 69; 132. 13, 14; 48. 1, 2.
f Ps. 68. 1; 44. 23, 26; 80. 1-16; 143. 7.
4 *Lift up thy feet.* 'Hasten thy steps.'—*Boothroyd.*
g ver. 7. Ps. 79. 1. 2 Ki. 14. 26. 2 Ki. 25. 9, 13-17. Re. xiii.
5 This psalm is prophetic as well as descriptive. Reference is doubtless made in the first instance to the destruction of the city and temple by the hosts of Babylon; but the prophet's eye looks onward, and sees in the dim and distant future woe more dreadful and ruin more lasting. The psalm was probably written just after the capture of Jerusalem by Nebuchadnezzar.—*P.*
h 1 La. 2. 7. Re. 13. 4, 6. Da. 9. 27.
6 They plant their banners amid the ruins of the Holy City as emblems of its entire subjugation.—*P.*
i 2 Ki. 5. 6, 15. 6. 24-36.
k 1 Ki. 6. 18, 29, 32, 35, with Je. 46. 22, 23.
7 Heb. *They have sent thy sanctuary into the fire,* 2 Ki. 25. 9. Mat. 22. 7.
l Ps. 83. 4; 137. 7. Es. 3. 9.
8 Heb. *break.*
m Mat. 4. 23; 9. 35. Lu. 4. 15, 44. Ac. 13. 5.
n 1 Sa. 3. 1. Am. 8. 11. Mi. 3. 6. 1 Sa. 28. 20.
9 We see no token of the divine presence, no sign of deliverance.—*C.*
o Ps. 44. 16; 89. 51, 52. Is. 37. 4, 23. Re. 13. 4-6.
p La. 2. 3. Ps. 44. 23; 78. 60-62, 65. Pr. 19. 24.
q Ps. 44. 4. Ex. 15. 6. Is. 51. 9; 52. 1, 9, 10. Hab. 3. 12-14.
1 *My King*—'our King.'—*Boothroyd.*
r Ex. 14. 21. Ne. 9. 11. Ps. 66. 6.
2 Heb. *break.*
s Is. 27. 1; 51. 9, 10. Eze. 29. 3; 32. 2. Re. 12. 26; 13. 1, 12
3 Or, *whales.*
t Nu. 14. 9. Ex. 15. 1-19.
4 Ravenous beasts and birds of prey, the tenants of the wilderness.—*C.*
u Ex. 17. 5, 6. Nu. 20. 11. Ps. 105. 41. Is. 48. 21.
5 The rocks at Meribah and Kadesh.—*C.*
x Jos. 3. 13. 2 Ki. 2. 8, 14. Is. 44. 27.
6 Heb. *rivers of strength.*

25 Whom[d] have I in heaven *but thee?* and *there is* none upon earth *that* I desire besides thee.

26 My[e] flesh and my heart faileth: *but* God *is* the strength[5] of my heart, and [g]my portion for ever.

27 For, lo, [h]they that are far from thee shall perish: thou hast destroyed all them that [i]go a whoring from thee.

28 But [j]*it is* good for me to draw near to God: [k]I have put my trust in the Lord GOD, that I may declare all thy works.[6]

PSALM LXXIV.

1 The psalmist complaineth of the desolation of the sanctuary. 10 He moveth God to help in consideration of his power, 18 of his reproachful enemies, of his children, and of his covenant.

Maschil of Asaph.[1]

O GOD, [c]why hast thou cast *us* off for ever? [b]*why* doth thine anger smoke against [c]the sheep of thy pasture?

2 Remember [d]thy congregation, *which* thou hast purchased of old; the rod[2] of thine inheritance,[3] *which* thou hast redeemed; this [e]mount Zion, wherein thou hast dwelt.

3 Lift[g] up thy feet[4] unto the perpetual desolations; *even* all [h]*that* the enemy hath done wickedly in the sanctuary.[5]

4 Thine[i] enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.[6]

5 *A man* was famous according as he [j]had lifted up axes upon the thick trees.

6 But now they break down [k]the carved work thereof at once with axes and hammers.

7 They have cast fire into thy [7]sanctuary; they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 They said in their hearts, [l]Let us [8]destroy them together: they have burnt up all the [m]synagogues of God in the land.

9 We[o] see not our signs:[9] *there is* no more any prophet; neither *is there* among us any that knoweth how long.

10 O God, [p]how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why[q] withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For[r] God *is* my King[1] of old, working salvation in the midst of the earth.

13 Thou[s] didst divide[2] the sea by thy strength: thou [t]brakest the heads of the dragons[3] in the waters.

14 Thou brakest the heads of leviathan in pieces, *and* gavest him *to be* [u]meat to the people inhabiting the wilderness.[4]

15 Thou [v]didst cleave the fountain[5] and the flood: [x]thou driedst up mighty rivers.[6]

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and mallet they have hewed down.'—*Boothroyd.* The imagery in this translation seems forced and incongruous. May it not better be paraphrased thus:—'In former times, the Tyrian woodsman acquired respect and honour, even from his own Gentile fellow-citizens, by cutting down timber in the mountains for Solomon; but now, our Gentile invaders with axes and hammers, recklessly tear down the exquisite carved work of the temple, dedicated by the piety of former years.' *C.*

Ver. 9. *No more any prophet.* This statement has been supposed to carry the date of the psalm beyond the invasion of Nebuchadnezzar, because the prophet Jeremiah was then alive. But may not the psalm have been composed by one of the pious resi-

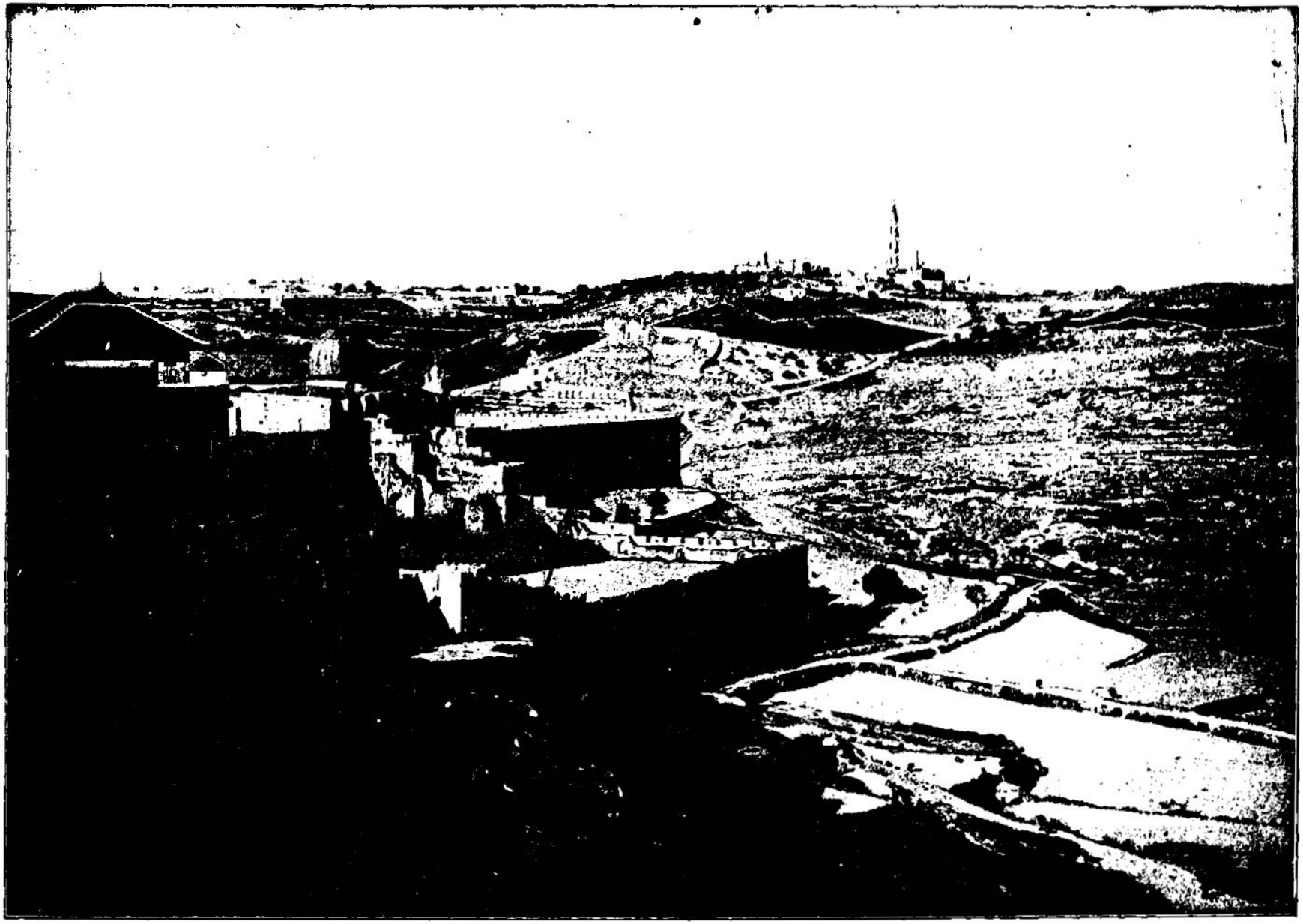

MOUNT OF OLIVES FROM ZION'S GATE—OVER WHICH DAVID WALKED AND WEPT DURING ABSALOM'S REBELLION. [Psalms, lxxiv:2.]- "Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this Mount Zion, wherein thou hast dwelt." Mount Zion occupies the southwest section of the city. The west and south sides rise abruptly from the valley of Hinnom, and the south brow of Zion is bold and prominent. The Mount of Olives from Mount Zion is an inspiring sight. The graceful outlines of the Mount of Olives are conspicuous from every part of the city. We see on the summit of the central crest the lofty tower erected by the Russians. There are many buildings upon the Mount of Olives and they interfere with the simple beauty of the sacred hill. It is over the Mount of Olives that David ascended when fleeing from his rebel son Absalom (II. Samuel, xv:30).

16 The[v] day *is* thine, the night also *is* thine: thou hast prepared the light and the sun.

17 Thou[w] hast set all the borders of the earth: thou hast made[7] summer and winter.

18 Remember[x] this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy [b]turtle-dove[8] unto the multitude[9] *of the wicked:* forget not the congregation of thy poor for ever.

20 Have[c] respect unto the covenant:[1] for the [2]dark places of the earth are full of the habitations of cruelty.

21 O [d]let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise,[e] O God, plead thine own cause: remember how the foolish man [h]reproacheth thee daily.

23 Forget not the voice of thine enemies: the[i] tumult of those that rise up against thee increaseth[2] continually.

PSALM LXXV.

1 *The psalmist praiseth God.* 2 *He promiseth to judge uprightly.* 4 *He rebuketh the proud by consideration of God's providence.* 9 *He promiseth to praise God and execute justice.*

To the chief musician, Al-taschith,[1] A psalm *or* song of[2] Asaph.

UNTO thee,[a] O God, do we give thanks, *unto thee* do we give thanks: for [b]*that* thy name[3] *is* near thy wondrous works declare.

2 When [c]I shall receive the congregation[4] I will judge uprightly.

3 The[d] earth and all the inhabitants thereof are dissolved: [e]I bear up the pillars of it. Selah.[5]

4 I[f] said unto the fools,[6] Deal not foolishly; and to the wicked, [h]Lift not up the horn:[7]

5 Lift not up your horn on high:[8] speak *not* with a stiff neck.

6 For promotion *cometh* neither from the east, nor from the west, nor from the south;[9]

7 But[i] God *is* the judge: *he* putteth down one, and setteth up another.

A.M. cir. 2983. B.C. cir. 1021.

y Ge. 1. 14–16; 8. 22. Ps. 8. 3. 136. 7–9. Mat. 5. 45.

z Ac. 17. 26. Ps. 24. 1, 2. 95. 3–5. Dt. 32. 8.

7 Heb. *formed them.* Ge. 8. 22. Ca. 2. 11, 12.

a ver. 22. Ps. 89. 51, 52. 94. 3, 4. Dt. 32. 27, with Ex. 10. 2. Ps. 137. 7.

b Ca. 2. 14. 6. 9. Ex. 25. 5, 6. Ps. 132. 4–6. 149. 1, 3. De. 32. 6. Is. 51. 5.

8 *Turtle-dove.* The defenceless and mourning church.

9 *Multitude.* Beasts of appetite, hungry and devouring spoilers.—*C.*

c Ge. 17. 7, 8. Ps. 105. 8–11. Je. 32. 20, 21. Le. 26. 42, 44, 45. De. 32. 3, 4. 1 Ki. 8. 50. 2 Sa. 23. 5. Ps. 106. 45. He. 8. 10.

1 The own covenant.—*Hooykaas.*

d Ps. 89. 18. Ep. 2. 12. Is. 14. 4–6. Ps. 12. 1, 8.

e Ps. 9. 18; 22. 5; 102. 17, 20, 22; 109. 31. Re. 19. 4, 6.

f Ps. 9. 19, 20; 44. 23. 68. 89. 50, 51.

h Ps. 89. 50, 51; 73. 9. 79. 10, 12. Is. 37. 23; 52. 5 ver. 10, 18.

2 Heb. *ascendeth,* Ge. 18. 20, 21. Jonah 1. 2.

PSALM LXXV.

B.C. cir. 1048.

1 Or, *Destroy not,* Ps. 57. title.

2 Or, *for.*

a Ps. 92. 1; ciii.–cv. cviii. CXXIV. CXXVI.

b Ps. 78. 11. Is. xviii. Ex. viii.–xx.

3 In this opening verse the church renders united thanksgiving for [b]*that*, the speedy coming of Messiah in the *name*, that is, in all the attributes of Jehovah.—*C.*

c 2 Sa. 2. 4; 5. 3–8, 15. 23. 3. 1 Ch. 29. 30–22. 10. 2–8. Ac. 17. 31.

4 Or, *When I shall take a set time.*

d Ps. 60. 1–3. 1 Sa. 2. 8. 2–7. 2 Sa. 4. 1–7.

e Ps. 60. 4. 2 Sa. v. viii. He. 1. 3. Is. 40. 8. 1 Ti. 3. 15, 16. Ga. 2. 9.

5 See note on Ps. 3. 2.—*C.*

f 2 Sa. ii. v. viii. x. Ps. 82. 1–4. Is. 2. 2–8.

6 *Fools.* To men forgetting or practically denying God. See Ps. 14. 1.—*C.*

h Ps. 10. 2. Ps. 52. 1. Is. 13. 12–14. Da. 7. 8, 20.

7 *Horn.* The horn is used throughout the Psalms as an emblem of *power.*—*C.*

8 Heb. *speak.* Ps. 52. 1. Is. 13. 12–14. Da. 7. 8, 20.

9 Heb. *desert.* 1 Ps. 50. 6; 58. 11. Da. 4. 35.

i 1 Sa. 2. 7, 8. Ps. 113. 7, 8. Da. 2. 21. Eze. 17. 24.

A.M. cir. 2935. B.C. cir. 1049.

k Ps. 11. 6. 60. 3. 73. 10. Is. 51. 17. Je. 25. 15. Re. 14. 9, 10; 16. 19. Job 20. 21. 1 Th. 2. 16.

l Ps. 22. 22; 145. 1, 2. 146. 2. 103. 1–5. 104. 33. 34. 1–3.

1 Jacob, prized the blessing, was exiled, and a pilgrim (Ge. 28. 13), prospered in toil, wrestled in faith and prayer—of all such Jehovah is the God.—*C.*

m Ps. 10. 8. Je. 48. 25. Zec. 1. 21.

o Ps. 89. 17, 24. 148. 14. 92. 10. 112. 9. 1 Sa. 2. 1. 10.

PSALM LXXVI.

a Ps. iv. lxv. lv. lxi. lxvii. titles.

1 Or, *for.*

b Ps. 48. 1, &c.; 147. 19, 20. Ge. 4. 7, 8.

c Ps. 99. 3. 113. 3. 132. 13. 135. 3. 147. 12, 14. 50. Phi. 2. 9, 10.

d 2 Ch. 5. 6. Ps. 132. 13, 14. 78. 68, 69. 48. 1, 2.

e Ps. 46. 9. 48. 3–7. 18. 37. 34. 76. 5. 5. 2. 4. Rev. 20. 9. Zec. 14. 9, 20.

2 See note on Ps. 3. 2.—*C.*

g Eze. 38. 12, 13. 39. 4. Ca. 4. 8.

h Is. 46. 12. Job xc. 11. 2 Ch. 32. 21. Ps. 13. 3. Je. 51. 39, 57. Na. 3. 15, 18. Eze. 39. 21–25.

3 That is, the judgment of God was so heavy upon them that their hands were paralyzed, so that they were neither able to fight nor to take the spoil.—*P.*

f Ex. 15. 1, 21. Rev. 19. 20. Na. 3. 18. Zec. 12. 4. Is. 37. 36; 31. 8. Re. 2. 22, 23.

4 More accurately, 'both the rider and horse are cast into a deep sleep.' This statement would apply well to the destruction of the vast host of Sennacherib, as recorded in 2 Ki. 18. 35.—*P.*

j Je. 10. 7. Ps. 111. 9; 48. 1–3, 7. Re. 15. 4; 14. 7.

k Na. 1. 6. Job 41. 10. Ps. 90. 11. Is. 33. 14. 1 Co. 10. 22. Re. 6. 16, 17.

l Ex. 19. 10. Ju. 5. 20. 2 Ch. 20. 21–25. Ps. 29. 39. Ps. 40. 10. Zec. 2. 13. Re. 21. 13.

m Ps. 9. 7, 19; 76. 44. 93. 20; 76. 65. Zep. 3. 8; 2. 3.

p Da. 3. 29. 2 Ki. 9. 26; 18. 21.

p Ps. 65. 7; 46. 6, 10; 93. 7. Is. 37. 29. Re. 11. 17, 18.

q Ec. 4. 5. Ps. 50. 14; 22. 26.

5 The Spirit thus speaketh to the churches.—*C.*

r Ps. 89. 7; 68. 29. 2 Ch. 32. 22, 23.

6 Heb. *to the fear,* Ge. 31. 42. Is. 8. 13.

s Ps. 2. 5, 10; 68. 12, 35; 48. 4–6. 2 Ch. 32. 21. Is. xiii.–xxiii. Je. xlvi. xlvii. –li. Eze. xxv.–xxxii. xxxviii. xxxix. Re. xv. –xix.

8 For[k] in the hand of the LORD *there is a* cup, and the wine is red; it is full of mixture: and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them.*

9 But[l] I will declare for ever; I will sing praises to the God of Jacob.[1]

10 All[m] the horns of the wicked also will I cut off; *but* [o]the horns of the righteous shall be exalted.

PSALM LXXVI.

1 *A declaration of God's majesty in the church.* 11 *An exhortation to serve him reverently.*

To the chief musician on [a]Neginoth, A psalm *or* song of[1] Asaph.

IN Judah[b] *is* God known: his[c] name *is* great in Israel.

2 In[d] Salem also is his tabernacle, and his dwelling-place in Zion.

3 There[e] brake he the arrows of the bow, the shield, and the sword, and the battle. [2]Selah.

4 Thou *art* more glorious *and* excellent than [g]the mountains of prey.

5 The[h] stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.[3]

6 At[i] thy rebuke, O God of Jacob, both the chariot and horse[4] are cast into a dead sleep.

7 Thou,[j] *even* thou, *art* to be feared: and [k]who may stand in thy sight when once thou art angry?

8 Thou[l] didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When [m]God arose to judgment, to save all the meek of the earth. Selah.

10 Surely[o] the wrath of man shall praise thee: the [p]remainder of wrath shalt thou restrain.

11 Vow,[q] and[5] pay unto the LORD your God: let [r]all that be round about him bring presents unto him that ought to be feared.[6]

12 He[s] shall cut off the spirit of princes: *he is* terrible to the kings of the earth.

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nant that still lingered, in sorrow, amidst the ruins of the temple, after Jeremiah was carried down from Mizpah to Egypt (Je. 43. 6), and is it not, most probably, an expression of regret for that rebellious act of abduction?—*C.*

Ver. 17. *Summer and winter.* Therefore the God by whose power the glory of light emerges from the deformity of darkness, and the beauty of summer from the desolation of winter, is able to grant deliverance from enemies, and bring comfort out of sorrow. See ver. 10.—*C.*

Ver. 20. 'The prayer in this passage may with propriety be used by the people of God now. It is still true that "the dark parts of the earth are full of the habitations of cruelty;" and in view of this fact, and of the utter hopelessness of the renovation of the world by any human means, or by any progress which society can make of itself, it is proper to seek God's interposition. And it is proper in such prayers to him now, to make the ground of our appeal to him his own gracious covenant: his promises made to his church; his solemn assurance that this state of things shall not always continue, but that the time will arrive when the earth shall be filled with the knowledge of the Lord' (*Barnes*).—*P.*

REFLECTIONS.—Alas! to what melancholy apprehensions of their state and case are the people of God sometimes reduced! They fear that the rod of his correction is the sword of his judgment. But though he cast them down, he will not forsake believers. They who are redeemed by Jesus' blood should not come under the bondage of corruption. The favours which they have received are a presage, and ought to be made a plea for greater. While worldly minds feel only worldly crosses, the interests of religion and welfare of the church are incomparably dearest to the children of God. And however certain the ruin which will fall upon the destroyers of his church at last, it is extremely affecting to behold them making havoc of God's truths, ordinances, or people, while there is none to comfort us or to explain the dark providences. But under sore troubles it is proper to commemorate and plead upon God's former and distinguished mercies. He who divided the Red Sea and destroyed Pharaoh and his host, and who brought waters from the rock for Israel; he who is the Sovereign of nature, can, at his pleasure, command our and his church's deliverance. Importunate wrestlings and pleadings with God for the relief of his church, which is so dear to him, and for fulfilling his promise, of which he is ever mindful, and for destroying his daring and implacable reproachers, will not be long unanswered.

PSALM LXXV. Ver. 3. The single speaker can be no other than Messiah, prophetically arrived in his church. None but Christ alone could, without vain boasting and arrogance, attribute to himself such mighty power.—*Note,* The world, with all its institutions, is preserved from ruin merely that Christ may be glorified.—*C.*

REFLECTIONS.—While we think of Jesus Christ, whom God has marvellously crowned with glory and honour, and of the infinite danger of opposing his government, let us remark what wonderful works of God have been exercised to usward. Great is the praise which we owe to God on every review of his mercies. Important and useful is the charge which is committed to magistrates and ministers: and there is great need of activity and care in their administrations, as they must be accountable to God, from whom they received their power. One true patriot may sometimes save a disjointed church or state from impending ruin. But vain and dangerous is it to withstand God's deputies. The righteous shall be advanced and flourish, while obstinate sinners shall be plunged into everlasting misery.

PSALM LXXVI. Ver. 1. *In Judah God is known.* God was known in the doctrine that expressed his nature—in the commandments that prescribed his will—in the history that recorded his acts—and the prophecy that foretold his coming to salvation, victory, and judgment.—*C.*

Ver. 4. This is a passage of great difficulty. May it not be paraphrased thus: 'Thou *Zion,* undistinguished among cities, art yet, as the dwelling-place of God, more excellent than them all; and thou, *Salem,* taught by thy very name to cultivate peace, art yet, in that peace of God, more glorious than the mountains of the warriors—their strongholds and fortresses—enriched and stored with all the spoils of conquest.'—*C.*

Ver. 9. Though spoken of as an event *past,* these words are evidently a description of a time still *future*—a mode of speech common with the prophets (see, for example, Is. 5. 3), the time at which God will arise and have mercy upon Zion, and save in his judgment *all* the meek of the earth.—*C.*

REFLECTIONS.—Happy are those nations and churches which have the knowledge and presence of God in them! How profitable, pleasant, and enriching! Gloriously he protects them in danger, and destroys their enemies, however mighty or numerous. Their tyrannical oppressors, though like *mountains of prey,* shall destroy themselves utterly. His meek ones must indeed patiently wait awhile; but at last he will, to the terror of all around, appear for their relief. Whatever his people suffer shall but brighten their graces and

PSALM LXXVII.

1 The psalmist showeth what fierce combat he had with diffidence. 10 The victory which he had by considering God's great and gracious works.

To the chief musician, to [a]Jeduthun, A psalm of[1] Asaph.

I CRIED[b] unto God with my voice, *even* unto God with my voice; and he gave ear unto me.[2]

2 In[c] the day of my trouble I sought the LORD: my [3]sore[4] ran[d] in the night, and ceased not: [e]my soul refused to be comforted.

3 I[g] remembered God, and was troubled: I[h] complained, and my spirit was overwhelmed. Selah.[5]

4 Thou[i] holdest mine eyes waking: I am so troubled that I cannot speak.

5 I[j] have considered the days of old, the years of ancient times.

6 I call to remembrance my [k]song in the night: [l]I commune with mine own heart; and my spirit made diligent search.

7 Will[m] the LORD cast off for ever? and will he be favourable no more?

8 Is[o] his mercy clean gone for ever? doth *his* promise fail for evermore?[6]

9 Hath[p] God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

10 And I said, [q]This *is* my infirmity: *but I will remember* the [r]years of the right hand of the most High.[7]

11 I[s] will remember the works of the LORD; surely I will remember thy wonders of old.

12 I will [t]meditate also of all thy work, and talk of thy doings.[8]

13 Thy[u] way, O God, *is* in the sanctuary:[9] who[v] *is so* great a God as *our* God?

14 Thou[x] *art* the God that doest wonders: thou[y] hast declared thy strength among the people.

15 Thou[z] hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph. Selah.

16 The[a] waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water:[1] the skies sent out a sound: thine [b]arrows also went abroad.

18 The[c] voice of thy thunder *was* in the heaven: the lightnings lightened the world: the earth trembled and shook.

A.M. cir. 2983. B.C. cir. 1021.

PSALM LXXVII.

a 1 Ch. 25. 1. 2 Ch. 29. 30. Neh. 11. 17. 1 Or, *for*. 1 Ch. 16. 7; 25. 1. Psa. title.

b Ps. 50. 15. 55. 16. 142. 1, 2. 143. 1. 145. 18, 19.

2 The psalmist manifestly the record of an inward struggle in the mind of the writer between good and evil, faith and despair. At first anguish fills his soul, hope seems to desert him, and overwhelmed with affliction he yields himself up to despair. Then, however, memory of past mercies returns; thoughts of divine love and power spring up, and at length hope dawns, and he rejoices in the salvation of the Lord.—*C.*

c Ps. 130. 1; 18. 6; 102. 1, 2.

3 Heb. *hand*

4 *Sore*—rather, my hand has been stretched out without ceasing—in prayer—to him through the night.—*C.*

d Ps. 6. 2, 3. 38.—8.

e Ps. 18. 34. Je. 31. 14. La. 3. 49. 50. 17. 18.

f Job 31. 23. Is. 4. 17. 10. Je. 17. 17.

g Ps. 143. 5. Is. 51. 9. 63. 11. 12.

h Ps. 42. 8. Job 35. 10.

i Ps. 4. 4. De. 32. 29. Hag. 1. 5. La. 3. 40. Job 34. 32.

j Ps. 13. 2—3. 16. 3. 74. 2, 18. 3. La. 3. 31, 32.

k Je. 2. 4. Je. 13. 18. Nu. 23. 19.

l Heb. *to generation and generation.*

m Ex. 34. 6, 7. Is. 45. 15; 63. 15, 16. 64. 9, 12. Ps. 79. 5.

n Ps. 31. 22. Je. 10. 19. Da. 9. 7. Ro. 7. 23, 24. Mar. 9. 22, 24. 6. 52.

o Is. 63. 4, 5, 9. De. 32. 7 ver. 9, 11. Ps. 140. 6.

7 'Then I said, This is the time of my sorrow, but the right hand of the Most High can change it.'—*Boothroyd.*

p Ps. 111. 2, 4. 107. 43. with Is. 5. 12. Ps. 28. 5.

q Ps. 44. 1. 143. 5. 105. 1—5. 143. 4.

r He that can meditate of 'all the work' of God, is, and must be, more than man—the Christ in the days of his flesh.—*C.*

s Ps. 68. 24. 73. 17. 97. 4. 77. 2.

9 *In the sanctuary*—rather, 'in holiness:' all thy ways of providence, however dark, are holy.—*C.*

t Ex. 15. 11. De. 32. 31. Ps. 89. 6, 8. 147. 5. Job 11. 7.

u Ex. 15. 11. Ps. 72. 18; 86. 8, 10. 5.

v Ro. 1. 19, 20. Ps. 93. 1. Is. 57. 15. 2. 10. 63. 1. 6. 9. 12. Ps. 113. 4, 5.

x Ex. 14. 21. 15. 18. Ps. 114. 3, 5. 8. 15. Hab. 3. 8—10.

y Ex. 14. 21. 15. 18. Ps. 114. 3, 5. 8. 15. Hab. 3. 8—10.

1491

1 Heb. *The clouds were poured forth with water.*

z ver. 10. Ps. 18. 14; 144. 6, 11. 6.

a 2 Sa. 22. 14. Job 37. 1—5. Ps. 29. 3—5. 3. 97. 4, 5. 104. Hab. 3. 5, 6. Jno. 5. 4, 6.

A.M. cir. 2983. B.C. cir. 1021.

b Ne. 9. 11. Is. 63. 1—3, 13. Ps. 29. 10. 97. 2. Na. 1. 4 Ro. 11. 33

c Ex. 14. 19. Hos. 12. 13. Ps. 58. 5, 6. Is. 64. 1—4. Je. 10. 10. 51. 16. Ac. 7. 30. Ne. 9. 12—14.

2 The sustaining and comforting influence of a study of God's goodness, as displayed in the history of his church in all ages, is here indirectly shown. It is sufficient to cheer the soul under all circumstances. It is calculated to preserve the church from infidelity, to strengthen faith in the midst of the most appalling dangers, and to encourage the hearts of God's people, no matter how great the calamities that beset her. Let churches and individuals alike learn the lesson.—*C.*

PSALM LXXVIII.

B.C. cir. 1003.

1 Or, A psalm *for Asaph to give instruction.* Ps. 74. title.

a De. 32. 29. Ps. 49. 1. Is. 51. 4

b 2 Ki. 21. 17. Je. 9. 2

2 The pronoun, calling the law *my law*, must be the inspirer—must be the Christ.—*C.*

c Ps. 49. 4. Mat. 13. 11, 35. 13. with 1 Co. 10. 11.

3 The word *parable* is on here to be taken in the New Testament sense of the word; it here rather means 'sage observations.'—*C.*

4 *Dark sayings*—rather 'pointed sayings,' fitted to retouch the tablets of memory, and stir up the hearts of men. *C.*—Those wise maxims which have been handed down from a remote age, and which call for the result of long and thoughtful experience.—*C.*

d Ps. 44. 1. 78. 3, 145. 4. Is. 38. 19. De. 6. 7.

e Ex. 12. 8, 14. De. 4. 9. Joel 1. 3. Jn. 5. 11. 15. 20. 7—14. Ps. 105. 1, 5; 48. 13; 145. 5. 86. 11. 10. 17. 11.

5 In this verse prophets and apostles speak as commissioned by the Messiah and taught by his Spirit.—*C.*

f Ps. 147. 19, 20. Is. 8. 20. Ro. 3. 2. De. 4. 45; 6. 7; 11. 19.

g De. 4. 9. Is. 38. 19. Ep. 6. 4.

h Ps. 102. 18. 145. 4. 44. 1. De. 4. 9. Is. 38. 19; 59. 21.

i Ps. 130. 7, 8; 135. 9—11. Job 31. 24.

k Ps. 77. 10—12, with Ju. 2. 7, 10, 11. Ju. 14. 15, 21, 23.

l Ge. 20. 18; 2. 3. Ex. 32. 9; 33. 5. 34. 9. De. 9. 6, 13. 31. 27. 2 Ki. 17. 14. Mal. 3. 7. Ac. 7. 51.

6 Heb. that *prepared not their heart*, 2 Ch. 20. 33.

7 Heb. *throwing forth.*

m De. 1. 41—44. 1 Sa. 4. 10; 31. 1.

n Ju. 2. 10—12. 2 Ki. 17. 14, 15. Ne. 9. 26, 29. De. 32. 16, 20.

o Ps. 106. 13. De. 32. 15, 18. Je. 2. 32. Is. 17. 10.

p Ex. vii.—xii. De. 4. 34; 6. 22. Ne. 9. 10. ver. 4—50. Ps. 105. 24—41. 1 Co. 10. 5, 6.

q Nu. 13. 22. Is. 19. 11, 13.

r Ex. 14. 21, 29; 15. 8. Ne. 9. 11. Is. 63. 11—13. Ps. 66. 6.

s Ex. 13. 21, 22; 14. 24. Ne. 9. 12, 19. Ps. 105. 39.

19 Thy[d] way *is* in the sea, and thy path in the great waters, and thy footsteps are not known.

20 Thou[e] leddest thy people like a flock by the hand of Moses and Aaron.[2]

PSALM LXXVIII.

1 An exhortation both to learn and to preach the law of God. 9 The story of God's wrath against the incredulous and disobedient. 67 The Israelites being rejected, God chose Judah, Zion, and David.

Maschil of Asaph.[1]

GIVE [a]ear, O [b]my people, *to* my law:[2] incline your ears to the words of my mouth.

2 I[c] will open my mouth in a parable;[3] I will utter dark savings of old;[4]

3 Which[d] we have heard and known, and our fathers have told us.

4 We[e] will not hide *them* from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.[5]

5 For[g] he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, [h]that they should make them known to their children:

6 That[i] the generation to come might know *them, even* the children *which* should be born; *who* should arise and declare *them* to their children:

7 That[j] they might set their hope in God, [k]and not forget the works of God, but keep his commandments:

8 And might not be [l]as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright,[6] and whose spirit was not steadfast with God.

9 The children of Ephraim, *being* armed, *and* carrying[7] bows, [m]turned back in the day of battle.

10 They[o] kept not the covenant of God, and refused to walk in his law;

11 And[p] forgat his works, and his wonders that he had showed them.

12 Marvellous[q] things did he in the sight of their fathers, in the land of Egypt, *in* the field of [r]Zoan.

13 He[s] divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14 In[t] the day-time also he led them with a cloud, and all the night with a light of fire.

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redound to his glory. And whatever of his enemies' fury hath not this tendency he restrains. The more awful our God and our deliverances are, the more ought we to wait on him, fear him, and make and pay grateful vows to him.

PSALM LXXVII. Ver. 1. There is one, and one only, 'whom the Father heareth always,' Jn. 11. 42, and in whose name alone are the prayers of sinners heard—that one is Christ. *C.*

Ver. 15. The sons of *Joseph* who was sold into slavery—the sons of *Jacob* who were brought into it in search of food, and hope of protection and prosperity. The first, the emblem of the natural man, 'sold under sin;' the second, the emblem of the spiritual man, for a time seduced, like Peter, to forget and deny his Lord. *C.*

Ver. 18. There is here a description of a storm of rain, hail, thunder, and lightning, with most probably an earthquake, not recorded in any of the books of Moses. The occasional supply of such omissions, when thus furnished by the Spirit, is serviceable as reminding us that the Scriptures were written, not to be histories of men, but of God and his government—a consideration that will often solve the most remarkable Scripture difficulties. *C.*

REFLECTIONS.—What days of trouble saints have to endure from temptations, corruptions, afflictions, and desertions! But in distress we must flee to the compassionate bosom of our God, and pour out our complaints before him. And if we would speed we must be both importunate and unwearied in our application. If we but speak in groans God can understand us and will answer. But often, under strong temptations, saints feed their sorrows and reject the consolations which God suggests to them in his Word: often they indulge the melancholy apprehension that he hath forsaken them and left them to eternal perdition. Terrible then is their case: and dishonourable to God is this their distrust. But hopeful is the appearance when they are brought to condemn their own unbelief, and to cast themselves on his almighty power and mercy; and when they continue meditating on and declaring his former almighty works of providence or grace. This awakens themselves and others to honourable thoughts of his conduct and to grateful praise. However deep and mysterious the dispensations of his providence, they are all holy and just. And however awful, they are infinitely gracious, and issue in the deliverance of believers from their manifold bondage, and in their guidance, by Jesus their great Leader and Priest, to the Canaan above.

PSALM LXXVIII. Ver. 8. *Steadfast. Steadfastness* is essential to religion, and is equally required in doctrine, testimony, and practice. Versatility and compliance will save for a time from many inconveniences that consistency must bear; but steadfastness will triumph in the end, while Reuben, *unstable as water*, will never excel. *C.*

15 He[u] clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought [v]streams also out of the rock, and caused waters to run down like rivers.

17 And [w]they sinned yet more against him, by provoking the most High in the wilderness.

18 And[y] they tempted God in their heart, by asking meat for their lust.

19 Yea, they spake against God; they said, Can[z] God furnish[6] a table in the wilderness?

20 Behold,[a] he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21 Therefore the LORD heard *this*, and [b]was wroth; so a fire[9] was kindled against Jacob, and anger also came up against Israel;

22 Because [c]they believed not in God, and trusted not in his salvation;[1]

23 Though he [d]had commanded the clouds from above, and opened the [e]doors of heaven,

24 And[g] had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat [2]angels'[3] food: he sent them meat to the full.

26 He[h] caused an east wind to blow[4] in the heaven; and by his power he brought in the [5]south wind.

27 He rained flesh also upon them as dust, and feathered fowls[5] like as the sand of the sea;

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So[i] they did eat, and were well filled: for he gave them their own desire;

30 They[j] were not estranged from their lust: but while their meat *was* yet in their mouths,

31 The wrath of God came upon them, and slew the fattest of them, and smote down[6] the chosen *men*[7] of Israel.

32 For[k] all this they sinned still, and believed not for his wondrous works.

A.M. cir. 2989.
B.C. cir. 1015.

u Ex. 17. 6. Nu. 20. 11. Ps. 105. 41. 1 Co. 10. 4.
v De. 9. 21. Ps. 105. 41. 141.
x De. 9. 22. He. 3. 16. 19. Ps. 95. 8. 106. 7. 32. Ex. xv—xviii. Nu. xi—xiv.
y Ex. 16. 2. Nu. 11. 4. Ja. 4. 2, 3.
1490.
z Nu. 11. 4, 18, 22. 6 Heb. *order.*
a Ex. 17. 6. Nu. 20. 11. b Nu. 11. 1, 10, 33. ver. 31. De. 9. 22. Ps. 106. 32. 7 Co. 10. 5, 22.
c This evidently refers to the judgment of fire referred Nu. 11. 1; which may have been either lightning, or the fiery desert wind called *samiel*—natural agents, but miraculously employed, and miraculously yielding at the voice of prayer.—C.
d Ps. 106. 24. Mat. 21. 25. He. 3. 19, 12—19. 1 Pe. 3. 1 Th. 5. 19. 2 Thess. 2. 2.
1 This is one lesson which that portion of Jewish history was calculated to teach—that unbelief and distrust, resulting in open disobedience, will entail divine judgment.—*F.*
e Ps. 24. 9, 10. 148. 5, 6, 8.
2 Ki. 7. 2, 19. Ge. 7. 11. Mal. 3. 10.
f Ex. 16. 14, 16. Ps. 105. 40. Jno. 6. 31. (7) 1 Co. 10. 3. Ne. 9. 15, 20. De. 8. 3.
2 Or, *Every one did eat the bread of the mighty.* Ps. 103. 20. 104. 5.
3 *Angels* is not the original Hebrew. The word signifies 'mighty ones'—nobles.' That is, the people did eat exquisite food, fit for the table of nobles.—C.
g Ps. 135. 7. Nu. 11. 18, 31, 32.
4 Heb. *to go.*
5 Heb. *fowl of wing.*
1 Nu. 11. 13, 18—21. Ps. 106. 14, 15. De. 8. 3.
h Ps. 105. 14, 25. Nu. 11. 33.
6 Heb. *made to bow.*
7 Or, *young men*, Is. 40. 30, 31.
8 Nu. xiv. xvi. xvii. xxv. De. 9. 6, 7. Ne. 9. 26, 27. Eze. 20. 13. Ps. 106. 15—29.

* The *fly*, in the previous state of a *caterpillar*, is perhaps the most voracious of all animals—some of them destroying in a single day many times the weight of themselves. It is related in the *Philosophical Transactions*, vol. ii. p. 766, that an insect in the form of a small maggot, and which afterwards turned into a *fly*, crept out of holes in the ground in New England, and in a short time destroyed all the trees in the country. So terrible are the natural scourges always at the command of the Almighty.—C.

A.M. cir. 2989.
B.C. cir. 1015.

i Nu. 14. 35. Ps. 95. 10. 106. 15. 1 Co. 10. 5.
j De. 9. 23. Ps. 106. 24, 25. Ro. 10. 21. He. 3. 18, 19.
k Ps. 106. 32. Ho. 5. 15. Je. 22. 29. Ja. 3. 10, 13, 14. 5. 12.
9 De. 32. 4, 35, 36. Ex. 6. 6. Is. 63. 9. 48. 22.
l De. 5. 28, 29. Ps. 7. 12. 33. 34. Ho. 11. 12. 13. 29. 23.
q Ja. 17. 5. ver. 8, 10, 57.
r Ps. 106. 7; 111. 7, 8; 44. 17—19.
s Ex. 34. 6, 7. 1 Ki. 20. 34. Ps. 86. 15; 145. 8. 130. 7, 8. Is. 44. 22. Mi. 7. 18, 19.
t 1 Ki. 21. 29. Is. 48. 9. Eze. xx.
u Jos. 7. 7, 26. Ps. 103. 14, 15. Ge. 6. 3. Je. 3. 9. Ja. 4. 14.
v Nu. 14. 11. Ps. 95. 8—10. 103. 10. Eph. 4. 30.
8 Or, *rebel against him.*
x 2 Pe. 2. 20. Nu. 14. 20. Ps. 95. 9. De. 9. 26. viz. 19, 20.
y *Turned back.*—Returned in heart and purpose to Egypt.—C.
z *Limited.* Doubt of whether he had power or will to purpose or do what he had promised.—C.
9 Ex. 6. 6. vii—xiv. Ps. 136. 10—12. Je. 32. 21.
1 Or, *from affliction.*
a Ex. vii—xiv. De. 4. 34. 6. 22. Ne. 9. 10. Ps. 135. 9. 106. 22. ver. 12.
2 Heb. *set.*
a Ex. 7. 20. Ps. 105. 29.
b Ex. 8. 6, 24. Ps. 105. 31.
4 See note * in first column.
c Ex. 8. 5. Ps. 105. 30.
d Ex. 10. 13. Ps. 105. 34, 35.
5 According to Michaelis, the mole-cricket, which, in the grub state, commits great devastation on the roots of various vegetables.—C.
e Ex. 9. 23—25. Ps. 105. 32, 33.
f Or, *killed.*
7 A tree of great national importance, as its fruit formed an extensive article of food, while the trunk furnished the wood ordinarily used for coffins, &c.—C.
6 Or, *great hailstones.*
9 Heb. *he shut up*, Ex. 9. 24, 25.
1 Or, *lightnings.*
g ver. 47, 48. Ps. 105. 27, 28. 6: 2. 7. 4. Ko. 2. 8, 9.
2 *Evil angels.* The plagues, which, as messengers of divine wrath, may be called *angels*, or because that, for aught we can tell, such plagues may be inflicted by the intermediate agency of evil spirits delighting in human misery.—C.
3 Heb. *he weighed a path.*

33 Therefore[l] their days did he consume in vanity, and their years in trouble.

34 When[x] he slew them, then they sought him; and they returned and inquired early after God:

35 And they remembered [o]that God *was* their Rock, and the high God their Redeemer.

36 Nevertheless[p] they did flatter him with their mouth, and they lied unto him with their tongues.

37 For[q] their heart was not right with him, neither were they [r]steadfast in his covenant.

38 But he, [s]*being* full of compassion, forgave *their* iniquity, and destroyed *them* not; [t]yea, many a time turned he his anger away, and did not stir up all his wrath.

39 For[u] he remembered that they *were but* flesh; a wind that passeth away, and cometh not again.

40 How[v] oft did they provoke him[8] in the wilderness, *and* grieve him in the desert!

41 Yea,[z] they turned back[9] and tempted God, and limited[1] the Holy One of Israel.

42 They remembered not [3]his hand, *nor* the day when he delivered them from the enemy.[2]

43 How[a] he had wrought[3] his signs in Egypt, and his wonders in the field of Zoan;

44 And[a] had turned their rivers into blood; and their floods, that they could not drink.

45 He[b] sent divers sorts of flies among them, which devoured[4] them; and [c]frogs, which destroyed them.

46 He[d] gave also their increase unto the caterpillar,[5] and their labour unto the locust.

47 He[e] destroyed[6] their vines with hail, and their sycamore-trees[7] with frost.[8]

48 He gave up[9] their cattle also to the hail, and their flocks to hot thunderbolts.[1]

49 He[g] cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels[2] *among them.*

50 He made a way[3] to his anger; he spared

Ver. 9. *Ephraim.* Ephraim is selected to exemplify the result of unsteadiness, (1) Because, as the chief son of Joseph, he inherited peculiar promises, Ge. 48. 20. (2) Because Ephraim was the ruling tribe at entering Canaan under *Joshua*. (3) Because Ephraim attained to supreme power in the ten tribes, Is. 7. 9. (4) Because Ephraim became conspicuous among the tribes for dissolution of morals and idolatry, Is. 17. 28: Ho. 8. 11. (5) Because in their danger they sought not God, but Assyria, Ho. 5. 13. And (6) Because God visited them with calamities as conspicuous as the privileges they abused, Ho. 5. 9, 12. *C.*

Ver. 32. To many unthinking persons it appears strange, almost, if not altogether, beyond credibility, that the Israelites could receive so many mercies, and feel so many judgments, and yet remain the sensual, stupid, stiff-necked, rebellious, and incorrigible people they are represented to have been. A little consideration of the disregard of God's mercies and judgments that may still be seen in the world would soon remove this surprise or incredulity, and enforce the conviction, that the providence of God, and the blindness and rebellion of men, still continue, as in the days of Moses, to refuse to be enlightened, and to spurn the hand that relieves and feeds them. *C.*

Ver. 34. *When he slew them*, &c. That is, when he was slaying them, then, out of fear, they sought him: an occurrence every day exemplified in sick-bed professions of sorrow for past sins, and resolutions of amendment for the future: professions and resolutions that are often forgotten so soon as returning health prepares the way for renewed temptation. *C.*

Ver. 57. *Deceitful bow.* The eastern bow is ordinarily composed of several pieces of different elastic materials, and when unstrung is recurved nearly into the form of a hoop; and, if the elastic tendency of the curvature vary in the least from the plane of the string, the bow, when the arrow is discharged, will unstring itself and spring back, and the arrow will fall at the feet of the archer. *C.*

Ver. 59. *When God heard this.* We know little more of the relations between men and angels, than that 'they are all ministering spirits sent forth to minister to them who shall be heirs of salvation,' and that there is 'joy in heaven over one sinner that repenteth'—but these words seem also to intimate that the idolatries and other apostasies of the church may be brought up in heavenly records, or—if such in heaven there may be—even in holy lamentations 'to the ears of the God of Sabaoth.' *C.*

Ver. 64. *No lamentation.* It has often been remarked that among the many evils of continued public calamities, none is more grievous than the almost total destruction of sympathy and natural affection, and the paramount domination of selfishness. No instance can be more remarkable than that of a widow whose heart has been rendered so callous that she drops no tear of sorrow to the memory of the husband of her youth! *C.*

REFLECTIONS.—Important are the great things of God's law and the matters of our eternal salvation; and they demand the most serious attention. With great care ought parents to instruct children in the knowledge of the great truths and works of God. Neglect of this issues in children's unbelief, hypocrisy, and lasting ruin. And to avoid the bad effects of parents' guilt, children of wicked men ought to be doubly careful to avoid imitating them. How weak men are when God is their enemy; and how cowardly when their consciences are burdened with guilt! No miracles, however gracious and striking, can melt an ignorant and hardened heart, or induce it to gratitude. No favours will satisfy a discontented spirit, and restrain its malicious murmurings against God. With amazing patience and kindness God provides for his abusers amongst mankind! But when he gratifies sinners in their requests, his gifts become their snare and curse: this world's abundance is abused to excess: reflection is banished: and men hurry headlong into ruin. They who make a god of their belly will find their end to be destruction: and they who will not be bowed by mercies or corrections must be broken by judgments. If sin be indulged sorrow must follow. Nor shall the stoutest be able to resist the uplifted arm of an angry God. Troubles often force men to their profession, prayers, or tears, whose wickedness is quickly thereafter discovered. The danger is scarcely blown over when all their convictions and promises are forgotten and contemned.—O the infinite compassion and patience of God towards all professing people! But, alas! his most singular favours and tremendous judgments are soon forgotten and despised!—The creatures of God sometimes become means, and in the most fearful manner cover his enemies with ruin. But abundant returns of thankfulness, love, and service are due to him from those to whom he has been liberal of his favours. How ready are most to imitate their wicked progenitors, to the dishonour of their gracious God! But more fearfully criminal is the unfaithful-

not their soul from death, but gave their life over to the pestilence;[4]

51 And[h] smote all the first-born in Egypt; the chief of *their* strength in the tabernacles of Ham:[i]

52 But[j] made his own people to go forth like sheep, and guided them in the wilderness like a flock.[5]

53 And[k] he led them on safely, so that they feared not: but the sea [l]overwhelmed[6] their enemies.

54 And he brought them [m]to the border of his sanctuary,[7] *even to* this mountain, *which* his right hand had purchased.

55 He[n] cast out the heathen also before them, and divided them an inheritance by line,[8] and made the tribes of Israel to dwell in their tents.

56 Yet[p] they tempted and provoked the most high God, and kept not his testimonies:

57 But[q] turned back, and dealt unfaithfully like their fathers: they were turned aside [r]like a deceitful bow.

58 For[s] they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God [t]heard *this*, he [u]was wroth, and greatly abhorred Israel:

60 So[v] that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength[9] into captivity, and his glory into the enemy's hand.[1]

62 He[x] gave his people over also unto the sword; and was wroth with his inheritance.

63 The[y] fire consumed their young men; and their maidens were not given[2] to marriage.

64 Their[z] priests fell by the sword; and their widows made no lamentation.

65 Then[a] the LORD awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine:

66 And he [b]smote his enemies in the hinder parts; he put them to a perpetual reproach.

67 Moreover [c]he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But[d] chose the tribe of Judah, the mount Zion which he loved.

69 And[e] he built his sanctuary like high *palaces*, like the earth which he hath established[3] for ever.[4]

70 He[g] chose David also his servant, and took him from the sheep-folds:

71 From following[5] the [h]ewes great with young he brought him [i]to feed Jacob his people, and Israel his inheritance.

72 So[j] he fed them according to the integrity[6] of his heart, and guided them by the skilfulness of his hands.

PSALM LXXIX.

1 *The psalmist complaineth of the desolation of Jerusalem.* 9 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*

A psalm of[1] Asaph.

O GOD, [a]the heathen are come into [b]thine inheritance; [c]thy holy temple have they defiled; they have laid Jerusalem on heaps.

2 The[d] dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; [e]and *there was* none to bury *them*.

4 We[g] are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How[h] long, LORD? wilt thou be angry for ever? [i]shall thy jealousy burn like fire?

6 Pour[j] out thy wrath upon the heathen that have not known thee,[2] and upon the kingdoms that have not called upon thy name.

7 For[k] they have devoured Jacob, and laid waste his dwelling-place.

8 O[l] remember not against us former iniquities:[3] let[m] thy tender mercies speedily prevent us;[4] for we are brought very low.

9 Help[o] us, O God of our salvation, for the glory of thy name;[5] and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore[p] should the heathen say, Where *is* their God? [q]let him be known among the heathen in our sight *by* the [6]revenging[7] of the blood of thy servants *which is* shed.

11 Let[r] the sighing of the prisoner[8] come before thee: [s]according to the greatness of thy power[9] preserve thou those that are appointed to [1]die:[2]

12 And [t]render unto our neighbours sevenfold into their bosom[3] their [u]reproach, wherewith they have reproached thee, O LORD.

13 So[v] we thy people, and sheep of thy pasture, will give thee thanks for ever; we will [x]show forth thy praise to all generations.[4]

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[4] Or, *their beasts to the murrain*, Ex. 9. 3-6.
[h] Ex.12.29. Ps.105. 36;135.8;136.10.
[i] Ge.9.22,25. Ps.105. 23;106.22.
[j] Ex.12.37. Ps.77.20; 78. 11, 12, 15; 105. 37. Ne.9.12,15.69-24. Je. 32.21.
[5] The figure is equally beautiful and graphic. The eastern shepherd goes before his sheep, and they follow him. He leads them to the best pastures, along the safest paths, and to the choicest fountains. He keeps off all danger, meets and drives away wild beasts that would destroy and devour. So did God with Israel in the wilderness. In the cloudy pillar by day and the fiery pillar by night he led them. He made them encamp by the fountains in the desert. He procured for them necessary food, and he defended them against all enemies.—'He led them in safety, so that they feared not.'—*P.*
[k] Ex.xiv.xv.
[l] Ex.14.27,28.10. Ps. 136.15.
[6] Heb. *covered.*
[m] Ex.15.13,17. De. 32.10-12; 33.12. Ps.44. 3. Ne.9.22-25.
1452.
[7] God's *sanctuary* here means the whole land of Canaan. The Shekinah glory never left them till they reached the border of the country.—*P.*
[n] Jos. vi.-xxi. Nu. xxi. De. 32.13,14. Ps. 135.10-43; 136.17-22; 105.44. Ne.9.22-25. Ex. 3.8;23.23-31.
[8] *By line.* Each tribe having its lot adjusted by distinct geographical landmarks with a territory proportioned to its population.—*C.*
[p] Is.63.10. Ne.9.26. Eze.20.28;16.15,26. Ps. 106.34-39;2 Ki.17.7-17. De 31.16,20;32.15-19.
[q] Ju.2.11-13,19; 3.5-7,12,13; 10.6;13.1.
[r] Ho.7.16. Ju.2.19. ver.8,10,37;Ps.106.41.
[s] Ex.20.5. De. 32. 21, 16; 32. 16, 21. See on ver.56,57.
[t] Ps.44.2-4;81.5. He. 4.13.
[u] Le. 26. 14-39. De. 28.15-68; 29.18-28; 31. 17;32.19-26.
[v] 1 Sa.4.11. Je.7.12, 14;26.6,9. Jos.18.1.
[9] Ark, 1 Ch. 16. 11. Ps.132.8. 1 Sa. 4.11,21.
[1] The capture of the ark of the covenant by the Philistines is here referred to. After that period it was never again set up in Shiloh.—*P.*
[x] 1 Sa.4.2,10,11.
[y] ver. 21. De. 32. 22; 29.20.
[2] Heb. *praised*, Is. 4.1. Je.7.34;16.9;25.10. [z] 1 Sa. 4. 11, 19. Job 27.15. Eze.24.23.
[a] Ps.7.6;44.23,26;83. 1. [b] 1 Sa.5.6-12. 6.4,11. Ex.28.12. Job 40.12.
[c] Je.7.12,14;26.6,9. 1055.
[d] Ge.49.10. Ps.132. 6,12,14; 48.1,2; 87.2. 2 Ch.6.6.
[e] 1 Ki.vi.-viii.70.1-8.
[3] Heb. *founded.*
[4] The sanctuary constructed by David, and not the temple built by Solomon, is here referred to. The former was on Mount Zion, the latter on Moriah. The site of the sanctuary, on the summit of Zion, seen from

A.M. cir. 2989. B.C. cir. 1015.

afar, is well described in the first clause: 'He built his sanctuary like heights.'—*P.*
[f] 1 Sa.16.11. 2 Sa.7. 8;22.7. Ps.89.3,4,35-20.
[5] Heb. *from after*
[g] Ge.33.13. [1] 40.11. 1 2 Sa.5.2. 2 Ch.11.2. Ps.78.6,71; 132.7,8. Ac. 13.22,36.
[h] 1 Ki.9.4. Ps.75.2; 101.3-8. 2 Sa.8.15. 1 Ki. 15.5 Ac.13.22, with Is. 52.13;53.2-4.
[6] The *integrity* attributed to David lay not in sinlessness—for David acknowledged his guilt—but it lay in his perfect abhorrence of idolatry, and his undivided attachment to the service of the true God.—*C.*

PSALM LXXIX.
B.C. cir. 1588.

[1] Or, *for.*
[a] La. 1. 10. 2 Ki. 23. 33; 24. 1, 2, 12; 25. 1-10. Lu. 21. 24.
[b] Ex.15.17. Ps.78.54, 55;74.1-4.
[c] Ps.74.2-8. 2 Ki. 25. 9,10. Je.19.13;32.8; 52. 18. Mi.3.12.
[d] Je.7.33;15.3; 34.16. Ps.141.7. Re.11.9.
[e] Je.16.4;34.20.
[g] De.28.37. Ps.44.13, 14;80.6; 137.7. Eze. 35. 12-14.
[h] Ps.80.4;6;80.4;85.5; 74.10. De. 32.22.
[i] Zep.1.18.
[j] Je.10.25; xxv. xlvi. -li. 1 Th.2.8. Ps. 9. 16, 17. Is.x.xiii.-xxiv. Re. 6.10;16.6.
[2] *Who have not known thee.* 'Who own thee not.'—*Boothroyd.*
[k] Ps.80.13. Je.51.34, 35;50.6,7.
[l] Is.64.9;43.25;44.22. Je.31.34. ver.9. Ex.34. 9. Ps.106.6;25.7;32.5.
[3] Or, *the iniquities of them that were before us.*
[m] Joel 2.17,18. Ps.51. 18;85.4,7. De.26.15.
[4] *Let thy tender mercies speedily prevent us.* 'Come quickly.'—*Boothroyd.*
[o] 2 Ch. 14.11. Jos.7.9 Ps.106.8;130.1,2. Da. 9. 16-19. Eze. 20. 9, 14, 22.
[5] For the manifestation of his glorious attributes proclaimed, see note on Ex. 34.6.—*C.*
[p] Ps.115.2;42.3,9,10. [q] Ps.9.10;58.11;64.9; 83.9-18. Je. 50. 36. Ke. 18.24;36.9,16. 6.7-10.2.
[6] Heb. *vengeance.*
[7] *Revenging.*—Not the revenge of wrath and malice, as it is put forth by sinful men, but the righteous sentence which divine justice inflicts, as much for the merciful protection of the innocent as for the retributive punishment of the guilty.—*C.*
[r] Ps.12.5;102.20.
[8] Such, be it remembered, was Jesus!—*C.*
[s] Nu.14.17-19. 1 Pe. 1.5. Is. 27. 3. Ps. 44.22, 23.
[9] Heb. *thine arm.*
[1] Heb. *reserve the children of death.*
[2] *Appointed to die.* So were the holy apostles! the servants being judged and condemned, as their Lord!—*C.*
[t] Is. 65. 6. Lu. 6. 38. Ge.4.15.
[3] Awake their consciences to feel, confess, and punish their guiltiness.—*C.*
[u] Ps.74.18,22; 89.50,51. 2.3.3.04.
[v] Ps.95.7; 100.3. Ex. 19.5.6.
[x] Is.43.21. Ps.45.17; 145.4.
[4] Heb. *to generation and generation*

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ness of those who profess to serve him; it draws tremendous destruction upon the transgressors. If we forsake God he will forsake us; and no tabernacle, no formalities in religion, can avail us when he is departed. —**But however** sharply he **corrects faithful people, he** hath still mercy in store for them. They who triumph over them a little shall quickly have their glory turned to shame: and he will maintain a church to himself for ever. If to punish one nation he remove their gospel candlestick, he will send the light of his truth to another, and often the most unlikely. And not David, but Jesus Christ, shall for ever feed God's flock of ransomed men, according to the integrity of his heart and good skill of his hands.

PSALM LXXIX. Ver. 1. There is no internal note of the precise date of this psalm, and conjecture is useless. It is enough to know that it records some one of those lamentable occasions upon which a righteous God gave up to judgment a backsliding and forgetful church. But let the Gentile churches recollect that such judgments are not confined to Israel, but are prophetically suspended over themselves, should they fall into the Jewish sins of self-righteousness and unbelief, Ro. 9. 31; 10. 3; 11. 20, 21. *C.*

Ver. 5. These words may have been, and probably were, descriptive of the ravages of the Babylonians, when the first temple was destroyed and Jerusalem laid waste; but they were also prophetic of more terrible calamities in the distant future. To this day the poor Jews assemble at stated times outside the massive wall of the ancient temple area, and, wailing, chant these lines. *P.*

REFLECTIONS. — To what fearful and lasting distress and desolation is the church of God sometimes brought, while forced to bear at once the cruelty and derision of men and the manifested displeasure of God! But he will assuredly visit with his wrath such as live in ignorance of him and neglect of his worship. And though he permit his people to be

PSALM LXXX.

1 *The psalmist in his prayer complaineth of the miseries of the church.* **8** *God's former favours are turned into judgments.* **14** *He prayeth for deliverance.*

To the chief musician upon [a]Shoshannim-Eduth, A psalm of Asaph.[1]

GIVE ear, [b]O [c]Shepherd of Israel, thou that [d]leadest Joseph like a flock; thou that dwellest[e] *between* the cherubims, [g]shine[2] forth.

2 Before[h] Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come *and* save us.[3]

3 Turn[i] us again,[4] O God, and [j]cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, how long wilt thou be angry[5] against the prayer of thy people?

5 Thou feedest them with [k]the bread of tears; and givest them tears to drink in great measure.

6 Thou[l] makest us a strife[6] unto our neighbours; and our enemies laugh[7] among themselves.

7 Turn[m] us again, O God of hosts, and [n]cause thy face to shine; and we shall be saved.

8 Thou hast brought a [p]vine out of Egypt: thou[q] hast cast out the heathen, and planted it.

9 Thou[r] preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The[s] hills were covered with the shadow of it,[8] and the boughs thereof *were like* the goodly cedars.[9]

11 She[t] sent out her boughs unto the sea, and her branches unto the river.[1]

12 Why hast thou *then* [u]broken down her hedges, so that all they which pass by the way do pluck her?

13 The [v]boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, [x]we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And the [y]vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.

16 *It*[z] *is* burnt with fire, *it is* cut down: they perish[2] at the rebuke of thy countenance.

17 Let thy hand be upon the [a]man of thy right hand, upon the son of man *whom* thou madest strong for thyself.

18 So [b]will we not go back from thee: [c]quicken us, and we will call upon thy name.

19 Turn[d] us again, O LORD God of hosts, [e]cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 *An exhortation to a solemn praising of God.* **4** *God challengeth that duty by reason of his benefits.* **8** *God, exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief musician upon [a]Gittith, *A psalm* of Asaph.[1]

SING aloud [b]unto God [c]our strength: [d]make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet [e]in the new-moon, in the time appointed, on our solemn feast-day.

4 For [g]this *was* a statute for Israel, *and* a law of the God of Jacob.[2]

5 This he ordained in Joseph[3] *for* a testimony, when he went out through[4] the land of Egypt: *where* [h]I heard a language *that* I understood not.

6 I[i] removed his shoulder from the burden: his hands were delivered[5] from the pots.[6]

7 Thou[j] calledst in trouble, and I delivered thee; I answered thee in the [k]secret place of thunder: [l]I proved thee at the waters of Meribah.[7] Selah.[8]

8 Hear, [m]O my people, and I will testify unto thee; O Israel, [n]if thou wilt hearken unto me;

9 There[p] shall no strange god be in thee; neither shalt thou worship any strange god.

10 I[q] *am* the LORD thy God, which brought

A.M. cir. 2967 or 2983. B.C. cir. 1037 or 1021.

PSALM LXXX.

a Ps.xlv.tit.les. 1 Or, *for Asaph.*
b Ps.80.5;50.2;94.1.
c Ps.23.1. Is. 40. 11. Ge.49.24.
d Ps.77. 15, 20; 81. 5, 78.52.2 Sa.6.2.
e 1 Sa.4.4. Ex.25.20, 22;37.9.
f Ps.4.6;50.2;94.1. De.33.2.
2 Allusion is here made to the *Shechinah*, a glory, or visible presence of God, upon the mercy-seat, between the cherubim. From that place God gave responses to the high-priest: to that place the Israelites always turned in prayer.—*P.*
h Nu 2.18—24;10.22—24. Ps.24.23, 26; 74. 2 1. Is.31.9,10.
i Heb. *come for salvation to us.*
j ver.7,19. La. 5. 21. Ps.126.118. 37;8.34.
k *Turn us again.* 'Restore us again.' *Boothroyd.*
l ver.1. Nu. 6. 25,26. Ps.4.6;67.1.
k Heb. *wilt thou smoke?* Ps.74. 1;85. 5. De.29.20. La.3.8.
l Ps.42. 3;102. 9. Is. 30.20.
m Ps.44.13;79. 4. Je. 15.10. Ju.10.25. Re.11. 10.
n *Thou makest us a strife.* They strive with one another for dominion over us.—*C.*
o *Our enemies laugh.* They deride our religion, and triumph over our calamities: the surest evidence of little but wicked minds.—*C.*
p ver.3, 19. 1 Ki. 18. 37. Ps.126.1. La. 5. 21. Lu.1.16.
q Nu.6.25,26. Ps.4.6; 67.1.
r Is.5.1—7;27.2,3. Je. 2.21. Eze.17.6. Mat.21. 33.
s Ps.44.2;78.55;135. 10—12.
t Ex. 23. 28. Jos. 24. 12;24.12. Ps.135.10—22;105.44. Ne.9.22—25.
u 1 Ch. 21. 5. 1 Ki. 4. 20,25.2 Ch.xvii.
3 That vines were trained to be summer shades for sitting or reposing, is evident from 1 Ki. 4. 25. Mi. 4. 4: a beautiful emblem of Christ, *the true vine*, under whose paternal headship the whole church reclines, Ep. 1.22.—*C.*
Heb. *cedars of God.*
v Ge.15.18. Ex.23.31. 1 Ki.4.21. Ps.72.8. Jos. 24.11—13.
1 From *the Mediterranean* on the west, to the *Euphrates* on the east.—*C.*
w Ps.89.40;78.60. Is. 5.2,5 Ju.2.14,15. Ne.9. 27,28. Na.2.2.

A.M. cir. 2967 or 2983. B.C. cir. 1037 or 1021.

y Is.5.1,2;11.1. Je.2. 21. Ex 15.5,6. De.32.9. Zec.3.8.
z Ps.79.5;39.11;68.1, 2;76.6,7. De.32.22.
2 *They perish.*—That is, the vineyard and the branch. Christ's glory is obscured, and his people are distressed and ruined—events that have often occurred in the history of the church.—*C.*
a Is 53.5.ver 15. Ex. 4.22; 15. 5,6. Ps. 89. 21; 110.1. Da.7.13,14.
b Job 34. 32. He. 10. 39. Ps.119.32
c Ep.2.1,5. Ps. 85. 6, 119.37,40
d Ps.85.4;126. 1. Je. 31.18.3.18
e ver.1,3,7. Ps. 27. 4, 9.44.3;31.16.

PSALM LXXXI.

B.C. cir. 1045.

a Ps. viii. lxxxiv. tit.les.
1 Or, *for Asaph*, Ps.lxxiii.
b Ps.140.5;150 5.
c = Sa.22.2,3. Ps. 28. 8. Is 25.5. Phi.4.13.
d Ps.33. 2—3; 47. 1—7; 66.1,4cr.—e. cxiii. cl.
e Nu. 10. 10; xxviii. xxix. Le.xxiii. De 16. 16.2 Ki.4.23.
g Nu. 10, 10. Ex. 12. 12,19. Le.23.24,26,34.
2 It would appear from verses 3 and 4 that this psalm was intended for the public service of the temple or sanctuary, on the great annual festivals, in the seventh month. The month was ushered in by a solemn sabbath—'a memorial of blowing of trumpets,' Le. 23. 24. On the tenth of the same month was the feast of atonement; on the fifteenth the feast of tabernacles, or of ingathering, which lasted seven days.—*P.*
3 i.e. *Israel*, Ps. 77. 15;80. 1,2. Am.6.6.
4 Or, *against.*
h Ps.114.1 Ge.42.23. De.28.49. Je. 5. 15. Is. 28.11.
1 Is.9.4;10.27. Ex. 1. 14;5.5. Ps.68.13.
5 Heb. *passed away.*
6 Or, *baskets.* Rather, 'the baskets,' or clay troughs, used in the manufacture of brick.—*C.*
f Ex 2.23;3.7—10; 14. 10, 21. Ps.50.15; 91. 14, 15.
k Ex.14.24;19.19.
l Ex.17. 2—7. Nu. 20. 13.
7 Or, *strife.*
8 See note on Ps.3. 2.—*C.*
m Ps.50.7. De. 4. 26; 32.28. Is.55.3,6,7.
n Ex.15.26. ver.13.
p Ex.20.3. 1 Co.8. 4, 5. De.4.39,35; 6. 13,14. Ho.14.8.1 Jo.5.21.
q Ex.20.2. Je. 31.33; 3.14;11.4.24.7;30.22.

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oppressed for a while, he will speedily rid them of their persecutors; and often their extremity ushers in their deliverance. Humble prayers for forgiveness, poured forth in sighs and groans, and attended with deep concern for God's dishonour, will not be long unanswered. And deliverances, founded in pardon through Jesus' blood, will animate to cordial praise and thankfulness.

PSALM LXXX. Ver. 1. *Leadest Joseph.* In the pastoral countries of the East, the flock intrusted to a shepherd is generally under a hundred (see Mat. 18. 12); because it must be sedulously watched, and kept within the view of the shepherd, for fear of the predatory bands by whom these countries are infested. The shepherd accordingly teaches his flock to know his voice, come at his call—he *leads* them, and they follow his movements, Jn. 10. 27. *C.*

Ver. 2. *Before Ephraim*—Joseph's *first-born*, by divine election; before *Benjamin*, Joseph's beloved brother; before *Manasseh*, his *first-born* in point of time, but placed last by divine appointment, to teach families that the Lord reigneth in all their arrangements. These three tribes marched immediately before the Kohathites who carried the ark, Nu. 2. 17—24; 10. 21—24. *C.*

Ver. 13. *The boar*, &c. This is a literal representation of fact at this day in some of the vine districts of the East, especially in Mesopotamia. In the lips of a Jew, the words had a meaning doubly emblematic of the persecutors of the church, as represented not merely by a *destructive* but an *unclean* animal. *C.*

Ver. 17. *Man of thy right hand.* Let thy hand, anointing him to office and power, by the Holy Ghost, be upon Messiah, the man who is to be exalted to thy 'right hand'—the 'Son of man' who comes to redeem the world. *C.*

REFLECTIONS.—Great is the mercy that God is the shepherd, leader, and protector of his people—that he is a God reconciled in Christ, to the everlasting wonder of angels and men—and that now it is not the Jewish tribes who marched after the ark in the desert, but multitudes of Gentiles, that see his salvation. Awakened souls ardently desire reconciliation with God, and repeated manifestations of his favour. And if we are turned to God by faith, we cannot fail to inherit his eternal glory. But through seeming rejection of prayers and angry frowns from God, and through tears, griefs, and reproaches, must we sometimes go thither. With what kind care did God settle the Israelites in Canaan and make them flourish there! With how much more did he gather, found, and increase his gospel church! But, alas! the misery and ruin that sin draws down upon the best-constituted churches and nations. Enemies, furious as wild beasts, waste them when God withdraws his protection. Yet the design hereof is not his people's ruin; but to excite their prayers, quicken their repentance, and magnify the wonders of his power and grace in their deliverance. It is impossible for his church to be ruined when her help is laid on her almighty Redeemer, the man of God's right hand. God's love for us is the source of all our salvation, quickening, and blessedness of grace. Through him strengthening us, we can do all things. No wonder then that prayer is the daily employment of such as are spiritually alive; and that a sense of God's favour is more earnestly desired than the removal of any affliction.

PSALM LXXXI. Ver. 1. God is called the God of Jacob, in reference to the following circumstances in Jacob's history:—(1) He was a specimen, representative, or type of the electing grace of God, Ro. 9. 11. (2) He learned, by grace, to prize the birthright. (3) He was willing to purchase it with his food, the representative of his life. (4) He was forced into exile, and became a stranger, a pilgrim. (5) He was tried with hard measures by his friends. (6) He was a faithful servant. (7) He was an affectionate husband and parent. (8) He was a bold wrestler in prayer—utterly refusing to resign without a blessing. (9) He was the father of a numerous progeny. (10) He was, in the fulfilment of prophecy, and the designs of Providence, led down into Egypt. (11) He was brought up from it after death—an emblem of deliverance by the resurrection. (12) He rested in the land of promise. *C.*

Ver. 5. *Understood not.* Messiah, as prophet, is the speaker, and so speaks, as when he shall say to the wicked, 'I never knew you.' *C.*

Ver. 10. Ask what you need; make any request consonant with my holy will, and the granting of which will promote your own welfare, and I will liberally respond to every wish, and bestow to the utmost extent of your desire. 'There is not a want of our nature—of our bodies or our souls: a want pertaining to this life or the life to come—to ourselves, to our families, to our friends, to the church, or to our country—which God is not able to meet: and there is not a *real* necessity in any of these respects which he is not willing to meet.' *P.*

REFLECTIONS.—God's saving relations are a delightful foundation of our warmest praise. Deliverances from God, as well as his authoritative command, oblige us to a punctual observance of his ordinances of worship. And nothing can do it more effectually than our eternal redemption through Christ. How ready is God to help and to save those who call upon him in trouble! And all our obedience is delightfully founded.

thee out of the land of Egypt: [r]open thy mouth wide, and I will fill it.

11 But[s] my people would not hearken to my voice; and Israel would none of me.[9]

12 So[t] I gave them up unto their own hearts' lust;[1] *and* they walked in their own counsels.

13 Oh[u] that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued [v]their enemies, and turned my hand against their adversaries.

15 The haters of the LORD should have submitted themselves[2] unto him: [w]but their time[3] should have endured for ever.

16 He [x]should have fed them also with the finest of the wheat:[4] and with honey out of the rock should I have satisfied thee.

PSALM LXXXII.

1 The psalmist, having exhorted the judges, 5 and reproved their misconduct, 8 prayeth God to judge.

A psalm of Asaph.[1]

GOD standeth[2] in the [a]congregation of the mighty; he judgeth among the gods.

2 How long will ye [b]judge unjustly, and accept the persons of the wicked? Selah.[3]

3 Defend[4] the poor and fatherless: do justice to the afflicted and needy.

4 Deliver[c] the poor and needy: rid *them* out of the hand of the wicked.

5 They[d] know not, neither will they understand; they walk on in darkness: [e]all the foundations of the earth are out of course.[5]

6 I[g] have said, Ye *are* gods; and all of you *are* children of the most High.[6]

7 But[h] ye shall die like men, and fall like one of the princes.[7]

8 Arise,[i] O God, judge the earth: for [j]thou shalt inherit all nations.

PSALM LXXXIII.

1 A complaint to God of the enemies' conspiracies. 9 A prayer against them that oppress the church.

A song *or* psalm of Asaph.[1]

KEEP not[a] thou silence, O God: hold not thy peace, and be not still, O God.

2 For, [b]lo, thine enemies make a tumult; and they that hate thee have lifted up the head.

A.M. cir. 2959.
B.C. cir. 1045.

r Mat. 7. 7. Jn. 15. 7. Ps. 37. 4. 38. 8. 65. 4. 7. Eph. 3. 19, 20. Is. 45. 11. Je. 31. 14, 25.
s De. 32. 15, 18. Ho. 11. 2. Pr. 1. 25, 30. He. 10. 25. Zec. 7. 11, 12. 8.
9 Laid believing hold upon some of mine attributes.—C.
t Ac. 7. 42. Ro. 1. 26. Is. 30. 1.
1 Or, *to the hardness of their hearts, or temptations.*
u De. 5. 29. 32. 29. Is. 48. 18. Mat. 23. 37. Lu. 19. 41, 42.
v Ps. 83. 2–8. Ju. 3. 3.
2 Heb. *lied.* i. e. *yielded feigned obedience.* Ps. 18. 44. 66. 3.
w Ps. 105. 23. 106. 5, 22. Josh 3. 10.
3 Their possession of Canaan should not have been taken away.—C.
x Je. 1. 19. De. 32. 13, 14. Ps. 147. 14. 1 Sa. 12. 22, 24. Job 20. 6.
4 Heb. *with the fat of wheat.*

PSALM LXXXII.

B.C. cir. 1048.

1 Or, *for Asaph.*

2 *God standeth.*—That is, he stands not merely supreme, while all *his* doings are under him, but he stands justified in all his government, whether of providence or grace. Comp. Ps. v. with Ro. 3. 26.—C.
a ver. 6. 2 Ch. 19. 6. Ex. 12. 21. 20. 28. Ac. 13. 5. Ec. 5. 8. Ps. 8. 5. 16.
b Ps. 58. 2. De. 1. 17. 16. 19. 2 Ch. 19. 6, 7. Le. 19. 15.
3 See note on Ps. 3. 2.—C.
4 Heb. *judge.* De. 10. 18. Is. 1. 17. Je. 22. 3. 16. Ex. 23. 6.
c Ps. 72. 12, 13. Job 29. 12. Ps. 72. 12–14.
d Mi. 3. 1, 6. Ps. 58. 1–3. Is. 42. 19, 20. Jn. 12. 35.
e Ps. 11. 3. 75. 3. Ec. 3. 16. Is. 5. 7. 2 Ti. 2. 19.
5 Heb. *moved.*
g Jn. 10. 34, 35. Ex. 12. 12. 22. 28. Ac. 13. 5. Ec. 5. 8. Ro. 13. 1–4.
6 The sense is, I have given you the highest title which can be bestowed upon mortals—a title indicative of power and rule. Ye are the representatives of God on earth, ruling for him over the beasts. Ye are by nature, as well as by office, children of the most High:—yet ye are still mortal, and like other men, low in rank and station, ye shall die.—*P.*
h Ps. 40. 12. Job 21. 32. Ec. 11. 9.
7 'And fall as well as they, O ye princes.'—*Boothroyd.*
i Ps. 7. 6. Mi. 7. 9, 17. Zep. 3. 8.
j Ps. 2. 8. 22. 27–31. Re. 11. 15.

PSALM LXXXIII.

B.C. cir. 1038 or 892.

1 Or, *for Asaph.* Ps. xlii. title.
a Ps. 28. 1. 35. 22. 39. 12. Isa. 62. 6, 7.
b Ps. 2. 1, 2. with Ac. 4. 25. 34. 4, 18–21. 74. 4, 23. 92. 9. Is. 37. 23, 29.

A.M. cir. 2966 or 3172.
B.C. cir. 1038 or 892.

c Ps. 2. 1, 2. 10. 5, 9. 56. 5, 6. 9, 24. 2.
d Ps. 31. 20. 27. 5. 91. 1. 4. De. 33. 27. Col. 3. 3. Mal. 3. 17.
2 'Thy treasured ones.' *Mudges.* Those whose life is 'hid with Christ in God.' Col. 3. 3.—C.
e Is. 1. 30. Pr. 1. 22. Je. 12. 19. Es. 3. 6, 9. Da. 7. 25. Re. 13. 5, 7.
f Ps. 2. 2. Ru. 1. 17. 23. 19. 19. 19. Ac. 9. 4.
3 Heb. *heart.*
4 There is no more certain mark of evil designs than the combination of men of opposite opinions and interests. Here the most jarring elements unite into one compact body, the sole object of which is the extirpation of Israel.—*Note.* To divide good men is one of Satan's great devices; and so he attempted to divide Paul and Barnabas, Ac. 15. 39. But to unite bad men is another of his favourite schemes. So Herod and Pilate were reconciled on occasion of the crucifixion of our Lord, Lu. 23. 12.—C.
g Ch. 20. 1, 10, 22. Ge. 36. 1–43. 25. 12–18. 29. 31–38. 1 Ch. 5. 10, 19–22.
5 Some of the tribes descended from Ishmael took the name of their mother Hagar, and were known as Hagarenes.—*P.*
1 Ge. 10. 30. 24. 7. 10. 14–15. Jo. 13. 5. Is. 13. 2. 12. 22. 27. 2.
j Ge. 16. 1. 21. 3.
6 Heb. *been an arm* &c. Ge. 25. 37, 38.
7 The children or descendants of Lot were the Moabites and Ammonites, whose possessions lay on the east of the Dead Sea, and consequently beside the descendants of Ishmael.—*P.*
8 See note on Ps. 3. 2.—C.
k Ju. 7. 22. Nu. 31. 1–12. 15, 9. 41. 1–26.
l Ju. 4. 15, 24. 5. 19, 21.
m 2 Ki. 9. 37. Zep. 1. 17. Je. 8. 2. 16. 4.
n Ju. 7. 25.
o Ju. 8. 12–21.
p 2 Ch. 20. 11 ver. 4.
q Ps. 44. 4. 74. 11, 12. 68. 1, 2. Is. 17. 12–14. Mat. 7. 12.
8 *A wheel.* 'Whirling chaff.'—*Boothroyd.*
r De. 32. 22. Is. 64. 1, 2. 30. 27, 33. 33. 12, 14. 66. 15, 16. Eze. 38. 22.
s Ps. 21. 6. 50. 3. Job 27. 20–23. Is. 28. 17. 30. 30. Eze. 38. 22. Je. 4. 11, 12.
t Job 5. 22, 23. Ps. 6. 10. 9. 19, 20. 58. 10. 11. 64. 7–9. Eze. 30. 19.
1 Or, *that men may.*
u Ps. 35. 4, 26. 40. 14. 59. 13. 109. 29.
2 See notes on Ps. 5. 10. 35. 8.—C.
x Ps. 9. 16. 58. 10, 11. 59. 13. Eze. 30. 25. 38. 23. 5. 13. 7. 4. 9. 27. Is. 5. 16. 59. 19. 42. 8.

PSALM LXXXIV.

B.C. cir. 1021.

a Ps. viii. lxxxi. titles.
1 Or, *of.*
b Ps. 26. 8. 132. 1. 4. 27. 4. Re. 4. 1. 3. 22. 1, 2.
c Ps. 27. 4. 42. 1, 2. 63. 1, 2. 73. 26. 143. 7. 1 Pe. 2. 11.
d Ps. 63. 1. 73. 17. ver. 10.
e Ps. 23. 1. Ps. 40. 17. 102. 1. Is. 26. 8. 30. 1.

3 They[c] have taken crafty counsel against thy people, and consulted against thy [d]hidden ones.[2]

4 They have said, 'Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For[e] they have consulted together with one [3]consent;[4] they are confederate against thee:

6 The[h] tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;[5]

7 Gebal,[i] and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 Assur[j] also is joined with them: they have holpen[6] the children of Lot.[7] Selah.[8]

9 Do unto them as *unto* the [k]Midianites; as *to* [l]Sisera, as *to* Jabin at the brook of Kison;

10 *Which* perished at En-dor: they became [m]*as* dung for the earth.

11 Make their nobles like [n]Oreb, and like Zeeb; yea, all their princes as [o]Zebah, and as Zalmunna:

12 Who said, [p]Let us take to ourselves the houses of God in possession.

13 O[r] my God, make them like a wheel;[8] as the stubble before the wind.

14 As[s] the fire burneth a wood, and as the flame setteth the mountains on fire;

15 So[t] persecute them with thy tempest, and make them afraid with thy storm.

16 Fill[u] their faces with shame; that they may[1] seek thy name, O LORD.

17 Let[v] them be confounded and troubled for ever; yea, let them be put to shame, and perish:[2]

18 That[x] men may know that thou, whose name alone *is* JEHOVAH, *art* the most High over all the earth.

PSALM LXXXIV.

1 The psalmist, longing for the communion of the sanctuary, 4 showeth how blessed they are that dwell therein. 8 He prayeth to be restored unto it.

To the chief musician upon [a]Gittith, A psalm for[1] the sons of Korah.

HOW amiable[b] *are* thy tabernacles, O LORD of hosts!

2 My[c] soul longeth, yea, even fainteth, for the courts of the LORD: [d]my heart and my flesh crieth out for the living God.

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on his gospel grant of himself to us as OUR GOD. His service must then be our highest interest as well as duty. Past obligations are sufficient to engage our hearts, even though we had no future promises in view. And when God grants himself and his fulness, our desires or prayers for enjoyment can never be too much enlarged. They only who have him for their portion have all that heart can wish. But how terrible is the punishment of a wilful refusal of his gracious offers! What loss of victory over enemies, of perpetuated enjoyments, and of delightful provision! Alas! what enemies are sinners to their own souls! And they who resist God's Word and Spirit have only their own wilfulness to blame when their destruction comes. Their perishing is not through want of compassion in God, but through the hardness and impenitence of their own hearts.

PSALM LXXXII. Ver. 1. *Among the gods.* That is, among kings, judges, and magistrates, who are called gods, as bound by oath to execute justice; as God has bound himself by oath, for consolation of the 'heirs of promise.' He. 6. 17. *C.*

Ver. 5. *Foundations.* The principal foundations of society are truth, justice and mercy: and that these are continually *out of course*, is manifest in this, that the greatest efforts of human wisdom and power, either are, or pretend to be, employed in preserving or restoring them. *C.*

REFLECTIONS.—Dignified is the office of magistrates, as the deputies of God. And with solemn awe and strict equity ought they to fix their decisions, as in God's presence, and as accountable to him. Yet how commonly do they indulge themselves in injustice and partiality! For want of substance to procure right to themselves the poor are ordinarily trampled on; but God is their guardian; and, let magistrates do their worst, he will at last redress the grievances of his poor ones. The high station and mighty influence of magistrates shall not long protect them from death; nor, if wicked, from damnation. If our rulers then be wicked, let us give ourselves to prayer, that God may rectify matters, and subdue the world to the righteous government of his Son.

PSALM LXXXIII. Ver. 2. To *hate* the God of philosophical imagination may be deemed impossible; but to hate the God of truth, holiness, and grace, is the very constitution of every unrenewed heart. Ro. 8. 7. *C.*

REFLECTIONS.—To quicken his people's importunity in prayer the Lord sometimes appears for a time to disregard their distress. Whatever pretences men make for their opposition to God's people, the real cause is their enmity against God himself, whose holiness they cannot endure, and whose image they cannot but hate. But while saints are *hid with Christ in God*, no enemy can really hurt them. Wicked men, though

3 Yea, the sparrow[2] hath found an house, and the swallow[3] a nest for herself, where she may lay her young, *even* thine altars,[4] O LORD of hosts, my King, and my God.

4 Blessed[a] *are* they that dwell in thy house: they will be still praising thee. Selah.[5]

5 Blessed *is* the man [b]whose strength *is* in thee; [c]in whose heart *are* the ways *of them*;[6]

6 *Who*[d] passing through the valley of Baca make it a well;[7] the rain also filleth[8] the pools.

7 They[e] go from strength to [9]strength; [f]*every one of them* in Zion appeareth before God.

8 O[g] LORD God of hosts, [h]hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our [i]shield, and look upon the face of [j]thine anointed.[1]

10 For[k] a day in thy courts *is* better than a thousand: I had rather be a door-keeper[2] in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* [l]a sun and [m]shield: the[n] LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, [o]blessed *is* the man that trusteth in thee.

PSALM LXXXV.

1 *The psalmist, out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait God's answer, in confidence of his manifold blessings.*

To the chief musician, A psalm for[1] the sons of Korah.

LORD, thou[a] hast been favourable[2] unto thy land: [b]thou hast brought back the captivity of Jacob.

2 Thou[c] hast forgiven the iniquity of thy people: thou hast covered all their sin. Selah.[3]

3 Thou[d] hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.[4]

4 Turn[e] us, O God of our salvation, and cause thine anger toward us to cease.

5 Wilt[f] thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt[h] thou not revive us again, that thy people may rejoice in thee?

7 Show[i] us thy mercy, O LORD, and grant us thy salvation.

8 I[j] will hear[5] what God the LORD will speak: [k]for he will speak peace unto his people, and to his saints: but [l]let them not turn again to folly.

9 Surely[m] his salvation *is* nigh them that fear him; that [n]glory may dwell in our land.

10 Mercy[p] and truth are met together; righteousness and peace have kissed *each other*.[6]

11 Truth[q] shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea,[r] the LORD shall give *that which is* good; and our land shall yield her increase.

13 Righteousness[s] shall go before him; and shall set *us* in the way of his steps.

PSALM LXXXVI.

1 *David imploreth God's aid because of his need and religious faith,* 5 *and of the power and goodness of God.* 11 *He prayeth for grace, and promiseth praise for past mercies.* 14 *Complaining of the proud, he craveth some token of God's favour.*

A prayer of[1] David.

BOW down[a] thine ear, O LORD, hear me: for I[b] *am* poor and needy.

2 Preserve[c] my soul; for I *am* holy:[2] O thou my God, save thy servant that [d]trusteth in thee.

3 Be merciful unto me, O LORD: [e]for I cry unto thee daily.[3]

4 Rejoice[g] the soul of thy servant: for unto thee, O LORD, do [h]I lift up my soul.

A.M. cir. 2983. B.C. cir. 1021.

2 *The sparrow.*—This is not in the original a specific name, but a general term for any bird.—*C.*

3 *Swallow.* Rather the turtle or ring-dove.—*C.*

4 Or, 'as the sparrow findeth an house, and the swallow a nest for herself, so findeth my soul thine altars.' See ver. 1, 2, 10.

a Ps. 65. 4; 132. 1–3; 71. 8, 15; 145. 1, 2, 21.

b See note on Ps. 3. 2.—*C.*

c Ps. 28. 8. Zec. 10. 12. Phi. 4. 13.

d Ps. 122. 1; 42. 4; 55. 14.

5 'Happy the man whose strength thou art, confidence reigns in his heart.' (*Bp. Horne*). Literally, 'steep ascents are in their hearts.'—*C.*

6 Or, *of multitudes (trees) make him a wall, &c.*, 2 Sa. 5. 23.

7 Heb. *covereth.*

e Job 17. 9. Pr. 4. 18. 1 Pe. 1. 5. 2 Pe. 3. 18.

8 Or, *from company to company.*

h Ps. 122. 1–4; 43. 4. Is. 31. 6. Is. 35. 10. Jn. 10. 26. 1 Ti. 4. 15. 1 Th. 4. 17.

i Da. 4. 35. Ps. 105. 20, 21. Calvin.

n Ps. 132. 2. Da. 9. 18, 19. Is. 65. 24.

o Ge. 15. 1, 2. De. 33. 29.

p Ps. 2. 6; 89. 20.

1 The church here pleads by the righteousness of Messiah the anointed. Lu. 4. 18. Ac. 10. 38.—*C.*

q ver. 1, 2. Ps. 27. 4, 63. 2; 132. 2; 68. 24; 63. 4.

2 Heb. *I would choose rather to sit at the threshold.*

r Is. 60. 13. Ps. 27. 1; 43. 3. Mal. 4. 2.

s Ps. 119. 164; 3. 3; 18. 35; 5. 12.

t Ps. 85. 12; 34. 9, 10. Jn. 1. 14, 16. Phi. 4. 19. Col. 1. 19.

u Ps. 72; 34. 8; 33. 12, 21. Is. 30. 18; 28. 16; 50. 10. Je. 17. 7, 8.

PSALM LXXXV.

B.C. cir. 1021.

1 Or, *of.* Ps. xlii.–lxxxiv.–lxxxviii. titles.

a Jos. 9. 18. Le. 26. 42. Zec. 1. 16. Is. 12. 1.

2 Or, *well pleased.*

b Ps. 14. 7; 126. 1, 2.

c Col. 2. 13. Ps. 32. 1. Je. 50. 20. Mi. 7. 18. Ro. 8. 1. Ac. 13. 39. 1 Jn. 1. 7.

3 See note on Ps. 3. 2.—*C.*

d Is. 12. 1; 54. 7–10.

A.M. cir. 2983. B.C. cir. 1021.

4 Or, *thou hast turned thine anger from waxing hot.* De. 13. 17.

e Ps. 80. 3, 7, 19; 106. 45; 90. 13. Je. 31. 18. La. 5. 21.

f Ps. 77. 7; 74. 1, 3; 89. 46. Is. 64. 12. Je. 14. 19, 21.

h Ps. 80. 18; 53. 6; 90. 14, 15. Is. 35. 10. Hab. 3. 2. Ho. 6. 1, 2.

i Ps. 106. 4; 5–47; 98. 2, 3. Is. 45. 17; 60. 1, 7.

j Hab. 2. 1. Hc. 12. 25, 3. 7, 8. 1 Sa. 3. 9, 10.

5 *I will hear*—Messiah here as prophet, instructs the church concerning that 'peace of God' which is spoken by 'the blood of his cross.' Jn. 3. 32. Col. 1. 20.—*C.*

k Zec. 9. 10. Is. 57. 17–20. Eph. 2. 17.

l Ps. 130. 4. 2 Pe. 2. 21. 2 Ti. 2. 19. Lu. 1. 74, 75.

n Is. 46. 13. Mat. 3. 2. Lu. 18. 7.

o Ex. 29. 43. Zec. 12. 7. Lu. 2. 32. Jn. 1. 14.

p Mi. 7. 20. Is. 32. 17, 18. Ps. 72. 3, 7. Lu. 2. 14. Ju. 2. 17. Ro. 5. 1, 10.

6 A perfect reconciliation of mercy and truth, or justice, can never be effected in human governments or acts. When mercy is exercised towards a criminal, justice is so far sacrificed; and on the other hand, when justice is rigidly carried out, there is no place for mercy. But in the divine plan of salvation, infinite mercy and infinite justice were displayed.—*P.*

q Is. 4. 2; 45. 8; 42. 21. Je. 31. 22. Ja. 1. 17. 2 Co. 5. 14–21.

r Ps. 84. 11; 34. 9, 10; 65. 13; 67. 6.

s Ps. 89. 14; 72. 2, 3; 119. 32, 35. Is. 58. 8; 40. 1–3. Eze. 36. 27.

PSALM LXXXVI.

B.C. cir. 1001 or 1057.

1 Or, using a psalm *of.*

a 2 Ki. 19. 16. Ps. 31. 2; 71. 2; 143. 1.

b Ps. 40. 17; 72. 12–14; 102. 17.

c Ps. 16. 1; 119. 94; 4. 3. 2 Ch. 14. 11.

2 Or, *one whom thou favourest.*

d Is. 26. 3.

e 1 Ju. 15 ? –7; 11. 8. Ps. 65. 2. Ep. 6. 18.

3 Or, *all the day.*

g Ps. 51. 12. Is. 61. 3; 65. 18.

h Ps. 25. 1; 143. 8; 10. 12; 63. 8.

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diversified by nations, humours, or interests, strongly unite in opposing the cause of God and truth. Glad would they be if neither preacher nor professor of the true religion were left upon earth. But though craft be employed to seduce, threatenings to intimidate, and fury to extirpate, the foundation of God standeth sure, God knoweth them that believe, and they shall never be moved. At the worst they have their all-sufficient Lord to flee to, who can check the madness of the devourers. And past interpositions of God in favour of his people should encourage us to plead and hope for the like mercy. All opposition to God and his church is but rushing headlong into certain ruin. Even in this life, sinners' terrors of mind often make their life a burden, and are a presage of more dreadful misery in hell for ever. Men must know at last that the Lord omnipotent reigneth; and the execution of deserved judgment on the ungodly but shows the tendency of sin. Meanwhile we ought to long for the conviction and conversion of our bitterest enemies of mankind, rather than their destruction.

PSALM LXXXIV. Ver. 3. *Even* is not in the Hebrew. The words between *yea* and *young* should rather be taken as a parenthesis, and the meaning stands thus—'My heart cries out for the living God, for thine altars, O Lord of hosts,' &c. That birds could not build in the altars, is evident both from their construction and constant use; nor can altars be put for courts, for they are already mentioned. The longing of the psalmist is for the altar of sacrifice, the one great sacrifice that perfects for ever them that are sanctified. He. 10. 12, 14. *C.*——'The idea here is, that the sparrows and the swallows seemed to have a happy lot: to be in a condition to be envied. Even they might come freely to the place where God was worshipped—to the very altars—and make their home there undisturbed. How strangely in contrast with this was the condition of the wandering—the exiled—author of the psalm!' (*Barnes*). *P.*

Ver. 6. *Baca.* Not any particular place; for the people, in ascending to the festivals, could not all pass through any one valley. It signifies, 'valley of weeping,' the emblem of the life of 'the Man of Sorrows,' 'in the fellowship of whose sufferings' every pilgrim of Zion must partake, Phi. 3. 10. *C.*

Ver. 5–7. The meaning of this difficult passage is probably this:—'Blessed is the man whose strength (or trust) is in thee, whose heart rejoiceth at the prospect of following the way to thy house. Even when passing through the vale of misery—through sorrow and suffering and persecution—make it as a well (or fountain of delight), and the early rain falleth upon it, and covereth it with verdure. They go from strength, and at length appear before God perfect in Zion. *P.*——*Every one of them in Zion appeareth before God.* 'The God of gods will appear to them.' (*Williams*). *C.*

Ver. 8. *Give ear, O God of Jacob.* See note on Ps. 81. 1. Christ here personally intercedes for the church, and him 'the Father heareth always,' Jn. 11. 42. *C.*

REFLECTIONS.—What inexpressible beauty gracious souls see in holiness and in holy work! Fellowship with God in Christ, in his ordinances, is the delight, the desire of their soul. The meanest abode, with his presence and ordinances, is preferred to a palace without them. Not only faithful ministers who attend to their work, but all who study a life of close fellowship with God, and faithful service of him, increase their joy in the Lord and their strength for his work. If our heart be once engaged we can walk with pleasure in God's ways, and in attending his solemn ordinances. However troublesome the way to heaven be, not one of those who truly set out need faint or miscarry. And O the inexpressible glories they there enjoy in the immediate vision and presence of God! If he be our own and our father's God we shall never seek him in vain. If he be our shield we shall be safe from fear of evil. If our confidence towards him be founded solely on the merit and intercession of Jesus his *Anointed*, he cannot but behold us in mercy and love. Infinitely preferable is fellowship with God in his ordinances, to all the pleasures of sin or sense that can be enjoyed on earth: and happy are those who have God ALL IN ALL to them, bestowing ALL on them; and who, in all cases, depend for ALL they need only upon him.

PSALM LXXXV. Ver. 2. This psalm must be descriptive of the times and sacrifice of Messiah; for at no other period did God 'cover all the sin' of his church. See Ro. 4. 7, 23–25. *C.*

Ver. 5. The believing remnant of the Jews here intercede for their unbelieving 'brethren, their kinsmen according to the flesh,' during the long dispersion that has succeeded the crucifixion of our Lord. *C.*

Ver. 11. Under a broken law there is no *righteousness*, except the finished work of Christ, in which all holy commandment was fulfilled, and the penalty of death endured. Righteousness looked down from heaven when Christ ascended, and 'through the eternal Spirit presented himself without spot before God.' *C.*

REFLECTIONS.—Present distress should never obliterate the grateful memory of God's past favours. His pardons of sin, through active faith, are all free, full, and everlasting; and when guilt is removed wrath ceases of course. Though our unfaithfulness may have plunged us into distress, God is rich in mercy and ready to turn us to himself. But no salvation can be hoped for while we continue indulging our sins. And unless he save us freely, through faith in Christ, we are undone forever. Impenitent sinners must undergo eternal pain; but earnest believers are only corrected for a time. Having experienced the power of his quickening and restoring grace, they rejoice in God their Saviour, and speak, to his glory, of the wonders of his grace. And having expected and obtained an answer to their prayers, the peace which God speaks in his promise withdraws their heart from sinning. But how sure was the promise, near the fulfilment, and great the glory of Jesus' incarnation and office! Herein the mercy, faithfulness, and equity of God appear harmoniously and brightly displayed. While Jesus, the truth, grows upward from earth, his righteous Father

5 For[i] thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give[j] ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In [k]the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among[l] the gods[4] *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All[m] nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For[n] thou *art* great, and doest wondrous things: [o]thou *art* God alone.[5]

11 Teach[q] me thy way, O LORD; I will walk in thy truth: unite my heart[6] to fear thy name.

12 I[r] will praise thee, O LORD my God, with all my heart; and I will glorify thy name for evermore.

13 For[s] great *is* thy mercy toward me; and thou hast delivered my soul from the lowest [t]hell.[8]

14 O God, the [u]proud are risen against me, and the assemblies of violent[9] *men* have sought after my soul, and [w]have not set thee before them.

15 But[x] thou, O LORD, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.

16 O[z] turn unto me, and have mercy upon me; [a]give thy strength unto [b]thy servant, and save the son of thine handmaid.

17 Show me [c]a token[1] for good; [d]that they which hate me may see *it*, and be ashamed: because thou, LORD, [e]hast holpen me, and comforted me.

PSALM LXXXVII.

1 The seat and glory of the church. 4 The increase, honour, and comfort of the members thereof.

A psalm *or* song for[1] the sons of Korah.

HIS foundation[a] *is* in the holy mountains.

2 The[b] LORD loveth the gates of Zion more than all the dwellings of Jacob.[2]

3 Glorious[c] things are spoken of thee, O city of God. Selah.[3]

A.M. cir. 2983 or 2947.
B.C. cir. 1021 or 1057.

i ver. 22, 15. Joel 2. 13, 18. Ps. 69. 13, 16. 130. 7. 145. 9. 73. 1. 103. 17. Ex. 34. 6, 7. Mi. 7. 18, 19. La. 3. 22–26.
j ver. 1. Ps. 4. 1. 5. 1. 143. 1, 8. Dn. 9. 18, 19.
k Ps. 55. 16. 50. 15. 91. 15. 18. 6. 20. 5. 31. 4, 6. 102. 2.
l Ex. 15. 11. Ps. 35. 10. 89. 6, 8. 90. 5. 72. 18. 136. 4. Is. 40. 18, 25.
4 Among the kings of the earth, and the principalities of heaven.—C.
m Ps. 22. 27–31. 72. 8. 66. 1, 4. 67. 7. Is. 11. 9, 10. 59. 19. 66. 23.
o Job 12. 7. De. 3. 24. Ps. 147. 5. 72. 18, 19. 77. 14. Ex. 15. 3, 4. 19. 2.
p De. 6. 4. 4. 39. 32. 39. Is. 37. 16. 44. 6. Mar. 12. 29. 1 Co. 8. 4. Ep. 4. 6.
5 This is not an assertion of the sole Deity of the Father, but of that *unity of Godhead*, in which the Son and the Father 'are one,' Jn. 10. 30. In this sense he is 'God alone,' as distinguished from all that are 'called gods.'—C.
q Ps. 25. 4, 5. 8. 119. 33. 143. 8. Je. 10. 23. Jn. 17. 20, 21. 1 Co. 1. 10.
6 *Unite my heart.* Unite those affections and desires which in others are so scattered in pursuit of vanities—unite them all in one centre—the fear (the holy reverence) of thy name.—C.
r Ps. 104. 33, 34. 145. 1, 2. 146. 1, 2. 1 Co. 10. 31. 6. 20.
s Ps. 103. 4, 8, 11. Is. 38. 17. 1 Th. 1. 10.
t Or, *grave*.
8 A prophetic anticipation of the glorious resurrection of Jesus.—C.
u Ps. 119. 51, 69, 85. 140. 5. 54. 3. 12. 10.
9 Heb. *terrible*.
w Ps. 10. 4. 11, 13. 14.
x Ex. 8. 10. 9.
y Ex. 34. 6, 7. Nu. 14. 18. Ne. 9. 17. Ps. 103. 8. 130. 4. 145. 8. 86. 10. Joel 2. 13. Ro. 5. 20, 21. Ep. 2. 4, 7. Tit. 3. 4, 5.
z Ps. 25. 16. 69. 16. 101. 2. 90. 13. 86. 1, 3, 16.
a Ps. 28. 8. Zec. 10. 12. Is. 45. 24. 40. 31.
b Ps. 119. 94. 116. 16. Is. 63. 16, 19.
c 2 Co. 3. 3. Ex. 34. 5, 6. Ps. 41. 12. 74. 14. 138. 22.
1 Even such a token the Father gave, when he answered him from heaven, to glorify him before his disciples and the people, Jn. 12. 28–30.—C.
d Mi. 7. 8–10. Ps. 109. 26–31.
e Ps. 28. 28. 119. 40. 2–3. 103. 1–5. 116. 1–7.

PSALM LXXXVII.

B.C. cir. 1045.

1 Or, *of*.
a ver. 5. 1 Ps. 48. 1, 2. 78. 67–69. Mat. 16. 18. Is. 2. 2, 3.
b 2 Ch. 6. 6. Ps. 132. 13, 14.
2 See Ps. 78. 67.—C.
c Hag. 2. 9. Is. 40. 26. 54. 1–17. 55. 1–13. 56. 8. 57. 13. 60. 59. 19–21. lx.–lxii. lxv. lvi. Je. xxxi. xxxii. xxxiii. Eze. xxxvi. xxxvii. xl.–xlviii., &c. Re. 21. 2.
3 See note on Ps. 3. 2.—C.

A.M. cir. 2952.
B.C. cir. 1045

4 Or, Egypt. Ps. 89. 10. Is. 51. 9, 10. 28–25. 1 Pe. 5. 13.
d Ac. 8. 27. 40. 20. 3. 4. 8. 27. Ps. 45. 12. 68. 31.
5 *This man. Man* is not in the original. The meaning seems to be—these renowned Egyptians, &c., were born *there*—each in his own celebrated country. But of Zion it shall be said '—her glory above all lands—'The pain of men,' the Messiah, was born in her.—C.
e Ju. 2. 12, 13. 3. 5–7. Ga. 3. 26, 4. 26. 1 Pe. 1. 23. 2 Co. 6. 17.
f Is. 60. 1–3. 49. 14, 20. 19–24, 25. 54. 4, 5. Col. 3. 11. Ga. 3. 28.
g Mat. 20. 18. Is. 22. 23, 24.
1 Eze. 13. 9. Is. 4. 3. Ps. 22. 30. Je. 3. 16.
i Ch. 23. 5. Ps. 68. 25, 26. Re. 14. 1–5.
k Ja. 1. 17. Ps. 46. 4. Re. 22. 1, 2. Ca. 4. 15. Is. 12. 3.
6 All the sources of pleasure, happiness, and life, are in thee—in Zion, because God and his ordinances are there.—*P.*

PS. LXXXVIII.

B.C. cir. 1021

1 Or, *of*.
a 1 Ki. 4. 31. 1 Ch. 25. 1, 4, or 6.
2 Or, A psalm *of Heman the Ezrahite, giving instruction*.
b Ps. 22. 1; 68. 19, 20. Lu. 1. 47. Tit. 2. 13, 14.
c Ps. 22. 2, 77. 2; 86. 3. Lu. 18. 7. Ep. 6. 18.
8 The whole psalm is prophetical—the lamentations of Messiah (*Horsley, Lightfoot*); and with him alone the assertion of 'prayer without ceasing—day and night,' appears possibly to correspond.—C.
d La. 3. 8. Da. 9. 18, 19.
1 Ki. 8. 52. Ps. 141. 1, 2.
e ver. 14–16. Ps. 77. 1–9, 22. 6–22, 107. 18, 143. 3, 7.
f Job 17. 1. Ps. 102. 2–11, 23, 109. 22–24. 2 Co. 1. 9.
4 I am counted by my cruel enemies as one to be caught, like a wild beast, in a pitfall. Even so the Pharisees sought to ensnare and entangle our Lord, that they might have whereof to accuse and whereby to destroy him.—C.
g Is. 38. 1, 10–12. Ps. 31. 22. 119. 83. Eze. 37. 11. La. 3. 1–16.
5 'Cast out among the dead, like the wounded on the field of battle; like them that lie in the grave.'—*Horsley*.
6 Or, *by thy hand*.
h La. 3. 1–16. Ps. 143. 3. 69. 1, 2, with 40. 2; 18. 16. Is. 38. 17.
i 1 Pe. 2. 24. Ps. 102. 10. Is. 38. 14. Job 6. 4; 10. 16; 9. 17. Ps. 42. 7, with Is. 43. 1, 2; 64. 7, 9.
7 See note on Ps. 3. 2.—C.
k ver. 18. Job 19. 13–19. Ps. 31. 11; 142. 4.
8 Even so, until this day, the very name of Jesus is an *abomination* to the unbelieving Jew.—C.

4 I will make mention of Rahab[4] and Babylon to them that know me: behold [d]Philistia, and Tyre, with Ethiopia; this man[5] was [e]born there.

5 And[g] of Zion it shall be said, This and that man was born in her; [h]and the Highest himself shall establish her.

6 The LORD shall count, when he [i]writeth up the people, *that* this *man* was born there. Selah.

7 As[j] well the singers as the players on instruments *shall be there:* [k]all my springs *are* in thee.[6]

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A song *or* psalm for[1] the sons of Korah, to the chief musician upon Mahalath Leannoth, Maschil of [a]Heman the Ezrahite.[2]

O LORD [b]God of my salvation, [c]I have cried day *and* night before thee.[3]

2 Let[d] my prayer come before thee: incline thine ear unto my cry;

3 For[e] my soul is full of troubles; and my life draweth nigh unto the grave.

4 I[f] am counted with them that go down into the pit: I am as a man *that hath* no strength:[4]

5 Free[h] among the dead, like the slain that lie in the grave,[5] whom thou rememberest no more: and they are cut off from thy hand.[6]

6 Thou[i] hast laid me in the lowest pit, in darkness, in the deeps.

7 Thy [k]wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.[7]

8 Thou[k] hast put away mine acquaintance far from me; thou hast made me an abomination[8] unto them: *I* [l]*am* shut up, and I cannot come forth.

9 Mine[n] eye mourneth by reason of affliction: LORD, I have called daily upon thee; [o]I have stretched out my hands unto thee.

10 Wilt[p] thou show wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness in destruction?

12 Shall thy wonders be known in [q]the dark?

l Job 12. 14; 36. 8; 19. 8. La. 3. 3–5, 7, 9. Ho. 2. 6. *m* Ps. 38. 10; 77. 2–4; 22. 1, 2; 42. 3; 102. 9. *n* Job 17. 13. Ps. 143. 6; 86. 3. *o* Ps. 6. 5; 30. 9; 115. 17; 118. 17. Is. 38. 18, 19. *p* Job 10. 21, 22. Ps. 143. 3.

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from heaven beholds him with pleasure. While the gospel and its influences take place among men, JEHOVAH manifests his righteousness in pardoning and blessing us with all spiritual blessings in Christ; in making us to abound in fruits of righteousness to the praise of his glory; and in directing us to Jesus and his law and example, that we may be led into the paths of everlasting peace.

PSALM LXXXVI. Ver. 2. *I am holy.* 'Thy favoured one' (*Mudge*). 'Thy gracious saint' (*Ainsworth*). But, however it may be translated, the confident assertion of the purity of his personal character, proves the speaker either to be a self-deceiving Pharisee, sporting a righteousness he did not possess, or 'Jesus Christ the righteous,' 'the Holy One of Israel.' The former he could not be, the latter therefore he must be. *C.*

REFLECTIONS.—While I here behold Jesus as the holy but sacrificial servant of his Father, imploring his favours and triumphing in his praise, let me, in every case, pour forth importunate prayers; place all my confidence in God; lodge all my complaints and requests with him; and ascribe to him the glory of his own perfections, and of all my own and the people's deliverances.

PSALM LXXXVII. Ver. 1. The chief object of this psalm is to show the advantages of religious ordinances and religious training. Especially the psalmist illustrates the great benefit of having been born and educated in the holy city, where God is honoured, and where the enlightening, restraining, and quickening influences of his worship are felt. *P.*—The Lord's *foundation* is Christ, 1 Co. 3. 10, upon whom are builded, first apostles and prophets, then the whole church, Ep. 2. 20; and this foundation rests upon the mountains, the high raised strength of the Redeemer's holiness, ver. 2. See Ps. 78. 68. *C.*

Ver. 4. I will mention Egypt, Ps. 89. 10; Is. 51. 9, 10, whom I judged with many plagues, and whence I delivered my people at the first; and Babylon, which I have doomed to extirpation, because she led Zion captive. Behold, also, Philistia, whose persevering enmity I have foiled and punished; Tyre, that once great city, which I have left a desolate rock—with the whole land of Ethiopia (Cush), which I have swept with successive judgments—and all this I have done for my Zion's sake. *C.*

REFLECTIONS.—Behold how firmly and publicly our gospel church is founded upon Jesus Christ the Rock of ages! And how JEHOVAH delights in fellowship with his people in the public and private ordinances of his grace. Glorious things are spoken of her foundation, her ordinances, her members, her properties, her fulness. And under the influence of almighty grace the heathen nations on every side crowd into her. Behold also the exact and kind care which God takes of every true member! And great spiritual joy and rejoicing, and fresh springs of salvation, are found in her by the saints.

PSALM LXXXVIII. Ver. 7. *Thou hast afflicted me with all thy waves.* Surely in the lips of any but Messiah, upon whom 'the Lord laid the iniquities of us all,' these words would be nothing but selfish exaggeration; while in the lips of Messiah they are literally true, and are therefore to be absolutely interpreted of him alone. *C.*

REFLECTIONS.—How inexpressibly grievous are the afflictions of some of God's loving children! nay, of his Son! Their sorrows are enlarged. They are reduced to the very brink of despair; loaded

and thy righteousness in the [v]land of forgetfulness?

13 But[w] unto thee have I cried, O LORD; and in the morning[g] shall my prayer prevent thee.

14 LORD, [h]why castest thou off my soul? *why* hidest thou thy face from me?[1]

15 I[x] *am* afflicted and ready to die from *my* youth up: *while* [y]I suffer thy terrors I am distracted.

16 Thy[z] fierce wrath[2] goeth over me; thy terrors have cut me off.

17 They[a] came round about me daily[3] like water; they compassed me about together.

18 Lover[b] and friend hast thou put far from me, *and* mine acquaintance into darkness.

PSALM LXXXIX.

1 The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his people, 19 for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.

Maschil of [a]Ethan the Ezrahite.[1]

I WILL[b] sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness [2]to all generations.[3]

2 For I have said, [c]Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.

3 I [d]have made a covenant with my chosen, I have sworn unto [e]David my servant,

4 Thy[f] seed will I establish for ever, and build up thy throne to all generations. Selah.[4]

5 And [h]the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.

6 For [i]who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God[j] is greatly to be feared in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of [5]hosts, [k]who *is* a strong LORD like unto thee? or to thy faithfulness round about thee?

9 Thou[l] rulest the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou[m] hast broken [6]Rahab[7] in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.[8]

11 The[o] heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

12 The[p] north and the south thou hast created them: [q]Tabor[9] and Hermon[1] shall [r]rejoice in thy name.

13 Thou hast a mighty arm:[2] strong is thy hand, *and* high is thy right hand.

14 Justice[s] and judgment *are* the [3]habitation of thy throne; mercy and truth shall [t]go before thy face.

15 Blessed *is* the people that know the [u]joyful sound: [v]they shall walk, O LORD, in the light of thy countenance.[4]

16 In[x] thy name shall they rejoice all the day; and [y]in thy righteousness shall they be exalted.

17 For [z]thou *art* the glory of their strength; and [a]in thy favour our horn shall be exalted.

18 For[b] the LORD *is* our defence; and the Holy One of Israel *is* our [5]King.[6]

19 Then thou spakest in vision to thy Holy One, and saidst, [c]I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people.

20 I[d] have found David[7] my servant; with my holy oil have I anointed him:

21 With[e] whom my hand shall be established; mine arm also shall strengthen him.

22 The[g] enemy shall not exact upon him; [h]nor the son of wickedness afflict him.

23 And[i] I will beat down his foes before his face, and plague them that hate him.

24 But[j] my faithfulness and my mercy *shall be* with him; [k]and in my name shall his horn be exalted.

25 I[l] will set his hand also in the sea, and his right hand in the rivers.

26 He[n] shall cry unto me, Thou *art* my Father, my God, and the Rock of my salvation.

27 Also I will make him *my* [o]first-born, higher than the kings of the earth.[8]

28 My[p] mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His[q] seed also will I make *to endure* for ever, and his throne as the days of heaven.[9]

30 If[r] his children forsake my law, and walk not in my judgments;

31 If they break my statutes,[1] and keep not my commandments;

32 Then[s] will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless[t] my loving-kindness will I not utterly take from him,[2] nor suffer my faithfulness to fail.[3]

A.M. cir. 2983.
B.C. cir. 1021.

v Ec. 9. 5, 6, 10. Ps. 31. 12.
w Ps. 139. 1, 2, 17, 23. 5. 1–3.
g *In the morning.* In the morning of the resurrection from darkness and the land of forgetfulness, my prayer of intercession for the church shall come before thee, when I shall appear her prevailing advocate and risen head. —*C.*
x Ps. 10. 1; 13. 1–3; 43. 2; 77. 5–9.
y These words were realized when our Lord cried, 'My God, my God, why hast thou forsaken me?' —*C.*
z Ps. 73. 14. Job 27. 11; 7. 15, 16.
a Job 6. 4; 7. 11, 14, 20. Ps. 18. 4, 5. Jn. 12. 27.
b Ps. 6. 17. Ps. 88, 38, 42. 109. 2. 2.
[2] Heb. *burnings.*
c Ps. 116. 3. 102. 2. 142. 7. 69. 1, 2, 14, 15. 18. 4, 5. 22. 12, 16. La. 3. 3, 7, 9.
[3] Or, *all the day.*
d See ver. 9. Job 10. 21, 22.

A.M. cir. 2983.
B.C. cir. 1021.

PSALM LXXXIX.
B.C. cir. 1021.

a 1 Ki. 4. 31. 1 Ch. 6. 44. 25. 3. or 2. 6.
[1] Or, *A psalm for Ethan the Ezrahite, to give instruction.*
b Ps. 101. 1; 86. 12, 13. 22. 22, 25. 40. 9, 10; 145. 7. 21. 7. 18–24. Ep. 2. 4–7.
[2] Heb. *to generation and generation.* So ver. 4.
[3] The main object of this psalm is to declare the promises made to David regarding the perpetuity of his throne and kingdom. The promise had a double reference—typical and real. David's line and throne and kingdom were to continue until, in the person and work and reign of our Lord, David's great Son, the typical merged into the real—the temporal into the spiritual.—*P.*
c Ne. 1. 5. Da. 9. 5. Ps. 103. 17; 23. 6; 36. 5; 119. 89, 90. Ro. 5. 21. Nu. 23. 19. He. 6. 18.
d 2 Sa. 7. 11–16. Ps. 40. 6, 8. Is. 53. 10–12; 42. 6, 7; 49. 6, 8. Mat. 3. 15. Lu. 24. 26.
e 1 Sa. 16. 13. Eze. 34. 23, 24. Ho. 3. 5. Is. 49. 3. Phi. 2. 7, 8.
f ver. 29, 36. 2 Sa. 7. 16. Ps. 22. 30, 31. Is. 53. 10–12. He. 2. 13. Lu. 1. 32, 33. Phi. 2. 7–11.
[4] See note on Ps. 3. 2.—*C.*
h Ps. 19. 1; 97. 5–7. Re. 5. 9–14; 7. 10–12. Lu. 2. 14.
i Ps. 35. 10; 71. 19; 73. 25; 86. 6; 113. 5. Ex. 15. 11.
j Ps. 76. 11, 12. Phi. 2. 10, 11. Re. 15. 3, 4.
[5] This title evidently belongs to Christ, as will be seen on comparing Is. 6. 3 with Jn. 12. 41; a portion of evidence for his Godhead, which the perverse ingenuity of men has not been able to gainsay, while yet they resist the testimony of the Holy Ghost.—*C.*
k ver. 6. Ps. 147. 5. Je. 32. 17. La. 3. 23. Nu. 23. 19. 1 Sa. 2. 2; 15. 29. Tit. 1. 2.
l Job 38. 11. Mar. 4. 39, 41. Ps. 29. 10; 65. 7; 66. 6; 93. 3, 4; 107. 25, 29. Mat. 8. 26; 14. 32. Na. 1. 4.
m Ex. vii.–xv. Is. 51. 9. Ps. 78. 43–53; 105. 27–36.

A.M. cir. 2983.
B.C. cir. 1021.

q Ju. 4. 6, 12. De. 3. 8, 9 [10]; 1. 1.
[9] *Tabor,* an isolated mountain situated in the east of Israel, is described as a mile in elevation, with a plain at the top 3000 paces in circumference. It is still a scene of great beauty and magnificence, with many ruins.—*C.*
[1] *Hermon.* This mountain is commonly distinguished from the *Hermon* mentioned, De. 3. 8, 9; but for this distinction there appears no sufficient authority. See Robinson's *Palestine,* vol. iii. p. 321.—*C.*
r Ps. 66. 1, 2, 13. Is. 25. 9. 1 Th. 1. 5–2. 13. Tit. 2. 11–14. Ro. 1. 16; 10. 18. Ps. 98. 6.
s Is. 2. 5. Ps. 80. 3, 7, 19. Nu. 6. 26.
[4] That is, 'in the light of the knowledge of the glory of God in the face of Jesus Christ,' 2 Co. 4. 6.—*C.*
t Ps. 20. 5, 7; 44. 4–8. 2 Co. 2. 14. Lu. 1. 47. Phi. 4. 4.
u 1 Co. 1. 30. Ro. 3. 24–26. 5. 1–5, 15–21. 2 Co. 5. 21. Ep. 1. 6, 7.
x Ps. 28. 8. Phi. 4. 13. Zec. 10. 12.
a ver. 24. Is. 63. 7. Ro. 5. 21. Ps. 132. 17.
b De. 33. 27–29. Ps. 74. 12, 13. Is. 33. 22.
[5] Or, *our shield* is *of the LORD, and our king* is *of the Holy One of Israel.* Ps. 47. 9. Is. 9. 6, 7.
[6] In the latter clause of ver. 17 and the whole of ver. 18 the grammar demonstrates that the church speaks her confidence and obedience.—*C.*
c Is. 9. 6; 42. 1. He. 7. 25; 2. 11–18. Ac. 3. 22.
d 1 Sa. 16. 1, 12, 13. 1 Pe. 1. 20. Pr. 8. 23. Ju. 20. 21. Is. 61. 1–3. Ps. 45. 7. Jn. 3. 34.
[7] See note on ver. 3.—*C.*
e Ps. 78. 32, 33; 28. 8; 80. 15. Is. 42. 1; 49. 8.
f 2 Sa. 7. 8–16. Mat. 2. 1–10. He. 2. 14. Jn. 14. 30.
g 2 Sa. xv.–xx. 2 Th. 2. 3, 8. Re. xi.–xx.
h 2 Sa. 3. 1; 7. viii. x. xviii. xx. Ps. 110. 1, 5, 6. Re. vi. viii. ix. xiv.–xx.
i Ps. 61. 7. ver. 28, 33.
k Ps. 21. 3–7; 132. 17, 18. Jn. 17. 2.
l 2 Sa. v. viii. x. Ps. 72. 8, 11; 22. 27–31; 66. 4. Is. 49. 12; 54. 5.
n Mat. 26. 39, 42. Ps. 22. 1, 2. He. 5. 7, with Is. 42. 1; 49. 8; 50. 7, 9.
o He. 1. 2, 6. Ro. 8. 29. Col. 1. 15, 16, 18. Nu. 24. 7. Re. 19. 16; 21. 24.
[8] David as a king never attained to this extent of dominion or supremacy: it is true of Messiah and not of another.—*C.*
p 2 Sa. 7. 15; 23. 5. Is. 55. 3 [4]. 10. Je. 31. 20, 21.
q ver. 4, 36. Is. 44. 5, 6; 59. 21; 9. 7. Ps. 45. 6. Da. 2. 44. Lu. 1. 33. Je. 33. 20, 21. xvii. with 31. 35, 36. De. 11. 21.
[9] The throne of David in Jerusalem is ruined, deserted, and desecrated—the throne of his Son abideth for ever in glory.—*C.*
r Je. 9. 13–16. 2 Sa. 7. 14. Am. 3. 2.
[1] Heb. *profane my statutes.*

[5] Or, *Egypt.* [6] See note on Ps. 87. 4.—*C.* [7] Heb. *with the arm of thy strength.* [8] Ge. 3. 12. 1. Ps. 24. 1, 2; 50. 12. 1 Ch. 29. 11. [9] Job 29. 7.

s 2 Sa. 7. 14. He. 12. 6–11. Is. 27. 9. Am. 3. 2. Re. 3. 19. Ps. 94. 12. *t* La. 3. 31, 32. 2 Sa. 7. 15. Is. 54. 8–10. He. 6. 18. Ro. 8. 35–39. [2] Heb. *I will not make void from him.* [3] Heb. *to lie.*

with a sense of deep sorrow; deserted by friends; and, while their case is apparently remediless, their way lies along the road of pain. If I be cast into this depth, let me, though with a trembling heart, still claim the Lord as *my God, my Saviour.* Let me, with fervent cries and humble expostulations, pour out my complaints into his bosom. The more my afflictions press me, let my supplications be the more pressing and persevering. And if I wish to live longer on earth, let my great end be to serve God's interests and to show forth his praise.

PSALM LXXXIX. Ver. 1. None but Messiah could confidently adopt the opening resolution and prophecy of this verse: of him, accordingly, it has been interpreted by *Rabbi Solomon,* amongst the Jews: and by *Aben Ezra,* amongst Jewish converts to Christianity. *C.*

Ver. 3. In this verse, the Father addresses the Son, whom he designates as 'David my servant:' *David* signifies *beloved,* the name given to the Son by the Father from heaven, Mat. 3. 17: and the apostolic name by which his justifying grace is commended to the church, Ep. 1. 6.

And that it applies here, not to David the son of Jesse, but to David's Lord, will appear certain from considering ver. 4, which applies not to the desolated throne of David in Jerusalem, but to the abiding throne of Messiah in glory. *C.*

Ver. 5. *The heavens shall praise thy wonders, O Lord.* The comparison of this passage from verse 5–37, with He. 1. 10 and Ps. 102. 1, 25, will clearly demonstrate that it contains a continued address of the Father to the Son, delivered in prophecy for establishment of the faith of the ancient church. See Lu. 1. 39. *C.*

Ver. 30. *His children.* The church is called Christ's 'children,' He. 2. 13, and they are here warned against the terrible judgments upon the various forms of apostasy and infidelity, He. 3. 10; infidelity combined with self-righteousness, Ro. 10. 3, 11, 15; worldliness, 2 Co. 5. 11: final heresy, Tit. 3. 10; and impenitence, Re. 2. 21–23. *C.*

Ver. 37. *As the moon.* A lovely satellite to earth, borrowing and reflecting the light of the sun, and supplying in his absence the lack of his brighter beams; equalizing the temperature of sea



STAIRWAY TO TOWER OF CASTLE—NEAR THE PLACE WHERE CHRIST WAS TRANSFIGURED. [Psalms, lxxxix:12.]—"The North and the South thou hast created them: Tabor and Hermon shall rejoice in thy name." This is a view of the stairway to the tower of Subeibeh castle. It stands three miles from Cæsarea Philippi, and about one thousand feet higher than this town. It is in sight of Mount Hermon, where the Lord Jesus Christ was transfigured in the presence of Peter, James and John. We are looking toward the North. This castle figured largely in the wars of the Saracenes of Damascus against the Templars of Jerusalem. As it commands the passage from the Huleh to the plains of the Jordan over Hermon to Damascus and the East, it must have been a place of importance at least during those troublous times when such passes were dominated by a frowning castle.

34 My[u] covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 Once[v] have I sworn [w]by my holiness that I will not lie[4] unto David.[5]

36 His[y] seed shall endure for ever, and his throne as the sun before me.[6]

37 It[z] shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah.

38 But[a] thou hast cast off and abhorred; thou hast been wroth with thine anointed.[7]

39 Thou[b] hast made void the covenant of thy servant; thou hast profaned his crown, *by* casting it to the ground.

40 Thou[c] hast broken down all his hedges; thou hast brought his strong holds to ruin.

41 All[d] that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou[e] hast made his glory[8] to cease, and cast his throne down to the ground.

45 The[g] days of his youth hast thou shortened; thou hast covered him with shame. Selah.

46 How[h] long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?

47 Remember[i] how short my time is: wherefore hast thou made all men in vain?

48 What[j] man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 LORD, [k]where *are* thy former lovingkindnesses, *which* thou [l]swarest unto David in thy truth?

50 Remember, LORD, [m]the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith[o] thine enemies have reproached,[9] O LORD; wherewith they have reproached the footsteps of thine anointed.

52 Blessed[p] *be* the LORD for evermore. Amen, and amen.

A.M. cir. 2983. B.C. cir. 1021.

u Je.33.20. Mal.3.6. Ja.1.17. Ro.11.29. 2 Sa. 23.5.

w He.6.17,18. Ps.110. 4 ver. 4.

x Am. 4.2. 8.7.

4 Heb. *if I lie.*

5 See note on ver. 3.—C.

y 2 Sa. 7.16. Ps.72.17. 110.4. 132.12. Is.9.7. Je.23.5. 33.15,17,20,21. Lu. 1.33. Jn.12.34.

6 See note on ver. 29.—C.

z Je.31.35,36. 33.20. 1 Co.15.41. Ge.9.13.

a 1 Ch.28.5. Ps.89.39. Ho.9.17. Jon.ver.1. Is. 53.2-10. 2 Sa. xv.-xx. 1 Ki. xii. xv. 16. xxi. xxvii. Ze.13.7. Ac.13. 22. Ro.6.4. 11.22. 4.17

7 By comparing ver. 38 with 42 and 44, it will be seen that Messiah is described as existing first in the days of his humiliation, and then in the days of his waiting while he is opposed by 'principalities and powers' both of the visible and invisible worlds — when his glory is obscured, his headship over all things to the church rejected, when he is 'crucified afresh by the sins of his enemies, tramplers, and by their ungodly conversation,' 'put to an open shame,' Ru.2.6.—C.

b 1 Ki. xii. 2 Sa. xv. with 7.16. ver. 4.29.37. La.2.16.

c Ps.80.12. 78. 61. 62. Is.5.5,6. Am.3.14. 27. 28.2. 29.5.

d Ps.89.42,44-9. 74.3. Ch. x. xii. xiii. xxvii. xxxiii. xxxiv. xxxvi. Ezr. 5.5. 7.28. 9.7. La.2.16. 5.16. Re.17. viii.—xiii. 2 Th.2.3 12.

e 2 Sa.xv. 2 Ch.x. Is. 53. 1-10. Mat. xxvi. xxvii. He.12.32 34.

8 Heb. *brightness*

f 2 Sa. xv. xvi. 1 Ki. xii. Da.9.26. Is.53.8.52. 14.50.6.2 Ti.3.12.12.

h Ps.13.1. 79.5. 80.4. 89.46. Is.45.15. De.32. 20. Nu.11.6.

i Ps. 39.5, 6. 119. 84. 144.4. Jo.7.6,7. 9.25, 26. 10.9. Ja.1.10. 4.14.

j Jo.30.24. Ps.49.7-9. Ec.12.7. He.9.27.

k Is.63.11,15. Ps. 77. 7-9.

l ver. 35. 2 Sa.7.15-23. 5.18. 55.3. Ps.13.11,12.

m Ps.44.14-16. 69.9, 12, 20. 22. 6, 7. Mat. 12. 24. 27. 63.

A.M. cir. 2983. B.C. cir. 1021.

o Ps.74.22. Ac.4.27. 1 Co.4.12,13. He. 10. 33; 12. 3. 1 Pe.4.14.

3 Calling him the friend of publicans and sinners, a wine-bibber, a glutton, a madman, a rascal of notions, devil-aided, and a blasphemer.—C.

p Heb. 3. 17-19. Ps 40. 14. 70. 2, 3. 109. 28. Jer. 6. 29. 11. 21-23. Nu. 14. 11-23. 21. 12. Nu. 9. 5. 1 Ch. 29. 10-13.

PSALM XC.

B.C. cir. 1490.

1 Or, *A prayer*, being a psalm *of Moses*.

a De.33.1-3,4. 5. 10.

b Ps.71.3. De. 33.27. Is.8.14. Eze.11.16. 1 Jn. 4.8.

2 'Our refuge.'—*Boothroyd.*

3 Heb. *in generation and generation.*

c Pr.8.25, 26. Job 38. 29 Ge.1.1.

d 1 Ti.6.15,16. Is.57.15. Je. 10. 10. 1 Ti.1. 17. 6. 16.

e Nu.14.28,35. Ge.3. 19. Ps.146.4. Ec.12.7.

g 2 Pe. 3.8. Ps. 39.5.

4 Or, *when he hath passed* them.

h Ps.14.2. 'thing. 20. 21. 9. 7.8.

i Ps.73.20. Is.40. 7,8.

j Ps.103.15,16. Is.40. 6. Ja.1. 10,11.

5 Or, *is changed.*

6 There is a terseness, an abruptness, and a plenitude of meaning in this verse, which evidence its high antiquity.—Chan swept them away: a dream they are, in the morning, as the grass, it flourisheth.'—*P.*

k Ps.92.7. 73.18, 19. 90.5,6.

l Nu.14.35. ver.9. 11. 32. 33.14. De.32.20,24. 2 Ki.22. Ps.89.39.

m Ps.90.11. 7. Je. 7. 20. 21. 17. Jo 34. 21. Pr. 5.21.

7 Heb. *turned away.*

n Ps.78 33. ver.7.

8 Or, *as a meditation*, Ps.39.5.

9 As a word, as a thought, as a groan, as a sigh, as things of the spider — various translations—a... characterizing instability, brevity, evanescence and vanity.—C.

1 Heb. As for *the days of our years*, in them are *seventy years.*

p 1 C.1.2,24.12.1-5.

q Job 5.6,7. 56.25,26. Ja.4.14. Ps.78.39.

PSALM XC.

Title. This is one of the most remarkable, and, in some respects, one of the most beautiful, psalms in the whole book. It has been called the funeral hymn of the world. Human frailty is brought out in it with equal vividness and pathos; but it is brought out in such a way that it teaches man humble resignation rather than blank despair. It teaches the thoughtful man to utter in faith and hope the sublime prayer, 'Thy will be done,' for it shows him that God's will is the supreme good of the creature. It is called in the title a prayer of Moses; and Prof. Alexander has well said:—'The correctness of the title is confirmed by its unique simplicity and grandeur; its appropriateness to his times and circumstances; its resemblance to the law in urging the connection between sin and death; its simplicity of diction akin to the poetical parts of the Pentateuch, without the slightest trace of imitation or quotation; its marked unlikeness to the psalms of David, and still more to those of later date; and finally the proved impossibility of assigning it to any other age or author.' *P.*

Ver. 1. *In all generations.* In the days of Abraham, Isaac, and Jacob, in the slavery of Egypt, in the wanderings of the desert, in the wars with Philistia, &c., and even in the captivity and dispersion. Yea, still he is the refuge of his people, whenever their heart shall turn to the Lord. *C.*

Ver. 3. *Return, ye children of men.* That is, as some understand it, 'return to the dust from whence ye were taken.' But is it not more natural to understand the word *return* of the 'return of the spirit to God who gave it;' or of the resurrection, in which the body of his children, though 'sown in dishonour, is raised in glory?' *C.*

Ver. 11. *Power of thine anger.* None, in this life, can fully estimate the awful torment of 'the worm that dieth not, and the fire that is not quenched.'—'Yet who regardeth the power of thine anger, or thy wrath with reverence becoming thee?' (*Boothroyd*). *C.*

Ver. 16. Thy work of creation—thy work of providence—thy work of grace. Of the first, the natural man seeth but little: of the second, less: of the third, nothing; for, spiritual things must be spiritually discerned; and the 'pure in heart,' those renewed by the Holy Spirit, 'shall (alone) see God.' *C.*

REFLECTIONS.—Happy are they who, amidst a transitory and perishing world, have the eternal God for their ALL IN ALL. Wise is his dominion over mankind and unsearchable his duration. But weak and short-lived are men. And it is madness to seek satisfaction and happiness in things so fleeting and unsubstantial. With what armies of sorrows hath sin invaded and overspread our earth: and how exactly every crime is observed by God, in order to correct or punish on account of it! But it is unavailing to live, or live long, unless we live to and in Christ. Yea, intolerable is the woe which God has reserved for those who die in their sins. Every day, therefore, ought to be so numbered as to flee from them to Jesus Christ our refuge. The great business of life is to make ready for death. To ponder aright what is to become of us in eternity is wisdom indeed, and deserves the most serious application. Gracious souls cannot without sorrow abide the sense of God's displeasure. And they who have truly tasted the bitterness of sin cannot rest till the Lord return in pardoning mercy, speak peace to

and earth by the rolling tides: measuring out the months of the life of man, and the returns of God's solemn festivals; and 'ruling the night,' as a 'faithful witness in heaven,' that though the sun be withdrawn for a time, his beams are not extinguished. In all which respects, the *moon* is a beautiful emblem of the covenant grace of God. Some interpret it of the rainbow, but there is no necessity for such straining. *C.*

REFLECTIONS.—Glorious is that promise of grace which JEHOVAH has made in Jesus Christ as the Head and Representative of all believers. The mercy and faithfulness of God are therein for ever clearly and comfortably manifested; and for ever adored, both in heaven and earth. How infinite are the greatness and majesty of our loving God! How unbounded his strength! No unruly elements in nature, nor outrageous nations of men, can control it. His dominion extends to all parts and ends of the earth; and in a powerful, steady, judicious, righteous, and merciful manner, he conducts his whole providential work, but chiefly that of redemption through the blood of his Son. Happy are they who experimentally know the joyful sound of the gospel, proclaiming Jesus' victories over sin, Satan, the world, death, and hell; and pardon, peace, liberty, and eternal happiness through his blood to sinful men. They walk in the light of JEHOVAH'S favour, direction, and joys! And gloriously are they justified, saved, strengthened, and honoured in Christ!—In these declarations of God to Samuel concerning David, let me contemplate how JEHOVAH found out and laid our help, our salvation, upon Jesus Christ. He it was that supported, strengthened, attended, honoured, and owned him. He it is that aids, favours, corrects, but blesses all believers.—Behold too the sufferings of Jesus and his church, from Satan, from Jews, from heathens, from the wicked: and how terrible the Almighty's displeasure! To be under it for ever constitutes hell. How short, how uncertain, are our days on earth! If through Jesus, as our risen life and quickening Head, we do not live to God's glory here, and with God in glory hereafter, our life is worse than in vain. But painful is it for exercised souls to want the sense of God's love, even though it be secured in the gracious promise. And grievous are the virulent reproaches of Christ, his Father, and his people, and hard to be borne by a tender saint.

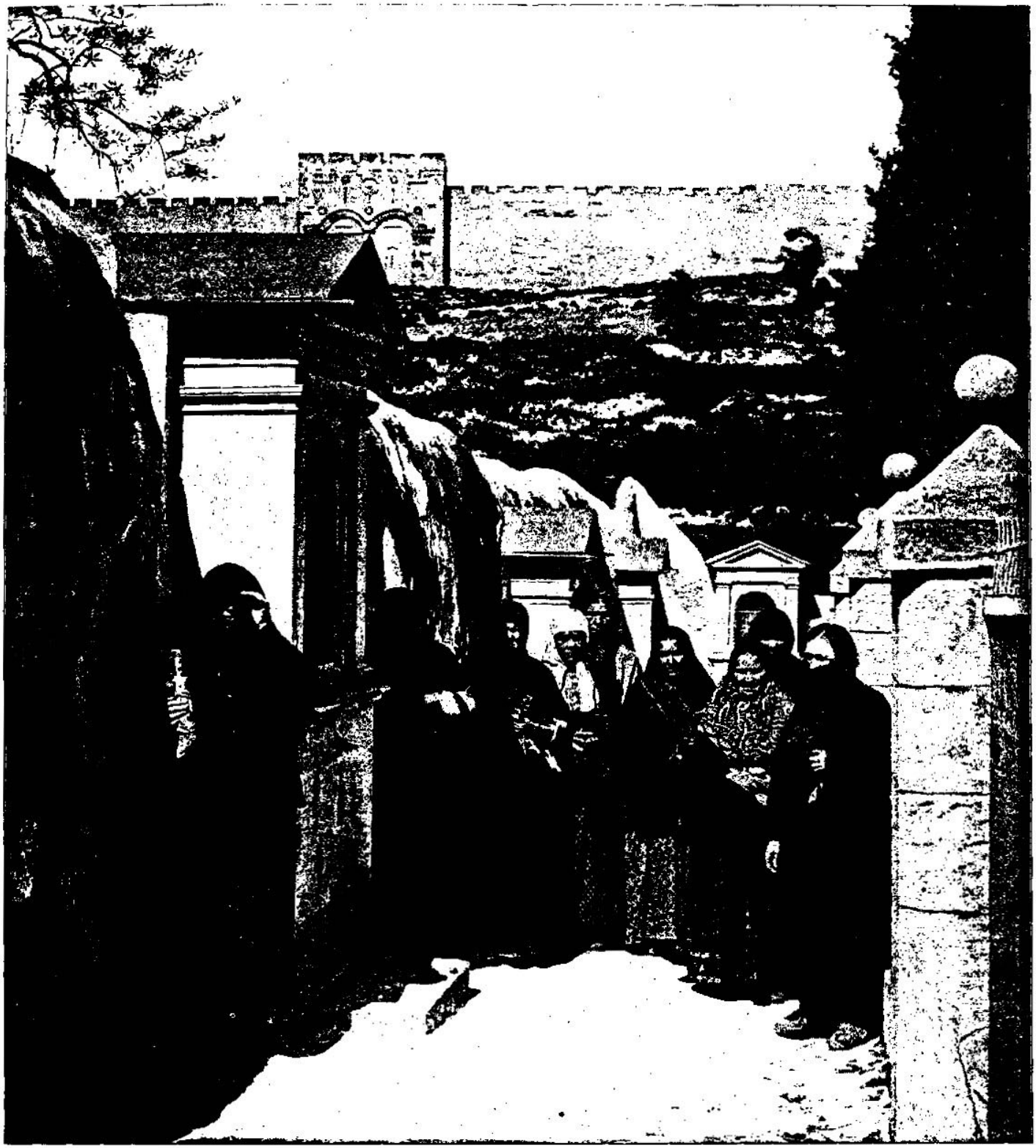

STATIONS OF THE CROSS IN THE GARDEN. [Psalms, lxxxix:45.]—"The days of his youth hast thou shortened: thou hast covered him with shame." The Greek church, or the Eastern church, has placed within the Garden of Gethsemane little stations which represent the incidents of the crucifixion. Poor pilgrims from all parts of the world upon visiting Jerusalem make the rounds of these stations of the Cross, praying at each. One cannot stand in the Garden of Gethsemane during the Greek Easter week without having a new apprehension of the hold the Lord Jesus Christ has upon the hearts of the human race. To see people kissing the wood of which the stations representing the incidents of the crucifixion are built: to see them kissing the rocks made dear to their hearts because lying upon the ground over which the Lord Jesus Christ walked, is sufficient to bring tears to the eyes of the hardest heart.

11 Who[r] knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.[2]

12 So[s] teach *us* to number our days, that we may apply[3] *our* hearts unto wisdom.

13 Return,[t] O LORD, how long? and let it repent thee concerning thy servants.[4]

14 O[u] satisfy us early with thy mercy; that we may rejoice and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 Let[v] thy work appear unto thy servants, and thy glory unto their children.

17 And[w] let the beauty of the LORD our God be upon us: and [x]establish thou the work of our hands upon us; yea, the work of our hands establish thou it.[5]

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

HE that[a] dwelleth in the secret place of the most High shall abide[1] under the shadow of the Almighty.[2]

2 I will say of the LORD, [b]*He is* my refuge and my fortress: [c]my God; in him will I trust.

3 Surely[d] he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.

4 He[e] shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* [g]shield and buckler.

5 Thou[h] shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

6 *Nor* for [i]the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it [j]shall not come nigh thee.

8 Only[k] with thine eyes shalt thou behold, and see the reward of the wicked.

9 Because [l]thou hast made the LORD *which is* my refuge, *even* the most High, thy habitation;

A.M. cir. 2514
B.C. cir. 1490

r Ps. 76. 7. Job 9. 13. Is. 33. 14. Ne. 1. 6. 13. 17. Mal. 3. 2. Na. 1. 2, 6.

2 Or, *even as thy majesty, so is thy wrath.* C.

s Ps. 39. 4. De. 32. 29. 1 Sa. 20. 16, 17.

3 Heb. *cause to come.* Pra. 15. 2 Ti. 3. 15, 16. Lu. 2. 52. 19, 20.

t Ps. 6. 4. &c. 74. 10. 79. 5. Je. 14. 7, 8. Zc. 1. 12. De. 32. 36. Ho. 11. 8.

4 Or, *at length.* O Lord, return to us, and be reconciled to thy servants.—Green.

u Ps. 63. 3—5. 71. 23. 85. 6. 103. 5. 107. 9. 143. 8. 145. 16. 90. 14. Is. 26. 19. 48. 22. Je. 31. 26. La. 3. 26, 57, 58, 65.

v Heb. 3. 9. Ezr. 9. 8. Ne. 1. 4. 2. 20. Ps. 44. 1. 102. 28. 106. 4. 111. 6. Ac. 13. 36. 1 Pe. 1. 5.

5 Heb. *the work of our hands establish thou it, yea, the work of our hands establish thou it.* C.

w Ps. 27. 4. 50. 2. 71. 8. 96. 6. 145. 5. 149. 4. Is. 4. 2. 28. 5. 33. 17. 60. 19. 62. 3. Ezk. 16. 14. 1 Pe. 3. 4. 1 Ch. 29. 11. Col. 2. 10.

x Ps. 119. 38. 2 Sa. 7. 29. 77. 4.

y Job 22. 28. Pr. 15. 3. 16. 26. 19. 21. Ps. 138. 6. 08. 28. Pro. 3. 6. 9. 13. 1 Pe. 5. 10. 2 Th. 2. 17. 3. 3. 2 Co. 1. 20.

3 If Moses was the author, then 'the work' he was so intensely desirous of accomplishing was the leading of Israel to the Land of Promise.—*P.*

PSALM XCI.

B.C. cir. 1016.

a Exo. 33. 22. Ps. 27. 5. 31. 20. 32. 7. 17. 8. 57. 1. Je. 9. 2. ver. 4.

1 Heb. *lodge.*

2 It would seem from the structure of this psalm, and the absent change of person, that it was intended to be sung by a double choir: one making a statement regarding God and the other responding. It is arranged as follows: Statement, ver. 1. Response, ver. 2. Statement, ver. 3–8. Response, ver. 9. Statement, ver. 10–13. Response, ver. 14–16. *P.*

b Ps. 18. 2. 46. 1. 142. 5. 73. 28. De. 33. 27–29. Zec. 9. 8. 1 Pe. 1. 5.

c Ps. 31. 14. 63. 1, 8.

d Ps. 124. 6, 7. 2 Ti. 2. 26. Heb. 2. 15. Ps. 140. 4. 2 Co. 11. 26.

e De. 32. 11. Is. 31. 5. Mat. 23. 37. Ps. 17. 8. 61. 4. 63. 7.

f Ge. 15. 1. He. 6. 17, 18. 1 Ti. 3. 13.

g Ps. 5. 12. 35. 2. 91. 4. Pro. 30. 5.

h Ps. 3. 6. 46. 2. 112. 7. 121. 5, 6. Isa. 4. 6. 25. 4. Je. 6. 25. Ezk. 7. 15. Ho. 2. 18. Zep. 3. 13. Ac. 12. 19, 20.

i Ex. 12. 29, 30. 2 Ki. 19. 35. 2 Sa. 24. 15.

j ver. 10. Ps. 32. 6.

k Pr. 3. 25, 26. Ps. 58. 10. 64. 8, 9. 37. 34. Mal. 1. 5. 4. 3. 1. Ro. 2. 8, 9.

l Ps. 142. 4, 5. 46. 1–4. Exo. 15. 2. ver. 1, 2. He. 6. 18. Pr. 18. 10.

A.M. cir. 2988.
B.C. cir. 1016.

m ver. 1. Ps. 3. 3. 18. 2, 31. 2. 3. 4. 28. 7. 33. 20, 21. 34. 8. Pr. 30. 5. 1 Sa. 2. 9. xxvii. 8. 2 Sa. 22. 31. Ro. 8. 31.

n 2 Ki. 20. 11. Ps. 34. 7. Mat. 4. 6. Lu. 4. 10. He. 1. 14.

o Isa. 41. 6. 57. 9. Pr. 3. 23. 16. 3. 24. Ps. 37. 24. 94. 18.

p Isa. 6. 20. Mat. 16. 18. Ro. 16. 20.

4 Or, *asp.*

q Isa. 5. 6. Ps. 119. 105. Ro. 13. 12.

r Ps. 2. 12. Ps. 89. 15, 17. 73. 26.

5 From ver. 12. to the end, the Father confirms his declarations of the Son, who now watereth till all his enemies shall be put under his feet, and the last, which is death, shall be destroyed. *C.*

6 The *name* is the revelation of the attributes or nature of God, chiefly in relation to man. See note on Ex. 34. 5, 6, 7. Mat. 11. 27. Ju. 10. 15. *C.*

s Ps. 50. 15. 78. 6. 34. 5. 6. 65. 2. Is. 58. 9. 65. 24. Je. 33. 3. Da. 9. 20, 21. Jo. 2. 14, 15. Ja. 5. 13.

t Ps. 4. 6. 19. 47. 20. 6. 4. 2 Co. 2. 14, 16. 1 Sa. 2. 30. Ps. 28. 9.

u Pr. 3. 22. 9. 4. Ge. 15. 15. Job 5. 26. Is. 65. 20.

6 Heb. *length of days.*

v Ps. 50. 23. 91. 16. Is. 25. 1. 1 Jn. 3. 22.

PSALM XCII.

B.C. cir. 1045.

a Ps. 33. 1. 147. 1. 107. 1, 8, 15, 21. 135. 3. Lu. 1. 47. Phi. 4. 4.

b 1 Ju. 3. 23. Ps. 55. 17. 89. 1, 2. 92. 15. 145. 2. 71. 8, 23.

1 Heb. *in the night.*

c Ps. 33. 2. 57. 8. 108. 2. 150. 3. 5.

2 Or, *upon the solemn sound with the harp.*

3 Heb. *Higgaion.* Ps. 9. 16. 19. 14.

d Le. 23. 40. Ps. 104. 31. 33. 5. 145. 6. 7. 149. 2–5.

4 The *work* here commemorated, is that to which praise is ascribed under the NAME of God (ver. 1), consequently the whole work of Father, Son, and Holy Spirit; and, in these words, the Son addresses the Father, triumphing in the works of creation, providence, and redemption, which he had been commissioned to achieve. —*C.*

e Ps. 104. 24. 40. 5. 139. 17. Is. 28. 29. 55. 9. Ro. 11. 33. 1 Co. 2. 12.

f Ps. 94. 8. 14. 1. 2 Co. 2. 14. Is. 1. 3.

g ver. 7, 9. Ps. 73. 19–27. 37. 38.

h Job 18. 6. 21. 7–12. Ps. 73. 12. Je. 12. 1, 2. Mal. 3. 15. 4. 1.

i Ps. 37. 2, 35. 73. 18–20. 55. 15. 59. 2 Th. 1. 7. 9.

j 1 Ki. 18. 21. Ps. 58. 2. Ec. 7. 8. Da. 4. 34. 35.

k Ps. 73. 27. 68. 1, 2. 30. 1. 4. 83. 13. 17. Mat. 7. 23.

10 There[n] shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For[o] he shall give his angels charge over thee, to keep thee in all thy ways.

12 They[p] shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou[q] shalt tread upon the lion and adder:[3] the young lion and the dragon shalt thou trample under feet.

14 Because[r] he hath set his love upon me, therefore will I deliver him: [s]I will set him on high,[4] because he hath known my name.[5]

15 He[t] shall call upon me, and I will answer him: [u]I *will be* with him in trouble; I will deliver him, and honour him.

16 With[v] long life[6] will I satisfy him, and [w]show him my salvation.

PSALM XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

A psalm *or* song for the sabbath-day.

IT is[a] *a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To[b] show forth thy loving-kindness in the morning, and thy faithfulness every night,[1]

3 Upon[c] an instrument of ten strings, and upon the psaltery; [2]upon the harp with a solemn sound.[2]

4 For thou, LORD, [d]hast made me glad through thy work:[4] I will triumph in the works of thy hands.

5 O LORD, [e]how great are thy works! *and* thy thoughts are very deep.

6 A[g] brutish man knoweth not; neither doth a fool [h]understand this.

7 When[i] the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be [j]destroyed for ever:

8 But thou, LORD, *art*[k] *most* high for evermore.

9 For, lo, thine enemies, O LORD, for, lo, [l]thine enemies shall perish; all the workers of iniquity shall be scattered.

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their conscience, and enable them to rejoice in himself. And such as are faithful to Christ will be greatly concerned that he may work all in them, do all for them, give all to them; and that he may herein be glorified, not only in them, but also in their posterity after them.

PSALM XCI. Ver. 1. *Secret place.* In the bosom of the Father, where the Son was in glory 'before the foundation of the world'—our only conception of eternity (see Jn. 1. 18; and 17. 5; 1 Jn. 1. 2); for he that was before creation was, must have been eternal. *C.*

Ver. 2. *I will say.* That the speaker is Christ, his own tacit acknowledgment (Mat. 4. 6, compared with ver. 11, 12) unfeignably demonstrates. The amended translation of Lowth, instead of 'I will say,' gives 'who saith,' which seems more natural. *C.*

Ver. 4. The *wings* and *feathers* which God adopted in the emblematic cherubim that overshadowed the mercy-seat—which, again, was the emblem of Jesus, the propitiation or mercy-seat for our sins. *C.*

Ver. 9. *The Lord which is my refuge.* By supplying the words *which is*, the sense is obscured. 'The Lord my refuge,' like 'the Lord our righteousness,' should be taken as a title of Jehovah, appropriating the God and Father of our Lord Jesus Christ, as his refuge: and, through him, the refuge of every believer in his name. *C.*

Ver. 11. Satan quoted this text correctly, so far as he went; and, so far, our Lord acknowledges the interpretation. But yet he quoted falsely, because he quoted imperfectly, and misrepresented the truth, as he suppressed an essential part. And so, in all ages, have all his servants dealt. *C.*

REFLECTIONS.—While I here contemplate Jesus Christ as the Father's Son, protecting, guarded, attended, heard in his prayers, honoured, and crowned with life and glory everlasting, let me with wonder behold the happiness of all people who make God their refuge and delightful habitation, who know his name, set their love on him, and call on him. Secured against every disappointment and danger, distinguished in the providence of God, guarded by angels, delivered from and victorious over the devil, that fowler, dragon, and lion of hell, JEHOVAH attends them in their troubles, hears their prayers, and gives them answers of peace. He exalts them on Christ their Rock, and makes them to sit with him on his throne; honours them with the relations of children, kings, and priests unto God, and decks them with blessed righteousness and imparted grace. And after preserving all who believe in the Lord Jesus Christ, he bestows upon them his unutterable blessedness above. May these things in Christ be the desire of my heart.

PSALM XCII. Ver. 3. Of the several musical instruments here enumerated, there is little, if any, certain knowledge. Nor is their specific nature important: as the object of the speaker is merely to show, that all instruments of music should be dedicated to the praise of God. 'to show forth his 'loving-kindness' in 'the morning,' because he has preserved his children while they slept—and his 'faithfulness every night,' because he has given them 'bread' through the day. *C.*

Ver. 12. *Like the palm-tree*—lofty and fruitful. *Like the cedar*—great and incorruptible. These characters meet in one, but are from him transfused to many. *C.*

REFLECTIONS.—Whatever our engagements be, we are bound at least to begin and end every day with prayer and praise. And they who have lively experience of God's love and faithfulness, will delight in daily showing forth his salvation. None but such as are ignorant or wicked will disregard his work of creation or providence; and much less that of redemption—but short-lived is the flourishing of wicked men, and dreadful the misery in which it issues; and yet this misery is the legitimate outcome of sin against God! But pleasant and profitable to themselves and others, and honourable to God, shall be the spiritual growth of those who are planted in Christ, and live in continued fellowship with him.

PSALM XCIII. Ver. 1. *The Lord reigneth.* The prophetic period to which this and some parallel psalms refer can be easily ascertained from comparing them with Re. 11. 17; 19. 6: at which time God shall 'take to him his mighty power and reign,' and when all the things that are now temporary and movable shall pass under that 'kingdom that cannot be moved,' He. 12. 28. *C.*

REFLECTIONS.—Solid and believing views of Jesus Christ are excellent means to subdue the pride and remove the fear of man. They who have him for their king and keeper have no reason to be moved from their steadfastness. No earthly dishonours need

10 But[n] my horn shalt thou exalt like *the horn of* an unicorn:[5] I [o]shall be anointed with fresh oil.

11 Mine[p] eye also shall see *my desire* on mine enemies; *and* mine ears shall hear *my desire* of the wicked that rise up against me.[6]

12 The[q] righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon.

13 Those that [r]be planted[7] in the house of the LORD shall flourish in the courts of our God.

14 They[s] shall still bring forth fruit in old age; they shall be fat and flourishing;[8]

15 To show [t]that the LORD *is* upright; *he is* my rock, and *there is* no unrighteousness in him.

PSALM XCIII.

The majesty, stability, power, and holiness of Christ's kingdom.

THE LORD[a] reigneth, [b]he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath [c]girded himself: [d]the world also is stablished, that it cannot be moved.

2 Thy[e] throne *is* established of old:[1] thou *art*[2] from everlasting.

3 The[h] floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The[i] LORD on high *is* mightier than the noise of many waters,[2] *yea, than* the mighty waves of the sea.

5 Thy[j] testimonies are very sure: [k]holiness becometh thine house, O LORD, for ever.[3]

PSALM XCIV.

1 The psalmist, calling for justice, complaineth of tyranny and impiety. 8 He showeth God's providence; 12 and teacheth the blessedness of affliction. 16 God is the defender of the afflicted.

O LORD God, to whom vengeance belongeth;[1] O God, to whom vengeance belongeth, show thyself.[2]

2 Lift[a] up thyself, [b]thou Judge of the earth: render[c] a reward to the proud.[3]

3 LORD, [d]how long shall the wicked, how long shall the wicked triumph?

4 *How long* shall they [e]utter *and* speak hard things? *and* all the workers of iniquity boast themselves?

5 They[g] break in pieces thy people, O LORD, and afflict thine heritage:

6 They slay the widow and the stranger, and murder the fatherless:

A.M. cir. 2956. B.C. cir. 1048.

n Ps. 75. 10; 132. 17; 148. 14. o 1 Sa. 16. 13. p Ps. 54. 7; 59. 10; 92. 11; 118. 7. q Ps. 52. 8; Ho. 14. 5, 6. r Ps. 52. 8; 92. 13; 135. 2. s Job 29. 18; Ps. 1. 3; Je. 17. 8. t Ps. 89. 14; 97. 2.

5 Of any animal specifically meant, nothing is known. The real meaning is, "My power with thou exalt as a *sole and supreme ruler*." And as the head is prime in the body, so is it [1]erected in the horn.—*C.*

u 2 Co. 12. 12. Ja. 2. 20. Ps. 92. 5; 104. 24. v Ps. 52. 8; 92. 12, 13; 128. 3. Job 29. 19. Mat. 13. 8. Re. 14. 14.

6 Literally, "Of mine enemies mine eyes shall see; of those that rise up against me mine ears shall hear." It is a prolepsy rather than a prayer.—*C.*

w Is. 65. 22; 42. 10; 55. 13. Ez. 17. 8. Da. 7. 8. Ps. 52. 8. Ho. 14. 5–8. Re. 7. 9.

x Ps. 1. 3. Is. 60. 21. Ez. 47. 12. Ro. 5. 4, 5; 11. 23, 24. Ps. 1. 1–3.

7 Those trees that are planted in the house and courts of God, represent those children that, having been received into his house by the Spirit of adoption, frequent his courts for the purposes of worship.—*C.*

y Job 17. 9. Ps. 4. 7, 8. Is. 44. 3, 4. Je. 31. 33; 32. 39.

8 Heb. *green*, Eze. 47. 12.

z Ps. 25. 8. De. 32. 4. Ho. 9. 14. 2 Ti. 4. 8. He. 6. 10. 2 Th. 1. 6, 7. Zep. 3. 5.

PSALM XCIII.

a Ps. 96. 10; 97. 1; 99. 1. Is. 52. 7. Re. 11. 15, 17; 19. 6.

b Job 40. 10. Ps. 104. 1; 96. 6, 7, 9.

c Ps. 65. 6. Is. 11. 5; 51. 9.

d Ps. 96. 10; 104. 28; 119. 90. Mat. 16. 18. He. 6. 20.

e Ps. 45. 6; 89. 4, 29, 36.

1 Heb. *from then.*

f Ps. 93. 2. Ps. 8. 23. Mi. 5. 2. Ti. 1. 9, 10.

g Ps. 18. 4; 69. 1, 2; 124. 4, 5. Ac. 17. v. viii. Ac. 8. v. viii. xii. xiii. with Je. 46. 7, 8. Is. 17. 12, 13.

1 Ps. 89. 9; 65. 10; 65. 7; 104. 6, 7. 2 Pe. 3. 5, 6. Col. 2. 15. Re. 12. 12.

2 Those are the emblems of the opposition which a world unstable as water, yet furious in its storms of passion, is continually presenting to Christ and his kingdom. Re. 17. 15.—*C.*

h Ps. 29. 3, 4. He. 12. 17, 18. Mat. 3. 11.

i Exo. 15. 11. Ps. 89. 6, 8. Re. 15. 4.

j Ps. 19. 7, 8. He. 2. 17, 18. Mat. 5. 18.

k Exe. 43. 12. Zec. 14. 20, 21. Re. 21. 27. Is. 60. 21. Je. 31. 34.

3 Heb. *to length of days*, Ps. 93. 5.

PSALM XCIV.

B.C. cir. 1057.

1 Heb. *God of revenges*, De. 32. 35. Na. 1. 2, 6. Ro. 12. 19.

2 Heb. *shine forth*, Ps. 80. 1.

a Ps. 7. 6; 68. 1; 44. 26; 74. 22. Is. 33. 10.

b Ge. 18. 25. Ps. 96. 13.

c Joe. 3. 4, 12. Is. 12. 17. 14. 17. 66. 4.

d Ps. 13. 1, 2. Job 20. 5. Je. 12. 1, 2.

e Ps. 31. 18; 73. 8, 9. Jude 15. Is. 32. 7, 8. Job 21. 14, 15, 34. 37.

f Ps. 10. 8–14; 35. 4, 8. 2 Isaiah. Isaiah 1. 5; 59. 13; 30. 9, 10. 1 Ti. 1. 13. Mi. 3. 2, 3. Je. 22. 16, 17. Eze. 22. 7.

3 This verse is explanatory of the first.

A.M. cir. 2956. B.C. cir. 1048.

Vengeance is not to be interpreted in the ordinary sense. God is appointed to act as a *Saviour*, who could fully avenge sore oppressors, and righteously punish the criminal.—*C.*

g Ps. 10. 11, 14; 59. 7. Isa. 8. 12; 29. 15. Je. 23. 24.

4 Insult to the Majesty of heaven is added to oppression and cruelty. Such impudence, wickedness could not be tolerated by a just Ruler.—*C.*

h Ps. 92. 6, 7; 59. 12. Is. 29. 15. 2 Ch. 32. 31. De. 30. 29. Je. 9. 8. Ro. 1. 22.

5 This appeal is to those, among God's people, who do not rightly read or interpret the providence of God in the infliction of judgments; a lesson which the Jew has not been able to learn during the continued chastisements of 1800 years.—*C.*

i Ps. 2. 11. Pr. 23. 17. Je. 32. 37. Ps. 147. 5. He. 4. 13. Re. 2. 23.

k Eze. 45. 9. Ho. 12. 2. Is. xli. xlv. Je. cl.—li. Je. iv. v. vii. xi. &c. Am. 1. 2.

7 Ps. 2. 6. Job 32. 8, 9. 33. 22.

l 2 Co. 3. 19, 20; 7. 10. Ro. 2. 22.

m Job 5. 5, 17, 18; 33. 16–24. He. 12. 5–11. 1 Co. 11. 32. Is. 26. 9. Pr. 3. 11, 12. Ps. 119. 67, 71.

6 *Blessed is the man* the man Christ Jesus, to whom alone this description originally and absolutely applies. All others blessed in afflictions, are only blessed through him.—*C.*

n Heb. 3. 1–6. Is. 65. 22–26. 2 Co. 4. 17, 18. 2 Th. 1. 6, 9.

o 1 Sa. 12. 22. Ro. 11. 1, 2, 11. Ps. 37. 28. He. 13. 5. Je. 33. 20, 21. Is. 49. 15; 44. 21. Eze. 39. 29.

p De. 32. 35, 36. Job 35. 14. Ps. 125. 3.

7 Heb. shall be after it. Re. 15. 3, 4. Mat. 5. 48. 1 Pe. 1. 15.

q Is. 59. 15, 16. Je. 5. 1. Eze. 22. 30. Mi. 7. 2–7.

r Ps. 124. 1–5; 129. 4; 142. 4, 5. 2 Ti. 4. 16, 17. 2 Co. 1. 10. 12. 9.

8 Or, *quickly*. Ps. 143. 7, 11. 71. 1.

s Ps. 38. 16; 121. 2; 124. 8. 146. 4. Job 35. 14.

t Ps. 91. 2; 62. 2, 6. Hab. 3. 18–18. 2 Co. 1. 3. 4. 17.

u Job 34. 17, 19. Ps. 5. 4. 6. 2 Co. 6. 14.

v Is. 10. 1. Ps. 58. 2. Mi. 6. 10. Da. 6. 7; 2. 4–6.

w Ps. 11. 2, 3, 6. Mat. 27. 2. Da. 5. 5. Ps. 2. 2–5. 58. 2. ver. 4–6.

9 This verse describes the conclusion of Jews and Gentiles against Christ—none else was right—none other was innocent.—*C.*

a Ps. 7. 10; 57. 2; 59. 9, 10, 17; 91. 1. 4, 9. 2 Co. 1. 10.

b Ps. 5. 10; 9. 16, 17; 55. 23. Pr. 5. 22. Eze. 18. 4. Ro. 2. 8, 9. 2 Th. 1. 8–10. Is. 3. 11.

PSALM XCV.

B.C. cir. 1045.

a Ps. 100. 1. 111. 1; 34. 1; 148. 1–14; 150. 1–6. Ps. 2. 11. Zec. 8. 21. Col. 3. 16.

b 2 Sa. 22. 47. 1 Co. 10. 4. Ps. 89. 26.

1 Heb. *prevent his face*, Ps. 95. 2; 100. 4.

7 Yet[h] they say, The LORD shall not see, neither shall the God of Jacob regard *it*.[4]

8 Understand,[i] ye brutish among the [5]people; and, *ye* fools, when will ye be wise?

9 He[j] that planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that [k]chastiseth the heathen, shall not he correct? he that [l]teacheth man knowledge, *shall not he know?*

11 The[m] LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed[o] *is* the man[6] whom thou chastenest, O LORD, and teachest him out of thy law;

13 That[p] thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For[q] the LORD will not cast off his people, neither will he forsake his inheritance:

15 But [r]judgment shall return unto righteousness; and all the upright in heart shall follow [7]it.

16 Who[s] will rise up for me against the evil-doers? *or* who will stand up for me against the workers of iniquity?

17 Unless[t] the LORD *had been* my help, my soul had almost[8] dwelt in silence.

18 When I said, [u]My foot slippeth; thy mercy, O LORD, held me up.

19 In[v] the multitude of my thoughts within me thy comforts delight my soul.

20 Shall[w] the throne of iniquity have fellowship with thee, which [9]frameth mischief by a law?

21 They[x] gather themselves together against the soul of the righteous, and condemn the innocent blood.[9]

22 But[a] the LORD is my defence; and my God *is* the rock of my refuge.

23 And[b] he shall bring upon them their own iniquity, and shall cut them off in their own wickedness, *yea*, the LORD our God shall cut them off.

PSALM XCV.

1 An exhortation to praise God for his greatness, 6 and for his goodness, 8 and not to tempt him as did Israel in the wilderness.

O COME,[a] let us sing unto the LORD; let us make a joyful noise to the [b]Rock of our salvation.

2 Let us come before his presence[1] with thanksgiving, and make a joyful noise unto him with psalms.

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disquiet those who have Christ, the Lord of all, to be their Father and portion. No troubles need dismay those who are by grace made one with the King eternal. No changes need discontent them who have God's sure testimonies for their heritage and the ground of their hope. None need be ashamed of holiness, which is the ornament of God's nature, of his renewed hearts, his church, and his heaven.

PSALM XCIV. Ver. 1. The infliction of punishment is essential to the character of justice in God, both as a corrective of the wicked, and a warning to the godly. It is in vain, then, for foolish men to quarrel with this appeal to him who hath said —'Dearly beloved, avenge not yourselves;' but, at the same time, has added—'Vengeance is mine,—I will repay, saith the Lord.' *C.*

Ver. 6. Every period of the persecutions of the Christian church has fully and literally realized this description. But such, alas! is unrenewed human nature, ever prone, in its fatal selfishness, to assail the defenceless, and, in its blinded ignorance, to conclude that God will neither see, regard, nor requite.—*C.*

Ver. 15. *Judgment shall return unto righteousness* That is, the judgment of God which the Jews imprecate, and which now has left them to harden in their sins, will return and lead them through their afflictions, to the righteousness of faith, when they shall look upon him whom they pierced, and follow on to know the Lord. *C.*

REFLECTIONS.—Saints must always expect manifold injuries and oppressions in this world. But never must they usurp God's prerogative in avenging themselves, but patiently endure and wait for the day when he that judges righteously shall arise to judge their adversaries. When men leaving God are left to themselves, how their heart, hands, and tongue concur in abusing him and his people! Astonishing is their atheism and stupidity! They sink even below common sense. But God makes the correction of his people to issue in their instruction, and in their spiritual or eternal rest and safety, while hardened sinners are ruined. In due time he will rectify all seeming disorders; and the righteousness of his judgments shall be made clearly manifest to the encouragement of the upright to follow him, and to praise him for his providences. And thrice happy are they who have treasured up manifold experiences of God's support, comfort, and deliverance in their times of extreme distress! It will encourage them to expect the proper, seasonable, and righteous overthrow of opposition to the church, whether wicked courts in Israel, Assyrians, Chaldeans, Syro-Grecians, obstinate Jews, Romish heathens, antichristians, or others.

PSALM XCV. Ver. 1. *Let us sing.* The church here exhorts all her members to praise God by united *singing*—a depart-

3 For[c] the LORD *is* a great God, and a great King above all gods.

4 In[d] his[2] hand *are* the deep places[3] of the earth: [e]the strength of the hills[4] *is* his also.

5 The sea *is* his,[5] and he made it; and his hands formed the dry *land*.

6 O come, [f]let us worship and bow down: let us kneel before the LORD [g]our Maker.

7 For[i] he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. [j]To-day, if ye will hear his voice,

8 Harden[k] not your heart, [l]as in the [6]provocation,[7] *and* as *in* the day of temptation in the wilderness;

9 When[n] your fathers tempted me,[8] proved me, and saw my work.

10 Forty[o] years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

11 Unto[p] whom I sware in my wrath, that they should not enter[9] into my rest.

PSALM XCVI.

1 An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 10 and to rejoice in his righteous government of the world.

SING[a] unto the LORD a new song:[1] sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; [b]show forth his salvation from day to day.

3 Declare[c] his glory among the heathen, his wonders among all people.

4 For[d] the LORD *is* great, and greatly to be praised: he *is* to be feared above all gods.

5 For [e]all the gods of the nations *are* idols: but the LORD made the heavens.

6 Honour[g] and majesty *are* before him; strength and beauty *are* in his sanctuary.

7 Give[h] unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.

8 Give[i] unto the LORD the glory *due unto* his name:[2] bring an offering, and come into his courts.

9 O worship the LORD in the beauty of holiness;[3] fear before him, all the earth.

10 Say among the heathen *that* [k]the LORD reigneth:[4] the [l]world also shall be established that it shall not be moved:[5] he [n]shall judge the people righteously.

11 Let[o] the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein; then shall all the trees of the wood rejoice

13 Before the LORD: [p]for he cometh,[6] for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

1 The majesty of God's kingdom. 8 The church rejoiceth at God's judgments against idolaters. 10 An exhortation to godliness and joy in the Lord.

THE LORD[a] reigneth;[1] let [b]the earth rejoice; let the multitude of isles[2] be glad *thereof.*

2 Clouds[c] and darkness *are* round about him: [d]righteousness and judgment *are* the [3]habitation of his throne.

3 A[e] fire[4] goeth before him, and burneth up his enemies round about.

4 His[g] lightnings enlightened the world; the earth saw, and trembled.

5 The[h] hills melted like wax at the presence of the LORD, at the presence of the [i]LORD of the whole earth.

6 The[j] heavens declare his righteousness, and all the people see his glory.

7 Confounded[k] be all they that serve graven

A.M. cir. 2959. B.C. cir. 1045.

[c] Ps.86.4,8,9,10,15.5. De.10.17. Ps.9.13. 1 Ti.6.15. Re.17.14. 19.16. Mal.1.14.

[d] Ps.24.1,2. 135.6. Je. 31.37.

[2] Heb. *in whose.*

[3] *Deep places*—the very centre, bases of the earth, which he shakes at his pleasure. *C.*

[e] Or, *the heights of the hills.* Nu.23.9.

[4] *Strength of the hills.* 'The inaccessible summits of the mountains.' — *Horsley.*

[5] Heb. *whose the sea is,* Ge.1.9,10.

[f] Ac.24.5. Phi.2.10. Ps.45.11.89.7. Ho.4.15. 2 Ki.5.18.

[g] Job.4.17.35.10. Ps. 95.6. Is.54.5.

[i] Ps.74.1. 79.13. 95.7. Ps. 77.20. 78.52. 80.1.

[j] He.3.7,13. 4.7. Ps. 95.7,8. Je.7.23.

[k] Ex.30.8. He.3.12, 13. 12.25.

[l] Ex.17.7. Nu.14.2, 20. 20.13. De.6.16.

[6] Heb. *contention.*

[7] *In the provocation,* as in Meribah. *In the temptation,* as in Massah. See Ex. 17.7.—*C.*

[n] Ps.78.40. 95.9. 1 Co.10.9.

[8] Christ, who was with the church in the wilderness, bore witness, that the provocations, and frequent rest they were exhausted, 1 Co. 10.9.—*C.*

[o] Nu.14.33,34. De.2. 14.7. 29.4,5. Ne.9.16, 17. Ps.78.10,22,40,56. 95.10. Ac.13.18.

[p] He.3.11,18. 4.3,5. 9.28.

[9] Heb. *if they enter.*

PSALM XCVI.

[a] 1 Ch.16.23-33. Ps. 33.2,3. 40.3. 144.9. 149.1. Is.42.10. Re.5.9. 14.3. [1] See note on Ps. 33.3.

[b] Ps. 3. R. Is. 49.27. Re.7.10,15,9.19.2.

[c] Ps.77.18,19. Mar. 16.15. Mat.28.19. Re. 14.6.

[d] Ex.18.11. Ps.18.35. 86.8,10. 135.5,6. 89.6-8. Je. 10.10,16.

[e] Ps.115.3-8. 135.15-18. Is.40.18-20. 42.5. 44. 8 &c. Je.10.1-10. 1 Co. 8.4-6.

[f] Ps.29.1,2. 104.1. 111. 4.97.1. 103.2.

[g] Ps.21.5. 72.28. 97.3,4. Re.5.9-13. 15.3,4. Da. 2.24. Jude 25.

[2] *A new song*—'famous, excellent.'—*Gill.* But *new* should rather be taken literally. For while some songs concerning the holy things wax old, and are ready, like clouds, to vanish away, other songs are concerning the 'new things' which God shall yet create, and, like the sun, are daily renewed, never 'wax old,' and can never be changed. See verse. *C.*

[h] Re.5.9,13. 7.10,12. 11. 19.1. 14.7.

[3] Heb. *of his name.*

[i] Mal.1.11. Ro.12.1. He.13.15,16. 1 Pe.2.5.

[j] Or, *in the glory our sanctuary.* Ps. 29.2 margin.

[k] Ps.47.6. 93.1. 95.3. 97. 99.1. 146.10. Is.24.23. 52.7. Je.23.5,6. 51. Mat.28.18. Re.11.15. 19.6.

[4] This declaration, with what follows concerning judgment, carries the psalm forward to the period described, Re. 11.15.—*C.*

[l] Ps.93.1,2. Is.9.6,7. 66.12. Mi.5.5. Zec.9.10. Ho. 2.5,9. Mat.16.18. Lu.1.33.

[5] See note on Ps. 93.1.—*C*

[n] Ps.7.8. 9.8. Is.11. 9-5. 32.1. 33.22.6. Ja.5. 22.

[o] Ps. 98. 7-9. 69. 34. 148.1-14. Re.5.12,13. 7. 12.12. 18.20.

[p] Ps.50.1-6. 82.8. 94. 6. Mat.24.27,30. Je.25. 31. Re.1.7,10,17. 19.2,11. 20.11-14.

[6] The repetition of the words *he cometh* to judgment, and ordering the repetition, proves that it is high at hand, and carries us forward to the time when the world come, without sin, to salvation.—*C.*

PSALM XCVII.

[a] Ps.93.1,96.10.99.1. [1] See note on Ps. 93.1. 'A prophecy of the dominion of Christ over all nations.'—*Ostervald.*

[b] Ps.2.11,12,98.8. Is.24. 25.6,7. 42.10-12. 49.13. Re.10.7.

[2] Heb. *many* or *great isles,* Is.41.1,5. 42. 4,10,12. 49.1. 51.5. 60.9. 66.19. Zep.2.11. Mal.1. 11. Ps. 72.10.

[c] 1 Ki.8.12. 2 Sa.22. 10. Ps.18.9,11. Ps.65.5,7. 97.

[d] See Ps.89.1,14,45. 6.

[3] Or, *establishment.*

[e] Da.7.10. He.12.29. De. 4. 24. Ps.21.9-12. Isa.9. 5. Mal.4.1. Mat.3.10. 7. Re.6.15-17. with Is.xvi. xx.xxi 8.

[4] The Spirit of prophecy, before whom is all time, here describes, as past events that are yet to come. See 2 Pe. 3. 7-12. Re. 16.18.—*C.*

[f] Ps. 77. 18. 104. 32. 144.5,6.

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[g] Ps.19.1,50.6. 98.3. Is.45.6. Nu.14.21. Mat.25.31.

[h] Ps.114.1. Is.66.1. 54.5. Da.7.14.

[i] Ex.20.4. Le.26.1. De 5.8 Re.14.9,10.

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ment of worship by many churches sadly neglected, or most imperfectly attempted- and a duty and privilege to which many professing Christians consider themselves in no wise obligated. In addition, however, to this, and similar calls of the Spirit, the example of Christ on earth, and of saints in heaven, demands the universal voice of the church to engage in the praises of Jehovah. *C.*

Ver. 3. The heathen worshipped false gods; the Jews also were addicted to idolatry. One great object of this noble song of praise is to celebrate the praises of the one only exalted God of heaven and earth. He is called by his peculiar and incommunicable name JEHOVAH. By it he made himself known to Moses and the whole Jewish nation. By it he was distinguished from all false deities. Hence in this verse the psalmist says: 'For JEHOVAH is a great God, and a great King over all gods.' *P.*

REFLECTIONS.—God richly deserves our highest and most cordial praise. And we should invite one another to this blessed employ. How great is he, possessed of every necessary, infinite, and eternal excellency! How glorious his formation of all things, and his extensive dominion over them! How delightful and effective of blessings unnumbered is his new-covenant relation to men! But if he be our Saviour and King, it is proper, it is necessary, that we be obedient subjects. To none but such is he the author of eternal salvation. To-day, without a moment's delay, we ought to hear his voice in the gospel, and to receive the offers of his grace. However slightly men pass over their sins, they are highly provoking in God's sight. And disbelief of his promises is one of the greatest insults that we can put upon him. That heart is hardened indeed whom the great and precious promises of the gospel cannot effect. Let us take warning by the ruin of others, that we fall not after the same example of unbelief. Though God bear long with us, he will not bear always. The mercies which we have received from him, as well as the wilfulness of our ignorance and our love to our errors, will fearfully aggravate our sin. And dreadful will be our case, if because of our sins he once exclude us from his new kingdom, his celestial rest, on account of our despising it when offered to us in the gospel.

PSALM XCVI. REFLECTIONS.—Since to us Gentiles Jesus Christ and his word of salvation are now come, let us, in songs ever fresh, ever cordial, publish the glories of his grace, and the wonders of his redeeming mercy, power, holiness, and majesty. Let us acknowledge him as our saving Lord, present ourselves to him as living sacrifices, and in the pure ordinances of his grace worship him with pure hearts and in a reverent and holy manner. Let us rejoice that his kingdom has been, is, and will be established among the Gentiles on earth. Let us, with joy, hope for these latter days, in which Satan shall be bound, and all the kingdoms on earth subjected to the righteous and merciful government of our Redeemer. And let us, with more exalted joy, expect his coming in the clouds, with power and great glory, to judge, and finally decide the eternal state of men and angels.

PSALM XCVII. Ver. 2. *Clouds and darkness* are the emblems of both his government of providence and plan of redemption, which are yet veiled from our eyes—in some parts by clouds, through which we see obscurely; and in others by darkness, through which we cannot see at all. *C.*

Ver. 7. *Confounded.* This is not any angry imprecation, but a humble prayer that God would confound the counsels of idolaters against truth and godliness, as he confounded the counsel of Ahithophel against David: that he would confound their combinations to do evil in the world, as he confounded the tongues of the Babel conspirators, and scattered them abroad upon the face of the whole earth. *C.*

REFLECTIONS.—However mysterious and unsearchable God's providences be, they are always just and equal. A great shaking of the nations, by the Roman and other conquests, ushered in the gospel kingdom of our Lord Jesus Christ. A great destruction of obstinate Jews and heathens, and overturning of idolatry in the world, attended the erection and spread of it. And a great overturning of antichristians, Mahometans, and all their false worship, shall yet take place in its most glorious period. No exalted potentates, no mighty nations, nor fixed customs of wickedness, shall be able to withstand his conquering influence. Let saints then rejoice in his dignity of person, office, and state; in his gracious preservation and deliverance of his people; in the comforts and glory which he has prepared for them; and in his righteous judgments upon their implacable foes. And let their delight in his holiness inflame their love to himself and their hatred of sin.

PSALM XCVIII. Ver. 3. *Ends*—countries of the world, evidently carrying forward to the period foretold by our Lord, Mat. 24. 14. *C.*

Ver. 6. See note on Ps. 92. 3. But these instruments are now, almost without exception, dedicated to military pomp, theatrical spectacles, bacchanalian revellings, and worldly amusements; and, married to a sensual and degrading poetry, whereby they become the great auxiliaries of the world against God and are by many held inconsistent with the simplicity and purity of Christian worship. *C.*

REFLECTIONS.—While I review these lofty notes,

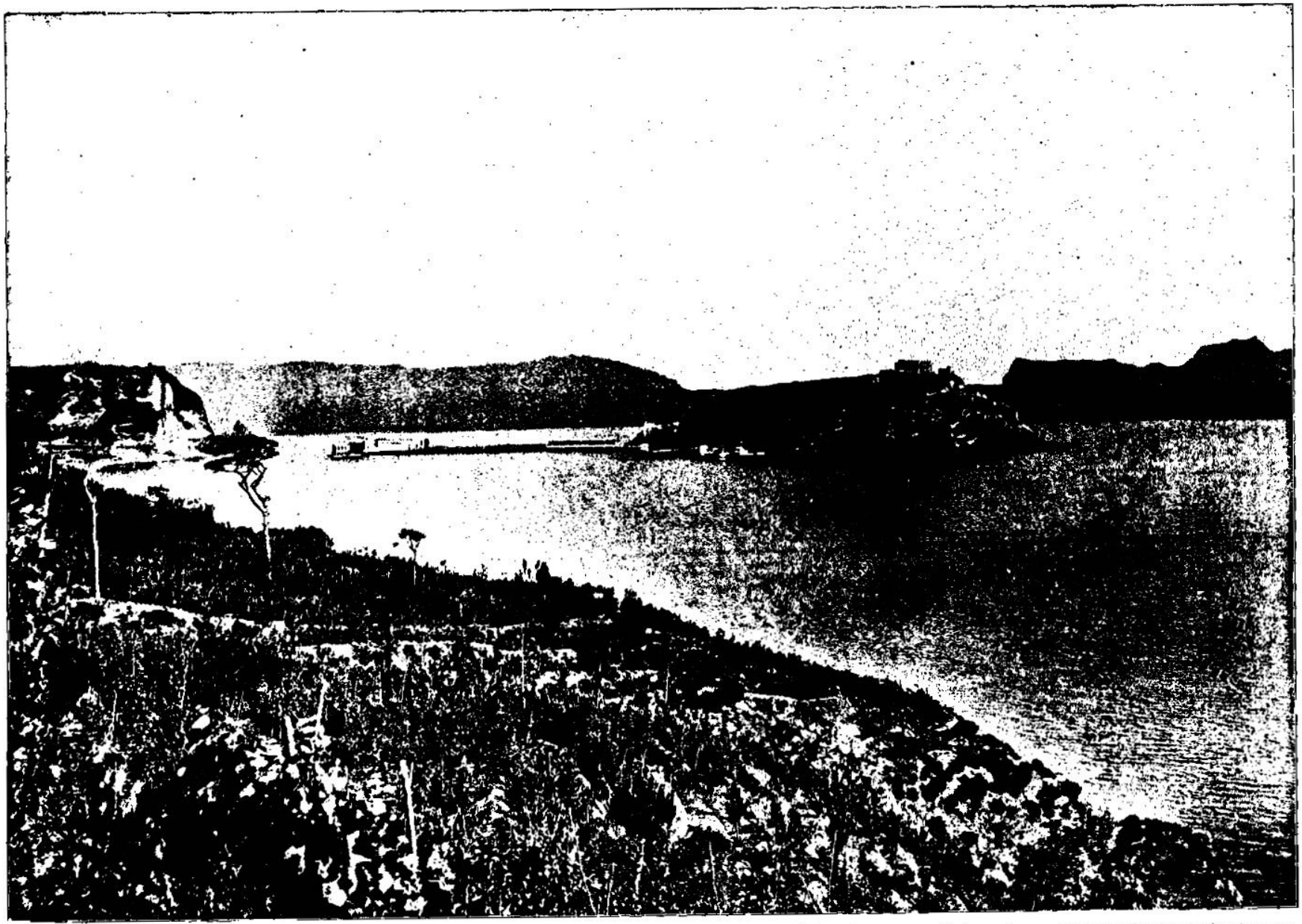

PRISON, NAPLES. [Psalms, xcvi:10.]—"Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously." Perhaps there is no city on earth that furnishes a better point for the study of the judgments of God upon cities, nations, and individuals, than Naples. In no other city that has ever existed, have men gone further in defiance of the laws of God and man, and in no other city have they suffered more. Here, in the time of Rome's power and glory, her wealthy people reveled in vices too horrible to mention. And here the judgments of heaven have fallen with a fury and an emphasis almost without parallel. This region, so amply favored as one might be led to suppose it dropped from heaven, as the poet says, has done more to insult heaven than almost any other spot. But Naples has been judged, and here the Lord reigns, either to build those who obey or to destroy those who violate His law.

images, that boast themselves of idols: worship him, all *ye* [5]gods.[6]

8 Zion[t] heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For[n] thou, LORD, *art* high above all the earth; thou art exalted far above all gods.[7]

10 Ye that love the LORD, [o]hate evil: [p]he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light[q] *is* sown[8] for the righteous, and gladness for the upright in heart.

12 Rejoice[r] in the LORD, ye righteous; and give thanks at the remembrance[9] of his holiness.

PSALM XCVIII.

1 The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.

A psalm.

O SING[a] unto the LORD a new song;[1] for he hath done marvellous things: [b]his right hand and his holy arm hath gotten him the victory.

2 The[c] LORD hath made known his salvation: his righteousness hath he openly showed[2] in the sight of the heathen.

3 He[d] hath remembered his mercy and his truth toward the house of Israel: [e]all the ends of the earth have seen the salvation of our God.[3]

4 Make[g] a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing[h] unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let[i] the sea roar, and the fulness thereof; the world, and they that dwell therein.

8 Let the floods clap *their* hands; let the hills be joyful together

9 Before[j] the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.

THE LORD [c]reigneth; let the people tremble: [b]he sitteth *between* the cherubims; let the earth be moved.[1]

2 The[c] LORD *is* great in Zion; [d]and he *is* high above all people.[2]

3 Let them praise thy [e]great and terrible name; *for* it *is* [f]holy.

d Ps.97.9,66.7. Ex.18.11. Da.4.34,35. *e* De.7.2,11,58. Ne.1.5,4.1,49.23. Job 37.22. Ps.47.2,66. 3,5 Re.15.3,4. *f* Ex.15.11. Jos.24.19.1 Sa.2.2. Ps.111.9,145.17.

A.M. cir. 2959.
B.C. cir. 1045.

5 Angels, He.1.6.
6 More literally: 'Let all those that serve graven images, that make boast of their idols, be ashamed.—Worship him all ye elohim.' Elohim is one of the names given in Scripture to God. It signifies power; and the same word was applied to all those who exercised, or were supposed to possess, power, such as angels, magistrates, princes, and false deities. That the word is intended in this place to signify 'angels' is proved by the quotation of the apostle in He.1.6.—*P.*
i Ps.48.11,64.9,58 10; 52.6. Re.11.17; 12.12; 18.20,19.1-7.
u Phi.2.9-11. Ep.1. 21. Ps.95.3,96.4.
7 'Thou art exalted far above all angels.'—*P.*
o Pr. 3.7. Ps. 34.14. Am.5.15. Ro.12.9.
p Ps.10.17; 17.7,8; 25. 20; 50.1. 2 Co.1.10. Is. 46.4. Da.3.28.
q Es.8.15. Ps.112.4; 18.28. Mi.7.8,9. 1 Jn.3. 2 Col.3.4.
8 *Light is sown*—*diffused*, like seed radiating from the hand of the sower.—*C.*
r Ps.32.11; 33.1. Phi. 4.4.
9 Or, *to the memorial*, Ps. 30.4; 89. 35. Ex.15.11. Hab.3.12,13.

PSALM XCVIII.
B.C. cir. 1045.
a Ps.33.3,96.1. Is.42. 10. Re.15.3,4,14.3.
1 See note on Ps. 96.1.—*C.*
b Ex.15.6. Is.59.16; 63.5. Da.9.24. Col.2.15. Ps.110.2-6. Re.6.2,17; 11.17.
c Is.52.10; 46.13; 61. 10. Mat.16.17. Tit.2.11. Ps.77.14.
2 Or, *revealed*, Ro. 1.17-3.21,22.
d Mi.7.20. Lu.1.54, 68-73.
e Ro.10.12,18. Is.52. 10; 45.22; 42.6,7; 49.8. Lu. 2.30. He.2. 3. Tit. 2.11.
3 This psalm was, in all probability, composed to celebrate the dedication of the second temple. It was thus emphatically 'a new song'—a song in which the grateful nation expressed anew praise & thanks to Jehovah for restoring them to their fatherland, and giving them another temple. All nations had witnessed their humiliation and captivity; and now again all nations could see how JEHOVAH brought salvation to his people.—*P.*
g Ps.95.1,100.1; 66.1, 4,67.3,5,47.1,5-7; 149.2. Is.44.23; 42.10.
h Ps.33.2,92.3; 81.2,3. 1 Ki.10.12. 2 Ch.5.12,13.
i Ps.96.11-13. Is.35. 1,2; 42.10-12; 49.13; 61. 10,11. Re.xv.xix.
j Re.1.7. Ps.96.13; 50. 3,67.4,72.2,4,19,8; 110.5, 6; 1.5,16; 4.6; 18.49. De. 32.4. 2 Th.1.6-9.

PSALM XCIX.
B.C. cir. 1015.
a Ps.93.1,96.10,97.1; 89.7. Mat.28.18. Jn.5. 22. Re. 22. 15, 17. Je 3. 22.
b Ps.80.1. Ex. 25. 22. 2 Co.5.19,20. Is 42.21.
1 Heb. *stagger.*
c Ps.48. 1,2,96.1; 29. 9; 89.7. Re.14.1.
2 This psalm is closely connected in style and sense with the preceding. It was also designed for the public service, and apparently in the new

A.M. cir. 2989.
B.C. cir. 1015.

temple. The statement in ver. 1, 'He sitteth between the cherubims,' proves that the temple was standing perfect, and the first clause of ver. 2 confirms this view.—*P.*
d Ps.28.8; 97.1; 46.1; 73.26; 82.1; 147.5. Je. 30.5-7.
3 *The king's strength.* 'The strong and mighty king.'—*Gill.*
e Ge.28.22. De. 32.4. Zep. 3.5. Ne.9.4,3. Ps. 45.6,7; 149.2,3.
f ver.9. Ps.34.3,99.7. Lu.1.49.
g 2 Sa. 6. 2. 2 Ki. 19. 15. 1 Ch.28.2.
4 Or, *it is holy.*
h Ex.29.11,44. 1 Sa.7. 9. Re.1.6.
i Ex. 25. 25; xxxii. xxxiii. Nu. xiv. xvi. 1 Sa. vii. xii. Je. 15.1.
5 The idea seems to be that Moses and Aaron were representatives of one class, the priests; and Samuel the representative of another, the people. All classes are thus called upon to worship and praise Jehovah, and a blessing is promised to all without distinction.—*P.*
k Ex. 33.9; 19. 9. Nu. 12.5. 1 Sa. 12.18.
l Ps.66.18. Pr. 28. 9. Jn.9.31.
m Ex. 32. 10, 14. 34. Nu.14.19,20,26-28.
n Ps.89.33. Je.33.25, 26.
o ver.5. Ps.2.6; 68.4, 34. De. 32.3.
p Ps.2.6; 48.1, 2; 87.1-3.
q 1 Sa. 2. 2. Hab. 1. 12, 13. Is. 5. 10; 6. 3. Re.4.8.

PSALM C.
1 Or, *thanksgiving*, Ps.cxlv. title.
a Ps.47.1,66.1,4; 81.1. Is.24.15,16; 42.10-12, De. 32.43. Ro. 15. 10. Phi.4.4.
2 Heb. *all the earth.*
b 1 Ch. 28.9. Ps. 46. 10. Jn.1.14. 1 Jn.5.20.
c Ps.119. 73; 139. 13-16; 149.2. Ep.2.10.
3 Or, *and his we are.*
d Is. 63. 19. Eze. 34. 12, 30, 31. Ps. 95. 7. Ex. 19.5,6. 1 Pe. 2.9,25. Jn. 10.7-29. 2 Ch. 30.8.
e Ps.65.1; 66. 13; 116. 14,17-19; 95. 2; 100. 1,5; 106.1,47; 107. 1,8,15,21, 31; cxxxv. cxxvi. Is. 35.10.
f Ps.103.17; 136.1-26; 85.10; 119.89; 146.6-10. De. 32.4.
4 Heb. *to generation and generation*, Ps.89.1.

PSALM CI.
B.C. cir. 1035 or 1048.
a Ps.89. 1; 48. 11; 97. 8; 101. 1-27; 105. 1-45; 107.1-42. Re.15.3,4; 19. 1-7.
b 2 Sa.18.14. Ps.75.2.
c Ps.40.12; 70.5; 143.7.
d 1 Ki.9.4. 2 Sa.23.3. 1 Ti.3.4,5.
e Is.33.15. Job 31. 1. Ps.39.1; 18.21-23.
1 Heb. *thing of Belial.*
f Ps.97.10; 119. 104, 113.
g Ps.125.5; 78.57.
h Pr.2.12,15; 3.32. Ps. 18.21. De. 32.20.
i 1 Co.15.33. Ps. 6. 8; 119.115. Pr.6.9. Mat.7. 23.
2 *Event*—I will not acknowledge as mine any hypocritical pretenders to Christianity, Mat.7.23.—*C.*
k Ps.25.23. 1 Co.5.11.
3 *Cut off*—excommunicate from my church, and exclude from my kingdom, 2 Co 12 20; 13. 2. Re. 22, 15.—*C.*
l Pr.6. 16-19; 20. 13. Ps 138 6. Job.40.11,12.
m Ps. 15. 4; 119. 63. Ro.13.4. Re.17.14.

4 The king's [k]strength[3] also loveth judgment: thou dost [l]establish equity; thou executest judgment and righteousness in Jacob.

5 Exalt[j] ye the LORD our God, and worship at [k]his footstool; *for* he *is* holy.[4]

6 Moses[l] and Aaron among his priests, and Samuel among them that call upon his name; [m]they called upon the LORD, and he answered them.[5]

7 He[o] spake unto them in the cloudy pillar: [p]they kept his testimonies, and the ordinance *that* he gave them.

8 Thou[q] answeredst them, O LORD our God: [r]thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

9 Exalt[s] the LORD our God, and worship at [t]his holy hill: [u]for the LORD our God *is* holy.

PSALM C.

An exhortation to serve God joyfully as our creator and preserver, and to praise him for his goodness, mercy, and truth.

A psalm of praise.[1]

MAKE a[a] joyful noise unto the LORD, all ye lands.[2]

2 Serve the LORD with gladness; come before his presence with singing.

3 Know[b] ye that the LORD he *is* God: *it is* he *that* hath [c]made us, and not we [3]ourselves: [d]*we are* his people, and the sheep of his pasture.

4 Enter[e] into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; [f]his mercy *is* everlasting; and his truth *endureth* to all generations.[4]

PSALM CI.

David maketh a vow and profession of godliness.

A psalm of David.

I WILL [a]sing of mercy and judgment: unto thee, O LORD, will I sing.

2 I[b] will behave myself wisely in a perfect way. [c]O when wilt thou come unto me? [d]I will walk within my house with a perfect heart.

3 I[e] will set no wicked thing[1] before mine eyes: I [f]hate the work of them that [h]turn aside; *it* shall not cleave to me.

4 A[i] froward heart shall depart from me; I will not [j]know[2] a wicked *person*.

5 Whoso[k] privily slandereth his neighbour, him will I cut off:[3] him [l]that hath an high look, and a proud heart, will not I suffer.

6 Mine[n] eyes *shall be* upon the faithful of

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let me think what is JEHOVAH! What is Jesus to my heart! What of his marvellous incarnation, miracles, life, death, resurrection, and ascension; of his love to sinners; and of his gifts of pardon, grace, and glory; have I seen! What of his victories over sin, Satan, the world, and death; and of his righteousness and salvation manifested in the gospel; have I known, believed, and embraced! What of his mercy and truth, in fulfilling his promises, have I experienced! What of his coming in power to gather the world to himself, and of his coming in glory to judge the world, do I know, believe, and rejoice in hope of!

PSALM XCIX. Ver. 1. *The Lord reigneth.* See note on Ps. 93. 1. 'The Lord reigneth; let the earth rejoice,' Ps. 97. 1. 'The Lord reigneth; let the people tremble.' Ps. 99. 1.—Why this contrariety? Because Ps. xcvii. addressed a people that loved the Lord ver. 10., a people made righteous by faith in a Saviour; but Ps. xcix. addresses a people who had 'sought out many inventions,' ver. 8. upon which, even a God of mercy takes, for the correction and ensample of others, severe and righteous judgment. *C.*

Ver. 8. *Inventions.* The calling for, contributing to, forming, setting up, and worshipping of the golden calf, and other such acts, in which their hearts seemed inexhaustibly prolific. *C.*

REFLECTIONS.—Terrible is Jesus' royal power and dominion to unbelievers; but comfortable and kindly awing to his saints. And in mercy, wisdom, and righteousness he executes his office. God honours and holds intimate fellowship with those who are remarkably given to prayer: and effectual are their intercessions for the preservation of nations and churches.

the land, that they may dwell with me: he that walketh in a perfect way,[4] he shall serve me.

7 He[o] that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.[5]

8 I[p] will early destroy all the wicked of the land;[6] that I may cut off all wicked doers from the [q]city of the LORD.

PSALM CII.

1 The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are worthy to be recorded. 23 The prophet, sensible of his own weakness, resteth his hope on the unchangeable nature of God.

A prayer of[1] the afflicted, when he is [a]overwhelmed, and poureth out his complaint before the LORD.

HEAR my [b]prayer, O LORD, and let my cry come unto thee.[2]

2 Hide[c] not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, answer me speedily.

3 For[d] my days are consumed like smoke,[3] and[e] my bones are burnt as an hearth.

4 My[f] heart is smitten, and withered like grass; so that I forget to eat my bread.

5 By[h] reason of the voice of my groaning my bones cleave to my skin.[4]

6 I[i] am like a pelican of the wilderness: I am like an owl of the desert.

7 I[j] watch, and am as a sparrow alone upon the house-top.

8 Mine[k] enemies reproach me all the day; *and* they that are [l]mad against me are sworn against me.

9 For[n] I have eaten ashes like bread, and mingled[o] my drink with weeping,[5]

10 Because[p] of thine indignation and thy wrath: for thou [q]hast lifted me up, and cast me down.

11 My[r] days *are* like a shadow that declineth; and [s]I am withered like grass.

12 But thou, O LORD, [t]shalt endure for ever; and thy remembrance unto all generations.

A.M. cir. 2965 or 2912. B.C. cir. 1275 or 1232.

[4] Or, *perfect in the way*, Ps. 119. 1.—That is, he that walketh in Christ Jesus, the only way to the Father. Col. 2. 6. *C.*

[o] Ps. 55. 3. 58. 2, 3. Is. 59. 12, 13. [p] Ps. 101. 8, 26. Is. 11. 12. Ec. 10. 4.

[q] Heb. *shall not be established.*

[5] Ps. 5. 10. Je. 12. 12.

[6] This seems can not be true in the lips of Christ alone; and though wicked men there may be in connexion concerning his promises, this expression will be fulfilled at a time very little or not at all.

[r] Ps. 48. 2, 8. 2 Ch. 6. 6. Ho. 9. 3.

PSALM CII.

A.M. cir. 2948. B.C. cir. 1056.

1 Or, *for.*

[a] Ps. 61. 2 (69. 1, 2, 14, 15, 20). Ps. 69. 8. La. 3. 1—66. Is. 43. 24.

[b] Ps. 143. 1 (4. 1. 5, 7). 17. 6. 141. 1, 2. 17. 6.

2 That the Son of God utters this complaint and prayer is evident from the epistles of the Father, ver. 12. He. 1. 8, 10, 12. compare with Ps. 104. 2. *C.*

[c] Is. 43. 2. 1 Co. 10. 13. Ps. 13. 1; 22. 1—4; 27. 9; 56. 9; 69. 17; 102. 2; 143. 7; 40. 1; 71. 12. 7.

[d] Ps. 32. 3, 4; 37. 20; 39. 11; 89. 33, 34, 44, 74.

3 (Or *fassame* read), *into smoke.*

[e] Job 30. 30. Ps. 22. 14, 15; 32. 4. La. 4. 8; 5. 4.

[f] Ps. 6. 3; 22. 14; 88. 3, 15, 16; 143. 3, 4. Job 6. 4. 23. 2, 11, 13—17.

[h] Job 19. 20. La. 4. 8. Ps. 17. 10. Is. 38. 10—13. 2 Co. 5. 2. Ps. 6. 6, 7.

4 Or, *flesh.*

[i] ver. 7. Job 30. 29. Is. 38. 14, 15. 59. 11. 8.

[j] Ps. 6. 6; 77. 4, 5, 16. Job 7. 13—16. De. 28. 66, 67.

[k] Job 19. 18; 30. 9. Ps. 35. 15, 16. 69. 9—11, 20.

[l] Ps. 2. 1. Ac. 26. 11; 23. 12, 14; 12. 1.

[n] 2 Sa. 13. 19. Mi. 1. 10. La. 3. 15, 16. Is. 30. 25.

[o] Job 3. 24. Ps. 42. 3; 80. 5; 90. 3. La. 3. 48, 49.

5 In the East it is customary for those who are in deep sorrow to sit upon a heap of ashes and to sprinkle them over the head and white garments. 'To eat ashes' is a proverbial expression, and means to be in deep grief. *P.*

[p] Ps. 6. 1; 38. 1; 77. 7—9; 88. 7—16. La. 3. 1—19. Is. 51. 17, 20, 22; 54. 7, 8.

[q] Ps. 30. 7; 73. 18—20; 42. 4, 7; 109. 23; 30. 6, 7.

[r] Ps. 109. 23; 39. 4, 6; 144. 4. Ec. 6. 12. Ja. 4. 14.

[s] ver. 4. [t] Ps. 45. 6. Ja. 1. 17. Ps. 103. 15, 16.

[u] Ps. 9. 12; 135. 13. 1 Co. 15. 1 Ch. 17. 11. Is. 3. 13.

13 Thou[u] shalt arise,[6] and have mercy upon them: [v]for the time to favour her, yea, the set time is come.

14 For[x] thy servants take pleasure in her stones, and favour the dust thereof.[7]

15 So[y] the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.

16 When[z] the LORD shall build up Zion, he shall appear in his glory.

17 He[a] will regard the prayer of the destitute, and not despise their prayer.

18 This[b] shall be written for the generation to come: and [c]the people which shall be created shall praise the LORD.[8]

19 For[d] he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;

20 To[e] hear the groaning of the prisoner; to loose those that are appointed to death;[9]

21 To[g] declare the name of the LORD in Zion, and his praise in Jerusalem:

22 When[h] the people are gathered together, and the kingdoms, to serve the LORD.

23 He weakened[i] my strength in the way; he shortened my days.

24 I[k] said, O my God, take me not away in the midst of my days: [l]thy years *are* throughout all generations.

25 Of[k] old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands.

26 They[l] shall perish, but thou shalt [2]endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

27 But[n] thou *art* the same, and thy years shall have no end.

28 The[o] children of thy servants shall continue, and their seed shall be established before thee.

A.M. cir. 2948. B.C. cir. 1056.

[u] Ps. 51. 18; 44. 26; 69. 35; 85. 1. La. 5. 20, 19, 19.

6 Or, *rise*: that is, from that long night of sorrow and darkness in which thy glories have been enveloped. Thou shalt arise, as the Sun of Righteousness, with healing in thy wings. —*I.*

[v] Is. 60. 1, &c. Zec. 1. 12, 13. Is. 40. 2.

[x] Ps. 79. 1. Da. 9. 2—19. Ne. 1. 3—11; 2. 13.

7 How strikingly these words are illustrated by the modern Jews in the Holy City! They have a spot beside the colossal wall of the temple, [a]Mog_ah, where they assemble every Friday to wail over the ruins of their venerated sanctuary. I have seen them kiss the stones, spread out their arms as if they would clasp them to their bosoms, and bathe them with their tears, sobbing all the while as if their very hearts would break. *P.*

[y] Ps. 138. 1. 3. 15, 60. 2, 3, 5, 13. 96. 4, 7, 8. 72. 11. 2 Co. 8. 20—23. Re. 21. 24.

[z] Is. 44. 23, 26; 2. 2—5; 60. 1—3, &c. Zec. 2. 5, 8

[a] Ne. 1. 6, 11; 9. 1—8. Ps. 9. 18; 72. 12. Is. 41. 17, 18. De. 30. 30.

[b] Da. 9. 2. Ro. 15. 4. Ju. 20. 31. 1 Co. 10. 11.

[c] Ps. 22. 27, 31; 45. 16, 17. Is. 9. 2. 60. 15.

8 Every new man born in his one scripture a new creation. Each new generation is a new creation. The immortal soul is a fresh work of the great Creator's hand. *P.*

[d] Ps. 14. 2; 11. 4; 33. 13, 14 (= 56. 9.

[e] Ex. 2. 23—25. 3. 7, 8. Ps. 79. 11; 146. 7. Zec. 9. 11. Je. 31. 34.

9 Heb. *the children of death.*

[g] 1 Pe. 2. 9. Is. 51. 11; 43. 21. Ps. 51. 15; 79. 13; 145. 3; 21; 4—7.

[h] Ho. 1. 11; 3. 5. Is. 60. 4—8. Ps. 72. 8—11. Zec. 8. 20—23.

[i] Heb. *afflicted*, Ps. 89. 38—45. Job 21. 21

[k] Ps. 39. 13. Is. 38. 3, 10—14.

[l] De. 33. 27. Ps. 9. 7; 90. 1, 2. Hab. 1. 12. ver. 12. 1 Ti. 1. 17.

[n] Heb. 1. 10—12. Ge. 1. Ex. 20. 11. Ps. 24. 1; 33. 6. Je. 10. 12.

[o] Is. 54. 6, 8; 65. 17; 66. 22. Ro. 6. 20—22. 7. Ps. 3. 7—10.

[2] Heb. *stand.*

[n] Mal. 3. 6. Ja. 1. 17. He. 13. 8. 1 Ti. 1. 17; 6. 16. Is. 9. 6, 7.

[o] Ps. 69. 36; 45. 16, 17. Mat. 16. 18. Is. 45. 17, 59. 19—21; 65. 22; 60. 21.

But he will make the dearest of them to smart severely for their sin in this life, notwithstanding they may triumph through faith. Great praise is due to God for his mercies. And deep awe and inward purity are necessary in worshipping him that is infinitely holy.

PSALM C. Ver. 1. That this summons is not confined to 'the land of Judea' is obvious from ver. 4, in which the parties called are exhorted to enter Jehovah's courts. For, whereas the temple had within the gates an outward court, into which the Gentiles might freely enter—the converted Gentiles must here be united as 'God's sheep and people' with the believing Jews. See Jn. 10. 16: Is. 19. 25. *C.*

REFLECTIONS.—What joyful praise, what grateful thanksgiving, what cheerful and hearty service do we Gentiles owe to the Lord!—to him who is JEHOVAH, the infinite ALL!—to him who forms us both in nature and in grace!—to him who is our high proprietor and redeemer, our kind shepherd, leader, provider, and provision!—to him who is good in himself, and whose mercy and truth are for ever exerted in the fulfilment of gracious and ever-blessed promises to sinful men!

PSALM CI. Ver. 2. *In a perfect way . . . with a perfect heart* Surely he that so resolves, if he do it not in self-ignorance, as Peter resolved never to forsake his Master, must be the Christ. *C.*—This is a noble resolution, well worthy of 'the man after God's own heart.' Wisdom, divine wisdom, should guide him in everything. His principles and motives would be wise; his conduct and acts in all the relations of life, private as well as public, would be regulated by wisdom; his words and his very thoughts would be wise; his companions and friends would be selected wisely. In the verses which follow, the psalmist shows how he was resolved to carry out his noble resolution. What a lesson does this psalm teach us! *P.*

REFLECTIONS.—The lot of saints on earth is a strange mixture of mercies and judgments. But all of them, taken in their connection and tendency, are to be improved as matter of praise and thanksgiving. Fellowship with and influences from God must strengthen and animate us to every holy practice. Serious godliness is the most substantial wisdom; and to act for God in the religious management of families, kingdoms, or in other relative stations, is a noted branch of it. With the utmost care ought men, by whatever power they have, to discourage everything wicked, and to encourage everything virtuous and holy. But it is in vain to attempt instructing or reforming others if we do not set them an example in our own practice.

PSALM CII. Ver. 6, 7. What three birds are specifically intended it is impossible with certainty to say; two of them are, however, inhabitants of the deserts, far from the haunts of men; and one, though the inhabitant of cities, a solitary watcher on house-tops. The different habits of these birds formed admirable emblems of that solitary state into which our Lord was often forced in order to elude the watchful and incessant malice of his enemies. *C.*

Ver. 12. This address exactly corresponds with its continuation in ver. 25; and as there is apostolic authority for considering ver. 25 to be words of the Father to the Son, there can be no doubt that ver. 12 is the address of the Father likewise. *C.*

Ver. 13. Would not history rather prove that the time to punish Zion had come at the period of our Lord's prayer of distress? Not so. 'Whom the Lord loveth he chasteneth.' And though her salvation seem to linger in the eye of sense, it was then secured to the heart of faith; and all that now grows in the field of promise, shall be reaped in the harvest of vision. *C.*

Ver. 23. In this, and the first clause of ver. 24, the Son, in the days of his flesh, resumes his address to the Father. The reply of the Father, as quoted by the apostle, He. 1. 10, is one amongst the many and overwhelming evidences of the Godhead of the Son. In the beginning God created the heavens and the earth, Ge. 1. 1. But the Father being witness, the Son created the heavens and the earth; therefore—hear it, ye gainsayers, and be silent for ever—therefore the Son is God. *C.*

REFLECTIONS.—To what low condition God reduces his church and people for the exercise and trial of their grace, and for exciting their more importunate prayers. In darkness, vexation, and trouble, their days often post toward an end. Afflicted, dispirited, and pained in their heart, and their body wasted to skin and bones, like owls and pelicans, they shun converse and comfort, and pine away in melancholy solitude. Often, like lonely sparrows, they are debarred from rest and sleep, and are deserted by friends, or avoid their company: are exposed to the reproach and fury of inveterate enemies—oppressed with grief—overwhelmed with a sense of God's indignation, in his sudden and awful changing of their comforts into depths of misery, till near the grave, and apparently near the pit! But great is the mercy that they have, notwithstanding, a God, a hearer of prayer, to whom they may complain; and a heart to pour out before him. Be the afflictions of the righteous as numerous as they will, the eternal Saviour has, and does, and will deliver them out of

PSALM CIII.

1 *An exhortation to bless God for his mercy,* 15 *and for the constancy thereof.*

A psalm of David.

BLESS the [a]LORD, O my soul; and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and [b]forget not all his benefits:

3 Who [c]forgiveth all thine iniquities;[1] who healeth[d] all thy diseases;

4 Who[e] redeemeth thy life from destruction; who[f] crowneth thee with loving-kindness and tender mercies;

5 Who[h] satisfieth thy mouth with good *things; so that* [i]thy youth is renewed like the eagle's.

6 The [j]LORD executeth righteousness and judgment for all *that are* oppressed.

7 He[k] made known his ways unto Moses, his acts unto the children of Israel.

8 The[l] LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

9 He[m] will not always chide; neither will he keep *his anger* for ever.

10 He[o] hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high[2] above the earth, *so* great is his mercy toward them that fear him.

12 As[p] far as the east is from the west, *so* far hath he removed our transgressions from us.

13 Like[q] as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For[r] he knoweth our frame; he remembereth that we *are* dust.

15 *As*[s] *for* man, his days *are* as grass; [t]as a flower of the field, so he flourisheth.

16 For[u] the wind passeth over it, and it is gone;[3] and the place thereof [v]shall know it no more.

17 But[w] the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and [x]his righteousness unto children's children;

18 To [y]such as keep his covenant, and to those that remember his commandments to do them.

19 The[z] LORD hath prepared[4] his throne in the heavens; and his kingdom ruleth over all.

20 Bless[b] the LORD, ye his angels, that excel in strength,[5] that [c]do his commandments, hearkening unto the voice of his word.[6]

21 Bless ye the LORD, all *ye* [d]his hosts; *ye* ministers of his, that do his pleasure.

22 Bless[e] the LORD, all his works in all places of his dominion: bless the LORD, O my soul.[7]

A.M. cir. 2948.
B.C. cir. 1056.

PSALM CIII.

a ver. 2, 22. Ps. 104. 1; 145. 1, 2; 135. 21; 134. 1. Lu. 1. 47. 1 Co. 14. 15. Re. 19. 1.

b Ps. 78. 42; cv, cvii, cxxvi, cxxx, cxxxi. Is. 63. 7. Ch. 16. 12.

c Ps. 130. 8. Is. 33. 24; 43. 25; 44. 22. Mat. 9. 2–6. Lu. 7. 47. Eph. 1. 7.

1 *Iniquities.* — For the literal but peculiar sense of iniquities, or sayings on, in which Christ could address these words to his soul, see on Ps. 32. 1; 130. 3, 4. — C.

d Ex. 15. 26. Ps. 41. 4. Lu. 5. 17–26. 2 Pe. 2. 24.

e Job 5. 17–25. Ps. 30. 5; 71. 21. Re. 3. 9, 10.

f Ps. 5. 12; 65. 11.

g Ps. 8. 1; 103. 5, 4; 73. 5; 90. 14. Ep. 3. 17, 19.

h Is. 40. 31. Ho. 2. 15. 2 Co. 4. 16.

i Ps. 146. 7; 10. 17, 18; 72. 4. De. 32. 36.

k Ps. 147. 19. Ne. 9. 7–22. Ex. 20. 1–3. De. 4. 32, 33, 36. Ps. 78. 5. Ne. 9. 13. De. 5. 22. Ne. 9. 17. Je. 32. 18.

l Ps. 30. 5. Is. 57. 16. Je. 3. 5. Mi. 7. 18, 19.

m Ezr. 9. 13. Job 10. 6. La. 3. 22. Hab. 3. 2. Ro 5. 20.

2 Heb. *according to the height of the heaven.* Is. 55. 9. Ps. 57. 5, 9, 11. Ro 5. 20, 21. Ep. 2. 4. 1 Jo. 4. 9, 10.

p Is. 43. 25; 44. 22. Je. 31. 34. 50. 20. Mi. 7. 18, 19. Ep. 1. 7.

q Mal. 3. 17. Is. 63. 7, 9. 1 Ch. 17. 13. Ho. 11. 8. Ep. 1. 5–7. 1 Pe. 1. 3.

r Ge. 1. 29. Ps. 78. 39. Ec. 12. 7. Job 10. 9.

s Ps. 90. 5, 6. 1 Pe. 1. 24.

t Job 14. 1, 2. Ja. 1. 10, 11.

u Job 27. 20, 21. Is. 40. 6–8.

3 Heb. *it is not.*

v Job 7. 9, 10. 20. 7. Ps. 37. 10, 36.

w Ep. 1. 1. Is. 54. 4–7. Ps. 100. 5. 136. 1. Ex. 20. 6.

x De. 9. 24. Is. 51. 6, 8. Jo. 17. 25. 2 Co. 5. 21.

y Ex. 20. 6. De. 7. 9. Is. 54. 13. Jo. 14. 15. 1 Co. 15. 58. 2 Ti. 4. 7, 8. Ro. 2. 7, 10.

z Ps. 11. 4. Is. 6. 1. Is. 66. 1. Da. 4. 34, 35. Ep. 1. 21.

4 That is, *prepared* it first for his Son, and then for believers in him. Comp. this verse with Jo. 14. 2. Re. 3. 21. — C.

a Ps. 148. 1–4. Ps. 29. 1, 2.

b Heb. *mighty in strength.* Jo. 5. 12. Ps. 104. 4. Mat. 28. 2. 2 Ki. 19. 35.

c Mat. 6. 10; 12. 50; 26. 53. Da. 9. 23.

6 To the voice of his incarnate Word — his Son, He. 1. 6. — C.

d Ex. 7. 4; 12. 41. Ge. 32. 2. 1 Ki. 22. 19. Ps. 104. 4. 2 Ch. 18. 18. Lu. 2. 13. He. 1. 14.

e Ps. 150. 6; 148. 1–14; 145. 10. Is. 42. 10–12; 44. 23.

7 For sublimity of conception, beauty of expression, and enobling sentiment, this psalm is not surpassed by any in the book. It is adapted for all times, it is suited to all classes, and it is calculated at once to humble the soul before God, to elevate it above the vanities of earth, and to raise it heavenward. — *P.*

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* Literally, 'Who maketh the winds his messengers, and flaming fire his servants.' He ruleth supreme in the elements, doing his pleasure by their instrumentality. By his winds he tempers and purifies the atmosphere; by his lightnings he accomplishes his purposes of judgment and grace. — *P.*

A.M. cir. 2948.
B.C. cir. 1056.

PSALM CIV.

a ver. 35. Ps. 103. 22.

b Job 1. 1. Ne. 1. 5. Je. 23. 24. 32. 19. Ex. 28. 41.

c Re. 2. 13. Ps. 93. 1; 96. 6; 104. 1.

d Ge. 1. 3. Da. 7. 9, 10. 1 Ti. 6. 16. Jn 1. 5. 1 Jo. 1. 5.

e Ge. 1. 6, 7. Is. 40. 22; 42. 5; 44. 24; 45. 12; 48. 13. Ne. 9. 6. Job 9. 8. Zec. 12. 1.

f Ap. 10. 6. Ps 24. 2.

g Is. 51. 1. Ps. 65. 12, 13. Hab. 3. 8.

h Ps. 18. 10. Na. 1. 3, 6. Mat. 28. 3, 4.

i He. 1. 7, 14. 2 Th. 1. 7, 8. 2 Ki. 2. 11. 2 Ki. 2. 11; 13. 17.

1 See note * in first column.

2 Heb. *He hath founded the earth upon her bases,* Jel. 10. 7, 8; 31. 36, 37. Ps. 24. 2; 136. 5, Pr. 8. 14.

k Ge. 1. 2, 9, 10. Job 38. 8, 25.

l Ge. 1. 6, 10; 8. 1–5.

3 The waters go migratory in vast masses, which are condensed into water by cold; and partly in vapors, which are changed into water, not by cold, but by the Creative agency. These waters are then absorbed into the bowels of the mountains, and chiefly by gravitation recondense to the valleys. — *C.*

4 Or, *The mountains ascend, the valleys descend*

m Job 26. 11; 38. 8–11. Ps. 33. 7. Is. 54. 9. Ge. 9. 11, 15. Je. 5. 22.

n De. 11.

5 Heb *Who.*

6 Heb. *wash.*

7 "Though the waters are gathered together into seas, yet God has taken care that the earth shall not be dry, parched, and barren. He has made provision for watering it, and by a most wise, wonderful, and benevolent arrangement he has formed springs and rivers among the valleys and hills." (*Harmer.*) — *P.*

o Ps. 145. 15. Job 39. 5, 6. Mat. 6. 26.

8 Heb. *drink.*

9 Heb. *give a voice.* Eze. 17. 23. Mat. 13. 32.

p Ps. 65. 9–13. Job 38. 26, 27. Je. 10. 13; 14. 22. Eze. 34. 26. De. 11. 11. He. 6. 7.

1 Heavens or clouds.

2 Everything needful to make it fruitful and beautiful is provided. Nothing is wanting. It is therefore satisfied. — *P.*

q Ge. 1. 29, 30; 3. 18, 19. Ps. 145. 9, 15, 16. 65. 9–13; 147. 8, 9. Pr. 15. 17.

r Ps. 31. 6, 7. Ps. 23. 5. Ju. 9. 13.

2 Heb. *to make his face shine with oil,* or *more than oil,* Ku. 2. 3. Ps. 23. 5. Mat. 6. 17

s Is. 3. 1; 33. 17. Is. 105. 16.

t Ps. 29. 5, 9; 92. 12. Nu. 24. 6. *i.e.* large trees.

u Eze. 17. 23. Da. 4. 12. Mat. 13. 31, 32.

v Le. 11. 19. De. 14. 18.

4 See note on Le. 11. 5. — C.

a Job 39. 1, 2. Sa. 24. 2.

b Pr. 30. 26. Le. 11. 5. De. 14. 7.

c Ge. 1. 14, 16. De. 4. 19. Ps. 136. 7–9; 148. 3, 6. Je. 31. 35. Job 38. 12.

d Ge. 1. 4, 5, 18. 8. 22. Ps. 74. 16. Is. 45. 7.

PSALM CIV.

1 *A meditation upon the mighty power,* 7 *and wonderful providence of God.* 31 *God's glory is eternal.* 33 *The prophet voweth perpetually to praise God.*

BLESS the [a]LORD, O my soul. O LORD my God, [b]thou art very great; [c]thou art clothed with honour and majesty:

2 Who coverest *thyself* [d]with light as *with* a garment; [e]who stretchest out the heavens like a curtain;

3 Who[g] layeth the beams of his chambers in the waters; [h]who maketh the clouds his chariot; [i]who walketh upon the wings of the wind;

4 Who[j] maketh his angels spirits, his ministers a flaming fire;[1]

5 *Who* laid the foundations of the [2]earth, *that it* should not be removed for ever.

6 Thou[k] coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 At[l] thy rebuke they fled; at the voice of thy thunder they hasted away.

8 They go up[3] by the mountains; they go down by the valleys[4] unto the place which thou hast founded for them.

9 Thou[n] hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 [o]He[5] sendeth the springs into the valleys, *which* run[6] among the hills.[7]

11 They[p] give drink to every beast of the field: the wild asses quench[8] their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* sing[9] among the branches.

13 He[q] watereth the hills from his chambers:[1] the earth is satisfied with the fruit of thy works.[2]

14 He[r] causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth,

15 And [s]wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine,[3] and [t]bread *which* strengtheneth man's heart.

16 The[u] trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where[v] the birds make their nests: *as for* the stork, [v]the fir-trees *are* her house.[4]

18 The[a] high hills *are* a refuge for the wild goats, *and* the rocks for [b]the conies.

19 He[c] appointed the moon for seasons; the sun knoweth his going down.

20 Thou[d] makest darkness, and it is night;

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them all. He has fixed the periods of his church's deliverance, and issued forth promises ascertaining the same. While with deep concern his servants are affected with her ruinous case, and pour forth their importunate prayers, he will flee to her relief, to the conversion of multitudes and the terror of obstinate opposers. What he did in former times, in delivering from Babylon, in erecting the New Testament church, and in destroying her Jewish and heathen persecutors, encourages us to hope for more glorious deliverances from Antichrist, and at last from the world that lieth in wickedness. And whatever distresses befall the faithful in their way to the heavenly mansions, Jesus' eternity secures the power and stability of his church, and of all who believe in Christ.

PSALM CIII. Ver. 2. *Forget not all his benefits.* A large portion of 'childhood and youth' are truly 'vanity,' are spent in much ignorance of God, and pass into forgetfulness of his mercies. He whose eye saw, and whose memory records, 'all the mercies' of Jehovah, can be no other than the all-perfect Son of God. *C.*

Ver. 5. *Like the eagle's.* This is no mere adoption of a popular opinion about the eagle's moulting in old age; nor any mere poetical ornament, which would be utterly inconsistent with simple and unchanging truth. Does not the entire difficulty arise from departing from the literal translation and natural position of the original? Literally translated and placed, the passage would read thus:— shall be renewed (not as an eagle's, but) as an eagle, thy youth.' That is, thy youthful strength, Is. 40. 31, shall be renewed: and, as an eagle spurns the earth, soars above the clouds, and hides him in the sunbeams; so, on wings of heavenly devotion, thou shalt mount, and, while yet on earth, establish thy conversation in heaven. *C.*

Ver. 14. From ver. 10, the true 'children of Israel' make full acknowledgment of the preceding character of God, and especially in the total removal of their sins (ver. 12), effected by the blood of the Lamb. The east and west can never meet, no more can the justified believer again encounter his sins. The waters of mercy have passed over them, and their remembrance is gone for ever. *C.*

Ver. 17. Righteousness here signifies that just, good, and gracious way in which he deals with all: those that are his true children. He deals *justly* with them in Christ their Saviour, counting them justified by his blood: he manifests his goodness to them in providing for all their wants, preserving them amid all dangers,

wherein all the beasts of the forest do creep *forth*.[5]

21 The[e] young lions roar after their prey, and seek their meat from God.

22 The [h]sun ariseth, they gather themselves together, and lay them down in their dens.

23 Man[i] goeth forth unto his work and to his labour until the evening.

24 O LORD, [j]how manifold are thy works! in wisdom hast thou made them all: the earth is full of [k]thy riches:

25 *So is* [l]this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There[n] go the ships:[6] *there is* that [o]leviathan, *whom* thou hast made[7] to play therein.

27 These[p] wait all upon thee; that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou[q] hidest thy face, they are troubled: thou[r] takest away their breath, they die, and return to their dust.

30 Thou[s] sendest forth thy spirit, they are created: and thou [t]renewest the face of the earth.[8]

31 The[u] glory of the LORD shall endure[9] for ever; [v]the LORD shall rejoice in his works.

32 He[x] looketh on the earth, and it trembleth; he toucheth the hills, and they smoke.

33 I[y] will sing unto the LORD as long as I live; I will sing praise to my God while I have my being.[1]

34 My[z] meditation of him shall be sweet; I will be glad in the LORD.

35 Let[a] the sinners be consumed out of the earth, and let the wicked be no more.[2] Bless thou the LORD, O my soul. Praise ye the LORD.[3]

A.M. cir. 2962. B.C. cir. 1042.

A.M. cir. 2962. B.C. cir. 1042.

5 Heb. *all the beasts thereof do tread as in the forest.*

g Kin. 3. 4. Is. 40. 4. Job 38. 40. Ps. 34. 9, 10. 145. 15, 16.

e Ps. 147. 9. Matt. 6. 26. Luke 12. 24.

h Ps. 84. 11. Mal. 4. 2. Rev. 7. 16.

i Gen. 3. 19. Ps. 90. 10. Eccles. 2. 22, 23. Is. 40. 6, 7.

j Ps. 92. 5. Rom. 11. 33.

k Gen. 14. 19. Ps. 24. 1. 50. 12. 89. 11.

l Ps. 96. 11. Gen. 1. 10. Exod. 20. 11.

6 Heb. *ships walk.*

m Ps. 74. 14. Is. 27. 1.

7 Heb. *formed.*

n Ps. 19. 5. Is. 45. 12. Jer. 31. 35. Amos 9. 6. Zech. 12. 1.

o Gen. 1. 21. Job 3. 8. 40. 15. 41. 1. Ps. 74. 14. Is. 27. 1.

p Ps. 145. 15, 16. 147. 9. Matt. 6. 26. Luke 12. 24.

q Ps. 30. 7, with Rom. 11. 8. Acts 17. 25. Col. 1. 17.

r Job 34. 14, 15. Ps. 146. 4. Eccles. 12. 7.

s Job 26. 13. 33. 4. Ps. 33. 6. Is. 32. 15. 44. 24. Luke 3. 22. Rev. 4. 11.

t Ezek. 36. 26. Ps. 51. 10. Is. 65. 17, 18.

8 The meaning is, when one race of animals passes away, or becomes extinct, God creates another. May this not be one of Central Africa's secrets, these wonders, which geology has yet right to light in the crust of the earth within the past few years?—*P.*

u Ps. 72. 19. 79. 9. 1 Tim. 1. 17.

9 Heb. *shall be.*

x Gen. 31. 42. Ex. 3. 7. Is. 64. 3.

v Ps. 19. 4. 97. 6. 98. 2. 111. 6. 145. 5. Ex. 33. 18. Hab. 3. 3, 10. Nah. 1. 5. 6 Deut. 32. 22. Is. 64. 2, 3.

w Ps. 34. 15. 80. 4. 104. 4, 6. 140. 2. Hab. 3. 13, 18. Phil. 4. 6. 2 Tim. 4. 14.

1 The width of this resolution sufficiently illustrates that the speaker is the Christ.—*C.*

x Ps. 63. 5. 63. 39. 17. 32. 19. 67. 10. 82. 4. 146. 1, 2.

y Ps. 22. 22. Ps. 111. 1. 116. 2, 13, 14, 17, 18. 119. 175. 135. 3. 146. 2.

z Ps. 19. 14. 49. 3. 104. 34.

2 See notes on Ps. 59. 13.

a Heb. *Hallelujah.* Rev. 19. 1, 3, 4, 6.

3 Among the many blessings derived from the sea, navigation is one of the most obvious: and that navigation by the means of the valuable interchanges of commerce, and consequently the great *peace-preserver* of the nations, but because of the blessed facilities which it affords for diffusing the knowledge of Jesus to regions that Christianity could never have approached had the highway of the ocean been occupied as now by heathen or Mohammedan nations.—*C.*

PSALM CV.

1 Chr. cir. 1043.

a Christ. Acts 15. 14. 1 Pet. 1. 10, 11.

1 See note on Isa. 34. 1.—*C.*

b Ps. 9. 11. 33. 2. 145. 4, 5, 6, 12.

c Ps. 96. 1. 98. 1. 149. 1.

d Deut. 33. 3. Isa. 62. 9.

e Ps. 22. 26. 69. 32. 70. 4. 1 Chr. 16. 10. 2 Chr. 15. 2. 20. 3. Ps. 27. 8. 34. 4, 5. 40. 16. 63. 1. Matt. 7. 7.

2 Or, *his strength.*

3 That is, seek Christ, the end of the law for righteousness.—the wisdom of God and the power of God. 1 Cor. 1. 24. Of the powers of God we know nothing, but by his Word in creation, providence, and redemption.—*C.*

f Ps. 77. 11, 12. 78. 4, 11. Deut. 8. 18. 1 Chr. 16. 9, 12. 2 Chr. 20. 3. Heb. 11. 22. Rev. 15. 3.

4 *Her God.* This expression sufficiently indicates that the church speaks by the movements of the Spirit, making known by her experience the manifold wisdom of God.—*C.*

g Ps. 105. 5. Ps. 9. 16. 48. 11. 97. 8.

h Lev. 1. 13. 1 Ch. 16. 12. Ps. 111. 2. Neh. 1. 5. Dan. 9. 4.

i Ge 17. 2. 26. 24. 28. 13. 46. 3. Ex. 3. 6. 15. 2. Deut. 4. 37. 10. 15. 33. 12. 1 Kin. 3. 6. 2 Chr. 6. 42. Ps. 89. 3. Heb. 8. 10. Rev. 21. 3.

5 Heb. *the word.* Jos. 21. 45. 23. 14. Ps. 89. 33. Dan. 9. 12.

j Ge. 34. 30. Deut. 7. 7. 26. 5.

k Ge. 17. 8. 28. 4. 35. 12. Heb. 11. 9, 13.

l Ge. 12. xiii. xxvi. xxxv. xlvi.

m Ge. 12. 17. 20. 3. 7. 31. 24. 35. 5.

7 Heb. *touch.*

n Ge. 20. 7. 26. 11. 28.

6 This was the grand lesson taught by all God's providential dealings with his people. It was taught in the life of Abraham, but especially in the deliverance of Israel out of Egypt. This was the teaching of history rather than of direct revelation.—*C.*

PSALM CV.

1 *An exhortation to praise God, and to seek out his works.* 8 *His providence over Abraham,* 16 *over Joseph,* 23 *over Israel in Egypt,* 26 *over Moses delivering the Israelites,* 37 *over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.*

O GIVE[a] thanks unto the LORD; call upon his name;[1] make [b]known his deeds among the people.

2 Sing[c] unto him, sing psalms unto him; talk ye of all his wondrous works.

3 Glory[d] ye in his holy name: [e]let the heart of them rejoice that seek the LORD.

4 Seek[g] the LORD, and his [2]strength;[3] seek his face evermore.

5 Remember[h] his marvellous works that he hath done; his wonders, and the judgments of his mouth,

6 O[i] ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He[j] *is* the LORD our God:[4] his [k]judgments *are* in all the earth.

8 He[l] hath remembered his covenant for ever, the word *which* he commanded to a thousand generations:

9 Which[n] *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant;

11 Saying, [o]Unto thee will I give the land of Canaan, the lot[5] of your inheritance:

12 When they were *but* [p]a few men in number; yea, very few, and [q]strangers in it.

13 When[r] they went from one nation to another, from *one* kingdom to another people,

14 He[s] suffered no man to do them wrong; yea, he reproved kings for their sakes;

15 *Saying,* [t]Touch not mine anointed, and do my prophets no harm.[6]

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enabling them to overcome all temptations; he deals graciously in showering down spiritual mercies, fulfilling to them promises, and cherishing them with bright and glorious hopes. *P.*

Ver. 18. *Covenant.* This is not that covenant of works which saith, 'Cursed is every one that continueth not in all things written in the book of the law, to do them;' but that covenant of grace, recorded by Paul, Heb. 8. 8–12, wherein the cleansing of the believer lies in the Redeemer's blood, 1 Jn. 1. 7, and his completeness and acceptance in the Redeemer's righteousness, Col. 2. 10; Eph. 1. 6. *C.*

REFLECTIONS.—Our hearts need to be much encouraged and excited, even to the most proper and most delightful exercises. And in dealing with God our hearts ought to be wholly engaged. But how shameful is it that we ever forget, that we so early forget, his mercies!—his mercies so great, so necessary, so numerous, so connected, so everlasting!—his unbounded compassion to us who are so mean, so frail, so polluted!—his free, full, and everlasting pardons should humble our hearts, and animate us to holy fear, love, and obedience. And while all his creatures in heaven and earth concur to bless and serve him, surely we, above all, whom Christ hath redeemed by his blood, should never be silent, never be slothful!

PSALM CIV. Ver. 1. *Thou art very great.* The greatness of God in power can be estimated only by his works. Accordingly, the Spirit, by Christ, as the prophet of the church, here catalogues, as it were, and expounds some of the most remarkable and intelligible departments, whereby man may learn his own comparative weakness, nay, nothingness, and humble himself beneath the mighty power of God. *C.*

Ver. 5. *Not removed for ever.* This is not contradicted by what is declared, Heb. 1. 10–12: for, in point of fact, it is completely demonstrable by mathematical evidence, that the 'foundations of the earth, and of the whole planetary system, are calculated to abide *for ever*, unless he that laid them be pleased again to overturn them, and make all things new. Both these views are in strict accordance with the assertion in this verse. *C.*

Ver. 7. *Voice of thy thunder.* Modern discovery is daily bringing to light more of the power of electricity in the works of creation; and though we do not affirm with some that the Scriptures contain a system of natural philosophy, yet it is satisfactory to the believer who may live within the polluted atmosphere of infidelity, to learn that no progress of philosophical discovery has ever detected a single philosophical error in the Bible. *C.*

REFLECTIONS.—Great is the glory, the awful majesty, the infinite goodness, and mercy of our God! In what bright abodes of light is he enthroned! While clouds and winds convey the influences of his power, angelic hosts, made by himself, surround his seat, and bear his messages. Established earth and bounded seas confess his power. Springs below, rains from above, fruitful fields, and towering trees, nestling birds, shining luminaries, changing seasons, ravenous animals, swarming fishes and their spacious sea, and labouring man, his Maker's image, all preserved, all maintained, all governed by his power, his kindness, and his care, owe their whole selves and service to this mighty Lord! Can he then, who hangs a whole creation on his arm, and feeds them at his board, overlook a ransomed child, or let him starve! While he with pleasure upholds all, governs all, and rejoices in all his works, let my soul, touched by his grace, meditate and praise: and while obstinate sinners turn away from him and find themselves ruined, let my hosannas and hallelujahs ascend to him that loved me and gave himself for me.

PSALM CV. Ver. 16. Human skill and industry are instruments of abundance; and to cultivate and exercise them, a bounden duty: yet abundance is not attainable, nor famine avoidable, by their utmost exertion: every comfort, every blessing, is of God that showeth mercy. *C.*

Ver. 44. It has been customary for infidels to charge this as an act of injustice against the God of Israel. But how little do they consider, that even a human superior is universally held entitled to remove a wicked and dishonest occupant, who refuses to render his stipulated return. How much more had God a right to drive out the most wicked of all nations, who not only refused to acknowledge their righteous Lord paramount, but who worshipped devils, while they hated him? *C.*

REFLECTIONS.—How infinitely excellent is this God, who deserves such gratitude, such praise, such search, such confidence! Marvellous is his blessed relation to us, and tender mercies towards us: and thrice happy are they who have him their own and their fathers' God! Happy are they who know the judgments of his mouth, his word, and live thereby; and for whose welfare the judgments of his hand are executed in all the earth! From mean appearances God's great manifestations of himself take their rise. But great is the care he takes of his people in this world, where they are but *few*, and *strangers*. He that touches them touches the apple of his eye. And apparent difficulties easily vanish before the power of a promising God. But how mysterious are his ways of providence! When things seem most against us, they are often strongly working for our good. Even calumnies and sufferings are made to try and prepare men for and advance them to honour. His church shall never want a friend in time of need. He can raise them up protectors where they least expect to find favour. And if God advance us, our duty is to discern his hand, and to adorn our station, by making it subservient to his glory. No danger or difficulty must deter us when his work is to be done.—All creatures concur in executing God's will of judgment or mercy. His protection, deliverance, and care of his people are wonderfully connected with the most fearful plagues and ruin of the wicked. And through trials unnumbered, and of long continuance, God's

16 Moreover, he [t]called for [u]a famine upon the land: he brake the whole [v]staff of bread.

17 He[w] sent a man before them, *even* Joseph, *who* was sold for a servant;[7]

18 Whose[x] feet they hurt with fetters: he was laid in iron;[8]

19 Until the time that his [a]word came: the word of the LORD tried him.

20 The[b] king sent and loosed him; *even* the ruler of the people, and let him go free.

21 He[c] made him lord of his house, and ruler of all his substance;[9]

22 To bind his princes at his pleasure, and teach his senators wisdom.

23 Israel[d] also came into Egypt, and Jacob sojourned in the land of Ham.[1]

24 And[e] he increased his people greatly, and made them stronger than their enemies.

25 He[g] turned their heart[2] to hate his people, to deal subtilely with his servants.

26 He[h] sent Moses his servant, *and* Aaron whom he had chosen.

27 They[i] showed his signs[3] among them, and wonders in the land of Ham.

28 He[j] sent darkness, and made it dark; and they[4] rebelled not against his word.[5]

29 He[k] turned their waters into blood, and slew their fish.

30 Their[l] land brought forth frogs in abundance in the chambers of their kings.

31 He[m] spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 He[o] gave them hail for rain,[p] *and* flaming fire in their land.

33 He smote their vines also, and their fig-trees; and brake the trees of their coasts.

34 He[p] spake, and the locusts came, and caterpillars, and that without number,

35 And[q] did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He[r] smote also all the first-born in their land, the chief of all their strength.

37 He[s] brought them forth[7] also with silver and gold: and *there was* not one feeble *person* among their tribes.[8]

38 Egypt[t] was glad when they departed: for the fear of them fell upon them.

39 He[u] spread a cloud for a covering; and fire to give light in the night.

40 *The*[v] *people* asked, and he brought quails, and satisfied them with the bread of heaven.

A.M. cir. 2959.
B.C. cir. 1045.

[t] Mat.8.9. Ps.33.9.

[u] Ge.41.54,45.6.

[v] Le. 26. 26. Is. 3. 1 Eze.4.16. Ps. 104.15.

[w] Ge.45.5,50. 20,37. 28,39.1,20.

[x] God sent Joseph by his foresight in mercy, and for that end permitted the jealousy of his brethren—being able with equal ease and equal holiness to make either the good or the bad passions of men effect his gracious purposes.—C.

[a] Ge.39. 20,42.15.

[8] Heb. *his soul came into iron.*

[a] Ge.41.1-44. with 1 Pe.1.7. Ac.7.10.

[b] Ge.41.14,40. Ac.7.10.

[c] Ac.7.10. Ge.41.40-44.

[9] Heb. *possession.*

[d] Ge.46.6,7. Jos.24.4. Ps.78.51. Ac.7.15.

[1] Egypt was so called because Mitzraim, the progenitor of the Egyptians, was a son of Ham.—*P.*

[e] Ex.1.7, 12, 20. He. 11, 12. De. 26. 5. Ac. 7. 17.

1590.

[g] Ex.1.8-22.2.23,5.4-19. Ac.7.19.

[2] God was not the author of this sinful hatred, but by his righteous demand of his people's liberation he gave occasion for its production. See note on Ex. 4.21.—C.

[h] Ex.3.10,4.12; 6.26, 27. Ps. 77. 20. Mi. 6. 4. Ac.7.35,36.

[i] Ex. vii.-xii. Ps. 78. 43-51,135.8,9. Ac.7.36. Je.32.20.

[3] Heb. *words of his signs.*

[j] Ex.10.21-23.

[4] Moses and Aaron, ver.26. Ex.10.9,26.

[5] That is, Moses and Aaron rebelled not at all, and the people not yet. The rebellions of the people commenced in the wilderness. The seed was sown in stony ground—it grew for a while, but in the hour of affliction their greenest professions soon withered away.—C.

[k] Ex.7.20,21. Ps. 78. 44.

[l] Ex.8.5,6. Ps.78.45

[m] Ex.8.17,24. Ps.78. 45.

[o] Ex.9.23-25. Ps.78. 47.

[6] Heb. *He gave their rain hail.*

[p] Ex.10.12-14. Ps.78. 46.

[q] Ex. 10.14,15. Joel 2. 3-11,20.

[r] Ex. 12.29. Ps. 78.51; 135.8; 136.10. He.11.28. Ge.49.3.

[s] Ex.12.35,36. Ge.15. 14. Ac.13.17.

[7] Heb. *brought them forth.*

[8] This is a remarkable statement. The fact is not expressly mentioned in the narrative of the exodus, but it is manifestly implied. Not a single Israelite, old or young, was left behind. All of them therefore were, by a miracle of providence, enabled to set out on that eventful journey.—*P.*

[t] Ex.12.33.

[u] Ex 13. 21, 22. Nu.9. 15-22. Ne.9.12, 19.

[v] Ex. 16. 12-18. Ne. 9.15,20. De.8.3. Ps. 78. 18,24-29. Jn 6. 31,49.

A.M. cir. 2959.
B.C. cir. 1045.

[w] Ex 17.6. Ps. 78.15, 16. Nu. 20.11. 1 Co.10.4. Is.48.21.

[9] cir. 1444.

[y] Ex.2.24. Ge.15.14; 46.4.

[z] Ex. 6. 6. Je. 32.21, with Is. 35.10; 51. 11.

[1] Heb. *singing.*

cir. 1444.

[a] De 6.10, 11. Jos 3 10; 21-43. Ne.9. 22-25. Ps. 44. 2, 3; 78. 55; 135. 12; 136. 21, 22.

[b] De.4.1,40; 6.21, 24. 28.12,45.

[2] Heb. *Hallelujah.* Ps.104.35. Re.19.1,3.

PSALM CVI.

B.C. cir. 1044.

[1] Heb. *Hallelujah.* 1 Ch.16.34.

[a] Ps. 107.1; 118. 1, 136. 1-1 Th. 5. 18.

[b] Ps. 119.68. Mat.19. 17. Is.63.7,9. Ru. 3. 20, 22. Ep.2.7.

[c] Ps. 40. 5; 139. 17, 18; 145.4-7. Job 5. 9.

[d] Ps. 119. 1, 2, 106; 15. 2. Mat. 22. 37, 38. 2 Co. 1. 12. Ac 24. 16. Ga. 6.9.

[2] *He that doeth righteousness at all times.* No one can mistake these words for anything short of a description of the holy Son of God. To no other will they, through any tortures of accommodation, be found to apply.—C.

[e] Ps. 25. 6; 40. 11; 42, 43, 74, 77. 5. Ne 13. 29. He. 2. 16. Is. 63. 7-13.

[f] Ps. 105.42, 44. Je. 3. 19. Ep. 1. 3-9, 18; 2. 4-10. Is. 35. 10; 56. 10-14; 12. 6; xxv, xxvi. Jn. 16. 22.

[g] De. 9. 5. Ezr. 9. 7. Ne. 9. 16-34. Eze. xvi. xx. xxiii.

[3] Here commences the confession of national sins in name of the entire Jewish church. The first point of confession seems to be ignorance. They saw the miracles, but they understood not either the nature or objects of Jehovah, by whom they were wrought.—C.

[h] Is. 1. 3, 5, 12. Je. 2. 32. De. 32. 15, 18.

[i] Ex. 14. 11, 12.

[k] Eze. 20. 8, 9, 14, 44; 36. 32. Nu. 14. 13-20.

[4] See note on Ex. 34.6.—C.

[l] Ex. 9. 16.

[m] Ex. 14. 21. Ne. 9. 11. Ps. 66. 6; 136. 13-15; 78. 52, 53. Na. 1. 4. He. 11. 29.

[n] Ex. 14. 13, 30. Is. 63. 8-14. De. 11. 2-7.

[o] Ex. 14. 27; 15. 5, 10, 12. Ps. 74. 13, 14; 78. 53; 136. 15.

[p] Ex. 14. 31; 15. 1.

[q] Ex. xv.-xvii.

[5] Heb. *They made haste, they forgat.*—That is, *soon*, even in three days after their murmuring at the Red Sea, they again provoked God at the waters of Marah, Ex. 15. 24.—*C.*

[6] They waited not for God's directions, but listened to the clamours of their own appetites.—*C.*

[r] Nu. 11. 4, 33. Ps. 78. 18. 1 Co. 10. 6.

[7] Heb. *lusted a lust.*

[s] Nu. 11. 31-33. Ps. 78. 29, 31. Is. 10. 16.

[8] *Leanness.* 'Loathing.' *Loath*). —*Note.* Dissatisfaction with such food and other mercies as God may please in providence to bestow, is among the heaviest judgments that he inflicts upon ungrateful sinners.—*C.*

41 He[c] opened the rock,[9] and the waters gushed out; they ran in the dry places *like* a river.

42 For[y] he remembered his holy promise, *and* Abraham his servant.

43 And[z] he brought forth his people with joy, *and* his chosen with gladness;[1]

44 And[a] gave them the lands of the heathen: and they inherited the labour of the people;

45 That[b] they might observe his statutes, and keep his laws. Praise ye the LORD.[2]

PSALM CVI.

1 *The psalmist exhorteth to praise God for his goodness.* 4 *He prayeth to share in his people's joy:* 6 *he rehearseth Israel's rebellions and God's mercies:* 47 *He concludeth with prayer and blessing.*

PRAISE ye the LORD.[1] O [a]give thanks unto the LORD; for *he is* [b]good: for his mercy *endureth* for ever.

2 Who [c]can utter the mighty acts of the LORD? *who* can show forth all his praise?

3 Blessed *are* they that [d]keep judgment, *and* he that doeth righteousness at all times.[2]

4 Remember[e] me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

5 That I may see [f]the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

6 We[h] have sinned with our fathers; we have committed iniquity; we have done wickedly.[3]

7 Our fathers [i]understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; [j]but provoked *him* at the sea, *even* at the Red sea.

8 Nevertheless[k] he saved them for his name's sake, [4]that [l]he might make his mighty power to be known.

9 He[m] rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And[n] he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And[o] the waters covered their enemies, there was not one of them left.

12 Then[p] believed they his words; they sang his praise.

13 They[q] soon forgat[5] his works; they waited not for his counsel;[6]

14 But[r] lusted exceedingly[7] in the wilderness, and tempted God in the desert.

15 And[s] he gave them their request; but sent leanness[8] into their soul.

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promises are at last perfectly accomplished in all who believe in Christ.

PSALM CVI. REFLECTIONS.—Wonderful and thank-worthy are all the deeds, the gracious deeds, of our God. Blessed are they who make his word their rule, and his compassion the ground of their acceptance, and the example of their holy practice! Happy are they who enjoy intimate fellowship with him in his saving works and benefits. But how horrid is sin, which seeks to trample him, and all his kindness, under foot! And awful is the reflection, that one generation should follow another in adding sin to sin. We need not upbraid the sinners who went before us, as we are involved in the same fearful crimes. Notwithstanding both mercies and judgments, how stupidly insensible, how strangely forgetful, how discontented with God's marvellous provision, how rebellious against his deputies and government—what distinguished idolaters, murmurers, infidels, adulterers, and how perversely disobedient—does sin make God's professed people! Often they proceed from evil to worse, till his indignation break forth against them without remedy. But great is the mercy, when sinful nations and churches have any among them who, by their prayers and their zeal, stand in the gap, and avert the Lord's indignation. With pleasure he looks upon such, and highly honours them on that account. But infinite is the goodness of our God, who, when provoked to add one stroke to another, and to make wicked tempters to sin cruel tormentors for it, is so ready to step in for our relief, and to rebuke, or even turn the hearts of them that destroyed us. Never is a penitent prayer poured out into his bosom but it returns in gracious preservation and deliverance. Let then all our troubles drive us to the throne of grace; and all our mercies, bestowed

16 They[t] envied Moses also in the camp,
and Aaron the saint of the LORD.
17 The[u] earth opened and swallowed up
Dathan, and covered the company of Abiram.
18 And[v] a fire was kindled in their company;
the flame burnt up the wicked.
19 They[x] made a calf in Horeb, and wor-
shipped the molten image.[9]
20 Thus[y] they changed their glory into the
similitude of an ox that eateth grass.
21 They[z] forgat God[1] their saviour, which
had done [a]great things in Egypt;
22 Wondrous works in the land of Ham, *and*
terrible things by the Red sea.
23 Therefore[b] he said that he would destroy
them, had not Moses his chosen stood before
him in the breach, to turn away his wrath, lest
he should destroy *them*.
24 Yea, [c]they despised the pleasant land;[2]
they[d] believed not his word;
25 But[e] murmured in their tents, *and* hark-
ened not unto the voice of the LORD:
26 Therefore he [g]lifted up his hand against
them, to overthrow them in the wilderness:
27 To overthrow[3] their seed also among the
nations, and to [h]scatter them in the lands.
28 They[i] joined themselves also unto Baal-
peor, and ate the sacrifices of the dead.[4]
29 Thus[k]they provoked *him* to anger with their
inventions; and the [l]plague brake in upon them.
30 Then[n] stood up Phinehas, and executed
judgment; and *so* [o]the plague was stayed:
31 And that was [p]counted unto him for
righteousness unto all generations for evermore.
32 They[q] angered *him* also at the waters of
strife, so that it went ill with Moses for their
sakes:
33 Because they provoked his spirit, so that
he [r]spake unadvisedly with his lips.[5]

A.M. cir. 2960. B.C. cir. 1044.

t Nu. 16.1, &c., with Le. 10.3.
u Nu. 16. 32, 26, 27, 31, 33. De. 11.6.
v Nu. 11. 33, 45, 26. 16. 35.
x Ex. 32. 4–6. De. 9. 16. 10. Ne. 9. 18.
y Jer. 2. 11. Ro. 1. 23.
z De. 32. 15, 18. Je. 2. 32. Ho. 13. 6.
1 *They forgat God.* If the longsuffering of years here charges upon Israel, appear strange to us, consider we, we only look at the years around them, and in no nation and condition of men he will discover exam, less or more. A forgetfulness of Sabbath and the Lord's Supper, with all their holy obligations and principles, not only as glaring as these of Israel; in the desert, but many times more strange and criminal, because of the greater light and the knowledge of all which Jesus Christ, the image of God, and in person of Israel with, but vastly set forth as exercise amongst us.—C.
a Ex. 7. 3. 11. 9. 10. De. 4. 34. 7. 19. 11. 3. Ps. 78. 12. 43. 44. 51. 105. 27. 106. 22. 135. 9.
b Ex. 32. 10. 33. De. 9. 19. 25. with Ezek. 22. 30. Ps. 22. 15. 119. Je. 1. 15. 39. 16.
c Nu. 14. 31.
2 Heb. *a land of desire*, Da. 8. 9. 11. 16. 41. 45.
d He. 3. 9. 19.
e Nu. 11. 20.
g Nu. 14. 22, 29–37. 26. 65. 32. 10, 13. Ex. 6. 26. Ps. 95. 11. Eze. 20. 15. He. 3. 11, 18.
3 Heb. *to make them fall.*
h Le. 26. 33. Ps. 44. 11. Eze. 20. 23.
i Nu. 25. 3, &c. 31. 16. Ho. 9. 10. Jos. 22. 17. 1 Co. 10. 20, with Ps. 115. 4–8.
4 Of dead idols, in opposition to the living God.—C.
k De. 32. 16, 17, 21. 2 Ki. 17. 7.
l Nu. 25. 3, 6. Jos. 22. 17.
5 The Israelites sinned grievously in thus provoking Moses; but Moses himself was not, therefore, excused. This teaches an important lesson. Moses 'spake unadvisedly,' *i.e.* rashly and therefore sinfully. Moses ought to have borne patiently with his people. Instead of doing so he exclaimed passionately: 'Hear now, ye rebels, must we fetch you waters out of the rock?'—C.

A.M. cir. 2960. B.C. cir. 1044.

m Nu. 25. 7, 11. Ps. 78. 34. 1 Co. 10. 8.
n Nu. 25. 11–13. Ps. 78. 31. Si. 45. 23. 1 Ki. 2. 32. 1 Ch. 6. 4, 50. Ezr. 7. 5. Ne. 11. 11. Ps. 78. 60. Je. 1. 1. Ac. 4. 6.
o Nu. 25. 9. Jonah 1. 15.
p De. 24. 13. Nu. 25. 13.
q Nu. 20. 3, 13. De. 1. 37. 3. 26. Ps. 81. 7.
r Nu. 20. 10, with Ja. 3. 2. Ps. 39. 1.
s Nu. 14. 24. 32. 12. De. 1. 36. Jos. 14. 8, 9, 14. Ps. 78. 71. 72.
t Nu. 16. 1–3. 26. 9. Ps. 106. 16. Ac. 7. 39. 1 Ki. 12. 19. 2 Ki. 17. 21. De. 9. 7. 31. 27. Jos. 22. 16. Ne. 9. 26. 2 Co. 6. 14. Compare Rev. 18. 4, with ver. 48.
6 To *demons*—the spirits of dead men raised by the heathen to assuage fury, exists. To several of these human sacrifices were constantly added.—C.
u Ps. 78. 58. Is. 42. 17. Eze. 8. 3. 16. 26. 28.
v Ex. 34. 16. Le. 17. 7. 20. 5, 6. 1 Ch. 5. 25. Eze. 23. 30. Ho. 4. 12. 5. 4. Am. 2. 4. Ac. 15. 29.
x Ex. 32. 8. De. 4. 25. 9. 12. 31. 29. Jos. 23. 16. Ju. 2. 12. 1 Ki. 11. 33. 2 Ki. 17. 17. 21. 6. 2 Ch. 33. 6. Je. 7. 9. 19. 4. 32. 29. Eze. 16. 20. 23. 37. Ho. 2. 8. 13. 2.
y Je. 18. 20. 23. 21. 22. Eze. 13. 18. 20. 41. Ho. 4. 7.
z Ex. 5. 21. 20. 18. Le. 26. 25. De. 32. 24. Ps. 7. 12. 38. 2. Je. 14. 12. 21. 7. 24. 10. 27. 8. 29. 17. 32. 24. 36. 29. 42. 17. 44. 13. Eze. 5. 12. 14. 21. Am. 4. 10.
7 *Or, impoverished* or *weakened.*
8 The book of Judges is replete with oppressions and deliverances; and may, on that account, be studied, not merely as the most valuable commentary upon this part of the psalm, but as one of the clearest expositions of the moral government of God over churches and nations.—C.
a Le. 26. 40–42.
b Ju. 2. 4. 3. 6. 7. 10. 10. 10. 13. 2. 26. 27.
c De. 32. 36. 2 Ch. 20. 42. Ne. 9. 27. Ps. 72. 12. 90.
1 De. 32. 36. Ps. 135. 14. 136. 23. Is. 30. 18. Je. 31. 20. Ho. 11. 8. Am. 7. 3, 6. Jonah 3. 10. Je. 31. 20. Ho. 11. 8.
9 For the import of repentance when applied to God, see on Ex. 32. 14. Bootbyre translates it 'relenteth.'—C.
d Ps. 69. 33. 102. 20. Ro. 15. 25. Ps. 72. 10.
2 1 Ki. 8. 50. Je. 15. 11. 50. 33. Ezr. 9. 9.
3 Within a few past years the Lord seems to mercy again to have remembered the hearts of Christians toward the Jews, in pity for their sufferings, and efforts for their conversion. It is one of the *signs of the times*, both in and to the church. The Lord turn the hearts of them into this channel of mercy, till Jacob be delivered, and Israel again dwell safely!—C.

34 They[a] did not destroy the nations, [t]concerning whom the LORD commanded them;
35 But[x] were mingled among the heathen,
and learned their works.
36 And[y] they served their idols; which were
a snare unto them.
37 Yea,[z] they sacrificed their sons and their
daughters unto devils,[6]
38 And shed innocent blood, *even* the blood
of their sons and of their daughters, whom they
sacrificed unto the idols of Canaan: and the
land was [u]polluted with blood.
39 Thus[z] were they defiled with their own
works, [a]and went a whoring with their own in-
ventions:
40 Therefore [b]was the wrath of the LORD
kindled against his people, insomuch that he
abhorred his own inheritance.
41 And[c] he gave them into the hand of the
heathen; and they that hated them ruled over
them.
42 Their enemies also oppressed them, and they
were brought into subjection under their hand.
43 Many[d] times did he deliver them: but
they provoked *him* with their counsel, and were
[7]brought low for their iniquity.[8]
44 Nevertheless[e] he regarded their affliction,
[g]when he heard their cry:
45 And[h] he remembered for them his cove-
nant, and [t]repented according to the multitude
of his mercies.[9]
46 He[i] made them also to be pitied of all
those that carried them captives.[1]
47 Save[k] us, O LORD our God, and gather
us from among the heathen, [l]to give thanks unto
thy holy name, *and* to triumph in thy praise.
48 Blessed[n] *be* the LORD God of Israel from
everlasting to everlasting: and let all the people
say, Amen. Praise ye the LORD.

k 1 Ch. 16. 35, 36. Ps. 68, 69, 78. 65, 66, 69. 4, 14. 71. 22. 1. 4. *l* Ps. 107. 1. 3, 15. 21. Lu. 1. 74, 75. 2 Co. 9. 11, 12. *n* Ps. 41. 13. 72. 18, 19. 89. 52. 1 Ch. 29. 11.

or promised, encourage our prayers, and animate our praise.

PSALM CVII. Ver. 3. There is no characteristic mark by which the speaker can be identified; but from ver. 3, 16, compared with Is. 45. 2, it appears to have been written after the return from the Babylonish captivity. *South.* In the Hebrew, signifies sea, which evidently points to the Persian Gulf, lying south of Babylon. *C.*

Ver. 4. This cannot refer to the first wandering in the wilderness; for then the people were all gathered out of one land; on the return from Babylon, out of the many provinces of a vast empire. *C.*

Ver. 11. This verse develops most of the causes of national calamities; and whilst the wise men of the world are ascribing them to every cause but the true one, it traces them at once to rebellion against the word and contempt of the counsels of God. *C.*

Ver. 14. By comparing this verse with Mat. 4. 15, 16, where a similar description is applied to the rising of the light of Jesus, 'the Sun of Righteousness,' upon the earth, the psalm will be found, under natural emblems, to veil spiritual realities. *C.*

Ver. 24. Not even the earthquake is so terrible an example of the divine power, or emblem of the divine wrath, as the sea-storm: the earthquake soon passes over, and is generally confined to a few spots of an island or continent: but the sea-storm continues unabated or increasing for days, and rages over the vast expanse of an ocean, dispersing navies as the light foam upon its waves, and swallowing into its deep recesses the collected riches of distant lands. Yet this terrible storm is the Lord's voice to his children: and, when all other help is vain, 'they cry unto him, and he bringeth them out of their distresses.' Ah! Britain! Britain! remember the sailor boy: he is the trustee of all thy wealth, the right arm of all thy power. Instruct him when on land—save him from the misguidance of his own untutored simplicity: and follow him with thy prayers amid the perils of the great deep: so shall he return to bless thee in the calm of his 'desired haven.' *C.*

Ver. 33. *Rivers.* 'Well-watered ground. That such terrible changes have frequently taken place, by the operation of natural causes, geological observation abundantly testifies. Moral causes also operating upon the peace, security, and industry of a country, have often produced similar effects. Both causes, however, are alike the judgments of God, intended to teach man his dependence, and humble him before his Maker. *C.*

REFLECTIONS.—Behold the effects of sin in forms unnumbered! in wanderings, in imprisonments, sickness, storms, barrenness, poverty, &c. Behold also the power of effectual fervent prayer! —it brings speedy relief in every case. The holiness and equity, the goodness, mercy, and tenderness of God, are connectedly displayed in his providence to men. With exact and humble care ought we then to consider the doing of the Lord, and to compare it with his word, and with our prayers, and one part of it with another; so shall we understand the loving-kindness of the Lord. And, were we accurate observers of providence, constantly would our heart, our lips, and life, be filled with the high praises of his kindness, and of his wonderful works towards the children of men.

PSALM CVIII. REFLECTIONS.—Quickly God can change the lot, can change the frames, and change the songs of his people; and put high praises in the room of bitter wailings. How confidently then may saints expect to see the salvation of God! What he has promised faith can rejoice in as if already performed: and whatever difficulties be in the way, nothing is too hard for the Lord. However strong their enemies, if they are true, they shall prove more than conquerors through him that loveth them.

PSALM CIX. Ver. 6. This is one of those psalms against which, like its subject, the wicked infidel, and the unconverted believer, have unhappily concurred in 'open their mouth.' To evade the imaginary impropriety of its heavy curses, some have imagined ver. 6–17 to be uttered by David's enemies. But how come they, in so imagining, to overlook Ac. 1. 16–20, where Judas, and not David, is declared to be its prophetical object? *C.*

Ver. 8. To vindicate these curses, for they are literally such, will be easy, before those who read and believe, and tremble as they read, De. 27. 15–26, and who fully comprehending Ga. 3. 10, do acknowledge and feel that 'Cursed is every one that continueth not in all things that are written in the book of the law to do them.' *C.*

Ver. 14. Most probably the sin of early training Judas up to the love of money, pilfering, and malignant cursing, and, so far from repenting of this perverted education, or seeing its bitter fruits, only gnawing her spirit with grief at its want of a successful issue. *C.*

Ver. 22. *Poor and needy.* On comparing these epithets with Ps. 40. 17, and remembering that He. 10. 5 proves Ps. xl. to be descriptive of Christ, no doubt can reasonably remain that, in this, he is the speaker likewise. *C.*

Ver. 23. The shiftings and currents of the wind toss the dense swarms of locusts in a very extraordinary manner. Even so was our Lord tossed up and down—at one time borne over palm-leaves and garments, and hailed with loud hosannas!—at another followed with deepest execrations—Away with him; away with him! Crucify him; crucify him! *C.*

Ver. 30. The comparison of this verse with Ps. 18. 40 and Ro. 15. 9, affords another unquestionable parallel proof that he who speaks in the first person is Christ. *C.*

REFLECTIONS.—Dreadful must be the nature of sin, which makes men so desperate and outrageous enemies

PSALM CVII.

1 The psalmist exhorteth the redeemed, in praising God, to observe his manifold providence, 4 over travellers, 10 over captives, 17 over sick men, 23 over seamen, 33 and in divers varieties of life.

O GIVE[a] thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.[1]

2 Let the [b]redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And [c]gathered them out of the lands, from the east, and from the west, from the north, and from the south.[2]

4 They[d] wandered in the wilderness in a solitary way; they found no city to dwell in.

5 Hungry[e] and thirsty, their soul fainted in them.[3]

6 Then[g] they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.

7 And he [h]led them forth by the right way, that they might go to a city of habitation.

8 Oh[i] that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

9 For[j] he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such[k] as sit in darkness, and in the shadow of death, *being* bound in affliction and iron;

11 Because[l] they rebelled against the words of God, and contemned the [m]counsel of the most High:

12 Therefore[o] he brought down their heart with labour: they fell down, and [p]*there was* none to help.

13 Then[q] they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He[r] brought them out of darkness and the shadow of death, and brake their bands in sunder.

15 Oh[s] that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For[t] he hath broken the gates of brass, and cut the bars of iron in sunder.

17 [u]Fools [v]because of their transgression, and because of their iniquities, are afflicted.

18 Their[x] soul abhorreth all manner of meat; and they draw near unto the gates of death.

19 Then[y] they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He[z] sent his word, and healed[4] them, and delivered *them* from their destructions.

21 Oh[a] that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And[b] let them sacrifice the sacrifices of thanksgiving, and declare his works with [5]rejoicing.

23 They[c] that go down to the sea in ships, that do business in great waters;

24 These see [d]the works of the LORD, and his wonders in the deep.

25 For[e] he commandeth, and [6]raiseth the stormy wind, which lifteth up the waves thereof.

26 They[g] mount up to the heaven, they go down again to the depths; [h]their soul is melted because of trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.[7]

28 Then[i] they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He[j] maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad, because they be quiet; so he bringeth them unto their desired haven.

31 Oh[k] that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

32 Let[l] them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

33 He [n]turneth rivers into a wilderness, and the water-springs into dry ground;[8]

34 A fruitful land into barrenness,[9] for the wickedness of them that dwell therein.

35 He[o] turneth the wilderness into a standing water, and dry ground into water-springs:

36 And[p] there he maketh the hungry to dwell, that they may prepare a city for habitation;

37 And[q] sow the fields, and plant vineyards, which may yield fruits of increase.

38 He[r] blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again,[s] they are minished, and brought low through oppression, affliction, and sorrow.

40 He[t] poureth contempt upon princes,[1] and causeth them to wander in the [2]wilderness, *where there is* no way.

41 Yet[u] setteth he the poor on high [3]from affliction, and maketh *him* families like a [4]flock.

42 The[v] righteous shall see *it*, and rejoice; and all iniquity shall stop her mouth.

43 Whoso[x] *is* wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.[5]

A.M. cir. 2959.
B.C. cir. 1045.

PSALM CVII.

a Ps.106.1;118.1,29,136, 1Ch.16.34,41. Mat.19.17. Lu. 18.19.

1 This beautiful psalm was probably composed to celebrate the return of the Jewish exiles from Babylon, and designed to be sung at the dedication of the temple. It is *antiphonal* in construction—the chorus commencing with the stanza of general thanksgiving:—"O give thanks unto Jehovah, for he is gracious, and his mercy endureth for ever." Then the leader chants the special causes of thanksgiving; the chorus breaking in at intervals (see ver. 8,15,21,31). Probably the concluding verse (43) may have been uttered by the high-priest, as a solemn exhortation to the whole people.—*P.*

b Dt.7.8; 9.26; 21.8. Is.44.23; Ke.5.9;14.3,4.

c Ps.106.10,47;68.22. Is.43.5,6; 49.12. Je.29. 14. Ezc 39.25,&c.

2 Heb. *sea.*

d Ge.21.14. De.8.15; 32.10. Nu.14.33. Ke.12. 5.

e Ge.21.15. Ju.15.18. La.4.9.

3 The desert between Babylonia and Palestine is parched and barren, and with the exception of one or two spots, entirely destitute of water. Even under the most favourable circumstances, a large caravan has very great difficulty in crossing it. When exposed to the attacks of hostile tribes, the difficulty is vastly increased. The dangers to which the returning exiles were exposed, and the providences of God on their behalf, may be seen in Ezr.9.21–30.—*P.*

g ver.13,19,28. Ho.6. 1,2. Ps.50.15; 91.15. Is. 58.9. He.4.16. Phi.4.6. Ja.5.13,16.

h Ps.136.16;77.20. Is. 30.21; 63.12–14; 49.10, 11. Ezr.8.21. Je.31.9.

i ver.15,21,31. Ps.66. 1,4; 117.1,2; 150.1,2. Is. xli.xxv.xxvi.; 63.7–14.

j Ps. 145. 16, 19; 132. 15; 68.10; 103.5. Je.31. 25. Lu.1.53,79. Mat.5. 6. Ac.14.17.

k Ps. 79. 11; 105. 18. Job 3.5;36.8,9.

l La.3.42; 5.16,17. Ps.68.6. Lu.7.30. Ro.1. 28–32;2.8–10.

m Ps.73.24;119.24.

o Ex.18.11. Job 40. 11,12. Is.10.4. Ps.142.4; 18.41.

p Job 9.13.

q ver.6,19,28. Ps.18. 6;55.16;116.1–7;102.17, 20;32.5.

r Ps.68.6;146.7;144.4. Ac.5.19;12.7.

s ver.8,21,31.

t Is.45.2. Ps.74. Mi.2. 13. Ac.12.7. Ps.147.7.

u Ps.14.1;92.6;94.8.

v Ps. 38.1–8. La.1.8 He.3.10,11. Je.2.19. Is. 3.11.

x Job 33.19,20. Ps.9. 13;38.3;147.3. Is.38.10–13.

y Ps. 78. 34, 35; 18.6, 15,19;34.4,6;50.15.

z Ps.147.15,20; 103. 4;30.2,3. Mat.8.8. 2 Ki. 20.4,5. Job 33.28.

4 For that sickness of the heart described (ver.18) there is no remedy but the written word that reveals Jesus, or Jesus, the incarnate Word; the end and object of the law for righteousness.—*C.*

a ver. 1,8,15,31. Is. xli.xxv.xxvi.xxxv.;42. 23;49.13;42.10–12. Ps. 66.2.

b Ps. 50.14; 116.17; 105.1,2;145.5–7. He.13. 15. Le.7.12.

5 This was exemplified in Palestine during times of severe and long-continued drought, as in the days of Elijah. 1 Ki. xvii. Then the streams ceased to flow, the pools were empty, the fountains failed, and the whole land became a desert.—*P.*

6 Heb. *singeth.*

c Ezc. 27. 8, 25. Re. 18.17.

d Ps.104.25,26. Job 41.1–34.

e Jonah 1.4. Ps 135.7.

6 Heb. *maketh to stand.*

g Jonah 1.11 M.1.4, 22. Ac.27.14,15,18.

h Ps. 22. 14; 119. 28. Na 2. 10. Is.1.5,6.

7 Heb. *all their wisdom is swallowed up.*

i ver.6,13,19. Ps. 50. 15;91.15;50.15; 65.2,18; 9.13;4.6. Job 5.19.

j Ps.29.10;93.3,4;65. 7;89.9. Mat.8.25,26; 14. 32.

k ver 8,15,21. Ps.136. 1–26;145. 1–21. 146. 1–10;147. 1–20.149.1–9.

l Ps 22. 22, 25. 40. 9, 10;66.16;119.46;111.1.

n 1 Ki.17.1;18.41,45. 19.11; 19.25. De. 29.22, 23. Is.13. 19–22;9. Zep. 2.9.

8 See note * in first column.

9 Heb. *saltness.* Ezc. 47.11. Ju.9.45.

o Is.41. 17,18; 32. 15; 35.1–6. Ps.114.8.

p Ps 146.7. Lu.1.53. Ac.17.26. ver.7.

9 Je. 29. 5. Is. 37. 30. Ps.65.9–13. Ac 14.17.

r Ge.1.28; 8. Ex. 1. 7. Pe.10.22. Ps. 144.12–14.

s Le. 26. 18–39. De. 28.15–68. Ps.106.41–43. 2 Ki.10.32; 17.7–23. Je. xxxii.

t Job 12. 18–21, 24. Jos. 10. 16, 24, 26. Ju.1. 6,7;4.9,21.

1 Every man is disposed at some time to say, 'My mountain standeth strong.' 'I shall never be moved.' God therefore appoints remarkable *reverses* and alternations of riches and poverty, that the rich may learn grateful humility, the poor prosecute hopeful industry, and both fear the Lord.—*C.*

2 Or, *void place.*

u 1 Sa.2.5–8. 2 Sa.7. 8. Ps. 113. 7–9; 144. 12; 128.3;127.5.

3 Or, *after.*

4 That is, while the proud rich men are humbled by the omnipotent hand of God, the poor, pious man is blessed with temporal prosperity, and with the greatest of eastern blessings—an abundant offspring.—*P.*

v Job 22.19; 5.15, 16. Pr.10.11. Ps. 58. 10; 63. 11;92.11;91.8;112.8,10.

x Ps.95. 19. 14:64.9. Je.9.12. Da.12.10. Ho. 14.9, with Is.5.12;26.9, 11. Ps.28.5.

5 This is the great lesson of the whole psalm. The thoughtful, philosophical observers of God's ways and works in providence and grace will obtain a knowledge of his infinite love such as will cheer their souls, and draw out their hearts in gratitude and thankful adoration to the great Ruler of the universe.—*P.*

PSALM CVIII.

B.C. cir. 1046.

1 *My heart is fixed.* Independent of the apostolic quotation (Ro. 15. 9), which determines the application, this very characteristic of a *fixed heart* would prove the speaker either to be a self-deceiver (see Je. 17. 9), or Christ. The former he cannot be—for the Spirit hath approved him; the latter he must be—for the Spirit hath so pointed him out to our discovery and confidence.—*C.*

2 'My glory,' *i.e.* the noblest part of me—my intellect, my soul.—*P.*

1 David encourageth himself to praise God. 5 He prayeth for God's assistance according to his promise. 11 His confidence in God's help.

A song *or* psalm of David.

O GOD, my[a] heart is fixed;[1] I will sing and give praise, even with my [b]glory.[2]

a Ps.57.7–11;103.1,2;34.1–3;104.34;92.1,2. *b* Ps.30.11;138.1,7;16.9,23,24;145.1,5,21. Lu.1.46.

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to Christ and his people. But terrible, spreading, and extensive, lasting and yet most righteous, are the judgments which overtake them from heaven, from earth, and from hell! Deep marked was this truth on the enemies of David, on Judas the traitor, and his Jewish brethren, the murderers of our Lord and his saints; and on heathenish and popish Romans. But if men spitefully abuse us, let us give ourselves unto prayer. Though our God be long silent, he will

2 Awake, [c]psaltery and harp; I *myself* will awake early.

3 I [d]will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For[e] thy mercy *is* great above the heavens: and thy truth *reacheth* unto the clouds.[3]

5 Be[g] thou exalted, O God, above the heavens, and thy glory above all the earth;[4]

6 That[h] thy beloved may be delivered: [i]save *with* thy right hand, and answer me.

7 God[j] hath spoken in his holiness; I will rejoice, I will [k]divide Shechem, and mete out the valley of [l]Succoth.

8 Gilead[m] *is* mine; Manasseh *is* mine; Ephraim also *is* the [n]strength of mine head; [o]Judah *is* my lawgiver;

9 Moab[q] *is* my wash-pot; over Edom will I cast out my shoe; over Philistia will I triumph.

10 Who[r] will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou*, O God, *who* [s]hast cast us off? and wilt not thou, O God, [t]go forth with our hosts?

12 Give[u] us help from trouble; for [v]vain *is* the help of man.

13 Through[x] God we shall do valiantly: [y]for he *it is that* shall tread down our enemies.

PSALM CIX.

1 *David, complaining of his slanderous enemies, under the person of Judas, devoteth them.* 16 *He showeth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

To the chief musician, A psalm of David.

HOLD [a]not thy peace, O [b]God of my praise;
2 For[c] the mouth of the wicked, and the mouth of the deceitful,[1] are opened against me;[2] they[d] have spoken against me with a lying tongue.

3 They compassed me about also with words of hatred; and fought against me [e]without a cause.

4 For[g] my love they are my adversaries: [h]but I *give myself unto* prayer.[3]

5 And[i] they have rewarded me evil for good, and hatred for my love.

6 Set thou a wicked man over him; and let Satan[4] stand[j] at his right hand.[5]

7 When he shall be judged, let him be condemned;[6] and [k]let his prayer become sin.

8 Let[l] his days be few; *and* let another take his office.[7]

9 Let[n] his children be fatherless, and his wife a widow.

10 Let[o] his children be continually vagabonds, and beg; let them seek *their bread* also out of their desolate places.

A.M. cir. 2968.
B.C. cir. 1036.

[c] Ps.33.2;43.4;5.3;56.7.
[d] Ju.5.3,4. Ps.22.22, 25. Zep.3.14-20. Is.12.4-6. Zec.8.18-23.
[e] Ps.36.5;89.2;85.10. Mi.7.18-20. Ro.5.20, 21. Ep.2.4,7.
[3] *Or, skies.*
[g] Ps.8.1;57.5,11;108.5. Ec.5.2.
[4] Ver.1-5 are taken from Ps. 57. 7-11, the remainder from Ps. 60.5-12, and the whole is evidently intended to show how easily God can extract the song of joy and triumph from the strain of lamentation and complaint; for truly to him that believeth a posturing God all things are possible.—C.
[h] Ps.60.5-12. Ex.19.5,6. De.32.9.
[i] Ps.54.1;35.1-3,23;119.173;144.7.
[j] Ps.89.35,36. 2 Sa.13.14,15.28. 2 Sa.7.8-16.
[k] Jos.1.6;13.7.
[l] Ge.33.17. Ju.8.5.
[m] 2 Sa.2.8,9, with 5.1-3.
[n] De.33.17. Ge.49.24.
[o] Ge.49.10. Ps.108.8.
[p] 2 Sa.v.viii. Ps.60.8. 1 Ch.18.1-13.xx.
[q] Ps.108.9. Ps.83.6-8.
[r] Ps.108.10. 2 Ch.25.11; 26.2. 2 Ch. 14.11; 20.2.
[s] 1 Sa.xxii. Ps.44.9. Is.12.1.
[t] Ex.17.11,12. De.20.4. Nu.21.1,2 Sa.27.45.
[u] Ps.142.4,5;20.1-9.
[v] Job 16.2. Is.2.22. 30.3,5,7. 31.1,3. Ps.33.16,17;118.8,9.
[x] 2 Ch.20.12. Is.45.24. Nu.24.18. Ps.18.28-46;118.10-16.
[y] 2 Sa.v.viii.x. Is.63.1-4. Ro.16.20. 2 Co.2.14.

PSALM CIX.

B.C. cir. 1058.

[a] Ps.83.1;28.1;35.22, 23.
[b] Je.17.14. Ex.15.2. Ps.68.35;71.6;118.28. Ro.1.8,9. 2 Ch.20.26.
[c] 1 Sa.24.9. Ps.31.13; 41.7;56.5,6;57.4;64.3,4; 140.2,3,11.
[1] Heb. *mouth of deceit.*
[2] Heb. *have opened themselves.*
[d] Mat.26.60. Ac.6.13.
[e] Ps.37.7;69.4. Jn.15.24,25.
[g] ver.5. Ps.35.12;38.20. Jn.10.32;15.18. 1 Jo.3.13. 1 Jo.4.20. Ge.4.8.
[h] Ps.35.13;69.13. Lu.6.12;18.1;22.44.
[3] Brief, but most expressive and pregnant of meaning, are the words here:—'For my love (my love and devotion to Thee) they are my adversaries; but I (am) prayer.' I am all prayer; I pray without ceasing; prayer is my sole resource; prayer makes me confident. What a noble principle is embodied here, and what a noble lesson does it teach!—*P.*
[i] Ps.35.7,12.
[4] Or, *an adversary.*
[j] Zec.3.1. Jn.13.2,27.
[5] See note * below.
[6] Heb. *grant guilty or wicked.* Ro.3.19. Ga.3.10. Jn.3.18,19. Mat.27.3,4. Ac.1.25.
[k] Pr.15.8;28.9. Is.1.15;66.3.
[l] Ps.55.23. Ac.1.18, 20. Mat.27.5.
[7] Or, *charge.*
[m] Ex.22.24. Is.9.17. Lu.6.3.
[n] Ge.4.12,14. Is.15.7. Joh 24.8, 9. 3.3-8. Ps. 37.25.
* It ought not to be overlooked that the remaining portion of this psalm are prophetical rather than imprecatory; yet it is still quite true that the writer desires the punishment of those who had persecuted him with such intense bitterness. 'The first thing the psalmist asks is, that his foe might be subjected to the evil of having a man placed over him like himself—a man regardless of justice, truth, and right: a man who would respect character and propriety no more than he had himself done. It is in fact a prayer that he might be punished in the line of his offences. It cannot be wrong that a man should be treated as he treats others: and it cannot be in itself wrong to desire that a man should be treated according to his character and deserts; for this is the object of all law, and this is what all magistrates and legislators are endeavouring to secure.' There is much force in these words of Albert Barnes; yet still the spirit and real bearing of this psalm must be in a great measure lost if we lose sight of its *prophetic* character, and of the fact that it is the direct utterance of the divine and omniscient Spirit of God.—*P.*

A.M. cir. 2946.
B.C. cir. 1058.

11 Let[p] the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any to favour his fatherless children.

13 Let[q] his posterity be cut off; *and* in the generation following let their name be blotted out.

14 Let[r] the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let[s] them be before the LORD continually, that he may [t]cut off the memory of them from the earth:

16 Because[u] that he remembered not to show mercy, but persecuted the poor and needy man, that he might even slay [v]the broken in heart.

17 As[x] he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

18 As he clothed himself with cursing like as with his garment, so let it come into his bowels[8] like water, and like oil into his bones.

19 Let[y] it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let*[z] this *be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

21 But[a] do thou for me,[9] O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For[b] I *am* poor and needy, and my heart is wounded within me.

23 I[c] am gone like the shadow when it declineth; I am [d]tossed up and down as the locust.

24 My [e]knees are weak through fasting; and my flesh faileth of fatness.

25 I[g] became also a reproach unto them: *when* they looked upon me they shaked their heads.

26 Help[h] me, O LORD my God: [i]O save me according to thy mercy:

27 That[j] they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 Let[k] them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let[l] mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

30 I[n] will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For[o] he shall stand at the right hand of

[p] Ps.69.26;10.2,14. Zec.14.1,2. Pr.24.12,18. Jn 12.6. Mat.23.23.
[q] Ps.34.16;69.20. Is. 57.1,5. 10.3. Co.8.9.
[r] Mat. 7.1, 2; 23.5. Ex.20.5. Joel 3.4. Pr. 14.14. 1 Th. 2.16. 2 Th. 2.10. Nu.5.22. Zec.5.4 Job 20.11.
[8] Heb. *within him.*
[y] Jn.06.24 ver.29.
[z] Le.19.16. Is. 3. 11. Ps. 21.8 12;35.26;40.14, 15;69.22-28;129.1, 5,6. Pr.1.24-31. 1 Th. 2.15, 16. Ju.19.27,43,44.
[a] Ps.25.11;7.1,6;27.9; 31.1,16;54.1;142.4-7; 143.7-9;86.13-17;102.8.
[9] That is, exercise thy power for me, act for me, plan for me, save and succour me.—*P.*
[b] Ps.9.18;40.17;72. 12-14;102.2-11,17,20; 77.1-9;86.2-7;143.7.
[c] Ps. 102. 11; 144. 4. Job 14.2. Ch.29.15.
[d] Ps.102.10. Mat.8. 20.
[e] He.12.12. Ps.69.10; 22.15;35.13-14;38.3-8.
[g] Ps.22.6,7;31.11,13; 35.15,16,19;69.7,9-12, 19,20. Job 16.4. Mat.27. 39.
[h] Ps.22.19,20;35.22; 40.13;80.2,7;3.1-5.
[i] ver.21. Ps.40.11;57. 7;59.16;69.13,16.
[j] Ps 17.13, 14; 18. 11; 68. 20. 21, 22; 97.10; 118. 23; 122.10.
[k] 2 Sa. 16. 11, 12. Is. 65.13,14. Job 20.29.
[l] Ps.6. 10; 35. 26; 40. 14;70 9,10;71.13.
[n] Ps.7.17;9.1;22.22, 25;138.1;108.3,4;107.32; 116.12-18,111.1.
[o] Ps.16.8;73.23;121. 5, with ver.6. Is.45.17, 20-25;49.26;54.17.

speak at the last. If he help, we need not regard who harass us. If he bless, we need not care who curse us. If all our hopes be placed on his boundless mercy and grace, no matter how we be loaded with poverty, wounds of spirit, decay of body, or revilings of men. He can quickly help and save us. The more shame we take to ourselves for our sins, we are in the less danger of suffering for them. And God's support and salvation shall quickly fill our mouths with high and everlasting praise.

PSALM CX. Ver. 1. The prophetic references in this psalm to the person, work, and kingdom of our Lord are placed beyond all doubt by the frequent quotations from it in the New Testament. Our Lord himself appropriates the words of the first verse, Mat. 22. 44; Mar. 12. 36; and Lu. 20. 42. They are so interpreted by Peter in Ac. 2. 34. In He. 5. 6, Paul applies the words of ver. 4 to Christ; so also in He. 7. 17–21. It is clear from these quotations that the Messianic interpretation of the psalm was universal among the Jews in ancient times. *P.*—The

the poor, to save him from those that condemn his soul.[1]

PSALM CX.

1 A prediction of the kingdom, 4 priesthood, 5 triumphs, 7 and sufferings of Christ.

A psalm of David.

THE LORD[a] said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send [b]the rod of thy strength out of Zion: [c]rule thou in the midst of thine enemies.

3 Thy[d] people *shall be* willing in the day of thy power, [e]in the beauties of holiness from the womb of the morning:[1] thou hast [f]the dew of thy youth.[2]

4 The LORD [g]hath sworn, and will not repent, 'Thou *art* a priest for ever after the order of Melchizedek.

5 The[i] LORD at thy right hand shall strike through kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; [k]he shall wound the heads over many[3] countries.

7 He[l] shall drink of the brook in the way: therefore shall he lift up the head.[4]

PSALM CXI.

1 The psalmist by his example inciteth others to praise God for his glorious and gracious works. 10 The fear of God is the source of true wisdom.

PRAISE ye the LORD.[1] I[a] will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The[b] works of the LORD *are* great, [c]sought out of all them that have pleasure therein.

3 His[d] work *is* honourable and glorious; and his[e] righteousness endureth for ever.

4 He[g] hath made his wonderful works to be remembered: [h]the LORD *is* gracious, and full of compassion.

5 He[i] hath given meat[2] unto them that fear him: he [j]will ever be mindful of his covenant.

6 He[k] hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The[l] works of his hands *are* verity and judgment; [m]all his commandments *are* sure.

8 They [3]stand fast[4] for ever and ever, *and are* done [o]in truth and uprightness.

9 He[p] sent redemption[5] unto his people; [q]he hath commanded his covenant for ever: [r]holy and reverend *is* his name.

10 The[s] fear of the LORD *is* the beginning of wisdom: [t]a good understanding[6] have all they that do *his commandments:*[7] his [u]praise endureth for ever.[8]

PSALM CXII.

1 Godliness hath the promises of this life, 4 and of the life to come. 10 The prosperity of the godly shall be despised by the wicked.

PRAISE ye the LORD.[1] Blessed[a] *is* the man *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His[b] seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 Wealth[c] and riches *shall be* in his house; [d]and his righteousness endureth for ever.

4 Unto[e] the upright there ariseth light in the darkness: [f]*he is* gracious, and full of compassion, and righteous.

5 A[h] good man showeth favour, and lendeth: he will guide his affairs with discretion.[2]

6 Surely[i] he shall not be moved for ever: [j]the righteous shall be in everlasting remembrance.

7 He[k] shall not be afraid of evil [3]tidings: [l]his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, until [n]he see *his desire* upon his enemies.

9 He[o] hath dispersed; he hath given to the poor; [p]his righteousness endureth for [q]ever; [r]his horn shall be exalted with honour.

10 The[r] wicked[5] shall see *it*, and be grieved; [s]he shall gnash with his teeth, and melt away: [t]the desire of the wicked shall perish.

A.M. cir. 2946. B.C. cir. 1058.

1 Heb. *from the judges of his soul.*

PSALM CX.

B.C. cir. 1058 or 1023.

a Ps. 2. 6, 9; ch. 1. 13; 9. 1, 13–16. Mat. 22. 44. Mar. 12. 36. Lu. 20. 42, 43. Ac. 2. 34, 35. 1 Co. 15. 25, 26. He. 1. 13; 8. 1. *b* Ro. 1. 16, 17. 2 Co. 10. 4. 1 Ti. 6. 12. 1 Jo. 5. 4. Re. 2. 26, 27; 12. 5; 19. 15. *c* Ps. 68. 1. Ac. 3. 26; 13. 46. ver. 2.

c Ps. 45. 5; 97. 7; 110. 2. Is. 49. 23. Mi. 4. 2. Ac. 3. 26; 13. 46. ver. 1.

d Ju. 5. 2. Ga. 1. 15, 16. Ps. 22. 27, 31. Ac. 2. 41.

e Ps. 93. 5; 96. 9. Ac. 2. 47; 4. 32, 34, 35. 1 Co. 1. 2. Ep. 4. 24, 25. Re. 21. 2, 10; 22. 14. Ezr. 43. 12.

1 Or, *more than the womb of the morning thou shalt have.*

f Re. 2. 4, 9. Mi. 5. 7.

2 *Youth.* — "The progeny as dew from the womb of the morning."—*Boothroyd.* "The general sense is clear, though the imagery is somewhat obscure. Under the person of Christ's great power, when his kingdom would be fully established, his people would joyfully offer themselves to him, clothed in robes of purity (*i.e.* in good works), which would shine like the diamond dew of the morning."—*P.*

g Ps. 89. 36. He. 7. 21, 28; 6. 17, 18.

i He. 5. 6; 10. 5, 7, 9. 1 Jo. 1. 7. Ac. 2. 24, 25, 28; 13. 9. Ga. 1. 4, 15, 16.

k Ro. 2. 5. Ps. 2. 5, 9; 18. 37–48; 21. 8–12; 45. 4, 5; 68. 21, 23; 69. 22–28; 68. 21, 30. Zec. 12. 2, 3; 14. Re. 6. 15–17; 11. 18; 14. 14–20; 16. 14, 16; 19. 11–21; 20. 8.

3 Or, *great.*

l Ju. 7. 5, 6. Jo. 3. 34. Is. 63. 1, 3. Phu. 2. 8–11. Lu. 24. 26. Jo. 18. 11; 20. 17, with Ps. 3. 4; 27. 5. Je. 52. 31.

4 Because of his humiliation he shall be exalted. See Phi. 2. 7–9.—*C.*

PSALM CXI.

1 Heb. *Hallelujah.*

a Ps. 9. 1, 14; 138. 1; 100. 4; 26. 7, 12; 107. 22; 32. 11; 33. 1; 108. 3.

b Ps. 86. 8; 72. 18; 92. 4, 5. Joh. 5. 6, 38, 41. Je. 32. 17, 19. Re. 15. 3.

c Ps. 107. 43; 64. 9; 28. 5. Is. 5. 12.

d Ps. 145. 4, 10, 12. Je. 33. 3.

e Da. 9. 24. Is. 51. 6, 8. Ps. 119. 142, 144.

g Ps. 145. 4–7. Re. 15. 3, 4; 19. 6, 7.

h Ex. 34. 6, 7. Ps. 86. 5, 15. Ho. 11. 8. Mi. 7. 18, 19.

i Ps. 34. 9, 10; 23. 1. Is. 33. 16; 49. 9. Mat. 6. 11, 26, 33.

1 Heb. *prey.*

j Ps. 105. 8. Ne. 1. 5. Da. 9. 4. Lu. 1. 72.

k Je. 33. 3. Ps. cv. cxxxvi. 12; 22. 27–30. Re. 5. 9.

A.M. — B.C. —

l ver. 3. Re. 1. 5, 6. Mi. 7. 20. Nu. 23. 19. Jde. 24.

m Ps. 19. 7, 8; 103. 18.

2 Heb. *are established.*

n *Stand fast*—are supported, sustained.—*C.*

o Ps. 25. 8. De. 32. 4. Mi. 7. 20. Lu. 1. 72, 73.

p Ex. 8. 22, 23; 9. 4; 11. 7; 12. 13. Ps. 130. 7, 8; 136. 24.

3 Deliverance from Egypt, the emblem and foretaste of Christ's redemption from the slavery of sin.—*C.*

q 1 Ch. 16. 15. Ps. 47. 8.

r Ex. 15. 11. Ps. 99. 1, 3; 89. 7. De. 28. 58. Re. 15. 3, 4. Je. 10. 6, 7.

s Job 28. 28. Pr. 1. 7; 9. 10. Ec. 12. 13. Je. 32. 40. Ps. 130. 4. Ec. 7. 13.

t De. 4. 6. 2 Ti. 3. 15, 17.

4 Or, *good success.* Pr. 3. 4.

5 Heb. *that do them.*

u Ps. 45. 17; 148. 14.

6 Filial fear is the source of love, reverence, and obedience. It inspires respect for God in his paternal character, for his will as revealed in Scripture, for his government in the church and in the world.—*P.*

PSALM CXII.

1 Heb. *Hallelujah.*

a Ps. 128. 1; 1. 1–3; 119. 1, 16, 45, 47, 70, 72, 127, 128, 165; 112. 10.

b Ti. 1. 8. Ps. 37. 26; 128. 3, 5, 6; 127. 3, 5; 102. 28; 69. 35, 36. 1 Jo. 2. 14, 19.

c Pr. 3. 16; 10. 22. Mat. 6. 33. Phi. 4. 19.

d ver. 9. Is. 32. 17. 2 Co. 9. 9, 10. 1 Ti. 4. 7, 8.

e Joh. 1. 1, 7, 8. Ps. 97. 11. Is. 58. 10. Es. 8. 16. Zec. 14. 7. Da. 2. 36. Mi. 7. 7–9.

f Ja. 4. 17. Ep. 4. 32, 32. Ps. 9. 12; 103. 8.

h Ps. 37. 26. Lu. 6. 35.

2 Heb. *judgment.* Pr. 15. 16. Ps. 5. 25.

i Ps. 15. 5; 10. 6, 7.

j Pr. 10. 7. Mal. 3. 16. He. 6. 10. Mat. 25. 35, 36.

k Pr. 1. 33; 3. 25, 26. Is. 26. 3.

3 Evil reports, such as of wars and rumours of wars, more especially of the "calumnies" of evil tongues, by which he was constantly assailed.—*C.*

l Ps. 57. 7; 52. 2, 6, 7; 73. 14; 78. 8. Is. 26. 4; 50. 10.

m Ps. 89. 19; 110. 1, 5, 6; 118. 7; 92. 11.

n 2 Co. 9. 9. Ec. 11. 1, 2. Pr. 11. 24, 25; 19. 17.

o De. 24. 13. Lu. 16. 9; 6. 35, 36. Re. 22. 11.

4 See note on ver. 3.—*C.*

p Ps. 75. 10; 92. 10. 1 Sa. 2. 10.

5 The wicked one,' Satan, or his representative, Antichrist.—*C.*

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[1] Ps. 65. 13, 14. Joh. 5. 2. [2] Lu. 12. 42. [3] Ps. 58. 7, 8. Mat. 22. 13. [4] Pr. 10. 28, 31. 7; 13. 9. Mi. 2. 12. Je. 14. 19. Is. 59. 21.

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speaker here is David, who in spirit calls Jesus LORD, and thereby enabled him, in the days of his flesh, to establish unanswerably his superiority to David, Mat. 22. 43. *C.*

Ver. 3. *Willing.* To hear, search, judge, believe, love, deny themselves, take up their cross, follow, suffer, pray, praise: yea, utterly to devote themselves, with all they have and are, to the advancement of the kingdom of their great Priest and King. *C.*

Ver. 5. *The* LORD *at thy right hand.* It is distinctly to be remarked, that he who is called *Adon, Lord*, ver. 1, is placed at the right hand of JEHOVAH, God supreme. But now, ver. 5, he is distinctly called Jehovah- a mode of speech clearly evincing the Godhead equality of Father and Son, with the office-subordination of the Son to the Father. *C.*

REFLECTIONS.—How high is the dignity of our Redeemer! Glorious is his reward for his work of obedience and suffering. And all his enemies—sin, Satan, the world, and death—are made to bow under his feet. The everlasting gospel, sent forth into all the world, becomes powerful to men's salvation, and his kingdom is established, in despite of all opposition. Multitudes of his enemies surrender in the day of his power, cheerfully enlist themselves in his service, and worship him in the beauties of holiness. In the morning of the gospel period, through the heavenly influence of the blessed Spirit, multitudes, fresh and flourishing in heart, surrendered themselves to this Lord. And upon the most solid ground are believers' hopes and comforts founded—the all-sufficiency of Jesus Christ, and the oath of the eternal JEHOVAH. With confidence then ought we always to expect pardon, peace, and all the blessings of salvation, from this great High-priest of our profession. Horrid is the crime, if for a moment we dare question his power and grace, and stagger at promises confirmed by two immutable things—the word and oath of that God who cannot lie. And while Jesus, finishing his obedience, and strengthened by the Holy Ghost, lifts up his head in everlasting triumph, dreadful is the ruin of his malicious and powerful opposers, Jews, heathens, antichristians, and others.

PSALM CXI. Ver. 1. On comparing this ver. with Ps. 18. 49. explained by Ro. 15. 9. there can be no question that both are the words of Christ. But were this proof wanting, the confident dedication of the *whole heart*, would prove the speaker to be either an ignorant self-deceiver (see Jo. 17. 9), or Christ, who can neither deceive nor be deceived. *C.*

REFLECTIONS.—Praising of God ought to be hearty, candid, and avowed: and they who inculcate it upon others should carefully exemplify it in their own practice. How extensive are the grounds of it! A God infinitely gracious and faithful, ever mindful of his new relation, and every promise thereof; holy and reverend in nature and in name. His works are unsearchably glorious, memorable, powerful, just, and true; and all of them communicating provision and riches to them that fear him. Fixed, everlasting, true, and candid are all his counsels and words, exactly conformable to his righteous nature, and must be obeyed in simplicity by them that serve him. Everlasting, ordered in all things and sure, is his word, and all the redemption it offers and communicates to men. And they are the only wise persons who fear him and keep his commandments; everlasting shall be their honour and reward.

PSALM CXII. Ver. 3. Every torture of *accommodation* has been exhausted in applying this psalm to every believer, at least to every one of high attainments. But surely a comparison of this single verse with Ro. 3. 10, 21, 22, should have convinced every interpreter, that, though not altogether a prophecy, it was still a description, a spiritual picture of Messiah, whereby the church might recognize him at his coming. *C.*

Ver. 5. *He hath dispersed.* This is explained by what follows. It means he is liberal and benevolent. He scatters with a bountiful, and yet wise and prudent hand, whatever God commits to his stewardship. *P.*

REFLECTIONS.—What holy awe of God, delight in spiritual things, candour, kindness, and equity, are necessary in our obedience to God's law! And great profit, stability, honour, safety, quietness of mind, and victory over all our enemies, are secured for its reward. But how unhappy are the wicked, whose wishes shall be either cursed or denied: and to whom even the happiness of the godly is an insupportable vexation.

PSALM CXIII. REFLECTIONS.—O what an ever-

PSALM CXIII.

An exhortation to praise God for his merciful condescension to his creatures.

PRAISE ye the LORD.[1] Praise, [a]O ye servants of the LORD, praise the name[2] of the LORD.

2 Blessed[b] be the name of the LORD from this time forth and for evermore.

3 From[c] the rising of the sun, unto the going down[3] of the same, the LORD's name *is* to be praised.

4 The[d] LORD *is* high above all nations, *and* his glory above the heavens.

5 Who[e] *is* like unto the LORD our God, who dwelleth on high;[4]

6 Who[g] humbleth *himself* to behold *the things that are* in heaven, and in the earth!

7 He[h] raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill;

8 That[i] he may set *him* with princes, *even* with the princes of his people.

9 He[j] maketh the barren woman [5]to keep house,[6] *and to be* a joyful mother of children. Praise ye the LORD.

PSALM CXIV.

The miracles of God's power, when he brought his people out of Egypt, are a just ground of fearing him.

WHEN Israel[a] went out of Egypt, the house of Jacob from a people of [b]strange language,[1]

2 Judah[c] was his sanctuary,[2] *and* Israel[3] his dominion.

3 The[d] sea saw *it*, and fled; Jordan was driven back.

4 The[e] mountains skipped like rams, *and* the little hills like lambs.

5 What[g] *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 Tremble,[h] thou earth, at the presence of the LORD, at the presence of the God of Jacob;

8 Which[i] turned the rock *into* a standing water, the flint[4] into a fountain of waters.

PSALM CXV.

1 Because God is truly glorious, 4 and idols are vanity, 9 the psalmist exhorteth to confidence in God. 12 God is to be praised for his blessings.

NOT unto[a] us, O LORD, not unto us, but unto thy name[1] give glory, for thy mercy,[2] *and* for thy truth's sake.

2 Wherefore should the heathen say, [b]Where *is* now their God?

A.M. — B.C. —

PSALM CXIII.

1 Heb. *Hallelujah.* Ps. 104. 35. 111. 1.

a Ps. 34. 22. 135. 1. Is. 65. 9, 15. Lu. 1. 74.

2 See note on Ex. 34. 6.—C.

b Isa. 2. 20. 59. 21. Ro. 1. 25. Ps. 72. 17.—19. 100. 4, 5.

c Mal. 1. 11. Is. 59. 19. 24. 15. 45. 6. 49. 12. Lu. 13. 29. Ps. 50. 1. 97. 6. 9.

3 Where the words *rising* and *going down* are applied to the sun, they do not merely signify from east to west, but also from north to south. For from east to west the sun has a daily rising, and from north to south an annual rising.—C.

d Ps. 97. 9. 8. 1, 9. 57. 11. 138. 5. 148. 13.

e Ex. 15. 11. Ps. 35. 10. 89. 6, 8. 104. 33. 146. 5. Is. 40. 12. 40. 26. Je. 10. 6.

4 Heb. *exalteth* himself *to dwell*, Is. 57. 15. 66. 1.

g Ps. 138. 6. Is. 57. 15. 66.

h 1 Sa. 2. 8. Ps. 107. 41. 72. 12. 14. 75. 7. &c. 147. 6.

i Ps. 45. 16. 2 Sa. 7. 8. Job 36. 7. Ecc. 4. 14. 10. 7. Ezek. 17. 24. 21. 26.

j Is. 2. 5. Ps. 68. 6. Is. 54. 1. 49. 21.—23.

5 Heb. *to dwell in an house.*

6 Literally in the case of Sarah, Rachel, and Hannah: and emblematically in the case of the barren Gentiles, who, by thousands in a day, were born of water and of the Spirit.—C.

PSALM CXIV.

B.C. cir. 1491.

a Ex. 13. 3, 14. 31, 41. 42. He. 11. 29. 8.

b Ps. 81. 5. Ge. 42. 23.

1 *Strange language*—"A tyrannous people."—*Horsley*

c Ex. 19. 5, 6. 25. 8. Le. 26. 12. De. 32. 9, 12. 33. 5.

2 *Sanctuary*—his separated people, to bear the foremost standard of the unity, &c.—Reference appears to be made to the choice of Jerusalem, the capital of the tribe of Judah, as the place of God's permanent abode. There the temple was built, and there God ruled as a visible witness in the *Shechinah*—as well as an omnipotent Monarch.—*C.*

3 *Israel.* All the tribes, his dominion in which to display "the goodness and severity" of his government.—C.

d Ex. 14. 21. Ps. 77. 16. 66. 6. 74. 15. 106. 9. Jos. 3. 13. 15. 16. Is. 63. 12—14.

e Ex. 19. 18. Ps. 68. 8. 29. 6. Hab. 3. 6, 8, 10. Ju. 5. 4, 5.

f Hab. 3. 8.

g Mi. 6. 1, 2. Ps. 97. 4. 5. 77. 18. 144. 5. 18. 7—15. 104. 32. 68. 8. Hab. 3. 6. Je. 10. 10. 49. 19—20. 50. 44. 3.

h Ex. 17. 6. Nu. 20. 11. De. 8. 15. Ps. 74. 15. 78. 15, 16. 105. 41. 107. 35. Ne. 9. 15. Is. 48. 21.

4 The kind of stone is not specified by the original. It merely signifies any very hard stone.—C.

PSALM CXV.

a Is. 48. 11. Eze. 36. 32. 1 Co. 15. 10. Mi. 7. 20. 1 Ju. 3. 17. Tit. 3. 3—7.

1 See note on Ex. 34. 6.—C.

2 *For thy mercy*—and not for our merit. *And for thy truth*—that thou fulfilest all thy gracious promises.—C.

b Ps. 42. 3, 10. 79. 10. Joe. 2. 17. Mi. 7. 9, 10.

A.M. — B.C. —

c Ps. 135. 5, 6. Is. 46. 10, 11. Ge. 16. 20. Da. 4. 35. Mat. 6. 9, 10. Eph. 1. 11. Re. 4. 11.

3 Not in the Arabic, as exclusive of the *earth*, but in the Armenian, in opposition to idols, which are exclusively confined to their stupid temples.—C.

d Ps. 135. 15—18. De. 4. 28. Re. 9. 20. Is. 45. 6, 7, 44. 9—20. 46. 5, 6, 20. Je. 10. 3—9. Hab. 2. 18, 19. 1 Co. 8. 6.

e Hab. 2. 18. Je. 10. 5. 1 Ki. 18. 26, 29. Dis. 5. 23. De. 4. 28.

f Is. 44. 10, 11, 18—20. Hab. 2. 18, 19. Ps. 97. 7.

g Ps. 78. 8—43. 135. 19, 20. Ex. 19. 5, 6. Je. 10. 16. De. 4. 7, 36. 37.

h De. 33. 27, 29. Ps. 33. 20. 91. 2, 4. 5. 12. 18. 39. Pr. 30. 5. ver. 11, 12.

i Mal. 2. 7. Is. xxviii. xxxi. Je. viii. Ps. 84. 11. Pr. 30. 5.

k Ac. 2. 5. 10. 35. Ep. 1. 6. 10. 19. 22.

l Ps. 29. 7. 11. 26. 28. Ne. 13. 14. 22. 30. Is. 44. 20. 49. 24. 30.

m Ps. 90. 1. 89. 7. Ep. 1. 3. Phi. 4. 19. 1 Ti. 6. 8.

o Ps. 99. 11.

1 Heb. *with.* Ge. 3. 28. Col. 3. 11. Re. 11. 18.

p Ge. 13. 16. 15. 5. 22. 17. Is. 49. 16—23. Zec. 8. 20—23. 10. 8. 2 Pe. 1. 2, 3. Jude 2.

5 This was counted one of the greatest blessings, whether applied to the nation or to separate families. "Be fruitful and multiply" was the first blessing pronounced on man. A posterity like the sand of the sea for multitude was part of Abraham's great blessing. The nation had, at the time of the composition of this psalm, been greatly diminished by the captivity and its attendant evils, and now the Abrahamic blessing was renewed that the people might be cheered.—*P.*

q Ps. 3. 8. Ep. 1. 3, 4. Ge. 14. 19, 22. 33.

r Is. 57. 15, 56. 1. Mat. 23. 43. Je. 14. 2.

s De. 32. 8. Ac. 17. 26.

t Ps. 6. 5. 88. 10—12. 30. 9. 94. 17. Is. 38. 18, 19. Ec. 9. 4. 6.

1 *The dead praise not.* That is, with their voice and testimony, as the living do.—*C.*

u Da. 2. 20. Ps. 145. 2, 10. 72. 17.

PSALM CXVI.

B.C. cir. 1020.

a Jn. 21. 17. Ps. 18. 1—6. 1 Jn. 4. 19.

b Ps. 3. 4. 6. 9. 10. 17. 28. 6. 30. 1. 34. 22. 40. 1, 2.

c Ps. 65. 2. 55. 16, 17. 2 Co. 1. 10. Is. 46. 3, 4. He. 5. 7.

1 Heb. *in my days.*

d Jn. 2. 2, &c. Ps. 18. 4, 5. 88. 3—18. 77. 2—10. 3. 4. 38. 2—22. 41. 8. Ac. 2. 24.

2 Heb. *found me,* Ps. 119. 143.

e Ps. 18. 6. 34. 4—6. Eze. 36. 37. Ps. 18, &c.

f Ps. 6. 4. 31. 5. 140. 4—7. 143. 7.

h Ps. 103. 8. Ex. 34. 6, 7. Is. 63. 7. Nu. 14. 18, 19. Ro. 5. 21.

i Est. 9. 25. Ne. 9. 8. Da. 9. 7.

k Ps. 31. 23. 33. 18. 72. 12—14. 95. 22. Mat. 13. 25.

l Ps. vi. xiii. xviii. xxii. xxxi. xl. xxxiv. cxii. lxxiii. lxxvii.

3 **But**[a] **our God** *is* in the heavens; he **hath** done whatsoever he hath pleased.[c]

4 Their[d] idols *are* silver and gold, the work of men's hands.

5 They[e] have mouths, but they speak not; eyes have they, but they see not;

6 They have ears, but they hear not; noses have they, but they smell not;

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They[g] that make them are like unto them; *so is* every one that trusteth in them.

9 O[h] Israel, trust thou in the LORD: [i]he *is* their help and their shield.

10 O[i] house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye[k] that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The[l] LORD hath been mindful of us: [m]he will bless *us;* he will bless the house of Israel; he will bless the house of Aaron.

13 He[o] will bless them that fear the LORD, *both* small and[4] great.

14 The[p] LORD shall increase you more and more, you and your children.[5]

15 Ye[q] *are* blessed of the LORD, which made heaven and earth.

16 The[r] heaven, *even* the heavens, *are* the LORD's: but [s]the earth hath he given to the children of men.

17 The[t] dead praise not[6] the LORD, neither any that go down into silence.

18 But[u] we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

1 The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I LOVE the[a] LORD, because [b]he hath heard my voice *and* my supplications.

2 Because[c] he hath inclined his ear unto me, therefore will I call upon *him* as long as I live.[1]

3 The[d] sorrows of death compassed me, and the pains of hell gat hold upon me:[2] I found trouble and sorrow.

4 Then[e] called I upon the name of the LORD; [f]O LORD, I beseech thee, deliver my soul.

5 Gracious[h] *is* the LORD, and [i]righteous; yea, our God *is* merciful.

6 The[l] LORD preserveth the simple: [k]I was brought low, and he helped me.

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any it will require for the redeemed servants of the Lord sufficiently to praise their high, their unparalleled, their condescending Redeemer, who, by his own debasement, raises faithful believers from the pit of corruption to the loftiest thrones of bliss; and now makes the Gentile world, after long barrenness, to bring forth millions of true converts to himself in his gospel church!

PSALM CXIV. REFLECTIONS.—In infinite tenderness God chooses all who accept Christ to be his peculiar people, and to be blessed with the Spirit's witness, and gracious influences. And nothing can detain his people in their spiritual bondage if they are faithful. Nothing, no not seas of tribulation, nor mountains of unbelief and corruption, can stop their passage to the heavenly Canaan. Nor while Jesus, our smitten Rock of ages, continues a *fountain open*, shall they want refreshment by the way. Tremble then, my carnal heart, at the presence of a God in Christ as my own. And let all my hardened powers be melted by his love.

PSALM CXV. Ver. 8. As really destitute of the use of eyes, &c., as the idols are of the possession of these organs. No man can have the use of his eyes who looks up to the heavens and attributes their formation to unintelligible and unintelligent chance, or a carved block of marble or wood. Indeed, did idolatry live merely in history, and were it not still an extensive and powerful system, it would be scarcely possible to conceive it ever had existed as described. But it lives, while Satan, its inventor, rules; and will not fall till his kingdom is overturned. C.

REFLECTIONS.—Let us be always nothing in our own eyes, and let Christ be all and in all. To his grace every good thing in us, or done by us, must be ascribed. But disgracing to human nature, as well as

7 Return[f] unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.[3]

8 For[n] thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.[4]

9 I[o] will walk before the LORD in the land of the living.

10 I[p] believed, therefore have I spoken: I was greatly afflicted:[5]

11 I[q] said in my haste, All men *are* liars.

12 What[r] shall I render unto the LORD *for* all his benefits toward me?

13 I[s] will take the cup of salvation, and call upon the name of the LORD.

14 I[t] will pay my vows unto the LORD now in the presence of all his people.

15 Precious[u] in the sight of the LORD *is* the death of his saints.

16 O LORD, [v]truly I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid: thou hast loosed my bonds.

17 I[x] will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I[y] will pay my vows unto the LORD now in the presence of all his people,

19 In[z] the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

O PRAISE [a]the LORD, all ye nations:[1] praise him, all ye people.

2 For[b] his merciful kindness is great toward us: [c]and the truth of the LORD *endureth* for ever. Praise ye the LORD.

A.M. cir. 2984. B.C. cir. 1020.

f Mat. 11. 29. Ps. 23. 6; 34. 8. Je. 6. 16; 31. 12—14. Jude 24.

3 What comfort and joy does a psalm like this give the troubled soul! it is the record of a painful and yet glorious experience. Amid severe bodily suffering and deep mental anguish, when earthly comfort would have been vain, the writer looks to and trusts in God. At once heavenly joy is poured into the troubled heart, and with touching pathos he says, 'Return unto *thy rest*, O my soul.' In God is perfect rest found.—*F.*

n He 4. 3. Ps. 56. 13; 103. 4. 49. 1—3. 94. 17, 18.

4 Surely Ps. 16. 10, 11, comp. with Ac. 2. 31, cannot more clearly point to the resurrection of Jesus than the words of this verse. Their perfect parallelism of meaning must be obvious to every one that compares the passages.—*C.*

o Ps. 56. 8; 61. 7. Tit. 2. 11—14. 1 Co. 15. 58.

p 2 Co. 4. 13, 14. 2 Jn. 1. 1—3. Ps. 66. 16.

5 See note [5] below.

q 1 Sa. 27. 1. Ps. 31. 22. Eze. 37. 11. Ro. 3. 4.

r Ps. 103. 1—5. 1 Co. 6. 19—20. 1 Ti. 1. 13—16.

s ver. 17. 1 Ch. 16. 1—3. 1 Co. 10. 16. Lu. 22. 17, 20.

t Jonah 2. 9. ver. 18. Ps. 56. 12; 66. 13—15; 119. 106. 22. 25; 109. 30.

u Ps. 72. 14; 37. 32, 33. Re. 14. 13. 15. 43. 4.

v Ps. 86. 16; 119. 32. Lu. 1. 74, 75. Tit. 2. 11—14. 2 Co. 5. 14—21.

x Le. 7. 12. Ps. 50. 14; 66. 13—15. He. 13. 12—16. 1 Pe. 2. 5. Ro. 5. 17.

y Ec. 5. 5. ver. 14. Ps. 76. 11; 61. 5. Is. 19. 21.

z Ps. 96. 8; 100. 4; 92. 13; 122. 1—4. 2 Ch. 6. 6. 1 Ch. xv. xvi.

PSALM CXVII.

B.C. cir. 1020.

a Ro. 15. 11. Ps. 47. 1; 66. 1, 4; 67. 4; 68. 32; xcv. — c.

1 The quotation of this brief but emphatic psalm, Ro. 15. 11, clearly proves that it is uttered by Christ, as the Prophet of the church.—*C.*

b Lu. 2. 10, 14. Is. 11. 9. Re. 11. 15. Mi. 7. 20. Ps. 85. 10.

c Is. 25. 1. Jn. 14. 6. 1 Jn. 5. 6.

A.M. cir. 2984. B.C. cir. 1020.

[3] In the hour of his sorest trial and deepest affliction, when, humanly speaking, hope had vanished, he still had faith in God, in his promises and in his faithfulness. As a result, he realized divine sustaining grace, and therefore he was able to speak of God's love and mercy. These words are quoted by the apostle in 2 Co. 4. 13, to express his confidence in the truth of Christ's gospel, and the effect that confidence had upon him, causing him to proclaim the truth.—*F.*

PSALM CXVIII.

B.C. cir. 1047.

a 1 Ch. 16. 8, 34. Ps. 106. 1; 107. 1; 136. 1—26. 2 Ch. 20. 21.

b Ps. 103. 17.

c Ps. 115. 9—11; 135. 19, 20. Ga. 6. 16. He. 13. 7, 17.

d Ps. 124. 1, 2. Is. 62. 1, 6, 7.

e Ps. 32. 1; 33. 1; 97. 8; 103. 11, 17.

f Ps. 120. 1; 18. 6, 19; 40. 1—3; 32. 11.

1 Heb. *out of distress.*

g Ps 56. 4, 9, 11; 27. 1—3. He. 13. 6. Ro. 8. 31. Is. 51. 12.

2 Heb. *for me.*

h Ps. 54. 4, 7. He. 13. 6.

i Ps. 59. 10; 112. 8; 54. 7; 118. 1, 5, 6; 92. 11.

k Ps. 40. 4; 62. 8, 9; 36. 5. *l* Je. 17. 5, 7. Mi. 7. 2—5. Is. 2. 22.

l Ps. 146. 3. 2 Ch. 28. 20, 21. Is. 30. 1—3; 31. 1; 36. 6. Eze. 29. 7.

m 2 Sa. v. viii. 1. xviii. Ps. 18. 30—45; 27. 3; 60. 12; 22. 12, 16. Ac. 4. 27, 28. Re. 16. 14; 20. 8, 9.

3 Heb. *cut them off.*

4 Heb. *cut them down.*

5 The first clause of the verse brings out the vast number of the writer's enemies, and galling and unceasing character of their attacks made upon him. The second clause adopts another figure, designed to show the rapidity and quickness with which they were destroyed. As the flame burn up the dry, sun-scorched brambles and thorns during the heat of an eastern summer, so these wanton persecutors are swept away.—*F.*

n Num. —Satan, the adversary, from the wilderness to the cross.—*C.*

PSALM CXVIII.

1 *An exhortation to praise God for his mercy.* 5 *The psalmist by his own experience showeth how good it is to trust in God.* 19 *Under the type of the psalmist the coming of Christ in his kingdom is expressed.*

O GIVE [a]thanks unto the LORD; for *he is* good: [b]because his mercy *endureth* for ever.

2 Let[c] Israel now say, that his mercy *endureth* for ever.

3 Let[d] the house of Aaron now say, that his mercy *endureth* for ever.

4 Let[e] them now that fear the LORD say, that his mercy *endureth* for ever.

5 I[f] called upon the LORD in distress:[1] the LORD answered me, *and set me* in a large place.

6 The[h] LORD *is* on my side;[2] I will not fear: what can man do unto me?

7 The[i] LORD taketh my part with them that help me; [j]therefore shall I see *my desire* upon them that hate me.

8 *It*[k] *is* better to trust in the LORD than to put confidence in man.

9 *It*[l] *is* better to trust in the LORD than to put confidence in princes.

10 All[m] nations compassed me about: but in the name of the LORD will I destroy them.[3]

11 They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

12 They[o] compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will [4]destroy them.[5]

13 [r]Thou[6] hast thrust sore at me that I might fall; but the LORD helped me.

14 The[s] LORD *is* my strength and song, and is become my salvation.

o 2 Sa. 23. 6. 1 Sa. 23. 26. De. 1. 44. Ps. 58. 9; 83. 14. Is. 27. 4. Ec. 7. 6. Na. 1. 10. 1 Ch. xiv. xviii.—xx.

p Ps. 22. 12, 16, 19—21; 59. 6. Is. 50. 5—9. Mi. 7. 8, 9.

q Ex. 15. 2, 6. Is. 12. 2; 51. 10, 45. 24, 25.

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dishonouring to God, is the worshipping of idols. And how absurd it is for idolaters to upbraid the saints with their all-present, all-creating, and all-governing JEHOVAH. Great is their encouragement to trust in a God, who is so much, and gives so much to his people; nay, gives so much to men! They can never fail whose faith stands firm. And greatly then should we exert ourselves in praising and serving God here, as in death we shall have no such opportunities for it.

PSALM CXVI. Ver. 3. Can this be true of any but the 'Man of Sorrows, acquainted with grief?'—of him who was exceeding 'sorrowful even unto death,' which death lies within the dominion of Satan, by whom its power is still vindictively exercised? See He. 2. 14. *C.*

Ver. 10. Were there yet any question that Jesus, in his sorrows, is the speaker, the quotation of this verse by Paul (2 Co. 4. 13) would put the matter beyond controversy. 'The same spirit of faith' spoken of, ver. 13, cannot possibly have a correspondent, but 'the life of Jesus,' referred to in ver. 11. *C.*

Ver. 11. *In my haste.* 'In my ecstasy.'—*Sept.* 'My agitation.'—*Horsley.* *All men are liars*—'are deceitful.'—*Green.* The very fact which our Lord, returning from his agony in Gethsemane, implied, 'when he came to his disciples, and found them asleep,' and said, 'What! could ye not watch with me one hour?' *C.*

Ver. 15. As the eye of man gazes with delight on a precious gem, so the most lovely, the most precious of all things in the sight of God, is the patient and triumphant death of his saints. *C.*

REFLECTIONS.—Happy are they who love the Lord! They are every moment laid under fresh obligations to this delightful exercise. Prayers heard by God should always make us love him more, and praise him more. And if we are in Christ, our troubles may be very sore, but our victory and deliverance are sure and near. Delightful consolation and rest succeed the bitterest tribulations to his saints. And pleasant is that rest which is enjoyed in a Saviour's arms, and under the covert of his blood. It is honourable, as well as dutiful, to walk always as under his eye, and in conformity to him; in subjection to his will as our Father, and in dependence on him as our all-sufficient portion. The consideration that we are in the land of the living should quicken us to it. And it is delightful to speak and practise that which our heart believes upon God's testimony, ratified by the blood of his Son. But often, under strong temptations and in deep afflictions, the strongest believers have had their faith shaken, and have been surprised into thoughts and words extremely dishonourable to God. Yet he upholds all believers, and makes them quickly to change their voice. And O how pleasant it is to be so overwhelmed with a sense of God's love, that we scarcely know what praise, what vows, or what service to return him in gratitude! But while we praise him for what we have received, we must eagerly drink more and more of his cup of salvation, and receive more and more out of his fulness, and grace for grace. How precious and delightful to God is the death of his saints for, or in, the Lord! But much more that unparalleled death of Jesus Christ for the world, who loosed all our bonds and secured all our blessings.

PSALM CXVII. REFLECTIONS.—Thrice happy is the Gentile world when blessed with the fulness of Christ! Behold mercy preached, offered, and given to us! mercy abounding to the chief of sinners; mercy extending to millions of lost souls, and securing to all who believe, purity, strength, comfort, and glory! Behold also the unchangeable faithfulness of God, confirmed by his oath and blood, and engaged to make good to us all the promises of his everlasting word!

PSALM CXVIII. Ver. 5. *I called.* There are sufficient characteristics in this psalm to demonstrate that Christ is the speaker. But it is unnecessary to examine them, as the psalm is thrice in the New Testament directly applied to Christ; and, on one of these occasions, in his own presence, see ver. 26, compare with Mat. 21. 9; on another by his own lips, Mat. 23. 39; and again, ver. 22 is applied to our Lord by Peter, Ac. 4. 11. *C.*

Ver. 10. *All nations*, &c. This was literally fulfilled when the Jews in the persons of the congregated multitude, and the Romans in the persons of Pilate and the soldiers, encompassed our Lord at his trial and crucifixion. *C.*

Ver. 12. *Destroy them.* This has been fully verified in the dispersion of the Jews, and the utter dismemberment of the Roman empire; nay, in the literal destruction of the effeminate emperors, their profligate legions, and idolatrous subjects—by the irruption of those northern nations that now occupy their fields, their cities, and adopt their name. *C.*

Ver. 19. Surely none but Christ ever entered by the gates of *righteousness*, presenting himself 'without spot' before God. Others follow, only because washed by his blood, and accepted in him. *C.*

REFLECTIONS.—Animated are the saints' praises to their God, when the mercy that is in his nature and relation to all is clearly discerned; the mercies he hath granted are kindly reviewed; and the mercies he hath in store and in promise are firmly believed! No wonder that such invite all around them to sing of his everlasting mercy and grace! No wonder they pour contempt on all created confidences, and disregard all opposition from earth and hell! No wonder they ascribe the glory of all to God; that they ask all from God; that they gratefully dedicate themselves, and all that they have, to his service; and exert all their powers to exalt his honour and spread his renown!—But chiefly let us here behold Jesus and his sure mercies.—He was made a little lower than the angels for the suffering of death. Terrible was his distress, innumerable his conflicts with the enemies of our salvation! But, trusting in God, complete was his victory, and glorious his deliverance! Solemn was his ascen-

15 The[r] voice of rejoicing and salvation *is* in the tabernacles of the righteous: [s]the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

17 I[t] shall not die, but live, and declare the works of the LORD.

18 The[u] LORD hath chastened me sore; but he hath not given me over unto death.[7]

19 Open[v] to me the gates of righteousness: I will go into them, *and* I will praise the LORD:

20 This gate of the LORD, [w]into which the righteous shall enter.

21 I [x]will praise thee; for thou hast heard me, and art become my salvation.

22 The[y] stone *which* the builders refused is become the head-*stone* of the corner.[8]

23 This is the LORD's doing;[9] it [z]*is* marvellous in our eyes.

24 This[a] *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

25 Save[b] now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: [d]we have blessed[1] you out of the house of the LORD.

27 God[e] *is* the LORD, which hath showed us light: [g]bind the sacrifice with cords, *even* unto the horns of the altar.

28 Thou[h] *art* my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O[i] give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

[For analysis of this psalm see comment at foot of page.]

ALEPH.

BLESSED *are* [a]the undefiled[1] in the way, who walk in the law of the LORD.

2 Blessed *are* they that [b]keep his testimonies, *and that* [c]seek him with the whole heart.

3 They[d] also do no iniquity: they walk in his ways.

4 Thou[e] hast commanded *us* to keep thy precepts diligently.

5 Oh[f] that my ways were directed to keep thy statutes!

6 Then [h]shall I not be ashamed, when I have respect unto all thy commandments.[2]

7 I [i]will praise thee with uprightness of heart, when I shall have learned [3]thy righteous judgments.[4]

8 I[j] will keep thy statutes: O forsake me not utterly.

BETH.

9 Wherewithal[k] shall a young man cleanse his way? by taking heed *thereto* according to thy word.[5]

10 With[l] my whole heart have I sought thee: [m]O let me not wander from thy commandments.

11 Thy[o] word have I hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: [p]teach me thy statutes.

13 With[q] my lips have I declared all the judgments of thy mouth.

14 I[r] have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I[s] will meditate in thy precepts, and have respect unto thy ways.

16 I[t] will delight myself in thy statutes: [u]I will not forget thy word.

GIMEL.

17 Deal[v] bountifully with thy servant, *that* I may live, and keep thy word.

18 Open[w] thou mine eyes, that I may behold [y]wondrous things out of thy law.

19 I [z]*am* a stranger in the earth: hide not thy commandments from me.

20 My[a] soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast rebuked the [b]proud *that are* cursed, which do err from thy commandments.

22 Remove from me [c]reproach and contempt; for I have kept thy testimonies.

23 Princes[d] also did sit *and* speak against me: *but* thy servant did meditate in thy [7]statutes.

A.M. cir. 2957.
B.C. cir. 1047.

[r] Ps. 39.12, 13.—[s] Ex. iv. 8, 17, 21, 28, 30.—[t] Ps. 7.15, 9.14, 13.6.

[u] Ps. 60.12; 78.32, 48; 145.4, 6, 89.43, 44.—[v] Ps. 24.7, 9; 96.6; 89.43; 44.3, 6.—[w] Ps. 5.4, 84.4, 10, 11.

[x] Hab. 1.12, Mic. 7.8, 9.—[y] Ps. 30.1, 5, 6, 28. Job 33.16—30.—[z] 2 Co. 6.2.—[a] Ge. 2.3, 5.—[b] 2 Co. 4.9, 12. He. 12.5, 11.

[c] Ps. 24.3, 4.—[d] Ps. 84.4, 5, 12.

[e] Is. 26.2. Ps. 24.3, 4. Re. 21.27, 22.14, 15.

[f] Ps. 27.1.—[g] Ex. 29.12. Le. 4.7, 18, 25, 30, 34.

[h] Mat. 21.9, 15. Mar. 11.9, 10. Lu. 19.38. Jn. 12.13. 1 Ti. 2.17. Re. 7.10, 12.

[i] Nu. 6.24-26. De. 10.8. 1 Ch. 16.2. Ps. 134.3.

[1] *We have blessed* That is, the believing multitude who received Christ, calling him *blessed*, and the children shouting Hosanna in the very temple: Mat. 21.9, 15.—G.

[k] Ex. 8.26. 1 Pe. 2.9. Jn. 3.16, with 8.12. 2 Co. 4.6.

[l] Ps. 51.18, 19. 1 Ch. 26.27, 29, 27. 1 Ki. 8.63, 64. He. 13.10–16.

[m] Ex. 15.2. Ps. 18.1–3; 145.1; 146.1, 2; 147.1, 12; 149.2. Is. 12.2, 25.1.

[n] ver. 1. Is. 63.7. Ps. 36.7, 31.19, 20, 5, 23, 89.1, 2, 92.2, 7, 40.5.

PSALM CXIX.
B.C. cir. 1015.

[o] Ps. 1.1, 2, 112.1, 128. 1 Jn. 1.7. Ac. 24.16. 2 Co. 1.12, 1 Ti. 1.5.

[1] Or, *perfect or sincere.*

[p] ver. 3–16, 122, 125.

[q] Ps. 93.26. 1 Jn. 3.20. ver. 10. De. 4.29. Je. 29. 13.

[r] 1 Jn. 3.9, 5.18. Ro. 7. 16, 17.

A.M. cir. 2989.
B.C. cir. 1015.

[s] De. 4.9, 6. 5, 32; 11. 13, 27, 32; 12.32; 30.16.

[t] 2 Co. 3.5. Ro. 7.24, 25. Ti. 4.5. 1 Ti. 1.12, 13. Je. 7.23; 29.5.

[u] ver. 80. 1 Jn. 2.28, 29. Da. 12.2, 3. Lu. 1.6. Ac. 24.16. Tit. 2.12.

[2] All orders moral or prohibitory.—C.

[v] ver. 171. Ps. 9.11; 26. 21. 1 Co. 1.22. Je. 7.23; 29.5.

[3] Heb. *judgments of thy righteousness.*

[4] The decisions of God, for good or evil, concerning individuals, nations, or churches.—C.

[w] Ge. 21.19. Nu. 22.31. Ps. 45.4, 119.18, 146.8. Is. 35.5, 42.7, 16. Ac. 26.18. 2 Co. 4.6. 1 Jn. 1.1. Re. 3.18.

[x] Ge. 12.10. Ps. 39.12. He. 11.13. 1 Pe. 2.11.

[y] ver. 72. Ps. 9.11; 26. 21. 1 Co. 1.22. Je. 7.23; 29.5.

[5] Those who neglect the word, dwelling upon the letter; and those who forget the spirit, depending upon the letter, are alike destructive and reprovable. The word is the instrument, the spirit is the power, as is clear from the prayer, ver. 10, 'Teach me thy statutes.'—C.

[z] Ch. 25.15. ver. 2, 34, 58, 69, 5, 8.

[a] Ge. 17.6. Ps. 72.1, 3. Mat. 2.13. Is. 63.17.

[b] Nu. 1.2, 3; 31. Ex. 20. 21. Jos. 1.8. Job 22. 22. Pr. 2.1, 10. Col. 3.16. He. 4.2. ver. 97, 77, 165. Ti. 2.12. 2 Co. 7.1.

[c] ver. 26, 27, 33, 64, 68, 108, 124, 135. Ps. 25.4, 5; 27.11; 86.11.

[d] Ps. 34.11; 92.12; 40. 5, 10.

[e] ver. 32, 70, 162.

[f] ver. 6, 8, 14, 23, 48, 97. Ps. 1.2. Je. 6.16.

[g] ver. 24, 47, 77, 92. Ps. 1.2; 40.8. Ro. 7.22.

[h] ver. 15, 83, 93, 109, 141, 157, 176.

[i] Ps. 73.6; 116.7. Phil. 4.13. 1 Jn. 2.16.

[6] Heb. *rewed*, Eph. 1 15, 18.

[j] 2 Co. 2.11, 14, ver. 29. Mat. 13.13. 1 Ti. 3. 13.

[k] Ge. 47.9. 1 Ch. 29. 15. Ps. 89.19. Mat. 11.25. 1 Co. 1.5, 6. He. 11.13. 1 Pe. 2.11.

[l] ver. 40, 131. Ps. 42. 1, 63.1. Pr. 23.12.

[m] 1 Pe. 5.5. Job 40.11, 12, ver. 69, 78, 85, 122, Ps. 10.2; 56.4. Ex. 18.11. Mal. 3.15; 4.1. Ne. 9.16, 29. Je. 13.15, 17.

[n] Ps. 39.8; 123.3, 4; 79. 6; 69.9–11, 19, 20. Je. 20. 8. 1 Pe. 4.3, 4.

[o] Ps. 2.1, 2. Eze. 33. 30. 2 Sa. 20.4.

[7] As a psalm of devotional instruction, the first part of ver. 20 would be totally without meaning on the lips of many; and the first of ver. 23 almost on the lips of all. As memorials of the trials of our Lord, they are true, and sweet on the lips, and dear to the hearts of all his people.—C.

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sion into heaven. And, crowned with glory and honour, invested with all power in heaven and on earth, and furnished with all gifts, all blessings, for men, he reigns upon his throne above. Encouraged by these views, let us welcome him into our hearts, families, and churches, and devote ourselves to his service. And believingly claiming him and his Father as our God, our all in all, let us ever exult in his praise.

PSALM CXIX. As in the works of God 'one star differeth from another star in glory,' it is not surprising if, in the Word of God, one portion is found to surpass another in the preciousness of its sacred contents. All parts of Scripture are alike true, yet are there various ways in which one portion may surpass another. Some parts surpass others because they concentrate truths of deeper interest; point the finger of their light towards fairer objects; stir up the weary spirit to higher aspirations; and minister to the sick soul the air and the sun of a brighter climate—and all this because they contain more than other portions do of the person, the humiliation, the sorrows, the fervent prayers, the strong cries, the flowing tears, and earnest supplications—and more of the death, the sacrifice, the resurrection, the righteousness, the intercession, and glory of Jesus!

Of Ps. CXIX. all this is specially true; other psalms shine as suns in the firmament; this is a constellation of suns—a galaxy of divine light and glory—Jesus its 'all and in all.' That this may appear, the attention of the unprejudiced and godly reader is humbly solicited to the following facts: (1) One speaker, whoever he be, speaks of himself throughout the whole psalm. (2) The following is the speaker's character, drawn by himself, under the sure guidance of the Spirit of God: 'With my whole heart have I sought thee, ver. 10.—Thy word have I hid in my heart, that I might not sin against thee, 11.—With my lips have I declared all the judgments of thy mouth, 13.—I will not forget thy word, 16.—My soul breaketh for the longing that it hath unto thy judgments at all times, 20.—I have kept thy testimonies, 22.—Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end, 33.—I shall keep thy law. I shall observe it with my whole heart, 34.—I shall keep thy law continually, for ever and ever, 44.—I have not declined from thy law, 51.—I have kept thy law, 55.—I kept thy precepts, 56.—I will keep thy precepts with my whole heart, 69.—I forsook not; I will never forget thy precepts, 87, 88.—Thou, through thy commandments, hast made me wiser than all mine enemies; for they (the commandments) are ever with me, 98.—I understand more than the ancients, because I keep thy precepts, 100.—I have refrained my feet from every evil way, 101.—I have not departed from thy judgments, 102.—I have sworn, and I will perform it, that I will keep thy righteous judgments, 106.—I do not forget thy law; I erred not from thy precepts; I have inclined my heart to perform thy statutes always, 109 112.—I will keep the commandments of my God, 115.—I will have respect unto thy statutes continually, 117.—I have done judgment and justice, 124.—Thy testimonies are wonderful, therefore doth my soul keep them, 129.—My zeal hath consumed me, 139.—I cried with my whole heart; hear me, O Lord, I will keep thy statutes, 145.—I do not decline from thy testimonies, 157.—I have hoped for thy salvation, and done thy commandments; I have kept thy precepts and thy testimonies, for all my ways are before thee, 166–168.—I have chosen thy precepts; I do not forget thy commandments,' 173–176.

Now, that David never imagined such a character for himself is historically unquestionable. The finger of the Spirit of truth ever pointing to his sin renders the supposition impossible. Would Paul have mistaken the portrait for his own? When he dipped his pencil in colours of truth and light, he produced a portrait of himself, inscribed as 'the chief of sinners.' Who then is this? Say, is not this Jesus, the chiefest among ten thousand, and altogether lovely? Yes, this is unquestionably the guileless, the spotless Lamb, who magnified the law and made it honourable; who knew no sin, yet was made sin for us, that we might be made the righteousness of God in him.

In face of this inevitable conclusion, three difficulties present themselves: (1) In ver. 67 the speaker admits, 'Before I was afflicted, I went astray,' and does not this seem to imply an acknowledgment of personal error and sin? Not so, the difficulty arises from the translation. The word here translated 'went astray,' signifies *to wander*, either naturally or morally. Thus it is translated in a natural and not a moral sense, Ge. 21. 14; 37. 15. Now, if the natural sense explain the passage, and if the moral sense of *wandering* be utterly inconsistent with the as

24 Thy[s] testimonies also *are* my delight, *and* my counsellors.[8]

DALETH.

25 My[t] soul cleaveth unto the [9]dust: [h]quicken thou me according to thy word.

26 I[i] have declared my ways,[1] and thou heardest me; [j]teach me thy statutes.

27 Make me to understand the way of thy precepts: [k]so shall I talk of thy wondrous works.

28 My soul melteth[2] for heaviness: [l]strengthen thou me according unto thy word.

29 Remove[m] from me the way of lying;[3] and grant[n] me thy law graciously.

30 I[o] have chosen the way of truth: thy judgments have I [9]laid *before me*.

31 I[r] have stuck unto thy testimonies: O LORD, [s]put me not to shame.

32 I[t] will run the way of thy commandments, when thou shalt enlarge[4] my heart.

HE.

33 Teach[u] me, O LORD, the way of thy statutes; and [v]I shall keep it *unto* the end.

34 Give[x] me understanding, and I shall keep thy law; yea, I shall observe it [y]with *my* whole heart.

35 Make[z] me to go in the path of thy commandments; for therein do I delight.

36 Incline[a] my heart unto thy testimonies, and[b] not to covetousness.

37 Turn away[5] mine eyes [c]from beholding vanity; *and* [d]quicken thou me in thy way.[6]

38 Stablish[e] thy word unto thy servant, who *is devoted* to thy fear.

39 Turn[g] away my reproach which I fear: for thy judgments *are* good.

40 Behold, [h]I have longed after thy precepts: [i]quicken me in thy righteousness.

VAU.

41 Let[j] thy mercies come also unto me, O LORD, *even* thy salvation,[7] according to thy word.

42 So shall I have wherewith to answer him that reproacheth me:[8] for I trust in thy word.[9]

43 And[k] take not the word of truth utterly out of my mouth: for [l]I have hoped in thy judgments.

44 So[m] shall I keep thy law continually for ever and ever.[1]

45 And I will walk at liberty:[2] for I seek thy precepts.

46 I[o] will speak of thy testimonies also before kings, and will not be ashamed.

47 And[p] I will delight myself in thy commandments, which I have loved.

48 My [q]hands also will I lift up unto thy commandments, which I have loved; [r]and I will meditate in thy statutes.

ZAIN.

49 Remember[s] the word unto thy servant, [t]upon which thou hast caused me to hope.

50 This[u] *is* my comfort in my affliction: [v]for thy word hath quickened me.

51 The[x] proud have had me greatly in derision; [y]*yet* have I not declined from thy law.

52 I[z] remembered thy judgments of old, O LORD, and have comforted myself.

53 [a]Horror[3] hath taken hold upon me because of the wicked that forsake thy law.

54 Thy[b] statutes have been my songs in the house of my pilgrimage.

55 I[c] have remembered thy name, O LORD, in the night, and have kept thy law.

56 This[d] I had, because I kept thy precepts.

CHETH.

57 *Thou*[e] *art* my portion,[4] O LORD: I have said that I would keep thy words.

58 I[g] entreated thy favour[5] with *my* whole heart: be merciful unto me according to thy word.

59 I[h] thought on my ways, and turned my feet unto thy testimonies.[6]

60 I[i] made haste, and delayed not to keep thy commandments.

61 The[j] bands[7] of the wicked have robbed me: *but* I have not forgotten thy law.

62 At[k] midnight I will rise to give thanks unto thee because of thy [l]righteous judgments.

63 I[m] *am* a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The[o] earth, O LORD, is full of thy mercy: [p]teach me thy statutes.

TETH.

65 Thou[q] hast dealt well with thy servant, O LORD, according unto thy word.

66 Teach[r] me good judgment and knowledge: for I have believed thy commandments.

67 Before[s] I was afflicted I went astray: [t]but now have I kept thy word.

68 Thou[u] *art* good, and doest good: [v]teach me thy statutes.

69 The[x] proud have forged a lie against me:

A.M. cir. 2969. B.C. cir. 1035.

[s] See ver.16,27,92.
[8] Heb. *men of my counsel.* De. 17. 19. Jos. 1.8. Pr. 6. 22, 23. 1-4.
[9] Ps. 22. 15, 44. 25.
[t] My soul cleaveth to the dust, is humbled by its frailty, is overwhelmed by its sorrows, or lies grovelling beneath its burden, versified down by that brokenness of spirit and distress into which I have fallen.—C.
[h] ver. 37, 40, 50, 88, 107, 149, 154, 156. Ps. 71. 20. Ps. 80. 18. Ps. 85. 6. Is. 57. 15.
[i] That is, I have fairly explained my truths, fears, trials, and joys. I have laid bare to thee my whole soul and conduct; and now I cast myself wholly and unreservedly upon thy care and mercy.—C.
[j] Ps. 25. 4, 5. 27. 11. 86. 11. ver. 33, 34.
[k] ver. 18. Ps. 145. 5, 6. 150. 2.
[2] Heb. *dropped.* Ps. 22. 14. Is. 10. 18.
[l] Is. 40. 29, 31. Zec. 10. 12. Ep. 3. 16. Phi. 4. 13.
[m] Pr. 30. 8. Ps. 141. 3.
[3] Not as if he had fallen into this sin now ver. 30, but he prays to have sin removed from his companionship and consent.—C.
[n] Ho. 14. 2.
[o] ver. 173. 2 K. 8. 36. 2 Ch. 6. 22.
[9] Or, *I laid thy judgments before me.*
[r] 2 Ti. 1. 13. Ps. 73. 23.
[s] Is. 45. 23. Ps. 25. 2, 20. 31. 1.
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[v] ver. 8. Ke. 2. 26. Mat. 24. 13. m. 22. Job 17. 9. Is. 3. 10. Ps. 19. 10.
[x] Ps. 2. 6. ver. 12, 33. 64. 68. &c. De. 4. 6.
[y] ver. 10, 58, 69. Je. 29. 13. 1 Ti. 1. 5. Eph. 6. 6, 7.
[z] Ca. 1. 4. Eze. 36. 27.
[a] Eze. 33. 31. ver. 112. Ps. 141. 4.
[b] 1 Ti. 6. 9, 10. Mat. 13. 22. Lu. 12. 15. 16. 18. 21. 34. Ex. 18. 21. He. 13. 5.
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[c] Nu. 15. 39. Ps. 33. 15. 2 Sa. 11. 2. Job 31. 1. Pr. 4. 25. 23. 5. Mat. 5. 28. 6. 13. 1 Jo. 2. 16.
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[i] ver. 25, 88, 107, 149, 156, 159. Re. 4. 19. 2 Co. 15. 45.
[j] Jn. 10. 10. ver. 25, 88, 107, 149, 156, 159. Re. 4. 19. 2 Co. 15. 45.
[k] Is. 59. 21. 132. 11. 2 Ti. 1. 12. 4. 17. 2 Ps. 2. 13. Ja. 1. 18.
[l] ver. 43, 74, 81, 147; Ps. 130. 5. Je. 14. 22.
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[o] See ver. 10, 24, 87, 95, 111, 167, 168, 111, 112, 128. 138. 160.
[p] Mat. 5. 11. Ja. 1. 27; 4. 4. 1 Jo. 2. 15. 1 Co. 6. 9, 10.
[q] See ver. 15. Ps. 1. 2. [r] Ps. 1. 2, 3. 49. 3. 63. 6. Jos. 1. 8.
[s] Ps. 119. 49. See ver. 41. Ps. 130. 7. ver. 74. Ps. 130. 5.
[t] ver. 147. Je. 15. 16. 130. 25. 1. Ko. 8. 4.
[u] See ver. 25. Ja. 1. 17. 18. [v] ver. 93. Ps. 71. 20.
[x] ver. 21. Ps. 69. 21, 22. [y] 3. 4.
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[z] Ps. 77. 5, 11, 12; 143. 5. 6. 5.
[a] ver. 120, 136, 158. Le. 26. 37, 16. Is. 24. 16. Je. 13. 17. Da. 4. 19. Joel 1. 5, 16. [b] Ps. 2. 8. Mat. 3. 5. Lu. 10. 41, 42. 2 Co. 12. 21. Phi. 3. 18. He. 10. 26 29.
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[c] Ps. 42. 8; 89. 1; 101. 1. Ec. 5. 20.
[d] Ps. 63. 5, 6; 77. 6; 139. 17, 18. Is. 26. 8, 9.
[e] ver. 54, 56, 163. Is. 54. 5. Pa. 73. 26.
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[g] Job 11. 19. Ps. 27. 8; 45. 12; 95. 6; 119. 58, 132. 2 Sa. 7. 27. He. 11. 22.
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[j] Ps. 3. 1; 18. 12; 18. 4. 2 Sa. 3. 1, 2 Sa. 16. 22. 1 Co. 9. 9.
[7] Or, *companies.*
[k] Ac. 16. 25. ver. 7, 164. Ps. 71. 8.
[l] Ps. 19. 9. Pr. 8. 20, or Ex. 23. 23. 34. 21.
[m] Ps. 33. 20, ver. 79; Ps. 122. 7. 122. 8.
[n] Ps. 39. 3. 145. 9.
[o] ver. 22, 39, 42. 33. 66, 108. 122, 133. Ps. 25. 4, 5; 27. 11; 86. 11.
[p] Ps. 13. 6. 103. 1—5. 40. 5—10. 26. 3. 48. 23. 1—6; 116. 7.
[q] Je. 3. 19. See ver. 12. Is. 48. 17. Mat. 23. 11. 2 Ti. 3. 15. 17.
[r] De. 32. 25. Pr. 1. 30. Je. 22. 21. Ps. 36. 6.
[s] ver. 71, 75. Je. 31. 18, 19. He. 12. 6—11. Ho. 2. 7.
[t] Mat. 19. 27. 5. 48. Ex. 34. 6, 7. Ps. 145. 7—9; ver. 67, 71.
[u] Ps. 25. 8, 9; ver. 12, &c.
[x] See ver. 51; Ps. 109. 2, 3; 35. 11; 64. 3, 6. 5.

A.M. cir. 2969. B.C. cir. 1035.

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[x] See ver. 51; Ps. 109. 2, 3; 35. 11; 64. 3, 6. 5.

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sorted character of the speaker—a character, be it remembered, every word of which has passed the testing fire of the Holy Spirit, then surely there can be no doubt, that in the natural, and not in the moral sense, the word *wanderred* is here to be taken. (2) A second obstruction to the acknowledgment of Jesus in this psalm, arises from the frequent prayers of the speaker for *teaching* and guidance. But this obstruction arises merely from allowing the brilliancy of the Son's Godhead to dazzle and confuse the eyes in contemplating his manhood. Christ was truly God, Jn. 1. 1, 14; he was as truly man, made in all things like unto his brethren, yet without sin. Now, in this humbled condition he appeared not in 'the form of God,' but 'the form of a servant.' And hence, 'though he were a Son, yet (being in servant form) learned he obedience by the things that he suffered,' He. 5. 8. And, as the teaching Spirit descends to us only by the prayer of Christ to the Father, Jn. 14. 16, so we behold our Lord, in the days of his flesh, call upon the Father for the same heavenly instruction. (3) The third obstruction to the acknowledgment of Jesus in this psalm is found in ver. 176, 'I have gone astray like a lost sheep.' This obstruction, however, is but another mistranslation. The word here translated 'gone astray,' is not the same that occurs in ver. 67. The word here used signifies to *pant*, and is so translated, Is. 21. 4. A more correct rendering is unquestionably as follows:—'I have *panted* as a sheep *perishing*,' and this is in perfect keeping with the life, toils, and condition of our Lord in the sorrowful days of his flesh. C

This is the most perfect specimen of an acrostic or alphabetical psalm in the whole book. Its peculiarity lies in this, that each letter of the Hebrew alphabet in regular succession begins eight consecutive verses. Though it might be thought that such a

but I will keep thy precepts [v]with *my* whole heart.

70 Their[r] heart is as fat as grease: *but* [o]I delight in thy law.

71 *It*[b] *is* good for me that I have been afflicted, that I might learn thy statutes.

72 The[c] law of thy mouth *is* better unto me than thousands of gold and silver.

JOD.

73 Thy[d] hands have made me, and fashioned me:[8] give[e] me understanding, that I may learn thy commandments.

74 They[g] that fear thee [h]will be glad when they see me; because I have hoped in thy word.

75 I[i] know, O LORD, that thy judgments *are* right,[9] and *that* thou [k]in faithfulness hast afflicted me.[1]

76 Let, [k]I pray thee, thy merciful kindness be for my comfort,[2] according to thy word unto thy servant.

77 Let[l] thy tender mercies come unto me, that I may live: for [m]thy law *is* my delight.

78 Let[o] the proud be ashamed; for they dealt perversely with me without a cause:[3] *but* I[p] will meditate in thy precepts.

79 Let[q] those that fear thee turn unto me,[4] and those that have known thy testimonies.

80 Let[r] my heart be sound in thy statutes, that[s] I be not ashamed.

CAPH.

81 My[t] soul fainteth for thy salvation: *but* I hope in thy word.

82 Mine[u] eyes fail for thy word, saying, When wilt thou comfort me?

83 For[v] I am become like a bottle in the smoke; *yet* do [o]I not forget thy statutes.

84 How[w] many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?

85 The[x] proud have digged pits[5] for me, which *are* not after thy law.

86 All[a] thy commandments *are* faithful: they[b] persecute me wrongfully; [c]help thou me.

87 They[d] had almost consumed me upon earth: but [e]I forsook not thy precepts.

88 Quicken[g] me after thy loving-kindness; so shall I keep the testimony of thy mouth.

A.M. cir. 3999.
B.C. cir. 1205.

y ver. 10, 34, 58, 69. Matt. 22. 37. Lu. 6. 45.
z P. 9. 1. 10. Is. 9. 10.
A. 16. 5. 7.
a Ver. 176, 40.
b Ver. 67, 75. Ho. 12. 12. Heb. 12. 10, 11.
c Ps. 19. 10. Pr. 8. 10, 11. 16. 16. 22. 4. Mat. 13. 44. 1 Pe. 1. 18, 19.
d Job 10. 8. Psalms 119. 73. Is. 64. 8. Ho. 6. 3.
e Equivalent to He. to *be wise*: they have perceived and acted in the wisdom of God, given by his Fathers. Isaiah 11. 2. He. 5. 8. but they never come to the full enjoyment of saving wisdom till the day of glory. Ja. 1. 21—28.
f See ver. 27, 34, 144. Ezr. 9. 15. 10. Mat. 13. 11. Jn. 8. 31, 32. 1 Co. 2. 10, 12. Ps. 111. 10.
g Ver. 79. Mal. 3. 16. Ps. 34. 2. 69. 7.
h Ps. 34. 2. 142. 7.
i De. 32. 4. Job 34. 10. Is. 63. 8. Jer. 12. 1. Dan. 9. 14.
k Heb. *righteousness.*
l Re. 3. 19. Ps. 25. 10.
m So rejoiced the church of old when saints now his day after day; so when they saw myself in the dark. Lu. 2. 10. but under us, by the song of joy when they shall see him [o]once the second time without sin unto salvation.—C.
n See ver. 41. Ps. 106. 4. 119. 93. 94.
o Heb. *to comfort me.*
p ver. 761 Ps. 86. 5. 17. Is. 63. 7.
q ver. 26, 124, 47, 92, 140, 174. Ps. 1. 2, 4. 2. Ko. 9. 10.
r ver. 11, 33, 80, 5. 1011 Ps. 78. 8. 37. 31. 51. 10. 119. 7. Job 40. 12. 1 Pe. 2. 2. 3.
s See the parallel of this passage 1 Jo. 3. 3. that saith none other than Christ was ever persecuted altogether [v]without a cause.—C.
t See ver. 153. Ps. 1. 5.
u See ver. 73. 74. 92. Ps. 142. 7. 16. 30. 10.
v Turn unto *me*, the Sun—the only way unto the Father. Jo. 14. 6.—C.
w De. 26. 15. Ezr. 9. 15. Je. 12. 4. Ps. 90. 13. 2 Co. 1. 20. Ac. 24. 16.
x See ver. 6.
y Ps. 22. 17, 20. 56. 84. 2. Job 38. 14.
z ver. 107. Ps. 69. 3. 77. 6. Is. 38. 14. De. 28. 32.
a Job 30. 30. Ps. 102. 3, 11. 77. 15. 31. 4. Jon. 2. 5. Mat. 9. 15.
b See ver. 26.
c Ps. 89. 47. 37. 7. 139. 4. 2 Ch. 2. 6. Re. 6. 10, 11.
d See ver. 21, 23, 51. 78. 158. 2 Pe. 2. 8. 3. 17.
e The Pharisees, Sadducees, lawyers, and Herodians were constantly employed in endeavours to entangle our Lord in his words, or discover some in some act that might ex[p]one him to accusation. Mat. 22. 15. 22. 15.—C.
f ver. 41, 76, 123, 155. 165. Ps. 19. 9. 86. 5. 130. 7. 10.
g Heb. *faithfulness.*
h See ver. 78.
i Ps. 42. 10, 77. 13. 73. 240. 142. 6. 7.
k Mat. 10. 28.
l ver. 11, 31, 44, 48, 52, 61, 69, 72.
m ver. 24, 40, 50, 92, 2 Co. 5. 14, 15. 1 Jo. 4. 19. Ps. 5. 12.

A.M. cir. 3999.
B.C. cir. 1205.

n See ver. 142. 1 Ki. 2. 3. 1 Pe. 1. 25. Mat. 5. 18, 24, 34, 35.
o Therefore for abuse of human authority to bring in [p]practice of sinful. A[s] sin may commit in disobedience to a new statute as evade the preceding or from ignorance, or make void one, by one's gracious provision.—C.
p Ps. 22. 15. 69. 2, 15. 124. 4, 5.
q Heb. *to generation and generation.* 1 Ch. 16. 15. *standeth.* Ps. 24. 2. 104. 5. Ec. 1. 4.
r Je. 31. 2. Ps. 148. 6. 33. 6. Iv. 40. 22. Jno. 1. 1—3. He. 1. 10. Mat. 5. 18.
s The meaning is, that at creation God established those great natural laws by which the physical universe is governed. These laws were the product of the divine will, and they are sustained in operation by the direct exercise of divine power. They are *the servants* of God, acting in unbroken harmony with his commands, and subject to be regulated and changed at his pleasure. Law is not above God; it is the contrary, God is the author of law, as well that which regulates the physical, as that which regulates the moral world.—C.
t See ver. 4. ver. 16, 47, 70, 77, 143. Ps. 37. 31. 94. 18, 19. 119. 24.
u See ver. 16, 30. Jn. 16. 13.
v Zep. 3. 17. Ca. 2. 16. He. 2. 7, 16. Is. 44. 5. 104. 8. 130. 1. Pe. 4. 19.
w ver. 93, 61, 69, 78, 86, 87. Ps. 10. 8—11. Ac. 1. 12. 23. 12.
x Ps. 1. 1. ver. 49. 92. 141.
y Is. 40. 8. Ho. 2. 9, 24. 2 Pe. 1. 2.
z Mat. 22. 37—39. 5. 48. 28. 19. 1 Ti. 1. 5—11.
a ver. 15, 27, 159, 163. 167.
b See ver. 51. Ps. 1. 1. 35. 11. 38. De. 6. 6. 7.
c De. 4. 6. 1 Sa. 18. 30. 2. 48. 12. 2 Ti. 3. 15—17.
2 3 or proof of this great truth we only require to look over the nations of the world. What are those which have made most progress, which possess greatest wealth, which enjoy greatest prosperity, whose people are freest and happiest? Are they not those in which God's law is best known, and most extensively observed?—*P.*
d Heb. *it is ever with me*, ver. 97. Ps. 1. 2.
e De. 4. 6, 8. Mat. 11. 29. 13. 11. Ac. 13. 3. 1 Co. 2. 10, 12. Ti. 1. 15.
f Job 32. 7—9. 28. 28. Ps. 111. 10. Pr. 1. 7.
g Ps. 1. 15. ver. 104, 128. 69. 20. 2 Co. 7. 1. 1 Pe. 2. 1, 2.
h See ver. 5, 7, 22, 34, 73.
i Je. 9. 23, 24. Ps. 89. 20. Pr. 8. 22. Je. 15. 16.
k Heb. *palate.*
l ver. 98. 100. 2 Ti. 3. 15, 17.
m ver. 128. Ps. 97. 10. 101. 3. Pr. 8. 13.
n Ps. 63. 2. 2 Pe. 1. 19. Ps. 43. 3. 56. 8. 13. 4. Ep. 5. 13.
o Or, *candle.*

LAMED.

89 For[h] ever, O LORD, thy word is settled in heaven.[7]

90 Thy[i] faithfulness *is* unto all [s]generations: thou hast established the earth, and it [a]abideth.

91 They[j] continue this day according to thine ordinances: for all *are* thy servants.[1]

92 Unless[k] thy law *had been* my delights, I should then have perished in mine affliction.

93 I[l] will never forget thy precepts: for with them thou hast quickened me.

94 I[n] *am* thine, save me: for I have sought thy precepts.

95 The[o] wicked have waited for me to destroy me: *but* [p]I will consider thy testimonies.

96 I[q] have seen an end of all perfection: *but* [r]thy commandment *is* exceeding broad.

MEM.

97 O[s] how love I thy law! [t]it *is* my meditation all the day.

98 Thou, through thy commandments, [u]hast made me wiser than mine enemies;[2] for they *are* ever with me.[3]

99 I[v] have more understanding than all my teachers: for thy testimonies *are* my meditation.

100 I[x] understand more than the ancients, because I keep thy precepts.

101 I[y] have refrained my feet from every evil way, that I might keep thy word.

102 I[z] have not departed from thy judgments: for thou hast taught me.

103 How[a] sweet are thy words unto my taste![4] *yea, sweeter* than honey to my mouth!

104 Through[b] thy precepts I get understanding: therefore [c]I hate every false way.

NUN.

105 Thy[d] word *is* a lamp[5] unto my feet, and a light unto my path.

106 I[e] have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I[g] am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, [h]the free-will offerings of my mouth, O LORD, and [i]teach me thy judgments.

p 2 Ch. 15. 13, 14. Ne. 10. 29. Is. 44. 5. 2 Co. 8. 5. Job 34. 31, 32. *q* Ps. vi. xiii. xxii. xxxi. xxxv. xxxviii. lxix. cii. cxliii. ver. 25. *r* Le. 22. 18. Nu. 29. 39. Ho. 14. 2. He. 13. 15. Ps. 116. 17. *s* See ver. 12, 26, 130, 169.

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mode of construction would give a somewhat stiff and constrained formality to the whole poem; yet such is not the case. The genius of the Hebrew poet overcame all restraints, and produced a work, perfect in form, and yet free, beautiful, and moving. It has been well said by a recent writer, —'If we would fathom the depth of meaning in the written law of Israel; if we would measure the elevation of soul, the hope, the confidence, even before princes and kings, which pious Jews derived from it, we must turn to this psalm. Here is an epitome of all true religion as conceived by the best spirits of that time.' *P.*

Ver. 1. *Law.* From a root signifying *to teach.* It here signifies all divine instruction. *C.*

Ver. 2. *Testimonies.* From a root comprehending the idea of *futurity.* The witnessings of God concerning things to come. *C.*

Ver. 4. *Precepts.* From a word signifying *to visit, to inspect.* Those orders and institutions that continually remind the church of the *visitation* of her omnipresent Head. *C.*

Ver. 5. *Statutes.* From a root signifying *to engrave.* These significant divine institutions in which man is specially required neither to add nor diminish. *C.*

Ver. 13. Were there no other note of character in the whole psalm, this alone seems sufficient to identify the speaker as Christ. Who else ever declared *all* the judgments of God?—*Note. Law, testimonies, precepts, statutes, commandments, judgments,* having been explained in notes on ver. 1–7, will not again be noticed. *C.*

Ver. 18. Those *wondrous* things that lay in its holy constitution—unbending justice, awful penalties, and glorious end; its successful teachings, bringing souls to Christ; and its marvellous result, in entering, that sin might abound; but effecting, in divine wisdom, that grace did much more abound. *C.*

Ver. 33. That Christ, though a Son, learned obedience through the things that he suffered, is the testimony of the Holy Spirit, He. 5. 8. He accordingly prays for the teaching he requires, and thereon resolves, as none but he could resolve without self-ignorance and self-reliance, that he shall keep the statutes of his Father to the end, that is, to the full production of everlasting righteousness, Ro. 10. 4. *C.*

Ver. 49. Wishes, expectations, and even hopes may be generated and sustained without any solid foundation. Thus it is said, the hypocrite's hope shall perish, Job 8. 13; see also Pr. 11. 7. True Christian hope can rest upon no foundation but the revealed Word of God, the word of truth and of promise that can never mislead into error, or make ashamed by disappointment. *C.*

Ver. 67. *I went astray.* Whether these be taken as the words of Christ or of some of the prophets, they cannot be taken morally, for that would contradict ver. 22, 31, 51, 55, 56, 61. But these verses describe a character applicable to none but Christ. The translation, therefore, must be (see preface to this psalm), 'I wandered,' that is, as a stranger in a strange land, till by affliction, I *learned* the end and business of my incarnation, ver 73, 'was made perfect,' He. 5. 8, as an example, 1 Pe. 2. 21, and as a High-priest and sacrifice, that my church might be saved, He. 8. 1–3; 9. 28. *C.*

Ver. 69. 'The word rendered *forged* means to patch together, and then it is applied to charges or accusations against any one, perhaps from their being made up (as they often are) of shreds and patches,—hints, small matters, things having no necessary connection in themselves, but brought together as if they pertained to the same transaction,—words dropped here and there in conversation, which, being artfully woven together, seem to make out a plausible case against a man. Most slanders are formed and sustained in this way: for it is rare that an absolutely forged slander is uttered against a man, or that a charge is brought which cannot be made to have plausibility from such circumstances as those referred to above' (*Barnes*). *P.*

109 My[j] soul *is* continually in my hand; yet[k] do I not forget thy law.

110 The[l] wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy[m] testimonies have I taken as an heritage for ever: [n]for they *are* the rejoicing of my heart.

112 I[p] have inclined mine heart to perform[6] thy statutes alway, [q]*even unto* the end.

SAMECH.

113 I[r] hate *vain* thoughts:[7] but[s] thy law do I love.

114 Thou[t] *art* my hiding-place[8] and my shield: I [u]hope in thy word.

115 Depart[v] from me, ye evil-doers: for I will keep the commandments of my God.

116 Uphold[x] me according unto thy word, that I may live: and let me not be [y]ashamed of my hope.

117 Hold[z] thou me up, and I shall be safe: and[a] I will have respect unto thy statutes continually.

118 Thou[b] hast trodden down all them that err from thy statutes: [c]for their deceit *is* falsehood.

119 Thou puttest away[9] all the wicked of the earth *like* dross: [d]therefore I love thy testimonies.

120 My[e] flesh trembleth for fear[f] of thee; and I am afraid of thy judgments.

AIN.

121 I[g] have done judgment and justice: [h]leave me not to mine oppressors.[2]

122 Be[i] surety for thy servant for good: let not the proud oppress me.

123 Mine[j] eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal[k] with thy servant according unto thy mercy, and [l]teach me thy statutes.

125 I[m] *am* thy servant; [n]give me understanding, that I may know thy testimonies.

126 *It*[p] *is* time for *thee*, LORD, to work: *for* they have made void thy law.[3]

127 [q]Therefore[4] I love thy commandments above gold; yea, above fine gold.

128 Therefore[r] I esteem all *thy* precepts *concerning* all *things to be* right; *and* [s]I hate every false way.

PE.

129 Thy[t] testimonies *are* wonderful: therefore doth my soul keep them.[5]

A.M. cir. 2989. B.C. cir. 1015.

[j] Ju.12.3. 1 Sa.19.5. Job 13.14. Ro. 8. 36. 2 Co.4.11. 1 Co.15.30.

[k] ver. 83, 176; 118.109, 153. Ps.44.18; 94.17; 95.7.

[l] Ps. 17.10. ver. 85. Ps.140.5; 142.3; 91.5, 7.

[m] ver. 7, 24, 54, 72, 111, 162. Ps.2.12. 19.10; 43.4. Is.55.12.

[n] ver. 77, 92, 174. Ju. 11.36.

[p] 2 Ch. 19. 3. ver. 36, 59, 97. Ps. 119.

[6] Heb. *to do.*

[q] Ke.21.27.

[r] Ps.24. ver. 104.

[7] *Vain thoughts:* — *thata* is not in the Hebrew. The word may be better translated *cunctations*: a considerative species. See 1 Co.13.5.—C.

[s] See ver. 97, 113, 127, 140, 163.

[t] Ps. 28.2, 3; 32. 7; 31. 20; 91. 1, 2, 4, 9; 119. 5, 117; 84.11; 91.4. Is. 26. 20; 57. 8; 32.2.

[8] See the nature of the *cities of refuge*, Deu. 4. 41. where the covenant life of every believer is secured as a tenet in the basket of a Redeemer's bosom.—C.

[u] ver. 81; Ps. 130. 5, 6.

[v] Ps. 6. 8; 26. 4, 5; 31. 28. 4; 39. 19. 1 Co. 15. 33. Mat. 7. 23.

[x] Ps. 17. 5; 94. 18; 37. 24. 18. 35. He. 13. 5.

[y] Ro. 5. 5. Ps. 25. 3. Is. 28. 16.

[z] Ps. 18. 1. 1 Pe. 1. 5. Ju. 10. 28, 29. Jude 1. 24.

[a] ver. 6, 31, 80, 48, 111, 112, 129, 131.

[b] Ps. 68. 21. Mat. 4. 2, 3. Is. 26. 18; 63. 3, 4.

[c] Ro. 5. 5. Ps. 25. 3. Is. 28. 15.

[d] Ps. 18. 1. 1 Pe. 1. 5. Ju. 10. 28, 29. Jude 1. 24.

[e] ver. 6, 31, 80, 48, 111, 112, 129, 131.

[f] Ps. 68. 21. Mat. 4. 2, 3. Is. 26. 18; 63. 3, 4.

[9] Heb. *consent to cease.* Mat. 3. 15. 22. here. 21. 28.

[d] Ps. 38 10, 11. Tit. 2. 12, 13. Ro. 15. 4.

[e] Job 4. 14, 15. Hab. 3. 16. ver. 53. 119, 139.

[f] If any think this confession inconsistent with the character of Christ, let him read He 5. 7.—C.

[g] 2 Sa. 8. 15. Ps. 72. 2. Is. 56. 1. Ac. 24. 10.

[h] Ps. 37. 32, 33. 2 Pe. 2. 9.

[2] How strange that such a spotless character, one who had done just as even man could and ought to do, should yet be the subject of oppression, and find no advocate amongst men, no refuge but a pure conscience, and a prayer-hearing God! Yet how true a picture of the meek and lowly and spotless Jesus! —oppressed, afflicted, buffeted, scourged, and crucified. —C.

[i] He. 7. 22. Is. 38. 14. See ver. 22; Ps. 16. 2; 62. 5.

[j] Ps. 69. 3; 27. 13; 143. 7; ver. 81, 82.

[k] Ps. 103. 10; 106. 4, 69. 53, 76; ver. 41, 76, 132. 2 Ki. 18, 28. Da. 9. 18.

[l] See ver. 12, 26; Ps. 27. 11.

[m] Ps. 116. 16; ver. 94.

[n] See ver. 34, 66.

[p] Ps. 102. 13. Is. 40. 27. De. 32. 36. Ac. 7. 23.

[3] That is, the Jewish priests, elders, scribes, and lawyers have made *void the law* by their *traditions*. Mat. 15. 3.—C.

[q] Ps. 19. 10. Pr. 8. 11. See ver. 72, &c.

[4] It is not easy to see from what *therefore* is a conclusion. The original may be translated *moreover* instead of *therefore*.—C.

[r] Ps. 107. 9–10; 106. 4, 69; 53. 16; ver. 40, 76, 132. 2 Ki. 18, 28. Da. 9. 18.

[s] See ver. 104.

[t] See ver. 18. Is. 25. 1. 2 Ti. 3. 16.

[5] I keep them as a record of God's revelation of future things — as a *lamp* to guide my steps in a dark world: as a way in which I must guide my steps: and as a sacred *deposit* which I must never lose, scarcely be sure in wholly keeps all these can be in other than the spotless Son of God.—C.

[a] Ge. 6. 4–6, 8. 2 Pe. 2. 19. Ps. 59. 5. 2 Ti. 3. 13–17. 2 Pe. 3. 3. 1 Jo. 3. 4–6. Matt. 11. 25.

[b] See ver. 10, 21. Pe. 9. 10. Ps. 41. 3, 4. 78. 7.

[c] See ver. 122. Is. 63. 17.

[d] Heb. *according to their custom towards Moses, &c.*

[e] Ps. 17. 3; 101. 3, 8; 32. 8. 1 Sa. 2. 9.

[f] Ps. 19. 13. Ro. 6. 12, 14. 19. 23, 24.

[g] ver. 115, 129. Ps. 50. 17. 81. 11, 13. Is. 58. 14. 66. 3, 4. 65. 12. 1 Ti. 2. 11, &c.

[h] Ne. 6. 2, 3, 6. Ps. 4. 6; 86. 3, 4. 119.

[i] See ver 12, 124.

[k] See ver. 43. Ju. 9. 15. 1 Ki. 17. 24. 22. 8. 2 Ch. 3. 18.

[l] Da. 6. 7. De. 32. 4. Je. 32. 1. Ro. 16. 7, 19, 20.

[m] See ver. 80, 144. Ro. 1. 1–24.

[n] Heb. *righteousness and very faithfulness.*

[o] Ps. 69. 9. 1 Ki. 19. 10, 14. Ro. 12. 11.

[p] Heb. *cut me off.*

[q] Heb. *tried or refined.* Ps. 12. 6. 18. 30. Pr. 30. 5. 2 Pe. 1. 2. Ro. 7. 12, 14, 22.

[r] Am. 5. 2. Ps. 22. 6; 40. 17; 44. 22; ver. 83.

[s] ver. 138, 144. Je. 33. 20, 21. De. 32. 4. Mat. 5. 18. 2 Pe. 1. 19.

[t] Ju. 17. 17. Ex. 1. 13.

[u] Ps. 77. 2–9; 88. 1–9. 18. 4, 5. ver. 107.

[v] Heb. *found me.* Ps. 119. 4.

[w] See ver. 16. Ju. 4. 34.

[x] See ver. 80, 138, 24. 47.

[y] See ver. 34, 66, 125. Ju. 17. 3, 7. Ju. 5. 20. Pr. 6. 23; 16. 21. 1 Ep. 1. 18.

[z] Ps. 34. 5, 9. 111. 6. 130. 1, 2. Je. 29. 13. Mat. 7. 7.

[a] Job 34. 31, 32. ver. 2, 8.

[7] Or, *that I may keep.*

[b] Ps. 88. 13, 15; 55. 17; 63. 1, 5, 6; 130. 6. Is. 26. 9. Mat. 1. 35. He. 4. 16. 10. 19–22.

[c] Ps. 63. 5; 139. 17, 18; 104. 34. Is. 26. 9.

[d] Ps. 4. 4; 69. 13, 16. Is. 63. 7.

[e] See ver. 25, 40, 50.

[8] The perfection of the law of God is set forth with great force and beauty in this psalm. It extends to the outward acts of man, to his words, and to the inmost thoughts and affections of his heart. It is exceeding broad and comprehensive. The psalmist is fully conscious of this. Another great truth is brought out in connection with the perfection of the law — namely, man's natural weakness, and the necessity for spiritual quickening to enable him to keep the divine law. He therefore prays repeatedly for quickening power.—*P.*

[f] Ps. 22. 15, 16, 21. Pr. 17. 22.

[g] Ps. 46. 1, 5, 7, 11. Ps. 50. 15. Joel 2. 14. Ps. 2. 11, 12; 34. 7. Ro. 8. 31.

[h] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

[i] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[k] ver. 86, 138, 142. Ps. 119. 151. 1 Jo. 5. 20. Ps. 25. 5; 43. 3. Is. 42. 3. Mat. 12. 20.

[l] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[m] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

[n] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[o] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

[p] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[q] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

[r] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[s] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

[t] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[u] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

[v] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[w] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

[x] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[y] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

[z] Ps. 119. 2, &c.; 24. 4; 40. 1; 32. 10; 128. 1. Je. 4. 2.

[a] ver. 86, 138, 142. Ps. 145. 18. 1 Jo. 5. 14, 15.

130 The[u] entrance of thy words giveth light; it giveth understanding unto the simple.

131 I[v] opened my mouth, and panted: for I longed for thy commandments.

132 Look[x] thou upon me, and be merciful unto me, as thou usest to do unto those[6] that love thy name.

133 Order[y] my steps in thy word; and let [z]not any iniquity have dominion over me.

134 Deliver[a] me from the oppression of man: so will I keep thy precepts.

135 Make[b] thy face to shine upon thy servant; [c]and teach me thy statutes.

136 Rivers[d] of waters run down mine eyes, because they keep not thy law.

TSADDI.

137 Righteous[e] *art* thou, O LORD, and upright *are* thy judgments.

138 Thy[g] testimonies *that* thou hast commanded *are* righteous and very faithful.[7]

139 My[h] zeal hath consumed me;[8] because mine enemies have forgotten thy words.

140 Thy word *is* very pure:[9] therefore thy servant loveth it.

141 I[i] *am* small and despised; *yet* do not I forget thy precepts.

142 Thy[j] righteousness *is* an everlasting righteousness, [k]and thy law *is* the truth.

143 Trouble[l] and anguish have taken hold on me;[1] *yet* [m]thy commandments *are* my delights.

144 The[o] righteousness of thy testimonies *is* everlasting: [p]give me understanding, and I shall live.

KOPH.

145 I[q] cried with *my* whole heart; hear me, O LORD: [r]I will keep thy statutes.

146 I cried unto thee; save me, and I shall keep[2] thy testimonies.

147 I[s] prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine[t] eyes prevent the *night*-watches, that I might meditate in thy word.

149 Hear[u] my voice according unto thy loving-kindness: O LORD, [v]quicken me according to thy judgment.[3]

150 They[x] draw nigh that follow after mischief: they [y]are far from thy law.

151 Thou[z] *art* near, O LORD; and [a]all thy commandments *are* truth.

152 Concerning thy testimonies, I have

Ver. 83. *A bottle in the smoke.* First the weary soul fainted for salvation, ver. 81; then the straining eyes failed for the comfort of the word of promise; lastly, the frame became as a skin-bottle, dried and blackened in the smoke — a mean and despised receptacle in such mean and uncomfortable dwellings as the smoky cottages of the East still continue to present, from the roofs of which the skin-bottles, both for solids and fluids, are still found suspended. *C.*

Ver. 96. *I have seen,* &c. (1) In the word and covenant, ver. 89, 90; (2) in the stability of the earth, and its ordinances of the seasons, ver. 90, 91; (3) in the holy precepts of life and testimonies to hope, ver. 93–95; (4) in the afflictions which Christ endured, ver. 92, 95; and in which the length and breadth of his love constantly filled up the length and breadth of the law, *Ro.* 10. 8. *C.*

Ver. 100. *I understand more than the ancients.* 'Thou hast made me wiser than mine enemies,' ver. 98. 'I have more understanding than all my teachers,' Lu. 2. 46, 47. 'I understand more than the ancients,' would surely in the lips of any mere man be nothing but great swelling words of vanity. Would either Moses, David, or Solomon so have spoken in their own names? None of them would have dared so to speak of himself: Christ alone, endowed with the sevenfold gifts of the Spirit, Is. 11. 2, 3, and learning obedience by the things that he suffered, He. 5. 8, could so speak, and of him alone could the assertion be true. *C.*

Ver. 106. *I have sworn.* The power of human promise when assailed, not by unexpected, but even by foreseen temptation, receives a full and melancholy illustration in the case of our Lord's disciples, *Mat.* 26. 33, 35. Nor is the instructed believer ever ready to promise, much less to swear what he will do, without a prayer for preventing and assisting grace: but here is one who has sworn without reservation to the *Amen* he has affixed to the holy law — and who promises, in full assurance of inherent ability, ver. 112, to perform and keep God's righteous judgments. Say, can this be any other than the Christ? *C.*

Ver. 115. *Depart from me.* Contrast these words with the prophetic anticipation of judgment, *Mat.* 7. 23 — and then say, are not these the words of Him who is appointed Judge of the quick and the dead? *C.*

Ver. 130. All human instruction comes by words spoken to the ear, or exhibited to the eye, or touch; these bring the light (manifestation) of natural things to the understanding. But these words always require more or less the aid of a teacher. So God

known of old [b]that thou hast founded them for ever.

RESH.

153 Consider[c] mine affliction, and deliver me: for I do not forget thy law.

154 Plead [d]my cause, and deliver me: [e]quicken me according to thy word.

155 Salvation[g] *is* far from the wicked: for they seek not thy statutes.

156 [h]Great[4] *are* thy tender mercies, O LORD: quicken[i] me according to thy judgments.

157 Many[j] *are* my persecutors and mine enemies; *yet* [k]do I not decline from thy testimonies.

158 I[l] beheld the transgressors, and was grieved; because they kept not thy word.

159 Consider[m] how I love thy precepts: quicken[e] me, O LORD, according to thy loving-kindness.

160 Thy[p] word *is* true *from* the beginning:[5] and[q] every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes[r] have persecuted me without a cause: but my heart [s]standeth in awe of thy word.[6]

162 I[t] rejoice at thy word, as one that findeth great spoil.

163 I[u] hate and abhor lying: [v]*but* thy law do I love.

164 Seven[x] times a-day do I praise thee because of thy righteous judgments.

165 Great[y] peace have they which love thy law; and [7]nothing shall offend them.[8]

166 LORD, [z]I have hoped for thy salvation, and done thy commandments.

167 My[a] soul hath kept thy testimonies; and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: for all my ways *are* [b]before thee.

TAU.

169 Let[c] my cry come near before thee, O LORD: [d]give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My[e] lips shall utter praise, when thou hast taught me thy statutes.

172 My[g] tongue shall speak of thy word: [h]for all thy commandments *are* righteousness.

173 Let[i] thine hand help me: for [j]I have chosen thy precepts.

174 I[k] have longed for thy salvation, O LORD; [l]and thy law *is* my delight.

175 Let[n] my soul live, and it shall praise thee; and let thy judgments [o]help me.

176 I[p] have gone astray like a lost sheep; seek thy servant: for I do not forget thy commandments.[9]

PSALM CXX.

1 *David, praying against Doeg,* 3 *reproveth his tongue,* 5 *complaineth of his necessary conversation with the wicked.*

[a]A song of degrees.

IN my[b] distress I cried unto the LORD, and he heard me.

2 Deliver[c] my soul, O LORD, from lying lips, *and* from a deceitful tongue.

3 What shall be given unto thee? or what shall be done[1] unto thee, thou false tongue?[2]

4 Sharp[d] arrows of the mighty, with coals of juniper.[3]

5 Woe[e] is me that I sojourn in Mesech, *that* I dwell in the tents of Kedar![4]

6 My soul hath long dwelt with him [g]that hateth peace.

7 I *am for*[5] peace:[6] but[h] when I speak, they *are* for war.

A.M. cir. 2980. B.C. cir. 1024.

b ver. 142, 160. 1 Ki. 22. 33. Ps. 111. 8. Mat. 5. 18. 24. 35. 1 Pe. 1. 23, 25.

c 1 Ki. 8. 1. Ps. 25. 18, 19. Ex. 3. 7, 8. ver. 10.

d Mi. 7. 9. 1 Jn. 2. 1. Ps. 35. 1, 23. 43. 1.

e ver. 25, 40, 50.

g Lu. 19. 42. Job 5. 4. 21. 14. *Ps.* 73. 27. Is. 5. 11. Ro. 2. 8, 9.

h Ps. 86. 13, 15. 89. 13. 119. 156.

4 Or, *many.*

i ver. 25, 40, 149.

j Ps. 3. 1, 2. 27. 12.

k ver. 110, 141. Ps. 44. 17, 1 Co. 15. 58. Ps. 4. 18. Job 17. 9.

l ver. 53, 136. Eze. 9. 4. Je. 9. 1–4. 13. 17.

m ver. 97, 127, 128.

e ver. 25, 88.

p ver. 86, 138, 142. Ps. 19. 8, 9.

5 Heb. *The beginning of thy word is true.*

q Ver. 96, 142, 144, 152.

r 1 Sa. 24. 9, 11, 15, 17. 26. 19–21, 23, 25. 2 Sa. 16. 9. ver. 23.

s Ps. 4. 4. Is. 66. 2. Job 31. 14, 23.

6 No one can fail herein to recognize the spotless Jesus—persecuted by Herod, by the chief priests and council, and finally delivered over by Pilate, who had already pronounced him innocent.—*C.*

t Je. 15. 16. ver. 72, 111, 127.

u ver. 69, 104.

v ver. 97.

x Ps. 55. 17, 18. 119. 97, 98. 62. 11; ver. 62. Ke. 19. 2. Ep. 5. 20. 1 Th. 5. 18.

y Pr. 3. 2, 17. Is. 57. 17. Jn. 14. 27. Phi. 4. 7. Ga. 6. 16. Eze. 34. 25.

7 Heb. *They shall have no stumbling-block,* 1 Pe. 2. 8. 1 Jn. 2. 10.

8 Peace springing from trust in God, the author of the law, and from a consciousness of the divine favour—peace of conscience, because no longer tormented by its warning and reproving voice—peace arising from the hope of the rich reward promised to those who obey. The last clause embodies the truth that those who love God and his law shall not stumble, God will preserve them from the power of temptation.—*P.*

z Ge. 49. 18. Ps. 130. 5, 7; ver. 81. 1 Jn. 3. 2, 3.

a ver. 2–8, 168, 97, 159. Ro. 7. . .

A.M. cir. 2989. B.C. cir. 1015.

b Job 34. 21. Pr. 5. 21. Ge. 17. 1. Ps. 139. 1–3.

c ver. 145–149, 170. Lu. 11. 2. Ja. 5. 16.

d Pr. 2. 6, 7. Ja. 1. 5. 2 Sa. 7. 25. ver. 144, 28. Ps. 86. 15; 90. 13.

e Ps. 91. 8, 15, 23, 24; 50. 23; 33. 1; ver. 7. Mat. 12. 34, 35.

f Ps. 22. 22; 40. 9, 10; 68. 26.

g Ps. 72. 6; ver. 86, 138, 142, 144. Ro. 7. 12, 14.

i Ps. 40. 17; ver. 146, 147.

j Jos. 24. 22. Ps. 1. 29. ver. 30, 111. Lu. 10. 42.

k Ge. 49. 18. ver. 81, 166.

l Ps. 1. 2; ver. 16, 47, 77, 92, 174.

n Ps. 56. 18; 71. 23.

o Ru. 2. 12. Ps. 35. 1–3; 1. 7 Co. 4. 17.

p Is. 53. 6. Mat. 18. 12, 13. 1 Pe. 2. 25.

9 This final appeal is very touching. The psalmist casts himself an humble, helpless, erring supplicant at the feet of his God. He confesses his inability even to find himself. His only trust is in the divine goodness and mercy.—*P.*

PSALM CXX.

B.C. cir. 1058.

a Ps. CXX.–CXXXIV. titles.

b Ps. 18. 6; 34. 6, 15, 19; 118. 5. Jonah 2. 2. He. 5. 7. Lu. 22. 42.

c Ps. 52. 2–4; 140. 1–11; 31. 20. Is. 54. 17.

1 Heb. *added.*

2 Or, *What shall* the deceitful tongue *give unto thee? or, what shall it profit thee?*

d Ps. 52. 5; 7. 13; 140. 10. De. 32. 23, 24. Is. 5. 28; 30. 33; 33. 14.

3 Or, it is as *the sharp arrows of the mighty* man *with coals of juniper.*

e Mi. 7. 1–5. Ps. 140. 1–11; 142. 4, with Ge. 10. 22; 25. 13.

g The idea is that he was exposed to as much danger and pain from vile slanders, as if he were living an exile among the barbarous Meshchites, or in the black tents of the wild Arabs.—*P.*

g Ro. 3. 17. Tit. 3. 3.

4 Or, a man *of peace.*

6 The proper characteristic of Christ, the Prince of peace, Is. ix. But alas! how ungratefully is his love repaid by carnal minds—enmity against God! Ro. 8. 7. —*C.*

h Ps. 109. 4, 5; 35. 20.

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teaches by words; but his Spirit is the teacher that effects the entrance and diffuses the light of Jesus! *C.*

Ver. 139. *My zeal hath consumed me.* The quotation (Jn. 2. 17) from Ps. 69. 9, and, so far as it goes, its perfect parallelism to that in this verse, affords a farther evidence that this psalm is dictated by the Spirit in the person of Christ. *C.*

Ver. 142. The *righteousness of God* never means a rule of righteousness, any more than the *love of God* means a mere rule of love. The love of God means just the love of God: and the righteousness of God means just the righteousness of God, neither more nor less. It is the work which God the Father *gave the Son to do*; it is the work which *God the Son performed.* The creature righteousness was dissolved: the Godhead righteousness abideth for ever. *C.*

Ver. 148. Study, business, and piety alike court early and late hours. The student of nature, art, literature, or science awakes before the sun, outwatches the stars, and often disregards the sacrifice of health at the shrine of his beloved idol. The pursuit of *riches* claims votaries still more numerous and decided. And surely *piety* can claim no less. Wherefore, if its studies, privileges, and duties be shuffled into some mere corner of time and attention, what is it but a sure preparative for being speedily and finally cast away?—*Note.* The continuity of piety in thought, temper, reading, and prayer, is the only sufficient evidence of its sincerity and vitality. *C.*

Ver. 150. He that prays, 'O Lord, quicken me according to thy judgments,' must be one who has nothing to fear, because certain, when judged, to be justified in the Spirit, 1 Ti. 3. 16. *C.*

Ver. 157. Fear, favour, and covetousness are the three great causes of *declining* from a faithful adherence to the testimonies of God. Fear of suffering or loss begets base compliances with error. The favour of wicked men in power leads men away from truth by the influence of pride—while the 'love of money, the root of all evil,' bribes many to forsake what they believe to be true, follow what they know to be error, and practise what they feel to be sin. *C.*

Ver. 164. *Seven times a-day.* That *seven* signifies completeness is undoubted. It seems equally undoubted that here it signifies *seven* fixed and specific periods for secret prayer.—*Note,* Fixed times of prayer seem to many inconsistent with the freedom of Christianity and the circumstances of society. If piety were a restraint or a burden, this opinion might be true; but since it is a privilege and a blessing, it must be unfounded. *C.*

Ver. 169. *Let my cry.* A *cry* is the voice of a child in want or pain, or of man or woman in deep and poignant distress. Of the cries of our Lord in his distress we have no special record beyond that contained in Mat. 27. 46, 50. But Paul, by the Spirit, leads us more into the secret history of our Lord's heart, feelings, and sufferings, and declares, in accordance with all that is written of him in the Psalms, that, 'in the days of his flesh,' he 'offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared,' He. 5. 7. *C.*

REFLECTIONS.—Let this psalm be a touchstone by which I may try my heart and my life. Let me constantly inquire—Are these gracious tempers and holy exercises of faith, love, hope, humility, patience, and zeal, to be found in my soul? Has my heart, purged from an evil conscience in Jesus' blood, made these meditations, prayers, resolutions, and confessions truly my own? Is God's Word, his Testaments in Jesus' blood, the sole standard of all my faith and law of my practice? Is it the channel of Jesus' fulness of grace and comfort to my heart? Is it the instructor, the counsellor, the quickener, the medicine, the armour, the treasury, the wealth, the support, the guard, the joy, and the ALL of my soul? Do I receive it as a word to me from God, and use it as my plea with him for whatever I need? Happy is he that is thus living in these delightful exercises!

PSALM CXX. *Title.* This and the fourteen following psalms are entitled Songs of Degrees, or Ascending. Why or from whom they received this title, no man knows, and conjectures are manifold, but useless. *C.*

Ver. 1. *In my distress.* There can be no question that Ps. cxviii. is delivered in the name of Christ. See ver. 22. On comparing this verse with Ps. 118. 5, the identity of the speaker in the two psalms will scarcely be questioned. Comp. also Ps. lii. *C.*

Ver. 4. In ver. 3 a question is asked substantially as follows:—'What shall the deceitful tongue give thee—what will it do to thee?' Reference is made to the person who uses his tongue in this manner. What effect will it entail upon him—what punishment will it bring? The reply is given in ver. 4, in language highly figurative. It will entail such punishment as would be inflicted by the sharp arrows of the warrior; it will be such exquisite pain as would be produced by the glowing coals of juniper, the heat of which is intense. *P.*

REFLECTIONS.—Inveterate malice against the saints never refuses the basest means of venting itself: and it is the saints' ordinary lot to be virulently reproached by the wicked. But dreadful, penetrating, destructive, furious, and lasting is the ruin of their reproachers at last! It is grievous for the lovers of God to be long removed from public ordinances, or to be forced by necessity into continued connections with the wicked. But every one born of God ought to be a child of peace. Envy and strife are all from hell. And though others continue inveterate, we ought to abound in charity, and follow the things which make for peace.

PSALM CXXI. Ver. 1. The margin, Boothroyd, and other high authorities, read this verse as two questions, and this sense seems preferable. *C.*

Ver. 3. Recollecting first that this, being a promise of the Spirit, must be true—then there will be little difficulty in concluding that such a promise could only be realized in Christ. See also ver. 7, 8. Here the church, by the Spirit, replies to Christ, and ministers to him promises nearly parallel to those in Ps. xci. *C.*

REFLECTIONS.—In every difficulty our eyes ought



DAMASCUS GATE—OPENING TOWARDS NAZARETH. [Psalms, cxxii.2.]—"Our feet shall stand within thy gates, O Jerusalem." Damascus gate, or the gate of the column through which passes the north road to Galilee and Damascus, is the most ornamental of all the gates which stand in the walls of Jerusalem. It is made picturesque because of its many turrets and battlements. The Damascus gate, according to Bartlet, is a fine piece of Saracenic architecture. Other authorities claim that it dates back to a more remote antiquity than Bartlet supposes. This gate is not a great ways from the place supposed by many now to be the site of Mount Calvary. The tombs of the kings are about 1100 paces north of Damascus gate. Next to Jaffa gate, the Damascus gate is the one most frequently used of any in the Jerusalem walls.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection.

[a]A song of degrees.

I WILL lift[b] up mine eyes unto the hills, from whence cometh my help.[1]

2 My[c] help *cometh* from the LORD, which made heaven and earth.

3 He[d] will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold,[e] he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper: [g]the LORD *is* thy shade upon thy right hand.[2]

6 The[h] sun shall not smite thee by day, nor the moon by night.

7 The[i] LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The[j] LORD shall preserve thy going out, and thy coming in, from this time forth, and even for evermore.

PSALM CXXII.

1 David expresseth his joy for the church, 6 and prayeth for the peace thereof.

[a]A song of degrees of David.

I WAS glad[b] when they said unto me, [c]Let us go into the house of the LORD.

2 Our[d] feet shall stand within thy gates, O Jerusalem.

3 Jerusalem[e] is builded as a city that is compact together;

4 Whither[g] the tribes go up, the tribes of the LORD, unto the [h]testimony of Israel, to give thanks unto the name of the LORD.

5 For there are set[1] thrones[i] of judgment, the thrones of the house of David.

6 Pray[j] for the peace of Jerusalem: they shall prosper that love thee.[2]

7 Peace[k] be within thy walls, *and* prosperity within thy palaces.

8 For[l] my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because[m] of the house of the LORD our God I will seek thy good.

PSALM CXXIII.

1 The godly profess their confidence in God, 3 and pray to be delivered from contempt.

[a]A song of degrees.

UNTO thee[b] lift I up mine eyes,[1] O thou that dwellest in the heavens.

2 Behold, [c]as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; [d]so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have[e] mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.[2]

4 Our[g] soul is exceedingly filled with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

The church blesseth God for a miraculous deliverance.

[a]A song of degrees of David.

IF *it*[b] *had not been* the LORD who was [c]on our side, now[1] may Israel say;

2 If *it had not been* the LORD who was on our side, when [d]men rose up against us:

3 Then[e] they had swallowed us up quick, when their wrath was kindled against us:

4 Then[g] the waters had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters had gone over our soul.

6 Blessed[h] *be* the LORD, who hath not given us *as* a prey to their teeth.

7 Our[i] soul is escaped as a bird out of the snare[2] of the fowlers: the snare is broken, and we are escaped.

8 Our[j] help *is* in the name of the LORD, who made heaven and earth.

PSALM CXXV.

1 The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.

[a]A song of degrees.

THEY [b]that trust in the LORD *shall be* as mount Zion, *which* cannot be removed,[1] *but* abideth for ever.

2 *As*[c] the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth, even for ever.

3 For[d] the rod of the wicked[2] shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

4 Do[e] good, O LORD, unto *those that be* good, and to *them that are* upright in their hearts.

5 As[g] for such as turn aside unto their

A.M. cir. 2983. B.C. cir. 1021.

PSALM CXXII.

B.C. cir. 1021.

a Ps. cxx.–cxxxiv. titles.

b Ps. 84.1, 2, 4, 10. Is. 2.3. Jer. 31.6. Zec. 8.21.

c Is. 2.3, 5. Zec. 8.21–23. Jer. 31.6. 50.5.

d Ps. 84.7; 87.2–5. 2 Ch. 6. Re. 21.24.

e 2 Sa. 5.9. Ep. 2.21. Re. 21.11.

g Is. 35.10; 66.7. Ex. 23.17; 34.23. De. 12.5, 6, 11; 16.16. Ps. 100.4; 118. 1.

h Ark. Ex. 16.34; 26. 33.21.

[1] Heb. *do sit.*

i 2 Ch. 19.8. De. 17.8, 9. Mat. 19.28.

j Ps. 51.18; 137.5, 6; 35. 37; 69.36; 102.28. Is. 62. 6, 7. Je. 51.50.

[2] Or, 'May they have rest that love thee.' It is a prayer rather than a prophecy; but in the prayer there is involved the idea that the prayer will certainly be answered. Jerusalem was the representative of the Church of God. A prayer for its prosperity was a prayer for the church—it was equivalent to 'Thy kingdom come.' It is one of the great duties of man to promote the kingdom of God; and in doing so he is bringing upon himself the divine blessing.—*P.*

k Is. 2.4-9. 54.13. 66. 12. Jn. 16.33.

l Ps. 16.3; 119.63, with Je. 29.7. Phi. 2.4.

m Ne. 2.10. Ps. 20.8; 51.18; 132.7–9; 137.5, 6; 44.1, 2, 16. Is. 62.1, 6, 7.

PSALM CXXIII.

B.C. cir. 1021.

a Ps. cxx.–cxxxiv. titles.

b Ps. 121.1; 25.15; 123. 3. Is. 60.1. Mat. 14.19, 6. 9. Jn. 17.1; 11.41. Ec. 5.2.

[1] The speaker is the same as in the former psalm—the Lord interceding for his church. Compare with Ps. cxxi.—*C.*

c Pr. 31.15. Job 7.2.

d Ge. 49.18. 2 Ch. 20. Ps. 130.6; 27.14; 62.1, 5; 123.1, 2.

e Is. 30.19; 57.17; 60.10; 63.15; 64.7. Ps. 79.4; 44.13, 14.

[2] We have been scorned—men have treated us with contempt, because of our devotion to them, and our attachment to thy worship.—*P.*

g 2 Sa. 6.20. Ne. 4.2. Lu. 16.14. Ps. 119.51, 110. 2 Job 12.5. Pr. 21.24.

PSALM CXXIV.

B.C. cir. 1020.

a Ps. cxx.–cxxxiv. titles.

b Ex. 15.1, &c.

c Ps. 54.4; 118.6. He. 13.5, 6. Ro. 8.31.

[1] This *now* is applicable in every period of the church; for there never was a time since the days of Cain when the sons of men did not rise up to destroy the children of God.—*C.*

d Ge. 4.15. Ps. 37.32; 2.1, 2; 3.1; 10.18

e Ps. 22.12, 13, 16. Pr. 1.12. Je. 51.34. Jonah 1. 17. No 16.32.

g Job 38.11. Ps. 18.4; 69.1, 2. Is. 8.7, 8; 43.2; 59. 16. Je. 47.2, 8. Da. 9.26, 11.22, 40. 2 Ch. 20. 12. Re. 12.16.

h Ps. 9.9, 35; 18.49, 50; 28.3–7; 31.21; 40.6–11; 72.18. 1 Sa. 17.34, 35. Pr. 30.14.

i Ps. 91.3; 25.15; 141. 116.; 120. Pr. 6.5. 2 Ti. 2. 26.

[2] The snare of appetite, the snare of false doctrine, and the snare of covetousness, which Satan prepared for our Lord, Mat. 4. 3, 6, 9. The world also prepares the snare of smiles and frowns, but out of them all the Lord delivers his servants.—*C.*

j Ps. 121.2; 20.5; 76. 22; 82.9. Pr. 18.10. Ho. 13.9. 1 Pe. 4.19. 2 Co. 1. 10.

PSALM CXXV.

B.C. cir. 1020.

a Ps. cxx.–cxxxiv. titles.

b Ps. 25.2; 31.1; 34.22; 62.2, 6. Pr. 10.25. Mat. 16.18. 1 Pe. 2.5, 6. 45.17.

[1] The psalmist does not mean to assert the *physical* impossibility of removing Mount Zion, for mightier works have been accomplished by human perseverance; but the *moral* impossibility, because it is still providentially guarded by the deep-rooted conviction of its sacred character.—*C.*

c Zec. 2.5. Ps. 91.1–9. De. 32.27. 1 Co. 10.28, 29. Jude 2. Col. 3.3.

d Pr. 22.8. Is. 10.5; 14. 5, 6. Ps. 103.9, 14. De. 32. 35, 36. 1 Co. 10.13. Re. 2. 10.

[2] Heb. *wickedness.*

e Ps. 84.11; 34.9, 10; 57.16; 73.1. Ro. 8.28. 2 Co. 4.17, 18. La. 3.25.

g Pr. 14.14. Je. 2.19. He. 10.38. Mat. 24.51; 25.41, 46. 2 Th. 1.8, 9.

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to be fixed on God, in his temple, his Christ, his heaven, as the author of our help, protection, and deliverance. He is a sure refuge to them who flee to him; and with him nothing is impossible. In him nothing good can be wanting, no direction, no preservation; and in him no troubles can hurt us.

PSALM CXXII. Ver. 1. *I was glad.* There is clearly but a single speaker in ver. 1, 8, 9, and this is the Prince of peace, who alone has power to grant true peace to his church. Jn. 14. 27. *C.*

Ver. 6. *Pray.* Intercession forms, at present, the great work of Christ in heaven. He. 7. 25: and if Christ be in us the hope of glory, Col. 1. 27, his power and presence will chiefly appear in the concurrence of our spirit with his. *C.*

Ver. 8. *For my brethren.* Can Christ ever call sinners *brethren?* The mystery is solved by their 'being born again of water and of the Spirit,' and therefore he is not ashamed to call them brethren. He. 2. 11, 12. *C.*

REFLECTIONS.—They who love God himself cannot but delight to draw near unto him in the ordinances of his worship; cannot but love his church, and be earnestly concerned in prayer and in practice for her real welfare. From regard to the saints, who are therein begotten and nourished up to eternal life, and especially from regard to the honour of her God, they will constantly seek her good.

PSALM CXXIII. Ver. 2. In several eastern countries, masters and mistresses call their servants by clapping the hands, and direct them in their work by signs, often imperceptible to strangers. Some interpreters think the verse refers to servants condemned to punishment, and watching for a sign of mitigation or forgiveness. *C.*

REFLECTIONS.—In what a humble, resigned, and obedient temper, and with what earnestness, ought we to look up to God for help and deliverance. While his great mercy encourages us, our great contempt and trouble should drive us to his throne of grace, and oblige us to wait upon him till he grant our requests.

PSALM CXXIV. REFLECTIONS.—How furiously the enemies of the church rage against her, and threaten to carry all before them! But power and policy in vain unite to destroy the souls faithful to our God. And when we are in appearance nearest to be overcome and perish, we then may be made more eminently to experience the salvation of God.

PSALM CXXV. Ver. 2. Jerusalem stands on the summit of a broad mountain ridge, which is broken into a wilderness of bare crowns of limestone, separated by deep ravines. Upon two of these crowns, Zion and Moriah, the ancient city was founded; and these two were bounded on the east by the valley of Kidron, and on the west and south by Hinnom. All around the site are loftier summits—nothing approaching to mountains, but rounded, irregular ridges, overtopping the buildings of the city from 50 to 200 ft. Thus it is that 'the mountains are round about Jerusalem.' *P.*

Ver. 3. *Righteous.* Those who, by faith of Jesus Christ, are endowed and clothed with 'the righteousness of God,' Phi. 3. 9. *C.*

REFLECTIONS.—Happy are they who trust in the Lord! Immovable is their spiritual state. They

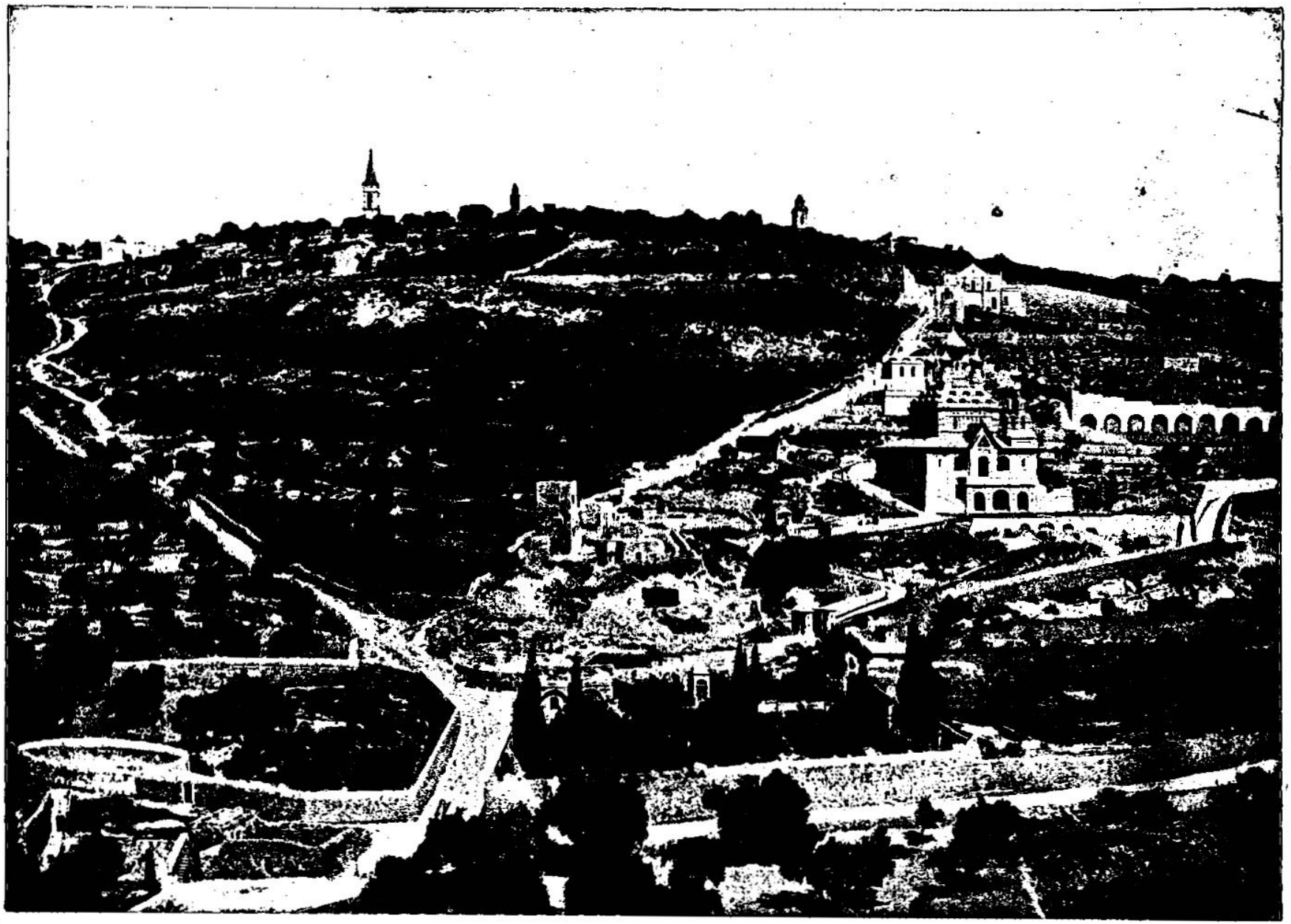

MOUNT OF OLIVES—OVER WHICH CHRIST WALKED TO THE HOME OF MARY AND MARTHA. [Psalms, cxxv:2.]—"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." East of the valley of Jehoshaphat rises the Mount of Olives. This is one of the mountains which the Psalmist refers to as standing round about Jerusalem. There are a number of olive trees still found upon the mountain, and upon its western base is a cluster of ancient ones known throughout the world to indicate the Garden of Gethsemane. The top of this mountain is held by many to be the place where the Savior left the earth, and his footsteps are still shown to those who are willing to believe extraordinary things. According to the Scripture, Christ ascended from Bethany. From the top of the Mount of Olives we have the most commanding view of the city of Jerusalem.

crooked ways, the LORD shall lead them forth with the workers of iniquity: [h]*but* peace *shall be* upon Israel.

PSALM CXXVI.

1 The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth her own future joyfulness.

[a]A song of degrees.

WHEN the LORD turned again the captivity of Zion,[1] we[b] were like them that dream.

2 Then[c] was our mouth filled with laughter, and our tongue with singing: then [d]said they among the heathen, The LORD hath done great things for them.[2]

3 The[e] LORD hath done great things for us, *whereof* we are glad.

4 Turn[g] again our captivity, O LORD, as the streams in the [3]south.[4]

5 They[h] that sow in tears shall reap in joy.[5]

6 He[i] that goeth forth and weepeth, bearing precious seed,[6] shall doubtless come again with rejoicing, bringing his sheaves *with him*.

PSALM CXXVII.

1 The vanity of human endeavours without God's blessing. 3 Children are God's gift.

[a]A song of degrees for Solomon.[1]

EXCEPT [b]the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

2 *It is* vain for you to [c]rise up early, to sit up late, to eat [d]the bread of sorrows; *for* [e]so he giveth his beloved sleep.

3 Lo,[f] children *are* an heritage of the LORD; *and* the fruit of the womb *is his* reward.

4 As[h] arrows *are* in the hand of a mighty man; so *are* children of the youth.

5 Happy[i] *is* the man that hath his quiver full of[2] them: they[j] shall not be ashamed, but they shall speak[3] with the enemies in the gate.

PSALM CXXVIII.

The sundry blessings which follow them that fear God.

[a]A song of degrees.

BLESSED [b]*is* every one that feareth the LORD; that walketh in his ways.

2 For[c] thou shalt eat the labour of thine hands: [d]happy *shalt* thou *be*, and *it shall be* well with thee.

3 Thy[e] wife *shall be* as a fruitful vine by the sides of thine house; [g]thy children like olive plants round about thy table.

A.M. cir. 2984.
B.C. cir. 1020.

[h] Ps. 1.18 6. Gal. 2. 16. Eze. 34.26,27. 36. Ho. 2. 18. Is 54. 10. 1339. 7.

PSALM CXXVI.

B.C. cir. 535.

[a] Ps. cxx.–cxxxiv. titles.

1 Heb. *returned the returning of Zion.* Ezr. 1. Ps. 53. 6. 85. 1.

[b] Ac. 12. 9. Lu. 24. 11. Ge. 45. 26.

[c] Ps. 14. 7. 53. 6. Job 8. 21. Is. 35. 10. Re. 14. 3. 19. 1–7. 21. 4.

[d] Ps. 98. 1. 106. 4, 5. Isze. 36. 35, 36. 37. 21, 28.

[e] Heb. *hath magnified to do with them.*

[f] Ps. 78. 50, 51. 72. 12. Re. 19. 18–20. 18. 20. 12. 10.

[g] Ps. 85. 4. Ho. 7. 11. Je. 3. 18. 16. 14, 15. 23. 7, 8. 31. 8, 9. 32. 37. 2.

[h] As the Nile in the south, which, when wasted to a narrow stream, receives fresh supplies from distant lands, and again overspreads and fertilizes as it flows.—*C.*

[i] Literally, 'Turn our captivity, O Jehovah, as the torrents in the Negeb.' *Negeb* was the proper name for that section of Palestine which embraced the southern slopes of the range of Judea, and the border land of the great wilderness about Beersheba. Its streams were all winter torrents. They flowed only whilst the winter rains were falling, and in early summer they became completely dry, remaining so till the early rains of autumn. The idea here is—The stream of exiles returning to Palestine is now dry: let it become full like the streams of the Negeb at the time of the winter rains.—*P.*

[k] Ps. 137. 1, 97, 11. Je. 31. 5, 28. Ho. 6. 1, 2.

[l] Or, *singing.*

[m] Ps. 30. 5. Mat. 5. 4. Is. 61. 3. Je. 50. 4, 5. Ho. 10. 12. 1 Co. 15. 58.

[n] Or, *seed basket.*

PSALM CXXVII.

B.C. cir. 1015.

[a] Ps. lxxii. cxx.–cxxxiv. titles.

1 Or, *of Solomon.*

[b] Ps. 33. 10, 17. 121. 3–5. Pr. 16. 9. 20. 24. 21. 31. Ec. 9. 11. 1 Co. 3. 6, 7. Je. 5. 10. 10. 23.

[c] Ps. 104. 23. Pr. 31. 15, 18. Ec. 9. 10. 12.

[d] Ge. 3. 17, 19. Ec. 5. 17. 1 Ki. 11. 27.

[e] Ps. 4. 8. Ezc. 34. 25. De. 33. 12.

[f] Ge. 33. 5. 1 Sa. 2. 5. 30. 2. Jos. 24. 3, 4. De. 28. 4. Is. 53. 10, 11.

[g] Je. 50. 4. 1 Ch. 12. 2.

[h] Job 1. 2. Ps. 128. 3–6. Is. 49. 20, 21.

[i] Heb. *hath filled his quiver with.*

[j] Pr. 27. 11. Job 5. 4.

[k] Or, *shall subdue,* as Ps. 18. 47.

PSALM CXXVIII.

B.C. cir. 1015.

[a] Ps. cxx.–cxxxiv. titles.

[b] Ps. 112. 1. 115. 13. 119. 1, 2. 1–3. Ac. 10. 35. Job 1. 1, 8.

[c] Ge. 3. 19. Is. 65. 21–23. 62. 8.

[d] Is. 3. 10. Ps. 19. 11. Ru. 2. 7, 10. 1 Co. 7. 5, 8.

[e] Eze. 19. 10. Ps. 52. 8. 128. 3. Ps. 52. 8. Je. 11. 16. Ho. 14. 6, 7.

[f] Ps. 144. 12.

A.M. cir. 2989.
B.C. cir. 1015.

[h] Ps. 73. 3, 13, 14. 37. 20. 118. 26. Is. 9. 3.

[i] Ps. 128. 6, 7. Is. 33. 20. 54. 13.

[j] Ge. 50. 23. Job 42. 16. Pr. 17. 6. Ps. 128. 5. Ga. 6. 16. Is. 66. 12. 59. 21.

PSALM CXXIX.

B.C. cir. 1015.

[a] Ps. cxx.–cxxxiv. titles.

[b] Or, *Much.* Ex. 1. Ju. 18. iv. vi. x. xiii. 1 Sa. 14. xiii. xxii. 2 Ch. xx. xiv. xxi. xxvii. xxxii. xxxvi. Ezr. iv. v. Le. 1. 3.

[c] Je. 2. 2. Ho. 2. 15. 12. 1. Eze. 16. 1–14. 23. 3.

[d] Je. 15. 33. Job 5. 19. Ps. 34. 19. Re. 12. 7, 8.

[e] Is. 51. 23. Ho. 11. 36. ver. 1, 2. Job 4. 8. Ho. 10. 13.

[f] De. 32. 35, 36. 2 Th. 1. 6, 7. Ps. 140. 5. 124. 7, 8.

1 The cords of bondage. He hath freed us from slavery—he did so in Egypt, and often in Palestine when our idolatries brought upon us the curse of Heaven and the slavery of ruin.—*P.*

A 1 Co 10. 22. Ps. 6. 10; 35. 7; 121. 8–12; 48. 3–7; 81. 9–18. Is. 37. 34–38. Je. 1. li. Re. vi. xviii. xvi. Is. viii. x.

[g] Ps. 37. 2, 73, 19; 92, 7; 58. 9. Mat. 13. 6, 21.

2 The roofs of all eastern houses are flat, and covered with clay pressed down and carefully rolled. In early spring grass shoots up upon it luxuriantly; but as the season advances, and the rain ceases, the sun scorches it, and it withers more rapidly than it grew.—*P.*

[h] Ru. 2. 4. Ps. 118. 26.

3 It is the universal practice in Palestine when passing a field of reapers, to address them with a blessing. The words usually employed at the present day are those in this verse. The meaning evidently is that such a blessing could never be given to those cutting the withered grass on the housetop. It would be a mockery.—*P.*

PSALM CXXX.

B.C. cir. 1038 or 1034.

[a] Ps. cxx. &c. titles.

[b] La. 3. 55. Jonah 2. 2, 4. Ps. 42. 7. 40. 2. 69. 1, 2, 14. 18. 16. 88. 6. Is. 43. 2.

[c] 2 Ch. 6. 40. Ps. 4. 1. 5. 17. 1, 6. 31. 18. 6. 140. 1.

[d] Ps. 143. 2. Job 9. 2. Ro. 3. 19–24. Na. 1. 6. Mal. 3. 2. Re. 6. 17.

[e] Ep. 1. 7. Is. 55. 7. 1. 18. 43. 25. 44. 22. Ex. 34. 6, 7. Da. 9. 9. Ro. 8. 1. Mi. 7. 18, 19.

[f] Ti. 2. 11, 12. He. 12. 28. Ho. 3. 5. 1 Ki. 8. 40. Ps. 7. 11. Je. 33. 8, 9. 2 Ti. 2. 19.

[g] Ps. 27. 14. 33. 20. 40. 1, 4.

[h] Ps. 63. 6. 119. 147, 62. 1, 5. Ge. 49. 18. Is. 8. 17. 51. 18. 26. 8, 9. La. 3. 26.

1 Or, *which watch unto the morning.*

[i] Ps. 72. 5. 42. 5, 11. 119. 9–11. 31. 24. 33. 22. Ro. 8. 24. He. 10. 23.

[k] Ex. 34. 6, 7. Ps. 103. 8, 86. 5, 15. Is. 55. 7. Ro. 5. 20, 21. Ep. 1. 7. 2. 7.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The[h] LORD shall bless thee out of Zion: and thou shalt see [i]the good of Jerusalem all the days of thy life.

6 Yea, [j]thou shalt see thy children's children, *and* peace upon Israel.

PSALM CXXIX.

1 An exhortation to praise God for saving Israel in their great afflictions. 5 The haters of the church are cursed.

[a]A song of degrees.

MANY a[b] time have they afflicted me from my [c]youth, may Israel now say:

2 Many a time have they afflicted me from my youth; yet [d]they have not prevailed against me.

3 The [e]ploughers ploughed upon my back: they made long their furrows.

4 The[g] LORD *is* righteous: he hath cut asunder the cords of the wicked.[1]

5 Let[h] them all be confounded and turned back that hate Zion.

6 Let[i] them be as the grass *upon* the housetops, which withereth afore it groweth up;[2]

7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

8 Neither do they which go by say, [j]The blessing of the LORD *be* upon you: we bless you in the name of the LORD.[3]

PSALM CXXX.

1 The psalmist, in distress, professeth his hope in prayer, 5 and his patience in hope. 7 He exhorteth Israel to hope in God.

[a]A song of degrees.

OUT of[b] the depths have I cried unto thee, O LORD.

2 LORD,[c] hear my voice: let thine ears be attentive to the voice of my supplications.

3 If[d] thou, LORD, shouldest mark iniquities, O LORD, who shall stand?

4 But *there is* [e]forgiveness with thee, [g]that thou mayest be feared.

5 I[h] wait for the LORD, my soul doth wait, and in his word do I hope.

6 My[i] soul *waiteth* for the LORD more than they that watch for the morning:[1] *I say, more than* they that watch for the morning.

7 Let[j] Israel hope in the LORD: [k]for with the LORD *there is* mercy, and with him *is* plenteous redemption.

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are established, guarded, and protected by God; and, in performance of his promise, he will supply them with everything good. But dreadful and lasting is their misery who apostatize from him to the paths of wickedness!

PSALM CXXVI. Ver. 1. *When.* The *when* in this verse, like the *now* in Ps. 124. 1, is confined to no special period; for the whole history of Israel, from the moment they became a people, has been a history of captivities in the hands of enemies, and merciful deliverances by the hand of their God. *C.*

REFLECTIONS.—God's church is often in great tribulation for a time: and no deliverance comes till God himself effect it. Noted deliverances make observers to wonder, and saints to rejoice. But the more his people are now exercised in spiritual mourning, the more remarkable shall be their fruits of holiness and joy.

PSALM CXXVII. Ver. 2. *So.* 'Surely' (*Horne*). The affections of God's children are set upon things above; and though not free from sorrow or anxiety, they are always able to cast their cares upon him that careth for them, 1 Pe. 5. 7. Therefore, while the world *watcheth*, God's beloved *sleep*; yea, in hours of deepest calamity he sends them the repose that a purified conscience can alone confer. Argyle slept in calm composure the night before his martyrdom: his chief persecutor saw it, and never forgot this miracle of grace. *C.*

REFLECTIONS.—The less we depend upon our own schemes, or lean to our own understanding, and the more we look up to God for help and direction, the better shall we prosper. The most prudent projects and plans, the most anxious cares, and the most toilsome labours, are all to no purpose without God's blessing. But happy in their rest, and happier in their dutiful children, are they whom he blesses!

PSALM CXXVIII. Ver. 2. To many nothing appears more irksome or more degrading than labour. In the view of God it is blessed; and gratefully to enjoy the produce of a man's toil, is declared to be a special mark of the divine goodness. *C.*

Ver. 5. *Thou shalt see the good of Jerusalem.* The believer always sees the good, even of the natural Jerusalem; he sees it in her present converts to Jesus, and her future restoration. Of the spiritual Jerusalem, the good is visible to sense, as well as to faith. *C.*

REFLECTIONS.—How excellent and profitable is real and experimental godliness, issuing in a holy practice! It draws the blessing of God upon our labours, our families, on the church of God, and on our posterity.

PSALM CXXIX. Ver. 1. The *now* here, as in Ps. 124. 1, refers to no particular time in the history of Israel; but was true at all times since Israel was first persecuted by Esau. And surely till the end, 'all who live godly in Christ Jesus must suffer persecution,' 2 Ti. 3. 12. *C.*

Ver. 2. *Prevailed.* That is, they have not prevailed to lead

8 And[f] he shall redeem Israel from all his iniquities.

PSALM CXXXI.

1 David, professing his humility, 3 exhorteth Israel to hope in God.

[c]A song of degrees of David.

LORD, [b]my heart is not haughty, nor mine eyes lofty; neither do I exercise[1] myself in great matters, or in things too high[2] for me.

2 Surely I have behaved and quieted [3]myself, [c]as a child that is weaned of his mother: my soul *is* even as a weaned child.

3 Let[d] Israel hope in the LORD from henceforth[4] and for ever.

PSALM CXXXII.

1 David, in his prayer, commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark, 11 with a repetition of God's promises.

[a]A song of degrees.

LORD, remember[b] David, *and* all his [c]afflictions: 2 How[d] he sware unto the LORD, *and* vowed unto [e]the mighty *God* of Jacob;

3 Surely I [g]will not come into the tabernacle of my house, nor go up into my bed;

4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,

5 Until I find out [h]a place for the LORD, an habitation[1] for the mighty *God* of Jacob.

6 Lo, we heard of it at Ephratah:[2] we found it in the [3]fields of the wood.[4]

7 We[i] will go into his tabernacles: we will worship at his footstool.[5]

8 Arise,[j] O LORD, into thy rest; thou, and the ark of thy strength.

9 Let[k] thy priests be clothed with righteousness; and let thy saints shout for joy.

10 For[l] thy servant David's sake turn not away the face of thine anointed.

11 The[m] LORD hath sworn *in* truth unto David; he will not turn from it; [o]Of the fruit of thy body[6] will I set upon thy throne.

12 If[p] thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

13 For[q] the LORD hath chosen Zion; he hath desired *it* for his habitation.

14 This[r] *is* my rest for ever: here will I dwell; for I have desired it.

15 I[s] will abundantly[7] bless her provision; [t]I will satisfy her poor with bread:

16 I[u] will also clothe her priests with salvation; and her saints shall shout aloud for joy.

17 There[v] will I make the horn of David to bud: I have ordained a lamp[8] for mine anointed.

18 His[x] enemies will I clothe with shame: but [y]upon himself shall his crown flourish.

PSALM CXXXIII.

The blessedness of unity among brethren.

[a]A song of degrees of David.

BEHOLD, how[b] good and how pleasant *it is* for brethren to dwell together in unity![1]

2 *It is* like the [c]precious ointment[2] upon the head, that ran down upon the beard, *even* Aaron's beard; that went down to the [3]skirts of his garments;

3 As the dew of [d]Hermon, *and as the dew* that descended upon the mountains of [4]Zion: for [e]there the LORD commanded the blessing, *even* life for evermore.

PSALM CXXXIV.

An exhortation to God's servants to bless God.

[a]A song of degrees.

BEHOLD, bless[b] ye the LORD, all *ye* servants of the LORD, which by [c]night[1] stand in the house of the LORD.

A.M. cir. 2946 or 2970. B.C. cir. 1058 or 1034

f Mat. 1. 21. 1 Jn. 3. 5. 8. Jn. 1. 29. Ps. 103. 3, 4. Col. 1. 14. Ru. 4. 14.

PSALM CXXXI. B.C. cir. 1059.

a Ps. cxx.–cxxxiv. titles.
b De. 17. 20. 1 Sa. 9. 21. Pr. 6. 17. 21. 4. 30. 13. Jer. 45. 5.
1 Heb. walk.
2 Heb. wonderful.
3 Heb. my soul.
c Mat. 18. 3. 1 Co. 14. 20.
d Ps. 130. 7. 131. 1, 2, 3. 146. 5, 6. 1 Jn. 3. 3. Ps. 42. 5, 11. 43. 5.
4 Heb. *from now.*

PSALM CXXXII. B.C. cir. 1024.

a Ps. cxx.–cxxxiv. titles.
b De. 8. 2. Ps. 25. 7. 89. 30, 33.
c 1 Ch. xiii. xv. xxii.–xxvi., with 2 Sa. xvi. 1 Ki. 8. 51. 9. 11.
d 2 Sa. 7. 2, &c. Ps. 78. 71. 96. 10. 6. 5. 8. 66. 13. 116. 14, 18. 119. 106. Je. 30. 21.
e Ge. 17. 1. 28. 14. 49. 24.
f Hag. 1. 4. Ps. 9. 4. Ec. 9. 12. Mat. 8. 19. Je. 9. 4.
g Am. 7. 10. 2 Sa. 6. 12. 1 Ch. 22. 1.
1 Heb. *habitations.*
2 Shiloh, Jos. 18. 1, or Beth-ehem, Mi. 5. 2.
3 Kirjath-jearim, 1 Sa. 7. 1. 1 Ch. 13. 5, 6.
4 The meaning of ver. 5, 6 is very obscure. Probably it is as follows:—The ark of the Lord was at a distance from the royal residence. When, therefore, it had been deposited in a house near Kirjath-jearim (whether it remained there stationary, or was occasionally carried about, does not appear), eventually David prepared a splendid tabernacle on Mount Zion for it, and when he had completed the tabernacle he sent to bring the ark. The event is celebrated in this passage. The messengers sent to bring it, heard of it at *Ephratah*—not Bethlehem, but some other place of that name near Kirjath-jearim. The last clause of ver. 6 may be rendered, "We found it in the fields of Jearim," *i.e.* in a house within the territory of Jearim, though outside the town.—*C.*
h Ps. 122. 1, 84. 1, 2, 99. 5. 95. 7. Is. 2. 3, 5.
5 Ark.

A.M. cir. 2959. B.C. cir. 1045

i Ps. 89. 3, 4, 35. Nu. 25. 13. 1 Sa. 13. 13.
j 2 Sa. 7. 1. 1 Ki. 8. 53. 2 Ch. 6. 41. Lu. 1. 32, 69. Ac. 7. 30.
6 Heb. *thy belly.*
k Ps. 3. 10. 76. 6. 5. Ps. 19. 11. 119. 14. 111. 10. Ro. 5. 2.
l Ps. 68. 68, 69. 48. 1. 76. 2. 87. 1, 2, 3. Ep. 2. 22. 2 Ch. 6. 42.
m Ps. 68. 18. 76. 2. 89. 2, 3.
n Ps. 89. 3, 4, 35. Nu. 25. 13. 1 Sa. 13. 13.
o 2 Sa. 7. 12. 1 Ki. 8. 25. 2 Ch. 6. 16. Lu. 1. 32, 69. Ac. 2. 30.
7 Or, *surely.*
p Ps. 89. 30, 31, 32. Je. 32. 39. Ps. 78. 5, 6. 103. 17, 18.
q Ps. 68. 16. 76. 2. 87. 2. Ep. 2. 22. 2 Ch. 6. 42.
r Ps. 68. 18. 76. 2. 87. 2.
s Ps. 147. 14. 68. 10. Ex. 23. 25. 2 Ch. 31. 10. 2 Co. 9. 8. Ro. 15. 29.
t Or, *canale.* 2 Ch. 22. 7.
u Job 8. 22. Ps. 35. 26, 27. Ro. 13. 14.
v Ps. 72. 8. 10, 17. Is. 9. 5, 7. 11. 1. 55. 4. 3, 5. Mal. 4. 2. Lu. 1. 32, 33. 1 Ti. 1. 17. 6. 15. Re. 17. 14. 19. 11, 14.
7 Heb. *multiplying I will multiply.*
8 Or, *candle.*

PSALM CXXXIII. B.C. cir. 1028 or 1003.

a Ps. cxx.–cxxxiv. titles.
b Ge. 13. 8. He. 13. 1. 1 Co. 1. 10. 1 Pe. 3. 8. 1 Jn. 3. 14, 23. 4. 21.
1 Heb. *even together.*
c Ex. 30. 25, 30. Ps. 141. 5. 23. 5.
2 Or, Because most precious in the sight of God is a meek and quiet spirit, 1 Pe. 3. 4. 12) Because the Most High appointed to the office of priesthood, while the spiritual anoints the brethren kings and priests to God.—*C.*
3 Heb. *mouth, hole,* or *collar.* Ex. 28. 32, 39. 23. Job 38. 28.
d De. 4. 48. 3. 9.
4 A mountain in the north of Judea, not Zion, but Sion; another name of Hermon. (De. 4. 48), still remarkable for abundant dews.—*C.*
e De. 28. 8. Ps. 42. 8. 44. 4. 68. 8. Ro. 5. 21.

PSALM CXXXIV. B.C. cir. 1010.

a Ps. cxx. &c. titles.
b Ps. 135. 1, 2. Lu. 6. 28. 1 Ch. 29. 20. 2 Ch. 20. 19. Ne. 9. 5.
1 As the angels in heaven rest not day nor night in pouring out the ardent song of praise, Re. 4. 8; so, according to this heavenly pattern, the priests and Levites in their courses kept nightly as well as daily watch in the temple.—*C.*

Israel into apostasy, as Midian, Nu. 25. 1, 3, and afterwards Antiochus, severally attempted—nor have they prevailed to extirpate the nation, as Haman sought, and several Gentile nations have since endeavoured. *C.*

REFLECTIONS.—In every age the seed of the serpent has raged in enmity against Jesus Christ and his church. There is no going honourably to heaven but through great tribulation. But let the wicked lay their plots, and execute them as they will, God will deliver all who accept Christ; and unbelievers shall plunge themselves at last into the most dreadful disappointment and ruin. The curse of God shall blast them, with all their schemes and attempts.

PSALM CXXX. Ver. 1. On comparing this verse with Ps. 40. 1, 2, &c., there can be no doubt of their parallelism: but that Ps. xl. is spoken in the person of Christ, is settled by the quotation, He. 10. 5, whence it follows that in this psalm the speaker also is Messiah. *C.*

Ver. 3. If thou shouldst mark down sins indelibly, instead of cleansing them away in the blood of the Lamb, who would dare to appear before thee under such innumerable and condemning stains? *C.*

REFLECTIONS.—In the most fearful manner God often corrects his own children in their way to his kingdom. But while there is a praying heart within them, and a prayer-hearing God above them, there is no ground of despair. Sense of guilt is the first thing that strikes the mind of a convinced sinner; and did not God manifest his forgiving mercy, it would drive him to despair. But the faith of God's forgiving our sins, for Christ's sake, destirs a holy awe of, regard to, and earnest waiting for him. And the more we taste of God's forgiving and redeeming goodness, the more shall we encourage others to flee to him, and hope in him, in the time of great guilt and trouble. And not only is God ready to, but he certainly will, accomplish the perfect redemption of all his people from sin and all its consequences.

PSALM CXXXI. Ver. 1. *My heart is not haughty.* The true description of him who said, 'Come unto me, all ye that labour and are heavy laden,' 'learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls,' Mat. 11. 28, 29. *C.*

REFLECTIONS.—Humility is the ornament of every station. A child-like spirit, meek and weaned from the things of this world, is a good symptom of a gracious heart. But to wade out of our depth, either in religion, learning, or power, is dangerous. And proud looks show a proud heart. If we are in trouble, let us patiently hope and wait till God bring us out of it. They who hope in Jesus Christ, and wait for his salvation, shall partake of it in time and in eternity.

PSALM CXXXII. Ver. 1. (1) Some suppose this psalm was written on occasion of bringing the ark from Baale, 2 Sa. vi. (2) Others, from comp. ver. 8, 9 with 2 Ch. 6. 41, 42, suppose it written by Solomon for the dedication of the temple. (3) While A. Clarke supposes it written for the dedication of the second temple. On the first of these suppositions, it is impossible to reconcile ver. 9–5 with the history in 2 Sa. 6. 9–15. And as to the second and third, neither can be reconciled with ver. 18, in which David is presented alive; whereas, at the dedication of the first temple he was ten or eleven years dead. Are we not, therefore, to understand by 'David and his afflictions,' the beloved Son of God and his sufferings? with his covenant obligations not to enter into his rest until he had found, in the heart of every believer, a residence for the Father and the Son? Jn. 14. 23. *C.*

Ver. 6. *We heard of it.* That is, of a place for the Lord—*at Ephratah*; that is, Bethlehem Ephratah, where the prophet foretold that Jesus (the true and living temple) should be born, Mi. 5. 2; Mat. 2. 6.—*Fields of the wood.* Synonymous with Ephratah—an obscure village, situated in the midst of woods. *C.*

REFLECTIONS.—Great is the mercy to have fervent prayers of our own, or of our ancestors, lying before God's throne of grace. They shall receive a gracious answer at last. Lively and zealous saints can never be at ease till the ordinances of God be regularly and honourably settled, and his presence vouchsafed, to the comfort and edification of both ministers and people. However meanly the ark of God, or even Jesus Christ himself, reside for a time, its dwelling shall at last, and for ever, be glorious. Multitudes shall flock to it; and great fellowship with God shall be there enjoyed. Happy was David's family and kingdom on Christ's account: but infinitely happier in this is the family and church of God. In virtue of JEHOVAH's new covenant with him, his people are blessed with his presence, and with spiritual dignity, provision, salvation, and joy; while Jesus himself triumphs in everlasting honours, and unbelievers are reduced to disappointment, misery, and shame.

PSALM CXXXIII. REFLECTIONS.—Scarcely anything more ruinous hath befallen the church of God than the manifold divisions, disputes, and animosities of her members. Since God's children have one Father, one Lord, one faith, one baptism, they ought to have one heart and mind; to be united in the same worship, and affectionate in their regards to bearing with, forbearing, and forgiving one another; and only jealous who shall show the most abundant meekness, charity, and kindness to each other: this would mark them as anointed by the Spirit of Christ; would be refreshing and fructifying to their hearts and lives; and prepare them for the eternal life and blessedness above.

PSALM CXXXIV. REFLECTIONS.—How constant and active ought ministers to be in their service

2 Lift[e] up your hands *in* the sanctuary,[2] and bless the LORD.

3 The LORD, that made heaven and earth, bless[d] thee out of Zion.

PSALM CXXXV.

1 An exhortation to God's servants to praise him for his goodness, 6 for his power, 8 for his judgments. 15 The vanity of idols. 19 An exhortation to bless God.

PRAISE ye[a] the LORD. Praise ye the name[b] of the LORD; praise *him,* O ye servants of the LORD.

2 Ye that [b]stand in the house of the LORD, in the courts of the house of our God,

3 Praise[c] the LORD; for the LORD *is* good: sing praises unto his name; [d]for *it is* pleasant.

4 For[e] the LORD hath chosen Jacob[2] unto himself, *and* Israel[3] for his peculiar treasure.

5 For I know that [g]the LORD *is* great, and *that* our LORD *is* above all gods.

6 Whatsoever[h] the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.[4]

7 He[i] causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.

8 Who[j] smote the first-born of Egypt, both of man and beast.[5]

9 *Who*[k] sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.

10 Who[l] smote great nations, and slew mighty kings;

11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:

12 And gave their land *for* an [6]heritage, [7]an heritage unto Israel his people.

13 Thy[o] name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, throughout all generations.[7]

14 For[p] the LORD will judge his people; and he will repent himself concerning his servants.[8]

15 The[q] idols of the heathen *are* silver and gold, the work of men's hands.

16 They have mouths, but they speak not; eyes have they, but they see not;

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They[r] that make them are like unto them: *so is* every one that trusteth in them.

A.M. cir. 2988.
B.C. cir. 1016.

c 1 Ti 2.8. Ps.28.2;63.4. 1 Ki. 8. 29, 30. La. 2. 19.
2 Or, *in holiness,* 1 Ch.16.29.
d Ps 128. 5;26. 9:30. 21;67.1,6,7.

PSALM CXXXV.

B.C. cir. 1016.

a Ps.145.1;146.1;147.1;148.1;149.1;150.1;134.1;149.1;113. ver.19,20. Ne.9.5.
1 Or, *on Ex.* 34. 5. Ps.8.1.—C.
b Ps. 92. 13; 134. 1. 1 Ch.9. 33;23. 30. 1 Ki.8. 14. Ne 9. 5.
c Ps.92.1–4;105. 1,2, 5,22; 119. 68. Mat. 19. 17. Ep. 5.4,19.
d Ps. 147. 1;133.1.
e Ex. 19. 5,6. De. 7. 6, 7;32.9. 1 Pe.2.9. Tit 2. 14. Ep. 1. 3–6. Ko. 8. 28–30.
2 *Jacob*—the devoted believer going forth on his pilgrimage and exile.—C.
3 *Israel*—the successful wrestler (Ge. 32. 24) returning to his Father's house surrounded by the "children of promise" and enriched by the divine blessings.—C.
f Ps. 95. 3. Job 11. 7, 8. Is. 18. 11. De. 10. 17. 1 Ti.6. 15. Re. 17. 14.
h Ps. 115. 3; 33. 9–11. Da. 4. 35. Am. 4. 13. Ep. 1. 11.
4 The object of this enumeration is to testify the *sovereignty* of Jehovah's government, contrary to the *local* jurisdictions which the heathens allotted to their idol-deities.—C.
i Je. 14. 22;10. 13. Job 28. 25, 26, 38. 24. Is. 55. 10, 11. Zec. 10. 1. Ju. 3. 8.
j Ex. 12. 29. Ps. 78. 51; 136. 10.
5 Heb. *from man unto beast.*
k Ex. vii.–xiv. De. 10. 34. Ne. 9. 10. Ps. 78. 43–51; 105. 27–36. Je. 32. 20, 21. Ac. 7. 36.
l Nu. 21. 24–35. Ps. 136. 17–22; 44. 2, 3. Ne. 9. 22. De. 2. 30–36. 3. 1–17. Jos. 12.–21.
6 For vindication of the justice of this sentence, see notes on Ge. 17. 14. Le. 18. 28.—C.
m Jos. 12. 7. Ge. 17. 8. Ex. 3. 8, 17. Ps. 44. 1–3; 105. 11; 78. 55.
o Ex. 3. 15. Ps. 102. 12; 72. 17 Is. 42. 8.
7 Heb. *to generation and generation.*
p De. 32. 36. Ps. 7. 7, 8, 12. 5; 94. 14, 15.
q Ps. 115. 4–8. Is. 40. 19, 20; 44. 9–20; 46. 6, 7. Je. 10. 3–16; 51. 17, 18. Hab. 2. 18. De. 4. 28. 2 Ki. 18. 26, 27, 29. Da. 5. 23.
r Ps. 115. 8; 97. 7. Is. 44. 9–18, 20. Je. 10. 8.
8 The Lord will be himself the ruler of Israel. From the exodus to the captivity the government of Israel was a *theocracy.* Jehovah was their monarch. He gave them their laws, led them through the wilderness, gave them the victory over the Canaanites, and in after-times delivered them into and out of the power of their enemies. The second clause of the verse means that when the Israelites deserve punishment, when they are partially overthrown and enslaved, the Lord will mercifully stay his judgments, and avert imminent dangers.—*C.*

A.M. cir. 2988.
B.C. cir. 1016.

s ver. 1, 21 Ps. 115. 9, 10;118. 2–4;134. 1, 2;148. 1–14;149.2.
t Ps.72.1,2;105.2,8;48. 1,9;29.9. 2 Ch. 6. 6.

PSALM CXXXVI.

B.C. cir. 1045.

a Ps.106.1;107.1;118. 1;119.68. 1 Ch.16.34,41. 2 Ch.5.13;7.3. Ezr.3. 11. 2 Ch.20.21.
1 This psalm was manifestly designed to be sung in the public service of the sanctuary, most probably on the occasion of one or other of the great national festivals. It is so constructed that the leader makes his short statement, embodying an act of divine power or mercy, and then the whole choir bursts forth into the grand chorus of praise—'For his mercy is for ever.'—*C.*
b De. 10. 17. Ps. 82. 1; 95. 3. Ex. 18. 11.
Lord of lords.—God above all that the nations call gods, Ex. 18. 11.—*C.*
c 1 Ti. 6. 15. Re. 17. 14; 19. 16. Ps 83. 18.
d Ps. 72. 18;92. 5;86. 8, 10. Job 5. 9.
e De. 10. 21. Je. 17. 12. Ps. 104. 24. Pr. 3. 19.
f ver. 1, 5, &c. Je. 10. 12. Job 5. 7. Ps. 24. 2; 104. 3, 5.
2 That is, God raised the earth above the seas, as the mountains rise above the hills, and the hills above the valleys—an arrangement from which are derived not merely the protection of the land from the overflow of the waters, but all the advantages of springs, rivers, &c.—*C.*
h Ge. 1. 14–16. De. 4. 19. Ps. 104. 19. Je. 31. 35.
3 Heb. *for the ruling by day.*
i Ex. 12. 29. Ps. 135. 8, &c. 78. 51; 105. 36.
4 Wherein lay the mercy of smiting the first-born of Egypt? To the Egyptians the stroke was no doubt in one point of view a heavy judgment: yet even to them it was in another view mercy: for it was a lesson teaching them repentance. To Israel it was altogether mercy, for it compelled their tyrannical taskmasters to liberate them from bondage.—*C.*
j Ex. 13. 3, 9, 17; 12. 51; 6. 6; 15. 6, 16. Je. 32. 21. De. 11. 3, 4. Jos. 24. 5–7. 1 Sa. 12. 6. 1 Ki. 9. 9. Ne. 9. 10, 11. Is. 51. 9, 10. Ac. 7. 36.
k Ex. 14. 21, 22. Ps. 74. 13, 15; 66. 4, 5. Is. 63. 12, 13. He. 11. 29.
l Ex. 14. 26; 15. 10, 12. Ne. 9. 11. Ps. 78. 53.
5 Heb. *shaked off.*
m Ex. 23. 28; 15. 22. De. 2. 15. Ne. 9. 12, 19. Ps. 78. 53; 54; 77. 20. Is. 63. 11–14; 48. 21.
n De. 29. 7. Ps. 135. 10, 11. Jos. xii, xiii.
o Nu. 21. 21, 23. De. 2. 30–36.
p De. 3. 1–17. Nu. 21. 33.
7 See note on De. 3. 11.—*C.*

19 Bless[s] the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed[t] be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to give thanks to God for his mercies particularly enumerated.

O GIVE [a]thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.[1]

2 O give thanks unto the [b]God of gods:[2] for his mercy *endureth* for ever.

3 O give thanks unto the [c]LORD of lords: for his mercy *endureth* for ever.

4 To him [d]who alone doeth great wonders: for his mercy *endureth* for ever.

5 To[e] him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To[g] him that stretched out the earth [3]above the waters: for his mercy *endureth* for ever.

7 To[h] him that made great lights: for his mercy *endureth* for ever:

8 The sun[4] to rule by day: for his mercy *endureth* for ever:

9 The moon and stars to rule by night: for his mercy *endureth* for ever.

10 To[i] him that smote Egypt in their first-born:[5] for his mercy *endureth* for ever:

11 And[j] brought out Israel from among them: for his mercy *endureth* for ever:

12 With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 To[k] him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 But[l] overthrew[6] Pharaoh and his host in the Red sea: for his mercy *endureth* for ever.

16 To[n] him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To[o] him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

19 Sihon[p] king of the Amorites: for his mercy *endureth* for ever:

20 And[q] Og[7] the king of Bashan: for his mercy *endureth* for ever:

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of Christ and his church! how remarkably given to prayer and praise! And the more men wait upon God, the more they shall find the blessedness of his service. But it is only as enthroned in Zion, in his temple, in Christ, and his church, that God bestows his salvation.

PSALM CXXXV. Ver. 2, Those 'that stand in the house of the Lord' are the priests and Levites in office: those that 'stand in the courts' represent worshippers not in office.—*Note.* It is not visible office, but inward worship, that constitutes nearness to God. *C.*

Ver. 7. *He causeth the vapours,* &c. To the *vaporization* of water by heat, and its *solution* in the atmosphere, the earth and its inhabitants are indebted for the innumerable blessings derived from the clouds. The amount of *vaporization* is truly astonishing. The sacred Jordan flows into the *Dead Sea*—the mighty Wolga into the Caspian—the Atlantic flows into the Mediterranean—so does the Euxine with all its tributaries—so does the Nile, and so do many rivers from Asia Minor—yet none of these seas has any outlets, all their waters are *vaporized,* and carried in clouds either to veil or irrigate the most distant lands.—*He maketh lightnings,* &c. To restore the clouds to the state of water, electricity or lightning is necessary; and what philosophical observation has thus seemed to discover in modern times, Scripture has long since expressly revealed. *C.*

Ver. 18. *Are like unto them.* As blind intellectually as the idols are naturally; and as deaf to the voice that speaks to reason and conscience, as they to the voice that addresses the outward ear. *C.*

REFLECTIONS.—The people of God should be always exercised in the most solid, extensive, and lasting joys. Everything in God's purpose, promise, nature, and works is a delightful ground thereof. And the more he is to us, or does for us, and the more we are related to him, or trust in him, the more we ought to abound in his praise. Our view of the base and insignificant idols of others, and of the stupidity of their votaries, should stir us up the more to trust in, admire, and praise our God of unbounded perfection.

PSALM CXXXVI. Ver. 1. 'For his tender mercy is to the coming age;' which includes not merely the history of mercy in past deliverances and present blessings, but the (then) future mercies in the expected coming of Messiah, and the (now) future mercies and glories of his coming again 'the second time without sin to salvation.' *C.*

Ver. 4. *Great wonders.* Miracles, as in Egypt—at the Red Sea—and in the wilderness, where he fed his people with bread from heaven. *C.*

Ver. 25. When the extent of *animal life* is examined, and the amount of food for its support calculated—and when the living God, not unintelligent nature, is considered as the *giver* both of life and food, then will this verse suggest a most prolific source of praise. But when the sight is carried beyond the 'bread that perisheth,' to that which 'endures to eternal life; and when

21 And[r] gave their land[s] for an heritage: for
his mercy *endureth* for ever:
22 *Even* an heritage unto Israel his servant:
for his mercy *endureth* for ever.
23 Who[t] remembered us in our low estate:
for his mercy *endureth* for ever:
24 And hath redeemed us from our enemies:
for his mercy *endureth* for ever.
25 Who[t] giveth food to all flesh: for his
mercy *endureth* for ever.
26 O [u]give thanks unto the God of heaven:
for his mercy *endureth* for ever.

PSALM CXXXVII.

1 The constancy of the Jews in captivity. 7 The prophet curseth Edom and Babel.

BY the[a] rivers of Babylon, there we [b]sat down;
yea, we wept when [c]we remembered Zion.[1]
2 We[d] hanged our harps upon the willows
in the midst thereof.
3 For[e] there they that carried us away cap-
tive required of us a song;[2] and they that
wasted us[3] *required of us* mirth, *saying*, Sing
us *one* of the songs of Zion.
4 How[g] shall we sing the LORD's song in a
strange land?[4]
5 If[h] I forget thee, O Jerusalem, let my right
hand forget *her cunning*.
6 If I do not remember thee, let my tongue
cleave to the roof of my mouth; [i]if I prefer not
Jerusalem above my chief joy.[5]
7 Remember, O LORD, [k]the children of Edom
in the day of Jerusalem; who said, Rase[6] *it*,
rase *it*, *even* to the foundation thereof.
8 O daughter[7] of Babylon, [l]who art to be
destroyed;[8] happy *shall he be* that rewardeth
thee as thou hast served us.[9]
9 Happy *shall he be* that taketh and [m]dasheth
thy little ones against the stones.[1]

PSALM CXXXVIII.

1 David praiseth God for the truth of his word. 4 He prophesieth that the kings of the earth shall praise God. 7 He professeth his confidence in God.

A psalm of David.

I WILL praise[a] thee with my whole heart:
before[b] the gods will I sing praise unto thee.
2 I[c] will worship toward thy holy temple,
and[d] praise thy name for thy loving-kindness
and for thy truth: for [e]thou hast magnified thy
word above all thy name.
3 In[g] the day when I cried thou answeredst
me, *and* [h]strengthenedst me *with* strength in
my soul.
4 All[i] the kings of the earth shall praise
thee, O LORD, when they hear the words of thy
mouth.[1]
5 Yea, they shall sing in the ways of the
LORD: for [j]great *is* the glory of the LORD.
6 Though[k] the LORD *be* high, yet hath he
respect unto the lowly: but the proud he know-
eth afar off.[2]
7 Though I walk in the midst of [l]trouble,
thou wilt revive me: thou shalt stretch forth
thine hand against the wrath of mine enemies,
and thy right hand shall save me.
8 The[n] LORD will perfect *that which* con-
cerneth me:[3] thy[o] mercy, O LORD, *endureth* for
ever: [p]forsake not the works of thine own
hands.

PSALM CXXXIX.

1 David praiseth God for his all-seeing providence, 17 and for his infinite mercies. 19 He defieth the wicked. 23 He prayeth for sincerity.

To the chief musician, A psalm of David.

O LORD, thou[a] hast searched me, and known
me.
2 Thou knowest my [b]down-sitting, and mine
up-rising; [c]thou understandest my thought afar
off.[1]
3 Thou compassest[2] my path, and my lying
down, and art [d]acquainted *with* all my ways.
4 For *there is* not a word in my tongue, *but*,
lo, O LORD, [e]thou knowest it altogether.
5 Thou[g] hast beset me behind and before,
and laid thine hand upon me.
6 *Such*[h] knowledge *is* too wonderful for me;
it is high, I cannot *attain*[3] unto it.
7 Whither[i] shall I go from thy Spirit? or
whither shall I flee from thy presence?
8 If[j] I ascend up into heaven, thou *art* there:
if I make my bed in hell,[4] behold,[k] thou *art*
there.
9 *If* I take the wings of the morning,[5] *and*
dwell in the uttermost parts of the sea;
10 Even there shall thy hand lead me, and
thy right hand shall hold me.
11 If I say, Surely the darkness shall cover
me; [l]even the night shall be light about me.
12 Yea, the darkness [m]hideth[6] not from thee;
but the night shineth as the day: the darkness
and the light *are* both alike[7] *to thee*.

A.M. cir. 3552.
B.C. cir. 1542.

[r] Ne.xxxv. [ver.xxi.] Ps.44.2, 3[4]6. 135.8, 12. [s] Ge.15.18, 19. Ex.6.8. Nu.26.53, 54. Jos.11.23. 13.6. 14.1. Ps.78.55. 105.11. 135.12. 136.21, 22. Ne.9.22-24.

[t] Ne.notes on Ge. 28. 28 and Ps. 77. 14. - C.

[u] Deut. 28. 3-14. Ps. 106. 44-45. 72. 17. 145. 102. 17. Is.65.9. Je.30. 19. Eze.34.24. Lu.1.68. 74.

[a] Ps. 104. 27. 145. 15, 16. 147.9. 111. 5. Mat.6. 11, 26. A.14. 17. 1 Ti.6. 17.

[b] Ver. 1-4. Ps. 119.53. 123.1. Jonah.2.9. Re.11. 15.

PSALM CXXXVII.

B.C. cir. 580.

[a] Ge.2.10-14. Eze.1. 1. Da.8.2.

[b] Job 2.13. La. 2.10. Je.15.17.

[c] Ps.42.4. Je. 31. 50. Zep.3.10.

1 This is a psalm written by some captive as he sat on the banks of the Euphrates. It is sweet, beautiful, and of deepest pathos. It exhibits a settled and intense gloom-sydespondency, an undying love for home and fatherland, and a bitter memory of cruelty and injustice.—*P.*

[d] La. 5.15. 1.16, 17. 2.20. 3.1, 49.

[e] Ps. 79. 12. 44. 13 16. Je.9.11. La. 2.15, 16.

2 Heb. *the words of a song.*

3 Heb. *laid us on heaps.*

[g] Am.6.3. La. 5. 15. Mat. 7.6.

4 Heb. *land of a stranger.*

[h] Da.6.10, 11. Je. 51. 50. Ne. 1.4. Ps. cxxxii. 2 Co.11. 28, 29. Phi. 2. 4, 21. Job 31.22. 1 Sa.4.19, 21, 22.

[i] Ps.84.10.

5 Heb. *the head of my joy.*

[j] 1 Sa. 15.2. Ho.7.2.

[k] Ob.10-14. Je.49.7. Eze. 25. 12. La. 4. 22. Mal. 1.4.

6 Heb. *make bare.*

7 *Daughter.* — The new city built by Nebuchadnezzar.—*C.*

[l] Is.xiii. xiv. xxi. xlvii. Je.l. li. 28.6.

8 Heb. *wasted.*

9 Heb. *that recompenseth unto thee thy deed which thou didst to us.*

[m] Is.13.16. Ho.10.14; 13.16. Re.2.23; 14.10.

1 Heb. *the rock.*

PS. CXXXVIII.

B.C. cir. 1048.

[a] Ps.9.1; 104.33, 34. 1 Co.14.15.

[b] Ps. 119.46; 82.1, 6; 97.7, 9. 1 Co. 8.5. 10.20. Re.22.8.

[c] 1 Ki.8.29. Ps.28.2; 99.5, 9. 132.4. Jonah 2.4. Hab.2.20.

[d] Is.61.7. Ps. 115. 1; 80.5, 12-15, 89.1.

[e] Is. 42. 21. Mi. 7. 20. Nu.14.19. Mat.5.18.

[f] Ps.18.6, 34.4-6. Is. 65.24.

* This psalm relates to the omnipresence of God, and contains such reflections as would recur to one meditating on that attribute of Deity. It is the most distinct and full statement of that doctrine which is to be found in the Hebrew Scriptures, and the doctrine is presented in language which has never been surpassed for sublimity and beauty. The leading idea in the psalm seems to be that of comfort from the fact that God is everywhere; that he knows all that pertains to us; that we can never be hidden from his view; that he has known us from the beginning; that as he fashioned and formed us in making us what we are—he knows all our necessities and can supply them (*Barnes*).—*P.*

[g] 2 Co. 12. 9; 4. 16. Zec. 10. 12. Phi. 4. 13. Isa. 3. 12.

1 Ps. 72. 17; 102. 15. Re. 11. 24. Is. 52. 15; 55. 10; 60. 3, 5, 11, 16; 49. 23. Ac. 8. 39.

1 The word of promise, given and fulfilled; the word of mercy, pitying and pardoning transgressors; the word of salvation, saving at last world by the gift of an only and beloved Son. The words of Scripture, if only thoughtfully read and considered, could not fail to elicit praise from every heart.—*P.*

[j] Is.42.13, 21, 6. 3, 11. 9. Mal. 1. 11. Ro. 11. 15; 12. 19.

[k] Is. 57. 15; 66. 1, 2. 1 Pe. 5. 5. Ps. 51. 17; 113. 4, 5. Pr. 3. 34. Lu. 18. 14; 14. 11; 1. 51-53.

2 So that the holy God will not draw near to them; nor suffer them, in their pride, to draw nigh to him.—*C.*

[l] Je. 15. 15; 16. 25-27. Ps. 23. 4; 42. 8; 56. 13; 57. 3; 59. 6. Mi. 7. 8-10. De. 32. 36. Ps. 18. 10-16; 43. 1. 2 Ho. 2. 7.

[m] Is. 26. 12. Ps. 57. 2. Phi. 1. 6. 1 Th. 5. 24.

3 He will perfect it in my sacrifice for sin, Heb. 10. 14, and in the salvation of his church, Ep. 5. 25-27.—*C.*

[n] Ps. 100. 3; 103. 17.

[o] Joh 10. 28. Ps. 38. 21; 72. 18, 94. 14. 1 Pe. 1. 5. Jude 1.

PSALM CXXXIX.

B.C. cir. 1058.

[a] Ps. 17. 3. Je. 17. 10; 12. 3. He. 4. 13. Re. 2. 23. Jn. 21. 17. 2 Ti. 2. 19.

[b] 2 Ki. 19. 27. Job. 19. 27. La. 3. 63. De. 6. 7. Is. 37. 28.

[c] Ps. 94. 11. Mat. 9. 4. Jn. 2. 24, 25; 21. 17. He. 4. 12.

1 See note * in first column.

2 Or, *winnowest.* Job 31. 4.

[d] Ps. 1. 6. Ro. 2. 2, 19.

[e] He. 4. 13. Zep. 1. 12. Je. 17. 10. Is. 65. 24. Mal. 3. 16. 1 Ju. 19. 31. 33.

[g] Job 23. 10. De. 33. 27.

[h] Job 42. 3; 11. 7, 8. Ps. 40. 5; 131. 1. Pr. 30. 2, 3.

3 I cannot, in this state of humiliation in the flesh, overtake it.—*C.*

[i] Je. 23. 24. Jonah 1. 3. 1 Ki. 8. 27.

[j] Am. 9. 2-4. Is. 66. 1.

4 According to Patrabarti, the original refers, not to the state of the dead, but to the lowest depths.—*C.*

[k] Pr. 15. 11. Job 26. 6.

5 Rays of light, or rising sun.

[l] Job 26. 6; 34. 21, 22. Is. 29. 15. Je. 23. 24. He. 4. 13.

[m] Da. 2. 22.

6 Heb. *darkeneth.*

7 Heb. *as is the darkness so is the light.*

Jesus is seen to be that 'Bread that cometh down from heaven,' how much more wonderful then the number and necessities of the claimants, and how much more wonderful the grace of the Provider! *C.*

REFLECTIONS.—Alas! how averse are mankind to the infinitely reasonable and delightful duty of praise and thanksgiving! They need repeated calls to it, even after it has been attended with remarkable blessings. God's mercy and goodness delightfully fill his nature and works, the most awful and tremendous not excepted. And stupid and careless observers must they be of creatures and events, who do not everywhere perceive the manifold and everlasting mercy and kindness of God. Past mercies ought never to be forgotten, nor present ones overlooked; and all should issue in repeated returns of grateful praise

PSALM CXXXVII. Ver. 1. The chief rivers of the Babylonian empire were, the united Euphrates and Tigris, which, dividing into several branches, form many rivers. See Eze. 1. 1; Da. 8. 2. Of the united Euphrates and Tigris, and the canals traversing the city to water its palaces, parks, and gardens, the psalm evidently seems to speak. *C.*

Ver. 2. Babylon was a square sixty miles in circuit; its streets fifteen miles in length. There will, therefore, be no difficulty in imagining how in so many squares as the city afforded, there would be a profusion of *willows* for the harps of the melancholy exiles. *C.*

Ver. 3. Want of sympathy with the feelings of others is one of the commonest forms of human selfishness—of human sinfulness. *C.*

Ver. 9. *Happy.* This implies no praise of deeds of horror, but the honour due to the judge who pronounces sentence against an incorrigible criminal. *C.*

REFLECTIONS.—The sins of God's people often reduce them to great misery on earth. They are often taught the worth of ordinances by the want of them: and their temple songs are turned into howlings and grief. But cruel are the tender mercies of the wicked to God's suffering saints. And it is base and blasphemous to insult them with their worshipping of God. Sacred songs ill suit the call or company of profane scuffers. That which is holy ought not to be given to dogs, nor pearls cast before swine. The interest of Jesus' church and kingdom must ever be dearer to us than our life: and if duty be once clear, nothing must deter us from it. Not selfish desire, but holy zeal, must dictate our requests for the blessings of God on the church. Malicious and inhuman is all wickedness, and tremendous and correspondent is the punishment of it!

13 For [c]thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for [f]I am fearfully *and* wonderfully made: [g]marvellous *are* thy works; and *that* my soul knoweth right well.[8]

15 My[r] substance[9] was not hid from thee, when I was made in [s]secret, *and* curiously wrought in the lowest parts of the earth.[1]

16 Thine eyes did see my substance, yet being unperfect; and in thy book all[2] *my members* were written, *which* in continuance were fashioned,[3] when[t] *as yet there was* none of them.[4]

17 How[u] precious also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, they are more in number than the sand: [v]when I awake, I am still with thee.

19 Surely[x] thou wilt slay the wicked, O God: depart[y] from me therefore, ye bloody men.

20 For[z] they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do[a] not I hate[5] them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred; I count them mine enemies.

23 Search[b] me, O God, and know my heart; try me, and know my thoughts;

24 And[c] see if *there be any* [6]wicked way[7] in me, and lead me in [d]the way everlasting.

PSALM CXL.

1 David prayeth to be delivered from the mischief of his enemies. 6 He prayeth against them. 12 He comforteth himself by confidence in God.

To the chief musician, A psalm of David.

DELIVER me,[a] O LORD, from the evil man: preserve me from the violent man;[1]

2 Which[b] imagine mischiefs in *their* heart: continually are they gathered together *for* war.

3 They[c] have sharpened their tongues like a serpent: [d]*adders'* poison *is* under their lips. Selah.

4 Keep[d] me, O LORD, from the hands of the wicked; preserve me from the violent man, who have purposed to overthrow my goings.

5 The[e] proud have hid a snare for me, and cords; they have spread a net by the way-side; they have set gins for me. Selah.[2]

6 I[g] said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, [h]the strength of my salvation, thou hast covered my head in the day of battle.[3]

8 Grant[i] not, O LORD, the desires of the wicked: further not his wicked device,[4] *lest* they exalt themselves. Selah.

9 *As*[k] *for* the head of those that compass me about, let the mischief of their own lips cover them.[5]

10 Let[k] burning coals fall upon them: let them be cast into the fire; into [l]deep pits, that they rise not up again.[6]

11 Let not [7]an evil-speaker[8] be established in the earth: evil shall hunt the violent man to overthrow *him*.[9]

12 I know [n]that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

13 Surely the [o]righteous shall give thanks unto thy name: the upright shall [p]dwell in thy presence.

PSALM CXLI.

1 David prayeth that his suit may be acceptable, 3 his conscience free from guilt, 7 and his life safe from the snares of the wicked.

A psalm of David.

LORD, I[a] cry unto thee: make haste unto [1]me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be set forth[2] before thee [b]*as* incense; [c]*and* the lifting up of my hands *as* the evening sacrifice.

A.M. cir. 2946. B.C. cir. 1058.

a Ps. 16. 1, 6. Job 10. 11. Zec. 12. 1.
b Ps. 104. 24. Ge. 1. 26.
c Re. 13. 5. Job 5. 9. Ps. 92. 4, 5. 111. 2, 3, 9.
† Heb. *greatly.*
d Job 10. 8–12. Ec. 11. 5.
‡ Or, *strength* or *body.*
§ The womb. Ec. 4. 6.
‖ The language is figurative, and signifies a dark obscure place which man cannot see, and to which he has no access.—*P.*
¶ Heb. *all of them.*
# Or, *what days there should be fashioned.*
e Ro. 11. 5. He. 11. 3.
While as yet none of them was perfect, as the reference to *imperfection* clearly proves.—*C.*
f Ps. 22. 9, 10. 35. 10. 51. 5. 71. 6. 139. 13, 15. Je. 1. 5. Ga. 1. 15. Is. 44. 2. 49. 1, 5. Zec. 12. 1.
g Ps. 40. 5. 92. 5. Ge. 1. 31. 2 Co. 5. 17. Ga. 6. 15.
h Ps. 104. 24. 111. 2. 145. 5. Re. 15. 3.
i Ps. 56. 8. 87. 6. Da. 5. 23. Ro. 4. 17. He. 11. 19.
k Ps. 119. 18. 139. 17, 18.
l Jer. 14. 17. 31. 26. Da. 8. 18. 10. 9. Re. 1. 17.
m 2 Ch. 19. 11. Ps. 15. 1. 31. 6. 119. 139, 158. Pr. 29. 27.
† This word there must be interpreted in accordance with the analogy of Scripture. It is nearly to disapprove strongly of a certain line of conduct.—*P.*
n Ps. 26. 1, 2. ver. 7. Job 23. 6.
o Ps. 7. 3, 4. 17. 3. 59. 3.
‡ Heb. *way of pain* or *grief.* 2 Sa. 4. 10.
§ "Any way of sorrow;" that is, of vanity, leading to vexation.—*C.*
p Ps. 18. 23. 32. 10. 119. 1, 34. Jn. 14. 9. Co. 2. 6.

PSALM CXL.

a Ps. 43. 1. 59. 1. 71. 4. 144. 1, 7. ver. 4. 2 Th. 3. 2.
‖ Heb. *man of violences,* He. 2. 2, 3.
b Ps. 38. 12. 52. 2. 120. 2. 140. 9. Pr. 12. 20. 16. 28.
c Ps. 52. 2. 55. 21. 57. 4. 64. 3. 58. 4. Je. 9. 3–8. Ro. 3. 13. Jude 15.

* This prayer against an *evil-speaker,* an inculcator of false doctrines and immoral practices, a calumniator, or a railer against lawful authorities, is usually so vividly fulfilled, that the influence derived from such practices has never, in the mercy of Heaven, been permitted to continue for many successive years.—*C.*
d Ps. 16. 11. 17. 5, 9. 35. 15. 36. 1–3. 38. 16. 56. 6. 62. 10. 64. 4, 5. Mat. 7. 22, 23.
e Ps. 119. 21, 85, 110. 35. 7. 57. 6. 140. 5. 142. 3. Je. 18. 22. 1 Sa. 19. 11–24. Job 18. 8–10.
† See note on Ps. 3. 3.
f Ps. 16. 2. 37. 14. 91. 11. 142. 5, 7. 59. 1. 140. 7. 141. 9.
g Ps. 18. 31. 31. 3. 42. 8. Ge. 15. 1. 19. 24. Dec. 3. 17. 33. 2. 1 Jn. 2. 1.
‡ That is, Thou hast so guarded me by thy providences from the attacks of my enemy as if a lofty Lion had been held over my head. The psalmist realized to the full the divine protection.—*P.*
h Job 5. 17, 23. Ps. 33. 16. 121. 6. 140. 7. 144. 10.
i Ps. 112. 10. Pr. 10. 28. 11. 7. Je. 44. 29.
§ Heb. *let them not be exalted,* Deu. 32. 27.
k Ps. 7. 16. 34. 21. 35. 8. 37. 20. 69. 22, 23. Ge. 19. 24. Pr. 4. 16, 17. Ro. 11. 9, 10.
‖ Heb. *pits.*
l Ps. 55. 23. Pr. 28. 10. 1 Ki. 8. 46.
† In explanation and vindication of such prayers, not against enemies, as such, but against impenitent, rebellious sinners, see note on Ps. 7. 10. 55. 8.—*C.*
¶ Heb. *a man of tongue,* ver. 9. Ps. 64. 8.
* See note * in first column.
‡ Or, *an evil speaker, a wicked man of violence to be established in the earth; let him be hunted to his overthrow.* Je. 3. 11. Ps. 5. 10. 34. 21. 37. 14–16. 52. 4.
m Ps. 109. 31. 10. 12. 103. 6. 132. 5. 72. 4, 12–14. 9. 4. 82. 3, 4. 146. 7.
n Ps. 9. 12. 33. 5.
o Ps. 33. 1. 64. 10.
p Ps. 23. 6. 61. 4. 84. 11. 73. 24. 1 Ch. 4. 23.

PSALM CXLI.

a Ps. 120. 1. 130. 1, 2. 141. 1. 142. 6. 143. 1. 1 Ki. 18. 6. 31. 4–6.
† This is a sequel to the preceding psalm, wherein Messiah interposes his righteous advocacy in behalf of his afflicted but beloved church.—*C.*
‡ Heb. *directed.*
b Re. 5. 8. 8. 3, 4. Ex. 30. 7, 8. 1 Ch. 28. 18.
c 1 Ti. 2. 8. Ps. 28. 2. 63. 4. 134. 2. Ex. 29. 39–42.

PSALM CXXXVIII. Ver. 1. When it is considered (1) That the speaker is one: (2) That he promises unreservedly his whole heart: and (3) That these words are a distinct parallel to Ps. 18. 49; Ro. 15. 9, then there can remain little question that the speaker is Christ.—*C.*

Ver. 2. *Magnified thy word.* Thy word of promise, in its actual fulfilment, has magnified thee beyond all that thy name had led thy people to expect. See notes on Ex. 34. 5; Ps. 8. 1.—*C.*

REFLECTIONS.—The greatest on earth need not be ashamed of the public and regular worship of God. And the more he manifests his loving-kindness and faithfulness in the fulfilment of his word to us, the more high and hearty ought to be our notes of praise. If we trust to his truth, he will display every perfection, and make every creature to work together for the glorious accomplishment of his word. If we flee to God in prayer, he will not leave us destitute. And if he, by our afflictions, strengthen us inwardly in our souls, we are great gainers. The cheerful behaviour of saints in the ways of God engages their neighbours to join with them in it. And the more humble men are, the more God regards and exalts them. And nothing is more detestable to him than indulged pride. Whatever trouble God casts his people into, he will protect and preserve them in it. And the good works of grace or salvation which he begins, he will perfect at last. He will never leave nor forsake his own. Let us then trust in him at all times, and pour out our hearts before him.

PSALM CXXXIX. Ver. 1. The speaker is *one* throughout the whole psalm—one still with God, ver. 18—one who drives far from him all 'bloody men,' ver. 19, who hates them with 'perfect hatred;' and who, so far from shrinking from the eye of omniscience, boldly requests to be both 'searched' and 'tried.' Let any one read and study these characteristics, and say, Is not this the Christ?—*C.*

Ver. 2. *Afar off.* 'of old,' that date described, Pr. 8. 22–31: from 'before God's works of old—from everlasting—from the beginning—before the earth was.'—*C.*

Ver. 7. *Spirit,* when contrasted with presence, literally *faces,* means the Holy Spirit, Jn. 14. 16, 17, 26. This passage asserts, in the strongest manner, the omnipresence of the Spirit: but whoever is omnipresent must be God.—*C.*

Ver. 12. That darkness to one creature is light to another is beyond question. This consideration may help our infirmity in discerning how much more to the Creator darkness must be as light—for 'God is light, and in him is no darkness at all.'—*C.*

Ver. 13. *Reins.* The *kidneys*—called the *reins,* from the governing and guiding power which the Hebrews attributed to them in the animal and mental economy—were primary parts of *the inwards,* offered in sacrifice to God. See Le. 3. 4, 10, 15. To 'possess the reins,' therefore, signifies to possess the whole internal powers, as a devoted sacrifice to the divine majesty.—*C.*

Ver. 24. *Lead me,* &c. Lead me 'in the old way' in which believers have worshipped thee, in spirit and in truth, since the beginning.—*C.*

REFLECTIONS.—In the faith of these things let me always live, and always act, whether in religious or in civil affairs, under the deepest impressions of God's eyes upon me, his perfect knowledge of my heart, my thoughts, and deeds; of his all-filling presence ever with me, to witness, support, or comfort me; of his marvellous formation of me in nature and grace; of his new-covenant marriage to me, and his everlasting redemption of my soul. Let my whole life, night and day, be filled up with precious, fixed, and delightful thoughts concerning these things, and with holy improvements of them. Let me never make the Lord's enemies my intimates. They who hate God hate his name and image wherever it appears. Let me therefore hate the ways of sinners, while I have true love and pity to their souls. And let a thorough cleansing from sin, and progress in holiness, be the earnest desire and ineffable delight of my soul.

PSALM CXL. Ver. 1. 'Of whom speaketh the prophet this? of himself, or of some other man?' Ac. 8. 34. Let the prayerful inquirer consult Ps. xl., interpreted by He. 10. 5; then compare Ps. 2. 4, interpreted by Ac. 4. 26, with Ps. 59. 8, and consider its prayer for deliverance, compared with the similar prayer of this psalm, see also Ps. xliii. lv. lxiv. lxxi.—and the parallelism, nay the identity of the descriptions and petitions must point to Messiah in the days of his flesh, as the speaker in this psalm. The chief object of the prayer is deliverance from Judas and his employers, the high-priest and Pharisees, and from Antichrist, that wicked one, 2 Th. 2. 8, and his persecuting followers in apostate Babylon.—*C.*

REFLECTIONS.—Behold, as in a glass, how maliciously Jesus Christ was reproached and persecuted; how he gave himself to prayer on account of it; and how the judgment of God overtook his Jewish murderers and persecutors! Let us likewise observe, that sin turns men into a kind of devils, in deceit, malice, and diligence in evil, and in inveterate opposition to the people of God. But the saints may attain, even amidst their troubles, to the most pleasant prayers and praises; for God terribly resents the injuries done to his people; and kindly will he maintain their cause, and for their protection afford them his presence.

PSALM CXLI. REFLECTIONS.—A deep sense of

3 Set[a] a watch, O LORD, before my mouth; keep the door of my lips.

4 Incline[e] not my heart to *any* evil thing, to practise wicked works with men that work iniquity: [g]and let me not eat of their dainties.[3]

5 [h]Let[4] the righteous smite me;[5] *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for [i]yet my prayer also *shall be* in their calamities.

6 When[j] their judges are overthrown in stony places, they shall hear my words; [k]for they are sweet.

7 Our[l] bones are scattered at the grave's mouth,[6] as when one cutteth and cleaveth *wood* upon the earth.

8 But[n] mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.[7]

9 Keep me from the [o]snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let[p] the wicked fall into their own nets, whilst that I withal escape.[8]

PSALM CXLII.

David showeth that in his trouble all his comfort was in prayer unto God.

Maschil of David;[1] A prayer when he was [a]in the cave.

I CRIED unto[b] the LORD with my voice; with my voice unto the LORD did I make my supplication.

2 I[c] poured out my complaint before him; I showed before him my trouble.

3 When[d] my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked [e]have they privily laid a snare for me.

4 I looked on *my* right hand, and beheld,[2] but[g] *there was* no man that would know me: refuge failed me;[3] no man cared for my soul.[4]

5 I[h] cried[5] unto thee, O LORD: I said, Thou *art* my refuge *and* [i]my portion in the land of the living.

6 Attend unto my cry; for [j]I am brought very low: [k]deliver me from my persecutors; for they are stronger than I.

7 Bring[l] my soul out of prison, that I may praise thy name: [n]the righteous shall compass me about; for thou shalt [o]deal bountifully with me.

PSALM CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He strengtheneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for sanctification,* 12 *and for the destruction of his enemies.*

A psalm of David.

HEAR my[a] prayer, O LORD; give ear to my supplications: [b]in thy faithfulness answer me, *and* in thy righteousness.[1]

2 And[c] enter not into judgment with thy servant: for [d]in thy sight shall no man living be justified.

3 For[e] the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

4 Therefore[g] is my spirit overwhelmed within me; my heart within me is desolate.

5 I[h] remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I [i]stretch forth my hands unto thee: [j]my soul *thirsteth* after thee, as a thirsty land. [2]Selah.

7 Hear[k] me speedily, O LORD; my spirit faileth: hide not thy face from me, lest I be like[8] unto them that go down into the pit.

8 Cause[l] me to hear thy loving-kindness in the morning; [4] for in thee do I trust: [n]cause me to know the way wherein I should walk; [o]for I lift up my soul unto thee.

9 Deliver[p] me, O LORD, from mine enemies: [q]I flee unto thee to hide me.[5]

10 Teach[r] me to do thy will; for thou *art* my God: [s]thy Spirit *is* good, lead me into the [t]land of uprightness.

11 Quicken[u] me, O LORD, for thy name's sake: [x]for thy righteousness' sake bring my soul out of trouble.

12 And[z] of thy mercy cut off mine [6]enemies,

A.M. — B.C. —

a Ps.16.1;17.4,5;87.1, 8,with 39.1. Ja. 1.26; 3. 2.
e Ps. 119, 36. Mat. 6. 13. Ja.1.13.
g Pr.23.6;1.10-19;7. 7-23;9.17.
[3] Christ came 'eating and drinking' (Mat. 11. 19), and therefore guards himself by prayer against that temptation of appetite by which Satan made his first attempt against him (Mat. 4. 3.), and by which the men of the world still continue to be occupied and seduced. Mat. 24. 32.—*C.*
h Pr.9.8;25.12;25.12; 27.6;29.5; 28. 5. 32. 33. Ca.7.1. Le.19.17. Mat. 18.15.
[4] Or, *Let the righteous smite me kindly and reprove me, let not* their *precious oil break my head,* &c.
[5] See note [a] below.
i Ja. 5.16. Mat. 5.44.
j 1 Sa.30.3,8;24.9-19; 26.17-25.2 Sa.1.17-27.
k 2 Sa.23.1.
l 1 Sa. 20. 18, 19. Re. 11.8,9. Eze. 37.11.
[6] Describing the persecution of the apostles and martyrs. See Re. 8. 3. Thus the bones of Wickliffe, the harbinger of the Reformation, were dug up and burned, and refused even the privilege of a peaceful grave.—*C.*
n 2 Ch.20.12. Ps.123. 1;142.5,6.
[7] Heb. *make not my soul bare,* Ps.102. 17;121.9,18.
o Pr.13.14. Ps.140. 5; 119.110;141. 9.
p Ps.35. 8. 7.26; 91.2. 3 Pr.11.8.
[8] Heb. *pass over.*

PSALM CXLII.

B.C. cir. 1058.

1 Or, A psalm of *David, giving instruction,* Ps.32. title.
a 1 Sa.22.1, or 24.3.
b Ex.14.15. Ps. 55.1, 2;77.1;130.1. He. 5.7.
c Ps.62. 8; 102. title-102.1-4;86.1-18. Is.26. 16;38.14.
d Ps.143.2,4;64.2;102. 1;119.121;130.3.
e Ps.140.5; 141.9; 56. 6.
2 Or, *Look on the right hand and see.*
g Ps.69.20;31.11;88. 8,18.2 Ti.4.16.
3 Heb. *perished from me.*
4 Heb. *no man sought after my soul.*
h Ps.31.14;46.1;91.2; 94.2 Ch.20.12.
5 Even so our Lord uttered his loud and solitary cry upon the cross, 'Father, into thy hands I commit my spirit,' Lu. 23. 46.—*C.*
i Ps.16.5;73. 26; 119. 57; 77. 13;56.13. La.3. 24.
j Ps.116.6;130.1;143. 3;7;79.8.

* 'Let the righteous' [either the righteous God or the righteous *man*] out of kindness correct and reprove me: but

A.M. cir. 2946. B.C. cir. 1058.

[let not the oil of the impious anoint my head—for my prayer shall ever be against their wicked doings, saying—Let their judges be cast down in stony places, that they may hearken to my words, for they are sweet.—*C.*

k Ps.7.1;5;38 19;31. 15; 119.80; 138. 16. 2 Sa. 22.1.—xxiv. Ru.2.13,17.
l See title. Ps.140.7; 130. 1; 88. 4-7; 89. 1, 2; 143.11. Is.61.1.
n Ps. 34. 2;119.74;107. 42;35.27;—*C.*
o Ps.13.6;119.17;116. 7;103.1-5.

PSALM CXLIII.

B.C. cir. 1021.

a Ps.4.1;5.1,2;130.2; 31.2;18.6
b 2 Sa.7.25. Ps.74.20; 7.6,8.
1 He that prays to be answered as *righteousness* must be one that is conscious of being himself *righteous,* even 'Jesus Christ the righteous,' whom the Father heareth always.—*C.*
c Job 40.4;34.3,4. Ps. 130.3. Ec.7.20.
d Lu.34 7. Job4 17; 9.2,3;15.14;25.4. Ro.3. 20. Ga.2.16.
e Ps.142.6;140.1-5;7. 2;7;17.9;31.12,13;88.4-7;102.3-11.
g Ps 142.3;61.2; 102. 3, 4. 119. 81-83; 55. 3. Mat. 14.31.
h Ps.77.5,10,12;142.6. 1 Sa.27.1,6.
1 Ps.88.9;68.31;28.2. 1 Ti.2.8. Is.1.8.
j Ps.63.1;42.1,2;84.2.
2 See note on Ps. 3. 2.—*C.*
k Ps 22.1-4;40.13,17; 27.9; 88.3,4. Ca.5.6. Is. 57.16.
3 Or, *for I am become like,* &c.
l Ps. 32. 8;69. 13, 16; 119.49-52,65. 5;5.3. 30. 7;32.19.
4 That is, in the morning of the resurrection—the moment that truly evidenced the love of the Father to the Son, and to the church his body. Ep. 1. 19, 20, 22. —*C.*
n Ps.73.24; 5.8; 25.4; 32.8;110.5,34;31.5.
o Ps.25.1. La. 3.41.
p Ps.7. 1; 31. 1;59. 1; 140.1;142.6,7.
q Ps 71.1;57.1;32.7.
5 Heb. *hide me with thee.*
r Mi. 4.2 1 Jn. 2.27. Ps.25.4,5; 119.24; 32. 3; 119.5,10.31.18.
s Ne.9.20. 2 Ti. 2. 7. Jn.14.26;16.13,14.
t Is.26.10.
u Hab. 3. 2. Ep. 2.1. Ps.119.25,37,40, 50; 80. 19;85.6.
x Ps.142.7;7.6,8;ver. 1.
z Ps.136.15—20;59.12, 15;55.23;21.8.
6 In mercy to me and to society at large. The influence of one wicked man is immense. Human nature is upon his side, because it is corrupt and prone to evil. The general tone and sentiment of society is on his side.—*P.*

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need will make us importunate in prayer for speedy help, gracious acceptance, direction, preservation, and merciful restraints. Faithful and Christian reproof is a necessary and kind office of friendship. And to love reproof, and be thankful for it, is one of the surest symptoms of a gracious heart. But that reproof will be most effectual which comes from those whose unsuspected piety gives weight to their words, and whose tender manner of applying it renders it soft and penetrating. For men to pray to be put right, and yet to be displeased with rebuke for what is wrong, is base dissimulation. Often people never regard God's candidates for the magistracy or ministry, till their own be destroyed or shamefully disgraced. But let the case of the church or saints be ever so deplorable, fervent prayers will soon render it hopeful. And if our eyes be fixed on God, our feet shall not slip. But the destruction of the wicked is determined, and their devices to hurt others shall but hasten their own wretchedness.

PSALM CXLII. Ver. 1. This is a specimen of those 'prayers and supplications, with strong crying and tears,' which Christ offered up 'in the days of his flesh' to 'Him that was able to save him, and was heard in that he feared,' He. 5. 7. If any desire more evidence of Christ speaking in these words, let them examine Ps. xvi. xxii. xxxiv. lxix., which various quotations in the New Testament have, by the Spirit, interpreted of him; and their parallelism with this psalm must equally assign it to Messiah. *C.*

REFLECTIONS.—Sore troubles ought to produce fervent prayers. They who have the God of all grace to flee to, may safely leave in his hand all their troubles. And when our consciences condemn us not, then have we confidence before him. We can never be brought so low but God can help us. If men forsake or disregard us, God, as our refuge and portion, will more than balance our want. If we are even fettered in the bands of corruption, temptation, or trouble, he can deliver us. And the mercies which our brethren enjoy should excite our praises, as members of the same body.

PSALM CXLIII. Ver. 2. Christ was not *justified,* that is, judged in the flesh, and legally pronounced righteous as *a living man;* but 'he was delivered (that is, to death) for our offences, and raised for our justification,' Ro. 4. 25, being 'put to death in the flesh, and quickened by the Spirit,' 1 Pe. 3. 18: and as Paul expresses it, 'God was manifest in the flesh, justified in the Spirit,' 1 Ti. 3. 16. *C.*

Ver. 10. *Teach me.* Let it never be forgot, that the *Word* that was truly God, became as truly *flesh;* and that Jesus, 'though a Son, learned obedience by the things that he suffered,' He. 5. 8. *C.*

Ver. 11. *Quicken me*—'God who is rich in mercy, for his great love wherewith he loved us, hath quickened us together with Christ,' Ep. 2. 5. *C.*

REFLECTIONS.—If ever we hope for God's acceptance of us, it must not be for anything in us, but purely of grace, for his dear Son's sake, according to the promises of his Word. The most righteous cannot bear the severity of God's justice. They who best know their own hearts will ever be the first to condemn themselves, and to cry for mercy at God's hand. And they who plead guilty before the law, and flee to the grace of the gospel in Christ, shall be justified from all things. When our distress is greatest, God's power and grace shall be the more magnified in our deliverance. Though it be hard to exercise courageous faith under sore troubles, yet remembrance of God's kindness, to ourselves or others, in former times, is very encouraging. And they who thirst for his presence, favour, and love, shall never be sent away empty from his throne of grace; whatever manifestations of mercy, direction, instruction, deliverance, guidance, quicken-

and destroy all them that afflict my soul: [v]for I *am* thy servant.

PSALM CXLIV.

1 David blesseth God for his mercy both to him and to man. 5 He prayeth that God would powerfully deliver him from his enemies. 9 He promiseth to praise God. 11 He prayeth for the happy state of the kingdom under God's favour.

A psalm of David.[1]

BLESSED *be* the LORD my strength,[2] which[a] teacheth my hands to war,[3] *and* my fingers to fight.

2 My[b] goodness,[4] and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me.

3 LORD,[c] what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him!

4 Man[d] is like to vanity: [e]his days *are* as a shadow that passeth away.

5 Bow[g] thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

6 Cast[h] forth lightning, and scatter them:[5] shoot out thine arrows, and destroy them.[6]

7 Send[i] thine hand[7] from above; rid me, and deliver me out of great waters, from the hand of [j]strange children;

8 Whose[k] mouth speaketh vanity; and their right hand *is* a right hand of falsehood.

9 I[l] will sing a new song unto thee, O God: upon a psaltery *and* an instrument of ten strings will I sing praises unto thee.

10 *It*[n] *is he* that giveth salvation[8] unto kings; who delivereth David[9] his servant from the hurtful sword.

11 Rid[o] me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* [p]as plants grown up in their youth; *that* our daughters *may be* as[q] corner-stones, polished[1] *after* the similitude of a palace;[2]

13 *That*[r] our garners *may be* full, affording all manner of store;[3] *that* our sheep may bring forth thousands and ten thousands in our streets;

14 *That* our oxen *may be* strong to labour;[4] *that there be* no [s]breaking in, nor going out; that *there be* no complaining in our streets.

A.M. cir. 3963. B.C. cir. 1021.

y Ps. 116.16, 119.94.

PSALM CXLIV.

B.C. cir. 1048.

1 This psalm is mainly a compilation made, probably by the author himself, from portions of other psalms, and arranged in one complete form for some special purpose. The principal portions of it are found in Ps. 18. 8; xxxiii. xcv. The general burden is a prayer to Jehovah for help and deliverance in prospect of some impending danger. It is the song of a warrior; but of one who feels that his courage, his skill, and his physical strength must be sustained by God.—*P.*

2 Heb. *my rock*, Is. 45.24. De. 32.30, 31. Ps. 18.2, 31.

a 2 Sa.22.35. Ps. 18, 34.

3 Heb. *to the war*, &c.

b 2 Sa.22.2, 3, 40, 48. Ps. 91. 2, 4, 59. 10, 17. 2 Pe.1.5. Ps.18.2. Hp.6-16.

4 Or, *My mercy.*

c Job 7. 17. Ps. 8. 4. He.2.6, 9.

d Job 14. 2; 4. 19. Ps. 39.5; 62.9. Is. 40. 15, 17. Ja.4.14.

e Ps.102.11, 109.23.

g Ps.18.9; 104.32. Is. 64.1, 2. Na.1.5, 6. Ex.19. 18. Zec.4.7.

h Ps.18.13, 14; 77.17, 18. Jos. 10. 10, 11. 2 Sa. 22.14, 15.

5 *Scatter them* that is, the 'strange children,' who, in using of 'their father the devil' (Jn. 8. 44), will rebelliously continue to war against Jehovah and his Christ, Ps. 2.2, &c. *C.*

6 Instances of the direct interference of Jehovah on behalf of his people in battle occurred in the celebrated victories of Joshua at Gibeon and of Barak on the plain of Jezreel. In reference to the latter the poetess wrote; 'They fought from heaven; the stars in their courses fought against Sisera,' Ju. 5. 20.—*P.*

i Ps. 18. 4, 16; 69. 1, 2, 14; 32. 1, 2. Is. 43. 2, 8, 7, 8.

7 Heb. *hands.*

j Ps. 54. 3. Mat. 2. 12. ver. 11.

k Ps. 12. 2, 4, 5; 109. 2, 3. Is. 56. 9, 59. 13–15.

l Ps. 108. 1, 2; 33. 2, 3; 92. 3; 98. 1, 5; 150. 3–5.

n Ps. 18. 50; 33. 16; 21. 1, 5. Is. 49. 8. 2 Sa. xvii.–xxii. v. viii. 2.

8 Or, *victory.*

9 *David.* That is, 'his beloved,' as the word *David* signifies. Mat. 3. 17.—*C.*

o ver. 7, 8. Sa. 8. 5.

p Ps. 128. 3. Is. 44. 3, 4. De. 28. 4. Ep. 4. 12, 13.

q Ps. 31. 20–27. Job 42. 15. 1 Ti. 2. 9, 10. 1 Pe. 3. 3, 4. Tit. 2. 5.

1 Heb. *cut.*

2 See note ' below.

r Ps. 107. 38. De. 7. 13; 28. 4. Pr. 3. 9, 10. Joel 1. 17.

3 Heb. *from kind to kind.*

4 Heb. *able to bear burdens*, or *loaden* with flesh.

s Le. 26. 27, 35. De. 28. 25.

' Or, 'Our daughters as pulars, hewn [and sculptured] like

A.M. cir. 3963. B.C. cir. 1041.

those of a palace.' The idea embodied in the figure is that the daughters of Israel might have grace, symmetry, and beauty.—*P.*

t Ps. 33. 12; 65. 4, 36. 8; 89. 15. De. 33. 29. Ep. 1. 3.

PSALM CXLV.

B.C. cir. 1048.

a Ps. 100. title.

1 This is one of the alphabetical psalms, each verse beginning with a letter of the Hebrew alphabet. It is a song of praise, most probably written, as the title indicates, by David.—*P.*

b Ps. 9. 1; 18. 49; 30. 1–5; 119. 164; 34. 1; 76. 8, 34; 71. 8, 14–24; 104. 33, 34; 105. 1–5; 146. 1, 2. Je. 20. 28. Re. 15. 3, 4. ver. 5, 21.

2 See notes on Ex. 34. 5, 6. Ps. 1. *C.*

c Ps. 48. 1; 86. 4. Re. 5. 12. Job 5. 9; 9. 10; 11. 7; 26. 14.

3 Heb. *and of his greatness there is no search*, Re. 19. 12.

d Ps. 78. 5, 6, 42–44; 44. 1, 2; 102. 18; 103. 17; 145. 4; Is. 38. 19. ver. 6, 7, 10–12.

4 Heb. *things* or *words*. Ps. 72. 18; 40. 5; 72. 19; 89. 52; 106. 48. Re. 5. 13.

5 Heb. *declare it*, Je. 50. 28.

6 Heb. *boil up*, Ps. 45. 1; 119. 18. Is. 63. 7.

e Is. 34. 6, 7. Nu. 14. 18. Ps. 86. 5, 15; 103. 8; 111. 4. Mi. 7. 18, 19. Ro. 2. 4; 5. 20; 11. 32. Ja. 5. 11.

7 Heb. *great in mercy.*

g Na. 1. 3. Mat. 5. 45. Ac. 14. 17; 17. 25, 28. Ps. 89. 1, 2.

8 Yea, even to the wicked, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Mat. 5. 45.—*C.*

9 In every work of God, whether in creation, providence, or redemption, there is some wondrous manifestation of mercy. Every department of the universe shows that the omnipotent Creator and Governor has a heart to love all his creatures, and to pity and succour weakness and helplessness.—*P.*

h Ps. 19. 1–6; 32. 11; 107. 1, 2. Is. 43. 21. Ro. 1. 19, 20. Ja. 3. 9. 1 Pe. 2. 9.

1 Ch. 29. 11. 2 Ch. 16. 8. 26. Re. 5. 9–13; 11. 17; 15. 3, 4. Ps. viii. xix. lxxiii. lxxxvii. cm.–cviii. &c.

i Ps. 146. 10. Is. 2. 44; 9. 14. Is. 9. 7. 2 Ti. 4. 17. 2 Pe. 1. 11.

1 Heb. *a kingdom of all ages.*

k Mi. 7. 8, 9. Ps. 37. 24; 94. 14, 18; 146. 8; 147. 6.

l Ps. 104. 27, 28; 136. 25. Ac. 17. 25. Lu. 12. 42.

2 Or, *look unto thee.*

m Ps. 104. 27, 28; 147. 9; 111. 5. Ge. 1. 29, 30.

o De. 32. 4. Re. 15. 3; 16. 5, 6. Ps. 111. 7, 8.

3 Or, *merciful or bountiful.*

p De. 4. 7. Ja. 4. 8. Je. 29. 12, 13. Is. 58. 9.

4 'Where two or three are gathered together in my name, there am I in the midst of them.' Mat. 18. 20; 28. 20. 1 Co. 1. 2. Ju. 4. 24.—*C.*

q Je. 4. 24. Ps. 17. 1; 119. 2. Je. 29. 13.

r 1 Jn. 5. 14. Ps. 37. 4; 65. 2; 102. 17; 34. 15. Is. 58. 9; 65. 24.

15 Happy[t] *is that* people that is in such a case; *yea*, happy *is that* people whose God *is* the LORD.

PSALM CXLV.

1 David praiseth God for his fame, 8 for his goodness, 11 for his kingdom, 14 for his providence, 17 and for his saving mercy.

[a]David's *psalm* of praise.[1]

I WILL [b]extol thee, my God, O King; and I will bless thy name[2] for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great[c] *is* the LORD, and greatly to be praised; and his greatness *is* unsearchable.[3]

4 One[d] generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.[4]

6 And *men* shall speak of the might of thy terrible acts; and I will declare[5] thy greatness.

7 They shall abundantly utter[6] the memory of thy great goodness, and shall sing of thy righteousness.

8 The[e] LORD *is* gracious, and full of compassion; slow to anger, and of great mercy.[7]

9 The[g] LORD *is* good to all;[8] and his tender mercies *are* over all his works.[9]

10 All [h]thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They[i] shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy[j] kingdom *is* an everlasting [l]kingdom, and thy dominion *endureth* throughout all generations.

14 The[k] LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The[l] eyes of all wait upon thee;[2] and thou givest them their meat in due season.

16 Thou[m] openest thine hand, and satisfiest the desire of every living thing.

17 The[o] LORD *is* righteous in all his ways, and holy[3] in all his works.

18 The[p] LORD *is* nigh unto all them that call upon him,[4] to all that [q]call upon him in truth.

19 He[r] will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

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ing for themselves, and destruction of enemies, they may ask.

PSALM CXLIV. Ver. 1. *Teacheth my hands to war*—'a good warfare,' 1 Ti. 1. 18, grasping and wielding 'the sword of the Spirit,' Ep. 6. 17; and *my fingers* to 'fight the good fight of faith,' 1 Ti. 6. 12, directing the arrows of truth to the hearts of the King's enemies, Ps. 45. 5. *C.*

Ver. 3. On comparing this verse with Ps. 8. 4 and He. 2. 6–9, it will appear that the speaker is Messiah, made a little—rather, for a little—lower than the angels; that for his obedience unto death he might be crowned with glory and honour. *C.*

Ver. 5. The Lord literally descended upon Mount Sinai, taking upon earth a local habitation, that he might manifest his visible glory, Ex. 19. 18. Here he is represented as causing the heavens to bow to the earth, not in a mere figure, but in a reality—when he shall be 'revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ,' 2 Th. 1. 8. *C.*

Ver. 11. *A right hand of falsehood.* False to every engagement, however solemnly ratified; obliterating their baptism by infidelity, and, in the Lord's supper, eating and drinking to their own condemnation. *C.*

REFLECTIONS.—Behold, as in a figure, Jesus Christ, the child of heaven, advanced by his Father to his right hand, and invested with all power in heaven and in earth! There he rejoices in his God, and in his glorious victories of salvation, and makes intercession for the conquest and ruin of all evil, and for the abundant happiness of his people.—Great and blessed is the believer's hope in the divine relations and perfections; and infinite is the condescension and kindness of God towards man: so mean, so unsubstantial, so transitory! Certainly then there shall come a day in which God will redeem his people out of all their deep waters of trouble, and justly reward his and their enemies. O what a mercy is it to receive, out of the hand of a reconciled God, children endowed with every corporeal and mental accomplishment, garners replenished with useful stores, thriving flocks and herds, and a safe and quiet commonwealth! Yet it is not in earthly enjoyments, but in God himself, as our God and our ALL IN ALL, that solid and everlasting happiness consists.

PSALM CXLV. Ver. 1. The speaker engages 'to bless and praise the name of his God and King every day, for ever and ever,' ver. 1, 2. And surely he who knows that *every day* he will be so able and inclined must be Jesus, 'the same yesterday, to-day, and for ever.' *C.*

Ver. 3. *Greatness.* From comparing the structure of this psalm with He. 1. 10, it would appear, that in this verse the Father addresses the Son, whose 'mighty works' in creation, providence, and redemption, he expounds and extols before angels and men. *Greatness* can but be comprehended by viewing works made and upheld, enemies restrained and subdued, and obedient subjects ruled and employed. *C.*

Ver. 9. Lest any should impiously misinterpret these gracious

20 The[t] LORD preserveth all them that love him: but all the wicked will he destroy.

21 My[t] mouth shall speak the praise of the LORD: and let [u]all flesh bless his holy name for ever and ever.[5]

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

PRAISE ye the LORD.[1] Praise[a] the LORD, O my soul.[2]

2 While[b] I live will I praise the LORD: I will sing praises unto my God while I have any being.[3]

3 Put[c] not your trust in princes, *nor* in the son of man, in whom *there is* no help.[4]

4 His[d] breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

5 Happy[e] *is he* that *hath* the God of Jacob[5] for his help, whose hope *is* in the LORD his God;

6 Which[g] made heaven, and earth, the sea, and all that therein *is;* [h]which keepeth truth for ever;

7 Which[i] executeth judgment for the oppressed; which [j]giveth food to the hungry. The[k] LORD looseth the prisoners:

8 The[l] LORD openeth *the eyes of* the blind:[6] the LORD [m]raiseth *them that are* bowed down: the [n]LORD loveth the righteous:

9 The LORD [p]preserveth the strangers; he relieveth the fatherless and widow: but the [q]way of the wicked he turneth upside down.[7]

10 The[r] LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

1 The prophet exhorteth to praise God for his care of the church, 4 his power, 6 and his mercy: 7 to praise him for his providence: 12 to praise him for his blessings upon the kingdom, 15 for his power over the elements, 19 and for his ordinances in the church.

PRAISE ye the LORD: [a]for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.

2 The[b] LORD doth build up Jerusalem: [c]he gathereth together the outcasts of Israel.

3 He[d] healeth the broken in heart, and bindeth up their wounds.[1]

4 He[e] telleth the number of the stars; he calleth them all by *their* names.

A.M. cir. 3956. B.C. cir. 4048.

e Ex. 20.8. Dt. 5.8, 9. *t* Ps. 2.12. Ps. 31.23. Jude 1. Jn. 10.28, 29. Pr. 1.32, 33. 3.33. 5.—35. *f* Re. 5.13. ver. 1, 2, 5. Ps. 30. 12. 57. 8, 9. 71. 22. 22. *u* Ps. 65. 2. 145. 21. 66. 1. 4. 100. 1. 117. 1, 2. 1 Equivalent on earth to the command in heaven. [2] Let all the angels of God worship. — Heb. 1. 6. *c*.

PSALM CXLVI.

1 Heb. *Hallelujah.* Ps. 104. 35.

a Ps. 103. 1. 104. 1, 33. 2 See note [2] below. *b* Ps. 104. 33. 146. 1, 2. 63. 4. 104. 33. 119. 164. [3] In my eternal being. — *A. Clarke. c* Ps. 62. 9. 118. 8, 9. 119. 42. 146. 3. Pr. 28. 26. Je. 17. 5. *d* Ps. 104. 29. Ec. 12. 7. Is. 2. 22. Je. 10. 23. *e* Or, *salvation. f* Ps. 104. 29. Ec. 12. 7. Is. 2. 22. Je. 10. 23. *g* Ge. 1. 1. Ne. 9. 6. Je. 10. 12. Re. 14. 7. *h* Ps. 119. 89, 90. Mat. 5. 18. 24. 35. 1 Pe. 1. 25. 4 That is the *ground* that was with God and was God. See Ge. 1. 1, 2. 2. 4. 7. 3. 18. 17. 1. 28. 22. 35. Ho. 12. 4. 5. — *i* Ge. 2. 1. 8. 20. 12. Je. 9. 24. *k* Ps. 119. 5. 8. 20. Mt. 7. 20. 2 Ps. 22. 26. 68. 10. 74. 21. Is. 49. 23. 26. *l* Ps. 118. 27. 119. 18. Is. 42. 7. 16. 17. 29. 18. 32. 3. Mat. 11. 5. *m* Ps. 145. 14. 147. 6. 149. 4. Lu. 1. 52. *n* Ps. 37. 17. 146. 8. *o* Ge. 35. 3. Ps. 22. 7. Je. 14. 22. 23. *p* Ps. 69. 33. De. 10. 18. 24. 17. 19. Ps. 10. 14. 68. 5. Je. 49. 11. Ho. 14. 3. *q* Job 5. 13. 40. 12. Pr. 4. 19. Ps. 63. 11. 119. 6. 5 The way of the wicked is — their impudence, and obstinacy; and all that sustain these, the Lord will utterly overthrow. *C. r* De. 33. 5. 18. 145. 13. Re. 11. 15. 17. Je. 9. 7. Da. 6. 26. 7. 14.

PSALM CXLVII.

B.C. cir. 1045.

a Ps. 135. 3. 147. 1. 149. 1. 4. *b* Ps. 51. 18. 102. 13, 16. Da. 9. 25. Mat. 16. 18. *c* De. 30. 3, 4. Is. 11. 12. 56. 8. 60. 7. 13. *d* Je. 30. 17. 33. 6. Ep. 2. 14—17. *e* Ps. 34. 18. 51. 17. 69. 20. 109. 16. Is. 57. 15. 61. 1. Eze. 34. 16. Ho. 5. 13. 1 Heb. *grief. f* Is. 40. 26. Ge. 15. 5. Job 25. 3.

* * This is a general psalm of praise, containing thoughts such as are appropriately suggested by a contemplation of the character of God, and his dealings with men. The idea is that of the blessedness of trusting in God; the security of those who do it; the superiority of this confidence and peace over any that is reposed in princes; and the evidence that it will be safe to trust in him, from what he has

A.M. cir. 3957. B.C. cir. 4047.

mercifully interposed in behalf of the oppressed, the hungry, the prisoner, the blind, the bowed down, the righteous, the stranger, the fatherless, and the widow' (*Barnes*). — *h*

g Ps. 48. 2. 89. 6, 8. 113. 5. *h* Je. 32. 17, 18. Is. 40. 28. Ro. 11. 33.

1 Heb. *of his understanding* there is *no number.*

a Ps. 145. 3. 147. 5. 1 Ps. 33. 6. 147. 4. Is. 40. 26. Mat. 10. 30. Lu. 12. 7. *b* Ps. 5. 4. Lu. 14. 13. 2 Ps. 7. 16. 27. 35, 36. 37. 17. 147. 9. *c* Ps. 104. 21. 145. 15. *d* Ver. 1. 22. Ps. 103. 1. 8. 63. 3. 100. 4. *e* Heb. *answer.* Ex. 15. 21. Ps. 66. 2. *f* 1 Sa. 28. 6. Jon. 1. 5. Mi. 3. 4. Ps. 63. 6. 134. 1. 2. *g* Job 38. 41. Ps. 104. 27. 136. 25. Mat. 6. 26. Ge. 2. 7. 3. 19. *h* Ps. 33. 16, 17. 20. 8. Ho. 1. 7. Ps. 33. 1. 3. 5. Ps. 20. 9. Je. 17. 14. *i* Ps. 20. 7. 33. 17. 147. 10. *k* Ps. 118. 2—4. 135. 19. 20. 22. 2. 3. 4. 1. Ge. 1. 22. Ho. 12. 2. *l* Ps. 107. 1. 6. 1. Is. 42. 3. 5. 54. 13. 55. 11. 2 Ps. 147. 14. 3 Heb. *who maketh thy border peace.* 1 Heb. *fat of wheat.* Ps. 81. 16. De. 32. 14. Je. 22. 14. *i* Ps. 107. 20. 119. 89. 33. 98. 148. 8. Ro. 10. 18. 2 Ti. 3. 11. *m* Job 38. 5. 36. 29. 29. Is. 55. 10. *n* Ps. 104. 7. 9. Jos. 10. 11. Job 37. 8, 10. 38. 22. 23. 30. 6. 40. 19. 4 Probably hail is here meant. It is a kind of ice that God scatters it, as one would scatter morsels of broken bread, over the surface of the earth. — *C.* 5 Who can bear the force of his *hail?* — It is the same word which, in the previous clause is rendered 'ice.' Hail sometimes falls in tremendous showers in Palestine. It is generally accompanied with a strong parching wind, so that it is almost impossible to resist its fury. — *C. o* ver. 15. Job 37. 10. Ps. 33. 9. Ge. 8. 22. *p* Ps. 76. 10. 78. 5. Mal. 4. 4. Ex. 3. 19, 20. 4. De. 33. 5. 4. 4—8. 1 Heb. *words. q* Ex. 3. 1, 2. De. 4. 32—34. Ac. 14. 16. Ps. 89. 18. Ep. 2. 12.

PSALM CXLVIII.

B.C. cir. 1047.

1 Heb. *Hallelujah.* Ps. 104. 35. 105. 45. 2.

a Re. 5. 11, 13. Lu. 2. 13, 14. Ps. 145. 6. *b* Ps. 103. 20, 21. 68. 17. Ge. 32. Da. 7. 10. He. 1. 7, 14. 2 *Angels.* Spirits employed as God's messengers. — *C.* 3 *Hosts.* Spirits employed as his *armies,* for judgment upon his enemies, or defence of his people. 2 Ki. 19. 35. Is. 37. 36. Ps. 34. 7. Mat. 26. 53. 2 Th. 1. 7. Re. 12. 7. — *C. c* Ps. 19. 1. 65. 6. 136. 6. 9. 74. 16. *d* 1 Ki. 8. 27. 2 Co. 12. 2. Ne. 9. 6. De. 10. 14. Job 25. 5. 38. 22. — Ps. 104. 3.

5 Great[t] *is* our LORD, and of great power: his understanding *is* infinite.[2]

6 The[h] LORD lifteth up the meek: [i]he casteth the wicked down to the ground.

7 Sing[j] unto the LORD with thanksgiving; [k]sing praise upon the harp unto our God:

8 Who[l] covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He[n] giveth to the beast his food, *and* to the young ravens which cry.

10 He[o] delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

11 The[p] LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise[q] the LORD, O Jerusalem; praise thy God, O Zion:

13 For[r] he hath strengthened the bars of thy gates; [s]he hath blessed thy children within thee.

14 He maketh peace *in* thy borders,[3] *and* filleth thee with the finest of the wheat.[4]

15 He[t] sendeth forth his commandment *upon* earth; his word runneth very swiftly.

16 He[u] giveth snow like wool: he scattereth the hoar-frost like ashes.

17 He[v] casteth forth his ice like [5]morsels: who can stand before his cold?[6]

18 He[x] sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He[y] showeth his word[7] unto Jacob, his statutes and his judgments unto Israel.

20 He[z] hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 The psalmist exhorteth the celestial, 7 the terrestrial, 11 and the rational creatures, to praise God.

PRAISE ye the LORD.[1] Praise[a] ye the LORD from the heavens: praise him in the heights.

2 Praise[b] ye him, all his angels:[2] praise ye him, all his hosts.[3]

3 Praise[c] ye him, sun and moon: praise him, all ye stars of light.

4 Praise[d] him, ye heavens of heavens, and ye waters that *be* above the heavens.

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words, let it be carefully noted that sin is no work of God: and that where it reigneth unto final impenitence mercy is clean gone. Ps. 77. 8. 103. 17. He. 10. 28. Ja. 2. 13. *C.*

REFLECTIONS.—O the infinite greatness, the unbounded grace, and everlasting preciousness of a God in Christ! Happy are they who spend their time and their eternity in the enjoyment and praises of him! How delightful is it to tell our neighbours, to tell our posterity, that which our eyes have seen, and our hearts have believed, concerning this God, who is LOVE; and to tell how this God shall be our God for ever! And it is delightful to behold and praise our exalted Redeemer, who fills heaven and earth with his kindness.

PSALM CXLVI. Ver. 1. The Son, as Prophet of the church, first calls upon all, and then upon that 'reasonable soul' which he took when he 'became flesh' to praise Jehovah, Father, Son, and Spirit. *C.*

Ver. 5. *Strangers.* Those who confess that they are 'strangers and pilgrims on the earth,' 'who desire a better country, that is, an heavenly,' He. 11. 13—16. *C.*

REFLECTIONS.—Happy are they whose God is the Lord, and whose praises never end! But the greatest on earth appear as insignificant nothings before God, or even to a gracious heart. Nothing on earth is properly a man's property but his grave. But though in man there be no help, no ground of hope, our God-man is mighty to save; and hope in him knows no disappointment. Be stirred up, therefore, my soul, to depend on him, who is my almighty Maker, my faithful and promise-performing Friend, my kind and righteous Protector, my bountiful Provider, my omnipotent Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just Punisher of all evil:—my King, my God, and my ALL.

PSALM CXLVII. Ver. 1. The grammar of the psalm, as seen in the phrase 'our God,' ver. 1, 5, 7, discovers the speaker to be the church in her collective and corporate capacity, calling upon her several members to the delightful work of praise—a work *pleasant* to the heart of those engaged in it, and *comely* in the eyes of saints and angels. *C.*

Ver. 2. *The Lord doth build up Jerusalem.* All the works ascribed to the Lord, throughout the psalm, are works that he is always doing. Accordingly, after every siege and demolition God, by his providence, immediately proceeded to build up Jerusalem again, his architectural witness to all nations: and 'the outcasts of Israel' he has always continued to gather, temporally, into separate and cohesive communities; and spiritually, into one body and temple in Christ Jesus. Ep. 4. 11—16; 1 Pe. 2. 5. *C.*

Ver. 13. *Bars of thy gates.* The principal *gates* of the spiritual Jerusalem are *profession* and *baptism,* Ac. 8. 37, 38: and the principal *bars*—'trying the spirits,' 1 Jn. 4. 1—3; condemnation of error, 1 Ti. 4. 7; 2 Ti. 2. 16; Tit. 1. 10, 11; avoidance of the abetters of false doctrine and schism, Ro. 16. 17; 1 Th. 3. 6; 1 Ti. 6. 3—5; and excluding from church membership the erroneous and profane, 1 Co. 5. 4—13; Tit. 3. 10. *C.*

Ver. 16. *Snow like wool.* Not only is water when changed into snow rendered in appearance 'like wool,' but by a wonderful provision in its structure it acts as wool in protecting plants, and even living bodies, from the destructive influence of the cold. *C.*

REFLECTIONS.—How good and great must God be

5 Let them praise the name of the LORD: for[a] he commanded, and they were created.

6 He[g] hath also stablished them for ever and ever:[4] he hath made a decree which shall not pass.

7 Praise the LORD from the earth, [h]ye dragons, and all deeps:

8 Fire,[i] and hail; snow, and vapours; stormy wind fulfilling his word;

9 Mountains,[j] and all hills; fruitful trees, and all cedars;

10 Beasts,[k] and all cattle; creeping things, and flying fowl;[5]

11 Kings[l] of the earth, and all people; princes, and all judges of the earth;

12 Both[m] young men and maidens; old men and children:

13 Let them praise the name of the LORD: for[n] his name alone is excellent;[6] his glory *is* above the earth and heaven.

14 He[o] also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people [p]near unto him. Praise ye the LORD.

PSALM CXLIX.

1 The prophet exhorteth to praise God for his love to the church, 5 and for that power which he hath given to his saints.

PRAISE ye the LORD.[1] Sing[a] unto the LORD a new song,[2] *and* his praise in the congregation of saints.[3]

2 Let[b] Israel rejoice in him that [c]made him: let the children of Zion be joyful in their King.[4]

A.M. cir. 2957.
B.C. cir. 1047.

c Ge. 2.1, 3, 6. Ps. 33.6, 9. He. 11.3.

d Ps. 89. 37; 119. 90, 91. Je. 31. 35, 36; 33. 25. Is. 24. 27, 25. 1, 46. 10.

4 An imperfect philosophy entertained many fears for the stability of the planetary system—a sounder philosophy has demonstrated that the system is calculated to subsist for ever. But this by no means precludes God from changing and remodelling at his will either the heavens or the earth that his wisdom formed and his power has sustained. He. 1. 11, 12. 2 Pe. 3. 7, 12. Re. 21. 5.—*C.*

e Ge. 1. 21. Is. 43. 20. Ps. 104. 25, 26; 107. 23, 24.

f Job 37. 22, 6; 38. 22–30. Ex. 9. 23–25. Ps. 147. 15–18; 11. 6.

g Ps. 114. 4, 6; 29. 5–8. Is. 42. 11; 41. 18, 19; 55. 12.

h Ps. 50. 10, 11. Ge. 1. 20–25.

5 Heb. *birds of wing.*

i Ps. 79. 10, 11; 80. 27–39; 66. 1, 4. Pr. 8. 15, 16. Ac. 17. 26.

j Ps. 68. 15, 16. Mat. 21. 15, 16. Zec. 9. 17.

k Ps. 8. 1, 9. Is. 11. 4. Phi. 2. 9–11. Lu. 2. 20–23.

6 Heb. *exalted.*

l Ps. 76. 10; 89. 27; 92. 10; 149. 9. De. 10. 21.

m De. 4. 7. Ep. 2. 13, 17, 19. Ju. 14. 20, 23; 14. 4, 8. Ez. 19. 5, 6. 1 Pe. 2. 9. Tit. 2. 14.

PSALM CXLIX.

B.C. cir. 1047.

1 Heb. *Hallelujah*, Ps. 104. 35; 106. 1.

a Ps. 33. 1–3; 68. 26; 89. 5; 95. 1, &c.; 96. 1, &c.; 98. 1; cxxxiv.—cxxxvi.; cliv.—cl.

2 See note on Ps. 96. 1.—*C.*

3 Them that are sanctified in Christ Jesus. 1 Co. 1. 2.—*C.*

b Ps. 22. 23; 118. 3, 4; 135. 19, 20.

c Ps. 100. 3. Is. 54. 5. Mat. 21. 5. 1 Th. 1. 9.

4 Zion signifies a

A.M. cir. 2957.
B.C. cir. 1047.

monument, a sepulchre, a turret, dryness: and in any sense the regenerate believer is truly a 'child of Zion.'—*C.*

d Ps. 33. 1; 81. 2, 3; 68. 25; 150. 3–5. Re. 7. 9; 14. 2.

5 Or, *with the pipe.*

e Ps. 147. 10, 11; 35. 27. Pr. 11. 20. Is. 62. 3–5. Zep. 3. 17.

f Is. 61. 10. Ps. 132. 16; 91. 15, 16.

g Ps. 33. 1; 118. 15; 145. 10.

h Ps. 42. 8; 63. 6. Job 35. 10.

6 Not beds of sleep, but of rest. He. 4. 9.—*C.*

i Ps. 81. 14. Lu. 2. 14. Re. 5. 9, 7. 10, 12.

7 Heb. *throat.*

k He. 4. 12. Ep. 6. 17. Re. 1. 16.

l Re. 6. 13–17; 19. 14–21; 11. 15–18, with Jos. 10.—22.

m De. 32. 41, 43. Nu. 24. 17. Re. 17. 14, 16.

8 As conquint judges with Christ. 1 Co. 6. 2.—*C.*

n Ps. 148. 14. Ro. 8. 31; 16. 20. 1 Jn. 5. 4.

PSALM CL.

B.C. cir. 1045.

1 Heb. *Hallelujah*, Ps. 104. 35; 146. 9.

a Ps. 27. 4; 29. 9; 48. 8; 111. 1; 134. 1, 2; 135. 2.

b Ge. 1. 6, 7. Ps. 136. 5, 9, or Ep. 3. 21.

2 Literally, 'Praise him in the expanse of his power.' The meaning is, in every department of the universe where his power is displayed—in the heavens, in the air, in the earth. God rules in all.—*P.*

c Ps. 145. 5, 6; xcv.—*c.* ciii.—cviii. cxxxv. cxxxvi.

d Da. 3. 5, &c. Ps. 33. 2; 81. 2; 68. 25; 149. 3; 92. 3; 98. 5, 6; 108. 2.

3 Or, *cornet.*

4 Or, *pipe.*

e 1 Ch. 15. 16, &c.

f Ps. 145. 10; 148. 7, 10–12. Re. 5. 13.

3 Let[d] them praise his name in the [5]dance: let them sing praises unto him with the timbrel and harp.

4 For[e] the LORD taketh pleasure in his people: [f]he will beautify the meek with salvation.

5 Let[h] the saints be joyful in glory: let them sing aloud [i]upon their beds.[6]

6 *Let*[i] the high *praises* of God *be* in their mouth,[7] and a [k]two-edged sword in their hand;

7 To[l] execute vengeance upon the heathen, *and* punishments upon the people;

8 To bind their kings with chains, and their nobles with fetters of iron;

9 To[n] execute upon them the judgment [8]written: [o]this honour have all his saints. Praise ye the LORD.

PSALM CL.

An exhortation to praise God with all kinds of musical instruments.

PRAISE ye the LORD.[1] Praise[a] God in his sanctuary: praise him in [b]the firmament of his power.[2]

2 Praise him [c]for his mighty acts: praise him according to his excellent greatness.

3 Praise[d] him with the sound of the trumpet:[3] praise him with the psaltery and harp.

4 Praise him with the timbrel and [4]dance: praise him with stringed instruments and organs.

5 Praise[e] him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let[g] every thing that hath breath praise the LORD. Praise ye the LORD.

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in himself, when his greatness, wisdom, power, and goodness are so manifested in all his works. And when he so observes and provides for all his creatures, how impossible is it that his ransomed children should be overlooked or starved! Much of God is to be seen in all around us—in luminaries, in animals, in crops, in seasons, in human persons or societies; but, above all, in his church and in his word. If these be abused by us, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us.

PSALM CXLVIII. Ver. 1. *In the heights.* The highest regions of heaven, where the glory of God is most brightly exhibited, and the mysteries of his government—unspeakable in earthly language—are audibly expounded and proclaimed, 2 Co. 12. 2–4. *C.*

Ver. 7. *Dragons.* This word is generally interpreted 'sea-monsters'—an unmeaning phrase. The word is *generic*, and that it sometimes signifies *wild beasts* seems probable from Mal. 1. 3. That it also is applied to the *whale*, seems certain from its description as one of the *mammalia*, La. 4. 3, and from its property of holding its breath and violently emitting it, Je. 14. 6. *C.*

REFLECTIONS.—How great and good must God appear to his people, when their minds are so overcharged with their debt of praise! And indeed, had the praises of God but due room on earth, it would much resemble heaven. But none are more deep in the debt of praise than faithful men; sometime afar off, but now brought near to him by the blood of his Son!

PSALM CXLIX. Ver. 2. *Israel.* They that have obtained a 'new name,' who wrestle with God in prayer, and prevail, by faith, in the name of Jesus, Ge. 32. 24, 28; Ho. 12. 3, 4; Ju. 14. 13. *C.*

Ver. 3. *Dance.* The word translated *dance* signifies a pipe, or some other fistular instrument of music, and not any mode of *marching* or *saltation*. *C.*

Ver. 6. *Two-edged sword.* The two-edged sword of the Word—the law of fire and the gospel of grace, Ep. 6. 17; He. 4. 12; De. 33. 2; Ac. 20. 24; Tit. 2. 11. *C.*

REFLECTIONS.—Behold here Jesus and his gospel church chiefly in her millennial state. He and his people mutually rejoice in one another:—while they praise him, he imparts the blessings of salvation to them; and while he goes forth in his chariots of salvation, conquering sinners by his grace, or in his chariots of judgment, to oppose his Jewish, heathen, and anti-christian enemies, by their prayers and influence they work together with him.

PSALM CL. Ver. 1. The first verse marks the place where the Lord is to be praised—the sanctuary on earth, the firmament above. *C.*

Ver. 2. The second verse assigns reasons for praise—God's mighty acts, and the multitude of his acts. *C.*

Ver. 3–6. The remaining portion of the psalm calls first upon instruments of every construction, and finally upon everything that breathes, to praise the Lord. *C.*

REFLECTIONS.—Happy are they who dwell in God's house above—they are always praising him on the highest key! And happy are they who are on the way to it—they have always matter, and often a heart, for praise.

CONCLUDING REMARKS ON THE BOOK OF PSALMS.

The Hebrew title of the Book of Psalms is 'Praises;' because the praise of God as Creator, Upholder, and Governor—as Father, Redeemer, and Sanctifier—constitutes their principal subject. The Greek title, whence our English name, 'Psalms,' is derived from the Septuagint, and describes these sacred compositions as accompanied by musical instruments. And this accompaniment was in accordance with the law of Moses, Le. 23. 24, &c., and the ritual appointed by divine revelation in the days of David and Solomon, 1 Ch. xvi.

But while praise is justly due to God as Creator, Upholder, and Governor of the world, much more is it due to him as Father, Redeemer, and Sanctifier. And as God the Father is made known and glorified by the Son—and as the Spirit glorifies both Father and Son, by taking 'the things of Christ and showing them' to believers—so it was to be expected that Christ, the beloved Son of God, the Messiah, the Saviour of sinners, would furnish the chief subject of praise in the heart and the songs of the church. Accordingly we have seen that the Psalms are full of Christ—the church on earth strictly imitating the church in heaven, in asserting that 'worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;' and in ascribing 'blessing, and honour, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

The Psalms constitute the great storehouse of prayer in every mood and condition of the spirit. 'Is any merry—let him sing psalms.' Is any sad—they will teach him to cry from the depths of affliction. Is any persecuted—they will furnish him with petitions for a refuge and deliverance. Is any in want—they will lead him to the Friend of the poor and needy. Is any in sickness—they will lead him the way to the true Physician. Is any dying and in misery—they will show him the path of life, ending in fulness of joy at the right hand of the Eternal. And all this they do, because they are the spiritual revelations of the 'supplications, strong crying, and tears' of Jesus in the days of his flesh; and therefore furnish to his disciples the model and the material of their prayers of faith.

The writers of some of the Psalms are known, and the Jews enumerate ten. But this is of little importance—for that the author of all was the Spirit of God, we have the fullest evidence. Thus, independently of that heavenly character which

bears witness of their heavenly origin—we have, in the New Testament, more frequent attestations of their divine origin, than for any other book of the whole Scripture collection. They are at least fifty times quoted by our Lord or his apostles. And besides furnishing to our Lord the most powerful of his arguments against the unbelieving Jews, they also furnished him the words in which, upon the cross, he both prayed and expired.

According to the Masoretic copies and the Syriac version, the Psalms are divided into five books: the first extending from Ps. i.–xl.—the second from Ps. xli.–lxxii.—the third from Ps. lxxiii.–lxxxix.—the fourth from Ps. xc.–cvi.—and the fifth from Ps. cvii.–cl. The first four of these end with 'Amen and Amen;' the last with 'Hallelujah.' This division was very ancient, as it evidently existed before the Septuagint translation.

Most of the Psalms have titles prefixed, which by some, as ancient traditionary expositions of the contents, are held in high esteem, and considered as endued with a kind of canonical authority. But some of the highest authorities amongst the ancient Christian writers—as Augustine and Theodoret—have freely admitted that these titles have often no relation to the body of the psalm, and seldom contribute anything to the discovery of the meaning. In their great obscurity all are agreed; and conjectural meanings are so various that they cease to be of value. These titles have accordingly been retained, partly out of respect to those that, in any degree, value them; and partly as mere relics of antiquity, esteemed not for any intrinsic worth, but as samples and memorials of the works of other times.

That the Psalms are occasionally prophetical of Christ no Christian can overlook or deny. That but few, however, are thus prophetical of him, has been an opinion extensively circulated and received—the number of such *specially prophetic* psalms being ordinarily confined to Ps. ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. and cxviii. But were the correctness of this meagre enumeration admitted, still the real relation of the Psalms to Christ remains unsettled. For the real question is, not how many psalms are *prophetical*, but how many are *descriptive* of Christ, and proved to be descriptive of him, because they apply accurately to him, and however they may be strained by the efforts of 'accommodation,' still utterly refuse to become applicable to any other. Could we conclude with Origen, Chrysostom, Theodoret, Augustine, Ambrose, Euthymius, and others of the ancient Christian writers, that David was the author of all the Psalms—or admitting, as is commonly believed, that other inspired authors wrote a part of the collection—yet could we accurately ascertain how many were composed by David—and it is upon all hands admitted that he composed a large portion—we would then be able, upon David's own authority, or rather upon that of the Spirit speaking by him, greatly to extend, if not to universalize, the prophetic boundaries of the Psalms. For that the psalms written by David himself were prophetic we have David's own authority, which, as Horsley observes, may be allowed to overpower a host of modern expositors. For thus king David at the close of his life describes himself and his sacred songs: 'David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of Jehovah spake by me, and his word was my tongue,' 2 Sa. 23. 1, 2. It was the word, therefore, of Jehovah's Spirit which was uttered by David's tongue. But it should seem the Spirit of Jehovah would not be wanting to enable a mere man to make complaint of *his own enemies*, to describe *his own sufferings just as he felt them*, and *his own escapes just as they happened*. But the Spirit of Jehovah described, by David's utterance, what was known to that Spirit only, and that Spirit only could describe. So that if David be allowed to have had any knowledge of the true subject of his own compositions, it was nothing in his own life, but something put into his mind by the Holy Spirit of God; and the misapplication of the Psalms to the literal David has done more mischief than the misapplication of any other parts of the Scriptures among those who profess the belief of the Christian religion. (See Horsley on the *Psalms*, vol. i. p. 14.) Nor do we hesitate to express our firm conviction, that a right interpretation of the Psalms, whereby Christ is so clearly discovered in his person, his offices, his passion, his victories, his glories, and his judgment, will bring a light, a comfort, and a joy to the heart of the believer, unknown while darkness lay upon this blessed portion of the Sacred Volume. *C.*

THE BOOK OF PROVERBS,

And the two immediately following, were penned by Solomon, the renowned king of Israel. Its Hebrew name MISCHLIM imports sentences well pressed together, and powerful to command our assent and regulate our conduct. Teaching by such proverbs, or short substantial sentences, was a very ancient, and is a very plain, profitable, and easy method of instruction. These *Proverbs of Solomon* are not a mere collection of the wise sayings which had been uttered before his time, but are the inspired dictates of the Holy Ghost to him; and are often quoted or alluded to as such in other inspired books. This book comprehends: (1) A preface; consisting of manifold exhortations to the study and improvement of true wisdom, and of warnings to avoid connections or intimacy with wicked persons, whoredom, rash suretiship, sloth, &c. ch. i.–ix. (2) The Proverbs themselves; published from the beginning, x.–xxiv., or copied out by the direction of Hezekiah, xxv.–xxix. (3) The appendix; containing the prophecy of Agur, and the directions of his mother to him, xxx. xxxi. As the Book of Psalms is calculated to make our hearts warm towards God in holy and pious affections, the scope of this is to make our face shine before men in a prudent, discreet, honest, and useful conversation; which is a no less necessary part of religion. And no book in the world, in so small a compass, affords us such a complete body of rules for directing our personal and relative behaviour.

CHAPTER I.

1 *The use of the Proverbs.* 7 *An exhortation to fear God, and regard the advice of parents.* 10 *To avoid the enticings of sinners.* 20 *Wisdom complaineth of the contempt of scorners.* 24 *She threateneth them.*

THE Proverbs[a] of Solomon, the son of David, king of Israel;

2 To[b] know[1] wisdom and instruction; to perceive[2] the words of understanding;

A.M. cir. 3029. B.C. cir. 975.

CHAP. I.

a ch. 10. 1; 25. 1. Job 27. 1. Jn 10. 25. 1 Ki. 4. 32, 33. Ec. 12. 9.

b ch. 22. 20, 21; 2. 1–9. 4. 5, 7. De. 4. 5, 6. Joh 22. 22. 2 Ti. 3. 15–17. 2 Pe. 1. 3, 19.

1 Or, To impart.—*Boothroyd.*

2 *To perceive.* Rather, 'to supply.'—*C.*

3 *To receive.* Rather, 'to bring.'—*C.*

A.M. cir. 3029. B.C. cir. 975.

4 Heb. *equities.*

c ch. 9. 4, &c. 1 Co. 2. 10. 2 Ti. 3. 15. Ps. 119. 9.

5 *Subtility.* Prudence in conduct, discernment between right and wrong in all their forms.—*C.*

6 Or, *advisement.*

d ch. 9. 9. Ps. 119. 18, 98–100. 2 Pe. 1. 5–8, 12.

e 1 Ch. 12. 32. Job 34. 10, 34. Is. 54. 13. Je. 31. 34.

3 To receive[3] the instruction of wisdom, justice, and judgment, and equity;[4]

4 To[c] give subtilty[5] to the simple, to the young man knowledge and discretion.[6]

5 A[d] wise *man* will hear, and will increase learning; and [e]a man of understanding shall attain unto wise counsels:

CHAPTER I. Ver. 1. The choice, divine, substantial, instructive, and governing, but sometimes darkly expressed, sentences of the incomparably wise and inspired Solomon. 2. Framed by the Spirit of God to teach men true and solid wisdom in things pertaining to God and their neighbour, to enable them to discern sin and duty, and to receive and profit by whatever good instructions or advices are given them: 3. To incline and persuade them readily to hearken to such instructions as direct them to live in a wise, candid, upright, and virtuous manner; 4. That those who are unskilful, rash, and incautious, may become circumspect, prudent, and discreet in their conduct: 5. And those who are wise in the matters of time and eternity, may become still more wise and prudent; and be able, with great advantage, to govern themselves and others; 6. And be capable of finding out the meaning of the wise, though dark, sayings of God or men, and profitably to apply them to themselves, or explain them to others.—7. It is necessary that every one who desires true wisdom should begin with, and chiefly study, the saving knowledge of God, and live under a holy awe in the love, worship, and service of him; as, without this, all other knowledge is vain and useless; and, for want of it, wicked men, who prefer trifles to things of infinite importance, pour contempt on the wisest instructions that can be given them. 8, 9. And, next to the fear of God, it is necessary, my dear young men, that you reverence, honour, and obey your parents, and gladly receive and earnestly practise their instructions, as things of inestimable value, which will render you more amiable and honourable than all the gay adorning on earth. 10. And, in order to promote the fear of God and regard to parental instructions, see that with the utmost circumspection and earnestness you avoid all unnecessary fellowship with wicked persons, and all hearkening to their flattering enticements. 11–15. If, in the most courteous manner, and by every argument drawn from profound secrecy, sure success, immense profit, and good fellowship, they would seduce you to robbery, or any other wickedness, abhor their counsels and flee from their company: 16. For, being set on mischief themselves, if they once entangle you, they will perpetually hurry you from one horrid crime to another. 17. And while they lay snares for others whom they reckon rash and inconsiderate, themselves, like silly birds, rush into courses, of which the dangerous issue might be easily perceived: 18. And, in the end, all their pains and cunning to undo others bring ruin upon themselves from the hand of God and men: 19. And all unrighteous methods of procuring wealth but issue in the destruction of the procurers.—20–23. While you shun and abhor the enticements of the wicked, listen to the voice of Jesus Christ, the wisdom of God, who, in his word and ordinances of the gospel, in the most public, affectionate, earnest, and importunate manner, calls you, however simple, ignorant, foolish, or even scornful, to forsake your wicked courses, and turn to him by faith and repentance, to receive his Spirit, freely given, and believe his words divinely manifested

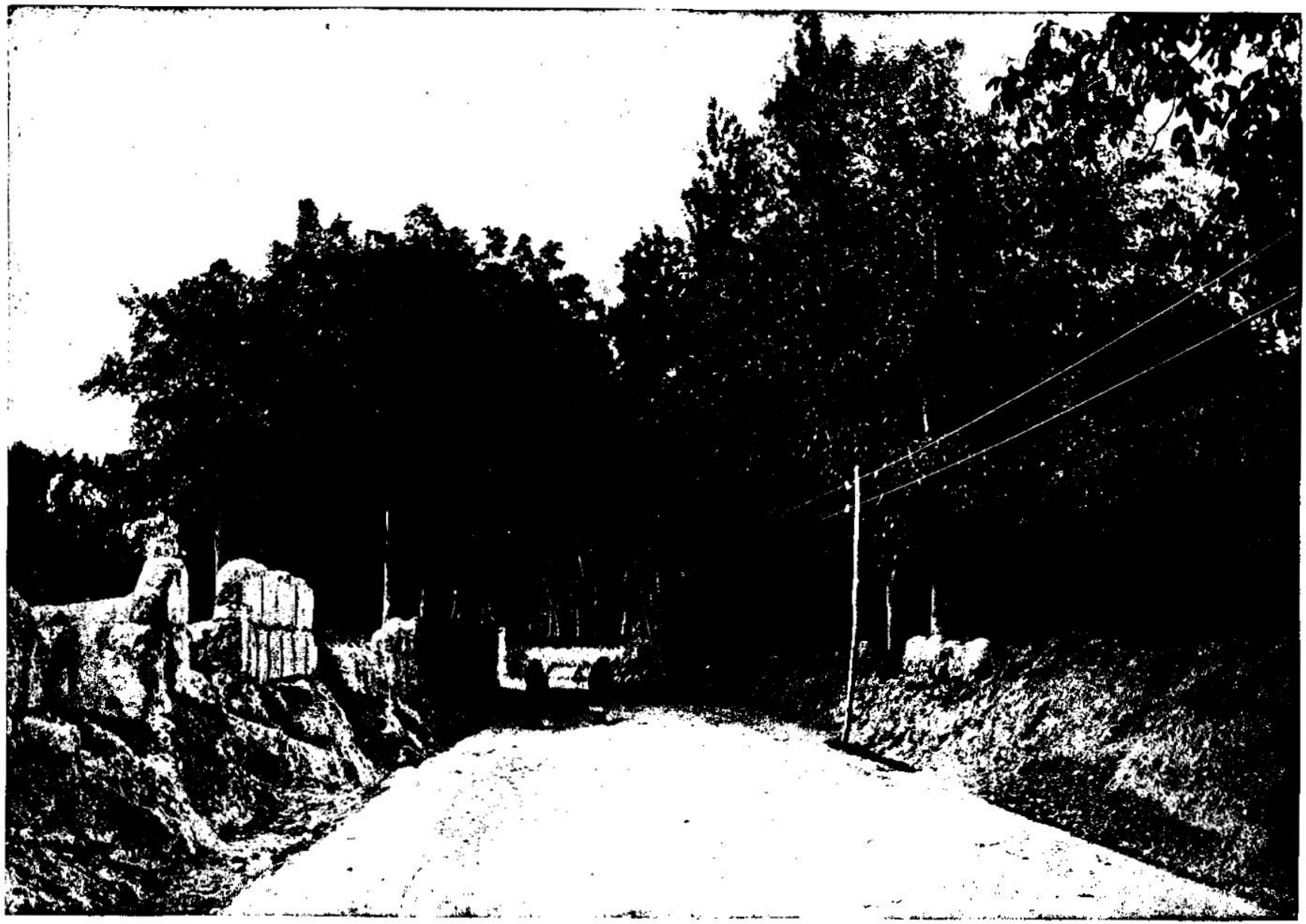

PALMYRA ROAD--LEADING FROM DAMASCUS TO TADMOR, THE CITY SOLOMON BUILT IN THE DESERT. [PROVERBS, i: 1.]—Solomon inherited from his father David a vast kingdom. His dominion stretched from the river Euphrates to the Mediterranean Sea, south to the river of Egypt, and north to near where the city of Aleppo now stands. Damascus was within his territory, and he built Palmyra, called Tadmor, in his day. This is a city in the wilderness, and that Solomon built it we learn from I. Kings, ix: 18, and II. Chronicles, viii: 4. Tadmor is between the Euphrates and Hamath, and is situated in an oasis of the desert. The celebrated Queen Zenobia had her capital and home in Palmyra. She built up a mighty kingdom which rivaled and defied the Roman power. She was captured and brought to Rome by the emperor Aurelian, A. D. 273. We give here as illustrating this first chapter of Proverbs, written by Solomon, a picture of a road leading out from Damascus to Tadmor, the city he built.

6 To[g] understand a proverb, and the interpretation;[7] the[h] words of the wise, and their dark sayings.

7 ¶ The[i] fear of the LORD *is* the [8]beginning[9] of knowledge: *but* fools despise wisdom and instruction.[1]

8 My[j] son, [k]hear the instruction of thy father, and forsake not the law of thy mother:

9 For[l] they *shall be* an ornament[2] of grace unto thy head, and chains about thy neck.

10 ¶ My son, [m]if sinners entice thee, consent thou not.

11 If they say, [n]Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause;

12 Let[p] us swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We[q] shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse:

15 My son, [r]walk not thou in the way with them; [s]refrain thy foot from their path:

16 For[t] their feet run to evil, and make haste to shed blood:

17 (Surely[u] in vain the net is spread [3]in the sight of any bird:)[4]

18 And[v] they lay wait for their *own* blood; they lurk privily for their *own* lives.[5]

19 So *are* the ways of every one [w]that is greedy of gain; *which* taketh away the life of the owners thereof.

20 ¶ Wisdom[6] crieth without; she uttereth her voice in the streets;[7]

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying,*

22 How[y] long, ye simple ones,[8] will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn[z] you at my reproof: behold, I [a]will pour out my Spirit unto you, I will make known my words unto you.

24 ¶ Because[b] I have called, and ye refused; I have stretched out my hand, and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I[c] also will laugh at your calamity; I will mock when your fear cometh.

27 When[d] your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you:

28 Then[e] shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29 For[g] that they hated knowledge, and did not choose the fear of the LORD:

30 They[h] would none of my counsel; [t]they despised all my reproof:

31 Therefore[i] shall they eat of the fruit of their own way, and be filled with their own [9]devices.

32 For[k] the turning away[1] of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But[l] whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

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[g] Mat. 13. 23, 51. Ac. 8. 30, 31. Ep. 1. 17.
[7] Or, *an eloquent speech.*
[h] Hag. 2. 11. 1 Co. 2. 14, 15. 2 Pe. 3. 16. Ps. 49. 4. 78. 2.
[i] Job 28. 28. Ps. 111. 10. ch. 9. 10. 31. 30.
[8] Or, *the principal part.*
[9] *The beginning.* 'The sum.'—*Bockhayat.*
[1] Here begin those brief, pointed, antithetical sentences, embodying profound thought and practical sense, which, as it were, cut their way into the mind and heart of the reader. *P.*
[j] ver. 10, 15 [h]. 2. 1. 3. 1, 21, &c. Jos. 1. 19. Ge. 4. 29. 1 Jn. 2. 12, 28. 3. 18.
[k] ch. 2. 1—4. 3. 1; 4. 1, 7; 5. 1; 6. 20; 7. 1. 1 Sa. 2. 23. 2 Ti. 3. 15. 1 Pe. 3. 1.
[l] ch. 3. 22 [4]. 8. 2 Pe. 3. 3. 1 Ti. 2. 9, 10.
[2] Heb. *adding.*
[m] Ro. 16. 18. Ep. 5. 11. Ge. 39. 8, 9. ch. 13. 20; 19. 27. 24. 15 [4]. 1 Co. 15. 33.
[n] Je. 5. 26. Ps. 10. 8—10; 59. 3; 56. 5, 6; 64. 4, 5.
[p] Ps. 56. 1; 124. 3. Je. 51. 34. La. 2. 5, 16. Nu. 16. 31, 32. Mi. 3. 3, 4. Zep. 3. 3.
[q] Hab. 2. 9. 1 Ti. 6. 10. Je. 51. 34. Na. 2. 12.
[r] Ps. 1. 1. ch. 4. 14, 15; 2. 12—15; 5. 8; 23. 20; 9. 6. Isa. 5. 11.
[s] Ps. 119. 101.
[t] ch. 4. 16 [6]. 18. Ho. 4. 2. Is. 59. 7. Ro. 3. 15.
[u] Je. 8. 6, 7. Ps. 1. 3, with ch. 7. 21—23; 9. 14, 15. Je. 1. 24.
[3] Heb. *in the eyes of everything that hath a wing.*
[4] 'Man being made wiser than the fowls of heaven,' should manifest his superiority by the avoidance of the visible snares of sinners. Job 35. 11.—*C.*
[v] Ps. 9. 16 [7]. 15, 16; 35. 23. Je. 7. 19.
[5] It will be observed that there is no equivalent in the Hebrew for the words 'own.' They do not serve to throw light upon the meaning; on the contrary, they change the true sense altogether. Omit them and the sense is clear.—*P.*
[w] Wisdom is personified: represented as a great teacher publicly declaring and inculcating the highest and noblest truths. The Spirit of God is the great teacher: the Word of God is his grand instrument, by which he makes known to man everything needful to guide him on earth and prepare him for heaven.—*P.*
[6] Heb. *Wisdoms*, that is, *excellent wisdom*, i.e. *Christ*, Co. 2. 3; Ch. 1. 24, 30; 8. 1, 4—9; 1. 3. Ja. 3. 17, 18. Mat. 11. 28—30.
[7] Or, *in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,*
[x] Heb. 2. 9—12. ch. 23. 4, 28. 2. 20. 1 Ti. 6. 9, 10. Ja. 5. 1, 4.
[y] ch. 9. 4. Ps. 94. 8. Mat. 9. 12, 18. 11. 25. 1 Jn. 5. 19. He. 5. 11. Je. 6. 27. Ro. 11. 17. Is. 55. 2, 7. Je. 3. 1, 14, 22.
[8] *Simple ones.* Sedulous, clear-minded ones.—*C.*
[z] Hu. 14. 1. Isa. 55. 11.
[a] Is. 44. 3, 4. Joel 2. 28. Ju. 11. 13. Jn. 7. 37, 38, 39. Ac. 2. 16, 17. Is. 55. 9, 7. Je. 3. 1, 14, 22.
[b] Is. 65. 2, 12; 66. 4. Je. 7. 13; 44. 4, 5. Eze. 8. 18. Mat. 23. 37; 22. 5, 6. Lu. 19. 41, 42; 7. 30. Ps. 107. 11. Zec. 7. 11, 12. Re. 3. 20. ver. 30. 2 Ch. 36. 15, 16. Ho. 11. 2, 7.
[c] 1 Ju. 14, 24. Mat. 7. 2. Ps. 2. 4, 5; 37. 13. Ju. 10. 14.
[d] ch. 10. 24. Ps. 21, 8—12; 69. 22—28. Is. xxiv.; 65. 7, 11—13; 66. 14, 15, 24. Zec. xi. Mat. xxiv. Lu. 21. 26. Da. 9. 26, 27. 1 Th. 2. 15, 16.
[e] Ge. 6. 3. Job 27. 9. Is. 1. 15. Je. 11. 11; 14. 12. Eze. 8. 18. Mi. 3. 4. Zec. 7. 13. Ps. 18. 41. Ju. 4. 3. Ju. 7. 14; 8. 21.
[f] Is. 27. 11. Job 21. 14. Ps. 50. 17. Ac. 13. 46, 47. 1 Th. 2. 15, 16. ver. 22.
Aver. 25. Ps. 81. 11, 12. Lu. 7. 30; 14. 18—20; 20. 9—18. Ac. 7. 51, 52.
9 The direct declarations of the Spirit of God in this passage fully accord with the facts of history. The Jewish nation is a sufficient proof. They rejected and despised the divine counsels and warnings for centuries; but at length judgment came. It should be observed also that the teaching of the New Testament is in this in entire harmony with that of the Old. Witness our Lord's judgments on Chorazin, Bethsaida, and Capernaum, and Paul's sweeping statement in Ro. 1. 28—'And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind.'—*P.*
[g] ch. 2. 5.
[h] Job 4. 8, ch. 14, 14; 22. 8. Je. 2. 19; 6. 19. Is. 3. 11. Ga. 6. 7, 8.
[i] Ps. 69. 22. Ro. 11. 9. De. 32. 15—25. Ho. 13. 6, 7. Zep. 1. 15. Is. 32. 10, 11; 47. 8. Ke. 18. 7, 8.
[t] Or, *easy.*
[k] Ps. 25. 12, 13; 112. 7. ch. 8. 32—35; 22. 4. Is. 26. 3; 55. 9. Ja. 1. 21, 28, 29. 1 Pe. 1. 5. Jude 1. De. 33. 26—29.
[l] ch. 8. 32. Ps. 91. 1, 2. Is. 32. 17, 18. Je. 23. 6. Eze. 28. 26. Ho. 2. 18. Le. 25. 18, 19. De. 12. 10. 33. 28.

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unto you. 24–29. But in the most solemn manner he warns you, that if you persist in despising his gracious calls, instructions, and offers, his righteous judgment shall overtake and ruin you and your nation, in the most unexpected, fearful, complete, and remediless manner;—and that, while your most rueful cries for deliverance shall be disregarded, your own counsels and contrivances shall render you inexpressibly miserable, and your occasional escapes, and even prosperity, shall, by encouraging your folly, pride, and wickedness, prove means of hastening and aggravating your ruin; 33. While they who hearken to his instructions, and believe on his name, shall, by his watchful providence, be marvellously protected, comforted, and eternally saved.

Ver. 1. The Hebrew word rendered 'proverb,' literally signifies 'likeness' or 'comparison.' It originally involved, therefore, the idea of a simile, but it had given to it at an early period a wider signification. It came to denote 'such short, pointed sayings, as do not involve a comparison directly, but still convey their meaning by the help of a figure. From this stage of its application it passed to sententious maxims generally, many of which, however, still involve a comparison. Such comparisons are either expressed, or the things compared are placed side by side, and the comparison left for the hearer or reader to supply. Next we find it used of those longer pieces in which a single idea is no longer exhausted in a sentence, but forms the germ of the whole, and is worked out into a didactic poem. Many instances of this kind occur in the first section of the Book of Proverbs.' The title therefore which is here given by the author or compiler to the whole of this book is appropriate, expressing very well its general character. *P.*

Ver. 2–4 form a general introduction to the whole book, explaining briefly its nature, and stating its object. The object was, to impart wisdom, not merely theoretical, but practical; such wisdom, in fact, as will enable man to understand what he is himself, what God is, what he owes to God, what is necessary for his salvation, and how he is to live, and speak, and think in the world. *P.*

Ver. 5. *A wise man will hear.* Right hearing is the great mark and duty of God's children. It is the great remedy against idolatry: 'Hear, O Israel, the Lord our God is one Lord,' De. 6. 4. It is the special claim of Jesus: He that hath ears to hear, let him hear,' Mat. 13. 9. It is the special claim of the Spirit: 'Let him hear what the Spirit saith unto the churches,' Re. xxvii. It is the great principle of the spiritual life: 'Hear, and your soul shall live,' Is. 55. 3. It is the great channel of faith: 'Faith cometh by hearing,' Ro. 10. 17. *C.*

Ver. 7. *The fear of the Lord.* 'Doth not perfect love cast out fear?' True, but not the fear of God. It casteth out the fear of condemnation, Ro. 8. 1: it triumphs over the fear of death, 1 Co. 15. 57; but it implants and cherishes the fear of reverence for the majesty, the holiness, and the mercy of God. *C.*

Ver. 11. *Innocent.* The sinners do not call their contemplated victims *innocent* in the sense of guiltless, for that would detract from their enticement; they call them innocent in the sense of simple, unwarlike.—*Without cause.* Whose religion, instead of bringing safety and profit, renders them an easy prey. The speech of the bandits of the desert preparing to watch and plunder the caravans: the principle of avarice stimulating to dishonesty and cruelty in every form and in every generation. O believer, beware of covetousness, and be content with such things as thou hast, Lu. 12. 15. *C.*

Ver. 18. Robbery generally leads to murder, and experience proves that murderers seldom escape undetected and unpunished; so that the plotter against his neighbour is really ensnaring himself, and toiling for his own ruin. *C.*

Ver. 23. *I will pour out my Spirit.* Christ, 'in whom are hid all the treasures of wisdom and knowledge,' Col. 2. 3, here promises to pour out that Spirit which alone can make the letter of the word effectual, and the soul wise to salvation. *C.*

Ver. 26. How can a merciful Saviour thus 'laugh and mock' at the 'calamity and fear' of sinners? Just because they are still impenitent sinners. The devil is even now as much a 'liar and a murderer' as he was in the beginning of his rebellion, and his hosts 'believe and tremble,' but they never desire to *love*. Even so, the 'carnal mind' abideth 'enmity against God,' and hates the Judge while it writhes beneath the judgment. *C.*

Ver. 32. *Turning away of the simple,* &c. 'The turning away' to worldly ease, carnal indulgence, and spiritual sleep.—*Prosperity of fools,* &c. Because they think not of death, of judgment, of eternity; and are promising ease to their bodies, till their souls are demanded of them.—*Note,* Rebel not in adversity, for 'whom the Lord loveth he chastenedh.' *C.*

REFLECTIONS.—The inspired oracles of God are calculated to convey the most solid and precious instruction in the things both of time and eternity: and it is necessary and profitable that all, even the wisest, should carefully search them, particularly in the days of youth, in which the faculties are most quick, the temptations most numerous, and our conversation, for time and eternity, just forming. Deep regard to God and to parental admonitions are highly necessary in those who desire true wisdom. But there can be no solid knowledge or prudence where the heart is not changed, believes not on Christ, and loves not God as in him. With amazing earnestness and craft do sinners seduce others, particularly young and simple ones, into fellowship with them in sin. It is necessary, therefore, to be always impressed with the awe of God's omniscience and just judgment, that no temptation of secrecy or of gain may tempt us to wickedness: and to avoid the society of the wicked if we choose to escape their ruin. But with what infatuation do men, more stupid than birds, rush into danger when fairly warned! and in ruining others, they but ruin themselves in a more miserable manner: and however secrecy or power may protect them from men, the judgment of God overtakes them. Their cruelty and avarice hurry them and their companions into lasting misery and woe. Alas! how great is their folly, who, for a perishing world, destroy an immortal soul; and for a momentary pleasure, plunge themselves into everlasting woe! But great is the compassion of Jesus to such rebellious sinners: in the most earnest and open manner he pleads with them, in the ordinances of his grace, to promote their eternal salvation. Condescending are his offers and invitations of mercy, pointed to the most unworthy and wicked; and precious and necessary the benefits which he offers. But inexcusable is their guilt, and dreadful their ruin, who obstinately refuse them. Rejected of God in their misery, even their ease and prosperity harden and ensnare them, and aggravate their woe! But blessed above all with salvation and rest are those who receive them, and listen to his gracious voice.

CHAPTER II.

1 The study of wisdom tendeth to promote godliness, 10 and safety from evil company, 20 and to direct men in good and salutary ways.

MY son, [a]if thou wilt receive my words, and hide my commandments with thee;

2 So that [b]thou incline thine ear unto wisdom, *and* apply thine heart to understanding;

3 Yea, [c]if thou criest after knowledge, *and* liftest up thy voice[1] for understanding;

4 If[d] thou seekest her as silver, and searchest for her as *for* hid treasures;

5 Then[e] shalt thou understand the fear of the LORD, and find the knowledge of God.

6 For[g] the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He layeth up [h]sound wisdom for the righteous: *he is* a [i]buckler to them that walk uprightly.

8 He [j]keepeth the paths of judgment, and preserveth the way of his saints.

9 Then[k] shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.[2]

10 ¶ When[l] wisdom entereth into thine heart, and knowledge is pleasant unto thy soul,

11 Discretion[m] shall preserve thee, understanding shall keep thee;

12 To[o] deliver thee from the way of the evil *man*, from the man that speaketh [p]froward things;

13 Who[q] leave the paths of uprightness, to walk in the ways of darkness;

14 Who[r] rejoice to do evil, *and* delight in the frowardness of the wicked;

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CHAP. II.

[a] ch. 1. 8; 3. 1; 4. 1, 20, 21; 5. 1, 7; 7. 1–3. Ps. 119. 9, 11, 105, 128.
[b] Is. 55. 3. ver. 3, 4. Ro. 12. 11. Ec. 9. 10. Ac. 17. 11. Ja. 1. 22.
[c] ch. 8. 17. Ja. 1. 5.
[1] Heb. *givest thy voice*
[d] Mat. 6. 33. 13. 44. ch. 3. 14, 15. 8. 18, 19. Job 28. 12–19. Ps. 119. 72.
[e] Ho. 6. 3. Job 28. 28. Mat. 11. 25. 1 Ti. 3. 16. Is. 54. 13. 55. 9. Je. 31. 34.
[g] 1 Ki. 3. 9, 12. Ja. 1. 5, 17. Is. 48. 17. Ep. 1. 17–19. 3. 18, 19.
[h] 1 Co. 1. 24, 30. 7. 7. Ti. 3. 15.
[i] Ge. 15. 1. Ps. 84. 11; 5. 12. Ch. 30. 5.
[j] Ps. 5. 8; 25. 9; 23. 3; 17. 5. 1 Sa. 2. 9. Jude 24. Je. 10. 28, 29. 1 Pe. 1. 5.
[k] Ps. 119. 99. ver. 5, 6; ch. 1. 2–6. Je. 6. 16.
2 This verse is more immediately connected with ver. 5, and follows like the latter, as a result of the diligent search after wisdom. Righteousness is that adherence to strict law and justice which characterizes every act of God's government, and ought to characterize the doings of his people. Judgment embraces those punishments inflicted upon sinners, and those judicial acts done in vindication of the divine character, and in defence and for the promotion of God's kingdom. Equity embraces the whole scheme of redemption and of grace, with the whole sphere of Christian work and duty.—*F.*
[l] Job 32. 19, 20. 33. 12. Ps. 19. 10. 119. 97–99. Je. 15. 16. Col. 3. 16.
[m] ch. 6. 22, 23. Ps. 119. 5, 7, 9, 11, 34. Ep. 5. 15.
[o] Ps. 17. 4, 5. Ep. 5. 11, 15. ch. 13. 20; 6. 6.
[p] Ac. 20. 30. 1 Co. 15. 32.
[q] Ps. 14. 3. ch. 21. 16. Ep. 4. 18, 19. 1 Jn. 3. 10–12. 35. Ro. 13. 12; 1. 28, &c.
[r] ch. 10. 23. Je. 11. 15. Ro. 1. 32; 13. 12.

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[s] De. 32. 5. Ps. 125. 5. Is. 59. 8. Ro. 1. 28–32. Tit. 1. 3.
[t] ch. 5. 3, 20; 7. 5; 6. 24; 19. 27; 9. 13–18. Ec. 7. 26. Ro. 16. 18.
[u] 2 Co. 6. 16. with Ge. 2. 24.
[2] Co. 11. 3. with Je. 3. 4.
[x] Mal. 2. 14, 15. Ge. 2. 24.
[y] ch. 5. 5; 11. 6, 26; 7. 27; 9. 18.
[z] Ec. 7. 26. He. 13. 4. Ho. 4. 11, 14. Re. 22. 15. Ps. 81. 12. Mat. 7. 14.
3 What profundity of wisdom is requisite to guard the intellect, the heart, and the senses against the various forms of temptation! False philosophy assails us with its insidious but superficial speculations. Malice and envy and slander assail us, trying our tempers, and going far to ruin our influence. Pleasure, wealth, fame assail us, and in their train follow lust and passion. Divine wisdom alone, aided by divine grace, can enable weak mortals to resist and overcome all their enemies.—*F.*
[a] Ps. 119. 5, 93, 215. He. 6. 11. Je. 6. 16. ch. 13. 20. Co. 1. 8.
[b] Ps. 37. 30, 31, 39, 89. Is. 1. 19. Joh. 1. 3, 12. 12.
[c] Job 18. 17. Ps. 104. 35; 37. 22; 52. 5; 10. 16. Mal. 4. 1.
4 Or, *plucked up.*

CHAP. III.

[a] ch. 1. 8; 2. 1. De. 8. 1; 30. 16, 20. He. 2. 1–3.
[b] Is. 51. 7. Je. 31. 33.
[c] De. 30. 16, 20. 1 Ti. 4. 8. ch. 4. 10, 22; ver. 8. Ps. 91. 16; 119. 165. De. 6. 2, 3. Jn. 17. 2. Ro. 5. 1, 11.
1 'Length of days' probably means 'health.'—*F.*
2 Heb. *years of life.*
3 Or, *good success.*
4 'Good understanding' or 'success;' that is, acceptance among men. They will naturally manifest gratitude for the favours you bestow on them. The kind, benevolent, warm-hearted man is generally beloved.—*F.*

15 Whose[s] ways *are* crooked, and *they* froward in their paths:

16 To[t] deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;

17 Which [u]forsaketh the [x]guide of her youth, and forgetteth [y]the covenant of her God:

18 For[z] her house inclineth unto death, and her paths unto the dead:

19 None[a] that go unto her return again, neither take they hold of the paths of life.[3]

20 ¶ That[a] thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 For[b] the upright shall dwell in the land, and the perfect shall remain in it.

22 But[c] the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.[4]

CHAPTER III.

1 An exhortation to obedience, 5 to faith, 7 to mortification, 9 to devotion, 11 to patience. 13 The happy gain of wisdom. 19 The power, 21 and the benefits of wisdom. 27 An exhortation to charitableness, 30 peaceableness, 31 and contentedness. 33 The cursed state of the wicked.

MY son,[a] forget not my law; but [b]let thine heart keep my commandments:

2 For [c]length of days,[1] and long life,[2] and peace, shall they add to thee.

3 Let[d] not mercy and truth forsake thee: bind [e]them about thy neck; write them upon the table of thine heart:

4 So[g] shalt thou find favour and good understanding[3] in the sight of God and man.[4]

[d] ch. 7. 1, 2. Co. 3. 3. 2–8. Mi. 6. 8. Mat. 23. 23. Ps. 103. 17, 18; 85. 10. 6. 2, 17. 3. Ps. 119. 9–11. 2 Co. 3. 3.
[e] Ex. 13. 9. De. 6. 8. ch. 6. 21. Is. 49. 16. Je. 17. 1. 2 Co. 3. 3.
[g] 1 Sa. 2. 26. Ps. 111. 10. Lu. 2. 52. Ro. 14. 18.

CHAPTER II. Ver. 1–5. And for your excitement and encouragement, know assuredly, my children, that if you entertain, receive, and lay up in your heart the instructions and directions which I now give you; if you earnestly study, and importunately pray for, the enjoyment of Jesus Christ, and of all true and spiritual wisdom and knowledge in him, as infinitely more precious, useful, and desirable than all the treasures on earth, then you shall, by the influences of the Holy Spirit, happily obtain your desire, and be enabled and directed to know, obey, fear, love, worship, and serve God in a proper and truly acceptable manner. 6–9. For as wisdom and every other blessing is the free gift of God, he in his Word hath revealed, and by his Spirit bestows it upon men, and gives them a true and spiritual knowledge of himself and his ways. He hath in store, and is always ready to bestow upon such as ask it, true, solid, and substantial wisdom. And while he instructs and directs, he, by his almighty providence, infallibly preserves from soul-ruining mischiefs such as walk in a sincere, candid, and upright manner. He guides and enables the lovers of holiness to persevere in their integrity according to the rules of his Word, and preserves them from being drawn aside from it or endangered in it. And in seeking wisdom from him, you shall come to understand his righteousness and wisdom in all his administrations, and be enabled to imitate him in everything truly holy and virtuous. 10. And if Jesus Christ, the spiritual knowledge of divine things, and the power of practical godliness, have once been admitted to your heart and into your affections, 11-15. These will tend to preserve you from the crafty and ruinous seduction, either of subtle men, who, having apostatized from everything good, walk and delight in the perplexed ways of vice, and in making others as wicked as themselves, drawing them aside, and entangling them in courses directly contrary to their own true interest, safety, conscience, or reason; 16. Or of light and lewd women, unworthy to be reckoned Israelites, who set themselves, by all the arts of flattery, to decoy such as you into whoredom; 17. Perfidiously alienating their affections and persons from their own husbands, and disregarding the solemn vows made to them at marriage; 18. And who really love no one, but promote the death and eternal damnation of all such as cultivate any familiarity with them. 19. Very few who are once ensnared into their impure embraces are ever, by the grace of God, recovered to a penitent, chaste, and virtuous life on earth, or to everlasting glory in heaven.—20–22. And, moreover, while you are preserved from the ruinous infection of these wicked seducers, you shall be enabled to follow the example of the holy patriarchs and prophets; and, in consequence of this, shall happily dwell in this promised land of Canaan, and inherit the spiritual and everlasting felicity prefigured by it.—While these wicked seducers and their followers shall, after a short-lived flourish of prosperity, be furiously driven from this land and earth, and cast into the woe and depths of hell.

Ver. 4. *Pearls* are brought up from the depths of the sea; *gold* is washed from the earth and sands; *silver* is dug from the deep and dark mine; *gems* are extricated from the solid rock; the relics of antiquity are separated from rubbish and ruins—and shall the unsearchable riches of Christ be expected on the surface, as the reward of the indolent, or the discovery of accident? No. The believer searches in study of the Word, in study of the ways of Providence, in study of his own heart, in the depths of sovereign grace and eternal love—and discovers those treasures that lie hid from the wise and prudent, but which God by his Spirit reveals unto babes. *C.*

Ver. 9. *Understand righteousness.* It should never be forgotten that there is but one righteousness that can ever be discovered, 'the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe,' Ro. 3. 10, 22. *C.*

Ver. 12. Men, evil in heart and froward in speech; for in the heart originate all evil things, and out of the abundance of an evil heart the mouth speaketh, Mat. 12. 34. *C.*

Ver. 17. A woman who has violated her marriage vow is here exhibited. Faithless to God, faithless to man—the perjured wanton is at once the original and the emblem of all that is most seductive, dangerous, and deadly. But to view the passage as a mere warning against a wicked woman, were to narrow it far within the limits of its full meaning. She is the emblem of that heathen idolatry by which the spirit is seduced from God, and immersed in sensuality: and she is the emblem of that seductive apostasy in the nominal Christian church which is called Babylon —with whom the kings of the earth have committed fornication, and whose judgment, though it linger, will come in one hour, Re. 18. 9, 10. *C.*

REFLECTIONS.—With remarkable diligence should we attend to all the exercises of true religion. The Lord is ready to bless such as are diligent with great success; and usually bestows upon them remarkable instruction, satisfaction, and protection. There is need of real religion to season and rule our heart; and of God's special preservation and our utmost caution while we live in this world, where men of corrupt principles, and women of treacherous and corrupt practices, so greatly abound. In their sinful courses such are generally obstinate, active, and crafty. Ensnaring are their enticements, and dangerous and ordinarily ruinous their connections: and few, once entangled in their wickedness, ever seriously repent, or turn to Jesus Christ for life and salvation. Happy then are they who are delivered from them, and enabled to walk as truly pious and circumspect. Godliness has the promise of this life and of that which is to come. Even now the saints alone have a blessed portion on earth; and at last they only shall inhabit the new earth, into which no wicked person shall ever enter.

CHAPTER III. Ver. 1, 2. Let me therefore again entreat you, my dear children, to receive, and rivet in your judgment, memory, will, and affections, the counsels and commands which I now give, that you may practise them in your lives: thus shall your temporal life be long, healthful, and prosperous; be attended with a pleasant life of grace here, and followed by an eternal life of glory hereafter. 3, 4. And while you live by a cordial, constant, and assured faith in the mercy and faithfulness of God, pledged in his Word, study always, as your great honour, to imitate him in kindness, compassion, and uprightness: thus shall you be highly respected and honoured, and shall prudently order your affairs both before God and men. 5, 6. Always, by faith in his spiritual promises and relations, depend wholly on God for strength, direction, and success in your undertakings, and never upon your own knowledge or carnal prudence. In every undertaking believe and depend on his overruling power, observe his directions, and implore and wait for his favour and blessing, and he shall guide you in all

5 ¶ Trust[h] in the LORD with all thine heart; and lean not unto thine own understanding.

6 In[i] all thy ways acknowledge him,[5] and he shall direct thy paths.

7 ¶ Be[j] not wise in thine own eyes: fear the LORD, and depart from evil.

8 It[k] shall be health[6] to thy navel,[7] and marrow[8] to thy bones.

9 ¶ Honour[l] the LORD with thy substance, and with the first-fruits of all thine increase:

10 So[m] shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My[o] son, despise not the chastening of the LORD; neither be weary of his correction:

12 For whom the LORD loveth he correcteth, even as a father the son *in whom* he delighteth.

13 ¶ Happy[p] *is* the man *that* findeth wisdom, and the man *that* getteth understanding:[9]

14 For[q] the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

15 She[r] *is* more precious than rubies; and all the things thou canst desire are not to be compared unto her.

16 Length[s] of days *is* in her right hand; *and* in her left hand riches and honour.

17 Her[t] ways *are* ways of pleasantness, and all her paths *are* peace.

18 She *is* [u]a tree of life to them that [v]lay hold upon her; and happy *is every one* that retaineth her.

19 ¶ The[x] LORD by wisdom[1] hath founded the earth, by understanding hath he [2]established the heavens;

20 By his knowledge [y]the depths are broken up, and [z]the clouds drop down the dew.

21 ¶ My son, [a]let not them depart from thine eyes; keep sound wisdom and discretion:

22 So[b] shall they be life unto thy soul, and grace to thy neck.[3]

23 Then[c] shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When[d] thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and [e]thy sleep shall be sweet.

25 Be[g] not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For[h] the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold[i] not good[4] from them to whom it is due,[5] when it is in the power of thine hand to do *it*.

28 Say[j] not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.

29 ¶ Devise[k] not[6] evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive[l] not with a man without cause, if he have done thee no harm.

31 Envy[n] thou not the oppressor,[7] and choose none of his ways.

32 For[o] the froward *is* abomination to the LORD: [p]but his secret[8] *is* with the righteous.

33 ¶ The[q] curse of the LORD *is* in the house

A.M. cir. 3060. B.C. cir. 944.

h Ps. 37. 3,5,7,8. ch. 16. 3. 22. 19. *i* 1 Ch. 28. 9. Is. 1. 5, 6. Phil. 4. 6. Eph. 5. 20. Je. 10. 23. Pr. 16. 9. *j* Is. 5. 21. Ro. 12. 16. *k* Ps. 63. 5. Is. 58. 11. Je. 31. 12. *l* Ex. 22. 29. Le. 27. 30. Nu. 18. 12. Dt. 12. 6, 11, 17. 26. 2. Ch. 31. 5. Ne. 10. 35. Ec. 5. 19. Mal. 3. 8. *m* Dt. 28. 8. Mal. 3. 10. 2 Ti. 4. 8. *o* ch. 8. 33, 36. *p* Job 5. 17. He. 12. 5, 11. Ps. 94. 12. Re. 3. 19. Dt. 8. 5. Is. 27. 8, 9. Am. 3. 2. 1 Co. 11. 32. *q* Heb. *the merchandise of it is better than the merchandise of silver, &c.* Job 28. 15, 16, 17, 18. Ps. 19. 10. Pr. 8. 10, 11, 19. *r* Pr. 8. 8, 9. Job 28. 15, &c. Ps. 19. 10; 119. 72, 127. Mat. 13. 45, 46. 1 Co. 2. 11. 2 Co. 4. 7. Mat. 16. 26. Ca. 4. 9. *s* Job 28. 13, &c. *t* ver. 22. Ec. 8. 12, 13. Is. 4. 6. Ro. 5. 1. 2 Ch. 8. 6. 2 Co. 6. 4–10. 1 Co. 3. 22–23. Ps. 84. 11. Mat. 6. 33. *u* Mat. 11. 29, 30. Ps. 119. 165; 37. 37. Is. 57. 2. Ro. 5. 1. *w* ch. 11. 30; 13. 12. with Ge. 2. 9; 3. 22, 24. Re. 22. 2, 14. *v* He. 6. 18. Ca. 3. 4. *x* Ps. 104. 24; 136. 5. ch. 8. 27. Je. 10. 12; 51. 15. *y* ch. 8. 24. Ge. 7. 11. Pr. 8. 27. Je. 10. 12. The Father has, by his Son, who is both 'the wisdom of God, and the power of God' (1 Co. 1. 24), created all things; and by him, as his eternal Word, they continue to be ordered and upheld. He. 1. 2, 3, 10–12. *z* Or, *prepared*. Ps. 33. 6. *a* Ge. 7. 11; 8. 2. Is. 24. 18. Ps. 78. 23. 2 Pe. 3. 5. Je. 14. 22. Joel 2. 23. *c* Job 36. 27. *a* ver. 18—Ge. 2. 9; 3. 22. Re. 2. 7; 22. 2, 14. *b* Ge. 2. 9. Ec. 11. 5. Ps. 139. 6, 14. *c* See ver. 1–4. Is. 58. 12. Je. 6. 16. 1 Ti. 4. 15, 16. 2 Ti. 2. 15. *d* Le. 26. 6. Exo. 34. 25. Ps. 3. 5; 4. 8. Ac. 12. 6. Je. 31. 26. Ec. 5. 12. *e* Ps. 127. 2. *g* Ps. 91. 5; 112. 7, 8. Is. 8. 12, 13; 54. 14–16; 43. 2. 1 Pe. 3. 13. *h* Ps. 91. 1 to 10; 121. 1–7; 125. 1, 2. Heb. 3. 6; 10. 23. Je. 17. 7, 8. Ps. 2. 12. Is. 26. 3, 4. Ps. 37. 24. *i* Pr. 21. 26. 2 Co. 9. 8. Ep. 4. 28. Ga. 6. 10. 4 The good of temporal assistance, spiritual instruction, rebuke, correction, or comfort.—*C.* 5 Heb. *the owners thereof*. *j* Le. 19. 13. De. 24. 15. Ja. 2. 15, 16; 5. 4. 1 Jo. 3. 17. *k* Je. 18. 18. ch. 12. 2. 6 Or, *practise not*. *l* Mat. 19. 19; 5. 40. 1 Th. 5. 22. He. 13. 1. Ro. 12. 18. ch. 25. 8, 9, 18. *n* Ps. 37. 1, 7; 73. 3. ch. 24. 1. 7 Heb. *a man of violence*. *o* Ps. 18. 26. ch. 8. 13. *p* Ps. 25. 14. Mat. 11. 25; 13. 11; 16. 17. ch. 14. 10; 15. 8; 20. 4. 8 'His secret,' that is, his counsel—that mysterious, but gracious, relationship which subsists between him as the heavenly Father and his children on earth.—*P.* *q* Mal. 2. 2. Zec. 5. 4. Je. 17. 25.

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your proceedings, and bring them to a happy issue. 7, 8. Never indulge a conceit of your own knowledge or wisdom, as if it were sufficient to direct you in the easiest matters: but under the influence of a holy and filial awe of and regard to God, avoid with care whatever he has forbidden in his law: as that is the way to promote the health, strength, and comfort of both soul and body in time and eternity. 9, 10. In just gratitude to God, who has bestowed all that you have upon you, make conscience of employing your estates in works of piety, for the maintenance of his worship, and of charity to his poor, and of justice to all men: so shall his blessing abundantly increase them in everything useful and comfortable. 11, 12. Never overlook or contemn the afflictions which you meet with, as if they were trifles, or happened by chance; and never grow weary of them as an intolerable burden, or take any unlawful course to remove them; but kindly receive and submit to them as the corrections of a kind and gracious Father, in which he manifests his distinguished love to and care for your souls. —13–18. Thrice happy is the man who through much tribulation, and with much care and pains, obtains the enjoyment of Jesus Christ, and the spiritual wisdom and knowledge that is in and by him. This is infinitely preferable to everything gainful, comely, precious, or profitable on earth. By this we are secured in all the real blessings of this present life and of that which is to come. In cleaving to Jesus, and walking in his ordinances and laws, the most delightful comforts and pleasures, the most blessed tranquility of mind and conscience, the most happy success of affairs, and eternal rest with God in glory, are to be enjoyed. Immortal, quickening, and invigorating is the satisfaction enjoyed by every one who earnestly embraces his person, receives his instructions, and steadfastly walks in his ways. 19, 20. And no wonder that Jesus Christ, and the spiritual wisdom and knowledge that are hid in him, should be so profitable, pleasant, and comfortable, when by him, and in the exercise of his infinite wisdom, God formed, founded, and settled the heavens, and earth, and seas, and all that is therein, and makes the fountains to pour forth streams for the nourishment of animals, and the clouds to drop down dews and rains for the nourishment of plants, corn, and grass. 21–26. Be it therefore your earnest care to fix these my instructions in your heart, and to keep them always before your eyes, as the means of obtaining true and profitable knowledge and prudence. You will find them infallible promoters of true life, and honour, and comfort, temporal, spiritual, and eternal. By means hereof, you, by the blessing of God, shall prosper in your labours, and be kept from falling into sin or danger; and under his protection you shall enjoy the most safe and pleasant rest and refreshment. No reports of sudden and approaching danger, or of desolating judgments, appointed for or effected by the wicked, need in the least terrify you; for the Almighty JEHOVAH, in whom you have placed all your trust and confidence, shall support, protect, and preserve you from danger. 27, 28. Never delay the payment of just debts, or the giving to the Lord, or to the poor, beyond the first opportunity afforded you, as you know not if ever Providence will give you another. 29. Never contrive mischief against any: especially against such as depend on your equity and kindness. 30. Never be quarrelsome and contentious: and especially to such as have done you no injury. 31, 32. Never let the prosperity and wealth of oppressors tempt you to wish yourselves in their condition, or to imitate them in their injurious conduct; for wilful and obstinate oppressors are infinitely detested and hated of God; but his secret counsels and comforts are vouchsafed to such as walk uprightly and honestly. 33. Evil-doers, however great, and all that they have, are under the destructive influence of God's curse; but good men, being under the influence of his favour and blessing, may be happy in the meanest condition upon earth. 34. God will certainly at last expose proud mockers of religion and virtue to scorn and contempt; but will render such as are meek and humble highly respected and honoured. 35. And though persons truly wise unto salvation may for a time be abusively reproached and contemned, yet they shall, in the most free and fixed manner, enjoy honour from God and men at last; whereas contempt and misery are all the promotion that wicked men, ignorant of God and regardless of their true interest, shall ever attain.

Ver. 2. The *fifth* is the first commandment with promise; which ever in this life receives a literal fulfilment, as far as it serves for God's glory and the good of his people: also a spiritual fulfilment; for believers always count their days by the continuance of goodness and mercy; and their life has become truly long from their 'desire to depart and be with Christ.' But hereafter the promise is fully realized in all the blessings of life and immortality. *C.*

Ver. 5. *Trust in the Lord.* Trust in the Lord's word, whatever hath been thy own previous opinion; trust in his will, whatever hath been thy previous inclinations; trust in his promise, whatever hath been thy own previous experience; and trust in his guidance, whatever may be thy doubts, difficulties, or fears. *C.*

Ver. 16. Some think this description of temporal blessings is confined to the Jewish, and not literally extended to the Christian dispensation. This, with the exception of the promise of possessing Canaan, is an unfounded distinction: 'for godliness is profitable unto all things, having the promise of the life that now is,' 1 Ti. 4. 8. The true meaning of the verse lies in referring its promise to the gift of eternal life, and the acquisition of the 'unsearchable riches of Christ.' *C.*

Ver. 17. *Ways of pleasantness.* A way is rendered pleasant, (1) by health to journey and enjoy; (2) by the smoothness of the path; (3) by the beauty of the prospect; (4) by the safety of the country; (5) by the agreeableness of companions; (6) by the prospect of a cheerful and happy rest and welcome at the end: all these meet when Jesus is 'the way.' *C.*

Ver. 22. *Life unto thy soul.* The life of the body is supported by food, digestion, and nutrition, which eventuate in health and enjoyment. The life of the soul is supported by the bread that cometh down from heaven; is accompanied with 'hunger and thirst after righteousness,' which is followed by 'growth in grace,' and eventuates in 'the peace of God' with 'joy unspeakable and full of glory.' *C.*

Ver. 25. *Be not afraid of sudden fear.* 'Sudden fear,' or what is commonly called a *panic*, with 'rumours of wars,' 'fire portents and omens,' are continually disturbing the minds of men. But by all, the believer in Jesus remains unmoved. His Redeemer liveth—his sins are forgiven—he is accepted of God—he inherits the promises. Jesus is with him in the ship, and he trembles not in any storm that his Father may commission to try his faith. *C.*

Ver. 32. *His secret is with the righteous.* This does not signify any secret information that God gives to the one, while he withholds it from the other for the grace of God hath appeared unto all men, teaching them that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly; but it signifies God's residence in the hearts of believers, which this world can neither see, imagine, nor admit; and that secret comfort which he administers to them by his promises and Spirit, in the midst of all the public trials of which they are partakers, and

of the wicked: but [r]he blesseth the habitation of the just.

34 Surely[s] he scorneth the scorners: but he giveth grace unto the lowly.

35 The[t] wise shall inherit glory: but shame shall be the promotion of fools.[9]

CHAPTER IV.

1 Solomon, to persuade obedience, 3 showeth what instruction he had of his parents, 5 to study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.

HEAR, ye[a] children,[1] the instruction of a father, and attend to know understanding.

2 For I give you [b]good doctrine, forsake ye not my law.

3 For[c] I was my father's son, tender and only *beloved* in the sight of my mother.[2]

4 He[d] taught me also, and said unto me, Let[e] thine heart retain my words: keep my commandments, and live.

5 ¶ Get[g] wisdom, get understanding: forget *it* not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee; [h]love her, and she shall keep thee.

7 Wisdom *is* the [i]principal thing; *therefore* get wisdom: and with all thy getting get understanding.

8 Exalt[j] her, and she shall promote thee: she shall bring thee to honour,[3] when thou dost embrace her.

9 She shall give to thine head [k]an ornament of grace: [l]a crown of glory shall she deliver to thee.[5]

10 Hear, O my son, and receive my sayings; and [t]the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have led thee in right paths.[6]

A.M. cir. 3906
B.C. cir. 98.

[r] Job 8. 6, 7. Ps. 1. 3; 91. 10. 2 Sa. 6. 11, 12.
[s] ch. 29. 23, 24. Ps. 138. 6. Ja. 4. 6. 1 Pe. 5. 5. Luke 1. 52.
[t] ver. 15, ch. 4. 8. Ps. 73. 24. 1 Sa. 2. 30. Da. 12. 2, 3. Is. 65. 13, 14.
[9] Heb. *exalteth the fools.*

CHAP. IV.

[a] ch. 1. 8; 2. 1; 4. 1, 2, 10; 5. 1, 2; 6. 20–23; 7. 1, 2. Eph. 6. 1, 4.
[1] The exhortation here arises from a sad and bitter experience of the sinfulness and folly of children, and their pathetic duties. *C.*
[b] De. 32. 2. 1 Ti. 4. 6. Tit. 2. 9, ch. 2. 20, 21.
[c] 1 Ch. 29. 1. 2 Sa. 12. 24, 25. 1 Ki. 1. 13.
[2] The *father*, God; the *mother*, the church. Ga. 4. 26. They cannot be any others, for no father except God could truly promise life to obedient children. ver. 4. God alone commands the love and obedience of children, even upon Zion, even life for evermore. *C.*
[d] ch. 29. 17. Ge. 18. 19. Ep. 6. 4. 2 Ti. 3. 15. ch. 22. 6.
[e] ch. 3. 1, 21; 7. 2. Le. 18. 4, 5, 26, 30. 3.
[g] ch. 2. 2–4, 10. 2 Ti. 1. 13. Is. 8. 20. 2 Th. 2. 15. 2 Pe. 3. 18. Je. 3. 15.
[h] Ps. 119. 97–100. 2 Th. 2. 10.
[i] Mat. 13. 44. Luke 12. 31. Phi. 3. 7–10. Col. 2. 2, 3; 3. 1, 11. Re. 3. 18.
[j] 2 Sa. 22. 20. Da. 7. 19. ch. 3. 16; 8. 18; 22. 4. Je. 23. 5, 6. 1 Ti. 4. 8.
[k] Often to honour with them, invariably to honour with God—even as our Lord hath said, "If any man serve me, him will my Father honour." Ja. 2. 20–26. *C.*
[l] See ch. 1. 9. 1 Pe. 5. 4. 1 Th. 2. 9, 10. 2 Ti. 4. 8. Re. 2. 10.
[t] Or, *she shall compass thee with a crown of glory.*
[5] There is no crown of glory amongst men; for here all is vanity and vexation of spirit. That is that crown of glory for which Paul longed, "the crown of the Saviour's righteousness that fadeth not away, reserved in heaven for them that love him." 2 Ti. 4. 8. *C.*
[f] ch. 3. 2; 7. 2; ver. 4, 13. De. 6. 2, 32. 4, 5. Ps. 22. 4; 27. 26.
[6] I have led thee

A.M. cir. 3906
B.C. cir. 98.

in the knowledge of Messiah, even Jesus Christ, the wisdom of God. *C.*
[n] 2 Sa. 22. 37. ch. 3. 23. Job 18. 7. Ps. 18. 1, 36; 91. 11, 12; 121. 3, 7, 8; 139. 5, 10.
[o] ch. 2. 12; 22. 25. 1 Th. 5. 22. Re. 2. 14, 15. Jude 3.
[p] Ps. 1. 1. ch. 1. 10, 15; 2. 12–15; 7. 5–27.
[7] A path is private, a way is public. Follow further. Take no part with wicked men, either in their profane professions and actions, or in their corrupt doings and counsels. *C.*
[q] ch. 5. 8. Ps. 1. 1. 1 Th. 5. 22. 1 Ti. 5. 22.
[r] Pr. 26. 4. ch. 7. 26, 27. 23. Is. 57. 20. Ro. 3. 15, 16. 2 Pe. 2. 14.
[s] ch. 20. 17. Ps. 53. 4. Mi. 2. 1, 3. Zep. 3. 3.
[t] Ps. 84. 7. 2 Sa. 23. 4, 5. Job 17. 9; 17. 9. Mat. 5. 14, 16. Phi. 2. 15. 2 Pe. 1. 19, 20, 21.
[u] Je. 13. 16. Is. 59. 9; 42. 16. Joh. 3. 19; 12. 35, 40. Ps. 82. 5. Ep. 4. 18, 19, 20, 21, 22.
[8] The stumbling-block of all wicked men, since the days of Cain, has been Jesus and mine of the wicked have known him. When they saw there was no comeliness that they should desire him; he was despised, and they esteemed him not. And they will stumble in darkness and in broken ways till they take Jesus for their truth, their way, and their light. *C.*
[v] ch. 1. 2. Isa. 3. 1, 2, 3. 21. 5, 11, 12. 42. 22, 23, 24, 25. 57. 1–3. Is. 55. 3. Ps. 34. 11.
[w] ver. 4, 10, 13, ch. 3. 8. De. 32. 47. Je. 6. 19.
[x] Heb. *meditation.*
[y] Mat. 13. 31, 32. 17. 20. 21. 21. 19.
[z] Heb. *above all keeping.*
[a] Mat. 12. 35. 15. 18.
[9] Words, actions, growth, joy, sorrow, sleep, restoration, and descent by kind, are the chief issues of life natural, and the significant emblems of life intellectual and spiritual. *C.*
[a] Ep. 4. 29. Col. 3. 8. 1 Co. 15. 33. Ja. 1. 26.
[b] Heb. *forwardness of mouth, and perverseness of lips.*
[b] Job 31. 1. Ps. 119. 37. Mat. 5. 28.
[c] Ps. 141. 5. Ep. 5. 15. He. 12. 13. Ps. 119. 59.

12 When[x] thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take[e] fast hold of instruction; let *her* not go: keep her; for she *is* thy life.

14 ¶ Enter[p] not into the path of the wicked, and go not in the way of evil *men*.[7]

15 Avoid[q] it, pass not by it, turn from it, and pass away.

16 For[r] they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For[s] they eat the bread of wickedness, and drink the wine of violence.

18 But[t] the path of the just *is* as the shining light, that shineth more and more unto the perfect day.

19 The[u] way of the wicked *is* as darkness: they know not at what they stumble.[8]

20 ¶ My son, [v]attend to my words; incline thine ear unto my sayings:

21 Let them not depart from thine eyes; keep them in the midst of thine heart:

22 For[w] they *are* life unto those that find them, and health[9] to all their flesh.

23 ¶ Keep[y] thy heart with all diligence;[1] for out of it *are* the [z]issues of life.[2]

24 Put[a] away from thee a froward mouth, and perverse lips[3] put far from thee.

25 Let[b] thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder[c] the path of thy feet, and let all thy ways be established.[4]

27 Turn[d] not to the right hand nor to the left; remove thy foot from evil.

4 Or, *all thy ways shall be ordered aright.* Is. 57. 9, 2 Ch. 20. 20. [d] De. 5. 32; 28. 14; 32. Jos. 1. 7. Es. 7. 16, 17. 25. 30. 21.

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that secret acquittal which he reports to their consciences, in the midst of all the public calumnies they may be condemned to undergo. *C.*

Ver. 34. *Giveth grace unto the lowly.* It does not signify that God gives grace to men who have become *lowly*, previous to grace, or without grace, by a mere effort of unrenewed nature, but that he first gives *lowliness*, which is a grace of the Spirit, and then, where he has already sown the seed, continues to water and give the increase. *C.*

REFLECTIONS.—Real religion has a glorious and blessed tendency to render men happy in themselves, and blessings to all around them. And those who neglect and despise it are in general mean-spirited, foolish, and self-ruining wretches, dishonourers of God, and plagues to mankind. But great is the shame that the professors of religion so little conform their lives to the excellent rules thereof, that they so little exemplify them in their behaviour and conduct. And comely would the church of God appear if that regard to God's law, faith in him, devotion, resignation to his will, diligence in his work, and that truth, mercy, equity, peacefulness, humility, and prudence towards men, required in his Word, were duly exercised.

CHAPTER IV. Ver. 1–3. My dear young friends, attend to and receive these affectionate, wholesome, and profitable instructions which I give you: and while you live, earnestly practise the same. They are the very same which I myself, as a darling son, and intended successor on the throne, received from my pious and affectionate father David. 4–9. He, in the most careful and earnest manner, instructed me in my childhood, and begged me to fix his instructions and directions in my heart, and practise them in my life, as the means of attaining true and lasting felicity. He earnestly recommended to me the getting of Jesus Christ, and the true knowledge and fear of God in him, and cleaving thereto, as the grand and effectual means of preservation from sin and danger, and of obtaining happiness and honour both in time and eternity.* 10–13. As you wish to live long and prosperously, receive, and observe in your practice, these my instructions. I do not direct you into paths of folly, fraud, or perverseness, but into a course of wisdom, integrity, and virtue; in which you may prosecute business without any entangling difficulties, and with ease, despatch, and certain success. Carefully fix these instructions in your mind and heart, and persevere in the practice of them, as on this your happiness in time and eternity depends. 14–19. With the utmost care and abhorrence avoid the company and course of wicked men, and every temptation thereto; and with the greatest speed and earnestness flee from it if you have been entangled; for such is the malignity of their dispositions, that they can take no rest till they execute their villanous intentions, and are perpetually disturbing themselves in order to ruin others. They neither have, nor desire, any other provision to live on than what they get by unjust and violent courses. And while good men daily grow in knowledge, grace, and holiness of conversation, till they arrive at perfection, wicked men, amidst gross ignorance, error, confusion, crimes, and wretchedness, rush on heedlessly till they are plunged into everlasting misery. 20–27. And in order to retain in heart, and practise in life, these my excellent instructions, which are a source of lasting and complete happiness to all who improve them aright, watch over your heart, and keep your mind, conscience, will, affections, thoughts, and desires, with uncommon earnestness, as from these do originally issue the eternal happiness or misery of mankind. Resolutely shun all impure or wicked discourse; and never let any corrupt, false, filthy, idle, passionate, or scornful communication proceed from your lips. Let your mind and thoughts be fixed only upon the right paths of holiness and virtue, that you may walk in them without ever turning from them; and never let your eyes, by fixing on improper objects, seduce you into sin or danger. Before you fix upon any action, carefully examine whether it be agreeable to God's law, and answerable to the end for which you intend it; and let every step you take in life be rightly ordered, according to the rule of his Word. And, by shunning extremes on every hand, labour to avoid everything offensive or injurious either to God or men.

* Whether David's words end here, or reach farther, perhaps to the end of chap. 12., we do not certainly know.

Ver. 18. Even the private path of the just (the believer justified by faith, Ro. iii.) is as the shining light. It shineth more and more before God, in faith and love; more and more before men, in diligence and zeal; more and more before the church, in knowledge and edification; more and more before God, in humility and holiness. *C.*

Ver. 23. *Keep thy heart with all diligence.* Keep it with the diligence of a guardian, that would fence it against intrusion or assault; with the diligence of a servant, that would attend to its necessities and requirements; with the diligence of a steward, keeping all accounts of expenditure and gain; and with the diligence of a physician, attending to its symptoms, and prescribing for its diseases; and with the diligence of a friend, taking equal pleasure in bearing with its infirmities, sympathizing with its sorrows, relieving its necessities, and participating in its joys. *C.*

REFLECTIONS.—It is the greatest honour, as well as duty, of parents carefully to instruct their children: and it may be infinitely useful after both instructors and instructed are laid in the dust. Unspeakably excellent is Jesus Christ, his grace, and holy religion. Multitudes of powerful reasons engage us to remember and cleave to them: and to love, delight in, or exalt them. Yet how apt are our corrupt hearts to ensnare us into

CHAPTER V.

1 Solomon again exhorteth to attend to his wise counsels. 3 He showeth the mischiefs of whoredom and riot. 15 He exhorteth to contentedness, liberality, and chastity. 22 The wicked are overtaken with their own sins.

MY son,[a] attend unto my wisdom, *and* bow thine ear to my understanding;

2 That thou mayest regard discretion, and *that*[b] thy lips may keep knowledge.

3 ¶ For[c] the lips of a strange woman drop *as* an honeycomb, and her mouth[1] *is* smoother than oil:

4 But[d] her end is bitter as wormwood, sharp as a two-edged sword.

5 Her[e] feet go down to death; her steps take hold on hell.

6 Lest thou shouldest [2]ponder the path of life,[2] her ways are [h]moveable, *that* thou canst not know *them*.[3]

7 Hear[i] me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove[j] thy way far from her, and come not nigh the door of her house;[4]

9 Lest [k]thou give thine honour unto others, and thy years unto the cruel;

10 Lest[l] strangers be filled with thy wealth,[5] and thy labours *be* in the house of a stranger;

11 And[m] thou [n]mourn at the last, when thy flesh and thy body are consumed,

12 And say, [p]How have I hated instruction, and [q]my heart despised reproof;

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I[r] was almost in all evil in the midst of the congregation and assembly.

A.M. cir. 3029. B.C. cir. 975.

CHAP. V.

a See ch. 4.1, 20; 7.24. *b* 6.8. Is. 55.3. Re. 2.7, 11, 17, 29; 3.6, 13, 22. *c* Mal. 2.7. ch. 16.23; 10.20; 12.18; 15.2, 4. Ca. 4.11. *d* ch. 2.16; 7.21; 6.24. Ps. 55.21. 1 Heb. *palate.* *e* Ec. 7.26. ch. 7.12, 19; 6.26; 7.27; 9.18. Ps. 55.21. *f* ch. 7.27; 2.18. He. 13.4. Re. 21.8. *g* Hag. 1.5. Ps. 119.59. De. 32.29. 2 She does not ponder the paths of life.—*German Translation.* *h* ch. 7.21–23; 2.16, 17. Ec. 7.26. 3 The meaning seems to be—her wiles and allurements are so insidious and so various that, dazzled and distracted by them, thou art not able calmly to reflect upon their fatal results, or wisely to consider the path of duty, which is ever the path of life.—*P.* *i* Ps. 34.11. ch. 3.1, 21; 4.1, 20, 21; 7.24; 22.17–21. He. 12.25; 13.9. *j* ch. 4.14. Ep. 5.11. 1 Th. 5.22. Ro. 12.9. 4 A great lesson is taught here. It is dangerous to approach evil, even for the purpose of battling with it. We are all weak and fallible; our duty therefore is to shun evil, to flee *from* it, to avoid the very neighbourhood of temptation. Youth especially should be on its guard; for the devil sometimes takes advantage even of the self-confidence and boasted integrity of men. We shun the house or the city infected with pestilence, so ought we to shun the place infected by sin.—*P.* *k* 1 Th. 4.4. Re. 14.9, 10. ch. 6.26, 33, 34; 31.3. *l* Ho. 7.9. Ch. 6.26. 5 Heb. *thy strength.* *m* Ro. 6.21. He. 12.17. ch. 7.23. *n* Roar as a lion, He. 13.4. ch. 19.12; 20.2; 28.15. *p* Zec. 7.11–14. Ps. 50.17; 73.22. Lu. 19.42. Mat. 23.37. ch. 6.32. *q* Ch. 36.15, 16. Je. 44.4, 5. Zec. 1.4–6. *r* ch. 1.23; 6.23; 12.1. *s* ch. 6.26, 29, 32, 33; 7.23. He. 13.4. Re. 22.15.

A.M. cir. 3029. B.C. cir. 975.

t ver. 18, 19. Ec. 9.9. *u* Co. 7.2–5, 9. 1 Pe. 3.7, with ch. 23.27; 9.17. *v* Le. 20.18. De. 33.28. Is. 48.1. Ps. 68.26; 128.2; 144.13. 6 Rather, 'should thy fountains be dispersed abroad as rivers of water in the streets?'—*C.* *w* 1 Co. 7.3, with Mal. 2.14. ch. 2.17. Is. 62.5. *x* Ec. 9.9. 1 Co. 7.3–5. Ca. 1.2, 7; 2.3–6; 4.5; 7.11. 7 Heb. *water thee.* 8 Heb. *err thou always in her love.* *a* ch. 2.16–19; 6.24–35; 7.13–23; 9.13–18; 23.27, 28. *y* 2 Ch. 16.9. Job 11.4; 34.21. ch. 15.3. Je. 16.17; 32.19. Ho. 7.2. He. 4.13; 13.4. 9 What a solemn truth is this! The eye of the Lord is always upon us. We may hide our sin from man; we may succeed in covering our shame from the world's scorn, but we cannot cover it from the eye of the Omniscient; and he who seeth us always will judge us at last.—*P.* *z* ch. 11.3, 5, 6. Ps. 9.15, 16. La. 1.14. Je. 2.19. He. 12.4. Ho. 4.11–14. 1 Heb. *sin.* *a* ch. 10.21. Job 4.21; 39.17; 36.12. Ps. 82.12. Re. 22.11. ch. 14.32. 2 At the last death and destruction as the Lord's executioners, shall take away his life from him, yea, they shall torment him in hell. Job 20.12. Now all this shall befal him for want of instruction, for his ignorance, carelessness, and disobedience.' (*Muffet.*)—*P.*

CHAP. VI.

a ch. 11.15; 17.18; 20.16; 22.26. Job 17.3, with Ge. 42.37; 43.9. Phile. 18, 19. 1 By humble acknowledgment of thy sinfulness, and by earnest entreaties, procure thine indemnity. 2 *Go, humble thyself*—come down from the vain dignity of a patron of strangers to the constant place but indispensable duty of securing the rights of your friends.—*C.* 3 Or, *so shalt thou prevail with thy friend.*

15 ¶ Drink[s] waters out of thine own cistern, and running waters out of thine own well.

16 Let thy [t]fountains be dispersed abroad, *and* rivers of waters in the streets.[6]

17 Let them be only thine own, and not strangers' with thee.

18 Let[u] thy fountain be blessed; and rejoice with the wife of thy youth.

19 *Let*[v] *her be as* the loving hind and pleasant roe: let her breasts satisfy thee[7] at all times; and be thou ravished always with her love.[8]

20 And[x] why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For[y] the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.[9]

22 ¶ His[z] own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.[1]

23 He[a] shall die without instruction, and in the greatness of his folly he shall go astray.[2]

CHAPTER VI.

1 Against suretiship, 6 idleness, 12 and mischievousness. 16 Seven things hateful to God. 20 The blessings of obedience to parents. 25 The mischiefs of whoredom.

MY son, [a]if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble[1] thyself,[2] and make sure thy friend.[3]

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fellowship with wicked persons or practices, or even to render us intent on, and delighted in, the most cruel and barbarous conduct! But wide is the difference in time, and especially in eternity, between the way of holiness and that of iniquity. While the saints gradually grow up in grace here, and live in endless felicity hereafter, the wicked blindly rush forward into everlasting misery. Great circumspection, care, diligence, and watchfulness are therefore necessary in denying ungodliness and worldly lusts, and in living soberly, righteously, and godly in this present evil world.

CHAPTER V. Ver. 1, 2. And, my children, what I am just going to say requires your particular and most serious consideration, that you may be able to preserve yourselves from the most subtle and dangerous deceits, and, by your pious and prudent discourses and admonitions, prevent the ensnarement of others. 3–6. For, astonishing are the arts, and inconceivable the enchanting flatteries, of whorish women, as if nothing but the most pure and exquisite pleasures were to be enjoyed in fellowship with them: but dreadful is the real issue thereof, in the impairing of men's health, strength, estates, and reputation; and in remorse of conscience, wretched death, and endless damnation. And to prevent your repentance and escape from their snares, they will turn themselves into ten thousand forms, that they may work on your several humours. 7–14. Let me, therefore, with the utmost affection, earnestness, and solemnity, beseech you to avoid such women, and all, even the most distant, approaches to familiarity with them, as a dangerous, an infernal plague; lest you forfeit your credit, and sacrifice your vigour of life to base and cruel wretches, who labour to ruin you to every intent, and for ever; and lest your wealth, and the fruit of your care and labour, should by their means be transferred from you to others; and when your substance is gone, and your body pining to death, under horrible diseases, you should have nothing left you but inexpressible torment of conscience, reflecting upon the faithful admonitions of parents and teachers which you have contemned, and the miseries you do, and must for ever, undergo. 15–19. And to prevent your having the smallest inclination to the base and polluting pleasures of whoredom, marry; and in a wife, wholly your own, enjoy and rest contented with the pure, chaste, and honourable pleasures of the marriage state. Take pleasure in having children by her, sporting in the streets, or dispersed into families. Have children by her alone, and which you are sufficiently certain are really your own. Make your wife happy, by an affectionate cleaving to her only: and take pleasure in her innocent and delightful company. While you live together, let her always be amiable in your eyes; cherish her with the most tender affection; and in her embraces, and tender regard, always take such satisfaction as to prevent your affections in the least fixing upon another in her stead. 20, 21. And when you can so fully, pleasantly, securely, constantly, innocently, and honourably enjoy such pleasures in a pious and affectionate wife, why risk everything dear, to enjoy the base, dishonourable, destructive, and damning pleasures of whoredom—especially when the all-seeing God witnesses your most secret conduct, and will quickly reward or punish you according to the nature of it? 22, 23. Nor shall whoremongers and adulterers long escape his insupportable justice;—their own guilt and lust shall for ever bind and hold them fast under the power of his wrath. To punish their contempt of former instructions and warnings, God shall abandon them to impenitence, and permit them madly to rush forward, through increasing crimes, into endless damnation.

Ver. 2. *Knowledge.* The knowledge of the evil of sin in time and eternity: the knowledge of God in Christ, reconciling the world to himself; the knowledge of regeneration, whereby men are renewed in heart, speech, and behaviour; the knowledge of glory, into which fornicators and adulterers can never enter. *C.*

Ver. 6. *Movable.* Like the shifting sands at the estuary of rivers, that move in a storm, and destroy many vessels before their new positions can be sufficiently ascertained. But let it never be forgot, that whilst this wicked and seducing woman is a real character, she is also an emblem of heathen idolatry and Christian apostasy; that like her, lead the soul away from God, and promising life, lead down to the ways of destruction and death. See note on ch. 2. 17. *C.*

Ver. 19. *The loving hind and pleasant roe.* The affection of many quadrupeds and birds—nay, of some animals of the deep—for their young, presents an instructive lesson, and often a killing reproof, to rational, immortal, and accountable beings. But however great the evil and the shame, when human beings become unfaithful to one another—how much greater when the harlotry of error seduces the church from her Saviour—when 'the ox knoweth his owner, and the ass his master's crib, but Israel doth not know, God's people do not consider?' Is. 1. 3. *C.*

REFLECTIONS.—It is shameful and shocking that mankind should be inclined, nay, so much inclined, to a sin so base, so beastly, and ruinous, as whoredom.—That even in the sex where modesty ought to shine with distinguished lustre, wretches should be found who impudently entice to it! Surely it must be very absurd to prefer the pleasures of it, attended with miseries innumerable, to the innocent, the sanctified joys and honours of the marriage state! But no wonder that they who atheistically discredit the omniscience and justice of God, and live thoughtless of their future account, should proceed to the most infamous lengths in wickedness. Yet let them remember, that in the most miserable manner, correspondent to their sins, they shall at last be hurried into endless fire!

CHAPTER VI. Ver. 1–5. And that no occasion may be given for family contentions or ruin, let me admonish you to beware of all rash engagements in suretiship, especially for such whose honesty or ability you know not; but if you have rashly entangled and

A.M. cir. 3029. B.C. cir. 975.

4 Give[b] not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.[4]

6 ¶ Go[c] to the ant, thou sluggard;[5] consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth[d] her meat in the summer, *and* gathereth her food in the harvest.

9 How[e] long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

10 *Yet*[g] a little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth,[6] and thy want as an armed man.

12 ¶ A[h] naughty person, a wicked man, walketh with a froward mouth.

13 He[i] winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;[7]

14 Frowardness[j] *is* in his heart, [k]he deviseth mischief continually, he soweth[8] discord:

15 Therefore[l] shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six *things* doth the LORD hate; yea, seven *are* an abomination unto him:[9]

17 A[n] proud [1]look, [o]a lying tongue, and hands that shed innocent blood,

18 An[p] heart that deviseth wicked imaginations, [q]feet that be swift in running to mischief,

19 A[r] false witness *that* speaketh lies, and him[s] that soweth discord among brethren.

20 ¶ My[t] son, keep thy father's commandment, and forsake not the law of thy mother:[2]

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When[u] thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For[v] the commandment *is* a lamp;[3] and the law *is* light; and reproofs of instruction *are* [z]the way of life:

24 To [y]keep thee from the evil woman, from the flattery [4]of the tongue of a strange [5]woman.

25 ¶ Lust[z] not after her beauty in thine heart; neither let her take thee with her eyelids:

26 For by means of a whorish woman *a man is brought* to a [a]piece of bread; and the adulteress[6] will [b]hunt for the precious life.[7]

27 Can a man take [c]fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So [d]he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.[8]

30 *Men* do not despise[9] a thief, if he steal to satisfy his soul when he is hungry:

31 But *if* he be found, he shall restore sevenfold; [e]he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman lacketh [1]understanding: [g]he *that* doeth it destroyeth his own soul.[2]

33 A[h] wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For[i] jealousy *is* the rage of a man: therefore he will not spare in the [j]day of vengeance.

35 He will not regard any ransom;[3] neither will he rest content, though thou givest many gifts.

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[b] ch. 19. 5, 9, 15; Zech. 5. 4. [c] Is. 5. 21. ch. 1. 8, 9, 22. [d] Ps. 104. 27. [e] ch. 24. 33. [f] ch. 10. 4. [g] ch. 24. 30, 31. [h] ch. 19. 1, 22; 28. 6. [i] Ps. 35. 19. [j] ch. 16. 27, 28. [k] Ps. 140. 2. [l] ch. 29. 1. [m] Is. 30. 13. [n] Ps. 101. 5. [o] Ps. 52. 2. [p] Gen. 6. 5. [q] Is. 59. 7. [r] Ex. 20. 16. [s] Prov. 16. 28. [t] ch. 1. 8; 4. 1, 3; 5. 1, 20; 7. 1, 24. [u] Deut. 6. 7. [v] Ps. 119. 105. [w] Ex. 20. 12. [x] Or, *gentile*. [y] ch. 5. 2, 8; 7. 5. Lev. 19. 17. Ps. 141. 5. [z] ch. 2. 16; 5. 3, 20; 7. 5, 21. [a] Or, *a piece of bread*. [b] Heb. *a man's woman*. [c] Lev. 13. 18 ch. 5. 10, 11. Gen. 39. 14, &c. [d] Having broken her vow both to God and man, she can no more be trusted, and having thus disregarded her own character and salvation, she must in the same way be destructive to her guilty associates.—*C.* [e] This seems may be rendered as follows: 'For the wages or price of a harlot is (only) a piece of bread, yet this unhappy man, after previous life, for a vile foolish man hires a harlot for a piece of bread, the price of (his) immortal soul.'—*C.* [f] Job 31. 10, ch. 29. 27, 28. Rom. 1. 27. Matt. 5. 28. Jude 23. [g] Gen. 19. 32, 33, 35. Ruth 4. 15. 1 Cor. 7. 1. Heb. 13. 4. Rev. 21. 8, 22. 15. [h] Shall not be innocent of a threefold sin—himself violating the law of God, and joining with another in violating both the law of God and the responsibility of a solemn vow.—*C.* [i] *Despise.* Overlook, as exempt from moral responsibility or punishment.—*C.* [j] Ps. 79. 12, with Ps. 94. 1 Jer. 46. 8. John 2. 18. [k] Heb. *heart*, ch. 7. 10; 14. 16. [l] The law of Moses inflicted death both upon the adulterer and adulteress. To this law many heathen nations conformed—the laws of these lands merely inflict a pecuniary fine. Whether this departure from the Mosaic jurisprudence be right should be a matter of serious inquiry to Christian moralists and legislators.—*C.*

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[1] Heb. *naughty eyes.* [2] Heb. *wanteth.* [3] Or, *of the stranger woman.* [4] See note on ch. 2. 17.—*C.* [5] Heb. *a man's woman.* [6] Having broken her vow both to God and man, she can no more be trusted, and having thus disregarded her own character and salvation, she must in the same way be destructive to her guilty associates.—*C.* —This sense may be rendered as follows: 'For the wages or price of a harlot is (only) a piece of bread, yet this unhappy man, after previous life, for a vile foolish man hires a harlot for a piece of bread, the price of (his) immortal soul.'—*C.* [7] Shall not be innocent of a threefold sin—himself violating the law of God, and joining with another in violating both the law of God and the responsibility of a solemn vow.—*C.* [8] *Despise.* Overlook, as exempt from moral responsibility or punishment.—*C.* [9] Heb. *heart*, ch. 7. 10; 14. 16. [2] The law of Moses inflicted death both upon the adulterer and adulteress. To this law many heathen nations conformed—the laws of these lands merely inflict a pecuniary fine. Whether this departure from the Mosaic jurisprudence be right should be a matter of serious inquiry to Christian moralists and legislators.—*C.* [3] Heb. *He will not accept the face of any ransom.*

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[m] Ex. 20. 14. Deut. 5. 18. Job 24. 15. Prov. 2. 16; 5. 3, 20; 7. 5, 21. [n] Ps. 101. 5. [o] Ps. 52. 2. [p] Gen. 6. 5. [q] Is. 59. 7. [r] Ex. 20. 16. [s] Prov. 16. 28. [t] ch. 1. 8; 4. 1, 3; 5. 1, 20; 7. 1–4. 2 Chr. 33. 8. Ps. 19. 10. Deut. 6. 8. [u] Deut. 12. 28–32, ch. 3. 23, 24. 2 Tim. 4. 22. Ps. 17. 4; 119. 9, 11. 37, 133. [v] Ps. 19. 7, 8; 119. 105. [w] Ps. 1. 1. [x] Or, *gentile*. [y] ch. 5. 2, 8; 7. 5. Lev. 19. 17. Ps. 141. 5. [z] ch. 2. 16; 5. 3, 20; 6. 24; 7. 5. [a] Or, *of the stranger woman*. [b] See note on ch. 2. 17.—*C.* [c] Mat. 5. 28, with Ca. 4. 9. [d] Sus. 2, 30. ch. 28. 21. 2 Sa. 12. 10. Luke 15. 13, 16. [e] Heb. *a man's woman*. [f] Exc. in the case mentioned in the following verse. [g] Having broken her vow both to God and man, she can no more be trusted, and having thus disregarded her own character and salvation, she must in the same way be destructive to her guilty associates.—*C.* —This sense may be rendered as follows: 'For the wages or price of a harlot is (only) a piece of bread, yet this unhappy man, after previous life, for a vile foolish man hires a harlot for a piece of bread, the price of (his) immortal soul.'—*C.* [h] Job 31. 10, ch. 29. 27, 28. Rom. 1. 27. Matt. 5. 28. Jude 23. [i] Gen. 19. 32, 33, 35. Ruth 4. 15. 1 Cor. 7. 1. Heb. 13. 4. Rev. 21. 8, 22. 15. [j] Shall not be innocent of a threefold sin—himself violating the law of God, and joining with another in violating both the law of God and the responsibility of a solemn vow.—*C.* [k] *Despise.* Overlook, as exempt from moral responsibility or punishment.—*C.* [l] Ps. 79. 12, with Ps. 94. 1 Jer. 46. 8. John 2. 18. [m] Heb. *heart*, ch. 7. 10; 14. 16. [n] The law of Moses inflicted death both upon the adulterer and adulteress. To this law many heathen nations conformed—the laws of these lands merely inflict a pecuniary fine. Whether this departure from the Mosaic jurisprudence be right should be a matter of serious inquiry to Christian moralists and legislators.—*C.* [o] *Despise.* Overlook, as exempt from moral responsibility or punishment.—*C.* [p] Ps. 79. 12, with Ps. 94. 1 Jer. 46. 8. John 2. 18. [q] Heb. *heart*, ch. 7. 10; 14. 16. [r] The law of Moses inflicted death both upon the adulterer and adulteress. To this law many heathen nations conformed—the laws of these lands merely inflict a pecuniary fine. Whether this departure from the Mosaic jurisprudence be right should be a matter of serious inquiry to Christian moralists and legislators.—*C.* [s] Heb. *He will not accept the face of any ransom.*

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enslaved yourself by such obligations, endeavour, as quickly as possible, by every humble and persuasive method you can think of; nay, struggle as for life, to disengage yourself, by pressing the debtor to pay what he owes, or the creditor to acquit you of your bond.—6–11. Meanwhile, never indulge yourself in sloth, and want of provident care; but learn, from those puny insects the *ants*, to labour diligently in your calling, and carefully improve every opportunity of honestly providing for yourself and your family: and remember that, if that inclination to idleness and sloth, so common to mankind, be indulged by you, whether in greater or smaller degrees, unexpected and at last extreme poverty shall irresistibly come upon you. 12–15. Remember too, that it is the property of persons vile and wicked to accustom themselves to profane, blasphemous, proud, passionate, lewd, or reproachful discourse, or by signs made with their eyes, feet, or fingers to stir up others to mischief. The heart of such being filled with perverse inclinations, they are perpetually contriving mischief, and stirring up hatred and contention among their neighbours: but suddenly shall their villany and wickedness issue in their irretrievable infamy and ruin. 16–19. And indeed proud looks, lying tongues, murderous hands, hearts given to mischievous contrivances, feet given to a speedy execution of injurious designs, perjured persons, and sowers of discord among friends or neighbours, are distinguished objects of God's indignation.—20–22. Let me therefore again press you to attend to, highly esteem, and carefully practise, those divine instructions which have been tendered to you by your parents. This will be of great use to direct, preserve, and comfort you in your whole labours of life. 23, 24. For the law of God, as a lamp, guides in adversity, and, as the light of the sun, directs and comforts in prosperity; and the reproofs of his Word are excellent means of preserving from ruin, and leading to true happiness; and are particularly useful to preserve from being deluded by the flattering speeches and enticements of lewd women, those sinks of wickedness and plagues of mankind. 25–29. As you regard your temporal or eternal welfare, never gaze on the beauty or fine attire of such: never let their wanton and enticing looks engage you to the most distant desire after their dangerous embraces; for if once they insnare you, they will never quit their hold till they have reduced you to extreme beggary, or to a miserable and ignominious death. You may more safely take fire into your bosom, or walk upon burning coals, than intermeddle, however privately or transiently, with a whorish woman, particularly if either party be married. 30–33. If one merely steal to fill his hungry belly, he is not exposed to shame or punishment; and if it be found that he has stolen more, it is only required that he should make complete restitution according to the law, which may perhaps amount to all that he is worth. But he who commits adultery with a woman can have no necessity for it, but acts through mere folly and wickedness, and so exposes himself to the loss of his life by the magistrates, as well as to eternal damnation from the hand of God. He exposes himself to bloody quarrels, and renders himself irrecoverably infamous. And though the civil magistrate should wickedly spare his life, yet it is exposed to the fury of a justly enraged husband, who will regard no penitential submissions or entreaties, and accept no gifts as the ransom of it.

Ver. 1. This is a passage of great practical difficulty. Does it, by implication, altogether forbid the aid of suretiship to friends? This cannot be; for in many instances such suretiship is indispensable. Does it, then, covertly condemn merely such 'rash and inconsiderate engagements as arise from an undue facility of temper, rather than from a deliberate calculation of duty?' Such covert insinuation of a principle is inconsistent with the plainness of Scripture. With great deference, the following slight and well warranted change in the translation is suggested:—'My son, if thou be surety *to* thy friend,' see Ge. 24. 54. This makes the object of the passage to be a warning against any neglect of a friend's interest (for which we have become accountable), from any undue presumptuous draft upon his friendship—a most necessary warning; for in practice there are many who will neglect their own interests, and the interests of their best friends, for the *sake* that may result from their attention and liberality to strangers. *C.*

REFLECTIONS.—Greatly advantageous, even to the outward interests of persons, families, and nations, is an exact obedience to God's commandments. And it is sinful and foolish to ruin our estates or families by engaging for other people's debts: but infamously wicked are those debtors who exert not themselves to the utmost to relieve their sureties. Great care ought to be taken of our outward property. In respect of it we are but God's stewards, and ought to lay it out and bring it in according to his directions. The amazing instinct which God hath given to some animals, and their conduct, shame the slothful of mankind. Such sluggards are very averse to be roused to their work, spiritual or temporal. If one degree of indolence be denied them, they would gradually enjoy a lesser: but poverty in a quick, irresistible, and ruinous manner, comes to such at last. With alarming earnestness do sinners practise iniquity, and make every power of their soul, or member of their body, instrumental therein. And many things in heart, in lip, in life, are detested by God, which are overlooked as almost innocent by

CHAPTER VII.

1 Solomon persuadeth to a sincere and kind familiarity with wisdom. 5 In an example of his own experience, he showeth 10 the cunning of a lewd woman, 22 and the desperate simplicity of a young wanton. 24 He dissuadeth from such dangerous courses.

MY [a]son,[1] keep my words, and lay up my commandments with thee.

2 Keep[b] my commandments, and live; and my law [c]as the apple of thine eye.

3 Bind[d] them upon thy fingers, write them upon the table of thine heart.

4 Say[e] unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman:

5 That[f] they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For[2] at the window of my house[3] I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths,[4] a young man [h]void of understanding,[5]

8 Passing through the street near her corner; and he [i]went the way to her house,

9 In[j] the twilight, in the evening,[6] in the black and dark night:

10 And, behold, there met him a woman *with* the [k]attire of an harlot,[7] and subtile of heart.

11 (She[l] *is* loud and stubborn; her feet abide not in her house:

12 Now[m] *is she* without, now in the streets, and lieth in wait at every corner.)

13 So [n]she caught him, and kissed him, *and* with an impudent face said[8] unto him,

14 *I have* peace-offerings with me;[9] this day have I paid my vows:

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved *works*, with [p]fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves.

19 For the goodman[1] *is* not at home, he is gone a long journey:

20 He hath taken a bag of money with [2]him, *and* will come home at the day appointed.[3]

21 With[q] her much fair speech she caused him to yield, with the [r]flattering of her lips she forced him.

22 He goeth after her straightway,[4] as an ox goeth to the slaughter, or as a fool to the [s]correction of the stocks;[5]

23 Till[t] a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken[u] unto me now therefore, O ye children, and attend to the words of my mouth:

25 Let[v] not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many [s]strong *men* have been slain by her.

27 Her[w] house *is* the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 The fame, 6 and evidence of wisdom. 10 The excellency, 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wisdom. 32 Wisdom is to be desired for the blessedness it bringeth.

DOTH not [a]wisdom cry? and understanding put forth her voice?[1]

2 She standeth in the top of high places, by the way in the places of the paths:

3 She crieth at the gates, at the entry of the city, at the coming in at the doors:

4 Unto[b] you, O men, I call; and my voice *is* to the sons of man.

5 O[c] ye simple, understand wisdom; and, [d]ye fools, be ye of an understanding heart.

6 ¶ Hear, for I will [e]speak of excellent things; and the opening of my lips *shall be* right things.

7 For[e] my mouth shall speak truth; and wickedness *is* an abomination to my lips.[2]

8 All the words of my mouth *are* in righteousness; *there is* nothing [h]froward[3] or perverse in them.

9 They[i] *are* all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive[j] my instruction, and [k]not silver; and knowledge rather than choice gold.

11 For[l] wisdom *is* better than rubies; and

A.M. cir. 3029. B.C. cir. 975.

CHAP. VII.

a ch.1,8; 2.1–7; 3.1,2, 21; 4.1, 20, 21; 5.1, 2.

1 *My son.* The speaker is either God as the heavenly Father, or an earthly father, inspired by his Spirit, and speaking by his authority. That God himself is the speaker, seems wanted by the familiar reference to 'my commandments,' 'my law,' and the emphatical promises of *life* in keeping them:—statements and promises far beyond the dignity and power of any earthly parent, and which God alone is able to make good.—*C.*

b ch.4.4; 7.2; 3.2, 18. Le.18.5; 25.55; 3. De.32. 47. 1 Jn.3.23. Jn.14.21, 23.

c De.32.10. Ps.17.8. Zec.2.8.

d De.6.8; 11.18. ch.3. 3,5,21. Ps.119.9,11. Je. 31.33. 2 Co.3.3.

e ch.2.2–4; 3.6; 4.5–8, with Job 17.14. Mat. 12.49,50. Jn.14.21,23.

f ch. 5. 3; 2.16; 5.24. Ec.7.26.

2 What follows appears to have been a fact observed by Solomon.

3 This narrative by no means contradicts the opinion that God the Father is the speaker and instructor; for the heart of a believer, the church of his redeemed, and heaven itself, is each called his *house*.—*C.*

g Heb. *the pane.*

h ch.6.3; 9.4, 16. Je. 4.22.

5 This is the 'way side' hearer described by our Lord, Mat. 13. 19. from whom the devil, by and of the flesh, takes away intellectual discernment and spiritual life.—*C.*

i ch.5.8.

j Job 24.15. Th.5.7. Ps.5.7, 11. Ge.39.11.

6 Heb. *in the evening of the day.*

k Ge. 38. 15, with 1 Th.2.10.

7 Harlots here, and elsewhere in this book, are representatives and emblems of idolatry and its seductions, whether under the forms of heathenism or nominal Christianity.—*C.*

l ch.9.13. 1 Ti. 5.13. Tit.2.5. Je.3.3.

m ch.9.14; 23.27. Ezc. 16.24,25. Je.3.2.

n Ge. 39. 7. 12. Ec.7. 26. Is.3.9.

8 Heb. *she strengthened her face, and said.* Je.3.3.

9 Heb. *Peace-offerings are upon me.* ch.20.20. Zec.11.5. Le. 7.15.

N. B. Harlots here, and elsewhere in this book, are plain emblems of the Popish church.

p 1 Ki.10.28. Is.19.9. here.27.7.

1 Her husband, whom she mentions with contempt, and pretends that there was no fear of his discovering them.

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2 Heb. *in his hand.*

3 Or, *the new moon.*

q ch. 5.3; 6.26; 16.24; 22.27, 28; ver. 5. Ec.7. 26.

r Ps.12.2.

4 Heb. *suddenly.* Ac.14.13

s Jul.13.27. Je.20.2. Ac.16.24.

5 'As a hart bounded with the tuis.' (*Boothroyd.*) But this translation requires an unauthorized change of the original. The evident meaning is, that as a fool pursues his course to punishment blindly, and without thought, because he is a fool, so the victim of seduction temporal or spiritual follows his tempter, not merely because he is weak in moral principle, but void of a sound intellect.—*C.*

t Nu. 25. 8. Ec. 9. 12. ch.5.9, 22.5, 26.

u ch.1.8; 2.1, 2; 3.1-4; 7. 24; 5. 7; 6. 20, 21. Spe ver. 1-4.

v ch.4.14, 15; 5.8; 6. 25-29; 31, 32. Mat.5.28.

x Ju. 16. 19, 30. Ne. 13.26. 1 Ki.11.1, 2.

y ch. 2. 18, 19; 5. 5; 9. 18; 22.27, 28. Ec.7.26.

CHAP. VIII.

a Christ, who is the wisdom of God, 1 Co. 1. 24. Col. 2. 3. in the most public and earnest manner publisheth the gospel to men, ch.1.20, 21; 9.1, 3. &c. Is.7.37.

1 Wisdom is here personified. She is represented as a great and universal teacher. In all places, at all times, under all circumstances, her lessons are within the reach of the thoughtful and attentive. The eternal Son is the grand revealer of divine wisdom. He is the universal Teacher. He teaches by various instruments and agencies —by the light of nature, by the inner conscience, by the dispensations of providence, and by the full and clear dictates of revelation. If men are ignorant, the fault is their own; it is because they wilfully shut their eyes and stop their ears.—*P.*

b Ps.49.1, 2. Mat.26. 13. 15.55.1-3. Mat.5.1; 28.19, 20. Re.22.17.

c Is. 55.1-3. ch.1. 22; 9.4; 21.5; 3.13; 5.1. Je.6. 8. Is.42.18. Ps.94.8.

d 2 Co.1.17; 6.9-11. *e* ch. 22. 20. Ps.19.7-11. Col. 1.26, 27. 1 Co. 2 2.7, 9 Co.2.1, 2. Ti 3.16.

f Re. 3.14. Ro.15.8. Jn. 8. 14; 17. 17. 2 Ti.1. 13. ch.19.7 10;30.5.

1 Heb. *the abomination of my lips.*

h Ps.12.6.

2 Heb. *wreathed.*

i Mi. 2. 7. Ps.19.7-9; 119. 30; 36. 9. Is.2.3-5. Mat.13. 11. 1 Co. 2.10, 12. 1 Jn. 1.17, 18.

j ch.23.23.

k 2 Ti 3.15-17. Mat. 16. 26. Ps. 119. 72, 111, 127, 162.

l Job 28.15. Ps.19.10; 119.72, 127. ch.3.14,15; 16.16; 4.7. Phi 3.8, 9.

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men. With what ardent love ought we to regard the word of God as our enlightening instructor and regulating law! It is necessary to receive, retain, and improve it as a powerful mean to preserve us from fleshly lusts, which war against both body and soul. But terrible and fatal snares are the flattering words and looks of whorish and light women. It is impossible to avoid destruction if once we are entangled by them. And it is shocking that so many indulge themselves in a crime so infamous and destructive.

CHAPTER VII. Ver. 1–5. My dear young friends, let me again press upon your consciences to lay up my advices and instructions in your judgment, heart, and memory; and carefully, tenderly, and readily to observe and practise them. Make yourselves familiar with Jesus Christ, and his spiritual instructions, as the most powerful means of preservation from the ensnaring arts and flatteries of whorish women, which is a privilege of infinite importance. 6–9. For, from my own window I observed a thoughtless young fop sauntering under night in the streets, and in a stately manner walking towards a corner which these infamous strumpets used to haunt. 10–20. There, one dressed in a light and whorish manner, and extremely skilled in the arts of enticement, —one extremely talkative, ready to brawl with her husband, given to idle visiting, and gadding about to places of dissipation and concourse, —met him, caught him in her arms and kissed him, and in an impudent manner told him that, being a devout lady, she had that very day been offering thank-offerings to God; and being to feast upon her share of the flesh thereof, she had solicitously sought him to take a part of it, and had happily found him; —and that she had decked and perfumed her bed in the most engaging manner, —in which they might riot all night in exquisite pleasures, without any danger, as the silly fellow called her husband was gone a long journey, had a great deal of business to transact, and would not return till the full moon. 21–23. Notwithstanding his showing some aversion at first, she, by her fair pretences and flattering speeches, quickly compelled him to follow her, as willingly, and no less stupidly, than an ox goeth to the slaughter, or a madman to the stocks,—never thinking of anything but pleasure, till the enraged husband sheath his sword in his bowels, or the judgments of God accomplish his irretrievable ruin!—24–27. Let me therefore beseech you, my dear young men, whom I unfeignedly regard, diligently to observe and practise these warnings which I have repeatedly given you. Never indulge the smallest inclination towards such women; never listen to their enticements; never indulge the smallest fellowship or familiarity with such; never hope to be safe in, or to return from, such courses; for many, even of those noted in valour and wisdom, have been totally ruined in reputation, estate, body, and soul by such women; and fellowship with them is the certain road to a miserable death and eternal damnation.

Ver. 14. *Peace-offerings.* The law of God, De. 12. 6, 7, adjudged the greater part of the *peace-offering* to the offerer as a feast for himself and his friends. And here, by a perverse interpretation, the beneficence of religion is made a cloak and incentive to sin.—*Note.* And let every Christian note it well: to turn

all the things that may be desired are not to be compared to it.

12 ¶ I[n] wisdom dwell with prudence,[4] and find out knowledge of witty inventions.

13 The[o] fear of the LORD *is* to hate evil: pride,[p] and arrogancy, and the evil way, and the froward mouth, do I hate.

14 Counsel[q] *is* mine, and sound wisdom: I *am* understanding; [r]I have strength.[5]

15 ¶ By[s] me kings reign, and princes decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I[t] love them that love me; and [u]those that seek me early shall find me.

18 Riches[v] and honour *are* with me; *yea,* durable riches and righteousness.

19 My[x] fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

20 I[y] lead[6] in the way of righteousness, in the midst of the paths of judgment;

21 That I may cause those that love me [z]to inherit substance; and I will fill their treasures.

22 ¶ The[a] LORD possessed me in the beginning of his way, before his works of old.[7]

23 I[b] was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

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[n] Col. 2. 3. Ps. 40. 5; 92. 5; 139. 17. Is. 55. 8; 28. 29. Ro. 11. 33.
[4] Or, *subtilty.*
[o] ch. 16. 6. Job 28. 28. ch. 1. 7. Ps. 97. 10; 111. 10; 119. 104, 128. Ro. 12. 9. 1 Th. 5. 22. 2 Ti. 2. 19.
[p] ch. 6. 12, 17–19. Ps. 5. 4–6; 138. 6. Job 40. 11, 12. Hab. 1. 13.
[q] Col. 2. 3. Ps. 147. 5. Is. 9. 6; 11. 2; 40. 29. 1 Co. 1. 24. Ja. 1. 4, 9.
[r] Ec. 7. 19.
[5] That 'knowledge is power' is the common language of the world. And it is to be understood of the 'knowledge of God in Christ,' it is true; for therein is strength whereby the weakest can overcome the world, the flesh, and the devil. See Re. 2. 7, 17, &c.—*C.*
[s] Mat. 28. 18; 2. 22. Da. 2. 21; 7. 14. Jo. 5. 19–22. 1 Pe. 3. 22. Ro. 13. 1.
[t] 2 Sa. 2. 30. Ps. 91. 14, 15. Jn. 14. 21, 23. Jn. 17. 1. Je. 2. 2. Mar. 10. 14. Ja. 2. 5.
[u] Is. 55. 6.
[v] Mat. 6. 33. ch. 3. 16. Jn. 6. 27. Lu. 12. 42. Ja. 2. 5.
[x] ch. 3. 14, 15, 18. Job 28. 15–19. Phi. 3. 8, 9. with Mat. 16. 26. Ca. 7. 5. Jn. 12. 24.
[y] Is. 55. 4; 40. 10. Ja. 2. 3. Ps. 23. 3. Re. 7. 17.
[6] Or, *guide.*
[z] Je. 3. 19. Is. 45. 17. Ro. 8. 17. Re. 21. 7. Ps. 16. 11; 17. 15; 73. 26. 2 Co. 4. 17, 18. Ja. 4. 14. 2 Pe. 1. 4.
[a] Ps. 2. 7. Jn. 1. 1, 14. Re. 3. 14.
[7] From divine wisdom viewed abstractly the writer now turns to him who is the grand revealer of wisdom—the *eternal Son.* His nature, his character, and his attributes as a person are set forth; and this is done for the purpose of inducing men to hearken to and honour him.—*P.*
[b] Mi. 5. 2. Ps. 89. 19, 20; 9. 6. Is. 49. 1–8. Je. 30. 21.

A.M. cir. 3029.
B.C. cir. 975.

[c] Is. 53. 8. Ps. 90. 2; 102. 25. He. 1. 10, 11; 9. 6. Mi. 5. 2.
[8] Or, *open places.*
[9] Or, *the chief part.*
[d] Mat. 25. 34.
[e] Ps. 33. 6. Col. 1. 16. He. 1. 2. Jn. 1. 3.
[1] Or, *a circle,* Is. 40. 22.
[f] Job 26. 8; 28. 25, 26; 38. 28, 29.
[g] Job 26. 8; 28. 25, 26; 38. 4–5, 10, 11. Ps. 104. 5. Je. 5. 22.
[2] Job 26. 7. Ps. 24. 2.
[h] Je. 10. 13, 14, 18. Mat. 3. 17. Col. 1. 13. Is. 42. 1.
[i] Ps. 40. 7, 8; 147. 11. He. 10. 5. Is. 42. 21; 62. 4, 5.
[k] Ps. 16. 3. De. 33. 3. Jn. 13. 1. 1 Jn. 4. 19. Tit. 3. 4–7. 14.
[l] Ps. 34. 11; 45. 10.
[3] Ps. 1. 1–3; 119. 1, 2; 128. 1. Lu. 11. 28.
[m] Is. 55. 1, 3; 46. 12, 13. Re. 22. 17. Ro. 10. 17. He. 12. 1, 3, 10–26, 29.
[n] Mat. 7. 24. Lu. 11. 28.
[o] Lu. 1. 6, 20, 39. ch. 1. 22; 8. 3. Ps. 84. 1, 2, 10.
[4] All wisdom, divine as well as human, must be sought after. It is not so much a gift as an acquirement. To obtain it our faculties must be exercised; our time must be diligently employed; every aid and instrumentality must be faithfully made use of. It is quite true that by mere human study man cannot attain to divine wisdom; but it is also true that God enables us to acquire that wisdom, not by any direct revelation, but by quickening our natural faculties so that we can see clearly and understand fully.—*P.*
[p] Phi. 3. 8, 9. Ro. 8. 1, 30–39. Col. 3. 3. 1 Jn. 1. 8, 9. 1 Jn. 3. 16, 17; 4. 9, 10–17. 1 Jn. 5. 11, 12.
[5] Heb. *bring forth.*
[r] He. 2. 3; 10. 27, 29. Jn. 3. 18, 36. Ro. 6. 23.

25 Before[c] the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields,[8] nor the highest part[9] of the dust of the world.

27 When he [d]prepared the heavens, I *was* there; [e]when he set a compass[1] upon the face of the depth;

28 When he [f]established the clouds above; when he strengthened the fountains of the deep;

29 When[g] he gave to the sea his decree, that the waters should not pass his commandment; when he [h]appointed the foundations of the earth:

30 Then[i] I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the [k]habitable part of his earth; and [l]my delights *were* with the sons of men.

32 ¶ Now therefore [m]hearken unto me, O ye children: for [n]blessed *are they that* keep my ways.

33 Hear[o] instruction, and be wise, and refuse it not.

34 Blessed[q] *is* the man that heareth me, [p]watching daily at my gates, waiting at the posts of my doors.[2]

35 For[r] whoso findeth me findeth life, and shall obtain[3] favour of the LORD.

36 But[t] he that sinneth against me wrongeth his own soul: all they that hate me love death.

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the grace of God into licentiousness is a constant inclination in man, and a constant temptation of Satan. Let believers watch and pray that they follow neither. *C.*

Ver. 18. It is thus that by the misapplication of words, the world, the flesh, and the devil continue to seduce and destroy. Love is an attribute, a name for God himself: yet, under this name, the seducer covers her own perjury, her victim's lewdness, and the disregard and enmity of both to God. *C.*

REFLECTIONS.—It is necessary to love, search, and meditate on God's law day and night; and to make it the constant food of our heart and standard of our life. Then should we find therein the most sanctifying virtue. Magistrates and ministers should carefully inspect the people committed to their charge! And there is need of frequent and fervent prayers to God for our friends and neighbours, as we know not in what guilt fearful temptations may involve them if not overcome. The devil quickly finds business for idle and unseasonable saunterers, especially if young. And when women are once addicted to flaunting, loose, and gaudy apparel, and to wheedling in love matters, and are extremely talkative, and given to an unsettled and dissipated course, it will require no great pains to make harlots of them. Terribly base and impudent these women become who have thrown off the restraints of modesty peculiar to their sex. And sad is the case when husbands and wives are glad to be rid of one another's company. It is shameful, wicked, and ruinous, when Satan and his abominable agents or lusts are, in days of youth, preferred to Jesus Christ and his grace. But fearful and speedy destruction, from the crime itself, or from the hand of God or man, awaits the whorish adulterer. Surely then we should be solicitous to improve the falls and miseries of others, as a warning for us to take heed, lest, in the same thoughtless and inconsiderate manner, we hurry ourselves into everlasting ruin.

CHAPTER VIII. Ver. 1–11. And why, to your ruin, should you listen to the flattering enticements of whorish women, when Jesus Christ, the wisdom of God, by himself and his messengers, in the most open and earnest manner, calls you, and every one of mankind, even the most simple and foolish, to the study of true and spiritual wisdom;—to listen to, consider, and believe the excellent, pure, holy, substantial, faithful, precious, and infinitely useful oracles of his Word: 12–31. And in order to enforce his call, and recommend his instructions, represents himself as the infinitely wise God, the source of all wisdom and prudence; the infinitely Holy One, who detests everything proud, polluted, or perverse;—and the Almighty God, able to execute all his purposes, and by whose deputed authority all the magistrates on earth govern their subjects;—the infinite lover and rich rewarder of all that seek him, particularly in youth;—the inexhaustible portion and unerring guide of all those who receive him by faith:—the eternal and only begotten Son of JEHOVAH, appointed to be our Mediator;—the almighty Maker of all things in heaven and earth;—and who, from his infinite and peculiar love to mankind, took a distinguished pleasure in forming the earth as a theatre, whereon he should appear, save, and hold intimate fellowship with the sons and daughters of Adam. 32–36. On account of all which excellencies and kindness he, in the most earnest and condescending manner, entreats and charges you to hear, receive, and practically observe his instructions, attend his ordinances, and receive himself in them, as the free gift of God, and as the only mean of true and everlasting happiness;—and warns you, that if you refuse and hate him, you will infallibly and eternally ruin yourselves.

Ver. 1. He that would understand this, and similar passages, may consult Is. 11. 2, 3, where he will find the seven gifts of the Spirit enumerated as the endowments of Christ. And as every attribute of God is but a name for his being—so the forth-putting of every separate attribute is but an account of the actings of his being in that special view. According, 'wisdom and understanding' are here both used as titles of Christ—*wisdom,* to indicate his full comprehension of the interests and means of the house of God: *understanding,* to indicate his adequacy to sustain their weight, care, and management. *C.*

Ver. 5. *Ye simple.* This word is applied either to that singleness of heart that rejects the world and is persuaded of God, Ro. 16. 19, or that singleness of heart that rejects God and follows the world, Pr. 14. 15. Singleness is the original idea in both cases—the nature of that singleness is explained by its peculiar attributes, as it occurs. *C.*

Ver. 9. He that hath *understanding,* is not necessarily he that is learned: but he in whose heart the Word of God has been sown as a seed of life, and who has resisted and overcome the efforts of Satan to take it away, Mat. 13. 19. To such a one all the words of God are plain, because it is written, 'If any man will do his (the Father's) will, he shall know of the doctrine whether it be of God,' Jn. 7. 17. *C.*

Ver. 12. *Prudence* implies foresight, forethought, and preparation for coming events. It is an attribute of God, Ep. 1. 8; and, rightly understood, a precious grace of the Spirit in man, Is. 52. 13.—*Witty.* This word is here used in the sense of *ingenious, skilful.* To the Spirit of God all human ingenuity is to be attributed, Ex. 31. 2, 3, the administration of whose gifts are all in the hands of Christ, the *eternal Wisdom.* *C.*

Ver. 18. Were further proof required that the WISDOM here speaking is Christ, it would here be furnished: none but he is righteous, Ro. 3. 10; 1 Jn. 2. 1; none but he has righteousness, Ro. 3. 22. *C.*

REFLECTIONS.—How public, earnest, and extensive are the calls of the gospel! Infinitely excellent is that Jesus Christ and his salvation therein exhibited and offered, and that religion which is therein prescribed. And happy, in the blessings of time and eternity, are those persons, families, and nations in which the knowledge of Christ and his truths prevail and reign! They are enriched with the fruits of his mediation, and filled with all the fulness of God. But is it not infinitely amazing, that God's eternal Son, the Creator and Preserver of all things, should have, from everlasting, entered into the room of, and fixed his thoughts, his delights upon, the children of men? Surely then he deserves our strictest attention, our earliest and strongest affection. And just and righteous is the sorest punishment which can be inflicted upon those self-ruiners who refuse him, and neglect and despise the ordinances of his grace. Let me consider this great Apostle and High-priest of my profession, this great ALL and IN ALL. Let my heart seek him early, earnestly, and above all things else. Let me love him, who first loved me, with my whole heart, soul, mind, and strength. Let me rejoice and delight in him as my exceeding joy, and all my consolation. Let me carefully attend his ordinances, watching daily at his gates, at the posts of his doors; and if I find him who is the great God my Saviour, and the *eternal life,* my pains will be infinitely more than rewarded.

CHAPTER IX. Ver. 1–5. And why enter the ruinous house or covet the ensnaring entertainment of a harlot, when the infinitely wise Jesus Christ, who is made of God unto us wisdom, hath framed, for his fellowship with men, a glorious church on earth and in heaven, fully supported by divine perfections, purposes, oracles, and offices; and hath prepared his own crucified self, his word, ordinances, and eternal felicities,

CHAPTER IX.

1 The discipline, 4 and doctrine of wisdom. 13 The custom, 16 and error of folly.

WISDOM [a]hath [b]builded her house, she hath hewn out her [c]seven pillars;[1]

2 She[2] hath killed her beasts;[2] she hath mingled her wine; she hath also furnished her table;

3 She[3] hath sent forth her maidens: [d]she crieth upon the highest places of the city,

4 Whoso[4] *is* simple,[3] let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, [e]eat of my bread, and drink of the wine *which* I have mingled.[4]

6 Forsake[5] the foolish, and live; and go in the way of understanding.

7 He[6] that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked *man getteth* himself a blot.

8 Reprove[7] not a scorner, lest he hate thee: rebuke[8] a wise man, and he will love thee.

9 Give[9] *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.

10 The[10] fear of the LORD *is* the beginning of wisdom; and the knowledge of the Holy *is* understanding:

11 For[11] by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If[12] thou be wise, thou shalt be wise for thyself:[5] but [f]if thou scornest, thou alone shalt bear it.

13 ¶ A[13] foolish woman *is* clamorous; *she is* simple, and knoweth nothing.

14 For[14] she sitteth at the door of her house, on a seat in the high places of the city,

15 To[15] call passengers who go right on their ways:

16 Whoso[16] *is* simple, let him turn in hither; and *as for* him that wanteth understanding, she saith to him,

17 Stolen[17] waters are sweet, and bread *eaten* in secret[6] is pleasant.

18 ¶ But he [g]knoweth not [h]that the dead *are* there; *and that* her guests *are* in the depths of hell.[7]

A.M. cir. 3009. B.C. cir. 995.

CHAP. IX.

[a] ch. 1. 20; 8. 1, 2 Co. 1. 24, 30. Col. 2. 3, 9.
[b] Ep. 2. 20–22. Mat. 16. 18. 1 Ti. 3. 15. He. 3. 3, 4. 1 Pe. 2. 5.
[c] Ga. 2. 9. Ep. 4. 11–13. Re. 3. 12. Ca. 3. 10.
1 Wisdom is here exhibited as building a firm, beautiful, and perfect temple, where all her votaries may dwell, in princely magnificence and security. It is a refuge from the world's vanities, and away from its persecutions and a scene, for the acquisition of divine truth. Wisdom is Jesus Christ our great King; the temple is his true church: the seven pillars are the emblems of perfection and stability; the food and the wine represent Christian ordinances and teaching.—*P.*
[d] Mat. 20. 3–16. Tit. 2. 14. Ju. 6. 54–56.
2 Heb. *her killing.* Is. 53. 5. 1055. note c.
[e] Ru. 2. 14. Mat. 22. 3. Lu. 14. 16, 17. 49. 2 Co. 5. 20.
[f] Ju. 3. 36. Mat. 9. 13. ch. 8. 2 Co. 5. 20.
[g] Ho. 4. 22, 5. ver. 26. Is. 55. 1, 7. Re. 22. 17, 3. 17, 18. Mat. 9. 13.
3 See note on ch. 8. 5—*C.*
[h] Is. 55. 1–3. 25. 6. Jn. 6. 27, 54–57. Co. 5. 1.
4 See note [1] below.
[i] ch. 14. 7. Ps. 45. 10. 8. 119. 115. Ep. 5. 11. 2 Co. 6. 17.
[k] Ge. 18. 8. 2 Ch. 24. 20, 21. 36. 15, 16. 2 Ki. 18. 27.
[l] Mat. 7. 6. 15. 14. ch. 23. 9. 2. 7. Am. 5. 10.
[m] Le. 19. 17. Ps. 141. 5. 2 Sa. 25. 33.
[n] Ho. 6. 4. ch. 1. 2–7. 18. Mat. 13. 12, 22. 2 Pe. 3. 18. Job 27. 9.
[o] Job 28. 28. Ps. 111. 10. ch. 1. 7, 29. 3. 1 Jn. 5. 20. Ju. 17. 3.
[p] ch. 10. 27. 2. 3. 8. 16, 18, 22. De. 6. 2. Ps. 91. 16. Jn. 6. 40.
[q] ch. 16. 26. Job 22. 5, 21–30. 35. 6, 7. Eze. 18. 20.
* It is evident from

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Ca. 8. 2 that the Hebrews were accustomed to mingle wine with spices to render it more palatable and more wholesome. Here wine is the emblem of the restorative power of the gospel promises, commingled with the preservative powers of gospel holiness.—*C.*
5 Because receiving all, while able to give nothing in return.—*C.*
[r] Is. 28. 22. He. 12. 26–29.
[s] ch. 2. 16. 5. 3. 7. 5, 11; 8. 5, 9. 4. Ps. 64. 6.
[t] ch. 7. to 12. Ge. 38. 14. Je. 3. 2.
[u] ch. 7. 13–15. Re. 2. 20.
[v] See ver. 4.
[w] ch. 20. 17. Ro. 7. 8.
6 Heb. *of secrecies*
[x] Ps. 82. 5. Is. 1. 3. ch. 29. 7. Ho. 2. 8.
[a] ch. 2. 18, 19; 5. 5, 6. 26; 7. 27.
7 Dead in sin; but not quickened with Christ. See Ep. 2. 1, 2.—*C.*

CHAP. X.

[a] ch. 15. 20; 17. 21, 25; 19. 13; 23. 15, 16, 24, 25; 27. 11. Ps. 3. 8.
[b] ch. 11. 4. Ps. 49. 5–9. Lu. 12. 19–21. Ro. 5. 21. 2 Co. 6. 10. Ps. 34.
1 Riches acquired by covetousness, chicanery, and oppression.—*C.*
[c] Job 5. 20. Ps. 37. 25; 55. 23; 74. 9, 10, with Job 27. 8, 9.
2 *Or, the wicked for* their *wickedness.*
[d] ch. 11. 24; 12. 24; 19. 15; 13. 4; 21. 5. ver. 22, with 1 Co. 15. 58. Mat. 7. 7. ch. 3. 14; 8. 19.
3 This statement is intended as a warning, not against absolute idleness, for that is so shameful that few will fall into it; but against *slothfulness*, inattention, procrastination, dilatoriness, and that whether in things temporal or spiritual.—*C.*
[e] ch. 6. 8; 27. 27; 19. 26; 24. 33, 34.

1 The LORD will not suffer the righteous to famish: but he casteth away the substance of the wicked.[2]

4 He[d] becometh poor that dealeth *with* a slack hand: but the hand of the diligent maketh rich.[3]

5 He[e] that gathereth in summer *is* a wise

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for the nourishment and satisfaction of sinful men; and in the gospel, by his faithful prophets, apostles, and ministers, earnestly invites and beseeches even the most weak, wicked, and besotted sinners of mankind to come by faith, and freely partake of his nourishing, strengthening, delightful, and satisfactory fulness and blessings? 6–12. Earnestly he admonishes you to avoid all unnecessary intimacy with wicked persons, as you regard your temporal or eternal happiness; as by it you cannot, even in attempting their reformation, justly expect to profit them, but may be sure of procuring hatred and infamy to yourselves;—and to cultivate familiarity with wise and serious persons, whom you may both profit and be profited by;—and to study true and experimental godliness, as the proper mean to render you truly happy in this world and in that which is to come; and solemnly warns you that you yourselves must reap the inexpressibly important fruits of your attention to or scornful rejection of his instructions.—13–18. And remember, as before God, that nothing more effectually renders men despisers of Christ and his blessings than fellowship with light and lewd women, or false teachers; who, ignorant of everything spiritually good, and extremely talkative, artfully and impudently seduce simple persons, who intend no such thing, to imagine that forbidden pleasures are peculiarly delightful. And, alas! few of those tempted by them seriously consider, that by such pleasures multitudes have already lost their lives, and are entered into the everlasting torments of hell.

Ver. 7. *Blot.* The shame of disappointed hopes, the *blot* of having cast what was holy before dogs, who turn again and rend the hand by which they have been fed, Mat. 7. 6. *C.*

Ver. 8. *Reprove not a scorner.* Why not reprove a scorner? Because Providence does not show that he is prepared to bear reproof. But deal with him in meekness; and pray for him in thine heart; and thus, and in this true and holy sense, become 'all things unto all men, that thou mayest save some,' 1 Co. 9. 19–22. *C.*

Ver. 16. *Whoso is simple.* The seducer here employs the language of Wisdom, ver. 4, even as Satan employed the language of Scripture in his temptation of our Lord, Mat. 4. 6.—*Note*, It has ever been the custom of error and heresy to employ, nay, to extol Scripture language; while inwardly, often rejecting its authority, and always perverting its meaning. *C.*

REFLECTIONS.—What great things Jesus Christ has done, and still does, for our salvation! O how unwilling is he that we should perish! Gloriously formed, and well supported and established, are his promise and church. Rich are his gospel provisions—his own flesh and blood, nay, all the fulness of God. And free and unencumbered with legal qualifications are his gospel calls. How absurd, insolent, and foolish are the scornful refusers thereof! For certain and just is their aggravated and everlasting ruin. And it is impossible to have fellowship with Christ, in grace or glory, and yet live in intimacy with wicked men. There is need of the utmost care, both in giving and taking reproofs. Fidelity in reproofs is the surest evidence of genuine friendship. None are too wise to learn, nor too good to amend. And they who rage at rebuke prove the weakness of their own understanding, as well as the want of grace. But, alas! what manifold temptations, suited to the taste of our corrupt hearts, are presented to us by Satan and his emissaries, to keep or draw us from Jesus Christ! And too many, through ignorance of and inattention to the danger, comply therewith. But however sweet the pleasures of sin be in the mouth, they are bitter in the belly; they issue in endless torment and anguish.

CHAPTER X. Ver. 1. It is a great comfort to parents to see their children profiting by their instructions and examples, and growing up in wisdom, piety, and virtue. But it is a grief and burden to them when they are foolish, stubborn, and profligate. 2. Ill-gotten riches afford no solid comfort in life, but draw on a wasting or poisoning curse: but Jesus' glorious love, and a holy, just, and merciful conduct, procure safety and deliverance from the greatest dangers. 3. The Lord, who has all fulness in his hand, will always grant necessary supplies, for both soul and body, to them who are justified in Christ and live in a just and merciful manner. But he will deprive the wicked of their ill-gotten possessions by some stroke of his providence, or remove them from it by death. 4. Negligence and sloth, and even fraudulent methods of gain, bring men to poverty; but active diligence tends to enrich men both in temporals and spirituals. 5. To seize upon and improve opportunities of obtaining spiritual or temporal things, particularly in the time of youth, is a mark of true wisdom: but he that slothfully neglects them, brings misery and shame upon himself and his parents. 6. The justified in Christ are, to their everlasting honour and safety, blessed in him with all the blessings of time and eternity: and outward blessings often attend the just and merciful on earth. But their own iniquity shall violently overwhelm and confound those who wickedly defraud and oppress their neighbours. 7. The pious and virtuous shall, at least after death, be remembered with honour and praise, men blessing God for their good example and useful conversation; but wicked livers shall either be forgotten or remembered with abhorrence. 8. They who are truly wise will thankfully receive and practise laws from God or good advices from men: but self-conceited persons, who will not learn of others, but love to hear themselves talk, shall bring themselves into contempt, sin, and misery: nay, into hell. 9. He who in dealing with God and men walks in candour, simplicity, and godly sincerity, is safe under the divine protection in his way to eternal life, and avoids manifold miseries and snares in this world; but he who indulges himself in hypocrisy towards God, and in inconstancy and deceit towards men, shall be detected and made a public reproach. 10. He who under pretence of kindness betrays his neighbour, and by signs mocks him or tempts others to injure him, is a common grievance, and shall at last become miserable; but a noisy and perpetual talker ruins himself by his words, and deserves to be beaten for his impertinence. 11. Good discourse always tends to the profit, comfort, and refreshment of those that receive it; but wicked men, to their own ruin, pour forth virulent and mischievous language; or, if their language be fair, it but conceals the mischief which they intend to effect when opportunity serves. 12. Where there is hatred in the heart, almost everything, however innocent, will be used to raise quarrels or disturbances: but love overlooks affronts and injuries, pacifies the mind of the injured, and composes contentions for which too much ground had been given. 13. Where wisdom abounds in the heart, the discourse of the lips will be sensible and

A.M. cir. 3000. B.C. cir. 973

son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings[g] *are* upon the head of the just: but violence covereth the mouth of the wicked.

7 The[h] memory of the just *is* blessed: but the name of the wicked shall rot.

8 The[i] wise in heart will receive commandments: but a prating fool[4] shall [5]fall.[6]

9 He[j] that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

10 He[k] that winketh with the eye causeth sorrow: but a prating fool shall fall.[7]

11 The[l] mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred[m] stirreth up strifes: but [n]love covereth all sins.

13 In[o] the lips of him that hath understanding wisdom is found: but a rod *is* for the back of him that is void of understanding.[8]

14 Wise[p] *men* lay up knowledge: but the mouth of the foolish *is* near destruction.[9]

15 The[r] rich man's wealth *is* his strong city: the destruction of the poor *is* their poverty.[1]

16 The[s] labour of the righteous *tendeth* to life; the fruit of the wicked to sin.

17 He[t] *is in* the way of life that keepeth instruction: [u]but he that refuseth reproof erreth.[2]

18 He[v] that hideth hatred *with* lying lips, and he that uttereth a slander, *is* a fool.

19 In[x] the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise.

A.M. cir. 3029. B.C. cir. 975

20 The[y] tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The[z] lips of the righteous feed many: but fools die for want of wisdom.[3]

22 The[a] blessing of the LORD, it maketh rich, and he addeth no sorrow with it.

23 *It*[b] *is* as sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The[c] fear of the wicked, it shall come upon him: but [d]the desire of the righteous shall be granted.[4]

25 As[e] the whirlwind passeth, so *is* the wicked no *more*: [f]but the righteous *is an* everlasting foundation.[5]

26 As[h] vinegar to the teeth, and as smoke to the eyes, so *is* the sluggard to them that send him.

27 The[i] fear of the LORD [6]prolongeth [7]days: but [j]the years of the wicked shall be [8]shortened.

28 The[k] hope of the righteous *shall be* gladness: but the [l]expectation of the wicked shall perish.[9]

29 The[n] way of the LORD *is* strength to the upright: [o]but destruction *shall be* to the workers of iniquity.

30 The[p] righteous shall never be removed: but [q]the wicked shall not inhabit the earth.

31 The[r] mouth of the just bringeth forth wisdom: [s]but the froward tongue shall be cut out.

32 The[t] lips of the righteous know what is acceptable: [u]but the mouth of the wicked *speaketh* frowardness.[1]

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edifying; but nothing but sore afflictions here, or the torments of hell hereafter, can bring obstinate fools to any serious reflection. 14. They who know the value of true wisdom labour to enlarge their knowledge, and to keep it up till they have proper opportunities for using it: but fools rashly blab out what tends to their own or others' ruin. 15. Riches make men confident and secure, and even protect them against manifold injuries in this world; whereas poverty depresses men's spirits, and exposes them to injury and abuse. 16. The industry of the righteous in outward things issues in the comfortable maintenance of himself and others; and his care for his soul issues in life spiritual and eternal: but whatever a wicked man has by inheritance, or by his own acquirement, hardens him in sin, and is abused to gratify his sinful lusts. 17. He is in the way to eternal life who receives, lays up in his heart, and practises the instructions of God's Word, and readily regards advices, and even reproofs, given him by others: but he who neglects to give reproof, encourages men in their mistakes; and he who refuses to take and improve instructions and reproofs, obstinately rushes upon his own destruction. 18. He who conceals his hatred by great professions of friendship before one's face, and he who artfully vents slander behind one's back, is, with all his cunning, an impious fool in God's reckoning, and his wickedness shall be publicly exposed. 19. Even in much speaking there are ordinarily to be found words idle or wicked. It is therefore prudent to be sparing in our words, and to consider well both when, and where, and what, and how we speak. 20, 21. Prudent and pious discourse is pure and substantial: it edifies, instructs, and nourishes the hearers: but the heart of the wicked, being only evil, and that continually, is deceitful above all things, and desperately wicked; nothing good can proceed from it; but they persist and perish in the devices of their own foolishness, neither knowing nor caring to know the way of life and peace. 22. It is not men's anxious labour and care that make them rich, either in temporal or spiritual things; but the blessing of God upon their lawful endeavours confers riches, and enables to enjoy them comfortably, without pressure of guilt, tormenting fear, or perplexing care. 23. Senseless sinners take pleasure in, and make a jest of, the most horrid impieties they can commit: but they that are wise carefully avoid mischief, and all sporting with it or delighting in it. 24. The miseries which wicked men fear under the awakenings of conscience shall come upon them; and whatever blessings the righteous desire and pray for shall be granted them in due season. 25. However the wicked may bluster for a while, and threaten to overthrow everthing that stands in their way, they quickly and terribly ruin themselves and rush into misery: but the righteous, being built on Christ the Rock of Ages, and fixed in piety and virtue, stand fast for ever. No storm can shake their confidence, or deprive them of their durable and immovable felicity. 26. As vinegar sets the teeth on edge, and smoke is vexatious to the eyes, so sluggish, negligent, and dilatory persons vex and provoke them who send or employ them in any important business. 27. A religious observance of God's laws, and preserving of our body in temperance, soberness, and chastity, tends to prolong our life: but wickedness of itself, and by God's righteous judgments on account of it, brings on diseases, and hastens the sinner to his grave and to hell. 28. The hope of the godly, founded on Jesus' promise and blood, brings delight and satisfaction to the soul, and issues in everlasting felicity; but the hope of the wicked shall issue in disappointment and eternal misery. 29. Upright walking in Christ, and the exercising of piety and virtue, increase a person's strength for duty and courage in it: but the workers of iniquity shall be plagued with terrors and overwhelmed in misery. 30. Nothing so establishes persons or families in a relation to Christ as their righteousness, and a course of piety, justice, and mercy: but the wicked, however successful they may be for a time, shall never be able to fix themselves in their prosperity, but be rooted out from the enjoyment of it. 31. The godly, out of the good treasure of their heart, bring forth good discourse, which tends to make the hearers wise unto salvation: but he that uses his tongue to abuse, cozen, or raise dissension, or to blaspheme God and spread error, shall, in the end, have it silenced *in* hell. 32. The righteous know, and accustom themselves to speak things truly useful and edifying; but the wicked abandon their lips to falsehood, flattery, fraud, and calumny, or such like subtle but detestable arts of doing mischief.

Ver. 1. This is the commencement of the second great division of the book. It is different in structure from the first division. The latter is made up of parables and proverbs of considerable length; while the former consists wholly of brief, pointed sentences, each of which consists generally of two antithetical members, embodying one idea. Most of them are figurative, being based on some comparison, both in language and in idea. It is probable that, though all these proverbial sayings were at one time or another uttered by Solomon, yet most of them were of much older date. His diligent study had made him familiar with the wisdom of the ancients, and his powerful memory retained it. In the end he either wrote the proverbs out himself under divine guidance, or he employed others to do so. Most of these proverbs are examples of antithetic parallelism, the second clause containing the contrast to the first. Each verse is, as a rule, complete in itself, and embodies a perfectly intelligible sentiment. There is in each a truth clearly and sharply enunciated, and a lesson which is almost forced upon the heart. *P.*

Ver. 6. For the original meaning of *blessing*, see note on Ge. 1. 22, 28. And such blessings, spiritual, 'the just,' the justified by faith, enjoy in heavenly places in Christ Jesus, Ep. 1. 3—even the blessings of the election of grace, the adoption of children, the pardon of sin, acceptance in the Beloved, inseparable union with their exalted Head, the revelation of grace, and the eternal inheritance of unfading glory. *C.*

Ver. 12. Hatred stirs up strifes that are at rest; but love covers them over, so that they sleep and are not remembered. And it is not to *small* or *few* offences that this gentle office is extended: love covereth all, even the 'multitude of sins,' 1 Co. 13. 7. *C.*

Ver. 15. *Wealth.* Not the wealth of money, for that, by tempting cupidity, is often the cause of ruin; but the wealth of faith, of good works, 1 Ti. 6. 18; Ja. 2. 5, and spiritual wisdom, ver. 14. These constitute the 'strong city' of the rich believer, in which the poverty here described has neither lot, inheritance, nor defence. *C.*

Ver. 21. This is true, naturally and spiritually. A little instruction in mechanics and agriculture may almost miraculously multiply the food of a country; while the words of truth and com-

CHAPTER XI.

A FALSE[a] balance[1] *is* abomination to the LORD: but a just weight[2] *is* his delight.

2 *When*[b] pride cometh, then cometh shame: but with the lowly *is* wisdom.

3 The[c] integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches[d] profit not in the day of wrath: but righteousness delivereth from death.

5 The[e] righteousness of the perfect shall direct[3] his way:[4] but the wicked shall fall by his own wickedness.

6 The[g] righteousness of the upright[5] shall deliver them: but [h]transgressors shall be taken in *their own* naughtiness.

7 When[i] a wicked man dieth, *his* expectation shall perish; and the hope of unjust *men* perisheth.

8 The[j] righteous is delivered out of trouble, and the wicked cometh in his stead.

A.M. cir. 3029. B.C. cir. 975.

CHAP. XI.

a Le. 19. 35, 36. De. 25. 13–16. ch. 16. 11; 20. 10, 23.

1 Heb. *balances of deceit.*

2 Heb. *a perfect stone.*

b ch. 15. 33; 16. 18; 18. 12. Da. 4. 30, 31.

c ch. 13. 6, 12, 19. Ps. 25. 21. ver. 5.

d ch. 10. 2; 6. 34, 35. Eze. 7. 19. Zep. 1. 18. 1 Ti. 6. 6–10. 1 Pe. 4. 18. Re. 7. 1.

e Is. 1. 10, 11. Ro. 2. 7–10. ch. 12. 21, *d*.

2 Heb. *rectify.*

4 A description of Jesus, the only perfect and righteous one.—*C.*

g Ps. 19. 11. Is. 3. 10. 2 Co. 15. 58. 2 Ti. 4. 8.

5 *The righteousness of the upright* is 'the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that do believe.' Ro. 3. 22.—*C.*

h ch. 5. 22; ver. 3, 5, 19. 27, 32. Is. 3. 11. Ec. 10. 8, 9.

i ch. 10. 28; 14. 32. Job 8. 13; 11. 20; 27. 8. Lu. 12. 14–20.

j ch. 21. 18. Is. 43. 3, 4. Es. 7. 9, 10. Da. 6. 23, 24.

A.M. cir. 3029. B.C. cir. 975.

k 1 Ki. 22. 21. Job 8. 13. Ac. 20. 31.

l 2 Pe. 3. 17, 18. Is. 53. 11.

m Es. 8. 15. ver. 21; ch. 28. 12, 28. Ps. 58. 10, 11. Re. 19. 1–7. 18. 20, 21. Ju. v.

n ch. 14. 34; 29. 8. Job 22. 30. Ja. 3. 6. 2 Sa. 20. 1.

o Job 12. 5. ch. 30. 10. Ju. 9. 28. Nu. 4. 2. ver. 13.

6 Heb. *destitute of heart.*

p Le. 19. 16. ch. 10. 19; 26. 20. 2 Ti. 3. 3. 1 Pe. 4. 8.

7 Heb. *He that walketh* being a *tale-bearer.*

q 1 Ki. 21. ch. 15. 22; 24. 6. 2 Ti. 2. 16. Ju. 15, 16. Ps. 119. 24. Is. 9. 6; 28. 29.

r ch. 6. 1–5; 17. 18; 20. 16; 22. 26.

8 Heb. *shall be sore broken.*

9 Heb. *those that strike hands.*

1 He that speaks of what he does not understand, and he that asserts what he does not know to be true, must be a fool; and he that guarantees a stranger, with whose principles, habits, history, character, and connections he is unacquainted, must sooner or later pay a heavy penalty for his thoughtless credulity.—*C.*

s ch. 31. 10–30. De. 8. 18.

9 An[k] hypocrite with *his* mouth destroyeth his neighbour: [l]but through knowledge shall the just be delivered.

10 When[n] it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By[o] the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He[p] that is void of wisdom[6] despiseth his neighbour: but a man of understanding holdeth his peace.

13 A[q] tale-bearer[7] revealeth secrets: but he that is of a faithful spirit concealeth the matter.

14 Where[r] no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He[s] that is surety for a stranger shall smart *for it*,[8] and he that hateth suretiship[9] is sure.[1]

16 A[t] gracious woman retaineth honour; and strong *men* retain riches.

fort revive and feed the souls of perishing thousands with the bread that endureth unto eternal life. *C.*

Ver. 22. No sorrow in remembering how it was got, no sorrow in estimating how much has been lost, no sorrow in contemplating how much is endangered, no sorrow in anticipating how lavishly it may be spent, and no sorrow in watching and protecting it from the covetous, the deceitful, or the violent. *C.*

Ver. 29. The way of the Lord is Jesus manifested in prophecy, in types, in flesh, or by the Spirit: and he is strength to the faith, patience, and zeal of the upright—the men who stand upright, because they stand in a Redeemer's righteousness. *C.*

CHAPTER XI. Ver. 1. All manner of injustice and fraud is extremely hateful and detestable to God, the governor of the world: but strict equity in the whole of our commerce one with another is highly pleasing to him. 2. Haughty conceit of ourselves, and insulting of others, draws along with it the utmost contempt and disgrace; both God and men take pleasure to mortify and expose the proud; but such as, having learned of Christ, live under a deep sense of their own weakness and unworthiness, find favour with men and acceptance with God. 3. When men sincerely practise what God has revealed to them, they may expect his Spirit to direct them in their duty and to their eternal felicity: but the obstinate adherence of sinners to their own lusts and imaginations, and their opposition to Christ and his laws, shall hurry them into certain and everlasting destruction. 4. Riches, heaped up by extortion or covetousness, are of no avail to deliver us from the wrath of God, or even the rage of men, when the time of punishment is come: but righteousness hath a promise of life annexed to it; it prevents those sins which would expose us to God's judgments or man's punishments; it secures against the sting of temporal, and prevents eternal death. 5, 6. Being made righteous in Christ, and sanctified by his grace, and studying a sincere and impartial observance of God's laws, are effectual means to secure direction in duty and deliverance from evil; but the wicked shall perish by those very impious and evil courses by which they hoped to secure or exalt themselves. 7. In death wicked men find all their projects and hopes utterly destroyed. Whatever they thought to accomplish by their riches, their power, or their friends, perishes together with them, while they themselves launch forth into eternal misery. 8. The righteous are frequently in an unexpected manner delivered from their perplexing troubles; and the wicked, who perhaps brought them into them, are plunged into those very miseries themselves. 9. By flatteries, false doctrines, and artful seductions, hypocrites draw their neighbours into sin, and thereby into ruin. But through knowledge of Christ and his Word shall the righteous be guarded against their wiles, and preserved from the destruction which they intended. 10. It is matter of general gladness when wise and godly men prosper and are advanced, because they use their power and wealth for the benefit of all around them; and great is the joy when wicked men, who, as plagues and curses where they dwell, corrupt their manners, and draw down the wrath of God upon them, are cut off. 11. By God's blessing upon the upright, and by their prayers, advices, and kindness, all around them are profited: but the wicked, by their blasphemies, errors, evil counsels, and maxims, corrupt men's manners, and ruin their welfare. 12. It is common for self-conceited fools to despise their neighbours, to reproach them as weak, or to render them ridiculous; but a prudent man, whatever he thinks, avoids speaking to the reproach of others; as, beside the wickedness of contemning others, none is so mean as to be insensible of it, or incapable of finding means of resentment. 13. They who make a trade of carrying tales from one to another, never stick at treacherously discovering the secrets which have been intrusted to them; but a faithful friend conceals, not only what has been intrusted to him, but everything else that could tend to his neighbour's prejudice. 14. Where prudent counsel is wanting, nations and private affairs go to wreck: but where many wise counsellors unite in their deliberations, every precaution will be taken, every danger prevented, and the most proper methods used to insure success. 15. He who stands bound for the debts of another man, especially one whose ability and honesty are unknown to him, is in great danger to be ruined in his estate: and the way to be secure in that point is to avoid and hate all such engagements. 16. Remarkable and increasing grace and virtue in a woman will engage affection and respect when all other accomplishments fade and decline; and strong men hold fast the wealth which they have acquired. 17. He who is kind and bountiful to others, secures to himself a gracious reward from God: but he who is covetous, hard-hearted, and cruel, brings trouble on himself and his relations. 18. Whatever wicked men do to render themselves rich, easy, or honoured, will disappoint their expectation; but they who exercise themselves in true piety and virtue, shall infallibly obtain the blessed reward of their works in time and eternity. 19. As holiness and virtue promote true happiness here and hereafter, so the more eagerly a man pursues an evil course, the more is he bent upon his own destruction. 20. Hypocrites, who live in enmity and opposition to God and his law, while they pretend much piety, kindness, equity, and candour, are of all men the most odious to him: but they who, being renewed by his grace, walk before him in truth, equity, simplicity, and godly sincerity, are, and shall for ever be, the objects of his special favour and delight. 21. Though wicked men should do their utmost attempt to strengthen themselves by leagues and associates, they shall never be capable of protecting themselves from the just punishment of their sin: but the righteous, and often their children for their sakes, though deserted of all men, shall be delivered by God himself from everything ruinous. 22. As a golden jewel is very ill placed in the snout of a swine, which is still rooting in mires and dunghills; so beauty is ill bestowed upon a woman who, void of good sense, modesty, and virtue, loves to employ herself in perpetual talkativeness, and wallow in filthy lusts and whorish pleasures. 23. The righteous habitually desire, and shall obtain, solid and substantial blessings to themselves and others; but wicked men wish for mischief on others, and hope to execute their wrath and malice upon them; which in the end will only bring more fearful and lasting ruin upon themselves. 24, 25. They who, from a right principle, are remarkably liberal to the poor and to pious institutions, shall find their stock proportionably increased for their real advantage; and while they refresh and support others with their bounty, God shall reward them with prosperity of soul, in grace or comfort, or even with the enjoyments of this present world: but the pinching hand of avarice prevents enjoyment, or brings down the curse of God upon our substance. 26. He who, in a time of scarcity, hoards up corn to raise the price, shall be hated and cursed by mankind: but good wishes and commendations from men, and blessings from God, shall attend him who then opens his granaries and sells it at a moderate price. 27. He who earnestly sets himself to contrive and do good to others, shall obtain favour with God and men: but he who makes mischief his business shall draw upon himself the evil which he designs against his neighbour. 28. He that anxiously grasps for, and trusts in, riches as his surest support and defence, shall find them a broken reed to pierce him through with many sorrows, and shall fall to decay as a withered leaf: but the righteous, who are united to Christ by faith, and walk in all holy and just conversation, shall receive, out of his fulness, abundant supplies of quickening and fructifying grace, and shall thrive and prosper in their concerns. 29. He who by his passion, prodigality, covetousness, and ambition troubles his family, may for a time make a great bustle and stir, but it will issue in disappointment, disgrace, and poverty; and the fool, who knows not how to manage, and who lives without thought, shall be reduced to want, and forced to serve, if not sell himself to, a wiser neighbour. 30. A good man's graces, prayers, instructions, and examples are a mean of quickening, comfort, and prosperity to others around: and he that by instruction, prayer, or the like, draws men from Satan to the knowledge, faith, and obedience of Christ, shows forth true and heavenly wisdom. 31. If God will not pass his own favourites without proper correction for their sins in this world, who can justly expect that the obstinate and contemptuous breakers of his law shall escape the just punishment of their many crimes?

Ver. 3. *Integrity* literally signifies *entireness*. The love of God, united with the love of our neighbour—and that measured by the love of self—constitutes this entireness, this completeness of principle, which guides the believer in every way, however dark, intricate, or dangerous: and never is acquired by man as a sinner, but by the revelation of the love of God in Christ, which constrains him first to love God, and then his neighbour as himself. *C.*

Ver. 9. This fact was awfully exemplified by the scribes and Pharisees, that 'generation of vipers, hypocrites,' by whom speedy and terrible vengeance was brought down upon the nation whom they deceived. *C.*

Ver. 10. *In the multitude*, &c. This is a proverb frequently perverted, as if it means, that in the multitude of *talkers* and

17 The[a] merciful man doeth good to his own soul: but *he that is* cruel troubleth his own flesh.

18 The[b] wicked worketh a deceitful work: but to him that soweth righteousness[1] *shall be* a sure reward.

19 As[c] righteousness *tendeth* to life; so he that pursueth evil *pursueth it* to his own death.

20 They[d] that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.

21 *Though*[2] hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swine's snout, *so is* a fair woman which is without[3] discretion.

23 The[e] desire of the righteous *is* only good: *but* the expectation of the wicked *is* wrath.

24 There[f] is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.

25 The[g] liberal soul[4] shall be made fat; and he that watereth shall be watered also himself.[5]

A.M. cir. 3029. B.C. cir. 975.

a Ec.5.18. Mat.5.7. 25.34–40. Ps.55.23. 120. 3,4. 140.11.

b Ps.36.1–4. Ga.6.7–9. Ho.10.12,13. Ja.2.8; 3.13,16; 4.8,10. 1 Ti.4.8.

1 Who soweth the seed of the Word, which reveals and commends the righteousness of God, which is by faith of Jesus Christ.—*C.*

c ver.4: ch.8.35,36. Is.3.10,11. Ro.2.7–10; 6.23; 8.13. 1 Ti.6.9–10.

d ch.6.14,18,23. Ps.18. 25,26; 51.6; 101.7; 84.11; 119.1,15,16.

e Is. 57.4. ch. 16.5. Ex.20.5. Ge.9.9. Ps.9. 16–18; 37.25,26; 102.28. Ac.2.38.

2 Heb. *departeth from*, ch.9.13,17,10.

3 Heb. *The soul of blessing.*

4 These are noble sentiments; and they prove that those grand virtues which are usually supposed to be the results of the milder and more perfect religion of Jesus, were thoroughly understood and inculcated by the sages of the Old Testament. We often hear of *Christian* charity, and *Christian* benevolence, and *Christian* love, as if these had never been known previous to the advent of our Lord. They are as old as creation. They be at the foundation of Bible truth. There is no difference between the moral code of the Old Testament and that developed in the New.—*P.*

f Job 29.13.

g *At* reasonable rates, Am.8.6.

5 He that refuses to sell food, till it rises through scarcity, beyond the average of a just remunerating price, such as he would be willing to obtain for other merchandise.—*C.*

f Ne.5.11. Es.2.2. civ. vi. viii.–xi. Mat.7.7,11.

h Ps.7.15,16; 9.15,16; 10.2; 57.6. Es.viii.viii.xx. Re.13.10.

i Mat.10.24. 1 Ti.6. 9,17. Job 31.24. Ps.62 10.

j Ps.1.3; 92.12–14. Je. 17.8.

k Ge.34.30. Hab.2.9. Ec.5.10. ch.15.27.

l Ps.149.5,6,9. 14. Da. 7.27.

m ch.3.28; 13.1,2; 15. 4. ver.4.

n Mat.4.20. Da.12.3. Ja.5.20. 2 Co.10.4,5.

1 Heb. *taketh.*

o Je.2.–29.1 Pe.4.17, 18. 2 Th. 1. 6–9. Ps. xxxvii cxn. Le. xxvi. De.xxviii.

CHAP. XII.

a Ps. 119. 18, 27, 34, &c.; 32.8,9. ch.5.1; 19.7. 8. Am.5.10.

1 'He that hateth correction abideth ignorant,' *Bodtheeyd.*

b ch.8.35,36; 6.18. 1. 31.

c Ec.8.8. ch.10.3,25; 11. 31; 14. 2,3. 6; ver.7. Ps.15.5; 125.1,2. Je.17. 8.

26 He that withholdeth corn, the people shall curse him: but [d]blessing *shall be* upon the head of him that [e]selleth *it*.[6]

27 He[g] that diligently seeketh good procureth favour: [h]but he that seeketh mischief, it shall come unto him.

28 He[i] that trusteth in his riches shall fall: but [j]the righteous shall flourish as a branch.

29 He[k] that troubleth his own house shall inherit the wind: [l]and the fool *shall be* servant to the wise of heart.

30 The[m] fruit of the righteous *is* a tree of life; and he that [n]winneth[7] souls *is* wise.

31 Behold,[p] the righteous shall be recompensed in the earth: much more the wicked and the sinner.

CHAPTER XII.

WHOSO loveth[a] instruction loveth knowledge: but he that hateth reproof *is* brutish.[1]

2 A[b] good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A[c] man shall not be established by wicked-

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opinions there was safety—whereas counsellors, in the scriptural sense, are those who, being filled with the Spirit of God, which is a Spirit of counsel, Is. 11. 2, are 'wise to win souls,' and to lead men to Christ, the only refuge of sinners. *C.*

Ver. 21. This verse is generally interpreted of the confederacies of wicked men, ratified by hand joining in hand, as a manner of swearing. The interpretation of the judicious Brown Paterson, 'from hand to hand,' from one generation to another, seems greatly preferable, as in strict conformity with the following clause. *C.*

Ver. 22. Personal beauty is one of the gifts of God, and, like all his other gifts, may be employed for his glory and the good of the creature upon whom it is bestowed. But to this end it must be guided by *discretion*—a judgment formed in the light of divine truth on the origin and fading nature of the gift, and the accountability of the possessor for its use or abuse. Without this *discretion*, it is but like a costly ornament bestowed upon the swine, which degrades it by its unclean propensities—and 'returns, even from being washed, to its wallowing in the mire.' *C.*

Ver. 29. *He that troubleth his own house*, &c. This proverb is mainly directed to those who can govern their tongue and temper in public, but who lay aside this restraint, and forget 'the law of kindness' in their own houses. They shall inherit the wind—calms uncertain, and the storms destructive. *C.*

CHAPTER XII. Ver. 1. He who loves reproofs, advices, and instructions, will become wise and intelligent; but he who declines, hates, and is enraged at rebukes for his faults, is under the power of his brutish passions; and there is little hope that he will ever know or act like a man. 2. The man who, being united to Christ, is clothed with his righteousness, and sanctified by his grace, and deals kindly and bountifully with others, shall be more and more favoured and blessed of God; but he whose thoughts are bent on wickedness shall be condemned to suffer the just punishment of his iniquity. 3. No man, however subtle or powerful, shall be able to establish his own or his family's greatness by wicked methods: but the righteous, being rooted and grounded in the rock Christ, though shaken by manifold storms of trouble, shall remain unmovable in a flourishing state. 4. A pious, prudent, active, chaste, and affectionate wife is a singular ornament and honour to her husband: but one that is graceless, lazy, foolish, prodigal, peevish, boisterous, and wanton, shames him when abroad, and torments him at home; and, like an incurable disease, vexes his heart, hastens him to his grave, wastes his substance, and ruins his family. 5. The thoughts and designs of good men are managed with piety, equity, candour, and truth; but the contrivances of the wicked are carried on with fraud, dissimulation, and falsehood. 6. Wicked men, by their consultations with one another, and by their reproach and perjury, study to undo their opposers; but they who are sincerely good will labour, by their advice, testimony, recommendation, or request, to deliver such innocent persons from their snares. 7. God himself not only defeats the ruinous projects of the wicked, but totally destroys and extirpates them and their families: whereas he continues and establishes the persons, properties, and families of the just. 8. Not earthly science, honour, or riches, but spiritual wisdom, and a prudent management of his affairs, by fair and honest means, will render a man highly and lastingly honoured, and commended of God and of all good men. but he who indulges his obstinate corruptions, hates and opposes his duty, and labours by wicked means to accomplish his ends, shall bring himself into present and everlasting contempt. 9. Far happier is he who, making no pompous show in the world, lives within the bounds of his income, though it should hardly afford him a single servant, than he who shows away with a great deal of elegance, equipage, and attendants, when he can hardly get necessary subsistence, without running into debt, or some other shameful and miserable shift. 10. Good men have implanted in their hearts a tender concern for the welfare and life of the brute animals, much more for that of their servants and neighbours: but the nature of the wicked is so cruel, that the very kindnesses which they affect to show are maliciously designed and ruinous. 11. Diligent industry in lawful callings shall, through the blessing of God, afford men a competent portion of temporal things; but idleness and bad company mark a man foolish, and lead him into desperate, impoverishing, and ruinous courses. 12. Wicked men desire, approve, and practise deceitful arts for ruining others, and wish to be secure in so doing: but the piety and justice from which righteous men's actions proceed, bring forth glory to God, maintenance and blessings to themselves, and much benefit and advantage to others around. 13. Wicked men are often brought into trouble by their own rash speeches, treasons, perjuries, lies, and calumnies: but the righteous, by the providence of God, and even by their prudent discourse, avoid and escape from many difficulties, in which otherwise they had been entangled. 14. A man shall receive abundant blessings from God, as the reward of that good which he has done by his pious and profitable discourses or works. 15. Fools are so self-conceited, that they consult nobody, but hold right whatever they think or do themselves: but wise men, distrusting their own judgment and abilities, wisely ask and take advice or instruction of others. 16. Fools, having no command of their passions, are no sooner provoked, than rage and fury appear in their countenance, words, and actions; but prudent persons conceal that displeasure which would tend to their disgrace, and overlook the shameful provocation given them, rather than dishonour themselves by resenting it. 17. He who, especially when called to be a witness, boldly and freely speaks the truth, and nothing else, shows himself an honest man, and does justice to his neighbours: but he who conceals truth, forges lies, or attests falsehoods, shows himself a deceitful and mischievous villain. 18. Some, by false accusations, calumnies, and bitter reproaches, wound the reputations, spirits, or estates of their neighbours, and make discords and divisions among them: but good men, by their prudent speeches, will labour to heal men's reputations, compose their disputes, and comfort and edify their souls. 19. Constant adherence to strict truth in his speeches establishes a man's credit, and what he says can never be disproved; but a liar, though he may be at first believed, is soon after found out and confuted; and he is moreover apt to contradict himself, and blast his reputation for ever. 20. They who plot mischief shall, to their great vexation, be disappointed in their expectations, and even fall into that evil which they intended for others; but they who by their counsels labour to promote the piety, peace, and happiness of others, shall have lasting joy and comfort for their reward. 21. Let the wicked plot as they will, nothing shall befall the righteous, but what tends to their spiritual and eternal advantage; but the wicked shall be quite overwhelmed with inward plagues and outward calamities. 22. Lies and liars are remarkably hated and abhorred of God; but they who, in their speeches and whole conduct, act in truth, fidelity, and candour, are beloved, and shall be blessed by him. 23. A prudent man conceals the knowledge he has, except when called by Providence to use it for the benefit of others, and even then makes no boasting ostentation of it; but a fool, through thoughtlessness, rashness, or ambition to be esteemed wise, proclaims his own weakness and ignorance. 24. Diligent and prudent activity in honest callings is the way to obtain riches, honour, and authority; but laziness and villany render men poor and enslaved. 25. Anxious cares about the things of this world, griefs for disappointments and troubles, convictions of sin, and fears of hell, depress the most magnanimous spirit, and make it to pore disconsolate over its wretchedness: but good instruction and advice from friends, and especially the promises of God powerfully applied, revive and make it glad. 26. In his state of union with Christ, justification and adoption, in his inward graces, and his exercises of holiness, and in his abundant happiness, a righteous man is more excellent than his neighbour; but the way that the wicked takes to render himself great or happy only deceives and disappoints him, and issues in misery. 27. Lazy wretches cannot endure to prosecute their own schemes for obtaining earthly enjoyments; or what they have deceitfully obtained never affords them any real comforts, but, as it were, slips through their fingers, or rots at their side, or is taken from them: but the wealth and honour, which is obtained by an honest diligence, is extremely valuable and lasting, being blessed of God. 28. In receiving Christ as our wisdom, righteousness, sanctification, and redemption, and walking in him, there is a real possession of life spiritual, and a certain

ness: but the root of the righteous shall not be moved.[2]

4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.

5 The[e] thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 The[g] words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The[h] wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A[i] man shall be commended according to his wisdom: but he that is of a perverse heart[3] shall be despised.

9 *He*[k] *that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.[4]

10 A[l] righteous *man* regardeth the life of his beast: but the tender mercies[5] of the wicked *are* cruel.

11 He[l] that tilleth his land shall be satisfied with bread: [m]but he that followeth vain *persons is* void of understanding.

12 The[o] wicked desireth the [6]net[7] of evil *men*: but[p] the root[8] of the righteous yieldeth *fruit*.

13 The[q] wicked is snared by the transgression of *his* lips:[9] but[r] the just shall come out of trouble.

14 A[s] man shall be satisfied with good by the fruit of *his* mouth; and the recompense of a man's hands shall be rendered unto him.

15 The[t] way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.

16 A fool's wrath is presently[1] known: but a prudent *man* covereth shame.

A.M. cir. 3029. B.C. cir. 975.

2 The immovable *root* is Jesus the righteous, Ps. 16. 8. Ro. 5. 5.—*C.*

e 1 Sa. 25. 33. 1 Co. 11. 7. ch. 31. 23; 14. 1; 27. 25; 29. 13.

f ch. 11. 18, 23. Ps. 10. 7–10; 36. 1–4.

g Ps. 10. 7–10. ch. 1. 11, 18; 14. 3. Ec. 7. 3, 4.

h Ps. 37. 35–37. Mat. 7. 24–28. ch. 12. 7; 14. 11.

i Ps. 15. 4. ch. 18. 3. 1 Sa. 25. 17. Lu. 6. 28, 40.

3 Heb. *perverse of heart.*

j ch. 13. 7; 25. 14. Lu. 14. 11.

4 Rather—'he that is despised, and is servant to himself;' that is, he who is despised by the vain, but who yet, by his labour, provides for his own wants, is a better man in the sight of God, a better man for the community that he serves, and a happier man in his own feelings, than 'he that honoureth himself,' and despises labour, and who, by his indolence and extravagance, falls into inextricable debts, and, in the end of his career, 'lacketh bread.'—*C.*

k Ge. 33. 14. De. 25. 4 1 Sa. 2. 1. Ju. 1. 7. Nu. 22. 28.

5 Or, *bowels.*

l Ps. 128. 2. Ge. 3. 19. ch. 28. 19; 14. 4; 23. 23. Ep. 4. 30.

m Jn. 2. 8. ch. 1. 1017; 7; 13. 2019. 6. 1 Co. 15. 33.

o Hab. 2. 15, 16. Ps. 10. 7–10.

6 Or, *the fortress.*

7 The cunning plans whereby the wicked insnare and overreach the ignorant and inexperienced, and become suddenly rich without the appearance of labour.—*C.*

p Ps. 1. 3. Je. 17. 7, 8.

8 See note [2] below.

q Da. 6. 24. ch. 18. 7. Ps. 64. 8, 9, 10.

9 Heb. *The snare of the wicked is in the transgression of lips.*

r 2 Pe. 2. 9.

s ch. 12. 14; 17. 20; 18. 20. Is. 3. 10, 11.

t ch. 3. 7; 9. 9; 10. 14. Lu. 18. 11. ver. 1. Ro. 12. 16; 11. 20, 25. Re. 3. 18.

1 Heb. *in that day,* ch. 29. 11. Ki. 19. 1, 2. Ec. 7. 9. Am. 5. 13. Ja. 1. 19.

* The resources of the wicked are but a broken branch—its fruit once plucked, it yields no more: their characters once discovered, they are unable to overreach again. But the *root* of the righteous, even faith in Jesus, yields fruit in its season—godliness with contentment, the only true and abiding gain.—*C.*

u ch. 14. 5, 25. 1 Sa. 22. 14. A.c. 24. 5. Ps. 52. 2–4.

v Ps. 57. 4; 59. 7; 64. 3; 140. 3, 9, 11. Re. 13. 11.

x ch. 10. 20, 21, 32; 14. 3; 15. 2. Da. 11. 33.

y Zec. 1. 5, 6.

z Ps. 52. 5; 120. 3, 4.

2 Falsehood may succeed, and often does succeed, for a little; but it is at last detected, and its momentary triumph is over and for ever; and then the liar hath his portion where the worm dieth not, and the fire is not quenched. Re. 22. 15.—*C.*

a Je. 17. 9. Ps. 9. 16; 12. 2, 3.

b Mat. 5. 9. He. 12. 14. 1 Pe. 3. 8–13. Ro. 12. 18.

c Nu. 1. 16, 18; 2. 9, 7–10. Is. 3. 10, 11. 2 Th. 1. 6–10. Ps. 62. 9, 10.

d Ps. 5. 6, 7. ch. 6. 16, 17; 21. 20. Re. 22. 14, 15.

e ch. 12. 16; 15. 2; 20. 14, 19; 21. 12, 13. Ec. 10. 3, 12–14.

3 Either he modestly conceals his own knowledge and is silent that he may listen to others, or he conceals the unnecessary divulgence of anything that might injure his neighbours.—*C.*

f ch. 10. 4, 22. 29; 13. 4; ver. 27.

4 Or, *deceitful.*

h ch. 15. 13. He. 2. 15. ch. 15. 23. Is. 50. 4; 40. 1, 2; 51. 3, 12. Je. 29. 10, 12. Mat. 9. 2.

j Ps. 16. 3. 2 Co. 15. 10. 2 Co. 5. 17.

5 Or, *abundant.*

k ver. 13. Ja. 1. 13, 14. Ps. 81. 12, 13. Is. 66. 4.

l ch. 12. 4; 31. 12.

m ch. 15. 16, 17; 16. 8; 17. 1. Ps. 37. 16.

o ch. 8. 35, 36. 11. Ro. 5. 21; 8. 1, 28–30. Is. 1. 19. 1 Pe. 3. 13. 2 Co. 4. 17, 18.

CHAP. XIII.

a ch. 4. 3; 12. 15, 11. 12. 1 Ki. 2. 3. 1 Sa. 25. 21, 25. Mat. 7. 6.

b Is. 28. 14, 15.

c ch. 12. 14; 18. 20; 22. 21; 31. 4. 1 Ti. 10. 6. Mat. 12. 37. Is. 3. 10, 11. Ro. 2. 8, 6.

d Ps. 73. 8. Je. 25. 27–31.

1 See note on ch. 12. 14.—*C.*

e Is. 3. 2, &c. ch. 21. 23; 18. 20, 27. ver. 2. Mat. 12. 36, 37.

f ch. 10. 4; 21. 25. Nu. 23. 10. 1 Ti. 4. 7, 8. 2 Ti. 4. 7, 8. 1 Co. 15. 58.

17 *He*[u] *that* speaketh truth showeth forth righteousness: but a false witness deceit.

18 There[v] is that speaketh like the piercings of a sword: [x]but the tongue of the wise *is* health.

19 The[y] lip of truth shall be established for ever: [z]but a lying tongue *is* but for a [2]moment.

20 Deceit[a] *is* in the heart of them that imagine evil: [b]but to the counsellors of peace *is* joy.

21 There[c] shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying[d] lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A[e] prudent man concealeth [3]knowledge: but the heart of fools proclaimeth foolishness.

24 The[g] hand of the diligent shall bear rule: but the slothful[4] shall be under tribute.

25 Heaviness[h] in the heart of man maketh it stoop: [i]but a good word maketh it glad.

26 The[j] righteous *is* more excellent[5] than his neighbour: [k]but the way of the wicked seduceth them.

27 The[l] slothful *man* roasteth not that which he took in hunting: [m]but the substance of a diligent man *is* precious.

28 In[o] the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

CHAPTER XIII.

A WISE[a] son *heareth* his father's instruction: but [b]a scorner heareth not rebuke.

2 A[c] man shall eat good by the fruit of *his* mouth: but [d]the soul of the transgressors *shall eat* violence.[1]

3 He[e] that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The[g] soul of the sluggard desireth, and

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prospect of life eternal; nor is there a single act of piety or virtue that tends to make a man miserable.

Ver. 14. *The fruit of his mouth.* A word of instruction, reproof, comfort, or kindness is sure to be, sooner or later, in some form repaid—and though never acknowledged by the world, will not be forgotten of God. In another sense also the proverb is fulfilled: the man who establishes a character for truth and intelligence, is sure to find his remuneration in character and employment, ver. 17, 19. *C.*

Ver. 21. *No evil.* No real, permanent evil. Troubles, pains, and even distresses, he may feel, but there is nothing really evil that is not superseded by the enjoyment of eternal blessedness. *C.*

Ver. 26. *More excellent.* 'More successful' (*A. Williams*). But as there is none righteous but Jesus, Ro. 3. 10, 22, the words either describe him who is 'fairer than the sons of men,' or the man who is made righteous by faith in Jesus, and whose excellency lies in the imputation of righteousness, and the renewal of his nature by the power of his Spirit. *C.*

CHAPTER XIII. Ver. 1. Wise children will reverently receive, obey, and submit to their parents' instructions, advices, and corrections; but there is no hope of him who laughs and scoffs when he is admonished or chidden for his faults. 2. He who lays himself out in instructing, advising, and comforting others, or in other edifying discourse, shall be regarded by men and rewarded by God: but evil speakers shall be forced to endure those miseries which they brought upon others. 3. He that carefully bridles his tongue, thinks well before he speaks, and takes heed to utter nothing improper or unseasonable, preserves himself from much trouble and danger: but he who is extremely talkative, throwing out everything that comes into his head, is in the ready way to be ruined, both by God and by man. 4. Nothing, neither riches, nor learning, nor honour, nor happiness, is to be gotten by mere sluggish desires, without diligent endeavours; but they who, in a dependence upon God, industriously use proper means, shall have sufficiency of outward things, and abundant comforts in Christ, both here and hereafter. 5. A righteous man not only carefully avoids, but hates, all manner of falsehood in heart, word, and deed; but a wicked man continues to impose upon others, till his detected falsehoods and villanies render him evidently odious to God and detested by men, as a stinking carcass; and so contemptible that he dare not show his face for shame. 6. They who have Jesus' sacrificial life in them, and his grace accepted by them, and who study uprightness and equity in their whole conduct, shall be preserved sound in the faith, steadfast in the obedience of the gospel, unmoved by Satan's temptations or the world's frowns or smiles; but the wicked man, and all his wicked contrivances, shall be overthrown by their own iniquity. 7. Some, in their pride and vanity, make a great show of wealth, wisdom, or grace, when they are worth nothing: while others, by their garb or their speeches, conceal their abundant riches, knowledge, or grace. 8. Riches are so far from rendering men truly happy, that they tempt others to rob or accuse them, that their lives may be saved by huge sums of money; whereas the poor is reckoned so inconsiderable, that nobody thinks it worth while to rob, accuse, or even rebuke him. 9. The holiness, comfort, and prosperity of the righteous continues in its brightness and glory: but the small appearance of comfort and happiness which the wicked enjoy in this world will quickly be extinguished in endless misery. 10. Pride is the principal, and often the sole, cause of quarrels and contentions, and of the continuance of them: the opinionated cannot bear contradiction; the aspiring, a rival; the self-willed, opposition: but they who piously consult their God and their Bible, and prudently advise with their discreet neighbours, transact things in quietness and peace. 11. Wealth gotten by fraud, gaming, theft, oppression, or the like, having the curse of God upon it, shall quickly be wasted: but that which is gotten by honest industry and diligence shall continue and increase. 12. The delay of that which a man eagerly expects renders his mind very uneasy; but when he enjoys what he long desired and looked for, it is sweet, satisfactory, and reviving. 13. He who despises God's word, or the advices of his faithful friends, shall quickly be ruined: but he who reverently submits himself to and obeys God's commandments shall be rewarded. 14. The instructions of a good man, and much more the doctrines of God's Word, refresh, comfort, and enliven the soul, and preserve from those pernicious principles and destructive practices by which many are insnared. 15. A prudent, pious, and regular behaviour is most amiable and acceptable to all men: but the behaviour of lawless and wicked persons, like a rough way, is very ruinous to themselves, and offensive to God and good men. 16. Prudent persons undertake nothing but with due deliberation, and what they understand: and manage their affairs with knowledge and discretion: but fools discover their weakness, by rashly meddling with matters out of their reach. 17. Unfaithfulness in discharging his trust, or delivering his message, will bring a wicked servant, ambassador, or minister into shame, condemnation, and misery: but he who acts faithfully procures safety and advantage both to his master and himself. 19. It is a high satisfaction to enjoy what we desire, especially spiritual blessings and comforts: but foolish sinners

hath nothing: but the soul of the diligent shall be made fat.

5 A[h] righteous *man* hateth lying: [i]but a wicked *man* is loathsome, and cometh to shame.

6 Righteousness[j] keepeth *him that is* upright in the way: but wickedness overthroweth the sinner.[2]

7 There[k] is that maketh himself rich, yet *hath* nothing:[3] *there*[l] *is* that maketh himself poor, yet *hath* great riches.

8 The[m] ransom of a man's life *are* his riches: but the [n]poor heareth not rebuke.

9 The[o] light of the righteous [p]rejoiceth: [q]but the lamp[5] of the wicked shall be put out.

10 Only[r] by pride cometh contention: but with the well-advised *is* wisdom.

11 Wealth[s] *gotten* by vanity shall be diminished: [t]but he that gathereth by labour[6] shall increase.

12 Hope[u] deferred maketh the heart sick: but [v]*when* the desire cometh, *it is* a tree of life.[7]

13 Whoso[x] despiseth the word shall be destroyed: [y]but he that feareth the commandment shall be rewarded.[8]

14 The[z] law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good[a] understanding giveth favour: [b]but the way of transgressors *is* hard.

16 Every[c] prudent *man* dealeth with knowledge: but a fool [d]layeth open *his* folly.

A.M. cir. 3029. B.C. cir. 975.

h Ps.119.163.Ro.12. 9.Col.3.9.
i Re.21.8,22.15. Da. 12.2. Is.65.13-15. ch.3. 35
j ch.21.4,5,6; 28.6,11. Is.3.10,11. Eze.18.20.
2 Heb. *is.*
k ver.11; ch.12.9. Ho. 12.8. Re.3.17. 1 Jn.1.8. Mat.5.3. 2 Co.6.10.
3 Or, has no enjoyment.—*C.*
l Pr.11.24.
m Je.41.8. Job 2.4.
n Je.37.21. Ps.72.4.
o Ps. 97. 11; 112. 4. Is. 8.20.
4 Or, 'maketh joyful,' as the light of the sun makes the world rejoice; or 'increaseth,' which meaning the word conveys metaphorically. 'The light of the righteous' is their good works, their charity, their noble example, their sound instructions which they are ever anxious to give.—*P.*
p Job 18. 5, 6; 21. 17. Is. 5.30.
5 Or, *candle.*
q Job 9.10. Ja. 4.1. 2 Ki.14. 10. ch. 10. 8; 11. 14; 13. 15; 24.6.
r ch. 29. 2; 16. 21. Je. 17. 11. 2 Ki.4.4,5.
s Ps.128.2.
6 Heb. *with the hand.*
t Ps.119.81. 1Sa. 27.1.
u ver.10; ch.3.18. Is. 18.21,22. Ps.40.2.
7 But when the thing hoped for cometh, it is a tree of life.' Probably reference may be made to the tree of life in Eden. It sustains and comforts the drooping heart.—*P.*
x ch.19.16. Is.66.2. 2 Ch. 36. 16. Lu. 10. 31. Mal.3.16. Ps.19.11.
y Ps.119.63.
8 Or, *he on peace.*
z ch.14.27; 10. 11; 16. 22. Ja.13.3; 4.6. 1 Jn.5.20,21. 2 Sa.22.6,7.
a ch.3.4. Ps.112.5.
b Ro.3.10-18. Am.2. 13. Ps.95.8,11. Is.59.13.
c ch.12.23; 13. 2. Ps. 112.5. 2 Sa.15.25. 2 Sa. 16.22.
9 Heb. *spreadeth.*

A.M. cir. 3029. B.C. cir. 975.

d ch.10.26; 25.13. 1 Ki. 12.28. 2Co. 5. 20. Job 33.23,24.
e ch.9.7; 12.1; 13. 18; 15.5, 31; ver. 33. 2 Ch. xxiv. xxv. 2 Sa.2.30.
1 Few things are more difficult than the receiving of reproof in a proper spirit. Reproof always has the tendency to rouse natural pride, and consequently to give offence. Especially is this the case when it is administered rudely. It requires a wise man to give reproof, and a still wiser man to receive it.—*P.*
f ver.22. Ca.3.3,4. 2 Ti.4.7,8.
g Je.17.9. Ro.8.7, 8. Tit. 3.3. ch.29.27.
h Ps.119.63. Mal. 3. 16. Col.3.16. He.10.24.
i ch.9.6. Ge.13.13,14. 1 Ki. 20. 4. 3.11 Co. 25.33.
2 Heb. *shall be broken.*
k Ge.4.7. Ps. 37. 37; 140.11. Ac.28.4. Ro.2.9 -16. 1 Th.4.6.
l De.6.9,11. Ps.128.2, 6. Job 27. 16, 17. Ec. 2. 26. ch. 28.8.
m ch.12.11; 28.19; 10 12; 11.3,6.
3 Oh, how much of the poverty of the poor arises from their own want of management! They have little or no economy, and no foresight. When they get anything, they speedily spend it, and a feast and a famine make the chief varieties of their life' (*Clarke*).—*P.*
n ch.23.13; 19.18; 22. 6,15; 29.15,17.
o Ps.34.10; 37. 3, ch. 19.15; 6.11; 24. 34. De. 28.48; 32.24.
p 2 Th.3.10.

CHAP. XIV.

a ch.24.3. Ru.4.11. 1 Ki.11.28. ch.12.4.
b Ps.25.21. 1 Sa.2.30. Job 12.4. Mat.10.33,35.
c Ro.2.4.

17 A[d] wicked messenger falleth into mischief: but a faithful ambassador *is* health.

18 Poverty[e] and shame *shall be* to him that refuseth instruction: but he that regardeth reproof shall be honoured.[1]

19 The[g] desire accomplished is sweet to the soul: [h]but *it is* abomination to fools to depart from evil.

20 He[i] that walketh with wise *men* shall be wise: [j]but a companion of fools shall be destroyed.[2]

21 Evil[k] pursueth sinners: but to the righteous good shall be repaid.

22 A[l] good *man* leaveth an inheritance to his children's children: and the wealth of the sinner *is* laid up for the just.

23 Much[m] food *is in* the tillage of the poor: but there is *that is* destroyed for want of judgment.[3]

24 He[o] that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

25 The[p] righteous eateth to the satisfying of his soul: [q]but the belly of the wicked shall want.

CHAPTER XIV.

EVERY wise[a] woman buildeth her house: but the foolish plucketh it down with her hands.

2 He[b] that walketh in his uprightness feareth the LORD: but [c]*he that is* perverse in his ways despiseth him.

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hate to forsake their lusts and sinful practices, even as means of receiving the choicest benefits. 22. By gaining his estate in a just and upright manner, and by doing good with it while he lives, and by earnest instruction of and fervent prayers for his family, a good man takes the surest course to fix his estate upon them for many generations: but the sinner leaves a curse entailed upon his wealth: and, by the righteous providence of God, it is quickly transferred from his family to one that is truly pious and virtuous. 23. Poor men, by their diligent labour and industry, many times abundantly provide for themselves and family, and even grow rich; while others, who are rich, are reduced to poverty, through their ignorance, rashness, injustice, oppression, deceit, &c. 24. That fond affection which restrains parents from duly correcting their children when they do amiss, is a real and ruinous hatred, a sinful withholding from them a mean, appointed by God, for their amendment and happiness: but parents who truly love their children will study, by early and Christian corrections, to prevent their fixing in evil habits or customs. 25. A righteous man never wants satisfaction, because his desires are moderate, and he lives in a temperate use of God's blessings; God gives him a competency, a heart to use it, and contentment in it: but wicked men, insatiable in their desires, and extravagant in the abuse of their plenty, shall be indigent in the midst of abundance, or reduced to the distresses of poverty.

Ver. 3. As a little helm governs the largest ship, so does the tongue govern the man: and as he that governs the helm guides the ship, he that can govern the tongue can command the man: and in doing so, he 'keepeth his life'—his life of faith in Jesus, of peace with God, and of joy in the Holy Ghost, and hope of glory. *C.*

Ver. 6. *Righteousness.* Not his own righteousness, for that has no existence beyond the name, Ro. 3. 20; but the 'righteousness of God which is, by faith of Jesus Christ, unto all, and upon all them that believe,' Ro. 3. 22. *C.*

Ver. 7. *Maketh himself poor.* A man may, in the natural sense, 'make himself poor,' as in educating and providing for his family, and thereby he is made truly rich. He may also make himself comparatively poor by deeds of beneficence, and be in the sight of God 'rich in good works,' 1 Ti. 6. 18. But, in the spiritual sense, the passage is most completely verified: for the man that, by grace, 'maketh himself poor in spirit,' is, in return, enriched with possession of the kingdom of heaven, Mat. 5. 2. *C.*

Ver. 8. *The poor heareth not rebuke.* The poor in the world, and the poor in spirit, are like some humble plant, in a valley far below the storms of the higher regions: they hear them not. The one might be happy, if he valued the peace of his station: the other is really so, for he enjoys the peace of God. *C.*

Ver. 14. The law—the word and doctrine of the wise—which teaches to depart from the ways of sin and death, is a fountain of spiritual comfort and peace, springing up to life eternal, Jn. 4. 14. *C.*

Ver. 15. A man of 'good understanding' will do a *favour* when in his power; but the way of *transgressors* is *hard;* that is, unkind, offensive, violent. *C.*

Ver. 19. He that would *accomplish* good, must often pass 'through bad report,' and labour after his object with much self-denial—but Providence will repay him in the end with the *sweet* satisfaction of good attained, as well as intended. But fools will never sacrifice present indulgence for future hopes: self-denial, repentance, and godliness are their 'abomination'—'their god is their belly—their end is destruction,' Phi. 3. 19. *C.*

Ver. 24. Let parents beware of misunderstanding this precept. 'The rod' does not signify merely the 'rod' of punishment, but also the 'rod' of a dignified authority; of a habitual, temperate, and chastened restraint. *C.*

CHAPTER XIV. Ver. 1. A virtuous wife, by her piety, prudence, good economy, and the like, supports and advances her family in honour, happiness, and wealth: but a wicked imprudent wife, by her pride, prodigality, idleness, carelessness, or otherwise, will quickly reduce a happy family to poverty, disgrace, and ruin. 2. By a universal regard to piety and virtue, men manifest the fear and holy reverence of God implanted in their heart: but by an obstinate rebellion against his laws, and eager study to gratify their sinful lusts and passions, they discover their profane contempt of his Majesty. 3. The insolent, calumniating, and contemptuous speeches of proud men are very injurious and wounding to others, and often at last prove a scourge to themselves: but the prudent, peaceable, and pleasing words of wise men, neither offending God nor men, secure them in safety. 4. They who would have plenty must be content with the diet that labour makes; or if the tillage of the fields be neglected, famine must follow; but laborious tillage will issue in great plenty. 6. Proud self-conceited scoffers at what is holy and serious are never like to profit by their studies, or to come to the knowledge of divine truth; whereas they who humbly, and dependently on God, apply themselves to search out truth, quickly attain to the knowledge of whatever is necessary and useful. 7. It is proper to flee from the company of such persons as discover the corruption of their heart in the vanity or wickedness of their words. 8. Prudent men chiefly study to know how to act in their own calling and religious course; but wicked men employ their knowledge and wit to deceive others. 9. Insensible of the evil, malignity, and danger of sin, wicked men harden themselves in it, please themselves with their own and other men's sins, sport themselves in the commission or recollection thereof, and so provoke God to wrath against them; but they who are afraid of, hate, and avoid sin, truly love and regard their neighbours, and obtain favour with God and man. 10. No one can know what another inwardly suffers in worldly griefs and vexations, or in troubles of conscience; neither can they share with him in his inward joys, particularly those of a spiritual nature. 11. The stately houses, wealthy and honoured families of the wicked, shall in wrath be reduced to ruin and misery, and their hopes of eternal happiness issue in everlasting despair; whereas the poor and unsettled family of the truly pious shall flourish and become illustrious. 12. There is need strictly and impartially to try courses and customs: for prejudice, self-flattery, affected ignorance, and the like, make many things seem lawful and good which are really sinful and ruinous. 13. Immoderate joys and pleasures are ordinarily mingled with and issue in inward vexation and anguish: and the diverting of inward convictions and important duties by carnal mirth will quickly issue in the weepings and wailings of eternal despair. 14. He who even in heart revolts from God and his ways, shall be fearfully overwhelmed with the punishment of his sin; but a good man, who steadfastly cleaves to the Lord, shall enjoy great comfort in the testimony of a good conscience, and in keeping God's commands. 15. Weak half-witted persons believe every idle story and plausible pretence, and thereby are drawn into evil: but prudent men examine things before they trust to them or practise them. 16. A wise man, when warned of his error or danger, fears to displease God or to provoke his wrath, and immediately starts back from the sin to which he was tempted, or in which he had involved himself: but a fool rages against those that reprove, warn, or threaten him, and goes on resolutely in sin, fearless of any danger. 17. He who is soon angry involves himself in rash and imprudent words and actions, for which he is to be pitied: but a man who conceals

A.M. cir. 3005
B.C. cir. 999

3 In[c] the mouth of the foolish *is* a rod of pride: but the lips of the wise [d]shall preserve them.

4 Where no oxen *are*, the crib *is* clean: [e]but much increase *is* by the strength of the ox.

5 A[f] faithful witness will not lie: but a false witness will utter lies.

6 A[g] scorner seeketh wisdom, and *findeth it* not: [h]but knowledge *is* easy unto him that understandeth.

7 Go[k] from the presence of a foolish man, when thou perceivest not[l] *in him* the lips of knowledge.

8 The[l] wisdom of the prudent *is* to understand his way: [m]but the folly of fools *is* deceit.

9 Fools[o] make a mock[1] at [2]sin: [p]but among the righteous *there is* favour.

10 The[q] heart knoweth his own bitterness;[3] and a stranger doth not intermeddle with his joy.

11 The[r] house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There[s] is a way which seemeth right unto a man; but the end thereof *are* the ways of death.

13 Even[t] in laughter the heart is sorrowful; and the end of that mirth *is* heaviness.

14 The[u] backslider in heart shall be filled with his own ways; [v]and a good man *shall be satisfied* from himself.

15 The[x] simple believeth every word: but the prudent *man* looketh well to his going.

16 A[y] wise *man* feareth, and departeth from evil: but the fool [z]rageth, and is confident.

17 *He*[a] *that is* soon angry dealeth foolishly; and[b] a man of wicked devices is hated.

18 The[c] simple inherit folly: but the prudent are [d]crowned with knowledge.

19 The[e] evil bow before the good; and the wicked at the gates of the righteous.

20 The[f] poor is hated even of his own neighbour: but the rich *hath* many friends.[4]

21 He[h] that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do[i] they not err that devise evil? [j]but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: [k]but the talk of the lips *tendeth* only to penury.[5]

24 The[l] crown of the wise *is* their riches: [m]*but* the foolishness of fools *is* folly.[6]

25 A[o] true witness delivereth souls: but a deceitful *witness* speaketh lies.

26 In[p] the fear of the LORD *is* strong confidence; and his children shall have a place of refuge.

27 The[q] fear of the LORD *is* a fountain of life, to depart from the snares of death.

28 In[r] the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.

29 *He*[s] *that is* slow to wrath *is* of great understanding: but *he that is* hasty[7] of spirit exalteth folly.

30 A[t] sound heart *is* the life of the flesh: but envy the [u]rottenness of the bones.

31 He[v] that oppresseth the poor reproacheth his Maker:[8] but he that honoureth him hath mercy on the poor.

32 The[x] wicked is driven away in his wickedness: [y]but the righteous hath hope in his [9]death.

33 Wisdom[z] resteth in the heart of him that

A.M. cir. 3006
B.C. cir. 998

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his wrath, and deliberately contrives how to take a cruel revenge, deserves to be hated and abhorred. 18. Inconsiderate sinners hold fast their wickedness, and delight in it, as their portion and inheritance, till they feel the woful effects of it: but the prudent, to their remarkable honour and influence, increase in spiritual understanding. 19. Even in this world the wicked are often obliged to stoop and submit to the righteous, and implore their favour and relief: and at the last day, the debasement of the wicked, and exaltation of the righteous, shall be complete. 20. If a man fall into poverty, his neighbours, who once professed great friendship, will forsake and disregard him: but if a man grow rich, many, who before took no notice of him, will pretend great affection to him, and even the greatest will offer him their favour. 21. He who overlooks and contemns his poor neighbour provokes God to punish and render him miserable: but he who compassionately relieves the poor shall be blessed by God on that account. 22. They who contrive mischief against their innocent neighbours miss their end and ruin themselves: but they who study to do men real good shall be graciously and faithfully rewarded by God. 23. Industrious labour in any lawful calling will bring in some gain: but talkativeness and proud boasting tend only to make men beggars. 24. Riches are a singular ornament and advantage to wise men who know how to use them, because thereby they have the greater opportunities of doing good: but riches only render foolish men's folly the more notorious, because they have thereby the greater opportunities of doing mischief and wickedness. 25. An upright witness will, at all hazards, avow the truth, to save the lives or characters of such as are falsely accused: but deceitful men will boldly pour forth lies and calumnies to destroy the innocent. 26. They that fear God may be confident of his protection to themselves and their posterity in times of danger. 27. A holy regard to God, and obedience to his law, will issue in men's solid and eternal comfort, and preserve them from those sinful courses in which many are ensnared to their own destruction. 28. Kings ought to cherish their subjects; for on their number, wealth, and power, their own honour depends; and if they be wasted by unnecessary wars, or forced by oppression into other countries, it will prove the ruin of the kingdom. 29. He who under great provocations can maintain a calmness of temper, discovers much wisdom and grace: but he who is hastily inflamed by reproaches and ill-usage, exposes his corruption and folly, and makes it apparent to every one. 30. Nothing more conduces to health and happiness than a mind renewed by God's Spirit, freed from the dominion of sinful lusts, quiet, gentle, and contented: but envy, and such like fretful passions, torment men's spirits, waste their bodies, and hasten them towards hell and the grave. 31. He that defrauds or oppresses the poor, or withholds the relief which their circumstances require, forgets and even practically blasphemes God who makes them poor, and engages himself to defend and relieve them: but he who hath any due respect to God will show pity to the poor, and labour to supply them. 32. In death the wicked is suddenly and irresistibly driven away from all his beloved hopes and enjoyments in his sinful state; and often, in the very act of sin, and always on account of it, into everlasting misery: but the righteous, being united to Christ, clothed with his righteousness, and sanctified by his indwelling Spirit, has, even in trouble and death, well-grounded hopes of eternal felicity. 33. Prudent men study to grow in grace, and in the knowledge of Christ, without making unseasonable or ostentatious demonstrations of it: but foolish men expose themselves by their eager desire to vent their minds in every company. 34. Religion and virtue, equity and kindness, through the blessing of God, increase the glory, power, and wealth of a nation: but rebellion against God, or injuring of mankind, disgraces and ruins societies. 35. A prudent, active, and faithful minister of state cannot but be dear to a wise king: and one who by his ill management disgraces his government, and brings all things into confusion, cannot but be the object of his wrath.

Ver. 1. The wise woman, by her prudence and management, godly example, and instruction, raises her family either in riches or character, or both; while the foolish, by her vanity, extravagance, and neglect, brings ruin upon herself, her husband, and her children. This truth applies to churches as well as to families. *C.*

Ver. 6. Those that would not *strive*, Lu. 13. 24, 25, and the 'foolish virgins' who neglected, Mat. 25. 8–12, all sought to enter and were refused. The first, because they did not *strive*; and when forced to come near, they still stood *without*, and would not enter by Christ the door, Jn. 10. 9; and the 'foolish virgins' came without *light*, without Christ 'the true *light*,' Jn. 1. 4, 9, and were therefore justly rejected and condemned, Jn. 3. 19. *C.*

Ver. 12. If a man judge by temporal advantages, and not by eternal interests, if he follow human authority in preference to divine truth—if he obey the impulse of passion instead of reason and conscience, all his ways will seem right when seen by these false lights, but their *seeming* will not change their *nature*—they will terminate in spiritual and eternal death. *C.*

Ver. 14. *A good man shall be satisfied from himself.* How can a man be satisfied from himself? Not from himself, as a branch bearing fruit by its own power; but from himself as a branch in Christ the living vine, and bearing all his fruit because of this union, Jn. 15. 5: not from himself as a *mine*, natively producing silver, gold, or gems; but from himself as an earthen vessel which God has enriched with his heavenly treasures, 2 Co. 4. 7. *C.*

Ver. 19. *The evil bow before the good.* Sooner or later this event is always realized; and the temporary exceptions never

hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness[a] exalteth a nation: but sin *is* a reproach to any people.[1]

35 The[b] king's favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

CHAPTER XV.

A SOFT[a] answer turneth away wrath: but grievous words[1] stir up anger.

2 The[b] tongue of the wise useth knowledge aright: [c]but the mouth of fools [d]poureth out foolishness.

3 The[e] eyes of the LORD *are* in every place, [f]beholding the evil and the good.

4 A[g] wholesome tongue[2] *is* a tree of life:[3] but perverseness therein *is* a breach in the spirit.

5 A[h] fool despiseth his father's instruction: but he that regardeth reproof is prudent.

6 In[i] the house of the righteous *is* much treasure: but in the revenues of the wicked is trouble.

7 The[j] lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The[k] sacrifice of the wicked *is an* abomination to the LORD: [l]but the prayer of the upright *is* his delight.

9 The[m] way of the wicked *is* an abomination unto the LORD: [n]but he loveth him that followeth after righteousness.

10 [o]Correction[4] *is* grievous unto him that forsaketh the way; *and* he that hateth reproof shall die.

11 Hell[p] and destruction *are* before the [5]LORD; how much more then the hearts of the children of men?

12 A[q] scorner loveth not one that reproveth him; neither will he go unto the wise.

13 A[r] merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

14 The[s] heart of him that hath understanding seeketh knowledge: [t]but the mouth of fools feedeth on foolishness.

15 All[u] the days of the afflicted *are* evil: [v]but he that is of a merry heart *hath* a continual [6]feast.

16 Better[w] *is* little with the fear of the LORD, than great treasure, and trouble therewith.

17 Better[x] *is* a dinner of herbs where love is, than a stalled ox, and hatred therewith.

A.M. Cir. 3050. B.C. cir. 954

a Je.22.15. Le.xxvi. De. xxviii. xxx. Ezr. xvi.xx.xxiii.xxvii
1 Heb. *to nations.*
2 Mat.24.45. ch.12. 13,23.20.8,26. Tit.1.2,3

CHAP. XV.

a ch.25.15. Ju.8.1-3. xii. 1 Sa. xxv. 2 Sa. 19. 43. 1 Ki.12.
1 Literally, 'words of grief or pain;' i.e. which cause pain. Sharp, hasty, unwilling words.—*P.*
b Ps.38.-145. 1. Is.50. 4
c ver.28.ch.10.14.31. 16.14.32.
d Heb. *bekbekh* or *bubbleth*, Ps.45.1. 145. 7.
e Job 34.21. ch.5.21. 16.6. Ps.33.13,14. Je.16.17.32.19. He.4. 13.
f 1 Ti.5.24. 1 Pe.3.12. Ps.32.2-4. 1 Co.15. 3.
g Heb. *the healing of the tongue.*
h ch.10.1. 12.1. 13.1. 28. ver.10,12,31,32. Ps. 141.5.
i Ps.112.3.5.-16. Jol. 20.22.23. De.28.-15.
j ver.2,4. ch.10.21. Ca.4.11.-9. Ec.5.3.10. 3.
k ch.28.9.21.27. Is.1. 11.16.8.66.3. Je.6.20.7. 22. Am.5.22. 1 Ki.8.64.
l A *healing* tongue,' that labours to bind up the wounds that malevolence or sorrow has inflicted, and to unite the divisions caused by misconception and prejudice. It is truly a 'tree of life,' whose 'leaves are for the healing of the nations.' It is the tongue of Jesus, preaching peace on earth and good will to men, and the tongues of his servants so moved by his Spirit, and following his example.—*C.*
4 Or, *instruction*, ver. 5.
m Job 21.16. Ps.1.6. Pr.4.-19. 10.-29. 15.-9. 21.-29. 28.-9. Ec.8.12. Is.1.-28. Ch.5.-20. Je.7.-10. Ju.-24. 25.-21. Ac.13.-24. Re.4.-13.
5 The state of the dead. Hades, and the state of the condemned, are alike seen by and known to God. None of his creatures is ever beyond the reach of his omniscient eye, or beyond the power of his omnipotent arm.—*P.*
n ver.5.20. Am.5.10.
o Ti.4.3. ch.9.7,8. Is.30. 9-11. Je.6.16.
p ch.27.20. 30.15,16. Co.1.12. He.2.15.
q Ps.119.18. Ac.17. 11. Ps.1.1. 2 Pe.3. 16,17.2.-5.
r ch.17.22. Is.30.29. Ec.5.-20. 11.-9. 12.-1.
s Ps.49.-4. Ps.90.7,8.
t ch.17.-22. Ro.5.1-12. Co.1.12,13.14.
6 Rather—'the eyes of the wicked are every day anticipating evil: but the good enjoy constant repose.'—*C.*
u Ps.37.16. ch.16.8. Ec.4.6. 1 Ti.6.6.
v ch.17.1. Ps.133.1-3. Is.14.21.23.

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really weaken or contradict the general rule. It is now verified in every righteous judgment by an upright judge upon earth: it will finally be completed by the Judge of the quick and the dead. *C.*

Ver. 30. *A sound heart.* A sound heart is a heart restored to spiritual health by Jesus, the only physician of the soul, Mat. 9. 22; and its principal symptoms are faith, hope, and love—a 'conscience void of offence,' because 'sprinkled from dead works,' which contributes as much to relieve bodily sufferings, and promote bodily health, as to remove spiritual trouble and promote peace and enjoyment. *C.*

Ver. 33. Wisdom will neither 'cast its pearls before swine, nor give that which is holy to the dogs,' and must therefore often rest and wait for opportunities. But the vanity that is in the heart of fools is always seeking occasions for display, and cares nothing about others if it only can glorify itself. *C.*

CHAPTER XV. Ver. 1. Mild, submissive, and yielding answers pacify anger and wrath: but sharp, contemptuous, and impertinent language increases passion, or kindles it up where it was not before. 2. A wise man gives profitable instructions, and understands how to speak in a seasonable and prudent manner: whereas fools, by the worthless stuff they utter, and by their indiscreet and confused manner of expressing their thoughts, only manifest their own folly. 3. The infinite knowledge and observance of God extends everywhere, and to every person or action, thought, or disposition, whether good or bad. 4. Wholesome and profitable discourses instruct the ignorant, comfort the grieved, heal breaches, cure contentions among neighbours, and soften the exasperated; but corrupt, proud, passionate, and erroneous discourse disturbs the peace, and corrupts the temper and manners, of both speakers and hearers. 5. Inattention to the instructions, advices, and reproofs of superiors, manifests and issues in the greatest folly; but he who willingly receives rebukes, and carefully observes them, shows himself wise, and prudently consults his own welfare and happiness. 6. A truly pious, just, and merciful man is really very rich; as, however little of this world's wealth he may possess, he has all things working for his real advantage, and God's blessing on what he has, and is contented with it: but vexation and trouble embitter the revenues of the wicked. They are gotten with anxiety, enjoyed under a curse, employed in the service of sin, and tend to their ruin. 7. Wise men tender good instructions, advices, and reproofs to all around them: but foolish men, having their heart filled with ignorance and lust, impart nothing valuable. 8. All the external devotions and most liberal almsgivings of wicked men, are so far from recommending them to God's favour, that they are abhorred by him as but the vile gratifications of their own pride, legality, or other lusts; but the most humble prayers and meanest services of those united to Christ, which are performed in faith and dependence on him, and sincerely aiming at his glory, are exceedingly acceptable to him, and issue in much comfort to themselves. 9. The whole designs, contrivances, thoughts, words, and actions of wicked men are abominable to the Lord; and this renders their religious services corrupt and hated: but he loves such as, having Jesus' sacrificial life in their souls, do, in their thoughts, affections, and endeavours, earnestly study to perfect holiness in his fear. 10. Such as dislike faithful reproof, for their apostasy from the ways of the Lord, shall be severely punished; and at last, if they continue haters of admonition and advice, shall certainly be lost. 11. The state of the dead and lost, and every other thing unknown to us, are perfectly known to God. How exact then must be his knowledge and observance of the dispositions, purposes, and thoughts of men! 12. Mockers of God and religion shun the admonitions of their conscience, and hate such as reprove them; and even avoid the company of wise, religious, or virtuous persons, lest they should meet with their reproofs or advices. 13. When the conscience is graciously purged and quieted, and the mind comforted, it issues in outward health and cheerfulness: but grief and sorrow, seizing on the heart, disturb, weaken, and dispirit it, and make a man a burden to himself and to all around. 14. Such as are truly wise, and inwardly instructed by the Spirit of God, earnestly study to obtain more solid knowledge: but persons void of true understanding gape after, and relish nothing but frivolous, vain, and unprofitable things. 15. All the days of persons discontented under their afflictions are grievous and miserable: but they who have their conscience graciously quieted, their heart joyful in God, and content with their lot, have more true and perpetual comfort and satisfaction than can be enjoyed in the most delicious banquet on earth. 16. A very small share of earthly enjoyments, attended with real grace and true holiness, is better than the largest abundance of wealth with the disquiet, confusion, and anxious care which usually attend it. 17. The meanest fare, attended by the mutual love of friends, is far preferable to the most sumptuous entertainment attended with hatred and contention. 18. Hasty, passionate, and furious persons are apt to quarrel for very trifles, and so disturb the most peaceable company: but those who are humble, meek, and patient, instead of raising strife themselves, will labour to compose it when it has been raised by others. 19. A slothful man is apt to fancy or pretend a great many unconquerable difficulties in the way of his duty: but a good and active person looks on his way as easy and plain, notwithstanding a few trifling hindrances. 20. Nothing so much rejoices the hearts of pious parents as to see their children grow up in the nurture and admonition of the Lord: but foolish children requite their mothers' fond indulgence by irreverent carriage towards them; and by despising their commands, instructions, advices, or reproofs, and so making them contemptible. 21. They who are void of grace, sense, and consideration, take pleasure in doing the most empty, absurd, and wicked things: but such as are truly knowing and wise study for their own pleasure and comfort, as well as for the honour of God, to conduct their thoughts, words, and actions in a regular, sincere, and holy manner. 22. Without prudent counsellors, and for want of due deliberation, the most important designs and projects often miscarry: but where, by prudent consultation, difficulties are foreseen and provided against, men's purposes succeed to their wish. 23. Ready, pertinent, and seasonable advice is an honour and comfort to him who gives it, especially when the good success of it is found, and it is very profitable to him who receives it. 24. Holy and gracious persons, in the pursuit of everlasting life, set their affections and hopes on things above, have their conversation in heaven, and eye the glory of God in everything they do, that they may escape sinful pollutions, horrid dangers, and everlasting destruction. 25. God takes pleasure to debase the proud, demolishing their stately houses, overturning their families, and ruining their honours and wealth: but he will preserve poor widows who have no helper in their rights, against every insolent or covetous invader. 26. The Lord abhors the thoughts, inclinations, purposes, and contrivances of wicked men: but the hearts of the godly being purged by his blood and Spirit, their prayers, and edifying instructions, advices, and reproofs are pleasant to him and his people. 27. They who hasten to be rich, and with anxious care labour for worldly enjoyments, not only harass all around them, but weary themselves, and plague their families, and bring the curse of God on what they have: but he who hates bribes and other unlawful methods of gain, shall have a competent portion of the good things of this world, and comfort and prosperity in it. 28. A good man avoids answering before he is asked, and studies to say nothing but what is pure, profitable, suitable, and seasonable: but a wicked man is apt, in a rash and forward manner, to speak what is unsuitable, sinful, and hurtful. 29. The Lord utterly dislikes wicked persons, and refuses to regard their prayers: but he is ever willing and ready to hear the prayers of the godly offered to him in faith, and is their sure and present help in time of work or

18 A[a] **wrathful man stirreth up strife: but** *he that is* **slow to anger appeaseth strife.**

19 The[b] **way of the slothful** *man is* **as an hedge of thorns: but** [c]**the way of the righteous** *is* **made plain.**[7]

20 A[d] **wise son maketh a glad father: but a foolish man despiseth his mother.**

21 Folly[e] *is* **joy to** *him that is* **destitute of wisdom:**[8] **but**[g] **a man of understanding walketh uprightly.**

22 Without[h] **counsel purposes are disappointed: but in the multitude of counsellors they are established.**[9]

23 A[i] **man hath joy by the answer of his mouth; and a word** *spoken* **in due season,**[1] **how good** *is it!*[2]

24 The[j] **way of life** *is* **above to the wise, that he may depart from hell beneath.**[3]

25 The[k] **LORD will destroy the house of the proud: but he will establish the border of the widow.**

26 The[l] **thoughts of the wicked** *are* **an abomination to the LORD: but** [m]*the words* **of the pure** *are* **pleasant words.**[4]

27 He[o] **that is greedy of gain troubleth his own house: but he that hateth gifts**[5] **shall live.**

28 The[q] **heart of the righteous studieth to answer: but** [r]**the mouth of the wicked poureth out evil things.**

29 The[s] **LORD** *is* **far from the wicked:**[6] **but** [t]**he heareth the prayer of the righteous.**

30 The[u] **light of the eyes rejoiceth the heart;** [v]*and* **a good report maketh the bones fat.**

31 The[x] **ear that heareth the reproof of life abideth among the wise.**

32 He[y] **that refuseth instruction**[7] **despiseth his own soul: but he that heareth**[8] **reproof getteth understanding.**[9]

33 The[z] **fear of the LORD** *is* **the instruction of wisdom;** [a]**and before honour** *is* **humility.**

CHAPTER XVI.

THE [a]**preparations**[1] **of the heart in man, and the answer of the tongue,** *is* **from the LORD.**

2 All[b] **the ways of a man** *are* **clean in his own eyes:** [c]**but the LORD weigheth the spirits.**

3 [d]**Commit**[2] **thy works unto the LORD, and thy thoughts shall be established.**

4 The[e] **LORD hath made all** *things* **for himself;** [f]**yea, even the wicked for the day of evil.**

5 Every[h] **one** *that is* **proud in heart** *is* **an abomination to the LORD:** *though* **hand** *join* **in hand, he shall not be** [i]**unpunished.**[4]

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warfare. 30. It is a remarkable pleasure to behold the manifold works of God: and the good report of a given and offered Saviour, and of reconciliation to God and eternal salvation, or even a good report of ourselves or neighbours, affords inward satisfaction and comfort. 31. They who with pleasure listen to and improve wholesome instructions, tending to promote their spiritual or eternal life, increase in wisdom, and shall be qualified to give good instruction to others. 32. Such as refuse or contemn proper instructions or reproofs undervalue their own soul, neglect the means of its safety, and, for the sake of some outward and perishing thing, wilfully ruin it: but he who delights to be taught and admonished, increases in solid, soul-comforting, and saving knowledge, wisdom, and prudence. 33. A holy awe of God, and real regard to his way, disposes us to the study of true wisdom and knowledge, and is a certain mark of it; and humility and patient submission in a low condition is the best preparation for honour and preferment.

Ver. 6. *In the house of the righteous is much treasure.* That is, (1) Christ the righteous, who has hid in him 'all the treasures of wisdom and knowledge;' (2) the righteous, through faith in Christ, having all the treasures of divine wisdom, faith, hope, charity, communicated by his Word and Spirit; (3) of temporal treasures, the righteous always possesses *contentment*, which is inseparable from godliness, and is 'great gain;' while he possesses that industry of hand which arises from freedom of spirit, and is the fruitful parent of all earthly prosperity. *C.*

Ver. 8. *The prayer of the upright is his delight.* 'The upright' are those who are not ashamed to look up with 'boldness to the throne of grace for grace to help them;' and their prayer a 'delight to the Lord,' because it renounces all the righteousness of the creature, and altogether relies upon the 'righteousness of God which is by faith of Jesus Christ.' *C.*

Ver. 27. *He that is greedy of gain troubleth his own house.* By needless and distracting cares and toils, by transfusing the spirit of covetousness into his children, and by all the retributive consequences of that chicanery and oppression which covetousness is sure to generate, and Providence sooner or later to punish. *C.*

CHAPTER XVI. Ver. 1. Every right inclination, thought, or purpose in the heart, and all right management of our words, come through an active faith in God. 2. Ignorance and self-conceit make men often to think themselves faultless and holy in their conduct, when the Lord, who searches and judges the intentions and frame of the heart, finds it quite otherwise. 3. Commit whatever works you undertake to the direction and management of God in his providence, and implore his blessing therein, so shall your honest desires be accomplished. 4. God made and would bring men to his own service, and for the manifestation of his glorious perfections; yea, even the wicked to be instruments of his righteous will, and at last the objects of it, by continuing in their impieties. 5. When men are inwardly proud on account of their gifts, honours, or wealth, God sees them, and will certainly punish them in their pride. 6. By God's exercise of his mercy and faithfulness in giving his Son, and fulfilling his promises, men's iniquity is expiated, pardoned, and subdued; and even by their exercise of mercy, equity, and fidelity, the punishment of sin in outward calamities is often prevented. And by the fear of God implanted in the heart, and a continued holy regard to his law, men hate, watch against, and avoid sin; and so escape the fearful consequences of it. 7. When a man makes it his habitual and earnest endeavour to receive Christ, and walk in him soberly, righteously, and godly, the Lord, or his God reconciled in Christ, inclines even those who were his foes to become his friends. 8. A small estate honestly gotten and cheerfully enjoyed, is preferable to vast incomes heaped up by oppression and kept without hospitality. 9. A man's mind fixes its end, contrives the means, and perhaps reckons upon the success; but the Lord determines the event, and orders every motion and step taken towards it. 10. The edicts, commands, and decisions of kings ought always to be directed by the unerring law of God; and their decisions ought to be so just and exact, that no man may be wronged thereby. 11. The Lord requires that, even in our private dealings, everything, even the smallest, should be managed with the most scrupulous integrity and equity. 12. Kings, being in the most exalted station, ought to be distinguished patterns of piety and virtue, and to countenance it in others, as the only security of their throne. 13. Kings ought highly to value and love sincere and faithful advisers, who truly inform them of what tends to their own and their kingdom's welfare. 14. The wrath of a king is almost as terrifying as a message of death, and, especially in despotic governments, often issues in death to its object: but virtuous and prudent courtiers will pacify it, and make a reconciliation. 15. The favours and gracious smiles of a prince are extremely reviving and comfortable, and fruitful of expected happiness, especially to such as he had been formerly incensed against. 16. But real religion, and a solid understanding to discern between good and evil, are preferable to all the wealth that kings can bestow or industry procure. 17. It is the constant aim and endeavour of upright men to decline everything that is evil, and to follow that which is good: and by heedful care of their thoughts, words, and actions, their souls and bodies are, through the grace and providence of God, preserved from destruction. 18. Pride and haughtiness are the ordinary forerunners of debasement and misery, and the means of bringing it on men. 19. It is better, in imitation of Christ and his dear saints, to submit to the meanest condition, and patiently to bear injuries, than to partake of victories, spoil, and wealth along with the proud. 20. They who understand business thoroughly, and manage it prudently and discreetly, bid fair to have good success; but it is only by trusting in God that true and everlasting happiness can be obtained. 21. They whose heart is well furnished with experimental knowledge of God's Word, take the proper method to obtain a high reputation for wisdom and prudence; and if they can with eloquence and clearness communicate their instructions, it will greatly tend to the edification of others. 22. Spiritual knowledge and grace are the beginning and earnest of eternal life, are comfortable to him who enjoys them, and useful to others: but the learning of fools is frivolous and vain; and even their instructions do but render men foolish. 23, 24. The enlightened mind of a wise man instructs him to speak judiciously and pertinently, gives weight of evidence to what he says, and renders it pleasant to the hearer, as a honeycomb is to the mouth, and nourishing and strengthening as marrow is to the bones. 25. Many are highly pleased with their own ways, even when they are such as tend to their ruin, spiritual, temporal, and eternal. 26. He that, prompted by his wants, labours in worldly employments, procures his own preservation in life: whereas he who labours in plaguing others, will find even every evil word tend to his own hurt. 27. Wicked men, with great pains, contrive and labour to do mischief, as if treasures could be gained by it: and their lying, slanderous, and insolent speeches are very injurious, painful, and destructive. 28. Persons of a perverse, passionate, and contentious spirit raise dissensions among those who are inclined to live at peace; and they who secretly defame, backbite, detract, and whisper about false stories, make breaches between the kindest neighbours and dearest relations. 29, 30. Such as are eager to do mischief, or live by violence and rapine, not content to do wrong themselves, entice others to become their companions, and then lead them into the most pernicious courses. With profound study they contrive the ruin of others; and

6 By[i] mercy and truth iniquity is purged;[5] and by the fear of the LORD *men* depart from evil.

7 When[j] a man's ways please the LORD, he maketh even his enemies to be at peace with him.

8 Better[k] *is* a little with righteousness, than great revenues without right.

9 A[l] man's heart deviseth his way: but the LORD directeth his steps.

10 A[m] divine sentence[6] *is* in the lips of the king: his mouth transgresseth not in judgment.

11 A[o] just weight and balance *are* the LORD's: all the weights[7] of the bag *are* his work.

12 *It*[p] *is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 Righteous[q] lips *are* the delight of kings;[8] and they love him that speaketh right.

14 The[r] wrath of a king *is as* messengers of [9]death: [t]but a wise man will pacify it.

15 In[t] the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.

16 How[u] much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The[v] highway of the upright *is* to depart from evil: [x]he that keepeth his way preserveth his soul.

18 Pride[y] *goeth* before destruction; and an haughty spirit before a fall.

19 Better[z] *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that handleth a matter[1] wisely shall find good; and whoso [a]trusteth in the LORD, happy *is* he.

21 The[b] wise in heart shall be called prudent; and the sweetness of the lips increaseth learning.

22 Understanding[c] *is* a well-spring of life unto him that hath it: [d]but the instruction of fools *is* folly.

23 The[e] heart of the wise teacheth[2] his mouth, and addeth learning to his lips.

24 Pleasant[g] words *are as* an honey-comb, sweet to the soul, and health to the bones.

25 There[h] is a way that seemeth right unto a man; but the end thereof *are* the ways of [3]death.

26 He that [4]laboureth, [i]laboureth for himself; for his mouth craveth it of him.[5]

27 An[j] ungodly man[6] diggeth up evil; and in his lips *there is* as a burning fire.

28 A[k] froward man soweth[7] strife; and a whisperer separateth chief friends.

29 A[l] violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He[m] shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.

31 The[o] hoary head *is* a crown of glory, *if* it be found [p]in the way of righteousness.

32 *He*[q] *that is* slow to anger *is* better than the mighty; [r]and he that ruleth his spirit than he that taketh a city.

33 The[s] lot is cast into the lap; but the whole disposing thereof *is* of the LORD.[8]

CHAPTER XVII.

BETTER *is* [a]a dry morsel,[1] and quietness therewith, than an house full of [2]sacrifices[3] *with* strife.

2 A wise servant shall have rule over [b]a son that causeth shame, and shall have part of the inheritance among the brethren.

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[5] Ps 85.10. Mi. 7.18-20. ch 3.3,10. 28.14. 29.14. Ne. 5.15. Ro. 6.14. 2 Pe. 2.14.

[6] 'Iniquity is covered.'—*Booth royal.*

[7] Ro. 8.31. Col. 1.10. Ps 119.165. Joh. 5.1-23. Je. 23.6. 33.16. 50.18. 2 Ch. 1.5, 20. Ke. 7.9.

[8] Ps. 72.16. ch. 23.16. He. 2.6, 13. 1 Ti. 1.16, 17. See ver 1. Ps. 72.1-7. ch. 19.21; 20.22. Je. 10.23, 24.

[9] Ge. 14.15. ver. 12. Dt. 17.12.

[6] Heb. *divination.*

[7] Le. 19.35, 36. Dt. 25.13-15. Ch. 11.1. 20.10, 23.

[7] Heb. *all the stones.*

[8] ver. 10, 13. Dt. 17.16, 20. ch 20.28. 25.5. 29.14. Je. 22.3. Ps. 45.7. Is 9.7.

[9] ch 14.35. 22.11. Ps. 101.5-7. 2 Sa. 23.3.

[8] That is, of kings whose thrones are established in righteousness. ver. 12.—*C.*

[9] See note [6] below.

[1] Ac. 12, 20. 1 Sa. 25.21-35. 2 Sa. 20, 16-22.

[1] ch. 19.12. Job 29.23. Ps. 72.6. Zec. 10.1.

[2] ch 8.11, 19; 14.35; 16.14, 15; 20.2. Job 28.13-19.

[3] Is. 35.8. Ac. 24.16. 2 Co. 1.12. 1 Th. 2.11-14. Lu. 1.75.

[4] ch. 10.9, 14, 23. Jude 20, 21.

[5] Ex. 5.6, &c.; ch. 11.15; 22.27; 29.21. Dt. 24.6, 17, 31. Job 20.17, 22. Ecclii. vii.

[*] This doubtless refers to the manner in which execution was, and still is, in the East, performed upon persons who were high enough to incur the immediate wrath of the king. This may be explained by an account of the usage in Persia. When the king has determined on the death of a governor of a province, an order for his execution is made out, sealed with the royal signet, and consigned to an officer appointed for the purpose. This man rides post. Then, presenting himself to the principal person of the place, he shows the royal mandate, and forces the individual to accompany him, and lend his assistance. He enters the house of the condemned, walks straight up to his victim, places the warrant in the hands of his witness; then, drawing his scimitar, he strikes off his head.' (*Attiol.*—*P.*

[6] ch 4.7-9; 3.19. Ec. 12.10, 11. Ti 3.15-17.

[7] Ps. 19.14; 54.2, 37. 10. 11. Jn. 17.3, 14.

[2] ch 15.2, 14, 28. Je. 12.5.

[2] Ps. 45.2; 37. 30, 31. Mat. 12. 34, 35. ch. 15. 23.

[2] Heb. *maketh wise.*

[3] ch 15.23, 26. Ca. 4. 11. Ps. 119.103; 51.15; 19. 10. Je. 15.16.

[4] ch. 14.32; 12.15, 26; 30. 11-14. Ezr. 18.4. Ro. 2.8, 9. Is. 3.11.

[3] See note on ch. 14. 12.—*C.*

[4] Heb. *The soul of him that labooureth.*

[5] Heb. *boweth unto him.*

[5] Ps. 7.15, 52. 9-4, 120. 3-4. Is. 5.8.

[6] Heb. *a man of Belial.* Ju. xix.

[6] ch 6.12, 18; 15. 18; 26.21, 22; 28.8; 17.9.

[7] Heb. *scattereth forth.*

[7] ch 1.10-14; 22.15. Ac. 20, 29. 2 Pe. 2. 1, 2, 3. 17.

[8] Jn. 3.20, Mi. 2, 1. ch. 6.17-24. Ps. 37.12.

[8] ch. 29.25. Le. 19.32.

[9] Ac. 24. 16. 23. 30. 1. 2. 6. 2 Co. 1.12.

[9] ch. 14. 29; 15. 2, 18; 19.11.

[1] ch. 4.23-25. 28. 2 Ki. 19.7.

[2] Jonath. 1 Jos. 7.14; 18. 10. 1 Sa. 14. 41, 42. Ne. 11. 1. Nu. 26. 55. Ac. 1.26.

[3] 'The lot-pebble is cast about in the bosom of the lot-vase, but the whole disposal is from God.'—*Note.* The lot is undoubtedly a divine institution; and hence the curses that constantly follow gaming, as a vain and practically blasphemous appeal to the judgment of God.—*C.*

CHAP. XVII.

[a] ch. 15. 16, 17; 16. 8. Ec. 4.6. 1 Ti. 6. 6, 8. Ps. 37.16.

[1] *Dry morsel.*—'A mouldy crust.'—*C.*

[2] Or, *good cheer.*

[3] *Sacrifice.* Peace-offerings, of which the greater part was allotted to the offerer as a feast for himself and his friends, Le. 7. 15.—*C.*

[b] ch. 10. 5; 19. 26; 29. 15; 28. 7, 24.

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then, by their advice, or giving of the sign, it is furiously effected.—33. Events appear fortuitous, as the lot which is cast into the lap of a garment or into a hollow vessel: but all things are regulated by exact law; and nothing, at least in nature, happens but according to his eternal mind, and by the particular regulation of his will.

Ver. 1. Various changes of translation have been proposed in this verse, all tending to say that 'man hath the disposing of the heart,' but the answer, or power to answer with the tongue, is from the Lord. But by whatever authorities supported, these changes are certainly to be rejected; for surely the thoughts of the heart are as much in the hand of God as are the answers of the tongue. The translation of Holden is to be preferred: 'The deliberations of the heart in man, and the utterance of the tongue, are from Jehovah.' *C.*

Ver. 4. *The wicked for the day of evil.* It does not mean that God created the wicked on purpose to condemn them eternally. God created man upright, and for his own glory; man, by the abuse of his free will, 'fell from the estate wherein he was created,' and the finally impenitent God hath appointed to a righteous sentence in the day of final judgment.' 'The evil day for the evil-doer.' *C.*

Ver. 10. Such a sentence is ever in the lips of Christ the King in Zion; and such should ever be in the lips of earthly kings, who, whether they know it and regard it or not, reign by him and for him, and stand accountable as stewards at his awful throne of judgment. *C.*

Ver. 12. *The throne is established by righteousness.* A throne may be upheld by unjust war, usurpation, and oppression; but can be established in peace, prosperity, and permanence by righteousness alone. *C.*

Ver. 15. *A cloud of the latter rain.* 'The cloud of the latter rain,' promising gentle showers, was considered as the promise of an abundant harvest. *C.*

Ver. 21. Graceful, unaffected, and earnest speech will induce others to listen and learn.—*Note.* While speech, both in thought and manner, is truly a gift, it is the duty of every Christian to improve what he possesses, so as to commend the truth first to the ear, and then to the heart of men. A careless utterance, with an ungainly and offensive action, are, in public instructors, not always mere defects, but may be sins—sins of neglect, which cannot be palliated, and should not be defended. *C.*

Ver. 26. Work was prescribed to man even in innocence, Ge. 2. 15, but toil was inflicted as a curse on sin. Yet such is the mercy of God that want, by its imperative demands upon industry, and even toil, counteracts a thousand greater evils that abundance and luxury would infallibly entail. *C.*

Ver. 31. *Way of righteousness.* That is, following and longing after Jesus, the Lord our only righteousness. *C.*

CHAPTER XVII. Ver. 1. The meanest fare, enjoyed in peace with God and our neighbour, and with quietness in our own mind, is better than the most sumptuous cheer, attended with brawling, contention, and strife. 2. A pious and prudent servant ought to be preferred to a foolish and wicked child, and deserves a share of the inheritance in a family. 3. As gold and silver are tried and purified in the fire, so the Lord, who searches the hearts of all men, proves and refines his own people from their sinful dross in the furnace of affliction.—6. It is an honour to parents to have a numerous posterity walking in holiness and virtue; and it is the honour of children to have pious and prudent ancestors.—8. Presents and bribes appear so lovely and tempting, that few can refuse them, or decline gratifying the desire of the giver. 9. Overlooking of injuries, and mutual forbearance, is the best way to preserve and increase friendship and love: but repeating old faults breaks the strictest bonds of friendship, and makes an irreconcilable separation.—11. Some men are so wilful and refractory, that, shaking off all reverence to God and their superiors, they are wholly and irreclaimably bent on mischief; they must therefore be cut off by some exemplary punishment. 12. It is less dangerous to meet a bear in the heat of his rage, than a furious fool in the pursuit of his unruly passions and desires.—14. When men begin a quarrel, it gradually becomes more and more violent and extensive, till it is with difficulty made up: it is best therefore to check and stifle all contentions in the beginning. 16. In his mysterious providence, God gives to many foolish persons natural abilities, worldly substance, and opportunities of learning wisdom; and yet gives them no sense or inclination to desire it. 17. A true friend continues constant in his affection and usefulness, however our circumstances alter: and a brother, who deserves the name, is especially kind and helpful in a time of adversity. 18. He is extremely foolish whose kindness hurries him into rash suretiship for the debts of others, especially when they are suspected of knavery. 19. He certainly loves wickedness who accustoms himself to brawling and contention: and he who carries himself proudly, scornfully, and contemptuously towards others, lives above his estate, and builds sumptuous houses, hurries himself into ruin; and breakers of the public peace open wide the flood-gates to all impiety. 20. A man of wicked devices, which he resolves to accomplish by any means, shall find himself deceived in his expectations of good: and a false, deceitful, and self-inconsistent tongue will prove the ruin of its owner. 22. Nothing more conduces to health than solid quietness of conscience, and a moderate cheerfulness of spirit: but excessive sadness and grief waste the body, and dry it up to a mere skeleton. 23. Many wicked persons, who would refuse an open bribe, will willingly enough take bribes or presents secretly, in order to influence them to give counsel or judgment contrary to law and equity. 24. A pious and prudent man has his mind fixed upon the unerring oracles of God, and has his sense and wisdom at hand to guide and govern him; but a foolish one has his thoughts always wandering and roving about impertinences, and is never in

3 The[e] fining-pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A[d] wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.[4]

5 Whoso[e] mocketh the poor reproacheth his Maker;[5] *and* he that is glad at calamities shall not be unpunished.[6]

6 Children's[g] children *are* the crown of old men; and the glory of children *are* their fathers.[7]

7 Excellent[h] speech[9] becometh not a fool; much less do lying lips[9] a prince.

8 A[i] gift *is as* a precious stone[1] in the eyes of him that hath it; whithersoever it turneth, it prospereth.[2]

9 He[j] that covereth a transgression seeketh[3] love: [k]but he that repeateth a matter separateth *very* friends.

10 A[l] reproof entereth more into a wise man than an hundred stripes into a fool.[4]

11 An[m] evil *man* seeketh only rebellion; therefore a cruel messenger shall be sent against him.

12 Let[o] a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso [p]rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water; [q]therefore leave off contention, before it be meddled with.

15 He[r] that justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore[s] *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?*

17 A[t] friend loveth at all times; and a brother is born for adversity.

A.M. cir. 3029. B.C. cir. 975

c ch.27.21. Ps.26.2; 17.3; 139.23, 24. Je.17.10. Mal.3.3. 1 Pe.1.7, 19; 4.8, 10.

d 2 Sa.21.7. 1 Ki.2.26, 27, 46, 99, 10.

4 The envious, the deceitful, and all those who are inclined to injure others, are ever eager to hear an evil tale. It is their disposition, their nature. The second clause might be rendered, 'a credulous man giveth ear to an evil tongue.'—*C.*

e ch.14.31. Ja.2.15, 16. 1 Je.3.1, 2. Ob.12–16. Ja.2.5, 6. Jno.15.23. Ro.1.21, 22.

5 See note on ch.14.31.—*C.*

6 Heb. *hold innocent.*

f Ps.127.3, 5; 128.3, 6. Job 42.16. Ge.50.23.

7 That is, when found in the way of righteousness, as in ch.16.31.—*C.*

g ch.26.7, 16. 10–13; 29.12.

8 Heb. *a lip of excellency.*

9 Heb. *a lip of lying.*

h ch.18.16; 19.6, 22. 14. Ge. xxxii. 1 Sa. xxv.2 Sa.16.1–4.

1 Heb. *a stone of grace.*

2 A present doth wonderfully please and affect him that useth to receive. It affecteth anything for obtaining whereof it was given; for whether it be given to get an office or to find pardon for an offence, or to appease wrath, or to win favour, it hath a [3]propitious success' (*Muffet*).—*P.*

i ch. 10. 12; 19. 11. 1 Pe.4.8.

3 Or, *procureth.*

k See ch.16.28; 17.9.

l Ps.141.5. ch.9.8, 9; 12.1; 25.31, 32.

4 Or, *A reproof availeth more a wise man than to strike a fool a hundred times.*

m 2 Sa.xviii.xx. Ne. xvi.

n 1 Ki.13.8. ch.28.15. 2 Ki.2.24.

o Ps.55.12–15; 35.12; 109.4–20. Ro.12.17. 1 Th.5.15. 1 Pe.3.9.

p He. 12. 14. Ro. 12. 18. ch.13.10; 16.32; 20.3; 25.8, 9. 1 Ti.3.3.

q Ex.23.3. ch.17.14. Le.5.17, 18. Ps.19.12, 13. 1 Jo.1.8; 2.1.

r Ex.23.7. ch.17.24. 1 Sa.15.11. Ps.82.1–8; Ho. 11.7, 9. Ac. 13.46, 47. 2 Co.6.1. 1 Jo.2.3.

s ch.18.24. 1 Sa. xvii. 2 Sa. xxiii. 2 Sa.1.12. Ru. 1.16. Ec.4.24.

A.M. cir. 3029. B.C. cir. 975

t ch.6.1–5. 22.1, 2; 27.10, 16, 17, 26, 27.

5 Heb. *heart.*

6 'Before the face of his friends' that is, without considering him as a dispassionate observer, and weighing his opinion and advice.—*C.*

u Ps. 36. 1–4. ch. 10. 21. 13. 20. Ec.4.13. 5.6, 10.

x ch.11.9, 15, 18; 26. 22. 1 Sa.25.36–38. 1 Ki.4. 20, 31.

7 He that, for the sake of vain show, enlarges his establishment beyond his station and means.—*C.*

y Ps.18.26. ch.3.32, 34. 10.28; 22.5; 28.6, 7. Ja.3.6.

8 Heb. *The froward of heart.*

z ch.10.1; 13.20; 19. 13; ver.25. Ge.26.35; 42. 38.

a ch.15.13, 15; 17.22. Ec.9.7–9. Ps. 22. 13. 2 Co.2.7.

9 Or, *to a medicine.*

b ch.12.14.

c ch. 21. 14; 28. 16. 1 Sa.8.3. 12.2, 3. 2 Ki. 5.22.

1 In the East money and valuables are always carried in the bosom: a pocket inside the robe, which is supported by the girdle. The meaning is that the man who has a bad cause endeavours stealthily to give a bribe in order to pervert judgment.—*P.*

d ch.14.6; 15.14. Ec. 2.14; 8.1.

e ch.23.5. Ps.119.37.

f ch. 10. 1; 15. 20; 19. 13; ver. 25. 2 Sa. xiii.—xvii.

g 1 Ki.1.ch. 18.5; 20. 15; ver. 11, 15. Je.2.19; 3. 2.

h Am.5.13. Ps.39.1, 9.

2 Or, *a cool spirit.*

i Job 13.5, with Ec. 5.3; 10.3. ch.15.2; 14.6–8; 18.6, 7.

CHAP. XVIII.

a Jude 19, or Nu. 6. 2.

1 Or, *He that separateth himself seeketh according to his desire, and intermeddleth in every business.*

b ch.15.5, 13, 16; 26. 12. 1 Co.8.1. Mat.8.34.

2 The fool seeks not knowledge from any love of it, but from the vain desire to display his own accomplishments.—*C.*

c Ps.x.xxv.lix.lxiv. cxl.cxxiii.cxx.lix.; 36.1–4.

d ch.20.5; 10.11; 16. 27; 13.14. Mat.12.34–37.

18 A[u] man void of understanding[5] striketh hands, *and* becometh surety in the presence of his friend.[6]

19 He[v] loveth transgression that loveth strife; [w]*and* he that exalteth his gate[7] seeketh destruction.

20 He[y] that hath a froward heart[8] findeth no good; and he that hath a perverse tongue falleth into mischief.

21 He[z] that begetteth a fool *doeth it* to his sorrow; and the father of a fool hath no joy.

22 A[a] merry heart doeth good *like* a medicine:[9] but [b]a broken spirit drieth the bones.

23 A[c] wicked *man* taketh a gift out of the bosom to pervert the ways of judgment.[1]

24 Wisdom[d] *is* before him that hath understanding: [e]but the eyes of a fool *are* in the ends of the earth.

25 A[g] foolish son *is* a grief to his father, and bitterness to her that bare him.

26 Also[h] to punish the just *is* not good, *nor* to strike princes for equity.

27 He[i] that hath knowledge spareth his words; *and* a man of understanding is of an excellent spirit.[2]

28 Even[j] a fool, when he holdeth his peace, is counted wise; *and* he that shutteth his lips *is esteemed* a man of understanding.

CHAPTER XVIII.

THROUGH desire[a] a man having separated himself, seeketh *and* intermeddleth with all wisdom.[1]

2 A[b] fool hath no delight in understanding, but that his heart may discover itself.[2]

3 When[c] the wicked cometh, *then* cometh also contempt, and with ignominy reproach.

4 The[d] words of a man's mouth *are as* deep

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any fixed or serious temper.—27. The more wise and knowing a man is, he is the less apt to be talkative, speaking only what is fit and necessary; and his wisdom renders his mind and temper humble, calm, temperate, and dispassionate. 28. So great a virtue it is to be duly silent, that if even a foolish person restrain his lips from rash and impertinent talk, he is for the time reckoned a wise and intelligent person.

Ver. 5. It is the poor man who is referred to in both clauses of this verse; consequently the second clause might be translated as follows:—'He that rejoiceth at his adversity (the adversity of the poor man) shall not be held innocent.' How often does one hear the remark made in regard to those who have fallen from affluence to poverty, 'He deserves it.' 'It is a righteous judgment upon his pride, or his folly,' &c.! It is such observations, and the spirit which prompts them, that are here condemned. *P.*

Ver. 7. *Excellent speech becometh not a fool. Bandits* often talk highly of generosity—the *desert-robber* deifies hospitality—*gamesters* speak of debts of honour—the *murderous Pharisees* talked scrupulously of the Sabbath—the *monks* of the dark ages, while they absorbed half the riches of Europe, extolled the virtue of poverty—and *popes*, while domineering alike over the vassal and his lord, called themselves, in high-sounding and affected humility, 'the servants of the servants of God.' Such is 'excellent speech' in the lips of 'fools,' who demonstrate their folly by affecting to admire some solitary, convenient, and advantageous virtue, while professedly immersed in open and destructive vice. *C.*

Ver. 14. *Leave off contention* in argument about vain, useless, and irrelevant matters, before *strife* be 'meddled with' at all; for the beginning of strife—not matter of argument, but of temper—is the breaking down of a water-mound, that you may easily demolish, but may be totally unable to repair. *C.*

Ver. 17. The love of brother to brother is a natural feeling. Except where sin or passion interfere to overcome or deaden natural affection, a man will never see a near relative wronged without making an attempt to defend him. It is not only the duty of a kinsman to help his kinsman in trouble, but it is the inherent and natural tendency of his mind. Instinct, in fact, prompts to it. *P.*

Ver. 23. The sorrows inflicted upon fathers and mothers by foolish children are not here (and in ver. 21) enumerated as evils in which the parents have no share; but as warnings against the neglect of a wise and godly education, and against the infusion of vanity, self-conceit, and pride into the hearts of children, whereby so many parents literally convert them into fools. *C.*

Ver. 27. *A man of understanding is of an excellent spirit.* And being of an 'excellent spirit,' he is contented to listen to what he hears; to feed upon his own thoughts, and not to intrude his opinions until love and duty absolutely require him to speak. *C.*

CHAPTER XVIII. Ver. 1. While self-conceited persons seek to distinguish themselves by their high pretences to wisdom, and inconstant ones seek but never find satisfaction, they who have a true desire of knowledge disengage themselves from all avocations, in order to study true wisdom. 2. A vain man studies knowledge or even religion, for no other end but to make a show with it. 3. Wherever wicked men come, they bring their contempt of God and reproaching of religion along with them, which will at last issue in contempt and misery to themselves. 4. A wise man's words, as deep waters, flow calmly, and contain the deep mysteries of God: and his heart, being full of wisdom, is ever sending forth streams of instructive, refreshing, quickening, and fructifying influences to all around him. 5. It is exceeding great wickedness to pervert justice, and, through favour or interest, to connive at and acquit the wicked, or to give the cause against a righteous man through prejudice or partiality. 6, 7. Fools, by meddling in other men's quarrels, or by speeches irritating others against them, procure mischief, and even lasting and eternal ruin to themselves. 8. The slanders and reproaches of tale-bearers, however covered over with pretences of sorrow, and however greedily they be received by the hearers, like mortal and incurable wounds, pierce to and rankle the very heart. 9. Idleness and prodigality are nearly allied, and both issue in the ruin of the persons guilty of them. Negligence about our soul is as fatal as open and avowed ungodliness. 10. Jesus Christ, and all the perfections, promises, and providences of God in him, are an impregnable defence and satisfaction to all such as by faith flee to him: no enemy then can ever hurt them. 11. It is only in his own conceit that the rich man's wealth appears a mean of remarkable safety either here or hereafter. 12. Pride in prosperity, forgetfulness of God, and despising of others, are certain means and forerunners of destruction: and humility, meekness, and patience, in a low condition, are the best preparation for honour and preferment. 13. He who, to show his quick parts, or through a forwardness of temper, answers to a matter before he hears it fully and understands it, shames himself, and manifests his folly. 14. A manly spirit, especially if encouraged and supported by the influences of the Holy Ghost, will bear up under manifold and sore calamities of an external kind: but if the spirit be wounded with melancholy dejection, and a sense of God's wrath, how insupportable is the case, till Jesus, by his blood and grace, give relief! 15. Prudent persons, by diligent meditation, and by attentive listening to instruction, labour to increase more and more in wisdom. 16. There are few men so mean, base, or wicked, but large gifts and presents will procure their release from prison, nay, bring them into favour with great men, or even to the honour of waiting upon princes. 17. They who are first in representing their case, ordinarily make it to appear right, and even prepossess the judge in their favour; but by diligent search into their allegations, their neighbours often find innumerable mistakes in their representations. 18. In



HANGMAN'S TREE, DAMASCUS. [Proverbs, xviii.]—David conquered and garrisoned the city of Damascus during his reign, and during a part of the reign of Solomon Damascus was under the dominion of Israel. The Proverbs of Solomon were written about one thousand years before Christ. We place this picture to illustrate the eighteenth chapter of Proverbs, because in some degree Damascus is connected with the beginning of the reign of Solomon in Israel. Damascus occupies the most beautiful site in Western Asia. It lies at the eastern pass of Anti-Libanus in a vast plain of great fertility, watered by the Abana and Pharpar rivers. In the center of this plain, which without the rivers would be an arid desert, in the midst of dense masses of foliage, there glisten the minarets from the mosques of Damascus. Seen at a distance it looks like a dream, a vision starting up from the desert.

waters, *and* the well-spring of wisdom *as* a flowing brook.

5 *It*[n] *is* not good to accept the person of the wicked, to overthrow the righteous in judgment.

6 A[o] fool's lips enter into contention, and his mouth calleth for strokes.

7 A[h] fool's mouth *is* his destruction, and his lips *are* the snare of his soul.

8 The[i] words of a tale-bearer[3] *are* as wounds,[4] and they go down into the innermost parts[5] of the belly.

9 He[j] also that is slothful in his work is brother to him that is a great waster.

10 The[k] name[6] of the LORD *is* a strong tower: the righteous runneth into it, and is safe.[7]

11 The[l] rich man's wealth *is* his strong city, and as an high wall in his own conceit.[8]

12 Before[m] destruction the heart of man is haughty; and before honour *is* humility.

13 He[o] that answereth a matter[9] before he heareth *it*,[1] it *is* folly and shame unto him.

14 The[p] spirit of a man will sustain his infirmity;[2] but[q] a wounded spirit who can bear?

15 The[r] heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A[s] man's gift maketh room for him, and bringeth him before great men.

17 *He*[t] *that is* first in his own cause *seemeth* just: but his neighbour cometh and searcheth him.

18 The[u] lot causeth contentions to cease, and parteth between the mighty.

19 A[v] brother offended *is harder to be won* than a strong city; and *their* contentions *are* like the bars of a castle.[3]

20 A[w] man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.

21 Death[y] and life *are* in the power of the tongue; and they that love it shall [z]eat the fruit thereof.

22 *Whoso*[a] findeth a wife findeth a good *thing*, and obtaineth favour of the LORD.[4]

A.M. cir. 3029.
B.C. cir. 975.

[e] Le. 19.15. De. 1.17; 16.19. ch. 17.15; 24.23. Ro. 2.11. Is. 59.14.

[f] ch. 15.1, 2, 20. 3. Ec. 10.14. 16. Ec. 10. 3, 13, 14.

[g] ch. 10.14; 12.1; 13.3. Ec. 10.3, 12, 13. Ja. 3.6, 8.

[h] ch. 12.18; 16. 28, 29. 22.5. Ec. 10.12.

[i] Or, *whisperer*.

[4] Or, *like as when men are wounded*.

[5] Heb. *chambers*.

[j] ch. 10.4; 13. 4, 23, 11; 28.24. Ro. 12.11.

[k] Ps. 18. 2. [marg. ref.] 1 S. 9.9. Ps. 144.1. Nah. 1.7. Is. 26.4. 2 Sa. 17.45.

[6] See note on Ex. 34.5. Ps. 8.1.—C.

[7] Heb. *is set aloft*.

[l] ch. 10.15. Ps. 49.6. 52.7. Ec. 5.12.

[8] That is—the self-conceited rich man trusts in his deceitful riches, which can neither secure contentment nor insure their own permanence.—*C.*

[m] ch. 11.2; 15. 33; 16. 18; 29. 23. Lu. 14. 11; 18. 14. Ja. 4.6. 1 Pe. 5.5.

[n] 1 S. 3.16. 2 Sa. 18.4. Jn. 7.51.

[9] Heb. *returneth a word*.

[1] Before he heareth fully the statements and evidence of the matter.—*C.*

[o] Job 13.13, 14. ch. 17. 27. Ps. xviii. [xxxiv.] xxvi. [xxxviii. lxxxviii.

[2] The spirit, while strong in the Lord, will sustain a sufferer under bodily infirmity; but if the spirit be wounded in conscience, and unhealed by the grace of Jesus, that is wretchedness intolerable.—*C.*

[p] Ps. 147. 3.

[q] Is. 54. 3. Ep. 2. 17-19. ch. 15. 13; 17. 22. Ps. 51. 8, 12. Mt. 12. 20. Lu. 10. 39.

[r] ch. 17. 8[21. 14; 19. 8. 1 Sa. 25. 27. Ge. 33. 10; 43. 11.

[s] Ge. 32. 20. 1 Sa. 10. 27; 16. 20. Ne. 2. 1.

[t] Ge. 27. 36. 1 Ki. 12. 16. Is. 5. 8.

[3] Which are strong and not easily broken.—*Note*. How great the blessedness of a meek, quiet, peaceful, and forgiving spirit among brethren—'See how these Christians love one another,' was a heathen's remark of Christianity. The Lord restore it as the mark of his people, and cause contentions to cease and harmony and unity to prevail among all who name the name of Jesus.—*C.*

[u] ch. 12. 6, 14; 13. 2, 14. 31. 10. 32; 15. 2, 14.

[v] ver. 4, 6, 7. Mat. 12. 36, 37. Ja. 3. 2, 9.

[w] Is. 57. 19.

[x] ch. 29. 14; 31. 10; 13. 4; 8. 35.

[4] Whoso findeth a wife, being guided not of self-will, but

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of the Lord, findeth good, and obtaineth favour of the Lord, who guided him. See Ge. 24. 14.—*C.*

[y] Ge. 33. 3. 2 Ki. 4. 1. Ro. 2. 7.

[z] Ja. 2. 3. Ex. 5. 2. 1 Sa. 10. 12.

[a] ch. 27. 9, 10, 17, 27. 17. 2 Sa. 3. 19.

CHAP. XIX.

[a] ch. 28. 6; 19. 22. Mat. 16. 26; 3. Ja. 2. 4–6.

[1] Perverse with his lips, though he be a [marg. ref.] *libertine*.—*C.*

[b] Ro. 10. 2. Is. 57. 11. 2 Th. 2. 8.

[c] ch. 1. 16; 21. 5; 29. 20; 28. 12.

[2] The first cause constitutes ignorance, the second passion, ignorance is generally the result of disobedience; passion is the result of rashness and ignorance combined. True wisdom will always have the resource to keep passion in check.—*P.*

[d] Ex. 5. 2. 2 Ki. 18. 19. Ps. 37. 7; 73. 2–22. Je. 12. 1. Ezek. 18. 25. Jude 16.

[e] ch. 14. 20; ver. 6. 2 Th. 3. 3, 4. 1 Pe. 3. 12.

[f] Ex. 23. 1. ch. 6. 19; 21. 28. De. 19. 16. Da. 6. 24.

[3] Heb. *holds innocent*.

[4] However long he may run, he will not in the end escape detection and disgrace.—*C.*

[g] ver. 25; ch. 29. 26; 16. 15; 25. 12; 21. 28; 18. 16; 17. 8.

[5] Heb. *a man of gifts*.

[h] ch. 14. 20. Ps. 55. 12, 13, 38. 11; 88. 8, 18. Job 19. 13–19.

[6] The meaning appears to be—if the kindness of the poor act so, how much more will those who are only bound by the ties of common friendship separate themselves from the man who speaks fairly, but does not act accordingly.—*P.*

[7] Heb. *are heavy*.

[i] ch. 3. 13; 8. 35, 36; 4. 1–9; 21. 1–5, 10. 12. De. 4. 6.

[8] See ver. 5. Zec. 5. 4.

[k] ch. 1. 32; 30. 22; 28. 3. Ec. 10. 6, 7.

[9] One *servilely* devoted to the will of a master is only fit for being the tool of arbitrary power, but is totally unfit for the exercise of rational and dignified government.—*C.*

[l] ch. 14. 29; 16. 32. Col. 3. 12. Ja. 1. 19.

[10] Or, *prudence*.

[m] Ge. 5. 24; 6. 24, 25; 18. 21, 22. Ro. 12. 19–21. Ep. 5. 32.

[n] Ec. 7. 8. ch. 16. 14, 15; 20. 2, 28. 15. Ps. 72. 4, 6.

[1] The wrath of the Lord the King (Ps. 2. 12), and the wrath of an earthly king when directed against the guilty.—*C.*

[o] Ho. 14. 5.

23 The[b] poor useth entreaties: but the rich answereth [c]roughly.

24 A[d] man *that hath* friends must show himself friendly; and there is a friend *that* sticketh closer than a brother.

CHAPTER XIX.

BETTER *is*[a] the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.[1]

2 Also, [b]*that* the soul *be* without knowledge, *it is* not good; and he that [c]hasteth with *his* feet sinneth.[2]

3 The[d] foolishness of man perverteth his way; and his heart fretteth against the LORD.

4 Wealth[e] maketh many friends: but the poor is separated from his neighbour.

5 A[f] false witness shall not be [3]unpunished; and *he that* speaketh lies shall not escape.[4]

6 Many[h] will entreat the favour of the prince; and every man *is* a friend to him that giveth gifts.[5]

7 All[i] the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth *them with* words, *yet* they *are* wanting *to him*.[6]

8 He that getteth [7]wisdom [4]loveth his own soul; he that keepeth understanding shall find good.

9 A[k] false witness shall not be unpunished; and *he that* speaketh lies shall perish.

10 Delight[l] is not seemly for a fool; much less for a servant[8] to have rule over princes.

11 The[n] discretion[9] of a man deferreth his anger; [o]and *it is* his glory to pass over a transgression.

12 The[p] king's wrath *is* as the roaring of a lion;[1] but [q]his favour *is* as dew upon the grass.

13 A[r] foolish son *is* the calamity of his father; [s]and the contentions of a wife *are* a continual dropping.

14 House[t] and riches *are* the inheritance of fathers; and [u]a prudent wife *is* from the LORD.

[p] ch. 10. 21; 15. 20; 17. 21, 25. [q] Sa. xiii.–xix. [r] ch. 21. 9, 19; 25. 15.
[s] 2 Ch. 12. 14. Ge. 25. 5, 6. [t] ch. 13. 22. [u] ch. 18. 22; 31. 10.

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some cases, where the parties contending are very powerful to maintain their pretensions, and the reasons strong on both sides, the referring of the determination to God by the lot is the proper method to put each into quiet possession of that which falls to his share. 19. No contentions are so sharp and obstinate as those between near relations and long-continued friends. It is easier to take strong cities, or to bow or break the strongest iron bars, than to make a reconciliation. 20. Great care ought to be taken about our words; for, according as they are wholesome, good, and edifying, or are bad and unsavoury, shall be our temporal or eternal reward for them. 21. Much evil, or much good, necessarily issues from the right or wrong use of our tongues: and as men love and accustom themselves to good or bad discourse, shall be their reward or punishment; nay, ordinarily, they who love to talk much shall suffer by it. 22. To be provided with a pious, prudent, and active wife is a great blessing, and a singular instance of God's favour. 23. Not boldness, but modest entreaties and doleful supplications, become those who are poor and miserable: but rich men are too apt to be so elated with their outward circumstances, as to return haughty and harsh answers. 24. Such as have friends must study to behave towards them in a friendly manner, in doing them all good offices possible: and sometimes friends are found that will be more constant and faithful in helping us in the day of affliction than our nearest relations.

Ver. 1. Through desire of real knowledge, a man having separated himself from secular business, seeks, not some solitary department of study, but expatiates over all subjects, as did Solomon; for by the student of real knowledge, every subject is found to lead to the knowledge and the love of God, and in that all wisdom lies. *C.*

Ver. 3. When the wicked cometh into notice, office, or power, then cometh, it may be, the adulation of fools and flatterers—but the contempt of wise men, with an ignominious end to his vain pretensions, and the reproach of those he has injured, deceived, or betrayed. *C.*

Ver. 16. The invariable custom in Asiatic countries in approaching superiors is to present a gift. Here it is to be viewed as the emblem of that name and righteousness with which alone the sinner can find access to the throne of grace. *C.*

CHAPTER XIX. Ver. 1. A poor, honest, and upright man is much more happy and honourable, than a rich wicked man that makes no conscience either of speaking or acting in a wise or gracious manner. 2. When a man is ignorant, not knowing what to follow or what to avoid, he cannot become holy or happy. And he who in a rash and unadvised manner pursues his purpose, cannot fail to commit many sinful blunders. 3. When a man's ignorance and wickedness have made him miscarry, he often blames the providence of God, and frets and murmurs against him. 4. When men grow rich, they are sure to have many courting their favour, and professing themselves their hearty friends; but when they become poor and need friends, even those who were formerly kind turn their backs on them. 5. False witnesses and private calumniators shall at last, however slowly, meet with the due punishment of their wickedness. 6, 7. Multitudes will court the favour of the great and liberal who can enrich or advance them; but everybody is apt to desert and contemn the poor who need and beg their assistance. 8. He that receives Christ learns the true knowledge of God; and he who strictly practises the direction of his Word, shows a real regard to his own soul, and shall obtain the spiritual and eternal blessings which he needs.—10. Not plenty, prosperity, or pleasure, but rather stripes, are fit for fools: and much less is it proper for slaves to be able wantonly to domineer over princes and men of great wealth or honour. 11. It is an evidence of great wisdom to be slow to anger: and it is a great honour kindly to pass over injuries, and return good for evil. 12. The frowns and wrath of a king are very terrible to his subjects, and make them apprehensive

5 Slothfulness[v] casteth into a deep sleep;
and an idle soul shall suffer hunger.

16 He[w] that keepeth the commandment keepeth his own soul: *but* he that despiseth his ways shall die.

17 He[v] that hath pity upon the poor lendeth unto the LORD; and that which he hath given[2] will he pay him again.

18 Chasten[x] thy son while there is hope, and let not thy soul spare for his crying.[3]

19 A[a] man of great wrath shall suffer punishment; for if thou deliver *him*, yet thou must do[4] it again.

20 Hear[b] counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There*[c] *are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.

22 The[d] desire of a man *is* his kindness; and a poor man *is* better than a liar.[5]

23 The[e] fear of the LORD *tendeth* to life: and *he that hath it* shall abide satisfied; he shall not be visited with evil.[6]

24 A[g] slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 Smite[h] a scorner, and the simple will beware:[7] and reprove one that hath understanding *and* he will understand knowledge.

26 He[i] that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 Cease,[j] my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 An ungodly witness[8] scorneth[k] judgment; and[l] the mouth of the wicked devoureth iniquity.[9]

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[v] ch. 6. 9–11; 23. 21; 10.4,26; 13.24, 30–34; 12. 27; 13. 4; 21. 25. Ro. 12. 11. 2 Th. 3. 10.

[w] Lu. 11. 28; 11. 28. ch. 13. 13. Mat. 19. 17. Is. 3. 10, 11; 1. 19, 20. Ro. 2. 7–10. He. 2. 2.

[x] ch. 28. 28. Mat. 10. 42; 25. 35–40. 2 Co. 9. 6–9. He. 6. 10. Ec. 11. 1, 2.

[a] *Or, his deed.*

[b] ch. 13. 24; 23. 13, 14; 29. 17. Ep. 6. 4.

[c] *Or, to his destruction, or to cause him to die.*

[d] 2 Sa. 16. 5–7. 1 Ki. 2. 46.

[e] Heb. *add.*

[f] ch. 1. 8; 13. 1–9; 23. 4, 5–19; 8. 34, 35. Ps. 37. 37. De. 32. 29. Ps. 90. 12, 14.

[g] Ec. 7. 29. Job 24. 13. Ps. 33. 10, 11. ch. 10. 1, 9; 22. 30. Is. 46. 10; 14. 24, 26, 27. He. 6. 17. Ac. 5. 39.

[h] 2 Co. 8. 12. Ps. 72. 4, 10–12. 1 Ch. 6. 8. See ver. 1.

[i] See note * below.

[j] 1 Ti. 4. 8. ch. 10. 27; 14. 24; 22. 14, 29. Jn. 4. 14. Ps. 91. 1, 10. Job 5. 19–22; 22. 27–30. Ro. 8. 1, 28, 33–37.

[k] He may be visited with trouble as other men, but with no evil that can destroy his peace or endanger his salvation.—C.

[l] ch. 13. 19; 26. 23–25; 12. 27; 6. 9, 10; 24. 30–34. Ro. 12. 11.

[m] ch. 21. 11; 19. 8, 9; 12. 1; 28. 7. De. 13. 13.

[1] Heb. *will be running.*

[n] ch. 10. 1, 5; 17. 2, 21; 23. 22, 24; 30. 17.

[o] Jn. 10. 5. Lu. 8. 28. De. 13. 1–4. Mat. 16. 6, 12; 7. 15. 2 Jn. 10. Ep. 4. 14. 2 Ti. 3. 1–5; 4. 3, 4. Mat. 4. 24.

[2] Heb. *A witness of Belial.*

[p] Ps. 10. 5, 11, 13. Is. 28. 14, 15, 22.

[q] Job 15. 16; 20. 12, 13; 34. 7. Ho. 4. 8.

[3] He lives, he feasts upon the desire and plan and perpetration of iniquity.—C.

* The antithesis in this verse is not well brought out in the present rendering. Probably the true meaning is as follows: —'The desire of a man (that which he longs for when in distress or poverty) is his relief (the assistance or alms calculated to satisfy his wants or save him from impending calamities); but (still the poor man (who is thus forced to beg and pray for help) is better (even though he should fail to obtain and continue to suffer) than the liar. The moral is, poverty is to be preferred to lies.—C.

[r] Is. 29. 20. Ec. 8. 11. Is. 28. 22. Ps. 7. 14–16. ch. 2. 21; 5. 22.

CHAP. XX.

[a] Ge. 9. 21. Is. 5. 11, 22. ch. 23. 29, 30. Is. 28. 7, 8. 1 Co. 6. 10.

[1] Wine tempts a man to scoff at death, eternity, and judgment—'strong drink to rage' in causeless anger and quarrels.—C.

[b] ch. 16. 14, 15; 19. 12; 17. 7; 28. 36. Ec. 8. 2; 10. 4.

[2] To provoke any one to anger is a sin, much more to provoke a ruler; even as the Spirit hath said, 'Fear God—honour the king.'—C.

[c] ch. 16. 32; 19. 11, 19, 25. Ps. 103. 8, 10. Ge. 32. 20, 21.

[d] ch. 18. 6, 7; 13. 16. 17.

[e] ch. 10. 4; 24. 33; 26. 13–15.

[3] *Or, venter.*

[f] ch. 6. 10, 11; 10. 15. Lu. 16. 24. Mi. 3. 5, 8.

[g] ch. 18. 4. 1 Co. 2. 11, 15; 10. 15.

[4] Mal. 6. 2. Lu. 18. 8, 14; ch. 15. 14.

[4] *Or, honesty.*

[h] Jn. 1. 47. Ps. 12. 1. Is. 55. 1. Mi. 7. 2. Ec. 7. 28.

[i] Ps. 25. 21. Ac. 24. 16. 2 Co. 1. 12. Tit. 2. 11, 12.

[5] *Integrity.*—See note on ch. 11. 3.—C.

[k] Ps. 112. 2; 37. 26.

[l] 2 Sa. 23. 4. ver. 26; ch. 16. 12. Ps. 101. 3, 8.

[m] 1 Ki. 8. 46. 2 Ch. 6. 36. Job 14. 4; 15. 14. Ps. 51. 5. Ec. 7. 20. 1 Jn. 1. 8. Ja. 3. 2.

[6] What a needful memorial of the native pollution of the human heart, and of its utter inability for its own renewal and purification! What a catechism to guide us to the Spirit of holiness, and the blood that cleanseth from all Sin!—C.

[n] De. 25. 13–15. Le. 19. 35, 36. Mi. 6. 10, 11; ch. 11. 1; 16. 11; 20. 23.

[7] Heb. *a stone and a stone.*

[8] Heb. *an ephah and an ephah.*

[o] Mat. 7. 10; ch. 22. 6.

[p] Ex. 4. 11. Ps. 94. 7–9. Ro. 11. 36.

[q] Ro. 12. 11; ch. 6. 9–11; 19. 15; 24. 30–34; 12. 11, 14; 13. 4; 20. 4.

[r] Ps. 36. 3; 12. 2. 2 Th. 2. 6. Ja. 4. 16.

29 Judgments[m] are prepared for scorners, and stripes for the back of fools.

CHAPTER XX.

WINE *is*[a] a mocker, strong drink *is* [1]raging; and whosoever is deceived thereby is not wise.

2 The[b] fear of a king *is* as the roaring of a lion; *whoso* provoketh him to anger sinneth *against* his own soul.[2]

3 *It*[c] *is* an honour for a man to cease from strife: but [d]every fool will be meddling.

4 The[e] sluggard will not plough by reason of the cold;[3] *therefore*[g] shall he beg in harvest, and *have* nothing.

5 Counsel[h] in the heart of man *is like* deep water: but a man of understanding will draw it out.

6 Most[i] men will proclaim every one his own goodness:[4] but[j] a faithful man who can find?

7 The[k] just *man* walketh in his [5]integrity; [l]his children *are* blessed after him.

8 A[m] king that sitteth in the throne of judgment scattereth away all evil with his eyes.

9 Who[o] can say, I have made my heart clean, I am pure from my sin?[6]

10 [p]Divers weights,[7] *and* divers [8]measures, both of them *are* alike abomination to the LORD.

11 Even[q] a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 The[r] hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love[s] not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It*[t] *is* naught, *it is* naught, saith the

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of ruin; but the tokens of his favour greatly refresh and invigorate their spirits. 13. An ignorant, headstrong, and impious son is a plague and grief to his parents; and a contentious wife is a gradual ruin to her family, so perpetually vexing her husband that he can scarcely live with her. 14. Persons may have houses and riches left them by parents; but a prudent wife is not obtained, even by diligent care, without the peculiar direction and blessing of the Lord. 15. Sloth and idleness sink the mind into a dull stupidity and unconcern, and thereby reduce men to extreme beggary and want. 16. He who carefully keeps the commandments of God as the rule of his life, secures the welfare of his own soul: but he that lives at random, led only by his own brutish inclinations, shall be miserable in time and in eternity. 17. He who compassionately relieves the necessities of the poor really enriches himself; as what he gives is but lent to the Lord, and shall be repaid, with large interest and increase of blessings, upon him and his posterity. 18. Children ought to be faithfully corrected before they are fixed in evil habits and customs; nor ought their cryings or entreaties make parents abate the necessary severity towards them. 19. Men given to passion and fury bring themselves into great mischiefs: and if we extricate them out of one danger, they will quickly involve themselves in another. 20. To listen to instruction, and kindly receive reproofs, or even corrections, is the proper way to attain much solid and lasting wisdom and experience. 21. Many are the purposes and contrivances of men, and they often lay them with great care: but it is only the will of the Lord which is able to bring to pass whatsoever is best. 22. A desire to do good to others is a real kindness to them, though it be not in our power to effect it. And a poor man who would fain do us good, is better than one who promises much and does little. 23. True godliness, and a religious care to please the Lord in all things, increase a spiritual life, and issue in life eternal. They afford the most satisfying comfort in God's favour, produce the most agreeable contentment with our lot, and are an excellent preservative both from sin and from suffering. 24. Sluggards are so much given to laziness and idle sauntering, that they can hardly be persuaded to take their meat or do the most necessary and easy things. 25. Incorrigible sinners, and particularly scoffers at religion and despisers of reproof, ought to be severely punished, as a warning to such as are inconsiderate; but such as are wise and prudent will need no more but a gentle reproof to make them learn their duty and practice accordingly. 26. Children, who by their debaucheries waste their father's substance and deal unkindly with their mother, disgrace their parents, and at last render themselves infamous and miserable. 27. Great care ought to be taken to avoid listening to false doctrine, sinful advice, or even idle and frothy language, as it tends to make us wander from the true doctrines of Christ and practice of holiness. 28. An impious witness, whose conscience is so hardened that he can swear to anything, laughs at all law and justice, and even at the threatened judgment of God upon perjured persons: and the mouth of the wicked utters the most false, sinful, and mischievous speeches with greediness. 29. But terrible judgments shall certainly be inflicted upon those that scoff at conscience and religion; and indelible marks of God's displeasure shall be inflicted on those who slight good instructions.

Ver. 2. *He that hasteth with his feet sinneth.* He that hasteth with his feet, without judging by his head—who, more forward than thoughtful—must end in sin. *C.*

Ver. 3. *Fretteth against the Lord.* The *elephant*, the *rhinoceros*, the *lion*, and the *tiger* are often inclosed within cages. When wild they *fret* and strive, but soon learn that resistance is vain and submission good: but unrenewed man, less wise than 'the beasts that perish,' *fretteth* against the Lord, and striveth to the end against his Maker. Grace alone can teach him to say, 'Let the Lord do what seemeth him good:' 'Thy will be done on earth as in heaven.' *C.*

Ver. 7. The word 'hate' must evidently be understood in the comparative sense of Lu. 14. 26. And where poverty arises from idleness, indiscretion, or wastefulness, the coldness of brethren and friends, so far from being criminal, may be a righteous judgment and retribution. In other cases, however, it may indicate a criminal want of sympathy; and in the case of Christ Jesus our Lord, was exhibited in the highest form of guiltiness. Had our Lord come in riches, splendour, and earthly pride, the Pharisees would have worshipped him whom they bought and crucified. *C.*

Ver. 13. *Dropping.* The dropping of water through the flat roofs of eastern houses must have been a common occurrence. It would bring (1) a disagreeable noise; (2) defilement of furniture and dress; (3) in the end rottenness; (4) disease. *C.*

Ver. 19. An ill-tempered man will, in the end, come to punishment: for though his friend deliver him again and again, he will at last offend beyond all power of apology or intercession. *C.*

Ver. 22. *Kindness.* The most amiable quality is kindness. With it a man of inferior mental attainments is esteemed; without it the highest accomplishments can never secure esteem or confidence. *C.*

Ver. 24. *His bosom.* Rather 'in the *dish*,' meaning that out of which the Orientals eat with the hand. See Mat. xxiii. The meaning is the *slothful*, even when his hand is filled with opportunities and means of success, will not lift up his hand to provide for his own support. *C.*

CHAPTER XX. Ver. 1. Immoderate drinking of wine, or other intoxicating liquors, exposes men to the jest and detestation of others; it makes themselves abusive and scurrilous, mocking even at sacred things, and renders them like fools, sots, or madmen, furious, tumultuous, and quarrelsome: while it seems to exhilarate the spirits, it deceitfully drowns both reason and conscience, and tends to the ruin of both soul and

buyer; but when he is gone his way, then he boasteth.

15 There[u] is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 Take[v] his garment that is surety *for* a stranger;[w] and take a pledge of him for a strange woman.

17 Bread[y] of deceit[z] *is* sweet to a man; but afterwards his mouth shall be filled with gravel.

18 *Every*[a] purpose is established by counsel; and with good advice make war.

19 He[b] that goeth about *as* a tale-bearer revealeth secrets; therefore meddle not with him that flattereth[1] with his lips.[2]

20 Whoso[b] curseth his father or his mother, his lamp[3] shall be put out in obscure darkness.

21 An[c] inheritance *may be* gotten hastily[4] at the beginning; but the end thereof shall not be blessed.

22 Say[d] not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers[e] weights *are* an abomination unto the LORD; and a false balance[5] *is* not good.

24 Man's[g] goings *are* of the LORD; how can a man then understand his own way?

25 *It*[h] *is* a snare to the man *who* devoureth *that which is* holy, and after vows to make inquiry.

26 A[i] wise king scattereth the wicked, and bringeth the wheel[6] over them.

27 The[j] spirit of man *is* the candle[7] of the LORD, searching all the inward parts of the belly.

28 Mercy[k] and truth preserve the king; and his throne is upholden by mercy.

29 The[l] glory of young men *is* their strength; and [m]the beauty of old men *is* the gray head.[8]

30 The blueness of a wound cleanseth away evil;[9] so[o] *do* stripes[1] the inward parts of the belly.

A M.cir. 3020
B.C. cir. 984

[u] ch. 3. 14...5. 8. 13, 10; 3. 9. Job 28. 15-19. Is. 23. 5. 1 Ti. 3. 15. Phi. 3. 8.
[v] ch. 27. 13. 22. 27.
[w] ch. 6. 1, 2, 26; 5. 3; 7. 10. 23. 27.
[x] ch. 9. 17; 4. 17. Job 20. 12, 14. Is. 44. 20.
[y] Heb. *bread of lying or falsehood*
[z] 1 ch. 15. 22; 11. 14; 16. 20. 24. 6. Ju. 19. 30; 20. 9. Lu. 14. 31.
[a] ch. 11. 14; 18. 8; 26. 20, 22. Le. 19. 16. 1 Ti. 5. 13.
[b] Or, *entiseth*.
[2] That is, either with him who flattereth you by pretending that he intrusts his secret to you as a special favour; or with him that is "open of his lips," as the words literally mean, and therefore tempted, by his spirit of *talkativeness*, to fabricate and circulate falsehoods.—C.
[b] De. 27. 16. Ex. 21. 17, with 20. 12. Le. 20. 9. Mat. 15. 4. ch. 30. 17. Jol. 18. 5, 7. 2 Ki.
[3] Or, *candle*.
[c] ch. 28. 20, 22. 1 Ti. 6. 9.
[4] The danger lies not in the speedy *flowing* of wealth, but in the hasty spirit with which it is sought—a spirit that will soon learn to employ any means for obtaining its end, and that will finally defeat its efforts by its over-eagerness, and entail a curse because it grasped at riches as a possession, and sought them not as a blessing.—C.
[d] De. 32. 35. ch. 17. 13; 24. 29. Ro. 12. 17-21. 1 Th. 5. 15. 1 Pe. 3. 9.
[e] See ver. 10. ch. 11. 1.
[5] Heb. *balances of deceit*.
[f] Ps. 37. 23. ch. 16. 1, 9. Je. 10. 23. 2 Co. 3. 5. Ro. 8. 26.
[6] The allusion seems to be to an Asiatic method of thrashing corn by laying it out on a thrashing-floor, and drawing over it a "wheel," nearly in the form of a European roller.—C.
[7] Or, *lamp*.
[8] They who are stricken in years, though weak in body, though even deprived of the use of their senses; yet the silver crown of hoary hairs, which the finger of God hath set upon their head, doth make them venerable in all places where they come, so that they carry an authority or majesty with them.' (*Mayer*).—E.
[9] Heb. *is a purging medicine against evil*.
[1] Appropriate punishments restrain sinful appetites.—C.
[g] Ps. 119. 133. Je. 10. 23.
[h] Ex. 22. 29. Le. 22. 3, 4. Nu. 18. 8. De. 12. 6, 11, 17. 1 Co. 10. 28.
[i] Ps. 101. 5, 8. Ec. 8. 1.
[j] Ge. 2. 7. Ec. 12. 7. 1 Co. 2. 11. Ro. 8. 14, 15. Job 32. 8. Zec. 12. 1.
[k] Ps. 101. 1; 25. 21; 57. 3. ch. 20. 28. Je. 22. 3, 16.
[l] 1 Jn. 2. 13, 14. Je. 9. 23.
[m] ch. 16. 31. Le. 19. 32. Job 12. 12.
[n] Ps. 22. 10. Is. 46. 3. Lu. 1. 15.
[o] He. 12. 10. Is. 27. 9. ch. 20. 15. Ho. 6. 1, 2. 1 Pe. 1. 7. Job 36. 9, 10.

A M.cir. 3079
B.C. cir. 973

CHAP. XXI.

[a] ch. 16. 1, 9. Ps. 105. 25, 100. 46. Da. 4. 35. Ec. 8. 3, 4.
[1] Rather, 'as watercourses for irrigation.'—C.
[b] ch. 16. 2, 25—20. 6, 25. 14, 30. 12. Lu. 18. 11, 12.
[c] Je. 17. 10. He. 4. 13. Ja. 1. 14, 25. Re. 2. 23.
[d] 1 Sa. 15. 22. ch. 15. 8. Is. 1. 12. Ho. 6. 6. Mi. 6. 7, 8. Mat. 12. 33.
[2] This is no condemnation of sacrifice under the law, nor warrant for neglect of ordinances under the gospel. Thus saith the Lord, "These ought ye to have done, and not to leave the other undone," Mat. 23. 23.—C.
[e] ch. 6. 16—18; 8. 13; 15. 8. Ps. 101. 5.
[3] Heb. *Haughtiness of eyes*.
[4] *The ploughing*—Rather, 'the lamp;' the religious profession of the wicked (see Mat. 25. 1, 8, 12) 'is sin.'—C.
[5] Or, *the light of the wicked*.
[f] ch. 10. 4; 13. 4; 19. 15; 24. 6—11; 23. 21; 24. 30—34; ver. 25.
[6] Ps. 12. 3. ch. 10. 7; 13. 11; 28. 20; 28. 22. Je. 17. 11. Job xviii. xx. 1 Ti. 6. 9, 10.
[g] Treasures which are accumulated by deceit, fraud, and lying, are vanity; they are tossed to and fro by the winds of fortune; they are often swept away altogether; and those who gathered them have only been seeking their own destruction.—*J*.
[h] ch. 10. 6; 11. 2—7; 13. 21, Ps. 7. 10, 9. 16; 55. 23.
[7] Heb. *seize them, or dwell with them*.
[i] Ps. 34. 21—35. 30. 1—4. Ti. 3. 3.
[k] Ac. 24. 26. 2 Co. 1. 12. Mat. 7. 27; 12. 35.
[l] ch. 19. 13; 25. 24; 27. 15; ver. 19.
[8] The flat roofs of many eastern houses are occupied as dwelling-places, both by day and by night.—C.
[9] Heb. *a woman of contentions*.
[1] Heb. *an house of society*.
[m] Ja. 4. 5. ch. 4. 16; 10. 21. Ex. 32. 22. Ps. 36. 1—4. Mi. 7. 4, 5.
[2] Heb. *is not innocent*.
[n] ch. 19. 25. Ps. 58. 10, 11; 64. 9. Re. 22. 13.
[o] Ps. 107. 43. Ho. 14. 9. 1 Co. 10. 10. De. 13. 11. Ps. 119. 120.
[p] ch. 11. 3, 5, 6; 14. 32. Is. 3. 11. Ro. 2. 8, 9. Job xviii. xx.
[q] Mat. 7. 21; 18. 30, &c. 25. 41—46. Ja. 2. 13. cl. 28. 27.
[r] ch. 17. 8; 18. 16; 19. 6. Ge. xxxiii.

CHAPTER XXI.

THE king's[a] heart *is* in the hand of the LORD, *as* the rivers of water:[1] he turneth it whithersoever he will.

2 Every[b] way of a man *is* right in his own eyes: [c]but the LORD pondereth the hearts.

3 To[d] do justice and judgment *is* more acceptable to the LORD than sacrifice.[2]

4 An[e] high look,[3] and a proud heart, *and* the ploughing[4] of the wicked,[5] *is* sin.

5 The[g] thoughts of the diligent *tend* only to plenteousness; but of every one *that is* hasty, only to want.

6 The[h] getting of treasures by a lying tongue *is* a vanity tossed to and fro of them that seek death.[6]

7 The[i] robbery of the wicked shall destroy them;[7] because they refuse to do judgment.

8 The[j] way of man *is* froward and strange: [k]but *as for* the pure, his work *is* right.

9 *It*[l] *is* better to dwell in a corner of the house-top,[8] than with a brawling woman[9] in a wide house.[1]

10 The[n] soul of the wicked desireth evil: his neighbour findeth no favour[2] in his eyes.

11 When[o] the scorner is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge.

12 The[p] righteous *man* wisely considereth the house of the wicked: [q]*but God* overthroweth the wicked for *their* wickedness.

13 Whoso[r] stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 A[s] gift in secret pacifieth anger; and a reward in the bosom strong wrath.

15 *It*[t] *is* joy to the just to do judgment: [u]but destruction *shall be* to the workers of iniquity.

16 The[v] man that wandereth out of the way

[s] Mat. 7. 23. Ps. 9. 16, 17; 55. 23. ver. 12.
[t] ch. 13. 20. Lu. 15. 13. He. 10. 4—6; 10. 26, 27. 3[0]. ch. 2. 19. 7. 25—27; 9. 14—18.
[u] Ro. 7. 22. Ps. 119. 92. 2 Co. 1. 12. Ac. 24. 16.
[v] ch. 19. 27. Ps. 119. 21, 118. Je. 2. 19. 7. 25—27; 9. 14—18.

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body. 2. The just wrath of a king is terrible: and they that offend him, by exasperating language or behaviour, expose themselves to temporal and lasting ruin. 3. It is honourable to avoid contention to the utmost, and to get out of it as quickly as possible, by confessing our own faults, and forgiving those of our neighbours: but foolish and wicked persons are always ready to begin or maintain quarrels. 4. Such as, through indolence and self-indulgence, neglect their business in its proper season, may expect beggary and misery; while they who are diligent enjoy abundant felicity. 5. Some men, through their reservedness of temper, and others through deep design, conceal their intentions: but persons of great sagacity will discover them, or even by their artful insinuations make themselves to declare them. 6. Most men will boast how friendly, humane, charitable, and generous they are: but it is hard to find one answerable in deeds to his trust, his relation, his promises, or pretences. 7. Justified and gracious persons, by their practice, manifest the sincerity of their heart and profession; and their children are blessed of God and regarded by men on their account. 8. A king who makes it his business to execute judgment and justice faithfully, effectually suppresses crimes and impieties by his strict inspection of affairs. 9. No man on earth is perfectly free from sin in heart or life, nor can he make himself so. 10. To buy with larger weights or measures, and sell with lesser ones, and all other injustice, is extremely detestable to God. 11. Men's continued practice is the surest mark of their disposition, and by that the future conversation of young persons may be guessed at; and yet they, even children, often strangely conceal their vices. 12. All our natural faculties and senses, and the right use of them, are from God, and therefore ought to be employed for his glory. 13. Immoderate sleep, or other slothfulness, wastes our time and draws on poverty and want: but watchful care and diligent labours are the means of obtaining everything necessary. 14. Some, while they buy goods, will dishonestly and falsely cry them down, and yet afterwards boast of their good bargain and cheating the seller. 15. Wise and gracious speeches, proceeding from a wise and understanding heart, are more valuable than all the gold, pearls, or precious things on earth. 16. Never trust him, without a proper pledge, who rashly becomes surety for everybody, strangers and harlots not excepted; for he will quickly be reduced to beggary. 17. Gains, honours, and pleasures, acquired by unrighteous courses, may at first be extremely agreeable to men; but they will at last produce anguish of conscience, pangs of repentance, or torments of despair. 18. Deliberation with ourselves, and consulting with others who are prudent, is the way to obtain success in our undertakings, especially in matters of importance and danger. 19. It is always necessary to suspect flatterers, and to turn a deaf ear to tale-bearers, who, by treacherously revealing the secrets which others have intrusted to them, labour to insinuate themselves into our confidence, and then betray us. 20. Slighters, revilers, abusers, and wishers of mischief to parents, bring fearful and lasting ruin on themselves and posterity, however they may prosper for a time. 21. Many, by unrighteous courses, quickly become rich: but the foundation being laid in rapine, extortion, or fraud, it shall quickly waste away, or prove a curse to such as enjoy it. 22. Never revenge injuries received; but commit thy cause to God who judges righteously; wait patiently in the use of lawful means for the fulfilment of his promises, and he will vindicate and deliver thee in his own time. 23. Injustice, even in the smallest things, is so extremely abominable to God, that it cannot be too much hated or avoided. 24. Men's thoughts, words, and actions are all directed by God to his own ends: and none can certainly know beforehand what will be the issue of them. 25. A sacrilegious converting of what pertains to God to our own private use, and studying how to be loosed from the obligations of solemn vows, terribly ensnare men's souls, and bring certain ruin upon them. 26. Pious and prudent magistrates exert themselves to discourage and terrify the wicked, and punish them with proper severity. 27. The rational soul and conscience, especially when renewed by the Spirit of God, act as his deputies; discovering, judging, accusing, or approving whatever passes within us, according as it is contrary or conformable to God's revealed will. 28. Bounty and clemency, joined with justice and faithfulness to their

of understanding shall remain in the congregation of the dead.

17 He[w] that loveth pleasure[3] *shall be* a poor man: he that loveth wine and oil shall not be rich.[4]

18 The[y] wicked *shall be* a ransom for the righteous, and the transgressor for the upright.[5]

19 *It*[z] *is* better to dwell in the wilderness,[6] than with a contentious and an angry woman.

20 *There*[a] *is* treasure to be desired and oil in the dwelling of the wise: [b]but a foolish man spendeth it up.

21 He[c] that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A[d] wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

23 Whoso[e] keepeth his mouth and his tongue keepeth his soul from troubles.

24 Proud[f] *and* haughty scorner *is* his name who dealeth in proud wrath.[7]

25 The[h] desire of the slothful killeth him; for his hands refuse to labour.

A.M. cir. 3029. B.C. cir. 975.

w Lu.15.13,14; 16.25; ch.9.10,17; 15.16; 23.21.

3 *Or, sport.*

4 *Epicurism*, the desire of luxuries in eating and drinking, is an acquired habit: indulgence is its parent, poverty its attendant.—*C.*

y ch.11.8, Is.43.3,4. Jos.7.26. Sa.21.14. Ps.32.10. Re.12.10.

5 Thus Achan was a ransom for Israel (Jos.7.1.) and Haman for Mordecai and Israel, Es.vii.—*C.*

z See ver.9.

6 Heb. *in the land of the desert.*

a Lu.6.45. Ps.112.3. 5.170.2.ch.10.4. Mat.6. 19,20

b ch. 6.26; 23.21; 28. 19. Mat.25.1-10.

c ch.15.9; 22.4. Mat. 5.6,7,33.1 Co.15.58. Ro 2.7,10. 1 Ti.3.16. 2 Ti.4.7. 8.1 Sa.2.30.

d Ec.9.14, &c. 2 Sa. 20.15,15.7.

e ch. 12.13; 13.3; 18. 21.23. 19.16,17,27. Ps.39.1.

f Ps.138.6. Ec.7.8,9.

9 Heb. *in the wrath of pride.*

h ch.13.4; 19.9-11; 21. 25; 24.19,20; 20.13.

* The 'false witness' who asserts what he has neither seen nor heard, shall soon be detected and condemned; but he that declares only what he has seen and heard, will have his witness accredited to all generations; and, even 'though dead,' he will speak 'constantly.' He.11.4.—*C.*

A.M. cir. 3029. B.C. cir. 975.

1 Ps. 10. 3. Hab. 2. 9. Ezc. 32. 31.

j Ps. 112. 9. Is. 32. 8. Lu. 6. 30—36.

k Ps. 50. 9, 16. ch. 15. 8; 28. 9. Is. 66. 3; 1. 11—15. Je. 6. 20. Am. 5. 22.

8 Heb. *in wickedness.*

l ch. 19. 5, 9.

9 Heb. *A witness of lies.*

1 See note * in first column.

m 2 Ch. 12. 18. ch. 12. 19. *n* Je. 44. 17, 18. 2 Ti. 3. 1, 2, 3, 9, 13.

p Ps. 112. 5, 39. 1.

2 Or, *considereth*, Ps. 119. 59.

q Ju. 9. 22. Is. 8. 9, 10. Ac. 5. 39. Jonah 1. 15.

r Ps. 33. 17; 20. 7; 38. Ec. 9. 11.

3 Or, *victory.*

CHAP. XXII.

1 *Chosen*, not as a thing that can be got by a wish, but as an object to be sought after by faith, love, and humility before God, and truth, and industry, and uprightness before men.—*C.*

2 Or, *favour is better than, &c.* ch. 17. 1.

3 They 'meet together,' it may be, not in companionship, but in interest; and are dependent for their individual happiness upon the discharge of their common duties. The Lord made them for one another, and woe to that party by whom his will is disregarded:—*C.*

26 He[i] coveteth greedily all the day **long**: but the *righteous* giveth, and spareth not.

27 The[k] sacrifice of the wicked *is* abomination: how much more *when* he bringeth it with a wicked mind?[8]

28 A[l] false witness[9] shall perish:[1] but[n] the man that heareth speaketh constantly.

29 A[o] wicked man hardeneth his face: [p]but *as for* the upright, he **directeth**[2] his way.

30 *There*[q] *is* no wisdom, nor understanding, nor counsel, against the LORD.

31 The[r] horse *is* prepared against the **day** of battle: but safety[3] *is* of the LORD.

CHAPTER XXII.

A *GOOD*[s] name *is* rather to be chosen[1] than great riches, *and* loving favour rather [2]than silver and gold.

2 The[t] rich and poor meet together;[3] the LORD *is* the maker of them all.

3 A[c] prudent *man* foreseeth the evil, and hideth himself: [d]but the simple pass on, and are punished.

i ch.15.17,30. Ec.7.1. Col.3.14. 3 Jn.12. *k* ch.15.8; 21.27; 28.9. Is.1.11-15; 66.3. Je.6.20. *l* ch.19.5,9. *n* ch.14.5,25. *o* Ex.9.34. Is.48.4. Je.5.3. *p* ch.4.11,18. Is.26.7,10. *q* ch.2.6; 3.19. Ro.11.33. *r* Ps.33.16,17. Pr.21.31. *s* ch.15.17,30. Ec.7.1. Col.3.14. 3 Jn.12. *t* ch.29.13. 2 Co.8.9. Ja.2.1. Re.3.17. *c* ch.27.12; 14.16. Is.26.20,21. *d* ch.7.22,23. Ju.2.1. 2 Sa.15.11, with 18.7.

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word, are principal means of securing the government of princes, and entailing their kingdom on their posterity. 29. Strength, vigour, and courage render young men respected, but gravity, wisdom, and experience are the peculiar ornaments of the aged. 30. Severe corrections are necessary to restrain or reclaim some stubborn and obstinate tempers, and to purge out those corrupt affections which are lodged in the heart.

Ver. 6. Generosity is much more common than fidelity: ostentation of generosity more common still. Fidelity to man is not uncommon in the sense of honesty; but in the sense of love, admonition, rebuke, and prayer, how seldom is it to be found! Above all, while men glory in their generosity with the gifts of God, who is faithful in service to the Giver? *C.*

Ver. 10. This is not confined to mere commercial integrity, but embraces all relative duties, whether between ourselves and our neighbours, or ourselves and God. Take one of the latter, as one of the most neglected, because spiritual and invisible. We expect gratitude of men for all our kindness: do we similarly weigh and measure our gratitude to God? We ask forgiveness of him daily for all our trespasses; do we employ the same weight and measure towards them that trespass against us? *C.*

Ver. 16. Never place confidence in a thoughtless fool who pledges his word, character, or credit for a stranger who has inveigled him. Above all, never trust an abandoned libertine, who, being 'joined to an harlot,' is dissevered from Christ, 1 Co. 6. 15, 16; and who, careless about his own soul, will never be faithful to your interest farther than he is bound by ties of law, and constrained by its compulsions. *C.*

Ver. 27. The thoughts of the natural man are chiefly directed to 'what he shall eat and what he shall drink,' Lu. 12. 22, 30: nay, his 'god is his belly,' Phi. 3. 19. But the spirit of the renewed man is the candle of the Lord, searching out and mortifying all the deeds of the body that the soul may live. *C.*

Ver. 30. *The blueness of a wound*, &c. Some wounds do occasionally assume a *bluish* tinge; but it is always an unhealthy symptom, and unfavourable to healing. The word 'blueness' should rather be rendered *suppuration*, which brings the description into accordance with the ordinary process of healing. *C.*

CHAPTER XXI. Ver. 1. The wills, inclinations, and purposes of kings and others, are entirely under the eye and observation of God: and he would turn them into right paths as surely as the gardener or husbandman manages his canals of water. 2. Men, through their self-love, often fancy their own purposes and works to be extremely right; while the Lord, who perfectly knows their hearts, observes them to be very defective or sinful. 3. Uprightness of heart, and holiness and virtue of life, are more pleasing to God than the most pompous devotions or the most liberal benefactions or alms. 4. Not only the insolence, pride, and ambition of wicked men are criminal before God, but all their natural, civil, and moral actions, and all their worldly greatness and prosperity lead to sin; and all they do is sinful in its principle, manner, and end. 5. Prudent contrivances and laborious industry are the proper means of plenty and affluence: but hasty resolutions, precipitant measures, and unjust methods involve men in trouble and loss. 6. The getting of wealth by lying, flattery, calumny, or perjury, is a beguiling and unprofitable course, however much used by such as walk in ways leading to destruction; and the wealth thus obtained is as unsubstantial and transient as heaps of chaff or clouds of smoke before the wind. 7. The injuries which wicked men do to others, in rendering their families poor or desolate, shall, in most ruinous punishments, be returned upon their own heads, because they are wilfully bent upon their unjust dealings. 8. The whole temper and course of a wicked man are contrary to the law and nature of God, and odious to him: but they whose consciences are washed in Jesus' blood, and their hearts renewed by his grace, walk in good works, acceptable to God and profitable to men. 9. Better is it to live poorly and solitary in the open air, exposed to all the injuries of the weather, or to be thrust into some little corner, than have a spacious house and numerous family governed by a contentious wife, whose perpetual scolding and brawling, on the smallest occasion, is more intolerable than thunder, lightning, or blustering winds. 10. A wicked man's heart desires to be ever doing mischief, and to have others falling into it: nor will he spare good or bad, friend or foe, if, by reproof or otherwise, they stand in the way of his covetousness, ambition, or other lusts. 11. When obstinate scoffers at the laws of God and men are punished in providence or by the magistrates; others, particularly such as they have seduced, will bethink themselves what they are doing: and wise men will improve instructions and admonitions, to render themselves wiser and better. 12. While righteous magistrates search the houses of the wicked for ill-gotten goods, and in order that they may be duly punished and deprived of power to do further mischief, godly men, in order to deter them from like courses, consider the judgment and ruin which God brings on the wicked for their sins. 13. They who refuse to help the poor in distress shall be reduced to misery themselves, and have none to pity or help them. 14. Presents, especially if secretly and prudently given, have a powerful influence to appease angry and wrathful men. 15. The execution of justice, and the practice of holiness and virtue, are a pleasure to the righteous; but are a terror and burden to the wicked, whom God and the magistrates shall concur to destroy. 16. He that will not live according to the directions of God's Word, but follows the conduct of his own lusts and passions, shall, after all his extravagances, be for ever fixed in hell. 17. Voluptuous persons destroy their own pleasures by wasting their estates; and they who are given to costly and delicious feeding can never thrive. 18. Wicked men often fall into the very miseries which they had prepared for the godly; and in times of common calamity are often severely punished that the righteous may be delivered. 20. True wisdom enables men to procure what is necessary for their families, and to enjoy it with satisfaction; but foolish persons lavishly waste what they neither know how to get or how to live without. 21. They who make it their business to receive and improve Jesus Christ and his righteousness and grace, in a life of holiness and virtue, shall find every new-covenant blessing in time and eternity. 22. Wise men, by their prudence, kindness, and perseverance, can effect the most difficult enterprises, and do more than others who have much more strength. 23. Restraint of the tongue from impure, false, profane, rash, injurious language, greatly preserves men from troubles, embarrassments, and miseries. 24. Pride, insolence, and outrageous words only render men infamous and contemptible. 25, 26. The slothful man is killed by an insatiable desire after that which he has not and will not labour for; but pious and diligent persons have enough for themselves, and also wherewith to relieve others. 27. All the appearances of devotion and piety about unrenewed persons being hypocritical, proceeding from a wicked principle, done in a wicked manner, and to a wicked end, are abominable to God. 28. The testimony, character, and soul of a false witness shall quickly be ruined: but he that speaks nothing but what he knows to be true, is fixed and invariable in his attestations. 29. Impenitent sinners refuse to blush at their abominations, and obstinately resolve to go on in them; but sincere saints carefully conduct their thoughts, words, and actions by the rule of God's Word. 30. No projects, however wisely laid or prudently conducted, can defeat or alter the purposes or counteract the providence of God. 31. Neither horses, chariots, nor powerful armies can obtain victories, or even protect their owners: but all safety and salvation are of and through faith in Christ himself.

Ver. 7. *The robbery of the wicked shall destroy them.* There are two views of the subject. 1. Several nations live by robbery, and reckon it an honourable employment. Yet, in the end, all such communities, like the piratical Algerines and murderous Thugs, are brought to destruction. (2) There is a robbery of God when he is defrauded of that worship, honour, and glory that are due to his name, which must finally terminate in the destruction of the guilty, Mal. 3. 9. *C.*

Ver. 13. Not 'he that stoppeth his ear at the *importunity* of the poor' is condemned, for that importunity is often the result of vice, idleness, or fraud; but he that disregards 'their cry' when it arises, as in a child, from want or pain that they cannot supply or relieve. *C.*

Ver. 22. Never did the world appear in a more hopeless state than a little before the dawn of the blessed Reformation. The human mind was enslaved to authority and tradition—an authority without charter from God, a tradition without name, till manufactured on emergency. The consciences of men were prostrate before the shrine of the confessional; their spirits were terrified into cowardly submission by the fires of an imaginary purgatory; and the walls of spiritual Babylon were high, as unto heaven. Yet those walls were *scaled*, and this city was taken, not by 'power nor by might,' but by a few 'wise men'—men 'made wise unto salvation' by the Scriptures 2 Ti. 3. 15; and strong and victorious by the Spirit of truth, and love, and holiness. *C.*

CHAPTER XXII. Ver. 1. A good character.

4 By[v] humility,[4] *and* the fear of the LORD, *are* riches, and honour, and life.

5 Thorns[g] *and* snares *are* in the way of the froward: he that doth keep his soul shall be far from them.

6 Train[h] up[5] a child in the way[6] he should go; and when he is old he will not depart from it.

7 The[i] rich ruleth over the poor; and the borrower *is* servant to the lender.[7]

8 He[j] that soweth iniquity shall reap vanity; and the rod of his anger shall fail.[8]

9 He[k] that hath a bountiful eye[9] shall be blessed; for he giveth of his bread to the poor.

10 Cast[l] out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He[m] that loveth pureness of heart, *for* the grace of his lips[1] the king *shall be* his friend.[2]

12 The[o] eyes of the LORD preserve knowledge; and he overthroweth the words[3] of the transgressor.

13 The[p] slothful *man* saith, *There is* a lion without, I shall be slain in the streets.[4]

14 The[q] mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.

15 Foolishness[r] *is* bound in the heart of a child; *but* the [s]rod of correction shall drive it far from him.

16 He[t] that oppresseth the poor to increase his *riches, and* he that giveth to the rich, *shall* surely *come* to want.

17 Bow[u] down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge:

18 For[v] *it is* a pleasant thing if thou keep them within thee;[5] they shall withal be fitted in thy lips.[6]

A.M. cir. 3049. B.C. cir. 955.

e Is. 5. 11, 12. Ps. 119. 69. Lu. 14. 17. Ac. 6. ch. 21. 21. 1 Ti. 4. 8. Mat. 6. 33. 1 Pe. 3. 9.

4 Or, *The reward of humility, &c.*

f Job 18. 8. Ec. 9. 16. Is. 5. 24. 1 Co. 3. 15.

g Job 5. 5. Ps. 140. 5.

h Ep. 6. 4. Ac. 18. 19.

5 Or, *Catechize.*

6 Heb. *in his entry.*

i De. 15. 6. Ja. 2. 6.

7 Heb. *is the man that loaneth.*

j Job 4. 8. Ho. 10. 13. Ga. 6. 7, 8.

8 Or, *and with the rod of his anger he shall be consumed.*

k 2 Ch. 9. 6. Ps. 41. 1—3. 112. 5, 9. Is. 32. 8. 2 Co. 9. 6.

9 Heb. *Good of eye.*

l Ps. 101. 5, 7, 8. Ec. 10. 9. ch. 24. 9.

m Mat. 5. 8. 12. 34. Lu. 4. 22.

10 Or, *and hath grace in his lips.* Ps. 45. 2.

11 When purity of heart is manifested in kind and loving words, in wise and good counsels, in pure and holy lessons, the princes and rulers of the earth shall covet the friendship and society of such men.—*C.*

n Is. 59. 13—15. 2 Ch. 16. 9. Ac. 12. 20—24. Job 5. 12, 13. 18. 44. 25.

12 Or, *the matters.*

o Ps. 26. 3. 145. 19.

p ch. 26. 13. 15. 19.

13 These are seldom separate — as the slothful man here demonstrates that he is excusing his sloth by falsehood. "There is a lion without, he will be slain in the streets," in the crowded thoroughfare, where the lion would not venture to come. *C.*

q ch. 2. 16. 19. 5. 3—5. 11. 13. 20. 26. 28. 29. Ec. 7. 26.

r Ge. 8. 21. Job 14. 4. Ps. 51. 5.

s ch. 13. 24. 19. 18. 29. 22. 15. 29. 15. 32. Jer. 10. 24.

t Mi. 2. 2—5. Ps. 10. 2. ch. 21. 14. 22. 16. Is. 5. 8. Ja. 5. 1—6.

u ch. 1. 8. 6. 20. 7. 24. 8. 32. 4. 1. 17. 28. Mat. 11. 29. 28. 30. Is. 55. 3. Ps. 45. 10. 90. 12.

v ch. 3. 21. Ps. 19. 11. Isa. 55. 11. Je. 15. 16. Ac. 18. 24. 28.

6 Heb. *in thy belly.*

6 Or, "For it shall be pleasant if thou keep them within thee in due time to prepare [or fit] they shall be adapted to thy lips so that thou mayest be able to instruct others, and to order thine own speech in accordance with them." Acting thus, men enjoy peace of mind.—*P.*

w Jer. 9. 23, 24. Ps. 112. 1.

7 Or, *trust thou also.*

8 In order that thou mayest put confidence in God, I have revealed to thee knowledge of him, his power, and his goodness.—*P.*

x Ho. 8. 12. Ps. 19. 11. 40. 5. 119. 105, 130. 147. 15. Ti. 3. 15—17. 1 Jo. 1. 3, 4. 1 Pe. 3. 15. Col. 4. 4. 1 Pe. 1. 19, 21.

9 Or, *to those that send them.* Pe. 3. 15.

y See ver. 15.

1 Rather because he is too weak to impose oppression, or too obscure to obtain redress or redress; or in such need that he will allow himself to be robbed by an exorbitant interest paid for relief of present necessities. —*P.*

a Ze. 7. 10. Ex. 23. 6.

b Mal. 3. 5. Jer. 22. 22. 30. 23. 50. 7. *c* ch. 29. 22. Is. 33. 1. 59. 20. Je. 51. 36. 50. 34.

c ch. 4. 5, 13. 20. 22. 24. 29. 21. Ps. 1. 1. 26. 4. Je. 15. 17.

d Ps. 106. 35. Ha. 2. 4. 15. 21. Je. 5. 19. 13. 1. Co. 15. 33. Col. 4. 5. 6.

e 1 Sa. 22. 22. 15. 27, 28. 20. 16. 27. 33.

f Ex. 22. 26. 2 Ki. 4. 1. Ne. 5. 5.

h De. 19. 14. 27. 17. ch. 22. 28. Job 24. 2.

2 Or, *bound.*

1 La. 1. 14. 3. 6. 2 Ti. 4. 12. Ko. 15. 10. 1 Pe. 5. 10. ch. 1. 23. 1 Co. 15. 58. 1 Ki. 4.

3 Heb. *wise men.*

CHAP. XXIII.

a Ge. 43. 26, 34. 1 Sa. 9. 22. Jude 12.

1 Consider how readily the rich abundance may tempt and be abused to excess, and how deeply and irreparably that excess may ruin your character and prospects.—*C.*

b Mat. 16. 8, 22. 1 Co. 9. 27.

2 Put a restraint upon appetite by firm resolution: for you must sacrifice appetite to protect character.—*C.*

c Lu. 11. 8. Lu. 21. 34. Ph. 4. 5.

3 It does not mean that "the ruler" invites the guest to deceive him by his example, but that when dainties are presented to an unrestrained appetite it is their nature to deceive into destructive indulgence.—*C.*

19 That[w] thy trust may be in the LORD, I have made known to thee this day, [7]even to [8]thee.

20 Have[x] not I written to thee excellent things in counsels and knowledge,

21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?[9]

22 Rob[z] not the poor, because he *is* [1]poor; [a]neither oppress the afflicted in the gate:

23 For[b] the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 Make[c] no friendship with an angry man; and with a furious man thou shalt not go;

25 Lest[d] thou learn his ways, and get a snare to thy soul.

26 Be[e] not thou *one* of them that strike hands, *or* of them that are sureties for debts.

27 If[f] thou hast nothing to pay, why should he take away thy bed from under thee?

28 Remove[h] not the ancient land-mark,[2] which thy fathers have set.

29 Seest thou [a]man diligent in his business? he shall stand before kings; he shall not stand before mean *men*.[3]

CHAPTER XXIII.

WHEN thou[a] sittest to eat with a ruler, consider diligently what *is* before thee:[1]

2 And[b] put a knife to thy throat,[2] if thou *be* a man given to appetite.

3 Be[c] not desirous of his dainties; for they *are* deceitful meat.[3]

4 Labour[d] not to be rich; [e]cease from thine own wisdom.

5 Wilt thou set thine eyes upon[4] that [g]which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

z ch. 28. 20. Je. 5. 27. 1 Ti. 6. 8—10. *a* ch. 30. 13. Ex. 22. 22. Ro. 12. 16. 1 Ti. 6. 17. Ps. 62. 10. ch. 27. 24.

4 *Wilt thou cause thine eyes to fly upon.*

e ch. 26. 12. 13. 5. 7. 16. *g* 1 Co. 7. 31. Ec. 1. 2. 12. 8. 1 Ti. 6. 17. Ps. 62. 10. ch. 27. 24.

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qualifying men to be useful for God in their generation, and the noted respect and friendship of those among whom we live, are more honourable and comfortable than all the riches of the world. 2. The rich by their wealth and the poor by their labour are mutual supports of each other, and ought to live together in harmony and kindness, as the same Lord made them both, and appointed them their respective conditions. 3. Prudent men foresee calamities or temptations when approaching, and use proper means for securing themselves; but foolish and inconsiderate persons go on securely in their sins and are ruined. 4. True humility and real godliness are the certain way to honour and happiness in this world and in that which is to come. 5. Wicked men meet with much trouble and danger in their sinful ways: but he that takes proper care of his soul shall be preserved therefrom, and enjoy manifold blessings. 6. Let children be carefully instructed in the truths and accustomed to the ways of God as early and earnestly as possible, and they will retain the impression, and practise the same, as long as they live. 7. Rich men domineer over the poor; and they who borrow are obliged to depend on the will and pleasure of the lender. 8. He whose common practice is to do mischief shall be paid in his own coin, with misery and trouble; and at length his power of wronging others shall be taken from him. 9. They who compassionately observe the wants of the poor, and cheerfully relieve them, shall be largely rewarded of God. 10. The removal of graceless persons, who seem all good counsels, from a society, is an excellent mean to compose the contentions therein, and to prevent strifes and mutual reproaches for the future. 11. He that loves and practises sincerity and plain-heartedness, will recommend himself even to princes, by the piety, pleasantness, and candour of his discourse. 12. God, in his providence, carefully preserves his own oracles and ordinances among men, and provides for, preserves, and honours all who through faith are made wise unto salvation: but he overrules the counsels and designs of the wicked and perfidious. 13. Slothful persons imagine mighty hinderances in the way of their duty, where there are none, or at least very few. 14. Nothing is so dangerous, so eternally dangerous, as the ensnaring flatteries of whorish women, and the enslaving influence of fleshly lust. If a man be ensnared by them, nothing but infinite mercy and power can prevent his utter and everlasting destruction. And seldom are any, who have not provoked the Lord by former wickedness, permitted to fall into these snares. 15. False opinions and bad inclinations adhere so closely to the minds of children, that not only instructions and reproofs, but even seasonable and duly severe chastisements, must remove their obstinate folly. 16. He that by violence or fraud oppresses the poor to enrich himself, or gives to the rich what he took from the poor, or what he should give to relieve their wants, shall himself be reduced to want and beggary. 17. Attend diligently, and consider seriously, the counsels and precepts of wise men, and particularly those given in this book. 18. For it will afford thee great satisfaction heartily to embrace, thoroughly to digest, and faithfully to preserve them in thy mind: and by these means thou wilt be qualified to instruct others in them. 19. Men who are quick and dexterous, but prudent, in despatching whatever business is committed to them, are in a fair way to be preferred to some honourable employment in the service of their prince.

Ver. 7. *The rich ruleth over the poor.* This should not generate either tyranny in the one, or envy in the other. It is an arrangement of Providence for mutual good: the child that obeys is as much blessed as the parent that rules. And so, where rich and poor alike fear God, the poor is as happy as the rich. *C.*

Ver. 15. *The rod of correction.* Be it never forgotten by parents, that 'the rod' signifies not exclusively an instrument of punishment, but authority and power; and that 'correction' consequently is not confined to corporal punishment, but extended to every means by which the mind may be corrected by wise precept, godly example, or rational restraint. *C.*

Ver. 16. *Giveth to the rich.* Giveth bribes to the rich, as is common in eastern despotisms, to induce them to overlook and countenance his oppressions. The whole history of the *pashalics* of Western Asia is a striking commentary upon this important doctrine of sacred political economy. *C.*

Ver. 17. From ver. 17–21 there is either a preface to a new division of the book of Proverbs, or a conclusion from the foregoing instructions. The latter view seems most congenial to ver. 19, 20. *C.*

Ver. 27. This is a warning against dishonest suretiship, by them that have 'nothing to pay.' The deducible rule is the only one consistent with Christian integrity, viz. that no man should be surety for another beyond what he is able and, if need be, willing to pay for him. *C.*

CHAPTER XXIII. Ver. 1. When you are honoured with a seat at the table of a great man, remember that you are in danger if you take not heed to your behaviour, considering what and how you eat, what and how you speak, and to whom. 2. And avoid, as you would avoid death, every approach to intemperance and folly in language, as well as excess in eating and

6 Eat[h] thou not the bread of *him that hath* an [a]evil eye, neither desire thou his dainty meats:

7 For as he thinketh in his heart, so *is* he: Eat[i] and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shall thou vomit up, and lose thy sweet words.[5]

9 Speak[k] not in the ears of a fool; for he will despise the wisdom of thy words.

10 Remove[l] not the old land-mark;[6] and enter not into the fields of the fatherless:

11 For[m] their Redeemer *is* mighty; he shall plead their cause with thee.

12 Apply[o] thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold[p] not correction from the child; for *if* thou beatest him with the rod, he shall not die.[7]

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My[q] son, if thine heart be wise, my heart shall rejoice, even mine:[8]

16 Yea, my reins shall rejoice [r]when thy lips speak right things.

17 Let[s] not thine heart envy sinners: [t]but *be thou* in the fear of the LORD all the day long.

18 For[u] surely there is an end;[9] and thine expectation shall not be cut off.

19 Hear[v] thou, my son, and be wise, and guide thine heart in the way.

20 Be[w] not among wine-bibbers; among riotous eaters of flesh.[1]

21 For[y] the drunkard and the glutton shall come to poverty; and drowsiness shall clothe *a man* with rags.[2]

22 Hearken[z] unto thy father that begat thee, and despise not thy mother when she is old.

23 Buy[a] the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

A.M. cir. 3029. B.C. cir. 975

h Ps.141.4. Da.1.10. 1 ch.28.22. De.15.9. Mat.20.15. Mar.7.22.
i Ps.12.2.55.21.
[a] The man who is niggardly, who grudges every morsel of food consumed at his table, and who yet invites others to eat and drink with him, must have some ulterior object in view. He must aim at something which he could not otherwise obtain. Consequently both he and his feasts ought to be avoided. By eating at his table you place yourself to some extent in his power. It is hard to refuse the request of a host.—*C.*
k ch.9.8.13.1.26.4.5. Mat.7.6.
l De.19.14.27.17. ch. 22.28. Is.5.8.
[6] Or, *bound.*
m Job 31. 21. ch. 27. 23. Je. 50.34. 51. 36. Ps. 12.5.
o ch.2.2. c.22. 17–21. Eze.31.22. Mat. 13.23. Ja.1.21. Is.55.3. Re. 2. 7.29.
p ch.13.24. 19.18. 22. 15. 29.15–17. 1 Cr. 5.5. 2 Co.10.4. Ep.6.4. Re. 3. 19. He. 12.5–11.
[7] See note on ch.13. 24. 22.15. And let it be carefully observed by parents, that while this passage seems confined to the 'rod' of corporal punishment, still that rod is not delivered into the hand of brutal passion, but intrusted solely to the hand of parental love.—*C.*
q ch.29.3.10.1.15.20. 2 Th.2.20.
[8] Or, *even I* will rejoice.
r Je.3.2. Ep.5.4. Col. 4.4. 3 Jn.4.
s Ps.37.1–3.7.73.3.17. ch.3.31.24.1.
t Is. 4. 4. He. 12. 28. ch.28.14.
u ch.24.14. Je.29.11. Ps.9.18.62.5.37. 37. He. 10.35.6.19. Lu. 16.25.
[9] Or, *reward.*
v ver.12.23.26. ch. 4. 1.10.23.
w Ro.13.13. Ep.5.18. Is.5.11.22.12. 13. Mat. 24.49.
[1] Heb. *of their flesh.*
y Lu.21.34. ch.10.5. 6.9.10.21.17. Ke.11.17.
[2] The drunkard wastes his money, his time, his opportunities, his health, his capacity, his temper, his character—and usually terminates his career with the ruin of himself—and if, alas! he have a family, with their ruin likewise.—*C.*
z ch.1.8.2.1.3.17.4.1. 6.20.30.17. Ep.6.1.2.
a Is. 55. 1. ch. 4. 5. 7. 2. 2–4. Mat. 13. 44. 46. Re.3.18. Jude 3. Phi.3. 7–9. Ps.119.72.111.127. 162.

A.M. cir. 3029. B.C. cir. 975

b ch.10.1. 15.20. ver. 15.25. Ps. 127. 3–5. Lu. 2.44. 12. Is.44.3–5. 1 Th.2.20. 2 Jn.4. 3 Jn.4.
c Ps.119.2. Is.44.5. 1. 18.55.1–3.7.2 Co.6.5.
d Ps. 119.9.11.101–104. 2 Pe.1.19. Jn.5.39. Is.8. 20.
[3] God the Father must here be the speaker, directing the eyes of a regenerate son to his ways in Jesus Christ. No other father has a right to make the demand, or so confidently to direct to his own ways for guidance to his son.—*C.*
e ch.22.14.5.7.6.19.5. 5–11.5.24.26. Ec.7.26.
g ch.5.12.13.9.14–16. 7.26. Ec.7.26.
[4] Or, *as a robber.*
h Is.5.11.12.22.23.8.1. 3. Hab.2.5. ver.21; ch. 20.1. Mat.24.49. Ep. 5. 18. Le. 17. 2. 1 Co. 6.9. 10. Ga.5.21.
i 1 Th 5.22 ch. 4.14. 15. Joh 31.1. Mat. 5.28.
j Ru.6.27. Lu.21.34. ver.29. Is.28.1.31.20.
[5] Or, *a cockatrice.*
k Eze.10.26–29. Re. 17.4.5.
l Ps.147.26.27. Is.1.3. 42.5–7.
[6] Heb. *in the heart of the sea.*
[7] The bed in the ship (in the midst of the sea) being at the best unsettled. The bed on the mast having additional tossing, with additional danger.—*C.*
n Je.5.3.
o Is. 50. 12. 20. 13. 1. 5. De.29.19. 1 Co. 15. 32–34.
[8] Heb. *I knew it not*, Je.5.3. Eze.3.18.
[9] Among the greatest curses of drunkenness is the production of a craving and often a madly ungovernable appetite for more indulgence.—*C.*

CHAP. XXIV.

a Ps.37.1.7.73.3.36. 9.ch.23.17.31.ver.19.
[1] Be not envious against them, because of their temporary prosperity; above all, do not let their prosperity tempt you to desire to be a partaker of their evil deeds, for the sake of becoming a partner in their ill-gotten gains.—*C.*
[2] *House* is often applied, not merely to a building, but to a family, a kingdom, and to the whole church of God. He. 11. 7. Ps.122.5. He.3.2. 'The wisdom that cometh down from above' alike contributes to the building and stablishing of each.—*C.*

24 The[b] father of the righteous shall greatly rejoice; and he that begetteth a wise *child* shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

26 My son, [c]give me thine heart, and [d]let thine eyes observe my ways.[3]

27 For[e] a whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She[g] also lieth in wait as *for* a prey,[4] and increaseth the transgressors among men.

29 Who[h] hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look[i] not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright:

32 At[j] the last it biteth like a serpent, and stingeth like an adder.[5]

33 Thine[k] eyes shall behold strange women, and thine heart shall utter perverse things:

34 Yea, [l]thou shalt be as he that lieth down in the midst of the sea,[6] or as he that lieth upon the top of a mast.[7]

35 They[m] have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* [n]I felt *it* not:[8] when shall I awake? I will seek it yet [o]again.

CHAPTER XXIV.

BE not thou [a]envious against evil men, neither desire to be with them;[1]

2 For[b] their heart studieth destruction, and their lips talk of mischief.

3 Through[c] wisdom is an house builded,[2] and by understanding it is established;

4 And by knowledge shall the chambers be filled with [d]all precious and pleasant riches.

b Ex.3.6.7. Ex.1.12. Ps.10.71.31.13; 64.2.3.50.5.6.57.3.4.109.2–5.
c ch.14.7.13.13–1934.5–13.8.18–21.9.1. 1 Ti.4.8.
d ch.20.15.

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drinking; and so much the more if thou art given to such weakness. 3. Never show a fondness for delicate provision; for it often betrays men into excess, or into some indecent unwarrantable behaviour. 4. Never labour immoderately with heart or hand to obtain riches; and never depend on thy own prudent management, but on God himself, for the success of thy undertakings. 5. Never set thy mind or affections upon riches, nor pursue with eagerness what perhaps thou canst never attain; for if thou dost, they may suddenly and irrecoverably be taken from thee, and become witnesses against thee before God, with respect to thy guilt in pursuing or abusing them. 6. Never receive an obligation from a sordid, covetous, and churlish wretch; and never let the best cheer tempt thee to accept of his invitation to a feast: 7. For he is to be judged of by the disposition of his heart, not by his fair words. And while he flatters and urges thee to eat, he has no real kindness for thee, nor in the least wishes thee to make use of his provision. 8. When thou seest his sordid carriage, it will make thee repent thy tasting of his dainty meats, or paying any regard to his kind but deceitful compliments. 9. The wisest counsels and reproofs, addressed to fools and scorners, will be but contemned and trampled under their feet. 10, 11. Never encroach upon the property of the fatherless or others who have no help in man: for the Almighty God will take their part, redress their grievances, and revenge the injuries done to them. 12–16. If parents carefully instruct and correct, and children seriously regard and receive their instruction, and submit to their correction, it will greatly promote the happiness and comfort of both. 17, 18. Never envy the prosperity of sinners; but study to live in favour and in humble fellowship with God. Thus shall thy troubles quickly have an end, and the expected blessings of eternity be enjoyed by thee, while the prosperity of sinners shall be turned into everlasting misery. 19–21. Carefully study true wisdom, and let thine heart be exercised in faith and holiness. Avoid all intimacy with intemperate persons; for they and their slothful brethren will quickly reduce themselves to outward and even eternal misery. 22–25. Pay the utmost regard to the instructions, reproofs, and good example of parents: spare no pains or cost to know, embrace, and hold fast the truths of God; to find out and walk in the true way of salvation, and to grow in the knowledge of Christ, and never part with it upon any account. Thus shalt thou be a remarkable blessing and comfort to thy parents. 26–28. Receive my counsels with thy whole heart, that it may be filled with and fixed on a God in Christ; and carefully observe and follow my directions and example. Thus shalt thou be delivered from whorish women, by whose enticements multitudes are seduced into manifold wickedness and irrecoverable ruin. 29–35. Carefully avoid all drunkenness, and every occasion of or temptation to it, as it occasions bloody quarrels, inflames fleshly lusts, and animates to whoredom: it fills the mouth with obscene, rude, profane, or senseless discourse; it renders the head stupid and giddy; it hardens men in wickedness; and, in fine, issues in misery both here and hereafter.

Ver. 6. *Niggardliness* and *hospitality* are not unfrequently combined in the same person. This hospitality, however, originates not in kindness, but in ostentation. With such contradictory characters form no intimacy: what is essentially evil cannot come to good. *C.*

Ver. 23. *Buy the truth* by the expenditure of attentive hearing, earnest prayer, diligent study, unreserved obedience, devoted zeal, cheerful self-denial—in all 'looking unto Jesus,' and depending upon the promise and gift of his teaching Spirit, whom he has freely promised to all who 'ask.'—*Sell it not* to appetites, to indolence, to vanity, to pride, to covetousness—whereby Satan ever seeks to 'catch away' the seed of truth from the heart, Mat. 13. 19. *C.*

CHAPTER XXIV. Ver. 1. Never envy the prosperity of wicked men, nor desire any intimacy or connection with them. 2. For they contrive and labour to ruin others that themselves may become rich and great; and by lies, calumnies, and the like, they labour to undo them: but such conduct will at last bring destruction upon their own head. 3–6. True godliness, attended with prudence and diligence, is the proper method to procure estates, raise families, get wealth, strength, or victory. 7. Solid knowledge, and serious and sensible discourse, are above the reach of foolish inconsiderate persons; nor can they judge or advise to any purpose in public concerns. 8. The more art and contrivance there is in doing evil, the more malignity

A.M. cir. 3009. B.C. cir. 975.

5 A[a] wise man *is*[3] strong; yea, a man of knowledge increaseth strength.[4]

6 For[c] by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.[5]

7 Wisdom[h] *is* too high for a fool; he openeth not his mouth in the gate.

8 He[i] that deviseth to do evil[6] shall be called a mischievous person.

9 The[j] thought of foolishness *is* sin; and the scorner *is* an abomination to men.

10 *If*[k] thou faint in the day of adversity, thy strength *is* small.[7]

11 If[l] thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that [m]pondereth the heart consider *it?* and he [n]that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according [r]to his works?

13 My son, [q]eat thou honey, because *it is* good; and the honey-comb, *which is* sweet to thy taste:[8]

14 So[r] *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, [s]then there shall be a reward, and thy expectation shall not be cut off.

15 Lay[t] not wait, O wicked *man*, against the dwelling of the righteous; spoil not his resting-place:

16 For[u] a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice[v] not when thine enemy falleth, and let not thine heart be glad when he stumbleth;

18 Lest the LORD see *it*, and it displease him,[9] and he turn away his wrath from him.[1]

19 [x]Fret[2] not thyself because of evil *men*, neither be thou envious at the wicked:

20 For[y] there shall be no reward to the evil *man;* [z]the candle[3] of the wicked shall be put out.

21 My son, [a]fear thou the LORD and the king; *and* meddle not with them[4] that are given to change:[5]

22 For[b] their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These[c] *things* also *belong* to the wise. *It* [d]*is* not good to have respect of persons in judgment.

24 He[e] that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But[g] to them that rebuke *him* shall be delight, and a good blessing[6] shall come upon them.

26 *Every*[h] *man* shall kiss *his* lips that giveth a right answer.[7]

27 Prepare[i] thy work without, and make it fit for thyself in the field; and afterwards build thine house.[8]

28 Be[j] not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say[k] not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I[l] went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And,[n] lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone-wall thereof was broken down.

32 Then I saw, *and* considered[9] *it* well; I looked upon *it*, [o]*and* received instruction.

33 *Yet*[p] a little sleep, a little slumber, a little folding of the hands to sleep:

34 So[q] shall thy poverty come *as* one that travelleth; and thy want as an armed man.[1]

CHAPTER XXV.

1 *Observations about kings,* 8 *and about avoiding causes of quarrels and sundry causes thereof.*

THESE *are* also [a]proverbs of Solomon, which the men of [b]Hezekiah king of Judah copied out.[1]

2 *It*[c] *is* the glory of God to conceal a thing: [d]but the honour of kings *is* to search out a matter.

3 The[e] heaven for height, and the earth for depth, and the heart of kings [2]*is* [3]unsearchable.

4 [f]Take[g] away the dross from the silver, and there shall come forth a vessel for the finer.

5 Take[h] away the wicked *from* before the

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rch.21.22.2Sa.20.16. Ec.9.14-16. Col.1.11,13. 2Co.10.

3 Heb. is *in strength.*

4 Heb. *strengtheneth might.*

f ch.11.14; 15.22; 20. 24.1.11.14.31.32.

6 See note on ch. 12.14 — C.

A 1 Co.2.14. Ps.10.5. ch.14.6.

i ch.14.22,23.7; 6.14. 28.1s.32.7. Ps.41.7.

8 A man without thought may casually do an injury; but he that, of deliberate purpose, devises evil for the sake of annoyance or revenge, shall be called mischievous, an image of Satan, a liar, an evil plotter, a murderer from the beginning.—C.

j Mat.5.28. Ac.8.22. Ge.6.5; 8.21. ch.22.10. Mat.15.19. ver.8.

k He.12.5. Ho.7.12. 1Sa.17.2.

7 Heb. *narrow.*

l Ps.82.4. ch.24.11. Is.58.6,7. 1 Jn.3.17. Ja. 2.15,16. 5.19,20. 2 Ti. 2. 26.

m Je.17.10. Ps.17.3; 26.2; 39.1,2; 62.5.

n Job 7.20. Ps.66.11; 27.5,8; 121.3-8.

o Job 34.11. Ps.62.12. Je.32.19. Ro.2.6. Re. 22.12.

r Is.7.13,22. Ca.5.1. Mat.3.4. ch.25.16.

8 Heb. *upon thy palate.*

q Ps.19.10; 119.103. Je.15.16. ch.3.17,18,24.

r ch.22.18. Ps.58.11; 91.16. Mat.19.28, 29. 1 Co.15.58.

s Ps.10.8; 37.37; 58. 6; 39.3; 140.4,5; 142.3. 1 Sa.19.11.

t Job 5.19. Ps.34.19; 37.32. Mi.7.8-10. Am.5. 2,8,14. Es.7.10.

u Job 5.19. Ps.35.15; 41.8,11. ch.17.5. Ro.12. 19.

9 Heb. *it be evil in his eyes.* Ob.12. Zec. 2.13.

1 Lest he transfer the judgment to thee, as the leprosy of Naaman was transferred to Gehazi.—C.

x Ps.37.1,7; 73.3. ch. 23.17. Je.12.5. ver.1.

2 Or, *Keep not company with the wicked.*

y Ps.21.6. Is.3.11.

3 Or, *lamp.*

4 Heb. *changers.*

b Not as condemning all change; for change may be good, as was the glorious and blessed Reformation. But the warning is, meddle not with them that are given to change; who are the slaves, the very worshippers of change for its own sake—never resting in any opinion, principle, or arrangement; never satisfied with what is planted, till they have plucked it up; never satisfied with what is builded, till they have pulled it down; and never aware of their danger till the tree they are uprooting falls upon their head, and the house they are undermining overwhelms them in its ruins.—C.

A.M. cir. 3029. B.C. cir. 975.

h Nu.xvi. 3 Sa.xviii. xx. 2 Ki.i. 2 Th. 5. 3. 2 Pe.2.13.

c ch.25.2.

d Le.19.15. De.1.17; 16.19. ch.18.5; 28.21. Ja. 2.24. Ro.2.21. Je.2.2. 1 Ti.5.21.

e ch.17.15. Is.5.23. Eze.13.22. Ex.23.7.

g Ps.15.4. Mat.14.4.

6 Heb. *a blessing of good.*

h 1Sa.2.28,29.

7 Heb. *that answereth right words.*

i 1 Ki.5.18; 6.7. Lu. 14.28,29.

8 This proverb teaches prudence and forethought in everything—in business, in controversy, in ecclesiastical plans and schemes. Before any new work is undertaken we ought to seek counsel of God, and consider well whether we have the agencies and power necessary to carry it out.—P.

j Ex.20.16,23 1. Ep. 4.25. Col.3.9. Le.19.12. ch.19.5,9,28; 24.5.

k ch.20.22. Mat.5.39 -45. Ro.12.17,19. Ep.4. 31,32. ver.17.

l Pr.37.25. ch.6.6-11. Ca.1.6.

m ch.19.24; 21.25,29. 13. Ec.10.18. Ge.3.18. Mat.13.22. He.6.8.

9 Heb. *set my heart.*

o De.32.17,32.29. Ps. 4.4.1 Co.10.6,11.

p ch.6.9, &c.

q ch.10.4;13.4;20.4.

1 Heb. *a man of shield.*

CHAP. XXV.

a ch.1.1;10.1. 1 Ki.4. 32.

b 2 Ki. xviii.-xx. 2 Ch.xxix.-xxxii.

1 This is the commencement of the third division of the book. The proverbs in this division resemble to some extent those in the second; but there are noticeable differences. The verses in the second division consist generally of two antithetical members; in this division the two members are parabolic rather than antithetical. We notice a parallelism similar to that which characterises Hebrew poetry. The proverbs, too, as a rule, are longer; sometimes they extend to two, three, and even more verses. There is also a topical connection in some of them, which is not observed in the proverbs of the second division. Another characteristic is that they are directed to the whole body of the people, whereas the former were chiefly designed for the young.—P.

c Dt.29.29. Ro.11.33.

2 Heb. there is *no searching.* 1 Ki.4.29.

d The means of power for good or for evil, and its versatility, amidst conflicting opinions and interests, is utterly beyond search or calculation.—C.

22 For[b] their calamity shall rise suddenly; and who knoweth the ruin of them both?

23 These[c] *things* also *belong* to the wise. *It* [d]*is* not good to have respect of persons in judgment.

24 He[e] that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:

25 But[g] to them that rebuke *him* shall be delight, and a good blessing[6] shall come upon them.

26 *Every*[h] *man* shall kiss *his* lips that giveth a right answer.[7]

27 Prepare[i] thy work without, and make it fit for thyself in the field; and afterwards build thine house.[8]

28 Be[j] not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 Say[k] not, I will do so to him as he hath done to me; I will render to the man according to his work.

30 I[l] went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And,[n] lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone-wall thereof was broken down.

32 Then I saw, *and* considered[9] *it* well; I looked upon *it*, [o]*and* received instruction.

33 *Yet*[p] a little sleep, a little slumber, a little folding of the hands to sleep:

34 So[q] shall thy poverty come *as* one that travelleth; and thy want as an armed man.[1]

CHAPTER XXV.

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x Job 22.17,18.5.6.

a Ex.1.17. Ac.5.29. 1 Pe.2.13-17. Ro.13.1-4. Nu.16.2,3.2Sa.15.10.

is there in it: and the door ought to be held as ignominious and detestable. 9. The inclination to and contrivance of evil is sin; but he that makes a sport of sin, and contemns reproofs for it, ought to be abhorred by every person. 10. To give up all for lost, and be discouraged from duty, in the time of distress, is a great evidence of weakness in knowledge, wisdom, courage, and grace. 11, 12. If, pretending that thou didst not know their case or how to relieve them, thou neglectest to exert thyself for the deliverance of persons who, by hatred, envy, or false accusations, are in danger of losing their life, remember that God, who knows all the secrets of thy heart, who preserves thy soul in life, and observes all the motions of it, will severely punish thee, and give thee up to similar distress. 13, 14. As the most delightful satisfaction and nourishment are found in eating of honey, especially that pure part of it which drops from the comb, so shall solid and spiritual wisdom and knowledge be pleasant and profitable to thy soul, issuing in abundant present and eternal happiness, answerable to and even far exceeding thy most enlarged expectations. 15, 16. To attempt by craft or violence to ruin the righteous, even under their affliction, is as vain as it is malicious: for though they may frequently fall into sin, when they repent the Lord again raises them up: but wicked men, refusing to repent of sin, are plunged into irretrievable ruin. 17, 18. Never rejoice, no, not in heart, when any private enemy of thine falls into sin or trouble, lest the Lord be thereby provoked to deliver him, and plunge thee into the miserable condition from which he is recovered. 19, 20. Never envy the prosperity of wicked men, nor be enticed to follow their impieties on account of it; for whatever may be their appearance, they can have no real happiness here, nor anything but eternal misery hereafter: and often their blaze of outward prosperity is quickly extinguished, and either they or their seed reduced to wretchedness even in this life. 21, 22. Always reverence, worship, and obey God as thy own God in Christ; and be humbly obedient to magistrates, as his deputies on earth. Never have anything to do with those who appear fond of novelties, either in religion or in civil government; for unexpected and inconceivably dreadful calamities shall unavoidably and violently seize upon such, and upon their associates. 23. If thou wouldest be and appear wise, abhor it as a thing extremely sinful and ruinous, to regard persons in judgment on account of anything else but the merits of their cause. 24. Whoever, contrary to evidence, pronounces a wicked man innocent, or a bad cause to be good, exposes himself to the curses and detestation of men, and the fearful judgment of God. 25. But they who labour earnestly to check vice by the just punishment of evil-doers, shall have satisfaction in their own mind, and shall be remarkably blessed of God, and prayed for and commended by men. 26. Every person will highly honour and dearly love him who speaks the plain, naked, edifying, and seasonable truth, whether as a judge, a witness, or private person. 27. Never undertake or begin any weighty affair with-

king, and his throne shall be established in righteousness.

6 Put[t] not forth thyself in the presence of the king, and stand not in the place of great *men:*

7 For[j] better *it is* that it be said unto thee, Come up hither, than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go[k] not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 Debate[l] thy cause with thy neighbour *himself;* and discover not a secret to another:[5]

10 Lest he that heareth *it* put thee to shame, and[n] thine infamy turn not away.

11 A[o] word fitly spoken[6] *is like* apples of gold in pictures of silver.

12 *As*[p] an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 As[q] the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him; for he refresheth the soul of his masters.[7]

14 Whoso[r] boasteth himself [8]of a false gift,[9] *is like* clouds and wind without rain.

15 By[s] long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

16 Hast[t] thou found honey? [u]eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

17 [v]Withdraw[1] thy foot from thy neighbour's house, lest he be weary of thee,[2] and *so* hate thee.

18 As[x] man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.[3]

19 Confidence[y] in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon nitre; [z]so *is* he that singeth songs to an heavy heart.

21 If[a] thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The[b] north wind driveth away rain;[4] so *doth* an angry countenance [c]a backbiting tongue.

24 *It*[d] *is* better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

25 *As*[e] cold waters to a thirsty soul, so *is* good news from a far country.

26 A[g] righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.

27 *It*[h] *is* not good to eat much honey; so *for men* to search their own glory *is not* glory.

28 He[i] that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.[5]

CHAPTER XXVI.

1 *Observations about fools,* 13 *about sluggards,* 17 *and about contentious busybodies.*

AS snow[a] in summer, and as rain in harvest; so[b] honour is not seemly for a fool.[1]

A.M. cir. 3029 B.C. cir. 975

t Ps.75.6;147.12.

[a] Heb. *Set not me thy glory.*

j Lu.14.8-11. ch.16. 19.

k ch.17.14. Ju.4.5, ch.13.10;20.18,6,36. 34.Ro.6.21.

l Mat.5.25;18.15. 1 Co.6.1-8.

[5] Or, *discover not the secret of another.*

m ch.6.33.

n ch.13.23. Is.50.4. 2 Co.6.3.

[6] Heb. *spoken upon his wheels.*

o Pr.14.6.ch.5.3;15. 7;22.18;25.11,8,9. 15. 30.32. Na.3.15.

p ch.15.31;17.10. ver. 25. Job 33.23. Mal.3.1.

[7] In Palestine harvest begins in April, and is all gathered in by the middle of July. This is the hottest season of the year; and as from the middle of May onwards there is no rain, and the sky is extremely cloudless, cool drinks are most refreshing to the weary labourers. Those only who have during the long day borne the heat of a Syrian sun can fully appreciate the force and beauty of this proverb. *C.*

q Lu.12.42, &c. 1 Ki. 22.21. ch.25.6. Lu.4.6. Jude 22,23. 2 Pe.2.13, 14.

[8] Heb. *in a gift of falsehood.*

[9] A favour promised, but never bestowed, by one who had it in the power of his hand.—*C.*

r Ge.39. 4, &c. 1 Sa. 25.24,37,38. Pr.25.27. 27.21.

s Is.28.12. Je.22.21. 1 Sa.24.23-27. Mat.3.4. Ex.3.8. ver.25.

t 1 Co.7.29,30;9.25. Lu.21.34.

u 1 Th.4.11, 2 Th.3. 11 Ti.2.6.

[1] Or, *Let thy foot be seldom in thy neighbour's house.*

[2] Heb. *full of thee.*

[a] A city thus unprotected was exposed to sudden raids, and open to the assault of every foe. So is it with the paydonatic man. He gives free license to temper, tongue, and act. The adversary can assail him at every point.—*P.*

x Ps.120.4,5;57.4. 140.3. 1 Sa.22. 18.

[3] The 'maul' or mace, the sword and arrow, were the weapons of war most in use among the people of Palestine. A false witness is a bringer of to the whole three. The danger he creates, and the injury he inflicts, are in a most graphically portrayed.—*P.*

y 2 Ti.4. 16. Mat.26. 40,70. 2 S.16.6. Ec.9. 4-16.

z Da.6.18. Ro.12.15.

a 1 s.24.4-6. Ro.12. 20,21. 2 Sa.16.12. 2 Ki.6. 22. Mat.5.44.

b Job 37.22.

[4] Or, *The north wind bringeth forth rain; so doth a backbiting tongue an angry countenance.*

c Ps.15.3. Ro.1.30. 2 Co.12.20.

d ch.19. 13; 21. 9, 19; 25.24.

e Ju.5.25. Ge.45.26, 28. Ps.42.1, with Lu.8. 12. Mat.12.28, 30. 1 Jo.3.8. Re.22.17. 1 Ti. 1.15. Ps.84.6.

f Mat.5.8. Mat.26.69-74. Ju.18.

g ver.26. ch.24.15, 25.26. Lu.14.21.

h ch.16.16; 21.20; 23. 1-3. Ps.119.72. Is.55.2. Ph. 3.7-9.

[5] See note [1] in first column.

CHAP. XXVI.

a Ec.3.1,11. 1 Sa.12. 17.

b Ps.15.4;112.8. Es.3. 1-5a.3.5.

[1] During the harvest, that is, from April to July, snow is altogether unknown in Palestine; and with the exception of an occasional slight shower in April, rain never falls. All the operations of harvest, including threshing and winnowing, are performed in the open air; during the whole harvest period also, three-fourths of the people live and sleep in the open air; consequently rain or snow would be most inopportune and destructive.—*P.*

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deliberate thought and sufficient preparation. 28. Never rashly or groundlessly affirm or insinuate anything to the hurt of thy neighbour's character: and never entice any one to believe or say ill of him. 29. Never, either in heart, word, or deed, revenge the injuries done to thee. 30-34. And from the misery and want which others have brought upon themselves, by their negligence, sloth, or misspending of time, learn earnestly to avoid these things, as ruinous to thy outward estate, as well as to the spiritual and eternal happiness of thy soul.

Ver. 14. *The knowledge of wisdom*—the knowledge of Christ, 'the power of God, and the wisdom of God,' revealed to Old Testament saints in prophecies and types, not so clearly to the Jewish, but yet as certainly, as to the Christian church. *C.*

Ver. 16. *A just man falleth seven times,* &c. He falleth six times into trouble, sorrow, disappointments, and various calamities in worldly labours and affairs, arising sometimes from his own mistake or oversights, sometimes from others; a seventh time into religious afflictions for such is the ordinary import of *the seventh,* as derived from the Sabbath), and these fallings may include mental anguish for himself, his friends, yea, his enemies, or the church or they may include persecutions for the sake of truth and righteousness. Still he shall rise again, being helped of God, who will graciously perfect strength in his creature's weakness. *C.*

Ver. 26. Either he that giveth a right answer to a judge, whereby truth and justice are settled; or a right answer to an inquirer, whereby knowledge is extended; or a right answer to a caviller and false accuser, whereby iniquity is exposed, and innocence and right protected. *C.*

Ver. 30-32. *I went by the field of the slothful . . . and received instruction.* 'There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves,' Job 34. 22. Do as they may, they are detected even by the eye of man. Thorns, nettles, and broken walls whisper the story of their owner's indolence, and point out the invisible spectre, poverty, as he advances in the guise of a hungry traveller, and discover the gleaming of those resistless arms with which he will soon destroy his thoughtless and self-devoted victim. *C.*

CHAPTER XXV. Ver. 2. It is the glory of God that his counsels are unfathomable, and his works, either of creation and providence, so mysterious, that the wisest on earth cannot comprehend their nature, reason, or ends: but it is the honour of kings diligently to search the Scriptures, thoroughly to examine intricate causes, and dive into plots and conspiracies, or fully to display the reasons of their actions. 3. But vulgar minds can no more judge of the secret reasons of statesmen, than they can perfectly search and measure the heavens and the earth. 4, 5. As silver, when purified from its dross, may be framed into whatever vessels the founder pleases; so kingdoms may be established in the most virtuous and happy forms, when wicked persons are removed from the counsels and company of kings. 6, 7. Never ambitiously affect or thrust thyself into courts, or any places or stations that belong not to thee; for it will be more honourable and satisfying to be invited to them, than to be disgracefully thrust from the honours which thou hast arrogated to thyself, and that in the presence of the prince unto whom thou hast approached too near. 8–10. Never enter into any contention till thou hast well considered the goodness and weight of thy cause, and how to manage it, lest in the issue thou be plunged into perplexity and covered with shame. And, if it be possible, make up matters privately, even where thy cause is good. And never let anger or hatred provoke thee to discover thy neighbour's secrets in order to disgrace him, lest such as hear of it not only reproach thee for thy perfidiousness, but even retort upon thee such shameful conduct, which will render thee infamous through life. 11, 12. A wise instruction, advice, reproof, or word of comfort, seasonably and properly given, is comely, valuable, and ornamental: and scarcely can anything be more ornamental in life than a ready and humble hearkening and submitting to wise and seasonable reproof. 13. Cold drink or air in harvest is not more grateful and refreshing to the reapers, than good servants or ambassadors are to their masters, by their speedy despatch of the important business committed to them, and faithful report of their success. 14. It is extremely empty and deceiving to boast of graces, virtues, or abilities which we have not, or to promise what we cannot or care not to perform. 15. By patient submission and expectation princes are most readily pacified and persuaded: and humble, soft, and affectionate language bows the most stiff and hardened tempers, and overcomes even stubborn resolutions to the contrary. 16. Created comforts and pleasures are very agreeable if used in due moderation; but otherwise they lose their relish and plunge us into guilt and trouble. 17. To maintain a friendly intercourse with our neighbours is dutiful and pleasant; but too many, too long, or unseasonable visits render us disagreeable and disliked. 18. Slander and a bearing false witness are most dangerous and murderous means of destroying our neighbour. 19. Confidence in an unfaithful person in the time of trouble will, to our great anguish and grief, entirely disappoint us of help or relief. 20. As taking away clothes in winter increases our sense of cold, and vinegar irritates nitre, so unseasonable mirth renders a sad heart still more sorrowful. 21, 22. In time of need always render good for evil; and kindly bestow necessary supplies on such as have injured thee: thus shalt thou soften their rage, slay their hatred, and gain their affections; and the Lord shall reward thee with blessings, while he fearfully punishes them if they continue obstinate. 23. As the north wind in many countries dispels clouds and prevents rain, so frowns and rebukes check reproachful slandering and lying. 24. It is better to live cooped up in a corner, exposed to all the injuries of the weather, than in a large family and stately palace with a contentious, brawling, and scolding wife. 25. Good and certain news from a far country, where our friends and fortunes are, is expected with impatience, heard with delight, and believed and thought on with refreshing pleasure; but especially the gospel, which brings from God the blessed tidings of pardon, peace, grace, and

2 As the bird by wandering, as the swallow by flying; [c]so the curse causeless shall not come.

3 A[d] whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer[e] not a fool according to his folly,[2] lest thou also be like unto him.

5 Answer[g] a fool according to his folly,[3] lest he be wise in his own conceit.[4]

6 He[h] that sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh [5]damage.[6]

7 The legs of the lame are not [7]equal; [i]so *is* a parable in the mouth of fools.

8 As he that bindeth a stone in a [8]sling, [j]so *is* he that giveth honour to a fool.[9]

9 *As*[k] a thorn goeth up into the hand of a drunkard, so *is* a parable in the mouth of fools.[1]

10 The great *God,* that formed all *things,* both[l] rewardeth the fool, and rewardeth transgressors.[2]

11 As[n] a dog returneth to his vomit; *so* a fool returneth to his folly.[3]

12 Seest[o] thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The[p] slothful *man* saith, *There is* a lion in the way, a lion *is* in the streets.

14 *As*[q] the door turneth upon his hinges; so *doth* the slothful upon his bed.

15 The[r] slothful hideth his hand in *his* bosom; it grieveth him[4] to bring it again to his mouth.[5]

A.M. cir. 3029. B.C. cir. 975.

[c] Nu.23.8.Ro.11.5,6. Pr.28.20.Je.15.10.21.

[d] Ps.32.9. ch.10.13. Je.5.15. 1 Co.4.21. 2 Co.10.6.

[e] Mat.7.6. Lu.23.8. Is.36.21.ch.23.5.

[f] *Answer not a fool according to his folly* — that is, in a foolish spirit and manner.—*C.*

[g] Mat.21.22. 16.1. 4. Tit.1.13.

[h] *He that sendeth a message by the hand of a fool* according to his folly — that is, with such wisdom, temper, and reproof, as more prevent the fool's committing himself.—*C.*

[4] Heb. *his own evil.*

[i] ch.19.17.10.26. Nu. 33.55.

[5] Or, *violence.*

[6] Employs a disqualified agent, and is disappointed.—*C.*

[7] Heb. *are lifted up.*

[i] ch.17.7. Ps.52.16; 64.8.ver.9.

[8] Or, *As he that putteth a precious stone in a heap of stones.*

[j] Ps.15.4. ch.30.29; 19.10.29.7.ver.1.

[9] The marginal reading must be followed; for not even a fool would bind a stone in a sling.—*C.*

[k] See ver.7.

[1] See note [6] below.

[l] ch.11.31. Ro.2.5. Re.22.12.

[7] Or, *A great* man *griveth all, and he hireth the fool, he hireth also transgressors.*

[n] 2 Pe.2.22. Ex.8.15.

[8] Heb. *sterileth his folly.*

[o] Lu.18.11. Re.3.17. ver.16. Ro.12.16. Ga.6. 12.29.20. Mat.21.31.

[p] ch. 22. 13; 15. 19. Mat.25.25.

[q] ch.6.9,10; 24.33. 2 Ti.3.7.

[r] ch.19.24;22.27.

[4] Or, *he is weary.*

[5] See note on ch. 19. 24.—*C.*

His senseless drunkenness tempts him to seize the thorn; his ungoverned violence wounds himself more and more. And so is the fool who would teach wisdom when he should be an humble learner.—*C.*

[s] ver. 19. Lu.18.11. Ec.10.12. Is.5.21.

[t] ch.14.10; 27.14; 18. 6 [marg.] 9.13; 29.20.

[6] He unmakes the noise, and runs away from it.—*C.*

[1] Heb. *flames* or *sparks.*

[u] ch.14.5; 19.9. Ps. 31.18.

[2] Heb. *without wood.*

[v] ch.22.10. 15.18. ver. 20. Is.30.6. Ja.3.16. 1 Ti.6.4.

[3] Or, *whisperer.*

[1] Heb. *it silent.*

[x] ch.15.18; 16.28; 30. 31.26.20. Nu.16.1.

[y] ch.18.8; 19.13; 20. 19. Ec.10.11.9.

[2] Heb. *chambers.*

[z] ch. 10. 18; ver. 24-26. Ps.15.3,4. Mat.5.8.

[3] Rather, 'shining lips,' i.e. which give forth pleasant and beautiful words, lips which are ever accompanied with a smile, lips whose language and grace serve only to conceal the bitterness and hatred which lurk within. The succeeding verses are a component of the same sentiment.—*P.*

[4] Or, *is known,* ch. 10.18. Ps.12.2.55.21

[a] Je.9.2 & 12. Ma.7.5. Mat.23.16,17. 2 Pe.2.12.

[5] Heb. *maketh his voice gracious.*

[6] His secular and religious principles are all abominable before God who sees the heart.—*C.*

[7] Or, *hatred is covered in secret.*

[b] 2 Sa. 13. 22, 26. Ps. 55.21,23.

[8] Either before the 'congregation' of his acquaintances, before 'the church,' or the 'justice courts' of the world.—*C.*

[c] Ps.5.15,16; 9.15; 57. 6. ch.28.10. Ec.10.8. Ju. 9.15,31. Es.7.10.

[d] Ex.3.5.

[e] Ps.12.2. ch.7.21; 10-16; 6.24; 29.5.

16 The[s] sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He[t] that passeth by, *and* meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.[6]

18 As a mad *man* who casteth [7]firebrands, arrows, and death,

19 So[u] *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 Where[8] no wood is, *there* the fire goeth out; so [v]where *there is* no tale-bearer,[9] the strife ceaseth.[1]

21 *As*[x] coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife.

22 The[y] words of a tale-bearer *are* as wounds, and they go down into the innermost parts[2] of the belly.

23 Burning[z] lips,[3] and a wicked heart, *are like* a potsherd covered with silver dross.

24 He that hateth dissembleth[4] with his lips, and layeth up deceit within him:

25 When[a] he speaketh fair,[5] believe him not; for *there are* seven abominations[6] in his heart.

26 *Whose* [7]hatred[b] is covered by deceit, his wickedness shall be showed before the *whole* congregation.[8]

27 Whoso[c] diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 A[d] lying tongue hateth *those that are* afflicted by it; [e]and a flattering mouth worketh ruin.

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salvation. 26. When righteous men are decoyed into scandalous sins, or are degraded from their influence and authority, and oppressed and persecuted, it is as hurtful to a church or nation as if the public fountains were corrupted and poisoned. 27. To hunt after worldly applause and honours, however sweet they be to corrupt nature, is extremely disgraceful and dangerous. 28. And to be furious and passionate renders us useless and miserable.

Ver. 1. *Men of Hezekiah.* Who the 'men of Hezekiah' were is unknown; and in such cases conjecture is useless. Nor would the knowledge be of any value, for the object of the record is not to give authority to these proverbs, but to remind the wise men of one generation to preserve and copy out for circulation the wisdom of a foregoing generation.—*Note,* It is thus God has given grace to the Protestant churches to multiply and circulate so many millions of copies of the Holy Scriptures in almost all languages of the earth. *C.*

Ver. 9. In perfect accordance with that precept of our Saviour, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,' Mat. 18.15.—Every confidential secret implies a trust; and he that reveals it, even to his most intimate friend, thereby teaches that friend to divulge it to another, and is thus most likely to be brought to shame as an idle babbler or unfaithful steward. *C.*

Ver. 11. Holden and others interpret the passage of oranges, citrons, and such golden or precious fruit, produced at feasts in baskets of silver network. But as it contains no mention of taste, the reference seems rather to be to figures of fruit of gold, interspersed amongst branches and leaves of silver, according to the gorgeous style of eastern palaces. *C.*

Ver. 13. *As the cold of snow in the time of harvest.* The snow of the lofty Hermon supplied, throughout the heat of summer and toil of harvest, snow for cooling either wine or water—the most reviving of all cordials under a burning sun. *C.*

Ver. 17. No wise man can be much in his neighbour's house; for any man will find useful employment in his own. And he that imposes himself upon others, because he is weary of himself or of his duty, will soon become a weariness and a nuisance to others. *C.*

Ver. 20. *As vinegar upon nitre.* Vinegar poured on the *nitre* of the ancients (carbonate of soda) causes an instant ebullition in the form of tears. And so does the ill-timed mirth of the fool bring new sorrows from the heavy heart. *C.*

Ver. 22. *Thou shalt heap coals of fire upon his head,* &c. And so extract love from his angry heart, and purify him from his enmity, as 'coals of fire' extract metals from the hard rock, and clear away the dross with which they are commingled. 'The Lord shall reward thee' with thine enemy's conversion, or the peace of thine own conscience. *C.*

Ver. 28. A righteous man, tempted by fear or hope, to flatter and become subservient to the wicked, is sure to trouble his own peace of mind, if not finally to corrupt his principles. Peter trembling before a servant maid, and accommodating his speech to a rude and blasphemous soldiery, is a striking exemplification of this proverb. *C.*

CHAPTER XXVI. Ver. 1. Dignity and authority are very ill placed in the hands of foolish and wicked men, who know not how to use them, but will do mischief to themselves and others by them. 2. Causeless curses and imprecations can hurt the innocent no more than the birds that fly over their heads. 3. Obstinate, stupid, and refractory sinners, like beasts, must, by sharp punishments, be restrained from evil, and excited to good. 4. Answer not an ignorant and impertinent fool in his own brawling and reproachful manner, so as to imitate his impertinence. 5. Answer a proud conceited fool with such strength and evidence of reason as may render him sensible of his folly, and check his pride. 6. He who employs fools or rakes in any important business, deprives himself of the advantage he might have expected, and brings much inconvenience and mischief upon himself. 7. As dancing or walking by a lame man would but manifest his lameness, so the pretences of fools to wisdom do but render them the more ridiculous. 8. Honour bestowed upon fools is very unstable and useless, if not mischievous. 9. Grave, holy, and wise sayings upbraid fools for their impertinence and wickedness, however insensible they may be of the sharpest rebukes. 10. God, and even wise princes, punish sins of ignorance and wilful wickedness in a wise, just, and suitable manner. 11. Foolish sinners quickly, and often shamelessly, return to the very sins for which they have been sharply punished, and of which they have before repented, as grievous and hurtful. 12. There is more hope of the amendment of a sottish man, than of one who is so wise and virtuous in his own conceit that he thinks himself above instruction. 13. They who have no mind to labour, never want pretences for their idleness; and their sluggish fancy represents to them the most improbable and insuperable difficulties. 14. It is almost a toil for such to turn themselves on their bed; and though they seem busy, they do nothing to the purpose. Though they move in the formal round of external duties, they are never a whit nearer to heaven. 15. Pretending cold, or inability, they can scarcely apply to any work; and it is almost a burden for them to take their meat. 16. But though they take no pains to acquire knowledge, they look upon themselves as perfect miracles in wisdom, and treat with absolute contempt every argument that can be used to convince them of their mistakes and danger. 17. It is extremely dangerous to engage in other men's quarrels and disputes, which do not belong to us. 18, 19. To wrong our neighbours, by either word or deed, and then pretend that it was in jest, discovers us to be stupidly insolent and diabolically mad. 20. A proper discouragement of tale-bearers, whisperers, and slanderers, is an effectual mean to prevent contentions, or even to extinguish such as are begun. 21. It is also necessary to avoid contentious persons, who, by their provoking language, kindle up or inflame quarrels, even as one inflamed coal or piece of wood kindles another. 22. The wounds given to men's characters, business, and spirits, by calumnies slyly and secretly spread, are extremely painful and hurtful, and sometimes will scarcely admit of a cure. 23. Malicious and angry language corresponds very well with an envious and wicked heart; and notwithstanding their fine show, scarcely anything is more detestable than affectionate words when used to cover hatred and enmity of heart; nor will the dissimulation pass long undetected. 24–26. Nothing is more common in the world than dissembled professions of regard and affection; and yet nothing more base, and in the end more hurtful and ignominious, to the user. 27. They who labour to destroy their neighbours, whether by fraud or violence, involve themselves in the very mischiefs which they had intended for others. 28. Liars and slanderers chiefly hate those whom they have slandered, fearing that they may avenge themselves; and also those who confute their slanders. And flat-

CHAPTER XXVII.

1 Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the household care.

BOAST [a] not thyself of to-morrow;[1] for thou knowest not what a day may bring forth.

2 Let[b] another man praise thee, and not thine own mouth; a stranger, and not thine own lips.[2]

3 A stone *is* heavy,[3] and the sand weighty; but[c] a fool's wrath *is* heavier than them both.

4 Wrath[c] *is* cruel,[4] and anger *is* outrageous; but who *is* able to stand before envy?[5]

5 Open[d] rebuke *is* better than secret love.[6]

6 Faithful[e] *are* the wounds of a friend; [h]but the kisses of an enemy *are* deceitful.[7]

7 The[f] full soul loatheth[8] an honey-comb: but[f] to the hungry soul every bitter thing is sweet.

8 As[k] a bird that wandereth from her nest, so *is* a man that wandereth from his place.

9 Ointment and perfume[9] rejoice the heart; so[l] *doth* the sweetness of a man's friend by hearty counsel.[1]

10 Thine[m] own friend and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: *for* better is a neighbour *that is* near than a brother far off.[2]

11 My[n] son, be wise, and make my heart glad, that I may answer him that reproacheth me.[3]

12 A[p] prudent *man* foreseeth the evil, *and* hideth himself: *but* the simple pass on, *and* are punished.

13 Take[q] his garment that is surety for a

e ch.20.1; 23.15,16,24,25; 25.20. Ps.127.5. *p* Ps.57.1-3. See ch.29.3; 28.10. Is.26.20; 32.9, with Ju.xvi. *g* ch.20.16; 22.26,27; 26.1-4; 11.15; 17.18. Ex.22.26.

A.M. cir. 3029. B.C. cir. 975.

CHAP. XXVII.

a Ja.4.13-16. 2 Co.6.2. Ps.95.7. Lu.12.19, 20. Is.56.12.

1 Heb. *to-morrow day.*

b ch.25.27. 2 Co.10.12,18; 12.11.

2 For a man to boast of his own attainments, principles, sayings, or works—or delightedly to listen to, or anxiously *angle* for, the praises of others, is a sure sign of a weak head and a foolish heart.—*C.*

3 Heb. *heaviest.*

c Da.3.19. 1 Ju.3.12. Ac.17.2-5.

d Job 5.2. ch.6.34; 10.12; 30.33. Ja.3.14,16.

4 Heb. *Wrath* is *cruelty, and anger an overflowing.*

5 Or, *jealousy.*

e ch.28.23. Mat.18.15. 1 Ti.5.20. Le.19.17. Ga.2.11.

6 Better than such 'secret love' as winks at faults till their consequences become irreparable.—*C.*

f Ps.141.5. Le.19.17. Mat.18.15.

h ch.20.17; 7.13; 26.23-26. 2 Sa.20.9.

7 Or, *earnest or frequent.*

i Mat.9.12. Am 8.4.

8 Heb. *treadeth under foot.*

j Job 6.7. 2 Ki.4.39-44. Jn.6.9

k Job 39.14-16. Is. 16.2. ch.21.16.

9 Ointments and perfumes are much used in many eastern countries: and, at the close of visits, it is common to sprinkle rose water, &c. on departing friends.—*C.*

l Ac.28.15. 2 Co.2.5.

1 Heb. *from the counsel of the soul.* ch.12.24; 13.22; 22.17; 24.6; 20.18.

m Am.1.9. ch.18.24; 19.7; 17.17. Ob.12-14.

2 The meaning is, forsake not an old, hereditary, and long tried friend, for a new one, however near the relation, and however strong your claims.—*C.*

n He that educates his children in the fear of God, can never be justly reproached: for the godly education of children necessarily includes the exemplary discharge of every other duty.—*C.*

A.M. cir. 3029. B.C. cir. 975.

4 See note on ch. 20.20.—*C.*

o Ac.12.22,23. 1 Ki. 20.6. Ps.12.2. ch.26.25; 10.18.

5 Loud and ostentatious praises are always to be suspected of insincerity.—*C.*

p ch.19.13; 21.9,19; 25.24.

q Ac.15.39; 18.4; 28. 17. He 11.34.

6 The allusion seems to be to a *file* in which iron hardened into steel is employed to sharpen various iron tools: even so, the encouragement of a friend gives edge to the purposes, courage, and efforts of his friend.—*C.*

r 1 Co.9.7,13. Ca.8. 12.

s Mat.10.42. Col.3. 22. 1 Pe.2.18,21. Ps.123. 2. Mat.24.42-47. 1 Sa.2. 30. Jn.12.26.

t Ge.6.5. Ro.8.7. Ps. 33.15.

y ch.30.16. Hab.2.5.

7 Heb. *not.*

x Ec.7.8. 1 Jn.2.16.

u ch.17.3. Jno 28. 1. Zec.13.9.

8 As the fining-pot separates silver from the dross; and the furnace, gold from its alloy: so praise discovers what is in man: if he can bear it without vanity, pride, and arrogance, he is a sterling character, a real Christian.—*C.*

b Is.1.5. Je.5.3; 6.29; 13.23. 2 Ch.28.22. Ex. vii.-xiv.

c Ge.31.38,39; 33.13. Ex.27.29-31. 2 Ch.32. 29.

9 Heb. *set thy heart.*

d Ja.1.10,11. Zec.1. 5. 2 Pe.1.13,14. Ec.1.2. He.13.14.

1 Heb. *strength.*

2 Heb. *to generation and generation.*

e Ps.104.14,15; ch.6. 8; 10.5. 1 Ti.19.4-8. Ja.9.4

f 'The grass appeareth, the tender herb showeth itself.' This should be the translation; for hay, or dried grass, is not used in the East. *Herbs of the mountains*, the hardier herbaceous plants.—*C.*

g Job 31.20. Eze.27. 21.

h Mat.6.31; 1 Ti.6.8. He.13.5. ch.30.8,9.

stranger, and take a pledge of him for a strange woman.[4]

14 He[r] that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.[5]

15 A[s] continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself.*

17 Iron sharpeneth iron; [t]so a man sharpeneth the countenance of his friend.[6]

18 Whoso[u] keepeth the fig-tree shall eat the fruit thereof; so he [x]that waiteth on his master shall be honoured.

19 As in water face *answereth* to face; [y]so the heart of man to man.

20 Hell[z] and destruction are never[7] full; so [a]the eyes of man are never satisfied.

21 *As*[a] the fining-pot for silver, and the furnace for gold, so *is* a man to his praise.[8]

22 Though[b] thou shouldest bray a fool in a mortar among wheat with a pestle, *yet* will not his foolishness depart from him.

23 Be[c] thou diligent to know the state of thy flocks, *and* look[9] well to thy herds:

24 For[d] riches[1] *are* not for ever; and doth the crown *endure* to every generation?[2]

25 The[e] hay appeareth, and the tender grass showeth itself, and herbs of the mountains are gathered.[3]

26 The[g] lambs *are* for thy clothing, and the goats *are* the price of the field:

27 And[h] *thou shalt have* goats' milk enough

'crers ruin men by drawing them into proud, rash, and pernicious courses.

Ver. 2. As wandering will never bring the bird home, and as crying will never bring the swallow to rest, so the curse without a cause will never light upon the head of the innocent object of the curser's enmity. *C.*

Ver. 19. If there be one practical advice more important than another, it is this: 'Never speak a word but in truth—be always in earnest;' a loose jest may 'set the table in a roar;' no harm may be meant; but no good is intended: it is therefore sin. And as a firebrand, thrown at random, may destroy a splendid palace, so may a thoughtless jest ruin a fair reputation.—*Note*, Children, look to a God of truth—speak words of truth—never jest at the expense of truth—be always in earnest. *C.*

Ver. 23. *Silver dross* is ordinarily lead, with which the cheapest kinds of earthenware are covered by the potter while immersed in a burning furnace. 'Burning lips' are not 'lips breathing warmth of affection,' but 'words that burn' up reputations (see ver. 24), and which are often covered over, and even ornamented as with 'silver dross.' Yet as a 'potsherd' shall they be dashed to pieces, when men 'by their words shall be justified, and by their words shall be condemned.' *C.*

CHAPTER XXVII. Ver. 1. Never boast what thou wilt be, or do, in any future period; for thou knowest not what changes Providence may make in a very short time. 2. Never commend thy own excellencies or works; but leave that to others who cannot be suspected of partiality. 3, 4. The anger, cruelty, and rage of foolish men are very intolerable, crushing, and hard to be appeased; but an envious desire of revenge is still more dangerous, as it lies hid, increases daily, and is more and more exasperated, till it find opportunity to vent itself in the intended mischief. 5. To tell men plainly of their faults, and rebuke them freely when need requires, is a more valuable piece of friendship than the strongest inward affection. 6. Just and seasonable reproofs, however severe, ought to be cheerfully received when they proceed from true love and faithful regard: but the most tender and abundant expressions of kindness from an enemy ought to be suspected as false and treacherous. 7. Rich men are apt to be unsatisfied with, or even to nauseate, the most delicious enjoyments: but poverty disposes men to a ready and thankful reception of the smallest blessings, though mixed with care and labour. 8. When men, by levity or discontent, change their country, trade, or office in which Providence had placed them, they ordinarily expose themselves to manifold dangers and inconveniences, but rarely mend their condition. 9. The kind conversation and prudent counsels of affectionate friends are extremely refreshing and comfortable. 10. Nay, such friends are more to be depended on in a time of distress than our nearest relations. 11. My son, improve these instructions to make thee truly wise and good; which will at once comfort my heart, and enable me to refute such as charge me with want of due care about my children. 12. Prudent men foresee the approach of calamities, and take proper methods to avoid them; but inconsiderate persons, deceived by others, securely rush forward till they are ruined. 13. Never trust, without a sufficient pledge, a man that is so foolish and rash as to be surety for persons whom he knows not, and even for harlots. 14. Extravagant and flattering commendations of a friend or benefactor are rather a disparagement than an honour, as it is a shame to have connection with such silly sycophants. 15. A contentious and brawling woman is a continued plague and a destructive ruin to her husband, family, and estate: 16. For it is quite impossible to conceal her infamous bawling humour, or to make her hold her tongue. 17. By mutual conversation friends quicken the wit, enliven the affection, strengthen the judgment, and animate the activity of one another. 18. Such servants as faithfully defend their master's person and reputation, and labour to preserve and promote his wealth, ought to be rewarded by him, and shall be honoured of God and men. 19. There is a surprising likeness in the tempers and dispositions of men, both among saints and sinners; and most are inclined to carry themselves towards others as they do towards them. And they who are remarkably sagacious can penetrate far into the inclinations and designs of others. 20. It is impossible to satisfy the corrupt desires of men: the more they are indulged the more they crave: and nothing but the fulness of God can satisfy the desires of an immortal soul. 21. Nothing more effectually tries a man than high commendations. If he be light, vain, frothy, and easily puffed up by them, it discovers his emptiness: but if under them he be humble, modest, and sensible of his own defects, it manifests him truly valuable. 22. Some are so hardened and stupified in their sinful courses, that no reproofs or corrections can make them a whit better. 23-27. Masters should look after the management of their worldly affairs themselves, and not leave all to servants; for without due care and diligence, the richest estates will soon come to nought: whereas by a proper care of the hay, grass, herbs, and flocks which Providence bestows, they may enjoy a most comfortable livelihood for themselves and families.

Ver. 26. Eastern women may be literally called *hidden*, whether in the tent in the desert, or the *harem* in the city. But the unsanctified *contentious* woman, who has not received of the Lord that ornament of a 'meek and quiet spirit, which is in the sight of God of great price,' 1 Pe. 3. 4, can no more have her folly hid than the wind can be restrained from blowing, or ointment on the hand from betraying its presence by its odour. *C.*

Ver. 29. The *pestle* and *mortar* were used for separating grain from the husk long subsequent to the introduction of mills; and in some European countries are still used for the formation of a substitute for what, in Britain, is called 'pearl-barley.' The image admirably illustrates the inseparability of folly from a fool. *C.*

CHAPTER XXVIII. Ver. 1. Guilt makes men cowards but conscious integrity makes men courageous, and proceed with undaunted resolution in the most hazardous undertakings. 2. To punish the wickedness of nations, God permits them to fall into factions or murder their sovereigns; but a prince of remarkable piety

for thy food, for the food of thy household, and *for* the maintenance[4] for thy maidens.

CHAPTER XXVIII.

General observations of impiety and religious integrity.

THE wicked[a] flee when no man pursueth: but [b]the righteous are bold as a lion.

2 For[c] the transgression of a land many *are* the princes thereof: [d]but by[1] a man of understanding *and* knowledge the state *thereof* shall be prolonged.[2]

3 A[e] poor man that oppresseth the poor[3] *is like* a sweeping rain, which leaveth[4] no food.[5]

4 They[g] that forsake the law praise the wicked: but such as keep the law contend with them.

5 Evil[h] men understand not judgment: but they that seek the LORD understand all *things*.

6 Better[i] *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 Whoso[j] keepeth the law *is* a wise son: [k]but he that is a companion of riotous *men*[6] shameth his father.

8 He[l] that by usury and unjust gain[7] increaseth his substance, he shall gather it for him that will pity the poor.

9 He[m] that turneth away his ear from hearing the law, [n]even his prayer *shall be* abomination.

10 Whoso[o] causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but [p]the upright shall have good *things* in possession.

11 The[r] rich man *is* wise in his own conceit:[8] but [s]the poor that hath understanding searcheth him out.

12 When[t] righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man is hidden.[9]

13 He[u] that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

14 Happy[v] *is* the man that feareth [1]alway: [w]but he that hardeneth his heart shall fall into mischief.

15 *As*[x] a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The[y] prince that wanteth understanding *is* also a great oppressor: [z]*but* he that hateth covetousness shall prolong *his* days.

17 A[a] man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.

18 Whoso[b] walketh uprightly[2] shall be saved: but *he that is* perverse *in his* ways shall fall at once.

19 He[d] that tilleth his land shall have plenty of bread: but he that followeth after vain *persons* shall have poverty enough.

20 A[e] faithful man shall abound with blessings: [g]but he that maketh haste to be rich shall not be [3]innocent.[4]

21 To[h] have respect of persons *is* not [5]good: for, for a piece of bread *that* man will transgress.

22 He that hasteth to be rich *hath* an evil eye,[6] and[i] considereth not that poverty shall come upon him.

23 He[j] that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

24 Whoso [k]robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of a destroyer.[7]

25 He[l] that is of a proud heart stirreth up strife: [m]but he that putteth his trust in the LORD shall be made fat.

26 He[o] that trusteth in his own heart is a fool: [p]but whoso walketh wisely, he shall be[8] delivered.

A.M. cir. 3029.
B.C. cir. 975.

[1] Heb. *life.*

CHAP. XXVIII.

[a] Le. 26. 17, 36. De. 28. 7, 25. Ps. 53. 5.
[b] Ac. 4. 13; 14. 3. 2 Sa. 17. 10. Ch. 30. 30.
[c] 2 Ki. xv. 2 Ki. xv. 2 Ch. xxvi.
[d] Job 21. 30. Ec. 10. 30. Ec. 9. 15. 1 Ki. 12. 22. 16. 15, 4.
[1] Or, *by men of understanding* and *wisdom shall they likewise be prolonged.*
[2] By rebellion in a land tyrants shall become its rulers: but, where a people are wise, an able prince shall reign long.—*Hodgson.*
[e] Mat. 18. 28–31.
[3] A man in power, that is needy, and oppresseth the poor.—*Holden.*
[4] Heb. *without food.*
[5] The greater part of Palestine was cultivated in terraces. With immense care and skill the terraces were constructed along glen, bank, and mountain side, from base to summit. Gentle rain watered the thirsty soil, and made it productive. But a sweeping torrent, such as at long intervals deluges the country, washes the soil off the terraces, breaks down the rude sustaining walls and banks, and leaves vast tracts bare and desolate.—*K.*
[f] Ps. 10. 9. Mal. 3. 15. 1 Ki. 18. 28. 20. 42; 22. 15–23. Ac. 12. 22. Mat. 14. 3. Ep. 5. 11.
[g] Je. 7. 27. Ps. 50. 6. Je. 4. 22; 8. 7. 1 Co. 2. 14. 15. 1 Jn. 2. 20, 27.
[h] ch. 29. 11. 10. 26. Ps. 15. 3. ver. 18, with 2 Ki. 18. 21. Ps. 12. 2.
[i] ch. 29. 3; 10. 8; 12. 11; 13. 20; 28. 7. Lu. 15. 13.
[j] ver. 24; ch. 10. 5; 29. 15, 17.
[5] Or, *feedeth gluttons.*
[k] ch. 13. 22. Ec. 2. 26. Job 27. 16, 17.
[6] Heb. *by increase.*
[l] Ec. 7. 11. 2 Ti. 4. 3, 4. ch. 1. 24–28.
[m] Ps. 66. 18; 109. 7. ch. 15. 8; 21. 4, 27.
[n] ch. 26. 25. Ps. 7. 15; 109. 15; 112. 2. Ec. 10. 8.
[o] Mat. 6. 33. Ps. 37. 12, 29, 32.
[p] ch. 26. 26. Is. 10. 23.
[6] Heb. *the lips open.*
[r] ch. 18. 17. Ec. 9. 11, 15.
[s] ver. 26; ch. 11. 10; 29. 2. Ec. 10. 6. He. 11. 38.
[7] Or, *sought for.*
[t] Ps. 32. 3, 5. Job 31. 33. 1 Jn. 1. 8–10. Je. 3. 12, 13; 31. 18–20.

A.M. cir. 3029.
B.C. cir. 975.

[u] ch. 23. 17. Ps. 112. 1.
[1] The man that always acts under a filial and reverential awe of God.—*C.*
[x] Ru. 1. 20. 2. 5. ch. 29. 1. Ex. viii–xiv. Le. 26. 18, 21, &c.
[y] Ex. 1. 12, 13. Es. 3. 9, 10. Mat. 2. 16. 2 Ki. 15. 16; 21. 16; 23. 35. Je. 4. 7; 50. 11. 2 Ti. 4. 17.
[z] 1 Ki. 12. 21, 24. 1 Sa. 8. 11–17.
[a] 1 Ki. 2. 13; 21. 42; 15. 22, 42.
[b] Ge. 9. 6. Ex. 21. 14. Nu. 35. 33.
[c] Ps. 84. 11. ch. 10. 9, 25; 11. 5.—ver. 6. Ps. 73. 18–20. Mat. 27. 3–5.
[2] Looking upwards to God—having his affections and treasures in heaven.—*C.*
[d] ch. 12. 11; 13. 20, 23. 2 Ti. 2. 18, 19, 26. Ps. 1. 4.
[e] Ps. 1. 2–3; 112. 1–9, 128. 1–6.
[g] ch. 13. 11; 23. 4, 20, 21. 1 Ti. 6. 9.
[3] Or, *unpunished.*
[4] He that 'maketh haste' to be rich, cannot be seeking first the kingdom of God and his righteousness (Mat. 6. 33), for seeking and hasting are utterly incompatible; and he that seeketh not, hath no promises, but many threatenings.—*C.*
[h] ch. 18. 5; 24. 23. Le. 19. 15. De. 16. 19. Ja. 2. 1, 2. Ex. 23. 2–8. Eze. 13. 19.
[5] He that respects persons, and not justice.—*C.*
[6] Or, *He that hath an evil eye hasteth to be rich,* ver. 20, 1 Ti. 6. 9.
[i] Ge. 13. 10; 19. 17. Job 20. 20; 27. 16. Ps. 52. 5. Ja. 1. 9. ch. 13. 22; 20. 13.
[j] ch. 27. 5, 6. Ps. 141. 5. Mat. 18. 15.
[k] Ju. 17. 2. ch. 19. 26.
[7] Heb. *a man destroying.*
[l] ch. 13. 10; 16. 18, 19; 17. 19; 18. 12.
[m] Ps. 2. 12; 84. 12; 112. 5; 32. 3–7; 84. 11, 12. Je. 17. 7, 8.
[o] ch. 3. 5, 6. 1 Co. 2. 14. Ro. 8. 7. Je. 17. 9.
[p] 2 Ti. 3. 15. ch. 2. 8–16. Is. 1. 16–19.
[8] He who trusts in his own firmness of resolution, and power of resisting temptation, is a fool: but he that walketh wisely, distrusting himself and trusting God, dreading the counsel of his own passions, and humbly and prayerfully seeking the guidance of the Spirit, 'he shall be delivered' from the seductions of sense, the malice of enemies, and the snares of Satan.—*C.*

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and prudence is extremely useful for settling or preserving a state. 3. A needy man placed in power, and squeezing from the poor that little which they have, is a most ruinous scourge to a nation. 4. Apostates from the ways of God are the most forward in encouraging men in wickedness, and commending them for it: but they who resolutely observe God's law, do what they can to reform or punish them. 5. Unregenerate men have no solid or experimental knowledge of what is right or wrong: but they who study God's Word, and depend on his instructions, understand whatever is necessary to salvation. 6. A poor man, who acts honestly and uprightly in all he does, is far happier, and more useful and commendable, than a rich pretender to virtue, who obstinately and craftily practises vice. 7. He is an honour to his parents, as well as to himself, who studies the law of God, and observes the rules of piety and sobriety there prescribed: but he that associates himself with rakes, drunkards, and gluttons, and spends his time and money in sensual pleasures, is a shame and vexation to them. 8. God often translates the wealth, gotten by covetousness and oppression, from the gatherers into the hands of such as are merciful and benevolent. 9. The very prayers and other religious services of them who obstinately live in their sins are, in God's view, an abominable and hypocritical prostitution of his ordinances, since it appears as if they thus intended to make him a partner in their wickedness. 10. They who by their persuasion, example, or cunning contrivances seduce upright men into sinful and dangerous practices, shall themselves irrecoverably fall into that very mischief which they intended for others: but they who live in simplicity and godly sincerity shall enjoy the blessings of grace here and of glory hereafter. 11. Rich men, being courted and complimented by every one, are apt to imagine themselves extremely wise: but sensible and religious persons, however poor, quickly discern their emptiness and ignorance. 12. It is an honour and happiness for a nation when pious and prudent men are advanced to places of power and trust: but when the wicked are exalted, the persons, lives, and estates, especially of good men, are in danger, and they are obliged to conceal them. 13. He that conceals, extenuates, or defends his sins, exposes himself to severe punishments: but he who through faith in Christ confesses and forsakes them, shall be graciously blessed by God and honoured by men. 14. Happy is he who lives under the constant awe of God's perfections, and under a jealousy of his own evil heart and a fear to do evil: but he that obstinately and presumptuously goes on in his sinful courses shall irrecoverably and eternally perish. 15. How cruel and terrible a plague is a tyrannical ruler! His subjects, unable to resist, are harassed by oppression, and terrified with fears of still greater evils.—17. Murderers shall never be able to escape the judgment of God; but shall **hurry themselves** into sudden and irretrievable destruction, without any one to help or pity them. 18. Real godliness, strict honesty and integrity, are the sure road to safety, honour, and happiness: but fraudulent sinners, obstinate in their wickedness, shall quickly involve themselves in the depths of misery. 19, 20. They who believe in Christ, and act with diligence, fidelity, and candour in their dealings, shall have abundant blessings from God and honours from men: but they who hasten to be rich, render themselves execrable by their base and fraudulent methods. 21. When judges have accustomed themselves to respect persons in judgment, the most insignificant bribe will make them disregard both law and equity, and favour an unrighteous cause. 22. He that hastens to be rich envies everybody who has more than himself, covets whatever he sees, and grudges to part with the most necessary expense or alms; and never seriously thinks how quickly God may take him from his wealth, or it become a curse to him, so that through his money he corrupts himself. 23. They who in an honest and friendly manner reprove a man for his faults, will afterwards have much more of his favour and regard than they who flatter him in his sins. 24. They who snatch all that they can from their parents are as bad as common robbers, and are in a fair way to associate themselves with such. 25. A man of a proud, insolent, and ambitious spirit involves himself in perpetual quarrels, and has no satisfaction in what he enjoys; nay, many times wastes his estate in contentions: but he who, trusting in the Lord to redress his grievances, patiently bears injuries, lives comfortably and happy. 26. Nothing is more foolish than to rely wholly on our own wisdom and ability, or to trust in our own heart, which is deceitful above all things, and desperately wicked: but he who walks according to the counsels of wise men, and the directions of God, shall escape, or be delivered out of, manifold dangers and troubles. 27. He who kindly and cheerfully relieves such as are in want shall

27 He[o] that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When[r] the wicked rise, men hide themselves: but when they perish, the righteous increase.

CHAPTER XXIX.

1 Observations of public government, 15 and of private. 22 Of anger, pride, thievery, cowardice, and corruption.

HE [a]that, being often reproved,[1] hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 When[b] the righteous are in authority,[2] the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso[c] loveth wisdom rejoiceth his father: but[d] he that keepeth company with harlots spendeth *his* substance.

4 The[e] king by judgment establisheth the land: but he that receiveth gifts[3] overthroweth it.

5 A[g] man that flattereth his neighbour spreadeth a net for his feet.

6 In[h] the transgression of an evil man *there is* a snare: [i]but the righteous doth sing and rejoice.[4]

7 The[j] righteous considereth the cause of the poor: *but* the wicked regardeth not to know *it*.

8 Scornful[k] men bring[5] a city into a snare:[6] but[l] wise *men* turn away wrath.

A.M. cir. 3020. B.C. cir. 975

[o] De.15.7,8.ch.22.9. 27.26; 28.15, 19, 27. Ps. 41.1–3. He.13.16. Ja.2.15, 16.

[p] ver.12.ch.28.12. Ps. 112.28.

CHAP. XXIX.

[a] 2 Sa.12.25,34. 2 Ch. 36.16. Ge.6.3, 7. ch.28. 14.16,25. 15.10. 30.12–14. Ec.7.17–14.

1 Heb. *A man of reproofs.*

[b] ch.11.10; 28.12, 28. Ec.10.5. Re.11.15. 18.20. 19.6.

2 Or, *increased.*

[c] ch.10.1; 15.20; 27.11.

[d] ch.5.9,10. 6.26. 28. 7.24 Lu.15.13, 30.

[e] ch.28.8. Ps.72.1–8.

[f] ch.19.8. Ho.4.11.12.

3 Heb. *a man of oblations.*

[g] Ho.7.3. [h] c. 1. Ps.55. 94.20. 5. [i] ch.21.26, 28. Ps.32.7. ch.13. Job 18.7–10.

4 Ps. 97.11; 118. 15; 132.16.

4 hasmuch as the faithful walk in their callings with an upright conscience, and are blessed by the Lord many ways exceedingly, they both outwardly magnify him with psalms and hymns, and spiritual songs, and inwardly are cheerful, being 'filled with joy of the Holy Ghost:' likewise affliction, or bereavements, or persecutions, the children of God are able to rejoice. They know that 'all things work together for good:' as Peter, Paul and Silas sang praises to God from the inmost recesses of a prison.—*C.*

[j] Job.29.16. Ps.41.1. [k] Is.28.14,15. ver.6. Eze.22.30.

5 Or, *set a city on fire.*

[l] Ps.106.23. Ja.5.19–12. Eze.22.30.

6 Men who scorn the truth, and will not receive it; who scorn good counsel, and will not listen to it; who scorn their fellow-citizens, and will not unite with them in patriotic efforts; who scorn the enemy, and will not prepare to oppose them; who scorn God, and will not hearken to or obey him.—*C.*

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9 *If*[m] a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no [n]rest.

10 The[o] blood-thirsty[8] hate the upright: but the just seek his soul.

11 A[p] fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

12 If[q] a ruler hearken to lies, all his servants *are* wicked.

13 The[r] poor and the deceitful man[9] meet together: [s]the LORD lighteneth both their eyes.

14 The[t] king that faithfully judgeth the poor, his throne shall be established for ever.

15 The[u] rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.[1]

16 When[v] the wicked are multiplied, transgression increaseth: [w]but the righteous shall see their fall.

17 Correct[y] thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where[z] *there is* no vision, the people [2]perish: but [a]he that keepeth the law, happy *is* he.[3]

19 A[b] servant will not be corrected by words: for though he understand he will not answer.

20 Seest[c] thou a man *that is* hasty in his words?[4] *there is* more hope of a fool than of him.

21 He that [d]delicately[5] bringeth up his servant from a child, shall have him become *his* son at the length.

[m] Mat.5.11,12. 10. 1 Pe.3.13. [n] Or, *quietness.* [o] ch.1.19. [p] Or, *Men of blood.* [q] ch.14.34, 35. 28.12, 16,28. 29.2. Am.3. 13. [r] Is.3.5. 2 Co. 1 Ki.21. 10–13. [s] ch.22.2. Mat.5.45. Jn.1.9. [t] Or, *the usurer,* Mat.9.9. 21.6,6.10. [u] Ec. 2.1. [v] ch. 28.28; 25.5. Je. 23.16, ver.4. Ps.72.4,12, 5.89.2. [w] ver.17,21; ch.10.1, 5; 17.21,25; 19.26; 28.7, 22.6,15; 23.13. 2 Ki.2.6. Mi.6.9. [x] ver. 2. Ho.4.1,2,7. ch.11.28. [y] Ps.37.36; 58.10; 91. 8.90.9,11. [z] See notes on ch. 13.14; 22.15; 23.13.—*C.* [a] ch.13.14; 16.17; 19.16; 22. 15,22,23; 28.7,9. [b] Ex. 2.1. Ps. 74.9. Am.8.11–13. Mat.9.36. 2 Co.4.3. [c] Or, *is made naked.* [d] Ps.119. 2. 19. 11. 2 Co.11.5,6. Ja.1.3,17. Ja. 1.26. [e] ch.13.3; 21.23. [f] Ps. 74.9. Am.8.11–13. Mat.9.36. 2 Co.4.3.

1 See notes on ch. 13.24; 22.15; 23.13.—*C.*

2 Where there is no revelation the people perish, or are estranged from godliness, being 'destroyed for lack of true knowledge.' Ho.4.6.—*C.*

3 ch.13.13, 18; 16.20; 19.16.

4 Or, *in his matters.*

[g] 2 Sa.3.7,8. withch. 30.33.

5 In luxury, without religious restraint.—*C.*

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thereby increase his own estate: but he that avoids taking notice of their miseries draws upon himself the curse of God and of men. 28. When wicked men are increased in number, and advanced in authority, good men are obliged to hide themselves from their tyranny and persecution: but when God casts down the wicked, the righteous take courage, and openly show themselves; and their numbers are increased under pious and prudent governors.

Ver. 5. *They that seek the Lord understand all things.* They know more about all things, than worldly men know about any one thing, for they 'know that all things work together for good to them that love God.' *C.*

Ver. 7. *Shameth his father. Shames* him for neglecting his education—for not restraining him in time—or, notwithstanding all his care, breaks his heart by his incorrigible follies. *C.*

Ver. 11. It is the special duty of the rich to give their children a good education, both in secular and religious knowledge; for if the well-educated poor once discover any inferiority in the rich, contempt for their ignorance, and the disorganization of society, is sure to follow.—*Note,* A true religious education can alone teach the rich kindness and the poor gratitude. *C.*

Ver. 17. The murderer shall *flee* in terror of conscience till the grave receives him: let no man *stay* him in this flight by hiding him from deserved justice, Ge.9.6. *C.*

Ver. 22. *An evil eye* never means, as the ignorant and superstitious imagine, an eye that can inflict evil according to the malignity of its owner; but an eye that cannot see aright, because of some obstruction in its organization. In this verse, temporal riches form the obstruction that will not permit the hastener to see things that are 'not seen and eternal,' 2 Co. 4. 18. *C.*

CHAPTER XXIX. Ver. 2, 4. Where justice is impartially executed, and liberty and property secured, the nation grows great and happy; but bribery and oppressive taxes ruin a state. 5. Flatterers artfully draw men into wickedness and ruin. 6. In the wicked course of sinners, one sin draws on another and its attendant plagues; but the godly, by walking in Christ, obtain solid and lasting joy and comfort.—8. Obstinate sinners and scornful men, by laughing at all things serious, sacred, or civil, throw nations and cities into the most ruinous disorder; but pious and prudent rulers, by their prayers and piety, avert the deserved judgment of God, and by their wise conduct divert the fury of men. 9. It is to no purpose to spend reasonings or reproofs upon incorrigible fools; for in whatever manner they appear to take them, they will still persist in their folly and wickedness. 10. Blood-thirsty men direct their murderous malice especially against godly magistrates or other valuable persons; but such as are truly virtuous labour to defend and promote the welfare of such. 11. Fools inconsiderately speak out whatever comes into their head; but wise men think well before they speak, and only utter what they know and as the opportunity requires. 12. If a ruler hearken to lies, flatteries, or false accusations, his whole court will quickly become so wicked, that it will be hard to find an honest man in office. 13. Poor men who want estates, and rich men who get or increase their estates by fraud, are connected together in this world, and the Lord, without distinction, allows to both his light of nature, or revelation, and blessings of providence, as is good in his sight. 14. Kings who faithfully administer justice to their subjects, and set themselves to protect and help the poor, take the most proper course to gain their subjects' affection, and to continue their kingdom to many generations. 15. Careful instructions and reproofs, and prudent corrections, are of great use to render children wise, prudent, and pious: but children left to follow their own inclinations prove a disgrace and plague to parents, particularly to their indulgent mothers. 16. When wicked men are increased in number and advanced in dignity, presumptuous wickedness abounds more and more: but the righteous ought not to be discouraged, as they shall quickly see their downfall. 17. Children carefully brought up in the nurture and admonition of the Lord, bid fair to be a help and comfort to their parents. 18. Where men want the oracles of God and ordinances of the gospel, they cannot but live wickedly on earth and be miserable in eternity: but great is the present and future happiness of such as, renewed by his grace, strictly observe his laws. 19. No persuasion, reproofs, or threatenings will avail with some refractory and slavish-minded servants; nothing but blows will make them regard what is said or attend to their duty. 20. It is more easy to instruct and reform the most weak and ignorant, than to rectify what is amiss in a rash, heady, and self-conceited manager of his affairs. 21. If servants, who continue long in a family, be too much indulged or favoured, they are apt to behave with as much boldness and freedom as if they were children; or even to domineer over them, and labour to disinherit them. 22. Passionate persons are apt to quarrel and contend about trifles, and to fall into a multitude of sins, in word or deed, both against God and men. 23. Proud, saucy, and ambitious behaviour renders men contemned, hated, and miserable; but meekness and humility procure useful and lasting honours. 24. Partnership with thieves or fraudulent persons, endangers both soul and body, and is apt to involve men in perjury. 25. An immoderate fear of men ensnares us into much guilt and mischief: but he that puts his whole confidence in God shall be preserved from them. 26. Multitudes court the favour of princes and other great men: but it is God alone who determines the lots of men here and hereafter. 27. There is a stated antipathy between the righteous and wicked; their natures, tempers, counsels, and ends being the very reverse of each other.

Ver. 1. *Hardeneth* himself by seeking excuses or palliations for his sin; or even false interpretations and doctrines to defend his evil courses. He 'shall fall without remedy,' as the carcasses of the unbelievers fell in the wilderness, to whom God sware in his wrath, they should not enter into his rest, He. 3. 11. *C.*

Ver. 4. *He that receiveth gifts.* According to the margin, 'a man of oblations.' The true meaning seems to be: a king who supports justice and equity in the fear of God, establishes his kingdom; but he who substitutes for these 'weightier matters of the law,' mere 'legal oblations,' ceremonial observances, overthrows it. This was literally exemplified and fulfilled by the rulers of the Jews in the days of our Lord. See Mat. 23. 23, 38. *C.*

Ver. 12. The ruler that 'hearkens to lies,' is either he that will bear nothing but flattery, or he that will credulously receive false accusations, and will indulgently neglect to judge for himself. All his servants will soon be wicked: for godly men will fly from him; and wicked men will gather around him, as vultures to the carcass of the dead. *C.*

Ver. 13. *The deceitful man,* who overreached him, oppressed him, and made him poor.—*The Lord lighteneth both their eyes.* The enriched to see, if he would, better riches than he has gained; the poor, to seek better than he has lost. *C.*

Ver. 19. Even 'a servant' will not be corrected by (mere hasty) words, see ver. 20: example, authority, and religious principle must all be brought to bear upon him. *C.*

Ver. 24. That the Jewish judges adjured the accused is evident from the case of our Lord, Mat. 26. 62–64. The verse accordingly means, that the 'partner' (the accomplice) of the thief hears such an adjuration; yet, bound by a false and diabolical principle, misnamed honour, 'bewrayeth not the matter,' and is thereby guilty of perjury, to the ruin of his soul. *C.*

CHAPTER XXX. Ver. 2. Though of men I am the least learned, and human wisdom possess not; and though in science I have had no instruction, yet of holy things have I knowledge—(*Hodgson*). *C.*

Ver. 19. *The eagle* soaring high in air, its eye and appetite on earth, till, with the rapidity of lightning, it descends upon its unsuspecting prey.—*The serpent* scaling the lofty *rock,* where armies could not follow, and noiselessly and fatally smiting its victim.—*The ship,* impelled by invisible winds, adopting innumerable

22 An[a] angry man stirreth up strife, and a furious man aboundeth in transgression.

23 A[g] man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso[h] is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth *it* not.

25 The[i] fear of man bringeth a [6]snare: [j]but whoso putteth his trust in the LORD shall be safe.[7]

26 Many[k] seek the ruler's favour:[8] but *every* man's judgment *cometh* from the LORD.

27 An[l] unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER XXX.

1 Agur's confession of his faith. 7 The two points of his prayer. 10 The meanest are not to be wronged. 11 Four wicked generations. 15 Four things insatiable. 17 Parents are not to be despised. 18 Four things hard to be known. 21 Four things intolerable. 24 Four things exceeding wise. 29 Four things stately. 32 Silence in case of error the way to prevent wrath.

THE words of Agur the son of Jakeh, *even* the[a] prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,[1]

2 Surely[b] I *am* more brutish than *any* man, and have not the understanding of a man.

3 I[c] neither learned wisdom, nor have the knowledge[2] of the holy.

4 Who[d] hath ascended up into heaven, or descended? [e]who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what[g] *is* his name, and what *is* his son's name, if thou canst tell?[3]

5 ¶ Every[h] word of God *is* [4]pure: [i]he *is* a shield unto them that put their trust in him.

6 Add[j] thou not unto his words, lest he reprove thee, and thou be found a liar.

7 ¶ Two *things* have I required of thee;[5] deny me *them* not[6] before I die:

8 Remove[k] far from me vanity and lies; give me neither poverty nor riches; [l]feed me with food [7]convenient for me:[8]

9 Lest[n] I be full, and deny *thee*,[9] and say, Who *is* the LORD? [o]or lest I be poor, and steal, and take the name of my God *in vain*.

10 Accuse[p] not[1] a servant unto his master, lest he curse thee, and thou be found guilty.[2]

11 ¶ *There is* a generation *that* [q]curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* [r]pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how [s]lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation whose teeth *are as* swords, and their jaw-teeth *as* knives, to [t]devour the poor from off the earth, and the needy from *among* men.[3]

15 ¶ The horse-leech hath two [u]daughters, *crying*, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, *It is* enough:[5]

16 The[v] grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 ¶ The[w] eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley[6] shall pick it out, and the young eagles shall eat it.

18 ¶ There be three *things which are* too wonderful for me, yea, four which I know not:

19 The[x] way of an eagle in the air; [y]the way of a serpent upon a rock; the way of a ship in the midst[7] of the sea; and [z]the way of a man with a maid.

20 Such[a] *is* the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 For[b] a servant when he reigneth; and a fool when he is filled with meat;

23 For[c] an odious *woman* when she is married; and an handmaid [d]that is heir to her mistress.

24 ¶ There be four *things which are* [1]little upon the earth, but they *are* exceeding wise:[8]

25 The[e] ants *are* a people not strong, yet they prepare their meat in the summer;

26 The[h] conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The[i] locusts have no king, yet go they forth all of them by bands;[9]

28 The[j] spider taketh hold with her hands, and is in kings' palaces.

29 ¶ There be three *things* which go well, yea, four are comely in going:

30 A lion,[1] *which is* strongest among beasts, and turneth not away for any;

31 A greyhound;[2] and an he-goat also; and a king, [k]against whom *there is* no rising up.

32 If[l] thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [m]*lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth

A.M. cir. 3029. B.C. cir. 975.

a ch. 15. 2, 18; 22. 24; 29. 22, 29. 2 Ch. 26. 19. Ps. 37. 30, 31. Mat. 15. 19. Ro. 3. 14, 15.

g Da. 5. 20, 21. Job 22. 29. Ac. 12. 23. Re. 18. 7, 8 ch. 15. 33; 18. 12. Mat. 23. 12. Lu. 14. 11; 18. 14. Ja. 4. 6, 10. 1 Pe. 5. 5.

h Ps. 50. 18–20. Ho. 4. 2. 2 Ch. 24. 20. Mat. 26. 26. Lu. 5. 1.

i Ge. 20. 11, 13; 26. 7, 9. Mat. 10. 28, 29–31. Lu. 12. 4–7. Jo. 7. 13; 9. 22; 19. 38; 20. 19.

j The fear of man often leads to falsehood, by which it is hoped difficulties and dangers may be avoided: it leads to a forsaking of the true faith in times of persecution, and thus entails death. There is no more powerful incentive to sin than slavish cowardly fear. —*C.*

j Ec. 7. 18. See ch. 28. 20.

[6] Heb. *set an hook.*

k Ps. 62. 12; ch. 19. 6. with Ge. 43. 14. Ps. 4. 6.

[8] Heb. *the face of a ruler.*

l Ge. 3. 15. Ps. 15. 4; 139. 21, 22; 119. 113. See ver. 32.

CHAP. XXX.

a ch. 31. 1. N.—24. 3. 2 Pe. 1. 19–21.

[1] See note * in second column.

[2] Ps. 73. 22. Is. 21. 12. 1 Co. 15. 8. Ep. 3. 8.

b Ath. 7. 24, 25. Mat. 16. 15. Ro. 11. 33. Phi. 3. 8–13. Ep. 3. 18.

[3] Heb. *know.*

d Ju. 3. 13. Ro. 10. 6.

e Job 38. 4, &c. Ps. 104. 3, &c. 135. 7. 148. 8. Je. 10. 13; 51. 16. Zec. 10. 1.

g De. 28. 58. Is. 9. 6; 53. 8. Joh. 17. 7.

[3] This appears from Ro. ix. 6 to be a prophetical inquiry after Christ—*What is his name? &c.* This is an evident reference to God the Father and his eternal Son. See 1 Jn. 2. 1, 3.—*C.*

h Ps. 12. 6; 18. 30; 19. 8; 119. 140.

[4] Heb. *purified.*

i Ps. 84. 11; 115. 9–11; 91. 2, 3; 33. 20; 18. 35.

j De. 4. 2; 12. 32. Re. 22. 18, 19.

[6] *Of thee.* Of thee, the LORD. Ver. 9.—*C.*

[6] Heb. *withhold not from me,* Ps. 21. 2; 40. 11; 51. 11.

k Ps. 119. 29, 37. Is. 33. 15.

l Mat. 6. 11. 1 Ti. 6. 8.

[7] Heb. *of my allowance.*

[8] This is not a prayer for a 'middle place,' an imaginary 'golden mean' between poverty and riches, but a prayer against temptation either by the one or the other, and a prayer for food convenient, with satisfaction and contentment in the allotments of Providence. —*C.*

n Ne. 9. 25, 26. De. 32. 15. Je. 2. 28; 8. 12. Ho. 13. 6. Je. 5. 5.

[9] Heb. *belie* thee.

o Pr. 125 3.

p 1 Sa. 22. 9. Ro. 14. 4.

[1] Heb. *Thou not with his lawgiver.*

q ver. 17. Le. 20. 9. De. 27. 16; ch. 20. 20.

r Lu. 18. 11, &c. Is. 65. 5. Je. 2. 23. Tit. 1. 16. 2 Ti. 3. 5; ch. 16. 12. Re. 3. 17.

[2] This is not confined to a mere protection for the servant of an earthly master, but for the servants also of the 'one Master in heaven.' See Mat. 23. 10. Ro. 14. 4. And, be it specially remembered, that it was under an accusation of lord against him as a servant before Jehovah that our Lord suffered at the hands of Caiaphas and the Jews. —*C.*

s ch. 6. 17; 16. 18; 21. 4. Ps. 101. 5; 131. 1. Is. 2. 11, 17; 5. 15; 10. 12, 33. *t* Job 20. 19; ch. 22. 22; 28. 4; 31. 9. Am. 8. 4. Hab. 3. 14. Zep. 3. 3. Mal. 3. 5.

[3] There is a generation of unnatural and blasphemous contemners of authority (ver. 17), of self-righteous, hypocritical Pharisees (ver. 12), of proud self-conceited despisers (ver. 13), and of cruel oppressors (ver. 14): four grievous classes amongst unregenerate men. —*C.*

u *The horse-leech hath two daughters*—that is, two similitudes. The first two of the *four*, viz., 'the grave and barren womb,' the one like Rachel (Ge. 30. 1, saying, 'Give me children, or else I die;' the other as eagerly repeating, in the language of nature and ear of reason, 'Give me thy children—let them die.'—*C.*

[5] Heb. *Wealth.*

v ch. 27. 20. Hab. 2. 5. Ho. 6. 7. Is. 56. 11.

w ch. 20. 20; see ver. 11. Ge. 9. 22, 23, with Mat. 15. 4. Le. 20. 9.

[6] Or, *the brook.*

x Job 39. 27, 28, 30. 31. *y* Ps. 104. 26; 107. 26.

[7] Heb. *heart.*

z Ex. 2. 19. Je. 31. 22. Is. 7. 14. Lu. 1. 5, 7.

a ch. 7. 14, 15. Je. 7. 9, 10; 8. 12. Re. 17. 3. 2 Th. 2. 9, 10.

b 2 Ki. 8. 12; ch. 19. 10; 26. 3. Ec. 10. 7. 1 Sa. 25. 8, 10, 17, 25. De. 32. 15. Ps. 73. 7, 8.

c ch. 19. 13, 21. 9, 19; 27. 15.

d Ge. xvi. xxi. ch. 29. 29.

e Job 12. 7. 2 Co. 1. 9.

[1] Heb. *wise made wise.* Job 35. 11, &c.

g ch. 6. 6–9. Ec. 9. 10. Mat. 6. 19, 20.

h Le. 11. 5. Ps. 104. 18. Is. 33. 16; 65. 25.

i Ex. 10. 4. Le. 11. 22. Joel 1. 4; 2. 7, 11. Is. 33. 4.

[9] Heb. *gathered together.*

j ch. 25. 20. Job 8. 13, 14.

[1] Heb. *a mighty dust lion,* Num. 24. ch. 28. 1.

[2] Heb. *girt in the loins:* or, *a horse.*

k Ec. 8. 4. 1 Ki. 4. 24, 25. Is. 9. 6.

[1] Hab. 2. 4. ch. 26. 12. Lu. 18. 3.

n Job 21. 5; 40. 4. Ro. 3. 19. Mi. 7. 16. ch. 17. 28. Ec. 10. 4.

* Of Agur, Jakeh, Ithiel, and Ucal, nothing is historically known, and conjecture is useless. Nor is it generally so important to know what a man was, as to know his sentiments—his principles of action. Agur signifies stranger or gathered; Jakeh, ready obedience; Ithiel, God with me; Ucal, power. —*C.* The fourth great division of the book begins with this chapter. It is different from all the others. Its author is different, and its style and subject are different. In the words of Agur we have, as Dwight says, a succession of beautiful little pictures illustrating great moral truths. The style is not so dignified, nor is the language so pure and archaic in character, as the early portions of the book. —*F.*

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courses, braving all dangers—then deceitfully 'reposing on her shadow' in port, as if she had never felt the wind or been tossed upon a wave.—*The man* secretly desiring, and, undeterred by coldness or repulse, ardently wooing and winning the *maid* of his choice; and in the exercise of chastened and holy affections, not only conscious of no guilt, but fully assured of a blessing: these four are the emblems of the adulteress. As the eagle she on her prey descends; as the serpent she glides and poisons her victim; as the ship in the storm she is tossed by passions, yet seems ever in the calm of smiles and blandishments; and with all the ardour of youthful devotedness seeking the object of its hallowed affections will she pursue her guilty courses, and, by aid of a hardened conscience (her substitute for innocence), will she 'feast, and wipe not mouth, and say, I have done no wickedness.'—And woe to the lamb when the eagle soars! and woe to the callow bird when the serpent glides! and woe to the sailor-boy who trusts the calm and never foresees the storm! and woe to the man who yields his peace and salvation to the persevering lures, the deceitful smiles, and the hardened conscience of an adulteress! Col. 3. 5, 6; He. 13. 14; Re. 22. 15. *C.*

REFLECTIONS.—Let me thus always think meanly of myself, and highly of my God and Saviour, and of his works and Word: and be a good savour of Christ to all around me. Earnestly should I covet further degrees of holiness, but be regardless as to the comforts and enjoyments of this life, and content with such things as I have. Let me never be a busybody in other men's matters, but heedfully watch against the temptations incident to my own condition. Let me never be an idle spectator of what is around me: but whatever evil I observe, let me avoid, hate, and mourn over it; and whatever good I observe, even in animals, let me, in a Christian manner, imitate the same. If I have proudly involved myself in sin, humbly should I repent of it, and always avoid contention before it be meddled with. Nothing is to be got by pride, passion, or ill language but bloodshed and damage.

butter, and the wringing of the nose bringeth forth blood; [o]so the forcing of wrath bringeth forth strife.

CHAPTER XXXI.

1 *Lemuel's lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

THE words of king Lemuel, the prophecy[1] that his [a]mother taught him.[2]

2 What,[b] my son? and what, the son of my womb? and what, the son of my vows?

3 Give[c] not thy strength unto women, nor thy ways to that which destroyeth kings.

4 *It*[d] *is* not for kings, O Lemuel,[3] *it is* not for kings to drink wine, nor for princes strong drink;

5 Lest[e] they drink, and forget the law, and pervert[4] the judgment of any of the afflicted.[5]

6 ¶ Give[g] strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.[6]

7 Let him drink, and forget his poverty, and remember his misery no more.[7]

8 Open[h] thy mouth for the dumb in the cause of all such as are appointed to destruction.[8]

9 Open thy mouth, [i]judge righteously, and plead the cause of the poor and needy.

10 ¶ Who[j] can find a virtuous woman? for her price *is* far above rubies.[9]

11 The[k] heart of her husband doth safely trust in her, so that he shall have no need of spoil.[1]

12 She[l] will do him good, and not evil, all the days of her life.

13 She[m] seeketh wool and flax, and worketh willingly with her hands.

14 She[o] is like the merchants' ships, she bringeth her food from afar.

15 She[p] riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.[2]

16 She[q] considereth a field, and buyeth [5]it: with the fruit of her hands she planteth a vineyard.

17 She[r] girdeth her loins with strength, and strengtheneth her arms.

18 She perceiveth[4] that her merchandise *is* good: [t]her candle goeth not out by night.

19 She[t] layeth her hands to the spindle, and her hands hold the distaff.

20 She[u] stretcheth out her hand to the poor; yea, she reacheth[5] forth her hands to the needy.

21 She is not afraid of the snow for her household; for all her household *are* clothed with scarlet.[6]

22 She[v] maketh herself coverings of tapestry; her clothing *is* silk and purple.

23 Her husband is known [w]in the gates, when he sitteth among the elders of the land.

24 She[y] maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength[z] and honour *are* her clothing; and she shall rejoice in time to come.

26 She[a] openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She[b] looketh well to the ways of her household, and eateth not the bread of idleness.[7]

28 Her[c] children arise up, and call her blessed; her husband *also,* and he praiseth her.

29 Many daughters have done [8]virtuously, but thou excellest them all.

30 Favour[d] *is* deceitful, and beauty *is* vain: *but* [e]a woman *that* feareth the LORD, she shall be praised.

31 Give[g] her of the fruit of her hands; and let her own works praise her in the gates.

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o ch.27.14; 10.12; 15. 18; 16. 28, 26, 22; 28. 25; 29.22; 26. 24.

CHAP. XXXI.

1 Heb. *burden*, ch. 30.1. Is.13.1; 21.1; 22.1. Na.1.1.

a 2 Ti.1.5; 3.15. ch.1. 8; 6.20.

2 See note 1 below.

b 1 Sa.1.28. Is.49.15.

c ch.5.9; 6.26; 7.26. Ho.4.11, 18.

d Jer.11.17. Ho.7.5. Hab.2.5.

3 Or, devoted to and before God.

e Ho.4.11. Le.10.9. De.17.18.

4 Heb. *alter.*

5 Heb. *of all the sons of affliction.*

g Ps.104.15. 2 Ti.5. 23. Ju.6.13.

6 Heb. *bitter of soul.*

7 Thus is no license to seek oblivion of sorrow in wine and strong drink. On the contrary, it is an order to the king, to the rich, to reserve 'strong drink and wine' to those that are ready to perish with poverty, pain, and debility.—*C.*

h Job 29.15, 16. Ps. 82.3,4; 72.12. 2 Sa.19.4. Es.4.16.

8 Heb. *the sons of destruction.*

i Job 29.15, 16. Is 1. 17. Je.22.3, 16. De.1.16. Is. 11. 4. Zec. 7.9, 10. Je.22.3, 16.

j ch.12.4; 18.22; 19.14. Ho.7.28. Re.12.1. Ca.6. 8, 9.

9 'Who is he that hath found a virtuous wife?' From this verse to the end the verses are alphabetical, as if containing the primary elements and final sum of all domestic economy.—*C.*

k Ep.5.33. Ac.13.22. Lu.2.6. 1 Pe.3.1-7.

1 *He shall have no need of spoil.* 'And abundance he shall never lack.'—*Hodgson.*

l 'The words of Lemuel' betray difference, authorship from 'the words of Agur.' There is greater simplicity in construction, and greater regularity in arrangement. It reminds us of some of the alphabetical psalms. It is indeed an alphabetical poem, each verse commencing in succession with a letter of the Hebrew alphabet. The poem proper begins at the tenth verse. Dödderlein has well termed it 'a golden A B C for women.'—*P.*

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2 As we approach the equator, the days and nights become nearer equality of length; so that 'rising while it is yet night' becomes a common domestic occurrence. Besides, in warm climates stable work is done, or can be done, at the heat of the day; and it is therefore necessary to rise early,—rest during the heat, and resume work in the evening.—*Note,* The whole passage is either an emblem of the church, or a warning to the church (who is 'the bride, the Lamb's wife'), telling her to 'be instant in season, and out of season,' and even while the world lieth in darkness to prepare for the rising of 'the Sun of righteousness.'—*C.*

m Jos.15.18,19. Mat. 23.42. Ca.8.11-14.

3 Heb. *taketh.*

n 1 Pe.1.13. 1 Co.16. 1 Th. Ep. 5. 10. 2 Th. 2. 2. Phi.4.13.

4 Heb. *She tasteth.*

o Mat.5.16; 25.4. Phi. 2.15,16. Ju.12.36.

p Ex.35.25,26. Tit.2. 12-14; 3.5.

q Ps. 42. 2. ch.19.17. He.13.16.

5 Heb. *she spreadeth.*

6 Or, *double garments.*

r 1 Pe.3.3,4. Ro.13. 14. 2 Co.1.12. Ac.24.16.

s De.16.18; 21.19,22. 24. Job 29.7. Mat.23.28.

t Re.3.16; 19.8. ver. 13,15. Lu.6.14,15.

u ver. 18. Ps. 2 32.36. Is.12.1-6; 35.10; 51.11.

v 2 Pe.3.1-6. Ps. 37. 30. Col.3.14. 4.6. 1 Co. 13.3. Ep.4.29; 5.2,3. Ca. 4.11; 7.6.

x 1 Ti.5.8,14. 1 Th.4. 11. 2 Th.3.12. Ju.6.29. 1 Co.15.58.

7 The emblem of the watchful superintendence, and tender but vigorous discipline, which the church should exercise over all her members.—*C.*

z 1 Ki.1.19; 10.8. Ga. 4.26. Ca.6.8,9. Lu.1.28, 29.

8 Or, *have gotten riches.*

a Ps.103.15,16. Ja.1. 11. Is.40.6.

b Ec.7.26; 12.13. Ps. 112.1-9; 128.1,2. Is.3.10.

g Mat. 7. 16-20. Ps. 128.2. Re.14.13. 1 Th.2. 12. 2 Co.1.12. Phi.2.12, 15,16.

CHAPTER XXXI. Ver. 1. Of Lemuel nothing more is known than what is here recorded: and where there is nothing certain, conjecture is of no service. The word signifies 'God with them;' and if rulers did but know and always feel by whom, and for whom, and to whom they reign, it would ever be the best description of that high office to which 'the powers that be are ordained of God.' *C.*

Ver. 22. *Silk.* Rather, *linen.* It is doubtful if silk was known in Western Asia till long after the time of Christ. *C.*

Ver. 26. This passage is a beautiful description of a good wife, given of the Lord, but its real excellency lies in being an emblem of the church, opening 'her mouth with wisdom,' and knowing nothing by her ministers but 'Jesus Christ and him crucified.' *C.*

REFLECTIONS.—What blessings might mothers be to families, churches, and nations, would they but carefully educate their children! And it is unnatural and irreligious when they do otherwise. When princes are given to whoredom and drunkenness, and regardless of the poor or of the exact administration of justice, they are but a plague to the nation which they govern. With great care and circumspection ought all, especially such as bear rule in church or state, to make choice of their yokefellows in marriage. And it is a great blessing to themselves, and all their connections, if Providence direct them aright. But it is absurd and ruinous when wealth, beauty, or parentage are preferred to real virtue and religion, in the choice of wives or husbands. What a scandal to human nature is it when wives become the plague, the reproach of families! or when such as are virtuous and prudent are abused by husbands, unfaithful, drunken, imperious, cruel, outrageous, or churlish!—But infinite is the mercy that God, by his grace, has formed all who accept Christ into a living church, which, as the spouse of his Son, are made to answer this amiable and glorious description.

CONCLUDING REMARKS ON THE BOOK OF PROVERBS.

Solomon, we are told (1 Ki. 4. 32), composed no less than *three thousand* proverbs. As we count them, in modern verses, this collection does not contain so many. The conclusion therefore is, that many have been allowed to pass into oblivion, and that we possess but a part. If it be so, this is in no way to be wondered at in the case of Solomon, since we are told (John 20. 30) that, even in the case of 'a greater than Solomon,' 'many other miracles' are stated to have been wrought, which were not specifically recorded by the evangelist. Next to the book of Psalms, the Proverbs of Solomon are most frequently quoted in the New Testament; and that, be it well observed, not merely as a treasury of moral precepts, but as a direct revelation of JESUS as the wisdom of God and the power of God.

If considered merely as a collection of moral precepts for the regulation of fathers, mothers, children, and servants in families—or of kings, magistrates, and subjects in states—it contains more true practical wisdom than all the philosophers of Greece Rome, and more modern times, have ever been able to produce. Nor can there be any question that the ancient and most distinguished philosophers of Greece borrowed the principles of their moral doctrines from these proverbs; and have, in two respects, surpassed the modern deistical moralists; first, in the superiority of their moral code; and, secondly, in the honesty wherewith they acknowledged the source from which they were borrowed.

The book of Proverbs seems naturally divisible into five parts:—1. The first nine chapters containing various instructions and excitements to the study of the true *wisdom*—the knowledge of JESUS CHRIST, 'the wisdom of God, and the power of God.' 2. From x.–xxii. 16, which contains what is properly called the Proverbs. 3. From xxii. 17—xxv. inclusive, containing paternal instructions, speaking as unto children. 4. Extends from xxv.–xxix. inclusive, consisting of detached moral precepts, and is distinguished by having been 'copied out' by 'the men of Hezekiah.' 5. Includes xxx. xxxi.; the former containing the prayer and instructions of Agur to Ithiel and Ucal: the other addressed to Lemuel by his mother.

The whole, if considered as a mere literary and philosophical monument of the Hebrews, in the days of their prosperity, would place them as far above 'Greek and Roman glory,' as the sun, in his brightness, is above a flickering and 'sickly taper;' while, independent of all external evidences, the height, the depth, and immaculate purity of their morals, present an internal illustration of their divine origin, which no candid mind can possibly resist.—*C.*

THE BOOK OF ECCLESIASTES.

To warn others, Solomon here (1) Represents the vanity and vexation which adhere to all created enjoyments; particularly to those in which men ordinarily look for happiness; as human learning and policy, sensual delights, honour, power, and riches, or an empty profession of religion, ch. i.–vi. (2) Prescribes remedies against that vanity and vexation which attend those things; viz. sitting loose to them; enjoying them moderately, but never expecting much from them; acquiescing in the will of God concerning us in every event; remembering God in the days of our youth; and continuing all our life in his fear and service, with an eye to the future judgment, ch. vii.–xii. But in both parts the demonstrations of the vanity of things, and the prescriptions of remedies, are somewhat mixed.

[This book has been frequently represented as 'Solomon's penitential discourse, composed a little before his death; in which he recants and laments' his follies and departures from God. From whom, or at what time, this opinion originated in the Christian church, we are unable to say: nor is it of any importance to ascertain its origin. To say the least of it, it is altogether unsupported by any scriptural authority.' It is also unsupported by any traditional Jewish authority. For the Talmudical writers ascribe the book, not to Solomon, but to Hezekiah; Kimchi, to the prophet Isaiah; while Grotius considers it to have been composed by order of Zerubbabel. Jahn refers it to a period posterior to the Babylonish captivity, and Zirkel to the times of Antiochus Epiphanes; and Jerome informs us, that, on account of some imaginary contradictions, the Jews, after the captivity, were averse to receiving it into the canon of Scripture, till more mature consideration convinced them of their error. That Solomon was the author, is apparent from internal evidence; especially from ch. 1. 12, 16; 2. 4, 6; 12. 9, 10. Of the Christian reader we ask specially that, when entering upon the study of it, he would lay aside all preconceived and unauthorized opinions about the date and object of the book, and come to examine it in a prayerful and teachable spirit. And this matter is more peculiarly necessary than may at first sight appear: for as he that views a landscape through a coloured glass, sees every object tinged with some colour that belongs not to the object, but to the glass; so he that commences the study of this book, under the impression that it is a record of Solomon's personal experience, retractation, and penitence—nay more, a kind of death-bed renunciation of the follies by which his wisdom had been stained—comes with a principle of interpretation that he brings to no other book; that is, an unauthorized determination about what the writer must intend, and not a simple inquiry into the meaning of what he actually says.

In humbly entering upon the interpretation of this book, we therefore cast away every opinion, however current and however supported, about the date and object of this book; and, by the grace of God, seek to ascertain the mind of the Spirit as revealed in its contents. *C.*]

CHAPTER I.

1 The Preacher showeth that all human courses are vain: 4 because the creatures are restless in their courses, 9 they bring forth nothing new, and all old things are forgotten, 12 and because he hath found it to be so in the studies of wisdom.

THE words of [a]the Preacher,[1] the son of David, king of Jerusalem.

2 Vanity[b] of vanities, saith the Preacher, vanity of vanities; all *is* vanity.[2]

3 What[c] profit hath a man of all his labour which he taketh under the sun?

4 ¶ *One*[d] generation passeth away, and *another* generation cometh: [e]but the earth abideth for ever.

5 The[f] sun also ariseth, and the sun goeth down, and hasteth[3] to his place where he arose.

6 The[h] wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

7 All[i] the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they return again.[4]

8 All[l] things *are* full of labour; man cannot utter *it:* [k]the eye is not satisfied with seeing, nor the ear filled with hearing.[5]

A.M. cir. 3029.
B.C. cir. 975.

CHAP. I.

[a] ver. 12, ch. 7. 27; 12. 8–10. Pr. 25. 1.

1 In Hebrew, either he that gathers, or he that addresses an assembly.—*C.*

[b] Ps. 39. 5, 6; 62. 9, 10; 144. 4. ch. 10. 8; 2. 11, 15, 17, 19, 22, 26. Ro. 8. 20. Mar. 8. 36, 37.

2 The first two chapters of this book bear the aspect of a personal confession, the record of the writer's experience. The great burden of it is *vanity*—the vanity of everything earthly. He searches after happiness, but his search is vain. He searches after wisdom, but he only finds sorrow: for the utmost limit of human wisdom is the grave. The conclusion he arrives at is, that man ought to be contented, so far as this life is concerned, with the calm, prudent, and rational enjoyment of such things as are placed within his reach.—*P.*

[c] ch. 2. 22; 5. 15; 3. 9. Hab. 2. 13. Pr. 23. 5. Job 1. 21. Ps. 49. 16, 17. 1 Ti. 6. 7.

[d] Ps. 89. 47, 48; 90. 10. Job 14. 2, 20. Zec. 1. 5.

[e] Ps. 104. 5; 119. 90. 2 Pe. 3. 10–13. ver. 9.

[f] Ps. 19. 5, 6.

3 Heb. *panteth.*

h Is. 21. 1. Job 37. 9, 17; 38. 24. Ac. 27. 13, 14.

[i] Job 38. 10. Ps. 104. 8, 9; 107. 26, 35.

4 Heb. *return to go.*

[j] ver. 9, 10; ch. 6. 10. with 1 Co. 2. 9. Phi. 3. 8–14. 1 Jo. 2. 12.

[k] Pr. 27. 20.

5 The meaning seems rather to be, 'All words become weary:' human misery is so great—human experience so sad and uniform, that when we attempt to describe it in words we are wearied with the recital—man cannot utter it.—*P.*

[l] ch. 3. 14, 15; 6. 10; 7. 10. Ge. 8. 22. Je. 31. 35, 36. 2 Pe. 2. 1, with 2 Co. 5. 17. Re. 21. 4, 5.

[m] Mat. 5. 17; 23. 32. ver. 9. Lu. 17. 26–30. Ac. 7. 51.

[n] Ps. 103. 16. Job 18. 17. Pr. 10. 7. ch. 2. 16.

6 Hengstenberg translates: 'No remembrance have they of old; nor shall they who are to come have any remembrance of those that shall come after.' A fond dream of this world, he remarks, is to possess the immortality of renown. Even this barren consolation is here taken away, and so a conclusion is made to the development of the thought contained in ver. 3, that man has no profit of all the labour which he taketh under the sun.—*P.*

[o] See ver. 2. 1 Ki. 4. 1, 21. Pr. 1. 1; 25. 1.

[p] Pr. 2. 3, 4; 4. 7. Ep. 5. 15. 1 Ki. 4. 33. Ps. 111. 2.

[q] Ge. 3. 19. ch. 3. 10.

7 Or, *to afflict them.*

[r] Ac. 4. 28. ver. 17, 18; ch. 2. 12, 17, 26. 1 Ki. 4. 29–33.

[s] ch. 7. 13, with Is. 40. 16. Job 11. 6.

8 Heb. *defect.*

[t] Ps. 4. 4; 77. 6.

9 ¶ The[t] thing that hath been, it *is that* which shall be; and that which is done, *is* that which shall be done: and *there is* no new *thing* under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? [m]it hath been already of old time, which was before us.

11 *There*[n] *is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.[6]

12 ¶ I[o] the Preacher was king over Israel in Jerusalem:

13 And[p] I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: [q]this sore travail hath God given to the sons of man, to be exercised therewith.[7]

14 I[r] have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.

15 *That*[s] *which is* crooked cannot be made straight; and that which is wanting[8] cannot be numbered.

16 I[t] communed with mine own heart, say-

CHAPTER I. Ver. 2. *Vanity*—a vapour, emptiness, an object destitute of real good, a statement destitute of truth—an idol, because destitute of that life and power which its ignorant worshippers ascribe to it. *C.*

Ver. 4. *For ever.* This earth abideth through 'all generations,' and 'we, according to God's promise, look for new heavens and a new earth,' 2 Pe. 3. 13, so that the earth literally 'abideth for ever.' *C.*

Ver. 9. *There is no new thing under the sun.* There is nothing new in nature, in moral principles, in sciences, or in arts. New discoveries are but the adoption of principles already in full operation in nature, or the revival of things forgotten. New combinations and applications, however, of old principles there may be, and this is the utmost novelty that human ingenuity may claim. *C.*

Ver. 13. *I gave my heart to seek,* &c. Not by vain philosophy, falsely called wisdom; but by that which begins in the 'fear of the Lord,' and embraces all that is revealed of the 'manifold wisdom of God' in Jesus Christ, Ps. 111. 10: Ep. 3. 10. *C.*

Ver. 15. A world where everything crooked, inconvenient, annoying, adverse, could be made straight—and where everything wanting in wishes, desires, accomplishments, possessions, could be obtained—would not be suited to the present fallen state of man. God has therefore in mercy, while he inflicted the curse, suited this 'sore travail' as a check to the natural and a discipline to the renewed man. *C.*

Ver. 17. *Madness*—sometimes applied to great and unreasonable anger: more frequently to persons who understand and can discourse well upon all subjects but one. And such ever is the mere intellectual and moral man, wise upon all subjects but one, the knowledge of God in Christ, 1 Co. 1. 18–24; 2 Co. 5. 19, 20. *C.*

Ver. 18. The reason of this is that human wisdom can only demonstrate the vanity of all earthly things. It proves that pleasure is short-lived, that fame soon passes away, that wealth cannot prolong life, that no source of human enjoyment is or can be lasting. The more man knows of these things—the more he reflects upon them, if he have no higher source of happiness, the more miserable must he become. *P.*

REFLECTIONS.—How feelingly a true penitent, from his own experience, preaches that vanity and vexation which attend created enjoyments! All things indeed in nature concur to manifest this humbling truth, though it is very hard to convince most men of it: for, notwithstanding the perpetual flux, returns, and oblivion with which created things are marked, we are too apt to be resting in them. Neither our own observation nor experience, nor the dictates of the Spirit of

ing, Lo, I am come to great estate, and have gotten [u]more wisdom than all *they* that have been before me in Jerusalem; yea, my heart had great[v] experience[g] of wisdom and knowledge.

17 And[x] I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For[y] in much wisdom *is* much grief; and he that increaseth knowledge increaseth sorrow.

CHAPTER [h] II.

1 The vanity of human courses in the pursuits of pleasure. 12 Though the wise be better than the fool, yet both have one event. 18 The vanity of human labour, in leaving it they know not to whom. 24 Nothing better than joy in our labour; but that is God's gift to the good only.

I SAID[a] in mine heart, Go to now, [b]I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I[c] said of laughter, *It is* mad; and of mirth, What doeth it?

3 I[d] sought in mine heart [1]to give myself unto wine,[2] (yet [e]acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their [3]life.[4]

4 I[g] made me great works; I [h]builded me houses; [i]I planted me vineyards:

5 I[k] made me gardens and orchards, and I planted trees in them of all *kind of* fruits:

6 I[l] made me pools of water, to water therewith the wood that bringeth forth trees:

7 I[m] got *me* servants and maidens, and had servants[5] born in my house; [n]also I had great possessions of great and small cattle above all that were in Jerusalem before me:

8 I[o] gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: [p]I gat me men-singers and women-singers, and the delights of the sons of men, *as* musical instruments,[6] and that of all sorts.

9 So[q] I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And[r] whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then[s] I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, [t]all *was* vanity and vexation of spirit, and [u]*there was* no profit under the sun.

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[u] 1 Ki.3.12, 4.29-31; 10.7,23,24.Ch.29.

[v] Job 7.7.He.5.14.

[g] Heb. *had seen much.*

[x] ch.1.17,7 7.23,25. 1 Th.5.21.

[y] Ch.12.12.2 Co.1.12, 11.3 Ti.1.4.

CHAP. II.

[a] Lu.12.19,20. ch.1. 16,17.

[b] ch.8.15;12.9. Is.56. 12.Ja.5.5. Ti.1.3.

[c] Am.6.3,6. Pr.14.13. ch.7.2-6.

[d] Pr.20.1 1 Sa.25.36. ch.1.17.

[1] Heb. *to draw my flesh with wine.*

[2] Not to give himself to intemperance, but to the examination of the vaunted enjoyment of winebibbers.—*C.*

[e] 1 Ki.18. 21. Mat. 6. 24. Ja.4.4-9.

[3] Heb. *the number of the days of their life.*

[4] 'The wise Solomon,' says Hengstenberg, 'did not give himself to intoxication of the senses in the way of a mere voluptuary: for the voluptuary cannot help doing what he does—he is the slave of his passions and desires; but in the manner of an inquirer who, standing on an eminence above sensual enjoyments, wishes to know by personal trial what can be obtained from them, so as to be able, in virtue of his own experience, to instruct others how far a true good is or is not to be found therein.'—*P.*

[f] Ge.11.4. Da.4.30.

[g] 1 Ki.7.1,2; 9.1,15-19, with Ps.49.11. Job 21.21.

[h] Ca.1.14,8.2.17.22.

[i] Je.39.4. 2 Ki.4.33. Ca.4.12-16;5.1;6.2.

[k] Ne.2.14. Ca.7.4.

[l] 2 Ki.4.26,27. Ezr. 2.58.

[5] Heb. *sons of my house.*

[m] 1 Ch.27.29-31. Job 1.3;42.12. 2 Ki.3.4.

[n] 2 Ki.9.14,28; 10.10, 14.21,22,27.

[o] 2 Sa.19.35. Ezr. 2. 65.

[6] Heb. *musical instrument and instruments,* Am. 6. 5. 2 Ch.9.11.

[p] ch.1.16. 1 Ki. 3.12, 5;4.30;10.7,23.

[q] ch.1.16; 3.22; 5.18; 9.9. Ju.14.2.ver.24. Ps. 128.2.

[r] 1 Ju.2.16,17. ver.1, 17,19,21-23,26; ch.1.2, 3.14;5.10,14,16;5.13;6. 2.

[s] ch.12.8.

[t] 1 Ti.6.6.

* This is no Epicurean assertion, insinuation, or objection, as some imagine. There is literally nothing better for a man than thus to eat, drink, and enjoy. (1) There is nothing better for his health and strength of body. (2) There is nothing better for his soul: for if he 'enjoy good' in his eating and drinking, both have been 'sanctified by the word and prayer,' 1 Ti. 4. 5; and both he has used to the 'glory of God,' doing 'all in the name of the Lord Jesus Christ,' 1 Co. 10. 31. But are not immortality and glory better? Ro.2.7. Yes, yes, undoubtedly; but immortality

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and glory are not 'under the sun,' the limit of this life and world, to which Solomon's inquiry is here confined. See ch.1.3; 2.3,11,18,20,22.—*C.*

[x] ch.1.17;7 25.

[7] I turned myself from my profitless and vexatious labours, to record the conclusions of wisdom, and denounce human madness and folly.—*C.*

[8] He turned himself from his career of experimental pleasure, to draw a comparison between those things he had tried. He considered wisdom, madness, and folly in their relations to each other. He estimated their relative worth. He did not discard wisdom. He kept it with him, and used it in all his researches.—*P.*

[9] Or, *in those things which have been already done.*

[y] Pr.1-ix.;10 ;14.1. ch.7.4-6,12, Mal. 3.18; 4 1,2.

[1] Heb. *that there is an excellency in wisdom more than in folly.*

[y] Pr.17.24.ch.8.1;10. 2,3.

[z] Ps.49.10. ch.9.2,3, 11;6.8.

[2] *One event.*—Vanity, vexation, and death. 'To each his sufferings: all are men, condemned alike to groan; the tender for another's pain, the unfeeling for his own.'—*C.*

[3] Heb. *happeneth to me, even to me.*

[a] 1 Ki.3.12;4.31.

[4] Human wisdom, far as it excelleth human folly, is still vanity, because it cannot save from death. Wise and foolish alike die.—*P.*

[b] Ex.1.6, 8. ch.1.11; 9.1-3. Ps.103.16;88.12; 49.10.2 Sa.3.33.

[c] He.9.27.

[d] Job 7. 15, 16. 1 Ki. 19.4,10,14. Jonah 4.3,8. Phi.1.23.2 Co.5.2-4.

[e] See ver.11.

[f] ch.1.13; ver. 1-12.

[5] Heb. *laboured.*

[g] Ps. 49. 10; 17. 14. 2 Co.12.14.ch.5.13.

[1] 1 Ki.12. 8,14. 2 Ch. 10.14.ch.3.22.

[h] Lu.8.14. 1 Ti.6.10.

[i] ch.1. 14; 12. 1. Ro. 6.21.

[6] Not to cause his heart to despair of grace or mercy in the future world, or to despair of good in this; but to teach his own heart, and, through his experience, the hearts of others, to despair of any worldly labour and success being able to ward off vanity and vexation.—*C.*

[k] See ver.18,19.

[7] Heb. *give.*

[l] Mat.16.26. ch.1.3; 3.9;5.10,11,17;6.8.

[m] Job 5. 7; 14. 1. Ac. 14.22. Ps.90.7-10;127.2; 139.5-11. Ge.47.9. ch.8. 16.

[n] ch.3.12,13,22;5.18; 8.15;9.7;12.13.

[8] Or, *delight his senses.*

[9] See note [9] in first column.

[o] Lu.16.5. De.8. 17, 18. Ho.2. 8,9. ch.5.18, 19.

[p] 1 Ki.4 21-31. ch.6. 1,2;ver.1-12.

[1] I.e. xxvi. De. xxviii.15-30,41. Ro.2. 7-11. Job xii. 12. xxii.

[1] Heb. *before him.* Ge.7.1. Lu.1.6.

12 ¶ And [z]I turned myself to behold wisdom, and madness, and [7]folly:[8] for [a]what *can* the man *do* that cometh after the king? *even* that which hath been already done.[9]

13 Then I saw [b]that wisdom[1] excelleth folly, as far as light excelleth darkness.

14 The[c] wise man's eyes *are* in his head; but the fool walketh in darkness: and I myself perceived also [d]that one event[2] happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth even to me;[3] and [e]why was I then more wise? Then I said in my heart, that this also *is* vanity.[4]

16 For[f] *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten: and [g]how dieth the wise *man?* as the fool.

17 Therefore[h] I hated life; because the work that is wrought under the sun *is* grievous unto me: [i]for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated [k]all my labour which I had taken[5] under the sun; because [l]I should leave it unto the man that shall be after me:

19 And who knoweth [m]whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This *is* also [n]vanity.

20 Therefore I went about [o]to cause my heart to despair of all the labour which I took under the sun.[6]

21 For[p] there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave[7] it *for* his portion. This also *is* vanity, and a great evil.

22 For[q] what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For[r] all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ *There*[s] *is* nothing better for a man, *than* that he should eat and drink, and *that* he should make his soul[8] enjoy good in his [9]labour. This also I saw, that [t]it *was* from the hand of God.

25 For[u] who can eat, or who else can hasten *hereunto*, more than I?

26 For[x] *God* giveth to a man that *is* good in his sight[1] wisdom, and knowledge, and joy:

God, are credited by us. Take heed, my soul, never more to esteem or desire them as God; never more depend on or delight in them as thy God. If, by all my labours for human knowledge, I can neither satisfy my mind, rectify my nature or lot, nor amend the world, let me study to know Christ and him crucified; thus shall I be changed into the same image from glory to glory. And let this knowledge, which is eternal life, be the chief object of my pursuit.

CHAPTER II. Ver. 1. *Enjoy pleasure.* Not sinful pleasure, for then could not wisdom remain, see ver. 9; but the legitimate pleasures derived from useful labour, permanent improvements, and the social intercourse of well-ordered society. *C.*

Ver. 3. *To lay hold on folly.* That childish pursuit of toys and amusements, to the rejection of more important objects and pursuits—and which must be seized and examined 'as it flies,' because ever changing in object and fashion. *C.*

Ver. 8. The last clause some are disposed to translate 'wives and concubines,' a sense to which the words may be strained; but which the *wisdom* claimed in this inquiry, ver. 9, could by no means tolerate. *C.*

Ver. 11. How is the *joy* of ver. 10 to be reconciled with the vexation of ver. 11? Simply thus: all this joy, so far as derived from all his labour, was, when examined by the light of wisdom, nothing but vanity, because it had no real profit; and nothing but vexation, because inseparably mingled with disappointments. *C.*

Ver. 17. *Therefore I hated life.* But not with the hatred of a selfish misanthrope or exhausted sensualist, for where then had been wisdom? ver. 9; but with the hatred of a well-instructed and experienced believer, according to the word of our Lord, Lu. 14. 26; Jn. 12. 25. *C.*

Ver. 23. And a merciful dispensation it is, though arising out of the curse; for the heart, when it findeth 'no rest in the night,' is thereby instructed to draw near to Jesus, who alone can give it rest, Mat. 11. 28. *C.*

Ver. 25. The best Hebrew MSS. concur with the evident sense of the passage, in reading for 'more than I'—'without him,' that is, without God's gift. *C.*

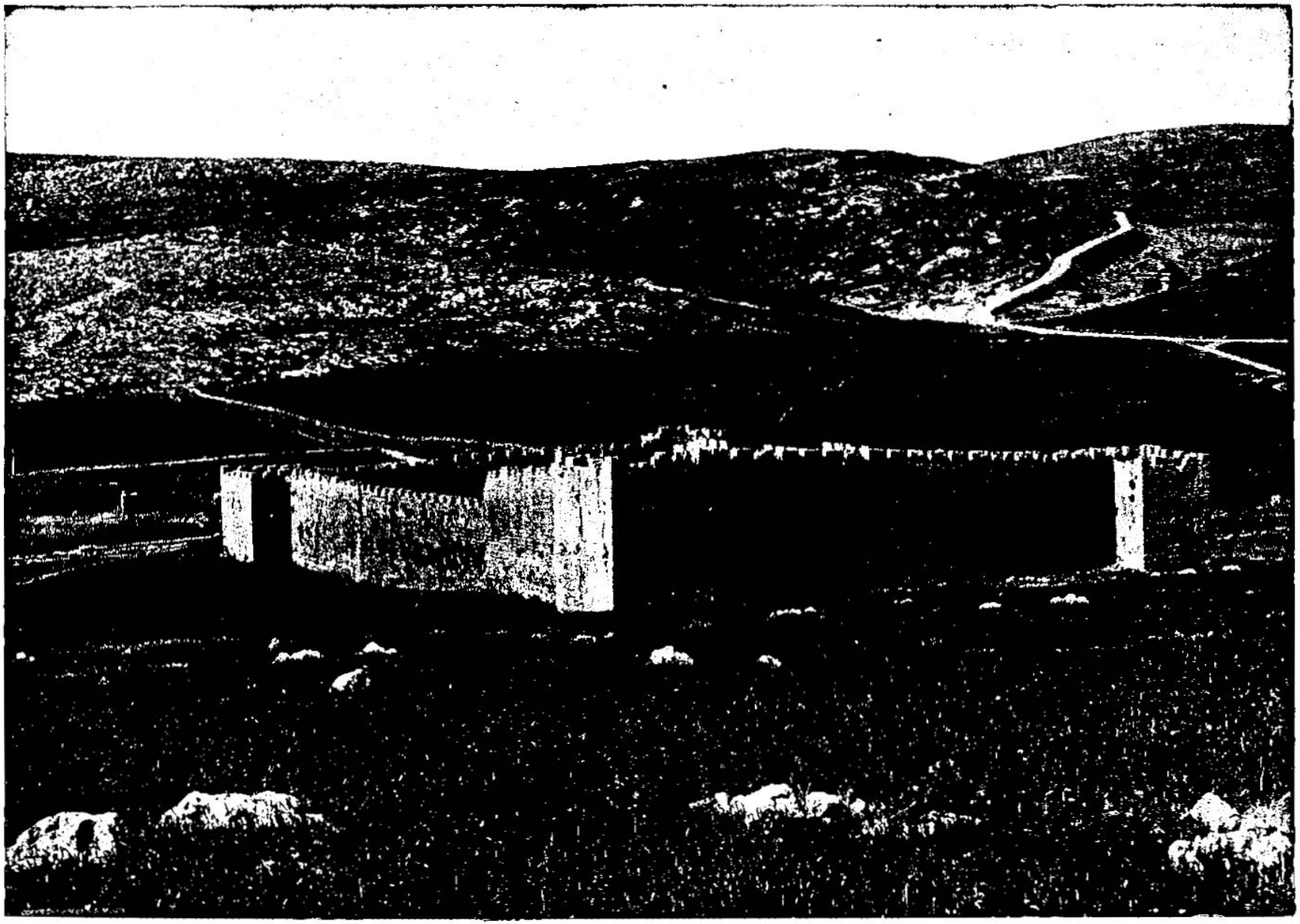

A GLIMPSE OF SOLOMON'S POOLS. [ECCLESIASTES, ii : 6.]—"I made me pools of water, to water therewith the wood that bringeth forth trees." There are three of these pools, and above them is a large building which we see in the picture, a sort of half castle and half tavern, which is said to be of Saracenic origin. To the west of this there is a spring, which, in connection with three others, supplies the pools with water. These pools are partly excavated in the rocky bed of the valley, and partly built of large stones. They are so arranged that the bottom of each pool is higher than the top of the one next below it. In this way it is possible to fill every pool with water. According to Josephus, there was a city near Bethlehem which had gardens and rivulets of water, to which Solomon was in the habit of taking a morning drive. These pools are about three miles southwest of Bethlehem.

but to the sinner he giveth travail, to gather, and to heap up, that [h]he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

CHAPTER III.

1 By the necessary change of times, vanity is added to human travail. 11 There is an excellency in God's works. 16 But in for man, God shall judge his works there, and here he shall be like a beast.

TO every[a] *thing there is* a season, and a time to every purpose under the heaven:[1]

2 A[b] time to be born,[2] and a time to die: a[c] time to plant, and a time to pluck up *that which is* planted:

3 A[d] time to kill, and a time to heal: [e]a time to break down, and a time to build up:

4 A[g] time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A[h] time to cast away stones, and a time to gather stones together;[3] a [i]time to embrace, and a time to refrain[4] from embracing:

6 A time to get,[5] and a time to lose: a time to keep, and [k]a time to cast away:

7 A [l]time to rend,[6] and a time to sew: [l]a time to keep silence, and a time to speak:

8 A[n] time to love, and a time to hate: a time of war, and a time of peace.

9 What[o] profit hath he that worketh in that wherein he laboureth?

10 I[p] have seen the travail, which God hath given to the sons of men to be exercised in it.[7]

11 ¶ He[q] hath made every *thing* beautiful in his time: [r]also he hath set the world[8] in their heart, so that [s]no man can find out the work that God maketh from the beginning to the end.

12 ¶ I[t] know that *there is* no good in them, but for *a man* to rejoice, and [u]to do good in his life.

13 And[v] also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.[9]

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[h] Job 27.16,17. Pr. 13. 22. 28. 8.

CHAP. III.

[a] ver. 17. ch. 8. 6, 9, 14.
[1] In the division of the book commencing here and terminating at ch. 6. 9, the starting-point of the philosophic inquiries is different, but the result is the same. Peace in this world is to be secured not from extravagant pursuit of any one object, not from middle intelligence in any one pleasure, but in a calm, judicious, and loving use of those things which nature and taste present to us.—*F.*
[b] Ge. 4. 1. Job 14. 1, 2. Ps. 7. 14. 8. 20. 13. 1; 10. 2. Is. 6. 7.
[2] Heb. *to bear.*
[c] Is. 5. 2, 5. Je. 18. 7–9; 31. 28; 42. 10. 45. 4. Ho. 10. 12. Am. 9. 15.
[d] Ex. 21. 13. Is. 38. 21. De. 32. 39. Ho. 6. 1, 2.
[e] Is. 5. 2, 5, 6. Je. 18. 7–9.
[g] Ro. 12. 15. Mat. 9. 15. Lu. 19. 41. Ps. 30. 5; 126. 5, 6; 130. 4. Ja. 4. 9, 10.
[h] ver. 7, 8.
[3] It may well largely a time to clear a field for husbandry, and settle it the stones again for building.—*C.*
[i] Ex. 19. 15. Joel 2. 16. 1 Co. 7. 5. Ca. 2. 6, 7.
[4] Heb. *to be far from.*
[k] Or, *seek.*
[l] Jonah 3. 5. ch. 22. 12. Ac. 27. 18, 19. Mat. 10. 32. He. 10. 34. Ps. 120. 6.
[l] Ge. 37. 29, 34. Ac. 9. 39.
[6] To rend a garment in sorrow, as was customary with the Jews.—*C.*
[n] Jer. 9. 23. Ps. 39. 1, 9. Am. 5. 16, 17. Pr. 17. 28. Is. 58. 3. Jer. 32. 4. &c.
[o] Ex. 20. 12. Lu. 14. 20, 26. Ps. 128. 20. Ro. 12. 7.
[p] Mat. 6. 27; 16. 26. ch. 1. 13; 2. 11. Ps. 127. 2.
[7] Ps. 111. 2. ch. 1. 13, 14.
[q] Mat. 3. 37. De. 32. 4.
[r] Ps. 19. 1–6. Ro. 1. 19, 20. 10. 18.
[8] *The world*—the saeculum, the hidden period—ETERNITY past and to come. Ro. 1. 20. 2. 7.—*C.*
[s] Job 11. 7, 8. Ro. 11. 33. ch. 8. 17. Ps. 104. 24; 40. 5.
[t] Phil. 4. 4, 5. ch. 2. 24, 25; 5. 18; 7. 9. 1 Co. 15. 58; 16. 22. Ga. 6. 9, 10. Lu. 1. 75.
[u] Ps. 37. 3. ch. 2. 24; 7. 9. Ps. 128. 2. ver. 22; 5. 18; 6. 9.
[9] Let no one pervert these words to the sanction of unhallowed luxury.

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These is nothing good, but as it is denied to be enjoyed 'to the glory of God.' See ch. 2. 24. Some possess and enjoy it, however, not a tendency of the carnal mind, it is of grace, 'it is the gift of God.'—*C.*
[v] Ja. 1. 17. Ro. 11. 36. Ps. 119. 90, 91. ch. 1. 4. Je. 31. 35, 36. 33. 20, 21.
[w] Ps. 104. 5. Is. 30. 5, 15. Ja. 4. 10, 15.
[x] Is. 40. 28, 29. Ps. 64. 6. He. 12. 28, 29. Re. 15. 3. ch. 12. 13.
[y] ch. 7. 9. ver. 14.
[1] Heb. *that which is driven away.*
[z] ch. 5. 8. Je. 6. 1, 2. Ps. 58. 9. 82. 2. ch. 5. 8. Is. 1. 21–23; 59. 14. Mi. 2. 2, 7. 3. 2–3. 11.
[a] Ge. 4. 5. ch. 12. 14, 15. Co. 3. 19. Ac. 23. 31. Re. 20. 12. Mat. 25. 31. Jude 14, 15. Ro. 2. 6–8. 1 Th. 1. 6, 10.
[b] ver. 1.
[2] Or, *that they might clear God, and see, &c.* Ps. 51. 4. Ro. 3. 4.
[c] Ps. 90. 9, 10. 12, 20; 103. 15, 16. Is. 40. 6. 1 Job 11. 12. 14. 1, 2. Je. 8. 2. Ja. 4. 14. Jude 10.
[3] The problem solved in this verse may be thus stated: How can we account for the prosperity of the wicked under the supreme rule of a just God? The reply is introduced by the phrase, 'I said in my heart.' *i.e.* I came to this conclusion, regarding it 'as it is because of the state of mankind, that God might purify them (not humble them), by showing them that of themselves (when left to their own ways) they are ignorant and depraved as beasts.'—*F.*
[d] Ps. 49. 12, 14, 20; 73. 22; ch. 2. 16. Ge. 7. 21, 22.
[4] That is, he has no *pre-eminence* in exemption from suffering and death. See ch. 2. 24.—*C.*
[e] Ps. 89. 48; 49. 10. Ge. 3. 19. ch. 12. 7. Job 30. 23; 34. 15. Ps. 104. 29, with Lu. 16. 22, 23. Ps. 146. 4.
[5] Heb. *of the sons of man.*
[f] Heb. *is ascending.* ch. 12. 7.
[g] How few seem to know or care about their immortal spirits!—*C.*
[f] ch. 2. 24, 3. 12, 13; 5. 18; 8. 15; 9. 7.
[g] Job 14. 21. Is. 63. 16. 1 Co. 12. 15–18, 7.

CHAP. IV.

[a] Ps. 72. 13–16. ch. 3. 16; 5. 8. Mi. 2. 2, 3. 1 Job 24. 2, 12. Lu. 12. 16, 17. 2 Ti. 4. 12. Ps. 59. 10.
[1] Heb. *hand.*

14 I know that whatsoever God doeth, [w]it shall be for ever: [x]nothing can be put to it, nor any thing taken from it: and God doeth *it*, [y]that *men* should fear before him.

15 That[z] which hath been is now; and that which is to be hath already been; and God requireth that which is past.[1]

16 ¶ And, moreover, [b]I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I said in mine heart, [c]God shall judge the righteous and the wicked: for *there is* [c]a time there for every purpose, and for every work.

18 ¶ I said in mine heart concerning the estate of the sons of men, that[2] God might manifest them, and that they might see that they themselves are [c]beasts.[3]

19 For[g] that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence[4] above a beast: for all *is* vanity.

20 All[h] go unto one place; all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man[5] that goeth[6] upward,[7] and the spirit of the beast that goeth downward to the earth?

22 ¶ Wherefore[i] I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for [i]who shall bring him to see what shall be after him?

CHAPTER IV.

1 Vanity is increased unto men by oppression, 4 by envy, 5 by idleness, 7 by covetousness, 9 by solitariness, 13 by wilfulness.

SO I[a] returned, and considered all the oppressions that are done under the sun: and behold the tears of *such as were* oppressed, and they had no comforter; and on the side[1] of

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REFLECTIONS.—Numerous are the contrivances of men to find that in creatures which they should seek, and can only find, in God himself. But how vain and vexing are their diversified, their unnumbered, their utmost attempts! Till our souls return to God in Christ, as our ALL and IN ALL, they will be always like birds wandering from their nests. Thrice happy are they to whom God gives grace to take all things from him; to enjoy him in all things, and all things in him; and to use all things for his glory, and as means of attaching their heart to him and his ways.

CHAPTER III. Ver. 1–11. However disjointed, useless, and afflictive the events of Providence may appear to us, God has connected them together in the most amazing beauty and harmony, and orders the season of each as tends most to advance his glory and the good of the people. And whatever worldly wisdom men may have, they will never be capable of comprehending the astonishing extent of the mysteries which God exhibits to their view in his works of creation and providence. 12, 13. It is therefore best in itself, and a benefit from God, to use worldly enjoyments moderately, and to improve them for the advantage of others. 14. God, in his wisdom and providence, seeks to train and discipline men in righteousness, and therefore we ought not to quarrel with but kindly submit to his pleasure. 15. In every age God, by new returns of things, governs the world with great uniformity of appearances. 16, 17. The very power which he has bestowed upon men as a remedy for grievances, is often used to oppress and injure the innocent; and therefore there must be a future general judgment by God himself, in which all things shall be rectified, by clearing the innocent, rewarding the righteous, and condemning the wicked. 18–21. Affected with these views, I wished that God would make men, particularly those who haughtily oppress others, to consider how mean and brutish they are, and to ponder the nature of that immortal soul which chiefly distinguishes them from beasts, whose life entirely vanishes in death.

Ver. 1. 'A time for every purpose,' unfavourable as well as favourable to the man that thinks to get profit of his labour; that is, solid, abiding satisfaction, which he can call, and keep as his own: the one stands at all times over against the other, Ec. 7. 14. *C.*

Ver. 2. *A time to plant,* &c. Among the horrors of war is the destruction of woods. A great man who had been at much pains to ornament a wild mountain district with buildings and trees, exclaimed when all had been destroyed, 'I care nothing for the house—I can soon raise a new one; but the trees! the trees! when will they be grown again?'—*Note,* How grateful should a people be when a land continues to enjoy peace and advance in improvement! This also is of God. *C.*

Ver. 8. *A time to hate.* Not a time permitted to hate, but which the carnal mind so perverts, Tit. 3. 3. *C.*

Ver. 11. More correctly, 'He hath also set eternity in their heart, so that no man can find out the work that God doeth from the beginning to the end.' Luther remarks on this passage: 'Man cannot hit upon the work which God does; that is, no man can know beforehand the hour which is ordained above; and however much he may plague himself, he can never know when it will begin or come to an end. It behoves us therefore to say, O Lord, to thee belongs the supreme direction, in thy hand it rests entirely to order and settle everything in the future; under thy control is my life and my death; so long as I need my life, so long thou givest it. And inasmuch as in respect of them no care or thought is of any use, I will not then in regard to other gifts, using them as they come; care and anxiety I will cast to the winds, and commit all to thee.' *F.*——*Everything beautiful.* Among the innumerable evidences of the being and goodness of God, is the beauty which he has so widely diffused. The heavens, the earth, the plants, the birds, the beasts, the insects, the fishes; the eye of affection, and the smile of friendship—all are beautiful—so suited not merely for being, but for well-being, that it is impossible for any but the fool, Ps. 14. 1, to observe them, and remain insensible to the perfections of the Maker of all. *C.*

Ver. 17. *God shall judge the righteous and the wicked.* From the present unequal distribution of good and evil, some philosophers have attempted to deduce the doctrine of a future judgment; while others have replied, that if the distribution have continued unequal through so many thousand years, there is therefore the more reason to conclude it will so continue for ever. In the face of this incapacity on the one hand, and sophistry on the other, revelation shows it to be not a questionable inequality of good and evil, but the *long-suffering* of God with sinners; and establishes the doctrine of future judgment upon his word of truth, and attributes of wisdom and justice. *C.*

Ver. 22. *Rejoice in his own works.* True joy in a man's own works lies (1) In the humble acknowledgment that he is 'an unprofitable servant,' Lu. 17. 10, for joy ariseth not from a proud assertion of merit. (2) In discovering that while his own works produce no righteousness, a believer is 'justified without the deeds of the law,' Ro. 3. 28. (3) In finding that, in all he has wrought, not *he* but *grace* has been the real worker, 1 Co. 15. 10. *C.*

REFLECTIONS.—We live in a world of changes; but all things outside man's will are governed by God's will. It is absurd then to choose it for our portion, or to take up our rest in it. Readily should we believe, that whatever God has given us is best for us, accommodate ourselves to it, and wait with patience for the full unravelling of what seems intricate and perplexed. Yea, to be entirely satisfied with God's providential disposals is highly necessary, as they neither can [illegible]

their oppressors *there was* power, but they had no comforter.

2 Wherefore[a] I praised the dead which are already dead more than the living which are yet alive.

3 Yea,[c] better *is he* than both they which hath not yet been, who hath not seen the evil work that is done under the sun.[2]

4 ¶ Again, [d]I considered all travail, and every right [3]work, [e]that for this a man is envied of[4] his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ The[g] fool foldeth his hands together, and eateth his own flesh.

6 ¶ Better[h] *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet[i] *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For[j] whom do I labour, and bereave my soul of good?[5] This *is* also vanity, yea, it *is* a sore travail.

9 ¶ Two[k] *are* better than one; because they have a good reward for their labour.

10 For[l] if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, [m]if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and [o]a threefold cord is not quickly broken.

13 ¶ Better[p] *is* a poor and a wise child than an old and foolish king, who[6] will no more be admonished.[7]

14 For[q] out of prison he cometh to reign; whereas also [r]*he that is* born in his kingdom becometh poor.

A.M. cir. 3029. B.C. cir. 975.

b Job 3. 17, &c.; ch. 6. 3.

c ch. 6. 3. Job 3. 11, 16, 21; 10. 18, 19.

2 This verse is closely connected in sense with the preceding, and may be translated as follows: 'And more than both (the dead and the living), him that hath not yet been, that hath not seen the evil work that is done under the sun.'—*C.*

d ch. 1. 14; 2. 11; 3. 16; 4. 1; ver. 1.

3 Heb. *all the rightness of work.*

e Ge. 37. 4, 11. Jn. 3. 12. Mat. 9. 34. Phi. 1. 15, 16, 28.

4 Heb. *this is the envy of a man from.*

g Pr. 6. 10; 12. 27; 24. 33; 19. 24.

h Pr. 15. 16, 17; 17. 1; 16. 8. Ps. 37. 16. 1 Ti. 6. 6.

i Pr. 27. 20. Is. 5. 8. 1 Jn. 2. 16. Hab. 2. 5, 9. ch. 5. 10; 6. 2.

j Ps. 39. 6.

5 This describes the state of a wretched miser, who, though he have none to possess what he acquires, yet pursues riches, however much he may possess, with an insatiable avidity; and even deprives himself of the necessary enjoyments of life.—*C.*

k Ge. 2. 18. Pr. 27. 17. 1 Co. 12. 18. Mar. 6. 7. Ex. 4. 14, 15; 6. 26; 32. 6. Hag. 1. 14. Ac. 13. 2.

l Job 4. 3, 4. Ile. 10. 24. Je. 7. 21–23.

m 1 Ki. 1. 1, 2. Ep. 2. 19. Col. 2. 19.

o Da. 3. 17.

p Pr. 25. 12. ch. 9. 15, 16. 1 Ti. 4. 12.

6 Heb. *who knoweth not to be admonished,* 1 Ki. 22. 6. 2 Ch. 16. 10; 24. 22; 25. 16.

7 'Better is a poor and a wise child than an old and foolish king who will no more be admonished,' either by the counsel of friends or the progress of opinions and providential signs and events. 'When out of prison, he'—that is, the poor and wise child, 'cometh to reign'—'when also'—that is, when in addition to the old and foolish king's refusal of admonition, such has been the result of his maladministration, that 'he that was born in his kingdom became poor,' and the public calamities demanded and compelled the elevation of another to obviate the evils of his foolish and disastrous reign.—*Note.* 'Child' does not necessarily signify an infant, but merely an inexperienced person, 1 Ki. 3. 7.—*C.*

q Job 5. 11. Ps. 113. 7, 8. Ge. 41. 14, 40. 2 Sa. 7. 8.

r Da. 4. 31; 5. 2, 4, 20.

A.M. cir. 3029. B.C. cir. 975.

8 *Second child*—that is, the son of the 'poor, but wise child,' who was called to the throne with all the advantages of personal wisdom and popular accession.—*C.*

* 2 Sa. 15. 10, 13; 20. 2. 1 Ki. 1. 5, 7, 40; 12. 10, 19.

t ch. 1. 14; 2. 11, 17, 26.

CHAP. V.

a Ex. 3. 5. 2 Ch. 26. 16. Ps. 89. 7. Jos. 5. 15. 1 Pe. 2. 12. Ac. 10. 35. Ja. 1. 19, 21.

b 2 Sa. 15. 29. Ps. 50. 8, 9, 13, 14, 23; 66. 13, 14; 76. 11; 119. 106, 112. Is. 19. 21. Je. 50. 5. 2 Co. 8. 12.

1 Or, *word.*

2 God is in all the earth in presence, but in heaven in visible and acknowledged glory; and as much above the worshipper as the heavens above the earth.—*C.*

d Pr. 10. 19. Mat. 6. 7, ver. 2, 7.

e Pr. 20. 19; 15. 2. ch. 10. 14.

3 'For as a dream cometh, &c., so cometh idle speech through many words.'—*Hodgson.*

g Nu. 30. 2. Ge. 28. 20. De. 23. 21–23. Ps. 50. 14; 66. 13, 14; 76. 11; 119. 106. Is. 19. 21. Je. 50. 5. 2 Co. 8. 12.

h He. 10. 38.

4 Often when in great need, or in great suffering, we inwardly vow or resolve to amend our ways, to renounce our sins, to devote ourselves and all we have to God's service; but when health is restored, or prosperity again bestowed, the vows and resolutions are forgotten. The deceitful heart, centred upon the world and its enjoyments, finds no place for the love and service of God.—*P.*

i Ac. 5. 4. Pr. 20. 25. De. 23. 22.

j ver. 1, 2. Ju. 1. 12, 13. 2 Sa. 1. 21. 1 Ti. 5. 21. 1 Co. 11. 10, or Mat. 2. 7. Le. 5. 4, 5. He. 1. 14.

5 *Angel.* The ministering priest. Mal. 2. 7.—*C.*

l De. 28. 15, &c.

m Mat. 12. 36, ver. 2.

6 'For as in many dreams is great vanity, so also in many words.'—*Bookwood.*

o ch. 12. 13. Pr. 23. 17. He. 12. 28.

p See ch. 3. 16; 4. 1.

† Heb. *at the will* or *pourpose.*

q Is. 59. 15. Ps. 58. 11; 82. 1; 83. 18; 12. 5; 20. 18; 33. 13–15.

r Ps. 95. 3.

s Ps. 104. 14, 15. 1 Ch. 26. 25–32. 1 Ki. 4. 7–23. 2 Ch. 26. 10.

t Mat. 6. 19, 24. Ps. 62. 7. 1 Ti. 6. 10. ch. 6. 7, 8. 1 Ki. 10. 6. Pr. 30. 15.

15 I considered all the living which walk under the sun, with the second child[8] that shall stand up in his stead.

16 *There*[s] *is* no end of all the people, *even* of all that have been before them: they also that come after shall not rejoice in him. [t]Surely this also *is* vanity and vexation of spirit.

CHAPTER V.

1 *Cautions against abuse in divine service,* 8 *against murmuring at oppression.* 9 *The vanity of riches.* 18 *Joy in riches is the gift of God.*

KEEP thy[a] foot when thou goest to the house of God, and be more ready to hear [b]than to give the sacrifice of fools: for they consider not that they do evil.

2 Be[c] not rash with thy mouth, and let not thine heart be hasty to utter *any* thing[1] before God: for God *is* in heaven,[2] and thou upon earth; therefore let thy words [d]be few.

3 For a dream cometh through the multitude of business; and [e]a fool's voice *is known* by multitude of words.[3]

4 When[g] thou vowest a vow unto God, defer not to pay it; [h]for *he hath* no pleasure in fools: pay that which thou hast vowed.[4]

5 Better[i] *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer[j] not thy mouth to cause thy flesh to sin; neither say thou before [k]the angel,[5] that it *was* an error: wherefore should God be angry at thy voice, and [l]destroy the work of thine hands?

7 For[n] in the multitude of dreams and many words *there are* also *divers* vanities:[6] but[o] fear thou God.

8 ¶ If[p] thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the [7]matter: [q]for *he that is* higher than the highest regardeth; and [r]*there be* higher than they.

9 ¶ Moreover,[s] the profit of the earth is for all: the king *himself* is served by the field.

10 He[t] that loveth silver shall not be satis-

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be altered. And let us study to answer his end in his providences, which is to make us truly religious. Amidst all the changes which we either feel or fear, let us believe and acknowledge the inviolable steadiness of his government. Let us constantly live in the faith of his future judgment of the world, that no oppression may sink our spirits, and no power nor honour render us proud, mischievous, or impious. Let us always maintain a deep sense of our own meanness, stupidity, and unruliness before God; and study to use whatever God gives us for our own comfort, and for the real benefit of others.

CHAPTER IV. Ver. 1. From viewing the various works and judgment-seats of men, and the common graves of all living things, 'I returned' to examine the *oppressions* produced in these works, and legalized by the imperfect administration of human justice; and I found the oppressed and the oppressor alike comfortless.—*Note.* The books of Judges, of Kings, and of the Prophets abundantly testify, that when a people are oppressed, it is by God's judgments upon their sins: while the examples of Pharaoh, Jeroboam, Belshazzar, and others, equally testify that the oppressor is judicially given over to his own ways, that he, in his turn, may become a warning to others in power. *C.*

Ver. 9. Almost all great works have been accomplished by two united spirits. Moses and Aaron, Joshua and Caleb, David and Jonathan, Elijah and Elisha, are striking examples in the Old Testament; and our Saviour is recorded in the New Testament to have sent his disciples 'two and two,' with his divine message of salvation. *C.*

Ver. 16. 'There is no end to all the people, to all by whom he is made a leader: but they that come after shall not rejoice in him.' That is, the popularity even of the son, not of an old and foolish, but of a young and wise king, may soon pass away: such is the instability of human opinion, and the vanity of human praise. *C.*

REFLECTIONS.—Into what a hell hath sin turned our earth! Men are often proud of transforming themselves into devils for tormenting their brethren. Often, through want of help and comfort, a man's life is made worse than death or non-existence. And desperately wicked are men when even right and useful works do but rouse their envy. But great is the mercy that God, with whom every right work is accepted, will be our final Judge. Let me then be diligent in business, and work the work of God while it is called to-day. Sloth of any kind tends to make men poor and miserable. But unhappy are they who are selfish and covetous; and who, without any temptation, deny themselves the comforts of life, and make themselves slaves to business. It is absurd to covet all to themselves, when friendship and social connections are much more calculated to their help, comfort, and improvement. Kings are often but a plague to themselves and their restless people; and tottering honours are rather burdens than advantages.

CHAPTER V. Ver. 1. *Keep thy foot.* An allusion to uncovering the feet in the sanctuary of God's presence, Ex. 3. 5. The emblem of putting off earthly thoughts and defilements, as it is written, 'Having these promises, dearly beloved, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God.' *C.*

Ver. 6. *Suffer not thy mouth to cause thy flesh to sin.* Let no rash vow of your lips become the occasion of tempting you to any of the works of the flesh, such as covetous regrets after what you have vowed, or proud rivalry in religious offerings with your richer neighbours. See 1 Jn. 2. 16; Ga. 5. 19. *C.*

Ver. 9. *The profit of the earth is for all.* The poor often enjoying, through an eager and healthy appetite, more than the rich who never knew hunger. So equally does God distribute his favours, and so many the compensations for human wants, ver. 12. *C.*

REFLECTIONS.—Fearfully are men subjected to vanity; it enters not only into all their outward possessions, but even into their worship! Great need have we to take heed to our hearts, to our lips, and to our whole behaviour, in our religious performances, that they may not become means of dishonouring God and destroying ourselves. But, alas! often are they performed in a foolish and inconsiderate manner, our minds being no more serious in them than in an idle dream; and vows are often rashly made, and no less readily broken, in the view of Jesus and his angels and ministers. Very necessary is the constant faith and deep impression of God's greatness and omniscience, and the future judgment, to make us serious and cir-

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died with silver; nor he that loveth abundance with increase. This *is* also vanity.

11 When[u] goods increase, they are increased that eat them: [v]and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The[x] sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There[y] is a sore evil *which* I have seen under the sun, *namely*, [z]riches kept for the owners thereof to their hurt.

14 But[a] those riches perish by evil travail:[8] and he begetteth a son, and *there is* nothing in his hand.

15 As[b] he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and [c]what profit hath he that hath laboured for the wind?[9]

17 All[d] his days also he eateth in darkness, and [e]*he hath* much sorrow and wrath with his sickness.[1]

18 ¶ Behold *that* which I have seen: [f]*it is* good and comely[2] *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days[3] of his life, which God giveth him; for it *is* [h]his portion.

19 Every[i] man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice[4] in his labour; [j]this *is* the gift of God.

20 For[k] he shall not much remember the days of his life;[6] because [l]God answereth *him* in the joy of his heart.[7]

CHAPTER VI.

1 *The vanity and misery of riches without use.* 3 *Of children,* 6 *and old age without riches.* 7 *The vanity of sight and insatiable desires.* 10 *The conclusion of vanities.*

THERE is[a] an evil which I have seen under the sun, and it *is* common among men;

2 A[b] man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it. [c]This *is* vanity, and it *is* an evil disease.

3 ¶ If[d] a man beget an hundred *children*, and live many years, so that [e]the days of his years be many, and his soul be not filled with good, and [g]also *that* he have no burial;[1] I say, *that* [h]an untimely birth *is* better than he:

4 For[i] he[2] cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness.

5 Moreover, [j]he hath not seen the sun, nor known *any thing:* this hath more rest than the other.

6 Yea, [k]though he live a thousand [3]years twice *told*, yet [l]hath he seen no good: [n]do not all go to one place?

7 ¶ All[o] the labour of man *is* for his mouth, and yet the appetite[4] is not filled.

8 For[p] what hath the wise more than the fool?[5] what hath the poor, that [q]knoweth to walk before the living?

9 Better[r] *is* the sight of the eyes than the wandering of the desire.[6] This[s] *is* also vanity and vexation of spirit.

10 ¶ That[t] which hath been is named already, and it is known [u]that it *is* [7]man; [v]neither may he contend with him that is mightier than he.[8]

11 Seeing there be [w]many things that increase vanity, what *is* man the better?

12 For [x]who knoweth what *is* good for man in *this* life, all the days of his vain life[9] which he spendeth as [y]a shadow? [z]for who can tell a man what shall be after him under the sun?

CHAPTER VII.

1 *Remedies against vanity are, a good name,* 2 *mortification,* 7 *patience,* 11 *wisdom.* 23 *The difficulty of getting wisdom.*

A *GOOD*[a] name *is* better than precious ointment; and [b]the day of death than the day of one's birth.

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u 1 Ki.3.13; 2 Ch.1.12, 13.
v Pr.23.5; Ps.127.2.
w Ps.4.8; 127.2.
x ch.5.12; 5.2, 3.
y Pr. 1.19, 32; 30.9. 1 Ki.11.6, 9, 11. 1 Ti.6.9, 10. Ja. 2.6, 7; 5.1, 2, 4–6. 2 Ki.21.7, 13.
z Job 5.5; 20.15–27; 18.5–21.
a Many in luxury, debauchery, gaming, and ambition, have more trav ail in spending their wealth than had their fathers in acquiring it.—C.
b Job 1.21. Ps. 49.17. Pr.11.4. 1 Ti.6.7.
c Ps. 127.2. Pr. 23.5; 11.29. Ho.8.7. ch. 1.3. Mal.2.16. Ja.4.27.
d Laboured for the flattery of fool—the *coat* of fashionable prodigality—for false friends that forsook him in his reverse of fortune, as the wind that passes and returns not.—C.
e Ps.127.2; 90.7, 9; 78. 33. ch.5.17.
f Ps.1.27–29.
g Sad regrets in contemplating an ill-spent life, a shattered constitution, a ruined estate, beggared children, and a dreaded eternity, when his darkened heart refuses to look for a Saviour.—C.
h ch.2.24; 3.12, 13, 22; 5.18; 9.7; 11.9. 1 Ti.6.17.
2 Heb. there is *a good which* is *comely*, &c.
3 Heb. *the number of the days.*
4 ch.3.22; 2.22; ver. 19.
i ch.2.24; 3.12, 13; 5.2. De.8.18. 1 Ki.3.13.
4 See the exposition of similar passages in the note on ch. 2.24.—C.
j ver.18; ch.2.22.
5 Or, *Though he give not much, yet he remembereth, &c.*
6 He, contrary to the experience of the luxurious prodigal (ver.13–17), shall think little of the past, his eyes being diverted rather to future joys.—C.
k Ex.23.25. De. 28.8–12. Ps. 4.6, 7. Is. 64.5. Ro.5.1–5.11.
7 Or, 'He does not think much about the days of his life, because Jesus fills him through the joy of his heart. The meaning is, The days of his life pass smoothly on when he thus wisely and prudently enjoys the blessings bestowed. His heart is fitted for God's service, and is lifted up to him in grateful thanksgiving.—P.

CHAP. VI.

a ch.5.13; 1 Ki.20.27.
b Job 21. 10, &c. Ps. 17. 14; 73. 7. ch. 5. 19, with L.9.12, 20. La.5.2. Ho.7.9.

c ch. 1.2, 14; 2.11, 23; 4.4.
d 2 Ch.21. 20. 2 Ki.20. 1.
e ch.5.17; ver.4–7.
f 2 Ki.9.35–37. Is.14. 19, 20. Je.22.19; 36.30.
1 No *burial*, 'No burying place,' the want of which exhibited his covetousness—so sordid, that he would not provide a sepulchre for the body—so graceless as to neglect a resting-place for the soul.—C.
g Job 3.16. Ps. 58. 8. ch.4.3.
h Job 3.11–16. 1 Ti.6. 6, 7. Ps. 9. 6; 90.7, 9. Pr. 10.7. Is.65.15.
2 For he (the abortive birth) cometh, &c.—C.
i Ps. 58.8.
k Ge.1.28.
3 Though he (the father of an hundred children, ver. 3) live a thousand years.—C.
l ver.3. Job xviii.xx. Is.65.20.
m Job 30.23; 1.21. He. 9.27. ch.12.7. Ge.3.19.
n Pr.16.26. 1 Ti.6. 6–8. Is.6.27. ch.8.12; 4.8.
o Heb. *soul.*
p ch.5.11; 2.14–16; 9. 2.
3 Of this world, as such, the wise and the fool have alike. The superiority of the wise lies not in his enjoyments in time, but his possessions in eternity.—C.
q Ps.101.2. Pr.5.15. r ch.2.24; 3.12, 13; 5. 18; 8.15; 9.7. 1 Ti.6.6–8.
6 Heb. *than the walking of the soul.*
s ver.2; ch.1.14; 2.11, 17; 4.6.
t ch. 1.9; 3.15.
u Job 14.1, 4. Ps.103. 15; 90; 82.6, 7. Is. 31.3.
7 'That it is Adam'—dust, under the curse, yet cheered by the promise, an outcast from paradise, yet called to be an heir of God.—C.
v Job 9.32; 40.2. Is. 45.9, 10. ch. 5.2. Ro.9. 19, 20.
8 A new line of thought is here struck out—man's helplessness and weakness. He cannot contend with his Creator. Death comes, and man cannot tell what is beyond it. These solemn thoughts impress more deeply yet the vanity of all that is human.—P.
w Ps.73.6. ch.1.13; 2. 1, 3–12, 23; 2.4–6, 8, 15; 5.1, 8, 10; ver. 2, 6, 9.
x Ps.17.4. See ch. 2. 24; 3.6, 22.
9 Heb. *the number of the days of the life of his vanity.*
y Ps. 144. 4; 102. 11; 109.23. Ja.4.14. ch.8.13.
z Job 14.21. Is.63.16. ch.3.22; 8.7; 9.12.

CHAP. VII.

a Pr.15. 30; 22. 1. Is. 56.5; 62.2, 4; 65.15. Re.2. 17.
b Phi.1.23. Is.57.1, 2. 2 Co. 5.1. Re.14.13.

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cumspect in our worship, and for enabling us to behold, or bear up under, oppression and persecution. God makes the highest to live on the same simple things as the poorest. There is very little to profit or please, and much more to hurt and vex in riches, than we commonly think. The rich man's servant often enjoys more benefit by his wealth than the rich man himself, while he suffers none of the vexation! Nay, the covetous miser gets no comfort in his wealth, and it is swept away, so that his children never come to the possession of it. Much happier is he who receives whatever he has as God's free gift, and uses it to his glory. Little is he concerned at the evils which befall him in life when God favours him with solid comfort.

CHAPTER VI. Ver. 7, 8. Whatever wealth men gain by their labour is only available for meat, drink, or the like; but can never satisfy their soul, or even their avarice. And in respect to sensual gratification, fools may be as happy as the wisest; and even a poor man, who has common sense and prudence, may, by his industry, render himself and family as happy as the richest. 9, 10. A comfortable enjoyment of that which we have is far preferable to an insatiable desire and restless pursuit after that which we have not.—And, let our condition be what it may on earth, we shall still remain poor frail creatures, subject to manifold miseries: and it will be the utmost wickedness and madness to complain of our lot, or strive with God to get it rectified.

Ver. 2. If 'God giveth him not power to eat,' why doth he, by his Word and Spirit, 'yet find fault?' Because this denial of power to enjoy is not an evil disposition infused, but a judicial sentence passed upon his covetousness—the warning, if he repent not, of another sentence when he will lift up his eyes being in torments. *C.*

Ver. 6. *Do not all go to one place?* Not all spirits, of whom here there is no mention; but all bodies that must return to one thing, the dust; to one place, the grave. *C.*

Ver. 8. *What hath the poor that knoweth to walk* among *the living?* He sees the world, ver. 9, in all its beauty; and though he live on charity, yet if his desires be subdued to his station, he has more enjoyment in the mere sight of mountains, and hills, and fields, and fair dwellings, than their owner can obtain if subject to 'wandering desires.' *C.*

REFLECTIONS.—Men's riches are often a remarkable curse to them, and render them really more unhappy than the poorest. It is wretched to have wealth and yet no heart to use it for our necessary accommodations in life. And empty are all earthly enjoyments, which can afford no satisfaction to a soul. How unhappy do some men make themselves by the insatiable nature of their own lusts! And yet it is very hard to draw them from a sinful attachment to earthly things, or to persuade them to use them aright; and especially to bring them to receive the almighty Saviour, and his unsearchable riches, for their everlasting treasure and portion.

CHAPTER VII. Ver. 1. A good reputation is of more advantage for rendering us useful and happy than all the riches, pleasures, and honours of this world: and the day of death, which frees men from the miseries of this world, is preferable to the day of birth, which introduces into a life in which the enjoyments do not sufficiently balance the evils of it. 2–6. It is far safer and more profitable to attend occasions of mourning and faithful reproof, which conduce to make men thoughtful of death and eternity, and render them wise unto salvation; than of revelling, mirth, and folly, which seduce men into heedless dissipation. 7. Grievous oppression will provoke even wise men to unseemly rage and behaviour; and bribes received will corrupt the judgment and pervert the affections of the best. 8. We ought more to regard how a thing turns out at last, than what promising appearances it has at first. 10. In bewailing the evils of our times, we ought carefully to avoid all murmuring at the dispensations of Providence, as if they were not equal. 11. When rich

2 ¶ *It*[c] *is* better to go to the house of mourning than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart.

3 Sorrow[d] *is* better than laughter: for by the sadness of the countenance the heart is made better.

4 The[e] heart of the wise *is* in the house of mourning; [e]but the heart of fools *is* in the house of mirth.

5 *It*[h] *is* better to hear the rebuke of the wise, than for a man to hear the song of fools:

6 For [i]as the crackling[1] of thorns under a pot, so *is* the laughter of the fool.[2] This also *is* vanity.

7 ¶ Surely [j]oppression maketh a wise man mad; [k]and a gift destroyeth the heart.[3]

8 Better[l] *is* the end of a thing[4] than the beginning thereof; *and* [m]the patient in spirit *is* better than the proud in spirit.

9 Be[o] not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.

10 Say[p] not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely[5] concerning this.[6]

11 ¶ Wisdom *is* good [q]with an inheritance;[7] and *by it there is* profit to them that see the sun.

12 For[r] wisdom *is* a defence,[8] *and* money *is* a defence; but the excellency of knowledge *is*, *that*[s] wisdom[9] giveth life to them that have it.

13 Consider the work[t] of God: for [t]who can make *that* straight which he hath made crooked?

14 In[u] the day of prosperity be joyful, [v]but in the day of adversity consider: God also hath [w]set[2] the one over against the other, to the end that man [x]should find nothing after him.[3]

15 All[z] *things* have I seen in the days of my vanity: there is a just *man* that perisheth in his righteousness, and [a]there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be[b] not righteous over-much; neither make thyself over-wise:[4] why[c] shouldest thou destroy[5] thyself?

17 Be[d] not over-much wicked;[6] neither be thou foolish: [e]why shouldest thou die before thy time?[7]

18 *It*[f] *is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: [h]for he that feareth God shall come forth of them all.

19 Wisdom[i] strengtheneth the wise more than ten mighty *men* which are in the city.

20 For[j] *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also[8] take[k] no heed unto all words that are spoken, lest thou hear thy servant curse[9] thee:

22 For[l] oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All[m] this have I proved by wisdom:[1] I said, [n]I will be wise; but it *was* far from me.

24 That[p] which is far off, and exceeding deep, who can find it out?

25 ¶ I[q] applied mine heart[2] to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And[r] I find more bitter than death the woman[3] whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God[4] shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, (saith [s]the Preacher,) *counting* one by one, to find out the account;[5]

28 Which yet my soul seeketh, but I find not: [t]one man among a thousand[6] have I found; but a woman among [u]all those have I not found.

29 Lo, this only have I found, [v]that God hath made man upright; [z]but they have sought out many inventions.

A.M. cir. 3030. B.C. cir. 974.

c Isaiah 22. Matt. 5. 4. Dan. 5. 29. Jn. 11. 31. with John 20. 11, 14. Ps. 73. 17, 19. Isa. 57. 1. Rev. 7. 14, 15. 22. 14. Am. 7. 4, 5.

d Or, *Anger*. 2 Co. 7. 10. Ps. 37. 8. Pr. 22. 24. Zec. 14. 20.

e Ne. 8. 10, 11. Pr. 15. 13. 17. 22. Isa. 65. 14.

f 2 Chron. 34. 27. Isa. 22. 12, 13. 57. 11.

g Prov. 14. 13. 29. 11. Isa. 13. 21. 32. 14. 35. 9. Is. 14. 11.

h Job 28. 28. 34. 22. Ps. 34. 11. 111. 10.

i Heb. *instead*.

k Exod. 23. 8. Deut. 16. 19. 27. 25. 1 Sam. 8. 3.

l Or, *Surely oppression maketh a wise man to be* [*as*] *a fool*: — by calling evil *good*, and *good evil*; by perverting judgment, and declining from the right; by flattering *it* into sinful compliances. — *C.*

m 1 Pet. 3. 4. Prov. 16. 32. 25. 28. 1 Jn. 2. 11. Heb. 10. 36. Is. 30. 15. Jas. 4. 6. 1 Pet. 5. 5.

n *A kind of a thing*: — either, of a controversal discussion which rests just there and every other resolving principle. — *C.*

o Ps. 4. 4. with Eph. 4. 26. Ps. 37. 8. Lu. 21. 34.

p Ps. 42. 11. 77. 10. 78. 39. 90. 9. Ps. 10. 11. Heb. 10. 30. 2 Pet. 3. 4. Jer. 23. 20. Ezek. 12. 22. Am. 6. 3.

q Heb. *out of wisdom*.

6 The inquiry of true wisdom *would be*, When the former times better? *C.*

r Pr. 3. 9, 10. 21. 21. Lu. 16. 9. 1 Tim. 6. 19.

s Or, *as good as an inheritance*, yea, *better too*.

t Ps. 2. 11. 24. 10. with Jer. 2. 20. 22. 21. 1 Cor. 10. 22. Heb. 12. 9.

u Heb. *shadow*.

v Pr. 3. 21. 16. 4. 19. 3, 23. 8. 35. Dec. 32. 39. Jn. 17. 3.

w Christ, 'the wisdom of God,' giveth eternal life to them that follow him, Jn. 10. 28.

x The providential, the judgment work of God. — *C.*

y ch. 8. 13. Is. 24. 23. 26. 20. Dan. 12. 13. Ez. 1. 11.

z Pr. 20. 9. 1 Kg. 8. 46. 2 Ch. 6. 36. Ps. 116. 11. 130. 3. 143. 2. 1 Jn. 1. 8. Rom. 3. 10. 23. Gal. 3. 22.

a Jer. 12. 1. Mal. 3. 15. Ps. 37. 35. Acts 8. 23.

b Heb. *wonder*.

c ch. 2. 15, 16. 6. 8. 8. 1. 9. 10. Jn. 12. 42. Acts 5. 39. Job 21. 15. with Mal. 3. 14. Ps. 37. 1. 73. 3. 1 Pet. 4. 4.

d Should not be able, with all his preparations and foresight, to tell whether prosperity or adversity would follow. — *C.*

e Is. 65. 20.

f ch. 2. 24. 3. 13. 5. 18. 8. 8. 12. 9. 7. 10. Jn. 17. 3. Acts 13. 46. Job 5. 18. with Rev. 3. 10. 16. 15. 1 Pet. 4. 14. Jude 21. 23.

g ch. 12. 12.

A.M. cir. 3029. B.C. cir. 975.

h Wise in well-content, above God's revealed word. Ro. 12. 3. 1 Co. 3. 19. *C.*

i Phil. 2. 12. Heb. 12. 14. 2 Pet. 3. 14. Gen. 49. 3. Ps. 73. 2. Gen. 4. 5.

k Heb. *be desolate*.

l Ps. 37. 11, 29. Matt. 5. 5, 22. Mat. 11. 29. Jas. 4. 6.

m "Be not a rash censurer, over-much of that, as a severe judge of others, than is meet. *C.*

n Job 22. 5, 15. Ps. 55. 23. 73. 27. Is. 57. 3.

o Heb. *in* or *in thy time*.

p Ps. 92. 5. Heb. 11. 3.

q ch. 8. 16, 17. Matt. 11. 25. 13. 11. Lu. 10. 21. 24. 45. Jn. 3. 12. Rom. 11. 33. 1 Co. 2. 10. Eph. 1. 9. 3. 10. Col. 2. 2, 3. 1 Pet. 1. 12. 2 Pet. 3. 16. Rev. 5. 4.

r Heb. *I and my heart compassed*.

s This is that mysterious and prophetical woman called MYSTERY, and BABYLON [Re. 17. 5, 18. 21. setting forth the seven hills, that great city which reigneth over the kings of the earth; and of which God is ever saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' — *C.*

t Heb. He that is *good before God*, ch. 2. 26.

u Or, weighing *one thing after another to find out the reason*, 7. 25.

v Who is *one man among a thousand*? 12. A ruler, a ruler in peace, or a leader in war, Ex. 18. 21. Deut. 1. 15. Isa. 3. 2. 1 Kg. 9. 22. 2 Ch. 8. 10. 16. Of Adonijah, the most distinguished for the knowledge of God's will, 1 Ki. 3. 9. ch. 8. 1. Of Christ for all perfections of power and personal accomplishments, Col. 2. 10. Now all these characteristics be found to meet in 'one man,' and in one way: and that was in 'the seed of the woman,' 'the seed of Abraham,' 'the Son of David,' yet 'David's Lord.' No other perfect man ever was, or ever will be, discovered. — *C.*

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make thyself over-wise:[4] why[c] shouldest thou destroy[5] thyself?

17 Be[d] not over-much wicked;[6] neither be thou foolish: [e]why shouldest thou die before thy time?[7]

18 *It*[f] *is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: [h]for he that feareth God shall come forth of them all.

19 Wisdom[i] strengtheneth the wise more than ten mighty *men* which are in the city.

20 For[j] *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also[8] take[k] no heed unto all words that are spoken, lest thou hear thy servant curse[9] thee:

22 For[l] oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All[m] this have I proved by wisdom:[1] I said, [n]I will be wise; but it *was* far from me.

24 That[p] which is far off, and exceeding deep, who can find it out?

25 ¶ I[q] applied mine heart[2] to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And[r] I find more bitter than death the woman[3] whose heart *is* snares and nets, *and* her hands *as* bands: whoso pleaseth God[4] shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, (saith [s]the Preacher,) *counting* one by one, to find out the account;[5]

28 Which yet my soul seeketh, but I find not: [t]one man among a thousand[6] have I found; but a woman among [u]all those have I not found.

29 Lo, this only have I found, [v]that God hath made man upright; [z]but they have sought out many inventions.

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f Mat. 13. 19, 38. 12. 39, 45. 16. 12. 17. 5. 1 Jn. 3. 16. Ga. 6. 2. *m* 1 Ki. 3. 12. ch. 1. 16. *n* Ro. 1. 22. 1 Co. 1. 20. Ge. 3. 5. Isa. 28. 3. ver. 25. *p* Job 28. 12, 20. Ro. 11. 33. Ps. 92. 6. Is. 40. 28. *q* ch. 1. 17. 2. 12, 13. *r* Prov. 2. 16. 5. 3. 19. 22. 14. 23. 27. 28. 22. 14. Ps. 52. 7. 55. 23. 64. 8. 69. 14. Jer. 2. 33. Ez. 16. 25. Jas. 3. 6. *s* Rec. 1. 1. 12. 8. 10. *t* Job 33. 23. Je. 30. 21. Ga. 5. 10. *u* 1 Ki. 11. 1–3. *v* Ge. 1. 26, 27. 5. 1. Mat. 19. 4. Jas. xviii. Ec. 4. 1. *z*

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men are truly wise, they may do much good to others with their wealth in this world. 12. For both wisdom and wealth may be laid out for our protection and safety; but it is true piety and prudence that promote spiritual comfort and eternal happiness. 13, 14. To prevent murmuring, we ought carefully to observe how wise, just, and powerful God's operations are, and consider ourselves incapable of changing, even the most afflictive events of Providence, to our liking. In the time of prosperity we should therefore acknowledge God's goodness, and enjoy the benefit of it; and in the day of adversity we ought to consider the nature, author, and end of our afflictions, so as to make a good use of them: for God has disposed them in such variety, that none might be able to foresee future events in his particular lot. 15. I have often observed the most pious men sorely afflicted, and apparently miserable in this world; and the most wicked long enjoy an outward prosperity. 16–18. It is therefore necessary that men should avoid all needless scrupulosity and rash zeal not warranted by God's Word, lest it bring them into unnecessary troubles;—and especially should we avoid, with the utmost care, presumptuous sinning, lest, however he bear with others, it should provoke God quickly to cut us off, and send us to hell in our wickedness.—It is of great use to receive heartily and practise carefully this advice: for it is the true fearer of God who, by a circumspect regard to his law, shall escape both the extremes and their evil consequences. 19, 20. True piety and prudence tend more to direct, help, and protect men, than all human helps; even though the best are liable to manifold failings.—24. Human wisdom may judge of things present and obvious, but not of things future and mysterious. 25. I attempted a most careful and comprehensive search into God's providences, and men's counsels, conduct, and sinfulness; 26. And with grief and shame, I find that nothing more effectually entices and fixes men in guilt and ruin than a whorish woman. It is only by the remarkable mercy of God, and the most earnest and watchful piety, that one can either avoid or escape from her temptations: and often it is that those who have otherwise offended him are ruined by her influence. 27, 28. Here and there a truly honest man may be found among my courtiers: but a modest, plain-hearted, humble, and sincere woman have I not found among all my thousand wives and concubines.

Ver. 1. *Precious ointment.* Many ingredients were of very great value among the Jews, as appears from Jn. 12. 3, where a single pound was estimated at about £9. 13s. 6d. British. Taking then a Roman penny at 7¾*d.* or 7¼*d.* for the daily wages of a labourer, Mat. 20. 12, 13, and comparing it with modern wages in the neighbourhood of cities, the price of the ointment will be greatly increased.—*Note*, There is no name really good but that of a 'son of God,' 1 Jn. 3. 1; and to such a one, but to no other, the day of death is better than the day of his birth, Job 3. 3. *C.*

Ver. 15. Solomon prophetically foresees, and in this verse describes, Christ the only Son of man that ever had righteousness, ver. 20: Ro. 3. 10: and, by necessary consequence, the only one that could perish in 'his righteousness.' The second clause of the verse foresees and describes Antichrist, 2 Th. 2. 8. *C.*

Ver. 16. *Be not righteous over-much. Be not* a justifier *over-much*—that is, a self-justifier. Ro. 1. 17; 3. 22, 26; 5. 18, 19, 21; 10. 4; 1 Co. 1. 30 will discover what is the only true and sufficient righteousness; while Lu. 18. 9–14; Ro. 10. 3; Phi. 3. 5 will discover the basis of that 'over much' righteousness upon which Pharisees built of old, and upon which the Romanists have raised their acts of supererogation—works even beyond what were necessary for the workers' own salvation, and therefore applicable to the salvation of others. *C.*

Ver. 28. The 'one man' found, being perfect Christ; the *woman* sought is a perfect church. See Ga. 4. 26, 27, 31; Re. 12. 1, 6, 14–17. This scriptural interpretation, ch. 8. 1, of Solomon's parabolic inquiry, presents no splenetic record of his own experience; no harsh and more than questionable sentence on the relative intellectual and religious attainments and character of the sexes; consequently no unfilial stricture upon his own mother; no cruel and unfounded satire on half the population of the earth. *C.*

REFLECTIONS.—A truly good character is very valuable, and ought to be sought for and maintained with the greatest care. Happy is the death of those who die in the Lord! Let us then live much in the serious consideration of our last end. Christian reproofs are highly requisite to make us grave and serious,

CHAPTER VIII.

2 Kings are greatly to be respected. 6 The divine providence is to be observed. 12 It is better with the godly in adversity, than with the wicked in prosperity. 16 The work of God is unsearchable.

WHO *is*[a] as the wise *man?* and who knoweth the interpretation of a thing? [b]A man's wisdom maketh his face to shine,[1] and the [2]boldness[3] of his face shall be changed.

2 ¶ I[c] *counsel thee* to keep the king's commandment, and *that* [d]in regard of the oath of God.

3 Be[e] not hasty to go out of his sight: stand not in an evil thing; [f]for he doeth whatsoever pleaseth him.

4 Where[h] the word of a king *is, there is* power; and who may say unto him, What doest thou?

5 Whoso[i] keepeth the commandment shall feel no evil thing; [j]and a wise man's heart discerneth both time and judgment.[4]

6 ¶ Because[k] to every purpose there is time and judgment, therefore the misery of man *is* great upon [5]him.[6]

7 For[l] he knoweth not that which shall be: for who can tell him when it shall be?[7]

8 ¶ *There is* no man that hath power [m]over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge[8] in *that* war;[9] neither[o] shall wickedness deliver those that are given to it.

9 All[p] this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another [q]to his own hurt.

10 And[r] so I saw the wicked buried, who had come and gone from [s]the place of the holy,[1] and [t]they were forgotten in the city where they had so done. This *is* also vanity.

A.M. cir. 3029. B.C. cir. 975.

CHAP. VIII.

a 1 Ki. 3. 12, 1 Co. 2. 16. ch. 7. 23. Ro. 12. 3. Pr. 1. 5, 6.

b Pr. 15. 24; 4. 9. Ex. 34. 29, 30. Ac. 7. 10, 15.

[1] To beam with intelligence and benevolence.—*C.*

[2] Heb. *the strength.*

Is. 40. 31. Pr. 4. 18. ch. 7. 19. 2 Co. 3. 18.

[3] His perseverance and firmness in illustrating and enforcing his views of truth and godliness will be changed, as the light that shineth more and more till the perfect day.—*C.*

c Ps. 34. 1–6. Tit. 3. 1 Pe. 2. 17.

d 2 Ki. 11. 17. 2 Ki. 2. 43. Ezr. 7. 13–18.

e ch. 10. 4, 6. Pr. 14. 29; 19. 2.

f Pr. 30. 31; 16. 10–15. Da. 5. 19–21, 35.

h Ro. 13. 1–4. Tit. 3. 1. John 19. 10, 11. 3. 14.

i Ps. 119. 61. Pr. 3. 23. Ro. 13. 4. Ec. 7. 17, 21, with Ho. 5. 11. Ac. 4. 19.

j 1 Ch. 12. 32. ch. 2. 14; 10. 2. Pr. 17. 24.

[4] The meaning of this verse is thus expressed by Hengstenberg:—'As certainly as God in his own time shall judge righteously—a thing which is known to the wise heart—so certain is it, that those who hold God's commands, and therefore have God on their side, cannot be really and lastingly unhappy.'—*P.*

k ch. 3. 1, 17. 7. 14.

[5] The misery of man, who will not wisely seek to discover the will of God, and discern the signs of providence (see ver. 5), 'is great upon him.'—*C.*

[6] See note * in second column.

l Lu. 12. 47–44. ch. 3. 22; 6. 12; 9. 12; 10. 14. Pr. 24. 22.

[7] Or, *how it shall be.*

m Job 14. 5. Ps. 49. 7; 89. 48. Ec. 9. 27. 2 Sa. 14. 14. 2 Ti. 2. 18.

[8] Or, *casting off weapons.*

[9] The *war* with disease and death.—*C.*

o Pr. 11. 4. 21. 10. 21. 1. 1 Ps. 9. 17; 73. 18, &c. Is. 3. 10; 28. 15.

p ch. 1. 14, 17; 2. 11, 12; 4. 1, 4, 7; 7. 15.

q 2 Sa. xviii. xx. ch. 5. 13. 1 Ki. 12. 31.

r Ps. 82. 7, 8.

s Ps. 82. 1; 22. 5.

t Je. 17. 13. Ec. 2. 16. Pr. 10. 7. Job 18. 17, 19. Is. 14. 20, 22.

[1] Solomon refers to unholy prophets, priests, and kings, whose office was and whose hearts should have been, 'holiness to the Lord.'—*C.*

A.M. cir. 3029. B.C. cir. 975.

u Ps. 10. 6; 50. 21. 2 Pe. 3. 3, 4. Is. 26. 10; 57. 11. Je. 44. 21. Mal. 2. 17; 3. 14, 15.

v Ps. 37. 31, 18, 19. Pr. 1. 32, 33. Is. 3. 10, 11; 65. 20, 23. Ro. 2. 7–10. Ps. 55. 23, with ch. 7. 15. Mal. 3. 15, 18.

x Job 7. 6, 7; 14. 2. See ch. 5. 12. Ps. 144. 4; 102. 11; 109. 23; 39. 5.

y Job. 21. 7, &c. Ps. 73. 12. See ch. 7. 15; 9. 1. 2 Mal. 3. 15.

z Da. 12. 3. 2 Co. 11. 23.

[2] This is exemplified in He. 11. 36; and by 'the noble army of martyrs' that have so often sealed the truth with their blood.—*C.*

a Ps. 37. 35. Ac. 20. 21.

[3] This is exemplified in Re. 17. 13; 18. 7, 9–16; and by the long continued prosperity that godless men and empires have so often been permitted to enjoy.—*C.*

b ch. 1. 17, 20; 2. 24; 5. 18, 19; 7. 1. Ti. 4. 3, 4, 6, 17.

c 1 Co. 10. 31.

d See ver. 9, ch. 7. 25.

e Ps. 127. 2; 4. 6; 17. 14. Jn. 6. 27. Ge. 31. 40.

[4] This cannot be true of any man: nor does Solomon assert it of any man. He speaks of the heart—the studious and sleepless spirit of the diligent searcher into the wisdom and works of God, Ca. 5. 2.—*C.*

f ch. 3. 11; 7. 13, 5. Job 5. 9. Ro. 11. 33. Ps. 40. 5; 73. 16; 78. 104. 24.

* The meaning of this verse appears to be this: Everything that the righteous man desires or purposes shall take place in its appointed time, and shall be rightly judged. But men are ignorant of the time. They know not when or how the things they desire shall take place, and on this account their unhappiness is very great. It will be seen that ver. 7 is closely connected in sense with the second clause of ver. 6.—*P.*

CHAP. IX.

a ch. 1. 14, 17; 2. 22; 4. 1, 4, 7. 15, 8. 16; 12. 9, 10.

[1] Heb. *I gave* or *set to my heart.*

b De. 33. 3. 1 Sa. 2. 9. Is. 26. 12. 2 Co. 3. 5. Phi. 2. 12, 13. Re. 2. 2. Je. 10. 28, 29.

11 ¶ Because[u] sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that [v]it shall be well with them that fear God, which fear before him:

13 But it shall not be well with the wicked, neither shall he prolong *his* days, *which* [x]*are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth; [y]that there be just *men*, unto whom it happeneth according to the [z]work of the [3]wicked: again, there be wicked *men*, to whom it happeneth according to the [a]work of the [3]righteous. I said, that this also *is* vanity.

15 ¶ Then[b] I commended mirth, because a man hath no better thing under the sun, than [c]to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

16 ¶ When[d] I applied mine heart to know wisdom, and to see the business that is done upon the earth; (for [e]also *there is that* neither day nor night seeth sleep with his eyes;)[4]

17 Then I beheld all the work of God, [f]that a man cannot find out the work that is done under the sun; because though a man labour to seek *it* out, yet he shall not find *it:* yea farther, though a wise *man* think to know *it*, yet shall he not be able to find *it.*

CHAPTER IX.

1 Like things happen to good and bad. 4 There is a necessity of death unto men. 7 Comfort is all their portion in this life. 11 God's providence ruleth over all. 13 Wisdom is better than strength.

FOR all[a] this I considered in my heart,[1] even to declare all this, [b]that the righteous, and the wise, and their works, *are* in the hand of

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amidst so much folly and so many flashes of vain mirth as take place in the world. The very worst of things effectually work for the good of the saints. And a humble and patient resignation to the will of God makes us easy under the most grievous adversity and oppression. Christian wisdom and prudence tend greatly to our direction, safety, happiness, and strength. —They teach us to view God's hand in all that befalls us; to accommodate ourselves to every providence as it comes; and neither to be offended with the prosperity of the wicked nor the adversity of the godly in this life; to guard against all extremes: and, under a deep sense of our own faults, to carry ourselves mildly toward others who are overtaken in a fault. How short-sighted are the wisest of mortals with respect to the most important objects! But great is the mercy if they are brought to see their own leading follies and crimes, and, by the sight thereof, are led to repentance, to a deep sense of the riches of God's grace, and to search out the sinfulness of their heart and nature, till they apprehend themselves utterly vile before God.

CHAPTER VIII. Ver. 1. How few are truly wise, and can rightly take up or expound the words or works of God? And yet it is wisdom that renders a man truly honourable, mild, and majestic. 2. The laws of a king ought to be obeyed, not only from fear of the penalty, but from regard to God, whose deputy he is, and to the oath of allegiance sworn to him by the name and in the presence of God, as witness and guardian of it. 3. We must behave ourselves submissively; and never, through passion or discontent, withdraw from his service or cast off our allegiance; for, his power being so great, it is very dangerous to contend with him. 4. A king has power to enforce his commands; and none can oppose him without apparent danger. 5. He who prudently complies with the king's pleasure in lawful things, shall avoid the trouble and danger which he would otherwise incur. And it will require wisdom to direct in what time and manner we may deal with him to the best advantage. 6. For through inattention to the proper time and to proper direction in managing matters, men bring much trouble upon themselves: 7. For they are generally ignorant what things are to happen, and of the time in which what they expect will come to pass. 8. None, neither by force nor entreaty, nor by wickedness, are capable of preventing the removal of their soul from this world in one way or another, so it becomes all to be ready. 9. I have observed that rulers by their management often bring guilt and ruin upon themselves. 10. I have observed wicked rulers, notwithstanding the greatest funeral pomp, quickly forgotten in the very city in which they had often, in God's name, administered judgment. So vain and perishing are all the pomp and power of the greatest. 11. Because God in mercy sometimes delays to punish open transgressors of his law, hardened sinners, in a most presumptuous manner, abandon themselves to all manner of mischief and wickedness. 12. But though the sinner's days of reprieve, or even of prosperity, should be prolonged for a time, yet it is only they who truly fear God and walk in his ways that will be happy at last. 13. Wicked despisers of God shall not enjoy the true comforts of life, and shall be quickly hurried into misery here or hereafter. 14. It is, however, afflicting that some eminent saints are reproached, persecuted, and distressed in this world, while some ringleaders in wickedness meet with kind usage and remarkable prosperity. 15. This makes it evident, that nothing is more proper than soberly and thankfully to enjoy what God in his providence bestows upon us in this world, as all the reward that we can gain by our labour. 16, 17. It is best to refrain from curious inquiries into the reasons, ends, and meaning of God's dispensations; for after the most diligent, curious, and persevering search, I find they will still remain unsearchable to men.

Ver. 2–5. That 'the king' was a title of Messiah familiar in the days of Solomon, is obvious from Ps. 2. 6; 22. 1, 4, 6; 45. 1, 6; 96. 6, &c.: and there are such characteristics in this passage as clearly prove that Jesus is 'the King' whom Solomon prophetically honours. Thus in ver. 3, 'He doeth whatsoever pleaseth him.' Now this neither David, nor Solomon, nor Darius, Da. 6. 14, nor indeed the most despotic monarch on earth, ever could effect: then, to Solomon's King none may say, 'What doest thou?' But never was there an earthly king without some one honest enough, or bold enough, or factious enough, to question his acts. Above all, he who keepeth the commandment of Solomon's King 'shall feel no evil,' a lot which no earthly king enjoys himself, nor can bestow upon any of his subjects. But all these things the King in Zion can do, and all these blessings his subjects enjoy. *C.*

Ver. 9. This *hurt* arises (1) From the mental perturbation that every ungodly and unkind superior must experience. (2) From that human retaliation which the injustice of despotic rule so often provokes. (3) From these judgments which an all-wise and merciful God who suffers long, does yet in justice finally bring down upon the wicked. *C.*

Ver. 10. Wickedly ruled 'to their own hurt'—raised, as they imagined, imperishable monuments of their fame—died, and were forgotten—leaving nought but a new proof that 'all is vanity.' *C.*

Ver. 13. This is no libertine insinuation, as some imagine, but, when scripturally interpreted, a plain statement of an important truth. There is no doubt a 'laughter of fools,' and 'the end of that mirth is heaviness,' Pr. 14. 13: but there is also a mirth which forms an essential or concomitant part of God's worship, Ps. 100. 1, 2; Ne. 8. 6, 9–12; Ja. 5. 13: and it is of that mirth, with the thankful and temperate use of what men 'eat or drink,' that Solomon here speaks. *C.*

God: [c]no man knoweth either love or hatred *by* all *that is* before them.

2 All[d] *things come* alike to all: *there is* one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that feareth an oath.[2]

3 This[e] *is* an evil among all *things* that are done under the sun, that *there is* one event unto all, [g]yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, [h]and after that *they go* to the dead.

4 ¶ For[i] to him that is joined to all the living there is hope: [j]for a living dog is better than a dead lion.

5 For[k] the living know that they shall die: but [l]the dead know not any [3]thing, [m]neither have they any more a reward; [o]for the memory of them is forgotten.

6 Also[p] their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go[q] thy way, eat thy bread with joy,[4] and drink thy wine with a merry heart;[5] for God now accepteth thy works.[6]

8 Let[r] thy garments be always white;[7] and let thy head lack no ointment.

9 Live[s] joyfully[8] with the wife whom thou lovest all the days of the [t]life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: [u]for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever[v] thy hand findeth to do, do *it* with thy might; [z]for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I[y] returned, and saw under the sun, that

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[c] Ps. 73. 3, 12, 13. Mal. 3. 15. ch. 2. 14, 15, 23.
[d] ch. 8. 14.
[2] See note [1] below.
[e] Ps. 37. 1, 7. 73. 3–14. Je. 12. 1, 2.
[f] Ge. 6. 5. Je. 17. 9. Mat. 15. 19. ch. 8. 11. Ro. 1. 29–31. 8. 7, 8. Tit. 3. 3. Pr. 4. 16.
[g] Job 30. 23. He. 9. 27. Ge. 3. 19. ch. 12. 7. Ps. 22. 15. 90. 3.
[h] Job 30. 23. He. 9. 27.
[i] Ec. 9. 10. Is. 38. 19.
[j] 2 Sa. 17. 23. Es. 6. 3.
[k] Job 30. 23. He. 9. 27.
[l] Ps. 6. 5. 30. 9. 88. 10–12. Is. 38. 18. 63. 16. Job 14. 21.
[3] The bodies only are dead: and they literally know not anything.—C.
[m] ch. 4. 8. 12. 18–20.
[o] ch. 8. 10. Job 7. 8–10. Is. 26. 14.
[p] Ex. 1. 8. Job 5. 17–19. 14. 21. Is. 10. 12, 18–20. Mat. 20.
[q] ch. 2. 24. 3. 12, 22. 5. 18. 8. 15. 10. 19. De. 12. 7. Ne. 8. 10. 12.
[4] See note on ch. 2. 22.—C.
[5] The exhortation is addressed to the wise and righteous (ver. 1), to whom Jesus is made wisdom and righteousness, 1 Co. 1. 30.—C.
[6] *God now accepteth thy works*—not as claims of merit (Lu. 17. 37), but as fruits of the Spirit (Ga. 5. 22), the person and works being accepted, not for their own sake, for the person is a sinner, and the works imperfect, but both being 'accepted in Jesus,' the Beloved,' Ep. 1. 6.—C.
[r] Re. 16. 15. Es. 8. 15. Mat. 6. 17. Ps. 104. 15.
[7] *Let thy garments be always white.* Let thy covering be the 'righteousness of saints,' 'washed and made white in the blood of the Lamb,' Re. 3. 4, 5. 14. 19. 8.—C.
[s] Pr. 5. 15–19. Ge. 26. 8. Mal. 2. 15.
[8] Heb. *See or enjoy life.*
[t] ch. 5. 18. 6. 12. 7. 15. 1 Ch. 29. 28. Ro. 8. 28.
[u] ch. 2. 24. 3. 13. 5. 18: ver. 5, 6.
[v] Ro. 12. 11. 1 Co. 9. 24–26. 16. 10. Ep. 5. 16. Je. 48. 10. Ga. 6. 10. Col. 1. 29.
[z] See ver. 5, 6. Re. 14. 13. Jn. 9. 4.
[y] ch. 1. 14. 2. 1, 12. 3. 16. 4. 1, 4.
The sense is, When the occurrences of life are regarded in the light of human reason only—from the stand-point of feeble short-sighted man, then the righteous and wicked appear to be dealt with in exactly the same manner. Both suffer, both die. Sceptics conclude from this that the providential dealings of a just God cannot extend to human acts. But the object of the sacred writer here manifestly is to raise man to a higher stand-point. He is to look to another state—an eternal home and reward for the righteous, in heaven. The words of this passage bear a close analogy to the words of Paul in 1 Co. 15. 19.—*C.*

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[z] Ps. 75. 6, 7. Je. 9. 23. Am. 2. 14–16. Ps. 33. 16, 17. 1 Sa. 17. 50. Hag. 1. 5, 6.
[a] ch. 2. 14. 15. 7. 15; ver. 2. Job 5. 12–14. 7. 1. 34. 23, 35.
[b] ch. 7. 22, 6. 12. Hab. 1. 14. Pr. 7. 22, 23.
[c] Pr. 29. 6. 2 Pe. 2. 12. Ps. 73. 18, 20. Lu. 12. 20. 21. 34, 35. Is. 30. 13. 1 Th. 5. 2, 3.
[d] ch. 2. 13, 7. 11, 12, 19.
[9] 2 Sa. 20. 15–22. 2 Ki. 6. 1. Lu. 12. 32. Mat. 16. 18. 10. 24. 1 Pe. 5. 8.
This may be an emblem of Christ's delivering his church.
[1] Ungrateful as the world is, it does not generally forget to honour and reward military or diplomatic deliverers. The meaning therefore must be, that no one remembered having ever heard of this obscure man before he started into distinction by his superior wisdom.—*C.*
[e] Pr. 21. 22. 24. 5, 6. 18. 10. ch. 7. 19. 2 Ch. 32. 12. 15.
[f] Mar. 6. 2, 3. Pr. 10. 13. 14. 20. 19. 4. Ja. 2. 2, 6. 1 Co. 1. 3. Is. 53. 3.
[2] For some public difficulty or disaster call him from his quiet retirement to notice.—*C.*
[A] Pr. 28. 23. Ge. at. 32–36. 2 Sa. 20. 15, or Jo. 11. 27. Is. 42. 2.
[g] See ver. 16; ch. 7. 12, 19.
[h] Jos 7. 1. 5. 22. 20. 18 9 He. 12. 15.
[3] 'One error,' one bad principle.—*C.*

CHAP. X.

[1] Heb. *Flies of death.*
[a] Mat. 5. 13. 2 Sa. 19. 1. 2 Ch. 19. 2. Je. 22. 1, 2. 1 Ki. 11. 1. Ps. 106. 33.
[b] Mat 6. 33. Col. 3. 1. Lu. 14. 28–32.
[c] Lu. 22. 18, 19. 12. 22.
[2] His very walk has a physiognomy that betrays him.—*C.*
[3] Heb. *his heart.*
[d] Pr. 6. 12–14. 12. 23. 13, 16. 18. 2. 2 Pe. 2. 4. 4.
[4] This *ruler* may be father, mother, teacher, minister of the Word, or civil governor.—*Leave not thy place*—do not try to evade reprehension.—*C.*

'the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; [z]but time and chance happeneth to them all.

12 For[b] man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds *that are* caught in the snare; so *are* the sons of men [c]snared in an evil time, when it falleth suddenly upon them.

13 ¶ This wisdom have I seen also under the sun, and [d]it *seemed* great unto me:

14 *There*[9] *was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.[1]

16 Then[e] said I, Wisdom *is* better than strength: [g]nevertheless the poor man's wisdom *is* despised, and his words are not heard.[2]

17 The[h] words of wise *men are* heard in quiet more than the cry of him that ruleth among fools.

18 Wisdom[i] *is* better than weapons of war: but [j]one sinner[3] destroyeth much good.

CHAPTER X.

1 *Observations on wisdom and folly:* 16 *on the defects of governors:* 18 *slothfulness,* 19 *and money.* 20 *Men's thoughts of kings ought to be reverent.*

DEAD flies[1] cause the ointment of the apothecary to send forth a stinking savour: *so* [a]*doth* a little folly him that is in reputation for wisdom *and* honour.

2 A[b] wise man's heart *is* at his right hand; but [c]a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way,[2] his wisdom[3] faileth *him*, and [d]he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler[4] rise up against

REFLECTIONS.—What excellency in himself—usefulness among neighbours—honour among friends—and courage among enemies—the true knowledge and fear of God give to a man! But it is foolish and sinful to disregard the laws of our rulers; to be forward in finding fault with their administrations; to persist in faults pointed out to us; or to neglect proper methods of obtaining redress of our grievances. Subjection to magistrates is highly necessary, not only for conscience' sake, but even for avoiding their wrath and securing our own comfort. Certain and irresistible in themselves, though uncertain in their circumstances, are troubles and death to sinful men. But when we see wicked men prosper while the godly are oppressed, there is need of patience and of looking by faith to the unseen, the eternal issue of things! and, in the meanwhile, to make the best use we can of what we meet with, and leave it to the Lord to comprehend and manage his own mysterious works.

CHAPTER IX. Ver. 1. *No man knoweth either love or hatred,* &c. No man can tell from prosperity that God loves him, nor from adversity that God hates him. Yet let no one ignorantly say, We have then no means of ascertaining whether God loves us or not. No one can so imagine when he reads Jn. 14. 23. 1 Jn. 3. 13, 19, 21; 4. 13, 16. *C.*

Ver. 2. The 'one event' that is common to all is death, see last clause of ver. 3; and 'this evil under the sun' exists as a perpetual memorial of the fall of man, an awful warning of 'the judgment to come'—a dungeon of darkness (sorrow) to the wicked, and a door of hope and joy to the children of God. *C.*

Ver. 4. *A living dog is better than a dead lion.* The 'dead lion' was the guardian emblem of the throne of Solomon, 2 Ch. 9. 18, 19, and although 'the like were not made in any kingdom,' yet 'a living dog,' though an unclean and despised animal, would by his mere barking or assault have done more to guard the monarch than the twelve dead lions by which the ascent of Solomon's throne was protected. *C.*

Ver. 5. *The memory of them* [the dead] *is forgotten.* Is this consistent with fact? Is the memory of a great man ever forgotten? Yes, always. The memory of a good or a bad man's actions may be preserved in history and trumpeted by fame: but the memory of every man—the memory of personal affection—the only real memory of the man—is altogether forgotten—his children cease to weep for him—and his grandchildren perhaps knew him not. *C.*

Ver. 10. 'What a life I have spent in laboriously doing nothing!' was the melancholy reflection of a learned man on his death-bed. And so must it be with the most diligent, if he do not embrace the four departments to which Solomon directs the intellectual and active energies—work, device, knowledge, wisdom. Time spent in bodily *works* but trains an animal; time spent in artful *devices* but fosters a serpent; time spent in worldly knowledge but collects a library: it is, when neglecting neither of these, man 'applies his heart to wisdom,' that he puts forth 'all his might,' and fulfils, through grace, the great ends of his creation. *C.*

Ver. 11. *Chance.* The meaning of this much-abused word may be found by contrasting the end of ver. 11 with the end of ver. 12, where 'evil time' and 'suddenly' are expository of 'time and chance.' Chance therefore signifies, not what is below or above the direction of Providence, but what comes unexpectedly and suddenly upon thoughtless ignorant men. *C.*

REFLECTIONS.—It is a great mercy to believers that they, and all their works, are in the hand and under the influence of God, their reconciled Father. Yet how often does he use them with as much severity in this world as if they were the most profligate sinners! Great is the mercy that there is an eternity at hand, when Providence so little distinguishes the righteous here in their condition either in life or in death. Remarkable are the advantages which men have in this life for bettering their states, tempers, or hopes. But quickly death puts an end to them all! to all opportunities of preparing for eternity; and to all our intimacies, enjoyments, or affections in this world. What need then have we soberly to relish the comforts of this life, relative to our spirits, our food, our raiment, and our relations. Quickly should we work out our salvation with fear and trembling while we have opportunity, as we know not how soon our soul may be required of us. Carefully should we acknowledge God, and depend on him for direction in all our paths, as without his assistance we can obtain nothing good, but must fall into misery and ruin. Yet how stupid are most men, who neither regard wisdom itself, nor those who thereby do them the greatest services! It is necessary that we should always act from regard to the authority of God, and from a principle of love, as men may perhaps disregard the best works that we can do for them. But much more useful are wise discourses than all the noisy harangues which fools admire. And even one impenitent and presumptuous sinner is often a great plague to a family, a church, or nation.

CHAPTER X. Ver. 1. A little imprudence or wickedness much hurts the character of one who has been reckoned uncommonly wise. 2. A wise man's

thee, [a]leave not thy place; for [b]yielding[5] pacifieth great offences.

5 There[h] is an evil *which* I have seen under the sun, as an error *which* proceedeth from[6] the ruler;

6 Folly[i] is set in great [7]dignity, [j]and the rich[8] sit in low place.[9]

7 I[k] have seen servants upon horses, and princes walking as servants upon the earth.

8 He[l] that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but [m]wisdom *is* profitable to direct.

11 Surely [n]the serpent will bite without enchantment; and a babbler[1] is no better.

12 The[p] words of a wise man's mouth *are* gracious;[2] but[q] the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness; and the end of his talk[3] *is* mischievous madness.

14 A[r] fool also is full of words:[4] a man cannot tell what shall be; and [s]what shall be after him, who can tell him?

15 The[t] labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.[5]

16 ¶ Woe[u] to thee, O land, when thy king *is* a child, and thy princes eat in the morning!

17 Blessed[v] *art* thou, O land, when thy king *is* the son of nobles,[6] and thy princes eat in due season, for strength, and not for drunkenness!

18 By[x] much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

19 ¶ A[y] feast is made for laughter, and [t]wine maketh [7]merry: [u]but money answereth all [8]*things*

20 ¶ Curse[b] not the king, no, not in thy thought;[9] and curse not the rich in thy bedchamber: for [c]a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER XI.

1 Directions for charity. 7 Death in life, 9 and the day of judgment, in the days of youth, are to be thought on.

CAST[a] thy bread upon the [1]waters: [b]for thou shalt find it after many days.

2 Give[c] a portion to seven, and also to [2]eight; for [d]thou knowest not what evil shall be upon the earth.

3 If[e] the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be.

4 He[g] that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As[h] thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child; [i]even so thou knowest not the works of God who maketh all.

6 In[j] the morning sow thy seed, and in the evening withhold not thine hand: [k]for thou

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e ch.8.3. Pr.6.3,5; 25.15. Ro.13.1.

f 1 Sa.25.24,&c.

[5] *Yielding.* This does not inculcate a servile spirit, but demands yielding where the party offended has been in error.—*C.*

g ch.3.18,21. 1 Ki.12.15,22. Ea.3.7. Ps.12.8.

[6] Heb. *from before.*

h 1 Sa.12.17. Ea.3.7. Ps.12.8.

[7] Heb. *in great heights.*

i Ec.12.3,5,6. Ja.2.5.

[8] It must mean (especially as to the rich in wisdom, faith, and good works), otherwise the observation would be seldom realized.—*C.*

[9] See note ⁿ below.

k Pr.30.22; 19.10. 2 Sa.15.4.

l Pr.7.23,27; 9.13,18. Ec.10.8. Am.5.19. Je.9.33. 1 Ki.13.24; 20.15. 1 Ki.15.27,29,46.

m Ec.10.10. 1 Ki.2.44. 2 Ch.19.3. ch.9.13-18. Ja.3.5.

n Ec.8.11. Ps.58.5. Pr.23.32.

[1] Heb. *the master of the tongue.*

p Pr.15.2,23,28; 22.11. 2 Ti.2.16. Jo.6.34; 3.6. 1 Pe.4.11.

[2] Heb. *grace,* Lu.4.22.

q Pr.10.8,10,14; 14.3; 12.13; 18.7. Ps.64.8. Ja.3.5,6.

[3] Heb. *his mouth.*

r Pr.15.2,28. 1.2.

[4] Heb. *multiplieth words.*

s ch.3.22; 6.12; 8.7. Ja.4.13,14.

t Heb.7.9,13. is.47. 12,15,21, with ver 1.

u The allusion seems to be to Ps. 107.27-35 (here also Ho. 11.10,11; 12.1; 13.15), and is a just description of those who know not, and will not know, that Jesus is 'the way, the truth, and the life.'—*C.*

w Is.3.4-5; 13.5. 22. Je.21.12. Pr.31.4,5. Ho.7.3-7.

x The humiliation of the people of God, and the triumph of the world, is a heavy stone of stumbling. But in his own good time God will remove this offence out of the way: those who have used violence will meet with recompense: and it is the less possible that they should escape ruin as they are utterly destitute of the corrective and preservative element of wisdom. Such are the great lessons inculcated in ver. 3-10. In ver. 5-10 the apparent unjust dealings of providence are related. In ver 9-10 God's overruling wisdom and goodness are illustrated in the language of symbol and proverb.—*C.*

y Pr.29.1,4,20; 26.30. 29.22; 22.24. Es.1.5. Ea.3.4.

z Ps.104.15. 1 Ti.5.23.

[7] Heb. *maketh glad the life.*

a Pr.14.20 ch.7.12. 1 Ch.29.4. Is.6.22.

b The love of money is the root of all evil; but not so its diligent acquirement, its careful keeping, and its charitable use.—*C.*

c Je.22.28. Ac.23.5.

[8] Or, *conscience.*

e Lu.19.40.

CHAP. XI.

a Is.32.20. Lu.6.30. De.15.7. Pr.21.26. Ps.112.9.

[1] Heb. *upon the face of the waters.*

b De.15.10. Ps.41.1. 2 Pr.22.9,22,27. 28.8. Pr.8.18,19. Mat.25.40. 2 Co.9.6. 1 Ti.6.18. Ja.2.14,15,16. 2 Co.9.9. 2 Co.9.10. He.6.10,11.

c Mi. 5. 5. Lu. 6. 30. Ga.6.10. 1 Ti.6.18.

[2] Give the due portion of bread (specific scriptural and spiritual instruction) to individuals; for thou knowest not what poison of error may unexpectedly arise against which sound scriptural instruction is the only antidote.—*C.*

d ch.12.1,13,14; 8.7,8. 12.1. Ja.4.14. Lu.16.19.

e Ps.65.9-13. Mat. 5. 45. Ga.6.6,10. 1 Ti.6.18. He.13.16. 2 Co.9.6,7.

g Pr. 3.28. Mat.16.24.

17 Blessed[v] *art* thou, O land, when thy king *is* the son of nobles,[6] and thy princes eat in due season, for strength, and not for drunkenness!

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3 If[e] the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north; in the place where the tree falleth, there it shall be.

4 He[g] that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

5 As[h] thou knowest not what *is* the way of the spirit, *nor* how the bones *do grow* in the womb of her that is with child; [i]even so thou knowest not the works of God who maketh all.

6 In[j] the morning sow thy seed, and in the evening withhold not thine hand: [k]for thou

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h Jo.3.8. Ps.139.14,15. *i* ch.8.17. Ro.11.33. Ps.104.24;92.5. *j* ch.9.10. Pr.3.28. 2 Th.3.10. Ho.10.12. Ps.112.9. 2 Co.9.6-10. *k* 1 Co.3.7. Phi.4.6. ch.8.7. 1 Pe.5.7. Ps.37.5.

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understanding and inward abilities are always in readiness to direct him in his work: but a fool is unready in all he does, and knows not how to manage his affairs. 3. Nay, even in the most ordinary business his weakness appears, and he plainly discovers his folly to every one. 4. If the magistrate takes offence at thee, never desert thy station or employment, or withdraw thy subjection: but by submissive and patient carriage endeavour to pacify him. 5-7. Very often, to the great hurt of the subjects, magistrates employ, as their deputies and agents, persons of a weak or mercenary spirit, while persons of ability and true dignity are overlooked and contemned. 8. Both prince and people have need to beware of innovations; for he that endeavours to ensnare and ruin another shall thereby perish himself: and he that passes his due bounds to wrong others, brings unexpected mischief upon himself. 9. He that rashly attempts things too high and hard for him shall be hurt by it; and he that deals with men of stubborn tempers endangers himself. 10. If a man do not use proper means for his work, it will cost him so much more labour and pains. Wisdom is therefore necessary and profitable to direct in the choice and use of means. 11. As unenchanted serpents are disposed to bite, so rash and talkative persons are sure to do mischief with their words unless they be wisely prevented. 12. Wise men's words being pious, friendly, and profitable, procure them favour: but foolish, slanderous, and sinful speeches suddenly and irrecoverably ruin a man. 13. A fool at the first talks in a useless and impertinent manner; and at length he grows insolent and abusive, sticking at nothing wicked or malicious. 14. A fool pours forth his incoherent babblings, and pretends to know everything secret or future; and no one can tell what he will say next, or what mischief his foolish speeches may produce. 15. Fools find their work tedious and wearisome, because they want sense and prudence to manage the most ordinary business, even where the rules are ever so plain. 16. It is a great misery to a nation when their magistrates are ignorant, wilful, and unexperienced, and minding their sensual pleasures when they should be employed about the business of their office. 17. But happy is that nation whose magistrates are of truly excellent dispositions and endowments, and who use the enjoyments of life, not to satisfy inordinate lusts, but to fit them for their business. 18. Through sloth and indolence, estates, families, and nations are gradually reduced to wretchedness and ruin. 19. Even feasting affords but a very slight and transient pleasure; but a plentiful estate procures every outward advantage: we should therefore beware of spending it in luxury. 20. It is neither lawful nor safe to contemn, reproach, or wish evil to magistrates, however secretly, as it may be very quickly and surprisingly discovered to them.

Ver. 1. *Folly.* Solomon means by folly, (1) Childishness, Pr. 22. 11, that is, waywardness of temper, being easily disturbed; preference of toys to things of real value; and preference of amusement and self-will to learning and due control. (2) Want of prudent forecast, Pr. 13. 14. (3) Deceitfulness, Pr. 14. 8. (4) A hasty temper, Pr. 14. 29. (5) Pleasure in other men's folly, Pr. 15. 21. (6) Rejecting good advice, Ec. 4. 13. When folly is employed to designate the highest criminality, as De. 22. 21; Jos. 7. 15; Ho. 2. 10, it can easily be reduced to one or more of these heads. *C.*

Ver. 2. The wise man honours his heart; that is, his affections and their objects, by placing them at his right hand, the position of honour. The foot degrades all that he should hold dear. *C.*

Ver. 9. That is, he that doeth these things fraudulently and violently, as in digging a pit, or breaking a hedge, ver. 8. *C.*

Ver. 11. This translation is founded on the general opinion of 'serpent charming' by music being a reality and not a juggling imposition: a matter still undecided. May not the verse be translated, 'Surely the serpent will bite without *hissing*' (that is to give warning of danger); 'and a enchanter is no better?' *C.*

Ver. 16. Either really a child, a minor, under a selfish regency, living in luxury, and abusing their power; or one of those who are always children, and never attain to the majority of intellect, because never acquainted with the Son of God, who alone can make men free, Je. 8. 32, 36. *C.*

Ver. 20. Solomon warns against an uncharitable thought, because it would soon break out into a voice, and certainly be discovered. And thus he admonishes, not for the sake of a factious loyalty, but because he that frets himself into cursing the king will speedily be in danger of cursing his God. See Ja. 8. 21.—*Note,* The bird is most probably a reference to the use of *carrier pigeons* for speedy and secret missives. *C.*

REFLECTIONS.—Men of character have need to be careful, lest they should inadvertently ruin it. Many are extremely ill qualified for the business they take in hand; and imprudently expose their own folly and wickedness. But it is very dangerous when either rulers or subjects leave their proper stations and attempt violent changes of the public settlement. Vain and imprudent talking is often attended with the most hurtful consequences. It is necessary then to have our words always with grace, seasoned with salt. An imprudent management of their business frequently robs men of both the comfort and the benefit thereof. But it is a great mercy for nations when rulers and subjects do all diligently and prudently attend to their proper work, and act according to their station, neither doing nor speaking evil, but provoking one another to love and to good works.

CHAPTER XI. Ver. 1, 2. Cheerfully lay out thyself to bestow the necessaries of life upon the poor, who are entirely unable to requite thee; and so God shall plentifully reward thee for it in this life, or in that which is to come. And however great the number of needy objects be, bestow that which is necessary upon them all, according to thine utmost ability; for the opportunity of liberality may soon be lost to thee, and an evil time may quickly come, in which thou wilt infinitely need God to be the supplier of thy own wants. 3, 4. He bestows plenty upon men, in order that with it they may do good to others. And however undeserving the objects be on whom they religiously bestow their charity, they shall not lose their reward.—They that withhold it till every objection be answered, will never bestow it. 5, 6. As thou knowest

knowest not whether shall prosper,[3] either this or that, or whether they both *shall be* alike good.

7 ¶ Truly[i] the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun:

8 But[n] if a man live many years, *and* rejoice in them all; [o]yet let him remember the days of darkness, for they shall be many. All that cometh *is* vanity.

9 ¶ Rejoice,[p] O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: [q]but know thou, that for all these *things* God will bring thee into judgment.[4]

10 Therefore[r] remove sorrow[5] from thy heart, and put away evil from thy flesh: [s]for childhood and youth *are* vanity.

CHAPTER XII.

1 *The Creator is to be remembered in due time.* 8 *The Preacher's care to edify.* 13 *Man's chief concern is to fear God, and obey his laws.*

REMEMBER[1] now[a] thy [2]Creator[3] in the days of thy youth, while [b]the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure[4] in them;

2 While the sun, or the light, or the moon, or the stars, be not darkened,[5] nor the clouds[6] return after the rain:[7]

3 In the day when the keepers of the [c]house shall tremble, and the strong men shall bow themselves, and the grinders cease because they

a Is.26.8.Pr.99.6.Job 22.21.2 Ch.34.2,3.2 Ti.3.15.La.3.26-29.Le.2.14. b Ho.9.7.ch. 28.Ps.90.15.2 Sa.19.35. c Job 4.19.2 Co.5.1.

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3 Heb. *shall be right.*
i Job 35.28,30; 22.28. Jn. 1. 7, 9. 2 Co. 4. 4,6. Mal.4.2. Ps.84. 11; 8 3. Is.9.2;2.3,5;60.1,19,20.
n ch.6.6,8.12.
o Jo.12.35. De.32.29. ch.7.14; 2 9;12.5. Mat. 24.44. Job 14.10,12. Lu. 16.9. 1 Ti.6.18,19.
p 1 Ki. 18. 27; 22. 15. Lu. 15. 13. Nu. 15. 39. De.24.19,20.
q De.32.29. ch. 3.17; 12 14. Hc.9.27. 2 Co. 5 10. Ke.20.12; 28.7. Ro. 15.12.
4 See note * below.
r 2 Pe.3.11,14. Tit.2. 12-14. 2 Co.7.1. 2 Ti.2. 22.
5 Or, *anger.*
s Ps.39.5. ver. 8. Pr. 22.15;29.15.ch.1.2,14.

CHAP. XII.

1 Youth is the time when memory is most susceptible and most imperishable, and the Spirit therefore specially stirs up this faculty.—*C.*
2 Heb. *Creators,* Job 35.10. Ps.149.2. Is. 54.5.
3 Many MSS. give this word plural; but many of high authority give the singular. —*C.*
4 It is not said, 'I have no pleasure,' for the old often enjoy the highest pleasure: but, 'I have no pleasure in them, that is in the days of old age as such, but in the believing hopes of immortality and glory.—*C.*
5 Not darkened in the sky, but darkened to the old man by the increasing infirmities of his own eyes.—*C.*
6 One infirmity follows another.
7 As rain does not exhaust the clouds, neither does one disease of the old prevent the speedy approach of another.—*C.*
* This is a wise exhortation given to the people of God by the Spirit of God! They are to live in the full yet sanctified enjoyment of life's comforts and blessings.

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There is to be no asceticism on the one hand, and no carnal indulgence on the other. God's hand is to be seen and acknowledged in all things; while we cheerfully and thankfully partake of his bounties, we must keep our eye fixed upon his judgment-seat. It ought to be observed that a cheerful spirit is here not only permitted to the servant of God, but it is represented as a necessary characteristic.—*P.*
8 Or, *the teeth* or *grinders fail, because they* grind *little.*
d Ge.27.1.
e Ps.141 3. Mi.7.5.
f 2 Sa.19.35.
9 *Doors shall be shut.* The mouth seldom opened for speech or food. *Daughters of music* —the power of the lungs, and the modulating and articulating powers of the organs of voice.—*C.*
g Je.2. 11, 12. Pr. 26, 31.1.e.19.32.
t Job 30.23;17.13. Ps. 89.48,49 7-10. He.9.27. Ge.50.3.10. Je.9.17-20.
10 A description of the circulation of the blood and nervous structure and energy. —*C.*
f Ge.3.19; 18.27. Job 4. 19;30. 19. Ps. 146. 4. He.9.27. Is. 57.2. Phi.1. 23.2 Co.5.8. Jn.14.2.
k Ge. 2. 7. Is. 57. 16. Nu. 16.22;27.16. Job 34. 14. Zec.12.1. He.12.9.
l ch.1.2,14,17;2.1,11, 15,17, 23,26;4.4,8,16;5. 7,10;6.2,9;8.10,14. Ps. 62.9.
8 Or, *the more wise the Preacher was,* &c. ch.1.-xii.
n 1 Ki.4.32. Pr.1.1;10. 1;25.1.
* Heb. *words of delight.*
4 *Acceptable,* because intelligible and instructive.—*C.*
5 Fastened in the memory and conscience.—*C.*
6 *One Shepherd,* Christ the Lord, Ps. 23.1. Jn.10.11.—*C.*

are few,[8] and[d] those that look out of the windows be darkened,

4 And [e]the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, [f]and all the daughters of music shall be brought low;[9]

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and [h]the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to [i]his long home, and the mourners go about the streets:

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern:[1]

7 Then[j] shall the dust return to the earth as it was; and the spirit shall return unto God [k]who gave it.

8 ¶ Vanity[l] of vanities, saith the Preacher; all *is* vanity.

9 And moreover, because the Preacher was wise,[2] he still taught the people knowledge; yea, he gave good heed, and sought out, *and* [m]set in order many proverbs.

10 The Preacher sought to find [n]out [3]acceptable[4] words: and *that which was* written *was* upright, *even* words of truth.

11 The[o] words of the wise *are* as goads, and as nails fastened[5] *by* the masters of assemblies, *which* are given from [6]one shepherd.[6]

o Pr.1.1-6;8.6;22.22.1 Ti.1.15. p Je.23.28. Mat.3.7. Ac.2.37. Jn.6.63.2 Co.2.4,13.9 Co. 10.4. He.4.12. q Jn.10.28,1 Pe.2.25;5.4. Mat.28.20. He.13.20.

not how the human soul is created or united to the body, or operates in and on it, nay, nor even how the child is formed in the womb, even so thou knowest not how God may deal with thee, or thy estate: and therefore neglect no opportunity of doing or receiving good; and without any curious prying into futurity, leave it entirely to God to recompense thee. 7, 8. Life and its comforts are desirable: but let men enjoy created comforts as long as they may, the lasting period of troubles, death, and eternity will infallibly succeed, and manifest the emptiness and insufficiency of all outward enjoyments. 9, 10. Whatever temptations young persons may have to indulge their own foolish and wicked inclinations and fancies, let them remember, with the deepest concern, that God will, in his awful judgment, call them to account for every part of their conduct. Let them take care to prevent those perplexities and miseries which sinful indulgence will at last bring upon them; for all the empty and short-lived pleasures of youth can never in the least balance the dangers of inexpressible and everlasting misery.

Ver. 1. *Cast thy bread upon the waters.* Some interpret thus: 'Cast thy bread-corn (seed) upon the waters,' as rice is said to be sown in Egypt; others, 'Sow thy bread-corn (seed) before the coming of the waters,' that is, before the rainy season. But as the word translated *waters* signifies *multitudes,* may not the meaning rather be, 'Cast thy bread (give forth thy spiritual instruction) before the face of the multitudes?' See Mat. 5. 1, as contrasted with the *portions* or more specific instructions prescribed in the second verse. *C.*

Ver. 3. The clouds of heaven water alike the desert and the garden, obeying chemical laws: and if a tree fall toward north or south, there it abides, obeying mechanical laws: how surely then should the intellectual and spiritual man obey the laws of his condition, and fulfil these beneficent purposes for which God has endowed him? *C.*

Ver. 9. This is no irony, as some have imagined: it is a simple and beautiful lesson. 'Rejoice in thy youth;' not in thy follies and lusts, 2 Ti. 2. 22. 'Let thy heart,' thine own conscience, and not vain companions, 'cheer thee' in thy course. 'And walk in the ways of thine heart'—thy conscience—not in the way of evil advisers: 'and in the sight of thine eyes'—not in the darkness of them that close their eyes, lest they should see, Mat. 13. 15. '*And* know thou, God will bring thee into judgment'—the judgment, not of condemnation, but of 'Well done, good and faithful servant,' Mat. 25. 23. *C.*

REFLECTIONS.—What a plain, profitable, and important duty is that of giving to the poor! Nothing is a more certain mean of making men rich. No objections, drawn from our right to what we have, from the narrowness of our circumstances, from the discouragements which we have already met with in it, or from our not knowing how it can be made up to us, ought to make us neglect so much as one opportunity of charity. But, above all, it is most sinful and foolish for either old or young to indulge their lusts, and live unconcerned about Jesus Christ and his salvation, when heavy troubles, an important death, an awful judgment, and an endless eternity are before them, and they know not how near!

CHAPTER XII. Ver. 1. Now, in youth, seriously think of, believe in, and serve the Divine Persons, who made, preserve, and redeem men, before the disquieting and disqualifying infirmities of old age come upon you: 2. Before the comforts of life, which render it agreeable, be withdrawn, and the powers of your mind and senses of your body be rendered almost useless, and the calamities of old age rise successively one after another: 3. When your head, arms, and hands shall shake, through weakness or palsy; your once strong shoulders stoop, and your legs and thighs bow under their weight; your teeth be generally lost, and your eyes sunk in their sockets and become dim; 4. Before your lips be but a little opened to eat or talk, because of the loss or looseness of teeth; before you be incapable to walk in the streets; your rest broken, and every little noise awaken you; your lungs fail, your voice become inharmonious and harsh, and your ears dull and regardless of music; 5. Before you, unable to climb, become afraid to mount or move on high, nay, are afraid of falling in the common way; before your hair become white; the least noise or weight become burdensome, and the lightest food load your stomach; and there be no inclination to or delight in former pleasures, because you draw nigh to the grave and the other world, when your friends shall lament their loss, and the hired mourners publicly pour forth their pretended sorrows;—6. Remember your Creator, before the union between your soul and body be loosed, or the pith of your back and nerves be weakened; the vessel in which your brain and animal spirits are contained be rendered unfit for use; your veins and arteries, which convey the blood and vital spirits, be rendered unfit to convey them any more from the right or left ventricles of your heart; 7. And your body be laid in the grave, to moulder into dust, and your soul appear to be judged before God who formed it.—11. The words of the prophets, and other holy men of God, are fitted to excite men's attention, awaken their conscience, and quicken their affections; and to make a powerful and lasting impression on their hearts, and so settle and establish them in the truth;—being inculcated by zealous teachers of the church, sent and qualified by Jesus Christ, the alone Head of his church.

Ver. 3. *Keepers.* The hands become more or less paralytic. *Strong men*—the vertebræ of the upright youth shall bend. *The grinders*—the teeth, a name by which the double-teeth are familiarly known. *Those that look out of the windows*—the optic nerves and humours of the eye. *C.*

Ver. 5. Afraid of ascents, because of debility. 'The almond-tree shall flourish'—the hair shall become white as the almond-blossom: or rather, *shall fall off.* 'The grasshopper' or locust, almost light as air that needs not his support, and instantly flies away. 'Desire' of food, company, music, fair prospects, &c. *C.*

Ver. 11. In ver. 10 the Preacher bears testimony to the purity and truth, that is, the plenary inspiration of the book which he is now completing. In ver. 11 he takes in a wider range. He testifies to the perfection of 'the words of the wise,' that is, of the whole of the sacred books then in existence. They are as goads, piercing sharp and deep. The second clause of the verse is not so clear. It is probable that there is here an example of that parallelism which is characteristic of Hebrew poetry, and that this clause corresponds with the preceding. Its meaning may be: 'The participators in the collection:' *i.e.* those who wrote or compiled the collection of sacred books, 'are as nails driven in.' The last clause of the verse states the origin of both the sacred books and the sacred writers: 'they are given by one Shepherd,' by the Lord. *P.*

REFLECTIONS.—Necessary and pleasant is an early acquaintance with Christ and his ways. But very absurd and dangerous are delays of spiritual concerns till old age, which may never be seen, and is a season very improper for commencing such care. Thrice happy are they who encounter the unnumbered infir-

12 And further, by [r]these, my son, be admonished: of making many books *there is* no end; and much study[7] *is* a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole [8]matter; [t]Fear God, and keep his commandments: for this *is* the whole *duty* of man.[9]

14 For [u]God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

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[r] ver. 11. Jn. 5. 39. 2 Pe. 1. 19, 21. Lu. 16. 29.
[7] Or, *reading*
[8] Or, *The end of the matter, even all that hath been heard.* 1 Ti. 6. 2, 20. 2 Ti. 2. 14. Ju. 3. 2 Pe. 3. 2, 3. Re. 22. 18, 19.
[9] *This is the whole*

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of man. The whole end of his creation, the whole dignity and happiness of his being.—C.
[t] De. 5. 29. Ps. 111. 10. Pr. 1. 7. Mi. 6. 8.
[u] Ro. 2. 16; 14. 10. 2 Co. 5. 10. Jn. 5. 29. Lu. 12. 2. Mat. 25. 31. Ac. 17. 31. Re. 20. 12.

mities and troubles of old age, and the fears and pangs of death, in the full assurance that Jesus loved them, and gave himself for them! But, alas! how difficult is it to persuade us of the emptiness of all created things! This truth needs to be inculcated a thousand times over. Nor will that avail, unless the Holy Ghost inscribe it on our heart. It is necessary then that all preachers should be sent and qualified by Christ and his Spirit; and that, by every possible mean, they should labour to fix the truths of God in the consciences, understandings, affections, and memories of their hearers. And let us, in our religious course, attend chiefly to the principal points; and always act under the awe, and in the faith and hope, of the last judgment.

CONCLUDING REMARKS ON THE BOOK OF ECCLESIASTES.

The most common view of the Book of Ecclesiastes represents it as 'a philosophical inquiry after the *summum bonum*, or chief good of man; in which Solomon states the various opinions on the subject, the result of his own dear-bought experience in search of the respective enjoyments of human wisdom and human folly.' Without altogether excluding this view, others think Solomon's main design was to 'prove the immortality of the soul, or rather the necessity of another state after this life, by such arguments as may be deduced from reason and experience.'

Now, in all this, it is not a little remarkable—it is not a little lamentable—that it never seems to have occurred to the learned authors of these opinions, that Christ and his church formed any direct object of Solomon's investigation! Yet how strange if the *wisest man* could have written a book in which the 'Wisdom of God' obtained no place!

'Much of the obscurity, it has been observed, which is generally admitted to exist in the book of Ecclesiastes, arises from not attending to the train of argument proposed by Solomon, which difficulty the ordinary division of chapters and verses is supposed to have contributed to increase' (Horne's *Introduction*).

Now that, like other portions of Scripture, the book of Ecclesiastes contains some or many things 'hard to be understood,' cannot be denied. But has not its peculiar obscurities arisen from neglecting the beams of 'the Sun of Righteousness' shining so brightly in all its pages, rather than from any inattention to the mere train of a philosophical argument? That Ecclesiastes is a book of argument is admitted; but not in any other sense than that in which the Epistles to the Romans, Galatians, and Hebrews are books of argument. That is, the statements, illustrations, and conclusions are never of man, but from the Spirit of God.

If by 'wisdom' is to be understood anything less than the knowledge that 'God was in Christ, reconciling the world unto himself,' 2 Co. 5. 19, then, indeed, is the book of Ecclesiastes not only obscure, but often unintelligible. But if the 'wisdom' sought and commended by Solomon be the knowledge of 'Christ, the wisdom of God,' then the obscurity of the book becomes illuminated, and 'he may run that readeth it,' Hab. 2. 2.

Another source of its obscurity may be found in the principle of interpretation ordinarily adopted—a principle neither warranted by anything in the book itself, nor by authority of any other book of Holy Scripture. This principle is the assumption that the book 'was written by Solomon in his old age, after he had repented of his sinful practices; and when, having seen and observed much, as well as having enjoyed everything that he could wish, he was fully convinced of the vanity of everything but piety towards God' (Horne's *Introduction*). Now, that Solomon wrote the book at an advanced period of his reign, is obvious from ch. 2. 4–11; but though all his recorded labours terminate in 'vexation,' there is not one single reference to any special 'sinfulness' in his pursuits—an omission totally inconsistent with the genius of Scripture, which never fails in the most direct acknowledgment and condemnation of the sins of its chiefest characters. Had the book, therefore, been a confession of sin and retractation of error, these must have furnished its most plain and prominent statements. Sin would have been called sin, and not mere 'vanity and vexation of spirit;' for these words, however strong and expressive, come far short of that self-abasement and abhorrence which the consciousness of sin against God must produce, whenever his Spirit leads the sinner to repentance. The conclusion, therefore, is inevitable—Ecclesiastes is neither an acknowledgment nor retractation of sin in the inspired author, but an illustration of the insufficiency of all 'treasures on earth' for the purpose of inducing men to 'lay up their treasures in heaven,' to 'set their affections on things above, where Christ sitteth on the right hand of God.'

But the chief source of obscurity may be detected in two principles that would reduce light itself into darkness,—the first, taking words in a sense the writer never intended,—the second, interpreting by figures of speech that he never employed. Examples of the first may be found in the meaning attached to 'good' in ch. 2. 24, and 3. 13, &c., where the real good intended is commonly referred to unlimited sensual indulgence; and the second is exemplified ch. 11. 9, where a plain and godly admonition is commonly interpreted as a bitter irony.

In the preceding notes these arbitrary principles of interpretation have been altogether rejected; and, in subordination to the teaching of the Spirit, the book has been treated as its own expositor.—*C.*

THE SONG OF SOLOMON

Could not be a nuptial hymn composed in honour of any of his wives; for it was not composed till after the tower of Lebanon was built, ch. 7. 4; and so not till about twenty years after his marriage with Pharaoh's daughter. Many of the emblems used in it—as to be made a *keeper of the vineyard*, to have a *head like Carmel, a nose like the tower of Lebanon, eyes like fish-pools, teeth like a flock of sheep*, and to be *terrible as an army with banners*, &c.—if applied to a fine lady, are absurd to the last degree: but if the whole be understood of the union and fellowship between Christ and his people, it will appear most exalted, instructive, and animating. The name of God is not found in it, more than in Esther; nor could the continued allegory of the book well admit of it. But the agreement of its matter and language with other passages of Scripture—as Is. 54. 5; 62. 4, 5; Ho. 2. 19, 20; Mat. 25. 1–10; 9. 15; 3. 9; Ro. 7. 4; 2 Co. 11. 2; Ep. 5. 32; Re. 19. 7; 21. 2, 9; and especially with Ps. xlv.; its majestic style; its efficacy on the consciences of men for promoting their spiritual comfort and holiness; the sincerity of the bride in acknowledging her faults; and in fine, the general reception of it by the Jewish and Christian churches; sufficiently prove it inspired of God. To such as read it with a carnal and wanton mind, it will be the savour of death unto death: but to such as, acquainted with fellowship with Christ, peruse it with a spiritual and heavenly frame, it will prove a savour of life unto life, a counterpart of their gracious experience. It is a dialogue; in which the speakers are *Jesus Christ*, the blessed *Bridegroom* of souls; the *church*, which is his body and *bride*, and every particular saint in it; and the *daughters of Jerusalem* or *Zion*, who are either nominal professors of the true religion, or at best young and weak converts. The scope of it is to represent Christ and his people's mutual esteem of, desire after, and delight in one another. And as the bride denotes either the *church in general*, or a *particular believer*, the members, &c., attributed to her must have different significations assigned them, according as the one or the other is understood.

[The title of this book, 'THE SONG OF SONGS,' is generally understood to assert its eminence amongst or superiority over all other songs. Some eminent Hebraists, however, are disposed to translate the title 'The *Series* of Songs;' and this seems more consonant to the modesty of the sacred writer, who would be very unlikely to assume any special eminence, also to that equality which divine inspiration implies amongst the books of Scripture, as well as to the structure of the book itself, which changes so rapidly its speakers, time, place, and objects.

The ancient Jews, without exception, considered it a book divinely inspired, and inserted it in their sacred writings. By our Lord it was consequently author-

ized, when he exhorted the Jews to 'search the Scriptures;' and by Paul, when he affirmed that 'all Scripture is given by inspiration of God.' With the full conviction of its divine origin, it was newly translated into Greek, in the second century, by three eminent Christian divines; and in the third, it was inserted by Origen in his *Hexapla*, who also wrote some discourses explanatory of its sacred meaning.

Notwithstanding this concurrence, its divine authority is said to have been questioned in the fifth century by Theodore of Mopsuestia; and occasionally, down to the present day, various objections against its inspiration have been started by Christian divines. Now, without questioning either the objects or the principles of these objectors, it is not a little to be lamented that their learning has been so misapplied. For if the reception of the book by the Jewish church, and its approbation by our Lord and his apostles, be not, to a Christian, sufficient evidence of its divine authority, any higher evidence it must be impossible to obtain; and if this evidence is to be rejected in the case of one book, there is no ground for its sufficiency in the case of any other.

The objections to the divine authority of this book have arisen, as in the case of Ecclesiastes, from assuming an unauthorized principle of interpretation, and pronouncing the book a mere marriage song, and consequently unfitted for religious instruction. But again, whereas in Ecclesiastes, a book confessedly didactic, the ordinary and natural application of words has been rejected—in the Song of Solomon, a book confessedly written in similitudes or parables, the emblematic application of words has been rejected.

The Christian disciple will, however, make light of these cavils, and calmly repose upon the authentication of the book derived from Christ and his apostles And while so reposing, he will find a treasury filled to overflowing with the unsearchable riches of Christ. He will be led into a banqueting-house of boundless hospitality; he will mingle with a company of purity and love; he will traverse gardens of loveliest flowers and sweetest odours; he will repose beneath trees with coolest shade and ripest fruits; thence will he climb the Lebanon heights of contemplation, and gaze upon the lovely land that lies beneath his feet, the land of his inheritance and his home, where Christ is the King, saints the subjects, and love the law; where the subjects themselves are kings and priests unto God, clad in the robes of the Lamb's immaculate righteousness, and crowned with the diadem of his unfading glory.

Some eminent interpreters have considered this book as a sacred drama extending through seven days, and have divided it into scenes, each of a day's continuance. Others have concluded it to be a succession of idyls, or little poems, with no connection of time, place, or person: but merely possessing some common object as their only principle of union.

In the following notes these principles of interpretation will be diffidently—on account of their authors—but firmly rejected, from their want of any but conjectural authority. The principles of interpretation adopted will be (1) The grammatical, including the singularity, or plurality, or sexes of the speakers. (2) Change of place. (3) Change of time. (4) Change of objects. (5) Change of sentiment or action. (6) The parallel—comparing spiritual with spiritual, explaining what here is unknown by what is elsewhere acknowledged. By following these natural principles, the book will be found a succession of beautiful, impressive, and instructive emblems of natural pictures, representing spiritual originals—an outward form of what is earthly, fabricated for little children, but with an inward spirit of what is only intended for perfect men. *C.*]

CHAPTER I.

1 The church's love unto Christ. 5 She confesseth her deformity, 7 and prayeth to be directed to his flock. 8 Christ directeth her to the shepherds' tents; 9 and showing his love to her, 11 giveth her gracious promises. 12 The church and Christ congratulate one another.

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THE Song[a] of songs, which *is* Solomon's.[1]

2 Let[b] him kiss me with the kisses of his mouth: [c]for thy love[2] *is* better than wine.

3 Because[d] of the savour of thy good ointments thy name *is as* ointment poured forth, therefore do the [e]virgins love thee.

4 Draw[g] me, we will run after thee. [h]The King hath brought me into his chambers: [i]we will be glad and rejoice in thee; [j]we will remember thy love more than wine: [3]the upright love thee.[4]

5 ¶ I[k] *am* black, but comely, [l]O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because [m]I *am* black, because the sun hath looked upon me: [n]my mother's children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.[5]

7 ¶ Tell me, [p]O thou whom my soul loveth, where [q]thou feedest, where thou makest *thy flock* to rest at noon: [r]for why should I be as one that turneth aside[6] by the flocks of thy companions?

8 ¶ If thou know not, [s]O thou fairest among women, [t]go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

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CHAP. I.

a 1 Ki.4.32.

1 *Solomon*—'peaceful and perfect'—in which name the son of David was a type of the Prince of peace—the perfect man—the true God, Ja.1.14. 1 Jn.4.—*C.*

b Ps.2.12.ch.5.10,16; 8.1,14. Lu.15.20. Jn.3. 29.2 Co.13.12.

c ch.4.10. Ps.36.7. Is. 63.7. Ep.3.2. Re.2.5.

2 Heb. *thy loves.*

d Pr.27.9. 2 Co.2.14. Ps.45.7,8. Is.61.1-3. Phi.2.9, 10. 1 Co.1.30. Ps.45.17.110.55.

e Re.14.4. Mat.25.1. 2 Co.11.2.

g Ja.6.44. Jer.31.3. Ho.11.4. Ps.45.3, 4. Phi.3.12-14.

h Ep.2.6. ch.2.3-6. Is.26.20. Jer.14.8.

i 2 Co.2.14. Is.45.25; 61.10. Phi.4.4; 3.3.

j Is.63.7. Ps.48.9; 103. 1-22. Re.2.5. Ga.2.20. Ro.5.6 11.22.

3 *Or, they love thee uprightly.* 1 Co.16.22. ch.3.2-4. ver.7. Jn.21. 17.

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4 The word *me* continues to mark the bride; *we* marks the replies of the virgins.—*C.*

k ver.6. Ro.7.14-25. Is.64.6. Eze.16.14. Ps. 45.12,13.

l ch.2.7,11; 3.5,11; 5. 8; 8.2. Ca.4.26.

m Re.7.14-24. Ac.14. 22. Mat.5.5,11. Jn.16. 33.

n Mat.10.20-25. Ps. 21.5. Tit.2.10. Phi.3.18, 19. 2 Co.11.13,26. Ga.4. 29.

5 'A vineyard of mine own have I not kept.'—*C.*

p ch.2.3,16; 3.1-4; 5. 8, 10; 6.3. Ps.18.2. 1 Jn. 4.19.

q Jn.10.9,27,28. Ps. 23.1-6. Re.7.17.

r Ps.119. 5, 6. Ep.4. 14; 6.12. Phi.3.2. Re.7. 23,24.

6 Or, *as one that is veiled.*

s ver.15. ch.2.10,14; 4.1-14; 5.8; 6.1,4-10; 7. 1. Ps.45.13. Eze.16.14.

t Ep.5.1. He.6.12,15. 1 Pe.1.20; 2.21. 1 Jn.2. 6.

CHAPTER I. Ver. 2. Blessed Jesus, upon whom I have been meditating, by thy Word and Spirit give me intimate fellowship with thee in thy ordinances, and full assurances of thy friendship: for the manifestations of thy redeeming love are more pleasant, reviving, and strengthening to my soul than any created enjoyments. 3. Such is the pleasant and powerful influence of thy mediatorial excellencies, offices, relations, and fulness of spirit and grace, that sincere and holy souls cannot but love thee with their whole heart. 4. By thy almighty influence direct and bring me into the nearest enjoyment of thyself, that I, and others excited by me, may pleasantly comply with thy alluring power, and follow hard after thee in the paths of duty.—Jesus, the King of his church, has already brought me into the most ravishing nearness to and spiritual intimacy with himself; therefore will we rejoice in him as our ALL and IN ALL; we will think of, believe, and extol his love above all created delights: for every candid and sincere professor heartily esteems, loves, and delights in thee. 5. In myself, and in respect of manifold infirmities, scandals, reproaches, and persecutions, I am deformed; but in my Head Christ, and as clothed with his righteousness, and endued by his Spirit, gifts, and graces, I am truly comely, O ye nominal professors and weak believers:—I am outwardly mean, but inwardly rich and glorious. 6. Look not therefore upon me with disdain, disaffection, or delight in my distresses, nor stumble at religion on account of them; for sore persecutions, tribulations, and temptations are befallen me: hypocritical professors, false teachers, and my own inward corruptions, enraged at my connection with Christ, and my cleaving to him, have oppressed me with the basest drudgery, and entangled me in carnal cares and secular affairs, which have hindered me from, or retarded me in, the due improvement of my own office, opportunities, gifts, and graces. 7. But, O all-compassionate Redeemer, whom I love with my whole heart, and above everything else, discover to me, by thy Word and Spirit, which is thy true church, and which are those assemblies wherein thou art remarkably present, and to whom thou affordest spiritual support and consolation amidst all their scorching persecutions and troubles: for why should I, whom thou hast redeemed, and who have sincerely devoted my whole self to thee, be left to associate myself with empty professors, false teachers, and inward idols, who, notwithstanding their pretences of friendship, are thy enemies and rivals on earth!

CHRIST. 8. O ye excellent ones of the earth, beautified with my salvation, righteousness, and grace, and whose church state is adorned with my ordinances, if your knowledge of duty be still indistinct, inquire after, observe, and follow the example of the saints in former and present ages; and let weak believers and young converts, with their weak or languishing graces, carefully attend my public ordinances dispensed by my faithful pastors. 9. And be encouraged in my love; for, notwithstanding the weakness which you feel, and the self-deformity which you discover, I your Redeemer and Husband have, and will render you comely and active, and will give you sufficient strength and courage to withstand and conquer your spiritual enemies, if you will only be faithful. 10. Whilst your church state is beautifully adorned by divine oracles, ordinances, gifts, and graces, professors, and ministers, your particular conversation before the world appears beautifully marked with a variety of precious and holy qualities, and your faith, by which you are united to my person as your Head, is precious and glorious in itself, and is productive of every good word and work. 11. And I, my Father, and the blessed Spirit will for ever continue and increase these spiritual ornaments in true believers.

BELIEVERS. 12. O that we may enjoy these blessed and ornamenting operations of thy grace! For, whilst thou, Jesus, dost converse familiarly with us in thine ordinances, how pleasant are thy promises and truths to our heart, and how vigorous and active, and acceptable to thee, are our implanted graces. 13. And, even during the night of trouble or time, how delightfully art thou, our beloved Husband, found in the public and private ordinances of thy grace, and art entertained by the most cordial embracements of our faith and love! 14. O what an inexpressibly delightful and precious system of excellencies, fountain of graces, source of blessings, repository of promises, treasure of pardoning, healing, comforting, nourishing, quickening, and refreshing influence, art thou to our heart!



SUPHENIAH ROAD—A SCENE IN THE MOST BEAUTIFUL CITY OF KING SOLOMON'S DOMINIONS. [Song of Solomon, i:1.]—The above is a picture of a road in Supheniah, a suburb of Damascus. This is given here because it illustrates a scene in the dominion of Solomon. Damascus was one of the wealthy and beautiful cities in his kingdom. In passing from Jerusalem to Palmyra, the city Solomon built in the wilderness, Damascus would be on the direct route, and in going to Palmyra to-day tourists usually start from Damascus. In the respect that Damascus and Palmyra occupy oases in the midst of surrounding deserts, they are alike. There would be no Damascus were it not for the Abana river. The stream breaks through a gorge in the Lebanon mountains a few miles above the city, and at once begins a warfare with the desert. For 25 miles the conflict between the river and the burning sands of Syria is expressed in a luxurious and tropical vegetation.

9 I have compared thee, [w]O my love, [x]to a company of horses in Pharaoh's chariots.

10 Thy[e] cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We[y] will make thee borders of gold with studs of silver.

12 ¶ While[z] the King *sitteth* at his table, my spikenard sendeth forth the smell thereof.

13 A[a] bundle of myrrh *is* my well-beloved unto me; he shall lie all night betwixt my breasts.[7]

14 My beloved *is* unto me *as* a cluster of [8]camphire[9] in the vineyards of En-gedi.

15 Behold,[b] thou *art* fair, my love;[1] behold, thou *art* fair; thou *hast* doves' eyes.[2]

16 ¶ Behold,[c] thou *art* fair, my beloved, yea, pleasant: [d]also our bed *is* green.[3]

17 The[e] beams of our house *are* cedar, *and* our rafters[4] of fir.

CHAPTER II.

1 *The mutual love of Christ and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

I *AM* [a]the rose of Sharon, *and* the lily of the valleys.

2 As[b] the lily among thorns, so *is* my love among the daughters.

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[w] ch. 2.2, 10, 13 14. 5.7, 16. 6.4. Ju. 15.15.

[x] 2 Ch. 1. 16, 17. Job 39. 19, 20. 1 Ki. 10. 28. Is. 31. 1.

[y] 1 Pe. 3. 3, 4. Mat. 5. 16. Phi. 1. 9, 10. 2. 12–16. 1 Ti. 1. 5. Ga. 5. 6.

[z] Ge. 1. 26. Ezr. 16. 11 14. 1 Ch. 29. 1, 30. 12. 28. Ep. 4. 17–19.

[a] Mat. 26. 4. Re. 5. 10. Is. 60. 24. Lu. 24. 30 with. 9. 2. 7. 4. 16.

[a] ch. 2. 15, 16. 7. 11 7. 5. Ep. 3. 17. 1 Pe. 1. 18, 7. Phi. 3. 7–10. 1 Ju. 1. 7.

[7] Or, *the bundle of myrrh shall be, &c.*—C.

[8] Or, *cypress*, ch. 4. 13.

[9] *Camphire.* Hebrew, כפר *cyprus flowers.* Shaw's *Travels*, p. 123.—C.

[b] ch. 4. 1, 7, 10. 5. 9 7. 6. Ep. 1. 2, 7, 8. 3. 8, 19.

[1] Or, *my companion.*

[2] Thine eyes are doves, returning to the ark of salvation, bearing the olive-leaf of peace.—C.

[c] ch. 7. 5, 9, 10, 15. Phi. 3. 8, 9. 1 Pe. 1. 8, 2. 7. Col. 2. 9.

[d] ch. 3. 7, 9. 1 Ju. 1. 3, 7. Ps. 133. 3. 72. 16. Ac. 2. 42. Col. 1. 5, 6. 1 Th. 4. 5.

[3] How delightful the place! how luxuriant our carpet!—C.

[e] Ep. 2. 20. 1 Th. 3. 13. Mat. 16. 18. 2 Ti. 2. 19. Ps. 24. 7, 9. Ju. 10. 28.

[4] Or, *galleries*, ch. 7. 5.

CHAP. II.

[a] Is. 7. 14, 9. 6, 24. 2. Ju. 15. 1. 1. 14. Phi. 2. 8–11. ch. 3. 10 16.

[b] Ps. 16. 3. Mat. 10. 16. Phi. 2. 15, 16.

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[c] ch. 1. 16, 5. 10–16. Is. 4. 2, 60. 7.

[1] Heb. *I delighted and sat down, &c.*

[d] Is. 4. 6, 32. 2 Ju. 1. 3, 7. Re. 22. 1, 2.

[2] Heb. *palate.*

[e] ch. 1. 4, 7, R. 15. Ps. 26. 8, 84. 7, 10.

[3] Heb. *house of wine.*

[f] Ju. 15. 9–15. Ps. 60. 4. Is. 11. 10. Re. 5. 5, 8.

[g] Ju. 2. 9, 10, 19.

[h] He. 12. 13. Is. 35. 3. Ps. 116. 7. 121. 119. 81. Lu. 3. 8. 7 Su. 7. 20. Lu. 24. 40.

[4] Heb. *strengthen me with apples.*

[5] Refresh me with comforts, sustain me with citrons, for I am fainting with love.—C.

[i] ch. 8. 3–5. Ps. 25. 4. 37. 3–7. 62. 3, 6. 73. 1, 2. 1 Jo. 3. 24. Ep. 5. 29, 30. 2 Co. xii.

[j] ch. 3. 5. 8. 4.

[6] Heb. *I adjure you.*

[k] Ju. ver. 4, 5, 27.

[l] Ep. 3. 17. Je. 32. 41. Is. 62. 4, 5. 65. 19. 44. 22, 37. 38.

[m] ver. 17 ch. 8. 14.

[n] 2 Ch. 13. 22, 2 Ch. 3. 18. Col. 2. 17. Lu. 24. 39.

[o] ver. 8. Je. 31. 3 Su. 29. 1 Ps. 89. 6.

[7] Heb. *flourishing.*

[p] ver. 8. Je. 31. 3 Su. 29. 1 Ps. 89. 6.

[q] ver. 13 ch. 4. 8, 5. 2. Jo. 7. 37. Re. 22. 17.

[r] Ep. 5. 8. Da. 9. 24. Lu. 24. 26. Is. 40. 2. Re. 11. 15.

[8] *Winter.* The season of spiritual coldness.—*The rain.* Portents of anticipated judgement, ch. 6. 7, 8 and successional troubles, Re. 12. 9.—C.

[s] ver. 13 ch. 4. 12–14. 6. 2, 11. 7. 8, 12, 13. Is. 35. 1, 2. Ac. 3. 21.

[t] Ac. 1. 7, 8 Mar. 16. 15. Ps. 89. 15. 1 Th. 1. 5. 1 Pe. 1. 12.

3 As[c] the apple-tree among the trees of the wood, so *is* my beloved among the sons. [1]I sat down [d]under his shadow with great delight, and his fruit *was* sweet to my taste.[2]

4 He[e] brought me to the [3]banqueting-house, and [g]his banner over me *was* love.

5 Stay[h] me with flagons, comfort me with apples;[4] for I *am* sick of love.[5]

6 His[i] left hand *is* under my head, and his right hand doth embrace me.

7 I[j] charge you,[6] O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

8 ¶ The[k] voice of my beloved! behold, [l]he cometh leaping upon the mountains, skipping upon the hills.

9 My[m] beloved is like a roe, or a young hart: behold, [n]he standeth behind our wall, he looketh forth at the windows, showing[7] himself through the lattice.

10 ¶ My[p] beloved spake, and said unto me, [q]Rise up, my love, my fair one, and come away:

11 For, lo, [r]the winter[8] is past, the rain is over *and* gone;

12 The[s] flowers appear on the earth; [t]the

CHRIST. 15. How comely and glorious is my church, as endowed with ordinances, and reformed by my Word and Spirit; and how adorned with intelligent, sincere, peaceful, peace-proclaiming, and faithful pastors, who search into gospel truths, and watch over, direct, and go before every individual member of it. And how certainly, and eminently comely, is every believing soul clothed with my righteousness, and endowed with my grace! How quick and discerning their spiritual understanding! How chaste, sincere, and single their affections, without the least glance of spiritual whoredom!

BELIEVERS. 16. But, blessed and divine Husband, what is all my derived comeliness in respect of thine, in thy person, offices, relations, and grace? How delightful are all these to my heart! How pleasantly glorious is thy promise, and the ordinances of thy gospel, for the conversion and consolation of souls, and for rendering them fruitful in good works! 17. And strong, durable, and lasting is thy church, in which I am honoured to dwell, and consists of such parts and members as keep the faith; and permanent are all her oracles, ordinances, and offices.

Ver. 2. The word *me* shows that the bride 'the Lamb's wife,' Re. 21. 9, is the first speaker; *thy*, addressing her, shows that the virgins, the church in her state of waiting and progress, reply. See Mat. xxv. *C.*

Ver. 5. *I am black as the tents of Kedar*—an humble acknowledgment of sin, in which words the bride speaks; *but comely as the curtains of Solomon*, a recognition of the sin, but an assertion of the beauty of faith and repentance, in which words the virgins speak. *C.*

Ver. 6. *Look not upon me*, &c. She speaks as a village maiden, accustomed, as all village maidens are in the East, to work in the vineyards: and so exposed to the burning sun that her skin was dark when compared with the fair daughters of Jerusalem. Though tanned with the sun she was still beautiful. What a noble figure of the church! Bearing the marks of the world's toils and persecutions: yet showing on every feature the lineaments of heaven. *P.*

Ver. 7. There is here a new picture, changing from a banqueting-house to a shepherd gone after his flocks. 'Why should I be as a stranger by the flocks of thy companions?' Why should I, as a stranger, follow any teacher, any spiritual feeder, but my Lord? *C.*—Eastern shepherds always lead their flocks to some shady spot, if possible beside a fountain, and leave them to rest there for one or two hours during the fierce noonday heat. This is a favourite time for the shepherds themselves to meet with their friends and to recline under shade of tree or rock. *P.*

Ver. 9. *I have compared thee, O my* partner. Not for personal accomplishments, but for coolness and beauty of ornaments: 'even the ornaments of a meek and quiet spirit, which is, in the sight of Heaven, of great price.' *C.*

Ver. 10. The maidens of Palestine wear an ornament composed of gold coins strung together in a row so as to overlap like scale armour. It passes over the head, down each cheek in front of the ear, and is fastened under the chin. Instead of coins, thin discs of gold and silver were used in ancient times. They also wear numerous chains of gold or silver round the neck. The words of the text are therefore descriptive of a maiden decked in her ornaments. It is also worthy of note that fully caparisoned horses have their bridles covered with little plates of the precious metals, and have also numbers of chains and amulets strung round their necks. How graphic therefore are the words, 'I have likened thee, O my love, to a company of horses in Pharaoh's chariots!' *P.*

Ver. 14. *Camphire.* The camphire is a plant, the *Lawsonia inermis* of botanists. Of the dried leaves an unguent is made, called *henna*, with which the females of Syria and Egypt dye their nails. Its flowers have a sweet perfume, and eastern maidens often place bunches of them in their bosoms. The plant is still found at Engedi. *P.*

REFLECTIONS.—How precious and pleasant Christ is to believing souls! Ardently do they pant after further communications of his grace; sensible that they can do nothing of themselves, but Jesus must do all in them and for them. He takes the sweetest delight in speedily answering their prayers, and satisfying their souls with his loving-kindness; though often, amidst his kind visits, their outward state is such as lookers-on are apt to stumble at. With what pain and grief do lively saints lament the want of frequent and intimate fellowship with him and his people in the ordinances! But he is ready to direct and comfort them in this condition. He has done, and will do, for them the most amazing things, in furnishing them with his righteousness, his grace, and his glory. All their life, their strength, their grace, their comfort, their happiness come from him. His heart is full of high esteem and unbounded affection for them. And, through familiar fellowship with him, they receive and enjoy his comforting, sanctifying, and blessed influence.

CHAPTER II. CHRIST. 1. I am indeed glorious in my person as God-man, and in my mediatorial relations, estates, and works; and am infinitely comely, refreshing, and medicinal to every believing soul. 2. And partaking of my comeliness, righteousness, and grace, thou, my church, art incomparably more excellent and useful than all the societies, and true believers than all the persons on earth.

BELIEVERS. 3. But infinitely more my beloved Jesus excels angels and men in everything gracious, glorious, and operative. Often have I, under the covert of his righteousness, love, power, and providence, fearless of danger from heaven, earth, or hell, believingly viewed, admired, and applied to my soul, his person, offices, and relations, with all the pardon, peace, acceptance, adoption, sanctification, comfort, and endless glory, which flow therefrom! 4. Powerfully has he admitted me to partake of his fulness, in the most ravishing manner, in his Word and ordinances. And the manifestations of his love have effectually protected me from enemies, and encouraged and animated me to my spiritual work and warfare. 5. Ye ministers and fellow-professors, often have I needed your sympathy, direction, and comfort, under my sad perplexity and desertion. But, oh! if you could now help me to bear up under these ravishing discoveries and communications of Jesus' love! Oh for further and unspeakably more enlarged enjoyment of him, to strengthen me for supporting under, and improving what I have; 6. But why do I ask your assistance? While I enjoy the true, the delightful, and intimate embraces of an incarnate God, and have the joys of his promise imparted to my soul, his word, power, and grace marvellously uphold, delight, and invigorate my heart. 7. I therefore charge you, my fellow-professors, by everything kind, pleasant, or delightful, that ye disturb not my fellowship with him, nor do, nor cause me to do, anything which may provoke him to withdraw this sensible visit of his love. 8. Lo! though he had withdrawn, yet I now hear his voice, in the ministry of his Word and motions of his Spirit. Behold, he comes removing and triumphing over every hindrance of my fellowship with him! 9. Behold, in the most lively, lovely, and affectionate manner, he comes forward in the influence of his grace, and unto an actual assumption of our nature! Behold he, the substance of all our ceremonies, manifests his glorious and gracious excellencies, through them, and vouchsafes some obscure and transient glimpses of himself in every ordinance! 10. In what a heart-melting manner he said to my soul, Rouse up thyself from thy partial deadness, sloth, and security, and disentangle thyself more fully from the snares of the world and thy own lusts. Exercise thy faith in the most active, bold, and assured degree, in partaking of the most delightful fellowship with me: 11. For all impediments, arising from the wrath of God, the guilt or dominion of sin, or from terrible troubles, are now removed. 12–14. Now are come the days of power and times of love, in which the dispensations of the gospel are attended with almighty influence, and multitudes are, to their everlasting joy and comfort, converted to me, and rendered fruitful in good works. Arise, therefore, my poor, meek, chaste, but often persecuted bride; let no despondency, no sense of thy unworthiness, deter thee from approaching my presence in prayer and other holy duties: for both thy person and services are accepted by me, and are inexpressibly amiable in my sight. 15. And while ecclesiastical rulers take pains, both by doctrine and discipline, to free my church from false teachers, even those who

time of the singing *of birds* is come, and the voice of the turtle is heard in our land;[9]

13 The[w] fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. [x]Arise, my love, my fair one, and come away.

14 ¶ O[y] my dove, [z]*that art* in the clefts of the rock, in the secret *places* of the stairs, [a]let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

15 Take[a] us the foxes, the little foxes,[1] that spoil the vines: for our vines *have* [b]tender grapes.

16 ¶ My[c] beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 Until[d] the day break, and the shadows flee away, turn,[2] my beloved, and be thou [e]like a roe or a young hart upon the mountains [3]of Bether.[4]

CHAPTER III.

1 The church's fight and victory in temptation. 6 The church glorieth in Christ.

BY night[a] on my bed I sought [b]him whom my soul loveth: I sought him, but [c]I found him not.

2 I[d] will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: [e]I sought him, but I found him not.

A.M. cir. 3009. B.C. cir. 995.

9 This description of spring is equally beautiful and graphic. In Palestine the flowers burst forth in all their richness as if by magic; the groves are all alive with the voice of song; and from every rock and tree the sweet cooing of the turtle-dove is heard. The luxuriance, the brightness, the melody of early spring make Palestine a paradise.—*P.*

u ver. 12; ch. 7. 8, 12, 13; Ez. 41. Ezek. 47. 12. Is. 61. 11.

v ver. 12. Is. 60. 21. Ps. 80. 8.

w ch. 1. 15; 4. 1; 5. 2. Mat. 24. 32. Luke 7. 16.

x Deut. 9. 6. 7. 8. 9. 7, or Ps. 81. 12, 13. 1 Co. 1. 30; 10. 4.

y ch. 8. 13. He. 4. 16; 10. 22. Eph. 2. 6. 1 Pe. 2. 5. Re. 4. 8. Re. 5. 8.

z Jude. 13. 4. Ac. 15. 24. Ob. 3. Re. 12. 12.

1 The wily servants of Satan that deceive inexperienced believers.—*C.*

a ver. 14. Ps. 119. 3.

b Ps. 63. 1, 2. 1 Co. 8. 2. 1 Ch. 28. 9. Je. 29. 13. Jn. 20. 28. Ga. 2. 20. Je. 30. 17. Zep. 3. 17. Re. 3. 17; 21. 3.

c ch. 4. 6. Lu. 1. 78. 2 Pe. 1. 19.

2 *Turn.* Rather, 'encompass me round' with watchful care and protection.—*C.*

d ver. 8. 14; ver. 9.

3 Or, *of division*, 2 Sa. 2. 29.

4 'Division.' Those obstructions of time that separate the believer from Christ and glory.—*C.*

CHAP. III.

a Is. 26. 9. Ps. 63. 6, 7; 4. 4; 22. 2; 77. 2–4.

b ch. 1. 7; 3. 1–5; 5. 8.

c Job 23. 8, 9.

d ch. 5. 5, 6; 6. 4, 7. Pr. 1. 20, 21; 8. 3, 34. Ps. 84. 2, 3, 10.

e Ps. 77. 1, 2; 102. 1; 143. 1 [142. 1; 143. 1.

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f ch. 5. 7. Is. 62. 6. Eze. 3. 17. He. 13. 17. ch. 5. 7.

g Ac. 2. 37; 16. 30.

h ch. 6. 12. La. 3. 25. Pr. 8. 17. Mat. 7. 7. Ja. 4. 8.

i Is. 45. 15. Je. 29. 12, 13.

k Re. 3. 11, 12. Pr. 4. 2; ch. 7. 5. Ge. 32. 26. Ho. 12. 3, 4.

l Ps. 27. 4; 132. 6–9 132. 5, 6. Je. 51. 50.

m Ro. 10. 10, 14–17. Ga. 4. 19. 1 Co. 4. 15.

n ch. 2. 7; 8. 4, 5. Mat. 8. See ch. 2. 7.—*C.*

o De. 8. 2. Is. 43. 19. ch. 8. 5. Ps. 23. 3; 84. 7. 1 Je. 3. 4. Ga. 6. 14.

p Phi. 4. 18. Re. 5. 8. Col. 3. 1. Ps. 1. 20. Ep. 2. 6. Ro. 12. 1. 1 Pe. 2. 5.

2 Reference may here be made to sacrifice. The smoke ascended like a tall and graceful pillar from the burning victim, while the air around was filled with the fragrance of the perfumes and incense that were kindled at the same time. Dignity and grace are the characteristics chiefly represented.—*P.*

r ch. 1. 16. Jn. 14. 21, 23. 1 Jn. 1. 3, 7.

3 'Solomon' is the palanquin of Solomon.'—*C.*

s 2 Ki. 6. 17. He. 1. 14. 1 Co. 12. 28.

t Ep. 6. 17. Ps. 45. 3. 2 Co. 10. 4, with Ex. 32. 27.

4 The emblem of that 'sword of the Spirit, which is the word of God,' Ep. 6. 17; and which every faithful soldier of Christ must bear for the defence of truth in the church.—*C.*

u ch. 27. 3. Ne. 4. 22. Mat. 13. 25. Ep. 6. 12.

v He. 2. 14. Jn. 1. 14, or Ps. 89. 3, 4. Is. 53. 12, or Num. 16. 35. 1 Co. 1. 24. Mat. 26. 28. Re. 14. 6.

5 Or, *bed, or litter*, or *throne*. ch. 1. 16; ver. 7. Re. 3. 21.

3 The[f] watchmen that go about the city found me; *to whom I said*, [g]Saw ye him whom my soul loveth?

4 *It*[i] *was* but a little that I passed from them, but [j]I found him whom my soul loveth: I [k]held him, and would not let him go, until I [l]had brought him into my mother's house, and into the chamber of her that [m]conceived me.

5 I[n] charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he [1]please.

6 ¶ Who[o] *is* this that cometh out of the wilderness [q]like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?[2]

7 Behold [r]his bed, which *is* [3]Solomon's: threescore [s]valiant men *are* about it, of the valiant of Israel.

8 They[t] all hold swords,[4] *being* expert in war: every man *hath* his sword upon his thigh because [u]of fear in the night.

9 King Solomon made [v]himself a chariot[5] of the wood of Lebanon.

10 He[x] made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple, the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go[y] forth, O [z]ye daughters of Zion, and

x 1 Ti. 3. 16. Is. 9. 6, 7, or 2 Sa. 23. 5, or Col. 1. 27, or Ps. 87. 3. Ep. 2. 20–22.

y ch. 4. 8. Re. 22. 17. 2 Co. 5. 20.

z ch. 1. 5, 6; 7. 5–8; 8. 1. 2. 3. Ps. 48. 11. 2. 14.

have but begun to vent their errors and irregularities, as they greatly mar her purity, peace, order, and beauty, and are especially apt to mislead weak believers, let every one be careful to search out, and mortify his own inward lusts, as these, if indulged, break up the work of grace in their hearts.—16. This kind inviter is my glorious Husband and Mediator, given of God to, and accepted by, me; and I am his by the Father's goodness, his own love and conquest, and by my surrender of myself to him. And O the infinite delight he takes in his people, and to converse with them in his ordinances! 17. Till the gospel day, in its pleasant light and powerful influence, break, and the shadows of Jewish ceremonies flee away; nay, till the day of perfect glory dawn, and all the shadows of desertion, temptation, and trouble are fled; do thou, blessed Jesus, often surprise me with the discoveries of thy glory and communications of thy grace, notwithstanding whatever hindrances, guilt, and wickedness are found with me.

Ver. 1. 'I am a wild rose of the fields, a lily of the valleys.'—Such a humiliating description as every self-examining believer will give of himself in comparison with the attainments of others. *C.*

Ver. 3. Judea is not celebrated for the apple, but its citrons were reckoned superior to those of all other lands; and the citron is therefore most probably the fruit-tree of this emblem. *C.*

Ver. 7. *I charge you.* This cannot be any form of adjuration, which would be both superstitious and impious. The reference is to the timidity of the startled *gazelle*, and the fleetness with which it escapes when disturbed in its slumbers. Spiritually, it inculcates 'praying, waiting, and watching,' for the Lord's coming in providence and grace. *C.*

Ver. 10-13. From verse 10 to 13 is presented one of the most beautiful emblems of Christ, by his Word and Spirit, inviting the soul of a believer, or the whole church, to arise from sleep, Ro. 13. 11, and follow him. *C.*

Ver. 14. The emblem here changes to a scene descriptive of the safety of the believer, or the church—defended as by a rock, and hid in the 'secret places of the precipices.' *C.*— In this verse the dove—not the turtle-dove, but the pigeon—is the emblem selected. Its favourite haunts are the clefts of the rocks, and the retired recesses of the steep stair-like ravines. From these its soft cooing is heard during the spring season. *P.*

Ver. 16. *He feedeth among the lilies.* 'Let him feed [his flock] among the lilies.'—The emblems of believers, adorned with grace and endowed with righteousness without their own merit, Ro. 3. 20–28; 4. 4–6. *C.*

REFLECTIONS.—O the unbounded glory and infinite usefulness of Jesus Christ, and the glory and usefulness of his people as connected with him! What must be the immediate enjoyment of God and the Lamb, when the imperfect and mediate enjoyment on earth is sometimes so transporting! Unhappy for ever is that heart which would change one hour's fellowship with Christ for all the pleasures, honours, and riches on earth. Tenderly should it be managed, and carefully improved and maintained. A small thing may interrupt it; and with the greatest reluctance and grief should the believing soul mourn over its want. Strong as death must be the love of our Redeemer, which makes him come to his people over every mountain of distance, darkness, wrath, provocation, and pollution. How earnest and affecting are his invitations to familiar intercourse with himself! And what a change in the world is made by his oracles, ordinances, and influence! But wicked ministers in a church, and carnal lusts in a heart, are our greatest plagues, and should be carefully removed. And the assured faith of our relation to Christ will make us effectually to long and cry for frequent and familiar fellowship with him.

CHAPTER III. Ver. 1. In time of desertion and trouble, and of a secure and slothful frame, in prayer and other private ordinances, I endeavoured to regain the sensible communications of Jesus' love: I persevered therein, but without any discernible success. 2. Stirring up myself therefore to a more active and lively frame of spirit, I attended the public ordinances of his worship, in order to obtain communion with himself. I often repeated my endeavours, but met with nothing but disappointments and discouragements. 3. Faithful ministers, who with care and labour inspect the souls of men, were often directed to speak pointedly to my case, which encouraged me to open it to them in familiar conversation, and beg their assistance in furthering my fellowship with him. 4. Not resting in duties and ordinances, by faith I essayed still more earnest and immediate application to Jesus himself. He graciously vouchsafed me his sensible presence. Then my heart clave to him by a lively exercise of faith, and by the most ardent and resolute affection. I carefully avoided everything which tended to disturb our fellowship or provoke his withdrawment; and not only laboured to get intimate enjoyment and full assurance of his love to myself, but to have his promised presence in the church and the public ordinances thereof. 5. I therefore again charge you, my fellow-professors or saints, to avoid everything which may in the least tend to mar my intercourse with him.

DAUGHTERS OF JERUSALEM. 6. What amazing persons are those who, separated from the world in affection, and delivered from former troubles, mount up heavenward in faith, in love, in spiritual-mindedness, and in holy desires and conversation;—all acceptable to God through Jesus' merits and intercession, and endowed with the manifold and precious graces of his Holy Spirit!

BELIEVERS. 7, 8. Nay, admire not us, nor the glories which we have freely received from Christ; but behold that new covenant of grace, and that familiar fellowship with him, which are the causes of everything amiable in us, and in which we are watched over and protected, amidst all our dangers, by almighty perfections, attendant angels, and vigilant ministers. 9, 10. Behold how, according to his deep compassion and universal love, he has not only assumed our nature in the most precious and useful form, but has formed a new covenant, and a gospel dispensation,—reared on stable, precious, and supporting promises,—founded in the unchangeable and everlasting love and purpose of God, in which men are protected by his righteousness and royal power; and his unbounded love makes everything proper, refreshing, and supporting for the members of his church, in order to transport them, in fellowship with him, through this world into the heavenly state! 11. Go forth then, my fellow-professors, from your unregeneracy, your self-righteousness, your filthy lusts, your carnal cares and sluggish frames; and with earnestness, faith, love, and wonder observe Jesus, our Prince of Peace, not only crowned by his Father with the highest glory and honour, but even by all the true members of his church, in their acceptance of him, and submission to him, as their Husband, Saviour, and Lord; particularly in that day of power, and time of love in which, to his inexpressible satisfaction, they are united to him by faith.

Ver. 1. 'In the night.'—That state of comparative darkness in which the believer and the whole church are still surrounded. See Ro. 13. 11, 12.—*I sought him* in his Word for direction, and in his promises for support.—*I found him not.* The seeker does not say, I believed him not, but 'I found him not;' because for more exercise of faith and faithful seeking, he calls the soul (the church) to add to private contemplation and prayer the observance and use of Christian converse and public ordinances. See ver. 2. *C.*

behold [a]king Solomon with the crown wherewith his [b]mother[6] crowned[c] him in the [d]day of his espousals, and in the day of the gladness of his heart.

CHAPTER IV.

1 Christ setteth forth the grace of the church. 8 He showeth his love to her. 16 The church prayeth to be made fit for his presence.

BEHOLD, thou[a] *art* fair, my love; behold, thou *art* fair; thou *hast* doves' eyes within thy locks: [b]thy hair *is* as a flock of goats that appear from[1] mount Gilead.

2 Thy[c] teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy[d] lips *are* like a thread of scarlet, and thy speech *is* comely: [e]thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy[g] neck *is* like the tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy[h] two breasts *are* like two young roes that are twins, which feed among the lilies.

A.M. cir. 3009.
B.C. cir. 995.

a Mat.12.42. Is.9.6. He.2.9. Phi.2.9–11.
b ch.8.5. Mat.12.50. Ga.4.19. Col.1.24.
c *His mother.* The church as she took refuge in this wilderness state. Re. 12.1–6.—*C.*
c Col.1.18. Re.1.5–7. 5.9. Phi.3.8–10.
d Jn.3.29. Re.21.9, 10. Ps.110.3. Eze.16.6–14. Re.11.15; 19.7. Is. 62.5; 53.11. Lu.15.32.

CHAP. IV.

a Eze.16.14. ch.1.15; 5.1. Eph.1.17, 18; 3.18, 19. Mat 11.29.
b ch.6.5. Ps. 110.3. Phi.1.27; 4.8.
1 Or, *that eat of.* &c.
c Th.2.20. 2Co.4.10, or Ca. 2.20. Tit. 2.11, 12; 3.8.
d Pr.31.26. 2Co.5.18–21. 1Co 1.23, 24. Re. 14.6, or Ep. 5.19. Col. 3.16, 17; 4.6. ch.7.9; ver. 11.
e ch.6.7. Eze.16.63. Ge.32.10. Ezr.9.6.
g ch.1.10; 7.4. 1 Co. 12.28. Eph.4.11–13; 6.16. He.11.30. 2Co.10.4. Jn.5. 4. Re.8.37.
h ch.1.13; 7.3. Pe.2. 2. Is.66.11; 52.7. Ep.4. 11–13, or Ga. 5.6. 1 Pe. 1.8, with Pr.5.19.

* *Amana* was a name given to that part of the range of Anti-Lebanon which joined Hermon. The name *Hermon* signifies 'lofty peak;' *Shenir* signifies 'breast-plate.' Both were applied to the same mountain, and both were descriptive—the former of its prominent lofty course rising far above all its fellows, the latter of its glittering icy summit, reflecting the rays of the sun. Both Hermon and Lebanon abound in wild beasts.—*P.*
i ch.2.17. Lu. 1.78. Mat. 28.20. Ac.3.21.2 Pe.1.19.
2 Heb. *breathe.*
j Ep.5.25–27. Nu.23. 21. Je. 50.20. Re.21.5. Col.2.10, 11.1 Co.4.30.
k Is.54.5. Ho.2.19, 20. Re.18. *k* Ps.45.10, 11; 27.10, 13. Pr.9.6; 13.20. Col.3.1, 2. 2Co. 4.18. *l* Pe.5.8.
l De.3.9, 25; 4.48.
3 See note * in first column.
k Or, *taken away my heart.*
m He. 2.11, 14. 2 Co. 11.2. Is.54.5. ch.3.11.
a ch.6.4; 7.10, 15. Is. 62.5; 53.11. Zep.3.17. Je.32.41. He.12.2.
p ch.1.2, 8; 5.3. 2–5; ver.2.
b Heb. *lower.*
q ch.1.3; 2.6. 2 Co. 1.21, 22. Ga.5.22–25.
r ver.3: ch.5.1; 7.9. Col.3.16, 17; 4.6. Ps.45. 1; 71.8–24. Pr.24.13, 14.
s Ge.27.27. Ho.14.6, 7. Ps.45.8, with 72.13. Tit.2.11, 12. Re.19.8.
t Pr.5.15–18. Ju.15.1. Is. 58.11; 44.5. Re.22. 17. Tit.2.14. Ho.3.3.
u Heb. *barren.*
u Ps.92.12–14. Is.60. 21. Jn.15.1–5, 8. Ep.2. 10. Ga.5.22–25. 1 Co.12. 4–10.

6 Until[l] the day break,[2] and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou[j] *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come[k] with me from Lebanon, *my* spouse, with me [f]from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.[3]

9 Thou hast ravished my heart,[4] my sister, *my* [m]spouse; [o]thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How[p] fair is thy love,[5] my sister, *my* spouse! how much better is thy love than wine! and [q]the smell of thine ointments than all spices!

11 Thy[r] lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; [s]and the smell of thy garments *is* like the smell of Lebanon.

12 A[t] garden inclosed[6] *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy[u] plants *are* an orchard of pome-

Ver. 6. The emblem here changes to the arrival of a traveller coming out of the wilderness, not like the wayworn Israelites when they emerged from its solitudes, but as a beauteous and beloved bride borne in splendour, and escorted by the mighty.—*Note*, The Hebrew shows the traveller is a female. *C.*

Ver. 9. *A chariot.* Rather, 'a throne,' as the mention of pillars seems to require, and as the word may be translated, 'King Solomon made himself a throne'—the emblem of the King of Zion enthroned in glory, the reward and production of his humiliation unto death, Phi. 2. 5–11. *C.*

Ver. 10. Its inside strewed over with love-mottoes (after the manner of the East) by the daughters of Jerusalem, the emblems of those records whereby believers have witnessed Christ's love to them, and their love to Christ. *C.*

Ver. 11. *In the day of his espousals*, &c. The church restored to paradise, and uninterrupted communion with Father, Son, and Holy Spirit. *C.*

REFLECTIONS.—In this world the clearest days of intimate fellowship with Christ are suddenly turned into nights of desertion, trouble, ignorance, and sloth. But precious and dear is Jesus to lively saints;—nothing can content them without his presence and favour; and they count no labour nor suffering too hard to obtain it. Great is his love to them. He is loath to contend long with his people lest their spirit should fail before him. And an hour, a minute of his presence, richly rewards all their pains and sorrows in seeking for it. Promising is the appearance when the Word preached pointedly touches the heart and conscience of hearers, and leads them to careful inquiries concerning Christ. And remarkable fellowship with him effectually animates to an earnest wrestling in behalf of the church and public interests of religion. What extensive honour believers procure to themselves from all around them by an earnest care to maintain fellowship with him, and to follow him in a gracious, upright, and heavenly conversation! But if distinguished saints be so admirable and lovely, how much more is Christ himself and his covenant! With great care ought we to labour to have the heart and eyes of all around us fixed on him: for great indeed is his love, that he should take pleasure in espousing to himself poor, guilty, polluted, diseased, wretched, and mischievous sinners of mankind.

CHAPTER IV. Ver. 1–5, 7. Behold how glorious is the state of my church decked with ordinances, officers, and saints! How comely is she when ministers, her *lights*, or *eyes*, are intelligent, modest, humble, and holy, walking in all godly simplicity!—when converts, rooted in me as their Head, grow up in grace and perfect holiness in the fear of the Lord—feeding on the rich pastures of my Word, and surrendering themselves acceptable sacrifices to God!—How comely is she when ministers, who prepare spiritual nourishment for others, are sound in their doctrine, holy in their conversation, harmonious and meek in their behaviour, and active and successful in winning souls to me!—when their ministrations mark the soundness of their hearts!—when their dwelling on *redemption through my blood*, as their principal theme, renders themselves and their ministrations lively and pleasant; and when, with modesty, singleness, prudence, and order they, and other rulers, govern the flocks committed to their care!—when they, as superior to others in station, and as means of connecting them with Christ, and of conveying their spiritual nourishment, are upright, steady, and strong, and do watch over the church, and actively improve the whole armour of God for her defence and honour!—and when her various oracles, ordinances, and officers are remarkably useful for supplying the souls of men with the nourishing milk of God's Word!—But especially how fair and comely are believers, with respect to their personal capacity, when justified by active faith, and adorned with every spiritual grace!—when their spiritual knowledge, faith, and affection are sincere, single, humble, and seasonably discovered!—when their conversation in thought, word, and deed, notwithstanding many imperfections, is orderly and pure, manifesting a heart nourished in the pastures of the gospel!—when, by repeated acts of faith and meditation, they improve their spiritual provision; and their zeal for God is uniform, pure, and moderate, animating them to a fruitfulness in good works, and in winning others to me!—when their prayers and converse are profitable and pleasant, discovering the soundness of their heart, animated, and furnished by, and accepted through my blood!—when there is much secret and holy blushing on account of remaining defects!—when their faith, which unites them to me, furnishes with and really improves the whole armour of God for their defence from spiritual enemies, as the worthies of God formerly experienced!—when, feeding upon the doctrine of the prophets and apostles, they, to my inexpressible pleasure, abound in faith and love towards me, and in care to instruct and edify others!—How completely perfect are they in their justification, in the extent of their sanctification, and in my purpose and favourable acceptation. 6, 8. Till not only the gospel dispensation, but even the glorious millennium, and the resurrection to everlasting life, come, I, according to thy request, ch. 2. 17, will continue to bestow my special presence and influence in my church, which is rendered so delightful by my ordinances, and by the precious graces, prayers, and praises of my people.—Let therefore every one spiritually espoused to me there attend, and hold intimate fellowship with me, setting their affections on things above; forsaking the most excellent creature-satisfactions for my sake, shunning the intimacy of carnal, covetous, and violent men, and even the fellowship of superstitious, erroneous, and persecuting churches. 9, 10. O redeemed soul, partaker of the same human nature with me, begotten and adopted of my Father, and spiritually betrothed to my person, how, even with the weakest acts of thy faith, and the smallest degree of sincere grace and holy obedience, hast thou claimed, attracted, encouraged, and coupled my heart to thee! How incomparably acceptable and delightful is thy love, and that sweet fragrancy flowing from thy manifold graces! 11. How delightful thy prayers and praise! Thy instructing, reproving, and comforting discourse marks what sweet and nourishing truths and experiences are lodged in thy heart, and how delightful and attractive is thy holy and benevolent conversation! 12–14. My church is a delightful garden, separated from the world, set apart to the service of God, digged by gospel ministrations and influences, and especially protected by my providence, by the rules of order contained in my Word, and a medicinal spring of gospel truth hid from the view of a carnal world! And when purged of scandalous persons, her converts planted in the new kingdom do flourish more fragrant, delightful, precious, and useful, more numerous and different in circumstances, than all the fruit-bearing trees and spices of an orchard!—Yea, every particular believer is a garden set apart in beautiful order, and with infinite care and labour, to the service of God; and has in him the Holy Ghost and a principle of grace, as a well of water springing up into everlasting life: and in the most pleasant manner are their various gifts and graces exercised to my honour, their own advantage, and the edification of others.

BELIEVERS. 15. Blessed Jesus! great source and bestower of all life here or hereafter, it is to thy influences alone that we owe all our comeliness, fragrancy, and fruitfulness! let them run more abundantly into our hearts, that, by the exercise of thy grace, we may be rendered more useful to water and refresh others around! 16. And since we are thine, as well as under our own care, prevent everything tending to mar our fruitfulness; and let the Holy Ghost, in his convincing and sin-mortifying as well as in his comforting influences, stir up and quicken our hearts to a lively exercise of those gifts and graces with which we are endowed. And do thou, O Jesus, manifest thy presence in thine ordinances, and accept of and delight in those graces and good works which are wrought in us by faith in thyself.

Ver. 1. *My love*—'my Partner.' 'Thine eyes are doves' (see ch. 1. 15) behind thy vail.'—'Thine hair as a flock of goats.' They must have seen the beautiful hair of some of the Asiatic goats who would appreciate this comparison. *C.*

Ver. 2. *None is barren.* 'None is companionless,' an allusion to the correspondence of the upper and lower teeth, upon which both their beauty and utility so much depend.—*Note*, Personal beauty, like the other gifts of God, is good, and may, if not abused, be used for most gracious purposes. The details of personal beauty form, accordingly, most appropriate emblems of those gifts of the Spirit wherewith Christ adorns the believer and his bride the church. *C.*

Ver. 4. Reference may here be made not merely to the natural

granates, with pleasant fruits; camphire,[7] with spikenard;

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; [c]myrrh and aloes, with all the chief spices:

15 A[x] fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake,[y] O north wind; and come, thou south; blow upon my garden,[8] *that* [d]the spices thereof may flow out. [e]Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 Christ awaketh the church with his calling. 2 The church having a taste of Christ's love is sick of love. 9 A description of Christ by his graces.

I AM[a] come into my garden, [b]my sister, *my* spouse: I [c]have gathered my myrrh with my spice; I have eaten my honey- omb with my honey; I have drunk my wine with my milk: eat,[d] O friends; drink, yea, drink abundantly,[1] O [e]beloved.

2 ¶ I[e] sleep, but my heart [2]waketh: [h]*it is* the voice of my beloved that knocketh, *saying*, Open[i] to me, my sister, my love, my dove, my undefiled: [j]for my head is filled with dew, *and* my locks with the drops of the night.

3 I[k] have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

4 My[l] beloved put in his hand by the hole *of the door*,[3] and my bowels were moved for him.[4]

A.M. cir. 3009. A.C. cir. 995

7 Or, *cypress*, ch. 1. 14.
v ch. 5. 1.
x Ps. 87. 7. 36. 4. Ja. 4. 10, 14; 7. 30. Is. 58. 11. ver. 12, 17. Zech. 14. 8. 1 Co. 3. 10. Re. 22. 1. Ju. 20. 13. 17. 13.
y Eze. 37. 9. Is. 61. 11. 44. 3, 4. 55. 11. Ja. 3. 8. Mat. 2. 6.
8 "Awake, O north wind, and come; blow thou south upon my garden." *C.*
z ch. 1. 13. 2. 13. ver. 13, 14. Ca. 6. 2. 7. 9. Ps. 45. 8. 141. 2. Is. 26. 5. Zeph. 3. 17. Phi. 2. 13.

A.M. cir. 3009. A.C. cir. 995

a Ps. 42. 1. 63. 1, 2.
a Ju. 15. 16. Phi. 2. 12, 13.
b Heb. *passing* or *running about.*
b Ps. 74. 7. 95. 16. 2. 12. 19. 94. Is. 44. 5.
g Ps. 30. 7. Is. 45. 15. Hos. 5. 15.
c ver. 2, 4. Ps. 77. 3. Mat. 26. 75.
d ch. 3. 1, 3. Ps. 77. 1, 2. 78. 1. 88. 4. 142. 5.
e Ps. 22. 1. Ho. 6. 3. Je. 18. 12. Ac. 9. 10. Is. 50. 10. 1 Co. 11. 23.
z Ho. 2. 7. 3. 4. Re. 2. 5. 3. 20. Ep. 6. 14.
9 Heb. *what.*
10 Mat. 8. 27. 22. 16. Is. 53. 2.
x ch. 1. 8. 2. 3. 4. 1. 7. 10. 6. 1. 9. 10. Ps. 45. 13.
y ch. 2. 17. 16. Jn. 1. 14. Ro. 9. 5. He. 7. 26. 2. 10. Ep. 1. 21. La. 4. 26. Phi. 2. 6–11.
7 This single passage should have convinced any commentator that this book had no reference whatever to Solomon the son of David; for it is utterly impossible that the most salloined vanity could compose and publish such a personal panegyric: but as an emblematic description of Messiah it well comports in glory with that exhibited to John the Divine, Re. 1. 13–16.—*C.*
8 Heb. *a standard-bearer*, Is. 11. 10. 59. 19.
z Ac. 7. 2. Tit. 2. 13. Mat. 28. 18. Da. 2. 21, 37. 14. Ps. 45. 6.
a Ro. 11. 33. 1 Ti. 3. 15. Ro. 1. 14. He. 13. 8.
9 Or, *curled.*
b ch. 7. 5. 4. 1. Re. 1. 14. 2 Ch. 36. 9. Ps. 119. 130. 5. He. 4. 13.
1 Heb. *sitting in fulness*, that is, *fitly placed and set as a precious stone in the foil of a ring.*
c Ps. 27. 4. Ep. 5. 2. Ja. 1. 11.
2 Or, *towers of perfumes.*
d Ps. 45. 2. Is. 50. 4. 1 Ti. 4. 12. Je. 15. 16.

5 I[n] rose up to open to my beloved; [o]and my hands dropped *with* myrrh, and my fingers *with* sweet-smelling[5] myrrh, upon the handles of the lock.

6 I[p] opened to my beloved; [q]but my beloved had withdrawn himself, *and* was gone; [r]my soul failed when he spake: [s]I sought him, but I could not find him; I called him, but he gave me no answer.

7 The[t] watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me.

8 I[u] charge you, O daughters of Jerusalem, if ye find my beloved, that[6] ye tell him, that I *am* sick of love.

9 ¶ What[v] *is* thy beloved more than *another* beloved, [v]O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My[y] beloved *is* white and ruddy,[7] the chiefest[8] among ten thousand.

11 His[z] head *is as* the most fine gold; [a]his locks *are* bushy,[9] *and* black as a raven;

12 His[b] eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* fitly set:[1]

13 His[c] cheeks *are* as a bed of spices, *as* sweet [2]flowers; [d]his lips *like* lilies, dropping sweet-smelling myrrh:

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symmetry and stateliness of the neck; but to the costly chains and ornaments of gold which it was customary to wear in great profusion round the neck. David's armoury tower was graceful in the style of its architecture; and it was hung round with golden shields and polished armour. *P.*

Ver. 6. The emblem here changes, and the speaker retires to Lebanon, the mountain from which he speaks in ver. 8. The emblem represents Christ inviting the believer (the church) to lofty ascents of contemplation and extended views of providence and redemption. *C.*

Ver. 9. *One of thine eyes.* 'One glance of thine eyes!' that language of humility, purity, devotedness—which nothing but the eye can speak. *C.*

Ver. 11. *Lebanon.* Whiteness and incense—the one meaning from its snowy top; the other from the fragrant plants that adorned its sides. *C.*

Ver. 12. 'A garden *is* inclosed, my sister espoused: a spring *is* shut up.' This garden, &c., not being the emblem of the bride herself, but of the protected beauties and comforts of her residence. *C.*——Fountains shut up and sealed, that is, so covered and inclosed as to be secure against all inspection, are not uncommon in Palestine. There is one at Solomon's Pools. It is in an artificial subterranean chamber, the entrance to which is closed, and a subterraneau channel conducts its waters into one of the great pools. *P.*

Ver. 15. *A well of living waters.* The emblem of the Word of Christ springing up continually in streams of life from the believer's heart and gospel ordinances, Jn. 4. 14. *Streams from Lebanon.* The emblem of the 'good and perfect gifts that come down from the Father of lights,' Ja. 1. 17. *C.*——Perennial streams are very rare in Palestine, but they abound in Lebanon. Their waters are limpid, sparkling, and of icy coldness. The streams and fountains of Lebanon are proverbial throughout Syria as emblems of luxury and pleasure. *P.*

REFLECTIONS.—What infinite love Jesus bears to all people! He puts upon them his own comeliness, when they exercise a living faith in him. Earnest is his desire of their company: and soon shall they be with him where he is, to share his happiness and honour! Never, but when he went to suffer, did he say, Let these go their way. They are a good savour of Christ to all around or above them. And when they rightly behold their own comeliness in him, it effectually humbles them, and makes them ascribe all the glory to him, and to cry for more abundant supplies of his sanctifying influences. Surely it is the greatest honour for them, as his peculiar property, to keep themselves entirely for his service.

CHAPTER V. CHRIST. 1. At thy request, believing soul, I vouchsafe my special presence in my church and ordinances. I have with pleasure observed thy lively preaching, and cordial application of my precious and soul-nourishing truths. I have particularly observed and accepted the graces and services of believers. Let them also feast abundantly on my gospel provision, and take the comfort of their graces and works, as evidences of their faith and great salvation.

BELIEVERS. 2. Alas! the dull and lukewarm frame in which Jesus often finds his churches when he comes to bless them! And how slothful and secure my animal nature had made me, even while my spiritual endeavoured to hear and entertain him! Amidst much deadness and unconcern, I felt some impressions made upon my heart by his Word, Spirit, and rod; while he, in the kindest manner, besought me to exercise my faith and love, and to remove whatever hindered his most intimate approaches, as he was closely related to me, had suffered much for me and from me, had waited long for my opening to him, and was much grieved with my neglect of him! 3. In the most pitiful manner I evaded compliance with his kind invitations, as a thing I was not at present fitted for, and which I could not do without crossing my corrupt inclinations and troubling my flesh. 4. By the immediate power of his Spirit, Jesus touched my heart through his Word, and kindly stirred up my affections to a concern for my former slighting of him, and to an earnest desire after his presence. 5. Repenting of my former stupidity and indifference, and actuated by his influence, I prepared myself to entertain his visit; my faith and other graces put themselves into active and vigorous motion for the removal of everything that tended to hinder his access to my soul. 6. Notwithstanding my vigorous actings of faith upon his self-giving promises, and panting desires after him, I did not obtain any sensible manifestations of his presence. My heart was then filled with pain, grief, and shame at the remembrance of his slighted invitation. I carefully attended his ordinances, public and private, in order to seek and find him: but met with nothing but frowns and disappointments. 7. When ministers touched my case in their discourses, they but raised my hopes and increased my anguish: by their harsh reproofs, calumnies, and persecutions, they wounded and distressed my soul. They whose duty it is to prevent everything tending to disturb the peace and edification of the church questioned the truth of my profession, and charged me with the vilest hypocrisy. 8. O! my fellow-professors, I beg and charge you, that if this my Lord Jesus allow you any sensible intimacy with himself, you will represent to him the distressed case of my soul, and entreat him speedily to visit me, who earnestly desires him, and am at the point of death for want of his sensible presence.

DAUGHTERS. 9. Distressed, but precious and lovely saint, what means this so solemn charge? What singular and transcendent excellency is in this Jesus, the beloved of thy heart?

BELIEVERS. 10. Boundless and incomparable is his excellency! A glorious Godhead and a suffering manhood, a holiness of heart and life, and a bloody suffering, a glorious exaltation, and a humble debasement, mercy towards his people, and judgment against unbelievers, concur to render him in every respect a miracle of beauty! He is infinitely more dignified, kind, rich, and glorious, than all the ten thousands of created beings in heaven and in earth; and, as the great standard-bearer, he goes forth, attended by angels and saints, conquering and to conquer. 11. In his divine nature, and as he is the Head of government and influence to all people, he is pure, precious, substantial, glorious, useful, enriching, and unchangeable! Lasting and immutable is his comeliness! Beautiful, mysterious, and majestic are his well-connected purposes and providences! And ever fresh and comely those societies of saints which are rooted and grounded in him! 12. Pure, penetrating, pleasant, beautiful, and comforting is his all-seeing knowledge and his tender pity and care! 13. Delightful the manifestations of his love, glory, and grace! His words are gracious and comfortable, continually refreshing, quickening, and supporting to the souls of his people! 14. Perfect, glorious, and lasting, and all managed with infinite skill, are his munificent liberality, almighty power, and marvellous works, particularly of grace! Sincere, lasting, and wisely ordered for the good of all people, are his great purposes of love, his tender bowels of mercy and compassion, and his sympathizing intercession! 15. Sufficient and wisely exerted are his strength and power to bear or act in the work of our redemption!

14 His[e] hands *are as* gold rings set with the beryl; [f]his belly *is as* bright ivory overlaid *with* sapphires:

15 His[h] legs *are as* pillars of marble set upon sockets of fine gold; [i]his countenance *is as* Lebanon, excellent as the cedars:

16 His[j] mouth *is* most [k]sweet; [k]yea, he *is* altogether lovely.[4] This[l] *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAPTER VI.

1 The church professeth her faith in Christ. 4 Christ showeth the graces of the church, 10 and his love towards her.

WHITHER is thy beloved gone, [a]O thou fairest among women? whither is thy beloved turned aside? [b]that we may seek him with thee.

2 My beloved is gone down [c]into his garden, to the beds of spices, to [d]feed in the gardens, and [e]to gather lilies.

3 I[g] *am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.[1]

4 ¶ Thou[h] *art* beautiful, O my love, as [i]Tirzah,[2] comely as [j]Jerusalem, [k]terrible[3] as *an army* with banners.

5 Turn away thine eyes from me, for they

A.M. cir. 3000. B.C. cir. 995.

[e] Is. 52. 13. Mat. 28. 18.
[f] Ho. 12. 8. Lu. 1. 78. Re. 9. 7, 16. Mi. 7. 14.
[g] Ps. 19. 10. Mi. 7. 2.
[h] Re. 1. 14, 15. 1 Ti. 6. 16. Is. 9. 6, 7. Rev. 5. 11.
[i] Ca. 2. 2. Ps. 19. 10. 119. 103. Je. 15. 16. Job 23. 12.
[j] Heb. *his palate is sweetness.*
[k] Ch. 1. 16. 2. 3. Phi. 3. 7, 10. Is. 9. 6, 7.
[l] Heb. *desirable universe.*
[4] Ps. 16. 6. 3. Jn. 20. 28. Ga. 2. 20.

CHAP. VI.

[a] Je. 14. 8. ver. 9, 10. ch. 1. 8, 15. 5. 9. 4. 7. Isa. 26. 14.
[b] Zec. 8. 21–23. Ac. 2. 37, 16. 30.
[c] ch. 4. 12–16. ver. 11. Mat. 26. 36. 28. 20.
[d] Zep. 3. 17. Is. 5. 3. 11. 12. Eze. 34. 14. Re. 7. 17.
[e] Is. 57. 1. 62. 12. Je. 23. 16. 24. 3. 31. 7. 34.
[f] Ca. 2. 16, 7. 10. Je. 20. 28.
[1] See ch. 2. 16.—*C.*
[h] Ca. 2. 2, 3. 4. Ps. 45. 2.
[i] Jos. 12. 24. 1 Ki. 14. 17. 15. 33. 16. 6.
[j] See note [2] below.
[k] ver. 10. 1 Sa. 4. 9. 15. Ps. 48. 2.
[2] Nu. 24. 5. Ac. 5. 21. 2 Ch. 32. 4. Ezr. 4. 12.
[3] *Terrible.* Rather, 'dazzling as a banner.' Host.—*C.*
[4] *Tirzah.* This city became the capital of the ten tribes, 1 Ki. 15. 33. The word signifies 'benevolent,' in which we have the true principle of the comparison—'beautiful because benevolent.' See 1 Co. 13. 2.—*C.* Tirzah, now called Telluzeh, is situated among the mountains of Samaria, a few miles northeast of Sychem. Its site is one of the most beautiful and commanding in Palestine. It is surrounded by dense groves of olives and verdant valleys, whilst it overlooks a part of the Jordan valley and the whole of the picturesque mountains of Gilead away beyond.—*C.*
[4] Or, *they have puffed me up.* Ho. 12. 4. Mat. 11. 23–26.
[1] See Ps. 45. 2–9.
[m] ch. 4. 1.
[n] Mat. 21. 19, 25, 30.
[o] 1 Ki. 11. 3. 1 Co. 11. 21. Ps. 45. 14. Re. 17. 9.
[p] ch. 2. 14. 5. 2. 10. 7.
[q] See Ge. 29. 28. Nu. 25. 8. Ep. 4. 3–6, 16. 1 Pe. 2. 9. 1 Jn. 1. 4. Ga. 2. 16.
[r] *Choice one.* Separated one, even as every believer must be, like his Lord, 'separate from sinners.'—*C.*
[s] He. 6. 7. 16. 18. 19. 33. 10. Ps. 119. 3.
[t] Ge. 21. 12, 13. ch. 1. 6. 8. 5. Ps. 45. 28. 2 Pe. 1. 19. Re. 2. 17. Ex. 3. 15.
[u] ver. 4. Ps. 14. 5. 7. 149. 6. 8. Re. 19. 11. Ro. 8. 37.
[v] Jn. 13. 16 ver. 9. ch. 5. 1. 8. 5. 1 Ti. 5. 17. Ps. 45. 12. Is. 24. 15. 42. 3.
[5] *I went down.* The emblem here again is 'the garden of nuts,' rather, of 'rest or retirement.'—*C.*
[w] Je. 31. 18–20. Ho. 11. 8, 9. ch. 2. 8.
[7] Heb. *I knew not.*
[8] Or, *set me on the chariots of my willing people.* Ps. 110. 3.
[x] ch. 7. 4. Je. 31. 4, 21. 31. 18–20. Ho. 14. 1–4.

have overcome [4]me: [l]thy hair *is* [m]as a flock of goats that appear from Gilead:

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and [n]*there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There[p] are threescore queens, and fourscore concubines, and virgins without number.

9 My[q] dove, my undefiled is [r]*but* one; she *is* the *only* one of her mother, she *is* the choice *one*[5] of her that bare her: [s]the daughters saw her, and blessed her; *yea*, the queens and the concubines, and they praised her.

10 ¶ Who[t] *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, *and* terrible [u]as *an army* with banners?

11 I[v] went down[6] into the garden of nuts, to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 Or[x] ever I was aware,[7] my soul made me *like* the chariots of Ammi-nadib.[8]

13 Return,[y] return, O Shulamite; return,

Skilfully contrived, and firmly fixed on the precious and durable foundations of his grace, are the dispensations of his providence! Elevated, stately and pleasant, always verdant and refreshing, is the full manifestation of him in all his excellencies! 16. Pleasant is his Word and the sensible communications of his love! Nay, all that is in his person, offices, relations, names, blessings, and ordinances is inexpressibly desirable; and nothing is truly desirable but as in or connected with him. This, this, O fellow-professors, is my spiritual husband, and my constant and sympathizing lover and benefactor.

Ver. 1. This verse complies with the closing invitation of the preceding chapter, and represents Christ delighting in the feast of his church, and inviting all that follow him to participate in his joy. Jn. 3. 29. *C.*

Ver. 2. *Open to me, my sister.* The emblem of our Lord standing at the door and knocking, and waiting for the opening of the closed door, Re. 3. 20. *C.*

Ver. 3. Two excuses easy to be understood by those who observe that it is not *Christ personal* but *Christ representative* that now knocks for admission, see Mat. 25. 40, 45. And when the hungry, the thirsty, the naked, the stranger, and the imprisoned have knocked and called, how few will be able to plead that they have never hesitated to rise, and never invented a plausible excuse for neglecting to open the door! *C.*

Ver. 7. The watchmen that, by their faithful preaching of the truth, found out, detected, the lately negligent, but now aroused and anxious seeker; they smote, they wounded the conscience, and they took away the veil of every plausible excuse. *C.*

Ver. 16. *He is altogether lovely.* Independent of its inspiration and its emblematic object, this description must present to the eye of an unprejudiced artist an imagery of most unequalled range, the product of a mind fraught with universal information. Its chief topics of comparison are (1) Colours; (2) Officered armies, ver. 10; (3) Precious metal; (4) Ornithology, ver. 11, 12; (5) Botany, ver. 13; (6) Jewelry, ver. 14; (7) Architecture; (8) Landscape, ver. 15; (9) Attractive eloquence, ver. 16. Every province of nature and art thus furnishing its tribute to the 'King, the 'Lord of all!' *C.*

REFLECTIONS.—Quickly, when entreated, does Jesus come to comfort the hearts and supply the wants of his people; and brings with him for their refreshment the fulness of promises, grace, and joy. Enlarged appetites after spiritual blessings are necessary for gospel hearers. But it is strange that even saints should refuse his gracious visits, for which they had earnestly prayed and patiently waited. Hard is the heart that remains untouched by his affectionate calls; base is the temper which renders men careless about him and his influences; and shameful and frivolous are the best excuses which can be made for evading his visits. It is indeed impossible for people wholly to exclude him from their heart; and they procure for themselves great grief and toil by neglecting to entertain his offered kindness. But it is base for ministers to act imprudently and unTenderly towards those whose spirits the Lord has wounded. More dutiful and profitable is it to strive in prayers for one another. And how pleasant when, even under desertion, saints maintain the most exalted view of Jesus' person and fulness, and the most assured faith of their interest in them; and when even curious inquiries concerning him draw forth the warmest commendations of him!

CHAPTER VI. DAUGHTERS. 1. Precious saint, tell us where we may hope to find this thy beloved Saviour, that we may, after thy example, and in holy fellowship with thee, more heartily than ever seek him.

BELIEVERS. 2. Jesus, my beloved, is always present in his church, and is especially conversant in those assemblies where the graces of the people are most eminent; taking pleasure in and increasing their grace and comforts, and delighting to convert, and afterwards glorify, all who accept him. 3. And notwithstanding all my miscarriages, the mutual relation between him and me is as full and firm as ever; and he still delights himself in the assemblies of his people.

CHRIST. 4. In respect of oracles, ordinances, officers, and order, thou, my church, art extremely beautiful in my view, and terrible to enemies around. And in respect to real righteousness, glorious grace, and holy conversation, thou, O particular believer, art transcendently comely, and thy assured faith and fervent prayer overcome every opponent. 5–7. Such was my delight in the vigorous actings of thy faith and love, and in thy importunate prayers, that I could no longer absent myself; and being returned, I assure thee, for thy comfort, that thy holy thoughts and gracious exercise, thy unfeigned and operative faith, thy spiritual meditations, thy regular and active zeal, thy humility and self-abasement, together with all thy privileges, and everything belonging to my church, are as precious and comely as ever. 8, 9. Whatever beauties there be in earthly courts, there are none comparable to a true saint. In the one true church, nay, in one heavenly-begotten soul, there is more real comeliness than in all the world beside; all those of principal esteem, in either church or state, are disposed to express their approbation of it. 10. Gradual was the increasing light and glory of the church in her patriarchal, ceremonial, and gospel periods. Gradual and diversified is the growing comeliness and glory of every believer who truly turns to the light: they shine as the *morning light*, going on to perfection. In their borrowed and imperfect holiness they show fair as the moon; and in their genuine righteousness shine clear as the meridian sun; and, armed with the whole armour of God, they are terrible to every opposer. 11. Such is my regard to my church that, even while absent from thee, I was occupied among my outwardly mean but inwardly glorious and hidden ones, carefully observing if her fruitfulness in saints and in good works was answerable to her new-covenant soil, and how her various members did thrive in the advanced progress or weak beginnings of grace. 12. And thy vigorous actings of faith and fervent supplications took such hold of me, that I was constrained, as in a surprising transport of affection, speedily to return to thee in loving-kindness and in tender mercies. 13. Notwithstanding every former offence, return, therefore, my perfect and peaceable one, by faith and repentance, to thy wonted familiarity with me, that I and my Father, and blessed Spirit, and ministering angels may, with pleasure and satisfaction, behold thy beauties. However mean and worthless thou art in thy own eyes, yet how pleasant is it for me to behold Jews and Gentiles united into one society of saints, and to contemplate heavenly graces and holy duties withstanding and conquering the remains of inward corruptions, temptations, and fears!

Ver. 1 *O thou fairest.* This character of superlative female beauty, like the panegyric on male beauty, ch. 5. 10, &c., should have led every expositor to see that the book was never intended for any daughter of Eve; to any one of whom it had been the grossest flattery, alike degrading to the deceiving utterer and the credulous listener. But how literal the description when applied to her who is adorned by the Spirit with 'the beauty of holiness!' *C.*

Ver. 5. *Turn away thine eyes.* That is, thine eyes suffused with tears from seeking and suffering, ch. 5. 6, 7; see Ps. 116. 8. *C.*

Ver. 8. This is no enumeration of Solomon's family establishment, as it does not accord with the account in 1 Ki. 11. 3. It is an emblematic classification of the church, in which queens, concubines, and virgins are exactly equivalent to the triple classification, 1 Jn. 2. 12–14, fathers, young men, children. *C.*

Ver. 9. That is, the church in its progressive tripartite condition on earth, saw and praised the church in its glorified and perfected condition in heaven, as the most wondrous monument of the wisdom and grace of its Lord. *C.*

Ver. 11. The speaker in the *first person* from ver. 4 has been the bridegroom; and after the question, ver. 10, he resumes ver. 11. This must be the key, ver. 12, in which, not the bride, but the bridegroom speaks, saying, 'or ever I was aware'—before I had time for farther inquiry—'my soul,' my strong affection, 'set me on the chariots of my willing people'—the people promised to Christ 'in the day of his power,' Ps. 110. 3, and whom 'the love of Christ constraineth' carries along with him, to judge and live, 2 Co. 5. 14. *C.*

Ver. 13. *Shulamite.* The Hebrew feminine of Solomon: 'the peaceful and the perfect.' —*The company of two armies.* The word *Mahanaim* is applied to the two bands into which Jacob divided his family, also to the two hosts of angels that he saw, Ge. xxxii.; and may well represent the two bands of 'Jews and Gentiles' in the church, Jn. 10, 16, and the correspondent 'ministering spirits sent forth to minister to them who shall be heirs of salvation,' He. 1. 14. *C.*

REFLECTIONS.—The believer's hearty commendations of Christ are glorious, when blessed by him, to

return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.[9]

CHAPTER VII.

1 A further description of the church's graces. 10 The church professeth her faith and desire.

HOW beautiful[a] are thy feet with shoes, O prince's[b] daughter! [c]the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman:

2 Thy[d] navel *is like* a round goblet, *which* wanteth not [1]liquor: [e]thy belly *is like* an heap of wheat set about with lilies:[2]

3 Thy[g] two breasts *are* like two young roes *that are* twins:

4 Thy[h] neck *is* as a tower of ivory; [i]thine eyes *like* the fish-pools in Heshbon by the gate of Bath-rabbim: [j]thy nose *is* as the tower of Lebanon which looketh toward Damascus:

5 Thine[k] head upon thee *is* like [3]Carmel,[4] and [l]the hair of thine head like purple: the King *is* held[5] in the galleries:

6 How[m] fair and how pleasant art thou, O love, for delights!

7 This[o] thy stature is like to a palm-tree, and[p] thy breasts to clusters *of grapes*.

8 I said, [q]I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy [r]breasts shall be as clusters of the vine, and the [s]smell of thy nose like apples;[6]

9 And[t] the roof of thy mouth like the best wine for my beloved, that goeth *down* [7]sweetly, causing the lips of those that are asleep[8] to speak.[9]

10 ¶ I[u] *am* my beloved's, and his desire *is* toward me.

11 Come,[v] my beloved, let us go forth into the field; let us lodge in the villages:

12 Let[z] us get up early to the vineyards; let [w]us see if the vine flourish, *whether* the tender grape appear,[1] *and* the pomegranates bud forth: there will I give [x]thee my loves.[2]

13 The [y]mandrakes[3] give a smell, and at our gates *are* [b]all manner of pleasant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAPTER VIII.

1 The love of the church to Christ. 6 The vehemency of love. 8 The calling of the Gentiles. 14 The church prayeth for Christ's coming.

OH that [a]thou *were* as my brother, that sucked the breasts of my mother! *when* I should find thee without, I [b]would kiss thee; yea, I should not be despised.[1]

2 I[c] would lead thee, *and* bring thee into my mother's house, *who* would instruct me: I [d]would cause thee to drink of spiced wine of the juice of my pomegranate.[2]

3 His[e] left hand *should be* under my head, and his right hand should embrace me.

4 I[g] charge you, O daughters of Jerusalem, that ye stir not up,[3] nor awake *my* love, until he please.

A.M. cir. 3909. B.C. cir. 995

9 Or, *of Mahanaim*, Ge. 32.2, or Jn.10. 16. Isa. 9.14, 19.13, 43.6. 60. 10-19. Ro. 3. 29. 9. 23. Ga. 3.21, 26.

CHAP. VII.

a Ep. 6.15. Phi. 1.27.
b Ps. 45. 10, 13. 2 Co. 6.18.
c ver. 1. Tit. 2. Col. 2. 19. Ep. 4.15, 16. 2 Co. 5.14.
d 1 Co. 4.15. Ga. 4.19. 1 Th. 2.7, 11. 1 Pe. 2. 2. Mat. 4. 4. 2 Pe. 1. 4. Je. 15.16.
1 Heb. *mixture.*
e Ps. 119. 11, 22. 32. 48. 35.
2 Or, They waist is like a goblet fitted with mixed wine; thy body like a heap of wheat bounded with lilies.—*C.*
f ch. 4. 5.
g See Ge. 1. 20; 4. 4. Ro. 6. 6.
h Ep. 1. 17, 18; 3. 18, 19. Je. 9. 1. Ca. 3. 49. 50. 2. 18.
i Je. 49. 3. He. 12. 7. Ep. 3. 13. Mar. 13. 33; 14. 38.
k Is. 35. 2. Mi. 7. 14. Tit. 2. 13. Col. 2. 19, or Ho. 6. 11, 18, 19. Ro. 8. 24, 25.
3 Or, *crimson.*
4 Still famous for the richness and beauty of its foliage, and the abundance and brightness of its wild flowers.—*P.*
l ch. 1. Ke. 1. 5-7. 14.
5 Heb. *bound.* Ps. 68. 24. Ge. 39. 20. He. 12. 2. ch. 3. 4. Ek. 20. 24.
m ch. 1. 15, 16; 2. 3, 14; 4. 7. Is. 62. 5. Zep. 3. 17.
n Ps. 90. 12. Ep. 4. 13, 16. Col. 2. 19. 2 Co. 1. 12.
o ver. 3. ch. 4. 5; 8. 8. Is. 66. 10, 11.
p Je. 14. 21, 23. Je. 32. 41. Ho. 10. 3, 5. 3. 5.
r Is. 66. 10, 11. 2 Pe. 1. 8.
s 2 Co. 2. 14.
6 And the perfume of thy breath like carnons.—*C.*
t Col. 3. 16, 17. 1 Th. 5. 6. Ac. 4. 12, 13. 31. 16. 14.

* Jewish writers mention pomegranate wine; and a pleasant sherbet is still made in the East from the juice of the pomegranate. It is worthy of note that a city in the tribe of Dan is called *Gath-rimmon*, that is, "the wine-press of the pomegranate;" and in all probability was so called from the fact that pomegranate wine was largely manufactured at it.—*P.*

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7 Heb. *Straightly.*
8 Or, *of the ancient.*
9 And they speech as the choicest wine, sent to those specially beloved, sparkling against the lips and the teeth.—*C.*
u ch. 2. 16; 6. 3. Ga. 2. 20. Phi. 3. 8, 9. Ps. 45. 11.
v 1 Co. 2. 10—13. 1 Ki. 8. Ps. 42. 5; 63. 1, 2; 84. 2. Is. 26. 8, 9.
x Ec. 9. 10. Pr. 8. 17.
y ch. 6. 11. 2 Co. 13. 5. 1 Co. 11. 28. Ps. 139. 23, 24; 17. 3.
1 Heb. *open.*
z Ex. 19. 22. Ps. 122. 5. He. 4. 16. Ec. 11. 40, 41. Ps. 63. 1—7; 132. 1—15; cxlv. cxlvi.
2 There will I present thee with baskets of fruit. So the word is translated, Je. 24. 1. —*C.*
a Ge. 30. 14.
3 See Ge. 30. 14; but it may be translated as in the note on text. —*C.*
b Ca. 5. 22. 23. Ps. 65. 1, 2. Mat. 13. 52. 1 Co. 2. 9. 10. 3. 1 Pe. 4. 11.

CHAP. VIII.

a Is. 7. 14. 35. 5. 2 He. 2. 11, 12, 14. Jn. 1. 14; 2. 12.
b Ps. 2. 12. Jn. 5. 19, 28, 7. 48. 5. 2. 1 Co. 1. 22. 24.
1 Heb. *they should not despise me.*
c See ch. 3. 4. Ga. 4. 26.
d Je. 2. 2. 5. ch. 7. 9, 12, 4. 16. 5. 1.
2 See note * in first column.
e ch. 2. 6. De. 33. 27. 2 Co. 12. 9. Zep. 3. 17. Is. 62. 4. 5.
g ch. 2. 7; 3. 5.
3 Heb. *why should ye stir up,* or, *why,* &c.

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make others inquire after him. And it is prudent for deserted saints frequently and boldly to recognize the mutual relation betwixt Christ and their soul. Great is the mercy that, though he often for a time deserts a particular child, he never totally forsakes his church and ordinances, and often does much good while it is little perceived. How sweet and often surprising are the returns of his sensible presence! For unchangeable is his esteem of, love to, desire after, and delight in all people amidst all the changes of his countenance and providence. Engaging, honourable, and awful are the beauties of holiness when they shine in churches, ordinances, and saints. And unbounded is Jesus' care about all people, and to have them fruitful in graces and good works. He daily seeks to return them his sensible favours, and to see them cordially united among themselves, and valiantly contending with their spiritual enemies.

CHAPTER VII. 1–6. Thou, O my visible church, art adorned with ministers shod with the animating preparations of the gospel of peace;—ministers fixed in the most noted station, and contributing to thy inward health and fruitfulness;—strong in grace, and confirmed in the truth, and set for the defence of the gospel;—inteligent in the mystery of Christ, and sagaciously watching against thy spiritual foes.—Thou art also adorned with manifold oracles and ordinances, for the spread of my honour, the communication of my influences, and edification of my people.—How beautiful, O heaven-born soul, are thy affections and conversation, through the powerful influence of gospel truth! Glorious are thy inward principles of holiness, and first motions to good, wrought in thee by the Holy Ghost! Thy gracious desires are supplied with nourishing influences from above! Plentiful provision, and fruitfulness in holiness, is obtained by the digesting of my word in a particular application of it! Living on the breasts of inspired oracles and instituted ordinances, how glorious and attracting are the exercises of thy faith and love, and of thy holy endeavours to edify others! A sure and precious defence is thy unfeigned and vigorous faith! Clear and distinct is thy spiritual understanding in the matters of God! Wonderful is thy gracious sagacity in discovering truth, and discerning between good and evil: and attended with courage and watchfulness, especially against the most near, constant, and malicious enemies! Grounded in my blood, and effectually productive of good works, is thy towering hope supported by thy faith! And acceptable in me is even the very smallest part of thy holy principles or practices! 7. So affecting is thy beauty, bestowed by myself, that I cannot but regard thy fellowship, and take pleasure to look on, and abundantly delight in thee.—When the whole of thy graces and holy conversation is considered in connection, how comely, flourishing, victorious, and heavenly is the appearance! And how cordial and cheering to me are thy affection and kind entertainment; 8, 9. In my purpose I resolved, and in my promise I have sought, to manifest myself to my church, in converting nominal members, and vouchsafing my kindest fellowship to real saints.—This shall qualify thee to edify others, and give pleasure and satisfaction to me. Revived, refreshed, and comforted, by my influences, thy gracious discourse shall quicken and awaken others to taste of my love, and to open their mouths in my praise.

BELIEVERS. 10. O the inexpressible comfort which I enjoy in the faith of Jesus' relations, and in the intimations of his love to my soul! 11, 12. Beloved Redeemer and husband, let me, retiring from the hurry and cares of this present world, have the most ravishing and permanent fellowship with thee! Let me, without delay, not only have a deep concern for the spiritual prosperity of the church, but have an intimate and distinct knowledge of the condition of my own heart, and see whether my graces be weak or strong, flourishing or languishing. In this our retired communion will I discover the sincerity and fervency of my affection to thee. 13. While the precious, savoury, and medicinal truths of the gospel are to many a savour of life unto life; and while lively believers all around me begin to flourish and spread their heavenly influence; the inward graces of my heart show themselves in lively exercises; and everywhere new degrees of grace, and new acts of holiness, are added to the former: all which are, at thy command, set apart for promoting thine honour and service!

Ver. 1. *Shoes.* The shoes or sandals are noticed first, as the emblem of 'the feet shod with the preparation of the gospel of peace,' Ep. 6. 15.—*The joints of thy thighs,* &c. 'The mouldings of thy limbs are as ornaments, the workmanship of a skilful hand.' *C.*

Ver. 4. Heshbon was the capital of Sihon; and amidst its ruins a beautiful pool of water still exists. But is not the meaning of the emblem to be found rather in the meaning of the words, which abides, than in any work of art that might soon be destroyed? Heshbon signifies *thought;* Bath-rabbim, *the house of the mighty;* that is, 'Thine eyes are pools bright depths of intelligence and power.' *C.*

Ver. 5. 'Thy braided hair is like the royal purple festooned around the ceilings.'—*Note,* The word here translated *galleries* is also ch. 1. 17. translated *rafters:* it has also been translated *ringlets.* The precise meaning of the word is uncertain; but, from its relation to *beams* (ch. 1. 17), and the fact that eastern ceilings are generally of boards, it has here been rendered *ceilings.* *C.*

REFLECTIONS.—Extensive are the beauties of holiness in the church and people of God, and fixed and uniform in the substantials thereof. What delight Jesus takes in the persons and services of his followers! He is ready to hold the most intimate fellowship with them. And with ravishing pleasure they glory in him, and in his love towards them. When inwardly warmed by his love, how ready are they to relinquish everything else, in order to have familiar intercourse with him! And a deep concern for the church of Christ, and exact observation of our inward condition, effectually promotes our endeavours to honour him.

CHAPTER VIII. BELIEVERS. 1. Blessed Redeemer, O that that happy period were come, in which thou shalt assume our nature, and be a member of our visible church, and, in consequence thereof, admit us to the most intimate fellowship with thee! Then, without regard to reproach or persecution, should I openly profess my reverence, subjection, and affection to thee. 2. Instructed by thy Spirit, I should spread abroad the knowledge of thee in the extended gospel church, and all my gifts and graces should be employed to serve and glorify thee. 3. O the infinitely transporting, the intimate, the endearing, the strength-

5 (Who[h] *is* this that cometh[4] up [i]from the wilderness, leaning upon her beloved?) [j]I raised thee[5] up under the apple-tree: there [k]thy mother brought thee forth: there she brought thee forth *that* bare thee.

6 ¶ Set[l] me as a seal upon thine heart, as a seal upon thine [6]arm: [m]for love *is* strong as death; jealousy *is* cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many[o] waters cannot quench love, neither can the floods drown it: [p]if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have [q]a little sister, and she hath no breasts: what shall we do for our sister in the day [r]when she shall be spoken for?

9 If[s] she *be* a wall,[7] we will build upon her a palace of silver; and [t]if she *be* a door, we will inclose her with boards of cedar.

10 I[u] *am* a wall, and my breasts like towers; then was I in his eyes as one that found [8]favour.

11 Solomon[v] had a vineyard at Baal-hamon; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand *pieces* of silver.

12 My[w] vineyard, which *is* mine, *is* before me:[9] thou, [y]O Solomon, *must have* a thousand, and those [z]that keep the fruit thereof two hundred.

13 Thou[a] that dwellest in the gardens, [b]the companions hearken to thy voice: [c]cause me to hear *it*.

14 ¶ Make[d] haste,[1] my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

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h ch. 3.6, 6.10.
4 Or, *goeth up.*
i ch. 2.17; 4.8; 1 Jn. 5. 4. Ps. 45. 10, 11. Col. 3. 1, 3.
j ch. 2. 3, Ho. 12. 4.
5 The emblem here changes to one representing the church coming up from the wilderness, weak and dependent, leaning herself upon her beloved.—*C.*
k ch. 3. 11. Mat. 12. 50. Ga. 4. 19. Col. 1. 27.
l Is. 49. 16. Jer. 22. 24. Hag. 2. 23. 2 Tim. 2. 19.
6 This is the entreaty of her that hears: the heart to God—the arm to the fiend. See Hag. 2. 23. Jer. 22. 24.—*C.*
m Jn. 21. 17. Phil. 3. 8, 9. Ps. 73. 25; 119. 40, 131; 63. 1, 8. 2. Is. 26. 8, 9. Pr. 6. 34, 35.
n Ps. 39. 6; 1 K. 4. 29. 1. 1 Jn. 8. 7. Mat. 5. 27.
o Pr. 6. 35. Ps. 74. 26. Phil. 3. 7, 8. Co. 5. 14.
p Prov. 25. 28. Ge. 49. 22. Ps. 22. 27; 2 K. Fp. 2. 1 Co. 4. 17.
q Is. 11. 10; 49. 6, 22; 54. 5; 60. 3, 5, 10, 11. Ac. 11. 19–23.
r Mat. 16. 18. Ep. 2. 2. Re. 21. 12, 14, 19.
7 *If she* become a wall.

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s Is. 60. 10, 11.
t Is. 49. 20. Mat. 21. 33. 1 Co. 16. 9. Re. 3. 8. Ch. 1. 10, 11.
u Col. 2. 7. ch. 3. 3, 7. Jude 20, 21. Eze. 16. 7.
8 Heb. *peace*, Ro. 5. 1, 10.
v Is. 5. 1, 7. Mat. 20. 1 ... 21. Ch. 3. 38–41; 25. 14. 30. Heb. 13. 17.
x 1 Chr. 6. Ps. 119. 9, 11. Pr. 4. 23. 1 Th. 4. 16. Ac. 20. 28.
9 *My vineyard—before me*, represents the private duties of the individual, in the heart, the closet, or the family.—*C.*
y 1 K. 11. 8. 2 Co. 5. 15. Ps. 72. 15–20. Is. 60. 17.
z (Ti. 5. 17. 1 Th. 2. 19, 20.
a ch. 2. 14, 17; 4. 12–14; 6. 2, 11; 7. 11, 12.
b ch. 1. 5, 6; 2. 7; 3. 7–11; 5. 8–10.
c ch. 2. 14. Ps. 50. 15.
d Re. 22. 17, 20. ch. 1. 22. 17. Lu. 12. 12.
1 Heb. *flee away*

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ening and supporting fellowship that I should enjoy with thee! Nay, already the believing views of it fill my soul with the joys of my Lord! 4. Let me therefore once more charge you, my fellow-professors, to do everything in your power to continue this my delightful communion with Jesus Christ, and do nothing to interrupt it.

DAUGHTERS. 5. What admirable person is this, who, forsaking all worldly things for Christ, and delivered from her distressed condition, mounts up heavenward, by faith resting on him to bear her up under every burden, and forward through every duty and difficulty?

BELIEVERS. O Jesus, animated by thy own delightful influence, I have, by importunate prayers, obtained the most sensible manifestations of thy love; as others, in whose hearts thou art formed by faith, have also done. 6, 7. O let thy most endeared esteem, remembrance, and love of my soul, appear remarkably in all thy dispensations towards me: for so vehement and irresistible is my desire after intimate fellowship with thee, that nothing else can afford me satisfaction: no, not death and the grave are so dreadful to me as the fears of thy withdrawment! Kindled by thy love shed abroad in my heart, my love to thee melts all my inward powers, and burns up my corruptions. No affliction, temptation, desertion, or persecution can extinguish or abate it. Would the richest on earth tempt me from thee, with all his wealth, nay, with ten thousand worlds, I would utterly contemn and abhor the proposal. 8. But, Lord, we have many fellow-sinners, whom thou didst die for; particularly among the Gentiles, who enjoy no ordinances, and are yet unripe for their spiritual marriage, being destitute of faith and love; what shall we do to promote their conversion, when the offers of thy grace shall be made to them?

CHRIST. 9. When, according to my unchangeable purpose, they shall accept me as their foundation, I and my Father and blessed Spirit will endow them with manifold gifts and graces, and render them, in their hearts and church state, a firm tower and beautiful temple and palace for God. When the door of access to me shall be opened to them in the gospel, and the door of their heart opened to receive me, we, notwithstanding their insignificancy, weakness, troubles, and temptations, will thoroughly beautify, strengthen, and protect them.

BELIEVERS. 10. Indeed, blessed Redeemer, by thy infinite favour, I have been united to thee, and stand firm on thee as my foundation, and am come to some maturity and perfection in grace. 11. Thou, Lord Jesus, the infinitely wise and wealthy Prince of Peace, hast secured by thy blood, planted and purified by thy grace, sown with thy Word, and protected and managed by thy providence, the large vineyard of thy church. This thou hast committed to the care of thy gospel ministers, that they, by instructions, warnings, reproofs, and censures, might endeavour to their utmost to render the members fruitful in the works of righteousness, to thy praise and glory. 12. And, while the whole concerns of it are under thy special care, I have in charge the vineyard of my own heart, to watch over, defend, purge, and render fruitful in holy habits and exercises. Thou, Jesus, must have the principal honour of all that I am, have, or can attain to, and thy faithful ministers their subordinate share of my love and regard.

CHRIST. 13. Believing soul, who lovest and frequentest the assemblies of my people, and ordinances there dispensed, thy fellow-members regard and listen to thy instructions and warnings for their edification. Let me, when withdrawn from thee, particularly in my bodily presence, often hear thy prayers and praises, and the publication of my gospel in the world.

BELIEVERS. 14. And, O my blessed Husband and Saviour, not only maintain frequent and familiar intercourse with my soul, and with thy church on earth, in the instituted ordinances of thy worship, but hasten, hasten thy glorious appearance without sin unto our salvation;—when we shall be caught up to meet thee in the air, and shall, in one complete body, enter that happy, that eternal state, in which God shall be ALL in ALL.

Ver. 2. *I would cause thee*, &c. 'Thou shouldest accustom me to give thee spiced wine, with the juice of pomegranates.' *C.*

Ver. 5. *I raised thee up.* I revived thee, when left a helpless infant under the citron-tree. See Eze. 16. 4–8. In this reply the BELOVED speaks. *C.*

Ver. 6. *For love is strong.* 'Yea, love is strong,' &c. This is the reply of the *Beloved* who supports.—*Jealousy*, 'burning love'—*cruel*, rather, 'inexorable'—*vehement flame*, rather, 'the dissolving fire of Jehovah.' *C.*

Ver. 8. The grammar of the passage suggests that the 'daughters of Jerusalem,' who speak (ch. 1. v.), who are still present (ch. 8. 4), are here the solicitous projectors for the welfare of the 'little sister.' This emblem has been expounded of the Gentile church—but it seems much more natural to understand by it such as are yet 'weak in the faith,' Ro. 14. 1; 15. 1; 1 Co. 3. 2; Ep. 4. 13. *C.*

Ver. 10. This has generally been considered as the answer of the 'little sister,' exemplifying full and instantaneous 'growth in grace.' But as the grammar will not warrant any change from the speaker in the first person (ver. 1, 2, 4) and the speaker in the first person (ver. 10), this must be understood as the language of the bride, encouraging the 'little sister' by her own experience of grace and attainments in faith. *C.*

Ver. 11. *Baal-hamon*, ruler of multitudes.—The *keepers* represent the rulers and instructors of the churches in their multitudes.—*A thousand.* As the annual rent for a vine seems to have been ordinarily a piece of silver, Is. 7. 23, the emblem indicates that return of 'fruit of the Spirit,' Ga. 5. 22, which is ever due in correspondence to privileges. *C.*

Ver. 13. *Thou that dwellest in the gardens.* It is impossible by the grammar to distinguish the speaker in ver. 13 from the speaker in ver. 14; and as in ver. 14 she calls to the listener, *my Beloved*, the speaker is the bride calling to her Redeemer, 'Even so, come, Lord Jesus!' Re. 22. 17, 20. *C.*

REFLECTIONS.—How kind, how marvellous is it, that God's only begotten Son, the brightness of his glory, has, by his assumption of our nature, become our brother, and will for ever continue bone of our bone and flesh of our flesh! And great is the mercy, that to him the gathering of the Gentiles hath and shall be! It is pleasant to remember past experiences of his love in the assured expectations of others still more sweet! And delightful is the frame, ardent the desires, and fervent the prayers, when a soul is overwhelmed with the consolations of Christ! Importunate intercession for the spiritual welfare of others often produces remarkable fellowship with him. Extensive revenues of holy thoughts, words, and deeds are due from every member of the church to Jesus Christ. And they who give him his due, will give his ministers theirs. But how strongly Christ and his people's hearts must be knit one to another! They cannot live but as it were in mutual intercourse. Soon will he come to take them to himself in glory; and, in the believing view of it, their waiting spirits cry, 'Even so, come, Lord Jesus.'

CONCLUDING REMARKS ON THE SONG OF SOLOMON.

Three points present themselves to the Christian reader and student in the preceding book:—

I. Was this book received into the canon of Holy Scripture, and sanctioned by our Lord and his apostles? To this there can be but one answer—it was.

II. Are there, in the New Testament, any such evident references as form a key to its interpretation? Such evident references may be found, Mat. 21. 33, when comp. with Song 8. 11; Ep. 5. 27, comp. with Song 4. 1, 7; Ep. 6. 15, comp. with Song 7. 1; Re. 3. 20, comp. with Song 5. 2. Other references have been suggested, but these are so evident as not to admit of question.

III. Are there such quotations of passages of Scripture parallel to or identical with the Song of Solomon, by which its spiritual import can be unquestionably established? The answer to this question is easy and direct. (1) By referring to He. 1. 8 there is found a direct address from God the Father to God the Son. (2) That address is quoted from Ps. 45. 6. (3) It is impossible to overlook the complete parallelism, nay identity, of that psalm with the scenery and character of the Song of Solomon. Therefore, by following the scriptural plan—comparing spiritual with spiritual, and the natural law of all interpretation—rising from what is plainly stated, granted, or ascertained, to what is less plain, questioned, or yet unknown, there can be no difficulty in coming to the conclusion, that the Song of Solomon forms a succession of emblems whereby the mutual love and union between Christ and his church are described for the instruction and comfort of believers.

That the Song of Solomon is capable of ready and great perversion, by 'men of corrupt minds,' is undoubted. For, whilst 'to the pure all things are pure,' so to

the impure all things are impure. And such is the state of the carnal mind, that just in proportion as any object is good, in like proportion may it be perverted to purposes of evil. Thus—just in proportion as a medicine is powerful to restore, may its improper administration render it powerful to destroy. And thus grace, in its every form, may be turned into licentiousness. But is the sufferer, therefore, to be deprived of a powerful medicine?—or is the physician who discovered and prescribed it to be pronounced an evil-doer? Is the sinner, therefore, to be deprived of access to pardon; and the God of all grace and consolation to be disrobed of his attribute of mercy? No. And neither is the church of God to be deprived of some of the brightest pages in the divine Word, because eyes that have 'loved darkness' cannot perceive their beauties.

To those who have observed what a prominent place love to Jesus holds in the New Testament (see for example, Jn. 14. 23; 1 Co. 16. 22; 2 Co. 5. 14), and to those who have experienced and rejoiced in 'the assurance' of that love—the Song of Solomon will ever furnish a subject of study, at once most delightful and profitable.—*C.*

The various modes of interpreting this remarkable and extremely difficult book may be classified under three heads:—The Literal, the Typical, and the Allegorical.

1. *The Literal* makes the book a simple story related in the form of a dramatic poem. The facts of the story are given by Dr. Ginsburg as follows:—'A village girl, the daughter of a widowed mother of Shulam, is betrothed to a young shepherd, whom she met whilst tending the flock. Fearing lest the frequent meetings of these lovers should be the occasion of scandal, the brothers of the Shulamite employ her in the vineyard on the farm. Whilst on the way to this vineyard she one day falls in with the cortége of King Solomon, who is on a spring visit to the country. Struck with her beauty the king captures her, conveys her to his royal pavilion, then conducts her to Jerusalem in great pomp, in the hope of dazzling and overcoming her with his splendour, and eventually lodges her in his harem. But all is in vain. True to her virtuous love, she resists all the allurements of the exalted sovereign, spurns all his promises to elevate her to the highest rank, and in the midst of the gay scenes assures her humble shepherd, who followed her to the capital, that her affections are sacredly and inviolably pledged to him. Solomon, convinced at last that all his advances are in vain, allows her to quit the royal residence. Hand in hand the two faithful lovers return to her native place, and on their way home visit the tree under which their love-spark was first kindled, and there renew their vows of constancy and fidelity. On their arrival they are welcomed by their companion shepherds, and she is rewarded by her brothers for her exemplary virtue.' It is said that the object or moral of this charming story is 'to teach a lesson of practical righteousness by the record of an extraordinary example of virtue in a young maiden in humble life who encountered and conquered the greatest temptations from the most exalted personage in the land.' The theory is attractive, and the arguments employed in defence of it are not without weight; but I think the thoughtful student of God's Word, and especially such as have studied the genius of oriental poetry and imagery, will see that there is something higher and nobler in this book, than such a moral lesson. And, besides, I cannot see that the various parts of the book can be made at all to harmonize with such a simple and detailed story. In my mind the imagery is too sublime, the descriptions of far too elevated a character, to be applied even by an eastern poet to any mere narrative of real life.

2. *The Typical* theory of interpretation adopts as a basis the historical truth of the narrative, making the bride either Pharaoh's daughter, or some maiden of Palestine, whom Solomon had loved and married; but then this bride typified the church, and Solomon typified Christ, while the whole story was designed to represent in prophetic imagery the love subsisting between Christ and his church—a love mutual, indissoluble, and eternal. The great difficulty in the way of this theory is to establish the historical character of the narrative. A type must be a fact; and the narrative here has all the characteristics of ideality as distinguished from reality. No writer, however poetical, would describe ordinary events in such language as is employed in ch. 2. 1–4, 14; 6. 10–12; and no writer, even in the East, would put such language in the mouth of a virtuous maiden as we find in ch. i. ii. viii.

3. *The Allegorical* interpretation of the book seems to me to be the only possible and true one. The poem is conceived in the loftiest style of eastern imagery. Incidents of real life, events of everyday occurrence, customs which still prevail in the East form a groundwork, but they are all idealized and spiritualized, so that they may more strikingly exhibit to the pure and spiritual mind, grand divine truths. The leading image is common in Scripture. Human love in its purest and holiest type—that of husband and wife—is the symbol of the love of Christ and his church, of God and his people. Thus Isaiah says, 'Thy Maker is thine husband: the Lord of hosts is his name,' ch. 54. 5; and still more clearly: 'For thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee,' ch. 62. 4, 5. The forty-fifth Psalm greatly resembles this book in style and imagery. So also the same imagery is common in the New Testament: 'I have espoused you to one husband, that I may present you as a chaste virgin to Christ," 2 Co. 11. 2. The whole bearing and force of that beautiful passage in Ep. 5. 22–33 rest upon this same figure. The apostle John too, in the last book of the Sacred Canon, appears to embody the very idea of the Song of Solomon, when he records his glorious vision: 'And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.'

This is substantially the system of interpretation which was adopted generally by the Jews, and is developed in the Talmud. By them, of course, God is represented as the Beloved, and the people of Israel the loved one. In the early Christian church, the same view was taken, and was held almost universally until impugned by Erasmus. It appears to me to be in accordance with the analogy of Scripture, and with the genius of eastern poetry. The whole structure of the composition, too, discursive, yet having a subjective coherence, tends to the same conclusion. There is in it no sustained plot, no crisis of a story. It consists of expressions of most devoted affection, with reference to localities and ever-changing scenery, all adapted to call forth new emotions, and to exhibit unalterable love. Viewed in this light, interpreted in this manner, it is one of the purest and noblest portions of Holy Writ. It lifts the mind into an ideal world of spiritual communion with God in Christ. It shows us his tenderness, his watchful care, his devoted unceasing attachment to his people in all their waywardness, temptations, sorrows, and persecutions, such as we can see nowhere else. It shows us that friends and kindred—the nearest and dearest, may desert us in the hour of trial, but God will not and cannot, for love binds him to us and us to him by a tie that is indissoluble.

Yet, still, holy, pure, and comforting as this book is to the man whose nature the Spirit of God has mastered, the profitable reading of it by the ordinary Christian is confessedly difficult. Each one knows his own heart, and can best review his own feelings. But in this western land, where we are not accustomed to the gorgeousness of eastern imagery, or the nature of eastern life and manners, we need watchfulness, prayer, and a heart completely under the control of the sanctifying Spirit, if we would derive from this book those noble lessons which God intended it to embody and impart.

It is sometimes said that the Song of Solomon is not quoted or referred to in the New Testament, and that therefore it cannot have that high spiritual significancy which I have above advocated. In reply I quote the words of Hengstenberg:—'The New Testament is pervaded by references to the Song of Songs, and all of them are based on the supposition that it is to be interpreted spiritually. Proportionally no book of the Old Testament is so frequently referred to, implicitly or explicitly, in the New Testament, as this one; and we cannot but be surprised at the superficiality or the prejudices of those who have asserted that the Song of Songs is never quoted in the New Testament.' The following passages afford ample proof that its language and spirit were constantly before the mind of our Lord and his apostles, Mat. 6. 28–30; 13. 25; 24. 42, 21. 33; 26. 6–13; Mar. 14. 3; Lu. 12. 35–37; 13. 31, 32; 7. 38; Jn. 6. 44; 7. 33, 34, 12. 3; 21. 16; 3. 29; 2. 1–11; Ep. 5. 27.—*P.*

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ILLUSTRATED AND EXPLAINED

BY FOUR HUNDRED AND FORTY-EIGHT HALF-TONE ENGRAVINGS FROM PHOTOGRAPHS SHOWING PLACES OF BIBLE EVENTS AS THEY APPEAR TO-DAY

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IN FOUR VOLUMES

VOLUME III

ISAIAH TO MALACHI

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THE ENVIRONS
OF
JERUSALEM.
English Miles
0 1 2 3 4 5
References to Jerusalem.
Z. Zion (Upper City)
A. Acra (Lower City)
M. Moriah (Temple)
B. Bezetha (New City)
C. Calvary
G. Gethsemane
P. Pool of Siloam
L. Lower Pool of Gihon
NOTE.
Wady—Watercourse, generally dry in summer.
Franklin Co., Engrs., Chi.
JERUSALEM
Upper Pool of Gihon
Beth-horon (Lower)
Beth-horon (Upper)
Ataroth-addar
Uzzen-Sherah
Beeck
Shaalbim
Aijalon
Elteken
Elon-beth-hanan
Emmaus
Chephirah
Jethlah
Gibeah
Mozah
Kirjath-jearim
Chesalon
Zorah
Eshtaol
Beth-shemesh
Enam
Ashnah
Shaaraim
Rock-Etam
Zanoah
Jarmuth
Chezib
Achzib
Azekah
Shochoh
Rabbah
Adullam
Hepher
Gedor
Gilloh
Hareth
Keilah
Nezib
Bethul
Chesil
Beth-zur
Dannah
Beth-tappuah
Adoraim
Ramah, Ramathaim-zophim
Gibeon
Mizpeh
Hazor
Ananiah
Ebenezer
Rekem
Nephtoah
Beth-car
Bether
Rabbah
Zelzah
Bethlehem
Church
Solomon's Pools
Etam
Aqueduct
Netophah
Beth-hacherem
Berachah
Tekoa
Chozeba
Zion
Beth-anoth
Secacah
Janum
Beth-anath
Ophrah
Ephraim
Rimmon
Mt. Ephraim
Zereda
Sechu
Ataroth Baal-tamar
Irpeel
Gederah
Adasa
Gallim
Gebah
Nebhallat
Hazor
Almon
Almeth or Bahurim
Anathoth
Bethphage
En-shemesh
Bethany
Mt. of Olives
Wady Ain 'Arik
Wady Selman
Wady es Sarar
Wady es Elkkeh
Wady el Werd
Wady en Nar
Wady el Arrub
Wady Ewaidh
Wady Musas
Valley of Ajalon
Valley of Gibeonim
Roman Road
To Shechem
To Jericho
High Level
TRIBE OF JUDAH
BENJAMIN
Kh Erma
Kh es Sairah
Kh Kanan
Beit Jala
Beit Fajar
Beit Nusib
Well of Sirah
HEBRON

THE BOOK OF THE PROPHET

ISAIAH,

Who continued prophesying about sixty years with small success, ch. 1. 1; 53. 1. He was not the most ancient of the sixteen prophets; but his predictions, containing so much of Christ in them, are now placed first in order. The first thirty-nine chapters, except iv. xi. xii. xxvi. xxxii. xxxv. consist chiefly of divine indictments for sins and denunciations of judgments; the last twenty-seven, of promises relative to the deliverance from Babylon and to the gospel church. In ch. i.–iii. v. vii. ix. xxii. xxiv. xxvii. 7–11; xxviii.–xxx. 1 17; xxxi. 1–3; lix. lxv. lxvi. is represented the ingratitude, unfruitfulness, idolatry, profaneness, female pride, oppression, drunkenness, perversion of judgment, &c., of the Hebrews; and the terrible punishments thereof by the Assyrians, Chaldeans, Romans, &c., are predicted. In ch. vii. 5–9; viii. 4, 21, 22; ix. 8 21; xvii. is predicted the ruin of the kingdom of Syria and Israel, and the calamities of the Philistines, xiv. 29 31; of the Moabites, xv. xvi.; xxv. 10; of the Egyptians and Ethiopians, xviii.–xx.; of the Arabians, xxi. 13–17; of the Edomites, xxi. 11. 12; xxxiv.; of the Tyrians, xxiii.; of the Assyrian army under Sennacherib, x. xiv. 24–27; xvii. 12 14; xxvii. 1; xxix. 5–8; xxx. 27–33; xxxi. 4–9; xxxiii., which is accomplished, xxxvi. xxxvii.; of the Chaldeans, xiii. xiv.; xxi. 1–10; xliii. 10; xlv. 1–4; xlvi. 1, 2, 11; xlvii. With those charges of guilt and predictions of judgments are intermingled many precious promises of the redemption and glorious kingdom of the Messiah; as i. 18, 25, 27; ii. 2 5; iv. 2 6; vii. 14; viii. 14; ix. 6, 7; xi. xii. xxv.–xxviii. 16. From xl. to the end, the deliverance of the Jews from Babylon and the vanity of idols are frequently hinted; but the incarnation, service, and glory of the Messiah, the erection of the gospel church, the calling of the Gentiles, the rejection and future restoration of the Jews, are the principal subjects. And on account of his clear and striking representations of Jesus Christ and his blessings, and of the gospel church, this prophet has been frequently styled a fifth evangelist.

[Isaiah, if not the first of the noble band of Old Testament prophets, yet belonged to the first cycle or group. His writings were commenced in the reign of Uzziah, B.C. 808 757, and were continued during the reigns of Jotham, Ahaz, and down to the close of the reign of Hezekiah, B.C. 698. From the commencement of his prophecies to the close must thus have been more than half a century. He was a contemporary of Hosea, Joel, Amos, Jonah, and Micah. Nothing certain is known of his genealogy or his private life. From his dress, which appears to have resembled that of Elijah, it might perhaps be concluded that he belonged to one of the transjordanic tribes, ch. 20. 2, or to some remote village in the wilderness of Judah. He resided, however, during his public ministry, in Jerusalem, and near the temple; and he appears to have been held in the highest respect by the princes of the land, and to have exercised much influence in the affairs of the nation. In sublimity of style, purity of diction, and clearness of prophetic delineation of the person, character, and work of the Messiah, Isaiah stands pre eminent among Old Testament writers. He has been truly called the 'evangelical prophet.' *P.*]

* In reading this and the subsequent prophets, great attention must be paid to rule x in chap. ii. of the Introduction, relative to the fulfilment of the same prophecy in different periods; and to history of nations in chap. iv.

CHAPTER I.

1 *Isaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraideth their whole service,* 16 *and exhorteth to repentance.* 21 *He bewaileth their wickedness.* 25 *He promiseth grace,* 28 *and threateneth destruction to the wicked.*

A.M. cir. 3244. B.C. cir. 760.

CHAP. I.

a Ge.15.1. Nu.12.6. 24.16. 1 Sa.9.9. Da.10. 1 Ch. Ac.13.22. ch.2.1; 13.1;21.2.

b 2 Pe.1.21. 3 Pe.1.19. c 2 Ki.15.1–22. 2 Ch. xxvi.–xxxii.

d Dt.32.1; 4.26; 30. 31.28. Ch.34.1. Je.2. 12;22.29. Eze.36.1,4,6. 37.4. Mi.1.2,5,6,15. Joe.3,4. Ob.1. Ps.50.4. Am.3.1,2. with: Ge.4.9. 1 Ti.5. 21. De.29.24,25. Hab. 2.20. Zec.2.13.

e ch.5.9; 46.3,12; 63. 9.15,16. Eze.20.4; 22. 2;23.2,36. Ex.4.22;19.5,6. De.4.7,8; 32.6; 14.1,2. Ps. 50.5,16. Je.31.9. Ho.11. 1. 3.

f Pr.6.6. [Je.8.7.] 2.8; 4.22;5.1;10.8,14. Ho.11. 3,4; 4.1,6; 5.4. Ps.53.4; 94.8. ch.44.18; 47.13; 52. 20. De.32.28,29.

A.M. cir. 3244. B.C. cir. 760.

g Mat.11.28. Ge.13. 13. Zep.3.7,8; 13.8. Ro. 18.5. Jn.8.44. Ps.58.4

h Or, sinning nation, a people laden &c. their sins, to their sins, and by their sons.—C.

i Heb. of heaviness.

k Nu.32.14. Je.7.26; 16.11,12. Kal 3 c 25 28.8. Ge.6.12. Zep.3.7. Ex.32.5.

l Je.2.13;25.5. De.31. 16,17;32.5,6,15. 17. Ho. 4.16. Ps.10.3;14.18. Na. 1.11.

m 2 Ki.6.31. 5.26. 12.6. Ps.15.1. Hab.1.12,13.

n Heb. alienated or separated. Ps.58.3.

o Backward. Returned to the heathenish state from which God called Abraham.—C.

p Je.2.30; 5.3. 9.13. 26.28;32.33. Ho.4.14.

q Heb. smitten or struck.

1 THE vision[a] of Isaiah the son of Amoz, which he [b]saw concerning Judah and Jerusalem [c]in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 Hear,[d] O heavens; and give ear, O earth; for the LORD hath spoken, [e]I have nourished and brought up children, and they have rebelled against me.

3 The[g] ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah[h] sinful nation,[i] a people laden[2] with iniquity, [k]a seed of evil-doers, children that are corrupters! [l]they have forsaken the LORD, they have provoked [m]the Holy One of Israel unto anger, they are gone[3] away backward.[4]

5 ¶ Why[n] should ye be stricken any more? ye will revolt[5] more and more: [o]the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds,

n Je.5.1–5;9.2–5;31.32. Da.9.11. Zep.3.1–4. ver.7,8. 2 Ch.28.5,6,19,20;29.8,9. Ho.5.12–14. Ps.38. 3,4. ch.5.1–24;59.1–15.

CHAPTER I. Ver. 2. Ye heavens and earth, and all that dwell therein, with astonishment know and bear witness that I have marvellously raised up, privileged, preserved, protected, and advanced this Jewish nation; and yet they have, on occasions and in ways unnumbered, perfidiously violated my covenant, and rebelled against my commandments. 3. Brutishly ignorant and inconsiderate of everything important, they scarcely pay me and my ordinances the regard that cattle do to their owners and their stables. 4. Alas! the whole nation is polluted with, and guilty of, the most shocking and multiplied abominations! Unlike to their pious ancestors, they tread in the wicked steps of their immediate parents: they wax worse and worse themselves, and labour to render their posterity still more and more wicked. Revolting more and more from the service and worship of JEHOVAH their God, they have provoked his fearful indignation against themselves. 5. Further punishment of their sin with temporal calamities would but render them still more outrageous and obstinate in wickedness. Already corruption hath infected all ranks, the rulers and the ruled, without any proper means used to prevent it; and misery and distress have overwhelmed the whole nation. 7–9. The Israelites, Syrians, Assyrians, or others, have already, by fire and sword, desolated the whole country of Judah; and Jerusalem alone remains, and that in great danger and distress: and were it not from regard to a few righteous persons still left among us, the whole nation had been utterly destroyed by God in accordance with just law. 10–15. Be therefore assured, saith God, ye detestable monsters of wickedness, that, while ye indulge yourselves in your sinful courses, all your ceremonial services, however solemn and expensive, and even your prayers, amounting to nothing more than legal dissimulation, are utterly abominable, and do but more and more provoke me to wrath. 16 20. By faith applying the word, the blood, the Spirit of Jesus, for your effectual purification from sin, repent of and turn from your vices; and conscientiously exercise yourselves in the contrary virtues of piety, equity, and kindness.—In so doing, you shall not only find your most grievous iniquities, the murder of the Messiah not excepted, fully and freely forgiven, but enjoy a safe and happy continuance in your country. But if you remain obstinate in your evil ways, your destruction, by the sword of your enemies, is inevitable. 21 24. Jerusalem, once so famed for a faithful adherence to the laws and worship of God, and for the justice and integrity of its magistrates and people, has now apostatized to idolatry and every other form of wickedness, and is filled with murders of innocents, saints, and prophets, and even of the Messiah. The practices of all ranks are quite corrupted and their principles depraved, and even the oracles of God debased, by false glosses and human traditions. Magistrates, and other great men, are ringleaders in wickedness, conniving at, or protecting men in, dishonesty; giving sentence according as they are bribed; and suffering the poor, fatherless, and widows, who have nothing to give, to be oppressed without redress. Therefore shall JEHOVAH manifest his almighty power, which has been so long employed in acts of mercy to Israel, in utterly destroying these monsters who desperately hate and oppose him, and are a burden to his Spirit. 25–27. Part of the nation shall nevertheless be preserved, and remarkably reformed by his power and grace. Magistrates and ministers, as in the days of Joshua and David, shall be

and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.[6]

7 Your[o] country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.[7]

8 And the daughter of Zion[8] is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except[p] the LORD of hosts had left unto us [q]a very small remnant, we should have been as [r]Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear[s] the word of the LORD, [t]ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To what purpose *is* the multitude of your sacrifices[u] unto me? saith the LORD: I am full[9] of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats.[1]

12 When [v]ye come to appear[2] before me, who hath required this at your hand, to tread my courts?

13 Bring[w] no more vain oblations; incense is an abomination unto me; [x]the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity,[3] even the solemn meeting.

14 Your new-moons and your appointed feasts my soul [y]hateth: they are a trouble unto me; I am weary to bear *them*.

15 And[a] when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers,[4] I will not hear: your hands are full of [5]blood.[6]

16 ¶ Wash[b] you, make you clean; put away the evil of your doings from before mine eyes; [c]cease to do evil;

17 Learn to do well; [d]seek judgment, [7]relieve the oppressed, judge the fatherless, plead for the widow.

18 Come[e] now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If[g] ye be willing and obedient, ye shall eat the good of the land:

20 But[h] if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.[8]

21 ¶ How is the [i]faithful city become [j]an harlot![9] it was full of judgment: righteousness lodged in it; but now murderers.

22 Thy[k] silver is become dross, thy wine mixed [l]with water:

23 Thy[m] princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they [n]judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore, saith the Lord, the [o]LORD of hosts, the [p]mighty One of Israel, Ah, [q]I will ease me of mine adversaries, and avenge me of mine enemies:

25 And [r]I will turn my hand upon thee, and purely[1] purge[t] away thy dross, and take away all thy tin:

26 And I will [u]restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, [v]The city of righteousness, The faithful city.

27 Zion [w]shall be redeemed with judgment, and her converts[2] with righteousness.

28 ¶ And the [x]destruction[3] of the transgres-

A.M. cir. 3244. B.C. cir. 760.

[6] Or, *wit*, Lu.10.34.

a De.28.51,52. ch.5.5,9,10. Ps.107.34. 2 Ch.28.5,6,17,18. Ho.7.9; 8.7. Lu.21.24.

[7] Heb. *as the overthrow of strangers*, or by an inundation of rain.

[8] Jerusalem, Joh.19. 18. La.2.1,6. ch.3.15; 10.32; 37.1,21; 37.33. 2 Ch.28.17–19,20 e[1]c.2.

b La.3.29. Hab.3.2. Ro.9.29.

c Am.4.11; 9.8,14. Zec.3.2; 13.8,9. ch.6.13; 10.3,7,11,12,19; 37.6,32; 38.37.4,21,30; 65.8. Je. 5.14; 50.18. Eze.5.7,8,16; 14.22. Joel 2.32. Ro.9. 27; 11.5.

d Ge.19.24. De.29. 23. La.4.6. Am.4.11. Zep.2.9. Pe.5.14. Jude 7.

e Je.22.29. Am.3. 2,8.

f Ge.13.13; 18.20. Exo.16.49–48. De.32. 32. Je.23.14; 5.28. Am. 9.7. Jude 7. Re.11.8.

g Pr.15.8; 21.27. ch. 66.3. Je.6.20; 7.21,22. Am.5.21,22. Ps.51.8,9; 51.16. Mi.6.7. 1 Sa.15. 22.

[1] *I am full.* 'I am satisfied;' I will receive no more.—*C.*

[1] Heb. *great he-goats.*

h Le.22.27. Nu. 23.17; 34.23. De.18.16; 31.12. Je.7. 22.

[2] Heb. *to be seen.* ch.29.13.

i Le.23.40. Eze.20. 40. Mal.1.10, 11, 13. Mat.15.9. ch.66.3,23. 24. Hag.2.12,13. Ps.50. 16.

j Le. xxiii. Nu. xxviii. xxix. 2 Ch.2,4,12. Ps.81.3. Joel 2.15.

[3] Or, *grief.*

k Pr.15. Rev.4.27,28. 9. Zec.11.8. ch.66.3,4,5, 24; ver.13,15. Am.5.23. Eze.16.43.

a Ps.1.28; 15.29. Je. 14.12. Zec.7.13. Joh.9. 31. 1 Pe.3.4. Ps.66.18. ch.58.4; 59.2, 3. Joh.27.8,9. Eze.8.18; 16.42. Ja.4.3. Ju.10,14.

[4] Heb. *multiply prayer.*

[5] Heb. *bloods.*

[6] The great and solemn principle is here set forth, that religious formalism, however exact in observance, however scriptural its character, however imposing its ceremonies, is not merely valueless, but is absolutely hateful in the sight of a heart-searching God, when unaccompanied with true piety.—*P.*

b Ps.26.6; 51.2,7. Joh 13.10. Ja.4.8. 1 Pe.1.22. Je.4.14. 2 Co. 7.1. Ja.4.8, with Eze. 36.25. Zec.13.1.

A.M. cir. 3244. B.C. cir. 760.

c Ps.34.14,37.27. Am. 5.15. Ro.12.9. Phi.4.8. 1 Pe.3.11. 1 Co.5.7.

d Ps.82.3,4. Je.22. 15, 16. Ro.13.8. Ga.6.9. Eze. 16. 5–9. ch. 58. 7, with Mi.6.8. 3.3.1–3.9.

[7] Or, *righten.*

e Ho.14.1–3. Je.3.12– 14,22; 31.18,19. Is.43.24 –26; 44.22. Mi.7.18,19. Ps.51.7. Ro.5.14.

f ch.3.10. Le.26.3– 14. De.28.1–14.

g ch.3.11. Le.26.15– 39. De.28.15–68, with Ne.1.2. Nu.23.19. 1 Sa. 15.29.

[8] Ver. 19 and 20 afford a key to the true meaning and bearing of the judgments described in ver. 5–9. They show that those verses contained a prophetic lesson with respect to the efforts which certain causes would infallibly produce.—*P.*

h 2 Sa.8.15. 1 Ki.4.25. Je.21.Ho.11.12. 2 Ch. 19.9.

i Is.1.8. Ho.4.15. Je.2.20,21; 3.1. Mi.3.9, 12. Zep.3.1–4.

[9] 'An idolatress.' *C.*

k Ho.6.4. Eze.22.18 –20.28,30.

l 2 Co.2.17. Ho.4.18.

m Da.9.5. Eze.22.6– 12. Mi.3.11; 7.3. Ho.4. 18; 9.15.

n Je.5.28. ch. 10. 2. Zec.7.10.

o 1 Ki.22.19. Ps.103. 20,21; 148.2.

p Je.50.34. Re. 18.8. Ps.50.1. Mal.3.1. 1 Co.8.6.

q Je.50.33; 51.34. Re. 18.8. Ps.50.1. Mal.3.1. 1 Co.8.6.

r Eze.5.13; 16.42; 21. 17. De.28.63; 32.35,40. He.10.30,31. Je.5.9. Ps. 105.26.

s Ps.81.14. Zec.13.7. Re.5.19.

[1] Heb. *according to pure*, or in a furnace.

t Mal.3.2,3. Je.9.7,8. 29. Zec.13.9. Eze.20. 38. Mat.3.12. Jo.15.6,8. 2 Co.4.3,4. with ver.18.

u Is.61.27,28. Nu.12. 7. Jos.24.31. 2 Sa.8.15. Je.33.7.

v ver.21. Zec.8.3. Je. 31.23. Zep.3.9,13.

w 1 Co.1.30. ch.5.16; 27.9. Ro.3.24–26. 2 Co. 5.21. Ho.13.14. Ps.130. 7,8. Mat.1.21. Ep.1.7. Tit.2.14. He.9.12,14. 1 Jo.1.9. 1 Pe.1.18,19.

[2] Or, *they that return of her.*

x Ps.109.5. Isa.22.45, 46. Job 31.3. Ps.1.6; 5. 73.27; 92.9; 112.10. 2 Pe.2.1,12,18. ch.3.11. Mal.4.1. Zep.1.6.

[3] Heb. *breaking.*

active, upright, and faithful, and the people famed for righteousness in their dealings with men, and for their adherence to the covenant and worship of their God. Thus, through God's righteous execution of judgment upon the wicked and chiefly through the glorious righteousness of his Son, shall his true worshippers, Jews and Gentiles, be delivered from corruption and misery. 28–31. But dreadful and general shall be the ruin of obstinate sinners, who continue in their rebellion against God, and contempt of his worship and Son. Their idols and groves, instead of preserving them, shall add to their confusion and misery.—Deprived of every delight and every enjoyment, they and their idols shall, in the most easy, irresistible, and remediless manner, be destroyed by the sure judgment of God, procured by their sins.

Ver. 2. 'It is Jehovah that speaketh:' 'I have magnified and exalted children,' raised them to eminence in literature, arts, science, agriculture, commerce, and power. *C.*

Ver. 7. This passage cannot be regarded as literally applicable to any period during the life of Isaiah. It is prophetic rather than historical. It predicts a state of things which must inevitably result from sin and rebellion against God. The judgments are so certain that the prophet speaks of them as if already executed. The language is fearfully graphic, and the curse most terrible and comprehensive.—*The country*, fields and vineyards, plains and mountains, *a desolation. The cities*, including every inhabited spot, *burned. The land*, in all its produce and fruits, *eaten up by strangers*, and left like a wilderness. *P.*——*Your country is* desolation. The period to which this prophecy refers is not stated, but it cannot be referred to the reign of Uzziah, which was prosperous (2 Ch. xxvi.), but may well accord with that of the idolatrous Ahaz, 2 Ch. xxviii. *C.*

Ver. 8. Cucumbers of various kinds are in great repute in the East as articles of food, and consequently liable to depredations. Zion, in her ruined state, is compared to those temporary huts provided to protect the watchmen of the gardens, either in the heat of the day or dews of the night.—*Note.* Even the most prosperous countries have many ruins—objects of continual attraction to the traveller, the painter, or the poet. But there is scarcely a ruin in any land that is not a memorial of God's judgments against the kings and nobles, and churches and people, of other days—and a warning to those of present days to 'flee from the wrath to come.' *C.*

Ver. 10. In all countries, and in all ages of degeneracy, there has been a constant effort at mutual recrimination between 'rulers and people;' the rulers charging the people with insubordination and want of economy, the people charging the rulers with misgovernment and extravagance. Under the ominous names of *rulers of Sodom*, and *people of Gomorrah*, God rebukes and threatens both. *C.*

Ver. 12. *Who hath required this?* He does not mean, Who has required sacrifice; but, Who has required sacrifices from such impure worshippers? *C.*

Ver. 16. *Wash you, make you clean.* That is, 'in the blood of the Lamb,' Re.7.14. Neither is there cleansing or salvation in any other. *C.*

Ver. 18. *White as snow* that fell from heaven and never was trodden on or stained. White *as wool* that has been cleansed in water from all impurity. *C.*

Ver. 23. *Gifts.* 'Bribes.' The common and abiding curse of all eastern despotisms, in which justice is bought and sold as a common article of traffic; and one of the most portentous symptoms of degeneracy and signs of judgment that can ever infect any individual church or nation. *C.*

Ver. 25. The meaning is, that God himself, by his judgments, and the sanctifying power of his Spirit, would thoroughly purify his people, removing evil rulers, corrupt judges, and false principles, and developing righteousness and purity in heart, intellect, and social life. *P.*

Ver. 26. Spiritually this prediction has certainly been fulfilled, for the apostle expressly says, 1 Co. 5. 12: 'Do not ye judge them that are within?' See also 1 Co. 6. 1–5. But as the judgments were temporal, is there not reason to conclude that the blessing will also be temporal; and that Israel restored may yet literally have 'judges as at the first, and counsellors as at the beginning?' Lord, remember thy covenant, and hasten the time! *C.*

Ver. 30. 'The mention of trees and gardens, as places of idolatrous worship, suggests a beautiful comparison, under which the destruction of the idolaters is again set forth. They who choose trees and gardens, in preference to God's appointed place of worship, shall themselves be like trees and gardens, but in the most alarming sense. For, in answer to the vain question why they should be ashamed and confounded for their oaks and gardens, ye yourselves shall be like an oak fading, decaying in its leaf, and like a garden which has no water,—a lively emblem, to an oriental reader, of entire desolation' (*Alexander*). *P.*

REFLECTIONS.—Prophets and ministers must always declare that will of God which themselves have seen and believed: and God often much diversifies the opportunities which he gives them to declare it. In the most awful manner both heaven and earth attest the importance of what he speaks, and the equity of what he inflicts. How horrid is ingratitude, notwithstanding mercies innumerable received! And shocking is the ignorance and thoughtlessness which are sometimes found among professors of the truth. When heinous corruptions become universal, inveterate, and highly aggravated, what can be expected but ruinous judgments, in which every act and form of wickedness will be resented! But desperate is their case who are hardened by both mercies and judgments, and to whom God ceases to be a reprover. It is a great mercy for a nation, universally ripe for ruin, to have yet a small number of eminent saints. Thrice happy are they who are of the number, and are by true faith preserved from going to hell with the multitude. The greatest enemies to the power of godliness are often the most rigid observers of the form; and men will flee to their most costly devotions for relief, while they cleave to the sins which are the cause of their misery. But nothing is more abominable to God than indulged hypocrisy in our devotions. Indulged sin is so odious

sors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.

29 For [a]they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.[4]

30 For [c]ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And [b]the strong shall be as tow, and the maker of it[5] as a spark, and they shall both burn together, and none shall quench *them*.

CHAPTER II.

1 *Isaiah prophesieth the coming of Christ's kingdom.* 6 *Wickedness is the cause of God's forsaking his people.* 10 *He exhorteth to fear, because of the powerful effects of God's majesty.*

THE word[a] that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And [b]it shall come to pass in the last days, *that* [c]the mountain of the LORD's house shall be established[1] in the top of the mountains, and shall be exalted above the hills; and all nations[2] shall flow unto it.

3 And many people shall go and say, [c]Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he[3] will teach us of his ways, and we will walk in his paths: for [b]out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And [d]he shall judge among the nations, and shall rebuke many people: [e]and they shall beat their swords into plough-shares, and their spears into pruning-hooks:[2] nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, [f]come ye, and let us walk in the light of the LORD.[3]

6 ¶ Therefore thou hast [g]forsaken thy people the house of Jacob, because they be [h]replenished from[4] the east,[5] and *are* soothsayers like the Philistines, [c]and they please[6] themselves in the children of strangers.

7 Their[p] land also is full of silver and gold, neither *is there any* end of their treasures; their [q]land is also full of horses, neither *is there any* end of their chariots:

8 Their[r] land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And [s]the mean man boweth down, and the great man humbleth himself: therefore [7]forgive them not.[8]

10 ¶ Enter[t] into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The [u]lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the [v]LORD alone shall be exalted in that day.

12 For [w]the day of the LORD of hosts shall *be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low;

13 And upon all the [y]cedars of Lebanon *that are* high and lifted up, and upon all the oaks of Bashan,[9]

14 And [z]upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon [a]all the ships of Tarshish, and upon all pleasant pictures.[1]

17 And[b] the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day.

18 And[c] the idols he shall utterly abolish.[2]

19 And they shall go into the [d]holes of the rocks, and into the caves of the earth,[3] for fear of the LORD, and for the glory of his majesty, when [e]he ariseth to shake terribly the earth.

20 In that day a man [f]shall cast his idols of silver, and his idols of gold,[4] which they made *each one* for himself[5] to worship, to the moles and to the bats;[6]

21 To [h]go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease[i] ye from man,[7] whose breath *is* in his nostrils; for wherein is he to be accounted of?

A.M. cir. 3244. B.C. cir. 760.

[a] Je.2.24,25. Eze.16. 63;36.31. Ho.4.3,8. ch. 2.28;57.5,6;65.3;66. 17;45.16. Ho. 9.17. Mi.5.13. Zec.13.2, with Je.2.20;3.6. Ho.4. 13.

[4] Oaks and gardens selected for idolatrous worship.—*C.*

[b] ch.9.17,18;5.24;61. 6;32. 1;58. 11. Eze.37. 11, with Nu.24.6. Ps 1. 3,4. Je.17.5-8;31.12. Ca. 4.12.

[c] ch. 52. 11;34. 9, 10. Eze 34.21. Re. 19.19,21. 14-17;14.10,11. Mal. 3. 11.

[5] Or, *and his work.*

CHAP. II

[a] ch.1.1;13.1;22. 2. Mi.1.1. Hab.1.1. Zep. 1.1. Joel 2.28.

[b] Mi.4.1, &c. Ac. 2. 17. He.1.1. 1 Jn.2.18. 1 Co.10.11.

[c] Zec.8.3. Mat.5.14. Da. 2. 35, 44. Ps. 68. 15, 16. ch 60.10-12. 2 Co.3. 9,10,18. Re.21.2,10,23; 22.1.

[1] Or, *prepared.*

[d] Ps. 2. 8; 22. 27-31; 72.8-10. ch. 17.10;45.22; 49. 6; 49. 12; 60. 3-12. Zec. 2.11. Je. 3.17; 31. 12. Mat. 8.11;28.19.

[e] Mi. 4. 2. Ps. 85. 8-7. Je. 50. 4, 5; 31. 6. Zec. 8. 20-23.

[f] De 6. 1. Ps. 86. 11. Mat. 7. 29. Lu. 11. 28. Jn. 13. 17. Ja. 1. 23. He. 1. 1, 2. 3; 12. 25. ch. 54. 13. Je. 31. 34.

[4] Ps 130.7 Lu.24.47. Ac. 1. 8. 13. 46, 47. Ro. 10. 18; 15. 8-27. 16. 19.

[e] Mat. 11. 27. Jn. 5. 22, 23; 16. 8, 9, ch. 11. 3, 4. Ps. 72. 2.

[2] Or, *scythes.*

[g] Ep. 5. 8. Ro. 10. 15; 11. 11, 15, 26. Ps. 119. 105, 4. 6. Pr. 6. 23. Jn. 1. 9; 12. 35. 2 Pe. 1. 19.

[5] A call to receive Jesus as Messiah, the only light of the Lord, Jn. 1. 9.—*C.*

[f] Mi. 3. 3. Ro. 11. 20.

[h] ch. 8. 19; 47. 13. De. 18. 14. Nu. 23. 7.

[4] Or, *more than the east.*

[5] More full of superstition and idolatry than the people of the East.—*C.*

[e] Ne. 13. 24. 1 Ki. 11. 1, 2, with De 12. 30. Ex. 34. 16. Mal. 2. 11. Ho. 5. 7; 13. 7, 8, 11.

[6] Or, *abound with the children,* &c.

[g] De 17. 17. ch. 1. 23; 5. 7, 8. 2 Ki. 5. 27. Mi. 3. 11; 7. 3. Ho. 2. 10.

[7] 1 Ki. 10. 29, ch. 31. 1, with De. 17. 16.

[r] Je. 2. 28; 11. 13. Ho. 8. 11. ch. 17. 8. 2 Ki. 18. 4; 23. 7-14; 31. 3-7.

[s] Ps. 62. 9. ch. 27. 11; 44. 15. Je. 5. 1-7. Zec. 10. 2. Eze. 8. 10, 11, 16.

[7] Thou shalt not forgive them.

[8] Therefore shall the mean man be bowed down, and the mighty man shall be humbled; and thou wilt not forgive them.—*Lowth.*

[t] Ho. 10. 8. ch. 33. 14. Ju. 9. 21. Re. 6. 15-17. ver. 19-21. Ju. 13. 22. 1 Ki. 19. 13.

[u] ver. 17. Job 40. 11, 12. ch. 5. 15, 16; 10. 33; 13. 11; 24. 21. Ps 18. 27. Je. 50. 31. Mal. 4. 1. Ex. 18. 11. Lu. 1. 51, 52.

[v] Zep. 3. 11, 16. Zec. 9. 16. 1 Co. 1. 31. Joe. 7. 19. Ps. 118. 10, 11.

[w] ver. 17. Mal. 4. 1. ch. 13. 9. Re. 19. 15. Pr. 6. 15; 16. 5. Ja. 4. 6. Ps. 138. 6. 1 Pe. 5. 5. Mat. 23. 12. 2 Sa. 2. 3. 10. Lu. 14. 11.

[x] Eze. 31. 3-12 ch. 10. 33, 34; 14. 8; 37. 24; 1. 30. Am. 2. 5. Zec. 11. 1, 2.

[9] See note * in first column.

[y] Ps. 120. 5, 6. Re. 6. 14-17. 2 Co. 10. 5. Je. xxv. ch. iii. v. vii.—xxiv.

[z] 1 Ki. 22. 40. 2 Ch. 20. 36, 37. Ps. 48. 2. Re. 18. 17-19.

[1] Heb. *pictures of desire.*

[a] See ver. 11; ch. 13. 1. 1 Co. 10. 11.

[b] Zec. 13. 2. ch. 1. 29.

[2] Or, *the idol shall utterly pass away.*

[c] ver. 10, 21. Ho. 10. 8. Re. 6. 16; 9. 6. Lu. 23. 30.

[3] Heb. *the dust.*

[d] Ps. 3. 7; 27. 6; 59. 11; 68. 1. Mi. 1. 4. Na. 1. 2, 5, 6. Hag. 2. 6, 7, 22. He. 12. 26, 27. Re. 6. 12, 14; 8. 5; 11. 13; 19. 16, 18. ver. 21.

[e] ch. 1. 29; 30. 22; 31. 7. Eze. 37. 23. Ho. 14. 3. 8. ver. 10, 19.

[4] Heb. *the idols of his silver,* &c.

[5] Or, *which they made for him.*

[6] *To the moles,* that burrow and hide beneath the surface of the ground; and *to the bats,* that dwell in tombs, but equally shun the light of the day.—*C.*

[f] ver. 19. Re. 6. 12, 14; 8. 5; 11. 13; 19. 16, 18.

[g] Ps. 146. 3, 4; 8. 1; 144. 3, 4. ver. 11, 17, 19. Je. 17. 5. Joh. 27. 3, 7. 27, 28.

[7] *Cease ye from man.* (1) Cease from worshipping him by flattery for sake of worldly advantage: worship God, Mat. 4. 10. (2) Cease from conformity with his evil practices, and be transformed by the renewing of your mind. Ro. 12. 1. (3) Cease from trusting in his opinions, whereby he contradicts God, Ro. 1. 18. (4) Cease from trusting in his power, for if he cannot deliver himself from death, much less can he deliver from judgment. Ps. 89. 48.—*C.*

[h] Re. 6. 15-17. Ho. 10. 8. Lu. 23. 30.

[i] Je. 17. 5. Ps. 118. 8, 9; 146. 3. Pr. 29. 25.

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* There can be no doubt that the cedars are the prophetic emblems of exalted rank, the oaks of power, &c. Still the predictions will be literal, for the wanton destruction of trees for camp-fires, rendering a country bare and desolate, is at all times a conspicuous memorial of the miseries of continued war.—*C.*

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to him, that it renders all our prayers hateful in his sight.—What an extensive and laborious work is the real exercise of godliness! God, by the most gracious pardons, and the most full though merciful rewards, encourages us to it: and graciously he warns men before he strikes them with his judgments. But, alas! nothing is too horrid for apostate professors to commit. And injustice to men, especially the poor, marks magistrates and others as the detested enemies of God, whom he can easily destroy. Reformation and redemption are truly the work of God through the blood of his Son. In his great mercy he redeems believers, when the bulk by their choice perish in their sin. And no ruin is more certain and dreadful than of those who obstinately refuse and apostatize from Christ.

CHAPTER II. Ver. 2–5. In the apostolic and spiritual periods, the firmly established and never to be changed gospel church shall, in all kingdoms, be erected in the most visible manner, and people shall, by the faith and profession of Jesus Christ, enter into it as members. They shall earnestly stir up one another to attend upon the ordinances, and learn and embrace the doctrines of salvation, which began to be published at Jerusalem. And under conviction, conversion, and gracious government, Jesus Christ shall introduce spiritual peace and holy exercises, and even civil concord and virtuous industry, among the nations where murderous wars and idleness had long prevailed. —And may you, Jews, excited by your own preachers and by the Gentiles, cheerfully join yourselves, and partake of these blessed oracles, instructions, and comforts of the Lord Jesus Christ. 6–9. Provoked by their confederacies, and by their mingling themselves with the heathen; their imitation of the Chaldeans on the east and Philistines on the west in magic and divination; and by their insatiable heaping up of wealth, multiplication of horses and chariots, and of idols, and the worship thereof by all ranks,—the Lord has rejected the Jewish nation, and will not suffer them to escape unpunished. 10–17. Notwithstanding all the possible efforts they may make to escape his indignation, the Lord shall through his active providence find them, however high in station, mighty in power, abundant in wealth and trade, or comely in appearance. 18–21. Convinced of the vanity of their idols, they shall renounce them, or, desperately fleeing from the judgments of God, shall cast them from them.

Ver. 2. *The last days.* The meaning and commencement of the 'last days' is fixed by Peter, Ac. 2. 16–21, by means of the prophetic marks delivered by Joel, ch. 2. 28–32, within which days Joel places the restoration of the captivity of Judah and Jerusalem, ch. 3. 1. *C.*

Ver. 4. This prediction from ver. 2–4 is in exact correspondence with that in ch. 1. 26, 27. But the first prediction commences with the period when the country was overrun by enemies, and utterly impoverished and ruined, ch. 1. 7–9; whereas this prediction commences a little farther back, when this land was yet 'full of silver and gold,' no end of their treasures, no end of their chariots, ch. ii.; but rapidly advances to the same period of ruin, first in prophecy, ch. 2. 12–17, and in fulfilment, ch. 3. 1–8. *C.*

REFLECTIONS.—No dispensations of grace must be looked for after that which we at present enjoy. No oppression can hinder the flourishing of the church when the Lord rises up for her help: and no darkness nor error can hide her when Jesus manifests forth his glory. No remarkable fellowship with Christ must be expected but in the way of going upward. And it is comfortable that, amidst the present corruptions and contentions in the Christian church, we may look back-

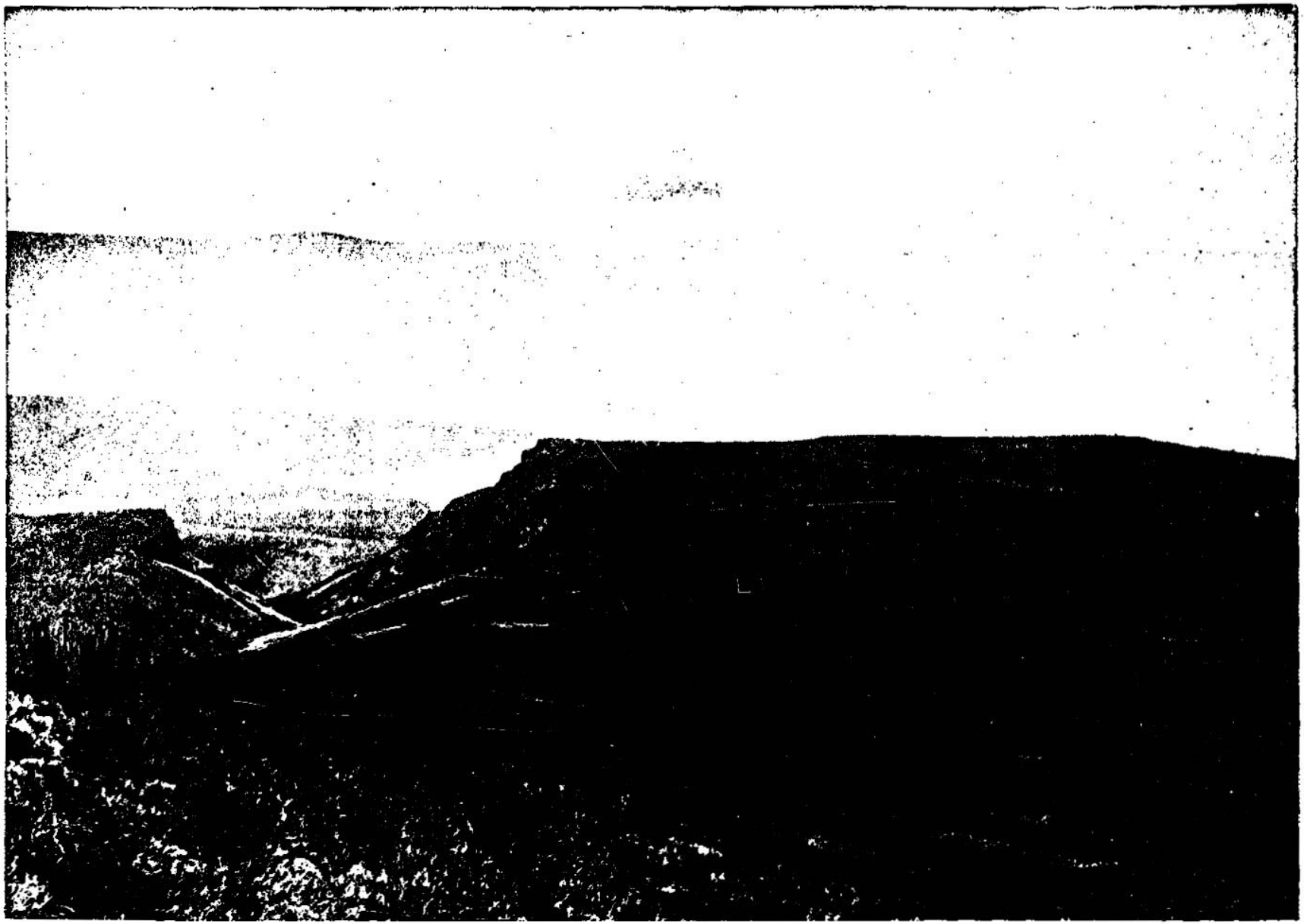

VIEW FROM THE MOUNT OF BEATITUDES—SHOWING WHERE CHRIST DELIVERED THE SERMON ON THE MOUNT. [Isaiah, ii:3.]—"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Looking from the Mount of Beatitudes toward the east, we see beneath our feet Lake Galilee, the most beautiful body of water in the world, and then rising gloomy and solemn above it and beyond it, the mountains and hills which make up the Gadarene country. Mount Hermon to the north is in full view, and the whole horizon we take in from this point is filled with points connected with the history of modern civilization. Here was uttered the sermon, which by common consent of the human race, is put down as the wisest that ever fell from the lips of man. Here was the scene of the famous victory of Saladin over the Crusaders on July 5th, 1187.

CHAPTER III.

1 The calamities coming upon Judah because of sin. 9 The impudence of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.

FOR,[1] behold,[a] the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The[b] mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and the honourable man,[2] and the counsellor, and the cunning artificer, and the eloquent orator.[3]

4 And I will give [c]children *to be* their princes, and babes shall rule over them.[4]

5 And[d] the people shall be oppressed, every one by another, and every one by his neighbour: the [e]child shall behave himself proudly against the ancient, and the base against the honourable.[5]

6 When a man shall [f]take hold of his brother, of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he swear,[6] saying, I will not be an healer;[7] for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For [h]Jerusalem is ruined, and Judah is fallen; because [i]their tongue and their doings *are* against the LORD,[8] to provoke the eyes of his glory.[9]

9 The[j] show of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not: [k]woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say[l] ye to the righteous, that *it shall be* well *with him;* for they shall eat the fruit of their doings.

11 Woe[m] unto the wicked! *it shall be* ill *with him;* for the reward of his hand shall be [1]given him.[2]

12 ¶ *As for* my people, [c]children *are* their oppressors, and women rule over them. O my people, they which lead thee[3] cause *thee* to err, and destroy[4] the way of thy paths.

13 The [p]LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye [q]have eaten[5] up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye [r]beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover, the LORD saith, Because [s]the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes,[6] walking and mincing[7] *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will [t]smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover[8] their secret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments[9] *about their feet*, and *their* cauls,[1] and *their* round tires[2] like the moon;[3]

19 The chains,[4] and the bracelets, and the mufflers,[5]

20 The bonnets, and the ornaments[6] of the legs, and the head-bands,[7] and the tablets,[8] and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel,[9] and the

A.M. cir. 3244. B.C. cir. 760.

CHAP. III.

1 See note * in second column.
a ch. 9. 21; 10. 26. Lev. 26. 26. Je. 37. 21; 38. 9. Eze. 4. 16. Da. 9. 25, 26. Ho. 4. 3. Am. 8. 11. Mi. 6. 14. Hag. 1. 6, 11. Lu. 21. 11. Ja. 5. 3.
b ch. 19. 15 & 22. 15. 2 Ki. 24. 14. Ps. 76. 5. Je. 9. 23. Am. 5. 13. 2 Sa. 22. 32. Ps. 76. 12.
2 Heb. *a man accustomed in countenance.*
3 Or, *skilful to utter or bear enchanting speech.*
c Deu. 28. 43. 2 Ch. 28. 8. 33. 11. 2 Ch. 13. 21.
4 The word translated 'princes' signifies any rules, whether of the highest rank or the lowest. The meaning of this verse is, that the government of the nation would fall into the hands of men without capacity, experience, or principle—men weak and as fickle as children.—*P.*
d ch. 57. 6. 19. 22. 29. Mi. 3. 2, 3. 7. 2, 6. Je. 5. 4, 5. ch. 6. 13. 21. Eze. 22. 29. Zec. 11. 16.
e 2 Sa. 16. 5–9, with 1 Ki. 12. 32. Ro. 12. 16.
5 As the preceding verse describes anarchy, the suspension of all government, and a consequent disorder in the relations of society, betraying itself in mutual violence, and in the disregard of natural and artificial claims of difference; i.e. *Levelling.*—*P.*
f ch. 9. 8. 22. 22. 6–8. Rev. 3. 7. Jo. 6. 15.
g Heb. *left up* the hand, Ge. 14. 22. De. 32. 40. Eze. 20. 5, 6. Re. 10. 5, 6.
6 Heb. *healer.* Eze. 34. 4. ch. 1. 6; 30. 26. Ho. 6. 1.
h Mi. 3. 12. 2 Ch. 36. 4, 5, 17, 18; 32. 1, 10; 33. 11. Neh. 1. 3. 2. 17. Je. 39. 1; 44. 2, 6. Eze. 22. 30–44.
i 1 Sa. 2. 3. Ps. 73. 8, 9. Jude 15. ch. 1. 4. Ps. 78. 19. 2 Ch. 32. 15.
7 Ge. 4. 23, 24. Ex. 13. 18. 20. 19. 5. Je. 3. 3. Lam. 2. 4, 7, 8.
8 (1) By rejecting his truth and worship. (2) By supporting false doctrine and idolatry. (3) By neglecting or denying his providence.—*C.*
k ver. 11. ch. 59. 12. 1 Sa. 5. 16. Je. 2. 19. 5. 25. Eze. 18. 4. Ho. 13. 9. Ro. 2. 8, 9. 6. 23.
9 This is an emphatic Hebraism. It is equivalent to 'glorious eyes.' It is in the glance and expression of the eye that anger is first shown. This expression, therefore, is equivalent to, '[to] provoke his anger.'—*P.*
l ch. 65. 13, 15, 20. Ec. 8. 12, 13. 9. 2. Ro. 2. 7, 10. 1 Co. 2. 9. 2 Co. 5. 10. Ga. 6. 7, 8.
1 Heb. *done to him.*
2 Or more plainly, 'for what he does with his hands shall be done to him'—as he acts towards others, so shall God act towards him.—*P.*
m ver. 9. Nu. 32. 23. ch. 57. 20, 21. Je. 25. 29, 31. Pr. 22. 16. ver. 5. 2 Ki. 4. 1. Joel 3. 2, 3. Mi. 6. 2.
n Mat. 25. 33. Joh. 5. 22. 6. 44. 12. 48. Ac. 17. 31. Ro. 2. 6–9. Am. 3. 2. Mi. 3. 2. 8. 9. 3. 1–3. 9. ch. 58. Eze. 13. 18.
3 Or, *they which call thee blessed.*
4 Heb. *swallow up.*
o Ps. 12. 3, 4, 12. Pr. 22. 16. ver. 5. 2 Ki. 4. 1. Joel 3. 2. Mi. 2. 2.
p Mi. 3. 2, 3. Am. 2. 7. ch. 58. 4.
q Ps. 14. 4. 53. 4. Mi. 3. 3. Zec. 7. 5. 11. 5. 1 Ki. 8. 9. 2 Pe. 2. 14. Mat. 23. 6, with 1 Pe. 3. 3–5. 1 Ti. 2. 9, 10.
5 Heb. *devouring with their eyes.*
6 Or, *tripping nicely.*
7 Or, *make mincing.*
r Ps. 82. 3. Ro. 16. 2. 8 Heb. *make naked.* ch. 20. 4. 47. 3. Je. 13. 22. Mi. 1. 11. Na. 3. 5. Eze. 16. 37. 23. 29.
9 Or, *well-works.*
s Ezek. 16. 12. 23. 40.
1 Or, crescents.
2 'The crescents,' or 'little moons,' doubtless those crescent-shaped ornaments of gold and silver which are extensively worn to this day by the women of the East. Originally they were presents or amulets dedicated to the goddess Astarte.—*P.*
3 Or, *sweet balls.* Pendents.
4 Or, *spangled ornaments.* Thin vails.
5 Fetters.
6 Tires.
7 Tires.
8 Heb. *houses of the soul,* or perfume boxes.
9 Embroidered robes.
t Lu. 6. 29. 1 Co. 4. 11. 1 Pe. 3. 9. Re. 11. 5.

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anger is first shown. This expression, therefore, is equivalent to, '[to] provoke his anger.'—*P.*

[a] ver. 25, 13. 5. 25. Je. 8. 13. 9. 22. Ho. 2. 9. 4. 3. Ro. 5. 12. 1 Co. 15. 21. 2 Co. 5. 17. Ga. 6. 7, 8.

[1] Heb. *done to him.*

[2] Or more plainly, 'for what he does with his hands shall be done to him'—as he acts towards others, so shall God act towards him.—*P.*

[b] ver. 14. Nu. 3. 13. ch. 43. 10. Ge. 12. 3. Ps. 105. 15.

[3] Or, *they which call thee blessed.*

[4] Heb. *swallow up.*

[c] Ps. 12. 3, 4. 12. Pr. 22. 16. ver. 5. 2 Ki. 4. 1. Joel 3. 2. Mi. 2. 2.

[d] Ps. 14. 4. 53. 4. Mi. 3. 3. Zec. 7. 5. 11. 5. 1 Ki. 8. 9. 2 Pe. 2. 14. Mat. 23. 6, with 1 Pe. 3. 3–5. 1 Ti. 2. 9, 10.

[5] Heb. *deceiving with their eyes.*

[6] Or, *tripping nicely.*

[7] Or, *make mincing.*

[e] Mi. 3. 12. 2 Ki. 25. 9. Ne. 2. 17. 2 Ch. 36. 19. Je. 26. 18. Mi. 1. 11. Na. 3. 5. Eze. 16. 39. 23. 29. 39.

[8] Heat rings.

[9] Or, *well-works.*

[10] Crescents.

[11] 'The crescents,' or 'little moons,' doubtless those crescent-shaped ornaments of gold and silver which are extensively worn to this day by the women of the East. Originally they were presents or amulets dedicated to the goddess Astarte.—*P.*

[12] Or, *sweet balls.* Pendents.

[13] Or, *spangled ornaments.* Thin vails.

[14] Fetters.

[15] Tires.

[16] Tires.

[17] Heb. *houses of the soul,* or perfume boxes.

[18] Embroidered robes.

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mantles, and the wimples,[1] and the crisping-pins,[2]

23 The glasses,[3] and the fine linen,[4] and the hoods,[5] and the vails.[6]

24 And it shall come to pass, *that* instead of sweet smell there shall be stink;[7] and instead of a girdle a rent;[8] and instead of well-set hair baldness;[u] and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 ¶ Thy[v] men shall fall by the sword, and thy mighty[9] in the war.

26 And [w]her gates shall lament and mourn; and she, *being* desolate,[1] shall [x]sit upon the ground.

CHAPTER IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women [a]shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name,[1] to take away[2] our reproach.[b]

2 ¶ In [c]that day shall the [d]branch of the LORD be beautiful and glorious,[3] and [e]the fruit of the earth *shall be* excellent and comely for them that [f]are escaped of Israel.[4]

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [h]shall be called holy, *even* every one *that is* [i]written among the living[5] in Jerusalem;

4 When the LORD shall have washed away the[j] filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, [k]by the spirit of judgment, and by the spirit of burning.[6]

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies, a [l]cloud and smoke by day, and the shining of a flaming fire by night: for upon[7] all the [m]glory *shall be* a defence.[8]

6 And there shall be a [n]tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAPTER V.

1 Under the parable of a vineyard God justifieth his severe judgments on his people. 8 His judgments upon covetousness, 11 upon riot, 13 upon impiety, 20 and upon injustice. 26 The executioners of God's judgments.

NOW will[a] I sing to my [b]well-beloved a song of my beloved [c]touching his vineyard. My well-beloved hath a vineyard [1]in a very fruitful hill:[2]

2 And[d] he fenced it,[3] and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made[4] a wine-press therein: and he [e]looked that it should bring forth grapes, and it brought forth [f]wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, [h]judge, I pray you, betwixt me and my vineyard.

4 What[i] could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: [j]I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden[5] down:

6 And[k] I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For [l]the vineyard of the LORD of hosts *is*

A.M. cir. 3244. B.C. cir. 760.

1 Cloaks.
2 Little purses.
3 Transparent robes.
4 Linen vests.
5 Turbans.
6 Mantles.
7 Putrid ulcer.
8 Well girt raiment, rags.
u Mi. 1. 16. Eze. 7. 18. Am. 8. 10.
v ch. 13. 24, 28, 31. 5. 13. 14. 24, 25. 9. 11, 20. Je. 4. 29. 6. 21. 2 Ch. 15. 13.
w Heb. *myche*
x Je. 14. 2. La. 1. 4.
1 Heb. *cleansed* or *emptied*. 2 Ki. 21. 13.
y Job 2. 8, 13. 2 Ch. 28. 6. ch. 47. 1. 52. 2. La. 2. 10. Eze. 8. 14. Je. 14. 2. Lu. 19. 44.

CHAP. IV.

a ch. 3. 25, 26.
1 Heb. *Let thy name be called upon us*, Jn. 19. 25. Ge. 48. 16.
2 Or, *take thou away.*
b Ge. 30. 23. 1 Sa. 1. 6. Lu. 1. 25. Ps. 78. 63. with Ex. 23. 26.
c ch. 2. 11, 12, 17. 20. 20. 17. 7. 19. 18.
d ch. 11. 1. 9. 6. 60. 21. 45. 23. Je. 23. 5. 33. 15. Zec. 3. 8. 6. 12, 13. Jn 1. 14. 3. 31. Ps. 8. 4. Mat. 26. 64.
1 Heb. *beauty and glory*
e ch. 27. 6. 30. 23. 32. 20. 45. 8. Joel 2. 18. Ps. 67. 6. 85. 11, 12. Ho. 2. 22. Zec. 9. 17.
f Re. 7. 14. Mat. 24. 31. Da. 12. 1. ch. 6. 13. 10. 20. 27. 12, 13. 37. 25. 59. 60. 19. Eze. 20. 34–43. 1 Co. 1. 24. 2 Pe. 1. 7.
2 Heb. *for the escaping of Israel.*
h ch. 1. 27. 52. 1. 60. 21. Eze. 20. 38. 44. 12. Zep. 3. 11. Zec. 14. 20. Ac. 4. 33. Phi. 2. 16. He. 3. 12. 12. 14. 2 Pe. 2. 9.
i Phi. 4. 3. Ac. 13. 48. Lu. 10. 20. Ro. 11. 5. Re. 3. 5. 21. 27. with Eze. 13. 9. Eze. 2. 19, 62.
3 Or, *to life.*
j Zec. 13. 1. ch. 3. 16, 17, 21–23. 5. 7. Mat. 23. 35, 37. 27. 25. 1 Th. 2. 15, 16. Ac. 7. 52. Eze. 16. 6. Joel 3. 21. Mal. 3. 2, 3.
k Eze. 22. 21. Mat. 3. 11, 12. 1 Co. 6. 11. ch. 28. 6.
l ch. 32. 18. 33. 21. 60. 6 Zec. 2. 5. 1 Pe. 4. 14. 3. 13. Ps. 121. 6, with Ex. 13. 21. 40. 34.
4 The Spirit here spoken of is not to be interpreted as an abstract quality—a mere influence or power. It means a personal agent. He is in fact the divine Spirit, the third person of the glorious Trinity. The Holy Spirit is the agent who shall judge and burn.—*P.*
7 Or, *above.*
m ch. 40. 13, 61. 3. 49. 3. Ps. 85. 3.
8 Heb. *a covering.* Mi. 7. 15. 1 Pe. 2. 18, 19. Ac. 20. 27. ch. 26. 1. Ps. 125. 1 Zec. 2. 5.
n Le. 26. 11, 12. Ps. 91. 1. 27. 5. 121. 5–8. ch. 25. 4. 32. 2. 18. 14. He. 9. 11. Re. 7. 15.

CHAP. V.

a De. 31. 28, 30. Ju. 5. 3. Ps. 101. 1. ch. 30. 8.
b Ca. 2. 7, 8. 3. 5. 14. 10. 2. 3. 8–10, 16. Phi. 3. 7, 8. 1 Pe. 1. 8. 2. 7.
c Je. 2. 21. Mat. 21. 33. Mar. 12. 1. Lu. 20. 9, &c. ch. 27. 2. Ps. 80. 8–11. Ca. 8. 12.
1 Heb. *the horn of the son of oil*, De. 33. 7–9.
2 This chapter is made up of a parable and an explanation. The parable is brief, but beautiful and graphic. To the Israelites, living among the vineyards on the hill-sides of Palestine, it must have been exceedingly striking. None could fail to see its force and appropriateness. The prophet explains it at great length, and enforces in a solemn and pathetic manner its great lessons.—*P.*
d Je. 2. 21. ch. 3. 4–6. 27. 3. Ps. 127. 1. 147. 19, 20. Is xxiii. Ixxx. 65. cvi. cxxxvi. Zec. 2. 5. Ro 9. 4. Eze. 16. 6–14. Jos. 24. 31. He. 2.
3 Or, *made a wall about it.*
4 Heb. *hewed.*
e Mat. 21. 34. 1 Co 9. 7. Ja. 5. 7. 1 Pe. 3. 20. Lu. 13. 7, 8.
f De. 32. 6, 15–21, 32, 33. ch. 1. 2–4. 21–23. 2. 6. 9. over. 7–25.
g Ju. 9. 7. 2 Sa. 12. 2, 3. 14. 3. 4. Mat. 21. 28–31, 33–41. Je. 2. 5. Mi. 6. 3. Ro. 3. 4.
h Je. 2. 31. Mat. 23. 37. 24. 40, 41. 2 Ch. 36. 15, 16. Ro. 3. 2. 9. 4.
i De. 32. 20–27, 28. 15–68. Lu. 16. 14–31. ch. 2. 10–21. 3. 25, 26. Ps. 78. 59–64. 79. 1–4. 80. 12, 13. 107. 74. 1–10. 81. 12. 106. 41. Mat. 21. 43. Ir. 24. 31.
5 Heb. *for a treading.*
k Je. 4. 26, 30–35. ch. 6. 11. 7. 19, 23. Ps. 69. 22–25. Lu. 21. 20–25. De. 28. 51. Mat. 23. 38. Da. 9. 26. Ac. 13. 46, 51. He. 6. 8. Ro. 11. 7, 8, 17, 25. 10. 21. Am. 8. 11. 1 Th. 2. 15.
l Je. 2. 21. Ps. 80. 8–11. ch. 27. 2. Ca. 8. 12. Mat. 21. 33–41.

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is enough to see that riches and arts were grievously abused, and that the pride and vanity of dress, being idolatry, were grievously punished by personal degradations and national ruin. *C.*

REFLECTIONS.—In the most diversified shapes can God punish sin and show the emptiness of creatures. And sins unrepented of certainly prove ruinous at last. But nations are evidently near to the most fearful destruction when all ranks and sexes are abandoned to and impudent in sinning; or when folly and weakness are at the helm of government; when popular tumults dare to interrupt the administration of justice; and when those who ought to be distinguished blessings in church or state have become the principal plagues.—What a remarkable difference God puts between the righteous and the wicked! And who can either withstand or escape the judgment which he appoints to them? With great faithfulness and courage ought ministers therefore to give both saints and sinners their portion. At what expense of money, care, and time do many, especially women, hang out before the world the infallible tokens of their emptiness, pride, and wicked inclinations! And often by their wickedness they bring to themselves, shocking disgrace, abominable appearances, loathsome diseases, pinching poverty, and desolating judgments.

CHAPTER IV. Ver. 2–4. Not only shall the fields yield abundant increase, but Jesus Christ shall shine forth in his glory; bring forth for, and communicate to, his chosen people, whom he has reserved for himself, the precious fruits of spiritual and eternal blessings:—while they, refined in the furnace of his judgments, justified by his blood, and sanctified by his Spirit, shall be remarkably sound in their principles, and holy in their hearts and conversations. 5, 6. And as the Lord by his pillar of cloud and fire protected, refreshed, and guided the Israelites in the wilderness, so shall he by his blood, his power, his care, his glory displayed, protect his church.

Ver. 1. *In that day.* What is meant by 'that day?' Looking backward in the prophecy, ch. 2. 2 introduces 'the last days' [see note], within which period again and again recurs 'that day.' It occurs ch. 2. 11, 12, 17, 20, characterized as 'the day of the Lord of hosts,' comp. ch. 6. 1, 3. with Jn. 12. 41, as the time 'when the Lord shall shake terribly the earth,' which generally signifies the land of Judea—'when the LORD alone shall be exalted,' the day when 'a man shall cast his idols to the moles and to the bats'—and in ch. 3. 7, 18, 25, when a man, on account of the universal poverty, shall refuse to become a ruler—and the 'bravery' of female apparel shall be utterly taken away. Farther, it is characterized, ch. 3. 25; 4. 1–3, by the destruction of men and unprotected state of women—and by blessings to them that are 'escaped'—and by the terrible judgments inflicted by the Gentiles on account of the unfruitfulness of Israel. Now, does it not hence appear, that 'that day' is not any one day or period in which all these events meet (for that is impossible), but any day or period within the 'last days,' marked by its own specific event, whether past or future? *C.*—This verse should be connected with the previous chapter. The social result of the great slaughter of the men of Israel recorded in ver. 25 above is here indicated by a bold figure. *In that day*, when the males of the nation would be almost exterminated, seven women would solicit one man in marriage, and that under the most humiliating conditions. They would provide for themselves, they would not ask of him either food or clothing, only his name, and the honourable position of wives. It is a sad and graphic picture of the misery the Israelites were entailing upon themselves by their sins. *P.*

Ver. 2. *Branch of the Lord.* The word 'branch' is one of the epithets applied to the Messiah in the Old Testament. See Je. 23. 5; 33. 15; Zec. 3. 8; 6. 12. The figure is beautiful and appropriate. Christ was a noble shoot from a royal though decayed family. 'The branch of the Lord' is Christ; and the joys and blessings of his future kingdom are here described. *P.*

REFLECTIONS.—How often women's high decking, to procure themselves marriages, issues in contempt and impudence! But let the much-despised Jesus and his fulness be ever precious to my soul.—Let his gracious election of me to everlasting life be manifested in the sanctification of my nature and practice. Amidst manifold pollutions of my heart and nature, let me depend for effectual purification on his power and blood. And amidst every danger let him, and JEHOVAH as reconciled in him, be our protection and comfort.

CHAPTER V. Ver. 1–6. God's people, the Jews, were placed in the fruitful land of Canaan, from whence he had cast out the hardened heathens. They were the chosen offspring of Abraham, fenced about by a covenant of peculiar protection, blessed with the knowledge of the true religion, and with a temple, altar, and the manifold ordinances thereof, and with every other external means of rendering them fruitful in good works. Instead of yielding the fruits of righteousness to the praise of the glory of God, as might have been expected, they abandoned themselves to errors and immoralities; wherefore he will give up them and all that they have to be seized and destroyed by their enemies. Their country shall be rendered desolate, without either ministers or magistrates to take care of them, and their fields quite barren and cursed. Errors, and immoralities too, shall everywhere abound among them, and all spiritual and comfortable influences shall be restrained.—14, 15. Multitudes of their nobles and merry revellers shall be hurled into the depths of death and damnation; and persons of every rank shall be debased or ruined. 16. But God shall manifest the glory of his power, holiness, justice, and truth, in the righteous punishment of these incorrigible sinners. 17. And while the poor who fear his name shall enjoy the fruits

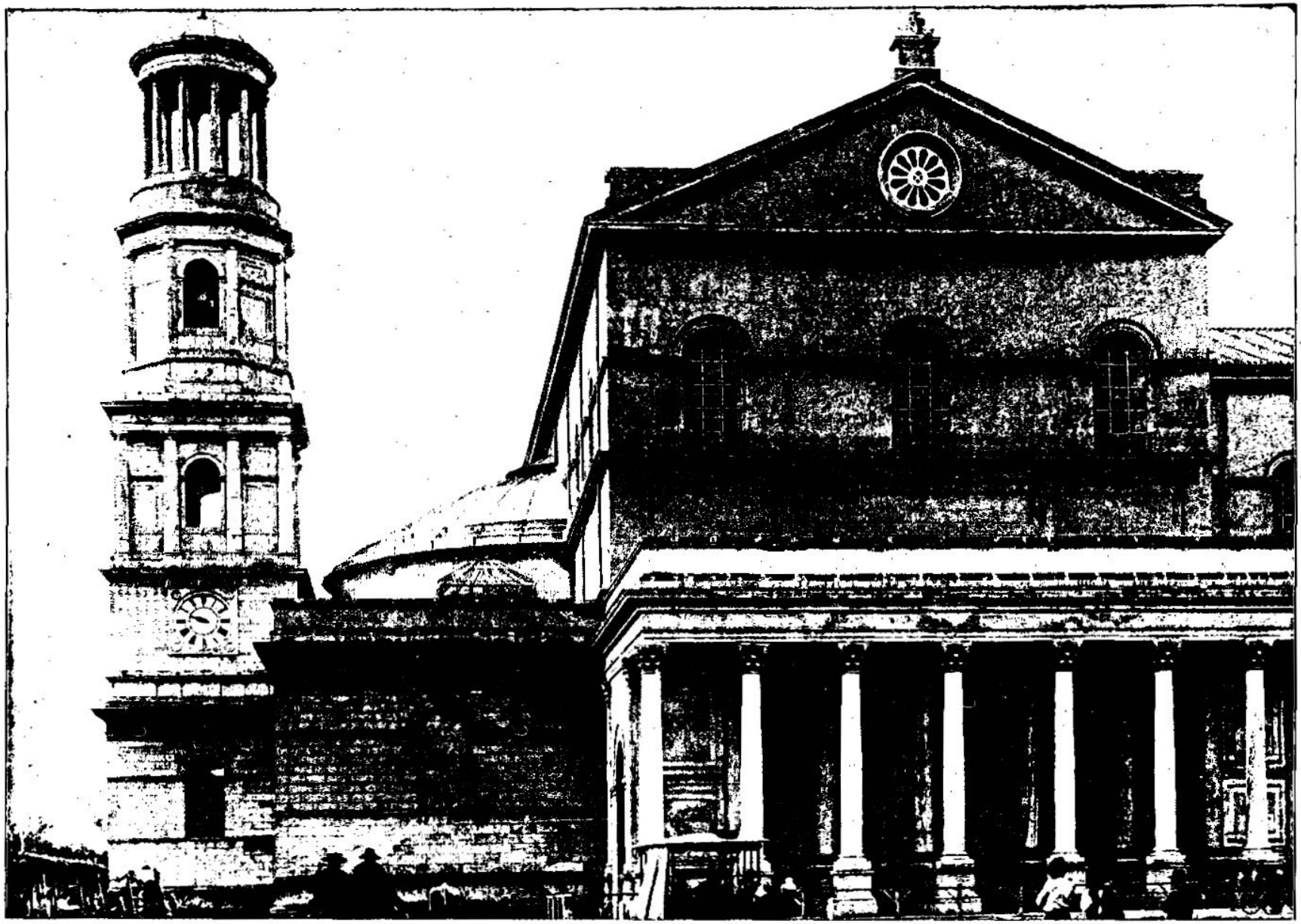

EXTERIOR OF ST. PAUL'S—A BEAUTIFUL CHRISTIAN CHURCH IN THE CITY OF ROME, SAID TO STAND NEAR THE SPOT WHERE ST. PAUL WAS PUT TO DEATH. [Isaiah, iv:4-6.]—In the three verses referred to above Christ is represented as cleansing, guiding, and preserving the church. The Lord is represented as creating upon every dwelling place of Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flame of fire by night. There is to be a tabernacle for a shadow in the day time from the heat, and for a place of refuge and for a covert from storm and from rain. Without fear and without doubt the church may go forth in the discharge of its duty, relying upon the everlasting truth that God shall keep it safely. His mountains are to be round about Jerusalem henceforth and even forever more. The candlestick is not to be removed from out of its place. St. Paul's Church in Rome is but the continuation in modern times of the church which Isaiah referred to as the tabernacle in his day. This church stands just outside the walls of Rome.

the house of Israel, and the men of Judah his pleasant plant:[6] and [t]he looked for judgment, but behold oppression;[7] for righteousness, but behold a cry.

8 ¶ Woe unto them [u]that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth!

9 In mine ears,[8] *said* the LORD of hosts, Of[9] a truth many houses [v]shall be desolate, *even* great and fair, without inhabitant.

10 Yea, ten[1] acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.[2]

11 ¶ Woe[w] unto them that rise up early in the morning, *that* they may follow strong drink;[3] that continue until night, *till* wine inflame them![4]

12 And[x] the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard[5] not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people [y]are gone into captivity, because *they have* no knowledge;[5] and their honourable men *are* famished,[6] and their multitude dried up with thirst.

14 Therefore[z] hell[7] hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth,[8] shall descend into it.

15 And [a]the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts [b]shall be exalted in judgment, and God *that is* holy[9] shall be sanctified in righteousness.

17 Then [c]shall the lambs feed after their manner, and the waste places of the [d]fat ones shall strangers eat.

18 ¶ Woe[e] unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope:

19 That say, [f]Let him make speed,[1] *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto them that call evil good,[2] and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* [g]wise in their own eyes, and prudent in their own sight![3]

22 Woe[d] unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which[e] justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the fire[4] devoureth the stubble, and [g]the flame consumeth the chaff, *so* [h]their root shall be as rottenness, and their blossom shall go up as dust: because they have cast [i]away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore[i] is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and [k]the hills did tremble, and their carcasses *were* torn[5] in the midst of the streets. For [l]all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And [m]he will lift up an ensign to the nations from far, and [n]will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None[o] shall be weary nor stumble among

A.M. cir. 3244. B.C. cir. 760.

6 Heb. *plant of his pleasures.*
t De.32.5-21. ver.2. Ro.2.4,5. Ec.3.16, 4.1. ch.1.21, 3.5, 14, 15, 59. 7 1Sa.11. Ez.22.29-27. Joh 24.12. Mat. 21. 33-39. Lu.18.7.
7 Heb. *a scab.*
u Heb. 2.9, 11. 1 Ki. 21. 19-24. Mi.2.2,3. Pr. 30. 14, 15. Ne 5. 1-5. Mal.3.14.
8 Or, *This is in mine ears,* saith *the* LORD, &c., ch.22.14. Am. 3. 7. Joh 4. 19, 25, 3.5, 14. 15.
9 Heb. *if not,* &c. Je.44.26. Ps.89.33.
v ver. 6; ch. 27. 10. 7. Ch. 36. 21. Je. 21. 7, 8. Mat.23.38; 24.7. Am.5. 11; 6.9, 11.
1 Or, a tenth part *of the* seed, Eze. 45. 11. Jud 1. 4. 12. 15. Je. 14.4. De.28.23,24. Hag. 1.6, 9, 11. ch.7.11-23
2 Ver. 9, predicts the desolation of the dwellings, ver. 10 the utter failure of the crops. In the second clause it is intimated that the seed when sown, instead of multiplying, would be reduced to one-tenth. - *P.*
w Pr.23.30, 31. ch. 28, 1, 3, 22, 5. Ec.10.16, 17. 1 Ki. 16. 9. 2 Ki. 3. 17. ver. 22. Ho.7. 5, 6. Hab.2.15. Ga.5.21. 1 Co.6.10.
3 The original appears to signify the *date wine,* still in use in the East.—*C.*
4 Or, *pursue them.*
x Am. 6. 5-11. Eze. 21.10. ch. 22.13. Joe. 21. 22-13.
y Ps.28.5; 92.5,6, 33. 4.50.5,6, 111.2,6,7. Jch. 34.27. Ho.4.12. ch.6.10, with He.3.1.
z ch.1.2,23, 11.12, 28.22, 25.8 Ch 28.3-6.2 Ki.17. 7-23. Ho.4.1-6, 7.1-15, 44. Je.8.7. wo. 5.6.
5 Not because they were ignorant of the literature or science of the day, but because they had "no knowledge" of God—no knowledge of God in Christ.—*C.*
6 Heb. *their glory are men of famine,* Je. 11.22. La.2.19, 2. Ki. 25.3
a ver. 22; ch. 14. 9, 16. 14, with 3. 18-23 Eze. 21. 18-32. Joel 3. 14. Mal. 3. 14. Ps. 12. 30. 16.
7 See note * below.
8 Or, *revealeth.*
b ch. 2.9, 11, 17; 9.14, 15; 40.6. Je. 5.1-6. Ps 62.9. 1 Co.1.29, 30. Lu. 1.51. Mal 1.1-5.
c ch. 2.11, 17. Je. 22. 3 Ps.9.18, 37; 99.2. Nu. 20. 13. Eze. 20.41; 28, 25, 36.23; 38.16, 23, 39. 7 Re.15.3-5. Lc.10.3. De. 20.19, 20.
9 Heb. *the God the holy.*
y ch.17.2; 32.14. Zep.2.6,14. or ch 40.11; 63.11; 65.10. Ps.80.1; 100.3; 23.1-3. Eze 34.31.

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of the dead. The sense is that the mighty weight be excessive Death would overtake men of all ranks and stations of all ages; it would cause us to them at once the most unexpected; in the midst of reasoning, and revelry, in the day of power and power. Nothing would save from death's final stroke.—*P.*
1 Am. 2. 1. ch. 10. 16. De. 32. 35. Ps. 37. 10, 12; 73. 27; 92. 9. 2 Co.5.6. 1 Co.16. Ja.5.10. Ep.2.13. 6. Mat 8. 11, 22. 16. Lu. 1. 53.
d Pr.2.16. Mi.7.3. Ex.32.22. Job 4.8. Isa. 15. 18. Je.4.22, 9. 2 Th. 2. 12.
e Eze.22.29, 27. Je.5. 12. 17. 23. Am. 5. 7. 6. 12. 1 Ki. 21. 19. 1 Sa. 8. 3. ch. 10. 2. De. 16. 19. 27. 19.
1 That is, they mock faith at the threatening of God's judgment, and promise of his coming. 2 Pe. 3. 3, 4. - *C.*
2 Heb. *that say concerning evil,* It is *good,* &c., Pr. 17. 15. Mal. 2. 17. 1 Ti. 6. 5. 2 Ti. 3. 4. Ps. 10. 31. 3. Mat. 5. 23. 1 Co. 1. 18-23.
f Pr 3. 7; 26. 12. Ro. 12. 16; 11. 25. 1 Co. 3. 18. ch. 28. 15; 30. 10. Je. 8. 9. 9. 23, 24. 17. 9. Mat. 11. 25. 1 Jo. 3. 2, 16. 7. 50.
3 Heb. *before their face.*
g ver. 21; ch. 28. 1, 3; 29. 15. Hab. 2. 15. Pr. 3. 26. 7; 28. 4, 5. 1 Co. 6. 9. 10. Mat. 24. 46-49.
h Pr. 13. 15; 24. Ex. 23. 6-8. 1 Ki. 21. 13. Ps. 36. 11. ch. 1. 23. Eze. 22. 12. Je. 22. 3, 13.
4 Heb. *the tongue of fire.*
i Mat. 3. 12.
k Ex. 15. 7. Job 28. 10. Ps. 12. 3; 14. 30. ch. 9. 14. 17. Am. 2. 9. Ho. 9. 16. He. 6. 8.
l Ps. 50. 22. Ne. 9. 26. 2 Ki. 17. 14, 15. He. 10. 26-29. Ac. 13. 46.
m De. 32. 21, 17; 32. 22-29. Ps. 18. 38-64; 106. 39-42. 2 Ki. 13. 3. 2 Ch. 36. 16. 1 Th. 2. 16.
n Na. 1. 5. Hab. 3. 6. 10. Ps. 18. 7; 68. 8; 77. 18. Je. 4. 24. Mi. 1. 4.
5 Or, *as dung,* ver. 29. Je. 25. 3. 1 Ki. 14. 11; 16. 4; 21. 24.
o Le. 26. 14, &c. ch. 9. 12, 17, 21; 10. 4. Je. 4. 24.
a ch. 28. 3; 13. 2, with 30. 27. 7. 18; 30. 3. Je. 52. 27; 25. 15. Na. 3. 1. De. 28. 49. Eze. 7. 24. Da 5. 26.
b Joel 2. 7-11.

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of the land, the estates of the wealthy wicked shall be given to others. 18, 19. Dreadful shall be the ruin of those who are so set upon their wickedness that they spare no expense nor labour to commit it, and scornfully defy JEHOVAH to ruin them by his threatened and purposed judgments. 20. And of those who approve and plead for what is wicked; and condemn, hate, disparage, and persecute what is good: 23. Or accuse and condemn the righteous as guilty; 24, 25. Therefore sudden and utter destruction shall seize upon them. 26-30. Easily determined by the providence of God, the Assyrians, Chaldeans, and Romans shall rapidly, and with great success, fury, and cruelty, invade and waste their country; while both heaven and earth shall seemingly concur to render the condition of the inhabitants utterly desperate.

Ver. 1. *Now will I sing.* Who sings this 'song of loves?' Isaiah the prophet; as will appear from the commencement of ch. vi., where he evidently continues to speak, as here, in the first person. That it is in allusion to Ca. 8. 11 there can be no doubt. *C.*

Ver. 2. The following circumstances are worthy of special note. '1' The soil fruitful; the position a hill, Mat. 5. 14. '2' *Fenced* by providential care, holy laws, and vigilant inspection. '3' *Stones* carefully raised from the soil and gathered out: worldly obstructions removed, such as Egyptian bondage, Philistine invasion, heathen persecution, &c. '4' *Planted* with the choicest vine—the revelation of Jesus, Jn. 15. 1. '5. *A tower* for watch and defence: the revealed Word—the glorious headship of Christ over all things to the church—a standing ministry and gospel government. 6 *A wine-press*—reproof, correction, warning, exhortation, example, promises, with godly and holy discipline—all acting upon conscience in 'terrors of the Lord'—fears and hopes as needful. *C.*

Ver. 4. *Brought it forth wild grapes?* The choice vine would not bear wild grapes—some other plant must therefore have sprung up, as the tares among the wheat, Mat. 13. 27, 28. The plant called 'wild grapes' is generally supposed to be a species of the deadly-nightshade which grows profusely in Egypt and Palestine. *C.*

Ver. 8. It is worthy of solemn note, that covetousness of a field seems to have been the immediate temptation by which Satan entered and possessed the heart of Judas, Ac. 1. 18. *C.*

Ver. 12. *They regard not,* &c. Men commonly estimate sin only by its results in the amount of ostensible and immediate injury it brings upon themselves or others: God estimates it by its principle and root—forgetfulness of God, and its ultimate consequences, ruin, sometimes slow, but always certain, in time, and misery inevitable in eternity. *C.*

Ver. 16. *Exalted and sanctified.* Angels and men shall honour him for the righteous judgment he has executed, and acknowledge that he is holy in all his works and ways. *C.*

Ver. 17. *Shall the lambs feed.* God's people, who are as lambs, young, and unprotected, shall yet feed safely in green pastures, 'after the manner' of lambs, following their own spirit, without any enemy to affright or devour.—*Shall strangers eat.* Those Gentiles that were 'aliens and strangers' shall inherit the blessings that Israel has forfeited, Ro. 9. 30; 11. 17, 24; Ep. 2. 11, 12. *C.*

Ver. 18. Those who have read concerning the worship of Juggernaut in the East Indies, and the drawing of the idol's car by a rope grasped and pulled by the pilgrims, will perceive an apt illustration of this verse. *C.*

Ver. 23. The most remarkable example of this perversion of justice is to be found in the trial and condemnation of our Lord; and many subordinate examples in the cruel martyrdom of Christ's faithful witnesses by Jews, heathens, and nominal Christians. *C.*

Ver. 25. *Hills did tremble.* This may be an allusion to the great earthquake in the days of Uzziah, Am. 1. 1; Zec. 14. 5. Josephus relates that this earthquake was so violent as to divide a mountain to the west of Jerusalem, and carry one-half to a distance of five hundred paces. The hills may also be employed as emblems of men of exalted rank, destroyed in the disastrous overthrow of their country. *C.*

Ver. 26. *Hiss.* The original signifies to hiss, whistle, or shriek. Cyril states that, in his time, it was customary to collect bees by a shrill whistle, either to take them afield or to bring them home; and it is still said to be employed for the same purpose in Lithuania and Muscovy, countries abounding with bees. See *Nature Displayed*, vol. iii. p. 23, 12mo edition. *C.*

Ver. 30. *In that day. That day* here evidently means a day differing in its circumstances from each of the preceding days so named. Its special characteristic is *invasion* by a warlike people, ardent for war, admirably accoutred, fierce, ravenous, and irresistible—characteristics that seem fully to describe the Roman armies by whom the Jewish state was finally overturned under Titus, and by whom the people and the movable property of the whole land was borne off as the *prey* of the conquerors. *C.*

REFLECTIONS.—All the privileges that we enjoy, whether temporal or spiritual, ought to be viewed as coming from God. And highly favoured are those whom he renders his visible church, and on whom he bestows the ordinances and influences of his grace. But how highly criminal and provoking is it to God if, instead of eminent piety and virtue, they abandon themselves to the most abominable errors and corruptions! Corrupt professors will often go the most fearful lengths in impiety and vice when left to their own hearts' lusts. Nothing is so base, so horrid, but they will become shameless and bold in it. But the most terrible woes are annexed to presumptuous sinning: and awfully correspondent to men's sins are the divine punishments thereof! While God glorifies himself and protects his people, the disdainful imprecators of his judgments are often answered by the rapid, terrible, and ruinous execution thereof. Let the British nation tremble, lest this chapter, which so plainly exhibits the mercies of God to them, and their sins against him, should have its threatenings verified in their utter destruction!

CHAPTER VI. Ver. 1. Christ's *train*, or *skirts*, may denote his glorious influences filling his manhood or his church. 2. The *winged seraphim*, or *burning ones*, may denote angels, zealous, active, and humble

them; none shall slumber nor sleep; neither shall the [f]girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose[g] arrows *are* sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their[h] roaring *shall be* like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them, [i]like the roaring of the sea: and if *one* look unto the land, [k]behold darkness *and* sorrow,[6] and [7]the light is darkened in the heavens thereof.[8]

CHAPTER VI.

1 Isaiah, in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He showeth the obstinacy of the people unto their destruction. 13 A remnant shall be saved.

IN the[a] year that king Uzziah died I [b]saw also the [c]LORD sitting upon a throne, high and lifted up, and his [1]train[2] filled the temple.

2 Above it [d]stood [e]the seraphims: each one had six [g]wings; with twain he covered his [h]face, and with twain he covered his [i]feet, and with twain he did [j]fly.

3 And one cried[k] unto another,[3] and said, Holy,[l] holy, holy *is* the LORD of hosts: [m]the whole earth *is* full of his glory.[4]

4 And the posts of the door[5] moved[o] at the voice of him that cried, and the house was filled with [p]smoke.

5 ¶ Then said I, [q]Woe *is* me! for I am undone;[6] because I *am* a man of [r]unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the [s]King, the LORD of hosts.

6 Then [t]flew one of the seraphims unto me,

f Ex.19.18;40.34.1 Ki.8.10. Re.15.8;14.11. Ps.18.8. De.29.20.ch.4.5. *g* Job 40.4;42.5,6. Da. 9.18. Ex.33.20. Hu.12.21,28,29. Ju.6.22;13.22. Lu.1.12. Hab.3.16. *h* Heb. *cut off.* *i* Zec.3. 8-7. Mat.17.34-37;25.19. Ex.6.12. Ps.119.115;106.35. Ja.3.3. Ro.3.10-19. *k* Ps.20.1;145.1;48.3; 93.3.99.1,2. 1 Th.1.7,8.1 Ps.103.20. Da.9.21,23.

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l 1 Ki.22.20. Job 38.7. Is.45.1,5. Da.5.6. *m* Je.5.10;47.3. Eze. 21.9-11. Na.3.3-5. *n* De.28.49. Je.2.15; 49.19; 50.17; 4.7,16,19; 46.6-23. Na.2.11,12. Da.7.7,19. *o* Ps.99.1; 78.4. Je.6. 23,24. Eze.38.20. Am.8.8. Am.9.5. *p* ch.2.19;13.10;34.4. Je.4.24. Eze.32.7,8. Joe.2.10. Am.8.9. Mat.24.29. Re.6.12,13; 20.11. Ps. 69.23-28; 109.5-20. Lu. 20.36-39. De.32.22. 26. *q* Or, *darkness.* *r* Or, *when it is light, it shall be dark in the destructions thereof.* *s* They shall roar against it, the enemy that roar against the nation of Judah. And when the people of Judah look to their own land, nothing but the darkness of sorrow and misery-shall presently present itself to them. The very light of heaven shall be turned into darkness by the impending calamities.—*P.*

CHAP. VI.

B.C. cir. 758.

a 2 Ki.15.7. 2 Ch.26. 23. *b* Eze.1.1. Ac.10.11; 11.5. 2 Co.12.2. Re. 4.1,2. *c* Ju.13.18. Ac.28.25; 7.56. Ex.24.10,11. 1 Ki. 22.19. Da. 7.9, 10, 13. Eze.1.26; 10.1. ch.9.3; 24.2;43.1,2;44.4. Am. 7.1;8.1;9.1. 1 Ti.6.16. 1 Pe.3.22. Re.4.2. 1 Or, *the skirts thereof.* 2 Ki.8.20,21. Re.15.8. Ep.1.23; 3.19, 21. 2 *Train.* The flowing portion of his robes. *d* 1 Ki.1.19. Pr.22.29. 2 Ki.10.8. *e* Ps.68.17;104.4;103. 20. De. 33.2. Da. 7.10. Eze.1.18. Re.5.11. *f* Eze.1.6;10.21. Re. 4.8. *g* Ki.19.13. Job 1.1. 7.1 Ti.1.16. *i* Eze.1.11. Job 4.18; 15.15; 1.11.17.18. *j* Ver.2. Da.9.21. Ps. 103.20,21;18.10. *k* Ex.25.1,21. Eze.3. 11. 3 Heb. *this cried to this.* *l* Re. 4.8. Ex. 15.11. Hab. 1.12,13. Jos. 24. 19. Ps.99.3,9. *m* Ps.8.1,9; 72.19; 19. 1-3;57.11;108.2,3. ch.11. 9,10; 24.15. Hab. 2.14. Zec.2.11; 14.9. Re.11. 15. 4 Heb. *his glory is the fulness of the whole earth.* 5 Heb. *thresholds.* *o* ch. 5.25. Je. 4.24. Eze.1.24;10.5.

A.M. cir. 3246. B.C. cir. 758.

7 Heb. *and in his hand a live coal.* *u* Je.5.14; 23.29. Ac. 2.3; 7.4,30. Mat. 3.11. Joh 15.21. 8 The emblem of the Spirit baptizing with fire. Mat. 3.11. *C.* *v* Re.6.3. He.13.10; 9.14. 1 Pe.1.2. Ep.1.7. Ro.6.3,5. ver.7; ch.44. 22. *x* Ps.32.5. Je.1.9. Da 10.10. Mat.9.2. ch.43. 25; 51.5,6. Zec.3.9. Ac.10. 32;22.16. 9 Heb. *caused it to touch.* *y* Je.27.41. Ac.28.25. 2 Sa.23.3. *z* Ge.3.9,10. 1 Ki.22. 19,20. 2 Ki.4.20-22. Ps. 2.12. *a* Ge.1.26;3.22. Mat. 28.19. 2 Co 13.14. 1 Jn. 5.7. *b* Ex.3.11; 4.1,10,13. Je.1.6. Eze.2.3,4. Mat. 4.20,22. Ac.7.6. 1 Heb. *behold me.* *c* ver.10. ch.29.14 Je. 7.16;9.12,13. Ex.30.19. 1 Co.1.9. *d* ch. 42. 8. Mat. 13. 14,15. Mar.4.12. Lu.8. 10. ch 12.39,40. Ac.28. 26. Ro. 11. 8. Je. 5. 21. Eze 12.2. De.29.4. Ps. 69.23. Re.27.11. 2 Or, *without ceasing*, &c. 3 Heb. *hear ye in hearing*, &c. *e* Je.1.10. Eze 3.11, ch.28.13;29.12. 2 Co.2. 16. *f* Ps.119.70;81,123. Jer.32.15;39.3,4. Zec.7. 11,12. Je.5.28;6.10. Ac. 7.51;28.27. ch.44.18;63. 17. Ep.4.18. Ro.11. 25. Ex.7.3 Th.2.12. A ch.2.6, 19.22; 52.5; 57.18. *f* Ps.5.3; 13.2. Re.6. 10. Da.8.13. *g* ch.1.7;3.26;36.1. 2 Ch.36.20. Mi.3.12. Da. 9.26,27. Lu.21.24. 4 Heb. *desolate with desolation.* *h* 2 Ki.25.21. 2 Ki.26. 33. De.28.64. ch.26.15; 32.14. Am.3.6;5.27. Je. 15.2,4. Lu.21.24. 1 Th. 2.16. *Heb.* 1,5;6.8;10.20-22. Jo.5.16; 20.28. Zec.13. 8,9. Ro.11. 1,5,25,26. Mar.24.22. Ps.73. 3. 5 Or, *when it is returned and hath been bruised.* 6 Or, *stock* or *stem.* Job 14.7-9.

CHAP. VII.

B.C. cir. 742.

a 2 Ki.16.1-6 2 Ch. 28.1-3. Ps.83.3,4; 125.21 129.2. 1 This probably happened after Pekah's invasion. 2 Ch. 28.6,8. 2 Was not able to capture the city, though he slew many, and carried away many captives from the towns and open country.—*C.* *b* 2 Ki.7.16. Je.21.12.

having[7] a [u]live coal[8] in his hand, *which* he had taken with the tongs from off [v]the altar:

7 And [x]he laid *it*[9] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of [y]the LORD, saying, [z]Whom shall I send, and who will go for [a]us? [b]Then said I, Here *am* I; send me.[1]

9 And he said, Go, and tell [c]this people, [d]Hear ye [2]indeed,[3] but understand not; and see ye indeed, but perceive not;

10 Make[e] the heart of this people [g]fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be [h]healed.

11 Then said I, LORD, [i]how long? And he answered, [j]Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate,[4]

12 And the LORD [k]have removed men far away, and *there be* a great forsaking [l]in the midst of the land.

13 ¶ But [l]yet in it *shall be* a tenth, and it shall return, and shall be eaten:[5] as a teil-tree, and as an oak, whose substance[6] *is* in them when they cast *their leaves, so* the holy seed *shall be* the substance thereof.

CHAPTER VII.

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath Christ promised for a sign. 17 God's judgments are prophesied to come upon Judah by Assyria.

AND it came to pass in the days of [a]Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, [1]went up toward Jerusalem to war against it, but could not prevail against it.[2]

2 And it was told [b]the house of David, say-

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attendants of God, and his instruments in the dispensations of Providence; or zealous, active, and humble ministers of Christ. Their *covering their face* denotes their inability to comprehend the glorious nature and mysteries of God; their *covering their feet* imports their being ashamed of their best services before God. 6, 7. The live coal taken from the altar, denotes the powerful, quickening, and heart-inflaming word of the gospel, as coming from and through Jesus as our atoning sacrifice. 9, 10. Go, warn this people of their dreadful danger in using the outward means of grace to their own hurt: go, and with the utmost diligence instruct, exhort, rebuke, and threaten them; though abandoned by me to their own lusts, they will abuse all thy pains to render themselves more stupid, careless, unteachable, and obstinate, and so effectually prevent their own forgiveness, conversion, repentance, or reformation. 13. Yet notwithstanding the wretched case to which the Assyrians, Chaldeans, Syro-Grecians, and Romans shall reduce the nation, a remnant shall be found who shall, in due time, gladly seek the Lord. See introduction, ch. iv. sec. xviii.

Ver. 1. Many commentators think this chapter should be placed first, as they conceive the foregoing prophecies must have been delivered at least as late as the reign of Ahaz. That they describe the days of Ahaz there can scarcely be a doubt: but that they were not delivered till then there is no reason to conclude. In ch. 1. 1 they are expressly called 'a vision,' the nature of which is to describe things future as if they were actually accomplished: because they were visibly represented to the eyes of the prophet. The word *also* in this verse seems to affirm that the previous vision was in an earlier part of the reign of Uzziah. *C.*

Ver. 2. *Seraphims.* Derived from a word signifying 'to burn,' a phrase currently applied to love, zeal, eloquence, and intense delight: thus, 'ardent love, ardent zeal,'—'words that burn,' 'did not our hearts burn,' are everyday expressions. In either or in all of these modes may the seraphs *burn*, or even in some other, to us, still unrevealed. *C.*

Ver. 5. *The King.* 'The King' foretold, Ps. 2. 6. 'The King' described, Ps. 45. 1. 'The King of glory,' Ps. 24. 10. By which familiar name the prophet acknowledges the LORD OF HOSTS. That the prophet in the vision saw Christ in human form there can be no doubt, when the passage is deliberately compared with Jn. 12. 41. *C.*

Ver. 7. It will be observed that the live coal is taken from the altar. It was therefore part of the sacrificial fire. When it touched his lips his iniquity was taken away. There is therefore the idea of atonement. The meaning of the symbol is that the virtue of the sacrifice is imparted: an atoning work is completed. The great sacrifice of Christ, and its application to his people by the quickening power—the baptism by fire—of the Spirit of God, is here beautifully symbolized. *P.*

Ver. 10. *Make the heart of this people fat*, &c. That is, there are a people so unclean that the Lord, for punishment of their sin, delivers them over to judicial deafness and blindness; and commissions the prophet, by the preaching of the truth, to execute this righteous sentence upon a people who loved lies. See note on the hardening of Pharaoh's heart, Ex. 4. 21. *C.*

Ver. 13. 'And yet in it shall be (left) a tenth; and it shall recover, and serve for pasture; as the elm and the oak, which, when they cast their leaves, have the sap in them: so an holy seed shall be the sap thereof,' (*Slack. De Dieu.*)—*Teil-tree.* Supposed the lime-tree. *C.*——*Yet*, after all the trials and desolations, *a tenth*, a very small and feeble remnant, shall remain in the country; and even this tenth shall be given up to destruction ('shall return to be eaten'), but not to *utter* destruction, for even as the oak and terebinth when cut down and but stumps remain, have still vitality in them, so shall the small remnant of the holy seed, the people of Israel, be. *P.*

REFLECTIONS.—O the infinite, the awful, the amiable glories of our Immanuel. Thrice happy are his servants, who stand in his presence, and triumph in his praise! And blessed be God that his glory has, or shall fill the whole earth; and that faithful ministers and established angels vie with one another in his work. —Clear views of JEHOVAH'S perfections effectually humble the very best of men, and make them to look on themselves, and all around them, as inexpressibly mean, loathsome, and guilty. And God, by such deep humiliation, prepares men for great honours! Thrice happy are those ministers whom God has prepared for their work by the most humbling views of his glory, and the most powerful applications of his heart-cleansing and quieting promises! Great is the importance of a call to the ministerial office. And, alas! infinite is the hazard of such as without this, for the sake of honour or gain, treacherously pretend to be the ambassadors of Christ! But how dreadful is it when the clearest call, and the most faithful execution of it, do but issue in the aggravated wickedness and ruin of the hearers! Not the best of gospel ministrations can avail with sinners without the blessing of God and the almighty operation of his Spirit. And if spiritual judgments begin, we may look for temporal to follow.—But blessed be God that, for his own love and the preservation of the world, he finds faithful a remnant of real saints who, though in winters of adversity seem dead, yet again revive as the corn, grow as the lily, and bring forth fruit to his glory.

CHAPTER VII. Ver. 4. Rezin and Pekah, and their armies and kingdoms, are called *tails of smoking firebrands*, because, notwithstanding their present

ing. Syria is [3]confederate with Ephraim:[4] and his heart was [a]moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub[5] thy son, at the end of the [b]conduit of the upper pool, in the highway[6] of the fuller's field;[7]

4 And say unto him, [c]Take heed, and be quiet; fear not, neither[8] be faint-hearted for the two tails[9] of these [d]smoking[1] firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because[k] Syria, Ephraim, and the son of Remaliah, have [e]taken evil counsel against thee, saying,

6 Let us go up against Judah, and vex it,[2] and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:[3]

7 Thus saith the Lord GOD, [f]It shall not stand, neither shall it come to pass.

8 For[k] the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore[l] and five years[4] shall Ephraim be broken, that it be not a people.[5]

9 And [m]the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [g]If ye will not believe, surely ye shall not be established.[6]

10 ¶ Moreover,[7] the LORD spake again unto Ahaz, saying,

11 Ask[p] thee a sign of the LORD thy God; ask it either in the depth,[8] or in the height above.

12 But Ahaz said, [q]I will not ask, neither will [r]I tempt the LORD.

13 And he said, Hear ye now, [s]O house of David, *Is it* a small thing for you to [t]weary men, but will ye [u]weary my God also?

14 Therefore[9] the LORD himself shall give you a sign; [v]Behold, a virgin shall conceive, and bear a son, and shall call[x] his name Immanuel.

[v] Ge. 3. 15. ch. 4. 2. 11. 12. 1. 9. 5. Je. 31. 22. Mat. 1. 23. Lu. 1. 31–35. Jn. 1. 14. 1 Ti. 3. 16. Ro. 9. 5.
[x] Or, *thou, O virgin, shalt call.*

A.M. cir. 3262. B.C. cir. 742.

[3] Heb. *resteth on Ephraim.*
[4] Ten tribes of Israel, ch. 28. 1. 2 Ki. 15. 29. 17. 1, 2, 3, 6. 18. 9, 10. Ho. 4. 17. 5. 5. 12. 1. Ephraim was now at the head of the ten tribes, and therefore stands for the separated kingdom of Israel, as distinct from that of Judah.—C.
[a] 2 Ki. 16. 5. Mat. 2. 3. Lu. 2. 36. Dn. 2. 28, 45. ch. 17. 5.
[5] That is, *the remnant shall return.* ch. 6. 13. 10. 20, 21. 11. 5. 30. 9. 10.
[b] 2 Ki. 18. 17. ch. 36. 2. 2 Ch. 32. 30.
[6] Or, *causeway.*
[7] The "fuller's field" was on the west of the city. From the ancient cisterns now called the upper pool. The highway which led past it is the main road to Joppa and the seacoast, and is still one of the most frequented about the Holy City.—G.
[c] 2 Ch. 20. 15, 17. Ex. 14. 13. ch. 30. 15. 41. 14. Ps. 27. 3. 46. 2, 3. 91. 1–12. Mat. 6. 25.
[8] Heb. *let not thy heart be tender,* Dn. 10. 3.
[9] Fire brands. Probably an allusion to Samson's foxes.—C.
[d] Ho. 7. 4. ver. 8. Am. 4. 11. 2 Ki. 8. 4. 2 Ki. 13. 25. 14. 25.
[1] *Smoking.* Ready to kindle into the flame of war.—C.
[e] Zec. 1. 14, 15. Ps. 69. 26.
[f] Ps. 2. 1–3. Pr. 21. 30. Is. 8. 10. 10. 5–7. 29. 20.
[2] Or, *trouble and part it.*
[3] One friend, and as near tributary.
[g] Ps. 2. 1–3. 10. Pr. 21. 30. Is. 8. 10. 10. 5–7. 29. 20.
[h] ch. 8. 4. 17. 1, 3. 2 Ki. 16. 9.
[4] 2 Ch. 33. 11. Ezr. 4. 2.
[4] Ahaz reigned after this sixteen or fourteen years; Hezekiah twenty-nine years; Manasseh, prior to the fulfilment of the prophecy, sixty-two years; equal to sixty-five years.—C.
[5] Heb. *from a people.*
[i] 2 Ki. 16. 24, 29. 2 Ki. 15. 37.
[6] 2 Ch. 20. 20. 28. 20, 21. Mat. 21. 32. Ro. 11. 20. He. 4. 2. 11. 29.
[6] Or, *In ye not believe* it is *because ye are not stable.*
[7] Heb. *and the LORD added to speak.*
[j] ch. 38. 7, 22. 37. 30. Je. 6. 32. Je. 19. 1, 11. 51. 63.
[8] Or, *make thy petition deep.*
[k] 2 Ki. 15. 25. 8. 12.
[l] De. 6. 16. Mat. 22. 37. Lu. 4. 12. Ac. 5. 9. 15. 10. Eze. 23. 32. ch. 22. 23.
[5] ver. 2. Je. 49. 23.
[m] ch. 30. 15. ch. 31. 6.
[n] Ac. 2. 23. ch. 43. 24. 63. 10. Mat. 2. 17. Je. 6. 21.
[9] Or, *nevertheless.*

A.M. cir. 3262. B.C. cir. 742.

[x] Heb. 2. 14. ver. 22, with De. 32. 13, 34. 2 Sa. 17. 25.
[2] Canaan was characterized as "a land flowing with milk and honey," the first requiring little care, the second, none; consequently, plenty and luxury here are, on account of the unwillingness of inhabitance without cultivation.—C.
[3] *When he shall know.*
[y] Lu. 2. 52. He. 5. 14. De. 1. 39.
[4] *That he may know*—when he shall know—*to refuse the evil and choose the good.* That is, before he shall have arrived at puberty.—C.
[5] Or, *this child,* pointing to his own child whom he had brought with him, ver. 3. ch. 8. 4. Jonah 4. 11.
[z] ch. 8. 4. 2 Ki. 15. 29. Note q.
[a] ch. 5. 26. 31. 8. 8. 27. 22. 1 Ch. 5. 26. 2 Ch. 36. 20. Mi. 1. 9–16.
[b] 2 Ch. 28. 16. 1 Ki. 11.
[c] ch. 30. 1, 2. 2 Ki. 23. 34. 24. 1. 2. 2 Jonah 4. 11.
[d] Je. 16. 16.
[6] Or, *commendable trees.*
[e] 2 Ki. 18. 7, 8. 2 Ch. 28. 18. ch. 36. Je. 37. 6, 7. Lam. 4. 17. Ob. 2. 3. Zep. 2. 15.
[7] The use of which is accounted very disgraceful in the East.
[8] Shaving the beard was forbidden to the Jews; and, when an act of violence, was punishable. The greatest insult (see 2 Sa. 10. 4–6). *Hired*—a mercenary army (2 Ki. 16. 7, 8. 2 Ch. 28. 21), or an army that received wages in the spoil which God's judgments would permit them to carry away. 2 Ki. 10. 30. Eze. 29. 18. 30.—C.
[f] ch. 37. 30. 5. 6. 18. 19. 20. 62. 8. Je. 39. 10. Being very poor, and few cattle left to eat the pastures.
[1] ver. 18. Mat. 3. 4. i.e. country fare, not as ch. 22. 13. 55. 11. 22.
[2] Heb. *in the midst of the land.*
[3] Shekels, viz. £114 sterling.
[g] ch. 32. 13, 14. 5. 6. Je. 4. 26.
[4] Because the labourers have been slain or carried away as slaves to Assyria.—C.
[5] For hunting, Ge. 27. 3, or self-defence, 2 Sa. 21. 18.
[6] It shall become a chase for wild beasts.—C.
[h] ch. 5. 17. 17. 32. 14. Je. 50. 12.
[7] The mattock and other instruments of husbandry, which briers and thorns, here as enemies, shall not be used in cultivation.—C.

15 Butter[z] and honey[2] shall he eat, [a]that [b]he may know[4] to refuse the evil, and choose the good.

16 For before the child[5] shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be [z]forsaken of both her kings.

17 ¶ The[a] LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that [b]Ephraim departed from Judah, *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the [c]fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria:

19 And[d] they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes.[6]

20 In the same day shall the LORD shave with a [e]razor that is hired, *namely,* by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the [7]beard.[8]

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep:[9]

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter[2] and honey shall every one eat *that is* left in the land.[2]

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings,[3] it shall *even* be [f]for briers and thorns.[4]

24 With[5] arrows and with bows shall *men* come thither;[6] because all the land shall become briers and thorns.

25 And[h] *on* all hills that shall be digged with the mattock there shall not come thither the fear[7] of briers and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

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threatening to destroy all before them, they themselves were quickly to be extinguished in ruin. 7–9. The power of Syria and Israel shall never be advanced further than at present: and by the twenty-second year of Manasseh shall the Israelites be wholly carried captive. 15. And as a child partaking of a real manhood, he shall live on common fare. 16. Within two years shall the present kings of Syria and Israel be both cut off. 18. The Egyptians are represented as blood-sucking flies, and the Assyrians as stinging and all-collecting bees, in allusion to the swarms of those insects in Egypt and Assyria. 19–25. Roused by the providence of God, and rewarded with spoil, they shall overspread the whole country, and cut off persons of all ranks, high and low, and render the once so fertile country a waste and uncultivated soil, for briers and thorns, and the residence of robbers and wild beasts, few persons or tame cattle being left therein.

Ver. 6. *Tabeal.* Who Tabeal was, and who his son was, is unknown; it is most probable, however, that he was some factious pretender to the throne of Judah, and related to the blood royal, either of Ahab or of Pekah. *C.*

Ver. 12. Ahaz here affects humility and piety: but in reality possesses neither, for as the Lord had directed him to ask the sign, though humility would have acknowledged unworthiness, piety would gratefully have accepted the offered evidence. *C.*

Ver. 13. Ye weary the patience of men by your maladministration: will ye weary God also, by neglect of opportunities, distrusting his promises, and abusing his ordinances? *C.*

Ver. 14. *Behold, the virgin shall conceive.* This prophecy could not be intended for Hezekiah, who was now a young man; neither can it be applied to any of the sons of Isaiah, for none of them ever ascended the throne, as this child of promise evidently did, ch. 9. 7.

Ver. 16. *Before the child shall know.* That is, before the child, when born, shall know to distinguish between good and evil, "the land which thou hatest (Syria and Israel) shall be forsaken of both her kings." And for within the lowest period allowed for intellectual development was all fulfilled; for Isaiah prophesied about 740 B.C.; and Tiglath destroyed Syria, 2 Ki. 16. 9. and slew Rezin, about 738 B.C.—Hoshea slew Pekah, the king of Israel, about 737 B.C., 2 Ki. 15. 30 (Maitland's *Script. Chron.*)—And thus, within a period of about three years, was all this denunciation fulfilled. *C.*

Ver. 18. See note on ch. 5. 26. Roberts, however, asserts that the ancient Asiatic nations never kept bees in hives, or under any artificial management, as Cyril's statement implies. Still Cyril's description of customs in times so near his own, seems evidence preferable to any deduction from mere modern observation. *C.*

REFLECTIONS.—To what alarming terrors, what murderous and destructive invasions and wars, does sin expose men! And while judgments ordinarily begin at the house of God, one guilty nation is made the scourge of another, and then quickly perishes itself! Severe, seasonable, free, and often unasked, are God's interposals for the relief and comfort of men. And if he be on our side, we need not fear the most furious adversaries. No plot, no attempt to frustrate his promises, can fail to issue in the sudden ruin of its authors. And the most proud and boastful are ordinarily the least successful in their enterprises. But faith in his promise is necessary to the establishment of our heart while they rage or reign. What kindness God shows to some wicked men for the sake of their ancestors, though with specious pretexts of regard they often refuse the favours of God, that they may depend on an arm of flesh! But with earnestness and boldness ought we to avouch the Lord for our God, when others refuse their claim. Amidst the deepest distress, infallible are the securities, and strong the consolations, which are derived from Jesus Christ and his connections with us. God easily finds instruments fitted to execute his judgment upon obstinate sinners. And none are more readily chosen by him than those whom we have idolized, and confided on, in his stead. Yea, alas! terrible is the judgment that falls at last upon corrupt professors. Their barrenness under the means of grace, and fruitfulness in wickedness, curse, blast, and desolate the very earth on which they live!

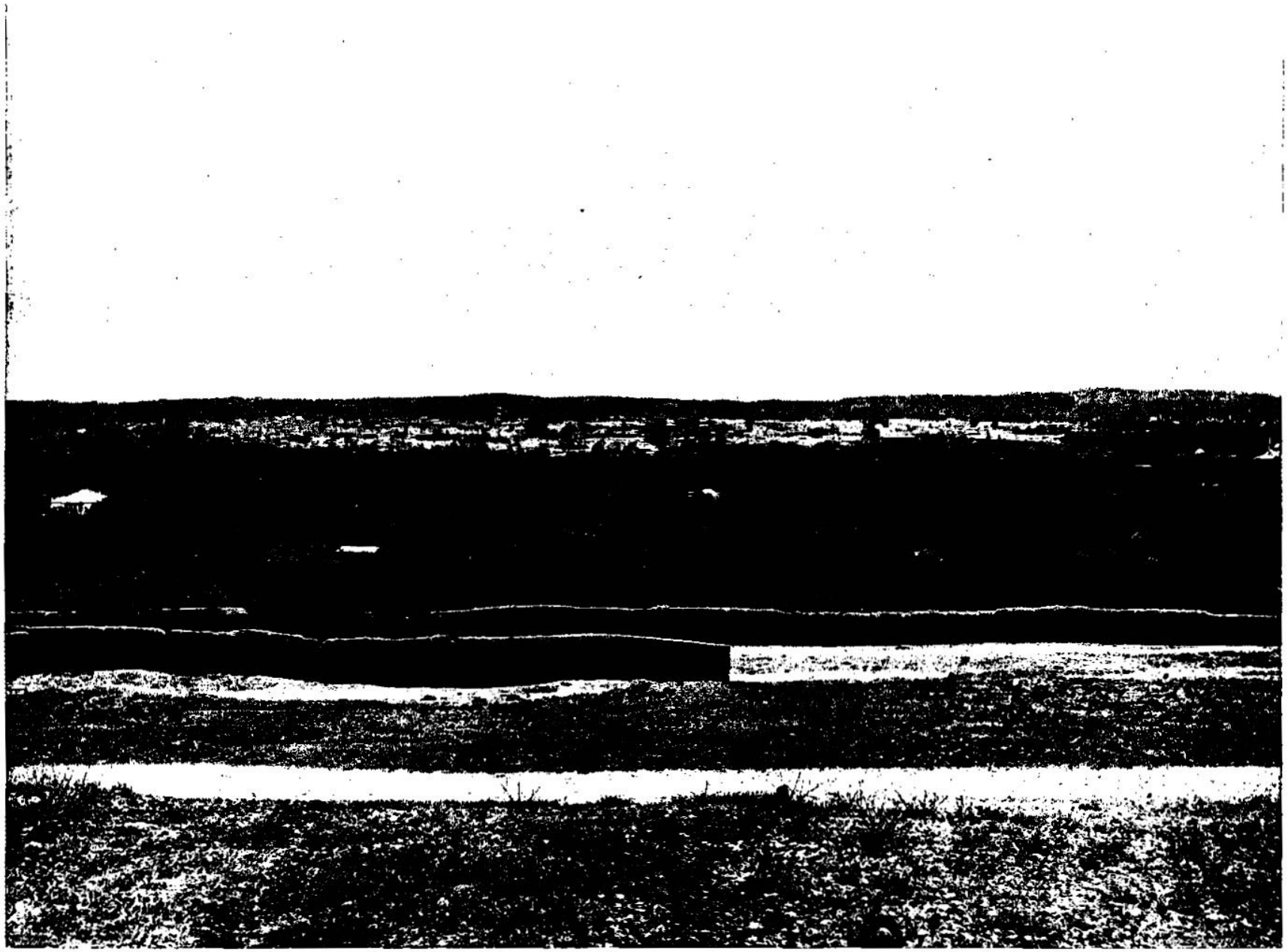

DAMASCUS FROM SALAHIYEH, THE HEAD OF SYRIA. [ISAIAH, vii : 8.]—Damascus is, beyond any doubt, the most attractive city as to its natural features to be found in the East. There is more in Damascus that takes hold of the imagination than in any other city. To its natural features, which are so rare and remarkable as to lift it out of classification with other places, is added its great antiquity and its wonderful historic interest. These render a time of sojourn here a perpetual delight. The population, the rivers, divided in channels, flowing through part of the city, coffee gardens, people from the desert mingling with rich merchants in their flowing gowns, all together make up a picture such as the eye never beholds elsewhere.

"Damascus, daughter of Abana's stream,
How beauteous still are thy enchanting bowers;
Thy gardens that with fruits unnumbered teem,
The perfumes that exhale from loveliest flowers
Thy native charms defy the gliding hours,
But mar, alas, the work that man hath made."



A STREET IN NAZARETH—WHERE MARY, THE MOTHER OF JESUS, LIVED, AND WHERE CHRIST WAS BROUGHT UP. [Isaiah, vii:14.]—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Nazareth, where Mary, the mother of Jesus, lived, and where Christ was brought up, is dearer to the Christian heart than any other place on earth, except Jerusalem. It was a small and obscure village in the Old Testament times, and is not even mentioned by name, nor even by the historian Josephus. Yet, from the fact that Christ was brought up here, it receives an interest and a significance which have led pilgrims to visit it for the past 2000 years. According to ancient records, it never rose to distinction until the time of the crusades. It was then made the seat of a bishopric. It is now the chief town of this district. It is also larger and more prosperous than in any former period of its history.

CHAPTER VIII.

1 In Maher-shalal-hash-baz, he propheseth that Syria and Israel shall be subdued by Assyria. 5 Judah likewise for their infidelity. 9 God's judgments shall be irresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.

MOREOVER, the LORD said unto me, [c]Take thee a great roll,[1] and write in it with a [2]man's [3]pen[4] concerning Maher-shalal-hash-baz.[5]

2 And I took unto me faithful witnesses to record, [b]Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto[6] the prophetess; and she conceived, and bare a son: then said the LORD to me, [c]Call his name Maher-shalal-hash-baz:

4 For[d] before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.[7]

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people [e]refuseth the waters of [g]Shiloah that go softly, and [h]rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, [i]the LORD bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria and all his glory: and he shall come up over all his channels, and go over all his banks.

8 And[j] he shall pass through Judah; he shall overflow and go over; he shall reach *even* to the neck;[8] and the stretching out of his wings shall fill the breadth of thy [k]land,[9] O[l] Immanuel.

9 ¶ Associate[m] yourselves, O ye people,[1] and[2] ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take[o] counsel together, and it shall come to nought; speak the word, and it shall not stand: [p]for God *is* with us.

11 ¶ For the LORD spake thus to me with a strong hand,[3] and [q]instructed me, that I should not walk in the way of this people, saying,

12 Say[r] ye not,[4] A confederacy, to all them *to* whom this people shall say, A confederacy; [s]neither fear ye their fear,[5] nor be afraid.

13 Sanctify[t] the LORD of hosts himself; and *let* him *be* your [u]fear, and *let* him *be* your dread.

14 And he shall be for [v]a sanctuary; but for a [x]stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And [y]many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind[z] up[6] the [a]testimony, [b]seal the law among [c]my disciples.

17 And I will [d]wait upon the LORD, that [e]hideth his face from the house of Jacob, and I will look for him.

18 Behold,[g] I and the children whom the LORD hath given me *are* for [h]signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when [i]they shall say unto you, Seek

A.M. cir. 3260. B.C. cir. 742.

CHAP. VIII.

a ch.30.8. Da.10.21. Hab.2.2.
1 Or, mirror or tablet of metal.
2 A common one, Ru.4.7. Job 19.23.
3 Graving tool.
4 Rather, "an engraver's tool," to mark the characters clearly and give permanence to the sentence.—C.
b Heb. *to make speed to the spoil, he hasteneth the prey, or maketh speed, &c.*
5 2 Ki.15.29, 16.7, 9. 2 Ch.28.5, 20. Mat.1.23.
6 Heb. *approached unto.*
c Ho.1.4, 6, 9. ch.7.3.
d ch.7.16, 17, 20. 8.7. 17.12, 13. 2 Ki.15.29, 16.9.
1 Or, *he that is before the king of Assyria shall bear away the riches, &c.*
2 Ki.15.16. ch.7.6.
g Jn.5.7. Ne.3.15.
h ch.7.1, 5, 6.
i See on ch.7.17, 18; 10.5, 6, 12, 13. Dt.28.49, 50. 2 Ki.15.29, 16.10, 17.6, 18.9–12. Da.9.26, 27, 11.10, 22.
7 ch.5.26–30, 10.5, 6, 28–34, 14.25–27, 28–32, 17.3–6, 18.9–11, 13, 14–17, 30.27–33, 31.8, 9. xxxvi.–xxxvii. 2 Ch.28.21. Is.10.xxi. xxvi. xxix.1, 2, 9, 17.
8 Water reaching to the *neck* will drown: but this vision shall go all but totally ruin.—C.
j Le.25.23, 28. De.11.17, 32, 8.6. ch.7.4, 9. Hos.9.3.
9 Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*
k Ps.7.14, 6.5. Je.8.16, 14.1. Ex.3.15. Ps.106.5. Mat.1.23, 28, 28.
l ch.7.1, 2, 6, 8, 14, 15. 2 Ki.15.30. Je.46.9. Mi.4.11–13, Ps.2.6.
1 This is addressed to the Syrians and Israelites confederated against Judah. C.
2 Or, *yet.*

m Ps.46.2, 6. Pr.19.21. Ro.8.31. 2 Ch.32.7, 8. 1 Jn.4.4. ch.7.14, 9.6. Je.20.11.
3 Heb. *in strength of hand.* 2 Ki. 3. 15. Eze.3.14, 8.1.
n Pr.1.23. Ps.32.8. ch.5.27, 48.17. Je.10.23. Ga.5.16, 25.
o 2 Ki.16.7–18, 24. ch.30.2, 31.1, 2, or 3. 36.5, 6.
4 See note 1 in first column.
p 2 Pe.3.14, 15. ch.54.12, 13.
5 *Their fear.* The false gods and their superstitious ceremonies, of which they stand in dread.—C.
t Le.10.3. Nu.20.12. ch.29.23. Ro.4.19, 20.
u Ge.31.53. Mat.10.28. Ps.76.7. Lu.12.4, 5. 1 Pe.3.14. He.12.28, 29.
v Eze.11.16. Ps.46.1. ver.17. 2 Pr.28.1. ch.26.20. 1 Ch.17.24. Ho.9.12, 13, 15. Jn.1.14. Col.2.9.
x ch.28.16. Lu.2.34. Ro.9.32, 33. 1 Pe.2.8. 1 Co.1.23.
y Ro.11.26. Mat.21.44. 22.41, 42. 24.10. Lu.20.18. Jn.6.66.
z Da.12.4. ch.29.11, 12. Je.32.10, 44. 45.1. Ac.2.40. 19.9. 1 Jn.5.13. Je.32.12. 2 Co.2.6. 2 Co.3.3. Ep.1.13.
6 Form or mark. ver.2.
a ver.20. De.4.45. ch.1.10.
b Re.5.1, 5.
c Ps.8.8, 9. Mat.11.29. ch.54.13. Ac.11.26.
d ch.30.18. 26.8, 9. 2. Hab.2.3. He.10.35, 37. Mi.7.7–10. Job 35.14. La.3.26.
e De.31.17. Joh 13.24. Ps.44.24. ch.54.8, 57.17. 64.7, 9.10.
f ch.7.3, 11, 8.3, 4. He. 2.13. Jn.1.41, 6.9, 11, 12, 16. 20.31.
h Lu.2.34. 8.25. Ps. 71.7. Zec.3.8. Eze.12.6. De.28.46. Mat.9.33. 1 Co.4.9, 13. He.2.10, 13. Phi 1.28.
i 2 Pe.2.1. Le.19.31. 20.6. 1 Ch.10. 13. 2 Ch. 33.6. ch.29.4.

ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God *is* with us.

11 For the LORD spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all them *to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread.

14 And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek

CHAPTER VIII. Ver. 6, 7 may either relate to the Israelites, who despised the now weak family of David; or to those Jews who despised their own governors, and, not content with their own weak armies, insisted upon calling in the Assyrian troops, and who rejected Christ.—The Assyrians are called *the waters of the river*, because they came from the river Euphrates in great multitudes, and wasted and destroyed the nations and countries whithersoever they came. 8. The Assyrian army ravaged the whole land of Judea in a rapid and resistless manner (where Immanuel was born, lived, and died), up to Jerusalem the capital. 9, 10. The Syrians, Israelites, and other enemies of God's church, may consult, confederate, collect, and march armies as they will, Immanuel her King shall make their attempts to issue in their own ruin. 12–15. Neither depend on the confederacy of Judah with the Assyrians or Egyptians, nor be terrified at the confederacy of the Syrians and Israelites, or any other, against Judah, but glorify the Lord, by a believing dependence on, holy fear, and sincere worshipping of him; so shall he protect and comfort you, while multitudes of your brethren, through their rejection of him and his Messiah, shall be insnared and ruined. 16–18. While but a few believers will understand, cleave to, and improve God's revelations, I will, by faith, look for the fulfilment of them in the Lord's gracious return to and favour towards his people, and in the manifestation of his Son. And, lo, I and my son and disciples, as well as Jesus Christ and his people, are, and will be, amidst the admiration of some, and the derision of others, God's appointed pledges and tokens of his infallible fulfilment of his promises and threatenings.—19, 20. Should not we, in our distress, seek to our infinitely gracious, wise, and powerful God! Should we, who are living, apply for relief to dead idols or men, instead of the living God? No: God's Word is the sole standard of our direction, instruction, and comfort; and if any direct otherwise, it is owing to their being destitute of all saving knowledge. 21, 22. And instead of prospering, they and their followers shall be driven from their dwellings, famished with hunger, and filled with anguish, till they curse their king for calling in or rebelling against the Assyrians; and their idols for disappointing their hopes, and the true God for inflicting his judgments. And whether they look towards heaven or earth, they shall see nothing but perplexity and trouble, and thus be reduced to despair.

Ver. 1. *Roll.* When the ancients wrote either upon parchment or the Egyptian papyrus, their custom was to roll up the document; and this practice was evidently before the mind of the translators. The word, however, does not come from a root signifying to roll, but to make clear by rubbing or polishing. It therefore signifies a tablet of polished metal, marble, or wood. *C.*

Ver. 6. The fountain of Shiloah, or Siloam, is situated in a deep cave at the eastern base of Mount Moriah. Its waters flow with a gentle murmuring current through a subterranean channel, and fall into a large open pool on the southern slope of Moriah. This fountain was an emblem of the quiet, peace, and security of Israel under the beneficent rule of Jehovah; and it is brought into strong contrast with the rushing torrent of the Euphrates, which is made to represent the conquests and desolations of the armies of Assyria. *P.*

Ver. 8. *Wings.* Probably a reference to the Assyrian standard, which was a bird; or the prophet views Assyria as a bird of prey, hovering over the devoted country, and ready to descend upon its victim. *C.*

Ver. 11. *Spake to me with a strong hand.* That is, when his hand was strongly urging me on to do his work—when I was fully and irresistibly under the influence of divine inspiration. A prophetic impulse is frequently represented in the Word of God as being produced by the laying of his hand on the prophet. Thus in Eze. 3. 14 and 2 Ki. 3. 15. *P.*

Ver. 13. *The Lord of hosts*, whom the prophet saw in vision, ch. vi., is evidently the LORD JESUS CHRIST, 'God manifest in the flesh,' and to him this prophecy is applied throughout the New Testament. And HE, and not *Isaiah*, is the speaker in this prophecy. *C.*

Ver. 14. An alternative is set before the people in ver. 13 and 14. If they would acknowledge the Lord, if they would fear and venerate him, then would he be to them a sanctuary, a place of refuge and perfect security. If, on the other hand, they would not fear or acknowledge him, then would he be to them as a rock against which they would be dashed, and as a snare in which they would be entrapped. *P.*

Ver. 16. *Bind up*, rather, *engrave*. *Seal*: but, at the same time, note that this binding up and sealing show that the contents are 'hid from the wise and prudent' of this world, till God be pleased to reveal them 'to babes,' 'among my disciples'—the disciples of Messiah. *C.*

REFLECTIONS.—Great is the importance of the oracles of God! Thrice worthy to be written in our heart!—But what changes, troubles, and wars, sin exposes men to in this world! Quickly they, who disturbed and spoiled others, are plagued in their turn. And who knows for what havoc the wealth, or the children we dote on, may be reserved. Men never refuse God's comforts, but they take up with ruinous plagues instead of them. Thrice happy is it, in days of distress, to be the property and people of the blessed Immanuel, and to have him the uplifter of our head, when the waters of trouble swell to the neck! To have him on our side, and his promise for us, will effectually crush every attempt that hell and earth can make against us.—But an almighty power is necessary to enable the best avoid fashionable evils, and disregard the fear and help of men, and depend only upon Christ! Safety, holiness, and honour are fully to be found in him, but in him alone! For, alas! fearful is their destruction who reject and are offended in him! Great is the mercy, that in the worst of times he has so fixed his oracles in his church and in his people's hearts! And with pleasure may those who have experienced the power thereof, wait for him, notwithstanding the most terrible troubles around, and loads of reproach upon them. Though God hide himself, and afflict his church, he will never leave her. But, alas! great is the folly and guilt, and tremendous the ruin, of those who consult with devils, with lusts, with wicked men, instead of Jesus and his Word, which is confirmed by his oath, and ratified in his blood!

CHAPTER IX. Ver. 1–7. The distress of Judah, under the Assyrian ravages or the Chaldean captivity, shall not be so dismal and lasting as the captivity of the ten tribes. They shall quickly be surprised with a glorious deliverance, a vast increase, amazing consolations, and perfect freedom from bondage: for God, to pave the way for the incarnation and kingdom of his Son, shall, not by the common forms of war, but by a fearful plague, destroy their Assyrian or other enemies. And as God has debased Canaan by the repeated invasions of heathen troops, so he will glorify it by the

unto them that have familiar spirits, and unto wizards that peep, and that mutter: [z]should not a people seek unto their God? for the living to the dead?[27]

20 To[a] the law and to the testimony:[8] if they speak not according to this word,[9] *it is* because *there is* no light[1] in them.

21 And [b]they shall pass through it, hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret[a] themselves, and curse their king and their God, and look upward.

22 And[c] they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

CHAPTER IX.

1 What joy shall be in the midst of afflictions by the birth and kingdom of Christ. 8 The judgments upon Israel for their pride, 13 for their unpenitency. 18 and for their wickedness.

NEVERTHELESS the [c]dimness *shall* not *be* such as *was* in her [b]vexation, when [1]at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations.

2 The[c] people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast [d]multiplied the nation, *and* not[2] increased[e] the joy: they joy before thee [g]according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 For thou hast [h]broken[3] the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of [i]Midian.

5 For[4] every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be [j]with burning *and* fuel of fire.

6 For [k]unto us a child is born, unto us a son is given: and [l]the government shall be upon his shoulder: and his name [m]shall be called Wonderful, [n]Counsellor, [o]The mighty God, [p]The everlasting Father, [r]The Prince of Peace.

7 Of[s] the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it [t]with judgment and with justice from henceforth even for ever. [u]The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent [v]a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall [x]know, *even* Ephraim, and the inhabitant of Samaria, that [y]say in the pride and stoutness of heart,

10 The[z] bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change *them into* cedars.[5]

11 Therefore the LORD [a]shall set up the adversaries of Rezin against him,[6] and join[7] his enemies together;

12 The[b] Syrians before, and the Philistines behind; and they shall devour Israel with open mouth.[8] For[c] all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people [d]turneth not unto him that smiteth them, neither do they seek the LORD of hosts:

14 Therefore the LORD will cut off from Israel [e]head and tail, branch and rush, in one [g]day.

15 The ancient and honourable, he *is* the head; and the [g]prophet that teacheth lies, he *is* the tail.

16 For[h] the leaders of this people[1] cause *them* to err; and *they that are* led of them[2] *are* destroyed.[3]

17 Therefore[i] the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an [j]hypocrite and an evil-doer, and every mouth speaketh folly.[4] For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness [k]burneth as the fire: it

A.M. cir. 3260. B.C. cir. 744.

z Is. 8. 19. † Or, Should they turn (for light and direction) to the dead (or, christ of the living?

a Lam. 2. 9. ver. 16. Jer. 5. 31. Ac. 17. 11. 2 Ti. 3. 15—17. Mi. 3. 6. Jn. 5. 9.

b The sure and attested word of witness and prophecy for them seek.—C.

† In which there is no obscurity. Joel 2. 2. Zeph. 1. 15. Rev. 8. 12.

† Heb. *no morning.* ver. 20. ch. 21. 14. Ho. 4. 6. Mat. 15. 14. 2 Pe. 1. 19. Jn. 8. 12. 1 Th. 5. 4, 5.

c Ge. 38. 24. 46. 23. 2 Ki. 17. 23. Ps. 107. 43. 107. 42. Am. 8. 11.

† Heb. *no vexation.* ch. 21. 14. Ho. 9. 6. Mat. 15. 22. 2 Ki. 8. 20. Jn. 5. 18. 7. 1. 1 Th. 4. 14. 2 Pe. 2. 9.

d Ge. 48. 16. 49. 22. Ex. 1. 12. Nu. 23. 10. Ps. 107. 38. Jer. 30. 19.

† Or, *to him* that increased, &c., Mat. 4. 15, 16.

e ch. 60. 1, 2, 20. Ge. 49. 10. Is. 2. 2, 3. 8. 12. Lu. 2. 28. 24. Mat. 4. 14—16. Jn. 1. 4. 8. 12. Ac. 26. 18. Col. 1. 13. 1 Pe. 2. 9.

† Or, *to him* that increased, &c.

f ch. 10. 5. Zec. 8. 20—23. 12.

† Or, *to him*

g ch. iv. 155, 12:1x, lxi. xli. xlv. xcvi. xcviii. Je. 31. 7, 12—14.

† Or, *When thou broakest.*

f Ja. 7. 21, &c. ch. 10. 26.

† Or, *When the tumult battle of the warrior was,* &c.—*and it was,* &c. Or, the graves of the armed warrior and garments rolled in blood shall be for burning and fuel of fire.

j ch. 30. 33. 37. 36, 38. 2 Th. 1. 7, 8. Mat. 3. 3, 11.

k ch. 7. 14. 4. 2. Lu. 2. 11. Mat. 15. 24. Ro. 9. 5. 15. 8. Jn. 1. 14. 3. 16. 4. 10. 6. 30, 33. 2 Co. 5. 15.

l Mat. 11. 27. 28. 18. Lu. 1. 32.

m ch. 7. 14. 63. 1. Je. 23. 6. Mat. 8. 27. Ps. 30. 4.

A.M. cir. 3260. B.C. cir. 744.

that purposeth without humility repentance, or saying, *If the Lord will.* See ver. 13.—C.

a Zec. 6. 13. ch. 28. 29. Ps. 2. 6. 110. 1. Ro. 5. 1. Eph. 2. 14. 1 Co. 15. 25. Re. 3. 21.

b Ju. 2. 2. Ps. 45. 7—6. 96. 13. Ro. 3. 21. Re. 19. 11. Ps. 4. 5. 72. 1—4. 2 Th. 1. 8. 2. 8. Re. 19. 15. Ps. 89. 14. 97. 2.

c Ps. 89. 32—34. Ho. 5. 9. 9. 15. 13. 11. Ps. 78. 21. 89. 30—32. Is. 5. 25. 10. 4. 9. 12. 17. 21. Je. 4. 8. 30. 24. Ps. 106. 40. Is. 42. 25. Je. 21. 5. 32. 37. Ps. 78. 49. Is. 63. 3. Re. 19. 15.

† Heb. *with whole mouth.*

d ch. 5. 25. Je. 5. 3. with Ps. 50. 21. Ho. 5. 15. 7. 7. Jn. 8. 9.

e ver. 15. ch. 19. 15. 9. Ex. 15. 9. 10. 7. Deu. 28. 13. 44. Ps. 112. 8. 118. 7. Am. 9. 1—10.

† Or, *they that call them blessed.*

† Or, *they that are called blessed of them.*

† Heb. *swallowed up.*

f Zec. 11. 8. ch. 30. 33. with Ps. 50. 19. 62. 3. Je. 16. 11. 19. 20.

g Is. 10. 6. 32. 6, 7. Job 8. 13. 13. 28. 34. Ho. 7. 4—7. 10. 4. Ro. 2. 4. Titus 3. Am. 5. 10.

† Or, *villany.*

h Mal. 2. 1. Eze. 18. 30. 20. 47. Job 31. 12. Ho. 7. 6. ch. 30. 27. Is. 34. 27. 4. 5. 9. 12. 29. 13. 2. 31. 4. 42. 25. 30. 31. 65. 5. 5. 24. Mi. 7. 4. Ps. 58. 6. 137. 9. 21. 10. Nu. 21. 1. Na. 1. 6. Je. 5. 14.

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* The sin lay not in the purpose to repair and improve, but the self-sufficiency

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instructive and comforting gospel ministrations of his Son and his apostles. Multitudes shall be converted to Christ, and great shall be their spiritual joy, freedom, and victories over their lusts, through the influence of the Holy Ghost; for the Son of God, born in our nature, and given to us, having all power given him in heaven and in earth, shall manifest himself in his wonderful excellencies, offices, and relations, in the erection and government of the gospel church; JEHOVAH'S love to him and the people, and his everlasting love, shall secure the accomplishment of this.—8–10. The Lord has denounced a threatening against the Israelites, the accomplishment of which they shall quickly feel, who proudly boast that, though the Assyrians have demolished their houses, they will build better ones. 11, 12. The Lord shall stir up the Assyrians, together with the enlisted Syrians on the east, and the Philistines on the west (who had lately assisted them against Judah), and they shall make an almost utter end of them: and after all, the judgments of God shall be further inflicted upon them. 14. The Lord will destroy multitudes of all ranks. 18. Their outrageous wickedness has fitted them for ruin, and shall be punished in the destruction of both small and great. 19–21. Amidst their terrible distress they shall restlessly plunder, oppress, and murder one another.

Ver. 1. 'But there shall not hereafter be darkness in the land which was distressed' *Lowth*.. 'For as in the former time, he debased the land of Zebulun and the land of Naphtali; so, in the latter time, he will make glorious the way of the sea, along the Jordan, even Galilee of the nations.' *Boothroyd*.—The concluding verses of the eighth chapter describe a time of almost universal trouble and darkness. The first verse of ch. ix. indicates a change. Light would dawn in due season. It would shine principally on the dark regions of Zebulun and Naphtali, which were much exposed to foreign invasion. The dawn of the new light is connected with the birth of the child promised in ver. 6, 7. The second clause of ver. 1 may be thus translated: 'And afterward did more grievously afflict the country of the sea-coast, the coast of the Sea of Galilee, Perœa, Galilee of the Gentiles.' The ultimate and perfect fulfilment of this prophecy was in the time of our Lord, when he preached and laboured on the shores of the Galilean lake. *P.*

Ver. 3. *Not increased the joy.* Eleven of Kennicott's, and six of De Rossi's MSS., for 'not increased' read 'is increased:' which these high authorities, and the sense of the passage, seem to require. Lowth translates it 'increased their joy.' *C.*

Ver. 4. *His burden.* The grammar of the passage seems to refer this deliverance, not to the nation, but to 'the Prince,' ver. 6, who 'in all their affliction had been afflicted.' See ch. 63. 7; 63. 9; Ps. 25. 16; Col. 1. 24.—*Staff of his shoulder.* The staff whereon eastern slaves still continue to bear burdens. *C.*

Ver. 5. 'For the greaves (the leg armour) of the warrior in the battle, and the garments saturated with blood, shall be for burning, even fuel for the fire.' That is, dealt with as things accursed of God, as were the spoils of Jericho, Jos. 6. 17—emblematic of the blessed time when men shall be cleansed from covetousness (see Jas. 7. 21), and 'shall learn war no more.' *C.*

Ver. 6. *The everlasting Father.* Or, 'Father, author of the future or everlasting age,' the Christian dispensation *Lowth*. *C.*

Ver. 8. This is evidently a new subject—a word of warning and judgment to a portion of God's people—called Jacob as heirs of promise in hope, Israel as mighty princes in possession. *It lighted* as an arrow from the bow, as a javelin from the arm of a mighty warrior. *C.*

Ver. 17. The universality of corruption in the days of Noah afforded the chief argument to the world against the power of his preaching. And that one alone, or a very few, should be right, and all others, the whole world, with a two or three disregarded exceptions, should be wrong, to the natural man seems impossible. The same argument was urged against our Lord and his apostles. The same argument was urged against the reformers, and the same argument will continue to be urged so long as men are pleased to 'follow a multitude to do evil.' *C.*

Ver. 19. *The wrath of the Lord of hosts.* Many have expressed much dissatisfaction at the ascription of *wrath* to God. They do so on the ignorant, at least the thoughtless supposition, that there can be no *wrath* but sinful wrath. Alas! do these objectors neither see, nor know, that whether it come from the east or from the west, 'evil pursueth sinners?' And the holy principle of the divine mind and government, by which that evil is righteously inflicted upon the guilty, is all that the Scriptures mean when they speak of the 'wrath of the Lord.' *C.*

REFLECTIONS.—God ordinarily tries men with lesser judgments before he inflicts such as are more severe. But it bodes well to a place when God sends to it the light of the gospel. And no load of adversity is so heavy, but Christ's presence can alleviate and his power deliver from it. Thrice happy are those ignorant sinners whose minds he enlightens in the knowledge of himself! They may enjoy much solid and spiritual joy, freedom, and victory, even when they weep and lament. Unbounded are the excellencies, high the dignities, sweet the relations, and savoury the names of that Immanuel whom God has freely given to us sinful

shall devour the briers and thorns, and shall kindle in the thickets of the forest; and they shall mount up *like* the lifting up of smoke.

19 Through[l] the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel[5] of the fire: no man shall spare his brother.

20 And[n] he shall snatch[6] on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm.

21 Manasseh,[o] Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah.[7] For[p] all this his anger is not turned away, but his hand *is* stretched out still.

CHAPTER X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.* 24 *Israel is comforted with promise of deliverance from Assyria.*

WOE unto them that [a]decree unrighteous decrees, and that write grievousness[1] *which* they have prescribed;[2]

2 To[b] turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And[c] what will ye do in the day of visitation, and in the desolation *which* shall come from[d] far?[3] to whom will ye flee for help? and where will ye leave your [3]glory?

4 Without[h] me[4] they shall bow down under the prisoners, and they shall fall under the slain. For[i] all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ O Assyrian,[5] the[j] rod of mine anger, and[6] the staff in their hand is mine indignation.[7]

6 I [k]will send him against [a]n [8]hypocritical nation, and against the people of my wrath will I [n]give him a charge, to take the spoil, and to take the prey, and to tread them down[9] like the mire of the streets.

7 Howbeit[o] he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For[p] he saith, *Are* not my princes altogether kings?

9 *Is* not [q]Calno as Carchemish? *is* not Hamath as Arpad? [r]*is* not Samaria as Damascus?

10 As my hand hath [s]found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall[t] I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that,* [u]when the Lord hath performed his whole work upon mount Zion and on Jerusalem, [v]I will punish[1] the [w]fruit of the stout heart[2] of the king of Assyria, and the glory of his high looks.

13 For he saith, [y]By the strength of my hand I have done *it,* and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man:*[3]

14 And[z] my hand hath found, as a nest, the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall [a]the axe boast itself against him

[9] Or, *like many people.* [n] Isa. 8. 23. Joh. 9. 39. Na. 1. 9. 2. 13. Hab. 1. 6. 12. [o] ver. 5. Jer. 50. 23. Eze. 28. 2. Dan. 11. 36. [p] 2 Ki. 18. 33. 34. 19. 12. [q] Eze. 27. 23. [r] 2 Ki. 17. 24. [s] Hab. 2. 19. [t] Jer. 25. 29. 49. 12. [u] ch. 29. 8. 30. 30. Jer. 50. 18. [v] 2 Ki. 19. 28. [w] ch. 37. 29. 30. 31. [x] 2 Ki. 19. 33. [y] Dan. 4. 30. [z] Hos. 13. 15. [a] Jer. 51. 20. Hab. 2. 19.

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men! O the infinite zeal of JEHOVAH to honour his Son, and to promote the welfare of his church! Rejoice in these things, my soul! —and again rejoice.— God shall make every opposer effectually to know the power of his wrath. But those ripen fast for ruin who continue proud and impenitent under great distress; and whom neither cords of love can draw, nor afflicting rods can drive, to their duty. Hypocrisy towards God, and villany towards men, ordinarily meet together. And none are in God's sight more abominable miscreants than unfaithful ministers. But general concurrence in wickedness issues in general calamities upon all ranks. And often they, whom we make our partners in sin, or in whom we have trusted, are made the distinguished instruments of our ruin.

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CHAPTER X. Ver. 1–4. Dreadful shall be the punishment of you Hebrews, who make unjust laws, and pass unjust sentences, and who obstruct the course of justice, that such as are poor cannot have right done them. What will ye do when the Lord shall punish your nation by the desolating ravages of the Assyrians? Who will then assist you, or secure your power and wealth for you? Revolted from me, and deprived of my help, ye shall be rendered more miserable than others who are taken captives or murdered.—5–11, 13 15. And dreadful shall be the ruin of the Assyrians, whom I have now appointed to punish you Jews for your hypocrisy and profaneness, by pillaging your country, and murdering and enslaving many of you. The Assyrian monarch, ignorant of my providence, merely intends to gratify his own lust of dominion; and boasts that as he, by his own wisdom and bravery, has conquered many powerful nations already, and seized on their wealth, he will do the same to Jerusalem, let her God do what he can to resist him; since therefore he, who is merely an instrument in my hand, thus insults me, 12, 16–19. Whenever I have sufficiently chastised my own people of Judah, I will punish his pride, and by a fearful plague cut off most of his huge army in one night, commander and commanded together. 20 33. Then, as well as at the deliverance from Babylon, and in the gospel periods, shall the Jews be weaned from their carnal dependencies on Assyrians, Egyptians, or others; and shall, by faith and repentance, return to their Almighty God and Saviour. And notwithstanding the vast numbers of Hebrews, a mere remnant shall survive the repeated desolations of their country, wherewith I have determined to punish them. 24–27. Fear not, therefore, ye inhabitants of Jerusalem, when the Assyrians shall ravage your land, and, like Pharaoh at the Red Sea, threaten to swallow up your whole nation. Quickly will I remove the tokens of my anger from you, in destroying the Assyrian army by a fearful stroke, similar to that by which the Egyptians were destroyed in the Red Sea, or the Midianites destroyed by Gideon. And in that day, from regard to my promise of royalty with David, from regard to king Hezekiah, and chiefly from regard to the Messiah, will I completely deliver you from all subjection to them. 28 34. The Assyrians shall indeed, to the great terror of the nation, march up almost to the very walls of Jerusalem: but there will I, the almighty Conductor of armies, cut off by death most of Sennacherib's captains and valiant troops, and reduce his forest-like multitude to a despicable remnant.

Ver. 5. 'Woe to the Assyrian!' *Rosthroyd* appointed to execute judgment —God overruling his blind ambition, ver. 7, to effect his correctional purposes upon ungrateful and idolatrous Israel. *C.*

Ver. 11. Several ancient eastern monarchs, as Cambyses, king of Persia, have been most zealously opposed to idol-worship. And it seems most probable that this zeal, if not the principle, was at least the pretext, for undertaking the invasion of Israel. *C.*

Ver. 14. *My hand hath found . . . the riches of the people.* Wars have often been waged for mere purposes of spoliation and robbery. Even in modern times, when civilization is supposed to have effected a wonderful march of improvement, nations have been stripped of their noblest monuments of art to adorn the capital and minister to the vanity of a conqueror. But let nations beware of indulging the spirit of vainglory, boasting, or covetousness: the God that chastised Israel, that humbled Assyria, and annihilated Babylon, still sits in heaven, and rules amongst the children of men. *As one gathereth eggs that are left.* Not forsaken, but left for a time by a bird flushed from her nest.— *Peeped.* But though the timid bird, moved by instinctive love, will flutter the wing, open her mouth, peak, and peep, chirp, in anxiety for her eggs or callow young; no man, no nation, was found bold enough to offer the shadow of resistance to my victorious progress! Such is the soliloquy of victorious pride—blind to the fall it must soon experience from a Providence disregarded or denied. *C.*

Ver. 19. The glory of the forest is already consumed, ver. 18; and the rest, instead of being as rising copse-wood, that supply by multitude of shoots the absence of full-grown trees, shall be so thinly scattered that a very child could number them. *C.*

Ver. 20. *That day.* That is, upon the day 'when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem,' ver. 12; a day of which the believer anticipates the dawn, when 'the Sun of Righteousness will truly arise with healing in his wings.' *C.*

Ver. 22, 23. Though Israel, because of idolatry, have been exposed to *consumption* as a spring exhausted by the heats of summer, yet in God's day of merciful visitation, they shall be as a spring that is replenished from a higher source, and *overflows* in pure and cooling streams. *C.*

Ver. 27. Because of the anointing of Jesus, the Messiah, to the office of Prophet, Priest, and King of Israel and the Gentiles, and the anointing of his people by the Holy Spirit, whereby they are regenerated and sealed till the day of salvation. *C.*

Ver. 28. The prophet here describes in language of great beauty and graphic power the approach of the Assyrian conqueror to Jerusalem, spreading terror all around; until, at length, having reached the Holy City, the Lord in his might strikes the proud conqueror to the earth. It is probable that the description is ideal rather than historical; but it is not on this account the less accurate in its topographical details. Every stage is marked. The army is represented as leaving the great postoria road near Bethel, and turning eastward to Ai. Advancing to Michmash, the baggage is left behind, and the troops thus disencumbered cross the wild ravine to Geba. Ramah, situated half a mile westward, 'is afraid.' Gibeah of Saul, which lies on the top of a hill in front, 'is fled,' for the terrible foe is in sight. The army cor-

that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up,[4] *or* as if the staff should lift up [5]*itself, as if it were* no wood.[6]

16 Therefore[b] shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.[7]

17 And[c] the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And[d] shall consume the glory of his forest, and of his fruitful field, both soul and body:[8] and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be few,[9] that a child may write them.

20 ¶ And it shall come to pass in that day, *that* [e]the remnant of Israel, and such as are escaped of the house of Jacob, shall [f]no more again stay upon him that smote them; but [h]shall stay upon the Lord, the Holy One of Israel, in truth.

21 The[i] remnant shall return, *even* the remnant of Jacob, [j]unto the mighty God.[1]

22 For[k] though thy people Israel be as the sand of the sea, *yet* a remnant of[2] them shall return: [l]the consumption decreed shall overflow with[3] righteousness.

23 For the Lord God of hosts [m]shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, [o]O my people that dwellest in Zion, [p]be not afraid of the Assyrian: he shall smite thee with a[s] rod, and shall lift up his staff against thee,[4] after[r] the manner of Egypt.[5]

25 For[s] yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And[t] the Lord of hosts shall stir up a scourge for [6]him, [u]according to the slaughter of Midian at the rock of Oreb: [v]and *as* his rod *was* upon the sea,[7] so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, [w]*that* his burden shall be taken away[8] from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed [x]because of the anointing.

28 ¶ He is come to [z]Aiath, he is passed to [a]Migron; at Michmash he hath laid up his carriages:[9]

29 They are gone over the passage: they have taken up their lodging at [b]Geba; [c]Ramah is afraid; [d]Gibeah of Saul is fled.

30 Lift up thy voice,[1] O daughter of [e]Gallim; cause it to be heard unto [g]Laish, O poor [h]Anathoth.

31 Madmenah[i] is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at [j]Nob that day: he shall [k]shake his hand *against* [l]the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the Lord of hosts, [m]shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down [o]the thickets of the forests with iron, and Lebanon shall fall by [p]a mighty one.[2]

CHAPTER XI.

1 *The peaceable kingdom of the Branch out of the root of Jesse.* 10 *The victorious restoration of Israel, and the vocation of the Gentiles.*

AND there shall come forth a [a]rod out of the stem[1] of [b]Jesse, and a branch shall grow out of his roots:

2 And [c]the Spirit of the Lord shall rest upon

A.M. cir. 3276. B.C. cir. 728

4 Or, *as if a rod should shake them that lift up a staff.*

5 Or, *that which is not wood.*

6 As if the staff should lift itself up, when there is no wood in it, and not when it is held by a man, shewing us the power from the hand that governs it. ‖

a Ps. 73. 9. Jer. 18. 6. Rom. 9. 20, 21.

b Ps. 106. 15. Ezek. 34. 20. Hab. 2. 5.

7 See more below.

c Ps. 106. 40. Isa. 9. 19. Jer. 21. 14. Lam. 2. 3. Amos 5. 6. Zech. 12. 6.

d Isa. 9. 18. Jer. 7. 20. Ezek. 20. 47. Amos 5. 6. Mal. 4. 1. Rev. 18. 8.

8 Heb. *from the soul, and even to the flesh.*

9 Heb. *number.*

e ch. 10. 20, 21. Ezek. 6. 8. Zech. 8. 6, 11, 12. Rom. 9. 27.

f 2 Kin. 18. 7. 2 Chr. 28. 20. Isa. 10. 20. Hos. 1. 4, 5.

g ch. 9. 13. Ezek. 29. 6. Hos. 5. 13. Mic. 5. 5.

h ch. 10. 17. Zech. 10. 12.

i ch. 10. 22. Rom. 9. 27.

j Heb. *el gibbor.*

k Gen. 22. 17. Rom. 9. 27.

l Dan. 9. 24, 26, 27.

m Rom. 9. 28.

n Ex. 3. 12. Deut. 31. 6, 8. Josh. 1. 5, 9. Heb. 13. 5.

o Isa. 30. 19. Jer. 51. 45. Zech. 2. 7.

p Isa. 10. 24. Jer. 1. 8. Ezek. 2. 6.

q Ps. 23. 4. Isa. 14. 24, 25. Mic. 5. 5.

r Ex. 12. 29. Ps. 105. 36. Amos 4. 10.

s Isa. 26. 20. Dan. 11. 36.

8 They shall return by unknown paths, through the Messiah, "the mighty God," ch. 9. 6. ‖

t Rom. 9. 28. Heb. 10. 30. Rev. 18. 6.

9 Heb. *in or among us.*

u Gen. 18. 18. 22. 18. Gal. 3. 8, 16.

v Ex. 14. 16, 21. Ps. 106. 9. Isa. 63. 12, 13. Nah. 1. 4.

w Amos 9. 11. Acts 15. 16. 1 Cor. 15. 25.

x Ex. 12. 29. Ps. 105. 36. Isa. 10. 24. Jer. 1. 8. Ezek. 2. 6.

y Isa. 14. 29. Jer. 48. 17. Ezek. 5. 15. Mic. 5. 1.

z Neh. 11. 31.

a Josh. 10. 28. 1 Sam. 14. 2.

b Josh. 18. 24. 1 Sam. 13. 3. 14. 5. 2 Kin. 23. 8. Neh. 11. 31. Isa. 30. 33. Jer. 31. 39. Zech. 14. 10.

c Josh. 18. 25. Judg. 19. 13. 1 Sam. 22. 6. Hos. 5. 8.

d Judg. 19. 14. 1 Sam. 10. 26. 11. 4. 15. 34.

e Josh. 15. 59. 1 Sam. 25. 44. 2 Sam. 3. 15.

f Heb. *cry aloud with your voice.*

g Josh. 19. 47. Judg. 18. 7, 27, 29.

h Josh. 21. 18. Jer. 1. 1. 11. 21. 29. 27. 32. 1. 32. 46.

i Neh. 11. 33.

k Ver. 15. Isa. 19. 16. Zech. 2. 9.

l Ps. 68. 29. Isa. 16. 1. Jer. 49. 20. 50. 45.

m Isa. 10. 12. Jer. 46. 22. Zech. 11. 1.

n Ps. 74. 5, 6. Jer. 46. 23.

o Isa. 9. 18. Jer. 21. 14. 22. 7. Ezek. 20. 47. Zech. 11. 1.

p Ps. 45. 3. Isa. 9. 6. Rev. 19. 11, 15.

q Isa. 10. 12. Jer. 50. 31. Zech. 12. 6.

r Isa. 10. 24. Jer. 1. 8. Ezek. 2. 6.

s Isa. 10. 33. 30. 32. 31. 8. Rev. 19. 20. This verse contains a threatening of the punishment that should come upon the Assyrian for his insolence and pride, and the remainder of the chapter is mainly occupied with the details of that punishment. God had employed the Assyrians as his instruments in executing his judgments upon the Jews. They were therein the rod, the correction, that he used; they were corrected to their work. But they threatened to do more than God had appointed them to do. He therefore will punish them for that insolence and pride. ‖

t Isa. 9. 4. Ps. 83. 9. Isa. 30. 32. Hab. 3. 7.

u Judg. 7. 25. 8. 3.

v Ex. 14. 16, 21. Ps. 106. 9. Isa. 10. 24. Jer. 51. 36. Nah. 1. 4.

w ch. 14. 25. Jer. 30. 8. Nah. 1. 13.

x Heb. *from the face of the anointing.*

y Judg. 6. 33. 7. 1. 1 Sam. 28. 4. 2 Kin. 25. 23. 1 Chr. 12. 18. 2 Chr. 16. 4. Jer. 40. 7. 41. 11. 49. 28.

z Isa. 10. 32. Jer. 31. 39.

a Isa. 10. 28.

b Josh. 18. 24. 21. 17

him, the spirit [a]of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD;

3 And [d]shall make him of quick understanding[2] in the fear of the LORD: and [e]he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But [f]with righteousness shall he judge the poor, and reprove[3] with equity for the meek of the earth:[4] and he shall [h]smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And [i]righteousness shall be the [j]girdle of his loins, and faithfulness the girdle of his reins.

6 The[k] wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice'[5] den.

9 They[l] shall not hurt nor destroy in all my holy mountain: for [m]the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And[o] in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and [p]his rest shall be glorious.

11 And it shall come to pass in that day, *that*[q] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from [r]Assyria, and from Egypt, and from Pathros, and from [s]Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he [t]shall set up an ensign for the nations, and shall [u]assemble the outcasts of Israel, and [v]gather together the dispersed of Judah from the four corners[6] of the earth.

13 The[x] envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.[7]

14 But[y] they shall fly upon the shoulders of the Philistines toward the west;[8] they shall spoil them of the east[9] together: they shall lay their hand upon Edom and [1]Moab; [z]and the children of Ammon shall obey [2]them.[3]

15 And the LORD [a]shall utterly destroy the tongue[4] of the [b]Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven [5]streams, and make *men* go over dryshod.[6]

16 And[c] there shall be an highway for the remnant of his people, which shall be left, from Assyria; [d]like as it was to Israel in the day that he came up out of the land of Egypt.

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in[a] that day thou shalt say, O LORD, I will praise thee: [b]though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, [c]God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore[d] with joy shall ye draw [e]water[1] out of the wells of salvation.

4 And in that day shall ye say, [f]Praise the LORD, call upon his name,[2] declare his doings among the people, make mention that [h]his name is exalted.

5 Sing[i] unto the LORD; for he hath done excellent things: [j]this *is* known in all the earth.

6 Cry[k] out and shout, thou inhabitant[3] of Zion: for [l]great *is* the Holy One of Israel in the midst of thee.

Ver. 4. *Smite the earth.* That is, men who 'are of the earth, earthly,' 'who mind earthly things.'—*Slay the wicked.* That is, judicially deliver over wicked nations to destruction by the hands of nations generally as wicked as themselves, but who nevertheless execute God's righteous purposes of judgment. *C.*

Ver. 9. A good rule of prophetic interpretation requires that the destructive animals here enumerated should be understood as emblems of men of like evil dispositions. The rule is this—when a particular prophecy commences emblematically, the remainder is to be interpreted emblematically. Some have, nevertheless, interpreted ver. 6–9 literally, as foreshowing changes yet to be effected in the dispositions and habits of animals of prey—a speculation upon which, however pleasing, it is better not to dogmatize. The Lord knoweth. Not that any direct evil can result from the expectation and belief of such a change: the danger lies in the indulgence of a spirit of speculation which may soon terminate in an attempt to be wise 'above that which is written.' *C.*——In this verse the strong and striking figures of the preceding passages are resolved into literal expressions. With such a key as is here afforded to the meaning, no rational and thoughtful critic can mistake the real sense of ver. 6–8. To interpret them literally, as if the influence of true religion would change the physical organization and natural instincts of beasts, is not only an outrage on common sense, but it is opposed to the true principles of interpretation. Ver. 6 can no more be interpreted literally than ver. 5. The whole passage is a highly figurative and graphic representation of the change that will be produced in human society by the reign of the Messiah. Love shall fill every heart, and beneficence shall characterize every act. *P.*

Ver. 10. *His rest shall be glorious.* His church glorified by the possession of his Word of truth, his ordinances, promises, and Spirit. See Ps. 132. 14; Col. 1. 27. *C.*

Ver. 11. *The Lord shall set his hand again the second time to recover the remnant of his people.* So called as somewhat similar to the first deliverance from Egypt. See ver. 16. *C.*

Ver. 12. This glorious prophecy stretches away onward into an indefinite and probably still distant future. It embraces the Jews alone—the natural, and not the spiritual Israel. It shows that *the remnant* of them shall be gathered into the Messiah's kingdom; but whether the remnant or residue of the nation then existing, or the remnant according to the election of grace, cannot be determined. The countries here enumerated are to be understood as the representatives of all those lands into which the Jews have been or shall be scattered. God's providence and grace will reach them everywhere, and draw them in again. *P.*

Ver. 15. *Tongue.* The same word is translated *bay*, Jos. 15. 2; 18. 19.—*River.* Most probably not the Nile, but the Euphrates: for though the Nile is called 'seven-streamed,' the title is poetical rather than literal. *C.*

Ver. 16. The general meaning of this whole chapter is that when the kingdom of the Messiah shall be finally and fully established, the Jews shall be gathered into it; all men shall be subject to the church: all obstruction and opposition shall be removed from the spread of the gospel: and universal peace and love shall prevail. *P.*

REFLECTIONS.—Come, my soul, behold the Lamb of God! Behold how he assumes my nature; is conceived and born of the Virgin, in the likeness of sinful flesh, and laid in the manger! Behold him filled with the Holy Ghost above measure, and qualified to save his people to the uttermost, and avenge himself of his enemies! Behold how his almighty grace transforms the most outrageous sinners into the most amiable saints! See his gospel rapidly spreading in the earth, and his power and glory revealed in the hearts of men. See him in prophecy conquering all opposition, removing every impediment, slaying the enmity, and making of Jews and Gentiles one new man, so making peace! Let me believe, let me plead, let me hope, let me rejoice, that he who has begun to fulfil these great and precious promises, will perfect the same in believers.

CHAPTER XII. Ver. 1. 'Taking occasion from the reference to Egypt and the exodus in the close of the preceding chapter, the prophet now puts into the mouth of Israel a song analogous to that of Moses, from which some of the expressions are directly borrowed. The structure of this psalm is very regular, consisting of two parts, in each of which the prophet first tells the people what they will say, or have a right to say, when the foregoing promises are verified, and then addresses them in his own person in the usual language of prediction': *Alexander.* *P.*——*That day.* The day of the second recovery of Israel from bondage, ch. 11. 12—a day yet future, but not doubtful: for God is faithful who has promised.—*Thine anger is turned away.* This comfortable word indicates the termination of all the series of judgments described, ch. 5. 25; 9. 12, 17, 21; 10. 4. *C.*

Ver. 4. *His name.* Whatever name, at any time, God has given of himself. See Ex. 34. 5; Ps. 8. 1. *C.*

Ver. 6. *Inhabitant.* 'Thou woman inhabitant'—the emblem and title of the church, no longer a woman hid in the wilderness, but restored to her Lord's house in Zion. *C.*

REFLECTIONS.—How far the glories and comforts of the New Testament church exceed those of the Old! The great forgiveness, through Jesus' blood, inflames the heart, and tunes the lips to praise. Nor ought JEHOVAH'S frowns to untune our soul. Weeping may endure for a night, but joy cometh in the morning. O the inexpressible pleasure of enjoying a reconciled God as our ALL and IN ALL! If he be ours, we may safely

CHAPTER XIII.

1 God musstereth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The utter desolation of Babylon.

THE burden[1] of[a] Babylon, which Isaiah the son of Amoz did see.[2]

2 Lift[b] ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may [c]go into the gates of the nobles.

3 I [d]have commanded my sanctified ones,[3] I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.

4 The[e] noise of a multitude in the mountains, like as[4] of a great people; a tumultuous noise of the kingdoms of nations gathered together: the[f] LORD of hosts mustereth the host of the battle.

5 They come from [h]a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

6 ¶ Howl[i] ye; for the [j]day of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore [k]shall all hands [5]be faint,[6] and every man's heart shall melt:

8 And they [l]shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth; [m]they shall be amazed[7] one at another;[8] their faces *shall be as* flames.[9]

9 Behold, [o]the day of the LORD[1] cometh, cruel[p] both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

10 For [q]the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish [r]the world for their evil, and the wicked for their iniquity; and [s]I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I [t]will make a man more precious than [u]fine gold; even a man than the golden wedge of Ophir.

13 Therefore[v] I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day *of* his fierce anger.

14 And [z]it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every[y] one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up [z]the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.[2]

18 *Their* bows also shall [a]dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, [b]the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew[3] Sodom and Gomorrah.

A.M. cir. 3714. B.C. cir. 73.

CHAP. XIII.

1 Vision of heavy judgments. 2 Kings. 15. Je. 51. 25. Ho.
a ch. 14. 28. Je. 50. 1. 51. 59. 64. Ze. 9. 1. Mal. 1. 1.
b ch. 18. 3. Je. 50. 2. 51. 27. ch. 49. 22. 62. 10.
c Ob. 1. Je. 49. 28. Je. 51. 58. d ch. 10. 5, 6. 45. 1. Je. 51. 11, 27, 28. 50. 9. Je. 50. 9. 51. 11. Ho. 2. 3. Je. 50. 9. Am. 3. 6. Lu. 12. 4. e Ps. 46. 6. Je. 51. 42. f ch. 31. 4. Je. 51. 27. Joel 3. 9, 11. Re. 8. 3, 6. 11. 7.
1 Heb. *the likeness.*
g ver. 5, 6. Je. 50. 12. 25. 51. 11, 12, 20—65. Ob. 15. 16.
h ver. 17. Je. 50. 3, 9. 51. 48. Joel 3. 11. Zep. 3. 8. 1 Ezr. 1. 1. Re. 16. 12.
i Isa. 14. 31. Je. 47. 2. Joel 1. 15. Ob. 15. Je. 51. 8. ch. 65. 14. Zep. 1. 7, 14, 15. Joh. 31. 24, 28. Ps. 75. 7. Ver. 6. Re. 6. 17.
k ch. 14. 17. 21. 7. Je. 28. 7. 25. Ezek. 7. 17. Je. 50. 43. 1 Thes. 5. 3.
5 Or, *fail down.*
6 *Faint:* Paralyzed as when a man faints.—C.
l Ps. 48. 5, 6. Je. 30. 5, 6. 1 Sa. 28. 20. Ps. 22. 14. Je. 49. 24. 50. 43. Da. 5. 6. Th. 5. 3.
m Joel 2. 6. Na. 2. 10. Lu. 21. 8.
7 Heb. *wonder.*
8 Heb. *every man at his neighbour.*
9 Heb. *faces of the flames.*
n Mal. 4. 1.
1 The day foretold and chosen by the Lord for executing his threatened judgments.—C.
p Je. 50. 42. ver. 15—18, with Zep. 1. 14—16. Je. 6. 23. Na. 2. 3—6. ch. 47. 11—15.
q Ezek. 32. 7, 8. Joel 2. 10, 31. 3. 15, 16. Am. 8. 9, 10. Zep. 1. 15, 16. Mat. 24. 29, 30. Mar. 13. 24. Lu. 21. 25. Re. 6. 12—14. 8. 12. 16. 8. 9. 22. 16. 2 Pe. 3. 10. Jude 13. Re. 20. 11.
r ch. 24. 4. Job 18. 5.
2 Here commences one of the great divisions of the book. It contains a series of sublime predictions, foretelling the judgments which God would in his own time and for the glory of his justice, execute on those nations which had been the enemies of Israel. The division includes ch. xiii.—xxiii. This first section, embracing chs. xiii.—xiv. 23, is one entire prophecy, describing the destruction of Babylon by the Medes and Persians, which took place about 214 years after the prophecy was uttered.—*A.*
s Chaldea. Dan. 1. 4. 5. 11. 12. 2. 2. 10. 4. 7. 5. 4. 11. 30. 31. 9. 1. Ezra. 5. 12. Je. 21. 4. 24. 5. 25. 12. 50. 1. 45. 51. 24. 35. 54. 8. 35. 46. 51. 54.
t Ps. 8. 5. ch. 2. 11, 17. 5. 25. 10. 33. 3. 60. 17. 61. 6. Je. 9. 23. 48. 36. Ze. 12. 7. Ex. 12. 35. Ezra. 1. 4. 6. 11.
3 Enlisted warriors.
u Je. 5. 5. 52. 19. 1 Ki. 10. 14—29. 2 Ch. 1. 15. 9. 13—28.
v Ch. 24. 18. 34. 4. Ezek. 38. 19, 20. Hag. 2. 6, 21. Heb. 12. 26.
w Ch. 5. 25. Da. 8. 5. Je. 1. 15. Jer. 1. 14. 4. 6. 6. 1. 22. 7. 25. 9. 11. Ch. 25. 4.
x Ps. 8. 5. ch. 2. 11, 17. 5. 25. 10. 33. 3. 60. 17. 61. 6. Je. 9. 23. 48. 36. Ze. 12. 7. Ex. 12. 35. Ezra. 1. 4. 6. 11.
y ch. 14. 22. 34. 2. Je. 25. 27. 33. 5. 50. 30. 51. 4. 47. 52. Ezek. 9. 6. Ho. 9. 12. Zep. 1. 17, 18. Lu. 21. 22. Ezek. 11. 21. Ho. 13. 16. Am. 9. 1. Zep. 2. 9. Ze. 14. 2. Mal. 4. 6. Lu. 1. 17.
z ch. 14. 1. Ezra. 1. 2. Ps. 137. 8, 9. Ho. 13. 16. Am. 1. 13.
a ch. 14. 4—6, 12—14. Je. 51. 41. Da. 2. 37. 38. 4. 22. 30.
4 Heb. *as the overturning*, Ge. 19. 24. De. 29. 23. Je. 50. 40. 49. 18. Zep. 2. 9. 2 Pe. 2. 6. Jude 7.

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trust him with all our happiness, all our work, all our care. If he be our strength, no foe can hurt us. If he be our salvation, eternity is too short to speak his praise. Great is the happiness, temporal, spiritual, and eternal, which we may by faith draw from his perfections, his Christ, his promises, and ordinances! And thrice happy is the church when her members know him and his mighty works, and with one mind, and one mouth, glorify him!

CHAPTER XIII. Ver. 1. Prophecies of heavy, oppressive, and ruinous judgments are often called *burdens;* and those denounced against Babylon also often relate to Antichrist. 2, 3. Assemble the forces to their respective standards.—Order them to present themselves to the noble captains of Media and Persia, and to break into the houses of the noble Chaldeans. I have stirred up, and by my providence separated and strengthened these Medes and Persians, to execute my judgments upon Babylon, and to perform the most gallant actions, which will illustrate my honour and greatness. 6, 9. The *day of the Lord*, or of the wicked, denotes the period of his awful judgments upon them. 10. The whole country of Chaldea shall be filled with horror, and their princes and nobles degraded or murdered. 12. Men fit to bear arms shall become very rare; or the Medes and Persians shall refuse every ransom of their lives. 13, 14. Because of their wickedness, the whole nation shall be quite unhinged and ruined. The Chaldeans shall flee for their lives; but none shall dare to harbour them. All their auxiliaries shall run away, and leave them to shift for themselves. 19. Babylon, once the so large, glorious, and impregnable capital of Chaldea, shall be utterly destroyed in the most wrathful manner.

Ver. 1. *Burden.* 'Oracle' *Boothroyd*. But the word *burden*, denoting the heavy judgment that Babylon was doomed to bear, seems best calculated to convey the meaning of the prophet. See Ge. 4. 13. *C.*

Ver. 3. *Sanctified ones.* 'My enrolled warriors' *Lowth*. There can be little question of the preference due to this translation.—*That rejoice in my highness.* 'Them that rejoice in their own dignity' (*Boothroyd*.. *C.*

Ver. 4. *In the mountains.* Media and Persia, from which countries Cyrus drew his armies against Babylon, were mountainous countries, and are described as such in contrast with the low-lying plain upon which Babylon was built. *C.*

Ver. 5. *End of heaven.* There is not here, as some have foolishly objected, any astronomical error—such as that heaven and earth meet at a particular point. From Ps. 19. 6 it appears that the 'ends of heaven' signify the sun's apparent daily and annual course, and whoever considers the wonderful collection of adventurers from all nations that are gathered to armies, but especially to eastern armies, where mercenary foreigners often constitute their greatest strength, will find little difficulty in understanding how literally and truly the prophet here speaks. *C.*

Ver. 10. 'Stars, constellations, sun, and moon,' are all emblems of the various ruling powers of kingdoms, especially of the Babylonish empire, whose wise men were remarkable for their astronomical skill, and therefore fully prepared to understand and appreciate their impact. *C.*

Ver. 11. *World.* The men who are not only *in*, but *of* the world. See Jn. 17. 11, 14, 16. The world that by wisdom knew not God, 1 Co. 1. 21. *C.*

Ver. 12. Such will be the depopulation of 'Babylon the Great,' that a man will scarcely be found at any price, either for service or defence. See ch. 4. 1: 1 Sa. 2. 1. *C.*

Ver. 13. Astronomers can both calculate and explain certain irregularities or *shakings* that literally take place in the visible heavens. To a people skilled in astronomy as the learned Babylonians were, the heavens *shaken*, and the earth *removing* from her orbit, would therefore be perfectly intelligible and familiar emblems of thrones overturned, nobles degraded, armies disbanded, commerce forsaken, fields laid waste—a kingdom desolate. *C.*

Ver. 15 Whether they flee singly for secrecy, or in companies for mutual help, all the Babylonians shall be cut off. *C.*

Ver. 17. The Medes, inhabiting a mountainous and forest country, were at this time a people so rude that they neither understood the use nor value of gold or silver money. Hunting was hitherto their chief employment; and their weapons for the chase their most valued property. *C.*

Ver. 21. *Satyrs.* Literally, 'hairy ones. In Le. 4. 24 the word is translated *goat;* but in 2 Ch. 11. 15 it is translated *devils*, demons being worshipped, most probably, under the form of goats. The whole of this prophecy, as may be seen exemplified in Newton, Keith, &c., affords one of the plainest and most irresistible attestations to the divine origin of the Bible. *C.*

REFLECTIONS.—Alas! how oppressive and destructive are the judgments of God upon guilty nations, or even the threatenings thereof! Nor is there any destruction on earth but comes because of sin. He sets apart the instruments of justice, as well as those of his grace. He can raise mighty armies by his call or by his nod; and with alacrity they march, under his encouraging direction, to execute his judgments. How dreadful is it when the terrors of a guilty conscience are added to the heavy judgments of affliction! The hearts and hands of the mightiest fail them, when JEHOVAH appears against them in his judgment; and all helpers desert when a nation gives itself to ruin. Into what savage devils has sin transformed men, especially when they serve in conquering armies! But God is righteous in returning men's cruelties upon themselves. He has exhibited the most terrible marks of his indignation against sin on persons, cities, and nations. And the ruins of places, once famous and wicked, attest his infinite holiness, equity, foreknowledge, and faithfulness, and the divine authenticity of his Word.

CHAPTER XIV. Ver. 1–3 not only predict that the Jews, attended by many Gentile proselytes and Chaldean slaves, should return to their own land from Babylon; but that they, and multitudes of Gentiles, in the apostolic and coming periods, shall coalesce into one gospel church. 4–11. Not only the neighbouring nations, but the very dead and damned, shall, in their respective forms, insult the disgraced and ruined king and princes of Babylon. 12. Proud as a devil, shining as an angel, and possessed of distinguished glory and majesty among the nations, how art thou debased and ruined! Notwithstanding thy ambition and boasts to raise an empire wide as the heavens, and to sit like JEHOVAH in his temple and heavenly mansions, thou shalt be debased into contempt, death, and

20 It[c] shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:

21 But[d] wild beasts[4] of the desert shall lie there; and their houses shall be full of doleful creatures:[5] and [6]owls[7] shall dwell there, and satyrs shall dance there.

22 And the wild beasts[8] of the islands shall cry in their desolate houses,[9] and dragons in *their* pleasant palaces: and [e]her time *is* near to come, and her days shall not be prolonged.

CHAPTER XIV.

1 God's merciful restoration of Israel. 3 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 29 Palestina is threatened.

FOR the[a] LORD [b]will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and [c]the strangers shall be joined with them, and they shall cleave to the house of Jacob.[1]

2 And the people [d]shall take them, and bring them to their place; and the house of Israel shall possess them in [e]the land of the LORD for[e] servants and handmaids: and they shall take them captives, whose captives they were;[2] and they shall rule over their oppressors.

3 ¶ And it shall come to pass in the day that [h]the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this proverb[3] against the king of Babylon, and say, How hath the[i] oppressor ceased! the [4]golden city[5] ceased!

5 The[j] LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He [k]who smote the people in wrath with a continual stroke,[6] he that ruled the nations in anger, is [l]persecuted,[7] *and* none hindereth.

7 The [m]whole earth is at rest, *and* is quiet: they[o] break forth into singing.

8 Yea, the fir-trees[8] rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [p]Hell[9] from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the [1]chief ones[2] of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also [q]become weak as we? art thou become like unto us?

11 Thy[r] pomp is brought down to the grave, *and* the noise of thy viols: [s]the worm is spread under thee, and the worms cover thee.

12 How[t] art thou fallen from heaven, O [3]Lucifer,[4] son of the morning! *how* art thou cut down to the ground, [u]which didst weaken the nations!

13 For thou hast [v]said in thine heart, I will ascend into heaven, I will exalt my throne above [w]the stars of God: I will sit also upon [x]the mount of the congregation, in the sides of the north:

14 I[y] will ascend above the heights of the clouds; I will be like the Most High.

15 Yet[z] thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee [b]shall narrowly look upon thee, *and* consider thee, *saying*, [c]*Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* opened not the house of his prisoners?[5]

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own [6]house.[7]

19 But[a] thou art cast out of thy grave like an abominable branch,[8] *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the [9]pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [d]the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children [g]for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For[h] I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I[i] will also make it a possession for the bittern,[1] and pools of water; and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The[j] LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That[k] I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon [l]the whole earth; and this *is* the hand that is stretched out upon all the nations.

27 For the LORD of hosts hath [m]purposed,

A.M. cir. 3274. B.C. cir. 730.

c ch.14.22,23. Je.50.39,40. 51.62. Zep.2.9. *d* ch.14.23. Je.50.39. ch.34.11-15. Zep.2.14. Re.18.2.
4 Heb. *Ziim or wild cats.*
5 Heb. *Ochim.* Ludicrous or howling monsters.
6 Or, *ostriches.*
7 Heb. *Daughters of the owl.* Job 30. 29. Mic.1.8.
8 Heb. *Ijim*, or *jackalls* or *wolves.*
9 Or, *palaces.*
e ch. 6. 12. Hab.2.8. De. 32. 35. Mat. 24. 29. The destruction began about 200 years after. But what will *certainly* come to pass is often mentioned by the prophets as near at hand, though it should not happen for some hundreds of years—a thousand years being with the Lord as one day. 2 Pe.3.8.

CHAP. XIV.

a Ps.102.13. ch.13.1 -22. Je.50.4-9. 17-20. 33.14-16.46.27,28. Mic.7.18. *b* Zec.1.17.2.12. De. 30.3-5. Je. 24. 6. 32. 37. 33.26. Ho.1.7. Ro.9.26. ch.27.6.30.18. 49.13. *c* ch.41.5.56.6.60.3. 66.20. Eze.47.22. 1os.7. 11-28. Est.8.17. Zec.2. 11.8.23. Ep.2.6.12.19,20. 1 See note below. *d* Ezr.1.4,5. 7.13. Is. ch. 18. 7. 60. 4,8,9. 66. 20. Zec.2.11. *e* ch.8.8. Le.25.23,38. De.11.12. 32.8,9. Ho.9. 3. *f* Ezr.2.65. ch.60.10, 12,14. Ro.16.22.1 Co. 16. 15. 2 Co. 8. 4, 5. Ps. 4. 5. Am. 9. 11, 12. Eze.17.24. 1 Sa.2.5,8. Lu.1.52,53. 2 Heb. *that had taken them captives.* *g* Eze.28.24. Je. 50. 34. ch. 60. 18. Je. xxx. xxxi. xxxiii.; 32. 36-44. Zec.8. viii. 3 Or, *taunting* parable, Hab. 2.6, with ch. 13.19. *h* Je.25.9-38. 27.6. 51. 59.33. ver. 6,12,17. Ps. 28.5. 4 Golden sceptre, or *exactress of gold*, ch. 10.5. 5 The roofs and ornaments of several eastern temples and palaces still continue to be gilded, and from a similar custom, it is most probable, Babylon was called "the golden city."—*C.* *i* ch.13.3-6; 9.4. Ps. 109.4. *k* ch.13.2. Je.25.9-38. 27.6,7. 50.23. Da. 2. 37, 38. 6 Heb. *a stroke without removing.* *l* ch. xiii. xxi. 1-10. 13. 14. xlvii. Je.25.26. *l.* li. Joh 9.13. 40. 12, 22. Ps. 75.7. 7 Pursued and overtaken, and condemned to divine judgment.—*C.* *m* ver. 4-6. Je. 47. 7. 50.34. *n* Ps.2.6. 1, 2. De. 32. 43. Pr.11.10. Re.18.20. Re.8.20. 8 Perhaps princes. ch.10.33,34. 37.24. 41. 19. 55. 13. 60.13. Je. 22. 6. Eze. 31. 10. Zec.11.2. *o* Job 3. 14. Eze. 32. 18-30. 9 The word *Sheol* seldom means the grave, but the place of separate souls, Ge. 37.35. Ps.30.3-16.10. 1 Heb. *leaders.* 2 Or, *great goats.* *p* Ps.82.6,7.49.14. *q* Ex.15.15. 23. 27. 29. ch 22.2. Re.18.12. *r* Job 17.13,14.24.20. Mat.9.23-25. 4 The restoration of the captive Israelites to their own country is here connected in prophetic vision with the destruction of Babylon; and after

A.M. cir. 3274. B.C. cir. 730.

describing their deliverance the prophet bursts forth into a song of triumph, as if he himself had already been a witness and partaker in the glorious emancipation.—*M.* *s* ch.14.11. Lu.10.15. 16. Eze.28.10.32.24. 5 Or, *strangled.* *t* Lu.10.18. Re.9.1. 4 *Lucifer*, "Lightbringer" morning star—most probably used of the tyrant, which is sanctioned by the Babylonian monarch, ruminating an assumption of divine origin and honours—for ever the case of men often arrogated, and flattery admitted and bestowed.—*C.* *u* ver. 4-6. Je. 25. 9-38. 27. 1-7. 51.20-24. *v* Ezek. 28. 2. Ac. 12. 23 Da.4.30 Pr 16.18. *w* ch. 12.10. Re. 1.20; 6.13-8.10. Da 8 10,11. *x* Ps. 48.2. 87. 1,2. *y* ch. 37 24,33 20. 2 Th. 2.4. *z* Eze. 28.2, 9, ch. 10. 12. 31. 23-25. Da. 4. 30. 2 Th 2. 4. *a* ver. 9, 11. Eze. 28. 8,9. Mal. 1.4,3. Re. 19. 17,21. *b* Ps.48. 10, 11; 64. 9. De. 32.29. *c* Ps. 59.7. See ver. 4-6. Je 50. 23. 51. 20. 23-25. 1Sa.2.7. 5 Or, *did not let his prisoners loose homeward.* 6 Heb. Ex. 12. 5. Job 30. 23. 33. 14. Ps. 89. 5. ['Sepulchre." *Innovation.*] 7 Recent explorations among the great tombs in and around Jerusalem illustrate this verse. The tombs are subterranean mansions of great extent, excavated in the solid rock. Each prince and potentate had generally a large chamber for himself, where his remains were deposited in a marble sarcophagus beautifully sculptured. The tombs of the kings contain some fifteen or twenty chambers connected together by corridors and stairs. The doors were of stone, and many of them so carefully concealed that it is only by minute search they can be discovered.—*C.* *d* Da.5.30. Je. 22.19. 1 Ki. 21. 23,24. Je.15.3. 2. 33. 8.2; 16. 3, 6, with Ki. 21. 8, 9. 8 As a branch on which some criminal had been put to death, and therefore, like the criminal, held accursed by the Jewish law, De. 21.23.—*C.* 9 The bottom of the pit into which stones were cast upon distinguished criminals. See 2 Sa. 18. 17.—*C.* *e* Job 18.16, 19. Ps. 21. 10; 37. 28; 109. 13, 15.—9. ch. 13. 15-20. *f* Ex. 20. 5. Le. 26. 39. Mat. 23. 35. *g* ch. 13. 5, 6; 21. 9; 43. 14, 15; 65. 14. Je. 50. 26, 27, 30. 33-37; 51. 3, 5, 57. *h* ch. 13. 21, 22; 21. 1-34-12. Je. 51. 42, 43; 50. 39, 40; 51. 25, 62. Zep. 2. 14. 1 Ki. 14. 10-2 Ki. 21. 13. 1 A large bird frequenting lonely and marshy places, and whose *booming*, as it is termed, is very doleful by night.—*C.* *i* He. 6. 16. Nu. 23. 19. Ps. 33. 10. Pr. 19. 21; 21. 30. ch. 46. 10. Ep. 1. 11. ver. 27. *k* ch. 9. 4; 10. 16-19, 25-27; 13. 19-14. 30, 31-33; 31. 8, 9; 29. 5-8; 37. 36. Ka. 2. 13. Da. 8. 23-25; 11. 21-35. Eze. 38. 8-23; 39. 1-21. *l* ch. 13. 11; 23. 25. Zep. 3. 6, 8. *m* Ch. 20. 6. Ps 33. 10, 11. Job 9. 12; 23. 13. Pr. 21. 30; 19. 21. Da. 4. 35. *n* ch. 35. ch 43. 13.

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damnation. 18, 19. Other kings lie interred in their stately tombs; but thou shalt lie unburied, as a rotten stick or polluted cloth which none cares to touch. 24-27. I have determined, in my infinite purpose, to destroy the Assyrian army before Jerusalem; my almighty power shall, without fail, accomplish it. 29-31. O Philistines, though David and Uzziah, who smote you, be dead, and Ahaz his grandson weakened or dead, Hezekiah his son shall ravage your country: and while God shall take care of the poorest Jews, they, and afterwards the Assyrians or Chaldeans, shall, with great unanimity and fury, destroy your nation. 32. And by their ambassadors the neighbouring nations shall be informed, that to the power and care of God alone the stability and safety of Jerusalem and the church, however poor, is entirely owing.

Ver. 1. *Jacob.* That is, the people of Israel in exile, as Jacob was.—*Israel.* That is, the people of Israel restored to their home, their kindred, their possessions, and the service of their God. *C.*

Ver. 2. If this restoration be synchronous with that predicted ch. 11. 11—and there is no reason to suppose two different restorations—then the restoration ch. xi. being a restoration, not merely to political power, but to godliness (see ch. xii.), the *captivity* into which Israel will bring their former oppressors must be a spiritual captivity to the yoke of Christ. *C.*

and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

28 In[e] the year that king Ahaz died was this [g]burden.[3]

29 ¶ Rejoice not thou, [p]whole Palestina, because the rod of [q]him that smote thee is broken: for [r]out of the serpent's root shall come forth a cockatrice,[4] and his fruit *shall be* a fiery flying serpent.

30 And the [s]first-born of the poor shall feed, and the needy shall lie down in safety: and [t]I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city: thou, whole Palestina, *art* dissolved: for [u]there shall come from the north a smoke,[5] and [6]none *shall be* alone[7] in his appointed times.[8]

32 What shall *one* then answer [v]the messengers of the nation? That [x]the LORD hath founded Zion, and the [y]poor of his people shall trust in it.[9]

CHAPTER XV.

The lamentable state of Moab.

THE burden[1] of Moab. Because [a]in the night Ar[b] of Moab is laid waste, *and* brought to silence;[2] because in the night [c]Kir of Moab is laid waste, *and* brought to silence:

2 He is gone up to [d]Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo,[e] and over Medeba: [f]on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with[h] sackcloth: [i]on the tops of their houses, and in their streets, every one shall howl, weeping abundantly.[3]

4 And [j]Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore

A.M. cir. 3274. B.C. cir. 730. ‖ A.M. cir. 3278. B.C. cir. 726.

e 2 Ki. 18.1, 20, 2 Ch. 28.1, etc.

2 Heavy judgment denounced.

f Ver. 28 is an introduction to a prophetic curse denounced upon Palestina. The name Palestina is not to be understood as identical with our Palestine. Etymologically it is very different, but geographically it is much more limited. In the time of Isaiah Palestina included only the plain of Philistia, extending from Joppa to Gaza, and from the Mediterranean to the mountains of Judah.—*P.*

g 2 Ch. 28.16, etc. 2 Ki. 16.7. h Ch. 9.11, with ch. 5.25. i 2 Ki. 18.8, with ch. 9.14; 19.35. Je. xxxii. 2. Ezek. 16.57, with ch. 14.29. Zeph. 2.4, with ch. 3.6.

k 2 Ki. 18.8, with ch. 9.14; 19.35. Je. xxxii. 2. Ezek. 16.57, with ch. 14.29. Zeph. 2.4, with ch. 3.6.

l 2 Ki. 18.8, with ch. 9.14; 19.35. Je. xxxii. 2. Ezek. 16.57, with ch. 14.29. Zeph. 2.4, with ch. 3.6.

m 2 Ki. 18.8. Je. xlvii. Ezek. 25.15. Zech. 9.5.

3 *Smoke.* The dust of a marching army, as the smoke of an advancing conflagration.—*C.*

4 Or, *he shall not be alone.*

5 *Alone.* None shall be out of rank in his appointed squadron.—*C.*

6 Or, *assemblies.*

n Ch. 39.1. 2 Ki. 20.12. 2 Sa. 8.10.

o Ps. 87. 1–6; 102.16, 28. ch. 37.32. Mat. 16.18. p Zeph. 2.7. Zech. 10.6. 2 Ch. 11.14. 29.31. 30.9.

7 Or, *betake themselves unto it*

CHAP. XV.

B.C. cir. 726.

1 Denunciation of heavy judgments, ch. 13.1; 14.28; 17.1. 2 Ki. 9.25. Je. 23.33, 36. Amos 1.3–5. ch. 25. 10. Je. 48.1–47. Ezek. 25.8–11. Zeph. 2. 8–11.

a 1 Th. 5.1–3. Je. 4.20. Job 27.20. 34.20, 25. 36.20. Ps. 17.14.

b Nu. 21.28. Dt. 2. 9, 18.

1 Or, *cut off.* ch. 6.12. Zeph. 2.11.

c ch. 16. 7, 11. Je. 48. 31, 36.

d Jos. 13. 17. Nu. 21. 30. 32. 34. Je. 48. 23. Ezek. 25.9.

e Nu. 32. 3, 38. Je. 48. 1, 22. Nu. 21. 30. Jos. 13. 9.

f Je. 48. 37, 38. 7. 29. Ezek. 7. 18. Mi. 1. 16. ch. 3. 24. Lu. 19. 27, 28. 21. 5. De. 14. 1. Job 1. 20. 42. 3. 24. 20. 22.

g Joel 1. 8. 13. 2 Sa. 3. 31. ch. 3. 24. Ezek. 7. 18.

h Gen. 37. 34. Job 16. 15. Je. 4. 8. Jon. 3. 5. i Je. 48. 38. Mat. 10. 27. Lu. 12. 3.

CHAP. XVI.

a 2 Sa. 8. 2. 2 Ki. 3. 4. or Ezr. 7. 23.

1 Or, *O ruler.*

2 Or, *Petra.* Perhaps not that 2 Ki. 14. 7, but ch. 42. 11.

3 Heb. *a rock.* Send the tribute of flocks due to Hezekiah, or sacrifices to God's temple at Jerusalem, otherwise the ladies of Moab shall soon have to flee their country, or be driven captives from it.

b Jos. 15. 21. 2 Ki. 23. 8. 2 Sa. 15. 28; 17. 16. ch. 40. 2. Mat. 3. 2.

4 Or, *otherwise.*

5 Or, *a nest forsaken.* ch. 27. 10.

6 Heb. *bring.*

7 *Thy shadow* of protection to the widow, the orphan, and the stranger.—*C.*

the armed soldiers of Moab shall [k]cry out: his life shall be grievous unto him.

5 My[l] heart shall cry out for Moab; his fugitives *shall flee* unto Zoar,[4] an heifer of three years old:[5] for by the mounting up of Luhith [m]with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of destruction.[6]

6 For the waters of [o]Nimrim shall be desolate:[7] for the hay[8] is withered away, the grass faileth, there is no green thing.[9]

7 Therefore [p]the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.[1]

8 For the cry is gone [q]round about the borders of Moab; the howling thereof unto Eglaim,[2] and the howling thereof unto Beer-elim.[3]

9 For the waters of Dimon[4] shall be full of blood: for I will bring [5]more[6] upon Dimon, [r]lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER XVI.

1 *The Moabite is exhorted to yield obedience to the throne of David.* 6 *He is threatened for his pride with lamentable judgments, and that within three years.*

SEND ye[a] the lamb to the ruler[1] of the land from [2]Sela[3] to the [b]wilderness, unto the mount of the daughter of Zion.

2 For[4] it shall be, *that* as a wandering bird cast out of the nest,[5] *so* [c]the daughters of Moab shall be at the fords of Arnon.

3 Take[6] counsel, [d]execute judgment; [e]make thy shadow[7] as the night in the midst of the noonday; hide the outcast; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab: be thou a covert to them from the face of the

l Je. 48. 5, 7, 9. ch. 15. 5. m Nu. 21. 13, 14. Ps. 109. 15. Job 30. 3. n Am. 5. 5, 6. Je. 48. 5, 34. Ps. 82. 3, 4. ch. 1. 17, 23. Da. 4. 27. Jo. 22. 3. o ch. 4. 6; 25. 4; 32. 2. Ju. 5. 15. Jonah 4. 5–8. Hu. 13. 1–3. Mat. 26. 35.

f De 28.8; ch. 22.1. Je. 48.18, or 2 Ki. 23.12. Je. 1.15. Zep. 1.5. 3 Heb. *descending into weeping* or *coming down with weeping.* g Nu. 32. 3, 37. Je. 48. 14. Nu. 21. 26. Jos. 21. 37.

Ver. 9. *Hell. Sheol* sometimes signifies the *grave,* but is more generally applied to the *state* and *region* of the dead. Here the kings of conquered nations are represented as rising from the stately couches upon which in several eastern countries it is still the custom to bury the dead, and taunting the monarch of Babylon on his entrance into their dreary abode. *C.*

Ver. 13. If, in expounding Scripture, the meaning of words and phrases is to be drawn from Scripture, then 'the mount of the congregation,' by comparison with ch. 10. 32, will be Mount Zion in Jerusalem: and 'the sides of the north,' by comparison with Ps. 48. 2, will be the city of Jerusalem, which lay to the north of Mount Zion. The search after exposition from other than Scripture sources, has led some to imagine that the 'sides of the north' meant the north-pole; and 'mount of the congregation,' the imaginary residence of the Chaldean gods: but there is no scriptural ground for such a conjecture. *C.*

Ver. 22. *Son and nephew.* 'Son and grandson:' accordingly, Evil-Merodach the son, and Belshazzar the grandson, of Nebuchadnezzar, were both cut off by violent deaths in the flower of their age. *C.*

Ver. 24. This is no 'fragment of a distinct prophecy;' but is, with the three following verses, a sequel to the prophecy of Syrian or Assyrian invasion (see ch. 9. 12; 10. 5; 14) and from ver. 28 to the end there is still a sequel to the prophecy of the Philistine auxiliaries by whom the Assyrians should be joined, ch. 9. 12, to devour Israel with open mouth.' *C.*

Ver. 26. *Upon the whole earth.* That is, upon both Jews and Gentiles: the judgments upon the Jews being the emblems or specimens of judgments upon all unfaithful churches; and his judgments upon Assyria and Babylon, emblems or specimens of his judgments upon every cruel and proud nation. *C.*

Ver. 29. *Whole Palestina.* Palestine was divided into five states, and the prophecy is addressed to their federal capacity. The judgments of Palestine are the emblems or specimens of the divine judgments upon churches or nations who cherish a spirit of unkindness or unreasing hostility to their neighbours.—*Out of the serpent's root shall come,* &c. Uzziah had subdued the Philistines, 2 Ch. 26. 6, 7: 28. 18: in the days of Ahaz his son, they threw off the yoke; but Hezekiah, the grandson, again subdued them, 2 Ki. 18. 18, the emblem and specimen of the final victory of original truth, after an age of apparently successful rebellion and hopeless apostasy. *C.*

REFLECTIONS.—How strangely nations rise and fall in the scales of God's providence! But a pleasant aspect, towards the saints, have all the clouds of wrath that hang over their adversaries. And the overthrow of nations directs men to Jesus and his church. Great is the instability of earthly honours, power, or wealth. Such as were masters one day, are often slaves to their slaves the next.—All our salvation must be ascribed to the rich and gracious mercy of God. It is his blessed grace and our free-will, that can bring us to the inheritance incorruptible and undefiled. And ever certain, however slow, is the deliverance of his saints, his church, from all their griefs, fears, and toils. But to what fearful misery and disgrace are proud and powerful oppressors reduced at the last! Neither power nor wealth profit in the day of his wrath. Both God and men take pleasure in humbling and debasing the proud. But if haughty tyrants sink to ruin—to suffering—with such cruel derision—in what fearful forms shall devils and lost heathens welcome to hell the proud despisers of Jesus Christ! Great is the misery which the wickedness of parents entails upon their impenitent posterity, and the marks of wrath which sinners fix upon the spots where they lived. Stable, and infallibly executed, are the purposes of God. And it is vain for his enemies to hope for exemption from ruin; for if one foe be cut off, he can raise up a worse. But, amidst all the commotions on earth, fixed is his church, and safe the poorest of her members. JEHOVAH is her founder, foundation, protector, and refuge.

CHAPTER XV. Ver. 2. Joshua spared Moab by divine command, because the people were the descendants of Lot, De. 2. 9, but they made most unkind returns. Moab caused one of Israel's greatest sins, Nu. 25. 3: Eglon king of Moab oppressed Israel eighteen years; pride, bloodshed, and idolatry filled up the measure of her guilt. This prophecy against her is the emblem and specimen of God's judgments upon the unkindness and quarrels of churches and nations of cognate descent. *C.*——Moab was situated on the eastern shore of the Dead Sea. It extended from Heshbon on the north to the borders of Edom on the south, and on the east lay the great desert of Arabia. It is a high table-land, and though in parts rocky, the soil is rich and the pasture luxuriant. It was on Mount Nebo, near its northern border, that Moses died. *P.*

Ver. 3. *On the tops of their houses.* The roofs of eastern houses lay almost universally flat: the people lived much upon them—a mild climate inviting to the open air. *C.*

Ver. 5. 'Her fugitives shall flee unto Zoar, to Eglath the third' (*Lightfoot*, *Eglath-Shelashiah* being the proper name of a place.—'For the steep of Luhith with weeping they ascend; yea, in the way to either Horon they raise a wail of destruction.' *C.*

Ver. 6. Nimrim was a town in the plain of the Jordan at the foot of the mountains of Moab, a short distance north of the Dead Sea. In the midst of the ruins is a copious fountain. The region round it is abundantly watered, and is celebrated for the luxuriance of its pastures. When the waters of Nimrim would fail, it would be a certain sign of general desolation. *P.*

REFLECTIONS.—Destruction and anguish in tremendous triumph follow sin through impenitent cities and nations. Sudden and unexpected ruin awaits haughty transgressors. And to call on idols or creatures when God is our enemy is but to add to our anguish. The wealth which men eagerly gain but invites the invader, tempts the robber, and endangers the owner. It increases the owner's care and grief, while it assists his enemy to destroy him, and if hardened sinners escape one judgment, they prepare for another. But if such be the case of a ravaged nation, alas! the terrors, the torments, the howlings

spoiler: for [s]the extortioner[8] is at an end, the spoiler ceaseth, the oppressors[9] are consumed out of the land.[1]

5 And [h]in mercy shall the throne be established:[2] and he shall sit upon it in truth in the tabernacle[i] of David, judging and seeking judgment, and hasting righteousness.[3]

6 ¶ We have heard[4] of the [j]pride of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies[5] *shall* not *be* so.[6]

7 Therefore shall Moab [k]howl for Moab; every one shall howl: for the foundations[7] of Kir-hareseth shall ye mourn;[8] surely *they are* stricken.

8 For [l]the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen[9] have broken down the principal plants[1] thereof, they are come *even* unto Jazer, they wandered *through* the wilderness; her branches are stretched out,[2] they are gone over the sea.[3]

9 Therefore[n] I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh; for the shouting[4] for thy summer fruits, and for thy harvest is fallen.

10 And [o]gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore [p]my bowels shall sound like an harp for Moab, and mine inward parts for Kir-haresh.

12 ¶ And it shall come to pass, when it is seen that Moab [q]is weary on the high place, that [r]he shall come to his sanctuary to pray; but [s]he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.[5]

14 But now the LORD hath spoken, saying, Within three years,[6] as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* feeble.[7]

A.M. cir. 3278. B.C. cir. 726.

A.M. cir. 3282. B.C. cir. 722.

s ch.5.4; 16.4; 29.20; 33.1; 41.11,12; 49.25; 59.18. *t* 9.20; 24.16; 33.1. 8 Heb. *a cesser.* 9 Heb. *the treaders down.*

The extortioner. The Philistine, from whom, in time of famine, Israel had to seek bread. (See 2 Ki. 8.2.)—*The spoiler.* The Assyrian, who literally came down as a wolf on the fold.—*The oppressor.* The Babylonian who opened not the house of his prisoners. (ch. 14.17) the worst of all tyrants, persecutors unto the death of the worshippers of the true God. (Ps. 137.8.)—C.

h ch. xxxii.1; xxxiii. 5,6; Jer. 23.5; Ps. 72.1-4; Mic. 4.7; Lu. 1.32,33. *i* 2 Sa. 7.16; Am. 9.11; Lu. 1.69; Ac. 15.16. *j* ch. 16.6; Jer. 48.29; Zep. 2.8,10. *k* Jer. 48.20,31. *l* ch. 15.6; Lu. 1.53. *m* Jer. 48.32. *n* Jer. 48.36. *o* ch. 24.7-11; Jer. 25.10; Ho. 2.11; Joel 1.12; Hab. 3.17,18. *p* Jer. 48.36. *q* 2 Ki. 16.12; Jer. 48.35. *r* Is. 15.2. *s* Jer. 48.35.

1 Or, *prepared*

2 Ps. 72.2. 3 Sa. 5.7,9. 4 Is. 16. Am. 9. 11. with Le. 9.22. Rev. 1.5

This is a prophecy of Christ; for to none else will the description apply.—C.

4 *We have heard.* Who? In this verse the *outcasts* are the speakers: in ver. 7 the prophet resumes.

5 Or, *strength*, or *determination*. Je. 49.30. Ch. 44.25; 48.15.

6 But vain are his lies!—the lies of his false prophets, and foolish heart.—C.

t ch. 15.2-5. Je. 48.20. *u* Ps. 137.7. 2 Ki. 3.25. *v* Ver. 11. Je. 48. 31. *wine cakes*, Ho. 3. 1, or *men*, Je. 48.31.

7 Or, *minister* ch. 5.10. *w* ch. 24.7-9; Je. 48.33. *x* Assyrians and Chaldeans, ch. 10.5-11; Je. 50.6,7.

8 Nobles. Je. 30.20, 21.

9 Or, *plucked up.*

10 See note ¶ before *n* Je. 48.30, &c. ch. 15.4.

11 Or, *the alarm, to destroy, is fallen upon, &c.*

y ch. 38.18; 61.2; 63.4. *z* ch. 15.5; 16.9, 11. Je. 48.32. *a* ch. 5.26; 13.2. Je. 4.19; 48.36. La. 2.20; 3.12. Job 30.27. ch. 63.15. Ho. 11.8.

b ch. 26.16; 33.2. Je. 48.35. Nu. xxiii. 1 Ki. 18.26.

c ch. 37.38. Am. 7.9. 13 Je. 50.23.

d 1 Ki. 18. 26-29. ch. 45.20, Ps. 115.3-7. Ps. 135. 36.15.

12 A good while ago, ch. 44.8.

13 This passage and the parallel in Je. 48. 32, are rendered obscure by the reference to 'the sea.' Jeremiah says, 'Thy plants are gone over the sea, they reach to the Sea of Jazer.' What sea is here meant? Some say it was a broad pool or lake: but there is no lake in that district, nor the word here would scarcely be applied to a mere pool. We learn from Nu. 32. 1 that the country round Heshbon and Jazer was called 'the land of Jazer.' That land must have extended to the shore of the Dead Sea. May not that sea therefore have been called by the inhabitants of the district 'the Sea of Jazer,' just as the northern lake was called Tiberias and Gennesaret?—*C.*

14 In about years, ch. 21.16. Ex. 21.21.

1 Or, *not many.*

CHAP. XVII.

B.C. cir. 740.

1 Denounced heavy judgments. ch. 13. 1; 14. 28; 15. 1; 19. 1; 22. 1; 23. 1. 12 Ki. 6. 22.

a ch. 7. 16; 8. 4; 36. 20. Am. 1. 3, 5. Je. 49. 23, 27. Zec. 9. 1. (Hamlet.) 2 Ki. 16. 9.

b 2 Ki. 15. 29, with 2 Ch. 28. 20. *c* ch. 7. 25; 8. 7. Zep. 2. 6.

d Je. 7. 33.

e ch. 16. 14; 18. 2. 21. 16. 2. 31. 1. 4. 6. 9. 7. 4. 5. 9-14. 8. 7. 9. 16. 21-17. 10. 7. 14. 15. 8. 10. 1 Ch. 5. 26. 2 Ki. 15. 29. 16. 9. Ezr. 4. 10. 6. 8.

2 Damascus, Moab represented by Aroer, Ephraim, and Aram (Syria), are here grouped together because they had formed a confederacy against Jerusalem, and they were involved in a common ruin by the invasion of the Assyrians.—*P.*

f Ps. 49. 16, 17. ch. 9. 8; 10. 3, 16; 24. 16. Am. 4. 7; 5. 2, 5. De. 32. 25-27. ch. 10. 22. 2 Ki. 25. 6.

h Ho. 9. 11. Je. 51. 33. Joel 3. 13. Re. 14. 15-20. 2 Ki. 15. 29; 17. 6. 2 Ch. 30. 13, 11.

1 This is a striking and graphic figure. The people of Ephraim, that is, the northern tribes of Israel, shall be swept away from the land, just as the harvest-man sweeps away the grain from the harvest-field. Not even a remnant would be left; for they would be gathered up as the gleaner gathers ears of corn. The valley of Rephaim, is a fertile upland plain lying just south of Jerusalem on the road to Bethlehem. It took its name from the gigantic aborigines who in primitive times occupied that part of Canaan.—*P.*

2 Or, *sun-images, or Chemarim.* 2 Ch. 34. 4, 7.

3 Or, *to reapers*, Je. 9. 7. Ps. 82. 4.

Within three years,[6] as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* feeble.[7]

CHAPTER XVII.

1 *Syria and Israel are threatened.* 6 *A remnant shall forsake idolatry.* 9 *The rest shall be plagued for their impiety.* 12 *The woe of Israel's enemies.*

THE burden[1] of Damascus. [a]Behold, Damascus is taken away from *being* a city, and it shall be a ruinous heap.

2 The[b] cities of Aroer *are* forsaken; [c]they shall be for flocks, which shall lie down, and [d]none shall make *them* afraid.

3 The[e] fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of [2]hosts.

4 And in that day it shall come to pass, [g]*that* the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.

5 And [h]it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in [3]the valley of Rephaim.

6 ¶ Yet[i] gleaning grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At[k] that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the images.[4]

9 ¶ In[l] that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left, because[5] of the children of Israel: and there shall be desolation.

i Jos. 21. 8; 18. 16. *j* Sa. 5. 18, 22; 23. 13. Ge. 14. 5. De. 2. 11. *j* ch. 7. 9; 16. 14; 19. 10. 20. 24. 13-16. 2 Ch. 30. 10. 12. 35. 18. Je. 5. 10, 18; 48. 28; 51. 13, 14. *k* Mi. 7. 7. Ho. 5. 15; 6. 1, 14; 7. 3, 8. ch. 10. 20, 21; 45. 22; 19. 22; 21. 25; 2. 18-21. *l* Ch. 30. 12, 18-22. 2 Ki. 5. 5, 33. Zec. 12. 10. Ps. 34. 5, with 31. 1, Ju. 3. 7. 5 ch. 1. 8; ver. 4-5. ch. 6. 12, 13; 7. 16. Ne. 1. 3 Ho. 13. 15, 16. rh. 36. 3, 4; 37. 10-12, 1, 15.

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in woe. Who shall abide with devouring fire? Who shall dwell with everlasting dispair.

CHAPTER XVI. Ver. 1. *Send ye the lamb*—your acknowledgments of tribute to the king, see 2 Ki. 3. 4, and so, either by repentance avert the threatened judgment, or secure a home and protection against the day of national calamity. The main object of this prophecy is to exhort Moab to look for and submit to Messiah the ruler on his appearing. See ver. 5. *C.*—*Sela.* Sela is unquestionably the celebrated city Petra, afterwards the capital of Edom. It is situated in a deep and wild ravine, or rather cluster of ravines, in the midst of a mountain-range of red sandstone. Its rock-hewn temples, tombs, and palaces are still the wonder and admiration of travellers. Sela was not in Moab; but it seems probable that on the occasion the prophet here refers to the fugitive Moabites had taken refuge in the ravines of Edom, and they are exhorted to send from thence their tribute, and the tokens of their submission. The words rendered 'from Sela to the wilderness' may either signify, as they are translated in the Vulgate, 'from Sela of the wilderness,' or, as interpreted by Vitringa, 'from Sela towards the wilderness to,' &c.; that is, from Sela towards the wilderness that leads to Jerusalem. The great wilderness in Hebrew *Midbar*, which is the word here used, of Judah lay between the border of Edom and Jerusalem, and through it lay the direct and indeed the only road. *P.*

Ver. 9. To 'weep with those that weep' is a distinguished Christian duty, not only of perpetual obligation, but for the discharge of which the world affords continual opportunities. Our Lord wept over Jerusalem, leaving us an example of the sympathy with which we should regard, not only our friends, but our enemies, in their sorrows. *C.*

Ver. 13. *That time.* What time? When it was seen that he had become 'weary of his idolatry on his high places,' ver. 12, and had come to his sanctuary, not in the piety of faith, humiliation, and penitence—but in the superstitious throes of despair, to offer his unacceptable, because his compelled, petitions. *C.*

REFLECTIONS.—How unwilling is God that any should perish, but that all should come to repentance! Injustice towards God or men is a ready mean for depriving us of all we have. Never do any protect or cherish the people of God in their distress but he remarkably rewards them in kind.—Nor is it ever wise to stand aloof from them; for though they fall, they shall quickly arise: though now they wither, anon they shall flourish in glory and honour. When sin abounds, rage against the church flames, and pride towers, destruction and anguish are at the door; and carnal mirth shall quickly be turned into weeping and wailing. And when God rises up to punish the guilty, no idol can help, avert, or defer his stroke.

CHAPTER XVII. Ver. 3–5. The Syrians shall be in as despicable and ruined a condition as the Israelites; and the glory and multitude of Israel shall be exceedingly diminished, like one dying of a consumption. And being ripe for ruin, the Assyrians shall make a clean riddance of them, as reapers in harvest do of the fields of standing corn. 9–11. The cities of the Israelites shall stand as high heaps in the country, forsaken by the inhabitants, as they were by the Canaanites in the days of Joshua or Barak. Because they have forsaken their God, Saviour, and Protector, nothing shall thrive with them; but after all their care to strengthen their state, the Assyrians shall seize everything they have, and carry them into a miserable and lasting captivity. 12–14. But notwithstanding all their vast multitudes, fury, noisy ravage, and blasphemous boasting, God, by his just rebuke, shall destroy the Assyrian army before Jerusalem, and make the small remains thereof flee homeward with the utmost terror and precipitation.

Ver. 1. *Damascus is taken away.* The inhabitants of Damascus were taken away captive by Tiglath-Pileser, 2 Ki. 16. 9: and to what ruinous condition it was then reduced, and how long it remained so, history gives no information. It has, however, still continued a city of great note and importance; but that fact forms no contradiction to the prophecy, as it is evident from ver. 3, that by 'being a city,' the prophet meant the capital city of a Syrian monarchy. But to that estate it never returned for since the death of Rezin, its last king, the country around Damascus has always continued a mere province of some of its conquerors. These have successively been Sennacherib, whose capital was Nineveh (2 Ki. 19. 36). Nebuchadnezzar, the generals of Alexander, Judas Maccabeus, the Romans, the Saracens, the Crusaders, Tamerlane, the Mamelukes, the Turks, lately the Egyptians, from whom, by aid of England, it has again been wrested by the Turks. *C.*

Ver. 2. *Aroer.* For *Aroer*, on the Arnon, the Septuagint, followed by Boothroyd, reads *for ever*; but there appears no sufficient authority for the change. The verse is a prediction of the destruction of Moab. See Burckhardt's *Syria*, p. 364. *C.*

10 Because[n] thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, [o]therefore shalt thou plant pleasant plants,[6] and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; [p]*but* the harvest *shall be* a heap in the day of grief and of desperate sorrow.[7]

12 ¶ Woe[q] to the multitude[8] of many people, *which*[r] make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of mighty[9] waters!

13 The nations shall rush like the rushing of many waters: [s]but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing[1] before the whirlwind.

14 And, behold, at evening tide trouble; *and* before the morning he *is* not. This[t] *is* the portion of them that spoil us, and the lot of them that rob us.

CHAPTER XVIII.

1 God, in care of his people, threateneth to destroy the Ethiopians. 7 An access will thence be made to the church.

WOE to the [a]land shadowing[1] with wings,[2] which is [3]beyond[4] the rivers of Ethiopia:[5]

2 That sendeth [b]ambassadors by the sea, even in vessels of bulrushes upon the waters,[6] *saying*, Go, ye swift messengers, to a nation scattered and peeled,[7] to a people [c]terrible from their beginning hitherto; [d]a nation [4]meted out and trodden down,[9] whose land the rivers have spoiled![11]

3 All[e] ye inhabitants of the world, and dwellers on the earth, see ye, when [5]he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will consider in my dwelling-place[2] like[h] a clear heat upon herbs,[3] *and* like a cloud of dew in the heat of harvest.

5 For [f]afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 They[i] shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In[k] that time shall the present be brought unto the LORD of hosts of a people scattered and peeled,[4] and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to [l]the place of the name of the LORD of hosts, the mount Zion.

CHAPTER XIX.

1 The confusion of Egypt. 11 The foolishness of her princes. 18 The calling of Egypt into the church. 23 The covenant of Egypt, Assyria, and Israel.

THE burden[1] of Egypt. Behold, the LORD rideth[a] upon a swift cloud,[2] and shall come into Egypt; and [b]the idols of Egypt shall be moved at his presence, and [c]the heart of Egypt shall melt in the midst of it.

2 And[d] I will set the Egyptians against the Egyptians:[3] and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And [e]the spirit of Egypt shall fail[4] in the midst thereof; and I will destroy[5] the counsel thereof: and they [g]shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I give over[6] into the hand of [7]a cruel lord;[8] and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from [h]the [9]sea, and the river[1] shall be wasted and dried up.

6 And they shall turn the rivers far away, *and* the brooks of [2]defence shall be emptied and dried up:[3] the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no *more*.[4]

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work [i]in fine flax, and they that weave networks,[5] shall be confounded.

10 And they shall be broken in the [6]pur-

A.M. cir. 3764. B.C. cir. 240.

n Isa. 8.14. Ps. 2.12. 68.20. Jer. 2.13. 17.13. Ezek. 23.35. Hos. 8.14. Dt. 32.15, 18. *o* Ps. 80.8. Mat. 15.13. Rev. 14.18. Gen. 9.20. *p* Jer. 30.23, 24. Hos. 6.11. Joel 3.13. Mic. 4.12, 13. Rev. 14.15, 16. *q* Isa. 5.8, 11, 18, 20, 22. Hab. 2.6, 9, 12, 15, 19. Zeph. 2.5. Mat. 23.13, 14, 15, 23, 25, 27, 29. Luke 6.24, 25. *r* Ps. 46.6. Jer. 6.23. 51.42. Rev. 17.15. *s* Ps. 9.5. Isa. 17.13. Nah. 1.4. *t* Jer. 50.27. Ezek. 30.9. Obad. 15. *u* Or, *tattle-down.* *v* Isa. 5.30. Jer. 51.42. Ps. 65.7. 93.3, 4.

CHAP. XVIII.

B.C. cir. 720.

a ch. 20.5. Ezek. 30.9. Zeph. 2.12. *b* ch. 30.4. *c* ch. 7.8. *d* ch. 52.4. Jer. 30.11. 46.28. *e* ch. 13.4. Ps. 49.1, 2. Mic. 1.2. *f* Or, *after the vintage.* *g* Ps. 97.3. Joel 2.3. Amos 1.4, 7, 10, 12, 14. 2.2, 5. Obad. 18. *h* Ps. 58.9. Job 5.26. Jer. 46.3-10. ch. 47.1-7. *i* Ezek. 39.4, 17-20. Rev. 19.17, 18. *k* Isa. 11.11. 27.13. Jer. 30.8. Hos. 11.11. *l* Or, *the place of the name of the LORD of hosts, even the mount Zion.*

A.M. cir. 3279. B.C. cir. 725.

Nile is so called, and its vessels of bulrushes upon the surface of the water. Light boats made of papyrus were commonly used in Egypt. They were propelled with great swiftness upon the mighty Nile.—*C.*

a Ch. 30.27. Ps. 68.4. Zech. 9.14. ch. 10.5, 24-27. Ac. 7.30. See ch. 9.18. *b* Or, *the works of Egypt shall be shaken*, or, *stricken with long and sorrowful fear*, ver. 22. *c* Ps. 22.14. ch. 60.6. Mic. 4.12. Zec. 14.12-15.

CHAP. XIX.

1 Denounces heavy judgments. 18 In five cities they shall speak the language of Canaan, and swear to the Lord of hosts. 19 An altar and a pillar shall be set up to the Lord in the midst of Egypt. 20 They shall cry unto the Lord, and he shall send them a Saviour, and he shall be known of them. 21 The Lord shall be known of the Egyptians, and they shall worship him with sacrifice and oblation. 23 Egypt shall be joined with Assyria, and both with Israel, and shall worship the Lord.

a Ps. 18.10. Dan. 7.13. Rev. 1.7. 14.14. *b* Ps. 97.7. *c* Josh. 2.11. Ps. 107.26. Ezek. 21.7. *d* 2 Ch. 15.5, 6. Mat. 24.7. *e* ver. 13, 14. Ezek. 38. Mat. 24.7. 26.65. ch. 9.21. *f* Jer. 50.38. 51.36. *g* Lev. 19.31. 20.6. Dt. 18.11. 1 Sa. 28.7. 1 Ch. 10.13. *h* Ex. 7.19. ver. 7. *i* See note † below. *k* Stretched out and smoothed. *l* 2 Ch. 32.31. 1 Ki. 4.30. 2 Ch. 1.12. Dan. 1.4, 17, 20. *m* Or, *a nation that meteth out and treadeth down.* *n* ch. 30.28. 17.12, 13. 8.7, 8. 28.2. 37.27. *o* Heb. *a nation of line, line, and treading under foot* Or, *despised or nourished.* *p* Ch. 2.8. Jer. 22.29. Ps. 49.1, 2. Mic. 1.2. *q* ch. 5.20, 7-18, 13-17. 41.25, 34. Je. 50.2, 3, 21. *r* Or, *regard my set dwelling.* Zec. 2. 13. Ps. 86.5. *s* 2 Sa. 13.4. Ps. 77.6. *t* Or, *after rain.* *u* Ch. 5.3. Job 27.23. ch. 30.33. Dan. 7.9, 11. Ex. xix. Je. 46.3-10. ch. xxxvii. 9-14. *v* Ezek. 30.5, 13-17. 29. Rev. 19.14-19. Je. 25.15-29. 49.7. *w* Or, *to the country of rustling wings*, the sense of the remarkable expression is not clear, which lordeth upon the rivers of Cush (the two great branches of the Nile): which sends ambassadors by the sea (the river Nile is so called), and its vessels of bulrushes upon the surface of the water. Light boats made of papyrus were commonly used in Egypt. They were propelled with great swiftness upon the mighty Nile.—*C.*

Ver. 8. This prediction began to be fulfilled when many of the survivors of the captivities of Salmaneser and Esarhaddon turned from idols to the true God, 2 Ch. 30. 10, 11. 35. 18, and it continues to be fulfilled in the gleanings that are still gathered to Christ. *C.*

Ver. 14. The multitudinous host of Sennacherib seems to have been immediately in the eye of the prophet, of whom the angel of the Lord smote 185,000 in one night, 2 Ki. 19. 35. But similar destruction is predicted against all the spoilers and robbers of Israel: a prediction amply verified in the overthrow of the Babylonian, Grecian, and Roman powers, mainly on account of their cruelty to the people of God. *C.*

REFLECTIONS.—Companions in wickedness are soon made partners in punishment. Nor can the strongest fortifications defend from God's almighty wrath. Sin fearfully sickens and consumes persons and societies. And when nations are ripened by it, easily and extensively God strips them of their numbers, glory, power, and wealth. But thrice happy is it when the destruction of many is rendered instrumental for the conversion of a remnant to Christ, and when the loss of outward things makes us look off from them all to God himself. Alas! how professors, by their forgetfulness of God, ruin themselves and their country, and turn their most noted outward comforts into real plagues! But puny and empty nothings before God are the mightiest armies of his adversaries. He triumphs over those in his judgments who triumph over his people in their wickedness. And short-lived are the terrors or troubles of believers. Weeping may endure for a night, but joy cometh in the morning. Let them therefore treasure up past experiences as a ground of future confidence in the like temptations.

CHAPTER XVIII. Ver. 4. God's being like a *clear heat*, or *a cloud of dew*, may either be understood of his afflicting or of his comforting them. 5, 6. Before they can ripen their designs, they will bring to themselves destruction, and by their wickedness bring eternal woe to their souls.

Ver. 2. *Vessels of bulrushes.* That the Egyptians employed vessels of bulrushes, coated with bitumen, is evident from Ex. 2. 3, as well as from general history. And it appears their Ethiopian neighbours employed them likewise. *C.*—Go, ye swift messengers, to a nation 'stretched out and levelled,' to a people terrible from their beginning hitherto 'the dread of neighbouring nations,' a nation 'that measureth out' its fields after each inundation and then 'treadeth down' its seed with the foot of the husbandman, whose land the rivers have 'nourished.' *C.*

REFLECTIONS.—No place can protect sinners from a just God. No furious rage, which may render them a terror to their neighbors around, can hinder him from finding them. His providential interpositions ought carefully to be remarked: and when dangers are most alarming, he is often nearest to defend and save us. No rage of his enemies can ever disturb his

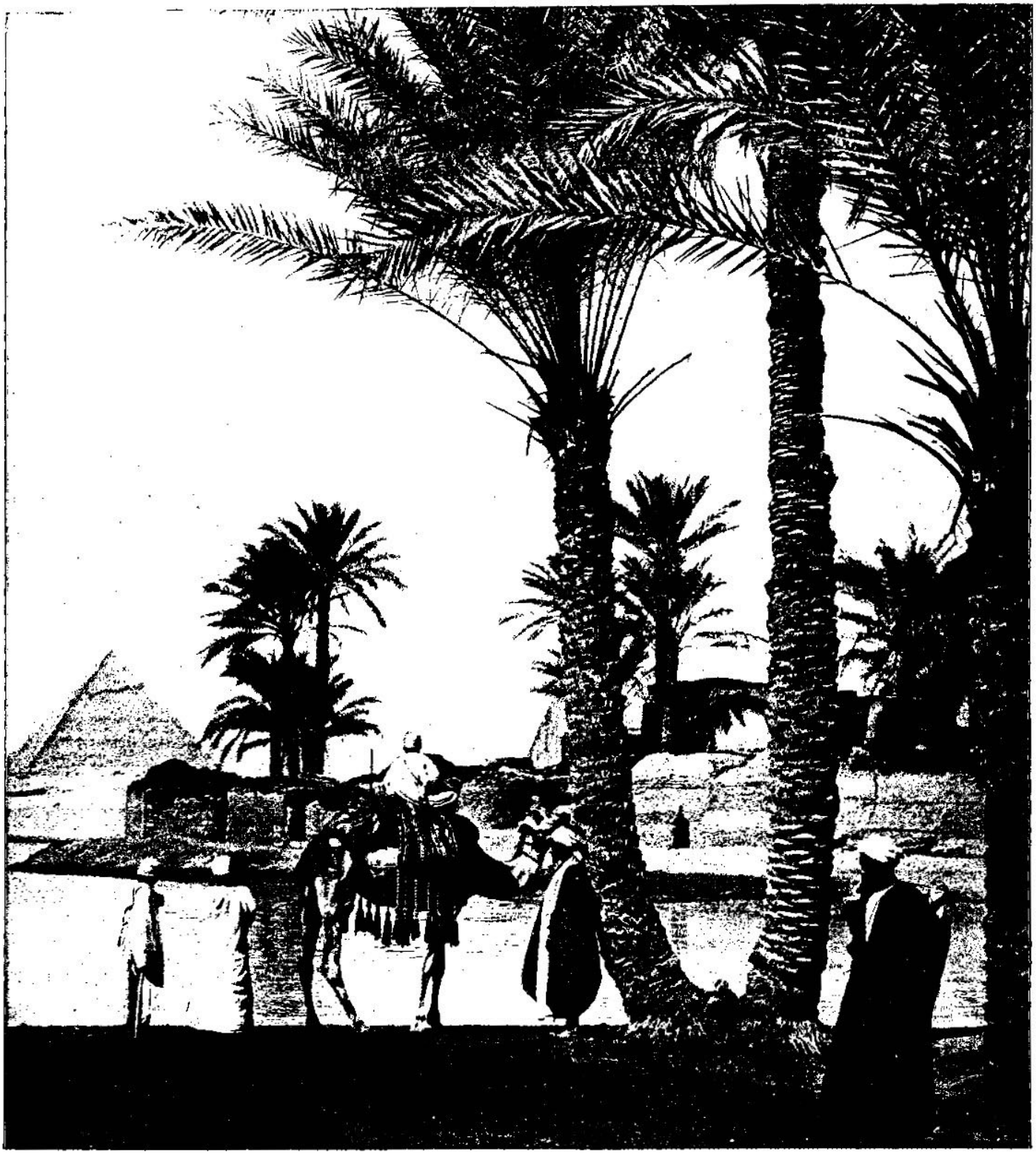

PALM TREES AND PYRAMIDS—THE PYRAMIDS OF CHEOPS IS REPRESENTED BY SOME AS BEING THE ALTAR OF THE LORD, REFERRED TO IN THESE VERSES. [Isaiah, xix:19-20.]—"In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." In a curious book entitled "A Miracle in Stone," Dr. Joseph A. Seiss claims that the 19th and 20th verses of this chapter refer to the great pyramid of Egypt. He says that the altar and the pillar in these verses refer to one and the same thing, that the verses refer to some specific and telling monument, and that all their terms most fully apply to this marvelous hand-made mountain of stone. He thinks the location of the pyramids corresponds to the teachings of the text that the great pyramid is the hub of Egypt's curved shore line, and so is in the midst of the land and at the border between Palestine and Egypt.

poses[7] thereof, all that make sluices *and* ponds for fish.[8]

11 ¶ Surely the princes of [j]Zoan *are* [k]fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? [9] where *are* thy [l]wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan[1] are [m]become fools, the princes of Noph[2] are deceived; they have also seduced Egypt, *even they that are* [3]the stay[4] of the tribes thereof.

14 The[5] LORD hath mingled a perverse spirit[6] in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* [o]staggereth in his vomit.

15 Neither[p] shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be [q]like unto women; and it shall be afraid and fear, because of [r]the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And [s]the land of Judah shall be a terror[7] unto Egypt: every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he [t]hath determined against it.[8]

18 ¶ In [u]that day[9] shall [v]five cities[1] in the land of Egypt speak the language[2] of Canaan, and swear[w] to the LORD of hosts; one shall be called, The city of destruction.[3]

19 In that day shall there be [x]an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be [y]for a sign and for a witness unto the LORD of hosts in the land of Egypt: for [z]they shall cry unto the LORD because of the oppressors, and he shall send them a saviour,[b] and a great one, and he shall deliver them.

21 And[c] the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD [d]shall smite Egypt; he shall smite and heal *it:* and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be [e]a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.[4]

24 In that day [g]shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land;

25 Whom the LORD of hosts shall [h]bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAPTER XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that [a]Tartan came unto [1]Ashdod, (when Sargon[2] the king of Assyria sent him,) and fought against [b]Ashdod and took it;

2 At the same time spake the LORD by Isaiah[3] the son of Amoz, saying, [c]Go and loose the [d]sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked[4] and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So[e] shall the king of Assyria lead away the Egyptians prisoners,[5] and the Ethiopians captives, young and old, naked and barefoot, even [f]with *their* buttocks uncovered, to the shame[6] of Egypt.

5 And [h]they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this isle[7] shall say in that day, [i]Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

[6] Heb. *nakedness.* [7] Or, *country.* [h] ch. 19. 1–7, 31. 1, 7; 36. 6. Eze. 29. 6, 7. Ho. 12. 1 Je. 3. 23–25; 16. 19. [i] Job 6. 20.

A.M. cir. 3279. B.C. cir. 725

[7] 'Foundations,' as in Ps. 11. 3. They can build fortifications will be broken down.—*C.*

[8] Heb. *of the sieve things.*

[j] Nu. 13. 22. Ps. 78. 12, 43. Jer. 2. 16. [k] ver. 3, 4. Job 12. 17. Ec. 2. 14.

[9] *Where are they?* The ancient kings.—*C.*

[l] 1 Co. 1. 20. Ge. 41. 8. Ac. 7. 22. 1 Ki. 4. 30. Je. 49. 7. Ob. 8. Ps. 105. 22.

[1] *Zoan,* or Tanis, or Avaris (think Salmasius) which in the time of Moses was wrought, Ps. 78. 12. ch. 30. 4. Nu. 13. 22.

[2] Or, *Memphis.* Ho. 9. 6. Je. 46. 19. Eze. 30. 13.

[3] Or, *governors,* ver. 5.

[4] Heb. *corner.*

[5] And, by consequence, by giving them up to their own foolish ways, having mingled a perverse spirit with their counsels.—*C.*

[6] Heb. *a spirit of perverseness,* ch. 29. 9, 10. 1 Ki. 22. 22, 23.

[m] Job 12. 25. Je. 23. 13, 27. Ch. 51. 17, 20, 21. 28. 7. 56. 9. Ps. 75. 8; 107. 27. Re. 14. 10.

[n] ch. 9. 14. Ps. 76. 5.

[o] ver. 1; ch. 1. 5, 6; 3. 12. Je. 23. 32; 50. 38. ch. 40. 19. Na. 3. 13. Ps. 48. 6.

[p] Ex. 20. 9. Ex. 14. 26, 27. ch. 37. 37, 38. Je. 47. 4.

[q] ch. 13. 7, 8. ch. 19. 1. Je. 50. 37; 51. 30. Na. 3. 13.

[r] Ex. 3. 19; 6. 1; 13. 9. Ps. 68. 28, 29. Je. 10. 7. Ho. 2. 15. Mi. 4. 5. Zec. 14. 16.

[7] Not because of war between Judah and Egypt, but because of the judgments that Egypt shall hear of being inflicted on Judah.—*C.*

[s] ch. 20. 2–5.

[8] Egypt.

[t] ch. 14. 22, 26. 1.

[9] *That day.* The day when the judgments on Judah shall have been inflicted, and the ear of Egypt shall be opened to hear, and her heart persuaded to fear, by the 'terror of the Lord.'—*C.*

[u] Ps. 68. 31; 87. 4. ch. 49. 12, 22; 60. 3–13. Zep. 3. 9.

[1] See note [2] below.

[2] Heb. *the lip.*

[v] De. 10. 20. Ne. 10. 29. ch. 45. 23. Je. 12. 16. 2 Ch. 33. 14. Ps. 132. 2–5.

[w] Or, *of Heres,* or *of the sun.*

[x] Ge. 12. 7, 8. 28. Ex. 24. 4. Jos. 22. 10. Mal. 1. 11. ch. 2. 3; 27. 13; 56. 7; 60. 23. Zec. 14. 20. He. 13. 10.

[y] Jos. 4. 20, 21, 22. 27.

[z] ver. 4; ch. 30. 4. Eze. 29. 19, 15. Ho. 5. 13; 6. 1. Ps. 50. 15, or Ac. 2. 37, 38, 39.

[a] ch. 37. 36. Da. 11. 3, or He. 2. 3. 1 Ti. 6. 15. Mat. 1. 21. ch. 45. 22, 24.

[b] Ps. 98. 2, 3. ch. 11. 9. Zep. 3. 9, 10. Mal. 1. 11. ch. 44. 4, 5. Ps. 139. 106. Ro. 12. 1. Ac. 9. 8, 5. Ec. 5. 4.

[c] Five messes were given to Benjamin, with five changes of raiment. Ge. 43. 34; 45. 22. Five of his brethren did Joseph present to Pharaoh. Ge. 47. 2. The altar was five cubits long, and five broad. Ex. 27. 1. The ransom-money of the first-born was five shekels apiece. Nu. 3. 47. And Paul declares 'the next rather speak five words with understanding, than ten thousand words in an unknown tongue.' 1 Co. 14. 19. May not five cities be, therefore, considered as used in a definite number as the representative of the whole kingdom in its entire extent in the region of Egypt?—*C.*

[d] ver. 1. Je. xlvi. Eze. xxix.–xxxii. ver. 1–5. Ps. 87. 4–6. 15. Ho. 11. 1. 2. 11. 3. 4. Mi. 7. 12. ch. 27. 9.

[e] ch. 11. 10, 11, 12, 15, 16. ch. 19. 23–25. Je. 3. 18. Eze. 29. 14. ch. 34. 26. Ac. 2. 9–11. Gen. 10. 2, 6, 22, 23. 1 Ch. 1. 5, 17. Ga. 6. 2. Ro. 15. 12.

[4] This prediction is most evidently future. The Lord has run the race of its completion.—*C.*

[f] Zec. 8. 23. 2 Ki. 18. 13. ch. 7. 13, 14. 8. Ro. 10. 11–13. 15. 17. Ep. 2. 14, 15, 16, 20. 3 Ch. 8. Ro. 11. 12, 25.

[g] Ps. 2. 12. Ep. 1. 2.

[5] Ro. 1. 19, 30. Col. 3. 11. Ho. 2. 23. ch. 19. 23. 43. 28. Ga. 6. 15. Ho. 2. 23. Ep. 2. 19. Ro. 11. 26, 29. Je. 10. 16. Ep. 1. 18. 1 Pe. 2. 9, 10. De. 32. 9. Ps. 135. 4.

CHAP. XX.

B.C. cir. 720.

[a] 2 Ki. 18. 17.

[1] *Ashdod* or Azotus, situated on a hill near the Mediterranean, about 34 miles west of Jerusalem. Here was the temple of Dagon, whose image was broken before the ark. It must have been a place of great strength, as it stood the longest siege on record, having been besieged by Psammitichus king of Egypt for twenty-nine years. At present it is a miserable village of some fifty huts rather than houses.—*C.* Its site is now covered with gardens and orchards, among which a few columns and large building stones are here and there seen. These are the only remains of the royal city of Ashdod. The situation is beautiful, and the surrounding plain is not surpassed for fertility in Palestine.—*P.*

[2] *I.e.* Sennacherib, or perhaps rather his father or elder brother.

[b] ch. 14. 29, 30, with 2 Ki. 18. 13.

[3] Heb. *by the hand of Tsarok.*

[c] ch. 8. 18. Eze. iv. v. xii. Je. 13. 1–11; 19. 1–13. ver. 3. Mat. 16. 24.

[d] Re. 11. 3. 2 Ki. 1. 8. Mat. 3. 4. Zec. 13. 4. Je. 9. 1.

[4] Without an upper garment. Job 1. 20. 21. Ac. 19. 16. 1 Sa. 19. 24. 2 Sa. 6. 20.

[e] ch. xviii. xix.

[5] Heb. *the captivity of Egypt.*

[f] 2 Sa. 10. 4. Je. 13. 22, 26. ch. 47. 2. Mi. 1. 8.

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repose. Often he seems to have forgotten his people when he is just ready to work their deliverance. And while he is all-sufficient for the protection, quickening, and comfort of the people, he will not save them unless they repent and accept Christ.

CHAPTER XIX. Ver. 1. God's *riding upon a swift cloud* denotes his coming speedily and irresistibly to execute fearful judgments. 2. After the death of Sethon the country was divided into twelve petty governments; all which, after a long civil war, Psammitichus subdued. It may also relate to the civil war between Amasis and Pharaoh-Hophrah, &c. 4. God shall give them up to the tyranny of Psammitichus, Nebuchadnezzar, the Persian kings, &c. 13–17. Infatuated by their giddy tempers, the princes shall follow pernicious counsels, and lead the subjects into ruin. Neither shall any, high or low, do anything proper for their relief, but shall be quite dispirited and terrified by the threatenings and judgments of God. The report of the destruction of Israel and ravage of Judah by the Assyrians, and the overthrow of Judah by the Chaldeans, or the prophecies uttered in the land of Judah, shall throw the Egyptians into the utmost consternation and fear of the like miseries. 18–23. Nevertheless their terrible and long-continued distresses shall at last issue in the conversion of a great many of them, even in the city of their idols, to the Christian faith; and they shall make a solemn and open profession thereof, and shall, through Jesus Christ, avowedly worship the true God everywhere in the country. After God has, by his angel's cutting off Sennacherib's army, and by Alexander's victories, delivered them from their Assyrian and Persian oppression, Jesus, the infinitely mighty Saviour, shall deliver them from Satan and their lusts, and their heathen abominations. By God's wonderful providences they shall be gradually brought to the saving knowledge of, and openly worship him, and solemnly and candidly devote themselves to his service. And in the apostolic, and especially the millennial period, they, and the eastern nations, who had warred with and oppressed them, and the Jews, who had sinfully courted and been sadly oppressed by both, shall harmoniously embrace the gospel, and unite in the service and distinguished favours of God.

Ver. 1. *The idols of Egypt shall be moved.* Egypt was anciently either the parent or the great patroness of idolatry. The remains of her idols, even till this day, are of the most gigantic stature. But truly they have been *moved,* for they are often mutilated, or thrown down, or even carried away into distant lands—memorials at once of the greatness and the littleness of man. His greatness of power in executing works so truly wonderful; and his littleness of understanding in worshipping them as gods. *C.*

Ver. 7. *The paper reeds by the brooks.* The papyrus (whence the English word *paper*) from which were manufactured rolls for writing, cordage, baskets, boats, &c. *C.*

Ver. 18. *The city of destruction.* The slightest possible change of the first letter makes it either the 'city of destruction' or the 'city of the sun.' 'City of destruction' seems the most probable reading, as 'city of the sun' seems heathenish rather than scriptural: and is expressively emblematic of that ruin from which the gospel delivers sinners who have destroyed themselves. *C.*

REFLECTIONS.—God pours the greatest contempt on men's idols; on everything which they inordinately loved or trusted. At his will created comforts concur



POMPEY'S PILLAR—RAISED IN HONOR OF DIOCLETIAN. [Isaiah, xix: 23.]—"In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria." In the verse quoted from Isaiah, Egypt is represented as going to Assyria, and the Assyrians as coming to Egypt. What is true of Egypt and Assyria has been true of Egypt and many other surrounding nations. There was a Persian dynasty in Egypt, a Macedonian dynasty, and a Roman dynasty. Pompey's pillar may be taken as a monument which stands for this universal relation of Egypt with other nations. This was erected by Pompey, a Roman prefect, in honor of Diocletian some little time after A. D. 302. It is made of granite brought from Aswan. The shaft is about seventy feet and the whole monument, including its pedestal, is a little over one hundred feet high.

CHAPTER XXI.

1 The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians. 11 Edom, mourning the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

THE [1]burden[2] of [c]the desert of the sea. [b]As whirlwinds in the south pass through; *so* it cometh from the desert, [c]from a terrible land.

2 A grievous[3] vision is declared unto me; the[d] treacherous dealer dealeth treacherously, and the spoiler spoileth.[4] Go[e] up, O Elam: besiege, O Media; all [g]the sighing[5] thereof have I made to cease.

3 Therefore [h]are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it.*

4 My heart panted,[6] fearfulness affrighted me: [i]the night of my pleasure hath he turned[7] into fear unto me.

5 Prepare[j] the table, watch in the watch-tower, eat, drink: [k]arise, ye princes, *and* anoint the shield.

6 For thus hath the Lord said unto me, Go, set a [l]watchman, let him declare what he seeth.

7 And he saw [m]a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried,[8] A lion:[9] my lord, [o]I stand continually upon the watch-tower in the day time, and I am set in my ward whole nights;[1]

9 And, behold, [p]here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [q]Babylon is fallen, is fallen; and [r]all the graven images of her gods he[2] hath broken unto the ground.

10 O[s] my threshing, and the corn[3] of my floor: [t]that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ The[u] burden[4] of Dumah. He calleth to me out of Seir, Watchman,[5] what of the night?[6] watchman, what of the night?

12 The watchman said, [v]The morning cometh, and also the night: [x]if ye will inquire, inquire ye: return, come.[7]

13 ¶ The[y] burden upon Arabia. In the forest[8] in Arabia shall ye lodge, O [z]ye travelling companies of Dedanim.

14 The inhabitants of the land of [a]Tema brought[9] water to him that was thirsty, they prevented with their bread him that fled.[1]

15 For [b]they fled [2]from the swords,[3] from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, according to the [c]years of an hireling, and all the glory of [d]Kedar shall fail:

2 Or, *for fear.* 3 Heb. *from the face.* c An exact natural year, Job 7.1 ch.16.14, not as Deut.4.5.ch.51.2. d Ge.25.13.Ps.120.5.ch.60.7.Je.49.28.

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to aggravate our ruin, and created supporters fail or fight against us. Fomenters of faction, cruel tyrants, and infatuated and giddy princes are the greatest plagues to nations. And when one sinner or sinful society is cut down, it becomes survivors to consider and tremble. If men persist in their wickedness, God is determined to destroy them. But strange, and often unaccountable to us, are his providential dispensations. He often deals most sharply with those for whom he has the greatest mercies in reserve. Deeply he wounds in order that he may graciously heal. He bereaves men of all that they have in this world, that he may give them his gospel, his grace, his ordinances, his Christ. He seeks constantly to form intelligent, devout, and harmoniously bold societies of believers out of those whom Satan had singularly besotted, sin corrupted, and miseries depressed. And it is comely when the servants of the same God, purchased by the same blood of his Son, and begotten by the same Spirit, lay aside all their animosities, and with one heart, one mind, and one mouth glorify God!

CHAPTER XX. Ver. 1. The word *Tartan* signifies 'general' or 'commander in chief,' and it is probable it is the official title of the first military officer of Assyria rather than a proper name.—*Sargon* was one of the greatest of Assyrian kings. He reigned between Shalmaneser and Sennacherib, and was the father of the latter. He ascended the throne in B.C. 721, and appears to have reigned about fifteen years. His various expeditions are recorded on the Assyrian monuments. He is only mentioned by name in this passage of Scripture; but he may be 'the king of Assyria' intended in 2 Ki. 17. 6. *P.*

Ver. 3. *Three years.* Probably he so walked only three days, a day for a year, according to prophetic rule, Nu. 14. 34. Eze. 4. 6. *C.*

Ver. 5. *And they.* That is, the Jews who trusted to Egypt and Ethiopia for help against Assyria, and who disregarded seeking help of God, shall now be afraid of similar calamities, and be ashamed of their unbelief and ingratitude. *C.*

Ver. 6. *Isle.* The Hebrew word here translated 'isle' has various shades of meaning. Generally it means 'land' as opposed to water. Then it signifies 'coast,' and then 'isle.' In this passage it should be rendered 'coast.' The reference manifestly is to Philistia, which lay on the coast of the Mediterranean. *P.*

REFLECTIONS.—O what need of a self-denying humility in the ministers of Christ! They know not to what apparently hard service he may put them. Into what pitiful condition men's wickedness plunges them! Alas! the dreadful nature of slavery and captivity to inward lusts! How created confidences shame pain, and ruin us at last! But thrice happy are those who in time flee from them all to the never-disappointing Jesus Christ!

CHAPTER XXI. Ver. 1, 2. Dreadful calamities shall come upon Babylon on the river Euphrates, which shall reduce it to a desert and fen. Irresistibly they come from Media and Persia, between which and Babylon the wilderness is inhabited by fierce savages. The revolted Medes and Persians shall furiously revenge upon the Chaldeans all their treachery and cruelty to other nations, and shall relieve the enslaved Jews and others from their bondage. 3–5. To their infinite consternation and anguish, their nights of reveling and mirth, and their luxurious feasting, shall be quickly turned into ruinous wars, and into horrid scenes of murder. 6–9. For lo! within view of their watchmen, Darius and Cyrus march forward, with their armies of Medes and Persians, well furnished with everything necessary to destroy Babylon and her multitude of idols. 10. This either represents the afflicted Jews as having this prophecy delivered to them for their comfort, or the Chaldeans as threatened with terrible destruction after they had miserably destroyed the Jews and others. 11, 12. To the affrighted Edomites no other information can be given than that a night of dreadful calamities, by the Assyrians, Chaldeans, &c., shall follow their present respite and prosperity. Nor is there any method to escape it, but by a penitent turning to God and his people.

Ver. 1. *The desert of the sea.* The waters around Babylon are called sea, and the fertile plain is threatened with being turned into a desert—a threatening now literally realized during centuries. *C.*

Ver. 2. *Elam.* Elam was a son of Shem, and founder of a great nation. The country of Elam lay on the east bank of the Tigris, and bordered on the Persian Gulf. It embraced the more modern countries of Persia and Susiana; and in this passage it may be regarded as equivalent to Persia. Its capital was Susa, and one of its early monarchs was Chedorlaomer, who is mentioned in Ge. xiv. *P.*

Ver. 3. *I was bowed down,* &c. Isaiah, and not a Babylonian, is the speaker; for to Isaiah was the vision declared, ver. 1, 6. *C.*

Ver. 4. This cannot be the speech of a Babylonian, but of the prophet speaking of the pleasure which a body weary with toil, and a spirit weary with heavy and vexing thoughts, finds in the sleep of the night. *C.*

Ver. 5. *Anoint the shield.* This anointing has been interpreted of oiling the shields, that darts might more readily fly off. But this is an unsupported interpretation. Neither seems it proper to derive the interpretation from some obscure or imaginary custom of anointing shields, never adverted to in Scripture. Is not the *shield* rather the emblem of a *chief* chosen and appointed by the princes for the defence of his country in its imminent dangers? *C.*

Ver. 7. This ought rather to be translated: 'And he saw cavalry, horsemen two abreast, riders on asses, and riders on camels.' The Hebrew word rendered 'chariots' sometimes signifies 'riders,' as in 1 Sa. 8. 4. ic. 18. The Persians used both asses and camels in their armies for riding; and they were accustomed to advance in pairs, two abreast. *P.*

Ver. 10. O! my brethren, the sowing and harvest of the Lord, whom I have laboured to thrash out of your chaff, and winnow into clearness: lo! I have declared unto you the whole revelation of God! *C.*

Ver. 11. *Dumah.* In the midst of the Arabian desert, about 250 miles east of Edom, is an ancient town called by Arab geographers *Dumah,* but by the modern Bedawin *el-Jauf,* 'the belly,' probably on account of its features and position. A tradition exists that it was founded by Dumah, the son of Ishmael. It stands in a circular valley, and is encompassed by a ridge of sandstone hills. It still contains about 3000 inhabitants. *P.*

Ver. 13. *Dedanim.* Two Dedans are mentioned in Scripture; one descended from Cush, Ge. 10. 7, the other from Abraham by Keturah, Ge. 25. 3. It is the descendants of the latter who are referred to here. Their chief settlements were in Arabia, near the eastern border of Idumea. They seem to have been largely engaged in transport trade, carrying wares from central and eastern Arabia and Persia to the marts of Phœnicia and Egypt, Eze. 26. 20; 38. 13. *P.*

Ver. 14. *Temah.* Tema, now called Teyma, is a small town and district east of Idumea, and not far distant from Dumah. *P.*

REFLECTIONS. Alas! what desolations in populous nations, what alteration in fruitful soils, does sin produce! Quickly they, who treacherously spoiled and murdered others, meet with the same fate. And often the most dreadful ruin comes upon sinners when they are most secure and self-confident. How useful and informing are God's faithful ministers! and what insight they ought to have into the mind and work of God! It is very necessary to discern the signs of the times; and to consider earthly prosperity as but a common inlet to fearful calamities; that we may improve the present hour for returning to God. Kindness to distressed neighbours is ordinarily, by Providence, rewarded with similar reliefs. But how empty is that glory which can be diminished or ruined! Let therefore the Lord alone be my everlasting light, wealth, and honour.

CHAPTER XXII. Ver. 1–3. The heavy judgments of Jerusalem, which is surrounded with moun-

17 And the residue of the number of archers,[4] the [e]mighty men of the children of Kedar, shall be diminished: [g]for the LORD God of Israel hath spoken *it*.

CHAPTER XXII.

1 The prophet lamenteth the invasion of Jewry by the Persians. 8 He reproveth their human wisdom and worldly joy. 15 He prophesieth Shebna's downfall, 20 and Eliakim's advancement in his room.

THE burden[1] of [a]the valley of [2]vision. [b]What aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou[c] that art full of stirs, a tumultuous city, a joyous city: [d]thy slain[3] *men are* not slain with the sword, nor dead in battle.

3 All[e] thy rulers are fled together, they are bound by the archers:[4] all that are found in thee are bound together, *which* have fled from far.[5]

4 Therefore said I, [f]Look away from me; I will weep bitterly,[6] labour not to comfort me; because of the spoiling of the daughter of my people.

5 For [g]*it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And [h]Elam bare the quiver with chariots of men *and* horsemen, and Kir uncovered[7] the shield.

7 And it shall come to pass, *that* thy choicest valleys[8] shall be [i]full of chariots, and the horsemen shall set themselves in array at[9] the gate.

8 ¶ And [j]he discovered the covering of Judah, and thou didst [k]look in that day to the armour of [l]the house of the forest.

9 Ye[m] have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool:

10 And [n]ye have numbered[1] the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but [p]ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that [q]day did the Lord GOD of hosts call to weeping, and to mourning, [r]and to baldness, and to girding with sackcloth:

13 And behold, [s]joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die.

14 And it was [t]revealed in mine ears by the LORD of hosts, [u]Surely this iniquity *shall* not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto [v]Shebna, which *is* over the house, *and say*,

16 What hast thou here?[2] and whom hast thou here, that thou hast [z]hewed thee out a sepulchre here, *as* he[3] that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?[4]

17 Behold, the LORD[5] will carry thee away with a mighty captivity,[6] and will [y]surely cover thee.

18 He will [x]surely violently turn and toss thee *like* a ball into a large country:[7] there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And [a]I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant [b]Eliakim, the son of Hilkiah:

21 And I [c]will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a [d]father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the [e]key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.[8]

23 And I will fasten him *as* [g]a nail in a sure place; and he shall be for [h]a glorious throne to his father's house.

24 And they [i]shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of [j]flagons.

25 In that day, saith the LORD of hosts, shall the nail[2] that is fastened in the sure place be removed,[3] and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken *it*.

CHAPTER XXIII.

1 The miserable overthrow of Tyre. 15 Her restoration after seventy years.

THE burden[1] of Tyre. Howl, ye ships of Tarshish;[2] for [a]it is laid waste,[3] so that there is no house, no entering in: from the land of Chittim[4] it is revealed to them.

2 Be [b]still, ye inhabitants of the isle;[5] thou

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4 Heb. *bowers.*
e Jer. 49. 35. Ezek. 32. 24.
f Isa. 22. 6. Jer. 49. 29.
g Num. 24. 24. Dan. 11. 30.

CHAP. XXII.

1 The denunciation against Jerusalem, 15 and Shebna. 20 Eliakim is promised.
a Isa. 29. 1. Jer. 21. 13.
b Isa. 32. 11. Jer. 48. 37.
c Isa. 32. 13. Jer. 48. 26. Ezek. 26. 2.
d Jer. 14. 18. Lam. 2. 21. Ezek. 6. 11. 12. 21. 9. 7.
e 2 Kings 24. 14. 16. Jer. 52. 28.
3 Heb. *They slain.*
4 Heb. *by the bow.*
5 All thy rulers are fled together, they are gathered from far. Lam. all that were found in thee were bound together, they were gathered far away.
f Gen. 19. 17. Luke 9. 61.
6 Heb. *I will be bitter in weeping.* Jer. 9. 1.
g ch. 22. 5. Jer. 30. 7. Lam. 1. 5. Ezek. 7. 7. Mic. 7. 4. Zeph. 1. 14. 15. 16. Rev. 6. 17.
h Jer. 49. 35. Ezek. 32. 24.
i ch. 32. 9. Jer. 49. 31. Ezek. 23. 24. Dan. 11. 40.
7 Heb. *made naked.*
8 Heb. *the choice of thy valleys.*
k ch. 5. 26. 30. 10. 28. Jer. 6. 22. 50. 41.
9 Or, *towards.*
j ch. 10. 32. Obad. 11.
k Num. 21. 9. John 3. 14.
l 1 Kings 7. 2. 3. 4. 5. 10. ver. 20. 22. ch. 7. 2. 3. 2 Chron. 9. 20.
m 2 Chron. 32. 27. 29. 30. 24.
n Jer. 33. 4. 5.
o 2 Kings 20. 20. 2 Chron. 32. 3. 4. 30. Neh. 3. 16. Eccles. 2. 6.
p Jer. 37. 3. 2 Chron. 12. 5. ch. 31. 20. with ch. 17. 7. 8. 10. 27. 19.
q Isa. 5. 9. 22. 14. 65. 13. 15. Jer. 5. 22. 12. 12. Ezek. 21. 12. Joel 1. 13. 15. Jonah 3. 9. Zeph. 1. 7. 14. Zech. 12. 10. 11. Mal. 3. 2. 3. Rev. 6. 17.
r Isa. 15. 2. Jer. 48. 37. Ezek. 7. 18. Amos 8. 10. Mic. 1. 16.
s Isa. 5. 11. 12. Amos 6. 3. 4. 5. 6. Luke 12. 19. 1 Cor. 15. 32.
t Isa. 5. 9. Mat. 24. 45. Luke 16. 19. 27. 31. Jas. 5. 5.

* The nail that is now fastened, even Shebna, shall be removed.—Note, The prophecies of Shebna and Eliakim are of double import; but yet they are both types and shadows of that progressive march of events which is to terminate in the overthrow of every successive Shebna: every one who rests from labour, either in the kingdom of the world, or in the church, and the salvation of Christ, every one who makes God his strength by the arm of flesh, is under the curse.

u Isa. 5. 9. 14. 22. 65. 15. Jer. 11. 11. 14. 12. 29. 32. 42. 18. Ezek. 8. 18. 9. 1. Amos 5. 12. Mic. 3. 4. Zech. 7. 13. Mal. 2. 2.
v ch. 36. 3. 11. 22. 37. 2. 38. 4. 2 Kings 18. 18. 37. 19. 2. Jer. 37. 13. 38. 1. 4.
w Deut. 33. 24. Judg. 5. 24. 2 Sam. 22. 34. Psa. 18. 33. Hab. 3. 19.
x Jer. 22. 26. 28. 16. 29. 16. 17. 19. 20. 52. 31. 34.
y Isa. 14. 19. Jer. 22. 19. 26. 23. Ezek. 32. 5. 6.
z Isa. 14. 31. *in the capacity of a vessel.*
7 Heb. *large of spaces.*
a Psa. 5. 7. Jonah 2. 4. Psa. 138. 2. Jer. 12. 7. 8. Jer. 52. 3.
a Psa. 39. 9. Ezek. 17. 21. Psa. 62. 11.
b 2 Kings 18. 18. Isa. 36. 3. 22.
c Exod. 28. 4. Gen. 41. 42. 1 Sam. 18. 4. ch. 61. 10. Zech. 3. 4. Psa. 45. 13. Rev. 19. 8.
d Job 29. 16. 2 Cor. 6. 4. 12. Gen. 45. 8.
e Rev. 1. 18. 3. 7. Matt. 16. 19. with ch. 9. 6. 7. Matt. 28. 18. Eph. 1. 20. 22.
8 All access to or exclusion from power shall be through him.—C.
g Ezra 9. 8. Zech. 10. 4. 1 Chron. 22. He. 13. 8. ch. 42. 5.
A Not as ver. 18, but 1 Chron. 22. Psa. 45. 11. 132. 12. Rev. 3. 12.
1 Gen. 49. 24. 47. 12. 50. 21. Mat. 21. 27. 26. 18. 28. 1. 16. 3. 35. Col. 3. 22. 1 Tim. 6. 1. 2. Heb. 13. 17. Jer. 22. 22. Rev. 3. 12.
1 Or, *instruments of vessels.*
2 Sim'eon, ver. 13. 16. and all his dependants and scholars, Ezra 2. 12. 22. Psa. 149. 9. 2 Sam. 23. 39. 1 Chron. 11. 41. Jer. 22. 24. 37. 2. 38. 2. 52. 25. 5.
3 See note * in first column.

CHAP. XXIII.

B.C. cir. 725.
1 Heavy judgment denounced against Tyre. ch. 13. 1. Amos 1. 9. 10. Jer. 25. 22. 47. 4. Ezek. xxvi.-xxviii. Zech. 9. 2-4.
2 ch. 2. 16. Psa. 48. 7. 107. 23. 1 Kings 10. 22. Jer. 2. 10. Ezek. 27. 6. Dan. 11. 30. Spain, North Africa, &c.
a ver. 14. Ezek. 26. 2. 28. 22. 30. 3.
3 Whilst and without the tidings are bringing, or to the inhabitants of Italy, &c.
4 Or, *Cutheans captivity comes*, viz. in Jer. 52. 28. 29. 30. Isa. 20. 4. ch. 14. 31. 47. 2. Jer. 50. 21. 51. 31. 41.
b 1 Sam. 26. 16. 18. 27. 3. 6. Isa. 47. 5. 48. 17. 62. 12.
5 Tyre, Isa. 20. 6.

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tains, and favoured with God's revelations and ordinances. Ye inhabitants, what is become of all your former security and confidence when ye made light of God's threatenings, that ye are gone to the house-tops to view the approaching army, or to hide yourselves? There is now nothing but doleful outcries and confusion, instead of the wonted shouts of mirth. The men of war die by famine and pestilence, or by their own fears. The rulers have fled; but being overtaken, they and others are chained for prisoners. 6. The Persians and Medes served in the Assyrian and Chaldean armies. 8 14. When Sennacherib had dismantled the fortified cities of Judah, he provided armour, repaired your walls, or built new ones, pulling down part of the houses for that purpose, and conveyed all the water into the city; but ye never applied, by prayer or fasting, to God who formed your city, but instead thereof, spent the little time you had reason to expect, in profane revelling and mirth; which impudent contempt of God and his judgments shall never be forgiven you. 15-19. And you, Shebna, what property or relations have you, a foreigner here, that you should build a stately palace or tomb for yourself? Behold, God shall, in an irresistible manner, drive you into captivity, and overwhelm you with shame and contempt. In a distant country thou shalt live and die obscurely; and your stately chariots and other

whom the [c]merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor,[6] the harvest of the [d]river, *is* her revenue; and she is [e]a mart of nations.[7]

4 Be thou ashamed, O Zidon; for the sea[8] hath spoken, *even* the strength of the sea, saying, [g]I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As [h]at the report concerning Egypt, *so* shall they be [i]sorely pained at the report of Tyre.

6 Pass[j] ye over to Tarshish; [k]howl, ye inhabitants of the isle.

7 *Is* this your [l]joyous *city*, whose antiquity *is* of ancient days? her own feet[1] shall carry her afar off[2] to sojourn.

8 Who[m] hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, to stain[3] the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river,[4] O daughter of Tarshish: *there is* no more strength.[5]

11 He[o] stretched out his hand over the sea; he shook the kingdoms: the LORD hath given a commandment against the [p]merchant *city*,[6] to destroy the strong holds[7] thereof.

12 And he said, [q]Thou shalt no more rejoice O thou [r]oppressed virgin,[8] daughter of [s]Zidon, arise, pass over to Chittim;[1] there also shalt thou have no rest.

13 Behold[2] the land of the Chaldeans: this people was not *till* [t]the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the places thereof; *and* he brought it to ruin.[3]

14 Howl,[t] ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten [u]seventy years, according to the days of [v]one king: after the end of seventy years shall Tyre sing[4] as an harlot.[5]

16 Take an harp, go about the city, thou harlot that hast been forgotten: make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass, after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication[6] with all the kingdoms of the world upon the face of the earth.

18 And [w]her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to [x]eat sufficiently, and for durable clothing.

[u] Je.25.9-22;27.3-7;29.10. [v] Da.7.17,23;8.20-22;Re.17.10,12. [x] Lze.28.24.Ps.45.12;72.10; 87.4.Ac.21.3-5.ch.60.6,7.Zec.14.20,21. [y] De.12.18,19;14.23-27.1 Co.9.13,14.Ga.6.6.1 Ti.5.17,18

A.M. cir. 3229. B.C. cir. 775.

[c] Lze.27.3-25.
[d] Gen.41.1,2,17,18.Ex. 1.22.Neh.13.3.Isa.19. 5.Jer.46.7,8.
[e] Lze.27.3-25.Joel 3.5,6.
[f] See note [8] below.
[g] Lze.26.17.
[h] Je.44.28.Lze.29.16. ch.xix.xx.
[i] Ex.15.14-16.Ps. 48.4-6.Isa.13.8.
[j] Je.2.10,11.ch.xlvi. 19.
[k] ch.13.6-8,9.22.14. 15.
[l] Heb. *joyous in her going off.*
[m] ver. 9, 11. Lze. xxvii.xxxii.Re.18.7.
[n] Heb. *to pollute*, ch.2.11,17;3.26;13.9,11, 16;24.4,5,21;47.6;48.2. Mal.2.11. Jn.18.28. Ac.10.15. 11.9. Re.21.27. Pr.16.5. Lze.28.18. Pr.16.5. Lze.28.7,10. Da.11.36. Ga.5.21.
[o] Or, *He hath thy land a river that is spent*, i.e. *given up by reason of barrenness, or wasted by multitudes of men, as numbers, ver.2,12.*Ge 19.15.
[p] Heb. *girdle*, ver. 14.
[q] Ex.14.27. ver.4. Hos.12.26. Pr.21.22. Ps.33. 10,11.ch.5.15;14.6. Je. 50.34.
[r] Heb. *Canaan*, Ge.9.25;10.15-19.
[s] Or, *concerning a merchant-town.*
[t] Or, *strength.*
[u] *Sihor* is a name of the Nile. It signifies 'black' or 'turbid.' The word rendered 'river' is *yeor*, which is the Egyptian name of the Nile. Consequently, the verse should be translated as follows: 'And in great waters the fruit of Sihor, the harvest of Yeor, was her revenue.' Egypt was the principal granary of Tyre; and its wealth consequently depended upon the Nile.—*P.*
[v] Je.46.22.
[w] Never conquered, though [said] to the 22nd interval. Ge.10.19, 49.13.Jos.19.10.
[x] Lze.26.17. Is called a daughter of Zidon, because it was colonized by it in early times. *P.*
[y] Originally it was Kittim, i.e. Egypt or Africa. Nu.24.24. Da.11.30.
[z] Heb. *Behold.*
[a] This verse presents many difficulties which interpreters never agree. The Chaldeans here mentioned? What is the meaning of the second clause? What places suffered [from] these three? The [coming] events must be the same.—*P.* Behold the land of the Chaldeans [the people who were the principal instruments employed in the providence of Tyre]: this people [or new inhabiting the land] was not [had not] been, nor are [any] Greeks [or] regent period. The Assyrians founded it [the country] for dwellers in the desert [for the Chaldeans, who, previous to this time had led a wandering life]. They set up towers [the towers of Babylon], they reared up the palaces thereof. He lays Chaldean brought it [Tyre] to ruin.—*P.*
[b] ver. 1, 6, 14. Re. 18.17,19.
[c] Exert herself to regain her traffic.
[d] Heb. *it shall be unto Tyre as the song of an harlot.*
[e] Trade in a fraudulent and luxurious manner, Ho.12.7. Re. 17.2. Ezek.27.16.

marks of honour shall remain, to the reproach of king Ahaz, who preferred so worthless a wretch. 20-24. Eliakim shall be advanced into thine office, and tenderly govern the people. He shall have the supreme government of the king's court and family, and dispose of everything belonging to them. He shall be established in his office; and by his prudent carriage shall procure respect to himself and his relations: all of whom, from the highest to the lowest, shall be advanced by him, and own their dependence on him. 25. But you, Shebna, who now appear so firmly fixed in honour, shall then be disgraced and ruined, and all your dependants along with you.

Ver. 8. *Uncovered the shield.* Polished metallic shields were covered to preserve them from being tarnished; but were *uncovered* in battle, when their brightness was intended to dazzle and confound the eyes of the enemy. *C.*

Ver. 8. *He discovered the covering of Judah.* This expression has been interpreted to 'take away the veil,' an allusion not likely to be applied to Judah. Is it not rather a military allusion, signifying, 'he has passed the fortresses of the frontier,' the *exterior* lines of defence? *C.*

Ver. 15. *Shebna.* All that is known of Shebna is contained in ch xxxvi. xxxvii.; 2 Ki. 18, 19: but from the threatenings here denounced he appears to have been a leader in the epicurean rout that occupied the place of repentance towards God. *C.*

Ver. 23. *I will fasten him,* &c. In eastern houses there are many pins or pegs fastened in the walls for the suspension of vessels, &c. In reference to this custom, Eliakim is characterized by his capacity, ver. 24, of attending to the greatest amounts and the minutest details—one of the highest practical qualifications of a truly great mind: nothing too great for its capacity, nothing too little for its condescension. *C.*

REFLECTIONS.—How unbounded is the knowledge of God! Not a motion in our course, not a word in our tongue, not a thought in our heart, but he knows it long beforehand! How severe are God's corrections of his own professed people! Pious men, and especially faithful ministers, will be distinguished patterns of grief for public calamities, and of eyeing the hand of God therein. In times of peace many things lie quite neglected. And even in danger, many mind nothing but external means of relief, atheistically overlooking God himself. Nor can the best of rulers reform the hearts of their subjects. Luxury leads to infidelity. But how dreadful is it when professors riot in revellings and mirth, when God is calling them to uncommon humiliation for sin! Alas! such luxurious feasts and frothy songs issue in everlasting damnation! It is very rash for court favourites to pride themselves in their station, or to tyrannize over others. God may suddenly displace and debase them. Preferment is only honourable when it is obtained unsought for, and when it is wholly improved to the glory of God and the benefit of mankind. It is a great mercy for churches and nations to have men prudent, active, and faithful in the principal places of government, especially after almost everything has been mismanaged by others. And above all, infinite is the mercy of JEHOVAH, in setting up Jesus Christ a Saviour to restore what he took not away; and that he has intrusted him with the whole concerns of his own glory and of our eternal happiness!

CHAPTER XXIII. Ver. 1–5. Those concerned in the ships of Cilicia, the south parts of Spain, and other sea-ports, shall grievously bewail the extensive destruction of Tyre, as the harbours and places of entertainment and commerce there shall be all destroyed by the Chaldeans or Greeks, and part of the inhabitants carried captive; of which they shall be informed by the people with whom they trade. There shall be nothing but mournful silence and desolation in Tyre, which had been lately filled with mariners, merchants, and goods: filled with the corn and other commodities of Egypt; and resorted to by all the trading nations of the known world. Zidon, her parent and neighbouring city, shall be quite overwhelmed with confusion, because Tyre, long the mistress of the sea, instead of sending forth her colonies, shall be bereaved of her inhabitants. And the ruin of Tyre shall be no less alarming to the Egyptians and other neighbouring nations than the destruction of Egypt by Moses, or by the Ethiopians or Assyrians, &c. 6, 7. Notwithstanding her antiquity, and wonted gaiety and mirth, the inhabitants of Tyre shall, in great anguish and grief, leave their own country, and flee for shelter to Lesser Asia, Spain, or the north of Africa. 8, 9. Nor shall all their glory and wealth be able to prevent their ruin, since God has determined to pull down their pomp and magnificence as a warning to others. 10. Their fortifications and armies being ruined, the inhabitants of Tyre, long supported by their sea trade, shall be glad, in multitudes, swiftly to flee from their country never to return. 11, 12. It is God who, to the terror of the nations around, permits the Chaldeans or Greaks to destroy it; and though never conquered since it was founded by the Zidonians, it shall now be destroyed. Nor shall the inhabitants, carried captive to Chaldea or Greece, or who flee to other places, obtain there any fixed safety or quietness. 13. Nor need the Tyrians think the ruin of their city impossible. The Chaldeans, so anciently formed into a nation by Nimrod, and lately re-established by Baladan, an Assyrian prince, shall, after all their fortification of Babylon their capital, and their conquest of nations, bring them, and then be brought themselves, to ruin. 15–17. And after the Tyrians have been deprived of their trade for seventy years, answerable to the continuance of the Chaldean monarchy, they shall find again their wonted liberty; and they shall, by every engaging art, draw the nations to trade with them as formerly. 18. At last the Tyrians shall, in the apostolic age, be converted to the faith of Christ, and shall employ their power and wealth to promote his glory, and plentifully support his ministers and members.

Ver. 1. *Tarshish.* 'Tarshish' is a name common to Tarsus in Cilicia, some portion of India or Africa situated on the Indian Ocean, or of Spain; which last probably is the country here meant. See ver. 6. *C.*——*Chittim.* The Chittim were a people descended from Javan, Ge. 10. 4. Cyprus was probably their original seat. Its chief town was *Citium*, which is radically identical with Chittim. The Greeks afterwards occupied Cyprus, but seem to have been called Chittim. They established colonies far and wide throughout the Levant. From them Macedon—*Ma Keti*, 'the land of the Keti or Chittim'—derived its name. They also settled in Italy. *P.*

Ver. 3. *The seed of Sihor, the harvest of the river, is her revenue.* Grain from the banks of the Nile, 1 Ch. 3. 5. *The river*, most probably the Euphrates, as the channel of Indian commerce. *C.*

Ver. 4. *Tyre.* Ancient Tyre was situated on the eastern shore of the Mediterranean, about 23 miles south of Sidon: New Tyre, on an island, about half a mile from the land: for upwards of 300 years it was justly considered the commercial capital of the world. Ver. when at the height of prosperity, its destruction was foretold by Ezekiel, Eze. xxvi.–xxviii., as well as by Isaiah. Yet how unlikely was its ruin! It was a place of prodigious strength, so that it successfully withstood Shalmanezer, king of Assyria, during a siege of five years; and was not taken by Nebuchadnezzar till after a siege of thirteen years. The island city had walls 150 feet high; but was taken by Alexander after a siege of seven months, and reduced to a state of utter ruin. It subsequently recovered a portion of its prosperity; but has long been what Ezekiel foretold, 'as the top of a rock, a place to spread

CHAPTER XXIV.

1 The deplorable judgments of God upon the land. 13 A remnant shall joyfully praise him. 16 God in his judgments shall advance his kingdom.

BEHOLD,[a] the LORD maketh[1] the earth empty; and maketh it waste, and turneth it upside down,[2] and scattereth abroad the inhabitants thereof.

2 And it shall be, [b]as with the people, so with the priest;[3] as[c] with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The[d] land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth, *and* fadeth away; the world languisheth, *and* fadeth away; the haughty people[4] of the earth do languish.

5 The earth also is [e]defiled under the inhabitants thereof, because they [g]have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore[h] hath the curse devoured the earth, and they that dwell therein are desolate: therefore[i] the inhabitants of the earth are burned, and few men left.[5]

7 The[j] new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth [k]of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The[l] city of confusion[6] is broken down: every house is shut up, that no man may come in.

11 *There*[m] *is* a crying for wine in the streets; [n]all joy is darkened, the mirth of the land is gone.

12 In[p] the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, [q]*there shall be* as the shaking of an olive-tree, *and* as the gleaning grapes[7] when the vintage is done.

14 They[r] shall lift up their voice, they shall sing[8] for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore [s]glorify ye the LORD in the [9]fires,[1] *even* the name of the LORD God of Israel [t]in the isles of the sea.

16 ¶ From[u] the uttermost part[2] of the earth have we heard songs, *even* glory to the righteous.[3] But I said, [v]My leanness,[4] my leanness, woe unto me![5] the[x] treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear,[y] and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, [z]*that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for [a]the windows from on high are open,[6] and the foundations of the earth do shake.

19 The[b] earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the [c]transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* [d]the LORD shall punish[7] the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together *as*

A.M. cir. 3278. B.C. cir. 726.

CHAP. XXIV.

a ver. 19–21; ch. 2. 19, 21; 13. 6–22; 26. 21; 34. 1–4; 63. 1–6; Je. 4. 23–28; 25. 30–33; Eze. 38. 19, 20; Am. 8. 8; Mi. 1. 3, 4; Hag. 2. 21; Lu. 21. 26–28; Mal. 4. 1.

1 Or, *laboureth us.*

2 Heb. *perverteth the face thereof.*

b ch. 3. 2, 3, 12, 13; Ho. 4. 9; Eze. 7. 12, 13; Jon. 3. 9; 4. 11; Ch. 3. 15; Ps. 62. 9; 144. 4.

3 Or, *priest*, Ge. 44. 45.

c Ex. 5. 8, 9.

d Le. 25. 20–35; De. 28. 62; 29. 23; 32. 29–39; ch. 30. 1, 2; Ch. xxxvi; Zec. 14. 11; Lu. 17. 27, 28, 29–35; Mat. 24. 21–22.

4 Heb. *the height of the people*, ch. 25. 12; ver. 21; Joh. 40. 12, 13.

e Le. 18. 25, 27; Nu. 35. 33; Ps. 106. 38; Je. 3. 1, 2; Ho. 8. 2; 9. 1; Ge. 4. 12, 13; ch. 26. 21.

f Ge. 3. 17; De. 32. 15, 20; Ch. xxviii; xxxiii; ch. 2. 25; 5. 25; 42. 24; 59. 1–15; Je. 11. 2–10; Eze. xvi. xx. xxiii; Ho. iv.–ix; Mat. 12. 45; Da. 7. 25.

g Mal. 4. 6; Lu. 16. 15–30; De. 28. 15–68; 27. 15–26; 29. 18–25; 32. 5; ch. 42. 25; 33. 8; Ps. 79. 1; Zec. 5. 3; Mat. 22. 7; 27. 25; 1 The. 2. 16.

1 Or, *curse.*

5 Nothing is more remarkable in the countries of modern Judea and the surrounding countries, than the decrease of the population, manifest in the total ruin of many ancient cities—the steep decay of others, and the vast extent of rural districts totally uninhabited.—*C.*

h ch. 6. 5, 9; Jos. 7. 12, 13.

i Je. 7. 34; 16. 9; 25. 10; Eze. 26. 13; Am. 5. 16; Ho. 2. 11, 12; Re. 18. 22; ch. 13. 20.

k ch. 30. 32; 25. 21, 27; 30. 29; 5. Ver. 12.

6 Babylon, which signifies 'confusion,' and represents both Babylon natural and mystical.—*C.*

l Ho. 7. 14; ch. 32. 12.

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* Singing has always characterized the people of God: Moses sang to the Lord at the Red Sea: Jesus sang with his disciples after the passover and supper: his apostles sang in prison. James prescribes holy singing to every merciful heart: and angels and the redeemed sing to the Lamb on Mount Zion.—*C.*

† In ver. 5 the inhabitants of the land are described as 'burned,' and here they are exhorted to 'glorify God in the fires' of adversity by which they are tried, as it is written, Zec. 13. 9, 'I will bring the third part through the *fire*—they shall call on my name, and I will hear them.'—*C.*

m ch. 15. 2–5; 8. Re. 18. 20, 23. ver. 7–9.

n Lu. 7. 1; 8. 9; ch. 30. 1; 51. 20; 49. 14; 50. 6; 1 Ki. 39; 8. Ps. 137. 3, 4; Mat. 25. 1–12; Lu. 15. 25; Re. 18. 22; xviii.

o ch. 1. 9; 6. 13; 10. 20–22; 17. 5, 6; Mic. 5. 7, 8; Je. 30. 11; 31. 8; Ro. 11. 5, 26.

7 This is that 'remnant according to the election of grace,' of which Paul speaks, Ro. 11. 5.—*C.*

p Zep. 2. 14, 15; ch. xiv. xxi. lx. xxxv. xlii. 11; 29. 19, 24; Je. 31. 7–17; Re 18. 1–8.

5 See note † in first column.

q Is. 17. 6; 27. 12; Mic. 7. 1; Ro. 11. 5, 26.

6 Heb. *gleaning grapes.*

r Ps. 126. 2; Is. 42. 10, 11; 52. 8; Re. 14. 2, 3; 15. 2, 3.

7 Heb. *majesty.*

8 Even glory to Jesus Christ the righteous.—*C.*

s ch. 59. 19; 17. 4; Ps. 107. 8.

9 Heb. *lightnings.*

t Is. 11. 11; 49. 1; 51. 5; 60. 9.

u Re. 15. 3; Mal. 1. 11; Ps. 2. 8; 22. 27–31; 72. 8–11, 17; 98. 2, 3; ch. 45. 22; 49. 6; 52. 10; 54. 1–5; 56. 3–8.

1 Heb. *wings.*

2 Even glory to Jesus Christ the righteous.—*C.*

v ch. 29. 16; 17. 4; Ps. 106. 16.

3 Heb. *leanness to me*, or *my secret to me.*

4 'My distress! my distress! woe is me! the plunderers still plunder; yea, the plunderers plunder without ceasing.'—*C.*

w ch. 48. 8; 33. 1; 2 Ki. 18. 14–17; Eze. 16. 37–41; 23. 25–29; 1 Ch. 22. 10–16, or De. 32. 20; Jer. 12. Ps. 109. 24; ch. 53. 3, 4; Je. 5. 11.

x Je. 48. 43, 44; 1 Ki. 20. 27; Am. 5. 19; Je. 16. 16.

2 Je. 48. 44; Am. 5. 19; De. 32. 23–26; Job 18. 7–19; 20. 24.

y Ge. 7. 11; 19. 24; Ps. 11. 5; 46. 2, 3; 78. 7; 82. 7; ch. 54. 9.

z Judgments descend as the rain in the days of Noah, when 'the windows of heaven were opened.'—*C.*

a ver. 1, 3, 4; ch. 34. 1–4; 51. 6, 12; De. 32. 22–26; Je. 4. 20–27; ch. 29. 14; 1 K. Re. 20. 11; 21. 1.

b Zec. 5. 3–8; Ps. 38. 4; ch. 3. 11; 5. 1–30; Ho. 4. 1–14; Ro. 2. 8, 9.

c ch. 9. 4; 10. 5–19, 25, 27, 30–32; 31. 1; xxii. xiv. xxx; Jer. 5. 13–17; 14. 12–21; xvii.–xix; Eze. xxxviii. xxxix; Ps. 76. 12; Job 40. 11–13.

3 Heb. *assist upon.*

Ver. 1. *The Lord maketh the earth empty. The earth* here signifies the land of Israel, as is evident from its inhabitants being guilty of breaking the 'everlasting covenant,' &c., ver. 5. Yet the judgments that originate there extend to all the nations, ver. 4. For when 'the time is come that judgment must begin at the house of God; and if it first begin there, 'what shall the end be of them that obey not the gospel of God?' 1 Pe. 4. 17. *C.*

Ver. 17. *Fear.* It is important to observe that while those who fear God, fear none but him; those who refuse to fear God are never delivered from fear. The mightiest nations, even in time of profound peace, are always afraid of one another—fear, under the name of panic, is always at intervals smiting the heart, and paralyzing the arm of commerce: and there is an undefined sense of fear, an instinctive prophesying of impending calamities, and a certain 'fearful looking for of judgment,' from which no sinner can escape so long as he neglects the 'great salvation.' *C.*

Ver. 22. *Shall they be visited.* 'They shall be found wanting' (the marginal reading) is to be preferred, as the whole process in the judgment of all nations, Mat. 25. 45, is not so much the commission of sin, as the want of grace and works of love. *C*

REFLECTIONS.—What a world of sinning and suffering we live in! What a theatre of disappointments, dishonours, confusions, sorrows, and deaths! No rank, no place, nothing escapes the fearful effects of sins curse: and if men avoid one misery, they but fall into another. Nor are any more wretched than treacherous apostates from God and rejecters of his Son. Nevertheless, God in the worst of times finds a remnant who believes; and often makes the most terrible calamities an introduction to the most remarkable displays of his mercy and grace. In transcendent wisdom did God bring in the accursed Gentiles to his church, when he rejected the seed of Abraham his friend. And in true compassion will Jesus hereafter,

nets upon.' Jamieh estimates the present inhabitants of New Tyre at about 4000. The ancient city is a total ruin. *C.*

Ver. 15. *Seventy years.* From the destruction of Tyre by Nebuchadnezzar till its restoration as a kingdom by Darius Hystaspes, in gratitude for their naval services, was just seventy years 'according to the days of one king,' or 'one kingdom.' that of Babylon; and from the first year of Nebuchadnezzar till Babylon was taken by Cyrus, was just seventy years—the whole period allotted by Providence to the Babylonian monarchy. *C.*

Ver. 17. Is not the last clause of ver. 17, beginning 'and she shall turn,' &c., to be read as a *parenthesis*, and united to ver. 16, and the first clause of ver. 17 to be read as the preface to ver. 18? And is not the whole a promise already in part fulfilled by the early conversion of Tyre to the Christian faith; and of blessed days to come, of which the past is the emblem, and the prophecy the security? *C.*

REFLECTIONS.—The wealthiest on earth are quickly reduced to poverty, and the most noisy traders to silence. And earthly friends can give but little help in our distress, however deeply they be concerned on account of it. When God pursues, there is no fleeing from our misery: and the more secure we lived, the more grievous will be our fall. There is no fixed, no solid rest but in Jesus Christ and in fellowship with him:—What a mercy is it if an afflicting God do not draw out his wrath to all generations,—to eternity! And if he turn back our captivity, he can bring back our lost prosperity. But earthly wealth often seduces men's souls into spiritual whoredom. Happy therefore are they whose troubles lead them to the knowledge of God, and whose trade regained is devoted to the service of Jesus Christ! Let him be my merchant, my wealth, my strong city; and I, and all I have, be HOLINESS TO THE LORD.

CHAPTER XXIV. Ver. 13–15 Such as in faith persevere shall cordially and publicly acknowledge God's great power and goodness in their preservation, and praise him in the countries where they sojourn. And your duty is to own his power, justice, and mercy, and to trust in him, and patiently wait for deliverance in every fiery trial, and in every country, however remote. 16 may either signify that, though once the whole land of Israel was filled with shouts of praise to a righteous and promise-performing God, yet there is now nothing but desolation, murder, pillage, and captivity instead thereof; or that, though the Gentiles are in multitudes assembling to Christ and his worship, yet the Jewish nation reject him, and are rendered miserable on that account. 19, 20. The country is rendered desolate, and the inhabitants know not which way to turn themselves, and are tossed about from one place to another. 21, 22 may perhaps represent the final ruin of the Assyrians, Chaldeans, Romans, Antichristians, Turks, and other enemies of the people of God, as well as of the Jewish great men. 23. The glorious reign of Christ in his church, particularly in the apostolic, spiritual, and eternal periods, will obscure the lustre of all earthly grandeur and authority, and the greatest potentates shall stoop to him.

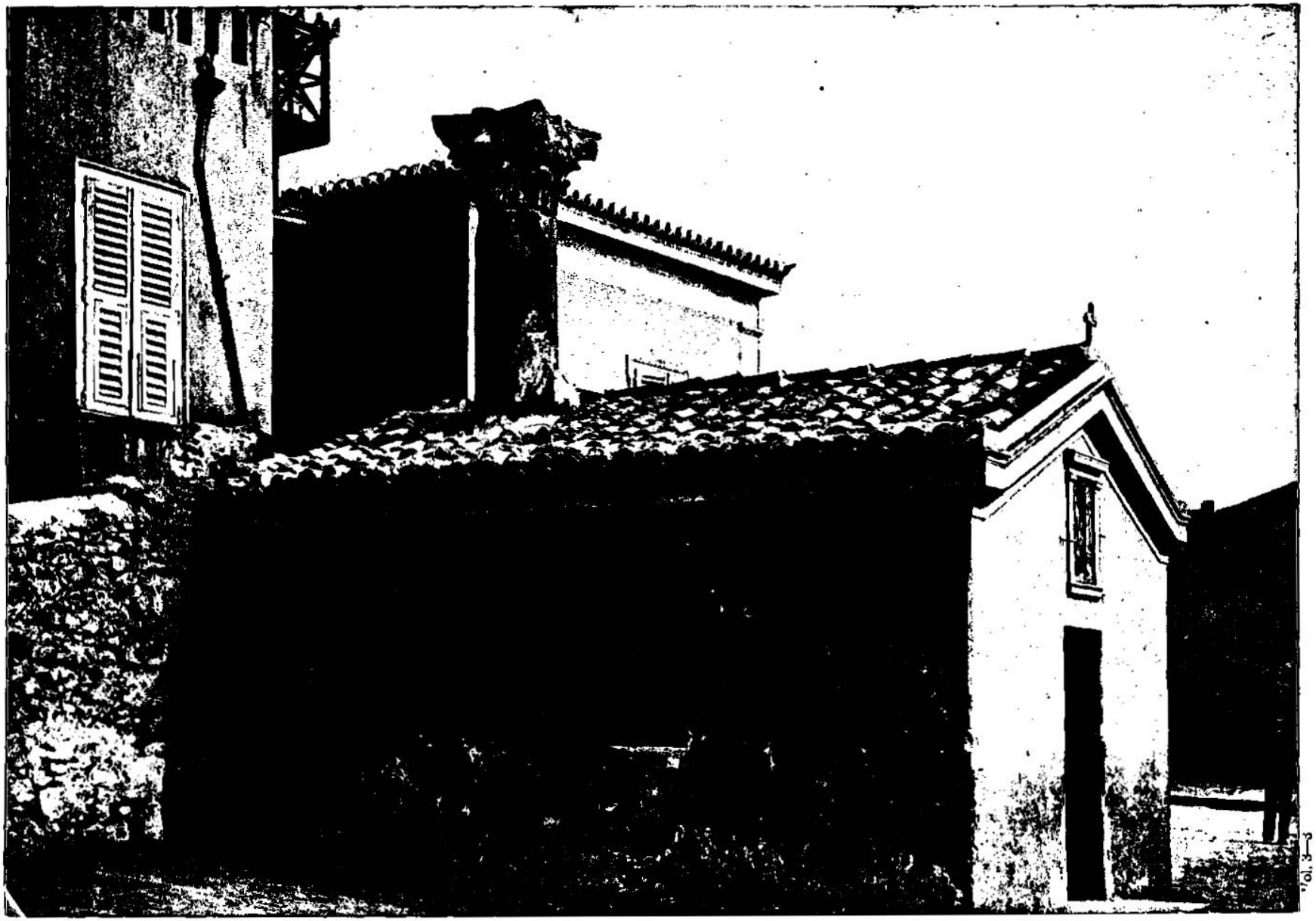

CHURCH OF THE COLUMN, ATHENS—ONE OF THE FIRST CITIES IN EUROPE WHERE ST. PAUL PREACHED THE GOSPEL, AND A CITY NOW FILLED WITH CHRISTIAN CHURCHES. [Isaiah, xxv:6-9.]—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Above is a picture of the Greek Church of the Column in Athens, Greece. The above prophecy of Isaiah is connected with the year B. C. 704, but is thought to refer to the church of the future. Just two years before the date of this prophecy, or B. C. 714, Hippomenes rendered himself execrable in the eyes of Athenians by his cruelty in exposing his own daughter to be devoured by horses. Now, through the influence of the church to which Isaiah referred in his prophecy, Athens is a Christian city.

prisoners are gathered[8] in the pit,[9] and shall be shut up in the prison, and after many days shall they be visited.[1]

23 Then the [a]moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign[g] in mount Zion, and in Jerusalem, and before his ancients, gloriously.[2]

CHAPTER XXV.

1 The prophet praiseth God for his past judgments, 6 for his saving benefits, 9 and for his victorious salvation.

O LORD,[a] thou *art* my God; I will exalt thee, I will praise thy name: for thou hast done wonderful *things; thy* counsels of old *are* [b]faithfulness *and* truth.

2 For[c] thou hast made of a city an heap; *of* a defenced city a ruin: a palace of [d]strangers to be no city; it shall never be built.

3 Therefore[e] shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For[g] thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.[1]

5 Thou[h] shalt bring down the noise of strangers,[2] as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And[i] in this mountain[3] shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of [j]wines on the lees well refined.

7 And[k] he will destroy[4] in this mountain the face of [l]the covering cast[5] over all people, and the vail that is spread over all nations.[6]

8 He will [m]swallow up death in victory; and the Lord GOD will [n]wipe away tears from off all faces; and the [p]rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it.*

9 And it shall be said in that day, Lo, [q]this *is* our God; we have waited for him, and he will save us: this *is* the LORD: [r]we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain [s]shall the hand of the LORD rest, and Moab[7] shall be trodden [8]down under him, even as straw is trodden down for the dunghill.[9]

11 And[t] he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAPTER XXVI.

1 A song inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people. 20 An exhortation to wait on God.

IN that[a] day shall this song be [b]sung in the land of Judah: We have [c]a strong city; [d]salvation will *God* appoint *for* walls and bulwarks.

2 Open[e] ye the gates, that the righteous nation which [g]keepeth the truth[1] may enter in.

3 Thou wilt keep *him* [h]in perfect [2]peace,

A.M. cir. 3278. B.C. cir. 726.

8 Heb. *with the gathering of prisoners.*
9 Or, *dungeon.*
1 Or, *found want.*
a ch. 13. 10. Eze. 32. 7. Joel 2. 31; 3. 15. Ho. 3. 4, 5.
g Nu. 24. 17, 18. Ps. 132. 3, 7, 17, &c. Isa. xxiii. - ch. 2. 2, 3; 11. 9, 10. Da. 2. 44. Mat. 6. 10. 2 Pe. 3. 13. Mat. 19. 28. Zec. 14. 4, 5. - Ob. 17–21. Re. 5. 10, 20; 11. 15; 20. 4, 6; 21. 2, 10; 22. 5.
2 Or, there shall be *glory before his ancients.*

CHAP. XXV.

a Ex. 15. 2. - ch. 12. 1. 2 Ch. 16. 8–36. Ps. cxiii. continually. - ch. 37. 18, 19; 46. 10. Re. xii. xix.
b Ps. 33. 10, 11; 89. 5. Nu. 23. 19. Tit. 1. 2. ch. 40. 10.
c Isa. i.–iii. Je. 1. 11. ch. xiii. xlvi. Re. xvi. xviii. xix.
d ch. 1. 7. Eze. 11. 9; 28. 7. Joel 3. 17.
e Ps. 47. 3–5; 110. 2, 5, 6, 10, 11; 72. 10, 11. Re. 11. 13, 15; 7. 9–14. Eze. 39. 21.
g ch. 4. 5, 6; 32. 2; 33. 14. 49. 10; 51. 22. Na. 1. 7, 8. Zec. 9. 8. Ps. 109. 31; 46. 1. 11; 142. 4, 5. 9. 10; 121. 6. ch. 40. 10. Ac. 2. 19. Re. 7. 17.
1 The blast of the terrible ones (thus invaders and spoilers) is as an antiermging torrent against the wall.—C.
h ch. 60. 5–14, 24. 25; xiii. xiv. xxi. Je. xlvi.–li. Re. 6. 13. 17; xiv. xvi. xviii.–xx.
2 Thou shalt still the tumult of invaders, as thou allayest the scorching heat of the sun by the shadow of a cloud—means apparently most inadequate, but mighty in the hand of God.—C.
i ch. 2. 2, 3; 24. 23; 55. 5 - 56. 7. Ps. 72. 16; 36. 8, 68. 4. Pr. 9. 1–5. Lu. 22. 30. 1 Pe. 4. 17. Mat. 8. 11; 22. 2, &c. Re. 19. 9. Ep. 3. 19. ch. 65. 13.
3 *This mountain.* What mountain? Mount Zion, previously mentioned, ch. 24. 23 - the emblem of the church in its visibility, strength, and permanence.—C.
j ch. 55. 1.
k Ep. 1. 17, 18. 2 Co. 3. 14–18. ch. 11. 9; 29. 18, 24. 54. 13. Ro. 8. 1, 2. Mat. 13. 28, 33. 11.
4 Heb. *swallow up.*

A.M. cir. 3278. B.C. cir. 726.

l Ex. 7. 8. Ju. 3. 36. 1 Co. 2. 14. 2 Co. 3. 10, 18; 4. 3, 4. Ep. 4. 18.
5 Heb. *covered.*
6 God himself will remove, or destroy by the divine truth revealed and proclaimed at Jerusalem, the vail of ignorance which so long prevented the nations of the earth from seeing and understanding the nature and will of God.—*C.*
m Hos. 13. 14. He. 2. 14, 15. 2 Ti. 1. 10. 1 Co. 15. 54. Re. 7. 17; 20. 6, 14; 21. 4. Re. 6. 15, 16.
n Re. 7. 17; 21. 4. Ps. 89. 9. Joel 3. 10.
p Mal. 3. 17, 18. ch. 37. 35. 54. 4. Ps. 74. 22; 123. 3, 4; 89. 50, 51. Lu. 2. 25; 23. 51.
q Ps. 24. 5, 10. Ac. 10. 36. Lu. 2. 25–28. Tit. 2. 13. 1 Th. 1. 9. Jn. 20. 28. Lu. 1. 47. Zec. 9. 9, with Ps. 145. 5, 7. ch. 63. 7, 10.
r Ge. 49. 18. ch. 25. 8. Ps. 20. 5; 71. 1.
s ch. 11. 10. Ps. 132. 13, 14. Mat. 28. 18; 16. 18. Ro. 8. 31.
7 The emblem of all the enemies of the church, who endeavour first to seduce and then ruin the church of Christ by evil counsel or false and covetous prophets. Nu. 22. 5, 31. 16. - C.
8 Or, *threshed.*
9 Or, *threshed in Madmenah*, ch. 21. 10; 41. 15, 16. Hab. 3. 12. ch. 17. 12–14. Ki. 13. 7.
t Ps. 18. 1, 2, 5, 6; or B. 139. 9, 10. ch. 8. 11. - ch. xiii. xxiv Je. xxv. xlvi.–li. Eze. xxv.–xxxii. xxxviii. xxxix. Re. xix.–xx. Ja. 4. 6. Je. 5. 10. ch. 26. 5; 16. 9. See ver. 25th. 20. 5, 6.

CHAP. XXVI.

a ch. 24. 23–25. 27. 1. 2; 25. 1. 12; xxxv. 1. 2. 10. 1. 6.
b ch. 27. 2; xxxv. Je. 31. 12. Zec. 9. 9. Re. 5. 9–13; 7. 9–15; 14. 1–4; 15. 3. 4; 19. 1–7.
c Ps. 48. 1, 87. 3, 31. 3, 21; 90. 1; 122. 3. Mat. 16. 18. ver. 4. Pr. 18. 10. He. 12. 22.
d ch. 60. 18; 59. 16, 45. 17. Zec. 2. 5. Mat. 16. 18. Jn. 10. 28, 29. 1 Pe. 1. 5. Je. 3. 23. De. 32. 35. Re. 7. 10.
e Ps. 118. 19, 20. ch. 60. 11; 62. 10; 54. 2, 3. Eze. 48. 31–35. Re. 22. 14, 15; 21. 13, 24–27. Zec. 8. 20–23. Ac. 9. 41, 42.

f Ps. 2. 8. Ju. 3. 36. 1 Co. 1. 2. 2 Co. 4. 10, 18; 4. 3, 4. Ep. 4. 18.
g Pr. 23. 23. Jude 3.
1 Heb. *truths.*
h Jn. 14. 27; 16. 33. Ro. 5. 1; 14. 17. Phi. 4. 7. Ps. 112. 8; 119. 165. ver. 12; ch. 32. 17, 18; 57. 19; 54. 13.
2 Heb. *peace, peace.*

face of [l]the covering cast[5] over all people, and the vail that is spread over all nations.[6]

8 He will [m]swallow up death in victory; and the Lord GOD will [n]wipe away tears from off all faces; and the [p]rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it.*

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CHAPTER XXVI.

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2 Open[e] ye the gates, that the righteous nation which [g]keepeth the truth[1] may enter in.

3 Thou wilt keep *him* [h]in perfect [2]peace,

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to the amazement of all beholders, draw both Jews and Gentiles to himself; and at last, for the eternal manifestation of his glorious perfections, translate his whole kingdom to the celestial mansions above.

CHAPTER XXV. Ver. 1–5. All the desolations which thou hast made in the cities of the heathen are the execution of thy purposes and fulfilment of thy word: and thereby shall the stoutest of thine enemies be obliged to acknowledge thy almighty power and strict justice. And as thou hast formerly protected and comforted thy people when furiously assaulted and distressed by their powerful enemies, thou shalt continue, with infinite ease, to baffle the most furious attempts of thine adversaries, and to reduce them and their posterity to ruin. 6–9. In Judea, but chiefly in the firmly-founded and wide-spread gospel church, shall the Lord exhibit, offer to, and bestow on sinful men of all nations, the spiritual and eternal blessings of his new kingdom, feast them on the flesh and blood of his Son, remove their ignorance and guilt, redeem them from death, comfort them against grief, remove the tokens of his anger, and enable them to triumph in himself and his salvation. 10–12. And while he dwells with, delights in, and protects believers, he shall everywhere, and with infinite ease, utterly destroy all those who reject Christ.

Ver. 1. *I will exalt thee.* Who is the speaker of these words? Isaiah, or some other? Is not the speaker 'the Lord of hosts,' 'manifest in the flesh,' 'before his ancients gloriously?' Comp. Ro. 15. 9 with Ps. 18. 49. See also ch. 26. 19, 20, where none but Messiah can be the speaker. *C.*

Ver. 2. *Made of a city an heap.* The last city mentioned by the prophet is in ch. 24. 10, 'the city of confusion,' which is Babylon. Babylon natural being long a shapeless ruin—a heap—the emblem of the ruin to which Babylon mystical is yet to be reduced.—*A palace of strangers.* Babylon is called 'a palace of strangers,' because of the rich and princely visitors drawn by interest or curiosity to visit and reside in it; or of its warlike enemies drawn by cupidity and ambition to invade and take possession of it. *C.*

Ver. 6. *A feast.* The gospel is frequently represented under the emblem of a feast, Mat. 8. 11; Lu. 14. 16; 22. 29, 30.—*Fat things*—the emblem of abundance and prosperity, Ge. 41. 26, 29. —*Wines*—wine, the emblem of the restorative power of the gospel promises, Is. 45. 1, 2.—*On the lees*—refined mechanically by rest, and chemically by mutual agency of the parts, from all turbid and feculent mixture, the emblem of a church purified from 'all false doctrine, heresy, and schism.' *C.*

Ver. 7. *The vail that is spread over all nations.* I will remove the 'vail of Moses' from the Jew, and enable him to see Christ in all the sacrifices, the only 'end of the law for righteousness;' and I will remove the vail of prejudice and antipathy through which the Gentiles have hitherto looked upon the Jews. *C.*

Ver. 11. 'And he,' not the Lord, but Moab, 'shall spread forth his hands in midst thereof, as the swimmer stretcheth out his hands to swim;' - that is, Moab shall struggle as a drowning man: - 'but God shall bring down his pride, and the capacity of his hands together.' *C.*

REFLECTIONS.—Thrice blessed is that people whose God is the Lord; and who have all his persons, perfections, purposes, promises, threatenings, and works engaged in their behalf! It is wicked, mad, and self-ruinous for the mightiest powers of hell or earth to injure them, or to attempt their destruction. Why then should not their lips be filled with his praise and honour all the day, who is so much to them, has done, does, can, and will do so much for their salvation in time and eternity? What a ground of grateful praise is it, that in Judah's land, on Calvary's mount, Jesus prepared himself, and all the fulness of God in him, to be our abundant provision! He finished transgression, and made an end of sin. He, through death, destroyed death and him that had the power of it, and secured an infinite fulness of light, life, and salvation for believers. What ground of praise is it that, in the gospel, he sets before sinners of the Gentiles all the fulness of God in himself, for our present and everlasting nourishment! And why not rejoice in him for that he has pledged his infallible promise, that heathenism, Popery, and everything sinful and ruinous, shall give place to his glory filling the whole earth, and to his being in heaven our everlasting ALL and IN ALL.

CHAPTER XXVI. Ver. 1, 2. As God fortified and protected Jerusalem from Sennacherib's army, and by their destruction gave his people access to celebrate their solemn feasts, so shall he firmly found and fortify his gospel church, that no power of hell or earth shall ever prevail against her; and multitudes of persons, accepting Christ, sincere and steady in their profession, and holy in their conversation, shall be added as her members. 5, 6. Not only Nineveh, Babylon, and Rome, but heathenism, Mahometanism, and Popery, shall be extirpated, and the gospel planted instead thereof, even by weak instruments. 7. God makes the way of his people plain and clear, and he directs, judges, and approves their conduct. 8, 9. Lord, even under thy heavy chastisements, we have patiently served thee and waited for deliverance, and have earnestly desired, meditated on, and comforted ourselves in thy grace, power, and faithfulness, and the former manifestations thereof. 9–11. Adversity is an ordinary mean of stirring up men to consideration and necessary duties; but whether thou prosper or punish obstinate sinners, they blind and harden themselves under both mercies and judgments. No ordinances, patterns, nor providences can move them to duty: but they shall at length feel thy judgments, and be filled with shame for their spiteful behaviour towards thy people. 12–14. Thou who hast afflicted us, wilt render us happy and prosperous, even as thou hast already vouchsafed great mercies and deliverances to us. Many heathen powers have tyrannized over us; but by thy favour and help we will own thee alone for our God, trust in thee for and give thee the praise of all our deliverances. Thy providence hath effectually and irrecoverably destroyed all our oppressors. 15–18. Both the Jewish nation and the Christian church have been exceedingly enlarged and extended; but notwithstanding our prayers in trouble, and painful attempts, all has been hitherto useless: the wicked still continue numerous and

whose mind[3] *is* stayed *on thee:* [t]because he trusteth in thee.

4 Trust[l] ye in the LORD for ever: for [k]in the LORD JEHOVAH *is* everlasting strength:[4]

5 ¶ For[l] he bringeth down them that dwell on high; the [m]lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The[n] foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just *is* [o]uprightness: thou, most[p] upright, dost [q]weigh the path of the just.

8 Yea, in the [r]way of thy judgments, O LORD, have we [s]waited for thee; [t]the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul [u]have I desired thee in the night; yea, with my spirit within me will I seek thee early: for [v]when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let[x] favour be showed to the wicked, *yet* will he not learn righteousness: [y]in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, *when* [z]thy hand is lifted up, they will not see: [a]*but* they shall see, and be ashamed for *their* envy at the people; yea, [b]the fire of thine enemies shall devour them.[5]

12 ¶ LORD, [c]thou wilt ordain peace for us: for thou also hast [d]wrought all our works in us.[6]

13 O LORD our God, [e]*other* lords beside thee have had dominion over us: *but* [f]by thee[7] only will we make mention of thy name.[8]

14 *They*[h] *are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou[i] hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hast [j]removed *it* far *unto* all the ends of the earth.

16 LORD, [k]in trouble have they visited thee, they poured out a prayer[9] *when* thy chastening *was* upon them.

17 Like[l] as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We[m] have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have [e]the inhabitants of the world fallen.[1]

19 Thy[p] dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, [q]enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for [r]a little moment, until the indignation be overpast.

21 For, behold, the LORD [s]cometh out of his place to punish the inhabitants of the earth for their iniquity: [t]the earth also shall disclose her blood,[2] and shall no more cover her slain.

CHAPTER XXVII.

1 The cave of God over his vineyard. 7 His chastisements differ from judgments. 12 The restoration of the dispersed.

IN that[a] day the LORD, with his sore, and great, and strong sword, shall punish [b]leviathan the piercing[1] serpent, even leviathan that crooked serpent; and he shall slay [c]the dragon that *is* [d]in the sea.

2 ¶ In that day sing ye unto her, [e]A vineyard of [f]red wine.[2]

3 I the LORD [h]do keep it: I will water it

A.M. cir. 3278. B.C. cir. 726.

3 Or, *thought* or *imagination.*

l Ps. 4. 5. 37. 3. 40. 3. 84. 12. Pr. 16. 20. Isa. 26. 4. Jer. 17. 7. Zeph. 3. 12.

4 Heb. *the rock of ages.*

k Ps. 90. 1, 2. Isa. 12. 2. 45. 17. Hab. 3. 6.

m See ch. 25. 12. Jer. 50. 31, 32. Ezek. 16. 57.

n ch. 3. 15. Amos 2. 7.

o Ps. 45. 6. 97. 2. Isa. 9. 7. 11. 4. 16. 5. 32. 1. Jer. 23. 5. 33. 15. Zech. 9. 9. Mal. 4. 2. Rev. 19. 11.

p Ps. 25. 8. Dan. 9. 24. Hab. 1. 12.

q Pr. 5. 21. Ps. 22. 4. Rev. 3. 2.

5 Or, level.

r ch. 64. 4, 5. Ps. 44. 17, 18. Job 23. 11. Ps. 119. 60. Rom. 3. 5. 1 Cor. 1. 30.

s ch. 8. 17. 33. 2. 64. 4. Hab. 2. 3. Mal. 3. 1–3.

t John. 8. Jos. 7. 9. Ps. 9. 8. 67. 2. 72. 19. 96. 13. 98. 9. 119. 84. 143. 7. Isa. 51. 1–4. 55. 7–8. ver. 8.

u Ps. 63. 6. 8. 119. 62. 148. Cant. 3. 1–4. 5. 2–8. ver. 8.

v Ps. 82. 5. 119. 59. 130. 58. 140. Joel 2. 23. Rom. 15. 4. 1 Tim. 5. 13.

x Exod. 33. 12. Esth. 8. 17. Ps. 4. 6. Isa. 26. 10.

y Lev. 3. 16. ver. 2. ch. 2. 10, 19. Ps. 28. 5. Hos. 11. 2, 7. 2 Chr. 28. 22. ch. 1. 4, 5.

z ch. 24. 16. Jer. 30. 15. 45. 3. See ver. 10. Joel 2. 17. Ps. 28. 5. Jer. 5. 3.

a Rev. 1. 7. Isa. 5. 6–12. Ex. vii.–xiv. Ps. 78. 4.

b Deut. 4. 20. 25. Deut. 4. 24. 32. 22. Heb. 12. 29. 2 Th. 1. 8.

5 Thy zeal for the people as fire shall devour. ch. 62. 4. 11. 9. 26. 11. Zech. 1. 14. Eze. 36. 5. 38. 19.

c Nu. 5. 5. Jn. 16. 33. 14. 27. Ps. 72. 7. ch. 57. 19. ver. 3.

d Ps. 57. 2. Eze. 20. 9. 14. 22. Phil. 2. 13.

6 Or, *for us.*

e Deut. 6. 17. 2 Chr. 12. 8. La. 5. 8. 1. 21. 9. 9. Nu. 9. 22. 31. 31. Jer. 50. 17. Ro. 6. 16–18.

f Ps. 63. 3. 71. 15, 16. 119. 8. 5. 6.

7 Thee only and thy name will we celebrate.—*Septuagint.*

h Ps. 16. 10. Pr. 10. 7. Nah. 3. 18. 1. 6. Rev. 14. xvi. xviii.–xix.

i 1 Chr. 21. 5. ch. 9. 3. ver. 2. Zech. 10. 8–10. Rev. 11. 15. 19.

8 O Jehovah, our God! lords besides thee have ruled over us; but henceforth Thee, Thy name only will we glorify. The meaning seems to be, that though the Israelites were often conquered, and for a season under the rule of other nations, yet they never forgot their allegiance to their own Jehovah and Reiah.—*P.*

j Gen. 15. 18. Ob. 18. Zech. 9. 10. 11.

k Ps. 50. 15. 34. 6. 81. 7. 91. 15. Ho. 5. 15. Rev. 3. 19. 2 Chr. 33. 12. Zep. 3. 12.

9 Heb. *secret speech.*

l ch. 13. 8. Ps. 48. 6. Jer. 4. 31. 6. 24. Jn. 16. 21. Rev. 12. 1. ch. 60. 2.

m Ho. 8. 7. 12. 1. ch. 37. 3. 59. 15. Ps. 69. 3. 80. 4. 119. 82. Jn. 16. 35.

e Ps. 17. 14. Jn. 7. 7. 15. 18. 1 Jn. 5. 19. with ch. 24. 20, 21.

1 Neither have the inhabitants of the world brought forth.—*C.*

p Hos. 6. 2. Mat. 27. 52, 53. Jn. 5. 24. Ps. 22. 15, 29. ch. 14. 9–11. xxvi. xxvii. Ps. 110. 3. 72. 6. 133. 3. 3. Hos. 13. 14. Rev. 20. 5. 6. 1, 2. 14. 16. 1. 2 Pet. 1. 16. Rev. 14. 8. 2 Cor. 4. 10, 11. Jn. 6. 53. 54. 39. Rev. 11. 11. 15. Ku. 21. 16. 26. 20. 21. 2 Rev. 20. 4, 12. 13. 22. 14. 13.

q Gen. 7. 1, 13. Ps. 9. 3. 18. 3. 32. 7. 107. 31. 36. 26. 143. 9. 57. 1. 91. 4.

r ch. 54. 7. 8. 10. 25. Ps. 30. 5. 2 Co. 4. 17. He. 10. 37. Rev. 11. 10.

s Mi. 1. 3. Ps. 50. 3. Jude 14. 15. 2 Th. 1. 8. 9.

t Gen. 4. 10. Job 20. 28. Ps. 79. 10. 94. 1. 5. 44. 73. Ezek. 24. 7. *or* ch. 34. 3. Jer. 26. 21. Mat. 23. 35. Rev. 22. 16. 18. 24.

2 Heb. *bloods.*

CHAP. XXVII.

a ch. 4. 2. 26. 1, 21.

b Ps. 74. 13, 14. Job 26. 13. Am. 9. 3. ch. 8. 7, 8. 10. 28. 34. 30. 30. Eze. xx. xiii. xiv. xxi. Eze. xxxix. Rev. 6. 19–17. 12. 3. xvi. xviii.–xx. ch. 24. 21.

1 Or, *swift.*

c Ps. 74. 13. 14. ch. 51. 9. Je. 51. 34. Eze. 29. 3. 30. 22. 32. 2. 2 Ki. 19. 20. Nu. Ch. 3. 17. 36. 9. 22. Mat. 21. 33. Ps. 89. 8.

d Ps. 104. 26.

e Isa. 5. 1. Jer. 2. 21. Eze. 15. 2. 19. 10. Ho. 10. 1. Mat. 20. 1. 21. 33. Lu. 13. 6.

2 "To the beloved vineyard, sing ye a responsive song." Jehovah speaks:—"it is I, Jehovah, that preserve her," &c.—*C.*

h Ps. 121. 3–8. 46. 4, 5. Jn. 15. 1. Mat. 16. 18, 19. 20. Jn. 10. 28, 29. Eph. 4. 16. Col. 2. 19. Zec. 9. 8. Re. 7. 16.

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powerful. 19. The Jewish nation, seemingly dead under the Assyrian ravages, the Chaldean captivity, and present dispersion, shall again revive and flourish. The gospel church shall be restored, after her decays, by the influence of a preached gospel: and at the last day every believer, through union to Jesus Christ, shall be raised to everlasting life. 20, 21. But as terrible troubles must come for the punishment of the wicked and the manifestation of their wickedness, it is necessary that every saint, by faith, repentance, and prayer, flee to God for protection, lay hold on his promises, and depend on his perfections and providences, till that time of fearful calamities be over.

Ver. 1. *A strong city.* The church is the city of God, Ps. 48. 1: He. 12. 22. including the idea of compactness, Ps. 122. 3, or close fellowship and mutual dependence—rights of citizenship, Ep. 2. 19—riches of commerce—thrones of judgment, and walls of defence. *C.*

Ver. 2. *The gates.* The gate of doctrine in principle, precept, and promise—and the gate of baptism into the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28. 19, 20. —*Keepeth the truth.* There is no rational characteristic of the true church but keeping the truth as it is in Jesus, in profession of doctrine and power of godliness, Ja. 1. 18. *C.*

Ver. 7. More literally, 'the way for the just is smoothnesses' (made even); 'smooth the highway of the just thou orderest.' *C.*

Ver. 9. *In the night.* During the dark period of national calamity. See Ps. 30. 5. *C.*

Ver. 10. *Will not behold the majesty of the Lord.* The Jews could see no majesty in Jesus, mainly because he did not assume the forms of human pride, but came 'meek and lowly.' They would not acknowledge his power even when he cast out devils; they would not believe his witness, even when he rose from the dead. *C.*

Ver. 12. God works all his people's working, (1) by subduing their enmity, Ro. 8. 7; (2) by giving them the will, Phi. 2. 13; (3) by furnishing the power, He. 13. 21; and (4) by prospering their undertakings, Ge. 39. 3. *C.*

Ver. 15. *Thou hast removed [the nation],* &c. This is not a prophecy of the removal of Israel from Canaan, nor their scattering among all nations, but of the final enlargement of the kingdom of the Christ, when 'the heathen shall be his inheritance, and the ends of the earth his possession.' *C.*

Ver. 19. Messiah, who was originally revealed as the seed of the woman, came in a body prepared, that he might do the will of his Father in the suffering of death; and so be crowned with glory and honour in the victory of the resurrection. Messiah must here be the speaker, as the prediction is true of him and not of another. Which reference of the passage to him is still farther confirmed by ver. 20, in which the speaker addresses Israel as their king, saying, 'Come, my people.' *C.*

REFLECTIONS.—Truly blessed are they who have fled to Jesus Christ for refuge, and are encompassed by his promises and infinite perfections! No Christian character can be formed without a steadfast and exact adherence to God's truths. Truly righteous, upright, and humble saints are an inestimable blessing to nations and churches. Steady faith in God's perfections and promises produces much solid peace and composure of mind. If we trust in him firmly, we shall find ground to praise him constantly. And if we by faith put our strong enemies in his hand, he will easily bring them down. If with ardent desires we wait for him in every ordinance and providence, we shall quickly find him to our comfort. And the earlier and more earnest our supplications are, they will be the more graciously answered. Alas! how hardened are many hearts, that neither mercies can melt nor judgment awaken them! But it is good for us to draw near to God and renounce all his rivals! Whatever discouraging providences he may exercise us with for a while, confusion and ruin will overwhelm all his and our enemies at last. Let us therefore be sober, and hope to the end for his salvation. He quickens dead souls, revives dead churches, and will at last quicken our dead bodies, and make them like unto his glorious body. Under manifold troubles and injuries let us possess our souls in patience. The Judge stands at the door. Our afflictions, however sharp, will soon be over; and our protection in them, under the shadow of the Almighty, is both safe and sweet. But what awful discoveries will God make of men's sins when he rises up to punish them!

CHAPTER XXVII. Ver. 1. Tyrannical oppressors, strong, furious, crafty, and mischievous, are likened to *leviathans, serpents, dragons,* &c., especially if they dwelt near such animals, as the kings of Assyria, Egypt, and Babylon did. 2, 3. The reformed Jewish nation and gospel church is likened to a vineyard bringing forth the choicest vines; because, being planted, watered, and protected by God, they abounded in good works. 4. Though I was angry with them, mine anger is turned away through Christ: but if hypocrites in the church, or profane persons without it, offer to contend with me, they may expect to be quickly destroyed. 5, 6. Jews and true church members shall, as reconciled through Christ, be firmly settled, and shall increase in numbers and glory. 7–9. Nor will God afflict his own people in the same wrathful and ruinous manner as he does their heathen or antichristian ene-

every moment: lest any hurt it, I will keep it night and day.

4 Fury[i] *is* not in me: who would set [j]the briers *and* thorns against me in battle? I would go through[k] them, I would burn them together.

5 Or [l]let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He[l] shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he smitten him, as he smote those[4] that smote him? *or* is he slain according to the slaughter of them that are slain by him?[5]

8 In[n] measure, when it shooteth forth,[6] thou wilt [o]debate with it:[7] he[8] stayeth his rough wind in the day of the [p]east wind.

9 By[q] this, therefore, shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when [r]he maketh all the stones of the altar as chalk stones that are beaten in sunder, the groves and images[9] shall not stand up.

10 [s]Yet[1] the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there [t]shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When [u]the boughs thereof are withered, they shall be broken off: [v]the women come *and* set them on fire; for it *is* [w]a people of no understanding:[2] therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall [x]beat off[3] from the channel of the river unto the stream of Egypt, and ye shall be [y]gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the [z]great trumpet[4] shall be blown, and they shall come which were [a]ready to perish [b]in the land of Assyria, and the outcasts in the land of Egypt, and [c]shall worship the LORD in the holy mount at Jerusalem.

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i 2 Co. 5.19. Is.54.7-10. Eze. 33.11; 16.63.
j Ch. 3.13; 9.18; 26. 21. 2 Sa. 23. 6. Mal. 4. 1, 3. Mt. 3.10, 12.
k Or, *march against.*
l Ch. 24.7; 25. 4, 5; 26. 3. 2 Co. 5. 19, 20. Col. 1. 20. Ps. 130. 3, 4, 7, 8. Pr. 18. 10. Jn. 1. 12. Jo. 22. 21. Lu. 24. 32. Phi. 4. 7.
l ch. 37. 31. Ho. 14. 5, 6. Zec. 10. 8. Ps. 85. 11-13. 92. 13-15. Zep. 3. 14. Zec. 8. 7, 8. Eze. 47. 9, 12. Ro. 11. 11, 15, 26.
4 Heb. *according to the stroke of those.*
5 *By him.* Rather, 'on account of her;' that is, the vineyard, the church.—*C.*
n Job 23. 5. Ps. 5. 1; 38. 1; 78. 38; 103. 9. Am. 7. 4. Jer. 2. 24; 30. 11. ch. 57. 16. 1 Co. 10. 13.
6 Or, *when he removeth it.*
o Je. 4. 11. Eze. 17. 10; 19. 12. Ho. 13. 15.
p ch. 1. 25; 4. 4; 48. 10. Da. 11. 35. Mal. 3. 2, 3. 2 Co. 11. 32. He. 12. 6, 9-11.
q ch. 27. 8. Ho. 14. 2, 8. ch. 2. 12-21; 1. 29. Zec. 13. 2. Mi. 5. 13, 14. Zep. 3. 13.
7 Or, *sun images.*
r ch. 6. 11, 12; 24. 10; 32. 14. Je. 26. 18, or 51. 43. Eze. 36. 4.
1 Yet ere this idolatrous tendency be purged, there will be a long period of calamity to Jerusalem.—*C.*
s ch. 7. 25; 17. 2; 32. 10, 14. Je. 26. 18. Mi. 3. 12.
t ch. 5. 17. Mi. 1. 5, 10. Je. 25. 6. Eze. 31. 12, 13.
u ch. 26. 6; 35. 23. Re. 9. 8.
v ch. 1. 31; 5. 12, 13; 42. 15-25; 44. 19. Eze. 30. 28. Ho. 4. 6. Ps. 28. 5. Je. 4. 22; 5. 4, 5; 8. 7; 51. 7; 10. 8, 14. 2 Th. 1. 8.
2 Wilfully deaf and blind.—*C.*
w Zep. 1. 8, 9. Mat. 3. 12. Re. 16. 8, 9, 11. ch. 11. 12; 56. 8. Je. 16. 16. 8, 9.
3 *Beat off.* An allusion to beating off with long branches the last and topmost fruit of the olive, ch. 17. 6.—*C.*
x De. 30. 3, 4. Ne. 1. 9. Jo. 3. 14. Eze. 36. 25, 28. Am. 9. 9. Ju. 10. 20.
y Mat. 24. 31. 1 Th. 4. 16. Re. 11. 15. Ne. 10. 2, 3. Ezr. 1. 1. Ps. 89. 15. Ex. 19. 19. ch. 27. 2-3. 1 Co. 4. 18. Ro. 10. 18.
z The trumpet of jubilee, when every man returned to his possession.—*C.*
a De. 26. 5. Job 29. 13. Pr. 31. 6. Re. 3. 17. Ju. 3. 28, 29.
b Ho. 9. 3. 8. 13. 2 Ki. 17. 6. Je. 43. 7, 44. 28. ch. 11. 15, 16; 19. 23. Zec. 10. 11, 12. ch. 43. 6; 49. 12.

* After predicting the safety of the kingdom of Judah, and showing how Jehovah himself would rule in it, in wisdom and power; the prophet

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shows that, notwithstanding God's mercies, Judah was yet guilty of the very same sins which brought ruin upon Israel. Ver. 7 and 8 therefore contain a solemn rebuke and warning.—*P.*

c ch. 2. 3; 11. 9; 24. 23; 25. 6, 7, 10; 19. 19. Zec. 14. 16.

CHAP. XXVIII.

a Is. 5. 5, 6. 10. ver. 3.
b Ho. 7. 5; 4. 11, 18. Am. 6. 5. Ps. 73. 29, 30. ch. 5. 11, 12, 22; 29. 9, 10.
c ver. 4. 2 Ki. 17. 25; 14. 25. 2 Ch. 28. 6. ch. 7. 4, 9; 17. 4. 1 Ki. 20. 24. Am. 6. 1-4.
1 Which is.
2 Heb. *broken.*
3 Ephraim was the leading tribe of the northern kingdom. Samaria was its capital and the seat of government. Consequently in this prophecy Ephraim means the kingdom of the ten tribes; 'the drunkards of Ephraim' are the godless and dissipated population; 'the crown of pride' is the city of Samaria. The city was celebrated not merely for the beauty of its situation, but of its buildings. The panorama it commands is the richest and most picturesque in central Palestine.—*P.*
d Re. 18. 8. ch. 29. 6; 30. 30; 28. 4; 8. 7, 8. Eze. 13. 11. Re. 16. 21.
4 Shalmaneser, Nebuchadnezzar, or Sennacherib.—*C.*
e ch. 8. 7, 2, 6-19, 5, 21-25, 9.—*C.*
5 Heb. *with feet.*
f Ps. 73. 19, 20. ch. 5. 25; 10. 4; 17. 4. Ho. 6. 4; 13. 3.
6 Je. 24. 2. Ho. 9. 10. Mi. 7. 1. Na. 3. 12.
7 Shall be as the early fruit before the summer, which, who so seeth, he instantly plucketh it.'—*Bootheyard.*
8 Heb. *swalloweth.*
g ch. 19. 20, 21; 16. 5; 37. 32, 35; 33. 22; 41. 16; 45. 25. Zec. 2. 5. Ro. 11. 7. Je. 31. 1; 30. 22. Eze. xxxiv. xxxvii. Hos. 1. 7. Ki. 18. 7. ch. 30. 1, 2, 15-19.
9 To Judah during the reformation under Hezekiah. See ver. 14.—*C.*
h De. 33. 26. 2 Co. 12. 9. ch. 33. 6. Ps. 46. 1, 5, 11. Pr. 20. 8. 1 Co. 10. 13. ch. 1. 26. Zec. 9. 2, 3, 10, 5, 6.
i 2 Sa. 8. 1, 2. 1 Ki. 18. 8.
8 Pursue the enemy even to the gate of his own city.—*C.*
j Le. 10. 9. ch. 56. 10-12. Je. 5. 31. De. 17. 9-11. Mal. 2. 7; 3. 1. Ho. 4. 6, 7, 8. Pr. 20. 1. Je. 14. 14. La. 2. 14, or ch. 29. 9; 65. 5; 66. 5. 8. 14, 15. Jo. 12. 40. Mat. 13. 14, 15; 15. 14.
1 See note * in first column.
2 Heb. *the hearing.* ch. 53. 1. Ps. 89. 15. ch. 13. 1; 42. 3, 4; 61. 1. Mat. 4. 17; 5. 25, 26. Ps. 8. 2. Mat. 9. 17.

Egypt, and [d]shall worship the LORD in the holy mount at Jerusalem.

CHAPTER XXVIII.

1 The prophet threateneth Ephraim for their pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. 7 He rebuketh their error, 9 their untowardness to learn, 14 and their carnal security. 16 Christ, the sure foundation, is promised. 18 Their security shall be tried. 23 They are incited to the consideration of God's discreet providence.

WOE to [a]the crown of pride, to the [b]drunkards of Ephraim, whose [c]glorious beauty *is* a fading flower, which *are*[1] on the head of the fat valleys of them that are overcome[2] with [3]wine!

2 Behold, the LORD hath [d]a mighty and strong one,[4] *which*, as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be [e]trodden under feet:[5]

4 And the glorious beauty which *is* on the head of the fat valley shall be [g]a fading flower, *and* as [h]the hasty[6] fruit before the summer; which, *when* he that looketh upon it seeth, while it is yet in his hand he eateth[7] it up.

5 ¶ In that day shall the LORD of hosts be [i]for a crown of glory, and for a diadem of beauty, unto the residue[8] of his people,

6 And for [j]a spirit of judgment to him that sitteth in judgment, and for strength to them that [k]turn the battle to the gate.[9]

7 ¶ But[1] they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.[1]

9 ¶ Whom[n] shall he teach knowledge? and whom shall he make to understand [2]doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For[o] precept *must be*[3] upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

n ch. 1. 3; 27. 11; 53. 1. Je. 6. 10; 4. 22; 8. 7; 5. 4, 5. Ho. 4. 6.
o 2 Ch. 36. 15, 16. ch. 5. 4. He. 5. 12.
2 Ti. 3. 7, or Mat. 23. 4; 25. 8, 9. Col. 2. 21.
3 Or, hath been.

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mies; but will so mitigate their troubles as that they may be able to bear them; and make them means of stirring them up to repentance and reformation, particularly in detesting and destroying their idolatrous altars, groves, and images. 10, 11. Nevertheless to punish the stupidity and blindness of the present generation, and their imitators in wickedness, the defenced cities shall be laid desolate, and the palaces become pastures for flocks and herds. The whole country shall be exposed to the ravage of the most weak and contemptible enemies. 12, 13. By the providence of God, and proclamation of Cyrus, the Jews shall be brought back to their own land from Chaldea and from Egypt, and shall build the temple and restore the worship of God at Jerusalem. In the latter days they shall be gathered from the east and west, north and south, and shall embrace the Christian faith, and from every quarter shall God, in the apostolic and millennial periods, gather men to the church and worship of Jesus Christ.

Ver. 1. The book of Revelation describes a period during which 'the woman,' the emblem of the persecuted church, hides herself in the wilderness, Re. 12. 6, 14, which well corresponds to the admonition, Is. 26. 20. At the same time (Re. 12. 9; the dragon, the old serpent, is cast out, which well accords with the prophecy in the text—the destruction of leviathan, 'the dragon that is in the sea.' *C.*

Ver. 4-6. The VINEYARD replies—'I have no wall for my defence! O that I had a defence of the thorn and the brier!' JEHOVAH speaks—'Against them should I march in battle, I should burn them up together. Ah! let her rather take hold of my protection!' The VINEYARD replies—'Let him make peace with me, peace let him make with me!' JEHOVAH speaks—'They that come of the root of Jacob shall flourish' (*Lowth*.. *C.*

Ver. 9. By this fatherly chastisement shall Jacob's children be purged of their evil inclinations; and all the fruit, ver. 6, of my tending and watering shall be the removal of idolatry, the national sin that has hitherto most easily entangled them. *C.*

REFLECTIONS.—No enemy is too strong for God to deal with; and his remarkable deliverances tune his people's hearts to praise him. Being infinitely dear and precious to him, his church can never fail, nor any true member miss the joy of faith. He, as reconciled in Christ, delights to reconcile the world to himself, and bless men with all spiritual blessings in him: but it is infinitely hazardous to set ourselves in opposition to him. Never are our troubles on earth so sharp, but it is a mercy that they are not heavier; and when God inflicts one sore judgment he ordinarily restrains another. Whatever the saints lose in their troubles, their enemies lose more in the end. Troubles must either destroy the sin or the sinner. And if mitigated troubles be merciful, sanctified ones are much more so. How provoking to God and ruinous to men is ignorance of God under the means of knowledge and grace! But how marvellous is it that, by the most terrible outward calamities, he should pave the way to remarkable mercies, and that the ruin and scattering of nations should introduce a gathering to Jesus Christ and his worship, nay, to his heavenly mansions! And notwithstanding all the opposition of hell and earth, no faithful soul shall come short either of grace here or glory hereafter.

CHAPTER XXVIII. Ver. 1-4. The proud state and drunken nation of the Israelites shall quickly be robbed of their present transitory power and honour. The Assyrians, furiously invading their country, shall irresistibly, easily, and suddenly reduce them to debasement and misery, lay desolate their country, and seize on their wealth. 5, 6. But the kingdom of Judah shall be marvellously preserved and continued in their relation to God; their magistrates shall be endowed

11 For with [p]stammering lips,[4] and another tongue, will he speak[5] to this people.

12 To whom he said, [q]This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: [r]yet they would not hear.

13 But[t] the word of the LORD was unto them precept upon precept,[6] precept upon precept; line upon line, line upon line; here a little, *and* there a little; [u]that they might go, and fall backward, and be [v]broken, and snared, and taken.

14 ¶ Wherefore [w]hear the word of the LORD, ye[x] scornful men, that rule this people which *is* in Jerusalem:

15 Because ye have said, [y]We have made a covenant with death,[7] and with hell are we at agreement; [z]when the overflowing scourge shall pass through, it shall not come unto us: for we have made [a]lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold,[a] I lay in Zion for a foundation [b]a stone, a tried stone, a precious corner *stone*, a sure foundation: [c]he that believeth shall not make haste.[8]

17 ¶ Judgment[d] also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18 And [e]your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.[9]

19 From[g] the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and [h]it shall be a vexation only *to* understand the report.[1]

20 For [i]the bed is shorter than that *a man* can stretch himself *on it;* and the covering narrower than that he can wrap himself *in it.*

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B.C. cir. 726.

[p] 2 Co.14.21. De.28.49. Je.5.15. Ac.2.4.

[4] Heb. *stammerings of lips.*

[5] Or, *he hath spoken.*

[q] 2 Ch.24.19-21.36.15,16. Je.7.13-26.25.3-7.26.5. Mi.6.8. Ac.10.43.13.46.

[r] Ps.81.11. Je.5.26; 44.16. Zec.7.11,12. Ho.11.2,7. Mat.23.37. Jn.12.39. 1 Ch.12.32. 1 Jn.4.6.

[t] Ho.5.6,7.

[6] Shall be precept upon precept.—*Boothroyd.*

[u] ch.6.11. 1Pe.2.8. 1 Pe.2.8. Mat.22.44. 2 Co.2.16.

[v] ch.55.3. Ro.10.17. Eze.3.11.

[w] ver. 22; ch.1.10; 5.19; 8.9,20; 10.12; 28.14. 2 Ch.36.16. 2 Je.3.13. Ps.2.12.

[x] ch.8.14. 2 Ki.16.7; 18.14-16.

[7] So that it will not smite us.—*C.*

[y] Ec.8.8. ch.8.8. Da.11.23,32. Am.6.3.

[z] ch.2.22; 30.30. Nah.1.8. Ps.69.15; 140.3. Mi.1.4. Je.15.18.

[a] Je.3.14-17. 2 Co.11.30. ch.49.5; 40.27; 54.11.

[b] Ps.118.22. Mat.21.42. Ac.4.11. Ro.9.33; 10.11. 1 Co.3.11. 1 Pe.2.6-8. Ac.3.26.

[c] ch.8.17; 30.20; 30.18. Ps.62.1,2; 112.7,8. 2 Ch.14.11; 16.8; 20.12. Je.17.7.

[8] Shall not flee in haste to any refuge of lies, but patiently wait his hopes and confidence upon this foundation.—*C.*

[d] Ps.11.4-7. ch.10.22. Am.7.8,9. ver.2,15; ch.8.7,8; 33.5; 34.11. Je.25.29; 46.28. Ac.13.40.

[e] 1 Ti.5.2,3. ch.30.13,14.

[f] ch.10.27; 33.7; 36.22; 37.3.

[9] Or, when *he shall make you to understand hearing.*

[g] ver.15,17; ch.9.11; 56.5,6. Je.7.8,10. ver.9,10.

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[h] The Hebrew word rendered 'breadcorn' means 'bread,' then the grain from which bread is usually made; that is wheat. The latter signification it has here. The mode of threshing wheat is this:—It is spread out to the depth of two feet or more upon the circular threshing-floor. A yoke of oxen or horses is then attached to the threshing-instrument, and are driven round and round over the grain until the straw is reduced to powder. It is this process which is expressed by the Hebrew word translated 'bruised.' It does not mean that the grain is bruised, only the straw.—*C.*

[i] 2 Sa.5.20. 1 Ch.14.11.

[k] Jos.10.10,12. 2 Sa.5.25. 1 Ch.14.16.

[l] Ere.33.22. 1 Sa.3.11. Je.36.14. La.3.33. Eze.5.11. Hab.1.5. Ac.28.25,26. Ro.11.8. Lu.19.42.

[10] *Strange act.*—Formerly God had been smitten the Philistines, now he smites Israel: his act is, in this sense, *strange*, because unusual.—*C.*

[m] ver. 15; ch.5.19. Ps.30.20. Am.3.8. Ps.81.12. Ho.10.10. ch.24.22. 2 Pe.2.4. Re.22.11.

[n] ch.10.22,23; 28.7,8. 2 Ki.xvii. xxiv. Da.9.27. Lu.21.24.

[11] Or, *land.*

[p] Je.27.29. Re.9.7, 13,29 ch.1.2. De.32.1.

[12] Or, *will.*

[13] Or, *the wheat in the principal place, and barley in the appointed place.*

[14] Or, *spelt.*

[15] Heb. *border.*

[q] Jos.34.12. Ps.28.3; 37.32; 55.3. 1 Ki.2.5. Ps.26.34; 144.2. Ho.4. 2Pe.3.16. Ps.94.10, Mi.6.8.

[16] Or, *and he bindeth it in such sort as his God doth teach him.*

[r] [u.6.11. Ru.2.17, with ch.27.7.8. Ps.3.8. Je.22.24.

[s] ch.30.27; 21.9,10. De.25.4.

[17] See note [a] in first column.

[t] Nor bruise it with the feet of his cattle.—*C.*

[u] ver.21,22.

[w] ch 5.6; 28.2. 40.12, 23-25. 8 Je.32.19. Jos.8.9,22. Ps.92.5,7,9,18; cxli. cxxxvi; 11. 2, 3. Ro.11.33.

[18] This lesson is thus expounded by Paul, 'Ye are God's husbandry, 1 Co.3.9.—*C.*

CHAP. XXIX.

B.C. cir. 726.

[1] Or, *O Ariel*, that is, *the lion of God*, 2 Sa. 23. 20, or altar, Eze.43.15,16.

[2] Zion is undoubtedly the place intended. See ver. 8. *Ariel* signifies 'the altar or lion of God.' It may have been named 'a lion,' in reference to the character of Judah, Ge. 49.9. But altar seems the proper idea in this place, as there is an immediate reference to sacrifice.—*C.*

[3] Or, *of the city*, i.e. *Jerusalem*, 2 Sa. 5. 7,9.

[4] That is, once the seat of true religion, victory, peace, and prosperity.—*C.*

21 For the LORD shall rise up as *in* mount [j]Perazim, he shall be wroth as in the valley of [k]Gibeon, that he may do his work, his [10]strange work; and bring to pass his act, his strange act.[2]

22 Now, therefore, [l]be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts [m]a consumption, even determined upon the whole earth.[3]

23 ¶ Give[n] ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his [11]ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches,[4] and scatter the cummin, and cast in the principal wheat, and the appointed barley,[5] and the [6]rye, in their place?[7]

26 For his God [q]doth instruct him to discretion, *and* doth teach him.[8]

27 For [r]the fitches are not thrashed with a thrashing-instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread[s] *corn* is bruised;[9] because he will not ever be thrashing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.[1]

29 This[t] also cometh forth from the LORD of hosts, *which* is [u]wonderful in counsel, *and* excellent in working.[2]

CHAPTER XXIX.

1 God's heavy judgment upon Jerusalem. 7 The unsatiableness of her enemies. 9 The senselessness, 13 and deep hypocrisy of the Jews. 18 A promise of sanctification to the godly.

WOE to [1]Ariel,[2] to Ariel, the city[3] *where* David dwelt![4] add ye year to year; let them kill sacrifices.[5]

2 Yet[a] I will distress Ariel, and there shall

[5] Heb. *cut off the heads*, or let the feasts go round. Ho.5.6 ch.8.11-15. Mi.6.8,7,ch.66. 3.11-15. Je.7.21. Am.4.4,5. [a] ch.8.8; 3.26; 5.26-30; 10.5,6,24,28-32; 33.1 [36.2] 37.3.

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with wisdom and prudence, and their armies with courage and valour to pursue the enemy. 7-13. But they too, their priests and prophets not excepted, are so stupified with drunkenness, error, and superstition, that there is no possibility of instructing them, however frequently the same things be repeated to them; therefore God shall send among them the Assyrians, Chaldeans, and Romans, who shall instruct them by repeated and ruinous strokes. And since they have refused to hearken to God's promises, and the offers of his Son and salvation, as the only sure and effectual means of comfort and happiness, their refractory despising of his repeated invitations shall issue in their ruin. 14, 15. And because you, rulers of Judah, deride God's threatenings, and boast that, by confederacies and other political devices, you have secured yourselves and your nation from danger; 16. Behold God exhibits and offers to you his precious Christ, as the sole foundation of solid hope, and the only sure refuge in time of trouble, on whom whosoever believeth need take no unlawful means to escape or get out of trouble. 17-22. But such of you as reject him shall have all your vain hopes frustrated. The Assyrians shall certainly ravage the country: nor shall your confederacies and carnal politics in the least protect you from their fury. They shall quickly involve you in misery; nay, the very rumour of their approach shall fill you with consternation and anguish. None of your devices to which you have trusted will secure you, while, contrary to his usual method, God shall employ his almighty power for the destruction of a great part of his professed people; and if ye despise his threatenings, ye shall be enslaved by the Assyrians and others: for he has determined to accomplish, by sword, famine, pestilence, and captivity, the utter destruction of the Israelites, and of a great part of the kingdom of Judah. 27, 28. In the eastern countries, wheat was beaten out from the husk by drawing a kind of drag with iron wheels over it.

Ver. 1. *Woe to the crown of pride.* Samaria was beautifully situated on a hill, and surrounded by a rich valley; and its position and splendour naturally suggested the idea of a crown upon the head of a monarch.—*Drunkards.* Not merely habitual drunkards from wine, but persons intoxicated with pride and self will beyond reasoning, and regardless of warning. *C.*

Ver. 2. *With the band.* Not beating off a few topmost gleanings, as in ch. 27. 12, but plucking the best and ripest 'with the hand.' *C.*

Ver. 9. To the drunkards it is impossible to communicate instruction, it can only be communicated to them who have been 'converted and become as little children,' Mat. 18. 3. *C.*

Ver. 13. The word of the Lord was 'precept upon precept,' that the rejection of it being manifest, his righteousness might be manifest also in his judicial deliverance of them to their own devices, wherein they should 'fall backward, be broken, snared, and taken.' *C.*

Ver. 15. *For we have made lies our refuge,* &c. Not that they admitted, either in thought or word, that they had adopted 'lies and falsehood' as their refuge and covering, but boasted of principles and practices which, though their sophistry, self-sufficiency, and idolatrous inclinations had persuaded them to be true and right, yet God, who seeth and knoweth all things, pronounced to be 'lies and falsehood.' *C.*

Ver. 16. The words of the scornful men are recorded in ver. 15. They mocked at the thought of death and judgment. In ver. 16 is the Lord's solemn response—'You trust in your own delusions; I lay a sure and everlasting foundation, on which he who places his confidence can rest with perfect safety. The Foundation I lay is the Messiah.' The meaning of the last clause of the verse is often misunderstood. The Septuagint renders it 'he that believeth shall not be ashamed.' The words are quoted three times in the New Testament, 1 Pe. 2. 6; Ro. 9. 33; 10. 11; and the quotations agree with the Septuagint. There is no error or discrepancy here; the Hebrew is metaphorical; in the Greek the metaphor is resolved. The sense of the passage is:—'He that resteth on Christ shall be so confident of security under every circumstance, that he shall never fly hastily from him; he shall never be ashamed of the trust he placed in him; he shall never be confounded through the desertion or failure of his Protector.' *P.*

Ver. 21. When David had humbly inquired of the Lord, by his command he smote the Philistines, and he and his men burned their forsaken images there, 2 Sa. 5. 20, 21. And when the defeated Philistines mustered their forces again, after similar inquiry, and similar command from the Lord, again David defeated them at Gibeon, and pursued them to Gazer, 1 Ch. 14. 16. *C.*

Ver. 25. *Fitches.* 'Vetches.' The word *ketsach*, translated *fitches*, occurs only in this verse. Jerome and others understand by it *the gith*, a plant that bears a black aromatic seed in an ovary like that of the poppy: it is still much used in the East to flavour cakes. *Cummin.* This is an umbelliferous plant resembling fennel. Its seeds are bitterish and aromatic, and furnish oil: it is still sown in Malta. *C.*

REFLECTIONS.—Pride and drunkenness render men a compound of beasts and devils; abominations to God, and plagues and monsters on earth. But whatever sinners are proud of is but fading. And nothing bids

be heaviness and sorrow: and it shall be unto me as [6]Ariel.[7]

3 And[b] I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And[c] thou shalt be brought down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper[8] out of the dust.[9]

5 Moreover [d]the multitude of thy strangers[1] shall be like small dust, and the multitude of the terrible ones *shall be* [e]as chaff that passeth away: yea, it shall be at an instant suddenly.[2]

6 Thou shalt be visited[3] of the LORD of hosts with[f] thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And[h] the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

8 It[i] shall even be as when an hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.[4]

9 ¶ [j]Stay[5] yourselves, and wonder; cry ye out, and cry:[6] they [k]are drunken, but not with wine; they stagger, but not with strong drink.

10 For[l] the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers,[7] the [m]seers hath he covered.

11 And the vision of all is become unto you as the words of a book[8] that is [n]sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am [p]not learned.

13 ¶ Wherefore the Lord said, [q]Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

14 Therefore, [r]behold, I will proceed to [s]do a marvellous work among this people, *even* a marvellous work and a wonder: [t]for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Woe unto them that [u]seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely [v]your turning of things upside down[1] shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a [w]very little while, and [x]Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a [2]forest?

18 And in that day [y]shall the deaf hear the

A.M. cir. 3279. B.C. cir. 725.

6 An altar of sacrifices, ch 34.5. Ezek.39. 17 Zeph 1.7 & Rev 19.9.

7 *As Ariel* As an altar whereon a guilty people shall be offered as a sacrifice to the justice they have outraged. - C.

b 2 Ki.18.17. 19.8,9. xxiv. xxv. Zech. 14. 2. Lu.19.43.21.20.

c 1 Sa.2.9. 2 Ki 18.14. xxiv. xxv. ch.8.19.21.11-17. Lu.19.43.44.21.24. 1 Th.2.16.

8 Heb. *peep* or *chirp.*

9 See note * in second column.

d ch.30.5,7. 31.3. 33.6, or 10. 10-19. 14. 25. 31.8. 37.36.

1 Foreign invaders. —C.

e ch.17.13. 25.5. Job 21.18. Ps.35.5. 83.4. 1 Th. 5.3.

2 The multitude of invaders shall 'pass away' as chaff in an instant, suddenly. - C.

3 *Thou shalt be visited* with evidences of the divine compassion upon thyself, and of terrible judgments upon thine enemies. —C.

f ch.5.25. 30.27,28. 8. or ch. 30. 30-33. 33. 11.27.37.30.

h 2 Ki.18.17,37. 30. 32. 37.8,9. 37.10-24. 37. 36. Ps.73.20. Job 20.8. Zec.14.1-3.

i ch. 10.7-34. xxxvi. xxxvii. 2 Ki. xviii. xix. 2 Ch.32.21. ch.xxx xxv. Je. 1.18. Re. 6. 12-17. Ezek. xxxviii. xxxix. Mi.7.8-10.

4 See note † in second column.

j ch.1.2.33.13,14.22. 1,2. Ac.13.41.

5 The address is to men intellectually and morally drunk, and, like the staggering drunkard, recquiring to *stay* themselves. —C.

6 Or, *take your pleasure and riot,* ch.5.12.22.12,13.

k ver.11, ch.51.21. 56.12. 19.14.28.7-13. Ps. 69.22.

l Ro.11.8. Ps. 69. 23. 2 Th.2.10-12. ch 66.4. 8.14. 28.8,9,22. Mat.13. 14. 11.25. Jn.12.40. Ac. 13.40,41. 28.25,26. Mat. 15.9,13. 23.16. Ju.9.39. 40. Mi.3.6,7. ver 14.

A.M. cir. 3279. B.C. cir. 725.

7 Heb. *heads,* ch.1. 5.3.9. Je.23.8.

9 2 Sa.1.9 ch 30.9.

8 Or, *letter.*

a ch. 8.16. Re.5.1-9. (Isa.47.4.9 Mat.11.25. 13.11.16.17.

p Ch. 5.21. 28. 8-13. Ho.4.6. Ju.7.14.

q Mat. 15.8. 7.6.5.7. 23.23,24,13,25. 26. Mar. 7.6. ch. 58. 1,2. 58.2,4. Je 12.2. Ezek.33.31,32. ch. 1 11-15. Col. 2. 22. Ho. 5.11. 10.2.

r Hab 1.5. Joel 2. 1. ver.4.

9 Heb. *I will add.*

s ver.10 Je.49.7. Ob. 8. 1 Co.1.19. Ro. 1.21, 22. Mat. 11.25. ch. 19. 11.

t ch. 30. 1. Ro 2. 14. Ecc. 8. 12. 9.9. Job 22. 13,14. Ps.10.11. 73.64.5. 94.7. 139.7. &c.

u Ca. 31.2. 45.9. Je. 18.6. Job 5. 12,13. Ps. 33.10,11. ch.44.25-28. Ecc.10.34. Ro.9.20.

1 Such are your perverse thoughts! But shall the potter be esteemed as the clay?—*How strange!*

v Hab. 2.3. He. 10. 37. Ps.102.13. Lu. 18.8.

w ch.32.15. 11.10. 55. 5. 35. 1-10. 43. 19, 20. Mat 8.11,12. 19.30. Ro. 11.11-27. ver.18-24. Ju. 5.37.

2 Soon shall the Gentiles, that have been uncultivated as the wilds of Lebanon, become a fruitful field; and Israel, that was as a garden, shall become as a tangled forest.—C.

x ch.35.5. 42.6,7. 26. 48.18. 57.54.13. 49.6. 61. 1. Ep.1.17-19. Mat.11. 5. 13.11. Lu.4.18. 7.22. Ac.26.18, with ver. 10-12.

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* As of a mourner sitting in the dust, or with dust upon his head, emblematic actions familiar to the Jews. Jos. 7. 6. Job 2. 12. 42.6. —C.

† The invaders were eager to devour up Zion, and deemed its capture as certain as the hungry or thirsty dreamer deems his visionary banquet. But the dreamer awakes: the banquet is fled. Even so shall God finally disappoint all the hopes of his people's enemies. —C.

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fairer to hurl men quickly into the depths of disgrace, poverty, and damnation, than pride and drunkenness. God faithfully honours and blesses the nation which conforms to the principles of righteousness. But thrice happy are those to whom Jesus Christ, and God in him, are their glory and crown. Base corruptions often continue, even amidst the most candid and zealous attempts towards reformation. But it is shameful and ill-boding when priests and prophets are partners in their stupidity, and ringleaders in superstition and wickedness. What multitudes obstinately live in ignorance or rejection of God's truth! But if they refuse to hear his word, he will make them feel his rod: and none shall feel it more certainly than proud scorners and obstinate refusers of Jesus Christ. How rich is the grace of God, in exhibiting Jesus as a Saviour to men, when they have eminently ripened themselves for his judgment! Eternally safe are they who trust in him, when all other refuges fail, when all carnal projects and self-righteousness prove lies in their right hand.—But what sovereignty, wisdom, holiness, and equity does God manifest in forming and timing every judgment which he inflicts!

CHAPTER XXIX. Ver. 1, 2. Jerusalem is called ARIEL, from the altar of burnt-offering which devoured the offerings sacrificed upon it.—Notwithstanding all their sacrifices and pretended devotions, both city and temple shall be brought into great straits,—and filled with fire, blood, and carcasses of men, a great sacrifice. 3, 4. By the enemies whom I shall appoint against you, your present haughtiness and scoffing shall be turned into great debasement, distress, and submission. 5-8 doth perhaps not only denounce the sudden destruction of their enemies by the fearful judgments of God, but also the ruin of the Jews' auxiliaries and armies, and their own terrible distress, while their enemies were quite insatiable in devouring and destroying. 9-12. With amazement ponder and bewail your condition, and cry for deliverance; for all ranks are besotted with corrupt principles, unsteadiness, and stupidity; and neither ignorant nor learned either understand or regard the warnings of God. 13-16. Because their religious devotion is merely in outward appearance, while the most abominable wickedness reigns in their heart, and merely an observance of the commands of Hezekiah, or the traditions of the elders, I will punish them with astonishing miseries, baffle all the deep-laid projects of their politicians, and give up their doctors to amazing stupidity. All their subtle devices, for perverting the order which I have fixed, shall be as easily altered as clay by the potter, and as ineffectual to accomplish their designs as clay without a potter. 17-21. Amazing changes shall happen on fields and nations: the long-barren Gentile world being converted to Christ, and rendered fruitful in good works, while the Jews shall be rejected because of their unbelief. The unconcerned and ignorant Gentiles shall be brought to the knowledge of God in Christ; and, amidst affliction and poverty, shall rejoice in himself and his favours; while their proud and powerful enemies, who watched for opportunities of doing mischief, and who hated reproof, and persecuted the prophets and ministers of God, and for a trifling consideration perverted justice, shall be destroyed. 22-24. And notwithstanding the distresses or rejection of the Jews, the church shall be gloriously enlarged, to the great comfort of the pious Jews and honour of God; and multitudes of the most wicked and obstinate opposers shall be converted, especially in the coming period.

Ver. 10. God pours out mercy—heedless sinners disregard and pervert it. God threatens judgments, but habitual sin, acting like an opiate on the body, has drugged their consciences into insensibility; they refuse to awake; they love to slumber and dream. Wherefore God gives them over judicially to their own ways, and is so said to 'pour out the spirit of deep sleep' upon them. Yet he pours out the spirit, not to induce them to sleep; but he gives them up to it as a punishment, because they refuse to awake. *C.*

Ver. 14. As the point of the finger applied to the eye can exclude the sun and the world, so one single erroneous opinion can exclude the Sun of Righteousness and eternity. The single principle of self-righteousness blinded the Pharisees in the days of our Lord. The same principle, alas! continues to blind the unreformed churches; and beneath its baleful influence 'wisdom still perishes—understanding is hid.' *C.*

REFLECTIONS.—Formal hypocrites may go on long in a round of external duties; but dreadful and debasing is the judgment of God which awaits them, and which awaits the chastisers even of his provoking people. His judgments make the stoutest hearts to bow or to break. Fearful is their condition who are drunk with the love of pleasures, honours, or wealth, or with corrupt principles and prejudices; or who are so abandoned to spiritual stupidity, that the best means can neither enlighten nor awake them. Alas! how wicked, how villanous is it to approach God in outward forms of devotion while we hate him in our heart, and worship him only from regard to the authority of men! Absurd and fruitless is every scheme which is carried on independent of and in opposition to God. But thrice happy is it to have external calamities balanced with subsequent spiritual blessings; and that the casting away of the Jews has issued in the reconciling of the Gentile world to him;—and in some future period, how much more shall their fulness!

CHAPTER XXX. Ver. 1-5. Dreadful ruin shall overtake those Israelites and Jews who, without regarding my counsel, increase their wickedness, by taking unwarrantable methods for their own protection and deliverance. 6, 7. They send whole loads of presents upon asses and camels southward into Egypt, which will but hurt instead of helping them, and will soon be as miserable as themselves. But their only way to secure themselves is to stay at home, and trust in and

words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The[e] meek also shall increase[3] *their* joy in the LORD, and [f]the poor among men shall rejoice in the Holy One of Israel.

20 For [g]the terrible one is brought to nought, and the scorner is consumed, and [h]all that watch for iniquity are cut off:

21 That [i]make a man an offender for a word,[4] and lay a snare for him that [k]reproveth in the gate, [l]and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who [m]redeemed Abraham, concerning the house of Jacob, [n]Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth [o]his children, the work of mine hands, in the midst of him, they shall sanctify[k] my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They[l] also that erred in spirit shall come to understanding,[5] and they that murmured[6] shall learn doctrine.

CHAPTER XXX.

1 The prophet threateneth the people for their confidence in Egypt, 8 and contempt of God's word. 18 God's mercies toward his church. 27 God's wrath, and the people's joy, in the destruction of Assyria.

WOE to[a] the rebellious children, saith the LORD, that [b]take counsel, but not of me; and that [c]cover[1] with a covering, but not of my spirit, that they may [d]add sin to sin:[2]

2 That[e] walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore[g] shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his[3] princes [h]were at Zoan,[4] and his ambassadors came to Hanes.[5]

5 They[i] were all ashamed[6] of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish,[7] from whence *come* the young and old lion, the viper and fiery flying serpent, they [j]will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* [k]shall not profit *them*.

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this,[8] Their[l] strength *is* to sit still.

8 ¶ Now go, [m]write it before them in a table, and note it in a book, that it may be for the time to come[9] for ever and ever:

9 That [n]this *is* a rebellious people, lying children, children *that* will not hear the law of the LORD:

10 Which say to the [o]seers, [p]See not: and to the prophets, Prophesy not unto us right things: [r]speak unto us smooth things, prophesy deceits:

11 Get[s] you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise [t]this word, and trust in oppression[1] and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you [u]as a breach ready to fall, swelling out in a high wall,[2] whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potter's vessel[3] that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel, [v]In returning[4] and rest shall ye be saved; in quietness and in confidence shall be your strength; and [x]ye would not.

16 But ye said, No; for we will flee upon horses; therefore [y]shall ye flee: and, we will ride upon the swift; [z]therefore shall they that pursue you be swift.

17 One[a] thousand *shall flee* at the rebuke of

A.M. cir. 3279. B.C. cir. 725.

a ch. 29:15, 16. Jn. 12:37, 38. 2 Co. 4:4. 2 Th. 2:9, 10. 1 Ki. 18:21. Mat. 6:24. Lu. 16:13. Ja. 4:4. 1 Jn. 2:15. Mark 3:5. Lu. 6:10. Jn. 11:47. Ac. 4:16. 1 Ti. 4:2. 2 Ti. 3:2.

b Heb. *shall add.*

c Ps. 94:1. Jeremiah

d Mat. 23:29-33. Ac. 7:51.

e Ac. 5:41. was counted worthy to suffer dishonour for the name of Jesus. Mat. 5:10, 11.

f Am. 5:11, 12. Mal. 3:5. Ps. 76:9.

g Ge. 34:30. Jos. 22:20. 2 Sa. 21:1, 2.

h Ps. 94:3-6. Is. 29:20, 21. Jer. 5:26-28. Ezek. 22:6, 7, 12. Hab. 1:3, 4. Zech. 8:17. Ac. 13:10. 1 Th. 2:15.

i Heb. *shall know understanding.*

k Nothing was more characteristic of the Jews than murmuring at the word of our Saviour (see ver. 9. Is. 65:2). There is here a blessed promise, that the lips of God's children shall yet be filled with his praises.—*C.*

CHAP. XXX.

a De. 29:19, 20. La. 3:39. Ezek. 16:43. Hos. 4:9. ch. 1:28. 29:15. ch. 31:2, 3. Jer. 5:31.

b Jos. 9:14. ch. 8:19. 29:15. Ex. 4:10, 13.

c Or, all: 2 Sa. 15:30. ver. 10.

1 See note * in second column.

d Ac. 7:51. Num. 27:14. Dt. 9:7, 24. 31:27. Jos. 1:18. Ps. 78:8.

2 *Sin to sin.* Adding distrust of God to impenitence upon sins.

e ch. 31:1. 2 Ki. 17:4. Je. 37:5, 7. Ezek. 17:15. Ho. 12:1. 1 Ki. 3:1. 2 Ki. 17:4. Je. 37:5, 7. 43:5-7. Ho. 7:11.

f ch. 20:5, 6. ver. 5, 7. ch. 31:3. 36:6. Ezek. 29:6, 7.

3 Hoshea's or Hezekiah's. 2 Ki. 17:4. 18:21. Je. 43:7.

g Ps. 25:3. Je. 2:36, 37. 48:1, 13. Ezek. 29:16.

4 See note on ch. 19:11. *C.*

5 *Hanes*, or Tahpanhes, a city of Lower Egypt, about 26 miles south of Pelusium.—*C.*

h Je. 43:7, 8, 66. Ezekiel's vision, Ezek. ch. 40. Ezekiel's—xxxii.

6 *All ashamed.* Both the Jewish ambassadors and the captive that sent them. See ver. 3. *C.*

A.M. cir. 3279. B.C. cir. 725.

7 Easy and fatal passage, ver. 6, xxxi. Ex. 13:17, 18. Deut. 28:68. Je. 42:14.

8 Ch. 28:16. 2 Ki. 16:9. ch. 20:5. Hos. 9:3. Am. 5:19.

9 Heb. *Rahab*, the proud: a name given to Egypt, which made nothing.

l Ezek. 29:6. Ps. 62:9. Je. 46:17. Ps. 62:10. 68:30.

m ch. 8:1. Hab. 2:2. Dt. 31:19, 21. Ro. 15:4. Ps. 102:18.

n Heb. *the latter day*, or A witness.

o ch. 1:2, 4. 5:13. De. 32:5, 20. Je. 6:29. Ho. 4:16. Zech. 7:11, 12. Ac. 7:51. Ro. 10:21. Ps. 78:8. Lu. 1:17. Eph. 5:6.

p 1 Sa. 9:9. 1 Ch. 26:28.

q Je. 11:21. Am. 2:12. Mi. 2:6, 11. Ga. 1:10.

r Mi. 2:11. 3:5, 6. 1 Ki. 22:6, 8, 13. Je. 5:31. 23:16, 17. Ezek. 13:3, 6, 7, 23. Ps. 5:9.

s Ac. 17:8. 4:18. 5:40. Mi. 2:6. Am. 7:12, 13. Je. 11:21. 20:8.

t ver. 11. ch. 31:1. 28:14. 29:20.

1 Or, *fraud*, ver. 10, 12. Ps. 62:10. 73:8.

u Ps. 62:3. 73:18, 20. 1 Th. 5:3. 2 Pe. 3:9. Prov. 29:1. ch. 8:15. 28:22. Je. 6:14. 8:11. 14:19.

2 The reference is to the high and walls so common in many Asiatic countries, in which such swellings and breaches are common.—*C.*

3 Heb. *the bottle of potters.* Je. 19:11. Ps. 2:9. ch. 45:22. Je. 22:28. Lam. 4:2.

v ver. 7. Hab. 2:4. 2:3. Je. 3:14, 22. 31:18. Lam. 3:26. Ps. 4:4. Ezek. 18:30. 2 Co. 7:9, 10. 2 Ch. 15:2. Je. 4:1. Ho. 12:6. Ps. 34:22. 37:40. 125:1, 2.

4 In returning from Egypt to rest in your own lands, in returning to the Lord, and resting in his promises. What shall be your strength?—*C.*

x Hag. 1:1, 2. Mat. 23:37. Je. 44:16, 17. ch. 28:12. Ps. 81:11. Prov. 1:24-26.

y ch. 36:1, 2. ver. 28-32. ch. 28:25-28. Je. 46:6.

z 2 Ki. 25:4.

a Lev. 26:8, 36, 37. Dt. 28:25, 32, 36. Am. 5:19.

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* That attempt to cover themselves with the vanity and insufficient covering of an Egyptian alliance. Isa. ch. 28. 2, 15. And what is more of the prophets, speaking by my Spirit, have mentioned.—*C.*

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1 That attempt to cover themselves with the vanity and insufficient covering of an Egyptian alliance. Isa. ch. 28. 2, 15. And what is more of the prophets, speaking by my Spirit, have mentioned.—*C.*

wait upon God for his help. See ver. 15. 9 17. And since this rebellious and hypocritical people will disregard my admonitions, and require my prophets to forbear delivering my messages, unless they flatter their humours and lusts, they shall quickly find themselves, and their carnal confidences, all shattered to pieces. And since they refuse to stay at home, and turn to and trust in me, but will trust to their Egyptian allies, the Assyrians shall pursue and scatter them till only a few stragglers be left. 18–26. Nevertheless the Lord will wait for a fit season to deliver you, and will, in infinite wisdom, glorify his own perfections in working graciously for you. Notwithstanding Sennacherib's attempts, and the attempts of all your other enemies, ye shall safely dwell in Jerusalem; ye shall return thither from your Chaldean captivity; and in the latter days shall, to your inexpressible comfort and happiness, be converted to Christ and his church. And whatever adversities you may quickly suffer, you shall then have plenty of public ordinances and teachers, and be remarkably directed in all your ways. Ye shall, with the utmost detestation, relinquish your idolatries, and destroy every monument thereof. While your fields and hills produce plentiful crops of corn, grass, vines, &c., your nation shall bring forth multitudes of converts, and fruits of righteousness, to the glory of God. And while your proud enemies, Assyrians, Chaldeans, Syro-Grecians, Antichristians, and Turks, are brought down, great and amazing shall be your refreshment, knowledge, comfort, and vigour. 27–33. For, behold, to your sudden and inexpressible joy, the Lord, in the execution of his purposes and predictions, will with great ease, but in a most terrible and sudden manner, destroy the Assyrian army in the valley of Hinnom, before Jerusalem, as a prelude of similar ruin to the rest of your adversaries.

Ver. 6. This verse should either begin a new chapter or paragraph, for there can be no reason for understanding the word *burden* in any sense but that of a heavy judgment denounced, as in ch. 13:1, &c. *Beasts of the south.* Not the beasts that carry southward, but the men of whom the ravenous lion and venomous reptile are the emblems. *C.*

Ver. 7. *Their strength is to sit still.* Not to sit still in idleness: but to sit still in the land of promised blessing, waiting in faith, hope, and prayer for the salvation of God. *C.*

Ver. 10, 11. The prophet does not mean that they used the very words of ver. 10, 11, but that their words, when rightly interpreted, had the meaning he assigns. *C.*

Ver. 14. *Not be found . . . a sherd to take fire from the hearth.* The culinary vessels in most Asiatic countries are generally of earthenware. Should the fire be extinguished, a potsherd carries a little borrowed fire: the want of even a potsherd is an emblem of the deepest poverty. *C.*

Ver. 18. *And therefore.* Yet 'notwithstanding' all your self-will and neglect of his counsel, 'the Lord will wait,' &c. *C.*

Ver. 19. *Thou shalt weep no more.* This refers to a time not yet arrived, and synchronizes with the blessed period foretold, Re. 21:4, when 'God shall wipe away all tears,' and 'there shall be neither sorrow nor crying.' *C.*

Ver. 21. *Shall hear a word behind thee,* &c. If ye 'turn to the right or the left to do evil,' and go for a moment astray, you will hear the voice of your teachers, who lately stood 'before your eyes,' ver. 20, now calling from 'behind you,' saying, 'Turn ye, turn ye,' 'this is the way, walk ye in it.' *C.*

Ver. 24. Some ancient paintings exhibit the Egyptian method of winnowing grain, either by lifting it and letting it fall through the air in front of the winnower or throwing it over his shoulder, as is still practised in some of the northern parts of Europe. In these paintings, each winnower is attended by an assistant, with a sheet shovel or scoop, to lift the grain into the *fan*, one species of which seems a light and broad tray with a short handle. *Note*, Though this prophecy may be considered literal for godliness is profitable unto all things yet it is chiefly to be regarded as emblematic of gospel tillage, gospel pasture, gospel labours, and abundance of grace, mercy, and peace. *C.*

Ver. 33. *Tophet* signifies a drum; which name is supposed to have been given on account of drums being used to drown the cries of the children that were there offered to Moloch. It was considered a striking emblem of the place of 'everlasting punishment.' The commencement of this prophecy lies in the destruction of the army of Sennacherib: its conclusion in the destruction of the 'man of sin'—'antichrist'—'the wilful king'—'whom the

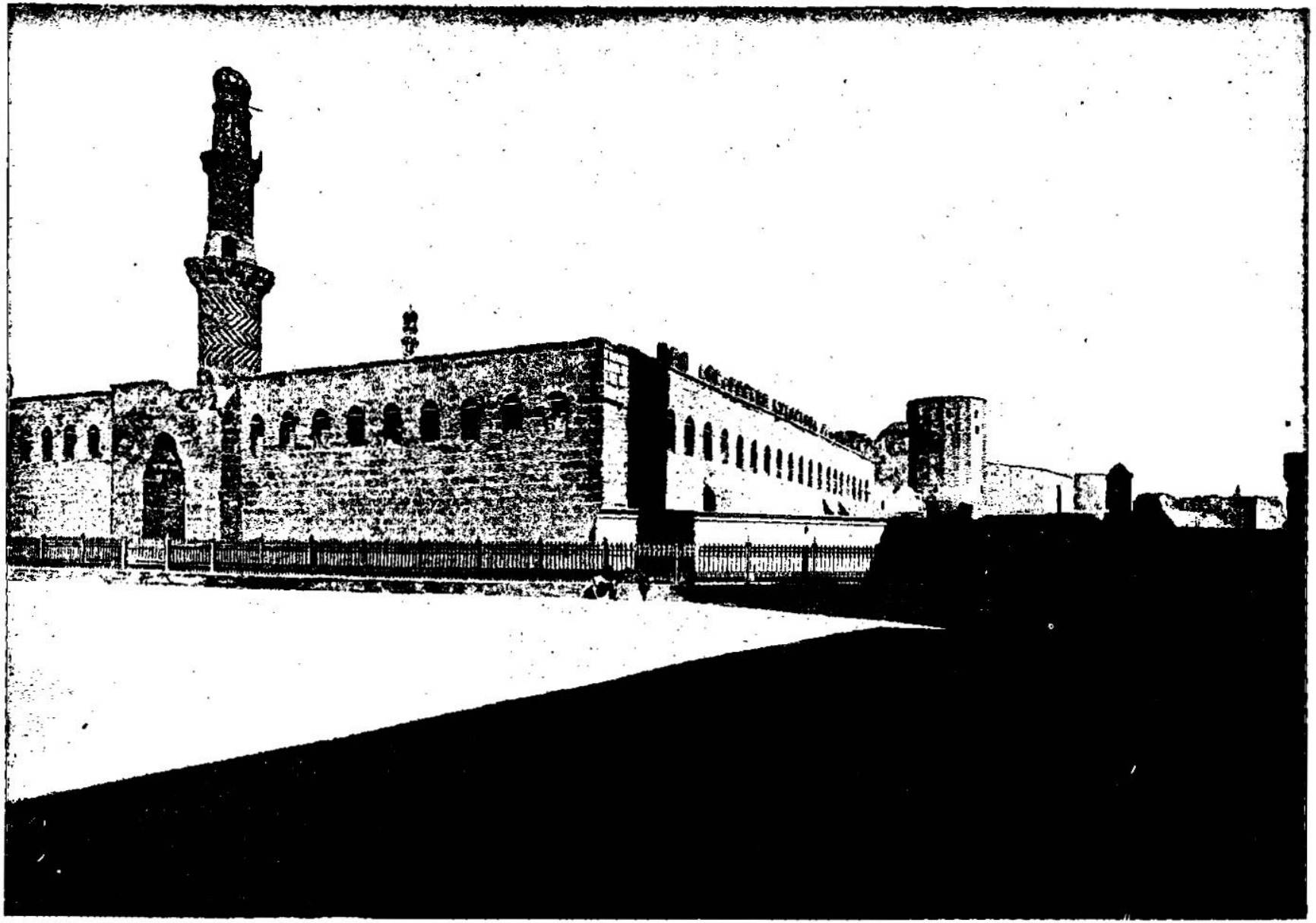

BARRACKS AT THE CITADEL, CAIRO—THE MOST INFLUENTIAL CITY OF EGYPT, AND SUPPOSED TO STAND IN THE NEIGHBORHOOD WHERE THE CHILDREN OF ISRAEL LIVED IN EGYPT. [Isaiah, xxx: 1-3.] —"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." We give a picture of the barracks at the citadel in Cairo. Standing upon this hill overlooking the most interesting city in Egypt, it is easy to see how true were the words of Isaiah quoted above. The strength of Egypt has always been its shame and the shame of all who have looked to her for help. The enormous wealth which from age to age has been extracted from the fertile soil of this ancient land has been used to corrupt and degrade the ruling class, and to oppress and make unendurable the lives of the laboring classes.

one; at the rebuke of five shall ye flee; till ye be left as a beacon[5] upon the top of a mountain, and as an ensign on an hill.

18 ¶ And therefore[6] will the LORD [b]wait, that he may be gracious unto you, and therefore will he be [c]exalted, that he may have mercy upon you; for the LORD *is* a God of [d]judgment: blessed[e] *are* all they that wait for him.

19 For the people shall [g]dwell in Zion at Jerusalem; [h]thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; [i]when he shall hear it, he will answer thee.

20 And *though* the Lord give you [j]the bread of adversity, and the water of affliction,[7] yet shall[k] not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And [l]thine ears shall hear a word behind thee, saying, This *is* [m]the way, walk ye in it, when ye [n]turn to the right hand, and when ye turn to the left.

22 Ye[o] shall defile also the covering of thy graven images of silver,[8] and the ornament of thy molten images of gold: thou shalt cast[9] them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then[p] shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that [r]day shall thy cattle feed in large pastures.

24 The oxen likewise, and the young asses that ear the ground,[1] shall eat [2]clean[3] provender, which hath been winnowed with the shovel and with the fan.

25 And [s]there shall be upon every high mountain, and upon every high[4] hill, rivers *and* streams of waters in the day of the [t]great slaughter, when the towers fall.[5]

26 Moreover, [u]the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that [v]the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, [w]the name[6] of the LORD cometh from far, burning *with* his anger, and the burden *thereof*[7] *is* heavy,[8] his lips are full of indignation, and [x]his tongue as a devouring fire:

28 And[y] his breath, as an overflowing stream, shall reach to the midst of the neck, [z]to sift the nations with the sieve of vanity:[9] and *there shall be* [a]a bridle[1] in the jaws of the people, causing *them* to err.

29 Ye[c] shall have a song, as in the [2]night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One[3] of Israel.

30 And the LORD shall cause his glorious voice[4] to be heard, and shall show the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* [d]smote with a rod.

32 And *in* every place where the grounded staff[5] shall pass,[6] which the LORD shall [7]lay upon him,[8] *it*[e] shall be with tabrets and harps: and [9]in battles of shaking will he fight [9]with it.[1]

33 For [h]Tophet *is* ordained of old,[2] yea, for the king it is prepared: he hath made *it* deep, *and* large; the pile thereof *is* fire and [i]much wood: [j]the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAPTER XXXI.

1 The prophet showeth the cursed folly of trusting in Egypt, and forsaking of God. 6 He exhorteth to conversion. 8 He showeth the fall of Assyria.

WOE to[c] them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong: [b]but they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet [c]he also *is* wise, and will bring evil, and will not call back[1] his words: but will [d]arise against the house of the evil-doers, and against [e]the help of them that work iniquity.

3 Now the Egyptians *are* [g]men, and not God; and their horses flesh, and not spirit. When the LORD [h]shall stretch out his hand, [i]both he

A.M. cir. 3279.
B.C. cir. 725.

5 Or, *a tree bereft of branches, or boughs, or a mast.*
6 Heb. *never-the-less,* or yet surely, Je. 5. 22. Zep. 3. 8. Hab. 2. 14. 15. Mal. 3.
a Isa. 14. 1. Ex. 34. 6, 7.
b ch. 8. 17; 33. 10, 14. 40. 28. 1 Ki. 8. 39. 2 Ch. 6. 30. Ps. 130. 7. Lam. 3. 22.
c Je. 30. 18. Joel 3. 17. Hab. 2. 3. Rom. 8. 28, 29.
d Ps. 9. 7; 33. 5. Je. 9. 24. Mic. 7. 9. Zep. 3. 5. Mal. 2. 17.
e Ps. 2. 12; 34. 8; 37. 40. Je. 17. 7. Rom. 5. 1.
f ch. 30. 19. Ps. 4. 6; 65. 4; 84. 4. Je. 31. 6. Ezek. 37. 26. Rev. 7. 15.
g ch. 24. 14–16, 23. xxv. xxvi. xxxv. xl. Jer. xxx. xxxi. xxxiii. Ezek. xxxiv. xxxvi. xxxvii. xlviii. Micah v. Hag. ii. Zech. viii.–xiv. Rev. v. xix. xxi. Ps. 74. 2, 7; 76. 2; 102. 16; 135. 21.
h Je. 22. 10, 23. ch. 60. 20. Rev. 21. 4. Ezek. 24. 16. Mat. 5. 4. Rev. 7. 17.
i Ps. 27. 7. Ps. 65. 2. Dan. 9. 19. Mat. 7. 7. 21. Jn. 14. 13, 14. 15. 7. 1 Jn. 5. 14, 15. Ps. 34. 6.
j 1 Ki. 22. 27. Jn. 16. 33. Ac. 14. 22. Ps. 80. 5; 127. 2. 129. 1, 2. 138. 7. 143.
k Or, *oppression.*
l Ps. 74. 9. Am. 8. 11, 12. Mat. 9. 38. 1 Co. 12. 28. Eph. 4. 11.
m Ps. 37. 18. Prov. 4. 11. 6. 23. 8. 20. Is. 30. 21. 35. 8. 48. 17. Jn. 8. 45. 1 Jn. 2. 20, 27. Ac. 4. 12.
n ch. 30. 21. Je. 6. 16. Col. 2. 6. He. 12. 13. Ps. 125. 5. Prov. 4. 27.
o Dt. 7. 25. Prov. 1. 7. Ps. 4. 2. 97. 7. Ki. 22. 7.
p ch. 1. 24, 25, 29. 22. 27. 27. 12. 28. 5. 32. 2. 60. 6. Hos. 14. 5, 8. Zech. 13. 2. Mal. 3. 2. 13. 24. Ezek. 36. 31. Hos. 2. 15, 16. Zeph. 3. 12, 13. 2 Ch. 34. 3.
q Heb. *the graven images of thy silver.*
r Heb. *to-morrow.*
s Mat. 6. 34. 1 Ti. 4. 8. Jam. 2. 23. Jer. 8. 20. Am. 9. 13. Hos. 2. 21–23. Zec. 8. 12. ch. 44. 3. 44. 4. Ps. 65. 11–13.
t Ps. 36. 6. 144. 12–14. ch. 11. 9. 27. 30. 30. 26. 60. 19. 1 Ti. 4. 17. Mal. 4. 2. 2 Co. 4. 6.
u That till the ground, and prepare it for bearing ears of corn. C.
v Or, *savoury.* 1 Co. 9. 9. 1 Ti. 5. 17, 18.
w Heb. *lessened.*
x ver. 23. Eze. 34. 26. Ps. 72. 16. 85. 12. 104. 14. 147. 14. Joel 2. 21, 22. Deu. 28. 4. 11. 30. 9. Hag. 1. 10. Zech. 8. 12.
y Heb. *lifted up.*
z Ge. 22. 10–19. 35–41. 49. 8–12. xlii. xliv. xlviii. Je. 2. 11. Ps. 105. 5, 6. Eze. 39. 17–20. Rev. xvi. xix.
a When all confederate worldly principles, practices, and combinations, is brought down. C.
b ch. 13. 6, 9. 34. 2. 63. 4. Isa. 27. 9. 66. 3, 16. 65. 24. Je. 46. 10. 50. 27. 51. 40. Eze. 39. 4, 17. Dan. 2. 44. Hag. 2. 22. 1 Pe. 1. 8. Rev. 8. 16. 1 Pe. 1. 8. Zec. 14. 6, 7, 16. Joe. 2. 28, 29. 2 Th. 2. 8. Rev. 21. 23. 22. 16. 19. 20. 9.
c Nu. 6. 1, 2. De. 33. 39, with ch. 1. 9. Zec. 12. 8.
d ch. 10. 26, 27. 14. 25. 30. 31. 31. 3, 5. 34. 2, 3. 37. 33. ver. 31. 1 Ki. 20. 28. 2 Ki. 19. 35. De. 28. 58. 59. 22. Ps. 11. 5, 6. 18. 47. 3.
e Being announced by the voice of God appealing in judgments, of which the Assyrian rod [here] ver. 31. comes from a far country. C.

f Or, *and the grievousness of flame.*
g Heb. *Adummim.* Josh. 15. 7. 18. 17.
h 2 Th. 2. 10. Ps. 18. 15. ch. 8. 8. 29. 5. Ho. 13. 4. Ps. 21. 9. ch. 27. 11. 66. 15. 24. Ps. 50. 3. Hab. 3. 5. 10–12.
i ch. 29. 17.
k The sieve of fan of judgment that will show the mightiest nations to be but vanity. C.
l ch. 37. 29. 2 Ch. 20. 18.
m The bridle of unbalanced power, at once curbing the peculiar desires, and guiding them astray for its own purposes. C.
n ch. xxv. xxvi. 27. 2. xxxv. Je. 31. 12. Re. 14. 2. 15. 2–4. Ps. xcv. 2. v., with Ex. 15. 1. De. 16. 11, 14. Ps. 42. 3, 4. 81. 1, 2.
o Alluding to the passover, which was celebrated in the night, and concluded with a hymn, Mat. 26. 30. C.
p Heb. *Rock.* De. 32. 4. Ps. 78. 35.
q Heb. *the glory of his voice.* Ps. 18. 14, 15. 68. 6. 77. 18. 97. 3. Isa. 30. 30. 1 Sa. 7. 10. 2 Sa. 22. 14. Ps. 29. 3, 4, 5, 7, 8, 9. 104. 32. 106. 9. 144. 6. Rev. 8. 5. 11. 19. 16. 18.
r ch. 10. 5, 24. 9. 4. Mi. 5. 5.
s *The grounded staff.* The rod of correction.—*Lowth.*
t Heb. *every passing of the appointed or terrible rod founded,* or the correcting. Mi. 6. 9. ver. 32. ch. 10. 24, 26. 14. 5.
u Heb. *cause to rest upon him.*
v *Upon him.* Upon the Assyrian, who first corrected Israel, for idolatry, and then was corrected for his own pride and cruelty. C.
w See ver. 29.
x ch. 17. 13. 19. 16. 10. 26–29, 25–34. 14. 25. 37. 7, 29. 36. 37. Ver. 28.
y Or, *against them.*
z And in fierce battles will the Lord fight against it—the rod of correction—the Assyrian power. C.
a 2 Ki. 23. 10. Je. 7. 31, 32. with Mat. 28. 8, 9. 23. 15. 25. 47. Re. 20. 10.
b Heb. *from yesterday.*
c ch. 9. 4. 10. 26. 19. 33. 34. 35. 10. 22.
d ver. 27, 28, 30, 31. ch. 37. 36, 38. Re. 6. 17. 14. 9, 10; 18. 8; 19. 20; 20. 9, 10, 15, with Eze. 39. 24. Ps. 21. 8, 9.

CHAP. XXXI.

a ch. 30. 2–5, 16. 57. 9. Ps. 20. 7, 8. 33. 16, 17. with De. 17. 16. 28. 68. Hos. 11. 5.
b 2 Ch. 28. 7, 8. Je. 17. 5. 21. 23. Ho. 7. 7. 10. 13. 11. 7. Ch. 22. 11, 12. 28.
c 1 Ti. 1. 17. Ro. 11. 33, 34. ch. 40. 13, 14. Job 5. 12, 13. Am. 3. 6. ch. 30. 33, 34. Zec. 1. 6.
d Heb. *remove.*
e Ps. 56. 1, 2. Zep. 3. 8.
f ver. 3. ch. 30. 31, 32. xix. xx.
g Ps. 9. 20; 56. 11; 146. 3, 4. Isa. 2. 22. 51. 12. Eze. 28. 9. ch. 35. 6, 22.
h Je. 15. 6. Zep. 2. 13.
i ch. 10. 24–6. 2 Ki. 19. 23, 32, 35.

Lord will consume by the spirit of his mouth, and shall destroy by the brightness of his coming,' 2 Th. 2. 8. *C.*

REFLECTIONS.—Men are too fond of trusting to human help in their distress, and too careless of that which is divine. But what is got without the Lord's leave cannot be of any real service, but hurt. The notorious wickedness of professors justifies God's severest judgments against them! It is infinitely criminal and hazardous for men to tempt God's ministers to unfaithfulness in delivering his messages. God frequently gives them up to delusion who incline to it; and punishes such as scoff at his admonitions with fearful, certain, and unavoidable ruin. There is no way of escaping his judgments but by a believing and penitent turning to himself. And if, notwithstanding thousands of provocations and judgments, he still waits to be gracious, earnestly ought we to wait and cry for his favours. Persevering faith and prayer always issue in substantial and lasting comforts. Great is the mercy to have an open access to Jesus Christ's ministers and ordinances, and to be directed in every step by God's teaching Spirit and a tender conscience. Detestable to exercised saints are their formerly beloved lusts, and precious are spiritual blessings. The relief of God's people, and the fall of the wicked, are marvellously connected. In his anger he blasts, overflows, sifts, bridles, beats, and burns up his most proud and powerful oppressors with the greatest ease! Having therefore received a kingdom that cannot be moved, let me have grace, wherewith I may serve him acceptably with reverence and godly fear; for our God is a consuming fire.

CHAPTER XXXI. Ver. 2, 3. As wise as you think yourselves, God will countermine all your subtle contrivances, and bring effectual ruin upon both you and your Egyptian helpers. 4, 5. Undismayed by all the noise, boasting, and blasphemy of the Assyrians, God shall, with almighty force, furiously encounter and devour them; but tenderly defend Jerusalem, as a bird doth its nest, or as the angel did the Israelites when he destroyed the Egyptians. 8, 9. By the immediate judgment of God shall the Assyrian army be generally destroyed; and Sennacherib himself, with the poor remains, terrified by the visible tokens of God's wrath, shall flee home to Nineveh his capital. God had his sanctuary and altar in Jerusalem, and there he appeared, like a fire, to defend his people, and consume his enemies.

Ver. 1. *Woe to them that go down to Egypt for help.* To go to Egypt for help was a direct and wilful breach of the divine law, De. 28 68, but the prophecy virtually denounces every unlawful means of seeking deliverance from danger—especially seeking the assistance of wicked men, upon the ground of any adoption of their principles or countenance of their practices. *C.*

Ver. 5. 'As the mother-birds fluttering over their brood, so shall JEHOVAH of hosts defend Jerusalem, protecting and delivering, springing over to her rescue.' And whoever has actually witnessed the courage of a mother-bird, whether domestic or wild, when called to the defence of her young, will not fail to admire the beauty and power of the image. *C.*

Ver. 9. *The Lord, whose fire is in Zion,* &c. Whose *fire* of the Spirit is in Zion, the seat of ordinances—and whose *furnace* of judgment is in Jerusalem, the seat of government. *C.*

that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like[z] as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the noise[2] of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As[a] birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it, and* passing over he will preserve *it*.

6 ¶ Turn[t] ye unto *him from* whom the children of Israel have [u]deeply revolted.[3]

7 For in that day[4] every man shall [v]cast away his idols of silver, and his idols of gold,[5] which your own hands have made unto you *for* a sin.

8 ¶ Then[w] shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from[6] the sword, and his young men shall be [7]discomfited.[8]

9 And he shall pass over to his stronghold[9] for fear,[1] and his princes shall be afraid of the ensign, saith the LORD, whose [x]fire *is* in Zion, and his furnace in Jerusalem.[2]

CHAPTER XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshown.* 15 *Restoration is promised to succeed.*

BEHOLD, a[c] king shall reign in righteousness, and princes shall rule in judgment.

2 And [b]a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great[1] rock in a weary land.[2]

3 And[c] the eyes of them that see shall not be dim: and the ears of them that hear shall hearken.

4 The heart also of the rash[3] shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.[4]

A.M. cir. 3270.
B.C. cir. [illegible]

z ch. 5. 29; 30. 27–33; 10. 16, 33, 34. Mic. 5. 8. ch 37. 7, 33, 36. Je. 50. 44, 45. Pr. 30. 30; 5. 14. with Ho. 11. 10. Am. 3. 8. ch 10. 13.

2 Or, *multitude.*

a Ps. 91. 5. De. 32. 11. Ex. 19. 4. Ps. 57. 1; 63. 7; 17. 8; 36. 7; 57. 1; 91. 4. Mat. 23. 37. Zec. 2. 5, 9 15, 17. & ch 31. 5, 9.

t Je. 3. 1, 12, 14, 22; 31. 18–20. Eze. 18. 30–32; 33. 11. Ho 14. 1–3. Ro. 5. 15. Joel 2. 12, 13. ch. 44. 22; 55. 6, 7.

u 2 Ki. 17. 7–22. ch 1. 2, 4. Je. 2. 19. Ho. 4. 16. Am. 8. 14.

3 Not merely in external, but in the very depths of their hearts—not merely in unpremeditated folly, but down through the depths of the most deliberate guilt.—*C.*

4 The day characterized by God's protection and Israel's penitence.—*C.*

v ch. 2. 20; 1. 29; 27. 9; 30. 22; 17. 8. Ho. 14. 1, 8; 2. 15–17. Mi. 4. 13. 1 Jn. 5. 21.

5 Heb. *the idols of his gold.*

w ch. 9. 4; 10. 16–19, 25–34; 14. 25; 27. 1, 2; 29. 5–8; 30. 27–33; 31. 7, 8; 30–32; 33. 1, 3, 11, 12, 18, 19, 23. Ho. 1. 4, 7.

6 Or, *for fear of.*

7 Or, *tributary.*

x Le. 6. 13, or Ps. 21. 9. ch. 10. 16, 17; 30. 27, 33; 29. 7; 33. 14. Zec. 2. 5. Mal. 4. 1; 3. 2, 3.

8 See note [*] in second column.

CHAP. XXXII.

a Ps. 45. 6, 7. ch. 9. 6. 2 Ch. xxix. xxxii. ch. 11. 2–4; 16. 5. Da. 7. 13, 14. Ps. 72. 2, 3; 2. 6. ch. 9. 6, 7. Je. 23. 5, 6. Eze. 34. 23, 24. Zec. 9. 9. Ro. 5. 21. Phi. 2. 9–11. Mat. 19. 28. Ep. 4. 11–13; 1. 22. 1 Co. 6. 2. Re. 5. 10; 19. 16.

b 2 Ch. 32. 20, 21. ch. 22. 21; 4. 5, 6; 8. 14; 25. 4; 28. 17; 49. 2; 43. 2. Je. 7. 32; 19. 6. Eze. 10. 4. Jn. 10. 33. Ac. 3. 19.

1 Heb. *heavy.*

2 The reference is primarily to Hezekiah, who, instead of oppressing the poor and weak, as was too often done by tyrannical monarchs, would shield and sustain them.—*P.*

c ch. 30. 26; 29. 18, 24; 35. 5; 41. 9; 60. 1, 19, 20; 54. 13; 48. 17. Mat. 13. 15. 1 Jn. 2. 20, 21. Je. 31. 34. Col. 3. 9, 10. Eph. 1. 17, 18. 2 Co. 4. 6, 13.

3 Or, *fearful.* ch. 35. 4, 6. Mat. 11. 25. Ne. 8. 8, 12. Ps. 15. 26. Zep. 3. 9. Ep. 4. 29. Col. 4. 6. Ga. 4. 11; 5. 9.

4 Or, *elegantly.*

A.M. cir. 3279.
B.C. cir. 725.

d Ps. 15. 4. Mal. 3. 18.

e Je. 1. 15. Ke. 21. 21. Mat. 15. 19, 20. 25. Job 22. 5–9; 24. 2–10. Ps. 52. 1–7. Ro. 3. 10–18. Ja. 1. 19. 2 Co. 8. 7.

f ver. 5. Pr. 11. 24, 26; 21. 13. Mal. 3. 8, 9. Am. 4. 1. ch 1. 23; 5. 23. Ps. 58. 1, 2; 82. 2–4.

5 Or, *when he speaketh* against *the poor in judgment.*

g Ps. 10. 6, 7, 11. ch. 28. 15. Mal. 1. 12, 13. 2 Co. 9. 6. Pr. 11. 24–27. Da. 11. 1. 1 Co. 15. 33.

6 Or, *be established.*

z De. 28. 56. Am. 4. 1; 6. 1. ch. 3. 12; 9. 10, 17; 13. 18; 47. 8, 9. Je. 44. 11, 12.

7 Heb. *days above a year.*

h Ki. 18. 13, 17; 19. 9. ch. 8. 20–30; 7. 17–25; 8. 7, 8, 13–21; xxii. xxiv.; 33. 6, 7, 17–19, 11. Hab. 3. 17. Ho. 2. 8; 3. 4.

k ch. 33. 14; 22. 4, 5; 37. 3; 13. 2–5, 8, 20; 2. 4; 7–13; 3. 16–24. Je. 48. 37. Am. 8. 10. Joel 1. 8. Ja. 5. 5.

l La. 2. 11; 4. 3, 4. ch. 37. 30, or Mat. 24. 19. Lu. 23. 28, 29. Joel 2. 12.

8 Heb. *the fields of desire.*

m ch. 7. 23; 5. 6; 34. 13; 27. 10, 11. Ps. 107. 34. Ho 9. 6; 10. 8.

9 Or, *burning up.* &c.

n Ps. 48. 1, 2. ch. 22. 12; 33. 5, 12. Am. 6. 1, 4–6. Mat. 23. 38.

p ch. 24. 10, 12; 25. 2; 27. 10; 5. 9; 17. 9. Ps. 69. 25. 2 Ki. 25. 9. Lu. 21. 20.

1 Or, *clifts and watch-towers.*

q Pr. 1. 22–24. ch. 30. 8. Joel 2. 28. Zec. 12. 10. ch. 29. 17, 35. 2 Ki. 21. 13–16. Eze. 36. 35; 39. 29. Lu. 21. 40. Ac. 1. 8; 2. 4; 11. 18; 26. 17, 18.

r Ps. 107. 33, &c.

s Ps. 94. 14, 15. ch. xxxv. liv. lx. lxi. lxii. lxv. lxvi. 2 Ki. 18. 19; 2. 41; 43. 20. Zec. 8. 3, 20–23. Ro. 11. 11–32. Ho. 3. 5. Mat. 8. 11, 12. Ps. lxii.

t Ps. 85. 10; 72. 2, 3; 119. 165. ch. 26. 3, 4; 48. 18; 54. 13; 33. 5, 6; 66. 12. Lu. 2. 14. Ro. 14. 17. Ja. 3. 17, 18. Mi. 4. 4, 5; 5. 5. Jn. 14. 27; 16. 33. Ro. 5. 1–21. Ep. 2. 15.

* '*And his* (the Assyrian's) *rock* (i.e. his strength) *shall pass away from fear, and his chiefs shall be afraid of a standard* for signal, as denoting the presence of an enemy); *saith Jehovah, to whom there is a fire in Zion and a furnace in Jerusalem.* The true explanation of the last clause seems to be that which supposes an allusion both to the sacred fire on the altar, and to the consuming fire of God's presence, whose altar flames in Zion and whose wrath shall thence flame to destroy his enemies' (*Alexander*).—*P.*

5 The[d] vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For[e] the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The[g] instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right.[5]

8 But[h] the liberal deviseth liberal things; and by liberal things shall he stand.[6]

9 ¶ Rise up, [i]ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 Many days and years[7] shall ye [j]be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble,[k] ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for [l]the teats, for the pleasant fields,[8] for the fruitful vine.

13 Upon[m] the land of my people shall come up thorns *and* briers, yea,[9] upon all the houses of joy *in* the [o]joyous city:

14 Because[p] the palaces shall be forsaken; the multitude of the city shall be left; the [l]forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until [q]the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and [r]the fruitful field be counted for a forest.

16 Then[s] judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And[t] the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

REFLECTIONS.—Many wickedly go far for human help, and to no purpose, when they might have help from God at hand to infinite advantage. But the more we know of men we shall trust them the less; and the more we know of God we shall trust him the more. It is an atheistical disbelief of his all-sufficiency that ever makes us depart from him to depend on a creature: and when we do so, we may expect to have it ruined along with ourselves. But happy are believers whom God defends with infinite compassion and almighty power. His promises are an infallible ground of faith; his goodness ought to lead the greatest rebels against him to a kindly repentance; and every remarkable deliverance should be attended with remarkable reformation. But great is the ruin and the terror which await his implacable foes!

CHAPTER XXXII. Ver. 1–8. Hezekiah and his princes and officers shall govern in equity and wisdom; shall protect the oppressed, promote the instruction of the subjects in the laws of God, and treat every one according to his real character, bad or good.—Jesus shall erect and govern his church in the most righteous manner, and his apostles and ministers shall wisely dispense his ordinances. He shall protect, refresh, quicken, and comfort his people in all their tribulations. Such as have spiritual knowledge shall have it greatly increased; and even the inconsiderate shall be made to know, and the weak to declare, the things of God with great distinctness. Worthless, hypocritical, and mischievous oppressors shall be detected and debarred from offices or honours, while they who are liberal and upright shall be visibly blessed and prosper. 9–14. Terrible shall be the distress and anguish of those cities and wanton women, who, by their pride and vanity, provoked God to wrath; when, through the ravage of the enemy, neither milk, nor corn, nor wine shall be found, but the whole land be turned into, and for many years or ages continued, a desolate wilderness. 15–20. But when God shall pour forth his Spirit, mighty changes shall ensue, and great revivals in souls, in churches, and nations shall be wrought. The gospel shall be received, and righteous judgments executed everywhere. Great shall be the peace and real prosperity of true believers, even while the unbelieving Jews, or others, shall be fearfully destroyed. And great shall be the success of ministers in the conversion of multitudes to Christ.

Ver. 1. Of no king, except Messiah, could it ever be absolutely said that 'he reigned in righteousness;' this is therefore a prophecy of his accession and government.—*Princes.* The apostles of our Lord, who, during their lives, ruled the churches in holy judgment, as may be seen Ac. 15. 28, 29, and who, by their doctrines, decisions, and institutions, still continue to rule in word and discipline. *C.*

Ver. 2. *The shadow of a great rock in a weary land.* Not merely a shadow to protect from the heat, but the shadow of a great rock to defend from enemies. *C.*

Ver. 6. This description corresponds with the picture which our Lord draws of the scribes and Pharisees, Mat. 23. 14, 23. *C.*

Ver. 8. *The liberal deviseth liberal things.* This was accurately fulfilled in our Saviour's charge to his apostles, Mat. 10. 8, 'Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.' *C.*

Ver. 9. *Women* and *daughters* might, no doubt, be understood as emblematic titles for cities and villages; but the words may well be understood literally. In this view the warning seems specially directed to women, seeking to recall them to thoughtfulness and repentance; because society can never be meliorated and reformed, so long as mothers are sunk in indolence, infatuated by gaiety, careless of the instruction of their children, and indifferent to the welfare of the church. *C.*

Ver. 11, 12. 'Upon your loins, upon your breasts, mourn ye for the pleasant field, for the fruitful vine' (*Lowth.*). *C.*

Ver. 13. This prophecy may be seen awfully verified in the wretched condition of houses and fields in the Holy Land. *C.*

Ver. 14. *For ever.* Not 'for ever' in its unlimited sense; but 'for ever' '*until*' (ver. 15) the Spirit be poured from on high.' *C.*

Ver. 17. There is no righteousness but what arises from the finished work of Christ. This 'work' was 'peace,' because Christ is our peace; 'the effect' is 'quietness' of conscience, Ro. 5. 1: and 'assurance of acceptance with God,' Ep. 1. 6, because it is certain that Christ the righteous, our Advocate, 1 Jn. 2. 1, and Head, Ep. 1. 22, 23, is not only always heard, Jn. 11. 42, but already accepted, He. 9. 14. *C.*

Ver. 19. *Hail* is the emblem of judgments, ch. 30. 30: *forest,* the emblem of the church renovated by the outpouring of the Spirit, ver. 15: *the city,* Ariel, ch. 29. 1, of which it is said, ch. 29. 3, 'Thou shalt be brought down, and shalt speak out of the ground,' &c. But after these disasters of 'hail,' and 'bringing low,' the people shall dwell in a peaceable habitation, and in quiet resting-places.' *C.*

REFLECTIONS.—Greatly beneficial are virtuous

18 And my people shall dwell in [u]a peaceable habitation, and in sure dwellings, and in quiet resting-places,

19 When it [v]shall hail, coming down on the forest; and the city shall be low in a low place.[2]

20 Blessed[x] *are* ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.[3]

CHAPTER XXXIII.

1 God's judgments against the enemies of Zion. 13 The privileges of the godly.

WOE to [a]thee that spoilest, and thou *wast* not spoiled; and dealest treacherously,[4] and they dealt not treacherously with thee! when[b] thou shalt cease to spoil, thou shalt be spoiled; *and*, when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, [c]be gracious unto us; we have waited for thee: [d]be thou their arm every morning, our salvation also in the time of trouble.

3 At[e] the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And [f]your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The[h] LORD is exalted; for he dwelleth on high: he hath [i]filled Zion with judgment and righteousness.

6 And [j]wisdom and knowledge shall be the stability of thy times,[2] *and* strength of salvation:[3] the[k] fear of the LORD *is* his treasure.[4]

7 Behold, their valiant ones[5] shall cry without; the ambassadors of peace shall weep bitterly.

8 The[l] highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The[m] earth mourneth *and* languisheth; Lebanon is ashamed *and* hewn down;[6] Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits*.

10 Now [o]will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye[7] shall[p] conceive chaff; ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime; *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, [q]ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

14 The[r] sinners in Zion are afraid; fearfulness hath surprised the hypocrites: [s]Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that [t]walketh righteously,[8] and speaketh uprightly;[9] he that despiseth the gain of oppressions,[1] that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood,[2] and shutteth his eyes from seeing evil;

16 He[u] shall dwell on high:[3] his place of defence *shall be* the munitions of rocks; bread shall be given him, his waters *shall be* sure.

17 Thine eyes shall see[4] the king in his beauty:[5] they shall behold the land that is very far off.[6]

18 Thine heart shall meditate [7]terror. [w]Where *is* the scribe? where *is* the [9]receiver?[1] where *is* he that counted the towers?[2]

19 Thou[x] shalt not see a fierce people, a people [y]of a deeper speech than thou canst perceive; of a stammering[3] tongue, *that thou canst* not understand.

20 Look[z] upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But [a]there the glorious LORD *will be* unto us a place of broad rivers *and* streams;[4] wherein shall go no galley with oars, neither shall gallant ship pass thereby.

A.M. cir. 3279. B.C. cir. 725

[u] Ho. 2. 19, 20. 13. 5. Ps. 23. 6. 37. 37. 107. 35, 36. Is. 11. 9. 32. 16, 17. 35. 9. 65. 25. Mat. 10. 16. Zep. 3. 9, 13. Rom. 15. 13. Heb. 4. 9. Rev. 21. 3, 4.

[v] Is. 30. 30. 32. 19. Eze. 38. 22. [w] Or, *and the city shall be utterly abased.* Ps. 107. 3, 6. Nah. 3. 10. Zep. 2. 15. ch. 10. 33, 34. Rev. 18. 2, 21. [x] Ps. 104. 10. Is. 32. 20. Ezek. 47. 1, 2, 6. Rev. 22. 1, 2. [1] Or, *terrible.* [2] Heb. *the fear of.* [3] Heb. *Blessed are ye that sow.*

CHAP. XXXIII.

B.C. cir. 726

[a] ch. 3. 20. 32. 10. 16. 1. [b] Ch. 16. 10. 30. 31. 2 Ki. 18. 13-17. Jer. 25. 9-26. Dan. 7. 25. 8. 24. 11. 22-24. Rev. 13. 10. 18. 20. [c] Ps. 123. 3. [d] ch. 30. 18. 40. 31. 49. 23. 64. 4. Jer. 3. 23. 10. 23. Lam. 3. 25. Hos. 12. 6. Zeph. 3. 8. [e] ch. 30. 31. 37. 36. 38. Nah. 3. 3. Jer. 25. 32-34. Ezek. 30. 5. Joel 3. 12. Zech. 14. 5. [f] Jer. 51. 14. 27. [g] ch. 10. 4, 11. 17. 12-14. 37. 36, 37. Zech. 9. 13, 14. 14. 13. Ke. 6. 24-27. 8. 9. 13. 15-19. 19. 15. 20. 1. 9. Ps. 110. 12. [2] Ch. 20. 25. [3] Ki. 7. 15, 16. Ps. 68. 12. [h] ver. 10. ch. 2. 11, 17. 12. 4. 5. 24. 5. 26. 1. Ps. 97. 9. 113. 4. 16. 2. 4. 5. 7. 2. 4. 6. 99. 2. [i] Ki. 7. [k] ch. 32. 1. 2. 7. Ps. 48. 12, 13. 54. 2, 15. ch. 32. 16-18. 24. 26. Da. 11. 38. 12. 3. Zec. 12. 9. [l] Ch. 32. 20. 36. 3. Is. 17. 3. Mat. 8. 33. 2 Ki. 4. 8. 8. 6. Ec. 5. 12. 2 Ch. 20. 20. ch. 7. 9. [3] *Thy times.* The address is to Zion. C. [3] Heb. *salvations.* [4] Ps. 24. 19. 111. 8, 10. 147. 3. Da. 12. 3. Ro. 11. 33. [4] *His treasure.* This treasure is *Hezekiah.* [5] Or, *messengers.* ch. 30. 5. 57. 9. [5] Ju. 5. 6. 11. 32. 13. 24. 1 Ki. 18. 24. 2 Ki. 18. 24. ch. 36. 9. [m] ch. 24. 4. 19. 5. 6. 7. 8. 9. 10. 14. Da. 12. 4. 9. 27. Ro. 8. 20. [6] Or, *withered away.* [n] Taking the whole connection into view, the meaning of this last verse seems to be, that as great revelations are to be expected, as long wholly or in part from moral causes, they alone are safe for the present and the future, who with patient assiduity perform what is required; and, avoiding the character of vicious duty, for consciences we cannot neither for ourselves nor prevent for it any other manner of *observance.* C.

[o] Ps. 46. 10. 94. 16. 97. 2. 99. 1. Is. 2. 11, 17. 5. 16. 10. 5. 12. 14. 13. 14. 24. 21. 26. 5. 33. 10. 57. 15. 66. 5. Jer. 48. 26. Ezek. 28. 22. Zeph. 2. 15. [p] Ps. 7. 14. Is. 26. 18. 59. 4. Jer. 23. 29. Hos. 10. 13. Jam. 1. 15. [7] Heb. *Ye shall conceive chaff.*

[q] ch. 49. 1. [r] Ps. 14. 5. 53. 5. Is. 32. 11. Mal. 3. 5. [s] Ps. 15. Is. 26. 1. [t] Ps. 15. 2. 24. 4. 101. 2, 6. Pro. 28. 6. Is. 11. 4. 26. 7. 59. 4. Zec. 8. 16. Eph. 4. 25. [8] Heb. *righteousnesses.* [9] Heb. *uprightnesses.* [1] Or, *deceits.* [2] Heb. *bloods.*

[u] Ps. 91. 1. 91. 9, 10. 1 Jn. 4. 16. 1 Jn. 14. 2. 1 Cor. 10. 11. 2 Pe. 1. 11. 1 Ti. 4. 8. 2 Tim. 4. 18. Mat. 6. 33. 1 Cor. 3. 22. 2 Pe. 1. 3. Ro. 8. 32.

[3] Heb. *heights* or *high places.* Ps. 18. 33. [4] Not as Ch. 57. 1. But ch. 32. 15, 16 and ver. 20. Zech. 14. 9, 10, or Ca. 3. 11, 12. 20. 1. Jn. 3. 2. [5] In the *beauty* of holiness, not in the terrors of judgment. —C. [6] Heb. *the land of far distances.* Ps. 31. 8. 119. 45, or ch. 11. 14. 26. 15. Jer. 30. 10. Zep. 2. 9, 11. Ho. 11. 10.

[v] You shall study it but not feel it.—C. [w] 2 Ch. 2. 13. ch. 10. 12. 19. 11. Da. 5. 8. [7] Heb. *terror.* [8] *Where is the scribe?* To estimate how many men were required for their defence. C. [x] ch. 9. 4, 5. 10. 25. 19. 22. 12-14. 25. 5. 8. 30. 27-33. ver. 10-17. ch. 37. 36. 37. Ex. 14. 24. [y] Ps. 28. 1. 138. 6. 141. Ki. 18. 26. Ezek. 3. 5, 6. Dan. 8. 23. Je. 5. 15. Da. 8. 23. with ch. 19. 18. Zep. 3. 9. [9] Or, *rudimental.*

[z] Ps. 48. 12, 13. with ch. 3. 26. 49. 19, 20. 54. 1. 2. Ps. 46. 4. 122. 6. 125. 1. 126. 4. 132. 13, 14. Zec. 2. 4. 12. 8. 2. Mat. 16. 18. ch. 54. 10, 17. Jn. 10. 28. Re. 7. 15. 21. 3. [a] Zech. 2. 5. Ps. 46. 4, 5. 48. 2. 125. 2. [4] Heb. *broad of spares or hands.*

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magistrates: but much more a gracious, a divine Saviour. Safely may the most guilty rest under his all-covering propitiation; and the most weak and oppressed under his powerful protection. Hopeful is the case when those who are ignorant are willing to be taught, and when everything is called by its own proper name; when persons are held in esteem, according to their real deserts; when they who are active in plotting or practising wickedness are disgraced; and they who are active in contriving or performing what is good are high in repute. But rarely any remarkable reformation happens, but some fearful judgment on the despisers and opposers thereof attends it. And how alarming at last to the sons and daughters of unconcern, gaiety, and mirth, are the terrible, the desolating, and the awful judgments of God! O what remarkable reformation God's Spirit, by the preaching of the gospel, can make among nations, and in ages the most corrupted! Great are the advantages, the solid satisfaction, and substantial comforts which are to be had in real fellowship with and likeness to God! And great is the honour of faithfully preaching the gospel, and abounding in works of charity.

CHAPTER XXXIII. Ver. 1, 3, 4. When God has punished the nations around by the Assyrians, all their ravage, oppression, and treachery shall be revenged on themselves. The destruction of their camp by the angel shall make the remainder to flee home with great precipitation; and the inhabitants of Jerusalem shall, in multitudes, gather up the spoil. 5, 6. While God shall thus exalt himself in the destruction of his enemies and deliverance of his people, he will bless Jerusalem with true religion and righteousness: and by the abounding of real piety, and by the wise and prudent administration of government, shall the nation be preserved, and even rendered wealthy, during Hezekiah's reign? 7 9. The Jewish soldiers shall be quite dispirited and vexed: their ambassadors, sent to supplicate terms of peace, shall return weeping on account of their unsuccessfulness. None shall dare to travel the country. Sennacherib shall disregard his treaty with the Jews; he shall scorn their strength, and reject their entreaties for peace. The country, even the most fertile and populous places, shall be rendered utterly desolate. 10 12. But when all hopes of deliverance to the Jews seem gone, I will exert my almighty power. I will render all the Assyrians' plots fruitless; and their rage against my people shall be revenged in their own sudden and fearful destruction. 13, 14. All around them shall be alarmed; and even the hypocritical Jews terrified, lest like judgments, or damnation in hell, should seize on themselves. 15–24. The righteous, who labour to avoid every evil, however gainful or pleasant, shall be safely preserved and abundantly supplied. They shall behold Hezekiah in health, prosperity, and glory, and freely travel through the whole of Canaan. Nay, they shall, by faith, behold Jesus in his glory and the heavenly felicities. They shall, with solemn awe, wonder how suddenly the Assyrian army is destroyed or fled, and how safe Jerusalem is; and how marvellously the Lord has protected his people, answerably to his relations to them; and how, while the Assyrian army is irrecoverably shattered to pieces, and their spoil gathered by the feeble Jews, Hezekiah and his subjects are delivered from their sickness and distress, and have the tokens of the Lord's favour restored to them.—N.B. It is easy to apply the above explication to the deliverance from the Chaldeans, Syro-Grecians, Romans, or Antichristians.

22 For the LORD *is* our [b]judge, the LORD *is* our[c] lawgiver,[5] the LORD *is* [d]our king; he will save us.

23 Thy tacklings are loosed;[6] they could not well strengthen their mast; they could not spread the sail: then [e]is the prey of a great spoil divided; the lame take the prey.

24 And[g] the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

CHAPTER XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.*

COME near,[a] ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein:[1] the world, and all things that come forth of it.

2 For[b] the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed[2] them, he hath delivered them to the slaughter.

3 Their[c] slain also shall be cast out, and their stink shall come up out of their carcases, and the[d] mountains shall be melted with their blood.

4 And [e]all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For [f]my sword shall be bathed in heaven:[3] behold, it shall come down [h]upon Idumea, and upon the people of my curse, to judgment.

6 The[i] sword of the LORD is filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah,[4] and a great slaughter in the land of Idumea.

7 And [j]the unicorns[5] shall come down with them, and the bullocks with the bulls; and their land shall be soaked[6] with blood, and their dust made fat with fatness.

8 For *it is* [k]the day of the LORD's vengeance, *and* the year of recompenses for the controversy of Zion.

9 And [l]the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It[n] shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever:[7]

11 But[o] the cormorant[8] and the bittern shall possess it; the owl also and the raven shall dwell in it: and he [p]shall stretch out upon it the line of confusion,[9] and the stones of [q]emptiness.

12 They[q] shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And[r] thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, *and* a court for owls.[2]

14 The wild beasts of the desert[3] shall also meet with the wild beasts of the island,[4] and the satyr[5] shall cry to his fellow; the screech-owl[6] also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of [t]the book of the LORD, and read; [u]no one of these shall fail, none shall want her mate:[7] for [v]my mouth it hath commanded, and his spirit it hath gathered them.

A.M. cir. 3284.
B.C. cir. 720.

b Ju.2.16. Ps. 7. 6, 8, 11; 9.4; 50.1, 75.7; 96.2.
c Is.4.12. Ps.147. 19, 20. Dt. 33. 2. Ne.9.14. Mat.23.8,10.
5 Heb. *statute-maker*
d Ps. 44. 4; 74. 12; 89. 18; 2.6; 72. 11; 149.2. Zep.3. 15. Zec.14. 9, 16, 17. Re.15. 3; 19. 16.
6 Or, *they have forsaken thy tacklings*, Ch.33. 23. ver 27. Ps. 48.7. ch.32. 30. ver. 1, 3.
e ver. 1, 2. Ch.30. 25. 2 Ki. 7. 15, 16. Zep.2. 9. ch. 11. 14, 15. Ps.68. 12. Re.19. 18. 1 Co 1.27.
g ch.24.23. Re. 22. 21. 2 Je.50.20. ch.44. 22. Mi.7.18, 19. 1 Jn. 1. 7, 9. Ps.103.3. Ch.40.1, 2. 55. 3, 61. 1, 2. Ac.9. 31. 26.

CHAP. XXXIV.

a ch.18.3; 29.9; 33.13. Ps.49.1, 2. De. 4. 26; 32. 1. ch. 1. 2. Je. 22. 29. Zep. 1. 2, 3. Mi 6.9.
1 Heb. *the fulness thereof.*
b Zep. 3. 8. ch. 24. 1–6. Je. 25. 15–26. Hag. 2. 6, 7. Re. 6. 12–17; 7. 14; 14. 14–19; 16. 17–19. 14. 16; 19. 15. 19. 21; 20. 9, with De. 32. 42. ch. 63. 1, 2. Joel 3. 12, 13. Zec. 14. 2, 3.
2 *He hath utterly destroyed*—that is, in fixed purpose, though it be future in completion.—*C.*
c Re.19.17. Eze. 39.4. Joel 2.20.
d Ps.97.5. Am. 9.13. Re.14.20; 16.3,4.
e Hag. 2.7. Re. 6. 13, 14. ch. 24. 23; 34. 13, 23. 10. Mat. 24. 29. Eze. 32. 7, 8. Ps. 102. 26. 2 Pe. 3. 10, 12. Joel 2. 31; 3. 15, 16.
g ch.24.21. Ro. 2.18. Ps. 11. 5, 6. De. 32. 41. Je. 46. 10.
3 Bathed in the blood of the mighty—even of him who, as God, 'sitteth in the temple of God, shewing himself that he is God,' 2 Th.2.4.—*C.*
h ch. 63. 1. Je. 49. 7. Mal. 1. 2–5. 1 Pe. 2. 14. Re.6.4; 16.6; 17.3,4; 18. 24. Ps. 21. 8, 9; 90. 7–9; 110.5,6.
i Eze.21.4, 5, 10. ch. 63.1–4. Ps.68.21, 23. Je. 46.10; 50.27; 51.40. Lam. 2.21. Zep.1.7. Re. 19. 15, 18, 21; 17. 16.
4 Bozrah was the capital of Edom, and one of its principal fortresses. It is now called Buseireh, and is situated on the crest of the mountain-chain about twenty-five miles S.E. of the Dead Sea. The Bozrah of Edom must not be confounded with another city of the same name in Moab, which became in after years the capital of a Roman province, and the seat of a Christian bishop.—*P.*
j Ps. 22. 21; 68. 30. Eze. 34. 17. ch. 24. 2, 4, 9, 14–16. Zep. 3. 8. Joel 3. 2, 12. Re. 6. 15; 17. 14; 19. 18; 20. 14, 15; 21. 4, 20.
5 Or, *rhinoceroses.*
6 Or, *drunken.*
k ch 35. 4; 59. 18; 63. 4. Je. 46. 10; 50. 31; 51. 6. De. 32. 35, 36. Dt. 32. 35, 43. Ps. 94. 1, 2, 10. 18. 7. ch. 49. 26. Mi 5. 15.
l De. 29. 23. Ge. 19. 24. Job 18. 15. Jude 7.
n Re. 18. 18; 19. 2, 3; 14. 11. Mal. 1. 3, 4. Je. 7. 20. 2 Th. 1. 9. Mat. 25. 41. Mar. 9. 44.
7 In former days there was a large transit trade by caravans through Idumea. The Nabathæans who possessed it from the third century B.C. and onward were prince merchants. Now it is desolate. It is only at the risk of life any traveller can pass through it. Its transit trade is gone, and can never be renewed. Its rock-hewn temples and palaces are all desolate; its cities are waste without inhabitant. In this respect the words of the prophet have been fulfilled.—*P.*
o ch. 13. 20–22; 14. 23. Zep. 2. 14. Re. 18. 2.
8 Or, *pelican.*
p 2 Ki 21. 13. Mal. 1. 3, 4. ch. 24. 17–20. La. 2. 8. Am. 7. 7, 8. Zec. 5. 4, with 2. 1, 2.
9 The property shall be unsettled and disputed.—*C.*
1 *Emptiness.* Barrenness.—*C.*
q ch. 3. 1–8; 14. 21, 22. Ec. 10. 16.
r ch. 32. 13, 14. Ho. 9. 6. Zep. 2. 9, 14. ch. 13. 21, 22; 14. 23. Re. 18. 2.
2 Heb. *daughters of the owl*, or *ostriches.*
3 Heb. *Ziim*, or *wild beasts.*
4 Heb. *Ijim*, or *jackals.*
5 Literally, 'hairy ones.'—*C.*
6 Or, *night-monster.*
s ch. 30. 8; 29. 18; 65. 6; 8. 20. De. 31. 21. Ps 56. 8; 139. 15. Da. 7. 10. Mal. 3. 16. Ju. 5. 39. 2 Pe. 1. 19. Ac. 17. 11, with Joel 3. 19. Am. 1. 11.
t Mat. 5. 18. Lu. 21. 33.
7 They shall not come as mere visitants, but continue to breed in the land.—*C.*
u Ps. 33. 6. Ge. 2. 1, 2, 7. 9. Ac. 17. 25. ch. 1. 20; 40. 5, 13; 58. 14; 59. 19. Zec. 4. 6. Ps. 104. 30.

Ver. 1. This is not an address to Sennacherib, Antiochus Epiphanes, the Romans, or Gog and Magog: but to every unprovoked *spoiler* of God's people. It is a mirror, not a picture—and in it, successively, every spoiler beholds his own image; and though he may 'go his way, and forget what manner of man he is,' the woe will fall wherever the guilt has been incurred. *C.*

Ver. 2. This is a prayer of the church, alarmed for her safety, but trusting in her Redeemer as 'mighty to save.'—*Their arm.* Whose arm? The arm, the strength and defence of those 'who sow beside all waters,' ch. 32. 20: for whom, as 'labouring in the word and doctrine,' the other members of the church thus fervently intercede. *C.*

Ver. 4. *Your spoil.* The address is to the unprovoked spoiler, ver. 1, whom the prophet compares to the caterpillar, the most ravenous and destructive of all living creatures, devouring many times its own bulk and weight of food in a day. Yet as that ravenous caterpillar devours the leaf, so shall a new spoiler, more destructive than his predecessor, spoil the spoiler of the people of God.—*Shall he run.* That is, the new spoiler, like locust bands, shall assail his predecessors. *C.*

Ver. 7. *Their valiant ones.* Ver. 5, 6 being taken as a parenthesis, the 'valiant ones' are the former spoilers upon whom the new spoiler, ver. 4, makes his tumultuous assault.—*Ambassadors of peace.* The messengers of the first spoiler attempting peace with the second. *C.*

Ver. 8. *He hath broken the covenant.* The new spoiler who had made a false peace with the messengers. *C.*

Ver. 17. *They shall behold the land that is very far off.* They shall see by faith, and seek in holiness, a country far off—'that is, an heavenly,' He. 11. 13–16. *C.*

Ver. 20. This address is to the Lord entreating a favourable regard: the reply is from God to his church. *C.*

Ver. 23. The address is to the ship, ver. 21, the emblem of an invading enemy, multitudinous as waters. *C.*

Ver. 24. The inhabitant of Zion, ver. 20, shall no more be sick, Re. 21. 4. The great Physician has healed all their souls, Mat. 9. 12. *C.*

REFLECTIONS.—Wicked men never hesitate at falsehood, fraud, or violence to accomplish their own ends. But the less men provoke them to do evil, the more they provoke God in doing it. And whenever they have filled up the measure of their iniquities, God will awake to punish them. There is no fear of a church or nation while a spirit of prayer continues in it. They who wait on God shall never be forsaken by him. Nay, he often in his kindness exceeds their expectations, and always exalts himself by the judgments which he executes. And where he reigns in the heart, real safety and wealth attend him! True knowledge of his grace is the great stability of the soul; and the fear of God is the Christian's best treasure. They who contemn God are often imperious and abusive to men. But the more hardened and prosperous they are, the nearer is their terrible destruction. The most secure sinners shall be alarmed at last, and made to see God's hand in his judgments. Eternal despair shall at last appear dreadful to the most scornful! But great is the mercy if God's judgments in Zion should awaken her hypocritical professors to flee from the wrath to come to the almighty, the all-saving Jesus Christ! Great piety and comfort, safety and peace, order, health, and forgiveness attend his gracious deliverances! And thrice happy they who have him for their ALL IN ALL.

CHAPTER XXXIV. Ver. 3–6. The mountains shall run down with large streams of the blood of slain persons. Dreadful shall be the confusion, desolation, and consternation everywhere; for my purposed judgments shall be executed upon the wicked who have given themselves to sin and persons of all ranks shall fall a sacrifice to their own sin. 11, 12. God finds the abominably wicked as with a line and plummet; and none shall be able to govern or help them. 16, 17. In the exact fulfilment of this prophecy shall the Spirit, power, and providence of God collect together, and preserve a succession of these doleful creatures, in these perpetually desolate habitations of wickedness.

Ver. 1. This prophecy is addressed to 'the kingdoms of this world,' and predicts a fearful political revolution, in which 'all rule and authority,' that stands opposed to 'God and his Christ,' shall be utterly, and for ever, subverted. It corresponds with the vision in Re. 19. 13–21. *C.*

Ver. 4. This dissolving and falling of the 'host of heaven' does not refer to the visible heavens and the end of the world (as will appear from the state that is to follow, ch. 36. 5–10, but to the dissolving and falling of all the political and ecclesiastical powers usurped by 'the beast and the false prophet,' Re. 19. 20. *C.*

Ver. 5. *My sword . . . shall come down upon Idumea.* It shall come upon Idumea as a commencement of the prophecy—a specimen and notice of the judgments to come. Nor is there any land, except that of Babylon, whose destruction seems so complete, or whose renovation seems so hopeless. Like judgments were foretold against both, and alike terrible to the nations that forget God should be their fulfilment. *C.*

Ver. 9. Emblems of an overthrow as complete as that of Sodom and Gomorrah: while it is not improbable that the description may have been literally realized in volcanic eruptions. *C.*

Ver. 10. Irby and Mangles, after the greatest difficulties, got a sight of the ancient capital, but were not able to pass through the land.—See *Keith on Prophecy.* *C.*

Ver. 17. *They shall possess it.* That is, the wild beasts and birds of prey and solitude shall possess the forests, rivers, and ruined cities. *C.*

REFLECTIONS.—It is proper that sinners should listen to God's threatenings, as he can quickly make them



GENERAL VIEW OF RAMLEH — NEAR THE PLAINS OF SHARON. [Isaiah, xxxv.2.]—"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." From the top of the tower of Ramleh there may be had a magnificent view of the whole plain of Sharon, from the mountains of Judea and Samaria to the sea, and from the foot of Carmel to the sandy deserts of Philistia. It must have been some such point of view as this that Solomon had of the plain of Sharon when he sang of the roses of Sharon. Ramleh is three hours' ride from Joppa, on the great commercial thoroughfare from Egypt to Damascus. Ramleh is surrounded by fruitful gardens of the finest oranges. Here is the largest Latin Convent in Palestine, founded in 1420 by Philip of Burgundy. It is used as a home for Franciscan pilgrims.

17 And[v] he hath cast the lot for them, and his hand hath divided it unto them by line: they[w] shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER XXXV.

1 The joyful and flourishing state of Christ's kingdom. 3 The weak are encouraged with a view of the blessings of the gospel.

THE wilderness,[a] and the solitary place, shall be glad for them; and the desert [b]shall rejoice, and [c]blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing; [d]the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they[1] shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen[e] ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a fearful[2] heart, Be[f] strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you.

5 Then the [h]eyes of the blind shall be opened, and [i]the ears of the deaf shall be unstopped.

6 Then shall the [j]lame *man* leap as an hart, and the [k]tongue of the dumb sing: for in the wilderness shall [l]waters break out, and streams in the desert.

7 And [m]the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, *shall be* grass,[3] with reeds and rushes.

8 And [n]an highway shall be there, and a way, and it shall be called, The way of holiness; [p]the unclean shall not pass over it; [q]but it *shall be* for those:[4] the [r]wayfaring men, though fools, shall not err *therein*.

9 No[s] lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk *there*.

10 And the [t]ransomed of the LORD shall return, and [u]come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

A.M. cir. 3684
B.C. cir. 720.

[v] As Ps. 78. 55. Jos. 18. 8. Ac. 13. 19.
[w] ver. 10; ch. 13. 20–22. Zep. 2. 9–14. Mal. 1. 3, 4. Eze. 47. 21.

CHAP. XXXV.

[a] ch. 32. 13–16. Re. 12. 14. Ac. 7. 37, 38.
[b] ch. 52. 9; 55. 12, 13. Ps. 48. 11; 58. 10; 97. 8. De. 32. 43.
[c] ch. 4. 2; 30. 23; 32. 15–17; 41. 18, 19; 43. 19, 20; 55. 13; 60. 13; 61. 3; 65. 10, 21, 22, with 33. 9; lx. — lxiii. lxv. lxvi. Ro. 11. 25; 15. 19–29.
[d] Ho. 14. 5, 6. Ps. 98. 1–3; 72. 16; 102. 16, 21. ch. 60. 1, 21, 22. Re. 21. 2, 3. Co. 3. 18; 4. 6, with ch. 29. 17; 33. 9. Ps. 1; 80. 11; 92. 12, 13. Je. 17. 8. ch. 60. 13; 41. 19; 55. 13. Eze. 34. 13, 14. Mi. 5. 3. Ps. 23. 5.
[1] The parties described, ver. 3–6.—C.
[e] He. 12. 12, 13. Jn. 1. 4. 3. 4. Re. 3. 2. Je. 23. 14; 31. 25. 1 Co. 15. 58; 16. 3. Mat. 9. 2; 14. 27.
[2] Heb. *hasty*.
[f] Jos. 1. 6, 7, 9. ch. 44. 2, 8; 41. 10; 43. 5; 51. 6, 7; 54. 4; 60. 15. Hab. 2. 3. He. 10. 37. Ho. 1. 7. Mat. 1. 21. Lu. 21. 28.
[h] ch. 29. 18, 24; 32. 3; 42. 7, 16, 18. Mat. 9. 27, &c.; 11. 5; 12. 22; 20. 30, &c.; 21. 14. Jn. 9. 6, 7. Ac. 26. 18. Ep. 1. 17, 18. 2 Co. 4. 6, with ch. 60. 2, 3. 20. Eze. 47. 1–10. Zec. 14. 7–9. Re. 21. 23, 24. ch. 2. 9–5; 11. 9; 30. 26; 54. 12, 13. Ac. 2. 46. De. 32. 42.
[i] Mat. 11. 5. Mar. 7. 32, &c. ch. 55. 3.
[j] Mat. 11. 5; 15. 30, 31. 21. Jn. 5. 8, 9. Ac. 3. 6, 7, 8. 7. 14, 8, &c.
[k] Mat. 9. 32, 33; 12. 22; 15. 30. Lu. 1. 46, 64; 2. 20; 24. 50. Ac. 3. 8, 9. Ro. 15. 11. Col. 3. 16. Ep. 5. 19. De. 32. 42. Ro. 15. 10–12, 18.
[l] ch. 41. 18; 43. 19, 20; 48. 21; 49. 10, 11; 58. 11. Eze. 47. 1–11. Joel 3. 18. Re. 22. 1, 17. Zec. 13. 1; 14. 8. Jn. 7. 37–39; 4. 14.
[m] Ps. 72. 9–17. Ac. 26. 18. 1 Co. 6. 9–11. Tit. 3. 3–7, with ch. 34. 13. De. 8. 15.
[3] Or, *a court for reeds*, &c.
[n] ch. 40. 3; 42. 16; 49. 11, 12. Jn. 14. 6; 10. 9. Ep. 2. 18. 1 Co. 1. 30. Col. 2. 6. Ac. 24. 14. Ep. 4. 4–6. 1 Co. 3. 11. He. 10. 20. Ga. 1. 7–9.
[p] Re. 21. 27. Joel 3. 17. ch. 52. 1; 60. 21. Zec. 14. 20. Eze. 43. 12; 44. 9. 1 Co. 6. 11. Tit. 3. 5. 2. 11, 12. 2 Co. 7. 1.
[4] Or, *for he* shall be *with them*, ver. 5, 6, 9, 10.
[q] Ps. 25. 8, 9; 119. 130. Pr. 2. 4, 5. 1 Co. 1. 29. 1 Jn. 2. 20, 27. Je. 32. 39, 40. Jude 1.
[r] Eze. 34. 25, ch. 11. 6–9; 65. 25. Ps. 104. 9. Pr. 28. 15. 1 Pe. 5. 8. Re. 20. 1, 2.
[s] ch. 51. 11; 43. 10, 14; 60. 12; 60. 14. Ep. 1. 7, 2. 10. 5. 2.
[t] Ps. 84. 7; 45. 14, 15. Je. 50. 4; 31. 6, 12. ch. 24. 14–16; xxv. xxvi. 1. lxi. Ac. 2. 41–47. Jn. 16. 22. He. 12. 22. Re. 5. 9; 7. 9–17; 14. 1–4; 15. 3, 4; 18. 20; 19. 6–7; 21. 4. Pr. 10. 6. Re. 14. 17. 1 Pe. 1. 8. Jn. 16. 20; 20. 14. Jude 24.
[u] But God shall be

A.M. cir. 3302
B.C. cir. 722.

with them, walking in the way, and the foolish shall not err therein.'—*Lowth*.

CHAP. XXXVI.

[a] 2 Ki. 18. 13, &c. 2 Ch. 32. 1, &c.
[b] ch. 1. 6–9, 24–28; 2. 6–17; iii.; 4. 4; 5. 13–30; 9. 11, 12, 17, 18–21; 8. 7, 8, 21, 22; 18. 2. xvii. xxii. xxiv. xxvii. xxix.; 30. 13, 14; 31. 7–11; 32. 13, 14; 33. 8, 9; 34. 6; 40. 10.
[c] 2 Ch. 32. 9–20. 2 Ki. 18. 17–37. ch. 22. 6, 7.
[d] Jos. 10. 5, 23, 39. 2 Ki. 14. 19. Je. 34. 7.
[e] ch. 7. 3; 22. 9.
[f] ch. 22. 20–24. 2 Ki. 18. 18.
[h] Not ch. 22. 15.
[1] Or, *secretary*. 2 Sa. 8. 17. Ezr. 4. 22. Je. 36. 10.
[i] Jude 16. ch. 10. 7–14; 37. 22–25, 33–35, 36. 22. 2 Ki. 15. 19, 20; 16. 9; 17. 6. Eze. xxxi. Ho. 8. 10. Ac. 12. 20–23.
[j] 2 Ki. 18. 5, 19. Ps. 42. 3, 10; 78. 11; 78. 19. Mi. 7. 10. Ne. 2. 19. 2 Ch. 32. 7, 8.
[2] Heb. *a word of lips*.
[3] Or, but *counsel and strength are for the war*, Pr. 21. 30, 31. Job 5. 12, 13; 30. 5.
[k] Ezr. 4. 15, 19. Ac. 5. 29. 2 Ki. 18. 20.
[l] Eze. 29. 6, 7. 2 Ki. 18. 21. ch. 30. 1–7; 20. 5, 6; 31. 3.
[m] 2 Ki. 18. 5, 22. Ps. 31. 14; 42. 5, 11; 43. 5; 22. 8. 2 Ch. 32. 7, 8.
[n] 2 Ki. 18. 4. 2 Ch. 29. 3; 31. 1; 32. 12. Jn. 4. 22. De. 12. 8.
[4] Or, *messages*, 2 Ki. 14. 14.
[p] 1 Sa. 17. 42. Ne. 4. 2. Ps. 20. 7, 8. ch. 2. 7; 31. 1; ver. 9. Ho. 14. 3.
[5] This is said in derision. It is a taunt, and a cutting one. The Jews thought they would be able to defend themselves, and by the aid of Egypt to drive off the Assyrians. Now they are told by the enemy at their very gate, that if two thousand horses were furnished to them, they could not place two thousand warriors upon them. The main strength of the Assyrian army was in its cavalry; they therefore looked with contempt upon the Jews, who could not furnish even a small troop.—*P.*
[q] ch. 10. 8. 2 Ki. 18. 24.
[r] Je. 2. 36. ch. 2. 7; 30. 1–7. 30; 31.—32. 5, 6; 22. 22. Pr. 21. 31. Ps. 20. 7; 33. 17; 147. 10.
[s] ver. 19, 20; ch. 10. 5–7, 9, 10; 37. 6, 7, 28, 30–35; 10. 6. 8. 7, 8. Am. 3. 6. 2 Ki. 7. 2, 18. 2 Co. 11. 14.
[6] Rabshakeh had, most probably, heard of some of God's warnings to the land, and as his manner was (ver. 7) to state his subject and reason upon it, inaccurately or sophistically, he here converts a warning to Judah into a warrant to Syria.—*C.*

CHAPTER XXXVI.

1 Sennacherib invadeth Judah. 4 Rabshakeh, sent by Sennacherib, by blasphemous persuasions solliciteth the people to revolt. 22 His words are told to Hezekiah.

NOW it[a] came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria [b]came up against all the defenced cities of Judah, and took them.

2 ¶ And [c]the king of Assyria sent Rabshakeh from [d]Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by the [e]conduit of the upper pool, in the highway of the fuller's field.

3 Then came forth unto him [f]Eliakim, Hilkiah's son, which was over the house, and [h]Shebna the scribe,[1] and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, [i]Thus saith the great king, the king of Assyria, What [j]confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* vain words,)[2] *I have* counsel and strength for [3]war: now, on whom dost thou trust, that thou rebellest [k]against me?

6 Lo, thou trustest in the [l]staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, [m]We trust in the LORD our God: *is it* not he whose high places and whose altars Hezekiah [n]hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now, therefore, give pledges,[4] I pray thee, to my master the king of Assyria, and [p]I will give thee two thousand horses, if thou be able on thy part to set riders upon them.[5]

9 How then wilt thou turn away the face of [q]one captain of the least of my master's servants, and [r]put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? [s]the LORD said unto me,[6] Go up against this land, and destroy it.

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feel what they are averse to hear. Terrible, but righteous, are the judgments which he inflicts, especially upon them who injure his people. And he can easily unite the curses of Sodom and Babylon upon such as refuse to take warning by their fate. It is madness to fix our hearts on earthly things when their end may quickly be so miserable. And let us here seriously consider how dreadful sin must be, the cause of all judgments—and hell, the perfection of them.

CHAPTER XXXV. Ver. 1–4. These fearful judgments shall issue in the great comfort of the church. Multitudes of barren, destitute, bewildered, and ungodly sinners shall be converted to Christ; and by beholding his glories revealed in the gospel shall abound in comfort, holiness, and virtue. The most weak and timorous shall be strengthened and encouraged by the views of their incarnate God and all-conquering and saving Redeemer. 5–7. While multitudes of benevolent miracles on the bodies of men are wrought by Jesus Christ and his apostles, multitudes of sinners shall be savingly enlightened, healed, strengthened, and comforted; and by the influence of the preached gospel, and the Spirit of God poured forth upon them, shall vast numbers of saints, and of good works, be found in places which had been the most noted habitations of wickedness and devils. 8–10. Jesus Christ, as the divinely appointed mean of salvation and holiness, and of all our access to God, shall be exhibited in the gospel; in whom as their way, not the unclean and obstinate sinners, but justified and regenerated men, however weak, shall walk, without erring from it. None can walk therein while under the reign of their unruly and mischievous lusts; nor can earth or hell hurt those believing ones who walk in it: but in attending Christ's ordinances, they shall at last arrive at the complete and everlasting happiness of the heavenly state.

Ver. 1. *Wilderness.* The emblem of the church. Re. 12. 14.—*Shall be glad for them.* For whom? Not for the creatures enumerated in the foregoing chapter, but for the 'weak hands, the feeble knees, the fearful hearts, the blind, and the lame, and the dumb,' described ver. 3–6. *C.*

Ver. 7. *The parched ground.* 'The glowing sand,' on which, by a peculiar action of the sun's rays, lakes of water are often so vividly represented as to tantalize the traveller with a vain hope, which the prophet declares will yet be spiritually realized. See Shaw's *Travels*.—All the curses pronounced upon Idumea, and realized upon it, as the commencement and specimen of the prophetic judgments, shall be reversed and replaced by the contrary mercies and blessings. *C.*

Ver. 8. *A highway.* Free access and passage denied in ch. 34. 10, the emblems of that spiritual intercourse and communion which God will yet promote amongst all churches and nations. *C.*

REFLECTIONS.—God can quickly make the most amazing changes on countries and nations, either in mercy or in judgment. Glorious things are said of our New Testament church, especially in her apostolical and millennial periods. And her extent, comfort, light, life, holiness, and safety inconceivably exceeds that of the old. Believing truly in Jesus Christ's person and fulness effectually quicken, fructify, and comfort the heart. And an assured faith of his approach is sufficient to silence every fear and doubt. How wise are God's bestowals of his Word and Spirit! and how effectual for the illumination, quickening, encouragement, strengthening, and sanctification of men! The grace of the gospel teaches men to deny ungodliness and worldly lusts; and to live soberly, righteously, and godly in his present world. Unspeakable is the joy and transcendent the happiness of ransomed men. Certainly and quickly that holiness, which is now

11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the [t]Syrian language; for we understand *it:* and speak not to us in the [u]Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, [v]Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that [w]they may eat their own dung and drink their own piss[7] with you?[8]

13 ¶ Then Rabshakeh stood, and [x]cried with a loud voice in the Jews' language, and said, Hear ye the words of the [y]great king,[9] the king of Assyria:

14 Thus saith the king, [z]Let not Hezekiah deceive you; [a]for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus saith the king of Assyria, Make *an agreement* with me *by* a present,[1] and come out to me: and eat ye [b]every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until [c]I come and take you away to a land like your own land, [d]a land of corn and wine, a land of bread and vineyards.

18 *Beware*[e] lest Hezekiah persuade you, saying, The LORD will deliver us. [f]Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of [g]Hamath[2] and Arphad?[3] where *are* the gods of Sepharvaim?[4] and have they delivered Samaria out of my hand?

20 Who [h]*are they* among all the gods of these lands that have delivered their land out of my hand, [i]that the LORD should deliver Jerusalem out of my hand?

21 But [j]they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came [k]Eliakim the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah [l]with *their* clothes rent, and told him the words of Rabshakeh.

CHAPTER XXXVII.

1 *Hezekiah mourning, sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 8 *Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 21 *Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion.* 36 *An angel slayeth the Assyrians.* 37 *Sennacherib is slain at Nineveh by his own sons.*

AND it[a] came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and [b]went into the house of the LORD.

2 And he sent [c]Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, [d]unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* [e]a day of trouble, and of [f]rebuke,[1] and of blasphemy:[2] for[h] the children are come to the birth, and *there is* not strength to bring forth.[3]

4 It[i] may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will [j]reprove the words which the LORD thy God hath heard: wherefore [k]lift up *thy* prayer for the remnant that is left.[4]

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, [l]Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, [m]I will send a blast upon [5]him; and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So[o] Rabshakeh returned, and found the king of Assyria warring against Libnah:[6] for he had heard that he was departed from Lachish.

9 And [p]he heard say concerning Tirhakah king of Ethiopia, He is come forth to make

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A.M. cir. 3292. B.C. cir. 712.

[t] Da. 2.4. Ezr. 4. 7. 2 Ki. 18. 26.

[u] ch. 19. 18. Ne. 13. 24.

[v] Ps. 31. 18.

[w] Ex. 12. 9. 1 Ki. 20. 10. Ps. 73. 8. with ch. 3. 1; 9. 20. De. 28. 53. 2 Ki. 6. 25—29. Je. 19. 9. La. 4. 6, 10. Eze. 4. 10. Le. 26. 29.

[7] Water of their feet.

[8] Rabshakeh here exemplifies an important fact—that *profaneness* and *infidelity* are often united, if not always inseparable.—*C.*

[x] Ps. 17. 10—13. 2 Ki. 18. 28. 1 Sa. 17. 8, 42—44. Ps. 10. 3; 73. 8, 9. Re. 13. 5, 6.

[y] Ps. 82. 6, 7. Da. 4. 37. See ver. 4. 2 Ch. 32. 6—16.

[9] *The great king!!* Alas! alas! such are the great swelling words of vanity that men delight to utter! No doubt there are 'great kings;' but who are they? Kings *great* in humility before God, and justice and mercy before men. Mi. 6. 8. characters that Sennacherib valued not; for he was proud, selfish, and cruel.—*C.*

[z] Ps. 12. 2; 55. 21. ver. 36, 38.

[a] ver. 15. Da. 3. 15, 17; 6. 20. 2 Ch. 32. 11—15. Re. 13. 5, 6. Ps. 73. 8, 9; 27. 1—3. Jn. 19. 10, 11. Ro. 8. 31. 1 Jn. 4. 4. 2 Ch. 32. 7, 8.

[1] Or, *seek my favour by a present.* 2 Sa. 8. 2, 6. 2 Ch. 17. 11; 26. 8. 1 Sa. 17. 3. 2 Ki. 14. 12—15. Heb. *make with me a blessing.* Ge. 33. 11. 1 Sa. 25. 27. 2 Ki. 5. 15; 18. 15, 16, 31.

[b] Zec. 3. 10. 2 Ki. 4. 25. Mi. 4. 4. Ca. 8. 12.

[c] Pr. 12. 22.

[d] Ex. 3. 8. De. 8. 7—9; 11. 9—12; 33. 13, 14. Job 20. 17. 29. 6.

[e] Da. 3. 15. ver. 7, 10, 14—16; ch. 37. 10. Ps. 12. 2, 5; 55. 21; 73. 8, 9. Re. 13. 5, 6. with 2 Pe. 2. 9.

[f] 2 Ki. 18. 33—35; 19. 10—13. ch. 37. 10—13; 10. 10, 11. Hab. 1. 15, 16. Ps. 73. 8—11; 135. 5, 6. 15—18. Je. 10. 2—16. 2 Ch. 32. 9—20. Je. 32. 34.

[g] Je. 49. 23. 2 Ki. 17. 24, 30, 31; 18. 10, 34; 19. 12, 13. ch. 10. 7, 10, 11; 37. 12, 13.

[2] A district north of Canaan, and extending from the Mediterranean to the kingdom of Damascus, Eze. 47. 17. The city was situated on the river Orontes. It still exists, and contains a population of 30,000, of whom 300 families are Christian.—*C.*

[3] A city in the neighbourhood of Hamath; but little accurately known either of its site or its history.—*C.*

[h] ch. 37. 18, 19; 45. 16, 17.

[i] Ps. 48. 8, 9; 50. 22. Re. 13. 6. Mi. 7. 10. Ps. 42. 3, 10; 71. 11; 78. 19. with 2 Ch. 32. 7, 8.

[j] Mat. 7. 6. Pr. 9. 7, 8; 26. 4. Am. 5. 13. Ps. 38. 13, 14.

[4] The site of the city is uncertain, being placed by some geographers in Media, while others identify it with Siphora on the Euphrates.—*C.*

[k] ch. 22. 20—25. ver. 3, 21. 2 Ki. 18. 18, 26, 37. ver. 3.

[l] Ge. 37. 29, 34. 1 Sa. 4. 12. 2 Sa. 1. 11; 3. 31; 13. 31. 1 Ki. 21. 27. Job 1. 20. Je. 36. 24. Ezr. 9. 3. Mat. 26. 65. 2 Ki. 5. 7. ch. 37. 1, 2, 33—37.

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[m] ch. 22. 20—25. ver. 3, 21. 2 Ki. 18. 18, 26, 37. ver. 3.

[n] Ge. 37. 29, 34. 1 Sa. 4. 12. 2 Sa. 1. 11; 3. 31; 13. 31. 1 Ki. 21. 27. Job 1. 20. Je. 36. 24. Ezr. 9. 3. Mat. 26. 65. 2 Ki. 5. 7. ch. 37. 1, 2, 33—37.

[o] 2 Ch. 6. 24, 25; 7. 14, 15. Ps. 50. 15; 91. 15. Ja. 5. 13, 16. ver. 14, 15.

[p] ch. 36. 3, 11, 22; 22. 20, 22. Es. 4. 10. Joel 1. 13.

[q] ch. 1. 1. Ex. 9. 4. with 1 Ki. 22. 23. 2 Ki. 3. 13; 22. 12. Ja. 5. 16, 17. 1 Sa. 7. 8.

[r] Ps. 50. 15; 59. 11; 123. 3, 4. Ho. 5. 9, 15. ch. 30. 4, 7, 15, 19, 20.

[s] ch. 25. 8. Re. 3. 19.

[1] Or, *reviling.*

[2] Or, *provocation,* ch. 30. 30.

[t] Ho. 13. 13. ch. 26. 17, 18. 66. 9. De. 32. 36. Ge. 20. 14.

[3] The meaning is, there was imminent danger: all natural powers were weak; all natural means of defence were exhausted; of themselves these were vain. Now in the critical moment, human aid was insufficient, the power of God alone could save.—*T.*

[u] Am. 5. 15. Ps. 65. 2; 91. 14, 15. 2 Sa. 16. 12. Ex. 2. 23—25; 3. 7. ver. 20, 24. ch. 51. 7, 8.

[v] Ps. 50. 21. ver. 3.

[w] Ro. 9. 27. Ja. 5. 14—18. Ex. 8. 8. 1 Sa. 7. 8; 12. 19, 23. 2 Ki. 19. 4. Joel 2. 17. 1 Ti. 2. 1, 2. Ps. 50. 15; 91. 15.

[4] Heb. *found.* 2 Ch. 28. 5, 6. 2 Ki. 17. 5, 6; 18. 13.

[x] Ex. 14. 13. Jos. 1. 9. 2 Ki. 6. 16; 19. 6. 2 Ch. 20. 15, 20. Mar. 5. 36. ch. 51. 12, 13; 41. 10, 14—16; 43. 1, 2.

[y] Ps. 12. 6; 58. 9. ch. 17. 12—14; 25. 4, 5; 99. 5—8; 30. 27—33; 31. 8, 9; 33. 10—12, 21; 10. 15—19, 33—37, 34. 14; 24. 25. 2 Ki. 7. 6, 7. ver. 36, 38.

[5] Or, *put a spirit into him.* 1 Sa. 10. 12. 1 Ki. 20. 10, 23.

[z] 2 Ki. 19. 8; 8. 20. 14. 19. Jos. 10. 11, 15; 15. 29, 31—34; 15. 35, 42. Nu. 33. 20, 21. Jos. 21. 13. 2 Ch. 21. 10.

[6] Libnah was situated in the plain of Philistia, between Makkedah and Lachish; and consequently to the north-west of the latter. The name has disappeared, and the site is now unknown. It may perhaps have stood on the isolated tell, at present occupied by Arak-el-Menshiyeh, five miles west of Eleutheropolis.—*F.*

[a] 2 Sa. 23. 27, 28. 2 Ki. 19. 9. Ge. 22. 24. Re. 12. 10. ch. 43. 3.

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begun in them, is graciously rewarded, and their sanctified sorrows are balanced with the everlasting joys of the Lord.

CHAPTER XXXVI. Ver. 1. Most part of this narrative will be found in the contemporary portion of the book of 2 Ki. xviii. and 2 Ch. xxxii. It is here repeated to show how history and prophecy reflect mutual light upon each other. *C.*

Ver. 2. *Lachish.* A city of Judah about 30 miles south-west of Jerusalem. On account of its idolatry, it was threatened with divine judgments, Mi. 1. 13, which fell upon it first during the invasion of Sennacherib, and more fully during that of Nebuchadnezzar, 2 Ki. 18. 17; Je. 34. 7. It continued a city till at least the fourth century of the Christian era; but since the occupation of Palestine by the Arabs, even its ruins have almost totally disappeared. *C.*

Ver. 6. *Broken reed.* The marshes of the river Nile abounding in reeds, 'the reed' became an apt emblem of Egypt. But, as the 'broken reed' is represented as 'piercing' the hand that leans on it, 'broken' must refer, not to a fracture in the reed itself, but to a fracture from the stem on which it grew. There is therefore some covert allusion to a change of dynasty, that rendered dependence upon Egypt more precarious than usual. *C.*

Ver. 7. *Is it not he,* &c. This is one of those accusations that malicious ignorance so readily prefers upon partial evidence. Hezekiah had certainly pulled down altars. Ignorant malice, without examination, pronounces them 'altars of Jehovah;' truth would have described them 'altars of devils.'—*Note,* It was thus the Reformers were accused of rending the 'seamless garment of Christ.' Now, that they did rend 'the synagogue of Satan' is unquestionable; but that they, in part and in commencement, delivered the 'church of Christ,' is certain. *C.*

Ver. 17. It is evident that the Israelites were about this time seized with a spirit of emigration, either with a view to a safer country, or, as the world calls it, to 'better their condition,' see ch. 30. 2; 31. 1; and that Rabshakeh takes advantage of this prevailing disposition to persuade them by flattering promises to an ignominious submission to a heathen power.—*Note,* It is thus by prospect of deliverance from a present danger, or by promise of a future advantage, that sinners continue to tempt the people of God to reject truth and embrace error, to forsake Christ and follow the world. *C.*

REFLECTIONS.—How quickly Providence fulfils some awful predictions! And people may meet with great distress in the way of their duty, in order that their faith may be exercised, their graces brightened, and their glory increased. Let us then always look out and prepare for it, and not wonder if our most impious and treacherous enemies for a time prevail against us, and both with threats and derision tempt us to faint in, or desert, the good ways of the Lord. Let us never marvel if pride intoxicate sinners, and make them talk big of themselves, their works, and wealth; or if they should pretend power equal to God, or a commission from him. If we maintain our confidence in God, and continue in his service, we need not fear the want of his protection. It is base to make appeals to the people while the affair is but debated between princes; or to take occasion from soft speeches to banter the more outrageously; or to talk of bettering men's condition when their ruin is really intended. How horridly insolent is it to compare JEHOVAH to an idol! or to imagine ourselves a match for his power! And though it be not always prudent to answer the blasphemy of railers, yet we ought always to be deeply affected with it.

CHAPTER XXXVII. Ver. 2. The doctrine of intercessory prayer runs through the whole Word of God. It was exemplified when Abraham prayed for the cities of the plain; when Aaron

war with thee: and, when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [q]Let not thy God in whom thou trustest[r] deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold,[s] thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* [t]Gozan,[7] and [u]Haran,[8] and Rezeph,[9] and the children of [v]Eden which *were* in Telassar?[21]

13 Where *is* the king of [w]Hamath, and the king of Arphad, and the king of the city of Sepharvaim,[y] Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah [z]went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah [a]prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest[b] *between* the cherubims, [c]thou *art* the God, *even* thou alone, of all the kingdoms of the earth; [d]thou hast made heaven and earth.

17 Incline[e] thine ear, O LORD, and hear; open[g] thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, [h]the kings of Assyria have laid waste all the nations,[2] and their countries,

19 And have cast[3] their gods into the fire: for[i] they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

20 Now therefore, [j]O LORD our God, save us from his hand, that all the kingdoms of the earth [k]may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah, the son of Amoz, sent unto Hezekiah, saying, Thus saith the LORD God of Israel, [l]Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The [m]virgin, the daughter of Zion, hath despised thee, *and* [n]laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom[o] hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the [p]Holy One of Israel.

A.M. cir. 3292. B.C. cir. 712.

q ch. 36.4, 5, 15, 18, 20. 2 Ki. 19. 10—13. 2 Ch. 32. 11—15.

r Ps. 78. 19—22. Nu. 23. 5, 6. Da. 3. 15. 7. 25. Ps. 73. 8, 9. 42. 3, 10. 74. 22. Ju. 19. 20, 22.

s 2 Ki. 18. 5. Ps. 22. 8. Mat. 27. 43. 5.

t 1 Ch. 5. 25, 26. 2 Ki. 17. 6. 18. 11. 19. 12, 13. 1 Ch. 2. 23. 2 Ki. 19. 12. ver. 18. isa. 10. 9. 36. 19. 2 Ki. 17. 6. 18. 34. Ezek. 27. 23. Ac. 7. 2.

u Ge. 12. 4. 28. 10. 11. 31. 29. 4. Eze. 27. 23. Ac. 7. 2.

[7] *Gozan*—the same as *Chavran*, a city in the north-west of Mesopotamia.—*C.*

[8] *Haran*—the same as *Chavran*, a city in the north-west of Mesopotamia.—*C.*

[9] *Rezeph*—supposed to be the *Rezepha* of Ptolemy; also situated in Mesopotamia.—*C.*

v Ge. 2. 8. Eze. 27. 23. 28. 13. Am. 1. 5.

[21] *Eden—Telassar.* Of these places nothing is certainly known but they are supposed to have been situated in Mesopotamia or Armenia.—*C.*

w ch. 10. 9. 2 Sa. 8. 9. Nu. 13. 21. Ge. 10. 18. Je. 49. 23. Eze. 48. 1. 27. 8.

x 2 Ki. 17. 24, 30. 31. 18. 34. 19. 13.

y ver. 2. 1 Ki. 8. 28, 33. 34. 44, 45. Ps. 119. 3, 4. Eze. 1. 2. 45. 1. 130. 1. Joel 2. 17—20.

z Ps. 50. 15. 91. 15. Ho. 5. 15. Je. 5. 13—15. Phi. 4. 6. Mat. 7. 7. 1 Ti. 2. 1, 8. 2 Sa. 7. 18, 27. Eze. 36. 37. Da. 9. 2, 3. Mat. 26. 39.

a Ex. 25. 22. 2 Sa. 4. 4. Ps. 80. 1. 99. 1. 2 Co. 5. 19.

b ch. 43. 10, 11. 44. 6. 45. 22. Ps. 80. 8—10. ver. 20. Da. 4. 34, 35. ch. 54. 5. Eze. 5. 11. Ps. 68. 33. De. 10. 17.

c Je. 10. 11, 12. 32. 17. Ps. 96. 5. Je. 10. 11.

d Ps. 5. 1. 2. 12. 27. 32. 9. 130. 1, 2. Da. 9. 18. 2 Ch. 6. 40.

[3] Job 36. 7.

[4] 1 Ki. 16. 9. 15. 29. 17. 6. 24. &c. ch. 14. 20.

[2] Heb. *lands.*

[3] Heb. *given.* 2 Sa. 5. 21. De. 7. 25. Ex. 32. 20.

e ch. 40. 19, 20. 41. 7. 44. 9—20. Je. 10. 3—16. Ps. 115. 4—7. 135. 15—17. Je. 2. 13.

f 2 Ki. 8. 28. Da. 9. 19. Ex. 32. 11. Ps. 106. 47. 119. 94.

g ch. 42. 8. Jos. 7. 9. Ps. 46. 10. 83. 13—18. 9. 16, 20. 58. 10, 11. 59. 13. Eze. 12. 15. 36. 23. 38. 23. 39. 7. De. 6. 4. Ne. 9. 9.

h Ps. 15. 89. 1, 2. 18. 1. 2 Ki. 19. 20—34. Da. 9. 20—23. ch. 58. 9. 65. 24. Ps. 65. 2. Ac. 4. 31. Ps. 50. 15; 91. 15. 27. 7. 34. 6.

i Ps. 31. 18. 46. 1, 2. La. 1. 15. 2. 13. ch. 23. 12; 47. 1. Je. 14. 17. 18. 13. 31. 4. 21.

k Ps. 22. 7. 44. 13.

l ch. 36. 4, 10. 15. 18, 20. 2 Ch. 32. 10—19. Ps. 73. 8, 9. Ex. 5. 2. Pr. 22. 4. 2 Sa. 3. 3. Pr. 8. 13.

m Ex. 15. 11. 1 Sa. 2. 2. Job 22. 24. Hab. 1. 12, 13. ch. 1. 4. 5. 16; 10. 12. 20; 12. 6; 17. 7; 29. 19, 23; 41. 14, 16; 43. 3, 14; 48. 17. Eze. 31. 7.

[5] The grass which in early spring, while rain is falling, grows up rapidly on the flat clay roofs of eastern houses, withers and dies the moment the rain ceases, and the fierce beams of the summer sun fall upon it. The figure is beautiful and expressive.—*P.*

[6] Heb. *by the hand of thy servants.*

r Ex. 15. 9. ch. 10. 7—14. ch. 13. Ps. 20. 7. ch. 36. 10. 20. ver. 10. 1 Ki. 20. 10.

s Eze. 17. 3. ch. 31. 3. Zec. 11. 1.

[7] Heb. *the tallness of the cedars thereof, and the choice of the fir-trees thereof*, ch. 10. 18.

[8] *Or, the forest and his fruitful field*, Mi. 7. 14.

[9] The word 'Carmel,' as employed here and in ch. 29. 17, is not a proper name. The prophet does not refer to the mountain range of Carmel. It signifies a rich and beautiful country—a country blooming like a garden with fruit-trees and flowers. It is descriptive of Lebanon: the slopes of which are covered with vineyards and orchards.—*P.*

t ch. 36. 16. 44. 27.

[4] Made a permanent settlement in the country.—*C.*

[5] Or, *fenced and closed*, or Egypt, ch. 19. 6. 20. 6. Eze. 29. 10.

[6] *Or, hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps?* ch. 10. 5, 6, 45. 7. Am. 3. 6.

[7] Have you not heard how, 'long ago,' I have adjudged cities and kingdoms to be laid waste for their sins? and heard from the prophecies of 'ancient times' that I had formed the purpose of so chastising the wicked and idolatrous people whom you have overthrown?—*C.*

[8] Heb. *short of hand.* Je. 5. 10. Nu. 11. 23. 14. 9. Ps. 147. 1, 2. ch. 50. 2. 59. 1.

u Ps. 37. 2. 90. 5, 6. 103. 15. 129. 6. ch. 40. 6.

[9] See note [1] in first column.

w Ps. 139. 1—3. 10. 11. 14. De. 28. 19. He. 4. 13.

x ch. 10. 12, 18.

[1] Or, *sitting.*

[2] I know where to find you when the time of thine own judgment arrives.—*C.*

z ver. 10. ch. 30. 4, 7. 10. 15, 30. 40. 7—14. Na. 1. 9, 11. Eze. 35. 10. Ac. 9. 4.

y ch. 30. 28. Eze. 29. 4. 38. 4. Am. 4. 2. Ps. 32. 9. Job 41. 2. 40. 11, 12. Ju. 3. 3. Ps. 39. 7. 32. 9.

x ch. 7. 14. 38. 7. Ex. 3. 12.

[3] *A sign.* The word also signifies an evidence of an assertion or confirmation of a promise—this address is to Hezekiah.—*C.*

[4] The preceding verses were addressed to Sennacherib. These are addressed to Hezekiah. Judgment was pronounced on the haughty Assyrians: in that judgment was implied the deliverance of Israel. In mercy and condescension to human weakness God now gives a sign to Hezekiah that in due time the promised deliverance would be effected.—*P.*

a Ps. 37. 3. Le. 25. 4. 2 Ki. 19. 29. 2 Ch. 32. 22.

[5] Heb. *the escaping of the house of Judah that remaineth*, ch. 1. 9. 4. 2, 3. 10. 20. 21. 27. 6. Ps. 80. 9. 2 Ch. 32. 22.

b ch. 4. 2. 30. 22. Ro. 9. 27.

[1] Heb. *the escaping.*

c 2 Ki. 19. 31. ch. 9. 7. 59. 17. 63. 5. De. 32. 36. Ps. 135. 4, 14. Zec. 1. 14, 15. Joel 2. 18. Na. 1. 2.

24 By thy servants[4] hast thou reproached the Lord, and hast said, [r]By the multitude of my chariots am I come up to the height of the mountains, to the sides of [s]Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof:[5] and I will enter into the height of his border, *and* the forest[6] of his Carmel.[7]

25 I[t] have digged, and drunk water;[8] and with the sole of my feet have I dried up all the rivers of the besieged[9] places.

26 Hast[1] thou not heard long ago, *how* I have done it;[2] *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* of small power,[3] they were dismayed and confounded: they were [u]*as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops,[4] and *as corn* blasted before it be grown up.

28 But[v] I know thy [5]abode,[6] and thy going out, and thy coming in, and thy rage against me.

29 Because [w]thy rage against me, and thy tumult, is come up into mine ears, therefore [y]will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* [z]a sign[7] unto [8]thee, [a]Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah[9] shall again take root downward, and bear fruit upward:

32 For [b]out of Jerusalem shall go forth a remnant, and they that escape[1] out of mount Zion; the [c]zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, [d]He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By[e] the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will [g]defend this city to save it for mine own sake, and for my servant David's sake.

36 ¶ Then the [h]angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and

d ch. 10. 32. 29. 3. 36. 2. *e* ver. 29. Pr. 27. 30. Je. 14. 13. ch. 17. 4. *g* 2 Ki. 8. 19. 20. 6. ch. 38. 6; 43. 25. 48. 9. 11. Ps. 106. 8. *h* 2 Ki. 19. 35. 2 Sa. 24. 16. 1 Sa. 6. 19. Ps. 34. 7. 35. 5, 6. Ac. 12. 23. Da. 12. 1. 2 Ch. 32. 21. 2 Ch. 20. 17, 26—29. 25—27. 33. 34; 14. 25; 27. 19—26. 24. 22. 20. 27. 1, 4; 29. 5—8. 30. 27—33. 31. 8, 9. 32. 29. 33. 1—3. 21. 22. 28. 19. 23.

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ran with the censer between the people and the plague; when Job sacrificed for his children, and was directed to pray for his friends; when Paul prayed for the churches, and entreated them in turn to pray for him; and when James directs the sick to send for the elders of the church to pray over him both for health and forgiveness. It does not supersede private and personal prayer, as the case of Hezekiah shows, see ver. 15—20. Yet does it present (1) a more public testimony for God and his providence than secret prayer can furnish; (2) it excites him who is called to pray to godly sympathy with his brethren in distress; and (3) it reminds the believer of his only surety of salvation, the righteousness and intercession of Jesus his Redeemer and Advocate. *C.*

Ver. 7. *I will cause him to fall by the sword.* God did not command the sons of Sennacherib to assassinate their father; then would God have been the author of sin, which it is blasphemy to assert, but God judicially gave up his wicked sons to their own evil passions and devices, and to the will of Satan, whom they serve. *C.*

Ver. 9. *Tirhakah king of Ethiopia.* There can be no doubt that the name of Ethiopia was, in the days of Isaiah, given to Upper Egypt and the adjoining districts, see 2 Ch. 12. 2, 3; and it appears that Ethiopia at this period under Tirhakah, by profane historians called Taracus and Tearcon, had attained the supremacy. *C.*

when[i] they arose early in the morning, behold, they *were* all dead corpses.[2]

37 ¶ So Sennacherib king of Assyria [j]departed, and went and returned, and dwelt at Nineveh.[k]

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer [l]his sons smote him with the sword; and they escaped into the land of Armenia:[3] and Esar-haddon [m]his son reigned in his stead.

CHAPTER XXXVIII.

1 *Hezekiah, having received a message of death,* 4 *by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward, for a sign of that promise.* 9 *His psalm of thanksgiving.*

IN those[a] days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order:[1] for thou shalt die, and not live.[2]

2 Then Hezekiah [b]turned his face toward the wall, and prayed unto the LORD,

3 And said, [c]Remember now, O LORD, I beseech thee, how [d]I have walked before thee in truth, and with a perfect[3] heart, and have done *that which is* good in thy sight: and Hezekiah wept sore.[4]

4 ¶ Then[e] came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the [g]God of David thy father, [h]I have heard thy prayer, [i]I have seen thy tears: behold, I will [j]add unto thy days fifteen years.[5]

6 And [k]I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* [l]a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, [n]I will bring again the shadow of the degrees, which is gone down in the sundial of Ahaz, ten degrees backward.[6] So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The[o] writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:[7]

10 I said, [p]in the cutting off of my days, I shall go [q]to the gates of the grave: I am deprived of the residue of my years.

11 I said, [r]I shall not see the LORD,[8] *even* the LORD, in the land of the living: I shall [s]behold man no more with the inhabitants of the world.

12 Mine[t] age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; [u]he will cut me off with pining sickness:[9] from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that,* [v]as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.[1]

14 Like[w] a crane, *or* a swallow, so did I chatter; I did mourn as a dove: [x]mine eyes fail *with looking* upward: O LORD, [y]I am oppressed; undertake for me.

15 What[z] shall I say? he hath both [2]spoken unto me, and himself hath done *it:* [b]I shall go softly all my years in the bitterness of my soul.[3]

16 O Lord, [c]by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to [4]live.[5]

17 Behold, for peace I had great [6]bitterness; but thou hast in love to my soul *delivered it* from the pit[7] of corruption: for [d]thou hast cast all my sins behind thy back.[8]

18 For [e]the grave cannot praise thee; death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The[g] living, the living, he shall praise thee, as I *do* this day: [h]the father to the children shall make known thy truth.

A.M. cir. 3292. B.C. cir. 712.

i 2 Ki. 19. 35. 2 Ch. 32. 21. Ps. 76. 5, 6. Is. 37. 36.
2 See note on 2 Ki. 19. 35.—*C.*
j ver. 7, 20. Ps. 68. 2. Is. 31. 8.
k Ge. 10. 11, 12. Jonah 1. 2; 3. 3. Na. 2. 8.
l Ch. 14. 9–12. Job 20. 24. Is. 21. 15. Ho. 1. 4. Am. 9. 10.
m Heb. *Aharmat.* Ge. 8. 4. 36. 37.
n 2 Ki. 17. 24. Ezr. 4. 2.

CHAP. XXXVIII.

a 2 Ki. 20. 1. 2 Ch. 32. 24. Ac. 14. 22. Is. 1. 5. Ps. 34. 19. Jo. 16. 33. He. 12. 6–11. Ps. 94. 12. Job 5. 17–19.
1 Heb. *give charge concerning thy house.* 1 Co. 14. 26, 40. 2 Sa. 17. 23.
2 Or, by disease is in its nature mortal, and admits of no human remedy.—*C.*
b Ps. 39. 9. 130. 1. 131. 1, 2. 1 K. 8. 30, or Mat. 6. 6. 7. Da. 6. 10.
c Ne. 5. 19. 13. 14, 22, 30. He. 6. 10. Ps. 119. 121.
d Ge. 6. 9. Job 1. 1, 8. 2. Ch. 15. 17. Ac. 24. 16. Ps. 26. 3. He. 13. 18. with Ex. 20. 1, &c. Da. 9. 23. 10. 11.
3 *Perfect.* 'Upright.'—*C.*
4 Heb. *with great weeping.* He. 5. 7. 2 Ki. 20. 5. 2 Ki. 22. 19. Ps. 6. 6. 119. 136.
e ch. 65. 24. 58. 9. Mat. 7. 7.
f Ps. 3. 8. Ps. 89. 3, 4.
g Ps. 6. 6. 30. 6. 50. 15. 91. 15. ch. 58. 9. 65. 24.
h Ps. 39. 12. 102. 1. He. 5. 7. Mal. 3. 16.
i Ge. 16. 11. 21. 17. De. 6. 5.
j Thy days, that are naturally at an end, I shall immediately prolong fifteen years.—*C.*
k ch. 37. 7, 37–35. Ps. 91. 14. 2 Ti. 4. 17, 18. 2 Co. 1. 10. ch. 47. 4. Jeroch. 37. 22, 23. 38. 31. 4. 5.
l Ge. 9. 13. Jo. 6. 36, 37, 39. ch. 7. 11–14.
m 2 Ki. 20. 11. Jos. 10. 12–14. 2 Ch. 32. 31.
n Heb. *degrees by* or *with the sun.*

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o In the parallel passage in 2 Ki. xx. this psalm or song of thanksgiving is wanting. Whether it was originally composed by Hezekiah himself, or written by Isaiah and approved and sung by the king on his recovery, cannot now be known. The style is concise, and in places obscure.—*P.*
Alexander supposes that the word *Jehovah* is understood in the first clause of the very obscure verse, and the sense is, then he, *I set Jehovah before me,* i. e. I viewed him as present, I imagined or conceived of him as a lion, and asserted him to act as such, saying, *As a lion he will crush all my bones.*—*P.*

A.M. cir. 3292. B.C. cir. 712.

p ch. xii. xxv. xxvi. Ex. 10. Ju. 16. 1 Sa. 11. Ps. xviii. xxx. xxxiv. cxiv.
7 See note 1 in first column.
p Job 7. 6, &c. Ps. 77. 9, &c. ver. 1, 22. 2 Co. 1. 9, &c.
q Ps. 6. 5. 30. 9. 88. 10. 89. 48. Job 38. 17. Mat. 16. 18.
r Job 36. 24. Ps. 27. 4. 33. 20. 63. 2. 107. 43. 119. 6. 31. 32. 22, with Ps. 69. 6. 31. 34. 8.
8 I shall see the Lord no more in the ordinances of the temple. Ps. 84. 2.—*C.*
s Ec. 1. 9, 10. Job 14. 21. Ps. 31. 22. 88. 12, 18.
t Ps. 55. 23. 102. 11, 23, 24. Job 7. 6. Je. 4. 20. 2 Pe. 1. 13, 14. 2 Co. 5. 4.
u Ps. 39. 10. Le. 26. 39. Job 4. 20. 7. 21. 17. 1. Ps. 31. 22. 106. 23.
9 Or, *from the throne.*
v 2 Ki. 13. 26. Da. 6. 24. Job 22. 16, 17. Ps. 54. 5. 91. 13. 102. 10. 1 Co. 11. 32. Re. 3. 19. Am. 3. 8. He. 12. 6–11. Jo. 14. 20. ver. 22.
1 See note 1 in first column.
w Ps. 77. 3, 4. 102. 4–6. Jer. 30. 19. Je. 8. 7. Is. 59. 11. Ca. 2. 14. ch. 59. 11.
x Ps. 119. 82. 123. 2. 4. 1 Co. 15. 52.
y Ps. 143. 7. 130. 1. 119. 122. Job 33. 22.
z Ps. 39. 5. 102. 119. 116. ver. 6. 2 Sa. 23. 19.
2 He hath given to me a promise, and he hath already fulfilled it.—*C.*
a Mi. 6. 8, 9. Ac. 24. 16. Job 7. 11. 10. 1.
3 Through the remnant of my years I shall go to thy house in remembrance of this bitterness of my soul."—*C.*
b Jn. 6. 63. Ps. 107. 20. 51. 10. 103. 1–5. 119. 25, 37. De. 8. 3. Mat. 4. 4. Pr. 6. 4. 5. Job 33. 22–28. Ps. 23. 3. 6. 68. 5.
c By these gracious promises and faithful performances.—*C.*
4 The language is very obscure, but the general sense of the passage seems to be, that all life, and especially Hezekiah's life under ensuing circumstances, is wholly dependent upon the power of God.—*P.*
5 Or, *on my peace came great bitterness.* Job 3. 24. 10. 16. 17.
6 Heb. *thou hast loved my soul from the pit.* Ps. 49. 2. 55. 23. 118. 18. 86. 13.
d ch. 43. 25. Ps. 85. 2, 32. 1, 2. 103. 12. Je. 31. 34. Mi. 7. 18, 19. 1 Jn. 1. 7, 9. Ac. 13. 38, 39. Ep. 1. 7. Col. 2. 13, with Je. 16. 17. He. 7. 2.
7 Lo, to peace my intense bitterness (is turned), and in love hast thou brought my soul from the pit of destruction, for thou hast cast behind thy back all my sins.—*P.*

e Ps. 6. 5. 30. 9. 88. 10. 115. 17, 18.
f Ec. 9. 10. Ps. 146. 4.
g Ps. 78. 3, 4. 145. 4. Joel 1. 3. Ge. 18. 19.

Ver. 21. *Thou hast prayed against Sennacherib.* The duty of praying for enemies by no means forbids praying against them, that is, against their evil designs. Had Hezekiah been bound to pray for Sennacherib without this limitation, he would, by necessary consequence, have been praying for the ruin of his kingdom, the captivity of his people, the overthrow of religion, and the establishment of idolatry: for all these designs were openly avowed by Rabshakeh. *C.*

Ver. 30. Some have supposed the first to have been the sabbatical, and the second the jubilee year. But that the sabbatical year and the jubilee coincided, seems probable, according to the computation of the *Universal History.* See Jennings's *Jewish Antiquities,* p. 358. Is it not likely that from the spring of the first year till the spring of the second, the Assyrian invaders had interrupted agriculture, and that God gives as a sign or evidence of his protection the unexampled fruitfulness of these two years, confirmed by his foretelling the precise period at which peace and prosperity were again to return? *C.*

REFLECTIONS.—The best way to baffle the malicious designs of enemies is to be driven to God and our duty by them. And the greatest ought to engage the prayers of Christ's ministers and saints in their favour. The more pinching our distresses, the more earnest ought to be our supplications. The weakest hopes of mercy should encourage, and the fearful reduction of God's people should excite, us to that duty. When we are ready to despair, God can eminently magnify his power and grace in our deliverance. God's proud enemies may hiss against his people, but they cannot hurt them. And they who attempt to terrify them from their holy profession will soon be made a terror to themselves. Those who delight in war shall have enough of it at last; and their terrors do but presage their ruin. Success ordinarily hardens men in their evil ways, and renders them more and more deliberate in blasphemy. Earnestness and liberty in prayer is of infinite importance in a time of danger. And believing views of God's leading characters powerfully encourage distressed minds. If he give us inward satisfaction in his promise, we may bear with every possible abuse from men. All our fears of great destroyers ought to drive us to the great God our Saviour: and while we plead his glory in our own behalf, he will quickly answer our prayers, and manifest that he takes all the injury done to us as done to himself. He will show himself at once a kind benefactor and almighty protector, who takes notice of all the motions, projects, and speeches of our enemies. And such as magnify themselves against him and his people do but render themselves contemptible. They will find that there is no standing before his judgments, when they come with his commission to destroy.

CHAPTER XXXVIII. Ver. 1. *In those days.* It appears from ver. 6, that Hezekiah's sickness was during the invasion, and before the miraculous discomfiture of the Assyrians. This event occurred in the fourteenth year of Hezekiah's reign, as he lived fifteen years after; and reigned, in all, twenty-nine years. *C.*

Ver. 3. *And Hezekiah wept sore.* The melancholy prospects of his family, of his country, and of religion, and not any mere dread of dying, must be looked to as the causes of Hezekiah's grief. Such godly sorrow is by no means inconsistent with the most decided resignation. Even Jesus wept at the sorrows he meant to relieve—he wept over Jerusalem in the prospect of its ruin; and, 'in the days of his flesh, he offered up prayers and supplications, with strong crying and tears,' He. 5. 7. *C.*

Ver. 8. *The sun returned ten degrees. The sun,* by an ordinary and necessary abbreviation of speech, here stands for the *sunbeams.* It is of no use to show how a certain condensation of the atmosphere might inflect the sun's rays backward. The whole was a miracle; and God alone can tell how it was effected. *C.*

Ver. 12. *Mine age . . . is removed from me as a shepherd's tent.* The shepherds of Palestine and the adjoining countries move their tents frequently from place to place in search of pasture and water—an apt emblem of the unsettled condition of man, who should always feel that here he has no continuing city, and therefore seek a 'city that hath foundations, whose builder and maker is God.'—*From day even to night wilt thou make an end of me.* 'In the course of the day thou wilt finish my web' (*Lowth*). There are no phrases more common, or more expressive, than the *thread* or *web* of life. *C.*

Ver. 13. *As a lion, so will he break all my bones.* They must have felt the agony of certain forms of fever racking the bones, who would judge of the expressive and terrible accuracy of this description. *C.*

Ver. 14. *I am oppressed* with sorrow for my family, my country, and the church—overwhelmed with a feeling of my own unworthiness and incalculable mercies of my gracious God. *C.*

Ver. 18. *They that go down into the pit cannot hope for thy truth.* 'They cannot hope for' any more discoveries of 'thy light and truth,' Ps. 43. 3, as the subject of consoling thought, Ps. 51. 6, and godly conversation, ver. 19. *C.*

REFLECTIONS.—Death being the common fate of mankind, every one ought seriously to prepare for it.



MOSQUE OF OMAR—STANDING ON THE SITE OF THE TEMPLE OF SOLOMON. [ISAIAH, xl : 9.]—"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." The Mosque of Omar stands upon the site of the Holy Temple that constituted the center of Jewish life and history and worship. It was in the temple that the Jews were taught the knowledge of one God, and by means of the rites and ceremonies and symbols of the temple they were trained into their conception of God and man's duty to obey him, that made them a peculiar people. It is a sad reflection that upon this historic place should now stand a place of worship dedicated to one God, it is true but where there is no longer taught that man is under obligation to love as himself his brother man.

20 The LORD *was ready* to save me: therefore we will sing my songs[g] to the stringed instruments, all the days of our life in the house of the LORD.

21 For Isaiah had said, [i]Let them take a lump of figs, and lay *it* for a plaister upon the boil, and he shall recover.

22 Hezekiah also had said, What *is* the [k]sign that I shall [l]go up to the house of the LORD?

CHAPTER XXXIX.

1 Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures. 3 Isaiah, hearing thereof, foretelleth the Babylonian captivity.

AT that[a] time Merodach-baladan,[1] the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was [b]glad of them,[2] and showed them the house of his [c]precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [3]armour,[4] and all that was found in his treasures: there was [c]nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, [d]What said these men? and from whence came they unto thee? And Hezekiah said, They are come from [e]a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thine house? And Hezekiah answered, [h]All that *is* in mine house have they seen: there is nothing among my treasures that I have not showed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, [i]that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And [j]of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [k]Good[5] *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be [l]peace and truth in my days.[6]

CHAPTER XL.

1 The promulgation of the gospel. 3 The preaching of John Baptist. 9 The preaching of the apostles. 12 The prophet, by the omnipotency of God, 18 and his incomparableness, 26 comforteth the people.

COMFORT ye,[a] comfort ye my people, [b]saith your God.

2 Speak ye comfortably[1] to Jerusalem, and cry unto her, that her warfare[2] is accomplished, [c]that her iniquity is pardoned: for she hath received of the LORD's hand [d]double for all her sins.

3 ¶ The[h] voice of him that crieth in the wilderness, [f]Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every[j] valley shall be exalted, and every mountain and hill shall be made low: and [k]the crooked shall be made straight,[3] and the rough places plain.[4]

5 And[l] the glory of the LORD shall be revealed, and all flesh shall see *it* together: [m]for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? [n]All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The[p] grass withereth, the flower fadeth:

A.M. cir. 3290. B.C. cir. 712.

f Ps. 103. 32; 136. 23, 46; 3. 2, 11, 14, 60. 12, 15; 27. 1; 65. 14; 111. 10; 112. 1.

g *My songs.* 'Our songs.'—*Vulgate* and *Spanish*.—C.

h 2 Ki. 20. 7. Mar. 7. 33; Jo. 9. 6.

i ch. 7. 14; Jo. 6. 36, 37, 39.

k Ps. 27. 4; 42. 1, 2; 84. 1, 2, 10; 122. 1; 132. 7; 133. 2; 150. 1.

CHAP. XXXIX.

B.C. cir. 710.

a 2 Ki. 20. 12, &c. 2 Ch. 32. 23, 31. 2 Ch. 1 27.

1 *Merodach*, in the Syriac, signifies 'little lord,' and was the name of one of the Chaldean idols. *Baladan* may be rendered 'son of death.'—C.

b 2 Ch. 32. 25, 31. Pr. 4. 23. Je. 17. 9.

2 That Hezekiah was somehow in fault, the language of Isaiah (ver. 3, 4) seems decidedly to testify. It is not easy, however, to determine precisely wherein his fault lay. But, most probably, the error lay in his good-natured desire to please the Babylonians, rather than to instruct the heathens; and in his greater alacrity to exhibit the temporal, rather than the spiritual, riches of his kingdom.—C.

c Or, *spicery*, Ge. 37. 25; 43. 11.

3 Or, *jewels*.

4 Heb. *vessels* or *instruments*.

d Ps. 39. 5, 6. 2 Ch. 32. 25, 26, 31. Ec. 7. 20. 1 Jn. 1. 8.

e 2 Sa. 12. 1, Ps. 119. 21.

f Je. 4. 16; 50. 20. De. 28. 49.

h Jos. 7. 19, Ps. 29. 5; 98. 13. Joh 31. 33. 1 Jn. 1. 9.

i Je. 20. 5. 2 Ki. xxiv. xxv. 2 Ch. 33. 11; xxxvi. Je. xxxix. lii. Da. 1. 2, with Le. 26. 33, 34. De. 4. 27; 28. 1, 2.

* He does not mean that the evil predicted against his family and kingdom was good in itself; but that it was good in its judicial origin—the sentence of a wise, just, and merciful God. He. 12. 6.—guard in its object to 'rebuke and chasten,' Re. 3. 19;—and good in its end, 'the peaceable fruits of righteousness.' He. 12. 11. —C.

j 2 Ki. 24. 10; 25. 1. Da. 1. 2–7.

k Le. 10. 3. 1 Sa. 3. 18. 2 Sa. 15. 26. La. 3. 22. Job 2. 10. Ps. 39. 9. 2 Ch. 32. 26.

5 See note * in first column.

l Zec. 8. 16, 19. Ro. 15. 5. He. 12. 14. ch. 48. 18.

6 This was not a selfish satisfaction that he should escape and others suffer; but a grateful acknowledgment for the mercy that stayed so long the sentence of judgment.—C.

CHAP. XL.

a He. 6. 17, 18. ch. 41. 27. 52. 7; 57. 18; 61. 1, 2. 62. 7; 65. 13, 14; 66. 5, 6. Zec. 9. 9. Ne. 8. 10. Lu. 2. 38. 1 Th. 2. 10.

b 2 Sa. 23. 2. Ac. 13. 2. He. 1. 1.

1 Heb. *to the heart*.

He. 2. 14, &c. 34. 35. 61. 4. 2 Ki. *appointed time*. Ps. 102. 13–16. Hab. 2. 3. Ga. 2. 11. Joh 7. 1–14. 1 Ga. 4. 4.

c Ps. 32. 1–6. ch. 44. 22; 43. 25. Ac. 13. 38, 39. Ep. 1. 7.

d ch. 61. 7. Joh 42. 10, or Je. 16. 18; 17. 18. Re 18. 6. Zec. 9. 12. Da. 9. 12. Am. 3. 2, or Ro. 5. 20, 21. 2 Co. 9. 8. Jn 1. 16. Ep. 1. 3.

h Mal. 3. 1. Mat. 3. 1, 3. 5. Mar. 1. 2. Lu. 1. 76; 3. 4. Jn. 1. 23, with ch. 57. 14, 15.

f ch. 41. 18; 42. 16, 41; Ge. 10. 11; 35. 14. Je. 31. 21, 22. Zec. 9. 9. Mal. 3. 1; 4. 5, 6. Ps. 68. 4. Mat. 3. 1, 2, ver. 5, 9, 10.

j Lu. 3. 5. ch. 11. 15, 16; 42. 11, 15, 16. Zec. 4. 7. Lu. 1. 53. Mat. 5. 4. Lu. 6. 25. Mat. 9. 13. Lu. 7. 37–50. 1 Ti. 1. 15. 2 Co. 10. 5. Re. 12. 15. Da. 2. 44, 45.

k ch. 45. 2.

3 Or, *a straight place*.

l Le. e. 26. 23. ch. 60. 1; 44. 23; 52. 9, 10. Ps. 72. 19; 98. 2, 3. Lu. 2. 10, 14. Jn. 1. 14; 2. 11; 7. 5. 1 Ti. 3. 16. 2 Pe. 1. 16. 1 Pe. 1. 20, 21. He. 1. 3; 2. 8, 9. Jn. 3. 34. Is. 52. 6.

m ch. 1. 20; 34. 16; 58. 14.

n Job 14. 2. ch. 37. 27. Ps. 102. 11; 90. 5, 6; 103. 15; 92. 7. Ja. 1. 10, 11. 1 Pe. 1. 24, 25. Ro. 4. 1. 11. He. 7. 16; 10. 1. Ro. 3. 20. Ga. 2. 16.

p Ps. 102. 26; 147. 18. Ho. 13. 5. Zec. 4. 6. 2 Co. 4. 18. 1 Co. 7. 31; 1. 26, 29.

And nothing can be more seasonable than fervent prayer in a time of great trouble; nor anything more pleasant than the testimony of a good conscience, washed in Jesus' blood. It is a relief to a distressed heart to unbosom itself to God, whose ears are open to its cry. Nor can pious souls take much pleasure in life or personal comforts, unless God's church be revived and comforted along with them.—God takes pleasure in showing his people the immutability of his counsels, that they may have strong consolation. And if *one* miracle served to confirm Hezekiah's faith, why do not *thousands* confirm ours in the glorious Redeemer? And why are we so careless of keeping memorials of our afflictions and deliverances, and of the working of our hearts under them, for the benefit of ourselves and others?—It is hard to keep the heart from despondency under sore and complicated troubles. God's providences indeed ought to affect our spirits with humility and constant fear; and in him alone should we hope for support and deliverance. Great is the kindness, the full forgiveness, that he manifests in delivering from the utmost extremity of trouble. And the opportunity of living to his glory ought to be our principal reason for esteeming or desiring life. Blessed are those parents whose great care is to inform their children concerning Jesus and his truths! No means of relief ought to be used without dependence on the power and kindness of God. And we ought as eagerly to thank him for our deliverances as ever we prayed for them.

CHAPTER XXXIX. REFLECTIONS.—It highly becomes us to rejoice with them that rejoice, and weep with them that weep; and to honour them whom God delights to honour. They are often courted in prosperity who were contemned in adversity. Even men who hate God will caress his people on secular accounts; but often their kisses are deceitful. It is hard to be duly humble amidst great providential advancements. But to be fond of carnal respect marks very great weakness. And an intimacy or connection with the wicked usually proves a fearful plague in the issue. In showing to our friends what we are or have, pride is ready to start up, and we forget God the giver.—Ministers ought always to be plain, impartial, and faithful in their rebukes. And if God love us, he will find means to pull down our proud spirits, if not to take from us the things of which we are proud. Let me then never be fond of that which in the end may turn out *vanity and vexation of spirit!* Let me evidence the truth of my repentance by a cordial reception of faithful reproof, and a kindly submission to the chastisements of Providence. Let me reckon every moment's reprieve from hell or trouble a great mercy; and especially if God avert the storms of his judgment till I be entered into my eternal rest.

CHAPTER XL. Ver. 2. God punished the Jews in Babylon enough to answer the purposes of his glory, and more than he did many of the heathens; and in Christ he received the most abundant satisfaction to his justice; and bestows great and manifold blessings instead of punishments. 3–8. By the providence of God and proclamation of Cyrus everything shall tend to promote the return of the Jews from Babylon; and no human power shall, in the least, be able to hinder the fulfilment of his promises. And by the preaching of John Baptist shall the Jewish nation be prepared for the manifestation of the Messiah in his sufferings and glory; and all attempts of men to hinder the erection of his kingdom shall quickly be frustrated. 9–11. Let the Jews loudly triumph in God's powerful and tenderly-careful deliverance of them from Babylon, and conducting them back to their own country. And especially let the gospel church rejoice in the incarnation and mighty works of the great God our Saviour; his erection, nourishment, preservation, and government of her, and every one of her members, however weak and distressed. 21, 22. Do not even ye Gentiles know, by the light of nature, and by information derived from your ancestors, that JEHOVAH, the Creator and Governor of the world, is of such infinite perfection, that no image can represent him. 23, 24. He, with infinite ease, destroys the most powerful princes, and bereaves them of their power. 27, 28. Since God is so infinitely powerful, wise, and good, why should his own people ever distrust him, as if he disregarded their afflictions, or could not find out a way for their deliverance, or as if he neglected to redress their grievances? Know they not that he never becomes unable to help or take care of his people, and that there is no finding out the reasons of his dispensations? 30, 31. Whatever may become of persons of the greatest natural abilities, they who depend on the Lord for his assistance, and the performance of his promises, shall grow stronger in grace, and easily overcome every difficulty in the way of their duty.

Ver. 1. The second great division of the Book of Isaiah begins with this chapter. It is supposed to have been written towards the close of the prophet's life. It constitutes by far the most important part of his writings, and in some respects the most important part of the Old Testament. Its style is sublime; its subject the highest and holiest on which the human mind can dwell; its delineation of the work and character of the Messiah clear and full almost as the gospel narrative. It is this part of his writings which gives Isaiah a just title to the name 'evangelical prophet.' Professor Alexander has given the following clear summary of

because the spirit[5] of the LORD bloweth upon it: surely [q]the people *is* grass.

8 The grass withereth, the flower fadeth: [r]but the word of our God shall stand for ever.

9 ¶ O Zion, that [s]bringest good tidings,[6] get thee [t]up into the high mountain; O Jerusalem, that bringest good tidings,[7] lift up thy voice with strength; lift *it* up, [u]be not afraid; say unto the cities of Judah, [v]Behold your God!

10 Behold, the Lord GOD will come [w]with[8] strong[9] *hand*, and his arm[1] shall rule for him; behold, [x]his reward *is* with him, and his work before him.[2]

11 He shall [y]feed his flock like a shepherd, he shall [z]gather the lambs with his arm, and carry *them* in his bosom, *and* shall [a]gently lead those [3]that are with young.[4]

12 ¶ Who[c] hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure,[5] and weighed the mountains in scales, and the hills in a balance?

13 Who[d] hath directed the Spirit of the LORD, or *being* his counsellor[6] hath taught him?

14 With whom took he counsel, and *who* instructed him,[7] and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?[8]

15 Behold, [e]the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles[9] as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor[f] the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as [4]nothing; and they are counted to him less than nothing, and vanity.

A.M. cir. 3294
B.C. cir. 710.

5 Or, *wind*
q ch.6 9,10.8.6,11;9 12.Ja.1.11.
r ch.14 26,27; 55.10, 11. Ps.33.10,11; 119.89, 91. Da.4.35. Mat.5.18 Mar 13.31. 1 Pe. 1.23-25. Ja. 1.2. 34. Ro. 4.3. Nu.23.19.
s Ezr.1.1,2 ch. 2.3. Lu 24.47. Ro.10.15,18 ch.52.7;41.27.
6 Or, *O thou that tellest good tidings to Zion.*
t As Ju. 9.7. 1 Sa. 26 13,14. 2 Ch. 13.4. Je.22. 20. Ex 20.1. Mat.5.1.
7 Or, *O thou that tellest good tidings to Jerusalem.*
u ch.35.3,4. Ps.42.5, 11;43.5.
v ch.12.2;25.9;62.11. Ca 3.11. Hag.2.7. Zec. 9.9. Mal.3.1. Jn.1.29, 36. Ac.13.32,33; 2.36;9 19; 11.19, 13.40. Ps.68. 11.
w Jn.12.13,31. Ge.3 15. Mat.12.29. Lu.11. 19 1 Jn.3.8. Col.2.15. He.2.14. ch.53.12. 19 24-26;63.1-5. Je 31.10.
8 Or, *against the strong*, Mat.12.29. Jn. 14.30. He.2.14. Ro.16. 20.
9 'Against the strong one.'—*Lowth.*
1 *His arm.* The emblem of active power, even 'Christ the power of God.'—*C.*
x ch.62.11. Re.22.12.
2 Or, *recompense for his work.*
y Eze. 34.23,24. 11-14,23. Mi.5.3. Zec.13.7. Jn.10.11. Ps.23.1-6;80. 1. He.13.20.1 Pe.2.25.
z ch.42.3;46.4. Mat. 11.28;23.37.
a Mat.9.13,14,17. Jn. 16.12. He 5.13. 1 Co 3. 1,2. with Ge.33.13.
3 Or, *that give suck*, 1 Co.4.15. Ga.4. 15. Ac.20.28. 1 Pe.2.2. 2 Co.12.15.
4 See note * below.
b Pr. 30. 4. Ps. 148. 4. Pr.3.19;8.26,27. Job 28. 25. Je.10.12. Job 26.13. Ps.33.6. Job 11.7-9;ch. 48.13.
5 Heb. *a tierce.*
c Job 21.22;36.22,23. Ps.147.5;ch.55.8,9. Ro. 11.34. 1 Co.2.16; 1.19, 23. 2 Pe.2.9. Ju.8.1221.9. ch.29.14;33.18.
6 Heb. *man of his counsel.*
7 Heb. *made him understand.*
8 Heb. *understandings.*
d Ps.62.9;146.3,4.86. 3,9;89.6,8.
9 Or, countries, ch. 11.11;20.6;59.18. Je.47. 4.
e Ps.50.8-12. Mi.6.6, 7. Ps.40.6.
f Da. 4. 35. Ps. 39.5; 62.9. ver. 15,22. Job 25. 6. Is.6.5-8.
* This is equally true, graphic, and beautiful. I have often seen eastern shepherds act as here described. In rugged and difficult mountain paths I have seen the shepherd put his arm round the very young lamb or kid, raise it up, and put it into the open breast of his capacious robe; there, resting upon his girdle, two, three, or even four little ones, can lie in comfort and security.—*P.*

A.M. cir. 3294
B.C. cir. 710.

18 ¶ To whom then will ye [g]liken God? or what likeness will ye compare unto him?

19 The[i] workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished, that he [1]hath no oblation,[2] chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* [k]shall not be moved.

21 Have[l] ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth[3] upon the circle of the earth, and the inhabitants thereof *are* [m]as grasshoppers; that [n]stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23 That[p] bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, [q]they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also [r]blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To[s] whom then will ye liken me, or shall I be equal? saith [t]the Holy One.

26 ¶ Lift[u] up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names: by the greatness of his might, for that *he is* strong in power; not one faileth.[4]

27 Why sayest thou, O Jacob, and speakest, O Israel,[5] My[v] way is hid from the LORD, and my judgment is passed over from my God?

28 Hast[x] thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not,

g ch.41.7; 44.9,12-20. Je.10.3 5,8,9. Ps. 115.4-8; 135.15-18. Ex. 20.4. Ps.97.7.
1 Heb. *is poor of oblation.*
2 No price where-with to buy a gold or silver image.—*C.*
h ch. 41.7; 44.14-19; 46.1, 2, 6, 7. Je.10. 4, 5. Ps. 115.7.
i Ps 19.1-5. Ac. 14. 16,17. Ro.1.19,20; 3.1, 2. ch.1 3;27,11. Ho.4.6, with ch. 41. 4; 48. 16. He.11.3.
3 Or, *dwelleth that sitteth*, &c., Job 22. 14. Ps. 33.13;113.5,6.
k Nu. 13-33. ver. 15, 17.
l Ps.104. 2. ch. 42. 5; 44.24. Job 9.8;26.14. Je. 10.12. Zec.12.1.
m Da.2.21. ch. 57.15; 66. 1. Ps.115. 16; 18. 11. Job 12. 17, 21. Ps. 107. 40; 75. 5, 7; 91. 70. 12. Ac. 12.23. Ex.15.1-4. 2 Ch. 32.21. 2 Ki.19. 14.
n ch. 14. 21, 22. Je. 22. 28, 30. Job 15.29-33;18. 6, 16-19. Ps. 37. 35. Eze. xvii. Da.iv. Na.1.14.
o ver. 7. Job 28. 3, 6, 9. Ex. 15. 10. ch. 21. 4; 30. 33; 14. 18, 19. Da. 5. 2-30. Ps. 18. 15.
p Ex. 20. 4. De. 4. 15, 23, &c. Ac. 17. 29.
q ch. 6. 3. Jos. 24. 19. Ex. 15. 11. Re. 15. 4.
r ch. 31. 6. Job 35. 5. Ge. 1. 1; 2. 1, 2. Ps. 8. 3; 24?. 41. 148. 1-13; 19. 1. Ju. 5. 20. ch. 48. 13; 45. 12. Je. 10. 11-13; 32. 17-19. Ro. 1. 20, 23. He. 11. 3.
4 No planet faileth in his orbit—no comet in his return—no fixed star from his place.—*C.*
5 Can he forget you, who remembers all the stars?—*C.*
s ch. 40. 14; 41. 29. Job 3. 21, 23. Ec. 3. 11. Ps. 77. 7-9. Job 37. 2. 34. 5. Mal. 2. 17. Ps. xlvi. lxxiv. lxxix.; 89. 38-50. He. 13. 5, 6.
t ch. 59. 1. Ps. 94. 7-11. Mat. 25. 26. 1 Co. 3. 16, 9. 15, 16, 19. Ps. 24. 1-3. De. 33. 26-29. Je. 32. 17. Ge. 18. 14. Jo. 5. 17. ver. 29, 31.

the leading points embraced in this division. A preliminary examination of them will help to prepare the reader for a full understanding of the various parts:—'1. The carnal Israel, the Jewish nation, in its proud self-reliance and its gross corruption, whether idolatrous or only hypocritical and formal. 2. The spiritual Israel, the true church, the remnant according to the election of grace, considered as the object of Jehovah's favour and protection, but at the same time as weak in faith and apprehensive of destruction. 3. The Babylonish exile and the restoration from it, as the most important intermediate point between the date of the prediction and the advent of the Messiah, and as an earnest or a sample of Jehovah's future dealings with his people both in wrath and mercy. 4. The advent itself, with the person and character of Him who was to come for the deliverance of his people not only from eternal ruin, but from temporal bondage, and their introduction into glorious liberty. 5. The character of this new condition of the church or of the Christian dispensation, not considered in its elements, but as a whole: not in the way of chronological succession, but at one view: not so much in itself, as in contrast with the temporary system which preceded it.' *P.*

——*Comfort ye my people.* The parties exhorted to give comfort are such as hear 'the voice in the wilderness,' ver. 3, and in faith of his coming, 'prepare in the desert a highway for their God.' —*Note*, It is thus the duty of believers to comfort one another, 1 Th. 4. 18. *C.*

Ver. 2. *She hath received . . . double.* Not double chastisement, for that is simply impossible, but the blessings of 'grace, mercy, and peace'—the double of all the miseries sin had brought upon her. *C.*

Ver. 4. The fulfilment of this prophecy began in the days of John the Baptist, and will, like the formation of a highway amidst forests, morasses, rugged mountains, and deep valleys, progressively advance to completion in God's good time. *C.*

Ver. 6. *The voice said, Cry.* That is, the voice of the Lord who had spoken, ver. 5. 'And he said,' that is, he that 'cried in the wilderness' said, 'What shall I cry?' *C.*

Ver. 7. This verse is liable to be misunderstood in its present form. The spirit of the Lord is not the Holy Spirit. Such an interpretation does not suit the passage. The literal rendering would be 'the breath of Jehovah;' and the figure is that of a person breathing upon the tender grass and delicate flower, and thus causing them to droop and die. The whole verse may be translated as follows:—'The grass is dried; the flower is faded; for the breath of Jehovah has blown upon it.—Surely the people is grass.' *P.*

Ver. 9. 'Ascend, O virgin daughter, into the high mountain, thou that bringest good tidings to Zion: exalt thy voice with strength, thou that bringest good tidings to Jerusalem.'—*Note*, The title 'virgin daughter,' ch. 37. 22, is inserted to express the feminine form of the Hebrew: and is in strict accordance with the custom of the Jewish women in celebrating victories. See Ex. 15. 20, 21: Ju. 11. 34; 1 Sa. 18. 6, 7.—*Behold your God!* It is not possible to imagine any stronger evidence that Jesus was 'God manifest in the flesh,' 'seen of angels,' and seen also of men. *C.*

Ver. 12. The object of the voice is twofold: (1) comfort to Jerusalem, (2) the preparation of the way of the Lord; and to remove all doubt that the Lord can bring comfort by his Spirit, and prepare the way for his people, see ver. 13, 26–31, the prophet here describes at length the almighty power.—*Measured the waters.* There is no fact more demonstrable than the perfect exactness of the proportion of water to dry land for all the uses of vegetables and animals. See Whewell's *Bridgewater Treatise.* —*Meted out heaven.* So exact is the measurement of the heavens, that astronomers have calculated where an undiscovered planet should be, and have thus been enabled to find it. See Herschel's *Astronomy.*—*Comprehended the dust . . . in a measure.* This fact follows from the relative extent of land and water, as already stated.—*Weighed the mountains.* Every planet takes its place and orbit in exact proportion to its weight: the earth is depressed at the poles and elevated at the equator in virtue of its weight and rotation; and, so far as known to man, every object on earth and in the heavens is literally 'weighed in a balance.' *C.*

Ver. 17. How can anything be less than nothing? The *rhetoricians* call it a hyperbole; but such a mode of speech seems unbecoming the Spirit of God. The Hebrew word signifies 'a defect.' The nations are worse than what is merely defective: besides being defective in righteousness, they are positively wicked. *C.*

Ver. 20. *A graven image that shall not be moved.* The smaller metallic images were carried about; the wooden images were nailed immovably to the walls, ch. 41. 7. *C.*

Ver. 24. How awfully has this truth been verified in the fall of every empire of antiquity, and the many revolutions of modern times! O that kings would be wise to acknowledge Jesus as their King and Lord! Ps. ii. *C.*

Ver. 31. *They that wait.* Who wait in faith, in patience, in watchfulness, in cheerfulness, in love—who wait as subjects bound, as servants bought, as friends invited, as children beloved. *C.*

REFLECTIONS.—God's abundant consolations graciously follow his messages of terror and conviction; and he takes pleasure in the comfort and prosperity of his servants. How delightful is the real preaching of the gospel of Christ! It proclaims that forgiveness of sins, without which it is impossible to obtain any true comfort. God easily removes every bar out of his way in coming to us. And it is necessary that we lay aside every weight, and the sin which doth so easily beset us, in our approaches to him. It is a happy token of deliverance when our hearts are levelled by his grace, and made to behold his glory! Human power is little to be feared when against us, or trusted to when on our side! But infinite is the power, the faithfulness, the duration of the truths of Christ. Happy tidings are those which relate to him and his salvation! and happy is the period when he comes and performs all in all in and for his church; when he manifests his activity, care, and tenderness in gathering sinners to himself, and in bearing and nourishing them up to eternal life! What empty nothings are all creatures in comparison of him! Why then should we not trust him in every difficulty, cleave to him under every discouragement, and revere him in the receipt of every favour! What image can ever truly represent the infinite JEHOVAH! What idol can deserve a comparison with the Almighty Maker of heaven and earth! It is weak and sinful to suspect that he has or can cast

neither is weary? [v]*there is* no searching of his understanding.

29 He[w] giveth power to the faint; and to *them that have* no might he increaseth strength.

30 Even[x] the youths shall faint and be weary, and the young men shall utterly fall:

31 But [y]they that wait upon the LORD shall renew *their* strength; they shall [z]mount up with wings as eagles; they shall run, and not be weary, *and* [a]they shall walk, and not faint.

CHAPTER XLI.

1 God expostulateth with his people, about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.

KEEP silence[a] before me, O [b]islands;[1] and let[c] the people renew *their* strength:[2] let them come near, then let them speak; let us come near together to judgment.

2 Who [d]raised up the righteous[3] *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings?[4] he gave *them* as the dust to his sword, *and* as driven stubble to his bow.[5]

3 He pursued them, *and* passed safely;[6] *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, [e]calling the generations[7] from the beginning? I the LORD, the [f]first, and with the last; I *am* he.

5 The[h] isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They [i]helped every one his neighbour; and *every one* said to his brother, Be of good courage.[8]

7 So[j] the carpenter encouraged the goldsmith,[9] *and* he that smootheth *with* the hammer him that smote[1] the anvil, saying, It *is* ready for the sodering:[2] and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, [k]*art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.[i]

9 *Thou* [l]whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* [m]my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear[p] thou not; for I *am* with thee: be not dismayed; for I *am* thy God: [q]I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold,[r] all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee[3] shall perish.

12 Thou[s] shalt seek them, and shalt not find them, *even* them that contended with [t]thee: they that war against thee[5] shall be [u]as nothing, and as a thing of nought.

13 For I the LORD thy God will [v]hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear[x] not, thou [y]worm Jacob, *and* ye [6]men of Israel; I will help thee, saith the LORD, and thy [z]Redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp [a]thrashing-instrument having teeth:[7] thou [b]shalt thrash the mountains, and beat *them* small, and shalt make the hills as chaff.[8]

16 Thou shalt [c]fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou [d]shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* [e]the poor and needy seek [f]water, and *there is* none, *and* their tongue faileth for thirst, I the LORD [g]will hear them, *I* the God of Israel [h]will not forsake them.

18 I will open [i]rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I[j] will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together;

20 That[k] they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ Produce[9] your cause, saith the LORD: bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and [l]show us what shall happen: let them show the former things what they *be*, that we may consider [l]them, and know the latter end of them: or declare us things for to come.

23 Show the things that are to come hereafter, [m]that we may know that ye *are* gods: yea, [n]do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, [p]ye *are* of nothing,[2] and your work of nought:[3] an abomination *is he that* chooseth you.

25 I[q] have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name; and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

A.M. cir. 3294. B.C. cir. 710.

[v] Ps.147.5. ch. 55. 8, 9. Ro.11. 33.
[w] ch. 60. 4. Mat. 11. 28. [x] Co.12.9,10. Phi.4. 13. Col.1.11. De.33.25. Zec.10.12.
[a] Ps. 33. 16; 34. 10. Am.2.14. Lu.12.16,20. Ps. 35. 5.
[b] ch. 8.17;25.9;30.18. Ps.84.7;103.5;125.3;37. 9;130.5. La.3.25. He.9. 28. [c] Th.4.10. He.11.33, 34. [d] Co.1.8-10,4.8-10, 16.12; 2.10. Job 17.9.
[e] Ca.3.6; 8.5. Ez.2.19. 4. Ro.8.31-39. Phi.1.6, 2.12, 13, 4.13. Ps 37.24. 92. 1, 12-14. Joel 3. 10. Zec.10. 12. [f] 2. Is. 5. 31. ch.27.3;33.24;40. 4. He. 12. 1, 2, 12. [g] Co. 9. 24,26;4.18. [h] Co.4.8,12. 26,27. Ro 8.37.
[i] Mi.4.5.

CHAP. XLI.

B.C. cir 708.

[a] Zec.2.13. ch. 49.1; 52.15.
[b] Ge.10.5. ch. 11.11; 42.4; 49.1; 24.14,15; 42. 15;51.5. Ps.72.10. Zep. 2.11.
[1] The word rendered 'islands' signifies also 'maritime countries,' and sometimes 'distant countries,' without any specific reference to their physical position. Here it seems to signify 'heathen lands.'—*P.*
[c] Job 38.3;40.7;42.4. 9. [d] ch. 46.11. ver. 25.
[2] Hy 'waiting upon the Lord,' ch. 40. 31.—*C.*
[d] Ge.15.6; 17.17; 12. 1;14.14,15. Ro.4.3. He. 11.8, or ch.44.28;45.1-6,13;46.11. ver. 25. Ezr. 1.1,2. Je.51.9;50.41,42; 23.5,6. Ps.72. 8-12. ch. 63.1-4. or Ac.7.2,3; 26. 17,18. Ro 15.20.
[3] Heb. *righteousness.*
[4] See note [1] below.
[5] Exemplified in Abraham's conquest of four kings, Ge. 14. 1-16.—*C.*
[6] Heb. *in peace.*
[e] ch.46.10. Da.4.34, 35. Ro.4. 17. Ac.17.26. Da.4.17.
[7] Predicting the permanence and multiplication of Abraham's posterity, which none but God could verify.—*C.*
[f] ch.43.10; 44. 6; 48. 12. Re.1.11,17;22.13;2. 8. Ps. 102.28.
[h] Ex.15. 15, 16. Jos. 5. 1. 10. 1-4. 11. 1-5. ch. 49.1. 51. 5. Je.1.5.
[i] Ex.15.5,6,9,13 Sa.4. 6-9. Ps.54.5.
[4] Heb. *be strong.*
[j] ch.40.19, 20; 44. 12. Ac. 19. 25.
[5] Or, *founder.*
[1] Or, *the smiting.*
[2] Or, *saying of the sodet, It is good.*
[k] Ex. 19. 5, 6. Le. 25. 42. De 7. 6; 10. 15; 14. 2. Ps.135.4. ch.43.1;44.1; 46.3. De.4.37;7.6,7. Ps. 135.4. Mat. 3.9. Jn. 8. 39. [l] Ch. 20.7. Ja. 2. 23. Ge.18. 19. Ne.9.7. Ro. 5.10. Jo.15.13-15.
[m] Jos. xxiv. Ne. ix. Ps. cv. cvi. cxxxv. ch. 48.12. Je.6.20;25.32;31. 8. Ho.11.1. Mat.3.9. 1Pe.1.17-21. 2 Sa.12.22. Ps.94.14.
[n] ver.8;ch.44.21. Ps. 65.4. Ro.11.1,5.
[p] ver.13,14. ch.43.1, 5. Lu.12.32. Jn. 8. 31. Zec.10.12. Mat. 28. 20. He.13.5. De.31.6,8, 33-27-29. Phi.1.6; 4.13; 2.13. Col.1.11. 2 Co.12. 9,10. Ep.1.19. Ps. 118.6, 7.27. [q] ch.50.10,11.
[r] This remarkable passage has been variously interpreted. Some think the 8th verse refers to the Messiah; others think Cyrus is intended; others suppose it must mean Abraham. Cesenius and some later German writers translate the passage in another way altogether. They maintain that the Hebrew word rendered 'righteous man,' or 'righteous one' cannot be so translated: that it can only mean 'righteousness;' and that it is not the object of the verb in the first clause but the subject of the verb in the second.—'Who hath raised up from the east? Righteousness shall call him to its foot; it shall give nations before him, and cause him to tread upon kings.'—*P.*
[s] Job 20.7-9. Ps.9.5; 6;10.15;37.35,36. Da 2. 35.
[2] Heb. *the men of thy contention.*
[3] Heb. *the men of thy war.*
[t] ch.40.23. Ps. 30.5,6. [u] De. 33. 30-29. ch. 42.6, 51.18;45.1 Ps.83. 17; 83. 8; 73. 23; 109.31. Zec.10.12.
[v] ver. 10, 13. Ps. 3.6. He.13.5,6 Ac 4.29,30. 2[1]. Mat. 10.28.
[x] Job 25.6. Ps. 22.6. 2 Co 3 5. Ge. 32.10.
[6] Or, *few men.* Ps. 105.12. La. 12.32.
[y] Nu. 35. 35. Ge. 48. 16. ch. 63.9. Jo. Ho. 25. ch.43.14;49.26;48.17; 60.16.
[z] ch. 21.10;28.27. Je. 51.33. Hab. 3.12.
[7] Heb. *mouths.*
[a] ch.2.2;14.42.15;25. 10; 27. 23; 40.4. Re. 11. 15. Mi. 4. 10, 13. Zec.4. 7. Ps. 18. 42. Da. 9. 35. Re. 8. 8. Joel 3.14. Ps. 18.22. 2 Co.10.4,5. Phi. 4.13.
[8] The thrashing-instrument was a heavy flat piece of wood, about the size and shape of an ordinary door, but slightly turned up in front, and studded over on the lower side with knobs of flint or iron, not unlike the nail-heads in the door of a prison. These knobs, or 'teeth,' when drawn over the grain in the thrashing-floor, cut and tear the straw to pieces, in the end reducing it to powder.—*P.*
[b] Mat. 3.12. Je. 51.2, 2 ch. 17.13;00.12. He.4. 12. Tit. 1. 13. Re. 11. 5. ch. 11.4.
[c] Ru.3.2. ch. 25.1-5; 30.1-6;12.1-6;24.14-16. Mi.2.13. Ps. 1.4. Is.17.13; 18.29;21.0.2;45.5. ch.49. 7;65.25.
[d] Ps. 68. 10, 18; 72. 4, 12-14; 102. 15; 107. 4. 1 Co.1.26. ch.11.4. Re.3. 17, 18. Mat.9.13.
[e] ch. 12.3. Jn.4.10,14; 7.37-39. Re.21.6,7.
[f] Ps.102.17; 107.5,6; 34.6. 2 Co.12.9.
[g] Ge.28. 15. Jos.1.5. Ps. 28;94.14. 1 Sa.12. 22. He. 13.5. ver.9.
[9] ch.35.6,7; 44.3; 48. 21;30.25; 43.19. Ps.105. 41; 107.3,35. Joel 3. 18. Eze.47. 1-12. Re. 22.1. Zec.14.8, with Ps. 78. 15,16.
[h] ch.55.13;58.11. Re. 22.2. Eze.47.12. ch 60. 13,21. Ps.92.13,14, with 121.6. ch. 25.4,5; 32.2; 61.3,11. Ca.4.12-14.
[i] Ps. 107. 43; 109. 27. Job 12.9. ch. 43.1. Mat. 10.28. Nu.23.20,23. Ep. 2.4-10.
[1] Heb. *cause to come near.* Job 23. 4, 38.3;40.7. ver.1.
[j] ch.44. 7; 45. 21; 46. 10;48 14. Je.13.19.
[1] Heb. *return her heart* upon them.
[k] Ac.2.35, 38. Ps. 147. 5. He. 4. 13. Je. 21.17. Ep.1 11. ch.46.10.
[l] Ps.115.4-8. Je. 10. 4, 5. Am.3.6. ch.45.7. Zep.1.12.
[m] ver.20;1Co.8.4. Je. 10.8,14,15;51.17,18. ch. 44.9;46.1;59.5.
[2] Or, *worse than nothing.*
[3] Or, *worse than of a viper.*
[n] ver.2; ch.44.28;45. 1-6,13;46.11; 2iii.xxi. Je. 1.1. Ezr.1.2. Mi. 7. 20 Je.51.23,28.

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off his people. To them that wait on him, his infinite power and grace are a never-failing and abundant source of strength, quickening, and comfort.

CHAPTER XLI. Ver. 1, 2. Attentively hear my challenges, ye heathens; muster up all the arguments you can in your own defence. Who but myself called Abraham to his travels from his native country, enabled him to conquer the eastern kings, and his seed to conquer the Canaanites? Who besides me disposed and enabled Cyrus to execute my righteous judgments on the Chaldeans, and to grant deliverance to my people? Who raised up the all-conquering Immanuel, or enabled Saul the persecutor and other apostles irresistibly to conquer the nations to Christ by the preaching of the gospel? 4, 5. Who hath disposed of all the generations of mankind? Have not I, the eternal God? Observing with dread my wonderful works, the heathens have consulted together how to preserve themselves and their idols. 8-16. Ye Jews, being mine by special covenant, whom I originally brought from among your neighbours in Chaldea to Canaan, and notwithstanding your repeated rebellions, have never rejected, ye must not worship idols. Indulge

26 Who[r] hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that showeth; yea, *there is* none that declareth; yea, *there is* none that heareth your words.

27 The first *shall say*[t] to Zion, Behold, behold them:[5] and I will give to Jerusalem [u]one that bringeth good tidings.

28 For I beheld, and [v]*there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could answer[6] a word.

29 Behold,[w] they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

CHAPTER XLII.

1 The mission of Christ, graced with meekness and constancy. 5 God's promise to him. 10 An exhortation to praise God for his gospel. 18 He reproveth the people of incredulity.

BEHOLD my[a] servant, whom I [b]uphold, mine[c] elect, *in whom* my soul [d]delighteth: I[e] have put my spirit upon him; he shall bring forth judgment to the Gentiles.

2 He[g] shall not cry, nor lift up, nor cause his voice to be heard in the street.[1]

3 A[h] bruised reed shall he not break, and the smoking[2] flax shall he not quench:[3] he [i]shall bring forth judgment unto truth.

4 He [j]shall not fail nor be discouraged,[4] till he have set judgment in the earth: and [k]the isles shall wait for his law.

5 ¶ Thus saith God the LORD, [l]he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein;

6 I the LORD [m]have called thee in righteousness, and will [n]hold thine hand, and will keep thee, and give [o]thee for a covenant of the people,[5] for [p]a light of the Gentiles;

7 To [q]open the blind eyes, to [r]bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house.

8 I *am*[t] the LORD; that *is* my name: and my glory[u] will I not give to another, neither my praise to graven images.

9 Behold, [v]the former things are come to pass, and [w]new things do I declare; [x]before they spring forth I tell you of them.

10 ¶ Sing[y] unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and all that is therein;[6] the isles, and the inhabitants thereof.

11 Let[z] the wilderness and the cities thereof lift up *their voice*, the villages *that* [a]Kedar doth inhabit: let the inhabitants of the rock sing; let them shout from the top of the mountains.

12 Let[b] them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The[c] LORD shall go forth as a mighty man, he shall stir up jealousy[7] like a man of war: he shall cry, yea, roar; he shall [d]prevail against his enemies.

14 I[d] have long time holden my peace; I have been still, *and* refrained myself: *now* will I [e]cry like a travailing woman; I will destroy and devour[8] at once.

15 I[e] will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And[h] I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [i]straight. These things will I do unto them, and [k]not forsake them.

17 ¶ They shall be [l]turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, [m]ye deaf; and look, ye blind, that ye may see.

19 Who *is* blind, but [n]my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect,[2] and blind as the LORD's servant?

20 Seeing[o] many things, but thou observest not; opening the ears, but he heareth not.

21 The[p] LORD is well pleased for his righteousness' sake; he will magnify the law, and make [q]*it* honourable.[4]

22 But[r] this *is* a people robbed and spoiled;

A.M. cir. 3296. B.C. cir. 708.

r ver.22: ch.43.9:44.7:45.21:46.10:48.3,14. Hab.2.18,19. 1 Co.8.4: 10.19. Ps.115.4-8. 1 Th. 1.9.

s Or, *I the first* say, ver.4: ch.43.10:44.6:48.12. Re.1.11:22.13.

t I first to Zion declare things past and to come, ver.23. sig. saying, Behold, behold them.—*C.*

u ch.44.26. Ezr.1.2. ch.40.1,2,6,9. 7. Lu.2.10,11. Mat.23.37. He.2.3. Tit.1.2.

v Ps.58.6. Je.10.7,8. 14. ch.63.5:44.25. Da.2.10,11:4.7,8.

6 Heb. *return.*

w Ps.39.5. ch.40.17-24,44.9-20:45.19,20:48.5,7. Ps.115.4-8:97.7:135.15-18. Je.10.2-16. Hab.2.18,19. 1 Co.8.4.

CHAP. XLII.

a Mat.12.18-21. ch.49.3:52.13:53.11. Phi.2.7. 1 Jn.4.14:5.18.

b ch.40.11. Ps.18.35. Je.16.21: 17.13. ch.50.4,7,9. Ac.10.38. Jn.17.17.

c ch.43.10. Jn.6.27. 1 Pe.1.20. 2. Ps.89.19, 20,34,37-8.23. ch.49.1, 5.

d Mat.3.17:17.5. Jn. 3.35:5.20:15.9. Ep.1.4, 6:2.14,18. Col.1.13.

e ch.11.2-5,10:2.2-5: 61.1-6. Jn.1.32,33:3. Ro.15.8-12. Ps.72.8 -11. Ac.3.—xx.

f Mat.12.16-20; 17. 20. Zec.9.9,10. Ep.2.17. 2 Ti.2.24. 1 Pe.2.23.

1 He shall produce no turbulent commotions, make no complaints when injured. —*C.*

g Mat.12.19:17.28. ch.40.2,9:57.16-18:66.2. Je.31.55. Lu.19.40. Phi.2.6. Ps. 147.3, 103.13,14. He.2. 17,18:4.15. Mat.11.26.

2 Or, *dimly burning.*

3 Heb. *quench it.*

h ver.1:ch.11.3,4. Jn. 7.24:1.17:18.37:14.6. 2 Co.5.7,21. 1 Pe.2.22. Ps.94.15.

i Jn.17.4. He.12.2,3. ch. 52.13-15:53. 2-12: 49.1-26, 9. 7. Ps. 89. 21, 22. ver.1,3.

4 Heb. *broken.*

k Ge.10.5. Ps.2.8:22. 27-31:72.10. ch.2. 2-4:51.5:xlix. lx.-lxii. Ge.49.10. Zec.2.11:8. 20-23. Ro.15.12.

l ch.40.22, 26:44.24: 51.13. Je.32.17. Zec.12. 1. Ps.65.6:104.1-31:136. 6-25. Ac.17.25, 28. Ps. 94.10. Job 35.11.

m ch. 45.13:49.1-8. He.5.4,5. Jn.6.27. Pr.8. 22. Ro.1.3,25,26; 8.3,4. Ga.4.4,5

n ch.41.13; see ver.1.

o ch.40.2:53.10-12. He.7.22; 9.15. Ge.22. 18. 12.3. Ro.15.8-12. 2 Co.1.20. Ga.3.16.

6 'A punisher' or 'covenant-sacrifice of the people.—*C.*

p ch.49.6:51.4:59.2. Lu.2.32. Ac.13.47:22. 21:26.17,18.

q ch.35.5. Mat.11.5. Ac.26.18. 2 Co.4.4,6. Ep.1.17,18. Re.3.18. Col.1.12. Ep.5.8.

r 1 Pe.2.9. ch.28.18: 35.5:51.11:61.1:60.9. Zec. 9.11. Ps.142.6. Lu.4.18-21. He.2.14,15. 2 Ti.2. 25.

s Ex.3.14,15:6.3:15.3. Ps.83.18.

t ch.48.11. Ex.20.3,5.

u Jos. 21.45:23.14:1 Ki.8.23,24.

v ch.44.7,8:46.9,10. 2 Pe.1.19-21. He.1.1. Jn 13.19. ch.41.23.

x Ac.15.18.

y Re.5.9. ch.44.23: 49.13:52.9,10. Ps.33.3: 96.1-3:98.1. Re.5.8-10. 14.2,3:15.2-4:19.1-7. Lu.2.10 -13. 2 Pe.1.11. Ep.5.19, 20.

z Ge.25.13. ch.21.16. De.33.2. Hab.3.2.

a Ps.120.5.

b Ps.107.1.

c Ex.15.3. Ps.78.65; 110.1-7:45.3-5:2.9. ch. 63.1-4:59.17. Re.6.2, 15,19:7. ch.31.4:40.10, 11. 2 Co.10.4,5. Re.6. 2:11.17:17.14:19.16 21: 12.7.

7 'Vengeance.'—*Lowth.*

8 Or, *behave himself mightily.*

d Ps.50.21:83.1. Ac. 14.16:17.30. Ro.9.22. Lu.18.7. Je.15.6:44.22.

e Joh 32.18-20. ver. 13. Ro.5.20,21. Zec.1. 14. Ro.15.18. Mat.12. 12. Mar.9.1. 2 Th.1.5. 2 Co.10.4,5.

9 Heb. *swallow* or *sup up.*

f ch.40.11:52.12:65: ver.15: ch.40.3,4:50.2: 44.27. Zec.10.11. Hag. 2.6,7. Re.6.14-17:14.16 —20:xviii.xvi.xviii.xix.

h Ho.2.14. Ep.5.8. Je.31.9. Ps. 98. 2,3. ch. 29.18,24:30.21:35.5,8,10; 48.17:54.13. Ro. 11.9, 10, 26:56.10. Ps.107.4. He. 10.20. Lu.1.78,79.

i Heb. *into straightness.*

j Je.32.39,40. Jn.13.1. He.13.5. See ch. 41.9, 17.

k Ps. 97.7:119.31,35,47: 70.3. ch.1.29:44.11:45. 16.

l ch.6.9,10. Je. 4.22. Eze. 12. 2. Ro. 1. 20. Mat.7.34,35.

m Je.5.21. Eze. 12. 2. Je.5.31:13.10. ch.56.10: 43.27. Ro. 11. 25. Mat. 15.14. 2 Co.3.14. Ro.9. 17—23. Jn.7.49:9.40,41, with Ex. 19.9. Eze.16. 8-10. De.32.10,11

2 *Perfect.* 'Perfectly instructed.'—*Lowth.*

n ch.1.3, with Ps.107. 43:106.7-39. ch. 58. 2. Je.42.2,5,6:5.21:6.10. Eze.12. 2.14. 5.39. 40. 31. Ro. 2. 22, with Ps. 147.19,20. De. 4. 3-5,8: 29.2,3.

o De.4.6,9. Ps. 73.16, 19:147. 19,20. Eze. 20. 11. Ne.9.13. Ro.9.4: 10. 3,4. Phi.3.9. 2 Co. 3. 7, 8. Ga.2. 2, or Mat.3.17. 2 Co.5.19-21.

3 Or, him. Jn.17.1.

4 'Yet Jehovah loveth him for his own truth's sake: he will exalt and make honourable the law.' —*Boothroyd, Lowth.*

p Ch. 28. 5,6.17,29. ch. 28.27:61.2 Ki 17.6-17. ch. 9.19—21. Je. 50.17, 33. Lu.19.42—44; 21. 20-24. Mat.23.35-39.

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no slavish or desponding fears, for I am your infinite ALL IN ALL; and I will strengthen, help, and uphold you by my almighty power, manifested in the righteous destruction of mine adversaries and deliverance of my people. All your enemies shall quickly be overwhelmed with confusion and ruin; for I will guide, strengthen, and keep you from falling. And however weak, despised, and oppressed you may be, I will enable you to subdue your most lofty, proud, and powerful adversaries, and make you to rejoice in and glorify me, as the author of all your privileges. 17-20. When poor indigent sinners are reduced to the most wretched condition, I will grant them comfort and relief; and will spread the gospel, and plant the ordinances thereof, and persons eminent for gifts and graces, among both Jews and Gentiles, in such a manner as will manifest my infinite power and holiness to every observer. 25-27. I foretell that Cyrus the Medo-Persian shall subdue the Chaldean and other empires. But which of your idols can manifest their true divinity by foretelling anything? It is only I, the eternal God, who can represent things future as if they were present, and enable prophets to foretell temporal or spiritual deliverances to my church.

Ver. 2. *The righteous man.* Abraham, who 'believed God, and it was counted unto him for righteousness,' Ro. 4. 3. *C.*

Ver. 5. *The isles.* The original word does not necessarily signify places surrounded by water, but places bordering on the sea.—*Saw it.* They saw God's power and judgment in the deliverance of his people, and judgment of idolatrous nations, as in the case of Abraham 'see note on ver. 2, the exodus and possession of Canaan, &c.—*The ends of the earth were afraid.* They were not moved to 'the fear of the Lord,' but to the fear of the Jews, and the overthrow of their beloved idolatry. *C.*

Ver. 6. *They helped every one his neighbour.* The nations associated against the truth, and in support of idolatry. See Ps. 83. 2-8, 12. *C.*

Ver. 9. *Thou whom I have taken,* &c. The address is here to Israel, as the 'seed of Abraham—taken from the ends of the earth—chosen, and not cast away;' consequently it is prophetic of an event yet to come, not descriptive of an event that is past. That event to come is the restoration of the Jews to the possession of their land, ver. 9, political power, ver. 11, 15, and the knowledge of Jesus the Holy One of Israel, ver. 16. *C.*

Ver. 11. That the destruction of their Babylonian and Syro-Grecian oppressors is the commencement of a series of events by which this prophecy will be accomplished, there can be no doubt —but the series does not conclude until the time of the national conversion of Israel to 'the truth as it is in Jesus,' ver. 16. *C.*

Ver. 15. The 'mountains and hills' are the prophetic emblems of those empires and kingdoms by which the Jews have been, or shall be, persecuted and oppressed, and which are doomed to fall, as a punishment for their infidelity, cruelty, and pride. *C.*

Ver. 17. *The poor,* are the 'poor in spirit,' Mat. 5. 3, the *water,* is the word of truth, 'springing up into everlasting life,' Jn. 4. 14. *C.*

Ver. 19. In the garden of Eden God himself planted 'every tree that is pleasant to the sight, and good for food:' and put Adam into that garden 'to dress it, and to keep it.' And since that hour, wherever the Spirit of God renews the heart of man, that same Spirit renews the face of nature. So evident is this fact, that in several parts of Europe the progress of the Reformation can be traced by the progress of improvement in dwellings, plantings, and cultivation. *C.*

Ver. 21. *Produce your cause.* This is addressed to the confederate idolaters, ver. 6-8, and the nations by whom Israel was persecuted and oppressed, ver. 11, 12: and their gods are challenged to establish their claims to worship by any word of prophecy or any act of power, ver. 22-24. *C.*

Ver. 25. *I have raised up one from the north.* This has been interpreted as descriptive of Cyrus coming from Media, which lay north from Babylon. But is it not rather spoken of Messiah, who came with glad tidings to Jerusalem, ver. 27, from Nazareth in Galilee, in the north of the Holy Land? And is it not prophetic

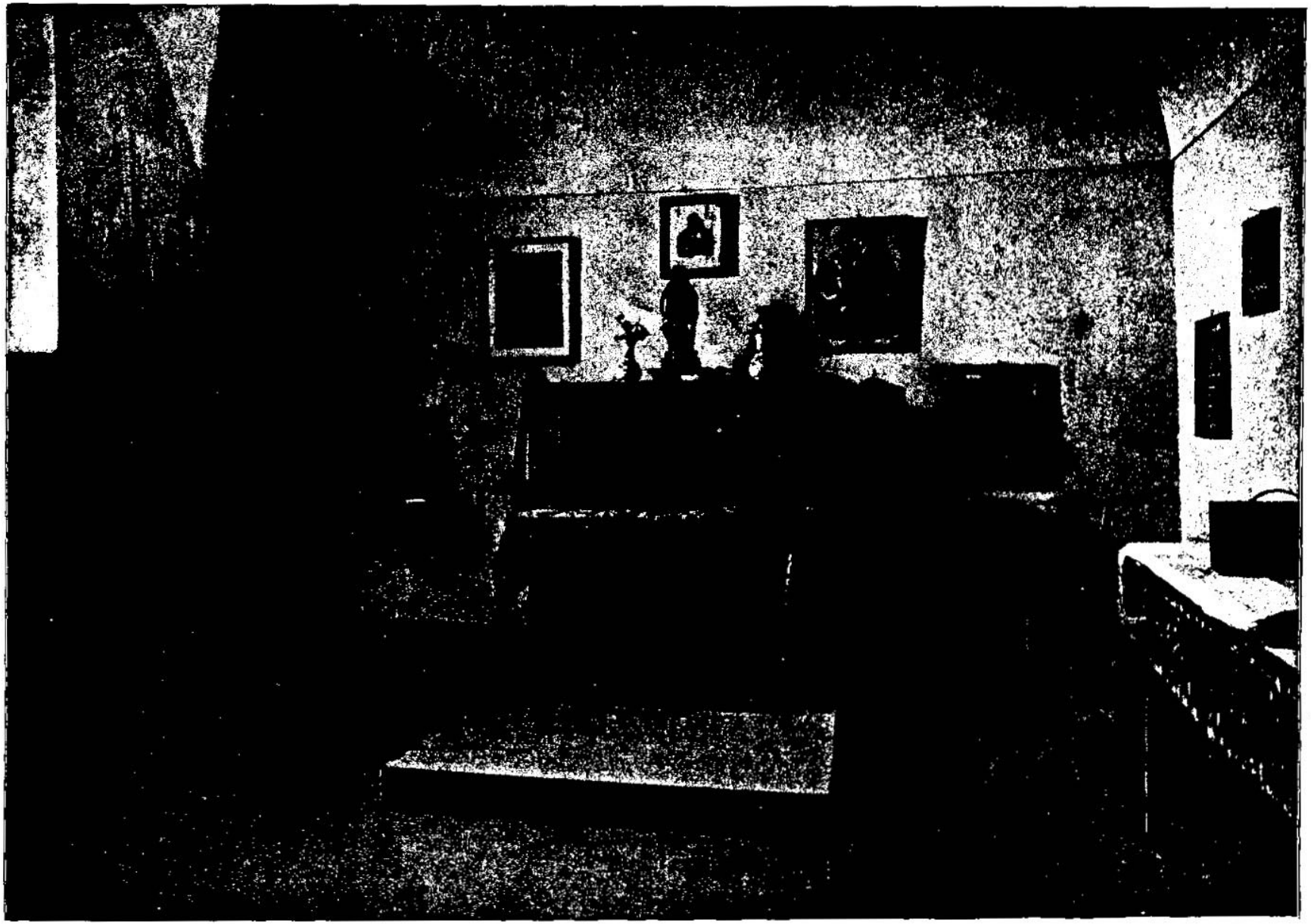

SITE OF JOSEPH'S WORKSHOP—WHERE CHRIST IS SUPPOSED TO HAVE WORKED AS A CARPENTER. [Isaiah, xlii:1-4.]—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." Joseph's workshop is pointed out in Nazareth as standing upon the site of the ancient shop where our Savior labored as a carpenter. Through the Christian ages Nazareth has been growing in interest and importance. Antonnus Martyr visited Nazareth in A. D. 600, and speaks of the reverence with which the place was held at that time, and compares it to a paradise on earth.

they are all of them snared[5] in holes, and they are hid in prison-houses; they are for a prey, and none delivereth; for a spoil,[6] and none saith, Restore.

23 Who[q] among you will give ear to this? *who* will hearken, and hear for the time to come?[7]

24 Who gave Jacob for a spoil, and Israel to the [r]robbers? did not [s]the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore[t] he hath poured upon him[8] the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet [u]he knew not; and it burned him, yet he laid *it* not to heart.

CHAPTER XLIII.

1 *The Lord comforteth the church with gracious promises.* 8 *He calleth the people to witness his omnipotency.* 14 *He foretelleth the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the neglect of his service.*

BUT now thus saith the LORD [a]that created thee, O Jacob, and he that formed thee, O [b]Israel, [c]Fear not; for I have redeemed thee, I have [d]called *thee* by thy name; thou *art* mine.

2 When[e] thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.[1]

3 For I am the LORD thy God, [f]the Holy One of Israel, thy Saviour: [g]I gave Egypt[2] for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast [h]precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life.[3]

5 Fear[i] not; for I am with thee; [k]I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: [l]bring my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called by my name: for I have [m]created him for my glory, I have formed him; yea, I have made him.

A.M. cir. 3296. B.C. cir. 708.

5 Or, *in snaring all the young men of them.*

6 Heb. *a treading.*

q ch. 1. 2, 3, 5. 12. 19, 47, 50, 10. 22. 14, 17. 30. 9, 13, 17. 26. 12. Je. 9. 12, 13. 23, 0. 17. Ps. 107. 43. De. 32. 29. Mi. 6. 9.

7 Heb. *for the after-time.*

r 2 Ki. 17. 5. 23. 28. 13. 24. 2. xxiv. xxv. 2 Ch. xxviii. xxxiii. xxxvi. xxxvi. ch. 10. 5, 6. 33. 1. 21. 1. Je. 50. 7. 17. 33. 51. 34. 35.

s ch. 1. 2. Je. 2. 11–14. 3. 22. 4. 1, 2. Ne. 9. 20, 21. Da. 9. 7, 8, 11. 2 Ch. 15. 6. 36. 16. Ps. 78. 7. Ho. 4. 1, 2. Am. 3. 6. La. 1. 8. 3. 38. Da. 9. 5–14. Je. 29. 24–28.

t Le. 26. 15–39. De. 28. 15–68. 2 Ch. 29. 8. Da. 9. 5–16, 27. De. 32. 20–28. Mat. 21. 33–39. Lu. 21. 20–24. 1 Th. 2. 16. Lu. 19. 43, 44. Ps. 79. 6.

8 *Poured upon him*—that is, upon Jacob, ver. 24.—C.

u Je. 5. 3. 35. 13–17. Ho. 7. 9. Re. 9. 18–21. 16. 8.

CHAP. XLIII.

a Je. 33. 24–26. ver. 7. Zec. 12. 1. Ex. 19. 5, 6. De. 32. 6. 14. 2. 10. ch. 44. 1, 2. 41. 14. 16. Ex. 33. 17.

1 *I gave Egypt*—in the destruction of the first-born, or in subsequent subjugation, the remains of Israel being diverted from Judea by the richer prize of Egypt, Ethiopia, and Seba.—C.

A.M. cir. 3296. B.C. cir. 708.

b Ro. 9. 6. 11. 7. 2. 28, 29. Ju. 1. 48. 1 Pe. 2. 9. ch. 62. 12.

c See ch. 41. 10, 13. 44. 2. 48. 17. 49. 26.

d ch. 48. 12. 56. 5. 1 Co. 1. 9. 2 Ti. 1. 9. 1 Pe. 2. 9.

e Ps. 66. 10–12. Ac. 27. 20–25. Am. 3. 8. 9. 8–10. Mal. 3. 2, 3. Je. 30. 11. ch. 1. 9. 25. 27. 26. 13. 30. 22. 27. 6. 27. 8, 9. 1 Co. 10. 13. 2 Co. 12. 9. De. 33. 25. 32. 36. Ps. 91. 3. 124. 2, 3. Mat. 16. 18. Jn. 16. 33. Da. 3. 21, 25, 27. Zec. 13. 9. 1 Pe. 1. 7.

1 *The waters, rivers, and fire*, are emblems of national afflictions, invasions, persecutions, and captivities.—C.

f ch. 41. 14. 49. 26. 60. 16. ver. 14.

g Ex. xvii.–xiv. 2 Ch. 14. 9, 14. ch. xviii–xx. 37. 9. Pr. 11. 18, 18.

2 See note [1] in first column.

h Ex. 19. 5, 6. De. 7. 6–8. 14. 2. Je. 31. 3. Mal. 3. 17.

3 Or, *person.*

i ch. 40. 1, 2. 41. 10, 13, 14. Je. 30. 10. 46. 27. ver. 1.

k De. 30. 3, 4. Ps. 106. 47. 107. 3. Zec. 8. 7. 10. 10. Ps. 72. 16, 17. 87. 3, 4. ch. 11. 11. 19. 66. 19, 20. 27. 12, 13. 49. 22. Je. 29. 14. 30. 18. 31. 8, 9. Mi. 2. 12. ch. 60. 1–11. 55. 5. 54. 2, 3. 49. 20. 18. 23. 45. 6. Ge. 49. 10. Mat. 24. 31. 8. 11. Jn. 9. 37. 10. 16. 11. 51. Re. 11. 15.

l ch. 18. 7. Ja. 2. 5.

m ver. 1. Ps. 100. 3. ch. 29. 23. 60. 21. Jn. 3. 5, 6. 2 Co. 4. 6. 5. 17. Eph. 2. 10. Tit. 3. 5–7. 1 Pe. 1. 3, 23. 2. 9. Ep. 1. 5, 6.

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of his coming as King, in providential power and judgment, to smite the nations for their rebellion against his authority? Ps. 2. 9–12. *C.*

Ver. 28. *There was no man.* *No man* found in the image of God, in knowledge, righteousness, and holiness—the essential characteristic of a true man. *C.*

REFLECTIONS.—The enemies of Jesus and the gospel may do their worst, it will but issue in their own confusion. The truths of the Bible will bear the strictest scrutiny. And since it is God who founds and protects the church, and assists her helpers, it is in vain for idolaters to unite in their efforts against her. But what fightings without, and fears within, have the people of God to encounter! Nothing but almighty power and grace can enable to conquer them, or can afford comfort under them. And seasonably does Jesus relieve his people in their extremity, and plant ordinances and true converts where he pleases. Be still then, my soul, and consider the insignificancy of every idol which thou hast put in JEHOVAH'S room. How late is their existence! how short-lived and uncertain their continuance! how limited their knowledge! how small their power, and unimportant their work! God forbid I should make that my god which did not make me out of nothing; and which cannot warn me of every danger, protect me from every enemy, and through eternity be my all-sufficient portion.—But let Jesus, and JEHOVAH in him, be my ALL IN ALL: my *friend* to love me at all times; my *Companion* to guide me to glory; my *Helper* to assist me in every work; my *Captain of salvation* to slay my foes, and make me in all things more than a conqueror; my *Supplier* and my *Provision*; my *Comforter* and my *Consolation*.—What have I to do any more with idols? Let me cast them to the moles and to the bats—cast them away as a menstruous cloth—as vanity and confusion.

CHAPTER XLII. Ver. 1–4. With wonder and love contemplate and believe on Jesus Christ, my eternal Son, whom I have appointed *my Servant*, as Mediator for the salvation of sinful men; whom I will assist in his work, and furnish with all gifts and graces without measure, that, in consequence of his finishing the undertaking, he may effectually spread the gospel tidings of his redemption among the Gentiles, and render them his peculiar people. Not with carnal contention or pompous ostentation, but in a meek, humble, and peaceful manner, shall he make his personal appearance, and erect his kingdom on earth. He shall not discourage the broken-hearted, nor cast off such as have but very weak grace, but shall encourage, strengthen, and deal kindly with them: and while he renders his word effectual, he shall judge every person uprightly and impartially. No difficulty shall in the least discourage him, nor hinder his finishing his work, or his spreading the gospel of men's salvation, erecting his spiritual kingdom among them, and subduing the opposers thereof. And all nations, particularly those along the coast of the Mediterranean and in the islands, shall readily embrace his truths, and become his obedient subjects.—5–9. I, the eternal JEHOVAH and almighty Creator, have called him to his work for the manifestation of my righteousness and faithfulness, and will conduct, assist, and preserve him in it. I set him forth as the Mediator, Surety, and Administrator of the promise of grace to men, that he may endue with saving knowledge, and may conduct to everlasting happiness, poor ignorant sinners of mankind, and deliver them from their spiritual thraldom to Satan and their lusts.—As I am being itself, and do give being to every creature, and fulfil every promise, I will, by him, through the gospel, abolish idolatry out of the world. I have already fulfilled multitudes of my promises, and now give you new promises of release from Babylon, and of redemption from sin, that, when they are accomplished, you may believe that I am the only true God.—13–17. After long forbearing to take judgment, I will, in the most sudden and certain manner, destroy the Chaldeans and other enemies of my church, and remove every hindrance of my glory and my people's salvation; and will enlighten, renew, and direct them as their need requires. 18–20. Attend ye careless, ignorant, and obstinate sinners: for none are so blind and obstinate as you my professed people, who reckon yourselves the only enlightened and righteous persons. Notwithstanding all my revelations given to you, and the wonderful works which I have wrought for you, ye never duly consider any. Notwithstanding all your pretences to hearken, ye never regard what is said. 21. While I, in the honourable fulfilment of my promises, have continued my favours to you, or will magnify my word in accomplishing my threatenings upon you, Jesus shall, by his complete righteousness, fulfill divine justice, and restore with advantage to the holy law whatever honour it had lost by men's sin. 22. For the obstinate disobedience of most of you, ye shall be rendered inexpressibly miserable by the Romans and others, and yet shall be so stupified as never to search out, or repent, of the sinful causes of your trouble.

Ver. 1. *Judgment.* The true interpretation of the divine law, whose typical sacrifices are all realized in Christ, so that the Gentiles are admitted as fellow-heirs with the Jews, and set free from any yoke of bondage to the rites of the ceremonial law, Ac. 15. 1, 22–29. Ep. 2. 11–19. Ga. 5. 1–6. *C.*

Ver. 3. The heart that, by reason of sorrow for sin, is as 'a bruised reed,' he will bind up and heal. The purpose of repentance that is ready to expire, like the 'smoking flax' in the lamp, he will not, in judgment, quench because of its smoke and offensiveness, but gently guard, till it kindles into a flame of love. *C.*

Ver. 4. 'The isles;' *i.e.* distant nations—nations which lie on the shores of the sea, and beyond the sea. 'They shall wait for and long for the blessings and civilizing influences of his law. The prophecy was fulfilled in the spread of Christ's gospel over the world. The fulfilment will reach away forward still into the distant future. *P.*

Ver. 7. Most probably an allusion to the cruel custom of putting out the eyes of prisoners, as illustrative of the cruelty of 'the god of this world,' blinding the mind of them who believe not, 2 Co. 4. 4. *C.*

Ver. 10. *A new song.* It is *new*, because it is the dictation of a new spirit, Eze. 11. 19, the outpouring of a new heart, Eze 18. 31. *C.*

Ver. 11. 'The wilderness,' or *midbar*, is a pastoral, as contradistinguished from an agricultural country. Arabia is chiefly referred to. Though most of its inhabitants were nomads, roaming about in tents from pasture to pasture, yet it had always a considerable number of towns. it has them still in the very heart of the so-called desert. To these towns reference is here made. *P.*—*Kedar.* Arabians dwelling in movable tents, Ps. 120. 5; and these are contrasted with 'the inhabitants of the rock'—the people of Petra, who had the most permanent habitations cut in the sides of the mountains. And in these places was the blessed gospel preached by Paul, Ga. 1. 17. *C.*—The word translated 'rock' is *Sela*, which is the ancient name of the 'rock city' of Petra, the capital of Idumea. It is probable that the word is here used as a proper name: and if so, the concluding clause of the verse is very expressive. Petra is situated in the very heart of the mountains; and some of its rock-hewn temples and houses are high up on the sides of the wild cliffs. *P.*

Ver. 14. *At once* the Lord overwhelmed the world by a flood: at once he destroyed Sodom: at once he smote the first-born in Egypt: at once he gave up Jerusalem to plunder, the temple to fire, and the remnant of the nation to death or exile. and at once he will smite Gog and Magog, and lay spiritual Babylon in ruins. *C.*

Ver. 15. The meaning is, that the mountain and hill sides, now covered with terraced vineyards and orchards, would be left desolate: that the streams, whose abundant waters irrigated and fortilized vast tracts of country, would be left completely dry: that the pools or cisterns, in which water was collected during the rainy season for the wants of man and beast, would be entirely exhausted. *P.*

Ver. 19. *Who is blind but my servant?* Who is this *servant?* Is he the servant upheld, even Christ? ver. 1; or is he Jacob, Israel personified? ch. 43. 22, comp. with ver. 10. Jacob is expressly called the chosen servant of the Lord, 1 Ch. 16. 13; see also Is. 44. 1, 2; 45. 4; 48. 20. Wherefore, considering how difficult, if not impossible, it is to apply *blind* and *deaf* to Messiah; and how easy, natural, and consistent with fact is their application to Jacob, it follows that of Jacob the passage is to be interpreted. *C.*

Ver. 20. *Thou observest not. Observest* them *not*—as evidences of the being, perfections, grace, and judgment of God.—*Opening the ears.* Opening the outward ears of others by the preaching of the law, but shutting his own inward ear against the love and the power of it. *C.*

Ver. 25. *Knew not*—considered not the real origin of his calamities; ascribed them to secondary causes and agents, and forgot to trace them to the righteous judgments of God. *C.*

REFLECTIONS.—Infinite is the excellency of Jesus Christ! How dear to his Father and useful to men! How glorious the nature and end of his mediation! And with tenderness, fidelity, courage, and success, he executes it. Grand and irreversible is his commission; and his character is answerable to our infinite needs. What ground of gladness is this to sinners, the wildest Arabs and most distant islanders not excepted! And infinitely offensive to JEHOVAH, and ruinous to men, must be the rejection of him. By the most fearful shaking of nations does Jesus often introduce his

8 ¶ Bring forth [o]the blind people that have eyes, and the deaf that have ears.

9 Let[p] all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or [q]let them hear, and say, *It is* truth.

10 Ye *are* my [r]witnesses, saith the LORD, and my[s] servant whom I have chosen; that [t]ye may know and believe me, and understand that I *am* he: [u]before me there was no God formed,[4] neither shall there be after me.

11 I, *even* I, [v]*am* the LORD; and beside me *there is* no saviour.

12 I[x] have declared, and have saved, and I have showed, [y]when *there was* no strange *god* among you: [z]therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, [a]before the day *was*[5] I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall [b]let it?[6]

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel, [c]For your sake I have sent to Babylon, and have brought down all their nobles,[7] and the Chaldeans, whose cry *is* in the ships.[8]

15 I[d] *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which [e]maketh a way in the sea, and a path in the mighty waters;

17 Which[g] bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are extinct, they are quenched as tow.

18 ¶ Remember ye not [h]the former things, neither consider the things of old.

19 Behold, I will do a [i]new thing: now it shall spring forth; shall ye not know it? I [k]will even make a way in the wilderness, *and* rivers in the desert.

20 The[k] beast of the field shall honour me, the dragons and the [l]owls:[1] because [m]I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This[n] people have I formed for myself; they shall show forth my praise.

22 ¶ But[o] thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou[p] hast not brought me the [2]small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices: [q]I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no [r]sweet cane[3] with money, neither hast thou filled[4] me with the fat of thy sacrifices; but thou [s]hast made me to serve[5] with thy sins, thou hast wearied me with thine iniquities.

25 I, *even* I, *am* he that [t]blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put[u] me in remembrance: let us plead together: declare thou, that thou mayest be justified.

A.M. cir. 3296. B.C. cir. 708.

o ch. 42. 19; 6, 9, 20. Ezek. 12. 2. Ps. 115. 5, 6, 8. Jer. 5. 21, 22.

p ch. 41. 21. 26; 44. 7; 45. 21; 48. 14; 46. 10.

q ver. 10—12. 2 Pet. 1. 19, 20. Jude 3. 1 Jn. 1. 1, 2.

r ch. 44. 8. Jos. 24. 22, 27. Acts 10. 39; 1. 8. 1 Jn. 1. 2.

s Ps. 9. 7; 18. 41; 89. 44; 132. 12. Mat. 3. 2. Rev. 5. 5, 14.

t Jer. 30. 31. 1 Jn. 5. 10. Rev. 19. 10. 2 Co. 4. 13.

u Ch. 1. 17; 10. 41; 44. 6; 48. 12.

[4] Or, *nothing formed of God.*

v Ch. 45. 15, 21, 22; 60. 16; 63. 16; 49. 26; 45. 17. Ps. 106. 21. 1 Tim. 1. 17; 2. 5; 6. 15, 16. Hos. 13. 4. Ps. 83. 18; 86. 10. Acts 4. 12.

x ch. 37. 7, 35; 46. 10.

y Dt. 32. 12. Ps. 16. 4; ch. 45. 8.

z See ver. 10.

a Jn. 8. 58. Ps. 90. 2; ch. 46. 3, 4. Pr. 8. 23—30. Mi. 5. 2. ver. 9. 46. He. 7. 28. Ge. 18. 14. Je. 32. 17. Mat. 19. 26.

[5] Before time was.—*Lowth.*

b Job 9. 12. Pr. 21. 30. ch. 14. 27; 46. 10. Da. 4. 35.

[6] Heb. *turn it back.*

c ver. 3, 4; ch. 41. 2; 48. 14. Jer. 50. 9. Ezek. 38. 6. Dan. 11. 1. Rev. 18. 12.

[7] Heb. *bars.*

d Ex. 20. 2. ch. 42. 8; 44. 24, 25, 27; ver. 7, 21; 10. 5, 11, 15; 41. 20; 45. 15. Ps. 74. 12. Hab. 1. 12.

e Ex. 14. 16, 21, 22. Jos. 3. 13, 16, 17. ch. 51. 10; 63. 11—13. Ps. 74. 13, 15; 66. 6; 78. 13; 77. 19; 136. 13—15; 114. 3, 5. Nc. 9. 11.

g Ex. 14. 4, 9, 17, 23, 7, 4. Ps. 46. 9; 76. 5, 6. ch. 14. 21, 22; 41. 12.

[8] The acts are described as past:—'I have sent,' 'I have brought.' It must not be concluded on this account either that the author is relating history, or that his language is incorrect. We find a similar mode of expression in nearly all parts of the prophetic writings. The certainty of the occurrence is so great that the events are mentioned as if they had already occurred. 'The events, although still future to the writer, are described as past, in reference not only to the purposes of God, but also the predictions of the prophet.'—*P.*

h ch. 42. 9; 41. 22; 46. 9. Ps. cv. cxxxvi. Jer. 16. 14, 15; 23. 7, 8.

i Jer. 31. 22. ch. 7. 14; 42. 9; 65. 17. Je. 31. 31. Ezek. 36. 26. Jn. 14. 10. Eph. 2. 10.

k Ch. 35. 6, 8; 40. 3, 4; 41. 18; 48. 20, 21; 30. 15, 19.

k Mal. 1. 3, 4. Ps. 2. 12. ch. 13. 6—22; 35. 7; 40. 11, 22, 23. Ps. 107. 1. 2 Pet. 3. 3, 5. 1 Co. 6. 9, 10. Mat. 10. 15. Ac. 13. 40.

[9] Or, *ostriches.*

[1] Heb. *daughters of the owl.*

l ch. 13. 6, 21. 22, 28. Joel 3. 18. Rev. 20. 1, 17; 7. 17.

m Lu. 1. 74, 75. Ps. 102. 28. 1 Pe. 2. 9. Ps. 1. 6. 22. 27; 33. 21; 4. 11. ch. 60. 21; 61. 3; 1 Co. 6. 19, 20; 7. 23.

n Ps. 79. 6. Je. 10. 25. Da. 9. 15. Mal. 1. 14; with Ga. 4. 24. He. 2. 15.

o Am. 5. 25. Mal. 1. 13, 14; 3. 8. ch. 1. 11—15; 66. 3. Mi. 6. 6, 7. Ps. 51. 8. Ho. 5. 6, 7; 6. 6. Je. 6. 20; 7. 22, 22. Zec. 7. 5, 6. Ps. 15. 8; 21. 27.

[2] Heb. *lambs* or *kids.*

p Mat. 21. 30.

q Ex. 30. 7, 8, 34, 36. Le. 3. 16; 6. 15.

[3] For the daily incense offering. Ex. 30. 7, 34—36.—*C.*

[4] Heb. *made me drunk* or *abundantly moistened.*

r Ro. 7. 4, 5. Jude 4. Am. 2. 13. Heb. 10. 43. Mal. 2. 17; 3. 13.

s "Thou hast burdened me with thy sins." God's name being blasphemed, and his worship turned into contempt, through the idolatry and immorality of a professing but insincere people.—*C.*

t Eze. 36. 22, &c. ch. 44. 22; 1. 18; 48. 9. Ps. 51. 1. Col. 2. 14. Mi. 7. 18, 19. Je. 50. 20; 31. 34; 33. 8. He. 8. 7, 10, 12; 8. 12. Dt. 3. 6. Ps. 102. 27. Ex. 34. 6, 7. Ps. 25. 7, 11; 79. 8. 86. 5; 103. 12. Ro. 3. 24—26. 1 Co. 1. 30. 2 Tim. 1. 9.

u Job 23. 4. Je. 2. 29, 35. Lu. 16. 15; 18. 11—14. ch. 41. 21. Ro. 8. 33.

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kindest favours. And with earnestness, power, and grace he convicts and calls sinners to himself. But, alas! how dreadful is it to have the god of this world blinding our minds and hardening our hearts, that the light of the gospel may not shine into them, nor the love of it captivate them to the obedience of faith! And fearful will be the issue when they who have the best means of grace, have them least blessed and profit the least by them.

CHAPTER XLIII. Ver. 1. God formed the Israelites into a church and state, redeemed them from their Egyptian and other enemies, and made them his peculiar people. 2. Whatever great troubles churches or saints endure, they are not hurt nor destroyed by them. 3, 4. God destroyed the Egyptians and others to advance the glory and happiness of the Israelites; and has and will destroy nations for the preservation of his gospel church. 5–7. God gathered the captive Jews from the different places of the Chaldean empire, and brought them to Canaan as his people; and, in like manner gathers believing sinners from all nations to Christ. 8–13. Let either the heathen idols or their votaries, who are almost as stupid and senseless, produce proofs of their foretelling such events, or else own me to be the only true God.—The several events, which I have foretold concerning you Jews and my Servant the Messiah, and which, by mighty power, I have performed, or will accomplish, are demonstrative evidences that I am the only true God. 14–17. In order to your deliverance from Babylon, I will send the Medes and Persians to destroy the Chaldean empire, and will remove all hindrances of your return. 19–21. Nay, the division of the Red Sea, and drowning of Pharaoh and his army in it, and other things which I have done for you, shall not be comparable to what I will do, in safely conducting you from Babylon, and re-establishing you into a glorious church for myself; and especially in spreading the gospel and the gospel church, and convicting multitudes of the most stupid and mischievous sinners by Christ for the manifestation of my glory. 22–24. But though I never required of you any services that were really burdensome, ye have neglected and been weary of my true worship; ye have not offered me sacrifices in obedience to my commands, or for my glory, but for some selfish respects; and have even grudged the expense of them, while ye were liberal in the service of idols; ye have abused my revelations, ordinances, and bounties of providence, to encourage you in wickedness, till I can no longer bear with you. 25. Nevertheless, merely for my own name's sake, I still offer you a full and free forgiveness of all your iniquities through the blood of my Son. 26. Let this my gracious pardon and promise be pleaded by you; or, if you think you have a righteousness of your own to plead upon, which I have not observed, point it out if you can. 27, 28. Ye cannot plead the merits of your ancestors or rulers in church or state, as all of them have been sinners, and most of them notorious transgressors. Yea, on that very account have I exposed your chief priests to contempt and ruin, and your whole nation to dreadful misery and ignominy.

Ver. 1. The fulfilment of this prophecy, in part at least, has been referred to the time of Shalmaneser, Sennacherib, or Cyrus: and it is possible the series of events included may have commenced at any of these periods, or even earlier, at the exodus: but it is evident from ver. 6, 7, that the great purpose of the prediction is still future—even the wondrous and (ver. 7) complete restoration of the Jews to their own land. *C.*——'The main object of this chapter,' says Alexander, 'is the true relation of Israel to Jehovah, and its application in the way both of warning and encouragement. The doctrine taught is, that their segregation from the rest of men, as a peculiar people, was an act of sovereignty, independent of all merit in themselves, and not even intended for their benefit exclusively, but for the accomplishment of God's gracious purposes respecting men in general. The inferences drawn from this fact are, that Israel should certainly escape the dangers which environed him, however imminent, and, on the other hand, that he must suffer for his unfaithfulness to God.' The last clause of the verse embodies a glorious and cheering truth. God claims Israel—Israel after the flesh as a type of the spiritual Israel, the church—he claims them as his own. He has redeemed them: they are therefore his by right of purchase. He has given them his name; he has adopted them; they are therefore his by right of sonship. *P.*

Ver. 10. *Ye are my witnesses.* Since the calling of Abraham the Jews have been the most prominent witnesses for God, and that partly by doctrine, partly by ritual worship, but chiefly by their being the principal exemplification of prophecy. And if there be any that can read the prophecies peculiar to the Jews in the Bible, and the completion of them in history, and still remain an infidel—'neither would he believe, though one rose from the dead.' *C.*

Ver. 14. Babylon proud of her walls, the Chaldeans 'boasting in their ships'—proud of their naval power and commercial wealth.—*Note,* Though not a prophecy concerning Britain, how much doth she need this record as a warning. How ready hath she been to boast of her 'wooden walls,' and the inexhaustible extent of her 'national resources!' And may the Lord defend her from her enemies, and increase her riches a thousand fold. But may the Lord preserve her from pride and self-confidence, and trusting in uncertain riches, to the forgetting of the living God. *C.*

Ver. 19. Is not the *wilderness,* with its inhabitants, the adverse and uncultivated Gentile world, whom, by conversion to Jesus, the Lord will render favourable to the restoration of his people? And it is a fact undoubted, that, just in proportion as the love of Jesus is revived in a church, in the same proportion is anxiety for the conversion of the Jews revived. *C.*

Ver. 25. *I, for mine own sake.* Every sinner hates God, Ro. 8. 7, and is therefore, as such, hateful to him, Ps. 5. 5. It follows that the salvation of a sinner cannot originate from any quality in the sinner himself; but in the mercy, compassion, love, and undeserved grace of God, Jn. 3. 16; Ro. 5. 8, 10; Ep. 2. 8. *C.*

REFLECTIONS.—O how grace much more abounds where guilt and ignominy had abounded! Thrice happy are those troubles which occasion the peculiar presence, supports, and comforts of a reconciled God! How important that relation which is the source and foundation of such divine favours! Happy are they whom God has chosen for himself! Neither opposition, guilt, nor distance shall be able to prevent their access to and enjoyment of him. But unhappy are they who stand in the way of their mercy. Incomparably better is JEHOVAH than any of his rivals, both enemies and friends being judges. And great and glorious things his people ought to attest concerning him in their profession and practice; for mighty are the things which he hath showed or done, or will do, for them! Marvellous is the change which his grace in the gospel

27 Thy[v] first father[5] hath sinned, and thy teachers[7] have transgressed against me.

28 Therefore I have [z]profaned the princes of the sanctuary,[8] and have given Jacob to the curse, and Israel to reproaches.

CHAPTER XLIV.

1 God again comforteth his church with gracious promises. 9 The vanity of idols, and folly of idol-makers. 21 God exhorteth Israel to trust in his mercy, and promiseth restoration by Cyrus.

YET now hear, [a]O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that [b]made thee, and formed thee from the womb, *which* will help thee; [c]Fear not, O Jacob my servant; and thou, Jesurun, [d]whom I have chosen.

3 For I will [e]pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring;

4 And they shall [f]spring up *as* among the grass, as willows by the water-courses.

5 One[h] shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.[1]

6 Thus saith the [i]LORD, the King of Israel, and his Redeemer the LORD of hosts; [j]I *am* the first, and I *am* the last; and [k]beside me *there is* no God.

7 And [l]who, as I, shall call, and shall declare it, and set it in order for me, since [m]I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

8 Fear[o] ye not, neither be afraid: [p]have not I told thee from that time, and have declared *it?* ye *are* even [q]my witnesses. Is there a God beside me? yea, [r]*there is* no God;[2] I know not *any.*

9 ¶ They[s] that make a graven image *are* all of them vanity; and their delectable[3] things shall not profit; and they *are* their own witnesses; [t]they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable for nothing?

11 Behold, all his fellows shall be [u]ashamed; and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The[x] smith with the tongs[4] both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, [y]he is hungry, and his strength faileth; he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule, he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it [z]may remain in the house.

14 He [a]heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth[5] for himself among the trees of the [6]forest: he planteth an ash, and the rain doth nourish *it.*

A.M. cir. 3296. B.C. cir. 708.

[v] Ro. 5. 12-19. 1 Co. 15. 22. Ps. 58. 3. Is. 48. 8. Je. 3. 24, 25. Pro. 16. 2.
[5] Or, *husband.*
[7] Heb. *interpreters.*
[z] Is. 47. 6. 1 Ch. 24. 5. 2 Ch. 29. 4, 5, 16. Ezr. 8. 24. Ne. 13. 29. Je. 23. 11. Eze. 22. 26. Am. 7. 10. 2 Co. 11. 2. Re. 2. 14, 20.
[8] Or, *holy princes*

A.M. cir. 3296. B.C. cir. 708.

CHAP. XLIV.
[a] ch. 41. 8, 43. Ps. 105. 6. Je. 30. 10. Zep. 3. 20. Je. 30. 10. 46. 27, 28. Ps. 106. 5. Ge. 27. 29. Ac. 3. 25.
[b] Ps. 40. 5. He. 4. 16. De. 32. 6. Ps. 139. 13, 14. Je. 1. 5. Ga. 1. 15. Ho. 12. 3. Ge. 25. 26. Ho. 12. 4, 5.
[c] ch. 41. 10, 13, 14. 43. 1. De. 32. 15. Je. 30. 10. 46. 27, 28.
[d] Ac. 13. 22. Ps. 105. 6.
[e] ch. 35. 6, 7. 55. 1, 3. Ps. 107. 35. Joel 2. 28. Zec. 12. 10. Ex. 4. 8. Mal. 3. 10. Lu. 11. 13. Jn. 7. 37, 39. Ac. 2. 17, 18, 33. Tit. 3. 5, 6. Eph. 3. 14. Ge. 17. 7. ch. 59. 21. 61. 9.
[f] ch. 55. 12, 66. 14. 35. 1, 2, 7. Ps. 72. 16. Ho. 14. 5. Je. 17. 8. Eze. 17. 5, 8. Ps. 92. 12, 13.
[g] Is. 50. 5. ch. 42. 19. 49. Zec. 13. 9. 8. 20-23. Ps. 22. 7, 16. 109. 25. 2 Co. 8. 5. Ac. 9. 41. 4. 32. Ge. 6. 12. 7. Ps. 2. 1, 2. 71. 10, 11. 83. 4. Ge. 4. 26.
[1] See note [1] below.
[h] ch. 43. 21, 24, 25. 48. 12. Ps. 22. 23, 24.
[i] ch. 41. 4, 48. 12. Re. 1. 8, 17, 22. 22. 13.
[j] ver. 8. ch. 43. 10, 11. 45. 6, 21, 22. 48. 12. De. 4. 35, 39. 32. 39. 1 Co. 8. 4. 1 Co. 15. 45. 1 Ti. 6. 16.
[k] ch. 41. 4. 48. 12. 45. 5, 21. Ho. 13. 4. 1 Co. 8. 4. 10. 19. 2 Co. 6. 16. 1 Jn. 5. 20.
[l] Is. 41. 22, 23. 45. 21. 46. 9-11. 48. 3, 5. Ro. 11. 29. 2 Ti. 1. 9. 2 Co. 1. 9.
[m] Is. 41. 4, 5. Re. 1. 8. [2] Or, *I am he.* Ge. 17. 7, 8. ch. 41. 26. 52. 6.
[3] This will be the natural and necessary result of the gift of the Holy Spirit, and the outpouring of the divine Influence. There will be a general desire to make public and formal profession of covenant relationship to God. Reference may be made to some definite period of Israel's history; but the remarks involved is general, and applies to every age and people.—*P.*
[o] Je. 1. 8. ch. 8. 12. 10. 5. 41. 10, 13, 14. 43. 1, 5. 44. 2. 51. 7. Lu. 12. 4, 5. 21. 18. Ac. 18. 9, 10. 27. 24. Ps. 56. 4, 11. 118. 6. He. 13. 6. Je. 1. 17, 19. Eze. 2. 6. 3. 9.
[p] De. 4. 35, 39. 32. 39. 2 Sa. 7. 22. 1 Ki. 8. 60. 2 Ki. 19. 15. Ps. 86. 8, 10. Is. 45. 5, 22. 1 Co. 8. 4, 6.
[q] ch. 43. 10, 12. Jos. 24. 22, 27. Lu. 19. 40. Ac. 1. 8. 10. 39, 41. 1 Jn. 1. 2, 3, 5. 5. 7.
[r] De. 4. 35, 39. 32. 39. 2 Sa. 7. 22. 1 Ki. 8. 60. 2 Ki. 19. 15. Ps. 86. 8, 10. Is. 45. 5, 22. 1 Co. 8. 4, 6.
[2] Heb. *rock.* De. 32. 4. Ps. 18. 2. 92. 15.
[s] ch. 41. 24, 29. 42. 17. Ps. 97. 7. 115. 4-8. Je. 2. 28. 10. 8, 14. 51. 17, 18. Ho. 4. 17. Ac. 19. 24-29.
[3] Heb. *desirable, i.e. idols.* Da. 11. 38.
[t] Ps. 115. 4-8. 135. 15-18. Ba. 6. 7. 1 Co. 8. 4. 10. 20. 12. 2. 13. 26, 27. 2. 14. 16, 24, 25.
[u] Ps. 97. 7. ch. 1. 29. 42. 17. 45. 16. Ho. 4. 7. Ac. 19. 24-29.
[x] ch. 40. 19, 20. 41. 6, 7. 45. 16. Je. 10. 3, 4, 9, 14. Da. 5. 4, 23. Ps. 115. 4. Ba. 6. 4.
[4] Or, *with an axe.*
[y] ch. 40. 30, 31. 46. 2. Je. 10. 4, 5. Ps. 115. 5. Ju. 17. 4. 1 Ki. 12. 28. Ho. 8. 4, 5. Ha. 2. 19. ch. 50. 10.
[z] ch. 46. 10. Ho. 4. 17. Ha. 2. 19.
[5] Or, *taketh courage.*
[a] The meaning of this obscure clause appears to be that the manufacturer of idols is not only careful in selecting the best wood for his purpose, but by careful culture, and constant attention he rears (strengtheneth) for himself, forest-trees better fitted for his work than could be obtained from mere natural growth. The last clause of the verse is a further development of the same idea.—*P.*

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makes on hearts and nations. And every mercy received is but a pledge of another. Surely then we should, with the most ardent affections, show forth his praise! But, alas! by what fearful sins of omission and commission many professors provoke him, to their own and their neighbours' destruction! Yet transcendently tender are his gracious pardons. And hopeful is the case if, under a deep sense of our own and our fathers' iniquities, we supplicate for and receive them.

CHAPTER XLIV. Ver. 2. God formed the Jews into rational creatures, and into a church for himself: and forms believers, and renders them members of Christ's mystical body and gospel church. 3-5. I will publish my gospel, and pour out my Spirit in an abundant manner upon corners and persons destitute of them; that, being rooted and grounded in Christ, they may quickly grow in grace and good works, and may be determined solemnly to devote themselves to the faith, profession, and obedience of Christ, and the fellowship of his church. 7, 8. Which of the heathen idols can foretell, and in order accomplish, events as I have done, since the creation, or the taking of Israel into covenant with me? And why then do you fear that any of them should hinder me from fulfilling my present promises, when they have never been able hitherto to hinder the predicted events which have befallen you? 21-28. Consider, my people—whom I have chosen, because of faith, and will never forsake—the vanity of idols, and madness of their votaries, and the judicial blindness to which they are given up; and return to me, your Redeemer, by faith and repentance, in the view of my having graciously pardoned all your great and numerous transgressions. And let all the inhabitants of heaven and earth, and particularly the Gentiles, praise God for the deliverance of the Jews from Babylon, and the redemption by Jesus typified thereby. The God who hath promised is he who made and governs all things, who can easily frustrate the predictions of the Chaldean southsayers, and blast all the political designs of their statesmen; and who takes pleasure to fulfil that which he has foretold by his prophets concerning the rebuilding of the Jewish cities, and the removal of impediments out of his way, and drying up the Euphrates, that Babylon may be taken by Cyrus the Persian, whom he has appointed for releasing his people, and causing them to rebuild his temple at Jerusalem.

Ver. 2. *Jesurun* signifies *upright*—the proper characteristic of a renewed spirit, having 'a conscience sprinkled from dead works,' 'void of offence towards God and towards man,' and therefore enabled by grace to look up towards God, and stand upright, and not downcast or 'ashamed before him at his coming.' He. 9. 14: Ac. 24. 16: 1 Jn. 2. 28. *C.*

Ver. 4. *And they shall spring up,* &c. 'As grass among the waters' an image forcibly impressive in the Arabian or African deserts, where the traveler may journey many weeks, and never see grass except where he occasionally discovers a spring of living water. *C.*

Ver. 7. The meaning may be thus expressed: 'Who shall call events into existence as I, the Lord, have done, and announce them beforehand, and set them in order before me, since the time when I set apart this ancient people, Israel? Who will declare the things which are now approaching, or which shall take place hereafter?' The power, the wisdom, and the omniscience of God are here contrasted with the weakness and ignorance of man. *P.*—*Ancient people.* The history of nations, rightly read, is the history of divine providence—the development of the government and character of God. Therefore an 'ancient people' becomes to the pious and contemplative mind more interesting than a modern people, not merely as deeper studies of curiosity, but as clearer, because more varied, illustrations either of divine mercy or judgment. *C.*

Ver. 9. *Their own witnesses.* The idolater knows that he can make or destroy his idol, and is therefore a *witness* to himself that the idol has no power, and so cannot be God. *C.*

Ver. 12. If the workman who forms the idol become *faint* by the toil of making it, and must borrow strength from *water*, how weak must be the dead idol that cannot do what water can! The Rev. J. Williams states, that when the South Sea Islanders were engaged in making an idol, they strictly abstained from food and water, though the work sometimes continued three days. It is not improbable that a similar practice may have prevailed amongst the Jews during the period of their idolatry; and if so, it well explains the difficulty in this passage. *C.*

Ver. 13. *The carpenter.* The introduction of both the *smith* and *carpenter* presents, what is still common amongst heathens, a wooden idol covered with metallic plates. The whole description manifests an advanced state of the arts of metallurgy and carpentry, sadly contrasting with that spiritual stupidity into which idolatry had reduced a refined and civilized people. *C.*

Ver. 17. A man prostrate before an idol, and praying to it for aid and deliverance, is a melancholy evidence of human degradation. No doubt idolaters generally deny that they pray to the idol; but affirm that they use it as 'an aid to devotion,' and pray to the god it represents. But God rejects all such subterfuges, and detests the idol, as he condemns the idolater. *C.*

Ver. 18. *He hath shut their eyes.* Not by leading or inducing them to become idolaters—for then had he been the author of their sin—but by judicially giving them over to their own delusions, as a righteous punishment for their forgetfulness of his mercies. *C.*

Ver. 20. *He feedeth on ashes.* A diseased state of the stomach often produces such depravity of appetite as leads to eating of ashes, or even clay; by which destructive regimen, and self-chosen substitute for medicine, the disease is constantly rendered worse. And such is the condition of a heart *deceived* by false doctrine, led by youthful lusts, or chained by aged habits, labouring for that which is not bread, eagerly swallowing the lies of Satan, and rejecting Jesus the only Physician. *C.*

Ver. 24. It is surely impossible to read this verse, and compare it with Jn. v. 3; Col. i. 6; He. i. 2, and fail to see that the JEHOVAH of the Old Testament is Jesus in the New; and it is impossible to search both Old and New Testaments, without perceiving that JEHOVAH is the living and the true God. *C.*

Ver. 27. The drying up of a great river is one of the most improbable events. Yet, by cutting a new channel for the Euphrates, and draining off its waters, Cyrus was enabled to enter Babylon, and transfer the Chaldean power to the Medes and Persians. *C.*

REFLECTIONS.—Thrice happy are the people saved by the Lord in their manifold relations to him, and blessings received from him! Happy are they who are, both themselves and their seed, interested in the new kingdom! Infinite is the fulness of the Holy Ghost: and liberally God bestows upon him destitute, withered, and wretched men, His influences invite them truly to God, and render holiness, and the most solemn dedication of themselves to God, as a Saviour, Husband, and Governor, their delight! What madness is it to forsake JEHOVAH, the fountain of living waters, whose unbounded excellencies are unnumbered, and to choose or form an idol in his room! When men are given up to their own hearts' lusts they soon become sottish and diligent in sin! And unpardoned iniquities greatly interrupt our fellowship with God. But it is pleasant to return to him in the view of his full forgiveness and effectual redemption, and with thankful joys to contemplate what he is to us, and has

15 Then shall it be for a man to burn: for he will take thereof and warm himself; yea, he kindleth *it*, and baketh bread; yea, [c]he maketh a god, and worshippeth *it:* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he [b]falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my god.

18 They[c] have not known nor understood: for he hath shut[7] their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none considereth in his heart,[8] neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it;* and shall I make the residue thereof [d]an abomination? shall I fall down to the stock of a tree?[9]

20 He [e]feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

21 ¶ Remember[g] these,[1] O Jacob and Israel; for[h] thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 I[i] have blotted out, [j]as a thick cloud, thy transgressions, and, as a cloud, thy sins: [k]return unto me; for I have redeemed thee.

23 Sing,[l] O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus[n] saith the LORD, thy Redeemer, and [o]he that formed thee from the womb, I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That[p] frustrateth the tokens of the liars, and maketh diviners mad; that [q]turneth wise *men* backward, and maketh their knowledge foolish;[2]

26 That [r]confirmeth the word of his servant, and performeth the counsel of his [s]messengers; that saith to Jerusalem, [t]Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed [3]places thereof:

27 That[u] saith to the deep, Be dry, and I will dry up thy rivers;

28 That saith of Cyrus, [v]*He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, [w]Thou shalt be built; and to the temple, Thy foundation shall be laid.[4]

CHAPTER XLV.

1 *God calleth Cyrus for his church's sake.* 5 *By his omnipotency he challengeth obedience.* 20 *He convinceth the idols of vanity by his saving power.*

THUS saith the LORD to his [a]anointed, to Cyrus,[1] whose right hand I have [2]holden, [b]to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut:

2 I[c] will go before thee, and make the crooked

A.M. cir. 3496. B.C. cir. 508.

[c] Ge. 31. 19, 34. Ex. 32. 4. Ch. 28. 15. Ps. 115. 4–8. 135. 15–18. Jer. 10. 3–5. 44. 19. Ho. 4. 12. Hab. 2. 18, 19.

[d] Isa. 44. 19. Ch. 65. 4. Ho. 4. 8. Hag. 2. 13. Mal. 2. 13.

[e] Ch. 44. 20. Jer. 10. 8, 14. Ch. 8. 9. 41. 29. 59. 4. Ps. 42. 10. 89. 51. Ch. 2. 8. Ps. 8. 6. Ac. 14. 16. Eph. 2. 2. Mat. 13. 22. Rom. 8. 20. 2 Pe. 2. 14. [f] Heb. *stanted.*

[g] Heb. *set it in their heart.* ch. 42. 8. Hag. 1. 5, 7. Ch. 43. 22. Ch. 44. 21. [h] Ex. 8. 22. Ch. 41. 24. Rom. 9. 21. 2 Ti. 2. 20. [i] Heb. *that which comes of a tree.*

[c] Ho. 12. 11. 2 Ki. 17. ver. 9, 10. Je. 16. 19. 8. 10. Ch. 41. 29. Je. 10. 29. 23. 4. Ps. 115. 3–8. 135. 15–18. Eze. 20. 32. Ro. 1. 22, 23. 2 Co. 4. 4. Ac. 17. 29. Zec. 10. 2. Hab. 2. 18. 2 Th. 2. 11. [k] Ch. 42. 18. 43. 8. Je. 5. 21. Eze. 12. 2. Mat. 13. 13, 15. Mar. 8. 17, 18. Lu. 8. 10. Ac. 28. 26, 27. Ro. 11. 8. 2 Co. 3. 14. 4. 4. 1 Jo. 2. 11.

[l] Remember these things which I have now stated. The prediction, speaking in the name of the Lord, has fully exposed the folly and absurdity of idolatry. He has shown the weakness – the utter impotence of idols, as contrasted with the omnipresence of Jehovah; and now he follows up the searching exposure by a practical exhortation to Israel.—*F.*

[h] ver. 1. ch. 41. 49. 44. 1, 2. Ps. 105. 6. 135. 14. Je. 30. 10. 46. 27, 28. Eze. 28. 25. 37. 25. Am. 9. 11. Ac. 15. 16. Ro. 11. 26. 2 Co. 6. 18. Ga. 4. 26. He. 12. 22. Re. 21. 2, 9.

[i] ch. 1. 18. 4. 22. 43. 25. 44. 22. Ps. 51. 1, 9. 103. 12. Je. 31. 34. 33. 8. Mi. 7. 18, 19. Ac. 3. 19. 26. Col. 2. 13, 14.

[j] Job 37. 11. Ps. 18. 12. 68. 34. ch. 55. 8, 9. Lu. 1. 4. 15. 20. 24. 18. 1 Co. 15. 10. 1 Pe. 1. 18.

[k] ch. 42. 22. 55. 7. Ps. 22. 27. 51. 13. 65. 2. Je. 3. 12, 13. 49. 12. Ps. 50. 22. 66. 10, 11. 95. 8. Je. 31. 18. Ho. 14. 2. Ro. 11. 23. 2 Co. 5. 18–21. 1 Pe. 2. 25. 1 Jo. 1. 9. [l] Ps. 44. 23. Ch. 49. 13. Re. 12. 12. 18. 20.

[m] There have been in all ages and countries men who falsely laid claim to a divine commission, and at times attempted to establish their claim by fraudulent and pretended miracles. God, in his own time and way, will expose all such vain arts and pretences.—*C.*

[n] ver. 11. [o] Ps. 139. 13. Je. 1. 5. Ga. 1. 15. [p] Ps. 33. 10. Is. 8. 10. Ne. 4. 15. Job 5. 12. Ps. 106. 14, 15. 107. 27. 1 Co. 1. 19. [q] Job 5. 13. 12. 17, 20. Je. 50. 35, 36. Da. 2. 21. [r] Ch. 42. 9. 44. 26. Da. 9. 25. [s] Is. 44. 28. 2 Sa. 7. 28. 1 Ki. 22. 13. 2 Ch. 18. 12. [t] See note † in first column. [u] Num. 21. 20. Ps. 104. 6. Is. 44. 27. 50. 2. Je. 51. 36. Na. 1. 4. Zec. 10. 11. [v] Is. 44. 28. 46. 11. Je. 25. 9. 27. 6. 43. 10. [w] Ezr. 1. 2. [x] Heb. *which comes of a tree.* [y] Hag. 1. 14. Mal. 3. 1. [z] Ch. xliii. 8. Je. 24. Jam. Je. xxix.–xxxiii. Jerr. xxxiv. xxxvi. xxxvii.

[a] Heb. *wastes.*

[b] ch. 11. 15. 19. 43. 16. 51. 10, 11. Ex. 14. 21, 22. Jos. 3. 16. with ch. 44. 27. 50. 2. 51. 36. 11. 48. 14, 15. Je. 50. 21. with ch. 64. 10.

[c] ch. 26. 20. 30. 25. Ezr. 1. 1–4. [d] ch. 43. 19. ver. 20.

[e] It was under the rule and by express orders of Cyrus that Jerusalem was to be built after the captivity; and the second temple founded. It is here expressly stated that God's purpose in raising up Cyrus was to accomplish this great work of restoration and reconstruction. We are informed by Josephus that Cyrus was made acquainted with this remarkable prophecy, which had been written two centuries previously; and there can be no question that it operated powerfully upon his mind and ways in the providence of God, the instance of leading him to release and aid the Jewish captives.—*F.*

CHAP. XLV.

B.C. cir. 706.

[a] 1 Ki. 19. 15. Je. 25. 9. 27. 6. 43. 10. 44. 28. 46. 11. 50. 41.

[1] This prediction was uttered about 200 years before its accomplishment, and the name and acts of the conqueror particularized as if the statement were a history of the past. But the past and the future are alike present to God.—*C.*

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done, and will do for us! And even angels rejoice at the conversion of men. What pleasure God takes to disgrace false teachers, and to honour his ministers of truth! Easily he can retrieve the most forlorn condition, and find proper instruments for his work. And it is an honour for the greatest of men to be his agents in doing good to his people.

CHAPTER XLV. Ver. 1–3. I, the Lord, will assist Cyrus, and enable him to overthrow far greater armies than his own. I will dispirit and weaken his opposers; procure him entrance into Babylon and other fortified cities; remove all obstructions out of his way; and give him the wealth of the Lydians, Chaldeans, &c. 5, 6. I will make him strong and active, and will fit and dispose him for these great undertakings. 7. Comfort and calamity, prosperity and adversity, are overruled, in all their circumstances, by my power and wisdom. 8. I will bestow such plenty of favours upon you, through the righteousness of my Son, and in equity of procedure, as if they rained from heaven, or burst forth in floods, or grew in crops out of the earth. 9–11. Instead of presumptuously quarrelling with my procedure, humbly ask of me whatever information or blessings you or my church need, and you shall have your request granted. 13. I have qualified Cyrus to manifest my righteousness, truth, and goodness in the punishment of the Chaldeans, and the gratuitous deliverance of the Jews. 14. Part of the wealth of the Egyptians, Ethiopians, Arabians, &c., shall be bestowed upon the temple at Jerusalem; and multitudes of them shall humbly join themselves to the gospel church. 19. Not in the manner of the heathen oracles or idols, but in the most public and plain manner, and for your real advantage, I have promised what is true, and commanded what is just and good. 20–25. Ye who have escaped in the devastation of countries, inflicted to punish their abominable idolatries, and who can produce nothing to support the cause of your idols, know that I, the alone God and Saviour, have foretold these things. Renounce all your idols; believe in and acknowledge me as your only, almighty, and effectual Saviour; thus shall ye be graciously delivered from sin, and all the miseries which it entails, and advanced to everlasting happiness. I have sworn, and will most faithfully perform my promise, to manifest myself the true God, and lead men of all nations to accept gladly my worship: and they shall, each one for himself, heartily receive, and solemnly acknowledge, that all their righteousness, for justification, was performed by me, and all their strength, for the performance of duties, is conveyed from me. Even to me shall all sinful ones come; and all the finally impenitent shall be overwhelmed with misery and ignominy. In a state of union to my person and through my righteousness, shall all who accept Jesus Christ have their sins pardoned and their persons accepted; and in me shall they rejoice and boast.

Ver. 1. The entry of Cyrus into Babylon arose, first, from the neglect of closing the river gates on a night of festival: and secondly, from the opening of the palace-gates to inquire into the cause of the tumult, whereupon the Persian soldiers rushed in and slew the emperor, Da. 5. 30. *C.*

Ver. 8. 'Every good gift and every perfect gift is from above,' and as 'righteousness' is eminently the work and gift of God, through Jesus Christ, its heavenly origin and commission to the earth, as the only seed of salvation, are here beautifully described. *Note.* Every dispensation of Providence, whether it come in light or in darkness, has but one end—the manifestation of the righteousness of God, which ever was of old, as it now is, and ever will be, through faith of Jesus Christ, unto all and upon all them that believe—even upon all that believe the testimony of God, and rest upon his faithfulness, mercy, and power. *C.*

Ver. 11. *Command ye me.* How can the creature command his Maker? Observe, he is first to ask the Holy One, consequently by the Holy Spirit, Ro. 8. 26; and concerning *sins*, consequently by addressing a Father; and thus, not striving against his Maker, but bowing to his Redeemer, the march of providential events moves onward at the prayerful command of the believer. *C.*

Ver. 23. Who is this? It has been applied to Cyrus: but he was not 'raised up in righteousness;' and though overruled to fulfil God's purposes, God could not be said to 'direct all his ways;' neither did he build the city of Jerusalem, but aided merely to the laying of the foundations of the temple. Is not the whole rather a description of Messiah, the *Adam* of the foregoing verse, who, when sent forth upon earth, made of a woman, was manifested in creature condition and servant-form—truly raised in righteousness, Spirit-led in 'all his ways,' the builder of the 'New Jerusalem,' and the free-grace deliverer of 'the captives' of sin and death? Ep. 4. 8. *C.*

Ver. 15. God is essentially invisible, manifest only in providence, but hid as it were behind second causes;—manifest in his silent word, but hid from the wise and prudent,—'manifest in the flesh,' but hid behind 'the form of a servant:' or 'seen of angels' in glory, but hid from all but the eye of faith and hope. *C.*

Ver. 20. This summons refers to a time still future, when 'in the Lord shall all the seed of Israel be justified, and shall glory,' ver. 25. By the word *escaped*, it indicates that the return of the Jews will be as much against the will of oppressing nations as was the exodus from Egypt; and by the reference to 'graven images,' that idolatry will still be prevalent amongst an ignorant people 'perishing for lack of knowledge.' *C.*

Ver. 23. When this verse is compared with Ro. 14. 8–12, the reader finds (ver. 8. that we live or die unto the Lord; he also finds (ver. 9) that this Lord is Jesus. we all then find ourselves 'at the judgment-seat of Christ;' and thus (ver. 11, identical with Is. 45. 23 we find ourselves before that tribunal, fulfilling this prophecy and bowing to JEHOVAH, confessing to God. And surely it is impossible to weigh these things and continue to deny that JESUS is 'God manifest in the flesh.' *C.*

REFLECTIONS.—God, for the welfare of his church, often casts down the great and mighty, and raises up the weak and obscure. Uncertain are all the enjoyments of this world: it is therefore proper that they all be used for the glory of God and in kindness to his people. But let me never forget Jesus, who hath ascended up on high and led captivity captive, and hath received gifts for men, even the rebellious, that God the Lord may dwell among them. Let him order all my crosses and my comforts as he pleases. And while I look up for his abundant blessings, let me never

places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And [d]I will give thee the treasures[3] of darkness, and hidden riches of secret places, that[e] thou mayest know that I, the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For[f] Jacob my servant's sake, and Israel mine elect, I have [h]even called thee by thy name: I have surnamed thee, though [i]thou hast not known me.

5 ¶ I [j]*am* the LORD, and *there is* none else, *there is* no God beside me: I [k]girded thee, though thou hast not known me:

6 That[l] they may know from the rising of the sun, and from the west, that *there is* none beside me: I *am* the LORD, and *there is* none else.

7 I[m] form the light, and create darkness; I make peace, and create evil. I the LORD do all these *things*.[4]

8 Drop[o] down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the LORD have created it.

9 Woe unto him that [p]striveth[5] with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [q]Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe[r] unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus[s] saith the LORD, the Holy One of Israel, and his Maker, [t]Ask me of things to come [u]concerning my sons, and concerning the work of my hands [v]command ye me.

12 I[x] have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I[y] have raised him up in righteousness, and I will direct[6] all his ways: [z]he shall build my city, and he shall let go my captives, [a]not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, [b]The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine:[7] they shall come after thee; [c]in chains they shall come over, [d]and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee; and *there is* none else, *there is* no God.

15 Verily, thou *art* a God that [e]hidest thyself, [g]O God of Israel, the Saviour.

16 They[h] shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 *But*[i] Israel shall be saved in the [8]LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD [j]that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I *am* the LORD, and *there is* none else.

19 I have not spoken [k]in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me [l]in vain. I the LORD [m]speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* [o]escaped of the nations: they [p]have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and [q]bring *them* near; yea, let them take counsel together: who [r]hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and [s]*there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look[t] unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else.

23 I[u] have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [v]knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, [x]In the LORD have I righteousness[9] and strength:[1] *even* to him shall *men* come: and [y]all that are incensed against him shall be ashamed.

25 In[z] the LORD shall all the seed of Israel be justified, and shall [a]glory.

CHAPTER XLVI.

1 The idols of Babylon could not save themselves from captivity. 3 God careth his people to the end. 5 Idols are not comparable to God for power. 12 His salvation is near at hand.

BEL boweth[a] down, Nebo stoopeth; their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, but [1]themselves are gone into captivity.[2]

3 ¶ Hearken[b] unto me, O house of Jacob, and all the remnant of the house of Israel, which are [c]borne *by me* from the belly, which are carried from the womb:

4 And [d]*even* to *your* old age I *am* he: and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ To[e] whom will ye liken me, and make *me* equal, and compare me, that we may be like?

A.M. cir. 3298. B.C. cir. 706.

d Je.50.37. Da.2.37, 38.ch.14.4.ver.13.

3 The gold and silver collected by Cyrus in the conquest of Asia, independent of jewels and other precious things, is reported by Pliny as equal to £26,224,000.—C.

e Ezr.1.2, ver.5; ch. 44.28.48.15.

f Mat.24.22. ch.41. 8, 9. 45.4. Ex.19.5, 6. Je.1.5.

g ch.44.28.ver.1. Ex. 33.12, 17. ch.45.1, 41. 2, 3.48.14, 15.

h Ep.2.12.2 Co.2.14.

i De.4.35, 39, 40. 32. 39. ch.44.6, 8.43.11.ver. 14.18.21, 22.

k ch.21.5. 22.21. Ps. 18. 32, 39. 109.22. 18. ver.1. Je.1.8. Hab.1.12. Zec. 4. 7. 6. 1, 2. with Ezr.1.2.

l ch.37.20. Ps.18.19, 22. 102.15, 16. Mal.1.11. Ezr.6.3.20.39.6.22.

m Ge.1.2-4. Job 34. 29. 37.10. Ps.74.13, 16, 17. Eze.17.24. Je.18.7-10. Eze.7.13, 14. La.3.37, 38. De.32.39. 1 Sa.2.6, 7. Am.3.6. Mi.6.9.

[3] The Persian Magi held light and darkness, good and evil, to be supreme beings, at perpetual conflict for supremacy. Jehovah here tells the Persian monarch that all these things are but his creatures, the servants of his will.—C.

n Ps.85.11-13.72.3,6. Eze.34.26. Ho.14.5-8. ch.4.2-4. 12.1-6. ver. 22, 24. ch.32.15. Joel 3. 18.2.23. Je.23.5,6.2 Co. 5.21.

o Da.4.35. ch.40.22. 49.14, 24-6. ver.12. Joh 21. 7-13. 2 Ki.9.33. Ps. 73.1-22. Je.12.1-3. 18.6. Hab.1.2-4.13. 1 Co.10. 22.

[5] Being dissatisfied with the dispensations of providence, or the plan of salvation, endeavouring to exalt or lower the demands of the law, yet proudly refusing God's free and sovereign grace.—C.

p Je.18.6. Ro.9. 20. 1 Co.1.20.2.13.3.6.4.8. 1 Ti.3.16. Ps.2.1.59.

q De.27.16. Pr.30.17. ch 3.5. Mi.7.5. De.32. 6. ch.40.15.

r ch.41.1,2,24.48.17. 44.2,6.

s Exe.36.37. Mat.7. 7,11. Jn.10.23,24.14.13. Mar.11.24. Phi.4.6. Ps. 50.15.122.6.

t Ex.19.5,6. Ro.9.4. Ga.3.26-29. Je.31.1.9. ch.29.23.63.1.Ep.2.10.

u Ge.32.2. Ho.12. 4. Ex.32.10. Jos.11.4. Mat.17.20.21.21.5.14.16. 23. Mat.7.7-11. Lu.11. 8,9.18.7,8. Ac.20.32.

v Ge.1.1.26, 27. 2.1. ch 40.12,26. 48.13. 54.44. 24.18. 65. Ps.102.25-136. 6. 148. 1-6. Je. 32. 17. Zec.12.1. Ac.4.24. 14. 17.24-29. Ro. 4. 11. Ho.12.1.

x ver.1-6: ch.41.2,3, 25. 44. 28. 45. 1. 48.14, 15. 2 Ch.36.22,23. Ezr. 1.1-11.6.1-5.

[6] Or, *make straight*, ver.1, 2. ch.42.4.

z 2 Ch.36.22. Ezr. 1. 1, &c.

a ver.3: ch.52.3.57. 3. Ro.3.24-26. Ep.1.7. 1 Pe. 1.18.

b Zec.8.22,23. ch.18. 7.14.1.2.23.28.47.2-3.60. 3-17. Ps.68.30-32. 87.4. 72.10, 11, 15. Ac. 8. 27-39.

[7] See note * below.

c Ps.149.8. 68. 28, 29. Da.7.14. 1 Co.5.10. Ep. 4.8-13. 1 Co 10.4.15.14. 20. Ps.110.2,6. 76.12,32. 6.42.

d Zec.8.20-23 ch.49. 7.60.9-14.60.5,9.66.12. Re. 3.9. Exe. 48. 35. 1 Co.14.25.14.25.

e Ps.77.19. Ro.11.33. 34. De.29.29. Ps. 36.6. 97.2, or ch.8 17.57.17. Ps.10.1.44.24.

f Ro.9.5. Mat. 1.21, 23.

g ch.44.11. 1. 29. 42. 17. Ps.97.7. Je.3.25. Ps. 35.4.70.2.

[8] *They shall be thine*—not in servitude, but brotherhood. Ep.2.14-16. 19-

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chanan, not of imprisonment, but of love and peace. Ep. 4. 1,3. Col.3.14.—C.

i Ro.2.28, 29. 11. 26. Je.31.3. Ho.1.7. Ps.25. 3.44.20.22. He.7.25. ch. 54.4-10.60.16. 61.10. 62. 2. 65.15, 16. 2 Sa.2.4.5. He.9. 15-20. 7.25. 1 Pe.2.6.

[8] *Israel shall be saved in the Lord*—in the very person of JEHOVAH, who, when manifest in the flesh, wrought out righteousness & salvation by their ingraftment into him by the Spirit, and abiding in him by faith and love, Jn.15.5.: Jn.4.16.—C.

j ver.12. Je.10.12-13. 32.17. Zec.12.1. Ps.115. 16. 1 Co.3.22. Ac.4.24. See ver.5,6.

k ch.48.16. Jn.18.20. De.29.29. 30.11,14. Ps. 2.2.21.8.1.

l Ac.ch.44.15.17. 20. Je.2.28.10.5. Mal.3.14. ver.20. Ps.9.10.109.32.

m Ps.19.7-10.111.7, 8. Pr.22.20,21. Nu.23. 19. 1 Sa.15.29.

n Ep. 2. 12-16. ch.4. 2. Je. 50. 28. 52. 45, 50. Eze. 6. 9. 7. 20. Re.21. 24.

o Ac.ch.44.15.17. 20. Je.2.28.10.5. Mal.3.14. ver.20. Ps.9.10.109.32.

p Ps.19.7-10.111.7, 8. Pr.22.20,21. Nu.23. 19. 1 Sa.15.29.

q Ep. 2. 12-16. ch.4. 2. Je. 50. 28. 52. 45, 50. Eze. 6. 9. 7. 20. Re.21. 24.

r Je.51.17,18. 16. 19, 20. 10. 3, 14. Ha.2.18, 19. ch.40.19. 20.44.9-20. 40.7.

s ch.41.1,21,22.43.9. *t* ch.41.26.43.9.44.7, 8. Pr.22.20,21. Nu.23. 19. 1 Sa.15.29.

u Ep. 2. 12-16. ch.4. 2. Je. 50. 28. 52. 45, 50. Eze. 6. 9. 7. 20. Re.21. 24.

v ver.12. Je.10.12-13. 32.17. Zec.12.1. Ps.115. 16. 1 Co.3.22. Ac.4.24. See ver.5,6.

x ch.45.24. Je.23.6. 33.16. Ro.3.24-26. 4.5. 5.1. 1 Co.1.30. 2 Co.5.21. Ep.2.13. Phi.3.9. 1 Jn.2.1.

y ch.41.11. Ps.97. 7. 119.78. Je.50.2. Zec.12.4.

z Ga.3.28. Ro.11.26. ver.24. 2 Co.5.21. Phi.3. 9. Ac. 13. 39. Ro. 3. 24. 25. 1. 16, 21, 25-29. Ac. 10.43.

a Ps.34.2,3.63.11.64. 20.142.2.6. Lu.1.46.47. 1 Co. 1. 30, 31. Je. 9.23, 24. ch.65.16.

CHAP. XLVI.

a ch. 21. 9. 40. 19, 20. 41.6,7.44.9-20. Je.50.2. 51.51.17,18.44.17.19.3-5.14.15.48.1,7. 49.3.16. 19,20. Ps. 115. 4-8. 135. 15-18. 1 Sa. 5. 3, 4. with Zec.11.2. ch.7.18.

[1] Heb. *their soul.*

[2] These verses refer directly to Babylon. In the preceding chapters the prophet had shown what Cyrus would do for the Jews: he now turns to those who had so long held the Jews in captivity, and pronounces judgment upon them. Bel, or Belus, was the supreme deity of the Babylonians. His fall is a symbol of the overthrow of the royal power in Babylon. Nebo was the tutelary deity of the Chaldeans, and corresponded to the Greek Mercury. His fall was symbolic of the complete subjection of the inhabitants of Babylonia to the great Persian conqueror Cyrus.—*P.*

b ch.43.1.44.1. 48.12, 20. 51.1. Exe 20. 4-14. ch. 40. 1. De 1. 31. 32. 11. 12. Ex. 19.4.

17 *But* Israel shall be saved in the [8]LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD [j]that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I *am* the LORD, and *there is* none else.

19 I have not spoken [k]in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me [l]in vain. I the LORD [m]speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* [o]escaped of the nations: they [p]have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and [q]bring *them* near; yea, let them take counsel together: who [r]hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and [s]*there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

22 Look[t] unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else.

23 I[u] have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every [v]knee shall bow, every tongue shall swear.

24 Surely, shall *one* say, [x]In the LORD have I righteousness[9] and strength:[1] *even* to him shall *men* come: and [y]all that are incensed against him shall be ashamed.

25 In[z] the LORD shall all the seed of Israel be justified, and shall [a]glory.

[9] Heb. *righteousnesses.*

[1] Or, *Surely he shall say of me, In the LORD is all righteousness and strength.*

y ch.41.11. Ps. 97. 8, 9. 2.1-5. 110.2,5,6. Lu. 19.27.

z Ga.3.28. Ro.11.26. ver.24. 2 Co.5.21. Phi.3. 9. Ac. 13. 39. Ro. 3. 24. 25. 5. 1. 16, 21, 25-29. Ac. 10.43.

a Ps.34.2,3.63.11.64. 20.142.2.6. Lu.1.46.47. 1 Co. 1. 30, 31. Je. 9.23, 24. ch.65.16.

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strive with him. Who hath hardened himself against God his Maker and prospered? Let me be careful for nothing, but in everything by prayer and supplication, with thanksgiving, make my requests known unto God. Depending upon his infinite mercy, power, and faithfulness, let me expect whatever liberty, provision, honour, victory, or salvation he has promised. In the firm faith of the gospel, published to all the ends of the earth, let me, let thousands, with holy boasting, avow

d Ps. 92. 14. He.13.5,8. Mal.3.6. Ps. 102. 27, 28. 48.14. 71.18. ch.45.17. 63.9. Ex.19.4-6. De.1.31. 32. 11. 2 Co. 1. 10, 20. 1 Pe. 1. 5. Jn. 10. 28, 29. Ps. 73. 24. 26. *e* ch.40.18,25. Je.10.3-16.

A.M. cir. 3398. B.C. cir. 706.

6 They[f] lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they [h]fall down; yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember[j] this, and show yourselves men:[3] bring *it* again to mind, O ye transgressors.

9 Remember[k] the former things of old: for I[l] *am* God, and *there is* none else: *I am* God, and *there is* none like me,

10 Declaring[m] the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [n]My counsel shall stand, and I will do all my pleasure:

11 Calling[p] a ravenous bird[4] from the east, the man that executeth my counsel[5] from a far country: yea, [q]I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye [r]stout-hearted, that *are* far from righteousness:

13 I[s] bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel [t]my glory.

CHAPTER XLVII.

1 God's judgment upon Babylon and Chaldea, 8 for their unmercifulness, 7 pride, 10 and over-boldness, 11 shall be unresistible.

COME down,[a] and sit in the dust, O virgin daughter[1] of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take[b] the millstones, and grind meal:[2] uncover[c] thy locks, make bare the leg, uncover the thigh, pass over the [3]rivers.[4]

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: [d]I will take vengeance, and I will not meet *thee as* a man.[5]

4 *As*[e] *for* our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit[f] thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 ¶ I[h] was wroth with my people; I have polluted mine inheritance, and given them into thine hand: thou didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be [i]a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, [k]*thou that art* given to pleasures, that dwellest carelessly; that sayest in thine heart, [l]*I am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But[m] these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for [o]the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast [p]trusted in thy wickedness: thou [q]hast said, None seeth me. Thy wisdom and thy knowledge it hath perverted thee;[6] and thou hast said in thine heart, I *am*, and none else beside me.

11 Therefore [r]shall evil come upon thee; thou shalt not know from whence it [s]riseth: and mischief shall fall upon thee; thou shalt not be able to put it off:[8] and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 ¶ Stand[t] now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be

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[f] ch.40.19,20; 41.7, &c.; 44.9–20; 45.20 Je. 10.3–15.19.20. ver.1, 2. Ps. 115.4–8; 135.15–18. Ac. 17.28. 1 Co. 8.4.

[g] Ex. 20.5. 2 Ki. 5.18. ch. 9.8; 44.18; 45.20.

[h] Je. 2. 28. Ju. 10. 13, 14. 2 Ki. 18. 26–29. ch. 44. 9, 10, 20; 45. 20.

[i] De. 32. 39. ch. 44. 21. 2 Co. 10. 13; 12. 20; 13. 30.

[3] *Show yourselves men* endowed with reason, and turn to the living God from those dead and worthless idols.—*C.*

[j] Ps. lxxviii. cv. cvi. cxiv. cxxxv. cxxxvi. Ne. ix. Eze. xx.

[k] ch. 45. 5, 6, 14, 18, 21, 22; 44. 6, 8; 45. 10, ver. 5; ch. 40. 18.

[l] ch. 41. 22, 23; 44. 7. Ac. 15. 18

[m] Ps. 33. 11; 135. 3. Pr. 19. 21; 21. 30. Da. 4. 35. He. 6. 17, ver. 11.

[n] ch. 40. 2, 3; 55; 44. 28; 45. 1–6, 13; 48. 14, 15; 21. 7, 9; 13. 2–19. Je. 1. 11.

[4] Or, eagle, Je. 49. 22. Eze. 17. 3. Ho. 8. 1. A golden eagle was the Persian royal standard.

[5] Heb. *the man of my counsel*, i. e. *Cyrus, to destroy Babylon.*

[p] ch. 14. 24, 26, 27. Je. 50. 45. Joh. 9. 31. Ep. 1. 11. Ac. 5. 39. Da. 4. 34, 35.

[q] ch. 43. 24; 48. 2, 4. Job 5. 4. Ps. 79. 27; 119. 155. Zec. 7. 11, 12. Mal. 3. 13–15. Ac. 7. 51. Mat. 9. 13. Ps. 68. 18.

[r] Is. 46. 12. Hab. 2. 3. ch. 13. 22; 14. 1–3. Ro. 1. 17; 3. 21–26, 30; 4. 6, 10. Ac. 13. 26. ch. 61. 10; 62. 1–11; 27. 45; 8. 22; 56. 1, 8; 57. 19. Lu. 19. 10. 1 Ti. 1. 15.

[s] Ps. 14. 7. ch. 62. 3; 60. 21; 63. 14; 55. 13. Ep. 2. 6, 23. 3. 21. Je. 33. 9.

CHAP. XLVII.

[a] Ps. 28. 27. Je. 13. 18; 48. 18. Job 2. 8. La. 2. 10, with ch. 52. 2. Ps. 89. 44. Re. 18. 7, with De. 28. 54.

[1] *Virgin daughter*—a title still given to cities that have never been conquered.—*C.*

[b] Ex. 11. 5. Ju. 16. 21. Job 31. 10. La. 5. 13. Mat. 24. 41, ch. 14. 2. Je. 27. 7; 50. 3.

[2] That meal still continued, even in the time of our Saviour, to be commonly ground by women in small handmills, is evident from Mat. 24. 41. It was generally their work of captives and slaves, Ex. 11. 5. Ju. 16. 21.—*C.*

[c] ch. 3. 17; 20. 4. Je. 13. 22, 26; 49. 10. Na. 3. 5. Eze. 16. 37; 23. 29.

[3] Referring to the unfrequency of bridges in the East.—*C.*

[4] The sense may be thus expressed:—'Raise thy long flowing veil; lift up thy flowing robes: uncover thy legs, and thus a poor, helpless, weary captive, wade through the streams into the land of thy captivity.' Babylon had conquered, oppressed, and enslaved Israel, now a like fate awaited herself. The contrast is drawn with great graphic power between the oppressor and the oppressed. Babylon the oppressor, sitting for a time in queenly state, with Israel in chains at her feet; then Israel freed and re-established in her own land, under the rule of her heavenly King, while Babylon, humbled and degraded, is driven into captivity.—*P.*

[d] Mat. 7. 2. Re. 13. 10, ch. 63. 4, 21. 3. Ro. 12. 19. Ja. 2. 13. Re. 18, & ch. 31. 4.

[5] *I will not meet thee as a man*, seems perfectly unintelligible: 'Neither will I suffer man to intercede with me,' as Abraham did for Sodom, is agreeable to the original, and is perfectly plain.—*C.*

[e] ch. 43. 3, 14; 44. 6. Je. 50. 15, 27–29, 33, 34; 51. 33–37, 56.

[f] 1 Sa. 2. 9. La. 2. 10; 3. 28. Mi. 7. 8. Je. 25. 10. ver. 9. ch. xiii. xiv. xxi. Je. xxv., with 1 ti. Re. 14. 16–20; xvi. xviii.; 19. 20.

[g] Ch. 28. 9. Zec. 1. 15. Ps. 69. 26. ch. 43. 20. 2 Ki. xxiv. xxv. Je. xxxix. lii. La. i. — De. 28. 50, &c.

[h] Ob. 10–16.

[i] ver. 5; ch. 14. 4–6, 16, 17; 23. 14. Je. 25. 9–12; 27. 6, 8. Da. 2. 37, 5. 18, 19. Re. 18. 7. La. 1. 9. ch. 5. 12–14. De. 32. 20–29.

[k] ch. 21. 4. Da. 5. 1–4. Ju. 18. 27. ch. 32. 9. Je. 50. 11. Zep. 2. 15.

[l] Je. 50. 31, 32; 51. 53. ch. 13. 19; 14. 13, 14. Da. 4. 30; 5. 18–23. 2 Th. 2. 4. Re. 18. 7.

[m] Is. lii. Re. xvi. xviii. 1 Th. 5. 2, 3. Lu. 17. 27–29. ch. xiii. xiv. xxi. xlvi.

[n] ver. 12, 13; ch. 2. 6; 44. 25. Na. 3. 4. Da. 2. 2, 4. 7. 5. 7. Re. 9. 21; 18. 23. 2 Th. 2. 9.

[o] Ec. 8. 8. Ps. 52. 7, ch. 28. 15.

[p] Eze. 8. 12; 9. 9, ch. 29. 15. Ps. 64. 5; 94. 7; 10. 11. Je. 51. 51.

[5] Or, *caused thee to turn away*, ver. 12, 13. Ro. 1. 22. Pr. 3. 5.

[r] 1 Th. 5. 4, 3. Da. 5. 30, ch. xiii. xiv. xxi. Je. l. li. Re. 18. 9, with Job 1. 16. Eze. 13. 11. Ju. 16. 30. 1 Ki. 20. 30. 2 Pe. 2. 3, 9.

[6] Heb. *the morning thereof.*

[s] Heb. *expiate.*

[t] ch. 8. 19, 44. 25; 19. 1. 2 Th. 2. 9, 10. Re. 17. 2. Na. 3. 4. Ju. 10. 14. Je. 2. 28; 7. 22.

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that in Jesus, the man who is JEHOVAH'S fellow, we have righteousness and strength. But God forbid that we should incur the guilt, the shame, the ruin of such as are incensed against a divine Saviour!

CHAPTER XLVI. Ver. 1. The idols were carried away, either on account of their value as precious metals, or works of art, or trophies of victory—or with the superstitious view of transferring their tutelary favour and protection from Babylon to Persia. *C.*

Ver. 7. *They bear him upon the shoulder.* Alluding to the manner in which in heathen—and, alas! that it must be told, to the manner in which, in countries called Christian—images are borne upon men's shoulders in public processions. *C.*

Ver. 11. *Calling a ravenous beast from the east.* A golden eagle was the emblematic standard of Cyrus, under which name he is called from Persia, which lay eastward of Jerusalem where the prophecy was delivered. *C.*

Ver. 13. *I bring near my righteousness*—not by the deliverance granted by Cyrus, but as 'declaring the end from the beginning,' by the final deliverance to be effected by Messiah. *C.*

REFLECTIONS.—Desolating strokes clearly manifest the vanity of idols. In every period of the Jewish church and nation God was their protector, supporter, and deliverer: in every period of life he is such to every particular saint; and his former kindness ought to make us hope for further favours. It is only necessary to make use of our reason to observe the absurdity of idol worship; and it becomes us to ponder how wickedly we have acted, if we have joined in it. It is absurd to doubt of God's existence, or to neglect reverencing his almighty power and Godhead, which are so manifest. Firmly fixed are his purposes, and exactly fulfilled in every dispensation of providence; the tumultuous capture of cities and overthrow of nations not excepted. But infinitely great is the mercy, that not the worst of plagues or wickedness can debar us from Jesus Christ and his offered salvation!

CHAPTER XLVII. Ver. 1–5. Glorious and unconquered kingdom of Babylon, bewail thy approaching calamities: thou shalt be reduced very low: thy dignity and authority taken from thee; thy luxury and delicacy shall be exchanged for afflicting straits and oppressing miseries; thy wretched inhabitants shall be reduced to grind at the mills, or to perform other pieces of the basest drudgery, or driven in herds of captives before their cruel conquerors; they shall be exposed to scorn and disgrace in every form. I, the Almighty God and Redeemer of Israel, by the irresistible effects of my just judgment, will render your city and country desolate and miserable. 6–8. Because ye have cruelly murdered and oppressed the Jews, and presumptuously boasted that your empire could never fall, never be equalled in power and wealth, and never want a king and people to defend it. 14, 15. No comfort shall be left you;—and your merchants and hired troops shall flee away to their respective countries.

Ver. 5. *The lady of kingdoms.* There is a great tendency in all nations to be proud of their capitals, and to bestow upon them great swelling titles: 'lady of kingdoms,' indicating beauty and delicacy! What a name for a heap of rubbish, the habitation of serpents and wild beasts! 'The eternal city,' the fond title of imperial Rome, indicating a certainty of unchangeable splendour! what a name for the ruins that encumber her seven hills, and typify the judgments that are ready to sweep her away! *C.*

Ver. 9. *In a moment in one day.* Babylon was of such prodigious strength, and possessed of such resources, both of provisions and men, that Belshazzar and the city and army were engaged in the revelry of a festival: in 'a moment,' and without a blow struck in self-defence, the city was taken, and the kingdom overthrown, about 540 years before the Christian era.—*The loss of children.* The Babylonians afterwards rebelled against the Persians, and Darius Hystaspes besieged them. For the purpose of prolonging their means of defence, they resolved that all who were incapable of aiding in the defence, including their wives and children, should be put to death. Thus fulfilling, by their own decree and hand, the terrible doom of loss of children which God had denounced against them. *C.*

Ver. 12. Babylon, during all its history, was the fruitful parent of idolatry, lewdness, and debauchery. These were accompanied with high pretensions to the knowledge of occult sciences, called 'sorceries and enchantments,' Da. 2. 2, by which ignorant and superstitious minds were kept in mental and bodily subjection to a wicked priesthood and tyrannical government. *C.*

Ver. 13. *Astrologers.* Judicial astrology, or the pretence of foretelling the future fortunes of children from the position of the planets at the hour of their birth, still holds its place in India; and was at one period very prevalent in Europe, from some parts of which it is scarcely yet completely banished. Such, alas! has been, and continues to be, the folly and the presumption of men! *C.*

REFLECTIONS.—God delights to abase the proud, and to deal justly with the unmerciful. And,

thou shalt be able to profit, if so be thou mayest prevail.

13 Thou[t] art wearied in the multitude of thy counsels. Let now the astrologers,[9] the star-gazers, the monthly prognosticators,[1] stand up and save thee from *these things* that shall come upon thee.

14 Behold, [u]they shall be as stubble; the fire shall burn them; they shall not deliver themselves[2] from the power of the flame: [v]*there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* [w]thy merchants,[3] from thy youth: [y]they shall wander every one to his quarter; none shall save thee.

CHAPTER XLVIII.

1 God, to convince the people of their foreknown obstinacy, revealed his prophecies. 9 He spareth them for his own sake. 12 He exhorteth them to obedience, because of his power and providence. 16 He lamenteth their disobedience. 20 He sendeth his people out of Babylon.

HEAR ye this, O house of Jacob, which are called[a] by the name of Israel, and [b]are come forth out of the waters of [1]Judah; [c]which swear by the name of the LORD, and make mention of the God of Israel, *but* [d]not in truth, nor in righteousness.[2]

2 For [e]they call themselves of the [f]holy city, and stay themselves upon the God of Israel; the LORD of hosts *is* his name.

3 I[h] have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did *them* suddenly, and they came to pass.

4 Because I knew that [i]thou *art* obstinate,[3] and thy neck *is* an iron sinew, and thy brow brass;

5 I[j] have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and [k]will not ye declare[4] *it?*[5] I have showed thee new things from this time, even [l]hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not;[6] lest thou shouldest say, Behold, I knew them.

8 Yea,[n] thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest [o]deal very treacherously, and wast called [p]a transgressor from the womb.

9 ¶ For[q] my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold,[r] I have refined thee, but not with silver;[7] I have chosen thee in the furnace of affliction.

11 For[s] mine own sake, *even* for mine own sake, will I do *it:* for how should *my name* be polluted? and [t]I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, [u]my called: I *am* he; [v]I *am* the first, I also *am* the last.

13 Mine[w] hand also hath laid the foundation of the earth, and my right hand hath [x]spanned the heavens: [y]*when* I call unto them, they stand up together.

14 All[z] ye, assemble yourselves, and hear; which among them hath declared these *things?* the LORD hath loved [a]him; he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him; [b]I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; [c]I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD and his Spirit [d]hath sent me.[9]

17 Thus saith the LORD, [e]thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee [f]to profit, [h]which leadeth thee by the way *that* thou shouldest go.

18 O[i] that thou hadst hearkened to my commandments! then had thy peace been as a [1]river, and thy righteousness as the waves of the [2]sea;

19 Thy[j] seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his [k]name[3] should not have been cut off nor destroyed from before me.

20 ¶ Go[l] ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, [m]The LORD hath redeemed his servant Jacob.

21 And[o] they thirsted not *when* he led them

A.M. cir. 3398.
B.C. cir. 706.

[f] Eze.24.2.ch.57.30. Da.2.2,10,5.7,8,30.

[9] Heb. *viewers of the heavens.*

[1] Heb. *that give knowledge, or forewarning the months.*

[u] Ps.83.13-15.17. 9. ch.40.24,41.2. Ex.15.7. Na.1.10. Da.5.7,21.

[2] Heb. *their souls.*

[v] ch.30.14. Je.50.32. 51.25,26. Ke.21.21.

[w] ver.17,13. or Eze. xxvii. Re.18.11, 12, 15, 23. Je.50.16,37.

[3] *Heb. agents.* Dealers in divination and the peculiar Babylonish arts.—*C.*

[y] ch.56.11.

CHAP. XLVIII.

B.C. cir. 706.

[a] Ro.2.17. Re.2.9,3. 2.9.

[1] De.33.28. Nu.24.7. Ps.68.26. Pr.5.16,17. *i.e.* are children of Judah.

[1] *Flow forth* (*Lauth*), as streams from a fountainhead.—*C.*

[c] ch.19.18.45.23. De. 6.13. Ps.63.11. Zep.1.5.

[d] De.5.26,29. Je.4.2. 5.2. Jn.4.24. Mat.15.8. 9.xxviii.

[2] The people addressed are here described by their nationality, their tribe, and their religious profession. The last clause shows that their profession is hypocritical, and consequently calculated to bring upon them the punishment of Heaven.—*F.*

[e] Je.7.4,5. Mi.3.11. Ro.2.17,25. Tit.1.16. ch.1.21. 10.6. 29.13,32. 64.9. 9.xiii.43.24.

[f] ch.52.1. Mi.3.11. Ps.46.1.87.3. 2 Ki.21.7. Da.9.24. Mat.4.5. 27. 53.

[h] Je.21.45. ch.42.9. 43.9.44.7,8.45.21.46.10. 9. vii. x. xxvi. xxxvii. Zec.1.6.

[i] De.32.27. ch.46.12. 2ec.7.11,12. Ne.9.29. Eze.3.7,9. 36.26. Ac.7. 51. Ex.32.9.34.9. De.9. 6,13,27. Ne.9.16,17,29. Je.3.17.26.

[3] Heb. *hard.*

[j] See ver.3. Am.3.6. 2 Pe.1.21. ch.28.21,23.

[k] Ps.40.10. Job 6.10. Ac 20.27. ch. 43.9,10. Ps.145.4.5.78.4-8.

[4] 'Will ye not acknowledge it to have been accomplished by my power, as it was foretold by my Spirit?—*C.*

[5] The judgments which I send, and the acts which I perform, you have heard of in the word of prophecy; see them now, they are accomplished before your eyes. Will you not, therefore, declare it to be so, and acknowledge fully the power of the one living God? The Lord thus appeals to their own experience, and convicts them by their own reason.—*F.*

[l] 1 Co.2.9,10. De.29. 29.29.

[6] 'They are produced now, and before this day thou hast not heard them.' —*Lowth.*

[n] De.9.4. ch.6.9,10. Je.22.39,40. Je 4.22. 5. 22. Eze.12.2. ch.2.5,12. 3.6-8.17.20.26.44.18.

A.M. cir. 3300.
B.C. cir. 704.

[o] Ps.139.1-4. Je.5.31. 3.1-20. Eze. 16. 15-58. 23. xxii. xxiii. ch. 2. v. Ho. Ho.5.7.6.7.

[p] Ps.51.5.58.3. Eze. 16.4-6. 20.8.23.3,19,27. ch.63.10. De.9.7,24.

[q] Jos. 7.9. Ps.106.8. 78.38.85.2. 103.4.79.9. Eze. 20.9,14,22. ver.11. ch.43.24. 55.5. 57.17,18. Je 14.7.

[r] ch.1.24,25.27.27.9. 57.17. 31.9. Mal.3.2,3. Zec. 13.9. Ho. 2.14,15. Eze.22.18,20. ch.50.2. Je. 6.8. 16. 22. 6-17. Re.3.18. Ps. 119.9. 66. 10-12. 1 Pe.1.7. 4.12.

[7] Or, *for silver,* Eze.22.20-22.

[s] Eze.20.9,14,22. 36. 20-23. Ps.79.9. Nu.14. 15,16. De.32.26,27. Ch. 5.2-5.

[t] ch.42.8. 44.23. Lu. 2.11. 1 Pe.4.11. Ep.3. 21. 1 Co.10.31.1.31.

[u] ch.41.4. Ex. 19. 5, 6. 1 Pe.2.9. 2 Co.1.9. 2 Ti.1.9.

[v] ch.41.4. 44.6. 43.1, 10. Re.1.17. 2.8. 22.13.

[w] Ps.102.25. ch.42.5. 40.12. Je.10.12. Ex.20.11.

[8] Or, *the palm of my right hand hath spread out.*

[x] ch.40.26. Ps. 33.6-9. 119. 89-91. 148. 5, 6. 147.4.

[y] ch.41.1. 22.43. 9.44. 7.45.21.46.3. Re.1.1. 7.19.

[z] Cyrus. ch.41.2,3. 25.44.28.45.1-6.46.11. xiii. xxv. xxxi. xlvi. xlviii. Je.l.li. Ps.137.8,9. Mar. 10.11.

[a] Ezr.1.2.

[b] ver.3-6. ch. 45. 19. 21.42.8.43.12. 41.2. 51.29. Am.3.6. 2 Pe.1.21.

[c] ch.9.6. 31.1-5. 61.1-3. 63.9. Zec. 2.8-11. Lu.4.18-21. Jn.6.7.13. 34.17-3. Ex.23.20. Mal. 3.1.

[9] These words are spoken by Christ, God manifest, the great prophet of his church, the messenger of the covenant, the sent of the Father and the Holy Spirit.—*C.*

[d] ch.7.14. 9.6. 42.1-4. 55. 2-12. 54. 5. 61. 55.4. 1 Co.1.30. 2 Ti.1.10.

[e] Mi.4.2. Ho.3.1,7,8. 4. 4.15. 59.20. 9. Joel 2.32. 3.1,16. 19. 40. Ps.25.8,9. Ne.9.13,14.

[f] Ps.32.8. 73.24.

[g] De.5.29. 30.29. Ps. 81. 13-16. Mat. 23. 37. ch.32.18-18. 54. 11-17. De.30. 11, 12. Mi.6.8. Ro. 14. 17. Ps. 119. 165. 19.11.

[1] Always running downward to the ocean, always receiving supplies from the skies and the mountains above.—*C.*

[2] Always flowing round the earth, and supplying springs and rivers by its inexhaustible exhalations—wave succeeding wave, the parts distinct, the ocean one.—*L.*

[h] Ge. 22. 17. 32. 12. 2 Sa.17. 11. 1 Ki.4.20. ch. 10.22.

[i] ver.9. ch.7.8,9.12. 36.1. 2 Ki.xxiv.xxv.

[3] *His name,* Whose? The name of any of thine offspring.—*C.*

[k] ch. 62. 11. Je. 50.8. 51.6,45. Zec.2.6. Re.18. 4.10. 1. Ps.120.1-6. 118. 15. ch.52.11.

[l] 2Sa.7.23. Re. 5.9. ch 44.23. with Ex.19. 4-6. Je. 50. 10. 31.7,10. Ps.68.22.

[m] ch. 30. 15. 35.6.7.41. 17,18. 52.10. 49.10. Ex. 17.6. Nu. 20.11. Ne.9. 15. Ps. 78. 15, 16, 20. Ezr. 1. 1, 4. vi—viii. Ro. 11. 28. 1 Co.10.4. Eze.20. 35. Re.2.17.14.

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alas! the mightiest nations soon sink under the hand of an angry but righteous God, and the weight of their manifold sins. The very sins in which they had gloried or laboured, or by which they had hoped to save themselves, become the principal causes of their ruin. Yea, the mischiefs which sinners least dreaded often come fatally upon them. And false teachers, who are the instruments in deceiving others, shall themselves feel the heaviest stroke of judgment.

CHAPTER XLVIII. Ver. 1, 2. Hear ye, who boast that you are descendants of Jacob and Judah his most honourable son, and are citizens of Jerusalem, and profess much, though feigned, confidence and dependence on God. 3–8. By foretelling and accomplishing events, I have given you the most undeniable proofs of my true Godhead, because I knew you were so stubborn and untractable. I have even so timed my predictions, as to leave you no ground to pretend that either you or your idols then foresaw the events; for I knew you were so long hardened in perverseness, that you would choose to ascribe your information to any other than to me. 9–11. From regard to the honour of my own perfections, covenant, and promises, I will not utterly destroy you. Nevertheless, in order to purge you from your sins, particularly your gross idolatries, I must try you in a furnace of moderate affliction in Chaldea, and there renew my choice of you for my peculiar people. 14, 15. God manifested his love to Cyrus by employing him in such honourable services, and giving him such prosperous success in destroying the Chaldeans. 16. From the very beginning I have plainly and publicly foretold future events, and have been always ready to fulfil my predictions. And now I am appointed of God to foretell, and in due time to execute, things relative to Cyrus and Babylon, and the redemption prefigured by it. 17–19. I am your divine instructor and leader in what conduces to your peace and prosperity; and if ye had but hearkened to my commandments, your peace, and the prosperity flowing from your piety and virtue, had been abundant and lasting; your children should have been greatly increased; nor should they have been carried captive out of my land. 20, 21. Ye shall certainly be delivered from Babylon, and shall be provided for in your return.



ENTRANCE TO THE GARDEN OF THE KNIGHTS OF MALTA—A GLIMPSE OF THE MOST SPLENDID EDIFICE EVER RAISED BY FAITH IN THE CAUSE OF RELIGION. [Isaiah, xlix:6.]—"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Through an open vista made of a tangled labyrinth of trees and flowering shrubs in the garden of the Knights of Malta we have a glimpse of St. Peter's Church at Rome. This structure, conceived in the genius of Michael Angelo, is the most splendid edifice ever lifted by faith in the cause of religion. It is an evidence of the truth of Isaiah's prophecy, and is an expression of the declaration that Christ was to be a light to the Gentiles and to be salvation to the people unto the ends of the earth. This garden stands upon the Aventine Hill, the highest of the seven in Rome.

through the deserts: he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.

22 *There*[v] *is* no peace, saith the LORD, unto the wicked.[4]

CHAPTER XLIX.

1 Christ, being sent to the Jews, complaineth of them. 5 He is sent to the Gentiles with gracious promises. 13 God's love is perpetual to his church. 18 The ample restoration of the church. 24 The certainty of its deliverance out of captivity.

LISTEN,[a] O isles,[1] unto me; and hearken, ye people, from far; The LORD hath [b]called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he [c]hath made my mouth like a sharp sword;[2] in the shadow of his hand hath he [d]hid me, and made me [e]a polished shaft; in his quiver hath he hid me;

3 And said unto me, Thou *art* [f]my servant, O Israel, in whom I will be glorified.

4 Then I said, [h]I have laboured in vain, I have spent my strength for nought, and in vain; [i]*yet* surely my judgment *is* with the LORD, and my work[3] with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, [j]to bring Jacob again to him, [k]Though[4] Israel be not gathered, yet [l]shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, [5]It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved[6] of Israel; I will also give thee for a [m]light to the Gentiles,[7] that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth,[8] to[n] him whom the nation abhorreth, to a servant of rulers, [o]Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [p]In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I [q]will preserve thee, and give thee for a covenant of the people, to establish[9] the earth, to cause to inherit the desolate heritages;

A.M. cir. 3292.
B.C. cir. 712.

p ch. 42:20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60,

these? Behold, I was left alone; these, where *had* they *been?*

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms,[4] and thy daughters shall be carried upon *their* shoulders.[5]

23 And [n]kings shall be thy nursing fathers,[6] and their queens[7] thy nursing mothers: they shall [o]bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD: for [p]they shall not be ashamed that wait for me.

24 ¶ Shall[q] the prey be taken from the mighty, or [8]the lawful captive[9] delivered?

25 But thus saith the LORD, [r]Even the captives[1] of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.[2]

26 And [s]I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine:[3] and all flesh [t]shall know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

A.M. cir. 3292. B.C. cir. 712.

l ch. 2. 2–4; 11. 9–12; 14. 1, 2; 60. 3–22; 66. 18–21. *m* 61. 4, 6; 66. 12, 20. Ps. 22. 27–31; 72. 8, 17; 86. 9. Mal. 1. 11. Mat. 8. 11. Re. 7. 9, 11, 15.

4 Heb. *bosoms.*

5 See note [4] in second column.

n ch. 52. 15; 60. 3, 10, 16. Ps. 2. 10–12. Ezr. 1. 1–11. Ne. 2. Es. viii.–x. Re. 21. 24, 26.

6 Heb. *nourishers.*

7 Heb. *princesses.*

o Ge. 43. 26, 28. Ju. 8. 26. 2 Ch. 7. 3. Ezr. 10. Ps. 72. 9. Rev. Ch. 11. 1. 2. 45. 14. 52. 15. 60. 14. Mi. 7. 17. Re. 3. 9.

p Ps. 9. 10; 22. 5; 25. 3; 34. 5, 22; 37. 13, 14. Ro. 5. 5; 9. 33; 10. 11. Joel 2. 27.

q Mat. 12. 29. Ge. 49. 27. Exo. 32. 5, 11. Lu. 11. 21, 22.

8 Or, 'Captive of the terrible.'—C.

9 Heb. *the captivity of the just.*

r ch. 49. 17–20, 23, 24; 51. 22, 23. Mat. 12. 29. Heb. 2. 14, 15. 2 Th. 2. 8. Jn. 12. 31; 14. 30. Re. 12. 7–9. *s* Je. 19. 9. Re. 11. 8.

1 Heb. *captivity.*

2 See note [1] below.

t Ge. 32. 28. Ju. 13. 22. 1 Ch. 29. 10. ch. 9. 6; 49. 26; 54. 5; 60. 16. Je. 14. 8; 17. 13; 50. 34. Ho. 13. 4. Lu. 1. 47. Ac. 4. 12. 1 Ti. 1. 1. Tit. 2. 13.

A.M. cir. 3292. B.C. cir. 712.

mise is here given that he would deliver his people.—*P.*

CHAP. L.

a ch. 49. 8, 14, 24. Ho. 2. 2. Je. 3. 1, 14, 20. Ezr. 16. 8. Je. 31. 32. Ro. 11. 1, 2. 2 Co. 11. 2. Je. 3. 8.

b Ex. 21. 7. 22. 3. Ne. 5. 8. Le. 25. 39. 2 Ki. 4. Mat. 18. 25.

c 42. 24. 51. 17, 21–14; 54. 4–7. Ps. 44. 12. He. 2. 2. De. 32. 30–37. 32. 19–25. 1 Th. 2. 15, 16. Mat. 8. 12; 21. 41; 23. 36–39.

d ch. 35. 5, 6. Ep. 2. 13. Zec. 9. 9. Mat. 21. 1.

e ch. 65. 12; 66. 4. Pr. 1. 24. Ps. 81. 11. Ho. 11. 6, 7. Jn. 3. 11–21. Ro. 1. 18–32. Mat. 22. 38, 39. Lu. 19. 42.

f Nu. 11. 23. ch. 59. 1. Ge. 18. 14. Je. 32. 17, 41.

g Ex. 14. 21, 29. Ps. 106. 9; 114. 3–7; 66. 6–8. 15. 74. 13, 15. Jos. 3. 13. 16. ch. 63. 10, 12, 13. 43. 16, 17. 51. 10. Ps. 107. 33. Mat. 8. 27. Hab. 1. 9. 2. 14. Na. 1. 4. Ex. 7. 18. 15. 8. Re. 16. 12.

h Ex. 10. 21, 22. Eze. 30. 12. Re. 6. 12.

i Mat. 11. 5. Ex. 4. 11. ch. 6. Je. 5. 21. Prov. 20. 12. *k* ch. 63. 5. Ps. 45. 2–6. 93. 1, 2; 96. 1, 2; 97. 1, 2; 98. 1. Je. 51. 10. Mat. 7. 29. Lu. 4. 32. 20. 19. Mar. 6. 2. 11. 18. Mat. 5. 4, 5. 21. 26, 28. ch. 57. 15–19.

4 In Palestine the young children, the moment they are able to sit upright are placed astride on the mother's or nurse's shoulder; this is the usual, indeed the universal mode of carrying children that are unable to walk.—*P.*

CHAPTER L.

1 *The dereliction of the Jews to be imputed to their own sins, and not to God's inability to save.* 4 *Christ's commission to speak comfort to the weary:* 5 *his patient suffering of indignities,* 7 *and confidence in God's help.* 10 *An exhortation to trust in God, and not in human resources.*

THUS saith the LORD, [a]Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom [b]I have sold you? Behold, for your iniquities have [c]ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I [d]came, *was there* [e]no man? when I called, *was there* none to answer? [f]Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I [g]dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I [h]clothe the heavens with blackness, and I make sackcloth their covering.

4 The[i] Lord GOD hath given me the tongue of the learned, that I should know how to speak

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vices he will glorify all his perfections to the highest. And though my ministrations have little success in the conversion of the Jewish nation, God will honourably reward my faithful service, and give me for an Instructor and Saviour to the Gentile world. 7–13. In consequence of my great sacrifice and trouble among the Jews, JEHOVAH will highly exalt me, seasonably grant whatever assistance and protection I need for myself or members, and grant me a living body through the whole world, saved from all their misery and bondage, and richly supplied with the precious and comfortable oracles, ordinances, and blessings of the new kingdom, while both angels and men shall rejoice in their happiness. 14–23. Nor shall the Jews in Babylon, or in their long dispersion, nor the church under Antichrist, have any just reason to doubt of God's continued kindness to and care for them. Delivered from their enemies, and returned to their own country, the Jews shall greatly increase in numbers and abound in prosperity. During their infidelity and dispersion, the vast numbers of Gentiles who enter the church shall more than balance their loss: and at last both Jews and Gentiles shall, in countless multitudes all over the world, be converted to the Lord. 24–26. Nor shall the mightiest devils or persecutors be able to keep them from accepting Christ, since God, as their redeemer, will exert his almighty power in their behalf, and the tremendous overthrow of the wicked.

Ver. 2. This highly figurative passage was designed to be descriptive of the Messiah. His mouth was like a sharp sword, able to give utterance to words of convincing and powerful eloquence, which would penetrate the heart. The figure is carried on into the second member of the verse. The shadow of God's hand is there represented as covering or concealing the sword. It is preserved by divine power, hidden from the eye of the enemy, until the moment comes for action; then it is suddenly drawn forth, and wielded with skill and power. The last clause sets forth the same idea under another figure: an arrow preserved in the quiver until the moment for shooting it arrives. *P.*

Ver. 3. *Israel* signifies 'Prevailer with God:' and here is easily, and with certainty, seen to be a specific title of Messiah, and not the national designation of the Jews. The distinction lies in ver. 4: *Messiah-Israel* had his 'judgment and work' with God; but Israel, the people, were ever a 'stiff-necked and rebellious generation.' *C.*

Ver. 5. *To bring* home again. *Jacob,* who went out an exile.—*Though Israel* a name given on returning. *be not gathered;* that is, though during a long time Israel shall remain dispersed, 'yet shall I be glorious' in the judgment of their excision for a time, till the Gentiles be 'grafted in'—and finally, 'all Israel shall be saved.' *C.*

Ver. 7. *To him whom man despiseth,* &c. To Messiah, 'despised and rejected of men:' and so abhorred of the Jewish nation, that they preferred Barabbas, a robber, and cried out, 'Away with him, away with him: crucify him, crucify him!'—*To a servant of rulers.* To one led before the tribunal, and condemned by the pusillanimous injustice, not of a native prince, but a foreign ruler. *C.*

Ver. 8. *In an acceptable time,* &c. This passage is quoted in 2 Co. 6. 2. Its general meaning is, that in the days of God's power, in a day appointed by him, he would be ready and willing to extend his salvation to mankind through his Son. In the time of the gospel dispensation, under the ministry of Christ's apostles, the Lord would extend his grace and mercy to Jews and Gentiles alike. *P.*—*A covenant.* 'A purifier, or a covenant sacrifice.' Purifier seems most agreeable to the scope of the passage.—*To establish the earth.* Rather, 'to restore the land' to its rightful owners in the 'acceptable time' of the gospel jubilee. *C.*

Ver. 10. *They shall not hunger nor thirst.* 'The hunger and thirst' of the Lord's captives is always 'after righteousness,' Mat. 5. 6, for nothing short of 'everlasting righteousness' can satisfy the cravings or sustain the strength of the soul. But now they 'hunger and thirst' no more, for the word of life is in them 'a well of water,' Jn. 4. 14, and their food 'the living bread which came down from heaven.' Jn. 6. 51. *C.*

Ver. 12. *Sinim* is said to have been the name of a strong city in Egypt; and may thus represent every city in which Israel had been imprisoned as Joseph, or enslaved as his descendants: the Vulgate translates it 'South Country,' probably in reference to Mat. 8. 11. *C.*

Ver. 17. 'They that ruined thee shall speedily become thy builders; and they that wasted thy substance shall [by conversion] become thy children.' *C.*

Ver. 23. While, like all spiritual promises to the Jews, this prophecy is fulfilled to the Christian Gentile church; yet it is obvious from the entire context, that its first application is to the Jews. And little during their long pilgrimage has been to them the 'nursing' of kings and queens. But let not the infidel deride, let not the Christian forget, and let not the Jew despair, the word is spoken, and it will be accomplished. *C.*

Ver. 26. The restoration of the Jews will take place in the midst of terrible intestine commotions, not necessarily in all Gentile nations, but in all that shall oppress them, as Egypt did, and oppose their return, either from motives of jealousy or self-interest. *C.*

REFLECTIONS.—What important truths are notified to men by the gospel of Christ! And great is the mercy that the Gentiles have so deep concern in it, and such abundant access to know and receive it. Enlarged gifts and grace are necessary to qualify men for the ministry. And exalted ought to be their ends, earnest their care, and assiduous their labour in winning souls to Christ. Glorious and certain shall be the reward of their faithful service, even though it should not have the wished success with men. But infinite is the mercy of God, in calling his own Son to his mediatorial office, and qualifying him for it;—in freely giving him for us as a Ransom, and to us as an effectual Saviour! By it JEHOVAH'S declarative glory, and the everlasting happiness of men, are wonderfully advanced. Alas! that ever he should be rejected, and his grace received in vain;—that his salvation, so extensive and suitable, should be so undervalued and refused!—In accordance with his love, God enlightens the mind, looses the bonds, supplies the wants, protects the persons, comforts the hearts, and makes plain the paths of the people. His work of redemption, his saving of men, demands our highest praise: and the assurances of his constant and everlasting kindness, and his promises to remove everything hurtful, give ground of encouragement to the most despondent. Thrice pleasant is it to behold the church extending her limits, and mightily increasing her members; and to discern how almighty power and grace protects and blesses it, notwithstanding all opposition!

CHAPTER L. Ver. 1. In reply to the objection that the casting off of the Israelites was a proof of want of faithfulness or caprice on the part of Jehovah, the true cause of it is here alleged. The Israelites were rejected and punished because of gross sin and open rebellion. God had dealt with them in mercy, he had spared them long, he had saved them by wondrous interpositions of supernatural power; but they had manifested the greatest ingratitude. *P.*—*Where is the bill,* &c. God's covenant with his church is often represented as a marriage-contract, see particularly Ho. 2. 2, 19, 20; and the progress of grace, together with the final glory of the church, as a marriage, Mat. 22. 1–14; Re. 21. 9.—*Sold.* The persons and liberties of their children were, according to the divine law, answerable for the debts of their fathers, 2 Ki. 4. 1; Mat. 18. 7. *C.*

Ver. 2. *When I came.* The Lord here speaks in continuation of the former verse—even the WORD that was with God, and was God. And he speaks of that time when, being 'made flesh, he dwelt among us;' when he 'came unto his own, and his own received him not,' Jn. 1. 11. *C.*

Ver. 4. *The Lord God hath given me,* &c. 'The LORD GOD' Adonai Jehovah', The FATHER, hath given me (his co-eternal WORD, his SON, 'God manifest in the flesh'), 'the tongue of the learned,' the 'learned' in the 'deep things of God,' his nature, his eternal purpose of grace, according to 'the counsel of his own will,' his work of redemption by substitution and sacrifice, and his victory over death by resurrection to glory. *C.*

Ver. 7. *Set my face like a flint.* As the flint endures the stroke of the steel, and yields its best service (fire) to him that smites it—even so did Messiah endure, unshrinking, the strokes of those that hated him, and yielded out tears of compassion and intercessory prayers in return for the ingratitude that cried 'Away with him!' the injustice that condemned him, and the cruelty that crucified him. *C.*

Ver. 10. *That walketh in darkness.* The only real darkness lies in ignorance of one point, 'What must I do to be saved?' Within the name of Jesus lies the only answer; from it emanates the only light, Jn. 1. 12; Ac. 16. 31. *C.*

Ver. 11. *Walk in the light of your fire.* This is neither an advice nor a permission, but a judicial sentence, and with this warning, instead of joy, 'ye shall lie down in sorrow.' *C.*

REFLECTIONS.—How common is it, but as absurd, for self-ruined, and even obstinate sinners, to lay the blame of their misery on God, who is infinitely able and ready to save!—Yea, infinite is the fitness of Jesus Christ to instruct, quicken, and comfort our souls. Great was the cheerfulness and boldness with which he endured the suffering, and performed the obedience, necessary in the work of our redemption. Wonderful was the pleasure of JEHOVAH in assisting, supporting, and honouring him in it: and infinite is his tenderness towards distressed and disconsolate souls, and his indignation against presumptuous sinners. Never let me pretend to teach others till God has taught myself. And embracing every opportunity of fellowship with him, let me always act in his service under the influence of a gracious good-will to it. Never let me shrink at doing or suffering for Jesus Christ, who has done and suffered so much for me. In every difficulty of work or warfare, let me firmly believe that he will

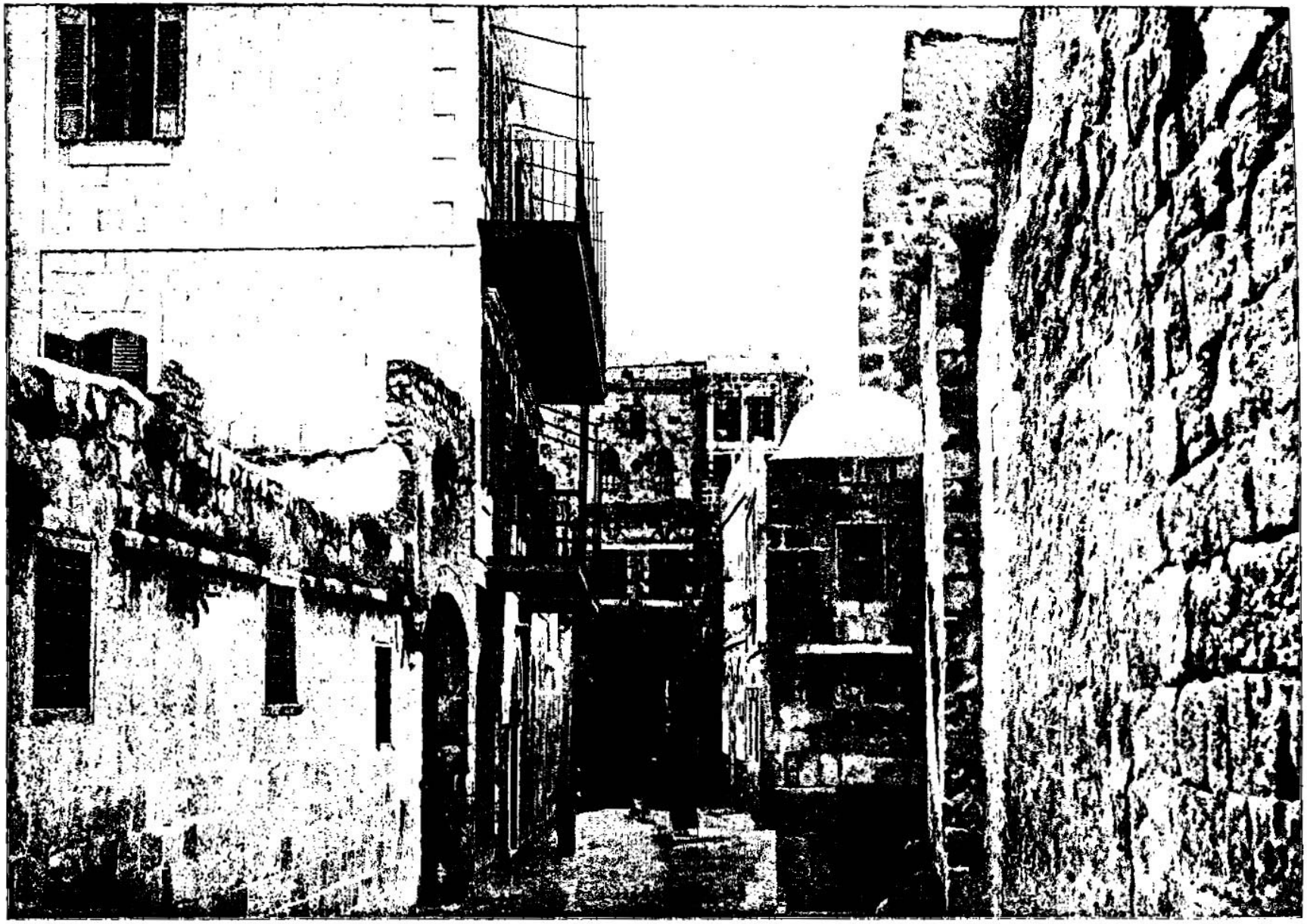

HOUSES OF DIVES AND LAZARUS—BESIDE THE ROAD CHRIST WALKED OVER TO HIS CRUCIFIXION. [Isaiah, 1:6.]—"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." The houses of Dives and Lazarus make up a station in the Via Dolorosa. The Via Dolorosa is the gloomy and sad way over which our Savior walked to Calvary. It begins with the Palace of Pilate, which is now the Governor's serai. Over one of the buildings on this way the Scala Santa or staircase leading to the judgment hall stood until removed by Constantine to the basilica of Saint John Lateran, in Rome. We have along this way the Church of the Flagelation, or the Church of the Crowning with Thorns, the arch of Ecce Homo, Convent of the Sisters of Zion, and at the bottom of the valley, the house of Dives. Pilgrims who visit Jerusalem during the Easter weeks make it a point to pass over and meditate along this sad way.

a word in season to *him that is* weary: he wakeneth[k] morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD [l]hath opened mine ear, and I was not rebellious, neither turned away back.

6 I[m] gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.[1]

7 ¶ For the Lord GOD will [n]help me; therefore shall I not be confounded: therefore have I[p] set my face like a flint, and I know that I shall not be ashamed.

8 *He*[q] *is* near that justifieth me; who will contend with me? let us [r]stand together: [s]who *is* mine adversary?[2] let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, they all shall wax[t] old as a garment;[3] the moth shall eat them up.[4]

10 ¶ Who *is* among you that [u]feareth the LORD, that obeyeth the voice of his [v]servant, that [w]walketh *in* darkness, and hath no light? let[y] him trust in the name of the LORD, and stay upon his God.

11 Behold, all [x]ye that kindle a fire,[5] that compass *yourselves* about with sparks; [z]walk in the light of your fire, and in the sparks *that* ye have kindled. This[b] shall ye have of mine hand, ye shall lie down in sorrow.

CHAPTER LI.

1 An exhortation, after the pattern of Abraham, to trust in Christ, by reason of his comfortable promises, 4 of his righteous salvation, 7 and man's mortality. 9 Christ by his sanctified arm defendeth his from the fear of man. 17 The prophet bewaileth the afflictions of Jerusalem, 21 and promiseth deliverance.

HEARKEN to me, [a]ye that follow after righteousness, ye that [b]seek the LORD: look unto [c]the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.[1]

2 Look[d] unto Abraham your father, and unto Sarah *that* bare you: for I called [e]him alone, and blessed him, and increased him.

3 For[g] the LORD shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, [h]my people, and give ear unto me, O my nation: for [i]a law shall proceed from me, and I [j]will make my judgment to rest for a light of the people.

5 My[k] righteousness *is* near; my salvation is gone forth, and mine arms shall judge the people: [l]the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for [m]the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner:[2] but [o]my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that [p]know righteousness, the people [q]in whose heart *is* my law; [r]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For[s] the moth shall eat them up like a garment, and the worm shall eat them like wool: [t]but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake,[u] awake, put on strength, O [3]arm of the LORD; awake, as [v]in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab,[4] *and* [z]wounded the dragon?[5]

10 *Art* thou not it which [y]hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore[a] the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.[6]

12 ¶ I,[a] *even* I, *am* he that comforteth you: who *art* thou, that thou [b]shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made [c]*as* grass;

13 And [d]forgettest the LORD [e]thy [7]maker,

A.M. cir. 3312. B.C. cir. 692.

k Jn.11.49; 7.16. ver. 7.9.
7 Mat. 26. 39. Ps. 40 6 8. Jn. 14.31; 10.18; 12.49.50. 10.18. Phi 2. 8. Mat 3. 15. He. 10.5; 5.8. No. 5 14.
l ch 49.1-6; 50.4-11; 55. Mat. 2.15; 3.17; 17.5. Mk. 1.11; 9.7. Lu. 2.32; 3.22. Jn. 1.18; 12.49; 14.10. Mk. 1. with No. 12.44. Jno 30 10. 2 So. 10.4,5. 1 Ki. 22.22. La. 3.8. No. 43 35.
1 The outrages here recorded are the greatest insults to which a man could be exposed in the East. The beard is cultivated with the greatest care. Men hold it in such veneration that it is customary to swear by it. To pluck the beard therefore is an indignity the most humiliating. The prophetic words were fulfilled in the person of our Lord.—*P.*
m ch. 49.1-6; 50.5. Jn. 16. 32. Ac 10.38. He. 5.7. ver. 9.
n Je. 1. 17, 18; 15. 20. Eze. 3.8,9. Ro. 8.10. 1 Pe. 4 1013-14
o Ro. 8. 31-34. 1 Ti. 3. 16. Ac. 10. 38. Mat. 27. 51. Ro. 1. 4. Ac. 2. 32. Mat. 26. 64. ch. 45. 24. Co. 2. 15.
p Ex. 20. 9. De. 19. 17. 1 Co. 4. 4. 1 Pe. 3. 15.
q Zec. 3. 1. &c. Re. 12. 10.
2 Heb. *the master of my cause.*
r Ps. 102. 26; 89. 6 Job 13. 28. ch. 51. 6, 8, 12. He. 8. 13.
3 It is not this last clause to be read in union with ver. 3; and ver. 4–8, and the first clause of ver. 9, as a parenthesis? See He. 1. 10–12.—*C.*
4 See note * in second column.
s Mal. 3. 16. Ps. 138. 1; 111. 10. Ec. 12. 13. ch. 29. 23. Je. 32. 40. Jn. 10. 14; 14. 21.
t Am. 3. 7. ch. 49. 3; 42. 1; 50. 1; 53. 11.
u ch. 50. 9. Mi. 7. 8, 9. Lu. 3. 1–18. ch. 8. 20. Ps. 22. 4. Mat. 14. 33; 16. 8. 1 Th. 3. 7, 8. 1 Pe. 5. 9. Lu. 24. 20, 21. Jn. 16. 20.
v Joh 13. 15. Ps. 52. 8. Nu. 3. 7. 2 Ch. 20. 22. Ps. 119. 81; 27. 13; 130. 5, 6. 1 Pe. 5. 7. Heb. 12. 2. Ps. 118. 8. Isa. 12. 2. Mat. 10. 31. Jn. 10. 33. He. 10. 35–37. Ps. 25. 8, 9.
w Ps. 20. 7. Ro. 10. 3.
x Isa. 50. 11. Ps. 57. 4. Ps. 118. 12. Mat. 26. 52. Re. 13. 10.
5 Thus kindle a fire of your own devising for warmth and light, forgetful of the sparks that may destroy your garments or your dwelling.—*C.*
a Ec. 11. 9. Am. 4. 4. Lu. 12. 49. De. 32. 22. Je. 17. 4. Mat. 26. 64.
b Jn. 9. 39. Ps. 16. 4; 32. 10. Lu. 21. 23–36; 19. 27, 43, 44. ch. 11. 4. Re. 2. 22. Mat. 8. 12; Mat. 9. 44, 48. Lu. 16. 24. ch. 66. 24.

CHAP. LI.

a ver. 7. Ro. 9. 30, 31. ch. 50. 10. Lu. 12. 32. Pr. 15. 9; 21. 21. Mat. 5. 5, 6. 33. 1 Ti. 3. 9. 2 Ti. 2. 22. Tit. 2. 12. 1 Th. 5. 21. Ps. 38. 20; 34. 15.
b ch. 55. 6. Ps. 24. 6. Zep. 2. 3. Am. 5. 4. He. 12. 6. Pr. 28. 5.
c Ge. 15. 5; 28. 13; 35. 11; 46. 3. Ro. 4. 19, 20. He. 11. 8, 11. 1 Pe. 1. 18. Ac. 9. 31. Ro. 11. 25–32. Re. 19. 1–7. ch. 29. 17; 32. 15; 35. 1, 6, 7, 18, 19. 54. 1–17, with Ge. 13. 10.
1 See note ver. 23.

A.M. cir. 3312. B.C. cir. 692.

d Ex. 19. 5, 6. De. 14. 2; 26. 18; 32. 6. Ps. 135. 4. Tit. 2. 14. 1 Pe. 2. 9.
e ch. 2. 3–5. Ro. 3. 27; 8. 2, 15, 16.
f ch. 42. 1, 4, 6; 49. 6; 61. 1, 2. Pr. 8. 15. 2 Co. 4. 6. Lu. 2. 32.
g ch. 36. 1; 46. 13; 54. 11; 61. 1–3. Ro. 10. 4–8. Ps. 110. 2, 3, 5, 6. Ps. 92. 9. 1 Th. 5. 24. 2 Th. 2. 16, 17.
h ch. 42. 1, 4; 50. 4; 51. 4, 16. Ro. 15. 8–12. Ps. 2. 8. 2 Co. 4. 6. Lu. 2. 32.
i ch. 56. 1; 46. 13; 54. 17; 61. 1–3. Ro. 10. 4–8. Ps. 110. 2, 3, 5, 6. Ps. 92. 9. 1 Th. 5. 24. 2 Th. 2. 16, 17.
j ch. 42. 4; 50. 7; 51. 9, 10. Ro 15. 6–12. Jn. 14. 10. Ho. 11. 7. Mi. 7. 7. Ps. 130. 7. 1 Co. 15. 19.
k He. 2. 11, 12. Ps. 110. 2. ch 50. 9. Lu. 18. 30. Mat. 5. 6. 2 Pe. 3. 13. 1 Co. 1. 30. 2 Pe. 3. 7, 10–12.
2 Vanishing as smoke, or it may be like the ephemera, a worthless insect, whose life is but a day.—*C.*
l ch. 45. 17, 22. 16. Da. 9. 24. Ps. 72. 2, 6. Mat. 5. 18. Jn. 4. 21. 2 Pe. 3. 10. He. 12. 27, 28. ver. 6.
m ver. 1–4. Phi. 3. 9. Tit. 2. 11, 12. Jn. 8. 31.
n Ps. 37. 31; 40. 8. Je. 31. 33, 34. Lu. 1. 17, 2. Co. 3. 3.
o Mat. 16. 28. Lu. 12. 4. Ac. 5. 40; 24. 5. Pr. 29. 25.
p ch. 50. 9. Job 4. 19–21; 13. 28. Ho. 5. 12. ch. 66. 24. Ps. 82. 7.
q ch. 40. 13. Da. 9. 24. ch. 45. 17. Jn. 3. 19. See ver. 6.
r Ps. 44. 13, 16. ch. 52. 14. Re. 11. 17.
3 Power, ver. 5: ch. 53. 1; 59. 16, 17; 62. 8. Ps. 118. 15, 16. Ex. 6. 5. De. 4. 34. 2 Co. 6. 7.
s Ex. vii.–xvii Jos. ii.–xi
4 Egypt strong and proud, Ps. 87. 4; 89. 10.
t Ps. 74. 13, 14. ch. 27. 1. Eze. 29. 3; 32. 3. Hab. 3. 13.
5 In ver. 9 and to the captive exiles speak and plead with God for deliverance. The language is at once noble, and expressive of strong faith in the divine mercy.—*P.*
u Ps. 7. 6; 35. 23; 44. 23; 59. 4, 5; 78. 65; 121. 4. 2 Ti. 4. 8.
v Ex. 14. 21. ch. 63. 11, 12; 50. 2; 42. 15; 51. 15, 16. Mi. 7. 15. Ac. 20. 28. Col. 1. 13.
w ch. 35. 10; 44. 23; 48. 20; 49. 13. 2 Co. 5. 19, 20; 6. 2. Ac. 2. 41–47. Re. 5. 8–13; 7. 9, 10; 14. 1–4; 19. 1–7; 21. 4. 2 Ti. 4. 8. Jude 24.
6 This is the Lord's response to the cry of his people. Their cry is heard, deliverance is promised, their speedy emancipation is secure.—*P.*
a ch. 43. 25; 40. 9, 1. 2 Co. 1. 3–6. Ps. 102. 13. See ver. 3.
7 Compare this title and this work with He. 1. 8, 10. Is not Jesus 'God manifest in the flesh'?—*C.*

* The idea is, says Barnes, that the Messiah shall survive all their persecutions and assaults: his cause, his truth, and his honour and reputation would live; while the reputation of his enemies and cruel persecutors would fade as a garment, and be consumed.—*P.*

b ver. 7, 8; ch. 2. 22. Mat. 10. 28. Ps. 118. 6; 39. 5; 89. 5; 90. 5; 103. 15. Pr. 29. 25. *c* ch. 40. 6, 7. 1. 2. 1. 24. Ja. 1. 10, 11. *d* De. 32. 18. Je. 2. 32. *e* ch. 43. 7; 44. 2; 54. 5. Ps. 100. 3. ver. 16. Ep. 2. 10.

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do great things for me. In deeps, in nights of desertion, temptation, trouble, and grief, let me never fear, but only believe that, while I sit in darkness, the Lord will be a light unto me, and will bring me to the light. And let me stand in awe, lest confidence in my own wisdom and righteousness should entail upon me everlasting damnation.

CHAPTER LI. Ver. 1–3. The God who delivered Abraham from among his idolatrous friends, and, contrary to every natural appearance, made him and Sarah the parents of millions, can easily make you to flourish after your captivity in Canaan, and can easily form for himself a flourishing gospel church in the world. 4–8. The gospel, authorized by God, shall be published; and the ordinances of it, established and attended by his power, shall be effectual for converting men to Christ, and for revealing and bestowing upon them his everlasting righteousness and salvation. 9–16. The almighty power of God, which plagued the Egyptians and divided the Red Sea, shall bring the Jews from Babylon and their present dispersion with great joy, and deliver the church from heathenish or antichristian oppressors.—And for your comfort against the threatened fury of oppressors, the almighty Creator has given you his promises, and has protected you, that he may re-establish you as his church and people; and has raised up and qualified Jesus Christ in order to the erection and establishment of the gospel church. 17–23. Let not therefore the Jews, or the Christian church, despair under the terrible and destructive, and even stupifying judgments of God inflicted upon them: he will, in his proper time, deliver them, and execute judgment upon the Chaldeans, Syro-Grecians, Romans, Antichristians, and Turks, who cruelly oppressed them.

Ver. 1. *Righteousness* is exactly equivalent to *obedience;* that is, perfect, not partial, obedience. This will appear evident from comparing 'the gift of righteousness,' Ro. 5. 17, with 'the obedience of one,' whereby 'many are made righteous,' Ro. 5. 19.—*Note,* It is of the utmost importance in theology to observe, that it is through this righteousness,' and this righteousness alone, that 'grace reigns unto the exhibition and bestowment of eternal life, through Jesus Christ our Lord.' Grace ascends the throne of mercy only by the steps of righteousness.—*Look unto the rock,* &c. Israel, in his origin, is reminded that he was, for hardness, as a stone hewed out of a rock; and for filthiness, as clay digged out of a pit. *C.*

Ver. 5. *My righteousness is near*—even so near, that it is 'unto all, and upon all them that do believe,' Ro. 3. 22: yea, so near, as to dwell within the very heart of every believer, Ro. 10. 6–10. *C.*

Ver. 7. *My law.* This law in the heart is the promise of the new covenant established in Jesus as Mediator, and which is rendered effectual through free grace in justification, He. 6. 12.—*Fear ye not the reproach,* &c. How strange that free grace has ever been the subject of reproach and reviling! nay, of persecution unto death! Yet how glorious when persecuted believers can say, 'Being reviled, we bless; being persecuted, we suffer it.' And without this 'mind that was in Jesus,' we are 'none of his,' Ro. 8. 9. *C.*

Ver. 11. This prediction indicates a time still future; for though there have been restorations with joy, as under Cyrus and Artaxerxes, there has yet been no 'everlasting joy.' See Re 21. 4. *C.*

Ver. 14. *Die in the pit.* Casting into a deep pit, with a little food, was an ancient mode of punishment; thus inflicting a slow and proportionally cruel death. It may here be also an allusion

that[v] hath stretched forth the heavens, and laid the foundations of the earth; and [h]hast feared continually every day because of the fury of the oppressor, as if he were ready[8] to destroy? and where[i] *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die [j]in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that [k]divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And [l]I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that [m]I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ Awake,[n] awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup[p] of his fury: thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.[9]

18 *There*[q] *is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These[r] two *things*[1] are come[2] unto thee; who shall be sorry for thee? desolation, and destruction,[3] and the famine, and the sword: by whom shall I comfort thee?

20 Thy[s] sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they[t] are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore, hear now this, thou afflicted, and drunken, but not with wine:

22 Thus saith [u]thy Lord the LORD, and thy God *that* pleadeth the cause of his people, [v]Behold, I have taken out[t] of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:[4]

23 But [x]I will put it into the hand of [y]them that afflict thee; which have said to thy soul, Bow[y] down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.[5]

CHAPTER LII.

1 *Christ persuadeth the church to believe his free redemption,* 7 *to receive the ministers thereof,* 9 *to joy in the power thereof,* 11 *and to free themselves from bondage.* 13 *Christ's kingdom shall be exalted.*

AWAKE, awake;[a] put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the [b]holy city: for henceforth [c]there shall no more come into thee the uncircumcised and the unclean.[1]

2 Shake[d] thyself from the dust; arise, *and* sit down,[2] O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [e]Ye have sold yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into [f]Egypt to sojourn there; and [g]the Assyrian oppressed them without cause.

5 Now, therefore, [h]what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* [i]blasphemed.

6 Therefore my people [k]shall know my name: therefore *they shall know* in that day that I *am* he that doth speak; behold, *it is* I.

7 ¶ How[l] beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, [m]Thy God reigneth!

8 Thy [n]watchmen shall lift up the voice; with the voice together shall they sing: for they shall see [o]eye to eye, when the LORD shall [p]bring again Zion.[3]

9 ¶ Break[r] forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath [s]made bare his holy [t]arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11 ¶ Depart[t] ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For [u]ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel *will be* your rereward.[5]

13 ¶ Behold, [v]my servant shall deal[6] prudently,[7] he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his

A.M. cir. 3268. B.C. cir. 709.

g Job 5.8. Ps. 104. 2. ch. 40. 22. 42. 5. 44. 24. with ver. 22.

h Pr. 29. 25. He. 11. 27. See ver. 12.

8 Or, *made himself ready.*

i Job 21. 7, 9. ch. 37. 36. Ps. 37. 35, 36. Je. 12. 1. Mal. 3. 15. 2 Co. 2. 16.

j Je. 37. 16. 38. 6. ch. 42. 22. La. 3. 53. Zech. 9. 11. Ja. 5. 4, 5. 1 Pe. 5. 8.

k Ps. 37. 35. Job 26. 12. Ps. 74. 13. Je. 5. 22. 31. 35. 51. 36. Na. 1. 4. ch. 63. 13. Ex. 14. 21. 1 Co. 10. 2.

l Je. 1. 9. ch. 49. 2. 51. 16. 59. 21. Da. 10. 16. Mat. 10. 19, 20. Lu. 12. 12. 21. 15.

m ch. 65. 17. 66. 22. 2 Pe. 3. 13. Re. 21. 1. Ps. 102. 25. Heb. 1. 10. 2. 5.

n ch. 52. 1. Re. 21. 2.

p ver. 22. Je. 25. 15. Ps. 60. 3. Je. 49. 12. Ob. 16. Re. 14. 10. 16. 19.

q ch. 49. 21. 54. 1. Ps. 88. 18. Je. 15. 5. Mat. 9. 36. 14. 14. with Ch. 20. 30, 31. 21. 9, 15.

r ch. 47. 11. Ps. 69. 20. Am. 7. 12. Je. 15. 7. 51. 34. Lam. 1. 20. 2. 20. 4. 10. Joel 2. 13.

1 That is, desolation and destruction by three sorts, famine and sword.—*C.*

2 Heb. *happened.*

3 Heb. *breaking.*

s Lu. 2. 13—15. 1 Ki. 18. 5. 2 Ki. 3. 7. 25. 3. Zech. 11. 17. 13. 7.

t ver. 17, 20. Ps. 60. 3. 88. 15, 16. ch. 51. 17—23. ch. 63. 3, 6. Re. 14. 19.

u Ps. 35. 1. Mi. 7. 9. Ge. 23. 6, 7. 31. 16. 41. 40. 26. 33. 34. 36. 5. 43. 36.

v ch. 43. 8—10. 49. 18. 60. 15. 62. 8, 9. Je. 30. 16. 31. 8, 11, 20. La. 4. 22. Joel 2. 19. Am. 9. 15. Ps. 81. 16.

4 The time of this prophecy is still future. Inasmuch as judgment upon Jerusalem is never to be inflicted again.—*C.*

x Ps. 81. 8, 11, 18. Je. 25. 17—29. ch. 49. 25, 26. 54. 15. Ke. 18. 6.

y Jos. 10. 24. Ps. 60. 12. 149. 6.

5 This chapter, with the first twelve verses of ch. lii. forms a connected passage of exquisite beauty. It is in part designed to be an introduction to the description of the person and work of the Messiah which follows. It is dramatic in form. The scene is laid in Babylon. The time is near the close of the captivity. The persons are the Lord and his people, who address each other alternately, God giving comfort and consolation, and the people pleading for deliverance.—*J.*

CHAP. LII.

a ch. 51. 17. Ge. 3. 10: 60. 19, 20. 62. 1, 7. 64. 10. Zeph. 3. 14, 16. Hag. 2. 4. Lu. 21. 28. He. 12. 12, 28. 1 Th. 1. 10. 2. 12. 1 Th. 2. 1. Ro. 13. 12. Re. 1. 5, 6. 19. 8. Lu. 15. 22.

A.M. cir. 3268. B.C. cir. 709.

b Ne. 11. 1. Re. 21. 2, 27. 22. Ch. 48. 2. Je. 31. 23. ch. 52. 1. Ob. 16. Zec. 8. 3. 14. 20, 21. Mat. 4. 5. 27. 53. Re. 11. 2. 21. 2, 10. 22. 19.

c Na. 1. 15. De. 23. 1. 1 ch. 26. 2. 35. 8. Ezek. 44. 9. Je. 6. 29. Re. 21. 27. Zec. 14. 21. Re. 21. 27. 22. 15. 1 Co. 6. 9. Ep. 5. 5. 1 Th. 4. 4, 5. 1 Ti. 1. 9, 10. Ja. 4. 4. 1 Jo. 3. 15. Re. 3. 4. 9. Re. 21. 8. 22. 15.

1 The uncircumcised in heart, the unclean in spirit. Ro. 2. 28, 29. 2 Co. 7. 1.—*C.*

d ch. 48. 20. 52. 11. 2 Co. 6. 17. Zech. 2. 6, 7. Je. 51. 6, 45. 50. 8. Re. 18. 4. Je. 13. 18. 48. 18. Ps. 137. 8. Re. 14. 8. 17. 5. Col. 2. 8. Ga. 5. 1. 2 Th. 2. 4. Re. 13. 16. 19. 20.

2 Arise, sit on high: an allusion, in heavenly figures to Christ's. Ep. 2. 6. Re. 3. 21.—*C.*

e Ro. 3. 24. ch. 50. 1. 54. 13. Je. 34. 8, 13, 17. Ezek. 20. 32, 33. 1 Pe. 1. 18. Tit. 2. 14. Ro. 3. 24. 5. 17. 1.

f Ge. 46. 6. Ex. 1. 1.

g Je. 22. 13. ch. 14. 25. 47. 6. Ne. 5. 15. Ps. 44. 12. 137. 8. Ezek. 36. 20—24. Ps. 44. 12. 137. 8. Je. 22. 6. La. 5. 6. Ho. 7. 11. 8. 9. 12. 1. Zep. 3. 1—4. 7. ch. 30. 2—6. je. xxiii.

h Ezek. 39. 26, 28. Ro. 2. 24. Mal. 2. 17.

i Ps. 2. 12. 44. 8. 97. 10. 113. 1. Ju. 1. 6. ch. 40. 5. Mal. 3. 1. He. 1. 6. 3. 1. 22. 25. Jn. 1. 48. 8. 31. 2. 5. 31. 2 Co. 11. 2. Ne. 28. 19. He. 10. 23. Tit. 1. 2.

k Na. 1. 15. Ne. 36. 23. Ps. 83. 18. ch. 2. 3. 9. 11. 9. 60. 16. 63. 16. Je. 2. 8. 16. 21. 44. 26. Mat. 11. 25. Mat. 16. 17. He. 8. 11. Mat. 28. 19. Ac. 15. 14. 48. 22. 24. Ep. 1. 17. 3. 15.

l Zep. 3. 9. Ps. 2. 7. 22. 22. Ac. 2. 46. 1 Co. 14. 26. Ga. 1. 24.

m 1 Co. 15. 25. Re. 11. 15. 17. 19. 6. Ps. 47. 8. 93. 1. 96. 10. 97. 1. 99. 1. Mat. 6. 10. Lu. 19. 38. Ac. 2. 30. 4. 25. 31. 17. 7. 1 Ti. 6. 15. Re. 17. 14. 19. 16.

n ch. 56. 10. 62. 6. Eze. 33. 7. Je. 6. 17. 51. 12. Ho. 9. 8. Ac. 20. 31. 1 Th. 5. 6. 1 Pe. 5. 8. Re. 3. 2, 3.

o 1 Co. 13. 12. Nu. 12. 8. Ac. 1. 3. 7. 10. 39, 41. Zep. 3. 9. Ex. 33. 11. Nu. 12. 8. Dt. 34. 10. Is. 35. 2. Ac. 4. 20. 1 Jn. 1. 1. 1 Co. 2. 9. 13. 12. Ps. 17. 15.

p ver. 7. Ps. 85. 1, 2, 4, 7. ch. 59. 20. Ro. 11. 26.

5 How with their own eyes shall they see that JEHOVAH restoreth Zion.—*Hodgson.*

q ch. xxv. xxvi. xxxv.; 27. 2-5. 40. 1, 2. 42. 10. 16. 44. 23. 49. 13. 54. 1, 2, 3.

r Je. 50. 34. Ps. 103. 2, 3. 9. 2, 3. Mat. 28. 18. 1 Jn. 3. 8. Re. 11. 17. 12. 10. Ep. 1. 19, 20. 2. 5. 1 Ki. 8. 43. 2 Ki. 19. 19. Ps. 46. 10. 67. 2. 98. 2, 3. Ac. 4. 12. 13. 47. 28. 28. Ro. 15. 11. 1 Co. 1. 18, 24. ch. 53. 1. 2 Co. 10. 17. He. 2. 3. Re. 19. 16. Tit. 2. 11.

6 Manifested.

CHRIST—the power of God—of which power the *arm* is the scriptural emblem.—*C.*

s Zech. 6. 5, 7. Hag. 2. 23. ch. 48. 20. Je. 50. 8. 51. 6, 45. La. 4. 15. Ca. 4. 8. 2 Co. 6. 17. Re. 18. 4. Ac. 2. 40. Ep. 5. 11. 1 Ti. 5. 22. 2 Jn. 5. 10. 1 Pe. 1. 5. Ac. 9. 1. 20. 4. 1. Ga. 1. 19. Ps. 2. 7—9. Ro. 1. 1. with Lu. 1. 5, 6, &c. xxi. xxii. Nu. 8. 6. Ezr. 6. 20.

t Ex. 12. 33, 39. 14. 5. 20. 20. 13. 21. Mi. 2. 13. ch. 4. 6. 13. 40. 8. Ps. xlv. lxviii. cx. 2. 6. 17.

u Heb. *gather you up.*

6 Or, *prosper.*

7 'My servant' Israel (ver. 13) 'shall prosper.'—*Lowth.*

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to the treatment Joseph received from his unnatural and jealous brethren, Ge. 37. 24.—*C.*

Ver. 16. *I have put my words in thy mouth.* 'I have made thee my oracle,' see Ro. 3. 2; 9. 4. The address from ver. 12 seems directed to Zion, comp. ver. 3, and Zion is the representative of God's redeemed people, see ver. 16.—*Plant the heavens*—the kingdom of heaven on earth, with the 'tree of life,' Re. 2. 7; with 'trees of righteousness,' Is. 61. 3.—*C.*

Ver. 18. One of God's greatest mercies is the raising up of men distinguished by knowledge, sagacity, prudence, courage, and piety, as guides to a church or a nation. Such was Moses, such was David in Israel, such was Paul in the primitive church, such many of the glorious band of reformers—mighty minds, receiving their character from God's Spirit, and enstamping that character upon their own and after ages.—*C.*

REFLECTIONS—The perfections, relations, gracious promises, and providences of God are an infinite source of consolation to the saints. With ease he accomplishes the most remarkable events in mercy. And yet it is hard to make those who are in anguish of spirit to hearken to his words of comfort, or to review what he has done for them, either for their humiliation or encouragement, or for their excitement to holiness. How strangely God connects his mercies and his judgments! But there is little reason to regard either the reproaches or terrors of wicked men, when JEHOVAH and his blessings are ours, and near to us. And quickly will our waiting, weeping, and working for him, be graciously rewarded with unutterable and everlasting joys. How easily can JEHOVAH renew and restore souls, and form and re-establish churches, by the word of his power! But terrible are even his paternal chastisements. And unfaithfulness to him is often punished by the unfaithfulness of our relations to us. By sinfully quarrelling with his providences we but entangle and torment ourselves. None can comfort when God wounds us. But though he cause grief, he will have compassion. Whom he loveth he will love unto the end. And if judgments begin at the house of God, where shall the ungodly sinner and persecutor appear?

CHAPTER LII. Ver. 1–6. Rejoice, ye Jews, in hopes of being graciously delivered from your heathen oppressors and corrupters without any ransom, even as you have already been from the Egyptians and the Assyrians. And as I get nothing by your misery but blasphemous reproaches, as if I could not, or cared not,

visage[z] was so marred more than any man, and his form more than the sons of men;

15 So[y] shall he sprinkle many nations: the kings shall [a]shut their mouths at him:[8] for *that* which[a] had not been told them shall they see, and *that* which they had not heard shall they consider.

CHAPTER LIII.

1 The prophet, complaining of incredulity, excuseth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.

WHO hath[a] believed our [1]report?[2] and to whom is [b]the arm of the LORD revealed?[3]

2 For he [c]shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He[d] is despised and rejected of men; a man of sorrows, and acquainted with grief: and [4]we hid as it were *our* faces from him;[5] he was despised, and we esteemed him not.

4 ¶ Surely [e]he hath borne our griefs, and carried our sorrows: yet [g]we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* [h]wounded[6] for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace[7] *was* upon him; and with his stripes[8] we are healed.

6 All[i] we, like sheep, have gone astray; we have turned every one to his own way; and [j]the

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A.M. cir. 3302. B.C. cir. 702.

y ch. 53.7—52.15. Ps. 22.6-21; 69.1-20. Mat. xxvi. xxvii. 28. 20. Phi. 2.1-8. ch. 50.6, 7. Jn. 19. 5. 1 Co. 1.23.

z ch. 53.10—52.15, 53.12. Da. 8.27. Ac. 2.33. Eze. 36.23, 36. Ps. 72.11. Ps. 98.2. Zec. 2.11(13). 1. Ac. 2.33. Isa. 52.15. Tit. 2.14. Heb. 10. 22(12) 24.1 Pe. 1.12.

a ch. 49.23. Job 29.9. 40.4.

1 Heb. *hearing.*

a Jn. 12.37, 38. Ep. 1.18, 19. Ro. 10.16. ch. 28.9(12). 2 Pe. 2.16.

2 Or, *doctrine.*

2 Heb. *hearing.* 1 Th. 2.13. Ga. 3.5

3 Who has acknowledged that he has seen in Christ 'the power of God,' of which the *arm* is the emblem?—*C.*

CHAP. LIII.

a Jn. 1.7, 12(12—37, 38. Ep. 1.18, 19. Ro. 10.16. ch. 28.9(12). 2 Pe. 2.16.

b ch. 40.10—41.16, 25, 26. Ep. 3.5-10. Col. 1.25, 27, 28. Mat. 10.35. Jn. 20.29. ch. 65.1. 1 Co. 2.9

c ch. 4.2; 11.1, 10. Je. 23.5; 33.15. Zec. 3.8; 6.12. Mat. 1.21. Lu. 1.31. Ro. 8.3. Ga. 4.4. Phi. 2.6 8. Mat. 8.20. 1 Pe. 2.4. Mar. xiv. xv.

A.M. cir. 3302. B.C. cir. 702.

d Ps. 22.6-20; 69.1-20. Mar. 9.12. Lu. 23.18. &c. 1.4-22; 14.24. He. 4. 15; 5.8. Jn. 1.11; 7.17, 24, 45; 12.37. 1 Co. 1.23. Mat. 27.63.

4 Or, *he hid, as it were, his face from us.*

5 Heb. *as an hid-ings of faces from him, or from us.*

e Mat. 8.17. 1 Pe. 2.24. 28. 32. 26.67, 68. 27.26. 1 Th. 5. 10. 1 Pe. 2.24, 4.18. 1 Jo. 2.2. Ro. 5.6-11. 4.25; 3. 25. He. 2.16; 9.22, 24, 28. 14.

g Mat. 26.66. Ac. 28. 4.

h ver. 6, 8, 11, 12 Je. 23.6; 33.16. Da. 9.24. Mat. 20.28. Jon. 3.22 2.6. 4.25(5.6-11. 1 Co. 1.30, 15.3. Col. 1.14, 20. Ga. 3.13. 1 Ti. 2.6. 2 Co. 5.21. 1 Pe. 1.18, 19, 24, 25. He. 2.10—13; 10.10, 12. Ps. xxii.-xix.

6 Or, *tormented.*

7 'The chastisement, whereby our peace was made, was laid upon him.'—*C.*

8 Heb. *bruise.*

i Ps. 58.3; 119.176. 1 Pe. 2.25. Ja. 5.20. Ro. 3.10-18. Lu. 15.4. Mat. 15.19.

j Ro. 4.25. 2 Co. 5.21. 1 Pe. 2.24; 3.18. ver. 11, 12, hence Ps. 40.12(13)-5. Mat. 20.28. Ac. 20.28. Ep. 1.7. Col. 1.14.

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to deliver you, I will make you quickly to experience the fulfilment of all my promises. And in like manner rejoice, thou gospel church, in hopes of thy extension, purification, and deliverance from every enemy, heathen, Popish, or Mahometan. 7–12. Great joy and harmony, hearty renunciation of idols, and a composed return of the Jews to their own land, shall be produced by the proclamation of Cyrus, and the Lord's powerful appearance for their relief; and much more by the publication of the gospel by Jesus Christ and his apostles, and by the effectual redemption of multitudes from heathenism, Popery, Satan, and their own lusts, by an ascended Redeemer. 13–15. The infinitely well-qualified Messiah, in consequence of his inexpressible ignominy, debasement, and suffering, shall be highly exalted as Head over all things to his church; and shall, by his Word, his Spirit, and blood, purify multitudes of sinful Gentiles from their iniquities; and even kings, and other great ones, shall with reverence hear his gospel truths, which had been hid from former generations, and shall submit to his laws.

Ver. 1. *Put on thy strength.* The only strength of the church is Christ, whom spiritually she puts on, as armour for defence and garments for beauty, Ro. 13. 12, 14; Ga. 3. 27; Ep. 4. 24; 6. 11. *C.*

Ver. 3, 4. The passage is elliptical. Its general object is to prove that God, as he had delivered his people in days past, when in imminent danger, so he would deliver them now. Barnes has given the following paraphrase, which brings out the full sense:—'Ye have been sold for nought, and ye shall be ransomed without price. As a proof that God can do it, and will do it, remember, says he, that my people went down formerly to Egypt, and designed to sojourn there for a little time, and that they were there reduced to slavery, and oppressed by Pharaoh, but that I ransomed them without money, and brought them forth by my own power. Remember also how often the Assyrian has oppressed them without cause. Remember the history of Sennacherib, and Tiglath-pileser, and Shalmaneser, and how they have laid the land waste; and remember, also, how the Lord has delivered it from these oppressors. With the same certainty and the same ease he can deliver the people from the captivity of Babylon.' *P.*

Ver. 5. *My name . . . is blasphemed.* Either by the heathen exulting in their victory over Israel, as Sennacherib did in his pride, and saying, 'Where is your God?' 2 Ki. 18. 22, 30, 33–35; 19. 10; or by the irreligious conduct of the Jews, who, while professing zeal for the law, did, through breaking of that law, bring dishonour and blasphemy upon the holy name of their God, Ro. 2. 23, 24. *C.*

Ver. 7. This is the exclamation of the 'watchmen,' ver. 8, announcing the Prince of Peace, whose 'feet' alone they describe; those feet 'like unto fine brass, as if they burned in a furnace,' Re. 1. 15, emblem of that furnace of affliction, ch. 48. 10, in which his church is to be melted, and by his Spirit purified from her dross. *C.*

Ver. 11. *Go ye out from thence.* Whence? From 'Egypt,' from 'the dust,' ver. 2, 4, from 'the nations, the ends of the earth,' ver. 10, into which they had been scattered. A similar exhortation is extended by St. Paul to the Gentile church, to come out from the idolatry of the world, 2 Co. 6. 17, and by St. John to come out from the mystical Babylon, Re. 18. 4—all progressive parts of the same glorious march of prophecy.—*Be ye clean,* &c. These are the priests, the Levites being interdicted from 'coming nigh the 'vessels' of the sanctuary,' Nu. 18. 3. But now all believers being 'kings and priests,' Re. 1. 6, are here exhorted to cleanse the vessels in which they bear the Lord's treasure, 2 Co. 4. 7. *C.*

Ver. 12. *The God of Israel*—not of Israel the people, but of Israel 'the prevailer with God,' prevailer by sacrifice and intercession—'the God and Father of our Lord Jesus Christ.' See ch. 49. 3; Ro. 15. 16; Ep. 1. 17. *C.*

Ver. 13. These three verses (13–15) are closely connected with ch. lii. They constitute a portion of the same grand prophecy. The sense is greatly marred by their being placed at the close of this chapter, and separated from that which follows. From the deliverance of Israel from the Babylonish captivity, the prophet passes to a greater and far more glorious deliverance—that of his people from the captivity of sin by the atoning work of the Messiah. *P.*

Ver. 14. There is a want of grammatical correspondence, and consequent obscurity, in the translation of this verse. 'As' requires either another 'as' to follow, or a 'so' to correspond, expressed or understood. May not this be rectified by placing the 'so' where it stands in the Hebrew, at the commencement of the second clause? And is not the meaning as follows:—'As many were astonished at thee,' O Jerusalem, ver. 9, when thy visage was marred in the dust, and thy form in chains, ver. 2, 'so his (my servant's, visage was marred more than any man,' &c. *C.*

REFLECTIONS.—God's grace and our duty, his glory and our salvation, are marvellously connected. Both saints and sinners ought to bestir themselves when he offers deliverance. And thrice happy is the church when she is duly separated from the world, which lieth in wickedness. And yet how averse are many to partake of this blessedness: how averse to accept of an offered deliverance from corrupt lusts, or from corrupt societies and synagogues of Satan! But blessed are the effects of Jesus' gospel and government in the world, powerful the influence of his offices and states, and gracious the manifestation of his person, sufferings, and glory for the conviction of the most hardened sinners.

CHAPTER LIII. Ver. 1-3. How few truly believe the gospel record concerning Jesus Christ! How few experience his gracious power, or behold his heart-captivating glory;—who, in his humbled estate, under the special care and protection of JEHOVAH, sprung from the humble family of David in the likeness of sinful flesh without any external glory or pomp—and was all along oppressed with miseries and griefs, and quiet contemned and hated by men, especially the Jewish rulers and people! 4–9. But notwithstanding our reckoning him persecuted by God as a notorious criminal, he as our Saviour, by whom it had pleased the Lord to pardon our iniquities, suffered, in the most patient manner, because of our manifold sins, that he might expiate them, and secure our eternal salvation:—to manifest which JEHOVAH not only allotted him honourable interment, but quickly released him from his grave, and made him the mediatorial Parent of all who believed in his blessed name, in that very age so remarkable for wickedness. 10-12. In consequence of bearing our iniquities, and the sufferings thereof, which our Father, in love to us, inflicted upon him in his soul and body, that he might thereby make full atonement for our sin, he is rewarded with everlasting life and honour; and has, to his infinite satisfaction, a living church of Jewish and Gentile converts, whom he instructs, and through his own sacrifice, justifies and saves. And while he is enthroned far above all principalities and powers, he erects, extends, and establishes his spiritual kingdom on earth, and his kingdom of glory in heaven.

Ver. 1. The main object of the sacred writer in this whole prophecy is to set forth the glorious person and work of the Messiah. To do this effectually, the mode in which his glory was exhibited and his work accomplished during his incarnation must be described. Hence it is necessary to exhibit the depth of his humiliation. One part of his humiliation consisted in his being despised and rejected of men. 'He came unto his own, and his own received him not.' The reality of his advent and of his mission was denied by the Jews. It is this sad fact which the prophet predicted in the opening words of this chapter. *P.*—*Our report.* The report of the 'sprinkled nations,' both Jewish and Gentile believers, ch. 42. 15. who declared what they 'both had seen and heard of the WORD OF LIFE,' 1 Jn. 1. 1-3. *C.*

Ver. 2. *Before him*—before the Lord. *Plant*—a scion or sucker, a descendant of a reduced family. *When we shall see him*—both Jews and Gentiles, nations and kings, ch. 42. 15. *C.*

Ver. 3. *We hid as it were our faces.* 'As one that hideth his face from us': *Lovoth*, in shame and grief, as mourners were wont to do. See 2 Sa. 15. 30; Eze. 24. 17. *C.*

Ver. 8. 'From imprisonment and judgment was he taken away, and who shall bear witness to his genealogy,' whereby, as 'son of David,' he is heir of the throne at Jerusalem: as 'Son of God,' heir of all things. 'Therefore (because there was none to witness the truth or judge righteously) he was cut off,' &c. *C.*—This is a passage of very great difficulty. The explanations given of it by commentators are widely different. Perhaps the following may be its true meaning:—He, the Messiah, was quickly taken away to execution after a short confinement and a formal, though unjust, official trial. Yet who, among those by whom he was there surrounded (his generation), considered that he was cut off from the land of the living—that he was smitten for the transgression of my people? The idea is, that neither the injustice of his sentence, nor the great object of his sufferings and his death, excited the least thought among those who saw him. With reckless indifference he was seized, beaten, tried, condemned, and crucified. *P.*

Ver. 10. *When thou shalt make,* &c. 'When thou (O Jerusalem, ch. 52. 14, that killest the prophets, Mat. 23. 37. shalt make his soul through false witness and false judgment, ver. 8, an offering for sin.'—*He* (my risen servant) *shall see his seed*—his spiritual children. *C.*

Ver. 11. *By his knowledge,* &c. 'By the knowledge of him (or himself, *i.e.* the Messiah) shall he, my righteous Servant (the Messiah), justify many.' The idiom is Hebrew, and is very expressive. The term 'knowledge' denotes a full acquaintance with Christ and his saving plan. It is the same idea which the apostle Paul brings out in Phi. 3. 10. 'That I may *know* him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' Christ himself says, 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent,' Jn. 17. 3. *P.*

Ver. 12. *Therefore will I divide,* &c. 'Therefore will I give him the multitudes for his portion, and the mighty for his spoil'—his spiritual trophies of victory and reward: multitudes of every people converted and brought to glory: Satan and the grave vanquished and spoiled. *C.*

REFLECTIONS.—Alas! that Jesus Christ and his gospel should be so little known to the hearers of it! But nothing less than almighty grace can make us either know or believe in him. God exactly verified his predictions and promises in the whole sacrifice and exaltation of our Redeemer. Though carnal apprehensions of him lead men to contemn, reject, and blaspheme him, infinite was his love in undertaking, obeying, and suffering the just for the unjust, that he might bring us to God! How great was our Father's love in sending him to us, and placing our burdens on his infinitely well beloved, his only begotten Son! And sweet, full, firm, and lasting is that forgiveness, that redemption, which comes through the blood, the intercession of God in our nature, and from JEHOVAH'S infinite and unchangeable love. In the ratified promises of the new kingdom, an extensive and firm foundation is laid for that faith by which we do and must receive Jesus Christ, as made of God to us wisdom, righteousness, sanctification, and redemption. And the rewards of our obedience of faith are all gloriously wrapped up in the blessed reward of Jesus Christ!

CHAPTER LIV. Ver. 1–5. Rejoice greatly, ye Gentiles, who have hitherto produced few converts to Christ; for now greater multitudes of you shall be born again than ever were in the Jewish church: greater multitudes shall be converted to Christ after his departure to heaven, than while his church enjoyed his bodily presence. The gospel church, that tabernacle of God, shall be greatly enlarged by the conversion of Gentile nations on every side. No more shall they be reproached, as rejected by and strangers to God: for now shall the divine Jesus and his Father call to himself a peculiar people in all places of the world. 6–10. And however destitute and wretched in themselves, despicable in their first appearances, or distressed and per-



WHEAT MARKET, NAZARETH—WHERE CHRIST GREW UP. [Isaiah, liii.]—"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground." The fifty-third chapter of Isaiah is by all authorities conceded to refer to the sufferings of Christ. We give a view of the wheat market in Nazareth, the town in which Christ grew up. The scene such as we witness above has been one common doubtless in all ages of the town's history. Nazareth is upon a hill overlooking the valley of Esdraelon, which has been always noted for its fertility and its abundant harvests of wheat. Every place, and scene, and street, and hill, and rock in the town where the Savior spent thirty years of his life, is interesting. Large and rich life only can render a town significant and influential.

LORD hath laid on him the iniquity of us all.[g]

7 He[l] was oppressed, and he was afflicted;[2] yet [k]he opened not his mouth: he is brought as a lamb[3] to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was [l]taken from prison and from judgment; and[4] who shall declare his generation?[5] for he was cut off out of the land of the living: for the transgression of my people was he stricken.[6]

9 And he[7] made his grave with the wicked, and with the rich [8]in his death;[9] because he had done no violence,[1] neither *was any* [m]deceit in his mouth.

10 ¶ Yet[o] it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin,[2] he[p] shall see *his* seed, he shall prolong *his* days, and the [q]pleasure of the LORD shall prosper in his hand.

11 He [r]shall see of the travail of his soul, *and* shall be satisfied: [s]by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore[t] will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he [u]was numbered with the transgressors; and he bare the sin of many, and [v]made intercession for the transgressors.

CHAPTER LIV.

1 *The prophet, for the comfort of the Gentiles, prophesieth the amplitude of their church,* 4 *their safety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their sure preservation.*

SING,[a] O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge[b] the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For [c]thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear[d] not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For [e]thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; [f]the God of the whole earth shall he be called.

6 For [h]the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For [i]a small moment have I forsaken thee; but with great mercies will I [j]gather thee.

8 In [k]a little wrath I hid my face from thee for a moment; but [l]with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For [m]this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.[1]

10 For [n]the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, [p]neither shall the covenant of my peace be removed, saith the LORD that [q]hath mercy on thee.

11 ¶ O[r] thou afflicted, tossed with tempest, *and* not comforted, behold, [s]I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And [t]all thy children *shall be* taught of the LORD; and [u]great *shall be* the peace of thy children.

14 In[v] righteousness shalt thou be established: thou shalt be far from oppression; for [z]thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold,[y] they shall surely gather together, *but* not by me:[2] whosoever shall gather together against thee shall fall for thy sake.[3]

16 Behold,[z] I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work;[4] and I have created the waster to destroy.

17 No[a] weapon that is formed against thee shall prosper; and [b]every tongue *that* shall rise

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A.M. cir. 3292. B.C. cir. 712.

g Heb. *hath made the iniquities of us all to meet on him.*

l Or, *he was exacted, and he made to answer, or was afflicted.*

2 It was exacted of the creditor of our sins, and [he] made reparation as a Sabbath for a debtor. See Lev. 25. 4. Ps. 32. 1 Heb. ——.

k Mat. 26. 63. 27. 12, 14. Mar. 14. 60, 61. 15. 5. Jn. 19. 9. Ac. 8. 32. 1 Pe. 2. 23.

3 *It is a lamb*—in fellowship and unresistingness.—*C.*

l Kings 22. 26, 27. 2 Chr. 16. 10. Ps. 105. 14—17. 107. 39—41. Ro. 6. 20. Gal. 4. 3. 1 Pet. 2. 19.

4 Or, *life*, Ps. 16. 10. 17. 12. 2 Ki. 8. 6. Ro. 6. 10. Gal. 2. 19. 1 Tim. 3. 16. 1 Pet. 3. 18. 4. 6.

5 Or, *who will declare his age?* Ps. 102. 24. Heb. 1. 12.

6 Or, *he was taken away by distress and judgment, but*, &c.

8 Or, *life*, Ps. 16. 10. 17. 12. 2 Ki. 8. 6. Ro. 6. 10. Gal. 2. 19. 1 Tim. 3. 16. 1 Pet. 3. 18. 4. 6.

7 Or, *he was taken away by distress and judgment, but*, &c.

8 Heb. *was the stroke upon him.*

7 Mat. 27. 57. 2 Co. 13. 4. 1 Pet. 3. 18. 4. 1. Rev. 1. 18. Or, *with the wicked*, and he was numbered with the wicked, and he was with the rich in his death.

9 Or, *nor his tomb, or in his deaths.*

9 And he was numbered with the wicked in his death; and with the rich man in his grave. Lam. 4. 20.

1 Heb. *violence*, &c. although he had done no wrong. Lam. 3. 52. 1 Pe. 2. 22. 1 Jn. 3. 5. Heb. 4. 15. 7. 26.

a Heb. 9. 14. 1 Pe. 1. 19. 2. 22. 1 Jn. 3. 5. Rev. 14. 5.

2 Heb. *if, or since his soul shall make an offering for sin.*

b Lev. 22. 24. ch. 52. 13. 53. 11—13. Ps. 22. 16. 22. 30. 35. 31. 40. 6—8. 50. 23. 69. 26. 35. 109. 16. 110. 1. 5. 143. 12. Mat. 8. 17. Ro. 4. 25. 5. 8. 1 Co. 15. 3. 2 Co. 5. 21. Gal. 1. 4. Heb. 2. 9. 10. 12. 9. 28. 1 Pe. 2. 24. 3. 18. 1 Jn. 2. 2. 4. 10. Rev. 1. 5.

c Ps. 2. 8. Mat. 28. 19. Ac. 13. 46—48. Ro. 15. 9—12. Gal. 3. 8. Rev. 5. 9. 7. 9.

3 Heb. *with the strong.*

d Jer. 30. 10. 46. 27, 28. Zep. 3. 11. Ps. 44. 7. 8. Zep. 3. 22. Ps. 45. 7. ver. 11.

4 Or, *with the rich in his death.*

e Jn. 19. 41, 42. Ac. 13. 29. 1 Co. 15. 4. 1 Pe. 1. 3. 2. 5. 1 Jn. 4. 10. Mat. 27. 28. Heb. 9. 28. Ro. 5. 15—21. 6. 4—6. 8. 11. 1 Pe. 1. 19. 2. 24. 3. 18. Rev. 1. 5. 5. 9. 7. 14. Heb. 2. 9. 7. 25. 9. 12. 10. 19. Ps. 16. 10. 45. 6. Jude 3. Rev. 1. 5. Col. 1. 15. Mat. 11. 28. 16. 24. 1 Co. 1. 23. 2. 2. Rev. 12. 17. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

f Mat. 28. 18. Ro. 14. 9. 1 Co. 15. 25—28. Eph. 1. 20—23. Phi. 2. 9—11. Col. 2. 9, 10. Heb. 1. 2—4. 2. 8. Rev. 11. 15. 17. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

g Mat. 11. 28. Ro. 7. 24. 1 Co. 15. 3. 2 Co. 5. 21. Gal. 1. 4. 3. 13. 1 Pe. 2. 24. 1 Jn. 3. 5. Rev. 1. 5. 7. 14. Heb. 9. 28. 10. 12. Is. 40. 2. Dan. 9. 24. Zec. 13. 1. Ps. 130. 8. Mat. 1. 21. Lu. 1. 68. 2. 38. 24. 21. Ac. 5. 31. 13. 38. 39. Eph. 1. 7. Col. 1. 14. 1 Jn. 1. 7. 9. Rev. 1. 5. 7. 14.

CHAP. LIV.

a Zep. 3. 14. Ga. 4. 27, 28, 29, 31. Is. 44. 23. 49. 13. 52. 9. Ps. 98. 4. Phi. 4. 4. 1 Th. 5. 16. Rev. 18. 20. with Ex. 4. Ga. 4. 8. Ro. 4. 19. ch. 49. 5, 6. 66. 8. Ro. 11. 15. 1 Co. 7. 14. Ga. 4. 19. 1 Jn. 2. 20. Heb. 11. 11. Rev. 12. 17. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

b Mat. 22. 8—10. Ro. 10. 18. Heb. 11. 9. Ps. 45. 16. 69. 35. 107. 36. 122. 3. Jn. 2. 8—11. Col. 1. 15. Mat. 28. 19. Ga. 2. 9. 4. 26. Rev. 12. 17. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

c Is. 60. 4, 5. 61. 5. 66. 12. Ps. 45. 16. 1 Ki. 4. 21. 24. 1 Ch. 4. 40. 5. 10. 18. 20. 2 Ch. 14. 14. 15. 7. 20. 25. 26. 28. 5. 29. 21. 33. 21. Ezr. 1. 4. Ne. 7. 4. Ps. 2. 8. 37. 11. 69. 35. Zep. 2. 7. Mat. 5. 5. Ga. 4. 30. 1 Pe. 1. 4. Rev. 21. 7. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

d Is. 41. 10, 14. 43. 1. 44. 2. 8. 51. 7. 12. 54. 4. Je. 1. 8. 17. 8. 30. 10. 46. 27, 28. Eze. 2. 6. 3. 9. Da. 10. 12. 19. Zep. 3. 16. Lu. 1. 13. 30. 2. 10. Ac. 18. 9. 27. 24. Ro. 8. 15. 2 Ti. 1. 7. 1 Jn. 4. 18. Rev. 1. 17. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

e Is. 51. 12, 13. 54. 5. Je. 31. 32. Ho. 2. 16. Mat. 9. 15. 22. 2. 25. 1. Mar. 2. 19. Lu. 5. 34. Jn. 3. 29. 2 Co. 11. 2. Eph. 5. 23—32. Rev. 19. 7. 21. 2. 9. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

f Is. 26. 4. Ge. 14. 19. 22. Ps. 24. 1. 47. 2. 7. 50. 1. 57. 5. 11. 97. 5. 9. 103. 19. 113. 4. 135. 5. 6. 145. 11—13. Da. 2. 47. 4. 34. 37. 1 Co. 8. 5. 6. 10. 20. Rev. 11. 15. 17. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

g Ps. 30. 5. 31. 1. 1 Ch. 8. 29. 30. 31. 33. 771. 2 Ki. 6. Zec. 1. 12. Mal. 1. 9. 2. Da. 3. 26. 31. 34. 35. 48.

h Jer. 22. 6. Je. 31. 3. 32. 36. 40. Ho. 2. 19. 20. 23. 3. 5. 11. 8. 14. 4. Mi. 7. 19. Zep. 3. 17. Ro. 8. 28—39. 11. 26. 1 Co. 1. 9. 10. 13. 2 Co. 1. 20. 6. 18. Ga. 1. 15. 4. 6. Eph. 1. 4—6. 2. 4—6. 1 Th. 1. 4. 5. 24. 2 Th. 2. 13. 2 Ti. 1. 9. Tit. 3. 4—6. 1 Pe. 1. 2. 5. 10. 2 Pe. 1. 10. 1 Jn. 3. 1. 4. 9. 10. 19. Rev. 17. 14. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

i Ps. 30. 5. 7. 89. 30—33. Ho. 5. 15. Ro. 8. 18. 2 Co. 4. 17. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

j Je. 31. 10. Ho. 1. 11. Mi. 2. 12. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

k Ps. 6. 1. 38. 1. 1 Ch. 8. 29. 30. 31. 33. 771. 2 Ki. 6. Zec. 1. 12. Mal. 1. 9. 2. Da. 3. 26. 31. 34. 35. 48.

l Je. 31. 3. Ho. 2. 19. 20. 23. 3. 5. 11. 8. 14. 4. Mi. 7. 19. Zep. 3. 17. Ro. 8. 28—39. 11. 26. 1 Co. 1. 9. 10. 13. 2 Co. 1. 20. 6. 18. Ga. 1. 15. 4. 6. Eph. 1. 4—6. 2. 4—6. 1 Th. 1. 4. 5. 24. 2 Th. 2. 13. 2 Ti. 1. 9. Tit. 3. 4—6. 1 Pe. 1. 2. 5. 10. 2 Pe. 1. 10. 1 Jn. 3. 1. 4. 9. 10. 19. Rev. 17. 14. Zec. 8. 22. ch. 49. 5, 6. 66. 18. Ex. 19. 5. 6. 1 Pe. 2. 9. Ps. 22. 30. 102. 18. Rev. 1. 6. 5. 10. 20. 6.

m Ge. 6. 21. 8. 21. Jos. 23. 14. 1 Ki. 8. 37. 2 Ch. 6. 28. Ps. 105. 16. Ho. 2. 9. Mat. 24. 38. Lu. 17. 26. 27. Ro. 8. 22. Ga. 3. 17. Heb. 11. 7. 1 Pe. 3. 20. 2 Pe. 2. 5. 3. 6. Ge. 9. 11—17. Is. 24. 18. Ps. 104. 9. Je. 5. 22

against thee in judgment thou shalt condemn | A.M. cir. 3302. B.C. cir. 702.
This *is* the heritage of the servants of the LORD; and [c]their righteousness *is* of me, saith the LORD.

CHAPTER LV.

1 The prophet, with the promises of Christ, exhorteth to faith, 6 and to repentance. 8 The happy state of them that believe.

HO, every[a] one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and [b]without price.

2 Wherefore[c] do ye spend[1] money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken [d]diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and come unto me: [e]hear, and your soul shall live; and [f]I will make an everlasting covenant with you, *even* the sure mercies of David.

4 Behold, [h]I have given him *for* [i]a witness to the people, [j]a leader and commander to the people.

5 Behold, thou [k]shalt call a nation *that* [l]thou knowest not; and nations *that* knew not thee shall run unto thee, [m]because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek[o] ye the LORD while he may be found, call ye upon him while he is near.

7 Let[p] the wicked forsake his way, and the unrighteous man[2] his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.[3]

8 ¶ For[q] my thoughts *are* not your thoughts, [4] neither *are* your ways my ways, saith the LORD.

9 For[r] *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11 So[s] shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For [t]ye shall go out with joy, and be led forth with peace: the mountains and the hills | A.M. cir. 3302. B.C. cir. 702.
shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead[u] of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD [v]for a name, for an everlasting sign *that* shall not be cut off.

CHAPTER LVI.

1 The prophet exhorteth to sanctification. 3 God promiseth it shall be general without respect of persons. 9 He inveigheth against blind watchmen.

THUS saith the LORD, [a]Keep ye [1]judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed[b] *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that [c]keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither [d]let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither [e]let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs [g]that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even[h] unto them will I give in [i]mine house, and within my walls, a place[2] and [j]a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that [k]join themselves to the LORD, to serve him, and [l]to love the name of the LORD, to be his servants, [m]every one that keepeth the sabbath from polluting it, and [n]taketh hold of my covenant;

7 Even them will I [p]bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices *shall be* accepted upon mine altar: for [q]mine house shall be called an house of prayer for all people.

8 The Lord GOD, which [r]gathereth the outcasts of Israel, saith, [s]Yet will I gather *others* to him, beside those that are gathered[3] unto him.

9 ¶ All[t] ye beasts of the field, come to devour: *yea*, all ye beasts in the forest.

10 His watchmen *are* [u]blind; they are all ignorant, they *are* all [v]dumb dogs, they cannot bark; sleeping,[4] lying down, loving to slumber.

11 Yea, [w]*they are* greedy[5] dogs *which* can never have enough,[6] and they *are* [x]shepherds

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a Ps. 22.26. Is. 25.6. Rev. 21.6. & 22.17.
b Is. 52.3. Rom. 3.24. 1 Co. 6.20. 1 Pet. 1.18, 19.
c Is. 1.11, 13. Jer. 6.20. Hos. 6.6. Amos 5.21, 22. Mic. 6.6, 7, 8. Mal. 1.10, 13.
d Is. 1.19. Rev. 22.17.
e Ps. 34.11. Prov. 4.20. & 5.7. & 7.24. & 8.32. Is. 51.1. Jer. 7.23. & 11.4. & 26.13. & 38.20. Matt. 11.15. & 13.9, 43. Luke 8.18. & 14.35. Rev. 2.7, 11, 17, 29. & 3.6, 13, 22.
f 2 Sam. 23.5. Ps. 89.3, 28, 34, 35. Is. 61.8. Jer. 32.40. & 50.5. Ezek. 16.60. & 37.26. Heb. 8.10. & 10.16.
g Is. 42.6. & 49.8. Luke 2.32. Acts 13.47. 2 Cor. 6.2.
h Is. 42.1. & 49.6. Matt. 12.18. Luke 2.32. Acts 13.47. 2 Cor. 6.2.
i Is. 49.6. Luke 2.32. Acts 13.47. 2 Cor. 6.2.
j Is. 2.3. & 49.22. & 60.3. Jer. 3.17. & 16.19. Mic. 4.2. Zech. 8.22. Rom. 15.12. Rev. 21.24.
k Is. 34.2. & 60.5. Acts 2.5.
l Jer. 18.15. & 22.8, 9. Dan. 9.7. 1 Pet. 4.4.
m Is. 60.9. Jer. 31.6. Zech. 8.21, 22.
n Is. 49.7. & 52.15. & 60.14. Rev. 3.9.
o Ps. 32.6. Isa. 49.8. & 65.1. Jer. 29.12, 13. Hos. 5.15. Amos 5.4, 6. Zeph. 2.3. Acts 17.27. Heb. 4.7. 12.15, 16, 17.
p Ps. 10.4. Prov. 28.5. Jer. 18.11. & 25.5. & 35.15. Ezek. 18.23, 27, 30, 32. & 33.11. Matt. 3.2. & 4.17. Acts 2.38. & 3.19. & 17.30. & 26.20. 2 Pet. 3.9.
q Is. 59.7, 8. Rom. 3.15, 16, 17.
r Job 11.7, 8. & 36.26. & 37.5. & 42.3. Ps. 40.5. & 92.5. & 139.6, 17. Eccles. 8.17. Rom. 11.33.
s Is. 40.8. & 51.6. Matt. 5.18. & 24.35. Luke 16.17. & 21.33. 1 Pet. 1.25.
t Ps. 105.43. & 126.5, 6. Is. 35.10. & 48.20. & 52.12. & 55.12. Jer. 31.12, 13. Zech. 8.12.
u Is. 41.19. & 55.13. Ezek. 17.24. & 34.26, 27. & 36.30. Hos. 14.5, 6, 7, 8. Joel 2.22. Amos 9.13, 14. Zech. 10.1. Mal. 4.2.
v Ex. 3.15. Is. 63.12, 14. Jer. 32.20. Dan. 9.15. Eph. 5.16.

1 Heb. *weigh.*
a Matt. 21.5. Rom. 12.1. 1 Pet. 2.5. & 3.10, 11. Rev. 22.11, 14.
b Is. 51.5, 6, 8. & 54.17. & 59.16, 17. & 63.1. Jer. 9.24. Dan. 9.24. Rom. 3.21, 22, 25, 26. & 4.5. & 5.17, 21. & 10.3, 4, 6. 1 Cor. 1.30. 2 Cor. 5.21. Phil. 3.9. Rev. 19.8.
c Ex. 20.8. Deut. 5.12. Neh. 13.15, 16, 17, 18, 19, 21, 22. Jer. 17.21, 22, 24, 27. Ezek. 20.12, 13, 16, 20, 21, 24. & 22.8, 26. & 23.38. Amos 8.5.
d Neh. 13.19, 22.
e Deut. 23.1. Ezek. 44.7, 9.
f Ex. 12.43, 44, 48. Num. 9.14. & 15.14, 15, 16. Deut. 23.3. Ezra 6.21. & 9.1. & 10.2, 11. Neh. 9.2. & 10.28. & 13.1, 3, 30. Esth. 8.17. Ezek. 44.7, 9. Eph. 2.12, 19.
g Is. 56.4. & 58.13. Lam. 2.6. Ezek. 20.12, 13, 16, 21, 24. & 22.8, 26. & 23.38. Amos 8.5. Matt. 12.2. Luke 13.14. John 5.9, 10, 16. & 9.14, 16. Acts 13.14, 27, 42, 44. & 16.13. & 17.2. & 18.4. Col. 2.16.
h 1 Sam. 2.30. Ps. 84.4, 10. Is. 60.7, 13. Jer. 7.31. & 19.5. & 32.35. Ezek. 20.40. & 43.7. Hos. 9.15. Hag. 1.8. Mal. 1.10, 11.
i Is. 60.7. Hag. 1.8. Zech. 14.20, 21. Mal. 3.4.
j 2 Sam. 18.18. Is. 55.13. Ezek. 16.14. Zeph. 3.19, 20.
k Is. 55.5. Acts 10.28. Rom. 15.10. 1 Pet. 2.9. Rev. 5.9.
l Deut. 10.12, 20. & 11.1, 22. & 13.4. & 19.9. & 30.6, 16, 20. Josh. 22.5. & 23.11. Ps. 5.11. & 69.36. & 119.132. Dan. 9.4. John 8.42. 1 Cor. 8.3. 1 John 4.21. & 5.2.
m Ex. 20.10. Deut. 5.14. Neh. 10.31. & 13.15, 16, 17, 18, 19, 21, 22. Jer. 17.21, 22, 24, 27. Ezek. 20.12, 13, 16, 20, 21, 24. & 22.8, 26. & 23.38. Amos 8.5. Matt. 12.2. Luke 13.14. John 5.9, 10, 16. & 9.14, 16. Acts 13.14, 27, 42, 44. & 16.13. & 17.2. & 18.4. Col. 2.16.
n Is. 42.6. & 49.8. Jer. 50.5. Dan. 11.32. Zech. 8.21, 22. Luke 2.32. Eph. 2.12, 19. Heb. 4.11. 2 Pet. 1.10. 1 John 2.3, 5. & 3.14, 19, 24. & 5.2, 3. 2 John 6. Rev. 14.12.
o Is. 49.8. 2 Cor. 6.2.
p Is. 11.9. & 27.13. & 65.11, 25. & 66.20. Ezek. 20.40. Dan. 9.16, 20. Zeph. 3.11. Zech. 8.3. Rev. 14.1.
q Matt. 21.13. Mark 11.17. Luke 19.46. John 2.16. Rev. 21.3.
r Ps. 147.2. Jer. 31.8. Ezek. 11.17. & 20.34, 41. & 28.25. & 29.13. & 34.13. & 36.24. & 37.21. Zech. 8.7. & 10.8. Matt. 9.36. Mark 6.34. John 11.52. 1 Pet. 2.25.
s Is. 11.12. & 60.4, 6. & 66.18, 19, 20. Ezek. 39.27, 28. Hab. 2.14. Zeph. 3.9, 10. Zech. 14.9. Rev. 7.9.

1 Heb. *strong of appetite.*
2 Heb. *know not to be satisfied.*
t Gen. 11.31. & 31.31. & 46.3, 4. Ex. 3.8, 17. & 12.31, 32. & 33.1. Num. 10.29. Deut. 6.3. & 26.9, 15. & 27.3. Josh. 5.6. Jer. 11.5. & 32.22. Acts 7.34.
u Is. 41.19. & 55.13. Ezek. 17.24. & 34.26, 27. & 36.30. Hos. 14.5, 6, 7, 8. Joel 2.22. Amos 9.13, 14. Zech. 10.1. Mal. 4.2.
v Ex. 9.16. Jer. 13.11. & 32.20. Dan. 9.15. Rom. 9.17.

1 Or, *equity.*
a Is. 1.16, 17. & 51.1, 7. & 55.7. & 58.2. Jer. 7.5. & 22.3. Ezek. 18.5, 19, 21, 27. & 33.14, 16, 19. Amos 5.14, 15. Mic. 6.8. Zeph. 2.3. Zech. 7.9. & 8.16. Matt. 5.20. & 6.33. & 21.32. Rom. 10.3, 4, 5, 6. Heb. 11.7.
b Ps. 1.1. & 2.12. & 32.2. & 34.8. & 40.4. & 84.5, 12. & 94.12. & 106.3. & 112.1. & 119.1, 2. Prov. 8.32, 34. & 16.20. & 28.14. & 29.18. Isa. 30.18. Jer. 17.7. Dan. 12.12. Matt. 5.3, 4, 5, 6, 7, 8, 9, 10, 11. Luke 6.20, 21, 22. John 13.17. James 1.12. 1 Pet. 3.14. & 4.14. Rev. 1.3. & 14.13. & 16.15. & 19.9. & 20.6. & 22.7, 14.
c Ex. 20.8. Lev. 19.30. & 26.2. Deut. 5.12. Isa. 58.13. Ezek. 20.12, 13, 16, 20, 21, 24. & 22.8, 26. & 23.38. Amos 8.5. Matt. 12.2. Luke 13.14. John 5.9, 10, 16. & 9.14, 16. Acts 13.14, 27, 42, 44. & 16.13. & 17.2. & 18.4. Col. 2.16.
d Ex. 12.43. Lev. 22.25. Num. 9.14. & 15.14, 15, 16. Deut. 23.3. Ezra 6.21. & 9.1. & 10.2, 11. Neh. 9.2. & 10.28. & 13.1, 3, 30. Esth. 8.17. Ezek. 44.7, 9. Eph. 2.12, 19.
e Deut. 23.1. Ezek. 44.7, 9.
f Is. 56.4. & 58.13. Lam. 2.6. Ezek. 20.12, 13, 16, 21, 24. & 22.8, 26. & 23.38. Amos 8.5. Matt. 12.2. Luke 13.14. John 5.9, 10, 16. & 9.14, 16. Acts 13.14, 27, 42, 44. & 16.13. & 17.2. & 18.4. Col. 2.16.
g 1 Sam. 2.30. Ps. 84.4, 10. Is. 60.7, 13. Jer. 7.31. & 19.5. & 32.35. Ezek. 20.40. & 43.7. Hos. 9.15. Hag. 1.8. Mal. 1.10, 11.
h Is. 2.3. & 49.22. & 60.3. Jer. 3.17. & 16.19. Mic. 4.2. Zech. 8.22. Rom. 15.12. Rev. 21.24.
i Is. 60.7. Hag. 1.8. Zech. 14.20, 21. Mal. 3.4.
j 2 Sam. 18.18. Is. 55.13. Ezek. 16.14. Zeph. 3.19, 20.
k Is. 55.5. Acts 10.28. Rom. 15.10. 1 Pet. 2.9. Rev. 5.9.
l Deut. 10.12, 20. & 11.1, 22. & 13.4. & 19.9. & 30.6, 16, 20. Josh. 22.5. & 23.11. Ps. 5.11. & 69.36. & 119.132. Dan. 9.4. John 8.42. 1 Cor. 8.3. 1 John 4.21. & 5.2.
m Ex. 20.10. Deut. 5.14. Neh. 10.31. & 13.15, 16, 17, 18, 19, 21, 22. Jer. 17.21, 22, 24, 27. Ezek. 20.12, 13, 16, 20, 21, 24. & 22.8, 26. & 23.38. Amos 8.5. Matt. 12.2. Luke 13.14. John 5.9, 10, 16. & 9.14, 16. Acts 13.14, 27, 42, 44. & 16.13. & 17.2. & 18.4. Col. 2.16.
n Is. 42.6. & 49.8. Jer. 50.5. Dan. 11.32. Zech. 8.21, 22. Luke 2.32. Eph. 2.12, 19. Heb. 4.11. 2 Pet. 1.10. 1 John 2.3, 5. & 3.14, 19, 24. & 5.2, 3. 2 John 6. Rev. 14.12.
o Is. 49.8. 2 Cor. 6.2.
p Is. 11.9. & 27.13. & 65.11, 25. & 66.20. Ezek. 20.40. Dan. 9.16, 20. Zeph. 3.11. Zech. 8.3. Rev. 14.1.
q Matt. 21.13. Mark 11.17. Luke 19.46. John 2.16. Rev. 21.3.
r Ps. 147.2. Jer. 31.8. Ezek. 11.17. & 20.34, 41. & 28.25. & 29.13. & 34.13. & 36.24. & 37.21. Zech. 8.7. & 10.8. Matt. 9.36. Mark 6.34. John 11.52. 1 Pet. 2.25.
s Is. 11.12. & 60.4, 6. & 66.18, 19, 20. Ezek. 39.27, 28. Hab. 2.14. Zeph. 3.9, 10. Zech. 14.9. Rev. 7.9.

1 Or, *dreaming or talking in their sleep.*
t Gen. 11.31. & 31.31. & 46.3, 4. Ex. 3.8, 17. & 12.31, 32. & 33.1. Num. 10.29. Deut. 6.3. & 26.9, 15. & 27.3. Josh. 5.6. Jer. 11.5. & 32.22. Acts 7.34.
u Is. 41.19. & 55.13. Ezek. 17.24. & 34.26, 27. & 36.30. Hos. 14.5, 6, 7, 8. Joel 2.22. Amos 9.13, 14. Zech. 10.1. Mal. 4.2.
v Ex. 9.16. Jer. 13.11. & 32.20. Dan. 9.15. Rom. 9.17.

Ver. 17. This promise of deliverance, instruction, and protection, is the *heritage* of the Lord's servants, Ps. 119. 111. C.

REFLECTIONS.—Wretched was the state of religion in the world for many ages before Christianity was established. And great power in God, and care in men, are necessary for spreading the gospel and enlarging the church. But surely it is much to be lamented that some who have most of the means have least of the power of grace. It is great matter of joy to the long-rejected Gentiles that Jesus, our Maker, is now our God and our Husband, able to save us to the uttermost. May we ever walk as his bride, loving, cleaving to, and trusting in him! He condescends to our wretchedness in dealing with our souls. And wisely he mingles his favours and frowns, that we may neither be proud under the one nor despair under the other. But there is great matter of joy, and sure ground of faith, in the absolute unchangeableness of his love and promise of peace. Graciously he remarks his people's distresses, and balances them with his mercies unnumbered. His instructions graciously render us pious and peaceful. And safe are those, amidst millions of enemies, who trust implicity with all their hearts in Christ, and JEHOVAH, the manager of the world, in him their protector, and the gracious Lord of all mankind.

CHAPTER LV. Ver. 1-5. Ye sinners of mankind, who are not, but wish to be, happy, come ye, however guilty or polluted, to the ordinances of the gospel, and by faith freely receive all the blessings and privileges graciously offered in it. Why do ye lay out your gifts, parts, and opportunities in pursuit of worldly enjoyments, superstitious devotions, or self-righteousness, which can afford you no solid satisfaction? Carefully listen to and believe my gospel offers and invitations; and let your souls with pleasure receive and live on the substantial, satisfying, strengthening, and sanctifying blessings therein conferred. By faith embrace these offers, as the means of your spiritual and eternal life; and I will establish with you the everlasting promise of grace, which contains bequeaths, and insures all the free blessings promised to David; but secured by and lodged in Jesus Christ for the salvation of miserable sinners! Behold with faith, love and admira-

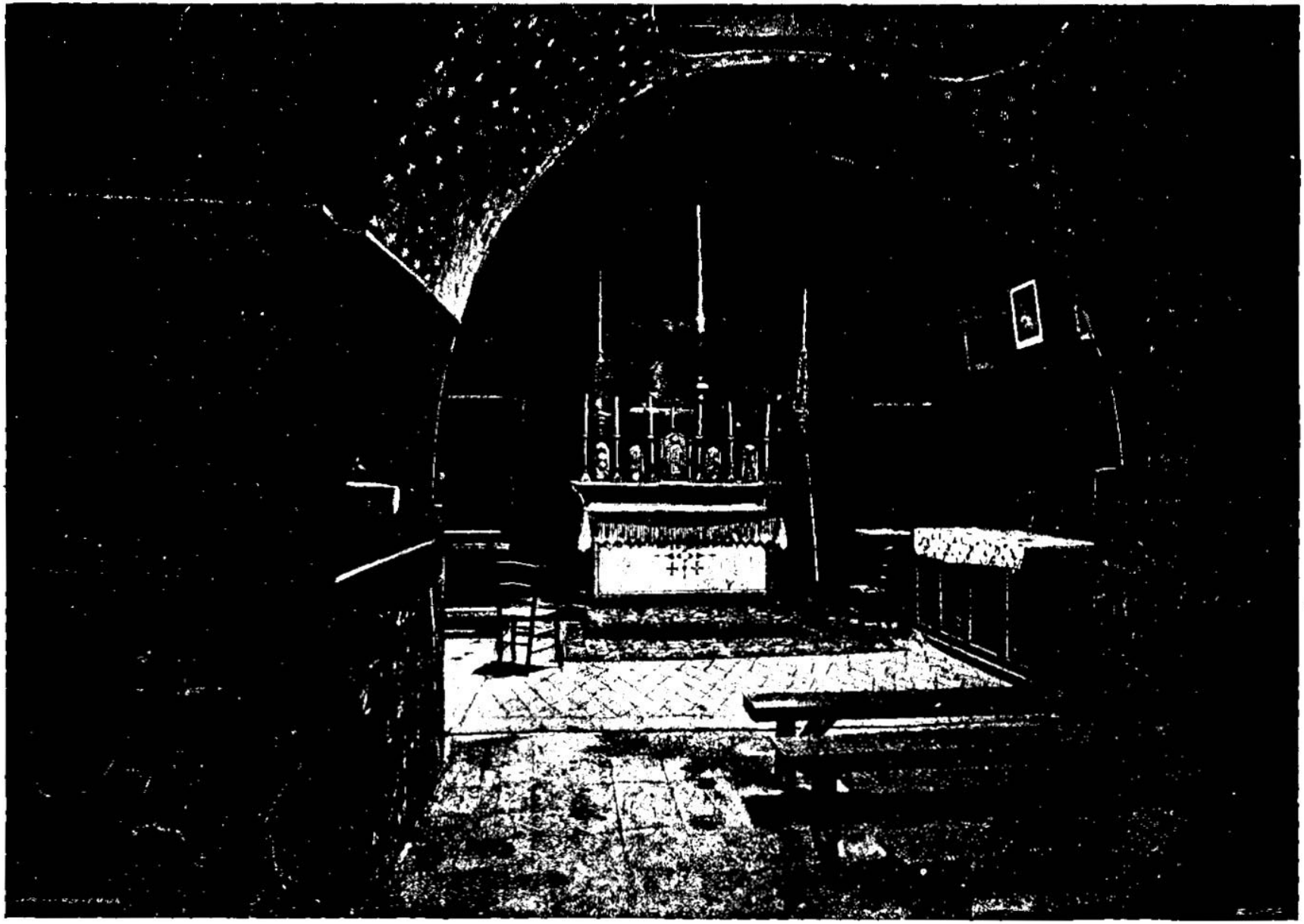

INTERIOR OF THE HOUSE OF ANANIAS—WHERE ANANIAS LIVED, WHO WAS DIRECTED TO INQUIRE FOR SAUL IN THE HOUSE OF JUDAS. [ISAIAH, lv: 5.]—"Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." Near the east gate of Damascus there stands the traditional house of Ananias. Ananias was the disciple of Christ in Damascus who was directed to inquire for Saul in the house of Judas at the time of the apostle's conversion. This is said to stand upon the site of the house in which Ananias lived. It is fitted up now for a kind of church. We use this picture to illustrate the fifty-fifth chapter of Isaiah, because St. Paul was the great apostle to the Gentiles, through whose ministry outlying and foreign nations were to be brought to the *Holy One of Israel*.

that cannot understand; they all look to their own way, every one for his gain from his quarter.

12 Come ye, *say they*, [q]I will fetch wine,[7] and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

CHAPTER LVII.

1 *The blessed death of the righteous.* 3 *God reproveth the Jews for their whorish idolatry.* 13 *He giveth evangelical promises to the penitent.*

THE righteous[a] perisheth, and no man layeth *it* to heart: and [b]merciful men[1] *are* taken away, none considering that the righteous is taken away from the evil *to come*.[2]

2 He shall [c]enter into peace:[3] they shall rest in their beds, *each one* walking *in* his uprightness.[4]

3 ¶ But draw near hither, [d]ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against[e] whom do ye sport yourselves? against whom [f]make ye a wide mouth, *and* draw out the tongue? *are* ye not [h]children of transgression, a seed of falsehood;

5 Inflaming yourselves with [i]idols [k]under every green tree, [l]slaying the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones*[6] of the stream *is* thy portion; they, they *are* thy lot; even to them hast thou poured a drink-offering, thou hast offered a meat-offering. [k]Should I receive comfort in these?

7 Upon[l] a lofty and high mountain[7] hast thou set thy bed: even thither wentest thou up to offer sacrifice.[8]

8 Behind[n] the doors also and the posts hast thou set up thy remembrance; for [o]thou hast discovered *thyself to another* than me, and art gone up; [p]thou hast enlarged thy bed, and made thee *a covenant* with them;[9] thou lovedst their bed where thou sawest *it*.[1]

9 And[q] thou[2] wentest to the king[3] with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.[4]

10 Thou [r]art wearied in the greatness of thy way; *yet* saidst thou not, [s]There is no hope: thou hast found the life[5] of thine hand; [t]therefore thou wast not grieved.

11 And[u] of whom hast thou been afraid or feared, that thou [v]hast lied, and hast not remembered me, nor laid *it* to thy heart? [w]have not I held my peace even of old, and thou fearest me not?

12 I[y] will declare thy righteousness, and thy works; for they shall not profit thee.

A.M. cir. 3304. B.C. cir. 700.

a ch. 3. 10–24. Ho. 9. 7. Mi. 3. 5, 6. Je. 5. 31. 6. 13. 8. 10. 14. 18. Eze. xiii. 10. 22. 28. 14. Eze. xiii. 1 ch. 22. 13, 14. 5. 12, 22. Ps. 73. 20–28. Mi. 2. 11. Ho. 4. 11. 13. 9. 7, 8. Re. 2. 6, 14.

b It is well worthy of remark, that Sabbath observance is the test of true religion. ver. 2, 6, and alone the rest of merciless, the one true dedication of true, the other true abuse of mercy.—C.

CHAP. LVII.

B.C. cir. 668.

c 2 Ch. 32. 33. 35. 24. 2 Ki. 22. 20. 24. 4. ch. 5. 19. 14. 1. 65. 17. 7.

d Ps. 12. 1. Mi. 7. 2. Ju. 9. 20. 11. 1. Ki. 14. 12. 15. 29. Ki. 22. 20. Re. 14. 13. He. 11. 38.

1 Heb. *men of kindness* or *godliness*.

2 Or, *That which is evil.*

e Re. 14. 13. Mat. 25. 21. Lu. 2. 25. 23. 40. 16. 23. Ec. 12. 7. Ps. 73. 24. Da. 12. 13.

3 Or, *go in peace.*

4 Or, *before him.*

f Mi. 3. 5. Mat. 3. 7. 12. 34. 16. 4. 23. 33. Jn. 8. 44. Ep. 2. 2. Je. 7. 9. Mi. 3. 11. 1 Jn. 2. 6. 3. 10. 12. 4.

g Ex. 16. 8. No. 32. 14. Lu. 10. 10. Ac. 9. 4. 1 Th. 4. 8.

h Job 16. 10. Ps. 22. 7. 35. 21. La. 2. 16. ch. 5. 19. 30. 12.

i ver. 3. Nu. 32. 14. ch. 1. 4. 2 Th. 2. 3. Re. 17. 5. 21. 8.

5 Or, *among the oaks*, ch. 1. 29.

k 2 Ki. 16. 4. 17. 10, &c. Je. 3. 6. De. 12. 2. Eze. 6. 13, with Re. 14. 9.

l Je. 18. 21. 20. 2. 2 Ch. 28. 3. 2 Ki. 16. 3. 21. 6. Eze. 16. 20. 23. 10. 39. Je. 7. 31. 32. 35. Eze. 16. 21. 23. 37.

6 Made altars or idols, Je. 2. 28. 3. 9. Hab. 2. 19. De. 4. 28. ch. 44. 9, with Joh. 20. 29. Je. 13. 25. 13. 12. Pr. 24. 16

m ch. 65. 3. Je. 7. 9, 10. 5. 9, 29. Eze. 20. 39.

7 De. 12. 2. 1 Ki. 14. 23. 2 Ki. 17. 9, 10. 2 Ki. 16. 4. Eze. 20. 28. 6. 13. 41. Am. 2. 8. Je. 2. 20.

7 Or, secretly, but on a high mountain hast thou set up thy bed, thy couch of rest, as idol feasts.—C.

8 It seems probable that on the id.; shrine of Moloch in the valley of Hinnom is referred to and denounced in ver. 5, as the "high-place" of Baal on the summit of the Mount of Olives is here before the prophet's eye. It was one of the most ancient high-places around Jerusalem.—*P.*

n Eze. 8. 10. 23. 14. Lu. 23. 1. Ho. 8. 11.

o Je. 3. 1, 2, 8. 2. 23. Eze. 16. 15. 34. 23. 2, 5–19.

p Je. 2. 28. 11. 13. Ho. 8. 11. Eze. 16. 15–34. 23. 5–10. 30. 2 Ki. 16. 10–16. Re. 17. 5.

8 Or, *hewed it for thyself* larger *than theirs.*

1 Or, *thou providest room.*

q ch. 30. 1–6. 31. 1–3. Ho. 7. 11. 12. 1. 12. Eze. 16. 28. 27. 23. 5–19. Re. 17. 1. 18. 13.

2 Or, *thou respectedst the king.*

3 To Molech, which signifies king.—C.

4 *To hell.* By worshipping dead men deified.—C

r Je. 2. 36. 2 Ch. 26. 21 –23. Hab. 2. 13.

s Ps. 142. 4. Je. 2. 25. Ho. 6. 13.

5 Or, *living.*

t 2 Ch. 28. 22. ch. 1. 5. Je. 3. 3. 5. 30.

u Pr. 29. 25. ch. 51. 12, 13. v ver. 4. Je. 3. 1, 8, 20, 21. 2. 13. 30. 5. 31. 44. 5–5. w Ps. 50. 21, 22. Ec. 8. 11. ch. 26. 10. x ch. 1. 11–15. 66. 3. Je. 2. 35. Ro. 3. 19–20. 10. 2. 3. 20. 21. ch. 21. 9. 2 Th. 2. 8. Re. 14. 8.

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tion. I have freely granted him to publish and attest every gospel truth to ignorant and unbelieving men, to instruct and guide them to salvation, to rule and defend them, and to restrain or overcome the wicked. And at his invitation, through the influence of the Holy Ghost, and in order to glorify him, shall multitudes of Gentiles, who had neither been acknowledged by him nor known him, receive and submit to him. 6–13. Importunately seek after and heartily embrace him as your Saviour and portion, while he earnestly offers himself to you in his Word and ordinances. Let even the greatest sinner detest and turn from his self-contrived methods of relief, as well as from his courses and purposes of wickedness, in the sure faith of the unbounded mercy and pardoning grace of God: for in riches of mercy his purposes, words, and works infinitely transcend everything similar and every conception among men; and his promises cannot be defeated, but always issue in blessings to mankind.—And as with great joy the Jews shall be divinely conducted from Babylon and their present dispersion to their own country, and shall plant, multiply, and flourish in the same, so shall multitudes, to the public and lasting honour of God, be delivered from their spiritual bondage of heathenism, Popery, Satan, or their lusts; and while themselves are converted from mischievous sinners into agreeable and useful saints, they shall be delivered from whatever is hurtful and offensive.

Ver. 1. 'Ho, every one that thirsteth' for righteousness, Mat. 5. 6, 'and he that hath no money' nothing, though he had gained the whole world, to give in exchange for his soul, Mat. 16. 26, 'come ye to the waters.' *C.*

Ver. 3. *David* signifies *Beloved*, and is a prophetical 'Je. 30. 9; Ho. 3. 5, a heavenly Mat. 3. 17, and apostolic name of Christ, Ep. 1. 6. All mercies in him are made sure by 'two immutable things'—God's promise of truth and his oath of confirmation, He. 6. 17, 18. *C.*

Ver. 5. By following out the address in ch. 54. 1–17, it will be seen that the once barren but now prolific church is the party addressed in this promise. *C.*

Ver. 9. *Higher.* God's thoughts are higher (1) in their subject—Christ and his church, Ep. 1. 3–6. (2) In their object—salvation, Ep. 1. 10–14. (3) In their result—success, ver. 11. *C.*

Ver. 12. *Mountains and hills*—empires and kingdoms.—*Trees of the field*—believers everywhere throughout the world, Is. 61. 3. *C.*

Ver. 13. 'Thorns and briers' are the emblems of the primal curse, Ge. 3. 8; He. 6. 8.—'The fir-tree' is the mark of peaceful dwellings, Ca. 1. 17, successful commerce, Eze. 27. 5, and joyous music, 2 Sa. 6. 5.—'The myrtle,' of that co-extension of natural and spiritual husbandry, improving alike the natural and the moral wilderness, Is. 41. 19. *C.*

REFLECTIONS.—Think now, my soul, how all the blessings of salvation are framed to answer our need! —The most trifling cumberers of God's vineyard, nay, the most notorious sinners, are expressly, are earnestly invited by him to receive the same without any conditions. Infinite is his grace who, at infinite expense, provides these favours for his enemies, his betrayers, and murderers, and thus offers them to his despisers. But infinitely criminal must be that unbelief which treads on such grace, and doubts the fulfilment of his infallible promises. And base is the heart, and cruel the preacher, who gives JEHOVAH the lie; and pretends that self-formed qualifications of sensibility and sincerity must render us welcome to his market of GRACE.

CHAPTER LVI. Ver. 1. The general scope of this prophecy, and its close connection with ch. liv. lv., should be kept in view. In ch. liv. the blessed results of the Messiah's work and triumph are stated:—His church or kingdom would be established on an everlasting foundation. In ch. lv. it is declared that the doors of the church would no longer be shut against the Gentiles: but that they as well as God's ancient people would have access. In this chapter the same glorious truth is set forth more clearly and fully. Every individual of the human family, wherever born, from whatever nation or tribe sprung, would be admitted on equal terms to all the blessings and privileges of Christ's people. *P.*—*Keep ye judgment*, &c. The prophet being now about to close a great series of predictions, proceeds to certain practical observances, just as, in later days, Paul was accustomed to explain and establish certain doctrines, and then to enforce moral duties; both acting upon the principle of laying the foundation, and then building the temple. *C.*

Ver. 2. *Keepeth the Sabbath.* Sabbath observance is chosen as the chief outward test of inward holiness, (1) because it is a direct remembrance and imitation of God; (2) because it is a visible testimony to God's authority; (3) because, as an act of self-denial, it affords a continued specimen of deep Christian principle; and (4) because it is a natural type of the 'rest that remaineth for the people of God.' *C.*

Ver. 3. *Son of the stranger.* Not merely a Gentile as distinct from a Jew, but one whose parents had been strangers to God, whose early education had been neglected, and whose youth had consequently been spent in folly. *C.*

Ver. 4. *The eunuchs*, &c. Many Christians are much troubled because they think they have effected no good, because they have no spiritual posterity whom they can call 'their little children,' Ga. 4. 19. To such desponding believers this encouragement is addressed, to teach them that they are not to be judged by what they have done; but by what, through grace, they have endeavoured to accomplish, Ro. 9. 16. *C.*

Ver. 7. *Them will I bring to my holy mountain.* From Da. 2. 35 it is evident that the 'mountain of the Lord' is the emblem of the church exalted by Messiah; that the 'house of prayer' has ceased to be confined to Jerusalem, and is found wherever there is a worshipper 'in spirit and in truth,' Jn. 4. 20–24; that the 'offerings and sacrifices' are prayer, praise, and beneficence, 1 Pe. 2. 5; He. 13. 15, 16; and that 'the altar' is the spiritual and living altar and sacrifice, Christ, He. 13. 10. *C.*

Ver. 9. The foregoing verse has closed a glorious series of prophecies, some past, some present, but chiefly future. Here commences a series of accusations, rebukes, and exhortations, happily closing in deep national and ecclesiastical confession and repentance, ch. 59. 9–15. *C.*

REFLECTIONS.—God's kindness powerfully binds and constrains to holiness in all manner of conversation. And if I share of his grace, it becomes me to hate evil; to love him with all my heart, soul, mind, and strength; carefully to observe all his institutions, and do to my neighbours of mankind as I would they should do to me. Always should I rest contented with my earthly lot, as now no natural defects can debar me from the congregation of the Lord: and the fulness of Jesus' promise can sufficiently balance my want of children, or anything beside. Yea, let me greatly rejoice that Gentile sinners are now not only invited, but divinely drawn, to God's holy mountain and the gospel church, with its divine and life-giving ordinances. But fearful is the presage of impending ruin when ministers and magistrates become monsters and patterns of wickedness.

CHAPTER LVII. Ver. 3–12. Answer ye my charge, ye who, descended from wicked parents, have abandoned yourselves to witchcraft, adultery, and idolatry. Why do ye contemptuously deride me and my prophets, abandon yourselves to vices, and yet hypocritically pretend to serve me? Ye are violent and eager upon your idolatrous worship, and sacrifice your children to Molech. Ye can hardly see a smooth stone in a river but you fancy it to be a god, and offer oblations to it. Can this fail to provoke me? Ye build temples and altars on every high place, and toil yourselves to go up and sacrifice there. Every corner of your houses is stored with memorials of your idols; and by coveting whatever you have seen among heathens, ye have exceedingly multiplied them. By courting alliances with heathen princes, even on the basest terms, ye have partook with them in their idolatrous worship. Without ever being convinced by your disappointments, ye have wearied yourselves in foreign embassies and wickedness; and, obtaining present ease, have never repented of your conduct. Without any proper ground of fear, ye have thus acted treacherously towards me, never regarding my relation to you, or the great things which I have done for you; and my patience exercised, and forbearing, has but tempted you to disregard me the more. Therefore, by my fearful judgments executed upon you, will I manifest how criminal and ruinous your conduct has been. Nor shall your idols or heathen allies be able

13 ¶ When[x] thou criest, let thy companies deliver thee: but [a]the wind shall carry them all away; vanity shall take *them:* but [b]he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say,[6] Cast[c] ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith [d]the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell[e] in the high and holy *place*, with him also *that is* [f]of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For [h]I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls [i]*which* I have made.

17 For[j] the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly[7] in the way of his heart.

18 I[k] have seen his ways,[8] and will heal him: I will lead him also, and [l]restore comforts unto him and to his mourners.[9]

19 I create [m]the fruit of the [1]lips; [o]peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* [p]like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There*[q] *is* no peace, saith my God, to the wicked.

CHAPTER LVIII.

1 *The prophet, being sent to reprove hypocrisy,* 3 *showeth the difference between a counterfeit fast and a true.* 8 *He declareth what promises are due unto godliness,* 13 *and to the keeping of the sabbath.*

CRY [a]aloud,[1] spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Yet [b]they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice, they take delight in approaching to God.

3 Wherefore[c] have we fasted, *say they*, and thou seest not? *wherefore* have we [d]afflicted[2] our soul, and thou takest no knowledge? Behold, in the day of your fast [e]ye find pleasure, and exact all your [3]labours.[4]

4 Behold, [g]ye fast for strife and debate,[5] and to smite with the fist of wickedness: ye shall not fast as *ye do this* day,[6] to[7] make your voice to be heard on high.

5 Is it [h]such a fast that I have chosen? a day for a man to afflict his soul?[8] *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? [i]to loose the bands of wickedness, to undo the heavy burdens,[9] and to let the oppressed[1] go free, and that ye break every yoke?

7 *Is it* not [j]to deal thy bread to the hungry, and that thou bring the poor that are cast [2]out [k]to thy house? when thou seest the naked, that [l]thou cover him; and that thou [n]hide not thyself from thine own flesh?

8 ¶ Then[3] shall [o]thy light break forth[4] as the morning, and [r]thine health shall spring forth speedily; and thy [q]righteousness shall go before thee: [t]the glory of the LORD shall be thy rereward.[5]

9 Then[s] shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I *am.* If thou take away from the midst of thee [t]the yoke, [u]the putting forth of the finger, and speaking vanity:

10 And *if* [v]thou draw out thy soul to the hungry, and satisfy the afflicted soul; then [x]shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

A.M. cir. 3100.
B.C. cir. 904.

x ver. 9, 10. Je 11. 11, 12, 14. 28 Jer. 7. 24. ch. 30. 12, 13. 31. 1–3. Ho. 5. 15. Eze. 16. 36–43. 23. 9, 10, 22–24. Ps. 18. 41. Re. 16. 13–16. 17. 14.

a Na. 1. 3. Je. xliv. 1. Ru. xiv. xvi. xviii. xix.

b Ps. 37. 9, 9. Je. 17. 7. Eph. 1. 11. 1 Ti. 6. 17. Ps. 104. 14. 147. 8. Ps. 104. 35. 37. 37. 4. Mat. 5. 5. Re. 5. 10.

6 'And I shall say.'—*C.*

c ch. 40. 3. 62. 10. 35. 8. 62. 10. 42. 16. 43. 19. 48. 17, 20. 49. 11. 57. 14. Re. 12. 13. 18. 4. 1 Co. 1. 23.

d Ps. 83. 18. Da. 4. 34. 35. 1 Ti. 1. 17. Re. 15. 3. Ps. 90. 2. ch. 57. 15. 1 Ki. 8. 27. 1 Sa. 2. 2. Ex. 15. 11. Jos. 22. 22. Re. 4. 8.

e Zec. 2. 13. Ps. 68. 5. 80. 1. 103. 1. ch. 66. 1.

f ch. 66. 1, 2. Mat. 5. 4. Ps. 34. 18. 51. 17. 138. 6. 2 Ki. 22. 19, 20. 2 Ch. 34. 27. Ezr. 9. 3. ch. 61. 1–3. Ps. 147. 3. Ps. 23. 6. Ac. 2. 37, 38. 16. 30, 31.

g Ps. 103. 9, 13, 14. Mi. 7. 7–20. 2 Pe. 3. 9. Je. 3. 12. Je. 10. 24. Ps. 103. 8. 14. 3. 4.

h ch. 42. 25. 51. 22. Ge. 21. Nu. 25. 22. Zec. 2. 12. Lu. 12. 1. He. 12. 9.

i Je. 6. 11. ch. 30. 18. 51. 17. 54. 6. 56. 11. 57. 4–6. 2 Mi. 2. 3. ch. 7. 5. Je. 7. 20. 14. 5. 2 Ch. 12. 12. Lu. 22. 31. 1 Th. 3. 10.

7 Heb. *turning away.*

k ch. 1. 18. 43. 24, 25. 48. 8–11. 49. 15. 50. 33. 55. Eze. 16. 60–63. 36. 22–32. Je. 30. 11. 33. 8. 50. 20. Ho. 14. 4.

8 Both of aberration and return.—*C.*

l ver. 15 ch. 49. 10, 13. 61. 2, 3. 66. 10. Je. 13. 27. Eze. 9. 4. Ps. 23. 3. 51. 5. 57. 15. 73. 24. 85.

9 Those who have mourned over his fall and his affections.—*C.*

m He. 13. 2 Ti. 3. 16. 2 Pe. 1. 21. Ps. 119. 49, 50. Ep. 2. 17. Re. 14. 6. Pr. 10. 31. or Ho. 14. 2. Ps. 22. 22. 50. 14, 23. 22–24. He. 13. 15.

1 The fruit of the lips is that which the lips produce — the words which they utter. Offerings of praise and thanksgiving are the fruits of the lips in which God delights, and to which the prophet here refers in He. 13. 15, the words are so interpreted.—*P.*

o Ac. 2. 39. Ep. 2. 13, 14, 17. 6. 15. Mat. 16. 25. ch. 43. 6, 49. 12.

p Job 15. 20–24. 18. 5–14. 20. 5. 28. ch. 3. 11. Re. 14. 10, 11. Pr. 4. 16, 17. Jude 13. Ps. 10. 8–10.

q 2 Ki. 9. 22. See ch. 48. 22.

CHAP. LVIII.

a Re. 12. 9. Eze. 3. 17, 18. 33. 2, 3. 2 Pe. 2. 1. Ac. 20. 27. Col. 1. 28.

A.M. cir. 3100.
B.C. cir. 904.

r Zec. 7. 1, 5. Mat. 9. 14. Lu. 18. 9–11.

d Le. 16. 29. 23. 27.

2 *Afflicted.* The duty of the great day of expiation, Le. 16. 29–34. 23. 27.—*C.*

e ch. 22. 13. 23. 5, 6.

3 Or, *things wherewith ye grieve others.*

s *Labours.* (Heb. 'eṣeb.) Influence, by law, on the demands by which the poor are distressed. See ver. 6, 7.—*C.*

g Mat. 23. 24. 5. 25. 6. 12. 13. Lu. 20. 47. 1 Ki. 21. 9–13.

5 The leisure of the day of fasting is dedicated, not to devotion and benevolence, but to strife and debate.—*C.*

6 Or, *ye fast not as this day.*

7 Not Mat. 6. 5, but 'to cause to hear.' Jonah 3. 8.

h Zec. 7. 5. Le. 16. 29. Mat. 6. 16. 1 Ki. 21. 27. 29. Is. 4. 3. Joel 2. 5. Da. 9. 3. Jonah 3. 8.

8 Or, *to afflict his soul* for a day.

i Jonah 3. 6–10. Mi. 6. 10–12. ch. 1. 17. Ne. 5. 10–12. Je. 34. 8–11. Mat. 22. 4. Ac. 15. 28. Ga. 5. 1. 1 Co. 7. 23.

9 Heb. *the bundles of the yoke.*

1 Heb. *broken.*

j Ps. 112. 9. Le. 25. 35. Ki. 12. 8. 2 Co. 8. 12, 13. 9. 7. Ge. 18. 19. Eze. 18. 7. Da. 4. 27. Lu. 16. 9. Ac. 28. 2. Le. 22. 1. Mat. 25. 35. ver. 10.

2 Or, *afflicted.*

k Job 31. 32. Mat. 25. 35. Ki. 12. 13. He. 11. 31. 13. 2. Ge. 18. 3–5. 19. 2, 3. Jo. 12. 22. Ac. 16. 34. Ch. 16. 4.

l Mat. 25. 36. Job 31. 19, 20.

n Pr. 24. 11, 12. 28. 27. Is. 32. 35–38. with Ja. 5. 2. 1 Ti. 5. 8. Ne. 5. 5. 1 Je. 5. 1.

3 *Then*—when my facts are thus observed: when from pure and sanctified hearts my people shall perform acts of kindness and charity to their brethren; when joy shall prevail as the result of wide-spread beneficence:—then shall light break forth as morning.—*P.*

o ver. 10, 11. Es. 8. 16. Ps. 37. 6, 37. 112. 4. Job 11. 17.

4 The light of 'the Sun of righteousness' will then arise upon you 'with healing in his wings,' Mal. 4. 2.—*C.*

p ver. 11. Je. 8. 22, 30. 46. 11.

q ch. 1. 27. 3. 10. 61. 3. Ps. 37. 6.

r Ex. 14. 13. ch. 52. 12. De. 31. 20–29.

5 Heb. *shall gather thee up.*

s ch. 30. 19. 65. 24. Ps. 34. 15, 17. 91. 15. 32. 4. 118. 5. 50. 15. Mat. 7. 7. 12.

t See on ver. 6, 7.

u Pr. 6. 13. 2 Th. 3. 11. Ps. 12. 2. or ch. 59. 3, 4. Ps. 125. 3. Mat. 5. 22. *v* De. 15. 7–10. 2 Co. 8. 5–12; 9. 7. Ps. 112. 5. See ver. 7. *w* ch. 29. 18; ver. 8. Ps. 112. 4. ch. 30. 26. 60. 1, 19, 20. Ju. 5. 31.

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1 Heb. *with the throat.*

b De. 5. 28, 29. ch. 2. 11–15, 29. 13; 48. 1, 2. Eze. 33. 30, 31. Mat. 13. 22. Mar. 6. 20. *c* Je. 5. 33. He 6. 4, 5. Tit. 1. 16. 2 Ti. 3. 5. Re. 3. 1, 2.

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to protect either themselves or you. 13–21. But such as believe my word, and trust in my perfections, shall return from their captivity to Canaan by my providence; and Cyrus, by his proclamation, shall remove every hindrance in their way. For however high and lofty I am as the Holy One who inhabits eternity, yet am I infinitely condescending towards persons destitute, distressed, and broken in spirit; nor will I continue my judgments till such be utterly ruined or discouraged.—For their injustice, and other abominations, I have indeed punished them by the Chaldeans, Syro-Grecians, Romans, and others; and yet, under their affliction, they have become worse and worse. I will therefore, by an extension of sovereign grace, forgive and reform them, lead them back to their duty and their country, and restore comforts to them; and by my prophets publish peace and prosperity to them, that their lips may be filled with my praise. But by their own lusts, guilt, and fears, and the judgments which I inflict, the wicked shall always remain in a restless, shameful, and loathsome condition.

Ver. 1. *The righteous perisheth,* &c. Christ the righteous is crucified; and, so far from 'laying it to heart' as national guilt, the cry is, 'His blood be upon us and our children.'—*Merciful men.* Those who have desired and obtained mercy, the disciples and martyrs of our Lord, Mat. 5. 7; 1 Ti. 1. 13. *C.*

Ver. 2. 'He Christ' shall enter into his peace,' 'walking in his uprightness:' while they, the disciples and martyrs, shall rest in their graves, their beds, till the resurrection, Ac. 7. 60. *C.*

Ver. 3. These titles are first literal; for idolatry and lewdness are synonymous. They are then emblematic of the false doctrines, heresies, worldliness, and image-worship by which Christianity, alas! still continues to be disfigured. *C.*

Ver. 5. Reference is here made primarily to the gross idolatry and cruel rites practised during the reign of Manasseh. The idol Molech was set up in the bottom of the valley of Kidron, at the mouth of Hinnom, just beneath the overhanging cliffs of Olivet. Molech was a brazen statue, having a place within it for a furnace. It was heated, and the children were then placed in the open arms of the monster, and roasted alive. Of Manasseh it is said, 'He caused his children to pass through the fire in the valley of the son of Hinnom," 2 Ch. 33. 6. *P.*

Ver. 6. A smooth oblong stone is culled from the bed of a river, placed on end under a tree, and water is carried and poured upon it; such idolatry is still practised by the women of Hindostan. *C.*

Ver. 8. *Behind the doors,* &c. In secret also, 'behind the doors and the posts,' hast thou 'set up thy remembrance'—dedicated a memorial of thy trust in idols, and thereby incurred the terrible curse of the law, De. 27. 15. *C.*

Ver. 10. Though wearied with efforts of labour and expenditure, yet no experience of failure has dissipated false hope: thou hast found a life neither by my Word nor by my Spirit, but of thine own hand, thine own power, therefore thou are not grieved either for thy failures or idolatries. *C.*——The general sense of this verse is:—No amount of labour in the service of your idols has sufficed to weary or discourage you. Still do you go on in idolatry. You have found in these evil practices sufficient pleasure and profit to keep you from despondency. *P.*

Ver. 12. *I will declare thy righteousness* to be but filthy rags, Is. 64. 6; 'thy works,' that they are not wrought in God, Jn. 3. 21. *C.*

Ver. 14. *Stumbling-block*—the offence of the cross. Teach them to look upon Him whom they have pierced, and mourn; teach them to glory in the cross at which they stumbled. *C.*

Ver. 17. *His covetousness.* Israel's, ch. 56. 8. Covetousness was one of the ingredients of the first sin. It is idolatry, and therefore specially hateful in the sight of God. But it is not confined to riches, but extends to 'everything that is our neighbour's.' *C.*

Ver. 19. This is the *fruit* of the tree of life, transmitted in the words of 'peace to him that is far off,' the Gentile: and 'to him that is near,' the Jew. *C.*

REFLECTIONS.—God kindly hides his people in heaven from his terrible judgments on earth. And great is the folly and ignorance of men, that such alarming warnings are often so little regarded. Dreadful indeed must be our inward corruption, which can thus push us to the utmost wickedness in every form, notwithstanding all the laws, mercies, and judgments which God lays in our way to hinder it. And when God himself is thus contemned and insulted, his faithful ministers must not hope to escape. But he will not always suffer our sins to pass unpunished. When he is wroth, not any created helper can in the least avail us. But an abiding faith will secure a blessed portion, both in time and eternity: and God himself will undoubtedly pity and relieve us in our depths of distress. Great is the happiness of those hearts in which he dwells. No evil can approach, no good be absent.—Alas! how covetousness provokes God and ruins men! But infinite is that grace which heaps mercies on the richest deservers of hell. Delightful is the new-kingdom connection betwixt pardon, conversion, comfort, peace,

11 And the LORD shall guide thee continually, and [v]satisfy thy soul in drought,[6] and make fat thy bones:[7] and thou shalt be [w]like a watered garden, and like a spring of water, whose waters fail not.[8]

12 And *they that shall be* of thee [x]shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If[b] thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath [c]a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou [d]delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth,[9] and feed thee with the[e] heritage of Jacob thy father: for [f]the mouth of the LORD hath spoken *it*.

CHAPTER LIX.

1 *The damnable nature of sin.* 3 *The sins of the Jews.* 9 *Calamity is for sin.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

BEHOLD, the LORD's hand is not [a]shortened, that it cannot save; neither his ear heavy, that it cannot hear:[1]

2 But [b]your iniquities have separated between you and your God, and your sins have hid[2] *his* face from you, that he will not hear.[3]

3 For [c]your hands are defiled with blood, and your fingers with iniquity; [d]your lips have spoken lies, your tongue hath muttered perverseness.

4 None[e] calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; [g]they conceive mischief, and bring forth iniquity.

5 They[h] hatch cockatrice'[4] eggs, and weave the spider's web:[5] he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.[6]

6 Their[i] webs shall not become garments, neither shall they cover themselves with their works: [j]their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their[k] feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [7]destruction *are* in their paths.

8 The[l] way of peace they know not; and *there is* no judgment[8] in their goings: [m]they have made them crooked paths: whosoever goeth therein [n]shall not know peace.

9 [p]Therefore[9] is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We[q] grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* [r]in desolate places as dead *men*.[1]

11 We[s] roar all like bears,[2] and mourn sore like doves:[3] we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For[t] our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them:

13 In[u] transgressing and lying against the

A.M. cir. 3356. B.C. cir. 648.

[y] Jos. 1. 5, 20. Ps. 37. 19. 34. 9, 10. 84. 11. 103. 5. 107. 9. Pr. 28. 25. Je. 17. 14. Ezek. 34. 14. Ps. 23. 1, 5. Joel 2. 24.

[6] Heb. *droughts.*

[7] Cover the skeleton form of national poverty with the flesh and fatness of restored prosperity.—*C.*

[z] Ge. 2. 10. Je. 31. 8. Ps. 1. 3. ch. 51. 3. 65. 21. 58. 11. 66. 12. 84. 6. 107. 33, 35. 114. 8. Je. 17. 8. 49. 10. Ezek. 47. 12. Jo. 4. 14.

[8] Heb. *he or they were not.*

[a] ch. 61. 4. 40. 8. Je. 30. 10. 31. 19. 33. 9. 46. 27. Je. 1. 12. Ezek. 36. 8. Am. 8. 11. Mat. 17. 20. ch. 19. 23, 25. 8 Je. 6. 16.

[b] Ex. 20. 8. 31. 14, 15. 35. 2, 3. Nu. 15. 32. Je. 17. 21, 22. ch. 56. 2, 4, 6. Am. 8. 5. Ps. 118. 22.

[c] Ps. 84. 2. 112. 1. 122. 1. 4. Re. 21. 19, with He. 4. 4, 9, 10.

[d] Hab. 3. 18. Lu. 1. 47. Jo. 15. 11. 16. 22. 17. 13. 1 Pe. 1. 8. 4. 13.

[9] Constitute in mountainous Canaan. De. 32. 13. 33. 29. ch. 58. 14. Rev. 19. 2. Ps. 37. 34. Re. 12. 12.

[e] Ps. 2. 8. Re. 12. 10. 5. 9. 15. 12. Je. 3. 19. Ge. 27. 28, 29. Mat. 8. 11. ch. 3. 10. Ro. 11. 25, 26. 15. 8, 9. 16. 26.

[f] ch. 1. 20. Nu. 23. 19. 1 Sa. 15. 29. Tit. 1. 2. He. 6. 18.

CHAP. LIX.

[a] Nu. 11. 23. ch. 50. 2. 63. 1. Ge. 18. 14. Je. 32. 17. He. 7. 25.

[1] The Jews had most unlikely begun to call in question the power of God, or the truth of the records of former deliverances.—*C.*

[b] Je. 5. 25. Ps. 66. 18. Je. 14. 12. 33. 5. 44. 5. 25. De. 31. 17. ch. 54. 8. 57. 17. 64. 5, 7. Je. 3. 44.

[2] Or, *have made him hide.*

[c] God, by the prophet, directs to the real source of national calamities: national sins—iniquities, &c.: not misfortunes—"sins," evil practices.—*C.*

[c] ch. 1. 15. 59. 3. Ho. 4. 2. Mi. 7. 3. 1 Jo. 3. 15. Ezek. 7. 23.

[d] Je. 9. 3–6. Ho. 4. 1, 2. Ezek. 22. 4, 9. Ps. 31. 18. 34. 13.

[e] ver. 16. Je. 5. 1, 4, 5. Ezek. 22. 12, 13, 30. Ps. 14. 1. Pr. 1. 22. Ho. 7. 1. Ro. 3. 9–20.

A.M. cir. 3356. B.C. cir. 648.

[f] Job 15. 35. Ps. 7. 14. Mi. 2. 1.

[g] Mat. 3. 7. 12. 34. Mi. 2. 1, 2, 3. Ro. 1. 29, 32. Ps. 4. 10. 5. 9. 140. 2, 3. 3 with ch. 11. 8, 14, 20.

[4] Or, *adders.*

[h] They contrive calming plans of impunity in secret enterprise, to subjugate the weak, and destroy their freedom and their life.—*C.*

[i] Or, *sprinkled* is as if *there broke out a viper.*

[i] Job 8. 14, 15. ch. 28. 20. 30. 22–24. Pr. 30. 5.

[j] Ps. 7. 14–16. 9. 15, 16. 10. 7. Ho. 12. 1. Zep. 3. 3, 4. Ezek. xxii. xvi. xxiii. Je. 11. 13–15. v.

[k] Pr. 1. 16. 6. 17, 18. Ro. 3. 15, 16. Ezek. xxii. Mi. 2. 1. 7. Heb. *breaking,* also 4.

[l] Ro. 3. 17. Ho. 4. 2.

[8] Or, *right,* ver. 4. Ps. 56. 1, 2. Ecc. 12. 12. Mi. 2. 1.

[m] Ps. 125. 5. Pr. 28. 18. 2. 15, 17. Ec. 7. 26. 10. 8.

[n] ch. 48. 22. 57. 20, 21.

[o] Lu. 1. 78, 79. Heb. 2. 15. Je. 6. 13, 14. 23. Mi. 3. 5. Je. 4. 22. 5. 4. Ni. xxii. 7. Ch. xxxiii. 3. Th. 5. 3. Job 24.

[9] The penitent portion of the church here speaks, confessing their sins.—*C.*

[p] De. 28. 29. Am. 8. 9. Job 5. 14. 12. 25. Is. 4. 14. 26. 19. 42. 16. 50. 4.

[q] Is. 3. 9. Ps. 42. 10.

[r] This last clause has been variously rendered. The Hebrew word may either mean 'fertility' or 'barrenness,' according to the root from which it is derived. It may also mean figuratively, 'darkness,' or 'living (people).' Probably the sense of the two clauses may be as follows:—At noonday we stumble as in darkness; in darkness like the dead.—*C.*

[s] ch. 38. 14. Job 30. 28, 29. Ps. 22. 1, 2. 32. 3. 102. 6, 7. Mi. 1. 8, 9. Is. 22. 16. Ezek. 7. 16. Is. 9. 2, &c. 38. 15. Ho. 7. 14.

[2] *Like bears*—in brute power and anger.—*C.*

[t] Je. 30. 14. Ho. 9. 7. Ps. 40. 12. 65. 3. Je. 11. 21. Ezek. vii. viii. 12. 5–12. 16. 15–58. 22. 1–30. 23. 1–14. Mi. iii. 1–3. ch. 3. 9. 1. 4. Ps. 90. 8. Je. 14. 7, 20. Ro. 3. 19, 20.

[3] *Like doves*—in weakness and sorrow.—*C.*

[u] ch. 48. 8. Je. 2. 19–21. Da. 9. 5. Ho. 4. 1, 2. ch. 32. 6. Mar. 7. 21, 22. Mat. 12. 34. Ro. 1. 28–31. 3. 10–18. Tit. 3. 3.

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and holy gratitude. But fearful is the guilt, and tremendous the misery, of such as perish in their sins amidst the offers and influences of God's GRACE.

CHAPTER LVIII. Ver. 1–7. Why complain ye so loudly that I do not reward your fasting, while therein you but gratify your own inclinations, oppress your poor servants, promote contention and oppression of the innocent, reproach your debtors, servants, or neighbours, or content yourselves with mere outward noise and show?—whereas the fasting which I delight in, is to repent of, and reform you from, your wickedness; particularly your usurious exactions and cruel oppressions, and to bestow necessary supplies upon your poor brethren. 8–12. If you forbear and restrain oppression of your neighbours, threatening and derisive contempt, hypocritical dissimulation, and do kindly pity and relieve the destitute and afflicted, great shall be your gracious reward; great shall be your comfort, prosperity, and glory. God shall, by his presence and providence, protect you; he shall readily accept and grant your requests; he shall direct you in all your ways, and while others are distressed with want, ye shall be plentifully provided for, and rendered the honoured instruments of re-establishing your nation, repairing your long desolate cities, and of the erection and re-establishment of the gospel church. 13, 14. And if ye carefully abstain from all carnal labour and recreations on the Sabbath, and with pleasure observe it in the spiritual exercises of my worship, ye shall enjoy unbounded comforts in me, as your God, in my ordinances; and with safety, honour, and pleasure, continue in the possession of Canaan, till at last ye be exalted to the felicities of the heavenly inheritance.

Ver. 2. *Seek me daily.* 'They loved to pray standing in the synagogues, and in the corners of the streets, that they might be seen of men.' Mat. 6. 5.—*Delight to know my ways*—as Herod, who heard John gladly, Mar. 6. 20; as the stony-ground hearers, who received the seed with joy, Mat. 13. 20; to whom the word —as mere matter of temporary feeling and taste—is as the words of a song, Eze. 33. 32.—*Delight in approaching to God.* Not for any love to God or his law; but from habit, love of a pompous worship (ver. 3), and the opportunity of attracting the admiration of ignorant followers. *C.*

Ver. 6. If 'every yoke' is to be broken in the acceptable fast of the LORD, then his Spirit demands the abolition of all that can be called slavery in every nation 'that names the name of JESUS.' *C.*

Ver. 8. *Thy righteousness,* &c. Messiah, in whom alone is righteousness, will go before you as your Leader, ch. 55. 4. and the 'glory of God in the face of Jesus' 2 Co. 4. 6. will protect your rereward, as did the Shechinah glory in the day when it protected your fathers in the passage of the Red Sea, Ex. 14. 19. *C.*

Ver. 9. *Putting forth of the finger.* Being connected with the abolition of the yoke, or of slavery, it is most probably an allusion to 1 Ki. 12. 10, and synonymous with oppression upon pretence of right. See ch. 59. 3. *C.*

Ver. 12. Tadmor in the desert, which still abides in solitary and desolate grandeur, is believed to have been the work of Solomon, and affords one of the most striking examples of the ruins of 'many generations.' What a cheering prospect is afforded in the predicted restoration of such ruined and deserted cities! *C.*

Ver. 13. *If thou turn away thy foot* from works of agriculture, De. 22. 10, walks of amusement, or journeys of pleasure, upon the Sabbath. *C.*

REFLECTIONS.—There is great need that ministers should deal closely with the consciences of their hearers, particularly nominal professors; and that all should seek, by a thorough self-examination, the evident marks of grace. For what alarming lengths in religious appearances do hypocrites sometimes go, and that merely to gratify their own legality and pride! Many flatter themselves that God will reward the services which, in fact, he abhors. And such are often greatly exasperated to have the vanity of their self-confidence exposed. There is much need of great brokenness of heart for and of reformation from sin, in our humiliation for it: otherwise our demure looks will but provoke God to abhor us. Nor can we have a deep sense of Jesus' grace without having our hearts and hands opened towards our poor and distressed brethren: and what is lent to the Lord, by relieving his people, he repays with usury. Let us likewise be careful that our hearts are sanctified and divinely influenced, in order to a proper sanctification of the Lord's-day. Multitudes undergo the most alarming miseries in time and eternity, as the just punishment of their profanation of it; while in keeping his commandments there is a great reward.

CHAPTER LIX. Ver. 5, 6. With the utmost labour and care they frame villanous schemes of doctrine or practice, by which their neighbours and partners are destroyed, and themselves nothing profited.—9–11. To punish our iniquity, men deny us justice, and God refuses to plead our cause. When we expect deliverance and prosperity, our miseries are increased, our spirits are overwhelmed with despair, and our anguish and grief inexpressible. 16–21. Finding that there are scarcely any left to stand up for injured honesty and truth, or even to plead for mercy, God will exert his immediate power in the righteous and faithful salvation of his people, and the destruction of their enemies, Chaldeans, Syro-Grecians, Romans, Papists, or Mahometans, and thus shall the nations around be awed by, or turned to, the Lord. Whenever Satan, or his instruments, make any assault, God, by the preaching of the gospel, and by his providence, shall graciously and suddenly repress their attempts. Jesus, the almighty Redeemer, shall not only appear in his humble estate in the Jewish church and temple, but shall dwell in his gospel church, and by faith call to himself the remnant of the Hebrew nation along with the fulness of the Gentiles. And the Spirit and oracles of God, granted to him and his church, shall always, especially in the happy time to come, abide with his ministers and people, to direct and instruct them in everthing necessary.

LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And [v]judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, [w]truth faileth; and he *that* [y]departeth from evil [4]maketh himself a prey:[5] and the LORD saw *it*, and it displeased him[6] that *there was* no judgment.

16 ¶ And he saw that [z]*there was* no man, and wondered that *there was* no intercessor; therefore[a] his arm brought salvation unto him; and his righteousness, it sustained him.

17 For[b] he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak.

18 According[c] to *their* deeds,[7] accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.[8]

19 So[d] shall they fear the name of the LORD from the west, and his glory from the rising of the sun.[9] When[e] the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.[1]

20 ¶ And [g]the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

A.M. cir. 3706. B.C. cir. 298.

v Isa. 9.15. Ps. 72.2. Lam. 2.9. Ps. 58.1. Mic. 3.1. Ps. 58.1, 2. Mic. 3.2. Ch. 32.1. Amos 5.7. See ver. 14. w Ps. 12.1. Jer. 7.28. Hos. 4.1. x Ps. 14.2, 3. y Gen. 6.12. Ps. 14.3. Ps. 58.3. Rom. 3.12. 1 John 2.16. 4 Or, *it accounted mad himself a prey* 5 Heb. *made himself a prey*, to the perpetration of whom nothing is so much an abomination as repentance and godliness.—*C.* 6 Heb. *it was evil in his eyes.* z Ch. 41.28. Ezek. 22.30. Jer. 5.1. 1 Kin. 18.22. Ezek. 13.5. a Ch. 63.5. Ezek. 20.22. Ps. 98.1. Ps. 44.3. Ps. 98.2. Zech. 12.4. John 12.37. b Eph. 6.14, 17. Th. 5.8, with Ch. 59.17. 2 Tim. 4.8. Tit. 2.12. Ps. 98.2. Zech. 12.4. John 12.37. c Ch. 63.6. Jer. 25.14. Jer. 50.29. Lam. 3.64. Ezek. 7.3, 4, 8, 9. Hos. 4.9. Joel 3.4. Ob. 15. Matt. 16.27. Rom. 2.6. 2 Cor. 5.10. Rev. 2.23. Rev. 18.6. Rev. 20.12. Rev. 22.12. 7 Heb. *recompenses.* 8 Heb. *to the islands recompense, recompense.* d Hag. 2.7. Mal. 1.11. Ps. 102.15. Ps. 113.3. Mal. 1.14. Rom. 15.9. Rev. 15.4. Ps. 19.4. Ps. 97.6. Mal. 4.2. 9 Or, *from the setting to the rising sun.* e Ch. 59.19. Rev. 12.15. Note, All the power of religion, and consequent civilization, constitutes a progress westward. *C.* f Ps. 89.4. Isa. 54.10. Jer. 32.40. Ezek. 34.25. Ezek. 37.26. Mal. 2.5. 2 Sam. 23.5. Ps. 105.8. Ps. 111.5. Ps. 132.11. Luke 1.72. Ps. 106.45. Ps. 119.76. Rom. 11.29. Heb. 13.20. 1 Pet. 5.10. Rev. 1.5. Rev. 17.14. Rev. 19.16. Rev. 22.16. Ps. 45.7. Ps. 89.20. Ps. 110.4. Heb. 1.9. 1 Or, *put him to flight.* g Ps. 130.7. Rom. 11.26. Gal. 4.4. Titus 2.14. Ps. 19.14. Ch. 41.14. Ch. 43.14. Ch. 44.6. Ch. 47.4. Ch. 48.17. Ch. 49.7. Ch. 54.5. Ch. 54.8. Jer. 50.34. Hos. 13.14. Zech. 12. 10. Acts 3.26.

CHAP. LX.

a Ch. 52.1, 2. Ch. 40.9. Ch. 42.6. Ch. 49.6. Hag. 2.7. Rev. 21.2. Ps. 102.16. Ps. 85.9. Isa. 24.23. b Ps. 27.1. Ps. 36.9. Ps. 43.3. Ps. 119.105. Prov. 6.23. Eph. 5.8. Col. 1.12, 13. 1 Thess. 5.5. 1 John 1.5. c Matt. 4.16. with Ch. 9.2. Matt. 4.16. Luke 1.78, 79. John 1.4, 5. Matt. 5.14. John 8.12. Phil. 2.15. 1 Tim. 6.16. 1 John 2.8. 2 Or, *be enlightened, for thy light cometh.* d Acts 7.55. 2 Pet. 1.16, 17. Rev. 21.11. Hag. 2.9. Job 29.3. e Ps. 68.11. Matt. 21.5. with Zech. 9.9. Matt. 4.16. with Isa. 9.2. Matt. 24.30. Matt. 26.64. Rev. 1.7. Dan. 7.13. 3 Or, *glory.* His only temple, and city in the eyes of mountain-nations, was "the glory of God in the face of Jesus Christ." *C.* f Ch. 49.22. Ch. 62.10. Ps. 68.29. Ps. 72.10. Matt. 2.11. Acts 10.45. Rom. 15.16. Rev. 21.24. 4 Or, *the forces of the sea.* g Ch. 49.22. Ch. 62.10. Matt. 8.11. Rev. 21.24. 5 Or, *wealth*, ver. 11. h Ps. 22.27. Ps. 67.7. Ps. 72.10. Ps. 86.9. Acts 10.45. Rom. 15.9. Rev. 15.4. i Ge. 25.13. Ps. 72.15. Jer. 3.17. Is. 66.20. Matt. 2.11. Rev. 21.24. Rev. 22.2. 6 Or, *dromedaries.* k Ge. 25.4. Ps. 72.10. Ezek. 27.21. l Ge. 25.13. Is. 42.11. Jer. 49.28. Ezek. 27.21.

21 As for me, [h]this *is* my covenant with them, saith the LORD; My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAPTER LX.

1 *The glory of the church in the abundant access of the Gentiles,* 15 *and the great blessings after a short affliction.*

ARISE,[a] shine; for [b]thy light is come,[1] and the glory of the LORD is risen upon thee.

2 For, behold, [c]the darkness shall cover the earth, and gross darkness the people: but the [d]LORD shall arise upon thee, and his glory[2] shall be seen upon thee.

3 And the [e]Gentiles shall come to thy light, and kings to the brightness of thy rising.

4 Lift[f] up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then[h] thou shalt see, and flow [3]together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee,[4] the forces[5] of the Gentiles shall come unto thee.

6 The[i] multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold

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Ver. 3. *Your hands are defiled with blood.* Either with the sacrifice of children to Moloch, 2 Ki. 21. 6, or the factious and cruel administration of law in name but in violation of justice, 1 Ki. 21. 16, or by such bloody persecutions as the early Christians endured from Rome Pagan, and the blessed Reformers from Rome Papal. *C.*

Ver. 5. *He that rateth.* He that adopts their principles is destroyed: *and that which is crushed*, even when thwarted and disappointed in their evil designs, still the result is the production of those violent party feuds that, like a venomous viper, poison and destroy the peace and prosperity of their country. *C.*

Ver. 9. *Judgment.* A clear perception of national sins and national duties in conformity with the law of God. *Justice.* Neither are we able, with all our efforts, to obtain any due administration of justice; all is partial, one-sided, and oppressive. *C.*

Ver. 10. *We grope.* Rejecting the light of God's Word, and the end of God's glory, as the only rules in legislation, we *grope* about in the dark, and make one experiment after another, and all ends in greater darkness and confusion. *C.*

Ver. 16. *Righteousness.* The righteousness of the Scriptures is the work of God in the person of Christ, whom righteousness sustained in life, death, and resurrection; and whom it still sustains in the blessed work of intercession. *C.*

Ver. 21. *Upon thee*—the Redeemer. *Thy seed* the children whom God hath given thee in the everlasting covenant, and by renewal of the Holy Ghost. He. 2. 13; 1 Pe. 1. 23. *C.*

REFLECTIONS.—It is in vain to expect favours from God while we indulge ourselves in sin; and absurd to love that which separates us from our God, and entails his judgment on our heads. Dreadful is that root of original corruption which springs up in so many abominable courses; miserable their condition who have their own conscience upbraiding them, while JEHOVAH and his instruments are punishing them; and awful the situation when the universal prevalency of wickedness is attended with general wretchedness, perplexity, and anguish! Thrice happy is it to reflect, that where sin abounded grace doth much more abound; and that our whole salvation, and the overthrow of the wicked depend on God himself, who loves all: that Jesus Christ and his Spirit are appointed to accomplish the whole work of our conviction and salvation, repentance and faith being left to the good management of our own free-will.

CHAPTER LX. Ver. 1, 2. Be enlightened, comforted, and glorious, O church, for not only is thy deliverance out of Babylon effected, but the Son of God is come in our nature, to enlighten the world, and glorify God in the salvation of men. And though multitudes were lying, or still remain, in depths of ignorance, wickedness, and misery, Jesus shall show his glory, through the gospel, among you. 3 14. The accession of proselytes, and bounty of kings and princes, to the Jewish church, after their return from Babylon, shall be no more than an earnest of the multitudes of princes and others, even of the most savage nations, that shall heartily accede to the gospel church, and devote their substance to, and labours in, the service of it. 15 22. And great shall be her honour, stable and lasting her joys, abundant her prosperity, excellent her ordinances, gifts, and graces, upright and peaceful her officers, complete her joys, lasting and divine her glory, eminently pure, holy, happy, and numerous her members, and quick her enlargement: all because of their faith in Christ.

Ver. 1. *Arise, shine.* This is a prophecy of the birth and ministry of Jesus, in whom was 'light,' and in whose reflected splendour Zion is called to shine. *C.*

Ver. 3. The 'wise men from the East' that came to Jerusalem to inquire after the birth of Jesus, tradition pronounces to have been kings. If so, kings literally came to the 'brightness of its rising.' But be this as it may, the prediction was fully verified on the accession of Constantine to the Roman empire. *C.*

Ver. 4. *Thy sons.* Thy adopted sons shall come 'from far' among the Gentiles; others, like daughters, 'shall be nursed at thy side,' in thine own bed, upon thine own arm. *C.*

Ver. 6. *Midian* was the most celebrated son of Keturah. What Judah became among the tribes of Israel, Midian became among the tribes of Arabia. The Midianites were for ages the dominant people, and virtual rulers of Arabia. The nadom of the nation was on the eastern border of Edom: but they spread thence westward through the Sinai peninsula, and eastward to the Euphrates. The caravan trade between Central and Western Asia appears to have been chiefly in their hands. *Ephah* was one of the sons of Midian, and the founder of a distinguished tribe. *P.*

Ver. 7. *Kedar* was the second, and *Nebaioth* the eldest son of Ishmael. The former appears to have settled in Central Arabia, and his descendants were among the chief nomads of that wide country. The Nabatheans probably had their earliest settlements on the banks of the Euphrates. In later times they migrated westward, drove out the Edomites, and took possession of their wild mountain home. The splendid rock temples and palaces of Petra were chiefly their work. *P.*—*Rams of Nebaioth shall minister.* The ascription of rational service to the flocks shows that in this prediction the camels, &c., are emblematic of the people of their several countries offering to God the sacrifice of prayer and of praise, through Jesus Christ, in that spiritual 'Mount Zion and heavenly Jerusalem' to which every believer is gone up, He. 12. 22. But that they also include the temporal restoration of Zion and Israel, as a great central light of truth, other parts of the prediction seem clearly to intimate. See ver. 10, 15. *C.*

Ver. 12. This does not mean political submission, but religious service: and the nation that serves Christ serves Zion: all others shall perish, Ps. 2. 8, 9, 12. *C.*

Ver. 13. This blessed period of national order, peace, and light, corresponds to that glorious vision of John, Re. 21. 23, 27. The Lord hasten it in his time! *C.*

Ver. 21. *All righteous.* All, as Abraham, who 'believed God, and it was counted to him for righteousness.' None can be righteous but by the 'righteousness of God by faith of Jesus Christ,' Ro. 3. 10, 22. *C.*

REFLECTIONS.—Where sin had abounded grace much more abounds; and, through Jesus' sacrifice reigns unto eternal life, where sin had reigned unto death. But they who live destitute of the gospel are plunged into the greatest misery and darkness. And infinite is the mercy when Jesus Christ, the light of life and the glory of his people, manifests himself in his incarnation and ordinances. The remarkable favour of God, the clear light of the gospel, and the shining lives of professors, powerfully attract members to the church. And with inexpressible pleasure and wonder do the lovers of Christ behold men crowding to him as their refuge, and to the ordinances of his grace. And if we truly give him our heart, we shall liberally employ our wealth, honour, and influence for promoting his cause. How abundant and constant is the access of sinful men to Jesus and his gospel church! Quickly and truly would he turn her corruption, contempt, poverty, oppression, and misery, into holiness, comfort, honour, wealth, happiness, and peace. What then must heaven be, where no evil can enter, and where God himself shall be our everlasting light, our everlasting glory, and our ALL IN ALL.

CHAPTER LXI. Ver. 1. The quotation of this passage, Lu. 4. 18, identifies the speaker with Christ. The announcement comes in direct fulfilment of the closing prediction of the previous chapter: 'I the LORD will hasten it in HIS time,' who, though to the eyes of men 'a little one and a small one,' is here anointed with the Spirit, and invested with the mighty power of God. *C.*

Ver. 2. How blessed the contrast—a 'day of vengeance'—'the acceptable year of the Lord!' A vengeance that specially began upon Jerusalem, Mat. 23. 37, 38; 24. 21, which continues the emblem of that series of judgments by which God broke in pieces the heathen Roman empire, and by which he destroys that mystical Babylon that has so long been permitted to 'make war with the saints,' Re. 11. 7. *C.*

Ver. 4. For more than a thousand years many of the great

and incense; and they shall show forth the praises of the LORD.

7 All[f] the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these [h]*that* fly as a cloud, and as the doves to their windows?

9 Surely [i]the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, [n]unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And [o]the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for [p]in my wrath I smote thee, but in my favour have I had mercy on thee.[6]

11 Therefore [q]thy gates shall be open[7] continually; they shall not be shut day nor night; that *men* may bring unto thee the forces[8] of the Gentiles, and *that* their kings *may be* brought.

12 For[r] the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The[s] glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the [t]place of my feet glorious.

14 The[u] sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, [v]The city of the LORD, The Zion of the Holy One of Israel.

15 ¶ Whereas[x] thou hast been forsaken and hated, so that no man went through *thee*, [y]I will make thee an eternal excellency, a joy of many generations.[9]

16 Thou[z] shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and [a]thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the Mighty One of Jacob.

17 For[b] brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and[c] thine exactors righteousness.

18 Violence[d] shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19 The[e] sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy[g] sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy[k] people also *shall be* all righteous: they shall inherit the land for ever, [l]the branch of my planting, the work of my hands, that I may [k]be glorified.

22 A[l] little one shall become a thousand, and a small one a strong nation: [n]I the LORD will hasten it in his time.

CHAPTER LXI.

1 The office of Christ. 4 The restoration, 7 and blessedness of the faithful.

THE Spirit[a] of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek:[1] he hath sent me to [b]bind up the broken-hearted, [c]to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

2 To[d] proclaim the acceptable year of the LORD, and the day of vengeance of our God; [e]to comfort all that mourn;

3 To appoint unto them that mourn in Zion, [g]to give unto them beauty for ashes, the oil of joy for mourning, [h]the garment of praise for the spirit of heaviness;[2] that they might be called [i]trees of righteousness, the planting of the LORD, that he might be glorified.

4 ¶ And they shall [j]build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And [k]strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen, and your vine-dressers.

6 But ye shall be named [l]the priests of the LORD; [m]*men* shall call you the ministers of our God: [o]ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [p]your shame ye *shall have* double,[3] and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double; [q]everlasting joy shall be unto them.

8 For [r]I the LORD love judgment, I hate robbery for burnt-offering; and I [s]will direct their work in truth, and [t]I will make an everlasting covenant with them.

9 And[u] their seed[4] shall be known among the Gentiles, and their offspring among the people:

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cities and populous villages of Palestine have been literally 'a desolation.' Samaria, Bethel, Jezreel, Capernaum, Jericho, and multitudes of others, are in ruins. The whole country, in fact, when contrasted with its state in the days of Isaiah, or in the time of our Lord, is 'waste.' As the curse has been literally fulfilled, may we not expect that the promised blessing will be fulfilled as literally? *F.*——So far as this prediction is literal, its accomplishment is still future; and that it will have a literal accomplishment, the prophecies leave no room to doubt. In the meantime it has been spiritually verified, in the building up of God's people 'through faith unto salvation.' *C.*

Ver. 10. Are these the words of Zion or of Messiah? Of Messiah, who alone speaks in the first person throughout the previous parts of the prediction: and there is neither intimation nor mark of any change of speaker. See He. 10. 5. *C.*

REFLECTIONS.—Clear is the call, and unbounded the spiritual furniture, of our Lord Jesus for his saving work; and wonderful the instruction, healing, deliverance, protection, and comfort which he gives us by the gospel. He graciously roots and grounds sinners of mankind in himself, and in a spiritual state; raises temples to God out of the ruined lodgings of lusts; makes the bond-slaves of Satan free indeed; the servants of sin priests and ministers to God; and fraudulent wanderers upright followers of truth.—Thrice happy are they whom he delivers from redoubled misery and shame; whom he enriches with his grace, and gives full contentment and joy in himself; and to whom he is a God and guide, even unto death. And sweet and honourable to exercised souls are Jesus'



SYNAGOGUE OF CHRIST AT NAZARETH—WHERE CHRIST PREACHED HIS FIRST SERMON. [Isaiah, lxi:1.]—The first sermon that Christ ever preached he preached in Nazareth, in the Synagogue. The Synagogue represented in the picture above is said to stand upon the exact site of the one in which Christ preached. This sermon was the only one Christ ever preached from a text, and that text he found in the 61st chapter of Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath annointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." It was after the delivery of this sermon that the acquaintances of our Savior led him to the brow of the hill to cast him down.

all that see them shall acknowledge them, that they *are* [s]the seed *which* the LORD hath blessed.

10 I[t] will greatly rejoice in the LORD, my soul shall be joyful in my God: for [u]he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh[5] *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; [v]so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

CHAPTER LXII.

1 The fervent desire of the prophet to confirm the church in God's promises. 6 The office of the ministers (unto which they are invited) in preaching the gospel, 10 and preparing the people thereto.

FOR Zion's[w] sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the[b] righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.[1]

2 And[c] the Gentiles shall see thy righteousness, and all kings thy glory: and [d]thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be [e]a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou[g] shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah,[2] and thy land Beulah;[3] for the LORD delighteth in thee, [h]and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall[i] thy sons marry thee: and *as* the bridegroom rejoiceth[4] over the bride, *so* shall thy God rejoice over thee.

6 ¶ I have set [j]watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD,[5] keep[k] not silence,

7 And give him no [6]rest, [l]till he establish, and till he make Jerusalem a praise in the [7]earth.

8 ¶ The LORD hath [m]sworn by his right hand, and by the arm of his strength, Surely [6]I will no more give[8] thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But[p] they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go[q] through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11 Behold, [r]the LORD hath proclaimed unto the end of the world, [s]Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, [t]his reward *is* with him, and his work[9] before him.

12 And they shall call them, [u]The holy people, The redeemed of the LORD: and thou [v]shalt be called, Sought out, A city not forsaken.

CHAPTER LXIII.

1 Christ showeth who he is, and his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath, he remembereth his free mercy. 15 The church in their prayer, 17 and complaint, profess their faith.

WHO *is*[a] this that cometh from [b]Edom, with dyed garments from Bozrah? this *that is* glorious[1] in his apparel, [c]travelling in the great-

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A.M. cir. 3708. B.C. cir. 296.

s ch. 44. 3, 5. 59. 21. 65. 23. Ps. 102. 28. Is. 54. 13. Gal. 3. 29. 1 Pe. 1. 23. Re. 21. 5. Ac. 3. 25, 26. Ep. 1. 3.

t Ne. 8. 6. Ps. 22. 22, 25. 35. 9, 10. 111. 1. Ps. 5. 7. 26. 6. 40. 9, 10. Lu. 1. 46, 47. Re. 19. 7. Ch. 60. 19. Lu. 2. 10, 14. Ph. 4. 4. 1 Th. 5. 16. Ha. 3. 17, 18.

u Ps. 132. 9, 16. ch. 49. 18. 52. 1. 59. 17. 61. 3, 10. Ps. 45. 13, 14. Re. 19. 7, 8. 1 Co. 1. 30. 2 Co. 5. 21. Ro. 13. 14. Ga. 3. 27. Re. 3. 18. Re. 3. 4.

5 Heb. *decketh as a priest.* 1 Pe. 3. 3. Re. 15. 6. He. 10. 22.

v ch. 58. 1. Ni. 20. 6. Ps. 22. 31. 98. 2, 3. 103. 17. 111. 3. Ac. 10. 35. Ro. 1. 16, 17. Ep. 5. 9. Ph. 1. 11. 1 Pe. 2. 12.

CHAP. LXII

a ver. 6, 7. Ps. 122. 6, 7. 132. 1–5. Ne. 2. 20. Ac. 18. 9, 10. Ro. 9. 1–3. 10. 1. 2 Co. 12. 15. 1 Th. 2. 19, 20. 3. 7–9.

b Ps. 72. 1–4, 7. ch. 45. 23. 51. 5–8. 56. 1. 60. 17–22. Ps. 85. 10–13. Je. 23. 5, 6. 33. 15, 16. Da. 9. 24. Mal. 4. 2. Lu. 1. 78. This is the beginning of the Messiah—the eternal Intercessor. Zion is the type of the church. Ps. 2. 6. Christ joined with the church in prayer in the xiith, and with the apostles in the statement in Rev. 7. 9.

c ch. 11. 9, 10. 60. 3, 5, 11. 66. 18, 19. Ge. 12. 3. 22. 18. 26. 4. 28. 14. 49. 10. Ps. 22. 27. 67. 1–5. 72. 11. 86. 9. 87. 4–6. 96. 3, 7. 98. 2, 3. 102. 15. 117. 1. Je. 3. 17. 16. 19. Da. 7. 14. Mi. 4. 1, 2. Zep. 3. 9. Zec. 2. 11. 8. 20–23. 14. 16. Mal. 1. 11. Ac. 10. 34, 35. Ga. 3. 8, 14. Re. 7. 9.

d Zec. 8. 23. Je. 23. 6. Phi. 2. 9. Th. 2. 13. 1 Pe. 2. 9. Re. 2. 17. 3. 12. Je. 3. 14–17.

e Ec. 12. 11. Is. 28. 5. He. 2. 9. 1 Pe. 5. 4. with ch. 28. 5, 6. 59. 17. 62. 3. Je. 3. 14–17.

f That is, *My delight is in her.* Ps. 22. 8. 147. 11. Is. 42. 1. 65. 19. Zep. 3. 17. ver. 5. 1 Ti. 1. 5.

g That is, *Married*, or *inhabited*; and fruitful in souls. Ge. 26. 12. ver. 12. ch. 60. 21. 2 Co. 11. 2. ch. 54. 1. 66. 8.

h Ke. 11. 9, 10.

i ch. 49. 17, 22. Ac. 2. 41. 20. 4, 5. 1 Co. 4. 15.

j Is. 21. 6. 52. 8. 56. 10. 62. 6. Je. 6. 17. Eze. 3. 17. 33. 2–7. Ho. 9. 8. Ha. 2. 1.

k Ps. 83. 1. Ac. 20. 31.

6 Heb. *with the joy of the bridegroom.* Ca. 3. 11. Zep. 3. 17. Je. 32. 41. Re. 19. 7.

l 1 Ch. 17. 23. with 2 Sa. 7. 25. 1 Ch. 17. 14. Ps. 89. 4. Is. 9. 7. Ps. 72. 5. 89. 29. Is. 51. 9. Re. 11. 15. Ac. 20. 28. 1 Co. 15. 28. Ep. 2. 21. 1 Ti. 3. 15. 2 Ti. 2. 19. He. 3. 6. 1 Pe. 2. 5.

7 Or, *ye that are for the LORD remembrancers.*

m Ge. 22. 16. Ps. 89. 35. 132. 11. He. 6. 13. Re. 10. 5, 6.

8 Heb. *will not.*

n ver. 9. Is. 36. 16. Je. 5. 17. Ho. 2. 9. Am. 5. 11. Mi. 6. 15. Hag. 1. 6. Zec. 8. 12. Mal. 3. 11.

o Je. 48. 33. Ho. 9. 2. Joe. 1. 10. Am. 5. 11. Zep. 1. 13. Hag. 1. 6.

p Ps. 128. 2. Is. 3. 10. Ec. 8. 12. 9. 7. 1 Co. 9. 10. 2 Ti. 2. 6.

q ch. 40. 3. 57. 14. 62. 10. Ps. 68. 4. Je. 31. 21. Mal. 3. 1. Mat. 3. 3. Lu. 1. 76. 3. 4. Joh. 1. 23.

r Je. 50. 2. Ps. 96. 10. 97. 1. Re. 19. 6. Ps. 47. 1. 98. 4–6. Is. 42. 10–12. Re. 5. 9–13. Zep. 3. 14. ch. 44. 23.

s Zec. 9. 9. Mat. 21. 5. Joh. 12. 15. Lu. 2. 10. Ps. 68. 11. Re. 22. 17. Mat. 11. 5. Re. 14. 6. Mat. 24. 14. 28. 19. Mar. 16. 15. Lu. 24. 47. Ac. 1. 8.

t Or, *recompense.*

u ver. 12. 62. 6. 12. Ps. 79. 2. ch. 49. 7. Re. 18. 4. 1 Pe. 2. 9.

v ver. 4. Ep. 5. 31. 1 Pe. 2. 10. Lu. 19. 10. He. 13. 14. Ro. 11. 23. Mat. 16. 18. with Ps. 127. 1. Mat. 7. 24. 25. Lu. 6. 48. Ac. 15. 16. Re. 3. 12.

CHAP. LXIII.

a Ps. 35. 10. 89. 6–8. 113. 5, 6. Ex. 15. 11. Mic. 7. 18. He. 1. 3.

b Is. 34. 5, 6. Re. 19. 13–15. with Ps. 137. 7. Ob. 1.

1 Heb. *stately.*

c Ps. 45. 3–5. Re. 19. 19–21.

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blessed righteousness and great salvation, with all the holiness and comfort which proceed therefrom.

CHAPTER LXII. Ver. 1. *For Zion's sake will I not hold my peace.* Poole ascribes these words to the prophet Isaiah; Aben Ezra, to Israel in captivity; the Targum, to God revealed not to be silent, nor give the nations rest till the coming of the deliverer. By following the grammar of the preceding and subsequent passages, which all uniformly speak in the name of one person, there can be no hesitation in applying these words to Messiah.—'God manifest in the flesh.' *C.*

Ver. 2. *Thy righteousness.* The righteousness of God, by faith of Jesus Christ. Ro. 3. 22.—*Thy glory.* The glory of God, in the face of Jesus Christ. 2 Co. 4. 6. *C.*

Ver. 5. *Thy sons.* Rather, 'thy builders' God, the Father, Son, and Holy Spirit, building up the church as a living temple, 1 Co. 3. 9, 16, 17. *C.*

Ver. 10. *Go through, go through the gates.* Do not tarry at ease in the church, as men in the gaiety and luxury of a city; but pass out of the gates into the uncultivated lands of nominal or perverted Christianity, Mahometan delusion, or heathen darkness, and lift high a standard of testimony to 'the truth as it is in Jesus,' in sight of an ignorant and misled people. *C.*

Ver. 12. *They shall call them.* That is, the faithful watchmen who have prepared the way, gathered out the stones, and lifted up the standard, shall call the people so tended and cultivated, 'the holy (the separated and dedicated people.' *C.*

REFLECTIONS. Great fervour and perseverance, particularly in preaching and prayer, are necessary in the ministers of Christ. How near to theirs, and especially to Jesus' heart, lie the important concerns of the church! And great and numerous are the blessed fruits of their intercessions. Thrice happy is it, when not only churches are vindicated, but Jesus' righteousness and salvation are clearly exhibited and distinctly perceived; when church-members are spiritually joined to the Lord, and to one another in him; are an honour and pleasure to him; and bring forth the fruits of righteousness, to the praise of his glory; and when divine oracles, ordinances, officers, gifts and graces, and practical holiness, meet together! Thrice happy is it that in the work of our salvation, and of rearing, reforming, and ruling the church, Jesus Christ, and JEHOVAH in him, are ALL and IN ALL. Infinite is the condescension, mercy, power, wisdom, care, and faithfulness which he manifests in his work. And such as accept him by a living faith and thus walk in him he will protect.

CHAPTER LXIII. Ver. 1-6. Who is this that cometh from the overthrow and destruction of the deeply wicked, temporal or spiritual, having almighty power to perform his will withersoever he goes? It is I, the Messiah, who promise nothing but what I faithfully perform, and who through my own perfect sacrifice, am able to save to the uttermost.—I by myself alone, without needing any created assistance, have utterly subdued and overcome the wicked: and I will quickly come myself in the tremendous loss of such as still remain; for the seasons appointed for the overthrow of the wicked and the deliverance of believers, are fixed in my purpose and view. And though none be found able or willing to espouse their quarrel, or attempt their deliverance, my power and zeal shall save them, who believe in the Lord Jesus Christ, and even render them astonished at the greatness of my compassion.—8. They will not deal falsely and deceitfully in their promise with me.—14. The Lord carried them gently and surely, as on plain ground, through the Red Sea and the wilderness, till, to render himself famous in the earth, he brought them into the quiet possession of Canaan. 16–19. Abraham cannot either take notice of our troubles, or afford us any relief. Why hast thou given us up to a spirit of error and obstinacy, and left us to the bent and bias of our own corrupt hearts, that we cannot fear thee in a filial and reverential manner? O be reconciled, and show thyself favourable to us. Instead of possessing Canaan for ever, as was promised to the patriarchs, we, thy peculiar people, have enjoyed it but a little while; and our adversaries, who were never in such near relation to thee, have destroyed thy temple and thy land.

Ver. 1. The first six verses of this chapter are a responsive ode or hymn: the astonished and joyous church questioning, and the triumphant Messiah responding. He here speaks in his kingly office: he is mighty to save, or deliver from the power of man. Edom is mentioned because it was one of the most determined enemies of Israel. Bozrah is mentioned because it was the capital and stronghold of Edom. These together symbolized the foes of the church in every age; and King Messiah is represented as gaining a complete victory over them. *C.*—*Who is this that cometh from Edom, with dyed garments from Bozrah?* The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea, Is. 34. 6, &c.: see also Je. 49. 7–22. Eze. 25. 12–14. 35. 1–15, in which predictions there appears a wonderful contrast between Jacob and Esau: for though Jacob be scattered throughout all lands, he can still be found and known, while in truth there is not any remaining of the house of Esau. 'Edom is cut off for ever.' The question in this prophecy seems therefore to refer to this predicted period of 'vengeance,' and furnishes, most probably, an emblem and specimen of those national judgments with which God forewarns and threatens all nations which becoming, through agriculture and commerce, prosperous and great, as Edom, forget God, become proud of their wealth, wicked, cruel, and idolatrous.—The people to whom the standard has been lifted up, ch. 62. 10, and the daughter of Zion warned of her coming salvation, ch. 62. 11, prefer this interesting question. *C.*

Ver. 5. *Wondered.* Messiah is said to have wondered at the want of a Saviour, as he was grieved at the hardness of the people's hearts, Mar. 3. 5: both being expressions perfectly suitable to him when 'found in fashion as a man.' *C.*

Ver. 7. *I will mention, &c.* Messiah continues to speak, but pauses, as it were, from the work of judgment, to show how judgment upon the wicked is lovingkindness to those whom it delivers from their hands. *C.*

Ver. 9. For the import of 'Angel of his presence,' see Ex. 3. 2, 6, 13, 21; 14. 19; 23. 20, 21; Ju. 13. 18; comp. with Is. 9. 6; Zec. 12. 8; Mal. 3. 1, all indicating no other than Christ. *C.*

Ver. 11. *Remembered:* not as a thing forgotten, but as a thing in 'everlasting remembrance,' Ps. 112. 6. *C.*

Ver. 15. *Toward me.* Messiah here speaks as 'head over all things to the church, which is his body.' *C.*

Ver. 16. Here the church utters her prayer—'Thou art our Father' by regeneration of the Holy Spirit, Jn. 3. 5, though Abra

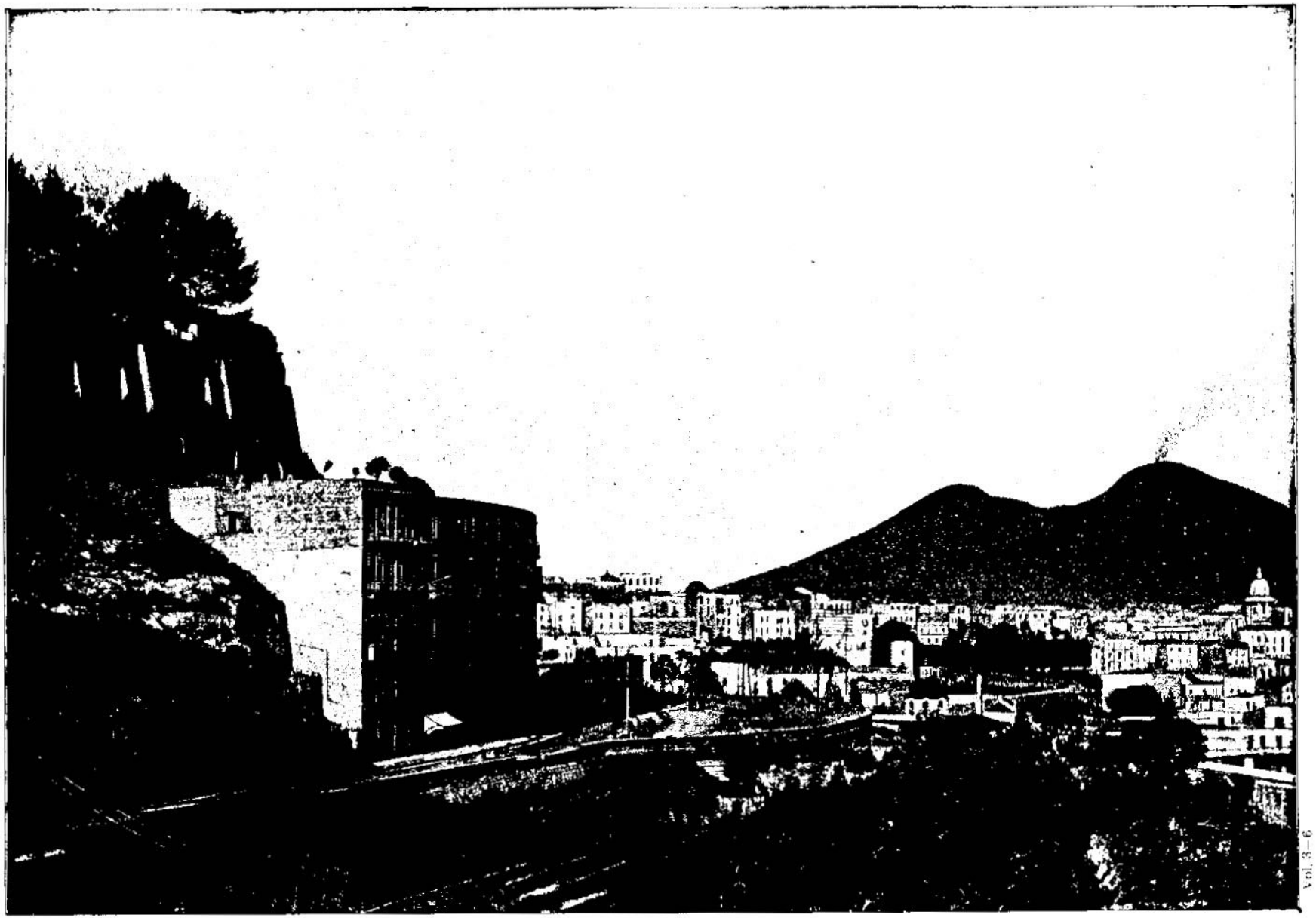

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NAPLES, FROM THE HILL. [Isaiah, lxiii:1.]—"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save." We give a picture of Naples, a Christian city built upon the foundations of a heathen city, to illustrate this 63rd chapter of Isaiah. This chapter was written 2594 years ago, but Christ, to whom reference is made in this prophecy, has gradually changed the character of civilization. Where heathen temples once stood now stand Christian churches. Where men once sacrificed to idols, they now bring themselves willing sacrifices to the Lord Jesus Christ. Where once stood cities consecrated to pagan rights and given up to blindness, there now stand Christian cities regulated by humane laws, and moving in the great open ways disclosed by the life and spirit of Jesus Christ.

ness of his strength? I [a]that speak in righteousness, mighty to save.

2 Wherefore [b]*art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I[c] have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the [d]day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and [e]*there was* none to help; and I wondered that *there was* none to uphold: therefore [f]mine own arm brought salvation unto me; and my fury, it upheld me.[2]

6 And I [g]will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I[h] will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, [i]Surely they *are* my people, children *that* will not [k]lie:[3] so he was their Saviour.

9 In[l] all their affliction he was afflicted, and the [m]angel of his presence saved them: [n]in his love and in his pity he redeemed them; and [o]he bare them, and carried them all the days of old.

10 But they [p]rebelled, and vexed his holy Spirit: therefore [q]he was turned to be their enemy, *and* he fought against them.

11 Then he [r]remembered the days of old, Moses *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd[4] of his flock? where *is* he that put his holy Spirit within him?

12 That [s]led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That [t]led them through the deep, as an horse in the wilderness,[5] *that* they should not stumble?

14 As a beast[6] goeth down into the valley, the Spirit of the LORD [u]caused him[7] to rest: so didst thou lead thy people, [v]to make thyself a glorious name.

15 ¶ Look[b] down from heaven, and behold from the habitation of thy holiness and of thy glory:[8] where[c] *is* thy zeal and thy strength, the sounding[9] of thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless[a] thou *art* our father, [w]though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer: thy name *is* from everlasting.[1]

17 O LORD, why [x]hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return[h] for thy servants' sake, the tribes of thine inheritance.

18 The[i] people of thy holiness have possessed *it* but a little while: [k]our adversaries have trodden down thy sanctuary.

19 We[l] are *thine:* thou [m]never barest rule over them; they were not called by thy [z]name.

CHAPTER LXIV.

1 *The church prayeth for the illustration of God's power.* 4 *Celebrating God's mercy, it maketh confession of their natural corruptions.* 9 *It complaineth of their affliction.*

OH that[a] thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* the melting fire[1] burneth,[2] the fire causeth the waters to boil, [b]to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst [c]terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

A.M. cir. 3296. B.C. cir. 708.

[a] De. 32. 4. Nu. 24. 19. 1 Sa. 15. 29. ch. 60. 10. 63. 3. 1 Ki. 8. 56. Ps. 71. 19. 77. 13. He. 7. 25. Ge. 18. 14. Je. 32. 17. Ep. 3. 20.

[b] Re. 19. 13, 15. ch. 63. 2. Ge. 49. 11.

[c] ch. 25. 10. Re. 14. 19, 20. 19. 15. Mat. 4. 3. Ps. 110. 5. 60. 10. ver. 5. ch. 59. 16, 17. Mi. 7. 18.

[d] Zep. 3. 8. ch. 34. 8. 61. 2. Je. 50. 15, 28. 51. 36. 52. 3. Eze. 38. 19. Da. 8. 19. 11. 36. 1 Th. 2. 16. Re. 6. 9—11. 11. 18. 16. 19. 20. 20.

[e] ch. 59. 16. 63. 5. Ps. 22. 11. 107. 12.

[f] Ps. 98. 1. 44. 3. 118. 15. 16.

[g] Ps. 7. 5. Re. 14. 19, 20.

[h] Ps. 89. 1, 2. 101. 1. Ho. 14. 2. Ps. 63. 3. cv. 1. cvii. lxxvii. cxxxv. cxxxvi. Ge. vi. Exo. 16. 5—14. Ne. 9. 9—25. Ep. 1. 3—14. 2. 4—10. Tit. 3. 5—7.

[i] Ge. 17. 7. Ex. 19. 5. 1 Ki. 11. 29. 2 Ch. 34. 33, with ch. 5. 1, 2. Zep. 3. 7. Je. 7. 5.

[k] Col. 3. 9. Je. 3. 17, 20.

[l] They shall not lie to God in opposition; not to cause to unfaithfulness.—*C.*

[m] Ex. 3. 7, 9. Ju. 10. 16. Zec. 2. 8. Mat. 25. 40, 45. Ac. 9. 4. He. 4. 15. 5. 2. 13.

[n] Ex. 14. 19. 23. 20. 23. 33. 14. Mal. 3. 1, 2. Ga. 4. 9. Mat. 21. 37. Ge. 48. 16. 32. 26, 27. Jos. 5. 14. Ju. 2. 18. Ro. 8. 33, 34. He. 7. 25.

[o] De. 1. 7, 8. 1 Ju. 4. 9. 1 Pe. 2. 3—9. 2. 4—8. Ro. 5. 21.

[p] ch. 46. 3, 4. Ex. 19. 4. De. 1. 31. 32. 11, 12. Lu. 15. 5.

[q] Ex. 15. 24—15. 8. Nu. 14. 11. Ps. 78. 40. 56. 95. 96. Ne. 9. 16, 17, 26, 29. Ho. 13. xvi. xx. xxiii. Ac. 7. 51. He. 10. 29. Ep. 4. 30.

[r] La. 2. 5. Je. 30. 14. Le. 26. 42. Ex. 32. 13. Ps. 74. 2. Ac. 13. 36. Ps. 77. 20. Ex. 14. 30. Je. 23. 4. Ge. 49. 24. Hag. 2. 5. Nu. 11. 17. 25.

* This is the beginning of an earnest and impassioned appeal to God for help and deliverance. It is a model prayer for the church in seasons

A.M. cir. 3298. B.C. cir. 706.

of great danger and calamity. The church is taught to plead past favours, rather than human helpless ness, for existing crisis of experience; and she is taught to expect a favourable answer.—*P.*

[s] Ex. 13. 6, 14, 21. Ps. 106. 9. 77. 13—19. 78. 13. Is. 48. 21. Jos. 3. 13. Ne. 9. 11. ch. 56. 12. Ep. 5. 27.

[t] Heb. *in the plain:* a smooth and level way.—*L.*

[u] As the herd descendeth into the valley.—*Lowth.*

[v] Ps. 80. 1. 132. 1—5.

[w] Caused Moses to rest, when the *Shekinah* pointed the place for encampment.—*C.*

[x] 2 Sa. 7. 23. Ex. 16. 6. 33. ch. 43. 22. 48. 22. 63. 17. 66. 5. Ps. 81. 11. 95. 10. Ro. 10. 21.

[y] Ps. 89. 39. 132. 11. 1 Pe. 4. 17.

[z] 2 Ch. 30. 27. De. 26. 15. 1 Ki. 8. 39. La. 5. 20. Ps. 103. 13. 104. 29, 30. Ho. 11. 8. Zec. 1. 14. Ex. 34. 6, 7. Mi. 7. 18, 19. Ep. 2. 4. He. 2. 17. 18.

[a] Or, *the multitude.*

[b] De. 32. 6. 1 Ch. 29. 10. ch. 64. 8. 2 Co. 1. 3. Mal. 2. 10. Ac. 17. 28. Ro. 8. 29. 2 Ki. 19. 34. Ps. 106. 45.

[c] See note [1] in first column.

[d] Ps. 89. 46. 119. 153. 89. 15. ch. 9. 7. 40. 25. Je. 31. 20. Ho. 11. 8. Zec. 1. 14. Ex. 34. 6, 7. Mi. 7. 18, 19. Ep. 2. 4. He. 2. 17. 18.

[e] Or, *our redeemer, from everlasting is his name.*

[f] Ps. 71. 19. 103. 13. 48. 8. 12. Je. 4. 22. 24. 7. 31. 34. Mat. 24. 3. ch. 6. 13. 29. 10. Ro. 11. 26. 15. 18.

[g] Ps. 80. 14. 74. 1. 23. 20. 23—27. 10. 1. Zec. 1. 12. Nu. 10. 36. De. 32. 36.

[h] Ex. 10. 3—6. ch. 63. 19. 64. 3, 4. Je. 32. 9. Ps. 135. 4. Je. 3. 1. Ps. 2. 9.

[i] Canaan. Ge. 12. 7. 15. 18. 17. 8. Zec. 2. 12.

[k] ch. 62. 10, 11. Ps. 74. 3. 79. 1. Lu. 21. 20.

[l] Ge. 17. 7. Ex. 19. 4—6. 20. 2. Ps. 135. 4.

[m] Ep. 2. 11, 12. Ps. 147. 20. Ac. 14. 16.

[n] Or, *thy name was not called upon them.*

CHAP. LXIV.

[a] Ps. 144. 5. 18. 9. 14. 7. 97. 5. Am. 9. 5. Mi. 1. 4. ch. 50. 20. 62. 11. 63. 19. with Ex. 19. 16, 18. Ju. 5. 4, 5. Hab. 3. 3, 6. 11. Ps. 68. 8. 114. 4, 6. Is. 2. 8.

[1] Heb. *the fire of meltings.* Ps. 50. 3. Na. 1. 2—6. Mi. 1. 4. ch. 66. 15. 30. 30. 33. 3.

[2] As when the fire kindleth dry fuel.—*Lowth.*

[b] ch. 63. 12. Ps. 9. 16. 106. 8. Ex. 14. 4. 15. 15, 15. 16 Ps. 97. 9. 104. 32.

[c] Ex. 34. 10. Je. 5. 4, 5. Ne. 9. 20. 12. Ps. 78. 8.

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sam be ignorant of us in the starlike multitude of his seed—though Israel acknowledge us not in the distribution of blessings to his family. *C.*

Ver. 17. *Why hast thou made us to err,* &c. Why hast thou adjudged us to be delivered over to our own errors, and judicially hardened our hearts as was the heart of Pharaoh? see Ex. 4. 21, or 'suffered us to err from thy ways to harden our heart' *Lowth, Boothroyd*. *C.*

REFLECTIONS.—Wonderful is Jesus Christ in the view of all that know him. And yet he indulges his servants and people in the most familiar inquiries and requests. Blessed are the periods which God hath fixed for showing mercy to believers, and distributing judgment to the wicked. And with the greatest zeal, fervent affection, and care, he accomplishes every promise or threatening. Nor can the inability or unconcern of others in the least discourage our almighty Saviour, or hinder his success: but thrice dreadful is their destruction in which his glory must be exalted!—Never ought we to remember God's mercies but with minds lost in love, in wonder, and in praise. And every blessing of providence, grace, or glory, in time or eternity, ought to be viewed as having its sole rise in his infinitely rich and gracious mercy. Alas! how base is it to lie, to deal treacherously, to rebel and vex the Holy Ghost, in opposition to that infinite pity and manifold salvation of God's dear Son! But wonderfully God mingles his sharpest corrections of his people with his gracious comforts. And it is comely when recounting of mercies, confession of iniquities, and pleading of promises are rightly connected; and when supplicants complain chiefly of spiritual judgments, and fill their mouths with arguments before him.

CHAPTER LXIV. Ver. 1–5. Oh that thou wouldest, in some awful manner, appear for the ruin of thine enemies and the relief of thy people, as in the destruction of the Egyptians and Canaanites, or as at Mount Sinai! For whatever great things thou hast done, we believe that thou wilt still do greater, in the incarnation of thy Son, the spread of thy gospel, and the erection, preservation, and perfection of the New Testament church.—Thou enrichest, with thine unsearchable blessings, them who with pleasure receive thy favours, obey thy laws, and hold fellowship with thee in thy ordinances. And though our sins have long provoked thee to anger, thy ways of mercy are perpetual, and therefore we hope for thy salvation. 6–12. We are indeed wholly corrupted, and our best works abominable in thy sight. Our sins have brought on these wasting and captivating judgments. And very few, with fervent importunity, labour to prevent thy departure, or plead for the removal of thy consuming judgments. But notwithstanding our unworthy carriage towards thee, do thou, our Father and Creator, graciously remember and spare us, moderate and shorten thy corrections, since we are thy faithful people. When Jerusalem and our other cities are laid desolate, and thy temple, in which our fathers long worshipped thee, is burned, and all our pleasant palaces and structures are destroyed, let thy bowels of compassion make thee hasten to our relief.

Ver. 1. *Rend the heavens.* Surely not the natural and visible heavens; for to *rend* them were to introduce universal ruin, and could not be a prayer of faith and love: but the political heavens, the moving and directing lights of the rebellious and idolatrous kingdoms. See ch. 13. 10, 13–22; comp. Joel 2. 10; 3. 15, 16–19; Mat. 24. 29.—*Mountains.* The exalted potentates of the world, whether adverse or friendly to the truth and holiness. They are friendly, ch. 9. 2; adverse, but subdued, ch. 41. 15.—*Flow down at thy presence.* 'Flow down' as mountains are wont to do when the sun melts the winter snows, see ch. 2. 2; Joel 3. 18, when springs and rivers issue from their bosom, or flocks and herds descend from them as streams, ch. 65. 9, 10. *C.*

Ver. 3. *Thou camest down.* This cannot refer to God's coming down on Sinai; for then the people looked for the 'terrible things' that were done, Ex. 19. 3–25. Moreover, upon that awful occasion, mention is never made of 'mountains,' but of 'the mount,' Ex. 19. 11–13, 16, &c. Does it not therefore rather refer to some of those unexpected deliverances which God at different times so signally wrought for his people, as by his judgments on Pharaoh, Sennacherib, and other enemies? *C.*

Ver. 4. *Neither hath the eye seen,* &c. 'Nor hath eye seen a God besides thee, who providest such things for them that trust him.' *C.*

4 ¶ For since the beginning of the world [d]*men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him[3] that waiteth for him.

5 Thou[e] meetest him that rejoiceth and worketh righteousness; *those that* remember thee in thy ways: behold, [4]thou art wroth; for we have sinned: [g]in those is continuance, and we shall be saved.[5]

6 But [h]we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do [i]fade as a leaf; and our iniquities, like the wind, [j]have taken us away.

7 And[k] *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for [l]thou hast hid thy face from us, and hast consumed[6] us, because of our iniquities.

8 But now, O LORD, [m]thou *art* our father: we[n] *are* the clay, and thou our potter; and [o]we all *are* the work of thy hand.

9 ¶ Be not [q]wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy[r] holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our[s] holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste.[7]

12 Wilt[t] thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAPTER LXV.

1 *The calling of the Gentiles.* 2 *The Jews, for their incredulity, idolatry, and hypocrisy, are rejected.* 8 *A remnant shall be saved.* 11 *Judgments on the wicked, and blessings on the godly.* 17 *The blessed state of the new Jerusalem.*

I AM[a] sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto [b]a nation *that* was not called by my name.

2 I[c] have spread out my hands all the day unto a rebellious people, which walketh [d]in a way *that was* not good, after their own thoughts;

3 A[e] people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense [f]upon altars of brick;[2]

4 Which [g]remain among the graves, and lodge in the monuments; which [h]eat swine's flesh, and broth[3] of abominable *things is in* their vessels;

5 Which say, [i]Stand by thyself, come not near to me; for I am holier than thou. [j]These *are* a smoke in my [4]nose,[5] a fire that burneth all the day.

6 Behold, [k]*it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom,

7 Your[l] iniquities, and the iniquities of your fathers together, saith the LORD, which [m]have burned incense upon the mountains, and blasphemed me upon the hills: therefore [n]will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, [o]As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing[6] *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And [q]I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And [r]Sharon[7] shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that [s]forsake the LORD, that forget my [t]holy mountain, that prepare a table for that troop,[8] and that furnish the drink-offering unto that number.[9]

12 Therefore[u] will I number you to the sword, and ye shall all bow down to the slaughter: [v]because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, [x]Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation[1] of spirit.

15 And [y]ye shall leave your name for a curse unto my chosen: for the Lord GOD shall [z]slay thee, and call his servants by [a]another name:[2]

16 That[b] he who blesseth himself in the earth,

A.M. cir. 3368. B.C. cir. 636.

d Ps.31.19. 1 Co.2.9. Job 26.14. Je.31.20. Re. xxi.4.xxii. Da.12.12. Ro. 10.15. 1 Co.1.26. ch. 55.8.

3 Or, *seen a God besides thee* which *doeth so for him*, &c.

e Ac.10.35. Ge.30.1. Lu.1.25,26. Ph.2.5. Ho. 12.6. Ps.15.2. Ge.17.1. 1 Ki.8.23. Ps.119.1. Da.9.4. 1 Jo.1.7. 1 Ki.11.33. Mal.3.16.

4 Or, *hast been wroth with them*: for long time after we had sinned, and yet, &c.

f Ps.106.23. Mal.3.6. Je.30.11. Ho.11.8. Mat. 24.22.

5 This last clause is very obscure. The true meaning appears to be, "In those sins we have continued long—can we be saved?" It is the language of deep penitence, almost of despair. Yet it expresses a hope of final salvation through divine mercy.—*C.*

g Ac.10.35. Phil.2.12. 2 Pe.3.11. Da.4.27. Ho.12.6. Ps.32.6. ch.40.6, 64.5. Da.9.5.

h Ps.90.5,6. ch.40.6, 51.6. Da.9.7.

i Ps.37.2. ch.40.7, 64.6. Ho.13.3.

j Ho.13.15. Je.4.11. Zep.3.9,11. Ps.1.4. Job 27.21.

k Ps.14.3,4. Ho.7.7. Ps.80.2, 99.6, 106.43. Je. 8.6. Ro.3.10,11. Ge.21. 32.33. Ro.4.16. Eze.20.32. Heb. 8.7,8.

l Ho.5.15. ch.26.11. 59.1,2,8. Ps.44.24. Da.9. 16. De.31.17, 32.20. Job 13.24.

6 Heb. *melted.*

m De.32.6. ch.63.16.

n ch.45.9. 29.16. Je. 18.6. Ro.9.20,21. Ge.2. 7.

o ch.44.21. Job 10.8. 2 Ti.2.20. Ps.119.73. 138.8.

p Hab.3.7. Je.10.24. Ps.79.8. 119.94. Mic.7. 18,19. Ps.9.13-17. 106. 45. Le.26.41,44,45. Eze. 16.7. De.7.6. Ps.76.2. 79.1.

q Ps.74.2, 35.79.1,5. Mi.3.12. ch.1.7, 2 Ch. 33.11,16,19-21. Mat.22. 7. 23.35,38. Lu.19.27. 21.20,21. 2 Ki.25.9.

r Is.1.21,26. Ps.74.6-8. 2 Ki.25.9. Eze.7.20,21, 24.21. 25.2 Ch.36.19,21. Mat.24.2.

7 This prophecy is no less remarkable for the beauty of its language, and its deep, touching pathos, than for its precise and minute description of calamities which did not occur until more than a century after the words were uttered. The capture of Jerusalem by the army of Nebuchadnezzar, and the burning of the temple, are here referred to.—*C.*

s ch.40.14. Ps.20.2, 74.10,12,18,19, 79.5, 80. 3, 89.40-51.

CHAP. LXV.

a Ro.9.24-26. 30. 10. 20. Ep.2.12,13. Ge.49. 10. Ps.22.27-31. ch.11.9, 19.25. Zec.2.11. Ps.22. 30,31. ch.59.19. Ep.2.12,13. ch.11.10.

b Ro.10.21. Mat.23. 37. 21.33-38. Lu.19.14, 41. 1 Th.2.15,16. ch.63. 7. Je.7.13,21.7,8. Ps.1. 24,25.

c ch.1.3-15. 30.43.24; 55.7; 59.1-15. Ps.81.12. Nu.15.39. De.29.19. Je. 3.17; 7.24. 1 Th.2.15. 2 Pe.2.14.

1 Heb. *upon bricks*, not Ex.20.24,25.

2 God had commanded his altars to be formed of earth or unhewn stone, Ex.20. 24,25. The idolatrous Israelites adopted brick, the memorial of their Egyptian slavery, and the emblem of their Babylonian captivity.—*C.*

d Ps.106.3. Je.7.23,24. 2 Ki.18.12; 21.2. 2 Ac. 21.1-3. Ga.1.13. Jude 15. Ro.2.2,3. 7.5,7,10.

e Ps.10.17. 17.5. Mat. 25.29,30. Pr.8.20, 15.21. 16.5. Mal. 2.2. 45. Lu.12.15. Mat.5.7; 24.48-51. 25.14-30.

3 Or, *flesh.*

f ch.66.3. Je.7.45,16. 2 Lu.18.11. Jude 23. Ga.2.12. Jude 15. Ro.2.22. 2 Ac. 21.1-3. Ga.2.12. Jude 15. Ro.2.22. 2 Ac. 21.20. 15.29. Pr. 6.16,17. 16.5. Mat 23. 25. Lu.16.15. Mat.5.7; 24.48-51. 25.14-30.

4 Or, *anger.*

5 These are a smoke of my anger.—*C.*

g ch.34.16; 42.14; 57. 11; 64.12. Je. 32. 34. Mal.3.16. Je.16.18. Ex. 17.14. Ps. 56.10. Da.8. 19.21.26. Lu.21.22-24.

h Ex.9.5. Le.26.3. Da.9.6. Ps.106.6. Mat. 23.32,35,36.

i ch.30.27,30. Ezr.18.6, 20.27,28.

k ch.59.16. Mat.7.21-23. 25.30. Ps.79.10. Je.5.9, 29. 9.9, 25. Ro.2.6.

l ch.1.15. 10.22. 6.13; 17.5,6. Je.30.11. Am.9. 8. Jude 24. Ro.11.5,7. 26.9-22.29.

7 *A blessing.* Some few that will repent into excellence.—*C.*

m Is.57.7. Ezr.18.6, 20.27,28.

n ver. 6. Mat.7.21-23. 25.30. Ps.79.10. Je.5.9, 29. 9.9, 25. Ro.2.6.

o ch.1.15. 10.22. 6.13; 17.5,6. Je.30.11. Am.9. 8. Jude 24. Ro.11.5,7. 26.9-22.29.

p Is.11.9. Eze.34.13, 14,23-25,28. Ho.2.15.

q *Sharon* on the west, *Achor* on the east—the whole land. The pursuit of fulfilment is still future; but the Lord has promised, and the hope of God's people "maketh not ashamed" by disappointment.—*C.*

r De.32.25-28. Je. 9. 13. ch.1.20.

s Ps.132.13,14. ch.2.2, 6 Or, *God.*

7 Or, *Meni.* De. 4. 19. Job 31.26,27. Je.9.2; 44.17.

t Zep.1.4-6. Le.26. 25,30. De 28.25; 32.22. Eze. 11. 17-21. 20. 34-43. ch.30.6,7; 25. Mat. 23.6,7,30. Lu. 21. 22-24,29-31. 22.37. 1 Th.2. 16. Ho.10.26-31; 6.8. 1 Pe.4.17,18. Ro.9.27,31. 7

u 2 Ch.36.15. Pr.1.24, 25. Ps.81.11,12. 66.4,50. 9. 2 Ki.17.3. Neh.9.26-31. 21.34-44,23.24-38. Lu. 19.14, 42. Jn.1.11. Ac. 13.45,46.14.2.

v Ps.22.24; 37. 11.19, 20. Je.6.37. 39. Mat. 8. 11,12; 22.2-10. Lu. 13. 24-30, 14. 15, 23, 24. 16. 23, 24. Jn.1. 11, 12. Ac. 14.45-48. Lu. 21.22-26. Pr. 1. 26, 31. 1 Th.2.16. 1Pe.2.7,8,4.17,18.

1 Heb. *breaking.*

w Zec.8.13. Pr. 10.7. Je.29.22. De. 29.20-28. Da.8.23. Ac.13.5. Tit. 1.16. 1 Pe.2.8.

x ver. 22, ch. 66. 14-16. Pr.1.20-32. Ps.21.8-12; 52.20-28. Mat.22.7; 24.51.

a Ge.32.28. ch. 62.2, 4,12. Jn.1.12. Ac.11.26. Ro. 9. 26. 1 Pe. 2. 9, 10. Ac. 15. 14. Ep. 3. 6, 8. He.3.1; 12.22.

2 *Another name.* The disciples were called Christians first at Antioch (Ac. 11. 26), and thenceforth even the Jewish converts lost their original name.—*C.*

b Ps. 72. 17. Je. 4. 2. De.6.13. Ps.63.11. ch. 19. 18, 25. 23-25. Phil.2. 11. Zec.13.2. Ho 14.9

Ver. 5. *Thou meetest him*, &c. This is Messiah, in whom the Father is well pleased, and in whose 'righteousness' sinners are made righteous by faith.—*In those is continuance.* 'In them in thy ways; is continuance'—'a continuing city,' He. 13. 14; 'a better country,' He. 11. 16. They all terminate in salvation, Ps. 84. 5, 7. *C.*

REFLECTIONS.—In trouble the almighty God must be implored for our relief: and he will make himself known to all: to his people in mercy, and to the wicked in judgment. There is infinite need of his gracious descents to awaken, enlighten, pardon, purify, protect, regulate, direct, and comfort his church. What mercy he keeps, and what stores of blessedness he has laid up, for such as cheerfully wait on him, and walk with him, in all his ordinances, laws, and dispensations of providence! He bears with unnumbered provocations, and graciously forgives them, in the best of the people. But shameful are our sinful pollutions, and greatly criminal our want of earnestness in dealing with God; nor is there a surer token of a graceless heart, than neglect of and even indulged carelessness in prayer. But while we are pining away in our iniquities, nothing is more fit than by faith to throw ourselves entirely upon the great mercy of God. And if the disorders and desolations of churches lie so heavy on the heart of saints, how near must they go to the heart of the Saviour!

CHAPTER LXV. Ver. 1–7. I am now manifested to, enjoyed, and worshipped by the Gentiles, who for many ages have continued ignorant of and careless about me, and stood in no saving relation to me. But since, notwithstanding my long-continued offers of grace, vouchsafement of oracles and ordinances, and the strivings of my Spirit and providence, the Jews continue in their obstinate rejection and blasphemous contempt of me, since they still approve the sins of their fathers, or do what is equally horrid, and yet boast, to my high provocation, of themselves, as if they were the only holy people on earth; I will now, in the most tremendous and lasting manner, punish on them their own and their fathers' iniquities. 8–10. Nevertheless, I will not utterly destroy the nation, as there is among them, and in their loins, a number of believers, who in the apostolic and coming periods, shall truly accept Christ and his church, and become very useful to others. 11–16. But as for the body of that nation, since they have apostatized from my truths and service, and have, at least, in approbation of their fathers' conduct, offered sacrifices to multitudes of idols, and have obstinately rejected the Messiah, they shall terribly be destroyed by the

shall bless himself in the [c]God of truth; and he that sweareth in the earth, shall swear by the God of truth; because [d]the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create [e]new heavens, and a new earth: and the former shall not be remembered, nor come into mind.[3]

18 But [f]be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And [h]I will rejoice in Jerusalem, and joy in my people: and the [i]voice of weeping shall be no more heard in her, nor the voice of crying.

20 There[j] shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; [k]but the sinner, *being* an hundred years old, shall be accursed.

21 And they [l]shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for [m]as the days of a tree *are* the days of my people, and mine elect shall[4] long enjoy the work of their hands.

23 They[o] shall not labour in vain, nor bring forth for trouble: for [p]they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [q]before they call, I will answer; and while they are yet speaking, I will hear.

25 The[r] wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and [s]dust *shall be* the serpent's [5]meat. They shall not hurt nor destroy in all my [t]holy mountain, saith the LORD.

A.M. cir. 3398. B.C. cir. 606.

[c] Lu. 12. 44. ch. 25. 1. 1 Jn. 5. 20. 2 Co. 1. 20. Re. 3. 14; 19. 11. Jn. 18. 37; 1. 17; 14. 6.

[d] ver. 22. Ps. 105. 42. Zec. 14. 11. Mi. 5. 9–14. Re. 21. 3, 4. &c. ch. 60. 18.

[e] ch. 66. 22; 51. 16. 2 Pe. 3. 13. Re. 21. 1; 19. 1–9. 2 Co. 5. 17. Jn. 1. 21–25. 2 Co. 3. 7–10. Je. 3. 16. Hag. 2. 7. He. 12. 22–28. Mat. 22. 1–13.

[3] Heb. *come upon the heart.*

[f] Ps. lxvi.–lxviii. xcvi.–c. ch. xii. xxv. xxvi. xxxv. 1–7. 10. 14–16; 27. 2; 42. 9–16; 44. 23; 49. 13–26; 51. 3, 11; 52. 1, 2, 7–10; 55. 10–14; 60. 1, 7. Ac. 2. 39–47. 13. 47. Phi. 4. 4; 3. 3. 1 Pe. 1. 8. Re. 11. 15–18; 19. 1–9. xxi. 1–5. 1 Th. 5. 16.

[h] ch. 62. 5. Je. 32. 41. Zep. 3. 17. Ca. 3. 11.

[i] See ver. 16; ch. 35. 10; 51. 11; 60. 20; 65. 8. Je. 31. 16; 33. 11. Re. 7. 17; 21. 4.

[j] Je. 4. 4–11. 5. 10; 6. 1. Ps. 34. 12. Job 5. 26. with Ps. 90. 9.

[k] Ec. 8. 12, 13. ch. 3. 11. Ro. 2. 8, 9.

[l] ch. 62. 8, 9. Je. 30. 17–22; 31. 4; 32. 37; 39. 9–13. Am. 9. 14. Eze. 34. 11–15, 29. 8–15, 37, 38. Ob. 17–21, not as Le. 26. 16. De. 28. 30.

[m] Ps. 92. 12. Je. 32. 40. Ro. 10. 24. Da. 2. 44, 45; 7. 14, 27.

[4] Heb. *shall make them continue long, or shall wear out.*

[o] ver. 21, 22; ch. 3. 10. 1 Co. 15. 58. Ps. 19. 11. Ro. 5. 10; 20. 4, not as Job 5. 7; 14. 1. Dt. 28. 41. Ho. 9. 12. Hag. 1. 6.

[p] ch. 61. 9. Ps. 72. 17. Zec. 10. 9. Ro. 11. 25, 28. ch. 44. 3, 59. 21. Ps. 102. 29; 115. 14; 128. 6. Ro. 9. 7, 8.

[q] Ps. 32. 5. Da. 10. 12. 1 Ki. 18. 28. Da. 9. 20, 21, 23–25. Ac. 10. 24; 11. 13. Ps. 50. 15; 91. 15; 99. 6–8. 119. 58, 9. Mat. 6. 8. Ps. 145. 18, 19. Phi. 4. 19, not as ch. 1. 15. Je. 14. 12. 1 Ja. 3. 8, 22.

[r] ch. 11. 6–9; 35. 9, 10. 1 Co. 6. 9–11. Tit. 3. 3–7. Ep. 1. 22. 2. 1–7, 12, 19, 20; 3. 6. Re. 5. 9, 10. Eze. 34. 25. Ho. 2. 18. ch. 35. 9.

[5] So he appeared to Stephen (Ac. 7. 55), and so 'to them that look for him he will appear the second time without sin unto salvation.' He. 9. 28. Here he appears to execute temporal judgment on mystical Babylon, Re. 16. 16–19.—C.

[s] Mi. 7. 17. Ge. 3. 14. Ro. 16. 20. Re. 12. 7, 8. 1 Jn. 3. 8.

[6] Satan, that old serpent, shall poison and devour us in my church no more. Mat. 23. 35. 1 Pe. 5. 8.—C.

[t] ch. 2. 2, 4; ver. 11. Re. 14. 1. Mat. 16. 18. Eze. 43. 12. Zec. 14. 20, 21. Ps. 2. 6; 87. 1, with Zec. 8. 3. Da. 9. 16, 20.

CHAP. LXVI.

[a] 1 Ki. 8. 27. 2 Ch. 6. 18, 41. 2 Sa. 7. 6. Ps. 132. 8. Mat. 5. 34, 35. Ac. 7. 48–50; 17. 24. Jn. 4. 20, 21. Mat. 24. 2, 23, 30. Mal. 1. 11. 1 Ti. 2. 8, with Je. 7. 4–10.

[b] Ge. 1. ch. 40. 26. He. 1. 2, 3. Col. 1. 15, 16.

[c] Ps. 138. 6; 34. 18. ch. 57. 15; 61. 1; 57. 15. Mat. 5. 3. 1 Co. 1. 26. Ep. 1. 21, 22.

[d] Eze. 9. 4. m. 3. Ps. 119. 161. Pr. 28. 14; 13. 13. 2 Ki. 22. 11, 19. ch. 8. 22.

[e] ch. 1. 11–15. Pr. 15. 8; 21. 27; 28. 9. Tit. 1. 15. Eze. 20. 7. ch. 65. 3, 4, 11; ver. 17. Hag. 2. 14. Mat. 7. 5. Phi. 3. 2. 2 Pe. 2. 22. Re. 22. 15. Ps. 66. 18. Zec. 10. 2. 1 Sa. 15. 23. Mat. 10. 6; 15. 3, 6, 9, with De. 23. 18, 14. 8.

[1] Or, *kid.*

[2] Heb. *maketh a memorial of.* Le. 2. 2.

[g] 2 Th. 2. 11. Ps. 81. 12; 60. 22, 23. Pr. 1. 31, 32. Mat. 24. 4. Jn. 5. 43; 17. 48. Da. 9. 27. Dt. 28. 66; 32. 23.

[3] Or, *deceives.*

[4] *I will choose their delusions*, as the rods wherewith to chastise them.—C.

[h] Pr. 1. 24–32. ch. 65. 2, 12; 30. 9. Je. 7. 13, 24. Mat. 22. 2–7, 21. 33–41. 1 Th. 2. 14–16.

[i] Ezr. 9. 4; 10. 3. Ps. 119. 161. Pr. 13. 13. Je. 36. 16, 2 Ki. 22. 11, 19. ver. 2.

[j] Ps. 38. 20. Ca. 1. 6. ch. 5. 10. Jn. 9. 34; 16. 2. Mat. 10. 22; 24. 9. 1 Th. 2. 15. Ac. iv.–viii.

[k] They so spake, 'thinking they did God service,' Jn. 16. 2.—C.

[l] ch. 48. 20; 51. 3; 65. 18, 19. Ps. 42. 4. Mat. 5. 11, 12. Jn. 16. 33. Ac. 2. 37–47; 4. 13, 31–33. Lu. 21. 12, 13. 2 Th. 1. 10. He. 9. 28.

[6] See note * in first column.

CHAPTER LXVI.

1 The glorious God will be served in humble sincerity. 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the church.* 15 *God's severe judgments against the wicked.* 18 *The Gentiles shall have an holy church,* 24 *and see the damnation of the wicked.*

THUS saith the LORD, [a]The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For [b]all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but [c]to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and [d]trembleth at my word.

3 He[e] that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb,[1] *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth[2] incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I [g]also will choose their [3]delusions,[4] and will bring their fears upon them; [h]because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that [i]tremble at his word; Your [j]brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified:[5] but [k]he shall [6]appear to your joy, and they shall be ashamed.

Romans and others, and by famine, while the Christians shall be protected and nourished. They shall be miserable, detested, and infamous, while the Christians shall be joyful, respected, and happy in the worship of their Redeemer; and idolatry, carnal ceremonies, and vexing miseries shall be abolished. 17–25. For, to the inexpressible comfort of believers, whether Jews or Gentiles, I will, in the apostolic and especially in the spiritual period, and still more gloriously in the heavenly state, establish my church in a new form; in which spiritual joys, noted advances in holiness, happy continuance in life, sanctified enjoyment of the blessings of providence, remarkable blessings from God, and delightful fellowship with him, remarkable change of men's dispositions and tempers, happy peacefulness, mutual affection, and freedom from persecution shall amazingly abound.

Ver. 1. The Lord here replies to the concluding expostulation of the preceding chapter: and, by enumerating their sins, vindicates the severity of his corrective judgments upon Israel, and his merciful, but righteous, substitution of the Gentiles in the place of a rebellious and idolatrous people. *C.*

Ver. 4. *Which remain among the graves.* Frequent the graves of dead men, whom they elevate into demigods or 'saints,' whose relics they venerate as things peculiarly holy, and to whom they address their prayers as possessed of tutelary power.—*Which eat swine's flesh.* Swine's flesh being forbidden to the Jew for reasons ceremonially instructive, the eating of 'swine's flesh' was the emblem of all unhallowed indulgence and epicurean idolatry of appetite, Phi. 3. 19. *C.*

Ver. 7. *Therefore will I measure,* &c. The allusion is to the loose eastern robe, which is often used as an apron: and, when filled with large measures, is drawn up to the bosom. Our Lord alludes to the same dress and practice in his memorable inculcation of the duty of charitable judgment, forgiveness, and liberality, Lu. 6. 38. *C.*

Ver. 11. *Prepare a table for* Gad and Meni—names of heathen gods or idolatrous rites. *Gad,* or *troop,* was most probably a name for the starry heavens, which the Hebrews were prone to worship. *Meni,* or *number,* for numerical calculation of fortunate and unfortunate days, with which idolatrous and superstitious nations are still trammelled. *C.*

Ver. 13. This prediction was wonderfully accomplished in the siege of Jerusalem by Titus. The Christians, whose chosen name was 'servants of Jesus Christ,' Phi. 1. 1; Ja. 1. 1, warned by the prophecy of our Lord, Mat. 24. 15–28, had fled to Pella, and lived in abundance and security, while the unbelieving Jews felt all the extremities of thirst, hunger, and ruin. *C.*

Ver. 17. *New heavens and a new earth* cannot here mean the new and eternal state; for it appears from ver. 20 that after the new creation here predicted, death will still be in the world; whereas in the new and eternal state 'there will be no more death,' Re. 21. 4. 'The new heavens and new earth' here foretold represent a new state of governments and people, produced by an outpouring of converting and renewing grace upon the hearts of Israel and the Gentile churches and kingdoms. *C.*

Ver. 20. Though it were presumptuous to affirm that God may not, or will not, hereafter restore mankind to antediluvian longevity; yet, as the 'new heavens and new earth' seem decidedly emblematic, and not literal, is there not reason for concluding that 'infant' and 'old man' are likewise emblematic? Thus the whole Christian church are called 'little children' by Christ himself, by Paul, and John, Jn. 13. 33; Ga. 4. 19; 1 Jn. 2. 1–5, 21. According to this authorized language, the verse will be interpreted thus: 'There shall no more be in my visible church' any who abides 'an infant of days,' any who continue 'children in understanding,' 1 Co. 14. 20, nor 'an old man,' a father in Christ, 1 Co. 14. 15; 1 Jn. 2. 13, who shall not have knowledge and experience in grace: but even 'the child,' the youngest believer, shall die in the Christian ripeness of old age. And such shall be the purity and vigour of godly discipline, that 'the sinner' who 'loves not the Lord Jesus Christ,' whatever may be his rank and attainments, shall be cut off and cast away as an accursed thing from the fellowship of the renovated church, 1 Co. 5. 4, 5; 7. 9, 11; 1 Co. 16. 22. *C.*

Ver. 22. *As the days of a tree are the days of my people.* Oaks, cedars, and olives are of such known longevity, that no one can tell at what age they die. It is by no means improbable that the remnants of the 'cedars of Lebanon' may have been contemporary with Solomon, or the trees of the Mount of Olives contemporary with our Lord. *C.*

REFLECTIONS.—Wise is JEHOVAH in the disposal of his favours; and graciously he convicts sinful men by the offers and communications of his saving graces and comforts. But rebellious dissemblers with God, and rejecters of his Son, provoke him to give them up at last to the most terrible rejection and ruin. Though he bear long, he will not bear always; and nothing is more odious in his sight than a sinner vaunting of his holiness, and looking down with contempt on others. Yet how loath is he utterly to abandon a people who have been once devoted to his honour! And how liberally sinners expend their substance to gratify their lusts! Awful and lasting are the proofs we have of Jesus' Messiahship, and of the truth of the Christian religion, in the tremendous miseries, and still continued dispersion and disgrace, of his Jewish rejecters. But O what unspeakable blessings, for Jews and Gentiles, are still wrapped up in God's promises. If I must die without seeing their fulfilment, let me live and die in the firm faith of it. If I am dispirited by the remarkable dishonours of God and ruin of souls which now prevail, let me hope for that happy period in which the kingdoms of this world, Jews and Gentiles, shall become the kingdoms of my Lord, and of his Christ.

CHAPTER LXVI. Ver. 1–4. I do not regard your temple in all its glory, but the law-fulfilling Messiah, and broken-hearted believers in him. Your sacrifices offered up without faith in, nay, in opposition to, his, I esteem as infinitely criminal and detestable. And since ye obstinately cleave to your abominable righteousness and superstitions, I will give you up to the lusts of your hearts, and bring upon you the miseries which ye attempt to avoid. 5–14. And while God shall marvellously protect the Jewish Christians who have been persecuted by their brethren, terrible judgments shall be executed on the Jewish nation, city, and temple. But speedily, and before their destruction, shall multitudes be converted to Christ and his gospel church, particularly from among the Gentiles; and large, abundant, and lasting, especially in the latter days, shall be their comforts. 14–24. And while the

6 A[l] voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 ¶ Before[n] she travailed, she brought forth; before her pain came, she was delivered of a man-child.

8 Who hath heard such a thing? who hath seen such things? [o]shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall[p] I bring to the birth, and not cause to bring forth?[7] saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 ¶ Rejoice[q] ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That [r]ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance[8] of her glory.

12 For thus saith the LORD, Behold, [s]I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: [t]then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As[u] one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And [v]when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb; and [w]the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, [x]the LORD will come with fire,[9] and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For[z] by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves [a]in the gardens, behind one *tree* in the midst,[1] eating[b] swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For[c] I *know* their works and their thoughts: [d]it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And [e]I will set a sign among them, and I will send those that escape of them unto the nations, [f]*to* Tarshish, Pul, and Lud,[2] that draw the bow, *to* Tubal and Javan,[3] *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And [h]they shall bring all your brethren *for* an offering unto the LORD, out of all nations, upon horses, and in chariots, and in [i]litters, and upon mules, and upon swift beasts,[5] to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel[6] into the house of the LORD.

21 And I will also take of them for [k]priests *and* for Levites,[7] saith the LORD.

22 For as [l]the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And it shall come to pass, [m]*that* from one new-moon to another, and from one sabbath to another,[8] shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and [n]look upon the carcases of the men that have transgressed against me; for [o]their worm shall not die, neither shall their fire be quenched; [p]and they shall be an abhorring unto all flesh.

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* *Put* was probably some distant province or Africa, of which a record remains in the name *Poite*, which is found on the coins. *Lud* was the fourth son of Shem, and Josephus informs us that from him sprung the *Lydians* who settled on the western coast of Asia Minor. They were a warlike people, and were often employed as mercenary soldiers. *C.*

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obstinate Jews, Heathens, Papists, and Mahometans, shall be, in the most terrible manner, punished by the judgments of God, and set up as distinguished monuments of sin, in time or eternity, the Jewish preachers, and others, shall spread the gospel into all parts of the world, and shall become noted instruments of the enlargement, purification, and lively devotion of the gospel church.

Ver. 1. The Jews were proud of their national descent from Abraham, whose faith they knew not; of the law of M. ses, whose precepts they kept not; of the temple, whose services they degraded by their profanity; and of JEHOVAH their God, whom they associated with idols. Against this false pride and the false security thence arising, the Lord here proceeds to warn them by shewing that heaven is his glorious temple, and the humble man the only acceptable worshipper. *C.*

Ver. 3. This verse is obscured by the italics of the translators, as the object seems to be a description, not of the comparative guilt of the Jews '*as if* a certain crime were committed,' but the actual abominations they had conjoined with the worship of Jehovah: 'He that slayeth an ox' to offer to God 'killeth a man' to satisfy his own malice: 'he that sacrificeth a lamb' to Jehovah 'beheadeth a dog' to a heathen deity: 'he that maketh an oblation' to the living God 'offereth swine's flesh' a sacrifice to the dead: 'he that burneth incense' (emblem of ascending prayer, 'blesseth an idol' that can neither hear nor answer. *C.*

Ver. 5. The Lord here speaks the word of comfort to his church, anticipating the time when the first Christians were 'cast out of the synagogues,' Jn. 16. 2. and the custom of total excision from family affection and aid, as well as church-fellowship, still practised against every Jew who is converted to the 'truth as it is in Jesus.' *C.*

Ver. 7. When Christ, as 'a child born, a son given,' came in the flesh, a remnant were doubtless expecting and praying for his appearing; but as a nation and church, the Jews neither expected nor desired such a Redeemer. *C.*

Ver. 8. *For as soon as Zion travailed.* 'But as soon as Zion travailed,' &c. Of which see the wonderful conversions produced by a single apostolic address, Ac. 2. 41: 4. 4. And surely what God has effected once he is able to accomplish again.—*Note*, Let believers pray for that outpouring of the Spirit from on high; for neither by 'might nor by power' of man shall this work be effected, 'but by my Spirit, saith the Lord,' Zec 4. 6. *C.*

Ver. 12. *Like a river.* *A river* as distinguished from a cistern, which, however deep, is at length exhausted, while the mountain-fed river is rolling on, and, by aid of its tributaries, ever increasing as it flows. *Note*, This distinction is forcibly exemplified in the distinction between *agiaz* and *nuyz*, Jn. 4. 11, 14. *C.*

Ver. 14. *Your bones.* The bones are the emblems of strength and the mechanical instruments of motion. They abide in the grave when the flesh is decayed, as the root of an herb abides in the ground when the flower is faded, the leaf withered, and the stem cut down. The comparison, therefore, seems to refer to the resurrection as exhibited in the vision of dry bones, Eze 37. 11. *C.*

Ver. 17. *Behind one in the midst.* 'Who purify themselves at a fountain in the midst of the gardens,' according to *Kimchi*. But how could any be said to purify themselves *behind* a fountain? 'After the rites of Achad!' *Lowth*. But Achad never elsewhere appears as the name of any idol. The marginal translation, 'one after another,' the Eternal, 'after one between,' may probably suggest the true meaning, 'successively,' or 'promiscuously.' *C.*

Ver. 19. *I will set a sign.* A sign of God's power, faithfulness, holiness, and grace, such as appeared in the incarnation Lu. 2. 34, preaching Jn 7. 46, and miracles of our Lord, and in the endowments, self-denial, and miracles of his apostles, Ac. 2. 19, 22, 43: 4. 30: 14. 3: Ro. 15. 19: 2 Co. 12. 12. Heb. 2. 4. —*My glory.* The real demonstration of the 'glory of God' in 'the face of Jesus Christ,' whether marked by the look of tenderness, the tear of pity, the elevation of prayer, the bloody sweat of agony in the garden, or the hand of the smiter in the hall; above all, in his face when he rose from the dead, and brought life and immortality to light from the darkness of the grave, 2 Co. 4. 6. *C.*

Ver. 23. *'From one new-moon to another, and from one Sabbath to another* (that is, perpetually), *shall all flesh come to worship before me,'* not necessarily in Jerusalem - for that were physically impossible - but 'in spirit and in truth,' where the eye of faith seeth him in the temple of his universal presence, Jn. 4. 21–24: Heb. 11. 1. *C.*

REFLECTIONS.—Let my care be to have my heart right with God, and a meet habitation for him through the Spirit. And making Jesus my pattern, let me, with a contrite heart, tremble at his word. God forbid that I should ever value myself on account of external performances in religion, which may be so detestable to him; or that ever he should abandon me to the power and rage of my own lusts, and the fearful suffering attending the same. Hypocrites and church-rulers are frequently the most cruel persecutors. But saints may bear injuries with patience when God will so quickly overbalance them with deliverance and comfort. And the church's remarkable deliverances, enlargements, and joys, are ordinarily introduced or attended by the most tremendous judgments on hypocritical professors and open enemies. All labour and suffering are well bestowed that issue in the conversion of men to Christ. And notwithstanding all that the wicked can do, the word of the Lord hath had, and will have, free course, and be glorified. The ends of the earth shall be made to remember and turn to the Lord. And the grace of God, which bringeth salvation, shall teach men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this world. But what dreadful spectacles of divine judgment have been the Jewish and Roman, and shall be the Popish and Turkish, persecutors of the church! Let, therefore, the British nation stand in awe and tremble!

CONCLUDING REMARKS ON THE BOOK OF ISAIAH.

Isaiah is placed at the head of the glorious prophetic company, not because his prophecy was first in point of time—for he was preceded by Jonah, Amos, and Hosea, and was contemporary with Joel and Micah—but because of the overwhelming importance of his subject, and his frequent references to the coming and kingdom of Christ. Upon this account Isaiah has been distinguished by the title of 'the evangelical prophet.' Concerning his family nothing certain is known, though some suppose him to have been of the blood-royal, and that his father was the son of Joash, and brother of Uzziah. There is a tradition among the Jews, and it has been adopted by many Christian writers, that Isaiah lived till the time of Manasseh, by whom he was sawn asunder. That some one of the prophets so suffered, the apostle affirms, He. 11. 37: but of the individual we are uncertain. If Isaiah lived till the time of Manasseh, he must have exercised the prophetic office during at least sixty-one years—a period by no means improbable, when compared with that during which many ministers of the gospel have continued to discharge the most laborious duties of their offices. It is however certain that he lived till after the fifteenth year of Hezekiah, which makes the continuance of his office beyond all question—calculating from the first of Uzziah—to have been not under forty-eight years.

The name of Isaiah, when interpreted, is, in some measure, descriptive of the nature of his divine message. It signifies 'the salvation of Jehovah;' and was bestowed with singular prophetic propriety upon him who was commissioned to foretell and describe, so vividly and impressively, the glorious advent of Messiah, through whom 'all flesh shall see the salvation of God.' See Is. 40. 5, comp. with Lu. 3. 6; Ac. 4. 12.

Called into office during a period of great national declension from truth, purity, and godliness, one great object of the prophet was to establish beyond controversy the divine origin of the Jewish institutions. This he effects by foretelling some events nigh at hand, 'coming home to men's own lives and bosoms,' and which the living witnesses of his own generation must have been able either to falsify or verify by their own observation. The verification of the prediction, including events most improbable at the time, fulfilled the Mosaic test of the divine commission of a prophet, and left unbelieving idolaters and apostates totally without excuse (see De. 18. 21, 22); while others of his prophecies, stretching far into futurity, have continued to receive an exact but progressive fulfilment during centuries; and others look forward still, and give assurance, by the experience of the past, that all that remain will be accomplished. *C.*

THE BOOK OF THE PROPHET

JEREMIAH.

Jeremiah was a priest descended from Aaron, very early called to the prophetical office (ch. i.), and continued forty or fifty years faithfully discharging it. Living in a period of great dissimulation with God, and of notorious rebellion against him, the miseries which he foresaw, and the persecutions which he endured, rendered his condition extremely afflicted and sorrowful, ch. ix. 1; xi. 18, 19; xv. 10, 15; xvii. 14–18; xviii. 18–23; xx. 7–18; and, excepting some promises of deliverance from Babylon, or redemption through Jesus Christ, and happiness to his church, in ch. iii. xxx.–xxxiii.; xxiii. 3–8; xxiv. 4–7; xxix. 10–14; l. 4–8, 19, 20, 33, 34, he is continually engaged in charging men's sins upon them, or denouncing the judgments of God against them;—as the ruin of the Jewish nation, Egyptians, Philistines, Tyrians, Moabites, Ammonites, Edomites, Syrians, Arabians, and Persians, by the Chaldeans; and then of the Chaldeans themselves, ch. xxv. xxvii. xlvi.–li. &c. His first four sermons are generally plain, ch. ii.–xii. The following sixteen are generally introduced by some typical emblem, ch. xiii.–xxv.

{It is the opinion of the most learned commentators that the prophecies of Jeremiah, having been written upon separate parchments, have not been placed as they were delivered, and the following, among other attempts, has been made to arrange them in chronological order:—after ch. xx., xxii. xxiii. xxv. xxvi. xxxv. xxxvi. xlv. xxiv. xxix.–xxxi. xxvii. xxviii. xxi. xxxiv. xxxvii. xxxii. xxxiii. xxxviii. xxxix. 15–19, xxxix. 1–14, lx.–lxiv. lxvi. (*Blayney*). After ch. xx., xxii. 1–24, xxvi. xlvi. 1–13, xxxv. xxv. xxxvi. 1–9, xlv. xxxvi. 9 to end, xxii. 24 to end, lii. 1–4, xxiv. xxix. 1–15, xxix. 16–21, xxix. 15, xxix. 21 to end, xxx. xxxi. xxvii. xxviii. xlviii, xlix. 1–51, xxxix. 1, xxxvii. 1–5, xxxiv. 1–11, xxxii. xxxiii. xxxvii. 5–47, xxxvii. 6–11, xxxiv. 11 to end, xxxvii. 11 to end, xxi. xxxviii. xxxix. 15 to end, lii. 5, 6, xxxix. 3, lii. 7–12, xxxix. 11–15, lii. 24–28, lii. 12–15, lii. 17–24, iii. 15, 16, xxxix. 10, lii. 4, xxxix. 2–10 (*Townsend*).

Of the comparative value of these suggested arrangements, it is unnecessary to speak, inasmuch as they are at best conjectural; but they are important as specimens of the indefatigable pains bestowed by their respective authors in "searching the Scriptures." *C.*}

CHAPTER I.

1 The time and the calling of Jeremiah. 11 His visions of an almond-rod and a seething-pot, denoting God's speedy judgments against Judah. 17 God encourageth him with his promise of assistance.

THE words[a] of Jeremiah the son of [b]Hilkiah, of the priests that *were* in [c]Anathoth, in the land of Benjamin:

A.M. cir. 3376. B.C. cir. 628.

CHAP. I.

[a] 2 Ch. 36. 21. Is. 1. 1; 2. 1. Eze. 1. 3. Ho. 1. 1. Joel. 1. 1. Am. 1. 1. Mi. 1. 1, &c.

[b] Not 2 Ki. 22. 8. 2 Ch. 6. 23. 34.

[c] Jos. 21. 18. 1 Ki. 2. 26. 1 Ch. 6. 60 ch. 32. 7–9. 11. 21.

A.M. cir. 3376. B.C. cir. 628.

[d] ver. 4, 11; ch. 25. 3; 26. 15. 1 Ki. 13. 20. Zep. 1. 1. 2 Ki. 22. 1.

[e] ch. 25. 1–3; xxvi. xxxv. xxxvi. 2 Ka. 24. 1–9. 2 Ch. 36. 5–8.

[f] ch. xxxix.–xliv. lii.

2 To whom [d]the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also [e]in the days of Jehoiakim the son of Josiah king of Judah, unto [f]the end of the eleventh year of Zedekiah the son of Josiah

CHAPTER I. Ver. 10. He was appointed to declare what God would infallibly do with the nations. 11–16. The *almond-tree*, which flourishes very early in the spring, imported that the Jews were almost ripe for destruction, and it would speedily come upon them. And the *boiling-pot, with its face toward the north*, signified that the Chaldeans would come from the north-east, and burn and render miserable Jerusalem and other cities of Judah. 17–19. Be expeditious and diligent, bold, resolute, and faithful, in delivering my messages, however severe or awful; for I will protect, strengthen, and stablish thee, that none of their persecutions shall hurt thee.

Ver. 1. *Anathoth.* A city of Benjamin, situated, according to Jerome, about two miles and a half north of Jerusalem. It was assigned to the priests, 1 Ch. 6. 60. It was destroyed by the Chaldeans, and again rebuilt, Ne. 11. 32; but, at present, it fully verifies the denunciations of the prophet, Je. 11. 21–23, for nothing remains but a few poor houses on the bleak mountain-side, surrounded by mounds of rubbish and hewn stones. *C.*

Ver. 2. *Word of the Lord.* Not a mere utterance which the prophet was commissioned to make; but the Son of God, in visible form, and with audible speech, ver. 4–14, as he also appeared and spoke to Abraham, Ge. 15. 1–18; 17. 1–22. See also Is. 6. 1; Jos. 5. 13; Eze. 1. 26. Da. 8. 15–18; 10. 6–10. *C.*

Ver. 17. *Be not dismayed.* Moral courage, arising from a sense of obedience to God, a love for the souls of sinners, a 'conscience sprinkled from dead works,' with deep self-denial that 'Christ may be all in all,' is an indispensable qualification of every one who would seek to convert sinners and build up believers to salvation. Like all other good qualities, it is the gift of God. He that has it should bless God; and he that has it not should pray for it; for without it it is impossible to 'do the work of an evangelist.' *C.*

REFLECTIONS.—Great are the pains and patience that God exercises to prevent the destruction of his professed people. And it is honourable to be early chosen, sanctified, and prepared for the ministerial service of God. How real are his purposes relative to men's persons and offices! He can easily qualify men for his service, and enable them to speak intelligibly and powerfully, notwithstanding all weakness or opposition, and though their message issue in the ruin of some and deliverance of others. And with great care doth God render his mind plain to his servants and people, and condescendingly vouchsafes them his presence in their work. In what different forms he warns men before he inflicts his remarkable judgments! And ministers had need to consider the infinite importance



TOMB OF THE HORATII, ON THE APPIAN WAY—PASSED BY ST. PAUL IN CHAINS. [Jeremiah, i:1.]—"The words of Jeremiah, the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin." Jeremiah began to prophesy in the reign of Josiah. Josiah reigned in Jerusalem from 609 to 640 B. C. Near to the time when Josiah was reigning over the Israelites, there was a war between Rome and Alba, which was settled by a contest of the Horatii and the Curatii. These brothers and cousins fought in sight of the Roman and Alban armies with a bravery such as made their names famous in all after ages. The terrible tragedy between the brothers and cousins terminated the independent existence of the Alban power, and gave to the Roman cause complete victory. This tomb is distant about six miles from Rome on the Appian way. Along by this tomb came St. Paul in chains, a prisoner to Rome.

king of Judah, unto the [g]carrying away of Jerusalem captive in the fifth month.[1]

4 ¶ Then [h]the word of the LORD came unto me, saying,

5 Before I [i]formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; *and* I ordained[2] thee [k]a prophet unto the nations.

6 Then said I, Ah! [l]Lord GOD! behold, I cannot speak; for I *am* a child.

7 But the LORD said unto me, [m]Say not, I *am* a child: for [n]thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be[o] not afraid of their faces: for [p]I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched[q] my mouth. And the LORD said unto me, Behold, I have [r]put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to [s]root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, [t]what seest thou? and I said, I see [u]a rod of an almond-tree.[3]

12 Then said the LORD unto me, Thou hast well seen; for [v]I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? and I said, I see [z]a seething-pot;[4] and the face thereof *is* toward[5] the north.

14 Then the LORD said unto me, [y]Out of the north[6] an evil shall break forth[7] upon all the inhabitants of the land.

15 For, lo, I will [a]call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne[8] at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

A.M. cir. 3376.
B.C. cir. 628.

[g] ch.52. 8, 12, &c. 2 Ki.25. 8, 11. Zec.7.5, 8, 19.

[1] See note * below.

[h] Is.6.1. Ge.3. 8, 18. 1. Jos. 5. 13. Eze. 1. 20. Da.10.5, &c.

[i] Is.49.1, 5. Lu. 1.15, 41. Ga. 1. 15, 16. Ro.9.11. Ex. 33.12, 17.

[2] Heb. *gave.*

[j] ch. 25. 15-29. xlvi.-li. Ver. 10.

[k] Ex. 4. 10, &c. 6. 12, 30. 1 Ki. 3. 7. Ge. 18. 12. Is. 6. 5.

[l] Ex. 6. 30. 7. 1, 2.

[m] Eze. 2. 6. 3. 7. Mat. 28. 20. Ac. 20. 27.

[n] ver. 17. Ac. 9. 15, 16. Eze. 3. 4, 5, 6. 33. 30-33.

[o] ch. 1. 17. Ex. 3. 12. De. 31. 6, 8. Jos. 1. 5. Ac. 18. 10. Is. 51. 12, 13. 2 Ti. 4. 17, 18. Is. 40. 4. 2 Co. 1. 10.

[p] Is. 6. 9. 7. 5. 15. 49. 2. 50. 4.

[q] ch. 5. 14. Ex. 4. 12. Eze. 2. 3, 4. Mat. 10. 19. ver. 9.

[r] Eze. 32. 18, 43. 1. Is. 44. 26. 55. 10, 11. ch. 18. 7. 31. 5, 14. 25. 15-26. 1 Ki. 19. 17. 2 Co. 10. 4, 5.

[s] Am. 3. 8. 2. Jer. 4. 26. 5. 20, 21. Da. viii. viii. ch. 19. 10-12. xxxii. 42.

[t] Nu. 17. 8, with Is. 10. 5. Eze. 7. 20, 21. ch. 9.

[u] The almond-tree blossoms in warm climates early in January, and in March its fruit is matured: it was therefore an apt emblem of a prophecy speedily to be accomplished.—*C.*

[v] Eze. 12. 25, 28. Am. 8. 2. De. 32. 35. Hab. 2. 3, 6, with ch. xxxix. 16.

[x] Eze. 11. 3, 7. 24. 3, 5.

[4] A pot for boiling flesh, and consequently an apt emblem of severe and dissolving judgments.—*C.*

[5] Heb. *from the face of.*

[y] ch. 4. 6, 6. 1, 22; ver. 15.

[6] From Syria, which lay directly north, or Assyria, which lay toward the north-east of Canaan, and which constituted also a part of the great Babylonian empire.—*C.*

[7] Heb. *be opened.*

[z] ch. 5. 15. 6. 22. 10. 22. 25. 9. De. 28. 49-52. Is. 5. 26-30. 10. 5, 6. ch. 39. 1. 43. 10.

[8] Foreign invaders shall successively ravage and dismember the kingdom, or confusedly contend for the sovereignty.—*C.*

* Jeremiah began to prophesy in the year B.C. 628, and he continued during the remaining eighteen years of the reign of Josiah, and during the reigns of his successors, Jehoahaz, Jehoiakim, and Zedekiah—in all, a period of more than forty years. Zephaniah, Habakkuk, Daniel, and Ezekiel were contemporaries. From ver. 15, Jonah 2. 8.

A.M. cir. 3376.
B.C. cir. 628.

ver. 6 it appears he was a very young man, not literally 'a child,' however, when the Lord called him; and from ch. 52. 31 it is evident he must have lived to an extreme old age, for he records an event which occurred during the reign of Evil-Merodach, king of Babylon, and not earlier than B.C. 560. He thus lived during one of the darkest periods of Jewish history, and therefore to his lot more intense suffering probably than any prophet had ever experienced.—*C.*

[a] ch. 4. 12, 13. 5. 9, 29. Le. 26. 15-39. De. 28. 15-68. 32. 15-26. 2 Ki. xvi. xxi. Is. 1.-iii. v. ch. 1.-xxiii. 24.-27.

[b] 2 Ki. 4. 29, 31. 1 Ki. 18. 46. Job 38. 3. 1 Pe. 1. 13. Eze. 2. 6. 1 Co. 9. 26, 27. Mat. 10. 28. 1 Ti. 4. 12. Eze. 2. 7. 3. 17. Ac. 20. 20, 27. Mat. 28. 20.

[9] Or, *break thee to pieces.*

[c] Is. 50. 7. ch. 6. 27. 15. 20. Eze. 3. 8, 9. 2. 6. 3. 15, 20. 9. 35. 1.-3. 6.

[d] ch. 21. 13-22. 15. Ps. 2. 1-6. 10. 1-15. 76. 1-3. 77. 19. 74-327. xx. xxi. 1.-xxxiii. 39. 12-21. xlii.-xlv. Ps. 120. 2. He. 13. 5. Ro. 8. 31. Jos. 1. 9.

CHAP. II.

[a] ch. 7. 1, 3. 28. Eze. 3. 16, 17. 7. 1. He. 1. 1.

[b] Is. 58. 1, 11. 61. 1. Pe. 2. 21. 3. 4. 9. 3-5.

[1] Or, *for thy sake.*—['I remember, in thy behalf, *my* kindness in thy youth—*my* love in thine espousals.'—*Boothroyd.*—*C.*]

[c] Ho. 2. 15. Eze. 16. 8, 22, 60. Is. 48. 10. Ex. 34. 31. 35. 1. Eze. 23. 3, 8, 19.

[d] Eze. 16. 8. Ex. 19. 5. 24. 3, 7, 8. De. 29. 1.

[e] ver. 6. De. 2. 7. Ne. 9. 12, 12, 15, 19. De. 8. 14-16.

[f] Ex. 19. 5, 6. 1 Pe. 2. 9. De. 4. 20. 14. 2, with Ja. 1. 18. Re. 14. 4.

[2] *Holiness.* A people separated from the world, and dedicated to God.—*C.*

[3] *First fruits.* The first nation that God ripened for himself from the seed of his word.—*C.*

[g] Ps. 105. 14. ch. 12. 14. 30. 7. Ex. 4. 22. Nu. xx. Jos. vi.-xi. Ju. iii. iv. vii.-xi. 1 Sa. vii. 2 Sa. v. viii. x. Is. xiii.-xxxvii. ch. xxv. xlvi.-li. Eze. xxv.-xxxix.

[4] None might eat of the first-fruits but the priests, none can injure Israel without guilt.—*C.*

[h] Joel v. 3, 7, 8.

[i] Ps. 81. 8-10. Is. 51. 1, 4.

[5] See note on Is. 14. 2.—*C.*

[k] ver. 31. Is. 1. 2, 3. 5. 3, 4. Mi. 6. 3, 4.

[l] 2 Ki. 17. 15. De. 32. 21. 1 Sa. 12. 21. ch. 10. 14, 15. Jonah 2. 8.

16 And [m]I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore [b]gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee[9] before them.

18 For, behold, I have made thee this day [c]a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And[d] they shall fight against thee, but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

CHAPTER II.

1 *God, having showed his former kindness, expostulateth with the Jews on their causeless revolt, beyond any example.* 14 *They are the authors of their own calamities.* 20 *The sins of Judah.* 35 *Her vain confidence is rejected.*

MOREOVER, the[a] word of the LORD came to me, saying,

2 Go, and [b]cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember [1]thee, [c]the kindness of thy youth, the love of thine [d]espousals, when thou [e]wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* [f]holiness[2] unto the LORD, *and* the first-fruits[3] of his increase: [g]all that devour him shall [4]offend; [h]evil shall come upon them, saith the LORD.

4 Hear[i] ye the word of the LORD, O house of Jacob,[5] and all the families of the house of Israel:

5 Thus saith the LORD, [k]What iniquity have your fathers found in me, that they are gone far from me, and have walked after [l]vanity,[6] and are [m]become vain?

6 Neither [n]said they, [p]Where *is* the LORD that [q]brought us up out of the land of Egypt,

[6] Idolatry: see ch. 10. 15. 14. 22. 16. 19. 1 Co. 8. 4.—*C.* [m] Ro. 1. 21-25. Ps. 115. 8. Is. 44. 9-20. ch. 10. 8. 51. 17. [n] Ps. 77. 5. [p] ver. 8. ch. 5. 24. [q] Is. 63. 9, 11-13. Ho. 12. 13. 13. 4. Ex. vii.-xiv.

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of their charge, the great danger of unfaithfulness in it, and God's promises of his presence to enable them to perform it, and to protect them in it, as a balance to all the power and threatenings of their persecutors.

CHAPTER II. Ver. 2, 3. I remember the kindness which I showed to your nation when it was but forming, and when in the Arabian wilderness, by solemn covenant, I espoused you first of all the nations of the world to be my holy and peculiar people, and the affectionate regard which your fathers professed for me. And then I severely punished the Egyptians and others who attempted to do them wrong. 13-18. They have rejected me in my oracles, ordinances, and fulness, who am the freely bestowed, everlasting, and unbounded source of all grace, consolations, and blessings; and have, with inexpressible fatigue, procured to themselves idols which cannot give them the smallest relief. No wonder that they are basely enslaved and cruelly spoiled. The Assyrians, like outrageous lions, have wasted the country of the ten tribes, and murdered and carried captive the inhabitants. And the Egyptians have treacherously disappointed you, or shall murder Josiah, depose Jehoahaz, and impose a tribute. And will you, nevertheless, still send messengers to Egypt or Assyria, to form new alliances, or to borrow new idols? 20-28. When I formerly delivered you from the Egyptians, and other oppressors, ye engaged to keep my commandments, yet ye commit idolatry everywhere. I originally formed your nation of pious patriarchs, and established among you my pure oracles, ordinances, and worship; how then are ye become superstitious, idolatrous, and everyway corrupt, in both church and state? Nor can all your excuses, evasions, or pretences to reformation, conceal the manifest tokens of your wickedness from me. How can ye deny it, when the valley of Hinnom, where ye have burned your children to Molech, and other valleys where ye have worshipped your idols, manifest it? Ye have, even with madness and fury, run after idols empty as wind, one after another; and till fearful distress restrain you, ye appear quite irreclaimable. I have warned you to repent of your lewd, idolatrous, and foolish courses, and of hunting after alliances with heathens, which will bring you to captivity and misery; but ye desperately cleave to your strange gods. Yet all of you at last shall be ashamed of your idols, when ye find that, notwithstanding their multitudes, they can do nothing to save you from disgrace or punishment. 29-37. No excuse can be offered for your conduct; and all of you are guilty. Warnings and judgments have not in the least reclaimed you; nay, ye have cruelly murdered the prophets who admonished you. Did not I plentifully provide for and comfort you while ye continued obedient; why then do ye reject me, as if now, self-sufficient, ye had no need of me? Why thus so long forget me, who have been your chief glory and ornament? Why take such tedious journeys in pursuance of idolatrous courses, and become patterns and teachers to the very heathens in wickedness? Why, in every corner of your land, publicly sacrifice your children to idols, and murder the innocent, and yet hope to pass unpunished? Why thus change your idols and heathen allies? The Egyptians shall no more help you than the Assyrians did; but ye shall be led forth into a mournful and miserable captivity; and the curse of God shall render all your projected methods of relief unprofitable and ruinous to you.

Ver. 6. *The shadow of death.* Either where there was no shadow of the living, but merely of the monuments of the dead: or where every shadowy retreat was the lurking-place of some murderous robber or ravenous beast. *C.*

Ver. 10. *Chittim*—a general name for the west; *Kedar*, for the east. The one the descendants of Kittim the son of Javan, Ge. 10. 4, the son of Japheth; the other of Kedar the son of Ishmael, Ge. 25. 13, 18. *C.*

Ver. 11. The facility with which the Israelites changed from the worship of JEHOVAH to idols forms a prominent and surprising trait in their national character from the formation of the

that[r] led us through the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And [s]I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof: but when ye entered, ye [t]defiled[7] my land, and made mine heritage an abomination.

8 The[u] priests said not, Where *is* the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and [v]the prophets prophesied by Baal, and [w]walked after *things that* do not profit.

9 Wherefore I [x]will yet plead[8] with you, saith the LORD, and [y]with your children's children will I plead.

10 For pass over[9] the[a] isles of Chittim,[1] and see; and send unto Kedar, and consider diligently, [b]and see if there be such a thing:

11 Hath[c] a nation changed *their* gods, which *are* yet no gods? but my people [d]have changed their glory for *that which* doth not profit.

12 Be[e] astonished, O ye heavens, at this, and be horribly afraid, be ye [f]very desolate, saith the LORD.

13 For my people have committed two evils; they have [g]forsaken me, the [h]fountain of living waters, *and* hewed them out [i]cisterns, broken cisterns, that can hold no water.

14 ¶ *Is*[k] Israel a servant? *is* he a home-born *slave?* why is he spoiled?[2]

15 The[l] young lions[3] roared upon him *and* yelled,[4] and they made his land waste: his cities are burned without inhabitant.

16 Also[m] the children of Noph and Tahapanes have broken the crown[5] of thy head.

17 Hast[n] thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he [o]led thee by the way?

18 ¶ And now [p]what hast thou to do in the way of Egypt, to drink the waters of Sihor? or [q]what hast thou to do in the way of Assyria, to drink the waters of the [6]river?[7]

19 Thine own [r]wickedness shall correct thee, and thy backslidings shall reprove thee: know, therefore, and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For[s] of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I [t]will not transgress;[8] when [u]upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had [v]planted thee a noble vine, wholly a right seed; how then art thou [w]turned into the degenerate plant of a strange vine unto me?

22 For [x]though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How[z] canst thou say, I am not polluted, I have not gone after Baalim? [a]See thy way in the valley, know what thou hast done; *thou art* a swift dromedary[9] traversing her ways;

24 A[1] wild ass used[2] to the wilderness, *that* snuffeth up the wind at her pleasure;[3] in her occasion who can turn her away?[4] all they that seek her will not weary themselves; [b]in her month they shall find her.

25 Withhold[c] thy foot from being unshod, and thy throat from thirst: but thou saidst, [5]There is no hope:[6] no; for I have loved strangers, and after them will I go.

26 As[d] the thief is ashamed[7] when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a [e]stock, [f]Thou *art* my father; and to a stone, Thou hast brought me [8]forth; for they have turned *their* back[9] unto me, and not *their* face: but [h]in the time of their trouble they will say, Arise, and save us.

28 But [i]where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble:[1] for [j]*according to* the number of thy cities are thy gods, O Judah.[2]

29 Wherefore[k] will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I [l]smitten your children: they received no correction: [m]your own sword hath devoured your prophets, like a destroying lion.

31 O generation, [n]see ye the word of the

A.M. cir. 3376. B.C. cir. 628.

[r] Dt.8.14–16; 32. 10. Ex. 32. 3. Nu. 20. 2, 5. ver. 2. Job 3 15.

[s] Ex. 13.—22. De. 8.7–9; 26.10, 11. 2 Ki. 18. 12. Is. 2. 10. Ne. 9. 24, 25. Eze. 20. 6.

[t] Ps. 78. 58; 106. 38. Ge. 6. 12. Eze. 16. 28. 36. 17. ch. 4. 1, 9. Ja. 1. 15. Re. 21. 27. Ex. 31. Eze. xvi. 22. xxiii. xxiv.

[7] By the immoral and cruel rites of idolatry, or by sin, hence, oppression, and debauchery.—*C.*

[u] Mal. 2. 7. Ne. 8. 8. De. 31. 10. Ro. 2. 21. Ho. 4. 6. Lu. 11. 52. Is. 56. 9–12. ch. 8. 10–12; 10. 21.

[v] ch 5 31.

[w] Hab. 2. 18.

[x] Is. 43. 26. Ho. 2. 2. Mi. 6. 2. Ps. 50. 16. ch. 25. 31. Eze. 20. 35, 36.

[8] By prophets announcing judgments and mercies.—*C.*

[y] Ex. 20. 5. Is. 20. 5.

[9] Or, *over to.*

[a] Is. 23. 2, 12. Ge. 10. 4. 1 Ch. 1. 7. Is. 11. 11. Da. 11. 30.

[1] Cyprus was probably the original settlement of the *Chittim* or *Kittim.* From it they spread to Rhodes and other islands of the Archipelago, as well as to Macedonia, which took its name from them. *Mo,* 'land,' and *Kition.* The isles of Chittim consequently embrace the whole of the Levant.—*P.*

[b] ch. 18. 13, 14.

[c] Mi. 4. 5, with ch. 16. 20. ver. 5.

[d] Ro. 1. 23. Ps. 106. 20, with Da. 4. 7, 8; 33. 29. Eze. 16. 20. 14.

[e] De. 4. 20; 32. 1. Is. 1. 2. ch. 6. 10; 22. 29. Mi. 6. 2.

[f] Is. 13. 11; 24. 13. Mat. 27. 45.

[g] Ps. 31. 11.

[h] Ps. 36. 9. ch. 17. 13; 18. 13, 14. Jn. 4. 14. Re. 22. 1, 17. Ca. 4. 15.

[i] ver. 11, 28, 35, with ch. 17. 5. Ps. 62. 11, 12; 115. 4–8; 135. 15–18. Is. 44. 9–20; 45. 20; 46. 6, 7.

[k] ver. 17, 19. Is. 50. 1; 52. 3, with Ex. 4. 22.

[1] Heb. *a spoil.*

[l] Ps. 57. 4. 104. 21. Jnh 4. 10, 11. Ps. 74. 10; 58. 6. Nu. 9. 12, 12. Eze. 19. 3, 6. ch. 50. 17. 2 Ki. xvii. xviii. xxiv. xxv. ch. 4. 7. Zep. 3. 13.

[2] Babylon and Assyria.—*C.*

[3] Heb. *gave out their voice.*

[m] 2 Ki. 23. 29. 2 Ch. 35. 20, with 2 Ki. 17. 4. 18. 21; 23. 33. Is. 30. 1–6; 31. 1–3. ch. 43. 7, 44. 1. Eze. 29. 7.

[4] Or, *feed on thy crown.* De. 33. 20; 32. 13. Is. 9. 8; 10. 7.

[n] Ho. 13. 9. ver. 19; ch. 4. 18. Nu. 32. 23. Is. 1. 2, 4. Lu. 16. 25, 29. De. 28. 15–39. De. 28. 15–68.

[o] Ex. 13. 21. De. 32. 10. Ps. 78. 52–54; 136. 11–16.

[p] ver. 23. Is. 30. 1–7; 31. 1–3. ch. 37. 5, 7. Eze. 17. 12, 15. 2 Ki. 17. 5, 6. Is. 52. 4. Ho. 7. 11; 8. 13. Jos 13. 3

[6] The Euphrates.—*C.*

[q] Is. 5. 5; 30. Ho. 5. 5. Ps. 5. 20; 12. 12. ch. 4. 18. De. 4. 25–27; 31. 20, 21; 32. 15–26. Is. 24. 5, 6. Ho. 4. 1–3. ch. 5. 1, 9. &c.

[7] *Sihor, or Shihor,* was one of the ancient names of the Nile, peculiarly given to it because of the 'dark' and turbid lack of its waters. 'The river,' in the second clause of the verse, can only mean the Euphrates. Egypt and Babylon, the two great oppressors of Israel, are here synalœphed.—*M.*

[r] Ex. 3. 8; 32. 22. Ps. 106. 21. 22. 4.

[s] De. 1. 27, 26. 17. Ex. 12. 8. 23. 24. 28. Ju. 10. 10, 11. 2 Ki. 22. 17.

[8] Or, *serve.*

[t] Is. 1. 21; 57. 5, 7. ch. 3. 6. Eze. 16. 16. 20. 28. 1 Ki. 12. 11. 14. 23; 15. 14. with Dt. 12. 2.

[u] Ex. 25. 27. Ps. 44. 20. 68. 30. Is. 57. 8. Ho. 4. 13. &c. Mat. 21. 33. Mar. 12. 1. Lu. 20. 9.

[v] Is. 1. 2, 21. De. 32. 32.

[w] Jo. 15. 39. 14. 17; 34. 6–9. Eze. 8. 17. 20. 32. Is. 5. 2. Ps. 80. 8. Am. 8. 7. ch. 10. 17. De. 32. 34.

[x] Jo. 9. 30. 14. 17; 34. 6–9. Eze. 8. 17. 20. 32. Is. 5. 2. Ps. 80. 8. Am. 8. 7. ch. 10. 17. De. 32. 34.

[9] Or, *O swift dromedary.*

[y] Or, *O wild ass,* &c. Job 11. 12, 24. 5. 39. 5. &c. Ho. 10. 11. Ge. 16. 12. 2 Pe. 2. 16. 22. Is. 3. 5. Ps. 104. 11. ch. 5. 5, 6. 12. 5. &c.

[1] Heb. *taught.*

[2] Heb. *the desire of her heart.*

[3] Or, *receive it.*

[z] ver. 27. Is. 26. 16. Ho. 5. 15. ch. 2. 20.

[a] Pr. 6. 26. Eze. 16. 25. Jo. 8. 13. ch. 13. 22; 14. 10.

[4] Or, *In the most desperate* ch. 18. 12. 44. 17. Ro. B. 24. 2. 4. 5. Ge. 4. 23.

[5] No advantage to be expected from the service of JEHOVAH.—*C.*

[b] ver. 23. 28. 36. ch. 3. 24, 25. Is. 1. 29; 2. 20–22. ch. 20. 22, 23. Ro. 6. 21.

[6] *Ashamed* of the detention not grieved for the crime.—*C.*

[c] 2 Ki. 17. 10, 13.

[d] Is. 44. 9–20; 46. 6–8. ch. 10. 3–15. Ps. 115. 4–8. ver. 11, 13.

[7] Or, *begotten me.*

[8] Heb. *the hinder parts of the neck.*

[e] Ju. 2. 18, 10. 10–16. Is. 26. 16. Ho. 5. 15. 1 Sa. 12. 13. Ps. 78. 34.

[f] Ju. 10. 14. De. 32. 37. 2 Ki. 3. 13. Is. 45. 20, 44. 20; 46. 9, 7.

[9] Heb. *evil.*

[g] ch. 19. 13. Ho. 8. 11; 10. 1. 2 Ki. 17. 30, 31.

[1] This was literally true. The Israelites imitated the example of the heathen, who not only worshipped great national deities, but also set up inferior tutelary deities in each city and village, and gave homage to them as their special patrons and protectors. This absurd and degrading superstition has even been introduced into Christian lands; each country and each great city has now its patron saint.—*F.*

[h] ver. 27. Ex. 14. 30. ch. 3. 2. Eze. xvi. xxii. xxiii.

[i] Is. 9. 13, 21. 5. ch. 5. 3. 2 Ch. 28. 22.

[j] 2 Ch. 36. 16. Mat. 23. 37, 34. 35, 37. Ne. 9. 29. Ac. 7. 52. Lu. 11. 47. 1 Th. 2. 15

[k] Mi. 6. 2. Is. 1. 18. Re. 20. 11, 12.

[l] Is. 1. 5. Je. 5. 3. Re. 3. 19.

[m] 2 Ch. 36. 16. Mat. 23. 37, 34. 35, 37. Ne. 9. 29. Ac. 7. 52. Lu. 11. 47. 1 Th. 2. 15

[n] Mi. 6. 9. Is. 1. 10. Re. 2. 29. ch. 22. 29.

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bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For[s] of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I [t]will not transgress;[8] when [u]upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had [v]planted thee a noble vine, wholly a right seed; how then art thou [w]turned into the degenerate plant of a strange vine unto me?

22 For [x]though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How[z] canst thou say, I am not polluted, I have not gone after Baalim? [a]See thy way in the valley, know what thou hast done; *thou art* a swift dromedary[9] traversing her ways;

24 A[1] wild ass used[2] to the wilderness, *that* snuffeth up the wind at her pleasure;[3] in her occasion who can turn her away?[4] all they that seek her will not weary themselves; [b]in her month they shall find her.

25 Withhold[c] thy foot from being unshod, and thy throat from thirst: but thou saidst, [5]There is no hope:[6] no; for I have loved strangers, and after them will I go.

26 As[d] the thief is ashamed[7] when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a [e]stock, [f]Thou *art* my father; and to a stone, Thou hast brought me [8]forth; for they have turned *their* back[9] unto me, and not *their* face: but [h]in the time of their trouble they will say, Arise, and save us.

28 But [i]where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble:[1] for [j]*according to* the number of thy cities are thy gods, O Judah.[2]

29 Wherefore[k] will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I [l]smitten your children: they received no correction: [m]your own sword hath devoured your prophets, like a destroying lion.

31 O generation, [n]see ye the word of the

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golden calf, Ex. 32. 1–6, throughout all their history, till the Babylonish captivity. Since that period the tenacity with which they have adhered to their law and traditions, forms an interesting contrast with their former versatility. And no doubt the present decision and tenacity of profession into which Providence has trained them will, when 'their heart turneth to the Lord,' whom they rejected and crucified, render them admirably fitted for that blessed work among the Gentiles, Is. 66. 19, unto which God has destined them in the latter day. *C.*

Ver. 12. *Be astonished, O ye heavens!* The heavenly powers who 'desire to look into' the mystery of man's redemption, and with whom there is 'joy over one sinner that repenteth.'—*Query,* As the sins of professed believers are said even to 'grieve the Holy Spirit,' and 'crucify the Lord afresh,' does not this expression intimate that, even among angels, in heavenly places, there may be a holy sorrow over the sins and apostasies of the church? See Ge. 6. 6; Ps. 95. 10; Ep. 4. 30; He. 6. 6. *C.*

Ver. 14. *Is Israel a servant?* God redeemed him from servitude, and made him a son, Ex. 4. 22, wherefore his present enslaved condition must be the punishment of his sins, Is. 50. 1; 51. 3. *C.*

Ver. 16. *Noph* was the Hebrew name of *Memphis,* the capital of Egypt. It stood just at the southern angle of the Delta, where the Nile branched.—*Tahapanes,* or Daphne, was also an Egyptian city, situated on the border of the country, on the Pelusiac arm of the Nile. These two cities are mentioned as representatives of all Egypt. *P.*——*Broken the crown.* By the defeat and death of the good king Josiah, the kingdom was reduced to a tributary province, 2 Ki. 23. 29, 33. *C.*

Ver. 22. *Nitre.* Natron, or carbonate of soda, which is found in many parts of Asia and Africa, and when dissolved in hard acidulous water, renders it fit for washing. Mixed with oil, it forms one species of soap. *C.*

Ver. 23. *In the valley.* The valley of the sons of Hinnom, where they had built the high places of Tophet. See ch. 7. 31; Is. 57. 5.—*A swift dromedary.* As swift as the dromedary, which, though subjugated, 'traverses (rather twists) her ways' to pass by her master who would impede or stop her from seeking her mate. *C.*

Ver. 24. *A wild ass.* As wild as the *onager,* which, bred in the desert, and unaccustomed to restraint, 'snuffeth up the wind,' and thereby discovering her companions, hastes to them as matter of right.—*In her month they shall find her.* Her mate will find her without difficulty, because she seeks as earnestly as she is sought; so Israel sought after idolaters as earnestly as idolaters sought after them. *C.*

Ver. 25. 'Withhold thy foot from being unshod,' as the wilful dromedary or untamable wild ass; 'and thy throat from thirst,' such as they experience in the wilderness—that is, eschew this wilfulness and wildness, and 'let thy feet be shod with the preparation of the gospel of peace,' and drink of the 'well of water springing up unto life eternal.' *C.*

Ver. 31. *Have I been a wilderness*—have my ways (ver. 31) been unprepared, my waters bitter or scanty, my food unprovided, my habitation unbuilt? *C.*

Ver. 34. *I have not found it.* 'I have not found it in a hole digged' to hide it, I.e. 17. 13', 'but upon every oak' to expose and proclaim it', as an offering acceptable to abominable idols.—*Note,* Instead of the words *upon all these,* in the authorized translation, the ancient versions render it *upon every oak,* in allusion to the groves in which idols were worshipped, and their impure rites celebrated. *C.*

Ver. 35. *Because I am innocent.* I am 'innocent' of idolatry: using graven images, not as gods, but as means of devotion. So say the Hindoos (see Duff's *India*), so say the Council of Trent (see their decrees); but let Christians see the second commandment, and believe and obey God rather than men. *C.*

Ver. 36. At the particular period here referred to the Israelites were in great national distress and danger. The armies of Assyria

LORD: [p]Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We [q]are lords;[4] we will come no more unto thee?

32 Can a maid forget her [r]ornaments, *or* a bride her attire? yet my people have [s]forgotten me days without number.

33 Why[t] trimmest thou thy way to seek love?[5] therefore hast thou also [u]taught the wicked ones[6] thy ways.

34 Also [v]in thy skirts is found the blood of the souls of the poor innocents:[7] I have not found it by secret search,[8] but upon all these.

35 ¶ Yet thou sayest, [w]Because I am innocent, surely his anger shall turn from me: behold, [x]I will plead with thee, because thou sayest, I have not sinned.

36 Why[y] gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him,[9] and thine[z] hands upon thine head: for the LORD hath[a] rejected thy confidences, [b]and thou shalt not prosper in them.

CHAPTER III.

1 God inviteth Judah to return to him, notwithstanding her vile whoredom. 6 Judah is worse than Israel. 12 The promises of the gospel to the penitent. 20 Israel reproved, and called by God, maketh a solemn confession of their sins.

THEY say,[1] If a man put away his wife, and she go from him, and become another man's, shall[a] he return unto her again? shall not that land be [b]greatly polluted? but [c]thou hast played the harlot with many lovers; [d]yet return again to me, saith the LORD.

2 Lift up thine eyes unto the [e]high places, and see where thou hast not been lien with: [f]in the ways hast thou sat for them, as the Arabian[2] in the wilderness; and thou hast [h]polluted the land with thy whoredoms and with thy wickedness.

3 Therefore the [i]showers have been withholden, and there hath been no latter rain; and thou hadst a [j]whore's forehead,[3] thou refusedst to be ashamed.

4 Wilt[k] thou not from this time cry unto me, My father, thou *art* the guide of my youth?

5 Will[l] he reserve *his anger* for ever? will he keep *it* to the end? Behold, [m]thou hast spoken and done evil things as thou couldest.[4]

6 ¶ The LORD said also unto me in the days of Josiah the king,[5] Hast thou seen *that* which backsliding[6] Israel hath done? she is [o]gone up upon every high mountain and under every green tree, and there hath played the harlot.[7]

7 And[p] I said, after she had done all these *things*, Turn thou unto me; but she returned not. And [q]her treacherous sister Judah saw *it*.

8 And I saw, [r]when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her [s]treacherous[8] sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the [t]lightness[1] of her whoredom, that [u]she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah [v]hath not turned unto me with her whole heart, but [z]feignedly,[3] saith the LORD.

11 And the LORD said unto me, The [a]backsliding Israel hath [b]justified[4] herself more than treacherous Judah.

12 ¶ Go, and proclaim these words toward the [c]north, and say, [d]Return, thou backsliding Israel, saith the LORD, *and* I will not cause mine anger to fall upon you: for I *am* [e]merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only[b] acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and [f]hast scattered[5] thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn,[d] O backsliding children, saith the LORD; for I am [g]married unto you; and [h]I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you [i]pastors according to mine heart, [k]which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be [l]multiplied and increased in the land, in those days, saith the LORD, [m]they shall say no more, The ark of the covenant of the LORD; neither shall it come to mind,[6] neither shall they remember it, neither shall they visit *it*, neither shall *that* be done[7] any more.

17 At that time they shall call [n]Jerusalem the throne of the LORD: and [o]all the nations shall be gathered unto it, to the name of the

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A.M. cir. 3376. B.C. cir. 628.

[p] ver 5 ch. 22. 15. 2 Ch 26 5; 32. 7; 32. 22, 23.
[3] Heb. *have dominion.*
[4] *We are lords* entitled to rule, not as subjects, bound to obey.—C.
[q] With ver. 11. Dt. 4. 7, 8. 2 Sa. 7. 23, 24. Is. 60. 19.
[r] Ps. 106. 21. ch. 13. 25, 18. 15; 3. 21. Is. 17. 10. Ho. 4. 6, 7. 13. 6. Eze. 22. 12.
[s] ch. 3. 1, 20. 4. 17; 22. 22. Eze 22. 28–34. Ho 7. 5, 7. 57. 9, 11.
[5] As harlots deck themselves to attract attention.—C.
[t] 2 Ch 33. 9. Eze 16. 47, 48, 51, 52.
[6] A proficient in sin, that hast not merely misled the inexperienced, but taught the wicked new modes of wickedness.—C.
[u] ver. 23. Eze. 2. 23; 16. 20, 21, 20. 31. 9. 9. 2 Ki. 21. 16; 24. 4. Is. 59. 3, 7. La. 4. 14. Ps. 106. 38. ch. 19. 4, 5, 7, 31.
[7] Children offered to Molech, see ver. 24; ch. 19. 4. Ps. 106. 38. —C.
[8] Heb. *digging.*
[v] Ru. 7. 9. 1 Ju. 1. 8, 10. 1 Pe. 10. 12, 20. La. 18. 11. Is 58. 3.
[w] ver. 9, 23, 29. Is. 28. 15. Eze. 17. 20. Am. 3. 2.
[x] ver 18, 19. ch. 31. 22; 32. 7. Ho. 4. 3; 12. 1. Is. 30. 7; 31. 1–3; 20. 5. 2 Ch. 28. 20. La. 4. 17; 5. 9.
[9] Or, *home*, ch. 15. 1–4. Le. 20. 33. 2 Ki. 24. 14; 25. 21.
[z] 2 Sa. 13. 19. Is. 21. 3.
[a] Is. 30. 1; 31. 1–3. ch. 37. 7. Eze. 29. 6, 7; 17. 15.
[b] Is. 28. 15, 17.

CHAP. III.

1 Heb. *Saying.*
[a] De. 24. 4.
[b] ver 9; ch. 2. 7. Is. 24. 5.
[c] ch. 2. 20, 33. Eze. 16. 15–59; xxiii.
[d] Zec. 1. 3. ver. 4, 14, 22. Ho. 14. 1. Eze. 33. 11. ch. 6. 8; 7. 3, 5, 7.
[e] Eze. 16. 15 Ki. 11. 7, 8; 14. 23. 2 Ki. 21. 3.
[f] Ge. 38. 14. Pr. 23. 28. Eze. 16. 25.
[g] Watching as anxiously for an occasion of idolatry and its licentious rites, as the Arabian robber watches for the traveller and an opportunity of plunder.—C.
[h] ver. 9. Is. 24. 5. Eze. xvi. xxiii.
[i] De. 28. 23, 24. Le. 26. 19. ch. 9. 12; 14. 4. Is. 5. 6. Zep. 3. 5. Joel 1. 17.
[j] Eze. 3. 7. ch. 6. 15; 8. 12; 44. 18, 7; 5. 3. Eze. 16. 24, 25, 30–34.
[3] Hardened as the parched ground; the one hardened because showers have been withheld, the other because the Holy Spirit has been taken away.—C.
[k] ver. 4, 19, 22. ch. 31. 18–20; 2. 27. Ho 14. 1–3; 12. 15, with Pr. 2. 17, 19. Mal. 2. 14.
[l] ver. 19. Ps. 77. 7–9; 85. 5; 103. 8, 9. Is. 57. 16; 64. 9.
[m] Is. 1. 11. v. ix. lviii. lix. ch. ii.–xvi. Eze viii. xvi. xx. xxii xxvi Mi iii. iii. vi. vii. Zep 3. 1–6.
[4] To the very utmost of ability and opportunity.—C.

* Allusion is here made to the idolatrous sanctuaries established on the tops of mountains and hills, where Baal, the sun-god, was worshipped; and to the shady groves in which the obscene rites of the goddess Astarte were practised. The number of these sanctuaries in Palestine was almost incredible. Many of them remain to this day, and the common people, of all races and sects, regard them with superstitious reverence —C.

5 Here begins a distinct prophecy, which continues to the end of ch. 11.—C.
6 *Backsliding.* A phrase taken from oxen that, instead of advancing in the plough or wain, go backward, to the danger or destruction of themselves, the vehicle, and the driver.—C.
[n] 1 Ki. 14. 23. ch 2. 20. De. 32. 16; 32. 15–21. Ju. 2. 12, 13. 17, 19. 2 Ki. 17. 7–17. Eze. 20. 28. 16. 25, 30, 34.
[7] See note [6] in first column.
[o] 2 Ki. 17. 10, 13, 14. Hos xiv. Am ii.–viii. Is. 1–v. 12.
[p] Eze. 23. 2, &c.
[q] Le. 26. 15–39. De 28. 15–68. 2 Ki. 17. 6–23. Eze. 24. 9. Ho. 1. 6, 9; 3. 4; 4. 15–17; 9. 15–17.
[r] 2 Ki. 17. 19. 2 Ch. 21. 6, 11; 24. 17, 18; 28. 2, 5, 23; 29. 6; 30. 23. 7, 11, &c.
[8] *Treacherous.* In the sense of an unfaithful wife, with love on her lips, smiles in her face, fidelity in her vows, but deceit in her heart.—C.
[s] Or, *fame.*
[t] *Lightness*=grossness=lightly adopting every new idol—grossly pursuing every licentious and impure rite.—C.
[u] Is. 24. 5. ch. 2. 7, 23, 25. 32. 9, 31. 22. 10, 12, 13; 35. 17; 51. 2. Eze. 16. 15–59; xxiii. xxiii.
[v] Ho 7. 14. 2 Ch. 34. 29–32; 35. 1–18; 36. 12–14. Ps. 78. 36.
[z] Heb. *in falsehood.*
[a] Even after Josiah's great passover, the priests and princes speedily returned to their idols. 2 Ch. 34. 18, 33; 35. 14, 16.—C.
[b] ch. 2. 21. 2 Ki. 17. 7–23. Ho iv.–xiii. Am. ii.–viii. Mi. i.–iii. vi. 3. 1–6.
[c] Eze. 16. 51, 52; 23. 11.
[9] *Justified.* Defended her apostasies and idolatries by more specious arguments, with more hardened effrontery.—C.
[d] 1 Ki. 12. 6, 15, 29. ch. 30. 9; 50. 4, 20.
[e] Eze. 33. 11. Ho. 14. 1–8.
[f] 2 Ch. 30. 6. Ps. 86. 15; 103. 8, 9; 145. 8. Ex. 34. 6, 7. De. 4. 31. Ko. 5. 20, 21. Ep. 2. 4.
[g] De. 30. 1–6. Is. 59. 12. Ho. 14. 2. Ja. 4. 9.
[h] ch. 2. 20, 25, 28; ver. 1, 9, 6.
[i] Diverged from the one path of duty, and made a way to every idol.—C.
[k] ver 41, 17, 18, 20; ch. 41. 3, 4. Ho. 14. 1–3. Eze. 33. 11.
[l] Is. 54. 5. Ge. 17. 7. Ex. 19. 5, 6. ch. 2. 21; 31. 32. Ho. 2. 19, 20; 13. 4.
[m] Is. 1. 25, 4, 6; 11. 9. Eze 20. 38. Zec. 13. —. ch 31. 6–10.
[n] Is. 4. 11. ch. 33. 4, 7 Sa. 13. 14. Ho. 13. 11.
[o] Is. 21. 15–17. Ac. 10. 28. 1 Pe. 5. 2.
[p] Is. 11 11; 60. 22; 61. 4. ch. 31. 8. Eze 36. 10, 11. Zec. 2. 4, 11; 10. 8.
[q] Ho. 3. 5. Is. 65. 17. Is. 4. 21–24. Mal. 1. 11. He. 10. 8, 9.

[6] Heb. *upon the heart.* [7] Or, *it be magnified.* [1] Ps. 48. 2; 87. 1–3. Is. 66. 20. Zec. 6. 3. ch. 14. 21; 17. 12, 31. 23. Ga. 4. 26. Re. 21. 2, 3. [2] Ps. 22. 27–30. Is. 11. 10; 2. 3; 60. 9. Ge. 49. 10. Zec. 2. 11; 8. 23.

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threatened to overwhelm them. Instead of trusting in God, they turned to Egypt for help. This proved the immediate cause of the overthrow of the Jewish monarchy and the destruction of Jerusalem. *P.*

REFLECTIONS.—It is honourable for nations, families, and persons to be early beloved by God, and addicted to his service; and safe to be followers of him through every difficulty. But very absurd is it for those who have shared his distinguished favours to apostatize from him to idols, and render him hatred for love; for church-officers to be ringleaders in guilt; and for men at once to belie their profession, affront their God, and cheat themselves out of happiness. Alas! in what slavery, poverty, and disappointment, and endless wandering after idols, do unbelief and forsaking of God issue! With denial of guilt, eagerness, obstinacy, and impudence, do men, abandoned by God, proceed from evil to worse. And it is common for sinners to supplicate relief from God when their idols cannot help them. But dreadful is their case who, under his word, rod, or favours, grow insolent and imperious in wickedness; and when, forgetting God, notwithstanding checks unnumbered, they abound in impiety.

CHAPTER III. As the Jewish nation were espoused to God by special covenant, apostasy and idolatry, or dependence on heathen allies instead of God, are often represented as *whoredom, adultery*, or *fornication*, by the prophets. 1–5. Notwithstanding ye have, under the judgments of famine, &c., multiplied your idols and idolatry, and eagerly hunted after companions in it, and opportunities of committing it, in all the corners of your land, and have impudently gone to your very uttermost in speaking and acting the most horrid abominations; yet, without a moment's delay, return unto me as your infinitely gracious Husband and Father. 11. The sins of the ten tribes, who had been long ruined or in a miserable captivity, were far less aggravated than those of Judah, being committed against fewer warnings, mercies, judgments, vows, &c. 12–25. These predictions began to be accomplished in and after the deliverance from Babylon;

LORD, to Jerusalem: neither [c]shall they walk any more after the imagination[8] of their evil heart.

18 In those days the house of Judah [p]shall walk with[9] the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.[1]

19 ¶ But I said, [q]How shall I put thee among the children, and give thee a pleasant land, a goodly heritage[2] of the hosts of nations? and I said, Thou shalt call me, [r]My father; and shalt not turn away from[3] me.

20 ¶ Surely, *as* a wife treacherously departeth from her husband,[4] so [s]have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 [t] A voice was heard upon the high places,[5] weeping[u] *and* supplications of the children of Israel: [v]for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return,[x] ye backsliding children, *and* I will heal[6] your backslidings. Behold, [y]we come unto thee; for [z]thou *art* the LORD our God.

23 Truly [a]in vain *is salvation hoped for* from the hills,[7] *and from* the multitude of mountains; truly[b] in the LORD our God *is* the salvation of Israel.

24 For [c]shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We[d] lie down in our shame, and our confusion covereth us: [e]for we have sinned against the LORD our God, we and our fathers, from our [f]youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAPTER IV.

1 *God calleth Israel by his promises.* 3 *He exhorteth Judah to repentance by fearful judgments.* 19 *A grievous lamentation for the miseries of Judah.*

IF thou wilt return, O [a]Israel, saith the LORD, return[b] unto me; and if thou wilt put away thine [c]abominations out of my sight, then shalt thou not [d]remove.

2 And [e]thou shalt swear, The LORD liveth, [g]in truth, in judgment, and in righteousness; and [h]the nations shall bless themselves in him, and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, [i]Break up your fallow ground, and sow not among thorns.

4 Circumcise[j] yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; [k]lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare[l] ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: [l]retire, stay not; for [m]I will bring evil from the [2]north, and a great destruction.[3]

7 The [o]lion[4] is come up from his thicket, and

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o Ro.6.14. ch.11.8. [h] 1.29,56.12,19. Ro. 11.25,26.

8 Or, *stubbornness.*

p ch.3.3,6,11,18. Is. 30.1. 56.8. Eze.37.16-22. Ho.1.11. Zec. 10.6.

9 Or, *to.*

q ver. 1. Is.63.8,16. Ho. 11.8. Am. 5.15. Ro.9.25.

1 Heb. *land of desire, an heritage of glory* or *of hosts.*

r Is.63.16. Mal.1.6. Lu.15.18,21. Ro.8.15. Ga.4.6. Re.21.7.

2 Heb. *from after.*

3 Heb. *from.*

s ch.5.11. Is.48.8. 54.5. Eze.xvi.xxiii. ver.1, 2.

t ver.20,21. ch.31.9, 18,19. 50.4. Eze.7.16. Ho.14.1-8. Zec.12.10. ch.13.9.

u Or, *the high places,* where they had gone to worship idols. God granted them 'repentance unto life,' and their voice was godly sorrow and earnest supplication.—*C.*

v 1 Co.7.19.

x Pr.19.3.

y Ho.14.1,2. Is.1.18. 44.22. 55.7. 57.17, 18. Ro.5.20,21.

z The wounds ye have received while perversely drawing back in spite of vows and good resolutions. See note on ver. 6.—*C.*

a Ho.3.5. 5.1. 7.14. 8.Zec.1.4,6. 2 Co.5.14. Ga.1.4,6,17.

b Ho.14.4.

c Is.44.9,20,45.20,46. 57.12. Jer.3.24,25. Ho.9.10. ch.11.13. Ho.9.10, from the shameful nature of his worship: and this and similar idolatrous worship devoured Israel's labour continually. This was effected 1: naturally by the habits of dissipation that idolatry fosters; and 2: by the direct and consuming judgments wherewith it is constantly punished. *C.*

d ch.6.26. Is.50.11. Eze.9.6,7,15. Zec.13.3. 6,31,32. Ro.6.21.

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e ch.2.17,19. Ps. lxxviii. cvi. Da.31. 10, 17,32. 15-21. Ju.2.11-19. 2 Ki.17.7-24. Am. 2.4. Mic.1.5. ch.viii. Zep.1.4-6. Hag.1.2-11. v.1. xxii. xxiv. lvii. lix. Ch. i. xvi. Ezr. iii.-xxiii. Dan.ix.

f Is.48.8. ch.22.21. Ps. 106.7,13. Eze. xx.

CHAP. IV.

a ch.3.4,5,12,19,20.

b Deut.2.12. Ho.14.1, 2. S. 18. 31. 6, with ch. 3.14,22.

c De.29.17. Eze.11. 18,20,7,8.14.5,11.20,26.

d ch.15.4.24.9. Is. 5. 10.26.15. 2 Ch.33.8.

e De.10.20.

f Is.48.1.

g Ge.22.18. ch.3.23. 9.24. Is. 45.23. 1 Co.1. 31. 2 Co.10.17. Is.60.19. Ps.72.17.

h Ho.12.12. Mat 23. 7.22. Lu.6.8.14. Ga.6.7,8.

i ch.9.24. De. 10.16. 30.6. Ro 2.28,29. Col.2. 11. Eze.18.31.

k ch.21.12. Am. 5.6. Zep.2.2. De.32.22. Is. 5.24,25. Eze.20.46,47.

l Eze.33.2,3. Ho.8.1. ver.16,19,21. 5.8. 6.1. 51.27.

1 Or, *strengthen.*

m ch.1.13-15.6.22-25. 2.15.25.6.22.7.

2 Babylon did not lie towards the north, but east of Judea. But no army could find supplies in marching directly through the deserts of Arabia. The Babylonian invaders would, according to convenience and custom, cross the Euphrates at Zuphlah, and enter Judea from the north by way of Syria and Damascus. —*C.*

3 Heb. *breaking.*

n Nebuchadnezzar, ch.2 25.5.6,25.9. 49.19. 50.44. Da.7.4. Je.5.6. 21.22. 2 Ki.24.1,25.1.

4 A lion was the emblem of the Babylonian power. Da. 7. 4. —*C.*

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but will be much more fully accomplished in the future return of the twelve tribes to Canaan, and in the glories of the Christian church: especially in the coming age, when converts shall be numerous, ministers and magistrates faithful, ceremonies laid aside, and peace, harmony, faith, and godly sorrow prevail.

Ver. 3. *The showers have been withheld,* &c. At no time are men more disposed to repine and murmur against Providence than during the time of drought; God therefore again and again directs men's thoughts above the clouds to him who sits in heaven, as the only giver of 'rain and dew and fruitful seasons.' *C.*

Ver. 12. Here commences a prophecy looking far into the future. It opens with calling Israel from the north—that is, from Media, Persia, the borders of the Caspian, Poland, Lithuania, and other regions lying northerly from Judea; and closes with a period when by conversion to JESUS, commencing with 'one of a city and two of a family,' ver. 14, they shall be 'multiplied and increased in the land'—they shall neither name, remember, nor visit 'the ark of the covenant of the LORD,' ver. 16: and Judah and Israel shall come together out of the land of the north, and shall no more turn from following after the LORD, ver. 17, 18. *C.*

Ver. 17. That *Jerusalem* is a name of the church of Christ cannot be questioned. See Ga. 4. 26; He. 12. 22; Re. 21. 2, 3. But that here it signifies the literal Jerusalem can scarcely be doubted by any who considers the literal reality of the sins charged, the judgments inflicted, and, connected with the repentance of Israel, ver. 14, the promise of restoration to 'the land given for an inheritance to their fathers,' ver. 18. See Ro. 11. 26. *C.*

Ver. 24. *Shame.* The noted idol Baal was called 'shame,' ch. 11. 13; Ho. 9. 10, from the shameful nature of his worship; and this and similar idolatrous worship devoured Israel's labour continually. This was effected 1: naturally by the habits of dissipation that idolatry fosters; and 2: by the direct and consuming judgments wherewith it is constantly punished. *C.*

REFLECTIONS.—How base, eager, active, abounding, and impudent in wickedness, apostates from God become! And if we would seriously repent, we must take a particular view of our sins and their aggravations. Unbounded is the mercy of that God of grace with whom we have to do. He is averse to punish with severity; and opens his arms and heart to receive the most enormous transgressors who attempt returning to him by faith. But sad is the case when God's judgments upon our neighbours do not awaken us to detest and avoid their sins; and that, when God bestows reforming magistrates and ministers, many who join in reformation do but dissemble with him. Few backsliders from God are ever recovered. And obstinacy in sin lays bars in the way of our mercies, that nothing less than uncommon stretches of mercy can remove. Earnest are JEHOVAH'S calls to faith and repentance; and strong and moving his gracious encouragements; and it is the assured faith of his special mercy that will most truly produce a true and gracious repentance. Peaceful, harmonious, well governed, conspicuous, and pure is the gospel church when everything in her is according to God's Word. And when his Spirit draws men to himself, deep is their sense of their guilt and folly in departing from and rebelling against him; and cordial their dependence on him, and justification of his judgments.

CHAPTER IV. Ver. 1–4. If you truly return to me by faith and repentance, and reform from your idolatries, and in a candid and upright manner devote yourselves to and serve me, in whom even the Gentile nations shall in a little time be blessed and glory, your captivity may be prevented. Yet not a mere outward reformation, but deep convictions of conscience, and a thorough renovation of your hearts, and purgation from the sinful corruptions thereof, are necessary to the preventing of my approaching and justly deserved judgments.—30, 31. No devices which ye can use shall avail you: the Egyptians and Chaldeans, whose friendship ye have courted, will forsake or murder you, which will occasion terrible anguish and despair all over the country, but especially at Jerusalem.

Ver. 2. Every one who has studied the prophecies of the Old and New Testaments, and carefully noted the history of nations, must have seen how wonderfully the fate of nations is interwoven with the condition of the Jews. Here the repentance of Israel would not only have suspended or superseded their own captivity and exile, but would have expedited and secured the conversion and happiness of the Gentiles. They did not repent—they were scattered—and but a few of the Gentiles have yet 'blessed themselves in him.'—*Note,* After a man's own personal salvation, few things should more occupy his thoughts than the present and eternal influence his conduct may exercise over others either for good or evil, happiness or misery. 'A word in season' may be instrumental to convert and 'save a soul alive'—a word may poison the heart of the hearer, and be followed by death and misery. *C.*

Ver. 10. The prophet neither says nor means that God had 'deceived' the people by telling them any flattering untruth—the ordinary meaning of deception—such an imputation would be insulting to the truth and holiness of God, and unworthy of the divine wisdom of the prophet. But the meaning is, 'that while God had promised peace to a penitent people forsaking their idolatry and returning to the Lord,' the Jews, appropriating the promise without realizing the character, have been deceived; and, in this sense only, were deceived by the Lord. In another view God is said to have 'deceived the people;' that is, false prophets prophesied, saying, 'Peace, peace;' when there was no peace;' but the people loved and preferred these false prophesyings, and detested the truth, wherefore God 'gave them up to strong delusions,' and is therefore said to have done that which he judicially condemned an unbelieving, impenitent, and self-willed people to underlie. *C.*

Ver. 15. *Dan.* The north-eastern extremity of Palestine, at which the Babylonians, coming from Damascus, entered the Holy Land. See ver. 6. *C.*

Ver. 16. *Watchers,* besiegers. An army, not of temporary marauders, but fully instructed in all the arts of war and endurance of watchfulness. *C.*

Ver. 17. Grain fields, early ripe, require, in most countries, protection against birds, which, when affrighted from one part of the field, fly to another, and so require the guards to go 'round about' it. In Arabia the ripening grain requires to be strongly guarded against robbers, and as the fields are unfenced, the guards must surround them on all sides.—See *Sir J. Chardin.* *C.*

Ver. 19. Is this the exclamation of Israel, of the prophet, or of the LORD himself? Israel could not say, 'I have heard, O my soul, the sound of the trumpet!' for this was that sound which they sottishly refused to hear. Neither can it be the prophet; for he speaks of 'my tents' and 'my people' who 'have not known me.' This last phrase unquestionably designates Messiah. And as the speaker, throughout the whole discourse, ver. 19–26, is one, speaking uniformly in the first person, the whole must be understood of Messiah himself speaking prophetically as in 'the days of his flesh,' even as when he came near the city, looked upon it, and wept. *C.*

Ver. 25. *No man.* At the destruction of Jerusalem by Titus, no Jew was left in it, unless such as hid themselves in subterraneous passages. The expression 'no man' may, however, be justly interpreted—'no man' was seen who stood up for order and defence. *C.*

Ver. 26. *All the cities.* Jerusalem, Acre, and Jaffa alone remain, the mere skeletons of their former glory. All the other cities of Judea have sunk either into mere villages or absolute ruins; so complete is the desolation, that of many the sites cannot be ascertained.—See Wylie's *Modern Judea,* p. 318–329. *C.*

Ver. 28. *For this shall the earth mourn,* &c. This expression alludes to a well-known fact in human nature—that is, that everything, yea, the very sunshine, looks gloomy and dismal to the man whose heart is darkened by hopeless distress—that feels the rod of punishment without the consolations of faith, humiliation, and repentance. *C.*

Ver. 30. *Though thou rendest thy face with painting.* 'Though thou distend thine eyes with paint.'—*Boothroyd.* The allusion is to the eastern practice of painting the brows and edges of the eyelids black, which gives the white an enlarged and distended

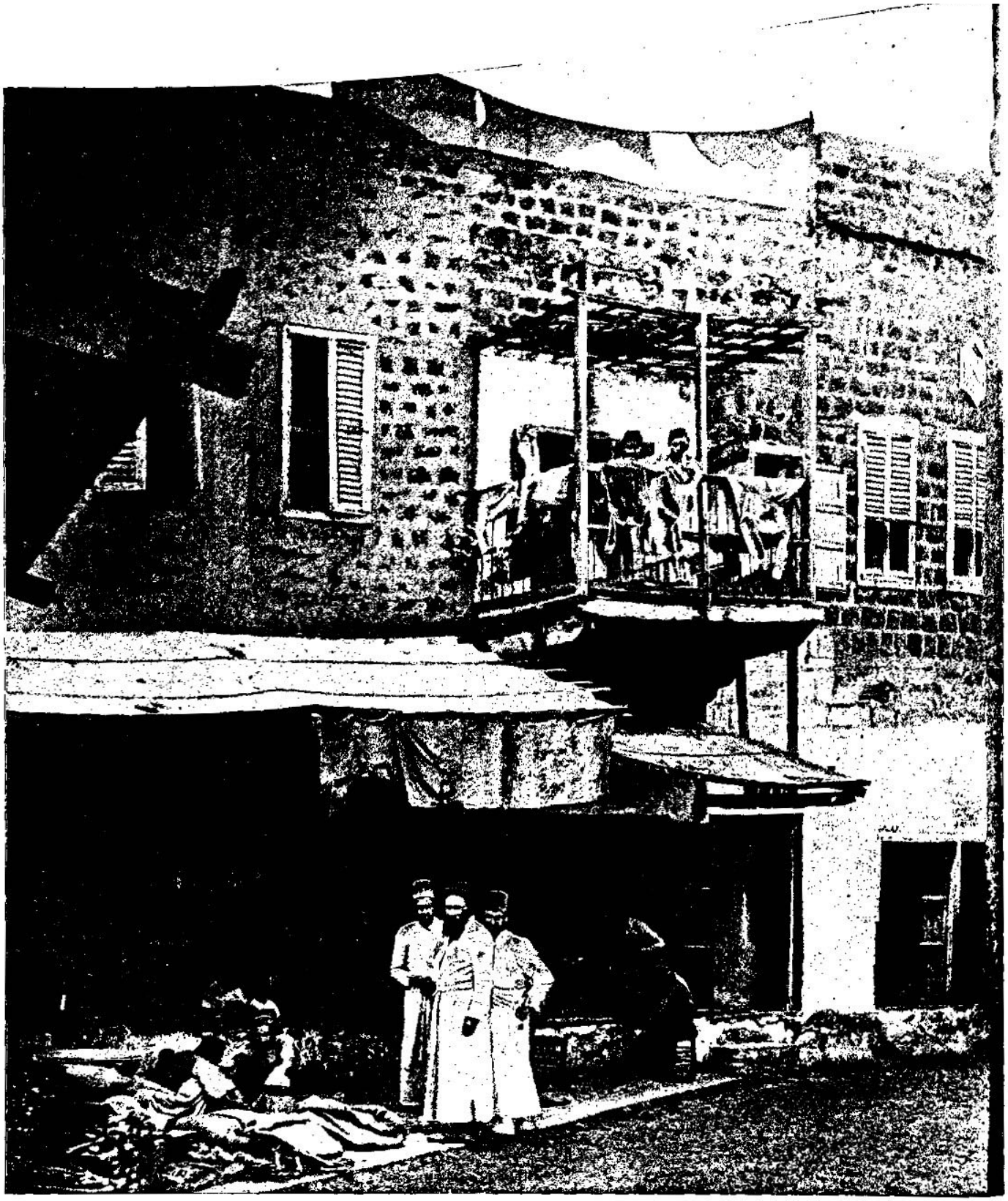

STREET IN TIBERIAS—ONE OF THE CENTERS OF JEWISH CULTURE AND WORSHIP SINCE THE DESTRUCTION OF JERUSALEM. [Jeremiah, iv:1.]—"If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then thou shalt not remove." We give a street scene in Tiberias because of the view it enables us to get of modern Israelities. After the destruction of Jerusalem, Tiberias became the chief seat of the Jews. In the second century the Sanhedrin was removed here, and here was a great rabbinical school. There are now about three thousand people in this city, nearly two thousand of whom are Jews. They are easily recognized. Many of them have their hair in ringlets and nearly all look pale and effeminate. Most of them, like the Jews in Jerusalem, live on charity. There is something pathetic about the way these ancient people of God hang about Jerusalem and Tiberias.

the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate: *and* thy cities shall be laid waste without an inhabitant.

8 For this [p]gird you with sackcloth, lament and howl; for the fierce anger of the LORD [q]is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* [r]the heart of the king shall perish, and the heart of the princes; and [s]the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! surely thou hast[t] greatly deceived this people and Jerusalem, saying, [u]Ye shall have peace; whereas the sword [v]reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, [w]A dry wind of the high places in the wilderness toward the daughter of my people, [x]not to fan, nor to cleanse,[5]

12 *Even* a full wind from those[6] *places* shall come unto me:[7] now also will I give sentence[8] against them.

13 Behold, [y]he shall come[9] up as clouds, and his chariots *shall be* as a whirlwind: [z]his horses are swifter than eagles. Woe unto us! for we are spoiled.

14 O Jerusalem, [a]wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee?

15 For[1] a voice declareth from Dan, and publisheth affliction from mount Ephraim.[2]

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers[3] come from a far country, and [b]give out their voice against the cities of Judah.

17 As[4] keepers of a field are they against her round about; because [c]she hath been rebellious against me, saith the LORD.

18 Thy[d] way and thy doings have procured these *things* unto thee: this *is* thy wickedness,[4] because it is bitter, because it reacheth unto thine heart.

19 ¶ My[e] bowels, my bowels! I am pained at my very heart;[5] my heart maketh a noise in me; I cannot hold my peace, because [f]thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction[f] upon destruction is cried; for the whole land is spoiled: suddenly are my tents[k] spoiled, *and* my curtains in a moment.

21 How[l] long shall I see the standard, *and* hear the sound of the trumpet?

A.M. cir. 3378. B.C. cir. 628.

p ch. 6. 26. 2 Ki. 6. 30. Is. 22. 12; 15. 3.

q Is. 9. 12, 17, 21; 10. 4. *r* Ver. 31. Is. 13. 7, 8; 21. 3, 4. Ch. 50. 43. 2 Ki. 24. 1, 17; 25. 4.

s ch. 6. 13; 14. 18; 23. 11; ver. 31; 18. 18; 29. 9. Act. 13. 41.

t 2 Ki. 8. 11. Ezek. 14. 9.

u ch. 6. 14. *v* Ps. 3. 2; 37. ver. 15. Ex. 15. 9. Is. 5. 14. Ezek. 7. 25.

w Is. 5. 26—30; 7. 18, 19; 13. 2; 30. 6; 31. 4; 49. 22; 62. 1. Ezek. 5. 10; 15. 12. Hos. 4. 19. Ps. 11. 6.

x ch. 18. 17; 51. 2.

[5] A wind peculiar to countries bordering on the deserts of Africa and Asia called simoom, sirocco, &c., suddenly destructive to life and vegetation.—*C.*

[6] Or, *a fuller wind than these.*

[7] *Shall come unto me,* saith the Lord, to receive its commission.—*C.*

[8] Heb. *utter judgments.* ch. 1. 16. *Note.* 5. 7—17. 6. 9—14. 7. 2—15.

a Is. 29. 15, 20; 65. 25. ver. 6.

[9] *He shall come.* The king of Babylon—furious as the wheel wind, destructive as the samiel.—*C.*

a Deut. 28. 49. Is. 5. 26. Jer. 4. 19, 21; 6. 1. Hab. 1. 6, 8.

b Is. 1. 16. Mat. 23. 26. Ja. 4. 8. Ac. 8. 22. ch. 13. 27; 17. 1, 3; 18. 18; 36. 31.

[1] ch. 8. 16; 6. 1; ver. 6. The Chaldeans come from the north.

[2] The line of march of the advancing foe is here indicated. Watchmen are represented as having been set to give notice of their approach. The first was stationed at Dan, the northern border city of Palestine, and he gave the first alarm. The next was on Mount Ephraim, and he proclaimed that the enemy was approaching the confines of Judah.—*A.*

[3] Besiegers. Deut. 28. 49, 50. ch. 25. 9; 39. 1. Is. 10. 3.

c Lev. 21. 22. ch. 2. 15.

d Is. 1. 8; 22. 7. 2 Ki. 25. 4. ch. 39. 1.

e Ne. 9. 26, 30. Is. 1. 8. Da. 9. 7, &c. Is. 1. 7—8, 24. 5, 6. ch. 8. 9; 13. Zep. 3. 1—3. ch. 2. 19.

f Ps. 137. 17; 11. 6. Is. 30. 13; 31. ch. 9. 17, 19. 5. 19; 8. 16; 17. 13—20. Ro. 2. 8, 9.

[4] Such is thy calamity—surely it is bitterness—surely it is a torment, even unto thy heart.—*C.*

h Is. 24. 4; 33. 4; 35. 2. 6; 40. 4. 30; 42. 15. Lu. 3. 5. Ro. 9. 22.

[5] Heb. *the walls of my heart.*

i ver. 5, 6, 15, 16. Hab. 3. 16.

j Ps. 42. 7. Eze. 7. 26. ver. 13, 20.

k Cities, ch. 10. 20. Is. 33. 20; 54. 2; 38. 12. 2 Co. 5. 1, 4.

l 2 Ki. 25. 19; xxiv. xxv. ver. 5, 6, 15, 16; ch. 6. 1.

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[6] The prophet here seems to look away down the long vista of the future, and to see in perspective spoiler after spoiler wasting and desolating Palestine, until at length, in the fulness of the prophetic period, the whole country is desolate. The first execution was wrought by the armies of Babylon; the final one by the Romans. The language of Jeremiah is now completely fulfilled. Time has converted prophetic declarations into history. The mountains, hills, plains, cities, and villages of Palestine are, as compared with ancient times, "desolate;" yet there is not "an full end," for a remnant has been left.—*P.*

m Ro. 1. 20. ch. 6. 15; 8. 4, 5. Is. 1. 3. 27. 11. Hos. 4. 1, 6. Dt. 32. 28.

n Mi. 2. 1. Ro. 16. 19. 1 Co. 14. 20. 2 Co. 11. 3. Ep. 5. 15, 17. Ro. 8. 6, 7. ch. 2. 5, 8. Am. 5. 14, with Ro. 16. 19. 2 Tim.

o Is. 24. 1, 19, 23—23; 5. 30; 13. 10. Ezek. 32. 7. Joel. 2. 10. 3. 15. Am. 8. 9, with Gen. 1. 2.

[7] *The earth.* The emblem of the mass of the people dissolved into anarchy.—*C.*

[8] *The heavens.* The emblems of rulers elevated for a little as lights of law and equity.—*C.*

p Is. 5. 25. Zeph. 1. 2, 3. 13—2. 13; 3. 5, 6. Zep. 1. 3.

[9] Fugitives of those who had no interest but dread. Thus the Christians, warned by the prophecy of our Lord, fled to Pella, and escaped the calamities of the siege.—*C.*

q ch. 7. 20; 9. 10; 12. 4; 14. 2. Hos. 4. 3. Is. 5. 9, 24. 7.

r Na. 2. 5. Lu. 21. 22. Ps. 73. 2.

s ch. 5. 19, 18; 30. 11; 46. 28. Is. 1. 9, 24. 13. Lu. 21. 24. Eze. 11. 13. Hab. 3. 2.

[1] Ho. 4. 3. Is. 5. 30; 8. 22; 13. 8, 9; 34. 4. Joel. 2. 10. ver. 23. 25.

t Nu. 23. 19. Is. 14. 24, 27. 46. 10. ch. 15. 1—9. Eze. 14. 13—21. ch. 7. 16; 14. 11, 12; 25. 9. 11.

u ch. 6. 2. 2 Ki. 25. 4. Am. 9. 13. 8 (5. 30. 19, 17; 35. 11. ch. 25. 9—11. Lam. iii.

[1] See note [4] in first column.

a Is. 16. 3; 33. 14; 50. 6.

[2] This passage remains a minute description of an eastern harlot—the degraded emblem of an idolatrous and apostate church.—*C.*

[3] Heb. *eyes.*

a ch. 2. 23, 28, 25, 36; 32. 5; 22. 20. 22. Lam. 1. 2, 19; 4. 17. Eze. 16. 36, 37; 23. 9, 10, 22—49. Hos. 2. 5.

b Is. 13. 8; 21. 3; 26. 17. ch. 6. 24; 13. 21; 30. 6; 48. 41; 49. 22, 24; 50. 43.

c ch. 6. 2, 23. Lam. 2. 8, 9; 3. 18. Is. 3. 8.

d Lu. 1. 17. Is. 1. 25.

e 2 Ch. 36. 16, 17. ch. 19. 7; 38. 21. Is. 9—10; 51. 34, 35. Lam. 4. 9, 10; 2. 20, 21. Eze. 23. 46, 47.

CHAP. V.

B.C. cir. 620.

a Eze. 22. 30. Mi. 7. 2. Ps. 14. 3; 58. 1, 2. Ge. 18. 23—32.

[1] Nor as ch. 4. 2, but Is. 59. 13. 2 Ti. 2. 5. Tit. 1. 16. ver. 31. ch. 7. 9. Hos. 4. 15.

b 2 Ch. 16. 9. Ps. 51. 6; 11. 5, 7. Is. 26. 7.

c Is. 1. 5, 6; 9. 13; 42. 25. ch. 2. 30; 7. 28—28. Pr. 23. 35. Zep. 3. 1, 2. 2 Co. 11. 23, ver. 22. 18; 8. Zec. 7. 12, 13. Pr. 21. 29. Hos. 11. 7. Am. 4. 6, 8. 11.

22 For[m] my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: [n]they *are* wise to do evil, but to do good they have no knowledge.

23 I[o] beheld the earth,[6] and, lo, *it was* without form and void; and the heavens,[7] and they *had* no light.

24 I[p] beheld the mountains,[8] and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, [r]*there was* no man, and all the birds[9] of the heavens were fled.

26 I beheld, and, lo, [s]the fruitful place *was* a wilderness, and all the cities thereof were broken down at [t]the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, The whole land shall be desolate; [u]yet will I not make a full end.

28 For[v] this shall the earth mourn, and the heavens above be black: because [w]I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The [x]whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.[1]

30 And *when* thou *art* spoiled, [z]what wilt thou do? though thou clothest thyself with crimson,[2] though thou deckest thee with ornaments of gold, though thou rentest thy [3]face with painting, [a]in vain shalt thou make thyself fair: *thy* lovers will despise thee, they will seek thy life.

31 For I have heard a voice [b]as of a woman in travail, *and* the anguish as of her that bringeth forth her first child; the voice of [c]the daughter of Zion, *that* bewaileth herself, *that* [d]spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied [e]because of murderers.

CHAPTER V.

1 The judgments of God upon the Jews, for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and their prevarication in religion.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, [a]if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And[1] though they say, The LORD liveth; surely they swear falsely.

3 O LORD, [b]*are* not thine eyes upon the truth? thou hast [c]stricken them, but they have

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appearance, which custom has converted into an artificial beauty. So vain, so foolish, and so weak is humanity in departing from nature, when forsaking God!—*C.*

REFLECTIONS.—Thrice blessed are the fruits of true and gospel repentance! But great accuracy is requisite in turning to the Lord, in dedicating ourselves to him, or swearing by his name. And deep convictions, and an effectual change of heart, is necessary to the extirpation of indwelling lusts. How great is JEHOVAH'S love to Gentile sinners! But dreadful is his wrath; and it is mad to kindle it upon ourselves by our sins! For furious, swift, terrible, and ruinous are the miseries, the effects of his justice upon impenitent sinners! It is vain to flee into defenced cities, or to attempt being courageous, under a sense of guilt. And those prophets who flatter men with vain hopes will most certainly perish along with those whom they have seduced and hardened in wickedness. Our ruin is wholly of ourselves. And it is criminal and absurd to be obstinate in wickedness when God's judgments are just falling on our heads. Hard is the heart which is not affected when destructive calamities befall the nation or church, and all created confidences concur to their ruin. And if such anguish and despair take place in the overthrow of nations, what must take place among the wicked in the last judgment, and in the eternal damnation of hell!

not grieved; thou hast consumed them, *but* they[a] have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, [b]Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto [c]the great men, and will speak unto them: for they have known the way of the LORD, *and* the judgment of their God: but these [d]have altogether broken the yoke, *and* burst the bonds.[2]

6 Wherefore a lion[3] out of the forest shall slay them, *and* [e]a wolf of the evenings[4] shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; [f]because their transgressions are many, *and* their backslidings are increased.[5]

7 ¶ How[g] shall I pardon[6] thee for this? thy children have forsaken me, and [h]sworn by *them that are* no gods: when [i]I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 They[k] were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall[l] I not visit for these *things?* saith the LORD: and shall not my soul be avenged on such a nation as this?[7]

10 ¶ Go[m] ye up upon her walls, and destroy; but [n]make not a full end: take away her battlements; for they *are* not the LORD'S.[8]

11 For the house of Israel and the house of Judah have [o]dealt very treacherously against me, saith the LORD.

12 They [p]have belied the LORD, and said, *It is* not he,[9] neither shall evil come upon us, neither shall we see sword nor famine:

13 And[q] the prophets shall become wind,[1] and the word *is* not in them: thus shall it be done unto them.[2]

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, [r]behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 ¶ Lo, [s]I will bring a nation upon you from far, O [t]house of Israel,[3] saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their[u] quiver *is* as an open sepulchre, they *are* all mighty men.

17 And[v] they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I [w]will not make a full end with you.

19 And it shall come to pass, when ye shall say, [x]Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, [y]Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land *that is* not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, [z]O foolish people, and without understanding;[5] which have eyes, and see not; which have ears, and hear not:

22 Fear[a] ye not me? saith the LORD: [b]will ye not tremble at my presence, which [c]have placed the sand[6] *for the* bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But[d] this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither [e]say they in their heart, [f]Let us now fear the LORD our God, [g]that giveth rain, both the former and the latter, in his season: he reserveth unto us the [h]appointed weeks of the harvest.

25 Your[i] iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men:*[7] they[k] lay wait,[8] as he that setteth snares: they set a trap, they catch men.

27 As a cage[9] is full of birds,[1] so *are* their houses full of deceit:[2] therefore they are become great, and waxen rich.

28 They[l] are waxen fat, they shine: yea, they overpass[3] the deeds of the [m]wicked: [n]they judge not the cause, the cause of the fatherless, yet they [o]prosper: and the right of the needy do they not judge.

29 Shall[p] I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ A[q] wonderful and horrible thing[5] is committed in the land;

31 The[r] prophets prophesy falsely, and the priests bear rule[6] by their means; and my people [s]love *to have it* so: and [t]what will ye do in the end thereof?[7]

A.M. cir. 3384. B.C. cir. 620.

d He 10:9.

e Ho. 4:16. Is. 57:11. ch. 4:17; 6:29; 8:9, 10; 42:19,20.

f Mi 3:1, Am. 4:1.

g ch. 6:13. Ps. 2:5, with, Lu. 13:27, Mat. 13:29.

h The poor retained a profession of religion, ver. 5; the rich had cast off even the form, and become open unbelievers.—*C.*

i Nal uchadnezzar and his army, ch. 4:7; 21:13; 50:44. Is. 15:9. Ne. 12:29. Is. 13:1. ch. 4:16, 16; 19:7; 46:5. Hab. 1:6. Zep. 3:3. Ho. 13:7, 8. 2 Ch. 36:17, with Ps. 104:20. Am. 5:18, 19.

k Ezr. 22:27.

4 Or, *deserts*

l ch. 2:17, 19; 5:10; 9:12-16; 14:1, 11. ch. 4:16, 17; 19:4-15. Eze. xvii. xx. xxii.

5 Heb. *are strong.*

m ver. 5, 29. ch. 9:7, 9. 2 Pe. 2:12, 13, 19. 2 Ki. 24. 4. He. 10:29.

6 How can your sins be pardoned consistently with truth, justice, and holiness, and the law of God, and the best moral interests of man?—*C.*

n Jos. 23:7. Zep. 1:5. De. 32:21. Is. 10:4.

o Ho. 32:15, 23:30 18. Hos. 4:12, 13. 5:4. 5:6, 14. 5:8. Nu. 25:1. 2 Ki. 16. 10. Ezr. 9:1. Ps. 106:35. Pr. 23:28, 30.

p Lev. 20:20, 21. 23. 20. Ps. 119:50. 2 Pe. 2:14. Ho. 7:4-7. ch. 13:27. Jo. 3:2, 3.

q ver. 7, with ch. 9:5, 24. 22. Is. 1:24. Eze. 5:13.

7 The people here by divine inspiration justifies God's judgments on Israel. Their sins were so great, so heinous, so long persevered in, that it was impossible for a just judge, a righteous ruler, longer to refrain from punishing. Mercy had, as it were, more than exhausted its office; justice could not be longer delayed.—*P.*

r Ps. 137:1, 2. ch. 6:3-9; 39:8.

s ch. 4:27; 30:11; 46:28. Is. 1:9, 24:13. Eze. 11:16.

8 Not as Nu. 10:9; 14:9. but Ps. 78:61, 62.

t ch. 3:20. 18:24:5.

u Is. 5:7, 10. 2 Ch. 36:16. Is. 28:15. ch. 7:9, 10; 23:14. 29:16, 17, 32:28:7. Eze. 22:29-28; 23:1-23. La. 2:14. ch. 4:16.

v It is not JEHOVAH that speaks—he will not, or he cannot punish—the constant language of infidelity when reading Scripture, or looking forward to death and judgment.—*C.*

w ch. 14:13; 23:22, 23. 9-32, 38. 25-27, 29. 29-32. Eze. xxii. Ho. 9:7. Is. Mi. 2:11, 12.

1 The infidels go on to say, 'The prophet's voice is mere wind,' unworthy of regard.—*C.*

x ch. 20:9, 15; 23. 29; 44:2. Ho. 6:5. Zec. 1:6. Ke. 17:5, 6.

2 Their prophecies of famine and sword will come down upon the prophets themselves; for we will famish them in person, or slay them for their rebukes.—*C.*

y De. 28:49. ch. 2:15; 6:22; 25:9. Is. 39. 3, 6, 7. 26-30. Hab. 1:5-10. Is. 28:21; 33:19.

z ch. 6:9; 9:26; 30:1. Eze. 13:3; 38:3.

3 The ten tribes of Israel were now actually in captivity in a far country. The application of the name to Judah was, therefore, a tacit confirmation of the judgments denounced.—*C.*

4 Is. 5:28. 2 Ch. 36:16. *i.e.* their arrows shall slay many.

a I. e. 20. 16. De. 28. 31:33. 51.

b ver 10. ch. 4:27. 15. 5:7. 10. 20-27; 24. 13. Eze. 12. 13; 12. 16. Ko. 12:5.

c ch. 33. 27; 37. 9. 16. 50. Mal. 1:7. De. 19. 22-25. 2 Ki. 5:17.

d ch. 4:22. Is. 1:3. 32. 6. Ho. 4:1, 6; 5:4. Ac. 20. 30. Ro. 11. 8

5 Heb. *heart.* Ho. 7. 11.

e ch. 10. 7. Re. 15. 4. De. 28. 58. Job 37. 24. Ps. 119. 120. Mal. 1:6

f Ps. 95. 7.

g Job. 38. 10, 11. 26. 10. 9:8 Ps. 104. 9. 33. 7. Pr. 8. 29. Ps 89. 9; 91. 3, 4; 29, 10. Is. 50. 2. Na. 1. 4.

6 If 'sand bound the fiercest waves of the sea by a barrier of minute unconnected sand, how much more easy to bridle and punish human rebellious power.—*C.*

h Ho. 4:8. Is. 57. 20, 21. 6. 7. 8. 17. 9:3. 17. 3. 10. 5:1, 2, 3.

i ver. 3. 22. Is. 1. 3. 30:9. 7

k Ji. 3:5. Tit. 2:11, 12. Ro. 2:4. 5

l ch. 14. 22. Ps. 147. 8. Ac. 14. 17. Mal. 3:5, 6. Am. 3:7. Zec. 10:5. He. 11. 13, 14. 28. 12. Joel 2:13.

m Ge 8 22.

n ch. 4:3. Ps. 103, 17. 34. Is. 59. 2. 2 a 3:39.

7 Some obey in idolatry, others into riot and licentiousness, others into impiety, others, they rob by violence or plunder by deceit in trade, and so are 'waxen rich' by the gains of their iniquity.—*C.*

o Pr. 1:7, 18. 1 Ki 22, 9, 10. Ps. 10. 8, 9. 1 Sa. 18 25, 15:19. 1. 21.

8 Or, *spy as fowlers lie in wait.*

9 Or, *reef,* Ke. 18 2.

1 *As a cage is full of birds* As a cage is occupied by tame birds trained to lead others, so is Jerusalem full of intellectual, moral, and commercial deceivers, educated to entrap the inexperienced.—*C.*

2 Pr. 1:11-13. Mi. 6:12. 13. Na. 2:12. Ho. 12:7. 8. Am. 8:4-6. *i.e.* goods gotten by deceit.

p Am. 4:1. De. 32:15. Ps. 119. 70. Job 15. 27. Ep. 4:18. Ja. 5:5. ver 8.

3 Eze. 16. 47-52; 5:6, 7. 2 Co. 5. 1. are more wicked than heathens.

4 Though still making some outward profession of religion (see ver. 2), they are inwardly hardened hypocrites who privately surpass in word and deed the openly wicked and profane.—*C.*

q ch. 22. 15-19. Is 1. 23. Zec. 7. 10

r Ps. 73. 5, 12, ch. 12. 1, 2, 3. 10. 2. 6. Hab. 1. 3, 4.

s ver. 9. ch. 9. 9. Mal. 3:5. Ja. 5:4.

t ch. 21. 12, 29. 14. Is 1. 2. Eze. xvi. xxiii.

u Or, *astonishment and filthiness.*

v ch. 14. 14. 23. 25, 26. Eze. 13. 6. Ho. 6, 10. Mi. 3:11. La. 2. 14.

6 Or, *take into their hands.*

7 A more fearful picture of utter, universal national depravity could not be drawn. Every class was infected. The very priests, whose duty it was to guide the devotions of the people, the very prophets who professed to be the commissioned messengers of Jehovah—all alike had apostatized, and had become depraved.—*P.*

w Mi. 2. 6, 12. Is. 30, 10. 2 Th. 2. 9, 12. 2 Ti. 4. 3, 4.

x De. 32. 29. La. 1. 9. Is. 10. 3; 33. 14; 20. 6. Mi. 3. 11, 12. Eze. 22. 14. ch 22. 22, 23.

CHAPTER V. Ver. 3. Thou requirest and regardest upright dealings; but they, under all thy lesser judgments, have stupified themselves, and become more and more stubborn and rebellious. 12–14. They have contradicted the faithful messages of God by his prophets, and pretended that they spoke of themselves in foretelling calamities; and that their words were but a mere puff of noisy wind, which would neither profit nor hurt anybody, unless they should be fulfilled on themselves. Therefore God's words by Jeremiah shall be accomplished in the fearful destruction of them and their country. 31. The prophets fit their predictions to the ambitious humours of the priests and princes; the people delight to be flattered with promises of prosperity; and what can these things end in but ruin to you all?

Ver. 2. Neither word nor oath could be believed—a state to which idolatry, superstition, and libertinism speedily conduct any people.—*Note,* Where God is not honoured, in vain do men talk of honour. They raise an idol, and they worship it, so long and so far as that worship pleases them; and then, like other idols, it is cast down, and, as 'wicked men and seducers wax worse and worse,' some baser idol of lust or avarice is reared in its stead. So was it with Israel, so will it ever be with unrenewed human nature. *C.*

Ver. 6. The 'lion' bold, the 'wolf' destructive, the 'leopard'

CHAPTER VI.

1 The enemies sent against Judah encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O YE[a] children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and [b]blow the trumpet in Tekoa, and set up a sign of fire[1] in [c]Beth-haccerem:[2] for[d] evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion[3] to a comely[4] and delicate *woman*.[5]

3 The shepherds[6] with their flocks shall come unto her: [e]they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare[g] ye war against her; arise, and let us go up at noon. [h]Woe unto us! for the day goeth away, [i]for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew[k] ye down trees,[7] and cast a mount[8] against Jerusalem: this *is* the city to be visited; she *is* wholly[l] oppression in the midst of her.

7 As[m] a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be[o] thou instructed, O Jerusalem, [p]lest my soul [q]depart[1] from thee; lest [r]I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, [s]They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.[2]

10 To[t] whom shall I speak, and give warning, that they may hear? behold, [u]their ear *is* uncircumcised, and they cannot hearken: behold, [v]the word of the LORD is unto them a reproach; they have no delight in it.[3]

11 Therefore [w]I am full of the fury of the LORD; I am weary with holding in: [x]I will pour it out upon [y]the children abroad, and upon the assembly of young men together: for [z]even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And [a]their houses shall be turned unto others, *with their* fields and wives together: for I[b] will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For[c] from the least of them even unto the greatest of them every one *is* given to covetousness;[4] and from the prophet even unto the priest every one dealeth falsely.

14 They have [d]healed also the hurt[5] *of the daughter* of my people slightly, saying, Peace, peace: when *there is* no peace.

15 Were they [e]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore [f]they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, [h]Stand ye in the ways, and see, [i]and ask for the old paths, where *is* the good way, [j]and walk therein, and ye shall [k]find rest for your souls. But they said, We will not walk *therein*.

17 Also I set [l]watchmen over you, *saying*, Hearken to the [m]sound of the trumpet. But they said, [o]We will not hearken.

18 ¶ Therefore hear, [p]ye nations, and know, O congregation, [q]what *is* among them.

19 Hear,[r] O earth; behold, I will bring evil upon this people, [s]*even* the fruit of their thoughts, because they have not hearkened unto my words, [t]nor to my law, but rejected it.

20 To[x] what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, [y]I will lay stumbling-blocks[6] before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, [z]Behold, a people cometh from [a]the north country, and a great nation shall be raised from the sides of the earth.[7]

23 They[c] shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We[e] have heard the fame thereof: our hands wax feeble: [b]anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go[e] not forth into the field, nor walk by the way: [d]for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, [g]gird *thee*

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springing suddenly upon its prey, are still expressive emblems of invaders; but were probably, in the days of the prophet, the distinctive war-standards of the principal nations of the Babylonian empire. *C.*

Ver. 10. The commission of judgement is to the 'lion, wolf, and leopard,' ver. 6. 'Go ye up against her wild vine and destroy, but make not a full end; cut away her branches, for they are not the Lord's.' *Boothroyd*. *C.*

Ver. 15. *An ancient nation.* Babylon was founded by Nimrod, about 150 years after the flood; and as the Jews piqued themselves much on their ancient descent from Abraham, their pride of ancestry is here reminded of a nation of invaders more ancient than themselves. *C.*

Ver. 31. The professed prophets sustained the faction of the idolatrous priests, and the people approved, because both parties flattered their vanity, bowed to their prejudices, and indulged their sins. *C.*

REFLECTIONS.—Terrible and manifold are the corruptions of apostate nations and churches. One sin introduces another, till all ranks become absolute monsters in guilt. And, alas! great men, fattened by prosperity or power, are often the most active patterns in, or promoters of, wickedness. Very grating to multitudes of hearers are the faithful messages of God's ministers. But God will make them to know at last whose words shall stand, whether His or theirs. When professors of the true religion live destitute of the fear of God, nothing is so horrible or unnatural but they will commit it. And it is dreadful when men have carried their sins to such a height that God cannot longer forbear punishing them without violating the honour of his perfections. Nothing more hastens things to this crisis than combinations of ministers and magistrates to support one another in wickedness, and corrupt the nation between them.

CHAPTER VI. Ver. 1–6. Flee out of your cities, particularly Jerusalem, for the Chaldeans are at hand to besiege it. And while the inhabitants are quite

with sackcloth, and wallow thyself in ashes: make thee mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for*[8] a tower *and* a fortress among my people, that thou mayest know and try their way.[9]

28 They *are* all [g]grievous revolters, walking with slanders: *they are* brass and iron;[1] they *are* all corrupters.

29 The[h] bellows are burned, the lead[2] is consumed[3] of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [i]Reprobate[4] silver shall *men* call them, because the LORD hath [j]rejected them.

CHAPTER VII.

1 Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 God rejecteth their rain confidence, 12 by the example of Shiloh. 17 He threateneth them for their idolatry. 21 He rejecteth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same.

THE [a]word[1] that came to Jeremiah from the LORD, saying,

2 Stand in the [b]gate of the LORD's house, and proclaim there this word, and say, [c]Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, [d]Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust[e] ye not in lying words, saying, [f]The temple of the LORD, the temple of the LORD, the temple of the LORD, *are* these.

5 For [k]if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour;

6 *If*[l] ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, [j]neither walk after other gods to your hurt:

7 Then[k] will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.[2]

8 ¶ Behold, [e]ye trust in lying words, that cannot profit.

9 Will[m] ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods [o]whom ye know not;

10 And[p] come and stand before me in this house, which is called by my name,[3] and say, We are delivered to do all these abominations?

11 Is[q] this house, which is called by my name, become a den of robbers in your eyes? [r]behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place [s]which *was* in Shiloh,[4] where I set my name at the first, and see [t]what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you,

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A.M. cir. 3384. B.C. cir. 620.

[8] Or, *in*, ch. 1.18.19. 20.VER. 17. Hab. 2.1. Ps. 27.3. 1 Jer. 11.17.

[9] 'I have set thee for an assaying tower among my people'—a building for the melting and purifying of metals.—*C.*

[f] Is. 31.7. ch. 5.29.28. 28.20. Ho. 10.2. ch. 11. 9.—8. Eze. 22.18. Is. 48. 2.1 III. Ix. viii. Ox. Eze. xx. xvi. xx.—xxiii. Mi. 1. 5.—16. vi. vii. Zep. 3.1. 3.

1 Heb. and arrow. The allusion seems to be to the gray and useless alloy of copper and iron. *Calvin. de Chivas*, 1. 181.—*C.*

[h] Is. 40.4. 54.16. Ho. 5.10. 8.7. Mal. 3.2. Eze. 22.18. 24.3-14.

2 It is not necessary to suppose that by the Hebrew word *for lead* is meant *quicksilver*, for when a very strong heat is applied, lead melts and evaporates.—Thomson's *Chemistry*, vol. i. 453.—*C.*

3 See note [3] below.

[i] Mat. 5.13.

4 Or, refuse.

[j] Is. 1.5. 22. Ho. 9. 15. Zec. 11. 8. 2 Ki. 17.20.

CHAP. VII.

B.C. cir. 620.

[a] ch. 1.2, 3. 11.1. 14.1. 21.1. 25.1. 26.1. 28.1. 32.1. 34.1. 35.1. 44.1. 46.1. 47.1. 49.34. 50.1.

[b] This is a new prophecy, which continues to the end of ch. 20.—*C.*

[c] ch. 19.14. 26.2.

[d] Is. 55. 7. 58. 1. Eze. 18. 21. 23. ch. 31.18-20. Eze. 3. 17. Am. 5. 4. Joel 2. 12. Mi. 3. 2, 3. 6. 8.

[e] Mat. 3.8. ch. 18.11. 26.23. 28.5-7. Is. 1.16-20. 55.7. Eze. 18. 30, 31. 33.11. 36.28. 39.25. 44.12. 45.9. Mat. 3.8. 21.32. 23.37.

[f] Mat. 3.9. 10. ver. 8. 26. 29. 29. ch. 6.14. 8.11. 23.17.

[g] 1 Sa. 4.4. ch. 28.16. Mi. 3.11. with 2 Ch. 33. 8. Ps. 132.14.

5 The allusion is to the method of refining silver from baser metals, by means of *cupellation*—the result of which is by an intense heat to vitrify the lead, which sinks into the *cupel* (a perforated vessel made of burned bones and wood-ashes), carrying the baser metals with it, and leaving the silver in a state of purity.—*C.*

[h] Is. 1.16-19. 55. 6, 7. ch. 4.1-4. 22.3, 4, 28. 26. Le. 26.1-42. De. 28. 1-15.

[i] Ex. 22. 21, 22. De. 27.19. 5, 7-9. Is. 59.7. ch. 22.3, 4. Eze. 18.6-18.

[j] De. 6.14, 15.

[k] De. 4.40. 12. Ch. 33.8. Ge. 13.15. Ch. 26.3.

1 The nature and necessity of true piety and genuine practical godliness, are as fully set forth and as strongly enjoined by the prophets as by the apostles. The writings of Jeremiah are especially rich in practical exhortations. In no part of the Bible is the folly of mere religious formalism more clearly shewn. Christian nations may learn most important lessons from this book, and the cold ritualist may well tremble as he reads.—*P.*

[l] ch. 21.12. 22.3. Ex. 22.21-27. Le. 19.33, 34. De. 24.14, 15, 17. 27.19. Ps. 82.3, 4. Is. 1.17. Eze. 22.7. Zec. 7.9, 10.

[m] Ho. 4.1, 2. Ro. 13. 9. Ex. 20.13-15. 1 Ti. 1.9, 10. Ja. 2.11. Mat. 5.27, 28. 15.19.

2 Heb. *whereupon my name is called.*

[n] 2 Ch. 6.33. Is. 56.7. Mat. 21.13. Mar. 11.17. Lu. 19.46.

[o] He. 4.13. Jn. 2.24, 25. ch. 16.17. 23.24. Is. 65. 5. 66.6.

[p] De. 12.12. Jos. 18.1. Ju. 18.31. 1 Sa. 1.3, 4. 3.21.

[q] Here the ark rested till the time of Eli, when it was taken by the Philistines.—*C.*

[r] 1 Sa. 4.10, 11. Ps. 78. 60, 61. ch. 26.6-9. 41.5. 44.2. 2 Ch. 36.19. Ps. 74.7. La. 2.7. Eze. 24.21. Am. 7.9. Mat. 23.38. Lu. 13.35.

[s] Jos. 18.1. 19.51. Ju. 18.31. 21.12. 1 Sa. 1.3. 4.3, 4. 2.22-26. De. 28. 12-15.

[t] Ex. 22. 21, 22. De. 27.19. 5, 7-9. Is. 59.7. ch. 22.3, 4. Eze. 18.6-18.

[u] De. 6.14, 15.

[v] De. 4.40. 12. Ch. 33.8. Ge. 13.15. Ch. 26.3.

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[w] ch. 11.10, 11. 13.14. 14.9. 24. 8.10, 11. 18. 14, 16, 26. 5.—28.1, 3; ver. 4. Eze. 13.2-22.

[x] Ho. 4.1, 2. Ro. 13. 9. Ex. 20.13-15. 1 Ti. 1.9, 10. Ja. 2.11. Mat. 5.27, 28.

[y] Eze. 23. 37-39. Jude 4. 1 Pe. 2.14, 15. Mat. 3.9. Mat. 3.41. Mat. 7.21-24.

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[z] 2 Ch. 6.33. Is. 56.7. Mat. 21.13. Mar. 11.17. Lu. 19.46.

[a] He. 4.13. Jn. 2.24, 25. ch. 16.17. 23.24. Is. 65. 5. 66.6.

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helpless, weak, and terrified, the enemies shall surround the city, and encourage one another, day and night, to give the assault, and destroy it. 9–11. By repeated murders and captivities they shall desolate the country. But to what purpose shall I warn this careless, ignorant, and hardened generation, who detest every message that comes from God, and reckon reproofs slanderous reproaches? Therefore my mind is so full of prophetic threatenings, and of zeal to utter them, that I cannot any longer forbear, but I must denounce destruction to persons of all ages, ranks, and relations. 14. The priests and prophets, instead of faithful reproofs for sin, and denunciation of approaching judgments, do, by their flattering and false predictions of peace, lull the people into a fatal security. 16, 17. Inquire after, and walk in, the good old way of faith and holiness prescribed in paradise, and walked in by your pious ancestors; and thus shall you find both temporal and eternal happiness.—Hearken to the voice of God's ministers, charging you with your sins, and warning you of approaching judgments. 18. Let therefore the heathen nations around observe to what height of wickedness and ripeness for judgments they are arrived! 27–30. I have therefore, under my own infallible protection, set up Jeremiah to observe and reprove their conduct. But they are obstinately wicked, abandoned to lying, slander, and every other base and abominable thing, corrupting themselves and one another. The instructions and admonitions of prophets, and the rebukes of Providence, are of no avail to reform them. Therefore they must be utterly rejected of God and men, as useless and abominable.

Ver. 1. *Children of Benjamin.* Jerusalem was situated partly in the lot of Benjamin, partly in that of Judah. The exhortation seems directed to Benjamin, either because the supreme power and consequent misrule lay in the hands of Judah, or perhaps they were less depraved than their brethren, and therefore more likely to listen to advice; or, by selecting the tribe among whom he dwelt, the prophet may have hoped to stir up the other to a holy jealousy. See Ro. 10. 19; 11. 11. *C.*

Ver. 3. Several of the predatory nations of the East are still, not partially, but universally, both soldiers and shepherds. And even at this day the Arabs with their flocks occupy the best of the land of Judea, combining the fearful characters of robber and murderer with that of shepherd. *C.*

Ver. 4, 5. The first clause conveys God's commission of judgment; the second, the alacrity of the summoned host to 'go up at noon'—the usual time of repose; the third declares their grief that they have not arrived in time to see to do the work of destruction; while ver. 5 declares their impatience for a night attack—the ordinary time for the assault of fortresses. *C.*

Ver. 6. *Cast a mount against Jerusalem.* The original is not a raised mount to overlook the walls, but any missile cast against them. The balista, the catapulta, and the scorpion were, in point of fact, enormous bows, variously contrived, by means of springs, ropes, and levers, for shooting arrows or stones against besieged places. *C.*

Ver. 14. The Jewish priests held the office of physician, as may be seen in the law of the leper, where the symptoms of the disease are most accurately described, and the completeness of the cure most imperatively required. But as the soul is more precious than the body, so is the effectual cure of its diseases proportionally important. To this neither prophet nor priest had attended; but contented themselves with inculcating a narrow and superficial morality, without insisting upon the bodies being presented 'living sacrifices,' and their hearts 'transformed' by 'the renewing' of the Holy Spirit, Ro. 12. 1, 2. *C.*

Ver. 16. Antiquity, as such, is entitled to no veneration in things civil or religious; for if it were, then were violence and oppression venerable institutions, Ge. 6. 5, 11, 13; then were unbelief and idolatry worthy of all acceptation, Ge. 6. 3; Jos. 24. 2. Antiquity is venerable and authoritative just so far as its records and practices are 'good,' that is, authorized of God; and so far as they give 'rest to the soul,' that is, lead men to JESUS, his righteousness and service, Mat. 11. 28. *C.*

REFLECTIONS.—Sinners must often be alarmed before they will awaken. But fixed is the connection between national sins and national judgments. And the more luxurious and delicate people have lived, their calamity is the more insupportable. When an angry God is the leader, eager and alert to follow are the instruments of his wrath. But, O! how he multiplies his kind, though severe, admonitions before he strikes the fatal blow that desolates the country! Yet no direction, no warning, no good pattern, will prevail with hardened despisers of Christ—the *way*, the *truth*, and the *life*. His judgments on such must therefore appear righteous to every rational beholder. Nor can any pretences to devotion or reformation avail while men continue abandoned to wickedness. Yea, dreadful and desperate must be the issue with those upon whom not all the repeated pains of prophets and providences make any suitable impression.

CHAPTER VII. Ver. 4. Do not imagine that, because the temple has been the place of God's special residence, he will never forsake it, but uphold it for ever. 9–11. Will ye practise the vilest abominations, and presumptuously appear in my courts, as if ceremonial services could atone for your guilt, and procure you a new indulgence in sin? Is my temple become a refuge for such notorious criminals? 21. You may eat or do what you please with all your offerings, for I detest them.

Ver. 4. Either *these* courts, and buildings, and apartments, or *these* worshippers, are the temple of the LORD. In the one view the Jews trusted in the temple as their protection, ver. 14, supposing it had preserved Judah when the ten tribes were carried away; in the other view, they 'trusted in themselves that they were righteous,' and would be preserved on account of the covenant with Abraham, or their own ceremonial observances. *C.*

Ver. 10. *We are delivered*, &c. As if they had said, We have been delivered from Egypt, from the perils of the wilderness, from the Philistines, from Sennacherib, and all other enemies, that we might enjoy this freedom of worshipping the gods of our own choice, and practising those rites that the over-scrupulous prophets call 'abominations,' but which we consider rational worship of the 'gods that brought us up out of the land of Egypt,' Ex. 32. 4. *C.*

Ver. 21. The burnt-offerings were wholly consumed, Le. 1. 9, but only the fat of the peace-offerings. The rest belonged to the priest, and was spent in a religious festival, Le. 7. 29–34; De. 12. 11, 12. God here authorizes them to eat of both; as, being the offerings of hypocrisy and pollution, both were equally unacceptable to him. *C.*

Ver. 22. This statement draws no contrast between 'ceremonial observances and spiritual duties,' nor asserts any comparative superiority of the one over the other. It merely relates a simple fact—that God neither 'spake nor commanded' anything concerning burnt-offerings or sacrifice in 'the day' that he brought Israel out of the land of Egypt. That 'day' was the day of passing the Red Sea—the last of Egypt, the first of freedom. See Ex. 15. 26. Neither was there, in the moral law, anything spoken or commanded concerning burnt-offering or sacrifice, see Ex. 20. 1–17; nor was it until the people had, through fear, 'removed and stood afar off,' and prayed that God should speak to Moses, and not to them, that any mention was made of sacrifice, Ex. 20. 24. *C.*

Ver. 25. *Rising up early.* As every word of God is fraught with plenitude of meaning, the frequent mention of 'rising up early' is not to be regarded as a casual expression, but as a divine lesson, delivered by example, in favour of early rising—a practice alike conducive to health of body, soundness of intellect, and growth in grace. *C.*

Ver. 27. Since God knew they would not answer, why did he send? Many evident reasons might be assigned, but the most obvious is sufficient:—though they might not answer, others might take warning by their sin of neglect and severity of punishment. *C.*

Ver. 33. Tophet was situated at, or close to, the junction of the glens of Hinnom and Kidron, just outside the walls of the ancient city of Jerusalem, and in full view of the temple on Moriah. It is encompassed by high rocks and naked cliffs, and every rock and cliff is honey-combed with tombs. It is a literal fact that

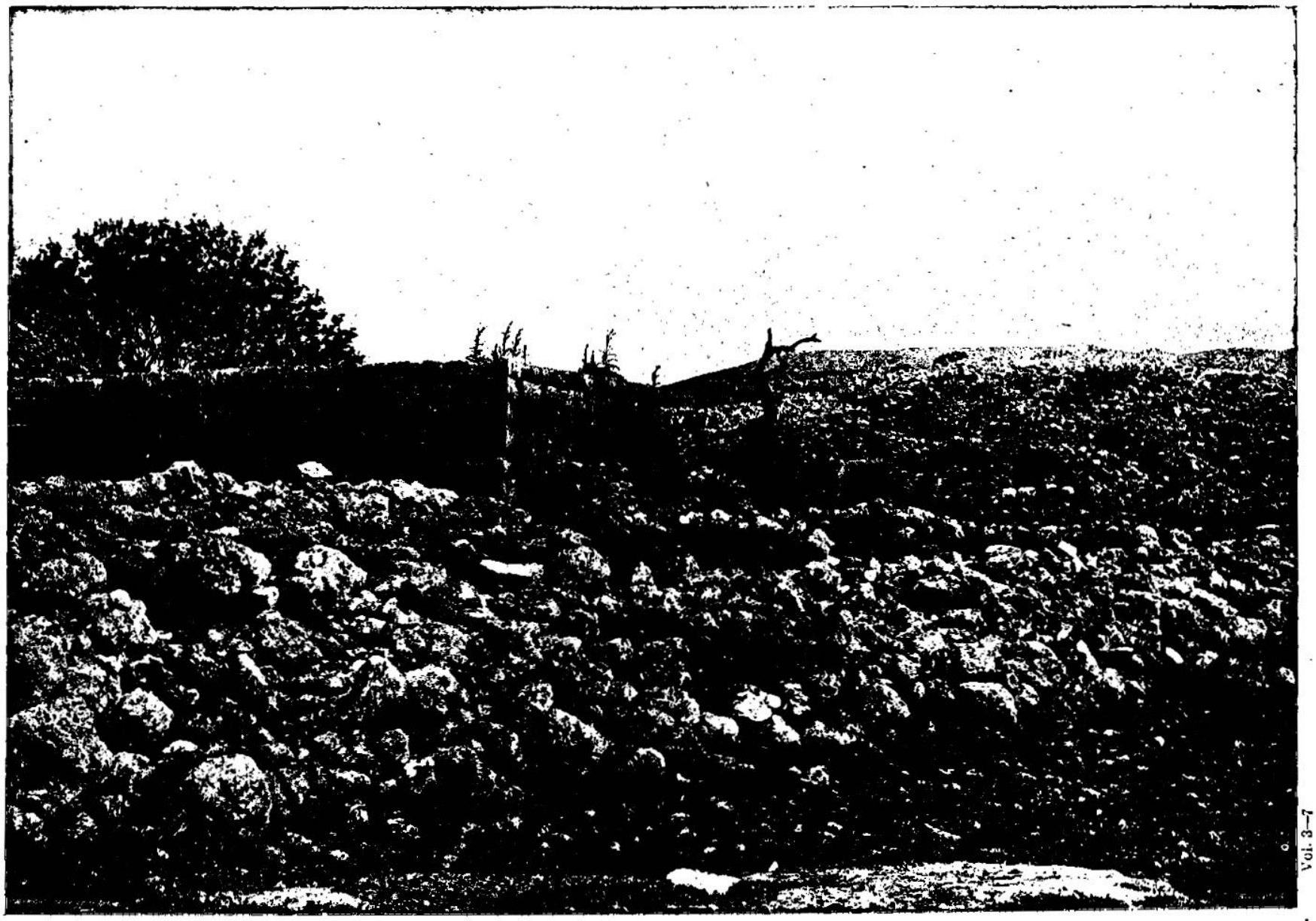

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RUINS OF SHILOH—WHERE ABIJAH THE PROPHET LIVED. [JEREMIAH, vii:12.]—"But go ye now into my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people in Israel." It is said in Joshua, xviii:1, that "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there;" but because of Israel's wickedness the Philistines were permitted to smite and slay them in Shiloh, so that there fell in Israel 30,000 footmen, and the ark of God was taken here, and the two sons of Eli, Hophni and Phinehas, were slain. Here we have the ruins of this city where the ark of the covenant remained so long. It is about 20 miles north of Jerusalem, on the way to Nazareth. There is nothing here but broken ruins. In May, when this scene was taken, this whole region was illuminated with flowers.

rising[u] up early[s] and speaking, but ye heard not; and [t]I called you, but ye answered not;

14 Therefore [z]will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to [y]Shiloh.[6]

15 And I will cast you out of my sight, [z]as I have cast out all your brethren, *even* the whole seed of Ephraim.[7]

16 Therefore [a]pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest[b] thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The[c] children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the [8]queen[9] of heaven,[1] and to pour out drink-offerings unto other gods, that they[d] may provoke me[2] to anger.

19 Do[e] they provoke me to anger? saith the LORD: *do they* not *provoke* themselves,[3] to the confusion of their own faces?

20 Therefore thus saith the Lord GOD, [f]Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [h]Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For [i]I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning[4] burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, [j]Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But [k]they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination[5] of their evil heart, and went[6] backward,[1] and not forward.

25 Since the [n]day that your fathers came forth out of the land of Egypt unto this day, I have even [o]sent unto you all my servants the prophets, daily rising up early, and sending *them:*

26 Yet[p] they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them, [q]but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, [r]This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction:[7] truth is perished, and is cut off from their mouth.

29 ¶ Cut[s] off thine hair,[8] *O Jerusalem*, and cast *it* away, and take up a lamentation on high places;[9] for the LORD [t]hath rejected and forsaken the [u]generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set [v]their abominations in the house which is called by my name, to pollute it.

31 And they have built the [x]high places of Tophet,[1] which *is* in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I [y]commanded *them* [z]not, neither came it into[3] my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, [a]that it shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter: for they shall bury in Tophet till there be no place.

33 And the [c]carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then [b]will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness,[4] the voice of the bridegroom, and the voice of the bride; for the land shall be desolate.

CHAPTER VIII.

1 The calamity of the Jews, both dead and alive. 4 The prophet upbraideth their foolish and shameless impenitency. 13 He sheweth their grievous judgment, 18 and bewaileth their desperate estate.

AT that[1] time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of heaven, [a]whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: [b]they shall not be gathered, nor be buried; [c]they shall be for dung upon the face of the earth.[2]

3 And [d]death shall be chosen rather than

A.M. cir. 3394. B.C. cir. 610.

u Ne.9.29,30.ver.25; ch.11.7-8.35.16.44.2.Ch.36.15.

s ver.13. early warning by the prophets of every impending judgment.—C.

t Pr.1.24. Is.65.12. 66.4. Ho.11.2.

z Ps.74.6-8. 1 Ki.15. 9. Eze.9.6. 22.18,22. 24. Mat.24.1,2. 23.38. Is.64.11. Ki.9.7.

y 1 Sa.4.12,22. Ps.78. 60. 1 Ki.12.29. Ch.36.19.

z Ephraim was a city of Ephraim where the tabernacle and ark were set up at an early period, and remained many years. The sins of the people, and especially of the priests officially employed in the tabernacle service, brought upon it the curse of Heaven. After the capture of the ark and death of Eli it fell to ruin; and now for many centuries it has remained desolate.—*P.*

a 2 Ki.13.23. Ps.106.23. Is.1.15. 37.4. Je.7.16. 11.14. 14.11. 15.1. Eze.14.14,20. The sentence of their destruction is irrevocable.

b ch.6.27,30. Exe.8. 6,9,12,15,17; xi.2,6. xxii.2-12,27.

c 19.44.17,19. Ps.106. 4. Ho.4.11.

8 Or, *frame or workmanship.*

9 Works or hosts of heaven.—*Piscator.*

1 See note * below.

d ch.25.7. 32.29. Is. 65.3. Dt.32.19,21.

2 *Provoke me.* In contempt of my displeasure.—C.

e 1 Co.10.22. De 32. 21. ch.2.17,19. Is.1.29. 3.11. 7.20. ch.4.18. Ho. 2.6,9.

3 Do they not sin against themselves? against their real weal, their covenant, their peace.—C.

f ch.44.2,6,22. 19.10. 32.42. 42.18. Dt.28.22. Is.42.25. Ps. 78. 69. 89.40. Zep.1.3. Mal.2.2. Ps.21.8,12.

h Is.1.11-15. 56.3,4. ch.6.20. Ho.8.13. Am. 5.22.

i 1 Sa.15.22. Ps.40.6. 51.14. Ho.6.6. Mat.12. 33.

4 Heb. *concerning the matter of.*

j ch.11.4. De.6.3. 5. 29.33. Ex.15.26. 19.5,6. Le.26.3-12.

k Eze.20.8,13,16,21. Ps.81.11,12. Ch.12.8. Ex. 32.7,8. Ne.9.16-26. Ne. 9. 16-26. Ps. cvi. lxxviii.

5 Or, *stubbornness*, ch.3.17.

6 Heb. *were.*

l ver.26; ch.3.6,12, 14,22. 31.32. 8.5. Ne.9. 26. Ho.4.16.

m Ex. xli. to 2 Ki. xxiv.

n 2 Ch.36.15. Ezra.5. 12. 44.4; ver.19. Mat.21.34 -36.

o Ps.lxxviii. cvi. Eze. 20.8. Ne.9.17,29. ch. 11.7. 25.3,4. 26.5. 29.19. 35.15. 44.4. Zec.1.4-6. Ne.9.32. Mat.21.35,36. 2 Ch.xxi. xxvii. xxxiii.

7 Ashtaroth or Astarte, a goddess of the Phœnicians, is here referred to. Her worship was introduced into Israel at a very early period, and was often accompanied by most immoral and lascivious rites. Her sanctuaries were generally shady groves where the votaries could practise their revelries without subjecting themselves to the public eye. Astarte represented the moon, as Baal did the sun, and her emblem was a crescent. The cakes presented to her were made in the form of a crescent.—*P.*

p Ps.7.14,15. Is.6.5. 10.5,6. 2 Ki.17.14. Eze.2.5-7.3.4-7. Ho.12.2. Zep.3.7. Ac.7.51. Ro.2.5. 1 Pe.4.3. Re.9.20. 16.9,11. 20.4.

q ch.11.10. Is.59.2-15. Eze. xxii. Mi.3. 7—5. Zep. 3. 1-3. ch. 9. 2-6. 35.13.

r Or, *destruction.*

s Job 1. 20. Is. 15. 2. Mi.1.16. ch.4.30. 22.12. 47.5. 48.37. Ez.7.18.

t A practice common in deep mourning. Ch.48.37. Is.15.2. —C.

9 *High places.* Artificial mounds, ver.2. 2 Ki.23.13; employed for idolatrous worship, and occasionally for the worship of Jehovah, 1 Sa. 9.12,19.—C.

t ch.6.30. Zec.11.8.

u ver.16,20. Ps.2.3. 10.34.5.

v ch. 23.11. 32.34. 2 Ch.33.5,7. Ki.21.4,7,23. 2 Exe.8.5-17. 7.20. 43. 7.16.

x 2 Ki.23.10; 21.4,7. ch.19.5. 32.35. Ps.106. 38. Le.18.21. Exe.16. 20.

1 *Tophet*, which, being interpreted, signifies *a drum*, as instrument of noisy joy, such as the heathenish idolaters feast and rejoice.—C.

y Le. 20.1-5. 18. 21. ch.7.31.

2 Not a mere negation, as if God merely did not command this; but an assertion that he remembered them to do it not.—C.

3 Heb. *upon.*

a Isa.65.15. Le.26. 30.22. 19.6.11.17.

a De.28.26. Ps.79.2. 83.10. ch.16.4. 34.20. Re.19.17,18,21.

b Is. 24.7,8. 3. 25,26. ch. 16. 9. 25. 10. 33. 11. Lam. 2. 6. 15. Ho. 2. 11. Re.18.23. Ps 78.63. Le. 26.33.

4 Amongst the many prophetic marks that lie upon Judea, is the almost total departure of any appearance of gladness and joy (*Modern Judea*, p. 36. *Lond.* 1845, vol. ii. p. 290, 291. *Palmyra*, vol. ii. p. 292).—C.

CHAP. VIII.

1 Exe.37.1. Ch.7.32. Ki.23.2 2 Ki.23.5,14, 20. Exe. 6. 4-7. The Chaldeans treated their dead as well as the living.

a ch. 2. 13. 20. 27, 28. Is.1.8,9. Ja. 2. 11-19. 2 Ki.17.14,16. 21.3,7. 23. 5. 11. 37. 24.9, 19. 2 Ch. 33.3.

b Ch.7.33. 16.4. 9. 22. 34. 20. 22. 19.36. 36. Re 6. 8. Ps. 83. 10.

c 2 Ki.9.37.

2 A vast number of the old sepulchres of Jerusalem have been explored within the last few years. They are chambers hewn in the solid rock; some large and richly sculptured; some constructed with every device that could secure concealment and undisturbed repose for the ashes of the illustrious dead; but almost without exception they have been found empty. The sacrilegious character has visited them, and the words of the prophet in this verse have been fulfilled to the letter.—*P.*

d Job 3. 21-23. 15. 22. Ki. 19.4. Re.6.6. Le.26.39. De.28.33-35,64-67. La. 4.9.

27 Therefore thou shalt speak all these words unto them, [q]but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

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they have buried in Tophet until there is no place. As I returned from a visit to this spot to my temporary abode on Olivet, in the gray twilight of a summer evening, I saw what appeared to me to be a terrible illustration of the fulfilment of this strange prophecy. I saw hyænas, jackals, and vultures tearing the corpses from the shallow graves in the modern Jewish cemetery on the side of the Kidron. With what harrowing vividness did the prophet's dire prediction then flash upon my mind! *P.*

REFLECTIONS.—God's ministers have need of great boldness in facing multitudes of obstinate sinners. And it is common for the most profligate hypocrites to hope that their external privileges will recommend them to the favour of God, and even to use them as encouragements to the most horrid impieties. One public judgment of God is ordinarily a presage of another, as well as a warning to avoid the causes of it. But, alas! hopeless is their case for whom God's people must not pray! And yet how readily children confirm the denunciations of God against their parents, by following their evil courses! Ceremonies and forms of devotion do but provoke God more and more against men, who prefer them to the standing duties of morality. Slow and gradual, but at last most certain, are his judgments upon obstinate transgressors. And hardened and barbarous sinners have their crimes fearfully marked in their punishment, and are made to change their sinful mirth into everlasting anguish.

CHAPTER VIII. Ver. 4–9. Though they are fallen

life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; [a]Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden[b] back by a perpetual backsliding? [c]they hold fast deceit, [d]they refuse to return.

6 [e]I hearkened and heard, *but* they spake not aright: [f]no man repented him of his wickedness, saying, What have I done? every one turned to his course, [g]as the horse rusheth into the battle.

7 Yea, [h]the stork in the heaven knoweth her appointed times; [i]and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the LORD.[3]

8 How[k] do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly [l]in vain[4] made he *it;* the pen of the scribes *is* in vain.[5]

9 The[m] wise *men* are ashamed,[6] they are dismayed and taken: lo, they have rejected the word of the LORD; and what [n]wisdom[7] *is* in them?

10 Therefore [o]will I give their wives unto others, *and* their fields to them that shall inherit[8] *them:* [p]for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely.

11 For[q] they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

12 Were[r] they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall; [s]in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ I will surely consume[9] them, saith the LORD: [t]*there shall be* no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.[1]

14 Why do we sit still? [u]assemble yourselves, and let us enter into the defenced cities, and let us [v]be silent there; for the LORD our God hath [w]put us to silence, and given us [x]water of [2]gall to drink, because we have sinned against the LORD.

15 We [y]looked for peace, but no good *came; and* for a time of health, and behold trouble!

16 The[z] snorting of his horses was heard from Dan;[3] the[a] whole land trembled at the sound of the neighing of his strong ones; for they are come,[4] and have devoured the land, and all that is in it;[5] the city, and those that dwell therein.

17 For, behold, I will send [b]serpents,[6] cockatrices, among you, which *will* not *be* charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, [c]my heart *is* faint in[7] me.[8]

19 Behold, [d]the voice of the cry of the daughter of my people, [e]because of them that dwell in a far country:[9] *Is*[f] not the LORD in Zion? [g]*is* not her king in her? why have they provoked me[1] to anger with their graven images, *and* with strange vanities?

A.M. cir. 3304. B.C. cir. 700.

[a] ch.3.4,19. Zec.7.11, 12.
[b] ch.7.24,26. 2.31. 5. 24.78.5.5. Ps.106.6. 3.6. Hos.11.7.5.20.3.5.11. xxii.xxiii.
[c] ch.5.31. 14.14. 16.19. Is.30.10. Eze.13.22. Ps. 36.3.
[d] Is.5.40.
[e] Mal.3.16. Is.59.15. 2 Pe.3.9. Ps.12.2. Is.29. 13.
[f] Is.57.16. ch.3.5. 2. Lam.3.40 Mic.7.18.
[g] ch.9.2-6. 2.23-25. Is.59.13,14.
[h] Ps.6.8. ch.5.4. Is. 1.3. 58.12. Lu.19.42.
[i] Ca.2.12.
[2] The kinds of passage, taught by what is called instinct, return, as by an animal miracle, to their former resilence: but man, though endowed with reason, and called by revelation, neglects or refuses to return to his God.—C.
[k] Jn.9.41. Ro.2.17, 18. 3.1. Ps.147.19, 20. Ho.8.12. ch.7.4.
[l] Mat.15.9.
[4] Not as if God's purpose in making the law was or could be frustrated; but to declare how vain were the best means of instruction and reformation in the hands of wilfully ignorant and ungodly men.—C.
[5] Or, *the false pen of the scribes worketh for falsehood*, Is. 10.1,2.
[m] Job 5.12,13. Is.19. 11,14. ch.49.7. Eze.7. 26.
[6] Or, *have they been ashamed, &c.*, ver. 21. ch.6.15.51.3.
[n] De.4.6. Ps.19.7. 119. 30. 2 Ti.3.15. Ja.1.20.
[7] Heb. *the wisdom of something.*
[o] ch.6.12. De.28.30. Am.5.11. Zep.1.13.
[8] *Inherit.* Rather, 'take possession.'—C.
[p] ch.6.13. Is.56.11. Eze.33.31. Ps.10.3. Is. 57.19. Mi.2.2,9. Hab.2. 9.
[q] ch.6.14. Eze.13.10. Jn.5.44. Mi.3.11. ch. 14.14. 23.17,21. 27.9,10. 28.3,9.
[r] ch.3.3,6,15. Is.3.9. Zep.3.5. Ps.52.1-4,7.

* This verse is followed in immediate connection with the devouring of the land (ver. 16): it is therefore not a description of judicial sterility, but of destruction by the Chaldean invaders.—C.

A.M. cir. 3304. B.C. cir. 700.

[s] Je.30.23. Ho.5.9.
[9] Or, *in gathering I will consume.*
[t] Zep.1.2, 3. Ho.2.8, 9. Ho.2 6. Joel 1.7,12. Hag.1. 11, or Is.5.40. Mat.21. 19. Lu.13.6-9.
[1] See note * in first column.
[u] ch.4.5,6. 35.11.
[v] Ps.39.9. Lam.3.28.
[w] ch.47.5,6. 48.26. Is.15. 2. Ho.10.7. Ob.5.
[x] ch.9.15. 23.15. 25. 15,17. De.32.33. La.3. 19.
[2] Or, *poison.*
[y] ch.14.19. 6. 1 Co.14. 20. Mi.3.11. 1 Th.5.3.
[z] ch.4.15,16-28. Is. 5.26-30. 22.1-7. xxiv ch.31.22-26.37.38,39.
[3] The Chaldean army entered by Dan in the north, the more direct way of the desert being impassable for an army.—C.
[a] Je.5.22.
[4] They are come prophetically, not yet actually.—C.
[5] Heb. *the fulness thereof.*
[b] ch.4.7. 13.5. 25-27. 6.23. 21.29. 9. with Ps. 58.4,5. Ec.10.11.
[6] 'Beware,' or the serpent will bite you,' was the characteristic and significant conclusion of a passage from Ad Pachu of Janina.—C.
[c] Is.22.4. Hab.3.16. La.1.2,16,17. ch.10.19-22.5.24.
[7] Heb. *upon.*
[8] In this verse does not Messiah speak prophetically, even as when he wept over Jerusalem 'in the days of his flesh' —C.
[d] ch.4.5,8,15-17,19, 20.6.26.
[e] Is.39.3.
[9] Heb. *the country of them that are far off.*
[f] ch.31.6. Ps.135.21. Ro.2.1. De.32.10,21. ch.2.12,13,29,ver.5,6.
[g] Is.33.22.
[1] *Daughter of my people—why have they provoked me?* By comparing this verse with ch. 9.7, it will be evident that neither the prophet, nor Zion, but the LORD, Messiah himself, is the speaker.—C.

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into grievous calamities, they will hearken to no counsel that will tend to their recovery; but persevering in their wickedness, they continue firmly trusting to the flattering delusions of their false prophets. Scarcely one of them seriously thinks what he has done; but in general they rush forward into abominable practices, quite thoughtless and regardless of danger. More brutish than the fowls of heaven, they have no proper discernment either of God's mercies or judgments.—Though God has given them his law, and it has been copied out and expounded to them, and they even boast of it, yet they make no good use of it. Their politicians can advise nothing for their relief, and indeed show themselves arrant fools by their rejection of God's word. 18–20. I am almost overcome with grief to hear the cries of the people, occasioned by the ravage of the Chaldeans. How comes it that we, who are God's people, and have his temple among us, are thus destroyed by profane heathens? It is because of our idolatries; and after all our looking for assistance from the Egyptians or others, the season is past, and no help is come. 22. All means of help fail, because we continue obstinate in our sin.

Ver. 2. It seems natural to the living man to be anxious about his dead body. This natural feeling seems heightened by the hope and assurance of a resurrection. Whatever therefore interferes with the repose of the grave, seems equally to violate the feelings of nature and religion. Such violation, however, may arise (1). From rude, irreverent, and savage neglect or contempt. (2) In condemnation of some sin of the dead, and as a lesson to the living; thus Josiah burned the bones of the idolaters on the altar at Bethel, 2 Ki. 23. 16, 20. (3) As matter of idle curiosity or science; thus the mummies of Egypt form an ordinary article of European commerce among the learned. (4) They have not unfrequently been dragged from their resting-places as manure for the earth. (5) Less frequently, and less extensively, for the purpose of superstitious and unholy rites. (6) For the purpose of clearing the sepulchral vaults as dwelling-places for a wretched and houseless population; of which fact examples are often found in various parts of Western Asia. *C.*

Ver. 3. *Death shall be chosen rather than life.* Examples of the voluntary choice of death have frequently occurred among the Jews when cruelly persecuted under pretence of religion, but really on account of their wealth and usury. Thus, during the reign of king John, in the city of York in England, a large party, having first put their wives and children to death, set fire to the place in which they were assailed, and, with all their riches, perished miserably by their own hands. *C.*

Ver. 16. *The snorting of his horses.* Many eastern armies are altogether composed of horsemen; all others, and they are often very numerous, are mere camp-followers, and never engaged in battle. *C.*

Ver. 21. *I am black.* A phrase signifying the deepest melancholy and distress—an allusion to the overcasting of the sky with black clouds before a storm, ch. 14. 2; Joel 2. 6; Na. 2. 10. *C.*

Ver. 22. *Balm in Gilead.* The *Balsamum judaicum* has been celebrated by Pliny, Tacitus, &c., for its costliness, its medicinal virtues, and as the product of Judea alone, and of one particular spot in that country which Josephus assigns to Jericho. Bochart, however, considers the Gilead balm to be the resin of the terebinth, which grows abundantly in that district; and as it and similar products are often used in dressing wounds at particular stages, this opinion seems the most probable. *C.*

REFLECTIONS.—Barbarous is the outrage of bloody conquerors in sporting with the remains of the dead. But it is a fearful thing to fall into the hands of an angry God, who can stretch out his hand to death and damnation to devour us. Just is his judgment in exposing idolaters, even when dead, before the idols which they had loved and worshipped in life; and fearful is the state when life becomes a burden, and men prefer to it a random leap into eternity. How obstinate against God, how attached to apostasy and self-imposition, how heedless of their own conduct, and how regardless of God's Word, do most men live! But none are more distinguished plagues to nations than evil, flattering, and impudent clergy. Nor shall any in hell have a deeper share of damnation. To their running unsent of God, preaching *another gospel*, and slight dealing with the consciences of sinners, is owing the ruin of nations and churches, and the everlasting misery of millions. But when God arms himself to judgment against a people, what multitudes of calamities beset them! what deprivation of comforts! what disappointments, terrors, and despair! And it is greatly affecting to faithful ministers to see ruin, inevitable ruin, coming on their congregation, church, or nation.

CHAPTER IX. Ver. 2. Princes in Asia frequently erect in the desert parts of their dominions rest-houses, or *choultries*, where travellers may reside for a night, a solitary and uncomfortable dwelling, but preferable to a palace amidst profligate and abandoned society. *C.*

Ver. 13. *And the Lord saith*—that is, Messiah saith—'God manifest in the flesh,' the only 'wise man,' 'the wisdom of God'—he declares the origin of natural to be moral evil: and traces up the stream of judgment to the fountainhead of sin. *C.*

Ver. 15. *Wormwood.* This is, most probably, the plant commonly so named.—*Gall.* What plant is meant is not known, but there can be no doubt that it signifies something very bitter—the emblem of sorrow and distress. *C.*

REFLECTIONS.—Manifold causes of weeping have faithful ministers in this world. And it is a fearful token of approaching judgments when they are so vexed with their people's abominations as to become weary of dwelling among them. Alas! sinful lusts transform even professors into very devils in crimes. Many are at great pains to secure their own damnation; and one sin opens the door for another. But terrible are the judgments of God upon obstinate sinners. And in a wonderful manner, by the same fire which consumes the wicked, he refines his own people. But every step of departure from him tends only to misery. And let sinners flee where they will, his curse attends them. Death closely follows sin. And very foolish are they who lament losses and death, but never lament sin as the cause of them, nor stand in awe of damnation. But it is very difficult to wean hardened sinners, especially gospel despisers, from every false confidence. Line must be upon line, and precept upon precept, and perhaps after all they will cleave thereto, and perish with heathens.

20 The harvest is past,[2] the summer is ended, and we are not saved.

21 For[p] the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

22 *Is there* no [q]balm in Gilead? [r]*is there* no physician there? why then is not the health of the daughter of my people recovered?[3]

CHAPTER IX.

1 *Jeremiah lamenteth the Jews for their manifold sins,* 9 *and for their judgments.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction.* 23 *and to trust not in themselves, but in God.* 25 *He threatneth both Jews and Gentiles.*

OH that[a] my head[1] were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh[b] that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.

3 And[c] they bend their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth: for they [d]proceed from evil to evil, and they [e]know not me, saith the LORD.

4 Take[g] ye heed every one of his neighbour,[2] and trust ye not in any brother: [h]for every brother will utterly supplant, and every neighbour [i]will walk with slanders.

5 And[j] they will deceive[3] every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* [k]weary themselves to commit iniquity.

6 Thine[l] habitation *is* in the midst of deceit; through deceit they [m]refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts,[4] Behold,[o] I will melt them,[5] and try them; for how[p] shall I do for the daughter of my people?

8 Their[q] tongue *is as* an arrow shot out;[6] it speaketh deceit: *one* [r]speaketh peaceably to his neighbour with his mouth, but in heart[7] he layeth his wait.[8]

9 ¶ Shall[s] I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For[t] the mountains will I take up a weeping and wailing, and for the [u]habitations[1] of the wilderness a lamentation, because they are burned up,[2] so that none can pass through *them;* neither can *men* hear the voice of the cattle: [v]both the fowl of the heavens and the beast are fled; they are gone.

11 And I [w]will make Jerusalem heaps, *and* a den of dragons; and I will make the cities of Judah [x]desolate,[5] without an inhabitant.

12 ¶ Who[y] *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare [z]it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith,[a] Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the [b]imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore[g] thus saith the LORD of hosts, the God of Israel; Behold, [d]I will feed them, *even* this people, with wormwood, and give them water of gall[7] to drink.

16 I will [e]scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed[8] them.

17 ¶ Thus saith the LORD of hosts, [h]Consider ye, and call for the [i]mourning women, that they may come; and send for [k]cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For [l]a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have [m]cast *us* out.[1]

20 Yet hear the word of the LORD, [n]O ye women, and let your ear receive the word of his mouth, [o]and teach your daughters wailing, and every one her neighbour lamentation:[2]

21 For [p]death is come up into our [q]windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, [r]Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman,[4] and none shall gather *them.*

23 ¶ Thus saith the LORD, [s]Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [t]let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which [u]exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* [v]I delight, saith the LORD.

25 ¶ Behold,[y] the days come, saith the LORD, that [w]I will punish[5] all *them which are* [x]circumcised with the uncircumcised;

26 Egypt,[c] and Judah, and Edom, and the children of Ammon, and Moab,[6] and all *that are* in the utmost corners,[7] that dwell in the wilderness; for all *these* nations *are* uncircumcised, and all the house of Israel *are* [y]uncircumcised in the heart.

A.M. cir. 3394. B.C. cir. 610.

2 Mat. 24. 32 ver. 19. Mic. 3. 12. the season of fruit is over.

p ch. 4. 19. & 10. 19. & 15. 18. & 30. 12. Nah. 3. 19.

q ch. 46. 11. & 51. 8. Gen. 37. 25.

r Matt. 9. 11, 12.

1 Heb. *gone up.* Is. 15. 5. ch. 48. 32—34. with 31. 9.

CHAP. IX.

a Ps. 69. 4. ch. 4. 19, 21. & 10. 19, 20. & 13. 17. & 14. 17. Lam. 1. 16. & 2. 11. & 3. 48—51. Ezek. 7. 16. & 21. 6, 7. Hos. 11. 8. Rom. 9. 2. & 10. 1.

1 Heb. *Who will give my head, &c.*

b Ps. 55. 4. Hos. 9. 7. Mi. 7. 2—6. Hab. 3. 7. 2 Cor. 11. 26. 1 Tim. 4. 2. 2 Tim. 3. 2—4. 2 Pet. 2. 3. Rev. 21. 8. & 22. 15.

c Ps. 120. 2—4. & 140. 3. ver. 8. Rom. 3. 13—17. 2 Tim. 3. 13. Tit. 1. 10. Jude 3.

d ch. 7. 26. 2 Tim. 3. 13. Ps. 125. 5.

e ch. 4. 22. Job 21. 14. & 22. 17. & 34. 37. Ps. 14. 4. & 53. 4. Prov. 1. 29. Hos. 4. 1. & 5. 4. John 8. 55. & 16. 3. 1 John 2. 4. & 3. 6.

2 Or, *friend.*

f Ge. 27. 36. 1 Ti. 4. 6.

g ch. 6. 28. Le. 19. 16. Hos. 4. 1.

h Micah 7. 5, 6. Matt. 10. 21. & 24. 10. Luke 21. 16.

i Or, *mock.*

j Ps. 5. 9. & 12. 2. & 52. 2. & 55. 11, 21. Prov. 6. 14. & 12. 20. & 26. 24—26. Is. 59. 4.

k ver. 3. Mi. 7. 3, 6. Hab. 2. 13. Zeph. 3. 5. Rom. 1. 28. Eph. 4. 19.

l Ps. 5. 4. & 10. 7. & 12. 2. & 36. 3. & 55. 11. & 140. 2. Prov. 6. 14. & 26. 24—26. Is. 59. 4. Jer. 5. 31. & 23. 14. Rom. 1. 28. Eph. 4. 19.

m Ps. 2. 12. Ho. 13. 2. Zeph. 1. 4, 5, 6. Joh. 21. 24, 25. Jude 5, 10.

3 As the speaker here is undoubtedly JEHOVAH (Messiah) speaking prophetically, and as he speaks of Judah as "the daughter of my people," is not the whole lamentation such as he uttered over Jerusalem, when "in the days of his flesh he offered up prayers and supplications with strong crying and tears:" is it not accompanied with the same unmitigated rebukes of sin which he afterwards thunders against the priests, Pharisees, and lawyers—and the "evil and adulterous generation" by whom the HOLY ONE was rejected, and the SELFLESS ONE crucified? Mat. 12. 39. 23. 27. Mar. 8. 38. Heb. 5. 7. See Heb. 12. 8.—C.

n ch. 5. 9. Is. 1. 24. & 5. 16. Mic. 3. 4. 1 Pet. 2. 12. 18. Mic. 3. 4. 2 Pet. 2. 12. 17. 22. Zec. 13. 9.

5 An allusion to the 'assaying tower,' ch. 6. 27.—C.

p ch. 5. 9. & 15. 16. Is. 1. 25. Ho. 6. 4. 5. 11. 8. Ob. 3. 10.

q ver. 3. Ps. 140. 3. Is. 59. 4. Mat. 15. 19. Rom. 3. 13. Jam. 3. 8. 1 Pet. 2. 1. Rev. 21. 8.

6 The arrow of a murderer (*Hag'meyd*) shot out by one lying unperceived in a place of apparent safety.—C.

r Ps. 28. 3. & 55. 21. & 62. 4. Pr. 26. 24—26.

7 Heb. *in the midst of him.*

8 Or, *wait for him.*

s ch. 5. 9, 29. Ezek. 22. 30. Nah. 1. 2. Zeph. 1. 18. & 3. 8. Rom. 2. 5. Rev. 6. 10.

t ch. 4. 23—26. & 22. 29. Is. 24. 4. Ho. 4. 3. Joel 1. 10, 18. & 2. 10. Am. 1. 2. & 8. 8. Zeph. 1. 2, 3.

u Or, *pastures.*

1 *Habitations.* 'Fair-mansions.' 'Pleasure-houses.'—*Rosenmuller.*

2 Or, *desolate.*

3 Heb. *from the fowl even to, &c.*

v Le. 26. 22. Deut. 28. 26. ch. 7. 20. & 12. 4. & 15. 3. & 16. 4. & 19. 7. & 34. 20. Ezek. 38. 20. Ho. 4. 3. Zeph. 1. 3.

w ch. 26. 18. Mic. 3. 12.

x Le. 26. 34—43. De. 28. 15—68. 29. 24—28. 31. 17. 32. 15—26. Jo. 8. 21. 2 Ki. 17. 7—23. & 21. 12. & 22. 16. 2 Chr. 36. 16. Ezra 9. 7. Ps. 106. 41. Is. 1. 7. & 6. 11. & 27. 10. & 64. 10. Jer. 4. 7. & 25. 9, 11. & 34. 22. & 44. 2, 6. Ezek. 5. 14. & 6. 14. & 12. 20. & 14. 15. & 29. 10. & 30. 7. & 33. 28. & 35. 3, 4, 7. & 36. 34, 35. Dan. 9. 18. Zech. 7. 14. Mal. 1. 3. 1 Pe. 1. 24. Rev. 18. 2.

4 Or, *shepherds.*

y Is. 13. 19. Jer. 49. 18. ver. 21. ch. 18. 7. & 27. 8. & 36. 3. Ezek. 14. 21. Dan. 9. 12. Joel 2. 11. Amos 3. 6. Zeph. 1. 14—18.

z Le. 26. 14—46. De. 28. 15—68. 29. 24—28. Jo. 23. 15. 2 Ki. 17. 7—23. & 21. 12. & 22. 16. 2 Chr. 36. 16. Ezra 9. 7. Ps. 106. 41. Is. 1. 7. & 6. 11. & 27. 10. & 64. 10. Jer. 4. 7. & 25. 9, 11. & 34. 22. & 44. 2, 6. Ezek. 5. 14. & 6. 14. & 12. 20. & 14. 15. & 29. 10. & 30. 7. & 33. 28. & 35. 3, 4, 7. & 36. 34, 35. Dan. 9. 18. Zech. 7. 14. Mal. 1. 3. 1 Pe. 1. 24. Rev. 18. 2.

5 Or, *desolations.*

a Le. 26. 33, 38, 39. De. 4. 27. & 28. 64. 2 Ch. 15. 3. Ezek. 5. 15. Mic. 4. 5.

1 Heb. *the wormwood.*

b Le. 26. 39. Ezra 9. 7. Neh. 1. 8. Ps. 106. 43. Is. 59. 12. Dan. 9. 7. Rom. 3. 19.

c Jer. 23. 15. Lam. 3. 15, 19. & 5. 7. Ho. 9. 4. Amos 5. 27. Mic. 2. 4. Hab. 2. 16.

7 Or, *bitterness.*

d Le. 26. 33, 38, 39. De. 4. 27. & 28. 64. 2 Ch. 15. 3. Ezek. 5. 12. Mic. 4. 5.

e Le. 26. 33. Deut. 28. 25, 64. 2 Ch. 29. 9. Jer. 15. 4. & 24. 9. & 25. 26. & 29. 18. & 34. 17. Ezek. 20. 23. & 22. 15. & 36. 19.

8 This utter consuming is not threatened against the whole either of Judah or Israel, but chiefly against the classes of Judah, who, in contempt of the Lord's warning by Jeremiah, had persisted in going down to Egypt. See ch. 44. 11 to 14. 28.—C.

f Ps. 2. 10. Hab. 2. 7. Lu. 7. 40. Dan. 5. 19.

g Ch. 15. 2. & 25. 29. & 46. 28. Am. 9. 10. Ez. 12. 25. Mat. 5. 18. ch. 10. 28. 46. 27, 28. Rom. 11. 26.

9 This word was used by the translators in the sense of 'cunning' as meaning amongst the Hebrews requisite professional education, i.e. words and signs. See 2 Ch. 34. 13. Is. 10. 5. Am. 5. 16. Mat. 9. 23. Mar. 5. 38.—C.

h ch. 22. 20, 24. & 49. 32. ch. 4. 29. & 6. 1. Is. 1. 7. Ezek. 7. 7—18. Mic. 1. 8, 9. Hab. 3. 16.

i Le. 26. 26. Is. 6. 12. Lam. 1. 4. & 2. 11. ch. 15. 5.

1 Because our houses are ruined.—C.

k Is. 3. 16, 32. 9—13.

l Lam. 1. 17, 18, 13. Am. 5. 16.

2 The appeal is appropriately made to professional mourners, thus called to lament in reality.—C.

m Ch. 36. 17, 18. 24. 18. ch. 6. 11, 12. & 32. 36. & 34. 5. Ezek. 21. 7. & 24. 5, 6.

n When our doors were carefully shut, behold the treacherous murderer has entered at our windows!—C.

o ch. 8. 2. & 13. 16. & 44. 20. Ps. 84. 11. & 90. 12.

p Death, the universal reaper, cutting down young and old, as handfuls of corn which are dropped upon the ground, but neither gathered nor bound into sheaves.—C.

q Ps. 33. 16, 17. Pr. 11. 4. Ec. 6. 2. Is. 28. 17. & 30. 30, 31. & 31. 8. Ezek. 7. 19. 1 Pe. 1. 24.

r Ch. 12. 12. 2 Ch. 20. 17. Ps. 105. 7. with 1 Ju. 5. 20. Is. 26. 11.

s Deu. 5. 24. Ps. 49. 6, 7, 16. & 52. 7. Is. 2. 22. Jer. 48. 14. Am. 6. 1. Zeph. 1. 18.

t Ch. 22. 16. Ps. 89. 14. & 101. 1. Mi. 7. 18, 19.

u Ps. 5. 4—11. & 7. 11. & 89. 14. & 119. 149. Is. 33. 5. Mic. 7. 8, 9.

v Is. 2. 9—11. & 31. & 33. Mi. 6. 8.

w Jews and Gentiles. Ge. 34. 14. Ac. 11. 3. Ro. 2. 17, 29. Col. 3. 11.

x ch. 25. 9—26. 27. 32. 31. Is. 11. 11. & 27. 12. Ezek. 28. 24. & 31. 18. & 32. 19—32. Am. 1. 11. Zeph. 2. 8—11.

y Ro. 2. 28, 29. Phi. 3. 3. Col. 2. 11.

6 Those who are professed members of the visible church of God, as was Judah, with those who vainly rest, but despise ceremonies, profession and ordinances.—C.

7 Heb. *cut off into corners, or having the corners of their hair polled.*

z ch. 4. 4. Le. 26. 41. Ro. 2. 25, 26, 29. Ezek. 44. 7, 9. Ac. 7. 51.

CHAPTER X. Ver. 17–22. Bring all your goods out of the country, where they are exposed to plunder, into the strongholds; for quickly will I, in a furious manner, drive out the inhabitants of this land by death and captivity. Alas! almost insupportable is my grief, that the whole Jewish church and nation should be quite unhinged, and none able in the least to help them! The rulers of both are ignorant and wicked; therefore shall they and their people be ruined or dis-



FALLEN COLUMNS OF THE PARTHENON—DORIC COLUMNS OF THE STYLE OF ARCHITECTURE WHICH FLOURISHED IN ATHENS DURING THE TIME THAT JEREMIAH WROTE. [Jeremiah, x:10.]—"But the Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." Jeremiah is supposed to have written the words referred to above about B. C. 600. In this very year Pherecydes, the philosopher, was born, and this was a flourishing period of the Doric and Ionic orders of architecture in Athens. The Parthenon, fallen columns of which are shown in the above picture, was the most beautiful specimen of Doric architecture ever seen. Looking upon these pieces of broken marble as they lie scattered on the Acropolis, we can not help feeling the force of the words of Jeremiah: "The nations of the earth shall not be able to abide his indignation." In no other nation has architecture come to such high and exquisite perfection as in Greece but it was all consecrated to idolatry.

CHAPTER X.

1 The great disparity between God and idols. 17 The prophet exhorteth to flee from the calamity to come. 19 He lamenteth the spoil of the tabernacle by foolish pastors. 23 He maketh an humble supplication.

HEAR ye[a] the word which the LORD speaketh unto you, [b]O house of Israel:

2 Thus saith the LORD, [c]Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the [1]customs of the people *are* vain: for [d]*one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe:

4 They[e] deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, [2]but speak not; [f]they must needs be borne, because they cannot go. Be not afraid of them; [3]for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as [4]*there is* none like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who[g] would not fear thee, O King of nations? for to thee[2] doth it appertain:[5] forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like[4] unto thee.

8 But they are [5]altogether [6]brutish and foolish; the stock[6] *is* a doctrine of vanities.

9 Silver[h] spread into plates is brought from Tarshish,[c] and gold from [7]Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*.[7]

10 But[i] the LORD *is* the true God,[8] he *is* the living God, and an everlasting [9]King: [8]at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* [9]they shall perish from the earth, and from under these heavens.

12 He [10]hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice,[1] *there is a* multitude[2] of waters in the heavens, and [11]he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with[3] rain, and bringeth forth the wind out of his treasures.

14 Every man is [12]brutish in *his* [4]knowledge: every founder is confounded by the graven image: [13]for his molten image *is* falsehood, and *there is* no breath in them.

15 They[j] *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The[k] portion of Jacob *is* not like them: for he *is* the [14]former of all *things;* and Israel *is* [15]the rod of his inheritance: the LORD of hosts *is* his name.[5]

17 ¶ Gather[l] up thy wares[6] out of the land, O inhabitant[7] of the fortress:

18 For thus saith the LORD, Behold, [16]I will sling out the inhabitants of the land at this once, and will distress them, that they [17]may find *it* [8]*so*.

19 ¶ Woe[m] is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I [18]must bear it.

20 My tabernacle[9] is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not; *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors[1] are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, [19]the noise of the bruit[2] is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the [20]way of man

A.M. cir. 3306. B.C. cir. 698.

CHAP. X.

a Ps. 50. 7. Is. 55. 3. Re. 2. 29. 1 Th. 2. 13. Mat. 11. 15.

b Jews, ch. 2. 4. 31. 2. Ezek. 3. 1, 4, 5. 20. 18.

c Le. 18. 3. 20. 23. De. 18. 10, 14. Is. 44. 25. 47. 12, 13.

1 Heb. *statutes* or *ordinances are vanity.*

d Is. 40. 19, 20. 44. 10–17.

e Ps. 115. 4. 135. 15. Is. 40. 19. 46. 6, 7. 41. 7. Hab. 2. 19.

f Ps. 115. 5. 135. 16. Hab. 2. 19. 1 Co. 12. 2.

h Is. 40. 15. Ps. 115. 7.

i Is. 41. 23. 45. 20. 44. 9, 10, 20. ver. 8, 21, 14. 51. 1 Co. 1. 4.

f Is. 40. 15. Ex. 15. 11. De. 32. 31. 33. 26. Ps. 86. 8–10. 89. 8. 35. 10. 145. 3. 147. 5. 13. 26.

k Re. 15. 4. De. 6. 13. Ps. 89. 5–8. 1 Ti. 1. 17. 6. 15.

2 Or, *it liketh thee.*

3 To thee doth fear appertain.—*C.*

4 None like thee in intellect, wisdom, power, holiness, and immortality.—*C.*

5 Heb. *in one or at once.*

l Is. 41. 29. 44. 9, 10, 20. Hab. 2. 18, 19. Zec. 10. 2. Ps. 115. 4–8. 135. 15–18. Ro. 1. 21, 22.

6 *Stock.* The very timber being a rebuker of idols, viz.: by its deadness and corruptibility.—*C.*

m ver. 4. Ps. 115. 4. 135. 15. Is. 45. 6. 40. 19, 20.

n 1 Ki. 10. 22. Is. 23. 6.

p Da. 10. 5. Job 28. 17, or 1 Ki. 9. 28.

7 Then not makers, or creators, of gods, ver. 11. *C.*—How admirably is this whole passage fitted to demonstrate to thoughtful men the utter folly of idolatry. The prophet, as it were, anatomizes the whole system. He discerns the stocks which are called gods, and he thus shows not merely that they cannot aid others, but they are themselves helpless. That such discourses as this failed to reclaim the Jews proves how grievously they had fallen, how reason itself had left them. So it is in all ages, among all people. When men wilfully reject the truth, systematically turn aside from the commands and ordinances of the Lord, his Spirit ceases to strive with them: they are given over to a reprobate mind.—*C.*

q 1 Jn. 5. 20. 2 Ch. 15. 3. Ps. 42. 2. 86. 9. Jn. 5. 21, 26. 1 Th. 1. 9. 1 Ti. 1. 17. 6. 15, 16.

8 Heb. *God of truth,* De. 32. 4. Ps. 31. 5.

9 Heb. *King of eternity.* Is. 57. 15.

r Ps. 18. 7. 68. 8. 104. 32. 114. 7. 76. 7, 8. 90. 11. Da. 4. 35. Na. 1. 6.

A.M. cir. 3306. B.C. cir. 698.

s ver. 13. Je. 2. 18. 45. 16. Zec. 13. 2. Ps. 96. 5.

t Ge. 1. 1, 6. ch. 51. 15. Ps. 33. 6, 9. 74. 16. 104. 2. 24. Joh. 1. 3. Is. 40. 22. 42. 5. 44. 24.

1 Thunders, Job 37. 4, 5. Ps. 29. 3–9. 77. 18. 135. 7. Je. 51. 16.

2 Or, *noise,* 1 Ki. 18. 41.

u Ps. 135. 6, 7. Job 37. 6. 38. 27–30. 36. 28–31. Ps. 147. 8.

3 Or, *for.*

w Ps. 90. 6. 94. 8. ch. 51. 17, 18. Is. 44. 9–11, 20. 42. 17. 45. 16. Ps. 115. 8. 135. 18. 1 Co. 8. 4. Ro. 1. 22, 23. 1 Co. 1. 19–21.

4 Or, *more brutish than to know.*

x ver. 8. Hab. 2. 18, 19. Is. 42. 17. 44. 9.

y ver. 5, 8, 14. 51. 17, 18. Ps. 115. 4–8. Hab. 2. 18, 19. Is. 41. 29. 44. 9–20. 45. 20. 46. 1, 2, 7.

z ch. 51. 19. De. 32. 31. Ps. 16. 5. 63. 26. 119. 57. 142. 5.

a Ge. 1. Pr. 16. 4.

b De. 32. 9. Ps. 74. 2. Ex. 19. 5, 6. Ps. 135. 4. Is. 41. 8.

5 The comparison here drawn between the false gods of the heathen and the JEHOVAH God of Israel is sublime. The Creator of all things is contrasted with the helpless, senseless stock which is moulded by the hand of a poor frail creature. It seems strange that the Israelites should have been so grievously deluded as to turn from the living God, to whose all mighty power and infinite mercy their national history bore such striking testimony, and to have given homage to idols.—*E.*

c ch. 4. 5; 8. 14, or 6. 1. Eze. 12. 3, 4, 11, 12. Mat. 24. 17. Lu. 17. 31.

6 *Thy wares*—collected into Jerusalem for safety.—*C.*

7 Heb. *inhabitress,* ch. 21. 13.

d 1 Sa. 25. 29. ch. 16. 13, 15. 1 Ki. 14. 27, 28. 33. 63, 64.

e Zec. 1. 6. ch. 23. 20. Eze. 12. 15, 25, 28. 6. 10. Is. 29. 11.

a That they may experience in fact the distress they would not believe in prophecy.—*C.*

f ch. 4. 19–28; 8. 18–21; 9. 1. La. 1.—*v.*

h Ps. 39. 9. La. 2. 18. Mi. 7. 7. 9. Is. 8. 17.

9 Jewish state, ch. 4. 20. La. 1.—*v.* De. 28. 32. 42. 2 Ch. 36. 17. Eze. 5. 11. 16. 37. 20. 22.

1 Ch. 2. 8. 5. 5, 6. 23. 29. 2 Ch. 36. 21. Ezr. 1. 1. Je. 25. 34–38. Is. 56. 10. Eze. 34. 1–10. 22. 6–12. Zec. 10. 3. Mi. 3. 1–12. Zep. 3. 3, 4. rulers of both church and state.

i Ch. 2. 15. 5. 15. 6. 1, 22. 4. 5, 6, 9, 11. Hab. 1. 6, 7, 16.

2 report.

j Pr. 16. 1. 20. 24. Ps. 37. 23. 32. 8. Ac. 17. 28. Ro. 11. 36.

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even they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he utereth his voice,[1] *there is a* multitude[2] of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with[3] rain, and bringeth forth the wind out of his treasures.

14 Every man is brutish in *his* [4]knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob *is* not like them: for he *is* the former of all *things;* and Israel *is* the rod of his inheritance: the LORD of hosts *is* his name.[5]

17 ¶ Gather up thy wares[6] out of the land, O inhabitant[7] of the fortress:

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find *it* [8]*so*.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, Truly this *is* a grief, and I must bear it.

20 My tabernacle[9] is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not; *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors[1] are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit[2] is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the [20]way of man

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persed. For, behold, the Chaldean army cometh, with great noise and fury, to render Judea utterly desolate.

Ver. 2. *Learn not,* &c. **A special warning against imbibing the religious principles of the Egyptians, to whom they were inclined to go; or the Babylonians, who were destined to lead them captive.—*Signs.* Eclipses, comets, or meteors: or the high-sounding and imposing doctrines of astrology, concerning the *planetary houses* and *signs of the zodiac.** *C.*

Ver. 5. *Upright.* **A most graphic description of the attitude of Egyptian idols, and probably of all idols, until Grecian sculpture gave everything but life to the marble, and induced the learned but most foolish Athenians to exclaim, when they looked upon a statue of Jupiter, That is no statue, that is the very god himself! How melancholy, alas! that science and art may attain their highest perfection, while religion sinks into the utmost degradation of idolatry!** *C.*

Ver. 9. *Blue*—**the colour of the unclouded eastern sky, the emblem of Deity; *purple*—the colour of kings, the emblem of royalty and dominion.** *C.*

Ver. 11. **This verse is in the *Chaldee,* as if to prepare the Hebrews with an answer to their idolatrous masters, when tempting them to idolatry. It is not improbable that, like the sentences adduced by Paul, Ac. 17. 28, it may have been a quotation from some of the earlier writings of the Chaldeans before they were perverted by idolatry.** *C.*

Ver. 13. **When God speaks to the ear of reason by the voice of thunder, the clouds, by the agency of electricity, are converted into water—not into a mass which would bring ruin, but into multitudinous drops that shower down fertility.—By a wonderful process he causes vapours to ascend from 'the ends,' from all parts of the earth; or does the prophet allude to the almost continual vapours and fogs that hang around the polar regions, the literal 'ends of the earth?'—The winds are literally treasured up by the condensing power of cold, ready, at the will of their Lord, to be drawn out in the breeze or storm.** *C.*

Ver. 14. *Brutish in his knowledge.* **Every man is really 'brutish in knowledge'—in the knowledge of God—until he is 'born again of water and of the Spirit,' Jn. 3. 5.** *C.*

Ver. 15. **Of many, the very names have perished, many have been broken to fragments, many overwhelmed in earthquakes, or buried in rubbish and ruins. Can such things have ever been gods? Did learned nations ever worship them? Alas! for Egypt, Greece, and Rome, such were their gods! They are perished! but, alas! for the paintings and images, the idols that still are worshipped! Alas! for the second commandment, which Rome, to her confusion, hath blotted out, though written by the finger of God!—*Note,* This awful suppression of the second commandment may be witnessed in the Romish catechism called *Christian Doctrine.*** *C.*

Ver. 16. *Portion.* **The God from whom Jacob would not part until he should bestow a blessing. See Ge. 32. 26–30; Ps. 119. 57.—*Rod.* Is it the rod of measurement? or rather the sceptre of power, government, and protection, Ge. 49. 10; Ps. 23. 4. And Israel is literally that people 'by whom and for whom' all nations and kingdoms are still governed, until Christ shall 'inherit all things' in *fact,* as he already does in *right.*** *C.*

Ver. 18. **'The inhabitant of the fortress,' ver. 17, is here introduced, bemoaning his grievous wound and the captivity and loss of his children.** *C.*

Ver. 20. *My tabernacle is spoiled.* **The union of the 'tabernacle' with the 'pastors and flocks,' ver. 21, seems to fix the allusion to the tabernacle of the congregation in the wilderness; and which was afterwards set up in Jerusalem by David, previous to the building of the temple. It is the legitimate emblem of all religious ordinances and assemblies for the public worship of JEHOVAH.** *C.*

Ver. 22. *Behold, the noise of the bruit is come!* **'Hark! a noise—behold, it draws near!'—*Dragons.* There is perhaps no distinct species of animal to which the word 'dragon' can be applied; it seems here rather a generic name for all wild beasts frequenting solitary places.** *C.*

Ver. 23. **Man is neither wise enough to discover, nor steady enough to pursue, the way of safety and success; his wisdom, and strength, and success must be the gift of God, Ja. 1. 17.** *C.*

Ver. 24. *Correct me, but with judgment.* **'With judgment,' to reform; not 'with anger,' to extirpate.** *C.*

REFLECTIONS.—**Amazing absurdities often prevail even among nations which are famed for worldly wisdom and knowledge. And it is very unreasonable and dangerous for those who have been taught of God to learn the ways of heathens. God's eternal power and Godhead are so manifest as to leave the most stupid idolaters without excuse; and the more we contemplate his unsearchable greatness and glory, the more we shall be filled with reverence and godly fear, and lost in admiration. If he be our King, let us show ourselves faithful subjects, dependent on his protection, and devoted to his service. If he be our Portion, we can wish nothing beyond him. But often men remain ignorant of his excellency, and of the vanity of idols, till it be too late, and till his word be verified in their irrevocable and tremendous destruction. Terrible is the prospect when both rulers and ruled are plunged in ignorance, and abandoned to atheistical neglect of prayer. Neglect of God's worship in families rank-**

is not in himself: *it is* not in man that walketh to direct his steps.[3]

24 O LORD, [k]correct me, but with judgment; not in thine anger, lest thou bring me to nothing.[4]

25 Pour[l] out thy fury upon the heathen that know thee not,[5] and upon the families that call not on thy name: for [m]they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER XI.

1 *Jeremiah proclaimeth God's covenant,* 8 *rebuketh the Jews' disobeying thereof,* 11 *prophesieth evils to come upon them,* 18 *and upon the men of Anathoth, for conspiring to kill Jeremiah.*

THE word that came to Jeremiah from the LORD, saying,

2 Hear[a] ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, [b]Thus saith the LORD God of Israel, [c]Cursed *be* the man that obeyeth not the words of this [d]covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the [e]iron furnace, saying, [f]Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God;

5 That I may perform the [h]oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day.[1] Then answered I, and said, So be it,[2] O LORD.

6 Then the LORD said unto me, [i]Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and [j]do them.

7 For [k]I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet[l] they obeyed not, nor inclined their ear, but walked every one in the imagination[3] of their evil heart: therefore [n]I will bring upon them all the words of this covenant,[4] which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, [o]A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to [p]the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: [q]the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

11 ¶ Therefore thus saith the LORD, [r]Behold, I will bring evil upon them, which they shall not be able to escape;[5] and [s]though they shall cry unto me, I will not hearken unto them.[6]

12 Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry [t]unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.[7]

13 For [u]*according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* shameful thing,[8] *even* altars to burn incense unto Baal.

14 Therefore [v]pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their [9]trouble.[1]

15 What[2] hath [x]my beloved [y]to do in mine house,[3] *seeing* she hath [z]wrought lewdness with many, and the [a]holy flesh[4] is passed from thee? when thou doest evil,[5] then[b] thou rejoicest.

16 The LORD called thy name, [c]A green olive-tree, fair, *and* of goodly fruit; [d]with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts [e]that planted thee [9]hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

18 ¶ And the LORD [h]hath given me knowledge *of it*, and I know *it:* then thou showedst me their doings.[6]

19 But I *was* [i]like a lamb, *or* an ox, *that* is brought to the slaughter; and I knew not that [j]they had devised devices against me, *saying,* [k]Let us destroy the tree with the fruit[7] thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, [l]that judgest righteously, that [m]triest the reins and the heart, [o]let

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men with heathens, and entails his curse upon them. But great is the mercy that, though God correct, yet he will not destroy his people; and that, though we may not pray against corrections, we may pray for the mitigation of them, and hope that the rod will be quickly turned from us.

CHAPTER XI. Ver. 15, 16. What have the Jewish nation, whom I once so dearly loved and cherished, now to do in my temple, when they are so abandoned to idolatries, and when their sacrifices, which were once holy, are rendered detestable because of their obstinacy and joy in wickedness? I once made them outwardly flourishing and prosperous, and put them into a capacity to do much good, but now they shall be destroyed by the furious Chaldeans.

Ver. 4. *From the iron furnace.* A slight examination of the wonderful relics of their labour and skill will show that the Egyptians must have been well supplied with iron tools. And the allusion here, and in Deu. 4. 20, renders it highly probable that they were acquainted with the preparation of iron from the ore, and that the Israelites were condemned to work at their furnaces. *C.*

Ver. 6. The prophet, it appears, was commanded to itinerate as a preacher of righteousness from city to city, and, as is customary in milder climates, to preach in the public streets. *C.*

Ver. 13. The Israelites had adopted the custom of Egypt, where every city had its own peculiar tutelary deities, besides the rational gods that were worshipped in common—a system of which it is melancholy to behold the exact reflected image in the tutelary saints assigned by the Church of Rome to countries, cities, families, or individuals. *C.*

REFLECTIONS.—God greatly loves true holiness; and abundant, but gracious, are his rewards of it. The saints of God delightfully consent to his transactions of grace, but especially to the better promise made with men in Christ, and established upon better promises than the national covenant which God made with Israel. But it is hard to make unregenerate men have so much as a semblance of holiness; on the contrary, they are ready deliberately and obstinately to combine against the Lord their God. But if they will not be ruled by his law, they must be destroyed by his curse. And dreadful is their case for whom prayer cannot avail: God will not, and idols cannot, help. Neither present devotions nor the past favours of God can profit them. Faithful ministers are often barbarously rewarded by those who should be their protectors. And none have been more malicious persecutors than profane clergymen. But if God preserve and vindicate his servants, they may possess their souls in patience, and continue their faithfulness. And, alas! wretched will be the condition of those who have injured them when God rises up to punish.

me see[8] thy vengeance on them; [z]for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth that [a]seek thy life, saying, [b]Prophesy not in the name of the LORD, that [c]thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [d]punish[9] them; the young men shall die by the sword, their sons and their daughters shall die by famine;

23 And [e]there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* [f]the year[1] of their visitation.

CHAPTER XII.

1 Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin. 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage. 14 He promiseth to the penitent return from captivity.

RIGHTEOUS [a]*art* thou, O LORD, when I plead with thee; yet let me talk[1] with thee of *thy* judgments: [b]Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?[2]

2 Thou[c] hast planted them; yea, they have taken root: they grow;[3] yea, they bring forth fruit: [d]thou *art* near in their mouth, and far from their reins.

3 But thou, O LORD, [e]knowest me; thou hast seen me, and tried mine heart toward[4] thee; pull[f] them out like sheep for the slaughter, and prepare them for the day of slaughter.[5]

4 How[h] long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, [i]He shall not see our last end.

5 ¶ If thou [j]hast run with the footmen, and they have wearied thee, then how canst [k]thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, [l]*they wearied thee*, then how wilt thou do [m]in the swelling of Jordan?[6]

6 For even [n]thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, [o]they have called a multitude after thee:[7] believe them not, though they speak fair words[8] unto thee.[9]

z Pr.24.10.Jn.21.18. *a* Ps.42.7;69.1,2, with Jos.3.15;ch.49.19;50.44. *b* ch.9.4,5;11.21. *c* ch.11.6.Ezek.33.30,31.ch.36.18;20.39. *d* Pr.26.24,25.

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e Ps.37.1,2. *f* ch.11.6; 23.12. Mi. 7.2,5.Lu.4.24. *g* Is.57.20. Am.2.2,13; 7.13,15;Mi.2.5,11. *h* ch.29.1,10; 38.4,6; 42.5.Am.5.16. Mat.21. 35;22.6;23.34,37. *i* ch.Ps.3.1-16. Mat.23. 35. 1 Th.2.15,16. ch.9. 21;16.4. *k* Heb. *with upon.* *l* Is.14.20-22. ch.44. 27, with ver. 19. Mat. 7.2. De.19.19. *m* Lu.19.44.ch.23.12; 46.22;48.44;50.27;51.9. 29.Ho.9.7.

[1] *The year.* A long, but fixed period of judgment.—*C.*

CHAP. XII.

a Ge.18.25. De.32.4. Da.9.7.Zep.3.5. Ps.51. 4;92.15;119.75,137;145. 17.

[1] Or, *reason the case.*

b Job 21. 7-13; 12. 6. Ps.37.1; 49.11; 73.3-12; 94. 3-4. Hab.1.3,4. ch.5.28. Mal.3.15.

[2] The prophet does not speak as if he doubted either the wisdom or justice of the divine government, nor as if he were ignorant of its general principles, but he pleads to have the particular case of his country and church explained, that the erroneous doctrines and conclusions of ignorant and ungodly men might be corrected by God's special authority.—*C.*

c Ps.37.35; 73.3,4,12. Jer.5.27,28. Hab. 1.13-17.

[3] Heb. *go on.*

d Ps. 14. 1. Tit. 1. 16. Is.29.13.

e Ps.17.3;26.1-7;39.1, 3;59.11;109.2 Ki.20.3. Job 23.10.2 Co.1.12.

[4] Heb. *with.*

f ch.11.20; 20.12; 17. 18; 18.21-23. Ps.59.13. Ja.5.6.

[5] See Ps.5.10; 35.8. Ro.11.2.—*C.*

h Ps.107.34. ch.4.25; 9.10; 14.2; 23.10. Ho.4.3.

i 2 Ch.36.16. Eze.11. 22-28. Ps.50.21.

j ch.11.19;18.23.

k ch.20.8;36.26,38.4. 6.

[6] If the beginning of sorrows' has so affected you, what will be your distress when divine wrath overflows the sinful land as the periodical swellings of Jordan cover its banks?—*C.*

[7] Or, *cried after thee fully.*

[8] Heb. *good things.*

[9] If your brethren

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have dealt so treacherously and cruelly, what mercy is to be expected from foreign invaders?—*C.*

l Ps.78.59,62. ch. 7. 14,15. Eze.7.20. ch.24. 21; 25.45,46. Ho. 3. 4. Lu.21.24. Ac.4.25,28.

[1] Heb. *love.*

[2] Heb. *yea etc cut her twice or yelleth.*

n 2 Ch.36.16. Zec.11. 8 Mat.21.33,38. Lu.19. 27.

[3] Or, *tattooed.*

o ch.2.5;7.24. Is.56. 9. Hab.2.17. Re.19.17.

[4] Or, *cause them to come.*

p ch.6.3;15.9; ver.12; ch.xxxix.lii. La.i.—v.2 Ch.xxxvi.

[5] The multitude of shepherd warriors. See ch.6.3.—*C.*

[6] Heb. *portion of desire.*

q La.i.ii.;5.4. ch.23. 10;50.6. Is.42.25;43.28.

r ch.4.22 13, 26;5.10; 9.12,19,21;47.6,7. Eze. 14.17. Is. 66. 15, 16; 48. 22. Mat.24.22.

s Le. 26. 16. De. 28. 38. Mi.6.15. Hag.1.6. Is.5.10. Ro.6.21. ch.3. 24,25. Is.30.1-6;31.1-3. Eze.29.6,7.

[7] This prophetic sentence was in process of execution from the time when the armies of Babylon overran Palestine down to the time when the wild Mohammedan hordes completed its desolation. 'The spoilers are come upon all high places through the wilderness.'—There are the Arabs, who have been and still are the spoilers of the land. In their periodical invasions they destroy all before them. They keep the few settled inhabitants who still cultivate portions of the soil in a continual state of fear and excitement.—No flesh has peace.—*F.*

y Is. xv.-xxiii. ch. xlvi.-li. Eze. xxv.-xxxii.xxxv.

[8] *Evil neighbours*, Philistines, Moabites, Edomites, Ammonites, &c. (see ch.xlvii. -xlix. Eze. xxv.), who have all been 'plucked out of their lands,' and scattered no man knows where; while Judah has been 'plucked out from among them,' and are still preserved a distinct and historical people.—*C.*

x Ps.105.15. Zec.2.8, 9. ch.49.1,2. Eze.25.3-17. Am.1.11. Ob.6-10. Zep.2.8, ch. xlvi.-li. Eze. x.-xxxii. xl.17. Is. x.-xxiii. Am.i.ii.

b De.30.3. ch.30.3,7. Am.9.11.

c ch. 25. 12; 27. 7. Is. 23. 15, 17, 18; 19. 22, 24; 24. 22. ch. 48. 47; 49. 6, 39. Am.9.14.

d Ge.12.8.

e Is.45.23. Ps.22.27-30. Is.11.10. Phi.2.11.

f Ps.106.35,36. Zep. 2.9. Nu.25.1. &c.

h Is.13.20-22;35.5-7. Ps.68.30,31; 87.4-6; 72. 8-11. Zec. 2. 11; 10. 10. Ro.11.25. Eph.2.18-22; 3.6,8. 1 Co.3.9. 1 Pe. 2. 5-9.

i Is.60.12. Zec.14.16-18. Lu.2.11,30. Re.19.21.

7 ¶ I[p] have forsaken mine house, I have left mine heritage; I have given the dearly [1]beloved of my soul into the hand of her enemies.

8 Mine heritage is unto me as a lion in the forest; it crieth out[2] against me; [r]therefore have I hated it.

9 Mine heritage *is* unto me *as* a [3]speckled bird; the birds round about *are* against her; come ye, [s]assemble all the beasts of the field, come[4] to devour.

10 Many[t] pastors[5] have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion[6] a desolate wilderness.

11 They [u]have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart.

12 The[v] spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They[x] have sown wheat, but shall reap thorns; they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the LORD.[7]

14 ¶ Thus saith the LORD [y]against all mine evil neighbours,[8] that [z]touch the inheritance which I have caused my people Israel to inherit; Behold, [a]I will pluck them out of their land, and [b]pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out [c]I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, [d]if they will diligently learn the ways of my people, [e]to swear by my name, The LORD liveth; as [f]they taught my people to swear by Baal; then shall they [h]be built in the midst of my people.

17 But [i]if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAPTER XII. Ver. 5, 6. If you are so faint and impatient under the opposition of your own poor friends and neighbours at Anathoth, the place of your birth, how wilt thou bear through when all the rulers of Judah shall persecute you, and even your own relations and fellow-priests stir up the common people to destroy you? 7-13. I will quickly abandon my temple and my people, which I once so dearly loved, into the hand of the Chaldean destroyers. Instead of hearkening to my voice, as sheep to their shepherd, they blasphemously contradict my words, reject my government, abuse my messengers, and abandon themselves to rapine and oppression; therefore their heathen neighbours shall assemble in armies to destroy them; Nebuchadnezzar and his princes shall unhinge their constitution in church and state, and lay their whole country terribly desolate. While the crops shall be ruined, all their expensive attempts to save themselves by the help of the Egyptians shall but increase their misery. 14-17. I will also destroy, and carry captive out of their own countries, the Moabites, Ammonites, Edomites, Egyptians, Philistines, Phœnicians, Syrians, and Northern Arabs, who have injured my people; and will afterwards bring back my people, and even part of these nations, to their respective countries; and will even unite them into the same true church, especially in the apostolic and coming periods. (See Introduction, ch. iv. sect. 18, 19.)

Ver. 2. *Near in their mouth*, as the bit of the bridle to the horse: *but far from their reins*, the powers by which he is guided or restrained.—*Note*, The Hebrew word for *kidneys* or *reins* is derived from a root that signifies to *complete* or *finish*, probably because the circuit of digestion, absorption, and arterial propulsion has been completed or finished when they have separated the superabundant aqueous and saline particles from the blood: and because the completeness of men (fearing God and keeping his commandments, Ec. 12. 13) lies in self-denial, the same word signifies to withhold, restrain, and, as it were, bridle and rein the passions, presenting the body 'a living sacrifice, holy, acceptable to God, man's reasonable service.' *C.*

Ver. 4. *He shall not see our last end.* Most probably an allusion to De. 32. 29, and the previous description of the 'latter end,' the state of the Jewish people in 'the latter day,' ver. 15-28. 'He shall not see:' the wickedness charged against this expression can scarcely refer to Jeremiah, as if he had prophesied falsely, or should not live to see his predictions fulfilled, but rather to God, of whom they insinuate or affirm that he is either indisposed or unable to execute his threatened judgments. See Ec. 8. 11. *C.*

Ver. 9. *A speckled bird.* The Seventy render it *hyena*, which is countenanced by the Arabic, and adopted by Bochart, Gesenius, Boothroyd, and others. Jerome supposes it to be the peacock; and Blayney, despairing of identifying the species, translates it 'the bird *tzeboa*.' But however the word may be translated, the reference is probably not to any species, but to a well-known fact in natural history, viz. the disposition, nay habit, of birds to follow, and, as it were, persecute strange beasts or birds, or birds even of their own species, if speckled with anything uncommon. In such cases the natural timidity of birds seems to give place to a reckless courage, which occasionally incites the weakest to combine in pursuit and assault of their most formidable enemy. *C.*

Ver. 11. He does not mean no man felt the misery; but that no man 'laid to heart' his own sins, and the national sins, as the procuring cause of the judgments. *C.*

Ver. 13. *Revenues.* Boothroyd translates it 'crops,' which seems much more consonant to the tenor of the verse.—*Note*, The vineyard of the sluggard, the broken wall, the brier, the thistle, and the rank weed, are a shame to the husbandman: but the real shame of any people is sin—whether of a law broken, as

CHAPTER XIII.

1 Under the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 Under the parable of bottles filled with wine, he foretelleth their excess of misery. 15 He exhorteth them to prevent their future judgments. 22 He showeth their abominations are the cause of these evils.

THUS saith the LORD unto me, Go and get thee a [a]linen girdle, and put it upon thy loins, and put it [b]not in water.

2 So I got a girdle, [c]according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to [d]Euphrates, and hide it there in a hole of the rock.

5 So [e]I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was [g]profitable for nothing.[1]

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, [h]After this manner will I mar the pride of Judah, and the great pride of Jerusalem.

10 This[i] evil people which refuse to hear my words, which walk in the imagination[2] of their heart, and walk after other gods, to serve them, and to worship them, [j]shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have [k]I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD; that they might be unto me for a people, and [l]for a name, and for a praise, and for a glory: [m]but they would not hear.[3]

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, Every[o] bottle shall be filled with wine: and they shall say unto thee, [p]Do we not certainly know that every bottle shall be filled with wine?[4]

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, [q]with drunkenness.

14 And I will dash them[5] one against another,[6] even the fathers and the sons together, saith the LORD; [r]I will not pity, nor spare, nor have mercy, but destroy them.[7]

15 ¶ Hear[s] ye, and give ear; [t]be not proud: for the LORD hath spoken.

16 Give[u] glory[8] to the LORD your God, before he cause [v]darkness, and before your feet stumble [w]upon the dark mountains,[9] and while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, [x]my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because [y]the LORD's flock is carried away captive.

18 Say unto the king and to the queen, [z]Humble yourselves, sit down; for your principalities[1] shall come down, *even* the crown of your glory.

19 The cities of the [2]south[3] shall be [b]shut up,[4] and none shall open *them:* [c]Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold [d]them that come from the north; [e]where *is* the flock *that* was given thee,[5] thy beautiful flock?

21 What wilt thou say when he shall [f]punish thee?[7] for [g]thou hast taught them[8] *to be* captains, *and* as chief over thee; [h]shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, [i]Wherefore come these things upon me? [j]for the greatness of thine iniquity are [k]thy skirts discovered, *and* thy heels [l]made bare.[1]

23 Can[l] the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed[2] to do evil.

24 Therefore[n] will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This[o] *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast [p]forgotten me, and [q]trusted in falsehood.

A.M. cir. 3396.
B.C. cir. 608.

CHAP. XIII.

a ver. 11. He. 1. 13, 12.
b Ezek. 4. 9, 12. Ho. 13. 9. 14. 1. Is. 1. 9.
c Pr. 3. 8. Mat. 16. 24.
d Gen. 2. 10. He. 11. 24. De. 1. 7. 32. Ac. 7. 27.
e Mi. 4. 10. Ezr. 1. 3, 11. Thither the Jews were to be carried captive.
f Ezr. 3. 14, 13. 3. 11. 24.

1 The Chaldean army quite ruine the Jewish nation and their property.

g Is. 3. 25, with Ps. 14. 3. Is. 1. 4, 5. 57. 12. 64. 6.
h ver. 15, 17. Is. 5. 5. 8. 13, 16. Le. 26. 19. Is. 2. 11—17. 42. 8.
i 2 Ch. 33. 15, 16. ch. 2. 13. 20. 17. 28. 6. 10. Eze. 2. 5. Is. 1. 2. Is.
2 Or, *stubbornness.*
ch. 3. 17. 9. 14. 23. 17. 7. 24.
j Is. 3. 24. ch. 15. 1—4. 16. 4. 19. 7—9. La. 1. 8. 19. ver. 1. Eze. 24. 21. Ho. 5. 14. 13. 15.
k Ge. 17. 7. Ex. 19. 5, 6. De. 5. 1—3. 4. 7, 8. 31. 28. 7. 6. 26. 18. 29. 12. 29. 1. 32. 9. 33. 28, 29.
l Is. 43. 21. 60. 21. 63. 12. ch. 33. 9.
m See ch. 7. 24. De. 29. 4. Ps. 81. 12. Jn. 12. 38, 40.
3 It seems probable that Jeremiah was in Babylon at the time when this prophecy was uttered. There is nothing in the story of his life opposed to this supposition, and the whole scope of the narrative appears to sanction the idea that the facts were real and not merely visionary symbols. It would seem too from the subsequent history of the prophet that he was acquainted with the chiefs of the Babylonian armies who conquered Judah; and the special orders given by Nebuchadnezzar (ch. 39. 11) regarding him indicate some previous knowledge. Jeremiah during his visit to Babylon at the time of this prophetic vision may have gained the friendship of those in power.—*C.*
n Ps. 78. 8, 60. 3. ch. 25. 15—17, 27, 28. Is. 51. 17, 22.
p ch. 6. 10. Mi. 2. 11. Ac. 17. 28. Jn. 15. 18, 18.
4 They can scarcely have been so stupid as to misunderstand the prophet's meaning; but, by affecting to misunderstand, they endeavoured to turn his message into ridicule.—*C.*

A.M. cir. 3396.
B.C. cir. 608.

chains of Satan fall from the arms of Jephthah.—*C.*
q Ps. 75. 8, 60. 3. Is. 51. 17, 21. 63. 6. ch. 25. 15, 16, 27. 51. 7. Is. 44. 25.
5 As earthen bottles. ver. 12. ch. 19. 11. 51. 20. Ju. 7. 20. Ps. 2. 9. Is. 9. 21.
6 Heb. *a man against his brother.*
r ch. 4. 28. Eze. 5. 11. 7. 4, 9. 8. 18. 9. 10. 24. 14.
7 Heb. *from destroying them.*
s Ne. 8. 10. De. 32. 29. Is. 42. 23. ch. 22. 29.
t Is. 26. 11. 24. 22. Mal. 2. 13. Ho. 11. 12. ver. 9, 17.
u Jos. 7. 19. ch. 3. 13. Joel 2. 12, 13. Ja. 4. 7—9. 1 Pe. 5. 6.
8 By confessing your faults, the justice of God's judgments, and fleeing to him for mercy.—*C.*
v Is. 8. 22. 5. 30. 59. 9. ch. 4. 23. 13. 9. Joel 2. 10. Am. 8. 9, 10. Ps. 44. 19. La. 2. 1.
x ch. 16. 16. Eze. 7. 16. Ps. 55. 2. Mat. 24. 30.
9 See note [s] in first column.
y La. 1. 2, 16, 2. 18. ch. 9. 1. Ps. 119. 136. ver. 10, 15. Joel 2. 17.
z ver. 19, 20. Ps. 80. 1. Is. 60. 11, 20. 21. Eze. 34. 30. 38. Ch. 10. 21. 12. 7. 22. ver. 20.
a ch. 22. 26. 2 Ki. 24. 12. Jonah 3. 6. La. 2. 10. Is. 3. 26, 47.
1 Or, *head-tires.*
2 Judea, Jos. 18. 5. ch. 17. 26, 33. 13. Eze. 20. 46, 47.
3 The cities of Judah which lay south of Samaria or Israel.—*C.*
b 2 Ki. 25. 21. Ps. 31. 8. Job 12. 14. De. 28. 52.
4 *Shut up*—or, as the word often signifies, 'delivered up' (see De. 23. 15. 2 Sa. 23. 7. Ps. 78. 48), first, to plunder; secondly, to desolation, so that 'none shall open them.'—*C.*
c Le. 26. 31—33. De. 28. 25, 36, 41, 64. ch. 52.
d ch. 1. 14, 15. 10. 22. Hab. 1. 6.
e ch. 4. 30. 6. 20. 10. 21. 23. 1. 31. 10. 49. 31. 50. 6. 51. 8. 52. 41.
5 *Given thee*—the king, ver. 18.—*C.*
6 Heb. *visit upon.*
7 *When he shall punish thee*—that is, the Lord of the flock. ver. 17.—*C.*
f 2 Ki. 16. 7. 2 Ch. 28. 20. Is. 39. 3, 6.
8 By calling them to your aid, by displaying before them your wealth, by conforming to their idolatries.—*C.*
g ch. 4. 30. 6. 20. 22. 20. 25. 30. 6. &c.
h ch. 5. 29. 9. 16. 10. 21. Ho. 13. 8.
i ch. 9. 12. 16. 10. 44. 7. 50. 6. 51. 50. 12. 16.
k ver. 26. Is. 3. 17. 20. 4. 47. 2, 3. La. 1. 8. 4. 21. Na. 3. 5. Eze. 16. 37—39. Ho. 2. 10.
l Or, *shall be violently broken away.*
1 See note [t] in first column.
m ch. 2. 30. 5. 3. 6. 29. 30. Is. 1. 5. Ps. 4. 2. ch. 44. 17. 17. 6. Ho. 5. 7, 8.
2 Heb. *taught*, Pr. 19. 27.
n Ps. 1. 4. Ho. 13. 3. Zep. 2. 2. Le. 26. 33. De. 28. 64. ch. 4. 11—13. 23. 19. Is. 66. 15, 16.
o Job 20. 29. Ps. 11. 6.
p De. 32. 15. ch. 2. 13, 32.
q Is. 28. 15. ch. 7. 4, 8. Mi. 3. 11. De. 32. 37, 38. ch. 7. 28.

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of the Sabbath; a duty neglected, as of missions to the heathen; or a Saviour 'crucified afresh, and put to an open shame' by the unsanctified lives of his baptized, his new-covenant church, Pr. 14. 34; He. 6. 6. *C.*

Ver. 16, 17. *Then shall they be built,* &c. This passage contains a distinct promise of the restoration of the Philistines, Moabites, &c., in the event of their conversion to Christ; and in a form that seems to indicate that *some* of them will be converted, and thereupon restored and reorganized into kingdoms; while *one* will remain in obstinate heathenism, and be 'utterly plucked up and destroyed.' *C.*

REFLECTIONS.—The prosperity of wicked men has often been a stumbling-block to the godly. But let God do as he will, it is certain he will never do what is unrighteous. His providences may be dark, but never unjust; nay, nor unkind to the upright. We may sit easy under men's revilings, if we be conscious of God's approbation of us. Yea, there is no reason to covet that prosperity which fattens men, particularly hypocritical professors, for the fearful loss of God's favour. Atheistical and prophet-murdering sinners are a great plague to their country. And yet, if ministers will be faithful, they must expect more and more opposition, especially from evil brethren. And very justly the Lord metes out heavier trials to such as rage and fret at lesser ones, even when the lesser kindly prepare for the greater. Dreadful are those sins which make God desert and detest those ordinances and persons for which he has professed the greatest regard. But men's furious rage against him and his ways must be punished with fearful judgments. And yet no judgments fail to harden and exasperate sinners when God has withdrawn his Spirit from them. They who have tempted us to sin, ordinarily become our tormentors in punishing it. And if judgment begin at the house of God, the wicked corrupters and abusers of it need not think long to escape. But the bitterest enemies may be reconciled by the gospel. And such as diligently learn the Lord's ways shall share the blessings of his people; while ruin, dreadful ruin, in every age, shall await obstinate sinners.

CHAPTER XIII. Ver. 16. Glorify your own God, by confession and repentance of your sins, before he bring the most perplexing, scattering, deathful, and ruinous judgments upon you. 20–23. Behold, O Jews, the Chaldeans shall invade your country, and shall destroy and carry captive your once flourishing multitudes of God's own people; and when they, whom you formerly invited to your assistance (and thus showed them the way to subdue you), shall destroy you, how dreadful shall be your misery and anguish! For your great iniquities shall you be reduced to

26 Therefore [r]will I discover thy skirts upon thy face,[3] that thy shame may appear.

27 I have seen [s]thine adulteries, *and* thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt [t]thou not be made clean? when *shall it* once *be?*[4]

CHAPTER XIV.

1 *A grievous famine 7 causeth Jeremiah to pray.* 10 *The Lord will not be entreated for the people.* 13 *Lying prophets are no excuse for them.* 17 *Jeremiah is commanded to bewail their calamities.*

THE word[a] of the LORD that came to Jeremiah concerning the [1]dearth.[2]

2 Judah[b] mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones[3] to the waters: they [c]came to the pits,[4] *and* found no water; they returned with their vessels empty; [d]they were ashamed and confounded, and [e]covered their heads.

4 Because[g] the ground is chapt, for there was no rain in the earth, [h]the plowmen were ashamed, they covered their heads.

5 Yea, [i]the hind also calved in the field, and forsook *it,* because there was no grass.

6 And[j] the wild asses did stand in the high places, they snuffed up the wind like dragons; their[k] eyes did fail, because *there was* no grass.

7 ¶ O[l] LORD, though our iniquities [m]testify against us, [n]do thou *it* for thy name's sake:[5] for our[o] backslidings are many; we have sinned against thee.

8 O [p]the Hope of Israel, [q]the Saviour thereof in time of trouble, [r]why shouldest thou be as a stranger in the land, and [s]as a wayfaring man *that* turneth aside to tarry for a night?

9 Why[u] shouldest thou be as a man astonied,[6] as a mighty man *that* cannot save? yet thou, O LORD, *art* [v]in the midst of us, and we are called by thy name;[7] leave[x] us not.

10 ¶ Thus saith the LORD unto this people, Thus[y] have they loved to wander, they have not refrained their feet, [z]therefore the LORD doth not accept[8] them: [a]he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [b]Pray not for this people for *their* good.

12 When[c] they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them; but [d]I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! [e]behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace[9] in this place.

14 Then the LORD said unto me, The prophets prophesy lies in my name; [g]I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; [h]by sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy [i]shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour [j]their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them, [k]Let mine eyes run down with tears night and day, and let them not cease: for [l]the virgin daughter of my people [m]is broken with a great breach, with a very grievous blow.

18 If [n]I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest [o]go about into a land that they know not.[2]

19 Hast[p] thou utterly rejected Judah? hath

A.M. cir. 3326 B.C. cir. 678.

r ver. 22. Is. 47. 2, 3. Jer. 13. 22, 26. Lam. 1. 8. Nah. 3. 5. Rev. 3. 18. s Jer. 2. 20. Ezek. 16. 37. 36. 25, 26.

3 Thy fa.e, by the utter shame and confusion at exposure, will be made to discover thy sins.—*C.*

t ch. 5. 1. 7. 29. Zeph. 3. 1, 2. 2 Chr. 15. 8. Is. 1. 5, 6. 6. 13.

u Ch. 2. 24. 5. 8. Ho. 8. 9. Ps. 104. 21. 147. 9.

4 Heb. *after when yet?*

CHAP. XIV.

a ch. 7. 27. 25. 1.

1 Heb. *words of the dearths, or scarcities.*

2 See note † below.

b Is. 3. 26. Lam. 1. 4, &c. Joel 1. 8, 9, 11, 13, 17. c Is. 24. 11. 33. 9. ch. 8. 21. 23. 10. 31. 12.

2 Servants, or children.

c 1 Ki. 17. 7. Joel 1. 20, with ch. 48. 37. Mic. 7. 17.

3 Or, *cisterns,* Is. 7. 3. 22. 9.

d Ps. 90. 15, 70. 3. ch. 20. 11. 31. 19.

e 2 Sam. 15. 30. 19. 4.

f Lev. 26. 19, 20. Dt. 28. 23, 24. 1 Ki. 8. 35, 36. 17. 1. 2 Ki. 8. 1. Joel 1. 19, 20.

g Joel 1. 11.

h Job 39. 5–8. Ps. 104. 9.

i Job 39. 5, 6. ch. 2. 24.

k La. 5. 17. 4. 17. 1 Sa. 14. 30.

l Ps. 80. 15, 91. 15.

m Is. 59. 12. Ho. 5. 5. 7. 10.

n ver. 20, 22. Ps. 25. 11. 23. 3. Jos. 7. 9. Is. 48. 11. 1 Pe. 2. 9. 4. 14, 20.

5 'Do thou art for thy name's sake.'—*Bodrugod.* See Isa. 34. 5. Ps. 8. 1.—*C.*

o Ezr. 9. 6, 7, 15. Ne. 9. 33, 34. Da. 9. 5–16. Ezek. xvii. 12. xxii. xxiii.

p ch. 17. 13. 50. 7. 22. 4. Joel 3. 16. 1 Ti. 1. 1.

q Ps. 9. 9. 46. 1. 9. 9.

r Ps. 10. 1. 44. 23, with Lam. 5. 20.

s Ch. 33. 8. Ps. 119. 19. 39. 12.

t Is. 51. 9. 52. 1. 63. 5. Ps. 74. 1. 44. 23. 59.

6 *Astonied.* 'Asleep.' (*Septuagint*) 'Faraly-zed.' *Sulcliffe.*

u Is. 29. 45, 46. Ps. 40. 5. Zec. 2. 5. Re. 21. 3.

v Heb. *we are called upon us.* Da. 9. 18, 19. ch. 15. 16. Is. 63. 19. Dt. 28. 9.

w Ps. 27. 9. 38. 21. 119. 8. ch. 14. 9.

x ch. 2. 23. 25. 36. 2. 2, 25. 18. 12. 8. 5. 21. 8. 16. 44. 33. 22, 27. Ho. 11. 7.

* The time of this dearth is unknown, and conjectures useless. But it is never to be forgotten that all nations and periods are liable to such visitations: and that while much may be done by improved agriculture and free-dom from taxes to mitigate or prevent famine, yet these are still insufficient to protect from some special dearth: while these advantages themselves are not of man's procuring, but of God's bestowing; and could, in judgment, be as easily withheld as the rains or the dews, or 'the fruital seasons,' Ac. 14. 17.—*C.*

† Is. 7. 11–15. ch. 6. 10. 15. 1.

‡ Because they had rejected Christ, who was manifested to them in the sacrifice of the temple, as to Christians in the sacrifice of Calvary. Is. 55. 3. comp. Ep. c. 6.—*C.*

a ch. 24. 21, 22. 1 Ki. 17. 18. Ps. 109. 15. Ho. 8. 13. 9. 9.

b Ex. 32. 10. ch. 7. 16. 11. 14. 15. 1.

c Pr. 1. 28. Is. 1. 15. 58. 3. ch. 11. 11. 6. 20. Ezek. 8. 18. Zec. 7. 4. Zec. 7. 13. Ps. 18. 41. 66. 18. 109. 7.

d Ezek. 5. 12, 17. ch. 9. 16. 15. 2. 21. 4. 24. 10. 29. 18. 32. 29. 44. 12.

e ch. 28. 1–, &c. 14. 13. 23. 16. 14. 28. 31. Ezek. 13. 10. 2 Pe. 2. 19.

7 Heb. *peace of truth.*

g ch. 23. 16, 21, 26, 32. 27. 10, 15. 29. 9, 21. 31. 33. Ezek. 13. 2, 3, 8, 12, 15, 20. 2 Ti. 3. 13. 4. 3. 1 Jo. 4. 1. Mi. 3. 11. 5. 12. La. 2. 14. Is. 9. 15, 16. 30. 10, 11. 56. 10, 11.

h ch. 6. 15. 20. 6. 23. 12, 15, 18. 15–17. 29. 20–32. 1 Ki. 22. 25.

i 2 Ki. 9. 26. Mat. 15. 14. Ps. 59. 2, 3. ch. 22. 10, 17. 33. 8. 44. 5, 6. 22. 25. 23. 7. 25. 66. 4.

j ch. 2. 17, 19. 4. 18. 6. 15. 13. 27. 35. Is. 3. 12. Ho. 8. 1. Ezek. xvi. xxii. xxiii.

k ch. 13. 17. 9. 1. La. 1. 16. 2. 18. Ps. 80. 5, 6. 6. 7.

l Is. 3. 12. Am. 5. 2. ch. 18. 13. 31. 4.

m ch. 8. 21. La. 1. 11 b v. 16. xxxvi. 8. 5 Ki. xxiv. xxv. Ne. 1. 3. Da. 9. 12, 16. La. 2. 15. Is. 63. 18.

n La. 4. 9. Ezek. 7. 15. ch. 9. 16. 11. 15. 2.

8 Or, *make merchandise against a land, and mar it, dunnelledye* it *not,* ch. 5. 31. 7. 8, with Dt. 28. 30, 64. ch. 15. 4.

9 'Yea both the prophet & the priest go about the land' (in search of a morsel of bread): see ver. 15] 'and care not'—are become dead to all feeling of the national calamities, the coming of which they denied, but of which they are now themselves both the witnesses and the victims.—*C.*

o ch. 6. 3. 23. 1. La. 5. 19. Ps. 80. 39. 78. 59, with 76. 1. 77. 68. 87. 2. 132. 13, 14.

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extreme disgrace and the basest of servitude; since ye are so hardened in a long course of sinning, that all attempts to remove your spotted practices, or your universal corruptions, are in vain.

Ver. 1. *Thus saith the Lord.* This is a prophecy in the distinctly symbolical form, and, in some sense, parallel to the parabolic teaching of our Lord.—*Go and get thee a linen girdle.* The girdle is 'linen' for two reasons. (1) Linen was of Egyptian origin, and is therefore used as a pictorial remembrance of past slavery, followed by future captivity. (2) Because, like Elijah and John, 2 Ki. 1. 8; Mat. 3. 4, it is most probable the prophet had customarily worn a leathern girdle: and now he assumes the linen, to exemplify Judah's taste for foreign finery, and contrast with it the state of rotten and unwashed raggedness into which sin was about to reduce her. *C.*

Ver. 7. *Then I went to Euphrates.* Tiphsah, the point of Euphrates nearest to Jerusalem, 1 Ki. 4. 24, was distant about 400 British miles, measuring 'as the bird flies.' This would probably give from 500 to 600 miles of travel. This distance has induced commentators to conclude that the journey was merely in vision. But of this visionary character there is not a trace in the passage; nor is there the shadow of reason for any such violent interpretation. Journeys of equal or greater length, and even on foot, are common in all countries, either for religion or worldly business; and the report of the prophet's journey, accompanied as he most probably would be by a number of his friends and pupils, or by a whole caravan (for it was the great commercial road), would be well calculated to excite the serious attention of some, though it might incur the ridicule of others, among his infatuated countrymen. *C.*

Ver. 13. God judicially gives them over to the drunkenness of pride, party spirit, and anarchy, ver. 24. *C.*

REFLECTIONS.—God's ministers are often strangely tried for the instruction of their hearers; and it will require all the arts that can be used to make men understand what concerns their eternal welfare. But infinite is the kindness of God in making any of them his peculiar people, to the praise of his glory. Fearfully does he disgrace and ruin such as had behaved unfaithfully in his honourable service; and self-complacence, in parts, gifts, station, wealth, or power, God rejects with abhorrence. Alas! how stupified, and what mutual destroyers, do nations become when God leaves them! Their very managers and protectors do but ruin instead of relieving them; and vain hopes will but aggravate their misery and increase their confusion. Nothing but self-humiliation and repentance can avail when God lifts up his hand to destroy. Nor are the highest too great to sit in the dust when he calls to weeping and mourning for the sins of the land. Those ministers or others who know the terrors of the Lord cannot but tremble and weep for those who, insensible of danger, refuse to amend. Disgraceful miseries shall at last overtake the obstinate; and frequently the persons or things with which they sinned become the instruments of their punishment. Proud and ignorant sinners readily quarrel with the justice of their calamities. But, alas! how extensive and dreadful is God's charge against them, when he sets before them their great iniquities, their fixedness and obstinacy therein, their forgetfulness of and treacherous departure from him, and their mad propensity to whoredom and idolatry! Nothing less than the infinitely precious blood of Jesus, and the infinitely powerful grace of JEHOVAH, can renew and purify a sinner, thus spotted and deformed both in nature and practice. And, alas! dreadful is the guilt and folly that, while God waits to cleanse us, we should so refuse and evade his kindness.

CHAPTER XIV. Ver. 5. The inhabitants of the forest, Ps. 29. 9, had come out to the fields in search of grass, and the hind, the emblem of tenderest love, Pr. 5. 19, had forgot its instinct and forsaken its young through the misery induced by the sins of Jerusalem, ver. 7.—*Note,* While philanthropists are laudably employed in the prevention or punishment of 'cruelty to animals,' let them never forget that no remedy short of national 'repentance towards God, and faith towards the Lord Jesus Christ,' can ever reach to the root of the evil. *C.*

Ver. 17. The prophet is commanded to open, as it were, a fountain of tears over their sins, when every fountain of waters was dry, if by any means the contrast and the sympathy might move them to attention, examination, and repentance. *C.*

Ver. 20. *We*—that is, the penitent remnant whom, in the worst of times, and in the most apostate churches, God has either preserved as his 'hidden ones,' or endowed and commissioned as martyrs or reformers. *C.*

REFLECTIONS.—With the greatest ease, even by withholding drops of rain, God can render his enemies

thy soul loathed Zion? why hast thou smitten us, and *there is* [q]no healing for us? [r]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We[s] acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers; for [t]we have sinned against thee.

21 Do[u] not abhor *us*, for thy name's sake; do not disgrace the throne of thy glory:[3] remember,[v] break not thy covenant with us.

22 Are there *any* among the [w]vanities of the Gentiles that can cause rain? or can the heavens give showers? [x]*art* not thou he,[4] O LORD our God? therefore we will wait upon thee; for thou hast made all these *things*.

CHAPTER XV.

1 *The utter rejection and manifold judgments of the Jews.* 10 *Jeremiah, complaining of their spite, receiveth a promise for himself,* 12 *and a threatening for them.* 15 *He prayeth,* 19 *and receiveth a gracious promise.*

THEN said the LORD unto me, [a]Though Moses and Samuel stood before me, *yet* my mind *could* not *be* toward this people; cast[b] *them* out of my sight, and let them go forth.[1]

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, [c]Such as *are* for [2]death,[3] to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will [d]appoint over them four kinds,[4] saith the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

A.M. cir. 3376. B.C. cir. 628.

q ch. 8. 22; 15. 18. & ch. 30. 12.
r ch. 8. 15; 6. 13. Job 30. 26. Hag. 2. 9.
s Ps. 106. 6. Isa. 59. 12. Dan. 9. 5–15. Da. 9. 7–19. Ps. 106. 6–43. Isa. 5. Pr. 28. 13.
t Da. 1. 7.
u Ps. 106. 6. Ho. 4. 1, 2. Da. 9. 8. Ps. 51. 4. 2 Pet. 2. 10. ch. 3. 12; 30. 11. 2 Ki. 24. 20. ch. 3. 12; 30. 11. Ex. 32. 12.
v Ps. 83. 11; 23. 11. Isa. 5. 5. Ps. 74. 20. Isa. 59. 13. Ps. 89. 34. Le. 26. 15. Jer. 33. 20, 21. Ps. 89. 39.
w Ps. 74. 22, 23; 89. 22; 106. 45; 89. 33; 145. 8. Ho. 32. 13. De. 11. 17. Ac. 14. 17. Ps. 135. 7. Je. 10. 13; 51. 16. Ps. 147. 8. Job 38. 25–28. Zec. 10. 1. a. Mat. 5. 45. Ac. 14. 17. Is. 30. 23.
x *Thou He.* The Hebrew original is often equivalent to 'the true and eternal God.' See De. 32. 39. Is. 43. 10, 13. Ps. 102. 27. —C.

CHAP. XV.

a Ex. 32. 11–14. Nu. 14. 13–19. 20. 5. 21. 7. 1 Sa. 7. 9. 8. Ch. 12. 11. 14. 7. 10.
b ch. 7. 16. 11. 14. 22. 21. 22.
1 See note * below.
c ch. 43. 11; 14. 12. Eze. 14. 9. Is. 43. 28. Eze. 5. 12. 6. 11. 7. 14. 12. 15. 21. 9. 22. 12.
2 Pestilence.
3 *Death*—the plague in some specific form, so commonly and extensively mortal that it was denominated 'death.'—C.
d Je. 15. 3. Le. 26. 16–39. ch. 8. 3; 24. 9. De. 28. 26. Is. 18. 6.
4 Heb. *families.*
* Both Moses and Samuel were characterised by their earnest, powerful, and successful intercessions on behalf of the Israelites, when national sin had attracted national judgment. But even though these great and holy men should return to life, and stand together before God as supplicants for Israel, it would be in vain. Their pleas were now so urged and aggravated that even divine mercy was exhausted, and justice must take its place. The people were not to reason or repent, and even to sinning. The LORD was not merely forgotten, but wilfully disrespected and rejected. Would it [Jehovah] is this for the nations of the earth!—C.
e Le. 26. 31. De. 28. 63. ch. 24. 9; 29. 18. Eze. 20. 23.
5 Heb. *give them for a removing.*
f 2 Ki. 21. 2, 9, 11, 16. 24. 3, 4. ch. 7. 31.
g Ch. 15. 13; 17. 3. Ps. 78. 56, 60. 106. 41.
h ch. 13. 14. Ma. 11. 12. 16. 4. Ps. 78. 38, 40. Is. 7. 3. 6. Ps. 78. 38, 40. 106. 43.
i Mat. 3. 22. ch. 51. 2. Eze. 5. 12. ver. 5. Ps. 14. Is. 22. 18, 23. 32, 41. 51. Ho. 9. 12, 13.
6 Or, *whatsoever is dear.*
k 2 Ki. 23. ch. 52. Am. 4. 11–13.
l ch. 28. 21. Is. 3. 25. ch. 4. 31; 9. 21; 16. 4.
7 Or, *mother* city Jerusalem *a young man spoiling,* &c.; or, *mother* and *the young men,* &c.
m ch. 4. 6, 15; 6. 25. 6. 26; 29. 5; 50. 9. Zep. 1. 8. He. 2. 5–10. 1 Th. 5. 3.
n 2 Sa. 2. 5. Is. 47. 9. La. 2. 13. ch. 4. 20, perhaps Jerusalem or Judea.
o Am. 8. 9. ch. 4. 23. 1 Th. 5. 2, 3.
p Eze. 5. 12, ver. 2, 3. ch. 44. 27. De. 32. 31, 36. 93. 94. Is. 3. 25. Le. 26. 37.
q Job 3. 1, &c. Ps. 120. 5–7. ch. 12. 15; 20. 7, 8, 14. ch. 9. 34; 21. 17. Ac. 28. 22, 17. 6, 27.
8 *Whole earth*—whole land.—C.
r Is. 13. 6. Eze. 21. 25. De. 23. 19. Ps. 109. 4.
s Ec. 8. 12. Ps. 37. 5, 6, 19, 24, 25–29. ch. 39. 12; 40. 4.
t Or, *entreat the enemy for thee.* Ps. 106. 46. Pr. 16. 7. 1 Co. 8. 8.

4 And I will cause them to be [8]removed[5] into all kingdoms of the earth, because of [g]Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For[h] who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?[6]

6 Thou[i] hast forsaken me, saith the LORD, thou art gone backward; therefore will I [j]stretch out my hand against thee, and destroy thee; [k]I am weary with repenting.

7 And [l]I will fan them with a fan in the gates of the land; I [9]will bereave *them* of children,[7] I will destroy my people, *since* they [m]return not from their ways.

8 Their[p] widows are increased to me above the sand of the seas: I have brought upon them, against the [8]mother of the young men, [9]a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She[r] that hath born seven languisheth; she hath given up the ghost; [s]her sun is gone down while *it was* yet day; she hath been ashamed and confounded: and [t]the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe[u] is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth![9] I have [v]neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, [x]Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee[1] *well* in the time of evil, and in the time of affliction.

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miserable, and make the inhabitants of the wealthiest cities pale, faint, and dying. At his nod fields deny their crops, and fountains their water, and cause even the richest to die by hunger and thirst; and not only sinners, but the irrational creatures, for our sakes, share in the punishment. Those who take no shame for their sins, provoke God to confound them with disappointments; and many mourn over their miseries who never mourn over the sinful causes of them. Yea, both sins and judgments often lie heaviest on their hearts who had the least hand in procuring them. Alarmingly dreadful, but just, is God's departure from a church or nation whose Hope and Saviour he has long been. And great is his condescension to indulge his people in the most familiar expostulations, and in the improving of his own excellencies, as arguments to enforce their requests. But no prayers can prevail when he is determined to leave men obstinate in wickedness; no sacrifice can be accepted, no excuse admitted. What plagues to themselves, and all around, are flattering, unfaithful, and erroneous ministers! But they who are faithful cannot forbear intercessions for their people's welfare and salvation. With unutterable groans and expostulations they deprecate their ruin; and encourage themselves therein by the views of God's honour, mercy, power, and blessed relation.

CHAPTER XV. Ver. 9. Jerusalem, or Judea, which was once so populous, is bereaved of her inhabitants; destruction hath come upon her in the height of her prosperity, when it was altogether unexpected. 12–14. The hard-hearted and self-conceited Jews shall never be able to grapple with the Chaldean forces, to whom I will give all their wealth, without any possibility of redemption; and who, in execution of my kindled wrath, shall carry them away captives. 15–18. Lord, thou knowest my circumstances; protect, favour, and comfort me, and punish my persecutors. While they are spared, let me not be destroyed, but manifest thy regard to me, as one persecuted for thy sake. I very cheerfully received my commission from thee to be thy prophet, and with pleasure declared thy messages to this people, expecting that they might be moved to repent; but the repeated messages of wrath which I have been appointed to deliver, and the persecution which I have endured on their account, have inexpressibly burdened and sunk my spirits. And must my troubles be perpetual? Wilt thou never deliver me according to thy promise? 19–21. If thou repent of this sinful distrust, and cheerfully and diligently discharge thine office, I will continue thee in it; and if thou faithfully endeavour to convince and reclaim wicked hypocrites, and to comfort upright saints, thou shalt be honoured as a true prophet. But remember thy faithful reproofs to reduce them to that course in which thou walkest, and never comply with or flatter them in their sinful courses; and then will I constantly protect thee against, and at last deliver thee from, all thy furious and powerful persecutors.

Ver. 1. *Though Moses and Samuel stood before me,* &c. By intercessory prayer Moses prevailed, Ex. 32. 14; Nu. 14. 20, and Samuel likewise, 1 Sa. 7. 9: for this 'power with God' they are specially mentioned, Ps. 99. 6, 8. And while men inquire, cavil, and will neither understand nor believe that these things are so, the humble Christian can rely upon the word which testifies that 'the effectual fervent [inwrought] prayer of a righteous man availeth much,' Ja. 5. 16. *C.*

Ver. 4. Never was any prophecy more literally fulfilled, and never was there any one more unlikely to be true. (1) Because the Jews were remarkable for their attachment to their native land, to which all their institutions, interests, and recollections bound them, Ps. 137. 5. (2) Because, if scattered, they had hitherto displayed such a tendency to conform to the religion and habits of the heathen that all trace of their separate existence might be expected speedily to disappear. Notwithstanding of these things, they still abide a scattered, but a distinct people. They are found alike in Europe, Asia, Africa, and America: they are citizens of the world—without a country. They abound in Poland, Holland, Russia, and Turkey. In Germany, Spain, Italy, France, and Britain they are more thinly scattered. They are found in Persia, China, and India, east and west of the Ganges, and even in the interior of Africa, south of Timbuctoo' (*Keith*). *C.*

Ver. 6. God is perfect, therefore every attribute of his nature is perfect: (1) in itself; and (2) in its relation to his other attributes. Hence it follows that while his 'long-suffering' is perfect, so likewise his justice is perfect; and so God is said to be 'weary of repenting,' when the time of his 'long-suffering' is ended, and the relative time of his righteous retribution arrived. See ver. 15: Ex. 32. 12; Nu. 23. 19. *C.*

Ver. 7. *I will fan them,* &c. An allusion to 'fanning' or winnowing corn in gateways for sake of the air-draught. *C.*

Ver. 8. *Mother of the young men.* See the marginal translations, 'Mother of the chosen people' (*Poole*.—'I have brought against their mother city a chosen one' (*Boothroyd*. This variety testifies the difficulty of the phrase. But should not 'young men' be translated 'young man,' as the word is certainly singular? Is not this 'young man' king Jehoiachin, then only eighteen years of age? Comp. 2 Ki. 24. 8 with Je. 1. 3. Is not 'the mother of the young man' Nehushta, who is twice expressly mentioned, 2 Ki. 24. 8, 12, 15? having most probably been the chief adviser of her son in that idolatry which brought on the divine judgment.—*A spoiler at noonday.* In addition to the spoiler by night, ch. 6. 5, the evils of invasion in its most aggravated shape; a city taken by storm and delivered up to plunder. *C.*

Ver. 9. *She that hath born seven languisheth.* Is not this a prophetic allusion to 'all the men of might, even seven thousand,' whom Nebuchadnezzar carried away captive? See 2 Ki. 24. 16. *C.*

Ver. 10, 11 must be regarded as a parenthesis, containing a lamentation of the prophet on his persecution, and a promise of the LORD to protect him and his 'remnant,' not of days, but of believing ones 'who had not bowed the knee to Baal.' *C.*

Ver. 12. Shall *iron* alone 'Judah' be able to break the northern iron (the Assyrians) combined with steel (the Chaldeans')? *C.*

Ver. 15. *Revenge.* God will certainly punish the persecutors of his servants. The prophet, however, does not pray for revenge, in the sinful sense of the word: but that God would take compassion on his unhappy case, and, in his own time and manner, restrain the wrath and humble the power, disappoint the schemes, and dissolve the combination of his enemies. *C.*

Ver. 17. *Indignation.* Either with the indignities he had endured from the cursing of all ranks, ver. 10, or with indignation at the idolatry of the sacrifices and profane revelry of the feasts of the king and people; or with an overwhelming sense of the indignation of God at the national apostasy and wickedness. *C.*

12 Shall[y] iron break the northern iron and the steel?[z]

13 Thy[a] substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And[b] I will make *thee* to pass with thine enemies into a land *which* thou knowest not; for a [b]fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, [c]thou knowest: remember me, and visit me, and revenge me of my persecutors: [d]take me not away in thy long-suffering: know that [e]for thy sake I have suffered rebuke.

16 Thy words were found, and I did [f]eat them;[3] and[h] thy word was unto me the joy and rejoicing of mine heart: for I am called by thy [i]name,[5] O LORD God of hosts.

17 I[j] sat not in the assembly of the mockers,[6] nor rejoiced; [j]I sat alone, because of thy hand: for thou hast [k]filled me with indignation.

18 Why is my [l]pain perpetual, and my wound incurable, *which* refuseth to be healed? [m]wilt thou be altogether unto me as a liar, *and as* waters *that* fail?[7]

19 ¶ Therefore thus saith the LORD, If thou return,[o] then will I bring thee again, *and* thou shalt [p]stand before me: and [q]if thou take forth the precious[8] from the vile,[9] thou shalt be as my mouth: [r]let them return unto thee; but return not thou unto them.[1]

20 And[s] I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but [t]they shall not prevail against thee; for I *am* with thee to save thee, and to deliver thee, saith the LORD.

21 And [u]I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAPTER XVI.

1 *The prophet, under the types of abstaining from marriage, and from houses of mourning and feasting, foreshoweth the utter ruin of the Jews,* 10 *because they were even worse than their fathers.* 14 *Their return from captivity shall be more memorable than their deliverance out of Egypt.* 16 *God will doubly recompense their idolatry.*

THE word[a] of the LORD came also unto me, saying,

2 Thou[b] shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They[c] shall die of grievous deaths: they shall not be lamented, neither shall they be buried; *but* they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, [d]Enter not into the house of mourning,[1] neither go to lament nor bemoan them: [e]for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor [g]cut themselves, nor make themselves bald[2] for them.

7 Neither shall *men* tear[3] *themselves* for them in mourning, to comfort them for the [h]dead; neither shall *men* give them the [h]cup of consolation to drink for their father or for their mother.

8 Thou[i] shalt not also go into the house of feasting, to sit with them to eat and to drink.[5]

9 For thus saith the LORD of hosts, the God of Israel; Behold, [j]I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, [k]Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our [6]God?

11 Then shalt thou say unto them, [l]Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done [m]worse than your fathers; for, behold, ye walk every one after the

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A.M. cir. 3396. B.C. cir. 608.

y ch. 1. 18, 19, or ch. 20. 4, 5, 13. with ch. 5. 9 Hab. 1. 5-11.

2 'The northern iron' was doubtless of a superior quality, most probably prepared and hardened, to a certain peculiar manner, like the steel obtained from the Chalybes of Pontus. A method of hardening iron was known in Pontus at a very early period. 'Northern iron,' therefore, was somewhat like our steel. The word rendered 'steel' in this verse means 'copper,' and ought to be so translated. In ancient times copper was mixed with other metals which rendered it hard and durable.—*P.*

z ch. 15. 12. Ps. 44. 10. Is. 50. 5. Ps. 10. 4.

a ch. 15. 13. 17. 3. Dt. 28. 36, 64. ver. 4. Am. 3. 11. ch. 15.

b De. 32. 22. Is. 47. 14. 66. 15, 16. ch. 4. 4.

c ch. 11. 19, 20. Ne. 5. 19. 13. 14. *marg.* Ps. 10. 14. Is. 38. 3. 2 Ti. 4. 14. Ps. 109. 16. 35. 13. Lu. 18. 7, 8. Re. 12. 10.

d Ps. 10. 12, 24.

e ver. 19. h. 15. 11. 20. 11. Ps. 69. 7. Mat. 19. 29. 5. 10, 11.

f Eze. 3. 1-3. 17. Re. 10. 9. Ps. 119. 17, 72, 97. 19. 10.

3 'Embrace them.' —*Boothroyd.*

g Job 23. 12.

h Heb. *thy name is called upon me.* ch. 15. 16. 10. 16.

i Called the Lord's prophet. —*C.*

j Ps. 1. 20. 4. 5.

k *Mockers.* Rather, 'revellers or merrymakers.'—*C.*

l Is. 3. 2-4. Ps. 119. 120. 6. 7. 13. 77. 23. 9. La. 3. 28. Hab. 3. 2, 16. Da. 7. 28. Eze. 3. 24.

m ch. 6. 14. 8. 15, 16. 14. —xviii. xxxiv.—lii.

n ch. 30. 15. Ps. 6. 3. 13. 1-3.

o Job 6. 15. ch. 20. 7. 8. 11. 18, 19.

7 Heb. *be not sure.*

p From ver. 17, 18. ch. 12. 1. 30. 20. 7. 18.

q 1 Ki. 17. 1. Zec. 3. 7.

r Le. 20. 20. Eze. 3. 17. 13. 20. 22. 30. 44. 23. Mat. 24. 45. Phi. 3. 18, 19.

8 *The precious.* The remnant, ver. 11. —*C.*

9 *The vile.* Theim-jemeddim, ver. 7.—*C.*

s 2 Co. 5. 20. Mal. 2. 7. Is. 8. 13-13. 2 Th. 2. 10. 2 Co. 2. 12.

t Ps. 129. 1, 2. La. 2. 21. 15. Ps. 124. 1. 5. 129. 2. 125. 1, 2. Ro. 8. 31.

u Is. 49. 24-26. 54. 17. 46. 4. 2 Ch. 6. 20. 2 Ti. 4. 17 ch. 20. 11, 12. Ps. 138. 10-14.

CHAP. XVI.

a ch. 1. 4. 11. 1. 13. 1. 18. 1. 21. 1. 28. 1. 32. 1. 34. 1. 35. 1. 40. 1. &c.

b Ge. 10. 14. Ho. 9. 13, 14. Mat. 24. 19. Lu. 23. 29. 1 Co. 7. 26.

A.M. cir. 3396. B.C. cir. 608.

c ch. 9. 22. 22. 7. 29. 31. 6. 31. 10. 22. 14. 19. 15. 3. Ps. 8. 24. 79. 1-4. 83. 10. ch. 8. 2. 25. 33. 44. 22. 27. 28. 49. 5-30. Is. 28. 5.

d Eze. 24. 16-23. Ps. 78. 64. ch. 4. 30. ver. 6.

1 Or, *mourning feast*

e De. 32. 25. 31. Ps. 74. 1. 79. 5. Ho. 9. 12. Is. 27. 11. ch. 15. 2-4. Eze. 5. 13. 7. 15-27. 4-6.

f Le. 21. 2, 3. De. 14. 1. Is. 22. 12. ch. 41. 5. 47. 5. ver. 4. Ps. 78. 64.

2 The practice of cutting off the hair in mourning is as ancient as the days of Job, 1. 20. Some special form of the practice was, however, forbidden by the divine law, De. 14. 1, and to the priests it was altogether interdicted, Le. 21. 5. It prevailed among the Greeks (see Harwood's *Antiquities*, p. 363), and is still found in Abyssinia.—*C.*

3 Or, *break bread.* As Eze. 24. 17. De. 20. 19. Job 42. 11. Ho. 9. 4.

g Neither shall men deal out bread for them in mourning to comfort them for the dead.' See Is. 58. 7. Le. 21. 4, 5. De. 14. 1. *Poole.*

h Pr. 31. 6, 7.

i Ps. 50. 4. 1 Co. 5. 11. Is. 22. 12-14. Ec. 7. 2-4. Pr. 21. 20. 15. 27. 23. 20, 21. Ja. 5. 5. 2 Pe. 2. 13. Jude 12.

5 This is supposed to refer to the funeral feast given after 'the three days of weeping.' Such a custom seems to have prevailed among all nations. In England, during the plague, 1665, one of the precautions against the spread of the disease was the prohibition of funeral dinners (Maitland's *London*, vol. i. p. 260.) The allusion here, however, seems to be, not to a funeral, but to a marriage feast. See ver. 9.—*C.*

j Is. 24. 7, 8. ch. 7. 34. 25. 10. Eze. 26. 13. Ho. 2. 11. Re. 18. 23.

k ch. 5. 19. 13. 22. 22. 8, 9. De. 29. 24, 25. 1 Ki. 9. 8. La. 4. 22.

6 This self-defence, founded upon their total ignorance or disregard of the law of God, is often looked upon by Christians with surprise. Alas! how many examples of equal ignorance, disregard, and justification, or, at least, palliation of sin, may Christians readily discover among themselves! The Sabbath is violated upon human authority, in opposition to divine law; and what is the Christian answer? the Jewish to a tittle? 'What is our iniquity? what our sin against the Lord our God?—*Note*, Sin, and the defence of sin, are the same in all ages, and among all people.—*C.*

l De. 29. 25, 26. 1 Ki. 9. ch. 2. 8. 13. 10, 13. 19. 25. 13. 2. 22. 9. Ja. 2. 11-20. 1 Ki. 11. 2. 2 Ki. 8. 18. 17. 16. 3. 4. 17. 19, 21. 2-7. Ps. cvi. 19-21. 2 Ki.

m ch. 7. 26. 2 Ti. 3. 13.

Ver. 18. 'As the lying waters' (of the *Serab*) that appear to the traveller in the desert as a lake in the distance, but 'fail' and disappoint on his approach.—'Wilt thou be to me as a failing spring—as waters that are never sure?' *Boothroyd.*

Ver. 19. *If thou return* to my word as the 'well of living (and not of failing) waters,' making it your joy in all this sorrow, ver. 16, 17. *C.*

REFLECTIONS.—Dreadful is the case of nations when chargeable with sins which God will not pardon, and when the prayers of the choicest saints avail nothing for their relief. For in diversified and dreadful forms God can, even on earth, avenge himself on his enemies. Ministers, if faithful, must expect the most ungrateful returns from the world. And however earnestly they should follow after peace with all men, it must never be purchased by base and flattering compliances in sin; nor ought they to entangle themselves with the affairs of this world. But it is hard for the best to keep their temper in an evil day. It is astonishing that God should be so condescending and kind to his peevish saints. And they who distinguish themselves in piety, faithfulness, and diligence, may expect his distinguished favours and protections. If hypocrites will persecute them, heathens shall show them kindness. And however our frames change, we ought never to doubt of his faithfulness and fulfilment of all his promises.

CHAPTER XVI. Ver. 6. *Nor cut themselves.* The custom of cutting the flesh in mourning was practised in several ancient nations. Among the Athenians it prevailed, and was forbidden by Solon. The Spartans were accustomed, in mourning for their great men, to tear their flesh: Harwood's *Grecian Antiquities*, p. 364'. A similar practice prevailed amongst the ancient Huns, and was found amongst the modern South Sea Islanders. Though prohibited by Mahomet, it still maintains its ground in Moslem countries. In the annual mourning in Persia for Hassein the son of the Caliph Ali, many run about uttering doleful cries, and cutting themselves with knives and lancets till completely covered with blood. This barbarous practice was forbidden by the divine law, Le. 19. 28; notwithstanding which it still appears to have prevailed among the disobedient Hebrews. *C.*

Ver. 7. *Cup of consolation.* This was a refreshment sent to mourners by their friends. In ancient times the Jews were accustomed to send bread, fruits, and wine; in modern times they send eggs, salt, and a small loaf (Allen's *Modern Judaism*, p. 439., which is sometimes called 'the bread of bitterness,' and seems to be alluded to in 2 Sa. 3. 35; Eze. 24. 16, 17; Ho. 9. 4. *C.*

REFLECTIONS.—In evil days, a concern for our church and nation ought to swallow up our care for natural relations; for then our families, and other created comforts, become occasional additions to our trouble. Carnal feasting and mirth are very unseasonable when God's destructive judgments are hanging over and ravaging around us. God is exact in marking men's iniquities, and unavoidable is his punishment of them; but it is very hard to convince obdurate sinners of their guilt, or of the equity of God's judgments. And yet how infinite is his mercy in connecting the most awful judgments with the most gracious deliverances, and in making his strokes of wrath to prepare men for the reception of his favours! And marvellous

imagination[7] of his evil heart, that they may not hearken unto me;

13 Therefore[e] will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night, where I will not show you favour.

14 ¶ Therefore,[8] behold, [f]the days come, saith the LORD, that it shall no more be said, The LORD liveth that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth [g]that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: [h]and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, [i]I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine [k]eyes *are* upon all their ways; they are not hid from my face, [l]neither is their iniquity hid from mine eyes.

18 And first[9] I will recompense their iniquity and their sin double;[1] because [m]they have defiled my land, they have filled mine inheritance with the [n]carcases of their detestable and abominable things.

19 O LORD, [o]my strength, and my fortress, and my refuge in the day of affliction, [p]the Gentiles shall come unto thee from the ends of the earth, and shall say, [q]Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himself, [r]and they *are* no gods?

21 Therefore, behold, [s]I will this once cause them to know, I will cause them to know[2] mine hand and my might; and they shall know that my name *is* the [3]LORD.[4]

A.M. cir. 3376.
B.C. cir. 628.

[7] Or, *stubbornness*, ch. 13. 10. 9. 16. 17. 24.

[a] De. 4. 29–28. 36. 63. ch. 14. 18. 15. 4. 44. 47.

[8] Or, *nevertheless*. [b] Ex. 16. 30. Is. 5. 18. Ho. 2. 14.

[c] ch. 19. 2, 8. Ho. 2. 13. 3. 5. ch. 3. 16. Is. 48. 18.

[d] De. 30. 1–5. 32. 43. Ps. 102. 13, 14. Is. 14. 1, 2. 26. 15. 27. 12, 13. 56. 8. 60. 4. 11. 62. 10. 66. 20. Je. 3. 18. 12. 15. ch. 23. 8. 30. 3. 31. 31–34. 32. 37. 33. 7. 44. 14. 46. 27. 28. Ez. 11. 17. 20. 34. 36. 24. 28. 37. 21–28. 39. 25–29. Ho. 1. 11. 2. 23. 3. 5. Am. 9. 14, 15. Ob. 17. Mi. 2. 12. 4. 6. 7. 8. 5. 4. Zep. 3. 19, 20. Zec. 8. 7, 8. 10. 6–10.

[e] Jer. 22. 26. Ac. 7. 43.

[f] Jer. 23. 7, 8. Ho. 2. 15. Am. 9. 11. Ac. 15. 16.

[g] Ex. 32. 11. Ne. 1. 10.

[h] Before I show thee favour, Mi. 4. 10. Is. 27. 9, 10. ch. 17. 18. Is. 40. 2. 61. 7. Ro. 11. 26.

[i] Not double the punishment their sin deserved, for that were impossible; but double in severity and continuance beyond their former sentences.—*C.*

[k] Je. 3. 1, 2. Is. lix. Eze. xvi. xx. xxii. xxiii. Mi. 7. 1–6. Zep. 3. 1–5.

[l] Le. 26. 30. Is. 2. 8. 57. 5–7. 65. 3. 7. 66. 17. Eze. 43. 7–9. ch. 2. 22, 23. 20. 28.

[m] Ps. 96. 5–7. 115. 3–8. 135. 15. 139. 21. 140. 4–8. ch. 17. 27. Is. 25. 4. Na. 1. 7.

[n] Is. 66. 3. Eze. 6. Ps. 22. 27–29. 67. 7. 86. 9. 117. Is. 2. 2–4. 11. 9, 10. 42. 4. Mat. 8. 11. Mal. 1. 11. Zec. 8. 22. 1 Th. 1. 9. Re. 7. 9–17. 11. 15.

[o] Is. 44. 10. ch. 3. 23. 24. Jon. 2. 2, 8. Ho. 14. 8. 1 Co. 8. 4–6.

[p] Is. 37. 19.

[q] Ps. 9. 16. 58. 11. 83. 18. Is. 42. 8. 52. 10. 66. 23. Zec. 10. 3. Eze. 6. 7. 32. 26. 39. 21. 27. Am. 5. 8.

[1] *I cause them to know.* That is, the Gentiles.—*C.*

[2] Or, JEHOVAH.

[3] The wonderful and cheering prophecy of this chapter reaches away outward into a still distant future. An ingathering of the remnant of Israel from among the Gentile nations, synchronous with the conversion of the Gentiles themselves, is predicted. This has not yet taken place. No sound exegesis can make it refer to the return from Babylonish captivity. From this and other passages we are justified in expecting that, in accordance with prophecy, the Jews have been scattered among all nations, so they shall be gathered in again to the land of their fathers.—*P.*

CHAP. XVII.

[a] Job 19. 24.

[1] Heb. *weight.*

[2] *Adamant*: the word here used, is not the Hebrew term usually translated diamond in Scripture. It signifies something very hard and sharp used for cutting. It is questionable whether the diamond was so used at the time when this book was written.—*P.*

[b] Pr. 3. 3. Co. 3. 3.

[c] Le. 4. 7, or ch. 2. 20. Ho. 8. 11. 12. 11.

[3] Or, as they remember their children so they remember their altars, &c.

[d] Ch. 24. 18. 18. 7. 18. 2. Ex. 32. Ju. 3. 7. 6. 25. 17. 5. Ex. 34. 13.

[4] 'Groves' ought to be rendered 'images of Astarte.' These images were set upon groves and retired places, and there the licentious rites were freely mingled in by the votaries of the goddess.—*P.*

[e] Temple and city, La. 5. 11, 18. ch. 26. 18. 27. 13. Zec. 8. 3. Ps. 87. 1, 2, 3.

[5] *O my mountain.* Under this title God addresses the Jewish church (see Is. 2. 2.), threatening her first with spoliation (ver. 3), then with captivity, ver. 4.—*C.*

[f] ch. 15. 13. 17. 14. Eze. 7. 20–22. Ps. 74. 6, 7.

7 'O my mountain, thy substance 'in the field, and all thy stores, I will give to 'to pillage—thy strong-holds, on account of sin.'—*Blayney.*

[8] Heb, *in thyself.*

[g] ch. 15. 13, 16. Le. 26. 25, 34. De. 4. 27, 28. 28. 25, 30, 47, 48. ch. 27. 6. 2. 37. 15. 44.

[h] Ne. 9. 28.

[i] De. 32. 22. ch. 7. 20. 15. 14. 25. 9. Eze. 20. 47. 48. 19. 5. 25.

[j] Is. 2. 22. 30. 1–6. 31. 1–3. ch. 4. 30. 22. 20, 22. Eze. 29. 6, 7. Ps. 62. 8, 9. 118. 8. Is. 20. 5, 6.

[9] *Maketh flesh his arm.* Depends upon man for strength, deliverance, or defence.—*C.*

[1] 'For he shall be as the blasted tree 'on the waste, which doth not perceive when good cometh 'puts forth no bud when the rain falls), but enduresthe scorching heat of the desert, of a barren land that cannot be inhabited.'—*Boothroyd.*

[k] ch. 48. 6. Is. 1. 30, 31. Ps. 129. 6, 58. 7–9. Job 15. 28–34. Mal. 1. 3, 4. De. 29. 23. Ps. 107. 34. Zep. 2. 9.

[l] Jn. 9. 45. [m] Ps. 2. 12, 34. 8; 125. 1, 146. 5; 84. 12. Pr. 16. 20. Is. 30. 18. He. 6. 18. [n] Ps. 1. 3. Eze. 31. 4, 47. 12. Is. 58. 11. ch. 31. 12. Job 8. 16.

[2] Or, *restraint.*

CHAPTER XVII.

1 *The captivity of Judah for her sin.* 5 *Trust in man is cursed, in God is blessed.* 9 *The deceitful heart cannot impose upon God.* 12 *The salvation of God.* 15 *The prophet complaineth of the mockers of his prophecy.* 19 *He is sent to renew the covenant in hallowing the sabbath.*

THE sin of Judah *is* written with a [a]pen of iron, *and* with the point[1] of a diamond:[2] *it is* graven [b]upon the table of their heart, and [c]upon the horns of your altars;

2 Whilst[3] their[2] children remember their altars and their groves[4] by the green trees upon the high hills.

3 O my [5]mountain[6] in the field, [d]I will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin,[7] throughout all thy borders.

4 And thou, even thyself,[8] shalt[9] discontinue from thine heritage that I gave thee; [h]and I will cause thee to serve thine enemies in the land which thou knowest not: for [i]ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; [j]Cursed *be* the man that trusteth in man, and maketh flesh his arm,[9] and whose heart departeth from the LORD.

6 For he shall be [k]like the heath in the desert,[1] and shall not see when good cometh; but shall inhabit the parched places in the wilderness, [l]*in* a salt land and not inhabited.

7 Blessed[m] *is* the man that trusteth in the LORD, and whose hope the LORD is:

8 For he shall be [n]as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought,[2] neither shall cease from yielding fruit.

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are all his ways: he makes both the miseries and the deliverances of the Jewish nation to promote the gathering of the Gentiles to Christ.

CHAPTER XVII. Ver. 1, 2. Their proneness to idolatry is deeply rooted in their hearts, and marked on the multitudes of their altars; and they continue in it from generation to generation. 5–8. They who, instead of depending upon God, depend upon human powers for help, shall not only be disappointed of that safety and prosperity which they expected, but shall bring upon themselves the lasting miseries which they thought to have escaped; but they who trust in the Lord shall prosper in their undertakings, and be safe and happy when all around them are in distress. 12–18. O Lord, who hast long dwelt with us in thy tabernacle and temple, and in whom we hope for all necessary blessings, they that apostatize from thee, the infinite source of pure and lasting consolations, shall be disgraced, contemned, and destroyed. But do thou, the object of all my praises, deliver me from the injuries which I suffer from this malicious people, and effectually grant me comfort. They insolently deride me, as if the threatenings which I denounce would never be fulfilled. But I have patiently persevered in delivering thy messages to them, without ever desiring to bear one message of destruction, or to see it executed; and I have never spoken but as directed by thee. Do thou therefore acknowledge, protect, and comfort me, while they malign, tertify, and persecute me. And let these my persecutors be disgraced, perplexed, terrified, and fearfully destroyed.

Ver. 1. The key to this difficult passage seems to be ch. 19. 5, where the Jews are charged with sacrificing their children to Baal. May it not, accordingly, be paraphrased thus:—'The sin of Judah is written with a pen of iron in blood, and with the point of a diamond or flint, some hard species of stone formed into a sacrificial knife, as was common with the heathens; it is graven upon the tables of their (the people's hard) hearts (from which natural affection has been obliterated), and upon the horns (ye priests of your altars; to which horns the helpless victims are bound) when they (the people commemorate their (sacrificed) children at their altars and their groves,' &c.? *C.*

Ver. 6. *A salt land.* Equivalent to barren land; for though several, perhaps all, kinds of salt, act as a stimulant manure when applied in small quantity, yet, when largely mixed with earth, they destroy the vegetation of all except a few marine plants. The neighbourhood of the Dead Sea, some parts of Arabia Petræa, large districts of the African deserts, and of South America, are so full of salt as to be totally barren. *C.*

Ver. 18. This is not an imprecation of wrathful revenge, prompted by passion, but an appeal from man's injustice and cruelty to God's justice, mercy, and protection. See notes on Ps. 5. 10; 35. 8. *C.*

Ver. 23. *Their neck stiff.* Jews and Christians have strangely assimilated in 'making their necks stiff' against the light and easy yoke of the Sabbath: (1) By degrading the fourth commandment from a moral to a mere ceremonial institution. (2) By pleading the absolute necessity of many public works being continued on that day. (3) By acting under human authority, and disregarding God's prohibition of labour. (4) By a view of the gain derivable from Sabbath traffic, under a pretended regard for public accommodation, convenience, and health. Doctrines, pleadings, and excuses to 'make void the law,' against which this prophecy directs alike the authority, ver. 20, the promises, ver. 24, and the threatenings, ver. 27, of the Almighty. See ver. 19–21, 24–27. *C.*

REFLECTIONS.—Sinful corruptions are deeply rooted in men's hearts, and fixed in their practice, though sin effectually robs us of everything valuable. There is great malignity and hurt in trusting to creatures. It draws our heart from God, the blessed ALL and IN ALL. But much satisfaction and success attend a solid dependence upon him alone as our God. Alas! what an unsearchable fund of all manner of deceiving and desperate wickedness is an unrenewed heart! But all is naked and open before the righteous Judge of all, and punisher of the wicked. And dreadful is the curse annexed to ill-gotten riches, as well as to resting on self-righteousness. Great is the esteem which saints have for the temple, the ordinances, the Christ of God. And while he is the hope, the praise, the healer, and the saviour of his people, he is the awful, but just, punisher of his and their enemies. A fearful portion of debasement, terror, and ruin shall earthly men, and apostates from God, receive at the last. When they become incorrigible, their damnation slumbereth not. And O the strength of indwelling corruption, that makes even precious prophets sinfully fret when they meet with much opposition in the execution of their office! Great is the mercy that God does not always employ them in the unpleasing messages of wrath. Alas! the folly and wickedness of nations—of Britain—in disregarding God's Sabbaths, when such important blessings to

9 ¶ The[p] heart *is* deceitful above all *things*, and[q] desperately wicked:[3] who can know it?

10 I the LORD [r]search the heart, *I* try the reins, even [s]to give every man according to his ways, [t]*and* according to the fruit of his doings.

11 *As* the partridge[4] sitteth *on eggs*, and hatcheth *them* not;[5] *so*[u] he that getteth riches, and not by right, [v]shall leave them in the midst of his days, and at his end shall be a fool.

12 ¶ A[w] glorious high throne from the beginning *is* the place of our sanctuary.

13 O LORD, [x]the hope of Israel, [y]all that forsake thee shall be ashamed, *and* they that depart from me[6] shall be written[7] in the earth,[8] because they have forsaken the LORD, the fountain[z] of living waters.

14 Heal[a] me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* [b]my praise.

15 ¶ Behold, they say unto me, [c]Where *is* the word of the LORD? let it come now.

16 As for me, [d]I have not hastened[9] from *being* a pastor to follow[1] thee; neither have I desired the woful day, thou knowest: that which came out of my lips was *right* before thee.

17 Be[e] not a terror unto me: thou *art* [f]my hope in the day of evil.

18 Let[g] them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed: [h]bring upon them the day of evil, and destroy them with double destruction.[2]

19 ¶ Thus said the LORD unto me, Go, and stand [i]in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, [j]Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD, [k]Take heed to yourselves, and [l]bear no burden on the sabbath-day, nor bring *it* in by the gates of Jerusalem.

22 Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work; [m]but hallow ye the sabbath-day, as I commanded your fathers.

23 But[n] they obeyed not, neither inclined their ear, [o]but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if [p]ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath-day, [q]but hallow the sabbath-day, to do no work therein;

25 Then[u] shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever.[3]

26 And they shall come [v]from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south,[4] bringing[w] burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

27 But[y] if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then [z]will I kindle a fire in the gates thereof, [a]and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAPTER XVIII.

1 Under the type of a potter is showed God's absolute power in disposing of nations. 11 Judgments threatened to Judah for her unexampled revolt. 18 Jeremiah prayeth against his conspirators.

THE word [a]which came to Jeremiah from the LORD, saying,

2 Arise,[b] and go down to the potter's house, and there will I cause thee to hear my words.

3 Then[c] I went down to the potter's house, and, behold, he wrought a work on the [1]wheels.[2]

4 And[d] the vessel that he made of clay was marred[3] in the hand of the potter; so he made

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A.M. cir. 3396. B.C. cir. 608.

p Ge.6.5. Ps.64.6. 94. 6. 58. 1. Pr.3.5. 28.26. Is.1.5. 9.13. 29.13. Je.9.3. 17.9. Eze.3.9. 33. 31. Ho.4.11. 12.1. Mat. 15.19. Mar.7.21, 22.

q Je.13.23.

3 *Desperately wicked.* Or, *incurably sick.* C. *Sorrowful.* This seems most consonant to the description of unrenewed men. Is.1.5. C.

r 1 Sa.16.7. 1 Ch.28. 9. Ps.7.9. Pro.15. 11. 17.3. 21.2. 24.12. ch. 11.20. 12.3. Re.2.23.

s Mat.16.27. 1 Pe. 1.17. Re.2.23. 20.12. 22. 12.

t Ge.11.7, 8.

4 See note[5] below.

5 Or, *gathereth young which she hath not brought forth.*

u Ps.62.10. Pr. 13.23. Ps. 73.3. Ps.49. 10, 11, 16. Ec. 5. 13, 16. ver. 3, 4. Lu.12. 20.

v 2 Ch.32.30. Is.32. 13. Ps.55.23. 102.24. 109.31. Pr.10.27.

w ch.14.8. Ps.90.1. 93.2. Is.6.1. Ac.7.49. Heb.8.1. 9.24. 1 Pe.4.11. Re.4.2. 7.15.

x ch.14.8. Ps.22.4. 130.7. 145.5. Col.1.27.

y Ps.73.27. Is.1.28. Je.17.13. Ps.56.8, and as Lu.10.20. Phi.4.3.

6 *From me.* The Lord here replies to the prevailing unbelief of the prophet.—C.

7 I.e. Delisted and transferred out.

8 All that forsake thee shall be ashamed, and shall be recorded in the earth as revolters.—*Rosenmuller.*

a ch.3.13. Ps.36.8,9. Col.2.3. 1 Jo.4.10. Re.21.6. 22.17.

b Ps.109.1. 119.172. *c* Ps.109.1. 140.14. De.32.27.

d Is.5.19. ch.20.7,8. Am.3.8. Jon.3.2. 4.2. 2 Pe.3.4.

e ch.1.4. Is.3.4. Eze. 3.17-19. 33.7-9. 34.10. Am.3.6. Ac.18.6. 20.27.

7 *I have not hastened* to instruct God's word, as if anxious for judgment upon my enemies. I have merely followed after the Lord's leading.—C.

f Ps.91.9. Je.16.19. Jo.3.16. 1 Ti.1.1.

g Job.9.4. Ps.77.2-6. 88.15-17. 130.1-4.

h ver. 23. ch.16.18. Ps.31.17. 140.9, 10. Is.47.3. 51.19. 1 Th.5.3. 1 Co.11.32.

1 Ps.35.4. 40.14. 70.2. ch.20.11.

i ch.17.19. 26.10. 36.10. 39.3.

j ch.7.2. 19.3. 22.2. 29.20. 42.15. 44.24.

2 Heb. *break them with a double breach.*

k ch.7.21. 19.2. Ps.2. 20-27. 8. 149.5. Mat. 22.2-5. 24.43.

l Eze.2.7,9. 3.7. Re.22. 20. Ps.43.1,2. ch.13.18, 19.3. Ho.4.18.

m De.4.15. 2 Ki.17. 31. Ps.30.7. 119.11. Ps.2. 23. Ec.5.1. Mal.2.14. Ac.15.20. 1 Co.16. 2 Ne.24-25, 26, 29. Is. 58.13. Nu.15.32, &c. Ex.20.8-10.

* This cannot be the common partridge. Under *Chukkar* compare, for the description does not accord with the well-known customs of that bird. There are, however, several birds that readily decoy the nests of others, of which the French (p. 12, margin) *Gazoulle*, or an example; and as this bird is driven away from a nest which the true owner arrives, so shall every one be, sooner or later, driven away, who, by fraud or violence, usurps or appropriates riches to which he has no just claim.—C.

n Ex.32.9. 33.3. 34.9. Le.26.18, 21, 23, 24, 27, 28. De.9.6, 13. 10.16. 31.27. Ne.9.16, 17, 29. 2 Ch.36. 13. Ps.78.8. Ac.7.51.

o ch.7.24, 26. 32.33. 35.15. 44.5. 2 Ki.17.14. 2 Ch.30.8. Ne.9.29. Pro.29.1. Is.48.4. Eze.3.7. 33.11. Ho.4.16. 10.11.

p Ps.29.2.

q Ex.16.29. De.4.9. 6.7. Ps.119.4.

r Ps.78.34.

s ch.22.4. Is.4.4. 65. 18. 11. Is.2.2, 3. 11. Ps.19.11. Is.2.2, 3. 11. Ps.19.11. Is.2.2, 3. 11. Ps.19.

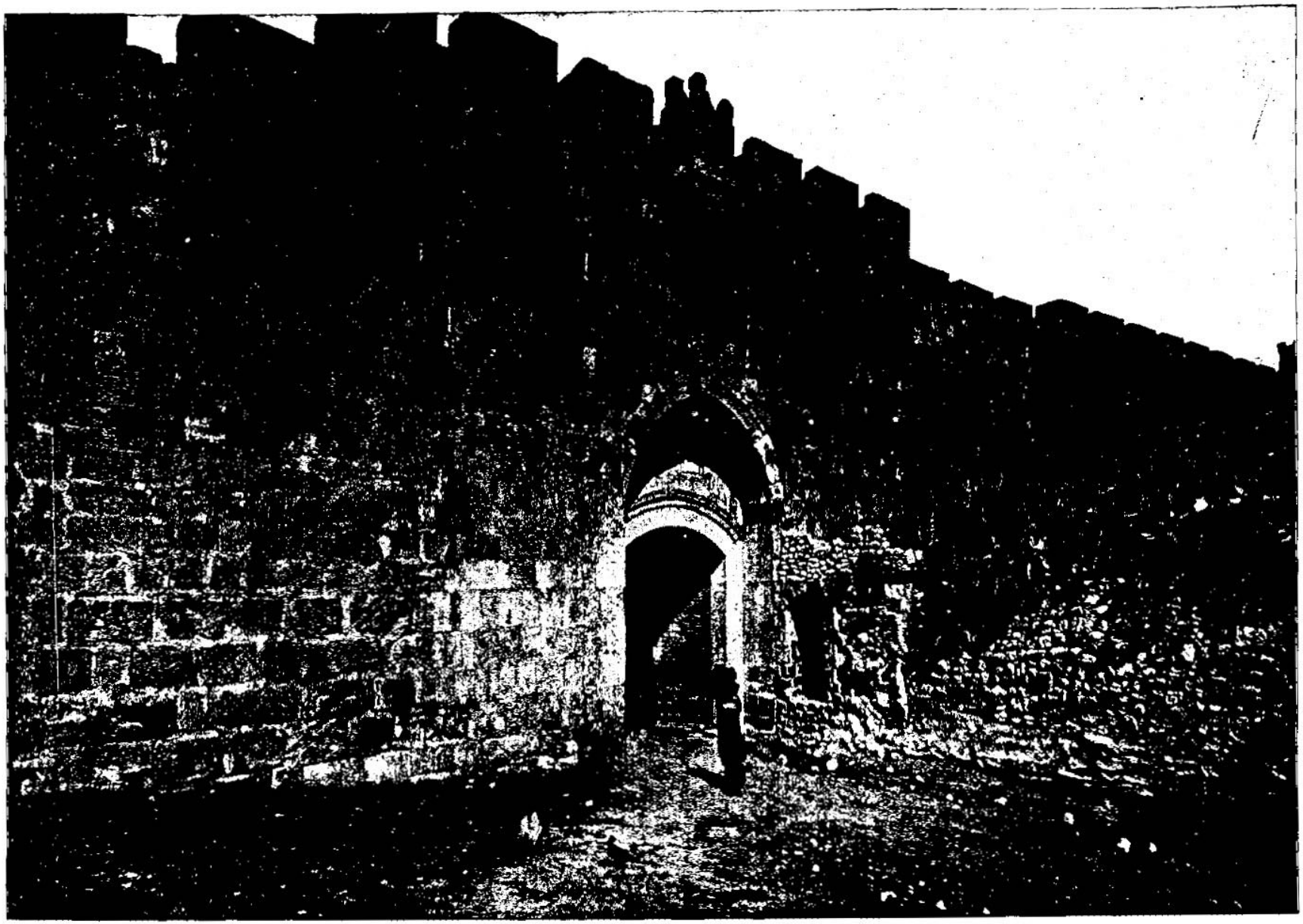

ST. STEPHEN'S GATE—WHERE ST. STEPHEN WAS STONED TO DEATH. [Jeremiah, xvii:19.]—"Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by that which they go out, and in all the gates of Jerusalem." St. Stephen's Gate is known by the Christians of Jerusalem as the Gate of My Lady Mary, and by the Arabs as the Gate of the Tribes. It is on the east side of Jerusalem, and opens into the road leading across the valley of Kedron, and thence up the Mount of Olives to Bethany and Jericho. There are lions sculptured over it. One of the points which lends interest to Saint Stephen's Gate is the fact that near here in the Kedron valley Saint Stephen was martyred. Stephen was the first Christian martyr. In connection with his death, Saul of Tarsus first comes to view, who in after years was to be the great apostle of the Gentiles.

it again[4] another vessel, as seemed good to the potter to make *it*.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [a]cannot I do with you as this potter? saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to [g]pluck up, and to pull down, and to destroy *it:*

8 If[h] that nation, against whom I have pronounced, turn from their evil, [i]I will repent of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, [k]to build and to plant *it:*

10 If[k] it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.

11 ¶ Now, therefore, go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, [l]I frame evil against you, and devise a device against you: [m]return ye now every one from his evil way, and make your ways and your doings good.[5]

12 And they said, [n]There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, [p]Ask ye now among the heathen, who have heard such things: the [q]virgin of Israel hath done a very horrible thing.

14 Will[r] *a man* leave [s]the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?[6][7]

15 Because[t] my people hath forgotten me, they have burned incense to [u]vanity, and they have caused them to stumble in their ways *from* the [w]ancient paths, [x]to walk in paths, *in* a way not cast up;

16 To make their land [y]desolate, *and* a perpetual hissing: [z]every one that passeth thereby shall be astonished, and wag his head.

17 I[a] will scatter them as with an east wind before the enemy; [b]I will show them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, [c]Come, and let us devise devices against Jeremiah; [d]for the law shall not perish from the priest, nor counsel from the wise, nor the word from the [e]prophet: [f]come, and let us smite him with[9] the tongue,[1] and let us not [g]give heed to any of his words.

19 Give[g] heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall[h] evil be recompensed for good? for they [i]have digged a pit for my soul. Remember [k]that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [l]deliver up their children to the famine, and pour out their *blood*[2] by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let[l] a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; [n]for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me [o]to slay *me:*[3] forgive[p] not their iniquity, neither blot out their sin from thy sight; but let them be overthrown before thee: deal *thus* with them in the time of thine anger.

CHAPTER XIX.

Under the type of breaking a potter's vessel is foreshowed the desolation of the Jews for their sins.

THUS saith the LORD, Go, and get [a]a potter's earthen bottle,[1] and *take* of [b]the ancients of the people, and of the ancients of the priests,

2 And go forth unto [c]the valley of the son of Hinnom, which *is* by the entry of the [2]east gate,[3] and [d]proclaim there the words that I shall tell thee;

3 And say, [e]Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, [g]Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because[h] they have forsaken me, and have estranged this place,[4] and have burned incense in it unto [i]other gods, [k]whom neither they nor their fathers have known, nor the kings[5] of Judah, [l]and have filled this place with the blood of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, [l]which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore,[l] behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor, The valley of the son of Hinnom, but, The valley of slaughter.

7 And [n]I will make void the counsel[6] of Judah and Jerusalem in this place; and [o]I will cause them to fall by the sword before their

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A.M. cir. 3572. B.C. cir. 432.

[4] Heb. *returned and made*

[a] Is. 45.9; 64.8. Ro. 9.20-23; 11.19. Ac. 17.29. Da. 4.35. Ps. 115.3; 135.6. Mat. 20.15. ver. 4.

[b] ch. 1.10; 12.14; 45.4. Am. 9.8.

[c] Or, *I cannot do with you as this potter?* Is. 45.9. Ro. 9.20-23; 11.19. Ac. 17.29. Da. 4.35. Ps. 115.3; 135.6. Mat. 20.15. ver. 4.

[d] ch. 1.10; 12.14; 45.4. Am. 9.8.

[e] Or, *I cannot do with you as this potter?* Is. 45.9. Ro. 9.20-23; 11.19. Ac. 17.29. Da. 4.35. Ps. 115.3; 135.6. Mat. 20.15. ver. 4.

[f] Is. 7.16-18, 25, 7. Ho. 14.1-4. Eze. 18.21; 33.11-13, 16. Jo. 3.3, 5. Is. 55.7. 2 Ch. 12.7. Le. 26.40-45. De. 30.1-10. Ps. 81.8, 13-16.

[g] Or, *I cannot do with you as this potter?* Is. 45.9. Ro. 9.20-23; 11.19. Ac. 17.29. Da. 4.35. Ps. 115.3; 135.6. Mat. 20.15. ver. 4.

[h] Is. 7.16-18, 25, 7. Ho. 14.1-4. Eze. 18.21; 33.11-13, 16. Jo. 3.3, 5. Is. 55.7. 2 Ch. 12.7. Le. 26.40-45. De. 30.1-10. Ps. 81.8, 13-16.

[i] Or, *I cannot do with you as this potter?* Is. 45.9. Ro. 9.20-23; 11.19. Ac. 17.29. Da. 4.35. Ps. 115.3; 135.6. Mat. 20.15. ver. 4.

[k] ch. 1.10; 12.14; 45.4. Am. 9.8.

[l] Le. 26.14-39. De. 28.15-68. Is. 1.20; 9.11, ch. 20.4-6. Eze. 5.10-12, 4-24.

[m] Is. 45.5, 7. Am. 3.6. Mi. 2.3. Lu. 16.29-31. De. 28.15-18, 8, 20-22, 27.

[n] 2 Ki. 17.15, ch. 7.25, 26, 25.3, 8, 15, 20, 3. Eze. 18.30-32, 33.11. Is. 1.19-20.

[o] The command, 'Make your ways and doings good,' enjoins a duty without stating the necessity of God's working to will and to do. This need of grace, however, is most evidently implied in the passage itself, besides being so frequently declared in other parts of the Scriptures. See Jn. 15.5. Ep. 2.4, 5, 8-10. Phi. 2.13. 2 Th. 2.13.—C.

[p] ch. 2.25-44. 1 Ki. 6.13. De. 29.19. Eze. 37.11.

[p] ch. 2.10-13, 20, 28; 3.1, 2, 9. 2 Co. 5.1. Eze. xvi. xxiii. xxxiii. Is. 50.1; 52.

[q] Ex. 19.5, 6. ch. 31.4. La. 1.15; 2.13. ch. 5.30. Da. 11.

[r] Ju. 5.6.

[s] *Or, may fields for a rock, or, but the waters of Lebanon shall the running waters be forsaken for the strange cold* waters?

[t] Will one leave the spring of the field for the snow-water of Lebanon? will men desert the running streams for muddy waters? How then can rational men desert the living God, and turn to the worship of dead idols?—C.

[t] ch. 2.13, 18, 20-28, 32; 17.1, 2. Is. 50.1, 2.

[u] Is. 41.29. ch. 10.15; 14.22; 16.19. Jonah 2.8.

[w] ch. 6.16; 2.3.

[x] Is. 53.6. ch. 7.24, 31; 19.5.

[y] ch. 19.8; 25.9; 49.13; 50.13. De. 29.22, 23. 1 Ki. 9.7, 8. Mi. 6.16. La. 2.15, 16.

[z] De. 28.59.

[a] De. 28.25, 64. Is. 27.8. Eze. 5.15, 16; 19.12. Ps. 48.7. Ho. 13.15. ch. 13.14.

[b] De. 32.27. Ju. 10.13, 14. Is. 57.17, with ch. 2.27. Pr. 1.25, 26.

[c] Ac. 7.51, 52. 2 Th. 2.3 ch. 11.19; 18.9. Am. 5.12.

[d] Le. 10.11. Mal. 2.7. Ju. 7.48, 49. ch. 8.8. Mat. 23.34.

[e] See note [1] in second column.

[f] ch. 20.7-10; 26.11. Ge. 37.20.

[g] Or, *for*.

[1] 'In the tongue' (*Castalio*). 'On the tongue' (*Boothroyd*). 'Cut out his tongue' (*Le Clerc*). 'Let us bear false witness against him' (*Coverdale*). But any of the translations is preferable to this paraphrase; for though the conspirators might willingly have uttered or suborned false witness against him, they would not so publicly and openly have avowed their criminal purpose.—C.

A.M. cir. 3399. B.C. cir. 605.

[g] Ps. 64.1-5; 139.2, 20, 21; 59.1, 2, 9; 35.1, 26. ch. 11.20; 20.12. Heb. 4.12.

[h] Ps. 109.4, 5; 35.11-16. Ps. 17.14.

[i] Ps. 35.7; 57.6. ver. 20.

[k] ch. 15.11; 14.11; 18.20. Ps. 106.23. Eze. 22.30.

[l] Ps. 109.6-15. ch. 11.20; 20.12. Ex. 10.7, 8, 11; 12.29, 30.

[2] Heb. *pour them out.*

[l] Is. 22.1, 4, 5. ch. 15.35, 36, 37-42. Ps. 55.2, 3. 2 Ki. 24.4. Hab. 3.16.

[m] ver. 20. Ps. 7.14-16; 10.8-15; 37.9-15, 28, 34, 38; 57.6; 64.5.

[n] Ps. 35.7, 8, 33.

[3] Heb. *for death.*

[o] Ne. 4.4, 5. Ps. 35.5; 109.14, 15. Is. 22.9; 31.1. Ps. 69.22-28.

CHAP. XIX.

[a] ch. 18.2-4. ver. 10, 11. Is. 2.9. Is. 30.14.

[1] It is translated 'cruet,' 1 Ki. 14.3.—C.

[b] Is. 8.2. ch. 26.17. Eze. 8.11. Ch. 24.2.

[c] 2 Ki. 23.10. ch. 7.31, 32; 32.35. Is. 30.33. Jos. 15.8.

[2] Heb. *the sun-gate.*

[3] 'East gate' is a wrong translation. It is wrong etymologically: for even taking the root to be *cheres*, 'the sun,' the proper rendering would be 'sun-gate.' It is also wrong topographically; for the valley of Hinnom lies south of the city, and could not therefore be said to be 'by the entry of the east gate.' The word however seems to me to be from another root, and its proper rendering is, 'the pottery gate.' The potter's field lay on the bank of the valley of Hinnom, south of the city.—*C.*

[d] Pr. 1.20-22. ch. 7.2. Eze. 3.17. Mat. 28.19.

[e] Le. 26.2. Ps. 45.1, 2. ch. 11.2, 6; 13.15, 18; 17.20.

[g] Le. 26.25-33. De. 28.20-62; 29.22, 23, 28; 31.21; 32.22-25. 1 Sa. 3.11. 2 Ki. 21.12.

[4] De. 28.20. ch. 2.13, 17, 19, 20, 28; 44.3, 18; 5.25, 26. 1 Co. 10.20, 21. 2 Co. 6.14-18; 5.17. Ga. 1.4. 1 Th. 1.9. 1 Ki. 21.2-9, 21; 22.3, 4. Is. 65.11. ch. 32.29-35.

[4] Put it to an idolatrous use.

[f] De. 32.17.

[5] None of those in whose memory, as kings, the people gloried—as David, Asa, Jehoshaphat, Hezekiah, and Josiah.—*C.*

[5] 2 Ki. 21.16; 24.4.

[k] Le. 10.1; 18.21. ch. 7.31; 32.35; 48.35.

[l] ch. 7.31, 32; ver. 5, 11, with Jos. 15.8. Is. 30.33.

[m] Job 5.12, 13. Ps. 33.10. Is. 30.1-3; 31.1-3.

[6] Care to avoid the judgments.

[e] Le. 26.17. De. 28.25, ch. 5.21, 22; 15.2, 3, 18, 21.

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[6] Each of these statements was perfectly true in itself—each wrong in the application. For the 'law shall perish' from the ignorant, the worldly, the superstitious, and idolatrous priest; and counsel shall depart from them that count themselves wise and are fools; and the word shall depart from the false and presumptuous prophet, who speaks in the Lord's name what the Lord has not commanded him to speak.—*C.*

Babylonish captivity, La. 4. 20; it reappeared at the siege of Jerusalem by Vespasian and Titus, and similar instances occurred in the time of Hadrian. See Josephus, *De Bell. Jud.* vi. 3. 4. *C.*

Ver. 13. *Upon whose roofs.* The roofs of the Jewish houses were flat and surrounded by a battlement. The inhabitants ascended to them to walk, sometimes to sleep, at other times, as places of retirement, to pray; and idolaters chose them as places for burning incense to the sun, moon, and stars, which they worshipped as gods. *C.*

REFLECTIONS.—By methods unnumbered the Lord tries to awaken ignorant, stupified, and self-hardened sinners to repentance, that their ruin may be prevented, or at least appear wholly owing to themselves. And it is proper that rulers in church and state should be warned with peculiar faithfulness and solemnity; and warnings had need to be again and again repeated. Dreadful are the effects of sin upon nations and churches: and often those who have been noted for sinning are made no less noted for suffering: and all attempts to avoid God's ruinous strokes prove fruitless or worse.

CHAPTER XX. Ver. 7–10. Contrary to my own inclination thou hast persuaded me to undertake this

enemies, and by the hands of them that seek their lives; and their [z]carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And[a] I will make this city desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them to eat the [b]flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

10 Then [c]shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts, [d]Even so will I break this people, and this city, as *one* breaketh a potter's vessel, that cannot be made whole[e] again; and they shall [f]bury *them* in Tophet, till [g]*there be* no place to bury.[8]

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as [h]Tophet:[i]

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled[k] as the place of Tophet, because of all the houses [l]upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood [m]in the court of the LORD's house, and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel, Behold, [n]I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it; because they have hardened their [o]necks, [p]that they might not hear my words.

CHAPTER XX.

1 Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

NOW Pashur,[a] the son of Immer the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur [b]smote Jeremiah the prophet, and put him in the stocks[1] that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not [c]called thy name Pashur, but Magor-missabib.[2]

4 For thus saith the LORD, Behold, I will make thee [d]a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and [e]thine eyes shall behold *it:* and [f]I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I [h]will deliver all the [3]strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And[i] thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, [j]to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast [4]deceived me,[5] and I was deceived; thou art stronger than I,[6] and hast prevailed: [k]I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, [7]I cried violence and spoil; because[7] the word of the LORD [m]was made a reproach unto me, and a derision, daily.[8]

9 Then I said, I will not make mention of him, nor speak any more in his name: but [n]*his word* was in mine heart[9] as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 ¶ For [p]I heard the defaming of many, fear on every side. [q]Report, *say they*, and we will report it. All my familiars[1] watched[r] for my halting, *saying*, Peradventure he will be enticed,[2] and we shall prevail against him, and we shall take our revenge on him.

11 But [s]the LORD *is* with me as a mighty terrible one; therefore [t]my persecutors shall stumble, and they shall not [u]prevail; they shall be greatly ashamed; for they shall not prosper: *their* [v]everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart, [w]let me see thy vengeance on them: [x]for unto thee have I opened my cause.

13 Sing[y] unto the LORD, praise ye the LORD; for he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ Cursed[a] *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.[3]

A.M. cir. 3379. B.C. cir. 625.

[z] Ps.79.2. ch.7.33.16.4. 8.2.16.3.22.19.7. 34.20. 1 Sa.17.44. Da.2.38. Re.19.18,21.

[a] Le.26.31,32. De.32.24—26. 28.49, &c. ch.18.16. 9.11. 19.8. 49.17. 50.13. 51.37,41. 2 Ki.22.19. 2 Ch.29.8. Ps.44.14. Mi.6.16.

[b] Le.26.29. De.28.53—57. Isa.49.26. Eze.5.10. 2 Ki.6.28—29. Isa.9.20.

[c] ch.19.1,10. Isa.30.14. Ps.2.9. Re.2.27.

[d] Isa.30.14. Ps.2.9. Re.2.27. 12.5. 19.15. Eze.16.41. 23.25. Da.2.44. Ho.13.14.

[e] Isa.27.9. Eze.6.6. Mi.1.6.

[f] Heb. *he buried.*

[g] ch.7.32, with 19.11.

[h] Heb. *Topheth.* ch.7.31,32, with 19.6, 11.

[i] 2 Ki.23.10. 2 Ch.28.3. 33.6. Isa.30.33. Eze.20.31. 23.39.

[k] See note on ch. 7. 33.—*C.*

[l] A place of slaughter and burial, ch.19. 12.7.—in every sense unclean.—*C.*

[m] The meaning of the word *Topheth* is disputed. It may be derived from a Hebrew root which signifies 'to spit,' and would thus mean 'a loathsome place;' but it is more probably derived from *taphath*, the oven' or 'fire-place,' in which children offered in sacrifice to Moloch were burned, and would then signify 'place of burning.' In this latter sense the analogy between it and Jerusalem would be very striking. Jerusalem was burned by the Babylonians and by the Romans.—*P.*

[1] By dead corpses, ch.7.32.

[n] Le.26.27,33. De.4.26, 27, 28.59, 60, 63. 27.26. 28.15, 20, 45, 48, 51, 61. 32.23—26, 42. Ki.22.16—19. 2 Ch.34.24—28. Je.1.14—16. 4.6. 6.1, 22. 10.22. 25.9. 46.10—12. 47.2. 50.3, 9, 22. 51.25—27, 48. Eze.5.16, 17. 6.11—14. 7.2—27. 9.1—11. 11.7—11. 12.19—25. 14.13—21. 21.3—5. 25.13. 29.8—12. 30.6—26. 32.11—15. 33.24—29. 35.3—15. 36.1—7. Da.9.12—14. Ho.2.3—13. Joe.1.2—20. 2.1—11. Am.3.6. 5.3. 6.8—11. 9.1—4. Ob.10—16. Mi.1.6—16. Zep.1.2—18. 2.4—15. Hab.1 chap. Eze.iv.—xxiv. Da.9.11—14. Lu.21.—*K.*

[o] *Hardened their necks* by harnessing themselves in the grievous yoke of sin, and so rendered themselves averse to the easy yoke of truth.—*C.*

[p] Ps.58.2—5.

CHAP. XX.

[a] 1 Ch.24.14,15.—Ch.21.1. 2 Ki.25.18. Am.7.10. Ac.24.1.

[b] 1 Ki.22.24. ch.37.15. 2 Ch.16.10. Ac.16.22, 23. 2 Co.6.5. 11.25. Mat.24.9. Ac.5.40. 1 Th.2.2. Re.2.10.

[1] Heb. word occurs ch.29.26 and 2 Ch.16.10, and in both it is rendered a prison.—*C.*

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* The book of Jeremiah is to a large extent fragmentary. A great number of detached pieces are put together which have no logical connection with each other. This is one of them. Ver. 14-18 form a striking contrast to what immediately precedes. We cannot see anything to call forth such a strong expression of the bitterness of his soul. In syntax and structure the passage bears a strong resemblance to Job 3. 3-12. It is singular in fact, and it tends to throw some light upon these remarkable words, that such expressions of feeling are common in the East to this day. One hears them frequently, but they are never conversion literally. They are poetical, and intended to express in language of high imagery the intense feelings of sorrow and bitterness which wring the heart.—*C.*

[c] Gen.17.5, 15. 32.28. 2 Ki.23.34. 24.17. 1 Ch.1.27.

[2] Heb. *fear round about*, ver. 10. ch.6.25. 20.3, 4. 46.5. 49.29. Lam.2.22. Eze.26.17.

[d] Je.6.25. 46.5. 49.29. Lam.2.22. Eze.26.17.

[e] Je.32.4. 34.3. 39.6, 7.

[f] See ch.39.5, 6, 7. 52.8—11. 2 Ki.25.7.

[h] 2 Ki.20.17, 18. ch.15.13. 17.3. 27.19, 21, 22. 52.17, 18, 20. Ezr.1.7, 8, 9, 10, 11. Da.1.2.

[3] Or, *wealth*, Pr.15.6. Ec.5.10, 13.

[i] ver.2. Ch.28.16. 29.21, 22. 52.11, 20. 2 Th.2.10.

[j] ch.14.13—15. 28.15. 29.21, 22, 31. Eze.13.6, 7, 8, 9, 10, 11. 21.29. Mi.3.11. Ho.5.10, 11. 9.13, 15. Mi.3.11. Ho.5.10, 11. 2 Pe.2.1.

[4] Or, *enticed*, ch.1.5, 8, 18, 19, with 15.20, 18.18. Ho.2.14—16.

[5] 'Thou hast persuaded me.'—*Aquila, Symmachus, Theodotion*, &c. 'Thou didst allure me.'—*Boothroyd.*

[6] *Stronger than I.* God's purpose of assistance prevailed over the prophet's sense of insufficiency and fears; and God's command overcame all the reluctance he felt at undertaking an office that he knew would expose him to odium and persecution. ch.1.5, 10, 18, 19. 15.20.—*C.*

[k] Job 12.4. La.3.14. Ps.31.13. 119.51, 69.

[l] ch.15.10. 18.18, 23. 38.4, 5, 6. ch.11.19, 15.15, 18.12. Heb.11.1—4. Ps.38.13, 20.

[7] Or, *therefore.*

[m] 2 Ch.30.10. Ac.17.18, 32.

[8] 'For whensoever I speak, if I cry out against violence, or proclaim (for speedy coming of national) destruction, the word of JEHOVAH is turned against me, to reproach and disgrace continually.'—*Nearly as Boothroyd.*

[n] Ps.39.3. ch.6.11. 2 Ki.19.10. Job 32.18, 19. Ac.4.20. 18.5. 1 Co.9.16, 17. 2 Co.4.13.5.13.—*C.*

[p] Ps.31.13. 89.50. 69.9, 20.

[q] Pr.20.18. ch.18.18. Eze.22.9. Ac.6.11—13. 24.5.

[1] Heb. *every man of my peace.*

[r] Job 19.19. Ps.41.9. 55.13, 14. ch.15.18, 19. Mat.26.18, 35.

[2] *He will be entired* to say something that our ingenuity may turn into a criminal charge against him. See how our Lord was so watched, enticed, and persecuted. Mat.22.15. Lu.11. 53,54.—*C.*

[s] Ki.8.13. ch.1.8, 19. [t] Je.3.—35. 30. ch.15. 20.11, 12. 22.11—18. Ps. 35.5—7.

[u] ch.23.40. 42.17, 18. Ps. 6.10. 35.70. 40.14. Da. 12.2.

[v] ch.11.20. 12.16. Ps. 31.5, 17. 69.22. 71.13. 83.2, 3. 139.20. Re.11.13.

[w] ch.11.20. 12.3. 17. 18.19—23. Ps.109.6—20. 58.10, 11.

[x] Je.36.14. 1 Pe.2.23, 4.19.

[y] Ps.34.6. 42.5, 11. 43. 9. 81. 1. 100. 4. 105. 30, 31. 71.22. 2 Co.1.10.

[a] Job 3.1, 3—16. ch.15. 10.

[3] See note * in first column.

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office, and hast disappointed me of the comforts which I expected in it. By thy powerful arguments and authority thou didst overrule me in it; yet have I met with nothing but derision and persecution. For since I began to deliver thy messages, I have prophesied of nothing but miseries to befal my people; and on that account all my messages have been made matter of derision and reproach to me; I therefore resolved to prophesy no more: but I found myself inwardly tormented with challenges of conscience and frowns from God, till I again delivered his messages. Though with fear I knew that I was everywhere calumniated as seditious, false, and dangerous to the state, and mine enemies were ready to spread the most malignant aspersions, in order to procure my disgrace or death; and even my relations and intimates did all they could to insnare me.

Ver. 3. *Pashur*—an extender of liberty. *Magor-missabib*—

15 Cursed *be* the man who brought tidings to my father, saying, [b]A man-child is born unto thee; making him very glad.

16 And let that man be [c]as the cities which the LORD overthrew, and repented not; and let him hear [d]the cry[4] in the morning, and the shouting at noon-tide,[5]

17 Because[e] he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me.*

18 Wherefore[g] came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAPTER XXI.

1 *Zedekiah sendeth to Jeremiah to inquire the event of Nebuchadrezzar's war.* 3 *Jeremiah foretelleth a calamitous siege and miserable captivity.* 8 *He counselleth the people to fall to the Chaldeans,* 11 *and upbraideth the king's house.*

THE [a]word[1] which came unto Jeremiah from the LORD, when king Zedekiah [b]sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 Inquire,[2] I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon [c]maketh war against us; if so be that the LORD will deal with us [d]according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I[e] will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and [f]I will assemble them into the midst of this city.

5 And[h] I myself will fight against you with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath.

6 And [i]I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, [j]I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: [k]and he shall smite them with the edge of the sword; [l]he shall not spare them, neither have pity, nor have mercy.[3]

8 ¶ And unto this people thou shalt say, Thus saith the LORD; [m]Behold, I set before you the way of life, and the way of death.

9 He that [n]abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For[o] I have set my face against this city for evil, and not for good, saith the LORD; [p]it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house[4] of the king of Judah, *say,* Hear ye the word of the LORD;

12 O house of David, thus saith the LORD, [r]Execute[5] judgment in the morning, and [s]deliver *him that is* spoiled out of the hand of the oppressor, [t]lest my fury go out like fire, and burn that none can quench *it,* because of the evil of your doings.

13 Behold, [u]I *am* against thee, O [6]inhabitant of the valley,[7] *and* rock of the plain,[8] saith the LORD; which say, [x]Who shall come down against us? or who shall enter into our habitations?

14 But I will punish[9] you [y]according to the fruit of your doings, saith the LORD: and I will kindle a fire in [z]the forest thereof, [a]and it shall devour all things round about it.[1]

CHAPTER XXII.

1 *He exhorteth to repentance, with promises and threats.* 10 *The judgment of Shallum,* 13 *of Jehoiakim,* 20 *and of Coniah.*

THUS saith the LORD,[1] Go[a] down to the house of the king of Judah, and speak there this word,

2 And say, [b]Hear the word of the LORD, O king of Judah, that sittest upon the throne of

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A.M. cir. 3399. B.C. cir. 605.

b Ge.21.5,6;30.23,35. 47;29.32-35.
c Ge. 19. 24, 25. De. 29. 23. Am.4.11. Zep.2. 9. Jude 7.
d ch.18.22; 48.3,4; 49. 19; 6.4. Zep.1.16. Ho. 10.15. Joh 15.21.
4 Cry of enemies breaking in upon him.
5 The 'cry' of assault—the 'shouting of victory' over Jerusalem.—*C.*
e Ec.6.3. Joh3.10-19, 36; 7.15,16; 10.18,19; 14.1, 13; 17. 11. La.3.1.

CHAP. XXI.

B.C. cir. 590.

a ch.18.1,5; 30.1; 34. 1;33.1,23.
1 See note * below.
b ch.37.3;38.1,24;29. 25;52.24. 2 Ki.25.18.
2 Entreat, Ex.9.28. 1 Sa.7.8;12.19. 1 Ki.13. 6. Ch. 30. 18. Ac. 8.24. ch.37.3. Ezr.34.4,5.
c ver. 4. 2 Ki.25.1,2.
d 2 Ch. 32. 20, 21. Is. 59. 1, 7. Ps. 44. 1, 7; xviii. lxvii. lxxiii. lxxviii. cv.—cvii. cxxxvi. Ezr. 22. Ne.11.
e ch.52.8;37.10;32.5. Ps.89.41.
f Is.5.5;31.4. ch.37. 8;38.3,39.3;52.7;34.22.
h La. 2. 5. Ex. 6. 6. Am.3.2. Lu.3.17;22.47. De. 32. 20-26. Is. 9. 12, 21;5.25. ch.4.26. Na.1. 5. Ps.75.7,8;90.11.
i ch.7.20;30.23;32.3, 4. Eze.14.13,17. Zep.1. 3. Ho.4.3. Is.24.1,6,18.
j ch.34.19, 20, 21; 37. 17;38.21-23; 39.4-7;52. 8-11, 24-27. 2 Ki.xxv.

* The message in this chapter has been confounded with that in ch. xxxvii., and as the narratives differ, they have been urged as contradictory. But the least attention will show that they relate to events clearly distinct. (1) Jeremiah had been imprisoned in the 'high gate of Benjamin,' by order of Pashur alone, and delivered the next day, ch. 20. 2, 3. This message came to Jeremiah at the very commencement of the war, and of the siege of Jerusalem, ver. 2, 4, and only requested the prophet to 'inquire of the LORD.' (3) When the message in ch. xxxvii. was sent, the Chaldeans had continued the siege till the Egyptian army had come up against them, ch. 37. 5, 14. The request of that message was that the prophet should 'pray unto the LORD,' ver. 3. (5) Jeremiah was at that time free; and his subsequent imprisonment was not by Pashur, but by the princes; and not in the 'high gate of Benjamin,' but in the 'house of Jonathan the scribe,' ver. 15; and, finally, by order of Zedekiah, in the 'court of the prison,' ver 21.—*C.*

k De.28 30.
l ch.4.7,20;5.26;8.22; 12.3. La.2.17,21. 2 Ch. 30.10. Is.47.6. Eze.9.5, 6.
3 Zedekiah was carried into Babylon, where he died, ch.39. 5.—*C.*
m De. 30.19. Is.1.19, 20;3.10,11. ch.38.17-23.
o ch.25.9; 27.6; 38.2, 17-23;39.18;43.5.
p J.c. 27. 10; 20. 3, 5. ch.39. 16;44. 11,27. Am. 9.4. Eze.15.7.
q ch.24.9,17,27;39.8; 52.13. 2 Ch.36.19.
4 Courtiers and magistrates. Ch.13.18;17. 20. Is.7.13. Mi.3.1.
r ch.22.3. Ps. 101. 8. Ex.18.13. Zec.7.9,10, with Ec.10.16. Zep.3. 5.
Heb. *Judge.*
s Ps.72.4,12,13;82.3, 4. ch.22.3,16. Pr.24.11, 12. Ro.13.4.
t See ch. 4. 4; 17. 22. De. 32. 22. Is.9.3,4; 42. 25;66.15,24. Mal. 4. 1. Mt.3.12. Lu.3.9,17. Ac. 2. 19, 20. Re. 14. 19, 20; 19. 15.
u ver. 5 Ch.23. 30-32; 30. 32; 34. 25. Ps. 76. 7. Eze. 13.8.
6 Heb. *inhabitress,* i.e. Jerusalem, Is. 22. 1. Ps. 125. 2.
7 'O thou inhabitant of the levelled hollow of a rock.'—*Blayney.*
8 'The valley here means some one of the valleys of Jerusalem. That in which there was the largest number of houses was the Tyropœon, between Moriah and Zion. Probably it is here referred to. "The rock of the plain" may mean the flat top of Zion.'—*P.*
v Ob.3,4. ch.49. 4, 5, 16. Mi.3.12. 2 Sa.5.6,7, or ch.2.4.
9 Heb. *visit upon.*
x Ps.2.1,2;10.11. ch.2.17,19;4.18;5.25.
y ch. 17. 7. Is. 27. 10, 11;37.24, 25. Eze.20.46-48. Zec.11.1.
z 2 Ch. 36. 19.
1 The word 'forest' seems to be metaphorical, and may signify a dense mass of houses.—*P.*

CHAP. XXII.

B.C. cir. 605.

1 The prophecy which follows, to ch. 23. 9, was evidently declared in the reign of Jehoiachim, for it speaks of his immediate, or already gone into, captivity, ver. 11, and foretells the death of Jehoiachim himself.—*Blayney.*
a ch.21.13;23.20; 13. 28;39.3. Ho.5.1. Mi.3.1.
b ch.17. 20, &c. Re. 2.29. Eze.3.17; 20.7. ch. 1 Ki.46.12;55 3.

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terror upon every side. There can be little doubt that Pashur was one of those degenerate priests who had turned from the LORD to Baal, and took such offence at Jeremiah for his faithful denunciation of idolatry, as the Pharisees conceived against our Lord for his faithful rebukes of their hypocrisy. Nor is it improbable, from considering the import of his self-assumed name, that Pashur and his associates may have covertly introduced idolatry under the specious plea of an extension of universal liberty. *C.*

Ver. 10. *The defaming.* Such misrepresentations of the prophet's words as the false witnesses afterwards gave of the words of our Lord, Mat. 26. 60, 61, and such erroneous interpretation as the high-priest pronounced when he and his fellow-judges voted him guilty, Mat. 26. 63-66. *C.*

Ver. 12. This prayer, for such it is, and not a prediction, and every other of a similar kind, can be fully vindicated, not merely on the ground of the prophet's inspiration, but by the internal fact that the prophet does not say 'my,' but 'thy vengeance'—a vengeance, a vindication and enforcement of justice, which, however severe, must be in strict conformity with the principles and exercise of that 'mercy which endureth for ever,' Ps. 136. 1, &c. *C.*

Ver. 14. *Cursed be the day wherein I was born.* Brown Patterson, whose notes to the work of his venerable relative are generally most judicious, has here referred to the reasonableness of 'taking into account' the 'poetical and rhetorical embellishment' of the passage, during the interpretation of it, and enters a caveat against its being 'used as a model for our own feelings in reference to our birth,' &c. And in this admission and caveat there are undoubtedly many who would concur. But surely such interpreters must forget (1) that 'Thus saith the LORD,' ver. 4, &c., speaking by his inspired prophet! and, if inspired for one part, surely inspired for all. And if not for all, where does inspiration end and man begin? (2) They must forget, that even though there is much that is called 'poetical and rhetorical embellishment,' it is the embellishment of the Spirit of God, and requires no drawback for its interpretation. (3) They must forget that 'these things were written for our ensamples,' our 'models:' and that the only caveat necessary is, that we take care rightly to understand 'the mind of the Spirit'—'the mind of Christ'—speaking by the prophet, and imitate, not in our own spirit, but in God's. *C.*

REFLECTIONS.—How heartily the wicked, especially among the clergy, hate the faithful ministers of Christ! They who boldly remonstrate against the wickedness of an abandoned generation must scarcely expect the common formalities of justice. But God can soon make those who would frighten his prophets a terror to themselves. And they who attempt to stop their mouth do but hasten their own doom. It is never safe for ministers to promise themselves much comfort on earth. Neither the wisdom of the serpent, nor the harmlessness of the dove, will be able to preserve them from reproach and derision. Nay, ridicule and contempt are the common weapons of the ungodly against the preachers of truth. And it is no small pain to a faithful soul to hear God's messages treated with levity and contempt. To faint in the Lord's way, or to wish that we had never entered into it, because we meet with difficulties, is extremely weak and foolish. But it is an ease for burdened souls to pour out their complaints before the Lord: even that which is terrible in him turns out to their comfort. And when they avenge not themselves, but commit their cause to him, he will compass them about with songs of expected, and afterwards enjoyed, deliverance. But, alas! how inconstant are the frames of the best on earth. Now they mount up to heaven in excellency; but soon descend to the depths of weakness and guilt. Alas! what vanity and vexation of spirit fill up human life! But absurd is sinful passion when allowed to ramble. And it is dangerous to have an unbridled tongue while our passions are strong.

CHAPTER XXI. Ver. 9. *For a prey.* As something snatched from the great 'spoilers'—the famine, the pestilence, and the sword. *C.*

Ver. 12. *Execute judgment in the morning.* Not in an evasive manner, but speedily; not by bribes, the ordinary course of eastern despotism, but by a faithful enforcement of the 'judgments' of God. *C.*

Ver. 14. *Forest thereof.* An allusion to the kindling of fires in forests by lightning, by the friction of branches in storms, by negligence, or by malice. *C.*

REFLECTIONS.—God often honours his ministers when they think that their days are consumed in shame. And they who would not take God's direction for de-

David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, [c]Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For [d]if ye do this thing indeed, [e]then shall there enter in by the gates of this house kings sitting upon the throne of David,[2] riding in chariots and on horses, he, and his servants, and his people.

5 But [f]if ye will not hear these words, I swear [g]by myself, saith the LORD, that [h]this house[3] shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou *art* [i]Gilead[4] unto me, *and* the head of Lebanon:[6] *yet* surely [j]I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And [k]I will prepare destroyers against thee, every one with his weapons; [l]and they shall cut down thy choice cedars, and cast *them* into the fire.

8 And [m]many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?

9 Then they shall answer, [n]Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep[p] ye not for the dead,[7] neither bemoan him; *but* weep sore for [q]him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching Shallum[8] the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him[9] that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, [r]I will build me a wide house, and large[1] chambers, and cutteth him out windows;[2] and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign because thou closest *thyself* in cedar? did not thy father[3] eat and drink, and [s]do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well *with him:* [t]*was* not this to know me? saith the LORD.

17 But [u]thine eyes and thine heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, [v]and for [w]violence to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, [x]They shall not lament for him, *saying*, Ah my brother! or, Ah sister![5] they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He[y] shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.[6]

20 ¶ Go up to Lebanon[7] and cry; and lift up thy voice in Bashan, and cry from the passages:[8] for all thy lovers are destroyed.

21 I spake unto thee in thy prosperity;[9] *but* [z]thou saidst, I will not hear: [a]this *hath been* thy manner from thy youth,[1] that[4] thou obeyedst not my voice.

22 [b]The wind[2] shall eat up all thy pastors, and thy lovers shall go into captivity: surely then [c]shalt thou be ashamed and confounded for all thy wickedness.

23 O inhabitant[3] of Lebanon, that [d]makest thy nest in the cedars, [e]how gracious[4] shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though [5]Coniah the son of Jehoiakim king of Judah were [6]the signet upon my right hand,[7] yet would I pluck thee thence;[8]

25 And I [f]will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will [g]cast thee out, and thy mother that bare thee,[9] into another country, where ye were not born; and there shall ye die.

A.M. cir. 3399. B.C. cir. 605.

c ch. 21. 12] ver. 17. Ex. 23. 6-9. De. 16. 18-20. 24. 14. 25. 13. 1. 16. 17. Le. 19. 15. 2 Sa. 23. 3. Ps. 72. 2, 4, 12-14. 82. 3, 4.

d Ps. 15. 5. Mat. xxiii. Tit. 1. 16. 2. 6, 7. 3. 5-7.

e ch. 17. 25. ver. 2.

[1] Heb. *for David upon his throne.*

f 2 Ch. 7. 19, 22. Is. 1. 20. 3. 11.

g He. 6. 13, 17. 18. Ge. 22. 16. Am. 8. 7. 6. 8.

h ver. 6, ch. 26. 6, 9. Mi. 3. 12.

[2] This palace of David and his successors (ver. 1, 4), including its inhabitants, the royal race of Judah (ver. 6), and the entire city in which they resigned. See ch. 17. 25.—*C.*

[3] Rich and stately. Nu. 32. 1. Ge. 37. 25. Ca. 5. 15. De. 3. 25. ch. 22. 23.

[4] *Gilead.* The most fruitful and beautiful part of all Judea, see Mi. 7. 14; which character it still retains. See Buckingham's *Travels.*—*C.*

[5] *Lebanon.* The loftiest mountain in the sight of Israel—an apt emblem of the family of David raised to the highest rank and power.—*C.*

i Ps. 107. 34. ch. 21. 14; 9. 11. 12. 20; 7. 29, 34; 26. 6, 9; 29. 7, 8, 15; 30. 7, 10.

k ch. 4. 5-7; 5. 6, 15-17; 6. 1-5; 13. 20; 15. 3, 16; 19. 7; 32. 23, 29. Zec. 11. 1, with Is. 10. 34.

l Is. 37. 24.

m De. 29. 24, 25. 1 Ki. 9. 8, 9. La. 4. 12. Da. 9. 7, 11, 12. ch. 2. 13, 17, 19, 28; 4. 18; 5. 19, 25; 9. 22-26; 16. 10-13.

n 2 Ki. 22. 17. 2 Ch. 34. 25.

o Ec. 4. 2. Is. 57. 1. 2 Ki. 22. 20. 2 Ch. 35. 25. Is. 57. 1, 2. ch. 8. 3. La. 4. 9. Ho. 10. 8. Lu. 23. 28.

p *Weep ye not for the dead.* for Josiah your late beloved king (2 Ch. 35. 25. Zec. 12. 11), who is now at rest with God.—*C.*

q ver. 11, 12. 2 Ki. 23. 34. 2 Ch. 36. 1-4. Ezr. 4.

[1] 1 Ch. 3. 15, called Jehoahaz, 2 Ki. 23. 30-34. Eze. 19. 4.

[2] Jehoiakim, ver. 18. Is. 5. 8. Mi. 3. 10. Lu. 19. 23. De. 24. 14, 15. Hab. 2. 9, 12. Ja. 5. 4.

r Is. 9. 9, 10. 29. 16. Da. 4. 30. Hab. 2. 9-12. Mal. 1. 4.

A.M. cir. 3399. B.C. cir. 605.

[1] Or 'drawn and cast forth *far* beyond the gates of Jerusalem.' The Scriptures do not detail the time or manner of his death; and Josephus, Jerome, and Kimchi differ in their accounts; while others think he was carried to Babylon, where he lived in contempt, and died neglected—a lesson to the degenerate sons of worthy fathers, and a warning to all covetous, cruel, and oppressive rulers. Truly there is a God that judgeth in the earth, who is no respecter of persons; but who renders to both small and great according to their doings.—*C.*

[2] From the utmost 'border' of the land; or 'cry to the ocean' passengers: for all thy lovers are destroyed,' their allies with whom they had conformed in idolatry, so committing a breach of their marriage covenant with Jehovah. Ho. 2. 2-5.—*C.* The word *Abarim*, here translated 'passages,' is a proper name. The mountain-range of Abarim, one of whose peaks was Nebo, lay east of the Jordan opposite Jericho. Three great mountain ranges are thus referred to in this verse.—*P.*

[3] Heb. *throughaired.*

[4] Or *my confederate.*

[5] Josiah, ver. 18. Is. 53. 76. Eze. 7. 24; 28. 9, 7-10, 17. Ps. 128. 2. 1 Co. 10. 31.

s 2 Ki. xxii, xxiii. 2 Ch. xxxiv. xxxv. *Pr.* 16. 12; 20. 28; 29. 4, 14. Is. 32. 1.

t Jn. 13. 17. Ja. 1. 22, 25. Mat. 7. 21, 24, with ch. 9. 3, 6. Ho. 4. 1, 6.

u ch. 17. 9. Eze. 33. 31. Mar. 7. 21, 22. 1 Ti. 3. 3. 2 Pe. 2. 14. Pr. 4. 25; 21. 26. Zep. 3. 3. Mi. 3. 2.

v Eze. 19. 6.

[6] Or, *incursion.*

w ch. 16. 4, 6; 34. 5. Ps. 78. 64, with 9. 17. 1 Ch. 35. 25. 1 Ki. 13. 30. 2 Sa. 1. 26. 3. 33, 38.

[7] Fulfilled 599.

[8] *Ah sister!* That is, addressing the lamentation to some of Jehoiakim's female relatives.—*C.*

x ch. 16. 30. Is. 14. 19, 20, with 2 Ki. 24. 6. 2 Ch. 36. 6.

[9] See note * in first column.

[1] Is. 30. 5; 30. 1-6; 31. 1-3. ch. 2. 18, 36; 30. 12-15. 2 Ki. 24. 7. Is. 3. 7, 8. 7. Is. 31. 1, 2. 18. 1 Sa. 12. 21. Ps. 60. 11. Je. 2. 37. In vain ye will cry for help from your allies.

[2] See note † in first column.

[3] Heb. *prosperities.*

z ch. 2. 31; 5. 17; 7. 23-28. Zec. 7. 11, 12.

a ch. 3. 25; 32. 30. De. 9. 7; 31. 27. Is. 48. 8. Ps. lxxviii. cvi. Je. 11. to 2 Ki. xxiv. Ezr. ix. Ne. ix. Da. ix.

[1] *Youth.* Since the day of the exodus from Egypt.—*C.*

b Is. 64. 6. Ho. 4. 19. ch. 4. 12, 13; 23. 9, 32; 30. 23, 24; 51. 1, &c.

[2] *The wind.* An allusion to those scorching winds that destroy the pastures and green trees, as if the one had been totally eaten up by cattle, the other devoured by locusts.—*C.*

c ch. 3. 25; 7. 19, 20.

[3] Heb. *inhabitress*, *i.e.* Jerusalem.

d ch. 22. 23, 14; ver. 14, 15.

e ch. 4. 31; 6. 24; 30. 6, or ch. 31. 9; 50. 4, 5.

[4] *How gracious.* How anxious to conciliate thy Judge, and to offer lip-service to thy God!—*C.*

[5] Jehoiachin, 2 Ki. 24. 6-15. ch. 37. 1. 1 Ch. 3. 16. Mat. 1. 12. ver. 28.

[6] Hag. 2. 23. Ca. 8. 6, *i.e.* very dear.

[7] Though he encircled my finger as a ring, and bore my name engraven upon it.—*C.*

[8] *Thence.* That is, even from my right hand; from the place of highest dignity.—*C.*

f ver. 28. 2 Ki. 24. 10-15. 2 Ch. 36. 9, 10. ch. 21. 7; 34. 20.

g Is. 22. 17. ch. 13. 2, 4.

[9] 'I will cast thee out' (Coniah, ver. 24), 'and the mother that bare thee,' Nehushta, as recorded, 2 Ki. 24. 15.—*C.*

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deliverance from sin, would often gladly take it for escaping from trouble. But it is vain to hope that God will do that for us in our sin which he did for others in their integrity; or that anything will help us when he is our determined adversary; or that men will pity us when we have forfeited his compassion. An ignominious slavery, or a miserable death, is but a dreadful alternative. But it is best to give up the defence of our country when we can do nothing for its relief. It is but a disgrace for men to be descended of godly ancestors when they indulge themselves in impiety. When nations are in danger, princes ought without delay to reform themselves and their subjects: and ministers who faithfully admonish them to it, had need to be well furnished with faith and courage.

CHAPTER XXII. Ver. 11. *Shallum.* This is another name for Jehoahaz, who succeeded Josiah, 2 Ki. 23. 30; 2 Ch. 36. 1; but who was deposed in three months, and carried into Egypt, where he died, 2 Ki. 23. 34. *C.*

Ver. 23. *O inhabitant of Lebanon.* An address to Jerusalem as gone up (ver. 20) to Lebanon to proclaim her destruction; and now compelled as it were to climb into the cedars, and make her hiding-place with the birds. *C.*

REFLECTIONS.—Ministers must be faithful and bold, and tell kings and courtiers of their sins, dangers, and duties, as well as others. It is only in keeping God's commandments that we can expect a great reward. He has always instruments duly prepared for destructive work as well as for building up. And men's sins are sometimes so plainly marked in their judgments, that even heathens can justify his procedure; for he never casts them off till they first cast off him. Dying saints may be justly envied, whilst living sinners are to be pitied. No education or example can change men's hearts; but it is a terrible aggravation of men's wickedness that it is contrary to their pious education. Proud and mischievous rebellion against God entails upon multitudes the most lasting shame and disgrace: nay, distinguished pride is generally followed by distinguished dishonour and misery, either in life or in death. It is extremely foolish to set our hearts upon that which can be easily taken from us, or made a curse to us. And none are more apt to appear mean, or to pretend piety under adversity, than those who boast highly amidst prosperity. It were well if what we suffer would bring us to a serious repentance. Sometimes



INTERIOR OF OUR TENT AT NAZARETH—THE TENT IS STANDING NEAR THE GREEK CHURCH OF ANNUNCIATION, IN NAZARETH, THE TOWN WHERE OUR LORD SPENT MOST OF HIS LIFE. [Jeremiah, xxiii:5-6.]—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." We give as an illustration of this Scripture the interior of the tent used in Palestine by the parties who secured the pictures of the places of Bible events for this Self-Interpreting Bible. We give this picture here because it was taken in Nazareth where our tent was pitched. It is situated near the Virgin's Fountain, and is not far from the Greek Church of Annunciation. Here in this neighborhood grew up the righteous Branch which Jeremiah declared God would raise to David.

27 But to the land whereunto they desire[1] to return, [t]thither shall they not return.

28 *Is* this man Coniah [u]a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, [v]he and his seed, and are cast into a land which they know not?

29 O earth,[2] earth, earth, hear the word of the LORD:

30 Thus saith the LORD, [1]Write ye this man childless,[3] a man *that* shall not prosper in his days: for [w]no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAPTER XXIII.

1 Jeremiah prophesieth a restoration of the scattered flock. 5 Christ shall rule and save them. 9 God's fearful judgments against false prophets, 33 and mockers of the true ones.

WOE be[a] unto the pastors[1] that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people, Ye[b] have scattered my flock, and driven them away, and have not visited[2] them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And [c]I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And [d]I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, [e]the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In[f] his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.[3]

7 Therefore, behold, the days come,[4] saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

A.M. cir. 3399. B.C. cir. 605.

1 Heb. *lift up their mind.*

t ch. 44. 12; 42. 31–34.
u 2 Ki. 24. 17–20.
v Ps. 137. 7–9; 69. 8. ch. 16. 13. Ho. 8. 8. ch. 22. 14. Ezek. 19. 12.
w 2 Ki. 24. 8. 1 Chr. 3. 16. Mat. 1. 11, 12. Luke 1. 32.

A.M. cir. 3399. B.C. cir. 605.

2 Heb. *earth, earth, earth.*

3 Or, *childless*—C.

x Ex. 20. 5. Ps. 24. 10, 12 with 36. 10.

CHAP. XXIII.

a ch. 10. 21; 12. 10. 2 Ki. 23. 33. b ch. 10. 21; 12. 10. 50. 6. Ezek. 34. 2–10. Zech. 10. 3. 11. 5, 8. Mal. 2. 8. c Ps. 106. 47. ch. 29. 14; 31. 8, 10. Ezek. 11. 17; 20. 41; 34. 13; 36. 24. Mic. 2. 12. Zeph. 3. 19. d ch. 3. 15. Ezek. 34. 23. e ch. 33. 15. Zech. 3. 8; 6. 12. f ch. 33. 16. g Ps. 72. 7. Isa. 9. 7. h Ps. 72. 1. Isa. 32. 1. Zech. 9. 9. Luke 1. 33. i Ps. 132. 17. Ezek. 34. 23, 24; 37. 24. Dan. 9. 24. Hos. 3. 5. Mic. 5. 2. Luke 2. 11. John 7. 42. Acts 13. 23. k Isa. 45. 17, 25. l Isa. 54. 17. 1 Cor. 1. 30. 2 Cor. 5. 21. Phil. 3. 9. Col. 2. 10. m ch. 33. 16.

4 ch. 16. 14, 15; see there Isa. 43. 18, 19. ver. 1. Ro. 11. 25, 26. Isa. 43. 5, 6.

* I certainly believe that the Jews shall, when converted to Christ, return to Palestine and inherit the land as an independent kingdom, flourishing, and powerful in time. I do not at all imagine that Christ will reign visibly among them; but as we call their state under the Old Testament a theocracy, so this future, free, and happy state, in which they shall have no mortal king, but shall acknowledge Christ as their king, may be called 'a Christocracy' (*Messiahship*—C.

A.M. cir. 3405. B.C. cir. 599.

n Zeph. 3. 20.

5 Heb. prophecy is here of Israel generally, and their gathering from all countries. Now the restoration by Zerubbabel, &c., was of more than a part of the tribes of Judah, Benjamin, and Levi (Ezra 1. 5, &c. 11. 4., amounting in all to 42 360). Ezra 2. 64. It follows that this prophecy, however a commencement typically, yet remains to be fulfilled; and the Lord will accomplish his promise, and verify all his predictions, as he has realized his judgments.—C.

o Am. 9. 14, 15. Is. 11. 11, 12; 43. 5, 6; 49. 12, 22; 60. 4, 9. Jer. 30. 3; 31. 8. Ezek. 34. 13–15, 28; 36. 24, 28; 37. 21, 25. Zech. 10. 8, 10.

6 See note * in first column.

p ch. 25. 17, 28. Is. 21. 15. Hab. 3. 16. ch. 14. 17. Lam. 2. 11. ver. 19–22. Ps. 60. 3. Ch. 9. 1; 45. 11. Joel 2. 6.

7 Or, *swearing.*

q Is. 5. 8. Ro. 7. 9.

r ch. 5. 2, 7–9, 28. Ho. 4. 2, 3. Ps. 59. 12.

8 Or, *swearing* seems here to be confined to perjury (Ho. 4. 2), which sin always aggravates that of adultery, which includes a violation of the covenant of God. Ps. 2. 12.—C.

s ch. 9. 10; 12. 4. Ps. 107. 34. Is. 24. 6.

9 Or, *wickedness.*

t ch. 8. 13. Is. 10. Zep. 3. 4. ver. 14, 15. 1 Pet. 2. 8. 2 Pet. 2. 15.

u ch. 7. 10, 11; 32. 34. 2 Ki. 23. 6. Ch. 36. 14. Ezek. 23. 39. 2 Pet. 2. 13–15. Mat. 12. 13.

v Ps. 4. 29. ch. 13. 16. Ps. 10. 6.

w Ex. 32. 34. ch. 11. 11; 48. 44. Ho. 5. 6. Lam. 3. 44. Amos 5. 18.

1 Heb. *unseemliness*; or, *an absurd thing.*

x ch. 2. 8. 2 Ki. 18. 12. Lam. 2. 14. Ho. 7. 1. Is. 9. 16.

y Ezek. 22. 25. Ac. 20. 29, 30. Gen. 5. 30, 31. 14. 14.

2 Or, *filthiness.*

z ch. 25. 29. ver. 16, 17. 29. 26, 32. Ps. 14. 1. Prov. 19. 3. Eccl. 7. 29. 2 Pet. 2. 3. 1 Cor. 4. 18. 2 Thes. 2. 7.

3 By their erroneous doctrines and libertine example.—C.

a Is. 1. 9, 10. Ezek. 16. 46. Dt. 32. 32. ch. 50. 40. with Ge. 13. 13. 18. 20.

b ch. 8. 12, 14, 19. 15. 14. Is. 5. 25.

4 Or, *hypocrisy.*

c Ps. 10. 17. ch. 29. 24. d Ps. 10. 4. ch. 17. 9. Ezek. 13. 2, 3. Mat. 7. 15.

e ch. 25. 14. 50. 9, 41. Ps. 28. 4. Rev. 18. 6.

5 They make you vain of your descent from Abraham—of the victories and grandeur of your fathers—of your privileges as the church of God—of your imaginary righteousness derived from ceremonial works, and of God's continued protection, which you have forfeited by your sins.—C.

f Am. 3. 12. Is. 11. 4. Rev. 1. 16; 2. 12, 16; 19. 15, 21.

8 But, [f]The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all [5]countries whither I had driven them; and they shall [g]dwell in their own land.[6]

9 ¶ Mine[7] heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, [h]because of the LORD, and because of the words of his holiness.

10 For[i] the land is full of adulterers; for because of [7]swearing[8] the land mourneth; [k]the pleasant places of the wilderness are dried up, and their course[9] is evil, and their force *is* not right.

11 For[l] both prophet and priest are profane; yea, [m]in my house have I found their wickedness, saith the LORD.

12 Wherefore [n]their way shall be unto them as slippery *ways* in the darkness; they shall be driven on, and fall therein: for [o]I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen folly[1] in the prophets of Samaria; [p]they prophesied in Baal, and caused my people Israel to err.

14 I have seen [1]also in the prophets of Jerusalem an horrible [2]thing: [q]they commit adultery, and walk in lies: they strengthen also the hands of evil-doers,[3] that none doth return from his wickedness: they are all of them unto me as [r]Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, [s]I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness[4] gone forth into all the land.

16 Thus saith the LORD of hosts, [t]Hearken not unto the words of the prophets that prophesy unto you; [u]they make you vain:[5] they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me,

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persons are exalted even to thrones that God may pour the more public and lasting disgrace upon them and theirs. Nor need the greatest to be confident, since they know not what debasement and misery await them and their seed. But it is hard to awaken sinners lost in sensuality and earthly-mindedness. And how sovereign is God in making men fruitful or childless, honoured or dishonoured, as he thinks fit!

CHAPTER XXIII. Ver. 5, 6. Behold, in the fulness of time the Son of God shall appear in a holy but debased human nature; who, as God's King set up in his church, shall, with astonishing success, reform the world, and destroy the wicked out of it. By him shall his spiritual Israel be delivered from their sin and misery, and blessed with all spiritual and eternal blessings. In his holiness of nature, obedience of life, and satisfactory sufferings, he shall fulfil for us a complete and everlasting righteousness; by the impartation of which to us for our justification, he shall render us perfectly righteous in law before God as our Judge, and thus secure the gradual sanctification of our nature and practice. 9, 10. I am grieved to see the false prophets deluding the people into wickedness; and I tremble at the fearful judgments which God, in his infinite holiness, hath denounced against them. For though the wrath of God has already begun to destroy the country, for the abounding wickedness of its inhabitants, they continue to employ their whole power and labour in promoting and encouraging it. 17–20. They encourage the wicked and profane to hope that the Lord will prosper and protect them in their sins; and pretend that themselves alone know his mind, and that no message of reproof or threatening deserves any credit. But a sudden and dreadful storm of judgment shall overtake and ruin them, which shall force them to regard and believe such threatenings. 30. Either they mimicked the true prophets in their language, to render their own predictions the more easily believed, or they laboured to prejudice the people against their messages. 35, 36. Ye shall hereafter speak with great reverence and regard concerning the Lord's Word; but now your irreverent speeches shall pull down judgments on your own heads; for ye have derided and misinterpreted the words of your own God, who lives and reigns over all.

Ver. 3, 4. This prophecy began to be fulfilled under Zerubbabel, Nehemiah, Ezra, &c., the commencement being the type of the completion. The gathering of 'the remnant out of all countries,' and the time when 'they shall fear no more,' are events still future, which the experience of the past renders probable: the Word of God, certain. *C.*

Ver. 6. *Righteousness* is exactly equivalent to *obedience*, Ro. 5. 17–19. This *obedience* (that is, obedience to the law of God, Ro. 5. 20, unreserved and complete: and there is, and there can be, no other) never was rendered unless by Christ, Ro. 3. 20; comp. with 2 Co. 5. 21; Phi. 2. 8. But he being the WORD of JEHOVAH, Ge. 15. 1–7, 18, 'God manifest in the flesh,' 'as many as (by faith) receive him,' can truly say, he is 'JEHOVAH OUR RIGHTEOUSNESS.'—*Note*. It is not unimportant to observe, that the best Jewish expositors unite JEHOVAH with RIGHTEOUSNESS; and the most learned Christians so translate the passage. *C.*

Ver. 33. 'A burden,' signifies a calamitous prophecy. The question here is put by the speakers lightly, and in contempt of the often repeated and heavy denunciations against sin and sinners. As if they had said, What next? What new judgment that will never come?—*Note*. Lightness of speech, turning serious things into a jest, may amuse the thoughtless for an hour; but is

The LORD hath said, [a]Ye shall have peace; and they say unto every one that walketh after the imagination[6] of his own heart, No evil shall come upon you.

18 For [b]who hath stood in the counsel[7] of the LORD, and hath perceived and heard his word?[8] who[c] hath marked his word, and heard *it?*

19 Behold, [d]a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, [e]and till he have performed the thoughts of his heart: [f]in the latter days[9] ye shall consider it perfectly.

21 I[h] have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But [i]if they had stood in my counsel, and had caused my people to hear my words, [j]then they should have turned them from their evil way, and from the evil of their doings.

23 *Am*[1] I a God at hand,[2] saith the LORD, and not a God afar off?

24 Can[k] any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I[l] have heard what the prophets said, that prophesy lies in my name, saying, [m]I have dreamed, I have dreamed.

26 How[o] long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets [p]of the deceit of their own heart;

27 Which[q] think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, [r]as their fathers have forgotten my name for Baal.

28 The prophet that hath[3] a dream, let him tell a dream;[4] and he that hath my word, [s]let him speak my word faithfully. [t]What *is* the chaff to the wheat?[5] saith the LORD.

29 *Is*[u] not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [v]I *am* against the prophets, saith the LORD, that steal my words[6] every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that use[7] their tongues, and say, He saith.

32 Behold,[x] I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their [8]lightness;[9] yet I sent them not, nor commanded them: therefore [y]they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, [z]What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even [a]forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish[1] that man and his house.

35 Thus[b] shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; [c]for every man's word shall be his burden:[2] for ye [d]have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, [e]I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And [f]I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER XXIV.

1 Under the type of good and bad figs, 4 the prophet foreshoweth the restoration of them that were in captivity, 8 and the desolation of Zedekiah and the residue of Jerusalem.

THE LORD[a] showed me, and, behold, two baskets of figs *were* set before the temple of the LORD,[1] after that [b]Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of Judah, [c]with the carpenters and smiths,[2] from Jerusalem, and had brought them to Babylon.

2 One[d] basket *had* very good figs, *even* like the figs *that are* first ripe; and the other basket

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A.M. cir. 3405. B.C. cir. 599

a ch. 6.14; 8.11; 14.13, 14. Eze. 13.10, 16. Zec. 10. 2. Ho. 29. 19. Mi. 3. 11; 3.11.

[6] *Or, stubbornness,* ch. 13.10; 7. 24; 9. 14; 11.8; 16. 12; 18. 12.

b Job 15. 8. 1 Ki. 22. 24, or 2 Ch. 18. 23. 1 Co. 2. 16. ver. 22, 28.

[7] *Or, secret.*

[8] See note * below.

c 2 Ch. 34. 21.

d Ch. 30. 23, 24; 25. 32; 47. 2; 51. 22. Ps. 58. 9. Is. 21. 1; 29. 6; 66. 15, 16. Is. 25. Am. 1. 4. Na. 1. 4, 6. Zec. 7. 14; 9. 14. Eze. 21. 3, 20; 38. 4, 18. 2 Sa. 3. 22.

e Pr. 12. 19.

f Gen. 49. 1. Is. 2. 2.

[9] See note † in second column.

h ch. 14. 14; 27. 15; 29. 9. Eze. 13. 2, 6. Mat. 7. 15. Ac. 20. 29, 30. ver. 32.

i ver. 18. Eze. 3. 17, 21. 2 Ki. 17. 13. Ac. 20. 27.

j Ex. 34. 6. Not as ch. 6. 14. Eze. 13. 10–22, 22. 25.

1 Ki. 20. 23, 28. Ps. 139. 6. Eze. 8. 12; 9. 9. Ps. 10. 11, 13. Do I see what is done in heaven and not what is done on earth?

[2] *At hand.* Am I merely 'at hand' in the temple, between the cherubims, and not 'afar off' in the cities? Am I merely 'at hand' in heaven, of which the temple is an emblem, and not 'afar off' in the nations, beholding the evil and the good? —*C.*

k Ps. 139. 7–12; 90. 8. Am. 9. 2, 3. 2 Ki. 8. 27. Ps. 147. 5.

l He. 4. 13. Ps. 139. 1, 2. ch. 8. 6; 16. 17. Re. 2. 23.

m Nu. 12. 6. Ge. 37. 5, 9. Joel 2. 28.

o ch. 4. 14; 13. 27. Ho. 8. 5. Ps. 4. 2.

p ch. 7. 24; 14. 14; 27. 15; 29. 21. Eze. xiii. Mi. 2. 11.

q De. 13. 1, 2. Ac. 17 &.

r Ju. 2. 11, 13; 3. 7; 6. 10. 2 Ki. viii. 27; xxi.

[3] Heb. *with whom* is.

[4] Let him tell it as a mere dream, and not dignify it as a prophecy.—*C.*

s 2 Co. 2. 17. 1 Pe. 2. 2, 4. 1 Jo. 4. 1.

t 2 Co. 6. 14.

[5] What is the light *chaff* of worldly dreams to the nutritious *wheat* of my holy word?—*C.*

u ch. 5. 14; 20. 9. He. 4. 12. Jo. 6. 63. 1 Jo. 24, 32. Zec. 13. 6. Ac. 2. 37. 2 Co. 2. 16; 10. 4, 5. Eze. 22. 19. Zec. 7. 12.

v De. 18. 20. ch. 14. 14, 15. Mat. 13. 19. Ac. 20. 29.

[6] They 'steal my words' from the memory of their neighbour, by occupying it with other things. They 'steal my words' from the understanding, by perverting it with false doctrines. They 'steal my words' from the heart, by fostering evil affections and establishing evil habits; and thus fulfil the work of the wicked one, who 'catcheth away the seed of the word which is sown in the hearts of men, Mat. 13. 19.'—*C.*

[7] Or, *rouseth,* Is. 30. 20. Mi. 2. 11.

x De. 13. 1, 2; 18. 20. ver. 16; ch. 14. 14, 15; 27. 14–17; 28. 15–17; 29. 21–23. Eze. 13. 2, 6. Zep. 3. 4. Is. 3. 12. Am. 2. 4.

* The evidence that the false prophets did not stand 'in the counsel of the Lord' to discern his secret and future purpose, lies here: they did not 'mark his word,' to render obedience to his holy will, see ver. 14, 17, 22. Where the Spirit of God was not seen as a Sanctifier, the Spirit of God was not heard as a Revealer.—*C.*

[8] Or, *vain boasting.*

[9] *Lightness.* False doctrines, rash judgments, and loose lives, 'weighed in the balance' of the sanctuary, 'and found wanting.'—*C.*

y ver. 29. Mat. 15. 14. ch. 14. 14, 16. Ro. 10. 15. 1 Jo. 2. 14. 2 Pe. 2. 1.

z ch. 17. 15; 20. 7, 8. 2 Pe. 2. 3, 4, with Is. 13. 1; 14. 28; 15. 1; 17. 1; 19. 1; 21. 1, 11, 13; 22. 1; 23. 1. Eze. 12. 22. Na. 1. 1. Eze. 9. 1; 12. 1. Mal. 1. 1.

a 2 Ch. 15. 2. ch. 12. 7. Ho. 9. 12, ver. 39, 40. De. 31. 17, 18, 20, 21.

1 Heb. *visit upon,* ver. 2.

b ch. 31. 34; ver. 28, 29. Ps. 89. 7. Re. 15. 4.

c Ga. 6. 5. Mal. 2. 13. Is. 28. 22; 40. 7, 10. Mat. 12. 36, 37.

[2] 'For every idle word that men speak, they shall give account thereof in the day of judgment.' Mat. 12. 36.—*C.*

d 2 Ch. 36. 16. Ga. 1. 7–9.

e Pr. 13. 13. De. 16. 8; 17. 17. Ho. 4. 6; 9. 12, 17. Ps. 89. 30. ch. 15. 13; 16. 14; 17. 3, 18–27; 34. 2–7; 35. 17; 36. 23; ver. 33. La. 1. 9. Eze. 4. 16, 17; v. 9–11; 8. 18; 9. 5–10; 12. 19–28; 15. 6–8.

f Ho. 4. 7. ch. 20. 11; 24. 9; 29. 18; 42. 18; 44. 8, 12. Eze. 5. 14, 15. Da. 9. 16. De. 28. 37; 29. 22–28.

CHAP. XXIV.

a ch. 1. 11–15; 13. 18. Am. 7. 1, 4; 8. 1, with De. 26. 2.

1 An allusion to the first-fruits presented before the LORD in his temple, De. 26. 2.—*C.*

b 2 Ki. 24. 12–15. 2 Ch. 36. 6. ch. 29. 2; 52. 24–26. Eze. 29. 9.

c 2 Sa. 13. 29.

2 He had enslaved such artisans in particular, probably because they were most required in his dominions, for the work 'of that great Babylon which he built,' Da. 4. 30. and partly because, by their removal, he might render the formation of arms for rebellion more difficult.—*C.*

d ver. 5–10. Mi. 7. 1–6. Ho. 9. 12.

† In 'the latter days' of age, ye shall sadly muse upon the follies of youth. In 'the latter days' of coming judgment, too late ye shall discover the falsehood of the prophets that deceive you; and in 'the latter days' of your dispersion, when 'the times of refreshing from the Lord' shall arrive, ye shall 'look upon him whom [both you and your fathers] have pierced,' and 'consider it perfectly,' and turn to the LORD.—*C.*

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sure to bring its own punishment, by unfitting the understanding for serious realities, and hardening the heart against sympathy with human sorrows. Besides all which it underlies the sentence: 'I will ever punish that man and his house.' *C.*

REFLECTIONS.—At their own infinite hazard, rulers neglect to execute their office to the honour of God and the welfare of his people. But though they should not, he will at last see to these ends. And often he mercifully gathers his people after he has wrathfully cut off their rulers. The church's peace, happiness, and honour are not founded in the external pomp of her rulers, but in having Jesus Christ as her Prophet, Priest, and King. And his spiritual deliverances are more remarkable than the temporal ones granted to the Jewish nation. That sinners dishonour God and ruin themselves are very grievous considerations to gracious souls. But no guilt is so aggravated as that of profane clergymen. And nothing so emboldens and hardens sinners as when teachers, by their example or doctrine, encourage them in wickedness. No plague is more dangerous than clergymen who intrude into their office by the influence of patrons or church rulers, without any commission from Christ, or who preach another gospel, as if men's own works, however insignificant, could recommend them to the favour of God. It tends to render men quite irreligious and atheistical. And no preachers are so confident of their own abilities as evil and erroneous ones. If God call men to the ministry, he will not only qualify them for it, but give them some success in it. And while profane ministers ought to be detested by all, as the very offscourings of mankind, it is infinitely dangerous to sport with, or make by-words of, any part of the Scripture. God will honour and magnify his own Word in the ruin of the mockers and perverters of it.

CHAPTER XXIV. REFLECTIONS.—Greatly mysterious are the ways of God's providence. The most afflictive are often the most useful. The same dispensation is to some a blessing and to others a ruinous plague. And all ought to be taken as out of God's own hand. Exact is his knowledge of and care for

had very naughty figs, which could not be eaten, they were so bad.[3]

3 Then said the LORD unto me, [e]What seest thou, Jeremiah? And I said, Figs; the good figs, very good; [g]and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel, Like these good figs, [h]so will I acknowledge them[4] that are carried away captive[5] of Judah, whom I have sent out of this place into the land of the Chaldeans [i]for *their* good.

6 For [j]I will set mine eyes upon them for good, and [k]I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.[6]

7 And [l]I will give them an heart to know me, that I *am* the LORD; and [m]they shall be my people, and I will be their God: for they shall return unto me with their [n]whole heart.

8 ¶ And as the evil [o]figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that [q]dwell in the land of Egypt;

9 And I will deliver them to [r]be removed[7] into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And [s]I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAPTER XXV.

1 *Jeremiah reproving the Jews' disobedience to the prophets,* 8 *foretelleth the seventy years' captivity,* 12 *and after that, the destruction of Babylon.* 15 *Under the type of a cup of wine he foreshoweth the destruction of all nations.* 34 *The howling of the shepherds.*

THE word that came to Jeremiah concerning all the people of Judah, [a]in the fourth year of Jehoiakim the son of Josiah king of Judah, [b]that *was* the first year[1] of Nebuchadrezzar king of Babylon;

A.M. cir. 3405. B.C. cir. 599.

[3] Heb. *for badness.*

[e] Jer. 1. 11, 13. Am. 7. 8. 8. 2. Zec. 4. 2. 5. 2. Rev. 6. 6.

[g] Mat. 25. 32, 33.

[h] ver. 6, 7. Zec. 13. 9. He. 2. 11, 12. 12. 10. Ps. 1. 6, 37. 18, 23, 24.

[4] Many godly Jews had been carried away previously, among whom were Daniel and Ezekiel. Ezr. 1. 1–3. Da. 1. 1–7. These godly men the Lord loved, and he chastened them for their good, for their 'growth in grace.'—*C.*

[5] Heb. *the captivity.*

[i] ver. 6, 7. Ps. 94. 12, 13. 97. 7, 11. Ro. 8. 28. He. 12. 5–11. Re. 3. 19.

[j] Ps. 34. 15. 2 Ch. 16. 9. Ne. 1. 6.

[k] ch. 23. 3, 5–7. 29. 10, 14. 30. 3. 31. 8, 10. 32. 37. 33. 7. 46. 27. Ezr. 1. 1–4. Is. 60. 21. 65. 9. Ez. 34. 13, 14. 36. 24. Am. 9. 14, 15.

[6] It is certain that the survivors of these captives were restored under Zerubbabel, &c., and so that part of the prophecy was fulfilled. But has it been fulfilled when it promised to 'build and not pull down; to plant, and not pluck up'? Have not these very men, in their descendants, been as a 'building' hurt in mind, as a tree uprooted? True. But before this judgment came, in part, because 'blindness, in part, had happened to Israel' (Ro. 11. 25), God had gathered out of them 'a remnant, according to the election of grace' (Ro. 11. 5, 7), who became 'God's husbandry and God's building' (1 Co. 3. 9. Eph. 2. 21), a temple never to be pulled down (1 Co. 3. 16), a tree never to be plucked up (Ro. 11. 17, 23). Its further accomplishment applies God's good time; but the mercy promised is as certain as the mercy already received. Ro. 11. 26. *C.*

[l] Dt. 30. 6. ch. 32. 39, 40. Eze. 11. 19, 36. 26, 27.

[m] ch. 30. 22. 31. 33. 32. 38. He. 8. 10.

[n] ch. 3. 10. 29. 13. Ro. 6. 17. Ps. 7. 9. 119. 2, 10. Pr. 23. 26. 24. 32. Mat. 7. 7.

[o] ch. 29. 16–19, 21. 44. 30. 38. 28–35. 34. 17, 22. 35. 17. 36. 6–10, 17, 28. 38. 2, 3. 39. 1. 52. Eze. 5. 14, 15. 14. 21. Am. 9. 4. Zec. 11. 9.

[p] ch. 24. 8–10.

[q] Jer. 26. 3, 6. 42. 15, 22. 43. 2. 44. 1, 12, 14, 28. Eze. 29. 14. 30. 13, 14.

[r] Dt. 28. 25, 37. 2 Ki. 21. 8. Ps. 44. 13, 14. 79. 4. Ezr. 9. 7. Ne. 1. 8. Da. 9. 7.

[s] Lev. 26. 25. Dt. 28. 21, 22. Eze. 5. 12–17. 6. 11, 12. 7. 15. 14. 21. Am. 4. 10.

CHAP. XXV.

B.C. cir. 607.

[a] 2 Ki. 24. 1. Da. 1. 1. ch. 46. 2. 36. 1.

[1] *The first year.* In Da. 1. 1 it is the third year. That is, the third year after Nebuchadrezzar was

A.M. cir. 3397. B.C. cir. 607.

associated as co-regent with his father, the first since he ascended the throne as sole monarch. *C.*

[b] Ps. 49. 1, 2. 147. 19, 20.

2 Of Jeremiah's prophesying.

[c] Ec. 9. 10. ch. 7. 13, 15. 12. 7. Ac. 26. 19, 20. 5. 42. 4. 32, 33. 2 Ch. 36. 15.

[d] Ps. 81. 13. Is. 65. 2. Je. 8. 47. ver. 4, 7. ch. 7. 13, 25. 11. 7, 8. 13. 10, 11. 26. 5. 29. 19. 32. 33. 35. 15, 17. 44. 4, 5. Zec. 7. 11, 12.

3 Micah, Nahum, Zephaniah, Uriah (ch. 26. 20), and no doubt many others prophesied within the time. For it is not to be supposed that all who prophesied wrote their words; but were like the apostles, who all preached, while only a few left any written record.—*C.*

[e] ch. 26. 2, 3. Zep. 1. 1. &c. 2 Ch. 36. 15, 16. Is. 1. 16, 17.

[f] 2 Ki. 17. 13. ch. 18. 11. 35. 15. Eze. 33. 11. Jonah 3. 8. Is. 55. 7. Ho. 14. 1. Ps. 37. 27. 1 Jo. 1. 3, 5.

[4] Ge. 17. 8. Ps. 105. 10, 11. ch. 7. 7, 23.

[5] Ex. 20. 3, 23. De. 6. 14. 7. 1–8. 7. Ki. 14. 22, 23. 2 Ch. 7. 19.

[g] ver. 3. De. 32. 15–21. Isa. 1. ix. Pr. 8. 36.

[h] Le. 26. 28, 37. De. 28. 49, 50, 64. 32. 21–26. Is. 5. 26–30. 22. 1–7. 28. 11–22. 30. 1, 6. 31. 1. 2 Ch. 7. 14. 33. 4, 7, 15. 36. 15–17. 6. 1–6. 29–36. d. 16. 9–9–20. 20. 17, 18. 22. 7–10. 23. 20. 25. 1–8. 26. 2. 51. 29. 8. ver. 18–20. Hab. 1.

[i] Pr. 21. 1. ch. 27. 6. 43. 10. Eze. 29. 18, 20. Is. 10. 5. 44. 28.

[4] Heb. *cause to perish from them.*

[k] ch. 7. 34. 16. 9. 33. 11. Is. 24. 7, 8. Eze. 26. 13. Ho. 2. 11. Re. 18. 22, 23.

[l] Ec. 12. 2–4.

[6] This is a beautiful, graphic, and terrible picture of utter desolation. No sound of human voice or human industry by day; no cheerful twinkle of light from fire or candle by night. The absence of inhabitants from habitable lands, and especially from habitable cities, is far more striking and impressive than mere ruins.—*C.*

[m] Le. 26. 34, 35.

[6] Beginning 606, 2 Ki. 24. 1. Ending 536. Zec. 7. 5. Is. 23. 15, 17. ver. 12.

[7] These are to be computed from the fourth year of Jehoiakim when Daniel and others were carried captive, that is, enslaved (Da. 1. 1–6), to the first year of Cyrus, when he issued an order for their return. Ezr. 1. 1–4. *C.*

[n] 2 Ch. 36. 21, 22. Ezr. 1. 1, 2. ch. 29. 10. Da. 9. 2.

[o] De. 32. 35–42. Is. xiii. xiv. xxi. xlvii. xlviii. Da. v. 1. Hab. ii.

[8] Heb. *visit upon.*

2 The which Jeremiah the prophet spake [b]unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is,* the three and twentieth year,[2] the word of the LORD hath come unto me, and I have spoken unto you, [c]rising early and speaking; [d]but ye have not hearkened.

4 And the LORD hath sent unto you all his servants[3] the [e]prophets, rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They said, [g]Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you, and to your fathers [h]for ever and ever:

6 And [i]go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.

7 Yet[j] ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, [k]I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, [l]my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will take from them[4] the voice of mirth, and the voice of gladness, the [m]voice of the bridegroom, and the voice of the bride, [n]the sound of the millstones, and the light of the candle.[5]

11 And [o]this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon [6]seventy [7]years.

12 ¶ And it shall come to pass, [q]when seventy years are accomplished, *that* I will [r]punish[8] the

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his people in the worst of times. It is he who, by his blessed grace, must renew our heart; and draw us to himself, as well as receive us with open arms to his favour, and to the enjoyment of all the privileges of his people. But, alas! what judgment, in time and eternity, must await impenitent transgressors! And when some are signally punished, others should learn to avoid their wickedness.

CHAPTER XXV. Ver. 18–25. Beginning at the most distant. The Egyptians, Philistines, Tyrians, Sidonians, Jews, Edomites, Moabites, Ammonites, Arabians, Syrians, dwelt westward of Babylon; and the Elamites or Persians and the Medes on the east side of it. (See Introduction, ch. iv. sect. 1 13.)

Ver. 9. *My servant.* Whether Nebuchadrezzar became God's *servant* in heart may be questioned: though his intimacy with Daniel, a man who would keep his religion no secret, together with the declaration of his faith, Da. 4. 34, 37, lead to the conclusion that he was a convert to the truth. Still both he and every potentate is the providential servant of the Most High, fulfilling his purposes of mercy or judgment on the nations they govern or destroy.—The word rendered 'perpetual' implies, Ex. 21. 6, no more than continuation till the jubilee. Like other words, it is modified, not by any change in itself, but by the nature of the subject treated of, and the other words with which it is combined. Here it may be understood as limited to continuation till 'the prophetic times of the restitution of all things,' Ac. 3. 21; or it may be taken absolutely and without limit; for the nations whom God did 'utterly destroy,' do now stand and will continue to stand, in the page of history, as 'perpetual' monuments of the 'desolations' occasioned by sin. Ps. 46. 8. *C.*

Ver. 12. When Jeremiah prophesied, Babylon was the queen of cities and the crown of empires. Situated on a noble river, in the centre of commerce and civilization, no city ever seemed more calculated for perpetual glory. But the Spirit of prophecy pronounced her doom; and all that now remains of 'this great Babylon,' is a few grave like mounds, the burial-places of her palaces, and one solitary fragment of her idolatrous temple—the witness of God's unerring foreknowledge, and the monument of his righteous judgment. *C.*

Ver. 15. *Drunk it.* By a common mode of speech the ear is said to drink and to devour, when the mind, through eager curiosity, excited alarm, or other strong emotion, gives earnest heed to what is spoken. *C.*

Ver. 17. *Cup.* A full cup is a striking emblem, and consequently a common expression for prosperity; a bitter cup for adversity; a wine-cup, as productive of drunkenness, is an equally intelligible emblem of luxury, ending in irrationality, madness, and ruin. *C.*

Ver. 18. *As it is this day.* There is no reason to conclude that these words were added after their fulfilment. For as the prophet says he had 'made all nations drink,' he looks forward to the judgments as already accomplished, and speaks of the future as of the present, because he foresaw it as certain. *C.*

Ver. 20. *Remnant.* They are called 'the remnant,' because Ashdod had been besieged by Psammiticus, king of Egypt, during twenty-nine years; and when he at last took it, he found it reduced to a few living skeletons, the sole survivors of the ruin of their city. *C.*

Ver. 34. *Shepherds.* This warning address may be to rulers under the emblem of shepherds, who ought to lead and protect the flock; or it may be directed chiefly to those pastoral nations which had not adopted husbandry or manufactures, and whose kings and nobles were literally shepherds, their flocks and herds being their principal riches. See Job 1. 3. *C.*

REFLECTIONS.—God's words, which concern all, ought to be publicly proclaimed. He keeps an exact account of every circumstance relative to our enjoyment and improvement of the means of grace. And they who declare his messages ought to be earnest and diligent in delivering them, that they may at least be free from the blood of all men; and all of them should insist upon the same leading truths of the gospel. But if God's messengers of peace be contemned, his messengers of wrath will soon follow, and make dreadful

king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it [x]perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For [y]many nations[9] and great kings[1] shall serve themselves of them[2] also: [z]and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, Take the [a]wine-cup of this fury at my hand, [b]and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, [c]and be moved, and be mad, because of the sword that I will send among them.

17 Then[c] took I the cup at the LORD's hand, and made all the nations to drink,[3] unto whom the LORD had sent me:

18 *To wit,* [d]Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to[b] make them a desolation, an astonishment, an hissing, and a curse; [e]as *it is* this day;

19 Pharaoh[d] king of Egypt, and his servants, and his princes, and all his people;

20 And[e] all the mingled people,[4] and all the kings of the land of [f]Uz, and all the kings[5] of the land of the [h]Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 Edom,[i] and [j]Moab, and the children of Ammon,

22 And [k]all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea,[6]

23 Dedan,[l] and Tema, and Buz, and all *that are* [7]in the utmost corners,[8]

24 And all the kings of Arabia, [m]and all the kings of the mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of [o]Elam, and all the kings of the Medes,

26 And all the kings of the north,[9] far and near, one with another, and all the kingdoms of the world,[1] which *are* upon the face of the earth: and the king of [2]Sheshach[3] shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink[p] ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be if they refuse[4] to take the cup at thine hand to drink, then shalt thou say unto them, [q]Thus saith the LORD of hosts, Ye shall certainly drink.

29 For, lo, [r]I begin to bring evil on the city which is called by my name,[5] and [s]should ye be utterly unpunished?[6] Ye shall not be unpunished: [t]for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall [7]roar[8] from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; [u]he shall give a shout, as they that tread *the grapes,*[9] against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth: [v]for the LORD hath a controversy with the nations; he will plead with all flesh: he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, [w]evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And[y] the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: [z]they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl,[a] ye shepherds,[1] and cry; and wallow yourselves *in the ashes,* ye principal of the flock: for the days of your slaughter[2] and of your dispersions are accomplished; and ye shall fall [b]like a pleasant [3]vessel.[4]

35 [c]And [5]the shepherds shall[d] have no way to flee, nor the principal of the flock to [6]escape.

36 A[e] voice of the cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their [7]pasture.

37 And[g] the peaceable habitations are cut down, [h]because of the fierce anger of the LORD.

38 He[8] hath forsaken his covert,[9] as the lion: for their land is desolate,[1] because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER XXVI.

1 *Jeremiah, by promises and threatenings, exhorteth to repentance.* 8 *He is therefore apprehended,* 10 *and arraigned.* 12 *His apology.* 16 *He is quit in judgment, by the example of Micah,* 20 *and of Urijah,* 24 *and by the care of Ahikam.*

IN the[a] beginning of the reign of Jehoiakim, the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD, Stand [b]in the court of the LORD's house, and speak unto all the

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A.M. cir. 3397. B.C. cir. 607.

x Is. 13. 19[14. 23]21. 1. ch. 50. 13, 23. 40, 51. 26.

y ch. 27. 7[34. 9. Is. 47. 3, 5, 6. 34. 5. 43. 14. 45. 1. Da. 5. 28. ch. 8. 20, 9. 27. 5. 11. 27. Is. 14. 2.

z Ps. 28. 4. 62. 12. Pr. 24. 12. Is. 59. 18. Ro. 2. 6. 2 Ti. 4. 14. Re. 18. 6. 22. 12.

a ch. 25. 15, ver. 28. Ps. 60. 3. Is. 51. 17, 22. Hab. 2. 16. Re. 14. 10. 16. 19.

b Is. 14. 4, 6, 17, 20. ch. 51. 24, 56. 11, 25, 57. 28, 35, &c.

c Job 12. 20, 21. 29. 24. Ps. 75. 8. Is. 51. 17, 22. Hos. 7. 5. 30–34. Re. 14. 10, 11.

d ch. 1. 15, ver. 28–33. Ezek. 23. 34. Na. 3. 4, 11.

e Dt. 28. 34, 37, 63–67. ch. 31. 7. Re. 16. 9, 11.

x ver. 28, 31. ch. xv. xvi. &c., xlvi. li.

3 God sent Jeremiah (ver. 15), not personally, but prophetically, so he [y]made them drink virtually; that is, by the denunciation of God's terrible judgments.—C.

a Am. 3. 2. ver. 29. Ezek. 9. 6. 1 Pe. 4. 17. Da. 9. 12.

b ver. 6, 12. ch. 24. 9. xv. 4. xix. xxiv. 22. 26–35. Ezek. v. vii. &c.

c De. 4. 20. 1 Ki. 8. 24.

d Is. xix. ch. xlii. xlvi. Ezek. xxx.—xxxii.

e Ex. 1.—38. Nu. 11. 4. ch. 32. 37. Ezek. 20. 5.

4 *Foreigners settled in Egypt.* See Ex. 12. 38.—C.

f Ge. 10. 23. 22. 21, 36. 28. Job 1. 1.

5 *Governors.* ch. 50. 41. 51. 28. De. 3. 3–5. Da. 11. 45.

g ch. xlvii. Ezek. 25. 15–17. Zeph. 2. 4–7. Am. 1. 6–8. 1 Sa. 30. 1. Ne. 13. 23–27.

h Is. 11. 14. xxiv. 16. 3. Ps. 137. 7. ch. 47. 3. xviii. 49. 7–22. La. 4. 21. Ezek. 25. 12–14. xxxv. &c.

i Is. xv. xvi. 25. 10. Am. 1. 11–13. 2. 1–3. Ob. 1–14. Mal. 1. 4. 2 Ki. 24. 2. Ezek. xxv. 2. Zeph. 2. 8–11.

j Is. xxiv. Am. 1. 6, 10. Ezek. xxvi.—xxviii. ch. 47. 3—49. 4.

6 Or, *region by the sea-side.*

k Ge. 10. 15. 22. 21. ch. 47. 4. Ezek. 26. 3. Joel 3. 4.

l Ge. 10. 7. 25. 3. Is. 21. 13.

7 Heb. *cut off unto corners,* or *having the corners of the hair polled,* ch. 9. 26, 49. 32.

8 The distant inhabitants of the Arabian peninsula.—C.

o ch. 49. 34–39. Is. 13. 17, with Ge. 10. 2, 22.

9 Syria, Armenia, &c., ch. 49. 23–27. Am. 1. 3–5. Is. 17. 1–3.

1 That is, all the kingdoms of, or connected with, the Babylonish monarchy; and, in after days, the Roman empire was called 'all the world,' Lu. 2. 1, viz. all the Roman world.—C.

2 Babylon, ch. 51. 41. See on ver. 1.

Sheshach was an ancient king of Babylon, who, according to a favourite custom of the heathen, was deified and worshipped after his death. It is, accordingly, used as a name for Babylon.—C.

p Hab. 2. 16. Is. 51. 17, 21, 22. Ps. 75. 8. Ps. 17. 32. Mi. 7. 10. Na. 3. 11. Zep. 1. 9, 12. ch. 51. 64.

4 If the nations disbelieve and despise the divine warning.—C.

A.M. cir. 3397. B.C. cir. 607.

q Is. 14. 24, 27. 46. 10, 11. ch. 4. 28, 49. 20, 50. 45, 51. 29.

r 1 Pe. 4. 17, 18. Lu. 23. 31. Ezek. 9. 6. ch. 49. 12. Da. 9. 12.

5 Heb. *upon which my name is called.*

s 1 Pe. 4. 17, 18. ch. 49. 12. Ob. 16. Lu. 23. 31. ver. 5, 18.

6 Ye who have taught that idolatry and wickedness, which I punish in the children of my covenant, shall ye go unpunished who are to me, not only aliens and strangers, but inveterate enemies? Col. 1. 21.—C.

t Ezek. 38. 21.

7 Inflict dreadful judgments, Is. 42. 13. 2 Ch. 36. 17. Joel 2. 11. 3. 16. Am. 1. 2, 3, 8. Ho. 5. 14. 13. 7. Ezek. viii.

8 The emblem is a lion roaring for his prey. See ver. 38.—C.

u ch. 48. 33. Is. 16. 9, 63. 3, 4, 6. Joel 3. 11–13. Re. 19. 14, 18–21. Ps. 2. 5. Mi. 5. 10.

9 In not the meaning of this emblem that judgment would be executed as a harvest work upon nations who had ripened for destruction?—C.

v Ho. 4. 1. Mi. 6. 2. Is. 34. 8. 66. 16. Ezek. 38. 22. Joel 3. 2. ch. 5. 29. 46. 28. ver. 4.

w Is. 5. 26–30. 30. 27, 28, 30. ch. 23. 19. 30. 23, 24. 51. ver. 9, 48–50. Zep. 3. 8.

x Re. 14. 19, 20. Is. 66. 16. Zep. 3. 17, 18. ver. 18–20. Is. xxiv. xxxiv.; 42. 5. ch. 10. 13.

y ch. 25. 45. 2 Ki. 9. 7. 22. Ps. 83. 10.

a ch. 23. 12. 8. 4. 6. 3. 26. Mi. 8. 10, 16. Re. 18. 10. Ezek. 34. 16. Is. 5. 1.

1 Rulers or captains.

2 Heb. *your days for slaughter,* Ps. 37. 13. Ezek. 7. 9–15. 21. 9, 25, 26.

b Ps. 2. 9. Is. 30. 14. ch. 19. 10, 11.

3 Heb. *vessel of desire.*

4 Like a beautiful earthen vessel, which falling is broken in pieces.—C.

c ch. 2. 8. 23. 1, 2. 3. Ezek. 34. 2, 10. Ho. 5. 1. Zeph. 3. 3, 4. Na. 3. 18.

6 Heb. *flight shall perish from the shepherd: and escaping from,* &c.

d Ps. 59. 21, 22. Am. 2. 14. Mal. 4. 1. ch. 48. 44, 47. 8–10, 24–27.

e ch. 4. 8. 6. 26. Ro. 16. 20, 1 Ki. 8. 40, 41. Is. 5. 26. Mi. 1. 8, 9. ch. 6. 23. ver. 9.

7 Kingdoms and states.

g Is. 5. 9, 17. 10. 32. 14. ch. 9. 12.

4 ch. 4. 8. 49. 37. Re. 14. 19.

8 Nebuchadnezzar, Ps. 76. 2. Zec. 9. 13. ch. 4. 5. 25. 15, 17. ver. 9. or God, ch. 12. 7. 15. 14.

9 When the lion leaves his covert in search of prey, he returns to it again, and the flocks are safe. But if he forsake his covert, he returns not to it, and neither shepherd nor flock may repose. The emblem is intended to represent a series of judgments, continuing without abatement or intermission.—C.

1 Heb. *a desolation,* ver. 9, 37.

CHAP. XXVI.

B.C. cir. 608.

a ch. 25. 1. 2 Ki. 23. 36. 2 Ch. 36. 5.

b ch. 19. 14. 2 Ch. 20. 5. 33. 5. Ezek. 40. 21.

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work. God does not usually strike without warning; but if we will not hear we must perish. When judgment begins at the house of God, it ordinarily makes fearful and overturning work among all, even the mightiest nations around, before it cease. That God, to whom all nations are accountable, can easily, by a small sip of his unbounded wrath, by a stroke of his sword, or the roaring of his voice, terrify, perplex, and destroy them, however numerous, powerful, or secure. And they who have plagued their neighbours, and especially the people of God, shall have their fill of vexation and misery at last.—Men who are ambitious of power generally become troublers and destroyers to the world around. But great earthly pomp and power are of very uncertain, and often of very short, continuance. And no sinners can either withstand or outrun the judgments of God. When wars are once kindled, the higher men are the more is their danger; and even

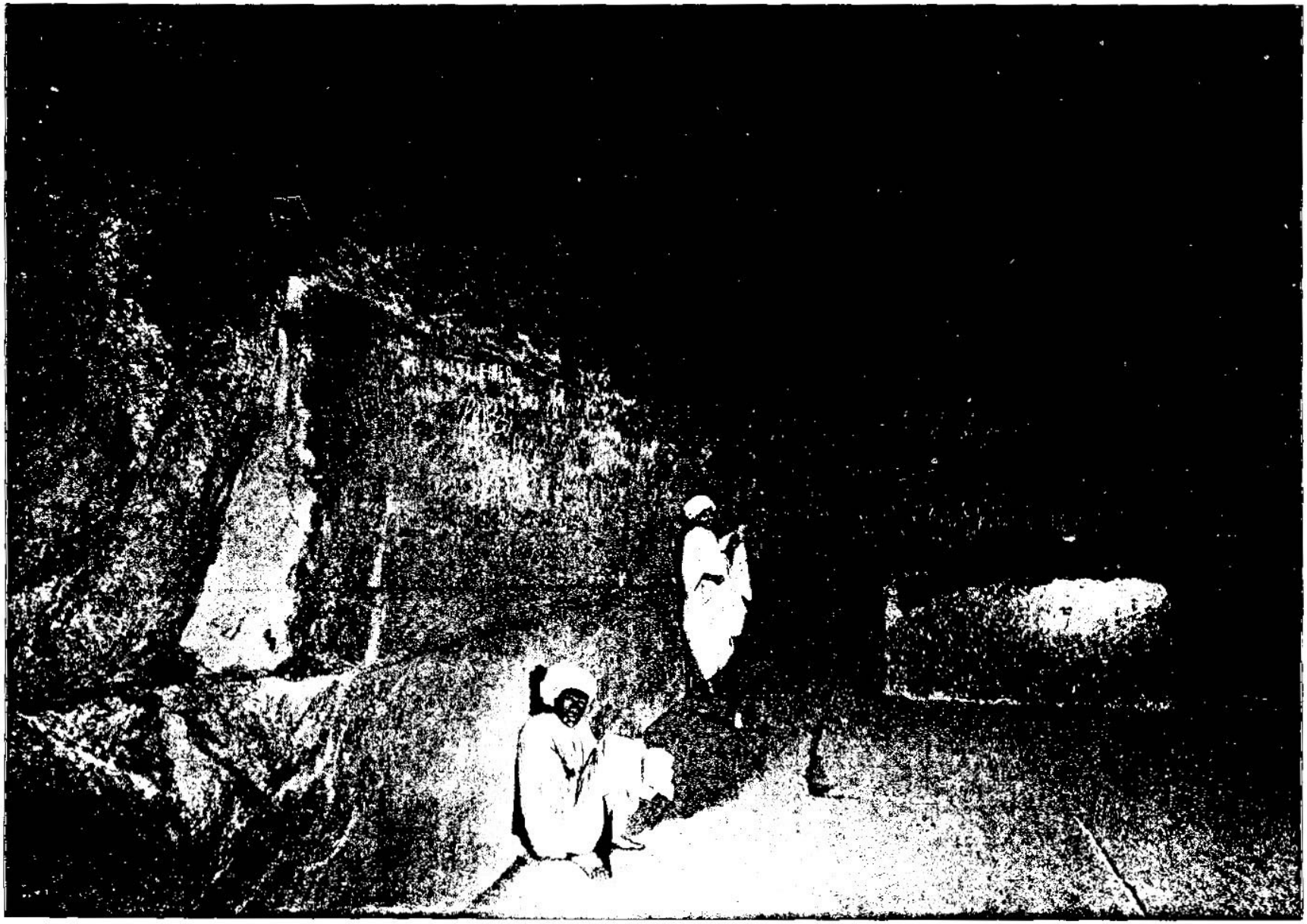

THE KING'S CHAMBER—WHERE ONE OF THE EGYPTIAN PHARAOHS WAS BURIED. [Jeremiah, xxv:19.]—"Pharaoh king of Egypt, and his servants, and his princes, and all his people." The Pharaoh to whom Jeremiah refers is not Cheops who built the Great Pyramid for his tomb. Ezekiel's Pharaoh was the successor in after ages of Cheops. "Pharaoh" is a general term used by the ancient Egyptians to denote their ruler. The King's Chamber is near the heart of the Great Pyramid, the largest that was ever built. Cheops was the second king of the fourth dynasty, and according to Wallis Budge, reigned 3733 B. C. The name of this Pharaoh was found written in red ink upon blocks of stone inside the pyramid. The King's Chamber is lined with granite, and measures about thirty-five by seventeen by nineteen feet. The floor of the King's Chamber is about one hundred and forty feet from the level of the base of the pyramid.

cities of Judah, which [c]come to worship[1] in the LORD's house, [d]all the words that I command thee to speak unto them; diminish not a word:

3 If[e] so be they will hearken and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, [f]If ye will not hearken to me, to walk in my law, which I have set before you,

5 To[h] hearken to the words of my servants the prophets, whom I sent unto you, both rising up early,[2] and sending *them*, but ye have not hearkened;

6 Then will I make this house [i]like Shiloh, and will make this city [j]a curse[3] to all the nations of the earth.

7 So [k]the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that [l]the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die.

9 Why[n] hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? [o]and all the people were gathered against Jeremiah [p]in the house of the LORD.

10 When [q]the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down in the entry[4] of the [r]new gate of the LORD's *house*.

11 Then [s]spake the priests and the prophets unto the princes, and to all the people, saying, This man *is* worthy to die;[5] for[t] he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, [u]The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now [v]amend your ways, and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

A.M. cir. 3396.
B.C. cir. 608.

[c] Ex. 23. 14-17. De. 12. 5, 6.
1 This they did at the three great feasts, the passover, the feast of weeks, and of tabernacles, when all the males appeared before the Lord. —C.
[d] ch. 23. 28. Eze. 3. 10, 11, 17. Ac. 20. 27. Mat. 28. 20. ch. 1. 17; 42. 4. Is. 58. 1.
[e] 1 Ki. 21. 27, 29. Is. 1. 16-19. ch. 18. 8; 36. 3. Jonah 3. 8-10. Eze. xviii. 21, 23.
[f] Is. 1. 2, 3. 1 Jo. Le. 26. 15, 39. De. 28. 15-68. 29. 18-22; 32. 15-27.
[h] ch. 7. 13, 25; 25. 3, 4; 11. 7; 44. 4. 2 Ch. 36. 15, 16. Is. 42. 23, 24. Zec. 7. 7-13.
2 See note * below.
[i] 1 Sa. 4. 10-12. Ps. 78. 60. ch. 7. 12, 14.
[j] ch. 24. 9; 29. 18. Is. 65. 15.
3 Men shall imprecate judgment, saying, 'The curse of Jerusalem, its misery, plagues, and desolation be upon you.'—*Note*, This gives no countenance to angry imprecations against persons or places; it merely states a fact —an utterance that must be judged, not by the words in which it is embodied, but by the feeling of good or evil, justice or injustice, in which it has originated. See Ju. 5. 23. Ro. 12. 14.—C.
[k] Is. 56. 10-12. ch. 5. 31. Mi. 3. 11. Zep. 3. 4. Eze. 22. 25, 26.
[l] ch. 11. 19, 21; 18. 18; 20. 1, 2, 10; 2 Ch. 36. 16. Mat. 21. 35; 22. 6; 23. 31, 34, 35, 37; 26. 66. Ac. 12. 1-3. 1 Th. 2. 15. Re. 18. 24.
[n] Am. 5. 10; 7. 10, 11. Is. 29. 21; 30. 9, 10. Ga. 4. 16.
[o] Ge. 19. 4. Mat. 27. 20. Ac. 7. 54; 13. 45.
[p] ver. 2; ch. 7. 10. Jn. 8. 20, 59.
[q] ver. 16, 17; ch. 29. 2; 34. 19; 39. 1. Eze. 8. 11. Mat. 27. 1. Lu. 22. 66. Ac. 5. 21.
4 Or, *at the door.*
[r] Ki. 15. 35.
[s] Jn. 16. 2. De. 18. 20. Ac. 22. 22.
6 Heb. *The judgment of death is for this man.*
[t] ch. 38. 4, 5. Am. 7. 10. Ac. 6. 11, 12; 24. 5.
[u] ch. 1. 5-19; 2. 1, 2; 7. 1; 11. 1; 13. 1; 14. 1; 15. 1; 16. 1; 18. 1; 19. 1. Ac. 4. 19, 20; 5. 29. Ch. 11. 21.
[v] ch. 3. 12; 7. 3-7; 18. 8; 36. 3. Is. 1. 16-19; 55. 7. Ho. 14. 1-4. Jonah 3. 8, 9. ver. 19. Eze. 33. 11. Lu. 24. 47. Ac. 2. 38; 3. 19. De. 30. 1-3.
* Early in word and doctrine, to instruct, exhort, and rebuke, to reform; early in warning and threatening, to deter from sin; early in promise and encouragement, to allure to obedience: early, while the memory of mercies was yet fresh, and the wounds of judgment yet unhealed: early, before wicked alliances were formed, and idolatry nationalized; early, before evil inclinations were fostered into habits, and confirmed into principles —before God was forgotten and conscience seared; never omitting an opportunity of revealing truth, or enforcing duty; of denouncing sin, or of calling to repentance.—C.
[x] ch. 38. 5.
6 Heb. *as it is good and right in your eyes*, 2 Sa. 15. 26.
[y] Ju. 9. 24. Eze. 7. 3, 4. ver. 15.
7 Jeremiah here delivers a simple but masterly defence, embracing the following topics:—(1) An open assertion of his divine commission, ver. 12. (2) An exhortation to repentance, touching the consciences of his judges and accusers, ver. 13. (3) Perfect readiness for life or death, ver. 14. (4) Yet warning his judges of the guilt that would be incurred by his legal murder, ver. 15. (5) A reassertion of his authority from God, ver. 15; thus forming a wonderful example of the power of truth and integrity over the most inveterate malice.—C.
[z] Ge. 22. 12. 1 Sa. 23. 26. De. 32. 36.
[a] ver. 17; ch. 36. 12; 37. 15; 38. 4. Pr. 21. 1, with ver. 12, 15.
[b] ver. 10, 36, with Ac. 5. 33, 34.
[c] Mi. 1. 1.
[d] Mi. 3. 12.
[e] 2 Ch. 4. 1. ch. 17. 3.
8 Overgrown with shrubs, nettles, &c.
[g] 2 Ch. 32. 25, 26. Is. 37. 1-7.
9 Heb. *the face of the LORD.* See ver. 13. 2 Sa. 24. 15.
1 By killing him, ver. 12, 15, with Nu. 16. 31. Ps. 106. 15. Lu. 3. 9. Ro. 2. 8, 9. Is. 3. 11. Re. 13. 10; 16. 6.
2 This inference of possible guilt, seems to intimate the close of the argument in favour of Jeremiah.—C.
[h] Jos. 18. 14. 1 Sa. 7. 2. Ps. 132. 6.
[i] ch. xxxvi. 2 Ch. 24. 21; 36. 10.
[j] 1 Ki. 19. 3, not as Mat. 10. 23.
[k] Pr. 29. 12. Ps. 22. 8.
[l] 2 Ki. 22. 12, 14.
[m] Mat. 14. 10; 23. 31, 34. 1 Th. 2. 15. Mar. 12. 5.
3 Heb. *sons of the people.*
4 This act of Jehoiakim, as opposed to that of Hezekiah, seems to intimate that this case was urged against Jeremiah by some of his accusers: a view that seems confirmed by the opposition to Jeremiah implied in the word 'nevertheless' in the succeeding verse.—C.
[o] 2 Ki. 22. 12, 14. ch. 39. 14, 40. 5. Re. 2. 10, 11. 16. ch. 1. 18, 19. 1 Ki. 18. 9.
5 This Ahikam was the father of Gedaliah, who was afterwards made governor of the land under the Chaldeans, 2 Ki. 25. 22, and the son of Shaphan the scribe, who was chief minister of state under Josiah, 2 Ki. 22. 8-14, and brother to Gemariah, ch. 36. 10, Elasah, ch. 29. 3, and Jaazaniah, Eze. 8. 11, who were great men in those days (*Prideaux.*—C.

14 As for me, behold, [z]I *am* in your hand; do with me as seemeth good and meet unto [6]you.

15 But know ye for certain, that if ye put me to death, [y]ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.[7]

16 ¶ Then[x] said [a]the princes and all the people unto the priests and to the prophets, This man *is* not worthy to die; for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of [b]the elders of the land, and spake to all the assembly of the people, saying,

18 Micah[c] the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, [d]Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and [e]the mountain of the house as the high places of a forest.[8]

19 Did Hezekiah king of Judah and all Judah put him at all to death? [g]did he not fear the LORD, and besought the LORD,[9] and the LORD repented him of the evil which he had pronounced against them? Thus might[1] we procure great evil against our souls.[2]

20 ¶ And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of [h]Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, [i]the king sought to put him to death: but when Urijah heard it he was afraid, and [j]fled, and went into Egypt:

22 And Jehoiakim the king sent [k]men into Egypt, *namely*, Elnathan the son of [l]Achbor, and *certain* men with him into Egypt:

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who [m]slew him with the sword, and cast his dead body into the graves of the [3]common people.[4]

24 Nevertheless, the hand of [o]Ahikam[5] the

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many who had lived harmlessly share in the hardships. But if the ravages of war be so tremendous, what infinitely more fearful work must be the consciousness of having sinned away our opportunity to get to heaven for ever and ever! Let then wars and troubles, however distant, make me to hear and fear, and embrace his new covenant of peace offered in the gospel, that I may at last enter into that peaceful habitation, into which no fire or sword, no violence or destruction, can ever enter.

CHAPTER XXVI. REFLECTIONS.—God patiently waits, and earnestly calls men to repentance. The dispensations of his providence are just and even similar. And if men will not be subject to his command, they must be subjected to his curse, and the execution of it. If they will not be warned, they must be condemned. Profane clergymen never fail to hate and persecute such as are faithful for their kind warnings. But to be bold in preaching, and patient in suffering, is truly worthy of a minister of Christ. And no damage or death ought to make them in the least recede from God's truth. If they be faithful, it is at their infinite peril who persecute and murder them. It is proper that men should deter themselves, or others, from sin, by the irreparable mischief it will do to our souls. And it is the wisdom of the greatest to regard the admonitions of JEHOVAH. More justice may be expected from profligate civil judges than from abandoned clergy. And yet many wicked princes eagerly draw down the judgment of God upon their heads by the persecution of their faithful admonishers. But it is beyond their power to cut off God's ministers or worshippers till their testimony be finished: and whenever it pleases God he can, in the very worst of times, raise up protectors to his servants. Let us then always attend to our duty, and commit our safety to God, who has the hearts of all men in his hand, and can raise us up friends in the day of trial where we least expected to find them.

CHAPTER XXVII. Ver. 7. They served Nebuchadnezzar, and Evil-merodach his son, and Belshazzar his grandson: and then came the time fixed by God for the overthrow of the Chaldean monarchy, when the Medes, Persians, and their allies reduced it, and rendered the Chaldeans tributaries and slaves.

REFLECTIONS.—The whole earth is the Lord's, and he may dispose of it as he pleases. And since he puts little value upon it, he often gives most of it to the wicked; and soon he will call them to account for their use of his gifts. Civil dominion is far from being founded on either the reality or the appearance of saving grace. And they who have no shadow of a right to eternal life, may have a justifiable right to

son of Shaphan was with Jeremiah, [p]that they should not give him into the hand of the people to put him to death.

CHAPTER XXVII.

1 *Under the type of bonds and yokes he prophesieth the subduing of the neighbour kings unto Nebuchadnezzar.* 8 *He exhorteth them to yield, and not to believe the false prophets.* 12 *The like he doeth to Zedekiah.* 19 *He foretelleth the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.*

IN the beginning of the reign of [1]Jehoiakim[2] the son of Josiah king of Judah, [a]came this word unto Jeremiah from the LORD, saying,

2 Thus saith the LORD to me, [b]Make thee bonds and yokes, and put them upon thy neck,

3 And send them [c]to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;[3]

4 And command them to say unto their masters,[4] Thus saith [d]the LORD of hosts, the God of Israel, Thus shall ye say unto your masters;

5 I[e] have made the earth, the man and the beast that *are* upon the ground, by my great power, and by my outstretched arm, and [f]have given it unto whom it seemed meet unto me.

6 And now [h]have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [i]my servant; and [k]the beasts of the field have I given him also to serve him.

7 And[l] all nations shall serve him, and his son, and his son's son, until the very time of his land come:[5] and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation [m]will I punish,[6] saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore [n]hearken not ye to your prophets, nor to your diviners, nor to your dreamers,[7] nor[o] to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For[p] they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve[q] him, [q]those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

[f] ch.25.9;43.10. Exe.29.18–21. Is.24.28;45.1,13;46.11. [g] Da.2.38. Ps.50.10. [h] ch.36.20. ch.25.11,12,14;36.29,31;52.31. Da.5.2,19,20,30,31. Ps.30.13. Zec.2.9. Re.13.5,10;17.6. Is.xiii.xiv. ch.l.li. [i] ch.24.5,10;38.2. Eze.29.19,20;30.10. [k] ch.27.6;28.14. Da.2.38. Ps.50.10–12. Is.8.8,9. ver.14. [l] Is.47.13–14. [m] ver.14. Eze.14.9–11. ch.14.14;23.21. La.2.14. ch.7.18;15.1–3. [n] ch.29.8;37.8,19. [o] Deu.18.10–12. Is.8.19. ver.14. [p] ch.23.25;29.8. Deu.18.20–22. Is.8.19. ver.14. [q] ch.25.9;43.10. Eze.29.18–21. Is.24.28;45.1,13;46.11. [r] ch.25.9;43.10. Eze.29.18–21. Is.24.28;45.1,13;46.11. [s] Da.2.38. Ps.50.10. [t] Ch.36.20. ch.25.11,12,14;36.29,31;52.31. Da.5.2,19,20,30,31. Ps.30.13. Zec.2.9. Re.13.5,10;17.6. Is.xiii.xiv. ch.l.li. [u] ch.24.5,10;38.2. Eze.29.19,20;30.10. [w] ch.23.25;29.8. Deu.18.20–22. Is.8.19. ver.14. [x] Is.47.13–14. [y] ver.14. Eze.14.9–11. ch.14.14;23.21. La.2.14. ch.7.18;15.1–3. [z] ch.21.9;38.2,17.

A.M. cir. 3408. B.C. cir. 596.

[p] Is.37.32,33.

CHAP. XXVII.

1 Or Zedekiah, ver. 3, 12, 20, 27, the order was given under Jehoiakim, but not executed till under Zedekiah.

2 In several MSS., and in the Syriac and Arabic, it is 'Zedekiah,' which change ver. 3 seems to require; and this reading is supported by commentators of the highest rank. Still there seems an insuperable difficulty in the way, viz. Jehoiakim is specially described as 'the son of Josiah,' whereas Zedekiah was his brother, 2 Ki. 24. 17. Is it not, therefore, necessary to conclude that the authorized reading is correct? And may it not be explained thus? The word came to the prophet 'in the beginning of the reign of Jehoiakim;' and it not only foretold the captivity, but the extinction or degradation of the line of Jehoiakim, and the elevation of Zedekiah, and the sending of the yokes and bonds, either actually or prophetically, by the ambassadors of the neighbouring states, who should come to congratulate him upon his accession to the throne of Judah? C.—There must be an error here in the text. Jehoiakim reigned eleven years. This prophecy and the command embodied in it were given to Jeremiah in the commencement of his reign, and consequently eleven years before his brother Zedekiah was placed upon the throne by Nebuchadnezzar. Yet in ver. 3 and again in ver. 12 of this chapter it appears that Zedekiah was the reigning monarch at the time of the prophecy. So also in ch. 28. 1, the same fact is expressly affirmed. We must conclude, therefore, that the name Jehoiakim has, by the error of some early copyist, been inserted instead of Zedekiah. A few ancient MSS. with the Syriac and Arabic versions have the reading *Zedekiah*, which is adopted by some of the best critics.—*P.*

3 Probably to form a league against the Chaldeans, 2 Ki. 24. 20. 2 Ch. 36. 13. Eze. 17. 15.

4 Or, *concerning their masters, saying*

5 The time for the subjugation of his own land, by the sentence of retributive justice.—*C.*

6 Heb. *visit upon.*

7 Heb. *dreamers.*

8 There are few objects about which men are more anxious than national independence and political liberty—few things more hateful to a nation than a foreign yoke. Of these desires and aversions God avails himself that he may illustrate and enforce the doctrine of divine foreknowledge and providential retribution—two doctrines that idolatrous nations totally disbelieve, and to which Christian nations too little attend. The one should lead to a careful study of prophecy, and observation of 'the signs of the times;' the other, to the conformity of all political principles and practices with the immutable laws of divine truth, justice, and mercy.—*C.*

12 ¶ I spake also [r]to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, [s]and live.

13 Why[t] will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore[u] hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for [w]they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy a lie[x] in my name, that I might drive you out, and that ye might perish, ye, [z]and the prophets[1] that prophesy unto you.

16 ¶ Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your prophets that prophesy unto you, saying, [y]Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken[z] not unto them; serve the king of Babylon, and live: [a]wherefore should this city be laid waste?

18 But[b] if they *be* prophets, and if the word of the LORD be with them, let them [c]now make intercession to the LORD of hosts, that the vessels[2] which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning [d]the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when [e]he carried away captive Jeconiah, the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles[3] of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that [f]remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [h]carried to Babylon, and there shall they be [i]until the day that I visit them, saith the LORD: then [k]will I bring them up, and restore them to this place.

CHAPTER XXVIII.

1 *Hananiah prophesieth falsely the return of the vessels, and of Jeconiah.* 5 *Jeremiah, wishing it to be true, showeth that the event will declare who are true prophets.* 10 *Hananiah breaketh Jeremiah's yoke.* 12 *Jeremiah telleth of an iron yoke,* 15 *and foretelleth Hananiah's death.*

AND it[a] came to pass the same year,[1] in the beginning of the reign of Zedekiah king of

[r] ch.21.2;37.3. ch.38.1. [s] Ge.2.17. ch.38.2. [t] Ps.146.6. Is.45.19. Ge.1. Ex.20.11. Is.42.5. ch.32.17;10.12,13;51.15. [u] De.32.8,9. Ps.125.16. Da.4.17,25,32,35. Ac.17.26. Ps.75.6,7. [w] ch.28.14;29.9–16;37.19,20–23. [x] Ch.14.14;23.21,25;29.8,9. ver.10. La.2.14. Eze.xiii. Zep.3.4. Mat.7.15. 2 Th.2.11,12. 1 Jo.4.1. [y] Heb. *in a lie or lyingly.* [z] Nat.1.14. [a] The address to the nations was founded upon the permanence or loss of their possessions, ver. 11; that to Zedekiah upon false prophets. These were uniformly the rocks upon which Israel suffered shipwreck, their kings especially. See 1 Ki. 22. 6–40. Admitting JEHOVAH'S fore-knowledge, they did not 'try the spirits' that pretended to speak in his name. Loving idols and sins, they listened to the prophets that flattered their propensities, and counted those their enemies who were bold enough to tell them the truth.—*C.* [b] ch. 28. 1–3, with 2 Ch. 36. 7–10. Da. 1.2. 2 Ki. 24.13. [c] ver.9,10,13–16. Job 33.24. Is.28.10,13. Phi. 3.1. [d] ver.13. Eze.28.31; 33.11, with ver. 8. ch. 24.9,10;25.9,10,38;21.9, 10. [e] 1 Ki.18.24,36. Mal. 1.9 Ja.5.16–18. [f] ch. 20.7. Job 42. 8. Is.37.4. Eze.20.30. [g] The priests are exhorted by reference to the vessels of the sanctuary, the laver, the seething-pots, the basons, the censers, &c. These being the constant objects of their care, and probably of their pride, for they were both costly and splendid, are employed partly as the tests of the truth of Jeremiah, and the falsehood of his opponents; but chiefly to lead to the subject of intercessory prayer, which ever implies faith in God, as the answerer of prayer, together with brotherly sympathy and love.—*C.* [h] 1 Ki. 7.15–45. ch. 52. 17–23. 2 Ki. 25. 13–17. [i] 2 Ki. 24. 14, 15. ch. 24. 1. 2 Ch. 36. 9, 10. ch. 22. 28. [k] Heb. *white ones.* Is. 34. 12. Ez. 9. 2. [l] Ge. 26. 24. Is. 5. 25. ver. 19. [m] ch. 32. 5. 2 Ki. 25. 13. 2 Ch. 36. 18. ch. 52. 17–21. Da. 5. 2, 3. [n] ch. 37. 21, 22. ch. 29. 10; 25. 12, 12. Pr. 22. 30. [o] Ezr. 1. 1–11; 7. 13; 5. 13, 14.

CHAP. XXVIII.

1 This chapter is closely connected in time with the preceding. Both prophecies were given in the first year of the reign of Zedekiah.—*P.*

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temporal enjoyments. They who in any respect serve God never lose by his service; and if we will not serve our Maker and Preserver, it is but just that we be forced to serve our enemies. It is very unsafe to struggle against his providence; for when he judges, he will overcome. When his judgments are abroad in the earth, we ought not to seek great things for ourselves, but to be thankful for little. And if his judgments are begun, it is better to alleviate the burden by submission, than to make it heavier by perverseness. Yea, though we should never see the deliverance of God's church, we ought never to despair of it: he will at

Judah, in the fourth [2]year,[3] *and* in the fifth month, *that* Hananiah the son of Azur [b]the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the [c]yoke of the king of Babylon.

3 Within two full years[4] will[d] I bring again into this place [e]all the vessels of the LORD's house that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon;

4 And I will bring again to this place Jeconiah[5] the son of Jehoiakim king of Judah, with all the captives[6] of Judah, that went into Babylon, saith the LORD: for I will [f]break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood [h]in the house of the LORD,

6 Even the prophet Jeremiah said, [7]Amen:[8] the LORD do so; the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless,[i] hear thou now this word that I speak in thine ears, and in the ears of all the people:

8 The prophets that have been before me and before thee of old, [j]prophesied both against many countries, [k]and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace,[9] when the word of the prophet shall come to pass, [l]*then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke[m] from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so [n]will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah [o]went his way.[1]

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.[2]

14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: [q]and I have given him the beasts of the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, [r]The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year [s]thou shalt die, because thou hast taught [3]rebellion[4] against the LORD.

17 So[t] Hananiah the prophet died the same year, in the seventh month.

CHAPTER XXIX.

1 Jeremiah sendeth a letter to the captives in Babylon, to be quiet there, 8 and not to believe the dreams of their prophets, 10 and that they shall return with grace after seventy years. 15 He foretelleth the destruction of the rest for their disobedience. 20 He showeth the fearful end of Ahab and Zedekiah, two lying prophets. 24 Shemaiah writeth a letter against Jeremiah. 30 Jeremiah readeth his doom.

NOW[1] these *are* the words of [a]the letter that Jeremiah the prophet sent from Jerusalem unto the residue of [b]the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,[2]

2 (After that Jeconiah[3] the king, and the queen, and the eunuchs,[4] the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem.)

3 By the hand of Elasah the son of [c]Shaphan, and [d]Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent[5] unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom [e]I have caused[6] to be carried away from Jerusalem unto Babylon,

5 Build[g] ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them;

6 Take[h] ye wives, and beget sons and daughters; [i]and take wives for your sons, and give

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A.M. cir. 3408. B.C. cir. 596.

[2] Perhaps after the release, Le.25.4.

[3] From what year was it the *fourth?* Some think from the jubilee; but of this there is no intimation. May it not be estimated from Nebuchadnezzar conquering Judah, and rendering Jehoiakim tributary, from which period the gradual conversion of the seventy years' captivity commences. At the end of three years, however, Jehoiakim rebelled, when the treasure was renewed, and on the death of Jehoiakim, which occurred soon after, Jehoiachin succeeded, and reigned three months, and was succeeded by Zedekiah in the fourth year since the first subjugation of Judah, and 5 of the first captivity.—C.

[a] ch. 23. 28; 27. 9, 10. c Tu.3.8.; Ps.22.2; Jn.4.1.

[b] ch. 27. 2—22; 28. 14; 23. 31, 32.

[4] Heb. *years of days.*

[d] ch. 27. 16—20. Ezr. 1.8, 11. 2 Pe.2.19. Mi.2. 4; 3.11.

[e] 2 Ki. 24. 13; ch. 27. 19, 22. 2 Ch. 36.10. Da. 1.2.

[5] Or, Jehoiachin, 2 Ki. 24. 10—16. ch. 24. 1; 52. 28, 31, with ch. 22. 24, 27.

[6] Heb. *captivity.*

[g] Ge.27.40, ver. 4.

[h] ver. 1; ch. 26.2; 19. 14.

[7] 1 Ki.1.36, ch. 11. 5; 17. 19, 20; 18. 26, 28. so let it be.

[8] *Amen.* The word is not a prayer, but a simple affirmation of the truth. The prayer that follows, it is to be noted, only seeks the fact of the restoration, and makes no mention of the time: for the prophet knowing the mind of the Lord respecting the seventy years' captivity, could not pray, in faith, for Hananiah's period of two years, which he knew to be an unauthorized and false prediction.—C.

[i] 1 Ki.22.28.

[j] Le.26.15—39. De.4. 26, 27; 28.15—68; 29. 18—28; 30.1, 17; 32.17—43. 1 Sa. 2. 10; viii. xiii. xv. xvi. xviii. 2 Ki. xvi. xvii. Am. i.—ix. Joel ii. iii. Ho. i.—xiii. Is.1.—xvi. Mi. 1.—vii. Hab. i.—iii. Zeph. i.—iii.

[k] Jonah 1.2.

[9] *Peace* here includes all the blessings of restoration from captivity:—of which Jeremiah had prophesied at the end of seventy years, Hananiah at the end of two. The faith of believers was long tried, but the event established Jeremiah as the true prophet of the LORD.—C.

[l] De.18.22. Ezr. 33. 10, &c. Is.8.20; 30.1. Jn.4.1.

[m] ch.27.2; 1 Ki.22.11, 24. Ps.10.13. Mal.3.13.

[n] 2 Ki.22.11. ch.27.2, 7, 11—15; 28.29, 10; ver. 2—4. Ez. 13.22.

[o] Is.37.36. Ps 24.7.10. 103.8. Mat.7.6. Hab. 2. 1. Eze.3.17.

[1] He stayed not to argue with the enthusiast, who, like many of his class, having begun with imposture, at last, through temporary and apparent success, became persuaded of the reality of his imaginations. Neither does he stand to argue with a people who have first loved, and then believed, a lie, ver. 15: but he quietly retires from the conflict, till again God messages further to reveal the mind of the LORD.—C.

[2] Signifying ease, and cheap bondage. De 4. 20. 22. 28. ch 11.4; 32.32—35. 1 Ki. 12. 4—11. ver. 15—18. Ge. 27.40. Is. 14. 4—6. 25. 2. Amos 1. 11. Ps. 137.7—9. Hab. 2. 6—8. 1 Ki. 22. 11. Is. 9. 14. xxvii. xxviii. Eze. xxvii. ch. xix. xxi. xxv. xxvi.—C.

[3] Heb. *revolt.*

[4] The LORD reigneth, therefore his every word is a law; and every resistance is not merely an act of unbelief, attempting to 'make God a liar,' but an act of rebellion, attempting to dethrone him from his kingdom.—C.

[p] ver. 10. Zec.1.6. Is. 44.25, 26. ver. 9.

CHAP. XXIX.

B.C. cir. 598 or 596.

[1] This letter seems to follow ch. xxii., being the second of the prophecies delivered in the early part of Zedekiah's reign.—C.

[a] 2 Th. 2.2. 3. Ro.1.1. to Jude. Re. 1.1, 11.

[b] ch. 5.8, 12, 16, 17; 24. 1—3. 2 Ki. 24. 12—16.

[2] The object of Jeremiah in writing this letter was to counteract the evil influence of false prophets who had accompanied the exiles to Babylon. They held out hopes of speedy deliverance, and thus excited discontent and even rebellion, which would have entailed severe punishment. Jeremiah was commissioned to tell them the truth, so that they might not feel disappointment, and that they might submit calmly to their lot.—C.

[3] Or Jehoiachin, or Coniah, 2 Ki. 24. 12—16. 2 Ch. 36. 10. ch. 22. 24—28; 27. 20; 28. 4; 34. 19; 52. 12, 15.

[4] Or, *chamberlains.*

[c] ch. 26. 24. 39. 14. 2 Ki. 22. 12.

[d] 2 Ki. 22. 8, not ch. 36. 10.

[5] Sent to renew his promises of fidelity, ch. 27. 3, 12.

[e] ch. 24. 5—10; 9. Is. 5. 5; 10. 5; 39. 1, 2; 45. 7. Am. 3. 6.

[6] God had neither 'caused' the sin of Israel—for 'God is not tempted of evil, neither tempteth he any man'—nor the oppilation of Nebuchadnezzar, nor the cruelties of his armies; but he had judicially sentenced Israel to deserved judgment, and he overruled the monarch of Babylon to carry it into execution.—C.

[g] ver 10, 28.

[h] Not as ch. 16. 2.

[i] De. 7. 3. Ge. 21. 21; 24. 3, 4; 28. 2, 29, 19; 34. 4. Ex. 22. 17. Ju. 1. 12, 13; 12. 9; 14. 2. 1 Co. 7. 38.

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last, in wrath, remember mercy. Meanwhile, let us detest flattering clergy. Incapable of interceding for their welfare, these hurry nations and churches into utter destruction, and perish in misery, along with those whom they have deceived.

CHAPTER XXVIII. REFLECTIONS. — False teachers impudently dare to preach their *other gospel*, and speak lies in God's name. But what is the chaff to the wheat? Not majesty of style, not the inculcating of faith or repentance, but flattering hints of prosperity in sin, mark their discourses. Alas! how strangely were the Jews besotted, who, contrary to manifold warnings, believed such impostors as flattered them to their ruin! But falsehood, advanced with solemnity and confidence, often gains regard. And many dare to affirm that to be God's truth which shortly will be found a lie, to their own damnation. But the faithful servants of God must not strive; and if they are reviled, they must not revile again. God will, in his due time, vindicate their honour, and disgrace and punish their opposers. And none may expect heavier judgments than they who hinder the success of God's Word, and seek to prejudice men's minds against the faithful ministers of it. At last every one who ran into sacred offices unsent, or who preached his own inventions instead of the truths of Christ, shall reap the due reward of his wickedness.

CHAPTER XXIX. REFLECTIONS.—Letters of seasonable comfort or advice are a service to God and his church. Though God correct his people, he never breaks his promise with them. And the view of God as our God, and the appointer of our troubles, tends greatly to render us patient under them. In every condition we ought to make the best of what we have, though we should be far from having all we wish. They who behave meekly and quietly often meet with better treatment from strangers than they expected. And whatever hardships we have to endure in a country, we should pray for its welfare. When people love to be deceived, they readily find flatterers to their ruin. But they who trust the promises of God shall never be disappointed. No difficulties can hinder the execution of his purposes, or fulfilment of his promises,

your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek[7] the peace[8] of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, [h]Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely[9] unto you in my name; I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after seventy[k] years be accomplished at Babylon I will visit you, [l]and perform my good word toward you, in causing you to return to this place.

11 For I know [m]the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an [n]expected end.[1]

12 Then shall ye [o]call upon me, and ye shall go and pray unto me, [p]and I will hearken unto you.

13 And [q]ye shall seek me, and find *me*, when ye shall search for me [r]with all your heart.

14 And[t] I will be found of you, saith the LORD; and [u]I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because[2] ye have said, The LORD hath raised us up [v]prophets in Babylon;[3]

16 *Know* that [w]thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts, Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, [x]and will deliver them to be removed to all the kingdoms of the earth, to be[4] a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because[5] they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear[a] ye, therefore, the word of the LORD, all ye of the captivity, whom [b]I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, [c]who prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes;

22 And of them shall be taken up [d]a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon [e]roasted in the fire;[5]

23 Because they [f]have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; [g]even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the Nehelamite,[6] saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast [i]sent letters in thy name unto all the people that *are* at Jerusalem, and to [j]Zephaniah[7] the son of Maaseiah, the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of [k]Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* [l]mad,[8] and maketh himself a prophet, [m]that thou shouldest put him in prison, and in the stocks.

A.M. cir. 3406 or 3408
B.C. cir. 598 or 596.

7 Or, 6, 7. Ezr. 6 10. 1 Thes. 5. 15. But they might plead for its future ruin, Ps. 137. 8, 9.

8 Seventy years are appointed for you, therefore acknowledging your sins, submit humbly and patiently to the will of the Lord; and, instead of disturbing the city of your habitation, labour to promote its peace and prosperity, as the only means in which the God of peace will bless you, ver. 14—6.

f ch. 14. 14. 23. 32. 27. 14, 15. 31. 28, 15. Ezek. xiii. 2, 6.

9 Heb. *in a lie.*

g Ch. 29. 21—23. Ezek. 2. 1, 2. ch. 25. 12—27. 7, 12. Da. 9. 2. Zec. 7. 5. Is. 23. 15, 17.

h ch. 50. 40—44.

i Is. 35. 8—7. xl.—lii. liv.—lxvi. ch. lii. xxx. xxxi. xxxii. l. 7. c. xxxiv.—xxviii. Ps. 40. 5. 130. 7. 131. 3.

k Ezr. 1. 1. Heb. *end and accomplishment.*

l Ne. 2. 4, &c. Da. 9. 2—19. Lc. 21. 20—22. Dc. xxx. ch. 31. 9, 33. 3. Ps. 102. 13.

m Lu. 1. 54.

n Mat. 7. 8. Ps. 91. 15. 32. 10. Da. 4. 7. Is. 55. 6.

o ch. 24. 7. Ezek. 6. 9, 36. 37. Dc. 4. 29. Ps. 119. 2. 105. 4.

p Ps. 46. 1. Is. 45. 19.

q Ps. 119. 1, 2. Ch. 23. 5—8. 31. 12, 13. 32. 39—41. 33. 6—26. 24. 7. 50. 4, 5. xxx. xxxi. xxxii. 5—7. xxx. xxxi. xxxii. 37. 26—24. 40. 27. 28. Ezek. 11. 19, 20. 36. 26, 27. 37. 24, &c. 45 *answer.* 11. Ezek. 11. 17—20. 20. 34—44. 39. 25, 26. xxxiv. xxxvi. xxxvii. xl.—xlviii. Am. 9. 14. Mi. 4. 12. Zep. 3. 20.

1 Because ye hearken to your false prophets at Babylon, as if we needed no other. ch. 28. 1, ver. 21, 22.

r Ezek. 11. 3, ver. 8, 21. 2 Pe. 2. 1.

2 The Septuagint, which is followed by some eminent commentators, removes this verse, and places it between ver. 20 and 21. But there appears no authority of MSS. for such violence; nor does the change seem at all admissible, as the address seems necessary to introduce the prediction that follows concerning the king and the remnant that were still living in Jerusalem, and of whose performance and prosperity Hananiah had certainly, and the other false prophets had most probably, been prophesying.—*C.*

s ch. 4. 8—10. 22. 22. 34. 17—22. 35. 13—17. 28. 2. 37. 26. 6. See on ch. 25. 9. Ezr. iv.—ix. xiv.—xxiv.

t Zephaniah was the second priest and Seraiah high-priest, when Jerusalem was taken, ch. 52. 24. Shemaiah directs his letter to the former, and tells him, that as next to the high-priest, he might, with others, punish all false prophets, or confine them; and he presses him to do so by Jeremiah, on account of the letter he had sent to Babylon. Seraiah is supposed by some to be also called Jehoiada. Zephaniah reading Seraiah's letter to Jeremiah, he foretells his destruction and that of his whole race.—*C.*

u ch. 23. 4. Lc. 26. 33. Dc. 30. 3.

3 Heb. *for*, ch. 24. 9.

v Ch. 6. 13. 14. 13, 14, 15. 23. 9, 13, 16, 17. 25. 13, 30. 31. 10. 27. 9, 10, 14, 16. 28. 15. 29. 8, 9, 21, 22. 37. 19. 43. 11. 44. 26. Ezek. 13. 2, 3, 16. 22. 25, 28. Mi. 3. 5, 11. Zec. 13. 2, 3. 4. 5. Mt. 7. 15—23. 24. 5. Mk. 13. 22. Ac. 13. 6. 2 Pe. 2. 1. 1 Jn. 4. 1.

w ver. 4. Ru. 2. 19. Ezr. 2. 63. 11. 15, 17.

x ver. 1. ch. 24. 5. Mt. 4. 21. Am. 3. 6. Ge. 48. 21. 50. 24. Ex. 3. 8.

a ver. 9, 11. Pe. 2. 1. ch. 14. 14, 15. 23. 9, 21. 27. 9.

b ch. 24. 9. 32. 36, 43. with Ge. 48. 22. Ru. 4. 11.

c Dc. 18. 20. Lc. 20. 19. 21. 8. Da. 3. 6, 21.

4 This may have been either as a capital punishment for some moral or political crime; or it may have been as a sacrifice to Baal. Such punishments and sacrifices have been common in many nations; and, till within a few years, Protestants, under the name of heretics, were frequently 'roasted in the fire' by the Inquisition in Spain. Alas! alas! that such atrocities should be perpetrated in name of the God of mercy and the Prince of peace!—*C.*

d ch. 24. 9. 42. 18. Zep. 2. 9. Ezr. 20. 25, 26.

e ch. 23. 14, 27. 29. 23. Mal. 3. 5. Ps. 50. 18. Pr. 6. 32. ch. 16. 17.

5 Or, *dreamer*, ver. 8, 31, 32.

f 1 Ki. 21. 8—13. 2 Ki. 10. 1—7.

g See note * in first column.

6 Since our Lord was accused of being *mad*, no one need be surprised that Jeremiah under the Old Testament, and Paul under the New, should both have been so calumniated. Jn. 10. 20. Ac. 26. 24. And, as it is easier to invent a falsehood than to answer an argument; and as many will, at all times, be found more willing to listen to an evil report than patiently to examine evidence; and, as in true religion there must be many things strange to the ears, and above the apprehension of worldly men, the continuance of such calumnies and accusations, down to the present time, cannot excite the wonder of any acquainted with the world and its ways; with the malice and the wiles of Satan and his emissaries.—*C.*

h Not as 2 Ki. xi. xii. *i* 2 Ki. 9. 11. Ho. 9. 7. Ac. 26. 24. Jn. 10. 20. ch. 20. 1, 2. *k* ch. 37. 15, 20. 52. 24. 2 Ki. 25. 18. *l* Not as a 2 Ki. xii. *m* ch. 36. 26, 27. 2 Ch. 16. 10.

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beyond the due time. And his promises should excite, not supersede, our earnest prayers. By prayer we go forth to meet the accomplishment of promises. And it is when our supplications are fervent, cordial, and persevering, that we may expect gracious returns. Alas! how often men mistake the messengers, the preachers, and prophets of Satan, for those of Jesus Christ, and credit them as such! But they who flatter men in sin are undoubtedly false prophets. And if men make themselves vile by their sins, God, in just judgment, will render them vile in their sufferings. If evil clergymen indulge themselves in secret wickedness, let them not wonder if God render them base before all the people on earth, and eternally lost in hell. They who would be faithful to souls, may expect to be treated by their unfaithful brethren as deceivers or madmen: persecuting zeal, under pretence of regard to the honour of God, will extend its murderous influence to the utmost; and very often church power is employed in tormenting her best friends. But God often renders those friendly to his faithful servants of whom it could scarcely have been expected; while their persecutors are quickly overwhelmed with ruin; and they that would not wait the due season of God's favours, lose their share in them.

CHAPTER XXX. Ver. 3. *Israel and Judah.* The promise is distinctly made both to Israel, or the ten tribes that separated from Rehoboam, and Judah, or the two tribes of Judah and Benjamin, including most of the tribe of Levi. Now, though Judah was restored under Zerubbabel and his friends, Israel, or the ten tribes, never were. Indeed, their present residence is either totally unknown, or matter of continued question. Some believe them to be the modern Affghans; others, the American Indians; others, the Nestorian Christians in the neighbourhood of the Caspian Sea, &c. But, wherever they may be, they are yet to 'return and possess the land' that God gave to their fathers. *C.*

Ver. 11. *Full end.* Not necessarily an extermination of persons, but a 'full end' of their power and glory. This event has been exemplified in the Assyrian, Medo-Persian, Grecian, and Roman empires. And, strange as it may appear, the descendants of Jacob possess at this moment a name and visible being, and exercise a power in the financial, and by consequence in the political, affairs of the world, possessed by no representative of those mighty and extinct monarchies. So literally verified is this prophecy, that, while the mightiest empires have been dissolved and come to 'a full end,' a people comparatively few and feeble retain their name, their laws, their identity, nay, their power; and shadow out, even in their dispersion, the glory that awaits them when 'Jacob shall return and be in rest.' *C.*

Ver. 12. *Incurable.* The word has been translated 'desperate;' and it has also been explained as signifying 'incurable' by human means. And this exposition is countenanced by ver. 17, in which health and healing are promised by God himself. Still there is a sense in which the bruise (of sin) may justly be called 'incurable;' for, in truth, the 'old man' is not healed, but 'mortified;' the 'body of sin' is not renovated, but 'destroyed.' 'Old things pass away, and all things become new,' Ro. 6. 6; 8. 13; 2 Co. 5. 17. *C.*

Ver. 16. *Shall be devoured.* The Babylonians were 'devoured' by the Medes and Persians, they again by the Grecians; and they by the Romans. And it abides an historical and incontrovertible fact, that each of these empires has fallen, or been 'devoured,' just in proportion to their cruelty or kindness to the Jewish church. The cruel Babylonian empire has been utterly exterminated. The Persians restored Israel, and Persia still survives. *C.*

Ver. 19. *Mirry.* Not the 'mirth of fools,' which is as the 'crackling of thorns,' but the voice of thanksgiving for mercies, and of spiritual joy in the victories of grace.—*Note;* Religion is much injured by any undue gloominess of religious men. No doubt there are times when it is impossible to look upon sinners without sorrow. Yet, as 'there is joy in heaven over one sinner that repenteth,' the children of God may always find cause to 'make truly merry,' Ps. 100. 1, 2; Isa. 15. 7, 10. *C.*

Ver. 24. *The latter days.* Marked not by any chronology but by historical description of facts. Thus they are noted, Da. 2. 28, as the days during, and subsequent to, the subversion of the fourth monarchy; and in Ac. 2. 17 the 'last days, which seem to be identical with the 'latter days,' are dated from the miraculous outpouring of the Spirit of God in tongues and other miraculous gifts at Pentecost. *C.*

27 Now, therefore, why hast thou not [o]reproved [p]Jeremiah of Anathoth, which [q]maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, [r]This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And [s]Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send[t] to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, [u]Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie;

32 Therefore thus saith the LORD, [v]Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because[w] he hath taught rebellion[9] against the LORD.

CHAPTER XXX.

1 God showeth Jeremiah the return of the Jews. 4 After their trouble they shall have deliverance. 10 He comforteth Jacob. 18 Their return shall be gracious. 23 Wrath shall fall on the wicked.

THE word[a] that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, [b]Write thee all the words that I have spoken unto thee in a book.[1]

3 For, lo, the days come, saith the LORD, that[c] I will bring again the captivity of my people Israel and Judah, saith the LORD; [d]and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD, We have heard a[e] voice of trembling, of fear, and not of peace.[2]

6 Ask ye now, and see whether a man[3] doth travail with child? wherefore do I see every man with his hands on his loins, [f]as a woman in travail,[5] and all faces are turned into paleness?

7 Alas![g] for that day *is* great,[6] so that none *is* like it: it *is* even the time of Jacob's trouble;[7] but [h]he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, [i]*that* I will break his yoke from off thy neck,[8] and will burst thy bonds, and strangers shall no more serve themselves of him:[9]

9 But[j] they shall serve the LORD their God, and David[1] their king, whom I will raise up unto them.

10 ¶ Therefore [k]fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, [l]I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and [m]shall be in rest, and be quiet, and none shall make *him* afraid.

11 For [n]I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, [p]yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, [q]Thy bruise *is* incurable, *and* thy wound *is* grievous.[2]

13 *There*[r] *is* none to plead thy cause, that thou mayest be bound up:[3] thou[s] hast no healing medicines.

14 All[t] thy lovers have forgotten thee; they seek thee not: for [u]I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why [v]criest thou for thine affliction? thy sorrow *is* incurable [w]for the multitude of thine iniquity; *because* thy sins were increased, I have done these things unto thee.

16 Therefore[x] all they that devour thee [y]shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For [z]I will restore health unto thee, and I will heal thee of thy wounds, saith the [5]LORD; [a]because they called thee an outcast, *saying,* This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, Behold, [b]I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; [c]and the city shall be builded upon her own [6]heap,[7] and the palace[8] shall remain after the manner thereof.

19 And[d] out of them shall proceed thanksgiving, and the voice of them that make merry: and [e]I will multiply them, and they shall not be few; [g]I will also glorify them, and they shall not be small.

20 Their[h] children also shall be as aforetime, and their congregation shall be established before me, and [i]I will punish all that oppress them.[9]

21 And their nobles[1] shall be of themselves, and their governor shall proceed from the midst of them;[2] and [j]I will cause him to draw [3]near, and he shall approach[4] unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

A.M. cir. 3406 or 3406. B.C. cir. 598 or 596.

o Ac.4.17,21;5.40.
p ch.1.1;11.21.
q Nu.16.3. ch.43.2.9 Th.3.8.
r ver.5,10.
s ch.21.1;37.3;52.24. 2Ki.25.18. ver.25.
t ver.20.
u ch.28.15,16. 2Pe.2 1. ver.9,32. ch.14.14,15; 23.21,32;28.12;5.31.
v Eze.18.4. Ro.2 8, 9. Ix.20.5. Is.14.20—27. Am.3.17. ch.20.6;45.5. Job 15.33,34;18.17.
w ch.28.16.
9 Heb. *revolt.*

CHAP. XXX.

B.C. cir. 594.

a ch.1.4,5;2.1;7.1; 26.1.
b 2 Pe.1.21. ch.36.2. Hab.2.2. Is.30.8. Ro. 15.4. Re.1.19;10.4
1 This is one of the strongest evidences of the plenary inspiration of Scripture. 'Write *all the words* that I have spoken to thee:' they were the words of God, not of man; they were not to be left to the uncertainty of human memory, they were to be written. They were designed also to serve a certain specific purpose. Almost every little section in this book begins with some phrase which embodies the same truth, that the words recorded are the words of God.—*P.*
c ver. 18; ch. 32. 37. Eze.39.25,26. See ch. 23.19,14;27.22. Eze. 38.8. Ho.1.10,11;2.1—23. Joel 2.21—32;3.1,16—21. Am.9.11—15. Ob.17—21. Mi.2.12,13;v.v.7,8 —20. Zec.8.6—20;10.—xiv. Ro.xi.
d ch.16.15. Eze.37. 8,12. Eze.36 24.
e See ch.4.5—8,15,16, 19—29. Is.59.7—11.
2 Or, there is *fear and not peace.*
3 Heb. *male.*
4 ch.4.31;6.24;46.5. Na.2.10, *&c.* in great misery and anguish.
5 As if he had said, 'I see the appearance of a man, but hear the voice as of a woman in travail.'—*C.*
f Joel 2.11,31;3.15. Am. 5.18. Zep.1.14,18. Mal. 4.1. Re.6.17. Da.9.12, 14. La. i.—v. Eze. vii. Dg.12.1.
6 A day great in trouble and distress.—*C.*
7 *Jacob's trouble.* The time of trouble to all the tribes.—*C.*
g ver.3,8,10. Ps.46.2 —8.
h Is.9.4;10.27;14.1—3 ch.25.14;27.7;50.18—20, 33,34;51.35,36.
8 'His yoke the stranger's' from off thy neck' (Jacob's).—*C.*
9 No more exact tribute or enforce service of him.—*C.*
i Eze. 34. 23; 37. 24. Ho. 3.5. ver.22. Ac.2. 30. Lu.1.69.
1 *David* signifies *beloved,* which is the name given by the Father to the Son from heaven, Mat. 3. 17, and the name in which believers are ordered accepted, Eph.1.6. 'David their king' is therefore Christ the King of kings.—*C.*
k Is.41.10,13—15;43. 5;44.2. ch.46.27, 28.

A.M. cir. 3410. B.C. cir. 594.

l See on ch.23.3,29. 24.ver.7. Ro.xi. Eze.1. ii.vii. viii. Ne.1.—xiii.
m ch.23.6. Ho.2.18. Eze.34.25. Mi.4.3,4. Is. 20. 1—3; 2. 2—5; xi. xii. xxv.—xxvii. xxxv. &c.
n ch.15.20. Is.41.10; 43.2. Eze.2.6,17.
p Is.26.14,19;27.7,8. Am.9 8. Ps.6.1,2. ch. 10.24;46.28.
q 2 Ch.36.16. ver.15; ch. 15. 18. Eze. 37. 11. Ps.142.4. Is.1.5,6. ch. 14.17;31.15;ver.15.
2 See note * in first column.
r 1 Ti.2.5,6. 1Jn.2.1. Eze.22.30. Is.59.16. ch. 6.28;22.6.
3 Heb. *for binding up* or *pressing.*
s ver.17; ch.8.22. Is. 1.5,6.
t ch.2.36. Eze 16.36— 41. Ho. 2 5—10. Job 13. 24.
u Is.i. v. ch.iv. lv. xv. xvi. xix. xxi. Eze.v. —xxiii. Job 30.21. Ho.5. 14.
v 1 a. 3.39. ch.15.18; 31.15. Mi.7.9.
w ver.14; ch.2.19,30. 28. Is.1.—iii. v. liv. Eze. xvi. xx. xxii. xxiii. Mi.i. —iii. vi. vii. Zep.3.1—5. ch.i.—xxiii.
4 Or, *wounded sore.*
x Ex.23.22. Is.33.1; 41. 11, 12. ch. xlvi.—li. 18.—5. Re. 13. 10. Eze. xxv.—xxxv. xxxviii. xxxix. Zep.ii. Zec.i.ix. v. xii. xiv. Is. xiii. xiv. xxi. xlvii.
y ch. 33. 6. Ps. 23. 3; 103.3;107.20. Ex.15.26. ch.3.22. Is.30.18,26.
5 When all those in whom the Jews had trusted for help were overthrown, when human help seemed gone for ever, then the Lord raised up a helper in a quarter strange and unexpected. Cyrus was commissioned to release the Jews, and to aid them in their return to their own country.—*P.*
z Ps.19.7; lxxiv.; 79. 4—12;44.9—26. La.2.15—17.
a See on ch.23.3,29. 24.ver.9.
b ch.31.38,39. Zec.2. 4. Ps.102.13.
6 Or, *little hill,* Ps. 68.15,16.
7 On the place where her stones and rubbish formed a shapeless heap, her palaces shall be erected.—*C.*
8 Temple, Ps. 102. 13,16. Is.44.28. ch.31.6, 12.
c ch. 31. 4, 12, 13, 18. Is.xii.xxv. xxvi. xxxv. xl.—xlvi. Ps.48.2.
d Zec.10.8. Is.60.22. ch.31 8,27.
e Is. lxii. lx.—lxii. Eze. xxxiv. xxxvi. xxxvii. ch.xxxi. xxxiii.
9 See note on ver. 16.—*C.*
1 Heb. *his glorious ones,* Jn.1.14. He. 1.3. Ge.49.10. Is.9.6.
2 Their nobles and kings shall no more be foreigners, but their brethren the seed of Jacob.—*C.*
3 *To draw near* to God implies, according to the Hebrew idiom, to offer sacrifice—the only mode in which a sinner could acceptably approach his judge; consequently this promised 'governor' must be a priest 'after the order of Melchisedec.'—*C.*
4 Who is this that has said, 'Lo! I come to do thy will, O God?' Not any 'mere man'—for 'all have sinned, and come short of the glory of God:' but Messiah foretold by David, Ps. 40. 8, in whose heart will be the law of the LORD; the 'governor' foretold by Micah, to arise out of Bethlehem to 'rule his people Israel,' Mi.5.2. Mat.2 6. —*C.*

f See on ch.23.3,29. 24.ver.9. Ro.xi. Eze.1. ii.vii. viii. Ne.1.—xiii.
g ch.23.6. Ho.2.18. Eze.34.25. Mi.4.3,4. Is. 20. 1—3; 2. 2—5; xi. xii. xxv.—xxvii. xxxv. &c.
h ch.15.20. Is.41.10; 43.2. Eze.2.6,17.
i Is.26.14,19;27.7,8. Am.9 8. Ps.6.1,2. ch. 10.24;46.28.
k 2 Ch.36.16. ver.15; ch. 15. 18. Eze. 37. 11. Ps.142.4. Is.1.5,6. ch. 14.17;31.15;ver.15.
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3 Heb. *for binding up* or *pressing.*
m ver.17; ch.8.22. Is. 1.5,6.
n ch.2.36. Eze 16.36— 41. Ho. 2 5—10. Job 13. 24.
o Is.i. v. ch.iv. lv. lx. xv. xvi. xix. xxi. Eze.v. —xxiii. Job 30.21. Ho.5. 14.
p 1 a. 3.39. ch.15.18; 31.15. Mi.7.9.
q ver.14; ch.2.19,30. 28. Is.1.—iii. v. liv. Eze. xvi. xx. xxii. xxiii. Mi.i. —iii. vi. vii. Zep.3.1—5. ch.i.—xxiii.
4 Or, *wounded sore.*
r Ex.23.22. Is.33.1; 41. 11, 12. ch. xlvi.—li. 18.—5. Re. 13. 10. Eze. xxv.—xxxv. xxxviii. xxxix. Zep.ii. Zec.i.ix. v. xii. xiv. Is. xiii. xiv. xxi. xlvii.
s ch. 33. 6. Ps. 23. 3; 103.3;107.20. Ex.15.26. ch.3.22. Is.30.18,26.
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t Ps.19.7; lxxiv.; 79. 4—12;44.9—26. La.2.15—17.
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7 On the place where her stones and rubbish formed a shapeless heap, her palaces shall be erected.—*C.*
8 Temple, Ps. 102. 13,16. Is.44.28. ch.31.6, 12.
w ch. 31. 4, 12, 13, 18. Is.xii.xxv. xxvi. xxxv. xl.—xlvi. Ps.48.2.
x Zec.10.8. Is.60.22. ch.31 8,27.
y Is. lxii. lx.—lxii. Eze. xxxiv. xxxvi. xxxvii. ch.xxxi. xxxiii.
9 See note on ver. 16.—*C.*
1 Heb. *his glorious ones,* Jn.1.14. He. 1.3. Ge.49.10. Is.9.6.
2 Their nobles and kings shall no more be foreigners, but their brethren the seed of Jacob.—*C.*
3 *To draw near* to God implies, according to the Hebrew idiom, to offer sacrifice—the only mode in which a sinner could acceptably approach his judge; consequently this promised 'governor' must be a priest 'after the order of Melchisedec.'—*C.*
4 Who is this that has said, 'Lo! I come to do thy will, O God?' Not any 'mere man'—for 'all have sinned, and come short of the glory of God:' but Messiah foretold by David, Ps. 40. 8, in whose heart will be the law of the LORD; the 'governor' foretold by Micah, to arise out of Bethlehem to 'rule his people Israel,' Mi.5.2. Mat.2 6. —*C.*

A Ps.90.14—17;102.28. Is.1.26,27. *B* ch.2.3. See on ver.16. *f* Nu.16.5. He.7.25; 9.15. Ps.40.6—8; 110.4. Mat.3.15. Lu.24.26. He.1.3; 4.14; 7.25; 9.24. 1 Jn.2.1,2. Ro.8.33.

REFLECTIONS.—God's promises ought to be carefully preserved, propagated, considered, and improved. Sin often makes for men a hell upon earth. Very sore trials and miseries often precede the most remarkable deliverances. And diligence in God's service is the proper fruit of his salvations. But there is no true serving of him but in receiving and serving his Son Jesus Christ, our mystical David. No profession, however plausible, can secure impunity in sin. Nay, though our heaviest afflictions are far lighter than our sins deserved, yet the sins of professors, and even of saints, are often most sharply corrected. But it is only incurable lusts that make incurable troubles. Let God's church be ever so fearfully deserted and despised, he will in due time deliver her. Let therefore her true children give no way to disquieting fears or hopeless sorrows. Never is her deliverance nearer than when all refuges but God have entirely failed her, and all her

22 And ye shall be [k]my people, and I will be your God.

23 ¶ Behold, the [l]whirlwind of the LORD goeth forth with fury, a continuing[5] whirlwind; it shall fall[6] with pain upon the head of [m]the wicked.

24 The[n] fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: [o]in the latter days ye shall consider it.

CHAPTER XXXI.

1 The restoration of Israel. 10 The publication thereof. 15 Rahel, mourning, is comforted. 18 Ephraim, repenting, is brought home again. 22 Christ is promised. 27 God's care over the church. 31 His new covenant. 35 The stability, 38 and amplitude of the church.

AT the [a]same time,[1] saith the LORD, will I be the God [b]of all the families of Israel, and they[c] shall be my people.

2 Thus saith the LORD, [d]The people *which* were left of the [2]sword [e]found grace in the wilderness; *even* Israel, when [f]I went to cause him to rest.

3 The LORD hath appeared of old[3] unto me,[4] *saying*, Yea, [g]I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.[5]

4 Again[6] I[7] will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [8]tabrets,[9] and shalt go forth in the dances of them that make merry.

5 Thou[h] shalt yet plant vines upon [i]the mountains of Samaria: the planters shall plant, and shall eat *them*[8] as common things.

6 For there shall be [j]a day, *that* [k]the watchmen [l]upon the mount Ephraim shall cry, [m]Arise ye, and let us go up to Zion unto the LORD our God.[9]

7 For thus saith the LORD, [n]Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, [o]O LORD, save thy people, the remnant of Israel.

8 Behold, [p]I will bring them from the north country, [q]and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child [r]and her that travaileth with child together: [s]a great company shall return thither.

9 They shall come [t]with weeping, [u]and with supplications[1] will I lead them: [v]I will cause them to walk by the rivers of waters [w]in a straight way, wherein they shall not stumble; for[x] I am a Father to Israel, and Ephraim *is* my first-born.

10 Hear the word of the LORD, O ye nations, and declare *it* [y]in the isles afar off, and say, He that scattered Israel will [z]gather him, and keep him, as a shepherd *doth* his flock.

A.M. cir. 3410.
B.C. cir. 594

[a] ch.24.7; 31.33; 32.38. Zec.13.9. Eze.11.20; 36.28; 37.27. Ho.2.23. Re.21.3.
[b] ch.23.16, 20, 25-32. See Mat.4.1.
[3] Heb. *cutting.*
[4] Or, *remain.*
[c] ch.30.25; ver.36. Is.3.11. Eze.18.4.
[d] Is.24.21-27; 66.12. ch.4.28. Eze.20.47,48. Re.15.1,8.
[e] ch.23.20. Ec.7.14. Is.54.15. Da.9.25. Ge.49.1. Ho.14.9. Ps.107.43.

CHAP. XXXI.

[f] ch.29.10; 30.3, 8,9, 18; 32.44.
[1] At the time of their restoration and conversion. See ch.30.17-22. This prediction was by no means fulfilled at the restoration from Babylon in the days of Nehemiah and Ezra —for that restoration was but of a few families: it must therefore refer to a future and complete restoration of the whole 'twelve tribes scattered abroad,' and of their conversion to the faith of Jesus whom their fathers crucified.—C.
[g] ch.3.18; 30.3, 10; 33.7, 14, 15, 17, 23. Eze.37.19-27. Ho.1.11. Ro.11.25,26. Ac.2.39.
[h] See ch.30.22. Ho.2.23. Zec.13.9.
[i] Ex.12.37, with 1.16,21,22; 23.31. xvd.
[2] The sword of Pharaoh, the Amalekites, and Amorites, though some were cut off for their sins, Ex.17.8, when Israel marched on towards his rest (*Boaz-royal*).—C.
[k] Ex.xiv to Nu.x. De.1.-x. Ne.9.11-22. Ex.33.12.
[l] Nu.10.33,36. De.1.33; 12.9. Is.63.7-14. ch.2.2; ver.3.
[3] Heb. *from afar.*
[4] *Unto me.* The virgin of Israel (ver.4) to speaker.—C.
[m] Mal.1.2. Ge.27.2. Ro.11.28,29. Is.54.8-10. Ex.19.5,6. De.7.6-9; 10.15. Ho.11.1,4. Ca.1.4; 2.6; 4.9.
[5] Or, *have I extended loving-kindness unto thee.*
[6] An allusion to Miriam, and the women celebrating the praises of God with music and dances (processions) on the discomfiture of Pharaoh, and deliverance of Israel at the Red Sea.—C.
[n] See ch.30.18; 33.7.
[o] Ex.15.20. Ps.149.3. Ju.11.34. Sa.18.6. Re.18.22.
[7] Or, *timbrels.*
[p] Am.9.14. Is.65.22; 62.8,9. Mi.4.4.
[q] Eze.36.8,37.22. ch.30.3; ver.5.
[r] Heb. *profane* them. Le.19.23-25. De.20.6, not as De.28.30.
[s] Ca.6.9. Zec.14.10,20. Ps.110.3; 110.6.2.
[t] Is.52.8; 60.6.
[u] Ju.9.7. 2 Ch.13.4. Is.40.9; 52.7. Ac.8.1-14; 9.31.
[v] ch.3.18; 30.3. Is.11.13. Eze.36.6-22. Ho.1.11. Is.1.2-5. Mi.4.2-3. Zec.8.21,22.
[8] See note [4] below.
[w] Is.40.3,4. Is.11. xxv.xxvi; 24.14-16; 44.23; 42.10-12; 49.13.
[x] Ps.118.25; 106.47; 144.7.
[y] See ch.23.3; 29.14; 30.3,18. Is.40.11; 49.12; 35.5-10. Ps.105.37. Mi.4.6,7. Zep.3.19.
[z] Eze.20.34,41.
[a] Is.40.11.
[b] Ex.13.vii. Ac.2.41; 4.4; 8.6, 12. Ro.11.26,32.
[c] ch.3.22; 50.4. Ps.126.5,6. Mat.5.4. Zec.12.10.
[d] Da.9.17,18. Ro.8.26.
[1] Or, *favours.*
[e] Ps.23.2. Is.35.6-8; 42.16; 49.10, 11; 43.20, 49.Re.7.17.
[2] The revolt of the ten tribes from the

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house of David was accompanied with a revolt from God: and Jeroboam set up the Egyptian ox-worship at Bethel and Dan, expressly to hinder the people from going up to the LORD'S feasts at Jerusalem. 1 K.12.26-29. When Samaria became the capital of the ten tribes it also became the chief seat of idolatry. Ho.8.5,6; and, though afterwards partially converted to the true God, 2 Ki.17.28-41, there still remained a grievous antipathy between the Jews and Samaritans, John 4.9, of which the prophet now foretells the happy end.—C.
[f] Is.44.23; 48.20; 49.24-26; ch.50.19,20,33,34. Ga.3.13. 1 Pe.1.18. Mat.12.29. Lu.11.21, 22. Col.2.13,14.
[g] Ex.17.23; 20.6. Is.26.xxvi.xxxv.; 51.11; 61.2-7; 62.1; 65.6. Joel 3.18. Eze.34.35; ch.3.19. Ep.1.3,3.19.
[h] Is.58.12; 44.3,4; 65.19, 20. Ps.1.3. Eze.47.9,12.
[i] Is.35.10; 65.19; 60.20. Re.7.17; 21.4.
[3] They shall not sorrow any more, 'as those that have no hope,' neither shall they wail any more in sieges and captivities.—C.
[k] ver.4. Ps.cxxvi. calv.—C.; 126.47,48.
[l] Is.40.1, 2; 51.3, 11, 12; 52.9; 61.3. Zec.8.19.
[m] Ps.85.10; 107.9; 36.8; 132.15,16. Is.25.6; 55.1-3. Ep.2.3,3.19.
[4] As the result of health and abundance, 'fatness' is often used as the emblem of all spiritual blessings. See Ps.63.5.—C.
[n] ch.5.2; 40.1; 52.15, 28-30. Mal.2.10-18.
[o] Ge.42 13,36. La.5.7.
[5] This prediction is interpreted by the evangelist of the massacre of the children at Bethlehem by Herod, Mat. 2.17, 18, at which time it was literally fulfilled. For the prophet does not figuratively represent Rachel, the wife of Jacob, as arising from her grave to lament, but every bereaved mother as a Rachel, that is, as a 'sheep' (for so the word signifies) bleating after her lamb when seized by the ravenous and relentless wolf. No doubt the prediction had been previously fulfilled by Nebuzaradan (Jer.40.1), but the prediction did not relate to one event, but embraced a whole series of events, in every one of which it is equally exemplified and fulfilled.—C.
[p] 2 Ti.4.13. Is.40.1, 2; 51.12.
[q] ver.15. He.6.10.
[r] ver.17. See ch.23.3; 29.14; 30.3,18.
[s] ch.29.12. Ho.1.11. Is.49.13-26; 29.22,23; 59.19-22. Eze.1.5,10 viii. Ro.11.13,26,29.
[t] ver.4, 6; ch.30.3.
[u] ver.9. Ho.14.1-3. Es.5.7; 6.1,2; ch.3.21.
[v] Ps.89.8,9. Ke.3.19. He.12.10. Ps.94.12; 119.67,71. ch.6.8. Ho.10.12.
[w] Ps.83.7,19. La.5.21. Ho.14.2. Ca.1.4. Jn.6.44. Is.55.7.
[x] 2 Co.7.10,11. De.30.9. Lu.16.20. Eze.6.9; 16.61,62; 20.43-44; 36.31,32, ch.3.21,25. Lu.15.17-21. Ja.1.3. Ezr.9.2.
[y] Job 13.26.
[z] De.32.36. Ps.135.14. Is.63.15. Ho.11.8. Mat.9.36. Lu.15.19,32. Is.49.15.
[a] Lu.3.38,39.
[b] Heb. *turned.*
[c] Is.55.7. Mi.7.18, 19. Ro.5.20,21. 1 Ti.1.13,15,16.

11 For the LORD [d]hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore[h] they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and [i]their soul shall be as a watered garden; and they [j]shall not [2]sorrow any more at all.

13 Then[k] shall the virgin rejoice in the dance, both young men and old together: [l]for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And [m]I will satiate the soul of the priests with fatness,[3] and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD, [n]A voice was heard in Ramah, lamentation, *and* bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they [o]*were* not.[4]

16 Thus saith the LORD, [p]Refrain thy voice from weeping, and thine eyes from tears: [q]for thy work shall be rewarded, saith the LORD; and [r]they shall come again from the land of the enemy.

17 And[s] there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard [t]Ephraim [u]bemoaning himself *thus;* [v]Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* [w]turn thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely [x]after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, [y]because I did bear the reproach of my youth.

20 *Is*[5] Ephraim my dear son? *is he* a pleasant child? [z]for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled[5] for him: [a]I will surely have mercy upon him, saith the LORD.

21 Set[a] thee up way-marks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: [b]turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How[h] long wilt thou go about, O thou [c]backsliding daughter? for the LORD hath created a new thing in the earth, [d]A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel, [e]As yet[6] they shall use this speech in the

[d] Is.44.23; 48.20; 52.9. ch.50.34. Ps.74.2; 77.15; 78.42; 106.10; 107.2. Ex.6.6; 15.13. De.7.8; 9.26; 13.5; 15.15; 21.8; 24.18. Ne.1.10. Is.35.10; 51.11.
[e] Is.57.14; 62.10.
[f] Zec.10.9. Is.48.20; 52.11,12. ch.51.5,6,50; 50.4,5.
[g] ch.7.24; 3.6,8,11,12,14.
[h] ch.2.18,25; 3.4. Is.13.7; 10.8,9.
[i] Joel 3.20. Zec.12.8, rather Is.7.14. Mat.1.22.
[j] Joel 3.17. Is.2.1-8. Ro.11.25-27.
[k] Zec.8.3. Ps.122.5-8. Is.1.26; 60.21. Re.21.27.
[6] *As yet.* Again.—C.

Heb. *cutting.* [4] Or, *remain.* [5] Heb. *cutting.* [6] Or, *remain.*

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allies and friends appear disposed to hurt her. If Jesus rise up to the prey, he will work great things for her deliverance. And to his person, incarnation, covenant engagements, and fulfilment of them, ought we to look through all temporal or spiritual blessings. And while he destroys his and our enemies, his kindness and relations to, or work for us, ought to engage our hearts in his worship and service.

CHAPTER XXXI. Ver. 1–6. I will manifest myself to the Hebrew tribes and gospel church as their God, and will cause them to acknowledge, worship, and serve me, as my people; as I formerly did in the

land of Judah and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 ¶ In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah;

32 Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD;

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the LORD of hosts *is* his name:

36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse-

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Arabian desert, on the way to Canaan, when first I espoused the Israelites to myself as my peculiar people, and bestowed on them my ordinances and miraculous favours, after I had delivered them from the murderous cruelty of Pharaoh and of the Amalekites; for that ancient love manifested to them is neither ceased nor weakened. I will yet establish your government in both church and state; and ye shall have great ground of rejoicing, on account of both temporal and spiritual benefits. And ministers and others shall stir up their companions to join the church and attend the ordinances of God. 7–9. For, to the infinite joy and comfort of all the friends of the Jews, or of the gospel church, I will marvellously deliver them, and conduct them, however unfit in themselves, to their own land, or to the new-covenant state; render them penitent and prayerful, and in the most affectionate manner supply them with everything necessary. 10–14. All the nations around shall know and be affected with the marvellous salvation, temporal and spiritual, which I will work for them; they themselves shall, with great joy, repair to the temple and the ordinances of the gospel, in order to praise me for my diversified kindness. Universal shall be the joy and prosperity of all ranks; ministers and people shall be plentifully supplied, and be mutual blessings one to another. 15–17. The terrible mourning occasioned by the captivity in Babylon, the slaughter of the infants at Bethlehem, or rejection of the Jewish nation, shall be turned into joy, by the restoration of the Benjamites and other Jews, and by the accession of multitudes to the gospel church. 18 20. Deeply penitent for their sins, and earnestly desirous of spiritual blessings, shall the Jews return from Babylon, and especially from their present dispersion; and graciously will I receive them into favour, and abundantly bless them. 21 26. Return with the utmost care and despatch to your country, and erect marks by the way to direct such as may follow you: yea, though for your sinful apostasies ye have been long tossed to and fro, prepare for a return to your country, where the Messiah shall be born; and after your return, great shall be your reformation in righteousness and holiness; numerous shall be your flocks of cattle, and as numerous your worshippers of God; for I will refresh and supply you with every good thing.— Upon this Jeremiah awaked, and was delighted with the comfortable revelations which had been made to him in his dream or vision. 27 30. I will exceedingly multiply themselves and their cattle; and will manifest myself as eager to restore and bless them as ever I seemed to destroy them. Nor shall they have any more reason to complain that they are punished for their fathers' iniquities, but every one shall suffer for his own. 31–34. And I will renew my covenant with them in a more abundantly gracious form than I did at Sinai, and which they have so often transgressed by their idolatry and other wickedness, notwithstanding my kindness to them. But freely bestowing myself upon them as their God, adopting them as my people, and forgiving all their iniquities, I will clearly enlighten the minds of multitudes in the knowledge of the gospel, and renew their hearts, and dispose them to a holy and cheerful obedience to all my commandments.

Ver. 22. *A woman shall compass a man.* Pearson, Gill, and other learned expositors, interpret this expression of the miraculous conception of Christ. Boothroyd translates it 'a woman shall put to flight the mighty man;' and, with Willet, Gataker, and others, considers it an expressive mode of saying, that 'the weak and timid woman shall terrify and conquer the strong and courageous man.' See ver. 11. *C.*

Ver. 27. When, in healthfulness, peace, and prosperity, both men and cattle shall multiply as the corn. This promise acquires peculiar emphasis when it is remembered that, at present, many districts of Judea are nearly uninhabited. See Wylie's *Modern Judea*, p. 306. *C.*

Ver. 34. Since a time will come when 'they shall teach no more every man his neighbour, saying, Know the Lord,' and that because 'all shall have come to know him,' it follows that it is the right and duty of 'every man' to teach his neighbour; and that the right never ceases, and the duty never re axes, but in proportion as the necessity ceases by the universal diffusion of religious knowledge in principle and practice. *C.*

Ver. 37. Until man can measure infinity in heaven above, or penetrate to the centre of the earth beneath, I will still, notwithstanding their ingratitude and rebellion, preserve a 'remnant' of Israel, a seed for the reviva. of the whole, 'according to the election of grace.' *C.*

Ver. 38. The prophecy includes the restoration of Jerusalem on earth to her former dimensions and glory, as the emblem of the 'heavenly Jerusalem,' the 'city that hath foundations,' and 'the kingdom that cannot be moved.' *C.*

REFLECTIONS.— Thrice happy are the families which have God for their God! Remembrance of our own and the church's former deliverances is of great use to prevent despondency under long and sore troubles. But all our comfort and holiness must flow from God's everlasting love, fixed on and exercised towards us. It is pleasant when those that were chief rebels against God become his most zealous subjects and servants. But if he build up his church, and restore to us the ordinances of his grace, all must issue to the praise of his glory. And praises to him for mercies bestowed must be attended with supplications for what he has promised. When he intends to deliver, no distance, no weakness, no paucity, no grief, no perilous passage, can stop or even retard his designs. If he calls us to follow him, he will either find or make us a plain way; nor will he allow us to want any necessary supply. Great is the goodness of God observable in common providences, but especially in new-covenant blessings. Thrice happy are they whose souls are richly supplied by the Holy Ghost from the all-containing fulness of God, and who taste his goodness in everything they receive. It is not the death, but the justly apprehended loss, of our relations, that should disquiet us; and solid hopes of the happy issue of troubles will

gate toward the east, *shall be* [a]holy unto the LORD; [b]it shall not be plucked up, nor thrown down, any more for ever.

CHAPTER XXXII.

1 Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 13 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God condemneth the captivity of Judah for their sins, 36 and promiseth a gracious return.

THE word that came to Jeremiah from the LORD [c]in the tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: [d]and Jeremiah the prophet was shut up [e]in the court of the prison, which *was* in the king of Judah's house.

3 For [f]Zedekiah king of Judah had shut him up, saying, [g]Wherefore dost thou prophesy, and say, Thus saith the LORD, [h]Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And [i]Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until [k]I visit him, saith the LORD: [l]though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that *is* in [m]Anathoth; for the right[1] of redemption[1] *is* thine to buy *it*.

8 So Hanameel, mine uncle's son, came to me in [n]the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then[2] I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel, my uncle's son, that *was* in Anathoth, [o]and weighed him the money, *even* seventeen shekels of silver.[3]

10 And [p]I subscribed the evidence,[4] and sealed *it*, and took witnesses, and [q]weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed [r]*according* to the law and custom, and that which was open.[5]

12 And I gave the evidence of the purchase unto [s]Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, [t]and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel,[6] that they may continue many days:

15 For thus saith the LORD of hosts, the God of Israel, [u]Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, [v]I prayed unto the LORD, saying,

17 Ah, Lord GOD! behold, [w]thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* [x]there is nothing too hard for thee:[7]

18 Thou showest [y]loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: [z]the great, the mighty God, the [a]LORD of hosts, *is* his name,

19 Great in counsel, and mighty in [b]work: for thine [c]eyes *are* open upon all the ways of the sons of men; [d]to give every one according to his ways, and according to the fruit of his doings:

20 Which[e] hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men: and [g]hast made thee a name, as at this day;

21 And[h] hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And[i] hast given them this land, which thou didst [j]swear to their fathers to give them, a land flowing with milk and honey:

23 And they came in, and possessed it; [k]but they obeyed not thy voice, neither walked in thy law: they have done nothing[9] of all that thou commandedst them to do; [l]therefore thou hast caused all this evil to come upon them.

24 Behold the [1]mounts,[2] they are come unto the city to take it; and [n]the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken [o]is come to pass; and, behold, thou seest *it*.[3]

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[a] Zec 14:20, 21. Joel 3:17, 21. [b] Ps 125:1. [c] Ne 10:37. [d] Ps 69:33. [e] ch 37:21. [f] 2Ki 24:18-25:5. 2Ch 36:11-13. [g] ch 37:3. [h] ch 21:10. [i] ch 34:3. [k] ch 27:22. [l] ch 37:8, 10. 38:3. [m] ch 1:1. [n] ch 37:21. [o] Ge 23:16. Zec 11:12.

CHAP. XXXII

[a] 2 Ki 24:18. 2 Ch 36:11. [b] ch 39:1, 2. 52:4. [c] 2 Ki 25:2. [d] ch 37:21. [e] 2 Ki 24:18. 2 Ch 36:11. [f] ch 21:3. 34:2. [g] ch 38:3. [h] ch 34:2. [i] ch 34:3. [k] Ge 50:24. Ex 3:16. 4:31. [l] ch 5:12. 14:15. [m] ch 1:1. [n] ch 37:21. [o] ver 9. [p] ver 10, 44. [q] Ge 23:16. Ps 106:24. [r] Ge 23:17, 18. Ru 4:4, 9, 10. [s] ch 36:4, 32. 45:1. [t] ver 44. [u] ch 30:18. [v] Ne 1:4. Da 9:4. [w] Ge 1:1. Ps 102:25. Is 40:28. [x] Ge 18:14. Lu 1:37. [y] Ex 20:6. Ne 1:5. Da 9:4. [z] Ge 17:1. [a] Is 47:4. [b] Ps 111:2. [c] Ps 33:18. [d] Ps 62:12. Pr 24:12. [e] Ex 7:3. Ps 135:9. [g] Ne 9:10. [h] Ex 6:1. [i] Ne 9:15. [j] Ge 26:3. [k] Ps 106:24, 25. [l] Le 26:14. De 28:15.

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[1] Or, *inheritance*

[2] Or, *that I knew*

[3] Or, *seven shekels and ten pieces of silver*, i.e. near thirty-nine shillings sterling

[4] Heb. *wrote in the book*.

[5] It is customary in the East to write out two documents when contracts are formed: the one signed by the parties, solemnly sealed in the presence of witnesses, and carefully preserved: the other is merely a copy, which is not sealed, but left open *(Herodotus)*.—*C.*

[6] The idea of the prophet seems to have been akin to the modern practice of inclosing written documents in glass bottles, either hermetically sealed, or so immersed in plaster as to exclude the air and moisture, and thus handing them to the foundations of public buildings with a view to their possible discovery after many days. As the transaction has the appearance of a reality (comp. ver. 7, 8, and not of a vision, it is not beyond the bounds even of ordinary probability to speculate upon the future discovery of this very document, which, as the earliest deed of conveyance upon record, would certainly rank among the chief curiosities of the world.

[7] Or, *Is there any thing too hard for me?* (ch. 27:5).

[8] Heb. *from thee*.

[9] Or, *anything of what*, ch. 13:4.

[1] Or, *engines of shot*, ch. 52:4.

[2] Earthen mounds raised so as to enable the assailants to shoot arrows or stones over the walls of the city.—*C.*

[3] Jerusalem was besieged by the Chaldeans at the time when this prophecy was uttered, and the symbolic purchase made. It was now the tenth year of Zedekiah's reign, and the siege began in the tenth month of the ninth year. Hence the reference in this verse to the 'mounts' erected outside the city, on which doubtless the engines of war were placed. Famine too, begun already to be felt in the city, and pestilence was raging.—*C.*

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make us bear them patiently. True repentance is a deep and thorough work; and renders a sinner very loathsome and wicked in his own view. Nor do sins of youth appear small under its influence. But all turning to God must be produced by his own Spirit in us; who introduces his grace, by making us to perceive gospel truths. And God is ever ready to give his most rebellious children a kind reception when penitent. His mercy cannot forbear working for them while he frowns; and at last it must break forth in unnumbered and everlasting blessings. But what an encouragement to faith and repentance is the incarnation and work of our Redeemer!—Thrice happy are societies and souls where righteousness towards men, and piety towards God, are closely connected. Refreshing is that sleep in which men are entertained with comfortable promises from God. And no prospect is more pleasant to gracious souls than the spiritual

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; for[4] the city is given into the hand of the Chaldeans.

26 ¶ Then[p] came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the [q]God of all flesh: [r]Is there any thing too hard for me?

28 Therefore thus saith the LORD, [s]Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Chaldeans, that fight against this city, shall come [t]and set fire on this city, and burn it, with the houses upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me[5] to anger.

30 For[u] the children of Israel, and the children of Judah, have only done evil before me from their youth:[6] for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For[v] this city hath been to me *as* a provocation of mine anger,[7] and of my fury, from the day that they built it, even unto this day, that I should [w]remove it from before my face;

32 Because[y] of all the evil of the children of Israel, and of the children of Judah, which they have done to provoke me to anger, [z]they, their kings, their princes, their priests, and the prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me [a]the [8]back,[9] and not the face: [b]though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [c]set their abominations in the house, which is called by my name, to defile it.[1]

35 And [d]they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.[2]

36 ¶ And now therefore[3] thus saith the LORD, the God of Israel, concerning this city, whereof ye say,[4] It[e] shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;[5]

37 Behold, [f]I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to [h]dwell safely:[6]

38 And[i] they shall be my people, and I will be their God;

39 And I will [j]give them one heart, and one way, that they may fear me for ever,[7] for[k] the good of them, and of their children after them:

40 And I will make an [l]everlasting [8]covenant with them, that [m]I will not turn away [9]from them to do them good; but [o]I will put my fear in their hearts, that they shall not depart from me.

41 Yea, [p]I will rejoice over them to do them good, and I [q]will plant them in this land assuredly[1] with my whole heart, and with my whole soul.

42 For thus saith the LORD, [r]Like as I have brought all this great evil upon this people, [s]so will I bring upon them all the good that I have promised them.[2]

43 And [t]fields shall be bought in this land, whereof [u]ye say, *It is* desolate[3] without man or beast; it is given into the hand of the Chaldeans.

44 Men[v] shall buy fields for money, and subscribe evidences, and seal *them*, and take witnesses [x]in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: [y]for I will cause their captivity to return, saith the LORD.

CHAPTER XXXIII.

1 *God promiseth to the captivity a gracious return,* 9 *a joyful state,* 12 *a settled government,* 15 *Christ the Branch of righteousness,* 17 *a continuance of kingdom and priesthood,* 19 *and a stability of a blessed seed.*

MOREOVER, the[a] word of the LORD came unto Jeremiah the second time, while he was yet [b]shut up in the court of the prison, saying,

2 Thus saith [c]the LORD, the Maker[1] thereof,

A.M. cir. 3415. B.C. cir. 589.

4 Or, *though.* Ps. 71. 19. Is. 55. 8. Mat. 16. 24. 2 Cor. 6. 2.

a ch. 1. 15. 2. 13. 7. 2. Ezek. 2. 15. 12.

b Nu. 12. 22. Is. 64. 8. Zec. 12. 1. Ps. 65. 2. Is. 40. 5. Jer. 2. 17, 19.

c Ge. 18. 14. ver. 17. Ps. 115. 3. Mat. 19. 26.

d ver. 24. 32. ch. 6. 19. 8. 12. 13. 10. 6. 32. 15. 9, 10. Is. 5. 5. with Jn. 19. 11. Am. 3. 6.

e ch. 21. 10. 27. 17. 32. 3. 43. 11. 44. 2. 46. 13. Ge. 6. 7. 19. 13. 2. 13. 20. 13. 28. 11. 12. 23. 33. 13.

f *To provoke me.* Not on purpose to provoke God—for they had forgot him—but the end at which was to provoke, because they displeased him, as a Father; disobeyed him, as a King; and forsook him, as a Husband: wherefore he was offended, and condemned them as a righteous Judge.—*C.*

g ch. 3. 1–10. 25. 7. 23–38. 2. 7. 2 Ki. 17. 7–23. Eze. 16. 15–34. 44–59. 20. 4. 22. 2–31. 7. 2. 44. Ge. 6. 5. 8. 21. 15. 31. 4.

h From their youth as a nation, when they escaped from slavery and came up out of Egypt.—*C.*

i 1 Ki. 11. 7. with 2 Ki. 23. 13. Eze. 22. 9–12. Zeph. 1. 4–6. ch. 6. 6. 7. 23. 13. 5. 9. 12. Is. 65. 4–6.

k Heb. *for my anger.*

l 2 Ki. 23. 27. 24. 3, 4.

m ch. 2. 19. 4. 18. 5. 19, 25. Is. 59. 1, 2.

n ch. 2. 17. 32. 2. 8, 26. Zeph. 3. 7–5. Is. 1. 4–6. Mi. 6. iii. 7. 1. 5. 2 Ch. xxi. xxvii. xxxiii. xxxvi. Da. 9. 5–11. Mat. 7. 26.

o ch. 2. 27. 7. 24. Is. 48. 4. Zec. 7. 11, 12. Ho. 11. 2.

1 Heb. *neck.*

2 *The back,* to forsake me, or show contempt either of my love or power:—*The face,* which would exhibit attention, respect, and obedience.—*C.*

p ch. 7. 13. 2 Ch. 36. 14–16. ch. 25. 3.

q ch. 23. 21. 7. 30, 31. Eze. 8. 5–16. 2 Ch. 33. 2, 15, 22. 2 Ki. 21. 4–7.

3 It seems from this statement, and from some others of a similar import, that the Jews had gone so far in their idolatry as to set up idols within the very courts of the temple. Nothing could more strikingly show the utter and hopeless depravity of the people.—*P.*

r 2 Ch. 28. 9–25. 33. 3–7. 2 Ki. 21. 10. ch. 7. 31; 19. 5. Ps. 106. 37. Is. 57. 5. Eze. 16. 20, 21; 23. 37. Le. 18. 21; 20. 2–5. De. 18. 10.

2 See note on ch. 19. 5.—*C.*

3 *Or, nevertheless,* ch. 16. 14. Is. 30. 18. Ho. 2. 14.

A.M. cir. 3415. B.C. cir. 589.

4 ver. therefore, future; the partial restoration under Zerubbabel being a mere shadow of the complete restoration yet to come.—*C.*

4 ver. 43; ch. 2. 15, or perhaps in derision.—ch. 20. 7, 8, with ver. 1, 4.

s ver. 24, 28.

5 But now, notwithstanding all this.—*H. Lonsdale.*

t See ch. 23. 3. 29. 14. 30. 3, 11. 31. 8. 32. 37. Da. 9. 3–6. Eze. 34. 12–16, 22–27. 36. 8–38. 37. 21–27. Ho. 1. 10, 11. 3. 5. 6. 2–3. Am. 9. 11–15. Ob. 17–21. Zec. 10. 3–6.

u Joel 3. 20. Zec. 14. 11.

6 See note * in first column.

x ch. 24. 7. 30. 22; 31. 33. Ge. 17. 7. Ex. 19. 5, 6.

y ch. 24. 7; 6. 16. Eze. 11. 19, 20. 1 Sa. 7. 3. Eze. 36. 32. Zec. 12. 9. Ac. 4. 32. Ep. 4. 5, 6. Phi. 2. 1. Ps. 32. 8.

7 Heb. *all days.*

z De. 5. 29. Ps. 125. 13, 14. Mat. 5. 33. 1 Ti. 4. 8.

a Ge. 17. 7, 13. Le. 24. 8. Is. 24. 5. ch. 50. 5. 31. 32. 34. 18. 55. 3. Ps. 89. 34, 35.

8 The new and better covenant of which Christ is the Mediator, and which is never to give place to any other dispensation. See ch. 1. 5. Is. 55. 3, and compare with Ps. 89. 34, 35.—*C.*

b ch. 31. 31–33. Eze. 36. 25–29. Ro. 8. 28–30.

9 Heb. *from after.*

c ch. 31. 31. Eze. 36. 26, 27. Ep. 1. 3. 1 Jn. 2. 27. 1 Pe. 1. 5. Mat. 16. 18. Jn. 10. 27–29.

d De. 30. 9. Zep. 3. 17. Is. 62. 5.

e ch. 24. 6; 31. 28. Am. 9. 15.

1 Heb. *in truth* or *stability.* Ho. 2. 19, 20.

f ch. 31. 28; 18. 7, 8. 29. 10. Zec. 8. 14, 15, with Jos. 23. 14, 15.

2 ch. 31. 34, 38.

3 Surely it is impossible to read this solemn declaration and observe how literally God "brought all this great evil upon this people," and then to doubt or deny that he will as literally bring upon them all the good that he has promised them.'—*C.*

i ver. 15.

u ver. 36; ch. 2. 25; 18. 12; 32. 36. Eze. 37. 11. Is. 49. 14. Ps. 14. 5.

3 See Wylie's *Modern Judea,* p. 258, 300, 305, 328.—*C.*

v ver. 6–15.

x ch. 17. 26. Jos. xviii. xx.

y ver. 37–41; ch. 33. 7, 11, 26; 23. 3; 29. 14; 30. 3; 31. 8. Ps. 126. 1–4.

CHAP. XXXIII.

a ch. 1. 2, 8. 14. 1; 16. 1; 18. 1; 24. 4; 25. 1; 26. 1, 12. 27. 1; 30. 1; 32. 1, 26.

b ch. 32. 2, 3, 8; 37. 21; 38. 28.

c Is. 37. 26. ch. 32. 36, 44, with Mat. 10. 28. He. 11. 10.

1 *The doer* thereof—that is, he that is about to promise is the same that is able to perform: 'the Lord that *formed* it' as a rule of his government, that, when men call upon him in faith, he will surely answer them.—*C.*

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[1] This safety the Jews did not enjoy after the return from the Babylonish captivity, but were continuously distressed by the Persians, Egyptians, Macedonians, and finally destroyed by the Romans; the fulfilment of the prophecy therefore, future; the partial restoration under Zerubbabel being a mere shadow of the complete restoration yet to come.—*C.*

[2] Ver. 10. One kind of money was in uncoined gold or silver ingots, another in thin rolls that could be easily cut, and both required to be weighed. But there is no reason to conclude that all Jewish money was, at this period, uncoined; for the arts had long ago made great progress in the East. The weighing is rather indicative of a period of fraudulence which required constant watchfulness against minute deductions from the value of the coin. *C.*

[3] Ver. 27. Is there any event beyond my power? Did I not give this land to Israel? Can I not convey it to the Chaldeans? And, when the fulness of the time is come, can I not restore it again to my renewed people? *C.*

[4] Ver. 32. *Jerusalem.* Jerusalem, though belonging partly to the tribe of Judah, and partly to the tribe of Benjamin, was a city common to all the tribes, and might therefore represent the common character of the whole people, particularly those classes by whom the nation was governed—the rulers, the prophets, priests, lawyers, and merchants. *C.*

REFLECTIONS.—How obstinately men persist in persecution, and other wickedness, even when the Lord is punishing them for it! No afflictions can drag men from their lusts. By what strange tokens God confirms his own oracles! An exact honesty, prudent discretion, and a firm dependence on the promise and providence of God, ought to meet together in all our civil transactions.—The more honourable views we have of God and his mercies, the more humble and penitent will be our views of our own and others' rebellion against him. And the former experiences of God's people ought to encourage us, even when his providence seems to contradict his promises. When we have God's orders, we have nothing to do but obey, and trust him with the issue. And if we are in the dark concerning his dispensations, we may humbly beg his instructions. No crimes are too horrid for apostate professors to commit, and no judgments too severe to punish them. Deep carnal security ordinarily ends in deep despair; but blessed mornings of deliverance, conversion, and reformation frequently succeed long and dark nights of trouble. And unchangeable is their flourishing of God's church.—How delightful is it to have JEHOVAH rejoicing over us to do us good! And no wonder sin against him be bitterness in its latter end. But infinitely gracious is his covenant, and suited in form, in matter, in order, and in firmness, to our every need. And while all things in nature are pregnant with important instructions and comforts, it is holiness, connected with outward privileges, that renders them truly steadfast and durable.

CHAPTER XXXII. Ver. 3. *Zedekiah king of Judah had shut him up.* Zedekiah presents a melancholy, but common, example of anger against the messenger of unwelcome news, or the offerer of good advice. If, instead of treating him with harshness and cruelty, Zedekiah had asked for an evidence of his divine commission, Jeremiah could have easily satisfied him by referring to his prophecy against Pashur and his friends, ch. 20. 6, and that against Hananiah, ch. 28. 16, 17; both of which had received such evident fulfilment as to put the commission of the prophet beyond all dispute. *C.*

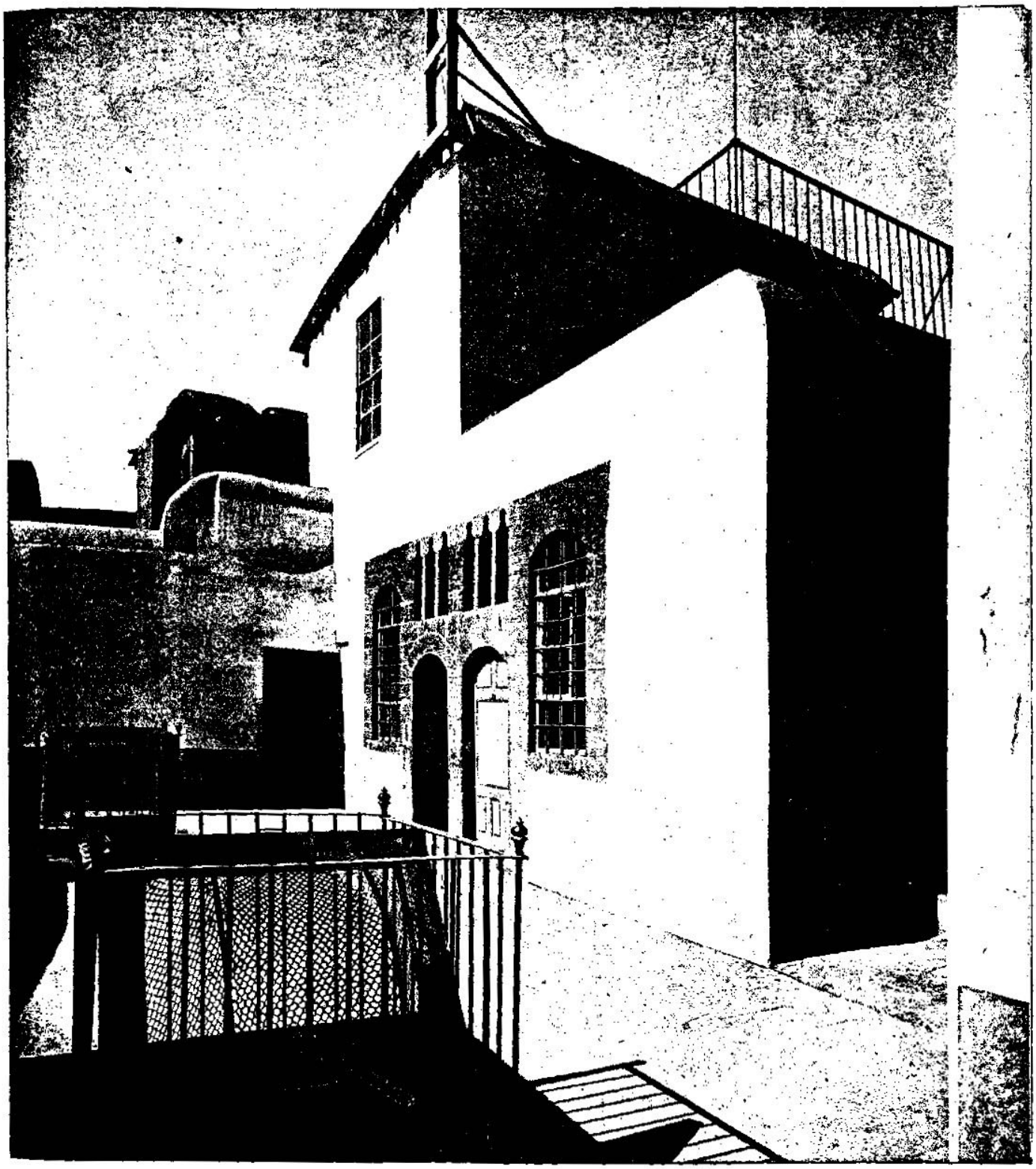

HOUSE OF ANANIAS, DAMASCUS—SITE OF THE HOUSE OF ANANIAS, WHO WAS DIRECTED TO INQUIRE FOR SAUL AT THE HOUSE OF JUDAS IN DAMASCUS. [Jeremiah, xxxiii:17, 18.]—"For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Reference is made to these verses by St. Paul in Romans, xii:1, and Romans, xv:16, and by Peter in I. Peter, ii:5, and by St John in Revelations, i:6. Jesus Christ was the man who was to set forever upon the throne of the house of Israel, and the ministers were to be the priests who were to offer burnt offerings and to kindle meat offerings, and to do sacrifice continually. We give a picture of the house of Ananias in Damascus, said to stand upon the site of the house of Ananias, related to St. Paul at the time of his conversion. St. Paul was he leader of the living, everlasting Christain priesthood.

the LORD that formed it, to establish it; the LORD[2] *is* [d]his name;

3 Call[e] unto me, and I will answer thee, and show thee great and mighty[3] things, which thou knowest not.[4]

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown[g] down by the mounts,[5] and by the sword;[6]

5 They[h] come to fight with the Chaldeans, but *it is* to fill them with the dead bodies of men,[7] whom I have slain in mine anger, and in my fury, and for all whose wickedness [i]I have hid my face from this city.

6 Behold,[j] I will bring it health and cure, and I will cure them,[8] and [k]will reveal unto them the abundance of peace and truth.

7 And[l] I will cause the captivity of Judah, and the captivity of Israel, to return, and [m]will build them as at the first.

8 And [n]I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And [p]it shall be to me a name of joy, a praise[q] and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they [r]shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it.[9]

10 ¶ Thus saith the LORD, Again there shall be heard in this place, which [s]ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast,[1]

11 The[t] voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, [u]Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: [v]*and* of them that shall bring the sacrifice of praise into the house of the LORD. For [z]I will cause to return the captivity of the land, as at the first,[2] saith the LORD.

12 ¶ Thus saith the LORD of hosts, Again in this place, which is desolate[3] without man and without beast, and in all the cities thereof, shall[y] be an habitation of shepherds causing *their* flocks to lie down.

13 In[z] the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks [a]pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, [b]that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the [c]Branch of righteousness to grow up unto David; and he [d]shall execute judgment and righteousness in the land.[4]

16 In those days [e]shall Judah be saved, and Jerusalem shall dwell safely: and [f]this *is the name* wherewith she shall be called, [g]The [h]LORD our Righteousness.[7]

17 ¶ For thus saith the LORD, David shall never [k]want[8] a man to sit upon the throne of the house of Israel;[9]

18 Neither [l]shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.[1]

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, [m]If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

21 *Then* may also [n]my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As[o] the host of heaven cannot be numbered, neither the sand of the sea measured; so [p]will I multiply the seed of David[2] my servant, and the Levites that minister unto me.

23 ¶ Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, [q]The two families[3] which the LORD hath chosen, he hath even cast them off? [r]Thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; [s]If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away [t]the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for [u]I will cause their captivity to return, [v]and have mercy on them.

A.M. cir. 3415. B.C. cir. 589.

2 *JEHOVAH.*
d Am. 5. 8, 9.

e ch. 29. 12. Ps. 50. 15; 91. 15. Is. 65. 24. 1 Jn. 5. 14, 15.

3 Or, *hidden*, Is. 48. 6.

4 *Which thou knowest not* by the wisdom of these men, but chiefly by divine revelation and promise.—C.

f ch. 30. 24; 51. 6. Ezek. 4. 13; 12. 27; 20. 8. Habak. 2. 3.

5 Mounds of earth on which military engines were erected for breaking the walls.—C.

6 Marginal, 2 Ch. 34. 5, or else, Ezek. 28. 5.

g Ch. 21. 4; 32. 5; 37. 8–10. Is. 55. 8, 9.

7 They (the people of the city) came to fight with the Chaldeans, but it is to fill them with the dead bodies of men, &c.—C.

h Ch. 32. 27, 28. Gen. 39. 23, 24, 25. 1 K. 8. 27, 64, 7.

i Ch. 32. 31, 32, 37. Is. 58. 8. Hab. 3. 2.

7 *I will cure them*: that is, 'the captivity of Judah and Israel,' ver. 7.—C.

k Is. 33. 8; 40. 26; 54. 13; 48. 20, 19. Ps. 85. 8–13. Ex. 34. 6. Is. 55. 7. Jn. 1. 14. Tit. 3. 5, 6. He. 6. 7, 12. 1 Pet. 3.

l See ch. 23. 3; 29. 14; 30. 3; 32. 44; ver. 26. Is. 11. 11. Ho. 1. 11.

m ch. 24. 6; 31. 4, 28, 40. Is. 1. 26. Ho. 2. 15. Joel 3. 18.

n ch. 31. 34; 50. 20. Mi. 7. 18, 19. Ezek. 36. 25–27. Is. 40. 2; 43. 25; 44. 22. Zec. 13. 1. He. 9. 14. Ro. 3. 20, 21. 1 Jn. 1. 7, 9. 2 Ki. 5.

8 Ezek. 16. 14. Is. 62. 12. Dan. 8. 24. Zeph. 3. 19. 1 Pet. 2.

9 See ch. 13. 11.

p Is. 60. 5. Ex. 15. 14–16. 1 Ch. 14. 17. Dan. 4. 37. Est. 8. 17.

9 The restoration of the Jews viewed in relation to the preceding circumstances, the wondrous event itself and its varied consequences, must form a new epoch in the history of the world, and irresistibly attract the attention of 'the nations' to the subject of fulfilled prophecy, the nature of divine providence, and the glorious character of JEHOVAH. And 'they shall fear and tremble,' not as before an enemy; but they shall learn that fear which is the beginning of wisdom, and 'join trembling with their mirth,' when 'they kiss the Son,' and acknowledge him 'Lord of all.'—C.

r ch. 32. 39, 44; 2. 25; 18. 12. Ps. 149. 7. Ezek. 37. 14.

1 See ch. 32. 43.—C.

s ch. 34. 16, 22, 25. 10. Re. 18. 23. Ho. 2. 15. Zec. 9. 17; 10. 7.

t Ch. 16. 8, 34. Ch. 5. 3. Ch. 7. 20, 21. Ps. cxxvi. cvii. Is. xii. xxv. xxvi. Ezr. 3. 11.

u Ezr. 3. 10. Ps. 107. 22; 116. 17. Ne. 12. 31, 38, 40. He. 13. 15.

v ver. 7, 26; ch. 32. 37, 44; 12. 15; 16. 15; 42. 12. See ch. 23. 3; 29. 14; 30. 3, 10.

2 *As at the first*, when, with a mighty hand, and many signs and wonders, I brought them out from Egypt.—C.

y ch. 31. 24, 50. 19. Is. 65. 10. Ezek. 34. 2–14.

z Ob. 19, 20. ch. 17. 26; 32. 44; 50. 8, 20. Jos. xv. xviii.

3 See ch. 32. 43. The land is prophetically pronounced 'desolate' in the days of king Zedekiah, though a part only of the inhabitants had yet been carried captive: the LORD therefore is done that which he had judicially determined to do.—C.

a Lev. 27. 32. Ezek. 20. 37. Jn. 10. 3, 5, 16, 27.

b ch. 31. 27–34; 32. 42; 29. 10. 2 Co. 1. 20. Tit. 1. 2. He. 6. 12–20; 10. 23; 11. 11. Ezek. 11. 5–13. Zec. 12. 1.

c Is. 4. 2; 11. 1. ch. 23. 5. Zec. 3. 8; 6. 12, 13. Ezek. 17. 22. 5

d Is. 9. 7; 11. 2; 16. 5; 32. 1, 16, 17; 42. 1–4. Ps. 45. 4; 72. 1–4. Pr. 25. 4, 5; 29. 14. Is. 55. 4.

4 The 'days' and the 'growth' suggested by 'the Branch of Righteousness' show that the prophecy embraces a series of events from the birth of Messiah, till the establishment of Jerusalem in safety.—C.

e Is. 45. 17, 22. Da. 12. 2. 2 Pet. 3. 14–18.

f Jer. 23. 6.

5 Heb. *he to whom shall call her it Jehovah our Righteousness.*

6 *Jehovah tsid kenu.*

g ch. 3. 6. 1 Jn. 1. 9. Is. 45. 22, 25. 1 Co. 1. 30. Co. 3. 11. Phi. 3. 9. Ro. 5. 17, 19.

7 See notes on Ge. 15. 6. Ps. 14. 5. Je. 23. 6.—C.

h 2 Sa. 7. 14–16. 1 Ki. 2. 4. Ps. 89. 4, 36. (Lu.). 37. 33. Ho. 9. 7.

8 Heb. *There shall not be cut off from David.*

9 David's Son, the Branch of Righteousness, still sits upon the throne of the universe, waiting till his enemies be made his footstool, 1 Co. 15. 25.—C.

i Is. 19. 19–25. 56. 7. 66. 21. Ro. 15. 16, 19, 20. 1 Co. 9. 13, 14. Mat. 28. 19, 20. 1 Pe. 2. 5, 9. Re. 1. 6.

1 The Levitical priesthood also 'never wants a man before the LORD,' having Christ himself 'made a priest for ever,' He. 6. 20; 7. 15–28. This prediction is farther verified in the glorious fact, that all believers are consecrated by the Spirit 'an holy priesthood (1 Pe. 2. 5), to offer up spiritual sacrifices.' (the spiritual realities, whereof the ceremonial sacrifices were but shadows), 'acceptable to God through Jesus Christ.'—C.

j Is. 54. 9, 10. ch. 31. 36. Ps. 89. 37. ver. 25, 26. Is. 66. 22. Re. 20. 6; 5. 20. Da. 7. 14. Is. 9. 6, 7.

k 2 Sa. 7. 5.

l Ge. 13. 15; 15. 5; 22. 17, ch. 31. 37.

m Ps. 89. 4, 29. 1 Ch. 3. 18–24. Ne. 12. xii. Ps. 72. 17–20; 72. 8–11. Is. 53. 8, 10, 12. Da. 7. 14. Re. 5. 4, 9, 10; 11. 15.

2 Even those who are 'born of the Spirit,' who are born 'not of corruptible, but of incorruptible seed, by the word of God, which liveth and abideth for ever,' 1 Pe. 1. 23; 1 Jn. 3. 9.—C.

n ver. 21, 22. ch. 31. 36, 37. Israelites and Jews.

3 *The two families*: The statement in ver. 17, 18, 21, 22, would lead to the families of David and Levi, the royal and the priestly. But, from considering ver. 25, 26, 'the two families' seem to be Judah and Israel; the two kingdoms into which the nation was divided.—C.

o Ge. 15. 5; 22. 17. 1 Ki. 3. 8. Ho. 1. 10. Ge. 32. 12.

p Ge. 22. 17. Ex. 32. 13. Ps. 89. 3, 4. Is. 54. 9, 10. Ro. 11. 1, 2.

q ver. 21, 22. ch. 31. 36, 37.

r Ge. 49. 10.

s See ver. 20, 21. Ge. 8. 22. Ps. 74. 16, 17.

t Ge. 49. 10.

u Ex. ii.

v Ho. 1. 7; 2. 23. ch. 31. 20. Is. 14. 1; 54. 8. Ezek. 39. 25.

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state, stable and permanent their holiness and happiness, and cordial their harmony, who have God for their God, and the performer of all things in and for them.

CHAPTER XXXIII. Ver. 8. *And I will cleanse.* How wonderful! They shall be 'cleansed from all their iniquity,' by the very blood which their wicked fathers murderously shed: for it is 'the blood of Jesus,' and that alone, 'that cleanseth from all sin,' 1 Jn. 1. 7. 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!' Ro. 11. 33. C.

REFLECTIONS.—God's power and goodness in creation and providence should encourage us to believe his promises; and fervent prayer is an excellent means of obtaining divine and marvellous instructions. Dreadful is the ruin procured by sin! but where sin abounded, grace can much more abound. Saving instructions and gracious forgiveness must introduce all other new-covenant favours. No case on this side hell is so deplorable but God's mercy can relieve from it. And the greater the salvation which he works, the more will he be glorified in it. Yea, all the abundant joys of his people, after their nights of grief, will tend to his praise. But it is Jesus Christ alone that is the substance of all divine favours, that communicates sweetness, value, and usefulness to them; and notwithstanding all opposition and contempt, his kingdom

CHAPTER XXXIV.

1 Jeremiah prophesieth the captivity of Zedekiah and the city. 8 The princes and the people having dismissed their bond-servants, contrary to the covenant of God, afterward re-assume them. 12 Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.

THE word which came unto Jeremiah from the LORD, [a]when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion,[1] and all the people, fought against Jerusalem, and against all [b]the cities thereof, saying,

2 Thus saith the LORD, the God of Israel, Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, [c]Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire.

3 And [d]thou shalt not escape[2] out of his hand, but shalt surely be taken, and delivered into his hand; and [e]thine eyes[3] shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth,[4] and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou[f] shalt not die by the sword;

5 *But* thou shalt die in peace: and [g]with the burnings[5] of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and [h]they will lament thee, *saying*, Ah, lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet [i]spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against[7] Jerusalem, and against all the cities of Judah that were left, against [k]Lachish, and against Azekah: for [l]these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim [m]liberty unto them;

9 That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; that none should [n]serve himself of them, *to wit*, of a Jew his[8] brother.

10 Now, when all the [o]princes, and all the people which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed,[6] and let *them* go.

11 But [p]afterward[7] they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, I made a covenant with your fathers [q]in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At[r] the end of seven years, let ye go every man his brother an Hebrew, which hath been sold[8] unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but [s]your fathers hearkened not unto me, neither inclined their ear.

15 And [t]ye were now[9] turned, and had done right[1] in my sight, in proclaiming liberty every man to his neighbour: and [u]ye had made a covenant before me in the house which is called by my name:[2]

16 But ye turned, and [v]polluted[3] my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into [w]subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, [x]I proclaim a liberty[4] for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed[5] into all the kingdoms of the earth.

18 And[b] I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they [c]cut the calf in twain, and passed between the parts thereof,[6]

19 The[d] princes of Judah, and the princes of Jerusalem, the eunuchs,[7] and the priests, and all the people of the land, which passed between the parts of the calf;[8]

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and [e]their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And[g] Zedekiah king of Judah and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are [h]gone up from you.

22 Behold, [i]I will command, saith the LORD, and cause them to return to this city; [j]and they shall fight against it, and take it, and burn it

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A.M. cir. 3415. B.C. cir. 589.

CHAP. XXXIV

a 2 Ki. 24. 1, 2, 8-16. ch. 25. 1. Ezek. 17. 12, 13.

1 Heb. *the dominion of his hand.*

b ver. 7. ch. 44. 2. 2 Ki. 18. 13. 19. 8.

c ch. 32. 3, 4, 28, 29. ver. 22. ch. 21. 4, 10. 37. 8, 17. 38. 3. 2 Ki. 25. 1. 2 Ch. 32. 9.

d 2 Ki. 25. 4, 5. ver. 21. ch. 32. 4. 39. 4, 5. 52. 7, 8. Ezek. 12. 12, 13.

e ch. 32. 4. ver. 21. ch. 39. 5. 52. 8. 2 Ki. 25. 4, 5.

2 Zedekiah and the garrison attempted to escape by night; but the army was scattered, and the king made prisoner near Jericho, 2 Ki. 25. 4, 5. *C.*

3 There is some thing peculiar in the expression, before applied to Zedekiah's eyes, "putting the eyes of the king of Babylon [not out,] to his eyes," Jer. 32. 4. after Zedekiah had seen him. The event Bellonius, according to a barbarous custom of the East, perceived his eyes, bound him in fetters of brass, and carried him away to Babylon, 2 Ki. 25. 7. *C.*

4 Heb. *his mouth shall speak to thy mouth.*

e Gen. 32. 30. Ex. 33. 11. Deut. 34. 10. Ezek. 2. 2. Dan. 10. 16. Rev. 22. 4.

f 2 Ch. 16. 14. 21. 19. Luke 23. 43.

5 Burnings were customary at royal funerals, 2 Ch. 16. 14. 21. 19. but whether the only way burned with the odours and ointments, wherewith the bodies of princes were embalmed, is matter of question. The Talmudists deny the burning of the bodies, considering it as a heathenish act; whereas the Jewish Rabbins did occasionally, at least, burn dead bodies, as certain from 1 Sa. 31. 12. Amos 2. 1. but that this custom did not continue, if it ever was more than an occasional occurrence, is obvious from the case of Pilate, 2 Ki. 13. 21. of Lazarus, and of our Lord. See Jer. 19. 40. *C.*

g ch. 22. 18.

h 1 Sa. 25. 1. 2 Ki. 23. 29. Eccl. 7. Matt. 14. 12.

i Jer. 26. 2. Deut. 28. 58. ch. 4. 5, 6, 20, 5, 6, 22. 6. 8, 22. 10. 18. 30. 11. 22. 22. 1, 2. 26. 2. 36. 25. 42. 18. 24. k Jer. 32. 1, 2. 33. 1. 37. 1. 39. 1. ch. 44. 21. 49. 9.

l 2 Ki. 18. 13. 19. 8.

m Jer. 22. 3, 4. Deut. 15. 12. Neh. 5. 11. Isa. 58. 6.

n ch. 27. 7. 30. 8.

o ch. 26. 10. 36. 12. 38. 25.

p ch. 32. 40. 50. 5. Ezek. 16. 60.

6 God's law required that, when a Hebrew servant had served six years, he should go free upon the seventh, Ex. 21. 2. Deu. 15. 12. A law of which the wisdom and humanity of the divine legislator are equally obvious; a law, not of slavery, but apprenticeship; so that the retiring servant might be master of his business, and so situated as to provide for himself in a state of freedom. *C.*

q ch. 31. 32. Ex. 6. 6. Deut. 4. 20. ch. 7. 22. Neh. 9. 9, 10.

r Deut. 15. 12.

7 It is not improbable that this manumission was enforced on, to engage the Idumeans in the defence of the city; and when the Chaldean army retired to oppose the Egyptians (see ver. 21. *C.*) 12 § the conveyance was ungenerously and unjustly withdrawn. *C.*

A.M. cir. 3415. B.C. cir. 589.

s Deut. 9. 7. Jer. 11. 7, 8. Neh. 9. 16, 17, 29. Zech. 7. 11, 12.

t Exod. 32. 11-14. 33. 12. Deut. 9. 18.

u Exod. 5. 21. 33. 12. Deut. 12. 5. 1 Ki. 8. 29. Ps. 74. 7. Matt. 15. 8, 9.

8 Heb. *to day.*

1 God pronounces the manumission of slaves to be right: that is the thing that is commanded—"right in his sight," insinuating that his eyes are continually upon the strict doing of his commandments. *C.*

x ch. 44. 17, 25. Ps. 76. 11. Isa. 30. 1. Nah. 1. 15.

2 Heb. *whereupon my name is called,* as ch. 25. 29.

y 1 Kings 9. 7. Isa. 19. 22. Matt. 21. 41.

3 Or, hurled in contempt. Isa. 34. 5. my name is "the true God," Jer. 10. 10. and in that name ye have vowed to show mercy, and to keep the truth: but ye have polluted my name by your profane and faithless abuse of it: ye have taken it in vain, and I will not hold you guiltless. See ver. 18. *C.*

z Matt. 18. 28-34.

a Isa. 5. 7. Mat. 9. 36. 1 Thes. 4. 6. 1 Tim. 5. 8. Heb. 13. 4. 1 Pet. 3. 6, 7. 1 Cor. 7. 21. Ch. 32. 31, 32. 1 Cor. 16. 22. 35. Exod. 21. 22.

4 A "liberty" that denotes you from one another, provides and protection: and that, provided mutually and justicially, delivers you over to the hands of your enemies. *C.*

5 Heb. *for a removing.* Ver. 22. ch. 24. 9. ch. 29. 18. 34. 17. Deut. 28. 25. Ezek. 23. 46. Dan. 9. 7. Rev. 2. 5, 6.

b Isa. 24. 5. Ezek. 17. 18. Hos. 6. 7.

c Gen. 15. 10, 17. 18. Neh. 10. 29. Psa. 50. 5. Matt. 26. 28.

6 When solemn covenants were made, in order to make the engagements more binding, it was a common practice to slay an animal, cut it in two parts, place the parts near each other, and then the contracting parties passed between them. This act was intended to signify that they were willing to be cut in twain if they should break through those engagements. *C.*

d ver. 21. Zeph. 3. 4. Matt. 21. 45. 26. 3. Dan. 9. 6, 8. 12.

7 Or officers, ch. 29. 2. 38. 7. 2 Ki. 24. 12, 15. 25. 19.

8 The covenant of God with Abram was ratified by dividing certain of the sacrifices, between which the emblems of the divine presence passed, Gen. 15. 10. whereas, to ratify a covenant, in the Hebrew, literally to cut a covenant. By this solemn and expressive rite in the intercourse of divine institution the only kind of rite God would acknowledge), the covenant of liberty was ratified, and the sacrifices solemnly given up to destruction. *C.*

e ch. 7. 33. 16. 4. 19. 7. 36. 30. Isa. 18. 6. Rev. 19. 17, 18, 21.

f Isa. 10. 24. 49. 25. 51. 22, 23. Jer. 21. 7. 39. 5. 52. 9. 2 Ki. 25. 6, 20.

g Jer. 37. 5, 11.

h 2 Sa. 10. 17. 1 Ki. 4. 10. 2 Ki. 24. 10. Ezra 1. 11. 2. 1. Neh. 7. 6. Ch. 36. 17. ch. 46. 14. 52. 8. 10.

i Ch. 21. 4-10. 28. 2. 32. 29. 33. 5. 36. 17. Deut. 28. 49. 2 Ki. 25. 1. Ezek. 4. 2. 17. 17. 21. 22. 26. 8. 29. 18. Dan. 9. 26. 11. 15. Zech. 12. 2. 14. 2. Rev. 11. 2. 20. 8. 9.

j ch. 32. 24. 37. 8. 10. 38. 3. 18. 23. 39. 1. 43. 3. 52. 4. 2 Ki. 25. 1.

shall be established and flourish. Not only while Judea lies in desolations, but when the earth, and all the works therein, shall be burned up, it shall stand and flourish in its perfect and everlasting glory.

CHAPTER XXXIV. Ver. 2. This prediction was historically fulfilled according to the narrative, 2 Ki. 25. 9: 2 Ch. 36. 19. *C.*

Ver. 20. *Them that seek their life.* The Scripture history gives no direct account of the origin of this deadly antipathy of the Babylonians against the Jews. But when it is recollected that Babylon and Egypt were rival kingdoms—commercial rivals in the trade to the E. Indies, as well as military rivals in power, and that Israel was under the protection and in political alliance with Egypt, the cause of the murderous rancour of Babylon becomes plain; for similar causes still continue to produce similar national collisions. *C.*

with fire: and I will make the cities of Judah a desolation [k]without an inhabitant.

CHAPTER XXXV.

1 By the obedience of the Rechabites to their father's command, 12 Jeremiah condemneth the disobedience of the Jews. 18 God blesseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD, [a]in the days of Jehoiakim the son of Josiah king of Judah, saying,[1]

2 Go unto the house of the [b]Rechabites,[2] and speak unto them, and bring them [c]into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then [d]I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the [e]chamber of the sons of [f]Hanan, the son of Igdaliah, a man of God, which *was* by [h]the chamber of the princes, which *was* above the chamber of Maaseiah, the son of Shallum, the [i]keeper of the door:[3]

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, [j]Drink ye wine.[4]

6 But they said, We will drink no wine: for [k]Jonadab the son of Rechab, our father, commanded us, saying, [l]Ye shall drink no wine, *neither* ye nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; [m]that ye may live many days in the land where ye *be* [n]strangers.[5]

8 Thus have we [o]obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither[q] have we vineyard, nor field, nor seed:

10 But we have [r]dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.[6]

11 But it came to pass, when [s]Nebuchadrezzar king of Babylon came up into the land, that we said, [t]Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, [u]Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early [v]and speaking; but ye hearkened not unto me.

15 I[x] have sent also unto you all my servants the [y]prophets, rising up early[7] and sending *them,* saying, [z]Return ye now every man[8] from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye [a]have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; [b]but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel, [c]Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: [d]because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, [e]Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel, [g]Jonadab the son of Rechab shall [g]not want a man to stand before me for ever.

CHAPTER XXXVI.

1 Jeremiah causeth Baruch to write his prophecies, 5 and publicly to read them. 11 The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it. They counsel Baruch to hide himself and Jeremiah. 20 The king, being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to pass, [a]in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take[b] thee a roll[1] of a book, and write therein [c]all the words that I have spoken unto thee [d]against Israel, and against Judah,[2] and

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A.M. cir. 3398. B.C. cir. 606.

k ch.44.2,6. La.1.1.

CHAP. XXXV

a ch.26.1,2. 2 Ki.23. 35,36. Da.1.1.

1 All the prophecies from chap. xxi. belong to the reign of Zedekiah, and consequently posterior to this chapter and the following, which, together with ch. xlv., were delivered in the days of Jehoiakim. There is, however, no reason to conclude that the prophecies were not arranged with order and design. On the contrary they appear to be introduced here to enforce the prophecies against Zedekiah, who had no dread of captivity, for the recollection of the captivity of Jehoiakim, and the spoliation of the temple. Ch. 27.3,20. See Ch. 52.1-3,28-30.

b 1 Ch.2.55. 2 Ki.10. 15,23. 1 Ch.4.12,17.

2 The original Hebrew more properly signifies 'family.' The Rechabites were descended from the Kenites (1 Ch. 2.55); they were never considered strictly incorporated with the Jews (ver. 11), but were treated as friends and allies, 1 Sa.15.6. Their rules forbade architecture and husbandry, and confined them to pasturage and tents. They had now, however, fled to Jerusalem to avoid the depredations of the Chaldean army.—C.

c ver. 4. 1 Ki.6.5,6. 2 Ch.3.11.

d Ps.122.5. Ec.9.15. with ch.39.14.

e ch.52.12. 2 Ki.25.4. Ch.5.27-30.

f 1 Ch.4.5. 1 Ti.6.11. 2 Ch.6.11.

g 1 Ch.9.18,19,26,28. 2 Ch.8.14. 23.4. Ezr.2.42. Ne.12.25. Ps.84.10.

3 Heb. *threshold of the vessel.*

h ver.10. 2 Ch.24.5,8. 34.8.

4 The prophet has been thoughtlessly accused of tempting the Rechabites to violate their principles. It is sufficient to reply, that the whole was emblematic, a living parable. He knew their steady character; he knew they would not swerve from the precepts of their father, and had no intention of tempting them to a violation, but merely of affording them an opportunity of exhibiting their obedience.—C.

i 2 Ki.12.10. *k* Ch.48.13. 1 Ki.5.26. 1 Ch.2.55. 2 Ch.2.7,14. Ezr.3.7. Ne.13.5. Ho.12.1. He.11.8. 1 Pe.2.11.

5 See note * below.

l Ep. 6. 1. Col. 3.20. Pr.1.8,9. 3.1,2. 1.10. 6. 20.13,20.

m 1 Ti.6.6. Lu.21.34. Ph.4.12. Pr.30.8. Ps. 37.16.

n ver.7.

6 For about three hundred years past. 2 Ki.14.1,2. Da.1. 1 ch.25.3.

o ch.4.5,8.12. 2 Ki.24. 2.

* The land of Judea being allabotted to the tribes, Jonadab easily foresaw that if his posterity applied themselves to husbandry, and obtained fixed habitations, their permanent improvements would excite cupidity in the original owners, and

A.M. cir. 3398. B.C. cir. 606.

so produce either quarrels, or the final expulsion of his descendants. He therefore continues them in pasturage, which, as long as any part of the country remained unoccupied, would confer them access to safe tenants, who might profitably occupy the land for the present, and could at any time be removed if it were required by the necessities which they might assume.

p Ge.6.5. ch.6.8. 13. 32.33. Ps.106.43. Ho.11. 2. Ze.1.6. 7.12.

q 2 Ch.33.7,16. ch. 19.13. 32.34. Ps.81.11, 14. Da.9.10.

r Is.65.9,12. ch. 7.24. 11.8.

s Is.36.1. 37.38. 39.5. 2 Ki.24.1,2. 25.1. 2 Ch.36.6. Da.1.1,2.

t ch.4.5,6. 6.1. 8.14. 35.11. Ezr.4.8. Ne.5.7. Ps.55.9. Is.10.28.

u Pr.1.23. Is.28.12. 30.9. Zep.3.2.

v ch.7.13. 11.7. 25.3. 26.5. 29.19. 32.33. 35.14. 44.4. Zec.1.4. 7.7,12.

x 2 Ch.36.15. Ne.9.30.

y ch.7.25. 25.4. 26.5. 29.19. 35.15. 44.4. Da.9.6. Zec.1.6.

7 The prompt office of a prophet, an apostle, a minister of the word, is to call upon 'all flesh,' upon 'every man,' every where to 'repent and believe the Gospel.' The comparison of the Temple never confined to a congregation or a single church: such limitation may be convenient, but is sadly narrow and sectarian. The commission of the Lord's ancient as well as servant to all churches, to every man he meets, to every fellow-subject, to every fellow-citizen, to every saint whom he is to comfort, to every sinner whom he is to reprove, and to invite to Jesus for pardon and salvation.—C.

z Is.1.16-18. 55.7. Mat.3.2. Ac.2.38. 3.19. 17.30. 1 Co.15.34. Zec.1.3. 1 Jo.1.9.

a Is.1.5,6. 30.15. 2 Mat.7.6. Ps.50.21. 1 Co.10.22. Zec.7.11, 12.

b Jos.24.15,16. Lu.16. 14,29. Da.9.5,14. ch.26. 13,18,19. 36.28,31,32. 44. 16-18. Is.1.2-15. 65.12. 66.4. Jo.12.37,40. Ac.28.25-27. Ro.10.21. Heb.3.7-19. Ja.4.17. Rev.2.21. Mi.6.16. Zep.1. Hab.1.2-11.

c Pr.1.24,25. 13.6. 2. Is.5.25,26. 6.11. 9.12. 64. ch. 7.13,25,26. Zec.7. 11,12.

d Ex.20.12. Ep.6.1-3.

8 Heb. *Turn ye now every man from his evil way.*

e Jos.23.15,16. Lu.16. 14,29. Da.9.5,14. ch.26. 13,18,19. 36.28,31,32. 44. 16-18. Is.1.2-15. 65.12. 66.4. Jo.12.37,40. Ac.28.25-27. Ro.10.21. Heb.3.7-19. Ja.4.17. Rev.2.21. Mi.6.16. Zep.1. Hab.1.2-11.

CHAP. XXXVI.

B.C. cir. 607.

a ch.25.1,3. 45.1.

b Ho.8.12. Is.8.1,20. 8. Eze.2.9. ch.30.2. Zec.5.1,2. Hab.2.2.

1 Sheets of parchment—skins prepared in a particular manner for writing—and glued together at the ends, and rolled up as large paper maps frequently are, constituted the books of those days.—C.

2 Jeremiah prophesied both against Israel and Judah. For though Israel had been destroyed by Shalmaneser before the prophet's time, yet he was ordered to refer to their sins and their disasters as an example and warning to Judah. See ch.2. 4.3,12,14,19. 26,30,32.—C.

c ch.1.17. Exo.7.13,17. Mat.28.20. Ac.20.27. *d* ch.2.4,5,12,14,19,26,33,35. 30,32. ii. 12,21.

REFLECTIONS.—God mixes his judgments here with mercy, even to the wicked. It is a great advantage for kings and others to have faithful ministers to tell them the fatal consequences of their sins, that they may repent and live. And it is well if captivity and imprisonment lead to true reformation. God's compassion towards us ought to influence our compassion towards our inferiors and neighbours. But reformations occasioned by fear and danger are seldom sincere and lasting. The most solemn vows will not long restrain them whose hearts are not right with God. But if his reprieves from judgment be abused, he will quickly proceed to execution. None ever hardened their hearts against him and prospered. And broken vows especially hasten his fearful judgments. If men will not subject themselves to his law, he must subject them to his wrath and curse. If judgments depart from us before we are humbled, they will return with redoubled force. And promising beginnings, to which the end does not correspond, only produce more aggravated guilt and surer destruction.

CHAPTER XXXV. Ver. 19. 'To stand before me' denotes attendance on the person and service of a prince, 1 Ki. 10. 8. And as it appears that some of the Rechabites, or Kenites, returned from the captivity, 1 Ch. 2. 55, it has been inferred that they were admitted into some office about the temple. All, however, that is necessarily implied in the phrase is the perpetuation of the family of Rechab. And of this fact there seems the most unquestionable evidence. Benjamin of Tudela professes to have found them in Arabia in great prosperity. Niebuhr obtained information of the Beni Kheiber inhabiting the mountains on the north-east of Medina, and holding no intercourse with the other Jews. And Joseph Wolf learned from Rabbi Mose Secot at Jerusalem, that, in his opinion, the Beni Kheiber were the Rechabites, who firmly adhere to the precepts of the son of Jonadab, have neither house, nor field, nor vineyard, and observe the law of Moses by tradition (*Missionary Journal*, 1824, p. 257, 267). C.

REFLECTIONS.—Never let us be ashamed of the honest employment of our ancestors, however mean

against[e] all the nations, from the day I spake unto thee, from the days of Josiah,[3] even unto this day.[4]

3 It[g] may be[5] that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may [h]forgive their iniquity and their sin.

4 Then Jeremiah called [i]Baruch the son of Neriah: and Baruch [j]wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a [k]roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up:[6] I cannot go into the house of the LORD:

6 Therefore go thou, and [m]read in the roll, which thou hast written from my mouth, the words of the LORD, [n]in the ears of the people, in the LORD's house upon the [o]fasting day: and also thou shalt read them in the ears of all Judah that [p]come out of their cities.

7 It may be[7] they will present their supplication[8] before the LORD, and will return every one from his evil way: for [q]great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah [r]did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in [s]the LORD's house.

9 And it came to pass, in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they [t]proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then [u]read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber[9] of Gemariah the son of Shaphan the scribe,[1] in the higher court, at the [x]entry[2] of the new gate of the LORD's house, in the ears of all the people.[3]

11 ¶ When Michaiah the son of Gemariah, the son of [y]Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's[4] chamber; and, lo, [z]all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah [a]declared unto them all the words[5] that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah [b]took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, [c]they were afraid[6] both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, how didst thou write all these words at his mouth?

18 Then Baruch answered them, [d]He pronounced all these words unto me with his mouth, and I wrote *them* with ink[7] in the book.

19 Then said the princes unto Baruch, [e]Go, hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber: and Jehudi [g]read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the [h]winter-house, in the ninth month: and *there was a fire* on the hearth burning before him.[8]

23 And it came to pass, *that* when Jehudi had read three or four leaves,[9] he [i]cut it[1] with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor [j]rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless, Elnathan, and Delaiah, and Gemariah, [k]had made intercession to the king

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A.M. cir. 3397. B.C. cir. 607.

e ch. 25. 9–27; xlvi.–xlix.

3 Ch. 25. 3, *etc.* for about 23 years.

4 This command proves that the prophecies of Jeremiah were oft, not merely revealed, but written by divine inspiration. God spake to the prophet as is repeatedly stated, and here we have the explicit and most important declaration that the very same words were written by the command and under the direction of God.—*C.*

f Jon. 3. 8–10. ver. 7; ch. 26. 3. Ezek. 33. 11. Am. 5. 15. Is. 55. 7. Zeph. 2. 3. De. 4. 29. Jn. 8. 24, 28. 8. 21. 8.

5 *It may be*—for there is nothing to prevent them but their unbelief; and nothing to induce them to unbelief but their "carnal mind, which is enmity to God." The only high, a thing most irrational—the enmity, a thing most ungrateful.—*C.*

g Ch. 3. 6, 18.

h Ch. 31. 34. Ps. 45. 4. Is. 43. 25.

6 *I am shut up.*—Not imprisoned (see ver. 19), but restrained rather by command of the king, or by communication of the high priest, by sickness or some ceremonial uncleanness; or, what is more probable, by some miraculous interference from God, to all appearance, public devotion and prophetic inquiry. See Jn. 7. 13.—*C.*

i ver. 8. Ezra 2. 3–7.

j ch. 7. 27. 11. 6, 7. 30. 2. 45. 1.

k Ps. 40. 7. Is. 8. 1. Ezek. 2. 9. Rev. 5. 1. with ch. 14. 1.

l Lu. 23. 27, 28, 32. ver. 8. Ac. 17. 9, or ver. 9. with ch. 14. 1.

m Ex. 24. 4. Ne. 8. 1, 4, 18.

7 *It may be*—for anything that man can tell—it should be, as the natural consequence of God's warning.—*C.*

8 Heb. *their supplication shall fall*, ver. 3; ch. 37. 20.

n 2 Ki. 22. 13, 17. De. 28. 15–68. 9. 18–28. 31. 16, 17. 32. 15–25. ch. 8. –22. xxiii. xxvi.

o ver. 4. Mat. 26. 24. Jn. 4. 16. He. 12. 25. ver. 9, 16. ch. 45. 1.

p Ne. 8. 2. Lu. 4. 16, &c.

A.M. cir. 3398. B.C. cir. 606.

q 2 Sa. 24. 1. 1 Ki. 11. 9. Jonah 3. 6. 2 Ki. 22. 13.

r Ex. 40. 16. Num. 9. 5. Josh. 11. 15. 2 Ki. 22. 2. Ezra 7. 10.

s Ch. 26. 2. 2 Ki. 23. 2. Ne. 8. 2. Mat. 21. 23. Ac. 5. 21, 25.

9 These princes seem to have been specially named, as their "fear" on hearing the reading gives evidence that there was still a believing remnant, even among the rulers of the land. See ver. 25.—*C.*

t ver. 22, 24. Mat. 16. 32. Ac. 1. 26.

1 The Jews, no doubt, engraved many of their records upon tablets of various kinds. But it is also evident that "ink" was familiar to them even in the days of Moses. See Nu. 5. 23. And it is matchless and wonderful that any one acquainted with the remains of ancient Egypt could have supposed the Israelites ignorant of ink and writing. Ezekiel mentions the "inkhorn" as familiar in his time. ch. 9. 2, 3, 11. Wilkinson and others have shown that the ink of the ancients was a species of paint, differing little if anything from what is still extensively used by many Orientals. It is usually composed of lamp-black, or powdered charcoal, gum, and water; as each substance is nearly the same as modern painters' ink; and the pen is usually a pointed reed.—*C.*

u ch. 25. 15, 16. ver. 26. Ps. 105. 3. 2 Mat. 13. Ac. 13. 12–31.

v ch. 23. 28. 36. 2. Ezra 2. 4, 5.

x Am. 3. 15. Ju. 3. 20.

2 A reference to Lu. 22. 55 will exhibit the ordinary method of warming an eastern apartment. Fireplaces and chimneys are unknown in many of the warmer regions of Asia; and when fire is required it is usually a chafing dish or brazier of wood, charcoal, or other combustible is introduced. So it was here. The original Hebrew does not intimate that the king sat before the fire, but that the fire was brought before the king—"There was set before him a hearth with burning coals" (*Blayney*).—*Note*. To what a sad use does a sinful heart pervert the comforts God bestows! It is grievous to endure cold, God bestows the warmth of a fire, and man employs it to burn the message and testimony of Almighty God.—*C.*

y ch. 26. 24. 2 Ki. 25. 22. Ezra 8. 33.

3 Either rolls, sections, or paragraphs. The roll had no "leaves" in our use of the word.—*C.*

z Ps. 50. 17. Pr. 29. 24. 79. 20. 21. 31. Ro. 1. 32. ver. 19. 2 Ki. 22. 8. Am. 2. 12, 13. 2 Ti. 4. 3. Is. 29. 21.

4 Hycommand of the king. See ver. 25.—*C.*

a Is. 36. 22. 37. 1. Ge. 37. 29, 34. 2 Sa. 1. 11. 2 Ki. 19. 1. Mat. 26. 65.

b ch. 13. 15–17. Lu. 23. 51. Ep. 5. 7, 11.

And let us prudently accommodate ourselves to our place, rank, and condition; but never live above it. Humility and contentment in obscurity are often the best policy and surest protection. If we be strangers in this world, we should abstain from fleshly lusts, and treat the objects of sense with a gracious and generous disdain. The more we are confirmed in so doing, temptation will have the less force. The more mortified we are to this world, the more meet we are for the next, and the more willing shall we be to go to it; nay, we are the more meet for suffering here. But no rules of external discipline ought to exclude a dispensation when necessity requires. To neglect proper means of safety is to tempt God. It is superlatively absurd and wicked to refuse doing as much in obedience to God as we would be ready to do in obedience to a progenitor who is long since dead, and can never remind us of our obligation; and such as are guilty may expect judgment, sure, however slow. But while sinners are ruined, the temperate and obedient are often preserved in this world. And often such as live soberly on small estates have the most numerous and flourishing families. Nay, temperance, and mortification to this world, do much befriend the exercises of piety, and help to transmit the observance thereof to posterity, as their principal honour.

CHAPTER XXXVI. REFLECTIONS.—A serious and believing consideration of the certain and fatal consequences of our sin promotes a cordial repentance; and in all their work ministers ought to endeavour at the conversion of sinners from their evil ways. For this the writing of God's Word is designed; and all the writing or repeating of sermons must be directed to the same. Such as truly discern the need of repentance will supplicate God for it. But there may be great pretences, even to extraordinary devotion, while men continue enemies to the power of it. And national fasts, without national reformation, will never turn away national judgments. When we profess to be supplicating for mercy, it is very useful to be faithfully told of our sins and our duty; and we ought to com-

that he would not burn the roll; but he [t]would not hear them.

26 But the king commanded Jerahmeel the son of Hammelech,[2] and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, [u]to take Baruch the scribe, and Jeremiah the prophet: [v]but the LORD hid them.[3]

27 ¶ Then the word of the LORD came to Jeremiah, [w]after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take[x] thee again another roll, and write in it all the [y]former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, Thou hast burned this roll, saying, [z]Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, [a]He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.[4]

31 And I [b]will punish[5] him, and his seed, and his servants, for their iniquity; and [c]I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they[z] hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who[y] wrote therein, from the mouth of Jeremiah, all the words of the book[6] which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.[7]

CHAPTER XXXVII.

1 *The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people.* 6 *Jeremiah prophesieth the Chaldeans' certain return and victory.* 11 *He is taken up for a fugitive, beaten, and put in prison.* 16 *He assureth Zedekiah of the captivity.* 18 *Entreating for his liberty, he obtaineth some favour.*

AND king [a]Zedekiah, the son of Josiah, reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon [b]made king in the land of Judah.[1]

2 But [c]neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the [2]prophet Jeremiah.

3 And [d]Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, [e]Pray now unto the LORD our God for [f]us.

4 Now Jeremiah came in and went out among the people; for [g]they had not put him into prison.

5 Then [h]Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they [i]departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, [j]that sent you unto me to inquire of me; [k]Behold, Pharaoh's army, which is come forth to help you, shall return[4] to Egypt into their own land.

8 And [l]the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, [m]Deceive not yourselves,[5] saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For, though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* wounded[6] men among them, [n]*yet* should they rise up every man in his tent, and burn this city with fire.[7]

11 ¶ And it came to pass, that when the army of the Chaldeans was broken[8] up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of [p]Benjamin, to separate himself[9] thence in the midst of the [q]people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah: and he took Jeremiah the prophet, saying, [r]Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* false,[2] I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore[r] the princes were wroth with

A.M. cir. 3398. B.C. cir. 606

t Pr. 21. 29.
u Or, *the king.*
v 1 Ki. 12. 14. Ch. 26. 21-23. Matt. 13. 14, 35.
w Ver. 15. Ps. 42. 10. Prov. 28. 1. Is. 50. 5-7. Jer. 44. 16. Dan. 6. 10.
x Or, *The Lord hid them.* How he hid them is not stated; the fact only is recorded. He may have hid them by the very crowd that rushed to take them; he may have hid them by the timidity he instilled into their own hearts; he may have hid them by the compassion and care he generated in the hearts of others; or he may have hid them by a miraculous cloud from the eye of their pursuers.—It was thus God hid Luther in his 'Patmos,' after his return from the diet of Worms; and thus he often hid the persecuted children of Scotland's covenant by the gray mist of their mountains.—C.
B.C. cir. 605.
y Pr. 21. 30. Acts 5. 39.
z Is. 5. 20. Ch. 36. 23. 1 Ki. 22. 8, 18. Zech. 5. 4. 2 Ti. 2. 9, 19.
a Mat. 24. 35.
b ch. 22. 30. 2 Sa. 7. 12, 13. Is. 9. 6, 7. Dan. 7. 14. Luke 1. 32, 33.
c Ver. 23.
d ch. 22. 18, 19, 30. 2 Ki. 24. 8, 12-17.
4 In many parts of Syria and Palestine the climate is very variable, so that a sultry day is succeeded by a cool evening and a frosty night.—C.
e ch. 23. 34-37. 27. 22. 28. 8. Is. 3. 11. Ho. 2. 8, 9.
5 Heb. *visit upon.*
f Pr. 29. 1. ch. 11. 8. 17. 18. 18. 20. 23. 20. 44. 22. 9-11. 25. 12-29. 32. 35-43. 34. 17-22. 35. 17. Lam. xxvi. De. xxvii.-xxxi. Ezek. iv.-xxiv. Isa. vi. 11. xxii. xxxv. ch. iv.-xxvi.
g Mat. 23. 35.
h Ex. 4. 23. Ro. 16. 3. 22. Phi. 3. 2. Jude 3.
6 It is vain to question how Jeremiah could possibly repeat all that he had formerly dictated to Baruch. If God gave a revelation once, he can surely as well do it a second time. He that bestows an imperfect memory, to bind the spirit to application and diligence, can just as easily bestow a perfect memory, to enable that spirit to execute its Lord's commission.—C.
7 Heb. *words as they.*

CHAP. XXXVII.
B.C. cir. 599.
a 2 Ki. 24. 17. 2 Ch. 36. 9, 10. ch. 22. 24.
b Eze. 17. 13.
1 Josiah is a contraction of Jechoniah, another form of Jehoiachin. He was son of Jehoiakim, and when his father was put in fetters by the king of Babylon, ascended the throne. He appears to have commenced rebellion, and three months after his accession he was dethroned by the Babylonian monarch, sent away a captive to Babylon, and Zedekiah appointed king in his stead.—*P.*
c 2 Ki. 22. 18, 20. 2 Ch. 36. 11-16. Pr. 29. 12. *d* Ze. 21. 1. 29. 25.

A.M. cir. 3405. B.C. cir. 599.
2 Heb. *by the hand of the prophet.*
e ch. 21. 1, 2. Ex. 8. 8, 28, 29. 9. 28. 2 Ki. 19. 4. Ac. 8. 24. Ps. 78. 34. 1 Sa. 7. 8. 12. 19, with ch. 25. 15, 16, 24.
f ch. 21. 1, 2. 42. 2, 20.
3 A call for more necessary prayer is no proof either of the fault or repentance of him that calls for it. It is possible to have just such confidence in prayer as the ignorant and superstitious often have in amulets and charms. Such was evidently the case with Zedekiah, for "neither he nor his servants, nor the people of the land, did hearken unto the words of the Lord by Jeremiah," and yet they expect that God will hear Jeremiah for them, while they refuse to hear God.—*Note*, Intercessory prayer for the sick is undoubtedly an ordinance of God (Ja. 5. 14, 15), both for healing and for giveness; but it is carefully to be observed, that the apostle places the personal prayer of the sick himself before the intercessory. ver. 13. "Is any among you afflicted in any manner, sickness included, let him pray." "Is any sick (a special affliction), let him send for the elders, and let them pray over him." In dealing with the sick this is a matter that requires much tenderness, but much faithfulness; for the heart is deceitful and souls are precious.—C.
g As ver. 15. ch. 32. 2.
h 2 Ki. 24. 7. Eze. 17. 7, 15. ver. 7.
i Is. 36. 10. ch. 34. 21, 22. ver. 11.
j ver. 3. 21. 2.
k Ps. 33. 10. Prov. 30. Is. 30. 1-6. 31. 1-3. Eze. 17. 17. 29. 6, 7. 16.
4 Without helping you.
l ch. 32. 29. 34. 21, 22. 38. 2, 18. 43. 10. 52. 4. 2 Ki. 24. 9, 10. 2 Ch. 36. 10, 17, 19.
m Job 15. 31. ch. 7. 21. Ga. 6. 7.
5 Heb. *your souls.*
6 Heb. *thrust through.*
n Joel 2. 11. ch. 21. 4, 7. 32. 29, 43. 34. 22. 39. 16. 46. 20. 50. 45.
7 The judgment was from the Lord: man was only his instrument, and however feeble the instrument, the punishment would be inflicted.—*P.*
8 Heb. *made to go up,* ver. 5.
o ch. 1. 1. Jos. 21. 17, 18.
9 Or, *to slip away from,* ver. 15, 16. Mat. 3. 10, 13, 23. 2 Th. 2. 3. 1 Ti. 4. 8.
1 Bagster's translation—"to receive a portion thereof among his people"—seems preferable, especially as Jeremiah had purchased the field of Hanameel (ch. 32. 9), and by taking public possession of it, might intend still further to attract attention to the judgments and promises of God.—C.
p ch. 32. 8, 10. Ps. 35. 11, with ch. 27. 6-18. 28. 1. 34. 2, 3.
q ch. 1. 18. 15. 20. Ps. 33. 10. Pr. 21. 30. Is. 8. 10. Ac. 5. 39.
r 2 Co. 11. 23-27. ch. 26. 20, 21. Mat. 21. 35. 23. 34. 1 Th. 2. 15. Ac. 5. 40. 23. 2, 3. 26. 22-24. Re. 2. 10. Ge. 39. 19. 2 Ch. 16. 10.

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municate to others those divine truths which have been peculiarly affecting to ourselves. God's ministers should lay hold on every opportunity, private or public, for teaching and warning their hearers. And there is need of very close dealing, as, by delay or otherwise, sinners will do all they can to evade convictions, or to shake them off. Nay, hardened sinners, especially in high stations, stick at nothing to disgrace the oracles of God, to destroy his messengers, and discover their own determinate resolution to continue in sin. And while they, who for God's cause boldly put their life in their hands, are wonderfully protected, they who contend with God, and obstinately resist his counsels, do only treasure up for themselves wrath against the day of wrath. By contending with his curses, they but prepare heavier ones for themselves; and silent accomplices in guilt may look for a share in the punishment.

CHAPTER XXXVII. Ver. 15. Eastern prisons are not public buildings, but a part of the house of the criminal judge. And such confinement in private houses was common in great Britain down to a period comparatively modern. The city of Aberdeen still contains the private dwelling in which Rutherford was imprisoned: and many continue to look upon it with great 'searchings of heart,' and deep musings both on the past and the present. C.

REFLECTIONS.—Hard are their hearts who can both see and feel the judgments of God without being humbled. And often they who in health and prosperity despised Christ's ministers, entreat their counsels and prayers in a day of distress. Many would gladly be rid of their sufferings who have no heart to part with their sins. And often they use the intermissions, or slow progress, of God's judgments to harden themselves, while they easily credit the flatteries and lies which their corrupt inclinations wish to be true. Even Satan could not deceive men if they deceived not themselves. No created help can avail but as God pleases; and no created power can withstand the weakest instruments in his hand. When we have no call from God to stay, it is prudent to retire into privacy, and shun the evils which we foresee. But the purest characters and conduct may be blackened with the vilest aspersions; and every lie, however improbable, is easily believed against a man obnoxious for his piety and reproofs. And if passion and prejudice ascend the chair of the magistrate, we need not expect any justice

Jeremiah, and smote him, and put him in prison in[a] the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the [b]cabins,[4] and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly[5] in his house, and said, [c]Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, [d]thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, [e]What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where[a] *are* now your prophets which prophesied unto you, saying, The king of Babylon [g]shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted[6] before thee; that thou cause me not to return to the house of Jonathan the scribe, [e]lest I die there.[7]

21 Then Zedekiah the king commanded that they should commit Jeremiah into [e]the court of the prison, and that they [h]should give him daily a piece of bread out of the bakers' street, [e]until all the bread in the city were spent. [d]Thus Jeremiah remained in the court of the prison.

CHAPTER XXXVIII.

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, his suit, getteth him some enlargement. 14 In a secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

THEN Shephatiah[a] the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, [b]heard the words that Jeremiah had spoken unto all the people, saying,[1]

2 Thus saith the LORD, [c]He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore [d]the princes said unto the king, We beseech thee, let this man be put to death; for [f]thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare[2] of this people, but the hurt.

5 Then Zedekiah the king said, [g]Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then took they Jeremiah, and cast him into the [h]dungeon[3] of Malchiah the son of Hammelech,[4] that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire; so Jeremiah sunk in the mire.[5]

7 ¶ Now when Ebed-melech [i]the [6]Ethiopian, one of the [j]eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, the king then [k]sitting[7] in the gate of Benjamin,

8 Ebed-melech[i] went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men [l]have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to[8] die for hunger in the place where he is; [e]for *there is* no more bread in the city.

10 Then[a] the king commanded Ebed-melech the Ethiopian, saying, Take from hence [g]thirty men with thee,[1] and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, [g]Put now *these* old cast clouts and rotten rags under thine arm-holes under the cords.[2] And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and [f]Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [g]third entry that *is* in the house of the LORD: and the king said unto Jeremiah, [e]I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, [f]wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?[4]

16 So Zedekiah the king sware secretly unto Jeremiah, saying, [k]*As* the LORD liveth, [l]that made us this soul,[5] I will not put thee to death, neither will I give thee into the hand of [e]these men that seek thy life.

It is the best of men that have to suffer most for conscience' sake. But God can provide them relief from whence they little expected it. If men will cheerfully, but prudently, expose their life for God, he will take care that they shall be no losers, but their very affliction be the mean of substantial blessing. But they who will not regard God's calls to repentance, need not expect messages of peace. And they who have wilfully shut their eyes to their danger, deserve to be upbraided with their folly.

CHAPTER XXXVIII. REFLECTIONS. — It is better to submit to the rebukes of Providence than to contend with them. If we cannot have our liberties, let us never throw away our lives. And let God's ministers act faithfully and friendly, though impenitent sinners should reward them with hatred and murder. It forebodes ill when magistrates are daily growing worse [compare ch. xxvi. xxxiv. xxxvi.]; when great men weakly yield to their inferiors in the cause of God and truth; and when they who have a friendship for

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the [v]God of hosts, the [w]God of Israel, [x]If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:

18 But [y]if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, [z]I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.[6]

20 But Jeremiah said, They shall not deliver *thee*. Obey, [a]I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy [b]soul shall live.

21 But if thou [c]refuse to go forth, [d]this *is* the word that the LORD hath showed me:

22 And, behold, all the women that are left[7] in the king of Judah's house, *shall be* brought forth to the king of Babylon's princes; and those[e] *women* shall say, Thy [f]friends[8] have set thee on, and have prevailed against thee: thy feet are sunk in the [g]mire, *and* they are [h]turned away back.

23 So[h] they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but [i]shall be taken by the hand of the king of Babylon: and thou shalt cause[9] this city to be burned[1] with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if [k]the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death: also what the king said unto thee:

26 Then thou shalt say unto them, I[2] presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded.[3] So they left off speaking with[4] him: for the matter was not perceived.

28 So Jeremiah [l]abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

A.M. cir. 3415.
B.C. cir. 589.

[v] Ps.80.4, 14. Am.5. 27.
[w] 2 Ch.13.12. Ezr.9. 4.
[x] 2 Ki.24.12. Mat.26. 52. Joh.18.11. See ver.2.
[y] ver.2,23. ch.21.10. 2 Ki.24.20. 25.4. 2 Ch.36. 20. Jer.38.17,18,23. 52.8. Eze.12.13. 17.16,20. 2 Ki.25.5. 2 Ch.33.11. 36.6,10. Da.5.20.
[z] Ps.9.13. 56.13. Pr.29.25.
[a] Da.4.27. 2 Co.5.20. Phile.9. Ja.5.20.
[b] ver.39. ch.45.5.
[c] ver.18. ch.38.17. Eze.17.15. Ac.7.39.
[d] That sentiment intimates either that a message of the same kind fell from the Chaldeans, or that, in the present degraded state of Judah, the evil tidings were not worth sending.—C.
[e] 2 Kings 24.15. 2 Ch. 36.10. Jer.41.16.
[f] Heb. *the men of thy peace.* [7] Thy friends (thy pretended friends) have not thee encouraged thee to oppose the Chaldeans, and have prevailed against thee by better judgment wisely maintaining thy fortress safe.—C.
[g] Ps.69.2,14.
[h] Is.42.22.
[i] Ki.25.4,6. ch.39. 6. 52.11. 2 Ki.25.6. See on ver.22.
[k] ch.38.25.
[l] Heb. *here.* &c.
[1] *Thou shalt cause this city to be burned* by thy weakness in yielding thine own judgment to the pusillanimity of the princes and populace.—C.

[j] ver.2,4,5.
[2] ch.37.15,20. This was exactly true, though he concealed what they had no right to know, Mat. 10.16 Ac.23.6. Col.4.5.
[3] Though no man is authorized to tell a falsehood in order to escape an enemy or a danger, yet no man is bound to tell an enemy what that enemy does not ask or what that enemy has no right to demand. The princes asked Jeremiah what *he* had said unto the king, not what the LORD had spoken by him. He answered them, therefore, in strict accordance with their question. He told them his own petition: he was silent about the LORD's message by him, about which they had made no inquiry.—C.
[4] Heb. *were silent from.*

[m] ver.13. ch.37.21. Ps.25.4. 119.13,18. Is. 58.10. 2 Ki.17. ch.39. 11-14. Ro.5.20. 2 Co.4. 17. Ps.119.92,71.

* The way of the Arabah, i.e. the plain or valley of the Jordan. The king's gardens lay in the bottom of the Kidron, at the opening of the Tyropœon. Zedekiah is hardly escaped from Zion by a gate between that named Ashurah, and then *down* the valley of the Kidron to the. And all the woman-house-wise persons, and have a tenderly loves paths.—*h*.

CHAP. XXXIX.

a 2 Ki.25.1-12. ch.52.4-16. 2 Ch.36.17-20. Da.9.26.
1 B.C. cir. 588.
2 Zec.8.19.
2 Taken by storm. Mo.1.1-6. Le.26.3. Dt.28.36,49-52. [illegible] Jos.15.63. Ki.[illegible]-25.10,26. Ps.46.6. 69.24 [illegible] 48.12-14. 51.44. [illegible] 4.12. [illegible] 30.10. &c.
c ver.3 2 ch.38.17.
d Jer.1.3. Heb.in.
e 2 Ki.[illegible]-18.13-17. [illegible] 36.5-21. 2 Ki.24.10-16. Jer.52.3-16.
f Ps.[illegible] Jer.5.1-6. [illegible] 15. 5.1. 19.—27. 11. Mat.21.
3 See note[1] in first column.
4 Rib-mag. Supposed by some to be Daguba, by others Antioch, while by some it is placed in Hamath of Naphtali. See Nu.34.11.—C.—Riblah is situated on the right bank of the river Orontes, at the northern end of the valley of Cœle-Syria where it opens into the great plain of Hamath. Nebuchadnezzar had established his head quarters there, and a more fitting place could not have been selected. It is surrounded by a fertile plain, it has an unfailing supply of pure water, and it commands the three great highways from the north to Palestine and Egypt. By raising the eastern side of Anti-Lebanon, he could easily reach Damascus; by marching down the open valley of Cœle-Syria he could enter Palestine at Baal; and by passing round the northern end of Lebanon through the entrance of Hamath, he had access to all Phœnicia and the coast.—*h*.
5 Heb. *spake with him judgments*, ch. 4.12.
g ch.38.23. 21.7. 24.8. 29.22. 32.4. 34.3. 38.4.
h ch.52.11. 32.4. 38. 18. Jer.[illegible]-23.
i Heb. *with two brazen chains or fetters.*
6 2 Ki.25.9. Jer.[illegible]. ch.[illegible]-4. 5-7. 20.46. 52. 5.6. 19.10. 8.12, 20. 7.14. 20.32-34. 8.10. 9.10-12. 22.22. 31.12. 32.9, 10, 36. 33.5. 36.3-12.
j 1 Ki.20.6.
7 Or, *chief marshal.* Heb. *Chief of the executioners* or *slaughtermen*, and so ver.10. Gr. 27.36.
8 *The remnant* who had adhered to the princes in their rebellion—for the king had sworn allegiance to Nebuchadnezzar (2 Ch.36.13. Eze.17.15, 18.—and in their infatuated defence of the city contrary to the word of the LORD.—C.

A.M. cir. 3414.
B.C. cir. 590.

CHAPTER XXXIX.

1 *Jerusalem is taken.* 4 *Zedekiah is made blind, and sent to Babylon.* 8 *The city laid in ruins,* 9 *and the people carried captive.* 11 *Nebuchadrezzar's charge for the good usage of Jeremiah.* 15 *God's promise to Ebed-melech.*

IN the [a]ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year[1] of Zedekiah, in the [b]fourth month, the ninth *day* of the month, the city was broken up.[2]

3 And [c]all the princes of the king of Babylon [d]came in, and sat in the middle gate, *even* [e]Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, [g]*that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate [h]betwixt the two walls; and he went out the way of the plain.[3]

5 But [i]the Chaldeans' army pursued after them, and [j]overtook Zedekiah in the plains of Jericho: and when they [k]had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah,[4] in the land of Hamath, where he gave judgment upon him.[5]

6 Then the king of Babylon slew [l]the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover, [m]he put out Zedekiah's eyes, and bound him with chains,[6] to carry him to Babylon.

8 ¶ And the Chaldeans [o]burned the king's house, and the [p]houses of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan, the captain of the guard,[7] carried[q] away captive into Babylon the remnant[8] of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan, the captain of the guard, [r]left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.[9]

11 ¶ Now Nebuchadrezzar king of Babylon [s]gave charge concerning Jeremiah to[t] Nebuzar-adan the captain of the guard, saying,

12 Take him, and look well to him,[2] and [u]do him no harm, but do unto him even as he shall say unto thee.

13 So Nebuzar-adan, the captain of the guard, sent, and Nebushasban, [w]Rab-saris, and Nergal-

g La.2.6,7. Da.4.27. 2 Ki.21.14. Ps.106.47. Is.5.13. ch.2.37; 10.13; 16.13, 15; 20.4-6. *h* 2 Ki.25.11, ch.40.7. 1 Heb. *in that day.* *i* ch.15.21, 20.21; 37.17, with 38.22. Job.5.19. 1 Heb. *by the hand of.* 2 Heb. *set thine eyes upon him.* *l* Ps.105.15. 1 Pe.3.13. 2 Pe.2.9. Job 5.15, 20. *m* ver.3.

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his faithful servants will not own it as they might in time of need, when perhaps their enemies attempt privately to murder them. But, lo, how God cares for them, and raises up and emboldens friends beyond expectation! How early Ethiopia stretches out her hands to God! And what sense of justice and piety is found in a Gentile, living amidst the most degenerate professors! With speed and compassion we ought to relieve the distressed; and with great meekness and earnestness should ministers instruct such as oppose themselves, and render good for evil. Nor is a readiness to die in the cause of truth inconsistent with every prudent precaution to preserve ourselves. Sinners fondly desire that God would alter his purposes or threatenings for their sake, even when they continue deaf to his admonitions, and refuse submission, the only real means of deliverance. They often deter themselves from duty by fears trifling and groundless; and that which they seek to avoid by sin is brought on them by the justice of God; and by sinning to avoid shame, they often bring both sin and ruin upon them.

sharezer, Rab-mag, and all the king of Babylon's princes,

14 Even they sent, and took Jeremiah [n]out of the court of the prison, and committed him unto [o]Gedaliah the son of [p]Ahikam, the son of Shaphan, that he should carry him [q]home:[3] so he dwelt among the people.[4]

15 ¶ Now[a] the word of the LORD came unto Jeremiah, [b]while he was shut up in the court of the prison, saying,

16 Go and speak [c]to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; [d]Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day [e]before thee.

17 But [f]I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the [h]men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, [i]but thy life shall be for a prey unto thee: [j]because thou hast put thy trust in me, saith the LORD.

CHAPTER XL.

1 Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews resort unto him. 13 Johanan, recealing Ishmael's conspiracy, is not believed.

THE [a]word[1] that came to Jeremiah from the LORD, after that [b]Nebuzar-adan the captain of the guard had let him go from [c]Ramah, when he had taken him, being bound in chains[2] among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, [d]The LORD thy God hath pronounced this evil upon this place.[3]

3 Now the LORD hath brought *it*, and done according as he hath [e]said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which *were*[4] upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will look well unto thee:[5] but if it seem ill unto thee to come with me into Babylon, forbear: behold, [g]all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back, *he said*, Go back also to [h]Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; or [i]go wheresoever it seemeth convenient unto thee to go. So the captain of the guard [j]gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam, to [k]Mizpah;[6] and dwelt with him among the people that were left in the land.

7 ¶ Now when all [l]the captains of the forces which *were* in the fields,[7] *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the [m]poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to [n]Mizpah, [o]even Ishmael the son of Nethaniah, and [p]Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the [r]Netophathite, and Jezaniah the son of a [s]Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, [t]sware unto them, and to their men, saying, [u]Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to serve[8] the Chaldeans[9] which will come unto us: but ye, [v]gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise, when all the Jews [x]that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them [y]Gedaliah the son of Ahikam, the son of Shaphan;

12 Even [z]all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

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A.M. cir. 3416. B.C. cir. 588.

n ch. 38. 13, 28. Ps. 105. 18.—o 2 Ki. 25. 22. ch. 40. 5, 6. Ki. 25. 22.—p ch. 26. 24.

q ch. 1 [illegible]. 12.

3 Nebuchadnezzar would on doubt learn from the deserters the nature of Jeremiah's prophecies, and advise, and hence this kind treatment may be readily accounted for. As an acknowledgment of received protection of the LORD, he may also have felt for him a respect that his unbelieving countrymen did not feel.—C.

4 Nebuzar-adan having been directed (ver. 2) to allow Jeremiah perfect freedom, his choosing to return to the miserable remnant of inhabitants left by Nebuchadnezzar had left, in every way worthy of admiration. ch. 39. 14. Such a generous behaviour would have gone far to reconcile the Hebrew prophet to the hardships inflicted on the Jewish nation by the Chaldean conquerors.—C.

r ch. 1. 19, 2. &c.

s ch. 48. 13, 49. 20. 50. 6. ch. 36. 7, 13.

t Dt. 7. 24. See ch. 32. 21, 21. 5, &c.

u Ps. 91. 5, 6.

v Dt. 6. 11. Is. 30. 19. ch. 1. 19. Job 5. 20, 21. Ps. 27. 3, 14. 37. 28, 33. 91. 4, 5, 6. 112. 7. 1 Pe. 3. 13. Is. 54. 14.

w Is. 54. 14.

x Is. 26. 3, 4, 5. Ps. 5. 11. 32. 10, 11. 125. 1, 2. 127. 1.

y 1 Ch. 5. 26.

CHAP. XL.

a ch. 17. 6. 39. 15.

1 *The word*, that is the prophecy delivered, ch. 40. 7. This and the four following chapters being historic notes of events in Judea, till the remnant of the Jews fled into Egypt.—C.

b ch. 39. 11–14.

c Is. 10. 16, 29. Jos. 18. 25. ch. 31. 15.

2 See note [1] below.

d ch. 39. 7. Dt. 20. 20. 28. ch. 22. 8, 9. 10. 12–15.

3 *This place.* Not Ramah, where they then were, but Jerusalem, or it may include the entire depopulated country. The fact of God's denunciations he had learned either from the report of the deserters,—or, being himself a believer—a thing by no means improbable—he may have learned it from the record that Baruch wrote.—C.

e De. 29. 24, 25. Ne. 9. 33. Da. 9. 12.

4 Or, *are.*

5 Heb. *I will set mine eye upon thee.* Ch. 39. 12. 12. He 13. 5. 1 Ti. 4. 8. 1 Pe. 3. 10. Pr. 16. 7. Job 22. 29.

f Ge. 13. 9. 47. 6.

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[g] Or, *manacles.*—[It does not appear that Nebuzar-adan was at Jerusalem when it was taken, but I think, from ver. 13 of the foregoing chapter, he sent to the other chiefs to take care of Jeremiah; or if we suppose that he was at Jerusalem, he might depart after Zenezkan, and having conducted him to Kibroth, then return to Ramah, and send for the prophet to be brought to him there, that he might grant him all release, and it appears that he was conducting those other captives (*Stockhorst*).—*J.*

h 2 Ki. 25. 22. 24. 25. ch. 41. 2. 18. 26. 24. 47.

i Nu. 10. 29. Pr. 21. 1. Mat. 15. 32. Pe. 3. 6.

j Pr. 15. 11. 17. Ge. 22. 12. ch. 39. 18. 2 Sa. 15. 30. ch. 45. 21. 1 Ti. 4. 8. 6. 17. He. 13. 21. Jab. 22. 29.

k Jos. 18. 26. 1 Sa. 7. 5. 6. 10. 1 Sa. 7. 5. 6. 10. 1 Ki. 15. 22.

[l] A city originally of Judah, afterwards of Benjamin, about 38 miles south-west of Jerusalem. Jos. 15. 38. 18. 26. A city famous in the Jewish annals, but of which not even a ruin remains to tell where it stood. See Ne. 3. 7. 15. 19. C.—The site of Mizpah has been uncertain. It was a city of Benjamin, one of the great gathering places of Israel, a noted sanctuary, and stronghold, as the name indicates, or a hill. I now return to believe that the 20th meaning village called Neby Samwil, situated about five miles north-west of Jerusalem, is the true site of Mizpah.—*J.*

l ch. 39. 4. 2 Ki. 25. 4. [illegible].

7 The army had disbanded themselves and scattered through the country, and they now re-assemble when the Chaldeans have withdrawn.—C.

m ch. 39. 10. 52. 16

n See ver. 6, 12, 13, 15; ch. 41. 1, 3, 6, 15. not that Ge. 31. 49. Ju. 11. 11. 20. 1.

o 2 Ki. 25. 23. ch. 41. 1. (Note to Sa. 7. 5.

p ch. 43. 2, 4, 5.

q 1 Ch. 2. 54. Ezr. 2. 22.

r Jos. 12. 5. 1 Ch. 2. 48 ch. 4. 1.

s 2 Ki. 25. 23. 1 Ch. 11. 43. 2 Sa. 20. 16. 23. 34. 39. 45.

t ch. 27. 12, 29. 7. 38. 17. 20.

u Heb. *to stand before.* De. 1. 38. 1 Ki. 1. 2. ch. 3. 19. Pr. 22. 29.

8 *To serve the Chaldeans which will come unto us* as governors, magistrates, collectors of tribute, military chiefs, &c.—C.

v ch. 39. 10. De. 16. 13.

x Ezr. 2. 2. ch. 24. 9. 25. 4. Is. 10. 4 Ob. 14.

y The choice of Gedaliah by Nebuchadnezzar, did it stand alone, would merely prove that he was considered friendly to the Babylonians; but the return of the people on hearing of his appointment proves that his advancement originated from his character for wisdom and integrity.—C.

z Ezr. 5. 3.

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selves and their subjects. To avoid shame, they will not avow before men the regard which their conscience obliges them to have for the faithful servants of God; nay, to preserve their reputation before wicked men, they will risk their eternal salvation. We had need then to be wise as serpents, as well as harmless as doves. And though we must never tell a lie, yet we must not tell all that we know to every impertinent inquirer.

CHAPTER XXXIX. Ver. 2. *The city was broken up.* The walls being breached by battering-rams, the city sacked, and the inhabitants driven away or made prisoners.—*Note.* By a barbarous common consent, called 'a law of nations,' certainly, however, not a law of God, a city whose garrison has bravely held out till it is taken by storm, is delivered up to plunder. In such cases the infuriated soldiery are let loose from all restraint, their officers lose all control, and the city is literally 'broken up' by the hands of merciless destroyers. Lord, hasten the time when they shall 'beat their swords into ploughshares, and men shall learn war no more!' C.

Ver. 4. *Between the two walls.* The Chaldeans had taken the city, but the citadel of Zion, in the south-west, was still, most probably, in the hands of Zedekiah. 'Betwixt the two walls' may accordingly mean that part of Zion to the north where the walls of the city and citadel approached: and the passage was, most likely, the way to the royal gardens in the vale of Gihon. The Jews have a tradition that the escape was by a subterraneous passage reaching to Jericho: and that the king would have escaped but that a hind, hunted by the Chaldeans, took refuge in the cave where the passage ended just as the king was emerging, and that he was thus miraculously made prisoner by the exulting Chaldeans. C.

REFLECTIONS.—Alas! how the *families of the north* sit in the gates of Jerusalem, and the *lords of the heathen* where their gods had been worshipped! God's judgments fearfully convince such as would not believe his threatenings. And fruitless are all attempts to flee from his judgment. But it will be awfully piercing to see our children murdered or lost through our obstinacy in sinning; and shut up at last in spiritual and eternal darkness through our obstinate ignorance of God's will! Marvellous, but just, are the changes and retributions of Providence; and the ruin of oppressors is the rise of the oppressed. God comforts his people, while the wicked are tormented; and heathens deliver them when hypocrites persecute them: yea, even prisons protect and mark them out for particular favours. Nor shall a cordial kindness to God's servants in trouble ever pass without distinguished honour and reward; and he will suit his comforts to the fears and griefs of his people. None that trust in him shall ever perish or be confounded.

CHAPTER XL. REFLECTIONS.—Heathens sometimes honour God and his ministers more than many

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath[1] sent Ishmael the son of Nethaniah to slay thee?[2] But Gedaliah the son of Ahikam believed them not.[3]

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, [c]Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER XLI.

1 *Ishmael, having treacherously killed Gedaliah and others, purposeth with the rest to flee unto the Ammonites.* 11 *Johanan recovereth the captives, and mindeth to flee into Egypt.*

NOW it came to pass in the [a]seventh[1] month, *that* Ishmael the son of Nethaniah, the son of Elishama, [b]of the seed royal, and [c]the princes of the king, even ten[2] men, with him, came unto Gedaliah the son of Ahikam, to Mizpah; and there they did [d]eat bread[3] together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and [e]smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew [g]all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass, the second day after he had slain Gedaliah, and no man [h]knew *it,*[4]

5 That there came certain from [i]Shechem, from [j]Shiloh, and from [k]Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut[5] themselves, with offerings[l] and incense in their hand, to bring *them* to the [6]house[7] of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [8]weeping[8] all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so,* when they came into the midst of the city, that Ishmael the son of Nethaniah [n]slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

A.M. cir. 3416. B.C. cir. 588.

[a] Jer. 2. 14. La. 1. 1. Zech. 11. 14. ch. 41. 2, 18.

[1] Heb. *to smite thee?* in Nu. 35. 21. He. 4. 2.

[2] This unbelief was just what was to be expected in a man of Gedaliah's character. Himself unsuspicious of malice or deceit, he can not imagine it possible in another. The most virtuous are always the least suspicious: and though they may occasionally suffer from unmerited censure, they enjoy a peace of mind to which conscious guilt and a suspicious temper must always be strangers. The man of a sprinkled conscience, and a pure heart, is untroubled by fear, and does not, once, the guilty and the suspicious are always in dread and doubt.—*C.*

[a] 2 Co. 13. 4. Pr. 14. 16. Mat. 27. 24, 25. Ps. 112. 5, with ch. 40. 2.

CHAP. XLI.

[a] Zec. 7. 5, 8. ch. 2. 2 Ki. 25. 25. Ch. 40. 8.

[1] This was in the month of October, and three months after the taking of the city. In commemoration of the murder of Gedaliah, here recorded, the fast of the seventh month was instituted and observed by the Jews after the captivity.—*I.*

[b] Pr. 13. 20. Ge. 37. 3. 2 Sa. 18. 2. Da. 1. 3.

[c] ch. 39. 13. 40. 7. 38. 4.

[2] These ten men, who had been chief officers of the state under Zedekiah, no doubt had with them a considerable number of followers, who would aid them in these work of destruction.—*I.*

[d] Ps. 41. 9. I. 5. 14. 1.

[3] This was the same as making a solemn covenant, for he who ate bread with another was ever reputed a friend. Gedaliah's unsuspecting generosity aggravated the baseness of Ishmael's conduct.—*I.*

[e] 2 Ki. 25. 25. La. 2. 2.

[g] Ps. 52. 1, 2. ver. 10. ch. 52. 12. 2 Ki. 13. 10. 14. 12.

[h] 2 Sa. 17. 19.

[4] The public ignorance concerning the murder was not surprising, when the depopulated condition of the city and country is considered.—*I.*

[i] Ju. 9. 1. 1 Ki. 12. 1, 25. Ge. 12. 6. 33. 18.

[j] Jos. 18. 1. Ju. 18. 31. 1 Sa. 1. 3. ch. 7. 12.

[k] 2 Sa. 12. 8. 1 Ki. 16. 24. 20. 43. Ge. 37. 28. De. 22. 5. Is. 15. 2.

[5] See note on ch. 16. 6.—*C.*

[l] Is. 1. 7. 2. 2 Ki. 23. 9.

[6] Probably some altar built by Gedaliah, as 1 Sa. 7. 9. Ps. 102. 24.

[7] That is, to the place where the temple formerly stood, which was used for religious services. See Ezr. 3. 3. 10.—*C.*

[8] Heb. *in going and weeping,* ch. 50. 4. 2 Sa. 1. 2, 3. 12. Pr. 6. 12, 30. 25. 26.

[8] Feigning sorrow, that he might prevent suspicion of his treachery.—*C.*

[n] Ex. 2. 15. 1 Ki. 2. 25, 34. Pr. 1. 18. 16. Ps. 55. 23.

A.M. cir. 3416. B.C. cir. 588.

[c] Job 2. 4. Pr. 13. 6. Mat. 5. 25. ch. 40. 7, 13.

[1] In many eastern countries where the soil is very dry, the granaries are pits sunk in the earth, being carefully constructed for the preservation of vermin. They are still common in Barbary, at Aleppo, &c. In the N. of Canaan they are said to be found at Jezreel, Ramah, &c.—*C.*

[2] The modern Greeks do not keep their oil in cellars, but generally in large jars sunk in the earth, and it is probable a similar custom prevailed among the Jews.—*C.*

[3] In hopes of obtaining their treasures.

[4] Or, *near,* ver. 3. 5. Heb. *by the hand of,* 1 Sa. 17. 35.

[g] 1 Ki. 15. 22. 2 Ch. 16. 6. Is. 22. 9.

[5] This was a tank or reservoir for rain water, which was made for supplying the inhabitants and the garrison of Ki. 15. 22, when the last demolished Ramah and built Geba and Mizpah with the materials as cities of defence against Baasha.—*C.*

[g] 2 Ch. 16. 6. ch. 40. 12. 52. 28. 39. 6. 43. 5. 6.

[r] ch. 40. 14. Ne. 6. 17, 18. 2. 10. 13. Ac. 26. 29. 5.

[6] How is this to be reconciled with the statement ch. 39. 10, which describes the remnant as "the poor of the people which had nothing"? By the probability that these were "the king's daughters," by his concubines; who, not being considered of the royal family, were little valued by the king of Babylon, and whose establishment being broken up, were now, by reason of their more delicate education, poorer than those that were born to poverty.—*C.*

[s] ch. 40. 8. 42. 1. 43. 2, 4, 5.

[t] ver. 2, 3, 7.

[u] Ge. 14. 14. 1 Sa. 30. 2–8.

[v] 2 Sa. 2. 13. Jos. 10. 12. 18. 25.

[7] These waters are called the "pool" or lake, 2 Sa. 2. 13.—*C.*

[8] Gibeon, one of the ancient royal cities of Canaan, stood in an upland plain, at the Northern base of the hill of Mizpah.—*I.*

[x] De. 30. 36. Ps. 124. 6, 7.

[9] *Cast about.* Devised plans—took measures for escaping.—*C.*

[y] 1 Ch. 12. 21. Ga. 5. 1.

[z] 2 Sa. 30. 17. Job. 21. 30.

[a] Jer. 27. 16–19. Ps. 9. 10. Pr. 12. 27.

[1] Men soldiers, Ju. 4. 4.

[b] ver. 10. ch. 34. 19. 38. 7. Ge. 37. 36.

[c] 2 Sa. 19. 31, 38, 40, with Ezr. 2. 61.

[2] Most probably an estate that had originally belonged to David and which he had conveyed to Chimham the son of Barzillai, 2 Sa. 19. 38, 40.—*C.*

[8] Heb. *from the face of,* 1 Sa. 30. 15.

8 But ten men were found among them that said unto Ishmael, Slay us not; for [o]we have treasures[1] in the field, of wheat, and of barley, and of oil,[2] and of honey. So he forbare,[3] and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of[4] Gedaliah, *was* it which [p]Asa[5] the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive [q]all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed [r]to go over to the Ammonites.[6]

11 ¶ But when [s]Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the [t]evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and [u]went to fight with Ishmael the son of Nethaniah, and found him by the [v]great waters[7] that *are* in Gibeon.[8]

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, [z]then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about,[9] and returned, [y]and went into Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah [z]escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered [a]from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war,[1] and the women, and the children, and [b]the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [c]Chimham,[2] which is by Beth-lehem, to go to enter into Egypt,

18 Because of[3] the Chaldeans: for they were

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professors. It will at last appear that God is faithful, and sin ruinous. And all loss sustained for God will be made up in the end. If his servants have hardships when sinners have liberty, they will obtain liberty when sinners shall be in misery.—What honour God puts on the son of Jeremiah's late protector, ch. 26. 24! But short glimmerings of prosperity often introduce fearful strokes of adversity. It is only the deputies and servants of heaven's great Monarch who are secured in complete and lasting protection. O what baseness and barbarity can human minds contrive and perpetrate! Great men have need to be cautious of their own preservation, as well as charitable concerning their neighbours. But of little worth are earthly honours, which but tempt miscreants to murder us.

CHAPTER XLI. REFLECTIONS.—By the most unexpected and unnatural means God can punish men who have ripened themselves in wickedness. And a righteous God can make the malice, the baseness, the barbarity of the most hardened monsters in iniquity to glorify himself and ruin his enemies. Misery, death, and despair often meet men when, where, and whence, they least expected. And not the laws of God or men, but covetousness, frequently makes sinners to abstain from crimes. The most unnatural criminals may for a time escape punishment from men. And groundless fear, real or pretended, often leads men into ruinous guilt.

CHAPTER XLII. REFLECTIONS.—Ministers have need to be men of fervent prayer, faithfulness, and intimacy with God. And if people would profit by their ministers' prayers, they should seriously attend to their preaching. We can never be sincere with God if we do not obey his will so far as it is known to us.

afraid[4] of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [d]whom the king of Babylon made governor in the land.

CHAPTER XLII.

1 Johanan desireth Jeremiah to inquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judea, 13 but of destruction in Egypt. 19 He reproveth their hypocrisy, in asking counsel of God, which they meant not to follow.

THEN all the captains of the forces, and Johanan the son of Kareah, and [a]Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, [b]came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted[1] before thee, and [c]pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but*[d] a few of many, as thine eyes do behold us;)

3 That the LORD thy God [e]may show us the way wherein we may walk, and the thing [g]that we may do.[2]

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I [h]will pray unto the LORD your God according to your words; and it shall come to pass, *that* [i]whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.

5 Then they said to Jeremiah, The LORD be [j]a true and faithful witness between us; if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether [k]*it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [l]that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass, after ten[3] days, that the word of the LORD came unto Jeremiah.

8 Then called he [n]Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people, from the least even to the greatest,

9 And said unto them, [o]Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will[p] I build you, and not pull *you* down; and I will plant you, and not pluck *you* up; for [q]I repent[4] me of the evil that I have done unto you.

11 Be[r] not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand.

12 And I will show mercies unto you, [s]that he may have mercy upon you, and cause you to return to your own [5]land.[6]

13 But if ye say, We will not dwell in this land, [t]neither obey the voice of the LORD your God,

A.M. cir. 3416. B.C. cir. 588.

4 *They were afraid* lest the crime of Ishmael should be charged upon the whole remnant of the Jews.—*C.*

[d] ch. 41. 2.

CHAP. XLII.

[a] ver. 8; ch. 40. 8, 13, 15; 41. 11, 13, 14, 16; 42. 1; 2 Ki. 25. 23.

[b] Mat. 14. 8. Is. 29. 13. Ezek. 33. 31. Mat. 15. 8.

1 Or, *face.*

[c] Ex. 8. 8, 28. 1 Sa. 7. 8. 12. 19, 23. Is. 37. 3, 4. ch. 21. 2. 37. 3. 42. 20.

[d] Lev. 26. 22. De. 28. 62.

[e] De. 5. 28, 29. Ezek. 8. 12. Ps. 73. 24.

[g] Ps. 78. 36. Mat. 22. 8.

2 There is here every appearance of a sincere desire to learn and follow the mind of the Lord (see ver. 6), and such one condition it was; but that condition was—that God should direct them to do what they wished to do. They were predetermined to follow their own opinion, and came to Jeremiah merely that they might obtain God's sanction.—*Note.* It is dangerous, because it is hypocritical, to talk of looking for, and waiting for, the leadings of providence, when men are predetermined to follow them no further than they coincide with their own opinions, plans, and interests. God is not mocked.—*C.*

[h] Ex. 8. 29.

[i] 1 Ki. 22. 14. ch. 23. 28. 38. 12. 26. 12. Ezek. 2. 7. 3. 17. Ac. 20. 20, 27. 1 Sa. 3. 18.

[j] Ge. 31. 50. Re. 1. 5. 3. 14. Ps. 89. 37. With Ex. 20. 7. Le. 19. 12.

[k] De. 5. 28, 29. 1 Ki. 22. 8, 18. Mat. 15. 8. ver. 20.

[l] De. 5. 27, 30, 33. 6. 2, 3. 12. 28. 29. 30. ch. 7. 23.

3 God does not answer immediately, to show that the revelation is the gift of his Spirit; to draw the minds of Johanan and his friends to meditation upon duty, by the suspense in which they are held as to God's purpose; and perhaps to suggest by the tardiness of the answer the unworthiness of inquirers predetermined upon disobedience, unless God should answer as they desired. See ver. 20; ch. 42. 17.—*C.*

[n] ver. 13; ch. 40. 8, 13; 41. 11, 16; 43. 2, 4, 5.

[o] Tit. 1. 2. ver. 5. Nu. 23. 19.

[p] ch. 24. 6; 31. 28; 33. 7. Le. 1. 27.

[q] De. 32. 36. Ps. 135. 14. 106. 45. ch. 18. 8, 10; 26. 3, 13.

4 See notes on Ex. 32. 14. Je. 18. 8.—*C.*

[r] Is. 41. 5, 10. 43. 1, 2, 5. ch. 23. 4. 30. 10. Ro. 8. 31. Mat. 10. 28.

[s] Ps. 21. 2. Ps. 106. 45, 46. with ch. 40. 12. Is. 30. 18.

5 They were still in Judea, but had fled from their own properties at Mizpah and the neighbourhood.—*C.*

[t] Ex. 5. 2. ch. 44. 16.

6 Fear and the horrors of war had driven them away from their homes, their villages, and their fields. They had fled apparently to mountain fastnesses. The promise in this verse therefore is not that they would be restored to their native country, from which they had never departed; but that, if they rested with implicit faith in God's providential care and protection, he would give them peace and perfect security in returning to and occupying their houses and properties. The Hebrew tense rendered "cause you to return" expresses here *permission* rather than *execution*—God would give them power to return if they so willed.—*P.*

[u] Pr. 25. 21. De. 13. 17, 18. Is. 30. 15. 32. 17.

[x] Lu. 9. 51. De. 17. 16. Is. 30. 2. 31. 1. 36. 6.

[x] ch. 42. 13. 44. 28. Eze. 11. 8. Je. 21. 4.

7 Heb. *cleave.*

8 Heb. *all the men &c.* ch. 44. 12, 14, 28, 27. 24. 8. 27. 8. 29. 17. 32. 24. 34. 22. 42. 22. Le. 26. 25. Nu. 14. 12. De. 28. 21, 22, 60. 32. 24. Eze. 5. 12. 6. 11. 7. 15. Ho. 13. 14.

[y] ver. 22; ch. 24. 10.

[z] ch. 21. 7, 9. 32. 36. 34. 17. 38. 2. Le. 26. 25. Nu. 14. 12. 2 Ki. 25. 4, 9, 10. 2 Ch. 36. 16, 17.

[a] ch. 24. 9. 44. 12. 29. 18. 42. 18. Je. 16. 16. Is. 65. 15. Zec. 8. 13.

9 The divine promises to the Jews, here as elsewhere, are conditional. Unbelief was the grand source of all their sins as a nation. They would not trust in God. No amount of persuasion, no amount of past experience alike of judgments and mercy, would induce them to yield to him implicit obedience, and rely on his promises. Hence their decline as a nation, their exile, and their final dispersion among the Gentiles.—*P.*

[b] De. 17. 16. Jos. 24. 14. Eze. 20. 8. Is. 30. 1–3. Eze. 17. 15.

1 See De. 17. 16. God resists the emigration to Egypt, because he would preserve their attachment to their own land and religious institutions — because of the danger from Egyptian idolatry — and because he would teach them to depend for safety upon God rather than man.—*C.*

[c] De. 4. 26. Eze. 3. 21. Lu. 12. 47, 48. Ac. 20. 20.

2 Heb. *testified against you.*

[d] Eze. 14. 3–8. 33. 31. 32. Ps. 5. 17, 13. Mat. 22. 18. Ga. 6. 7. ch. 17. 10.

3 Or, *you have used deceit against your souls,* Nu. 16. 38.

[e] ver. 2.

[g] 1 Pe. 3. 15. Eze. 2. 7. 3. 17. Ac. 20. 20, 26, 27. ch. 23. 28. De. 12. 26, 27.

[h] ch. 7. 24, 26. De. 29. 19. Zec. 7. 11, 12.

[i] ver. 12; ch. 43. 11; 24. 27. Eze. 5. 4, 6, 11.

[j] Ho. 9. 6.

4 Or, *to go to sojourn.*

CHAP. XLIII.

1 Or, *Jezaniah,* ch. 40. 8; 42. 1.

2 *Azariah,* who appears to be called Jezaniah, ch. 42. 1, for it was customary with the Jews for the same person to have two or more names, and to be indiscriminately called by either; or this Azariah may have been a brother to Jezaniah.—*C.*

[a] Is. 9. 9, 10. Je. 4. 6. Ps. 119. 21, 118. 6. Hab. 2. 4. Job 40. 12, 13. Ex. 5. 2. Ps. 12. 4. Mal. 3. 13. Ps. 15. 2; 50. 19. 52. 1, 2. 73. 8. 94. 4.

3 They were proud of their own wisdom, and ambitious of being leaders of the people in opposition to Jeremiah and Baruch; and, under pretence of seeking freedom, ver. 2, they preposterously return to the land of slavery.—*C.*

[b] 2 Ch. 36. 16. Ps. 109. 4. ch. 5. 12.

14 Saying, No; [u]but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now, therefore, hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel, If ye [x]wholly set your faces to enter into Egypt, and go to sojourn there;

16 Then it shall come to pass, *that* [z]the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close[7] after you there in Egypt; and there ye shall die.

17 So shall it be with all the men[8] that set their faces to go into Egypt, to sojourn there; [y]they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel, As mine anger and my fury [a]hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [b]ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.[9]

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, [b]Go ye not into [1]Egypt: know certainly [c]that I have admonished [2]you this day.

20 For ye [d]dissembled in your hearts,[3] when ye sent me unto the LORD your God, saying, [e]Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it.*

21 And *now* [g]I have this day declared *it* to you; [h]but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now, therefore, know certainly [i]that ye shall die by the sword, by the famine, and by the pestilence, in the [j]place whither ye desire to go *and* to sojourn.[4]

CHAPTER XLIII.

1 Johanan discrediting Jeremiah's prophecy, carrieth Jeremiah and others into Egypt. 8 Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake [1]Azariah[2] the son of Hoshaiah, and Johanan the son of Kareah, and all [a]the proud men,[3] saying unto Jeremiah, Thou speakest [b]falsely: the LORD our God hath not sent

But what a cloak of religion will hypocrites put on to serve a particular turn! They will avouch God as their God, and make great pretences to unreserved readiness to obey his will in all things. How strange it is that he should return such dissemblers so plain, so gracious, an answer! But his mercy is the foundation of all our hopes and happiness. He can turn the hearts of kings to favour or to hate us as he pleases. And they who carefully obey his will may humbly expect



THE SPHINX—A MONUMENT WHICH HAS BEEN STANDING THROUGHOUT THE WHOLE OF OLD TESTAMENT TIMES, AND IS THUS A SILENT WITNESS OF ALL THAT IS RECORDED IN THE BIBLE. [JEREMIAH, xlii: 13, 14.]—"But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell." By words like these Jeremiah was seeking to keep the remnant of Judah from going into Egypt out of fear of the king of Babylon. But the words of the prophet fell on unwilling ears, and in spite of all his efforts they went down into Egypt. But this remnant of Judah found to their cost that Jeremiah was right. The king of Babylon invaded Egypt also, and the remnant of Judah that fled from Babylon's king into the land of Egypt were consumed there by the sword and famine. We give as an illustration of this Scripture, the Sphinx which was the silent witness of the events here recorded

thee to say, Go not into Egypt to sojourn there:

8 But [c]Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that [d]they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, [e]obeyed not the voice of the LORD, [f]to dwell in the land of Judah.

5 But [g]Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and [i]Jeremiah the prophet, and Baruch the son of Neriah.

7 So [j]they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they *even* to [k]Tahpanhes.

8 ¶ Then [l]came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take[m] great stones in thine hand, and hide them in the clay in the brick-kiln,[4] which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel, Behold, [o]I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid: and he shall spread his royal pavilion over them.[5]

11 And when he cometh, [p]he shall smite the land of Egypt, *and deliver* [q]such *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire [r]in the houses of the gods of Egypt; and he shall burn them, and carry them away captives; and he shall array[6] himself with the land of Egypt, as a shepherd putteth on his garment;[7] and he shall go forth from thence [s]in peace.

13 He shall break also the images[8] of [9]Beth-shemesh,[1] that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

A.M. cir. 3416.
B.C. cir. 588.

[c] ch. 36. 4. Ps. 52. 5, 6; 137. 8, 9. Mat. 7. 11.
[d] 1 S. 10. 4—ch. 2. 20, 23; ver. 11, 12.
[e] Ex. 5. 16. ch. 44. 5. Mat. 15. ver. 7.
[f] Ps. 37. 3. ch. 42. 22.
[g] ch. 40. 11, 12, 13, 14, 16; 41. 10, 16; 39. 9, 10.
[i] 1 S. 8. 9. Ec. 8. 14, 9. 2, 3. La. 3. 1. In. 21. 18.
[j] Ch. 43. 2.
[k] ver. 9. 1 Ki. 11. 19. ch. 2. 16, 36. 1 Ti. 1. 20. 4.
[l] Mat. 28. 20. He. 13. 5. Is. 59. 21. 2 Ti. 2. 9.
[m] ch. 13. 1–10; 18. 2; 19. 1. 1 S. 5. 6, 9, 10. Is. 30. 3, 4. Eze. 15. 1. 2. Ki. 18. 21.

[1] *Kiln* — not for burning bricks, which would have been very uncomfortable near the royal residence, but a place appropriated for drying them in the sun. —*C.*

[n] Is. 19. 5. ch. 1. 15, 27; 6. 5, 9, 10. Da. 2. 21. 5. 18, 19, 21. Eze. 29. 18, 20, 30. 18.

[4] This may be merely an emblem of conquest, or a historical reality. In that very spot the dissembling Jews may have lived to see the royal tent of Babylon: for the invasion and conquest of Egypt by Nebuchadnezzar took place about fifteen years from the time of the prophecy. See *Univ. Hist.* vol. ii. p. 84; Hales' *Analysis*, vol. ii. p. 454.—*C.*

[o] ch. xlvi. Is. xix Eze. xxix. xxx.
[p] ch. 15. 2. Zec. 11. 9. Job. 20. 29.
[q] ch. 43. 11; 48. 7, 30. 2; 51. 44. Ex. 12. 12. Is. 19. 1, 21, 24, 25. Eze. 30. 13.

[5] Eze. 29. 18–20, *i.e.* take the spoil to clothe and enrich his army.

[r] *As a shepherd putteth on his garment.* 'With as much ease, and as little opposition,' is the ordinary interpretation. But in what respect, as to facility of dress, and enjoyment of quiet, does the shepherd differ from the labourer and artisan? Does it not rather mean, that as the shepherd shears his flock, and then wears the fleece, so would Nebuchadnezzar denude Egypt of its riches, and clothe Babylon with the spoils?—*C.*

[s] Ex. 12. 7. Is. 52. 12.

[6] Heb. *stathes* or *standing vestures.* See ver. 12.

[7] Or, *the house of the sun.* Is. 19. 18.

[8] *Beth-shemesh* signifies 'house' or 'temple of the sun,' and this is probably its true signification here, as seems to be indicated by the second clause of the verse, which speaks of the houses for temples) of the gods of the Egyptians.' The sun was a chief one of the chief god of the Egyptians, and the principal seat of his worship was at *On* (which signifies 'light' or 'sun'), a celebrated city of Lower Egypt, called by the Greeks Heliopolis. The priest of On was one of the greatest personages in the country, and to his daughter Joseph was married. The site of Beth-shemesh or Heliopolis, is about ten miles north-east of Cairo, and beside it is a fountain still called *Ain esh-Shems*, 'fountain of the sun.'—*P.*

A.M. cir. 3416.
B.C. cir. 588.

CHAP. XLIV.

[a] ch. 1. 2. 26. 27, 25. Ezek. 3. 17.
[b] Ex. 14. 2. ch. 46. 14.

[1] A city of Egypt, situated near the west shore of the Red Sea, near the place where the Israelites encamped previous to their passing the sea into the wilder ness. Ex. 14. 2.—*C.*

[c] ch. 43. 7. Eze. 29. 18.

[2] See note on ch. 43. 7.—*C.*

[d] Eze. 30. 13, 16. Is. 19. 13, or Memphis, now Cairo. Hos. 9. 6.

[4] Or, Memphis, the capital of Middle Egypt, on the west side of the Nile, nearly opposite the modern Cairo. It was famous for its temple, in which was kept the famous ox-god Apis. It was first ravaged by Nebuchadnezzar, afterwards completely ruined by Cambyses. It was afterwards rebuilt by the Grecian kings; and, at the commencement of the Christian era, was next in importance to Alexandria. It was again destroyed by the Saracens, and scarce a vestige of its glory remains. —*C.*

[5] Is. 11. 11. Eze. 30. 14. Ge. 10. 14. Whether it be the north or south part of Egypt, is not agreed.

[6] A city of Upper Egypt, and was situated, according to Ptolemy, in the neighbourhood of the celebrated Thebes. There is not even a ruin to mark its site —so fully and so fearfully have the divine judgments been executed.—*C.*

[e] ch. 43. 9, 10, 13, 14. xxxi. xxxiii. 2 Ki. xxiv. 2 Ch. xxxvi. La. i.–v. Eze. v.–xxiv. Mi. 3. 12.

[7] He does not say, that no man lives therein; but, no man 'dwelleth,' as in a peaceful and settled residence.—*C.*

[f] 2 Ki. xvi. xxi. xxiv. ch. 2. 19–35; 3. 17, 18. 5. 19. 7. 17–34. &c., 19. 4. Dt. 17. 17, 27.

[g] ch. 7. 19, 25; 25. 3, 4; 26. 5, 29, 19; 32. 33. 2 Ch. 36. 15. Zec. 7. 7.

[h] Ex. 20. 5; 34. 7.

[i] 2 Ch. 36. 20—ch. 7. 24. Dt. 29. 19. Ps. 81. 11. Is. 42. 4. Zec. 7. 11, 12.

[j] ver. 17, 21; ch. 19. 13.

[k] ch. 42. 18. xxxiii. Iii. See on ver. 2. Ne. 13. 18. Da. 9. 12. Zec. 1. 5, 6. 1 Co. 10. 11.

[l] ch. 18. 16. Eze. 18. 32; 33. 31.

[m] ch. 7. 20; 25. 7. Nu. 16. 38. Ps. 9. 16.

[8] Heb. *out of the midst of.*

[n] ch. 42. 16, ver. 1, 12, 14, 27.

[o] Is. 3. 8. 1 Co. 11. 22. Ho. 3. 16. De. 32. 15–21. ch. 2. 9–28; 5. 6, 7.

[p] ch. 42. 18; 24. 9; 18. 16; 26. 6; 29. 18.

[q] Ps. lxxviii. cvi. Ju. ii. 1 Ki. xi. 2 Ch. xxi. xxviii. xxxiii. xxxvi. ch. ii.–xxiii. Is. i.–ix. lix. Eze. vi.–xxiii. Mi. i.–iii. vi. vii. Zep. i. iii. Ne. 12. Eze. xx. Da. ix.

[9] Heb. *wickednesses* or *punishments.* &c.

[1] Heb. *contrite*, Ps. 51. 17. Is. 57. 15; 66. 2. 2 Ki. 22. 19.

[r] De. 29. 4. Ho. 11. 2, 7. Eze. xx. xvi. xxiii. Zec. 7. 11, 12.

[s] Pr. 14. 16. Ec. 8. 12, 13. Mal. 4. 2.

CHAPTER XLIV.

1 *Jeremiah expresseth the desolation of Judah for their idolatry.* 11 *He prophesieth their destruction, who commit idolatry in Egypt.* 15 *The obstinacy of the Jews.* 20 *Jeremiah threateneth them for the same,* 29 *and for a sign foretelleth the ruin of the king of Egypt.*

THE word[a] that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [b]Migdol,[1] and at [c]Tahpanhes,[2] and at [3]Noph,[4] and in the country of [5]Pathros,[6] saying,

2 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day [d]they *are* a desolation, and no man dwelleth therein;[7]

3 Because[e] of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit [f]I sent unto you all my servants the prophets, rising early, and sending *them*, saying, Oh, do not this [h]abominable thing that I hate.

5 But[i] they hearkened not, nor inclined their ear to turn from their wickedness, to [j]burn no incense unto other gods.

6 Wherefore my fury and mine anger [k]was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem: and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, [l]Wherefore commit ye *this* great evil against [m]your souls, to cut off from you man and woman, child and suckling, out of[8] Judah, [n]to leave you none to remain;

8 In that [o]ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye [9]might be a curse and a reproach among all the nations of the earth?

9 Have ye forgotten [r]the wickedness[9] of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not humbled[1] *even* unto this day, [s]neither have they [t]feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

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his blessing. But it is madness to dissemble with a God of truth, who searches our hearts; or to quit our station, especially in his holy land, because we find trouble in it. If we think to escape suffering by sinning, we only rush upon the thick bosses of his buckler. If we make him our enemy, we shall find him a consuming fire wherever we go; and that upon which we most set our hearts will prove most fatal to us. If we make ourselves vile by our sins, he will make us viler by his judgments.

CHAPTER XLIII. Ver. 7. *Tahpanhes.* An ancient city of Lower Egypt, probably the Daphne Pelusiæ of Herodotus. It stood on the banks of the Lake Menzaleh, and enjoyed an extensive commerce with the Mediterranean and Red Sea. *C.*

REFLECTIONS.—Pride is among the most awful sins—a root of infidelity, and a sure road to ruin. They who are full of ill designs themselves, ordinarily reproach the true friends of their church and nation as traitors. They who hate to conform themselves to the Scripture, are ready to deny the divinity of it. And they who wish to contradict the ends of a gospel ministry, study to put it under an ill name. Proud men hate contradiction; and if they cannot obtain consent, they will force compliance, and even drag those who fear God along with them. But a sinful flight from God's judgments only hastens them upon us, and renders them heavier; and even draws down his wrath upon such as receive us into their friendship. And, very contrary to their intentions, he makes one nation a scourge to another.

CHAPTER XLIV. Ver. 6. There are those who object against the ascription of 'fury and anger' to God. The objections would disappear if they were not viewed as human passions, but as sources of the divine judgments. The ruin and desolation of idolatrous lands are visible facts; the justice that



HEAD OF THE PROCESSION OF THE FESTIVAL OF THE MAH 'MAL.

[Jeremiah, xliv:8.]—"In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell." It has been characteristic of Egypt in all ages to burn incense unto other gods than the true God. The festival of the Mah 'Mal is perhaps the best illustration we could have of the recent form of idolatry in this land so intimately connected with the Israelites, and from whom God's peculiar people seemed to have learned most of the erroneous forms of religion which brought upon them the judgments of Jehovah. The Mah 'Mal is a litter, built of wood in pyramidal form, and is hung by embroidered fabrics. These hangings or coverings accompany the litter in the annual pilgrimage to Mecca, and are intended for the interior sanctuary of the Mosque at that holy Moslem city.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, I [u]will set my face against you for evil, and to cut off all Judah.

12 And [v]I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed,[2] *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the [w]least even unto the greatest, by the sword and by the famine; and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish[3] them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are [b]gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire[4] to return to dwell there; [c]for none shall return but such as shall [d]escape.[5]

15 ¶ Then [e]all the men which knew that their wives[6] had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [f]we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth[g] forth out of our own mouth, to burn incense unto the queen[7] of heaven, and to pour out[8] drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for [h]*then* had we plenty of victuals,[9] and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we[1] burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her,[2] without our [3]men?[4]

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, [i]did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD [k]could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed, therefore is your land [l]a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because[5] ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor [m]walked in his law, nor [n]in his statutes, nor [o]in his testimonies; therefore [p]this evil is happened unto you, as at this day.

24 Moreover,[p] Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all [q]Judah that *are* in the land of Egypt;

25 Thus saith the LORD of hosts, the God of Israel, saying, Ye and your wives [r]have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows[5] that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely [s]accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, [t]I have sworn by my great name, saith the LORD, that [u]my name shall no more be named[6] in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, [v]I will watch over them for evil, and not for good; and all the men of Judah that *are* in the land of Egypt shall be [x]consumed by the sword, and by the famine, until there be an end of them.

28 Yet[v] a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, [z]that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine or theirs.[7]

29 ¶ And this *shall be* [a]a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD, Behold, [b]I will give Pharaoh-hophra[8] king of Egypt into the hand of his enemies,[9] and into the hand of them that seek his life, [c]as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that sought his life.

CHAPTER XLV.

1 *Baruch being dismayed,* 4 *Jeremiah instructeth and comforteth him.*

THE word[1] that Jeremiah the prophet spake unto Baruch the son of Neriah, [a]when he

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A.M. cir. 3416. B.C. cir. 588.

[u] ch.21.10. Ps.34.16. Am. 9.4. Ezr. 14.7,8; 15.7. Lu.21.22; 20.3,5; 20.17.

[v] See on ch. 42. 15-18.

[2] Contrary to God's unambiguous command, they had gone to Egypt to escape destruction. But there, by their disobedience, they are to suffer vengeance in those very forms which they had hoped to escape.—*C.* They who will not be ruled by God's word, must be broken by his rod. And if men will prefer their own projects to the promises and providence, it is just that they should meet with disappointments.—*J.*

[w] Ho.4.6.

[3] Heb. *visit*, ch.11. 22;23.34;44.

[y] Ps.9.12.

[4] Heb. *lift up their soul.*

[z] ch.4.27; ver.27,28, ch.42.18,22.

[a] ch.51.50; Is.4.2;10. 20;37. 32.45;60.06.20

[5] Such as take heed to this prophetic warning, and escape from their idolatrous friends.—*C.* — Hebrew grammarians is preferable, and appears to give the true sense. "For they shall not return, except it be as fugitives."—*J.*

[b] Ne.13.26. Ge.10.14 2 Ch.28.22. Is.5.5;8.5. 2 Mat.5.13,2 Th.2.15.

[6] The women, it would seem, had been principally engaged in this species of idolatry, but not without the concurrence of their husbands. We have not seen the women in determined rebellion before. Here, however, they make a common cause with their rebellious spouses, and boldly defend their flagrant idolatry.—*J.*

[c] Ex.5.2. ch.6,16,17; 7.24,26;18,18;38.4.

[d] Ps. 12. 4. ver. 25. Nu. 10.2,12. De.23.23. Ju.11.36.

[7] Or, *frame*, ch. 7. 18;19.13;32.29. 2 Ki.17. 16.

[8] In Georgia, and other parts of the East, before feasting, it is customary to go out and raise the eyes to the naked heavens, and pour out a cup of wine upon the ground. The Hindoos pour out drink-offerings to the moon. So uniform and so permanent is idolatry.—*C.*

[e] Ho.2.5-9. Is.48.5. Eze.16,49.ch.22.15.

[9] Heb. *bread.*

[1] Women, ver. 15; ch.7.18.

[2] The Jews, following the exact ple of the Phœnicians and other peoples of ancient Syria, worshipped the moon, or Astarte, under the name of the queen of heaven. The "cakes" offered to her were crescent-shaped, and ornaments of the same shape were, and are still, worn as amulets and charms by Syrian females.—*P.*

[3] Or, *husbands*, Ge. 3.16, &c.15.50.

[4] By the Mosaic law women were prohibited from making a vow without consent of their husbands (Nu 30.1-16); but the women here plead the consent of their husbands to their idolatrous practices, and intimate that on other and a right to interfere or control their actions. See ver. 25.—*C.*

[f] 2 Ki.23.26. Ho.2 13 Am.8.7.

A.M. cir. 3416. B.C. cir. 588.

[g] Is.7.13;43.24. Eze. 16.43. Am.2.13. Mal.2. 17.ch.15.6;36.12.

[h] ch.18 16,24.9,26.6; 39. 18. 25. 11. La. 1. 11. ver. 7. 8. 12. Da 9 12.

[i] 2 Co.11.20. 2 Co.5. 15. See on ver. 8.

[k] Ps 119.150.

[l] Is.1.19 135.

[m] Ps.78.56.

[n] 1 Ki.11.9. Ne.13.18. Da.9.11.12.

[o] Is.28.10,13. Ro.2. 29. Mat.11.15;13.9.

[p] ch.43.7.

[q] ver. 11-19. Job 15. 5.ch 33. Mat.24.9. Jo. 22.33. Is.28.22.

[5] They insist on the obligation of their unlawful vows as binding the conscience, and not to be dispensed with, just as Herod did in the case of his unlawful oath, Mat. 14. 9. Although the women were here the principal actors, yet the men would still be considered as having a principal share in the guilt, since they had promulgated the acts of the women, by not preventing them.—*J.*

[r] Job 34.20. Ja.1.14, 15.

[s] He.6.13. Ge.22.16. Am.6.8;8.7. with ver. 25.

[t] Am.6.10 Ps. 50.16 Eze 20.39. Mal.1.9,11. Mat.5.5.

[6] He would no longer bear with a people who worshipped sins with their mouths, while their hearts were after their idols; but, in continuation of his threatening, and as a terrible lesson to all idolaters, he would cut them off by a speedy and universal destruction.—*C.*

[u] ch.32.20;44.26. Ex.20. 7. Le.24.11. De.28.58. Ps.44.20,21. Is.48.1. Am.6.10 Ps. 50.16 Eze 20.39. Mal.1.9,11. Mat.5.5.

[v] ver.12.2 Ki.25.24.

[w] ver. 14. Le.26. 44. 45. Ps.44.22,14. Hab.1. 2. Is. 10. 19-22; 27. 13. Eze.11.16.

[x] Ps. 33.11. Zec.1.6. ver.29.

[7] Heb. *from me or them.* [They have declared their determination of adhering to their vows and resolutions, ver. 16, 17, 25. Now they shall see whose words shall stand good and take effect, mine or theirs.—*J.*]

[a] Ex.4.1-9. Ju.6.36-40. 1 Sa.2.34. Is.20.3,4 Lu.2.12.

[b] ch.46.25,26. Da.11. 21. 4. 34. 35. Eze. 29. 3. 29;30.10,11,21.

[8] Successor to Pharaoh-necho, mentioned 2 Ki.23.29. He is called Apries by Herodotus, who relates that he proudly boasted "that he had so established his kingdom that it was not in the power of any god to dispossess him of it." But this proud and ungodly boaster was conquered, imprisoned, and finally strangled. *Herod. Euterpe*, cxlix.—*C.*

[9] His rebellious subjects or the Chaldeans.

[c] ch. 39. 5; 52.8-11. 2 Ki 25.4 7.

CHAP. XLV.

B.C. cir. 606.

[1] This utterance belongs in point of time to ch 43.8-13, but is introduced here as an example and encouragement to the few that did still sigh and cry for all the abominations that were done in the land. Thus, and similar dislocations throughout this book, are not to be considered as evidences that the arrangement of the several parts was without any principle of order. The principle is obvious: it is not time, but instruction.—*C.*

[a] ch.36.1,4,26,32.

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inflicts them, sets forth and measures 'the fury and anger' of the LORD, *C.*

Ver. 7. This is a very remarkable remonstrance:—'Why do ye commit great wickedness against yourselves?' The Jews are represented as their own worst enemies, as their own executioners in fact. How can this be? God's law is clear. The nation that rebels against him shall perish. The Jews knew the law. Yet they deliberately rebelled. They had repeated experience of it in their own past history; yet that did not restrain them. They rebelled again more grievously than before, and by that rebellion *necessarily* entailed upon themselves the judgment here referred to. *P.*

had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying,

2 Thus[b] saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, [c]Woe is me now! for the LORD hath [d]added grief to my sorrow; I [e]fainted in my sighing, and I [g]find no rest.

4 Thus shalt thou say unto him, The LORD saith thus, [h]Behold, *that* which I have built will I [i]break down, and that which I have planted I will pluck up, even this whole land.

5 And [j]seekest thou great things[2] for thyself? seek *them* not: [k]for, behold, I will [l]bring evil upon all flesh, saith the LORD; but thy life will I give unto thee [m]for a prey in all places whither thou goest.

CHAPTER XLVI.

1 *Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates,* 13 *and the conquest of Egypt by Nebuchadrezzar.* 27 *He comforteth Jacob in his captivity.*

THE word of the LORD which came to Jeremiah the prophet against [a]the [1]Gentiles,[3]

2 Against[b] Egypt, against the army of [c]Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order[3] ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.[4]

5 Wherefore[5] have I seen them dismayed *and* turned away back? and their mighty ones are beaten down,[6] and are fled apace,[7] and look not back: *for* [d]fear *was* round about, saith the LORD.

6 Let[e] not the swift flee away, nor the mighty man escape; they shall [g]stumble, and fall [h]toward the north by the river Euphrates.

7 Who[8] *is* this *that* cometh up as a flood, whose waters are moved as the rivers?

A.M. cir. 3398. B.C. cir. 606.

[b] Is.50.1.Je.50.1,46. 63.9.
[c] Job 29.2. Ps. 120.5. 140.2. 141.10.
[d] ch.49.26. Ps.60.27. La.1.3,5.1.Ac.20.23.
[e] Ps.77.3.
[g] Ps.32.3,4.
[h] Ps.39.5,6.ch.31.28.
[i] Is.5.5.
[j] 2Ki.3.26. Ps.4.6. Mat.6.34. He.13.5.1 Th.5.3.
[2] The seeking of 'great things,' or increase of possessions, honourable rank, or profitable employment, is not thereby forbidden: it is the seeking of 'great things for thyself'... for a man's own selfish ends, without any regard to the good of a nation, or of the church, or any view or desire or effort for advancing the glory of God.—*C.*
[k] Le.26.15,16. ch.25.26. Ho.13.10,11,12,13.
[l] Zep.3.8.
[m] ch.39.18,21.45.5; 45.2,5.

CHAP. XLVI.

[a] Zec.2.13. ch.25.9, 15,19-26.
[1] This is a general title to the five following chapters: but the prophecies were delivered at various times, and are here collected as instruction to the Gentiles—the nations as distinct from Israel.—*C.*
[2] See note [1] below.
[b] ch.25.9,19. See ver.24.
[c] 2Ch.35.20.2 Ki.23.29.
[3] ver.14.ch.51.11,12. Na.2.1; 3.14. Joel 3.9. 2Ch.35.20. Je.2.18. [a.] make all the preparations you can for battle, but it will be to no purpose.
[4] Coats of mail.
[5] Terrified they will attempt to flee, but will be most of them slain by the Chaldeans.
[6] Heb. *broken in pieces.*
[7] Heb. *And a flight.*
[d] ch.6.25; 20.3,10; 49. 29. Is.19.16. Je.6.25.
[e] ch.25.9,21. Is.30.16, 17. Am.2.14. Ps.33.16, 17. ch.9.23.
[g] Da.11.19,22.
[h] ch.1.14; 4.6,6.1; 25. 9.
[8] ch.47.2. Is.8.7. Da. 9.26; 11.22. Am.8.8. Re. 15.9,10. The great army shall be almost wholly slain.
[9] In the ancient Septuagint version ch. xlvi.–li. follow ch. xxv. 13. The order here, and in other parts of this book, is not, and was not intended to be, chronological. Jeremiah uttered by divine inspiration a number of independent prophecies relating to different nations, periods, and circumstances, having no relation to each other, and no strictly logical connection. These have been combined in one book, and the order may perhaps have been different in different copies; but this does not in any way affect the integrity and inspiration of each prophecy or of the whole collectively. The dates of the several prophecies are not known, nor are they of any consequence.—*C.*
[9] Heb. *Cush.*
[1] Heb. *Put.* The Ethiopians dwelt southward, and the Libyans and Lydians westward of Egypt.
[f] Is.66.19.
[g] Is.13.6.34.6,8. 63.4. Joel 1.15; 2.1. Am.5.18. Zep.1.14,15,16. ch.30. 6,ver.25.
[h] De.32.42. Is.34.6; 66.16. Eze.39.17. Zep. 1.7.
[2] *A sacrifice* to divine justice, in which the Egyptian oppressors and idolaters shall fall.—*C.*
[i] ch.8.22; 51.8. Eze. 30.21. Na.3.19.
[k] ch.14.17,ver.19. Is. 47.1.
[3] *Virgin.* Either to unconquered.—*C.*
[4] Heb. *no cure* shall be *unto thee.*
[l] ver.2. Eze.30.9,10, 12.
[m] ch.48.20. Is.15.5,8.
[n] ver.6,10,20,21. Is. 19.4-31.5.
B.C. cir. 607.
[o] ch.43.10 13; 44.30. Is.19.1,22; 31.3. Eze. 29.2,3. Joel 3.19.
[5] This prophecy is quite distinct from that contained in the preceding verses of this chapter. The one relates to the overthrow of the Egyptian army on the banks of the Euphrates; the other to the conquest of Egypt itself by the king of Babylon, which took place at a later period, sixteen years after the capture and destruction of Jerusalem. The Jews had thus but a short time of rest in Egypt. The judgments predicted by Jeremiah soon came upon them.—*C.*
[p] Joel 3.9,12. ch.4.6, 6,15,20,22; 6.1. [q] ch.44.1, with ver.13.
[6] Memphis, ver.19.
[7] See ch.43.7; 44.1. —*C.*
[r] Is.34.6, ver.10,21.
[8] Heb. *multiplied the faller*, ver.16.
[9] The hired troops, ver.9,21.
[1] These are the words either of the foreign auxiliaries or mercenaries of the Egyptian armies. See ver.21.—*C.*
[2] *From the oppressing sword.* 'From the sword of the Greek'—the ensign of the Chaldeans (*Gesh.*)—*C.*

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians[9] and the Libyans,[1] that handle the shield; and the Lydians, that handle *and* [2]bend the bow.

10 For this *is* [3]the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and [k]the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord GOD of hosts hath a sacrifice[2] in the north country by the river Euphrates.

11 Go[l] up into Gilead, and take balm, O [m]virgin,[3] the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured.[4]

12 The nations have heard of thy [o]shame, and [p]thy cry hath filled the land: for the mighty man [q]hath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, [r]how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.[5]

14 Declare[s] ye in Egypt, and publish [t]in Migdol, and publish in Noph,[6] and in Tahpanhes:[7] say ye, Stand fast, and prepare thee; for [u]the sword shall devour round about thee.

15 Why[v] are thy valiant *men* swept away? they stood not, [x]because the LORD did drive them.

16 He made many to fall,[8] yea, [y]one fell upon another; and they[9] said, Arise,[1] and let us go again to our own people, and to the land of our nativity, from the oppressing sword.[2]

17 They did cry there, Pharaoh king of Egypt *is but* a noise;[3] he hath passed the time appointed.

18 *As* I live, saith the [z]King, whose name *is*

[p] ver.5,21. Ju.5.21. Is.66.15,16. Re.6.17. [x] Ps.18.14,39. [y] Le.26.37. [z] Ex.15.3 ch.8.20, i.e. mere blusterer. [a] Ps.103.19. Mal.1.14. Mat.11.25.1 Ti.1.17.

REFLECTIONS.—Dreadful is the malignity of sin; infinitely God hates it, and earnestly should his ministers warn against it. It is a dreadful token of a reprobate mind when, with judgments upon us or around us, we harden ourselves in sin, and a certain sign that almighty judgment is at hand to destroy us. They who will not be ruled by God's word, must be broken by his rod. And if men will prefer their own projects to God's promises and providence, it is just that they should meet with disappointments. No antiquity, authority, custom, or prosperity, can ever warrant what God forbids. And it is dreadful when the means which God uses to draw or drive us from our sins are perverted to harden us in them; or when those who should assist one another in the way to heaven are mutual tempters to and hardeners in sin. But God will effectually refute his obstinate opponents by the ruinous strokes of his wrath. Nor can a greater curse light upon sinners than to be given up to the devices of their own heart. Quickly will God ruin the created comforts and confidences which we put in his room. And indeed nothing is to us what we fancy it, but what he makes it.

CHAPTER XLV. REFLECTIONS.—Alas, how unwilling our hearts are to take up our cross and follow Christ! Very small difficulties are apt to discourage young beginners in the service of God. And often it is more their unbelieving fears than their real dangers that make them to complain. If we had less desire after and less expectation from creatures, and more faith in Christ's word and views of the spiritual nature of his kingdom, external events would trouble us less. While therefore God so exactly observes me, let me never seek my own more than the public welfare. Let me never seek great things here, where everything is less than nothing and vanity, and as uncertain as a shadow or a vapour. If God preserve and protect me in evil times, it is more than I deserve, or perhaps could expect.

CHAPTER XLVI. Ver. 1. There are here two prophecies. The first before a battle between the Egyptians and Babylonians near Carchemish, in which the Egyptians suffered a severe defeat. The second begins at ver. 13, and the desolation foretold took place in the 23th year of Jehoiakim's captivity, and the 16th after the destruction of Jerusalem, as may be collected from Eze. 29. 17, where Nebuchadnezzar's army receives a promise of the spoils of Egypt as wages for their fruitless toils and dangers in the siege of Tyre, which promise was fulfilled the same year. See Josephus' *Antiq.* b. x. c. 9; and Rollin's *An. Hist.* vol. i. b. i. *C.*

Ver. 9. The original words are Cush, Phut, and Lud, three nations who were allies of Egypt, Eze. 30. 5. The first, Arabians, near the Red Sea, east of Egypt (see 2 Ch. 21. 16; Is. 20. 3-5), but who seem also to have had settlements in Egypt itself, or in some adjoining district in Africa, situated higher on the Nile; see Is. 18. 1. The second, Libyans, west of Egypt. The third, the descendants of Lud, the son of Misraim, who settled in Egypt, Ge. 10. 13. These Lydians are to be distinguished from the Lydians of Asia Minor, familiar to history on account of the riches of Croesus, their king, and who are supposed to be the descendants of Lud, the son of Shem, Ge. 10. 22. *C.*

Ver. 25. *Multitude of No. No*, or 'Amon No,' generally supposed to be the Egyptian Thebes. It stood on both sides of the Nile, about 300 miles from the sea. In time of war it could furnish 20,000 men and 200 chariots. It was taken and destroyed by the Assyrians, Na. 3. 8–10. It afterwards arose to still greater splendour, and is said to have extended to 52 miles in circumference. It was again reduced to ruins by Cyaxares of Persia, Eze. 30. 15, 16. It was partially rebuilt again, and finally destroyed by C. Gallus. Four villages now rise upon its ruins—perhaps the most magnificent in the world. Ruins that compel the traveller to gaze and wonder how man could become so brutal as to devastate such miracles of architecture and splendour—ruins which the believer points out to the infidel as evidences of divine revelation and abiding monuments of God's judgments upon idolatry. *C.*

REFLECTIONS.—God will reckon with sinners at last. And, alas, at what expense, and with what parade, they rush forward into their own destruction! When they think to magnify themselves by their wicked enterprises, he glorifies himself in blasting their designs and cutting them off. At infinite hazard do kings, in their pride, march multitudes into sudden death and damnation. And the more confident they are, the nearer is their ruin. No numbers, no armour, no



STATUE OF RAMESES II.—LYING IN THE CITY WHICH JEREMIAH SAID SHOULD BE WITHOUT INHABITANT. [JEREMIAH, xlvi:19.]—"O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph (Memphis) shall be waste and desolate without an inhabitant." Rameses II. was the "king who knew not Joseph." We see him now in limestone lying prostrate amid the ruins of the city he enriched and oppressed. The first in her glory, he is the last in her desolation. The prophecy is literally true, "Memphis shall be without an inhabitant." The companions of the once proud Rameses the Second now are the jackals, whose wierd howl lends a melancholy interest to the solemn moan of the palms, the only sentinels left to guard the proud Egyptian king. Tall, rank weeds grow about his mighty form, and lean their dying heads upon his cold and bloodless bosom. He is so quiet and harmless in his limestone form that the lizards play hide and seek on the surface of his vast face.

the LORD of hosts, Surely as [a]Tabor[4] *is* among the mountains, and as [b]Carmel by the sea, *so* shall[c] he come.

19 O thou [d]daughter dwelling in Egypt, furnish[5] thyself to go [e]into captivity: for Noph[6] shall be waste and desolate without an inhabitant.

20 Egypt *is like* [f]a very fair heifer,[7] *but* destruction cometh; it cometh [h]out of the north.

21 Also her hired men[8] *are* in the midst of her [i]like [k]fatted bullocks;[1] for [l]they also are turned back, *and* are fled away together: they did not stand, because [m]the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like[2] a serpent;[3] for they shall march with an army, [n]and come against her with axes, as hewers of wood.

23 They shall cut down her forest,[4] saith the LORD, though it cannot be searched;[5] because they are more [o]than the grasshoppers, and *are* innumerable.

24 The[o] daughter of Egypt shall be confounded; [p]she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the multitude[9] of No,[7] and Pharaoh, and Egypt, [q]with their gods, and their [r]kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; and [s]afterward it shall be inhabited, as in the days of old, saith the LORD.[8]

27 ¶ But[t] fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD; for I *am* with thee: for [u]I will make a full end of all the nations whither I have driven thee; [x]but I will not make a full end of thee, but correct thee in measure; [z]yet will I not leave thee wholly unpunished.[9]

v Ch. 4. 27, 28. 10. 24. 30. 10, 11. Hab. 3. 2, 3. Co. 7. 17. 12. 3. Ps. 80. 37. z Is. 27. 7. 9 Or, *I will not utterly cut thee off.*

A.M. cir. 3397. B.C. cir. 607.

CHAP. XLVII.

a Jos. 19. 22. Ps. 89. 12. Jer. 46. 18.

b Or, *Tabor* and Carmel *shall* be ashamed *among* the mountains, as the stranger of Egypt *shall be ashamed* at the report thereof.

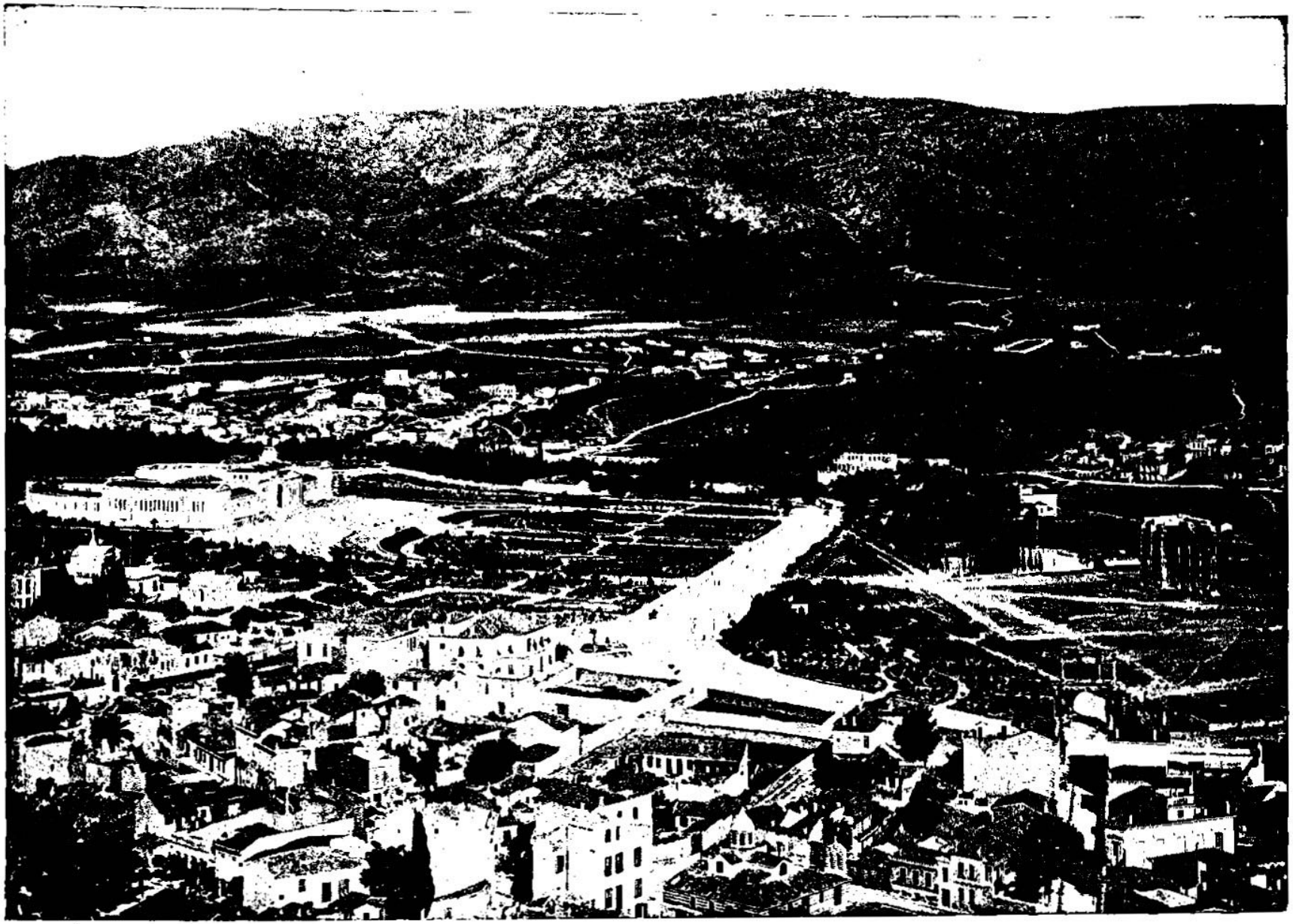

VIEW EAST FROM THE ACROPOLIS—SHOWING THE HILL WHERE ST. PAUL PREACHED. [Jeremiah, xlviii.]—In the year 588 B. C., Jeremiah was prophesying the conquest of Egypt by the Babylonians. At the same time in Greece, Solon, of the family of Nelidae, had come to great influence by the recapture of Salamis and by his share in the first sacred war against Crisa and Cirrha whose inhabitants had robbed the temple of Apollo in Delphi. It was during this time that Solon was writing the constitution and laws for the citizens of Athens. Standing upon the Acropolis and looking east toward Hymettus, we see the natural features of the country which surrounded Athens in the time of Jeremiah. It is interesting to place ourselves in the time of the prophet and look toward Greece, for this classical country is regarded as one of the lands of the Bible. From Greece some 200 years after Jeremiah, Alexander the Great came and conquered Palestine.

5 For in the going up of Luhith continual weeping[7] shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives,[8] and be like the heath[9] in the wilderness.[1]

7 ¶ For because [a]thou hast trusted in thy works, and in thy treasures, thou shalt also be taken;[2] and [b]Chemosh[4] shall go forth into captivity, *with* his [c]priests and his princes together.

8 And the spoiler[5] shall come upon every city, [d]and no city shall escape; the valley also shall perish, and the plain[6] shall be destroyed, as the LORD hath spoken.

9 Give[i] wings unto Moab, that it may flee and get away: for [e]the cities thereof shall be desolate, without any to dwell therein.[7]

10 Cursed[k] *be* he that doeth the work of the LORD deceitfully,[8] and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease[9] from his youth, and he hath settled on his lees,[1] and hath not been emptied from vessel to vessel, neither hath he gone into captivity:[2] therefore his taste[3] remained[4] in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him [f]wanderers,[6] that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And[l] Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el[7] their confidence.

14 ¶ How say ye, [m]We *are* mighty and strong men for the war?

15 Moab is spoiled,[8] and gone up *out of* her cities, and his chosen[9] young men are gone down to the slaughter, saith [n]the King, [p]whose name *is* the LORD of hosts.

16 The calamity of Moab [q]*is* near[1] to come, and his affliction hasteth fast.

17 All[r] ye that are about him, bemoan him; and all ye that know his name, say, [s]How is the strong staff broken, *and* the beautiful rod!

18 Thou [t]daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O inhabitant[2] of [u]Aroer, stand by the way, and espy; [v]ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab[x] is confounded; for it is broken down: howl and cry; tell ye it in [y]Arnon, that Moab is spoiled,

21 And judgment is come upon the [z]plain country;[3] upon [a]Holon, and upon [b]Jahazah, and upon Mephaath,

22 And upon [c]Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon [d]Kiriathaim, and upon Beth-gamul, and upon Beth-meon,

24 And upon [e]Kerioth, and upon [g]Bozrah, and upon all the cities of the land of Moab, far or near.[4]

25 The[h] horn of Moab is cut off, and his [i]arm is broken, saith the LORD.

26 Make[j] ye him drunken; for he [k]magnified *himself* against the LORD: Moab also[l] shall wallow in his vomit, and he also [m]shall be in derision.

27 For [o]was not Israel a derision unto thee? was he found among thieves?[5] for since thou spakest of him, thou skippedst[6] for joy.

28 O ye that dwell in Moab, leave the [7]cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the pride of Moab, (he is exceeding proud,)[9] his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath,[9] saith the LORD: but *it shall* not *be* so; his lies [p]shall not so effect *it*.[1]

31 Therefore[q] will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of Kir-heres.

32 O[r] vine of Sibmah, I will weep for thee with the weeping of Jazer; thy plants are gone over the sea, they reach *even* to the [s]sea of Jazer: [t]the spoiler is fallen upon thy summer fruits, and upon thy vintage.

33 And [u]joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting [v]*shall be* no shouting.[2]

34 From the cry of Heshbon *even* unto [g]Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* an heifer of three years old; for the waters also of Nimrim shall be desolate.[4]

35 Moreover, I will cause to cease in Moab, saith the LORD, [w]him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore[y] mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kir-heres: because [z]the riches *that* he hath gotten are perished.

37 For [a]every head *shall be* bald, and every beard clipped:[5] upon all the hands *shall be* cuttings; and upon the loins sackcloth.

38 *There shall be* lamentation generally [b]upon

A.M. cir. 3399. B.C. cir. 605

7 Heb. *weeping with weeping*, Ke 23 9.

8 Escape for your life, regardless of wealth.

9 Or, *a naked tree*, or *destitute*, ch. 17. 6; 52. 5. Ke. 6. 15 [or] 30 3-7. Mar 13. 14-20.

1 See note [1] below.

a Ps. 52. 7[7]15. 8. 1 Ti. 6. 17.

2 Thy works,' i.e. probably 'fortifications and strongholds, which abounded in the country, and which it was sufficient to resist the assaults of an enemy. 'Thy treasures,' by which the enemy might be bought off.—*P.*

3 Their god, Ju. 11. 24. Nu. 21. 29. Is. 46. 1. 2. ch. 43. 12. 1 Co. 8. 5.

4 See note ver. 46.

b ch. 49. 3.

5 Ch. 21. 3[6]. 26[4]. 7. 27. 1. c Ch. 49. 3 Hos. 4. 15. Am. 5. 5.

6 Is. 15. 2-5. Ke. xvi. ver. 20-25. Eze. 25. 9. Zec. 2. 5.

6 'The plain,' in Hebrew *Mishor*, the proper name of the great pasture-land which extends from the summit of the mountain range on the eastern shore of the Dead Sea to the Arabian desert. It is an undulating table-land, having an average elevation above the sea of nearly 3000 ft., and clothed with rich pastures. 'The valley' seems here to signify that section of the valley of the Jordan, on the east bank of the river, which was included in the territory of Moab.—*P.*

d ver. 28. Ps. 55. 6. Is. 16. 2.

e Is. xv. xvi. Eze. 25. 9, 10. Zep. 2. 9.

7 At the present moment there is not a single inhabited town or village within the territory of Moab, except Kerak.—*P.*

f Ju. 5. 23. ch. 50. 25. 1 Ki. 20. 42. 1 Sa. 15. 3. 9.

8 Or, *negligently*.

g ch. 21. 2. Ps. 73. 6. Zep. 1. 12. i.e. hath flourished.

1 Like wine left long to refine, and therefore quite undisturbed.—*C.*

2 For about 130 years.

3 Former wickedness, Is. 30. 6 ver. 29.

4 Heb. *stood*.

h Chaldean, ch. 25. 9. 27. 7. 50. 23. 51. 41. Ver. 8. 15, 18 They shall enslave them, and ruin their wealth and cities.

5 *Wanderers*. 'Tillers who shall tilt him down;' alluding to the practice of tilting vessels to draw off their contents.—*C.*

i ver. 19. Is. 2. 20[15. 21. 16. 10. 45. 20. with Ju. 13. 24. 1 Ki. 11. 7. ver. 7.

k Is. 8. 5. 10. 5. 2 Ki. 22. 28, 29. Of the calves there.

l Je. 9. 23. Ps. 33. 16[76. 5]147. 10. ver. 39, 41.

m ver. 8, 18-25. Their cities are ruined, and themselves taken captive.

6 Heb. *the choice of*. ch. 30. 17. Is. 34. 7[40. 30, 31.

n 1 Ti. 1. 17[6. 15, 16. ch. 46. 18. Ps. 47. 2. Mal. 1. 14.

7 It is most probable that the invasion of Nebuchadnezzar, the ruin of the cities, and the captivity of the inhabitants of Moab, took place in the days of Zedekiah.—*P.*

8 The idea of utter isolation is here expressed. Nothing but entire separation from the home and haunts of man could save any of the inhabitants of Moab from death. This remarkable statement is illustrated by the situation of Moab, and the habits of all dwellers in Syrian border-land. Moab was bounded on the east by the great desert of Arabia; and to this day when any invading force enters the territory of a transjordanic people, if unable to meet them in the field, they pack up their goods, collect their flocks and herds, and retire into the desert. This is the counsel given to the Moabites by the prophet.—*P.*

9 *The plain country*. Though Moab possessed some mountain ranges, it was chiefly characterized by its extensive plains, Nu. 31. 10, 33. 48.—*C.*

o Not that Jos. 13. 21. 22. 15.

p Is. 15. 4. Jos. 13. 18; 21. 36. 1 Ki. 4. 12.

q ver. 1, 18 Nu. 21. 30. 32. 34, 36. 33. 40. Eze. 5. 14.

r ver. 2. Nu. 32. 37, 38. 1 Ch. 5. 8.

s ver. 45. Am. 2. 2.

t Not that ch. 49. 13. Is. 63. 1, 2. but Dt. 4. 43. Jos. 20. 8.

1 The whole of the extensive region which, at one time or another, was under the dominion of Moab, is here included in the sweeping denunciation of the prophet. The proper territory of Moab lay immediately upon the east. ern border of the Dead Sea, bounded on the north by Ammon, and on the south by Edom; but in prosperous times, during the internal conflicts of Israel, the Moabites conquered the extensive plain extending east of Gilead as far as the southern border of Bashan. Some of the cities here named lay in that plain, such as Bethharamul, Kerioth, and Bozrah.—*P.*

u Ps. 75. 4, 5, 10. Job 20. 5. Ps. 10. 5; 37. 17.

v Eze. 30. 21.

w ch. 25. 15, 17, 21, 28. Is. 51. 17. Ps. 60. 3[75. 8. Eze. 23. 32-34.

x Zep. 2. 10. ver. 27, 29, 42. Job 9. 4.

y Hab. 2. 15. Is. 19. 14.

z Is. 1. 21.

a Ps. 94. 15, 18. ch. 19. 14. Eze. 25. 8. Zep. 2. 8-10.

2 Did he ever rob you? ch. 2. 26.

3 Or, *moreover thyself*.

b ver. 9. Ps. 55. 2, 7. ch. 49. 16. Ca. 2. 14. i.e. hide yourselves in dens and caves, Is. 2. 19. Ju. 6. 2 1 Sa. 13. 6.

c Ps. 8. 13. Is. 13. 22; 15. 6, &c. ver. 26. Zep. 2. 10. And still growing worse.

d Is. 16. 6. i.e. furious threatenings against me and my people.

e ch. 50. 36. Ps. 73. 10. Job 40. 12, 13[19-21, 23.

f Or, *theorem wherein he stayeth* (Heb. *his parts*) *do not right*. Ps. 33. 10. Job 40. 12.

g Is. 15. 2-5, 8; 16. 7-11.

h Is. 16. 8, 9.

i Is. 16. 9. Nu. 21. 23.

j ver. 8, 15, 18. Re. 14. 15, 18.

k Is. 16. 10[9. 3. Joel 1. 12.

l ch. 51. 14. Re. 18. 9, 10[, 11. 20, 21.

m Their shouting shall not be of plenty and joy, but of ruin and woe.—*C.*

n ver. 2, 25. Is. 15. 4-6. ch. 46. 20. The whole country is filled with outcries and howling.

o Heb. *desistants*.

p ver. 7. Is. 10. 12[13. 2. Nu. 25. 3.

q Is. 15. 5[; 16. 11. ch. 4. 19. La. 1. 20. Job 30. 27.

r Ps. 22. 4. Is. 25. 7. ch. 17. 11. Mat. 24. 22.

s Is. 15. 2, 3. ch. 47. 5[26. 6. Eze. 5. 1, 2. Ge. 37. 29, 34.

t Heb. *diminished*.

u Is. 15. 3; 22. 1.

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east by the deserts of Arabia. The Israelites were expressly forbidden to injure the Moabites, De. 2. 9; but this forbearance was repaid not only with inhospitality, but malice; for the Moabites hired Balaam to curse Israel, and joined with the Midianites in enticing them to sin, Nu. xxi. xxiv.; De. 23. 2. During the period of the judges, Moab held Israel in bondage for eighteen years, from which they were delivered by Ehud, Ju. iii. Moab was completely subdued by David; but, during the decline of the kingdom of Israel, they regained their independence, and seized on the greater part of the possessions of the tribe of Reuben, 2 Ki. 13. 20. After an invasion by Shalmaneser, Is. xv. xvi.; Am. 2. 2, Moab soon regained its strength, and became one of the most flourishing kingdoms of Asia. It was sadly devastated by Nebuchadnezzar, who carried into captivity the greater number of its inhabitants, 2 Ki. 24. 2; Eze. xxv. After various recoveries and disasters, it fell under the power of the Romans, and the whole country is studded with relics of that extinct empire. The natural fertility of the soil is nearly unparalleled, yet the whole

all the house-tops of Moab, and in the streets thereof: for I have broken Moab like [a] a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, [d]How is it broken down! how hath Moab turned the back[6] with shame! so [e]shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold, he[7] shall fly as an eagle,[8] and shall spread his wings over Moab.

41 Kerioth is[9] taken, and the strongholds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.[1]

42 And Moab shall be destroyed [g]from *being* a people, because [h]he hath magnified *himself* against the LORD.

43 Fear,[i] and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He[j] that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, [k]the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force: but [l]a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the tumultuous ones.[2]

46 Woe[m] be unto thee, O Moab! the people of Chemosh[3] perisheth: for thy sons are taken captives,[4] and thy daughters captives.

47 ¶ Yet[n] will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAPTER XLIX.

1 *The judgment of the Ammonites.* 6 *Their restoration.* 7 *The judgment of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The restoration of Elam.*

CONCERNING[1] the[a] Ammonites, thus saith the LORD, Hath Israel no sons? hath he no heir? why *then* doth their [2]king [b]inherit [3]Gad, and his people [c]dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, that [d]I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her [4]daughters shall be burned with fire: then [e]shall Israel be heir unto them that were his heirs,[5] saith the LORD.

3 Howl,[f] O Heshbon; for [h]Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges:[6] for[i] their king[7] shall go into captivity, *and* his priests and his princes together.

4 Wherefore[j] gloriest thou in the valleys, thy flowing valley,[8] O[k] backsliding[9] daughter? [l]that trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, [m]I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye [o]shall be driven out every man right forth; and none shall [p]gather up him that wandereth.

6 ¶ And [q]afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning[r] Edom, thus saith the LORD of hosts, *Is* wisdom no more in [s]Teman?[11] is [t]counsel perished from the prudent? is their wisdom vanished?

8 Flee[u] ye, turn back,[2] dwell [3]deep,[4] O inhabitants of Dedan; for I will bring [v]the calamity of Esau upon him, the time *that* I will visit him.

9 If [x]grape-gatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy till they have [5]enough.

10 But I have made Esau [y]bare, I have uncovered his [z]secret places, and he shall not be able to hide himself: his [a]seed is spoiled, and his brethren,[6] and his neighbours, and he *is* [7]not.

A.M. cir. 3399. B.C. cir. 605.

c ch 19.11; 22.28. Ps. 60.8; 108.9; 136.9. Ro 9.22.
d ver 14, 15. 25.9.
e Heb. *meid.*
f ver. 36, 37, with Hos. 13.8. Zep 2.8
1 Nebuchadnezzar. De. 28.49. Is. 5.26. Ho. 1. 8. Da. 7.4. ch. 43.27; 46. 13. Eze. 17.3. Hab. 1.8 1.4.4.22.
g *He shall fly as an eagle* — that is, the Babylonian invader and destroyer. ver. 49.—C.
2 Or, *The cities are.*
h Quaking and fainting. ch. 6.24; 30.5; 49.23; 50.43; 51.32. La. 1.6. Is. 13.8. 21.3. Na. 2. 13. Mic. 7.16.
i Ps. 64. 4. Is. 7. 8. Mat. 7.2. Lu. 1.7
k ver. 19, 33. Zep. 2 10. Joh. 40.11, 12. 9.13. Pr. 16.18. 29.23; 25. *l* Is. 24.18. De. 32. 23-25, 35. Ps. 11. 5, 6. *m* Is. 24.18. Am. 5.19; 9.14. 1 Ki. 19.17. *n* ch. 48. 47; 49. 6, 39. 1 Ki. 22.46. 2 Ki. 1.1; 3.4, 5. *o* Num. 24.17. Is. xv, xvi. Am. 1. 3.
2 Heb. *Children of noise.*
p Nu 21.29. ver. 1, 3.
3 Chemosh was the national deity of the Moabites. The idol was the representative of one of the heavenly hosts—some say the planet Saturn, others Mars. The idea set forth in this prophecy is that instead of being able to defend the people and country, the very idol to which they trusted would have to be carried away with them into captivity.—*P.*
4 Heb. *in captivity.*
q Ps 72.9. ch. 48. 26; 49.6, 39. Is. 18.7; 19. 18-25; 23. 18. Eze. 16.53.

CHAP. XLIX.

B.C. cir. 604.

1 Or, *against.*
a ch. 25.9, 21. Eze. 21. 28; 25. 2 to Am. 1. 13-15. Zep. 2. 8-11

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* This prophecy refers to a time undoubtedly future, for the ten tribes, here called 'Israel,' never have returned to occupy their own land, nor to extend over the land of Ammon, as here foretold. But no title of inheritance can equal the promise of God; no power of man can render it ineffectual; Israel shall yet be planted and grow in his own land, and his boughs shall cover shadow from the sea to the river.—*C.*
† Perverse, refractory, rebellious. Ammon is so called, as the descendant of the firstborn of righteous Lot, and as a people fully warned by the instructions of the Jewish prophets.—*C.*

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2 Or, *Melcom.*
b Am. 1. 13, with 2 Ki. 10. 33; 15. 29. 2 Ch. 20. 10.
3 Why do they seize on the country of the Gadites?
c Ps. 9. 6.
d Am 1. 14. Eze. 25 5. Zep. 2. 9, 10.
4 Lesser cities, towns, and villages, ch. 4. 3120.23
e Eze. 25. 14. Is. 14. 1-3. Ob. 19. Ro. 11. 1-5.
5 See note † in next column
f ch 48. 7, 31, 46; 47. 5; 5.8; 6.26. Is. 32. 11. Re. 18. 19.
g Not that Jos. viii
6 Hiding themselves.
h ch. 48. 7; 46. 25; 48. 22. Am. 1. 15.
7 Or, *Melcom*, 1 Ki 11. 5, 33
i ch. 46. 20; 48. 29. Is. 28. 1, 4. Ps. 11. 4. Is. 47. 7. 8. Eze. 29. 3. ch. 51. 1.
k Or, *thy valley, or fruitful soil, Howeth* 4 2018.
l ch 7. 24. Ho. 4. 16. 2 Ti. 4. 13.
9 See note † in first column.
m ch. 48. 7. Ps. 52. 7; 10. 6. Ps. 1. 2. 15. Is. 47. 8. Re. 18. 7. 11. 23. 13
n ver. 26; ch. 48. 43; 15. 8. Is. 24. 17, 18.
o ch 46. 5. Am. 4. 3. Ob. 4. 14.
p Psa. 10. Is. 16. 3.
q See on ch. 48. 47; ver 39.
r Is. 21. 11; 34. 5, 6; 63. 1. Eze. 25. 8, 12-14; xxxv. Am. 1. 11, 12. Joel 3. 19. Ob. 1-10. Mal. 1. 3, 4. Ob 5-9, 18.
1 Or, Is. 27. 13, 17. Joh 4. 1. Am. 3. 12. Hab. 3. 3
2 Most probably the chief seat of learning: its modern language, the most celebrated university of the time and country.—*C.*
s Job 5. 12, 13
t ver. 36. ch. 6. 1. Mat. 24. 16. ch. 48. 6; 25. 23.
2 Or, *they are turned back.*
3 Ro. 6. 1, 2 Sa. 14. 6. Ju. 6. 2. 2 c. in dens and caves, Is. 2. 19. ch. 48. 6, 28.
4 Retire 'deep' into the deserts — as is customary in Arabia, during hostile invasions—or hide in the secret dens and caves, natural or artificial, with which the mountains stud about, see ver. 10.—*C.*
u Mal. 1. 3, 4.
v Ob. 5, with Is. 17. 6
5 Heb. *their sufficiency.*
x Mal. 1. 3.
y ver 8. Is. 16. 3.
z Ob. 2, 10. Is. 14. 22, 23.
6 Moabites, Ammonites, and Arabians, Is. xxi. Eze. xxv. Ob. 1-21. ch. xlvi. xlix.
7 None is left to say, as ver. 11. Mal. 2. 3, 4. Is. 17. 14; 34. 5-15. Ps. 37. 35, 36.

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country is a desert—a national monument of God's judgments upon national sins. See ver. 9. *C.*

Ver. 21. *Holon, &c.* These are the names of cities of Moab, some of them not elsewhere mentioned. It is stated by travellers that in no country of Europe are the towns and villages so numerous as the ruins that are scattered over Moab. *C.*

Ver. 26. *Make ye him drunken* —not 'with wine, wherein is excess;' for that is forbidden of God—but judicially condemn him to drink of the intoxicating draught of his own pride and vanity, ver. 29, and the cup of God's judgment against these rebellions of the heart. *C.*

Ver. 27. The people of one nation often take pleasure in deriding the people of another; and seem to think that by lowering their neighbours they are elevating themselves. The subject of this derision may be religion, government, poverty, dress, language, history, national peculiarities and habits, however inoffensive; nay, industry, riches, and comforts, can be turned into ridicule by those who envy what they are too ignorant or too idle to attain. The Moabites, by perverting history, seem to have ridiculed the Israelites as 'thieves,' and to have expressed that malignant joy at their disasters which is the surest evidence of a weak understanding and a bad heart: and the certain forerunner of that divine judgment against private or public malice which prophecy occasionally reveals as a part of God's uniform and unalterable government. *C.*

Ver. 30. *His lies shall not so effect* his evil purposes, nor enable him to gratify his malignant and causeless wrath. The probability is, that the Moabites had been active in misrepresenting the Jews to the Chaldeans. *C.*

Ver. 32. *Thy plants are gone over the sea.* Thy people are carried captive beyond the sea, but to what place is unknown: the word translated 'sea' being applicable to the ocean, the Mediterranean, the Red Sea, the Dead Sea, or to any considerable lake of fresh water. *C.*

Ver. 34. *Three years old*, as the date of maturity, and the consequent emblem of perfection, was the age required by JEHOVAH for every animal of the covenant-sacrifice with Abraham, Ge. 15. 9; of which sacrifice the 'heifer' was the first. It is therefore not probable that the allusion is, as Blayney supposes, to a heifer 'lowing after her lost calf'—for such instinctive language of maternal affection is not peculiar to any age; but to an animal devoted to sacrifice, as Moab was to divine judgment. *C.*

Ver. 36. There are two views of every national calamity. (1) As it is the effect of God's judgment. (2) As it is the work of Satan's malice. Viewed in the first aspect, the believer always acquiesces, frequently rejoices; viewed in the second, he always acquiesces, but often weeps. Thus our Lord wept over Jerusalem at the very moment he announced her doom. Thus the prophet condemns Moab for her sins, but weeps over the ruin her sins are about to accomplish. *C.*

Ver. 38. *House-tops of Moab.* The roofs of eastern houses being generally flat, the 'house-top' served as a principal apartment for the assembling of families. *C.*

Ver. 42. *Magnified himself.* Set up his own opinion—calling it 'reason'—in opposition to God's revelation; his idols, made by his own hands, in opposition to God's worship; and his own appetites and passions, in opposition to God's law. *C.*

Ver. 47. Whether this prophecy has yet received any accomplishment is uncertain; but, most probably, the humane policy of Cyrus would extend beyond the Jews to other captives. Its full accomplishment, however, is still future, and waits for the time when 'the kingdoms of this world shall [all] become the kingdoms of our Lord, and of his Christ.' Re. 11. 15. *C.*

REFLECTIONS.—God is the author and manager of all the awful judgments executed upon nations or persons. And with tremendous exactness, activity, and fury, his agents perform their work. Such as could not be ashamed out of their idolatry by his word must be made ashamed of it by his rod, and be convinced by experience that their idols cannot help them. Long outward prosperity is a snare to men's souls; and by it wicked men encourage themselves to more ungodliness. When men enjoy their good things here, they have none to expect in eternity. When God has borne long with sinful nations, they may expect calamities, surprising, terrible, lamentable, shameful, and complicated, but all of them righteous. And it is of infinite mercy if they issue not in everlasting destruction. Nor need presumptuous mockers of God and his people to wonder if their bands be made strong, or if their presumption become the prelude of their ruin.

CHAPTER XLIX.—Ver. 19, 20. Behold, Nebuchadnezzar shall invade your country, as furious as a lion driven from his den by the swelling of Jordan. He shall attack your strongest cities; and, acting under the direction and influence, of all embracing ambition and desire for glory he shall, without control, ravage your whole country.

Ver. 1. *Why then doth their king inherit Gad?* Rather, 'Why doth' Milcom 'inherit Gad?' Milcom was the chief idol of the Ammonites; see 1 Ki. 11. 5. The Gadites were carried captive into Assyria (2 Ki. 15. 29; 1 Ch. 5. 26), when, it is most probable, the Ammonites took possession of the vacant country. *C.*

Ver. 12. *Whose judgment was not to drink.* In every national calamity there is a number of the godly who suffer with the ungodly; and whom, though God may preserve, he yet severely tries by the judgments that fall upon their relatives and friends. See Eze. 14. 12-23. And thus it comes to pass that they 'whose

11 Leave thy fatherless children, [b]I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD, Behold, [c]they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall [d]altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

13 For I have [e]sworn by myself, saith the LORD, that [f]Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.[g]

14 I have heard a [h]rumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, [i]I will make thee small among the heathen, *and* [j]despised among men.

16 Thy[k] terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock,[l] that holdest the height of the hill: [m]though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also[n] Edom shall be a desolation; every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As[o] in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up [p]like a lion[1] from [q]the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away [r]from her;[2] and who *is* [s]a chosen *man, that* I may appoint over her? for [t]who *is* like me? and who will appoint me the time?[3] and who *is* [u]that shepherd[4] that will [v]stand before me?

20 Therefore hear the [w]counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of [x]Teman: surely [y]the least of the flock[5] shall draw them out;[6] surely he [z]shall make their habitations desolate with them.

21 The[a] earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the Red sea.[b]

22 Behold, he shall come up and [c]fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom [d]be [e]as the heart of a woman in her pangs.

23 ¶ Concerning[f] Damascus: Hamath is confounded, and Arpad; for they have heard evil tidings; they are [g]faint-hearted:[7] *there is* sorrow on the sea;[8] it cannot be quiet.

24 Damascus is [h]waxed feeble, *and* turneth herself to flee, and fear hath seized on *her*: anguish and sorrows have taken her, as a woman in travail.

25 How is the [i]city of praise not left, the city of my joy!

26 Therefore[9] her[j] young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a [k]fire in the wall of Damascus, and it shall consume the palaces of [l]Ben-hadad.

28 ¶ Concerning[m] Kedar, and concerning the kingdoms[10] of [n]Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD, [o]Arise ye, go up to Kedar, and spoil the men [p]of the east.[11]

29 Their[q] tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, [r]Fear *is* on every side.

30 ¶ Flee,[s] get you far off,[12] dwell deep,[13] O ye inhabitants of Hazor, saith the LORD; for [t]Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation,[14] that [u]dwelleth without care, saith the LORD, which have neither gates nor bars, *which* [v]dwell alone.

32 And their camels [w]shall be a booty, and the multitude of their cattle a spoil; and [x]I will scatter into all winds them *that are* in the utmost corners;[1] and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor[y] shall be a dwelling for [z]dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [a]Elam,[4] in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break [b]the bow of Elam, the chief of their might.

36 And upon Elam will I bring [c]the four winds[5] from the four quarters of heaven, and

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[b] Ps. 68:5; 146:9. Ho. 14:3.

[c] ch. 25:29, &c. Ezek. xxxix. 18. 2 Pe. 4:17, 18. Or. 15.

[d] ch. 1:15; 25:28, 29. 46:28. Ob. 16.

[e] Ge. 22:16. Is. 45:23. Am. 4:2. Mat. 3:9, ver. 17-22, with Is. 34. 9-15. Ezek. 35. Joel. 3:19. Ob. 1-21.

[f] The 'Bozrah' here mentioned is different from that spoken of above in connection with Moab. The latter was situated in the south part of the mountainous chain of Bashan, and became, under the name Bostra, the capital of the Roman province. Bozrah of Edom stood on the summit of the mountain range between Kenaz and Petra, and was a very strong fortress. It is now called Buzeileh.—*P.*

[g] Is. 13:19-22, 34. Obad. ch. 5:2 Peter 2:6, ver. 17, 18. Is. ch. 13:19, ver. 20.

[h] Obad. 1. Is. 21:2. Jer. 51:31.

[i] Is. 2:9, 11, 17. 40:23. Ob. 3, 4. Rev. 18:7, 8.

[j] Is. 53:3. Ps. 53:5.

[k] Is. 14:13, 14. Ob. 3, 4. Dan. 4:30. Hab. 2:4.

[l] Song 2:14. Is. 2:19, 21. Jer. 48:28. Ob. 3, 4. Mat. 24:16.

[m] Nu. 24:21. Is. 14:13-15. Ob. 4. Hab. 2:9.

[n] ch. 18:16. Is. 34. 9-15. Ezek. 25:13. 35. Zeph. 2:9. Mal. 1:3, 4.

[o] De. 29. 23. Ge. 19. 24, 25. Is. 13. 19. Am. 4:11. Zep. 2:9, ver. 33. Jude 7. 2 Pet. 2. Jude 6, 7. Rev. 18.

[p] ch. 5:6, 50:44. Is. 31:4. Am. 3:8. Zech. 11:3. When the Jordan overflows its banks, the lions, driven from the jungles and deprived of their usual prey, invade and infest the interior of the country.—*C.*

[q] Jos. 3:15. 1 Ch. 12:15, ch. 12:5.

[r] Or, upon her, 1 Ki. 20:40.

[s] Yet swiftly shall he return from it with spoil.—*Bishop Lowth.*

[t] ch. 50:44. Ps. 89. 6, 8, with Ex. 15:11.

[u] Is. 40:25.

[v] Or, *consent me in judgment*, Job 41:10. ch. 50:44, 45.

[w] ch. 25. 34-36. Zec. 11:3, 8, 17.

[x] *That shepherd.* What military leader can resist my power?—*C.*

[y] Na. 1:6. 1 Co. 10:22. Ps. 76:7. Rev. 6:15-17.

[z] Ps. 52:5.

[a] Job 5:23, 24.

[b] The weakest Chaldean, &c. ch. 25:45; 50:20. Zec. 4:6. 2 Co. 12:9.

[c] The weakest soldier in the army of Nebuchadnezzar.—*C.*

[d] Shall 'drive them out' from their dwellings in the rock, as eggs drawn out and fruits from their hours.—*C.*

[e] See ver. 13, 17, 18. Mal. 1:4.

[f] Ezek. 26. 15, 18; 27. 26, 32-36. Is. 23:1-13. 28. 29.

[g] Heb. *Weedy sea.*

[h] ch. 48:26, 41. Ho. 8. 1, with ver. 14.

[i] Is. 48:2. Is. 13:8. 21. 26. 27. ch. 4:31. 6:24. 13:21. 22:23. 30:6. 48:41. ver. 24, 36. 50.

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[c] Am. 1:3-5. ch. 25:9. 50:15, 32. 51:8. Zech. 9:1, 2. Is. 17:1-3. 60:6.

[1] Heb. *melted.*

[2] They dissolved with fear, as the sea which can never be at rest.—*Bishop Lowth.*

[3] Or, *as on the sea*

[d] See ver. 8, 22. Ps. 48:5.

[e] ch. 13:21. 30:6. Is. 21:3. 26:17. 66:7. Hos. 13:13. Mic. 4:9, 10. 1 Th. 5:3.

[f] Am. 1:4, ver. 2. De. 33:25.

[g] 2 Ki. 13:3. 24. 25. 14:28. 2 Ki. 15:29. 16:9. 20:12. Is. 7:8. 8:4. 17:1. Jer. 35:11.

[h] Is. 21:13-17. ch. 25:23. 49:8. Ezek. 27:27. Is. 57:20.

[i] Or, *Surely*, ch. 50:27. Ezek. 27:27. Is. 57:20.

[j] Ch. 21:13. Is. 22:1. Lam. 2:1. Ezek. 26:17. Is. 23:7, 12.

[k] Am. 1:4, ver. 2. De. 33:25.

[l] 1 Ki. 15:18. 2 Ki. 13:3, 24.

[m] Is. 21:13-17. ch. 25. 49:28.

[n] The country was governed by chieftains of tribes, and their authority being supreme, their dominions, however far apart, are called kingdoms.—*C.*

[o] Not Jos. 13:10. Ju. 4:2.

[p] ver. 14, 31. ch. 6:4, 22. 50:41. 51:27. Is. 13:5.

[q] Ju. 3. 1 Ki. 4:3. Ge. 25:18. Is. 21:14.

[r] Arise, go up to Kedar, and spoil the Bene-Kedem. The *Bene-Kedem*, "Sons of the East," were the Arab descendants of Kedar or Arabia. They are here connected with Damascus, because in it they trafficked—bartering their wool, fat, corn, and other commodities of life. The kingdoms of Hazor appear to have been three tribes or hordes built of Damascus, and according to Arabian writers at one time under the rule of Hazor. The people spoken of were all nomad shepherds, whose entire property consisted of flocks, herds, and tents.—*P.*

[s] Ps. 120:5. Is. 21:16, 17. 42:11. 60:7. Song 1:5. Ezek. 27:21. Is. 9:14, 15. 19:15. 21:16, 20, 14:32.

[t] ch. 46:25. 50:18. 51:36. Ezek. 30:14, 16.

[u] See on ver. 8.

[1] Heb. *fly greatly.*

[2] See note on ver. 8.—*C.*

[v] ch. 25:9, 23. 34:17. Is. 5:8.

[1] Or, *that dwell alone.*

[w] Ju. 5:19. Is. 42:8. Zech. 14:14. Rev. 18:13. Is. 30:6. Ezek. 38:13.

[x] Ne. 1:9. De. 28:64. Mic. 5:14.

[y] ch. 50:40. Ge. 19. 24. Is. 13. 19. Jer. 50:39, 40. Zeph. 2:9, 13. 15. Mal. 1:3, 4.

[z] Rather 'jackals,' which abound in the desolate ruins of eastern Syria. The site of the Hazor here mentioned is unknown. There were many towns of the same name in the country.—*C.*

[a] ch. 25:25. Ezek. 32:24. Is. 22:6. Dan. 8. 2. Ch. 20:22.

[1] *Elam* was an independent and powerful kingdom in the days of Abraham, Ge. 14. 1, and was banished with Persia in the days of Cyrus.—*C.*

[b] Is. 22:6. ch. 50:14, 29. 51:3, 56. Ps. 46:9.

[c] ver. 32. Da. 7:2. ch. 52:23. Ezek. 37:9. Is. 11:12. Rev. 7:1.

[d] Or, *Surely* all the enemies of Elam shall be cut off.—*C.*

[e] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[f] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[g] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[h] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[i] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[j] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[k] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[l] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[m] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[n] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[o] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[p] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[q] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[r] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[s] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[t] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[u] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[v] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[w] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[x] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[y] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[z] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[a] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[b] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[c] Ezek. 32:24. Jer. 25:25. Is. 22:6.

[d] Ezek. 32:24. Jer. 25:25. Is. 22:6.

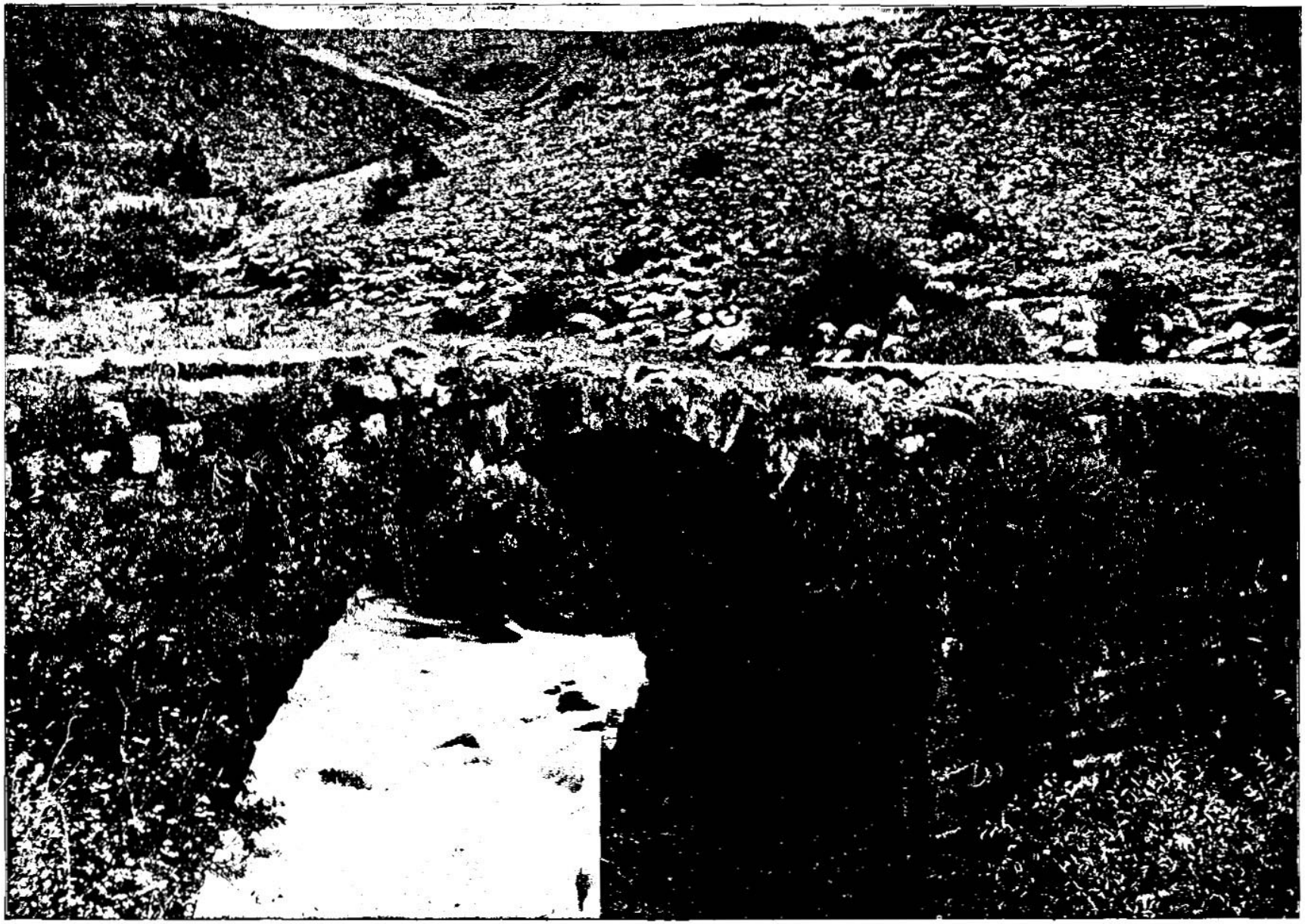

BRIDGE OVER THE JORDAN—NEAR WHERE THE ISRAELITES WORSHIPED THE EGYPTIAN CALF. [Jeremiah, xlix:19]—"Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong." This bridge is over the Hasbeiya branch of the Jordan. The bridge is said to date to the time of the Romans, but is thought to belong to a later date. It has a very solid look and is in need of repairs, but one peculiarity of the Turk is that nothing with which he has to do is ever repaired. The rock-paved roadway you see coming down to the bridge is the road along which we pass from the plain of Huleh to Cæsarea Philippi. This is a wild and picturesque place, and the river underneath is fitly represented by Jeremiah in the sentence "the swelling of the Jordan." The Jordan here dashes down the steep descent, covering the shrubbery on the banks with its spray. It passes in a channel nearly 200 feet deep.

will[a] scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For [b]I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I [c]will send the sword after them, till I have consumed them:

38 And I will set my throne[e] in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But[d] it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.[7]

CHAPTER L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

THE word that the LORD spake [a]against Babylon, *and* against the land of the Chaldeans, by[1] Jeremiah the prophet.

2 Declare[b] ye among the nations, and publish, and set up[2] a standard;[3] publish, *and* conceal not: say, Babylon is taken, [c]Bel is confounded, Merodach[4] is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For [d]out of the north[5] there cometh up a nation against her, which [e]shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In[g] those days, and in that time, saith the LORD, [h]the children of Israel shall come, they and the children of Judah together, [i]going and weeping: they shall go, and [j]seek the LORD their God.

5 They [k]shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us [l]join ourselves to the LORD [m]in a perpetual covenant[6] *that* shall not be forgotten.

6 My people hath been [n]lost sheep; their shepherds[o] have caused them to go astray, they have[q] turned them away *on* the mountains: they have [r]gone from mountain to hill, they have forgotten their [s]resting-place.[7]

p Is.56.10-12.ch.10.21; xxiii.Eze.xxxiv. *q* ch.2.20,28;3.2,23. *r* ch.3.6,23,5
s Ca.1.7,8. 7 Heb. *place to lie down in*, Ps.23.2.

A.M. cir. 3405. B.C. cir. 599.

a ver 12. De. 32. 27; 28.25, 64. Eze. 5. 2, 12.
b ver.5,9,15,24,29; ch. 25.9, 15; 49.27,32,33,38 Ps.48.5,6.
c ch. 9. 16; 48. 2. Le. 26.33.
4 Of just vengeance. Dn.7.9-11, or ch. 2. 45; 45.10;97.6,7
d ch.48. 47; ver. 6. 2 Ch.36.23. Ezr.1.1. Ac. 2.9.
5 The Elamites it is now impossible to distinguish by name; but many tribes of foreigners, whose original countries are unknown, are to be found in various quarters of the world —of whom the people called 'gipsies' are best known in Europe. But by whatever name the original Elamites are now known, or wherever they may now be captive, God gives them promise of restoration, which, after the example of his promise to the Jews, seems to indicate, not merely conversion to the gospel, but a return to their ancient dwellings.—*C.*

CHAP. L.
B.C. cir. 595.

a ch 25.12-14, 26,27. Is. xiii. xiv. xxi. xlvii. Jer. 51. 37- 8,9, with Re.xiv.13,18.
1 Heb. *by the hand of.*
b ch.5.15,20.Is.13.2-5.17;21.9.Re.14.8.
2 Heb. *lift up.*
3 The standard or banner as of an army carried before them in their march, and set up to mark the place of their assembling or encampment.—*Note*, God's standard is truth, Ps. 60.4 Jn.18.37.—*C.*
c Is.46.1,2.ch.51.44.
4 *Bel. Merodach.* Most probably the names of some of the kings of Babylon deified, and worshipped by their heathen subjects, as 'military saints' (so called) are, alas! still canonized and worshipped in lands called Christian.—*C.*
d ver.9,40,41;ch. 51. 11,27,48. Is.13.5, 17; 21. 2.
5 The Medes, whose country lay to the north of Babylon.—*C.*
e Is.13.5,9-14, 19-22; 14. 4, 22, 23 ver. 17, 23, 15.16, 21, 35-40. 45. ch. 51. 2, 3, 8, 25, 26, 37, 42-62.
f Ro.11.1, &c.
g ver.19,20.,33,34.ch. 31. 5, 6, 50; 3.18-25. Ps. 126. 5, 6. Ezr. 3. 12, 13. Ho. 3. 5. 11; 5.15. Zec. 12.10.
h ch. 31.9, Ac.2.37.
i Ps.34.6; 105.4. Ho. 3.5;6.2,3,11.
k Is. 35.7. Is.2.3,5. ch.6,16.
l Ac.11.23 2 Co.8.5.
m Is.44.3-5 ch.32.40; 31.33,34.Ca.8.6. Ps.80. 18. Is.24.5;55.3.
6 This is that new and unforgeable covenant which the LORD will yet make with his ancient people, Heb.8.8-13.—*C.*
n ver.6. Ps.119.176. Is. 53.6. 1 Pe.2.25.

A.M. cir. 3409. B.C. cir. 595.

o Ps. 79. 7. Is. 9.12. 2 Ki. 21. 2. ch. 12. 7-12; ver. 1, 33.
p Ch.2.8;10.21. Zec. 1.5,11.5. Is.47.6. Da.9. 6,16.
7 Ps.on 1.21.1-6.
8 This has been the very language of those (so called) Christian countries in which the Jews have, in former times, been persecuted. Their persecution, whether in the form of assault or robbery, was counted no crime, because the Jews had been guilty of crucifying the Lord, and their persecutors believed or feigned themselves authorized by Providence to inflict retributive punishment. So easily, alas! is Christianity perverted, when covetousness or revenge obtains a place in the heart of its professors.—*C.*
q Ps.22.4,5, ch. 14.8; 17.13. 2 Ti. 1. 1. Col. 2. 17.
r Is.48.20; 52.11. ch. 51.6, 45, 50. Zec. 2.6,7. Re. 18.4.
9 An address to the Jews in Babylon, who, though carried captive as a people, seem to have been rather colonists than slaves. The warning to remove may be considered as prophetic of the siege by Cyrus. See more on ver. 28 and ch.51.6.—*C.*
1 The meaning most probably is, that as the goat seeks the rocks and mountains, so the Jews, to whom their instincts and habits were well known, would withdraw from the plains of Babylon, and take refuge in the mountain provinces. See ver.16.—*C.*
s ver.14,20,26,41,42; ch.25.14; 51. 1-4, 11,27. Is.13.2-5,17;21.2.
2 Or, *destroyer.*
t ver.14,29. Is.13.18. 2 Sa.1.22.
u Is.45. 2; 33. 4, 23. 2 Ch.20.25. Ke.17.16.
v Ja.2.16, Ne.17,22.
w ch. 3.xxix.lii.; ver. 17; ch. 51. 34. with De. 32.9.
x Ps.22.12;68.30. Am. 4.1. Dc.32.15.
3 Heb. *fig* or *corpulent.*
4 Or, *neigh as steeds.*
5 Chief city, ver. 1, 8, 9, with ch 49.2. Re. 17.5.
y Is.13.13,20; see on ver.3;18.13,22.
6 Babylon, that once was at the head, shall then be last and lowest of the nations.—*C.*
z Zec.1.15.
a ch.49.17, 18, 26. Is. 14.4-17. Re.18.18.
b ver.9,25,42; ch. 51. 7,11,12. Is.13.17,18.
7 *Tumultuous.*
8 *Battlements.*—*Boothroyd.*
9 Husbandmen and hired forces.
c Or, *scythe.*
1 All that had come from other countries for purposes of curiosity, amusement, health, trade, or office under the government, shall escape to their own lands.—*C.*

7 All that found them [t]have devoured them: and their adversaries said, [u]We offend not, because they have sinned against the LORD, [v]the habitation of justice;[8] even the LORD, [w]the hope of their fathers.

8 [x]Remove[9] out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats[1] before the flocks.

9 ¶ For,[z] lo, I will raise, and cause to come up against Babylon, an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert [2]man; [a]none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her [b]shall be satisfied, saith the LORD.

11 Because[c] ye were glad, because ye rejoiced, O ye [d]destroyers of mine heritage; because [e]ye are grown fat[3] as the heifer at grass, and bellow as bulls;[4]

12 Your mother[5] shall be sore confounded; she that bare you shall be ashamed: behold, [f]the hindermost[6] of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the [g]wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: [h]every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put[i] yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for [k]she hath sinned against the LORD.

15 Shout[l] against her round about; she [m]hath given her hand: her [n]foundations[7] are fallen, her walls are thrown down; for it *is* [o]the vengeance of the LORD: take vengeance upon her: [p]as she hath done, do unto her.

16 Cut off the sower[8] from Babylon, and him that handleth the sickle[9] in the time of harvest: for fear of the oppressing sword [r]they shall turn every one to his people, and they shall flee every one to his own land.[1]

17 ¶ Israel *is* [s]a scattered sheep, the [t]lions have driven *him* away; first [u]the king of Assyria

t ver.11,17,20,33;ch.51.35,47,49,50. Re.17.6. *u* ch.49.23,26,30,31. *w* 1 Ch.29.24.2 Ki.10.15 Ezr.10.10. La.5.6. Eze.17.18. *x* ch.51.6,58 Re.18.4. *y* Is.63.4.ch.51.6,11,36,49,50. Am.3.6 *z* ver.29. Ps.137.8. Re.18.6. *a* Is.13.14.ch.51.9,26,56. *b* ver.6. Joel 3.2. *c* ch. 2.15,16. 49.19. *d* 2 Ki.15.29; 17.6; xxiv.xxv. 2 Ch.33.11; xxxvi.ch.xxxix.lii. Is.47.6.

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punished, it is in vain for us to hope for an escape. Yea, if he continue his hand on us, we can never recover from our ruins, but must be dreadful and lasting monuments of his justice.—All earthly joy, pomp, power, or bravery in the day of his wrath, do but render our ruin more dreadful. Nor can the most securely situated or the most inoffensive escape from his anger. The most retired are forced into the open world, and made to share in the common misery. And God often wonderfully debases nations before he signally advances them.

CHAPTER L. Ver. 4. *In those days.* That is, during the days of Babylon's desolation. That desolation still continues, and the conversion and restoration of Israel is still future: but the visible ruin of Babylon is not more certain than the fulfilment of the promise of God to his people Judah and Israel. *C.*

Ver. 13. *Wholly desolate.* 'The abundance of the country has vanished as clean away as if the besom of desolation had swept it from north to south,—the whole land from the outskirts of Babylon to the farthest stretch of sight, lying a melancholy waste. Not a habitable spot appears for countless miles' (Sir R. K. Porter's *Travels*; see *Rich, Keith*, &c.).—*Note*, He that would interpret the awful phrase 'wrath of the Lord,' will find a most intelligible exposition in comparing the histories of ancient and modern Babylon. The picture will present conquest pursued, pride inflated, idolatry established, luxury indulged, slavery maintained, mercy forgotten, and ruin, utter ruin, inflicted in return by the hand of a righteous God! *C.*

Ver. 19. *Israel.* The distinction between Judah and Israel is not to be overlooked. Judah was restored under Zerubbabel, Ne.i.—Israel never returned. But God has given the promise, and it will yet be fulfilled. See ver. 33. *C.*

Ver. 20 Satan, as the 'accuser,' will seek for their iniquity, as he did for iniquity in Job, but it shall not be found; because 'they shall have washed their robes, and made them white in the blood of the Lamb.' See He. 8.8-12. *C.*

Ver. 40. Let the infidel compare the ancient with the modern state of Babylon, and the whole with this prophecy—not a description vague and general, but specific and particular—and then let him acknowledge that 'the testimony of Jesus is the spirit of prophecy,' and remain an infidel no longer. *C.*

REFLECTIONS.—Certain but dreadful is the ruin of arrogant sinners, and especially those who oppress or murder the people of God. How unstable are all earthly things! The Medes and Persians, whom the Chaldeans had but lately subdued, now tread their conquerors under their feet. And no idols, no princes, no counsellors, no diviners, no armies, no lofty walls or deep rivers, no wealth or bravery can protect them from the weakest foe. The measure which they had meted out to others is meted out to them again, pressed down and running over. And their fearful judgments exactly correspond to their horrid iniquities.—But in what fearful things in righteousness doth God answer the prayers of his people! Yet certain is their deliverance, their restoration to fellowship with God, to safety, comfort, and full forgiveness. And if we begin to be tenderly affected under God's corrections, it is a token that our merciful deliverance is near. In promoting a good cause, it is good to be zealously affected, and to be among the first to lead the way. It is highly honourable to return to God and our covenant obligations to him. And happy is it when the cruel insults and upbraiding of our enemies are exchanged for the smiles, the vindications of our God. And when our

hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.[2]

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, [v]as I have punished the king of Assyria.[3]

19 And[w] I will bring Israel again to his habitation, and he shall feed on [x]Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and [y]Gilead.

20 In those days, and in that time, saith the LORD, [z]the iniquity of Israel shall be sought for, and [a]*there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom [b]I reserve.

21 ¶ Go[c] up against the land of Merathaim,[4] *even* against it, and against the inhabitants of [d]Pekod:[5] waste and utterly destroy after them, saith the LORD, and do [e]according to all that I have commanded thee.

22 A [f]sound of battle *is* in the land, and of great destruction.

23 How[g] is the hammer[6] of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I[h] have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast[i] striven against the LORD.[7]

25 The[j] LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this [k]*is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come[l] against her from the utmost[8] border, open her [m]storehouses; [n]cast her[1] up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks;[2] let them go down to the slaughter: woe unto them! for [o]their day is come, the time of their visitation.[3]

28 The[p] voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his [q]temple.[4]

29 Call[r] together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: [s]recompense her according to her work; according to all that she hath done, do unto her: for [t]she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore[u] shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, [v]*O thou* most proud,[5] saith the Lord GOD of hosts: [w]for thy day is come, the time *that* I will visit thee.

32 And[x] the most proud[6] shall stumble and fall, and none shall raise him up: and I [y]will kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, [z]The children of Israel and the children of Judah *were* oppressed together; and all that took them captives held them fast; they refused to let them go.

34 Their[a] Redeemer *is* strong; the LORD of hosts *is* his name; he shall [b]throughly plead their cause, that he may [c]give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, [d]and upon her princes, and upon her wise *men*.

36 A sword *is* upon the [7]liars,[8] and they shall [e]dote: a sword *is* [f]upon her mighty men, and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all [g]the mingled [9]people that *are* in the midst of her; and they shall become [h]as women: a sword *is* upon her treasures; and [i]they shall be robbed.

38 A drought *is* upon her waters;[1] and they shall be dried up: for it *is* [k]the land of graven images, and they are mad[2] upon *their* idols.[3]

39 Therefore[l] the wild beasts of the desert, with the wild beasts of the islands, shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for [m]ever: neither shall it be dwelt in from generation to generation.[4]

40 As[n] God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold,[o] a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.

42 They[p] shall hold the bow and the lance; [q]they *are* cruel,[5] and will not show mercy: [r]their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The[s] king of Babylon hath heard the report of them, and his hands waxed feeble; anguish took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up [t]like a lion from

A.M. cir. 3409. B.C. cir. 595.

2 See note [1] below.
v Is. 37. 36-38. Nah. iii. 7.
3 Assyria was punished by the total absorption of the kingdom into the empire of Babylon.—*C.*
w ch. 3. 18; 23. 3; xxx. xxxi. xxxii. Ezek. xxxvi. xxxvii. Is. 42. 20-25. 9. 20. Mic. 2. 12.
x Mic. 7. 14.
y Deut. 3. 12.
z Ezra 9. 6.
a Kings 8. 33, 34. Is. 40. 2; 43. 24, 25. ch. 31. 34. Acts 3. 26.
b Ps. 103. 12. Mic. 7. 18.
c 2 Pet. 3. 15. ch. 44. 12. Is. 1. 9. 4. 3. 65. 8, 9, 13. Amos 9. 8, 9.
d See ver. 3, 9-15.
[1] Or, *of the rebels.*
e Ezek. 23. 23.
[2] Or, *visitation.* [Merathaim and Pekod are not names of distance countries, but descriptive epithets applied to Babylon. The former signifies "twofold rebellion," and most probably refers to the twofold invasion of Palestine—first by the Assyrians, and secondly by the Babylonians, who succeeded them. *Pekod* means "punishment," and is intended to denote the judgment to be inflicted upon the whole Babylonian empire, as fully described in the succeeding verses.—*C.*]
f 2 Sam. 18. 11. 2 Ch. 36. 23. Is. 26. 6. ch. 34. 2; 49. 36.
g ch. 51. 31, 41-58. 2 Ki. 24. 7. ch. 25. 9. Is. 14. 4-6, 23-27. 47. 6. Dan. 2. 37, 38.
[3] The hammer, *i.e.* the breaker of all the nations of the earth. How descriptive is the title! The Babylonian monarch swept over nearly the whole known world, crushing all before him.—*C.*
h ch. 51. 31, 39. Dan. 5. 6, 30. 2 Thess. 2. 8. Rev. 16. 12.
i ch. 50. 29, 24, 26; 50. 11, 29, 38; 51. 6, 10-14, 35-39, &c. Is. 13. 17.
[4] Babylon strove against the LORD in her efforts to establish idolatry and perpetuate it.—*C.*
j Is. 13. 2-5, 17, 18; 21. 2. ver. 20, 35-38, 42. Ps. 45. 3, 5.
k Am. 3. 6. ch. 51. 1, 11, 12, 25-53. ver. 15.
l Is. 13. 2-5; 21. 2; 45. 1, 48. 14. ver. 41; ch. 51. 11, 27, 28.
[5] Heb. *the end.*
m Kille all her treasures.
n ver. 13, 15, 21, 29, 40, 42; ch. 51. 25, 26, 37, 43, 60. Is. 14. 21, 23.
[6] Or, *tread her.*
o I.e. grandeur, ch. 46. 21. Is. 34. 5. Ps. 22. 12. Ke. 19. 17, 18. Ps. 68. 30.
p Ps. 37. 13. Is. 13. 4. ver. 31; ch. 27. 7; 46. 21. Hag. 2. 9, 19.
[7] His may either be meant for the total destruction of her agriculture, or for the ruin of her "strong and mighty ones." See ver. 30, 35.—*C.*
r ch. 51. 30, 31. Is. 48. 20, with Isa. 5. 1-3. 5. 30. ch. 51. 10, 11.
s Isa. 13. 20. 26.
[8] Cyrus continued to ravage the empire for twenty years before the fall of Babylon, so that there was abundant time for the escape of such captives as would listen to the prophetic warning. ver. 8. ch. 51. 6.—*C.*
[9] This is a bold but graphic figure. It describes in a very striking manner alike the cruelty and impunity exercised upon the Jews by the Assyrians and Babylonians. In God's mysterious providence they were his instruments for punishing the Israelites because of their sin: but they themselves were not on that account free from blame. Love of conquest, military glory, and human passion moved them to acts of barbarity, for which they and their countries were in turn terribly punished. The desolation of Babylon is a wonderful commentary on the words of the prophet.—*C.*
t ver. 29. Hab. 2. 7, 8. 2 Sam. 5. 7, 8. Job 34. 33, 35.
[1] Heb. *pride.*
u See ver. 27.
v Ps. 10. 18. Mal. 4. 1. Hab. 2. 5-8, 15-18. ch. 21. 13. 22. 20. Rev. 18. 21, 22. Is. 14. 4-23. 13. 6-22. 12, 14, 9.
[2] Heb. *pride.*
w ch. 27. 22; 49. 27, 32. 50. 27, 31, 32. Rev. 18. 8, 18; 19. 2.
x 2 Ki. 17. 6. ch. xxiv. xxv. ch. xxxix. xli. 2 Ch. xxxvi.
y Ps. 89. 31. Is. 42. 25. ch. 51. 58. Ezek. 38. 18. Rev. 16. 21. Is. 14. 22. 13. 6-22. 12, 14, 9.
z Is. 52. 22.
a Ps. 19. 14. Rev. 18. 8.
b Ps. 74. 22. 1 Thess. 4. 6. Rev. 18. 20.
c Is. 14. 3.
d Ps. 89. 4. Rev. 18. 8.
e Is. 44. 25.
f Is. 50. 10. 2 Thess. 2. 11.
g Dan. 5. 30-31. ch. 51. 39. Is. 44. 25. 47. soothsayers and wizards.
[3] The Chaldeans were great pretenders to augury, by astrology, the examination of victims, and other superstitious means; and, like all other impostors, might sometimes accidentally succeed, but be found generally liars.—*C.*
h Nah. 3. 13.
i Jer. 35. 37. ch. 51. 30. Dan. 5. 20, 30. Rev. 16. 12. Euphrates shall be dried up.
[4] Those who form their ideas of worship from the humble, sober, heart-worship of Christianity, can form little conception of the frantic gestures, violent contortions, and outrageous shoutings with which the heathen hail the coming forth of their idols from their secret shrines.—*C.*
[5] Heb. *terrors.*
k Is. 13. 20. 22; 14. 23. ch. 51. 37, 38, 43, 62, 64.
l ch. 25. 12.
[6] This remarkable prophecy has been fulfilled. The site of Babylon is now occupied by heaps of rubbish, dry beds of ancient canals, vast mounds of crumbling brick, mingled with fragments of glass and pottery. The soil is nitrous, and destroys vegetation, rendering the region a naked and hideous waste, re-echoing only the dismal sounds of the owl and jackal, of the hyæna and lawless robber.' So terribly desolate is the place, so completely has the great city been swept away, that its site was long a mystery. Now that it has been identified, modern research has resulted more and more to illustrate the prophetic judgments.—*C.*
m At the second taking of Babylon Darius ordered 3000 principal men to be crucified on account of their revolt.—*C.*

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e See ver. 9, 14, 26.
f ver. 14, 31, 32; ch. 51. 1. Is. 14. 21, 22; 47. 6. Ke. 13. 6.
g ver. 15. Is. 3. 6, 9. 2 Th. 1. 6. Re. 18. 6. Ps. 98. 4; 58. 9, 10 ch. 51. 56.
h ver. 14, 31, 32; ch. 51. 1. Is. 14. 21, 22; 47. 6. Ke. 13. 6.
i ch. 9. 21; 18. 21; 28. 15-46. 26. 51. 3, 4. Is. 13. 15-18
k See ver. 9, 14, 26.
l ver. 15. Is. 3. 6, 9. 2 Th. 1. 6. Re. 18. 6. Ps. 98. 4; 58. 9, 10 ch. 51. 56.
m ver. 14, 31, 32; ch. 51. 1. Is. 14. 21, 22; 47. 6. Ke. 13. 6.
n ch. 9. 21; 18. 21; 28. 15-46. 26. 51. 3, 4. Is. 13. 15-18
o See ch. 49. 22, 24.
p ch. 49. 19-21. Is. 3. 3. See ch. 49. 22, 24.
q ch. 6. 22. Rev. 17. 16. ver. 2, 3, 9, 26; ch. 51. 1, 2, 27, 28, 33. Is. 13. 2-5, 17, 18. ch. 25. 14.
r ver. 9. 14, 29. ch. 6. 23.
s Is. 13. 17, 18. Ps. 137. 8. Ke. 16. 6.
t Is. 5. 30; 8. 7, 8; 21. 7, 9. ch. 51. 27.
u ch. 51. 30, 31.
v Is. 5. 30; 8. 7, 8; 21. 7, 9. ch. 51. 27.
w ch. 49. 19; 50. 9, 18.
x ch. 6. 22. Rev. 17. 16. ver. 2, 3, 9, 26; ch. 51. 1, 2, 27, 28, 33. Is. 13. 2-5, 17, 18. ch. 25. 14.
y ver. 9. 14, 29. ch. 6. 23.
z Is. 13. 17, 18. Ps. 137. 8. Ke. 16. 6.
a Is. 13. 17, 18. Ps. 137. 8. Ke. 16. 6.
b Is. 5. 30; 8. 7, 8; 21. 7, 9. ch. 51. 27.
c ch. 51. 30, 31.
d Dan. 5. 6. Is. 13. 8; 21. 3. See ch. 49. 22, 24.
e 2 Pet. 2. 6. Jude 7.
f See ch. 49. 19; 50. 9, 18.

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hearts and lives are reformed, and our sins are forgiven, how sweet are even the temporal mercies which we then enjoy!

CHAPTER LI. Ver. 13. Thou Babylon, situated upon the great river Euphrates, and who rulest over many nations, the wealth of which thou hast collected by thy conquests, now the time fixed by God for the increase of thy wealth is finished. 38–46. Their mad roaring at their drunken and idolatrous revels shall be turned into fearful howlings: and while they are inflamed with wine the Persians shall murder them, their king, and their princes. At their idolatrous festival in honour of their god Sheshach, shall Babylon be surprised by multitudes of irresistible enemies, and at last become quite desolate, and a fen or lake.—And while their idols shall be destroyed by the Persians, who hate images, the spoils which they took from the

the swelling of Jordan unto the habitation of the strong; but I will make them suddenly run away from her:[6] and who *is* [a]a chosen *man, that* I may appoint over her? for who *is* like me? and [a]who will appoint me the time?[7] and who *is* that [b]shepherd that will stand before me?[8]

45 Therefore hear ye [c]the counsel of the LORD that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans; surely [d]the least of the flock shall draw them out; surely he shall make *their* habitation desolate with them.

46 At[e] the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAPTER LI.

1 *The severe judgment of God against Babylon in revenge of Israel.* 59 *Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

THUS saith the LORD, Behold, [a]I will raise up against Babylon, and against them that dwell in the midst[1] of them [b]that rise up against me, a [c]destroying wind;[2]

2 And will send unto Babylon [d]fanners, that shall fan her, and shall empty her land: for in the day of [e]trouble they shall be against her round about.

3 Against *him that* bendeth [f]let the archer bend his bow, and against *him that* lifteth himself up in his brigandine:[3] and [h]spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* [i]thrust through in her streets.

5 For[j] Israel *hath* not *been* forsaken, [k]nor Judah of his God, of the LORD of hosts; [l]though their land was filled with sin against[4] the Holy One of Israel.

6 Flee[m] out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this *is* [n]the time of the LORD's vengeance; he will render unto her a recompense.

7 Babylon *hath been* a [p]golden cup in the LORD's hand, that [q]made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

8 Babylon is [r]suddenly fallen and destroyed: howl[s] for her; [t]take balm for her pain, if so be she may be healed.

9 We would have healed Babylon,[5] but she is [u]not healed: [v]forsake her, and let us go every one into his own country; for [w]her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth our righteousness:[6] come, and let us declare in Zion the work of the LORD our God.

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6 Or, upon her, ch. 49.19,1 Ki 9.5.
z Is.48.20;52.11; Da.9.6.
7 Or, *convent me to plead.*
a Ch.49.19. Na.3.18, Da.2.20,30.
8 See note on ch. 43.12.—C.
b Ps.74.22;77.46.20, Ps.35.9-22. Ac.5.16.
c Ch. 49.20 50. 45. Zec.14.1 Ki 22.
d Ch.49.20. Re 18.9, 15,16. Is.24.5,20. Eze. 26.18;31.16;32.9,10.

CHAP. LI.

a Am 3.6. Is.45.7;54. 7-9, 11, 13. Hab.2.1. See ch. 50.9,14-16,21-32,41-46, &c.
1 Heb. *heart.*
b ch. 50. 29, 32, 33. Zec.2.8.
c 2 Ki.19.7. ch.4.11, 22;49.36. Is.27.8. Eze. 17.10, 19.12. Ho.13.15. ver.27,28.
2 A wind called *simoom, samiel,* &c., is frequent in the neighbourhood of the great Asiatic deserts; sometimes, during its brief continuance, inflicting only temporary annoyance and distress, but at other times destroying the life both of men and beasts: an appropriate emblem of the overwhelming army with which Cyrus invaded the empire of Babylon.—C.
d ch. 15.7. Is 41.16. Mat. 3.12. Luc 3.17. ver 3,4-27,28.
e ch. 50.24, 15,24, 29, 32. ver.42,47-32.
f ch. 50.14,29,42,42.
3 Or, coat of mail.
g ch. 50. 21, 27, 30. ver.49,47-49,52,57. De. 32.35. Ps.7.12,13 Ps.37.8. ch.9.21 Is.13.15-17.
h Ps. 29.1,2.
i Ho.2.15. Is. 44. 27; 49.24,25. ch.31.14.1 Sa. 22. 22. Is. 54. 5, 6. Zec. 2.13,16 ch.50.20.
j ch.31.32. Mi.7. 18-20.
4 Or, devastation from, &c., ch. xxxix. lii.
k ch.50. 5, 28; ver. 9, 45, 50. Re.18.4. Ge.19. 15,17.
l Ps.37.23 ch.46.10; 50. 25, 28, 27,28; 25. 14, 19. Ro.16.6. ver.31,30, 49,56. Is.24.6.
m Re.18.4. Da. 2.27, 38. Is.24.4-6. Hab.2.15.
n ch.25.9-14,34 24.5, 5. ver.20-23, or Da. 3. 1-7. Re.14.6;17.2,9;18. 3, &c.
o Da. 5.24-31. Is. 21. 4; 47. 9. Re.14.8; 18. 2, 8, 10.17, 19. Ps.37.36. 1 Th.5.2 3.
p ch.48.20, 38. Is. 13. 3-5,8,21. 3.4;23.6-8. Re. 14.9-19.
q ch.46.11; 8.22; ver. 29.
5 Shadrach, Meshach, Abednego, Daniel, and others, would have healed Babylon by their word of truth and example of piety; but Babylon stopped her ear, and hardened her heart, despised the physicians, and rejected their medicine.—C.
r ch. 8. 20. Mat. 25. 10-12.
s See ver. 8; ch. 46. 11;50.16. Is.15.2,3.
t Is.1.5,6. ver.8,9. Je. 4. 11; 6.7; 30.12,13. 2 Ch. 36.16. Pr.29.1.
u Is.5.20. ver.8,9. Je. 6. 14; 8.11,22. 2 Ch. 28.9,11. Re.18.5, &c.
v Ps.37.6. Mi 7.9. Zec.3.15. Hath manifested our innocence in delivering us. Ps. 9.12;76.8,9. Re.15.3, 4; 16.5,7;19.1-3. ch.31. 11,22;50.28.

* This does not seem to be ironical advice to Babylon, as it has been represented, but rather encouragement to Cyrus and Darius to persevere until they had "set up the (Persian) standard on the walls of Babylon"—a mode

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of expression almost universal on the taking of a fortress. This appears the more probable, as the city was taken by Cyrus by means of an ambush and night attack.—C.
w ver.11; ch. 46. 3, 4, 5;50.24,25,31,32,33;51.48.
7 Heb. *pure.*
a Is.13.2-5,17; 21. 2; 41.2, 3, 25; 45. 1; 46. 11, ch. 50. 9; 51. 11. ver. 27-29.
8 Or, *sheepherds.*
a ch 50. 15,36. ver.4, 5,24,35. Zec.11.15 Is.47. 6.
b ver. 2; ch. 46. 4. Na. 2. 1, 3, 11-13. Is. 13-22. Je. 50. 21-27. Re.16.12-16. So all they can to defend themselves.
9 Hel. *Jerrim mum.*
b ver. 11,29, La. 2. 17.
1 See note * in first column.
c ch.50.38;ver.36, or Ke.17.1,15.
2 This was literally true, as the Euphrates ran through the city, and the country was intersected by numerous canals. Emblematically, the many waters may represent the many tributary nations by which the capital and empire were supplied and enriched. See Re. 17.15.—C.
d Is.14.4. ver.7. Da. 2. 12, 38.
e ch.50.27,31. Eze.7. 2-12. Am.8.2.
f Ge.15.15. Na.2.12, 13. Hab.2.6 &c.
g Am.5.8. Re.6.13. Is.45.23. ch.49.13.
3 Heb. *by his soul.*
h ch.48.25. Ju.6.5. Na. 3.15-17. Joel 2.2,3, &c.
4 Heb. *water.*
i Ge.1.2,6. ch.10.12-16. Jno 3.8. Is.40.22. Ps. 104.2,24;74.12;136.5,6.
k Ps.3.19.
l Ps 107 25. ch.10.12, 13. Ps.135.7. Joel 2.28, 30,31. Ac.2.19,20.
5 Or, *moans.*
m ch.10.14. 1 Co.1.19 -21. Ro 1.20-25. Ps.53. 4.115.5,8. Is.44.9-20.
6 Or, *ye more brutish than to know.*
7 Henderson's translation brings out the meaning more clearly:—'Every man is rendered brutish by his art; every goldsmith is put to shame by his graven image.'—*B.*
n ch.10.15. Je.2.8.
o Ex. 12. 12. Is.10.11 46.1,2. ch. 43. 12,13; 46. 25;48.7;50.2.
p Ps.26.5;73.26. La. 3.24 ch 50.33. Ps. 33.6; 135 3 Ex.20.12.
q Ps.74.2;135.6. De. 32.9. ch.50.11,12.7-10. Ex. 19. 5, 6. Tit. 2. 14. 2 Pe. 2.9.
8 Babylon, Is. 10. 5, 15; 14. 5, 6. ch.25.9-34; 27.5-7;50.23, or Cyrus, Is.41.2,25;45.1, 13; 46. 11 -3; or the church. Ob. 18. Da. 2. 44. Mi. 4. 10-13. Hag. 2. 21, 23. Zec. 12. 3-6.
9 Some think these words addressed to Cyrus, 'king of the Medes,' ver. 11, 27, names to Babylon and its king (comp. ver.25). But are they not rather addressed to 'Israel, the rod of his inheritance,' and to be explained by reference to Ps.2.9-12; 149.6-8, in which the final destruction of all idolatrous and wicked nations, as the enemies of Messiah, is described and celebrated? This interpretation seems sustained by ver. 24, in which the party addressed as 'God's battle-axe' appears to have been spectators of the cruelty of the Chaldeans in Zion. Comp. ver. 34, 35.—C.
1 Or, *in us by.*
r Is. 41. 15, 16. Mi. 4. 13.
s Ch.36. 22, Eze. 9, 6. Hab.1.9-12, 13.2. 8, 17.
t Is.47.5,8 ch 50.15, 17,26,28, 29, 33, 34; ver. 11, 35, 49. Ps.137.8,9.

11 Make[9] bright[7] the arrows; gather the shields: the LORD [a]hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because [c]it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon,[8] make the watch strong, set up the watchmen, prepare the ambushes:[9] for the LORD [b]hath both devised and done that which he spake against the inhabitants of Babylon.[1]

13 O thou that dwellest upon [c]many [2]waters, [d]abundant in treasures, [e]thine end is come, *and* [g]the measure of thy covetousness.

14 The[h] LORD of hosts hath sworn by himself,[3] *saying*, Surely I will fill thee with men [i]as with caterpillars; and they shall lift up[4] a shout against thee.

15 He[j] hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his [k]understanding.

16 When[l] he uttereth *his* voice, *there is* a multitude[5] of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every[m] man is brutish by *his* [6]knowledge; every founder is confounded by the graven image:[7] for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* [o]vanity, the work of errors: [p]in the time of their visitation they shall perish.

19 The[q] Portion of Jacob *is* not like them; for he *is* the former of all things; and [r]*Israel is* the rod of his inheritance. The LORD of hosts *is* his name.

20 Thou[8] *art* my battle-axe[9] *and* weapons of war: for with[1] thee will I [s]break in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will [t]I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And [u]I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.

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nations around, especially from the Jewish temple, and dedicated to their idols, shall be forced back, and restored to the owners: and no more shall multitudes bring presents, or come to worship their idols. Hasten out of Babylon as far as ye can, O ye Jews, and let not the rumours of Cyrus' invasion, or the revolt of the Chaldean lords, in the least terrify you, for God will by these very means work out your deliverance. 50, 51. O ye Jews who have been preserved from the slaughter at the taking of Babylon, embrace the first opportunity of returning to Canaan, to rebuild your temple to God; deeply ashamed that, for your fathers'

25 Behold, I *am* against thee, O [a]destroying mountain,[2] saith the LORD, which destroyest[3] all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

26 And [z]they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate for ever,[4] saith the LORD.

27 Set[y] ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, [x]call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; [5]cause the horses to come up as the rough caterpillars.[6]

28 Prepare against her the nations, with [c]the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And [b]the land shall tremble and sorrow: for [c]every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The[d] mighty men of Babylon have forborne to fight, they have remained in *their* holds; their might hath failed; they [e]became as women: [g]they have burned her dwelling-places; her[h] bars are broken.

31 One[i] post shall run to meet another, and one messenger to meet another, to show [j]the king of Babylon that his city is taken at *one* end,

32 And that the [k]passages[7] are stopped, and the [8]reeds[9] they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon *is* like a[l] threshing-floor, *it is* time to thresh her:[1] yet a little while, and the time of her [m]harvest shall come.

34 Nebuchadrezzar[o] the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 The[p] violence[2] done to me and to [q]my flesh[3] *be* [r]upon Babylon, shall the inhabitant[4] of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold, [s]I will plead thy cause, and take vengeance for thee; and I [t]will dry up her sea,[5] and make her springs dry.

37 And[u] Babylon shall become heaps, a dwelling-place for dragons, an astonishment and an hissing without an inhabitant.

38 They[v] shall roar together like lions: they shall yell[6] as lions' whelps.

39 In[w] their heat I will make their feasts, and I will make them drunken,[7] that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I[y] will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is [8]Sheshach[8] taken! and how is the praise of the whole [a]earth surprised! how is Babylon become an astonishment among the nations!

42 The[b] sea[9] is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her[c] cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And[d] I will punish Bel in Babylon, and [e]I will bring forth out of his mouth that which he hath swallowed up:[1] and the nations shall not flow together any more unto him; yea, [f]the wall of Babylon shall fall.

45 My people, [h]go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And, lest[2] your heart faint, and ye fear for the [i]rumour that shall be heard in the land: [j]a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and [k]violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that [l]I will do judgment[3] upon the graven images of Babylon: and [n]her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then[o] the heaven and the earth, and all that *is* therein, shall sing for Babylon: for [p]the spoilers shall come unto her from the north, saith the LORD.

49 [4]As[q] Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.[5]

50 Ye[r] that have escaped the sword, go away, stand not still: remember the LORD afar off, and let [s]Jerusalem come into your mind.

51 We[t] are confounded,[6] because we have heard reproach: shame hath covered our faces; for [u]strangers are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that [v]I will do judgment upon her graven images: and through all her land the [z]wounded shall groan.

53 Though[y] Babylon should mount up to heaven, and though she should fortify the height

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a Ge. 12. 4. 9. Da. 4. 30. Is. 13. 2. ver. 53. 54. ch. 50. 32. Zec. 4. 6. ... with Re. 8. 8. 17. 16. 18. 21. *Mg.*

b Though situated on a plain, its stupendous tower or temple of Belus, its terraced hanging gardens, and its lofty fortified walls would give Babylon at a distance the appearance of a mountain. —*C.*

c ver. 29. Is. 14. 5. 6. &c., or *a mountain.* Da. 2. 1. 7. ver. 7. Re. 17. 3. 9. 10.

d Is. 13. 17—22. 14. 23. ch. 50. 13. 40. 45. ver. 37. 47.

e Heb. *everlasting desolations.*

f Is. 13. 20—22. 18. 34. 8. ch. 50. 39. 40.

g Is. 13. 6—8. 17. 21. 2. ch. 50. 3. 9. 14. 20. ver. 11. 28. 45.

h Call the Medes. Armenians, &c., in great multitudes, Is. 13. 2. 17. ch. 50. 41. ver. 11. Da. 5. 28. 31. 6. 28. 9. 1. 11. 1. Na. 3. 45. Jud. 5. 3. 9. 11. 12. 31. &c.

i 'The marines of western Asia are summoned to join the Medes in the attack on Babylon. By Ararat are meant the mountains in the vicinity of that mountain, forming some of the most mountainous and fertile parts of Armenia. *Minni*, a province of the same country, from which in all probability it takes its name. According to Rawlinson Van was the capital of this province' (*Henderson*). *Ashchenaz* was situated along the southern shore of the Caspian Sea.—*P.*

k ver. 11, 27. Is. 21. 8. ch. 25. 25.

l Is. 13. 6—20. 21. 3, 4. ch. 50. 43. ver. 14, 54. ch. 6. 26. 49. 2. Joel 2. 1. Am. 1. 8.

m ver. 11, 27. Is. 21. 8. ch. 25. 25.

n Is. 13. 6—20. 21. 3, 4. ch. 50. 43. ver. 14, 54. ch. 6. 26. 49. 2. Joel 2. 1. Am. 1. 8.

o ver. 11, 27. ch. 1. 15. Is. xiii. xiv. xxi. xlvii. xlviii. Re. 18. 2. 21—24.

p Is. 13. 7, 8, 14. ch. 50. 16. 37. 41. ver. 12. 27. 28. Na. 3. 1. Ps. 75. 5. Re. 18. 12. Na. 3. 13. ch. 48. 41.

q Is. 19. 16.

r ch. 50. 32. ver. 25. 58.

s Lu. 2. 9. Am. 1. 5. Na. 3. 13, with Ps. 107. 16. 18. 13. ch. 50. 36.

t 1 Sa. 4. 10. 2 Sa. 18. 19. ch. 4. 20.

u Da. 5. 6—30. Is. 14. 4—22. ch. 50. 43.

v ver. 14, 27, 32. Is. 45. 1.

1 That the 'passages,' 'salty-ports,' or 'gates' had been 'surprised,' and were now 'stopped,' or occupied by the enemy. —*C.*

2 Is. 44. 27. ch. 50. 38. ver. 36. 37. Fens and rivers are dried.

3 Herodotus mentions a marsh, the channels 'feeds' of which were dried by the soldiers of Cyrus, to make way for their approach.—*C.*

w Is. 21. 2. 5. 9. 10. 13—20. Is. 41. 15. Ho. 13. 3. Mi. 4. 13. Hab. 3. 12.

1 Or, *in the time that he threshetth her.*

x Mat. 3. 12. Is. 17. 5. 18. 5. Ho. 6. 11. Joel 3. 13. 14. Re. 14. 15—18.

y ch. 50. 1. 17. 31, ver. 5. 41. 42. ch. xxxix. l. Jud. 1—v. 2 Ki. xxiv. xxv.

z Zec. 1. 15. ch. 50. 29. Ps. 9. 12. 12. 5. Ju. 9. 24.

2 Heb. *My violence.*

a Is. 14. 6. 2 Sa. 5. 1. Ne. 5. 8.

3 Or, *remainder.*

b Ps. 137. 5, 6. Re. 18. 6. Mat. 5. 12. Ja. 5. 11.

4 Heb. *inhabitress.*

c ch. 50. 11, 32. ver. 24, 49. Ps. 11. 5. Zec. 1. 15, 16. Mi. 4. 11—13. Hab. 2. 15—17, with 1. 13. Is. 47. 6, 13. 14. 49. 26. Ps. 52. 1. 11. 5. 22.

5 The Hebrew word for *sea* is used for a lake or large river. See ver. 31.—*C.*

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e Zec. 11. 3. Is. 59. 11, or ver. 38. Is. 21. 5. Da. 5. 1—4. 30. 31.

6 Or, *shake themselves.*

f Is. 21. 5. 22. 12, 13. Da. 5. 1—4. 5—31. ver. 57.

7 This was literally fulfilled, for the whole city was drunk at an annual feast when the city was taken by Cyrus, who encouraged his army by telling them of the feeble and defenceless state in which the Babylonians would be surprised.—*C.*

g Is. 34. 6. 63. 3. 10—18. 13. 20. 22. 21. 6. 12—14. 25. 27. 66. ch. 50. 27. 30. 31. 51. 40. 57. 14. —52.

h ch. 25. 20. with ch. 50. 13. 17. 20. 4. 31. Is. 13. 2. 14. 4—22. See ver. 37. Re. 18. 10.

8 *Sheshach.* See the historical conjecture as to the origin of this name in note on ch. 25. 26. Various meanings have been suggested, but nothing is certain except that it was a title of Babylon.—*C.*

a Da. 5. 4, &c.

b Is. 8. 7. 6. Da. 9. 26. Ps. 18. 16. 44. 7. ch. 50. 9. ver. 42. 51. 64. 1. Is. 21. 1.

9 The sea (the river) formerly dried up, ver. 36, now in ordinary —an inundation of enemies, boisterous as stormy waves.—*C.*

c See on ver. 37. ch. 50. 39. 40.

d See ver. 18, 47. ch. 50. 2. Is. 46. 1, 2.

e Ezr. 1. 1, with 2 Ch. 36. 22. Da. 1. 2. 2 Ki. 25. 13—17. ch. 52. 20. ver. 22, 24. Re. 18. 11, 22.

1 The apocryphal history of Bel and the Dragon' represents the detection of the imposture of the idol's eating, a degree of credulity to which heathen superstition was, and still is, perfectly adequate: and this would explain the passage. But perhaps it may rather refer to the disgorging (as it were) of the vessels of the LORD's house that had been impiously placed in the temple of Bel.—*C.*

f ver. 25, 37, 58.

g ver. 6, 7, 9, 50. ch. 50. 8. Is. 48. 20. 52. 11, 12. Re. 18. 4. 7, 8—11.

2 Or, *let not.* Ps. 3. 25, 26.

3 Mat. 24. 7.

h Is. 24. 3. 33. 4.

i Is. 25. 12—28. See ver. 22, 27, 28. ch. 50. 9. 26, 29. Da. 5. 30, 31. Re. 18. 5, 20. 6. 14. 16. 19. 2. 20. 7. 22. 1 Sa. 14. 16, 20. 2 Ch. 20. 23.

j Is. 22. 5. 46. 1, 2. ch. 50. 2. ver. 28. 44. 52.

3 Heb. *visit.*

k ch. 50. 12—16, 23—27, 35—40. ver. 24—43. Is. xiii. xiv. xxi. xlvii. Hab. 2. Re. xvi. xviii. xix.

l ver. 10. ch. 50. 28, 29. Is. 44. 23. 48. 20. 49. 13. Re. 18. 20. 19. 1—3.

4 Or, *Both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.*

m Is. 11. 7. Mat. 7. 9. Ja. 2. 13. Ps. 137. 8, 9. ch. 50. 11—16, 33, 34. ver. 10, 11, 24, 35. Zec. 1. 15, 21.

5 Or, *the country.*

n ch. 24. 1. 50. 1. 2, 3. 51. 52. 20. Is. 2. 8. 20. 21. 13. 2. 21. Zec. 9. 1—6, see ch. 50. 8. ver. 45. Ps. 137. 5, 6.

o Is. 14. 22. 6. 137. 8, 9.

p La. 2. 1, 20. 15, 16. Ps. 44. 15. 79. 4. 123. 3. 123. 2. Ezr. 36. 30. ch. 5. 17—5.

6 This is the reply of the mourning exiles who 'wept when they thought upon Zion,' Ps. 137. 1, —*C.*

q Ps. 74. 2—8. 79. 2. La. 2. 20. Ezr. 5. 21, 22. 24. 20.

7 See on ver. 42.

r Is. 13. 13. 21. Da. 5. 30, 31.

s Ps. 139. 8—20. Ge. 11. 4. ch. 49. 16. Ob. 4. ver. 25, 58. Is. 47. 7, 8. Da. 4. 30. Is. 14. 12—15.

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f ch. 50. 36. ver. 32. Is. 44. 27. Re. 16. 12.

g ch. 50. 12—15, 23, 26, 32, 39, 40, 45; ver. 9, 25, 26, 29, 42—44, 47, 54—58, 62. Is. 13. 19—22. 14. 23. ch. 25. 9. Re. 18. 2.

h ch. 50. 8. Is. 48. 20. 52. 11. Re. 18. 4.

i 2 Ki. 19. 7. Job 15. 21. Pr. 28. 1. Is. 24. 18. Am. 5. 19.

j 2 Ki. 19. 29. Is. 37. 30. Ezr. 4. 24.

k Hab. 1. 2, 3. Jer. 6. 7. 20. 8.

l Is. 34. 2. 8. 63. 4. Joel 3. 2. 11—14. Zec. 14. 2. 3. Re. 16. 14. 16. 19. 20. 11.

m Is. 17. 12—14. Ps. 46. 6. Re. 17. 15.

n Is. 13. 8. 21. 3. Na. 2. 10.

o Re. 18. 20. 24. 19. 2.

p Is. 13. 5. Jer. 6. 22. 25. 32. 50. 41. 51. 27, 28.

q Is. 34. 2. 3. 63. 6. Re. 14. 19. 20. 19. 21.

r Jer. 44. 28. Zec. 8. 7.

s Ps. 137. 7. Ob. 11—14.

t Is. 42. 22. Jer. 50. 33. Mi. 7. 10. Zec. 10. 5.

u Ps. 79. 1. Is. 64. 10, 11. La. 1. 10. Eze. 7. 24. 24. 21. 25. 3. 28. 7. 30. 11. 31. 12. 32. 12.

v ch. 50. 2. Is. 46. 1, 2. Da. 5. 4.

z Ps. 109. 22. Is. 14. 30. Eze. 26. 15. 30. 24.

y Is. 14. 13. 15. Ob. 3, 4. Am. 9. 2. Hab. 2. 9. Mat. 11. 23.

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thiquities, it has so long lain in rubbish, and God been so much reproached on that account.

Ver. 7. The prosperity that God graciously bestowed upon Babylon, the nations admired, the luxury into which her prosperity betrayed her, the nations imitated, the idolatry into which her vain imagination fell, the nations adopted: in her drunkenness they became drunken, and in her ruin they were overwhelmed. *C.*

Ver. 10. *Our righteousness.* The righteousness, the sole righteousness of God's people, is the 'righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe,' Ge. 15. 6. Ps. 14. 5. Ro. 3. 21, 22. 5. 17—21. 10. 4. Through faith in Messiah, God's elect were preserved even in Babylon; and even Nebuchadnezzar and Belshazzar acknowledged 'the LORD their Righteousness,' Da. 4. 34—37. 6. 23, comp. 20. *C.*

Ver. 19. *The Portion.* God is called the 'portion'—the par-

of her strength, *yet* [z]from me shall spoilers come unto her, saith the LORD.

54 [a]A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because [b]the LORD hath spoiled Babylon, and destroyed out of her the great voice;[7] when her waves[8] do roar like great waters, a noise of their voice is uttered:

56 Because[c] the spoiler is come upon her, *even* upon Babylon, and [d]her mighty men are taken; every one of [e]their bows is broken: for the[f] LORD God of recompenses shall surely requite.

57 And [h]I will make drunk[9] her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the [i]King, whose name *is* The LORD of hosts.

58 Thus saith the LORD of hosts, [j]The broad walls[2] of Babylon[3] shall be utterly broken,[4] and her [k]high gates shall [l]be burned with fire; and the[l] people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of [m]Neriah, the son of Maaseiah, when he went with[5] Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And *this* Seraiah *was* a [6]quiet prince.[7]

60 So Jeremiah [o]wrote in a book all the evil that should come upon Babylon, *even* [p]all these words that are written against Babylon.

61 And Jeremiah said to [q]Seraiah, When thou comest to Babylon, and shalt see, and shalt [r]read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, [s]to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate[8] for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* [t]thou shalt bind a stone to it, and cast it into the midst of Euphrates:

64 And thou shalt say, [u]Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and [v]they shall be weary. Thus[9] far[1] *are* the words of Jeremiah.

CHAPTER LII.

1 *Zedekiah rebelleth.* 4 *Jerusalem is besieged and taken.* 8 *Zedekiah's sons killed, and his own eyes put out.* 12 *Nebuzar-adan burneth and spoileth the city.* 24 *He carrieth away the captives.* 31 *Evil-merodach advanceth Jehoiachin.*

ZEDEKIAH *was* [a]one and twenty years old when he began to reign;[1] and he reigned

A.M. cir. 3409. B.C. cir. 595.

z ch. 50. 9–16, 21–32, 34–45; ver. 1–4, 11, 20–48, 55, 56. Is. 13. 2–22. 5, 17.
a ch. 50. 22, 29, 43; ver. 29, 30. Is. 13. 6–22. 3, 4.
b ch. 50. 9, 10, 16, 25, 36. Is. 13. 5; 47. 5. Re. 18. 23; ch. 18. 22.
7 The extraordinary noise of an eastern multitude, especially in the neighbourhood of the Euphrates, still continues to be remarked by Europeans. But Babylon is silent as the grave. See Sicard's *Travels*.—*C.*
8 *Her waves.* See note on ver. 42.—*C.*
c See ver. 35, Ex. 17. 16.
d See ver. 30, 56. Eze. 30. 21, 22; 32. 3. Ps. 49. 6, 7; 76. 5.
e 1 Sa. 2. 4.
f Is. 34. 8; 35. 4; 59. 17, 18. 2 Th. 1. 6, 8. Is. 5. 24–28, 29; 29. 23, 24; ver. 24, 25–37.
h ver. 39; ch. 50. 35–57. Hab. 2. 16. Is. 51. 57. Is. 3–4. 30, 31. Is. 27. 1, 2.
9 See note on ver. 39, and Da. 5. 2.—*C.*
i 2 Ch. 4. 2–12, 48, 15.
j 1 ch. 50. 15, 26, 29, 40; ver. 25, 44, 60. They were 87 feet broad, 350 feet high, and 10 miles long.
2 The walls are represented by Herodotus as 50 feet broad and 200 feet high, with 100 brazen gates: and, when the city was taken by Darius, he lowered the walls, and destroyed the gates. The temples were subsequently ruined by Xerxes; and, by a king of the Parthians, almost totally destroyed by fire.—*C.*
3 Or, *the walls of broad Babylon.*
4 Or *made naked.*
k Is. 45. 2.
l ch. 50. 32; ver. 25, 30.
m Hab. 2. 13; ver. 25, 30; ch. 32. 12, 13; 51. 59.
n ch. 36. 4.
5 Or, *on the behalf of*, ch. 29. 3.
6 Or, *prince of Menuchah, or chief chamberlain.*
7 *A quiet prince.* 'And this Seraiah carried a present' (*Bonfrerius*). He was bearer of the annual tribute due by Zedekiah.—*C.*
o ch. 30. 2; 36. 2–4. Is. 8. 1–4; 30. 8. Hab. 2. 2.
p ch. 51.
q ver. 59, not ch. 51. 59, 24.
r ch. 29. 1, 2. 2 Th. 4. 16.
s See ch. 50. 3, 13, 39, 40; ver. 26, 37.
9 Heb. *desolations.*
t ch. 19. 10. Re. 18. 21.
u ver. 42. Is. 14. 23; 21. 1; 26. 14; 34. 14; 13. 19–22. ch. 50. 13, 39, 40.
v ver. 58. Ps. 76. 12. Hab. 2. 13.
1 Job 31. 40. Ps. 72. 20. ch. 48. 47. Jeremiah did not write the next chapter.
Thus far, &c. That is, the prophetic words of Jeremiah, which the LORD revealed to him concerning Babylon. The subjoined history may have been written by the prophet, by Ezra, or some other.—*C.*

CHAP. LII.

B.C. cir. 599.
a 2 Ki. 24. 18. 2 Ch. 36. 11.
1 Heb. *reigned.*
* The first 27 verses of this chapter are in substance, and to a great extent also in language, identical with 2 Ki. xxiv. 18–xxv. 21. The two passages are no doubt only different versions of the same document, and were written by the same author. It has been questioned by

A.M. cir. 3405. B.C. cir. 599.

many whether Jeremiah could have been the author, as the short remark which precedes appears to convey the idea that they were composed by another. It seems to me highly probable that as the books of Jeremiah and Lamentations were originally one, the book of the Prophecies concluded with ch. li., and ch. lii. formed the historical introduction to the Lamentations.—*F.*
2 See note [3] in first column.
b 2 Ki. 24. 19. 2 Ch. 36. 12. 2 Sa. 21. 1.
c 2 Ki. 23. 37, ch. xxii. xxiii. xxiv.
d 2 Ki. 24. 2. 2 Ch. 36. 15–16. Ps. 81. 11, 12. Ro. 1. 22. 2 Th. 2. 11, 12.
3 Was God, then, the author of Zedekiah's revolt? No. But being angry with Zedekiah on account of his sin, he adjudged him to be given over to his own pride, impatience, and evil counsel: stimulated by which, he devised the revolt against which he had been prophetically warned; and thus far, and no further, 'through the anger of the Lord,' he 'rebelled.'—*C.*
e 2 Ki. 24. 20. 2 Ch. 36. 13. Eze. 17. 12–16.
B.C. cir. 590.
f 2 Ki. 25. 1. ch. 39. 1.
h Zec. 8. 19.
i Le. 26. 25–27. De. 28. 52–57. Is. 27. 24, 25. ch. 4. 6; 6. 5–6; 27. 10, 11; 25. 9; 32. 2, 24. Eze. 4. 1–7.
B.C. cir. 588.
j ch. 39. 2. 2 Ki. 25. 3. Zec. 8. 19.
k Le. 26. 25–27. De. 28. 52–57. Is. 27. 24, 25. Is. 3. 1. Eze. 5. 12, ch. 15. 2, 19, 9; 21. 9.
4 The people who had fled from the country for refuge in the city.—*C.*
l See ch. 39. 2–4. 2 Ki. 25. 4. ch. 19. 3, 12, 15; 21. 4–6, 10; 24. 10, 14, 15.
m Is. 30. 16, 17; 24. 18. La. 4. 18, 19. Eze. 12. 12–14. ch. 21. 7; 24. 8, 9; 30. 4; 34. 21; 37. 17, 18, 23; 39. 5. Am. 9. 1, 4. 1 Sa. 14. 15, 16. Ps. 27. 13–21.
n ch. 32. 4, 5.
o See ch. 39. 5. 2 Ki. 25. 7, 18–21. Eze. 21. 7–21.
p 2 Ki. 25. 7. ch. 39. 7. Eze. 12. 13. ch. 34. 3, 5.
6 Heb. *blinded.*
q Or, *fetters.*
7 Heb. *house of the wards.*
r Zec. 7. 3, 5; 8. 19. 2 Ki. 25. 8, 9. ver. 29; ch. 39. 9.
8 Heb. *chief of the executioners* or *slaughtermen*; or *chief marshal.* And so ver. 14, 15; Da. 2. 14.
9 Heb. *stood before.*
t In 2 Ki. 25. 8 Nebuzar-adan is said to have come to Jerusalem on 'the seventh,' here he is said to have come 'on the tenth day of the month.' How may these apparent contradictions be reconciled? Most easily. He came on the seventh, and continued collecting the spoil day after day, retiring, it may be, from the city at night, till the tenth, when he again 'came' back and burned both the temple and the city. The Jews still keep two fasts in memory of these calamities.—*C.*
u 2 Ki. 25. 9, 10. ch. 39. 8. Eze. 24. 21; 9. 20–21. Ps. 79. 1; 74. 6–8. ch. 7. 14, 20, 29–34; 25. 9–12. Mi. 3. 12; 7. 13. Eze. v–viii. xx. 22. 18–23; 24. 1–14. Is. 64. 10, 11.

eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.[2]

2 And [b]he did *that which* was evil in the eyes of the LORD, [c]according to all that Jehoiakim had done.

3 For [d]through the anger of the LORD[3] it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that [e]Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass in the [f]ninth year of his reign, in the [h]tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, [i]and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in [j]the fourth month, in the ninth *day* of the month, [k]the famine was sore in the city, so that there was no bread for the people of the land.[4]

7 Then [l]the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about;) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans [m]pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then [o]they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And[p] the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then [q]he put out the eyes of[5] Zedekiah; and the king of Babylon bound him in [6]chains, and carried him to Babylon, and put him in prison[7] till the day of his death.

12 ¶ Now in the [r]fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard,[8] *which* served[9] the king of Babylon, into Jerusalem,[1]

13 And[s] burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire.

14 And all the army of the Chaldeans, that

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ental endowment of his people—because, in the act of faith, the believer makes choice of 'God in Christ,' as his own God, his 'all and in all,' Ps. 119. 57, even that Christ 'by whom, and for whom,' all things are and were created, Col. 1. 16: Re. 5. 11. *C.*

Ver. 25. *A burnt mountain.* A burning mountain often overwhelms with lava the cities and plains in its neighbourhood. So the fall of Babylon, by the sudden revulsion of trade, and wreck of property, must have overwhelmed its connected or dependent countries in common if not equal ruin. *C.*

Ver. 31. Babylon is described by most credible ancient writers as a square of 15 miles each side; the Euphrates running through the middle. The city was taken by turning the river out of its ordinary course—the enemy entering through the empty channel. Such a city might, therefore, readily be taken 'at one end' before any alarm had reached the other. *C.*

REFLECTIONS.—Fearful are the destructions which await those who have long been employed in executing God's judgments upon others. And nothing more hastens their ruin than their insolence against God and abuse of his people. Even when he frowns upon these himself, he cannot endure others to insult, murder, or oppress them. And it is easy for that almighty God who is infinitely superior to idols, to make his counsel to stand, and to do all his pleasure. Strong and brave are the weakest when God animates them to the battle: and weak and dispirited the strongest when God fights against them. Vain is everything earthly, as all may issue at last in such misery and desolation. But, alas! how dreadful must be the last, the eternal, destruction

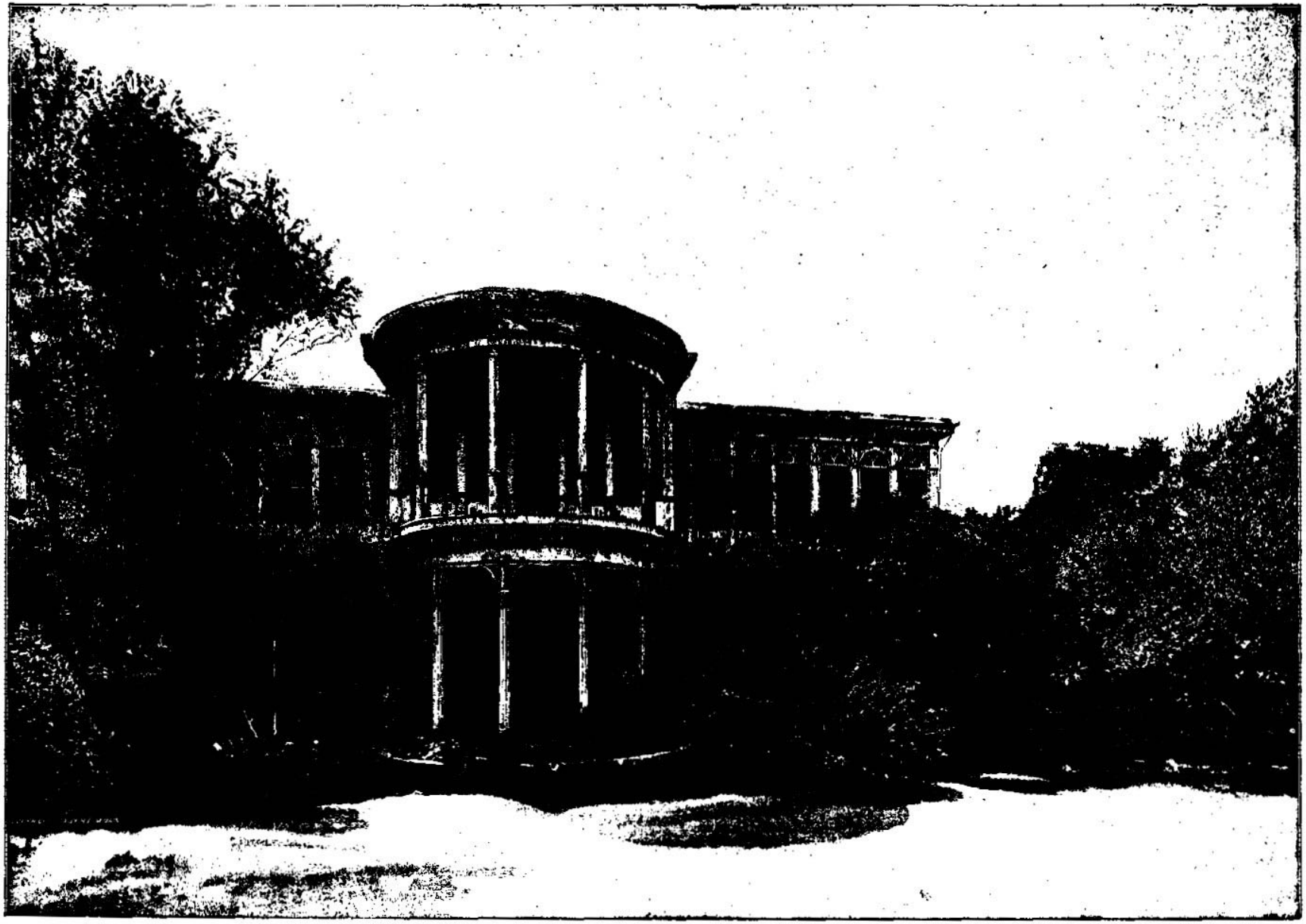

SUMMER HOUSE OF SHAMMIAH, DAMASCUS—WHERE NAAMAN THE SYRIAN LIVED (I. Kings, xx, xxii; II. Kings, v:6). [Jeremiah, lii:9.]—"Then they took the king, and carried him unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him." The army of the Chaldeans pursued after and overtook King Zedekiah in the plains of Jericho. In going from Jericho to Riblah and Hamath they would necessarily pass through Damascus, for it was the most direct route between Jericho andRiblah. We give a picture of a summer house in Damascus to illustrate this important event in Jewish history. It was at Riblah that the Eyyptian king Pharaoh Necho put the youthful Jehoahaz in chains, and made Eliakim king, as we learn from II. Kings, xxiii:29-35. Nebuchadnezzar also encamped here while he directed his military operations in Palestine. This summer house in Damascus is the property of Shammiah, a very wealthy Jew.



REVOLT IN PRISON, DAMASCUS—A CITY CONQUERED AND GARRISONED BY DAVID. [Jeremiah, lii:25-26.]—In the Scripture above referred to, we have an account of the taking of Seraiah, the chief priest, and Zephaniah, the second priest, and others found in the city of Jerusalem, to the king of Babylon at Riblah. Damascus is upon the direct route between Jerusalem and Riblah, and the prisoners above referred to passed this city before reaching Riblah, where they were smitten and put to death by the king of Babylon. The illustration we give above is of a scene witnessed by the writer. The building to the right is the city prison. Five hundred men confined here for various offenses had mutinied, and were being shot to death from the top of the prison by the guards. We witnessed the whole scene from the veranda of our hotel which stood just across the Abana river from the prison. Several men were killed before the mutiny was quelled.

were with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then[t] Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land,[2] for vine-dressers[3] and for husbandmen.

17 ¶ Also[x] the pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the shovels,[4] and the snuffers, and the bowls,[5] and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

19 And the basons, and the fire-pans,[6] and the bowls, and the caldrons,[7] and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The[z] two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: the brass[7] of all these vessels was without weight.

21 And *concerning* the pillars, [y]the height of one pillar *was* eighteen cubits, and a fillet[8] of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a [c]chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits,[9] with net-work and pomegranates upon the chapiters round about, all *of* brass: the second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the net-work *were* an hundred[1] round about.

24 ¶ And[b] the captain of the guard took Seraiah[c] the chief priest, and [d]Zephaniah the second priest, and the three keepers of the door:[2]

25 He took also out of the city an [e]eunuch, which had the charge of the men of war; and seven men of them that were near the king's person,[4] which were found in the city; and the principal scribe of the host,[5] who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And[e] the king of Babylon smote them, and put them to death in [g]Riblah, in the land of Hamath. Thus [h]Judah was carried away captive out of his own land.

28 ¶ This *is* the people whom Nebuchadrezzar carried away [6]captive: [i]in the seventh year, three thousand Jews and three and twenty:[7]

29 In[j] the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons:[8]

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons:[9] all the persons *were* four thousand and six hundred.

31 ¶ And [k]it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *first* year of his reign, [l]lifted up[1] the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake kindly[2] unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And [n]changed his prison garments; and he did continually [o]eat bread before him all the days of his life.

34 And *for* his diet,[3] there was a continual diet given him of the king of Babylon, every [p]day a portion,[4] until the day of his death, all the days of his life.

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a 2 Ch. 4. 13.
b 2 Ki. 25. 18–21.
c 1 Ch. 6. 14. Ezra 7. 1.
d 1 Ch. 6. 15. Ezra 7. 1.
1 In each of the two rows.
2 Or, *instruments to receive the ashes.*
3 Or, *basons.*
4 Or, *censers.*
5 Ch. 4. 19. 20. 2 Ki. 7. 48–50.
6 Heb. *their brass.*
7 Heb. *threed.*
8 1 Ki. 7. 15. 16. 2 Ki. 25. 17. Jer. 52. 21. 2 Ch. 3. 15.
9 1 Ki. 7. 17. It was five cubits *counting* the net-work and pomegranates, and three without it.
e 2 Ki. 24. 12. Jer. 29. 2. Dan. 1. 3. 2 Ki. 25. 8. which are evidently distinguished from those of the 7th, 10th, and 19th years. This view is presented by Usher, and adopted by Blayney and Greswell. &c. Houbigant remarks the statements in the passage with those in Kings as follows:—"According to 2 Kings 24. the number of captives taken along with Jehoiachin amounted to 10,000, with which the statement here reads, and includes more. Nor was there any need to reconcile by comparing 2 Ki. 24. 16. where we are informed that 7000 of the men specified, ver. 12. were military, leaving the sum total to be completed by the addition of the correct number of 3000, which are included in the 10,000 mentioned 2 Ki. 24. 14. so that the whole will come to 17,000; and regarding these as full-grown men, if we take into account the women and children, the total estimate of those carried away to Babylon will be, according to the computation of Michaelis, about 50,000 individuals." *E.*
f Heb. *threshold,* Ch. 35. 4. Ch. 9. 26.
g 2 Ki. 23. 33. 2 Ki. 25. 21. Jer. 39. 5. ch. 52. 9.
h Or, *into the face of the king.* 2 Ki. 25. 19. Jer. 52. 25.
i Or, *scribe of the captain of the host.*
k Gen. 41. 14. 2 Ch. 33. 13. Ezra 2. 1. Neh. 7. 6. Esth. 2. 5. Ezek. 1. 1. Dan. 8. 2. Neh. 1. 1. Jer. 1. 3. Ezek. 1. 3. Hos. 1. 1. Joel 1. 1. Zech. 1. 1. 7.
l Or, *reckoned.*
m As the fewer captives, ch. 52. 28–30.
n 2 Ki. 24. 1–4. Ch. 25. 1.
o See note [1] in first column.
p B.C. cir. 589.
q 2 Ch. 25. 5.
r Heb. *souls,* Ge. 12. 5. Ex. 1. 5. ch. 43. 6.
s B.C. cir. 584.
t ver. 15. 2 Ki. 25. 11. Or, three other receptions: many more were carried captive, viz. Da. 1. 3. 2 Ki. 24. 10–15. 20. B.C. cir. 562.
u 2 Ki. 25. 27. &c.
v Ge. 40. 13. 20. 41. 10. &c.
w 1 In what personal qualities or political circumstances Jehoiachin was indebted for this release and favour, we are not informed. It is not even stated that he had repented, so that it might appear that, 'when a man's ways please the Lord, he maketh his enemies to be at peace with him.' Pr. 16. 7. The fact seems rather to be recorded as a specimen of what is prophetically foretold of the favour which the Gentiles will yet feel and extend towards the Jews, and of that final exaltation of the spiritual throne of their King above all the kingdoms of this world. *C.*
x Heb. *good things.*
y Zec. 3. 3–5.
z 2 Ki. 25. 29. 2 Sa. 9. 7–13. 19. 28. 1 Ki. 2. 7.
a Jer. 52. 3.
b Heb. *the matter of the day in his day.*

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of the wicked, of which all the overthrows of cities and nations are but alarming preludes! Quickly should we flee from among them, that we share not in their sins and their plagues. In every affliction we suffer on earth, let us think on God, and remember his mercy and truth. And though the accomplishment of his words be ever so unlikely, let us never stagger at his promise through unbelief. Is there anything too hard for the LORD?

CHAPTER LII. REFLECTIONS.—How corrupt dignified persons, churches, and nations sometimes become! But God casts out none from his church or protection till they first cast off him. If sinners wilfully depart from him he gives them up to their own folly; and often nothing more is necessary for their destruction. Iniquity not only deserves, but hastens men's ruin upon them. And however sweet rebellion against God be at first, it is dreadful and bitter in its fruits. And the folly of parents often plunges their children into ruin. Divine ordinances, long abused, are removed at last. And external privileges, instead of exercising our sins, or exempting from miseries, become a grievous aggravation of both. Nor can our unbelief make void God's promises any more than his threatenings.—In this world all things are in a perpetual revolution; new kings, new laws, new conditions, new frames. And long nights of trouble often usher in joyful deliverances. Our times are all in God's hand, as well as the hearts of all men with whom we deal. And he can make our most wicked and infatuated oppressors to favour us whenever he sees meet.

CONCLUDING REMARKS ON THE BOOK OF JEREMIAH.

Jeremiah, as a prophet, 'hated without a cause,' or simply for telling the truth, for denouncing sin and exhorting to holiness; and persecuted to bonds, imprisonment, and most probably to a cruel and ignominious death, may justly be regarded as an eminent type of Messiah in his prophetic office. Each typical person is one who has just a certain measure of the Spirit of Christ bestowed upon him—is placed in circumstances, to a certain extent, similar to those in which Messiah is to be

placed—and consequently exhibits a certain measure of the temper and character which, 'in the fulness of the time,' Christ was intended to exhibit, of the work he was fitted to accomplish, and of the suffering he was destined to endure. In all these respects Jeremiah was eminently a type of Messiah, whose day and kingdom he so clearly foresaw; see especially ch. 23. 5, 6; 33. 14–18. In one point of view, the character and circumstances of their respective times, there seems, no doubt, a wide difference; yet the sensual idolatry of the days of Jeremiah was not more idolatrous than the self-righteousness and traditions of the days of Christ, that had made 'void the law of God,' and converted the proud Pharisees into worshippers of themselves. The opposition, ingratitude, hatred, and cruelty with which Jeremiah was treated by his countrymen, are striking similitudes of their subsequent treatment of Messiah. All these things, however, the Lord bore patiently, and prayed for the forgiveness of them that crucified him; and here Jeremiah has been supposed to have come short, and has been accused of an impatience and vehemence indicative of the spirit of a mere man, rather than of an inspired prophet. That neither Jeremiah nor any other has ever attained the full 'measure of the stature of Christ,' will readily be admitted; but that the accusations against him are unfounded, the offspring rather of a spurious sentimentalism, than of the 'charity that thinketh no evil,' it is hoped the previous notes have demonstrated. And while it is neither right, necessary, nor permissible, to defend, or even to palliate, an error in the servants of God; it is right, and an imperative duty, to defend them against every unfounded accusation. In all the other attributes of a type Jeremiah will be seen a striking image of his future Lord, and especially in the following points:—(1) In the spirit of self-sacrifice, when he prefers the companionship of his wretched and ungrateful kindred to all the splendour and respect so generously proffered at the court of Babylon. (2) In the grief of heart he was called to endure. How accurately does he therein resemble the 'Man of Sorrows,' when he longs to weep 'day and night for the slain of the daughter of his people!' (3) In the unshrinking boldness with which he denounced sin, and the affectionate earnestness with which he called sinners to repentance. (4) In the untiring energy with which, during a long and turbulent period, he continued to prosecute the work of his ministry; so that, like his Lord, he might well nigh say, 'The zeal of thine house hath eaten me up.' All these, with other graces, combined to shadow out in the servant, what his Master would be at his appearing. And 'all these things happened for our ensamples, and they are written for our admonition, upon whom the ends of the world are come,' 1 Co. 10. 11.

As an internal evidence of the antiquity of the book, it is not unworthy of remark that the months are reckoned by numbers; first, second, &c., a mode which was not used after the captivity, for during the seventy years the Jews had learned, and afterwards continued to use, the Chaldaic names.

THE

LAMENTATIONS OF JEREMIAH

Are an appendix to his predictions; written not in the foresight, but on observing the desolations which they bewail;—not for Josiah's death, of whom there is not the smallest hint in the book, but for the destruction of Jerusalem and its temple, and the unhinging of the Jewish church and state by Nebuchadnezzar. The composition is poetic and singular, each verse, in each chapter, beginning with a different letter of the alphabet, in order, as in some of the Psalms; only in the third every three verses begin with the same letter, somewhat in the form of Ps. cxix. Nothing can be conceived more tender, expressive, and affecting than the descriptions. The grand design of them is to lead the captives to repentance and humiliation for their sins before God, and to inspire them with some hopes of deliverance.

[The author's name is not mentioned in this book, and therefore some have questioned whether it proceeded from the pen of Jeremiah. There is no good reason, however, to doubt the authorship. Jewish tradition reaching back beyond the Christian era ascribes it to Jeremiah; and in a verse prefixed to the Septuagint translation, and apparently of the same date, Jeremiah is mentioned as the author. The verse is as follows: 'And it came to pass after Israel had been carried away captive, and Jerusalem had been laid waste, that Jeremiah sat weeping, and lamented with this lamentation, and said.' The internal evidence is in entire accord with the historical. The writer was manifestly an eye-witness of the troubles he laments. The language and style, too, closely resemble those of the prophecies. *P.*

The Book of LAMENTATIONS may be considered as a sequel to those prophecies of Jeremiah which related to the Chaldean invasion, and the subsequent ruin of Judea, and the captivity or dispersion of the Jews. And although by Josephus, Usher, and others, it has been considered as referring to the death of Josiah (2 Ch. 35. 25), yet the description of the 'captivity' (ch. 1. 3), of the complete ruin of Jerusalem (ch. 4. 5, 12), and of the capture of the king (ch. 4. 20), seems quite conclusive for referring the whole book to the days of Zedekiah.

The book is divided into five chapters, each of which contains a distinct subject of lamentation, subdivided into twenty-two stanzas, according to the letters of the Hebrew alphabet. In the first four chapters the stanzas begin with the letters following in alphabetical order. In the first two chapters each stanza forms a triplet, except the seventh of the first, and the nineteenth of the second, which have each a supernumerary line. In the third chapter each stanza consists of three verses, which all commence with the same letter; so that the whole alphabet is thrice repeated. In the fourth and fifth chapters the stanzas are merely couplets, the fifth chapter being the only one not alphabetically arranged.

This arrangement is not to be considered as originating merely in the personal taste of the prophet, but as divinely directed for some special purposes. Among these purposes, it may be useful to note the following. (1) The Jewish and the Christian religions (and which yet are not two, but one religion, under two forms or dispensations, and calculated for two conditions of mankind, the local and the diffused, the self-governing and the governed); these are the only religions that have ever made education—the education of all ranks, without exception, an integral and necessary part of their constitution. They are, in a word, the only intellectual forms of religion; every false form being calculated either to tolerate ignorance or foster sensuality; and every false, superstitious, and apostatical form of Judaism and Christianity being more or less perverted to the same purposes. Now the alphabet containing the elements of all intellectual education, it is not surprising that an intellectual religion should embody some of its most important documents in an alphabetical form, so that the minds of children under instruction (see De. 6. 6) might associate their first steps in learning with the holy Word of the Lord. No doubt there are those who would pronounce such association unfavourable to future religious impressions; inasmuch as the first steps in learning are generally felt as a toil, and endured but as a slavery. But this, be it remembered, depends altogether upon the temper and the manner of the instructor, who generally has it in his power, by a judicious commixture of kindness and authority, to render a really intellectual education not only tolerable, but agreeable and delightful. (2) It is by no means improbable that, by adopting the alphabetical arrangement in his 'LAMENTATIONS,' the prophet meant to inculcate that sorrow was now the proper lesson which Judah and Israel were called to study; while the threefold repetition would, not ineptly, shadow forth the long-continued succession of afflictions which they were destined to undergo. Nor is it contrary to the emblematical manner of the prophets to conclude, that the dropping of the alphabetical form in the last chapter—which consists of an earnest prayer—was intended to show, that when Judah and Israel should return and call upon the name of the Lord, then should their lesson of sorrows have an end, and the joy of their heart be renewed, ver. 15, 21. (3) This alphabetic elegy, this funeral dirge of Zion, may well remind the believer of Him who came near 'the city, and wept over it.' And by comparing ch. 5. 18, 19, with Ps. 102. 25, and He. 1. 10–12, the LORD, before whom the prophet pleads and bemoans the melancholy ruin of his church and his country, is found to be the 'King of Zion,' the Lord Christ, who, in the book of Revelation, ch. 1. 8, is styled the Alpha and Omega, the whole alphabet, as it were the study and instructor of his church. *C.*]

CHAPTER I.

1 The miserable estate of Jerusalem by reason of her sin. 12 She complaineth of her grief, 18 and confesseth God's judgments to be righteous.

HOW doth the city [c]sit solitary, *that* [b]*was* full of people! *how* is she become [c]as a widow! she *that was* [d]great[1] among the nations, *and* princess among the provinces, *how* is she become [e]tributary!

2 She [f]weepeth sore in the night, and her tears *are* on her cheeks; [k]among all her lovers she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies.

3 Judah[i] is gone into captivity, because of affliction, and because of great[2] servitude; [j]she dwelleth among the heathen, she findeth no rest: all [k]her persecutors overtook her between the straits.[3]

4 The[l] ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; [m]her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her[o] adversaries are the chief, her enemies prosper: for [p]the LORD hath afflicted her for the multitude of her transgressions: [q]her children are gone into captivity before the enemy.

6 And from the daughter of Zion [r]all her beauty is departed: [s]her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem [r]remembered, in the days of her affliction and of her miseries, all her pleasant[4] things that she had in the days of old, when her[u] people fell into the hand of the enemy, and none did help her: the adversaries [v]saw her, *and* did mock at her sabbaths.

8 Jerusalem[w] hath grievously sinned; [y]therefore she is removed:[5] all that honoured her, despise her, because [z]they have seen her nakedness; yea, she sigheth, and turneth backward.

9 Her[a] filthiness *is* in her skirts; she [b]remembereth not her last end; therefore she [c]came down wonderfully: [d]she had no comforter. O LORD, behold my affliction; for the enemy hath magnified[e] *himself.*

10 The adversary [g]hath spread out his hand upon all her pleasant[6] things: for she hath seen *that* [h]the heathen entered into her sanctuary, whom thou didst command *that* [i]they should not enter into thy congregation.

11 All her people sigh, [j]they seek bread; they have given their pleasant things for meat to relieve the soul:[7] see,[k] O LORD, and consider; for I am [l]become vile.

12 ¶ *Is it*[8] nothing to you, all ye that pass by?[9] behold, and see if [n]there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From [o]above hath he sent fire into my bones, and it prevaileth against them: [p]he hath spread a net for my feet; he hath turned me back; [q]he hath made me desolate *and* faint all the day.

14 The[r] yoke of my transgressions is bound by his hand; they are wreathed, *and* come up upon my neck; he hath made my strength to fall; the Lord [s]hath delivered me [t]into *their* hands, *from whom* [u]I am not able to rise up.

15 The Lord [v]hath trodden under foot all my mighty *men* in the midst of me; he hath called an assembly against me to crush my young men: the Lord [w]hath trodden the [1]virgin, the daughter of Judah, *as* in a wine-press.[2]

16 For[x] these *things* I weep: mine eye, mine eye runneth down with water, because the comforter that should relieve[3] my soul is far from me: [y]my children are desolate, because the enemy prevailed.

17 Zion[z] spreadeth forth her hands, *and there is* none to comfort her: [a]the LORD hath commanded concerning Jacob, *that* his adversaries *should be* [b]round about him: Jerusalem is [c]as a menstruous woman among them.

18 ¶ The[d] LORD is righteous; for [e]I have rebelled against his commandment:[4] hear,[f] I pray you, all people, and behold my sorrow: [h]my virgins and my young men are gone into captivity.

19 I[i] called for my lovers, *but* they deceived me; [j]my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.[5]

20 Behold,[k] O LORD, for I *am* in distress; [l]my bowels are troubled; mine heart is turned within me; [m]for I have [o]grievously rebelled: [p]abroad the sword bereaveth, at home *there is* as death.

21 They[q] have heard that I sigh; *there is* none to comfort me: all mine enemies have heard

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CHAPTER I. Ver. 13, 14. By his devouring judgments he has consumed all our strength. He has entangled us so that we cannot escape. He has most furiously debased and destroyed us and all that we had. The punishment and bondage which we undergo for our sins, are bound so fast on us that we cannot shake them off: and our sufferings are so twisted together that we cannot break through them and escape.

Ver. 1. *How doth the city sit solitary!* When Jerusalem was taken by Titus Vespasian, the Roman emperor had a coin struck, upon which is a palm-tree, the emblem of Judea, and beneath it a solitary woman, the emblem of Jerusalem, sitting with her head leaning sadly upon her hand, with the legend, '*Judea capta.*'—*How is she become as a widow!* Deprived of her earthly king, who is a captive, and rejected, and outcast from her God,—a widow indeed: for 'her Maker was her husband,' Is. 54. 5.—*How hath she become tributary!* First to Pharaoh-necho, king of Egypt, and now to the emperor of Babylon. *C.*

Ver. 3. *Because of great servitude.* As a punishment for her sins in not emancipating her slaves. See Je. 34. 17; Ne. 5. 1–13. And O that slave-holding nations, called Christian, would take warning from the recorded judgments of the slave-holding Jews! *C.*

Ver. 7. *Did mock at her sabbaths.* The offence of the Sabbath is not its existence:—for all nations are willing to keep days of rest and festival. Its offence is its strictness, and its religious separation from all unnecessary secular employments and vain amusements. And it is well worthy of remark, that in every effort made for the 'better observance of the Lord's-day,' which is the 'Christian Sabbath,' a system of 'mocking' similar to that of the days of Jeremiah has uniformly been employed as one of the chief weapons of libertine opposition. *C.*

Ver. 11. *Their pleasant things.* Their jewels, to which the civilized nations of the East are strongly attached, either as personal ornaments or family relics, and with which they will not part unless in the last extremity of hunger. *C.*

Ver. 12. *All ye that pass by.* An appeal to all travellers, whether those who originally visited, or continue to visit, the actual ruins of Jerusalem and Judea, or to those who read at a distance the account of these ruins, either as matter of curiosity, historic research, or prophetical illustration. The parable of the traveller, Lu. 10. 30, who lay plundered, wounded, and half-dead, while the priest, the chief official of mercy, only glances at him, and 'passes by on the other side;' and the Levite, the priest's subordinate agent, 'comes and looks upon him,' and then, like his superior, also 'passes by on the other side,' forms an apt illustration of the grounds of this complaint; and, alas! too true a picture of the cold-blooded charity of the world—a charity which Christianity has done much to vitalize; but which still comes far short of the glory of the living God. *C.*

Ver. 21. *They are glad, &c.* To be indifferent to the calamity

of my trouble; they [r]are glad that thou hast done *it:* [s]thou wilt bring the day[6] *that* thou hast called,[7] and they shall be [t]like unto me.

22 Let[u] all their wickedness come before thee; and do unto them as [v]thou hast done unto me[8] for all my transgressions: for [x]my sighs *are* many, and my heart *is* faint.

CHAPTER II.

1 Jeremiah lamenteth the misery of Jerusalem. 20 He complaineth thereof to God.

HOW hath the Lord [a]covered the daughter of Zion with a [b]cloud in his anger, *and* cast[c] down from heaven unto the earth the beauty[d] of Israel, and remembered not his [1]footstool[2] in the day of his anger!

2 The Lord [e]hath swallowed up all the habitations of Jacob, and hath [f]not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought *them* down to[3] the ground: he [h]hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger [i]all the horn of Israel: he [j]hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He [k]hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all *that were* pleasant to the eye[4] in the tabernacle of the daughter of Zion: he [l]poured out his fury like fire.

5 The Lord was as an enemy; he hath [m]swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away[5] his [6]tabernacle,[7] as *if it were of* a garden; he hath destroyed his places of the assembly: the LORD hath[o] caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, [p]the king and the priest.

7 The[q] Lord hath cast off his altar, he hath [r]abhorred his sanctuary, he hath given up[8] into the hand of the enemy the walls of her palaces; [9]they have made a noise[t] in the house of the LORD, as in the day of a solemn feast.

8 The LORD [s]hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a [2]line,[3] he hath not withdrawn his hand from [t]destroying:[5] therefore he made the rampart and the wall to lament;[6] they languished together.

9 Her[t] gates are sunk into the ground;[7] he hath destroyed and broken her bars: [u]her king and her princes *are* among the Gentiles: [v]the law *is* no *more*;[8] her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion [x]sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.[9]

11 Mine[y] eyes do fail with tears, my bowels are troubled, my [z]liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon[1] in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.[2]

13 What[a] thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for [b]thy breach *is* great like the sea;[3] who can heal thee?

14 Thy [c]prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but

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of strangers, careless about relieving friends, and joyous at the fall and distress of enemies, are some of the most common and most decided symptoms of the 'desperate wickedness' of the carnal and unrenewed heart. *C.*

REFLECTIONS.—Alas! how great is the desolation when God withdraws and we are deprived of a magistracy or ministry. Great is the slavery, the sorrow, the contempt, the poverty to which sin brings men. And what neglect, profanation, and derision of everything sacred it occasions! If we wilfully depart from God, the *rest* of our soul, we must not hope to find rest in anything else. And all afflictions are doubly heavy when we apprehend them coming from an incensed God. Affluence abused is the ready way to pining want: and cruel oppression of others prepares the like misery for ourselves. When sins become numerous and notorious, it is proper that God should rise to punish them. And amidst desolating judgments, nothing is more painful to gracious souls than the violation and contempt of God's ordinances, and the loss of those comforts which they once enjoyed in him and his favours. But it is a mercy that we may apply to him in hope, when all our friends forsake us, and our enemies abuse us. And it is doubly bitter if he then keeps himself at a distance.—But if comforts be withdrawn, children murdered, friends turn enemies or be buried in death, if sword, famine, and pestilence devour, or if enemies insult, it is but the just punishment of our iniquities. No fiery judgments devour, no entangling providences befall, no servitude or misery crushes, but what are all framed out of our own transgressions. Let us therefore always justify God, and blame ourselves; and the more that created friends, confidences, and comforts disappoint us, let us the more earnestly supplicate his favour. A praying heart and a prayer-hearing God will quickly produce the destruction of our enemies and our own deliverance. And after he has glorified himself in our corrections, he will magnify himself in the tremendous ruin of our destroyers.

CHAPTER II. Ver. 13, 14. What can equal your calamity? Your breaches are like those made by the sea, great and incurable. Your prophets of your own choosing, instead of charging your sins faithfully upon you to bring you to repentance, and so prevent those judgments, preached their own flatteries, which hardened you in your sins, and hastened your ruin.

Ver. 1. *Cast down from heaven unto the earth.* Believers can always say, 'Our conversation (or citizenship) is in heaven.' And this 'conversation,' or citizenship, is twofold inward, that of faith: outward, that of church fellowship and enjoyment of ordinances. From this inward citizenship as a right, the believer is never 'cast down,' but of all its outward benefits, as an enjoyment, he may be, and often is, deprived. But while through all storms the true believer clings to the Saviour by whom he has been 'apprehended,' there are individuals, nations, and churches who are judicially 'cast down from heaven unto the earth,' are deprived of church fellowship and ordinances; because never having had the root of faith, but the mere leaves of profession, they are condemned to wither away as severed branches, and all their 'beauty' perishes. *C.*

Ver. 2. *Swallowed up all the habitations of Jacob.* The flood of invasion that in wrath has passed over the land, has swept away in its violence, and 'swallowed up' in its depths, all the habitations, the villages, and cities of the land. See Wylie's *Modern Judea*, Ch. x. *C.*

Ver. 11. *My liver.* The learned editor of the *Pictorial Bible* considers this expression metaphorical, and as used in the same way as the heart is used for the affections of the mind. But there seems no necessity for this figurative sense, for the word 'liver,' may be translated 'bile,' and the expression will import some grievous form of cholera, produced by excessive grief and unwholesome and insufficient food. See ver. 12; ch. 1. 11. *C.*

Ver. 16. The causes of this deep-rooted antipathy may have been many, arising from the recollections of the conquests gained over them by David, and from collision of commercial interests, &c. But the chief cause is to be sought in the hatred of the heathen against the religion of the Jews. For while heathenism has generally been tolerant of heathenism, it has uniformly been intolerant of Judaism and Christianity. *C.*

Ver. 17. *He hath caused,* &c. God did not efficiently 'cause' the cruel and vengeful disposition of the enemies of Jerusalem; but by his judgments upon her sins, he gave them occasion of joy; and in that sense, but in no other, did he 'cause' them to rejoice. *C.*

Ver. 19. *The top of every street.* This expression is used ch. 4. 1. Is. 51. 20. Na. 3. 10, and is, most probably, to be explained by the fact, that Jerusalem was built upon hills, on the tops of which the streets generally terminated in public market-places, or bazaars, whither the children had gone in search of food. *C.*

REFLECTIONS.—Terrible is the issue when God becomes our enemy and fights against us: and corre-

have seen for thee [d]false burdens, and causes of banishment.[4]

15 All that pass by[5] clap[e] *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call [f]the perfection of beauty, the joy of the whole earth?

16 All thine enemies [h]have opened their mouth against thee: they hiss and gnash the teeth: they say, [i]We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

17 The LORD hath done *that* which he had devised;[j] he hath fulfilled his word that he had commanded in the days of old: [k]he hath thrown down, and hath not pitied: and [l]he hath caused *thine* enemy to rejoice over thee; he hath set up the horn of thine adversaries.[6]

18 Their[m] heart cried unto the Lord, [n]O wall of the daughter of Zion, [p]let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye[7] cease.

19 Arise,[q] cry out in the night; in the beginning of the [r]watches [s]pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, [t]that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and consider [u]to whom thou hast done this. Shall the women [v]eat their fruit,[8] *and* children [g]of a span long?[1] shall[x] the priest and the prophet be slain in the sanctuary of the Lord?

21 The [y]young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called, as in a solemn day, my terrors[z] round about; so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up [a]hath mine enemy consumed.

A.M. cir. 3416.
B.C. cir. 588.

d Is.3. 12; 30. 20. Je. 23.14-17, 31, 32; 37.9, 10.

4 The former calamities, for they were successive (see Je. 44. 18), the false prophets attributed to false causes—to any cause but the true one—the judgment of God against the national sins.—*C.*

5 Heb. *by the way.*

e ch. 2. 15. Job 27. 23. 1 Ki. 9. 8. Eze. 25. 6. Is. 52. 5. Je. 18. 16. 19. 8. Ps. 22. 7. Mi. 6. 16.

f Ps. 50. 2. 48. 2, with 79. 1. Is. 52. 1.

h Job 16. 9, 10. Ps. 22. 13. 35. 21. 56. 2. Is. 30. 33. Eze. 25. 6. 35. 15. Ob. 10-12. Zep. 2. 8, 10.

i Je. 18. 12. 50. 13. 1 Ki. 20. 10. Ps. 124. 3. Is. 28. 15. Da. 3. 19-25. Ac. 26. 11. 2 Co. 11. 23-25. 27.

j ver. 1-49. ch. 1. 12. Eze. 5. 13.

k Isaiah 24. 1. Je. 13. 14. Eze. 24. 14. 36. 36. Ho. 2. 12. 13. 15. Am. 1. 11. Ob. 10-14. Zep. 2. 8, 10.

l Je. 12. 8. 30. 14. 2. 3. 1 Sa. 2. 10. 2 Sa. 22. 51. Ps. 89. 42.

6 It would seem that by some error of an early copyist the order of ver. 16, 17 has been reversed. This is shown by the Hebrew letters at the beginning of the verses, each verse in this chapter commencing with a letter of the Hebrew alphabet in regular order. It is also shown by the sense. If ver. 17 be read first, the full force of ver. 18 will become more apparent.—*P.*

m Is. 22. 16. Ps. 38. 34.

n ver. 8. Hab. 2. 11. Is. 62. 11.

p ch. 1. 2, 16. Je. 4. 19. 13. 17. 14. 17.

7 *Apple of thine eye.* Literally, 'daughter of thine eye.' A pear (*Pictorial Bible*).—*C.*

q Is. 51. 17. 60. 1. Ps. 6. 6. 69. 20. 119. 55, 147, 148.

r Je. 7. 34. Mat. 13. 35. Lu. 12. 38. Mat. 24. 43.

s Ps. 62. 8. 1 Sa. 7. 6. Ps. 78. 5.

t Deu. 28. 56, 57. ver. 51, 52. ch. 4. 1, 9. Je. 31. 20. Na. 3. 10.

u Ex. 32. 11. De. 9. 26. 13. 6. 19. Je. 14. 19. 21.

v ch. 4. 10. Eze. 5. 10. Le. 26. 29. De. 28. 53. Je. 19. 9.

8 See note 1 below.

9 Or, *swaddled with their hands.*

1 'The little ones they have cuddled in their hands.'—*Gesenius.*

x Le. 5. 11. 5. 21. 22. 14. 12, 13. ch. 2. 6. 4. 13, 16. ver. 11. Is. 43. 28. 1. 23. 11. Je. 2. 8. 23. 11. 26. 7. 2 Ch. 36. 16, 17. Ps. 79. 1. 3. 74. 7.

y 2 Ch. 36. 17.

z Je. 6. 25. 20. 3. 46. 5. 49. 29, 30. 50. 32. La. 2. 22. 4. 17, 18. Am. 2. 13. 3. 10. 6. 14.

a Je. 16. 2-4. Ho. 9. 12, 13, 16. 2 Ki. xxiv. xxv. La. v. vii. ix. xvi. xxi. xxii. 1, 2. Ch. 36. 16, 17.

4 By comparing this expostulation with ch. 4. 10, it will be seen how literally, and how awfully, God realized the threatening denounced against idolatry and apostasy.—*Lowe.* De. 28. 53. Je. 19. 9.—*C.*

CHAP. III.

a Je. 15. 10, 15. 18. 20. 20. 10. 26. 8. 36. 36. 26. 37. 15. 38. 6.

1 'The subject of this elegy,' says Henderson, 'is the personal experience of Jeremiah, on which he expatiates in the most touching strains in order partly to give vent to his own feelings, and partly to excite corresponding emotions in the breasts of his veiled countrymen. From the lively recollections which he had of the severe trials that he had endured in the course of his prophetic ministry, the merciful interpositions of the Lord on his behalf, and the unimpeached rectitude of the most High to inflict suffering on sinful men, he premises himself as an example from which they might receive instruction, and be induced, in the exercise of repentance and prayer, to hope for a restoration from their rejected duty.' This seems to me to be the true object of this touching elegy.—*P.*

2 Je. 13. 16. Am. 5. 20. Is. 59. 9, 11. ver. 52, 53. ch. 2. 21. *c.* great misery and grief.

b Is. 63. 10. 1. 25. Ps. 38. 2, 2, 6, 8, 7, 16. ch. 2. 1-7.

c Job 30. 8. Ps. 31. 10. 32. 3. 51. 8. Is. 38. 13. Je. 50. 17. ver. 11.

d ver. 5, 9. Is. 29. 3. Job 19. 12.

e ver. 2. 53, 54. Ps. 88. 5, 6. 143. 3.

g ver. 5, 9. Job 19. 8, 13. 23. Ho. 2. 6. Ps. 88. 8.

h Is. 40. 24, 25. ch. 5. 5. 14. Da. 5. 20. ch. 1. 14.

i ver. 44. Job 19. 6, 7, 20. Hab. 1. 2. Ps. 80. 4. 102. 2.

f ver. 5, 7, 11. Ps. 88. 8. Le. 26. 41. 42. ver. 7.

k Job 12. 15. Is. 38. 13. 30. 6. 42. 6. 47. 3, 8.

l Ho. 6. 1. Is. 54. 4-7, 9. 57. 15, 16. 2 Ch. 30. 6, 9. 10. 17.

m 1 Ju. 16. 19. 73. 7. 20. 6. 4. Ps. 38. 2. Mi. 7. 9.

2 Heb. *spirit.*

n Je. 20. 7-10. Ps. 44. 13. 79. 4. 1 Co. 4. 9. Job 30. 9. Ps. 69. 12, 20. ver. 63.

3 Heb. *bitternesses.*

p Job 9. 13 ver. 15. Is. 51. 17-20. Je. 25. 15, 16, 26. 17. 9. 15. Ps. 60. 3. 75. 8.

5 Bitter sufferings.

q Pr. 20. 17. Mat. 7. 9. Ps. 102. 9. Job 6. 7. Mi. 7. 8-10.

6 With gritty bread, such as the eastern traveller often finds as the only relief of his hunger. Here it is the emblem of poverty, inhospitality, and affliction.—*C.*

7 Or, *rested me in the.*

A.M. cir. 3416.
B.C. cir. 588.

CHAPTER III.

1 *The prophet bewaileth his own calamities; 22 he acknowledgeth God's mercies and truth to be a proper ground of patient hope: 37 he maketh humble confession of the sins which had drawn down God's severe judgments: 55 he prayeth to be avenged of his enemies.*

I *AM* the man [a]*that* hath seen affliction by the rod of his wrath.[1]

2 He hath led me, and brought *me into* darkness,[a] but not *into* light.

3 Surely [b]against me is he turned; he turneth his hand *against me* all the day.

4 My[c] flesh and my skin hath he made old: he hath broken my bones.

5 He[d] hath builded against me, and compassed *me* with gall and travail.

6 He[e] hath set me in dark places, as *they that be* dead of old.

7 He[g] hath hedged me about, that I cannot get out: he hath made my [h]chain heavy.

8 Also [i]when I cry and shout, he shutteth out my prayer.

9 He[j] hath inclosed my ways with hewn stone: he hath made my paths crooked.

10 He[k] *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He[l] hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He[m] hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows[3] of his quiver to enter into my reins.

14 I[n] was a derision to all my people, and their song all the day.

15 He hath filled me with [4]bitterness, [p]he hath made me drunken with wormwood.[5]

16 He hath also [q]broken my teeth with gravel stones,[6] he hath covered me with[7] ashes.

17 And [r]thou hast removed my soul far off from peace: I [s]forgat prosperity.[8]

18 And I said, [t]My strength and my hope is perished from the LORD:

19 Remembering[9] mine[u] affliction and my misery, the wormwood and the gall.

r Ru. 1. 20, 21. ch. 1. 16, 2. 9, 17, 22. *s* Ge. 41. 30, with Is. 65. 16. Ps. 31. 7. 4 Heb. *gall.*

t Ps. 31. 22; 116. 11. Eze. 37. 11. 9 Or, *remember.* *u* ch. 1. 7. Je. 9. 15. La. 2. 9. 12.

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spondent to the counsels of his heart are the judgments of his hand. Justly he debases by his judgments those who had debased themselves by their sins, and mingles the blood of sinners with their sacrifices; yea, deprives of sabbaths and solemn ordinances those who would not religiously observe them. Grievous sorrows follow upon grievous sinning. And men must either mourn over their sins or over the dreadful effects of them. Alas! what a fearful curse it is to be given up to the delusions of unsent and hypocritical ministers! nor is anything more destructive and damning. It is highly proper, in trouble, to observe the exact agreement between God's judgments and his word; and to ease our broken hearts by pouring our complaints into his bosom. He alone can help us; and none ever truly sought him in vain.

CHAPTER III. Ver. 3, 7, 9, 43, 53. He has so plunged and fixed me in miseries that it is impossible for me to get out; and my attempts to obtain relief do but render me still more and more miserable.—We are quite overwhelmed with trouble, and brought into a most desperate and remediless condition.

Ver. 1. *The man.* 'The strong, the mighty man.'—An attentive consideration of this chapter will suggest, at least the probability, that it is a prophetic picture of the suffering Messiah, drawn for the instruction of Zion in the duty of humiliation and patience under the hand of the Lord. This interpretation of the chapter is suggested on the following grounds:—1. The title, which is, literally, 'mighty man.' 2. The fact of his deep afflictions, Col. 1. 24. 3. The cruel mockery of his people, ver. 14; Mat. 27. 29. 4. The gall he gets to drink, Mat. 27. 34. 5. The cheek he turns to the smiter, ver. 30; Jn. 19. 3. 6. His sympathetic weeping, ver. 48; Lu. 19. 41. 7. His assertion that he was persecuted 'without cause,' ver. 52; Jn. 15. 25. 8. His life being 'cut off,' ver. 53, 54; comp. Is. 53. 8. 9. His redemption from death, ver. 58; Ps. 16. 10; Ac. 2. 24-36. 10. His fearless appeal to his judge, ver. 59; Jn. 8. 40; He. 9. 14. 11. The continuous plotting of his enemies, ver. 61, 62; Mat. 26. 16-20; 3. 15. 12. The corresponding language of his companions, the apostles, ver. 45; comp. 1 Co. 4. 13; also Ps. 44. 22, with Ro. 8. 36. 13. The experience of all believers, that the only argument that can reach the judgment or the heart of the afflicted, is derived from a recital and view of the sufferings of Christ, He. 12. 1-3. 14. That Christ and his sufferings are similarly introduced in the Psalms and the Prophets. The only objection to this interpretation arises from comparing ver. 4 with Jn. 19. 36. But the breaking of his bones there denied is the act of his enemies, the breaking in ver. 4 is the act of God: and, when compared with Ps. 51. 8; Is. 38. 13; Je. 50. 17, will be seen to be the emblem of extreme affliction, such as our Lord endured when he 'bore our griefs and carried our sorrows, was wounded for our transgressions, and bruised for our iniquities.' *C.*

Ver. 27. *The yoke.* 'Affliction.' *Aben Ezra.* It is rather the yoke of willing service, Mat. 11. 29, 30, which the believer puts on when he acknowledges Jesus to be Master and King; and in which service affliction may be, and generally are, more or less included.—*Note*, There are many blessings attendant upon early conversion, such as, 1. The follies of youth, and sins of riper years, which it prevents. 2. The many bitter weepings which are prevented by preservation from these follies. 3. The blessings to others which the instruction and example of early piety so frequently conveys. 4. The blessed hope which it works in the believer's own experience of continued mercy, Ps. 77. 6; Ro. 5. 4. 5. The continued opportunities which it furnishes, when days are lengthened, for glorifying God in the various periods or relations of life; and 6. The nearer resemblance to Christ into which it brings the believer.—*Note*, Let the aged sinner know that it is never too late—but, let the youthful remember, it is never too early—to believe and turn to the Lord. *C.*

Ver. 35. The verse condemns all oppression wherein men take advantage either of the mere letter or imperfection of a human law to inflict an injury in the name of law, and as in the presence of 'the most High,' by whom kings reign and princes decree justice. *C.*

Ver. 39. *Wherefore doth a living man complain?* Seeing the chief blessing, life, is still continued; and seeing that afflictions are intended for correction, why should man murmur at what he either wants or suffers? Why should the sick man reject the medicine, or accuse the Physician of cruelty? Is. 45. 7; Am. 3. 6; He. 12. 6. *C.*

Ver. 51. *Mine eye affecteth mine heart.* What my eye sees 'preys upon my heart.'—*Note*, Fools make a mock, a sport, a jest, an entertainment of sin: but the eye that sees sin as Jesus saw it—as God sees it—must often weep as Jesus wept. *C.*

Ver. 64-66. That ver. 64-66 may be rendered in the future, as

20 My soul hath *them* still in remembrance, and is humbled[1] in me.

21 This[u] I recall to my mind,[2] therefore[3] have[x] I [4]hope.[5]

22 ¶ *It*[y] *is of* the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are* [z]new every morning: great *is* thy [a]faithfulness.

24 The LORD *is* [b]my portion, saith my soul; therefore will I [c]hope in him.

25 The[d] LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It*[e] *is* good that *a man* should both hope and quietly wait for the salvation of the LORD.

27 *It*[f] *is* good for a man that he bear the yoke in his youth.

28 He[h] sitteth alone and keepeth silence, because he hath borne *it* upon him.

29 He[i] putteth his mouth in the dust; if so be there may be hope.

30 He[j] giveth *his* cheek to him that smiteth him: he is filled full with reproach.

31 For[k] the Lord will not cast off for ever:

32 But though [l]he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For[n] he doth not afflict [6]willingly,[7] nor grieve the children of men.

34 To[o] crush[8] under his feet all the prisoners of the earth,

35 To[p] turn aside the right of a man before the face of the Most High,[9]

36 To subvert a man in his cause, the Lord approveth not.[1]

37 ¶ Who[q] *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth *it* not?

38 Out[r] of the mouth of the Most High proceedeth not evil and good?[2]

39 Wherefore doth a living man complain,[3] a man for the punishment of his sins?

40 Let[s] us search and try our ways, and turn again to the LORD.

41 Let[t] us lift up our heart with *our* hands unto God in the heavens.

42 We[u] have transgressed and have rebelled: thou[v] hast not pardoned.

43 Thou[x] hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, [y]that *our* prayer should not pass through.

45 Thou hast made us *as* the [z]offscouring and refuse in the midst of the people.

46 All our enemies [a]have opened their mouths against us.

47 Fear[b] and a snare is come upon us, desolation and destruction.

48 Mine[c] eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till[d] the LORD look down, and behold from heaven.

51 Mine eye affecteth mine heart[4] because [5]of [e]all the daughters of my city.

52 Mine[g] enemies chased me sore, like a bird, [h]without cause.

53 They[i] have cut off my life in the dungeon, and cast a stone[6] upon me.

54 [j]Waters[7] flowed over mine head; [k]*then* I said, I am cut off.

55 ¶ I[l] called upon thy name, O LORD, out of the low dungeon.[8]

56 Thou[n] hast heard my voice; hide not thine ear at my [o]breathing,[9] at my cry.

57 Thou[p] drewest near in the day *that* I called upon thee: thou saidst, [q]Fear not.[1]

58 O Lord, thou hast pleaded the causes of my soul; thou [r]hast redeemed my life.

59 O LORD, thou hast seen [s]my wrong; [t]judge thou my cause.

60 Thou hast seen [u]all their vengeance *and* all their imaginations against me.

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their [v]sitting down, and their rising up; I *am* [z]their music.

64 Render[y] unto them a recompense, O LORD, according to the work of their hands.

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1 Heb. *bowed*.
2 Heb. *I make to to turn to my heart*.
3 Or, *nevertheless*.
4 Thus I involve in my mind, therefore I shall have hope that the mercies of Jehovah are not ceased, because his compassions fail not. *Boothroyd*.
5 See note *below*.
a Ps. 89. 1, 2. Heb. 10. 23. 11. 11.
b Ps. 16. 5. 73. 26. 119. 57. 142. 5.
c Ps. 130. 5, 7. Mic. 7. 7.
d Ps. 25. 8. 34. 8. 84. 11. 86. 5. 100. 5. 103. 8. 145. 9. Na. 1. 7.
e Ps. 62. 1, 5. Is. 30. 18. Mic. 7. 7.
f Ps. 94. 12. Prov. 3. 11, 12. Heb. 12. 5, 6, 7, 11.
g Ps. 119. 71. Is. 28. 12. Je. 31. 18. Ho. 10. 11. 2 Co. 12. 7.
h Ps. 39. 9. Is. 53. 7.
i Job 42. 5, 6. Ezek. 36. 31.
k Ps. 94. 14. Is. 54. 7, 8. Je. 31. 37. 33. 24, 26.
l Ps. 30. 5. Is. 54. 8. Mic. 7. 18, 19. Je. 31. 20.
m Ps. 51. 8. Is. 38. 13. Da. 6. 24.
n Ps. 103. 14. Is. 63. 9. Je. 31. 20. Ho. 11. 8.
o Ps. 10. 18. 82. 3, 4. Is. 10. 2. Am. 2. 7.
p Ps. 142. 4. Pr. 18. 5. Am. 5. 12.
q Job 34. 29. Is. 45. 7. Am. 3. 6.
r Job 2. 10. Do not blessings and judgments, at all times righteously arise from the will of God?—C.
s Or, *murmur*. Ps. 106. 25. Ex. 16. 8. 1 Co. 10. 10. Jude 16. Mt. 20. 9.
t Ps. 4. 4. 119. 59. Zeph. 2. 1. Hag. 1. 5, 7. 1 Co. 11. 28. 2 Co. 13. 5.
u Ps. 25. 18. 80. 4. 143. 9. 69. 18. 71. 10.
v Ne. 9. 19. Da. 9. 5.
x Je. 32. 37, 39. 15. 4. 2 Ki. 24. 4.
y The transition from the despondency which is the usual consequent of intense suffering and persecution, to faith and hope, is here very striking and instructive. The moment the prophet takes a right and true view of himself—of the utter sinfulness of his own heart, he feels our iniquities that great as his sufferings have been, they have not yet met with the deserved. He is free from all claim. He is of the Lord's mercies that we are not consumed, and finding them becoming the basis of hope. *C.*
z Ps. 119. 147. Lam. 2. 19. 3. 22, 23.
a Ne. 9. 17. 2 Pe. 3. 9. 1 Ti. 1. 15.
b Ps. 16. 5. 73. 26. 119. 57. 142. 5. Je. 10. 16. 51. 19. La. 3. 24. Ps. 42. 5, 11. 43. 5.
c Ps. 130. 5. Is. 8. 17. Ho. 12. 6.
d Ps. 77. 7. 85. 1. Je. 3. 12. 31. 34. Mi. 7. 18, 19.
e Ps. 103. 13. Pr. 3. 12. Ho. 11. 1, 3, 4. Mal. 3. 17.
f Ps. 94. 12. Je. 31. 18. Ho. 4. 16. 10. 11. He. 12. 5, 6, 7, 11. Re. 3. 19.
g Ps. 119. 67, 71. Je. 31. 18. Ho. 5. 15. 6. 1. 7. 10. 14. 4. Mt. 11. 29.
h Ps. 39. 9. Is. 53. 7.
i Job 41. 34. Ps. 107. 39. Is. 26. 5, 6. Je. 13. 17. Mi. 7. 8, 9.
k Ps. 51. 8. Is. 38. 13. Da. 6. 24.
l Ps. 30. 5. Is. 54. 8. Mi. 7. 18, 19. Je. 31. 20.
m Ps. 51. 8. Is. 38. 13. Da. 6. 24.
n Ps. 103. 14. Is. 63. 9. Je. 31. 20. Ho. 11. 8.
o Ps. 10. 18. 82. 3, 4. Is. 10. 2. Am. 2. 7.
p Ps. 142. 4. Pr. 18. 5. Am. 5. 12.
q Ps. 119. 71. Is. 45. 7. Am. 3. 6.
r Job 2. 10. Do not blessings and judgments, at all times righteously arise from the will of God?—C.
s Or, *murmur*. Ps. 106. 25. Ex. 16. 8. 1 Co. 10. 10. Jude 16. Mt. 20. 9.
t Ps. 4. 4. 119. 59. Zeph. 2. 1. Hag. 1. 5, 7. 1 Co. 11. 28. 2 Co. 13. 5.
u Ps. 25. 18. 80. 4. 143. 9. 69. 18. 71. 10.
v Ne. 9. 19. Da. 9. 5.
x Je. 32. 37, 39. 15. 4. 2 Ki. 24. 4.
y The transition from the despondency which is the usual consequent of intense suffering and persecution, to faith and hope, is here very striking and instructive. The moment the prophet takes a right and true view of himself—of the utter sinfulness of his own heart, he feels our iniquities that great as his sufferings have been, they have not yet met with the deserved. He is free from all claim. He is of the Lord's mercies that we are not consumed, and finding them becoming the basis of hope. *C.*
z Ps. 44. 13. 119. 141. Ezek. 36. 4. Dan. 3. 29, 33.
a Ps. 22. 13. 35. 21. 56. 2. 119. 161. Is. 57. 4. Je. 12. 8. 50. 11. La. 2. 16. 3. 46.
b Ps. 31. 13. Je. 6. 25. 20. 3, 10. 46. 5. 49. 29. 50. 15. La. 1. 20. 2. 22.
c Ps. 119. 83. La. 4. 8. 5. 10.
d Ps. 14. 2. 53. 2. 80. 14. 85. 7. 102. 19. Je. 31. 26. La. 3. 50.
e Or, *more than*.
f ver. 48. Ps. 6. 7.
g Je. 30. 16. 32. 6, 50. 7, 33.
h Ps. 35. 7. 109. 3. 4. 119. 86. 161. Je. 22. 13. Ezek. 13. 22. 1 Pe. 2. 19. 3. 17. 4. 15.
i Ps. 88. 6. 143. 3.
k Or, *more than*.
l ver. 48. Ps. 6. 7.
m Je. 30. 16. 32. 6, 50. 7, 33.
n Ps. 35. 7. 109. 3, 4. 119. 86. 161. Je. 22. 13. Ezek. 13. 22. 1 Pe. 2. 19. 3. 17. 4. 15.
o Ps. 88. 6. 143. 3.
p The dungeon of the tomb, to which a great stone was rolled, and then sealed. Mat. 27. 60, 66.—*C.*
q Ps. 56. 2, 9. 124. 4. 8. 28. 4, 5. 116.
r *Waters.* Waves of affliction, the deluge of death. Ps. 69. 2, 3, 14, 15.
s Ps. 31. 22. Je. 38. 10. 41. 1. Ezek. 37. ver. 11. Jonah 2. 3, 4, 7.
t Ps. 130. 1. 143. 7, 8. 142. 4, 5. ver. 55. Jonah 2. 2, 7.
u Depths of calamity. Ps. 130. 1.—*C.*
v Ps. 6. 9. 28. 6. 34. 6. 116. 1. Is. 37. 17. Ps. 31. 1. Da. 9. 18.
w 2 Co. 8. 26. Ja. 5. 16. Ps. 130. 2. 143. 1, 7.
x *Breathing*—sighing.—*C.*
y Je. 4. 8. Ps. 10. 12. Is. 58. 9. 65. 24.
z Re. 1. 17, 18. Is. 41. 10. 44. 2. 43. 1, 2.
a The lesson Sion taught is very charming. All nations are sent unto, the soul is thoroughly humbled, until it is brought to feel and acknowledge its utter vileness and helplessness then the moment it turns to God in penitence and faith, seeking pardon, acceptance, and help, that moment the end is removed, and blessings begin to flow from the fountain of divine mercy. *C.*
b Ps. 35. 7. 43. 1. Je. 18. 18. 15. 21, 30. 20. 10. 46. 5. 49. 29. 50. 15. La. 1. 21. 3. 59. 64.
c Je. 11. 19. 20. 12. 15. 18. 18. 23. 22. 29. xxvi. xxxvi. &c.
d Ps. 9. 4. 43. 1. 140. 12. 35. 1, 2, 3.
e Je. 2. 28. 11. 13. 19. 20. 15. 20. 18. 18. 23. 26. 25. 2–15. xxvi. xxxvi–xxxviii. Is. 37. 4. Ps. 44. 10. 16.
f Ps. 139. 2. De. 6. 7. ver. 14. 60. 62. 63. Ps. 35. 15. 42. 10. 44. 16.
g Ps. 22. 4. Je. 5. 29. 25. 29. 27. 12, 15. 28. 2. 32. 29. 50. 15. 51. 24. 2 Ti. 4. 14.

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declaratory and not imperatory, is certain; but similar scriptures quoted from the Old into the New Testament, being thus rendered into the Greek, which does not admit the uncertainty of the Hebrew see Ps. 69. 22; 109. 8, comp. with Ac. 1. 20, seem to require the authorized version to be retained, on the sound principle of analogy, and to call for exposition, rather than authorize escape from an apparent difficulty or objection. See for this exposition, and defence of similar prayers, Ps. 5. 10; 35. 8. *C.*

REFLECTIONS.—How tremendous are the fatherly corrections of JEHOVAH! and very criminal must be the sins which so provoke him against the objects of his love. The children of light, and heirs of joy, sometimes walk in the greatest darkness of calamity and grief, and even despondency: and many and diversified are God's arrows of affliction, flying swift and piercing deep. But if men will walk in crooked paths of iniquity, it is but just that God should cross their designs and break their measures; and if they will regard iniquity, it is just in him to shut out their prayers, than which few things are more galling to a gracious heart.—**Saints can never enter the lowest hell, being preserved** by grace: but by multiplied troubles from God, from devils, and from men, they may have a hell upon earth. Yet God will deliver his people and churches in due time, when they are thoroughly melted and purified in his furnace. In their worst cases they are neither helpless nor hopeless. Let us therefore always acknowledge him kind and faithful. If our troubles be heavy and sharp, let us eagerly claim and live upon him as our portion, and comfort ourselves with his compassion, and with a persuasion that all he does is the fulfilment of his gracious Word, on which he has caused us to hope. Let us complain to God, but never complain against him. And let us earnestly work together with God, and labour to promote the same self-debasing and soul-sanctifying ends. Experience of former kindness should encourage us to hope for more. And having cast our burdens on the Lord, we should continue waiting instant and patient in prayer; and at last we shall find an answer of peace. There is no prison so deep or dark but God can bring us out of it; no enemy so strong but God can destroy; and no request of faith so silent but he will hear it for our good. But woe to those, however powerful, haughty, merry, or scornful, against whom God's favourites plead! And think, my soul, what of all these troubles Jesus underwent—in infinite love underwent - and all for me!

CHAPTER IV. Ver. 13–15. Their priests and prophets have persecuted the Lord's prophets, and have ruined the nation by flattering them in their sins. They formerly wandered from God's law in acts of violence and murder, and now they cannot walk in the streets without polluting themselves by dead bodies.—Yea, every one, even the heathens, abhor them as unclean lepers, or persons too despicable to live on the earth.

Ver. 3. *Sea-monsters.* The word so translated is a general name for all large and cruel animals, whether of the land or water. Among sea-animals the phocæ are remarkable for maternal tenderness; amongst land-animals, the bear. **So wonderfully has God distributed those preservative instincts amongst**

65 Give them sorrow[z] of heart, thy [a]curse unto them.

66 Persecute[a] and destroy them in anger from [b]under the heavens of the LORD.

CHAPTER IV.

1 *Zion bewaileth her pitiful estate.* 13 *She confesseth her sins.* 21 *Edom is threatened, and Zion comforted.*

HOW is [a]the gold become dim! *how* is the most fine gold changed! the [b]stones of the sanctuary [c]are poured out in the top of every street.[1]

2 The[d] precious sons[2] of Zion, comparable to fine [e]gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the sea-monsters[3] draw out the breast, they give suck to their young ones: [f]the daughter of my people *is become* cruel, [h]like the ostriches in the wilderness.

4 The[i] tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, *and* [j]no man breaketh *it* unto them.

5 They that did feed delicately are [k]desolate in the streets; they that were brought up in scarlet [l]embrace dunghills.[4]

6 For the punishment of the iniquity[5] of the daughter of my people [m]is greater[6] than the punishment of the sin of Sodom, that was overthrown as in a moment,[7] and no hands stayed on her.

7 Her Nazarites[8] were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their[o] visage is blacker than a coal;[9] they are not known in the streets:[1] their[p] skin cleaveth to their bones; [q]it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these pine away,[2] stricken through for *want of* the fruits of the field.

10 The[r] hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

A.M. cir. 3416.
B.C. cir. 588.

z Or, *obstinacy.*
a De.27.15-26. 28.16-19. Is.24.6,43-28; 34.5. Je.11.3.
a See Je.17.18.18.20-23, or Ps. 137. 8, 9. Is. xiii. xiv. xxi. xlvii. Je. l. li.
b Je.10.11, with Ps.8. 3[1]2[5.76.18.66.1.

CHAP. IV.

a 1 Ki.6.22. Mat.23. 16,17. ch.5.16, or ch.2. 20, ver.19.
b 2 Ki.25.9,10.
c Je.52.13. Mat.24.2. ch.5.18.
1 Here and there, ch.2.19.
d ver.10. ch. 1.4[2].10, 20.2[1]15.12. Je.19.11.22. 28. Is.30.14.
2 In evil times, good men are often not merely despised but persecuted; and, no matter how precious in the sight of God, are devoted to destruction by men.—*C.*
e 2 Ti.2.20.
f Or, *ostrich*, Is. 27.1. Ge.1.21. Job xl. xli.
g ver.4.10. ch.2.20. Je.19.9. Eze.5.10. Le. 26.29. De.28.53-57.
h Job 39.13-16. Ro. 1.31.
i ch. 2. 11, 12; 1. 11. Am. 8.11,12. Ps. 22.15; 137.6.
j De.32.24.
k Am. 4. 1. ch. 2.19-22. Je.9.21,22. Is.32.10.
l Job 24.8. Lu.15.16. Je.8.[3]9.22. Ps 89.10.
4 The child, instead of embracing its mother, is cast on the dunghill to perish.—*C.*
m Or, *iniquity*, Ro. 7.13.
n Am. 3. 2. Eze. 16. 35-58. Da.9.12. Lu.12. 47,[4]8.22.
o Sodom perished at once—the daughter of Zion died many deaths, through famine, sickness, plunder, loss of children, and exile.—*C.*
7 Ge. 19. 25, not as ver. 9. 10. He was not kept in lingering misery as we are.
p Or, *distinguished ones*, Ge.49.26. De.33. 16. Na.3.17.
q Na. 2. 10. ch. 5. 10; ver. 4. Job 30. 27-30. Je.14.2.
r Heb. *darker than blackness*, by reason of famine, care, and fear.
1 The effect of the famine, toils, and dangers of a protracted siege, in changing the complexion and appearance, has often been noticed by the historians of such calamities.—*C.*
s Job 19.20. Ps.102.5.
t Ps. 119. 83; 22. 15; 102.4,11.
u Heb. *Amount*, Le. 26. 39. As mortally wounded as if stabbed through the heart.
v Is 49.25. 2 Ki.3.26. De. 28. 53-57. 2 Ki. 6. 28,29. ch.2.20. See on ver. 3. Eze.5.10.

* Allusion is here made to the fact that during the time when the Babylonians were besieging Jerusalem the Jews were looking for help and deliverance from Egypt. Instead of trusting in and praying to their Omnipotent God, they sought assistance from a weak earthly monarch.—*P.*

A.M. cir. 3416.
B.C. cir. 588.

z Je.6.22; 9.9,11; 13. 14; 14.16; 15.1-4; 17. 4; 19.3-8; 21.4-7, 14; 7.20. De. 32. 22. Eze. 20. 47, 48.
a De.29.24-28. 2 Ki. 9. 6. Je. 22. 8. They could never have thought a cry so fruitful, had it proceeded of God, could have been stanted.
* Jerusalem was not only fortified by art, but by nature, which, thus combined, rendered its capture most improbable; but it was defended by a people so warlike and determined, that it seemed absolutely impossible. Yet it fell, for sin was in it, and the judgment of God was upon it.—*C.*
b Zep.3.3,4. Je.5.31; 6.13; 23.11. Eze. 22.26, 28. Ho.4.14. Is.9.16.
c Mat.23.31,32.
d Is.8.15-59.10. Je.2. 34. Mat.15.14. Na.3.3.
e *Blinded* through prejudice against truth, and love of their traditions, by ignorance of the righteousness of God, and the vain and sinful attempt of establishing their own.—*C.*
f Nu 19.16.
6 Or, *in that they could not but touch.*
g Or, *ye polluted.*
h Mi.3.6,7. De.29.25-28. Je.15.4; 17.4; 22.8, 9. Ho.9.3.
8 "Depart, ye unclean, men cried to them; depart, depart, touch (us) not. When they fled and wandered, men said among the nations (Gentiles), They shall not sojourn' (*Diodati-reyal*. They had been so guilty of shedding blood that even heathens refused them an asylum.—*C.*
i Or, *face.*
a Le. 26. 33-39. De. 28. 25, 64-68. Je. 24. 9; 25.4.
b ch. 5. 12; 2. 9, 10. 2 Ki. 25. 18-21. 2 Ch. 36. 17.
c Je.4.14; 9.18,36; 8. 20; 37.5-7; 22.20. 1[9].20. 5[0].30.3-7[31].2-9. Eze. 29.6,7.16.
1 See note [s] in first column.
2 i.e. the Chaldeans, Je.12.16;39.4,5; 52.7-9. 2 Ki.25.4,5. Ps. 140.11.
d Eze 7.2-12; 12.28. Am. 8.2. Je.xxxix.
e De.28.49. Je.4.13; 5[2].8. Ha[b].1.6-9. ch. 3. 52. Hab.1.8. Is.5.26-30; 30.16,17. Am.2.4.
f Compare De. 28. 49, with Je.4.13; 52.8. —*C.*
g Or, *lower grounds*, Is.63.13,14. Joel 1.14.
a 1 Sa. 20. 29. Ps. 89. 20,21.
b Eze.12.13; 19. 4, 8. Je. 39.5; 52.8,9. 2 Ki.24. 12-15; 25.5.
c See Je.39.5.—*C.*
d Ec.12.9. Ps.137.7. Ob.10. Je.49.7; 25.19-24; xxxv. Ob.1,10,15.
e Is.40.2. Je.46.27,28; 50.18-20. Eze.37.24-26.

11 The[s] LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have [t]believed that the adversary and the enemy should have entered into the gates of Jerusalem.[4]

13 For[t] the sins of her prophets, *and* the iniquities of her priests, that [u]have shed the blood of the just in the midst of her,

14 They have [v]wandered *as* blind[5] *men* in the streets, they have polluted themselves with blood, so that [x]men could not touch[6] their garments.

15 They cried unto them, Depart ye; *it* is unclean;[7] depart, depart, touch not: when they fled away and wandered, they said among the heathen, [y]They shall no more sojourn *there*.[8]

16 The anger[9] of the LORD [z]hath divided them; he will no more regard them: [a]they respected not the persons of the priests, they favoured not the elders.

17 As for us, [b]our eyes as yet failed for our vain help: in our watching we have watched for a nation *that* could not save *us*.[1]

18 They[2] hunt our steps, that we cannot go in our streets: [c]our end is near, our days are fulfilled; for our end is come.

19 Our persecutors are [d]swifter than the eagles[3] of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.[4]

20 The breath of our nostrils, [e]the anointed of the LORD, [f]was taken in their pits, [g]of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice[h] and be glad, O daughter of Edom, that dwellest in the land of Uz: [i]the cup also shall pass through unto thee; thou shalt be drunken, and shalt make thyself naked.

22 The[j] punishment of thine iniquity[6] is accomplished, O daughter of Zion; he [k]will no more carry thee away into captivity: he [l]will visit thine iniquity, [m]O daughter of Edom; he will discover[7] thy sins.

s Or, *Thine iniquity.* *t* Is.52.1; 54.9; 56.21; 60.18. Je.31.40. Eze.37.28.
u See ver.21. *x* Ps.137.7. 7 Or, *carry thee captive for.*

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the lower creatures; which here serve as a lesson of reproof to man their appointed ruler.—*Cruel, like the ostriches in the wilderness.* On the least noise says Dr. Shaw or trivial occasion, the ostrich forsakes her eggs or her young ones, to which, perhaps, she never returns; or if she does, it may be too late to restore life to the one, or preserve it to the others. The Arabs often meet with a few of the little ones, half-starved, straggling and moaning about, like so many distressed orphans, for their mother. *C.*

Ver. 7. *Nazarites.* The word either applies to those who were separated to God by a religious vow, Nu. 6. 2-20, or who are separated from their brethren by providential occurrences, Ge. 49. 26. The tenor of the description here would seem to refer it to those who were separated from their brethren by elevated rank. *C.*

Ver. 13. *Iniquities of her priests.* The priests, who should have been the ministers of mercy and justice, were the principal persecutors of Jeremiah, Je. 20. 1. Their successors were afterwards the chief persecutors of Christ, Mat. 27. 1. Again, the heathen priests and their satellites were the persecutors of the apostles and the primitive church, Ac. 4. 1-3. And finally, the priests of Rome were, and have been, the persecutors of the fathers and continuators of the blessed Reformation. *C.*

Ver. 16. *The Lord hath divided them: he will no more regard them.* How does this consist with the opinion of a Jewish restoration to Canaan? Perfectly. JEHOVAH 'will no more regard them' as a people—the restoration will be of the 'remnant according to the election of grace,' from whom the nation will be reconstructed, 2 Ki. 19. 31; 2 Ch. 30. 6; Ezr. 9. 8; Is. 37. 31-36; Je. 23. 3; Eze. 6. 8; Ro. 9. 27; 11. 5.—*They respected not*, &c. Who? Either the false prophets and their partisans, who respected not the true prophets and elders, ver. 13, 14, or the heathen nations among whom the people were scattered, ver. 15, who despised their persons, office, and religion.

Ver. 20. *Under his shadow*, &c. Either among the heathen that were now, to a considerable extent, commingled with them in the land, and most probably in possession of their principal garrisons: or among the surrounding heathen nations, from whose aggressions they expected Zedekiah's policy, and conformity with heathenism, 2 Ch. 36. 14, would preserve them, or from whose power they expected his arm might deliver them, 2 Ch. 36. 13. *C.*

Ver. 21. *Rejoice and be glad, O daughter of Edom.* This is commonly interpreted as an irony; but such a figure seems very inconsistent with the serious and melancholy mood of the prophet's mind. Is it not rather a call to the representative of the 'widows' and 'fatherless children' of Edom, whom God promised to 'preserve' amidst the ruin of their country, Je. 49. 11, to 'rejoice' sympathetically and sincerely at the accomplished punishment of Zion, ver. 21, and that blessed restoration from which she will never more be carried into captivity, see ver. 22; intimating, that though Edom will never be restored as a nation, her 'daughter' will rejoice as a participator in the blessings of Zion? *C.*

REFLECTIONS.—When God forsakes a people, their honour leaves them. And if rulers will not act for God, it is but just that he should make them contemptible. They who live in the greatest plenty and pomp know not to what straits they may be reduced before they die. And delicate and high living renders hardships doubly grievous when they come to be experienced. God's judgment on his own people often astonishes his and their enemies. And scarcely ever does the judgment of God light upon nations and churches without clerical wickedness having a distinguished share in procuring it. No wonder then that the very monsters of wickedness at last contemn and abhor unfaithful ministers. There is no escaping from the judgment of God appointed for us. If we make creatures our trust, or the breath of our nostrils, God, who is our life, will confound them, and disappoint us.

CHAPTER V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER,[c] O LORD, what is come upon us: consider, and behold our reproach.

2 Our inheritance is [b]turned to strangers, our houses to aliens.

3 We are [c]orphans and fatherless, our mothers *are* as widows.

4 We[d] have drunken our water for money; our wood is sold[1] unto us.

5 Our[e] necks *are* under [2]persecution: [g]we labour, *and* have no rest.

6 We have given the [3]hand[4] *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our[k] fathers have sinned, *and* [i]*are* not; and we have borne their iniquities.

8 Servants[j] have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread [k]with *the peril of* our lives, because of the sword of the [5]wilderness.[6]

10 Our[l] skin was black like an oven, because of the terrible[7] famine.

11 They[n] ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes[o] are hanged up by their [8]hand: the faces of elders were not honoured.

13 They[p] took the young men to grind,[9] and the children fell under the wood.[1]

14 The[q] elders have ceased from the gate, [r]the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown is fallen *from* our head:[2] woe unto us, [s]that we have sinned!

17 For[t] this our heart is faint; for these *things* our eyes are dim.

18 Because[u] of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, [v]remainest for ever; thy throne from generation to generation.

20 Wherefore[x] dost thou forget us for ever, *and* forsake us so long time?[3]

21 Turn thou us unto thee,[4] O LORD, and we shall be turned; renew our days as of old.

22 But[5] thou hast [y]utterly rejected us;[6] thou art very wroth against us.

A.M. cir. 3416. B.C. cir. 588.

CHAP. V.

a ch. 2. 15*, 3. 61. Ps. 44. 24*-26*, 74. 1*-11, 79. 1*-4, 89. 38*-51, 102. 13*-22, 137. 7*. Ne. 1. 8, 9. 13*, 19*. Ps. 25. 6, 7, 74. 2, 18, 22, 106. 4, 5. Is. 63. 7-19, 64. 9-12. Da. 9. 4-19.

b Ps. 79. 1, 2. Da. 9. 26. Mi. 2. 4. Ac. 7. 6. Ep. 2. 12. Ps. 44. 11, 12. Is. 63. 18.

c Lam. 1. 9, 11, 20, 2. 20. Da. 9. 18. Ps. 74. 4. He. 11. 35.

1 Heb. *cometh for price.*

d Je. 2. 13. Da. 9. 18. Ps. 44. 12. Is. 52. 3.

2 Heb. *the our necks are of persecuted.*

e Ne. 9. 36, 37.

f Is. 51. 20. Lam. 1. 14. Ac. 20. 28. Ga. 5. 1. Ps. 123. 2, 3.

g Will. Ho. 7. 11. 9. 3. 12. 1. made leagues with, or served.

4 Become their tributaries and slaves. —*C.*

h Is. 31. 1. Jer. 2. 18. Mat. 25. 42, 43, 30. Ex. 20. 5. Lev. 26. 39.

i Ge. 42. 13. Ps. 37. 25.

j Ne. 5. 15. Da. 8. 25. Ps. 71. 11. Is. 14. 2.

k 1 Sa. 25. 17. Da. 8. 24, 25.

3 Or, the sword.

l The predatory Arabs of the desert are so appropriately named, I. C.—Those during the necessary search of life from those parts of the country which lay at a distance from the metropolis, while the flocks and herds were feeding, they were exposed to attacks from robber-Arabs in the desert. (*Henderson.*—*C.*

m Je. 30. 7. Da. 12. 1. Ps. 119. 84. Ch. 2. 3.

6 Or, *terrors, or storms of*

n Is. 13. 16. Zec. 14. 2. De. 28. 30. Is. 13. 16.

o Ps. 44. 12. Je. 52. 10, 24-27. Is. 47. 6.

8 *Their hand.* It may signify the hand of the enemy; but more probably, refers to a mode of punishment still practised in barbarous eastern countries, in which a slave was sometimes, even a refractory child is strictly suspended by the hand.—*C.*

p Ex. 11. 5. Is. 47. 2. Matt. 24.

9 Carry the mill.

1 Excessive burdens.

q 2 Ki. 25. 28 29. ch. 4. 16. Is. 3. 2, 3.

r Is. 30. 29. 24. 8. 11. Je. 7. 34. 25. 10. Re. 18. 22.

2 Heb. *the crown of our head is fallen,* i.e. our dignity. Job 19. 9. Ps. 89. 39, 40.

s ch. 3. 42. 4. 13. Je. 14. 20. Da. 9. 5, 8. Ps. 51. 3.

t ch. 1. 22. 2. 11. 3. 48. Je. 9. 1. Ps. 6. 7.

u Je. 17. 3. 18. 52. 12. Mi. 3. 12. Ezek. 7. 20—22. 24. 21. 2 Ki. 19. 7, 8.

v Heb. 1. 12. Ps. 9. 7. 29. 10. 102. 12, 26. Is. 51. 6. 34. 10. Da. 2. 44. 7. 14. 27.

3 Heb. *for length of days.*

x Ps. 13. 1. 44. 24.

4 Heb. *cause us to return.* Je. 31. 18. Ps. 80. 3, 7, 19. Ha. 3. 2. Restore our wonted prosperity.

5 Or, *For why hast thou utterly reject us?*

y Ps. 60. 1, 2. 89. 38, 39. Is. 54. 7. Je. 14. 19.

6 But will thou altogether reject us? —*Bythner.*

Yet the troubles of the godly will continue no longer than till they have accomplished the purification intended by them. But such as ridicule and insult Jesus Christ and his people or ordinances, will at last render themselves ridiculous and miserable. And in the end their sin shall be discovered and punished, however secret and hidden.

CHAPTER V. Ver. 4. *Our water.* The primitive history of Israel is much connected with wells, as may be seen in the history of Abraham, some of whose chief movements are associated with their names. See Ge. 21. 25, 30; 24. 13; 26. 15, 18. And the bringing of water into Jerusalem by conduits has not been thought unworthy of a place in the history of Israel's kings, 2 Ki. 20. 20; 2 Ch. 32. 30. The buying of the water of their fathers' wells seemed, therefore, to Israel, a grievous act of usurpation and oppression. It is clear the reference must be to a Chaldean impost upon the water in Jerusalem; for when carried away, the captives 'sat by the streams of Babel,' and had water in abundance.—*Our wood.* The Jews allege an ordinance of Joshua rendering certain forests common property, where all might cut such wood as they required for fuel; and such a law or custom prevails in all woody and thinly peopled countries, where the export of timber is not a trade, and where the clearing of the land for pasture or tillage is a principal object of the owner. The invaders, however, took exclusive possession of the forests. See Ne. 2. 8. *C.*

Ver. 7. How does this accord with Eze. 18. 1–28? The persons reproved by Ezekiel justified themselves, and cast the blame of their sufferings back upon their fathers. The confession of Jeremiah justified God, ch. 1. 18–20. 3. 37–42, and acknowledged that the accumulating sins of former ages had now come to such a crisis that mercy could no longer delay the hand of judgment. See ver. 16. *C.*

Ver. 18. *The foxes walk upon it.* The Scottish Deputation to Palestine for inquiring into the state, and taking measures for the enlightenment and conversion, of the Jews witnessed this fact in 1840, where they also found 'Zion ploughed like a field,' Je. 26. 18. Mi. 3. 12, and brought with them specimens of the barley that grew on the site of her palaces and towers. *C.*

REFLECTIONS.—Alas! what hurt sin has done! through it this world is but a scene of awful changes! And peculiarly terrible is the misery of ravaged and conquered nations. But under all our trouble, it is a comfort to reflect that God sees all that comes upon us; and that, if we patiently and penitently suffer for the sins of our fathers, he will quickly return to us in mercy: yea, there is a Canaan above, of which none can deprive us; and though God frown, he will not forget us. If our earthly provision be scanty, our abundant spiritual provision can more than balance its defects; and if the Son has made us free, we shall be free indeed; yea, honoured, glad, and glorious for evermore. If the honour of his oracles and ordinances on earth go nearer our heart than our secular interests, he will quickly transport us to his sanctuary above, where we shall be ever with the Lord. His mercy may be hid, but it is not clean gone; and there is enough in it to redress all our grievances. If by his grace he renew our hearts, he will by his favour renew our days and restore our wonted prosperity. Let me therefore, under my afflictions, complain to, and plead with, my God; but never quarrel with his conduct, discredit his love, or despair of his favours.

CONCLUDING REMARKS ON THE BOOK OF LAMENTATIONS.

For every possible circumstance of human life, the Scriptures seem to furnish, not merely a text, or a portion, but an entire book: Genesis furnishes genealogy; Exodus, emigration; Leviticus, religious rites; Numbers, organization; Deuteronomy, such repetition, explanation, and commentary, as the frailty of humanity requires; Joshua, conquest and government; Judges, a country often falling into sin and thraldom, but struggling for independence; Ruth, special providence; Samuel, the influence of a pious maternal education on the prophet and judge; the evil of an ungoverned temper in Saul; the blessing of self-restraint (not from himself arising, but from providence and grace) in David; Kings and Chronicles, a mirror for kings and nations; Ezra and Nehemiah, mirrors for patriotic reformers; Esther, a mirror for queens; Job, for men in adversity; Psalms, a mirror for hearts; Proverbs, mirror for parents in the work of private education; Ecclesiastes, for preachers in the work of public instruction; the Song of Solomon, for husbands and wives; Isaiah, reproof and encouragement for the church; Jeremiah, warning to the state; Lamentations, the sorrows of God's people for both church and state overturned by national sins.

It were easy to pursue such specialities to 'Revelation,' of which the particular object is to place and preserve the church in her proper attitude of prayer and watchfulness until the coming of her Lord. But it is needful to forbear.

'Wicked men and seducers wax worse and worse.' And so do nations, when any evil principle or object, such as profanity, sabbath desecration, licentiousness, covetousness, hasting to be rich, or lust of power and conquest, take possession of rulers or people. And so likewise do churches degenerate, when, under the specious pretence of 'free inquiry,' a false philosophy supersedes revelation—when a partial morality is substituted for universal holiness—a cold formality, for fervent devotion—when a sordid worldliness controls liberality, and an indulgent luxury banishes self-denial—when the love of ease, and the lust of power, combine to 'lay heavy (ritual) burdens upon men's shoulders,' but 'refuse to touch them with one of their fingers'—when Christ is followed, not for the 'miracles' he has performed, but for the 'loaves and fishes' he owns and distributes—when profession is all, and practice nothing; and finally, when obedience to the church is substituted for allegiance to her King, then may God spare for a little, amidst many warnings—but such 'vessels of wrath' are fitting themselves for destruction, and judgment is whetting its sword to begin at the house of the Lord.

In all such melancholy cases of defection, there is generally, however, a remnant 'that sigh and that cry for all the abominations that are done in the land;' and who live to lament over the ruin they have foreseen, and against the coming of which they vainly lifted up the voice of expostulation or warning. Such was Jeremiah. In the midst of a demoralized state, he warned kings and nobles, and lived to see and weep over their fall. In the midst of a heretical and idolatrous priesthood, he continued to preach JEHOVAH, to denounce idolatry, and to exhort to repentance; and he lived to see the vessels of the holy temple, which its priests had profaned, transferred to the temple of Bel, and the temple of Jerusalem itself reduced to the ruin he had foretold. And his book of Lamentations remains as the manual of sorrows uttered over a state misgoverned, impoverished, and ruined, by self-sufficient, covetous, and oppressive rulers—and a church infected, misled, and betrayed, by an immoral, heretical, and time-serving ministry. *C.*

THE BOOK OF THE PROPHET

EZEKIEL.

Ezekiel was also a priest: and prophesied among the captives in Chaldea while Jeremiah prophesied in Judea and Egypt. His predictions, especially the first and last nine chapters, are extremely figurative. But if we search them with reverence, humility, and diligence, we may from them find much encouragement to our faith and hope in God; even as in natural things we may reap much benefit from those, the nature, connections, and influences of which we do not well understand. We have in them (1) His divine call to his prophetical office. i.–iii. (2) His visions and messages of reproof and threatening to the Jews, iv.–xxiv. xxviii. (3) His predictions of ruin to the enemies of the Jews; particularly the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and Turks, xxv.–xxxii. xxxv. xxxviii. xxxix. (4) Promises of mercy to the Jews after their captivity in Babylon and their present dispersion; which are likewise typical of the glorious privileges of the gospel church, xxxiv. xxxvi.–xlviii.

[Ezekiel and Jeremiah were both priests: were contemporaries, and prophesied mostly of the same events. Ezekiel, however, was carried captive to Babylon, and dwelt on the banks of the Chebar, a tributary of the Euphrates. Jeremiah remained in Judea, so that, in each country, God had his faithful witness. The prophecies of Ezekiel extend to a wide field, including not merely the Jews, but also the Ammonites, Moabites, Edomites, Philistines, Tyrians, Egyptians, and the northern nations, governed by Gog, designated the chief prince of Meshech and Tubal. Like the other prophets, he sets forth under various emblems the times and the glories of Messiah. He began to prophesy in the fifth year of his captivity, and continued in the faithful discharge of his duties for about twenty years. *C.*

Ezekiel was among the captives taken to Babylon with Jehoiachin in B.C. 599, when Nebuchadnezzar captured Jerusalem and carried away the treasures of the temple. His residence was at Tell Abib, on the banks of the river Chebar, in Mesopotamia. His prophetic mission began in the fifth year of his captivity (B.C. 594), and continued, so far as we have any record, to the twenty-seventh year (see ch. 29. 17). Ezekiel was a priest, and had studied deeply the ritualistic and symbolic lore of his people. He also appears to have been minutely acquainted with the sacred rites and strange idolatry of those among whom he dwelt. His brilliant imagination was thus prepared for decking his prophetic visions in a gorgeous symbolism without parallel elsewhere in Scripture. The events of his life are unknown, and we have no record of the date or manner of his death. *P.*]

CHAPTER I.

1 The time of Ezekiel's prophecy by the river Chebar. 4 His vision of four cherubims, 15 of the four wheels, 26 and of the glory of God.

NOW it came to pass in the thirtieth [1]year,[2] in the fourth *month*, in the fifth *day* of the month, as [a]I *was* among the captives[3] by the river of [b]Chebar,[4] *that* [c]the heavens were opened, and [d]I saw visions of God.

2 In the fifth *day* of the month, which *was* [e]the fifth year[5] of king Jehoiachin's captivity,

3 The[g] word of the LORD came expressly unto Ezekiel[6] the priest, the son of Buzi, [h]in the land of the Chaldeans by the river Chebar; and the[i] hand of the LORD was there upon him.[7]

4 ¶ And I looked, and behold, a [j]whirlwind came out of the north, [k]a great cloud, and a fire infolding[8] itself, and a brightness *was* about it, and out of the midst thereof as [l]the colour of amber, out of the midst of the fire.

A.M. cir. 3410. B.C. cir. 594

CHAP. 1.

1 Ezek. 3 meets conversing with Kebar, &c. 5 Also with 8, &c.

a Ch. 8. 3. 11. 24. 40. 2. Dan. 8. 2. 10. 7. 8. Acts 10. 10. 11. 5. 22. 17. 2 Cor. 12. 2, 3, 4. Rev. 1. 10. 4. 1. 17. 3.

b Ezek. 3. 15. 23. 24. Psa. 137. 1.

c Matt. 3. 16. Acts 7. 56. 10. 11. Rev. 4. 1. 19. 11.

d Gen. 32. 1. Num. 12. 6. Dan. 7. 1. 2 Cor. 12. 1.

e 2 Kings 24. 12. 2 Chron. 36. 9, 10. Jer. 22. 24, 28. 24. 1. 29. 2. 52. 31. Dan. 1. 1, 2. Matt. 1. 11. Luke 3. 27.

f 2 Kings 24. 8. 2 Chron. 36. 9. Jer. 22. 24. 52. 31. Matt. 1. 12. Luke 3. 27.

g Ch. 3. 16. 6. 1. 7. 1. 11. 14. 12. 1. 13. 1. 14. 12. 15. 1. 16. 1. 17. 1. 18. 1. 20. 2. 21. 1. 8. 23. 1. 24. 15. 25. 3. 30. 20. 31. 1. 32. 17. 33. 1. 23. 34. 1. 35. 1. 36. 16. 37. 15. 38. 1. Hos. 1. 1. Joel 1. 1. Jonah 1. 1. Mic. 1. 1. Zeph. 1. 1. Hag. 1. 1. Zech. 1. 1. 7. 1.

h Ch. 3. 15. *Heb.* *forsaken.*

i Ch. 3. 14. 22. 33. 1. 37. 1. 40. 1. 2. Kings 3. 15. Isa. 8. 11. Jer. 15. 17. Acts 11. 21. 13. 11. Rev. 1. 17.

2 Heb. *captivity.*

3 Ch. 1. 3.

4 Now called Khabour. One only stream of importance that enters the Euphrates, which is then from Mesopotamia.—*C.*

5 That is, of Nebuchadnezzar, for Jehoiachin was captured in the 8th, not 5th, year. *C.*

6 He is 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44,

four[x] had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.[2]

11 Thus *were* their faces: and their wings *were*[y] stretched upward;[3] two *wings* of every one *were* joined one to another, and two [z]covered their bodies.

12 And [a]they went every one straight forward: [b]whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* [c]like burning coals of fire, *and* like the appearance of lamps: [d]it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures [e]ran and returned as the appearance of a flash of lightning.

15 Now, as I beheld the living creatures, behold, [g]one wheel[4] upon[h] the earth by the living creatures, with his [i]four faces.

16 The appearance of the wheels[5] and their work *was* like unto [j]the colour of a beryl; and they four [k]had one likeness: and their appearance and their work *was* as it were [l]a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; *and* [m]they turned not when they went.

18 As for their rings, [o]they were so high that they were dreadful; and their rings[6] *were* [p]full of eyes round about them four.

19 And[q] when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever[r] the spirit was to go,[7] they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for [s]the spirit of the living creature[8] *was* in the wheels.

21 When[t] those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature[9] *was* in the wheels.

22 And[u] the likeness of the firmament upon the heads of the living creature *was* as the colour of the [v]terrible crystal, stretched forth [z]over their heads above.

23 And under the firmament *were* [y]their wings straight, the one toward the other: [z]every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, [a]I heard [b]the noise of their wings, like the noise of great waters, as the [c]voice of the Almighty, the voice of speech, as the noise of an [d]host: when they [e]stood, they let down their wings.

25 And there was [g]a voice[1] from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* [h]over their heads *was* the likeness of [i]a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of [j]a man[2] above upon it.

27 And I saw [k]as the colour of amber, as the

A.M. cir. 3470.
B.C. cir. 534.

x ver. 15, 19, 20; ch. 10.11; Re. 4.7, with Is. 15, 16. 2 Or, *ox*. Is. 34. 7. Ps. 22.21. Pr. 14.4. 3 Ps. 68.33, with Nu. 3.30, 36, 1.

2 See note † below.

y ver. 23; ch. 3.13. Is. 6.2, 10. Da. 9.21.

3 Or, *divided above.*

z ch. 10.16. Is. 6.2.

a See ver. 9, 12, 17. 2 Ch. 29.29. Lu. 1.66. Ho. 10.11.

b Ps. 139.7. Mat. 24.6. Mat. 4.1. 1 Jo. 4.4.

c ver. 27, 28; ch. 10.2. Da. 10.6. Mat. 17.2. Re. 1.14.

d ver. 4, 7; ch. 10.6, 7. Da. 7.10. Mat. 13.49. Re. 4.5. Da. 10.9. Mat. 24.27, 31. Zec. 9.14. 2 Pe. 1.19.

e ver. 14. Zec. 4.6. Mat. 24.27.

4 *One wheel, &c.* That is, one wheel by each of the 'living creatures,' see ver. 19, 20.

f With ver. 20, 21; ch. 10.13.

5 *Wheels.* The revolutions of time, the progressive rise and fall of kingdoms; the onward but providential movements of events.—*C.*

g Da. 10.6. ch. 10.9, 10.

h Ps. 104.3, 13. Ro. 8.28. Ho. 2.21, 22. Am. 9.6.

i Ps. 103.14. Ro. 11. 33. Ps. 36.6. 92.5.

k ver. 9, 12; ch. 10.22. 1 Co. 15.52, with 2 Ki. 2.9, 33.

l Is. 55.9. Ro. 11.33. Ps. 36.6. John 21.7—27. Heb. 1.24.

6 Or, *strakes.*

m ch. 1.12. Re. 4.6. 2 Ch. 15.9. Pe. 25.3. Zec. 4.10.

n ch. 10.16, 17; ver. 15, 20. Est. 1.5. Is. 55.11. Ps. 33.10. Zec. 12.8. 4.6.

o The student of Assyrian antiquities cannot fail to observe in the cherubim here described by the prophet a general resemblance to those sculptured beings, recently exhumed from the mounds of Nineveh and Babylon. The details differ, but the general features are the same. We have on those sculptures four distinct faces as here:—the face of a man, of a lion, of an ox, and of an eagle. We have also the wings, and the straight feet, like a calf's foot. All these were no doubt symbolical, but the symbolism was borrowed from that which was known to the Assyrians. God's universal sovereignty & omnipotent power were represented. The head of man symbolized intelligent and free power as rational ruling the lion, ox, king of wild beasts, symbolized God's power over them; the winged elements, air, &c. over the fowls of heaven.—*C.*

p ver. 12; ch. 10.12. Re. 4.8.

q Ge. 1.2. Co. 1.17. Col. 3.11. 2 Sa. 23.2. Ro. 8.9.

7 Or, *of life.*

r ver. 20. ch. 10.17. Ps. 107. 20. Is. 11.2. Zec. 6.1—8; 4.6.

8 Or, *of life.*

9 Or, *of life.*

s ch. 10.12, 15, 20; ver. 20. Re. 4.2, 3. 1 Th. 5.19. Ex. 24.10.

t Is. 63.9. Ps. 34.7. Heb. 1.14.

u Ex. 24.10. Ps. 89.37. Re. 4.3. 1 Pe. 1.19, 20. Phil. 2. 9. 1 Pe. 5.10. He. 4.15.

v ver. 13, 22, 24.

x 1 Jo. 1.5. Ps. 89.7. Job 4.18. 1 Ti. 6.16.

y ch. 10.19. Mat. 13. 43. Re. 1.16. Ge. 15.17. Ex. 3.2. Da. 7.9. Is. 6.2. Da. 10.6. Ne. 9.13, with Ps. 18.13. Mat. 6.9. Is. 26.9, 11.

z Job 37.2—5. Ps. 29.3, 4. 68.33.

a 2 Sa. 7.6.

b Ps. 103.20, ver. 25.

c ver. 28; ch. 2.2—4.

1 The voice of the Son of God, saying, Well done, good and faithful servants.—*C.*

d Mat. 28.18. Ep. 1. 21, 22. Phi. 2.9—11. 1 Pe. 3.22; ch. 10.1

e Ps. 45.6. Da. 7.9. 1 Ki. 6.20, 21. Mat. 25. 31. He. 1.8, 8.1; 12.2. Re. 4.2, 3. Is. 6.1.

f Jo. 6.1. Re. 1.13. 3. 22; 4.2, 3; 14.14. Da. 10. 5; ch. 40.3. Ps. 110.1. Is. 9.6, 7.

2 God manifest in the flesh,' by whom and for whom all things were created and governed.—*C.*

g ver. 4. De. 4.24. He. 12.29. Is. 33.14, 15. 2 Pe. 3.

2 Ps. 50. 3, 97. 2, 3. 2 Th. 1.8.

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of perfection originating in place and form. See Ge. 2. 10; Ex. 27. 1; De. 22. 12; 1 Ki. 6. 23; Eze. 37. 9; Da. 7. 2; Mat. 24. 31; Re. 7. 1; 21. 16. The other applications of the term seem all derivable from this original. *Living creatures*, to distinguish them from agents of judgment by natural laws as famine, pestilence, drought, &c.—*Likeness of a man.* Beings intelligent, but passionate. *C.*

Ver. 6. *Four faces.* The principal organs of sense being situated in the face, and these being the chief servants of the intellect, 'four faces' indicate perfection of the senses and understanding.—*Wings*, emblems of celerity in fulfilling the divine will. *C.*

Ver. 7. *Straight feet*—indicating straightness in the way of obedience. See Jos. 6. 5; 1 Sa. 6. 12; Is. 40. 3; Je. 31. 9.—*A calf's foot*—indicative of youth, of ceremonial cleanness, of suitableness for sacrifice, Le. 9. 2, and promise of growth. Mal. 4. 2.—*Burnished brass*—indicative of strength and splendour. *C.*

Ver. 9. *Wings joined.* Perfect consent of spirit, and unity of effort.—They needed not to 'turn;' having every one four faces, they lost no time in preparing for action; no enemy could come behind them. God's providential purposes cannot be eluded. *C.*

Ver. 10. *A man*—intellect with passion.—*A lion*—strength and readiness to assail, 2 Sa. 1. 23; Ps. 7. 2.—*An ox*—labour, productiveness, De. 25. 4; Pr. 14. 4. *An eagle*—soaring aloft, yet finding the prey, Is. 4. 31; Mat. 24. 28. *C.*

Ver. 17. *Went upon their four sides.* All moving together, by one consent and energy.—*Turned not*—to mark that God is never turned back from his purposes of grace or judgment. *C.*

Ver. 18. *Their rings were so high.* The designs of Providence are vast; reaching not merely from earth, but from hell to heaven, from everlasting to everlasting.—*Full of eyes.* No events dependent upon blind chance; all guided by certain foreknowledge and unerring design. *C.*

Ver. 20. The living God guides the spirit of the obedient, and controls and restrains the spirit of the refractory and rebellious, and so directs every movement of providence, according to the counsel of his sovereign and gracious will. *C.*

Ver. 22. To denote the inferiority of all agents to God, the firmament is 'upon their heads.' *Terrible crystal*—dazzling the eyes with its lustre, and so 'terrible' to the weakness of the organ. In this sense the sun is 'terrible.' But nothing is so terrible as to gaze upon the wheel of Providence reaching from the lowest hell to the highest heaven, and the firmament of his power over the heads of all his creatures, and the wonders of his omnipresence whereby, while here on earth, he is yet exalted 'far above the heavens.' *C.*

Ver. 23. *Covered their bodies.* When the purpose of Providence is most rapidly in progress, from the eyes of worldly men the agent is totally hid: and when they search for the origin of their disasters, even the true second causes they seldom discover; and the great cause of all—God judging them for their sins—the blindness of their eyes, and the hardness of their hearts, will not permit them to see. *C.*

Ver. 24. When a providential work is accomplished his servants have rest: Stephen 'fell asleep' in Jesus; when Paul had 'finished his course' he saw the crown waiting for him in the hand of his Lord. *C.*

Ver. 27. *The appearance of fire.* The manifested baptism of the Holy Ghost with fire, Mat. 4. 11; which baptism is seen perfect in Christ, from whom it is dispensed in measure to his disciples, Jo. 3. 34; 1 Co. 12. 11. *C.*

REFLECTIONS.—Wherever God has a people he will find ministers for them. And there is great need that these should have a clear and distinct call from him to their work, considering the important dangers attending, and the awful issues and accounts thereof. All discoveries of God ought to fill our minds with deep awe and reverence of him. May I then, like these living creatures, be endowed with the Holy Ghost, filled with spiritual knowledge and prudence, and be uniformly active and upright in the Lord's way; always under his direction and influence, and making my light so to shine before men as that they may see my good works, and glorify my Father which is in heaven. However strange and intricate the form of ordinances, churches, and providences be, let me revere them, as framed and managed by God for his own glory; and always look, above all, to his infinitely glorious self, particularly as manifested in my nature, and the Lamb as it had been slain in the midst of the throne.

CHAPTER II. Ver. 1 6. The title *son of man*, so often given to Ezekiel, and sometimes to Daniel, who also prophesied in Chaldea, might be given them to render them humble under their enjoyment of so many divine visions: or as an honourable representation of them as types of the Son of God in our nature. And the Jews are called *briers, thorns*, and *scorpions*, to represent what cursed, mischievous, malignant, subtle, fierce, frowning, venomous, and murderous persecutors they would be to him.

Ver. 1. *Son of man.* This title is peculiar to Ezekiel and Daniel; and, according to the Hebrew rabbis, it was intended to remind them of their frailty, that they were but men, and not angels. *C.*

Ver. 6. *Briers and thorns.* What specific plants are meant it is impossible to determine. The general use of the words translated 'briers and thorns' leaves, however, no doubt that they are some of the many prickly plants with which many parts of Asia and Africa abound. 'One of the inconveniences,' says a learned traveller, 'of the vegetable thickets of Egypt is, that it is difficult to remain in them, seeing nine-tenths of the trees and plants are armed with inexorable thorns, which suffer only an unquiet enjoyment of the shadow.' The 'brier and thorn' are memorials of the curse originally pronounced upon the earth because of sin Ge. 3. 18; He. 6. 8.—*Scorpions.* According to some authorities the name is derived from two words that signify 'father-killers' and Pliny informs us that it is the property of the young scorpions to slay their parents. Parkhurst derives it from two words that signify to squeeze or pinch violently, as the creature is armed with forceps, and takes a violent hold. It is a small but very venomous animal, having a poisonous sting in its tail. It is an animal of a very hideous appearance; and, from its aspect and poisonous properties, furnishes an awful emblem of a malignant people. *C.*

REFLECTIONS.—Ministers had need always to keep in view their own infirmities, as well as the dignity of their office; and the Spirit of God must enable them to receive as well as to declare their instructions. Alas! how fast men's wickedness cleaves to them under the heaviest afflictions! God exactly knows what men are and will be, and what entertainment his Word and ordinances will get among them. And marvellous is his patience and pity in using all common methods to reform the most stubborn. And if ministers preach by his commission, and in his authority, whether men be edified or not, he will be glorified by



SITE OF THE ACADEMY—WHERE PLATO HAD VISIONS THE TRUEST EVER RECORDED OUTSIDE OF THOSE INSPIRED BY THE SPIRIT OF GOD. [Ezekiel, i.]—The first chapter of Ezekiel opens with a glorious vision of God. Ezekiel was among the captives, and exiled from his native land in a strange, depressing atmosphere, and yet we have evidences throughout his work of his deep spiritual insight. The book of Ezekiel may be called a song which the poet learned in sorrow. In some respects his work is the most imaginative and remarkable in the Scripture. We give a picture above of the site of the Academy where another seer lived and taught. It was amid the olive groves of the Academy that Plato had his visions of God, and which are nearer to those of the prophets than any others that ever took form among heathen writers. When Ezekiel was writing by the River Chebar in Babylon, Solon introduced a new standard of coinage in Athens whereby he reduced debts secured by mortgage 27 per cent. It is an interesting fact thus to know that Ezekiel, the seer, and Solon, the wise man of Greece, lived and wrought in the same age of the world's history.

appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As[j] the appearance of the bow[3] that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the [n]likeness of the glory of the LORD. And when I saw *it*, I [o]fell upon my face, and [p]I heard a voice of one that spake.

CHAPTER II.

1 Ezekiel's commission. 6 His instructions. 9 The roll of heavy judgments spread before him.

AND he said unto me, [a]Son of man, stand upon[b] thy feet, and I will speak unto thee.

2 And the [c]spirit[1] entered into me when he spake unto me, and [d]set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, [e]I send thee to the children of Israel, to a [f]rebellious nation[2] that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* impudent[3] children, and stiff-hearted. I do [h]send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, [i]whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet [j]shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, [k]be not afraid of them, neither be afraid of their words, though briers[4] and thorns *be* [l]with thee, and thou dost dwell among scorpions: [m]be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And[o] thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they *are* most rebellious.[5]

8 But thou, son of man, hear what I say unto thee; [p]Be not thou rebellious like that rebellious house: open thy mouth, and eat[6] that I give thee.

9 ¶ And when I looked, behold, [q]an hand *was* sent unto me; and, lo, a [r]roll of a book *was* therein.

10 And he [s]spread it before me; and it *was* written[t] within and without; and *there was* written therein [u]lamentations, and mourning, and woe.[7]

A.M. cir. 3410.
B.C. cir. 594.

[j] Re 4:3: re. 1, with Ge 9:12-17, Is 54:9, 10.
[2] *The bow.* The emblem of the covenant of grace as confirmed to Noah.—*C.*
[n] 1 Ki 8:10, 11. Is 6:1-3, 6:1-3, 33:17. Re 4:3. ch 8:4. 10:4, 18. 43:2, 4. Re 1:4, 15. 4:5. 8:5. 11:19. 16:18. 21:11. with Lev 16:2. Nu 12:5, 6. Nu 24:4, 16.
[o] Ac 9:4, with Mat 5:4211, 26.

CHAP. II.

[a] ver 3, 6, 8 ch 1:3, 28, &c. Ps 8:4, 10:18, 80:17, 144:3. Da 8:17, 10:11.
[b] ch 1:28, ver. 2. Da 10:11, 19.
[c] ch 3:12, 14, 24. Ac 6:3, 9:31, 11:24. Ju 1:3, 20. Ac 10:44.
[1] The Spirit of God in power.—*C.*
[d] Jn 15:5. Da 10:10. Zec 12:8. 1 Pe 1:11, 13.
[e] Mat 28:18, 19. Jn 20:21. Is 42:4, 5. Mat 10:40. Ro 10:15.
[f] De 9:24. Ac 7:51. Jer 5:23, 6:28. Is 1:23, 65:2, 3. 2 Ch 36:13, 16. Ne 9:17-30. Ps 95:8-11. ch 3:9, 5:6, 12:2, xxxvi. xxxiii.
[2] Heb. *nations*, ch 5:6.
[3] Heb. *hard of face.*
[h] Mat 10:16.
[i] ver 7. ch 3:11, 27. Je 26:2, 3.
[j] ch 33:33. 2 Co 2:9. Is 5:3, 4. Ho 2:5, 19, 20. Mal 2:2. Ho 6:5.
[k] ch 3:8, 9. Je 1:8, 17, 19. Is 51:12, 13. Mat 10:28. Ac 4:19, 29, 31. Ep 6:19. Phi 1:28. 2 Ti 1:7. 1 Pe 3:14.
[4] Or, *briers*
[l] Is 54:17. Je 1:19.
[m] Is 8:12, 51:7. Je 1:17. 15:20. Jn 14:27. 1 Jn 4:4.
[5] Heb. *rebellious.*
[o] Ex 7:2. Ro 12:2. Is 8:11, 51:16. 59:21. Je 1:7, 17. Mat 28:20.
[p] Ex 7:2. Ro 12:2. Is 8:11, 51:16. 59:21. Je 15:16. 1 Ti 4:14.
[q] ch 1:3, 26. 8. Je 15:9. Re 5:1, 10:2, 8-11.
[r] ch 3:1.
[s] Ac 8:32. 2 Co 2:14. Ha 1:7. Is 7:18.
[t] Re 5:1. ver 9. ch 3:1.
[u] Je 3:21. Ro 12:8, 9. ch 19. xxxii. xxxv. xxvii. xxxix.
[6] It must be borne in mind that the language of Ezekiel is highly symbolical. His figures are bolder than those of any of the other prophets. The roll symbolized the divine revelation made to the prophet. That revelation was an solemn recital of judgment about to be inflicted upon the Jews. The eating of the roll symbolized a full comprehension of the revelation by the prophetic mind, and the command, Be not thou rebellious, indicates the necessity laid upon him faithfully to deliver and record the whole revelation.—*C.* ver 4. Je 1:7. Ac 20:27. He 4:12. Re 22:18. hold a single word, not to modify a single expression, through fear or favour. The history of the roots, and perhaps also his own experience, told him how dangerous was his mission, and how much enmity and persecution his words were calculated to excite among his infatuated countrymen; but in the face of all this he must fulfil his appointed work.—*P.*

CHAP. III.

[a] ch 2:1. Je 15:16. Ps 40:8. Re 10:9, 10. ver. 10.
[1] *That thou findest.* "That which is given to you. *Thou findest.*—*Ker.* To carefully meditate and digest my words: let it be the very food of the soul.—*C.*
[b] ver 1. Re 10:9, 10. Je 15:16. Re 5:4. Ps 40:8.
[c] Ac 9:15. Col 1:25. 1 Ti 1:12. Je 15:16, 25:17, 26:2. Co 3:5.
[2] He caused him to eat in vision.—*C.*
[d] ch 2:8. ver 14, 24. Re 10:9, 10. Jud 32:20. Ps 19:8, 81:10. Jn 1:3. Col 3:16. Mat 13:52. 1 Ti 4:15.
[e] Re 12:3, 10. Je 1:6. 45. He 4:12. Je 15:16. Ps 19:10, 119:11, 103. Pr 2:10, with ver 24.
[f] ch 2:3. ver 14, 24. Mat 28:20. Jn 1:3. Col 3:16. Mat 13:52. 1 Ti 4:15.
[g] With Jonah 3:2. Is 33:19, 51:17. Ps 81:5.
[3] Heb. *deep of lip, and heavy of tongue*: and so ver 6.
[4] Or, *if I had sent to them, would they not.* Jonah 3:1. Mat 11:21, 12:41, 23.
[h] Je 25:4, 44:4, 16. Ju 3:20. Lu 10:14, 13:34. 1 Sa 3:7. Jn 15:22.
[5] Heb. *strong of fore-head and hard of heart.* ch 2:4. Is 3:9. Je 5:3, 13:3.
[i] Le 26:15. Is 60:7. Je 1:18, 6:27, 15:20. 2 Co 2:4. Ro 9:33. Col 1:29, 2 Co 2:4. Ro 9:33.
[k] 2 Ti 2:3. Je 1:8, 17, ch 2.
[l] 2 Ti 2:6. ver 1-3. Ps 119:111. ch 2:8. Re 10:9, 10. Col 3:16.
[m] ver 1. Je 24:7. 2 Ki 22:19-20.
[n] Is 30:7. De 9:12.
[o] ch 2:6, 7. ver 17. 1 Ac 20:26, 27. Mat 28:20. ver. 27. ch 2:4, 5:6.
[p] ch 2:8. 33:11. 1 Ac 8:30. 1 Ki 18:21. ver. 14, 15. 2 Ki 2:10.
[6] It will be observed how entirely the prophet was an instrument—a rational, willing, and accountable instrument it is true—in the hand of Jehovah. The Spirit commissioned him, strengthened him, invested in him the whole substance of the message he was to deliver, put the very words into his mouth, and here walled him away to his work. The power which operated in and by him was a power over which he himself had no control: it was a power distinct altogether from that which operates in the soul of the believer in regeneration and sanctification, it was a power given for a specific object, and not extending beyond it.—*C.*
[p] Ki 19:10. Ac 2:2.
[7] A voice like the "rushing" of many waters. See ch 1:24.—*C.*
[r] Job 1:17, with ch 1:18, 25:23. 33:9, 3. 2 Ki 6:32.
[s] ch 1:8, 10, 11, 13-27, 22. 26, 27. 2 Sa 5:24. Zec 1:14, 15.
[t] Heb. *heard.*
[u] ver 12. 2 Ki 2:15. ch 8:1. 20:1.
[v] Heb. *tarier.*

CHAPTER III.

1 Ezekiel eateth the roll. 4 God encourageth him. 15 God showeth him the rule of prophecy. 22 God shutteth and openeth the prophet's mouth.

MOREOVER, he said unto me, Son of man, eat[a] that thou findest:[1] eat this roll, and [b]go speak unto the house of Israel.

2 So[c] I opened my mouth, and he caused me to eat[2] that roll.

3 And he said unto me, Son of man, [d]cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I [e]eat *it;* and it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, [g]go, get thee unto the house of Israel, and speak with my words unto them.

5 For[h] thou *art* not sent to a people of a strange speech and of an hard language,[3] *but* to the house of Israel:

6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand; surely, had I sent thee to them, they would[4] have hearkened unto thee.

7 But[i] the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted.[5]

8 Behold, [j]I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant, harder than flint, have I made thy forehead: [k]fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover, he said unto me, Son of man, [l]all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee [m]to them of the captivity, unto the children of [o]thy people, and [p]speak unto them, and tell them, Thus saith the Lord GOD, whether they will hear, or whether they will forbear.

12 Then[q] the spirit took me up,[6] and I heard behind me [r]a voice of a great rushing,[7] *saying,* [s]Blessed *be* the glory of the LORD from his place.

13 *I heard* also [t]the noise of the wings of the living creatures that touched[8] one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So[u] the spirit lifted me up, and took me away, and I went in bitterness,[9] in the heat of

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the faithful publication of his truths. They must indeed, in the discharge of their office, expect the most unnatural and infernal persecution; and from none more than from hardened hypocrites. But let them be used as they may, they must faithfully adhere to and publish God's truths, however mournful or cutting. And in order hereto, they must consider, understand, and experience the power of them on their own hearts, before they preach them to others.

CHAPTER III. Ver. 1–3. This *roll* noted his prophetic commission, or the messages he was to deliver. The *eating* imported his cordial reception of his messages, and serious meditation on them, that he might understand them. Its being *sweet in his mouth* imported that his commission was delightful to him at first, though afterwards he was filled with grief and anguish, when he found that he was to deliver such terrible messages, and those to be so little regarded. 8, 9. I will endow thee with boldness to deliver my messages, and with courage and constancy to hold out against all opposition. 12–14. *The great rushing,* &c., denotes the great commotions and troubles which he was to foretell, and in which God would be glorified. —The *noise of the wings* of the animals, and of the wheels, denotes the great activity of angels, ministers, and others in executing God's threatenings and providences. 20. If a man, who is but apparently righteous, without any real principle of grace, abandon his seemingly virtuous course, and give up himself to a continued practice of wickedness, and I lay in his way what his lusts shall improve to his destruction, whatever seeming good things once appeared about him, they shall in no wise avail to prevent his punishment. And if thou hast not warned him, thou shalt be punished as guilty of his destruction. 25. These *bands*

my spirit;[1] but[v] the hand of the LORD was strong upon me.

15 ¶ Then I came to [c]them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and [d]remained there astonished among them seven days.[2]

16 And[x] it came to pass, at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, [e]I have made thee [b]a watchman unto the house of Israel: [c]therefore hear the word at my mouth,[3] and give them warning from me.

18 When I say unto the wicked, [d]Thou shalt surely die; and [e]thou givest him not warning, nor speakest to warn the wicked from his wicked way, [f]to save his life; the same wicked *man* shall[h] die in his iniquity; but [i]his blood will I require at thine hand.

19 Yet[j] if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, [k]he shall die in his iniquity; but thou hast delivered[l] thy soul.[4]

20 Again, when a [n]righteous *man* doth turn from his righteousness,[5] and [o]commit iniquity, and I [p]lay a stumbling-block before him, he shall die: because thou hast not given him warning, [q]he shall die in his sin, and his righteousness which he hath done shall not be remembered; [r]but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous [s]sin not, and he doth not sin, [t]he shall surely live, because he is warned; also [u]thou hast delivered thy soul.[6]

22 ¶ And[v] the hand of the LORD was there upon me; and he said unto me, Arise, [z]go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain; and, behold, the [y]glory of the LORD stood there, as the glory which I saw [z]by the river of Chebar: [a]and I fell on my face.

24 Then [b]the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, [c]shut thyself within thine house.

25 But thou, O son of man, behold, [d]they shall put bands upon thee, and shalt bind thee with them, and thou shalt not go out among them:

26 And[e] I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and [g]shalt not be to them a reprover;[7] for they *are* [h]a rebellious house.

27 But when I speak with thee, [i]I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD, [j]He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

A.M. cir. 3410. B.C. cir. 594.

1 Heb. *hot anger.*
v ch.1.3;8.1. Je.20.9.
2 Ki.3.15.
w ch.8.1;20.1. ver.1,22;ch.1.11. Ps.137.1. Ver.23.
x Job 2.13. Je.23.9. Hab.3.16. Ge.50.10. 1 Sa.31.13. Ps.25.16,17. Ja.1.10.
2 The period allotted for mourning, Ge. 50.10. 1 Sa.31.13. Job 2. 13.—C.
y Ps.19.21. Je.20.10.
a ch.43.3. 2 Co.12. 28.
b ch.33.7. Is.52.8;56. 10;21.6;62.6. Je.6.17; 31.6. He.13.17.
c Heb. 2.1. Mat.28. 20. 2 Co.5.11,20. Is.58. 1. He.8.1. Col.1.28.
3 Compare with ver. 4, as continued evidence of the all-important doctrine of plenary verbal inspiration.—C.
d Is.3.11. ch.18.4,27. Lu.13.3.5.
e ch.33.6.
f Ro.2.12. 1 Ti.4.16. Ja.5.20.
g Ac.18.6. Jn.8.21,24. Mat.25.14. Ro.9.23. Lu.12.47. Pr.24.12.
h ch.33.6. Ge.9.5,6. 2 Sa.4.11.
i 1 Ki.15.7-23. 2 Ch. 36.15,16. Je.44.4,5. 15-23.
k Lu.12.47. He.10. 26,27. 2 Th.1.8,9. Is.9. 17.
l Is.49.4,5. ver.21. Ac.20.20,21;26.16.
4 The messenger is clear from any charge of guilt, however unsuccessful his warning has been.—C.
m Phi.3.6. Ga.1.14. Mat.2.23. 2 Pe.2.20-22. He.10.29,38. ch.18.22; 33.12,13.
5 Heb. *righteousness.*

* I entirely concur with the comment of Fairbairn on the doctrinal bearing of this passage, that it has nothing to do with the question as to the possibility of the righteous falling from a state of grace. "It seems to be a misdirection of the passage to apply it to such a purpose. Its direct and immediate bearing had respect only to the disparate connection between righteousness and life, sin and death, and certainly by the former a real participation of the divine likeness and blessing, and by the latter the loss of both. But whether this loss may ever be sustained by any who have properly enjoyed the good—whether those who have been truly renewed by grace ever fall back again into the corruption and ruin of nature—this is not to be determined by a passage like the present, which being intended only for a direction to the prophet, in regard to his public ministrations, of necessity spake of the appearances, as indicative of the realities of things."—C.

n ver.18;ch.33.6. Ge. 9.5;2 Sa.4.11.
o 1 Jn.3.6,9;5.18. Ep. 4.22-25;5.3,4. Col.3.5,8.
p Ps.119.11. Pr.28.13. Is.3.12. Ro.14.13. 1 Co.8.13.
q ver.19. Ac.18.6;20. 26.
6 See note [e] in first column.
r See ver.18;ch.3.3.
s Ga.5.11. Ex.3.1,2. ch.8.4. Mat.26.36,39. Ac.10.44.
t ch.1.4-28; 9.3;8.2. 1 Co.1.20-23.2.4. Ex.3. 2. Nu.10.1,2,40.
u 1 Ki.1.3. Ps.137.1. Da.8.2.
a ch.1.28. Ge.17.3. Lu.5.12. Da.8.17;10.8, 9. Mat.17.6. Re.1.17.
b ch.2.2. Ac.6.3,9,17; 11.24. Jn.1.1,2,5. Mi.3.8. Ex.31.3. Is.11.2; 61.1. Re.1.10.
c ver.22, or ch.4.1-3,7.
d ch.4.8; ver.25. Ac. 9.10,20; 11.23. Jn.21.18. Mar.3.21.
e ver.15; ch.1.1,7,24. 27. Lu.1.20,22.
f Ps.38.13,14. Am.8. 11,12. Ho.4.17, with Is. 29.21.

7 Heb. *a man reproving.* A ch.2.3. Is.1.2,23 Ki.17.7-23.2 Ch.36.15,16. Je.44.4,5. t De.23. 25. ch.21.25;33.22. Ex.4.12,15. ch.24.27. j ch.2.5,7. Mat.11.15;13.9. Re.22.11,2 Co.4.3,4.

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may either denote the restraints which God put upon him during his four hundred and thirty days' emblematical siege of Jerusalem [ch. iv.], or the restraints which the Jews would lay upon him, in order to prevent his denouncing judgments against them.

Ver. 3. *Honey* is the emblem of sweetness collected by industry, and preserved by care—of which the bee is one of the most remarkable natural examples. It here represents the sweetness of those reflections that arise from the knowledge and meditation of God's Word, and ready obedience to his will. *C.*

Ver. 4. This expression, *Speak with my words unto them*, is such a plain and explicit assertion of full and complete verbal inspiration in one prophet, that unless it be found explicitly disavowed, which it never is, the same amount of inspiration must be ascribed to every other prophet. See ver. 10. *C.*

Ver. 9. *Adamant.* What particular stone is intended cannot be determined, nor is the determination important, as the import of the passage is sufficiently plain. God had endowed the prophet with knowledge by means of the roll, or revealed word; he, in face of all opposition, with honesty and courage, determined to deliver his message. *C.*

Ver. 12. *The glory of the Lord from his place*, was the Shekinah in the wilderness—in the tabernacle, God manifest in light and cloud. 'The glory of the Lord from his place' in the temple, Mal. 3. 1, was 'the Word made flesh' and dwelling among men, who thus beheld 'his glory, the glory of the only begotten of the Father, full of grace and truth.' 'The glory of the Lord from his place' in the heavens, is Christ sitting at the right hand of God, and ever living to make intercession for us. *C.*

Ver. 14. *In bitterness* of spirit because of the calamities he was commissioned to reveal.—*In the heat.* In the godly indignation of his spirit against ingratitude and hardness of heart to be rebuked. *C.*

Ver. 20. There is a faith that is living, and there is a faith that is dead, Ja. 2. 17: there is, with Christ, an outward union of profession—there is an inward union of the heart, Jn. 15. 2, 6; Ro. 10. 9. The man that professes faith in Christ is righteous in profession, but no farther. And such a one may fall away from that profession in which, for a time, he 'did run well:' and that either through ignorance of the real nature of the gospel, Mat. 13. 19, or want of 'root in himself,' or the dread of persecution, Mat. 13. 21, or through 'care of the world and deceitfulness of riches,' and the seed may thus be choked, and the plant become 'unfruitful.'—*A stumbling-block.* This may be either a fuller exposition of divine truth for the edification of the church, whereby ignorance is alarmed and alienated—the letting loose of the storm of persecution, by which indolence is disturbed, and the lovers of pleasure disgusted—or the full demand of God upon the liberality of Christian stewardship, at which covetousness takes the alarm and shuts out Christ, by admitting and cherishing 'the love of money.' These and other such 'stumbling-blocks' God is said to 'lay before' men—not to induce them to stumble and fall—not to tempt them to evil—but to punish them for their sins—to bring out from beneath the garb of profession the reality within; and to be a warning to him that 'thinketh he standeth (by faith) to take heed lest he fall' (by sense). *C.*

Ver. 26. This dumbness may have been physical, so that he could not speak; God thereby manifesting to the prophet and people that speech was his gift, their lips not their own, Ps. 12. 4: or it may have been mental, arising from such an overwhelming astonishment at the view of the divine glory, as deprived him for a time of the power of utterance—a result often arising from deep impressions of natural objects and occurrences: or it may have been merely the effect of that commanded retirement or compulsory imprisonment, by which he was for a time reduced to silence as a public 'preacher of righteousness.' *C.*

REFLECTIONS.—God's Word ought to be received as the delightful food of our soul, without disputing: and the more readily we obey God's difficult commandments, we shall receive the more comfort in the issue. Saints may receive with delight what speaks terror to the wicked. And they who minister in holy things, ought to meditate on and experience their subject before they deliver it to others. But unless God give them a spirit of wisdom and understanding, their own labours can avail but little. The more impudent sinners are in opposition to religion, the more bold and resolute should ministers and others appear in defence of it, that if any obstinately reject the counsel of God, they may be rendered inexcusable. And if we be called to hard services, he will fit and furnish us for them. Nor must the want of desired success discourage us, or in the least abate our faithfulness and diligence. What struggles of fear and unbelief may there be where grace reigns! It is very discouraging for ministers to be sent to preach to such as are uncontrollably wicked, and hate to be reformed. And their great griefs are often too big to be uttered. But God can bow their hearts as well as furnish their heads, and so prevent their refusal or desertion of their work. And he often for a time straitens them whom he intends to exalt.—Perseverance in sin, and apostasy from God, must certainly issue in temporal and eternal destruction. But readily will God pardon the most wicked if penitent. O the infinite importance of the ministerial office! What influence the execution thereof hath upon the everlasting happiness or misery of mankind! and ministers are acquitted or condemned as guilty of the destruction of souls as they faithfully deliver God's messages or not. Men's apostasy from, or perseverance in, good works, clearly manifests the counterfeit or real nature of their religion and grace. But they who follow God's direction shall have his necessary comforts always attending them. They who sinfully evade God's public work are ordinarily punished with temporary restraints from it: and they who hate reproof are deprived of faithful reprovers. Such as intend public preaching ought to be prepared for it by much reading, meditation, and prayer, as their messages are deeply connected with the eternal salvation or damnation of men.

CHAPTER IV. Ver. 1-7. It is most probable that these things were really done, and not in mere vision. If that year was their leap-year of thirteen months, there was time enough between the dates [ch. i. 1, 2; 8. 1]. God could easily make the prophet lie still all the time specified, and live comfortably on his provision. The *brittle tile* represented Jerusalem's weakness and readiness to be irrecoverably ruined. The *pan* or *slice of iron* represented the walls of Jerusalem, or the resolution and fortifications of the Chaldean besiegers; the *three hundred and ninety days on his left side*, answering to the years of wickedness by the less regarded ten tribes after Jeroboam had become king, 1 Ki. xii., might also figure out three hundred and ninety days of siege by the Chaldeans, before they went off to fight the Egyptians [Je. 37. 5]. The *forty days on his right side*, answering to the Jews' years of wickedness under Manasseh, Jehoiakim, and Zedekiah, or beginning from the thirteenth or eighteenth year of Josiah, might represent the forty days of siege after the Chaldeans returned before the city was taken.—*His setting his face against the portrait of Jerusalem*, and having his *arm bare*, marked how furiously the Chaldeans should besiege it, and how ready they would be to use their swords in murdering the inhabitants.

Ver. 1. *Tile.* The tiles and bricks used for building in several eastern countries are very large, and have often been used as tablets. Pliny relates how Epigenes inscribed a long series of astronomical observations upon brick tiles (*Nat. Hist.* lib. viii. 57). The order was particularly appropriate in Chaldea, where it was customary to inscribe indented figures upon broad and thin bricks, many of which are still found in the ruins of Babylon, and may be frequently seen in European collections of eastern antiquities. *C.*

Ver. 7. *Arm shall be uncovered.* The uncovering of the arm denoted, in eastern phraseology, preparation for battle; and was intended as a farther emblem of Chaldean preparation, courage and activity in carrying on the siege. *C.*

CHAPTER IV.

1 Under the type of a siege is showed the time from the defection of Jeroboam to the captivity. 9 By the provision of the siege, is showed the hardness of the famine.

THOU also, son of man, [a]take thee [b]a tile, and lay it before thee, and pourtray upon it the city, *even* [c]Jerusalem:[1]

2 And[d] lay siege[2] against it, and build a fort against it, and cast a mount[3] against it; set the camp also against it, and set *battering* rams[4] against it round about.

3 Moreover, take thou unto thee an iron pan,[5] and set it *for* [e]a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This[f] *shall be* a sign to the house of Israel.

4 ¶ Lie[h] thou also upon thy left side, and lay [i]the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.[6]

5 For I have laid upon thee [j]the years of their iniquity, according to the number of the days, three hundred and ninety days:[7] so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy [k]right side, and thou shalt bear the iniquity of the house of Judah forty days:[8] I have appointed thee each day for a year.[9]

7 Therefore thou shalt [l]set thy face toward the siege of Jerusalem, and [m]thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And behold, [n]I will lay bands[1] upon thee, and thou shalt not turn thee from one side to another,[2] till thou hast ended the days of thy siege.

9 ¶ Take[p] thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches,[3] and put them in one vessel, and make thee bread[4] thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.[5]

10 And thy meat which thou shalt eat [q]*shall be* by weight twenty shekels[6] a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin:[7] from time to time shalt thou drink.

12 And thou shalt eat it *as* barley-cakes,[8] and thou shalt bake it with dung[9] that cometh out of man, in their sight.

13 And the LORD said, Even thus shall the children of Israel eat [r]their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! [s]behold, my soul hath not been polluted; for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee [t]cow's dung for man's dung, and thou shalt prepare thy bread therewith.[1]

16 ¶ Moreover he said unto me, Son of man, behold, [u]I will break the staff of bread[2] in Jerusalem; and [v]they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, [w]and be astonied one with another, and consume away for their iniquity.

CHAPTER V.

1 Under the type of the prophet's hair, 5 is showed the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.

AND thou, son of man, [a]take thee a [b]sharp knife, take thee a barber's razor, and cause *it* to pass upon thine head, and upon thy beard; then take thee [c]balances to weigh, and divide the *hair*.

2 Thou[d] shalt burn with fire a third part in the midst of the [e]city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* [f]smite about it with a knife; and a third part thou shalt [h]scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof [i]a few in number, and bind them in thy [j]skirts.[2]

4 Then [j]take of them again, and cast them into the midst of the fire,[3] and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD, [k]This *is* Jerusalem: [l]I have set it in the midst[4] of the nations and countries *that are* round about her.[5]

6 And[n] she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her; for they have [o]refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD, [p]Because ye multiplied[6] more than the nations that *are* round about you, [q]*and* have not walked in

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A M. cir. 3400.
B.C. cir. 604.

CHAP. IV.

a Is. xx. [c. xli. xviii. xxi. xxv. xxvii. xlv. v. xlviii. liv. xxii.
b Jer. 6. 4. c. Gen. 1. 27.
c Am. 3. 2. Je. 3. 14.
[1] Kennet's observations have shewn that it was customary in Assyria and Babylonia to depict upon tablets of terra-cotta, sculpture, and even painted tiles, the cities besieged and captured by victorious emperors. The walls of their great palaces were generally covered with such sculptured memorials, many of which are now in the British Museum. These illustrate the words of the prophet.—*C.*
d 2 Ki. 25. 1. Je. 6. 6. 32. 24. 39. 1. 52. 4. Ho. 10. 14.
[2] *Lay siege.* Draw the plan of a siege.—*C.*
[3] See note on Je. 33. 4.—*C.*
[4] Or, *chief leaders.*
[5] Or, *a flat plate* or *slice.*
e 2 Ki. 25. 1–3. Je. 39. 1. 52. 4–7.
f Ch. 12. 6. 11. 24. 24. 27. Hag. 2. 23. Zech. 3. 8. Je. 44. 30. Is. 8. 18. 20. 12. Mi. 7. 15. Ac. 13. 40. 1 Co. 10. 11. 1 Pe. 2. 12. 1 Th. 2. 16. 2 Ch. 30. 15. Is. 8. 18.
g ver. 5. 8. ch. 16. 46.
[1] 1 Ki. 17. 21–23. Ps. 69. 27. Is. 53. 6.
[2] He bore their iniquity *emblematically* upon Christ: that is, the Lord really laid the iniquity of us all.—*C.*
h Nu. 21. 34. Da. 5. 26. 27. 28. 12. 11. 12. 1 Ki. 11. 24.
[3] From Jeroboam's establishment of idolatry, till the 23d year of Nebuchadnezzar, Je. 52. 30. 2 Pe. 3. 8.
i Ro. 3. 1. 2. 9. 3–5. Ho. 1. 2. 12. 2.
[4] Beginning at Josiah's conversion, 2 Ki. 23. 23. and continuing to the captivity.
[5] Heb. *a day for a year: a day for a year.* Nu. 14. 34. Da. 9. 24–26. 12. 11. 12. Re. 9. 15. 11. 2. 3. 12. 6. 14. 17. 5.
k ch. 6. 2. 14. 8. Le. 17. 10.
l Is. 50. 10. Je. 48. 10.
m ch. 3. 25. 2 Ki. 25. 1–4. Je. 39. 1. 2. 37. 5. 7. 10.
[1] What these 'bands' were, it is impossible to say. They may have been the physical bands of a nervous and convulsive affection, that rendered turning literally impossible; or they may have been the spiritual bands of the divine command, that rendered change morally unlawful.—*C.*
[2] Heb. *from thy side to thy side.*
n ver. 25. 26.
[3] Or, *spelt.*
[4] See note * below.
[5] So long the siege of Jerusalem lasted, allowing it to have been raised four months. 2 Ki. 25. 1–4. Je. 37. 5. 39. 1. 52. 4–7.
p ver. 12. Je. 37. 21. Le. 26. 26. De. 28. 51. 52. Ca. 5. 4. 9. Is. 1. 1. 65. 3. 20. 14. 22. Re. 6. 6.
[6] About nine ounces weight.
[7] A third part of a Seneca's pint.
[8] As ordinary food, or lastly made.
[9] ver. 13. Ho. 9. 3. The dung was used for fuel.
[1] These coarser grains were mixed with the wheat, to increase the scarcity that would compel the Jews to every expedient to make their miserable provision last; and often denied them in the siege of Jerusalem, when scarce and at their highest price.—*C.*
q Ho. 9. 4. Da. 1. 5. 16. 10. 3. De. 28. 5. 17. Je. 52. 34.
r Am. 7. 17. Da. 1. 8. Is. 52. 11. Je. 51. 51. Ho. 9. 3. 4. Am. 7. 17. Re. 18. 4.
[2] Heb. *to feed by weight.*
[3] This God change his purpose at the suggestion of the prophet? No. The proper emblem of misery and disfavour was on God's first direction. But the efficacy of humble prayer was every-where in the revelation and admitted. Even granted in the present.—*C.*
s Ac. 10. 14. 11. 8. 1 Ti. 4. 3. Le. 7. 24. 17. 15. 22. 8. Ex. 22. 31. De. 14. 21.
[4] *Staff of bread.* I will take away the support of bread.—*C.*
t ver. 10. 12. Re. 6. 6. 8. Le. 26. 26. Is. 3. 1. Da. 1. 8. 10. Ps. 105. 16. 40. 65. 66. Pa. 80. 13. 82. 5. La. 4. 11. 5. 9. 10. 4. 9. 10. Eze. 12. 18. 19.
u ch. 24. 23. Le. 26. 39.

CHAP. V.

a ver. 1. 12. ch. 4. 8.
b Is. 7. 20. Le. 21. 5.
c Is. 26. 7. Da. 5. 27. Re. 18. 12. 1 Co. 15. 2.
d ver. 12. 2 Ki. 25. 4. Je. 24. 10. ch. 24. 21. 37. 10. Je. 5. 12. 7. 33. 34. 9. 21. 22. 36. 2.
e ch. 4. 1–3. 7–9.
f ver. 12. 2 Ki. 25. 7. Je. 52. 10.
h ver. 12. ch. 6. 8. Le. 26. 33. De. 4. 27. 28. 64. 32. 26. Je. 24. 10. 44. 12. Am. 9. 9. 13. 14.
i 2 Ki. 25. 12. Je. 1. 9. Je. 39. 10. 40. 7–12. 52. 16.
[1] Heb. *wings.*
[2] The *few* bound in the skirts were the remnant of the poor Jews left with Gedaliah. Je. 40. 7.—*C.*
j 2 Ki. 25. 25. Je. allusively. 40. 16.
[3] This *fire* was the conspiracy of Ishmael, which was fatal to the miserable remnant that were suffered to be left in Judea.—*C.* Je. 41. 2. 18. 43. 12.—*C.*
k ch. 4. 1. Am. 3. 2.
l ch. 38. 12. 1 Ki. 8. 41. 42. Mat. 5. 14. Da. 4. 1.
[4] "In the *midst* of the Lord's family" is now known to one another by uncommon intercourse.—*C.*
[5] The reference here is to the relational rather than the territorial position of Jerusalem. Temporally Jerusalem was never a great centre of influence and power, like Babylon or Rome; but spiritually—viewed in relation to a revelation from God—Jerusalem stood first among the cities of the world.—*P.*
n Je. 2. 10. 11. 16. 17. 4. 14. Ro. 1. 23. 25. Jude 4. ch. 16. 47. 48. 51. De. 29. 18. 32. 19–21. Ho. 4. 6. 8. 1. 2. 13. 2. [xxi. Je. li. refer. ch. xvi. xx. xxiii. xxxvi. Is. i. ii. lv. lix. Mi. iii. iv. vii. Zep. i. iii.
o Ne. 9. 26, 27. Je. 5. 5. 8.
p Je. 30. 15. ch. 16. 15. Ho. 13. 6.
[6] *Multiplied*—either your gods or your sins—more than the nations.—*C.*
q De. 32. 15–21. 2 Ki. 17. 7–13. See ver. 6.

Ver. 12. The Egyptians, Arabs, and other Orientals, frequently use the dried dung of cows and camels for fuel; and the lower classes in Egypt are so wretchedly poor, that they are often compelled literally to comply with the disgusting, but emblematic, order directed to the prophet.—Sandys' *Orient. Lit.* 1007, 1008. *C.*

REFLECTIONS.—God accurately marks and avenges the iniquities of preceding ages upon obstinate apostates who have continued in them. And with earnestness and resolution the instruments of justice proceed in their work against hardened transgressors. If God require it of us, we must be ready to endure any hardship or disgrace for his sake. And it is prudent to accustom ourselves to hardships, as we know not to what we may be put before we die. The fear of sinning chiefly affects a gracious soul. And amidst pinching wants, it is very comfortable to have a conscience untainted with wilful guilt. But how ready God is, and how ready then should we be, to regard the conscientious scruples of his people!

CHAPTER V. Ver. 1–4. This imports that Jerusalem, which had been the head of the nation, full of inhabitants, and numerous, but now weak, as *hairs*, should undergo the foulest disgrace and bitterest grief; and being weighed in the balances of God's justice, should have punishment answerable to their guilt: the city should be taken and burned; one-third of the inhabitants consumed in the flames, or by the pestilence and famine; another slain during the siege, or in attempting to escape; the other be led captive to Chaldea, or flee for refuge to Egypt, Moab, and Ammon, whither the sword of the Chaldeans would pursue them. A few of them seemed about to escape, but the slaughter of Gedaliah their governor, and others, and their flight into Egypt, not only issued in their own ruin, but provoked the Chaldeans to further cruelties against the remains of their nation.

Ver. 2. *Thou shalt burn*, &c. Either actually in the midst of the city, when the days of his recumbency were completed, or emblematically, in the midst of the plan of the city and siege which the prophet had portrayed on the tile, ch. 4. 1.—*Burning* may represent the pestilence or burning fever, the usual attendant upon famine, La. 5. 10, or the actual burning of the city, Je. 52.

my statutes, neither have kept my judgments, neither have done according to the judgments[7] of the nations that *are* round about you:

8 Therefore thus saith the Lord GOD, Behold [t]I, even I, *am* against thee, and will execute judgments in the midst of thee, in the sight of the nations.

9 And I will do in thee [u]that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers [v]shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee [w]will I scatter into all the winds.

11 Wherefore, [x]*as* I live, saith the Lord GOD, Surely, because thou hast [y]defiled my sanctuary with all thy [z]detestable things, and with all thine abominations, therefore will I also diminish[8] *thee;* [a]neither shall mine eye spare, neither will I have any pity.

12 ¶ A[b] third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will [c]scatter a third part into all the winds, and [d]I will draw out a sword after them.

13 Thus[e] shall mine anger be accomplished, and I will cause my fury to rest upon them, and I[f] will be comforted: and they shall know that I the LORD have spoken *it* in my [g]zeal, when I have accomplished my fury in them.

14 Moreover, [h]I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be[9] a reproach and a taunt, an instruction[i] and an astonishment unto the nations that *are* round about thee, when I shall execute[j] judgments in thee, in anger and in fury, and in furious rebukes. I the LORD have spoken *it*.[1]

16 When I shall send upon them[2] the evil [k]arrows of famine,[3] which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and [l]will break your staff of bread:

17 So will I send upon you famine and [m]evil beasts, and they shall bereave thee; and [n]pestilence and blood shall pass through thee; and I [o]will bring the sword upon thee. I the LORD have spoken *it*.

CHAPTER VI.

1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be saved.* 11 *The prophet is directed to lament their calamities.*

AND the[a] word of the LORD came unto me, saying,

2 Son of man, [b]set thy face toward the [c]mountains of [1]Israel,[2] and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [d]to the mountains, and to the hills, to the rivers, and to the valleys,[3] Behold I, *even* I, will bring a sword upon you, and I will destroy your [e]high places;

4 And your altars shall be desolate, and your images[4] shall be broken; and [f]I will cast down your slain *men* before your idols.[5]

5 And I will lay[6] the dead carcases of the children of Israel before their idols;[7] and I will scatter your [h]bones round about your altars.

6 In[i] all your dwelling-places the cities shall be laid waste,[8] and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works[9] may be abolished.

7 And the slain shall fall in the midst of you, and [j]ye shall know that I *am* the LORD.

8 ¶ Yet will I leave [k]a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall [l]remem-

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7 Or, *manners*, ch. 11. 12, 16, 47. Je. 2. 10, 11. Mi. 4. 5.
t Je. 10. 5. Je. 25. 9. Am. 3. 6. Le. 20. 14-19. De. 28. 15-68. 32. 21-27. Is. 1. 5-31. ix. xxiv. lix. lxv. Je. ii. xxi. ch. vi. xxiv. Hab. i. Ze. 1.-ii. Mat. iii. vi. vii. Am. ix.
u Am. 3. 2. Le. 4. 6, 9. Da. 9. 12. La. i. v.
v Le. 20. 29. De. 28. 53-57. 2 Ki. 6. 29. Je. 19. 9. La. 4. 10. 2. 20.
w ver. 12. ch. 5. 2, 10, 12. Le. 26. 33. De. 4. 27. 28. 64. Zec. 2. 6. See on ver. 2.
x Am. 8. 7. He. 3. 11, 18.
y ch. 7. 20. 8. 5, 17, 18. 44. 7. Je. 7. 30. 32. 34. 2 Ki. 23. 27. 21. 4. 2 Ch. 36. 14.
z ch. 11. 21. Je. 44. 4.
a Or, *destroy*, Nu. 17. 4. Ps. 107. 39.
b Le. 26. 21. ch. 5. 4, 9. 8. 18, 9. 10. 24. 14. Zec. 11. 6. Je. 15. 2.
c Ver. 2. ch. 14. 21. 16. 38, 40. 23. 25. Je. 15. 3. 21. 9.
d Je. 9. 16.
e Le. 26. 33. De. 28. 65. Am. 9. 4. Je. 12. 12. 42. 16. 49. 37. 50. 15, 17. 46. 27.
f ch. 5. 13, 15. De. 32. 22. ch. 8. 18. 16. 42. 24. 13. 20. 42. 43. 23. 25. 36. 12. 13. 38.
g ch. 16. 42, 63. 21. 17. Is. 1. 24. Zec. 8. 8. Am. 5. 9. ch. 6. 7, 10.
h Ne. 2. 17. Is. 64. 10, 11. La. 1. 4, 6. 2. 2, 3. 15-17. 5. 18. Je. 44. 18. 26. 9. 33. De. 28. 37. 1 Ki. 9. 7. ch. 22. 4. Ps. 79. 4. 74. 1-8.
i *So it shall be.* 'So ye shall be' (*The Versions*).—*C.*
j Is. 26. 9. 1 Co. 10. 11. La. 4. 22. Je. 23. 8. 22. 8. De. 29. 22-28. 28. 37.
k ch. 5. 17. Nu. 21. 6. Je. 32. 24. 33. Is. 60. 15, 18.
l The general scope of this prophecy shows that it embraced a period extending into the distant future. The fulfilment commenced a few years after the words were uttered; it has been ever since progressing, and it is not yet completed. The portion of Israel, 'scattered in the wind,' has still the sword of God's wrath 'drawn out' after them. The Jewish prophets were able to look away down the long vista of Jewish history, and to depict it on the prophetic canvas, as a painter represents the windings of a long valley on the flat surface of his picture.—*C.*
m *Upon them.* 'Upon you.'—*Boothroyd.*
n *Evil arrows of famine.* Drought, blight, mildew, storm, hail, rain, locusts, caterpillars, &c., so often the swift and irresistible 'arrows of famine' and harbingers of pestilence.—*C.*

A.M. cir. 3410. B.C. cir. 594.

o De. 32. 23, 42. Ps. 7. 13. 64. 7. 91. 5.
p See note * in first edition.
q Le. 26. 22. ch. 4. 16. 14. 13. Is. 3. 1. 5. Ki. 6. 25.
r Le. 26. 22. Je. 15. 3. De. 32. 24. Ex. 8. 29, with ch. 14. 21. 33. 27. 34. 25. 38. 2 Ki. 17. 25.
s ver. 12, ch. 14. 19, 38. 20.
t ch. 6. 2. 13. 4. 17. 21. 3.

CHAP. VI.

a ch. 1. 3. 3. 16. 7. 1. 11. 14. 12. 1. 13. 1. 15. 1. 16. 1.
b ch. 4. 7. 20. 46. 13. 17. 21. 2. 25. 2. 28. 21.
c Judea, Jos. 11. 21. 20. 7. ch. 17. 6. 33. 28. 34. 13. 35. 12. 36. 1, 8. 37. 22. Is. 65. 9. Mi. 6. 1, 2.
1 *The mountains* are specially addressed as being the principal scenes of idolatrous worship. See ver. 4.—*C.*
2 The idea seems rather to be that the mountains are addressed as the leading features, and consequently the representatives of the *whole* land. Just as we find in some cases the princes addressed as representatives of the whole nation.—*P.*
d ch. 36. 6. 24. Je. 2. 20. 3. 6, 23. Is. 57. 5. Je. 7. 31.
3 This prophecy is most comprehensive. It embraces, 1st. The physical divisions of the country—mountains, hills, rivers and valleys. 2d. The works and monuments of men—high places, altars, cities, and houses. 3d. The people of the land. Upon the first utter desolation is the doom pronounced; upon the second complete destruction; upon the third the sword, famine, and exile. All are now fulfilled.—*P.*
e Le. 26. 30. 1 Ki. 12. 31. 2. 23.
4 *Or, sun images*, ver. 6.
f Le. 26. 30. ver. 5, 13. 2 Ki. 23. 16. Je. 8. 2.
5 Heb. *dungy gods*, ch. 8. 10. 14. 3, 5, 23. 7. 20.
6 Heb. *give.*
7 *Before their idols*—to which they had ignorantly and superstitiously fled for refuge.—*C.*
g 1 Ki. 13. 2. 2 Ki. 23. 14, 16.
h ch. 5. 14. 7. 2, 15. Is. 61. 11, 12. La. 1. 4. See ver. 3, 4, 14. Ho. 10. 5. Je. 9. 21.
8 For the fulfilment of this prophecy, and the awful permanence of the judgment threatened, see Wylie's *Modern Judea*, ch. 2.—*C.*
9 Idols, images, and temples. Ps. 115. 4-8; 135. 15-18. Is. 44. 9-20. Je. 10. 3-9, 14, 15.
i ver. 13. ch. 7. 4, 9. 11. 10, 12. 20. 23. 9, 24. 25. 14. 8. 15. 7. 20. 38, 42. 44. 23. 26. 24. Ex. 6. 7. 7. 5. 14. 4. 18. 16. 12.
j ch. 5. 2, 12. 24. 22. Je. 44. 14, 28. Is. 1. 9. 4. 2. 6. 13. Hab. 3. 7. Ro. 9. 15, 29.
k ch. 5. 2, 12. 24. 22. Je. 44. 14, 28. Is. 1. 9. 4. 2. 6. 13. Hab. 3. 7. Ro. 9. 15, 29.
l Da. 9. 2, 3. Le. 26. 40, 41. De. 30. 1, 2. Ho. 5. 15. Ps. 22. 27. 137. 1. Je. 31. 18, 19.

13.—The *knife* represents destruction by the sword.—The *scattering* represents the captivity and dispersion. *C.*

Ver. 6. *They* (the nations) *have refused*—but merely refused—but Israel speciously accepted and falsely covenanted to obey, then lightly changed and wickedly rejected my judgments and my statutes, and so were worse than the heathen. *C.*

Ver. 7. *Neither have done*, &c. Neither have ye done so well as the nations—they have tenaciously adhered to the gods of their idolatrous fathers—ye have lightly forsaken the God of Abraham, Isaac, and Jacob. They have been comparatively moral with a false religion; you have followed lies though in possession of the oracles of truth. *C.*

Ver. 12. *Evil beasts.* Either actually wild beasts, driven from the rivers by inundations, from the mountains by storms, or from the deserts by hunger; or figuratively, the Chaldeans, whose untamed ferocity justly entitled them to be called 'evil beasts.' *C.*

REFLECTIONS.—If men will not be reformed, they must certainly be ruined: and with great ease, and by a vast variety of judgments, God can accomplish the destruction of obstinate sinners. It is very awful when those who should have remained as monuments of mercy fall because of their sins: and highly criminal when such as had been singularly privileged with God's favours, oracles, and ordinances, for promoting the welfare of all around them, become a plague, and the vilest monsters in wickedness: and yet often apostate professors become more abandoned than heathens! How awful it is when idols and their services are admitted into God's land, his temple, his church, and the heart formed for himself! The immediate agents in the ruin of sinners are all the instruments of an angry God: and when his wrath is kindled, who can abide it! It is dreadful to contemplate that by our sins we may come to destruction. And, alas! in what awful condition must the impenitent perish for ever! If public reproofs cannot restrain public wickedness, public judgments must follow at last. Some will be destroyed and should become a warning to others. And if God bear long with us in our sins, his judgments must be the severer when they are inflicted. And the most incredulous will at length be forced to believe his Word, though it should be by their own everlasting destruction.

CHAPTER VI. Ver. 3. *Rivers and valleys* are also specially addressed: because it is probable that, like the heathen whom they imitated and surpassed, ch. 5. 7, they had learned to deify the rivers, and people them with the Naiades: and it is certain that in the valley of Hinnom their most cruel rites of idolatry were practised. *C.*

Ver. 11. *Smite with thine hand*, &c. Eastern people employ much more action while speaking than Europeans: and some European nations much more than the British; which circumstance requires to be taken into account in the order 'to smite and to stamp,' actions which, to an eastern people, might be eminently expressive of the deepest indignation and sorrow. *C.*

Ver. 12. The threefold division of judgment, ch. 5. 12, seems, most probably, to have been adapted to three political factions into which the people were divided. (1) Those that were for fleeing 'far off,' and leaving Jerusalem to her fate, and taking refuge in Egypt or among the Ammonites, &c. (2) Those who encouraged, or perhaps compelled, Zedekiah to rebel. And (3) those who, when the rebellion was suppressed in the open country, refused to hear Jeremiah, and madly held out in Jerusalem. A terrible example of the existence and wickedness of such Jewish factions may be seen in Josephus' *History of the Jewish War*. *C.*

REFLECTIONS.—Terrible are the desolations which guilt and war make in nations. And no place, no idol, no station, can protect from God's wrath. If men will not destroy idols, he will find a way, even by idolaters, to destroy both together. His persevering patience, as well as both mercies and judgments, encourage and excite to a cordial and thorough repentance. And loathsome and abominable is the most beloved sin to a person truly penitent. Yea, hopeful is the case when sinners begin to remember God, and the base affronts which they have given him. And nothing more deeply wounds awakened consciences than a sense of their base ingratitude, and of grieving the Holy Spirit of God. God will make all men, either by their ruin, or especially by their hearty repentance, effectually to acknowledge his perfections, to feel the equity and veracity of his Word, and justify him in the accomplishment of it. The sins and judgments of others should affect us as well as our own. And

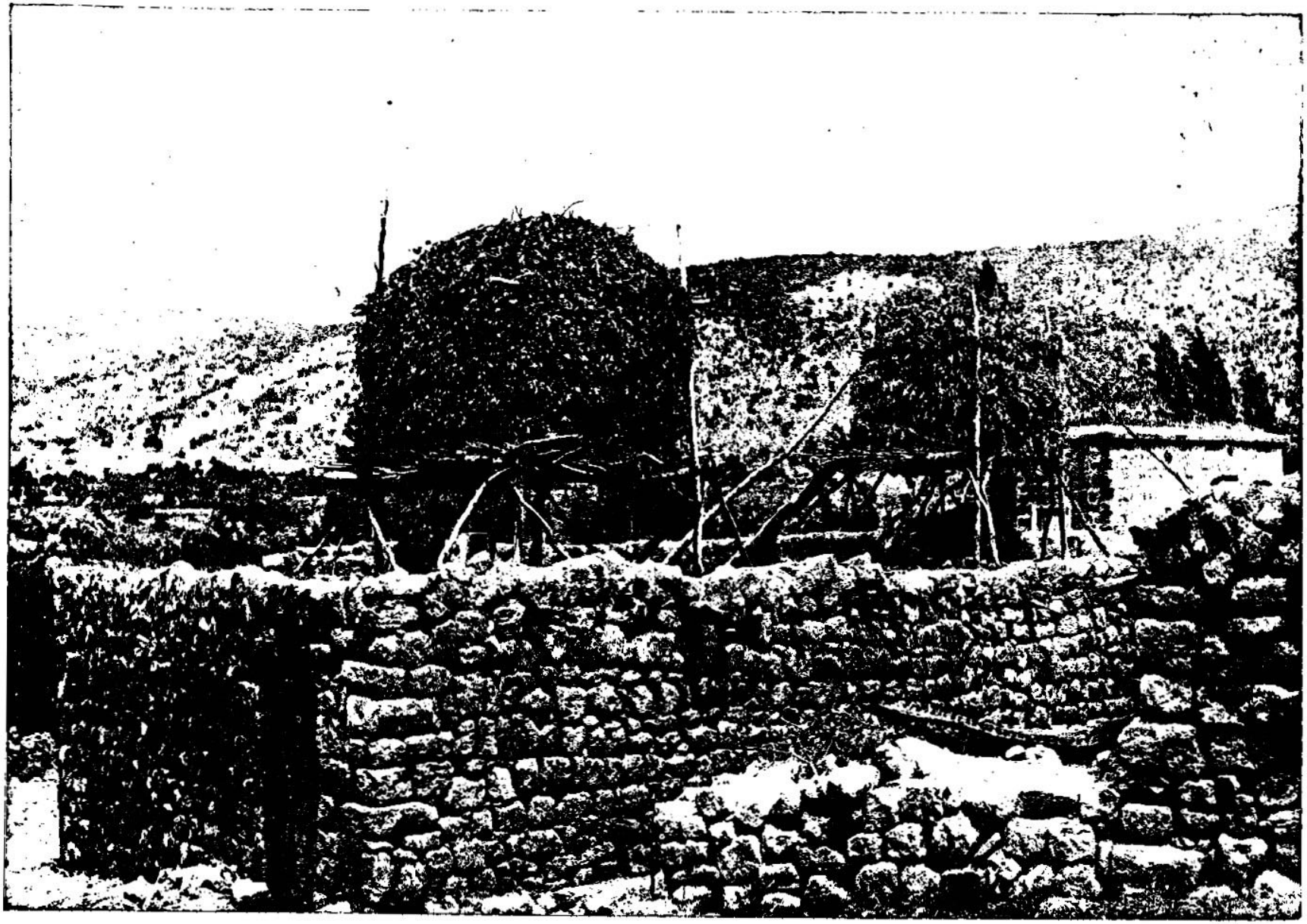

SUMMER HOUSE, CÆSAREA PHILIPPI—NEAR MOUNT HERMON WHERE CHRIST WAS TRANSFIGURED. [Ezekiel, vi:3-4.]—"And say, Ye mountains of Israel, hear the word of the Lord God; thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, Behold I, even I, will bring a sword upon you, and I will destroy your high places; and your altars shall be desolate, and your images shall be broken; and I will cast down your slain men before your idols." We have a picture here of a summer house in Cæsarea Philippi. The weather is so hot here in the summer, and there are so many creeping and crawling things among the old ruins of this ancient city that people build above their stone quarters, in the warm season, summer houses such as you see in the picture. Cæsarea Philippi is at the foot of Mount Hermon, and truly has the prophesy of Ezekiel been fulfilled in this city. Here the altars are desolate, and the images broken, and the temple of Pan is in ruins.

ber me among the nations whither they shall be carried captives, because [n]I am broken[1] with their [o]whorish heart, which hath departed from me, and with their [p]eyes, which go a whoring after their idols: and they shall [q]loathe themselves for the evils which they have committed in all their abominations.

10 And[r] they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.[2]

11 ¶ Thus saith the Lord GOD, [s]Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for [t]they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged, shall die by the famine: thus will I [u]accomplish my fury upon them.

13 Then[v] shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon [w]every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I [x]stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness[3] toward [y]Diblath, in all their habitations; and they shall know that I *am* the LORD.[4]

CHAPTER VII.

1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies defile the sanctuary because of the Israelites' abominations. 23 Under the type of a chain is showed the miserable captivity of all orders of men.

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of [1]Israel, [a]An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and [b]I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense[2] upon thee all thine abominations.

4 And[c] mine eye shall not spare thee, neither will I have pity: [d]but I will recompense thy ways upon thee, and thine abominations shall be in[3] the midst of thee; and [e]ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD, [f]An evil, an only evil,[4] behold, is come.

6 An[5] end is come, the end is come: it watcheth[5] for[6] thee; behold, it is come.

7 The[i] morning[7] is come unto thee, O thou that dwellest in the land: [j]the time is come, the day of trouble *is* near, and not the [8]sounding[9] again of the mountains.

8 Now[k] will I shortly pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee [l]according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense [1]thee [m]according to thy ways, and thine abominations *that* are in the midst of thee; and ye shall know that [n]I *am* the LORD that smiteth.

10 Behold[p] the day, behold, it is come; the morning is gone forth; [q]the rod hath blossomed; pride hath budded.

11 Violence[r] is risen up into a rod of wickedness: [s]none of them *shall remain*, nor of their multitude,[2] nor of any of theirs;[3] neither[t] *shall there be* wailing for them.

12 The[u] time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; [v]for wrath *is* upon all the multitude thereof.

13 For the seller shall not return[4] to that which is sold, although they were yet alive:[5] for [w]the vision *is* touching the whole multitude thereof, *which* shall not return; [x]neither shall any strengthen himself [6]in the iniquity of his life.[7]

14 They[y] have blown the trumpet, even to make all ready; but [z]none goeth to the [8]battle: for [9]my wrath *is* upon all the multitude thereof.

A.M. cir. 3410.
B.C. cir. 594.

n ch. 5. 13; 16. 42. Am. 2. 13. Ps. 78. 40; 106. 40, 43. Is. 7. 13; 43. 24. De. 32. 19.

1 *Because I am broken.* 'When I have broken their heart, which, straying, departed from me.'—*Boothroyd.*

o Je. 3. 5, 13.

p ch. 24. 4–7. 20. 7, 24. Nu. 15. 39. 2 Ki. 10. 29. 2 Pet. 2. 14.

q Jud. 6. 2. ch. 7. 16; 12. 11; 16. 53; 20. 43; 36. 31, 32. Je. 31. 18, 19; 33. 5; 50. 4. Ho. 14. 8. Ez. 20. 43; 36.

r See ver. 3. Zec. 2. 6. ch. 14. 22. Da. 9. 7, 12.

2 The final object of all these judgments is here indicated—it was to bring Israel to a knowledge of, not theoretical merely, but experimental, of God. Promises, warnings, threatenings, and favours had all been vain. Judgments alone, terrible & long-continued, would serve to bring the people to a sense of their duty. These are not yet exhausted; but the time will yet come when Israel shall know and worship God.—*P.*

s ch. 21. 12, 14, 17; 9. 4. Am. 5. 16. Je. 9. 1, 10, 20, 21; Nu. 24. 10.

t ver. 12; ch. 5. 2, 12, 13; 14. 21. Je. 12. 7; 15. 2, 3; 16. 4; 19. 7. De. 32. 22–25. Am. 5. 19; 9. 1–4.

u See ch. 5. 13.

v ver. 3, 7. Is. 37. 36. Je. 8. 2. La. 2. 20.

w Je. 2. 20; Ho. 4. 13. 1 Ki. 14. 23; 16. 4. Is. 57. 5, 7; 1. 29; 65. 3, 4; 66. 17. ver. 13; ch. 20. 28.

x Is. 5. 25; 9. 12. ver. 3, 7.

3 Or, *desolate from the wilderness.*

y Nu. 33. 46. Je. 48. 22.

4 See note on ver. 4.—*C.*

CHAP. VII.

1 Judea, ch. 12. 22; 13. 9; 17. 9. Mi. 1. 14. Mal. 1. 12, 11, with 2 Ch. 30. 11, 18; 35. 17.

a Ge. 6. 13. La. 4. 18. Am. 8. 2. Is. 24. 1–6, 18. Nu. 24. 17. Mat. 24. 6, 14. ver. 3, 5.

b ver. 8, 9; ch. 5. 12, 13; 6. 3–7, 12, 13. Is. 34. ch. xvi. xx. xxiii.

* To the eye of the wicked God's judgment often seems to slumber, or take no note of evil-doers: but it awakes, and ready to smite, watches over all their movements.—*C.*

† Not now the sounding of the woodman's axe or the hunter's horn on the mountains; but the sounding of the trumpet, and the clang of invading swords.—*C.*

A.M. cir. 3410.
B.C. cir. 594.

2 Heb. *grow.*

c ch. 5. 11; *ver.* 9; ch. 8. 18; 9. 10; 24. 14. Zec. 11. 6. Je. 13. 14.

d Ho. 9. 7. ver. 8, 9; ch. 9. 10; 16. 43; 20. 39–44; 36. 31–36; xxii. xxiv. Is. 59. 18. Rom. 2. 6, 11, 12. Je. ii. xxxi. xlix. Mi. 5. Zep. 1. 12. Hab. 1.

3 Or, *that are in.* ver. 9.

e ch. 6. 7, 13; 13. 21. 20. f Na. 1. 9. Ob. 9, 12. Am. 3. 2. Lu. 12. 47.

4 *Only evil.* An evil unmixed with any mitigating circumstance.—*C.*

g ch. 5. 12; 6. 3–8. Je. 24. 9, 10; 44. 27, 28.

5 See note † in first column.

6 Heb. *awaketh against.* 2 Pe. 2. 3.

h Ps. 49. 9. 101. R. 1 Th. 5. 3. 2 Pe. 2. 3. with Je. 51. 13. ver. 8, 10.

7 Divine judgment, like the morning light, will now expose all your 'deeds of darkness.'—*C.*

i ver. 12; ch. 12. 25; 21. 29; 33. 3. Je. 17. 17, 27. 5. Zep. 1. 14–16. Ps. 37. 13.

8 Or, *echo.*

9 See note † in first column.

k See ch. 5. 13; 7. 8, 9; ver. 3, 4; ch. 20. 18; 25. 14, 17. Je. 29. 25. 19.

l Is. 3. 11. ch. 20. Je. 2. 19; 4. 18; 5. 9–29; 6. 19. ch. 18. 4. xvi. xx. – xxiv.

1 Heb. *upon thee.* See ver. 4.

m Ge. 6. 7. Ke. 90. 13.

n Mi. 2. 9.

o See ver. 6, 7. Ps. 101. 8; ch. 12. 25, 28. 2 Pe. 2. 3. 1 Th. 5. 3.

p Is. 21. 5; 59. 18; 66. 15, 16. 24. Pr. 10. 28.

q Je. 6. 7. Is. 59. 6; 5. 7. Am. 3. 10. Mi. 3. 10–12. 2.

r ver. 23. Je. 24. 1.

2 Or, *tumult.*

3 Or, *their tumultuous persons.*

s ch. 24. 16. Je. 16. 4, 6; 25. 33; 52. 18. Ps. 78. 64. De. 28. 26, 34.

t ver. 2, 5, 10. 2 Co. 7. 10.

u 2 Ch. 28. 13. ch. 5. 2. 12; 6. 11, 12.

4 The seller shall not return to his possession at the Jubilee. Le. 25. 13. but will die in the course of nature, before the 70 years' captivity are past.—*C.*

5 Heb. *though their life were yet among the living.*

v ver. 2, 8; ch. 5. 2, 12; 6. 11, 12.

w Ec. 8. 8. Am. 6. 13. Is. 26. 21. Ps. 52. 5, 7.

6 Or, *whose life is in his iniquity.*

7 Heb. *his iniquity.*

x Je. 6. 1. Jos. 6. 9. a 1 Sa. 7. 7. Ke. 18. 10. ver. 17.

* Their guilty consciences had converted a once brave people into cowards.—*C.*

b ver. 11, 12. Is. 24. 1–7. 60. 12. Je. 6. 11, 12. 20. 4, 11, 21, 22; 22. 12, 14, 18; 25. 9, 33; 33. ch. 5. 2, 12; 6. 11, 12. De. 32. 25. La. 1. 20.

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ministers must often weep over them who never shed a tear for themselves.

CHAPTER VII. Ver. 7. The beginning of desolation is come upon you who remain in Judea; and ye shall quickly meet with real and terrible trouble, and not mere fears and ill-grounded fancies of it. 10–15. Since pride and violence have come to such intolerable heights among all ranks, the haughty and cruel Chaldeans are in readiness to punish you; and all orders shall be equally involved in your misery: such as sell fields shall not return to them in the year of jubilee, being captives in Babylon; yea, after their seventy years' captivity, it will be impossible for many to find their own inheritances. This prediction of the desolation of the country, and of its inhabitants, shall not fail of exact accomplishment: nor shall any be able to secure themselves from those judgments threatened, so long as they continue in their evil courses. They may blow the trumpets to call them together for war; but, deprived of all courage and resolution by my wrath upon them, none shall dare to assemble. 16–22. The few appointed for escape shall indeed be preserved, and scattered here and there for their safety; and they shall bitterly bewail their calamities and sins. All shall be quite dispirited and incapable of helping themselves; and shall be quite overwhelmed with grief, terror, and shame. Their wealth shall be altogether unprofitable to them; nay, they shall be glad to be rid of it, or shall have it seized by the enemy: or, in the famine, it shall be unable to procure them sufficient food,—since they have made it the occasion of manifold wickedness, and have employed it in the service of idols. And as for my magnificent and beautiful temple, which has long been the glory of their nation, and which they have defiled with their idols and the service of them, I will quickly drive them far from it into Chaldea, and will give it into the hands of the most infamous heathens to be defiled, plundered, and destroyed. 23–27. Prepare for imprisonment, captivity, and bondage; for your land is full of capital crimes, oppression, rapine, and injustice. Therefore shall the barbarous Chaldeans seize upon your whole property, of which ye so proudly boasted; nor shall your humblest entreaties be able to procure any respite, but one mischief shall follow another. Neither prophet nor priest shall be able or allowed to teach you; nor shall the most prudent and experienced know how to advise you. Both magistrates and people shall be utterly infatuated and dispirited.

Ver. 2. *Land of Israel.* The tribes of Judah and Benjamin, and the fragments of the other tribes that had been left in secluded spots, or had returned from the nations into which they had fled, or been carried captive. *C.*

Ver. 4. *Thine abominations,* &c. Being 'given over' to your own will and ways, your abominations that you have chosen and loved, shall remain in the midst of every family and assembly, evidences of your apostasy and causes of divine judgment. *C.*

Ver. 10. *The rod.* Some think Nebuchadnezzar, who is called 'the rod of God's anger,' and who was a proud man; but it seems rather to describe the oppression and pride that had grown up in Israel; and on account of which God commissioned as proud an oppressor to execute his righteous judgment. *C.*

Ver. 12. *Let not the buyer rejoice* that he has obtained, nor *the seller mourn* that he has been forced to part with, property at an undervalue; it shall now be wrested from the buyer by a foreign power, as it was from the seller by domestic oppression. *C.*

Ver. 19. The possession of silver and gold led to the abuse of them in luxury, pride, covetousness, and idolatry. While the Israelites were comparatively poor, they were industrious, and remembered God: when, by their industry, they became rich, they stumbled over their abundance, and forgot the giver.—A melancholy progress which Christianity, alas! too often witnesses in her own children; and against which all successful men have special need to 'watch and pray.' *C.*

Ver. 20. 'As to their beautiful ornaments, which were for pride, they turned them into images of their abominations, and their detestable things they made therewith; hence I will make them to them as an unclean thing.' *Boothroyd.*

REFLECTIONS.—God gives to sinners fair warning of their approaching ruin; and with tenderness he seeks by his warnings to save them from ruin. But fearful and various are the plagues which men's diversified iniquities entail upon them. And nothing can avail for



GATE OF ATHENE ARCHEGETIS—RUINS ONCE CONSECRATED TO THE CAUSE OF IDOLATRY. [Ezekiel, viii:17.]—"Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence and have returned to provoke me to anger." At the time Ezekiel wrote this, B. C. 594, Solon repaired the constitution and laws for Athenian cities, but the abominations Ezekiel represents as being committed by the house of Judah and filling the land with violence, were being committed also by the Athenians in their worship of idols. So when Solon was an old man, Pisistratus, the tyrant, made himself the master of the Acropolis. These ruins and others in Athens only serve to show that the same laws which were at work among the Israelites, bringing them to confusion, were also at work among the Greeks, bringing them to a depth of national poverty, from which they have never recovered.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them [c]shall escape, and shall be on the mountains [d]like doves of the valleys, all of them mourning, every one for his iniquity.

17 All [e]hands shall be feeble, and all knees shall be weak *as* water.[3]

18 They shall also [g]gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They[h] shall cast their silver[1] in the streets, and their gold shall be removed:[2] their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels; because it is the [i]stumbling-block of their iniquity.[3]

20 ¶ As for the [j]beauty of his ornament, he set it in majesty; [k]but they made the images of their abominations, *and* of their detestable things therein: therefore have I set it far from them.[4]

21 And[6] I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil: and they shall pollute it.

22 My[n] face will I turn also from them, and they shall pollute my secret *place*:[5] for the robbers[6] shall enter into it, and defile it.

23 ¶ Make[o] a chain;[7] for[p] the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring [q]the worst[8] of the heathen, and they shall possess their houses: [r]I will also make the pomp of the strong to cease, and their holy[s] places shall be defiled.[9]

25 Destruction[1] cometh; [t]and they shall seek peace, and *there shall be* none.

26 Mischief[u] shall come upon mischief, and rumour shall be upon rumour; then [v]shall they seek a vision[2] of the prophet; [x]but the law shall perish from the priest, and counsel from the ancients.[3]

A.M. cir. 3410
B.C. cir. 594

c Je. 1:19. Je. 22:14. Ps. 31:11. Mat. 24:10.
d Is. 38:14. 59:11. Na. 2:11. ch. 7:16. Ps. 55:6. 119:176. Is. 59:7. Je. 6:24. ch. 21:7.
e Is. 13:7. Je. 6:24. ch. 21:7.
f Heb. *go into water.*
g Is. 15:3. 32:11. Je. 48:37. 49:3. Am. 8:10. Ps. 35:13. Joel 1:8. Re. 6:15.
h Ch. 14:4. Zep. 1:18. Is. 2:20. marginal note.
1 Either their money, which had become mere—a temptation to plunderers, a hindrance in flight or their idols of silver and gold, which they foolishly worshipped, and now, in despair, cast away.—*C.*
2 Heb. *for a separation of uncleanness*, ch. 36:17.
i ch. 14:4, 7.
3 Or, *because their iniquity is their stumbling-block.*
j Is. 64:11. Ps. 96:6. 2 Sa. 1:24. 2 Ch. 20. 1 Ki. vi. Ps. 2 Ch. 1:4.
k ch. 7:11. 2 Ch. 33:4, 5, 7, 15.
4 Or, *made it unto them an unclean thing.*
l Ps. 74:1. 78:59. 1. Je. 50:23.
n De. 32:20. Je. 18:17.
o ch. 16:39. 23:26.
5 The holy of holies, into which none but the highest might enter. He. 9:7, and therefore called 'secret.'—*C.*
6 Or, *burglars, i.e.* Chaldeans.
p Na. 3:10. Je. 22:3. 2 Ki. 15:7. Je. 40:1.
7 See note 1 below.
q 2 Ki. 21:16. Zep. 3:3. Je. 6:6, 8. ch. xiii.; 23:37. 34:4. 2 Ki. 24:4.
r Ps. 106:41. Hab. 1:6-11. Je. 1:15. 4:7. 5:6. 20:4. 22:22. 25:9, 12. ch. 28:7. 30:11.
8 As there is 'growth in grace,' so are there degrees in wickedness, of which the Chaldeans occupied the bad pre-eminence. See ch. 28. 7:24. 11:—*C.*
s ch. 7:24. Je. 24, 8-10. 52:13, 17.
t 2 Ch. 7:20. Ps. 83:12. 1 ch. 9. 3:11. 9. Ps. 68:15. 73:17. 78:69.
9 Or, *they shall inherit their holy places.*
1 Heb. *Cutting off*, ch. 7:2.
u Is. 5:8. 11:57:17. Je. 8:15, 17. 2 Ki. 24:20. Is. 4:17, 19.
v Je. 4:20. De. 32:23.
w ch. 14:9; 20:3; 33:7. Je. 21:2; 38:14.
2 See this exemplified, Je. 42:1, 7, 43:1-13. A fact often exemplified, when those who never pray in time of health, are eager that others should pray for them in time of sickness.—*C.*
x ch. 22:3. Ps. 74:9. Is. 2:3, 6. 24. Am. 8:11, 12. Mi. 3:6.
3 Or, *elders*, ch. 8:1; 14:1; 20:1. Je. 18:18.
4 The chain was a fit symbol of captivity. The expression would appear more appalling to the Jews, from the fact that it was customary in ancient times to chain captives together in a long file, and thus to drive them as cattle away to the land of exile. Such chain-gangs are seen upon the monuments of Assyria and Egypt.—*P.*
y Je. 22:22, 52:8-11. ch. 12:13. 17:20. 32:3.
z Is. 3:11. ch. 5:7. ver. 4, 6. 9. Mat. 5:2.
5 Heb. *with their judgments.*
a Is. 22:12. 2 Ki. 20:28. Joel 2:17. ch. 36:11, 38. 37:6, 13. 38:23. Ps. 9, 16.

CHAP. VIII.

B.C. cir. 593.

a ch. 1:2. 20:1. 24. 1. 26:1. 29:1. 31:1. 32:1. 33:21. 40:1.
1 *The sixth year of* the captivity of Jehoiachin.—*C.*
b ch. 14:1. 20:1. Ki. 33. 37:1. 2 Ki. 23. Lu. 21:39. Acts 5:21, 35. Mal. 2, 7.
c ch. 1:3. 3:22. 37:1. 40.
d ch. 1:26, 27. 4. Ki. 1, 14, 15. 6:17. 17.
e De. 5:5. Ch. 1. 3:3. 12, 14. 11:1, 11. 24. Ac. 8:39. 2 Ki. 2:16, 17. 5, 26. 6:12. Col. 2. 5. 2 Co. 12:4.
f ch. 40:2.
2 Whether this removal was actual, as in the case of Enoch, Philip, and Paul (1 Ki. 18:12. 2 Ki. 2:16. Ac. 8, 39. 40. 2 Co. 12:2-4: or merely in 'the visions of God,' it is impossible decisively to say. Both modes of revelation are alike easy to God. The three examples cited render the actual transport probable, but the digging described, ver. 8, seems to favour the opposite view. The Lord knoweth.—*C.*
g ver. 5. ch. 7:24. 2 Ch. 4. 9. 2 Ki. 16. 14.
i Je. 32:34.
j ch. 5:11. 2 Ki. 21:7. Je. 7:30. Ex. 20:4, 5. De. 32:16, 21.
Ach. 3:22, 23. 7:26-28: 10:1-11. 43:2, 3. Da. 12. 5, 6. Re. 1:12-16. 12:1, 3. 1 —4.
k ver. 5. ch. 7:24. 2 Ch. 4. 9. 2 Ki. 16. 14.
l Je. 32:34.
m ch. 5:11. 2 Ki. 21:7. Je. 7:30. Ex. 20:4, 5. De. 32:16, 21.
n ch. 5:11. 23:38. 39. Lu. 13:35. Ac. 3:22, 23. 7:26-28: 10:1-11. 43:2, 3. Da. 12. 5, 6. Re. 1:12-16. 12:1, 3. 1 —4.
o Ps. 48. 2. Ge. 14. 18: 31:11. Da. 3:3. Jos. 5:13. *p* ch. 5:5, 6. 59. Ge. 13:13, 16. Ac. 26:19.
q 2 Ki. 16:14.
r ver. 3, 5. ch. 5:11.
s De. 31:16-18. 29:32. 31. Is. 65:7-7. Am. 3:3. ch. 7:21. Jer. 11:18, 21. 23.
t Pr. 5:14.
1 That I should establish my worship, and honour mine oracles and the honour of my name to the Gentiles, whom the Jews consider 'far off,' strangers and aliens to the covenant of promise.—*C.*
u Ps. 78:60.
v ver. 11, 14, 16.
w 2 Ki. 7:12. 2 Ki. 22. 3, 11. 13.
2 *A hole.* Most probably an emblem of the worship of Baal-peor—the idol by which Israel first fell, Nu. 25. 18, and which may be translated 'lord of the opening, gap, or hole.'—*C.*

27 The[v] king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: [w]I will do unto them after their way, and according to their deserts[4] will I judge them; and [x]they shall know that I *am* the LORD.

CHAPTER VIII.

1 Ezekiel, in a vision of God at Jerusalem, 5 is showed the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 16 the worshippers of the sun. 17 God's wrath for their idolatry.

AND it came to pass in the [a]sixth year,[1] in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the [b]elders of Judah sat before me, that [c]the hand of the Lord GOD fell there upon me.

2 Then[d] I beheld, and, lo, a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he [e]put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and [g]brought me[2] in the visions of God to Jerusalem, to the door of the [h]inner gate that looketh toward the north, [i]where *was* the seat of [j]the image of jealousy, which provoketh to jealousy.

4 And, behold, [k]the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, [l]lift up thine eyes now the way toward the north. [m]So I lifted up mine eyes the way toward the north, and behold, northward at the [o]gate of the altar, [p]this image of jealousy in the entry.

6 He said, furthermore, unto me, Son of man, seest thou what they do? *even* [q]the great abominations that the house of Israel [r]committeth here, that I should go far off[3] from[s] my sanctuary? but turn thee yet again, *and* thou shalt see [t]greater abominations.

7 ¶ And he brought me to [u]the door of the court; and when I looked, behold, a hole[4] in the wall.

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their defence when God rises up to judgment. Sins and sorrows are inseparable. But happy then are they who mourn after a godly sort! Blessed are they that weep now, for they shall be comforted! Money is a dangerous snare to such as inordinately love it, and altogether unprofitable in the day of God's wrath or in the eternal state. Justly are God's ordinances taken from those who despised and profaned them. If men will not be governed by the laws and experience the power of godliness, it is not meet that they should long be honoured by the form of it. And if all ranks will add sin to sin, it is but just that God should make all of them to share in miseries, one after another.

CHAPTER VIII. Ver. 2. *Fire*—the emblem of power to consume in judgment, 2 Pe. 3:7.—*Brightness*—the excellence and glory of Christ.—*Amber*—neither as fire to consume, nor bright as light, but a chastened radiance which the eye might look upon with pleasure, Is. 45:22; Jn. 1:14; He. 12:2; 1 Jn. 1:1-3. *C.*

Ver. 3. *The seat.* The niche or pedestal on which the image was placed. It is called 'image of jealousy,' because it provoked the LORD, who is 'a jealous God'—jealous of his own honour; jealous of any perversion of his truth or degradation of his worship; and jealous lest any base idol or abominable lust should steal away from him the love of his children—the allegiance of his subjects—the fidelity of the church he had espoused in the bonds of the everlasting covenant. *C.*

Ver. 10. The Egyptians worshipped 'creeping things,' such as the beetle, and 'abominable beasts,' such as the crocodile, &c. And the strong propensity of Israel about this time to return into Egypt, renders it highly probable that they had adopted their idolatry. The subterraneous tombs of Egypt present upon their walls exactly such paintings as the prophet here describes. *C.*

Ver. 12. *Forsaken the earth*—the land of Judea. This seems to have been, not a figurative expression, but an actual opinion. Jaazaniah and his associates in idolatry did not attempt to undefy JEHOVAH; they merely asserted he had 'forsaken the land,' and left them at liberty to choose another tutelary god. *C.*

Ver. 14. *Tammuz.* Adonis, whom the heathen fabled to have been beloved of Venus, the goddess of licentiousness—for heathenism deified and worshipped every form of wickedness—who, when he was killed by a wild boar, wept for him. And this her lamentation was annually observed with affected weeping both by men and women. *C.*

Ver. 17. *They put the branch to their nose.* Each heathen deity had his dedicated tree, of which a 'branch' was presented in the hand during worship; to which custom this is supposed to be an allusion. The passage, however, has been translated:—'And, lo, they send forth a scornful noise through their nostrils' (*Newcome*):—They mock the worship of Jehovah, upon whose temple they have turned their backs. *C.*

REFLECTIONS.—God keeps a particular account of every message that he sends us, and will shortly call us to account for them. And when we are faithful and active in improving the discoveries which God hath bestowed upon us, we may expect more. The more we retire from the world into our own heart, and fix our attention on things above, we may more reasonably hope for still further communications from God. And to see his glory is an excellent mean of discovering to us the infinitely odious nature of idolatry and other wickedness, which turns his truth into a lie, and his glory into shame. What multitudes of abominations crowd together! If one be found, we may reckon of thousands which still lie hid. But it will require a diligent search to find them out, either in ourselves or others. And nowhere may we expect greater or more heinous abominations than in connection with the worship of God. Many make a fair show in God's house in public, who, if followed to their secret chambers, would be found sunk in filthiness and impiety. And seldom can any be found worse than evil ministers and magistrates. Nothing more encourages men to indulgence, or even impudence, in sin, than a practical disbelief of God's all-seeing knowledge and all-present majesty. If once women transgress the natural modesty

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door.

9 And he said unto me, Go in, and behold the [v]wicked abominations that they do here.

10 So I [z]went in and saw; and behold, every form of creeping things, and abominable beasts,[5] and all the idols[6] of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel,[7] and in the midst of them stood Jaazaniah the son of Shaphan,[y] with[z] every man his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients[8] of the house of Israel do [a]in the dark, every man in the chambers of his imagery? for they say, [b]The LORD seeth us not; the LORD hath forsaken the earth.[9]

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see [c]greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north;[1] and behold, there sat women weeping[2] for Tammuz.[3]

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see [d]greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house; and, behold, [e]at the door of the temple of the LORD, between the porch and the altar,[4] *were* about five and twenty men, [f]with their backs[5] toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit[6] the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and, lo, they put the branch to their nose.[7]

18 Therefore[h] will I also deal in fury: mine eye shall not spare, neither will I have pity; [i]and though they cry in mine ears with a loud voice, *yet* will I not hear them.

A.M. cir. 3411. B.C. cir. 593.

v ch. 20.8.
z Je. 32. 34.
3 Heaven, even unclean ones, worshipped as gods, Dt. xi. Deu. xvii. 3. Je. 19. 13. Ro. 1. 23. with Deu. 4. 19. 2 Ki. 23. 5. Je. 8. 2.
6 Heb. *chamg gods*. Le. xxvi. 1. Is. 2. 8.
7 Probably the members of the sanhedrim, Le. iv. 13. 15. 5. 1. Nu. 11. 16. 1 Ki. 22. 19.
y 2 Ki. 22. 3, 8, 14. 2 Ch. 34. 8, 20. Je. 26. 24. 29. 3. 36. 10.
z Nu. 16. 17. 35. 2 Ch. 26. 19.
8 Or, *elders*, ver. 11. ch. 14. 1. 20. 1.
a Is. 29. 15. ver. 9, 8. ch. 16. 17. Je. 23. 24.
b ch. 3. 6. ch. 9. 4, 7. Job. 22. 13. Je. 23. 24. Je. 44. 18. Is. 29. 15.
9 See note * below.
c ver. 6. Je. 44. 3.
1 Northward of the temple.
2 In a lewd and beastly manner, bewailing the death of that defiled upstarter of lewdness, Nu. 25. 1. 1 Ki. 11. 5, 7.
3 Tammuz, or Adonis, was a beautiful youth who lived as a harlot in the wooded heights of Lebanon. He was killed by a wild boar near the great fountain at Aphek. Venus, who was enamoured of him, caused him to be defied: a temple was erected in honour of him, and the stream Belitis which he testes was called by his name. Yearly, on the day of his death, a lewd feast at was held, and Syrian maidens assembled from far and near to weep for him, and to indulge in lascivious rites. What a terrible picture does it give of the corruption of the whole Jewish people, that they engaged in such orgies within the sacred precincts of God's temple!—*B.*
d ver. 5, 13. 2 Ti. 3. 13. Je. 7. 3. Je. 19. 11. 21. 10.
e Ch. 7. 7. 2 Ki. 11. 14. Joel 2. 17. 2 Ki. 6. 5. ch. 21. 1.
4 The place where the Jewish priests invoked the mercy of Jehovah, Joel 2. 17. *C.*
f Ch. 29. 6, 7. 34. 3. Je. 2. 27. 32. 33. 44. 17. 2 Ch. 29. 6. 33. 3. Je. 2. 27. 32. 33. 2 Ki. 23. 5, 11. Job 31. 26.
5 *Their backs.* Turned from the Shekinah, and the holy of holies, and towards an idol that could not save.—*C.*
6 Or, *Is there* any *thing lighter than to commit*, Ps. 106. 19, 20. Mi. 6. 12, 16. Je. 11. 15. Je. 32. 35.
7 ver. 18. Dt. 32. 27. ch. 15. 6. Or, smell or kiss flowers or boughs, in honour of idols.
g Na. 1. 2. ch. 5. 11, 13. 7. 4, 9. 16. 4, 5. 24. 14. 9. 5. 10.
8 The senseless and abominable idolatry of the Israelites is here depicted with great graphic power. God's purpose in exposing it is to show the cause of those terrible judgments pronounced upon both an infatuated people and a polluted land. The representation is here symbolic; but the evils which it symbolizes are real. The people looked for help to Egypt, and in order to secure it they seem to have conformed to the grossest forms of Egyptian idolatry. Instead of trusting in Jehovah, whose mighty mercy and omnipotent power had been so wonderfully displayed during the whole course of their national history, they turned from him to the vile idols of Egypt.—*B.*
i Ps. 1. 22. Is. 1. 15. 59. 2. Jer. 11. 11. Mi. 3. 4. Zec. 7. 13. Je. 11. 14.

CHAP. IX.

1 Ch. xi. xx. Christ, ch. 1. 24. 10.
a Ac. 3. 3, 8. 4. 2. ch. 1. 24. Re. 15. 7. 19. 15.
2 Angels and Chaldeans. Ps. 103. 20. Da. 10. 20. 1 Ki. 20. 23.
3 "From the six," says Hengstenberg, "the prospect turns to the punishment. The announcement of this begins in this section with the discharge of the sinful inhabitants of the city, and then in the following chapter we have the destruction of the city itself. The scene is the following:—At the command of the Lord, who will punish the people, appear the ministers of his righteousness, six in number, and in their midst a man clothed in linen, the former with weapons of destruction, the latter with an ink-horn. The destructive agents is the temple, near the brazen altar: thence the glory of the Lord went towards them from the most holy place to the threshold of the temple. It gives to the man clothed in linen the order to destroy the ungodly without mercy. The orders are executed."—*C.*
b Ge. 18. 8. Je. 25. 9. 50. 21. 51. 3, 10-19. 2. 16-18. 31. 16.
c ch. 8. 14. Je. 22. 20. 1 Ki. 12. 33. 2 Ch. 11. 15.
4 Heb. *as turned.*
5 Heb. *a weapon of his breaking in pieces.*
6 Christ, Re. 1. 13, 8. 3, 4. Zec. 3. 8. He. 7. 25. 9. 24. Mat. 28. 18. 1 Th. 2. 5. or angel, Re. 15. 5, 6. 1. 20.
d Le. 16. 4. ch. 10. 6, 7. Mat. 3. 16.
7 Heb. *upon his loins.* See ver. 3, 4.
e ch. 39. 17. Is. 29. 2. 34. 6. La. 2. 21. 22.
f Ps. 99. 1. ch. 1. 26. 3. 23. 8. 4. 22. 4. 28. 13. 17. 20. 23.
8 Heb. *mark a mark*, Ex. 12. 7, 13. Mat. 3. 12. Re. 7. 3. 14. 1. 9. 4. 2 Ki. 4. 3. Ps. 65. 6. 2 Co. 1. 22.
h Ps. 119. 53. 136. Is. 5. 28. Je. 13. 17. 2 Co. 12. 21. 2 Pe. 2. 8. 9.

[i] Heb. *mine ears.* [k] De. 32. 39, 41, 42. ch. 5. 11. 7. 4, 9. 8. 18. 24. 14. [l] Ex. 32. 27. Nu. 25. 5, 8. 1 Ki. 18. 40. [m] Heb. *to destruction.* [n] Ex. 12. 23. Re. 7. 3. 9. 4. 13. 8. 9. Ti. 2. 19. [o] 1 Pe. 4. 17, 18. Am. 3. 2. [p] 1 Ti. 1. 16. Je. 18. 19. 42. 6. Ph. 3. 6. [q] Heb. *I fell upon my face.* [r] Ge. 18. 23. Je. 4. 10. 14. 13. 32. 17. 25. [s] Nu. 14. 13. Ps. 64. 11. 12. La. 2. 11. 20. 3. 42. 44. 7. 7. 9. 11. 2 Ch. 36. 17. [t] Nu. 11. 5. 16. 41. 17. 46. Jos. 7. 6. 1 Ch. 21. 16. Ezr. 9. 5. Mat. 26. 39. [u] De. 9. 18. Je. 9. 1. Ro. 10. 1. 15. He. 13. 3. Ps. 89. 46. [v] Ge. 18. 23.

CHAPTER IX.

1 *A vision, whereby is shewed the preservation of some,* 5 *and the destruction of all the rest.* 8 *God cannot be entreated for them.*

HE cried[1] also in mine ears with [a]a loud voice, saying, Cause them[2] that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.[3]

2 And, behold, [b]six men came from the way of the [c]higher gate, which lieth[4] toward the north, and every man a slaughter weapon[5] in his hand; and one man[6] among them *was* [d]clothed with linen, with a writer's inkhorn by his side:[7] and they went in, and stood [e]beside the brasen altar.

3 And [g]the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house: and he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark[8] upon the foreheads of the men [h]that sigh, and that cry, for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine hearing,[9] Go[i] ye after him through the city, and [j]smite; let not your eye spare, neither have ye pity:

6 Slay utterly[1] old *and* young, both maids, and little children, and women; [k]but come not near any man upon whom *is* the mark; and [l]begin at my sanctuary. Then they began at [m]the ancient men which *were* before the house.

7 And he said unto them, [o]Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that [p]I fell upon my face, and cried, and said, [q]Ah, Lord GOD! wilt thou destroy all the [r]residue of Israel in thy pouring out of thy fury upon Jerusalem?

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of their sex, they bid fair to stick at nothing horrid or obscene. And if men once turn their back upon God's institutions, they bid fair endlessly to wander after their own inventions. But shortly shall the most secret abominations be discovered, and the most shocking and daring be sufficiently punished.

CHAPTER IX. Ver. 2-11. The *six armed destroyers* denote the Chaldeans and other instruments of God's vengeance. The *man with the ink-horn* denotes Jesus Christ, who manages all the slaughter of apostate nations, nay, all in the world, so as may consist with the preservation of his people, especially those who faithfully mourn over, and testify against, abounding iniquities.

Ver. 1. *Cause them that have charge*, &c. The princes of the Chaldeans, who had a charge from God to execute righteous judgment against the wicked inhabitants of the city. *C.*

Ver. 2. *Six men.* Equivalent to the six labour days of the week—a number exactly completed in the six successive mentions of the Chaldeans. See Je. 52. 28.—'And one man *among* (not *of*' them clothed with linen'—represents the righteous discrimination of God in the execution of his judgments upon mixed communities, whether he employ human or angelic agency, Re. 15. 6; 19. 8. *C.*

Ver. 3. *The glory . . . was gone up.* The 'glory,' or Shekinah, had gone up from the 'door of the inner gate,' ch. 8. 3, and now appeared on the threshold, ready to enter, judge, or depart. *C.*

Ver. 4. *Set a mark.* The Jews thought the mark was the letter called *thau*, the first in the Hebrew word *law*. Some early Christian writers admitting this to be the mark, yet held it was in the Samaritan character, which was in form of a cross—thus showing how early the superstitious use of that symbol of salvation had crept into the church. From Re. 14. 1 the mark will be found to be the *name of the Father*, acknowledging his children, and sealing them with the Spirit of promise until the day of redemption; and the *name of the Lamb*, Re. 22. 4, acknowledging those whom he had redeemed, washed in his blood, and clothed in his righteousness. See also the holy priesthood of believers implied in this forehead mark, comp. Ex. 28. 38, with Re. 1. 6. *C.*

Ver. 6. *Ancient men.* The Sanhedrin, ch. 8. 10, 11, in God's house governors by office, idolaters by practice. A solemn warning to all who bear rule in the Christian church to beware both of 'the fear of man which bringeth a snare,' and that love of the world, which sooner or later is sure to terminate in that 'covetousness which is idolatry.' *C.*

REFLECTIONS.—God's ministers of wrath, no less than of mercy, are always ready at his call. But how exceeding loath he is to leave a church, till their obstinacy and impudence, as it were, force him away! And gradual even then are the removals of his comfortable presence. But even in the midst of ruin and destruction, he takes peculiar care of the protection of his followers, however weak and concealed their holiness and zeal may be. He knows them that are his; and not one of them shall be lost. And he will keep them safe amidst common calamities who keep themselves pure amidst abounding provocations. But when he has gathered his wheat into his garner, nothing remains for the chaff but unquenchable fire. Those who persist in impenitence must die without mercy. And none meet with more terrible destruction than unfaithful magistrates and ministers. God's temple protects penitent, not obstinate offenders. And if judgment begin at the house of God, where shall the ungodly and sinner appear? If servants in it defile it with their idolatries, no wonder that God should suffer the enemies of it to defile it with their violences.—But if God spare us in mercy, we ought to intercede for our sinful brethren.—And even though for their sinfulness God

9 Then said he unto me, [f]The iniquity of the house of Israel and Judah *is* exceeding great, and the land is full of[2] blood,[3] and the city full of perverseness;[4] for they say, [g]The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine [h]eye shall not spare, neither will I have pity; *but* [i]I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, reported the matter,[5] saying, [k]I have done as thou hast commanded me.

CHAPTER X.

1 The vision of the coals of fire, to be scattered over the city. 8 The vision of the cherubims.

THEN I[a] looked, and behold, in the [b]firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.[1]

2 And [2]he spake[3] unto the man[4] clothed with linen, and said, [c]Go in between the wheels,[5] *even* under the cherub, and fill thine[6] hand with coals of fire from between the cherubims, and [d]scatter *them* over the city.[7] And he went in in my sight.

3 Now the cherubims stood on the right[8] side of the house, when the man went in; and the[e] cloud[9] filled the inner court.

4 Then the [9]glory of the LORD went up[1] from the cherub, [h]*and stood* over the threshold of the house; and [i]the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the [j]sound of the cherubims' wings was heard *even* to the [k]outer court, as the [l]voice of the Almighty God when he speaketh.[2]

6 And it came to pass, *that* [m]when he had commanded the man clothed with linen, saying, Take fire from between the wheels, [c]from between the cherubims; then he went in, and [p]stood beside the wheels.

7 And *one* cherub stretched forth[3] his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen; who took *it*, and [q]went out.

8 ¶ And [r]there appeared in the cherubims the[4] form of a man's hand under their wings.

9 And[4] when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel[4] had been in the midst[5] of a wheel.

11 When[n] they went,[6] they went upon their four sides; they turned not as they went, but to the place whither the head[7] looked they followed it; they turned not as they went.

12 And their whole body,[8] and their backs, and their hands, and their wings, and the wheels, *were* [s]full of eyes[9] round about, *even* the wheels that they four had.

13 As for the wheels, [t]it was [u]cried unto them in my hearing, O wheel![2]

14 And[9] every one had four faces. [v]the first face *was* the face of a cherub, and [w]the second face *was* the face of a man, and the [b]third the face of a lion, and the [c]fourth the face of an eagle.

15 And the cherubims were [d]lifted up. [x]This *is* the living creature[3] that I saw by the river of Chebar.

16 And[9] when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for [b]the spirit of the living creature[4] *was* in them.

18 Then the glory of the LORD [y]departed from off the threshold of the house, and [j]stood over the [5]cherubims.[6]

19 And [k]the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them; and *every one* stood [l]at the door of [z]the east gate of the LORD's house; [o]and the glory of the God of Israel *was* over them above.

20 This[9] *is* the living creature that I saw under the God of Israel by the river of Chebar; and [q]I knew that they *were* the cherubims.

21 Every[r] one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they [s]went every one straight forward.

CHAPTER XI.

1 The presumption of the princes of Judah. 4 Their sin and judgment declared. 13 Ezekiel complaining, God showeth him his purpose in saving a remnant, 21 and punishing the wicked. 22 The glory of God leaveth the city. 24 Ezekiel, carried back by the Spirit, prophesieth to them of the captivity.

MOREOVER, the[a] spirit lifted me up, and brought me unto the [b]east gate of the

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A.M. cir. 3401. B.C. cir. 603.

[f] ch. 7:23; 16:23. Dt. 31:16, 20; 32:15, 21, 2 Ki. 21:7, 16; 24:4. Isa. xxiv. 16; xlii. 24; lix. 12, 13. Jer. ii. 7, 8; xxxiii. 24. Jonah iii. 8. Mic. iii. 10. Zeph. iii. 1. Mal. ii. 17.

[2] Heb. *filled with.*

[3] Stained every where with the blood of the righteous unjustly persecuted saints.—C.

[4] Or, *wresting of judgment.*

[g] Isa. 29:15. ch. 8:12. Psa. 94:7. Ps. viii. Job 22:13.

[h] ch. 5:11; 7:4; 8:18. See ver. 5.

[i] ch. 16:43; 22:9. Dt. 32:41. Ro. 2:6, 9. Ps. 62:12. Jer. 32:19.

[5] Heb. *returned the word.*

[k] Ps. 40:8. Jn. 14:31. Ro. 16:17, 17.

CHAP. X.

[a] Ps. 18:8. Hab. 3:4.

[b] ch. 1:22, 26. Ex. 24:10. Is. 60:1. Re. 4:3. Ho. 1:8.

[1] The throne was at once the seat of and symbol of Jehovah. He is not interposed; but it is evident from the scope of the passage, and especially from the beginning of ver. 2, where the divine name is understood, that Jehovah was the grand object before the prophet's mind, and the supreme Director of all that took place.—*P.*

[2] God, Re. 4:1.

[3] *He spake.* The LORD. See ch. 9:4.—C.

[4] Christ, ch. 9:2–4, 11.

[c] ch. 1:13. Ps. 120:4; 140:10. Re. 8:5. Lu. 12:49.

[4*] *Wheels.* For their import, see notes on ch. 1.—C.

[5] Heb. *the hollow of flame.*

[d] 2 Ki. 25:9. Mi. 1:12. Re. 8:5. Je. 32:43; ch. 5:2, 12. Je. xlix. xxxi; 34:22; 37:8, 10. Ex. 9:8–10.

[6] In right, the man clothed with linen was a messenger of mercy, to watch over and set a divine mark on God's people. In this chapter he is a messenger of judgment, to take fire, the symbol of destruction, from between the cherubim, and scatter it over the city.—*P.*

[7] North, ver. 18.

[e] ch. 9:3; 10:3–5; 8. 4 ver. 4, 18; ch. 11:23.

[8] *The cloud* in which—the two long daylight—the Shekinah glory appeared.—C.

[f] Nu. 16:19.

[1] Heb. *was lifted up.*

[h] ch. 9:3.

[i] Ex. 40:35. 1 Ki. 8:10, 11. ch. 1:28; 3:23; 43:5. Hag. 2:9. Jn. 1:14. Re. 15:8.

[j] ch. 1:24; 10:5; ver. 16, 19.

[k] 1 Ki. 7:9.

[l] Ps. 29:3–9; 68:33; 78:38. Joel 2:11; 3:16.

[9] The Lord gave audible responses to Moses in the wilderness, and also to the prayers of the high priest, upon the mercy seat in the holy place. The voice must have been of such a character as could be distinguished by the assembled multitudes.—*P.*

[m] ver. 2. Mat. 12:18. Jn. 12:31; 16:11.

[n] Ps. 80:1; 99:1.

[o] Ps. 10:5, 6. Je. 23:19. Ho. 5:10. Am. 3:6.

[3] Heb. *sent forth.*

[q] ch. 12:7; 24:18. Ge. 7:12. De. 32:35. Re. 22:12. Is. 10:31. 1 Th. 5:3. Mat. 24:33, 34.

[r] ver. 21.

[s] ch. 1:8. Ez. 9:10. 1 Co. 13:10. Ga. 6:6. Ps. 119:1. Lu. 17:10.

[t] ch. 1:15–17.

A.M. cir. 3401. B.C. cir. 603.

[4] Ps. 104:4. Re. 15:2. Ps. 35:5. Is. 21:1. Re. 13:3. Denoting the ceaseless nature of churches and providences.

[5] See note on ch. 1:16.—C.

[u] Is. 55:11; ver. 22.

[6] See note on ch. 1:17.—C.

[7] Or, *spirit*, ch. 1:20. Matt. 6:10. Jn. 15:5.

[8] Heb. *flesh.*

[9] ch. 1:15. Re. 4:8. 2 Ch. 16:9. Ps. 32:18. Pr. 5:21; 15:3.

[9] The emblems of omniscience—of the eyes of the Lord which are over all the earth, beholding the evil and the good—and of the wisdom that executes down from above, from the Father of lights, and with which he endows, in appropriate measure, every one that discovers his lack and prays for a supply.—C.

[1] Or, *into mine hearing. Where, as above*, i.e. *more round.*

[v] Ps. 80:1. — He. 1:14. ch. 1:10; 28. Ps. 119:91, 747; 132:17.

[2] *Cricked!* Rather, 'Roll on!' (see ver. 23), an emblem of that still progressive movement, however apparently retarded for a season, by evil, which is to continue in the church until the 'gospel of the kingdom shall be preached in all the world for a witness unto all nations.'—C.

[w] ch. 1:6, 8, 10. = Pr. 24:4. Ps. 103:20; 148:2.

[a] Lu. 15:20. 2 Sa. 14:17.

[b] Is. 37:7. — Isa. 24:16. Ps. 31:22. Pr. 28:1.

[c] Da. 9:27. 1 Pe. 1:12.

[d] ver. 5, 16, 19. Ho. 5:15; 6:11.

[e] ch. 1:5, 6; 43:3; ver. 20.

[3] *This is the living creature*, called also 'creatures,' ch. 1:13. The church, consisting of 'creatures' or individuals, is also 'a creature,' being one temple reared of many stones (1 Pe. 1:4, 5), one body composed of many members (1 Co. 12:12–20), but with one life and one Spirit.—C.

[f] ch. 1:19–21; 33:22; ver. 17, 19.

[g] ch. 1:13, 20–22. Re. 4:5. Ge. 1:2, 3. Joel 2:28, 29. 1 Ki. 8:2. Re. 21:11.

[4] Or, *of life.*

[h] ch. 1:20. — Je. 7:12, 14, with Ps. 78:60. Je. 12:10, 12:8. Ho. 5:15; 9:12. Mat. 23:38. ver. 4.

[i] ch. 1:22. Ge. 1:6, 7, 24. Ps. 18:10; 68:17. 2 Ki. 6:17, 20.

[5] Which now stood in the court, ver. 5:4.

[6] The Shekinah no longer occupied the symbolical mercy-seat 'within the veil,' but is now borne by the church universal, in her witness to the incarnation, sacrifice, and justifying resurrection of the Lord Jesus, Ro. 4:—C.

[k] ch. 1:19–21; ver. 15–17; ch. 1:24, 25; 10:16, 19.

[l] ch. 9:3; ver. 4, 18; ch. 10:19.

[m] ch. 8:16; 43:4.

[n] ch. 1:26, 28. Phi. 2:9, 11. Ep. 1:20, 22. 1 Pe. 3:22. Ps. 68:17, 18.

[o] ver. 23; ch. 1:22, 25, 26; 43:2, 4, 7; 44:4.

[p] With 1 Ki. 6:19, 35; 7:29, 36.

[q] ch. 1:8, 10, 12. Re. 4:6; 5:6, 14.

[r] ch. 1:17. Ps. 103:20; 148:2, 14.

[s] ch. 1:12. Ps. 119:59; 139:3. Pr. 4:25, 26. Is. 35:8.

CHAP. XI.

[a] ch. 3:12, 14, 22; 8:3; ver. 24. Ac. 8:39. 1 Ki. 18:12.

[b] ch. 10:19; 43:1, 4.

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should refuse to grant our requests, he will condescend to show us the reasons of his conduct.

CHAPTER X. Ver. 1–7. The *throne*, ver. 1, denotes God's coming in a way of judgment against the Jews. The *man clothed in linen, taking the fire from between the cherubims to scatter over the city*, ver. 2, 6, 7. denotes Christ as executing the destructive justice of God on Jerusalem, according to the predictions of his prophets, and by the ministration of angels. The *bright cloud that filled the inner court*, ver. 3, 4, might denote the terrible judgment of God on the priests; or his presence, as leaving the Jews and coming to the Gentiles. The *terrible sound of the cherubim's wings, heard even to the outer court*, ver. 5, may denote the terrible judgments of God on the Jews, heard of among the heathen; or the gospel published by the apostles to the Gentiles. 13. I plainly discerned that every providential dispensation, and every particular church, was under the direction and government of some superior being, even God himself. [See further explication of cherubims, wheels, &c., on ch. i.]

Ver. 3. *Right side.* The pillar called *Jachin*, or the strengthener, stood upon the right side of the entrance.—The brazen sea,

A.M. cir. 3411. B.C. cir. 593.

LORD'S house, which looketh eastward: and, behold, at the door of the gate [c]five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, [d]princes of the people.

2 Then said he unto me, Son of man, these *are* the men that [e]devise mischief,[1] and give wicked counsel in this city;

3 Which say, [g]*It is* not near; let us build houses:[2] this[h] *city is* the caldron, and we *be* the flesh.[3]

4 ¶ Therefore [i]prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD [j]fell upon me, and said unto me, Speak; Thus saith the LORD, Thus[k] have ye said, O house of Israel: for [l]I know the things that come into your mind, *every one of* them.

6 Ye[m] have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD, [o]Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron; but I[p] will bring you forth out of the midst of it.

8 Ye[q] have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And[r] I will bring you out of the midst thereof, and deliver you into the [s]hands of strangers, and will execute judgments [t]among you.

10 Ye shall [u]fall by the sword: I will judge you in the [v]border[4] of Israel; and [w]ye shall know that I *am* the LORD.

11 This[x] *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:[5]

12 And ye shall know that I *am* the LORD: for ye [y]have not walked[6] in my statutes, neither

A.M. cir. 3411. B.C. cir. 593.

executed my judgments, but [z]have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, [a]when I prophesied, that [b]Pelatiah, the son of Benaiah, [c]died:[7] then [d]fell I down upon my face, and cried with a loud voice, and said, Ah, Lord GOD! wilt thou make a full end of the remnant of Israel?

14 ¶ Again[e] the word of the LORD came unto me, saying,

15 Son of man, thy brethren,[8] *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, [f]Get you far from the LORD; unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD, Although [g]I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as [h]a little sanctuary[9] in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD, I will even [i]gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.[1]

18 And they shall come thither, and they shall [j]take away all the detestable things thereof, and all the abominations thereof, from thence.

19 And [k]I will give them one heart, and I will put a new spirit within you; and I will take the [l]stony heart out of their flesh, and will give them an [m]heart of flesh;

20 That[n] they may walk in my statutes, and keep mine ordinances, and do them: [o]and they shall be my people, and I will be their God.

21 But *as for them* whose [p]heart walketh after the heart of their [q]detestable things and their

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[c] ch. 8:16.
[d] ch. 22:27. Ho. 5:10. Is. 1:23. Mi. 3:1. Je. 5:5. Da. 9:8.
[e] Mi. 2:1. Je. 18:18. Je. 26:24. 36:29. 49:30. 2 Ch. 20:12. Ps. 36:4.
[1] Or, *wizards.*
[f] ch. 12:22, 27. Am. 6:3. 2 Pe. 3:4. with Je. 20:9. 23:31. Ac. 2:30.
[2] Or, *It is not for us to build houses near.*
[g] Je. 17:15. ch. 12:22. with vers. 3, 6, 12. 2 Ch. 36:16. 2 Pe. 3:9.
[3] As if they had said, The destruction of the city, the judgment of God—is not near. When this city shall become a caldron, and we like flesh, then, but not till then, that is, never, will the prophecy of Ezekiel be fulfilled. Thus mocking, hooted by a remnant in Jerusalem, who had compared the judgments of Jerusalem to a weighing-pot. Je. 1:13.—*C.*
[h] 2 Ki. 21:4. 2 Ch. 33:4, 5. Je. 32:34. Ez. 8:5, 6.
[i] ch. 2:8, 3:4. Ho. 8:1. Je. 1:17. Ac. 4:29.
[j] 2 Pe. 1:21.
[k] Ps. 50:8, 21. Am. 8:5. Mal. 3:13.
[l] Ne. 4:15. Ps. 10:11. Je. 16:17. 17:10. Je. 16:17. 23:24. Ps. 139:2, 3, 4. Ac. 1:7.
[m] 2 Ki. 21:4. Is. 1:15. Je. 2:34. Ez. 7:23. 2 Ki. 21:16. Je. 7:6. 22:3. Ez. 22:3, 4, 6, 9, 12, 27.
[o] ver. 6. ch. 24:3–13. Mi. 3:3.
[p] ver. 9–11. Je. 52:24–27. 2 Ki. 25:18, 21.
[q] Pr. 10:24. Is. 66:4. Je. 42:16. Ps. 52:6, 7. Job 20:24.
[r] ver. 7, 10, 11. 2 Ki. 25:18–21. Je. 39:6, 7. 52:24–27, with 1 Ki. 8:65. 2 Ki. 14:25.
[s] De. 28:36. Ne. 9:36, 37. Ps. 106:41.
[t] ch. 16:38.
[u] Je. 52:10.
[v] 2 Ki. 14:25.
[4] Hamath on the [v]border, Nu. 34:8, 11, was the place where the sons of Zedekiah and all the princes were slain, Je. 52:9, 10.—*C.*
[w] ch. 6:7; 11:9, 24, 27, 23. Je. 16:21. Ps. 9:16.
[x] ver. 7, 9, 10, with ver. 3.
[5] At Riblah, Je. 39:6; 52:10, 24, 27, with Nu. 34:11. 2 Ki. 23:33. 25:6, 20, 21. 24, 25 ver. 10.
[y] 2 Ki. 17:8, 19. Ez. 9. 7. Ne. 9:34.
[6] Or, *who have not walked.*

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[7] This prophecy in its full sense is essentially Messianic. The return from the Babylonish exile was a partial fulfilment; but that fulfilment was in itself a type of a greater—the final ingathering of the Jewish nation to their God and Saviour. The new heart and new Spirit mentioned in vers. 19, 20 signify a total and radical change of national character, which has never yet taken place, but which we may with confidence look for.—*C.*
[z] 2 Ki. 17:33, 2 Ki. 16. 3. Ps. 106:35, 39. ch. 8. 10, 14, 16. xx. 18. xxiii. xxiv. Je. ii. xxx. Is. i.—v. lxiv. 7 Ki 1, 7–13. Le. 18:3, 24. De. 12:30, 31.
[a] 2 Sa. 24:11. 1 Ch. 21:9. 2 Ki. 17:13. Je. 25:3, 4. 35:15. 44:4. Ho. 6:5. Am. 3:7.
[b] Pe. 1:1. De. 7:4. Ps. 5. 15 Ac. 5:5, 10.
[c] 1 Ki. 19:4. He. 6:5.
[d] The death of Pelatiah may have been a *verity* corresponding to the time when the prophet was commanded to denounce the sins of the princes.—*C.*
[e] 1 S. 8:11–22. Ps. 106:23. De. 9:18, 19. Jos. 7:6–9. 1 Ch. 21:16. 2 Sa. 24:17. Ps. 119:120.
[f] Ps. 103:13, 14. Le. 2. 32, 33. Hab. 3:2, with ver. 13.
[8] Fellow-captives, ch. 1:1. 2 Ki. 24:12–16. Je. 24:1, 5.
[g] Le. 26:2. Is. 65:5, 66. 5. Mi. 5:7, 11.
[9] 'Yet will I be to them a sanctuary for a little time' (*Kimchi comes*), i. their covenant God, will supply to them the place of temple and ordinances.—*C.*
[h] Je. 30:11. Am. 9:14. ch. 36:5, 6, 20, 23, 34:28. 20:32. 34:13. Je. 3:12, 18. Ho. 1. 10, 11.
[i] Is. 11:12. Je. 23:3. 31:10. Ho. 1. 10, 11.
[1] See note [a] in first column.
[j] Col. 3:5–8. Tit. 2:12. ch. 37:23. 1 Jo. 3. 17. Jos. 3. 17. Ki. 5:20–24. 21:1, 25, 27. Ho. 10:14, 8.
[k] 1 Co. 1:10. ch. 18. 31. Lu. 11:13. Jn. 14. 16. Je. 3:—39:40. 24:7. 31:33, 34. ch. 36:26, 27. 37. 23. Zep. 3:9. De. 30:6. Ps. 51:10. 2 Co. 3:3. 5. 17. Ga. 6:15. 16.
[l] Zec. 7:12. Is. 46:4. 63:17. He. 3:13.
[m] ch. 36:26. 2 Ki. 22:19. [n] Le. 26. De. 32. Ps. 119:1–8, 32, 106, 167. 116. 56. 105. 45. ch. 36. 27. 1 Co. 11:2. 15:58. 2 Co. 1. 12.
[o] Je. 24. 7. Ho. 2. 23. ch. 14. 11. 36. 28. 37. 27. je. 17. 4. 30. 22. 31. 33. 32. 38. Zec. 13. 9. Ex. 19. 5, 6.
[p] He. 3. 12. Jude 19. Je. 17. 9. Ho. 4. 17, 18.
[q] ver. 18. ch. 5:11. 7:20. Je. 2:7. 16:18. 32:20, 35. Is. 2:8, 44. 9–20.

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representing the washing of regeneration, stood on the right side, 1 Ki. 7:39.—There also were the candlesticks, representing gospel light, 1 Ki. 7:49. On the right side of the altar stood the angel that heralded the Messiah, Lu. 1:11: and on the right side of the sepulchre, the angel that announced and testified his resurrection, Mar. 16:5. From these facts it will be easy to gather why the cherubim, either the representatives of the 'ministering spirits, that minister to them who shall be heirs of salvation,' or the emblems of the church of the redeemed, represented by her apostolic messengers, should take their place on the 'right side of the house,' which was also the side of the ship upon which our Lord directed his disciples to cast their net, Jn. 21:6,—the directory for their conduct when they act as 'fishers of men.' See also Mat. 7:6. *C.*

Ver. 11. *They went upon their four sides.* That is, they went east, west, north, or south, as the Spirit guided: and that in the universal and heavenly sense, and not in the mere local and earthly sense of horizontal motion on one fixed plane. They expatiated equally through 'the height and the depth, the length and the breadth' of the providence and grace of the Lord. *C.*

Ver. 14. *Cherub.* The word 'cherub' being here substituted for 'ox' in the former vision, ch. 1:10, has led to the opinion that the cherubims in the temple were delineated with the faces of oxen and wings of birds—emblems of peace, patience, strength, and labour, combined with alacrity. This opinion, however, is rendered somewhat doubtful by the mention of cherubims and oxen as separate species, 1 Ki. 7:29, but these may have been mere oxen, and not winged oxen, the one setting forth the alacrity that gives perfection to the labour of the other. *C.*

REFLECTIONS.—How glorious and majestic are the appearances of God in his providence or church! Awful is the ministration of angels or messages of faithful ministers! And terrible are the denunciations of JEHOVAH'S wrath, especially against apostate professors! And deep the concern of Jesus Christ and his angels and ministers in the execution of it! He hath all judgment committed to him; and at his last coming he will scatter his coals of fire over our earth, and for ever over the world of the ungodly. Harmonious and uniform, steady and regular, are the motions of Providence, and the divine management of churches amidst all their variations. All things are seen by God's all seeing eye, and act constantly by his irresistible energy.—But by slow degrees, and in seeming aversion, doth he remove his gracious presence and ordinances from a people, as one glad to return upon their gospel repentance and humble requests.

CHAPTER XI. Ver. 2, 3. They contrive schemes for the defence of the city, and encourage the people to rebel in defiance of God's threatenings, pretending that the Chaldeans will not in their times be able to take the city, or pluck them out of it. 6–11. Since you have seduced the people to stand out against the Chaldeans, contrary to the direction of God, therefore the most of them are slain, and become like flesh in a pot; and the Chaldeans shall carry you ringleaders in wickedness out of Jerusalem to Riblah in Syria, or to Babylon, and there barbarously kill you. 15–19. It is for those your brethren in Chaldea you should pray, who are ridiculed by the Jews at Jerusalem as voluntary forsakers of the Lord, his land and worship, and forfeitors of their property to such as maintained their station and interest in Canaan.—To these, in their scattered condition, will I be a protector, and will accept their worship as well as if at Jerusalem. These will I gather together and restore to their country in due time; purge from their idolatries; renew in all the faculties of their souls, and change their stubborn, rebellious, and incorrigible dispositions into those which are tender, tractable, and pliable.

Ver. 1. *Five and twenty men.* The Jewish senate, or Sanhedrim, consisted of six representatives or heads of each tribe, in all seventy-two, but usually called the Seventy; these were all discovered to have secretly turned idolaters, ch. 8. 12, 12. Next, the LORD discovered to the prophet twenty-five (more than one-third of the whole) who had turned their backs upon the temple, and openly and avowedly become sun-worshippers and abettors of violence and bloodshed, ch. 8. 16, 17. See ver. 6. These seem to be the twenty-five evil counsellors, now discovered and denounced. *C.*

Ver. 7. *Your slain,* &c. The prophets and other innocent persons slain in the times of Manasseh—they have found Jerusalem indeed a caldron—but 'I will bring you forth out of the midst of it,' ver. 11, and adjudge you to many deaths—the living death of cowards, ver. 8, the drudgery of slaves, ver. 9, the vain regrets of exiles, and the pitiless execution of a foreign sword, ver. 10. *C.*

Ver. 15. The idolatrous citizens of Jerusalem, so far from desiring the return of their exiled brethren, 'their kinsmen according to the flesh,' were averse to their return, and determined to retain the entire possession of the land. Such is covetousness—defacing every record even of divine right, and tearing asunder every tie of relationship and affection. *C.*

Ver. 17. This prediction began to be fulfilled in the days of Nehemiah and Ezra; which partial gathering was a type or specimen of that great and final restoration to their land, and conversion to Jesus, with which the prophecies so constantly abound. *C.*

REFLECTIONS.—The higher men are in office, the more criminal is their unfaithfulness. Wicked counsellors hurry a deluded people to the precipice of ruin. But they who put far from them the evil day, will find it terribly surprise them before they are aware. Mockery at God's words will quickly end in misery. It is com-

abominations, [u]I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then[v] did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And[x] the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.[2]

24 ¶ Afterwards the spirit [y]took me up, and brought me in a vision by the Spirit of God into [z]Chaldea, to them of the captivity: so the vision that I had seen [a]went up from me.

25 Then[b] I spake unto them of the captivity all the things that the LORD had showed me.

CHAPTER XII.

1 The type of Ezekiel's removing. 8 It showed the captivity of Zedekiah. 17 Ezekiel's trembling showeth the Jews' desolation. 21 The Jews' presumptuous proverb is reproved. 26 The speediness of the vision.

THE word of the LORD also came unto me, saying,

2 Son[a] of man, thou dwellest in the midst of a[b] rebellious house, [c]which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.[1]

3 Therefore, thou son of man, [d]prepare thee [2]stuff[3] for removing, and remove [e]by day in their sight; and thou shalt remove from thy place to another place in their sight: [f]it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth [h]at even[4] in their sight, as they that go forth into[5] captivity.

5 Dig thou[6] through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt [i]cover thy face,[7] that thou see not the ground; for I have set thee [j]*for* a sign unto the house of Israel.

7 And[k] I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I [8]digged[9] through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

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Reasons, Nu. 11:11, and the editor of the *Targumic Bible*, imagine the prophet to speak of a kind of straw and mud wall, called *tab* in Targumic and common in the East. But the prophet also digged in a wooden, through the wall of the temple (ch. 8:8), and the attendants of Zedekiah are symbolized as digging through the wall, which must mean the wall of the city, through which they escaped in the night; and there can be no question that both these walls were of stone. See ver. 12. C.

d ch. 3:25, 4:1, 2, 8, 20, 24:3, Nu. 4:5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50,

20 And[g] the cities that are inhabited shall be laid waste, and the land shall be desolate, and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [h]The days are prolonged,[7] and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD, I [i]will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, [j]The days are at hand, and the effect of every vision.[8]

24 For[k] there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: [l]I will speak, and the word that I shall [m]speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* [o]for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD, [p]There shall none of my words be prolonged any more; but the word which I have spoken shall be [q]done, saith the Lord GOD.

CHAPTER XIII.

1 *The reproof of lying prophets.* 10 *and their untempered mortar.* 17 *Of prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy [a]against the prophets[1] of Israel that prophesy, and say thou unto them that prophesy[2] out of their own hearts,[3] Hear ye the word of the LORD;

3 Thus saith the Lord GOD, Woe unto the foolish prophets, that follow[4] their own spirit, and[5] have seen nothing![6]

4 O Israel, thy prophets are [b]like the foxes[7] in the deserts.[8]

5 Ye[c] have not gone up into the gaps,[9] neither made up[1] the hedge for the house of Israel, to [d]stand in the battle in [e]the day of the LORD.

6 They[9] have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* [f]to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* [g]albeit I have not spoken?

8 Therefore thus saith the Lord GOD, Because ye have spoken vanity, and [h]seen lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And[h] mine hand shall be upon the prophets that see vanity, and that divine lies: they [i]shall not be in the assembly[2] of my people, neither shall they [k]be written in the writing of the house of Israel, neither shall they enter into the [l]land of Israel; and ye shall know that I *am* the Lord GOD.

10 Because, even because they have [m]seduced my people, saying, [n]Peace, and *there was* no peace; [o]and one built up a wall,[3] and, lo, others [p]daubed it with untempered *mortar:*[4]

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: [q]there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, [r]shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore[u] thus saith the Lord GOD, I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and [s]great hailstones, in *my* fury, to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that [t]the foundation thereof shall be discovered, and it shall [u]fall, and [v]ye shall be consumed in the midst thereof: and [w]ye shall know that I *am* the LORD.

15 Thus[b] will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar;* and will say unto you, The wall *is* no *more*, neither they that daubed it;

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g ver.19. Is. 3. 26. 8. 21, 22. 7. 23, 24. 24. 1–20. 42. 25. Je. 4. 4, 7, 23–26. 5. 6, 10. 6. 12. 9. 14, 15. 30. 8. 23. 9. 11. 10. 22. 12. 20, 21. 13. 19, 24. 15. 7, 8. 16. 43, 60. 17. 16, 18, 19. 20. 37. 22. 22. 24. 7–14. 25. 13. 26. 6. 29. 18. 30. 7. 31. 8. 33. 28, 29. 34. 27. 35. 3, 4, 7, 9. 36. 34, 35. Lam. 1. 10. 2. 6. Ho. 2. 12, 13. 4. 3. 10. 5. 9. 12. 14. Joel 1. 7, 10, 12. 2. 3. Am. 5. 27. 7. 17. 9. 11. Mi. 3. 12. 5. 10–14. Zep. 1. 2, 3, 13, 18. 2. 5, 9. 3. 6, 8. Hag. 1. 9–11. 2. 16, 17. Zec. 5. 3. 7. 14. 8. 10. 11. 12. 14. Mal. 3. 9. 4. 6. Mat. 24. 2. Lu. 19. 44. 21. 6. Ac. 6. 13, 14. 21. 28. 1 Co. 3. 17. 2 Th. 2. 4. 1 Pe. 4. 17. Re. 11. 2. 18. 20.

h ch. 11. 3. 2 Pe. 3. 4. Am. 6. 3, 10. Is. 5. 19. ver. 27.

i The sentence is suspended—the day of grace indefinitely lengthened—every vision of judgment a token of accomplishment.—*C.*

j Is. 28. 22. Je. 29. 33. 40. 3. 51. 6–10.

k ver. 6, 23. 7. 22–25. Jos. 21. 45. Zec. 8. 14. Ps. 32. 13. Lam. 2. 9.

l The days of fulfilment are at hand—they have already come, and the substance of every vision is realized. Ver. 24–25 are explanatory of this statement. The length of time between partial and entire destruction under Jehoiachin and the prophet's declaration of the city and temple was so great that the people doubted the truth of the predictions, and even turned them into a mocking proverb. Ezekiel meets this by another proverbial saying full of meaning.—*P.*

m ch. 17. 21. Je. 14. 15–16. 27. 14–20. 1 Ki. 22. 22. Pr. 5. 3. 16. 27.

n Is. 55. 11. Da. 9. 12. Zec. 1. 6. 8. 14. 23. 33. ver. 27, 28, with 2 Ki. xxi. 2 Ch. xxxvi. Je. xxxix. lii.

o Is. 14. 24–55. 11. La. 2. 17.

p 2 Pe. 3. 4. Is. 28. 14, 15. 22. 5. 56. Am. 6. 3. Ob. 12. 2 Ki. 21. 13. 2 Pe. 2. 3.

q See ver. 23, 28. Je. 23. 16, 17. 24. 7.

r Je. 44. 28.

CHAP. XIII.

a Mi. 2. 11. 3. 5, 11. Zep. 3. 4. Ch. 22. 25, 28. 34. 2. Je. 2. 23. 14. 18. 20. 14. 23–32. 26. 7, 8, 11. 27. 9, 14. 28. 15. 29. 8, 21. 37. 22. Ps. 74. 9. Is. 28. 7. Mi. 3. 5, 11. Ac. 20. 30. 1 Ti. 4. 1. 2 Ti. 4. 3. 2 Pe. 2. 1. 1 Jo. 4. 1.

1 See note ‡ in second volume.

2 Heb. *them that are prophets*, ver. 3, 17. Je. 14. 14, 15. 23. 16.

3 Without being inspired, called, or commissioned by God, through his Spirit, church, or providence.—*C.*

4 Heb. *walk after*, ver. 3.

5 Or, *and* things which *they have not seen.* Je. 23. 28, 32. ver. 3.

6 Only pretended to revelations.—*Calv.*

b Ca. 2. 15. 2 Co. 11. 13. Mi. 3. 5, 11. Ti. 1. 10, 11.

7 Hungry, ravening, crafty, and guileful.—*Poole.*

8 'Like foxes in the desolate places,' destroying and wasting everything around them. So the false teachers destroy God's people. 'Ruins are a favourite resort of foxes. So also the spiritual foxes: the false teachers flourish the better the more degraded the condition of the people.'—*P.*

A.M. cir. 3411. B.C. cir. 593

d Ep. 6. 13, 14.

e Re. 6. 17. Je. 25. 30. Joel 2. 11. Zep. 1. 14–16. Ac. 2. 20.

f Je. 23. 14, ver. 10. 28. ch. 14. 9. 20. 25, 26. Mi. 2. 11. 3. 5, 11. Zep. 3. 4. Ju. 4, 13, 14. 2. 12. 13. 14. 15–23. 23. 11–22. xxviii. 29. 8. 31. 22. 2 Pe. 2. 1. 3. 3, 4.

g Je. 14. 14. 2 Th. 2. 11. 2 Pe. 2. 18.

h Ps. 10. 7. Mat. 24. 24. 2 Th. 2. 9, 10. 1 Jo. 4. 1.

i Ps. 50. 16–18. Is. 1. 12. Ro. 2. 17–23. 1 Co. 14. 34. 1 Ti. 2. 11.

k Ps. 69. 28. Is. 4. 3. Da. 12. 1. Lu. 10. 20. Re. 3. 5. 13. 8. 20. 12. 21. 27.

l Ezr. 2. Ne. 7. Is. 14. 2. 58. 13, 14. 60. 12. 65. 9. Je. 30. 10. 46. 27, 28. with Le. 25. 10. Ps. 105. 44. Ac. 13. 19. 1 Th. 2. 14. He. 12. 15. Re. 21. 27. 22. 14, 15. ch. 20. 38.

m Ho. 9. 3. Re. 21. 15.

n Ep. 4. 14. Is. 32. 23. 57. 19. Je. 6. 14. 8. 11. 23. 17. 28. 9. 42. 10. 1 Th. 5. 3.

o Or, *a slight wall.*

p ver. 6. 22. 22. 25. Je. 23. 9. ch. 22. 28. Is. 30. 12.

‡ The statement is figurative. The wall represents the political combination with Egypt, by which the Israelites proposed to resist the power of the Chaldeans. The 'untempered mortar' or rather, as the word signifies, 'false-hood,' with which the false prophets tried to cover it, and thus conceal its defects, represents the appearance of divine sanction which they attempted to give it by pretended revelations from heaven.—*P.*

q ch. 38. 22. Job 37. 20. Ps. 11. 6. 78. 24. Je. 4. 13. Mat. 7. 27. Is. 25. 4. 28. 2. 18. 2. 25. 32. 30. Je. 23. 19. ch. 38. 22. Hab. 3. 10.

r La. 2. 15. Je. 7. 4. 22. 8. 17. 29. 32. 1 Ki. 22. 24–28.

s See ver. 11, 20. 5–8.

t Is. 30. 30. Hag. 2. 17.

u Ps. 2. 3. 18. 8. 15. Hab. 3. 13. De. 32. 22. Is. 24. 18. Mi. 7. 6. Ps. 37. 7.

v Mat. 7. 23, 27.

‡ 'This,' says Hengstenberg, 'is explained by the fact that the false prophets had at that time absolutely the upper hand, and denounced themselves simply as the prophets, Jeremiah in Jerusalem, and Ezekiel among the exiles, stood as individuals, over a great multitude, and not only so, but the false prophets alone had public recognition as prophets of Israel, at least in the capital, while the true prophets were regarded as peculiar, and had the government and the spirit of the age, and the people absolutely against them.' Such a state of things is unfortunately not peculiar to one age or nation. True religion is generally opposed by worldly politicians. The spirit of the age, being spirit generated by sinful human nature, cannot accord with the spirit of divine truth.—*P.*

w ch. 6. 7. ver. 9, 21, 23. Ps. 9. 16. Is. 26. 9, 21. *x* Je. 4. 9–13. 6. 6–23. 5. 31. 8. 10–12. 14. 13–16. 23. 9–20. 29. 15–19. *y* ch. 22. 28. Je. xxxix. lii. 2 Ki. v. xxv. Ps. 137.

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nations brings along with it the decay of everything valuable, or a curse on what remains. And if once neighbours, by fraud, oppression, and murder, devour one another, let them expect that God will plague them with common devourers; and that he will make himself known, either in the terrors of his wrath to the impenitent, or in the riches of his grace to such as humble themselves under his mighty hand. How dreadful is it when corrupt speeches become common proverbs, by which Satan hardens sinners against the words or ways of God! But they who will not believe God's warnings, will too late be terribly convinced by the infliction of his judgments. And let sinners put the evil day as far from them as they please, his threatenings will in due time prevail, and vindicate themselves.

CHAPTER XIII. Ver. 2–6. According to their own inclinations and affections, they publish their own imaginations without any warrant from me, and are extremely crafty, covetous, hardened, and mischievous. But they never do anything to reform the people, or to prevent judgments, or for the security and defence of church or state, which can enable them to hold out in the day of the Lord's judgments. Yea, their visions are but false and counterfeit, though, by their high pretences to inspiration, they have made the credulous people to believe their predictions will be accomplished. 9–16. I will manifest my power in punishing these false prophets, and will expel them from among my people, and I will deny them a return from captivity, because some of them affirmed their seductions for truths, and others supported them by specious but weak pretences. Yea, the Chaldeans, by their desolating ravage and fury, shall disprove their counterfeit oracles, and every argument used to support them. 18–21. They, by their signs of pillows and kerchiefs, and especially by their flattering predictions of peace and prosperity, lull all ranks into vain confidence and carnal security. By fitting their predictions to every one's humour, they promote their destruction instead of saving them. For the most pitiful rewards, they pretend my name and authority to countenance their abominable flatteries, denouncing destruction to those in Babylon whom I will preserve; and promising life and liberty to those in Jerusalem whom I will destroy. Therefore will I so refute and expose their delusions that no one shall be in danger of being ensnared thereby; and I will make them more and more abhorred than ever they were loved or feared.

Ver. 5. *Gaps.* Have not defended the breaches effected by heretical and ungodly men in the doctrinal and moral defences which the Lord has raised for the protection of truth and godliness, Phi. i. 7, 17: have not interceded, like Moses, standing in the breaches which an offended God has threatened, or made, in

16 *To wit*, the prophets of Israel, which [c]prophesy concerning Jerusalem, and which [d]see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, [e]set thy face against the [2]daughters[3] of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD, Woe to the *women* that [h]sew pillows to all arm-holes,[6] and make kerchiefs upon the head of every stature, [i]to hunt souls! Will ye hunt the souls of my people, and [j]will ye save the souls alive *that come* unto you?

19 And will ye [k]pollute me among my people for handfuls of barley, and for pieces of bread, [l]to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD, [m]Behold, I *am* against your pillows, wherewith ye there hunt the souls [7]to make *them* fly,[8] and [o]I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs[9] also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted: and ye shall know that I *am* the LORD.

22 Because [p]with lies ye have made the heart of the righteous sad, whom I have not made sad, and [q]strengthened the hands of the wicked, that he should not return from his wicked way, by[1] promising him life:[2]

23 Therefore ye [r]shall see no more vanity, nor divine divinations: for I will deliver my people[s] out of your hand; and [t]ye shall know that I *am* the LORD.

CHAPTER XIV.

1 *God answereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of seduced prophets.* 12 *God's irrevocable sentence of famine,* 15 *of noisome beasts,* 17 *of the sword,* 19 *and of pestilence.* 22 *A remnant shall be left for the instruction and consolation of others.*

THEN came [a]certain of the elders of Israel unto me, and sat before me.

2 And[b] the word of the LORD came unto me, saying,

3 Son of man, [c]these men have set up their idols in their heart,[1] and [d]put the stumbling-block of their [e]iniquity before their face: [g]should I be inquired of at all by them?

4 Therefore [h]speak unto them, and say unto them, Thus saith the Lord GOD, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the LORD [i]will answer him that cometh according to the multitude of his [2]idols;

5 That[j] I may take the house of Israel in their own heart,[3] because [k]they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD, Repent, and turn *yourselves*[4] from your idols; and [l]turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the [n]stranger[5] that sojourneth in Israel, which [o]separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and [p]cometh to a prophet to inquire of him concerning me; [q]I the LORD will answer him by myself.

8 And[r] I will set my face against that man, and will make him a [s]sign and a proverb, and [t]I will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD [u]have deceived that prophet; and [v]I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And [z]they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him;*

11 That[y] the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and [x]will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though[a] these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness,[6] saith the Lord GOD.[7]

A.M. cir 3411. B.C. cir. 593.

c Je. 5. 31; 28. 0, &c.; 29 31.
d Je 6. 14; 8. 11. See ver. 10 Is. 57 20, 21.
e ch 4. 3; 20 46; 21. 2.
f Ex. 15. 20 Jg. 4. 4; 5 Ki. 22. 14. 2 C. 34. 22. Neh. 6. 14 Is. 8. 3 with Re. 2. 20 ver. 2, 3.
2 God was pleased at sundry times to bestow the prophetic spirit upon women—as Miriam, Deborah, and Huldah. These endowments, naturally produced in vain minds, the ambitious desire of applause or admirers and for the sake of seducing applause or fame (see ver. 19), the idolatrous priests and false prophets employed their influence to misrepresent the driving wind, and counteract God's holy law.—*C.*
h ver. 10, 15. Je. 6. 14; 8. 10; 8. 11. Mi. 3. 11. Is. 30. 10. 2 Ti. 4. 3.
6 Or, *elbows.*
i ch. 13. 18, 20. Nah. 3. 7. 2 Pe. 2. 3 1 Ki. 14. 14.
j 1 Co. 9. 22.
k 1 Sa. 2. 29, 17. Mal. 1. 12, 13 Ps. 50. 16. ch. 22. 26; 44. 7. Mi. 3. 5, 11. Ps. 68. 21. 2 Pe. 2. 13, 15.
l ver. 22. Je. 23. 9, 16. ch. 5. 12. Je. 23. 14, 17. Ps. 19. 27.
m ver. 9, 15, 16. Pr. 19. 25; ver. 28.
7 Or, *into gardens.*
8 *To make them fly.* 'To ensnare them' (*Boothroyd*). Or, as rendered 'or others,' who flee into the 'sacred gardens,' or places dedicated to idolatrous worship, and consequent licentiousness. See Is. 1. 29; 65. 3; 66. 17.—*C.*
o ver. 23. 2 Ti. 3. 8, 9. Zec. 13. 2, 4. Ju. 9. 24. 2 Sa. 23. 6. Je. 24. 10.
9 It seems they made pillows and kerchiefs of a kind of ages: in their fascination.
p Pr. 29. 27. ver. 19 Joh. 22. 25.
q Je. 23. 14.
1 *Or, that I should save his life.*
2 Heb. *by quickening him,* ver. 16. Je. 23. 14; 50. 32; 51. 44, 47. Eze. 13. 22, 23; 33. 16. 2 Pe. 2. 18, 19.
r ch. 12. 24. Mi. 3. 6. ver. 9. De. 18. 20.
s Mar. 13. 20. Jude 24.
t ver. 9. ch. 24. 24. 1 S. 3. 20. 2 S. 7. 14, 17. Ps. 5. 10; 26. 9, 10; 28. 10, 11; 64. 9.

CHAP. XIV.

a ch. 8, 1; 20. 1. 2 Ki. 4. 38; 6. 32. Je. 29. 29. Ac. 22. 3. Is. 20. 19. ch. 33. 31, 32, with 37.
b 1 Ki. 14. 5. Ps. 95. 14. Am. 3. 7.
c Je. 44. 16. Zec. 7. 11, 12. He. 3. 12, 13. Is. 29. 13.
3 They have not entirely rejected the worship of Jehovah, yet their idols they have combined with it in their very hearts, and the love and pursuit of silver and gold—the stumbling-block of their iniquity, ch. 7. 19. 'they have set before their face,' as the great end of human life and exertion. Col. 3. 5—*C.*
d ch. 7. 19. Zeph. 1. 3. 2 Ki. 23. 24. Is. 44. 19. Ho. 4. 17.
e Ps. 101. 3. Is. 33. 15.

* *Their righteousness.*' The righteousness of God which is by faith of Jesus Christ, unto all and upon all them that do believe,' Ro. 3. 22. To him, and to him alone, as 'the end of the law for righteousness,' gave all the prophets witness. Noah bore witness to him by sacrifice; Job knew him as his living Redeemer; and Daniel proclaimed him as the Son of man whose dominion was to be an everlasting dominion, and whose kingdom should not pass away. Ge. 3. 15; 8. 20. Job 19. 25. Da. 7. 13.—*C.*
f ch. 2. 7; 3. 4, 17–21; 20. 3, 27; 33. 7.
1 Sa. 8. 7. Je. 17. 9, 10; 42. 5. 1 Sa. 15. 23. Is. 1. 11; 66. 3, 4. Ps. 50. 8–17, 66. 4. 2 Ti. 2. 21.
2 They have 'multiplied' their idols, and I, the LORD, will consequently 'multiply' my judgments.—*C.*
g Je. 27. 9, 10. Ho. 10. 2. He. 3. 12–19. Ge. 6. 5, 12–13; 8. 21. Ps. 7. 11–14. Je. 4. 14; 6. 19; 17. 5, 6. 1 K. 2. 4.
3 Thus my judgments may take them captive among the idols of their hearts—in their imaginations—and make them ashamed of the vain idols they have worshipped rather than Jehovah.—*C.*
h Je. 9. 1–5; 13. 9, 11. 2. 13; 14. 5, 6.
4 Or, others.
i Ho. 12. 1–3, 8. Is. 55. 7; 1. 18. Je. 3. 1, 4, 12–14, 22; 4. 1, 2; 6. 8; 15. 7; 31. 18. Joe. 2. 12, 13. Jo. 4. 8. 2 Ti. 2. 25, with ch. viii. xvi. xxii.—xxiv. xviii. xxxiii.
k Ex. 12. 48, 20. 10. Ac. 13. 26, 2.
5 Not every occasional stranger, but any resident Gentile proselyte.—*C.*
l Jos. 24. 15. Mat. 6. 24. Je. 2. 13. Ho. 9. 14.
m 2 Sa. 9. 6. 2 Ki. 8. 8. Is. 52. 2 ch. 25. 13, 30–34.
n ver. 4, 6.
o Je. 44. 11. ch. 15. 7. Le. 17. 10; 20. 3, 6. 26. 17. Ps. 34. 16; 50. 21, 22.
p Nu. 16. 16. De. 28. 37. 2 Ch. 29. 11. ch. 5. 15. Je. 24. 9.
q Ps. 31. 22. Ro. 11. 22. Le. 20. 3, 6, 17, 18.
r Jos. 22. 16. 2 Sa. 12. 13. 1 K. 2. 22, 23. Ps. 81. 11, 12. Is. 5. 5, 6; 66. 4. Je. 4. 30; 7. 16; 11. 11, 12, 20; 15. 1, 2, 9; 19. 11; 27. 8, 13.
s Je. xxvii. xxix. Ex. 7. 3. Le. 17. 10.
t ch. 12. 25; 13. 28, 29, 33. 6. ver. 4, 7, 8. De. 13. 1–3; 18. 17, 20–7. Je. 14. 15.
u Ps. 119. 67. ch. 11. 20. Je. 21. 4. Ho. 14. 1–3, 8. Is. 55. 7. Je. 3. 1, 4, 13, 14, 22; 31. 33–20. 1 Pe. 2. 25; 10. 25. Ho. 6. 1. Ja. 5. 19. Mat. 5. 42. Ex. 19. 4–6. 28. 37. 97. Le. 17. 7. Zec. 13. 9.
6 See note * in first column.
7 The nature and force of the argument in this passage will best be understood by comparing it with Ge. xviii., where Abraham pleads for the cities of the plain, and where the Lord says, in answer to his last appeal, 'I will not destroy it for ten's sake.' The sin of Israel was so great, that had Noah, Daniel, and Job dwelt in it—three of the holiest men of sacred history—even their presence could not have saved the land. They themselves might have escaped, but divine vengeance must descend upon the country. Daniel was a contemporary of Ezekiel. He was one of his fellow-captives, and had doubtless already distinguished himself by devotion to God.—*P.*
v Le. 26. 26, ch. 4. 16; 5. 16. Is. 3. 1. Je. 15. 2, 3; 16. 4, 9, 10, 11, 21, 22. La. 4. 9, 10. *a* Ge. 6. 7, 8; 7. 1. ver 8. 22. Da. 9. 5, 10, 11. Job 1. 5; 42. 8, with Je. 15. 1, 7, 10, 11, 14; 14. 11. Pr. 21. 4, 6. Ge. 18. 23–32. Job 22. 30. Lu. 26. 22.

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the walls of the ecclesiastical and national prosperity and safety, Ex. 32. 10–14; Ps. 106. 23; Eze. 22. 30. *C.*

Ver. 9. *Neither shall they be written,* &c. An allusion to the public genealogies, whereby descent, and privilege, and property were secured, Ezr. 2. 62; and thence to that 'Lamb's book of life,' Re. 21. 27, which is not temporal, but eternal, which they who receive 'shall never perish,' Jn. 10. 28. *C.*

Ver. 11. A shower of two hours penetrating the walls, built only with palm-branches, mud, and tiles baked in the sun, caused the fall of several houses at Tazer (*Shaw*). Sir J. Chardin states such occurrences to be common among many of the imperfect buildings of the East. See also Skinner's *Travels. C.*

Ver. 14. *Untempered mortar.* So called, either because being unmixed with hair, moss, or straw, it would not adhere: or being earthy and uncombined with any species of lime, it would not set or take hand. The apt emblem of the attempt to reform men's lives by the mere word of the law, 'unmixed with faith' towards the Lord Jesus Christ, He. 4. 2. *C.*

Ver. 18. *Sew pillows to all arm-holes.* 'Fit cushions to all elbows' (*Waterland*). An allusion to luxurious sofas prepared for those who came to listen to their pretended visions.—*Make kerchiefs* 'Fabricate hunting-nets for every stature'—for young and old. *C.*

REFLECTIONS.—God never places any in offices for which he does not qualify them. Nor have covetous and men-pleasing preachers any proper evidence of a divine mission. How daring and blasphemous is it to counterfeit commissions from God, or to father the devil's falsehoods, flatteries, and impieties upon him! Very dreadful shortly shall be the condition of such. And they who will not be awed by God's threatenings, forfeit his promised blessings. Alas! how terrible are the winds and storms of judgment that God has in readiness to plague his opposers! and none shall share more dreadfully in them than deceitful preachers who have flattered their hearers in wickedness. Shamefully shall they be stripped of their usurped honour, and exposed to indignation and wrath. And all their arts of seduction—their tormenting of the godly and encouraging of the wicked—will at last redound to their



TEMPLE AT OLD CORINTH—TEMPLE OF NEPTUNE, THE ONLY RUIN STANDING OF THE ONCE BEAUTIFUL CITY OF CORINTH. [Ezekiel, xiv:3.]—"Son of man, these men have set up their idols in their hearts, and put the stumbling block of their iniquity before their face; shall I be inquired of at all by them?" The idolatries which corrupted the Israelites in the time of the prophets they learned from other nations. The artist and the writer left Athens by train early in the morning, passed by Eleusis, and over the Corinthian canal, and reached Old Corinth in time for dinner. This picture was taken about 12 o'clock. In no city in the world did men set up idols of greater splendor and put stumbling blocks of their iniquities more completely before their face than in Corinth, the city which at the time Ezekiel wrote his prophecy was the most corrupt and wealthy in Greece. All that remains of it is the temple of Neptune, seven venerable columns of which we see in the picture

15 ¶ If[b] I cause noisome beasts to pass through the land, and they spoil[g] it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* in it,[g] *as* I live, saith the Lord GOD, [c]they only shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or [d]*if* I bring a sword upon that land, and say, Sword, go through the land; [e]so that I cut off man and beast from it:

18 Though[g] these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or[h] *if* I send a pestilence into that land, and pour out my fury upon it in blood, [i]to cut off from it man and beast:

20 Though[g] Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; [k]they shall *but* deliver their own souls by their righteousness.

21 ¶ For thus saith the Lord GOD, How much more when[l] I send [m]my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet,[n] behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters; behold, they shall come forth unto you, and ye shall see [o]their way and their doings: and [p]ye shall be comforted concerning the [q]evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that [r]I have not done [s]without cause[2] all that I have done in it, saith the Lord GOD.

CHAPTER XV.

3 By the unfitness of the vine branch for any work, 6 is showed the rejection of Jerusalem.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the [a]vine-tree more than any tree, *or than* a branch [b]which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold,[b] it is cast into the fire for fuel; [c]the fire devoureth both the ends of it, and the midst of it is burned. Is it meet[1] for *any* work?

5 Behold, when it was whole it was meet[2] for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord GOD, [d]As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.[3]

7 And[e] I will set my face against them; [f]they shall go out from *one* fire, and *another* fire shall devour them; and [h]ye shall know that I *am* the LORD, when I set my face against them.

8 And[i] I will make the land desolate, because they have committed a trespass,[4] saith the Lord GOD.

CHAPTER XVI.

1 Under the similitude of a wretched infant is showed the original state of Jerusalem. 6 God's extraordinary love towards her. 15 Her monstrous whoredoms. 35 Her grievous judgment. 44 Her sin, equal to her mother's, and exceeding her sisters, Sodom and Samaria, calleth for judgments. 60 Mercy is promised her in the end.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a]cause Jerusalem to know[1] her [b]abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem, [c]Thy birth[2] and thy nativity *is* of the land of Canaan; thy father *was* an Amorite, and thy mother an Hittite.

4 And[d] *as for* thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water to supple *thee*:[3] thou wast not salted at all, nor swaddled at all.[4]

5 None[e] eye pitied thee, to do any of these unto thee, to have compassion upon thee; but

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[b] Le.26.22. ch.5.17. Je.15.3. Nah.3.3. 2 Ki. 17.24,25,26. 2 Ch.33.11. Je.21.9. 24.10. 29.17,18. Ho.2.12. Am.4.10.

[3] Or, *terrible.*

[g] Heb. *in the midst of it*

[c] ver.14,18,20. verb. 16. Je.15.2. Ge.19.17,26. Mat.24.40.

[d] Le.26.25. ch.5.12,17. 6.3. 14.13,17,21. 21.3,4. Je. 15.2. 43.11. Eze.33.2,3.

[e] See ver.14,16.

[h] ch.5.17. 38.22. 2 Ki. 8.1. Je.15.2. 24.10. Eze.5.12. 6.11,12. 7.15. 12.16. 14.13,19,21. 33.27. Ho.4.3. Zeph.1.3. Je. 32.42. 36.2,29.

[i] See ver.17.

[f] Or, *also where.*

[k] ver.14,16,18. Job 14.19-22. Je.15.2,3. Eze.14.14.

[l] ch.5.17. 6.11. 7.15. 14.13,19,21. Am.3.6. Je.15.3.

[m] ch.5.12. 6.11. 7.15. 14.13,19,21. Am.3.6. Je.15.3. Eze.5.17. 6.11. 7.15. 14.13,19,21. Am.3.6. Je.15.3.

[n] ch.6.8. De.4.27. Je.44.28. Eze.20.23,26. 22.15. 36.19.

[o] ch.5.13. 20.43. 36.31. Je.31.18,19.

[p] Is.40.1,2. ch.6.10. 14.23. 20.43. 36.31. Da.9.4 &c.

[q] Ho.12.6 &c.

[r] De.8.2. 32.9,37. Je. 22.8,9. 40.2,3. 44.2,3. Da. 4.35. 9.7,14. Ho.11.8. Am. 3.6. Ro.9.20. Re.15.3. [s] ver.43. ch.7.3,4,8, 9. ver.27. xx.22. xxiii.25. Is. 3.11. 24.6.

[1] Or, *wood.*

[2] Ye shall know, when they confess the idolatry of their fathers, what abominable cause I had to punish them as a judge: and ye shall know, when they forsake their sins, and turn to their God, what abundant cause I had to shew them mercy as a father for their profit and salvation. He.12.6-10.—C.

[4] The force of the metaphor lies in the fact, that the only value of the vine is its fruit. If it be fruitless it is absolutely worthless. Israel was a vine. The Lord had planted it. It had proved unfruitful, fallacious, and it was consequently without value. The wood of other trees may be employed for some good purpose, but nothing can be made of the vine, branch or stock. It is only fit for the fire. The application is this: A people to whom God makes himself known, and who turn his grace into lasciviousness, sink far beneath those who have not known God. A heathen nation may have still much good and a future; degenerate Israel, that dwelt at present at Jerusalem (this limitation is given by ver. 5, and by the nature of the thing), is utterly unsavable, and must perish without remedy.' He.6.4-8. *P.*

[a] ch.15.2. Is.5.1,7. Ps.80.8. Ho.10.1. Je.2.21. Mat. 21.33. — 15.9. 19.12. 16. 1 Co. 4. 7. Ps. 115.3

[b] Je.15.6. He.6.8.

[c] 2 Ki. 14.9. 2 Ch. 25.18. Am.4.11. Je.8.—20.

[1] Heb. *made for.*

[d] Is.1.5. 5.24,25. Ps. 80.16. Je.4.26. 9.12. 21.10. 22.6,7. 44.28.

[2] See note 1 on first cent.

[e] ch.14.8. Je.44.11.

[f] ver.19. Am.5.6,19. 2Ch.34.25. Je.21.10. 42.16. 44.12.

[g] 2 Ki.19.27. Is.24. 26. Je.48.45,46. Am.1.5. 2.5. 9.1. 4.7. 10.12,14. Na.1.6.

[h] ch.6.7. 7.4. 11. Ro.10. 38.42. 44. Psa. 46.8. 11.

[i] ch.14.13,15. 15.7,8. 20.8. 21.3,4. 22.31. 30.24. 36.18. Je.19.9.

[3] Heb. *prepared a Passover* ch.xvi. xxiii. xxxv. 15. 1 Ki. 12. 28. 2 Ki. 23.—xix.26. ch.17.9. 20. xxi.1,24. 2 Ch. 36.14. 16. Je.19.16-19.

[a] ch.3.17-21. 23. 33. ver.2. xx.4. xxii.2,6. Is.58. 1. Ho.8.2. 13.1. 5.20.

[1] Most probably by epistle and messenger, as Jeremiah had sent to the captives, Je. xxix. 1, and as the apostles afterwards communicated God's will to the churches. —C.

[b] 1 Ki.8.9—xvi.xx. xxii. xxxiv. Mi.——7. Je. xix. 1. 2—iii. 1. Ez. vi. 11.

[c] ver. 45. Je. 22. 2. Ge.11.28,29. 31.24. 10, with 25.19,26. 34. 35,36. 46. Is. 51.2. Ro.11.28. Ph. 3.4. Mat. 3.7.

[2] Heb. *nativity out of habitation*

[d] Jos.24. 2. Ho. 12. 3. 12. Ge. 35. 19. Ex. 1.16. 16.3,4.—35.—36. Nu. 21.

[3] Or, *when I looked upon thee.*

[4] This is one of the boldest and most amazing figures in the whole book. It exhibits in a very touching manner the depth of Israel's sin and ingratitude. Jerusalem is represented as a new-born female infant abandoned by its parents but taken, tended, nurtured, & trained with even more than a parent's tenderness and care by Jehovah. On reaching maturity she becomes the bride of her preserver; and is liberally supplied with everything her heart could desire. But instead of returning love and devotion, she basely gives her affections to others, and becomes an adulteress. The terrible judgments inflicted on Israel were thus most richly deserved.—*F.*

[e] Ge.19.13. Ac.7.60. 22.19,34. Ex.2.6. Ps.

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own infamy and ruin. And it is a great mercy to be delivered from such as would impose on or tyrannize over our conscience.

CHAPTER XIV. Ver. 3 10. They have given their idols the highest place in their esteem and affections, and have set them up before them as objects of worship.—If any such consult me by a prophet, let them expect nothing but fearful denunciations of judgments, answerable to their abominable idolatries, and the horrid wickedness of their heart; answerable likewise to my glorious perfections, which I will magnify in making them the lasting monuments of just indignation.—Their false prophets will I give up to the delusions of their own heart, that I may fearfully destroy them and those who consult them. 21-23. Either the deep repentance and penitent acknowledgments of those who should be brought to Babylon, or their sinful obduracy and horrid vices, would convince these who had been formerly carried captive, that God had justly desolated their country, and make them glad that themselves had been so early carried captive.

Ver. 7. *Which separateth himself from me.* The Israelites did not purpose to 'separate themselves from God—nay, they came with apparent teachableness to receive instruction from his prophet—yet God pronounced them 'separate,' because he had said, 'Thou shalt have no other gods before me.' An awful lesson to those churches both in the East and the West that have combined pictures, images, relics, and tutelary saints with the worship of Father, Son, and Holy Spirit; and not less awful to those of the Reformed churches, who, rejecting all outward idolatry, have yet set up in their hearts the love of the world in any of its idolatrous forms, Col. 3. 5; 1 Jn. 2. 15, 16; 5. 21. *C.*—*Answer him by myself.* Not by a reply from the prophet, but by a judgment inflicted by my own hand. *Note*, This is the case with all who are seekers after religious knowledge, but careless of religious practice, or living in the indulgence of some secret sin. Let them know assuredly 'their sin will find them out,' and their Judge who seeth in secret will punish them openly. *C.*

Ver. 9. *I the Lord have deceived that prophet.* God does not influentially deceive the prophet into an error; but if, like Balaam, the prophet 'love the wages of unrighteousness,' then God adjudges him to be given over to the counsel of his own heart. Re. 22. 18, and if, like Judas, he be a traitor to his country or his God, God adjudges him to be given up to Satanic possession, Lu. 22. 3-6, and so he becomes at once the dupe and the propagator of lies. *C.*

REFLECTIONS.—The very worst of men too often hypocritically put on specious appearances of religion. But it is at their peril to mock God, or attempt imposing upon him. His judgments will fall upon them answerably to what they really are in his sight. Their sin, shame, and misery are all owing to themselves. And of all sinners, the doom of hypocrites and deceitful preachers will be the most terrible. If we serve idols, our heart cannot fail to be estranged from God, and we must be for ever separated from him. If we love to be flattered in our sins, God will justly give us up to such flattery. And dreadful at last shall be the punishment both of deceivers and deceived. The punishments of sin on earth are intended to prevent others from the commission of it. Nor does God ever take men into covenant with himself without purging them from their odious iniquities. National sins, carried on to an enormous height, cannot long fail to bring on national judgments. And if men who receive distinguished favours notoriously rebel, they may expect complicated judgments. God often averts general calamities for the sake of a few, who, in the general corruption, are singularly upright, pious, humble, and mighty in prayer. But if nations be singularly ripened for ruin, such can only obtain their own deliverance, or a blessing on their own share in the common calamity. Yet how pleasant it is in evil days to see sinners become monuments of mercy, and to see such benefited by his judgments and repenting of their sin! And it is well when God is not only justified, but glorified, in the manifested wisdom and goodness of his afflictive dispensations.

CHAPTER XV. Ver. 2. *Vine-tree.* Israel is beautifully compared to a vine, spreading from the Mediterranean to the Euphrates, and covering the hills with its shadow, Ps. 80. 8; and our Lord takes it as an emblem of his body and his members, and

thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and [g]saw thee polluted[5] in thine own blood, I said unto thee *when thou wast* in thy blood, [h]Live; yea, I said unto thee, *when thou wast* in thy blood, Live.

7 I have [6]caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments:[7] *thy*[i] breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare.

8 Now[j] when I passed by thee, and looked upon thee, behold, thy time *was* [k]the time of love; and I [l]spread my skirt[8] over thee, and covered thy nakedness: yea, [m]I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou [n]becamest mine.

9 Then [o]washed I thee with water: yea, I throughly washed away thy blood[9] from thee, and I anointed thee with oil.

10 I[p] clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy forehead,[1] and ear-rings in thine ears, and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy [r]raiment *was of* fine linen, and

A.M. cir. 3411. B.C. cir. 593.

[g] Ac.7.34; 13.17. Ps. 105.12-38. Ex.22.24,25. 3.2,7,8.

[6] Or, *trodden under foot.*

[h] Ge.17.1-3,4,6,4. Ps. 105.15.

[6] Heb. *made thee a million*, Ex.1.7,10,37. Ge.22.17. De.1.10.

[7] Heb. *ornament of ornaments.*

[i] Ca.4.5.

[j] Ex.2.23-25,6.5,6,3. 7.Ac.7.34.

[k] Ac.7.17. Je.2.2,31. 3.1. Ho.2.15,19. Jn.3. 29.

[l] Ex.3.22,11.21,with Ru 3.3. Ke.3.17,18. Is. 61.10.

[8] *Spread my skirt.* Compassionate men have often been known to strip off part of their own dress to clothe the naked. To such an act, not merely compassionate, but self-denying, the allusion is made: and it describes the grace of the Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich.—C.

[m] Ex.xix.xxiv.

[n] Je.2.2.

[o] Ex.xiv. 1 Co.10.2. 1 Je.1.1-xvi. Ho. 9. 14. 1 Jn.1.20,27,5.8.

[9] Heb. *bloods*, De. 1.xxix.32.9.1 Pe.2.9.

[p] Nu.24.5,7. Ps.147. 7,13-17,20. Ex. xix. to De.12.xiii. Ps.45.13,14. with Is.3.16-23,61.2,74. 47. Pr.1.9.4.9. Ca.1.10, 11.

[1] Heb. *nose*, Is.3.21.

[r] Ps.45.13,14.

* Human sacrifice has been practised in all heathen countries,—and still remains both in civilized and savage regions, a witness of the accuracy of scriptural narrative. Child-sacrifice indicates the practice in its most hideous form, and it also continues—so obstinate is sin, so slow to wrath, and so long-suffering is God.—C.

A.M. cir. 3411. B.C. cir. 593.

[s] De.32.13,14. Ps.81. 14-16.

[t] Ps.48.2. 1 Sa.x. to 2 Ke.x. 1 Ch.xii. to 2 Ch. ix.

[u] De. 4. 6-20, 32-39; 7.6-16,25,6.5-14. 1 Co.4. 7. 1 Ti.6.11. Is.lxi.

[v] Ps.50.2. La.2.15.

[x] Je.7.4. Mi.3.11.

[y] Ho.1 2. De.32.15-18. Ne.ix. 2 Ki.17.7-20. ch.xx. xxii. Is.57.7-13. 65.2-5,11,12. Je.11.12. Ez.xxxiii. Nu.xxv. Ju. ii.-xix.

[2] *His it was.* Rather, 'which should not have been done.'—C.

[z] ver.15,58. Is.57.7. Ho.2.8. 1 Ch.28.24. Ez. 32.2,3. ch.7.20. 2 Ki.23. 7.

[3] *The like things shall not, &c.* Rather, 'whither thou shouldst not have come, nor shalt this have been done.'—*Bochart.*

[a] Ex.32.2,3. Ho.2.8. 1 Ki.6.21. Ch.7.19. 23.14. 15.

[4] Such indecent figures as were worn by the heathen in honour of Bacchus.—*Herod.* b. ii. c. 48, 49.—C.

[5] Heb. *of a male.*

[b] Is.41.19,20,57. 7,8; 65.3. Je.2.20,27. ch.3.1. 9.

[c] Ge.28.28. Ex.30.3, 4.

[d] De.32.14. Ho.2.8; 13.5. Ke.6.4.

[6] Heb. *a savour of rest.*

[e] ver 8. De.20.11,12. 28.29,4. Ge.3.7. Ex 13.2,12.

[f] ver. 26; ch. 20. 26. 31.17,21. Je.7.31,32. Mo.18.21. Ke.16.3. Is.57. 5. Ps.106.37. Ch.33.6.

[7] See note [1] in first column.

[8] Heb. *decour.*

[9] Rather that they might be 'consumed' by the fire in the sacrifices of Moloch, viz.21, or 'devoured' by wild beasts or birds of prey, when the sacrificed babes remained unburned. See Ge.15.11. 2 Sa.21. 10.—C.

[g] ver. 20. Ge.17. 7, 21. Ex. 13.2. Nu. 3.41; 18.15.

silk, and broidered work: [s]thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper [t]into a kingdom.

14 And[u] thy renown went forth among the heathen for thy beauty: for it *was* [v]perfect through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But[x] thou didst trust in thine own beauty, [y]and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.[2]

16 And[z] of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.[3]

17 Thou hast also taken [a]thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images[4] of [5]men, and didst [b]commit whoredom with them;

18 And tookest thy broidered garments, and coveredst them: and thou hast set [c]mine oil and mine incense before them.

19 My[d] meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour:[6] and *thus* it was, saith the Lord GOD.

20 Moreover, thou hast taken thy sons and thy daughters, [e]whom thou hast born unto me, and [f]these hast thou sacrificed[7] unto them to [8]be devoured.[9] *Is this* of thy whoredoms a small matter,

21 That thou hast slain [h]my children, and

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of that godly discipline which, by his providence or by his church, he exercises for their purification and fruitfulness, Ja. 1.3-8. *C.*

Ver. 7. They rejected the word of the prophet, and fled from Jerusalem into Egypt to escape the Chaldeans, but in Egypt they met the destruction they had vainly hoped to avoid, Je.42. 7-22. *C.*

REFLECTIONS.—In great condescension, God often explains his providences for the satisfaction of his servants and people. But none are more unprofitable than degenerate professors of the true religion. They who will not be useful for the glory of God and his grace, must be made fuel for the fire of his wrath; and must pass from one trouble into another till they be consumed. And the complete ruin of his implacable adversaries will manifest his excellencies, as well as the perfect happiness of his obedient friends.

CHAPTER XVI. The whole of this chapter emblematically represents the original sinfulness and misery, the gracious conversion, the fearful apostasy, severe corrections, and wise recovery of the gospel church, and of good men. Ver. 3-5. Abraham and Sarah were originally idolaters; and their posterity lived in Egypt most wickedly and wretchedly. 6-14. These figurative expressions represent all the favours which God heaped upon them in the days of Moses, Joshua, David, and Solomon; their deliverance from Egypt; preservation in the wilderness; the adoption of them by covenant into his family; giving them his oracles, ordinances, tabernacle, and temple; multiplication of their numbers; rendering them his only church, and a most wealthy, powerful, prosperous, and famous nation. 15-34. Proud of their privileges, they abandoned themselves to idolatry, and employed the wealth which God had given them in making and serving idols everywhere throughout their country. Their first-born children, who were sacred to God, they sacrificed to Molech. By costly presents they courted the alliance of their heathen neighbours, Egyptians, Assyrians, Chaldeans, &c., and insatiably and impudently vied with them in their idolatries. 35-43. For their filthy idolatries, murder of their innocent infants, shameless lewdness, base ingratitude, and long-repeated provocations of God, the Chaldeans, and afterwards the Syro-Grecians and Romans, shall terribly destroy them, and lay desolate their country, and thus force them to cease from their wickedness. 44-59. In loathing God their covenanted Husband, and murdering their children, they were as wicked as the ancient Canaanites. And however they had once condemned the ten tribes which dwelt on the north, and the Sodomites who dwelt on the south-east of Judea, they now exceeded them in the number of their idols, the enormities of their wickedness, and in sinning against more warnings, mercies, and judgments. 60-63. In pursuance of my covenant made with Abraham, and in the wilderness, I will forgive their iniquities, render them deeply penitent for their sins, and receive them back to their land; and not by the ceremonial dispensation, but by the preaching of the gospel, will I convert not only the ten tribes, but the very worst of the heathens, to Christ, when they repent and believe.

Ver. 3. *An Amorite.* Not by descent, but by disposition: 'Amorite' signifying a *rebel*, which Abraham as an idolater (Jos. 24. 2) originally was, and as every man by nature is, till graciously 'quickened together with Christ,' Ep. 2. 1-5.—*An Hittite*—one that fears. A description which well applies to Sarah, and indicates her constitutional fear lest the promises of God would not be fulfilled—a fear arising from weakness of her faith, and which nothing but the grace of God could sustain against the misgivings of sense. *C.*

Ver. 10-14. These several things—broidered work, badgers' skins, linen, silk, &c.—are first to be considered as literal national attainments, the products of art and industry. And viewed as such, no doubt they are so often either idolized or dedicated to pride and vanity, that they appear unfit emblems of the humble graces of the Spirit. But to argue from the abuse, against the use of anything, is most unjust. Even the merely ornamental arts are not sinful in themselves, else God had not so employed them in the garniture of the temple, nor adduced them as evidences of his paternal kindness. It is by considering them as such, that all the evils that so many seem inseparable from manufactures, and all the pride so often exhibited in ornamental dress, are to be counteracted and remedied. He that 'gives God thanks' may make what he will: he that 'gives God thanks' may wear what he will. But without thankfulness, the rags of the beggar and the purple of the king are alike liable to conduct into sin. *C.*

Ver. 27. *Daughters of the Philistines.* This phrase is employed to indicate the degraded condition of Israel, whose once manly character had become so debased by idolatry and licentiousness, that the daughters of their enemies not only ruled over them, but despised them: and though heathens, were ashamed of their faithless apostasy. *C.*

Ver. 34. 'Adultery (ver. 32) and whoredom' are used for apostasy and idolatry, both because they imply a breach of the covenant whereby God said to Israel, 'Thy Maker is thine husband,' and because apostasy and idolatry were, in reality, but other names *for* the crimes charged, impurity constituting an essential part of all idolatrous worship. *C.*

Ver. 39. In ancient times the exposure of captives in a state of nakedness is frequently recorded as one among the glaring horrors of slavery. That such cruelty should have prevailed among idolatrous heathens needs not be wondered at; but, alas! that it ever should have prevailed among Christians! Alas! that nations calling themselves Christian, and states boasting of their freedom, should still legalize and practise the same abomination! Lord, open their eyes that they may see, and their hearts that they may feel and repent! *C.*

Ver. 41. By the Babylonish captivity, Judah was completely cured of her idolatry; and all that has yet been discovered of the remnants of the ten tribes of Israel, seems to represent them as returned to their attachment to the law of Moses; so that one stumbling-block to their reception of pure Christianity is taken out of the way, and their perversion to the Romish and Greek communions—which both, alas! still multiply their images and worship at their shrines—seems to be rendered impossible. *C.*

Ver. 55. The name of 'Sodom' is applied to Jerusalem, Is. 1. 10, because of her resemblance to that wicked city in luxury, impurity, pride, oppression, and other abominations. But here Sodom is not identified but contrasted with Jerusalem, see also ver. 46. Scott and other eminent expositors understand 'Sodom' as representing the Gentiles: but this cannot well be, as they have already been largely converted, while Jerusalem remains in unbelief. Piscator and others render the passage, 'If I shall return,' &c.; and understand it as saying, 'To restore thy captivity is not in my thoughts or purposes:' this, however, will not accord with the promise, ver. 60-63. Is not 'Sodom' rather to be taken literally as undoubtedly 'Samaria' is taken for 'Israel'), which is to be restored, and understood to mean Moab and Ammon, the descendants of Lot, who escaped out of Sodom when the LORD miraculously destroyed it, and 'set it forth as an example, suffering the vengeance of eternal fire!' Jude 7. See Je. 48. 47; 49. 6, where the restoration of these two nations is expressly promised. And though human history be unable to distinguish them among men, this ignorance cannot interfere with the knowledge and purposes of God. *C.*

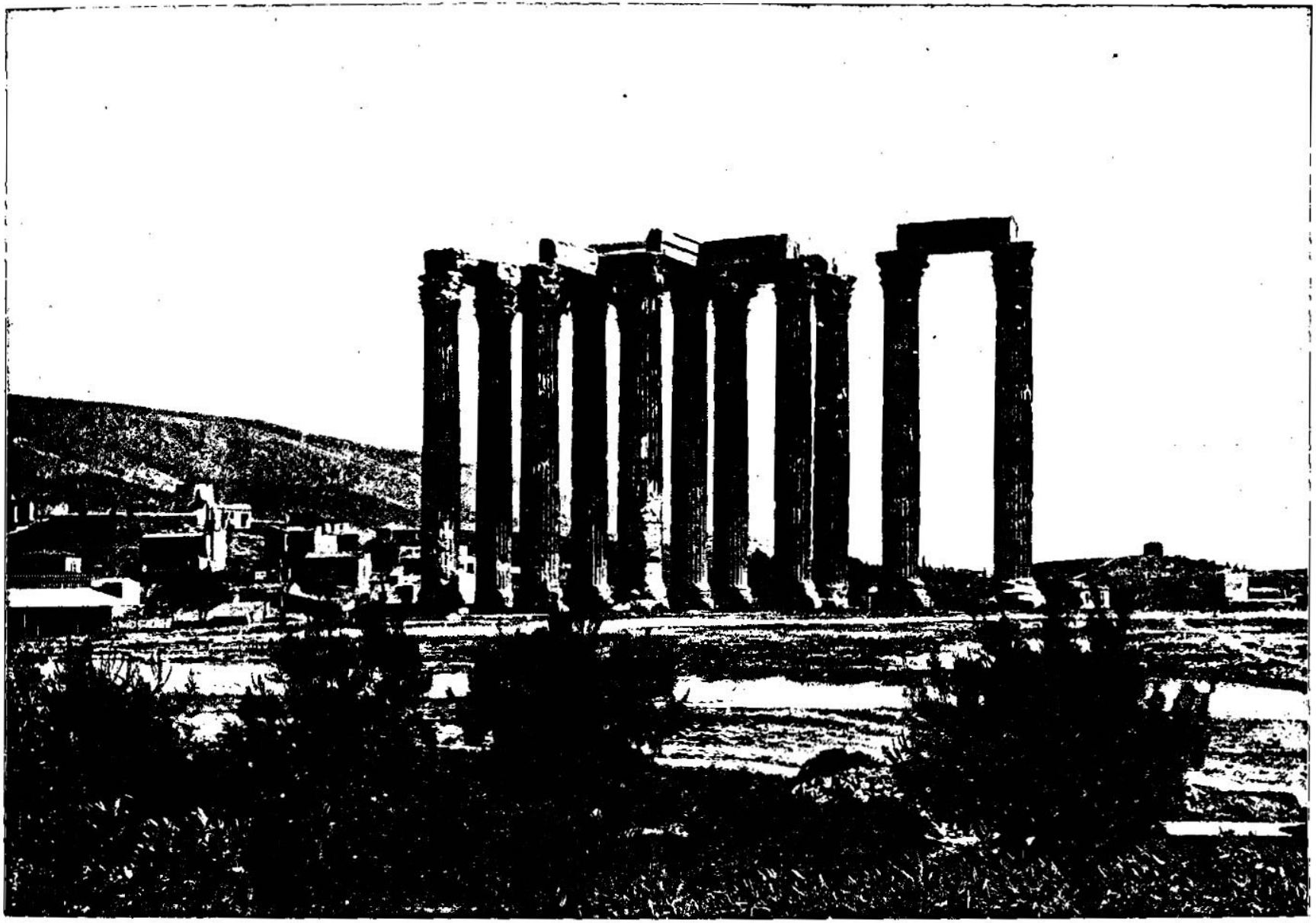

TEMPLE OF JUPITER OLYMPUS, ATHENS—SEVEN HUNDRED YEARS IN PROCESS OF CONSTRUCTION. [Ezekiel, xvi:24, 25.]—"That thou hast also built unto thee an eminent place, and hast made thee an high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred." Ezekiel in this sixteenth chapter speaks of the extraordinary love of God toward Jerusalem, and of her deep degradation in departing from Him in search of the gods of wood and stone worshiped by surrounding nations. We give a picture of a ruined temple in Athens erected in honor of Jupiter, the most powerful of all the gods of the ancients. The greatest temple of Athens was that of Jupiter Olympus. It is at the southeast of the Acropolis, and near the right bank of the Ilissus. This temple was begun by Pisistratus, tyrant of Athens, who lived between B. C. 560 and 527, which was probably before the death of Ezekiel. This great edifice was seven hundred years in process of construction.

delivered them to cause them [t] to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered [u] the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass, [k] after all thy wickedness, (woe, woe unto thee! saith the Lord GOD,)

24 *That* thou hast also built unto thee an eminent[1] place,[2] and hast made thee an high place in every street.

25 Thou hast built thy high place at every head[l] of the way, and hast made thy beauty[3] to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou[m] hast also committed fornication with the Egyptians thy neighbours, great of flesh;[4] and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore, [n] I have stretched out my hand over thee, and have diminished [p] thine ordinary *food*,[5] and delivered thee unto the will of them [q] that hate thee, the daughters[6] of the Philistines,[r] which are [s] ashamed of thy lewd way.

28 Thou hast played the whore also [t] with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou[u] hast, moreover, multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith.

30 How[v] weak is thine heart,[7] saith the Lord GOD, seeing thou doest all these *things*, the work of [w] an imperious whorish woman;

31 In that thou [y] buildest thine[8] eminent place[9] in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;

32 *But as* [z] a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores; but [a] thou givest thy gifts to all thy lovers, and hirest[1] them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O [b] harlot, [c] hear the word of the LORD:

36 Thus saith the Lord GOD, [d] Because thy filthiness was poured out, and thy nakedness discovered[e] through thy whoredoms with thy lovers,[2] and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore, [g] I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will [h] discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, as[3] women that break wedlock,[4] and [i] shed blood, are judged: and [j] I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and [k] they shall throw down thine eminent place, and shall break down thy high places: they shall [l] strip thee also of thy clothes, and shall take thy fair jewels,[5] and leave thee naked and bare.

40 They[m] shall also bring up a company against thee, and they shall stone thee with stones, and [o] thrust thee through with their swords.

41 And they shall [p] burn thine houses with fire, and [r] execute judgments upon thee in the sight of many women: [s] and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So[t] will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because thou hast [u] not remembered the days of thy youth, but hast [v] fretted[6] me in all these *things*; behold, therefore, [z] I also will recompense thy way upon *thine* head, saith the Lord GOD; and thou shalt not commit [y] this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, [a] As *is* the mother,[7] *so is* her daughter.

45 Thou *art* thy mother's daughter, that [b] loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: [b] your mother *was* an Hittite, and your father an Amorite.

46 And[c] thine elder sister[8] *is* Samaria, she and her daughters that dwell at thy left hand: and thy younger sister,[9] that dwelleth at thy right hand,[1] *is* [d] Sodom and her [e] daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations; but, as *if that were* a very little *thing*,[2] thou[g] wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, Sodom thy sister [h] hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom,[3] Pride,[4] fulness of bread, and abundance

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Ver. 61. There is a spiritual affiliation by which those who are, in one sense, called 'sisters,' are, in another, called 'daughters.' Jerusalem having been the primitive church, was thereby constituted 'the mother of us all,' Ga. 4. 19, 26. *C.*

REFLECTIONS.—Ministers have great need to be faithful in representing to men the sinfulness of their heart and life, and the misery which attends it. But what an astonishing change is made upon them by union to Christ, justification, adoption, sanctification, and spiritual comfort! All our life, honour, safety,

of idleness, was in her and in her daughters, neither[i] did she strengthen the hand of the poor and needy.

50 And they were [k]haughty, and committed abomination before me: therefore [l]I took them away as I saw *good*.

51 Neither[m] hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters[4] in all thine abominations which thou hast done.

52 Thou[o] also, which hast judged[5] thy sisters, bear[p] thine own shame, for thy sins that thou hast committed more abominable than they: they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then[6] *will I bring again* the captivity of thy captives in the midst of them:

54 That[q] thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When[r] thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was [7]not [8]mentioned[8] by thy mouth in the day of thy pride,[9]

57 Before thy wickedness was discovered, as at[t] the time of *thy* reproach of the daughters of [1]Syria,[2] and all *that are* round about her, the daughters of the Philistines, which [u]despise[3] thee round about.

58 Thou[v] hast borne[4] thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD, [w]I will even deal with thee as [x]thou hast done, which hast despised[z] the oath in breaking the [a]covenant.[5]

60 ¶ Nevertheless, I will [b]remember [c]my covenant with thee in the days of thy youth, and [d]I will establish unto thee an everlasting covenant.[6]

61 Then[e] thou shalt remember thy ways, and be ashamed, when [f]thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, [g]but not by thy [h]covenant.[7]

62 And[j] I will establish my covenant with thee, and thou shalt know that I *am* the LORD:

63 That[k] thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAPTER XVII.

1 *Under the parable of two eagles and a vine,* 11 *is showed God's judgment upon Zedekiah for revolting from Babylon to Egypt.* 22 *God promiseth to plant the cedar of the gospel.*

AND the word of the LORD came unto me, saying,[1]

2 Son of man, put forth a [a]riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD, A great eagle[2] with great wings,[3] long-winged, full of feathers, which had divers [4]colours, [b]came unto Lebanon, and took the highest branch of the cedar:

4 He cropped off the top of his young [5]twigs, and carried it into a land of traffic;[6] he set it in a city of merchants.[7]

5 He took also of the seed of the land,[8] and planted it in a fruitful field;[9] he placed *it* by great waters, *and* set it *as* a willow-tree:

6 And [c]it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers:[1] and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her [2]plantation.

8 It[d] was planted in a good soil[3] by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD, [e]Shall it prosper? [f]shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her

A.M. cir. 3421.
B.C. cir. 593.

i Lu. 16.20,21.ch.34.2-4.1 Jo.3.17.
k Pr.16.18;28.12.
l Ge. 19.24. Job 18.15. 136.29.73. Is.13.19. Je.49.18. 50.40; 20.16. Am.4.11. Zep.2.9. La. 4.6. Jude 7.
m ch.5.6,7,11;7.20;8.6,15;23.38,39;43.8. 2 Ki.16.10,11. 2-9.15,16. Jn.3.8-11. Mat.12.41, 45, with 2 Ki.12.28. Ho.4.1,2. Is.59.13.
n *Hast justified thy sisters*—by practically giving sentence in favour of their idolatries, and rendering them comparatively innocent when contrasted with Jerusalem's deeper criminality, ver.52.—*C.*
o Ro.1.32;2.1-16.
p Or, *justified*, ver. 51.
q Je.23.40. Mat.7.1-5. Ro.2.1-5,17-25. Lu. 4.26. Ju.8.4-7. ch.5.9,12. Da.9.12.
r Never as to many. Is.1.9; or in the latter days, ver.55,60. Je.18. 7.19.24.27; 23.18. Je.48. 47; 49.6,39; 12.16. Ro. 11.12,15,25,31.
s Is.3.11. Je.2.19. ch. 7.3,8,9;15.7; or ver.63. ch.16.31,32;34.22.
t ver.58.
u Lu.17.4. 2 Pe.2.6. Jude 7. Is.5.12. Ye took no warning by their ruin for their wickedness.
v Is.48.5. Lu.18.11.
w Heb. *for a report* or *hearing*.
x Heb. *prides* or *excellencies*.
z 2 Ki.16.5. Is. 7.1,9, 18. 2 Ch. 28. 5, 18, 19. 1 Sa.2.30. Ps.107.40. ver. 37.
1 Heb. *Aram*.
2 Reproach from the daughters of Syria.—*Bootstrapped*.
a Je.33.24.
3 Or *spoil*.
b Ge.4.13. Je.2.19.4. 18 ch.23.49. Is.3.11.
4 Heb. *horns them*.
c ch.5.13;7.4,8,9; 14. 4.12. Je 2.19. Is. 3.11. Ro.2.8,9.
d Mat.7.1,2.
e Is.24.5. De.28.15. Je.22.9;32.8,37, or ch.37.13,16.
f Ex. 19. 4-6; xxiv. De.v xxix. Jos.xxiv. 2 Ch.xv.;23,17;29.10;34. 31,32. Je.xxxiv. 2 Ch. 36.13.
g The oath to serve God only, De. 29. 12-14.—*C.*
h Ps.106.45; 105.8,9. Ne.1.5. Da.9.4. Ps.111. 5.
c Ge. 17.7,8. Ex.19. 4-6. Ho. 2. 15. Je. 2. 2. Ho.11.1, with ver.8.
d 2 Sa.23.5. Je.31.31 -34; 32.38-41; 50.5. Is. 55.3. Ho.2.19,20. ch. 37.25-27. He 8.10.
e Ps.119.59.ch.20.43; 36.31,32. Je.50.4,5; 31. 9,18-20. Joh 42.5,6.
f How wonderful is divine mercy! We observe it always appearing one way or another in the midst of provocation, and wrath, and judgment. God will not always chide, neither will he keep his anger for ever. The Jews had by gross and unprovoked rebellion, by centuries of sin, entailed upon themselves the judgments which God had threatened, and in part executed; but here we find him

A.M. cir. 3421.
B.C. cir. 593.

holding out gracious promises of mercy. These promises are mainly Messianic, and have not yet all been fulfilled.—*P.*
g ver. 53, 55. Ca.8.8, 9. Is.2.2 54.1-3, 60.xlvi. xlix.lx. Ga.4.26-31. Ro. 15.9-29; 11.12-31. Ho.3.4,5.
h ver 59, 60. Je. 31. 31. Ps. 89.3,28.
i Jn.15.16.
j Not by the covenant of Sinai, but by the covenant of grace in Christ Jesus: not by Judaism, but Christianity. Ga.2.16-21; 3.2-11,14,17-23;4.24 -31.—*C.*
k See ver. 60. Is. 54. 11. Je. 31. 34. Ho. 2.19, 20. ch.6.7.
l Ps.79.6. Da.9.7,8. ch.39.27. Zec.12.10. Je. 31.18. 20. Ro.3.19.

CHAP. XVII.

1 *From the beauty of its images, the elegance of its composition, the perspicuity of its language, the rich variety of its matter, and the easy transition from one part of the subject to another, this chapter forms one of the most beautiful and perfect pieces of its kind that can possibly be conceived in so small a compass.*—*(Smith).*—*P.*
a Ju.14.12. Nu.23.7, 18. 24.3. Mat. 13.13. ch. 20.49.
2 Nebuchadnezzar, ver.12. Je. 46.40; 4-13; 49.22. Ho.8.1. De.28. 49. Da.3.4 1.22
3 *Great wings*—an extensive empire. *Full of feathers*—a numerous army. *Divers colours*—many different nations united under one leader. *Highest branch*—Jehoiachin.—*C.*
4 Heb. *embroidering*.
b ver. 12. 2 Ki.24. 1, 10-16. 2 Ch.36. 6, 9,10. Je.22.24 28.
5 *Young twigs*—princes. *Land of traffic*—Chaldea. *City of merchants*—Babylon.—*C.*
6 Chaldea.
7 Babylon, ver. 12. Is.43.14.
8 Zedekiah, ver. 13. 2 Ki.24.17. Je.37.1.
9 Heb. *put it in a field of seed*, De. 8. 7. Is.44.4.
c ver.14;ch.19.10,11.
1 Pharaoh king of Egypt. 2 Ch.36.13. Je. 37.5,7. 2 Ki.24.20, ver. 15.
2 In the plain of Damascus, where vines are largely cultivated, they are planted in rows: between these, furrows are dug to a depth of from two to three feet. At regular intervals the furrows are flooded, and the soil thus abundantly watered. The produce of these vineyards is enormous, and both the bunches and grapes are much larger than I have seen elsewhere.—*P.*
d De.8.7. Is.44.4. Je. 17.8;58 17. 2 Ki.24.20.
3 Heb. *field*.
e Is. 8.9,10,12;30.1-6; 31.1-3. ver.15-21.
f 2 Ki.25.7. Je. xxxix. Ki.52. 43.7,10;24.8-10. 2 Ch.36.13-17.

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perfection, and comeliness are the free gifts and almighty productions of our Redeemer: and these benefits are all infinitely enhanced from the deplorable condition in which he finds us. But the most shocking wickedness, perjury, idolatry, murder, yea, everything horrid, is produced by pride, ingratitude, and forgetfulness of God and of ourselves. Nor will apostate hypocrites grudge to sacrifice wealth, life, health, and honour to the service of devils and insatiable lusts. Not even the most abandoned monsters can vie with such in aggravated wickedness: and justly therefore the Lord brings upon them complicated judgments answerable to their complicated crimes; and makes their partners in sin their tormentors in punishment. If sinners will not be warned, they must be destroyed and lost. If they will make themselves vile by their sins, God lets them become more vile by their sufferings. But it is not all the terrors and punishments of time or eternity, but the pardoning and renewing grace of God, that can make men truly penitent for sin. O how infinite is his mercy to pardon and save those who have plunged themselves into the infinite depths of guilt and pollution! and soon shall that mercy be fully displayed in converting both Jews and Gentiles by his grace, and cordially uniting them in the one mystical body of Christ!

CHAPTER XVII. Ver. 2–7. Nebuchadnezzar king of Babylon, and Pharaoh-hophra king of Egypt, are represented as great *eagles*, because of their great power, high dignity, tyrannical murder, and oppression of their neighbours. Their *great wings* represent their extensive dominions. King Jeconiah, and his family and princes, carried to Babylon, were the *highest branch* carried into a land of traffic. Zedekiah made king by Nebuchadnezzar, as his sworn tributary, over the Jewish multitudes in Judea in a state of subjection to the Chaldeans, is the *seed of the land planted* with circumspection in a fruitful field, that it might be a *vine of low stature*. Its *bending its roots and branches* towards the other eagle, refers to his sending ambassadors to Pharaoh-hophra, for procuring troops to assist him against the Chaldeans. 22–24. Out of the royal family of David I will raise up the Messiah, exalt him to my right hand, and make him Head of his church and of all things to her; and to him shall multitudes of all nations be converted, for salvation and comfort, and become members of his church. And all the nations of the world shall remark my power in exalting and prospering my once despised church, and in bringing down her most powerful enemies, Chaldeans, Jews, Romans, Antichristians, or Turks.

Ver. 5. *Seed of the land*—Zedekiah, ver. 13. *Fruitful field*—Judea. *Great waters*—as a dependant upon Babylon, em-

spring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall[h] it not utterly wither,[i] when the east wind toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the [k]rebellious house, [l]Know ye not what these *things mean?* tell *them*, [m]Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him:[5] he hath also taken the mighty of the land:[6]

14 That[7] the kingdom might be base, that it might not lift itself up, *but* that by keeping of his covenant it might stand.[7]

15 But[n] he rebelled against him, in sending his ambassadors into Egypt, that they might give him horses and much people. [o]Shall he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, [p]whose oath he despised, and whose covenant he brake, *even* with him, [q]in the midst of Babylon, he shall die.

17 Neither[r] shall Pharaoh, with *his* mighty army and great company, make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had [s]given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, [t]surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.[8]

20 And I will [u]spread my net[9] upon him, and he shall be taken in my snare; and [v]I will bring him to Babylon, and [w]will plead with him there for his trespass that he hath trespassed against me.

21 And[x] all his fugitives with all his bands shall fall by the sword, and they that remain shall be [y]scattered toward all winds; and [z]ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD, [a]I will also take of the highest branch[1] of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* [b]upon an high mountain and eminent:

23 In the mountain of the height of Israel will I plant it; [c]and it shall bring forth [2]boughs, and bear fruit, and be [d]a goodly cedar: and [e]under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that [f]I the LORD have brought down the high tree, have exalted the low tree,[3] have dried up the [g]green tree, and have made the dry tree to flourish: I the LORD have spoken, and have done *it*.

CHAPTER XVIII.

1 God reproveth the unjust parable of sour grapes. 5 He showeth how he dealeth with a just father: 10 with the wicked son of a just father: 14 with the just son of a wicked father: 19 with a wicked man repenting: 24 with a just man revolting. 25 He defendeth the equity of his dealings, 31 and exhorteth to repentance.

THE word of the LORD came unto me again, saying,[1]

2 What[a] mean ye, that ye use this proverb concerning the land of Israel,[2] saying, The [b]fathers have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold,[c] all souls are mine; as the soul of the father, so also the soul of the son is mine: [d]the soul that sinneth, it shall die.

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h Isa. 5 Je. 4. 13 ch. 36. 10. Ho. 12. 13, 14.

i *Utterly wither.* The regal government shall no more be restored.—*Ewald.* The army of Nebuchadnezzar coming from the east as a parching wind. See Je. 4. 11, 12.—*C.*

k ch. 2. 3-8. 3. 9. 12. 2. 2 Ki. 24. 19. 2 Ch. 36. 12. Je. 52. 2.

l Ac. 8. 30. Mat. 13. 51.

m ver. 3, 4. 2 Ki. 24. 11-17. 2 Ch. 36. 9, 10. Je. 24. 1. 27. 20. 28. 2, 3. 29. 2. 52. 28. Da. 1. 2.

n Heb. *brought him to an oath*, 2 Ch. 36. 13.

o *He hath also taken the mighty of the land.* The principal men for instances—living pledges and guarantees for the fulfilment of Zedekiah's promise of allegiance.—*C.*

p Je. 37. 12, 13. ch. 17. 15, 16.

q Heb. *to keep his covenant, to stand by it.*

r 2 Ki. 24. 20. Je. 52. 3.

s 2 Ch. 36. 13. Je. 37. 1, 2. 39. 5. Je. 37. 1. ver. 7.

t ver. 13. Ne. 13. 25. Ps. 15. 4. 89. 34. with Ex. 19. 8.

u Ps. 140. 5. Ec. 9. 12. Je. 5. 26. 50. 24.

v ch. 17. 20. 32. 3. 33. 4. 39. 3. Ps. 9. 15. 31. 4. 57. 6. 66. 11. 140. 4, 5.

w ver. 13, ch. 12. 13. 16. 59. 17. 24. 38. 2. 39. 1. Je. 2. 9. 25. 31. 50. 44. Ho. 2. 2. 4. 1. Mi. 6. 2. Joe. 3. 2.

x Heb. *to keep his covenant, to stand by it.*

y 2 Ki. 24. 20. Je. 52. 3.

z Je. 21. 4. 32. 5. 34. 2, 3. 37. 17. 38. 18, 23. 39. 7. Da. 11. 45. Am. 9. 4.

a Re. 20. 7, 8. 1 Co. 10. 11. 2 Ti. 3. 1. 1 Pe. 1. 20. Ju. 18. He. 1. 2. 9. 26. Ga. 4. 4. Ep. 1. 10. Php. 2. 9-11. Je. 23. 5. or Deut. 18. 15.

b Mat. 3. 47, 48. Lu. 1. 51-53. Ps. 107. 33-35. 1 Co. 1. 27, 28. 2 Co. 4. 7. Ja. 2. 5. 1 Pe. 2. 6-8. Re. 17. 14. 19. 16. Je. 17. 10. Am. 2. 9. Is. 2. 12-15. Ps. 92. 12. Ho. 14. 5. Ez. 31. 3. Da. 4. 7. with ch. 31. 6. Da. 4. 12.

c Isa. 4. 35. 41. 19. 55. 13. Je. 23. 3. Lu. 1. 52. 13. 19. 1 Co. 1. 27, 28. 2 Co. 4. 7. Ja. 2. 5. Ps. 107. 35.

d *The low tree—the dry tree.* Christ, who humbled himself, was 'meek and lowly in heart,' and speaking up before the eye of sense, not as 'a tree planted by the rivers,' but 'as a root out of a dry ground.' Is. 53. 2.—*C.*

e Lu. 23. 31.

CHAP. XVIII.

1 This chapter contains an exposition of a leading principle in the divine law; namely, that personal guilt alone entails punishment. It is quite true that sinful example appears to be hereditary, and children appear to be punished for the guilt of their ancestors. Tabularises from the fact that parental training and evil example contribute largely and necessarily to the formation of character. Children are punished, not because their fathers sinned, but because they follow out in their fathers' wicked ways. Thus the divine government is vindicated by the prophet against an impious imputation on the part of infidel Jews.—*P.*

a Ps. 146. 7. De. 32. 4. Zep. 3. 5. Ro. 9. 14.

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Messiah's protection, as a weary traveller beneath the shade of a rock or tree. *Dwell*—continue in the faith of Jesus and love of God.—*C.*

1 ver. 17. 2 Ki. 25. 6. 2 Je. 10. 4, 5. 34. 3-5. 39. 5-7. 52. 10, 11.

b ch. 20. 40. 34. 23, 24. Je. 23. 5. 30. 9. Ho. 3. 5.

c ch. 6. 13. 31. 3, 4, 6. Ps. 72. 16. Is. 27. 6. 37. 31. Am. 9. 13, 14.

d Is. 4. 2. 27. 11. 60. 21. 61. 3. Je. 33. 15. Zec. 3. 8. 6. 12.

e Da. 4. 12, 21. Mat. 13. 32. Mar. 4. 32. Lu. 13. 19.

f Ps. 104. 17. Je. 22. 23. Ho. 14. 8. Mat. 13. 32. Lu. 13. 19.

g Mat. 12. 43. Lu. 11. 24. Re. 18. 2.

h Is. 40. 5. 49. 23. 52. 10. 60. 16. Je. 16. 21. 24. 7. 28. 16. 29. 9. 31. 34. Ho. 2. 20. Zec. 2. 8, 9. 14. 9. Ro. 11. 26. 2 Co. 4. 6. Re. 11. 15. ch. 34. 20. Zec. 3. 8, 9. 12. 10-13. 13.

i *Of the highest branch.* A descendant of the house of David—Messiah: for no other king, such as is here described, arose after the captivity.—*C.*

k ch. 20. 40. Ps. 2. 6. 72. 16. Hag. 1. 7. Mat. 5. 14. 17. 1. 21. 33. Mar. 9. 2. Zec. 6. 13. Mi. 4. 1-3. ch. 40. 2. Je. 31. 6. Da. 2. 35, 44. Re. 21. 10.

l Isa. 2. 2. Mi. 4. 1. Ps. 48. 2. 68. 16.

m Re. 20. 7, 8. 1 Co. 10. 11. 2 Ti. 3. 1. 1 Pe. 1. 20. Ju. 18. He. 1. 2. 9. 26. Ga. 4. 4. Ep. 1. 10. Php. 2. 9-11. Je. 23. 5. or Deut. 18. 15.

n Ro. 20. 7, 8. 1 Co. 10. 11. 2 Ti. 3. 1. 1 Pe. 1. 20. Ju. 18. He. 1. 2. 9. 26. Ga. 4. 4. Ep. 1. 10. Php. 2. 9-11. Je. 23. 5. or Deut. 18. 15.

o See note 1, first book of Samuel.

p Ro. 20. 7, 8. 1 Co. 10. 11. 2 Ti. 3. 1. 1 Pe. 1. 20. Ju. 18. He. 1. 2. 9. 26. Ga. 4. 4. Ep. 1. 10. Php. 2. 9-11. Je. 23. 5. or Deut. 18. 15.

q Mat. 3. 47, 48. Lu. 1. 51-53. Ps. 107. 33-35. 1 Co. 1. 27, 28. 2 Co. 4. 7. Ja. 2. 5. Ps. 107. 35.

r Isa. 4. 35. 41. 19. 55. 13. Je. 23. 3. Lu. 1. 52. 13. 19. 1 Co. 1. 27, 28. 2 Co. 4. 7. Ja. 2. 5. Ps. 107. 35.

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a Ps. 146. 7. De. 32. 4. Zep. 3. 5. Ro. 9. 14.

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blematized by 'great waters,' because it derived its magnificence from the Euphrates and Tigris. *As a willow*—of little strength, easily bended, and deriving safety, not from its resistance, but its elasticity. *C.*

REFLECTIONS.—Ministers must turn themselves every way to promote the conviction or conversion of sinners; and plain similitudes are of great use for the illustration of divine truths, and impression of them upon men's minds. What a despicable appearance, even as ravenous beasts, do the mightiest conquerors and kings make before a great and righteous God! And if his providence reduce us to a low condition, it is our wisdom, and will be our comfort, to submit to our lot, and improve it in the best way we can. But it is dreadfully criminal and dangerous to violate oaths and covenants with God, or even with wicked men, as God is made witness and guarantee of the solemn transaction. Men's sinful evasions to extricate themselves do but involve them in more certain and tremendous ruin. And fatal experience will at last force sinners to believe God's threatenings. It is in vain to attempt restoring the credit of decayed families till God himself rise for their help. And it is infinitely to the glory of his sovereign grace that scenes of wickedness and ruin introduce exhibitions of Jesus Christ, and his eternal redemption and glory.

CHAPTER XVIII. As the observance of God's law was the covenanted condition upon which the Jews held the land of Canaan, and prospered in it, the rewards and punishments here mentioned may immediately respect temporal safety and prosperity annexed to sincere observance, and miseries annexed to gross violations, of God's law. It is certain the righteousness, from which a person can fully and finally fall away, ver. 24, 26, cannot consist in truly gracious dispositions of heart, or conduct in life, the saints being infallibly preserved in these, 1 Pe. 1. 5; Job 17. 9; Pr. 4. 18. And though men may reform their external behaviour, without supernatural influences from Christ, yet it is not supposed that they can truly repent of their sin, and renew their hearts, ver. 23, 30–32; but that it is their duty to have gracious and penitent hearts, and therefore to attend the ordinances of the gospel, and receive newness of heart and repentance, as the free gifts of Jesus Christ offered therein, and implanted by his Holy Spirit.

Ver. 2. This proverb of Israel threw the blame upon Adam in paradise; or those who murmured in the wilderness: or upon Jeroboam or Manasseh—and by misinterpreting the second commandment, concluded that though they suffered, they had not sinned. The second commandment, no doubt, threatens to 'visit the iniquities of the fathers upon the children;' but this threatening is not against the children that love him, but unto the third and fourth generation of them that (actually continue to) hate God, inheriting not merely the blood and property, but, through education and example, the wicked principles and practices of their fathers. *C.*

Ver. 9. *He is just.* How may this description be reconciled with Ec. 7. 20, which declares 'there is not a just man upon the earth that liveth and sinneth not?' There is no contradiction. Solomon asserts a fact to which Scripture, conscience, and history bear united testimony. Ezekiel—the Spirit speaking by him—describes a perfect character, negatively and positively; which, if any can claim, he is just. The consciousness that none can claim it by law brings 'the knowledge of sin,' and turns the eye of the sinner to 'look unto Jesus' for atonement and salvation. *C.*

Ver. 13. *He shall surely die.* But do not all die alike? No doubt 'one event happens to all,' Ec. 2. 14, 16, but that event is varied by the relative conditions of them that die. To the believer, death is a deliverance; to the sinner, condemnation. To the sinner, death is an end of joy and commencement of eternal misery; to the believer, an end of misery and commencement of eternal joy, Mat. 25. 46. *C.*

Ver. 22. *In his righteousness that he hath done.* How is this to be reconciled with Ps. 14. 1–3; 53. 1–3; Ec. 7. 20; Ro. 3. 10, which all concur in denying that there is any righteous—any that doeth good? There is no contradiction. The sinner who has sought a Saviour, Ac. 16. 30, has been 'justified freely by grace,' Ro. 3. 24, and is accounted righteous in the sight of God. But how can the sinner be said to have 'done' this righteousness? Observe, in answer, what, through grace, the sinner has *done*—actually *done*. Through faith in Jesus, and led by the Spirit, Ro. 8. 14, he hath penitently forsaken his sin, ver. 21; Ac. 10. 43. And because, through grace, he has *done* this, the prophet speaks of 'the righteousness that he hath *done*.' But all his doing—see Phi. 2. 13—lies in rejecting his own righteousness, Phi. 3. 9, and receiving

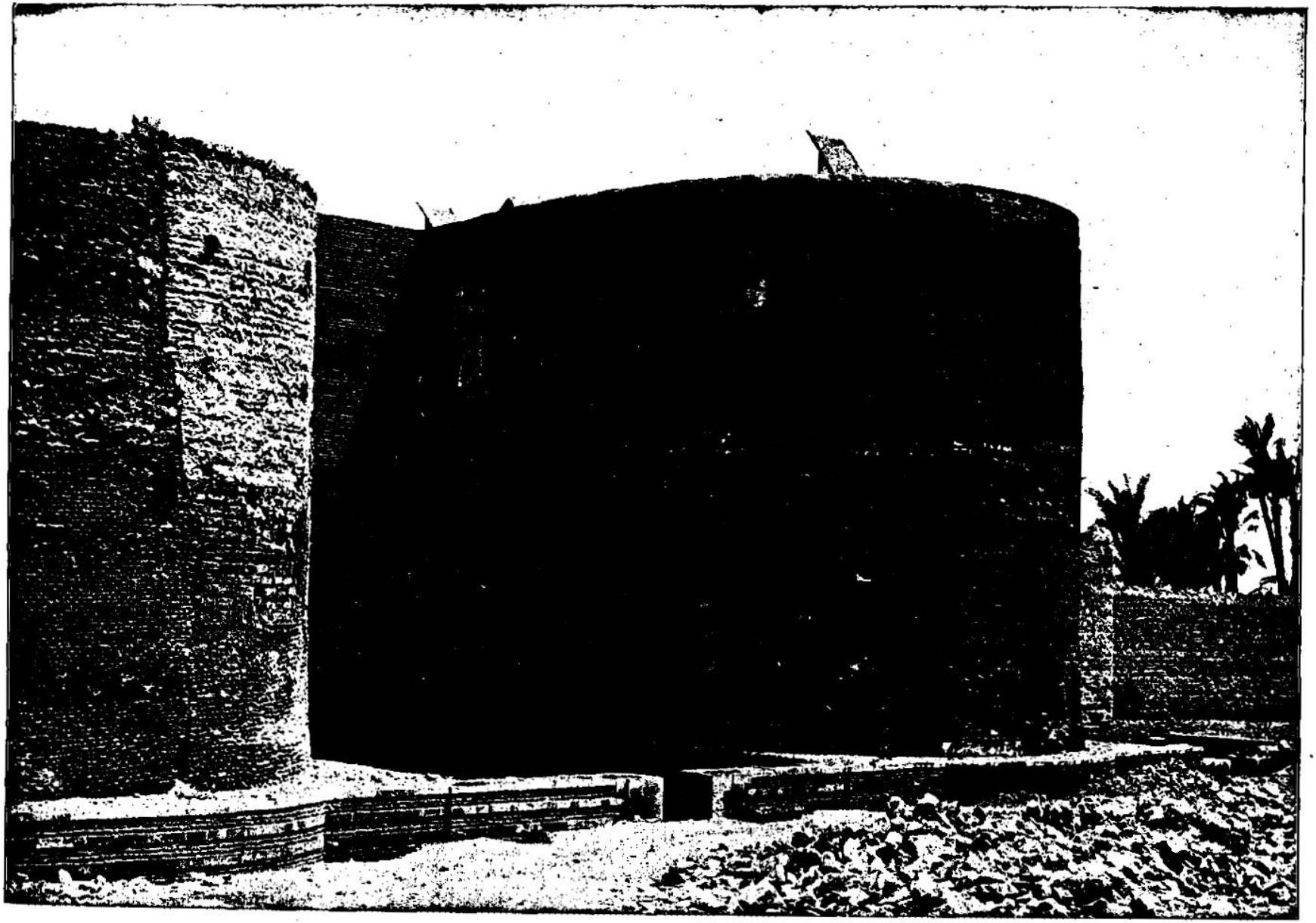

CASTLE OF BABYLON. [Ezekiel, xvii:17.]—"Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons." This castle has nothing to do with Babylon the Great, for it is in Egypt, and is used to illustrate this verse simply because Pharaoh, king of Egypt, is represented as building forts and casting up mounts. This is a relic of the town which was built by Cambyses, B. C. 525. It is upon the site occupied by Old Cairo, where the epistle of Saint Peter was written. The fort itself belongs to the Roman period. Here was stationed one of the three legions of the Roman army. The masonry resembles very much that which we find in the palace of the Cæsars in Rome, and also in the temple of Minerva and the Roman Pantheon.

5 ¶ But[a] if a man be just, and do [3]that which is lawful and right,[4]

6 *And* hath not [g]eaten upon the mountains,[5] neither hath [h]lifted up his eyes to the idols of the house of Israel, neither hath [i]defiled his neighbour's wife, neither [j]hath come near to a menstruous woman,

7 And[k] hath not oppressed any, *but* [l]hath restored to the debtor his pledge,[6] hath spoiled none by violence, [m]hath given his bread to the hungry, and hath covered the naked with a garment;

8 He[n] *that* hath not given forth upon usury,[7] neither hath taken any increase, *that* hath [p]withdrawn his hand from iniquity, [q]hath executed true judgment between man and man,

9 Hath[r] walked in my statutes, and hath kept my judgments, to deal truly; [s]he *is* just, he shall surely live,[8] saith the Lord GOD.

10 ¶ If he beget a son *that is* a robber,[9] a shedder[t] of blood, and *that* doeth the like to *any* one of these[1] *things*,

11 And that doeth not any of those *duties*, but even hath [u]eaten upon the mountains, and defiled[v] his neighbour's wife,

12 Hath[x] oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath [y]lifted up his eyes to the idols, hath committed abomination,

13 Hath[z] given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; [a]he shall surely die; his blood[2] shall be upon him.

14 ¶ Now, lo, *if* he beget a son [b]that seeth all his father's sins which he hath done, and considereth,[c] and doeth not such like,

15 *That* hath not [d]eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, [e]hath not defiled his neighbour's wife,

16 Neither[g] hath oppressed any, hath not withholden the pledge,[3] neither hath [h]spoiled by violence, *but* [i]hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That*[j] hath taken off his hand from the poor, *that* [k]hath not received usury nor increase, hath[l] executed my judgments, [n]hath walked in my statutes; [o]he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, [p]because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall [q]die in his iniquity.

19 ¶ Yet say ye, Why? [r]doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The[s] soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But[t] if the wicked will turn from all his sins that he hath committed, and [u]keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All[v] his transgressions that he hath committed, they shall not [z]be mentioned unto him: [y]in his righteousness that he hath done he shall live.

23 Have[z] I any pleasure at all that the wicked should die? saith the Lord GOD; *and* not that he should return from his ways, and live?

24 ¶ But[a] when the righteous turneth [4]away from his righteousness, and committeth iniquity, *and* doeth according to [b]all the abominations that the wicked *man* doeth, shall he live? [c]All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, [d]The way of the Lord is not equal. Hear now, O house of Israel; [e]is not my way equal? [g]are not your ways unequal?[5]

26 When[h] a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again,[i] when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because [j]he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet[k] saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore [l]I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [m]Repent, and turn [6]*yourselves* from all your transgressions; so iniquity shall not be your ruin.[7]

31 [n]Cast[o] away from you all your transgressions, whereby ye have transgressed; and make you a [p]new heart and a new spirit: for why will ye die, O house of Israel?

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[c] Is. 3.10. Ro. 2.7, 10. Ps. 15. 1, 2. 1 Co. 15. 58. Mi. 6. 8. Hab. 2. 4.
[3] Heb. *judgment and justice.*
[4] *Lawful*—having respect to the written word. *Right*—looking up to God who gave it.—*C.*
[g] Le. 18. 19, &c. ch. 6. 13. 16. 26. 22. 9. 1 Sa. 2. 22. Ex. 34. 15. 1 Co. 10. 20, 21.
[5] *Hath not eaten upon the mountains.* Hath not attended the idolatrous feasts after the sacrifices upon the high places,' ch. 6. 13.—*C.*
[h] De. 4. 19. Job 31. 26, 27, with Ps. 121. 1, 2. 123. 1. 2. Is. 8. 19. 57. 8.
[i] Le. 18. 20. 20. 10. He. 13. 4.
[j] Le. 18. 19. 20. 18, 25. ch. 22. 10.
[k] Ex. 22. 21. Pr. 3. 31. Le. 19. 15. 25. 14. Je. 5. 6. 7. 5, 7.
[l] Ex. 22. 26. De. 24. 12, 13, 17. Job 22. 6. 24. 3, 9. ch. 33. 15.
[6] Has neither embezzled nor detained it beyond the time mercifully fixed by the law of God, Ex. 22. 26. De. 24. 12, 13.—*C.*
[m] De. 15. 7, 8. Is. 58. 7. Mat. 25. 35, 36. Jo. 51. 19.
[n] Ex. 22. 25. Le. 25. 35–37. De. 23. 19. Ps. 15. 5. Ne. 5. 1–7. Je. 15. 10.
[7] See note on De. 23. 19, 20.—*C.*
[p] Is. 33. 15. 2 Sa. 23. 27.
[q] Le. 19. 15, 35. Zec. 8. 16. Ps. xv.
[r] Ps. 119. 1, 5, 6, 9. Lu. 1. 6. 2 Co. 1. 12. Ac. 24. 16. 1 Th. 2. 10. 1 Jn. 3. 22. 2. 6.
[s] Hab. 2. 4. Ro. 8. 1. 4. 1 Co. 15. 56.
[8] *He shall surely live.* His body shall be preserved from famine, pestilence, and sword (ch. 14. 14), 'so far as shall serve for God's glory and his own good,' and his soul shall live in faith, hope, love, holiness, and communion with God.—*C.*
[9] Or, *breaker up of an house.*
[t] Nu. 35. 31.
[1] Or, *that doeth to his brother besides any of these.*
[u] ch. 6. 13. 16. 28. 22. 9. Ho. 4. 13. 1 Co. 10. 20, 21.
[v] He. 13. 4. Job 31. 9–12.
[x] 1 Co. 6. 9, 10. 5. 11. Is. 5. 7. Am. 5. 11. Mi. 2. 2, 3. 3. 2, 3. Zep. 3. 3. Ja. 5. 4. Job 22. 6. 24. 3–9. Am. 2. 8.
[y] De. 4. 19. Job 31. 1. 9. 26, 27. ch. 8. 10, with Ps. 121. 1. 123. 1, 2.
[z] Ne. 5. 2–7. Ex. 22. 25. Le. 25. 35–37.
[a] ver. 4. Is. 3. 11. Ps. 140. 11. 59. 16. Ro. 2. 8, 9. 6. 23.
[2] Heb. *bloods.* Le. 20. 9. Ac. 18. 6. ch. 33. 4, 5. 35. 6.
[b] Ch. xxix. xxxiv. Ec. 5. 8. 13. Ps. 119. 59. 60. Ho. 7. 2. Je. 5. 1. 4. 22. 17. ch. 20. 18. 1 Pe. 2. 18.
[c] ver. 28.
[d] ver. 6. ch. 6. 13. 16. 16. 41. 20. 28. 1 Co. 10. 20. 21. Job 31. 26, 27. ch. 8. 16.
[e] Ex. 20. 14. Le. 18. 20. He. 13. 4.
[g] Ex. 22. 22. Le. 19. 13. 25. 14.
[3] Heb. *hath not pledged the pledge*, or *taken to pledge.* Ex. 22. 26. De. 24. 6–17. Job 22. 6. 24. 3–9. ch. 33. 15.
[h] Is. 5. 7. Am. 5. 12. Mi. 2. 2, 3. 3. 3.
[i] Mat. 25. 35, 36. Job 31. 16–20. Ja. 2. 15, 16. Ja. 3. 17. Is. 58. 7.
[j] ver. 8. Lu. 7. 42. Ps. 41. 1. Pr. 14. 21, 31. 19. 17. 28. 27. Is. 58. 7.
[k] Ps. 15. 5. Ex. 22. 25. Le. 25. 35–37. Ne. 5. 1–7. Je. 15. 10.
[l] Ec. 8. 11. Mat. 7. 12.
[m] Lu. 1. 6. 6. 36. 5. 24.
[n] Is. 3. 10. Ro. 2. 7, 10.
[o] Is. 3. 11. Ro. 2. 6, 9. ver. 4, 20.
[p] Je. 8. 24.
[q] Ex. 20. 5. 2 Ki. 23. 26; 24. 3, 4. De. 5. 9.
[r] De. 24. 16. 2 Ki. 14. 6. 2 Ch. 25. 4. Je. 31. 29, 30 ver. 3, 4, 13. Is. 1. 19, 20. 3. 10, 11. Ro. 2. 5–10. 2 Th. 1. 9–10. Re. 2. 23. 20. 12. 22. 12–15.
[s] Pr. 28. 13. ch. 33. 11–16; ver. 30. Is. 55. 7. Ac. 2. 38, 39. 3. 19. 8. 22. Mat. 9. 13. 1 Ti. 1. 13, 15, 16.
[t] Ja. 2. 14–20.
[u] ch. 33. 16. Ps. 32. 1, 2. 85. 11. 89. Is. 1. 18, 19. 33. 14–22. 53. 7. Je. 31. 34. 33. 8. Eph. 1. 7. 2. 10. 5. 5, 21. 1 Jn. 1. 7. Col. 1. 14.
[x] Ps. 103. 12. Ro. 8. 1.
[y] Ro. 8. 13. Re. 22. 14. Ga. 6. 7, 8. Ps. 19. 11. 1 Co. 15. 56. Re. 2. 10.
[z] ch. 33. 11; ver. 32. 1 Ti. 2. 4. 2 Pe. 3. 9. 1 Ti. 2. 4. La. 3. 33. Is. 3. 4.
[a] ch. 3. 20; 33. 12, 13. Mat. 23. 28. Lu. 18. 9. ver. 5–9, 14–17. 2 Pe. 2. 20. He. 6. 4–6; 10. 26, 27, 38. Ja. 8. 34. 1 Jn. 3. 9.
[4] This verse by no means impugns the doctrine of perseverance in grace. See 1 Pe. 1. 23. It merely states the possibility that a believer may fall into sin—a fact implied in the Lord's prayer, when it inseparably unites the petition for daily bread with the petition for forgiveness of sin. And when it declares, 'he shall die in his trespass and sin,' it does not necessarily mean that he shall die under their guilt, and so perish eternally; but that he shall die under their punishment, as an example and a warning. See Ps. 39. 8.—*C.*
[b] ver. 10–13. Ro. 1. 28–31.
[c] 2 Jn. 8. 2 Pe. 2. 21. He. 10. 38. Mat. 12. 43–45. Pr. 14. 14.
[d] ch. 33. 20; ver. 29. Mal. 3. 14. Jude 16. Ps. 50. 21.
[e] Ge. 18. 25. De. 32. 4. Ps. 145. 17. Zep. 3. 5. Ja. 1. 13. Hab. 1. 13.
[g] Ro. 3. 10–20, ch. viii. xi. xxxv. xxxiv. Is. 1. 2. viii. Je. ii.–xvii. Zep. iii.
[5] The people with whom the prophet here argues appear to have had their consciences seared. They were not aware of their own guilt before God. Evil training, evil example, a corrupt state of society, had blinded them. When punishment came, therefore, they were unable to see the cause of it, and they charged the Lord with injustice and caprice in his government. The prophet attempts to instruct them, and proves that the guilt is theirs.—*P.*
[h] ver. 24. 2 Pe. 2. 20–22. He. 10. 38. Pr. 14. 14. Je. 2. 13, 19; 4. 18. 25. 44.
[i] Is. 1. 18; 55. 7. Ho. 14. 2–4, 8. Je. 3. 13, 14, 22. Mat. 9. 13. Ac. 3. 19; 8. 22. 26. 18–20. 1 Jn. 1. 9.
[j] ver. 14. Ps. 119. 59. Je. 31. 18–20; 3. 12–14. ver. 30. Lu. 15. 17, 18.
[k] ver. 2, 25. Ps. 50. 21. Pr. 19. 3.
[l] Ec. 12. 14. ch. 7. 3, 8, 9; 14. 4, 7; 20. 14, 20; 33. 20.
[m] Mat. 3. 2; 4. 17. Lu. 13. 1–5. Ac. 3. 19; 8. 22; 20. 21; 26. 20. 1 Jn. 1. 9. Je. 31. 18–20. Re. 2. 5; 3. 19.
[6] Or, others. Ps. 51. 13. Lu. 22. 32.
[7] This is the great practical lesson. It is drawn and enforced with much clearness and power.—*P.*
[n] Ps. 74. 14. Is. 1. 16. Ep. 4. 22, 23. Col. 3. 5, 9, 10. Ro. 8. 13. Phil. 2. 12, 13. Je. 31. 18, 19.
[o] Je. 10. 30. ch. 11. 19; 36. 26. Ep. 2. 10. 2 Co. 5. 17. Ga. 5. 6; 6. 15. Ps. 51. 10.
[p] Je. 32. 39. ch. 11. 19; 36. 26. Ep. 2. 10. 2 Co. 5. 17. Ga. 5. 6; 6. 15. Ps. 51. 10.

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as a gift (Ro. 5. 15–17) 'the righteousness of God which is by faith of Jesus Christ unto all and upon all them that do believe,' Ro. 3. 22. *C.*

Ver. 31. *Make you a new heart.* This statement detracts nothing from the necessity of being 'born again' 'of water, even of the Spirit,' Jn. 3. 3, 5 (so the *kai* is translated, Ro. 8. 23; 1 Co. 15. 34; 2 Co. 1. 3; 10. 13; Ja. 3. 9), nor does it attribute to the deceitful heart of man, Je. 17. 9, the power of self-renewal, which is as much a new creation in the heart, as was the first creation of the world, 2 Co. 5. 17. It merely describes that grace whereby 'God works in the believer both to will and to do,' as his instrument; and whereby the believer, not of his own inclination or power, but 'through the Spirit,' mortifies the deeds of the body that he may live, Ro. 8. 13. *C.*

REFLECTIONS.—Hardened sinners readily dare to strive with their Maker, and charge him with injustice, when he but justly punishes them. Nor can anything less than the ruin they deserve silence their presumptuous murmurings. Let God reward or punish men's behaviour as exactly as he can, prejudiced criminals will hold his conduct unjust, and their own equal

32 For [q]I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn[r] *yourselves*,[8] and live ye.

CHAPTER XIX.

1 A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit; 10 and for Jerusalem, under the parable of a wasted vine.

MOREOVER, take thou up [a]a lamentation for the [b]princes of Israel,

2 And say, What *is* thy mother? [c]a lioness: she lay down among lions, she nourished her whelps among young lions.

3 And [d]she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.

4 The[e] nations also heard of him; he was taken in their pit, and they brought him with chains into the land of Egypt.

5 Now, when she saw that she had waited, *and* [g]her hope was lost, [h]then she took another of her whelps, *and* made him a young lion.

6 And[i] he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their [l]desolate palaces,[2] and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then[j] the nations set against him on every side from the provinces, and [k]spread their net over him: he was taken in their pit.[3]

9 And they put him in ward in chains,[4] and brought him to the king of Babylon; [l]they brought him into holds, that his voice should no more be heard upon the mountains of [5]Israel.

10 ¶ Thy mother *is* like [n]a vine in thy [6]blood,[7] planted by the waters: [o]she was fruitful, and full of branches, by reason of many waters.

11 And she had [p]strong rods for the sceptres of them that bare rule, and her stature was exalted among [q]the thick branches, and she appeared in her height with the multitude of her branches.

12 But[r] she was plucked up in fury, she was cast down to the ground, and [s]the east wind dried up her fruit; her strong rods[8] were broken and withered, [t]the fire consumed them.

13 And[u] now she *is* planted in the wilderness,[9] in a [v]dry and thirsty ground.

14 And[z] fire is gone out of a rod of her branches, *which* hath [y]devoured her fruit, so that she hath [x]no strong rod *to be* a sceptre to rule. [a]This *is* a lamentation, and shall be for a lamentation.

CHAPTER XX.

1 God refuseth to be consulted by the elders of Israel. 5 He showeth the story of their rebellions in Egypt, 13 in the wilderness, 27 and in the promised land. 33 He promiseth to gather them by the gospel. 45 Under the name of a forest he showeth the destruction of Jerusalem.

AND it came to pass in the [a]seventh year,[1] in the fifth *month*, the tenth *day* of the month, *that* certain of [b]the elders of Israel came [c]to inquire of the LORD, and [d]sat before me.

A.M. cir. 3411. B.C. cir. 593.

[q] ch. 33.11; Ver. 21, 9. 2 Pe. 3.9, 1 Ti. 2.4. Ho. 11. 8. Lu. 3.35.
[r] Is. 1.18; 45.22; 55.7. Lu. 13.28. Ac. 2.38, 39; 3.19; 8.22.
[8] Or, others, Ps. 51. 13. Lu. 22.32.

CHAP. XIX.

[a] ver. 14 with 2.10; 26. 17; 27.2, 32; 28. 19.
[b] 1 Ch. 5.25. 2 Ki. 23. 33, 34; 24.8, 17.
[c] Gen. 49.9. ch. 22. 27. Je. 22. 25, with Na. 2.11, 12.
[d] ver. 5. 2 Ki. 23. 30, 31. 2 Ch. 36.1, 2.
[e] 2 Ki. 23. 33, 34. 2 Ch. 36. 3, 4. Je. 22. 11, 12.
[f] Je. 22. 11, 12. ch. 37. 11.
[g] 2 Ki. 23. 34. 2 Ch. 4. 5.
[h] 2 Ch. 36. 5. 2 Ki. 23. 35-37; 24. 1-5. Je. 22. 13-17; xxvi. xxxvi. Pr. 19. 12.
[1] Or, *their widows*, Is. 13. 22.
[i] He defiled their widows. —*Gill.*
[j] 2 Ki. 24. 2-5. 2 Ch. 36. 6.
[k] ver. 4; ch. 12. 13; 17. 20; 32. 3.
[2] An allusion to the manner of taking wild beasts by digging a deep pit and covering it over with some yielding material through which the wild beast falls.—*C.*
[3] Or, *in holes.*

[4] *In thy blood* Cultivated, enriched. By thy oppressions and murders — as was Rome in after-days, by the ruin and spoils of other kingdoms. *C.* — The sense here is obscure. The present rendering can scarcely be the true one. The passage may be translated, "Thy mother is like a vine, *it seems to thee* planted," &c. That is, the likeness here indicated is real and true. Or it may be translated, "Thy mother was like a vineyard *in* (the time of) *thy quietude*, planted," &c. That is, Jerusalem was like a fruitful vineyard during the period when they continued faithful to God and enjoyed rest.—*P.*
[l] Je. 52. 18, 25; 39. 3, 13. 2 Ch. 36. 6.
[5] Holy country of Judea, ch. 6. 2; 36. 1. Mi. 6. 1, 2.
[m] ch. 17. 5, 6. Is. 5. 1-7. Ps. 80. 8-11. ch. xv. Mat. 20. 1-15; 21. 33-41.
[6] Or, *quietness* or *tokenness*.
[7] See note [4] in first column.
[n] Ge. 8. 7-9. 2 Sa. v. 1. 1 Ki. 20. x. 2 Ch. 1. xxxv.
[o] 2 Sa. v. viii. x. 2 Ch. 1. ix. xii. xiv. xvii. xx. xxxii.
[p] ch. 31. 3. Da. 4. 11.
[q] Je. 22. 14. Ps. 52. 5; 80. 10-16. 2 S. 5. 6. Ch. 13. 6, 7. 5. 12, 13. 7. 24-15; 6. 3, 7.
[r] Ch. 17. 10. Ho. 13. 15. Je. 2. 7, 11, 22; 25. 9-11; xxxix. iii. 2 Ki. xxiii.—xxv.
[s] Kings and princes, 2 Ch. xxxiv. 2 Ki. xxiii.—xxv.
[t] ch 15. 4, 7. Je. 22. 22. Lam. 4. 11.
[8] Ps. 63. 1.
[u] Ps. 80. 16. ch 17. 18. 2 Ki. 24. 20. 25. 1, 2. 2 Ch. 36. 13, with Je. 2. 15. ch. 25. 46, 47. Je. 48. 28.
[9] Carried captive into Babylon, and left like a tree removed from a rich and well-watered soil to a dry and barren desert.—*C.*
[v] Ps. 63. 1.
[w] Ps. 80. 16. ch 17. 18. 2 Ki. 24. 20. 25. 1, 2. 2 Ch. 36. 13, with Je. 2. 15. ch. 25. 46, 47. Je. 48. 28.
[x] Ps. 89.
[y] Nu. 9. 32. Ho. 3. 4. Am. 5. 11. Je. 36. 6, 10; 44. 7-9, 21, 23; 52. 19, 24-27.
[z] La. 2. 2, 3; 20. 3, 20, 46.

CHAP. XX.

B.C. cir. 592.

[a] ch. 1. 2; 8. 1; 24. 1; 26. 1; 29. 1, 17, 30; 30. 20; 31. 1; 32. 1; 33. 21.
[1] *The seventh year* of the reign of Zedekiah and captivity of Jeconiah, from which Ezekiel dates his chronological prophecies, ch. 1. 2; 8. 1.—*C.*
[b] ch 8. 1; 14. 1.

How extensive is the amiable character of a truly good man! Cordial worship of the true God alone, chastity, honesty, equity, mercy, and withdrawing from fellowship in wickedness, jointly taken, are the necessary lines of it. And none can expect a glorious reward, unless by grace he persevere in his righteousness. But it is vain to seek righteousness as it were by the works of the law, which requires of us what only infinite power can effect. And it is infatuated to attempt holiness of life while our hearts are unrenewed by grace. But infinitely dangerous is it to rush upon death and damnation, notwithstanding the most earnest warnings, entreaties, and offers of a gracious God; or to indulge ourselves in neglect of the most difficult duties, when God hath graciously promised to work them in us.

CHAPTER XIX. Ver. 1–9. The kingdom of Judah, and family of David, abandoned to violence and oppression, associated themselves with their heathen neighbours, their princes and nobles, and learned their ways. Jehoahaz, son of king Josiah, was scarcely enthroned by the nation when he became a tyrannical oppressor. But the Egyptians quickly dethroned him, and carried him off a prisoner. The Jews, finding that there was no hope of his restoration, or of freeing themselves from their dependence on the Egyptians, did, with their consent, make Jehoiakim their king. Conversing with his heathen neighbours, he soon became a most cruel oppressor, and rendered his kingdom everywhere miserable by his tyrannical rage. The Chaldeans and their allies quickly invaded their country, and by making him their prisoner, restrained his oppressive cruelties. Not long after, they transported to Babylon king Jehoiachin his son, and almost all the princes of Judah; and after eleven years more, Zedekiah; and laid the land desolate. 10–14. Once the Jewish state and family of David wonderfully flourished, had many valiant princes fit to sway the sceptre, and in glory and power could have vied with any of the neighbouring nations. But by the Egyptians, and especially by the Assyrians and Chaldeans from the east, the nation is wholly ruined, and the princes either murdered or carried captive; and now the poor remains of the nation are miserable captives in Babylon. And king Zedekiah, by his rebellion against Nebuchadnezzar, hath occasioned the ruin of his family and nation; and never shall any of his family be honoured with an earthly sceptre.

Ver. 2. *What is thy mother?* The address seems to be to Jehoahaz, comp. ver. 4 with 2 Ki. 23. 34, whose mother was Hamutal, 2 Ki. 23. 31. But by 'mother' Jerusalem is evidently to be understood, the nurse and nursery, as it were, of the degenerate prince. The allusion to a mother, however, records a fact often observed, and of deep import—that the good or evil of human character is generally to be traced to the early influence of maternal rather than paternal precept and example. *C.*

Ver. 5. *She took another.* Most probably Jehoiakim, 2 Ki. 24. 1, 2. This verse renders it certain that by 'mother,' ver. 2, Jerusalem is to be understood; for the 'mother' continues the same, and takes 'another of her whelps:' whereas Zebudah, and not Hamutal, was mother to Jehoiakim, 2 Ki. 23. 36. And if by 'another' is to be understood Jehoiachin, comp. ver. 9 with 2 Ki. 24. 8–16, neither was his mother Hamutal, but Nehushta, 2 Ki. 24. 8. *C.*

REFLECTIONS.—Faithful ministers have often mournful work put into their hands to declare the awful consequences of sin. It is just and common for those who terrified and enslaved others, to be affrighted and enslaved in their turn. And they who fill up the measure of their fathers' sins, lay up sorrows and lasting matter of lamentation for their children.

CHAPTER XX. Ver. 4. Do not intercede for, but reprove, convince, and condemn them for their own and their fathers' abominable iniquities, which they imitate. 5, 6. I entered into promise with them by solemn oath, and manifested my power for their deliverance. 7. Renounce with abhorrence these abominable idols, to which ye with pleasure lift up your eyes in worshipping them. 9, 14, 22. Out of respect to my honour and glory I spared them, and proceeded to bestow further deliverances on them. 12. I gave them my Sabbaths and ordinances as a token of the covenant relation between me and them, and in order to promote their sanctification in heart and life. 11, 13, 21. No doubt a perfect fulfilment of the broken promise of works, if possible, would entitle a man to eternal life; but the immediate meaning of these verses is, that in a careful observance of God's laws, the Jews should enjoy prosperity in Canaan. 25, 26, 28. I permitted them to make for themselves wicked and destructive rules of superstitious and idolatrous worship, and even to provoke me to desolate their country, by the sacrificing of their own children to Molech.—For by their inventions in my worship, or in that of their idols, they have exceedingly disparaged my wisdom, sovereign authority, and sole deity. 29, 30. And do not ye to this day impudently keep up the superstitious and idolatrous worship of the high-places, notwithstanding all my remonstrances against it? And do not ye, elders, continue in the idolatries of your fathers, notwithstanding the judgments inflicted upon you for the same? 32–38. In vain ye hope to prosper by imitating the heathen idolatries; for I will manifest my power over you in inflicting upon you the most terrible judgments. And I will, in the most wrathful manner, gather you out of all the countries around your own land, and carry you to Chaldea, or some worse place, to be slaves to the most barbarous nations; and there will I execute my judgments upon you, to manifest my own perfections, and convince you of your wickedness. —And by severe corrections, and by distinguishing the real saints and obstinate transgressors in my punishments, I will re-acknowledge you as my peculiar people, and reduce you to blessed fellowship with and obedience to myself. 39–44. For a time I will indeed abandon you to your idolatries, and reject you from being my people; but after the captivity, and especially after the dispersion, I will bring you back to your own land, restore my worship among you, work wonders of mercy for your establishment and happiness, and render you deeply sensible of and penitent for your own and your fathers' iniquities. 46–48. Since Jerusalem is now filled with inhabitants, unfruitful in holiness or virtue, and is become a harbour for cruel oppressors, thieves, and murderers, I, by the Chaldeans, will burn it to a heap, and destroy all ranks of people in it without remedy.

Ver. 11. *Which if a man do* perfectly, without any failure, defect, or shortcoming—a condition never fulfilled by a sinner: wherefore righteousness is not of the law, and salvation can only be of grace. *C.*

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD, Are ye come to inquire of me? [a]*as* I live, saith the Lord GOD, I will not be inquired of by you.[2]

4 ¶ Wilt thou [b]judge[3] them, son of man, wilt thou judge *them?* [c]cause them to know the abominations of their fathers;

5 And say unto them, Thus saith the Lord GOD, In the day when [d]I chose Israel, and [e]lifted up mine hand[5] unto the seed of the house of Jacob, and [f]made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, [g]I *am* the LORD your God;

6 In the day *that* [h]I lifted up mine hand unto them, to [i]bring them forth of the land of Egypt into a land that I had [k]espied for them, flowing[p] with milk and honey, which *is* the glory[q] of all lands;

7 Then said I unto them, [r]Cast ye away every man the abominations of his eyes, and [s]defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But they [t]rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt:[6] then I said, I[u] will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But [v]I wrought for my name's sake,[7] that it should not be polluted before the heathen, among whom they *were,* in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore [w]I caused them to go forth out of the land of Egypt, and brought them into the wilderness:

11 And [x]I gave them my statutes, and showed them[8] my judgments, [y]which *if* a man do, he shall even live in them.

12 Moreover also, I gave them my [z]sabbaths, to be a sign between me and them, that they might know that [a]I *am* the LORD that sanctify them.[9]

13 ¶ But the house of Israel [b]rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and [c]my sabbaths they greatly polluted: then I said, [d]I would pour out my fury upon them in the [e]wilderness, to consume them.

14 But[h] I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

A.M. cir. 3412. B.C. cir. 592.

[a] ch.14.1,3,4,7,8. Pr. 10.29; 11.20,21; 28.9. [b] ver. 27. Nu. 3.7; 18.5,23. Ja. 4.12. [c] Or, *reason for* [d] Is. 41.8,9; 44.1,2. Am. 3.2. Mat. 22.14. [e] Or, *swore.* Ac. 13.17. Ex. 6.8. Nu. 14.30. Ne. 9.15. Ps. 106.26. Is. 49.18. Ac. 7.5. [f] Ge. 15.1. Ex. 3.6,15,16. [g] Ex. 3.8,17. Ex. 16.12. Le. 18.2. Dt. 29.6. [h] Ge. 15.17. Ex. 3.6,16; 19.3,20; 24.9. [i] See ver. 5,15,23,28. [k] Or, *sought out.* Ex. 18.20. Nu. 13.2,16. Dt. 1.22. Ac. 7.12. [l] Ex. 3.8. Je. 32.22. Eze. 5.6. Da. 8.9. [m] Ge. 47.6,11. Ex. 12.37. Nu. 33.3. Ps. 105.37. Ac. 7.36. [n] Dt. 4.19; 17.3. Ps. 81.12. Ac. 7.42. [o] Ex. 3.8. Je. 32.22. [p] Ge. 18.19. Ex. 19.5; 23.22. Dt. 4.20; 7.6; 14.2; 26.18. Ps. 135.4. Je. 31.33. Tit. 2.14. [q] Da. 8.9. Je. 3.19. Eze. 20.6. [r] Ex. 10.7. Ps. 106.36. Je. 44.4. [s] Le. 18.3; 19.3,31. Dt. 29.16-18. Jos. 24.14. [t] Je. 11.7,8. Eze. 5.6. [u] Ps. 78.21,31. Eze. 5.13; 6.12; 7.8; 20.13,21. La. 2.4. [v] Nu. 14.13-16. [w] See notes on Ex. 7.4,5 and Ps. 81.1.—C. [x] Ex. 13.18; 20.2-14. Dt. 4.20. [y] Ne. 9.13,14. Ex. 15.26. Dt. xxviii.; 4.8. Ps. 147.19,20. Ro. 3.2. [z] Heb. *made them to sabbath.* [a] Le. 18.5; 19.3,30. Dt. 30.15; 32.46. Ro. 7.10. Mat. 19.17. Ga. 3.12. Ps. 19.11. ver. 13,21. [b] Ex. 20.8; 31.14,15; 35.2. Le. 23.3. Nu. xxviii. xxix. Ne. 9.14. [c] Le. 26.8. Ex. 13.5,6. 1 Th. 5.3. 1 Co. 1.30. [d] This does not mean that the Sabbath rest was first instituted in the wilderness, or that the Israelites did not know of it previously. The plain meaning is that the Sabbath had not been observed during the Egyptian bondage, and that on their deliverance God restored it as a sign that the covenant relation between him and his people was re-established. It was also designed in this way to keep up the remembrance of their deliverance from Egypt. The observance of the Sabbath will always be a test of the state of religion in nations, families, and in the hearts of individual believers.—*P.* [e] Ex. 16.10. Nu. 14.22. Ps. 78.40; 95.8-10. Ps. 1. 25. [f] Nu. 13.26. Dt. 1.19. [g] Nu. 14.28-30; 26.64. Ps. Ps. 106.23-27. Ex. 32.10. Dt. 1.35; 9.8. [h] Nu. 26.65. [i] ver. 9, 21-ch. 36.22. Ps. 106.7,8; 107.2,6; 132.1. [k] Ex. 32.14. Nu. 14.13-19. De. 9.28.

[1] Wherefore I gave them up to statutes that were not good. *Sacrificed.* This rendering seems necessary from considering the assertion — The law is holy, and the commandment holy, just, and good. Ro. 7.12. God judicially gave them over to follow their own ways, and they chose the abominable usages of the heathen as proof that they were by the law of God.—*C.*

[2] Nu. 14.28-30. Ps. 106.26. Is. 65.12. Am. 5.5. Ac. 7.42, with 1 Ki. 11.5. Ps. 106.28. He. 3.11, 18, 19. De. 1.34.

[3] Heb. *to judge.*

[4] See ver. 6.

[5] Ps. 106.26. See ver. 15.

[6] Ps. 78.57, ver. 8. Ex. 32.7-10. Nu. 14.22. Am. 5.26. Ac. 7.42, with 1 Ki. 11.5. Ps. 106.28. He. 3.10, 18. ch. xxiii.

[7] Ps. 106.8. 2 Sa. 7.23. Ne. 9.10. Is. 48.9, 11. Je. 14.7, 21. Eze. 36.22. Da. 9.19. Mi. 7.18-20.

[8] Ne. 9.13, 14. Ps. 81.12. ver. 18. Ro. 1.24-28. 2 Th. 2.11, 12. Je. 7.24. Ac. 7.42. Ro. 1.24-28. Ps. 147.19, 20. Ro. 3.2. Dt. iv.-xxvii. Ne. ix. Ps. lxxviii. cvi. cxlvii. cxlviii. Is. xlii. 24, xlviii. Je. xxxii. 23. Da. ix. 10. Mal. iv. 4. Ac. vii. 38. He. viii. 5.

[9] Ex. 31.13. Eze. 20.20. Ne. 9.14. Is. 56.2; 58.13. Je. 17.22. Mat. 12.8. Mar. 2.27. Lu. 6.5. Ac. 13.42. Ro. 14.5. Col. 2.16. He. 4.4, 9, 10. Re. 1.10.

[a] Nu. 21.5; 25.1, 2. Dt. 9.22, 24; 29.18, 19; 31.27. Ps. 73.32. Ne. 9.26.

[b] ver. 13, 16, 24: ch. 22.8, 9, 13, 37, 38. See ver. 12.

[c] Nu. 25.5, 9. Ps. 106.26, 29. Jos. 22.17.

[d] ver. 27. Ps. 106.8; 78.38.

[e] See ver. 9, 14.

[a] Ps. 36.12.

[b] Ps. 106.26, 27. Le. 26.14, 15. Dt. 28.15-68; 29.20-28, 38-28; 31.17, 18, 29; 32.15-35. Je. 15. 4.

[c] See ver. 13, 16.

[d] Ps. 119.37, ver. 16. Mat. 7.22. ch. 9.9; 18.8, 32; 25.30, 46. Je. 22.17, 1 Jn. 2.16.

[e] Ho. 8.11. Ps. 81.12, ver. 32. Ro. 1.24-28. Is. 29.14. Dt. 5.28; 28.30. Je. 16.13. Pr. 14.12; 14.2 Th. 2.11, 12.

[f] See note [4] in first column.

[g] Is. 1. 11-15; 65. 17, ver. 35; ch. 45. 20, 22. Le. 18. 21, 2 Ki. 17. 17; 21.6. Je. 32.35. 2 Ch. 28. 3 33.6, with Ex. 13.2.

[h] *I polluted them*—not by tempting or leading them into pollution, but by adjudging them to be given up to the vain imaginations which led them into pollution. Ro. 1.24.—*C.*

[a] ch. 6.7. Ps. 9.16. Is. 26.11.

[b] ch. 16.27; ver. 1, 30.

[c] Ro. 13. 5, 6. Ro. 2. 24; 3.4.

[3] Heb. *trespassed.*

[d] Jos. 1.—xxi. Ps. 136. 16-22; 105. 44; 78. 54, 55.

[e] ver. 6, 15, 23, 42.

[a] Je. 2.7, 20. 3.6. Is. 57.5.—ch. 6.13. 2 Ki. 23. 5. 1 Ki. 11.—32. 15.14. 22. 43.

[4] Sun or Baal worship was the most common form of idolatry among the ancient Canaanites. Their sanctuaries & altars were usually on the tops of mountains and hills, from which they were able to catch the first glimpse of the rising sun. The generic name, therefore, for the idolatrous sanctuaries of Canaan was *bamah,* 'a height,' or 'high place.' Moses was instructed to warn the Israelites with special care and solemnity against the idolatrous practices of the Canaanites, and he commanded them to destroy all the *bamoth,* 'high places,' in the land.—*P.*

15 Yet[i] also I lifted up my hand unto them in the wilderness, that I would not bring them into the land [j]which I had given *them,* flowing with milk and honey, which *is* the glory of all lands;

16 Because[k] they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after [l]their idols.

17 Nevertheless[m] mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But [n]I said unto their children in the wilderness, Walk ye not in the statutes of your [o]fathers, neither observe their judgments, [p]nor defile yourselves with their idols:

19 I[r] *am* the LORD your God; [s]walk in my statutes, and keep my judgments, and do them;

20 And[t] [1] [u]llow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding[x] the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they [y]polluted my sabbaths: [z]then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless[y] I withdrew mine hand, and [z]wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose [a]sight I brought them forth.

23 I[b] lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;

24 Because[c] they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [d]their eyes were after their fathers' idols.

25 Wherefore[e] I gave them also statutes *that were* not good,[1] and judgments whereby they should not live:

26 And[g] I polluted them[2] in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they [h]might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto [i]the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have [j]blasphemed me, in that they have [3]committed a trespass against me.

28 *For* when [k]I had brought them into the land, *for* the which I [l]lifted up mine hand to give it to them, then they saw [m]every high [4]hill,

[i] Nu. 14.30. Ps. 106.26. Eze. 47.14. [j] Ex. 3.8. Je. 3.19. Da. 8.9. [k] Dt. 9.7, 22, 24, 28. 1 Sa. 8.8. Ps. 78.17, 40, 56. Is. 63.10. Ac. 7.39. [l] Ps. 106.29. He. 3.12, 13. ch. xxiii. [m] Ps. 106.43-46. Je. 12.7. Am. 9.8. [n] Le. 26.3, &c. De. 13.6. Je. 44.17, with Nu. 14.31. Ps. 106.24. He. 4.1. [o] See ver. 4. [p] Ps. 106.39. He. 3.12, 13. ch. xxiii. [r] Je. 7.23. Am. 3.2. [s] Le. 26.3. Ge. 17.1. Ex. 16.4-6. Zec. 3.7. Je. 32.38, 39. [t] Dt. 5.32; 12.32. Ne. 9.13. Ps. 147.19, 20. [1] Or, *Do.* Ex. xxv.-xxxi. Le. i.—xxvii. De. iv.—xxvii. [u] Ne. 13.17—20. 14.18. Is. 56.2—4, 6. Je. 17.22. Jer. 10.5-11. Dec. 5.12-14. Le. xxiii. Nu. xxviii. xxix. [x] Nu. 21.5; 25.1, 2. Dt. 9.22, 24; 29.18, 19; 31.27. Ps. 73.32. Ne. 9.26. [y] ver. 13, 16, 24: ch. 22.8, 9, 13, 37, 38. See ver. 12. [z] Nu. 25.5, 9. Ps. 106.26, 29. Jos. 22.17. [a] ver. 27. Ps. 106.8; 78.38. [b] See ver. 9, 14. [a] Ps. 36.12. [b] Ps. 106.26, 27. Le. 26.14, 15. Dt. 28.15-68; 29.20-28, 38; 31.17, 18, 29; 32.15-35. Je. 15. 4. [c] See ver. 13, 16. [d] Ps. 119.37, ver. 16. Mat. 7.22. ch. 9.9; 18.8, 32; 25.30, 46. Je. 22.17, 1 Jn. 2.16. [e] Ho. 8.11. Ps. 81.12, ver. 32. Ro. 1.24-28. Is. 29.14. Dt. 5.28; 28.30. Je. 16.13. Pr. 14.12; 14.2 Th. 2.11, 12. [f] See note [4] in first column. [g] Is. 1. 11-15; 65. 17, ver. 35; ch. 45. 20, 22. Le. 18. 21, 2 Ki. 17. 17; 21.6. Je. 32.35. 2 Ch. 28. 3 33.6, with Ex. 13.2. [h] *I polluted them*—not by tempting or leading them into pollution, but by adjudging them to be given up to the vain imaginations which led them into pollution. Ro. 1.24.—*C.* [a] ch. 6.7. Ps. 9.16. Is. 26.11. [b] ch. 16.27; ver. 1, 30. [c] Ro. 13. 5, 6. Ro. 2. 24; 3.4. [3] Heb. *trespassed.* [d] Jos. 1.—xxi. Ps. 136. 16-22; 105. 44; 78. 54, 55. [e] ver. 6, 15, 23, 42. [a] Je. 2.7, 20. 3.6. Is. 57.5.—ch. 6.13. 2 Ki. 23. 5. 1 Ki. 11.—32. 15.14. 22. 43. [4] Sun or Baal worship was the most common form of idolatry among the ancient Canaanites. Their sanctuaries & altars were usually on the tops of mountains and hills, from which they were able to catch the first glimpse of the rising sun. The generic name, therefore, for the idolatrous sanctuaries of Canaan was *bamah,* 'a height,' or 'high place.' Moses was instructed to warn the Israelites with special care and solemnity against the idolatrous practices of the Canaanites, and he commanded them to destroy all the *bamoth,* 'high places,' in the land.—*P.*

Ver. 20. One great principle of Sabbath observance is the sign which it furnishes of the perpetual rights of God and obligations of man: a sign the more needful, because of the natural tendency of the heart to forget God, adverting to which the commandment says, 'Remember the Sabbath-day to keep it holy.' *C.*

Ver. 34. Of the providential methods whereby God will effect the gathering of his people it is not possible to speak with precision, seeing God reveals the face rather than the means. This passage, however, seems to intimate a series of terrible judgments, both upon the unbelieving Jews, ver. 38, and idolatrous Gentiles, ver. 34, by which the separation will be finally effected. Such separations have again and again been exemplified, as in the expulsion of the Moors from Spain and the Huguenots from France. See *The Suppression of the Reformation,* by D. D. Scott. But the Lord knoweth the means; and, when his time arrives, not one jot or tittle, either of threatening or promises, will his providence leave unfulfilled. See ver. 40–42. *C.*

Ver. 46. Jerusalem might be called a 'forest,' from its lofty

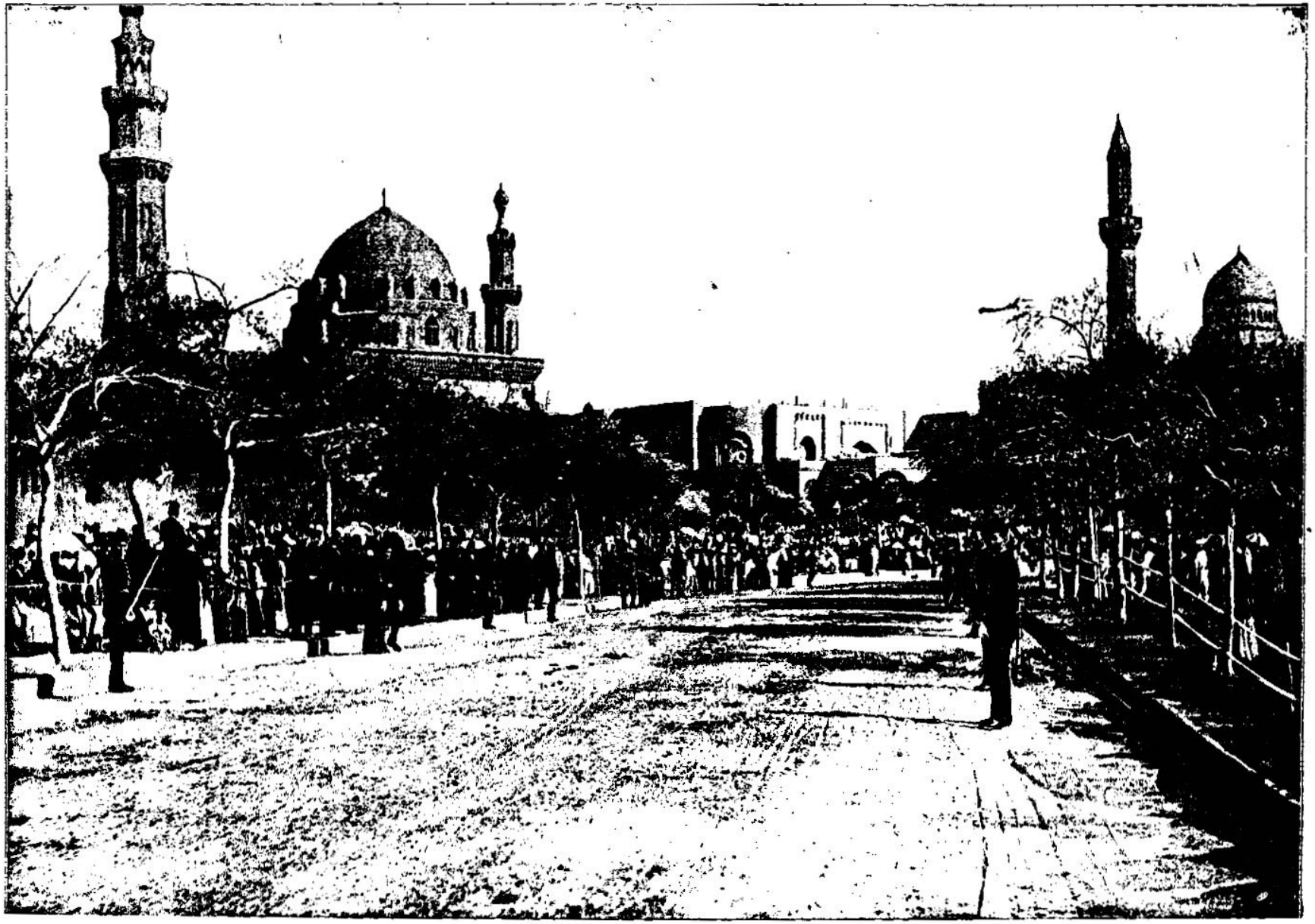

WAITING PROCESSION IN THE FESTIVAL OF THE MAH 'MAL—BEGINNING OF THE PILGRIMAGE TO MECCA. [Ezekiel, xx:7.]—"Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God." The festival of the Mah 'Mal is a modern form of idolatry which seems always to have been characteristic of Egypt. This festival takes place at Cairo annually in April. It is one of the most gala days ever seen in this city. The particular incident which gave rise to this festival is connected with a beautiful woman who lived at the beginning of the reign of the Mamelukes. After the death of her husband she reigned eighty days as Sultana, and then married again. She gave her hand and her throne to her husband, and retired herself within the harem. She made a pilgrimage to Mecca in a magnificent litter borne between camels, and every year since a litter has been sent from Egypt to Mecca along with the pilgrims who make the journey to the holy Mohammedan city.

and all the thick trees, and they offered there [t]their sacrifices, and there they presented the provocation[e] of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then [5]I said unto them, What *is* the high place[6] whereunto ye go? [p]And the name thereof is called Bamah[7] unto this day.

30 ¶ Wherefore say unto [q]the house of Israel, Thus saith the Lord GOD, [r]Are ye polluted after the manner of your [s]fathers? and commit ye whoredom after their abominations?

31 For when ye [t]offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day; [u]and shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

32 And that which cometh into your mind shall [v]not be at all,[8] that ye say, [x]We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely [y]with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you;

34 And[z] I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the [a]wilderness of the people, and there will [b]I plead with you face[c] to face.

36 Like[d] as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [e]pass under the rod,[9] and [g]I will bring you into the bond[1] of the covenant:

38 And [h]I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and [i]they shall not enter into the land of Israel; and [j]ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith

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[e] ch.16.19.De.32.17. 2Ki.17.10.12.Ps.106. 4.Am.5.22—26.

[5] Or, *I said them what the high-place was, or Bamah*

[6] *What is the high-place?* Is it God's residence? Has he commanded you to go? Has he promised a blessing there?—C.

[p] ch.16.16.18.3.9.Je. 6.13.48.13.

[7] *Bamah*—an eminence—a high-place; the name continuing to bear record of the idolatry of the father, and the incorrigible tenacity with which the sons continued to adhere to their abominations. ver. 30. C.—See note on ver. 28.

[q] ch.16.2.ver.1.27.

[r] Nu.32.14.Je.44.17. Ju.2.19.Je.7.26.9.14. 16.12.Mat.23.32.Ac.7. 51.Heb.3.12.Le.26.39.

[s] ver.18.

[t] De.32.16.17.21. Ps. 106.37—41. Je.1.16.17.2. 25.ch.16.20.ver.26.

[u] Ps.66.18. Pr.15.8. 28.9. Is.1.11—15.65.2. 3. Pr.15.29. See ver.3.

[v] 2Ki.17.39. Ho.10.12 Mat.16.22.Zec.7.5.

[w] ver.40.

[8] I will frustrate all your purposes of mixing up the worship of Jehovah with heathenism, ver. 39; and this I will effect by such corrective judgments as will cut off the impenitent, and gather a remnant by repentance.—C.

[x] ch.11.5. 1Sa.8.5. Je.44.17, with Joh.34. 8. Ro.12.2. Ep.5.7, 11. Ju.5.14.

[y] Je.21.5.32.21.ch. 5.13.17.8.18. Ho.13.11.

[z] De.30.5. Je.40.11. 12.32.36—42. Am.9.—14. or ver.38.ch.34.12.13. xxxvi.xxxvii.

[a] ver.36,38.ch.19.13. 38.2. Ho.2.14,15. Mi.4. 10. Ac.13.24.

[b] ch.17.20.38.22. Je. 2.9. 25.31.

[c] 16.1.38.

[d] Ex.17.7—36.Nu.xi. xiii. xiv. xvi. xxi. xxv. Ps. 106. 15—33. ver.13. 21. Ne.9.16—30.

[e] Le.27.32. ch.34.17. Je.33.13.Mi.7.14.Mat. 25.32,33.Lu.15.32.

[9] See note below.

[g] Ho.2.19,20. ch.37. 26.Je.32.40. Je.50.5.

[1] Or, *discipline*. Am. 3.2. Ps.89.30—32. Ac.13.22.

[h] Ro.11.26. Mat. 3. 12.13.39.41.42.25.32. 33. ch.13.5. 34.17,20. Nu.14.29,30.

[i] Nu.14.29,30.32,35. Je.44.14. Ps.95.11. Ro. 11.27. 22. 15. with He. 4.6. ch.28.25.34.15.36. 24.13.9.

[j] ch.6.7. 15. 7.13.49. Ps.9.16. Is.10.11.

[2] The word 'rod,' in the immediate vicinity of this passage (ch. 19. 11, 14), is evidently put for kingly power; and, being here connected with 'the bond of the covenant'—the new covenant, Je. 31. 31, must be considered as the emblem of the 'power' given to the exalted Jesus 'in heaven and earth,' Mat. 28. 18. Phi. 2. 9; which power the Jews now reject, but

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be which, in God's good time, they will humbly and faithfully submit.—C.

[k] Ju.10.14. Ho.4.17. Ps. 81.12.13. Am.4.4.5. Ro.1.24.28. 2Th.2.11. ver.25,26. Is.66.4.

[l] Is.1.27—31.60.7. Re. 3.15,16. Mat. 6.24. ch. 23.37—39.

[m] Is.2.2,3.11.6.7. ch. 17.22. Ps.2.6. Joel 3.17. 1s. Je.3.18. Is.65.25. 66.20. Je.31.6.12.ch.36. 22.20. Ro.11.25,26.

[n] Mal.3.4.

[o] Le.1.3.xvi. xxiii. xxvii. Nu. 15. xviii. xxviii. xxix. De. xii. with ch.43.16,45.13.Is. 56.7. 60.7. 66.20. Mal.1.11. Zec.8.20—23. Ro.12.1. 1 Pe.2.5.

[3] Or, *smell*

[4] Heb. *savour of rest*. Ex.5.21. 2 Co. 2. 15. Ph.4.18. He. 13. 16.

[p] ch.11.17. 34.13. 36. 24.28.8. Is.27.12.13 Je. 23.3.7.8. 1 Pe.2.9.

[q] Is. 5. 16. Le.10.2. ch.28.22, 25. 36.23.38. 39.27. Da.9.14. Ep. 3.21.

[r] ch.38.23. Ho.2.20. Is. 54.13. 49.23. Je.31. 34.

[s] ch.6.9.16.61.63. 36. 31.44.11. Je.31.9.18.19. Zec.12.10—13. Joh.42.5. 6. 2 Co.7.11. Le.26.39. Lu.22.61.

[t] See ver.36.42. Ps. 40.5. Mi.7.14.9.

[u] ver. 33—45. ch. 36. 20, 32. ver.9,14, 22. Ps. 25.11. 115.1. Ge.32.10. 1 Ti.1.15—17. 1 Jn.2.12.

[x] Ps.103.10.

[y] ch.6.7.16. 1 Ki.21. 2. Je.13.19. Ac.4.19.5. 29.

[z] De.22.7. ch.21.2. Am.5.8. Joh.10.3.23.

[a] Jerusalem, Je.21. 14.22.7. Zec.11.1.

[b] In this verse three distinct Hebrew words are rendered by one English word, 'south.' I think they are proper names, each specifying a distinct district. The first word is *Teman*, which embraced that section of southern Palestine which lay along the borders of Moab and Edom. The second is *Darom*, which was the name of the region in the extreme south-western part of the country, including part of Philistia towards Gaza. The third is *Negeb*, a name exclusively applied to the southern part of Judea. This prophecy, therefore, was directed not against all Palestine, but against that extreme southern portion of it which had as yet in a great measure escaped the ravages of the Assyrian and Babylonian armies.—C.

[c] ch.15.6,7.19.13.22. 23—31. 30. 8. Lu. 23.31. Je.22.14.

[d] Is.24.1—6. ch.7.2— 15.21. 34.19.9.

[e] Is.29.11. 30.33. Ps. 9.16. De.29.24—28.

[f] Mat.3.44.

[6] ch.21.2.20.9.21.32. 30. Je.23.36. 18.18. Ac. 17.18.2 Ch.36.16. His speeches are such obscure stuff, that no one need regard them.

the Lord GOD, [k]Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but [l]pollute ye my holy name no more with your gifts, and with your idols:

40 For in mine [m]holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I [n]accept them, and there will I require [o]your offerings, and the first-fruits[3] of your oblations, with all your holy things.

41 I will accept you with your sweet [3]savour, when [q]I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and [r]I will be sanctified in you before the heathen.

42 And[s] ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there [t]shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight, for all your evils that ye have committed.

44 And [u]ye shall know that I *am* the LORD, when I [x]have wrought with you for my name's sake, [y]not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, saying,

46 Son of man, [z]set thy face toward the south, and drop [a]*thy word* toward the south, and prophesy against the forest[4] of the south [5]field;

47 And say to the forest of the south, Hear the word of the LORD, Thus saith the Lord GOD, Behold, [c]I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces [b]from the south to the north shall be burned therein.

48 And[d] all flesh shall see that I the LORD have kindled it: it shall not be [d]quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?[6]

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buildings, or from the many shady and fruitful trees that gave the surrounding country the aspect of a forest. The prophet describes it as situated in the *south*, either because it lay, according to Hebrew geography, south of that part of Chaldea where he then resided: or, more probably, ver. 47, because it lay in the south of Canaan. See ch. 21. 4. C.

REFLECTIONS.—Wretched is their stupidity, and presumptuous their heart, who, even under sufferings, ask God's leave to go on in sin! God's choice of us, and his manifestation of himself to us, are altogether of blessed grace; and to these, and to our own faith we owe our happiness. And it is from regard to God's own honour that corrupt churches, nations, families, and persons are so long borne with and preserved. Our disobedience to his laws originates in an inward bias towards the world and the flesh; and if once bad principles or customs be rooted, it is almost impossible to extirpate them. Though by disobedience to God's laws men plainly rush upon their own death and damnation; yet where parents are negligent in the education of children, children rarely make the laws of God the object of their earnest study. But when men profane God's ordinances and Sabbaths, he ordinarily gives them up to strong delusions in their principles and worship. And dreadful is the case of those to whom the slavery of their own lusts is allotted for their punishment; and when they will not take warning by all the admonitions against or mischievous consequences of sin, which have taken place before them.—But they who will not acknowledge God as their gracious saviour and righteous ruler, shall feel him their judge and destroyer. His purpose must stand: and he will easily find both place and time to punish obstinate apostates, and to pluck them out from among his people, whom they have corrupted; nor will either sinful compliances or carnal projects avail to their safety. They who think to serve themselves by sin, do but make themselves slaves to it. And pretences to religion, in such a case, do but add profaneness and hypocrisy to iniquity, and lose men the favour of the world, while they render them the detestation of God.—Even the believers must often be saved as by fire, their transgressions are so many, and their corruptions so strong. But afflictions must purge them; and, through all the changes on earth, they must be prepared for their comforts here, and heavenly inheritance hereafter. Their persons being once accepted in Christ, the acceptance of their services done in faith must follow. And O what baseness, malignity, and ingratitude do they discern in sin through the glass of his redeeming love, while they loathe themselves on account of it, and are more engaged to his service. But, alas! that sinners should need to be so repeatedly warned of their ruin; that God's fruitful vine should become an unfruitful forest, and his house a den of thieves! But if all ranks combine in wickedness, they must be jointly involved in punishment. They who are unwilling to profit by God's Word, ordinarily pick quarrels with it, or the manner of delivering it. But if people deride ministers, it is enough that they have a God to complain to.

CHAPTER XXI.

1 *Ezekiel prophesieth against Jerusalem with a sign of sighing.* 8 *The sharp and bright sword,* 18 *against Jerusalem,* 25 *against the kingdom,* 28 *and against the Ammonites.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face toward Jerusalem, and [b]drop *thy word* toward [c]the holy places, and prophesy against the land of [1]Israel,[2]

3 And say to the land of Israel, Thus saith the LORD, Behold [d]I *am* against thee, and will draw forth [e]my sword out of his sheath, and will[g] cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my [h]sword go forth out of his sheath [i]against all flesh from the south to the north;

5 That[j] all flesh may know that I the LORD have drawn forth my sword out of his sheath: it[k] shall not return any more.

6 Sigh,[l] therefore, thou son of man, [m]with the breaking of *thy* loins; and with bitterness sigh before [n]their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For[p] the tidings, because it cometh: and [q]every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak *as* water:[3] behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, [r]A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter: it is furbished that it may glitter: [s]should we then make mirth? [t]it [u]contemneth the rod of my son, *as* every tree.[5]

11 And [v]he hath given it to be furbished, that it may be handled: the sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry[x] and howl, son of man; for it shall be upon my people, it *shall be* upon all the princes of Israel: [y]terrors by reason of the sword shall be upon my people:[6] smite[z] therefore upon *thy* thigh.

13 Because[7] *it is* [a]a trial, and what if *the sword* contemn [b]even the rod? it shall be no *more,* saith the Lord GOD.[8]

14 Thou, therefore, son of man, prophesy, and smite *thine* hands together,[9] and [c]let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth [d]into their privy chambers.[1]

15 I have set the point[2] of the sword [e]against all their gates, that *their* heart may faint, and *their* ruins be multiplied. Ah, *it is* made bright, *it is* wrapped[3] up for the slaughter.

16 [f]Go[4] thee one way or other, *either* on the right hand, *or* on the left,[5] whithersoever thy face *is* set.

17 I[h] will also smite mine hands together, and [i]I will cause my fury to rest: I the LORD have said *it.*

A.M. cir. 3412. B.C. cir. 592.

CHAP. XXI.

[a] ch. 20. 46, 47. Eze. 6. 2. & 25. 2. Am. 7. 16.
[b] ch. 20. 46. Deut. 32. 2. Mi. 2. 6, 11. Am. 7. 16. Job 29. 22, 23.
[c] Heb. *sanctuaries.* ch. 5. 11. Ps. 74. 7. 1 Pe. 4. 17, 18.
[1] Or, *the land of Israel.*
[d] Ps. 34. 16. Na. 1. 2. 1 Pe. 3. 12.
[e] Isa. 34. 5. Jer. 12. 12. ver. 19. ch. 14. 17. Je. 47. 6. Zec. 13. 7.
[f] Job 9. 22. ch. 9. 6. Je. 25. 29. & 49. 12, 13. Je. 15. 8. Am. 3. 2. Lu. 23. 31. 1 Pe. 4. 17, 18.
[2] Or, *Jerusalem is here the chief place of the country.*
[g] Ps. 37. 17. Na. 1. 2. 6. Rom. 12. 19.
[h] Isa. 5. 6. Ps. 7. 12. ver. 19. ch. 14. 17. Je. 4. 7. 12. 7. Je. 12. 12. Je. 39. 5. & 52. 9.
[i] Job 9. 22. ch. 9. 6. Je. 25. 29. & 49. 12, 13. Je. 15. 8. Am. 3. 2. Lu. 23. 31. 1 Pe. 4. 17, 18.
[3] Heb. *Every knee shall go in waters.*
[j] Ps. 45. 5.
[k] ch. 20. 47. Je. 4. 12. 14.
[l] ch. 21. 28. Ps. 9. 16. 56. 10, 11. 94. 3. Is. 65. 14.
[m] Is. 15. 5. Je. 13. 12. Na. 2. 10. 3. 19.
[4] Heb. *the breaking of loins.*
[n] ver. 11. Isa. 3. 9. Je. 13. 21. Da. 1. 10. Je. 4. 16. 5. 21. Da. 8. 18. Hab. 3. 16. Ps. 35. 21. 38. 2. 2 Ki. 6. 32.
[o] ch. 20. 31. 36. 6. Is. 28. 16. Je. 6. 10.
[5] Or, *The rod of my son contemneth every tree.* The rod of his son is not the rod which my son uses, or which belongeth to him, but the rod by which he is punished. Israel was God's son, and God's chastisement would visit all corruptions among the people. rulers there symbolized by "the rod" as well as commoners. C.
[p] Je. 49. 23.
[6] This verse is very obscure. The meaning may perhaps be:—Surely it (the rod of chastisement, *i.e.* the Babylonian power, is that); and what shall mock the rod despised of Nebuchadnezzar despise the Jewish power, and the resistance offered by it to his arms, what then would
[q] ch. 7. 17. Jos. 7. 5. Je. 50. 43. Da. 10. 7. Ps. 22. 14. 2 Sa. 4. 1.
[7] Heb. *Because a trial.*
[8] See note † in first column.
[r] Je. 47. 6. Zec. 13. 7.
[s] Je. xxxix. xli. lii. 2 Ki. xxv. 1. &c.
[t] Heb. *hand to hand.* ver. 16. 19. ch. 6. 11. Nu. 14. 35.
[u] Je. xxxix. xli. lii. 2 Ki. xxv. 1. &c.
[v] Je. 47. 6. Zec. 13. 7.
[9] Heb. *hand to hand.* ver. 10. 19. ch. 6. 11. Nu. 14. 35.
[w] Je. xxxix. xli. lii. 2 Ki. xxv. 1. &c.
[x] ch. 9. 8. Je. 4. 8. Am. 8. 3. 1 Ki. 20. 36. Isa. 13. 6.
[y] Je. 46. 5. Ps. 55. 5. Isa. 21. 3. Je. 30. 5, 6. Da. 10. 7, 8.
[z] Je. 31. 19. Eze. 6. 11. Am. 8. 10. Lu. 23. 48. Re. 1. 7.
[a] Je. 31. 19. Eze. 6. 11. Am. 8. 10. Lu. 23. 48. Re. 1. 7.
[b] ver. 10, 23—27. ch. 22. 28. Je. 2. 8. 23. 11—15. 27. 9. 29. 8. Ho. 4. 6. Mal. 2. 7, 8. 2 Ch. 15. 3. Hag. 2. 11—13. Je. 18. 18. Je. 43. 2. ver. 23.
[c] Je. xxxix. xli. lii. 2 Ki. xxv. 1. &c.
[d] Am. 9. 2, 3. 1 Ki. 22. 25. 2 Ch. 18. 24.
[e] Je. 49. 2. 1 Ki. 22. 36. Je. 15. 6. ch. 6. 14. ch. 35. 3. ver. 3, 7, 19, 22, 28. ch. 22. 14.
[10] Or, *sharpened.*
[f] ch. 5. 17. Je. 25. 27. 29. 18. 49. 37. Je. 15. 3. ver. 3, 7, 19, 22, 28. ch. 22. 14.
[11] This is addressed to the sword as commissioned to destroy either north or south. C.
[12] Heb. *set thyself, take the left hand.*
[g] ver. 14. ch. 20. 14. Nu. 14. 13.
[h] ch. 5. 13. ch. 16. 42. ch. 24. 13. Je. 21. 24. Zec. 6. 8. Dt. 32. 36.
[i] ch. 5. 13. ch. 16. 42. ch. 24. 13. Je. 21. 24. Zec. 6. 8. Dt. 32. 36.

CHAPTER XXI. Ver. 10–13. The king and princes shall be no more able to resist or avoid the Chaldean sword than the meanest of the common people. That terrible calamity will so disgrace the royal power of David's family, that none of them shall ever afterwards sway an earthly sceptre; and when the Chaldeans have executed my judgments on others, they themselves shall be destroyed. 19. Mark on a tile, or on the ground, two ways, one leading from Babylon to Jerusalem, and the other leading to Rabbath, the capital of the Ammonites; and pitch on a proper place for Nebuchadnezzar to consult which way he should go first. 23. The Jews, who have perfidiously violated their oath of subjection to Nebuchadnezzar, will contemn and deride his divinations: but he will quickly punish them for their treacheries, by murdering or taking them captives. 25–27. Thou wicked Zedekiah, who hast profanely broken thine oath to Nebuchadnezzar, shalt now be punished, and an end put to thy idolatry, perfidy, and other abominations, in thy destruction. Thou shalt be disgracefully dethroned, and the whole nation and royal family turned upside down; Jehoiakim, now in prison, shall be exalted, and thou shalt be debased. Dreadfully shall the nation be overturned by the Chaldeans, Syro-Grecians, and Romans, &c. Nor shall it ever attain its wonted lustre and dignity, or any of the family of David wear a sceptre, till Christ take his spiritual kingdom in the gospel church, nay, in the millennium. 29. Your diviners falsely promise you safety and happiness, and that you shall tread down the Jews, whose wickedness hath made them fully ripe for punishment: but they will really bring you into the same miserable condition with these wicked Jews.

Ver. 3. The righteous and the wicked may die together. To the righteous, calamity being a purification, 2 Co. 4. 16–18. and death a deliverance; while to the wicked, calamity is a punishment, and death a curse, Ru. 1. 21. 23. *C.*

Ver. 6. *With the breaking of thy loins.* So as to make the prophet bow his head and bend his loins, as one overwhelmed with sorrow of heart. Gil interprets it of sighing till the girdle of his loins should burst; but such an effect seems scarcely possible by any muscular exertion, unless the girdle were so frail as to render its discipline but little emblematic of the intensity of the prophet's distress. *C.*

Ver. 10. *My son* the king, of whom Jerusalem was called mother, ch. 19. 2. *The rod*—the sceptre, ch. 19. 11. *As every tree*—holdeth the kingly sceptre in no more respect than the branch of a tree by the way side. *C.*

Ver. 13. "For if the sword is tried, and what if it despise the sceptre? This (the rod—sceptre) shall not remain, saith Jehovah" (*Boothroyd*). And though "the sceptre" the power of self-government "shall not depart from Judah"—from the tribe "till Shiloh come,' yet no king of David's line shall reign in Jerusalem "till he shall come whose right it is," ver. 27. *C.*

Ver. 14. *Smite thine hands together.* By some it has been interpreted as a sign of encouragement to the Chaldeans; and certainly clapping the hands is a mode of call common in the East. Others have regarded it as a form of oath, intimating the certainty of the judgment. But Scripture is rather to be interpreted by comparison with Scripture, than by any reference to oriental manners or customs; and, viewed in this light, the action prescribed is either a form of confirmation or oath, see ver. 17; ch. 22. 13, or else a token of the prophet's grief at the judgment he was commanded to foretell. See ch. 6. 11. *C.*

Ver. 19. *Appoint thee two ways.* Describe or draw a plan or map, as in ch. 4. 1, of two roads, one for the invasion of Judah, the other for the invasion of Ammon, ver. 20. *C.*

Ver. 21. *He made his arrows.* "Mingled his arrows" (*Boothroyd*). A heathenish mode of divination in war, which consisted in writing the name of each city to be assailed upon an arrow, shaking the whole in a quiver, and deciding upon priority of attack by the order of drawing. *He looked in the liver.* The heathen priests pretended to foretell future events by examining the entrails of beasts slain in sacrifice—and particularly by the liver—and by disease, wounds, the form of the lobes, &c., they augured good or evil to the person inquiring. Such are specimens of the manner in which Satan has continued to deceive, and succeeded in persuading men to follow a dark and baseless superstition, while rejecting the sunlight evidence of divine revelation. *C.*

Ver. 23. *As a false divination.* The Jews will despise this mode of divination; and because they know the mode to be a mere pretence, will conclude the prediction to be false. *Note,* The success of such divinations is no more evidence of their divine origin than would be the success of a prophecy that the sun would rise. That rising is foretold by experience anticipating the uniform course of nature. Even so—they can never err that prophesy evil against evil men; it is the uniform course of Providence. *C.*

Ver. 26. *This shall not be the same.* This man shall no longer wear the crown; or this crown shall no longer be a badge of royalty, ver. 27. *C.*

Ver. 27. *Until he come,* &c. Until Messiah come, whose right the government is, by creation, as God, by descent, as man, Ja. 2. 3; Ac. 2. 30. *C.*

Ver. 29. *To bring thee*—Rabbath, the capital of the Ammonites, ver. 20; ch. 25. 2. *The slain*—the Jews, whom, being slain, the Ammonites would be incited to plunder. *C.*

REFLECTIONS.—There is great need that ministers should use great plainness of speech in dealing with souls; should observe God's hand in his public judgments, in which even the godly share with the wicked; and should deny themselves, and be affected with their messages, in order to edify others. Alas! infinite is their danger who have God against them. Nothing can defend them from his righteous and terrible judgments. And while wicked men abound everywhere, his wrath shall follow without restraint. Nor is it proper to be jovial, but penitent, when his judgments are abroad in the earth, in order to vindicate his perfections. But it is matter of comfort to saints that all judgments are managed by Christ, the Son of God, and their friend and Saviour: and that to them they are but corrective trials, not blows aimed for their destruction.—God can easily force the most proud and crafty plotters on earth to court his direction in their concerns, and lead them, even by events apparently fortuitous, to his proper work. None are more ready to despise God's warnings than perfidious and profane swearers. And in none do these sins look worse than in magistrates and ministers who profess the true religion. But if men despise the warnings and offers of God's grace, they shall be seized by his judgment and none are so high but God can debase them, nor any so low but he can exalt them. Pride goes before destruction; and before honour is humility. At what pains and cost do men destroy one another! But if all overturnings in the world make way for Christ, the rightful Sovereign of nations and churches, and his

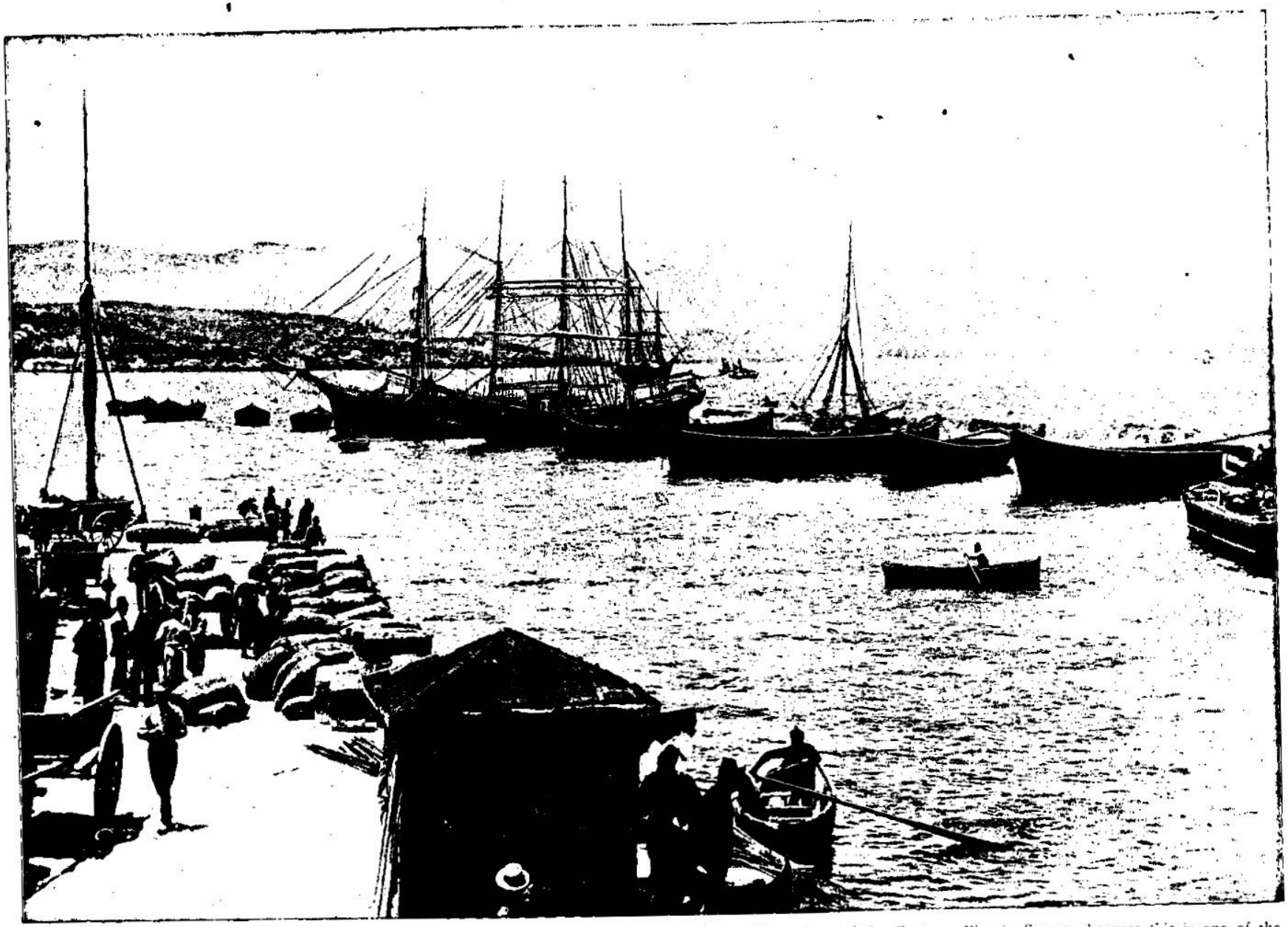

CUSTOMS PIER, SMYRNA.. [Ezekiel, xxii:15, 16.]—"And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord." This prophecy has been literally fulfilled. The Jews have been scattered throughout the Gentile nations of the world, and they have learned as no other nation has the great truth that there is one God. It is said to be very difficult to find a Jew who is not a believer in God. We give a picture here of the Customs Pier in Smyrna because this is one of the great Jewish cities in Asia Minor. Many of the leading commerical establishments in this city belong to Jews. Here they live and hold their inheritance in sight of the heathen Turks by whom they are surrounded. In Smyrna the Jews have lived from remote times to the present. There are many great commercial houses managed by them in this city to-day.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, [a]appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land; and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to [b]Rabbath of the Ammonites, and to Judah [c]in Jerusalem [d]the defenced.

21 For[e] the king of Babylon stood at the parting[6] of the way, at the head of the two ways,[7] to use divination: he made *his* arrows bright,[8] he consulted with images,[9] he looked in the liver.

22 At his right hand[1] was the divination for Jerusalem, to appoint captains,[2] to open the mouth in the slaughter, [e]to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them [f]as a false divination in their sight, to them that have sworn oaths:[3] but he[4] will call to remembrance the iniquity,[5] that they may be taken.

24 Therefore thus saith the Lord GOD, Because ye have [g]made your iniquity to be remembered, in that your transgressions are discovered, so that in [h]all your doings your sins do appear; because, *I say*, that ye are come to remembrance, [i]ye shall be taken with the hand.[6]

25 ¶ And thou, [k]profane wicked prince of Israel,[7] whose [l]day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD, [m]Remove the diadem, and take off the crown; this *shall* not *be* the same: exalt *him that is* low, and abase *him that is* high.

27 I will overturn, overturn, overturn it;[8] and it shall be no *more*, until he[9] come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy, and say, [n]Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach;[1] even say thou, The sword, the sword *is* drawn; for the slaughter *it is* furbished, to consume because of the glittering;

29 Whiles[o] they see vanity unto thee, whiles they divine a lie unto thee, to [p]bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 Shall I cause *it* to return[2] into his sheath? I will [q]judge thee in the place where thou wast created, in the land of thy nativity.

31 And [r]I will pour out mine indignation upon thee; [s]I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish[3] men, *and* skilful to destroy.

32 Thou[d] shalt be for fuel to the fire; [t]thy blood shall be in the midst of the land; [u]thou shalt be no *more* remembered; for I the LORD have spoken *it*.[4]

CHAPTER XXII.

1 A catalogue of sins committed in Jerusalem. 17 God will burn them as dross in the furnace. 23 The general corruption of prophets, priests, princes, and people.

MOREOVER, the word of the LORD came unto me, saying,

2 Now, thou son of man, [a]wilt thou [1]judge,[1] wilt thou judge the bloody city?[2] yea, thou shalt [b]show her[4] all[c] her abominations.

3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood [d]in the midst of it, that [e]her time may come,[5] and [f]maketh idols against herself to defile herself.

4 Thou[h] art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and [i]thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee [j]a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* infamous *and* much vexed.[6]

6 Behold, the princes of Israel, every one were in thee to their power[7] to[k] shed blood.[8]

7 In thee have they set [l]light[9] by father and mother; in the midst of thee have they dealt by [m]oppression[1] with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou[o] hast despised mine holy things, and hast profaned my sabbaths.

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[1] Heb. *Perverted, perverted, perverted, will I make it.* [2] Christ, Ge.49.10.Is.7.14;9.6,7.Je.23.5,6;30.21.ch.34.23,24;37.22.Da.2.44;9.24-26. Mi.5.2.Zec.9.9;6.12,13. Lu.1.32,33.Ps.2.6.Jn.1.49.Mat.28.18. [3] ver.5,10;ch.25.1-7.Zep.2.8-10.Je.49.2-5.Am.1.13-15. [4] *Their reproach.* Their insults, ch.25.2-6.—C.

[a] ch.4.1,2. Je.1.10; 18.7;24.6;28.11. [b] 2 Sa.12.26.Je.49.2. ch.25.5.Zep.2.8-11. [c] 2 Sa.5.6-9. 1 Ki.9.24. Ch.32.5,30. 1 Ki.3.1. Ps.48.12,13.2.Ki.12.20. [d] Is.41.22;48.14. Je. 4.5. Ps.5.10;73.19,20. 10.11. [e] Heb. *mother.* [f] It would appear that the king of Babylon was much in a certain point where one road would lead to Jerusalem and another to Rabbath-Ammon. There can be little doubt that the point in dispute was Riblah. There we know he established his headquarters. The road for an army from Babylon to Palestine could only cross the desert by Palmyra, or at a point further north. Riblah is on the line of march, and being situated in the midst of a fertile plain on the bank of the Orontes, no other position could be selected for the encampment of a large army. From Riblah three roads branch to the southwards—one runs along the eastern base of Anti-Lebanon, by Damascus and Bashan, direct to Rabbath-Ammon; another runs down the valley of Cœle-Syria to Central Palestine and Jerusalem; the third passes the northern end of Lebanon, enters Phœnicia, and follows the coast to Philistia and Egypt. Nebuchadnezzar was encamped at Riblah when the Jewish king and princes were brought to him after the capture of Jerusalem.—*F.* [6] Or, *He mingled his arrows.* [7] Heb. *teraphim.* Ju 17.5; 18.14,20. Ho. 3.4. 2 Ki. 23.24. Zec. 10.2. [8] West side, ver.16, at. [9] Or, battering *rams*, ch.4.2. [a] ch.4.2. Je 51.14,33; 4.5,21.4. [b] ver.10;ch.21.31,32. 22.15. Jo.8.18. Job 18. 3. [c] Or, *for the oaths made unto them*, ch. 17.13.—C. [d] Nebuchadnezzar, 2 Ki.24.20; xxv. 2 Ch. 36.13-20 Je. xxxix.lii.; or God, Je. 16. 17, 18. Am. 3.2; 9.1. [e] The breach of the oath of allegiance to Nebuchadnezzar, ch. 17.19.—C. [f] Ge.13.13;18.20. Is. 1.4;65.3;66.3,4. Je.2.20;28.32; 3.25; 5.25,28;6.15,20;7.28 8. 13,17; 9.2-7, ch.16.15-43;xxiii.—xxiv. Ho.7.2. [g] Je.13.—xxxix 18. [h] As easily as a bird caught in a snare.—C. [i] Je.52.2. 2 Ki.23.36 20. 2 Ch.36.13 ch.17.15, 21-19. 2 Sa 24.13. 1 Ki. 18.18. 2 Ki.3.13,14. [j] Zedekiah, a perjured violater.—C. [k] ver.27. ch.7.6. 21. 15,34;30.3;35.5. Joh 16. 20. Ps 37.13. [l] Je.30.6,7; 5 10,11, 22. 2 Ki.15.6. 7. 17.25. ch.17.12-14. Ps.75.7. 2 Sa. 2.8.—Is.5.2.

[a] ch.21.23; 23.28. Is. 44.25;47.12-15. Je.27.9. [b] Ge.41.55. Jos.18.10. ver.19.Is.5.13. [c] Is. 5.3.—33. ch.20. 47.Da.2.—C. [d] Or, *turreted*, Je. 4.7;6.6.20;17.25;9.21;50. 41. Jo.3.4;4.6. ch.7. 22 Hab.1.6. 10. [e] Mal.4.1. ch.20.47, 48. [f] Is.34.3,7. [g] Ch.12.—20. Je.49.2. Zep.2.9. Am.1.13. [1] Thou works refer to Ammon. It was doomed to final destruction. The Jews were to be taken captive, restored again, and re-established in their kingdom; but the Ammonites were to perish in their own land, and their kingdom was to cease for ever. The prophecy was fulfilled.—*F.*

CHAP. XXII.

[a] ch.20.4;23.36. Je.1. 10. [1] Or, *plead for or condemn.* [2] *Is it thou judge?* Wilt thou not reject *blasphemy?*—*F.* Comp. ch 20.4.—*C.* [3] Heb. *acts of bloods.* ch.23.37.45;24.6,9 16. 4.22 Ki.21.6;24.4. [b] ch.3.17—21;20.27. 36.33;8,9. Is 58.1. 1 Ti. 5.20. [4] Heb. *make her know.* [c] ch. 8.9. 27;xvi.xx. xxii.—xxiv Mi.iii.iii. Jer ii.xix. Is. 1.—iii v. Ix. lix. [d] ver.2, 4. 27;ch. 16. 20.21;24 6-9. Is.3.9. Je. 6.15;8.12. [e] ver. 4; ch. vii.; xi. 25,26; 12 22—28. Ps. 37. 13.2 Pe 3.3. [5] *That her time may come*—her time of God's forbearance —her term of judgment for her sins—especially her idolatry and murders, ver. 3.—*C.* [f] Mi 6.16 2 Ki.21.2-9.16.16.20 3 32.37;24.3. 19 Je.11.13;ch.8.9—17;0. 15.—23.27. [g] See ver.5,9,12. [h] ch.7.10. Mat.23.32. Nu.32.14. De.32.25-32. Ro 2.4,5. [i] ch.5.14; 21.28. De. 28.37. Lu.21.32. 2 Ki.9. 7. Ps.79.4;44.13. Je. 44. 9;18.15. La.2.15 ch.16. 57. Is 9.16;5.14 9. [j] Heb. *polluted of name, much in generation.* Je.15 23. ch. 5. 13;25.9;29.18. [6] Heb. *vexation.* [7] Heb. *arm.* [8] ver.27. Is.1.23. Mi. 3.2,3. Zep.3.3. Je.20.11, 23;38.4. [9] The princes of Israel, (every one according to his power) were in thee shedding blood.'—*Bothroyed.* [a] To honour father and mother being the first commandment with promise, to 'set light' by them, is to disregard all the promises of God—yea to disregard God himself: for since the first promise of 'the seed of the woman'—in promise, for exercise of his people's faith—has God continued to make himself known.—*C.*

[1] De.27.16. Pr.20.20; 30.17. [2] Or, *deceit.* [m] Ex.22.21,22. ch.18.12. De.27.19. Je.7.6. Ps.82.2. [n] ver.26; ch.23.38. Le.19.30. ch.20.13,21,24.

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gracious designs, let us be therewith content.—Nevertheless, let the proud reproachers and oppressors of God's people, who wish to extirpate his and their name from the world, remember their iniquities will but draw similar judgment on themselves, and neither rights nor possessions on earth will avail them anything.

CHAPTER XXII. Ver. 16. I, who was once your inheritance, have cast you off, and now you may support yourselves in your notorious wretchedness in the best way you can. 18–22. They are even growing worse and worse in the midst of my judgments upon them, and therefore shall be terribly punished and destroyed. 24–30. They are not refined nor washed by the judgments which I have inflicted. Their prophets combine against upright persons, and persecute, rob, and murder such as oppose them. Their priests wrest my laws to countenance their oppression and impiety: they irreverently officiate in my service; and neither in preaching nor in practice make any difference between right or wrong, clean or unclean: they take no care to have my sabbaths observed; and thus dishonour me by their infamous conduct. Their princes have abandoned themselves to cruelty, murder, oppression, and extortion. Their prophets, by false reasonings and unstudied discourses, pretended visions, and presages of peace and prosperity, flatter them in their sinful courses. And there is none among them who either apply themselves to reform the nation, or to supplicate the prevention of my judgments.

Ver. 30. The national defection and corruption was extreme—as in Sodom and Gomorrah, where no citizen was spared—because none was uninfected; and Lot alone, a stranger, was mercifully delivered—an extreme example of the blessed fact that, in the worst of times, *all* are never lost; a remnant, however small, still testifies to the power of grace and the salvation of God. *C.*

REFLECTIONS.—Lord, what are men, that they, that professors of the true religion, should be such monsters! And what an awful connection there is between the different forms of wickedness! There is nothing so abominable, but forgetfulness of God, and of his relations and favours, may produce it. But very base and contemptible before God are degenerate and hypocritical professors. Dreadful is the case of a nation, when prophets, priests, and princes are accomplices and ringleaders in guilt. And when there is scarcely a faithful opposer or importunate intercessor. God's judgment must break in upon them, and renders them impotent and miserable. Then shall they tremble

9 In [p]thee are men that carry tales[2] to shed blood; and in thee they [q]eat upon the mountains;[3] in the midst of thee they [r]commit lewdness;

10 In thee have they [s]discovered their fathers' nakedness; in thee have they [t]humbled her that was set apart for pollution.

11 And one[4] hath [u] committed abomination with his neighbour's wife; and another[5] hath lewdly[6] defiled [v] his daughter-in-law; and another in thee [w]hath humbled his sister, his father's daughter.

12 In thee [x]have they taken gifts to shed blood;[7] thou hast [y]taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast [z]forgotten me, saith the Lord GOD.

13 Behold, therefore, I have [a]smitten mine hand[8] at thy [b]dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can[c] thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? [d]I the LORD have spoken *it*, and will do *it*.

15 And I will [e]scatter thee among the heathen, and disperse thee in the countries, and [f]will consume[9] thy filthiness out of thee.

16 And thou shalt [1]take thine [h]inheritance[2] in thyself in the sight of the heathen, [i]and thou shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become [j]dross: all they *are* [k]brass, and tin, and iron, and lead, in the midst of the [l]furnace; they are *even* the dross[3] of silver.

19 Therefore thus saith the Lord GOD, Because ye are all become dross, behold, therefore, I[m] will gather you into the midst of Jerusalem.

20 *As* they gather[4] silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, [o]I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have[p] poured out my fury upon you.

A.M. cir. 3412.
B.C. cir. 592.

[p] ch. 18.6, &c.

[2] Heb *men of slanders*, Le. 19.16. Ex. 20. 16,23.1.

[q] ch. 18.6, 11, 15. Ps. 106. 28. 2 Ki. 17. 10, 11. ch. 20. 28.

[3] Eat of the sacrifices offered to idols at the "high places."—*Note*. It is a curious fact that the attachment to "high places" seems hereditary and unalterable among the Jews. In Dagbistan, where the descendants of the Ten tribes appear to exhibit characteristic and unquestionable marks of their origin, the passover, the feast of weeks, the feast of tabernacles, are all celebrated on the mountains. See *The Remnant Found*, p. 50, 54, 61.—C.

[r] ch. 16. 43 Je 5. 8, 9. 2 Ho. 4. 13, 14. Am. 7. 17.

[s] Le. 18. 8, 10, 11. Am. 1. 2. 1 Co 5. 1. Dc. 27. 20, 23.

[t] Le. 18. 19; 20. 18; 15. 33. ch. 18. 6.

[4] Or, *every one.*

[u] Le. 18. 20. Je. 5. 8, 9. 29. 23. De. 22. 22. Ho. 4. 2.

[5] Or, *every one.*

[6] Or, *by lewdness.*

[v] Le. 18. 9, 15. 20. 12, 17.

[w] Ex. 20. 8. De. 27. 22.

[x] The bribing of judges and hiring of assassins.—C.

[y] ch. 18. 8. Ex. 22. 25, 26. Le. 25. 35, 36. De. 23. 19. Ne. 5. 1–7. 1 Co. 6. 9. 1 Ti. 1.

[z] De. 32. 18. Ps. 106. 13, 21. Je. 2. 32; 30. 13. ch. 22. 12.

[a] ch. 22. 14. 37. Nu. 24. 10.

[7] *Smitten mine hand.* When compared with the last clause of ver. 14, this phrase evidently seems to imply an oath, or at least an irreversible affirmation.—C.

[b] ver. 5, 9, 13. Ps. 1. 19. Am. 8. 4.

[c] ch. 21. 7. 1 Co. 10. 22. Is. 30. 3. Joh. 9. 4. 40. 2. Ob. 12. Je. 13. 9. 30. Zep. 3. 2.

[d] ch. 24. 14; 5. 13; 17. 24. Nu. 23. 19. 1 Sa. 15. 29.

[e] ch. 12. 14, 15. De. 4. 27; 28. 25, 37. Je. 15. 4. 20. 5. 12.

[f] ver. 18–22; ch. 22. 27, 47, 48; 20. 38.

[8] By giving the incorrigible over to destruction, and reforming succeeding generations by the judgments of their fathers.—C.

[1] Or, *be profaned.*

[h] ch. 7. 24; 25. 3. Is. 43. 28. Ho. 3. 4.

[2] "And thou shalt take for an inheritance" (*Hoothnvad*). So also several Versions; but the marginal seems most consonant to the scope of the passage.—C.

[i] See ch. 6. 7. Ps. 9. 16. Is. 20. 11.

[j] Ps. 119. 119. Is. 1. 22, 25. Je. 6. 28, 30.

[k] Is. 3. 9; 48. 4. ch. 3. 7. Zec. 6. 11, 12.

[l] Is. 31. 9; 48. 10; 27. 9; 1 25. Mal. 3. 2, 3. 4. 1.

[3] Heb. *dregses*, Je. 6. 30.

[m] ch. 11. 7; 15. 7. ver. 20, 21.

[4] Heb. *According to the gathering of.*

[o] ch. 20. 47. 2 Ki. 22. 17. 2 Ch. 34. 25. Ps. 79. 5. Mal. 4. 1. Ke. 2. 22. De. 4. 24; 29. 20, 32. 17; 32. 22–25. Je. 7. 20; 32. 29, 37. 10; 39. 8; 52. 13. 2 Ki. 25. 9.

[p] ch. 5. 13–17; 7. 8; 14. 19; 20. 8, 13, 21, 33. Ho. 5. 10. ver. 31. Ke. 2. 1.

A.M. cir. 3412.
B.C. cir. 592.

[q] ver. 18–20. 2 Ch. 36. 14–16; 28. 22. Is. 9. 18. Zep. 3. 2. Je. 52. 4; 39. 1. Zep. 1. 14, 15.

[5] *Not cleansed nor rained upon*—neither weeded nor watered.—C.

[r] Je. 6. 13; 20. 11; 26. 8, 11; 23. 26. La. 4. 13; 2. 14. Ho. 4. 9.

[6] A conspiracy or conspiration, first formed by the false prophets among themselves, and then with the princes and priests, and finally, concurring with the mass of the people by the contagious influence of their example.—C.

[s] ch. 13. 18–20. 34. 3. Mat. 23. 14. Mi. 3. 11. 2 Pe. 2. 1, 2. Ro. 2. 21, 22; ver. 27. Is. 56. 10–12. Ac. 20. 29, 30. Zep. 3. 3, 4.

[t] They *ofttimes* violate the law, 1 Sa. 2. 15. Zep. 3. 1, 2. Ps. 3. 16.

[u] Is. 2. 6. 29. Le. xxi. xxii. Mal. 2. 7, 8.

[v] ch. 44. 23. Le. 10. 10. Je. 15. 19. Mal. 2. 6. Ho. 4. 11, 12.

[w] ver. 8, 12. Ch. 9. 7.

[x] Mi. 3. 5, 11. Zep. 3. 3. Je. 30. 12; 51. 4. ch. 19. 3, 6; 45. 9. 2 Ki. 21. 16. Is. 1. 23.

[y] ch. 13. 6, 10. Mi. 3. 11; 7. 11. Is. 30. 10.

[8] *Her prophets have daubed them* [those who ought to be bulwarks and high towers of truth and godliness] *with untempered mortar.* They have urged and effected coalitions of parties that cannot continue to cohere, because their principles and practices being contrary to the law of God, must finally bring down a curse and terminate in disunion.—C.

[z] La. 2. 14. ch. 13. 6, 7; 21. 29. Je. 5. 12, 28–31; 23. 32; 20. 8–10, 16.

[9] Or, *deceit*, ver. 7. Je. 5. 26–31; 6. 13; 14. 14. Ho. 4. 9. ch. 18. 10; ver. 7, 25–29.

[1] Heb. *without right.* Is. 22. 17; 23. 9. Le. 19. 35, 36. ver. 7.

[a] Je. 5. 1. Is. 59. 16; 63. 5. Mi. 7. 1.

[b] Ge. 18. 23–32. Ex. 32. 10. Ps. 106. 23, 30. ch. 22. 5.

[c] See ver. 21, 22.

[d] Pr. 1. 31. ch. 7. 3, 8, 9; 9. 10; 11. 21; 16. 43. Is. 3. 11. Ro. 2. 8, 9. Je. 2. 19, 20; 4. 18; 5. 25.

CHAP. XXIII.

[1] In this chapter, which may be regarded as the conclusion of one section of the book, we have a symbolical summary of Israel's national sin. The two kingdoms, Israel and Judah, are set forth under the emblems of two harlots, who, forgetful alike of shame and horror, run a long career of vice and adultery, the result of which is heavy judgment.—C.

[a] Je. 3. 7–11. ch. 16. 44–51. 2 Ki. 17. 16, 17.

[2] Jerusalem to idolatry, ver. 8, 21.

[3] *Her own tent.* 1 Ki. 12. 16, 28–31.

[4] *Aholah.* "His or her own tabernacle" in allusion to the will-worship, as to objects, place, priests, ceremonies, and ordinances, introduced at first by Jeroboam, and continued by his successors, and generally adopted in the ten tribes, of which Samaria had become the capital. 1 Ki. 12. 26–33; 13. 32.—C.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, [q]Thou *art* the land that is not cleansed, nor rained upon[5] in the day of indignation.

25 *There is* [r]a conspiracy[6] of her prophets in the midst thereof, like a roaring lion ravening the prey: they [s]have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests have violated[7] my law, and [t]have profaned mine holy things: [u]they have put no difference between the holy and profane, neither have they showed *difference* between the unclean and the clean, and [v]have hid their eyes from my sabbaths, and I am profaned among them.

27 Her [x]princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have [y]daubed [8]them with untempered *mortar*, [z]seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used oppression,[9] and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully.[1]

30 And I [a]sought for a man among them, that should [b]make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore [c]have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: [d]their own way have I recompensed upon their heads, saith the Lord GOD.

CHAPTER XXIII.

1 The whoredoms of Aholah and Aholibah. 22 Aholibah shall be plagued by her own lovers. 36 The prophet reproveth the adulteries of them both, 45 and declareth their judgments.

THE word of the LORD came again unto me, saying,[1]

2 Son of man, there were [a]two women, the daughters of one mother;

3 And they committed [b]whoredoms in Egypt; they committed whoredoms in their [c]youth: there were their breasts pressed, and there they bruised the teats of their virginity.[2]

4 And the names of them *were* [3]Aholah[4] the

[e] ch. 20. 8. Le. 17. 7. Jos. 24. 14. De. 29. 16, 17. Ho. 12. 2. [f] ver. 8, 19; ch. 16. 8, 22, 60. Je. 2. 2. Ho. 2. 15.

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under his hand, and feel what a wretched exchange they have made by their apostasy from him. And as their stations aggravated their offences, they shall enhance their misery and ruin.

CHAPTER XXIII.—*Whoredom* here, and in many other places, denotes an idolatrous apostasy from God, their covenanted husband, to idols, and a dependence on heathen alliances. Ver. 4. The Israelites are called AHOLAH, *her own tabernacle*, because their worship, appointed by Jeroboam, was of their own invention; and the Jews AHOLIBAH, *my tabernacle is in her*, as they enjoyed the temple and ordinances of God. Both belonged to God by solemn marriage covenant; and they once brought forth many converts unto him. 32–34. The dreadful and lasting miseries with which ye also shall be punished shall render you contemptible, infamous, infatuated, and even mad with rage and despair. 38–43. When they had newly polluted themselves with idolatry and murder, they immediately rushed into my temple; and after offering their children to Molech, they sacrificed to their idols in my courts. And to please the Assyrians, Egyptians, or Chaldeans, they have built temples, and prepared altars and sacrifices, and have perfumed them with the incense and oil devoted to my service; and have received their ambassadors with distinguished veneration, and along with them have wallowed in ease and luxury, and have even courted the friendship of the base and thievish Arabians, that they might bring them ornamenting presents. Where and when are these base alliances and idolatries to stop?

REFLECTIONS.—Disgraceful to men, and dishonourable to God, are sinful confederacies and confidence in an arm of flesh. And the greater our privileges, and nearer our connections with God, the more criminal is

[j]elder,[5] and [c]Aholibah[7] her sister; and they were mine,[e] and they bare sons and daughters. Thus *were* their names, Samaria *is* Aholah, and Jerusalem Aholibah.

5 And Aholah [g]played the harlot, when she was mine;[8] and she [h]doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, [i]horsemen riding upon horses.

7 Thus she committed her whoredoms with[k] them, with all them *that were* the chosen men of Assyria,[1] and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her [l]whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore [k]I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness;[2] they took her sons and her daughters, and slew her with the sword; and she became [3]famous[4] among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, she was [l]more corrupt in her inordinate love than[5] she, and in her whoredoms more than her sister in *her* whoredoms.[6]

12 She doted upon the [n]Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they[o] *took* both one way;

14 And *that* [p]she increased her whoredoms: for when she saw men pourtrayed upon the wall,[7] the[q] images of the Chaldeans pourtrayed with vermilion,

15 Girded[r] with girdles upon their loins, exceeding in dyed attire[8] upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity,

16 And, as soon as she [s]saw them with her eyes,[9] she doted upon them, and [t]sent messengers unto them into Chaldea.[1]

17 And the Babylonians[2] came to her into the bed of love,[3] and they defiled her with their whoredom; and she was polluted with them, and her mind was alienated[4] from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind [u]was alienated from her, like as my mind was alienated from her sister.

19 Yet she [v]multiplied her whoredoms, [w]in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she [5]doted upon their [6]paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus [y]thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD, Behold, [z]I will raise up thy lovers against thee, from whom [a]thy mind is alienated, and I will bring them against thee on [b]every side;

23 The[c] Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa,[7] *and* all the Assyrians with them: all of them [d]desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee [e]with chariots,[8] waggons, and wheels, and with an assembly of people, *which* shall set against thee buckler, and shield, and helmet, round about: and I will set judgment before them, and they shall judge thee according to their [9]judgments.

25 And[g] I will set my jealousy against thee, and they shall [h]deal furiously with thee: [i]they shall take away thy nose and thine ears;[2] and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and [t]thy residue shall be devoured by the fire.

26 They shall also [j]strip thee out of thy clothes, and take away thy fair jewels.[3]

27 Thus [k]will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, [l]I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated:

29 And[m] they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the [n]nakedness of thy whoredoms shall be [o]discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, [p]because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou[q] hast walked in the way of thy sister; therefore will I give [r]her cup into thine hand.

32 Thus saith the Lord GOD, [s]Thou shalt drink of thy sister's cup deep and large: [t]thou shalt be laughed to scorn and had in derision; it containeth much.

A.M. cir. 3412. B.C. cir. 592.

[d] ch. 16. 46. [e] 1 Ki 11. 31, 32, 35, 36.

[5] *The elder*, the greater in population.

[6] *My tent in her*, 1 Ki. 8. 29. Ps. 76. 1.

[7] *Aholibah*, 'My own tabernacle in her,' in allusion to the divine origin of the temple-worship at Jerusalem, in its object, place, priests, ceremonies, and observances, as ordered by David and Solomon in strict conformity to the law of Moses, or by direct prophetic revelation, and without the least admixture of human device.—C.

[f] Is. 19. 5, 6. xxiv. Dr. xxix.

[g] 2 Ki. 17. 7–18. Ho. 1. 2. and 3. 1 Ki. 21. 25. 2 Ki. 21. 2–15. Je. 44. 17.

[8] *Upon the coals mine*, it is plain, from 1 Ki. 12. 27 that the tribes were still disposed to adhere to the temple service as a divine institution, and that they were seduced by the arts of Jeroboam, the ministry of Bethel and Dan.—C.

[h] ch. 16. ver. 22. Ho. 5. 13. 8. 9. 12. 1. 12. 2 Ki. 15. 19, 29. 17. 3, 4.

[i] Is. 30. 16, 31. 1. 66. 8.

[k] Heb. *bestowed her whoredoms upon*.

[l] Heb. *the choice of the children of Assyria*.

[j] Ex. 32. 4. Ps. 106. 19. 1 Ki. 12. 28. 33. 2 Ki. 17. 10. 10. 26. ver. 3. 21.

[k] 2 Ki. 15. 29. 17. 5, 6. 23. 18. 9–12. 1 Ch. 5. 26. 27. Ho. 5. 6.

[l] ver. 29. Ge. 16. 35. 2 Ki. 9. 22. Is. 57. 8. Je. 3. 2. 9. ch. 16. 41. ver. 48. An example of God's vengeance for idolatry.

[m] *Name*, De. 29. 18–28. Je. 22. 9. ch. 16. 41. ver. 48. An example of God's vengeance for idolatry.

[n] *Became a 'name,'* i. e. by-word, for her varied idolatries, shameless impurity, and terrible chastisements.—C.

[o] ch. 37. 19.

[p] Heb. *she corrupted her inordinate love more than*, &c., ver. 11. Je. 3. 8. 11. ch. 16. 47, 51. 2 Ki. xvi. xxi.

[q] Heb. *more than the whoredoms of her sister*.

[m] 2 Ki. 16. 7–11. 2 Ch. 28. 16–23. ch. 16. 28. ver. 5. Ho. 5. 13.

[n] Je. 3. 13. ver. 30.

[o] ver. 21. Je. 3. 8–11. ch. 16. 47, 51. 2 Ki. xvi. xx. 20.

[p] 2 Ki. 20. 12–15. 2 Ch. 32. 31. Is. 39. 1–4. ch. 8. 10, 11. [q] *heard the fame* of their power, and wealth.

[r] Je. 4. 7. 5. 6. 50. 9. ch. 8. 10. Je. 22. 14.

[s] 2 Ki. 18. 4. Is. 22. 8.

[t] Party-coloured turbans, according to Calmet's fashions with the ends hanging down, according to Geseni.—C.

[u] 2 Ki. 20. 12, &c.

[v] Heb. *at the sight of her eyes*.

[r] Ge. 6. 2. 28. 1. 2. ch. 21. 17, 29. 2 Ki. 24. 2. ch. 16. 15. ver. 40, 41. 2 Pe. 2. 14. Is. 19. 13, 14.

[s] See note [t] below.

[t] Heb. *children of Babel*.

[u] 2 Ki. 24. 1. 2 Ch. 36. 6. Made leagues and confirmed it. Ezek. 17. 13–18.

[v] Heb. *besieged or disjointed*. 2 Ki. 15. 1, 30. ver. 16, 17–22, 28. 2 Sa. 11. 15.

[w] Je. 3. 8. 6. 8. 13. 1. Ho. 2. 9. 2 Ch. 15. 9. ch. 5. 6, 11. Ho. 7. 9.

[x] Je. 9. 26. 25. 23.

[y] ch. 20. 7. See ver. 3. 8. 2 Pe. 2. 22. Ps. 106. 6.

[z] Recent excavations among the ruined palaces and temples of Assyria and Babylonia illustrate these words. The walls and courts of the great cities of those kingdoms were covered with figures of their gods and heroes, mostly colossal. It is probable that some of these sculptures had been imported into Judea; or, perhaps, some Jews who visited Babylon saw them there, and brought back such glowing descriptions, that the idolatrous people of Jerusalem were induced to imitate them, even in the chambers connected with the temple.—C.

[a] ch. 16. 36. 37. 7. 15. Je. 22. 20. 30. 14. 22. 20. had their auxiliary troops

[6] *Paramours*, Harlots; brutishly sensual, and fatally void of restraint.—C.

[b] ver. 3, 8, with ch. 16. 2 Pe. 2. 22.

[c] 2 Ki. 17. 5, 6. ch. 16. 37. ver. 9, 22. Is. 30. 3, 4. Hab. 1. 6–10. Je. 4. 7. 25. 9–11. 27. 5, 6. 32. 21. 24.

[d] 2 Ki. 15. 29.

[e] 2 Ki. 18. 24. 1 Ch. 18. 4. De. 28. 49, 50. Je. 4. 13. 6. 22. 47. 4. 6. 7. 8. 48. 40. 50. 2. 51. 27. 28. 50. 12. 25. 56. 3. 9. 10. Ho. 10. 14. Am. 2. 15. 6. 5. 9. 10.

[7] Some think these names to be titles of honour: but this is not probable, as they are never mentioned as such by Pagn. They are more probably geographical divisions of the Chaldean empire, or names of the nations that furnished their auxiliary or mercenary cavalry; of which species of force some eastern armies are almost entirely or altogether composed.—C.

[f] With reference to Je. 2. 19. Pr. 14. 14.

[g] ch. 5. 10. Je. 47. 3. Na. 3. 2, 3.

[8] 'With scythed cars,' &c. (*Bauli's rend*). A species of war-chariot frequently mentioned in ancient history.—C.

[9] ver. 45; ch. 16. 38. 2 Sa. 14. 22. 17. 14. [i] *gave them leave to punish thee as they please*.

[h] Je. 6. 34. ch. 16. 38–42. 2 Ki. 17. 13, 15. Ne. 17. 10, 17. De. 28. 21, 22. Je. 15. 2–4.

[i] Je. 52. 6, &c.

[1] They shall treat them strictly and disgracefully.

[2] Referring to the system of mutilation that was anciently much practised, and still continues in the Eastern. See Dr. Clarke's *Travels*. Acres, and which, alas, for religion! alas, for freedom! was inflicted even in free and Christian England so late as the reign of Charles I. [see *Life of Prynne*], and that for no greater crime than an unsparing exposure of the enormities of a licentious stage, closely assimilated to the abominations denounced by Ezekiel. What reason has the nation to bless God for mild laws, more merciful judges, more humane punishments!—C.

[j] 2 ch. 16. 6, 7. 20. 47, 48. De. 28. 22, 27.

[k] Is. 54. 4–7. ch. 16. 26, 36, 39. Je. 13. 27, 26. Is. 27. 9. Ne. 13. 26. 2 Ch. 12. 14. 20. 6. 33. 8, 9.

[3] Heb. *instruments of thy decking*.

[l] ch. 16. 41. 22. 15, 16, 28, with ver. 3. 30. ch. 16. 6. Is. 27. 9. Mi. 5. 10–14. Zec. 13. 8, 9.

[m] ver. 22, 37. ch. 16. 37. Je. 22. 7. 49. 24, 28–32. 25. 9–11. 32. 28, 29. 34. 18–22.

[n] ver. 24–26. 45. ch. 16. 35–41. 5. 17. 13, with Is. 13. 16. Re. 17. 16. 18. 8. Je. 13. 22. De. 28. 47–51.

[o] La. 1. 8.

[p] 2 Ti. 4. 10.

[q] ch. 16. 36, 46. 6. 9. ver. 12–18. Je. 2. 19. 20, 26. 4. 18. 5. 25. 18. 21, 22. 22. 6, 9.

[r] ver. 13. Je. 25. 15, 17. ch. 16. 47. 51. 2 Ki. 21. 13. 23.

[s] Ps. 22. 6. Je. 25. 15–28. 27, 28. 48. 26. Je. 51. 7. Ps. 75. 8. 60. 3. Is. 51. 17. Hab. 2. 16. Je. 7. 14, 15. 2 Ki. 21. 12–16. [t] Ps. 75. 8. Da. 9. 12. Am. 3. 2. Lu. 12. 47. Re. 18. 6. [t] ch. 22. 4, 5, &c. De. 28. 37. Je. 25. 9–11. 24. 9.

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our apostasy from him. If men will strengthen their corruptions, and bid defiance to repentance, by long-continued customs of sinning, or by reflecting on their former wickedness with pleasure and pride, and will alienate their affections from God, let them not wonder if he mark his detestation of them in the most fearful calamities. If we follow the pattern of punished transgressors, we must expect to share with them in their tremendous plagues. And if we indulge ourselves in

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou[n] shalt even drink it, and suck *it* out, and thou shalt break the sherds thereof, and [o]pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD, [p]Because thou hast forgotten me, and cast me behind thy back, therefore [q]bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou [r]judge[4] Aholah and Aholibah? yea, [s]declare unto them their abominations;

37 That[t] they have committed adultery, and blood[c] *is* in their hands, and with their idols have they committed adultery; and have [u]also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: they [v]have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, [w]thus have they done in the midst of mine house.

40 And, furthermore, [x]that ye have sent for men to come[5] from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst[i] wash thyself, paintedst thy eyes,[6] and deckedst thyself with ornaments,

41 And sattest upon a stately[7] bed, and [j]a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of [k]a multitude being at ease *was* with her: and with the men of the common sort[8] *were* brought [y]Sabeans[1] from the wilderness, which [z]put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* [l]old in adulteries, Will they now commit whoredoms with her,[3] and she *with them?*

44 Yet[n] they went in unto her, as they go in unto a woman that [a]playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the [b]righteous men,[5] they shall judge them [c]after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD, [d]I will bring up a company upon them, and will give them to be [e]removed and [f]spoiled.[6]

47 And [g]the company shall stone them with stones, and dispatch them[7] with their swords; they shall [h]slay their sons and their daughters, and burn up their houses with fire.

48 Thus[v] will I cause lewdness to cease out of the land, [i]that all women may be taught not to do after your lewdness.

49 And [j]they shall recompense your lewdness upon you, and ye shall [k]bear the sins of your idols: and ye[a] shall know that I *am* the Lord GOD.

CHAPTER XXIV.

1 *By the parable of a boiling pot,* 6 *is showed the irrevocable destruction of Jerusalem.* 15 *By the sign of Ezekiel not mourning for the death of his wife,* 19 *is showed the calamity of the Jews to be beyond all expressions of sorrow.*

AGAIN, in the [a]ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,[1]

2 Son of man, [b]write thee the name of the day, *even* of [c]this same day; the king of Babylon set himself against Jerusalem this same day.

3 And[d] utter a parable unto the [e]rebellious house, and say unto them, Thus saith the Lord GOD, Set on a [g]pot,[2] set *it* on, and also pour water into it:

4 Gather[h] the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, [i]and [j]burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD, Woe to the [k]bloody city, to the pot whose [l]scum *is* therein, and whose scum is not gone out of it! [m]bring it out piece by piece;[4] let [n]no lot fall upon it.

7 For [o]her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That[p] it might cause fury to come up to take vengeance; [q]I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD, [r]Woe

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forgetfulness of God, the most shocking treachery, gross idolatry, barbarous murder, heaven-daring profaneness, and confederacy with the worst and basest of mankind, will most probably follow. And what can then await us but disappointments, and miseries unnumbered and tremendous? But most shameful is it when the heathen executioners of God's judgments are less wicked than the hypocritical professors on whom they execute them.

CHAPTER XXIV. Ver. 4–13. Gather the Jews, especially their great men, kings, princes, and rulers in church and state, into Jerusalem, that there thy kindled wrath may render them and their people inexpressibly miserable, by sword, famine, or pestilence. Since they continue obstinate in wickedness let them be destroyed, one after another, by diversified judgments. By their open and avowed wickedness they have provoked me to punish them with public, correspondent, and destructive judgments. Let resentment and hope of plunder animate the Chaldeans utterly to destroy the inhabitants, and even burn up their city, to see if that will cure them of their vain hopes, heathen confederacies, and obstinacy and impudence in wickedness, notwithstanding all my reproofs, threatenings, and lesser judgments. 21 23. I will give up the temple, that magnificent structure on which ye rely for security and eminency, to be defiled and destroyed by the Chaldean heathens; and your friends left at Jerusalem to be murdered; and yet ye shall not dare to make any open discoveries of your mourning for them; but shall secretly, in your own breasts, or with one another, bewail your misery, and pine away in sorrow.

Ver. 1. *Ninth year* of Jehoiachin's captivity and Zedekiah's reign. The date is so precisely noted that the captive Jews might have an opportunity of observing the accurate fulfilment of the prophecy. *C.*

Ver. 2. *Ezekiel* was now in Chaldea many hundreds of miles distant from Jerusalem and so could have no human means of ascertaining the precise commencement of the siege; or, indeed, whether there should be any siege at all. His confidence of assertion marks his unhesitating belief in his divine inspiration; and the accurate correspondence of the fact should have amply convinced his fellow-captives that he was indeed the messenger of God. *C.*

Ver. 17. *Bread of men* —such as used to be sent from one friend to another upon occasions of mourning; a custom founded upon the presumption that the mourner would neglect to prepare necessary food, which therefore friendship provided for him. *C.*

Ver. 23. *Ye shall not mourn nor weep.* The public calamities shall absorb all private sorrows; and the continuance of evils shall at last render you careless and callous. *But ye shall pine away,* &c. Ye shall complain one to another, and waste your thoughts and time in vain and provoking recriminations: each man charging his neighbour as the author of the public calami-

to the bloody city! I will even [a]make the pile for fire great.

10 Heap[b] on wood, kindle the fire, consume the flesh, and [c]spice it well, and let the bones be burned.

11 Then [d]set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and [e]*that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She[g] hath wearied *herself*[5] with[z] lies, and her[a] great scum went not forth out of her: [b]her scum *shall be* in the fire.

13 In[c] thy filthiness *is* lewdness: [d]because I have purged thee, and thou wast not purged, thou[e] shalt not be purged from thy filthiness any more, [f]till I have caused my fury to rest upon thee.

14 I[h] the LORD have spoken *it;* it shall come to pass, and I will do *it;* I will not go back, neither[i] will I spare, neither will I repent: [j]according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, [k]I take away from thee the desire of thine eyes[8] with a stroke: yet[l] neither shalt thou mourn nor weep, neither shall thy tears run[8] down.

17 Forbear to cry,[9] make no mourning for the dead, [m]bind the tire of thine head upon thee,[1] and put [n]on thy shoes[2] upon thy feet, and cover[p] not *thy* [3]lips,[4] and eat not the bread of men.[5]

18 So I spake unto the people in the morning; and at [q]even my wife [r]died: and I did in the[s] morning [t]as I was commanded.

19 ¶ And the people said unto me, [u]Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD, Behold, I [v]will profane my sanctuary, the [x]excellency of your strength, the [y]desire of your eyes, and that which your soul pitieth;[6] and [z]your sons and your daughters whom ye have left[7] shall [a]fall by the sword.

22 And[b] ye shall do as I have done: ye shall not cover *your* lips, nor [c]eat the bread of men.

A.M. cir. 3414.
B.C. cir. 590.

[a] Is. 30. 33. ver. 4, 5. ch. 22. 19–22. 24. 21. Je. 25. 7. 36. 29. 51. 27. Na. 3. 13. Hab. 2. 12. Mal. 4. 1. or, *to make the pile great.*

[b] Is. 30. 33. Je. 19. 11. 52. 21. Am. 2. 5.

[c] Ex. 30. 25. 35. 8. 37. 29. 1 Sa. 8. 13. 16. 21. 1 Ki. 17. 12. Ca. 4. 10. 14. 16. 5. 1. Lu. 23. 56. 24. 1. Re. 18. 13. Mat. 26. 12. Mar. 14. 8. Lu. 24. 1. Joh. 19. 39. 40. 12. 7.

[d] Ex. 16. 33. Le. 6. 28. Nu. 31. 22. Je. 52. 18, 19. Mar. 7. 4. He. 9. 21.

[e] Le. 13. 52. Nu. 31. 23. Is. 1. 25. 4. 4. Je. 6. 29. 9. 7. Ho. 8. 4. Mal. 3. 2, 3. 1 Co. 3. 13, 15.

[f] Le. 26. 18, 21, 24, 28. Je. 7. 20. 21. 6. 11. 15. 6. 33. 7. 20. 42. 18. 44. 6. La. 4. 11. Am. 5. 6. Na. 1. 6. Zep. 3. 8. Mal. 3. 2.

[g] Is. 57. 10. Je. 2. 25. 18. 12. Ro. 2. 5. 2 Th. 2. 11, 12. He. 4. 11.

[h] Re. 22. 20. ver. 32. Am. 4. 10, 11. Ho. 5. 9. Ob. 10. Mic. 6. 13. Zep. 1. 17. Je. 13. 14. 15. 13. 21. 7. Je. 13. 14. 15. 13. 21. 7. Je. 13. 14. 15. 13. 21. 7

hand upon thee, and [k]will deliver thee for a spoil[7] to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; [l]and thou shalt know that I *am* the LORD.[8]

8 ¶ Thus saith the Lord GOD, [m]Because that Moab and [n]Seir do say, Behold, the house of Judah [o]*is* like unto all the heathen;

9 Therefore, behold, I will open the side of Moab[9] from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto[a] the men of the east [1]with the Ammonites,[2] and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And[r] I will execute judgments upon Moab; and they [s]shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD, Because that Edom hath dealt against the house of Judah[3] by taking vengeance,[4] and hath greatly offended, and revenged himself upon them;

13 Therefore[t] thus saith the Lord GOD, I will also stretch out mine hand upon Edom, and will cut off man and beast from it: and I will make it desolate from Teman; and they of Dedan shall fall by the sword.[5]

14 And I will lay my vengeance upon Edom by[u] the hand of my people[6] Israel: and they shall do in Edom according to mine anger, and according to my fury; and they [v]shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD, Because the Philistines [x]have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* for the old hatred;[7]

16 Therefore, thus saith the Lord GOD; [y]Behold, I will stretch out mine hand upon the Philistines, and I will cut off the [z]Cherethims, and destroy the remnant of the [8]sea-coast.[9]

17 And I will execute great vengeance[1] upon them with furious rebukes; and [a]they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAPTER XXVI.

1 *Tyrus, for insulting over the distress of Jerusalem, is threatened with destruction.* 7 *The power of Nebuchadrezzar against her.* 15 *The mourning and astonishment of the princes of the sea at her fall.*

AND it came to pass in the eleventh year,[1] in[a] the first *day* of the month, *that* the word of the LORD came unto me, saying.

A.M. cir. 3414.
B.C. cir. 590.

[k] Je. 49:2, 3, 28; 25:9, 21. Ch. 21:31, 32. Am. 1, 14. Zep. 2:9. ver. 10.

[7] Or, *prey.*

[l] Ch. 24:24; 35:4, 9. Is. 26:21. Ps. 9:16. ver. 12.

[8] At the present moment there is not a single settled inhabitant within the boundaries of Ammon. All the cities, towns, and habitations are deserted. Its only visitors are wandering Bedawin, who pasture their flocks and herds on its pastures, and pitch their tents beside its fountains during a few weeks of each year. *C.*

[m] Je. Ammon. Is. xv. xvi. Am. 1:13. Zeph. 2:8, 11.

[n] ver. 12-14. Is. xxxv. 5. [o] Ki. 17:25-33. Is. 10:5-11.

[1] Heb. *shoulder of Moab*, Je. 48:45; Nu. 24:17. Is. 45:3. Jos. 13:17, 20.

[9] See ver. 4.

[a] Or, *against the children of Ammon.* See ver. 2, 3.

[2] Not to "the men of the east" contained with the Ammonites, but as the Septuagint rendering intimates, when they come against the Ammonites. *C.*

[r] Is. xv. xvi; 25:10. Je. 9:25, 26; 25:21; 49:1-6. Ezek. Am. 1:13-15. Zeph. 2:8-11.

[s] Ps. 58:10, 11. Is. 61:9. 63:3, 6. See ver. 5.

[3] *Edom hath dealt against Judah.* Encouraged her enemies, contrived plots against her, destroyed her unhappy fugitives. See 2 Ch. 28:17. Ps. 137:7. Ezek. 35:5. *C.*

[4] Heb. *by revenging revengement*, as Ch. 25:12, 15. Am. 1:11. Ob. 10. Ps. 137:7. ch. xxxv.

[t] Is. 34:5, 6; xxxiv. Je. 9:25, 26; 25:9, 21; 49:7-22. Lam. 4:21, 22. ch. xxxv. Am. 1:11, 12. Ob. 1-14. Mal. 1:3, 4.

[5] Or, *Edom shall fall by the sword unto Dedan.*

[u] Am. 9:12. Is. 63:1-11, 14. Je. 49:2. Dc. 3:19. Ezek. 25:12-17. 29.

[6] This prediction, one most improbable at the time it was uttered, was fulfilled when Judas Maccabeus gave overthrow and subdued the Edomites. *C.*

[v] Nu. 14:34. Re. 6:16, 17; 18:8. Ho. 10:3, 8. Ps. 9:16; 58:10, 11.

[x] Ezek. 25:15-17. Is. 9:12. Am. 1:6-8. Joel 3:4.

[7] Or, *Israel with perpetual hatred.* 1 Ch. 7:21. Je. 12:8, 9. xiii. xvi. 5. Is. viii. xxi. 1 Ki. 15:27; 16:15, &c.

[y] Is. 14:29-31. Am. 1:6, 8. Je. 47:1-7. 25:9, 20. Zep. 2:4-7.

[z] 2 Sa. 20:14. Zep. 2:5. Je. 47:4.

[8] Or, *haven of the sea.*

[9] The Philistines have utterly perished. Not a vestige of that ancient warlike nation remains; and strangers have for centuries possessed their country. *C.*

[1] Heb. *vengeances*, ver. 11, 31; ch. 5:12, 13; Dc. 32:35, 43.

[a] Ps. 9:16. Is. 26:11, ver. 5, 11, 14; ch. 6:7.

CHAP. XXVI.

B.C. cir. 588.

[a] ch. 24:1, 2; 29:1; 33:21. [1] *The eleventh year* of Zedekiah, the year of the capture of Jerusalem. *C.*

[b] ch. 25:2-11. xxviii. Is. 23:1. Je. 25:9, 22; 47:4. Am. 1:9, 10. Zec. 9:2-4.

[2] Jerusalem was the constant rival of Tyre. Tyre therefore rejoices in her fall; a joy as human as it was malignant, inasmuch as general prosperity is the best, nay, under Providence, the only security for individual success. *C.*

[c] ch. 27:3, 26, 36. Ps. 35:21. 83:4.

[d] Is. 14:1. Ex. 23:17. Is. 14:29. Ac. 5:9, 11.

[3] *Gates of the people*: the great market-place of the nations. *C.*

[e] Je. 49:1. ch. 35:10. Joel 3:4-6. Ps. 83:12.

[4] *She is turned unto me.* Her traffic is now turned into the Tyrian market. The spoils of Jerusalem, and most probably some of the poor captives, were also carried to Tyre for sale. See ch. 27:13, compare Joel 3:4-6. Aha! She is broken: the inevitable lot of the people is turned unto me: she that was full is become desolate. (*Keith on prophecy.*) *C.*

[f] ch. 36:3. Is. xxiii. Je. 5:9, 29; 47:4, 7. Ps. 83:7, 11, 12. Joel 3:6, 8. Am. 1:9, 10. Zec. 9:2-4.

[g] Je. 25:9-14; 51:27, 28, with Is. 8:7, 8. Da. 9:26; 11:24.

[2] Is. 5:5, 6.

[h] Je. 5:15-17. Is. 23:11.

[i] ver. 10, 14, with ch. 24:7; Rev. 18:19.

[j] ver. 4, 14, 15; ch. 27:36.

[k] ver. 12.

[3] Inferior cities and villages, ch. 25:46. Je. 4:5, 6, 27. ver. 8.

[4] *Her daughters which are in the field.* Her dependent towns upon the mainland. *C.*

[l] Je. 25:9, 22; 27:3, 6. ver. 3.

[m] Ch. 27:14, 16. Da. 2:40. Is. 13:2, 8. Ho. 8:10. Rev. 6:12.

[n] ch. 28:7; 30:11; 32:12. Je. 1:15; 25:9; 50:41.

[o] ver. 6.

[p] ch. 21:22. 2 Sa. 20:15. Je. 50:42.

[5] Or, *pour out the engine of shot.*

[6] *Shall lift up the buckler.* A species of shield which the besiegers lifted up to cover their heads from any missiles from the walls. *C.*

[q] Amer. 'Battering-ram'. 'Battering-ram'. *Hewitt.*

[r] Na. 2:3, 4, 10, 13. 3:2, 3. ch. 23:24. Je. 47:3.

[4] Heb. *according to the entrings of a city broken up.*

[7] The reference to the horsemen in the streets would seem to appear only to continental Tyre, but ver. 14; ch. 27:27, 28, 8 evidently refer to an insular city. *C.*

[s] Is. 5:5.

[8] Heb. *houses of thy desires.*

[9] The rubbish was thrown into the sea, as ch. 27:26, 27, 34; ver. 19.

[5] The sons of ancient Tyre were actually employed by Alexander of Macedon to make a mound in the sea, by means of which to advance and destroy to the walls of the insular city. *C.*

2 Son of man, because that [b]Tyrus hath said against Jerusalem,[2] Aha,[c] she is broken *that was* the [3]gates of the people;[3] she[d] is turned unto me:[4] I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD, [e]Behold, I *am* against thee, O Tyrus, and will cause [f]many nations to come up against thee, as the [g]sea causeth his waves to come up.

4 And they [h]shall destroy the walls of Tyrus, and break down her towers: [i]I will also scrape her dust from her, and make her like the top of a rock.

5 It[j] shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD; and [k]it shall become a spoil to the nations.

6 And her daughters[5] which *are* in the [6]field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD, Behold, I will bring upon Tyrus [l]Nebuchadrezzar king of Babylon, a [7]king of kings, from the north, [m]with horses, and with chariots, and with horsemen, and companies, and much people.

8 He[n] shall slay with the sword thy daughters in the field; and [o]he shall make a fort against thee, and cast a mount[7] against thee, and lift up the buckler[8] against thee.

9 And he shall set engines of war against thy walls, and with his axes[9] he shall break down thy towers.

10 By[t] reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.[1]

11 With the hoofs of his horses shall he tread down all thy streets:[2] he shall slay thy people by the sword, and thy strong garrisons shall [u]go down to the ground.

12 And [v]they shall make a spoil of thy riches, and make a prey of thy merchandise, and they shall break down thy walls, and destroy thy pleasant houses:[3] and they shall lay thy stones,[4] and thy timber, and thy dust, in the midst of the water.[5]

13 And[x] I will cause the noise of thy songs

[u] ver. 5. Mat. 5:19. 1 Ti. 6:17. Ps. 11:4, 24. Re. 18:11-13. Zec. 9:3, 4.

[x] Is. 24:8, 9; 14:11. Je. 7:34; 16:9; 25:10. Ho. 2:11. Re. 18:22, 23. with ch. 28:13. Is. 23:7, 16.

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credit to themselves for a purer form of religion; but, no matter what its form may have been, being void of 'brotherly kindness and charity,' it was nothing. 1 Co. 13. 2. *C.*

Ver. 15. National antipathies have disfigured the whole history of man, and are the natural productions of 'the carnal mind,' which, being 'enmity against God,' cannot become 'good-will to men' until it is renewed by the Holy Spirit. That Christian nations, that Christian churches, that Christian families, should tolerate or cherish such feelings, is deeply to be deplored. O! let believers forbear one another, and pray that they may be preserved from groundless divisions, and enabled to 'keep the unity of the Spirit in the bond of peace.' *C.*

REFLECTIONS.—In all ages the seed of the serpent have hated the people of God, or those who had their appearance. And especially in their distress, what unnatural and barbarous instances have they given thereof, as if they imagined the saints had lost their ALL when they lost their outward prosperity! It is indeed mournful when professed saints, by their apostasy, give occasion to the enemies of the Lord to blaspheme. But if God severely *correct* his own people, he will severely *punish* their enemies. And they who boasted of any other defence but his promise, power, and providence, shall quickly be ashamed of their glorying. He who detests revenge, despite, and hatred of neighbours, shall terribly punish the guilty; and perhaps by the hand of those whom they had injured.

CHAPTER XXVI. Ver. 5. *A place for the spreading of nets.* 'The whole village of Tyre consists of fifty to sixty poor families, who live on the produce of their little ground and a trifling fishery' see Volney's *Travels*. What an instructive lesson to the believer, to behold an avowed infidel thus compelled by stubborn facts to bow to the spirit of prophecy. (See also Bruce's and Shaw's *Travels*.) *C.*

Ver. 14. *Thou shalt be built no more.* There has arisen here a difficulty in the minds of some expositors; for it is historically notorious that insular Tyre was rebuilt after its destruction by Nebuchadnezzar, and recovered much, if not the whole, of its former magnificence. The solution of the difficulty lies in the fact, that two cities are addressed under one name, see ver. 11, and that the continental city never was rebuilt, but sunk into a mere village—a state of obscurity, dependence, and poverty, from which it has never emerged. *C.*

REFLECTIONS.—God highly resents our taking pleasure in the death or decay of others for the sake of our own carnal advantage. And there is little reason to

to cease; and the sound of thy harps shall be no more heard.

14 And[y] I will make thee like the top of a rock; thou shalt be *a place* to spread nets upon; thou shalt be built no more:[6] for [z]I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus, Shall not the isles [a]shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the [b]princes of the sea shall come down from their thrones, and [c]lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling;[7] they shall sit upon the ground, and shall [d]tremble at *every* moment, and be [e]astonished at thee.

17 And they shall take up a [g]lamentation for thee, and say to thee, How art thou destroyed *that wast* inhabited of seafaring men,[8] the[h] renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now[i] shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.[9]

19 For thus saith the Lord GOD, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep[1] upon thee, and great waters shall cover thee;[2]

20 When [j]I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall [3]set glory in the land of the living;[4]

21 I will make thee a terror,[5] and thou *shalt be* no *more:* though thou be sought for, yet shalt[k] thou never be found again, saith the Lord GOD.[6]

CHAPTER XXVII.

1 *The rich and large commerce of Tyrus.* 26 *Her great and irrecoverable fall.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a]take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou [b]that art situate at the entry of the sea,[1] *which art* [c]a merchant of the people for many isles, Thus saith the Lord GOD, O Tyrus, thou hast said, I *am* of perfect[2] beauty.

4 Thy borders *are* in the midst[3] of the seas, [d]thy builders[4] have perfected thy beauty.

5 They have made[5] all thy *ship* boards of fir trees of [e]Senir:[6] they have taken [g]cedars from Lebanon to make masts for thee.

6 *Of* the [h]oaks of Bashan have they made thine oars; [7]the company[8] of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of [i]Chittim.

7 Fine[j] linen,[9] with broidered work from Egypt, was that which thou spreadest forth to be thy sail; blue and purple[1] from the isles of [k]Elishah was that which covered thee.

8 The inhabitants of [l]Zidon and [m]Arvad[2] were thy mariners: thy [n]wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of [o]Gebal,[3] and the wise *men* thereof, were in thee thy calkers:[4] all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia,[5] and of [q]Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The[r] men of Arvad, with thine army, *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish[s] *was* thy merchant by reason of the multitude of all *kind of* riches: with silver, iron, tin, and lead, they traded in thy fairs.

13 Javan,[6] Tubal,[t] and Meshech, they *were* thy merchants: they traded the [u]persons of men and vessels of brass in thy market.[7]

14 They of the house of [v]Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of [z]Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of [v]ivory and ebony.

16 Syria[8] *was* thy merchant by reason of the multitude of the wares of thy making:[9] they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.[1]

17 Judah,[x] and the land of Israel, they *were* thy merchants: they traded in thy market [a]wheat of Minnith, and Pannag,[2] and honey, and oil, and [b]balm.[3]

18 Damascus[c] *was* thy merchant in the multitude of the wares of thy making, for the mul-

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A.M. cir. 3416. B.C. cir. 588.

y See ver. 4, 5, 12.
6 With Is. 23. 17, 18. Mat. 15. 21. Ac. 21. 7. Tyre, which the Chaldeans utterly destroyed, was not rebuilt, but another city of the same name built in an adjacent island.
z Job 40. 8. Is. 14. 27.
a ver. 28; ch. 31. 16; 32. 10. Ex. 15. 14. Je. 49. 21. Re. 18. 8, 9.
b Is. 23. 8. 8. 10; ch. 32. 30. 32. 32. 10. Re. 18. 11, 17, 19. 2 Ki. 5. 3. Job 2. 10. 13.
c Jonah 3. 6.
d Heb. *trembling*, 32. Job 21. 5, ch. 7. 18. Da. 5. 6.
e ch. 32. 10.
f ch. 27. 35.
g Re. 18. 9–19. ch. xviii.; 28. 12–19; xxxii. xxx.
h Heb. *of the seas.*
i Is. 23. 4, 8. Jer. 49. 21.
k ver. 12. ch. 27. 27. 29. 30. Re. 18. 17, 19. 2 Ki. 23. 7, 10. Job 3. 4, 9. Thy terrible ruin and leaving thy ancient city.
l The Chaldean army, ver. 3, 7. Je. 25. 9; 46. 1; 51. 27, 41, 42, with Da. 9. 26; 11. 22, 40. 1 Ki. 8. 7, 46. Is. 42. 13; 51. 18, 21.
2 The 'great waters,' literally, covered ancient Tyre, though it was situated on the continent. See ver. 12. Or the 'great waters' may figuratively represent the multitudinous army of Nebuchadnezzar. See Re. 17. 15.—*C.*
j Nu. 16. 30, 33. Ps. 28. 1. Is. 14. 19, 15. ch. 32. 18, 24, 25, 27, 29, 30.
3 Restore the Jews to their own land, to be the glory of the earth, or glorify myself in thy destruction. Is. 4. 5. Zec. 2. 8. ch. 20. 9, 28. 25, 26. Mal. 3. 12, or ch. 38. 16, 23; 39. 7, 27, 27.
4 I shall exhibit the glory of my name to living men, by the terrible judgements whereby I have laid you among the dead.—*C.*
k Heb. *terrors*, ver. 21. ch. 27. 36; 28. 19. Ps. 37. 36. Je. 51. 64. Re. 18. 21. ch. 27. 36; ver. 4, 5, 12, 14, 18, 19.
6 The principal parts of this prophecy concern Old Tyre, which was situated on the mainland close to the shore, opposite the island on which the more modern city was built. Of this old city but a vestige now remains. The stones and the very rubbish have all been removed. They were swept off by the soldiers of Alexander, thrown into the narrow channel which formerly divided the island from the mainland, and an artificial isthmus was thus formed giving access to the new city. Thus was the prophecy fulfilled, 'They shall lay thy stones, and thy timber, and thy dust in the midst of the water;' and thus too has the prediction been realized, 'Thou shalt be sought for, yet shalt thou never be found again.'—*P.*

CHAP. XXVII.

a ch. 26. 17; ver. 32. ch. xix. xxxii. Je. 9. 10, 18. Is. 15. 5–16. 9.
b Ki. 5. 9. Is. 23. 1–4. 6. ch. 28. 2, 3.
1 *Entry of the sea.* Old Tyre was situated on the continent. New Tyre in an island not far from the eastern shore of the Mediterranean.—*C.*

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2 Heb. *Acort*, ch. 26. 5. Is. 23. 2.
d 2 Ki. 5. 6. Ps. 45. 12.
1 *Builders.* Either architects or shipbuilders.—*C.*
5 Heb. *built.*
c De. 3. 9. 4. 48.
6 *Senir.* The same as Hermon, De. 3. 9.—*C.*
g 1 Ki. 5. 1, 6. Ps. 92. 12. ch. xv. 1. 5. 14. 8.
h Zec. 11. 2. Is. 2. 13. Am. 2. 9.
7 Or, *they have made thy hatches of ivory well trodden.*
8 Heb. *daughters.*
i Ge. 10. 4. Nu. 24. 24. Je. 2. 10.
j 1 Ki. 10. 28. Pr. 7. 16. Is. 19. 9.
9 Rather, 'cotton cloth.'—*Sail* should most probably be translated 'flag.'—*Elishah:* among Greek writers, a part of the Peloponnesus still retains the name of Elis.—*Covered thee:* formed awnings on thy decks; a practice still common during summer in the Mediterranean feluccas.—*C.*
1 Or, *purple and scarlet.* Ex. 25. 4. Je. 10. 9.
k Ge. 10. 4. 1 Ch. 1. 7.
l Is. 23. 2, 4, 12. Ge. 10. 15. Jos. 19. 28.
m Is. 10. 9. Je. 49. 23. 2 Ki. 18. 23. Ge. 10. 18.
2 Arvad was one of the earliest of the Phœnician settlements. The town was built upon a small rocky island off the coast of northern Syria. It was celebrated as a seaport, and its inhabitants were all sailors. Arvad is still a village, and the ruins of the ancient town are very imposing.—*P.*
n 1 Ki. 9. 27. 5. 6.
o Ps. 83. 7. 1 Ki. 5. 18. Jos. 13. 5.
3 Gebal was also a Phœnician city, situated on a promontory at the base of Lebanon, a few miles north of Beyrout. The Giblites were famous as builders both of houses and ships. History testifies to the latter; and the massive substruments of Gebal still prove that in mural masonry they were unsurpassed.—*P.*
4 Or, *stoppers of chinks.* Heb. *strengtheners.*
5 Or, *Elam*, ch. 38. 5. Ge. 10. 22; 14. 1. Da. 8. 2. Es. 1. 2.
q Ge. 10. 6, 13, 22. Is. 66. 19. Na. 3. 9. Je. 46. 9. ch. 30. 5. 38. 5.
r ver. 8, ch. 26. 8.
s Ge. 10. 4. 1 Ki. 10. 22. 2 Ch. 20. 36, 37. Is. 2. 16; 23. 1, 6, 10. Ps. 72. 10. Je. 10. 9. Jonah 1. 3. Ac. 9. 11; 21. 39.
6 Or, *Greece*, Ge. 10. 2, 4. Da. 8. 21; 10. 20; 11. 2.
t Ge. 10. 2. ch. 38. 2; 39. 1.
u Joel 3. 6. Re. 18. 13.
7 Or, *merchandise.*
v Ge. 10. 3. ch. 38. 6. 1 Ch. 1. 6.
x Ge. 10. 7; 25. 3. Je. 25. 23; 49. 8.
y 1 Ki. 10. 22.
8 Or, *Aram*, Ge. 10. 22. 2 Sa. 8. 5; 10. 6.
9 Heb. *thy works.*
1 Heb. *thy wares.*
z 1 Ki. xii. xvi.
a 1 Ki. 5. 9, 11. Ezr. 3. 7. Ac. 12. 20. Ju. 11. 33.
2 Instead of Minnith and Pannag as places, Boothroyd translates them, Myrrh and Panc—panic being supposed a precious ointment or gum.—*C.*
b Je. 8. 22.
3 Or, *resin.*
c Ge. 15. 2. 1 Ki. 11. 24, 25. Is. 7. 8.

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4 Heb. *perfect of*, ver. 4, 10, 11; ch. 28. 2.

boast of or trust in created enjoyments, when the most wealthy and powerful cities may quickly be so ruined, as that the place where they stood shall not be known. So weak is human strength, so fading human greatness, and so tottering the rocky foundations of cities! Alas, the dreadful effects of sin, especially in hell! And how just is it that they who, priding themselves in their own strength, took pleasure to affright their inferiors, by the display of it, should likewise affright and astonish them, by the suddenness or strangeness of their punishments! It is common for worldly men to lament the death of great rather than of good men. And marvellously will God connect his own glory, and the restoration of his people, with the ruinous destruction of his and their enemies.

CHAPTER XXVII. Ver. 6. *Ashurites.* 'We shall not find any company of Ashurites if we inquire for them.' But here are two words read divided, which ought to have been read in one word, and so translated, as in Is. 41. 19, where we read 'box,' then all is plain; and the sense is, that from Corsica, &c., where the box flourishes, they brought box boards, which the artists inlaid with 'ivory.' *Poole.*

Ver. 13. *Javan, Tubal, and Meshech* were sons of Japhet, Ge. 10. 2. Javan is believed to have peopled that part of Greece called Ionia; and some have traced the names of his brothers in Tobolski and Moscow, cities of the Russian empire.—*C.*

Ver. 14. *Togarmah* is, by Jerome, identified with **Phrygia.** The reference to *fairs* and *horses* clearly shows continental to



OIL MILL, DAMASCUS—IN THE TIME OF EZEKIEL DAMASCUS WAS THE MERCHANT OF TYRE, AND TYRE WAS THE SEAPORT TOWN OF DAMASCUS. [Ezekiel, xxvii:18.]—"Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool." Damascus has always been a very important commercial city. On the great highway between the Mediterranean and the nations of the east it has always been an influential trade point. At the time Ezekiel wrote this twenty-seventh chapter Tyre was the seaport town of Damascus as Beyrout is to-day. In the above picture we have an oil mill photographed by our artist. The oil produced in this mill is olive oil. The olive furnishes oil for nearly all the cooking which is done in the east as well as furnishes lights. There is an old saying that, "When the oil fails the lamp in the dwelling of the poor expires." The olive berries begin to ripen early in the autumn. They are allowed to remain on the trees sometimes, though guarded.

titude of all riches; in the wine of Helbon, and white wool.[4]

19 Dan[5] also and Javan[6] going to and fro,[7] occupied in thy fairs; bright iron, [d]cassia, and calamus, were in thy market.

20 Dedan[e] *was* thy merchant in precious clothes[8] for chariots.

21 Arabia,[9] and all the princes of Kedar, they occupied with thee[9] in lambs, and rams, and goats; in these *were they* thy merchants.

22 The merchants of [h]Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [i]Haran,[1] and Canneh, and Eden, the merchants of [j]Sheba, [k]Ashur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in all sorts *of things*,[2] in blue clothes,[3] and broidered work, and in chests of rich apparel, bound with cords, and made of cedar,[4] among thy merchandise.

25 The [l]ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy [5]rowers[6] have brought thee [m]into great waters: the [e]east wind hath broken thee in the midst[7] of the seas.

27 Thy [n]riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, and in[8] all thy company which *is* in the midst of thee, [o]shall fall into the midst[9] of the seas in the day of thy ruin.

28 The suburbs[1] shall [p]shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea,[2] shall[q] come down from their ships, they shall stand upon the land;

30 And[r] shall cause their voice to be heard

A.M. cir. 3416. B.C. cir. 588.

4 See note [1] below.
5 Perhaps places of Arabia Felix or India.
6 Taubobrane, where was a city called Dabu, according to Ptolemy. *Javan*, or Greece, as in ver. 13, but a people in Arabia. Bochart, the highest authority in these matters, thinks Javan may be pronounced *Yemen*, which is still a distinguished part of Arabia.—*C.*
7 Or, *Meuzal.*
d Ex. 30.23,24. Ca. 4. 13,14.
8 Or ver. 15. See ch. 16.13. Je. 49.8.
9 Heb. *clothes of freedom.*
e Ge. 25.3. 1 Ch. 1.32. Je. 25.23. 49.8.
9 Heb. *they were the merchants of thy hand*, ver. 22,24.
h Ge. 10.7. Ps. 72.10, 15. Is. 60.6. 1 Ki. 10.1-13.
i Ge. 11.31. 12.5. 2 Ki. 19.12. Is. 37.12. Ac. 7.2,4. Ge. 28.10. 29.4. Je. 25.23. Is. 21.13. 37.12.
1 *Haran*, situated in Mesopotamia. See Ge. 24.10. 27.43. It was against Haran that the Sabians of fire-worshippers and the ruins of one of their fire temples was still to be seen in modern times. It has also become noted in history as the scene of the defeat of the Roman army by the Parthians, when Crassus, their general, was killed. Its site is still discoverable, but merely by its ruins.—*C.*
j Ge. 25.3. Job 1.15.
k Ge. 10.22, 23. Nu. 24.22. *i.e.* Assyrians. 2 Ki. 15.19. Is. 7.18, 20.
2 Or, *excellent things.*
3 Heb. *foldings.*
4 The peculiar scent of the cedar, which is grateful to man, seems to be ungrateful to the moth and its kindred destroyers; and hence cedar was used to make packing-cases for the finer manufactures; and is still occasionally introduced into European wardrobes for the same purpose of protection.—*C.*
l 1 Ki. 10.22. 1 Ki. 9.26. 2 Ch. 8.18. 9. Ps. 48.7.
5 Or, *governors*, Is. 33.23.
6 *Thy rowers.* Thy statesmen.—*C.*
7 The whole beauty and force of this magnificent description of Tyre consists in this, that the city commanded the best art and labour of every country, and the staple products of every country found ready sale in her ports. Damascus is famed for rich brocades, ornaments of gold and silver, and arms; it was the merchant of the sculptery of Tyre in "the multitude of wares," and of "all riches." Its trade with the shepherd Bedawin made it, and still makes it, a wool depot, and "white wool" was supplied in the wares of Tyre. The "wine of Helbon" was another of its exports. The remains of *Helbon* still exist in a rich valley of the same name, where a few miles of the city. The valley is to this day celebrated for the luxuriance of its vineyards and the choice quality of its grapes; and a good wine is manufactured in a neighbouring convent.—*C.*
8 *Against thee.* Rather, "for" or "towards thee," as the passage evidently requires, and the original will bear to be rendered.—*C.*
m 2 Sa. 22.12,13. Ps. 18.11. Je. 10.13. 51.16.
n Je. 9.23. 48.36. Re. 18.19.
o Re. 18.19.
9 Heb. *midst.*
p Je. 49.21. Ez. 26.15,18. 27.28. Re. 18.9-19.
q Je. 51.63,64. Re. 18.21.
r Ps. 69.1,2,3. Je. 13.16. 18.16. 44.7. Je. 51.42.
s Ps. 48.7. ch. 27.10,19. 32; 26.7; 29.18. Je. 4.13,19. Hab. 1.8-9.
1 Heb. *heart.*
t ver. 4-24. ch. 26.12 Re. 18.11-13. Ps. 11.4.
6 Or, *even with.*
u ch. 26.5,11,14,15,21; ver. 26,34.
9 Heb. *heart.*
1 Or, *traders.*
v ver. 3; ch. 26.15,18,32.10. Ex. 15.14.
2 See ch. 26.16; 32.10.
w ch. 26.17; 28.22. Is. 23.1,4-6. Ho. 10.5. Re. 18.9-19.

against thee,[3] and shall cry bitterly, and shall [u]cast up dust upon their heads, they shall [v]wallow themselves in the ashes.

31 And they shall make themselves [w]utterly bald for thee, and gird them [x]with sackcloth, and they shall [y]weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall [z]take up a lamentation for thee, and lament over thee, *saying*, [a]What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When [b]thy wares went forth out of the seas, thou filledst many people; thou didst enrich[4] the kings of the earth with the [c]multitude of thy riches and of thy merchandise.

34 In the time *when* [d]thou shalt be broken by the seas in the depths of the waters,[5] thy merchandise, and all thy company in the midst of thee, shall fall.

35 All[9] the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall [h]hiss at thee; thou shalt be a terror,[6] and [7]never *shalt be* any more.[8]

CHAPTER XXVIII.

1 God's judgment upon the prince of Tyrus for his impious pride. 11 *A lamentation of his great glory corrupted and fallen by sin.* 20 *The judgment of Zidon.* 24 *The restoration of Israel.*

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of [1]Tyrus, Thus saith the Lord GOD, [a]Because thine heart *is* lifted up, and thou hast said, [b]I *am* a god, I sit *in* the seat of God, in the midst[2] of the seas; [c]yet thou *art* a man, and not God, though thou set thine heart[3] as the heart of God:

3 Behold, thou *art* [d]wiser than Daniel; there is no secret that they can hide from thee:

4 With[e] thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

A.M. cir. 3416. B.C. cir. 588.

CHAP. XXVIII.
1 Eth-baal.
a Hab. 2.4. Pr. 18.12; 16.18; 29.23. Job 40.11, 12.
b Is. 14.13,14. Ac. 12.22. Th. 2.4. ver. 5-9, 1. Is. 23.14.
2 Heb. *heart.*
c Is. 31.3. ver. 9. Ps. 82. 7. 83.17, 18. 9.20.
3 The object of every unconverted man is to grasp the power of God, and to substitute his own will for the will of the Judge of all.—*C.*
d Zec. 9.2,3. Da. 2.48; 5.11,12. 1 Co. 1.17, 18, 20.
e ver. 5. Zec. 9.3. De. 17.17. Pr. 10.4,22; 13.4.

well as insular Tyre to be included in the general description: a fact which it is important to notice, as it is necessary to remove an apparent contradiction between the prophecy and history. *C.*

Ver. 15. *Dedan.* Dedan was the son of Raamah, Ge. 10. 7: and the city after his name, situated on the Persian Gulf, is still called Dadan.—*Many isles*, &c. 'Many isles were the markets of thy manufactures: they returned thee for thy price, horns, ivory, and ebony.' *Rosenmüller.* This enumeration evidently points to the trade of the coasts of Africa and the East Indies. *C.*

REFLECTIONS.—Great power and wealth rarely fail to have great pride for their companion. How strangely God by trade connects the different nations of the world! And yet, the more extensive trade is, the necessities and dependence of the traders are but the more manifested. Many articles in trade might be easily dispensed with: and yet God's wisdom remarkably appears in rendering that which is but trifling in itself the means of subsistence to multitudes. But the most pompous and powerful nations and cities are certainly and awfully brought down at last. And convenient situations, advantageous harbours, magnificent and elegant structures, numerous and well-manned fleets, choice troops and armour, universal traffic, and wide-spread fame, do but concur to aggravate their misery. But when even their own governors are guiding them to ruin, most sure and wretched is the downfall. And it is very hard for those who have been wallowing in pleasure, and sleeping in carnal security, to endure remarkable losses, disappointments, and trouble.

CHAPTER XXVIII. Ver. 1–19. You think yourself every way accomplished in body and mind, in dignity and wealth—as happy as ever Adam was in Paradise; having your crown studded, and your garments glittering with precious stones; and regaled, chiefly on your coronation day, with the finest music of instruments, contrived with exquisite art.—You think yourself a very angel, endowed with power to protect your people. You walk up and down as a god, or as the Jewish high-priest, all surrounded with precious stones glittering like fire. And till you discovered your violence, pride, fraud, and joy at the miseries of the Jews, you appeared endowed with all excellencies and prerogatives.—But now, for these thine iniquities, I will overturn thy dignity, eject thee from thy throne and grandeur, render thee a public example of my wrath, and an object of derision to the princes around: and a fire, kindled by thine own imprudence and injustice, shall occasion thy terrible ruin. 22-25. God *is sanctified in Zidon*, by manifesting his justice, holiness, and power in his judgments; but *sanctified in the Jews*, by manifestations of his mercy, and making them to own him for a holy and just God in their holy conversation.

Ver. 2. *I am a god.* Many of the ancient heathen kings affected to be the descendants of the gods. Alexander of Macedon would be held as the son of Jupiter, and murdered his friend because he would not worship him. The grand Lama of Tibet is worshipped as God. And, alas! the church of the meek and lowly Jesus still furnishes one 'who sitteth in the temple of God, showing himself that he is God,' 2 Th. 2. 4, and who has not shut his ears to the voice of blasphemy calling him *Numen in terris* 'God upon the earth.' *C.*

Ver. 3. *Wiser than Daniel*—in thine own conceit. Daniel was now famed throughout Asia for his divine knowledge, political skill, and management of the empire. *C.*

Ver. 13. *Thou hast been in Eden.* Trafficking in the land of Eden, in which, according to Moses, Ge. 2. 12, was 'gold and the onyx-stone,' where natural objects still retained their original loveliness, and 'man alone was vile.' *C.*

Ver. 14. *Anointed cherub.* This is not, as some have imagined, an irony—a figure ill suited to a solemn rebuke, administered by the Spirit of God. The meaning is to be ascertained from ver. 2, and the words to be supplied are, 'Thou hast said,' I am the anointed cherub, appointed to guard the mercantile entrance of the land, as the cherub guarded the tree of life, that is, in modern language, to monopolize its trade; a scheme after which foolish nations are still more or less labouring, though good-will and justice declare it should never be attempted, and all experience proves it can never succeed.—*Stones of fire.* 'Glittering stars' (*Tertullian*). Perhaps the sparkling fire-like gems on the breast-plate of the high-priest; intimating early education in the holy principles of the true religion, to which the Tyrians must have been introduced in the days of David and Solomon. *C.*

5 By thy great wisdom,[4] *and* by thy traffic, hast thou increased thy riches, and [g]thine heart is lifted up [h]because of thy riches:[5]

6 Therefore thus saith the Lord GOD, Because thou hast [i]set thine heart as the heart of God;

7 Behold, therefore, I will bring [j]strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy [k]brightness.

8 They[l] shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou [m]yet say before him that slayeth thee, I *am* God?[6] but thou *shalt be* a man, and no god, in the hand of him that slayeth[7] thee.

10 Thou shalt die [o]the deaths of the uncircumcised by the [p]hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, [q]take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD, Thou [r]sealest up[8] the sum, full of wisdom, and perfect in beauty.[9]

13 Thou hast been in [s]Eden the garden of God;[1] every [t]precious stone *was* thy covering, the sardius,[2] topaz, and the diamond, the beryl,[3] the onyx, and the jasper, the sapphire, the emerald,[4] and the carbuncle, and gold: the workmanship[u] of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the [v]anointed cherub that covereth; and [x]I have set thee *so:* thou wast [y]upon the holy mountain of God; thou hast walked up and down in the midst of the [z]stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till [a]iniquity was found in thee.

16 By the [b]multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the [c]mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was [d]lifted up because of thy beauty; thou hast [e]corrupted thy wisdom by reason of thy brightness:[5] I[f] will cast thee to the ground, I will [g]lay thee before kings, that they may behold thee.

18 Thou[h] hast defiled thy sanctuaries[6] by the multitude of thine iniquities, by the iniquity of thy [i]traffic; therefore will I bring forth [j]a fire from the midst of thee, it shall devour thee; and I will bring thee [k]to ashes upon the earth in the sight of all them that behold thee.

19 All[l] they that know thee among the people shall be astonished at thee: thou shalt be a terror,[7] and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against [n]Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, [o]I *am* against thee, O Zidon; and I will be [p]glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For[q] I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more [r]a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; [s]and they shall know that I *am* the Lord GOD.[8]

25 Thus saith the Lord GOD, When [t]I shall have gathered the house of Israel from the people among whom they are scattered, and shall be [u]sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant [v]Jacob.

26 And [x]they shall dwell safely[9] therein, [y]and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when [z]I have

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A.M. cir. 3416. B.C. cir. 588.

4 Or, *by thy wisdom and by thy traffic hast thou increased thy riches.*
g Ps. 9. 20. Is. 10. 8, 12. Dan. 4. 30. Hab. 1. 16. Rev. 18. 7.
h Ps. 52. 7. Is. 2. 7, 8. Jer. 9. 23. Hos. 12. 8. Rev. 3. 17.
i Ver. 2. Is. 14. 13, 14.
k Ezek. 27. 3. Dan. 5. 20.
l Ps. 55. 23. Prov. 1. 27, 28. Is. 14. 15. Jer. 49. 16. Obad. 3, 4.
m Jer. 49. 16. Obad. 3, 4.
n Ps. 37. 8. Is. 37. 23. Dan. 11. 36. Hab. 2. 16.
o Ch. 32. 19, 21, 24, 25, 26, 29, 30, 32. Is. 14. 19. Jer. 25. 26. Dan. 8. 25. 11. 45. Zech. 14. 12.
p Ps. 78. 63. Is. 10. 5, 6. Jer. 50. 23. Lam. 5. 8.
q Ver. 2. Is. 37. 23. Ps. 89. 39. Lam. 2. 9.
r Or, *wisdom.*
s Ch. 31. 18. 32. 19, 21, 24, 25, 26, 29, 30, 32. Is. 14. 19. Jer. 25. 26. 49. 16. Dan. 8. 25. 11. 45. Zech. 14. 12. Lu. 12. 5.
t Ver. 3. Dan. 2. 22. Rev. 1. 14. 2. 18. 19. 12.
u Or, *engraving.*
v Or, *I have set thee as the covering cherub of wisdom, perfect in beauty, the first in the priesthood, and the most excellent in the prophecy, or in the kingdom, or priesthood.* He was the perfection, the model of great men. Anything perfect is, in the language of the East, said to be 'sealed.' —*P.*
x Ge. 2. 8—15. 13. 10. ch. 31. 9. 36. 35.
y Ps. 2. 6. Is. 11. 9. 56. 7. 65. 25. Jer. 31. 23. Dan. 9. 16. 20. Joel 2. 1. 3. 17. Obad. 16. Zech. 8. 3. Mat. 4. 5. 27. 53.
z Or, *ruby.*
a Ch. 28. 16. Ex. 28. 17. 39. 10. Rev. 21. 19, 20.
b Or, *chrysolite.*
c Or, *chrysoprasus.*
a 1 Ki. 26. 13. Is. 24. 21. 27. 1.
b Is. 24. 12, with Ex. 23. 20.
c Ps. 15. 3. Pr. 8. 13. 25. Da. 7. 25. 8. 25.
d Ch. 27. 15. Jer. 51. 16. Is. 14. 13, 14. 2 Pe. 2. 4. 1 Jo. 3. 8. Ju. 6. Re. 12. 9.
e Ver. 13, 15; or angels. Is. 14. 13. ch. 31. 8.
f Ps. 7. 15. Ro. 7. 9. ver. 16. 1 Ti. 3. 6. Pr. 16. 18. 26. 12. Pr. 14. 34. Da. 5. 20.
g Ch. 23. 8. Pr. 10. 19. Ho. 12. 7. 2 Pe. 2. 13. Ps. 10. 2. 12. 4.
h Ge. 13. 13. 18. 20. 19. 13. Is. 1. 4. 5. 7. 9. 13. 24. 5. 59. 2. Jer. 2. 7. 16. 18. Da. 9. 5. 11. Ho. 4. 1. 2. Mi. 7. 18.
i Ver. 5. Ho. 12. 7.
j Le. 10. 2. Nu. 16. 35. Ps. 21. 9. Is. 30. 33. Mal. 4. 1. Mat. 3. 12. Lu. 3. 17. 2 Th. 1. 8. He. 10. 27. 12. 29. 2 Pe. 3. 7. Re. 20. 9.
k Is. 47. 14. Mal. 4. 3. Ob. 18.
l Je. 49. 17. 50. 13. Ezek. 26. 16. 27. 35. 32. 10. Zeph. 2. 15.
m Ch. 27. 3. ver. 2. 9. with Dan. 11. 36.
n Is. 23. 1—18. Je. 25. 22. 27. 3. 47. 4. Joel 3. 4. Am. 1. 9, 10. Zech. 9. 2, 3.
o Ch. 38. 22. 39. 6. Ps. 76. 7. Na. 2. 13. Jon. 4. 2. Zec. 9. 12. ch. 8. 22. 14. 21.
p Ex. 14. 4, 17. 18. ch. 39. 13. Is. 5. 16. 26. 15. 49. 3. Ps. 22. 23. 57. 5, 11. 108. 5. Je. 13. 11. Ho. 2. 15. Jo. 3. 2. Mi. 7. 17.
q Ch. 6. 11. Ps. 9. 16. 58. 11. 94. 23. 96. 13. Is. 34. 8. Je. 46. 10. Ob. 15. Na. 1. 2. Zep. 1. 18. 2. 2. 3. 8. Mal. 4. 1. Re. 19. 15.
r Nu. 33. 55. Jos. 23. 13. Is. 55. 13. Ho. 9. 6. Mi. 7. 4. Je. 12. 13.
s Ch. 6. 7. Ps. 9. 16. 59. 13. 83. 18. 91. 8.
t Heb. *Tyrus* and *Sidon* are here referred to. 'These cities, which had been a constant source of annoyance to their neighbours, and to none more than to the Jews, being rendered powerless, the people of God, restored from Babylon to their own land, should enjoy all their ancient privileges, and all around them be compelled to assent to Jehovah as the true covenant God and give glory to his name.' *P.*
u Ge. 11. 1. 35. 38, 41. 34. 1. 36. 24. 37. 19, 24. 42. 27. 43. 32. Ex. 11. 10. 13. 22. 14. 9. 15. 9. Le. 26. 30. Nu. 32. 41. Ho. 3. 3. 12. Ro. 11. 23.
v Ezek. ver. 22. ch. 39. 27, 28.
w Ge. 28. 13, 14.
x 1 Ch. 34. 25. 36. 28, 38. 39. 11. Je. 23. 6.
y Or, *with confidence.*
z Is. 60. 21. Je. 31. 24, 5. Am. 9. 13, 14. Is. 62. 8, 9.
a ver. 24. Zec. 11. 13. Is. xv. xxi. Je. xlvi.—li. ch. xxv.—xxxii. Je. 46. 27, 28. 30. 34. Re. 18. 20. Is. 5. 16.

Ver. 15. *Wast perfect.* No irony, as some imagine, but a fact: intimating that the Tyrians had commenced their career of commercial prosperity in the fear of God, and had fallen from religion through the influence of pride, covetousness, and injustice. See ver. 16, 17. A charge that, alas! still continues to be exemplified in the history of individuals, families, cities, and nations, whose worldly prosperity is too often found to correspond with their moral deterioration and forgetfulness of God. *C.*

REFLECTIONS.—It is necessary, and yet very hard, to make proud men know themselves to be but men—but poor, dependent, dying worms. And very rarely they who are intelligent, wealthy, and dignified are remarkably humble. Yea, seldom do men carry on very extensive trades without oppressing and injuring their neighbours. But they who pretend to be God's rivals, are at last forced to quit their claims, and find themselves but men, weak and sinful. God can easily cast the most sinful out of their dignified stations, and devour them with a fire kindled by their own iniquity. Let Britain think and tremble!—How the cup of his justice goes round from one nation to another! But the ruin of his people's enemies remarkably makes way for their restoration and happiness. Even when he corrects them, he takes the greatest care that they may not seem vile to those around; and is highly provoked with those that despise them, and help forward their affliction.

CHAPTER XXIX. Ver. 4 7. By my providence thou shalt march out of thy country against the Cyrenians, on the west of Egypt, and lead along with thee multitudes of thy subjects. But the terrible ruin of this thine army shall provoke the remainder to rebel, and never cease their war against thee till thou and thy party be utterly ruined. And the Egyptians shall see themselves punished for encouraging the Jews to rebel against the Chaldeans to their own hurt. 16. They shall no more appear proper assistants to the Jews, nor tempt them to recommit their former wickedness, in distrusting God's promises and assistance, or in trusting to heathen helpers, and copying after their idolatries.

Ver. 3. *Great dragon*—the crocodile, an amphibious animal of the Nile, employed as an expressive emblem of Egyptian power, craftiness, and cruelty.—*Rivers*—the several branches of the Nile embracing the Delta, the most fruitful part of Egypt bordering on the Mediterranean. *C.*

Ver. 9. To this impious boast Pharaoh may have been tempted by some of those vast works (artificial lakes, canals, &c.) which the kings of Egypt constructed for retaining and distributing the waters for irrigation. A boast too often paralleled among Christians when they attribute the improvement of their country in agriculture, architecture, and manufactures to their own skill and industry, and forget that blessing of God from which both their skill and industry have been derived. *C.*

Ver. 13. The 'forty years' of desolation determined upon Egypt bore a probable reference to their contempt for the forty years' sojourn of Israel in the wilderness. The return of the captivity took place in the reign of Cyrus, who, though a heathen, exemplified a desire to loose the bonds of the slave, from which powers called Christian, and boasting of civilization and freedom, have still much to learn. *C.*

Ver. 15. Let the infidel examine the position of Egypt on the map, so admirably suited for the centre of a vast dominion; next let him consider its inexhaustible resources: then its historic grandeur; and let him return to this prophecy and compare it with the history of centuries; and then let him, if he can, shut his eyes against the sunlight evidence which the prophecy and fulfilment afford to the inspiration of the prophet, and the divine origin of the Holy Scriptures. *C.*

REFLECTIONS.—It is a mercy to foresee the failure of created confidences when we are most tempted to

executed judgments upon all those that [a]despise[1] them round about them; and [b]they shall know that I *am* the LORD their God.

CHAPTER XXIX.

1 *The judgment upon Pharaoh for his treachery to Israel.* 8 *The desolation of Egypt.* 13 *The restoration of it after forty years.* 17 *Egypt the reward of Nebuchadrezzar's service against Tyrus.* 21 *Israel shall be restored.*

IN the [a]tenth year,[1] in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,[2]

2 Son of man, [b]set thy face against [c]Pharaoh king of Egypt, and prophesy against him, and against[d] all Egypt:

3 Speak, and say, Thus saith the Lord GOD, Behold, [e]I *am* against thee, Pharaoh king of Egypt, the great dragon[3] that lieth in the midst of his rivers, which hath said, My river *is* mine own,[4] and I have made *it* for myself.

4 But [f]I will put hooks in thy jaws, and I will cause the fish[5] of thy rivers to stick unto thy scales; and [h]I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.[6]

5 And [i]I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields;[7] thou shalt not be brought together, nor gathered: I have given thee for meat to the [j]beasts of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt [k]shall know that I *am* the LORD, because they have been [l]a staff of reed to the house of Israel.

7 When they [m]took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be [o]at a stand.

8 ¶ Therefore thus saith the Lord GOD, Behold, I [p]will bring a sword upon thee, and cut off man and beast out of thee.

9 And[q] the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: [r]because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore, I *am* against thee, and against thy [s]rivers, and I will make the land of Egypt utterly waste[8] *and* desolate, from [t]the tower of Syene[1] even unto the border of Ethiopia.[2]

11 No[u] foot[3] of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And [w]I will make the land of Egypt desolate in the midst of [x]the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate [y]forty years: and [z]I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD, At the end of forty years[4] will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of [a]Pathros, into the land of their habitation;[5] and[a] they shall be there a base[6] kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And[b] it shall be no more the confidence of the house of Israel, which [c]bringeth *their* iniquity to remembrance, when they shall look after them; [d]but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the [7]seven and twentieth year,[8] in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar king of Babylon caused his army to serve [e]a great service against Tyrus: [g]every head *was* made [h]bald, and every shoulder *was* peeled:[8] yet had he no [3]wages,[4] nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD, Behold, [i]I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey;[5] and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his labour[6] wherewith he served against it, because they [k]wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the [l]horn of the house of Israel to bud forth,[7] and will give thee [m]the opening of the mouth in the midst of them; and [k]they shall know that I *am* the LORD.

CHAPTER XXX.

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD, [a]Howl ye, woe worth the day![1]

A.M. cir. 3416. B.C. cir. 588.

a La.1.8.
1 Or, *spoil.*
b Ex.14.4,18. Ch.28.9. Jo.17.3. 1Jo.5.20.

CHAP. XXIX.
B.C. cir. 587.
a ch.1.2,3. ch.26.1. ch.32.1,17. ch.33.21. ver.17. ch.31.1.
1 *The tenth year of* Zedekiah's captivity.—C.
2 See note Below.
b ch.6.2. ch.25.2. ch.28.21, 29. ch.35.2. ch.38.2. Da.11.30. Je.25.19; 44.30.
c ch.30.2. Je.44.30.
d ch.xxxii. Is.19.1-17. Je.25.9,20; 43.8-13; 46.25. Joel 3.19. Am.1.11. Je.1.18; 49.20.
e See ch. 28.22. Ps. 74.2. Na.1.6. Je.44.30.
f ch.38.2. Is.27.1; 51.9. Ps.74.14. He is compared to a crocodile in the river Nile, to denote his power, terrible appearance, and destructive conduct.
g ch.16.59. ch.28.2. Da 4.30,31. Is.30.13,14. ch. 37.23-25. Je. 8. 17. All the wealth of Egypt is mine.
h ch 38.4. 2 Ki.19.28. Is. 37. 29. Am. 4.2. Is. 74.14.
3 Subjects, Je.16.16. Hab. 1.14, 15. Mat. 5. 19.
4 Je.46.2,13. Is. 23. 16.
5 The crocodile is covered with scales as with armour, so strong and compact as to resist a musket-ball. The sticking of the fish to his scales seems, therefore, to mean the dependence of the people upon Pharaoh's protection.—C.
i Is.30.33. ch. xxxi. 3; 32.3-10,18. Je.8.2; 25.33. ch. 29.17-19. Re.19.17, 18. Is.1.15,16; 59.5; 66.24. 1 Sa.17.44. 2 Sa.21.12.
7 Heb. *face of the field.*
j Je.34.20.
k ch.6.7,10. 28.26. Ps. 9.16; 59.13. Is.26.11; 49.26.
l 2 Ki.18.21. Is.36.6; 20.5,6; 30.3; 31.3. 2 Je 2. 37.7. 2 Sa.4.12 Ver.7.
m ch.17.15. Je. 37. 5, 7. Is. 37. 33, 36. 9 37. 9, 30. 2 Ch. 32. 15, 17.
o Je.2.36.
p ch.14.17; ver.19,20; ch. 30.10-12, 24, 25; 31. 11 ; 32.10,11-13 Je.25. 19; 46.25,26. Is.19.4.
q Is.25.9; 29; 43.27; 49.19 49. ver.10-12; ch. 30.7-19,21; 31.11,12.
r See ver. 3. Pr. 16. 18; 18. 12; 29. 23; 31. 2.
s ch.30.12. Hab. 3.8.
8 Heb. *wastes of waste.*
t Migdol to Syene, &c., ch. 30. 6, 9. with Ex. 14. 2. Je. 44. 1; 46. 14.
1 *Seveneh.*
2 From Migdol at the Red Sea, Ex. 14. 2. to Syene,' now called Assuan, on the borders of Ethiopia, or modern Abyssinia.—C.
u ch. 32. 7, 10, 31. 12, 32. 13. Is. 13. 20. 14.
3 "No foot of man," in the Arabic or caravan, for purposes of trade—"no foot of beast," driven from one part of the country for sale in another.—C.
4 It is well to understand the cause of revelation of these prophetic judgments against Egypt. Why should it be singled out for special notice? The prophecy was delivered during the siege of Jerusalem. The Jews, instead of looking to Jehovah their God for deliverance, applied to Pharaoh. They hoped he would save them. To show them the folly of such confidence, and that Pharaoh himself was doomed, this prophecy was uttered. The same policy therefore was designed to counteract the foolish hopes that were placed in Egypt, and thus to prevent the Israelites from confiding to Egyptian idolatry with a view to perpetuate that nation.—C.

A.M. cir. 3415. B.C. cir. 589.

w ver.19. ch.32.11. Je.43.10-13; 46.13-26. Ver 8 12 ch.30.10-19, with 2 Ki. 10. 30. Da. 2. 21. Am. 3.6,7.
x Is.19.4. Je.25.9,19; 43.10-13; 46.13-26. ver 8 12 ch.30.10-19, with 2 Ki. 10. 30. Da. 2. 21. Am. 3.6,7.
3 Heb. *spoil her spoil, and prey her prey.*
6 Or, for *his hire*, Is.45.3.
A Je.25.9. Is.10.5-7. ch. 30.10. Is.5.29; 26.5, 11-15.
y 2 Sa. 2. 10. Job 16 15. Ps.89.24; 92.10, 130 17, with Is. 14.2-3. Je. 23.3; 30.3,18; 31.8. ch. xxxiv, xxxvi, xxxvii.
7 This promise began to be fulfilled in the enlargement of Jehoiakim. 2 Ki. 25. 28, 29. advanced in Zerubbabel and Daniel, Da. 2. 48, 49. and in going on to absolute completion in the final exaltation of Israel under Messiah. Ps.132.17. Lu.1. 68,69.—C.
z ch.3.24; 34.27. Am. 3.7,8. Ho.1.11.
z See ver. 2,9,26.

CHAP. XXX.
B.C. cir. 588 or 572.
a Is.13.6; 15.1,5,8. 2 Je. 46. 22. Ch. xxxii. Re.18.10.
1 "Woe be to the day!" *Yom Avi.* The day is worthy of woe. More literally, the name of the day is woe.—C.

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depend on them. But highly criminal is it for men, even the greatest, to pride themselves in their prosperity, as if they had not received all from God, and that only in loan. Quickly may they expect to lose that which they refuse to hold under Him. Alas, how fluctuating are the affections of our most ardent lovers and greatest admirers! They may one day risk their life to assist our ambition, and the next pull us from our station and being on earth. And too often do subjects ruin themselves by foolish adherence to sovereigns, or by undutiful rebellions against them. Nothing is more provoking to God, and injurious to mankind, than to deceive those who put confidence in us. And it is a mercy for the world when he strips those of their power who exercised it in tyrannizing over or deceiving their neighbours. Yea, happy is it to have those created comforts and confidences removed from us which estranged us from God. But how alarming is it to behold Egypt, the most ancient enslaver of God's people for about a hundred years, already more than two thousand years in the basest servitude to Chaldeans, Persians, Greeks, Romans, Saracens, and at last to Mameluke and Turkish slaves! At the most terrible expense and pains are men bent to destroy one another. And yet, while they are pursuing their coveted and ambitious views, they are at length brought under the rule of the British nation. And often God rewards the men with wealth or honour in this world, and yet they are lost in the next. It is well if he, in wrath, remember mercy; and it is a happy presage when his faithful ministers are divinely countenanced and encouraged in their work.

CHAPTER XXX. REFLECTIONS.—The day of God's just judgment, however slow, comes certainly at last. And they who will help his enemies must

3 For the [b]day *is* near, even the day of the LORD *is* near, a [c]cloudy day;[2] it shall be [d]the time of the heathen.

4 And the sword shall come upon Egypt, and great pain[3] shall be in Ethiopia, when the slain shall fall in Egypt, and they [e]shall take away her multitude, and her [g]foundations[4] shall be broken down.

5 Ethiopia,[h] and Libya,[5] and Lydia, and all the mingled people, and Chub, and the men[6] of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD, They also [i]that uphold Egypt shall fall, and the pride of her power shall come down: from the tower of Syene[7] shall they fall in it by the sword, saith the Lord GOD.

7 And [j]they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And [k]they shall know that I *am* the LORD, when I have [l]set a fire in Egypt, and *when* all her helpers shall be destroyed.[8]

9 In that day shall messengers[9] go forth from me in ships,[1] to make the [m]careless Ethiopians afraid, and [o]great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD, [p]I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the [q]terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers [2]dry,[3] and sell[r] the land into the hand of the wicked; and I will make the land waste, and all that is therein,[4] by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord GOD, I will also [s]destroy the idols, and I will cause their images[5] to cease out of [6]Noph;[7] and [t]there shall be no more a prince of the land of Egypt: and I [u]will put a fear in the land of Egypt.

14 And I will make [v]Pathros desolate, and will set fire in Zoan,[8] and will execute judgments in No.[9]

15 And I will [x]pour my fury upon Sin,[1] the strength of Egypt; and I will cut off the multitude of No.[2]

16 And I will [y]set fire in Egypt: Sin shall have [z]great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of Aven[3] and of [4]Pi-beseth shall fall by the sword: and these *cities* [a]shall go into captivity.

18 At Tehaphnehes[5] also the day shall be darkened,[6] when I shall break there the [b]yokes[7] of Egypt; and the [c]pomp of her strength shall cease in her: as for her, [d]a cloud shall cover her, and her daughters shall [e]go into captivity.

19 Thus[g] will I execute judgments in Egypt; and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the [h]eleventh year,[8] in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, [i]I have broken the arm of Pharaoh king of Egypt; and, lo, [j]it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, I *am* against Pharaoh king of Egypt, and will [k]break his arms, the [l]strong, and [m]that which was broken; and [o]I will cause the sword to fall out of his hand.

23 And[p] I will scatter the Egyptians among the nations, and will disperse them through the countries:

24 And[q] I will strengthen the arms of the king of Babylon, and [r]put my sword in his hand: but I will break Pharaoh's arms, and he [s]shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the [t]king of Babylon, and the arms of Pharaoh shall fall down; and [u]they shall know that I *am* the LORD, when I shall put my [v]sword into the hand of the king of Babylon, and [x]he shall stretch it out upon the land of Egypt.

26 And [y]I will scatter the Egyptians among the nations, and disperse them among the countries: and they [z]shall know that I *am* the LORD.

CHAPTER XXXI.

1 *A recital to Pharaoh of the glory of Assyria.* 10 *And the fall thereof for pride.* 18 *The like destruction shall be to Pharaoh.*

AND it came to pass in the [a]eleventh year,[1] in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b]speak unto Pharaoh king of Egypt, and to his multitude; [c]Whom art thou like in thy greatness?

A.M. cir. 3426 or 3432 B.C. cir. 588 or 572

[b] Joel 2.1. ch.7.7. Zep 1.7. Ps 37.13. Ke. 9.12.
[c] ver 18; ch 32.7; 34. 12. Joel 2. Am 5.18.
[d] *A cloudy day*, in relation to Egypt and her heathen allies, signifies a day of trouble and discomfiture, by reference to the overthrow in the Red Sea, Ex. 14. 24 —C.
[e] ver. 4, 5. ch.29.8—12,19. ver.5—18.27—28.
[g] Ps.11.3. Is.16.7. Je. 50.15
[4] See note [r] below.
[h] ch.38.5. Je.46.9. 50.9. 20.24. Is. xviii. Zep. 2. 12. N. 3.9.
[i] Heb. *Pâsû*, ch 27.10.
[6] Heb. *children*. Je.44.27.
[7] Is. 30. 2. Job 9. 13. 40. 12, 17. Pr.19.28. 28. 12.21.27.29.23. Re.18.7.
7 From Migdol to Syene, ch. 29. 10. 30. 6.
[j] ch. 29. 8—12; xxxii. Je. 25. 18—38. xlvi.—li. Ezk. xxv.—xxxii. Am. i.—ix.
[k] ch.28.24.26.29.6.9. 30. Ps.9.16. 58.10,11. Is. 5.16.26.9.12.
[l] ch.28.18. 29.14. 22. 30.31. Je.7.20. Am.1.12, &c. Ps. 78.63.
[8] Heb. *broken*, ch. 31.7. 32. 21. Re. 19.17. 20 ver.5,6.
[9] Many shall flee out of Egypt, up the Nile, or by the Red Sea, to escape the sword, and shall thus involuntarily become God's messengers to the careless Ethiopians.—C.
[1] Or, *to the people in the wilderness*, Is. 23.13. Ps.72.9.74.14. Is. 18.1,2.20.3,4. Zep. 2.12, 13. ver. 5.9.
[m] Is. 32.9—11.
over. 4. Ps.48.6.1 Th. 5.2,3. ch.24.16. 32.9,10. 33. 27, 35. Is. 19. 17. 23. 5. Je. 32.41,42. Mal. 4.1. Je.1.17,21.
[o] See ch.29.8—12,18; ver. 11. 24,25; ch. 32.12; 32.3—6,10—14.
[p] ch.7.24.28.7.31.10. 32.12. Hab.1.6—9. Is.14. 4 6. Je.51.7,20—23. Re. 19.18.
[2] Heb. *drought*, ch. 29. 3. Is.19.4—6. Je.50. 38.51.36. Re.16.9—12.
[r] The fertility of Egypt depended entirely upon the Nile; but the natural means of irrigation were greatly increased by artificial reservoirs, sluices, and canals. Of these the principal part are still literally 'dry.'—C.
[s] ch.7.24. De. 32.30. Jo.2.14. 4.9. ch. 29. 22. ver. 10,11.
[4] Heb. *the fulness thereof*.
[t] Zec. 13. 2. Is. 19.1. Je.43.12; 46.25. Ex.12. 12. 15.45.20.
[5] Heb. *no things*, 1 Co.8.4.
[6] Or, *Memphis*, Is. 19. 13. Je. 2.16,44. 1.46. 14. Ho.9.6.
7 See note [f] in second column.
[u] ch. 29. 14, 15. Zec. 10.11.
[8] Or, *Tanis*, Nu.13. 22. Ps 78.12,43.
[9] No, the modern Alexandria, according to Poole, but others identify it with Thebes.—C.
* No land has ever exhibited such gigantic architecture as Egypt. The reference, therefore, to the destruction of 'her foundations,' has a peculiar emphasis. She believed her political institutions and power, like her pyramids temples, obelisks, and sphinxes, would abide through all ages: but God has overturned them from their deepest foundations—not even a ruin of her mighty institutions, or power remains. The record and the prophecy alone attest God's witnesses—testimonial facts which source or later bring on the final judgment and destruction.—C.
[x] ver 2.9 Ps.46.6.
[y] Or, *Heliopolis* or *On*, Ge.41.45. Is.19.18 Je.43.13.
[1] Or, *Pelusium*.
[z] ver.17,23. Je.46. 19.25.
[a] Or, *Daphnæ Pelusiacæ*, Je.43.7—9. 44. 1. 46. 14.
[b] Or, *restrained*.
[b] ch 34.27 Is.6.4. 14. 25.10. 47.6. Je.27.3—8. Lu. 21.24. Je 2.20.
7 When her yokes of bondage on the necks of her slaves shall be broken by the invader, and she herself shall in turn become a slave.—C.
[c] ch. 31. 18; 32.1—16. Je.43.12—26.
[d] See ver. 3.
[e] ch.29.12. ver.17,23, 26.
[g] Am.4.12. Ps.10.16. 9.16.58.10,11.2.99.9,11.5. 10.
B.C. cir. 588.
[h] ch.1.2. Je.25.6. ch. 26.1. 28.1.
[8] *The eleventh year* of Zedekiah's captivity.—C.
[i] Je.48.25. Ps. 10.15. 37.17. 76.5,6. ver. 24.
[j] Ps.37.36. Is.1.6. 27. Je.46.11. Da. 2.35. Mat.3.10,12. Re.18.21.
[k] Ps.37.17.
[l] ch.34.16.
[m] 2 K.24.7. Je.46.2. 47.1. 50.35.7.
[o] ver. 4,24. Je.44.30. 46.15,21,24—26.
[p] Je.46.19. ver.17,18. 30.ch.29.12.13.
[q] Is.45.1. Ps. 18. 32. 39.
[r] Is.10.5,6. Ps. 17.14. Je.47.6. 51.7,20—23. 25. 9.
[s] Job 24.12. ch.26.15. Is.10.4. Je.44.30. 46.24.
[t] Je. 39.5—8.
[u] ch.6.7. 29. 6, 9, 16, 21. 35.9,15. 38.20. 39.28, 28. Is. 3.16. 26.9,11.
[v] Is.10.15.
[x] ver.23. ch.29.8—12, 19. 30.31.18. 32.5—15. Je. 43.10—13. 46.13—26.
[y] See ver. 17, 18, 24. Da.11.42.
[z] See ver.8,25.

CHAP. XXXI.
This fall of the Assyrian empire happened B.C. about 601.
B.C. cir. 588.
[a] ch.1.1,3. 30.20. Je.52. 6.26.1.
[1] See ch.29.20.—C.
[b] ch.2.7,3 17. Je.1.19. 15.18. Ps.119.46.
[c] ver. 2,8. Re 18. 7. Na.3.8. Is.14.13. 23.13.

* *Noph*, now Grand Cairo, possessed by the Mahommedans, the most decided enemies of images and image worship. How striking the coincidence of the fact and the prophecy! A few years since a splendid table service of plate was ordered in London by Mehemet Ali the ruler of Egypt; and when inquired the viziant to whom they were shown—why are the ornaments so few and so uniform? They must contain nothing that represents life—was the reply—as that would be reckoned an image.—C.

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take their destruction along with them. God ordinarily makes one wicked person or nation his scourge to another; easily he can alarm the most distant or secure. And the fall of sinners ought to alarm their survivors. If we refuse to glorify him by obedience, he will take care to glorify himself in our destruction. And if lesser judgments will not humble and reform us, he will bring on more severe ones. He keeps nations in perpetual variation. Nothing is unchangeable but himself. But they who are most elevated in their prosperity are often most dispirited in their adversity. And no conquerors, no armies, have any power at all but what is given them from above.

CHAPTER XXXI. Ver. 3–6. The kingdom of Assyria arrived at an astonishing extent of dignity and power, ruling over and protecting many nations; and their king was exceedingly exalted. Their fruitful soil, enriching commodities, prudent administrations, and traffic with or conquest of nations, rendered it more powerful and extensive than any kingdom on earth. All the nations about were either under its dominion or courted its friendship. 13–17. Upon the fall of the Assyrian monarchy the conquering nations made a prey of it, and glutted themselves with the spoils thereof. Let therefore no princes nor kingdoms be puffed up with a conceit of themselves because of present prosperity, as they must all, in their turn, be reduced and ruined. When the Assyrian monarchy was destroyed, it struck a general terror into all its friends, dependants, and neighbours, and put a stop to all trade;—and while the Assyrians and their neighbours bewailed the disaster, the great kings and king

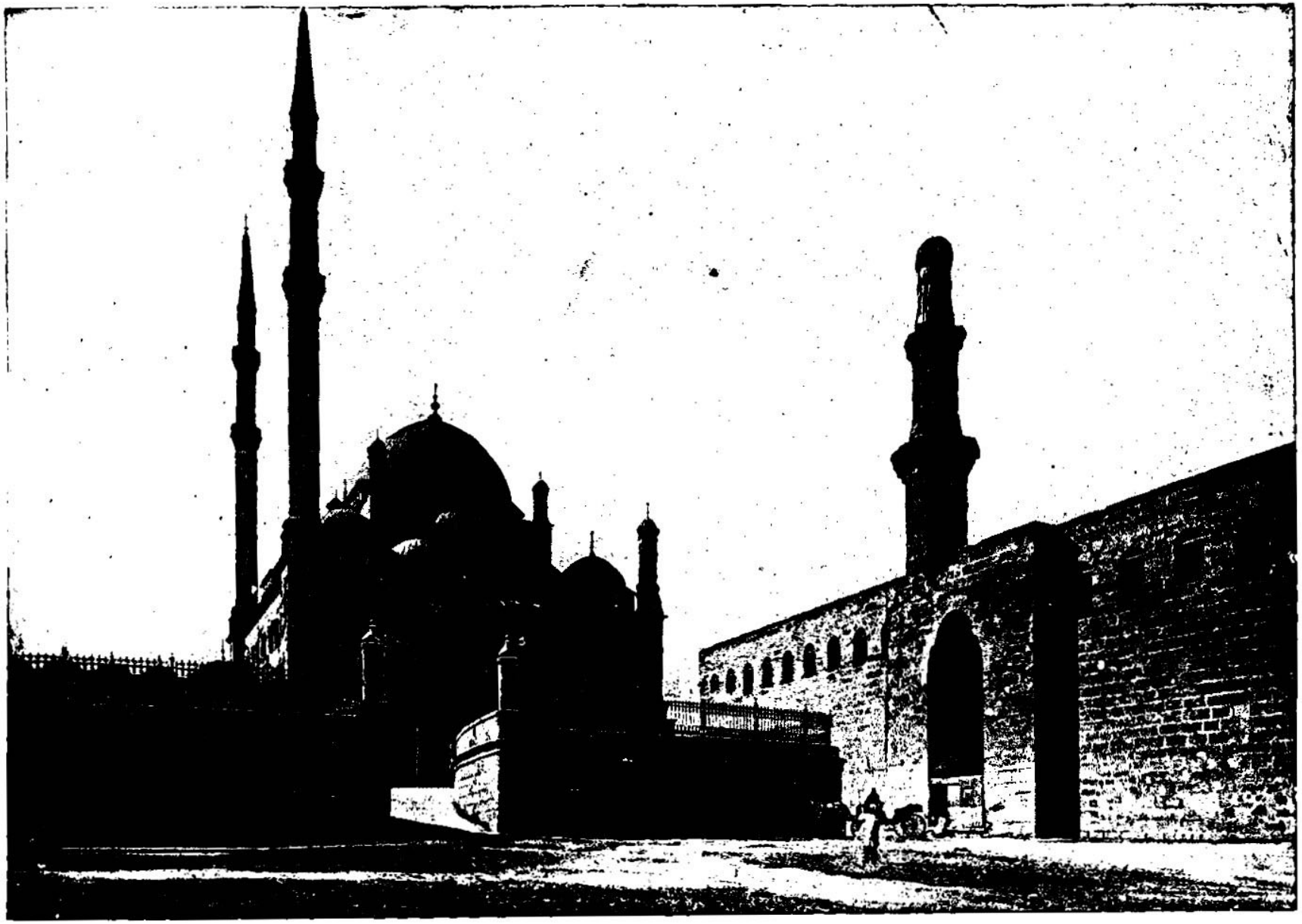

MOSQUE OF THE CITADEL IN CAIRO. [EZEKIEL, XXX : 4.]—"And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt." Egypt has in all ages been a place of war and bloodshed. This picture of the citadel in Cairo, begun by Muhammed-Ali and finished in 1857 by Sa-id Pasha, serves as a very good illustration of the text quoted from Ezekiel, because the sword has always been coming upon Egypt. It has attempted to perpetuate its existence not by constitutional forms of government, but by external force represented by the sword. This mosque at the citadel is built of alabaster. It is constructed after the model of Hagia Sophia at Constantinople. The mosque is a square, covered by a large dome, and four small walls. In the southeast corner is the tomb of Muhammed-Ali, and close by is the pulpit.

3 Behold, the [d]Assyrian[2] *was* [e]a cedar in Lebanon, with fair branches,[3] and with a [f]shadowing shroud, and of an high stature; and his top was among the thick boughs.[4]

4 The [h]waters[5] made[6] him great, the deep set[7] him up on high with her rivers running round about his plants, and sent out her little rivers[8] unto[i] all the trees of the field.

5 Therefore [j]his height was exalted above all the trees of the field, and his [k]boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth.[9]

6 All the [l]fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus[n] was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The [o]cedars in the garden of God could not hide him: [p]the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I[q] have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, [r]envied him.

10 Therefore thus saith the Lord GOD, [s]Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have, therefore, delivered him into the hand of the [t]mighty one of the heathen, he shall surely deal with him:[1] I have driven him out for his [u]wickedness.

12 And [v]strangers, the terrible of the nations, have cut him off, and have left him: upon[x] the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth [y]are gone down from his shadow, and have left him.

13 Upon[z] his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To[a] the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height,[2] all that drink water: for they are all [b]delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD, In the day when he [c]went down to the grave [d]I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon[3] to mourn[4] for him, and all the trees of the field fainted for him.

16 I made the nations to [e]shake at the sound of his fall, when [g]I cast him down to hell with them that descend into the pit: and [h]all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.[5]

17 They[i] also went down into hell with him, unto *them that be* slain with the sword; and *they that were* his [j]arm, *that* [k]dwelt under his shadow in the midst of the heathen.

18 ¶ To[l] whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie [m]in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh, and all his multitude,[6] saith the Lord GOD.

CHAPTER XXXII.

1 A lamentation for the fearful fall of Egypt. 11 The sword of Babylon shall destroy it. 17 It shall be brought down to hell among all the uncircumcised nations.

AND it came to pass in [a]the twelfth year,[1] in the twelfth month, in the first *day* of the month, *that* [b]the word of the LORD came unto me, saying,

2 Son of man, [c]take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou [d]art like a young lion of the nations, and thou *art* as a whale[2] in the seas;[3] and thou camest forth with thy rivers, [e]and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD, I will, therefore, [g]spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then [h]will I leave thee upon the land, I will cast thee forth upon the open field, and

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[d] Na 3.18. Zep 2.5.
[2] *The Assyrian empire* founded by Nimrod, and having for its chief city the great Nineveh, was destroyed by Nebuchadnezzar, and succeeded by the empire of Babylon.—C.
[e] Isa 2.13 and 14.8. Zec 11.1,2.
[3] Heb. *fair of branches.*
[f] Dan 4.12. Da 4.21 ver. 6. Da 7.6 Ha 1.8.
[4] The figure is very beautiful and appropriate. The cedar is the king of trees. None is more striking for stateliness, symmetry and grandeur. It is represented as growing on a fertile well-abundantly irrigated, in growth and splendour being thus promoted in every possible way. No object could have been more appropriately selected to set forth the glory and strength of the king of Assyria.—*P.*
[h] ch 17.5,8, 19.10. Am 3.9,11. Ki 17.25, je 51.30.
[5] *The waters* of the Euphrates and Tigris were, in these days, the great channels of commercial wealth to Nineveh, as afterwards to Babylon. The noble edifices lately made for receiving them for commercial and religious purposes have hitherto been unexplained; but God who has inflicted his judgment, will send forth his mercy in the appointed time.—C.
[6] Or, *nourished.*
[7] Or, *brought.*
[8] Or, *conduits.*
[i] Ps. 14. 26. Ha 2. 2. Da 5.7,16,29-29
[j] Is. 10. 7-12, 13. 22. 36.4. 18.37.11 23 Ps 12. 4. 37.35
[k] Or, *when it sent them forth.*
[l] Da 4. 12,21,22. ch 17.23. Ps 47.9.
[n] See ver. 3-6. Is 14. 26 7.18. Jer 46.18,25-27. 48.15-17. 50.18 51.27-29. Na 3.8.
[o] Is 41.19. Ge 2.8. 13. 10. Ps 80 10. ch 28.13.
[p] Is 10.9-14. 36.4, 18. 37.11-13. Ps 37.35.
[q] ver. 7. Is 5.1,2. 27.2,6,7. Da 3.21. Ex 9.16. 1 Co. 3.5,9. Ps 132.17.
[r] Ge 30.14. Joh 5. 2. Ps 37.2. Mat 20.15.
[s] ver. 24. Mat 23.12. De 32.15. Is 10.7-15. 14.13,14. Da 5.20. 4.30-32. Ob 3,4. 11,12. ch 28. 17. Pr 29.23 16. 18, 18. 11.2,12.
[t] Je 25. 9. ch 32. 21, 22. Da 5.28,30.
[1] Heb. *in doing he shall do unto him.*
[u] 2 Sa 12. 31. ch 28.7. 30. 10, 11. Hab. 1.6-11. Na 3.1-4.
[v] ch 32.4,5,35,8,39.4. 28. 7. 30.5,6.
[x] Re 17. 16. Na 3.5,7. 17,18, with Da 4.14.
[y] ch 29.5. 35.8. 38.20.
[z] Re 19.17,18.
[a] 2 Ki 7.2, 9. 2 Co. 10. 11. De 11.9,21. Ne 13. 26. Da 4.30,5.20,22. Is. 14.9-20. ch 28. 17. Job 3. 4. 33.20-22. 41.22.

* The fall of a great man, or of a great empire, must always shake many dependants, and produce a

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mournful, effect on that country. It is useless. In the midst of desolation, or misfortunes, we may reflect with pleasure on the agriculture, the commerce, the military power of the empire. It is in the fall of either that God's compassionate providence are chiefly seen, as by the destruction of an idol the folly of its worship is best discriminated. See ch. 3.5,6.—C.
[b] Or, *stand upon themselves for their weight.*
[c] ch 27.26-36 Ps 89. Is 14. Je 51. 7. Ps 49 Re 18.
[d] Nah. ch 30.22, 23. Zep 2.13-15.
[e] ver. 3,4. Ki 18.21. Is. xxxvi. Na 2.6,10, 3. 2-10. Su 13 31.
[3] Assyria. ver. 2.
[4] Heb. *to be black.* Mat 5.36.
[f] ch 26.15,18. Re 18.17 18.9-12. Is 26.5, 21. Ps 107.26.
[g] ch 31.18,12 Is 14. 15.
[h] ch 32. 31. Is 14.8-27. Na 1.12. Hab 2.17.
[5] See note ⁿ 31 first cesame
[i] ch 31.20-31 Is 14. 9 Ps 9.17. Pr 15 27.8c 2 Sa.
[j] ch 30. 21, 22, 24, 25 Na 3.13 17.18.
[k] ver. 3. Is 10, 11 ch 30. 6, 31. 22. La 4. 20 Da 4. 12, 24.
[l] ver 2. Isaiah 14. 19
[m] ch 28 10, 30. 6, 28. 31. Mat 13. 15; 20. 26, 28; *i.e.* an emblem of them.

CHAP. XXXII.

B.C. cir. 586.

[a] ch 1.1, 29.1, 17, 30. 40.1. ver. 17.
[1] *The twelfth year* of Jeconiah's captivity.—C.
[b] ch 1.3, 2.7, 3.17, 6.1; 7.1, Ki 2 Ti 3.16 2 Pe. 1.21.
[c] ver. 16, 18; ch. 19.1; 27.2, 31, 32; 28 12, Is. 15. 51.19, 9 Je 9.1, 18.
[d] ch 19.2, 3, 6; 38. 23. Je. 28. 25. Na 2. 11-13. Je 4. 7.
[2] Or, *dragon*, ch. 29. 3. Is 27.1; 51. 9. Ps 74.13,14.
[3] Egypt, as a military and naval power, disturbed and oppressed both by land and by sea. Some modern discoveries of the ruins of ancient cities in Central America seem to demonstrate their Egyptian origin, and consequently to assign a skill and boldness in the navigation, and an extent to the power of Egypt, of which history has conveyed no adequate representation.—C.
[e] ch. 34. 18. Re. 16 12, 14. Ex. 1.20. 2. 8—15. 33.
[f] ch. 29. 13; 47 20. Ec 9. 12. Hos. 12. Je. 12. 16. Hab. 1. 14-17.
[4] ch 29.5; 31. 6, 13. 1 Sa. 17. 44. 2 Sa. 14. 14. Ps 89.9, &c; 74. 14; 76. 5. Is 14. 19; 34. 3—7; 66. 6. Je. Rome 32. 1 Co. 15. 24. ch. 38. 17. 39. Re. 19. 17, 18. Ps. 110 5, 6.

boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD, In the day when he went down to the grave I caused a mourning. I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

17 They also went down into hell with him, unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. This *is* Pharaoh, and all his multitude, saith the Lord GOD.

CHAPTER XXXII.

1 A lamentation for the fearful fall of Egypt. 11 The sword of Babylon shall destroy it. 17 It shall be brought down to hell among all the uncircumcised nations.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou *art* as a whale in the seas; and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD, I will, therefore, spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and

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doms which had been before reduced rejoiced to see Assyria in like manner ruined, and to see its armies and dependants brought to destruction.

REFLECTIONS.—Kings and kingdoms may flourish and shine for a time in great pomp and grandeur, and yet must certainly fall at last. And the greater men's height, the more ruinous is their fall. But how unhappy it is that men cannot excel in earthly things without creating envy to themselves! It is highly necessary that they, who have power and wealth, should use it for the protection and comfort of others around; and that God's hand should be carefully observed in the advancement of the great men of the earth. He, as Judge, pulls down one king and kingdom, and sets up another. And often their ruin comes upon them just after they seemed most fixed and flourishing. The more proud and imperious they are, the greater is like to be their disgrace and contempt. They who were courted in their prosperity will be deserted and spoiled in the day of adversity; and their fall will probably involve multitudes in terror or ruin. And let us always remember, that God intends every providential stroke as a warning to others; that when proud presumptuous sinners are cast down, all around may mortify their lusts, and be clothed with humility.

CHAPTER XXXII. Ver. 2–10. Pharaoh is full of cruelty and violence to the nations around: and with his great armies disturbs their peace and spoils their country. But I will quickly conduct thee to Cyrene, where the bulk of thine army shall be destroyed and lie unburied. After which, Egypt itself, by intestine wars, and by the invasion of the Chaldeans, shall be a scene of bloodshed and confusion: all ranks—king, queen, nobles, magistrates, and commons; nay, the most understanding persons of the nation—shall be disgraced, confounded, and ruined, to the terror of the countries around.

REFLECTIONS.—Ministers must weep and tremble at the words of God, that they may affect others therewith. Alas, how the restless ambition and implacable resentment of proud princes disturb the world! But the brandished sword of God's judgments shall at last overwhelm them with consternation, terror, and ruin. Hardened sinners often fret and murmur under God's

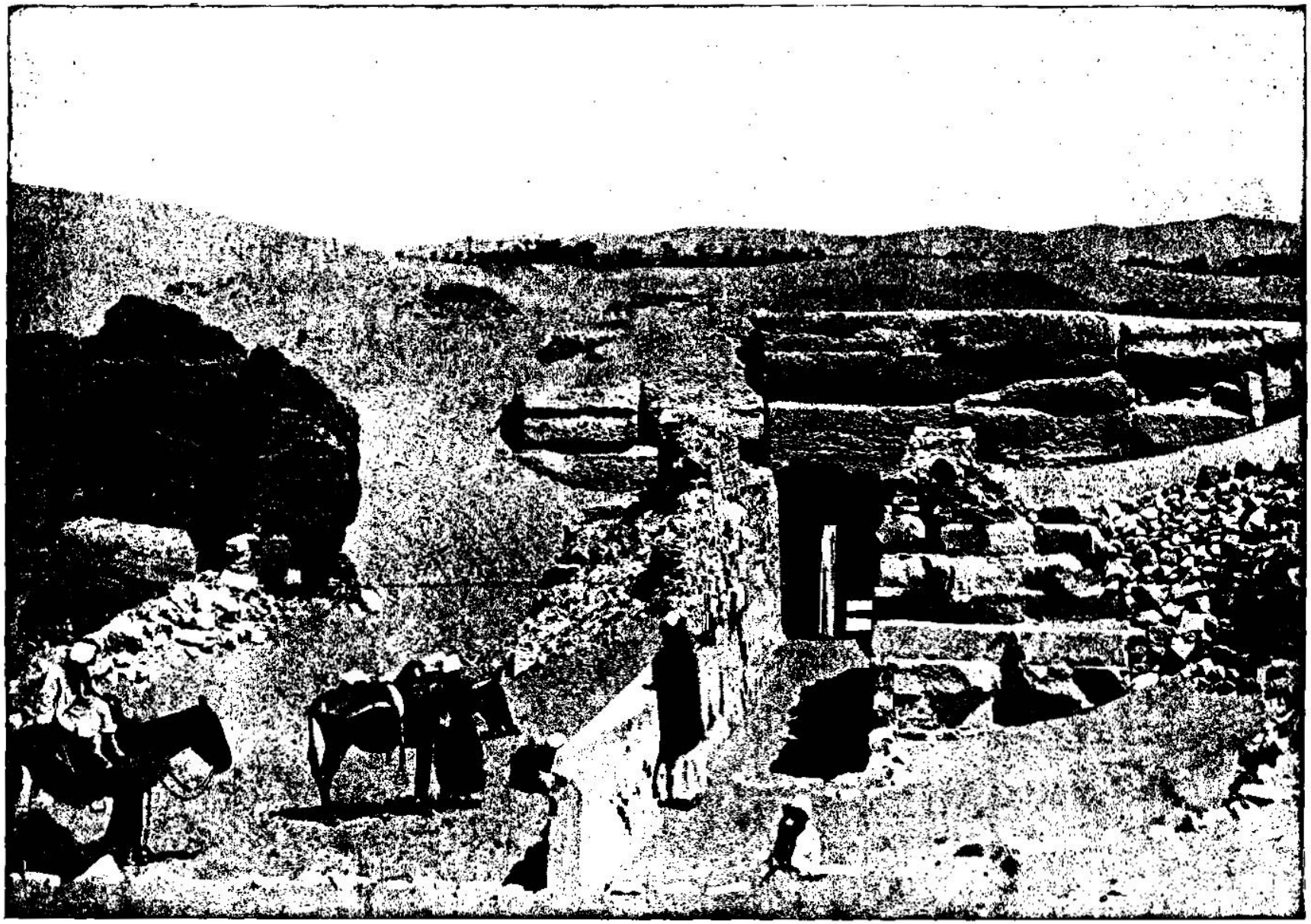

ENTRANCE TO THE TEMPLE OF THE SPHINX—STANDING WHEN ABRAHAM FIRST APPEARED IN EGYPT. [Ezekiel, xxxii:15.]—"I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full; when I shall smite all them that dwell therein, then shall they know that I am the Lord." The prophecy of Ezekiel has been literally fulfilled as far as Egypt is concerned, against which it was uttered. The Egypt of Ezekiel's day is desolate. To the southeast of the Sphinx there is the large granite and limestone temple excavated by M. Mariette in 1853. Statues of Chephren, which are now in the Gizeh Museum, were found in it, and hence it is generally supposed that the Temple of the Sphinx was built by Chephren. It is said to be a good specimen of the simple style of architecture in vogue among the Egyptians in the time of the ancient Empire. There is a chamber in this temple in which are hewn in the wall niches which are thought to have been intended as places of deposit for the mummies.

will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I [1]will also water with thy blood the land wherein thou swimmest,[4] *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall put thee out,[5] I[2] will cover the heaven,[6] and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the bright lights of heaven[7] will I make dark[8] over thee, and [k]set darkness upon thy land, saith the Lord GOD.

9 I will also vex[9] the hearts of many people, when I shall [l]bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, [m]I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall [n]brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD, The [p]sword of the king of Babylon shall come upon thee.

12 By the [q]swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and [r]they shall spoil the pomp of Egypt, and all the multitude[t] thereof shall be destroyed.

13 I will destroy also all the beasts thereof[2] from beside the great waters; neither shall the foot of man [u]trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep,[3] and cause the rivers to run like oil,[4] saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be destitute of that wherof it was full,[5] when I shall smite all them that dwell therein, [x]then shall they know that I *am* the LORD.

16 This[u] *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her; they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in [z]the twelfth year,[6] in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, [a]wail for the multitude of Egypt, and [b]cast them down, *even* her, and the daughters of the famous nations, unto [c]the nether parts of the earth, with them that go down into the pit.[7]

19 Whom[a] dost thou pass in beauty? [b]go down, and be thou laid with the [8]uncircumcised.

20 They[c] shall fall in the midst of *them that are* slain by the sword; she is delivered to the sword:[9] draw her and all her multitudes.

21 The[d] strong among the mighty shall speak to him out of the midst of hell[1] with them that help him: [e]they are gone down, they lie uncircumcised, slain by the sword.

22 Ashur[g] *is* there, and all her company: his graves *are* about him; all of them slain, fallen by the sword:

23 Whose[h] graves are set in the sides of the pit, and [i]her company is round about her grave; all of them slain, fallen by the sword, [j]which caused terror[2] in the [k]land of the living.[3]

24 There *is* Elam[4] and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into [l]the nether parts of the earth, which caused their terror in the land of the living; yet have they [m]borne their shame with them that go down to the pit.

25 They have set her a bed[5] in the [o]midst of the slain with all her multitude; her graves *are* round about him; all of them [p]uncircumcised, slain by the sword: though their [q]terror was caused [r]in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [6]Meshech, Tubal, and all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with [s]the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of [7]war; and they have laid their swords under their heads;[8] but their iniquities[9] shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, [t]thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [u]Edom, her kings, and all her princes, which with their might are laid[1] by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the [v]north,[2] all of them, and all the [x]Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircum-

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A.M. cir. 3417. B.C. cir. 587.

1 Heb. I will make thy blood to swim. Is. 34. 3, 7. Re. 14. 20. 16. 3, 6. ver. 6.

4 Or, *by your overflowing.* This passage contains a spiritual description of a large portion of Egypt which is a marsh a valley between two lines of mountains, periodically overflowed with water as it is their fences, so that the 'whale' (images or crocodiles) is as much a stranger as described as swimming in the land.—C.

5 Or, *extinguish thee,* 30. 18. 32. 7. Is. 50. 1. Jer. 51. 7.

2 Heb. I will cover. Is. 34. 4. Am. 8. 9. Joel 2. 10. 3. 15. Isa. 13. 10. Ho. 10. 8. Re. 16. 18. Mat. 24. 29. Re. 6. 12-14. ch. 8. 12.

6 *Heaven.* Inspired of power among as heavenly phenomena, in direct reference, or even of one worship comp. with Is. 13. 10. &c. where this em. Hemaic or Israelitic language of prophecy were first to have been adopted and also to its typical, and to recognition and subscribe of the Holy Spirit, it passes into the succeeding vocabulary of prophecy. This wicked will claim more special notice. Spiritual Providence extend our lessons, as Mat. 24. 29. 30. and the signs of destructions, Re. 6. 12-14. &c.—C.

7 Heb. *lights of the lights in heaven.*

8 Heb. *them dark.*

3 Is. 13. 10. ch. 38.

9 Heb. *provoke to anger or grief,* &c. Is. 13. 8. 21. 2, 3.

4 ch. 29. 10. 30. 12. 26, or Je. 25. 9. 25.

m Ex. 15. 14-16. ch. 27. 35. 28. 19. 26. 8. Le. 26. 32. Dt. 28. 25, 68.

5 Or, *I will destroy.*

n Dt. 32. 41.

p ch. 29. 18, 19. 30. 10. 32. 11. 6. 7. 15. xxx. Je. 25. 9. 27. 6.

q ch. 28. 7. 30. 4.

6 The stupendous relics of Egyptian architecture that still remain, as in proud defiance of time, demonstrate 'the multitude' of her population as far exceeding all that modern civilization has produced in any state of Europe, or even that of China, where the means of life are more easily procured, and the consumption of the inhabitants is proportionally great.—C.

r ch. 29. 8, 19. 30. 10, 11, with Je. 46. 3. Ge. 41. 2, their horses and cattle.

s ver. 20. ch. 30. 18. Re. 17. 15. Ex. 12. 29. 2 Ki. 19. 35.

7 Heb. *desolate from the fulness thereof,* i.e. of people, corn, and cattle, ch. 29. 8. 12, 19, 20. 30. 12. Is. 10. 7.

t ch. 5. 7, 9. 16. 26. Is. 7. 8. 14. 31. Je. 50. 13. Ps. 83. 8. 87. 4. 11. Is. 5. 16. 26. 6. 13.

u ver. 2. 2 Sa. 1. 17. 3. 33. 2. Ch. 35. 25. Je. 9. 17-20.

v ch. 26. 17. 29. 2. 27. 36. 30. 32. 19. 21.

8 Sin. ver 7.—C.

w ver. 7, 18. Is. 25. 5. 26. 6. Mi. 4. 6.

x ch. 13. Je. 2. 10. Ho. 6. 3. Lu. 3. 55. ch. 3. 18. 26. 17.

y ch. 31. 14, 17. Is. 14. 15. ver. 21, 24. 29, 30, 32. 19.

z This is a strange and terrible prophetic vision. The prophet flies in a moment into the world of spirits. He shows to all those nations with which the Jews were brought into contact, as it is its glory amidst its slain, its princes, warriors, and statesmen all alike fallen, and in the case Pharaoh is introduced consoling himself in his own ruin, that he is not alone, he has company and the ordinate fate of the mightiest inhabitants of the earth. What a view does this give us of God's power, and of the vanity of human glory!—C.

a ch. 19. 1. 26. 17. 27. 2. 28. 12.

b Is. 14. 9-15. 47. 1, 2. ver. 21, 24, 30.

9 Heb. *they shall fall in the midst of the slain.* Je. 46. 21. 50. 27. 51. 40. Rebellious nations.

c ch. 29. 8-10. 30. 10-12. 31. 11. 13. 14.

10 *I'm, the land of the living.*

d Is. 1. 31. 14. 9. 15. ver. 27. Je. 16. 6.

1 *Out of the midst of hell*—Sheol or Hades—the place of Social, Death and future spirits, in language as near right to reason, as life and voice can express to the bodily ear.—C.

e ver. 19, 24, 25, 30, 32. Is. 14. 18, 19.

f ch. xxxi. No. 11-iii.

2 ch. 26. 20. Is. 14. 29.

g ver. 19, 20.

3 Is. 51. 12, 13.

4 Or, *Aramnygne.*

h Je. 49. 23. Is. 21. 13. 22. 6, 7. ch. 23. 24. 38. 4. ch. 26. 20.

5 Egypt has surpassed all other nations in the extent and decorations of her sepulchralities, tion. 25—a single tomb sometimes presenting a palace, her catacombs a city. This organically 'glory of the grave.' is therefore the chief point to which the prophet directs the judgment. The proud tomb of Egypt is there, but her military pomp is no more; the company is indeed around the grave, but 'all' of them slain, fallen by the sword,' and not one remains to write his fellow's epitaph. Nor let men doubt the possibility of such an overpowering disaster; for even so, at this very hour, has a British army been totally extirpated in India—a sad specimen of what a desperated enemy and an unpropitious climate may effect—a host of divine displeasure are to be divergently—a call to every lover of his country to repent of his own share of the national sins, and to pray for the averting of further calamities.—C.

4 Ge. 10. 22. 25. 1. Je. 49. 34-38. Da. 8. 2, i.e. Persia.

i ch. 26. 19. 31. 14. 17. See ver. 18.

k Je. 3. 24, 25. Hab. 2. 16.

5 *Bier* or *coffin,* 2 Sa. 3. 31. 1 Ki. 2. 14.

l ver. 20.

m ch. 16. See ver. 19. 21. 29. 30.

n Is. 14. 4. 6.

o Ps. 52. 5. 142. 5. See ver. 29.

6 Ge. 10. 2. 25. 1. ch. 27. 13. 38. 2. 3. 39. 1-6. Or, Scythians, Tartars, Turks.

p Is. 14. 18, 19. 2. 31. Job 3. 14, 15. ver. 21.

7 Heb. *with weapons of their war,* Is. 59. 17.

8 In Minyrelia they sleep with their swords under their heads, and are buried in the same manner. *Journal Asiatique,* on authority of Sir John Chardin.—C.

9 Punishment of their cruelties, Le. 5. 10. Ps. 49. 14. 92. 7. 9. ch. 28. 10. 31. 14. 32.

r ver. 2. Ps. 37. 35, 36. Da. 2. 35, 36.

19 Whom[a] dost thou pass in beauty? [b]go down, and be thou laid with the [8]uncircumcised.

20 They[c] shall fall in the midst of *them that are* slain by the sword; she is delivered to the sword:[9] draw her and all her multitudes.

21 The[d] strong among the mighty shall speak to him out of the midst of hell[1] with them that help him: [e]they are gone down, they lie uncircumcised, slain by the sword.

22 Ashur[g] *is* there, and all her company: his graves *are* about him; all of them slain, fallen by the sword:

23 Whose[h] graves are set in the sides of the pit, and [i]her company is round about her grave; all of them slain, fallen by the sword, [j]which caused terror[2] in the [k]land of the living.[3]

24 There *is* Elam[4] and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into [l]the nether parts of the earth, which caused their terror in the land of the living; yet have they [m]borne their shame with them that go down to the pit.

25 They have set her a bed[5] in the [o]midst of the slain with all her multitude; her graves *are* round about him; all of them [p]uncircumcised, slain by the sword: though their [q]terror was caused [r]in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [6]Meshech, Tubal, and all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they shall not lie with [s]the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of [7]war; and they have laid their swords under their heads;[8] but their iniquities[9] shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, [t]thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [u]Edom, her kings, and all her princes, which with their might are laid[1] by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the [v]north,[2] all of them, and all the [x]Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircum-

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x Ge. 25. 10. xxxvi. ch. xxv. xxxv. Je. 49. 7-22. Ob. 2. 9. Mal. 1. 3, 4. 1 Heb. *grave* or *pit.* 2 ch. 26. 16. Je. 1. 14. 4. 6. 49. 23-27. ch. xxvi. xxxii. or xxxviii. xxxix. 3 The mention of the 'Zidonians' with 'the princes of the north,' directs to the princes of Tyre, Syria, Damascus, &c.—C. z Ge. 10. 15. ch. 28. 21-23. Je. 25. 22. Is. xxii.

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tremendous threatenings, instead of humbling themselves. And they who with complacency admired the pomp of this world, with terrible astonishment behold its ruin. The mighty nations who delighted in war shall find enough of it at last. And no multitudes, wealth, or power can avail either to withstand the wrath or to move the pity of God. After all the noise and pomp of men, he can bring them down to the most mean and abject appearances. Alas, what dreadful

cised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall [v]be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For [3]I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* [z]Pharaoh and all his multitude,[4] saith the Lord GOD.

CHAPTER XXXIII.

1 According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty in warning sinners. 10 God sheweth the justice of his ways towards the penitent, and towards revolters. 17 He maintaineth his justice. 21 Upon the news of the taking of Jerusalem, Ezekiel propheseith the desolation of the land. 30 God's judgments upon the mockers of the prophets.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, [a]speak to the children of thy people, and say unto them, When [b]I bring the sword upon a land,[1] if the people of the land take a man of their coasts, and set him for their watchman:[c]

3 If, when [d]he seeth the sword come upon the land, he [e]blow the trumpet, and warn the people;

4 Then whosoever [f]heareth[2] the sound of the trumpet, and taketh not warning; if the sword come, and take him away, [h]his blood shall be upon his own head.

5 He [i]heard the sound of the trumpet, and took not warning, his [j]blood shall be upon him: but [k]he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and[l] blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, [m]he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So[o] thou, O son of man, I have set thee a watchman unto the house of Israel; [p]therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, [q]O wicked *man*, [r]thou shalt surely die; [s]if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his [t]iniquity; but his blood will I require at thine hand.[3]

9 Nevertheless, [u]if thou warn the wicked of his way to turn from it; [v]if he do not turn from his way, he shall [w]die in his iniquity; but [x]thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, [y]speak unto the house of Israel, Thus ye speak, saying, [z]If our transgressions and our sins *be* upon us, and we pine away in them, [a]how should we then live?[4]

11 Say unto them, *As* I live, saith the Lord GOD, [b]I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: [c]turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?[5]

12 Therefore, thou son of man, say unto the children of thy people, [d]The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, [e]he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his [f]*righteousness* in the day that he sinneth.

13 When[g] I shall say to the righteous, *that* he shall surely live; [h]if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, [k]he shall die for it.[6]

14 Again, when I say unto the wicked, [l]Thou shalt surely die; [m]if he turn from his sin, and do that which is lawful and right;[7]

15 *If*[o] the wicked restore the pledge, give again that he had robbed, walk in [p]the statutes of life without committing iniquity; [q]he shall surely live, he shall not die.

16 None[r] of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, [s]The way of the Lord is not equal: but as for them, their way is not equal.

18 When[t] the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But[u] if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet[v] ye say, [w]The way of the Lord is not equal. O ye house of Israel, [y]I will judge you every one after his ways.

21 ¶ And it came to pass in the [z]twelfth year of our captivity, in the tenth *month*, in the

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y ch. 32. 16. Is. 24. 8. Hab. 2. 16.
z ver. 29. 35. 5. Jer. 31. 29. 2 Co. 5. 21. Je. 23. 15. Zep. 2. 14-26. 3. 0. 8. Zec. 1. 15. Na. [illegible] *i.e.* for my judgment I will terrify the mightiest nations.
a ch. 29. 2-12. 29. 31. 2. 28. Je. 44. 30. 46. 25-26. 49. 28.
b See ver. 12. Egypt had 1200 cities and 20,000 villages remarkably populated in the time of Herodotus.—C.

CHAP. XXXIII.

a ch. 3. 26. 27. 24. 26. 27; ver. 22, 22. ch. 3. 22. 33. 22.
b ch. 14. 17. Je. 25. 32. Is. 34. 6.
c Heb. *A land when I bring a sword upon her.*
d Is. 18. 24, 25. 2 Ki. 9. 17. Is. 21. 8. ch. 3. 17; ver. 6. Ho. 9. 8. Hc. 2. 1. 17.
e ver. 2. Am. 3. 6. 2 Ti. 3. 6.
f Ho. 8. 1. Is. 58. 1. Ps. 19. 11. Col. 2. 18. Ac. 20. 31. 2 Ti. 4. 2.
g Je. 1. 23. 26. 42. 22. 23—5.
Heb. *he that hears; regards.*
h ch. 18. 13. Ac. 18. 6; 20. 20. 21. 26.
i Ps. 95. 7, 8. He. 2. 1-3.
j ch. 18. 13.
k Ac. 2. 37. 16. 14. 17. 22. 2 Th. 2. 13. 1 Ti. 4. 5. 2 Th. 2. 13. Ps. 19. 11.
l Is. 56. 10. 17. 42. 19, 20. Mat. 15. 14. Ac. 20. 30.
m ch. 3. 18, 20. Pr. 24. 34. 35. 2 Co. 7. 11. 2 Th. 1. 8. ch. 18. 13, 20, 24.
n ch. 3. 17—21. Heb. 2. 1. He. 13. 17. 1 Co. 11. 28. Ep. 4. 11.
o ch. 2. 7. 3. 27. Je. 1. 17. 26. 2. 28. Mat. 28. 20. 1 Co. 11. 23. 2 Ch. 19. 10. Col. 1. 28, 29. Ac. 20. 27, 31. 1 Pe. 4. 11.
p Is. 3. 12. Ps. 8. 36; 11. 22.
q Je. 5. 13. Ga. 2. 17.
r Is. 30. 10—14. Je. 8. 11, 12; 14. 13—16. ch. 3. 18, 20.
s *His blood will I require at thine hand.* I will hold thee guilty of murder. Ge. 9. 5, 6. A solemn warning to parents and ministers of the word, to friends and neighbours, not one of whom will be able to plead, 'Am I my brother's keeper?' for that plea having been already rejected, Ge. 4. 9. its repetition would only be an aggravation of the sin.—C.
t *He shall die for it.* This does not mean that a truly righteous man, one endowed with the only righteousness which is of God by faith (Phi. 3. 9) may perish eternally for this cannot be, Jn. 10. 27, 28; but that sickness and death will become at once the corrigent and the punishment of his faults. (See 2 Co. 12. 30—32. He. 12. 5—11.) Some understand the passage as a supposed case, not a real or possible, put to the Jews as a statement of divine procedure, which, if acted upon, they could not deny to be equitable; an argument on them to consciences, of their utter unfitness to be judged by such a rule, and consequently of the necessity of fleeing to 'the LORD their righteousness.' (See 2 Co. 5. 19.) There is no inconsistency in supposing that

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both these views may have been at the same time in the mind of the prophet.—C.
u Pr. 25. 10. Ja. 8. 20.
v Ac. 20. 26.
w See ver. 4, 20.
x ch. 14. 20. 3. 19. 18. 27. La. 2. 14. 15. 7. La. 20. 39.
y Je. 2. 25. ch. 37. 11. Is. 63. 17. Is. 49. 14; 40. 27. Ke. 10. 9.
z The fundamental error in the Jewish theology at this period lay in there being [illegible] that as they say, God deals neither with individuals nor with nations according to their works: therefore, there is no use of self-examination or of repentance. The judgment is heavy on us, for the fact of the divine judgment upon the nation, the jew that respects the Scriptures can deny. We have given up in despair, as one in a lingering disease, and since it is thus the fates, and not any equitable and judicial will of God, we have no remedy.—'How should we then live?' This language presents a sad mixture of unintelligent fatalism, infidelity, recklessness, and despair.—C.
a Ez. 24. 14. La. 3. 33. ch. 18. 23, 32. 1 Ti. 2. 4. 2 Pe. 3. 9. Ho. 11. 8.
b ch. 18. 30—32. 14. 6. Pr. 23. 13. Is. 31. 6. Je. 3. 14, 22. Ho. 12. 6. 14. 1—3. Joel 2. 12. Zec. 1. 3, 4. Lu. 15. 20.
c What long-suffering tenderness, what depth of affection, what earnestness of appeal is here! The words here addressed to Israel may be considered applicable to every impenitent sinner in a Christian land. Every verse read in his hearing from the Word of God; every sermon to which he listens; every religious service he attends, is as a voice from the Lord, saying, 'I have no pleasure in the death of a sinner—turn ye, turn ye from your evil ways.'—C.
d ch. 18. 21, 22, 24, 26, 27; 3. 20, 21, see ver. 13-19.
e 2 Ch. 7. 14. Ro. 3. 25. 1 Jn. 2. 1.
f ch. 18. 5-9. Is. 3. 10.
g Ro. 9. 32; 10. 3. Phi. 3. 9. Lu. 18. 9, 11, 12, 14. He. 10. 38. 2 Pe. 2. 20-22. Mat. 10. 39. 1 Jn. 2. 19.
h ch. 18. 4. Ju. 8. 21.
6 See note * in first column.
i Is. 3. 11. Lu. 23. 3-5.
k Jr. 38. 23. Ac. 3. 19.
7 Heb. *judgment and justice.* Mi. 6. 8.
l ch. 18. 21, 27, 30—32. Mat. 9. 13. Lu. 18. 13
m ch. 18. 6-9, 15-17. Lu. 15. 8. De. 24. 12, 13. Ex. 22. 5, 14. Le. 6. 2-5. Nu. 5. 6-8.
n Le. 18. 5. Ps. 119. 93. ch. 20. 11, 13, 21. Lu. 10. Ho. 14. 9. Pr. 10. 29. Mat. 19. 17.
o ch. 18. 22, 23, 28. Ps. 19. 11. 2 Co. 5. 17.
p ver. 19; ch. 18. 19. Ps. 50. 21. Jude 16. Mat. 25. 24, 26. Lu. 19. 21, 22
q ver. 13, 15; ch. 18. 24, 26. He. 10. 38. 2 Pe. 2. 20-22. 1 Jn. 2. 19. 2 Ti. 4. 10.
r ver. 12, 14-16; ch. 18. 21, 22, 27, 28. Is. 55. 7. Je. 4. 1. Ho. 14. 2.
s Pr. 19. 3.
t ch. 18. 25, 29; ver. 17.
u Ps. 35. 7; 36. 13; 68. 12. ch. 18. 30. Ac. 10. 34. 35. 1 Ti. 2. 4. Je. 32. 19.
v Pr. 19. 3.
w ch. 18. 25, 29; ver. 17.
y Ps. 35. 7; 36. 13; 68. 12. ch. 18. 30. Ac. 10. 34. 35. 1 Ti. 2. 4. Je. 32. 19.
= Co 5. 17. Ec. 12. 14. Mat. 16. 27. Re. 20. 12; 22. 12.
z ch. 1. 2. Je. 52. 12.

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devourers are sin and death! Yea, the terrors of God shall prevail when those of men are for ever subdued. Awful indeed will he that assembly when the dead, small and great, shall stand before him!

CHAPTER XXXIII. Ver. 10, 11. They cavil, and say, If we are thus miserable, and long punished for our iniquities, how can we be ever delivered and restored to prosperity? But know assuredly that I take no pleasure in punishing you, wicked as you are; but had rather you should repent of your wickedness, that I might accomplish my promises of mercy to you. Why then do ye not, without a moment's delay, heartily repent and return! Why do ye continue to ruin yourselves, and to provoke me to destroy you?—N.B. The *death* and *life* here, as well as in ch. iii. and xviii., primarily denote the temporal misery or happiness of the Jews; the first of which might have been prevented, and the latter might have been obtained, by repentance and righteousness, though not properly evangelical or infallibly persevering. 24. They whom the Chaldeans have left in the desolated country of Judea, far from lamenting their sins and desolations, and the captivity or death of their brethren, boast that, being Abraham's seed, and especially considering their number, they shall be able to keep possession of the country.

REFLECTIONS.—One faithful minister or magistrate may be of great service to a country or nation. Yet much care and faithfulness is necessary in the work of

fifth *day* of the month, *that* [a]one that had escaped out of Jerusalem came unto me, saying, The[b] city is smitten.[8]

22 Now [c]the hand of the LORD was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning, and [d]my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, [e]they that inhabit those wastes of the land of Israel speak, saying, [g]Abraham was one, and he inherited the land: but we *are* many;[h] the[i] land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; [j]Ye eat with the blood,[9] and [k]lift up your eyes toward your idols, and [l]shed blood: and shall ye [m]possess the land?

26 Ye[l] stand upon your sword,[2] ye[o] work abomination, and [p]ye defile every one his neighbour's wife: and [q]shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, [r]surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to be devoured,[3] and they that *be* in the forts and in the [s]caves shall die of the pestilence.

28 For [t]I will lay the land most desolate,[4] and the [u]pomp of her strength shall cease; and the[v] mountains of Israel shall be desolate, that none shall pass through.

29 Then[w] shall they know that I *am* the LORD, when I have laid the land most desolate [x]because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking against[5] thee[6] by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come,[y] I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee as the people cometh,[7] and they[8] sit before thee *as* my people, and they [z]hear thy words, but they will not do them: [a]for with their mouth they show much love,[9] *but* their heart [b]goeth after their covetousness.

32 And, lo, thou *art* unto them as a very lovely song[1] of one that hath a pleasant voice, and can play well on an instrument: for [c]they hear thy words, but they do them not.[2]

33 And when this cometh to pass, (lo, it will come[3]), then [d]shall they know that a prophet hath been among them.

CHAPTER XXXIV.

1 A reproof of the shepherds. 7 God's judgments against them. 11 His providence over his flock. 20 The blessings of Christ's kingdom.

AND the word of the LORD came unto me, saying,

2 Son[a] of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds, Woe *be* to the shepherds[1] of Israel that [b]do feed themselves! should not the shepherds [c]feed the flocks?

3 Ye[d] eat the fat,[2] and ye clothe you with the wool, ye kill them that are fed:[3] *but* ye feed not the flock.

4 The[e] diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with [g]force and with cruelty have ye ruled them.

5 And they were scattered, [h]because *there is* no shepherd:[5] and they became meat to all the beasts of the field when they were scattered.

6 My[h] sheep wandered through all the mountains, and upon every high hill: yea, my flock was [i]scattered upon all the face of the earth, and [j]none did search or seek *after them.*

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, [k]surely because [l]my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds[6] search for my flock, but the shepherds [m]fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD, [o]Behold, I *am* against the shepherds; and I will [p]require my flock at their hand, and [q]cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: for [r]I will deliver my flock from their mouth, that they may not be meat for them.[7]

11 ¶ For thus saith the Lord GOD, [s]Behold I, *even* I, will both search my sheep, and seek them out.

[s] Ps.80.1; 23.1; 119.176. Mat.18.12. Lu.15.4. Is.56.8. Je.23.3; 30.3; 31.8.

A.M. cir. 3417.
B.C. cir. 587.

[a] ch.33.21,22.
[b] 2 Ki.25.8-10. 2 Ch.36.17-19. Je.39.2-8; 52.4-14.
[c] It appears from this, compared with Je.33.1, that the prophet did not hear of the capture of Jerusalem till a year after the event had taken place. He is perhaps here recording dates, to show that the words which are here recorded were revealed to him before he had heard these sad tidings.—*P.*
[d] ch.3.26,27; 24.26,27, with ch.33.22.
[e] ch.5.5. ver.27. Je.39.10; 43.5-10; 52.16. 2 Ki.25.12,22-24.
[g] Mat.3.8. Lu.3.8. Jn.8.33,39. Ro.9.7. Mi.3.11.
[h] 2 Ki.25.12,22-24.
[i] Ps.37.11. Zp.3.3.
[j] Ge.9.4. Le.3.17; 7.26; 17.10; 19.26. De.12.16.
[k] Contrary to the Noahitic and Mosaic laws, and therefore a proof of their utter contempt of divine authority. Ge.9.4. Je.7.26.—*C.*
[l] ch.18.6; 8.16. Job 31.26,27.
[m] ch.9.9; 22.6,9,27.
[n] Je.7.9,10.
[o] Use violence and murder, Ge.7.40. Mi.3.2,3. Zep.3.3.
[p] Stand with your sword. (*Measures.*) Some think it a reference to a mode of divination by standing upon a sword—it seems simpler to understand it of "standing with" or leaning on a drawn sword, ready, and watching for violence.—*C.*
[q] Je.2.23. ch.xvi. xxii.
[r] ch.38.6; 32.22.
[s] ver.29. Ps.59.26-29; 79.
[t] Je.13.13; 48.12,18, ch.5.12,17; 6.11; 39.4.
[u] Heb. *to devour him.*
[v] 2 Sa.22.1; 23.14. Ju.6.2. 1 Sa.13.6.
[w] Je.9.11,12,16; 25.13; 44.2,6,22. ch.6.14. 2 Ch.36.21.
[x] Heb. *desolation and desolation.*
[y] ch.7.24; 24.21; 30.6,7.
[z] ch.6.2-6; 36.4.
[a] ch.6.7. Is.26.5,21. Ps.9.15; 83.17,18.
[b] Is.7.11, 10.2,29,30. 14.1,-iii. 18. fix. Je.11-xix. ch.13.-xxv. Ho.1.-xiii. Am.2.-ix. Zep.1.-3.2 Ki.17.7-23.
[c] Or, *of.*
[d] *Against thee*—rather "of thee," as in the margin; for they seem not to be represented so much as opponents of the truth, as double-minded and unstable in its profession, Ja. 1.6-8.—*C.*
[e] ver.31. Is.29.13,58. 2 Mat.15.8. 2 Ch.36.16.
[f] Heb. *according to the coming of the people.* Ps.78.36,37. Is. 58.2. ch.8.1; 14.1; 20.1.
[g] Or, *any people sit before thee.*
[h] Je.43.7. Ja.2.23.
[i] Ps.50.8,9,20.
[j] Heb. *they make towns or feasts.* Is. 29. 13. Mat.15.8. ver.32.
[k] Mat. 13. 22; 19. 22. Lu.16.14,15.
[l] Heb. *a song of loves.*
ver.31. Je.3.7. Ja.1. 22,23.
[m] They admired his eloquence—not his doctrine, and disregarded denunciations and precepts.—*C.*

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[n] Or, *to come.* ch.7. 5,6,10. ver.22. 1 Sa.3. 20.
[o] ch.24.27; 2.5. 2 Ki. 5.8.

CHAP. XXXIV.

[a] ch.2.1,3,6,8; 3.1,2, 4,10,17; 25.2; 28.21; 29.2; 35.2; 36.1; 37.9; 38.2,14,17; 39.1. Je.1.13,14; 2.8, 23. Ho.5.1; 12.8, 14.; 30.31. Zec.11.17.
[b] Shepherds—rulers, heads of ecclesiastical, Je.2.8; 23.1,2; 50.6. Ho.4.18; 5.1.—*C.*
[c] ch.22.25,27. Mi.3.1-3. Zep.3.3. Lu.11.46,47. Ro.2.19,20. 2 Pe.2.3. Ju. 5,11,12.
[d] Ps.78.71,72. 2 Sa.5.2. 1 Ki.8.16. 2 Ch.6.5,6. 1 Ch.11.2. Ac.20.28. 1 Pe.5.2. Je.23.2. Zec.11.16.
[e] Is.56.11. Zec.11.5, 16. Mi.3.11. 2 Ki.12.13-15. ch.22.25,27. Re.17.4.
[f] *Fat* or milk—the richest being the same.—*C.*
[g] *Ye kill them that are fed.* Ye bring false accusations against the rich, that you may have fine theirs, or confiscate their property to enrich yourselves. This crime is still so common in several countries that few will venture to appear even comfortable, for fear of exciting the cupidity of their rulers.—*C.*
[h] ver.14,16. Je.1.21. He.12.12. Mat.9.36. Lu.15.4. Mat.10.6,12. 2 Ti.2.24,25.
[i] Ex.1.13,14. Je.22. 13. 2 Co.11.24. 1 Pe.5.2. 3 Zec.11.5,16.
[j] Or, *without a shepherd*: and so ver. 8,12. Je.40.12. 50.6. Is.56.9. Mat.9.36. Zec.10.2. 13.7. 1 Ki. 22.17. Jn.10.12.
[k] *As shepherd*—in truth and practice, though many in name and profession.—*C.*
[l] ver.5,6. ch.7.26. 1 Pe. 2.25. Je.13.20; 49.20,32. La.4.14. De.28.64, 30. 26. Le.26.33.
[m] Jn.10.12.
[n] ch.5.5,15. 39.26. Ps. 142.4. ch.22.30.
[o] Ps.12.5; 76.12—14.
[p] ver.2-6. Je. 23.1,2. Zec 11.5,16.
[q] *My shepherds*—because they professed to serve me by service and received my wages—my civil and ecclesiastical revenues.—*C.*
[r] Ac.20. 33. 1 Co. 9. 15.
[s] Je.23.2. Zec. 10. 3. ch.11.25-32; 13.8.
[t] ch. 3. 18,20; 33.6,8; ver.1,15,17,20. He. 13. 17.
[u] 1 Sa.2.29-36. Je.50. 9-17,24-27; 39.6.
[v] Ps. 12.5; 72. 12-14; 102.20.
[w] The sins of the people of Israel are here charged against the rulers who neglected their duty, seeking their own temporal advancement, and failing to instruct, warn, and control those placed under their care. For this judgment had already been executed upon them, and still more was in store. But while the prophet thus denounces the guilty rulers of Israel, he holds forth cheering promises and glorious hopes to the people. God himself would be their leader and teacher; as a faithful shepherd he would collect the scattered sheep, and feed them again on the mountains of Israel.—*P.*

either. And it is a great mercy that, when they cannot be so useful to others as they wished, they may save themselves. They who have hardened themselves in presumption generally at last sink into and harden themselves in despair. Yet certain and delightful is it that God hath no pleasure in the ruin of sinners; and that he is infinitely sincere and earnest in his calls to repentance. But sinners must repent or be damned. Holiness and happiness, obstinate sinning and misery, are inseparably connected in God's purposes, oracles, and providences; nor does the escaping one stroke secure the hardened transgressor from imminent ruin.—To what a fearful pitch of profaneness are they arrived who can make common calamities the matter of their joy, or important discourses the object of their derision! And yet faithful ministers are a common object of contempt and hatred, and a common subject of discourse in the places where they live. And, alas, many pretend great fondness for God's ministers and ordinances who have no real love to them! Often hearers have their fancies pleased who never get their consciences touched, their hearts renewed, or lives sanctified, by what they hear. And nothing more effectually prevents the efficacy of the gospel than a covetous heart. But neither scoffers nor hypocrites shall be able to defeat the threatenings of God; and they who would not improve his mercies shall know their value by wanting them.

CHAPTER XXXIV. Ver. 2–5. These rulers regard only their own interest, and not the welfare of the people. By oppression and murder they seize upon the estates of the rich; they have not supported, relieved, or comforted such as were fallen into decay or distress; they have not relieved or redressed the wrongs of the oppressed; they have not restored to

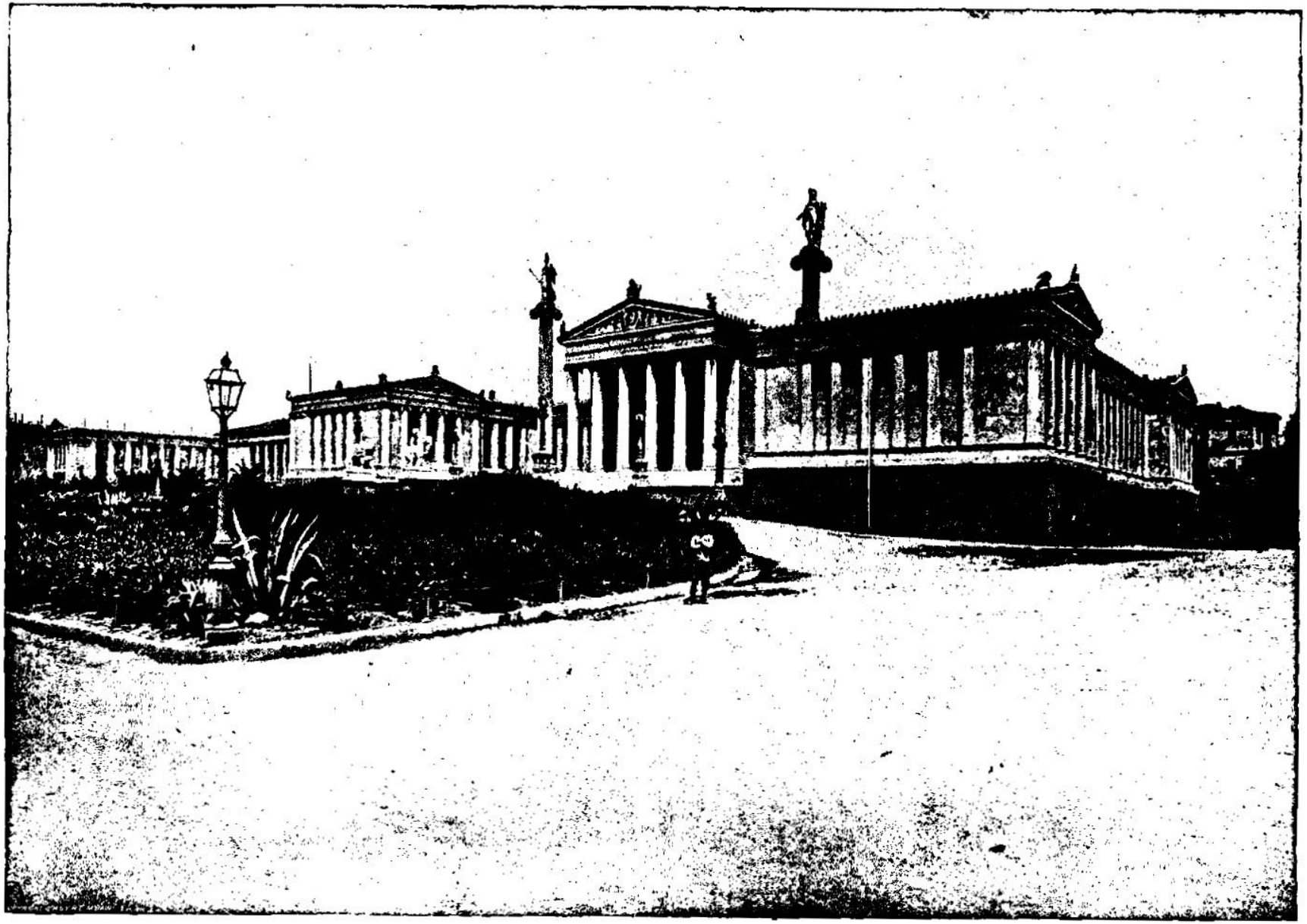

ACADEMY OF SCIENCE, ATHENS—THE DIRECT OUTCOME OF THE CHRISTIAN CIVILIZATION UNDER THE BENIGN INFLUENCE OF WHICH THIS CITY NOW FLOURISHES. [EZEKIEL xxxiv: 23-25]—"And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." We give a picture of the Academy of Science in Athens, which is a fitting illustration of this prophecy of Ezekiel. The kingdom of Jesus Christ the son of David wherever established has promoted law and order and science and all the things which go to make up enlightened civilization. All nations where Christ has been accepted have enjoyed the showers of blessing of which Ezekiel speaks.

12 As a shepherd seeketh out[g] his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver[f] them out of all places where they have been scattered in [w]the cloudy and dark day.

13 And [v]I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the [x]mountains of Israel, by the rivers, and in all the inhabited places of the country.

14 I will feed them in a [y]good pasture, and upon[z] the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will [a]feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I[b] will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but [c]I will destroy the fat and the strong; I will feed them with [d]judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, 'I judge between cattle[9] and cattle,[1] between the rams and the he-goats.[2]

18 *Seemeth it* a small thing unto you [e]to have eaten up the good pasture, but ye must [h]tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock; they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.[3]

20 ¶ Therefore, thus saith the Lord GOD unto them, 'Behold I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because [j]ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore[k] will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one [l]shepherd over them, and he shall feed them, *even* [m]my servant David; he shall feed them, and he shall be their shepherd.

24 And[n] I the LORD will be their God, and my servant David [o]a prince among them; I the LORD have spoken *it*.

25 And[p] I will make with them a [q]covenant of peace, and will cause the evil beasts to cease out of the land; and [r]they shall dwell safely in the wilderness, and sleep in the woods.

26 And[s] I will make them and the places round about my hill a blessing; [t]and I will cause the shower to come down in his season: there shall be showers of blessing.

27 And[u] the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when [v]I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And[x] they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [y]plant [5]of renown,[6] and they shall be no more [7]consumed with hunger in the land, [8]neither bear the shame of the heathen any more.

30 Thus shall they [z]know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye [b]my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.[8]

CHAPTER XXXV.

The judgment of Mount Seir for their hatred of Israel, and insulting over their distress.

MOREOVER, the[a] word of the LORD came unto me, saying,

2 Son of man, [b]set thy face against [c]mount Seir,[1] and [d]prophesy against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee most desolate.[2]

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[g] Heb. *According to the shepherd's seeking of.* 2 Co. 11:2. 1 Co. 12:28. Jn. 10:11. 1 Pe. 5:3.

[f] ver. 13.

[w] Joel 2:1-3. Ca. 1:7. Am. 5:18, 20. Zep. 1:15. Is. 8:21, 22. 59:10. Ac. 2:20.

[v] Ch. 11:17; 20:41; 28:25; 34:27; 37:21, 22. 38:8; 39:27. Is. 65:9, 10. See Je. 23:3, 4, 8. 30:3, 18; 31:8.

[x] ch. 6:2; ver. 14; ch. 36:1, 8.

[y] Ps. 23:1-6. 37:3. 81:16. Is. 8:23. 30:23. 40:11; 49:9. Je. 33:12. See Je. xxxii.

[z] Je. 31:10-14; 33:12. Is. 44:9. 49:6, 9, 10. Ho. 2:1-18. Am. 9:13. Is. 2:2-5. Mi. 4:1-4.

[a] Je. 3:15. Jn. 21:15.

[b] ver. 4, 12-14. Mi. 4:6, 7. 5:4. 7:18, 19. Mat. 18:11-14; 15:24. 18:12. Jn. 10:11. Lu. 5:32; 19:10. Mat. 9:13.

[c] ver. 17-22; ch. 34:18. Am. 4:1, 2. Is. 10:16, 17. Je. 30:15, 22, with Ps. 22:29.

[d] Je. 10:24. Mi. 7:14.

[e] ver. 6, 10, 20; ch. 32:37, 38. Zec. 10:3. Mat. 25:32.

[9] He will not judge by names and professions of religion, but by the regeneration—conversion—the new creature in Christ Je. 5:28. 2 Co. 5:16, 17. Mat. 25:32, 33. *C.*

[1] Heb. *a small cattle of lambs and kids.*

[2] Heb. *great he-goats.*

[f] ver. 2, 3. De. 32:14. 1 Sa. 17:28.

[g] ch. 32:2. Lu. 11:52. Mat. 23:13; 15:6, 9.

[3] The address in verses 18, 19 is to the tyrant rulers, who, instead of acting as guides and protectors of the Lord's flock, destroyed their property.—*C.*

[h] See ver. 16, 17, 22. Is. 3:10, 11. Ro. 2:7-10. Mat. 25:32.

[i] Ps. 22:12-16, 21; 80. 5:7. 119:118. Da. 8:24, 25. ver. 17. Lu. 1:74-76.

[k] Ps. 14:5, 7; 72:12-14; 102:20. Is. 45:17, 22. Je. 23:5. Ho. 1:7.

[l] ch. 37:24. Is. 40:11. Je. 23:4-6. Jn. 10:11. He. 13:20. 1 Pe. 2:25; 5:4.

[m] Is. 42:1; 49:3, 6; 52:13; 53:11; 55:3, 4. Je. 30:9, 21. Ho. 3:5. ch. 37:24. Re. 22:16.

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[n] It is of great importance for the Christian to observe that God, by the prophets, constantly promised a new covenant to the Jews; thereby intimating the departure of the Mosaic to make room for the gospel dispensation. See He. 8:6-10. This prophecy began to be typically fulfilled in Zerubbabel and his coadjutors, but really in the 'covenant of peace,' established in the blood of the cross. Eph. 2. 14-20. Col. 1:20. Since which time, though the Lord appear 'slack concerning his promise, as some men count slackness,' and the prospect of the conversion and restoration of Israel appear, to the eye of

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sense, utterly hopeless—yet faith beholds the progress, and rests in the certainty of the event, with a confidence as implicit because God has promised it, as if the event were already realized. See ver. 27-38.—*C.*

[o] Ge. 17:7. Ex. 29:5. 30:29, 45. Je. 30:22; 31:33; 32:38. ch. 11:20; 36:28; 37:23, 27. Zec. 13:9. Is. 40:2. Re. 21:3.

[p] Je. 23:5, 6. 33:15. Da. 12:2. [r] Ac. 5:31. Mat. 28:18-20. Ps. 2:6, 7, 8. 110:1, 2. Is. 9:6, 7. 53:10, 11. Ep. 1:20, 21. Php. 2:9-11. He. 2:9, 10.

[q] ch. 37:26. Je. 31:31; 33:6, 9; 32:40. Is. 54:10; 55:3. Ho. 2:18.

[4] See note [a] in first column.

[r] ver. 27, 28; ch. 34:26. Je. 23:6; 33:16. Jo. 2:23. Ps. 4:8.

[s] Ps. 104:3. Ge. 12:2. Is. 19:24. Zec. 8:13, 23. Ho. 2:21-23.

[t] Ps. 68:9, 10. Mal. 3:10.

[u] Is. 26:4. Ps. 85:12; 1:3. Is. 4:2; 35:1-6; 65:20. Je. 31:12-14, 24, 25.

[v] ver. 10, 12. Is. 14:1-3, 9, 2:10, 27. Je. 25:14; 30:8.

[x] ch. 28:26; 37:26; 39:26-29. Je. 23:6; 32:37-40, 27. ver. 25; ch. 36:15. Is. 54:9.

[y] Is. 11:1, 2; 53:2. Je. 23:5; 33:15. Zec. 6:12; 3:8.

[5] Or, *for*, Is. 9:6.

[6] *A plant of renown.* 'A renowned plantation.'—*Bootheyd.*

[7] Heb. *taken away*, ver. 25, 27; ch. 36:29, 30. 49:9, 10.

[z] ch. 36:36; 37:28. 39:22.

[a] ch. 20:20. 2 Ti. 1:12. Ac. 27:23. Ps. 91:2. Jn. 20:28.

[b] Lu. 12:32. Ex. 19:5, 6. 1 Pe. 2:9. Ps. 80:1; 100:3. Je. 31:10, 11. ch. 36:38. Ps. 64:4. Is. 3:16.

[8] The blessings proposed in ver. 25-31 are mainly, if not wholly, Messianic. The 'one Shepherd' is the Messiah. The unity of the flock indicates a unity of religious sentiment rather than political unity, though the latter is not entirely overlooked. The power of the Shepherd in ruling and defending is the power of him whom Paul represents as 'Head over all things to the church,' and who said to his disciples, 'All power is given unto me in heaven and in earth.'—*P.*

CHAP. XXXV.

[a] ch. 33:1-33:1, &c. 2 Pe. 1:2. 2 Ti. 3:16.

[b] ch. 6:2; 20:46. Ep. 6:19. Ac. 4:29.

[c] Ge. 36:8, 9. De. 2:5.

[1] *Seir.* The same as Edom or Idumea. See Ge. 36:9. De. 2:5.—*C.*

[d] Ps. 137:7. Is. 21:11; xxxiv. Je. 9:25, 26; 25:9, 21; 27:3, 20; 49:7-22. Lam. 4:21, 22. Joel 3:19. Am. 1:11; 9:12. Ob. Mal. 1:3, 4. ch. 25:12-14; 32:29; 36:2.

[2] Heb. *desolation and desolation*, Is. 34:8-15. Je. 49:17, 18, 20. Ob. 15. Joel 3:19. ch. 25:13, 14.

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their right such as, by the violence of others, had been forced to quit their lands; nor have they attempted to reform the wanderers in wickedness; but have tyrannized over them in the most unmerciful manner:—so that, by the ill conduct of their rulers, and the violence of enemies, they are either destroyed, or forced as captives or fugitives into other countries, and their wealth is made a spoil. 16, 17, 20, 22. While I redress the manifold grievances of the poor and oppressed, I will, by fearful judgments, destroy their wealthy and powerful oppressors; I will, in righteousness, make an effectual difference between the weaker and stronger part of my people—cherishing the former, and restraining the violence and fury of the latter. 18, 19, 21. Think ye it a small crime to enjoy my enlarged blessings yourselves alone, but ye must disturb the poor in the possession of their small estates, and consume them by your illegal oppression. Yea, ye oblige them to live upon the remains of what ye have destroyed, and molest and vex them by your injustice and violence. 23. Jesus Christ is called *David*, because he was his promised seed and glorious antitype; and called *God's servant*, because, as mediator, he performs the debased and honorary work of our salvation, appointed him of the Father. He is called a *Shepherd*, to denote his careful gathering, protecting, guarding, providing for, feeding, and healing his people. And he is called a *Plant of Renown*, ver. 29, because, being low in his humiliation, he is infinitely excellent in himself; and is, and will for ever be, infinitely famous among angels and men. 25. I will establish with them my covenant, by virtue of which they shall enjoy all kinds of blessings; and wicked men, who oppress and devour others, shall either be converted or destroyed to such a degree, that, in the most barbarous and dangerous places, there shall be nothing but safety and comfort.

Ver. 16. *I will seek that which was lost.* This is the true character of Jesus—'The shepherd of the sheep,' 'the good shepherd,' who came 'to seek and to save that which was lost,' 'to bind up the broken-hearted, and comfort all them that mourn.' *C.*

Ver. 23. *My servant David.* David, the son of Jesse, had now been dead 400 years, and no one of the name ever afterwards sat upon the throne of Israel, till Messiah, the true David, so called of God from heaven, Mat. 3. 17; for *David*, in Hebrew, corresponds to *Beloved* in Greek, which name God the Father then bestowed upon his only begotten Son. *C.*

REFLECTIONS.—If the dignity and power of men do not restrain them from sin, it will not exempt them from reproof, excuse their impenitence, or avert God's judgments. Alas! miserable is the case of nations and churches when magistrates and ministers mind only their own temporal interests, neglect their duty, plague, oppress, and mislead their people. And most dreadful will be their account and condemnation at last. Soon will God deprive them of that power which they have abused. And if they will neglect their part, God will, at their expense, and for the welfare of his people, perform his, and neither slumber nor sleep. If they harden the wicked, and discourage the righteous, he

4 I will lay thy cities waste, and thou shalt be desolate; [t]and thou shalt know that I *am* the LORD.

5 Because[u] thou hast had a perpetual hatred,[3] and hast shed *the blood of* the children[4] of Israel by the force[5] of the sword in the time of their calamity, in [h]the time *that their* iniquity *had* an end:

6 Therefore,[i] *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir most desolate,[6] and cut off from it [j]him that passeth out, and him that returneth.

8 And [k]I will fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I[l] will make thee perpetual desolations,[7] and thy cities shall not return; and ye shall know that I *am* the LORD.

10 Because thou hast said, [m]These two nations,[8] and these two countries, shall be mine, and we will possess it; whereas[9] the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, I[o] will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and [p]I will make myself known among them, when I have judged thee.

12 And [q]thou shalt know that I *am* the LORD, *and that* [r]I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given [s]us to consume.[1]

13 Thus with your mouth ye have boasted[2] against me, and have multiplied your words against me: I have heard *them.*

14 Thus saith the Lord GOD, When [t]the whole earth rejoiceth, [u]I will make thee desolate.

15 As thou [v]didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it; and [z]they shall know that I *am* the LORD.

CHAPTER XXXVI.

1 The land of Israel is comforted, both by the destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

ALSO, thou son of man, prophesy unto the [a]mountains of Israel, and say, Ye mountains of Israel, hear the [b]word of the LORD.

2 Thus saith the Lord GOD, [c]Because the enemy hath said against you, Aha, even [d]the ancient high places are [e]ours in possession;

3 Therefore prophesy and say, Thus saith the Lord GOD, Because[1] they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen,[2] and ye are taken up in the lips of talkers,[3] and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD: Thus saith the Lord GOD to the [f]mountains and to the hills, to the rivers[5] and to the valleys, to [g]the desolate wastes and to the cities that are forsaken, which became a prey and derision to [h]the residue of the heathen that *are* round about;[6]

5 Therefore thus saith the Lord GOD, Surely [i]in the fire of my jealousy have I spoken [j]against the residue of the heathen, and against all [k]Idumea, which have appointed [l]my land into their possession[7] with[n] the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy, therefore, concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord GOD, Behold, I have spoken in my jealousy and in my fury, because [o]ye have borne the shame of the heathen.

7 Therefore, thus saith the Lord GOD, [p]I have lifted up mine hand, [q]Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, [r]ye shall shoot forth your branches, and yield your fruit

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will comfort the distressed, and ruin the presumptuous. And they who would engross everything to themselves, and who grudge that any can live beside them, shall be awfully reckoned with at last. But every loss, every trouble, is completely balanced to them who have Jesus Christ, and God in him, for their ALL and IN ALL. Glorious and renowned is his person, office, and work; rich and stable the relations made with him, and with us in him; and complete the safety, and unbounded and innumerable the blessings, of his kingdom.

CHAPTER XXXV. REFLECTIONS.—God's ministers must declare nothing but evil against the implacable enemies of Christ and his people. The quarrels of parents often descend to their children; and national antipathies are deeply rooted. Therefore parents should carefully avoid giving a bad example to their children, as it may insnare and ruin them, though themselves should repent. Nothing is more cruel than to insult and oppress the distressed. Even they who suffer for their sin here, ought not to be trampled on, but pitied. And it shows great baseness if our own advantage thereby render us glad at the losses and troubles of others. When God's church is in trouble, the constancy and fidelity of her friends, and the malice and pride of her enemies, are singularly manifested. God is highly provoked when his enemies lay claim to the peculiar property of his offending favourites. And they who jest at or help forward their misery may expect similar calamities. Neither men's words nor their deeds are forgotten by God in measuring out his judgments. And implacable malice must be punished with irreparable ruin.

CHAPTER XXXVI. Ver. 2, 3, 6. When the Chaldeans, and afterwards the Romans, desolated Judea, the Edomites, and other neighbouring heathens that survived the common calamities, made a scorn and by-word of the Jews, and assisted to ruin them, in hopes of getting their country. 25, 26, 29. By my Word and Spirit I will apply to your souls the blood of Christ for removing the guilt and filth of your iniquities, and will reform you from your idolatry and other wickedness; I will renew your hearts, subdue your indwelling lusts, implant in you new principles of holiness, and by my Spirit dwelling and acting in you will daily persuade and enable you to render a cordial and universal obedience to all my commandments.

Ver. 2. *The ancient high-places*—where the idolatrous rites of the heathen were celebrated: the recovery of which the idolatrous Idumeans, ver. 5, looked upon as a peculiar favour from their gods, and cause of glorying over the Jews. *C.*

Ver. 25. *Then will I sprinkle*, &c. Does the word 'then' apply to the time of gathering, or comes it after they are brought into their own land? Some think the Jews will be restored to their own land while still rejecting Jesus as Messiah, and will there be nationally converted to faith in him. Others think they will first be converted and then restored. But may it not be inferred from Ezek. 20. 34–43, that they will be gathered from the heathen while still in unbelief; dealt with in a transition state, as were their fathers in the wilderness, by mercies and judgments, till 'the rebels be purged' from among them; and that 'they (the unbelievers) shall not enter into the land of Israel;' but they being purged out, 'all the remaining house of Israel shall serve' the LORD, and he 'will accept them.' That is, being converted to the gospel, they are made accepted in Jesus the Beloved, Ep. 1. 6. *C.*

Ver. 37. It is carefully to be noted that the promise here made is to 'the house (the whole house) of Israel.' But the restoration under Zerubbabel was merely of Judah and Benjamin, and of a very few of the ten tribes. The promise, therefore, though it began to be fulfilled before our Lord appeared in the flesh, still

to my people of Israel; for they are [s]at hand to come.[8]

9 For, behold, I *am* for you, [t]and I will turn unto you, and ye shall be tilled and sown.

10 And [u]I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and the wastes shall be builded:[9]

11 And [v]I will multiply upon you man and beast; and they shall increase and bring fruit; and [w]I will settle you after your old estates, and will[y] do better *unto you* than at your beginnings; and [z]ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and [a]they shall possess thee, and thou shalt be their inheritance, and thou [b]shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD, Because they say unto you, Thou *land* [c]devourest up men, and hast bereaved thy nations;[2]

14 Therefore thou shalt devour men [d]no more, neither bereave[3] thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* [e]to hear in thee the shame of the heathen any more, neither shalt thou bear the [f]reproach of the people any more, neither shalt thou cause thy nations to fall[4] any more, saith the Lord GOD.

16 ¶ Moreover, [h]the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [i]they defiled it by their own way, and by their doings: their way was before me as the [j]uncleanness of a removed woman.

18 Wherefore [k]I poured my fury upon them for the blood that they had shed upon the land, and for their idols[5] *wherewith* they had polluted it:

19 And I [l]scattered them among the heathen, and they were dispersed through the countries: according[m] to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, they [o]profaned my holy name,[6] when they said to them, [p]These *are* the people of the LORD, and are gone forth out of his land.

21 But [q]I had pity for mine holy name,[7] which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, [r]I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify[8] my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and [s]the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be [t]sanctified in you before their[9] eyes.

24 For[a] I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then will [v]I sprinkle [w]clean water upon you, and ye shall be clean: [x]from all your filthiness, and from [z]all your idols, will I cleanse you.

26 A [a]new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And [b]I will put my spirit within you, [c]and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And[d] ye shall dwell in the land that I gave to your fathers; [e]and ye shall be my people, and I will be your God.

29 I [g]will also save you from all your uncleannesses; [h]and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then[i] shall ye remember your own evil ways, and your doings that *were* not good, and shall [j]loathe yourselves in your own sight, for your iniquities, and for your abominations.

32 Not[k] for your sakes do I *this*, saith the Lord GOD, be it known unto you: [l]be ashamed and confounded for your own ways, O house of Israel.[1]

33 Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, [n]I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And[o] the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And[p] they shall say, This land that was desolate is become like [q]the garden of Eden; and the waste, and desolate, and ruined cities *are become* fenced, *and* are inhabited.

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continues its progress, and will not have its completion until 'all Israel shall be saved,' Ro. xi. 26. C.

REFLECTIONS.—God takes the most compassionate notice of the deplorable condition of his people; and severe are his resentments of the insults and injuries done to them. But numerous, and infallible in accomplishment, are his promises of grace towards them. What an honour for our earth to be made serviceable to the people of God, and to be improved by them to the ends of his glory! The kingdom of our Lord Jesus Christ is a growing kingdom. Though for a time it be diminished, it quickly recovers, and is replenished. When God returns in mercy to his people, and makes them return in duty to him, their grievances are effectually redressed, and their honour retrieved. Marvellously does grace much more abound where sin had abounded; and, even from the wickedness and misery of men, his perfections are more abundantly glorified. What multitudes of rich blessings are, in excellent order, connected together in the new kingdom! And the infinite freedom and riches of God's favours powerfully lead men to repentance, holiness, earnest prayer, and abundant devotion.

CHAPTER XXXVII. Ver. 10. *The breath came into them, and they lived.* Though it is not necessary, nor perhaps right, to assert with Hutchinson that the Scriptures contain a system of philosophy; yet, most certain it is, that they are found not merely

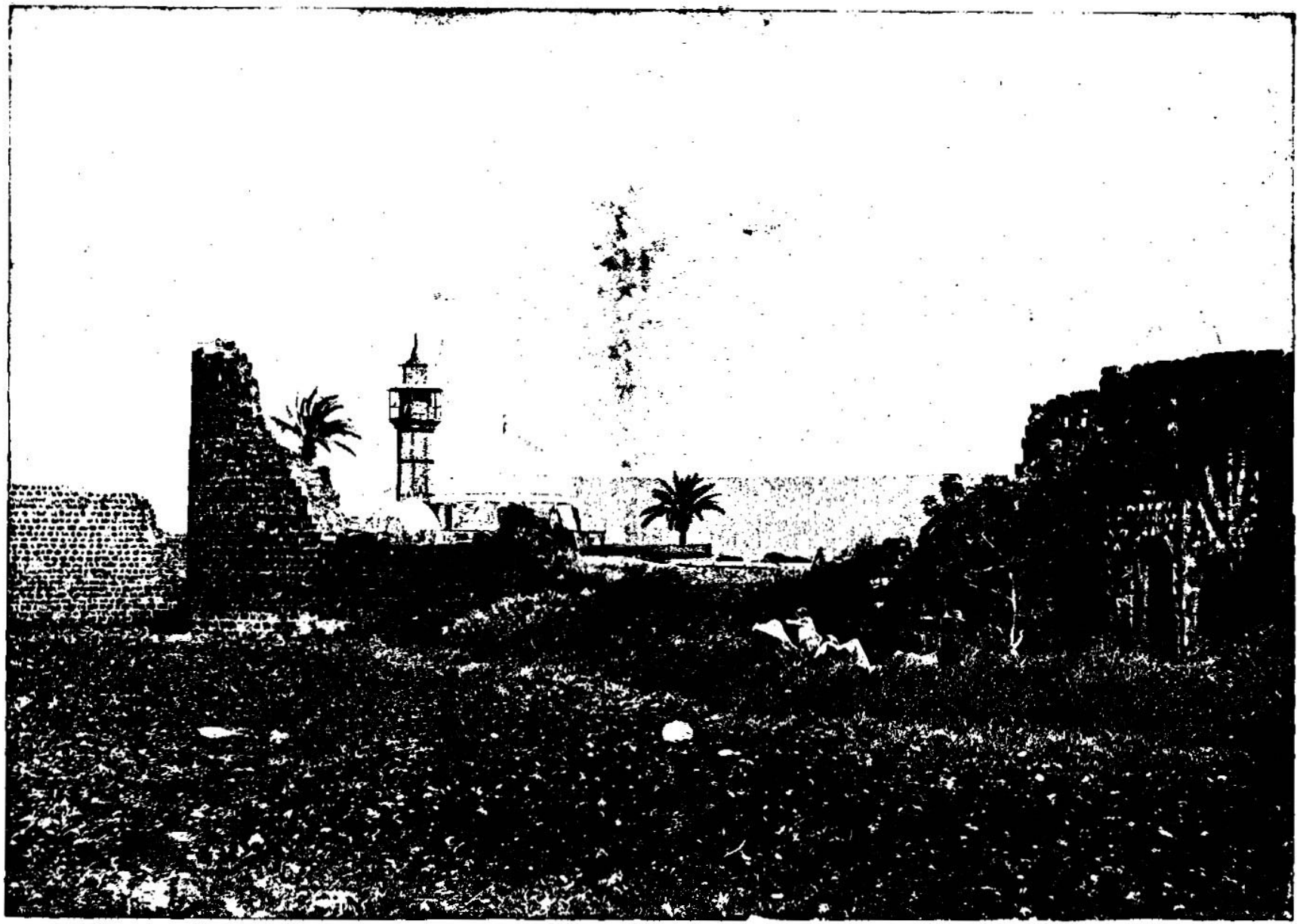

MOSQUE IN TIBERIAS—ON LAKE GALILEE, AROUND WHICH OUR SAVIOR PERFORMED MOST OF HIS MIRACLES. [EZEKIEL, xxxvi: 26, 27.]—"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This prophecy of Ezekiel was fulfilled in the coming of Christ. In Him provision was made for giving new hearts to the people. Ezekiel anticipates in this reference to the new heart the whole ministry of our Lord Jesus Christ. So when Christ appeared He said to Nicodemus: "Ye must be born again." To be in Christ is to be a new creature. We give a picture of the Mosque in Tiberias in the neighborhood where our Savior performed many of His miracles, and uttered many of His wisest teachings.

36 Then[r] the heathen, that are left round about you, shall know that I the LORD build the ruined *places, and* plant that that was desolate: I the LORD have spoken *it*, and I will do[s] *it*.

37 Thus saith the Lord GOD, [t]I will yet *for* this be inquired of by the house of [u]Israel, to do *it* for them;[2] I will increase them with men like a flock.

38 As the holy flock,[3] as the [v]flock of Jerusalem in her solemn feasts, so [w]shall the waste cities be filled with flocks of men; and they shall know that I *am* the LORD.

CHAPTER XXXVII.

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is showed the incorporation of Israel with Judah.* 21 *The promises of Christ's kingdom.*

THE hand[a] of the LORD was upon me, and carried[b] me out[1] in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very [c]dry.

3 And he said unto me, Son of man, can these[d] bones live? And I answered, O [e]Lord GOD, thou knowest.[3]

4 Again he said unto me, [f]Prophesy upon these bones, and say unto them, O [g]ye dry bones, hear the word of the LORD.[4]

5 Thus saith the Lord GOD unto these bones, Behold, [h]I will cause breath to enter into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and [i]ye shall know that I *am* the LORD.

7 So[k] I prophesied as I was commanded:[5] and as I prophesied [l]there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but *there was* no [m]breath in them.

9 Then said he unto me, Prophesy unto the wind,[6] prophesy, son of man, and say to the wind, Thus saith the Lord GOD, Come from the four[e] winds, O breath,[7] and [p]breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and[q] the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the [r]whole house of Israel: behold they say, [s]Our bones are dried, and our hope is lost; we are cut off for our parts.

12 Therefore [t]prophesy, and say unto them, Thus saith the Lord GOD, Behold, O my people, [u]I will open your graves, and cause you to come up out of your graves,[8] and [v]bring you into the land of Israel.

13 And [z]ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And shall put [y]my Spirit in you, and ye shall live; and I shall place you in your own land: [z]then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [a]take thee one stick, and write[9] upon it, [b]For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For [c]Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And [d]join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt [e]thou not show us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD, Behold, [g]I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them [h]one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be [i]in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD, Behold, [j]I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And[k] I will make them one nation in the land upon the mountains of Israel; and [l]one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither[m] shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but [n]I will save them out of all their dwelling-places wherein they have sinned, and will [p]cleanse them: [q]so shall they be my people, and I will be their God.

24 And [r]David my servant[1] *shall be* king over them; and they all shall have one shepherd: [s]they shall also walk in my judgments, and observe my statutes, and do them.

25 And[t] they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell

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A.M. cir. 3417. B.C. cir. 587.

r ver. 4, 35. ch. 17. 24; 34. 30; 37. 14, 28.

s Ho. 2. 14–9.

t Zec. 10. 6, 9; 13. 9. He. 4. 2, 6. 1 Jn. 5. 14. Ps. 10. 17. Je. 29. 12, 13. Is. 45. 11; 62. Ps. 50. 15; 65. 2. Mat. 7. 7. Phi. 4. 6. Am. 5. 14. Ps. 3. 5, 6.

u ch. 20. 31. He. 11. 21, 22.

[2] The necessary connection between prayer and divine blessing is here indicated. Prayer is a part of God's great plan for the government of [illegible] and more especially of his church. Divine omniscience, the divine decrees, and divine promises, do not in any way set aside the duty or interfere with the rightful place of prayer.—*P.*

[3] Heb. *flock of holy things*, Ro. 11. 16.

w Isa. 54. 3; 58. 12. Je. 30. 18; 46. 26. Am. 9. 11. Zec. 2. 4.

x ver. 33, 35. ch. 34. 27. Je. 30. 19, 20; 31. 27, 28, 33. Is. 49. 19, 20. Zec. 2. 5, 11; 8. 4, 5, 20–23. Jn. 10. 16. Mat. 8. 11. Re. 7. 4, 9.

CHAP. XXXVII.

a ch. 1. 3; 3. 22; 33. 22. Re. 1. 10.

b ch. 11. 24; 8. 3; 11. 24. 1 Ki. 18. 12. Ac. 8. 39. Lu. 4. 1.

[1] *Carried me out*—either in the body—in the spirit out of the body—or merely in vision—'God knoweth.' See 2 Co. 12. 3.—*C.*

[2] Or, *champaign*. Zec. 1. 8. De. 11. 30.

c ver. 1, 11. Is. 26. 14, 19. Ge. 23. 4. Ps. 141. 7.

d Jn. 6. 44, 65.

e De. 32. 39. 2 Sa. 2. 6. Jn. 5. 21; 11. 25, 26. Ro. 4. 17. 2 Co. 1. 9, 10. 1 Co. 15. 22.

[3] Humanly speaking they could not live. No power on earth can give life to the dead. God alone, the giver of life and the author of life, can renew it. As it is with natural so is it with spiritual life. A dead world, a dead nation, a dead soul can only be raised to spiritual life and health into it by the Spirit of God.—*P.*

f Je. 1. 10. Ro. 10. 17. Is. 55. 11. Mat. 7. 24, 25.

g De. 32. 1. Is. 42. 18; 52. 2. Je. 22. 29. ch. 33. 1. Mi. 6. 1, 2. Jn. 5. 25, 28, 29; 6. 63. Lu. 8. 4.

¶ To speak to the dead seemed folly. In the light of mere human wisdom it was so. Yet God commanded it, and God's servant obeyed in faith, and with that exercise of faith and obedience God gave a power omnipotent and effectual.—*P.*

h ver. 9–10. Ge. 2. 7. Ps. 104. 30. De. 32. 39. 1 Sa. 2. 6. Jn. 5. 21, 25–29; 6. 63. Is. 26. 19. Lu. 20. 35, 36.

i ch. 6. 7; 35. 11; 36. 36, 38; 37. 14, 28. Joel 2. 27; 3. 17.

k Ac. 5. 20; 4. 29; 11. 19. 1 Co. 1. 18, 21, 25.

[4] See note [2] below.

l Ac. 2. 2, 33; 10. 44. 1 Jn. 5. 9.

m 2 Ch. 36. 22, 23. Ezr. 1. 1–4.

[5] Or, *breath*, Jn. 3. 8. Ac. 2. 2.

n Ge. 2. 7. ch. 5. 10; 12. 14, 17, 21. De. 30. 3, 4.

[6] Or, *spirit*.

o Ps. 104. 30. Ezr. 9. 8. Ro. 11. 15. Re. 20. 4; 11. 11.

p Ps. 104. 30. 2 Ch. 36. 22, 23. Ezr. 1. 1. Is. 44. 28; 45. 13. Re. 11. 11, 15; 14. 6; 20. 4.

q ver. 16, 19 with 36. 20; 39. 25. 2 Co. 5. 14. Ezr. 2. Ho. 2. 11. Ro. 11. 26.

r Ps. 141. 7. Is. 49. 14. Je. 2. 25. Ps. 77. 7–9. ver. 1. 2. Je. 40. 27.

s Job 35. 14, 15.

[7] *prophesied as I was commanded* This is one among the many instances that serve to establish not merely the ideal but the verbal inspiration of the Scriptures. See also ver. 9, 10.—*C.*

t ver. 21. Is. 26. 19. Ho. 13. 14. 1 Th. 4. 16. Ezr. 3. 11. Ne. 8. 11. Je. 31. 8–12. Is. 60. 14. Jn. 5. 25–28. Ro. 11. 15. Re. 11. 11; 15. 2–4. 13.

[8] This cannot be understood of a literal resurrection. For then must the other expressions and the whole scope of Scripture attest a good morals. In western language, the West Indies have often been called 'the grave of Europeans' and so, the unhospitable climates and countries into which Israel were carried are called their graves, from which God promises to bring his people up.—*C.*

u Je. 31. 8. Am. 9. 14, 15. ch. 36. 24.

v ch. 36. 20; 39. 27. Ps. 107. 2, 3. Joel 2. 27; 3. 17.

w ver. 5, 9. Re. 11. 11. Is. 42. 12; 60. 1, 8. Je. 31. 28. ch. 11. 19; 36. 27. Ro. 8. 11. 1 Co. 6. 17; 15. 45. Tit. 3. 5, 6.

x ch. 17. 24; 36. 36, 22. 14; ver. 13, 28.

y Nu. 17. 2.

[9] This emblematic order alludes to Nu. 17. 2, where Moses wrote upon twelve rods. The laws of Solon were preserved in Athens upon pieces of wood called *axones*. Poetry was written upon wood planed square or triangularly, each piece movable round in a frame for convenience of reading. Whence, it appears, is derived the word *stave*, applied to poetry and music. There are still two specimens of this mode of writing remaining in England—the Rieve Pole in the island of Portland, by which the rents still continue to be collected; and the tallies, or billets of wood, by which the accounts of the exchequer are noted, and by burning which, the two houses of parliament were lately destroyed in London.—*C.*

a 2 Ch. 10. 18; 23, 19–16; 25, 5; 30, 11–18.

b 1 Ki. 12. 26–20. 1 Ch. 5. 1. Ge. 48. 20. Ho. 5. 3, 5. Je. 31. 6, 18.

c ver. 19, 24. Ho. 1. 11. Is. 11. 13. Je. 50. 4. Zep. 3. 9. Phi. 2. 2. Ac. 2. 46.

d ch. 12. 9; 17. 12; 20. 49; 24. 19; 34. 30.

e ver. 21, 22, 24. 1 Ch. 9. 3. with Mar. 28. 19. Ro. 11. 15, 26. Ep. 2. 13, 20; 3. 6; 4. 4–6. Zec. 10. 6.

f See ver. 22.

g Is. 8. 18. ch. iv, v. xii. xxiv. Is. xx. Je. xiii. xix. Ho. 12. 10.

h See ch. 36. 24; 20. 34; 34. 23, 30, 25. De. 30. 3, 4. Ps. 100. 3; Is. 27. 12, 13; 43. 6; 49. 12. Je. 3. 18; 16. 15; 23. 3; 29. 14; 30. 3, 10, 18; 31. 8; 33. 7. Is. 11. 12. Jn. 10. 16; 11. 52. 1 Pe. 2. 25. He. 12. 22. Col. 3. 11.

i Is. 11. 12, 13. Je. 3. 18; 30. 20; 50. 4. Ho. 1. 11. ver. 24. Ep. 2. 19–22; 4. 4–6. 1 Co. 12. 13.

k Ho. 1. 11. Jn. 10. 16; 17. 14–21. 1 Th. 2. 15. Re. 21. 15–17. 24.

l ch. ab. 25, 30. Is. 2. 18. Ho. 14. 8. Zec. 13. 2; 12. 10. Ch. 20. 38, 43.

m ver. 6. 22. ch. 36. 24, 25. Le. 20. 7, 8. Mi. 7. 19.

n Ep. 5. 26, 27. He. 9. 13, 14. 1 Jn. 1. 7, 9.

o See ver. 27. Re. 21. 3, 4.

p Is. 40. 11; 9. 6, 7. 55. 3, 4. Je. 23. 5, 6. 30. 9. 33. 15. Ch. 34. 23, 24. Ho. 1. 11. 3. 5. Zec. 6. 12, 13. 9. 9. 1 Ti. 1. 15, 33. Mat. 28. 18. Phi. 2. 9–11. Ac. 2. 36. Jn. 10. 16; 5. 31. Ep. 1. 4–6. ver. 22. Col. 1. 18; 2. 19.

[1] Not David the son of Jesse, who is dead: but David the Beloved, the Son of God, who liveth and reigneth for ever. See ver. 25.—*C.*

r See ch. 36. 27, 1 Jn. 2. 6, 1 Co. 11. 2. Zec. 10. 12. 2 Th. 3. 5. Phi. 2. 12, 13; 4. 13. Is. 26. 12. Ga. 2. 20.

s ch. 18. 25; ver. 12, 21. Je. 3. 18. Ge. 17. 8. Is. 60. 21. Joel 3. 20. Am. 9. 15.

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free from anything contrary to philosophical discovery, but the germ of natural truth is often found in them completely developed, though unobserved for ages by the eyes of theorizing philosophers. Examples of this fact may be found in the vitality and circulation of the blood, which, when adduced as modern discoveries, were clearly seen to have already existed in the writings of Moses and Solomon. And when the intimate connection between breath and life, Ge. 2. 7, is considered, it may not be presumptuous to conclude, without vainly speculating on the nature of life itself, that its sustaining energy is derived from the air, and carried on by the action of breathing, and that philosophy will yet discover what Scripture has already revealed.

therein, *even* they, and their children, and their children's children, for ever; and my servant David *shall be* their prince [u]for ever.

26 Moreover, [v]I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply[x] them, and [y]will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them; yea, [z]I will be their God, and they shall be my people.

28 And[a] the heathen shall know that I the LORD do [b]sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAPTER XXXVIII.

1 *The army,* 8 *and malice of Gog.* 14 *God's judgment against him.*

AND the word[1] of the LORD came unto me, saying,[2]

2 Son of man, [c]set thy face against Gog, the land of [d]Magog, the chief prince[3] of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD, Behold, [e]I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And [f]I will turn thee back, and put hooks into thy jaws, and I will bring[4] thee forth, and all thine army, [g]horses and horsemen, all of them clothed with all sorts *of armour, even* a great company, *with* bucklers and shields, all of them handling swords.

5 Persia,[g] Ethiopia, and Libya,[5] with them; all of them with shield and helmet:

6 Gomer,[h] and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee.

7 Be[i] thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee,[6] and be thou a guard unto them.

8 ¶ After[j] many days thou shalt be [k]visited: in the latter years thou [l]shalt come into [m]the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste:[7] but it is [n]brought forth out of the nations, and they shall dwell safely [o]all of them.

9 Thou[q] shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy [r]bands, and many people with thee.

10 Thus saith the Lord GOD, It shall also come to pass, *that* at the same time shall [s]things come into thy mind, and thou shalt think an evil thought:[8]

11 And thou shalt say, [t]I will go up to the land of unwalled villages; I will go to them that [u]are at rest, that dwell safely,[9] all of them dwelling without walls, and having neither bars nor gates,

12 To take a spoil, and to take a [1]prey; [v]to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst[2] of the land.

13 Sheba,[s] and Dedan, and the merchants of Tarshish, with all the young lions[3] thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD, In that day when my people of Israel [w]dwelleth safely, [x]shalt thou not know *it?*

15 And[a] thou shalt come from thy place out of the north parts,[4] thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, [b]as a cloud to cover the land; it shall be in the latter days, and I will bring [5]thee against my land, [c]that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD, *Art* thou he of whom [d]I have spoken in old time by my ser-

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a Isa. 37.32.
b Ps. 89.2,4. ch. 34.25. Jer. 32.40. Heb. 8.10. 2 Sa. 23.5. Isa. 55.3. 2 Pe. 1.11.
c Ps. 87.5. Isa. 56.6,7.
d Num. 25.12. Isa. 54.10. Jer. 32.40. Mal. 2.5. Ac. 26.18. Eph. 2.12. Heb. 13.20.
e Lev. 26.11. ch. 11.19. 2 Co. 6.16. Re. 21.3.
f ch. 36.23,24. 37.28. 39.7,21,22. Isa. 4.5. 52.10. Zec. 2.5. Re. 21.3,22,23.
g ch. 11.20. 14.11. 34.24,30. 36.28. 37.23,27. Jer. 7.23. 11.4. 24.7. 30.22. 31.1,33. 32.38. Ho. 1.10. 2.23. Zec. 8.8.
h ch. 36.23. 38.16,23.
i Ps. 46.10. Isa. 8.9,10. Jer. 46.3,4,14. Joel 3.9. Am. 4.12.

A.M. cir. 3427. B.C. cir. 577.

CHAP. XXXVIII.

1 The prophecy of this and the following chapter is one, and evidently relates to a period yet to come, when the twelve tribes scattered abroad shall be gathered into one kingdom in their own land. See vers. 8 and ch. 39. 25–29.

a See ch. 6. 2. Dan. 11. 40.
b ch. 27. 13. 32. 26. 39. 1, 6. Ge. 10. 2. 1 Ch. 1. 5.
c Ge. 10. 2. 1 Ch. 1. 5. ch. 27. 13. Re. 20. 8. 9.
d Ge. 10. 2. 1 Ch. 1. 5. Re. 20. 8.
e ver. 15. Da. 11. 40. Re. 9. 16, 17. Zec. 14. 12. ch. 23. 12.
f Ge. 24. 2. Exo. 2. 2. ch. 27. 10; 30. 5. Je. 46. 9. No. 2. 6.
g ch. 27. *Phut.*
h Ge. 10. 2. 1 Ch. 1. 5. ch. 27. 14. Je. 51. 27.
i Am. 4. 12. Je. 46. 2–9. 14. 15. 22. Ps. 2. 1–4. 18. 8. 21. 10. 39. 22. Joel 3. 9–11. Re. 16. 14, 16.
k *All thy company that are assembled unto thee*—intimates the rendezvous of many nations to one leader; the personal antichrist concentrating the power of the 'many antichrists' that have continued to work since the days of the apostles, 1 Jn. 2. 18.—C.
l Hab. 2. 3. De. 4. 30. Je. 49. 24. Ho. 3. 5. ver. 16. He. 10. 37.
m Isa. 26. 5. Is. 25. 6. ver. 18–23. ch. 39. 1–22.
n Zec. 14. 2. Re. 16. 14. ver. 21.
o See ch. 36. 24, 28. ch. 37. 21, 22. Je. 30. 3. 32. 37.
p Ps. 2. 1–3. Re. 20. 8. *Gog and Magog.*—The dogmatic idea of the prophecy is very simple. The community of God, renewed by his grace, will victoriously resist all the assaults of the world. This idea the prophet has here clothed with flesh and blood: he brings it before us in a grand finished picture, in which he unites what is really in the course of time in a long series of successive events. The application to a single historical event are all of the latest type and false, but, so far as the latest governing principle is concerned, have in these several events been in three successive manifestations the most glorious. Of the first, that here is given to God in a single event, belongs to the form.—*Hengstenberg.*—*E.*

q ch. 26. 26.
r Zec. 14. 5. Re. 16. 14. 20. 8. with Da. 12. 40. 43. Ca. 24. 27. Hos. 6. 3. Mal. 3. 2. Isa. 13. 6.
s Je. 23. 10.
t Ps. 83. 10.
u Ps. 68. 35. Je. 49. 31. ver. 11.
v *Unconverted mankind, in their natural state, have been, in their best moments, but half civilized and protected.*—*C.*
w Je. 49. 31. Ezk. 34. 25. Zec. 14. 11.
x Je. 49. 31. Ezk. 34. 28. Ps. 107. 9.
y Ge. 10. 6. Ps. 87. 4. Isa. 11. 11. Da. 11. 43.
z Ge. 10. 3. 1 Ch. 1. 6. Re. 20. 8.
a Ge. 10. 23. 1 Ch. 1. 17. Ps. 83. 8. Isa. 37. 25. Am. 1. 8. Zec. 14. 5. ver. 8.
b Ge. 41. 30. Ex. 10. 5. Nu. 22. 5. Ps. 78. 28. Isa. 60. 8. Ho. 13. 3.
c Ps. 46. 10. Isa. 66. 18. Eze. 20. 41. 28. 22. 25. 22. 36. 23. 39. 13. Hab. 2. 14.
d ch. 39. 2. Isa. 14. 31. Jer. 1. 15. 6. 22. 25. 9. 50. 41. 51. 27. Joel 3. 2. Zep. 3. 8.

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[1] Heb. *To spoil the spoil, and to pry the prey*—Ki. 24. 13. ch. 29. 19. 2 Ti. 2. 20.
[2] Is. 7. 25. Am. 2. 8. Zec. 13. 7. ver. 8.
[3] Heb. *naked*, Ju. 5. 30.
[4] ch. 39. 12, 13, 20, 22.
[5] ch. 29. 3, 5. Ps. 87. 4. Is. 23. 16. 11. 20. 10. 28. 16. 18; robbers of villages, Ne. 6. 6.
[6] ver. 8, 11. ch. 34. 14, 25–30. 24. 31. 32. 21. 25. —Je. 30. 16. Zec. 2. 5, 8.
[7] ver. 10. ch. 37. 25. Ex. 14. 3. Re. 18. 14.
[8] ver. 4, 6. Re. 9. 15. He. 11. 40, 45. Zec. 14. 1, 2, 12–4. Joel 3. 2. Zep. 3. 8.
[9] *North parts.*—That is, according to the Hebrew geography, from any points north from the east and west of Jerusalem.—*C.*
[10] ver. 8, 9. Zec. 14. 2. Da. 11. 40, 45. with Re. 16. 14, 16; 20. 8. ch. 13. 11; 30. 3, 15. 4.
[11] *I will bring thee.* That is, by judicially delivering thee over to thy covetous, angry, vengeful, and idolatrous spirit. I will bring thee as an upright judge brings a criminal to punishment, but not as a seductive tempter brings a man to sin, Ja. 1. 13.—*C.*
[12] ch. 35. 5; 36. 23. Ex. 14. 4. Is. 10. 5, 15. 26. 9, 11. Ps. 9. 16; 56. 10. 83. 4–8; 83. 17, 18.
[13] Ps. 120. 5, 6. Is. 11. 13; 14. 24, 25; 13. 5; 26. 20. 27. 13; 34. 1, 6; 66. 16. Je. 30. 7, 10. ch. 28. 24. 29. 21. Joel 3. 5, 14. Zec. 12. 1. Mi. 5. 5, 6. Zec. 12. 2–8; 14. 1–11, 12–15.

The Christian, however, is mainly concerned with considering the breath as an emblem of the Holy Spirit, and his indwelling as necessary to the life of the soul as the breathing of the air is to the life of the body. *C.*

REFLECTIONS.—In what a forlorn and apparently hopeless state are the vessels of mercy by nature, and sometimes the visible church of Christ! Dead, withered, and buried in graves of misery and wickedness! But God himself knows how to revive and quicken them by his word, Spirit, and providence, though none beside can effect it. Now can any obstructions except man withstand his infinite power and grace. Happy is the church when cordially united under Christ, effectually reformed from heathen and popish idolatry, and every temptation thereto, when fixed in the new kingdom, and enjoying therein the most blessed peace, safety, familiarity, and fellowship with God and his saints. In the worst of cases let me supplicate his Spirit, and depend on his promises, in hopes of that everlasting blessedness in which there shall be no death, no discord, no wars, no want, no distance from God.

CHAPTER XXXVIII. Ver. 2. 'Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal.' *Sept.*—Magog was the son of Japheth, Ge. 10. 2. But who is Gog? Cambyses[1] of Persia, according to *Calmet.*—The original Americans. *Mede.*—The Scythians, including the Russians. *Houbigant.*—Antiochus Epiphanes. *Martin and Clarke.*—The Roman Antichrist. *Cocceius.*—The Turk, the Eastern Antichrist. *Cill.*—The Turks and northern nations. *Vitringa.* The Turks and Tartars. *Sutcliffe.*—Now, of these some will be totally set aside by the internal evidence of the prophecy. Gog cannot be any one that has been, for his time is not yet. See ver. 10, 16, and ch. 39. 25, 26. Then borrowing for one prophecy the light derived from another, it appears from Re. 20. 8 that 'Gog and Magog' represent the devil-deceived 'nations which are in the four quarters of the earth,' and who, according to ver. 16, and ch. 39. 7, 21, 23, 28, are 'the heathen,' 'the enemies,' ch. 39. 27, of the Jews restored to their high estate, and enjoying all the blessings of religious institutions, with agricultural and commercial prosperity and peace, ch. 38. 11–13. 'Gog and Magog' both signify 'covered, concealed,' which, read in the light of 2 Th. 2. 3, 6, 8, where 'that man of sin,' 'that wicked,' is described as yet to be 'revealed'—to be uncovered, as it were, and deprived for ever of that mask of hypocrisy, that assumption of Christianity, behind which he concealed his idolatry—his heathenism—warrants the conclusion, that Gog will be some great personal leader yet to arise, that will head the antichristian system that has been working under cover of Christianity since the days of the apostles, 2 Th. 2. 7; 1 Jn. 2. 18, 22, 26, and who will contrive politically to unite under him the professed heathenism of the nations, against the great centre of missionary apostolical Christianity which the Jews will then constitute, Is. 66. 19. Nor is it at all improbable that, as our Lord's denunciations of the hypocrisy and covetousness of the scribes and Pharisees were the immediate incentives to his crucifixion, a similar zeal, in the converted Jews, against the hypocrisy and covetousness of professing Christians, will be equally the cause of the wrath of the antichristian Gog—that their zeal against open idolatry will prepare the heathen to combine with spurious Christianity as against a common enemy; while their riches, and apparently defenceless situation, ver. 11, will present an irresistible bait to the ravenous cupidity of both. *C.*

REFLECTIONS.—The most distant events, and the most secret designs of all who live are all naked and open before God; yet, while there are so many covetous hearts, so many evil thoughts in the world, there will never be wanting multitudes to assemble against Christ's church. Yea, however heartily Turks, Persians, Arabs, and Africans have long hated one another, they will be ready enough to combine against the newly-restored Israel of God. The blessed accomplishment of God's promise sets the devil and his votaries in a rage. But he who touches God's people touches the apple of his eye. His power and promises are sufficient security for their protection and deliverance. He who has, in a harmonious form, foretold the distress, will glorify the whole system of his perfections in the deliverance. They who have been a terror to others shall be made a terror to themselves; and his enemies shall at last become their own executioners.

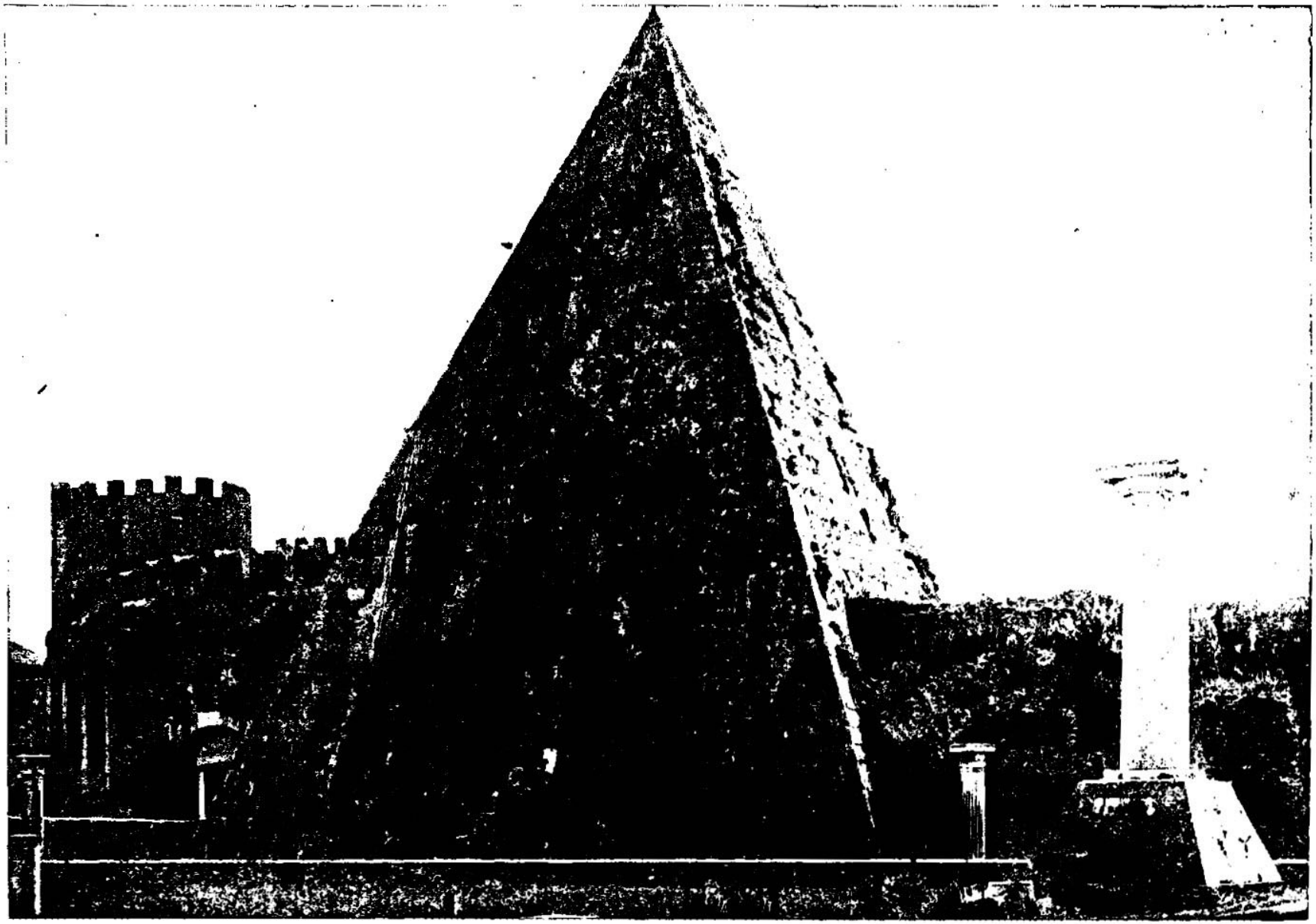

TOMB OF CAIUS CESTIUS—THE ROMAN PRÆTOR, WHO DIED THIRTY YEARS BEFORE THE BIRTH OF CHRIST. [Ezekiel, xxxvii:28.]—"And the heathen shall know that I the Lord do sanctify Israel, when my sanctury shall be in the midst of them for evermore." Caius Cestius was a Roman prætor and tribune of the people, who died about 30 B. C., and Agrippa, his executor, erected this tomb to his memory, with two colossal statues, which are not now in existence. It is a striking fulfillment of prophecy to remember that in this land, which was heathen at the time Ezekiel wrote, is now established the most expensive and sublime sanctuary that has ever been erected by the faith of man. Saint Peter's might well stand for the sanctuary which God promised by his prophet to establish in the midst of his people for evermore.

vants[6] the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord GOD, *that* [t]my fury shall come up in my face.

19 For in my [u]jealousy *and* in the fire of my wrath, have I spoken, Surely in that day there shall be a great [v]shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places[7] shall fall, and every wall shall fall to the ground.

21 And[l] I will call for a sword against him throughout all [w]my mountains, saith the Lord GOD: [x]every man's sword shall be against his brother.[8]

22 And[l] I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone.

23 Thus will I [y]magnify myself, and sanctify myself; and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.

CHAPTER XXXIX.

1 God's judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamon-gog. 17 The feast of the fowls. 23 Israel, having been plagued for their sins, shall be gathered again with eternal favour.

THEREFORE, thou son of man, prophesy against [a]Gog, and say, Thus saith the Lord GOD, Behold, [b]I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And [c]I will turn thee back, and leave but the sixth part[1] of thee,[2] and[3] will cause thee to come up[4] from [5]the north parts,[6] and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand,[7] and will cause thine arrows to fall out of thy right hand.

4 Thou[d] shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every sort,[8] and *to* the beasts of the field, to be devoured.[9]

5 Thou shalt fall upon the open field;[1] for I have spoken *it*, saith the Lord GOD.

6 And I will send [e]a fire on Magog, and among them that dwell carelessly[2] in the [f]isles;[3] and they shall know that I *am* the LORD.

7 So[h] will I make my holy name known in the midst of my people Israel; [i]and I will not *let them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the Holy One in Israel.

8 ¶ Behold, [j]it is come, and it is done, saith the Lord GOD; this *is* [k]the day [l]whereof I have spoken.

9 And they that dwell in the cities of Israel shall [m]go forth, and shall [n]set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [4]hand-staves and the spears, and they shall burn them with fire[5] seven years:[6]

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire:[7] and [p]they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel,[8] the valley of the passengers on the east[9] of [q]the sea; and it shall stop the *noses*[1] of the passengers:[2] and there shall they bury Gog, and all his multitude; and they shall call *it* the valley of Hamon-gog.[3]

12 And seven months shall the house of Israel be burying of them, that they may [r]cleanse the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown,[4] the day that I shall be glorified, saith the Lord GOD.

14 And they shall [s]sever out men of continual employment,[5] passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he set[6] up a sign by it, till the buriers have buried it in the valley of Hamon-gog.[7]

16 And also the name of the city[8] *shall be* Hamonah.[9] Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD, [t]Speak unto every feathered [1]fowl, and to every beast of the field, [u]Assemble yourselves, and come, gather yourselves on every

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[6] Heb. *by the hands of my servants.*
[t] ch. 5. 13, 15. 16. 7. Ps. 78. 49. 89. 46. Is. 42. 25. Da. 9. 11. ch. 36. 5, 6. ver. 29.
[u] Jer. 21. 8.
[v] Joel 3. 12. Zec. 14. 4. Re. 20. 11. 21. 1. 2. 6. 12. Hag. 2. 6, 7, 21, 22. Je. 4. 23, 24. 51. 25. Ho. 4. 3. Nah. 1. 5. Hab. 3. 6, 10. ver. 20.
[7] Or, *towers* or *strong.*
[w] Ps. 78. 7, 8. ch. 14. 17, with Je. 21. 13.
[x] ver. 6. Hag. 2. 21. Zec. 14. 13. ch. 38. 21.
[l] ch. 5. 17. and ch. 14. 21. 2 Chr. 20. 23.
[8] Heb. *unnatural combinations of professing Christianity and practical idolatry* which will take place under antichrist, will not long avail together; but like all other unnatural combinations, will fall asunder, and terminate in division, either upon occasion of some favourable act in the immediate prospect of success, when jealousy and distrust will lead the way to conflict and ruin.—*C.*
[l] Da. 11. 45, 12. 1. Zec. 14. 1, 3, 12—15. Re. 16. 14, 16, with ch. 20. 8. 38. 22. Is. 28. 21. 63. 22. Ps. 60. 10. 108. 10. 136. 23. Je. 50. 16. 1 Sa. 14. 15. 2 Chr. 20. 23.
[m] ch. 36. 23, 37. 28. ver. 22. Is. 5. 16. 26. 9, 21. Ps. 9. 16. 149. 10. 4. Ke. 13. 3, 4. Ps. 94. 9, 83. 17, 18.

CHAP. XXXIX.

[a] ch. 38. 2, &c.
[b] ch. 38. 23. Re. 18. 8. Ps. 76. 7. 130. 42. 2, 12. Nu. 11. 2. Ps. 120. 5. Je. 1. 15. 25. 27.
[c] ch. 5. 2, 38. 4. Zec. 14. 2. 2 Ki. 19. 22. Re. 12. 12. 1.
[1] *Sixth part*, Heb. *sixth*: thee with six plagues. *Marginal*—With six plagues I propagate an allusion to the six combined powers—Gog, Persia, Ethiopia, Libya, Gomer, and Togarmah (ch. 38. 2, 5, 6), to which correspond the six terms of military discomfiture—the bow smitten from the left hand; the arrows falling from the right; the flat of the combined army on the mountains; their destruction to ravenous birds; to the beasts of the field; and finally, the fire upon Magog and the careless dwellers in the isles. See ver. 2, 4, 6.—*C.*
[2] Or, *strike thee with six plagues, or draw thee back with an hook of six teeth,* as ch. 38. 4.
[3] Or, *after I have caused and have brought,* ch. 38. 4—16.
[4] *I will cause thee to come up.* See ch. 38. 16.—*C.*
[5] Heb. *the sides of the north.*
[6] *North parts.* See ch. 38. 15.—*C.*
[d] Ps. 109. 31. Je. 1. 15, 16. Da. 11. 28, 31, 42. ver. 4. deprive thee of all power to fight.
[e] ch. 38. 6. Am. 1. 10. ver. 12—20. Re. 16. 17—21. 20. 22. 8. 11. 20. 14. 20—8.
[f] Heb. *inhabitants.*
[7] Heb. *to deceive.*
[8] Heb. *the fowl of the field,* ch. 29. 5. 32. 4. 38. 20.

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time it would require to consume the 3½ — seven years. A symbolical figure for a long period.—*P.*
[g] Am. 1. 4. ch. 38. 19, 22, with ch. 36. 6, 16. De. 32. 22. Na. 1. 6.
[2] Or, *confidently.*
[h] Is. 30. 30. Je. 23. 22. Zep. 3. 11.
[3] His assistants, ch. 38. 6, 15.
[i] ver. 22. ch. 36. 23. 38. 16. 23. 28. 25. 41. Da. 11. 36. 2 Sa. 22. 50. 1 Chr. 29. 11. Ps. 57. 5, 11. 59. 13. 66. 7. 83. 18. 89. 14. 97. 9.
[j] Ps. 22. 5. Re. 16. 17. Is. 55. 11. ch. 12. 25. Je. 1. 12. Re. 10. 7, with ch. 21. 33.
[k] Ps. 37. 13. 2 Sa. 22. 1 Ki. 22. 49.
[l] See ch. 38. 17, 18.
[m] Ps. 144. 7, 10. Is. 11. 4. 49. 25. Mic. 4. 3.
[n] ver. 23. Ps. 46. 9.
[4] Or, *arrows.*
[5] Or, *make a fire of them,* i.e. use them for fuel.
[6] See note [1] in first column.
[7] When the little amount of fire required in eastern cities is considered (for the statement is confined to these cities), this long-continued burning of the weapons of war may be taken as a figure, like all the descriptions of fuel.—*C.*
[o] Ps. 44. 2. 83. 1. Re. 1. 10. 18. 9. Mic. 7. 2. Is. 2. 15. Is. 33. 1. Ob. 18—21. Mic. 4.
[8] How remarkably expressive is the language! Gog expected to obtain possession of Jerusalem as an easy conquest; all that he would gain in it would be a grave. The whole description is figurative.—*P.*
[9] To the east of the Lake of Tiberias or Gennesareth, called also in the New Testament the Sea of Galilee.—*C.*
[p] ch. 47. 18. Nu. 34. 11. Jo. 12. 3. Ju. 5. 1.
[1] Or, *mouths.*
[2] Travelling to or from Syria, ver. 14, 15.
[3] That is, *The multitude of Gog.*
[q] ver. 4, 11. De. 21. 23. Nu. 19. 11—16.
[4] Or, *day of renown,* Ps. 118. 24, ver. 17, with ch. 28. 22. Is. 26. 9. Ps. 8. 10, 11.
[r] Nu. 19. 12, 13, 16.
[5] Heb. *men of continuance.* The touch of a grave, or bone of a dead person, defiled deeply. Nu. xix.
[6] Heb. *build,* 2 Ki. 21. 44. Is. 11. 44. Let any should touch it unwarily.
[7] When a corpse remained unburied, the land according to the ceremonial law, was defiled by it. Should any one, therefore, by accident find a bone unburied, it was his duty to give notice to the proper authorities. He could not himself touch it without incurring ceremonial pollution.—*C.*
[8] The new triumphal city built in the vale of the passengers, in the midst of now peaceful commerce, and of that religious intercourse that will now subsist between Jerusalem and the Gentile nations of the East.—*C.*
[9] That is, *The multitude.*
[s] ver. 22. 1 Sa. 9. 22.
[t] Heb. *to the fowl of every wing.*
[u] Is. 18. 6. Je. 12. 9. Re. 19. 17—21.

- The language is figurative. It is intended to show the greatness of the overthrow of the enemies of God's people, the enormous amount of arms and armour they would leave on the battle-field, and the great length of time it would require to consume the 3½ — seven years. A symbolical figure for a long period.—*P.*

CHAPTER XXXIX. Ver. 9. The destruction of Gog and his army will take place 1: by international quarrels; 2: by pestilence; 3: by storms, both natural and miraculous, ch. 38. 21, 22. Modern times have furnished an example of the almost complete annihilation of the noblest army the world ever saw, within even a briefer space than that assigned for the destruction of Gog and his host. The retreat of Napoleon from Moscow should furnish a lesson to all ambitious invaders, and teach the nations to tremble at that great but often forgotten truth—'The Lord God omnipotent reigneth.' *C.*

Ver. 17. This most terrible, because most extensive, of all the judgments of God inflicted since the great flood, is called 'a sacrifice,' which the Most High offers to his justice, and in assertion of his mercy—an offering to justice, because Gog was an unprovoked invader, a covetous robber—an assertion of mercy wrought for the deliverance of suffering and oppressed humanity. See ch. 38. 10–13. *C.*

REFLECTIONS.—No weapon formed against Zion can prosper. The most mighty armies are easily crushed by an angry God, and must be ruined, rather than his word should fail. They who expect wealth with the wicked must take their punishment with them; and they who invade other men's rights justly lose their own. They who know God's name will never dare to profane it. And his enemies must know at last what a great God and Saviour he is to all people, and what destruction comes to the wicked. No injury done to us should hinder our humanity, even to the dead. And vile corpses ought to render sin, the cause of death, abominable. General mercies should animate to general reformation: and every one ought to be hearty and persevering in them. After all our conquests on earth, there is always great need of purification: and to advance God's glory is Israel's great re-

side to my sacrifice[z] that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams,[v] of lambs, and of goats,[3] of bullocks, all of them fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken,[4] of my sacrifice which I have sacrificed for you.

20 Thus ye shall be [z]filled at my table with horses and chariots,[5] with mighty men, and with all men of war,[6] saith the Lord GOD.

21 ¶ And[y] I will set my glory among the heathen, and all the heathen shall see my judgment, that I have executed, and my hand that I have [a]laid upon them.

22 So the house of Israel shall [c]know that I *am* the LORD their God from that day and forward.

23 And[b] the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore [c]hid I my face from them, and gave them into the [d]hand of their enemies; so fell they all by the sword.[7]

24 According[e] to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

25 ¶ Therefore, thus saith the Lord GOD, Now[g] will I bring again[8] the captivity of Jacob, and have [h]mercy upon the whole house of Israel, and will be jealous for my holy name;[9]

26 After[i] that they have borne their shame, and all their trespasses, whereby they have trespassed against me, [j]when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and [k]am sanctified in them in the sight of many nations;

28 Then[l] shall they know that I *am* the LORD their God, which caused them[1] to be led into captivity among the heathen: but I have gathered them unto their own land, and have left[m] none of them any more there.

29 Neither[o] will I hide my face any more from them: for I have [p]poured out my Spirit upon the house of Israel, saith the Lord GOD.

A.M. cir. 3427. B.C. cir. 587.

[z] Or, *slaughter*, Is. 18.5, 34.6, Je.46.10, 50.27, Zep.1.7,8, Re.19.17, 19, 21, Ge.31.54.

[v] Ps.22.31, Is.34.6, Je.46.10, 51.40, Re.19.17, Dt.32.14, Am.4.1, Is.32.12.

[3] Heb. *great goats*.

[4] Or, *satiated*, Ca.5.1, Hag.1.6, Je.31.14, 2 Ch.31.10.

[z] Re.19.21, 2 Sa.8.4, Ps.76.6.

[5] Heb. *horses, and chariots*, i.e. Horses and their riders.—*Poole*.

[6] Heb. *champions of war*, 1 Sa.17.4, Re.19.18.

[y] See ch.38.16,23, Is.26.11, Ps.9.16, Job 21.19, Pr.1.27.

[a] Ex.7.4.

[c] See ver.28,29, ch.23.30, 34.30, Ps.9.12, 2 Ti.1.12, 4.8.

[b] 2 Ch.15.2, Is.10.3, 6 [La.2.8, 3.36, 5.16,17, Je.22.8,9, ch.36.18-20, with Is.36.14,20.

[c] Is.1.15, 8.17, 59.2, 64.7, De.31.17,18, Ps.27.9, 102.2, 143.7.

[d] Le.26.25, Ps.106.41.

7 Not all slain by the sword—for then could there be no remnant—but they all fell, conquered by the sword of their enemies.—*C*.

[e] Is.1.19,20, 3.11, Je.2.19,20, 4.18, 5.25, Ha.2.4, 16, Is.1.28, v. ix. Ne. Je.ii.—xxv ch.ii.—xxiv. Ho.i.—xiii. 2 Ki.17.7—23, &c.

[g] ch.34.11, 36.19,24, 37.11,21, Is.56.8, 57.14, Je.3.18, 23.3, 30.3, 31.8, 32.8, Ro.11.25,26,32.

8 *Now will I bring again*, &c. Not after the destruction of Gog and his host; for the restoration was accomplished previously, and the prosperity of the restored people was one great incentive to his invasion (see ch. 38. 8, 11, 12); but 'after that they have borne their shame' (ver. 26)—the shame of their sins in their own land, and the shame of their captivity and degradation among the Gentiles.—*C*.

[h] Ho.1.11.

[i] ch.36.5,6,21—23,36, 39, Joel 2.18, Na.1.2, Zec.1.14,8.2,[1]*i.e.* ready to vindicate my perfections and people.

[j] Ps.99.8, Da.9.26, Je.3.24,25, ch.16.36,37, 30.11.

[k] De.28.47,48; 32.14, 1s.1.4.25.14.4.5, ch.35.23,38.20, Le.10.3, Is.5.16.

[l] Ho.2.20,23, 3.ver.22, ch.34.30, 2 Ti.2.12, Ps.126.5.

1 Heb. *by my causing of them*, &c.

[m] De.30.3,4, Ne.1.8-10, Je.3.18, 16.14,15, 23.12, ch.37.21.

[o] ch.37.27,28, Is.54.8-10, ver.24,25.

[p] ch.17.19; 36.27, Joel 2.28, Is.59.20,21; 44.3,4, Zec.12.10, Ac.2.17, [1]Jn.3.24, Ro.11.26,27.

* The Hebrew cubit was about 21 inches in length; the handbreadth was the breadth of the four fingers, or a little more than 3 inches. Consequently as the reed measured six of these large cubits, as we may call them, each being a cubit and a hand-breadth, it must have been about 12 ft. long.—*C*.

A.M. cir. 3430. B.C. cir. 574.

CHAP. XL.

[a] ch.1.2,3, 8.1, 20.1, 24.1, 26.1, 29.1,17, 30.20, 31.1, 32.1, 33.21.

[b] ch.33.21, Je.xxxix. lii. 2 Ki.xxv. 2 Ch.36.17-19.

[c] Ex.19.4, Ge.22.14, Is.43.3.

[d] ch.1.3, 3.14, 22, 8.1, 14.1, 20.1, 24.1, Re.1.10.

1 See note [1] below.

[e] Is.1.1, 2.ch.17.22, 23, Re.21.10, Da.2.35, 44.

2 This may be compared with Is.2.2. The elevation is spiritual: the mountain is symbolical. The church of Christ is so exalted as to be visible to the whole world.—*C*.

[f] Is.1[2]*upon which*, [g] Ps.48.2, Is.54.11-13, Ga.4.26, ch.48.30-35, Re.xxi.—xxii.5.

[h] ch.1.7,27, Da.10.6, Zec.2.1, Re.11.1, 21.15, Ge.45.1; 47.3, Ga.3.16, 1s.8.20, 2 Ti.3.16, 17.

[i] Jn.19.2,5,9, He.1.2,1 Re.3.7, Ep.4.11.

[k] Ne.3.1,3,31,32, ch.26.2, 2 Ch.3.3, [1]Ki.4.10, 44.5, Ac.20.27, 1 Co.11.23, Mat.28.19,20, De.12.32.

[l] Zec.2.1, Re.11.1, 21.15, ch.45.1; 47.3, Ga.3.16, 1s.8.20, 2 Ti.3.16, 17.

[m] Jn.19.20, Ep.3.18, Mat.16.18,28,20, He.3.6, Ja.2.12.

[o] ver.19,20, ch.8.16, 2 Ch.9.18, [1]n.14.6, 10.7, 9, Mal.3.13,14, Is.60.3, 11, Re.21.25.

5 Heb. *whose face was the way toward the east*, ver.20,22.

[p] ver.20,26, Ps.84.7, Ep.4.13,13, Job 17.9, Pr.4.18, 2 Pe.1.5—9, 3.18.

[q] Jn.1.14, Is.7.14, 9.6, 28.16.

[r] 1 Ch.9.18,23,24,26, 12.13,18, Ca.1.4, 3.4, Is.26.20, Jn.14.2, Re.21.27.

6 Side-posts, ch.45.19, Ex.12.22, Re.3.12, ch.43.8.

[s] ver.7,[2]Ch.9.18,23, 24,26,12,13, Ca.1.4, 3.4, Is.26.20, Jn.14.2, Re.21.27.

* The words of Hävernick, quoted by Principal Fairbairn in his commentary on Ezekiel, are deserving of the attention of every thoughtful reader. They give, as I believe, a key to this most mysterious and remarkable portion of God's Word. We may not be able by it to reveal every latent truth, or solve every mystery; but we shall at least open the sanctuary for closer and more minute inspection. The prophet seems to have had the kingdom and work of the Messiah chiefly before his mind in the whole vision. He saw and described them through the symbols of the temple and its rites. He does not describe things as they actually existed in the temple, or in the Jewish state. It is altogether an ideal pic-

(*see page 896*)

CHAPTER XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east gate,* 20 *of the north gate,* 24 *of the south gate,* 32 *of the east gate,* 35 *and of the north gate.* 39 *The eight tables.* 44 *The chambers.* 48 *The porch of the house.*

IN the [a]five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that [b]the city was smitten, in the [c]self-same day [d]the hand of the LORD was upon me, and brought me thither.[1]

2 In the visions of God brought he me into the land of Israel, and set me upon [e]a very high mountain,[2] by which[3] *was* as the [f]frame of a city on the south.

3 And he brought me thither, and, behold, *there was* [h]a man, whose appearance *was* like the appearance of brass, with [i]a line of flax in his hand, and a measuring reed; and he stood [k]in the gate.

4 And the man said unto me, Son of man, [l]behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.

5 And, behold, [m]a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long*, by the cubit and an [n]hand-breadth; [o]so he measured the breadth of the building one reed, and the height one reed.

6 ¶ Then came he unto [p]the gate which looketh toward the east,[5] and went up the [q]stairs thereof, and measured the [r]threshold of the gate, *which was* one reed broad, and the other threshold *of the gate, which was* one reed broad.

7 And *every* [s]little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits, and the threshold of the gate, by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts[6] thereof, two cubits; and the porch of the gate *was* inward.

10 And the [t]little chambers of the gate eastward *were* three on this side, and three on that

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nown. How humbling it is to nature when because of judgments on sin men become degraded like beasts! But wise are all his dispensations: his judgments on the wicked are according to justice, and an encouragement to the faith and hope of the people. True penitents are willing to bear their shame, and wonder at the mercy mingled with their sufferings. And when we return to God, he will return to us, and lift upon us the light of his countenance. But it is truly delightful when his kindness towards his people silences all the reflections of their enemies against him; and when he eminently bestows upon them his presence and Spirit, and assures them of their everlasting relation to and enjoyment of himself.

CHAPTER XL. Ver. 2, 3. The *high mountain* may denote the conspicuous firmness and heavenly nature of the gospel church. The man appearing as *brass* denotes Jesus Christ in his strength, stability, duration, debasement, and glory. His *line* and *reed* represent the Scriptures, by which everything in the doctrine, worship, or discipline of his church ought to be measured. His *standing in the gate* may represent him as the only door and way of our access to God, and to his church above or below. 4. This, and ch. 44. 5, compared with ch. 43. 10–14, containing most solemn charges for both ministers and people to remark and regard everything in the form of the gospel church, directs an awful rebuke to those who, affecting to put asunder what God hath joined, contemn and decry the forms of worship and the government and discipline of the gospel church, as not appointed in the Scriptures, and not much worthy of a Christian's regard.

Ver. 5–49—ch. xli. xlii. xliii. The temple and its furniture, described in this and the three following chapters, represent the church, particularly in the apostolic and millennial state. The *measuring* of everything by Christ with a *line* and *reed*, denotes that everything in it is appointed by Christ in his Word; and nothing ought to be admitted but what is answerable to and founded on that Word. The *wall* denotes her divine protection and surrounding discipline and government. The *courts*, at least the outward, may denote her visible state; and the *inner court*, and especially the *sanctuary*, may allude to her invisible state of eminent fellowship with God in Christ. The *separate building* at the west end may represent the state of glory. The large *gates*, *doors*, and *porches* may signify Jesus Christ as the means of our abundant access to God; but the *porch of the sanctuary* may denote him as a supporter, hiding-place, and house of prayer for his people. The *stairs*

side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured 'the breadth of the entry of the gate, ten cubits; *and* the length[7] of the gate, thirteen cubits.

12 The space[8] also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side; and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits,[9] door against door.

14 He made also posts[1] of threescore cubits, even unto the post of the [u]court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.[2]

16 And *there were* narrow[3] windows to the little chambers, and to their posts within the gate round about, and likewise to the arches:[4] and windows *were* round about inward:[5] and upon[v] *each* post *were* [x]palm-trees.

17 Then brought he me into [y]the outward court, and, lo, *there were* chambers,[6] and a pavement made for the court round about: [z]thirty chambers *were* upon [a]the pavement.

18 And the pavement by the side of the gates, over against[7] the length of the gates, *was* the lower pavement.

19 Then he measured the breadth, from the forefront of the lower gate [b]unto the forefront of the inner court without,[8] an hundred cubits eastward and northward.

20 ¶ And[c] the gate of the outward court, that looked[9] toward the north, he measured the length thereof, and the breadth thereof.

21 And the [d]little chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the arches[1] thereof, were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And [e]their windows, and their arches, and their palm-trees, *were* after the measure of the gate that looketh toward the east; and [g]they went up unto it by seven steps; and the arches thereof *were* before them.[2]

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he [h]measured from gate to gate an hundred cubits.

24 ¶ After[i] that he brought me toward the south, and, behold, a gate toward the south: and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* [k]windows in it, and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* [l]seven steps to go up to it, and the arches thereof *were* before them: and it had [t]palm-trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south: and [n]he measured from gate to gate toward the south an hundred cubits.

28 And[o] he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the [p]little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* [q]windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the [r]arches round about *were* five and twenty cubits long,[3] and five [4]cubits [5]broad.

31 And the arches thereof *were* toward[6] the outer court; and [s]palm-trees *were* upon the posts thereof: and the going up to it *had* [t]eight steps.

32 ¶ And[u] he brought me into the inner court toward the east; and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures, and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side and on that side: and the going up to it *had* [v]eight steps.

35 ¶ And[x] he brought me to the north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

d ver.7,10-16. *e* See ver.16. *f* ver.6,31,34,37. Ps.84.7. 1 Co.13.9. 2 Pe.1.5-9. Ep.4.13. Jno.17.9. Pr.4.18. Re.10.7, 11.15.

g See ver.16,22,26,29,31,34,37. Ps.92.12. Re.7.9. *h* Th.2.10,20. 1 Co.4.15. Ga.4.19. Mat.4.19. *i* ver.20,32,90,34,37. Ho.6.3. Mat.13.43. 1 Co.13.9,10,12. Ep.4.12,13. Ph.2.2,3. 1 Th.2.10. 2 Pe.1.5-9. 3.18. *k* See ver.16-34; ch.44.4,47.2. *l* See ver.28-31. *m* See ver.1,6,20,31, 37,49.

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1 He.7.25. Is.6.3. Ep.2.18. Re.4.11, 5.11, 7.9, 11.15. 2 Ch.4.9. 1 Ki.6.36. 2 Ch.4.9. 3 Or, *narrowed*. 4 Heb. *closed*. 5 Or, *streight and twenty cubits* being fifteen for the opening of the gate, and twelve for the two chambers, &c. 1 Or, *porches*. Ps.5.7, 84.10, 92.13. 2 Ki.9.2. Ca.5.14. Da.9.21. Ti.3.15. 6 ch.42.1. Ex.27.9, 38.9, 15, 18, 84.2, 3, 87.2, 100.4, 18. 34.2. 2 Ch.6.13. 7 Or, *from the forefront of the porch* from the outward point (ch.42.15, &c.) to the inner side which looks into the court, ver.47, 41, 42, excluding the thickness of the walls (ver.6), the chambers and the spaces between them, ver.7, &c. 8 Heb. *facing*, ver.15. 1 Ki.6.4. 1 Ch.7.9. 2 Ch.3.16, 7.21, 84. 1 Ki.6.20, 8.ch.41.15. 9 Or, *galleries* or *porches*, ver.21, 30. 10 Or, *windows*. 11 Mat.4.22. 1 Th.2. 19,20. Ga.2.16. 12 Ch.7.7,8. Ps.92.13. Re.7.9. 13 Ki.11.2. 2 Ki.6.36. 2 Ki.25.4. 2 Ch.23.15. 24.21. 32.5. 14 Or, *storehouses*, ch.42.1, 2 Ki.6.8. Jn.14. 2.ch.8.32. See ver. 7.12. Re.21.12. 15 ch.45.5. *a* ch.7.3. Ps.1.6. ch.42.13,14. 16 Or, *equal to*, ch.7. ver.2. 17 ch.38.14. *b* ver.23,27. ch.42.20. 18 Or, *from without*. *c* Compare with ver.6, 19. 19 Heb. *whose face was*. 1 Or, *galleries* or *porches*, ver.26, 33. 2 *The arches there-of were before them.* The word translated 'arches' is also rendered 'porches or galleries;' but it is manifest that 'arches' is the proper translation. The existence of the arch at this period has been doubted or denied: Wilkinson, author of *Topography of Thebes*, has shown the existence of the arch more than 400 years anterior to the building of Solomon's temple. Instead of 'their arches,' Gesenius reads, 'suitable to them' corresponded with them. And if these stairs were constructed not with the narrow steps adopted in a Jewish building, but with the broad and sloping steps of an Italian palace, there are then, instead of having the steps within their spans, may have formed a kind of splendid substitute for the 7 grand flights of the ascent. See the variety of dimensions of gates, &c., ver.48, 49, &c. *k* ver.19. Ex.38.9, 10. 1 Ki.8.64. ch.9.2. 2 Ch.4.9. Ga.6.16. Phi.3.16. 1 ver.6 29. *j* ver.26,31. 1 Ki.6.4, 36. 42. 8.6. 6.6, 12, 20. Jer.22.7, 8. 26.10. 36.12. 95. *k* ver.6,22,26. Ps.3.18, 9.2. Ps.84.7. Ep.4.12, 13. *l* ver. 16. Ca.7.7, 8. Ps.92.12. Re.7.9. Is.41. 60.13. Mat.21.8. ch 47.12. Ps.1.3. *m* ver.19-24-47. *n* With ver.13. *o* ver.6,20, 22, 29, 33, 36, 38. 2 Ki.12.10, 2 Ch. 24.10-12. 2 Ch. 31. 11. Ne.13.19. 22.23. Je.36. 10. 39.10. 52.24. Ch.24.4, 5. Jno.2.14-16. Re 22.27. *q* See ver.16,22,26, *r* ver.6,26. 3 Or, *high*, ver.22. 4 For 'five cubits' some are disposed to adopt 'twenty-five,' recalling, in addition to the parallel passages, that a word has been lost out of the text. But if ver. 22,26,29,33,36, are to regulate this verse, then 'twenty-five' must also be changed to fifty, to bring them to correspondence. In a passage, the whole of which is confessedly obscure, is it not better to acknowledge ignorance as to why the record is so, than, without any authority beyond conjecture, to subject the record to arbitrary alteration? C. 5 Heb. *breadth*. 6 Or, *like to those of*. *s* ver.16. Ca.7.7, 8. Ps.92.12. Re.7.9. *t* Th.2.19,20. 1 Co.4.15. Ga.4.19. Mat.4.19. *t* ver.22,26,34,37. Ho.6.3. Mat.13.43. 1 Co.13.9, 10,12. Ep.4.12,13. Ph.2.2,3. 3.14. 2 Th.2.10. 2 Pe.1.5-9. 3.18. *u* See ver.28-31. *v* See ver.1,6,20,31, 37,49. *x* See ver.26-34; ch.44.4,47.2.

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at the different thresholds may mark out our deliberate and gradual entrance into the visible and invisible church, and to fellowship with God; and our gradual increase in gifts and grace. The *foundations* and *pavements* represent Jesus Christ and his inspired oracles as the foundation of the church, of every true member, of all saving grace, and of every good work in it. The *posts* and *pillars* denote fundamental truths, gospel promises, faithful ministers, and zealous saints. *Palm-trees* alternately mingled with *cherubims* in the engravings, denote saints attended and assisted by angels and ministers. *Windows* represent ministers and ordinances, by which we obtain the light and air of life. The *altar of burnt-offering* and *sacrifices* are to be referred to Christ in his person and righteousness. The *altar of incense* represents him in his all-procuring intercession. The *chamber for washing* the sacrifices may denote baptism; in which saints, those spiritual oblations, are washed in the blood and Spirit of the Lamb. The *eight tables* of hewn stone, with the *knives* on them, may signify the divinely-appointed, permanent, and frequently dispensed ordinance of the Lord's supper; in which Christ crucified, and our sins as the cause of his death, are affectingly presented to our view. The *chambers*, built on the inside of the wall of the court and outside of the wall of the temple, may denote particular churches, worshipping assemblies,

37 And the posts thereof *were* toward the outer court; and palm-trees[7] *were* upon the posts thereof on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof, *were* by the posts of the gates, where [y]they washed the burnt-offering.[8]

39 ¶ And in the porch of the gate *were* two tables[z] on this side, and two tables on that side, to slay thereon the [a]burnt-offering, and the sin-offering, and the trespass-offering.

40 And at the side without, as one goeth up[9] to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices.*

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid [b]the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* [1]hooks,[2] an hand broad, fastened round about: and [c]upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers[d] of the [e]singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate, *having* [f]the prospect toward the north.

45 And he said unto me, This chamber,[3] whose prospect *is* toward the south, *is* for [h]the priests, the keepers of the charge[4] of the house.

A.M. cir. 3490.
B.C. cir. 514.

7 Most probably the chambers were carved in wise imitation of the palm-tree—the emblem of upright men, fruitful and flourishing in good works. Ps. 92. 12, &c.

y Le. 1. 9. 1 Pe. 3. 21. Tit. 3. 5. Heb. 9. 10, 13, 19, &c. 10. 22. Rev. 1. 5.

8 The washing place of the sacrifices was by the posts of the gates, the emblem of that spiritual washing without which no man can enter into the kingdom of God, Jn. 3. 5, or present his body a living sacrifice, holy, acceptable to God, Rom. 12. 1, &c.

z 2 Co. 3. 3. Ex. 16. 28, 29, 31, 32, 34. Is. 30. 8. Ez. 43. 11. Ha. 2. 2. Lu. 1. 63. Is. 8. 1. Re. 5. 12. Le. 8. 10, &c.

a Le. 1. 2, 3, 10. 6. 5, 25. 10. 16. 7. 1. Is. 53. 10. He. 10. 1, 14.

9 Or, *at the step.*

b Ac. 7. 7. 22. 3. Is. 53. 4–6. Zec. 12. 10. 13. 7.

1 Or, *endirons, or the two hearth-stones.*

2 The rabbins describe eight pillars covered with cedar, having three rows of hooks, from the highest of which the priests suspended the hallocks: from the second the sanguinal from the lowest the lambs. But some for 'hooks' read 'ledges' —borders to prevent the instruments from falling off.—*C.*

c 2 Co. 10. 16, 17. 11. 23–26. Mat. 26. 26–28.

d See ver. 7, 10, 20.

e 1 Ch. 6. 31, 32. Ep. 5. 19. Col. 3. 16. Re. 14. 2, 3. Ep. 1. 6. 2. 11, 12.

Ch. 3. 5.

f *Their chamber*—not a single chamber, but in modern language a suite of rooms opening into one common gallery. —*C.*

g Le. 8. 35. Nu. 18. 5, 23, 32, 38. 1 Ch. 6. 49. 23. 28. 2 Ch. 13. 10, 11. Ps. 134. 1. Mal. 1. 4–7. 1 Ti. 5. 17. Re. 1. 6. 5. 1 Pe. 2. 5. Re. 1. 6. 7.

4 Or, *ward* or *ordinance:* and so ver. 40.

* The dimensions of this 'post of the porch' show that it was not of wood, as the word would suggest, but either a single stone of large dimensions, or a statelier structure of painted work.—*C.*

h Nu. 18. 3. Le. 6. 12. 22. 1 Ki. 8. 63, 65. ch. 44. 15, 16. 2 Ki. 11. 18. 1 Co. 9. 13, 14. 1 Ti. 4. 14.

i Or, *justone,* Ac. 7. 46. 1 Ch. 22. 5. Je. 31. 39. ch. 43. 13, 14. 44. 15, 16. 1 Ki. 6. 7.

k Ro. 1. 9, 10. Ep. 2. 18. 3. 12. 1 Jn. 5. 14.

l ver. 1, 2. 42. 15. ch. 43. 13, &c. 1 Ki. 7. 13, 15.

m 2 Ki. 6. 3. Jn. 10. 7, 9. 14. 6. Ro. 5. 2.

n See note 1 in first column.

o 2 Ki. 6. 3.

p ver. 21. 25, 29.

1 Praised by the same as Jachin and Boaz set up by Solomon, 1 Ki. 7. 21. —*C.*

q ver. 48. 1 Ki. 7. 21. 2 Ch. 3. 17. Re. 3. 12. Ga. 2. 9. 1 Ki. 6. 2, 3. 2 Ch. 4. 1. 1 Ki. 6. 20. 2 Ch. 3. 8. 1 Ki. 6. 16. 2 Ch. 3. 8.

CHAP. XLI.

a 1 Ch. 23. 32. 2 Co. 3. 6.

b 2 Ki. 6. 2. Re. 21. 3, 15, 16. 1 Co. 3. 16. 2 Co. 6. 16. Ep. 2. 21. Zec. 6. 12, 13. Mat. 19. 18.

1 Hitherto the prophet has been describing the courts which surrounded the temple or shrine, with their gates, guard-rooms, store-chambers, and chambers for the attendant priests and Levites. Here he directs attention to the shrine itself. Sometimes the word temple is employed to denote the whole structure, including the courts: at other times it is restricted to the shrine or temple-proper. —*P.*

2 Or, *covering,* Ex. 36. 12.

3 *The tabernacle*—most probably an awning over the doorway.—*C.*

4 Or, *entrance.* Is. 57. 8. 65. 8. Ep. 2. 18. 1 Th. 1. 9. Ac. 4. 12.

5 *The breadth of the door was ten cubits.* This was the inner door leading into the sanctuary. *The sides*—the folding leaves of the door.—*C.*

c 2 Ch. 3. 5, 8. 1 Ki. 6. 2, 17.

6 To the holy of holies.

7 'The door' (that is, the width of the door) 'six cubits, and the breadth of door' (that is, of the wall in which the door was placed) 'seven cubits.—*C.*

46 And the chamber whose prospect *is* toward the north *is* for the priests, the [i]keepers of the charge of the altar: these *are* the sons of Zadok,[5] among the sons of Levi, [j]which come near to the LORD to minister unto him.

47 So [k]he measured the court, an hundred cubits long, and an hundred cubits broad, four square, and the altar *that was* before the house.

48 ¶ And he brought me to the [l]porch[6] of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The[n] length of the porch *was* twenty cubits, and the breadth eleven cubits: and *he brought me* by the [o]steps whereby they went up to it; and *there were* pillars[7] by the [p]posts, one on this side, and another on that side.

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he[a] brought me to [b]the temple,[1] and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the [2]tabernacle.[3]

2 And the breadth of the door[4] *was* ten cubits;[5] and the sides of the door *were* five cubits on the one side, and five cubits on the other side; and he measured the length thereof, [c]forty cubits, and the breadth, twenty cubits.

3 Then went he inward,[6] and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.[7]

4 So he measured the length thereof, twenty

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and instituted ordinances, or evangelical offices, in which Christ's people are lodged, protected, taught, and comforted by him. The *enlarging* of some of these chambers, according to the *height of their stories,* by *their jutting into the principal wall,* imports that the more holy, heavenly, and dependent on God churches and Christians are, the more extensive is their gospel liberty. But the *narrowing the priests' chambers in the outward court towards the north as they ascended,* may denote, that the more eminent ministers are, they are the more exposed to persecution. The *void places* between and before the chambers may represent the abundant access there is to Christian churches and ordinances; and the light, liberty, and wholesome air of spiritual influence there enjoyed; and that our whole life ought to be an improvement of ordinances past, and preparation for what are in view. The *equal size of the chambers,* and the *equality of the things and measures* on different sides, gates, &c., may represent the equal privileges, power, and authority of churches and ministers, the identity of Christ, his Word, and ordinances, and the similarity of his people in every part of the world. The *five hundred reeds* of measure, for a vacant space on every side of the court, may denote the extent of the gospel church, and the remarkable distinction which ought to be kept up between her and the world. The *whole limit thereof round about being most holy,* imports that all her ordinances are holy and spiritual, not ceremonial and carnal; and that holiness ought to be the shining quality of every officer and member. The people's *never returning by the gate at which they entered* the court, but going out by that directly opposite, and with the prince in the midst of them, ch. 46. 9, 10, denotes that in fellowship with Christ we must go forward, from strength to strength, in all our attendance on ordinances, and never turn our back on God or his institutions. The appropriation of the east gate to the prince, ch. 44. 1–3; 46. 1–3, 8, may denote that Jesus alone approached to God directly and in the way of merit; and that it is only through him that we have access with boldness unto God. The *singers* and *Levites* may represent Christians as praising God and labouring in his service; and *priests* may denote ministers, who present Christ, the atoning sacrifice, to men, and attend on God's service; and saints, who by faith present him, themselves, and their services in him, to God.

Ver. 2, &c. This is confessedly one of the most obscure and difficult portions of the prophetical writings. The Jews forbade it to be read by any one under thirty years of age: and believe that many parts of it cannot be understood till Elias 'whom they expect, comes to explain them, and the Messiah 'for whom, after Elias, they look' shall come to carry the various regulations of the prophet into effect. Many Christian expositors have altogether refrained from comment. But as 'all Scripture is profitable,' it is right, in the spirit of humility and prayer, to attempt its elucidation. The chief sources of elucidation are two: (1) Particular internal statements affording a key to the rest. (2) Comparison with New Testament prophecies. Of the first kind is the appearance of 'the man,' ch. 43. 6, 7, who is evidently the same as in ch. 40. 3, 4, and who declares the house to be 'the place of his throne,' 'where he would dwell in the midst of the children of Israel for ever,' and to refer to a period when 'his holy name the house of Israel should no more defile.' This enthroned man (comp. ch. 1. 26; 2. 4), this immortal king, can be no other than Messiah himself, and this house an architectural emblem of his church, which is 'God's building,' who, as 'lively stones,' are reared into 'a spiritual house,' 'built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth up an holy temple to the Lord,' Eze. 48. 35; 1 Co. 3. 9; Ep. 2. 21; 1 Pe. 2. 5. The second source of elucidation leads to the comparison of ch. 43. 7; 47. 1, 7, 12 with Re. 22. 1–3; also ch. 43. 2, 4 with Re. 21. 23, and ch. 48. 30–35 with Re. 21. 12: which, though but a part of the evident points of comparison, seem to identify the two visions beyond question. See Is. 2. 2; Zec. 6. 12, 13; He. 12. 22; Re. 3. 12. *C.*

Ver. 10. The entrance to the outward court, ver. 17, seems to have been through a porch extending inward, ver. 9, with doors at each end: and on the right and left hand of this porch or passage were three lodges of a reed square each, for the use of the porters or guards, with a space of five cubits between them. *C.*

Ver. 11. *The breadth of the entry*—not the width of the entrance, but the thickness of the wall, see ver. 5. *The length of the gate*—the width of the entrance—*thirteen cubits;* probably in allusion to the thirteen tribes—the real number, Levi being included. *C.*

Ver. 12. *The space before the little chambers*—not before the three chambers inward, but before the two in front. The Hebrew word translated *space,* signifies also a border, and is, not improbably, a projecting cornice. *C.*

REFLECTIONS.—Ministers have constant need to be taught by Christ, and carefully to attend to, believe, and practise themselves what they declare to others. Everything which they speak or act should be carefully compared with the measuring line and reed of God's Word: and scripture should be compared with scripture in order to understand it. Yea, and much earnest prayer and humility is requisite in searching and explaining the oracles of God. But how similar in substance is all the true worship of God in the world; in the most mysterious ceremonies of his institution, if properly considered, we behold the glory of the Redeemer, the method of his salvation, the graces of his Spirit, and the eternal blessings of his kingdom.

CHAPTER XLI. REFLECTIONS.—If I diligently improve the instructions given me in the Lord's courts on earth, I shall quickly be admitted into the temple eternal in the heavens. If I diligently attend to and profit by the plain parts of religion, I shall quickly be brought into further acquaintance with the mysteries of the kingdom. And the higher I build for glory, the more shall my heart be enlarged in faith, love, and heaven-mindedness. Let my stature, then, under all

cubits, and the breadth [d]twenty cubits, before the temple; and he said unto me, This *is* the most holy *place*.

5 After he measured the [e]wall of the house six cubits; and the breadth of *every* [g]side-chamber four cubits, round about the house on every side.

6 And the side-chambers[8] *were* three, one over another,[9] and thirty in order;[1] and they entered[h] into the wall which *was* of the house for the side-chambers round about, that they might have hold,[2] but they had not hold in the wall[3] of the house.

7 And [4]*there was* an enlarging and a winding[5] about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so [i]increased[6] *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the [j]foundations of the side-chambers *were* a [k]full reed of six great cubits.[7]

9 The thickness of the wall, which *was* for the side-chamber[8] without, *was* five cubits;[9] and *that* which *was* left *was* the place of the side-chambers that *were* within.

10 And between the [l]chambers[2] *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward[l] *the place that was* left, [m]one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate[e] place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long;[3] and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place[4] toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the galleries[5] thereof on the one side, and on the other side, an hundred cubits,[6]

A.M. cir. 3430.
B.C. cir. 574.

d 1 Ki. 6. 20. 2 Ch. 3. 8. Re. 21. 2, 9, 10, 16.

e Re. 21. 15, 16, 17.

f ch. 40. 2—16. 1 Ki. 6. 5, 6. Ch. 3. 4, 8, 9, 4. Is. 66. 20, 21.

g *The side chambers* are described by Josephus as three stories in height, thirty chambers in each story. They are called "side chambers," because built at least round three sides of the temple.—*C.*

h Heb. *side chamber over side chamber.*

i Or, *three and thirty times*; *feet.*

k 1 Ki. 6. 6, 10. Mat. 7. 24, 26. 1 Co. 3. 3, 9, 10, 12, 15. 2 Pe. 1. 5.

l Heb. *he holden.*

m *They had not hold on the wall.* That is, there were no projections in the wall to admit joists; but as each story was contracted a cubit so as to form a ledge upon which the end of the joists rested.—*C.*

n Heb. *it was made broader, and went round.*

o A winding staircase.

p 1 Ki. 6. 8. Ps. 84. 7. Mat. 23. 37. Ju. 15. 8. Ep. 4. 16. 1 Th. 5. 9. 1 Ti. 6. 12, 19. 1 Pe. 1. 5—9, 18. Is. 49. 19, 20. 60. 4, 5.

q The external post of the chambers being very peculiar, and the corresponding side of the temple-wall decreasing a cubit at every story, the chambers consequently increasing in breadth as they ascended.—*C.*

r Ne. 2. 14, 17. Ep. 2. 20. 1 Co. 3. 11. Is. 28. 16. Mat. 16. 18.

s ch. 40. 5.

t *Great cubits*—the cubit used by the guide of the prophet.—*C.*

u Chambers, as ver. 3 ch. 42. 1, 4.

v *Five*—ordinary cubits, which left a gallery or passage common to each story.—*C.*

w I.e., these, ch. 40. 44, 45.

x The word rendered "chambers" in this place being different from the word used before, this verse is supposed to describe another range of rooms parallel to the outer chamber, with a passage of 10 cubits between.—*Greenfield.*

y ver 10. Is. 26. 2, 60. 11, 18. Re. 21. 12, 13, 25. Lu. 14. 22, 23.

z Is. 41. 15. 45. 2, 11, 12. 60. 11, 12, 13. Zec. 2. 1—5. 6. 9, 20—23. ch. 40. 3. Ep. 3. 6, 8. Mar. 16. 15, 16.

a ch. 42. 1, 10, 13; ver. 10—14. Re. 21. 27. 22. 14, 15.

b All the walls included.

c *Separate place.* Whether this was a building or a court does not distinctly appear.—*Query*, May it not have been an hospital for the priests and Levites in case of sudden or extreme disease? See 2 Ki. 15. 5.—*C.*

d Or, *several walks*, or *walks with pillars.* Ex. 3. 7. 1 Ki. 7. 5. Jn. 14. 23; 17. 24. Re. 21. 3; 22. 3.

e From ver. 13 it would appear that all the buildings of the temple occupied an area of 200 square cubits, say 175 British feet. But this was independent of the numerous courts, lodges, and storehouses which occupied a much larger space. The temple of Herod Josephus estimated as covering an area of half a mile square.—*Antiq.* b. xv. c. 14.—*C.*

f ver 3 ch. 41. 15.

g See ch. 40. 16 and ver. 16. 1 Ki. 6. 4. Jer. 52. 1 Jn. 3. 35.

h Or, *answerable to.*

i Heb. *ceiling of wood.*

k Or, *and the groundsills the measure of a reed.*

l The windows that is, the openings for glass was not used—were covered with lattice-work, as is still common in the East, and in many parts of Europe during the heat of summer.—*C.*

m The windows enlarged were the lintel of the door at the east, and continued in that height round the temple to the place of the sanctuary, which had no windows, but was the emblem of that impenetrable darkness in which God hides himself from human discovery—while yet he covereth himself with light, and hath in him no darkness at all. Ps. 18. 11; 104. 2. 1 Jn. 1. 5. Which appearent contradictions are solved by this fact—that to the weak eye, the strongest light is the greatest darkness.—*C.*

n Heb. *measures.*

o 1 Ki. 6. 29; 7. 36. 2 Ch. 3. 7. Ps. 34. 7. He. 1. 14. Mat. 18. 10. Ps. 92. 12, 13. Ca. 7. 7, 8. Re. 7. 9. Ps. 1. 3.

p ch. 1. 10, 19. 14, 20. Re. 4. 7—9.

q ch. 1. 18. He. 1. 14; 12. 22. 1 Pe. 1. 12. Lu. 15. 7, 10. 2 Pe. 2. 11. Ac. 26. 18. Col. 1. 28. 1 Jn. 4. 17.

r Ps. 22. 4. Ne. 14. 6—8.

s Heb. *four*, ch. 40. 15. 1 Ki. 6. 33.

t 1 Ch. 30. 1—3. 1 Ki. 6. 20, 22. 2 Ch. 4. 19. Ne. 8. 3. Ho. 14. 2. Ps. 79. 24, 25. 1 Jn. 2. 1, 2. Jn. 17. 9, 19, 20. 24.

u *The altar of wood.* This must signify the altar of incense, which was covered with plates of gold.—*C.*

x ch. 41. 16. Pr. 9. 2. Ca. 2. 13. 5. 1. Is. 25. 6. Re. 3. 20. Mal. 1. 2. Mat. 8. 11. with Mal. 1. 7, 12. 1 Ex. 30. 8.

a The holy place had one, and the most holy place another.

b ch. 40. 48. 1 Ki. 6. 31—35.

c See ver. 25. ch. 1 Ki. 6. 32, 35.

d Is. 60. 7, 9. 66. 6. Ep. 2. 16. 1 Co. 10. 9.

e ver. 17, 18.

f ver. 15. ch. 40. 16. 1 Ki. 6. 4. 2 Ch. 3. 16; 5. 7. Ju. 2. 10. Je. 5. 35.

CHAP. XLII.

a ch. xli. 12. 1 Ch. 3. 5.

b ch. 40. 20; 41. 12 Re. 11. 2.

1 Chambers, as ch. 41. 9; ver. 4.

2 *Chamber*—not a single chamber, but a range of chambers of three stories, situated in the court outer from the temple, but not outer near the city.—*C.*

with [p]the inner temple, and the porches of the court;

16 The door-posts, and the [q]narrow windows, and the galleries round about on their three stories, over against[7] the door, ceiled with [8]wood round about, and from the ground up to the windows,[9] and the windows *were* covered;[1]

17 To that above the door,[2] even unto the inner house and without, and by all the wall round about, within and without, by [3]measure.

18 And *it was* made with [r]cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub; and *every* cherub had [s]two faces;

19 So that the face of a man [t]*was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From[u] the ground unto above the door *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The posts[4] of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other.*

22 The[v] altar of wood[5] *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* [w]the table that *is* [v]before the LORD.

23 And the temple and the sanctuary had two doors.[6]

24 And the doors had [x]two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door.*

25 And[a] *there were* made on them, on the [b]doors of the temple, cherubims and palm-trees, like as *were* made upon the [c]walls, and *there were* thick planks upon the face of the porch without.

26 And[d] *there were* narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAPTER XLII.

1 *The chambers for the priests.* 13 *The use thereof.* 15 *The measures of the outward court.*

THEN he[a] brought me forth into the [b]outer court, the way toward the north, and he brought me into the [1]chamber[2] that *was* over

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my pressures, be as the palm-tree, ever fat and flourishing. And since I serve with and am ministered to by angels and ministers, let my conversation be as becometh the gospel of Christ.

CHAPTER XLII. REFLECTIONS.—Let me bless the Lord for his numerous but simple gospel ordinances, and the extensive enlargement of them; but especially for the many and large mansions in the Father's house above. Great is the privilege of converse with fellow-Christians, and of opportunity to attend on the Lord without distraction. A great difference ought to be put between common and sacred things. And alas! an impassable wall of separation excludes impenitent sinners from the blessings and benefits of Christ's church and kingdom, and will exclude them for ever from his presence in glory.

CHAPTER XLIII. Ver. 7–9. Their whoredom denotes their idolatry. The *carcasses of their kings*, or Molech, denote their idols infinitely loathsome and detestable to God. Their *thresholds* and *posts*, erected in opposition to God's, are their temples, altars, and inventions in worship, which they set up in opposition to him.

REFLECTIONS.—The different visits which God makes to his people are much alike, and serve to confirm one another; and it is but for a small moment he withdraws, when he returns in kindness. His glory manifested in his church is her principal ornament, furniture, and source of felicity. But it is through Jesus Christ, as with us, that we can have communion with him, or hear his voice with comfort. And if his goodness lead us not to repentance, nothing will. Yea, his pardon of sins renders them peculiarly loathsome and detestable. But, alas! how often the greatest abominations are found placed by men in God's own temple, his church, his worship, and their heart! No wonder that he is highly provoked herewith. But such as improve his goodness, received to his glory, and to their own self-loathing and debasement, shall experience it more and more.—The whole of our salvation is

against the [c]separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* [d]fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* [e]gallery against gallery in three *stories*.

4 And before the chambers[3] *was* [f]a walk of ten cubits breadth inward, [h]a way of one cubit: and their doors toward the north.

5 Now, the upper chambers *were* shorter:[4] for the galleries were [i]higher than these,[5] than the lower, and than the middlemost of the building.[6]

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened [j]more than the lowest and the middlemost from the ground.

7 And the [k]wall that *was* without over against the chambers, toward the outer court, on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And from under[7] these chambers *was* the entry[8] on the east side, as one goeth[9] into them from the outer court.

10 The chambers *were* in the thickness[1] of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the [l]way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they; and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy chambers, where the priests that [m]approach unto the LORD shall [o]eat the most holy things: there shall they lay[p] the most holy things, and the [q]meat-offering, and the [r]sin-offering, and the [s]trespass-offering; for the place *is* holy.

14 When the priests enter therein, then [t]shall they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on [u]other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now, when he had made an end of [v]measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side[2] with the [w]measuring reed, [y]five hundred reeds,[8] with the measuring reed round about.

17 He measured the north side five hundred reeds, with the measuring reed round about.

18 He measured the south side five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds, with the measuring reed.

20 He measured it by the [z]four sides: it had a [a]wall round about, five hundred *reeds* long, and five hundred broad, to make a [b]separation between the sanctuary and the profane place.

CHAPTER XLIII.

1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindered God's presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

AFTERWARD he[a] brought me to the gate, *even* the [b]gate that looketh toward the east:

2 And, behold, [c]the glory of the God of Israel came from the way of the east, and [d]his voice *was* like a noise of many waters: and [e]the earth shined with his [f]glory.[2]

3 And *it was* [g]according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city;[3] and the visions *were* like the vision that I [h]saw by the river Chebar: and I fell upon my face.

4 And the glory of the LORD came into the house, [i]by the way of the gate whose prospect *is* toward the east.

5 So[j] the spirit took me up, and brought me [k]into the inner court; and, behold, [l]the glory of the LORD filled the house.

6 And I heard *him* [m]speaking unto me out of the house; and the man [o]stood by me.

7 ¶ And he said unto me, Son of man, [p]the place of my throne, and the place of the soles of my feet, where I will [q]dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel [r]no more defile,

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A.M. cir. 3430.
B.C. cir. 574.

[c] See ch. 41. 12.
[d] ch. 40. 15.
[e] ch. 41. 5, 16. Ca. 1. 17. 5. Je. 32. 2. 33. 1. 37. 21. 39. 14. Ac. 21. 34, 37. 22. 3. 23. 10, 16, 32.
[3] Does this mean, as Greenfield supposes, that there were two ranges of chambers, with a passage of 20 cubits between them? or does it mean that there was a walk of 10 cubits railed off from the court, with a rising step of a cubit breadth running along the whole front? It is certain there could not be two opposite ranges of chambers, opening into a common passage, as all their doors were toward the north.—C.
[f] ver. 11. Je. 1. 6. Ps. 119. 32, 96. 144. 12. Ke. 21. 14.
[h] Mat. 7. 14. Lu. 13. 24. Ac. 4. 12. 5. 41. 14. 22. Ps. 16. 11.
[4] According to Greenfield the upper chambers had balconies or galleries in front, which were not supported by pillars, but rested on the wall, which was contracted at the second story, and again at the third, and so narrowed the lower chambers. But if this be the meaning, the chambers must have been reached in covered with such great stones as are often seen in ancient eastern buildings; for upon no other principle of safety could the wall have been contracted inward, so as to leave a rest for the gallery on the outside, unless the wall was contracted equally from both sides, and each separate chamber formed a section of a cone.—C.
[i] Da. 1. 3. Mat. 10. 41, 42. 13. 23, 39. Re. 20. 4. 1 Co. 7. 21, 22.
[5] Or, *did eat of these.*
[6] Or, and *the building* consisted *of the lower and the middlemost.*
[j] Ke. 3. 4. 1 Co. 4. 11–13. 2 Co. 4. 8, 11. 12. 10. 7.
[k] ch. 40. 5. Jos. 2. 10. Ps. 34. 7. 135. 5, 6. Is. 5. 26. 49. 11. 60. 18. Je. 15. 20. Ho. 2. 18. Zec. 2. 5. 9. 8. 10. 3. 12. 3. 14. 5.
[7] Or, *from the place of.*
[8] Or, *he that brought me.*
[9] Or, *as he came.*
[1] Not in the wall itself, which was but five cubits—at the utmost, 8 feet 9 inches, ch. 41. 12; but in the 20 cubits breadth which the wall inclosed.—C.
[l] ver. 4.
[m] Le. 6. 26. 9. 7. 10. 3. 13. 14. Ex. 30. 20. De. 21. 5.
[o] Le. 16. 26. 22. 3, 10. 6. 17. 25, 29. 7. 1. Ga. 6. 6. 1 Co. 9. 13, 14.
[p] Ne. 13. 5. Le. 10. 12. Ju. 4. 8. 1 Co. 6. 15. 2 Co. 6. 16, 17. He. 10. 22. 1 Pe. 2. 5, 11, 12.
[q] Le. 2. 3, 10.
[r] Nu. 18. 9, 10.
[s] Le. 6. 14, &c.
[t] ch. 44. 27–29. Lu. 9. 62. 2 Ti. 2. 4. Ko. 12. 7. Col. 4. 17. Is. 61. 10.

* Estimating the reed at 10½ feet, will give a square of nearly an English mile on each side; not only surpassing Solomon's (see chap. 41. 15), but nearly equal to the whole city of Jerusalem, which, at the greatest, never exceeded 4½ miles in circumference (Josephus *Wars*, b. vi. c. 6). A magnitude which shows that the prophet does not describe Solomon's temple, nor any of its restorations, nor any temple ever to be literally built; but under architectural emblems, a spiritual temple which will embrace, not merely Mount Zion, the visible church, but Jerusalem, the potential kingdom.—C.

A.M. cir. 3430.
B.C. cir. 574.

[u] Zec. 3. 4, 5. 2 Ti. 2. 21–23. 1 Pe. 5. 3. 1 Co. 8. 13. 1 Th. 2. 3–10. 1 Ti. 4. 12.
[v] ch. 40. 21–49; xli; ver. 1. 42. ch. 46. 5. Joel 3. 17. Zec. 14. 20, 21. Re. 21. 27. 22. 3, 14, 15.
[2] Heb. *wind.*
[w] ch. 40. 3. 47. 3. Zec. 2. 1. Re. 11. 1, 2. 21. 15. De. 8. 15. Ps. 120. Mat. 28. 20. Jn. 8. 20. Ac. 47. 11.
[y] Re. 11. 15. Ro. 10. 18. 1 Ti. 1. 9. 2.
[3] See note [2] in first column.
[z] Ke. 21. 16.
[a] ch. 40. 5. 42. 2. Co. 2. 9. Is. 32. 20. 2. 17. 3. 60. 18. Mi. 7. 11. Zec. 2. 5.
[b] Le. 10. 10. 1 Co. 1. 2. Ju. 17. 18. 2 Co. 6. 17. 1 Pe. 2. 9. 1 Ti. 2. 15. 1 Th. 4. 3. Ga. 5. 19–23.

CHAP. XLIII.

[a] 1 Co. 3. 1, 2. He. 5. 12.
[b] ch. 10. 19. 44. 1. 46. 1.
[c] ch. 1. 28. 9. 3. 10. 19. 11. 23. Re. 7. 2. 18. 12.
[d] ch. 1. 24. Re. 1. 15. 10. 3, 6. Mat. 3. 9. 17. 5. Ac. 2. 2, 3, 6. Re. 14. 2. 19. 6. Th. 4. 16.
[e] ch. 10. 4. Re. 18. 1. Da. 12. 3. Hab. 3. 4. 2 Co. 4. 6. Ps. 104. 2. 1 Th. 2. 8. Is. 60. 1, 3. 4. 5. 9. 1.
[f] The Jews admit that five things that were in Solomon's temple were wanting in the second temple. These were, the visible glory—the ark and mercy-seat—the holy fire—the Urim and Thummim, and the spirit of prophecy. Therefore, as it is certain from measurement, the prophet does not describe Solomon's temple, so as appears from this admission, neither does he describe that of Zerubbabel and Joshua.—C.
[4] In ch. x and xi. the Shechinah glory is described as having passed out of the old temple by the east gate, and gone away from the city over the Mount of Olives. Here, in vision, the prophet sees it return to a new and glorious temple by the same way, through the same gate. This, its symbolic meaning, may be compared with Christ's promise in Mat. 28. 20, and with the outpouring of the Holy Spirit on the day of Pentecost.—*P.*
[g] ch. 1. 4–28. 8. 4. 9. 3. 10. 1–22. 82. 1.
[5] Or, *when I came to* prophesy *that the city should be destroyed.* See ch. 9. 1, 2. 10. 2. Je. 1. 10. ch. 13. 19, 23. 45. 32. 18.
[h] ch. 1. 3.
[i] ch. 10. 18, 19; ver. 1, 2; ch. 44. 2.
[j] ch. 3. 12, 14. 8. 3. 11. 24. 37. 1. 40. 2.
[k] Mat. 13. 11. 1 Co. 2. 10–12, 16. Ca. 1. 4. Ps. 43. 4.
[l] ch. 44. 4. 1 Ki. 8. 10, 11. Is. 6. 3. Hag. 2. 7, 9. Ex. 29. 43.
[m] ver. 2. 1. 1. 1. Re. 16. 1. Is. 66. 6. 2. 5.
[n] ch. 40. 3. Ps. 109. 31. 2 Ti. 4. 17.
[o] Ac. 7. 48, 49. Mat. 5. 34. Re. 22. 3. Je. 3. 17, 17. 12. 1 Ch. 28. 2. Ps. 99. 1, 5. 132. 13, 14.

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[p] Ex. 29. 45. Joel 3. 17. ch. 48. 35. Jn. 1. 14. Col. 2. 9. Mat. 28. 20. Re. 21. 3. 22. 3. He. 13. 5.
[q] ch. 39. 7. Ho. 11. 8. 2. 16, 17. Zec. 13. 2. 14. 20, 21, with Le. 26. 30. ch. xvi. xxiii. Je. 16. 18. ch. 23. 38, 39.

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of God. And no society is a church of his but so far as true holiness prevails in it. None of our performances can be accepted, unless our persons be accepted and sins pardoned through Jesus' blood. Nor can any performance be religious unless it spring from and be seasoned with real grace. There is great need for ministers to be signally prepared for their important work. And dreadful is the profaneness of those who rush at random into the sacred function. Blessed be God that Jesus Christ, by offering his own blood, has consecrated himself as our great High-priest, and as our Altar, upon which we are ordained to offer spiritual sacrifices well-pleasing to God.

CHAPTER XLIV. Ver. 10–31; with ch. 43. 19, 26, 27; 46. 20; 40. 46; 42. 1–14; 45. 4, 5, 19; 48. 10–12. By these priests are represented gospel ministers. Their being the *sons of Zadok*, the RIGHTEOUS ONE, not *Levites that went astray*, implies their being true and blameless children of Jesus Christ, and faithful preachers of his atonement as the substance of the gospel. Their *eight days' consecration along with the altar* imports their entrance on their work with great deliberation, much solemn prayer, noted application of Jesus' blood, and vigorous study of gospel holiness. Their being *clothed with linen*, not with *wool*, or *anything that causeth sweat*, imports their being arrayed

neither they, nor their kings, by their whoredom, nor by the carcasses[4] of their kings in their high places.

8 In their [a]setting of their threshold[5] by my thresholds, and their post by my posts, and the wall between me and them;[6] they have even defiled my holy name by their abominations that they have committed: wherefore [b]I have consumed them in mine anger.

9 Now[c] let them put away their whoredom, and the carcasses of their kings, far from me, and [d]I will dwell in the midst of them for ever.

10 ¶ Thou son of man, [e]show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the [f]pattern.[8]

11 And [g]if they be ashamed of all that they have done, [h]show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; [i]Upon the top of the mountain, the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.[1]

13 ¶ And these *are* the measures of the altar[a] after the cubits: the [b]cubit *is* a cubit and an hand-breadth; even the bottom[2] *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge[3] thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And [c]from the bottom *upon* the ground *even* to the lower settle[4] *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So the [h]altar[6] *shall be* four cubits; and from the altar[7] and upward *shall be* [d]four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, [e]square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long, and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his [g]stairs[8] shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD, These *are* the ordinances of the altar in the day when they shall make it, to [h]offer burnt-offerings thereon, and to sprinkle blood thereon.

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4 Some think that the royal sepulchres may have been included within the precincts of the temple, which was a profanation. See 2 Ki. 23. 16, 20. others understand by "carcasses of their kings," idols as lifeless as carcasses: others, sacrifices offered to Shiloom or Moloch, and the residence of the Jews to the worship of that horrid idol: others, this view the most probable.—C.

5 Building temples and altars to their idols beside God's temple and altar.—C.

6 Or, *for* there was but a *wall* between *me and them.*

a Heb. *the setting of their threshold of mine and their thresholds.*

b Heb. *I have consumed.*

c Jer. 3. 6, &c. Ex. 32. 33. Ro. 11. 9. Am. 9. 11. Jn. 11. 52.

d Or, *shall be numbered.*

e Pattern.—Middle (*conjecture*). The intent of measuring was what temples, in first to show how far the church has come short of the glory of God; and that, by ascertaining the divine uses of the different parts, we might learn our duty, and repent of her sins. ver. 10.—C.

f Or, *that they may be, &c.*

g Ho. 4. 5. Mat. 28. 20. 1 Co. 11. 2, 23. Ep. 2. 15. 2 Pe. 2. 4, 5. Mat. 17. 1, 19, 28, 17. 20, 10. 20, 28. 28. 19. 1. Mar. 10. 32, 5. Ac. 1. to Re. 22., with ch. 44. 5.

h ch. 40. 21. 42. 20. Ga. 4. 20. Is. 2. 2, 3. Ps. 93. 5. Joel 3. 17. Zec. 14. 20, 21. Ps. 87. 2, 3. 4. Mat. 5. 14. 5. 48. 1 Pe. 1. 15, 16. Phi. 4. 8. Re. 21. 27.

1 See note below.

a Ex. 27. 1. 2 Ch. 4. 1. ch. 43. 13. He. 13. 10. 1 Pe. 2. 5. Mat. 23. 19.

b ch. 40. 5, 41. 8.

2 Heb. *Bosom.*

3 Heb. *Lip.*

c Ch. 4. 1. Rev. 21. 3. He. 13. 12.

4 *Settle*, or "ledge," upon which the priests walked round the altar.—*Newcome.*

5 Heb. *Ariel*, that is, *the mountain of God.* Is. 29. 2, 7.

6 The words rendered "altar" in this verse are different. The first literally signifies "mountain of God," and may serve to explain why the church is so often compared to a mountain—the place of spiritual ascent and sacrifice. The second signifies, according to one view, "lion of God," according to another, "hearth of God;" which seems certainly the most natural description. —C.

7 Heb. *Ariel*, that is, *the lion of God*, Is. 29. 1, 2.

d Ex. 27. 2. He. 7. 25. 1 Co. 1. 30. Is. 6. 37. Mat. 28. 18.

e Is. 27. 2. 2 Ch. 4. 1.

f With Ex. 20. 26. 2 Ch. 4. 1. 1 Ki. 28. 32. ch. 8. 16. 2 Pe. 3. 18. 1. 5. 8. Ps. 84. 11. see ch. 40. 6. 1 Ki. 10. 8. Ne. 9. 4.

8 Heb. "Ascent." (*Boothroyth*). This was not literally by stairs, but by an inclined plane, for God forbad the priests to ascend to his altar by angular steps or stairs, Ex. 20. 26.—C.

g Le. 1. 5. 3. 8. He. 12. 24. 1 Co. 2. 2. 1. 23. Ga. 6. 14.

h "The law of the house" as set forth in

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B.C. cir. 574.

this verse is deserving of special note. In the tents of Moses and in the second temple, there were degrees of sacredness. Gentiles might enter the outer court. Jews came in a state of ceremonial purity were to enter the inner court. The court around the great altar was reserved exclusively for the priests, and only the high-priest was permitted to enter the "most holy." All who entered and worshipped in it were to be equal. All were to enjoy the privilege of approach to the very presence of God. Every individual was a minister of righteousness to himself.—*F.*

i Ch. 20. 40. 43. 12. 46. 20. 1 Co. 3. 11. 1 Ti. 3. 15. 2 Pe. 3. 2.

j ver. 20—26. ch. 43. 18, 19. Ex. 29. 10, &c. 36. Le. 8. 14, 15. 9. 8, 15. 16. 3. 2. Ch. 5. 12. 1 Co. 5. 7. Tit. 2. 14. 1 Jn. 2. 2. Ep. 5. 2. 1 Pe. 1. 2. 2. 24. 3. 18.

k Le. 4. 25, 30, 34. 8. 15. 9. 9. Ps. 118. 27. Ac. 13. 48, 50. Mar. 15. 10. 2 Co. 3. 6. 4. 5, 7. Col. 2. 21.

l ver. 27, 30. Ja. 2. 10. Ho. 8. 12. 9. 4, 5. 10. 12. 14. 2. 8. 4. 15. 7. 8.

m Ex. 29. 14. He. 13. 11, 12.

n No. 8. 5. 2 Co. 5. 21. Is. 53. 6. with Le. 4. 23.

o ver. 21. Ju. 17. 19. He. 5. 14. 24. Le. 14. 29, 31. 33.

p Ex. 29. 31. Le. 8. 22, ver. 25. 2 Co. 5. 21. He. 7. 26.

q Le. 2. 13. Nu. 18. 19. 2 Ch. 13. 5. Mar. 9. 13. Mar. 9. 50. Col. 4. 6. 1 Pe. 1. 15. Tit. 1. 13.

r ver. 30. Ex. 29. 35, 36. Le. 8. 33. 9. 1.

s Heb. *fill their hands*, Ex. 29. 24. Le. 8. 33.

t Le. 9. 1 Jn. 2. 1. 19. 26. Ac. 20. 7. 1 Co. 16. 2.

u ch. 40. 41. 1 Co. 8. 2. 2. 1. 13. 14. 24. Le. 2. 2. 11. 14.

1 Or, *thank-offerings.*

v ch. 20. 40, 41. Ho. 8. 13. 1 Pe. 2. 5. Ro. 6. 13. 12. 1. Ep. 1. 6. 2. 4—7. Col. 1. 19, 20. He. 10. 19—22.

CHAP. XLIV.

a ver. 27. ch. 43. 1, 4. 46. 1. Is. 8. 2. Ac. 7. 48.

b De. 2. 29. Ps. 132. 2. Ro. 11. 33. 35. Ep. 2. 12. ver. 2. ch. 46. 1.

1 No man—no common man—it is reserved for the prince. It appears from 1 Ch. 9. 18, that a particular gate was appropriated to the use of the king. The emblem of that "gate of righteousness," by which Messiah the king was to enter (Ps. 118. 19, 20), and of that authority and power by which he "opens and no man shuts; he shuts and no man opens," Re. 3. 7. In accordance with the Hebrew custom, and, not improbably, as a derivative from it, there are gates in some eastern cities which have been walled up on account of the entrance or departure of a king, so as to make certain that no inferior should ever use it.—*C.*

c ch. 43. 2, 4, with Ex. 24. 10. Is. 6. 1—5.

d 2 Ch. 6. 1. 23. 13. 34. 32. ch. 46. 2. 10. 34. 39. 24. 37. 25. Zec. 6. 12. Phi. 2. 8—11. Is. 53. 12. Je. 30. 21. Mat. 21. 27. 28. 18. 1 Ti. 6. 15. Re. 3. 7. Ga. 1. 12, 4. 26. 5. 1. Re. 3. 20.

e 2 Ch. 10. 18, &c.

f ch. 3. 23. 43. 2, 4, 5. Is. 6. 1. 3 Mag. 2. 7, 9.

g ch. 1. 28. 43. 3. Is. 6. 5.

19 And thou shalt give to the priests the Levites that be of the [a]seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, [j]a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* [k]on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou [l]cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it [m]in the appointed place of the house, without the sanctuary.

22 And on the second day thou shalt offer [n]a kid of the goats without blemish for a sin-offering; and they [o]shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and [q]a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall [r]cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven[s] days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar, and purify it; and they shall consecrate [s]themselves.

27 And when these days are expired, it shall be, *that* upon the [t]eighth day, and *so* forward, the priests shall make your [u]burnt-offerings upon the altar, and your peace-offerings;[1] and I will [v]accept you, saith the Lord GOD.

CHAPTER XLIV.

1 *The east gate assigned only to the prince.* 4 *The priests reproved for allowing strangers to pollute the sanctuary.* 9 *Idolaters incapable of the priest's office.* 15 *The sons of Zadok are accepted thereto.* 17 *Ordinances for the priests.*

THEN he brought me back the way of the gate of the [a]outward sanctuary, which looketh toward the east, and it *was* [b]shut.

2 Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man[1] shall enter in by it; because the LORD, the God of Israel, [c]hath entered in by it, therefore it shall be shut.

3 *It*[a] *is* for the prince; the prince, he shall sit in it to eat bread [d]before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and, behold, [g]the glory of the LORD filled the house of the LORD; and [h]I fell upon my face.

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with Jesus' blessed righteousness, his implanted grace, and a holy conversation; not with their own fatiguing, defiled, and defiling works; and their maintaining purity of doctrine, esteeming their work their pleasure, not their burden, and in neither being erroneous nor unsavoury. Their linen *bonnets* and *breeches* denote their gravity, modesty, chastity, and freedom from Antichristian whoredoms. Their laying *aside their fine robes*, and *wearing other garments when among the people*, may denote that, though they must only appear before God in the righteousness of his Son, yet, by a gospel conversation, they must recommend holiness to their hearers. Their *not sanctifying the people with their garments* may denote that they must indulge no vain glory of superiority to others in goodness, nor pretend to convey any holiness, merit, or safety to them. Their *neither shaving* their hair, nor *suffering it to grow long*, imports their abstinence from Popish superstition, pride,

5 And the LORD said unto me, Son of man, [1] mark well,[2] and behold with thine eyes, and hear with thine ears, all that [t]I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the [j]rebellious, *even* to the house of Israel, Thus saith the Lord GOD, O ye house of Israel, [k]let it suffice you of all your abominations,

7 In[l] that ye have brought *into my sanctuary* strangers,[3] uncircumcised[m] in[n] heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye [o]offer my bread, the fat and the blood, and they have [p]broken my covenant, because of all your abominations.

8 And [q]ye have not kept the charge of mine holy things: but ye have set keepers of my charge[4] in my sanctuary for yourselves.[5]

9 ¶ Thus saith the Lord GOD, [r]No stranger, uncircumcised in heart,[6] nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And [s]the Levites that are gone away far from me, when [u]Israel went astray, which went astray away from me after their idols; they shall even [v]bear their iniquity.

11 Yet[x] they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

12 Because[y] they ministered unto them before their idols, and [z]caused the house of Israel to fall into iniquity;[7] therefore have I lifted [a]up mine hand against them, saith the Lord GOD, and they shall [b]bear their iniquity.

13 And[c] they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place*,[8] but they shall [d]bear their shame, and their abominations which they have committed.

14 But[e] I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But[g] the priests the Levites, the [h]sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and [i]they shall stand before me to offer unto me [j]the fat and the blood, saith the Lord GOD:

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B.C. cir. 574.

1 Heb. *set thine heart*, Ch. 40.4. 43.11. 44.5.

t Ch. 43.11. Mal. 4.4.

u Dt. 12.32. Jos. 1.7. with Ch. 43.11. Mal. 2.7. 3.18. 4.4. Mat. 5.19. 28.20. 1 Co. 4.9. 6.9.

v Ch. 14.8. 23.49. 44.12. Nu. 5.31. 14.34. 18.1. Is. 53.11. La. 5.7.

w Ch. 43.11. 44.24. 45.9. 1 Pe. 4.3.

x Ch. 40.47. 43.27. 45.17. 46.2. Nu. 16.9. 18.7. 1 Ch. 23.28, 32. 2 Ch. 29.11.

y Ho. 5.11. Ch. 20.16, 24. 22.26. 1 Ki. 12.28, 30. 16.26. Mi. 6.16.

z Nu. 18.5. 2 Ki. 23.9.

2 Heb. *were for a stumbling-block of iniquity unto*, &c.

a Ch. 20.6, 15, 23, 28. Am. 8.7, 8.

b Ch. 18.4, 20, 24. Is. 3.11. 5.18. Ro. 2.8, 9. 6.23. 8.13. See ver. 24.

c 2 Ki. 23.9. ver. 9, 10.

3 Heb. *intromitters in the holinesses of holinesses.*

d See ver. 10, 12.

e ver. 11. 1 Ch. xxvi. 29. 2 Ch. 31.17.

f Ch. 40.45. 43.19. 48. 11. Nu. 25.13. 1 Sa. 2.35. 1 Ki. 2.35. 1 Ch. 6.49. 24.2. 29.22. 2 Ch. 31.10. Ezr. 7.2, 5. Ne. 12.47.

g Dt. 10.8

h ver. 7. Le. 3.16. 17.6. 18.21.

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* This ordinance implies that even in the most perfect earthly state of the church there may be controversies concerning rights and properties, but that there will be a righteous administration of justice, and a ready acquiescence in legal decisions.—C.

A.M. cir. 3430.
B.C. cir. 574.

i Rev. 1.6.

j Ch. 2.5. 12.2, 3, 9, 25. 17.12. 24.3. Mal. 1.4.

k Or, *My table.* Either the table of shew-bread, or the sacrificial tables which the prophet saw, ch. 40. 39. 41.22.

l Le. 8.35. Nu. 3.7. Dt. 33.3, 10. Ne. 13.5, 8. Mal. 2.7.

m Ex. 28.39-43. 39.27, 28. Le. 16.4. Ne. 8.4, 7. 13.29. 1 Pe. 3.21. Re. 19.8.

1 They should not wear these holy garments among the people under any pretence or sanctifying them, by allowing them to be worn by unclean or unholy persons.—C.

n ver. 18. 1 Co. 10.32. 2 Co. 3. 3. 2 Ti. 2.8–11. Ps. 4.2.

o Ex. 28.40. 2 Co. 11. 10.

p Ex. 24.8. 2 Ki. 17. 15. 2 Ti. 2.19.

2 Or, *in executing* causes. Heb. *in or with sword*, Mat. 26.52. 1 Co. 6.7. with 2 Co. 1.5. Ep. 6.14.

3 Because "the sweat of the brow" was a memorial of sin and of the curse, therefore the priests, whose office was to "dress and guard," should not sit down nor receive any presence, advice, custom or authority, wear any garment tending to be "spotted by the flesh, Jude 23. Re. 3.4. Re. 14.4. Judges 5.10.—C.

q ch. 40. 28. 2 Co. 5.6, 8. Ju. 20. 35. 3.20, 29. ver. 29. Mat. 5.34–40. with Le. 6.2. Mat. 23.18.

r Le. 22.12, 13. Dt. 23.3. Ne. 13.1, 2. 1 Co. 5.11. 2 Th. 3.6.

s Ch. 40. 46. 2 Co. 3.6. 5. Ju. 20. 35. 31.29. ver. 29. Mat. 5.34–40. with Le. 6.2. Mat. 23.18.

t Le. 22.12, 13. Ch. 7. 19. 14.3, 4, 7. 18.30. Mat. 18.17. 1 Co. 5.11–13. 2 Co. 6.15.

4 See note † in first column.

u 2 Ti. 3.15. 4.2. 18. 1 Ti. 4.11. 2. 12. 2 Co. 4. 2. Col. 4.17. Ac. 20.20. 34.

v Ch. 20.26. Is. 58.13, 14.

w Le. 21.26. 22. 1. 17. 22.3. Mat. 8.22. 1 Th. 4.13–18. 1 Co. 15. 51–55.

x Nu. 18.20, 21. Dt. 10.9. 18.1. Jos. 13.14. 33.

5 *No possession.* No exclusive possession, such as the other tribes received. And historically, it appears there was a mixture of secular and ecclesiastical possession. Thus David is found in possession of Hebron (2 Sa. 2.11), which was one of the Levitical cities, Jos. 21.11, 13. How this community of rights and properties was regulated does not appear, but it must have been well defined, as there is no record either of complaints or disputes arising from the existence.—C.

16 They [k]shall enter into my sanctuary, and they shall come near to my [l]table,[9] to minister unto me, and they shall [m]keep my charge.

17 ¶ And it shall come to pass, *that*, when they enter in at the gates of the inner court, [o]they shall be clothed with linen garments;[1] and [p]no wool shall come upon them while they minister in the gates of the inner court, and within.

18 They shall have linen [q]bonnets upon their heads, and shall have [r]linen breeches upon their loins; they shall not gird *themselves* [2]with any thing that causeth sweat.[3]

19 And when they go forth into the outer court, *even* into the outer court to the people, [t]they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they [u]shall not sanctify the people with their garments.

20 Neither[x] shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads.

21 Neither [y]shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a [z]widow, nor her that is put away:[4] but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before.[5]

23 And [v]they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And[z] in controversy[6] they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall [a]keep my laws and my statutes in all mine assemblies; and they shall hallow my [b]sabbaths.

25 And they shall come at no [c]dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after he is [d]cleansed they shall reckon unto him seven days.

27 And[e] in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; I [g]*am* their inheritance: and ye shall give them no possession[7] in Israel; I *am* their possession.

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and wantonness. Their *not drinking wine*, &c., imports that they must never indulge drunkenness, luxury, or carnal care; that they must *marry* only such women as are of good report, and never connect themselves with apostate and disorderly churches; that they must, by doctrine and example, faithfully teach their hearers, and compose differences among them; and must avoid immoderate sorrow for the loss of created enjoyments. The *food*, *fields*, &c., *allotted* them for a maintenance, import their continual living on Christ crucified and his new-covenant provision, and their being decently and commodiously supported by their hearers. Their *having distinct chambers* for themselves may denote their office circumscribed by the divine law, and that none ought to interfere with either their work or benefice without commission from Christ. Their *offering the sacrifices* of the people may denote their preaching Christ crucified among them, and leading their exercises in their public dedications of themselves to God.

REFLECTIONS.—It is highly reasonable and infinitely delightful that Jesus, our only Mediator, Prince, and High-priest, should in all things have the pre-eminence. And it is necessary that God's mercies should be always attended with the most cordial repentance and thorough reformation. How provoking to God, ruinous to the church, and damning to souls,

29 They[h] shall eat the meat-offering, and the sin-offering, and the trespass-offering; and [i]every dedicated[8] thing in Israel shall be theirs.

30 And the [j]first[9] of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The[k] priest shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

CHAPTER XLV.

1 *The portion of land for the sanctuary,* 6 *for the city,* 7 *and for the prince.* 9 *Ordinances for the prince.*

MOREOVER, when ye shall divide [a]by lot the land[1] for inheritance, ye shall offer[b] an oblation unto the LORD, an holy portion[2] of the land: the length *shall be* the length of five and twenty thousand *reeds*,[3] and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be [c]for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the suburbs[4] thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and [d]in it shall be the sanctuary *and* the most holy *place*.

4 The[e] holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD; and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the [5]five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the [g]ministers of the house, have for themselves, [h]for a possession for twenty chambers.

6 ¶ And[i] ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And[j] *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, [k]before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward;[6] and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land[7] shall be his possession in Israel: and [l]my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel [m]according to their tribes.

9 ¶ Thus saith the Lord GOD, [o]Let it suffice you, O princes of Israel: [p]remove violence and spoil, and execute judgment and justice, take away your exactions[8] from my people, saith the Lord GOD.

10 Ye[q] shall have just balances, and a just ephah, and a just bath.

11 The[r] ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel *shall be* twenty [9]gerahs; twenty shekels, five and twenty shekels, fifteen shekels shall be your [t]maneh.[2]

13 This *is* the [u]oblation that ye shall offer, the sixth part[3] of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part[4] of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb[5] out of the flock, out of two hundred, out of the [v]fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings,[6] to [w]make reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give [7]this [x]oblation for[8] the prince[9] in Israel.

17 And[z] it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall [y]prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings,[1] to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD, [2]In the first *month*, in the first *day* of the month, thou shalt take [a]a young bullock, without blemish, and [b]cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put *it* upon [c]the posts of the house, and upon the four corners of the

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A.M. cir. 3430. B.C. cir. 574.

h Le.7.4, 5, 18, 29, 7. 6.2 Co.9.13, 14.
i Nu.18.14.
j Or, *separated.*
k Ex.22.31. Le.22.8. 17.15. Deut.14.21.

CHAP. XLV.

a ch.47.22. Jos.13.6. Nu.34.13. Pr.16.33. Ep.1.5, 9. Ps.16.5, 6.
1 Heb. *cause the land to fall by lot.*
b ver.1, 16, 17. ch.20.28. 48.29. Ro.12.1. 1 Pe.2.5.
2 Heb. *portion.*
3 Taking the *reed* at 10½ feet, this oblation would constitute a square of nearly 25 miles on each side. From the north side was taken a lot of nearly 50 miles by 25 for the priests, in the midst of which was the site of the temple, about a mile square, ver. 1, 2. On the south lay the lot of the Levites, of the same extent as that of the priests, ver. 5. And south of this lay the lot of the city, of the same length as those of the priests and Levites, but only half the width, ver. 6. Now when it is remembered that Canaan was little more than 190 miles in length, by 60 in breadth, there can remain little doubt that the whole is an emblem of that glorious state when Zion shall enlarge the place of her tents, lengthen her cords, strengthen her stakes, and break forth on the right hand and the left, and her seed shall inherit the Gentiles, Is. 54. 2, 3.—*Note*, The word "reeds" is not in the original, and several eminent expositors think "cubits" should have been supplied instead. But that "reeds," and not "cubits," is the proper word to be supplied is evident from ch. 42. 16, which exactly corresponds with ch. 45. 2 —C.
c ch.42.20,48.16. He. 12.22–24.
4 Or, *waste places.*
d ch.48.10.
e ver.2, ch.40.46, 43. 19,44.15,16.
5 Heb. *fifty-cubits, &c.*, ch.48.10,13,20.
f 1 Co.9.13,14.
g ch.40.17,46. 1 Ki.8.64. 9.25. 2 Ch.7.9. Je.33.22.
h ch.48.15–17,30,32. i ch.48.16–18,28,21. Is.9.6,55.12. De.32.9. Ps.2.8,9,72.8. Zec.14.8, 9. Re.11.15. Da.7.14. Is.9.6,7. Phi.2.9–11. Eph.1.20–22.
k Is.40.12–17,26. 3.10, 16. Ps.72.8. Re.21.24.
6 The portion of the prince lay upon the east and the west of the oblation of the sanctuary, within which it was not lawful for him to encroach: but the breadth externally was not limited, but by that "judgment and justice," for the protection and enforcement of which "the powers that be are ordained of God." —C.

A.M. cir. 3430. B.C. cir. 574.

uncertain, fluctuating or local value, but fixed either to 50, 25, or 12 shekels. This may be well illustrated by a reference to avoirdupois, troy, apothecaries', and other weights, several of which vary in different countries, not according to any specific name, but according to the article sold, and which often becomes the source of inconvenience, derogation, or fraud. *Note*, Commercial plainness and integrity form essential characteristics of the Christian in his intercourse with the world, as humility and piety are in his communion with God.—C.
7 The revenues of the prince shall be personal estates—an arrangement which has often prevailed in European kingdoms, and which though as often superseded by later wisdom, may yet—when the salaries of political economy shall be thoroughly understood, because thoroughly Christianized—be found best fitted to mark and preserve the just limits of supremacy and subjection between prince and people, and most effectually to secure the prosperity and happiness of both. C.
l ch.11.16,18, with ch. 22.27. 19.6,7. 46.18. Pr. 28.16. Je. 22.17. or Ps. 45.16. 49.14. Da.7.27. Lu.19.17. 1 Co.6.2. Re. 2.26. 5.10. Ps.72.2. Is. 32.1. 49.23. Ps.72.4. Zep. 3.13.
m Jos.13.23.
n ch.44.6. 1 Pe.4.3.
o Is.1.1,16,20.17,18. 58.14. Je.2.3,26.22.3. Zec. 8.16. ch.33.14–16. Ze.5.1. 13.1. Co.6.7,8.
8 Heb. *expulsions.*
p Le.19.35,36. Pr.11. 1. Mat.5.10.
q Is.5.20. Am.8.5.
r Ex.30.13. Le.27.25. Nu. 3.47. 18.16. Sixty shekels in all, but 16 weight fifty, 1 Ki.10. 17. 2 Ch.9.16.
7 Or, *pound.*
8 See note [1] in first column.
s Ge.6.6. 1 Co.9.13–15. 1 Ti.5.17.
9 A sixtieth part.
t An hundredth part.
u Le. *kid.*
v Ps.37.0. Mal.1.8,14. Nu.18.12,29.
w Or, *thank offerings*, ver. 17.
x Le.1.4. He.9.22, 23,7.9,10. Tit.2.12–14.
7 Heb. *shall be for.*
z Ex.30.12,13.
8 Or, *with.* ch.16.7
9 *For the prince*, rather "to the prince" as a religious tribute, to enable him to provide for the necessary services of the sanctuary.—C.
x ch.46.12–15. Is.66. 23. 1 Ch.5.6,30. 24.35.7. Ezr.3.5,6. 8.9. Nu. 28.11. Heb. 10. Le.1.–vii. xvi. xxiii. Jo.1.16. 25.5. Ro 12.30. Ga.2 20.
y 2 Pr.2.24,5 18.2 Co 5.21. Ga.3.13. Jn 6.51 Col.1.20. Ep 1.5,6,20. 1 Pe.2.5. Ro.12.1.
1 Or, *thank-offerings.*
2 Ex.12.2. Nu.28.11 –15.
a ver.23. Le.22.20 He.7.26.2 Co.5.21.
b Le.16.16 Ga.4.1–3. 3.23. He.9.8. with He. 10.19,22. 1 Jn.1.7. Re.1. 5. 1 Pe.1.18,19. Tit.2. 14 Ga.1.4,6.14.
c ch.41.21,43.14,20; 46.2.

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one of the portions, from the west border unto the east border.

8 In the land[7] shall be his possession in Israel: and [l]my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel [m]according to their tribes.

9 ¶ Thus saith the Lord GOD, [o]Let it suffice you, O princes of Israel: [p]remove violence and spoil, and execute judgment and justice, take away your exactions[8] from my people, saith the Lord GOD.

10 Ye[q] shall have just balances, and a just ephah, and a just bath.

11 The[r] ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel *shall be* twenty [9]gerahs; twenty shekels, five and twenty shekels, fifteen shekels shall be your [t]maneh.[2]

13 This *is* the [u]oblation that ye shall offer, the sixth part[3] of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part[4] of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one lamb[5] out of the flock, out of two hundred, out of the [v]fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings,[6] to [w]make reconciliation for them, saith the Lord GOD.

16 All the people of the land shall give [7]this [x]oblation for[8] the prince[9] in Israel.

17 And[z] it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall [y]prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace-offerings,[1] to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD, [2]In the first *month*, in the first *day* of the month, thou shalt take [a]a young bullock, without blemish, and [b]cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put *it* upon [c]the posts of the house, and upon the four corners of the

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is it when persons apparently graceless are admitted to the seals of God's promise, and to the office of rulers in the church of Christ! Nor must ministers who have fallen into scandal be hastily or easily restored to their office. It is in vain to expect a flourishing church where government and discipline are neglected, and where ministers are not extremely regular in all their conduct. But while ministers give up worldly cares for the sake of their hearers' salvation, it becomes their hearers, as they regard the blessing of God, and their own temporal or spiritual welfare, to provide for them a decent subsistence.

CHAPTER XLV. Ver. 1–8; with ch. 47. 13–23; and xlviii. Canaan, on the west of Jordan, about 180 miles from north to south, and 50 from east to west, is represented as thus divided. Beginning from the north, Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah, had their portions, all of them extending from Jordan on the east to the Mediterranean Sea on the west. All along the south side of Judah's portion is represented a sacred portion of 25,000 reeds broad. Of this, in the middle of the country, a portion of 25,000 reeds from east to west, and 10,000 from north to south, is allotted for the priests, in the middle of which a square of 500 reeds is allotted for the temple and its appurtenances. On the south side of the priests' portion another of the same dimensions is allotted for the Levites. On the south of the Levites' portion, a portion equally long, but only half as broad as that of

settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that [d]erreth, and for *him that is* simple: so shall ye [e]reconcile the house.

21 In the first *month*, in the fourteenth day of the month, [f]ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And [h]upon that day shall the prince prepare for himself, and for all the people of the land, a [i]bullock *for* a sin-offering.[2]

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams [j]without blemish, daily the seven days; and a [k]kid of the goats daily *for* a sin-offering.

24 And he shall prepare [l]a meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In the seventh *month*, [n]in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAPTER XLVI.

1 *Ordinances for the prince in his worship,* 9 *and for the people.* 16 *An order for the prince's inheritance.* 19 *The courts for boiling and baking.*

THUS saith the Lord GOD, The gate of the inner court that looketh toward the east shall[a] be shut the [b]six working days;[1] but [c]on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the [d]prince[2] shall enter by the [e]way of the porch of *that* gate without, and shall stand[g] by the post of the gate, and the [h]priest shall prepare his burnt-offering and his peace-offerings, and he shall [i]worship at the threshold of the gate; then he shall go forth; but the gate shall [j]not be shut until the evening.

3 Likewise[k] the people of the land shall worship at [l]the door of this gate before the LORD, in the sabbaths, and in the new moons.

4 And the [s]burnt-offering that the prince shall offer unto the LORD in the sabbath-day *shall be* six lambs without blemish, and a ram without blemish.

A.M. cir. 3470.
B.C. cir. 574.

d Le.4.27.

e ver. 18. Col. 1. 20. Ro. 5. 10. Ep. 2. 13, 14.

f Ex. xii. Nu. ix. xxviii. Le. 23. 5, 6. De. 16. 1-8. 1 Co. 5. 7, 8.

h Mat. 20. 28. Tit. 2. 14. 1 Pe. 2. 24. 3. 18. Mat. xxvi. xxvii. Mar. xv. xvi. Lu. xxii. xxiii. Jn. xviii. xix.

i Le. 4. 14.

It is impossible to understand this prince to mean Messiah the prince; for this prince offers not only for the people's sin, but for his own. Whereas, though Christ was made sin for us, he himself knew no sin, and so for himself needed no sin-offering.—C.

j He. 7. 26. Is. 53. 9. 2 Co. 5. 21. 1 Pe. 1. 18, 19. Jn. 8. 46.

k Nu. 28. 15, &c. Ezr. 6. 9, 17. Nu. 28. 12. ver. 5. 15. 29. xv.

n Le. 23. 33-43. Nu. 29. 12-38. De. 16. 13-15. Jn. 7. 14. Zec. 14. 16-19.

CHAP. XLVI.

a ch. 44. 1-3. 2 Co. 5. 7. 13. 10.

b Joo 5. 7. 14. 1. Jn. 9. 4. He. 9. 16.

1 An unanswerable evidence that under the most perfect institution of the church the ordinance of the Sabbath was to continue in full force.—C.

c He. 4. 9. 10. 1 Jn. 3. 2. ch. 45. 17. Is. 66. 23.

d ver. 8. ch. 44. 3.

2 This ordinance presents the duty of kings under the gospel, to give a reverential attendance on the public worship of God. See ver. 10. The distinction (ver. 8, 9) between the entering and departure of prince and people, seems, most probably, a prophetic emblem of a specific difference between Christ and his people. He entered the temple for sacrifice by the gate of righteousness, by the same gate he returned. His people enter the temple of God by the gate of faith, pass onward, and retire by the gate of death.—C.

e Jn. 10. 1. 3.

f ch. 43. 1, 7. 2 Ch. 23. 13. Mat. 28. 20. 9. 20.

h Col. 3. 18. 1 Pe. 3. 5. Re. 1. 6. 5. 10. 20. 2. 2 Ti. 4. 2.

i Ge. 24. 26, 52. Ex. 12. 27. 1 Ch. 29. 20. 2 Ch. 29. 29. Job 1. 20.

j ver. 3. Mat. 25. 10-12.

k Lu. 1. 10. Ps. 100. 4.

l Jn. 10. 7, 9. 14. 6. Ep. 2. 18. 3. 12. He. 10. 19-22.

s ch. 45. 17. ver. 6, 7, 11, with Nu. 28. 5, 9, 11, 12. Is. 1. 14. 2 Co. 3. 7, 11. No such oblation was commanded by Moses.

* Though the prince is supposed himself to be a very hearty, zealous friend to the sanctuary, yet it is not left to him, nor not in concert with the priests, to appoint what sacrifices shall be offered, but God himself appoints them: for it is his prerogative to institute the rites and ceremonies of religious worship (*Heylin*).—C.

n ch. 45. 24.

4 *As he shall be able.* 'As he shall see good.' (*Pastor.*) This will ever be much greater than that under the law; the law fixed the amount by weight and measure—this by conscience and ability.—C.

b Heb. *the gift of his hand,* ver. 7. Le. 1. 2. 2. 1. 6. 14. 7. 12. 23. 14. 21. 6. 22. Nu. 6. 21.

6 See note * in first column.

i ch. 44. 1-3. ver. 1, 2. Re. 11. 1-3.

p Ex. 29. 38-42. 30. xxi. Mal. 4. 4. Ps. 27. 4. 84. 7. 122. 1-4. Is. 60. 23. Zec. 14. 16-19.

q ch. 1. 1. 27. He. 12. 22. Ga. 4. 3. 1 Co. 9. 24. 2 Pe. 2. 20, 21. He. 10. 38. 3. 12., with ch. 8. 16. Lu. 9. 62.

7 None but the prince might enter the sanctuary from the east, and there was no entrance from the west: so that all the people must enter from the north or from the south. But those who entered from the north were to go out by the south; and they who entered by the south to go out by the north. This may signify that every thing should be regulated, in respect of divine worship, in that way which may most effectually prevent disorder and interruption; but it is generally supposed to insinuate that men should go forward, and make progress in religion, and go through with it; and not be superficial, hypocritical, or apostate.—*C.*

r Ps. 2. 1; 21. 3. Mat. 28. 20; 28. 20. Ep. 2. 18; 3. 12, 17, 18. He. 3. 6; 4. 14-16. 10. 19-22.

8 Though the prince was directed to enter and return by a way of his own; yet he might enter the sanctuary at the same time, and continue as long there as the people; and thus testify his fellowship with them in the worship of God. He shall pay the same attendance upon God's worship with the people; since all men are equal in the sight of God.—*C.*

s With Nu. xv. xxviii. xxix.

t ver. 5.

u Ps. 40. 8. Ga. 2. 20. Tit. 2. 14. Mat. 20. 28. Ju. 10. 28, 18. 11.

x Ju. 20. 3. ver. 1, 2, 8. ch. 44. 1-3.

x ver. 4. ch. 45. 17.

y Ex. 29. 38-42. Nu. 28. 3, 4, 6, 10, 15, 23, 24, 31; 29. 6, 11, 16, 19, 22, 25, 28, 31, 34, 38. Da. 8. 11-13. Jn. 1. 29, 36.

9 Heb. *a son of his year.*

z With Nu. 28. 5. Lu. 1. 74, 75.

2 *The sixth,* &c. in Nu. xv. 5 the proportion is a tenth. The increase is intended to shew that as under the gospel grace has abounded, so should our thanksgiving proportionally abound.—*C.* 2 Co. 9. 12.—C.

5 And the [t]meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs as he shall be able[4] to give,[5] and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.[6]

8 And when the prince shall enter, [u]he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land [x]shall come before the LORD in the solemn feasts, [y]he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate; he shall not return by the way of the gate whereby he came in, but shall go forth over against it.[7]

10 And[r] the prince in the midst of them, when they go in, shall go in; and when they go forth,[8] shall go forth.

11 And[s] in the feasts, and in the solemnities, the [t]meat-offering shall be an ephah to a bullock, and an ephah to a ram; and to the lambs as he is able to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare [u]a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* [x]shall then open him the gate that looketh toward the east, and [y]he shall prepare his burnt-offering and his peace-offerings as he did on the sabbath-day; then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily [z]prepare a burnt-offering unto the LORD *of* a lamb of the first year[9] without blemish; thou shalt prepare it every [1]morning.

14 And thou shalt prepare a meat-offering for it every morning, the [2]sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the LORD.

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the priests or Levites, is assigned for the holy city; *i.e.* a square of 5000 reeds for the city to stand on, and a portion of 10,000 reeds in length and 5000 in breadth on the east side, and another on the west side of the same extent assigned to the office-bearers in the city. All of the country that remained on the east side and on the west side of this sacred square of 25,000 reeds, divided between the priests, Levites, and city, is allotted to the prince. And southward of that portion, in the middle of which the city stood, and of the land appointed for the prince at the east and west sides, the tribes of Benjamin, Simeon, Issachar, Zebulun, and Gad, had their portions, each extending from Jordan to the Mediterranean Sea. This division is entirely different from that made by Joshua, Jos. xiii.–xxi.

Ver. 13–25. The *oblations* here mean Christ, as offered in sacrifice to God, and represented as a Saviour to sinners; and his people giving up themselves, and all that they have, to God through him. The *sacred festivals* may point out the seasons of Christ's incarnation, suffering, and pouring out of the Holy Ghost, and the solemn ordinances of gospel worship, in which Christ and his people hold solemn fellowship, to the honour of God.

REFLECTIONS.—God ought to be honoured with the first and best of our substance; and his ministers and magistrates should be so provided for as that they may constantly attend to their work. Wherever religion thrives true liberty and strict honesty will abound. Magistrates and people, as well as ministers, ought, in their places, to lay out all their influence in promoting true and practical religion; and none shall receive mercies from God without grateful returns, according to what they have received. Though our great sacrifice of atonement was offered but once for all, our spiritual sacrifices of thanksgiving to God through Christ ought to be daily continued, especially when he allows us the more solemn ordinances of his worship.

CHAPTER XLVI. REFLECTIONS.—All ranks of men should carefully concur in promoting the regular sanctification of the Sabbath, and the whole worship of God. And it is the greatest glory of princes to be patterns of true piety to their people. But all our attendance on ordinances ought to be in close fellowship with Jesus our Prince, who is ALL to, does all for, and works all in us. And in our whole course of religion we must never go back; but, forgetting the things that are behind, reach forward unto the things that are before. It is very graceful to behold great men reverently attending the ordinances of the gospel with their servants,

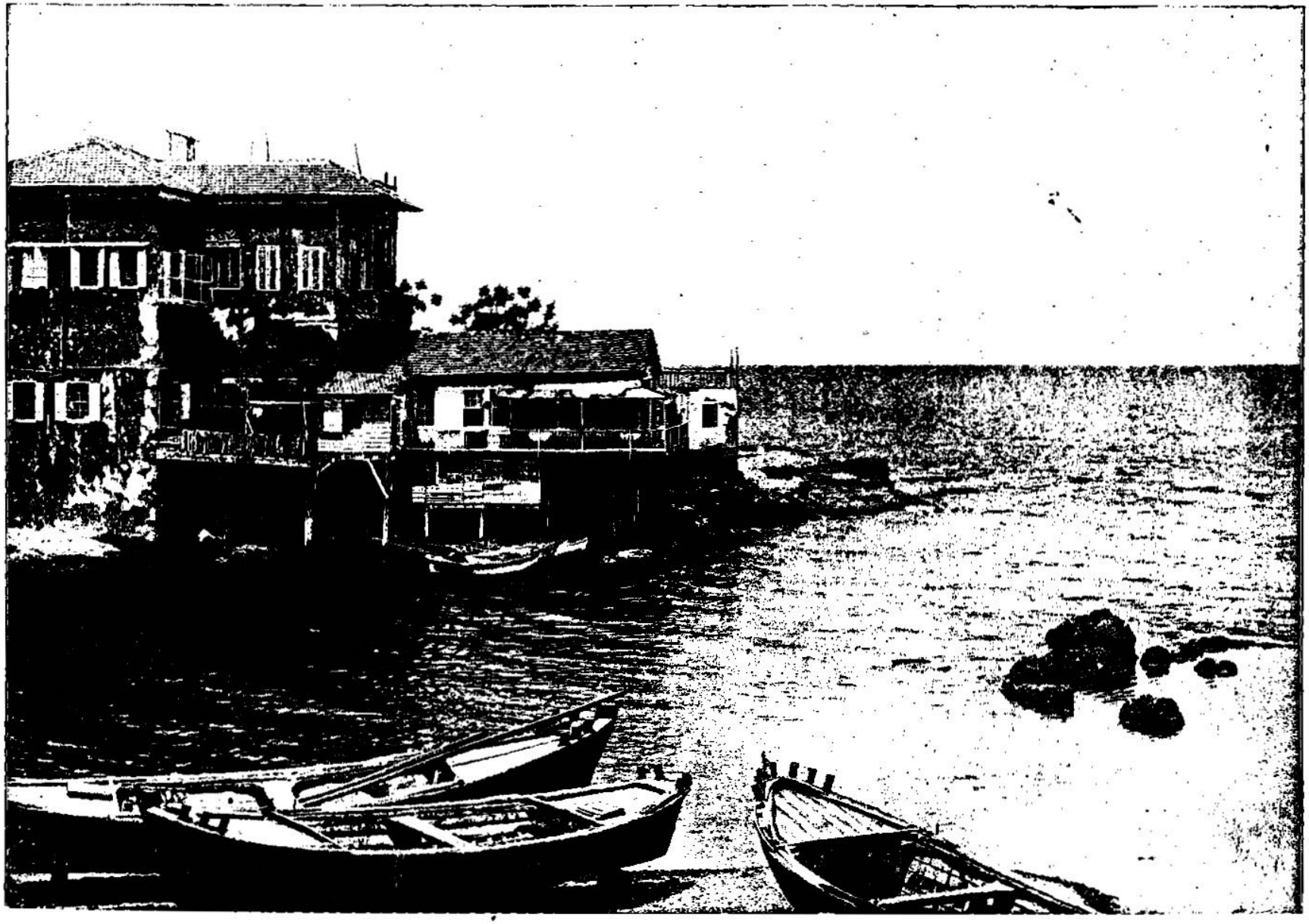

FISHERMAN'S HOUSE, BEYROUT—WHERE TITUS CELEBRATED HIS VICTORY OVER JERUSALEM. [Ezekiel, xlvii:16.]—"Hamath, Berothath, Sibraim." Some connect the Berothath mentioned in Ezekiel xlvii:16, with Beyrout. The best authorities, however, think this connection very remote. This city became a Roman colony in the reign of Augustus. It was adorned and beautified with theatres, colonnades, porticoes and baths by Agrippa, the remains of which are still scattered over the city. There are said to be a great number of large columns of both gray and red granite which have been built into the quay here. Here it was that Titus celebrated his victory over Jerusalem, and also the birthday of his father by gladiatorial combats, in which the captives of Zion were forced to fight with wild beasts and with one another, according to Josephus.

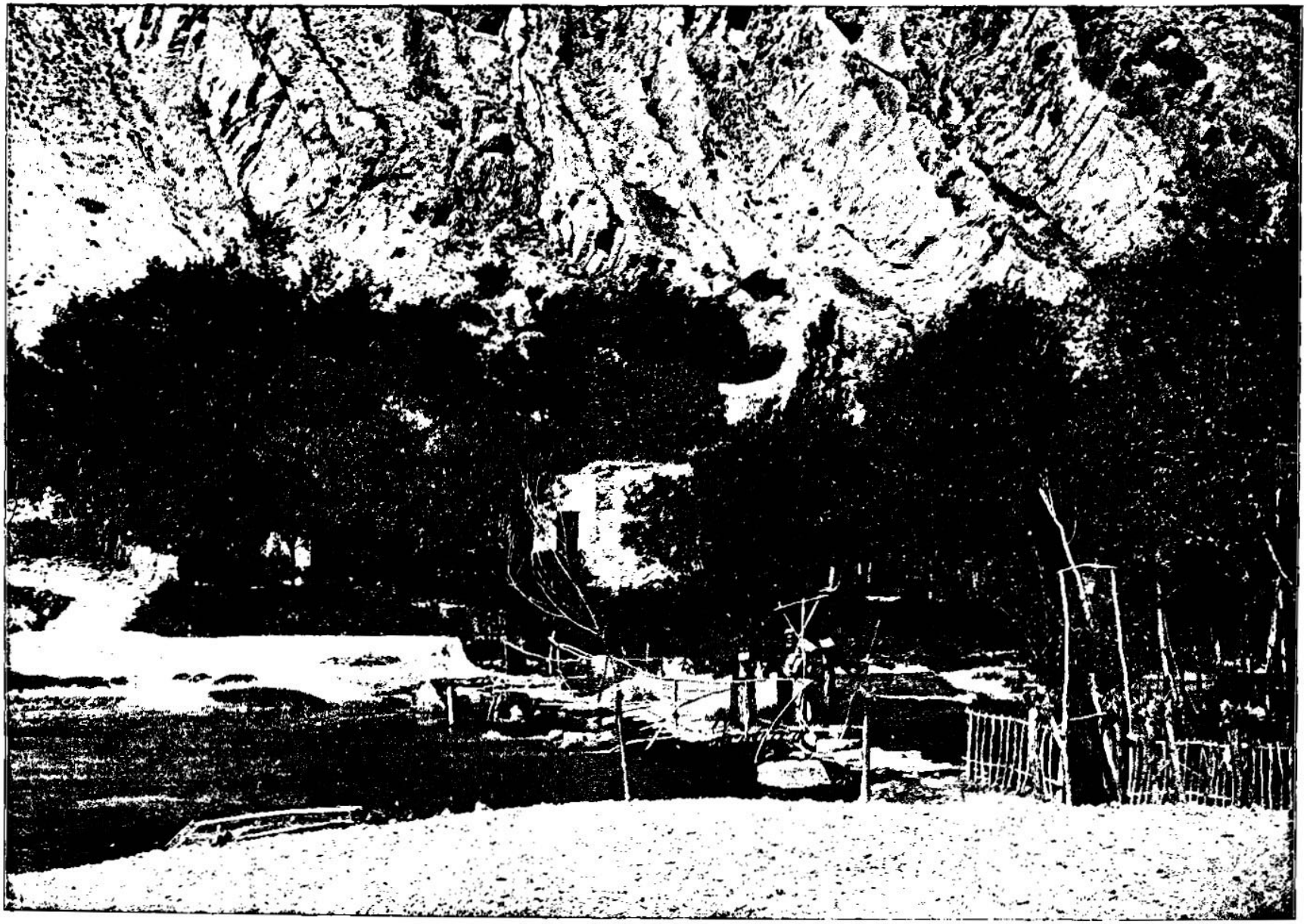

ABANA RIVER AT TOLL-GATE, DAMASCUS. [Ezekiel, xlvii:16.]—We are standing here at the foot of the Anti-Libanus mountain. The rocks rise up directly from the bank of the river. This is about a mile above the city of Damascus. The two merchants in flowing robes we see standing upon the bridge are fit representatives of the old and wealthy city of Damascus. In no other city on earth is there seemingly so much of physical repose and rest as here. Damascus seems to meet that universal element in human life that longs for relaxation in some quiet retreat. Here in Damascus man seems to find an escape from the responsibilities and momentous issues of the world's hard work, and here, away from the storm and noise of life, he finds a deeply shaded landscape hidden from the glare of the sun and away from the thunder of the world's trouble.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, [e]every morning, *for* a continual burnt-offering.

16 ¶ Thus saith the Lord GOD, If the prince give[b] a gift unto any of his sons, the inheritance thereof shall be his [g]sons'; [c]it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his [d]to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, [e]the prince shall not take of the people's inheritance by oppression,[4] to thrust them out of their possession: [g]*but* he shall give his sons' inheritance out of his own possession; that my people be not [h]scattered every man from his possession.

19 ¶ After he brought me through the entry, which[i] *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, [j]This *is* the place where the priests shall boil the trespass-offering and the sin-offering; where they shall [k]bake the meat-offering; that they bear *them* not out into the outer court, [l]to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court, and, behold, in every corner of the court *there was* a court.[5]

22 In the four corners of the court *there were* courts joined[6] of forty *cubits* long, and thirty broad: these four corners[7] *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling places[8] under the rows round about.

24 Then said he unto me, These *are* the places of them that [n]boil, where the ministers of the house shall boil the [o]sacrifice of the people.

CHAPTER XLVII.

1 *The vision of the holy waters.* 6 *The virtue of them.* 13 *The borders of the land.* 22 *The division of it by lot.*

AFTERWARD he brought me again unto the door[a] of the house; and, behold, [b]waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under, from the right side of the house, [c]at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

A.M. cir. 3430. B.C. cir. 574.

a ver. 22. Ps. 92. 2, 13, 15. Is. 56. 3, 4. Ho. 3. 5. *b* Is. 55. 3. Ac. 13. 34. Ps. 84. 11. Ep. 1. 3. 14. 6. 1. 1. 3. 22.

3 This unlimited power of enlargement is an ordinance supremely new—the very bloom of that state, in which he who "spared not his own Son, but freely gave him up to the death for us all, will much more with him freely give us all things."—C.

c Ro. 8. 15, 17, 29. Ps. 103. 17. Ne. 13. 31. Lu. 20. 42. Ro. 11. 28. 1 Pe. 3. 18. 5. 10.

d Le. 25. 10. Mat. 5. 14, 16, 20; 13. 12. Lu. 13. 24. 20. 1 Co. 13. 6. Mat. 7. 22, 23.

e ch. 45. 8. Ps. 72. 2, 4, 7, 12, 13. Is. 32. 1, 2. 60. 3, 4. Je. 22. 3, 9.

4 However the ordinance of the principality may have been a type of the headship of Messiah—and it was unmistakably was—yet this reference to the possibility of oppression, and this care to guard against it, clearly demonstrate that "the prince" was not Messiah himself, but the earthly ruler reigning in the fear of God.—C.

f Ho. 13. 11. Jn. 16. 14. 1 Sa. 14. 37; 28. 6. Ps. 56. 2b. Jo. 4. 8.

g ch. 44. 3. 5. 6.

1 Ch. 28. 9. Ge. 44. 45.

h ch. 22. 4, 13; 44. 29. 2 Ch. 15. 1, 2. Ps. 2. 12—15. ver. 24. Ac. 20. 29, 31, 28. 1 Th. 4. 13—15, 26. 2 Th. 2. 2. See ver. 22.

i Le. 24. 5—7.

j ch. 44. 19. Le. 6. 25, 29; 7. 6.

3 Heb. *a court in a corner of a court, and a court in a corner of a court.*

k Or, *made with shovels.*

l Heb. *cornered.*

4 These were not merely the places for preparing necessary food for the priests, their families and guests, but were also a Gentilized of the Mosaic poor-law institutions, where the poor, the widow, and the orphan received their allowance: the spirit of devotion and charity thus happily blending in the same place and service.—C.

m Mat. 24. 45. Je. 21. 13, 17. Col. 4. 17. 1 Ti. 3. 14, 15. 2 Ti. 4. 2. 1 Pe. 5. 2, 3. Ac. 20. 20, 28. See ver. 20.

n Ro. 12. 11. 16. Ha. 13. 16. 1 Pe. 2. 5.

CHAP. XLVII.

a ch. 47. 2.

b ver. 12. Is. 51. 1. Je. 2. 13. Joel 3. 18. Zec. 13. 1. 14. 8. Re. 22. 1, 17. Ps. 46. 4. 78. 20. 87. 3. 36. 8, 9. 65. 9. 104. 10. Ge. 2. 10. Je. 31. 6. 50. 5. 2. 28. 1 Jn. 5. 6. Re. 7. 17. 21. 6.

c Ge. 8. 1. 10—12. 9. 14. Je. 30. 34, 35. 1. 34. 51. Ac. 10. 43. 2 Co. 1. 20.

* The "miry places and the marshes"—neither solid earth nor fluid water—are the expressive emblems of professing hypocrites, deceiving their own souls—anxious, with Balaam, to win the wages of the world—but praying to die the death of the righteous, and dying the death of an enemy of the Lord.—*Note.* The most unhealthy and hopeless of all characters is the undecided—neither cold nor hot in the cause of God and truth—who enjoys not the lifelessness of a conscience awakened and sprinkled, nor the sting of a conscience hardened and seared—who wishes to be religious, but will not forsake his sin—and who, vainly seeking to unite earth and heaven, receives of the one but sorrow and a grave, and of the other but the sight of Lazarus afar off, and between them a "great gulf fixed" that can never pass. Lu. 16. 26.—C.

d ch. 40. 3. 42. 16—20. Zec. 2. 1. Re. 11. 1. 21. 15.

e 1 Ki. 22. 47. Ac. 10. 40. 27. 43. 44.

1 Heb. *waters of the ankles.* Ac. 3. 7. 1 Co. 12. 9. Ps. 4. 18. Mat. 13. 5, 6, 20, 21. 2 Pe. 3. 18. 1 Jn. 1. 5—9. Ps. 72. 7.

f Ac. 8. 39. 2 Pe. 3. 18. Ps. 84. 7. See ver. 3.

g Ki. vii. xi. xx.—xxii. Da. 2. 34, 44. Is. 11. 9. 12.

h Ne. 11. 33. Ep. 3. 18, 19. Ps. 30. 11; 36. 8, 9, or 2 Pe. 2. 16. 1 Ti. 3. 16.

2 Heb. *waters of swimming.*

i Is. 11. 9. Hab. 2. 14. Mat. 24. 30.

k Je. 1. 11, 13. Zec. 4. 2, 12, 13. Mat. 13. 51. ch. 40. 3.

l Heb. *tip.*

m Ne. 12. 2. ver. 12. Ge. 7. 9, 10. Ps. 1. 3. 92. 12. Is. 41. 18, 19. 60. 21. 61. 3.

n Or, *plain,* De. 3. 17. 4. 49. Jos. 3. 16. Jos. 3. 16. 12. 3. 18. 33. 17.

o Mat. 11. 13. Re. 22. 17. Zec. 2. 11. Mal. 1. 11. Is. 11. 9. 40. 5. 6. 49. 12.

p Je. 3. 16. 31. 29.

5 Heb. *two rivers,* of gospel truth and spiritual influences, ver. 1. 3.

q 1 Co. 15. 45. Jn. 5. 25. 6. 63. Ep. 2. 1, 5. Jn. 14. 19. 1 Jn. 3. 14.

r Ps. 72. 8. Zec. 9. 10. Mat. 24. 14. Is. 2. 3. 11. 9, 10. 42. 6. 49. 22. 60. 3—11. Ac. 2. 4, 5, 41, 47. 4. 4. 5. 14. 5. 7.

s Is. 55. 10. Ps. 103. 3. 33. 10, 16.

6 The whole country from the parallel of Jerusalem eastward is desert. The chief cause of its barrenness is the want of water. Wherever there is a little streamlet or fountain there is vegetation; and scanty though the soil be, abundant irrigation would make it productive. The waters of the Dead Sea contain such a large proportion of salt that they are deleterious. They render a barren soil still more barren. The symbolic imagery in this passage is therefore very instructive. The waters issuing from the temple of God convert the wilderness into a garden, and heal the noxious waters of the Dead Sea. Such is the influence of true religion upon the moral desolateness of this world.—*F.*

t Mat. 4. 19. 28. 19. 13. 47. Mar. 16. 15. Ac. 20. 21. Re. 7. 9.

u See ver. 15. Nu. 34. 6. Ps. 72. 10, 15.

v Is. 49. 12. 60.

7 The waters of the Dead Sea are fatal to all animal life. No fish can exist in it. Here the sea is represented as filled with fishes—plentiful and various in kind as those of the Mediterranean.—*F.*

8 See note [4] in first column.

9 Or, *and* that which *shall not be healed shall be,* &c. Ke. 22. 11. Ho. 4. 17.

w Ps. 107. 34. De. 29. 23. Je. 17. 6.

x Heb. *shall come up,* ver. 7. 12. 31. 6. 60. 21. Re. 22. 2. Ga. 5. 22, 23, with Job 8. 12. Je. 17. 8. Ps. 1. 3, 4.

1 Or, *principal.*

2 Or, *for brinks and sewer,* ver. 8. Is. 1. 9. Re. 11. 2.

a Ge. 15. 18—21. Nu. 34. 2—12. Jos. xiii.—xxii. ch. 48. 10.

y Ge. 48. 5; 49. 26. 1 Ch. 5. 1. ch. 48. 4, 5.

z Je. 3. 18. ch. 37. 16. Ga. 3. 28. Col. 3. 11. 1 Pe. 1. 1, 10.

3 And when [d]the man that had the line in his hand went forth eastward, he [t]measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.[1]

4 Again he measured a thousand, and brought me through the waters; [u]the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* [v]to the loins.

5 Afterward he measured a thousand; *and it was* a [w]river that I could not pass over: for the waters were risen, waters to swim in,[2] a [x]river that could not be passed over.

6 ¶ And he said unto me, Son of man, [k]hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank[3] of the river *were* very many [l]trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert,[4] and go into the sea: *which being* brought forth into the sea, [m]the waters shall be healed.

9 And it shall come to pass, *that* every thing that [y]liveth, which moveth, whithersoever the rivers[5] shall come, [z]shall live: and there shall be [a]a very great multitude of fish, because these waters shall come thither: for they shall be [b]healed; and every thing shall live whither the river cometh.[6]

10 And it shall come to pass, *that* [c]the fishers shall stand upon it from En-gedi even unto En-eglaim: they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the [d]great sea, [e]exceeding many.[7]

11 But the miry places thereof and the marishes[8] thereof shall not be healed; they shall be[9] given[f] to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow[1] all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new[2] fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.[3]

13 ¶ Thus saith the Lord GOD, [g]This *shall be* the border whereby ye shall inherit the land, according to the twelve tribes of Israel: [h]Joseph *shall have two* portions.

14 And ye shall inherit it, [i]one as well as another; *concerning* the which I [n]lifted up mine hand[4] to give it unto your fathers; and this land shall [k]fall unto you for inheritance.

15 And this *shall be* the border of the land

a Ge. 12. 7. 13. 15. 15. 18. 26. 3. 28. 13. ch. 20. 5, 6.

4 Or, *swore.*

b ver. 12; ch. 48. 29. Pr. 15. 33. Ps. 16. 5. Je. 3. 18.

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tenants, and poor around them; and it is an honour for princes to be generous, without oppressing their subjects, but infinitely more so for Jesus to give gifts to his servile professors, qualifying them for the help of his church in this life, and to give his genuine children an unbounded, irrevocable, and everlasting salvation. Nor must ministers by any means deliver to the people what themselves have not seriously preconsidered. And it is when their hearts and studies are made warm by the

toward the north side, from the great sea,[5] the way of [c]Hethlon, as men go to Zedad;

16 Hamath,[6] Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; Hazar-hatticon,[6] which *is* by the coast of Hauran.

17 And the border from the sea shall be Hazar-enan,[e] the border of [g]Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure from[7] Hauran, and from Damascus, and from [h]Gilead, and from the land of Israel *by* [i]Jordan, from the border unto the [j]east sea. And *this is* the east side.[8]

19 And the south side southward, from Tamar[k] *even* to the waters of strife[9] *in* Kadesh, the river[l] to the great sea. And *this is* the south side southward.[2]

20 The west side also *shall be* the [t]great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So[n] shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it [o]by lot for an inheritance unto you, and[p] to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel: they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAPTER XLVIII.

1, 23 *The portions of the twelve tribes,* **8** *of the sanctuary,* **15** *of the city and suburbs,* **21** *and of the prince.* **30** *The dimensions and gates of the city.*

NOW these *are* [a]the names of the tribes. From[b] the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides [c]east *and* west;[1] a *portion*[2] *for* [d]Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, [e]from the east side unto the west side, shall be [g]the offering which ye shall offer of five and twenty thousand *reeds*[3] *in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be [h]in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* [i]for the priests, shall be *this* holy oblation: toward the north five and twenty thousand *in length,* and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 *It shall be* for the priests that are sanc-

A.M. cir. 3430. B.C. cir. 574.

5 ver.10,19; ch.48.28. Jos.23.4. Nu.34.6. *i.e.* the Mediterranean.

c ch.48.1. Nu.34.8.

d 1 Ki.8.65. Am.6.2, 14. 2 Sa.8.6. 1 Ki.11.24, 15.18. 2 Ki.16.9. Is.17.1. Je.49.27. Ac.9.2.

6 Heb. *from between.*

e Ge.15.18. Nu.34.7-9. Jos.13.5. Am.6.14.

f ver.16. Ge.14.15. 2 Sa.8.6. 1 Ki.11.24, 15.18. 2 Ki.16.9. Is.17.1. Je.49.23. Ac.9.2.

7 Heb. *from between.*

g Ge.15.2. 2 Sa.15.8. 1 Ki.20.1. 2 Ki.5.12. Is.7.8. Je.49.23. Am.1.3.

h Ge.31.21, 47. Nu.32.1. Jos.22.9. Jg.10.8. 1 Ki.4.13.

i Ge.13.10. Jos.3.15-17. Job.40.23.

j ver.2. Nu.34.10-12. Ge.14.3. Jos.3.16.

8 The northern border of the land as here described is identical with that delineated by Moses in Nu. xxxiv.; but the eastern border is different. Moses represents the latter as running from Hazar-enan to Shepham, then to Riblah, then to the Sea of Chinnereth or Galilee. The landmarks of Ezekiel are Damascus, Hauran, Gilead, and the East (or Dead) Sea. Ezekiel thus includes the kingdoms of Damascus and Bashan, with Gilead and Moab; while Moses excludes them.—*C.*

k 2 Ch.20.2. ch.47.18.

9 Or, *Meribah,* Nu. 20.1, 13. Ps.81.7; 106.32. De.32.51.

1 Or, *valley,* Jos.13. 3,15-17.

2 Or, *toward Teman.*

l ver.10,15,19. Je.46. 18. Is.23.4. ch.27.3. Zep.2.5. Nu.30.6. Jos. 1.4; 15.12,47. Da.7.2.

m ver.13, 14; ch. xlviii. with Jos. xiii-xxi.

n Jos.xv.-xxi. ch.45. 1. Pr.16.33; 18.18.

o Ac.2.5,7,9. Ro.3. 29,30; 4.11; 10.12. 15.9-12. 1 Co.12.13. Ga.3.28, 29. Ep.3.6; 2.12,13,19-22; 3.6. Col.3.11. 1 Ti. 2.7. Re.7.9,10. Is.56.6,7. Ac.11.18; 15.9.

CHAP. XLVIII.

a Ge.xlvi. Ex.1.1-4. 1 Ch.2.1,2. Nu.i.ii. x. xxvi. Jos.xiii.-xxi. Re. 7.4-8.

b ch.47.15-17. Nu. 34.7-9. Jos.13.5; 21.17.

* Many high authorities prefer supplying 'cubits;' for the propriety of rather inserting 'reeds,' see note on ch.45.1.—*C.*

A.M. cir. 3430. B.C. cir. 574.

c Ps.72.8. ver.28. Da. 7.12. Mat.28.18. 1 Co. 15.24. 1 Ti.6.15. Re.11. 15.18.11.9.19.19.12.

1 This division differs essentially from that of Joshua; and, as it did not take place on the return from Babylon, must point to a time still future. And though the whole prophecy seems emblematic of heavenly, rather than descriptive of earthly things, yet it is not impossible that it proceeds upon a principle of division, the simplicity of which may hereafter recommend it to the adoption of Israel restored. Taking the length of the whole land at 25 miles, and deducting the allotment for the priests, Levites, temple, and prince, see ch.45.1, there will remain for each tribe a parallelogram of less than 20 miles in breadth by 100 in length from east to west. But, lest this appear an inadequate allotment, let it be remembered that each tribe has an equal share in the city, ver 19, and must be common occupiers on the lands of the prince. And let this mathematical arrangement be viewed as the emblem of the covenant 'well ordered in all things,' and of 'all things done decently and in order' in the church, while the perfect equality that prevails among the tribes, and extends to all resident strangers, will appear equally descriptive of that state in which there is 'neither Greek nor Jew, circumcision nor uncircumcision, but Christ is all and in all.'—*C.*

2 Heb. *one* portion, as ver.2-7,23-27.

d Jos.19.40-47. Mat. 19.30; 20.16; & 21.12, with Re. 7.5-8. Ju.18. 30.1 Ki.12.26,29.

e ch.47.18-20; ver.28. Mat.28.18; 21.27. 1 Co. 15.24. 1 Ti.6.15. Ps.72. 8; 89.23,25,27. Da.7.13, 14. Re.11.15.

f ch.45.1-6.

3 See note * in first column.

g Jos. 18. 1. Re. 2. 1; 21.3; 22.3. Ps.8.1. Ca. 5.10. Is.2.2,3; 11.10; 33. 22; 55.7; 60.7. Ho.1. 11. Hag. 2.7,9. Mat.3. 17. Ju.12.32. Ro.15.9-12.

h Nu. xviii. Jos. xxi. Ga.6.6. 1 Co.9.13,14. 2 Ti.2.17. Mat.10.10.

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power of the truths which they are to preach, that their work is most useful and acceptable.

CHAPTER XLVII. Ver. 1-12. These *waters, issuing forth from the temple at the south side of the altar,* denote the purifying, refreshing, and fructifying oracles and ordinances of the gospel, and the Holy Ghost in his gifts and graces attending the same, issuing forth from Christ's person and through his righteousness. *Their gradual increase* denotes the gradual progress of gospel truths and influences till the whole earth be filled with the knowledge of the Lord; and that the further we search into divine truths the more mysterious we shall find them; and also that, by continued accessions of light and love from Jesus Christ, the work of grace in every believer's heart, and the church in general, increases with the increase of God. Their running into the *Dead Sea* of Sodom, and quickening or producing multitudes of fish, represents gospel truths and influences as running into the Gentile world, even the worst places of it, which had long lain in wickedness and under the curse of God, and spiritually quickening multitudes who had been dead in trespasses and sins. The *fishers all over the Dead Sea* denote multitudes of gospel preachers all over the world labouring to gain sinners to Christ. The *many fishes, like the fishes of the* Mediterranean *Sea,* are multitudes of sinners, in a thousand diversified forms of misery and guilt, attending gospel ordinances, and by means thereof drawn unto Christ. The *miry places* and *marshes* are obstinate sinners, Jews, Antichristians, &c., abandoned of God to their own lusts and to everlasting damnation. The *ever-flourishing, fruitful,* and *medicinal trees on the bank of this* river are Jesus the Tree of life, eternally glorious, and infinitely useful to his people; and his people themselves, as trees of righteousness, by the influence of his Word and Spirit, holding to their profession and grace, honouring God, and being useful to their neighbours around. 13-23. The Jews after their captivity never had the whole territory here mentioned. Few of the ten tribes then returned. Nor was the country ever parcelled out in the manner directed in this and the next chapter. While, therefore, these things may partly respect the state of the Jews when returned from their present dispersion, they chiefly respect the church of Christ, the boundaries of which are appointed by God, and in which all true Israelites, Jews and Gentiles, have their whole portion of blessedness assigned them by God.

Ver. 13-21. The partition of the land commenced with the endowment of the sanctuary, ch. 45. 1: then proceeded to the provision for the city, ch.45.6: then for the prince, ch. 45.7: then followed several necessary religious ordinances; and now the partition of the land among the tribes is resumed. The land of Canaan as here described extends from about 31° to 35° N. lat., and from 34° to 37° E. lon., bounded on the north by a line from the Mediterranean to Hamath; on the east by Damascus, Hauran, Gilead, and the land of Israel east of Jordan to the south point of the East or Dead Sea: thence on the south by Tamar, Kadesh, and a line extending either to the river of Rhinacolura or the Nile, and on the west by the Mediterranean. *C.*

Ver. 22. The only condition upon which 'strangers' are to claim their freedom, adoption, and inheritance, is, sojourning and begetting children in the land—a condition of naturalization and endowment which no country has ever yet exhibited, but which, spiritually understood, is literally true of the church of Christ, which freely preaches the gospel to every creature, announces salvation to the chief of sinners, and admits to her choicest privileges the baptized believer of every nation under heaven. *C.*

REFLECTIONS.—What a blessed source of oracles, ordinances, and influences is Jesus Christ, God-man, the Lord our righteousness. While divine truths are gradually manifested, and spiritual influences bestowed, it is proper to be carefully searching and applying them. And the more we contemplate or experience them, the more shall we be lost in wonder at their height, depth, length, and breadth. But let us always begin with what is more plain and practical, and admire what we cannot comprehend. Great is the wisdom of God in transmitting his blessings to the very worst of persons and places, and almighty the influence of his Word and Spirit! not even death—a death in trespasses and sins—can withstand it! But, alas! unhappy are they to whom it is a savour of death unto death and damnation! The gospel and its influences find the sinners of mankind in the most diversified and abominable forms of iniquity. But infinite power and grace can apprehend the most outrageous, and render the most ugly and deformed like unto Christ. And it is delightful for ministers, in multitudes, to administer the ordinances of the gospel when Jesus goeth forth with them conquering and to conquer. Glorious in character, persevering and fruitful in good works towards God and men, are his saints!—And there is

tified[4] of [y]the sons of Zadok, which have kept my charge,[5] which went not astray when the children of Israel went astray, [k]as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy,[6] by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand[7] in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And[l] they shall not sell of it, neither exchange, nor alienate the first-fruits[8] of the land: for[m] *it is* holy unto the LORD.

15 ¶ And the five thousand that are left in the breadth, over against the five and twenty thousand, shall be a [o]profane *place* for the city, for dwelling, and for suburbs; and the city shall be in the midst thereof.[9]

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy *portion, shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for [l]food [p]unto them that serve the city.

19 And they that serve the city shall serve it [q]out of all the tribes of Israel.

20 All[r] the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation [s]four-square, with the possession of the city.

21 ¶ And[t] the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, [2]over against the portions for the prince: and it shall be the holy oblation; and the [u]sanctuary of the house *shall be* in the midst thereof.

22 Moreover from[3] the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, [4]shall be for the prince.[5]

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* a *portion.*[6]

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from [v]Tamar *unto* the waters of strife *in* Kadesh,[7] *and* to the [z]river toward the great sea.[8]

29 This[y] *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north side, [5]four thousand and five hundred measures.

31 And the [a]gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about [b]eighteen thousand *measures:* and the name of the city from *that* day *shall be,* [c]The LORD *is* there.[9]

A.M. cir. 3430. B.C. cir. 574.

[4] Or, *The sanctified portion shall be for the priests.*
[f] ch.40.46; 43.19; 44.15,16. 2 Ti.2.2. Ac.20.28.
[5] Or, *ward* or *ordinance.*
[x] ch.44.10.
[6] Heb. *holiness of holinesses.* 1 Co.3.17. Ga.6.6. Mal.3.8. Le.27.28. ch.45.4.
[7] Other 25,000, &c., ch.45.2,5,6. On ver.10. De.12.19. Ma.11.10.
[l] Le.27.20,28,33. Ex.22.29. Ju.11.24. 1 Ki.21.2. Je.2.11,13. He.13.5. ch.5.6. 1 Co.15.58. Ga.3.1. 2 Th.1.14. 2 Jn.8. Re.3.11,12.
[8] All Christ's redeemed people being made 'kings and priests unto God,' are, as kings, enabled to convey a share in the spiritual inheritance as 'joint heirs with Christ:' but, as priests, they may not, as profane and regardless Esau, sell or alienate their birthright, nor part with the 'first-fruits'—the order, holiness, and hope of the primitive church, who constituted in the gospel harvest 'the first-fruits to God and the Lamb,' Ro.8.23; 11.16. Ja.1.18. Re.14.4. But above all, they may not, Judas-like, sell their Redeemer to be crucified afresh: for he is 'the first-fruits' of the gospel seed which the angels shall gather in the harvest of the resurrection, 1 Co.15.20,23. He.6.6.—C.
[m] See ver.12.
[o] ch.45.6. Ho.6.6. De.20.5-7. Je.31.5,38-40. ch.42.20. Ke.21.2.
[9] ver.8,10. Ps.105.2. Re.21.16, ver.20,30,32-35. These *measures* denote that the gospel church and all her ordinances shall be regulated according to God's Word, notwithstanding her vast extent.
[1] Heb. *bread.* Ge.3.19. Ps.104.14. Mat.6.11. Pr.30.8.
[p] Ro.13.1-7. 1 Ti.2.1,2. Tit.3.1. 1 Pe.2.13, or Mat.10.10. 1 Co.9.9, 10,13,14. Ga.6.6. 1 Ti.5.17. De.18.2,3.
[q] ch.45.6. Ne.11.1-24. Re.7.5-9.
[r] ch.45.1-5.
[s] Re.21.16. He.12.27. Mat.16.18. Is.33.20. Nu.23.23;24.5,6.
[t] ch.45.7,8.

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[u] The holy oblation (ver.12), of 25,000 square reeds, was divided into three parts from north to south, ch.45.1. The north division of 25,000 reeds by 10,000 (for the priests, in the midst of which was the temple, surrounded by a wall 500 reeds square, ver.9, 10; ch.42.15. Next to this lay the portion of the Levites, of the same dimensions (ver.13, 14), and on the south another portion of the same length, but only one reeds in breadth, for the city, ver.5. In the midst of this portion was the city, being 4500 reeds, or about 9 miles square, with a suburb of about 250 reeds, or about half a mile on each side (ver.17), leaving 10,000 reeds or nearly 20 miles on the east and west, as a common for the servants of the city out of all the tribes, ver.18,19. On the east and west sides of this square are the royal demesnes, each of which, taking the breadth of the land at 250 miles, would form a square of 50 miles. The calculations by cubits instead of reeds, proportionably reduces this calculation; which, it may be right to add, others have held to be vastly greater; some making the dimensions of the city greater than all Europe; others, perhaps, greater than the habitable portions of the earth. But the reed and the cubit being the only measures mentioned, it is obvious the calculation must be taken from the one or the other. But it matters not for any purpose of interpretation which is adopted. But in addition to what has been addured Ch.45. 1, the use of the reed in measuring the city (Re 11.1;21.15), seems to favour the conclusion, that where the cubit is not mentioned, the reed was the measure intended by Ezekiel.—C.

[2] Or besides these portions, shall be that belonging to the prince; and this shall, &c.
[w] ver.8,10. Jos.18.1. Re.20.9; 21.2; 22.1. Ps.78. 15. Ca.5.10. Is.2.2; 31.20; 33.20; 60.7. Je.3.17. Ho.2.11. Hag.2.7,9. Mat.23.16, 17,21,35. Jn.6.37; 22.32. Ro.15.9-12.
[3] Or, *beyond.*
[4] The prince had whatever was at the east end or west end of these portions.
[5] See note [1] in first column.
[6] Heb. *one,* ver.1-7, 24-28. The portions proceeded from north to south, and seven portions were on the north and five on the south side of the sanctuary and city.
[v] ch.47.19; Ch.20.2.
[7] Heb. *Meribah-kadesh,* ch.47.19. Nu.20.1,13. Ps.106.32.
[z] ch.47.19. Jos.13.3; 15.47.
[8] ch.47.15,19,20; *i.e.* the Mediterranean.
[y] ch.47.14,21,22. Jos.xiii.-xxi. Pr.16.33; 18.18.
[a] ver.35, 30-34. 20. Re.21.16. Is.14.22. He.12.27. Mat.16.18. Is.33.20. Nu.23.23; 24.5,6.
[b] Re.21.12,13,21,25; 22.14; 3.8. Is.60.11,18; 54.12; 26.2. Jn.10.7,9; 14.6. He.10.19-22. Ep.2.18.
[c] ver.16,30-34. Re.21.10. Ps.72.8; 98.3. Is.2.2,3; 24.16; 49.15; 54.2, 3; 60.2,11; 8,20-23; 14. 3. Mal.1.11. Ro.11.25, 26. Mat.26.14; 28.19. Mar.16.15.
[d] Ps.46.5; 48.1-8; 68.18; 72.13. Je.3.17. Joel 3.21. ch 34.24; 37.26-28. Is. 60.4,19. Zec.2.5,10. Re. 7.15,16; 21.3,22; 22.3. Ps.132.14. 2 Co.6.16. 1 Pe.2.5. Eph.2.22.
[9] *Jehovah-shammah.* Ez.17.15. Ju.6.24.

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abundant room in the gospel church for Gentiles equally with Jews. In comely order they coalesce into one mystical body of Christ. All are entitled to the same privileges, share alike the same grace and glory, in virtue of God's new-covenant promise and oath.

CHAPTER XLVIII. Canaan, here divided, represents the gospel church as containing all the tribes of the redeemed, with the presence and ordinances of God in the midst of them; and in admission to which no natural descent, no civil character or privilege, is in the least to be regarded. Jerusalem, the *holy city,* represents the gospel church as exceedingly enlarged, as wholly answerable to the measuring line of God's Word, as abundantly accessible to all ends of the earth, and as dignified with the special care, presence, and ordinances of JEHOVAH.

REFLECTIONS.—In the gospel church old things are all passed away, and all things are become new. In the most comely order, the last is made first; the chief of sinners become the chief of saints. What abundant access have they to Christ and to God in his ordinances! And the most faithful tribes are admitted into the nearest fellowship. Yea, God hath made abundant provision for the support of his ordinances, ministers, or magistrates; and it is at their peril if any receive his revenues without serving as his deputies. What is dedicated to his service cannot be alienated to other purposes. And every one in his station ought to lay out himself in the service of this city, knowing that his labour shall not be in vain in the Lord. Great is the regularity, the stability, the strength, the extent, the freedom, the life, and honour of our gospel Jerusalem in the apostolic and millennial periods! What then shall be the heavenly city, in which God is ALL and IN ALL!

CONCLUDING REMARKS ON THE BOOK OF EZEKIEL.

It is vain to speak of the distinctive mental qualities or peculiar styles of the prophets; seeing these 'holy men of old spake as they were moved by the Holy Ghost,' and as God severally gave them both thoughts and utterance. The only real distinctive characteristics of the prophets lie in the subjects and objects of their several commissions. Taking this view of Ezekiel, he stands conspicuous among his fellows by the splendour of the visions of God with which he was favoured; and has in this respect none that approach to equality, with the exception of Daniel and John the Divine. Cast over these visions, we, no doubt, find a veil of deep, perhaps of impenetrable, obscurity; which those who cannot lift must contemplate with humility, prayer, and patience, till 'the day dawn and the shadows flee away.' But if Ezekiel present to us some things that are thus obscure, he also sets before us much that is plain. His descriptions and denunciations of national idolatry are calculated for every understanding, and are truly so plain 'that he may run that readeth,' Hab. 2. 2. And they apply not to Judah and Israel alone, but to all generations; for though one form of idolatry has been totally banished from the reformed Christian churches, alas! other forms have disguisedly sprung up in its room; and the idolatry of the imagination or of the intellect, the idolatry of self-love or of self-will, with that 'covetousness that is (literally) idolatry,' have extensively occupied their room. On this ground Ezekiel was not merely a prophet for the Jews, but also for many contemporary nations. Upon these he poured out the judgments of God with remarkable clearness and minuteness of description; so that the records of travellers through these prophetic countries form the best commentary upon this part of the Scriptures.

A few miles to the south-east of the ruins of Babylon, a monument is still pointed out as the tomb of Ezekiel. That this is really the tomb of the prophet is the tradition of the Jews who have inhabited the country ever since the captivity; and who say that he died while on a visit to Babylon. This tomb was first described to Europeans by Benjamin of Tudela; and who adds that it was said to have been erected by the captive king Jeconiah. Benjamin adds that the prince of the captivity with multitudes of the Jews were accustomed to pay an annual visit to the tomb, for the purposes of devotion and trade, and that it was surrounded by several synagogues, and a public library that had subsisted since the time of the first as well as the second temple. It is also visited by Arabian pilgrims and the Jews of Media and Persia.

Those who know the difficulty, the frequent impossibility, of ascertaining the burying-places of eminent men, after the lapse of a few hundred years—and especially those who know how ready superstition is to admit of the slightest evidence that may minister to its morbid sensibilities—will be slow to attach much value to such traditions when found unsupported by contemporary history. It may or it may not be the tomb of the prophet; but would to God that the men who superstitiously visit his tomb, and venerate his dust, would rather study his writings and drink of his spirit. *C.*

THE BOOK OF DANIEL.

Ezekiel, a priest, had not begun prophesying to the poor captives in Babylon, when Daniel, a prince, begins to officiate as a prophet at court, and continued about seventy years. He was early famed for wisdom and piety, ch. i. ii.; Eze. 28. 3; 14. 14, 20; was one of the first who were carried captives to Babylon, and lived to see the deliverance. The first six chapters of this book are generally historical and plain, narrating his and his three companions' captivity and education at Babylon; his companions' advancement and deliverance from the fiery furnace; his own interpretation of Nebuchadnezzar's dreams and Belshazzar's handwriting, and his deliverance from the lions, ch. i.–vi. The last six are generally prophetical, containing his four visions of the future state of the world and church of God, ch. vii.–xii. [His prophecies contain some remarkable proof that Jesus is the Christ; for the Saviour came exactly at the time he had predicted. For New Testament references to Daniel, see Mat. 24. 2, 15, 30; 25. 46; 26. 23; Mar. 13. 14; Lu. 10. 20; Jn. 5. 28, 29; 16. 24; 1 Co. 15. 24, 41, 42; 2 Co. 5. 21; He. 9. 12; 11. 33; 1 Pe. 2. 21; Re. 6. 11; 15. 3; 20. 12. *C.*

The book of Daniel has long been a battle-field for critics. Some of its prophecies detail events with a clearness and fulness which history can scarcely surpass. The date of the book has therefore become a subject of keen controversy. If the date ordinarily assigned to it be admitted, its inspiration cannot be questioned, for its prophetic visions embody an outline of the great events of the eastern world from the time of Nebuchadnezzar to the reign of Antiochus Epiphanes. Nor do they stop there. Other visions exhibit, though in a vista dimmer and more distant, the final establishment of the gospel kingdom, Christ's second coming, and the resurrection. It is thus true, as has recently been shown by Dr. Pusey, that let men assign to the book what date they will, it contains unmistakable prophecy. It is worthy of note that this book is written partly in Hebrew and partly in Chaldee. The reason of this will be obvious to the careful student of Bible history. Hebrew was still in Daniel's day the language of the Jews, and those portions of the book which concerned them and their nation were written in the language familiar to them. Chaldee was the language of the court of Babylon, and hence the officers of the court speak in that language. The first portion of the book, containing the story of Daniel and his companions, is in Hebrew; the answer of the magi to the king (ch. 2. 4) is in Chaldee, which continues to the end of Daniel's first vision, ch. 7. 28. Though the language is thus different, the book is manifestly one in authorship and design. It is arranged on a definite plan; and the languages are selected on an intelligible principle. There are also clear references from some portions of the book to others; thus from the Chaldee in ch. 2. 49; 3. 12, 16, 23, 30, to the Hebrew in ch. i.; and also from the Hebrew in ch. viii. xii., to the Chaldee in ch. vii. *P.*]

CHAPTER I.

1 Jehoiakim's captivity. 3 Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah. 8 They refusing the king's portion, do prosper with pulse and water. 17 Their excellency in wisdom.

A.M. cir. 3390. B.C. cir. 607.

IN the third year[1] of the reign of Jehoiakim king of Judah [a]came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the Lord [b]gave Jehoiakim king of Judah into his hand, [c]with part of the vessels of the house of God, which he carried[2] into [d]the land of Shinar, to the [e]house of his god; and he brought the vessels into the treasure-house of his god.

CHAP. I.

1 Jehoiakim was raised to the throne of Judah by the king of Egypt, and remained his tributary during three years: but at the close of that period Nebuchadnezzar defeated the Egyptians, and Jehoiakim became tributary to Babylon. At the end of three years he rebelled, but Nebuchadnezzar being otherwise engaged did not depose him till three years after his rebellion, which was the eleventh and last of Jehoiakim's reign. 2 Ki. 23. 34–36. 24. 1. Je. 25. 1; 46. 2. The chronological difficulty may be solved thus. Nebuchadnezzar came against Jerusalem in the third of Jehoiakim, and took it on the fourth. Three while years after the fourth, Jehoiakim remained tributary to Babylon, and on the eighth revolted: after which, during three years, he remained in rebellion, and in the end of the eleventh was carried captive.—*C.*

a 2 Ki. 24. 1. 2 Ch. 36. 6, 7. Je. 25. 1. 46. 2.

b Je. 22. 19, 20. 36. 30.

c Je. 27. 19, 20. 2 Ch. 36. 7. 2 Ki. 24. 13.

[1] *It took her carried* – that is, the servants—not Jehoiakim, who was slain near Jerusalem, Je. xxii. 19.—*C.*

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain*[3] of the children of Israel, and of the king's seed, and of the princes;

4 Children[g] in whom *was* no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them [h]to stand in the king's palace, and whom they might teach [i]the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily pro-

d Ge 10. 10; 11. 2. Is. 11. 11. Zec. 5. 11. *e* 2 Ch. 24. 7. Ezr. 1. 7, 8. 1 Sa. 31. 9, 10. Ju. 16. 23, 24. Hab. 2. 18. Je. 50. 2; 51. 16, 28, 6, 31, 44. [3] Furnished, 2 Ki. 20. 17, 18. Is. 39. 7. *g* Ac. 7. 20, 22. Ju. 2. 18. Le. 21. 18–20. ch. 2. 48, 49. ver. 17–20. He. 2. 11. [4] 1 Ki. 10. 8. Pr. 22. 29. ver. 5, 19. ch. 4. 6. *i* ver. 17, 20. Ac. 19. 9, 19, 7. 22

CHAPTER I. Ver. 19. *The king communed with them*—conversed with them, and examined them concerning their progress and attainments in learning—a curious and instructive, though incidental, illustration of the philosophical character of Nebuchadnezzar, in which he nearly resembled Napoleon of France—as deeply interested in the examination of a school as in the organization of an army. But such men God 'raises up to show his power in them;' such men he pulls down to 'teach the nations they are but men.' *C.*

vision of the king's meat,[4] and of the wine which he drank;[5] so nourishing them [f]three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah,[g]Daniel, Hananiah, Mishael, and Azariah;[6]

7 Unto whom the [h]prince of the eunuchs gave names: [7]for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah of Shadrach; and to Mishael of Meshach; and to Azariah of Abed-nego.[8]

8 ¶ But Daniel [n]purposed in his heart [o]that he would not defile[9] himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now [p]God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, [q]I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking[1] than the children which *are* of your sort?[2] then shall ye make *me* endanger my head to the king.

11 Then said Daniel to Melzar,[3] whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [t]pulse[5] to eat,[6] and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and [r]proved them ten days.

15 And at the end of ten days their countenances appeared [s]fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink, and gave them pulse.[7]

17 ¶ As for these four [g]children, [t]God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding[9] in all visions and dreams.

18 Now at [u]the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore [v]stood they before the king.

20 And in all matters of wisdom *and* understanding,[1] that the king inquired of them, he found them ten times[2] better than all the magicians *and* astrologers that *were* in all his realm.

21 And[3] Daniel continued *even* unto the first year of king Cyrus.[4]

CHAPTER II.

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. 10 They acknowledging their inability are judged to die. 14 Daniel, obtaining some respite, findeth the dream. 19 He blesseth God. 24 He staying the decree, is brought to the king. 31 The dream. 36 The interpretation. 46 Daniel's advancement.

AND, in the [1]second year[2] of the reign of Nebuchadnezzar, Nebuchadnezzar [a]dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call [b]the magicians,[3] and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.[4]

4 Then spake the Chaldeans to the king in [c]Syriac, [d]O king, live for ever: tell thy servants the dream, [e]and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me:[5] if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [g]cut in [6]pieces, and your houses shall be made a dunghill:

6 But if ye show the dream, and the interpretation thereof, [h]ye shall receive of me gifts, and [i]rewards, and great honour: therefore show me the dream, and the interpretation thereof.

7 They[j] answered again, and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain[7] the time, because ye see the thing is gone from me.[8]

9 But if ye will not make known unto me the dream, *there is but* [k]one decree for you; [l]for ye have prepared lying and corrupt words to speak before me till the [m]time be [g]changed: therefore tell me the dream, and I [o]shall know that ye can show me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth: and [p]there is none other that can show it before the king, except the gods, whose [q]dwelling is not with flesh.

12 For this cause [r]the king was angry and

A.M. cir. 3398. B.C. cir. 606.

4 What was left as his table.

5 Heb. *of his drink.*

f Exo. 34. 28. 1 Ki. 19. 8. Es. 9. 27.

6 Dan. 1. 6, 7.

7 *Daniel* signifies 'God my judge:' *Hananiah*, 'The grace of the Lord:' *Mishael*, 'Asked of God:' *Azariah*, 'The Lord a help:' &c.

g Ezr. 4. 12. Ne. 2. 3. Jer. 40. 1. Ezek. 14. 14, 20. Dan. 1. 6, 11, 19. Jam. 5. 11.

h Ge. 37. 36. Ne. 3. 7. Es. 1. 8. Je. 52. 25. Mat. 18. 24. Ac. 12. 20. 1 Co. 15. 23. Re. 14. 15, 17. 1 Ki. 18. 5. 2 Ki. 22. 12. Thus he named them after the chief men of the court.

8 *Belteshazzar*, 'Treasure of Bel:' *Shadrach*, 'Messenger of the sun:' *Meshach*, 'Property of Shachu' (a name of Venus): and, probably, 'Gladness of the Babylonians.' *Abed-nego*, 'Servant of Nego,' another Babylonian idol. &c.

i Ac. 11. 23. 14. 1. 16. 2 Co. 5. 9. Eph. 3. 11. 1 Th. 5. 9. 2 Tim. 1. 13. Heb. 11. 8. He. 9. 3. He. 10. Mat. 18. 19. Ro. 14. 13, 17. 1 Co. 8. 8, 13. 10. 19.

9 It is most probable that some part of the 'king's meat' might be of animals which the Jewish law pronounced unclean: and, also, that some of it might have been offered to idols: more especially that, according to a common heathen custom, the first cup of the wine might have been poured out as a drink-offering to Bel.—*C.*

p Ps. 106. 46. 1 Ki. 8. 50. Ps. 137. 7. Ge. 39. 21. 43. 23. 50. 20. Ex. 3. 21. 12. 36. Ezr. 1. 5. 7. 28.

q Pr. 29. 25. Je. 1. 17. 1 Pe. 3. 14, 15. Is. 8. 12, 13.

1 Heb. *sadder.*

2 Or, *form* or *countenance.*

3 Or, *the steward.*

4 Heb. *of pulse*, i.e. pease, beans, &c. Is. 62. 11. De. 8. 3. Ro. 14. 18.

5 *Pulse.* The word applies generally to vegetable food, not reared, but pulled or plucked, whether roots, leaves, or fruits; and therefore includes the use of milk, nor of various condiments to render their simple fare more palatable and healthful.—*C.*

6 Heb. *that we may eat, &c.*

r 1 Pe. 1. 7. Ja. 1. 3, 12. Re. 2. 10.

s Ps. 22. 29. Pr. 17. 16. Pr. 22. 29. Mat. 4. 4.

7 Pulse, beans, &c.

8 *Children*—rather, 'youths,' as more agreeable to English use, and equally true to the original.—*C.*

t Dan. 1. 20. Ja. 1. 5, 17. Ac. 7. 22. Pr. 2. 19, 20, 21.

9 Or, *he made Daniel understand.*

u Ge. 41. 8. Ne. 12. 8. 1 Sa. 21. 13. Ps. 34. 1. Da. 5. 6. Ch. 10. 2.

v ver. 5. Mat. 9. 21, 22. 1 Ti. 3. 9.

w Ge. 41. 16. Pr. 22. 29. with Nu. 12. 9. 1 Ki. 22. 21. Ch. 18. 19, 20.

1 Heb. *wisdom of understanding.* Ps. 119. 98. 1 Ki. 10. 1–3.

* The character of Daniel,' says Faraday, 'runs one and the same through the book, majestic in its noble simplicity. As a prophet of God in a heathen court, and as raised to high dignity in God's providence for the sake of his brethren, he anticipates, in this temporary dissolution of the political existence of his people, a place somewhat corresponding in that of Moses at the beginning. Like Moses he was educated in the highest wisdom of a popular famed for its wisdom. Even this likeness has its unlikeness. In Moses God manifested not his wisdom but his power. Yet, as the wise of the Egyptians were put to shame by the power of God wherewith he clothed Moses, so he joined the reputation of the wisdom of the Babylonian magi, by his Spirit which he placed in the captive boy Daniel. But the resemblance can only be the common principles of God's providence, whereby he at extraordinary times, raises up weapons for the most part, from ordinary instruments of his own to effect his will.—*C.*

2 Very much. Ge. 41. 34. 35. Nu. 14. 22. Ne. 4. 12. Job 19. 3.

3 ch. 1. 20, 21. ch. 5. 11. He used to see that glorious time of the return of his people from the Babylonian captivity, but he did not die then: *till* is used in the same sense, Ps. 110. 1. 112. 8. Mat. 1. 25.

4 See note * in first column.

CHAP. II.

1 Or, second of his reign alone. ch. 1. 5.

2 *The second year.* Most probably the second of Nebuchadnezzar as sole monarch, his fourth as coregent with his father; or it may signify the second after Daniel's examination and advancement.—*C.*

a ver. 3. ch. 4. 5. Ge. 40. 5. 41. 1, 8. Es. 6. 1. ch. 5. 5. Job 33. 15–17.

3 ch. 1. 7. Ge. 41. 8. Ex. 7. 11. 22. 18. De. 18. 10, 11. 2 Ki. 17. 17. 21. 6.

3 *Magicians*—the magi—a name derived from their philosophical character, religious opinions, or worship.—*Astrologers*, so called from pretending to foretell personal and national fortunes by the stars, especially by the planets. *Sorcerers*, who pretended to hold intercourse with the dead, and to discover secrets from them.—*Chaldeans*, a name of all the foregoing classes, derived from their country, and who endeavours to keep up the national character for supernatural wisdom.—*C.*

4 What I dreamed. *c* Ge. 31. 47. 2 Ki. 18. 26. Isa. 4. 7.

d 1 Ki. 1. 25, 31. ch. 3. 9. 5. 6, 10. 6. 6, 21. 1 Sa. 10. 24. Ne. 2. 3.

e Is. 44. 25. 1 Co. 8. 1.

5 *The thing is gone from me*, does not mean, the dream is forgotten, but the decree is gone out of my lips, and will not be changed. The sentence seems unreasonable and cruel: but it is not improbable, as is common with the false pretenders, that the Chaldeans had been boasting of their supernatural knowledge, and that the king seems a determination to put them to the test, under the conscious influence of a terrible threatening of extinction in case of failure, and a brilliant promise of advancement in case of success.—*C.*

f ch. 3. 29. 6. 7, 24. Ezr. 6. 11. 1 Sa. 25. 33. Ps. 28. 4. 1 Ch. 28. 3. Mat. 24. 51.

6 Ch. *made pieces.*

h ver. 48. Nu. 22. 7, 16. ch. 5. 7, 16, 17, 29.

i Or, *fee.*

j Pr. 15. 28. Ro. 1. 22. Ec. 10. 4. 1 Ki. 22. 6. Is. 44. 25. 47. 9, 12, 13.

k ver. 5, 6. 5. 17.

9 *Till the time be changed.* Till the lapse of time lead me to forget or relent.—*C.*

found them ten times[2] better than all the magicians *and* astrologers that *were* in all his realm.

21 And[3] Daniel continued *even* unto the first year of king Cyrus.[4]

CHAPTER II.

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. 10 They acknowledging their inability are judged to die. 14 Daniel, obtaining some respite, findeth the dream. 19 He blesseth God. 24 He staying the decree, is brought to the king. 31 The dream. 36 The interpretation. 46 Daniel's advancement.

AND, in the [1]second year[2] of the reign of Nebuchadnezzar, Nebuchadnezzar [a]dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call [b]the magicians,[3] and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.[4]

4 Then spake the Chaldeans to the king in [c]Syriac, [d]O king, live for ever: tell thy servants the dream, [e]and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me:[5] if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [g]cut in [6]pieces, and your houses shall be made a dunghill:

6 But if ye show the dream, and the interpretation thereof, [h]ye shall receive of me gifts, and [i]rewards, and great honour: therefore show me the dream, and the interpretation thereof.

7 They[j] answered again, and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would gain[7] the time, because ye see the thing is gone from me.[8]

9 But if ye will not make known unto me the dream, *there is but* [k]one decree for you; [l]for ye have prepared lying and corrupt words to speak before me till the [m]time be [g]changed: therefore tell me the dream, and I [o]shall know that ye can show me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth: and [p]there is none other that can show it before the king, except the gods, whose [q]dwelling is not with flesh.

12 For this cause [r]the king was angry and

a Is. 41. 23. *b* ver. 28. ch. 5. 11. Mat. 19. 26. *g* Is. 56. 1, 2. *p* Ps. 97. 9. 113. 5, 6. 1 Ki. 8. 27. 2 Ch. 2. 6. Ps. 50. 12. 1 Ki. 76. 10.

REFLECTIONS.—When men profane God's temple by their sins, it is but just that he should profane it by his judgments. How exactly Hezekiah's pride is punished in the captivity of his seed! They who wish to serve their generation, must not spend their youth in idleness, but in study. And it is shameful for Christians to take less care of educating their children than heathens do of their slaves; and to show less regard to their God than heathens do to their idols. If we receive

very furious, and commanded to [f]destroy all the wise *men* of Babylon.

13 And [g]the decree went forth that the wise *men* should be slain; and they [h]sought Daniel and his fellows to be slain.

14 ¶ Then[i] Daniel [k]answered[2] with counsel and wisdom to Arioch the captain of the king's guard,[3] which was gone forth to slay the wise *men* of Babylon:

15 He answered[4] and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired [l]of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions;

18 That[j] they would desire mercies of the God of heaven[5] concerning this secret, that Daniel and his fellows [m]should not perish[6] with the rest of the wise *men* of Babylon.

19 Then[n] was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered[7] and said, [o]Blessed be the name of God for ever and ever; for [p]wisdom and might are his:

21 And [q]he changeth the times and the seasons: he removeth kings, and setteth up kings: he[r] giveth wisdom unto the wise, and knowledge to them that know understanding.

22 He[s] revealeth the deep and secret things: he[t] knoweth what *is* in the darkness, and the light dwelleth with him.

23 I[u] thank thee, and praise thee, O thou God of my fathers,[8] who hast given me wisdom and might, and [v]hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel [w]went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him, [x]Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found[9] a man of the captives of Judah[1] that will make known unto the king the interpretation.

26 The king answered, and said to Daniel, whose name *was* Belteshazzar, [y]Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, [z]cannot the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king;

28 But [a]there is a God in heaven[2] that revealeth secrets, and maketh[3] known to the king Nebuchadnezzar what shall be [b]in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came *into thy mind*[4] upon thy bed, what should come to pass hereafter; and [c]he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, [d]this secret is not revealed to me for *any* wisdom that I have more than any living, but [e]for *their* sakes[5] that shall make known the interpretation[6] to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, sawest,[7] and, behold, [f]a great image. This great image, whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible.

32 This image's head[8] *was* [g]of fine gold, [h]his breast and his arms of silver,[9] his[i] belly and his [k]thighs[2] of brass,

33 His[l] legs of iron,[3] his feet part of iron and part of clay.

34 Thou sawest till [m]that a stone[4] was cut out [n]without hands,[6] which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became [o]like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image [p]became a great mountain, and filled the whole earth.

36 This *is* the dream; and [q]we will tell the interpretation thereof before the king.

37 Thou, O king, *art* [r]a king of kings: [s]for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this [t]head of gold.[7]

A.M. cir. 3401. B.C. cir. 603.

[f] Mat. 2. 16.
[g] Pr. 28. 15–17. Is. 10. 1. Ps. 94. 20.
[h] Ps. 5. 11, 17, 59. 3, 6.
[i] Ge. 22. 14. Ex. 14. 9, 14. Acts 5. 39. Dt. 32. 36.
[k] Chald. *returned.*
2 *Answered.* Inquired of. C.
[l] Chald. *chief of the executioners* or *slaughter men*; or *chief marshal*. Ge. 37. 36. 39. 1. 40. 3.
[m] *Answered.* Spoke and said. C.—*Aostayad.*
[n] Ver. 8, 10. with 1 Ch. 10. 13, 14. 2 Ki. 17. 18.
[o] Ch. 3. 1. 5. 1. Ge. 41. 42. Ps. 45. 9. Pr. 31. 24. Ec. 8. 4. Is. 3. 6. Ez. 23. 42. Ge. 24. 22, 30. Ex. 32. 2. Ju. 8. 24. 1 Ki. 20. 39. Ez. 16. 11, 12. Mat. 7. 22. Lu. 12. 58.
[p] Chald. *from before God.*
[q] Mat. 5. 17, 18. 2 Pe. 2. 9. Ex. 2. 14. Ac. 7. 10, 35. 22. 18. Ge. 18. 24. Ge. 18. 25.
[r] Or, *that they should not destroy Daniel.*
[s] Ge. 4. 7. 33. 13. Nu. 22. 6.
[t] *Answered.* See ver. 14.—C.
[u] Ps. 22. 4. 31. 23. 119. 18.
[v] Ver. 22.—2 Job 12. 13, 16. Pr. 2. 6. 8. 14. Ki. 3. 9. Ps. 147. 5. Je. 32. 19. Col. 2. 3. Jas. 1. 5.
[w] Ge. 3. 8. Job 12. 22. Da. 2. 22. 10. 1. Ps. 8. 25. 18. 4. 11. 5. 6. 6.
[x] Pr. 2. 6, 7. Mat. 13. 11. Ja. 1. 5.
[y] Ps. 25. 14. Joh 12. 16. Ge. 37. 5, 9. 40. 12. Da. 4. 19. Mat. 13. 11.
[z] Ver. 4. Job 20. 6. Je. 27. 9, 10. 1 Ti. 6. 20. Ps. 33. 13, 14. 115. 6. 8. 139. 11. 12. 1 Jo. 3. 20. Ps. 8. 25. 1 Co. 2. 14.
[a] Mat. 11. 25. Ps. 50. 21. 94. 8. 9.
[b] This noble prayer of Daniel is the most ample, the most affecting, and the most circumstantial in which he could bear testimony to the Godhead in Jehovah, all, without exciting unnecessary prejudice, give testimony against the idols of Babylon. C.
[c] Am. 3. 7. Ge. 18. 17. 41. 25. 44. 34. Ju. 13. 17. 1 Ki. 5. 5, 8. ver. 36. Mat. 7. 7.
[d] Ps. 147. 60. Is. 21. 10.
[e] Ac. 27. 24. Ro. 12. 18, 14. 16.
[f] Chald. *that I have found*, ver. 24.
[g] Chald. *children of the captivity of Judah*, 2 Co. 12. 27. Joh 32. 9.

A.M. cir. 3401. B.C. cir. 603.

[h] 1 Sa. 17. 32. Ge. 41. 15.
[i] Da. 2. 13, 24, 48. 6. 14, 24, 25. Jon. 1. 7, 12. 3. 7, 9. with ver. 2. Am. 3. 7.
[k] Ps. 119. 4. Ge. 18. 19. 2 Sa. 8. 15. Is. 9. 7. Je. 23. 5. Am. 4. 13. Ps. 96. 13. Ac. 17. 31. Ge. 18. 25. Nu. 16. 22. ver. 18. Am. 3. 7.
[l] Here again Daniel declares that he feared the true God; and that, by the very test Nebuchadnezzar had proposed, he proved himself to be a prophet, a true seer of secrets.—C. A character in which the whole Gospel is held up to the world, presenting him.
[m] Chald. *have made.*
[n] Ver. 41, 45. ch. 10. 14. See Ge. 41. 25, 28.
[o] Chald. *came up.*
[p] Ac. 4. 12.
[q] Ge. 40. 8. Ac. 3. 22. 1 Co. 10. 6. Ps. 22. 7.
[r] Ge. 41. 8, 45. Ex. 8. 18. Mat. 22. 29. Is. 43. 34.
[s] *For their sakes.* For sake of the captive people of God who now furnished, by one of them number, and in name of their God, the information the king required.—C.
[t] Or, *for the intent that the interpretation may be made known*, ver. 47.
[u] Chald. *under seeing.*
[v] Ge. 27. 2. Mat. 4. 8. 28. 3. Rev. 20. 1.
[w] In Assyria. This monarchy began under Ninus, and was at first called the Assyrian, about A.M. 2737, and ended A.M. 3466, B.C. 538, having lasted nearly 1000 years. C.
[x] ver. 37, 38. ch. 4. 30. 7. 4. Is. 14. 4. Je. 51. 7. Zec. 6. 2.
[y] ver. 35, 38. ch. 11. 2. 7. 5.
[z] *Breast and arms of silver.* The Medes and Persians, like two arms, centred in Cyrus as the breast.—C.
[a] ver. 39, with ch. 8. 1. 7. 5. 20. 45. 1. 48. 4. Ez. 8. 2. 11. 1. 40. 2.
[b] Or, *scales.*
[c] *Belly and thighs.* The Grecian monarchy which began under Alexander, and lived and died in luxury and intemperance. Whose god was the belly, Phil. 3. 19. *Thighs.*—Alexander's successors, the Syrian and Egyptian divisions of the empire, with which alone the Jewish church were, in any great degree, connected.—C.
[d] ver. 40. with ch. 7. 7, 8.
[e] *Legs of iron.* The Roman empire, not so rich and magnificent as Babylon, nor so splendid as the Grecian, which shone upon earth as a meteor in the heavens, but far more powerful than both. *Feet*—with ten toes the continuance of the ten kingdoms into which the gigantic western empire of Rome was finally separated. C.
[f] Ps. 118. 22. Zec. 10. 3. Mat. 16. 18. ch. 7. 18, 22, 27. ver. 44, 45.
[g] *Stone.* The symbol of Christ, Ps. 118. 22. Is. 28. 16. 1 Pe. 2. 6.—C.
[h] Or, *which was not by hands*; as ver. 45. ch. 8. 25. Zec. 4. 6. Ju. 7. 14. Ho. 1. 7. 2 Co. 5. 1.
[i] *Cut without hands*—without human aid, C. Is. 31.—C.
[k] Ho. 13. 3. Is. 41. 15, 16. 21. 10. Ps. 2. 9. 45. 5. 89. 23. 110. 5, 6. Mi. 4. 13.
[l] ch. 28. 18. Zec. 3. 9. Ps. 72. 8. Is. 2. 2, 3. 11. 9. 60. Eze. 29. 21. Re. 21. 24. 22. 1, 2. Da. 4. 25. 5. Da. 4. 30.
[m] See note 1 on the first column.

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favours from men, let us always view them as the gift of God, and be the more careful to avoid every appearance of evil; and let us always be humble under humbling providences. Let us never be backward to that self-denial which tends to prevent sin: and for that end, let us improve whatever interest we have with the great. Whatever in diet, or anything else, we willingly lose for God's honour, will prove clear gain in the issue. Proper abstemiousness and temperance contribute to the improvement of our mind as well as the health of our body. God honours them that honour him, while they who despise him are lightly esteemed. And they who mourn much with Zion in her distress are, if for their good, spared to share with her in the joys of her deliverance.

CHAPTER II. Ver. 31-45. This great *image*, beheld in a quickly forgotten dream, represented the successive empires in the world as but an empty show, a terrible but quickly forgotten vision. The *golden head* was the Chaldean monarchy, extremely rich, and, in appearance lasting, including the Assyrian; it continued about 240 years. The *breast* and *arms of silver* signified the Medo-Persian, established by Cyrus, which lasted about 204 years. The *belly* and *thighs of brass* represented the strong, though less rich, empire of the Greeks, which was chiefly continued in the two king-

39 And[s] after thee shall arise [t]another kingdom inferior to thee, and [u]another third kingdom of brass, which shall bear rule over all the earth.

40 And the [v]fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest [w]the feet and toes part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron and part of clay, *so* the kingdom shall be partly strong, and partly broken.[8]

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men;[9] but they shall not cleave one to another,[1] even as iron is not mixed with clay.

44 And in the days[2] of these kings[3] shall the God of heaven [x]set up a kingdom[4] which[y] shall never be destroyed: and the kingdom[5] shall not be left to other people, *but* it shall [z]break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that [a]the stone was cut out of the mountain [b]without hands,[6] and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter:[7] and the dream *is* [c]certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar [d]fell upon his face, and worshipped Daniel,[8] and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of[e] a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a [f]revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel [g]a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief[z] of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and [a]he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel [b]*sat* in the gate of the king.

CHAPTER III.

1 Nebuchadnezzar dedicateth a golden image in Dura. 8 Shadrach, Meshach, and Abed-nego are accused for not worshipping the image. 13 They, being threatened, make a good confession. 19 God delivereth them out of the furnace. 26 Nebuchadnezzar seeing the miracle blesseth God.

NEBUCHADNEZZAR the king [c]made an image[1] of gold, whose height *was* threescore cubits,[2] *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent [b]to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs,[3] and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.[4]

3 Then [c]the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud,[5] To you it is commanded,[6] O[d] people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [7]dulcimer, and all kinds of music,[8] ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth, [e]shall the same hour[9] be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, [g]all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and [h]accused the Jews.

9 They spake and said to the king Nebuchadnezzar, [i]O king, live for ever.

A.M. cir. 3401. B.C. cir. 603.

[s] Hab. 2. 3, 4. [t] Je. 25. 26, 12—14, 27. 5. ch. v. 31.

[u] ver. 32. ch. 8. 5, 8, 20, 21. 11. 3, 4. [v] ver. 33—40. ch. 2. 31—43. 7. 7, 19, 23. [w] Is. 41. 22, 23. 48. 3, 5—8, 16. 21. Ps. 2. 9. 22. 15. [x] ver. 44. ch. 4. 3, 34. 6. 26. 7. 14, 18, 27. Lu. 1. 33. Ac. 1. 6. [y] Je. 10. 10. [z] Is. 41. 25. ch. 2. 21. [a] Ps. 118. 22. Zec. 4. 7. [b] Ex. 20. 25. Da. 8. 25. [c] ch. 4. 35. 11. 2. 1 Co. 1. 19, 20.

[x] Is. 41. 22, 23. 48. 3, 5—8, 16. 21. Ps. 139. 2.

[y] ver. 1. ch. 4. 20. 41. Ex. 8. 2. 1 Sa. 2. 7, 8. ch. 6. 1, 2, 5. 7.

[z] ch. 4. 9, 5. 11. 1, 20.

A.M. cir. 3401. B.C. cir. 603.

[a] Ex. 7. 1. 2 Ki. 5. 1. Ps. 45. 16. Is. 22. 21. Ac. 7. 10. 1 Ki. 8. 8. 2 Ch. 31. 2—4. 1 Ki. 22. 10. Da. 2. 49. 3. 12. 6. 1—3. Ps. 101. 6. Is. 46. 6, 7. Je. 10. 5. Ga. 4. 8. [b] Ge. 41. 14. Es. 6. 10. Ps. 105. 20. Ac. 5. 21. [c] Ge. 41. 40. Da. 2. 48. 3. 2, 3. 6. 1—3. [d] Ge. 43. 26. 44. 14. Ps. 72. 9, 10. Is. 45. 14. 49. 7. 60. 14. Re. 3. 9. [e] Ge. 9. 6. Ex. 21. 12. Le. 24. 17. Nu. 35. 16—21. Ac. 3. 15. [f] Ge. 41. 38, 39. Ex. 31. 3. Nu. 24. 4. 1 Ki. 3. 28. Da. 1. 17. 2. 20—23, 28, 30, 47. 4. 8, 9, 18. 5. 11, 12, 14. [g] Ge. 41. 40—43. Da. 2. 48. 5. 29. 6. 3. [h] Ge. 37. 2. Ezr. 4. 12. Da. 3. 8. 6. 13. [i] Ne. 2. 3. Da. 2. 4. Ac. 22. 1. Ja. 2. 10.

[s] It is remarkable that this is the first time that an 'hour' is mentioned in the Holy Scriptures. And it is worthy of notice, that Herodotus says the Greeks received the duodecimal division of the day from the Babylonians, whose astrologers, studied amongst, as afterwards in Europe, into the genuine and more dignified science of astronomy, would naturally lead them to a division, the variety of whose

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A.M. cir. 3401. B.C. cir. 603.

parts would facilitate their necessary calculations—for the natural division of the year into months, and of the heavens into twelve corresponding signs, may have combined to suggest a corresponding division of the day by twelve hours.—C.

[a] ver. 17, 18, 23. Pr. 28. 14. Ec. 12. 11, 13. ch. 5. 12.

[b] Ex. 2. 19, 21, 3. 2, or Da. 12. 13. Ac. 5. 15.

CHAP. III.

B.C. cir. 587 or 570.

[a] Ki. 15. 13, 20. Je. 52. 21. Ac. 7. 29, 30. Ho. 8. 4. [b] Ex. 32. 2—4. 1 Ki. 12. 28. Da. 3. 3, 5, 7. Je. 2. 28. 11. 13. Ho. 8. 5, 6. 13. 2. Is. 46. 6, 7. Je. 10. 3—5. [c] Ge. 41. 40. Da. 6. 1—3. Ac. 25. 23.

[1] *An image.* Josephus relates that Nebuchadnezzar built a statue of gold 60 feet in height out of the temple of Belus when he destroyed it, which may have been the image here mentioned. The height of 60 cubits (say 90 feet) is not to be assigned to the body of the image, but to the image and the pedestal on which it stood.—C.

If it was about 90 feet high and 9 broad it must be Chaldean, and about 10 feet high and 10 feet broad if the measure be French.

[b] Ki. 16. 32. Ps. 99. 2. Re. 13. 12.

[2] It is impossible to find offices in any modern European state exactly answering to the original words; but the variety serves to show that 'division of labour' which marks a well-organized government.—C.

[3] The object of the king in setting up this image was most probably political. It was to test in a rude and idolatrous manner the sincerity of the honours ascribed to him by his subjects. It was not unusual for monarchs in ancient times to claim divine honours, and perhaps the image set up was a representative of the king. At any rate, it would be a command which was the sole authority for worshipping it. Refusal might, therefore, be interpreted as opposing the royal command. The same way in all probability only covered with thin gold plates.—H.

[c] Ac. 19. 34. Mat. 7. 13. Ro. 3. 1, 12. Pr. 29. 22.

[3] Chald. *with might,* ch. 4. 14. Pr. 6. 13, 15.

[4] Chald. *they commanded,* Re. 13. 16.

[d] ch. 2. 1, 6. 25. Es. 1. 20. 3. 2—6. 9.

[5] Or, *singing.* Chald. *symphony.*

[6] The distinctive forms of these several instruments cannot now be ascertained, but it is evident they composed the three great classes—wind, stringed, and pulsative.—C.

[e] See note [s] in first column.

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[f] Mat. 6. 25. Re. 13. 15, with Je. 29. 22, 18. 59. 7. Ro. 3. 15, 16. [g] Re. 5. 12. Mi. 6. 16. 1 Je. 5. 19. Re. 13. 3, with Is. 45. 1. Je. 10. 2. 11. 31. 2. [h] Ezr. 4. 5. Es. 3. 6. ch. 6. 12. [i] ver. 4, 5. Re. 13. 7.

See ch. 2. 4. Ho. 7. 3. Ac. 24. 2, 3. ch. 3. 17; 6. 21.

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doms of Egypt on the south and Syria on the north, lasting in all about 320 years. The *legs of iron,* and the *feet ending* in ten TOES *of iron and clay,* never rightly joined, denote the Roman empire, very strong, and very destructive and conquering, which, after having two joint-consuls, and two conjunct emperors of east and west, was at last formed into ten different kingdoms, consisting partly of the old Roman subjects, and partly of the barbarous nations which invaded and ravaged the empire: it is not yet quite destroyed. The *little stone,* cut out of the mountain without hands, and breaking in pieces the remains of these empires, and becoming a *great mountain,* filling the whole earth, is the gospel church, supernaturally formed in the countries and on the ruins of these ancient empires, and which did, in the apostolic age, and will, especially in the millennium, extend over the whole habitable world. See Introduction, ch. iv. sect. xii.–xv. xix.

Ver. 35. A mountain filling the whole earth, has appeared to some an unintelligible figure. The difficulty, however, lies not in the image, but in the manner of picturing it. For example, Mount Sinai, Mount Hor, Mount Seir, are not single mountains, but vast mountain ranges, which it were easy to picture extended over the whole earth. C.

REFLECTIONS.—To what perplexing cares and anxieties are great men subjected by God! To what pangs, what sleepless hours, because of fear in the night! It is dreadful to be under the power of wicked and unreasonable men. Yet by the most unexpected means God can punish impostors and exalt the faithful. How inexpressibly valuable are friends mighty in prayer!—Fervent prayer is powerful to unlock the mysteries of Providence. And there is great need of earnestness in it when the faithful are in danger of suffering as evil-doers. God must be thankfully acknowledged as the bestower of wisdom and every good gift. But humble souls will rather attribute the obtaining of his favours to the prayers of their friends than their own: and distinguished abilities never appear so grand as when accompanied with uncommon humility. Whatever influence we have with great men should be improved in attempts to bring them to the true God; as no princes, no, not the greatest, have any power but from him. Earthly kingdoms do but overturn one another to make way for the fixed and everlasting kingdom of Christ. And as kings ought to advance to power the qualified children of God, so they whom Providence exalts ought never to forget their old friends.

CHAPTER III. REFLECTIONS.—At what expense will proud men dare to affront JEHOVAH, and mark their gratitude to an idol which never showed them a favour! Sinners readily comply with the most wicked commands of terrible tyrants: and few can at

10 Thou,[j] O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And [k]whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews,[1] whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee;[2] they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, [l]in *his* rage and fury, commanded to bring Shadrach, Meshach, and Abed-nego. [m]Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true,[3] O Shadrach, Meshach, and Abed-nego, do not ye serve [n]my gods, nor worship the golden image which I have set up?

15 Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye [p]fall down and worship the image which I have made, [q]*well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace: and [r]who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we *are* not [4]careful[5] to answer thee in this matter.

17 If it be *so*, our God, [s]whom we serve, is able[t] to deliver us from the burning fiery furnace; and [u]he will deliver *us* out of thine hand, O king.[6]

18 But if not, [v]be it known unto thee, O king, that we will not [w]serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar full[7] of [y]fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: [z]*therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the [8]most mighty men[9] that *were* in his army to [a]bind Shadrach, Meshach, and Abed-nego; *and* to cast *them* into the burning fiery furnace.

A.M. cir. 3412 or 3434.
B.C. cir. 587 or 570.

[j] See ver. 4–7. Is. 30. 1. Ps. 94. 20. Rev. 13. 12, 15. Rev. 19. 1.

[k] ver. 6. ch. 2. 12. Jer. 29. 7.

[l] ch. 6. 14, with 2. 4. Is. 3. 8. 1 Sa. 15. 18. Ps. 2. 12. Ac. 7. 54. 2. 37. They did not foresee things as either he was absent, or they thought him too high.

[2] Chald. *have set no regard upon thee.*

[m] ver. 13, with ch. 2. 25. Ps. 37. 12. 39. 12. 97. 7, 8.

[n] Mat. 10. 18. Ps. 79. 12. Mat. 25. 12.

[3] Or, *of purpose*, as Exo. 21. 13. Deu. 19. 4, 5. Jo. 20. 2, with ch. 2. 5. Jo. 3. 11.

[o] ver. 4. Ex. 4. 1. Jo. 5. 1.

[p] ver. 4, 7, 5.

[q] Exo. 32. 10. Lu. 13. 7. Jer. 44. 22. Eze. 3. 18, 19. Num. 35. 31, 32.

[4] Or, *to no purpose.* Mat. 20. 13. Ac. 16. 28. Mar. 12. 14. 2 Pe. 3. 15, with Rom. 3. 4, 6.

[5] That answer seems to imply a disconcerted confusion in his real character. The meaning is, 'We do not require time to study or answer our minds are fully made up, whatever be the consequence.'—*C.*

[r] Ps. 129. 6, 7. Ac. 23. 23, 24.

[s] Ge. 17. 1. 18. 14.

[t] Mi. 7. 7. 2 Co. 12. 9. 2 Sa. 15. 25, 26. 16. 12. 2 Ki. 4. 28. Jer. 5. 22.

[6] What faith was here! A faith not merely speculative and theoretic, as to holding clear and orthodox views regarding God and his providential power; but faith practical, ready to act in accordance with theory. Danger could not shake it; death could not make it waver. Faithful God exalted those devoted men to look beyond death. Mortal life might be terminated by violence, but life eternal lay beyond. What a lesson does this teach the Christian!—*P.*

[u] Job 13. 15. Ps. 129. 46. He. 11. 25. Ac. 4. 26; 5. 29.

[v] Ex. 20. 3–5. Le. 19. 4.

[7] Chald. *filled.*

[y] Is. 51. 13. Lu. 12. 4, 5.

[z] Ac. 7. 54. Ex. 5. 6. Pr. 16. 14; 22. 24; 29. 22; 15. 1. 2 Ki. 6. 31.

[8] Chald. *mighty of strength.*

[9] Not strong men—for of such there was no need; but the chief officers who stood near him, his fury admitting of no delay.—*C.*

[a] ver. 21. Ac. 12. 4, 7; 16. 24.

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* *The Son of God.* How could the idolatrous king have this knowledge of the Lord Jesus Christ? Some, in reply, translate the phrase, 'a son of God,' or 'of the God.' But may not Nebuchadnezzar have heard of the Son of God from the Hebrew Psalms, or from Daniel their interpreter? and, as a monarch who constitutes a very centre to prophetical vision, may he not have been supernaturally compelled to bear this official testimony now to the personal glory of the Son, as Caiaphas was afterwards to his humiliation and atonement? Ps. 2. 7. Jo. 11. 50, 51. Nor is this view weakened by the king calling the Son of God, God's 'angel,' ver. 28. inasmuch as, in that time-way, and by not a name of Christ's nature, but a name of his office—the angel, the messenger, of the covenant.—*C.*

[b] Or, *mantles.*

[c] *Hosen.* The particular is supposed by Josephus to signify the trowsers of wide drawers, still worn by the Persians, in confirmation of which he traces the word with the Jews in the words Latin, Spanish, Italian, Greek, Germanic, Celtic, and Polish languages.—*C.*

[d] Or, *turbans.*

[e] Chald. *mixed.*

[f] Or, *spark.*

[g] It is not likely that the officers would appreciate the miracle in so as to be destroyed; but the probability is, that in order to excite the fire, some sulphurous or nitrous mixture may have been cast into the furnace, and that the invisible gases thus produced proved instantly destructive to life, and rendered the miraculous preservation of the three public confessors still the more conspicuous.—*C.*

[b] ch. 6. 24. Pr. 21. 18.

[c] ch. 6. 23. Ps. 34. 19. 18. 4, 6. 2 Co. 4. 17. Jol. 5. 28, 29. 1 Pe. 1. 7, 4. 12.

[d] Is. 5. 16, 26. 6.

[7] Or, *governors.*

[8] If the three confessors were thrown into a reverberatory furnace, how could the king see them walking? Let the abundance of Babylonian bitumen—a most combustible material.—be recollected: let the furnace be a wide pit sunk in the earth, or an extended iron grating a little above it, let the king or envoy as elevated throne, and all the difficulty is solved.—*C.*

[9] Chald. *there is no hurt in them.* Ps. 91. 7–9. Is. 43. 2. He. 11. 27. 1 Pe. 3. 13.

[e] Pr. 30. 4. Lu. 1. 35. Ro. 1. 4.

[1] Or, *to a son.* Job 1. 6; 38. 7. Ps. 34. 7. He. 1. 14. ver. 28.

[2] See note * in first column.

[3] Chald. *door.*

[f] Ge. 1. 20.

[g] Ge. 14. 18.

[h] Is. 50. 12. 1 Pe. 2. 7. Is. 28. 16.

[i] Is. 26. 12; 43. 2. Mar. 16. 18. He. 11. 34. Mat. 10. 30. Ac. 27. 34.

[j] ch. 2. 47; 6. 26.

[k] Ge. 19. 23, 16. ver. 25; ch. 6. 22. Ps. 34. 7, 8, 103. 20. He. 1. 14. Ac. 12. 11.

[l] ch. 6. 22, 23. Je. 27. 7. Ps. 22. 4, 5. 2 Ch. 20. 20. Ps. 37. 40; 34. 22; 33. 21.

[m] Exo. 8. 12. Ac. 4. 17; 5. 29, 40.

[4] Who have reversed the king's word, which was, that they should be burned.—*C.*

[n] Ro. 12. 1. He. 11. 37.

[o] Ex. 20. 5. Mat. 4. 10.

[5] Chald. *a decree is made by me,* ch. 6. 26, 27. Ezr. 6. 8–12; 7. 13–26.

[6] Chald. *error.*

[p] See ch. 2. 5.

[7] Chald. *made pieces.*

[q] De. 30. 17. Ps. 3. 8; 76. 10. ch. 11. 27.

[8] Chald. *made to prosper,* 1 Sa. 2. 30. Jo. 12. 26. Ps. 91. 14.

21 Then these men were bound in their coats,[1] their hosen,[2] and their hats,[3] and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's commandment[4] was urgent, and the furnace exceeding hot, the [5]flame[6] of the fire [b]slew those men that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, [c]fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king [d]was astonied, and rose up in haste, *and* spake, and said unto his counsellors,[7] Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see[8] four men loose, walking in the midst of the fire, and they have no hurt;[9] and the form of the fourth is like [e]the Son[1] of God.[2]

26 Then Nebuchadnezzar came near to the mouth[3] of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye [f]servants of the [g]most high God, [h]come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [i]upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [j]Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent [k]his angel, and delivered his servants [l]that trusted in him, and [m]have changed[4] the king's word, and [o]yielded their bodies, that [p]they might not serve nor worship any god except their own God.

29 Therefore I make a decree,[5] That every people, nation, and language, which speak any thing amiss[6] against the God of Shadrach, Meshach, and Abed-nego, shall be [q]cut in [7]pieces, and their houses shall be made a dunghill; because [r]there is no other god that can deliver after this sort.

30 ¶ Then the king promoted[8] Shadrach, Meshach, and Abed-nego, in the province of Babylon.

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once withstand the charms of music and the terrors of a fiery furnace. Everywhere there are villains ready to accuse the faithful servants of God. But it is honourable to the cause of God when, in the way of duty, we avoid all parleying with temptation, and drop all care about the consequences; when faith in God casts out slavish fears; and when self-denial prepares for the severest conflicts. How terrible and violent the passions of proud men become when they are indulged! they bid defiance to everything human! and it is dangerous to be the instruments of persecution and cruelty to tyrannical princes; but always safe and honourable to suffer for Jesus Christ. He will walk with his people in that fiery furnace, and they shall reign with him on his throne. God can easily convince the proudest, that wherein they deal proudly he is above them; and can extort confessions of his Godhead from such as had been just ready to curse him to his face. But he greatly honours those who obey, and seek praise of him rather than of men: and it is a mercy to his church to have the mouths of her enemies stopped, even when their hearts are not turned to God. And princes should prudently prefer those to places of power and trust whom they have found faithful to God.

CHAPTER IV. Ver. 13. *A watcher and an holy one.* By consulting Ge. 31. 49; Job 14. 16; Je. 31. 28; 44. 27, the providence of God will be found explained by God's 'watching' over human affairs either in relation to good or evil; and as it is evident from ver. 17 that 'the decree of the watchers' is the purpose of providence; and as from ver. 8, 18 it appears that Nebuchadnezzar directly ascribes 'holiness' to God; therefore the conclusion seems manifest, that by 'watcher and holy one,' he meant some such visible manifestation of God, ever watchful in providence, ever holy in nature, as that to which he had previously referred in the miraculous preservation of the three confessors, ch. 3. 25. *C.*

Ver. 30. He had not founded, but he had extended the city, and greatly beautified it. It might truly be called 'great,' being fifty miles in circumference, surrounded by walls 200 royal cubits high by 50 in breadth, and entered by 100 gates of solid brass,

CHAPTER IV.

1 *Nebuchadnezzar acknowledgeth God's eternal dominion,* 4 *maketh relation of his dream, which the magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interpreteth it.* 28 *The story of the event.*

NEBUCHADNEZZAR the king, [a]unto all people, nations, and languages, that dwell in all the earth; Peace[1] be multiplied unto you.

2 I thought it good[2] to show the signs and wonders that the high God hath wrought toward me.

3 How[b] great *are* his signs! and how mighty *are* his [c]wonders! his kingdom *is* an [d]everlasting kingdom, and his [e]dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was [g]at rest[3] in mine house, and flourishing in my palace:

5 I saw a dream [h]which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree [i]to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then[j] came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last [k]Daniel came in before me, whose name *was* Belteshazzar, according to the name of [l]my god, and [m]in whom *is* the spirit of the holy gods:[4] and before him I told the dream, *saying,*

9 O Belteshazzar, [o]master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret [p]troubleth thee, [5]tell me[6] the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed: I saw,[7] and, behold, [q]a tree in the midst of the earth,[8] and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof [r]reached unto heaven, and the sight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: [s]the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a watcher[9] and an [t]holy one came down from heaven.

14 He cried aloud,[1] and said thus, [u]Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.[2]

15 Nevertheless,[a] leave the stump of his roots in the earth, even with a band of iron and brass,[3] in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart [z]be changed from man's, and let a beast's heart be given unto him; and let seven times[4] pass over him.

17 This matter *is* [3]by the decree of the watchers, and the demand by the word of the holy ones:[5] to the intent [5]that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it [a]the basest[6] of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom [b]are not able to make known unto me the interpretation: but [c]thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, [d]was astonied for one hour, and his thoughts troubled him. The king spake and said, Belteshazzar, [e]let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, [6]My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.[7]

20 The[h] tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It[i] *is* thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven,[8] and thy dominion to the end of the earth.

23 And whereas the king saw a watcher and an holy one [j]coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven [8]times pass over him;

24 This *is* the interpretation, O king, and this *is* [k]the decree of the Most High, which is come [l]upon my lord the king:

25 That they shall [m]drive thee[1] from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass[2] as oxen, and they shall wet thee with the dew of

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A.M. cir. 3442. B.C. cir. 562.

CHAP. IV.

a ch.2.47,93;3.4,29;5. 25,27; Is.8.9; Jer.4.17; 5.5; 2 Pe.1.1,2.

1 This is perhaps the most ancient state paper upon record, and, in all probability, is the composition of Nebuchadnezzar himself. See ver. 2, 4, 5, 6, 18, 19, 34, 36, 37. Whether it be his, or that of a secretary, it abounds in numerical lie current with the states papers, and even with the religious proclamations of modern Christian kingdoms. But the name of Nebuchadnezzar and of Babylon will, indeed may, rise and condemn the men of this generation. See Mat.12.41. —C.

2 Chald. *it seemed good before me.* Jos.7.19; Neh.5.8; Ps. 103.2,3; Ac.15.7, ch.5. 20.

b Ex.15.11; Ps.111.2; 139.14; Dt.4.34; He.2. 4; ch.6.26,27.

c Ps.72.18; 86.10; Is. 25.1; 26.12.

d ver.22,31,32; ch.6. 26; 7.14,27; Mic.4.5; Lu. 1.33; 2 Pe.1.11; Jude 25.

e Mat.6. 13; Lu.1.33; John 20.31.

B.C. cir. 570.

3 Having in a successful war added the western provinces to his dominions, and settled down to the improvement of agriculture and commerce, and the beautifying and fortifying of Babylon. —C.

f ch.2.1; 5.5,6; 7.28; 8.27; Ge.41.8; Job 7.14.

g ch.2.25-7; Is.44.25; 47.12,13.

h Ge.41.8; ch.2.1-11; 5.8; Is.8.19,44.25,47.12, 13; Je.27.9.

i ch.1.15,20.

k Is.46.1; Je.50.2.

l Nu.12.6; Ch.12.18; 8.12,13; ver.9; Is.61.11; Ps.25.14; Mat.13.12; Ac.4.13.

m The original is plural; but may, according to the custom of the language, be translated "holy God."—See *Winder's Translation.* Is it not, however, more than probable that the king, having professed in the preceding verses of Daniel, makes reference to the plural form of the name of God in Ge.1.1, &c., and to the Trinity of persons in the divine Unity, with which the Jews were at all times well acquainted, and many traces of which, though battled, obscured, and perverted, are also to be found amongst the heathen poets and philosophers? This view is the more confirmed by the fact, that Nebuchadnezzar employs the word 'Spirit' in the neuter form, as in the Old and New Testaments. —C.

n ch.2.48, with 1.20; 5.11.

o Is.33.18; 54.14.

p Ge.40.8-19; 41.12-32, &c.; *i.e.* interpret it to me.

q *Tell me*—explain to me.—C.

r Chald. *I was seeing.*

s Ps.37.35. Is.10.34. Eze.31.3 18. Je.22.7. ch.2.37.

t In the 'midst' of a vast plain, in the centre of the empire. —C.

u Ge.11.4. Dt.9.1. Mat.11.23; ver.20-22. v Ex.17.13; 32.5. 39. 1 Sa.4.20. Ru.1.9,17. Lu.1.42.

w Job 34.29. Ps.104. 29. Is.26.14. Ro.11.8.

x Job 9.24. Ps.107. 40. Jer.13.14; 21.7. Eze. 5.11; 7.4,9; 8.18; 9.10.

y Heb. 2.7-9. Hab.3. 2. Luke 9.; ch.9.23; 11.27. ver.20. Mar.5. 4-5.

3 *A band of iron and brass.* It is a curious fact that such a band would produce throughout ancient and modern periods, the most beautifully contrasting combination in existence of iron and contraction. —C.

z ver.34,36; 1 Sa.10.6.

4 *Seven years.* ch.11. 13; 2.29; 12.7. Re.12.14; 13.5,14.

5 ver.13,14,24, with 1 Ki.20.40, ch.7.8, 10,21,22; 1 Th.4.16. Ju.16.20; Ac.15.18.

6 See ver.13. C.

a ver.25; 5.21. Ps.9. 16, to 82.1; 75.6,7; ch. 2.21; 5.21. Judg.9—16.

b Is.9.16. 1 Ki.20. 23. 2 Ki.17.6, to 18.28.

c 2 Sa.22.8,9. Job 5.3. Ps.89.7; 97.3; 104.32. 1 Pe.3.22.

The basest. Most probably referring to the usurpers of the throne during the degradation of Nebuchadnezzar. See ch. 5.20,21.—C.

b ver.8. Ech.23.4. See ver.5.

c 2 Ki.18.5. ch.2.20— 28; ver.8; ch.5.11,14; Acts 7.7; Ps.25.14.

d ver.19. Job 18.20. ch.3.24; 5.9,10; 10.8,17; Ps.40.14; 48.4,5; 119.120. Is.13.8; 21.3; 33.14. Je.30.6.

e 1 Sa.3.17.

f ch.5.10,12. Mat.10. 19; Mar.13.11; Lu.12.11; 21.14.

7 Nebuchadnezzar was a tyrant, yet he had shown kindness to Daniel and his companions. Daniel felt grateful; he became attached to the king. He had a tender heart, and from this shows that he was overwhelmed with grief when, through the medium of this vision, he saw the terrible calamity that was about to fall upon his royal master. It was not fear kept him from speaking: it was sorrow.—"His thoughts troubled him." When he speaks it is with equal tenderness and truth. And after giving the interpretation of the fearful dream, with what gentle words does he urge the king to repentance: —"Wherefore, O king, break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility." *P.*

a ver.12-22. Ps.37. 35. Is.10.34. Eze.31.3-18. Je.22.7. ch.2.37.

b ch.2.37,38. Is.14.13 -15. Je.49.3. Eze.28.2-10. Job 20.5, with 1 Sa.2.3. Mat.11.23. Ps.119.40.

c No greatness of man can literally reach 'unto heaven,' but intentionally it does so, when men, deceived by flattery, and blinded by pride, aim at divine prerogatives and honours as the king of Babylon did (Is.14.13), and, at least, one heathen sovereign (the Grand Lama of Thibet) still does. See ver.25,26, 37. —C.

d Ps.9.4,5. Am.9.6. Na.1.8; ver.13-15; ch. 5.21.

e *Seven times.* Seven years, as in ch. 7.25; 12.7.—C.

a Ps.5.9. Nu.23.19. Is.14.24-27; 46.10.

b Job 34.29. Ps.107. 40. Job 9.12,13; 40.11, 12,13 12-14.

c ch.5.11; ver.14-17, 31,33. Ps.105.22.

Forty days. The interpreters, taking advantage of your mental malady, will banish you from Babylon.—C.

3 Grass. The original includes all herbs, whether for men or for cattle. Ge. 1.5. Ex.10.12,15.—C.

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and of prodigious size and strength; around the walls were 250 towers. The whole city was divided into 676 squares, the houses three or four stories in height, and ornamented by all the resources of oriental magnificence. Its tower or temple of Belus has ever been ranked as one of the chief 'wonders of the world,' and its ruins still remain to attest its former greatness—a melancholy example of the vanity of man—an incontestable evidence of the providence of God. *C.*

REFLECTIONS.—Kings, by prayers and good wishes, as well as by good instructions and good deeds, should study to be a blessing to their subjects. If God re-



MARRIAGE CEREMONY IN CAIRO. [Daniel, iv.]—The picturesqueness of Oriental civilization strikes with great force every one upon his first visit to the East. There is much of color everywhere. The people seem to be slow and dull and to possess a large share of physical inertia and repose, but if we look outside to the material elements of Eastern civilization, everything is so highly colored as would naturally lead one to suppose that they were the expressions of excited imagination. The scene which we give above of a marriage ceremony in Cairo is of a piece with the whole of Egyptian civilization. The scene is festive and picturesque to the last degree. One would suppose from seeing such a procession go by that the parties were playing at marriage. The procession is headed by a body of musicians, and amid it all there is laughter and shouting and the jingle of tambourines.

heaven, and seven times shall pass over thee, till[o] thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree-roots; [p]thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens[3] do rule.

27 Wherefore,[q] O king, let my counsel be acceptable unto thee, [r]and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; [s]if it may be a lengthening of thy tranquillity.[4]

28 ¶ All[t] this came upon the king Nebuchadnezzar.

29 At the end of twelve months[5] he walked in[6] the palace of the kingdom of Babylon.

30 The[u] king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?

31 While[v] the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, [w]to thee it is spoken; The kingdom is departed from thee;

32 And[x] they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, [y]until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar:[7] and he was driven from men, and did eat grass as oxen,[8] and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And [z]at the end of the days I Nebuchadnezzar [a]lifted up mine eyes unto heaven, and mine understanding returned[9] unto me; and I blessed[b] the Most High; and I praised and honoured him that [c]liveth for ever, whose dominion *is* [d]an everlasting dominion, and his kingdom *is* from generation to generation:

35 And[e] all the inhabitants of the earth *are* reputed as nothing: and [f]he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; [g]and none can stay his hand, or say unto him, What doest thou?

36 At the same time my reason returned unto me; and for the [h]glory of my kingdom, mine honour and brightness returned unto me; and [i]my counsellors and my lords sought unto me; and [k]I was established in my kingdom, and excellent majesty [l]was added unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, [m]all whose works *are* truth, and his ways judgment: and [n]those that walk in pride he is able to abase.

CHAPTER V.

1 Belshazzar's impious feast. 5 A hand-writing, unknown to the magicians, troubleth the king. 10 At the recommendation of the queen, Daniel is brought. 17 He, reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 Belshazzar slain; the kingdom translated to the Medes.

BELSHAZZAR[1] the king made [a]a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring [b]the golden and silver vessels which his father[2] Nebuchadnezzar had taken out[3] of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, [c]might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and [d]praised the gods [e]of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In[g] the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then[h] the king's countenance[4] was [5]changed, and his thoughts troubled him, so that the [6]joints[7] of his loins were loosed, and his knees smote one against another.

7 The king cried [8]aloud [i]to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, [j]shall be clothed with scarlet,[9] and *have* a chain of gold about his neck, and shall be the [k]third ruler in the kingdom.

8 Then came in all the king's wise *men*: [l]but

A.M. cir. 3412. B.C. cir. 592.

o Ps.9. ch.[1]4, 9, 83, 78, 83, 11, ver. 17, 34, 35, 37. ch. 2. 21, 5. 21. Ps. 75. 7. Je. 27. 5.

p ver. 22. Heb. 2. 3. 2 Chr. Mat. 5. 34. 21. 25. Lu. 15. 18, 21.

q Ge. 41. 33, 39. 2 Co. 8. 10. Ac. 24. 25. Ps. 119. 40.

r Is. 55. 7. Ac. 3. 19. 2 Co. 7. 11. Ac. 24. 25. Ps. 36. 3. Ecc. 10. 4. Ac. 2. 24. Ps. 51. 9.

s Ex. 20. 12. 1 Sa. 2. 9. Prov. 3. 14. Jonah 3. 9. Zep. 2. 3. Ps. 41. 1–3. *t* ch. 4. 28, 29, &c. Ps. 73. 8.

[1] Or, *an healing of the error.*

u Ps. 49. 11. Ecc. 2. 9. Is. 47. 8, 9.

[2] I was snared I am wrapped in with enchantments, after Daniel's warning.—C.

[3] Or, *upon.*—[He walked not in, but *upon*, the palace that is, on its flat roof, elevated roof, from which, beholding the city, he boasted, vainly elated with pride, and the Lord smote him.—C.]

w Lu. 12. 19, 20. ch. 5. 20. Is. 10. 12. Hab. 2. 17. Je. 22. 13. Ps. 73. 6. Pr. 16. 18, with Ge. 11. 4.

B.C. cir. 570.

x 2 Ti. 2. 3. Ac. 12. 23. ch. 2. 21.

y 2 Sa. 12. 13. 2 Sa. 12. 7. ch. 5. 21.

z ver. 24–27, 28, 29. ch. 5. 26, 28, 31. Ps. 7. 12. 64. 9. 83. 17, 18. 75. 7. 76. 12. 82. 8.

[7] Nu. 15. 8. Job 20. 6. Ps. 33. 6, 9. 2 Th. 2. 2, 3. ch. 3. 5, 10 ver. 19, 21, 32, 37. He was seized with a strange madness and stupidity.

[8] See note [1] below.

B.C. cir. 562.

a ver. 18, 20.

b Ps. 121. 1. 123. 1, 2.

[9] This returning of the understanding [see also ver. 36] clearly proves that Nebuchadnezzar had been smitten with some such mental malady as physicians call hypochondriasis. In this disease the patient sometimes fancies himself a piece of furniture, a beast, &c. It is most probable that Nebuchadnezzar fancied himself an ox (ver. 32), and that some of his deceitful flatterers, taking advantage of his mental aberration, succeeded in driving him from the throne and usurping his authority.—C.

c ch. 12. 7. Re. 4. 10. Je. 10. 10. Je. 5. 10. 1 Ti. 1. 17.

d ch. 7. 14. 2. 44 ver. 3. Mi. 4. 7. Lu. 1. 33. Ps. 10. 16. Je. 10. 10. Ps. 90. 2. Is. 9. 7.

e Is. 40. 15, 17. Ps. 39. 5. 62. 9. 144. 4.

f Ps. 115. 3. 135. 6. Job 9. 12. 11. 10. 23. 13. 33. 13. 42. 2. Is. 14. 24, 27. 43. 13. 46. 10. Ro. 11. 33–36. 1 Co. 12. 6. Ac. 5. 39. Re. 4. 11. *g* Ch. 10. 21. Je. 32. 17, 27. Ep. 1. 19.

[1] The testimony adduced by Dr. Prideaux in illustration of this remarkable incident is most important. "There is a distinct species of insanity in which the cause of grass is one of the characteristic features. "In many classes of the insane," the meanest commissioner of the Board of Lunacy for Scotland, Mr. Browne, informs me, "the craving for cabbage, excrement, even grass, is a symptom [not] of general debasement and of perverted appetites. I was accustomed to distinguish a class of my patients as . . . *phytophagy*, who devour grass, leaves, twigs, &c. . . . I have had such cases as well as those who devour hair-cutters, &c. . . . F.

h ch. 2. 37, 38.

i ver. 30. Pr. 16. 7. 21. 1.

k ver. 29. Je. 39. 13.

l Job 42. 12. 2 Co. 4. 17.

m Re. 15. 3. 16. 7. Ps. 33. 4. 92. 15. 145. 17. De. 32. 4. Je. 10. 10. 23.

n ver. 20. ch. 4. 30. Ex. 18. 11. Job 40. 11, 12. 41. 34. Is. 2. 12. 13. 2. 3. Lu. 14. 11. Pr. 16. 18. Ja. 4. 6. 1 Pe. 5. 5.

CHAP. V.

B.C. cir. 538.

1 This is a very difficult problem of chronology. The common account is, that Nebuchadnezzar's reign ended B.C. 561, succeeded by Evil-merodach in B.C. 560; succeeded by Neriglissar, B.C. 559, and who perished in battle against Cyrus, and was succeeded by his son Labarosoarchod, B.C. 555, and being assassinated by Gobryas, was succeeded by Belshazzar the son of Evil-merodach, B.C. 554, in whose reign the city was taken by Cyrus, B.C. 538. But, according to Hales, the succession was thus: — Nebuchadnezzar, who died and ended the throne B.C. 604, was succeeded by his son Evil-merodach, B.C. 561. He was succeeded by Belshazzar, B.C. 558, who was killed by conspirators on the night of the feast, leaving a son, Labo-rosoarchod, who, after a reign of nine months, died, and was peaceably succeeded by Darius the Mede, whose viceroy, Nabonnidus, revolting, Cyrus marched against Babylon and took it, as foretold by Jeremiah, ch. li.—C.

a Es. 1. 3. Ec. 10. 16. Is. 22. 12, 13. 21. 5. Je. 51. 39, 57.

b ch. 1. 2. Je. 27. 16, 22. 28. 3. Ki. 25. 13–17. 2 Ch. 24. 14.

[2] Or, *grandfather*, as ver. 11, 18. Je. 27. 7. 2 Sa. 9. 7. 2 Ki. 8. 26, 28. 2 Ch. 22. 5.

[3] Chald. *brought forth.*

c ver. 23. Pr. 20. 1.

d Is. 42. 8. Ex. 20. 4, 5. De. 4. 28.

e Ps. 115. 4–8. Is. 40. 19, 20. 41. 6, 7. 42. 17. 44. 9–20. 45. 6, 7. Je. 10. 3–5. 51. 17, 18.

f Ge. 4. 21, 22. Ps. 78. 35, 36. Mat. 24. 38–39. Job 20. 5. 1 Th. 5. 2, 3.

g Is. 22. 2–4. ch. 2. 34, 45.

[4] Chald. *bright, whiter.* ver. 9.

[5] Chald. *changed.*

[6] Or, *girdles*, Is. 5. 27.

[7] Chald. *bindings or knots*, Na. 2. 10. Ps. 35. 15. Ps. 69. 23.

[8] Chald. *with might.*

i ch. 2. 2, 27, 2. 5. 4. 6. Is. 44. 25. 47. 12, 13.

j Ge. 41. 8. ch. 2. 2–11. 4. 7. Is. 44. 25. 47. 12, 13.

k Nu. 22. 7, 17. ver. 29. Ge. 41. 25–44. *l* ch. 6. 2. Es. 3. 1; 10. 2, 3. ver. 29.

[9] Or, *purple.*

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markably rebuke or deliver us, we ought to manifest his dealings to those around us. And the more wisdom and power we discern in his works of creation or providence, the more wonderful will they be in our eyes. God can easily reach the greatest, and make the terrors of mankind tormentors to themselves amidst their nightly repose. It is common for wicked men to apply to the devil, or to anything, rather than to God, for instruction and comfort. But what is the chaff to the wheat? What amazing pomp and grandeur sinners sometimes arrive at on earth! yet saints, angels, and divine persons shall concur to debase them. With deep concern faithful ministers observe ruin impending on the heads of many quite unaffected with it themselves. And with great freedom and prudence ought they to give warning of it; for sinners must be often courted to secure their own mercies. And they who wish to know God's mind, ought to encourage ministers in an unrestrained freedom with them. Perhaps they may have time for repentance allotted them before they are ruined. And in repentance, it is not enough to cease from doing evil, we must also learn to do well.—How strangely pride prevails after the most humbling warnings! and few sins more certainly or fearfully provoke God's judgments than extravagant pride. Easily he can render the self-fancied deity a mad and senseless brute! But if we return to him by penitential acknowledgments, he is ready to restore us to our dignity and honour. Our afflictions last no longer than to accomplish God's end of their mission. And therefore all the accounts which we give or receive of God's marvellous works ought to begin and end with his praise.

CHAPTER V. REFLECTIONS.—Alas! how mad is it to riot in luxury and carnal security—in drunkenness and uncleanness; when death and hell stand ready to receive us! But awfully criminal is that mirth in which men profane or jest with sacred things. Immorality and impiety, drunkenness and idolatry, greatly promote one another. And indeed drunken worshippers are good enough for dunghill gods. How easily

they could not read the writing,[1] nor make known to the king the interpretation thereof.

9 Then was king Belshazzar [n]greatly troubled, and his countenance[2] was changed in him, and his lords [o]were astonied.

10 ¶ *Now* the [3]queen,[4] by reason of the words of the king and his lords, came into the banquet-house; *and* the queen spake and said, [p]O king, live for ever; [q]let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There[r] is a man in thy kingdom, in whom *is* the spirit of the holy gods: and, in the days of thy father,[5] light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father,[6] the king, *I say*, thy father, made [s]master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as [t]an excellent spirit, and knowledge, and understanding, interpreting[7] of dreams, and showing of hard sentences, and dissolving[8] of doubts,[9] were found in the same Daniel, whom the king named [u]Belteshazzar: now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou [v]that Daniel,[1] which *art* of the children of the captivity of Judah, whom the king my father[2] brought out of Jewry?[3]

14 I[x] have even heard of thee, that the spirit of the gods *is* in thee, and *that* light, and understanding, and excellent wisdom, is found in thee.

15 And[y] now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

16 And I have heard of thee, that thou canst make[4] interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, [z]thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler[5] in the kingdom.

17 ¶ Then Daniel answered and said before the king, [a]Let thy gifts be to thyself, and give thy rewards[6] to another; yet I will read the writing[b] unto the king, and make known to him the interpretation.[7]

18 O thou king, the most high [c]God gave Nebuchadnezzar thy father[8] a kingdom, and majesty, and glory, and honour:

19 And,[d] for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But [e]when his heart was lifted up, and his mind hardened in pride,[9] he was deposed[1] from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and his heart was made like[2] the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [f]till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And [g]thou his son, O Belshazzar, [h]hast not humbled thine heart, though thou knewest all this;

23 But [i]hast lifted up thyself against the Lord of heaven; [k]and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast [l]praised the gods of silver, and gold, of brass, iron, wood, and stone, [m]which see not, nor hear, nor know: and the God [n]in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not [p]glorified:

24 Then[q] was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.[3]

26 This *is* the interpretation of the thing: MENE; God hath [r]numbered thy kingdom, and finished it.

27 TEKEL; thou art [s]weighed in the balances, and art found [t]wanting.

28 PERES; thy kingdom is divided,[4] and given to the Medes and Persians.

29 Then commanded Belshazzar, and they [u]clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In[v] that night was Belshazzar the king of the Chaldeans slain.[5]

31 And [w]Darius the Median[6] took the kingdom, [7]*being* about[8] threescore and two years old.

CHAPTER VI.

1 *Daniel is made chief of the presidents.* 4 *They, conspiring against him, obtain an enmaring decree.* 10 *Daniel, accused of the breach thereof, is cast into the lions' den.* 18 *Daniel is miraculously saved.* 24 *His adversaries are devoured,* 25 *and God magnified by a decree.*

IT pleased Darius to [a]set over the kingdom an[b] hundred and twenty princes,[1] which should be over the whole kingdom;

A.M. cir. 3466. B.C. cir. 538

1 They could not read it, because written in the ancient Hebrew character, which differed essentially from the Chaldean, and greatly surpassed it in beauty. Specimens are still preserved on Jewish coins of high antiquity.—*C.*

n ver. 7. Job 18.11, 13, 14. Ps. 59.11. Re. 8.13. Pr. 18.14.

2 Chald. *brightness*, ver. 8.

o Mat. 22.22. Ps. 48.6.

3 Queen-mother. Nitocris a Medis.

4 Most probably the queen-mother: for Belshazzar's wives were already at the feast, ver. 2.—*C.*

p See ch. 2.4; 3.9.

q Pr. 16.24. Je. 6.14. 1 Th. 5.6.

r ch. 5.48; 4.8, 9, 18; ver. 14. Ec. 10.7. 2 Ki. 5.8.

5 Or, *grandfather*, see ver. 2.

6 Or, *grandfather*. See ver. 2.

s ch. 4.9.

t Ps. 51.6, 7. Pr. 2.2, 6; 27.27. Col. 1.29. ch. 4.9; 6.3.

7 Or, *of an interpreter*, &c.

8 Or, *of a dissolver*.

9 Chald. *knots*.

u ch. 1.7; 4.8, 19.

v ver. 13; ch. 5.13; 2.25.

1 How comes it to pass that Belshazzar does not know so notable a person as Daniel? The recluse education of an eastern prince would quite sufficiently account for his ignorance. His attachment to idolatry will further account for Daniel being kept out of the way by the idolatrous court party. Added to these things, Daniel, as a pious student of the divine Word, would naturally live retired in the Chaldean college of which he was president, and had, most probably, after the death of Nebuchadnezzar, been removed from his place in the cabinet.—*C.*

2 Or, *grandfather*, ver. 2, 18.

3 Or, *Judea*, Je. 7. 1, 3.

x ver. 11. Mat. 7.25.

y ver. 7, 8; ch. 4.7; 2.2. 1 Ki. 3.28. Ge. 41.8. Is. 29.11; 44.25; 47.12, 13.

4 Chald. *interpret.*

z Nu. 22.7, 17. ver. 7, 29. Ac. 8.20.

5 *Third ruler.*—Next to the queen-mother, usually a person of great importance in eastern courts, or next to the heir-apparent, who was generally united with his father as co-regent.—*C.*

a Ge. 14.23. Mat. 10.8. 2 Ki. 5.16. 1 Co. 9.15. Ps. 25.27. Ac. 20.33. 1 Th. 2.5, 6.

6 Or, *for*, as ch. 2.6.

b Ps. 119.46.

c ch. 2.37, 38; 4.17, 32. Ps. 8.5. Ro. 13.1, 2. Je. 27.5-7. Ps. 75.7.

7 The difference in tone and language between this address and that of Daniel to Nebuchadnezzar is very marked. This is bold, severe, and determined. The indignation of the prophet has been roused by the desecration of the sacred vessels of the temple. The sin of Belshazzar was aggravated; it was presumptuous defiance of the God of Israel. Daniel, therefore, as God's prophet, shows no compassion. He feels that he must vindicate the divine honour, and he refuses—haughtily refuses, to accept any reward. It is strange, however, that after the interpretation was given, rewards and honours were forced upon him. The reason probably was, the desire of the terrified monarch to propitiate the Lord's prophet.—*C.*

d Ch. 4.36-37, 37. Is. 14.12-17. Ju. 1.12, 5. 1 Sa. 18.12 ff. 1 Sa. 18.12. Ps. 36.12. Job 9.22, 40. 21, 17.

9 Or, *to deal proudly.*

1 Chald. *made to come down.*

2 Or, *he made his heart equal*, &c.

e ch. 4.17, 25, 32, 34, 35, 37. Ps. 9.16; 83.17, 18. Is. 26.5, 11. Eze. 32.23; 35.22. Ps. 75.6, 7.

a Ps. 119.46. Mat. 14. 4. Ac. 4.13.

f 2 Ch. 33.23, 36, 12. Is. 26.10-11. Jo. 4. 6, 17; 5.5. Lu. 15.17.

g ver. 5, 4. 1 Sa. 5.2, 9. Is. 20.29; 51. 1. Ac. 9.4. Re. 13.6. 2 Ch. 28.22. Is. 5.11, 12. 22.12-13.

h ver 2-4. Pr. 29.23. Ro. 2.22. Is. 42.24.

i Ju. 10.13.

k Ps. 115.5-8; 135.15-17. Is. 37.19. Je. 10.3. Hab. 2.18, 19. 1 Co. 8.1, 4.

l Job 12.10. Is. 42.5. Ps. 50.21. Je. 10.25. Ac. 17.28, 29. He. 4.13. Ps. 50.16-23.

m Ro. 1.21.

n ver. 5. Ac. 17.12. ch. 12.7.

o Job 12.10. Is. 42.5. Ps. 50.21. Je. 10.25. Ac. 17.28, 29. He. 4.13. Ps. 50.16-23.

p Ro. 1.21.

q ver. 5. Ac. 17.12. ch. 12.7.

3 *Mene*, *Mene*—number, number. The repetition declaring the decree was certain, and would speedily be accomplished, Ge. 41.2.—*Tekel*, weight.—*Upharsin*, and divisions.—*U*, the conjunction 'and.'—*Pharsin*, the plural of 'Peres,' which was probably not written in the letters, but included in the sense, and, therefore, like the other banks, is filled up by Daniel.—*C.*

r Job 14.5. Ac. 17.26. Je. 5.22; 10.12; 27.7. ch. 9. 2. Is. 25.12; 26.5; 29.21; 40.23; 41.2. Je. 51.

s Je. 6.30. Eze. 22.18. Job 31.6. Ps. 62.9, 10.

t Mat. 22.11, 12. 2 Co. 3.13.

4 [Foretold, Is. 21.2] Is. xiii. xiv. xlvii. Je. l. li. ver. 13, 31; ch. 9.2; 6.28. Ezr. 1.1, 7-11.

u ver. 7, 16.

v Je. 51.11, 39, 57. Is. 14.12, 19; 47.9. ver. 1, 2.

5 Not improbably by his drunken and idolatrous associates, in anger at the advancement of the anti-idolatrous Daniel. See ch. 5.1-9.—*C.*

w ch. 11.1.

6 The Medes were descended from Madai, a son of Japheth, Ge. 10.2. The country they colonized, and to which they gave their name, lay between Persia, Armenia, and Assyria. A portion of it was level, and famous for its breed of horses. They were allies and afterwards conquerors of the Assyrians, and under the greatest of their kings, Cyaxares (or Darius), they ruled over a vast country. They united with the Persians, to whom they were allied by descent, in the conquest of Babylon, and thus were fulfilled the predictions of Isaiah (ch. 13. 17, 18; 21.2. and Jeremiah (ch. 51.11, 28).—*C.*

7 Chald. *he as the son of*, &c.

8 Or, *were.*

CHAP. VI.

B.C. cir. 537.

a 1 Pe. 2.14.

b Es. 1.1. Es. 1.8. 11, 25.

1 Darius divided his kingdom into 120 distinct local governments, with a viceroy to each; these returned their accounts to a council of three at Babylon, of whom Daniel was chief.—*C.*

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can God awaken the most secure, and cause the stoutest heart to tremble! and the incapacity of creatures to comfort adds to the terror. But if a handwriting on a wall can so affect sinners, how is it that they do not tremble to see every day, in the Bible, God's handwriting, denouncing their everlasting ruin! Wise counsellors are strangely overlooked at luxurious courts. But necessity nevertheless often forces their despisers to receive them back to honour and regard; and such are worthy of praise who again introduce them to esteem. Ministers ought to deal faithfully with the greatest, in showing them their guilt, their presumptu

2 And over these, three presidents, of whom Daniel *was* [c]first; that the princes might [d]give accounts unto them, and the king should have no damage.

3 Then this Daniel was [e]preferred above the presidents and princes, because [f]an excellent spirit[2] *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes [h]sought to find occasion against Daniel concerning the kingdom; but they could [i]find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, [j]except we find *it* against him concerning the law of his God.

6 Then these presidents and princes assembled together[3] to the king, and said thus unto him, King Darius, [k]live for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have [l]consulted together to establish a royal statute, and to make a firm decree,[4] that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, [n]establish the decree, and sign the writing, that it be not changed, according to the [o]law of the Medes and Persians, which altereth not.[5]

9 Wherefore [p]king Darius signed the writing and the decree.

10 ¶ Now when Daniel [q]knew that the writing was signed, he went into his house; and his [r] windows being open in his chamber towards Jerusalem, [s]he kneeled upon his knees three[t] times a day, and prayed, and [u]gave thanks before his God, as he did aforetime.[6]

11 Then these men assembled,[7] and found Daniel praying and making supplication before his God.

12 Then they [v]came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true,[8] according[x] to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, [y]That Daniel, which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, [z]but maketh his petition three times a day.

14 Then the king, when he heard *these* words, [a]was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he [g]laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, [b]Know, O king, that the law of the Medes and Persians *is*, that no decree nor statute which the king establisheth may be changed.

16 Then[c] the king commanded, and they [d]brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, [e]Thy God, whom thou servest continually, he will [g]deliver thee.

17 And[h] a stone was brought, and laid upon the mouth of the den;[1] and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, [i]and passed the night fasting: neither were instruments[2] of music brought before him; and his sleep went from him.

19 Then the king arose very [j]early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel; *and* the king spake and said to Daniel, [k]O Daniel, servant of the living God, is thy God, whom thou servest [l]continually, [n]able to deliver thee from the lions?

21 Then said Daniel unto the king, [o]O king, live for ever.

22 My God hath sent [p]his angel, and hath [q]shut the lions' mouths, that they have not hurt me: [r]forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king [s]exceeding glad for him, and commanded that they should take Daniel up[3] out of the den. So Daniel was taken up out of the den, [t]and no manner of hurt was found upon him, [u]because he believed in his God.

24 ¶ And the king commanded, [v]and they brought those men which had accused Daniel, and they cast *them* into the den of lions,[4] them, their children, and their wives; and the lions had the [x]mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius [y]wrote unto all people, nations, and languages, that dwell in all the earth; [z]Peace be multiplied unto you.

26 I[a] make a decree, that in every dominion

A.M. cir. 3467. B.C. cir. 537.

c ch. 5. 29. 1 Sa. 2. 30 ver. 3, ch. 2. 48.

d 1 Ki. 10. 20. 2 Ch. 9. 19. 1 Co. 4. 2. 1 Pe. 4. 5. He. 13. 17.

e Pr. 8. 35. 14. 35. 22. 29.

f ch. 5. 12., 12. 4. Pr. 17. 27., 20. 1. Col. 1. 9. No. 7.

2 'Excellent' because he feared God and kept covenants, ch. 9. 4. and being thus free from selfishness, which always warps the judgment, was fit to be set over others in high stations.

g 1 Pe. 2. 12, 13, 15. Phil. 2. 15. 1 Sa. 12. 24. Pr. 28. 13.

h ch. 2. 8. Ti. 4. 6. 20. 10. Ps. 109. 20. Is. 59. 14.

i 1 Pe. 2. 22, 23. 1 Sa. 24. 17, with Ex. 3. 6.

3 Or, *came tumultuously*, Pr. 1. 21. ver. 11. Ps. 2. 1, 2. 64. 2.

k See ch. 2. 4., 3. 9., 5. 10. ver. 21. Neh. 2. 3. Ac. 25. 24.

l Ps. 2. 2. 31. 13. 56. 5, 6. 83. 3, 5. Pr. 3. 30. 24. 21.

4 Or, *Diterdict*, Ps. 37. 12, 32.

m Es. 8. 12, 13. Is. 51. 7. Ps. 27. 1., 56. 11.

n Es. 1. 19, 8. 8. ver. 12.

5 Behold *present not.*

o Ps. 105. 15. 60. 9. 108. 8. 110. 3. Ps. 2. 12.

p 1 Co. 14. 16. Ac. 4. 17-19.

q Mat. 10. 32. Ac. 4. 19, 20. 1 Ki. 8. 42-48. 1 Ki. 5. 7. Neh. 1. 4. 2 Pe. 2. 5.

r 1 Ki. 8. 54. Ac. 7. 60. 20. 36.

s ver. 13. Ps. 55. 17. Ac. 3. 1. 10. 9.

t Ps. 2. 4. 6. 2. 7. 2. 5. 17. 28 Ac. 4. 23, 24. 16. Ke. 2. 10. 19.

6 The Jews turned in prayer towards the most holy place in the temple, where the Shekinah glory so long indicated the presence of Jehovah. In case Daniel followed the same custom. He might have prayed in secret, but this would have been a compromise of principle, and he was determined at whatever risk to maintain the honour of his God, and in faith to show to all his entire devotion to and trust in him. His position now was analogous to that of his three brethren in the time of Nebuchadnezzar, and his conduct was equally noble.—*P.*

u Ps. 10. 17. 32. 5, 6. 50. 14, 15. 54. 6. 116. 17. Ps. 5. 2-6. nr came tumultuously, ver. 6.

v ch. 3. 8.

It seems not improbable that the conspirators represented this decree, or 'prohibition' (*Isserdgrd*), as calculated to advance the popularity of the king with his new subjects, by rendering him so accessible that no subordinate could interfere to prevent petitions to the throne being personally presented during the thirty days.—*C.*

x Es. 8. 8 ver. 8, 15. Es. 1. 19, 8. 8.

y Es. 3. 8. ch. 5. 13, 13. 8. 10. 10. Ps. 12. 2.

z ver. 10. Ac. 4. 19, 5. 29. Mat. 4. 10.

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* *The den* is generally represented as a natural cavern with a single opening covered by a stone. But nothing can be more unsuited to the habits of the lion and the means of a comfortable and healthy preservation. Besides, if the den was at Babylon, the existence of a natural cavern or an artificial plain is very improbable—scarcely conceivable. But whether at Babylon or elsewhere, it seems most natural to imagine 'the den' rather a building after the manner of a Roman amphitheatre, where it is well known that criminals, and martyrs of Jesus as foolish as Daniel were wont to be cast to the lions, or even a natural valley, and not a cave, surrounded by a wall, or fenced by a single fence.—*C.*

a Mar. 6. 26. Mat. 27. 17, 26. 14. 24.

9 Though an abolitionist in some departments, he was evidently limited in others, and thus unable to prevail with his perverse counsellors to stay his inconsistent decree.—*C.*

Note. This example strongly exemplifies the danger of one bad principle—a danger that extends to any legislation, moral, or the clergy. The law of the Medes and Persians altereth not. The statute which the king establisheth may not be changed. Flattery must endow human wisdom and power with the perfections of Deity. To plead against uncertainty, instead of fidelity is adeptest; and Daniel must die—not that guilt may be furnished, but that a bad principle may be observed.—*C.*

b Jer. 37. 7, 17, with ver. 8, 12. Es. 1. 19, 8. 8. Is. 10. 1. Ps. 94. 20, 21.

c Ps. 25. 23. 2 Sa. 3. 36. 3. 35. 5. Mat. 24. 9. 27. 26. 26 Ps. 37. 32.

d Jer. 26. 24. Ac. 25. 22.

e 2 Co. 1. 10. Is. 41. 10; 43. 2. Job 5. 20. Ps. 34. 19. Ac. 20. 23.

f ch. 13. 23. 17. Ps. 37. 39. 40.

h Mat. 27. 60. 1 a. 53. Ac. 12. 4. & c. 10. 23, 24.

1 See note * in first column.

i 1 Ki. 21. 27. 2 Co. 7. 10. Ro. 2. 15. 14. 23. 2 Or, *table*

j Ge. 19. 2. Ju. 7. 3. Mar. 28. 1. Th. 3. Ec. 9. 10.

k ver. 5, 26. ch. 9. 17. 28, 30.

l Ps. 23. 25. Ps. 71. 14-28. 146. 2. 2. Th. 3. 16. 17.

n Ge. 17. 1. 18. 14. ver. 25. Je. 32. 17, 27. 2 Co. 1. 10. 2 Ti. 4. 17, 18.

o See ch. 2. 4 ver. 6.

p Ps. 34. 4. 91. 11. He. 1. 14. ch. 3. 28.

q He. 11. 33. 2 Ti. 4. 17. 2 Sa. 22. 37.

r Ps. 18. 20, 24; 26. 6. Re. 14. 5. 1 a. 1. 6. Ac. 23. 1. 24. 16. Is. 3. 10.

s Ex. 4. 14. 18. 9. 2 a. 15. 30.

3 *Take Daniel up.* This translation has arisen either from a given rise to the opinion that 'the den' was a deep cave. The original is more correctly translated—'That they should cause Daniel to ascend.'—*C.*

t ch. 3. 27. Mat. 10. 18.

u He. 11. 33. Mat. 9. 23. 2 Ch. 20. 20.

v Ps. 19. 19. Es. 7. 10; 9. 10. Jon. 3. 24, 26 ch. 3. 24 with De. 24. 16. 2 Ki. 14. 6.

4 Had they fallen perpendicularly into a deep cave such as Rubens represents, this destruction had been impossible; but if hurled down the inclined plain of a natural or artificial amphitheatre it is perfectly intelligible.—*C.*

x Ps. 54. 5.

y ch. 3. 29, 4. 1. Es. 3. 12, 8. 9. ver. 10. ch. 4. 20.

z ch. 4. 1. Ezr. 4. 17. 2 Pe. 1. 2. Jude 2.

a ch. 3. 29. Ezr. 6. 8. 12, 7. 21-26. De. 4. 2, 12. He. 10. 28 Ps. 89. 1-39. 2. Phi. 2. 12.

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ous pride and profaneness, and what they may expect for their punishment: and God will procure honour to such, even from them who contemn his own word.

CHAPTER VI. Ver. 9. How contrary to reason; how mad this decree! The thing would seem impossible, were not the effects of pride and flattery so sadly exhibited every day. These wicked conspirators may have chosen their time when 'the wine and the veil' had dethroned the understanding; for man reduced below the level of the beast is the ready dupe and instrument of every Satanic device. *C.*

REFLECTIONS.—Steadfast uprightness is the best method of retaining favour and honour in courts, however wicked: by that men may preserve their places amidst strange revolutions. And the more our neighbours wait for our halting, let us be the more circumspect. It is extremely honourable if they can find nothing to accuse us of but the regular worshipping of God. If we thus suffer, we need neither be afraid nor

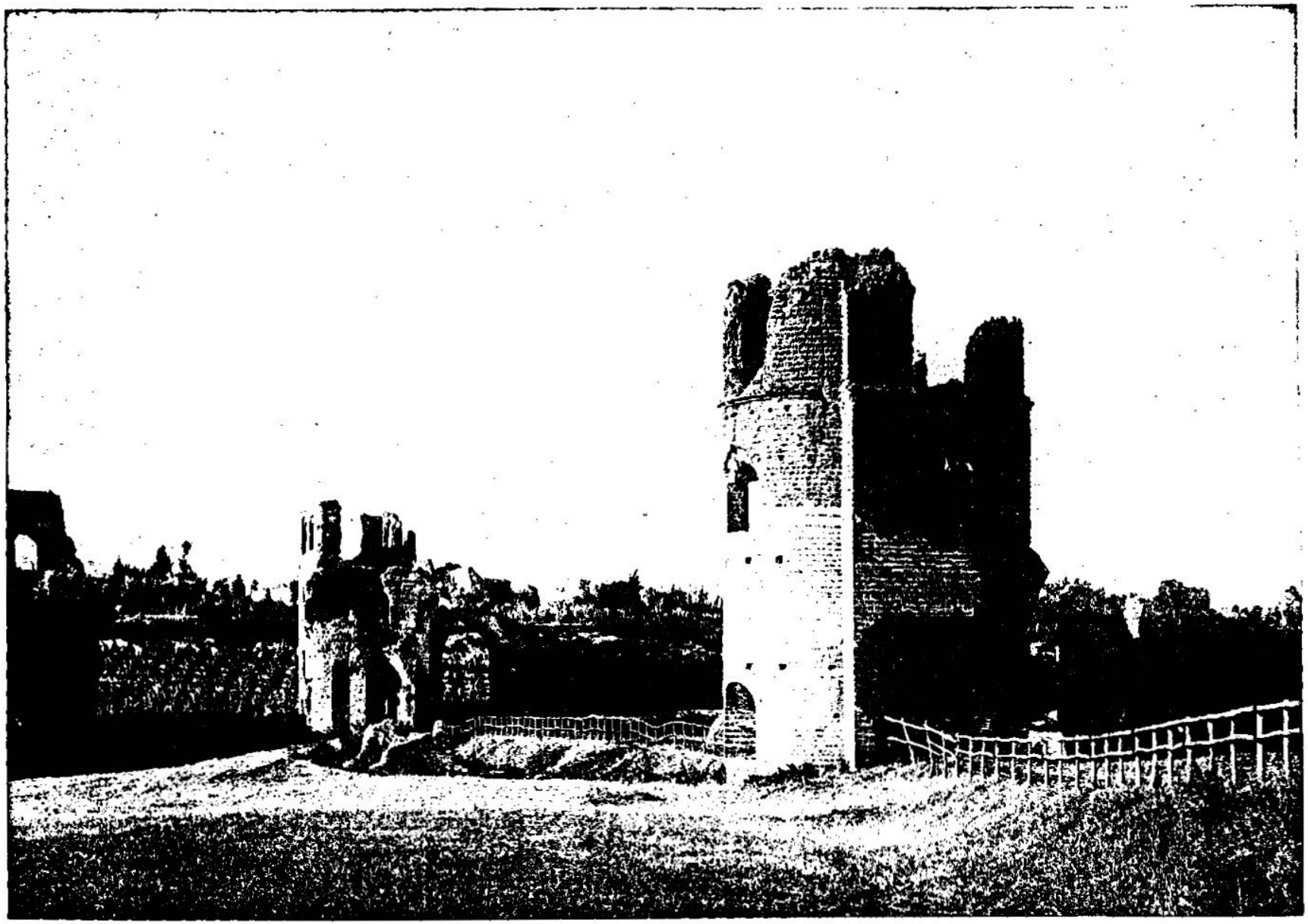

CIRCUS OF ROMULUS—BY WHICH ST. PAUL PASSED AS HE WALKED IN CHAINS ALONG THE APPIAN WAY TO ROME. [Daniel, vii.]—As illustrating the great worldly Roman empire which Daniel saw in a vision under the figure of a beast, we give a picture of the Circus of Romulus. This stands on the left of the Appian Way, passing out from Rome about three miles from the city. This circus was built by Maxentius in honor of his son Romulus. The name of the founder was discovered from an inscription beneath the entrance arch at the east end of the circus dedicating it to Divus Romulus. The walls which enclosed the circus have been preserved almost entirely. In length they were 1574 feet, in breadth 269 feet. The circus was large enough to accommodate 18,000 spectators. The two towers we see were supposed to have been the seats of the judges. There is a gate in the right side of the wall through which the dead were carried out.

of my kingdom men tremble and fear before the God of Daniel; for he *is* [b]the living God, and steadfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He[c] delivereth and rescueth, and he [d]worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power[5] of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of [e]Cyrus the Persian.[6]

CHAPTER VII.

1 *Daniel's vision of the four beasts,* 9 *and of God's kingdom.* 15 *The interpretation thereof.*

IN the first year of [a]Belshazzar[1] king of Babylon, [b]Daniel had[2] a dream, and visions of his head upon his bed: then he [c]wrote the dream, *and* told the sum of the matters.[3]

2 Daniel spake and said, I saw in my vision by night, and, behold, [d]the four winds[4] of the heaven strove upon the [e]great sea.

3 And [g]four great [h]beasts[5] came [i]up from the sea, diverse one from another.

4 The first *was* [j]like a lion,[6] and had eagles' wings: I beheld till the wings thereof [k]were plucked, and[7] it [l]was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And, behold, [m]another beast, a second, like to a bear, and it raised up itself on one side,[8] and *it had* [n]three ribs[9] in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and, lo, [p]another, like a leopard, which had upon the back of it [q]four wings of a fowl; the beast had also four heads; and dominion was given to it.

7 After this I saw in the night visions, and, behold, [r]a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [s]*was* diverse from all the beasts that *were* before it; and it had ten horns.[1]

8 I considered the horns, and, behold, there came up among them [t]another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* [u]eyes like the eyes of man, and [v]a mouth speaking great things.

9 ¶ I beheld till the thrones were [x]cast down, and the [y]Ancient of days did sit, whose [z]garment *was* white as snow, and the hair of his head like the pure wool: [a]his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A[b] fiery stream issued and came forth from before him: [c]thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: [d]the judgment was set, and the books were opened.

11 I beheld then, because of [e]the voice of the great words which the horn spake; I beheld, *even* till [f]the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning [h]the rest of the beasts, they had their dominion taken away: yet their lives were prolonged[2] for a season and time.

13 I saw in the night visions, and, behold,

A.M. cir. 3480.
B.C. cir. 524.

5 Or, *lions.*
6 Chald. *hand.*
c Ch. 6. 26. Ch. 4. 34, 37. Ps. 145. 13. Is. 44. 28. Ezra 1. 1, 2. 2 Chr. 36. 22, 23.
d Ch. 4. 2, 3, 35. Ac. 4. 16. Ps. 105. 27. Jo. 20. 30.
5 Chald. *hand.*
e Ch. 10. 1. Ch. 6. 28. Is. 44. 28. Ezra 1. 1.
6 See note * in second column.

CHAP. VII.

B.C. cir. 555.
a Ch. 5. 1. Jer. 27. 1.
1 This date was about 17 years before the history in the preceding chapter.—*C.*
b Ch. 2. 28. Am. 3. 7. Jer. 23. 18.
2 Chald. *saw.*
c Ro. 15. 4. Is. 8. 1. Jer. 30. 2. Hab. 2. 2. Rev. 1. 11, 19.
3 Or, *words.*
d Jer. 49. 36. Ch. 8. 8. Zech. 6. 5. Mat. 24. 31.
4 *Four winds.* Political and religious opinions and interests striving for mastery.—*C.*
e Re. 13. 1. Is. 57. 20.
f Ch. 2. 36, 38. Jer. 49. 19. Zech. 6. 1-8. ver. 4-7, 17, 23, &c.
g ver. 4-7. Ch. 8. 3-8. Zech. 6. 2, 3. Rev. 13. 1, 2, 11. 17. 3.
h Ch. 8. 20, 21.
5 *Four beasts.* The four successive empires, naturally fierce as the beasts of the forest, actuated by stormy passions, and ravening for conquest.—*C.*
i Re. 13. 1. ver. 2. Is. 57. 20. Re. 17. 15.
j Jer. 4. 7. Is. 5. 29. Jer. 4. 13. Hab. 1. 8. Dc. 28. 49. Is. 46. 11.
6 See note † below.
k Ch. 4. 33. Ezek. 17. 21. Jer. 49. 36.
l Or, *wherewith.*
7 Ch. 5. 18-21. 22. 23. Is. 14. 12. Heb. 2. 6, 9, 10. Je. 50. 9-13. 27. 6, 7. 51. 56.
m ch. 2. 32, 39. 8. 3. Zech. 6. 2, 6. Dan. 11. 18. Je. 50. 9-42. Rev. 13. 2.
8 Or, *it reared up* [*itself*] *on one dominion,* ch. 5. 31. Rev. 17. 12.
n ch. 11. Is. 41. 2, 3. 25. 46. 11. Hab. 3. 8, 12. Jer. 51. 11. Rev. 17. 16.
9 *Three ribs,* as of animals it had slain—representing Babylon, Lydia, and Egypt.—*C.*
o ch. 2. 39, 40. 8. 5. 11. 20. Rev. 13. 2. Zech. 6. 3, 6. Hab. 1. 7. Hab. 1. 8.
p ch. 8. 5. 11. 20. Rev. 13. 2. Zech. 6. 3, 6. Hab. 1. 7. Hab. 1. 8.

A.M. cir. 3482.
B.C. cir. 522.

q Ch. 11. 2. Rev. 16. 12.
r ver. 19, 23. Ch. 2. 40. Rev. 13. 1. Je. 50. 9-42.
s Or, *was* diverse from all the beasts that were before it, in that it was akin to the Greek; nor in religion, for it was idolatrous; nor in form of government, for in that it was in common with all the others; but it was 'diverse' chiefly in this characteristic—its predecessors all openly professed conquest, that they might enslave; Rome always professed reluctant interference, that she might extend popular liberty; and under this mask became, in the language of her flatterers, 'the mistress of the world;' while, in the end, she left not one shred of liberty beyond the privilege of 'Roman citizenship,' most sparingly bestowed upon favoured individuals or cities. *Ten horns* ten kingdoms, ver. 24. As 'seven' is the emblem of completeness in relation to progressive time, so 'ten' is the emblem of completeness in relation to co-existent property. *C.*
t Ch. 8. 9. Ch. 11. 21. Re. 17. 11. Ch. 9. 26, 27. Re. 13. 5, 6.
u Ch. 4. 16. Re. 13. 18. Ch. 5. 21. Re. 13. 5, 6.
v Re. 13. 5, 6.
x Ps. 44. 2. Ps. 110. 5, 6. 2 Co. 10. 4, 5. Je. 51. 25. Ge. 20. 4, 11. Mat. 19. 28.
y ver. 22. Ps. 90. 2. Re. 1. 14. Ps. 102. 24, 27. Je. 46. 18. Is. 63. 9.
z Ps. 45. 8. Phi. 3. 20. Ac. 1. 10, 11. Re. 19. 11, 14. Ps. 68. 17. 104. 2. Ezek. 1. 26. Is. 6. 1.
a Ps. 97. 2-5. Re. 4. 5. Ezek. 1. 4, 13. Ps. 50. 3. Is. 66. 15. Mal. 3. 2. Nah. 1. 6.
b ver. 9. Re. 19. 20. 20. 10, 14, 15. 21. 8.
c Ch. 12. 10. Ps. 68. 17. 103. 20. Re. 5. 11. Jude 14. Re. 19. 14. Zech. 14. 5.
d Ps. 50. 3. Is. 63. 6. Mal. 3. 2. Nah. 1. 6.
e ver. 25. Re. 13. 5, 6.
f Re. 19. 20. 20. 10. Dan. 2. 35. Nah. 1. 8.
g Re. 19. 20. 20. 10. Dan. 2. 35. Nah. 1. 8.
h ver. 4 with 6-12.
7 Chald. *a prolonging as to it was given them.*

†The historical portions of the book follow here. As that was of peculiar interest in the personal history of Daniel and his friends, it has been told, and the prophet now gives a record of his prophetic visions. They are not arranged in chronological order. Some of them were revealed before and some after the close of Darius' reign. Their arrangement, however, is systematic, bringing out in order the great events in the world's history down to the end of time.—*C.*

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ashamed. And it is highly honourable to have our habitations temples for God, and houses of daily, of frequent prayer; and never to omit duty for fear of suffering. But, alas! how unhappy are most princes in the information and advices which they receive! What is done from a conscientious regard to God is represented as done in contempt of their authority: and they are often decoyed into that which is farthest from their intentions. Their flatterers, and their vainglorious humour, plunge them into fearful depths of vexation and torment. But God wonderfully preserves his faithful worshippers: he is a present help in their trouble, and will stand by them in the hour of temptation. And it is kind in such as share his bounty readily to overlook the fault of their unwilling injurers. But dreadful is the danger of their malicious accusers and persecutors. They shall fall into the pit which they had digged for others. The Lord is known by the judgments which he executes; and can make even heathens publish his honours.

CHAPTER VII. Ver. 1, 8, 11, 12, 17–25. The tempestuous SEA denotes this world filled with contention, violence, and confusion. To represent their emptiness and gradual decay, the four successive monarchies had been represented by a terrible image seen in a forgotten dream. Here, to represent their mischievous nature, they are represented as ravenous beasts. The LION, *with eagle's wings soon plucked,* and his heart turned into the heart of a man, represents the Chaldean monarchy, strong and despotic, rapid in its conquests; but quickly after Nebuchadnezzar's death all dismembered, weakened, and dispirited. The BEAR, *raising itself on one side, having three ribs in its mouth, and devouring much flesh,* represents the Medo-Persian monarchy, fierce and savage, but at last lazy and luxurious, raising up itself on the side of Persia, carrying its conquests almost only to the westward, conquering the three kingdoms of Lydia Chaldea, and Egypt, and making fearful slaughter and spoil, especially among the Chaldeans. The LEOPARD, with *four wings* and *four heads,* marked the Grecian monarchy, agile, crafty, and spotted by a mixture of vices and virtues; which under Alexander, astonishingly rapid in its conquests; and, after his death, parted into the four kingdoms of Macedonia, Lesser Asia, Syria, and Egypt. The fourth beast, different in form, and *dreadfully terrible* and *strong,* with *iron teeth,* and *ten horns,* represented the Roman empire, which, in a most fearful manner, by powerful armies, conquered and tyrannized over the known world for many ages, and at last was divided into ten different kingdoms or states. The LITTLE HORN, which *sprung up after* the rest, *and plucked up three of the former, and which had eyes like the eyes of a man, and a mouth speaking great things,* is the Papal authority, which arose from small beginnings, and, dispossessing three of the Italian powers, became a civil as well as an ecclesiastical principality; and which is noted for craft, circumspection, and vigilance; for blasphemous boasting of their own excellencies and prerogatives, even against God, his laws, and ordinances; for making proud decrees to bind men's consciences; and for the persecution of his people.—It continues 1260 years, or three times, or years, and a half, in prophetic language;—and on account of it, Rome, the seat thereof, will be at last destroyed: whereas, though the Chaldeans, Persians, and Greeks had their imperial power taken from them, they long remained a people.

Ver. 9, 10, 13, 14, 18, 22, 26, 27 represent JEHOVAH as judging and condemning to ruin these monarchies, especially the Roman, that the gospel kingdom of his Son might be established in the world. His *white robes* denote his unspotted righteousness and holiness in all his proceedings. His *white hairs* represent his eternity, venerable majesty, and the ripeness of his counsels. His *fiery throne* his awful scrutiny and fearful condemnations. Its *burning wheels* and *fiery stream* denote the swift execution of his sentences and fearful severity of his judgments. His numerous ministers are his angels, and the agents in his providence. The *opening of the books* denotes the exact discovery he makes of men's works, and the infinite equity and regularity of his decisions. The *power* here *given to the Son of man* implies not only his ascension into heaven, but his authority to destroy the Roman and Antichristian powers, in order that his gospel church may fill the whole world, especially in the millennium.

Ver. 6. *A leopard* a beast of great swiftness, that springs upon its prey a striking emblem of the rapid conquests of Alexander of Macedon. *Wings four heads* the four kingdoms of Macedon and Greece, Thrace and Bithynia, Egypt, Syria, into which the Grecian empire was divided on the death of Alexander. *C.*

Ver. 7. *A fourth beast*—the Roman empire—'diverse from all the beasts that were before it': not in language for in that it was akin to the Greek; nor in religion, for it was idolatrous; nor in form of government, for in that it was in common with all the others; but it was 'diverse' chiefly in this characteristic—its predecessors all openly professed conquest, that they might enslave; Rome always professed reluctant interference, that she might extend popular liberty; and under this mask became, in the language of her flatterers, 'the mistress of the world;' while, in the end, she left not one shred of liberty beyond the privilege of 'Roman citizenship,' most sparingly bestowed upon favoured individuals or cities. *Ten horns* ten kingdoms, ver. 24. As 'seven' is the emblem of completeness in relation to progressive time, so 'ten' is the emblem of completeness in relation to co-existent property. *C.*

Ver. 9. *Cast down.* Rather, till they were placed or set up for judgment.—*Ancient of days.* God the Father, on the throne of power, in the processes of putting all things under the feet of Jesus, 1 Co. 15. 27. *C.*

Ver. 11. *Great words* such as the assumption of 'infallibility,' power to absolve from oaths; to impose new laws; to sell deliverance from purgatory, and grant titles even in heaven.—*Till the beast was slain.* Till the western Roman monarchy, in all its forms, was destroyed—an awful warning to Europe! [illegible]

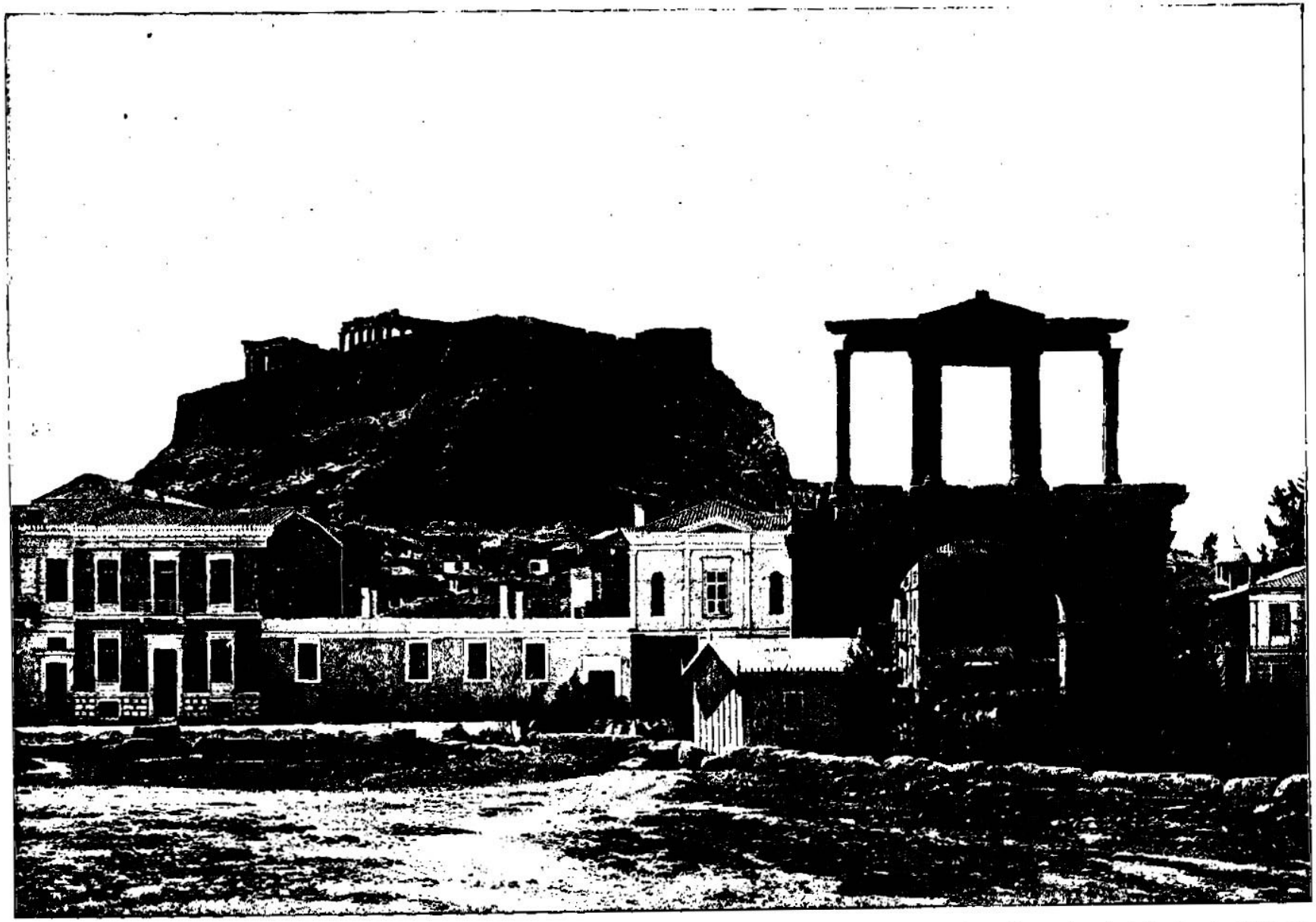

GATE OF HADRIAN—IN THE GREAT GRECIAN EMPIRE WHICH APPEARED IN THE VISION OF DANIEL. [Daniel, vii.]—In this seventh chapter of Daniel he has visions of four great worldly empires, viewed in their religious aspects, under the figure of four beasts. These empires are the Babylonian, Medo-Persian, Grecian and the Roman. We give as an illustration of the great Grecian empire that for a time ruled the world, a picture of the Gate of Hadrian from the Acropolis in Athens. This arch stands to the northwest of the temple of Jupiter Olympus, and in the above view we are looking toward the northwest. The building is supposed to have served no other purpose than that of a sort of triumphal landmark. On the west side toward the Acropolis this inscription is written over the arch: "This is Athens, the old city of Theseus." On the east side is the inscription: "This is the city of Hadrian, and not of Thescus."

one[i] like the Son of man came with the clouds of heaven, and came to the [j]Ancient of days, and [k]they brought him near before him.

14 And there [l]was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* [m]an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.[3]

15 ¶ I Daniel [n]was grieved in my spirit in the midst of *my* body,[4] and the visions of my head troubled me.

16 I came near unto [o]one of them that stood by, and [p]asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four[r] kings, *which* shall arise [s]out of the earth.

18 But the saints of the Most High[5] shall[t] take the kingdom, and possess the kingdom for ever, even for ever and ever.[6]

19 Then I would know the truth[7] of the fourth beast, which was diverse from all the others,[8] exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose[u] look *was* more stout than his fellows.

21 I beheld, and the same horn [v]made war with the saints, and prevailed against them;

22 Until[x] the Ancient of days came, and judgment[y] was given to the saints of the Most

A.M. cir. 3449
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[i] Re.1.13.14.19.11.14. Luke 1.32. Matt.16.64. 24.30.25.31. Jn.5.27. Heb.2.5.4.14.15.8.1

[j] ver.9.

[k] Ps. 27.5.50.15.17.18. Jn.1.11. Ac.3.21.

[l] Mat.11.27.28.18. Jn.3.35.13.3. 1 Co.15.27. Ep. 1.20-22. Ph.2.9-11. Ps. 2.1-8.8.6.72.11.1. Is.9.7. 4. Re.11.15.-19.16. Is.35.44.

[m] ch.7.14.ver.27. Ps. 45.6.145.13. 146.10. Is. 9.7. Mi.4.7. Lu.1.33. 1 Co.15.24-28. Jn.12.34. He.1.8.

[3] See note [r] below

[n] ch.7.15.4.5.9.-7.28. 8.18; ver.28. Ge.40.7,8. 41.8

[4] Chald. *sheath*. 2 Pe.1.14.

[o] ver.10; ch.8.13.16. 10.5.16.12.5.6. Zech. 3.4.5.

[p] Pr.2.3.4. with Mat. 28.1.2. He.1.14. Re.1.1. 22.6.

[r] ver.3.4.7.8.20; ch.2. 38-40. Zec.1.21-8.

[s] ver.8. Re.13.1.11; 9.3. 1 Co.15.47.48. Ps. 17.14.

[5] Chald. *high ones*: that is, *things* or *places*, Eph.3.8.12.

[t] Re.2.27. 3.21. 5.10. ver. 22.27. Ps. 45.16. 149.7-9. Is.60.13.

[6] To understand the full force of this promise, we must connect it with the vision of *the Son of Man*. All power is conferred upon him. He assumes it not for himself merely, but as the model, the representative, the head of his church. The saints of the Most High rule in the person of their Redeemer. Through him they are made kings and priests; they shall reign *with him* for ever and ever.—*C.*

[7] Meaning, ver.16.

[8] Chald. *those*.

[u] ch.8.10.11.37; ver. 21.

* This is a grand and most instructive vision in ver.13,14. It is especially important as throwing light upon that name—Son of Man—which our Lord so constantly takes to himself. It illustrates also many of those passages in the Gospels in which the name is used in a peculiar and emphatic manner. The first thing that strikes us in comparing this with the other parts of the vision is that we have here the symbol of intellect and reason as opposed to, and triumphing over, mere brute force. We have next imputed the origin and source of this dignity. It is not of earth like the others. Its source is in heaven: its emblems of power and power are heavenly. We have next the introduction of the *Son of Man*, the symbol and model of regenerated humanity, into the presence of the pure and holy God. We have next—and this is the main, the culminating point of the vision—we have Him conferring upon this Son of Man of unique and everlasting power:—a power absolutely without limit and without end. In this respect the vision may be compared with our Lord's own glorious words in Mat. 28. 18; and with Paul's statement in Eph.1.20-23.—*P.*

[v] Ps.74.3. Da.7.21. Re.12.10.11.7. Lu.21.12. See ver.18.

[x] ch.2.44.45. 10. &c. Nu.24.24. Zec.6.6,7. Lu.1.33. Mat.24.28. ch. 12.7.

[y] *Of how earth*—not the whole world, but the whole scene of this prophecy.—*C.*

[z] ver.9.25.

[a] ch.11.36-39. 2 Th. 2.3-10. 1 Ti.4.1-3. 2 Ti. 3.1-5. Re.9.11-21. xiii. xvii.

[b] See ver.8. 2 Th.2. 4. Re.13.5,6. ch.11.39. 1 Ti.4.1-3. Ti.1.10-14.

[c] Re.11.2.13.5.12.6; 18.24.

[d] ch.2.21. 1 Ch.29. 30. 1 Ti.4.1-3. Re.13. 10.17.2. Th.2.4.

[e] 1 a.4.-5. 12.7. Re. 9-5.10; 11-2.3; 12.6.14; 13.5.

[f] See ver.9-11, 22. 2 Th.2.8. Re.11.13; xiv. xvi.-xix; 20.10.

[g] ver.14.18.; ch. 11. 44. Ps.149.7-9. Re.5.10; 20.3.7; 11.15-18; 20. 4. Is. xix. Ez. ix.-Jer. le. xxx.-xxxii. Eze. xxxiv.-xxxix. Mi.iv.v. Zec.x.xii.xiv. Re.xxi. 1.10.11.3. Jn.12.34. Is.9. 7.

[h] Ge.49.10. Ps.2.8.9. 22.27-31. lxxii.xcvi.-c. cx.cxviii. Re.11.15. Jn. 12.32. Is.60.12. &c.

[1] Or, *rulers*.

[i] ver.15; ch.8.27; 10. 8,16.

[x] Lu.2.51. Ps.119.11.

CHAP. VIII.
B.C. cir. 553.

[a] ch.7.1.

[b] ver. 2 ch. 10. 4. 5. Ge.15.1. Nu.12.6. Hab. 2.1. He.1.1.

High; and [x]the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be [a]the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth,[9] and shall tread it down, and break it in pieces.

24 And the [b]ten horns out of this kingdom *are* ten kings *that* shall arise: and [c]another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall [d]speak *great* words against the Most High, and shall [e]wear out the saints of the Most High, and think [f]to change times and laws: and they shall be given into his hand, until [g]a time and times and the dividing of time.

26 But[i] the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And [j]the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and [k]all dominions[1] shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations [l]much troubled me, and my countenance changed in me: but [m]I kept the matter in my heart.

CHAPTER VIII.

1 *Daniel's vision of the ram and he-goat.* 13 *The days of suspension of the daily sacrifice, and desolation of the sanctuary.* 15 *Gabriel comforteth Daniel, and interpreteth the vision.*

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me [a]at the first.

2 And I saw [b]in a vision; and it came to

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wise now therefore, O ye kings: be instructed, ye judges of the earth; kiss the Son, lest he be angry and ye perish; blessed are all they that put their trust in him.' Ps. 2. 10. *C.*

Ver. 12. *Had their dominion taken away.* The Babylonian, the Medo-Persian, and Grecian monarchies were successively destroyed, as influential powers; but they are still in being under different names, and continue to drag out a dependent and merely tolerated existence, of which the only security is, not their own internal strength, but the mutual jealousy of the great European powers. *C.*

Ver. 18. *Saints of the Most High* may literally be rendered, 'But the righteous ones of the holy ones or holy places, see Ep. 2. 6! shall receive the kingdom.' The idea of 'places' is not merely sustained by the marginal authority and Ep. 2. 6, but by the words translated 'most high God,' ch. 3. 26, and 'high God,' ch. 3. 32, which are the same in both, and literally signify 'God of the high, or highest, place.' *C.*

Ver. 24. The Heruli, Ostrogoths, and Lombards were successively overcome, and their territory annexed to the Papacy, under pretence, nay, perhaps at first, with the sincere intention of being used as means for extending the gospel: and thus the popedom became a temporal kingdom among the ten kingdoms of the West. *C.*

Ver. 25. *Shall wear out the saints.* By persecutions; thus the early crusades nearly extirpated the Waldenses and Albigenses: thus the Inquisition suppressed, and for many years seemed to have annihilated, every seed of the Reformation in Italy and Spain: while in Germany, France, Great Britain, and Ireland, massacres, martyrdoms, and dragonades were successively employed to 'wear out' the patience of the saints, extinguish their light, and leave the earth in darkness.—*Until a time and times and the dividing of time.* 'Time,' a year; 'times,' two years; 'dividing,' half a year: 1260 prophetic days, a day for a year, Eze. 4. 6. At what time these years commence is matter of most serious question. They have generally been dated from 533, when Justinian issued his first edict in favour of the popedom: but others commence as high as 756. Time will reveal it, for the word is sure. *C.*

REFLECTIONS.—Thrice happy is that retirement from business and courts which is filled up with intimate fellowship with God, and with discoveries of the secrets of his covenant and providence! What a troubled, unsettled, ever-changing, and noisy world is ours, made by the ambitious and contentious men who dwell in it! But all their empires, established by iniquity, are but contemptible things before the eternal God, and mischievous and destructive to one another! Infinite is the glory and majesty, the power and equity, of the Most High; and certain, but tremendous, his appearance for the ruin of his opposers and the establishment of his church! Yea, the reproach of Jesus' cross is effectually wiped away in his solemn exaltation to glory; and shall be in the glory of his church, especially in the millennial and heavenly state. O how affecting are noted revelations from God! There is great need to search into their meaning by prayer and meditation; and, conscious of our weakness, to consult such as can instruct us. And if we ask we shall find. If we run to and fro in diligent search, we shall understand knowledge.

CHAPTER VIII. Ver. 3–8, 20-22. The RAM with *two horns*, of which *the last sprung* was the *highest*, pushing *westward*, *northward*, and *southward*, and without any effectual resistance, denotes the empire of the Medes and more powerful Persians, which pushed its conquests all along from the Euxine Sea and the Hellespont on the north, to the river Indus on the south, and as far as African Ethiopia and Lydia on the west, containing in all about 1,600,000 square miles. The *he-goat*, which came flying from the west, and had a *notable horn* between his eyes, denotes the Grecian monarchy under Alexander marching forces with prodigious rapidity into Persia, conquering it, and erecting a still greater empire on the ruins of it. The four horns which sprung up after the notable horn of the he-goat was broken, refer to the four generals which, after Alexander's death, parted his empire into four kingdoms, of Macedonia, Lesser Asia, Syria, and Egypt. 9–14, 23–25. The *little horn* which sprung from one of the four horns, and waxed exceeding great, cast down the host of heaven, and magnified himself against their prince, abolished the daily sacrifice, and trode the sanctuary under foot, 2300 *days*, mornings and evenings, till at last it was broken without *hand*, denotes Antiochus Epiphanes, a Syro-Grecian king, who, by craft, and by the assistance of some neighbours, obtained the kingdom instead of his nephew; and, becoming strong, persecuted the Jews, profaned their sanctuary, set their high-priesthood to sale, abolished their daily sacrifices about three years, murdered multitudes of them, and, after vowing to extirpate them, was cut off by the fearful vengeance of God. He may also be considered as typical of the popish Antichrist, that chief corrupter and destroyer of the Christian church.

Ver. 3. *A ram.* The emblem of the Medo-Persian empire was, in the former vision, a 'bear,' ch. 7. 5, emerged from its forest—from a state of savage and uncivilized life; now the emblem is a 'ram'—the empire more civilized, but not the less bent upon universal conquest.—*Two horns.* The Medes and Persians, ver. 20, of which Persia, that rose into notice last, soon became the greatest, and gave name to the whole empire, which never persecuted the Jews, and abides, though in weakness, till this day. See ch. 7. 12. *C.*

Ver. 9. *A little horn*—applied by some to Antiochus Epiphanes; by others to the Romans; by others to Mahomet. That it cannot prefigure Antiochus seems evident from the fact that the power of 'the little horn' was to continue unto 2300 days, ver. 14, which, if literal days, were not fulfilled in the case of Antiochus, for he first took Jerusalem and profaned the temple in 170 B.C., and commenced his persecution of their religion in 168 B.C. But his army was conquered by Judas in 165 B.C., when the sanctuary was cleansed, and the worship restored by Judas;

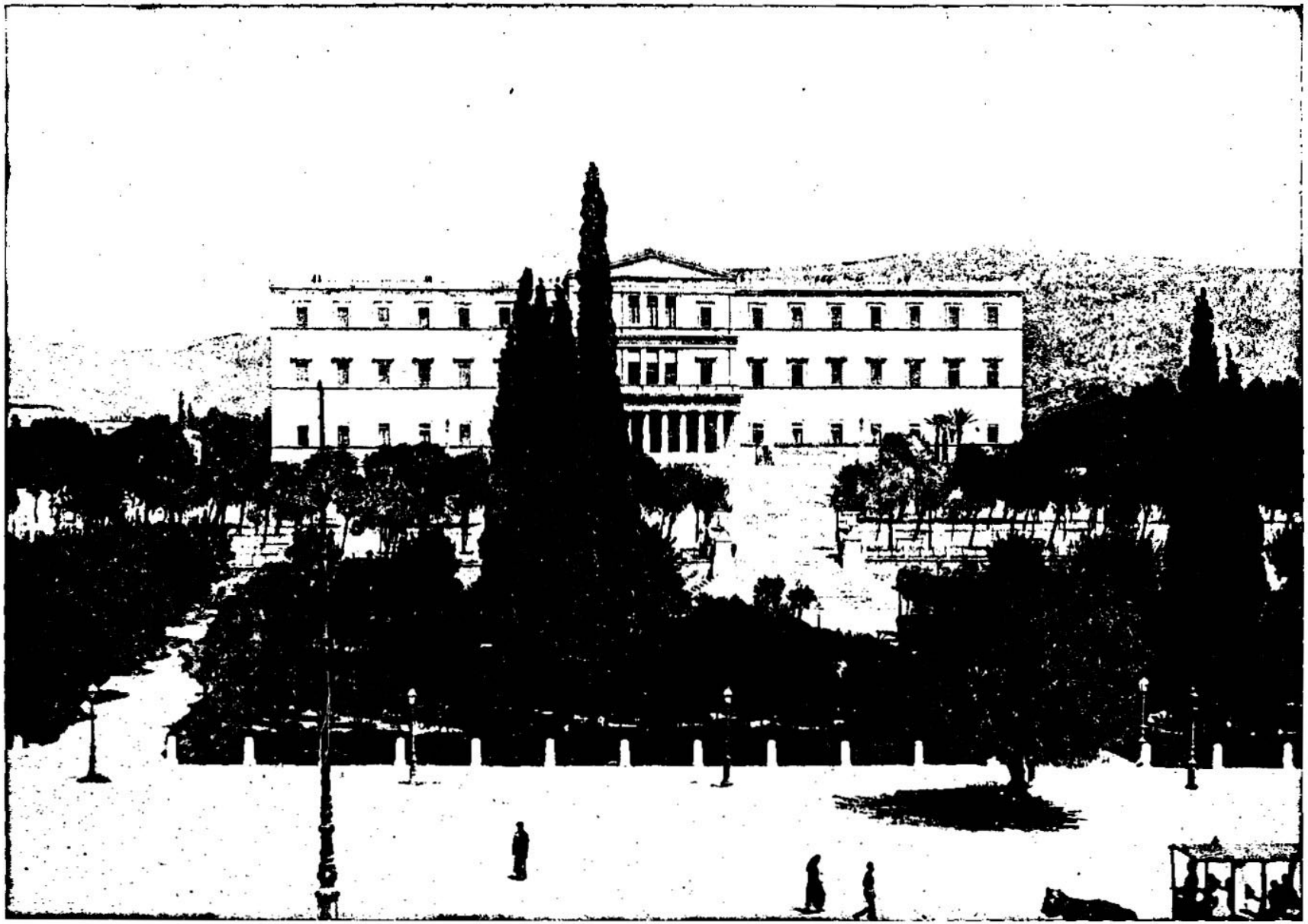

THE PLACE DE LA CONSTITUTION, ATHENS—ATHENS WAS A FLOURISHING CITY AT THE TIME DANIEL THE PROPHET WROTE HIS BOOK, AND HE REFERS TO GREECE AS THE GREAT POWER WHICH IS TO STRUGGLE WITH PERSIA. [Daniel, viii.]—In the eighth chapter of Daniel the struggle is predicted between the Persian and the Grecian powers. The animals under which these powers were represented were the ram and the he-goat. At the time this prophecy was written the Corinthian order of architecture was invented in Greece by Callimachus. Anacreon, the poet, was alive, as well as Pythagoras, the philosopher, and the third tyranny of Pisistratus was being endured at Athens. We give as illustrating the Grecian side of this history a picture of the Place de la Constitution. In the center of these grounds is the residence of King George the first. This king was placed on the throne of Greece in 1863. He is the son of the king of Denmark, and brother-in-law to the Prince of Wales. He is popular with his people, and in times of distress and calamity he leads in relieving the suffering, and in giving comfort and encouragement to the people.

pass, when I saw, that I *was* at [c]Shushan,[1] *in* the palace, which *is* in the province of [z]Elam;[3] and I saw in a vision, and I was by the river of Ulai.[4]

3 Then I lifted up mine eyes and saw, and, behold, there stood before the river [d]a ram, which had *two* [e]horns, and the *two* horns *were* high; but [e]one *was* higher than the other,[5] and the higher came up last.

4 I saw the ram [h]pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an [i]he-goat[6] came from the west, on the face of the whole earth, and touched not the ground:[7] and the goat *had* a notable horn[8] between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with [j]choler against him, and smote the ram, and brake his two horns;[9] and there was no power in the ram to stand before him, [k]but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat [l]waxed very great: and [m]when he was strong, the great horn was broken;[1] and for it came up [o]four notable ones, toward the four winds of heaven.

9 And out of one of them came forth [p]a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant[q] *land*.

10 And it waxed great, *even* to[2] the host of heaven;[3] and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even [t]to [r]the prince of the host, and by[5] him [s]the daily *sacrifice* was taken away, and [t]the place of his sanctuary was cast down.

12 And [u]an host was given *him* against the daily *sacrifice* by reason of transgression,[6] and it cast down the truth to the ground; and it practised, and [v]prospered.

13 ¶ Then I heard one saint[7] speaking, and [x]another saint said unto that certain [8]*saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the [y]transgression of desolation,[9] to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, [z]Unto two thousand and three hundred days;[1] then shall the sanctuary be cleansed.[2]

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and [a]sought for the meaning, then, behold, there stood before me as the appearance of [b]a man.

16 And I heard a man's voice [c]between *the banks of* [3]Ulai,[4] which called, and said, [d]Gabriel, make this *man* to understand the vision.

17 So he came near where I stood; and when he came, [e]I was afraid, and fell upon my face: but he said unto me, Understand, [g]O son of man; for [h]at the time of the end *shall be* the vision.

18 Now, as he was speaking with me, I [i]was in a deep sleep on my face toward the ground: but he [j]touched me, and set me upright.[5]

19 And he said, Behold, [k]I will make thee know what shall be in the [l]last end of the indignation: for at the time [m]appointed the end *shall be*.

20 The[e] ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And [p]the rough goat *is* the king of Grecia: and the [q]great horn that *is* between his eyes *is* the first king.

22 Now[r] that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And [6]in the latter time of their [7]kingdom, [s]when the transgressors are [8]come to the full, [t]a king of fierce countenance, and understanding dark sentences,[9] shall stand up.

24 And[u] his power shall be mighty, but not by his own power:[1] and he shall destroy wonderfully, and shall prosper and practise, and [v]shall destroy the mighty and the holy [2]people.

25 And [x]through his policy also he shall cause

A.M. cir. 3442. B.C. cir. 553.

c Es. 1. 2; 2. 3; 4. 15.
1 Shushan, *the Greek Susa, and now Sakieh*, was an ancient royal city, with a province attached to it called Susiana. It lay on the plain near the southern border of Persia, east of the Tigris. It was the scene of the principal events recorded in the book of Esther. Nehemiah also resided there for a time. The ruins occupy a space more than three miles in circuit, and consist of great mounds similar to those on the sites of Babylon and Nineveh. Recent excavations have brought to light the royal palace, in which is a magnificent hall, measuring 343 ft. by 244 ft., probably the scene of Ahasuerus's great feast. The site is now utterly desolate.—*P.*
2 Persia. Ge. 10, 22; 14. 1. Is. 2. 2. Je. 49. 34.
3 *Elam*—the original name of Persia, Ge. 14. 1. *Ulai*—a delightful river in the province of Susiana.—*C.*
4 *Ulai* was called *Eulæus* by the Greeks; it was one of the branches of the river *Choaspes*, now called *Kerkhah*, which flowed round the citadel of Shushan.—*P.*
d ver. 20; ch. 2. 32, 39; 7. 5. Zec. 9. 13.
e ch. 7. 24. Re. 17. 12.
f Is. 44. 28, 45. 1; 41. 2, 3, 25. Je. 51. 11.
4 Heb. *the second.*
h ch. 7. 5. Is. 41. 2, 3, 25, 45. 1–3. 46. 11. Je. 46. 10. Ezek. xxi. xxii. xxiii. Je. 2. 11. ch. 5. 19, 21, 31; 11. 2, 3, 20. Is. 10. 13, 14.
i ver. 21, with Ps. 75. 5, 31. Zec. 10. 3. Is. 14. 9. Je. 2. 31; 30. 8? 6. Zec. 6. 3, 6.
5 *A goat*—the emblem of Macedon, taken from the legend that Caranus, by following a flock of goats, succeeded in taking Edessa.—*C.*
7 Or, *none touched* him *in the earth.*
8 Heb. *a horn of sight*, ver. 19; ch. 11. 3.
j Je. 6. 34.
k ver. 3, &c. kingdoms of Media and Persia.
l ch. 7. 7, 11; 8. 3. Nu. 14. 9.
l ver. 21, 22; ch. 11. 3.
m ch. 4. 32. Ps. 39. 5; 82. 6, 7.
1 ver. 22; ch. 11. 4. After Alexander's death his kingdom was divided into four, viz. those of Egypt, Syria, Asia, and Greece.
o ch. 7. 6, &c.
p ch. 11. 21–35, with 7. 8, 20; ver. 23, 24.
q Ps. 48. 2. Je. 3. 19. Eze. 20. 6, 15. ch. 11. 16, 41, 45.
2 Or, *against.*
3 Jews, ver. 24, 25. Is. 14. 13. ch. 11. 28, 30–33. 35. Re. 12. 4.
4 Or, *against.*
r ver. 25. Jos. 5. 14, with 2 Th. 2. 4. Re. 13. 5, 6. Je. 48. 26.
5 Or, *from.*
s Ex. 29. 38–42. Nu. 28. 3.
t Ps. 74. 7–8; 79. 1. Is. 64. 11.

A.M. cir. 3451. B.C. cir. 553.

u Job 22. 9. Je. 12. 1, 2.
6 Angel., ch. 4. 23. De. 32. 2. Zec. 14. 5. Jude 14. 1 Th. 3. 13. 1 Pe. 1. 12.
v ver. 25, 36; ch. 11. 6, 15, 36; 12. 5, 6. Zec. 1. 13, 14; 2. 4.
7 Heb. *Palmoni*, or *the numberer of secrets*, or *the wonderful numberer*, Is. 9. 6. Jn. 1. 18. Mat. 11. 27.
y ch. 11. 31; 12. 11.
9 Or, *making desolate*, ch. 11. 31.
z ch. 12. 11, 12. Ho. 6. 2.
1 Heb. *evening, morning*, Ge. 1. 5. Mat. 25. 1, 10.
2 Heb. *justified*, Is. 1. 27. Zec. 13. 1.
a Mat. 13. 36. 2 Pe. 1. 19, 21. Jn. 12. 8.
b ch. 10. 5. Jos. 5. 14. Is. 9. 6.
c ch. 12. 6, 7. Ke. 10. 5.
3 Or, Eulæus. ver. 2.
4 This expression, 'between the Ulai,' is explained by the fact stated above, ver. 2, that the river ran round the citadel of Shushan. Daniel being in the citadel was thus between the Ulai, encompassed by it.—*P.*
d ch. 9. 21. Lu. 1. 19, 26, with Mat. 10. 17, ver. 19. Zec. 2. 4.
e Ge. 15. 1, 2, 8. Eze. 1. 24. Re. 1. 17. Lu. 5. 10.
f ch. 9. 23; 10. 11. Eze. 2. 1, &c.
g ver. 19; ch. 9. 27; 11. 35, 36. Hab. 2. 3.
h ver. 17; ch. 10. 9–10, 16.
i ch. 10. 10. Eze. 2. 2. Zec. 4. 2. Hab. 2. 1. Jn. 13. 3.
5 Heb. *made me stand upon my standing.*
k ver. 26. Re. 1. 1. He. 2. 14.
l ch. 9. 26, 27; 12. 7, 8; 11. 35, 36; ver. 17.
m Hab. 2. 3. Re. 10. 7.
n See ver. 3, 4, with ch. 5. 30, 31; 10. 1. Ezr. 4. 3, 5–7, 22; 7. 1. Ne. 12. 22, ch. 13. 6.
o ver. 5–8; ch. 10. 20.
p ver. 11; ch. 11. 3.
q ver. 8; ch. 11. 4. Mat. 12. 25.
6 When the power of the Greeks is beginning to be destroyed by the Romans.
7 *The latter time of their kingdom.* When the Romans governed under the name of the Greek or Eastern empire—'Greek' being the name of the people, 'Roman' the name of honour. See Mill's *History of Mohammedanism*, p. 55, 69, 83, &c.—*C.*
r Ge. 25. 26. Mat. 23. 32. 1 Th. 2. 16. 2 Ch. 36. 16.
8 Heb. *are accomplished.*
s ver. 9; ch. 11. 21, 22, De. 28. 50.
9 *Dark sentences.* This can apply neither to Antiochus nor the Romans, but to Mahomet alone, and his pretensions to secret revelations from God by the angel Gabriel.—*C.*
t ver. 9; ch. 11. 21–26. 36. Jn. 12. 31. Je. 12. 1, 2. Re. 17. 13, 17. Ps. 73. 7.
1 Not by means of any hereditary honours, or power derived from his predecessors.—*C.*
u ver. 10, 12; ch. 11. 28, 30–35. Ps. 74. 3–8; 79. 1–6.
2 Heb. *people of the holy ones.*
x ch. 11. 21, 32.

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u ch. 11. 28, 30–35. Is. 59. 1–15. Je. 2. 19; 4. 18; 5. 25, &c. *the transgression against the daily* sacrifice, ver. 12.

6 Or, *the host was given over for*

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thus giving, at the utmost, a period but of five years, or less than 1825 literal days; or rather, dating from 168 B.C., a period less than 1095 literal days. On the other hand, if the 2300 days be taken as prophetical years (as Newton thinks), then the Roman power did not continue so long over Jerusalem; for it commenced in 65 B.C., and the temple was destroyed, and with it every Jewish ordinance abrogated, A.D. 70; and all the Roman power in the East finally terminated with the fall of Constantinople, A.D. 1453; and the sanctuary, moreover, still remains uncleansed. The conclusion seems inevitable, that 'the little horn,' ver. 9, like 'the little horn,' ch. 7. 8, is an ecclesiastico-political power, in which characteristic Mohammedanism in the East exactly coincides with Popery in the West. *C.*

Ver. 23. *Last end.* This intimates a progressive series of acts; and the vision of the 'little horn' of the eastern empire commences the last act of this vast drama of 'indignation' against Jewish and Christian apostasy, self-righteousness, and worldliness; and closes with the cleansing of the Jewish sanctuary and the establishment of the kingdom of the saints of the Most High, including the whole renovated church. *C.*

REFLECTIONS.—The people of God have often enjoyed the most glorious liberty in their souls when their bodies have been held in captivity. But those who abuse others may quickly expect the like treatment. God quickly stops the career of ambitious men. And little do they who risk both soul and body in amassing power or wealth know who shall enjoy them. If ever God's people suffer their sins are the cause. They who slight or abuse the privileges of God's sanctuary deserve to be deprived of them. But no wicked persecutor has any more power than the Lord permits. His hand must be observed even in all the enterprises of his enemies. And it is comfortable to reflect that he looks on the persecution of his church as against himself; and that, though her adversities may be severe, they cannot be lasting. In his time her privileges shall be restored, the sanctuary cleansed, and her most crafty and powerful enemies fearfully destroyed. It is proper, however, that perplexed souls should consult Jesus, the wonderful Counsellor; and that gracious souls should be deeply affected with the church's distress, but never so as to disqualify them for the duties of their station.

CHAPTER IX. Ver. 24–26. That these verses relate to the manifestation of Jesus Christ to fulfil all righteousness, and make full atonement for the sins of his people, to fulfil all the ancient types and prophecies, and to receive the Holy Ghost above measure himself, and miraculously pour him out upon his followers, for the restraining of iniquity, and the introduction of remarkable holiness into the world, among both Jews and Gentiles, is generally agreed. That each of the weeks mentioned denotes seven years, a *day for a year*, Eze. 4. 6; and that the whole of the numbers is intended to point out the time of our Saviour's appearance, is also agreed. In applying the weeks there has been great difference among calculators; but it is enough

craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [3]peace[4] shall destroy many: he shall also [y]stand up against the prince of princes;[5] but he shall [z]be broken without hand.

26 And [a]the vision of the evening and the morning[6] which was told *is* true: wherefore [b]shut thou up the vision; for [c]it *shall be* for many days.

27 And I Daniel [d]fainted, and was sick *certain* days: afterward I rose up, and [e]did the king's business; and I was astonished at the vision, but none understood *it*.

CHAPTER IX.

1 Daniel considering the time of the captivity, 3 maketh confession of his people's sins. 16 And prayeth for the restoration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.

IN the first year of [a]Darius, the son of Ahasuerus, of the seed of the Medes,[1] which[2] was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel understood [b]by books[3] the number of the years, whereof the word of the LORD came to [c]Jeremiah the prophet, that he would accomplish seventy years in the [d]desolations of Jerusalem.

3 ¶ And [e]I set my face[4] unto the Lord God, to[5] seek by prayer and supplications, [h]with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and [i]made my confession, and said, O [j]Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments:

5 We[k] have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither [l]have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, [r]righteousness [s]*belongeth* unto thee, but unto us [t]confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, [u]*that are* near, and *that are* far off, through all the countries whither[v] thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, [w]to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God [x]*belong* mercies and forgivenesses, [y]though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in [z]his laws which he set before us by his servants the prophets.

11 Yea, [a]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore [b]the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.[6]

12 And [c]he hath confirmed his words, which he spake against us and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven [d]hath not been done as hath been done upon Jerusalem.

13 As [e]*it is* written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the[7] LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD [f]watched upon the evil, and brought it upon us: for [g]the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, [h]that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee [i]renown,[8] as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all [j]thy righteousness,[9] I beseech thee, let thine anger and thy fury be turned away [k]from thy city Jerusalem, thy holy mountain; because for [l]our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* [m]a reproach to all *that are* about us.

17 Now, therefore, O our God, [n]hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.[1]

18 O my God, [o]incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy [p]name: [q]for we do not present[2] our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, [r]hear; O Lord, forgive; O Lord, hearken, and do; [s]defer not, for thine own sake, O my God; for thy city and thy people are called by thy name.

20 ¶ And [t]whiles I was speaking, and praying, [u]and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God [v]for the holy mountain of my God;[4]

A.M. cir. 3451.
B.C. cir. 553.

3 Or, *prosperity*, ch. 11. 21.

4 Mohammed always uttered ", succeeded to the titles of deceiving, which rendered the invaded brothers: or on the terms of tribute, which rendered them subjects. . . . The Hebrew name of Messiah-nadabah is 'peace,' *Irbino*. This passage might almost be rendered, "And by peace shall destroy many." The destruction offered to all nations in former days conquered by the Mohammedans was Islam or death.—*P.*

y ver. 11, 12, ch. 11. 31. Ps 74 3-8; 79 1; 83 4.

5 Mohammed did not directly deny the divine mission of Christ, but utterly denied his Godhead, sacrifice, and judgment, and set himself up as a superior prophet.—*C.*

z Ps 74.6 Ac. 12. 23. 2 Kin. 25.

a ver. 14; ch 10. 27; 11. 2; 2 Sa. 23. 3. Nu. 23. 19. Ro 3. 3.

6 *The vision of the evening and morning*—of the two days. The evening & morning (Ge. 1.) being the description of a day.—*C.*

b ch 12. 4, 9. Is. 8. 16 Re. 10. 4. Eze. 12. 27. Rev. 22. 10.

c ch. 10. 1, 14.

d See ver. 17, 18; ch. 7. 15, 28; 10. 8, 16.

e ver. 25 ch. 2. 48, 49; 6. 4, 5.

CHAP. IX.

B.C. cir. 538.

a ch. 5. 31; 6. 1—28.

1 *Darius of the seed of the Medes*—so called to distinguish him from Darius the Persian. He was son of Astyages, and brother of Mandana, the mother of Cyrus. The Septuagint calls him Artaxerxes, and Xenophon calls him Cyaxares.—*C.*

2 Or, *in which he*, &c.

b Ps. 119. 24. 2 Ti. 4. 13. 2 Ti 3. 15—17. 1 Pe. 1. 10—12.

3 *By books.* So the prophecies of Jeremiah are called. See Je. 25. 13; 29. 1.—*C.*

c Je. 25. 11, 12; 27. 7; 29. 10. Mi 3. 12. 2 Ch. 36. 21.

d Je 7. 34; 9. 11; 10. 5, 6, 22; 12. 11, 12. Is. 64. 10. Ps. 74. 1—7; 79. 1, 7.

e ch. 10. 12. Ne. 1. 4. Je. 29. 10—13. Ps. 55. 1; 119. 58.

4 *Set my face* looking towards Jerusalem, as Solomon had prayed, 2 Ch. 6. 21, 26, 34, 38.—*C.*

f Eze. 36. 37. Je. 29. 12. Mat. 7. 7. Ps. 102. 17.

g Ne. 9. 1. Is. 4. 3. Ps. 55. 13—19. 119. Joel 2. 12.

h Je. 3. 21. Ps. 32. 5.

i Ps. 119. 110. Ne. 1. 5; 9. 32. De. 7. 9. Ex. 20. 6; 34. 6, 7.

j Ps. 106. 6. Is. 64. 5—7. 1 Ki. 8. 47—50. Ne. 1. 7.

k 2 Ch. 36. 15, 16. Zec. 7. 8—12. Je. 7. 23—26; 44. 4, 5; 25. 3, 4; 26. 5; 29. 19; 32. 33.

l ver. 14. Ps. 51. 4; 119. 137. Je. 12. 1. Ge. 18. 25. De. 32. 4.

5 Or, *their haste*, &c.

m Ezr. 9. 6, 7. Co. 11. 31. Ro. 3. 19. Je. 3. 25.

n Je. 2. 14. Is. 22. 12; 42. 6, 49. 10. Je. xlii. xliv. 2 Ki. 17. 6.

o Le. 26. 33, 34.

6 See ver. 7. Eze. 16. 63.

p Ex. 34. 6, 7. Nu 14. 18. Ps. 69. 13; 130. 4, 7, 8; 86. 5, 13. La. 3. 22. Ne. 9. 17. Mi. 7. 18, 19. Is. 63. 7.

q Is. 63. 15, 16. Ps. lxxvii. cvi. Eze. xvi. xx.-xxiii. Is. lix.

A.M. cir. 3466.
B.C. cir. 536.

r Ex xx.—xxiii. Le. i. xxvi. De. iv.—xxvi. Amos. Is. &c.

7 Je. 5. 1. Is. 1. 4—6.

s La. 1. 18. 2. 17. De. 32. 4. Ne. 9. 33. Je. 12. 1. Ge. 18. 25. Da. 9. 14.

t Here is a remarkable testimony not merely to the antiquity and Mosaic authorship of the Pentateuch, but to its divine authority. The prophetic curse therein recorded against the Jews is acknowledged to have been fulfilled. Its fulfilment was known and acknowledged of all in Daniel's days. Prophecy can only be from God.—*P.*

u Ze. 1. 6. La. 2. 17. Mat. 5. 18.

v La. 2. 17. 22. 1. 3. 6. Eze. 6. 9. Am. 9. 2. Hab. 1. 5, 11. Ac. 17. 26.

w Le. 26. 14—39. De. 28. 15—68. La. 2. 15—17.

7 Heb. *entreated we not the face of*, &c. Ho. 7. 7. Job 35. 9, 10; 36. 13. Is. 1. 5; 64. 7.

x Je. 10. 8; 44. 17.

y See ver. 5, 9. Ne. 9. 33. Je. 12. 1.

z 2 Co. 1. 10. Ps. 89. 8. Je. 32. 21—23. Ex. 6. 1, 6; 13. 9; 32. 11.

a Ex. 14. 18, 25; 15. 9, 16. Ne. 9. 10. Ps. 106. 8. Je. 32. 20.

8 Heb. *made thee a name.*

b 1 Sa. 12. 7. Ps. 51. 1; 71. 2; 143. 1. Mi. 5. 5. Ne. 1. 8, 9; 8. 1 Th. 1. 6.

9 *According to all thy righteousness.* According to an that grace and mercy (verse 4) promised in the "seed of the woman," "God manifest in the flesh," "Jehovah our righteousness.—*C.*

a Zec. 8. 2. Ps. 48. 1, 2; 87. 1—3. 76. 1, 2; 132. 13, 14. 2 Ch. 6. 6.

b Ex. 20. 5. Le. 26. 39. Ps. 106. 6 43. 1; lix.

c La. 1. 8, 9; 3. 42; 2. 6, 15. Ps. 44. 13, 14. Je. 24. 9.

d Ps. 80. 1, 2, 7, 14, 19; 67. 1; 80. 3, 7, 19. Nu. 6. 24—26. 74. 1—3, 18, 23. Jn. 10. 24. Ex. 1. 6, 7. Ex. 3. 7. 2 Co. 1. 20. La. 5. 19.

1 *For the Lord's sake.* For Messiah's sake: he being fully known to the Jews by the title of "Lord," Ps. 110. 1.—*C.*

e Is. 37. 17; 63. 15, 19; 64. 12.

2 Heb. *wherewith thy name is called.* Je. 25. 29. ver. 19.

f Is. 64. 5. Ps. 25. 6, 31. 169. 16. Is. 63. 7. Je. 14. 7. Eze. 36. 32.

3 Heb. *cause to fall.*

g ver. 18. Ps. 130. 2, 4. 25. 11. 51. 2.

4 Ver. 20—23 I have long considered among the most cheering in Scripture. It proves that prayer is powerful, however sceptics may cavil and philosophers speculate. The earnest prayer—the prayer of faith, penetrates to the very throne of God, and receives an immediate response. The answer may not be *what* we have looked for: it may not be given *in the mode* which we expected; but it *is* given, and given in such a way as divine wisdom sees to be best for us. What comfort is there to the suffering Christian in ver. 21! "Whiles I was speaking in prayer—before the petition was finished; "At the beginning of thy supplications—ere the desires of the heart had yet found utterance in words; God heard, and his messenger was sent forth with a message of mercy.—*P.*

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h Is. 79. 9, 10. Is. 48. 9; 63. 16, 19. Jos. 7. 9. i ver. 21; ch. 10. 12. Ps. 32. 5. Ac. 4. 31; 13. 2. Is. 58. 9; 65. 24.

k Ex. 7. 20. Ja. 3. 2. Ps. 106. 6. l Ps. 137. 5, 6. Is. 62. 7, ver. 16. Joel 2. 17; 3. 17. Is. 56. 7; 57. 13. Zec 8. 3.

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that they must all fix the conclusion of the weeks near the time of our Saviour's death. From Ezra's commission, by Artaxerxes Longimanus, in the seventh year of his reign, to restore the affairs of the Jewish church and state, to the death of Christ, is precisely 70 weeks, or 490 years. From Nehemiah's commission to rebuild the wall of Jerusalem, in the twentieth year of Artaxerxes, to the death of Christ, is 490 lunar years, and a little more; or perhaps precisely 490 to the rejection of the Jews and calling of the Gentiles. From Ezra's commission to Nehemiah's finishing his reformation might be precisely 7 weeks, or 49 years; thence to John Baptist's manifestation (by his ministry) of Christ as come, 62 weeks, or 434 years; thence to Christ's death another week, or 7 years;—490 in all. Perhaps, too, from Julius Cæsar's edict for the Jews to repair and fortify their cities, to Christ's birth, might be precisely 49 years; and as much from Herod's building of the inner temple to Christ's baptism; and as much from his finishing the outer temple to Christ's death.

In the last week, ver. 27, the promise was confirmed with many, and the daily sacrifice abolished, either by Christ's ministrations, and the conversion of multitudes to him by the promise of grace, and by his rendering useless all the typical sacrifices by his death; or near forty years afterward, when Titus made leagues of peace with sundry of the Asian nations, that



ANCIENT STONE DOORS, TIBERIAS—A CITY ON LAKE GALILEE, IN THE NEIGHBORHOOD OF WHICH OUR SAVIOR PERFORMED MOST OF HIS WONDERFUL WORKS. [DANIEL, IX: 24.]—"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." The prophecy contained in the 24th, 25th, 26th and 27th verses of the ninth chapter of Daniel is one of the most remarkable found in the Scriptures. There isn't space enough here to explain this prophecy, but it is generally conceded to refer to Christ, and many authorities claim that the exact time of his coming was foreseen and calculated by Daniel. This furnishes an interesting study. We give here as an illustration a picture of ancient stone doors found in Tiberias, a city upon Lake Galilee, around which our Savior performed so many of His miracles and uttered so many of His remarkable discourses. The women we see in the door belong to the Jewish race.

21 Yea, whiles I *was* speaking in prayer, even the man [t]Gabriel,[5] whom I had seen in the vision at the beginning, being caused to [u]fly swiftly,[6] touched[v] me [w]about the time of the evening oblation.

22 And he [x]informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and[7] understanding.

23 At[z] the beginning of thy supplications the commandment[8] came forth, and I am come to show *thee;* for thou *art* greatly beloved:[9] therefore understand the matter, and consider the vision.

24 Seventy[a] weeks[1] are determined upon thy people, and upon thy holy city, to finish[2] the transgression, and to make an end of[3] sins, and to make reconciliation for iniquity, and [b]to bring in everlasting righteousness, and to [c]seal up the vision and prophecy,[4] and to [d]anoint [e]the Most Holy.

25 Know,[9] therefore, and understand, *that* from [h]the going forth of the commandment to restore and to build[5] Jerusalem, unto [i]the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again,[6] and the wall,[7] even in troublous times.[8]

26 And after threescore and two weeks [j]shall Messiah be cut off, but not[9] for himself: and the people of the prince that shall come [k]shall destroy the city and the sanctuary; and the end thereof *shall be* with a [l]flood, and unto the end of the war desolations are determined.[1]

27 And he shall [m]confirm the[2] covenant with many for one week: and in the midst[3] of the week [n]he shall cause the sacrifice and the oblation to cease, and for the overspreading of [o]abominations[4] he shall make *it* desolate, even until [p]the consummation, and [q]that determined shall be poured upon the [5]desolate.[6]

A.M. cir. 3466. B.C. cir. 538.

t ch. 8. 16, 17; 10. 16. Lu. 1. 19, 26.

5 See note † below.

u Ps. 18. 10. Is. 6. 2. Eze. 1. 14.

6 Heb. *with weariness or flight.*

v ch. 8. 16; 10. 16.

w 1 Ki. 18. 36. Ezr. 9. 5. Mat. 27. 46. Ac. 10. 3; 3. 1.

x ch. 8. 16, 17. Ps. 119. 169. Zec. 2. 4.

7 Heb. *to make thee skilful of.*

y Is. 5. 16–18. Is. 58. 9; 65. 24. Is. 22. 12. Ps. 32. 5.

8 Heb. *word.*

z Ge. 24. 8. Nu. 24. 14. Ezr. 1. 1.

9 Heb. a man *of desires*, ch. 10. 11, 19. Lu. 1. 28.

a Le. 25. 8. Nu. 14. 34. Ezr. 9. 6.

1 *Seventy weeks.* Weeks of years, as the sabbatic years, Le. 25. 8: 70 times 7, or 490 years; a day for a year. See Nu. 14. 34. Eze. 4. 6.—*C.*

2 Or, *to restrain.* Mat. 1. 21. Tit. 2. 14. 1 Jn. 3. 8. Is. 55. 3, 4. Ga. 1. 4. Re. 1. 5. 2 Co. 5. 21. Ro. 8. 3; 10. 4.

3 Or, *to seal up.* Col. 2. 14. La. 4. 22.

b Is. 53. 5, 11. Je. 23. 6. 2 Co. 5. 21. Ho. 9. 12. 1 Jn. 4. 10.

c Mat. 11. 13. Lu. 24. 27, 44, 46. Ac. 10. 43. 2 Co. 1. 20.

4 Heb. *prophet.* Ac. 3. 22.

d Is. 61. 1. Jn. 3. 34. Col. 1. 19.

e Lu. 1. 35. Ac. 3. 14. Ho. 7. 26. Re. 3. 7. He. 9. 24.

f ver. 22, 23. Mat. 24. 15.

h Ne. 2. 1–8; 3. 1–32. Ezr. vii.

8 Or, *build again.*

i Jn. 1. 41, 45, 49. Ac. 3. 15; 5. 31. Is. 55. 4. Mi. 5. 2.

6 Heb. *shall return and be builded.*

7 Or, *breach or ditch.*

8 Heb. *in strait of times.* Ne. 2.—vi. 15.

j Is. 53. 8; 56. 10. Mat. xxvi. xxvii. Lu. 24. 26, 46. Jn. xviii. xix. 2 Co. 13. 3. 1 Pe. 1. 20; 3. 18. 2 Co. 5. 21. Ep. 5. 2.

9 Or, *and shall have nothing.* Jn. 14. 30.

k Mat. 22. 7; 23. 38; 24. 2. Lu. 19. 43; 21. 20, 24.

l ch. 11. 10, 22, 26. Is. 8. 7, 8. Ps. 90. 5. Am. 8. 8. Je. 46. 7, 8. Na. 1. 8.

1 Or, *it shall be cut off by desolations.*

2 Or, *a.* 3 Or, *half part.* *m* He. 10. 5–22.

A.M. cir. 3466. B.C. cir. 538.

angel, but the Angel of Jehovah's presence, 'God manifest' in human form.—*C.*

n Mat. 24. 15. Mar. 13. 14. 2 Th. 2. 4.

4 Or, *a idol the abominator appointed.*

o Is. 1. 13, 29. 28. 22. ch. 11. 31; 12. 11. Ho. 12. 11. 2 Th. 2. 4.

5 Or, *desolator*

6 *Upon the desolate.* Upon the desolator—upon proud and merciless Rome, doomed, in her turn, to destruction.—*C.*

CHAP. X.

B.C. cir. 534.

a ch. 1. 21. Ezr. 1. 1, 2.

b Mat. 13. 11. Am. 3. 7. Is. 25. 1.

c ch. 8. 26; 12. 4. Re. 19. 9; 21. 5; 22. 6, 10, 20.

1 Heb. *great*, ver. 14. Is. 44. 7. Ch. 1.—*L.*

d ch. 1. 17; 8. 10, 27; 9. 22, 23.

e Ezr. 6. 4, 5. Mat. 9. 15. Jn. 4. 9, 10; 16. 9, 11.

2 Heb. *weeks of days*, Ge. 29. 14. Nu. 11. 20, with ch. 9. 24–27.

g La. 2. 6, 10. Je. 31. 9; 50. 4. Lu. 22. 17–19. 1 Co. 5. 7.

3 Heb. *bread of desires.*

4 *Three whole weeks.* 'Three weeks of days,' to distinguish them from the previous weeks of years.—*C.*

h ch. 8. 2. Eze. 1. 3. Ac. 16. 12. Re. 13. 1.

6 Or, Tigris. Ge. 2. 14.

i ch. 12. 6, 7. Re. 10. 1, 5.

6 Heb. *one man.* Jos. 5. 13, 14. ch. 12. 6, 7. Re. 1. 13–15; 10. 5. Zec. 2. 8.

7 The description so agrees with that of John, Re. 1. 13, that there can be no doubt that Daniel's visitant was the Son of God.—*C.*

j Re. 1. 13; 15. 6; 19. 8. He. 1. 26.

k Is. 11. 5.

l Je. 10. 9. Ca. 5. 11. *m* Re. 1. 13–17. Eze. 1. 16. 2 Co. 11. 14.

o Re. 19. 12. Mat. 17. 2.

p Eze. 1. 7. Ps. 104. 4. Re. 1. 15; 10. 1.

q Eze. 1. 24. Re. 1. 15; 10. 3. Ps. xxix.

r Ac. 9. 7. *s* Ki. 6. 17, with Ge. 3. 10.

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he might have the more leisure to make war against the Jews; by which their temple was destroyed, their civil and ecclesiastical constitution overthrown, and themselves generally murdered or driven from the country; under the dreadful effects of which they have remained for above 1700 years past. [See Introduction, ch. iv. sec. xviii.]

Ver. 25. This was not the 'commandment' of Cyrus, which related merely to the temple, Ezr. 1. 1–3; nor of Darius, which only confirmed the former, Ezr. vi.; nor of the 7th of Artaxerxes, which merely confirmed the decrees of his predecessors, Ezr. 7. 7, 13, 21; but is the decree of the 20th Artaxerxes, Ne. 2. 1, 6–8, and from this date the 70 weeks are to be computed. Now the 20th Artaxerxes was 445 B.C. Then take 70 Chaldee years, equal to 69 Julian; and so 478 Julian years, making 483 Chaldee years, will terminate A.D. 33, the date of Messiah's death. If the time be reckoned from the 7th Artaxerxes, the result is the same. Thus, Artaxerxes' 7th is 457 B.C., which, taken from 490, the whole 70 weeks, arrives at the same date, A.D. 33. *C.*

REFLECTIONS.—The near fulfilment of God's promises animates the believing mind to earnest prayer for it. But, alas! how shameful and criminal is the conduct that exposes God's people to his righteous judgments, which so exactly correspond with his threatenings! The desolations of God's sanctuary are a great grief to gracious souls. But it is an animating encouragement to prayer to consider his readiness to forgive sins, his ability to supply our wants, and that he has done so much for his people in former times, and can glorify his name, his Christ, his justice and mercy, and his relation to us, in our deliverance: Yea, God sometimes makes immediate and sensible returns to the prayers of his people, and gives them more than they ask. And with great humility and serious consideration ought such favours to be received! Necessary, great, and glorious, and fixed in every circumstance, is Jesus' incarnation, his unction with the Holy Ghost, his labours and death for sinners; and terrible the judgment incurred by his obstinate despisers. But great is the mercy that, when some circumstances in Scripture are left in great obscurity, the principal things are expressed so plainly that he that runs may read and understand them.

CHAPTER X. Ver. 5, 6. Christ's *clothing of fine linen* denotes his righteousness as our Saviour, and his holy and righteous government. His *golden girdle* denotes his excellency, faithfulness, and readiness to fulfil his work. His *body as the beryl* denotes him as beautiful, the Lord from heaven. His *countenance as lightning* denotes his awful majesty. His *eyes* as *lamps of fire* denote his infinite knowledge, terrible to the wicked. His *arms* and *feet as polished brass* denote his almighty power to uphold his church, and tread down her enemies. His *loud voice*, his terrible judgments, and powerful spread of his gospel. 13, 20. The angel Gabriel had to baffle the attempts of Cambyses, Cyrus' son, or of some evil angel at the Persian court, who laboured to stir up mischief against the Jews, and had none to assist him herein but Jesus Christ, or some principal angel.

Ver. 1. *True.* No conjecture of his own, but a revelation from God: and, *the time appointed long*, the prophecy extending over a long period of future history. *C.*

Ver. 2. *Mourning*—because of the interruption to the building of the temple; the contentment of the rich Jews to remain among the Gentiles; and their niggardly aid to their returning brethren, and their sad insensibility and blindness. *C.*

Ver. 13. *The prince of the kingdom of Persia.* 'The accuser of the brethren,' Job 1. 9. The withstander of good men and good purposes, Zec. 3. 1, 2; Jude 9. 'The prince, yea, the god of this world,' Jn. 12. 31; 14. 30; 2 Co. 4. 4. 'The spirit that worketh in the children of disobedience,' Ep. 2. 2.—*One and twenty days.* The period of Daniel's mourning.—*Michael.* 'One like God'—even Christ, who alone was 'in the form of God;' he, in that form, joined with him who now appeared in 'fashion as a man,' ver. 5. The 'man' and 'Michael' being one and the same, in different characters.—*I remained there.* Christ is 'wherever two or three are met together in his name;' and with them, as men like-minded with Daniel, he remained with the king of Persia, to counteract, mediately by them, the evil influences of their enemies; but immediately, by his own presence, whereby he 'filleth all things,' and 'worketh all things according to the counsel of his own will.' *C.*

Ver. 21. *None that holdeth with me.* 'None that strengtheneth himself with me 'appearing as man' but Michael' 'the visible image of the invisible God;. My personal strength, and your deliverance, is Godhead sustaining manhood. *C.*

REFLECTIONS.—The slow advances of God's work of deliverance in his church deeply affect the minds of his faithful saints. And let God turn back our captivity on earth as he will, this world will be still a valley of tears. But Jesus kindly manifests his glory to humble, importunate, and solemn supplicants. Oh, how unnumbered are his excellencies! And the faith and sense of his love ought to banish all slavish dread, which would indispose us for hearing his words. What insignificant and polluted nothings are the best of men before God, and in their own view, when they behold him! But graciously his power and promises support his people under their terrors and grievances. As the entrance of their prayers is pleasant to him, so the entrance of his word is quickening to them. And we ought to be patient under present trials, lest God should send heavier ones. Though kings on earth and devils from hell be against us, it is enough if JEHOVAH, if Jesus, and his angels, care for and protect us.

CHAPTER XI. Ver. 1 should have stood in the preceding chapter; and means that Gabriel had encouraged and excited Darius the Mede and Cyrus to release the Jews, notwithstanding the great opposition that design met with from devils and wicked courtiers. 2–4. After Cyrus, Cambyses, and Darius Hystaspes, Xerxes, being extremely wealthy, shall attempt to

great[a] vision, and there remained no strength in me: for my [b]comeliness[6] was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I [c]in a deep sleep on my face, and [d]my face toward the ground.

10 ¶ And, behold, [e]an hand touched me, which set[9] me upon my knees and *upon* the palms of my hands.

11 And he[1] said unto me, O Daniel, a man greatly beloved,[2] understand[g] the words that I speak unto thee, and stand upright:[8] for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, [f]Fear not, Daniel; for [g]from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were [h]heard, and I am come for thy words.[4]

13 But the prince[5] of the kingdom of Persia[6] withstood me one and twenty days: but, lo, Michael,[c] one[7] of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come [i]to make thee understand what shall befall thy people [k]in the latter days: for yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, [l]I set my face toward the ground, and I became dumb.

16 And, behold, *one* [h]like the similitude of the sons of men [i]touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, [j]by the vision my sorrows are turned upon me, and I have retained no strength.

17 For[k] how can the servant of this my lord[8] talk with this my lord? [l]for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came [m]again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, [n]O man greatly beloved, [o]fear not; peace *be* unto thee; [p]be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for [q]thou hast strengthened me.[9]

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return [r]to [1]fight with the prince of Persia: and when I am gone forth, lo, [s]the prince of Grecia shall come.

21 But I will show thee [t]that which is noted in the scripture of truth: and *there is* none that holdeth[2] with me in these things, but [u]Michael your prince.

CHAPTER XI.

1 The overthrow of Persia by the king of Grecia. 5 Leagues and conflicts between the kings of the south and of the north. 30 The invasion and tyranny of the Romans.

ALSO I, in the first year of [a]Darius the Mede, *even* [b]I, stood to confirm and to strengthen him.[1]

2 And now will I [c]show thee the truth.[2] Behold, there shall stand up yet [d]three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength [e]through his riches he [f]shall stir up all[3] against the realm of Grecia.

3 And [g]a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And [h]when he shall stand up, his kingdom [i]shall be broken, and shall be divided toward the four winds of heaven;[4] and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the [5]king[6] of the south[7] shall be strong, and [8]*one* of his princes;[9] and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall [1]join themselves together; for the king's daughter[2] of the south shall come to the [3]king of the [4]north to make an agreement:[5] but she shall [k]not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her,[6] and he[7] that strengthened her in *these* times.

7 But out of a branch[8] of her root shall *one* stand up in his estate,[9] which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and [l]shall prevail:

8 And shall also carry captives into Egypt [m]their gods, with their princes, *and* with their precious vessels[1] of silver and of gold;[2] and [n]he shall continue *more* years than the king of the north.[3]

A.M. cir. 3470. B.C. cir. 534

a Ex. 3.4. Mat. 17.2-5. Re. 1. 17. 10.
b Ps. 3. 7. 68. 17, 27. Re. 1. 13. 2 Co. 12. 8, 9.
c Or, *upright.*
d ch. 8. 18. Ca. 5. 2.
e Jer. 5. 22. Ac. 7. 51. 16. 29. Jo. 5. 24. 1 Ki. 19. 5. 1 Chr. 21. 16. Rev. 10. 1. Ps. 104. 4.
f ver. 19, 28; ch. 8. 18; 10. 12. Mat. 1. 20. Lu. 1. 13, 30. 2. 10.
g Heb. *moved.*
h Ge. 18. 21. Ne. 1. 6. 8. 9. Ps. 34. 15. 145. 18. Pr. 15. 29.
i Heb. *of desires.* Da. 10. 3. 1 Ch. 29. 3.
j ch. 8. 16, 17. 9. 21-23.
k Heb. *stand upon thy standing.*
l Ge. 17. 3. Nu. 16. 22. 1 Chr. 21. 16. 2 Chr. 20. 18. Ezr. 9. 5. Ne. 8. 6. Re. 1. 17. 4. 10. 7. 11.
m Heb. *touched.*
n Ge. 43. 29. Nu. 12. 6. 1 Sa. 3. 11. Ps. 91. 15. Mat. 26. 75. Ps. 3. 5.
o Ac. 18. 9, 10.
p Or, *by my words.* Jos. 1. 7, 9, 18. 2 Sa. 10. 12. 1 Chr. 19. 13. 28. 20. Ezr. 10. 4. Ps. 27. 14. 31. 24.
q Ca. 2. 10, 13. Ezr. 9. 8. Ps. 138. 3. Is. 35. 3, 4. Eph. 6. 10. 2 Ti. 2. 1. Heb. 11. 34.
r Ge. 25. 22. Ex. 33. 3, 5. Le. 26. 41. Nu. 22. 32. Ps. 106. 23. Is. 63. 9. Ac. 7. 38. Re. 2. 16. 3. 19.
s Heb. *I am come for thy words.*
t Ca. 8. 5. Is. 65. 24. Da. 9. 20, 21. 10. 12. Lu. 1. 13. Ac. 10. 4. Re. 8. 3, 4.
u Ex. 23. 20. Nu. 20. 16. Is. 63. 9. Ac. 7. 30, 35. Re. 12. 7. Jude 9.
v A comparison of this passage with ver. 20, 21, and 12. 1, will show that an angel is here referred to, before the age of Daniel, whose name and history are therein recorded, but always either in connection with God, whom they serve, or with God's chosen people, whom they defend, and to whose wants they minister. Ge. 24. 7, 40. Ex. 23. 20. Nu. 20. 16. In this vision another department of angelic work is indicated. Some of them are appointed to rule or preside over heathen nations. We read of the "prince of the kingdom of Persia," and "the prince of Grecia." The nature and character of these angels are not distinctly stated. Dr. Pusey believes they were "good angels, since they discern the welfare of their people, and they contended with Gabriel and Michael before God, each, in subordination to the divine will, desiring what seemed for the good of his people, which, since their apparent interests were opposed, seemed to be contrary." This view is open to grave question. I cannot well see how any pure and holy spirit should oppose a true servant of God when engaged in God's own work. But be this as it may, there can be no doubt that one of these angels was in some mysterious way appointed to watch over, succour, and defend each nation. We also know from the New Testament that each Christian is assigned to the care of a guardian angel.—*P.*
a Col. 2. 10. Mat. 28. 18. Ps. 82. 1, 6. ver. 21. ch. 10. 13, 20, 21. Re. 12. 7-9.
b Or, *the first.*
c ch. 8. 16, 17.
d Ge. 49. 10. Ps. 72. 11. ch. 2. 38. 10. 20. 5. 4, 5. Hab. 2. 4.
e See ver. 8, 11, 16.
f ver. 5, 6. Ru. 1. 17. Is. 5. 6. Jo. 11. 44. 20. 4. 4.
g Is. 6. 7, 8. Je. 1. 9. Ps. 51. 15.
h Or, *their servant of my lord.*
i This direct description of a strengthening power to his interpreter clearly indicates that Daniel was aware of his divine character.—*C.*

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j ver. 13. Is. 32. 36. Ac. 12. 23.
k Heb. *I return to fight* — either with the sword of my mouth (Re. 1. 16; 2. 16), or of earthly enemies. See Ezr. 4. 24. —*C.*
l ch. 7. 9, 11. 32. 39. Zech. 3. 6.
m ch. xi. xii., with De. 32. 34. Ps. 56. 8. Is. 65. 6. ch. 8. 21. ver. 1.
n Heb. *strengtheneth himself.*
o ver. 13. ch. 12. 1, 6, 13. Ac. 4. 25, 26. Jude 9. Re. 12. 7.

CHAP. XI.

a ch. 5. 31. 9. 1.
b Ps. 2. 6. Is. 45. 13. Ezr. 1. 1, &c.
c Heb. *I* [*will*] *show.* See ch. 10. 21. 12. 1.
d Ezr. 4. 5, 6.
e Ec. 7. 12. 10. 19. Ps. 52. 7. Pr. 11. 28.
f Or, *will stir up.*
g This was Xerxes, whose armies, according to Grotius, amounted to 2,283,000 men, when he marched into Greece. His fleet consisted of two ships, the Carthaginians having joined him; and he had tributaries from Gaul, Spain, and Italy.—*C.*
h ch. 7. 6; 8. 5, 8. Hos. 13. 3, 6.
i ch. 8. 8. Job 20. 5, 7. Pr. 22. 4.
j ch. 8. 4. Rom. Job 37. 10. Ec. 4. 8. Mat. 12. 25.
k Alexander of Macedon, whose kingdom was so divided.—*C.*
l Ptolemy Soter.
m Ptolemy Soter, son of Lagus, one of Alexander's generals, who reigned over Egypt on the south, Judea, Cyrene, Arabia, Ethiopia, Palestine, Cœle-Syria, Cyprus, and many islands in the Ægean Sea, and many cities of Greece.—*C.*
n Egypt, ver. 8.
o Seleucus Nicator.
p *And one of his princes.* That is, the king of the south shall be strong; and one of his princes shall also be strong — but the one shall be superior to the other. *C.*
q Heb. *associate.*
r Berenice, daughter of Ptolemy Philadelphus.
s Antiochus Theus.
t Syria, Lesser Asia, &c.
u Heb. *rights.*
v Ro. 13. 1. ch. 8. 7, 8.
w Or, *whom she brought forth.*
x Ptolemy Philadelphus.
y Her brother Ptolemy Euergetes.
z Or, *place* or *office*, ver. 20.
a 2 Ch. 24. 23, 24. Ps. 5. 6, 55. 23.
b Is. 46. 1, 2. 47. 1. 19. Je. 43. 12. 50. 2.
c Heb. *vessels of their desire*, Ho. 13. 15. ch. 8. 4.
d Ptolemy Euergetes, in revenge for his sister's death, (given up, ver. 6), invaded Syria, the north, and carried away 2500 images, and 40,000 talents of silver and precious vessels.—*C.*
e Job 29. 22-28. Ps. 17. 9.
f Seleucus Callinicus.

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engage all his subjects and many others to destroy the Greeks, and shall invade them with a powerful army, but shall be shamefully defeated.—Long after this, Alexander the Macedonian, having become king of all Greece, shall invade and conquer Persia; and, after a short reign, be cut off by death, and his kingdom parted into *four*; but no part shared by his own relations. 5 9. Ptolemy Lagus, king of Egypt and the countries adjacent, shall be very powerful; but Seleucus Nicator, of Syria and the places adjacent, still more powerful, and his dominion more extensive.—Wearied of the war between the two kingdoms, Antiochus Theos, the third Syro-Grecian king, shall, for establishing a peace, marry Berenice, the daughter of Ptolemy Philadelphus of Egypt. But he and she, and all her relations and friends, shall be quickly destroyed by Laodice his former wife. Then Ptolemy Euergetes of Egypt, Berenice's brother, in revenge, shall terribly ravage Syria, and even conquer it, till a sedition at home shall oblige him to return, yet laden with prisoners and spoil. 10 20. To recover what their father, Callinicus of Syria, had lost, his sons Ceraunus and Antiochus the Great shall levy a formidable army; and, after his brother's death, Antiochus shall ravage even to the north-east border of Egypt, where Ptolemy Philopater's troops shall give him a terrible defeat; which, issuing in Ptolemy's rage against the Jews, and his abandoning himself to luxury, shall conduce to the hurt of his kingdom. Ptolemy dying, and leaving his son Epiphanes an infant, Antiochus, assisted by part of the Jews, shall march a great army into Egypt, and ravage the country; and after bribing his daughter Cleopatra to murder him, he shall marry her to young Ptolemy Epiphanes of Egypt: but she proving faithful to her husband, her father, disappointed of his designs on the kingdom of Egypt, shall, in his rage, attack and take

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his [4]sons[5] shall be stirred up,[6] and shall assemble a multitude of great forces: and *one*[7] shall certainly come, and [p]overflow, and pass through; then shall he return, and be stirred up, *even* to his fortress.[8]

11 And the king of the south[9] shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he[1] shall set forth a great multitude; [q]but the multitude shall [r]be given into his[2] hand.

12 *And* when he hath taken away the multitude, his heart [s]shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north[3] shall return, and shall set forth a multitude greater than *the* former, and shall certainly come after certain years[4] with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the [5]robbers of thy people[6] shall exalt themselves to establish the vision; but they shall [t]fall.

15 So the king of the north shall come, and cast[u] up a mount, and take the most fenced cities;[7] and the arms of the south [v]shall not withstand, neither his chosen people,[8] neither *shall there be any* strength to withstand.

16 But he that cometh against him [w]shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land,[9] which by his hand shall be consumed.[1]

17 He shall also set his [y]face to enter with the strength of his whole kingdom, and upright ones[2] with him; thus shall he do: and he shall give him the [3]daughter of women,[4] corrupting[5] her: but she shall not stand *on his side*, neither be for him.[6]

18 After this shall he turn his face unto the isles,[z] and shall take many; but a [7]prince[8] for his own behalf[9] shall cause the reproach[1] offered by him to cease; without his own reproach [a]he shall cause *it* to turn upon him.

19 Then he[2] shall turn his face toward the fort[3] of his own land: but he shall stumble and fall, and [b]not be found.

A.M. cir. 3470.
B.C. cir. 534.

4 Seleucus' sons Ceraunus and Antiochus the Great.
5 The sons of the king of the north, one of whom, Antiochus, is here specially instructed as an overflowing conqueror.—C.
6 Or, *shall move*.
7 Antiochus.
p ver. 22, 40; ch. 9. 26. Is. 8. 8. Je. 47. 2.
8 Raphia, a frontier city on the north-east of Egypt, ver. 7.
9 Ptolemy Philopator.
1 Antiochus the Great.
q Ps. 33. 16. Ec. 9. 11, 12.
r Je. 19. 11. Je. 27. 6.
2 Philopator's.
s De. 32. 15. Pr. 16. 18. Jn. 12. 31; ch. 8. 25; 2 Ki. 14. 10. Is. 10. 12.
3 Antiochus the Great.
4 Heb. *at the end of times, even years*, ch. 8. 19.
5 Heb. *the children of robbers*.
6 *The robbers of thy people*. Not the people that resisted them, but the refractory citizens, even some of the Israelites, who by their wickedness contributed to establish the vision, or fact, the prophecy against themselves.—C.
t Ho. 14. 1.
u Je. 52. 20; *b*. 6. 33. 46. 5. 7.
7 Heb. *the city of munitions*.
v Ps. 33. 10, 11. 147. 13. Pr. 21. 30. Is. 8. 10.
8 Heb. *the people of his chosen*.
w ch. 8. 4. 5.
9 Heb. *the land of ornament*; or *goodly land*, ch. 8. 9; 11. 41, 45; Je. 3. 19; Ez. 20. 6; Canaan or Egypt.
1 In ver. 16 a miraculous introduction of the Roman power, the prince for his own behalf again introduced in ver. 18? No other power did "according to his own will," or none else could it be said, that "none shall stand before him."—C.
x Or, *much uprightness or equal conditions*.
2 Beautiful Cleopatra.
3 The beautiful but worthless Cleopatra, whom her unprincipled father intended to betray her husband; but who in this premeditated treachery did not stand to her father's interests.—C.
4 Heb. *women*, Ne. 6. 9.
5 Heb. *to corrupt*, Ne. 6. 9.
6 But sided with her husband Ptolemy Epiphanes.
y Ge. 12. 4. 5.
7 The Roman state by their general Lucius Scipio.
8 A Roman general repelled the injury, and removed the reproach of his western conquests.—C.
9 Heb. *for him*, 2 Ti. 3. 5.
1 Heb. *his reproach*.
a Ju. 1. 7. Mat. 7. 2. Ho. 12. 14.
2 Antiochus the Great, Ps. 21. 5 Je. 49. 6
3 He fled to Antioch: and soon after, in an attempt to plunder the temple of Elymais, he was slain by the infuriated people.—C.
b Ps. 37. 36.

A.M. cir. 3470.
B.C. cir. 534.

4 Or, *place*, ver. 7.
5 Heb. *one that causeth an exactor to pass over*, i. e. Seleucus Philopater.
6 The "glory of the kingdom" was the temple in Jerusalem, which Seleucus Philopater, "the raiser of taxes," attempted to pillage.—C.
7 Heb. *anger*.
8 But by poison.
9 Or, *place*, ver. 7.
c Ex. 5. 21. Ps. 15. 4. Lu. 22. 5.
1 Antiochus Epiphanes, ch. 8. 9. 23.
2 A *vile person*. Antiochus, called Epiphanes. He succeeded in obtaining the kingdom by a flattering embassy to the Romans.—C.
d 2 Sa. 15. 6. Ps. 12. 2. 55. 21.
e ver. 10; ch. 9. 24. 26. Je. 47. 6. Da. 12. 7.
3 Onias, the Jewish high priest, ch. 8. 11, or Demetrius, the true heir of the crown, or Ptolemy Philometor.
4 The high-priest of the Jews whom he subdues.—C.
f ch. 8. 10. Mi. 7. 5.
g ch. 8. 10, 24, 25.
5 Or, *into the place aside and fat*, &c.
6 Egypt.
h Je. 9. 4. Pr. 19. 5; 21. 28. 1 Ti. 6. 5, 10.
7 Heb. *think his thoughts*, Is. 14. 24. Ps. 20. 5. Jubilee etc.
8 Ptolemy Philometor.
9 His brother Macron, and Lenæus, and his other ministers, Mi. 7. 5. Ps. 41. 9.
1 Antiochus.
2 Heb. *their hearts*.
i Ps. 12. 2. 28. 3. 55. 21. Je. 9. 8.
k ver. 40. Pr. 19. 21. Is. 57. 12.
l ver. 29, 35, 36; ch. 8. 19.
3 Ptolemy Philometor, king of the south, was nephew to Antiochus, and they had frequent conferences at Memphis, professing mutual friendship, while cherishing internal jealousy and hatred.—C.
4 Towards Syria.
5 Jewish religion, ver. 30–32; ch. 8. 11, 12, 24, 25.
6 The Jews, on a report of the death of Antiochus, made great rejoicings, which, on his return, he avenged by the massacre of many, the sale of no many, the profanation of the holy of holies, and the total plunder of the temple.—C.
7 Their purpose. See ver. 20; Ac. 7. 7.
Fulfilled B.C. 168.
8 *As the former*, when he entered "peaceably," ver. 24—Or *as the latter*, when he returned victorious, ver. 28.—C.
9 Roman ambassadors in Grecian ships Nu. 24. 24. Je. 2. 10. Eze. 27. 6. Fulfilled 168, 166.
1 The fleets of Greece, now in the power of Rome, brought ambassadors who so terrified Antiochus, and so peremptorily compelled him to withdraw his army.—C.
m ver. 28; ch. 8. 11, 12, 24, 25; Pr. 19. 19.
n Ne. 6. 16.
2 Jews turning heathens.
o ch. 8. 10, 11, 24, 25.

20 Then shall stand up in his estate[4] a raiser of taxes *in*[5] the glory of the kingdom:[6] but within few days he shall be destroyed, neither in anger,[7] nor in battle.[8]

21 ¶ And in his estate[9] shall stand up a [c]vile [1]person,[2] to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by [d]flatteries.

22 And [e]with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the [3]prince of the covenant.[4]

23 And after the league *made* with him [f]he shall work deceitfully; for [h]he shall come up, and shall become strong, with a small people.

24 He shall enter peaceably even upon the fattest[5] places of the province;[6] and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall [i]scatter among them the prey, and spoil, and riches; *yea*, and he shall forecast his devices[7] against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south[8] with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, [g]they that feed of the portion of his meat shall destroy him, and his[1] army shall overflow; and many shall fall down slain.

27 And both these kings' hearts[2] *shall be* to do mischief, and they shall [j]speak lies at one table; but [k]it shall not prosper: for yet the end *shall be* at the [l]time appointed.[3]

28 Then shall he return into his land[4] with great riches; and his heart *shall be* against the [5]holy covenant;[6] and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall [7]return, and come toward the south: but it shall not be as the former, or as the latter.[8]

30 For the [9]ships of Chittim[1] shall come against him; therefore he shall be grieved, and return, and [m]have indignation against the holy covenant: so shall he do; he shall even return, and [n]have intelligence with [2]them that [3]forsake the holy covenant.

31 And [p]arms shall stand on his part, and

3 With Menelaus, the wicked high-priest (an idolater in heart), and the other apostate spies of his faction, who furnished the unpopular Antiochus with irritating intelligence.—C.

many of the isles and coasts of the Ægean Sea, now the east part of the Mediterranean. But the Romans, whom he now insults in invading their allies and treating their ambassadors with contempt, shall stop his career; and after many shameful defeats, oblige him to quit Lesser Asia, pay all the expenses of the war, and give his own son for a pledge of the payment. Retiring into his kingdom, he shall be murdered at Elymais, in his attempt to rob a temple of Jupiter. His elder son Seleucus Philopater shall be famous for nothing but for oppressing his people with taxes to pay the Roman debts; and shall, after a short reign, be poisoned by Heliodorus his treasurer. 21–29. He shall be succeeded by his despicable, debauched, and frantic brother, Antiochus Epiphanes, who shall have long lived at Rome as a hostage for the payment of his father's debt. Not by right, but by flattering the Syrians, Romans, Pergamenians, and others, he shall procure the Syrian crown, and get the better of all his opposers. And by scattering among his subjects the spoils taken from his opposers, he shall firmly attach them to his interests. After fixing himself on his throne, he shall march his mighty army against Ptolemy of Egypt, his cousin; and, by the help of traitors, shall rout his forces. And after making a league with him, which neither party intend to keep, he shall return home to Syria, terribly murdering the Jews and ravaging their country in his way. Not long after he shall again invade Egypt with a formidable army, but without success. 30–35. For the Roman ambassadors, arriving in Macedonian ships, shall prohibit him from proceeding against Ptolemy, whom they shall have taken into their protection. Enraged herewith, he shall return home; and, by fearful murder and persecutions, shall attempt to abolish the Jewish religion, or extirpate their nation. And, assisted by apostate Jews, he shall abolish the daily sacrifice, and make their temple a sink of idolatry, whoredom, and other wickedness.—While many of the Jews suffer for their religion, Matthias and his sons, called *Maccabees*, shall take arms; and, by a multitude of violent encounters, shall defeat the Syro-Grecians, retake and purify the temple, and restore the true worship of God.—But some understand these six verses of the Romish heathens, and their persecution of the Christians,

they shall pollute the [4]sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the [5]abomination that maketh desolate.[6]

32 And such as do wickedly against the covenant[7] shall he corrupt[8] by flatteries:[9] but the [1]people that do [g]know their God[2] shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many; yet [7]they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help:[3] but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, [a]to try them,[4] and to purge, and to make *them* white, *even* to [t]the time of the end: because *it is* yet for a [u]time appointed.

36 ¶ And the [5]king [v]shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper [z]till the indignation be accomplished: for that that is determined shall be done.

37 Neither shall he regard the [6]God of his fathers,[7] nor [y]the desire of women, nor regard any god: [x]for he shall magnify himself above all.

38 But[8] in his estate[9] shall he honour the God of [1]forces;[2] and [a]a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones,[3] and pleasant things.[4]

39 Thus shall he do in the most strong holds[5] with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land[6] for gain.[7]

40 ¶ And at the time of the end shall the king of the south[8] push at him: and the king of the north[9] shall come against him [b]like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

A.M. cir. 3470.
B.C. cir. 534.

[4] Jewish temple. Exo.7.20,21.24.25.

[5] The heathen religion, and image of the idol Jupiter, and troops of idolatrous soldiers, Mat. 24. 15. ch.8.12,22.11.

[6] Or, *astonisheth*.

[7] Apostate Jews.

[8] Or, *cause to dissemble*.

[9] *Flatteries* — To cast a little incense upon the idol's altar, were most commonly employed by the Roman authorities to 'corrupt' the faith of the primitive Christians.

[1] Matthias, his sons, and friends.

[g] 2 Chr.28.9. Jn 17.3. Mal.2.7. Mat. 13. 52. with Is.40.3,Zec.9.13-16,10.12,12.3-7,14.1-4. Mal.4.5,6.

[2] *The people that do know their God*, are they, and they only, who know God in Christ reconciling sinners to himself, Jn 17.3.2Co.5.19,20.—*C.*

[3] Mat.24.22. He.11. 35,36. 1Pe 1.7.

[a] *A little help*—such as Paul obtained from Lysias, Ac. 23. 23 30. and the brief intermissions in the ten great persecutions, or the occasional gleams of clemency in the emperors or their governors.—*C.*

[4] 2Ch.32.31. Je.1.2, 3. 1Pe. 1. 6, 7. Is.27.9, with 1Is.8.10,24.12.10.

[4] Or, *by them*.

[t] ch.8.17,19,ver.29.

[u] Hab.2.3.

[5] The Roman state, chiefly in its anti-christian form.

[v] ch.7.8,20, 21.25. 2 Th. 2. 4. Is. 14. 13, 14. Re.13.5,6.

[x] ch.7.25,11.7,11,12; 9.27. Re.9.5,10; 11.2,3; 12.14; 13.5,14,14-20; 17. 12,13; 19.20.

[6] Heathen idols, Ro. 1. 23. or the true God, Ko.3.29,30.

[7] The God of 'the only Father' of the church, the apostles, the Papacy has disregarded, in superseding his Word by councils and traditions.—*C.*

[y] 1 Ti. 4. 3. Ge. 3. 16. Eze.24.16.

[z] See ver. 36. Is. 24. 13. 2 Th. 2. 4.

[8] Or, *But as for the Almighty God, in his seat he shall honour*, &c. *he shall honour a god whom*, &c.

[9] Or, *stead*.

[1] Or, *munitions*. Heb. *Maozzim*, or *gods protectors*. Together with God shall he honour protectors, i.e. angels and saints departed, 1 Ti.4.1.

[2] See note [a] below.

[a] Re.13.12-17; 17.2-5.

[3] Gorgeous shrines, reliquaries, statues, &c.—*C.*

[4] Heb. *things desired*, Is.44.9.

[5] Heb. *fortresses of munitions*.

[6] Part his dominions and cities among his gods.

[7] Better translated, 'Thus shall he do to the defenders of Maiuzzim (tutelary saints and angels), together with the strange god whom he shall acknowledge (truly 'a strange god,' a wafer and wine, which the defenders of the Papacy are taught to worship); he shall multiply honour (in the many titles and offices of the Romish hierarchy) and the earth he shall divide (having in the middle ages obtained immense territorial possessions in most European kingdoms) for a reward.'—*L.*

[1] Heb. *land of delight* or *ornament*: or *goodly land*, ver. 16.20.45.9.

[2] Arabian Hejaz, Ge 10. 12. Is.21,14,15, which hath never been subdued.

[3] Heb. *send forth*, Jer. 21.1. Eze. 25.14, 15. Zec. 12. 11.

[d] Je.46.9. Eze.38.5.

[4] Ex. 12. 8. Jos. 4. 10. 1 Ki.20.10. i.e. subdued and obedient.

[e] Eze. 28. 9-12. or Re.16.13-16; 17.14; 19. 15.

[5] In Canaan. Joel 2. 20. Zec. 14. 8. Ps.48.2. ver.41.20.or Heb.9. Re. 17. 18, 20. 16. or the church, 2 Co. 3. 16. 2 Co.6.16.Ep.2.20, 2 Ti. 3.15. Is.2.2.

[6] Or, *goodly*.

[7] Heb. *mountain of delights of holiness*.

[g] Eze. 38.18-23.39.1 -7,11, or ch. 7. 11. 26. 2 Th. 2. 8. Re. 11. 13,18; 13. 10; 14. 14-20; xvi. 17-21; xviii.17,10;19.11-21.

CHAP. XII.

[a] ch. 11. 45. Eze. 38. 8.

[b] ch. 10. 13, 21. Jude 9. Re.12.7-10,11-10;17 14.Eze.34.24.Ep.1.21.

[c] Is. 20. 21. Je. 30. 7. Mat.24.21.Re.7.14;16. 18;14.14-20.

[d] Ro.11.26.Is.11.11; 27.12,13;60.21. Je.3.17; 30.3,7; 31.1,8. Eze.20. 38-42. &c.

[e] Ex.32.32.Ps.69.28. Eze.13.9.Is.4.3. Phi.4. 3. Re.3.5;13.8;20.15.

[1] The book of God's remembrance. See Mal. 3. 16. Lu. 10. 20. Re.20.12.—*C.*

[g] Ro.11 15.Re.20.4, or Job 19.25-27. Is.26. 19;65.8. Eze. 37. 1-4, 12. Ho. 13. 14. Mat.22.29-32 Ac.24.15;26.8. Jn.5. 28, 29. Mat.25.46. Ro. 2.21. Je.2.26. Is.66.24. Ro.6.21,22.

[2] The doctrine of the resurrection is here clearly taught, as it is in some other passages of the Old Testament; for instance, Is.66.24. Eze. 37.1-10, Is.24.21-24.—*P.*

[3] Or, *teachers*, ch. 11.33,35. Re.20.4. Mat. 19.28;13.43. 1Co.15.41, 42. Phi.3.21. Re.1.20. 1 Th. 2. 19, 20. Ja. 5. 20. Pr. 149.4-9.

[a] ch.8.26. Re. 10. 4. ver.9. with Re.22.10.

[1] Mat.11.12. Ac. 17. 11. Ho.6.3. Is.29.18;30. 26;11.9.

[f] See ch. 10. 5, 6, 10, 16.

[4] Heb. *lip*.

41 He shall enter also into the glorious [1]land, and many *countries* shall be overthrown; but these[2] shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall stretch forth[3] his hand also upon the countries; [c]and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the [d]Libyans and the Ethiopians *shall be* at his steps.[4]

44 But tidings out of the east and out of the north shall trouble him: therefore [e]he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace [5]between the seas in the [6]glorious holy mountain;[7] yet [g]he shall come to his end, and none shall help him.

CHAPTER XII.

1 *Michael shall deliver Israel from their trouble.* 5 *Daniel is informed of the times.*

AND at[a] that time shall [b]Michael stand up, the great prince which standeth for the children of thy people; and there shall be [c]a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people [d]shall be delivered, every one that shall be found [e]written in the book.[1]

2 And [g]many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.[2]

3 And they that be wise[3] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, [h]shut up the words, and seal the book, *even* to the time of the end; [i]many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood [j]other two, the one on this side of the bank[4] of the river, and the other on that side of the bank of the river.

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[7] Heb. *a price*, Re.18.9. [8] The Saracens, Ge.16.12. Re.9.2-11.
[9] Turks, Re.9.14-19. Eze.xxxviii. [b] Zec.9.14.

36–45. Some understand these verses also of Antiochus' pride, insolence, blasphemy, introduction of new deities, and his brutal murder of women and children; and of his ravaging Canaan, Egypt, and the countries about; till at length he was embarrassed by a Parthian war from the east, and at last miserably destroyed by God. But they, at least, chiefly represent the Romish Antichrist as exalting himself above magistrates, angels, and even the Divine Persons; prohibiting marriage, and, regardless alike of the God of primitive Christians and of heathen idols, setting up angels and departed saints, or consecrated waters, as protectors of countries, cities, and societies; and as harassed by the Saracens, and afterwards more terribly by the Turks, who have conquered the west of Asia, north of Africa, and south-east of Europe; and who will be ruined in their attempt to dispossess the returned Jews of their country in the beginning of the millennium, about the very time that the Lord shall destroy Antichrist.

Ver. 31. *And arms*, &c. 'And armies shall stand up after him'—the armies of the Roman power, newly introduced, ver. 30, in whose actings the prophecy now turns. With them alone does the description agree; for though Antiochus polluted the temple, he did not make it 'desolate,' the last state of the 'indignation,' ver. 36, to which our Lord referred when lamenting over the incorrigible Jerusalem, or warning his disciples of the time to escape, Mat. 23. 37, 38; 24. 15–18. *C.*

Ver. 40. *Time of the end.* At the time when the dissolution of the Roman empire shall commence, the prelude to the division into ten kingdoms, and the final overthrow of the Papacy and Mohammedanism—which have the same prophetic name, 'little horns'—which rose together, and together are doomed to fall.—*King of the south*, &c. According to scriptural geography, all southerly points from east and west of Jerusalem are called 'the south.' Thus explained, this verse represents the northern hordes of Huns, Goths, Vandals, &c.; and the southern tribes of Saracens, Tartars, Turks, &c., by whom the Roman empire was overrun, and foretells the rise of some great northern power that is finally to invade the kingdoms, and settle his proud throne 'upon the glorious holy mountains,' and there perish where 'none shall help him.' What this power shall be God only knows: for one man, at any time (as witness the case of Mohammed), is capable of raising up a power sufficient to revolutionize and (like Napoleon) to terrify monarchies in his fall. *C.*

REFLECTIONS.—Infinitely perfect is God's insight into futurities. Often riches are kept for the hurt of the owners. Yea, all things here are but vanity and vexation of spirit. While God in his providences sets up one and pulls down another, exactly answerable to his purpose, men's lusts render this world a tremendous scene of ravage and murder. And God often exalts the worst of men to render them scourges to sinners, and especially his own people. And none are more bitter persecutors than apostates from the truth. While God singularly honours those that cleave to him in an evil day, he permits their opponents to rush forward in wickedness, till, becoming impudent in impiety, he can no longer delay their tremendous destruction. And how marvellous a confirmation of our faith is it to find some scripture predictions of contingent events more particularly circumstantiated than in any particular history of them.

CHAPTER XII. Ver. 1–3. Jesus Christ shall preserve his people under, and at last deliver them from, the terrible harassments of Antiochus, Romish heathens, Antichrist, Turks, &c., and at the last day he will reward them according to their faithfulness and usefulness. 4, 9, 10. These predictions shall never be

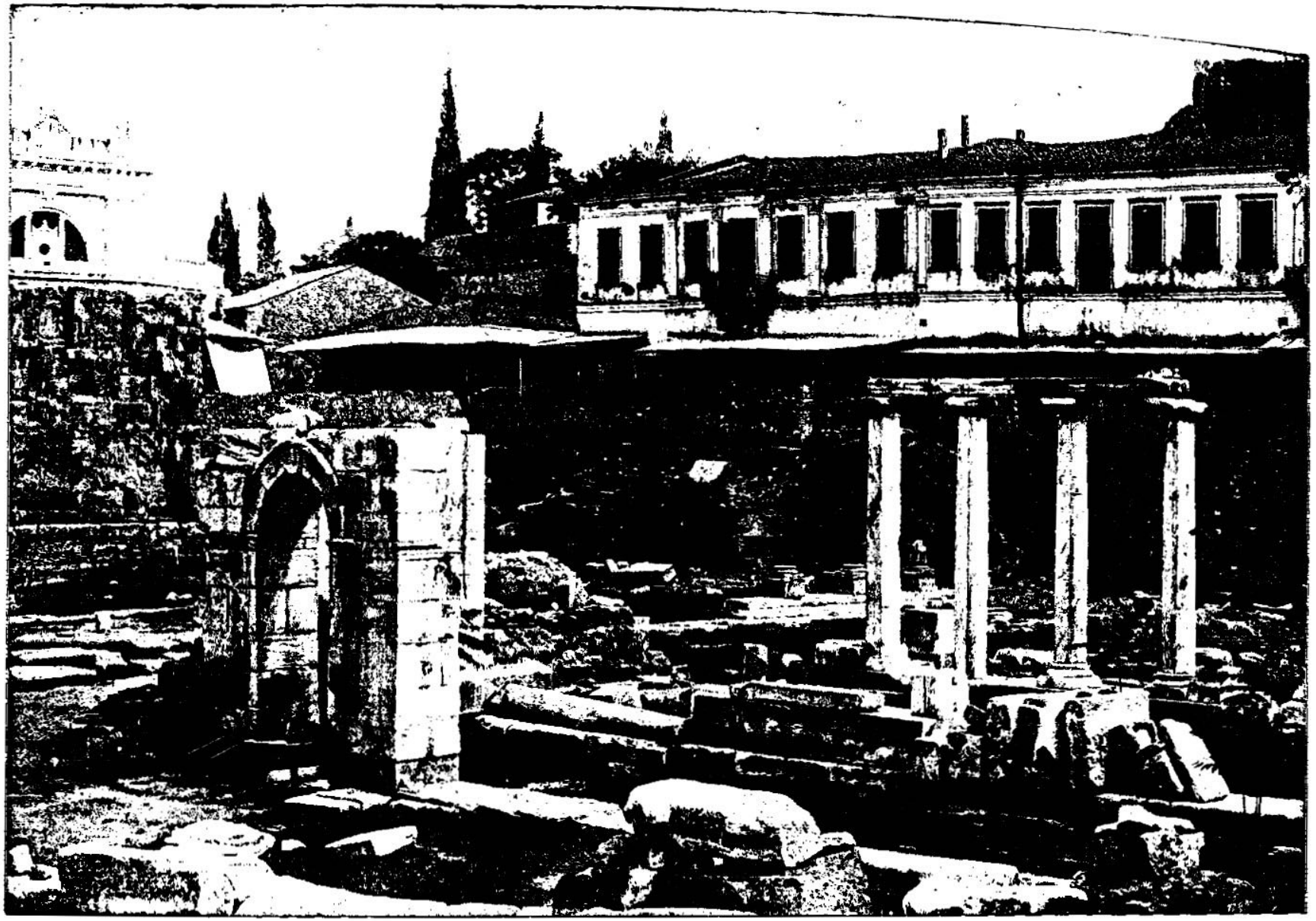

ANCIENT MARKET PLACE, ATHENS—SHOWING THE SITE OF FAMOUS TEMPLES AND OTHER STRUCTURES. [Daniel, xii:3.]—Pericles, the Athenian statesman, was born 499 B. C. Daniel, the Hebrew prophet, ceased to prophesy about 534 B. C. There is a difference of thirty-five years between the birth of the one and the death of the other. Greece flowered in the art of Athens during the seventy years of Pericles' life. In the third verse of the twelfth chapter of Daniel it is said, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." So we find the market place, adorned and beautified in the time of Pericles, most famous now because of its connection with Paul, the apostle, who went to Greece with the hope of turning many to righteousness. In the picture above we are looking upon the site of the famous temples, senate house, kings' hall and other ancient structures of Athens. They have all perished, but the life of the apostle who stood and preached in this neighborhood, is more influential to-day than ever before.

6 And [k]*one* said to [l]the man clothed in linen, which *was* upon[5] the waters of the river, [m]How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [o]held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* [p]for a [6]time, times, and an half;[7] and when he [q]shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but [r]I understood not;[8] then said I, O my Lord, [s]what *shall be* the end of these *things?*

9 And he said, [t]Go thy way, Daniel; for the words [u]*are* closed up and sealed till the time of the end.

10 Many[v] shall be purified, and made white, and tried; [w]but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* [x]the daily *sacrifice* shall be taken away, and [y]the abomination that maketh desolate[1] set up, *there shall be* [z]a thousand two hundred and ninety days.

12 Blessed[a] *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But[b] go thou thy way till the end *be*, [2]for [c]thou shalt rest, and stand in thy lot at the end of the days.

A.M. cir. 3470. B.C. cir. 534.

k ch.8.13. Ep. 3. 10. 1 Pe.1.12.
l ch.10.5,6. Re.1.13-18.10.1,2.
5 Or, *from above*, ch. 10.4. Re.10.2,5. ch. 10.4,8.16. Job 9.8. Ps. 93.4.
m ch.8.13.1 Pe.1.12.
o Re.10.5-7. De. 32. 40.
p ch.7 25; ver.11,12. Re.11.2,3;12.6,14;13.5.
6 *A time*, a year; *times*, two years; *an half*, half a year, which, reckoning according to prophetic calculation, 360 days for a year, gives 1260 years. See ch.7.25.—*C.*
7 Or *a part.*
8 This throws some light upon the doctrine of the inspiration of Scripture. Daniel heard the words. The divine messenger spake them in his hearing. He was gifted with power to record them with infallible accuracy. Yet he did not understand what he heard

A.M. cir. 3470. B.C. cir. 534.

and what he wrote. This is no inspiration of mere ideas. It is no elevation of mind, no increase of intellectual power—it is a direct and special revelation of truth from God, accompanied by a power of recording so as to preserve it.—*P.*
u ver. 4; ch.8.26. Is. 29.11. Re 10 4.
v ch.11.35. Zec.13.9. Re.7.14.12.7-12.
w Ho.14.9. Ro.11.8-10. 2 Th. 2.8,11. Ne.9. 29,30.—Zep.1.12. Mal.2.17.
x ch. 8. 11,12; 11. 31, 36,37. Re.xiii. 2 Th.2.3, 4.
9 Heb. *to set up the abomination*, &c.
1 Or, *astonisheth.*
z See ch.7.25. Re.11. 2,3;13. 5.
a Re.10.4. Ro.11.15, 26,31. Is.lv.lx. Eze.xl. -xlviii.
b See ver.9.
2 Or, *and thou*, &c.
c Is.57.1,2. Zec.3.7. Ps.1.5,6. 1 Co 15.2. 1 ver. 3. Mat.19.28. 2 Ti.4.7,8. Re. 5.11.

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fully understood before the fulfilment. And as there will be then a mixture of persons good and bad, it will be only the former who will be bettered by these troubles, or who, by diligent observation, will understand the fulfilled predictions. 7, 11, 12. The *time, times*, and a *half*, or 1260 days, denote the 1260 years reign of wickedness. *Thirty* years of terrible wars at the destruction of Antichrist bring it to 1290; and by the end of 1335 we expect the millennium will be introduced in its full glory. 9, 13. Daniel must rest contented with the discoveries which he had obtained, and prepare for the eternal state, in the assurance of happiness and honour in it.

Ver. 1. *Shall Michael stand up.* Christ now 'sitteth on the right hand of power, 'waiting till his enemies be made his footstool,' at the period here predicted he will 'stand up' for the deliverance of his covenant people. *C.*

Ver. 4. *Shut up the words*, &c. Inquire no farther; enough has been revealed for faith and hope; let 'the time of the end' supply the fearful details, of which the dark outline has now been drawn.—*Many shall run to and fro*, &c. The intercourse of nations shall be greatly facilitated, the taste for travelling shall be almost universal, and 'knowledge' shall be proportionally 'increased.' But is divine knowledge intended? Is it not rather that superficial knowledge of the world that may be acquired by 'running to and fro?'—a knowledge which, in proportion as it improves the understanding, so often 'destroys the heart.' *C.*

Ver. 7. *And when he shall have accomplished*, &c. 'And when the dispersion of the holy people is finished, all these things shall be accomplished' (*Bootheroyd*.. The holy people are the Jews; 'holy' being taken in the sense of separated and dedicated, in which sense they are still, and ever have been, 'the holy people,' though they have rebelled against their King, and 'denied the Lord that bought them,' De. 32. 6. *C.*

Ver. 11. *The daily sacrifice* was taken away by Antiochus. 'The abomination that maketh desolate' was brought in by the Romans, Mat. 24. 15, but was never completely 'set up' till the mosque of Omar was erected on the site of the temple of Solomon, A.D. 637. *C.*

REFLECTIONS.—Seasonable and effectual are Jesus' assistance, protection, deliverances, and comforts. He is a present help in times of trouble to his people. And to all his chosen sheep he gives eternal life, and none shall pluck them out of his hand. O how great is the happiness of saints, and especially of faithful ministers, in the resurrection and in the eternal state! But, on the contrary, inexpressible the infamy and ruin of the wicked! Neither angels nor saints know anything more of future events but as God is pleased to reveal them. Yet, by humble searching of the Scriptures, and careful observation of providences, every prediction will at length appear plain. And it is Christ to whom we must apply for all necessary illumination. Never must we, except by death and the last judgment, expect complete deliverances all at once. And it is not the curious scrutinizer into God's secrets, but the firm believer of his promises and observer of his laws, who may then expect safety and happiness.

CONCLUDING REMARKS ON THE BOOK OF DANIEL.

1. In Daniel we may observe a glorious example of the power of early religious impressions in resisting subsequent temptations. He was one of the Jewish captives selected, according to eastern custom, for the courtly education in Babylon. His religious distinction between 'clean and unclean' food, and his fixed objections against wine offered to idols, conducted him to a course of temperance as favourable to the health of his body as to the development of his mind.

2. We observe the blessed influence of his principles and example upon his three friends—from which every pious youth should take courage to be decided in his profession of religion, as he shall thereby not only save his own soul, but may be the happy and blessed instrument of saving the souls of his youthful companions, 1 Ti. 4. 16.

3. Daniel presents us with a striking example of the worldly advancement that often accompanies or flows from the sincere profession of religion. No doubt his success exposed him to envy, and his religious principles were readily turned into instruments for his overthrow; but the God whom he served delivered him out of the snare, not merely to display his miraculous power over the ravenous lions, but to exhibit, in the most striking manner, the watchful care of his providence, and the all-sufficiency of his grace; and practically to exemplify the consolatory fact, that 'godliness is profitable unto all things, having the promise of the life that now is, and also of that which is to come.'

4. In Daniel there is also exhibited the importance of an early education in secular knowledge, when combined with piety; and the duty, advantage, and necessity of the continued studying of the Holy Scriptures, which is not superseded even by prophetic inspiration. Daniel, though a man so pre-eminent that the Spirit ranks him with Noah and Job—a man 'greatly beloved' of Heaven, and favoured with the visions of futurity—has yet left upon record that 'he knew by books'—the books he had read and prayerfully studied—and not by any immediate revelation, the things that God designed, and the times of their accomplishment. But while this fact affords a gracious encouragement to the study of the Sacred Scriptures in general, it guides to the study of the prophecies in particular. Of the profitableness of the study of fulfilled prophecy there can be no question. Were it true, which it is not, that the evidence of testimony diminishes in proportion to the lapse and distance of time, the evidence from fulfilled and fulfilling prophecy would constantly supply the deficiency; for if the one did decrease, the other is constantly on the increase. And every traveller who returns from the great field of prophetic vision, furnishes—even where he intends it not—some new illustration of the historic accuracy with which the Spirit that was in the prophets foretold the events to come. But does not the record of Daniel's successful study of the prophetic books furnish a light and encouragement to the study of unfulfilled prophecy also? The record of his success is not a mere fact, but a fact intended to teach its own peculiar lesson; and that lesson is, the hopefulness of studying unfulfilled prophecy. This, like every other department of sacred study, must be undertaken, not in the spirit of an eager and anxious curiosity, but in the spirit of deep humility, childlike teachableness, earnest prayer, and patient waiting. And were it so, that every attempt to penetrate the future ended but in the conviction of the weakness of our vision, and the depth of the darkness that shrouds it, still the deep thoughtfulness and prayer into which the attempt has conducted, would alone repay the time and pains bestowed. But a total want of success in such studies we hold to be unexampled, if not impossible. Taking the language of prophecy fulfilled as the key to what is still future; and taking the attitude, not of a dogmatizing teacher, but of a humble learner, the student of unfulfilled prophecy, though he may be utterly unable to fill up the minor details, will yet discover the great outlines so broad and distinct, that he can have as little hesitation about anticipating the future as about verifying the past. Indeed one of the chief errors to be avoided in the study of unfulfilled prophecy, is the attempt at filling up those minor details which the Spirit of God has been pleased to withhold. Let the student of prophecy never attempt to pass the barriers of the written Word, nor endeavour to supply by imagination one image which the Spirit has not drawn. That Spirit best knew how much should be revealed for the establishment of faith, the encouragement of hope, and the support of patience; and wise are they who follow where the Spirit leads, but pause and stand still where he commands to 'shut up the words, and seal the book.'

The prophecies of Daniel, being chiefly visional, should be studied in conjunction with the visional portions of Isaiah, Ezekiel, Amos, and Zechariah, but particularly in the light of the 'Revelation' of John, which may justly be regarded as an expansion of Daniel, and a supply of as much detail as the Spirit wills or the church requires. *C.*

THE BOOK OF THE PROPHET

HOSEA.

This book and the eleven following were, by the Jews, comprehended in one volume, called the *Lesser Prophets*. Hosea began his public work about A. M. 3196; and lived to see most of what he had foretold fulfilled in the misery and ruin of the ten tribes of Israel. His style is concise and sententious; in some places very obscure, and in others clear and pathetic. His general scope is to convince the Hebrews of their sins, excite them to repent, and prevent their own destruction, and to denounce the judgments of God against such as should remain obstinate. But with these he intermixes some very evangelical promises, ch. 1. 7, 10, 11; 2. 1, 7, 14–23; 3. 5; 5. 15; 6. 1–3, 11; 11. 8, 9; 13. 4, 9, 10, 14; 14. 1–8: which indeed almost all respect the happy restoration of the Jews in the glorious millennium. In the first three chapters he instructs by signs; in the rest by discourses only.—*N. B.* In this and other prophecies, *Ephraim* and *Israel* denote the ten tribes, as distinguished from the kingdom of Judah and Benjamin.

[Hosea is placed at the head of the twelve 'Lesser Prophets,' who are so called, not from any inferiority in their character, authority, or matter, but merely on account of their brevity when compared with Isaiah, Jeremiah, Ezekiel, and Daniel. Hosea was contemporary with Isaiah, Joel, Amos, and Jonah; and prophesied, instructed, reproved, or comforted the people, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—in all above sixty years. His prophecies, however, are chiefly directed to the ten tribes, before their captivity. His book is quoted or referred to in the New Testament in, at least, the following passages:—Mat. 2. 15; 9. 13; 12. 7; Lu. 15. 18; 23. 30; Jn. 7. 34; Ro. 9. 25, 26; 1 Co. 15. 54–56; Ga. 6. 7, 8; He. 4. 12; 1 Pe. 2. 9, 10; Re. 6. 16. *C.*

It would seem that the twelve minor prophets are grouped in chronological order. The first group of them prophesied in Israel during the reign of Jeroboam II., and in Judah during the reigns of Uzziah, Jotham, and Ahaz; following very closely upon the ministry of Elisha. The last group, consisting of Haggai, Zechariah, and Malachi, closed the prophetic cycle. Hosea's prophetic ministry was the longest on record. It could scarcely have been less than seventy years. It embraced the darkest period of the kingdom of Israel. Towards its close there was in reality no government. 'Kings made their way to the throne through the murder of their predecessors. Shallum slew Zechariah; Menahem slew Shallum; Pekah slew the son of Menahem; Hoshea slew Pekah.' The religious state of the kingdom was even worse than the political. The worship of God was entirely ignored. Idolatry in its worst forms was universally practised. The grossest immorality prevailed. People, priests, and rulers vied in debauchery. It was in such times and under such circumstances Hosea prophesied to Israel. It was because of such sins he was commissioned to warn and threaten:—'I will cause the kingdom of the house of Israel to cease;' 'I will no more have mercy upon the house of Israel;' 'They shall be wanderers among the nations;' 'Israel is swallowed up,' &c. The greater part of the book is one continuous dirge of woe, in which the guilt and the punishment of Israel are depicted with terrible minuteness. Almost every prophetic utterance is the voice of a judge pronouncing sentence upon a guilty people. At the close, however, the dark cloud of wrath clears away; a bright future is revealed; the people repent in response to God's gracious invitation; and promises of mercy and grace are given.

Nothing is known of the family or personal history of Hosea beyond what is recorded in this book. His language and the general scope of his prophecies show that he belonged to the northern kingdom; though as a loyal servant of God he only acknowledges in the beginning of his book the legitimate, because divinely appointed, rulers of Judah. *P.*]

CHAPTER I.

1 Hosea, to show God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamah, 8 and Lo-ammi. 10 The restoration of Judah and Israel under one head.

A.M. cir. 3219. B.C. cir. 785.

THE word of the LORD that [a]came unto Hosea, the son of Beeri, [b]in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.[1]

2 ¶ The[c] beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take[d] unto thee a wife of whoredoms, and children of whoredoms: for the land [e]hath committed great whoredom, *departing* from the LORD.

3 So he went and took [2]Gomer,[3] the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name [4]Jezreel;[5] for yet a little *while*, and I will avenge[6] the [g]blood of Jezreel upon the house of Jehu, and [h]will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that [i]I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name Lo-ruhamah:[7] for I will no more [8]have mercy upon the house of Israel; but I will [j]utterly take them away.[9]

7 But [k]I will have mercy upon the house of Judah, and will save them [l]by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned [1]Lo-ruhamah, she conceived, and bare a son.

CHAP. I.

a 2 Pe. 1. 21. 2 Co. 4. 4, 7, 5. 20.

b 2 Ki. 14. 23–25; 15. 1, 2, 32, 33; 16. 1, 2; 18. 1–12.

1 Jeroboam king of Israel was contemporary with Uzziah king of Judah, and is here mentioned because the prophecy was chiefly directed to his subjects.—*C.*

c Mar. 1. 1.

d ch. 3. 1, with Is. 50. 1. 54. 1. Je. 3. 1. 8. Ezek. iv. v. xvi. 20. 24. 25.

e De. 31. 16. Je. 3. 1–4. Ezek. xvi. xxiii. 2 Ki. 17. 28. 2 Ch. 33. 9. Ps. 73. 27.

2 *i.e.* perfection. Ezek. 16. 14; of consumption, ch. 2. 8, 9, 12. Some think all this was merely transacted in a vision, as Ezek. viii: but if she were of an unblemished character before marriage, and afterwards played the harlot, all might really happen without any dishonour to Hosea.

3 *Gomer*, consuming; *Diblaim*, things withered: names graphically descriptive of the hapless condition of Israel, consumed and withered as leaven branches, Ju. 15. 6.—*C.*

4 The seed or scattering of God.

5 *Jezreel*, 'God will disperse:' or as seed sown by the wayside is scattered and lost.—*C.*

6 Heb. *visit.*

g 2 Ki. 9. 24; 10. 7, 8, 11, 17.

h 2 Ki. 15. 10–12, 29; 17. 6.

i Je. 49. 35. 2 Ki. 15. 29; 17. 4. Jos. 17. 16; 19. 18. Ju. 6. 33.

7 That is, *Not having obtained mercy*, Is. 27. 11.

8 Heb. *not add any more to have.*

j 2 Ki. 15. 29; 17. 6, 23. ch. 9. 15–17.

9 Or, *that I should altogether pardon them.*

k 2 Ki. xviii. xix. Is. xxxvi. xxxvii.

l Is. 7. 14; 9. 4–7; 10. 27. Zec. 4. 6; 9. 10. Je. 23. 6. Ps. 33. 16; 44. 3, 6.

1 *Lo-ruhamah*—not having obtained mercy. The character of an individual unbelieving and impenitent.—*C.*

CHAPTER I. Ver. 4. In executing God's judgments on the family of Ahab, 2 Ki. 9. 10, Jehu only aimed at gratifying his own ambition and cruelty; and therefore his conduct is justly punished, as murder, upon his own family, and the throne of Israel taken from them.

Ver. 2. The 'whoredom' here described consisted in the people of Israel having 'departed from the LORD,' and gone after the idolatry of the nations. This command, when interpreted by the second chapter—which evidently describes the kingdom of Israel under the emblem of a faithless but reclaimed, reformed, and penitent wife—will clearly appear to be itself, not an actual command for God's prophet to marry an adulteress, but an emblem of what grace and mercy must do in bringing back faithless rebels to the covenant and kingdom of God. *C.*

Ver. 5. *Break the bow.* Nations, like an elastic bow, often make sudden and wonderful recoveries after defeats apparently ruinous: but as the 'broken bow' recovers no more, so Israel now falls, never again to rise till the judgment is completed. *C.*

REFLECTIONS.—God can easily preserve his ministers in the very worst of times, and make them steadily to serve him either in honour or dishonour. And it becomes them to use very diversified methods in order to convince hardened sinners, and warn them to flee from the wrath which is to come. God will reward men according to their deeds when his work with them is finished. And there is no warding off the strokes of his judgment. They who depart from him weaken and bring certain ruin on themselves. If God's mercy be once taken from men, they are irrecoverably miserable. And they who in works deny God may expect to be disowned by him at last. But



JENIN BY EARLY MORNING LIGHT, WHERE THE BOW OF ISRAEL WAS TO BE BROKEN. [HOSEA, i : 5.]—"And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel." The city of Jenin lies on the frontier of Samaria, at the southern edge of the plain of Jezreel. This is supposed to be the ancient En-gannim which was a Levitical city of Issachar, referred to in Joshua xix : 21, and xxi : 29. Here was the borderland between the provinces of Galilee and Samaria in the time of Christ. It is a beautiful situation, well watered, and its name signifies "a fountain of gardens." The springs rise in the hills behind the garden, and the water is conducted by an aqueduct to a reservoir in the center of the town, said to have been built in the first half of the present century. This place is the seat of Kaima Kam, a governor appointed by the Sultan at Constantinople to rule over it.

9 Then said *God*, Call his name [2]Lo-ammi:[3] for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet[a] the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: [c]and it shall come to pass, *that* in the[4] place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 Then[p] shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: [q]for great *shall be* the day of Jezreel.[5]

CHAPTER II.

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, [a]Ammi;[1] and to your sisters, Ruhamah.[2]

2 Plead[b] with your mother, plead; for [c]she *is* not my wife, neither *am* I her husband: let her therefore put away her [d]whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I [e]strip her naked, and set her as in the day that she was born, and make her [f]as a wilderness, and set her like a dry land, and slay her with thirst.

4 And [h]I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For [i]their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my [j]lovers, that give *me* my bread and my water, my wool and my flax, mine oil and my drink.[3]

6 Therefore, behold, I will [k]hedge up thy way with thorns, and make a wall,[4] that she shall not find her paths.

7 And [l]she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, [n]I will go and return to my first husband, for then *was it* better with me than now.

8 For [o]she did not know that I gave her corn, and wine,[5] and oil, and multiplied her silver and gold, *which* they prepared for Baal.[6]

9 Therefore will I return, and [r]take away my corn in the time thereof, and my wine in the season thereof, and will recover[7] my wool and my flax *given* to cover her nakedness.

10 And now [s]will I discover her [8]lewdness in the sight of her lovers, and [t]none shall deliver her out of mine hand.

11 I [u]will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will destroy[9] her vines and her fig-trees, whereof she hath said, [v]These *are* my rewards that my lovers have given me: and [w]I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her [x]the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore,[1] behold, I will [y]allure her, and bring her into [z]the wilderness,[2] and speak comfortably unto her.[3]

15 And [a]I will give her her vineyards [b]from thence,[5] and the [6]valley of Achor for a door of hope; and she shall sing there, [c]as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me Ishi,[7] and shalt call me no more Baali.[8]

17 For [b]I will take away the names of [c]Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day [d]will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and [e]I will break the bow, and the sword, and the battle out of the earth, and [g]will make them to lie down safely.

19 And [h]I will betroth thee unto me [i]for ever; yea, I will betroth thee unto me [j]in righteousness, and in judgment, and in loving kindness, and in mercies:

20 I will even betroth thee unto me in faithfulness; and [k]thou shalt know the LORD.

21 And it shall come to pass in that day,

A.M. cir. 3219. B.C. cir. 785.

[2] That is, *Not my people*, 2 Ki. 17. 6–18. ch. 3, 4, with Ex. 19. 5, 6. Eze. 11. 20. 14. 11.

[3] *Lo-ammi*—not my people. The character of a nation who had merged private conscience in the prevalence of general corruption.—C.

[a] Ro. 9. 25, 26; 11. 15, 25, 26. 2 Cor. 5. 1, 2. Gal. 4. 4–6. Jude 1. 1–3 Jn. 3. 1, 2. 1 Co. 6. 17, 18. 1 Pe. 2. 9, 10.

[4] Or, *instead of that.*

[p] Is. 11. 12, 13. Ro. 11. 25, 26. Je. 3. 18; 23. 3–8; 30. 3; 31. 1–10; 50. 4, 5. Eze. 11. 15–20; 34. 13; 36. 23–30; 39. 22, 28, 29. Mi. 2. 12, 13; 4. 6–8; 5. 3, 7. Zep. 3. 19, 20.

[q] Ps. 110. 3. Is. 60. 22; 61. 11; 62. 11, 12; 66. 8. Je. 30. 7. Am. 8. 3, 10. Ob. 8, 15. Zep. 1. 14.

[5] *Jezreel* (see ver. 2) signifies the seed of God in the act of judgment; here it still preserves the same meaning, but in the act of being gathered again in mercy into one heap (Is. 27. 12), under Christ their "one head," and the Lord of the harvest.—C.

CHAP. II.

[a] ch. 1. 10, 11, or De. 4. 37.

[1] That is, *My people.* Ex. 19. 5, 6.

[b] Isa. 50. 1. Je. 50. 34. Eze. 16. 44, 45.

[c] Is. 54. 5. Je. 3. 14.

[d] Lev. xviii. xx. xxiii.

[e] ver. 10. Je. 13. 22, 26. Is. 47. 3. Eze. 16. 37–41; 23. 26; 39. 4, 22.

[f] Is. 42. 15; 43. 19. Ps. 107. 34. Eze. 20. 36; 36. 5, 35–37. Am. 8. 11, 13.

[h] ch. 1. 2, 6. 2 Ki. 9. 22. Je. 4. 22.

[i] Ps. 51. 5. Je. 3. 1–9. ch. 4. 15–19; 5. 7; 6. 7–10; vii. 9, 9; 22. 21. Eze. xvi. xxiii.

[j] ver. 8, 12, 13, 15, 17. Je. 2. 20, 25; 3. 1, 2, 44. Eze. 16. 17, 20, 28, 33. ch. 4. 18. Ho. 7. 5. Am. 4. 1; 6. 7; 8. 3, 4. Eze. 16. 17. 19, 20. 2 Ch. 24. 7.

[5] Heb. *drinks.*

[k] Job 3. 23; 19. 8. Isa. 3. 7, 9. Eze. 11. 41. Lam. 3. 5–9, 15.

[4] Heb. *wall a wall.*

[l] 2 Ch. 28. 20, 22. ver. 19. Is. 51. 22. Je. 2. 30. Eze. 23. 31. ch. 5. 5–14. 10. Ps. 1. 18.

[n] Ge. 3. 12. Lu. 15. 18, 19. Je. 3. 1, 25; 31. 18, 19. Eze. 20. 37. La. 3. 20, 42. ch. 14. 1, 3, with Eze. 18. 8. Je. 2. 2. Ex. 19. 5, 6.

[o] ch. 4. 1, 6; 5. 4. Ro. 10. 17. 19. 2 Ch. 24. 7.

[6] Heb. *new wine.*

[8] Or, wherewith *they made Baal*, ch. 8. 4.

[p] See ver. 3. Is. 17. 10, 11.

* This is a historical figure. God led Israel out of the bondage of Egypt into the wilderness. They were free there. They could serve him without fear and without restraint. He taught them there, revealing a holy law and an instructive ritual. He manifested there alike his love, his wisdom, and his power. In all these ways he constituted Israel to honour and serve him. So we are to understand the words of this passage. Reading into the wilderness is not a curse; it is a blessing. It is not a punishment; it is a redemption from slavery. The wilderness is to be the scene of divine instruction, guidance, and mercy. It is to be the way to the heavenly Canaan.—*P.*

[7] Or, *take away.*

[q] See ver. 3, 9. Eze. 16. 37–39; 23. 29. Je. 13. 22, 26.

[8] Heb. *folly* or *wickedness.*

[r] ch. 8. 11; 13. 8. Ps. 10. 11; 50. 21. Ps. 26. 10; 119. 69; 144. 11.

[s] Je. 13. 22, 26. Is. 47. 3. Eze. 16. 37. Am. 8. 3, 10. Ob. 6. Zep. 3. 4.

[9] Heb. *make desolate.*

[t] ver. 9. ch. 5. 14.

[u] Is. 5. 11, 12. Am. 8. 5, 10. Lam. 1. 4. 1 Ki. 12. 33. Eze. xvi. xxiii.

[v] Or, Nevertheless, ch. 3. 1; 11. 8, 10, 11.

[w] Ge. 3. 24. Je. 6. 44; 12. 10.

[x] Eze. 20. 5, 5, 6. Ki. 17. 6. Dan. 11. ver. 20.

[*] See note * in first column.

[y] Heb. *to her heart*: or *friendly*. Is. xliv. xlv. xlviii. lii. lv. lviii. Je. 31. xxx.–xxxiii. Eze. xxxiv.–xxxvii.

[z] ver. 17. Je. 16. 19, 20. Is. 30. 3, 4. Eze. xxxvi. xxxvii.

[2] Or, from that time. Is. 48. 19, 65. 20.

[3] The meaning seems to be, that as soon as the border of the wilderness, into which it is necessary to lead her, is reached, I shall give her from that spot new and everlasting possessions in the spring-tide Canaan. The words which follow convey a very charming promise. Israel had sinned in the person of Achan, and was severely punished. But the Lord shows, I reckon now the guilt was to be removed, and the lost favour of God regained. Through the same Achor the valley became a memorial how the Lord restores his favour to the church after the expiation of the guilt by the punishment of the transgressor. Thus the valley of Achor becomes the symbol of hope and renewed favour.—*P.*

[5] Is. 65. 10. Je. 50. 19. Eze. 25. 5. 28. 26. Perhaps this was fulfilled in the conversion of the Samaritans as the first-fruits of the Gentiles, Jn. iv.

[a] Ex. xv. 20, 21. Is. 8. 18. 61. 1. Je. 2. 2. Eze. 16. 8. 20. 37.

[6] That is, *My man, husband*, Ca. 8. 1. Is. 7. 14 (3. ver 7).

[7] That is, *My lordly husband*, Is. 54. 5. Je. 3. 14.

[b] Ex. 23. 13. Jos. 23. 7. Ps. 16. 4. Zec. 13. 2, ch. 14. 3.

[c] Je. 11. 13. 12. 16. 23. 13, 27. Eze. 16. 20. 20. 28. 23. 37. 2 Ch. 24. 7. Je. 2. 25.

[d] Job 5. 22, 23. Eze. 34. 25. Ps. 91. 2, 6, 13. Is. 11. 6–9; 65. 25.

[e] Is. 9. 4; 11. 6–9. Eze. 30. 9. Zec. 9. 10. Ps. 46. 9.

[g] Je. 23. 6; 30. 10; 33. 16. Le. 26. 5. Ps. 4. 8. 9. Eze. 34. 25. Zec. 3. 13. Mi. 4. 4.

[h] Mat. 22. 1–10. Re. 19. 7–9; 21. 2–27. He. 8. 8–12. Is. 54. 5–13; 62. 3–5. Je. 31. 31–34.

[i] Je. 32. 39, 40. Eze. 36. 26.

[j] Ps. 85. 10. Ro. 3. 24–26; 5. 1, 15–21. Ep. 2. 13–17; 3. 1–8.

[k] Je. 31. 34. Is. 54. 13. Je. 22. 16. 2 Th. 1. 8.

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our salvation is solely owing to his loving grace. And if we cleave to God in a day of defection, he will save us in a day of trouble. Thrice happy are they who, adopted into his family, have Jesus for their spiritual head, and go up from this world to their heavenly rest. Happy are the apostolic and coming periods, and especially that of the last judgment, in which multitudes of Jews and Gentiles shall follow after him as the head of his redeemed church.

CHAPTER II. Ver. 1 might have been connected with the preceding chapter, intimating that, at that general restoration, the Hebrews will again be adopted as God's people, and share his peculiar favour. 2–4. And let the pious Israelites, or Jewish converts to Christianity, earnestly plead with their nation, which have practically abandoned my worship and service, and which I am just ejecting from their peculiar relation to me, to repent of and reform from their idolatries and other beloved abominations, lest I quickly deprive them of all their privileges, render their country desolate, themselves miserable captives, and without mercy continue my judgment upon their posterity for many generations. 5–13. For since they, with impudent obstinacy, depend on heathen alliances and idols, as if these had procured them their enjoyments, they shall be brought into inextricable perplexities and miseries, that they shall not be able to accomplish their idolatrous or wicked designs. And neither idols nor idolatrous allies being able to help them, they shall return to their God, who anciently heaped so many favours on their ancestors. And because they refuse to own me as the bestower of those outward things, wherewith they make and worship idols, I will deprive them of these things; and, by my fearful judgments, effectually and incontrollably manifest their fearful wickedness to all the nations around, turn all their joy into mourning, all their plenty into miserable poverty, and give their substance to furious enemies, render their country desolate, and thus severely punish their idolatries. 14–18. Nevertheless I, who brought their fathers out of Egypt into the wilderness, and entered into covenant with them, will at last deliver them from their captivity and dispersion, and to their great comfort bring them through all difficulties into their own land, and make them to rejoice in my salvation, as their fathers did on their having passed through the Red Sea; and I will strive to lead them to renounce their idolatry and apostasy, and solemnly and cordially to acknowledge me alone as the Lord their gracious God. I will graciously protect them from every temporal or spirit-

I[l] will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And[n] I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I [o]will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God.[p]

CHAPTER III.

1 By the prophet taking unto him an adulteress, is showed the desolation of Israel, and their restoration.

THEN said the LORD unto me, Go yet, love a[a] woman beloved of *her* friend, yet an adulteress, [b]according to the love of the LORD toward the children of Israel, [c]who look to other gods, and love [1]flagons of wine.[2]

2 So I [d]bought her[3] to me for fifteen *pieces*[4] of silver, and *for* an homer[5] of barley, and an half homer[6] of barley:

3 And I said unto her, [e]Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man:[7] so *will* I also *be* for thee.

4 For the children of Israel shall abide many days[8] without a king,[9] and without a prince, and without a sacrifice, and without an image,[1] and without an ephod, and *without* teraphim.

5 Afterward[g] shall the children of Israel return, and [h]seek the LORD their God, and [i]David[2] their king; and shall fear the LORD and [j]his goodness in the [k]latter days.

CHAPTER IV.

1 God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.

HEAR the[a] word of the LORD, ye children of Israel: for [b]the LORD hath a controversy with the inhabitants of the land, because [c]*there is* no truth, nor mercy, nor knowledge of God, in the land.

2 By[d] swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood[1] toucheth[e] blood.[2]

3 Therefore [f]shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet[h] let no man strive, nor reprove another: for thy people *are* [i]as they that strive with the priest.

5 Therefore [j]shall thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy[3] thy [k]mother.[4]

6 ¶ My people are [5]destroyed [l]for lack of knowledge: because [m]thou hast rejected know-

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A.M. cir. 3216. B.C. cir. 788.

l Is. 65:24. Zech. 8:6. Mat. 6:26. Rev. 8:7, 9:4. *m* Is. 30:23. Zech. 10:1. *n* Is. 32:15. Zech. 13:9. *o* Rom. 9:25. 1 Pet. 2:10. *p* Zech. 13:9. Heb. 8:10. 2 Pet. 1:1. 1 Jn. 3:1, 2. Rev. 21:3, 7.

In ver. 21–23 the great truth is taught that God raises up children to himself without the aid of man. Without him man cannot fall; without him the earth cannot produce food; without him all nature is dead. He uses the means and these means are only the instruments of mercy, made real and made effectual by his all-active power. *H.*

CHAP. III.

A.M. cir. 3216. B.C. cir. 788.

a ch. 1:2.

b Is. 54:4–8. Jer. 3:14, 20. Ezek. 16:8–14, 60–63. Eph. 5:25–27.

c Is. 42:17. 57:5. Ezek. 6:9.

1 Or, cakes of grapes. Is. 16:7. Jer. 48:36. Amos 6:6. 1 Cor. 10:7, 14.

2 Heb. *of grapes.*

d Gen. 31:15. 37:28. Ex. 21:7.

3 Or, *bought her.* In obtaining the silver and grain with which he was wont to purchase her, which he brought during the separation. *C.*

4 *i.e.* £3, 12s. 9d. Gr. 22 gr. Jer. 32:9.

5 Heb. 10 bushels, or 100 Scotch pints. Ezek. 45:11. Lev. 5:11.

6 Heb. *lethech.*

e Hos. 3:3, 4.

7 Hosea's 3 children, Hos. 1:4, 6, 9. Rom. 11:25.

8 Ex. 12:40. 1 Chr. 29:27. Ps. 90:15. Dan. 9:2. Rom. 11:25.

9 Without any civil or ecclesiastical constitution. Ch. 10:3. Jer. 33:24.

1 Heb. *a standing image* or *statue.* Is. 19:19, 20.

CHAP. IV.

B.C. cir. 788.

a Is. 3:13–15. Jer. 2:4. Mic. 6:2.

b Jer. 25:31. Mic. 6:2. Rev. 19:2.

c Is. 59:4. Jer. 5:1. 7:28. 9:3. Dan. 8:12.

d Jer. 7:9. Zech. 5:4. Mal. 3:5.

e Gen. 9:6. Num. 35:33. Deut. 21:7. 2 Sam. 21:1. Ps. 9:12. 106:38.

1 Heb. *bloods.*

f ch. 2:3. Is. 24:4. Jer. 4:28. 12:4. Amos 8:8. Zeph. 1:3. Zech. 5:3. Mal. 4:6.

g Is. 24:4–6. Jer. 4:23. 8:13. 12:4. Amos 8:9–11. Zeph. 1:2, 3. Mal. 4:6.

h Gen. 20:8. Mat. 5:6. Amos 5:15. Phil. 4:5. 1 Tim. 3:3. Tit. 3:2. Jas. 3:17.

2 That is, one animal leads on and is followed by another. *C.*

i Is. 54:15. Jer. 18:20, 21. Amos 3:10. 2 Tim. 2:23–25, with Deut. 17:12. Rom. 8.

j Is. 24:20. Jer. 23:12. 48:44. 50:32. Mat. 15:14. Mic. 7:5–7.

3 Heb. *cut off.*

k Gen. 21:9. Jer. 50:12. 51:47. 2 Kings 9:22.

4 In the first clause of the verse reference is made to the people and the prophets, *individuals* of all classes are meant. In the concluding clause that whole nation is comprehended under the name "mother." *H.*

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ual enemy and danger; 19-23, and through sacrificial love and compassion, I will, in infinite equity, wisdom, love, mercy, and faithfulness, render them my people by an everlasting promise, and help them to know and acknowledge me as their God, fulfilling all my gracious promises. I will make all things in heaven and earth to concur in promoting their temporal, spiritual, and eternal welfare. Yea, I will graciously multiply their children; and, notwithstanding their long and fearful rejection, both Jews and Gentiles shall be rendered my peculiar people, sincere, bold, and open professors of the gospel of Christ.

Ver. 2. *She is not my wife,* &c. Having ceased to be loving and faithful, she ceased to be a wife—for these two principles are implied in that holy character and relation; and he ceased to be her husband, not by any fault of his, but because her infidelity had dissolved the marriage tie. *C.*

Ver. 3. *I will go,* &c. This is the exact parable of the younger son, Lu. 15. 18, who, having wasted his substance, and having been reduced to the degrading employment of feeding swine, at last, through grace, 'came to himself,' and said, 'I will arise and go unto my father.' *C.*

Ver. 6. *She did not know.* Either to be ignorant of God, or altogether to overlook or deny him, is the constant characteristic of irreligion. The prophet here draws his evidence of this fact from agriculture and commerce—corn, oil, wine, wool, flax, silver, and gold—the produce, possessions, and emblems of a prosperous people; all naturally calculated to lead the heart to the Giver, but all, through sin, leading to neglect or ignorance both of his providence and grace. *C.*

Ver. 9. *Therefore will I . . . take away my corn,* &c. By drought, rain, wind, mildew, or those inexplicable causes of unfruitfulness which God sends, from time to time, to teach the ignorant, stir up the thoughtless, and convince the gainsayer, of a truth the most simple, yet so little understood and less felt—'the Lord reigneth.' *C.*

Ver. 12. The march of improvement in agriculture, manufactures, and the various useful or ornamental arts, ought to be accompanied with similar advancement in the public feeling of gratitude to God. But, alas! experience discovers that improvements in temporal are too often arraigned at the expense of spiritual things. Israel had greatly advanced in the cultivation of the vine and the fig—two inexhaustible sources of national employment and prosperity—but having derived her improvements chiefly from the example and instruction of her idolatrous neighbours, she not merely adopts their improvements, but conforms to their idolatry, and records her success as 'rewards' from them, and forgets or denies that they are mercies from God. O that Britain may take warning, and never be seduced after this sad example of national unbelief! *C.*

Ver. 14. *I dare.* Not by mere arbitrary requirement without any reason assigned beyond the divine will; nor yet by any penalty imposed upon neglect or infraction, but by such tenderness as a father employs, because he feels and such alluring hopes as he sets before his child when he would lead him to sacrifice the present to the future, and pursue the course of self-denial, and study that he may attain a character and a position of emolument and honour. *C.*

Ver. 15. *Achor* was the place [Jos. 7. 25] where Achan was put to death for his covetousness of gold and silver and a Babylonish garment. Now 'covetousness is idolatry,' and until that principle is destroyed by the mortifying spirit, Ro. 8. 13, some form of idolatry will still reign in the heart. But when 'covetousness' is destroyed, then the believer is 'saved by hope,' because the love of God is shed abroad in his heart, just in proportion as the love of the world is expelled. Ro. 5. 5; 8. 24; 1 Jn. 2. 15, 16. *C.*

Ver. 16. *Ishi*—that is, my husband, bound by the oath of the covenant to faithfulness and love, He 6. 16–18.—*Baali*, that is, my lord; claiming superiority as a right, and exacting obedience as a debt. *C.*

Ver. 21. *I will hear the heavens*—while angels rejoice over sinners that repent, Lu. 15. 7, 10; and *they shall hear the earth* as believers cry, 'Thy will be done on earth as it is in heaven.' *C.*

Ver. 22. *The corn,* the seed of the word as it falls or ripens, Mar. 4. 3, 23. *Wine,* the reviving power of gospel promises, Is. 55. 1. *Oil,* the unity of brethren in the bond of peace, produced by his effectual teaching, Ps. 133. 1–3; Eph. 4. 3; 1 Jn. 2. 20.—*Jezreel,* the dispersed seed of God returning with joy to Messiah, ch. 1. 10, 11. *C.*

REFLECTIONS.—Our relation to God, and dependence on him, exceedingly aggravate our rebellion against him; and yet God will renew his grant of that relation. O how loath he is to give up his professing people! They who love him ought therefore with great earnestness to expostulate with backsliding brethren, in order to convince them of their sin, warn them of their danger, and persuade them to repent of, and reform from, their sins; and not only to put away the grosser acts, but even the most inward and beloved abominations. If men abuse God's temporal favours in the service of idols, or accept them as received from such, it is but just that he should deprive them of them; and that he should mar the fields and flocks of those who have profaned his ordinances. But how tender are his mercies! Where sin and its punishments had abounded, grace much more abounds. God allures those by his gospel grace who justly deserve his everlasting destruction. And distress and fear, as well as foretastes of his kindness, promote spiritual gladness and detestation of idols. And, O, thrice-blessed is it to have JEHOVAH our reviver and comforter, our cleanser from all idols, our protector from every enemy, our gracious, faithful, and everlasting husband, our enricher, our God, and our ALL! In view of this, let my soul, hedged in by his providence, and all allured by his kindness, cast out her idols, and claim JEHOVAH as my own; that, in Christ, I may have his grace, mercy, and peace multiplied unto me! Adoring the grace which first chose, espoused, and drew my heart, let me, in communion with his people, cordially and solemnly take him to be my God for ever, and my guide even unto death.

CHAPTER III. Ver. 2. Hosea's purchasing back his whorish wife at the price of a slave, denotes that base and disgraceful bondage in which the Israelites should long continue. 3, 4. This shows that the Israelites and Jews should, in the most deplorable manner, continue many ages without either civil or ecclesiastical establishment, neither worshipping the true God aright, nor professing regard to the idols of the nations. 5. But after the captivity, and especially in the beginning of the spiritual kingdom, shall all the Hebrew tribes, through the marvellous kindness of God, be converted to the Christian faith and true worship and fear of God.

Ver. 1. *Go yet*—go again. The former parable of the unfaithful wife, ch. 1. 2–9, related to 'the house of Israel,' ch. 1. 4; that is, to the ten tribes as a kingdom. This parable relates to 'the children of Israel,' ch. 2. 10, 11; 3. 2, which name includes the whole 'twelve tribes scattered abroad.' *Beloved of her friend*—her husband, Je. 3. 20. Ca. 5. 16. *—Yet an adulteress.* Though an adulteress, the emblem of Israel, 'beloved for the fathers' sakes,' notwithstanding all their unfaithfulness. *C.*

Ver. 3. The dispersion of Israel was to cure them of idolatry—justly characterized as adultery, because idolatry and licentiousness have, in all ages, been intimately, if not inseparably, united. *C.*

REFLECTIONS.—It is very difficult to instruct or reclaim hardened professors. Precept must be upon precept, and sign upon sign. And the kindness of God seems long lost upon obstinate sinners. Sharply he must afflict them, even while he waits to be gracious: and long and disgraceful distress must teach them to value his kind returns. But happy are those afflictions which restrain us from using sinful means of relief, or which restrain us from following after idols. And thrice happy is it when both favours and frowns effectually draw us to Jesus Christ and his service. It is only in him that we can find JEHOVAH as ours, or taste of his heart-constraining goodness.

CHAPTER IV. Ver. 1–5. Let the ten tribes of Israel know assuredly that God, highly provoked with their hypocrisy, fraud, and falsehood, their uncharitableness and cruelty, their wilful or slothful ignorance of

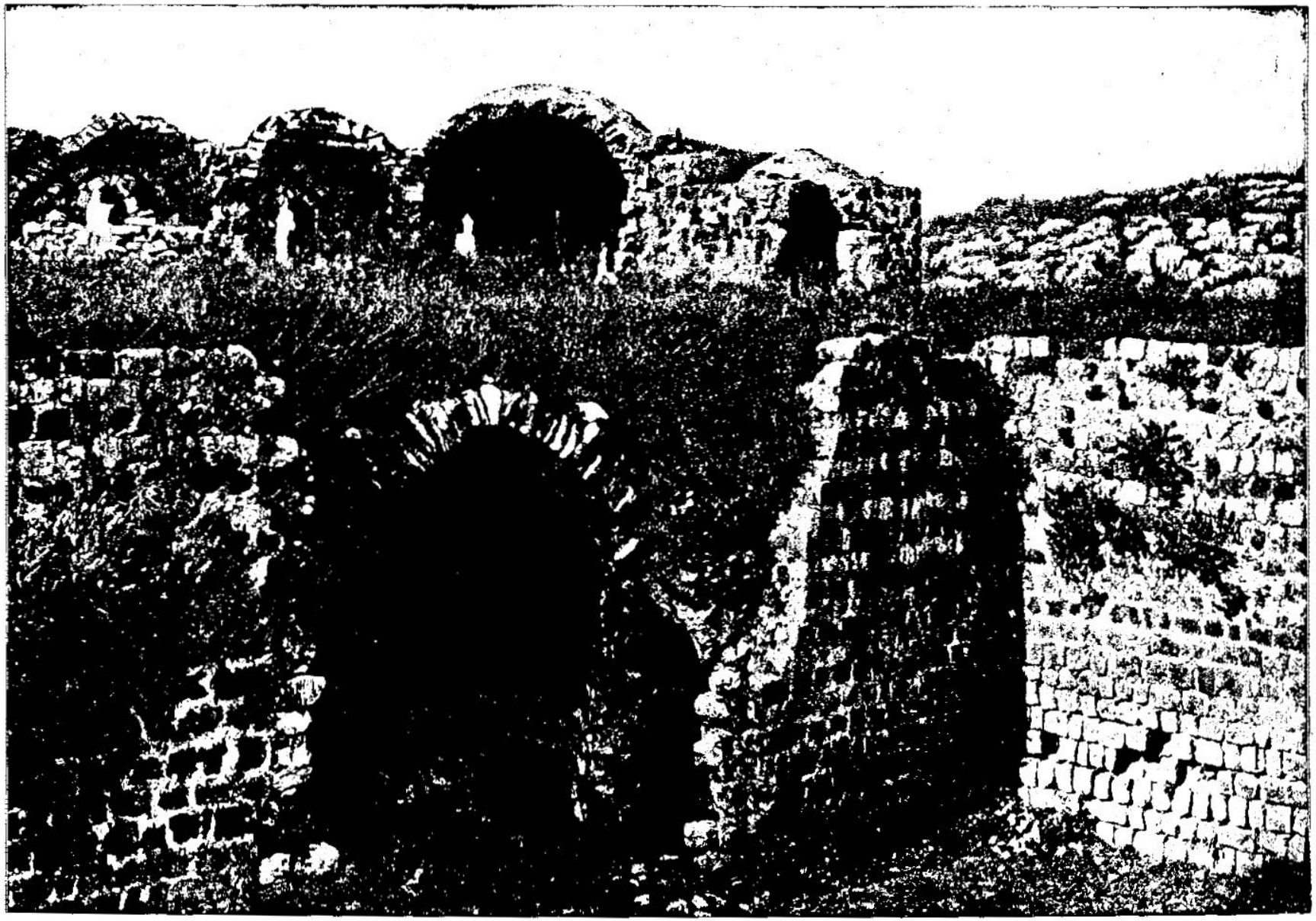

KHAN JUBB-YUSUF—IN THE COUNTRY WHICH, ACCORDING TO HOSEA, WAS TO LANGUISH AND MOURN. [Hosea, iv.1, 2, 3.]—"Hear ye the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven." Khan Jubb-Yusuf is a few miles north of Capernaum. The Khan derives its name from a tradition current among old Arab geographers that the pit into which Joseph was thrown was situated here. It is a desolate region, and one riding from Capernaum to this place will be impressed with the truth of this third verse: "The land shall mourn and everyone that dwelleth therein shall languish."

A.M. cir. 3239. B.C. cir. 765.

ledge, I will also reject thee, that thou shalt be no priest to me: seeing [c]thou hast forgotten the law of thy God, I will also [d]forget thy children.

7 As[e] they were increased, so they sinned against me: *therefore* [f]will I change their glory into shame.

8 They [g]eat up the sin of my people, and they set their [h]heart on their iniquity.[6]

9 And there shall be, [i]like people, like priest: and I will punish[7] them for their ways, and reward them[8] their doings.

10 For [k]they shall eat, and not have enough: they shall commit [l]whoredom, and shall not increase: because they [m]have left off to take heed to the LORD.

11 Whoredom,[x] and wine, and new wine, take away the heart.

12 ¶ My[n] people ask counsel at their stocks, and their staff declareth unto them:[9] for [o]the spirit of whoredoms hath caused *them* to err, and they have gone [p]a whoring from under their God.

13 They[q] sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: therefore [r]your daughters shall commit whoredom, and your spouses shall commit adultery.

14 I[s] will not[t] punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for [u]themselves are separated with whores, and they sacrifice with harlots: [v]therefore the people *that* doth not understand shall [w]fall.[3]

15 ¶ Though thou, Israel, [x]play the harlot, *yet* [y]let not Judah offend; and come not ye unto Gilgal, neither go ye up to [z]Beth-aven, [a]nor swear, The LORD liveth.

16 For Israel [b]slideth back as a backsliding heifer: now the LORD [c]will feed them as a lamb in a large place.[5]

17 Ephraim *is* joined to idols: [d]let him alone.

18 Their[r] drink is sour:[6] they have committed whoredom [e]continually: her rulers[7] *with* shame [f]do love, Give ye.

19 The[u] wind hath bound her up in her wings,[8] and they shall be [g]ashamed because of their sacrifices.

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divine things, and by their presumptuous profane swearing, perjury, murder, theft, and adultery, the repeated, and everywhere frequent, murders of their kings and others, will, by sword, famine, and pestilence, render their country most miserable and desolate. But it is to no purpose to warn or reprove them, they are so hardened and obstinate, and are ready to flee in the face of the best authorized reprovers. Therefore they and their false prophets shall be destroyed together, and their civil constitution shall be utterly broken, and the people murdered or dragged into captivity. 6–11. Since the priests neglect to instruct the people, and reject or forget the law of God, I will exclude them and their children from the office and benefit of the priesthood; and since, as their numbers, wealth, and power increase, they become more daring in their impieties, I will strip them of all their possessions and honours, and render them miserable and contemptible captives. And since they, with eagerness and pleasure, pamper themselves with the flesh of the people's sin-offerings, and even encourage them to sin, that their gain may abound; therefore shall priests and people, already alike in ignorance, intemperance, and profaneness, be quickly alike involved in fearful punishments. Their food being withdrawn or cursed, they shall be pinched with hunger. Their whoredoms shall not increase their families, nor their idolatries nor sinful alliances their strength.—For they have openly cast off all regard to me and my law; their whoredoms, idolatries, drunkenness, and luxury rendering them quite stupid and besotted. 12–14. Though they profess to be my people, they consult their wooden idols, and divine things by the falling of their staves. Instigated by the devil and their own idolatrous inclinations, they have renounced their dependence on me; and so abandoned themselves to idolatry, that there is scarcely the top of a hill, or a cluster of trees, where they do not worship some idol; and therefore will I give them up to the basest uncleanness and whoredoms, even in the worship of their idols, their daughters and wives being encouraged thereto by the example of their fathers and husbands:—in consequence of which, this besotted nation shall plunge themselves into ruin. 15–19. But though the Israelites have abandoned themselves to idolatry, let not the Jews copy their example, nor come near any of their idolatrous temples at Gilgal or Bethel, nor profane the name of the Lord by using it lightly, or attributing it to idols, or any way mixing his worship with idolatry or superstition;—for these Israelites are become quite headstrong and untractable in their apostasy from God to idols; and therefore shall their short-lived prosperity, under Jeroboam II. and Pekah, quickly issue in a miserable dispersion through the Assyrian empire. They are so violently addicted to idolatry, that it is needless for ministers to rebuke, conscience to check, Providence to restrain or afflict, or my Spirit to strive any more with them. Their drink-offerings and other services are quite abominable to me: and the wine which they have intemperately drunk turns sour on their stomach. They are perpetually occupied in whoredom and idolatry; and nothing can be obtained from their judges but by the force of shameful bribery: therefore shall the Assyrians hurry them into a miserable captivity and lasting dispersion, in which they shall with shame see their folly in trusting to idols and departing from God.

Ver. 1. 'The spiritual adultery of Israel, with its consequences, which the prophet has exposed in the first part, and chiefly in a symbolical mode, is more elaborately detailed here, not only with regard to its true nature, viz. the religious apostasy and moral depravity which prevailed throughout the ten tribes, but also in its inevitable consequences, the destruction of the kingdom and rejection of the people: and this is done with a repeated side-glance at Judah. To this there is appended a solemn appeal to return to the Lord, and a promise that the Lord will have compassion upon the penitent and renew his covenant of grace with them.' *In these words Keil has well summarized the contents of the second part or division of this book, and its connection with the first.* *F.*—*A controversy.* A phrase taken from a suit at law for injury inflicted on the person or damage done to property. *C.*

Ver. 2. *Break out*—as water bursts through banks and overflows the land. *C.*

Ver. 3. *The fishes of the sea shall be taken away.* *Sea*, in Hebrew, is put for any considerable extent of water—and by drought in their tributary streams the supply of fish might be destroyed. Or, if the Great Sea be understood, the depredations of foreign fishermen might soon take away the supply from the feeble and unprotected Israelites. *C.*

Ver. 5. *Therefore shalt thou fall.* The address is to the idolatrous priest, comp. ver. 4, 6, but includes the whole people as a church, whose office and dignity was 'a kingdom of priests,' Ex. 19. 6. *C.*

Ver. 6. *Thy children.* The address is to the church as a mother, ver. 4, that is, to the church as intrusted with the education of her children. *C.*

Ver. 8. *Eat up the sin.* Not the sin-offering, but the sin itself, which they countenanced by their erroneous teaching, ver. 6, and which they were not desirous of correcting: because, as lawyers, judges, and magistrates, they derived their support from the fees, bribes, and fines arising from the public criminality. See ver. 18. *C.*

Ver. 11. *Take away the heart* of the rational and immortal man, and reduce him to the level of the beasts that perish, Ps. 49. 20. *C.*

Ver. 14. *I will not punish*, &c. This is contrary to both the tenor of God's law and providence. It should be translated, 'Shall not I punish,' &c.—*Harlots.* Such as prostituted themselves in idol temples in honour of the idol, as the word signifies. *C.*

Ver. 15. *Gilgal.* Famous for the renewal of the covenant of circumcision, Jos. 5. 2–9; infamous for the idolatry set up by Jeroboam.—*Beth-aven*—the same as Beth-el. 'The house of God,' in the days of faithful Abraham—'the house of iniquity,' in the days of his faithless descendants. *C.*

REFLECTIONS.—Alas, what unhappy discord sin sows between God and men! But they who have lost the true knowledge of God, generally proceed from evil to worse. And profane ministers and magistrates are ordinarily ringleaders in guilt, and will rejoice in the wickedness of those under their charge, if it but add to their gain.—But it is just that God should withdraw his mercies from such as abuse them, and heap upon obstinate transgressors one plague after another;—that rebels against the light of his word should perish in their ignorance;—that ignorant and scandalous ministers should be exposed to peculiar misery and shame;—that what is unlawfully gained should be blasted with a curse, and that with which we have dishonoured God should be turned to our shame;—and that sharers in sin should be sharers in punishment! Men will go the most dreadful lengths in sin when abandoned to their own hearts' lusts: every one will then keep another in countenance, and their dreadful crimes will at last be made a distinguished branch of their punishment. And when apostasy is general, there is great need to guard against the most distant compliance with it. It is hard to forbear the devil's service if we walk on his ground, or lose a proper reverence for God. And dreadful is the danger of complying with that which so quickly hurries men into sudden, unavoidable, and everlasting ruin.

CHAPTER V. Ver. 1, 2. Seriously take warning, ye priests, Israelites, and princes, of the fearful but just judgments of God impending over you, because, like hunters and fowlers upon the mountains, ye have endeavoured by all means to ensnare men to idolatry and ruin; and notwithstanding manifold rebukes by my prophets and providences, have, by subtle contrivances and specious pretences, oppressed and murdered your opposers. 3–7. But I am fully acquainted with all your wickedness, your idolatries and whoredoms, and how, through ignorance of me, ye are obstinately addicted to your apostasy and wickedness. Your pride is openly avowed, and your insolence in sin is manifested in your very looks; therefore shall ye be quickly destroyed by civil wars, and at last ruined by the Assyrians, in which the Jews shall partly share along with you. Nor shall either multitudes of sacrifices or of prayers avail to appease or turn away my wrath from you: but since you have treacherously transgressed my command in marrying heathens, and bringing up your children as heathens, the Assyrians shall, in a short time, devour both you and your estates. 8–10. Be warned, O ye Jews, that the Assyrians, having desolated the country of the ten tribes, will render you miserable. They shall be utterly ruined, as I have often warned them by my prophets. And since the princes of Judah have disregarded the bounds fixed by my law, and seized on their neighbours' property, therefore shall the Assyrians and others, as instruments of

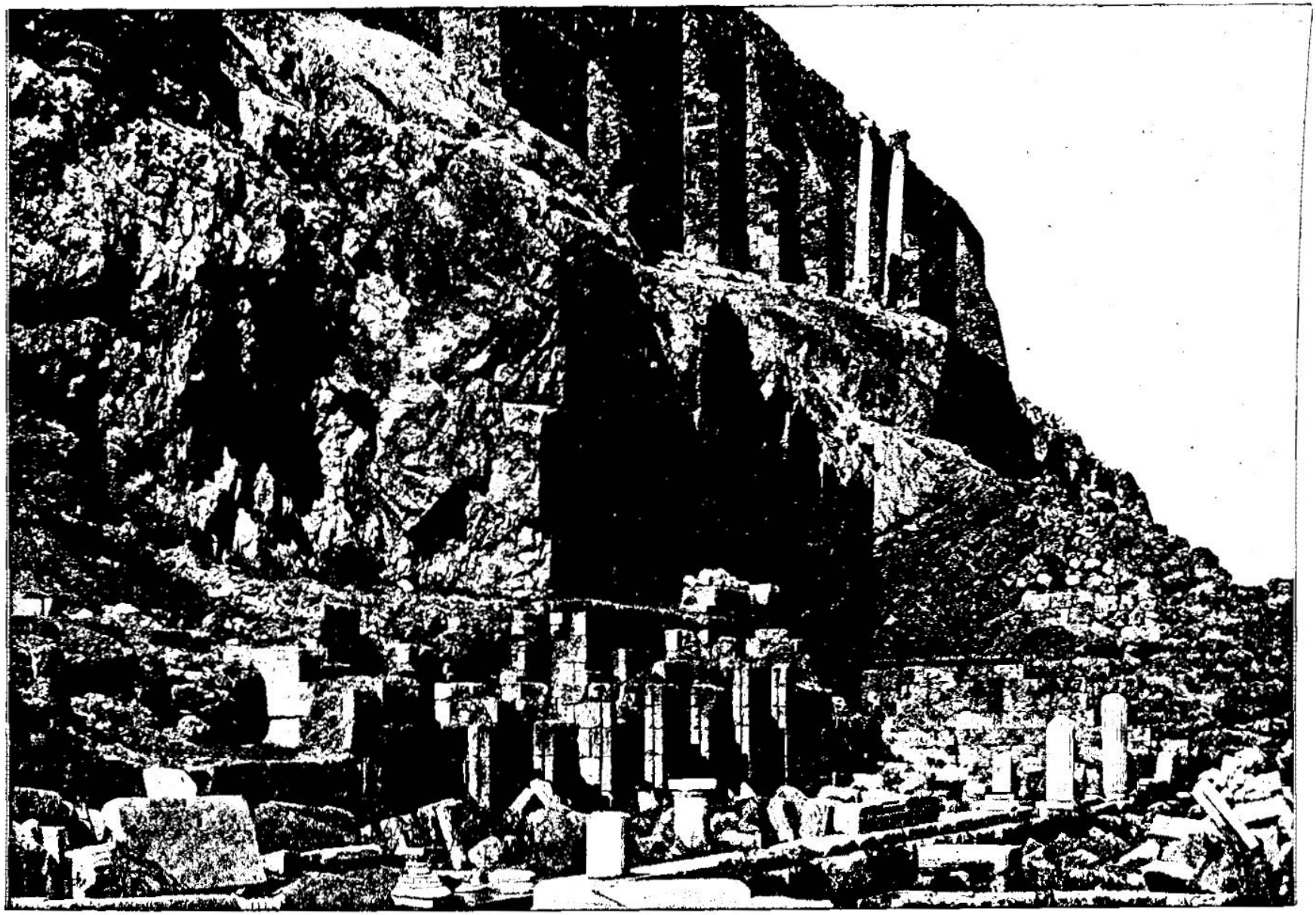

TEMPLE OF ÆSCULAPIUS—A TEMPLE BUILT BY THE GREEKS TO THE GOD OF MEDICINE. [Hosea, iv:13.]—"They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good. This prophecy of Hosea is supposed to have been uttered about 785 B. C. We are taught from this and other prophecies that God's chosen people had learned from their neighbors the practices of idolatry so completely that they did not differ very much religiously from the heathen around them. At the very time that Hosea was charging his people with asking counsel at their stocks, and with sacrificing upon the tops of the mountains, and burning incense upon the hills, the Greeks were giving themselves up to different forms of idolatrous worship. The temple of Æsculapius stands at the foot of the Acropolis in Athens, and was built in honor of the god of Medicine.

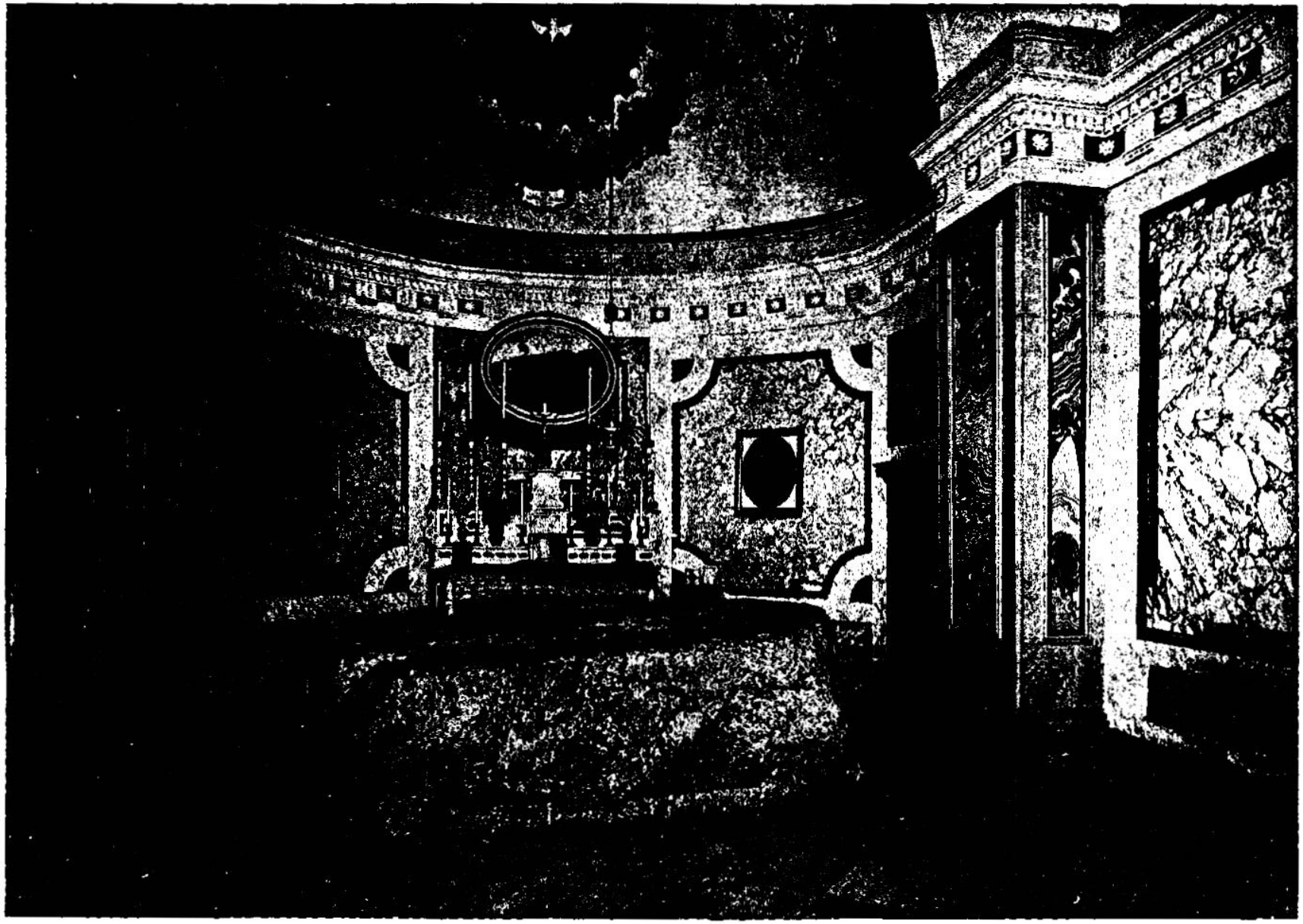

CHURCH OF THE HOLY TABLE, NAZARETH—IN THE NEIGHBORHOOD WHERE CHRIST LIVED THIRTY YEARS. [Zechariah, xiii:6.]—"And one shall say unto Him, What are these wounds in thine hands? Then He shall answer, Those with which I was wounded in the house of my friends." Tradition makes the rock which we see in the picture the place where Christ and His disciples often ate together. This rock is in the interior of the Church of the Holy Table in Nazareth. It is about three feet high, ten feet long, and three feet wide. We are standing in the front of the church and are looking toward the altar. This is a small church, but very beautifully kept. This chapel was built in 1861, and belongs to the Latin Christians.

CHAPTER V.

1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, 15 until they repent.

HEAR ye[a] this, [b]O priests; and hearken, ye house of Israel; and give ye ear, [c]O house of the king; for [d]judgment is toward you because ye have been [e]a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are [f]profound to make slaughter,[1] though[2] I have been a rebuker[3] of them all.

3 I[g] know Ephraim,[4] and Israel is not hid from me: for now, O Ephraim, [h]thou committest whoredom, and Israel is defiled.

4 They will not [i]frame[5] their doings[6] to turn unto their God: for the [k]spirit of whoredoms is in the midst of them, and they have not known the LORD.

5 And [l]the pride of Israel doth testify to his face: therefore shall Israel and Ephraim [m]fall in their iniquity; Judah also shall fall with them.

6 They shall go with [n]their flocks and with their herds to seek the LORD; but [p]they shall not find *him;* he hath withdrawn himself from them.[7]

7 They [q]have dealt treacherously against the LORD: for they have begotten [r]strange children: now[s] shall a month devour them with their portions.

8 Blow[t] ye the cornet in [u]Gibeah, *and* the trumpet in Ramah: cry aloud *at* [v]Beth-aven, after thee,[8] O Benjamin.

9 Ephraim[w] shall be desolate in the day of rebuke: among the tribes of Israel [x]have I made known that which shall surely be.

10 The[y] princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them [z]like water.

11 Ephraim[b] *is* oppressed, *and* broken in judgment, because he willingly walked after the[c] commandment.[9]

12 Therefore *will* I *be* unto Ephraim [d]as a moth, and to the house of Judah as [1]rottenness.[3]

13 When Ephraim saw his sickness, and Judah *saw* his wound, [e]then went Ephraim to the Assyrian, and sent [3]to king Jareb:[4] yet[g] could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim [h]as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I[i] will go *and* return to my place, till they [j]acknowledge their offence,[5] and seek my face: [k]in their affliction they will seek me early.

CHAPTER VI.

1 An exhortation to repentance. 4 A complaint against Israel and Judah for persisting still in their wickedness.

COME, and [a]let us return unto the LORD: for he [b]hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After[c] two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

3 Then [d]shall we know, *if* we follow on to know the LORD: [e]his going forth is prepared as the morning; and he shall come unto us [2]as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, [h]what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness[1] *is* [i]as a morning cloud, and as the early dew it goeth away.

5 Therefore [j]have I hewed *them* by the prophets; I have slain them by the words of my mouth: [2]and thy judgments *are* [k]*as* the light *that* goeth forth.

6 For[l] I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they, like men,[3] have[n] transgressed the covenant:[4] there[s] have they dealt treacherously against me.

A.M. cir. 3244. B.C. cir. 760.

CHAP. V.

a See ch. 4. 1. Je. 22. 29.
b ch. 4. 6–8; 6. 9. Mal. 2. 1, 2, 8.
c ch. 7. 1–5. 2 Ki. xiv. 21. Mi. 5. 1.
d ch. 6. 9. Is. 10. 11–17.
e ch. 6. 8, 9. 1 Sa. 7. 16. Mi. 7. 2. Mat. 3. 7, 12.
f ch. 4. 2. 2 Ch. 28. 9. Is. 29. 15, 16. Je. 2. 22, 23. Ps. 36. 2.
1 Dathrach translates this clause: "They understand to make very profound the revolt now to spread evil transgressions."—F.
2 Or, *and*, &c.
3 Heb. a *correction*. Je. 2. 19. Ps. 50. 21. Is. 1. 5.
g Ps. 44. 21. Ps. 69. 5. Am. 5. 12.
h Ps. 78. 57. Je. 3. 20.
4 Or, the ten tribes, ch. 9. 17; viii. 6, 14; 13. 14; ch. 6. 2, 10; 7. 8, 11; 8. 9 with 1 Ki. 12. 25.
i 1 ch. 3. 14, 10–12, 16. Ps. 78. 8.
5 Heb. *give*.
6 Or, *Their doings will not suffer them*.
k See ch. 4. 12; 5. 4; 11. 12. Ps. 78. 8. Is. 19. 14. Je. 25. 9. Rom. 1. 28. 1 Thes. 2. 12.
l Is. 3. 9, 16. 1 ch. 7. 10. 1 Ti. 6. 4. Is. 59. 12. Je. 14. 7.
m ch. 4. 5. Pr. 14. 32, 37. 11.
n Mi. 6. 6, 7. Is. 1. 11. 15; 66. 3. Je. 7. 4. Pr. 15. 8.
p Pr. 1. 28. Is. 1. 15. Je. 11. 11. Eze. 8. 18. Mi. 3. 4. Jn. 7. 34. Ps. 109. 7. La. 3. 8, 44.
7 The offering of sacrifices would not save them now. God has deserted them. Their sins are so great that their very prayers are not heard.—*F*.
q Je. 3. 20. ch. 6. 7. Is. 24. 5; 48. 8. Je. 5. 11. Mal. 2. 11.
r Ex. 23. 32. De. 7. 3. Jo. 3. 10, &c. Ps. 144. 7, 11. Ne. 13. 24.
s Zec. 11. 8. Eze. 7. 3–13; 22. 28.
t ch. 8. 1. Je. 4. 5; 6. 1. Is. 10. 28–31. Joel 2. 1.
u ch. 10. 9, 9. Jo. xix. 28.
v 1 Ki. 12. 29. ch. 4. 15, 15; 8.
8 *After thee*. The enemy is behind thee.—*C*.
w ver. 12, 14; ch. 8. 8; 14. 6, 7. 17; 10. 5, 14; 12. 5, 6; 13. 3, 15, 16. Am. 3. 14; 5. 5, 6, 9, 17.
x Am. 3. 7. Is. 46. 10; 48. 3, 5. Zec. 1. 6.
y 2 Ki. xvi. 2 Ch. xxvii, with De. 19. 14; 27. 17. Pr. 22. 28.
z Ps. 32. 6; 69. 1, 15. 8. 7, 8, 28. Da. 9. 25.
a De. 28. 33. 2 Ki. 25. 19, 20. Am. 5. 11. 8. 6.
b 2 Ki. 12. 28–33. Mi. 6. 16.
c 1 Ki. 12. 28–33. Mi. 6. 16.
9 *The commandment* of Jeroboam to worship the calves, and forsake JERUSALEM. See Mi. 6. 16. *C*.

A.M. cir. 3244. B.C. cir. 760.

d Jo. 13. 28. Is. 51. 8; 50. 9. Nah. xvii. xviii. xix.
1 Or, *a worm*.
2 *Rottenness*. Rather a worm, such as is bred in decaying wood.—*C*.
e 2 Ki. 15. 19; 16. 7. 2 Ch. 28. 20–16. Ch. 32. 1, 21. Is. 7. 6.
3 i.e. *to the king of Jareb*; or *to a great king* that *should plead*.
4 Jareb seems to be an epithet applied by the prophet here and in ch. 10. 6, to the king of Assyria.—*F*.
g 2 Ch. 28. 21. 2 Ki. 15. 29. Isa. xviii. Eze. 22. 5. *C*.
h ch. 13. 7, 8. La. 3. 10. Ps. 50. 22. Is. 7. 2. 2 Ki. xvii. xviii.
i ch. 9. 12. De. 31. 17. Eze. 11. 21; 23. ver. 10, with Is. 26. 21.
j Le. 26. 40, 41. De. 30. 1, 2. Je. 3. 13. ch. 14. 1–3.
k ch. 7. 14. Je. 29. 12. Eze. 6. 9; 20. 43; 36. 31, 32.
5 Heb. *till they be guilty*.
k Ps. 9. 34; 83. 16. Jn. 4. 9, 51; 6. 6, 7. Is. 26. 9, 16. Je. 2. 27. Zep. 2. 3; 3. 7.

CHAP. VI.

a ch. 5. 15; 14. 1, 2. Je. 3. 22. La. 3. 40.
b Le. 13. 11–14. De. 32. 39. 1 Sa. 2. 6. Ps. 107. 20. Jo. 16. La. 3. 32, 33.
c Ps. 30. 3, 5; 71. 20; 86. 13. Eze. 37. 12. Eze. 6. 8, 9. Is. 30. 19, 20. 2 Ki. 20. 5. 2 Co. 1. 9, 10.
d Mi. 4. 2. ch. 7. 20. Is. 54. 13. Je. 24. 7; 31. 34. He. 8. 11. Ps. 2. 12; 5. 9. Mat. 5. 12.
e 2 Sa. 23. 4. Mal. 4. 2. Ps. 113. 3, 4. Pr. 4. 18.
f De. 32. 2. ch. 14. 5. Job 29. 23. Ps. 72. 6; 65. 9.
g ch. 10. 3. Je. 5. 7, 29. ch. 11. 8. Is. 5. 3, 4. Lu. 19. 42.
1 Or, *mercy* or *kindness*.
2 Or, *that thy judgments might be*, &c.
h Ps. 149. 130. Ge. 18. 25. Zec. 1. 6.
i Ps. 50. 8–15. Is. 1. 11. 1 Sa. 15. 22. Ec. 5. 1. Mat. 9. 13; 12. 7. Je. 6. 20. Am. 5. 21–24.
3 Or, *like Adam*. Job 31. 33. Ge. iii.
k Is. 24. 5. 2 Ki. 17. 7–17. ch. 5. 7; 8. 1.
4 "But they have transgressed the covenant like Adam. As he wantonly despised God, so through pride and self-will he broke the covenant which God made with him, so the Israelites wilfully and wantonly forsook God and turned to idols."—*F*.
5 That is, in the covenant.—*C*.

my wrath, overflow and sweep them away. 11–15. As a just punishment of the Israelites' ready compliance with the idolatrous laws of Jeroboam and his successors, they are terribly oppressed by their unrighteous and tyrannical magistrates; and my judgments shall gradually and insensibly waste the kingdoms of Israel and Judah; and, perceiving their weakness, they shall apply to the Assyrians for help; who will distress and ruin, instead of helping them. And I, by their means, will, in the most fearless and furious manner, destroy them, and bereave them of their wealth. And, forbearing to help them, I will, for a time, leave them under the power of their troubles, till at last they be made candidly to acknowledge their offences, and earnestly supplicate my favour.

Ver. 1. *Mizpah*. A mountain and city of Gilead, Ju. 11. 29.—*Tabor*, a mountain of Zebulun; in both of which, it would appear, hunters and fowlers assembled with snares and nets, which are here employed as the emblems of those arts and influences which the idolatrous kings of Israel employed to seduce the people from the worship of Jehovah. *C*.

Ver. 2. *Revolters*—hunters. Applied to those who rode upon horses to drive the beasts into the toils.—*Profound*. Either they have dug deep pits to make slaughter, or they have made 'deep slaughter.' *C*.

Ver. 3. *Ephraim*, the chief of the ten tribes.—*Israel*, the ten tribes collectively. *C*.

Ver. 7. *Strange children*. Idolaters whom God will not acknowledge.—Their 'portion' for the year shall be devoured in 'a month'; they shall be reduced to hopeless famine, either of bread or of the Word. *C*.

Ver. 10. The princes of Israel had not only passed the bounds of law, but utterly removed every distinction between right and wrong, except their own will and pleasure. See De. 19. 14; 27. 17. *C*.

REFLECTIONS.—No station can protect men from God's judgment, and no secrecy can conceal sin from his notice. But as they who allure men to sin are plagues to all around them, they may expect redoubled judgments. And none are more subtle and barbarous oppressors and persecutors than apostates, who sin against much light and love. They who treacherously revolt from God, and educate their children in idolatry, may expect to have themselves, and all they have, quickly destroyed. And nothing more certainly presages destruction than pride and impudence in sinning. If men will not be humbled for their sins, they must perish in them. If men will make this world their portion, they may expect to have it rendered a means of their ruin. The destruction of one sinful nation should, but seldom does, make all their neighbours repent of their wickedness. God's threatenings become serious and awful in their fulfilment: and it forebodes ill when wicked laws are readily obeyed: when judgments are discerned, but not their cause; and when, under lesser judgments, men are not reformed, but flee to human aids. All means of relief prove fruitless except God bless them: and to trust to them but draws on heavier judgments. It is only in fellowship with God that men can be truly happy; and it is only in the way of acknowledging our offences, and of earnest prayer, that we can expect the returns of his favour.

CHAPTER VI. Ver. 1–3. Come, let us, by faith and repentance, return to the Lord who hath afflicted us, in the firm assurance of his graciously, seasonably, and speedily delivering us, and restoring us to happiness and comfort through the resurrection of Christ. And in the persevering exercise of these graces we shall experience his instruction, the clear and gradual manifestation of his favour, and his refreshing and fructifying comforts. 4–6. But ye hypocritical Israelites and Jews, what favour can be granted you? for those pretences of reformation under Hoshea, Jehu, and Hezekiah were but hypocritical: all is quickly blown over; therefore have I sharply rebuked them by the prophets, and by my threatenings devoted them to ruin; and in a little time my judgments, manifestly just, shall unavoidably overtake them. For it is inward and practical holiness and virtue, not ceremonial forms of service, that I chiefly regard. 7–11. But they, notwithstanding favours unnumbered, have, like Adam, broken my covenant, and lived as corruptly as the very heathens; even in the land which I gave them to encourage them to obedience; yea, in their very acts of devotion they have treacherously played the hypocrite.

8 Gilead[o] *is* a city of them that work iniquity, *and is* polluted with[6] blood.

9 And[p] as troops of robbers wait for a man, *so* the company of priests murder in the way by consent:[7] for they commit lewdness.[8]

10 I have seen [q]an horrible thing in the house of Israel: there *is* [r]the whoredom of Ephraim, Israel is defiled.

11 Also,[9] O Judah, he hath set [s]an harvest[1] for thee, when I returned the captivity of my people.[2]

CHAPTER VII.

1 Israel reproved for manifold sins. 11 *God's wrath against them for their hypocrisy.*

WHEN I [a]would have healed Israel, then the[b] iniquity of Ephraim was discovered, and the wickedness[1] of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers spoileth[2] without:

2 And they consider not in[3] their hearts *that* I[c] remember all their wickedness: [d]now their own doings have [e]beset them about; they are before[g] my face.

3 They[h] make the king glad[4] with their wickedness, and the princes[5] with their lies.

4 They[i] *are* all adulterers, as an oven heated by the baker, [6]*who* ceaseth from raising[7] after he hath kneaded the dough, until it be leavened.

5 In [j]the day of our king the princes have made *him* [k]sick with bottles of wine:[8] he stretched[l] out his hand with scorners.

6 For [m]they have made ready[9] their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, [n]and have devoured their judges: all their kings are fallen: *there*[p] *is* none among them that calleth unto me.

8 Ephraim, [q]he hath mixed[1] himself among the people; Ephraim is [r]a cake not turned.[2]

9 Strangers[s] have devoured his strength, and he knoweth *it* not; yea, gray hairs are here and there[3] upon him, yet he knoweth not.

10 And the [t]pride of Israel testifieth to his face; and [u]they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is [v]like a silly dove without heart: they call to Egypt, they go to Assyria.

12 When they shall go, [x]I will spread my net upon them; I will bring them down as the fowls of the heaven; I will [y]chastise them, [z]as their congregation hath heard.[4]

13 Woe[a] unto them! for they have fled from me: destruction[5] unto them! [b]because they have transgressed against me: though [c]I have redeemed them, yet they have spoken [d]lies against me.

14 And [e]they have not cried unto me with their heart, when they howled upon their beds: [f]they assemble themselves for corn and wine, and they rebel against me.

15 Though[h] I have bound[6] and strengthened their arms, yet do they [i]imagine mischief against me.

16 They[j] return, *but* not [k]to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the [l]rage of their tongue: this *shall be* their derision [m]in the land of Egypt.

CHAPTER VIII.

Destruction is threatened both to Israel and Judah for their impiety and idolatry.

[a]*SET* the trumpet to [1]thy mouth.[2] *He*[b] *shall come* as an eagle against the house of the LORD, [c]because they have transgressed my covenant, and trespassed against my law.

A.M. cir. 3244. B.C. cir. 760.

och 12.11, Jos. 22.38
6 Or, *cunning for.*
p ch.5.1, 2, Isa. 22. 27, Zep. 3.3, 4, Je 11.9.
7 Heb. *with one shoulder, or to Shechem.*
8 Or, *enormity.*
q Je.2.11, 12, 5.30, 18. 13, 23.14.
r Isa. 24.13, ch. 4.7, 9, 10—13, 14.15, 5.4, 2 Ki. 17.7—17, 18. 11, 21. 9, 15, Am. 8.—12, Mi. 1—11. 2 viii.
9 Or, But.
s Je.51.33, Joel 3.13, Mi. 4.12, Re.14.15, or Je.51.5.
1 Israel was "hewed" down as a forest, ver.5; Judah was cut down as grain prepared for the sickle (see Re. 14, 15)—as a people self-fitted for destruction.—C.
2 It would seem that in ver. 9—11 the whole land of Israel is denounced under three general heads, *Gilead* representing the country east of the Jordan; *Ephraim* the northern section of western Palestine, and *Judah* the southern.—*P.*

CHAP. VII.

B.C. cir. 755.

a Je 51.9, 17.14, Mat. 13.37, Lu.19.42.
b ch 4.1, 2, 10—7.2, 5, 6.10; 4. 7—9, 13. Mic.2.1—3; 3.1—3; 7.1—6, Is. 1.—v. xxviii. 59.1—15.
1 Heb. *exalt.*
2 Heb. *troopeth.*
3 Heb. *say not to.*
c ch.9.9, Am.8.7, De. 32.34, Ps. 50.21.
d Is. 30.13.
e Ps.9.16, Pr.5.22, Ps. 49.5, Nu. 32.23.
f Ps.90.8, Pr.5.21, 15. 3 Job 34. 21, Je. 16. 17, 32.19.
g Ps.56.4, Pr.14.9, 1 Ki.22.6, Ro.1.32.
4 By the revenues derived from their roberies, ver.1.—C.
5 The princes were made glad by their lies—their idols—being enriched by the resort of worshippers to their cities, and mixing joyfully in their impure revelries, ver.5.—C.
h Je.9.2, Mat. 15. 19, Is.1.4, ch.4.2, 12, Is.57. 3.
6 Or, *the raiser will cease.*
7 Or, *from waking.*
i 1 Ki.12.32, 33, Mat. 14.6, Ge. 40.20.
k Hab.2.15, Is.28.1. 8 Or, *with heat through wine.*
l Ps. 11, Pr.1.30.
m ver.4, 7, ch. 5.1, 2, Ps.10.8, Pr.4.16, Mi. 2. 1.
9 Or, *applied.*
n 2 Ki. 15. 10, 14, 25, 30, ix.
p ver. 10, 14, Is 9.13, 64.7, Job 36.13.

A.M. cir. 3249. B.C. cir. 755.

q Ps.106.35, ch. 5.7, 13, ver.10, ch.6.3, Je.16. 12, 13, Ezr.9.2.
t Either in forbidden marriages or idolatries.—C.
r Re. 3.16, 2 Ki. 18. 21, Zc. 12.5.
2 Which no one watches—burned, on the side of the world, be now—cold, towards God, above.—C.
s 2 Ki 13.4, 7, 15, 19, 29, Is. 2.25, 9.12.
3 Heb. *sprinkled.*
t See ch.5.5, Je 3.3, n ver.6, Is.2.11, Jer. 36.13, Is.5.15, 25.35.
u Je 2.11, 28, 30, Eze 16. 30. 2 Ki.10.9, 16; 17. 13, 14, Is 30.1—5, 31. 1—3, ch.5.13, 6.9, 11.1, 9, 3, 4, 5, 14.2, Mal. 3.7, 16, 24.
x Ez. 9. 12, Eze. 12. 13; 17. 20, Je.16.16, Is. 24.17, 18.
y Re.3.19.
z Le. xxvi. De. xxvii. —xxviii. 2 Ki. 17. 13, 14, Je.44.4.
4 From the prophecies of Moses read in their hearing.—C.
a ch.9.12, Is 30.1 La. 5.16, Eze. 16. 23, 24.5, ver. 12, 22, 5.23.
5 Heb. *spoil.*
b Is 3.11, Eze.18.4.
c Ex. 32.—xiv. Je. 2. 16, 2 Ki. 13. 17, 23. 27. Mi.6.4.
d ch. 11.12, Je.5.31, 12. Ps. 78. 36, Ro.1.25, Je.44.17.
e Zec. 7. 5, Is. 29 13, Je. 3. 10, Joh 55. 6, 10, Ps. 5.2, 34.15.
g Ja.2. 1 Phi.1 18, 19, De.32.15, ch.13.6.
h Ju 3.14, 16, Ps. 106. 40—45, 2 Ki. 13. 3. 7, 25, 14.25.
6 Or, *chastened.*
i ver. 14. Na. 1.9, 11, Ps. 106.39, Ge.6.5, Je. 17.9.
j ch. 11.7, Ps. 78.57. k ver. 13, Ps. 73.9. 1 Ti.1.20.
l ch.9.3, 5, 8.13, Eze. 30.20, 23.32.

CHAP. VIII.

B.C. cir. 750.

a ch. 5.8, Is. 58. 1, Eze. 33.2—9.
1 Heb. *the roof of thy mouth.*
2 The judgment impending over the kingdom of Israel is here pronounced. With trumpet sound the prophet is instructed to announce the come of the destroyer. While doing so he stores afresh the sins which entailed the judgments. Rebellion against God, transgression of his holy law, were the crimes laid to their charge.—*P.*
b De.28.49, 2 Ki.17.3 —6, 18.17, Je.48.40, 49.22, Hab.1.8.
c ch.4.1, 2, 12—14, 6.7, Ju. 2.20—23, 2 Ki.17.7—17, Is.24.5.

Ramoth-gilead, though inhabited by Levites, is notorious for idolatry, murder, and every other crime. The Israelitish priests who dwell there support one another in robbery, murder, and other enormities. Nay, idolatry, whoredom, and other heaven-daring wickedness, so fearfully prevail among the ten tribes of Israel, as cannot be thought of or mentioned without horror.—And even the Jews have, by their impiety, ripened themselves for destruction.—But their harassment by the Assyrians, and captivity by the Chaldeans, shall nevertheless quickly issue in joyful deliverances.

Ver. 1. *Come, let us return.* In this and the two following verses the prophet, in his own person, exhorts the people to return with him to the service of JEHOVAH. *C.*

Ver. 2. There are here three distinct periods. The first is the day of the captivity of the ten tribes, which closed with the captivity of Judah. The second was the day of the complete dispersion and utter desolation by the Romans. The third is the period yet to come, commencing with the restoration so often promised, so long delayed, but still a sure word of prophecy which JEHOVAH, who cannot lie, will assuredly accomplish in his own time. There seems also an implied allusion to the resurrection of our Lord, first carried captive by the soldiers; secondly, by death: on the third 'his going forth prepared as the morning,' when he literally arose 'early on the first day of the week, as it began to dawn.' *C.*

Ver. 3. *Latter rain.* The translation does not convey the meaning. It signifies, literally, 'the crop rain;' which, as rains in warm countries do, fell periodically early in March, a little before the Judean harvest, and served to fill the grain.—*Former rain.* Literally, 'the rain that makes to spring'—the spring rain, which falls on the newly sown seed in October. *C.*

REFLECTIONS.—All troubles ought to be viewed as coming from God, and should awaken us to faith and repentance. There is no plague in this world which the infinite mercy of God in Christ cannot cure. His providence, which distresses, can relieve; and his Spirit, who convinces, can comfort us. Let us therefore always maintain faith in a risen Redeemer, and in the infinite power and kindness of God. Our deliverance and comforts are most likely to surprise us when our case is at the darkest. But God little regards that religion which comes by fits and starts. And often much hardened are the hearts of gospel hearers when they do not practice what they hear. God indeed repeatedly warns before he destroys: but his words will certainly issue either in the death of men's sins, or in their own. Want of true morality can never be balanced by forms of religion: it but provokes JEHOVAH to attempt it. To what treachery, perjury, idolatry, murder, and everything horrid, professors, and especially careless clergymen, will abandon themselves! And how unanimous are mankind in their rebellion against God! No wonder then that he makes their plagues dreadful! and sovereign is the mercy when he connects deserved judgments with gracious deliverances.

CHAPTER VII. Ver. 1, 2. Notwithstanding the reformation which was begun under Jehu, and the restoration of their glory under Jehoash and Jeroboam, and notwithstanding all the pains which I have taken with them by my prophets, the wickedness of the ten tribes, in hypocrisy, perjury, dishonesty, and violence, and other forms unnumbered, is so increased before me, and is so notorious and daring, that I must punish them with unavoidable calamities. 3. By ready compliance with their wicked laws, by acting wickedly, by uttering flattery, or by slander of the godly, they please their kings. 4. They all are adulterers and idolaters; their bodies and minds being inflamed, and their hearts entertaining corrupt desires, they contrive how to gratify them. 5. In their royal feasts they and their king besot themselves with drunkenness, and deride the oracles, ordinances, or judgments of God. 6. Heated by wine, inflamed by lust, eagerly attached to idolatry, and infuriated with hatred of one another, they greedily wait for, and seize on, the first opportunity to execute their sinful purposes. 7. Thus inflamed, they murder their magistrates one after another. But in all their calamities they never request my pity or help. 8. By marriages and alliances with heathens they have learned their manners. They are zealous for their idols, but indifferent about the true worship of God, and at best halt between him and their idols. 9. Therefore heathen enemies have wasted their country, and everywhere symptoms of their approaching destruction appear; but they never regard it, nor take any proper means to prevent it. 10. So notorious is the pride and obstinacy of their hearts, that notwithstanding all the calamities which they have felt, or may see impending, they do not in the least repent or reform, or even request my assistance. 11. Nay, without any attention to the true method of relief, they, by turns, apply for help to their implacable enemies of Egypt and Assyria. 12. But I will entangle and disappoint them in all their designs; and will, as I have publicly warned them by my

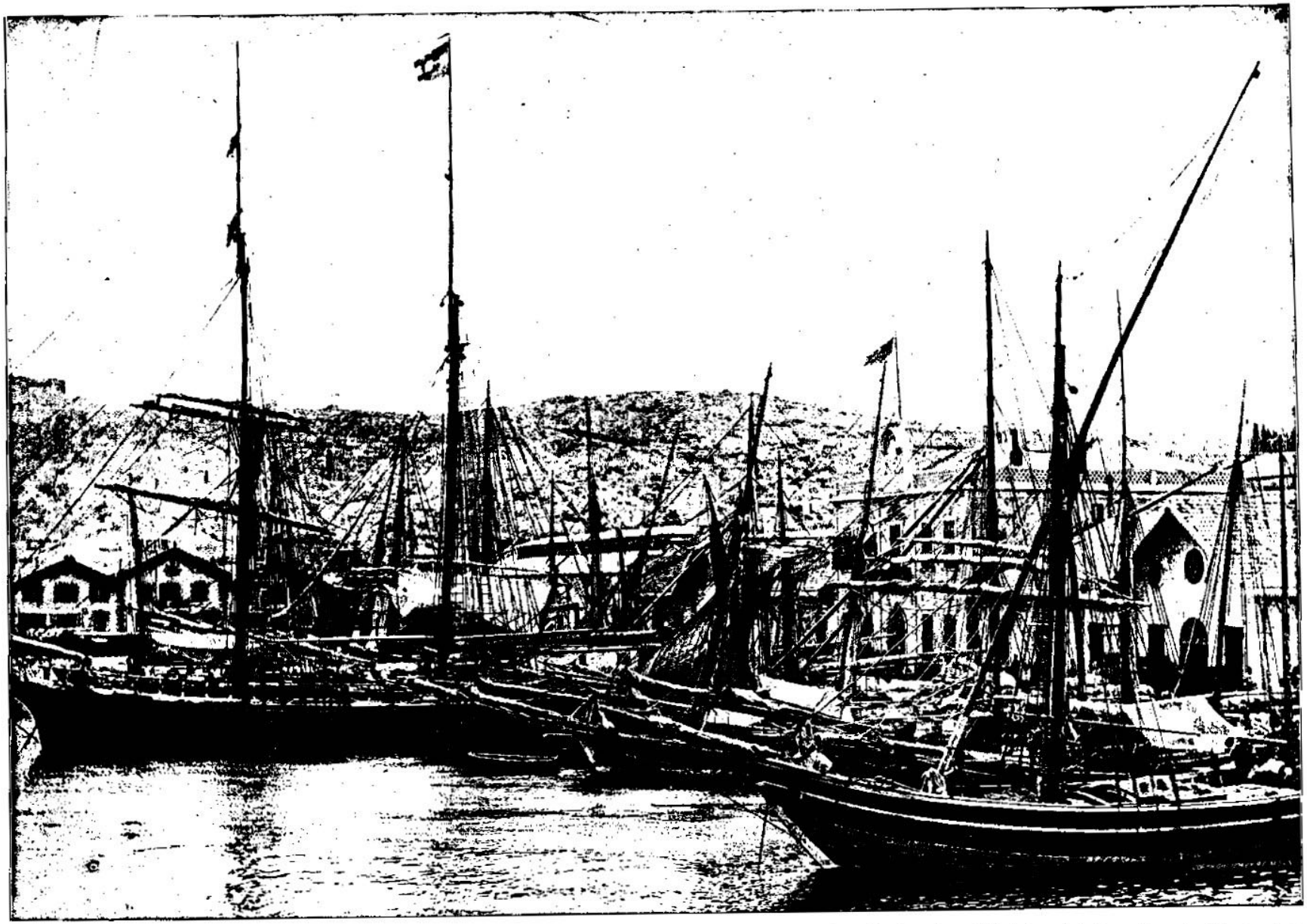

SHIPS AT SMYRNA—A CITY OF THE GENTILES, IN WHICH THE JEWS WERE SWALLOWED UP. [Hosea, viii.8.] —"Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure." Smyrna is a great city on the coast of Asia Minor, whose leading merchants are Jews. Perhaps there is no city upon earth where the Jews have more influence in a commercial way than in this city. Not only in the time of Hosea was it true that Israel was swallowed up in Assyria and Babylon, but it continues to this day true that they are scattered among the Gentiles. The harbor of Smyrna is one of the most beautiful in the world. It is about two miles wide, and about six or eight miles long, lying due west from the city. Large numbers of vessels are always to be seen here, and because of the great trade of this city with the world it has come to have cosmopolitan modes of thought and manners.

2 Israel [d]shall cry unto me, My God, we know thee.

3 Israel hath [e]cast off *the thing that is* good: the enemy [f]shall pursue him.

4 They[h] have set up kings, but not by me; they have made princes, and I knew *it* not: [i]of their silver and their gold have they made them idols, that they may be cut off.

5 Thy[j] calf, O Samaria, hath cast *thee* off; mine[k] anger is kindled against them: [l]how long *will it be* ere they attain to innocency?

6 For[n] from Israel *was* it also: the workman made it; therefore it *is* not God: [o]but the calf of [p]Samaria shall be broken in pieces.

7 For [q]they have sown the wind, and they shall reap the whirlwind: it hath no stalk:[3] the bud shall yield no meal: if so be it yield, [r]the strangers shall swallow it up.

8 Israel is [s]swallowed up: now shall they be among[t] the Gentiles [u]as a vessel wherein *is* no pleasure.

9 For they are [v]gone up to Assyria, a wild ass alone by himself:[4] Ephraim [z]hath hired lovers.[5]

10 Yea, though they have hired among the nations, now [y]will I gather them,[6] and they shall sorrow a little[7] for [a]the burden of [b]the king of princes.

A.M. cir. 3254. B.C. cir. 750.

d ch.7.14. Ps.78.34. Mat.7.22,23. Is.58.2,... Mic.3.11. 2 Ki.3.10,13. Tit.1.16.

e Ps.81.11,12.50.17. 2 Ki.17.7–17. Mat.7.23, 23.37.

f ver.1. Je.16.16. Ps. 143.9. La.5.5.

g 1 Ki.12.26–28. 2 Ki. 15.25–17.23.

h ch.8.ver.5,11,14; ch.13.2,10. 15.2,3. 1 Ki. 12.28,30,31.

i ver.6. Is.45.20. Je. 2.19,20.

k De.32.22. 2 Ki.17. 18.

l Je.4.14,13.27. Pr.1. 22.

m Ps.106.19,20,39,40. 115.4–8. Is.44.9–20. Je. 10.3.

n ch.10.5,6. Je.43.12, 13.ver.5.

o 1 Ki.21.1. 2 Ki.23. 15,20.

p Joh.4.8. Pr.20.8. Rom.2.1, &c.9. ch. 10.2,8.

[3] Or, *standing corn.*

q 2 Ki.13.3,4,7,25,19. 20.17. Ca.7.11.

r Je.5.15,17. 2 Ki 15.29. 17.6. ch.5.9.

s Lev.26.33. De.28. 25.

t Je.22.28,48.38.

u Ps.31.12. Ecc.12.6. Jer. 22.28. Rom.9.21. Job 30.5. Je.6.24. See ver. 6.

[4] Keil seems to bring out the true sense of this difficult clause:—The thought is this. Whilst even a wild ass, that stupid animal, keeps by itself to maintain its independence, Ephraim tries to form unnatural alliances with the rulers of the world, that is to say, alliances that are quite incompatible with its vocation. The going up to Assyria does not refer to the captivity, but to the seeking alliance with Assyria in order to maintain independence.—*P.*

v Ch.2.10,15. 5.13. 10.7. 2 Ki.15.19,20. 17.3. *a* Is.10.8. Da.2.37.

A.M. cir. 3254. B.C. cir. 750.

z ver. 4. ch.10.1,2,8. Je.10.13. Da.4.28. Pr. 29.12.

y Ps.147.19,20. Ro.3. 1,2. Ps.119.36.

a Ps.59.12. Job.31.14, 15.

[5] Or, *In the sacrifices of mine offerings, they sacrifice flesh and eat it.*

[6] They observed outward religious observances, but their real object was sensual indulgences.—*C.*

b Ch.11.11. Is.5.26–29. 7.18. Zec.7.6. Pr.21. 27. Am.5.22

c ch.2.11. 9.9. Je.14. 10. La.2.6.

d ch.7.16. De.28.68. ch.9.3.

e De.32.15–18. 2 Ki. 17.7–17. 1 Ki.12.31,32. 15.29. 16. Eze.20.32.

f Am.1.4,7,10,12, 14. De.32.22. Is.42.25.

CHAP. IX.

B.C. cir. 745.

a Is.22.12. Ecc.8.6. 47.48. 56.12. Am.3.2. ch.12.6,7,8,9.

b ch.2.12. Je.44.17.

[1] Or, *an hire.* &c.

[2] Israel had no heart except for temporal prosperity. Thus he loved, wherever he found it; and so, *on every corn-floor*, whereon the fruits of the earth were gathered for the threshing, he received it from his idols, as the hire, for which he praised them for the good things which he had received from a better giver (*Ps.*50.).—*P.*

c Ch.2.10. Is.24.7. Hag.2.16. 19.

[3] Or, *wine-fat.*

d Le.25.23. Ps.37.3.

e ch.8.13; 7.16; 11.5; ver.6.

f ch.11.11. 2 Ki.17.6. Eze.4.13. Da.1.8.

h ch.3.4. 8.14. Am.4. 4,5. Je.6.20. Jo.10.3.

i Is.1.11–15.

j De.26.14. Nu.19. 11. Le.21.1–6.

11 Because[b] Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him [c]the great things of my law, *but* [d]they were counted as a strange thing.

13 They[8] sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*;[9] *but*[e] the LORD accepteth them not: now will he [g]remember their iniquity, and visit their sins: they [h]shall return to Egypt.

14 For [i]Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I [j]will send a fire upon his cities, and it shall devour the palaces thereof.

CHAPTER IX.

The distress and captivity of Israel for their sins, especially their idolatry.

REJOICE not,[a] O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God; thou hast loved a [b]reward upon[1] every corn floor.[2]

2 The[c] floor and the wine-press[3] shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in [d]the LORD's land, but Ephraim [e]shall return to Egypt, and [g]they shall eat unclean *things* in Assyria.

4 They[h] shall not offer wine-*offerings* to the LORD, [i]neither shall they be pleasing unto him: their sacrifices *shall be* unto them as the [j]bread

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prophets, debase and distress them. 13. Their apostasy from me, and rebellion against my laws, shall issue in their fearful and lasting ruin. For though I have often delivered them in straits, they have set up idols in my room, contradicted my oracles, or entertained me with hypocritical pretences and promises of reformation. 14. Yea, even when, in their beds or idol temples, they pitifully mourned under their calamities, they never heartily supplicated me: and while they eagerly desired corn and wine to satisfy their lust, they continue in their rebellion against me. 15. Whether I weakened them by adversity, or strengthened them by prosperity, they contrived how to displease me more and more by their idolatrous and wicked courses. 16. And even when they pretend to repent and turn to me, all is mere dissimulation;—therefore shall their princes, who have blasphemed me and reviled my prophets, be miserably destroyed by the Assyrians or conspirators; and all their applications to the Egyptians for help shall but issue in a derision of their calamities.

Ver. 16. *A deceitful bow.* The reference is to a peculiar species of bow, constructed of several pieces, which, when strung, is bent backward, and may be unstrung intentionally, by the slightest movement of the string to the right or left of the bow. If the one side of the bow be stronger than the other it unstrings itself, and, even when drawn to its full tension, deceives the archer, by dropping the arrow at his feet. *C.*

REFLECTIONS.—Alas, how men oppose JEHOVAH's kindness to themselves, and obstinately dare to discredit the threatenings of God. But his ruinous judgments will at last convince them that he remembers their works. Palaces and courts are in general nests of abominations. And infernal influence and lustful fire furiously hurry sinners into whoredom and wickedness, while, with surprising care and contrivance, they wait for opportunities of gratifying their desires. And awful is their case who in trouble restrain prayer before God. Unnecessary connection with the wicked is very ensnaring and ruinous to religion and liberty; and God often makes such companions the instruments of punishing us. While stupidity under lesser judgments presages greater ones, application to heathens for help hastens them forward. Either pride, or they who indulge it, must be infallibly ruined. And nothing can be more provoking to God than to see those whom he has kindly warned, returning him hatred for his love. No wonder he detests the prayers of such as seek nothing but carnal enjoyments to gratify their lusts. And if even the greatest deal deceitfully with God, or outrageously with men, they themselves shall be rendered miserable and contemptible.

CHAPTER VIII. Ver. 1. Loudly and earnestly warn these Israelites, who profess to be my people, that the Assyrians shall quickly and unavoidably tear, murder, and destroy them, because they have violated their covenant-obligations to me, and rebelled against my commandments. 2. In their distress they will indeed profess to acknowledge me for their God: 3. But, since they have practically rejected me and my worship, and cast off any due regard to my laws, the Assyrians shall pursue, murder, and carry them captive. 4. Without any regard to my commandment, they have set up what kings and governors they pleased; and, to their own ruin, have made themselves idols of silver and gold. 5. But the idol calf which they have placed at Samaria, Dan, Beth-el, or anywhere else, instead of protecting those obstinate sinners, provokes me to abandon them to their enemies. 6. According to their own invention, not any command of mine, the craftsman formed that merely pretended deity; and quickly shall it, unable to protect itself, be broken to pieces. 7. In their idolatrous courses and heathen alliances they but hasten upon themselves fearful miseries; and any appearance of success which they have for a while shall but tempt the Assyrians to invade and ruin their country. 8. They shall certainly be spoiled and devoured; and the poor remains of them, in the most despicable condition, be dispersed among the heathens of Assyria and the places adjacent. 9, 10. Their headstrong application to the Assyrians for help shall but issue in their unhappy captivity. The allies, whom they have procured at great expense, shall turn their enemies, and besiege them in their cities. And the vexatious tribute imposed upon them by Pul, the powerful monarch of Assyria, is but a prelude to far greater calamities. 11. The multitudes of idolatrous altars which they have erected, instead of atoning for their sin, or preventing their punishment, shall increase both. 12. I have, in the most clear and instructive manner, revealed to them my oracles, directing them in everything important in time or eternity; but they have quite disregarded my institutions, and abused my prophets, as setters forth of strange doctrines or insignificant fables. 13. Their sacrifices, which, without inward piety, they pretend to offer to me, but feast on themselves, I regard as no better than dead carrion; yea, they but hasten the punishment of their sins, and their flight into Egypt, for fear of the Assyrians. 14. Forgetful of their Maker and God, and regardless of his laws, the Israelites build temples for their idols, and the Jews fortify their cities, to secure themselves from the enemy. But the Assyrians or Chaldeans shall, ere long, burn and destroy them all.

Ver. 4. *I knew it not.* It was not communicated to me in prayer. The nation sought no counsel of me. *C.*

Ver. 5. *Thy calf,* &c. 'Cast far from thee thy calf, O Samaria!'—*Against them.* The kings and princes that for their base political purposes set up this idolatry, 1 Ki. 12. 25–33. *C.*

Ver. 6. *For from Israel.* But from Israel (the people) was it also, as well as from Jeroboam and the princes. *C.*

REFLECTIONS.—Ministers had need to be extremely bold and earnest in warning sinners. Men's own sins are their destroyers. God never casts off any till they cast off him. They who break his covenant of friendship expose themselves to the devouring rage of all around. Nor will any profession of relation to or knowledge of God avail those who in works deny him. The idolizing of creatures makes way for the destruction of both them and ourselves; and however gradually God's judgments may come, they will fall irresistibly at last. None are more despicable than professed Christians who have degenerated into profaneness. And the helps that men court instead of God will but prove the means of their ruin. If the great doctrines and laws of his Word be disregarded, no sacrifices, however costly, no forms of religion, can avail, but to aggravate our guilt or hasten our ruin. And neither temples nor fortifications can protect in the day of his wrath.

CHAPTER IX. Ver. 1. Do not vainly imagine, ye Israelites, that your prosperity will be as secure and lasting as that of other nations, for your iniquities are greater: you have treacherously revolted from JEHOVAH, your God, to idols; and reckoning your enjoyments their gifts, ye have honoured them with the tithes and first-fruits belonging to JEHOVAH. 2. Therefore blasting or mildew, or the ravages of the enemy, shall rob you of your abused blessings, and leave you



WALLS, ACRO-CORINTH—OVERLOOKING THE RUINS OF THE ONCE SPLENDID CITY OF CORINTH NOW OBLITERATED. [HOSEA, ix : 17.]—"My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations." This prophecy of Hosea was uttered about 760 B. C. Its fulfillment began when Israel was carried away to Assyria and Media by Sargon, 722. B. C. From that time forward it remained true that God's chosen people were wanderers among the nations. When St. Paul came to Corinth from Athens, in A. D. 51, he found here a synagogue and a great many Jews. The walls of Acro-Corinth are built around the sides of a mountain overlooking the ancient city of Corinth. Upon the brow of this mountain there was a temple of Venus, and at the time St. Paul was here it was, perhaps, the most wicked and licentious city on the earth. To-day it is in ruins, showing that heathen cities no less than those of the chosen people could not sin without suffering the consequences.

of mourners; all that eat thereof shall be polluted: for their [k]bread for their soul shall not come into the house of the LORD.

5 What[l] will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, [m]they are gone because of [4]destruction:[5] Egypt shall gather them up, Memphis shall bury them: [n]the[6] pleasant *places*[7] for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The[o] days of visitation are come, the days of recompense are come; Israel shall know *it*: the[8] prophet *is* a fool, the spiritual man[8] *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The [p]watchman of Ephraim *was* with my God: *but* [q]the prophet *is* a snare of a fowler in all his ways, *and* hatred in[9] the house of his God.

9 They have [t]deeply corrupted *themselves*, as in the days of [u]Gibeah: *therefore* [v]he will remember their iniquity, he will visit their sins.

10 I[x] found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig-tree at her first time:[1] *but* they [y]went to Baal-peor, and separated themselves unto *that* shame; and [z]*their* abominations were according as they [a]loved.

11 *As for* Ephraim, [b]their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet [c]will I bereave them, *that there shall* not *be* a man *left*: yea, woe also to them [d]when I depart from them!

13 Ephraim, as I saw [e]Tyrus, *is* planted in a pleasant place:[2] but Ephraim [g]shall bring forth his children to the murderer.

14 Give[h] them, O LORD: what wilt thou give? give them a miscarrying womb[3] and dry [4]breasts.

15 All their wickedness [i]*is* in Gilgal: for there I hated them: [j]for the wickedness of their doings I will drive them out of mine [k]house, I will love them no more: [l]all their princes *are* revolters.

16 Ephraim[m] is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved *fruit*[5] of their womb.

17 My God [n]will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry, and exhorted to repentance.

ISRAEL *is*[a] an empty vine,[1] he bringeth forth fruit [b]unto himself, [c]according to the multitude of his fruit he hath increased the altars;

A.M. cir. 3259. B.C. cir. 745

[k] Am. 2.12, 12. Je. 6.13, Lu. 17.13, 1 Ti. 4.1, 2 Th. 2.11, Am. 8.2, 3, 10 Lu. 2.22, Ps. 22.5.
[l] ch. 2.13, Le. 23.33, De. 8.10, 31.68.
4 Heb. *spoil.*
[m] The prophet speaks of the Israelites as if already in exile; and he asks how they will keep the great national feasts. The temple is gone; the means of nightly observing the feasts are gone. The whole land is desolate. To serve God, therefore, as he directed is impossible. —*P.*
[n] ch. 10.8, Is. 32.13, 34.13, Je. 4.26, 12.12, Ez. 31.12, Ps. 104.32, Is. 27.4, Ps. 119.143.
5 Or, *their silver shall be desired, the nettle, &c.*
6 Heb. *the desire.*
[o] Am. 3.2, Ezek. 7.7, Is. 26.21, Zep. 1.14, 18.
[p] ver. 8, Je. 6.14, 23.17, Ezek. 13.10, Mic. 3.11, Zep. 3.4
7 Heb. *man of the spirit.*
[q] Is. 21.11, 56.6, Je. 6.17, Ezek. 3.17, 33.2, Mi. 7.4.
[t] ch. 5.1, 1 Ki. 18.19, Je. 6.14, 14.13, La. 2.14, 4.13.
8 Or, *against.*
[u] ch. 5.2, 10.9, Is. 31.6, 24.5.
[v] Ju. 19.18-25, with Ge. 19.4, 13, 1.20.
[w] See ch. 9.13, Am. 3.2.
[x] De. 32.10, ch. 9.10, 11.1, Ex. 19.5-8, 24.3, De. 5.27-29, Je. 31.2, 2, with Mal. 1.13, 28.4.
1 Grapes in the desert are great luxuries; the first-ripe figs are highly prized. This figure, therefore, indicates the delight which the Lord felt in the ancient piety and devotion of Israel, after he had freed them from Egyptian bondage, and led them into the wilderness.—*P.*

A.M. cir. 3259. B.C. cir. 745

[y] Nu. 25.3, Ps. 106.28, 1 Ki. 16.31, ch. 4.14, Je. 11.13, Ro. 6.21.
[z] Nu. 15.39, De. 31.27, 29.19, Am. 4.5, ch. 12.11.
[a] Je. 5.31.
[b] Ge. 48.19, 49.22, De. 33.17, with Job 20.8, 18.5-19.
[c] ver. 13, Job 27.14, De. 28.62, 32.25, Je. 16.13.
[d] De. 31.17, 2 Ki. 17.18, 23, ch. 5.13, 2 Sa. 28.13, 15, ch. 5.15.
[e] Ezek. xxvi.–xxviii.
2 Or, *Ephraim, as I said regarding Tyre, is planted in a pleasant place:* i.e. the situation of Ephraim in a fruitful region was as well suited to promote her prosperity as the situation of Tyre was.—The one commanding the fruits of the earth, the other the commerce of the sea. —*P.*
[g] ver. 12, 16, ch. 13.8, 15, 16.2, Ki. 8.12, xv. xxii.
[h] Lu. 23.29, with ver. 13, 16, ch. 13.6.
3 Heb. *a womb that casteth the fruit.*
4 Not an imprecation, but a compassionate intercession, that a wicked people might be chastised, so that none might be brought up to idolatry or exposed to the murderer, ver. 13. —*C.*
Heb. 12.11, 1 Ki. 15, Jos. 4.10, 20.
[i] Le. 26.14-39, De. 28.15-68, 30.15-18, 27, ch. 12.9, Am. 5.5, 27.
[k] Ps. 78.60.
Heb. 4.8, Is. 1.23, Hos. 22.27, Mic. 3.11, Zep. 3.3
[l] See ver. 11-13 Job 18.16.
5 Heb. *the desires*, Ezr 24.21.
[m] Je. 13.17, Ki. 22.18, 2 Ch. 36.16, 1 Ki. 14.15 Pe. 27, 8, ch. 7.13, De. 28.64-67, 30.17, Je. 13.25, Ps. 1.1, Pe. 3.11.

CHAP. X.

B.C. cir. 740.

[a] Na. 2.2, Ezek. 15.1–5, Lu. 13.6-9.
1 Or, *a vine emptying the fruit which it grieveth.*
[b] Lu. 12.21, Zec. 7.5, 6, Phi. 2.21.
[c] ch. 2.8, 8.4, 11, 12.11, Je. 2.28.

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pining for want. 3. No longer shall ye continue in Canaan; but part of you, as fugitives and vagabonds, shall retire into Egypt, and the rest be carried captive into Assyria, to live in slavery and idolatry. 4. Nor shall ye be qualified nor have any opportunity to present any offerings to God that will be accepted; for ye shall have no access to bring your meat offerings or sacrifices for your sins into my temple. 5. Under your cruel oppression, ye shall have neither time nor liberty to keep any of your solemn feasts. 6. And while such of you as flee into Egypt, or the countries adjacent, are cut off by sword, famine, and pestilence, your stately and expensive houses shall be turned into heaps of rubbish. 7. Quickly ye shall see and feel those dreadful but richly-deserved judgments. Ye who mocked the prophets of God as fools and madmen, shall find that your false prophets were such, when ye are abandoned of God for your inexpressible wickedness and great hatred of him and his worship, and even of one another. 8. Once ye had prophets who were zealous for me, and faithfully declared my messages; but now, whatever they pretend, your false prophets do, by their doctrine and example, insnare you into sin and punishment, being haters of and hated by God, as they seduce and deter men from his worship and service; nay, are detested in the very temple of their idols. 9. Like the miscreants of Gibeah, ye are generally arrived at the highest pitch of lewdness, cruelty, and contempt of me, therefore will I speedily punish you in an exemplary manner. 10. Once I delighted in your fathers in the wilderness, blessed and watched over them as my chosen people; but they ungratefully apostatized to the shameful worship of Baal-peor, drawn into the snare by whorish women; and ever since ye and your fathers have multiplied and worshipped idols, as your lusts and fancies directed you. 11, 12. Your present blossoms of prosperity shall quickly leave you; and partly by miscarriages, early deaths, ravage, and murders of the enemy, your multitudes, of which ye boast, shall be almost utterly destroyed; and dreadful and lasting shall be your miseries when I withdraw my protection. 13. Your country seems as well replenished and fortified as Tyre itself; but your children shall be destroyed by the Assyrians. 14. Ye had therefore better have no children than bring them up for the slaughter. 15. Gilgal where I so remarkably blessed your fathers, and where my tabernacle once stood, is become notorious for idolatry and other wickedness. Therefore I hate them, and will expel them from my land and church, and will for many ages pursue them with the tokens of my vengeance. Their princes are revolters from my worship, and break through all the rules of justice and honesty. 16, 17. I will therefore utterly destroy them, root and branch; and for their obstinate rebellion cast them away into a miserable captivity and dispersion among the heathens.

Ver. 4. *For their bread*, &c. Their bread-offerings, either on the table of shew-bread, or meat-offering, Le. 2. 4; 6. 16, presented in typical confirmation of the sins of their souls, God will not accept. *C.*

Ver. 7. There seems no reason for interpreting either this or ver. 8 of false prophets. Is it not rather to be understood thus:—Such is your iniquity, you pronounce God's prophet a fool; such your hatred of God (Ro. 8. 7), you pronounce the spiritual man mad? *C.*

Ver. 8. *The prophet is a snare*, &c. 'The prophet is 'esteemed' a snare in all his ways, and an object of hatred in the house of his God;' that is, the true prophet of the true God: for had he been a false prophet of a false god, he would have flattered the people, and they would have praised him. *C.*

REFLECTIONS.—It is absurd to rejoice when sin reigns in us, guilt burdens our consciences, and God's wrath hangs over our heads. If we idolize our created enjoyments, or bestow them upon the service of the devil, it is but just that God should deprive us of them. It is but just that apostates from God's service should be expelled from his land; that they who despise his ordinances should be deprived of them. And if sin turn populous countries into desolations, the sinful inhabitants may expect destruction, flee where they will. The appointed season of God's judgments will bring to light and punish their abominations. Nor have any a more awful influence in ripening nations for ruin than villanous clergymen. If sinners will imitate their fathers in wickedness, they may expect to draw on themselves the most fearful destruction. If they separate themselves to wickedness, God will separate them to punishment. If they follow their lusts, God will withdraw his protection, and usher in a flood of calamities. If they educate their children in sin, God will destroy them in wrath. The crosses which children often occasion more than counterbalance the comfort of them. And no misery is greater than to be deserted, hated, and rejected by God. But thrice happy are they, in the worst of times, who have God for their God and their ALL.

CHAPTER X. Ver. 1. The Israelites, destitute of true goodness, have done nothing for my glory, but have been intent only upon gratifying their own lusts; and the more their wealth increased the more they multiplied their idolatries. 2. Their heart is divided between me and their idols, and mutual contentions rage among them; but their guilt shall quickly issue in their desolation, and the Assyrians shall destroy their altars and images. 3. Their contempt of my authority shall issue in their having no government of their own that can do them any good in their distressed circumstances. 4. They quite disregard their vows to God and oaths to the Assyrians or to one another; and instead of just judgments, injustice, oppression, and violence overspread the whole land. 5, 6. Dreadfully shall the worshippers mourn, and especially the priests, who lived merrily on their incomes, when their golden calves at Beth-el shall be disgracefully seized by the Assyrians, and sent as a present to their king, and themselves exposed to shame, for their obstinate worshipping of an insignificant idol which cannot protect itself. 7. Their king, in whom they also trusted, shall be quickly and easily murdered. 8. Their high places of Beth-el, where they have committed so much wickedness, and their altars, shall be turned into heaps of rubbish; and their worshippers shall earnestly wish the mountains and hills, on which they had worshipped their idols, to fall on and crush them to death. 9. From the war against the Benjamites, who protected the miscreants of Gibeah, to the present time, ye have sinned in a like or in a more notorious manner. There your fathers were preserved, and became conquerors over the wicked Benjamites. Nay, there the wicked Benjamites stood in their own defence, and gained two battles over your slothful and inactive ancestors. 10. But now I intend effectually to punish you by the Assyrian armies for your attachment to your calves of Dan and Beth-el, and for your revolting from my worship and allegiance to the family of David. 11. And since, notwithstanding all my pains to instruct and engage you to keep my laws, ye love only your own ease, pleasure, and profit, and since lesser judgments do not avail to reform you,

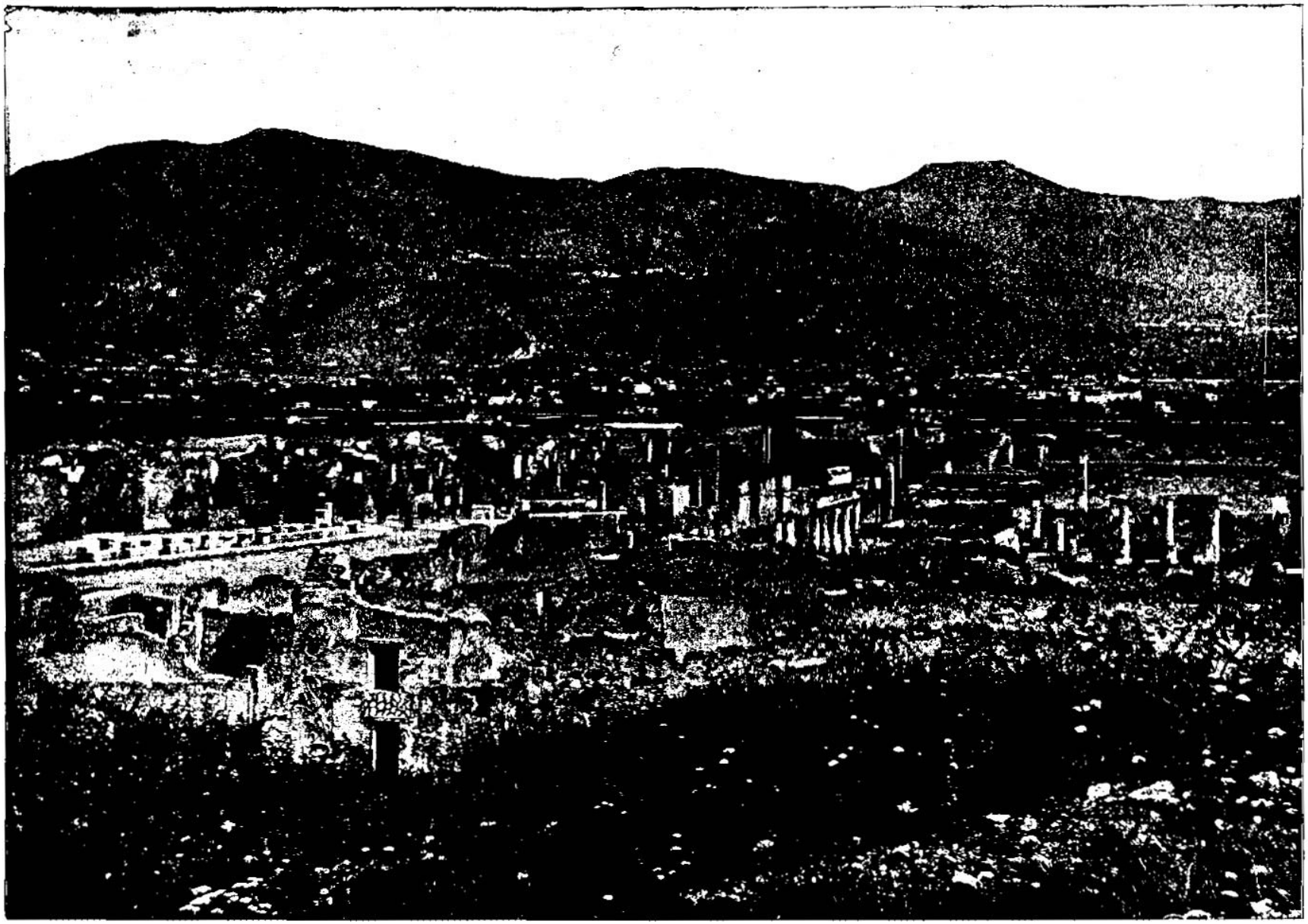

GENERAL VIEW OF POMPEII—NEAR THE SO-CALLED RIVER OF STYX, MADE FAMOUS IN CLASSIC POETRY. [Hosea, x:8.]—"The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us." Some take the word Aven in the above verse to stand for Bamoth-Aven, which signifies the high places of iniquity. It is a significant fact that the high places the Israelites used for idolatrous worship are totally waste and desolate. But we notice the same laws that brought ruin and desolation to the Israelites for unholy sacrifices were at work among the heathen nations by which they were surrounded. Pompeii was founded, perhaps, in the same century in which this prophecy was written, and no city at the time of its destruction was more given up to a refined idolatry than this. The thorn and the thistle now grow upon their altars.

according to the goodness of his land they have made goodly images.[2]

2 Their[3] heart [a]is divided:[4] now shall they be found faulty: [b]he shall break down[5] their altars, he shall spoil their images.

3 For now they shall say, [c]We have no king, because we feared not the LORD; what then should a king do to us?[6]

4 They have spoken words, swearing falsely in[h] making a covenant: thus [i]judgment springeth up as hemlock[7] in the furrows of the field.

5 The inhabitants of Samaria shall fear [j]because of the calves of Beth-aven: for the people thereof shall mourn over it, and the priests[8] thereof [k]*that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It[k] shall be also carried unto Assyria *for* a present to king Jareb:[1] Ephraim [l]shall receive shame, and Israel shall be ashamed of his own counsel.

7 *As for* Samaria, [m]her king is cut off as the foam upon the water.[2]

8 The high places also of Aven,[3] the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; [n]and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, [p]thou hast sinned from the days of Gibeah; there they stood: [q]the battle in Gibeah against the children of iniquity did not overtake them.

10 *It*[r] *is* in my desire that I should chastise them; [s]and the people shall be gathered against them, [t]when they shall bind themselves in their two furrows.[5]

11 And Ephraim *is as* [u]an heifer *that is* taught, *and* loveth to [v]tread out *the corn;* [w]but I passed over upon [x]her fair neck:[7] I will make Ephraim to ride; [y]Judah shall plow, *and* Jacob shall break his clods.

12 Sow[y] to yourselves in righteousness, reap in mercy; break up your fallow ground: for [z]*it is* time to seek the LORD, till he come and [a]rain righteousness upon you.

13 Ye[b] have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou [c]didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall [d]a tumult arise among thy people, and [e]all thy fortresses shall be spoiled, as Shalman spoiled [f]Beth-arbel in the day of battle:[8] the mother [h]was dashed in pieces upon *her* children.

15 So[i] shall Beth-el do unto you[9] because of your great wickedness:[1] in[j] a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

1 *The ingratitude of Israel unto God for his benefits.* 5 *His judgment upon them.* 8 *God's mercy toward them.*

WHEN Israel [a]*was* a child, then I loved him, and [b]called my son out of Egypt.

2 *As*[c] they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.[1]

3 I[d] taught Ephraim also to go, taking them by their arms; but [e]they knew not that I healed them.

4 I[g] drew them with cords of a man, with bands of love: and I was to them as they that take off[2] the yoke on their jaws, and [h]I laid meat unto them.

A.M. cir. 3201. A.C. cir. 754.

2 Heb. *increased.*
3 Or, *He hath, as willed their proper name of* Lo-ruhamah.
4 Heb. *is divided.*
5 Heb. *he shall break the neck of.*
6 Heb. *What a king have we not, because we feared not the* LORD? *and a king, what can he do to us?*
7 Heb. *wormwood.*
8 Heb. *the mother was dashed upon her children.*

A.M. cir. 3264. A.C. cir. 740.

9 Or, *the beauty of her neck.*
10 Heb. *pass the yoke of captivity upon her fair neck.*

CHAP. XI.
B.C. cir. 730.

1 Heb. *the evil of your ways,* Ro. 1.23.

2 Heb. *lift up.*

3 The prophet's object here is to reproach Israel's early fatal with its subsequent apostasy. The latter was altogether known. God taught and called them by the prophets; yet the more he called the more perverse and disobedient did they become. Instead of obeying God, they worshipped idols.—*C.*

I will make you the miserable slaves of the Assyrians; and even the Jews shall be terribly harassed by them, and afterwards more so by the Chaldeans—though both shall issue in a harvest of joyful deliverances. 12. Applying the imparted righteousness of the Messiah, in his strength, live soberly, righteously, and godly, that in due time ye may enjoy the gracious reward of eternal life. Study to have your hearts convinced and renewed. It is high time now, when troubles are so near, to cry mightily to God for the gracious bestowal of his righteousness and grace. 13. Ye have, with great pains, laboured in wickedness, and thereby ripened yourselves for destructions and disappointments, because ye trusted in your idols and heathen alliances, and in your carnal projects and numerous armies. 14. Therefore shall your intestine divisions, and the invasion of the Assyrian army, throw you into the most terrible perplexity; and all your forts shall be taken and cruelly destroyed, as at the taking of Beth-arbel, where even the women and children were inhumanly butchered. 15. Your idolatry committed at Beth-el shall draw down the like vengeance upon you. Suddenly, and while ye expect quite other things, shall Hoshea your king be deprived of his authority, and imprisoned or murdered, and your whole civil constitution broken in pieces.

Ver. 9. *Gibeah.* The scene of the war with Benjamin on account of the infamous outrage on the Levite's concubine; in which case Benjamin doubly sinned. First, in committing the sin, then in protecting the guilty: and then all Israel sinned.—First, in exterminating revenge, and, secondly, in a passionate and unbrotherly oath. *C.*

REFLECTIONS.—A selfish spirit defrauds God of his due honours. Nothing can be more criminal than to multiply our sins as God increases his favours; and nothing more just than for God to deprive us of that which we employ in the service of Satan. No inward treachery or dissimulation escapes his notice; highly he detests all deceit in oaths, covenants, and vows, and all injustice in civil dealings or judgments.—If we make creatures our idols it but hastens their destruction. And if God's grace destroy not the love of sin in us, his providence will destroy the fuel of sinful lusts around us. It is kind in God to chastise men that he may not destroy them. He often punishes with hardships those who have indulged themselves in luxurious pleasures. And men's rewards or punishments are framed answerably to their virtue or vice. But, alas, what barbarous work, what dreadful and unexpected calamities, hath sin introduced!

CHAPTER XI. When your nation was extremely debased, and unable to help themselves, I fixed upon it for my peculiar people, and by my special providence brought them out of Egypt by the hand of Moses and Aaron; and I will hereafter bring forth my Son Jesus Christ from thence. Ver. 2. But such was their ingratitude, that the more my prophets exhorted and invited them to repentance and holy obedience, the more contrarily they walked, and obstinately abandoned themselves to heathenish idolatries. 3. I tenderly conducted them through the Arabian wilderness, and supported and carried them through every difficulty: but they seemed insensible of, and never cordially acknowledged, my kind removal of judgments which they had deserved, and my preservation from dangers. 4. By every endearing motive and constraining influence, suited to their rational nature, I allured them to a steadfast obedience; I delivered them from their repeated oppressions by the Egyptians and under the judges; and, both in the wilderness and in Canaan, provided them with every necessary enjoyment. 5, 6. But since, notwithstanding my favours, they obstinately persist in their wickedness, and trust to their own devices, I will put an end to their alliances with, or their fleeing for shelter to, the Egyptians, by giving them into the hand of the Assyrians, who shall desolate their cities and villages, and carry the survivors into a miserable captivity. 7. For they are so obstinate in their idolatries that, let my prophets invite and entreat them as they will to forsake their idols and return to me, scarcely any regard either me or them. 8. But though their enormous wickedness richly deserves the most tremendous ruin, my own bowels of mercy towards them call for my pity. 9. I will not therefore inflict on them all that they deserve; nor will I redouble my strokes to their utter destruction; nor shall their cities, like Sodom, be perpetual monuments of my wrath; for I am infinitely tender in my mercy, and unchangeably faithful to my promise made with Abraham. 10. After the captivity, and especially in the apostolic and coming periods, the Lord shall, by the powerful voice of his gospel, cause them to own Jesus Christ, and walk in his ways. 11. Trembling under a sense of their sinfulness and misery, they shall come to him from every quarter; and with fear and trembling shall they return to their own land, and be placed in the church. 12. The Israelites compass me about with a deceitful profession and hypocritical services; but the tribes of Judah and Benjamin are yet governed by my laws, and faithfully walk in the steps of their progenitors.

REFLECTIONS.—Great is the kindness of God in preserving, supporting, and directing us in childhood. But how much greater his kindness in bringing his Son into and through our Egyptian world, and in delivering our souls from our worse than Egyptian bondage to Satan and our lusts, drawing us to himself, and making

5 ¶ He[i] shall not return into the land of Egypt, but [j]the Assyrian shall be his king, because they refused to return.

6 And[k] the sword shall abide on his cities, and shall consume his branches, and devour *them*, [l]because of their own counsels.

7 And my people are [m]bent to backsliding from me: [n]though they called them to the Most High, none at all would exalt *him*.[3]

8 ¶ How[p] shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as [q]Admah? *how* shall I set thee as Zeboim? [r]mine heart is turned within me, my repentings are kindled together.

9 I[s] will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man;[4] the Holy One in the midst of thee: and I will not enter into the city.

10 They[t] shall walk after the LORD: he shall roar[u] like a lion: when he shall roar, then the children shall [v]tremble from the west.

11 They[x] shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I[y] will place them in their houses, saith the LORD.

12 ¶ Ephraim [z]compasseth me about with lies, and the house of Israel with deceit: but Judah[a] yet ruleth with God, and is faithful with the saints.[5]

CHAPTER XII.

1 A reproof of Ephraim, Judah, and Jacob. 3 By former favours he exhorteth to repentance. 7 Ephraim's sins and ingratitude provoke God.

EPHRAIM feedeth on [a]wind, and followeth after the east wind: [b]he daily increaseth lies and desolation; and [c]they do make a covenant with the Assyrians, and [d]oil[1] is carried into Egypt.

2 The[e] LORD hath also a controversy with Judah, and will punish[2] Jacob according to his ways; according to his [g]doings will he recompense him.

3 ¶ He took his brother [h]by the heel in the womb, and by his strength [i]he [3]had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* [j]Beth-el, and there he spake [k]with us;

5 Even the LORD God of hosts; the LORD *is* his [l]memorial.

6 Therefore[n] turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 ¶ *He is* a merchant,[4] the [o]balances of deceit *are* in his hand: he loveth to oppress.[5]

8 And Ephraim said, [p]Yet I am become rich, I have found me out substance:[6] *in* all my labours they shall find none iniquity in me that *were* sin.[7]

9 And I, [q]*that am* the LORD thy God from the land of Egypt, [r]will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also [s]spoken[8] by the prophets, and I have multiplied visions, and used [t]similitudes, by the ministry[9] of the prophets.

11 *Is*[u] *there* iniquity *in* Gilead?[21] surely they are vanity: they sacrifice bullocks in Gilgal; yea, [v]their altars *are* as heaps in the furrows of the fields.

12 And Jacob [x]fled into the country of Syria, and Israel served for a wife, and for a wife he kept *sheep*.

13 And[y] by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim[z] provoked *him* to anger most [2]bitterly: [a]therefore shall he leave his [3]blood

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A.M. cir. 3264. B.C. cir. 740.

i With ch. 8. 3, 5, 10. 9. 3. h. 10. 11.

j 2 Ki. 15. 20. & 18. 9, 10. 2 Ki. 16. 7, 10. & 17. 3, 4, 6. & 18. 14. Is. 7. 17. & 8. 7. & 10. 5. & 20. 1. Jer. 50. 17.

k ch. 11. 6, 11. 13. 16. Jer. 44. 12. Ezek. 5. 17.

l Ch. 10. 9, 13. Ps. 106. 39.

m ch. 4. 16. Je. 3. 6, 8. 8. 5. & 15. 6. & 28. 16. Is. 30. 1. & 65. 2. Jer. 5. 23. & 7. 24. & 8. 5. & 18. 12. & 44. 16, 17.

n ver. 7. ch. 7. 16. Ps. 81. 11. Ch. 10. 5–12.

3 Heb. *together they exalted not.*

p ch. 6. 4. Je. 6. 8. Mat. 23. 37. Luke 19. 41. & 13. 34. John 7. 7. Rom. 10.

q Ge. 14. 2. 10. 19. 24. Deu. 29. 23. Am. 4. 11. Zep. 2. 9.

r Gen. 43. 30. Je. 31. 20. Is. 63. 15.

s Ps. 78. 38. Je. 3. 12. Is. 55. 7. & 57. 16. Na. 1. 12. Hab. 3. 2. Mal. 3. 6.

4 The meaning of this beautiful passage has been thus set forth:—I am God and not man, I am not swayed by human passions. Tired so to speak, of his wrath, as in the midst of it to remember mercy: he so punishes the iniquity of his guilty children, as at the same time to fulfil to them all his gracious promises. God corrects, as a father, not to destroy, but to save; not to kill, but to heal.—*C.*

t ch. 5. 15. & 11. 10. Mic. 2. 12. 13. Je. 31. 9, 18. 50. 4, 5. 6.

u Je. 25. 30. Am. 1. 2. 3. 8. Joel 3. 16. Is. 31. 4.

v Ac. 2. 37. 16. 29.

x ch. 3. 5. Zec. 10. 10. Ps. 72. 10. Is. 11. 11. 27. 13. 60. 8. 11. 14. 43. 6. 49. 12. Ch. 11. 10, 11.

y Je. 32. 19. Eze. 37. 25, 26.

z Ps. 78. 36. ch. 12. 1, 7. 2. 5. 2 Ch. 28. 7, 15. Is. 29. 13. Mat. 15. 8. Mat. xxiii.

a 2 Ki. 18. 5–8. 2 Ch. xxx. – xxxi. 2 Isa. 23. 3. Ro. 3. 2. Ps. 2 100. 10.

5 Or, *the most holy.*

CHAP. XII.

B.C. cir. 725.

a Job 15. 2. Je. 22. 20. ch. 8. 7. 13. 15.

b ch. 11. 12. 2 Ki. 17. 4–6.

c ch. 5. 13. 7. 11. 2 Ki. 15. 19. 17. 4. with Deu. 8. 8.

d Is. 57. 9.

1 *Oil.* Some precious oils to be employed as odoriferous trifles.—*Note*, Christians may not administer to the sins of others, in any form of approbation.—*C.*

e Mic. 6. Ch. 4. 1. Is. 3. 13. 8. 7. 34. 8. xxii. xxiv.–xxvii. ch. 4. 1, 2. Je. 25. 31.

2 Heb. *visit upon.*

A.M. cir. 3359. B.C. cir. 725.

f Ge. 6. 5. 8. Ge. 27. 36. Is. 48. 8. Je. 9. 4. Mat. 3. 9. Jo. 8. 33, 39.

g Ge. 27. 36. Is. 3. 44. Je. 9. 4. Mat. 3. 9. Jo. 8. 33, 39. Ro. 9. 11–13.

h Ge. 25. 26. ver. 4. Is. 43. 22. 48. 12. Ob. 10.

i Ge. 32. 28. Ho. 12. 3, 4.

2 Heb. *was a prince*, or *behaved himself princely.*

j Ge. 35. 7, 10, 15. 28. 12–22.

k Ps. 16. 6. Ro. 15. 4. Gal. 4. 7.

l Ex. 3. 15. Is. 42. 8. Ps. 135. 13.

m Ge. 14. 2. Je. 2. 14, 21. Da. 11. 5–7. M. 6. 5. Ps. 77. 11. 78. 8. Hab. 2. 3.

4 Or, *Canaan.* Eze. 16. 3.

n Ge. 15. 15. 35. 36. Ps. 22. 1. Am. 8. 5.

5 Or, *deceit.*

o Ps. 52. 2. Pr. 13. 7. 20. 23. 21. 6. 10. Zec. 11. 5. Re. 3. 17.

6 As if he said, The only result of all this, with which the prophets charge me, is that *I am become rich*; and since God thus prospers me, it is a sure proof that he is not displeased with me that no iniquity can be found in me, the ordinary practical argument of men, as Sing as God withholds his punishments, that their ways cannot be so displeasing to him. With the rest of this world, with its politicians, or trade, it is the one decisive argument: I was in the right, for I succeeded.—*Bp. Horsley.*—*A.*

7 Or, *all my labours in her we not he sin*, i.e. *punishment of iniquity in whom is sin.*

p ver. 1. Is. 2. 3, 4. Ex. 20. 2. Is. 5. 9. Je. 2. 2.

q Je. 23. 6. Is. 26. 14. 33. 22. 43. 3. 45. 17. 49. 26. 60. 16. Je. 14. 8. 17. 13. Ac. 2. 17, 18.

r Ge. 12. 8. Je. 44. 2. 2 Ch. 36. 14–16.

s Or, *will speak.* ch. 2. 14. 2 Ki. 17. 13, 14. Ac. 2. 17, 18.

t Ch. 1. 2–5. 3. 1. Is. 20. 2–4. Je. xiii. xix. Eze. 37. v. 21. &c.

7 Heb. *by the hand.*

u ch. 6. 8. 4. 15. 9. 15. Am. 4. 4. 5. 5.

8 Or, there *not* iniquity in Gilead? *Is there not idolatry in the very city of the priests?—C.*

v ch. 8. 11. 10. 1. Je. 2. 20, 28.

x De. 26. 5. Ge. 28. 5. 25. 20. 31. 20. 28.

y Ex. 12. 51. 13. 3. Is. 63. 11. Ps. 77. 20. ch. 13. 4, 5.

z De. 32. 15–27. 28. 15–68. Le. 26. 14–39. 2 Ki. 17. 7–23.

2 Heb. *with bitternesses.*

a Is. 3. 11. Je. 2. 19. ch. 13. 9. Eze. 24. 7, 8.

3 Heb. *bloods.*

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us heirs of God and joint-heirs with Christ! Awfully criminal and ruinous is it to contemn his counsels or offers, and to persist obstinately in idolatry or ingratitude. But O how unbounded is his tender compassion! how slow is he to wrath! how averse to abandon or destroy his professed people! It is impossible then that he will ever abandon a saint! And when he speaks powerfully in his word and providence, with the most solemn awe ought we to turn from our evil ways, and follow him as our God and Guide. Thrice happy millennium, when both Jews and Gentiles shall, from all the ends of the earth, be converted to Christ! And happy are they who, amidst general apostasy, remain faithful to God and his people!

CHAPTER XII. The Israelites flatter themselves that their idols, or their Assyrian or Egyptian allies, will help and protect them; whereas, notwithstanding the labour and expense they cost them, they will at last be the instruments of ruin to their kingdom. Ver. 2. Yea, even the kingdom of Judah shall, by the Assyrians, Chaldeans, and Romans, share a punishment similar to that of the Israelites, on account of their wickedness. 3–6. And since ye have so degenerated from the piety of Jacob your father, who at Peniel wrestled with God himself, the Angel of the promise, the infinite Father, who gives being to all his promises, and by strong faith and earnest supplications obtained a remarkable blessing, and at Beth-el had the covenant of God confirmed to himself, and to you in him, see that, by faith and repentance, ye turn to this God as your God: and while ye believe his mercy, wisdom, and equity, study to imitate him therein, and wait upon him in all the ordinances of his grace, for whatever is necessary to enable you to fulfil your duty. 7, 8. But ye Israelites, like the heathen Canaanites, make a trade of cheating, and take delight in oppressing your neighbours; and yet ye impudently pretend that your success and wealth are an evidence of your being chargeable with no gross iniquity. 9, 10. Nevertheless, I, the Lord your God, who brought you out of the land of Egypt, will, after the captivity in Babylon, and especially in the apostolic and coming periods, bring you into my church, give you the ordinances thereof; and, as I have, so will I instruct you by my prophets and gospel ministers in divers forms. 11. And yet now, after all my instructions, not only Ramoth-gilead, a city of priests and refuge; and Gilgal, once so famous for the mercies and tabernacle of God, and tents of his people; but all the country, on both sides of Jordan, are polluted with the worship of useless idols and their altars, as numerous and as much contemned by God as heaps of stones in the furrows. 12–14. Yea, notwithstanding God has raised you up from so low an origin as a mere keeper of sheep, who was obliged to serve like a slave for his wife; and miraculously, by Moses, conducted you from Egypt and through the wilderness; ye have bitterly provoked him to anger with your wickedness; and therefore shall he avenge all your reproaches against him and his prophets upon you, in rendering you base and contemptible.

Ver. 1. The meaning is that the Israelites, feeling their own weakness, instead of looking to God for help, look to other nations. First they apply to Assyria, and enter into alliance with it; then for some reason they turn to Egypt, and in order to propitiate its king they send presents of the choice products of their land. Oil is abundant in Palestine, and is greatly prized throughout the East. It is probably taken here as the representative of all presents. *P.*

Ver. 4. The reference to Beth-el conveys a tacit but most intelligible rebuke to those descendants of Jacob who had converted the place into a scene of idolatry. There Jacob had met and prevailed with the Angel of the presence—'the LORD of hosts.' There his degenerate children bowed down to a calf! *C.*

Ver. 7. *A merchant.* Rather, a Canaanite. Having degenerated from the heir of the blessing, and passed, by his own selection, into the family of the curse. *C.*

Ver. 8. There are certain practices claiming to be tolerated in almost every class and profession which others condemn, but the perpetrators excuse, palliate, or justify. Among these rank certain commercial practices both of the buyer and seller, which Ephraim, by aid of his own peculiar code, complacently and confidently denies to be sins, but which God threatens with exile from his commercial cities into a state as poor, unsettled, and profitless as that of his fathers in the wilderness. See ch. 13. 5; and Chalmers' *Commercial Discourses. C.*

REFLECTIONS.—Alas! what a cheat many put upon their own souls, and what vexation and misery they prepare for themselves, who make creatures their confidence! God often sharply corrects those who are right in the main, that he may draw and keep them still nearer to himself: and great and lasting is that honour which is obtained by intimacy with him; and glorious the victories which saints obtain by their prayers and tears. Thrice happy are they who have august memorials of God inscribed on their heart, and who can improve his declared relation to them as an effectual spur to a genuine repentance. But alarming is the situation,

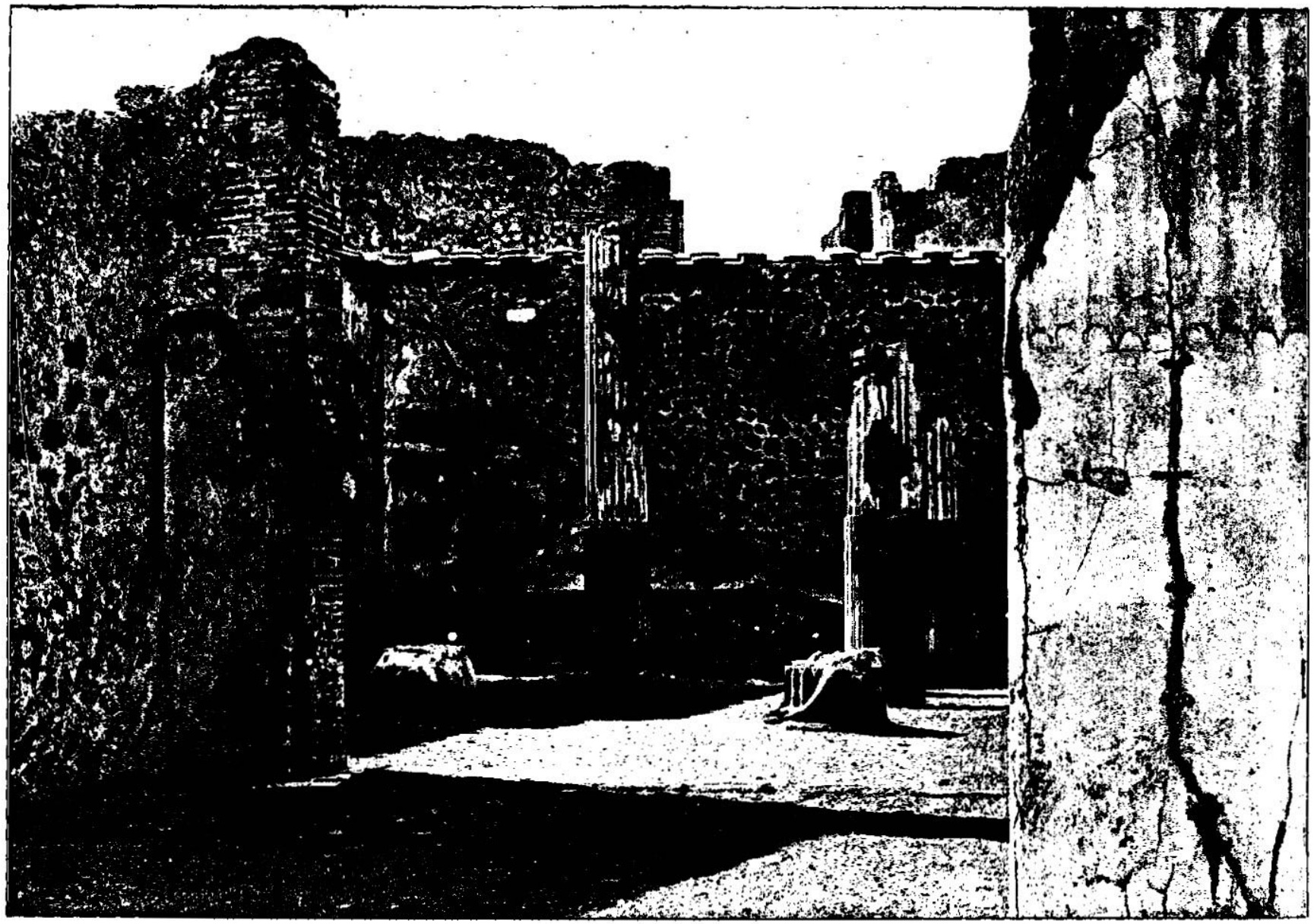

HOUSE OF ROMULUS, POMPEII—NEAR THE CLASSIC ELYSIAN FIELDS, WHERE, ACCORDING TO HEATHEN POETS, THE BLESSED RESIDED. [Hosea, xii:2.]—"The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will he recompense him." It is not only true that the Lord punishes Israel according to his ways, and recompenses him according to his doings, but he treats all other nations and races and peoples the same way. In Pompeii we have a city arrested and preserved by the eruption of Vesuvius from the year A. D. 79. And there is no better place to study the history of sin and requital than in this city. Here are all the evidences of the people's guilt and abominable idolatry and licentiousness exposed to view. This city was surrounded by walls nearly two miles in circumference. Its area is about 160 acres. Nearly one-half of this has been excavated. In the above scene we are permitted to view a private house where we may see the pictures still bright and clear upon the walls.



AMPHITHEATER OF HEROD, THE CITY HOSEA DECLARED WOULD BECOME DESOLATE. [HOSEA xiii:16.]—"Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword." The prophecy quoted above is literally fulfilled in this city. The remains of what is called the Amphitheater may be seen in the level place in the picture where there are pillars, that appear to be black pegs about the eighth of an inch in height. There are 12 of these. The reason why they seem to be so small is because our artist was at a considerable distance from them when this view was taken. The site of this ancient city of Ahab is still marked by the ruins of buildings which climb the side of the hill on which it stood. There is a narrow terrace which runs around this hill like a girdle. Below this terrace the declivity inclines gradually toward the valley. Higher up there are traces of other terraces along which it has been supposed the sides of the ancient city ran.

upon him, and his [b]reproach shall his Lord return unto him.

CHAPTER XIII.

1 Ephraim's glory, by reason of idolatry, vanisheth. 5 God's anger for their unkindness. 9 A promise of God's mercy. 15 A judgment for rebellion.

WHEN Ephraim[a] spake trembling, he exalted himself in Israel; but when he [b]offended in Baal, he died.

2 And[c] now they sin more and more,[1] and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: [d]they say of them, Let the men that sacrifice[2] kiss[e] the calves.[3]

3 Therefore [f]they shall be as the morning cloud, and as the early dew that passeth away; as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet [h]I *am* the LORD thy God from the land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.

5 I did [i]know thee in [j]the wilderness, in the land of great [k]drought.[4]

6 According[l] to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore[m] I will be unto them as a lion; as a leopard by the way will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: the wild beast[5] shall tear them.

9 ¶ O Israel, thou [o]hast destroyed thyself; but in me *is* thine help.[6]

10 I will be [p]thy king:[7] where[q] *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, [r]Give me a king and princes?

11 I[s] gave thee a king in mine anger, and took *him* away in my wrath.

12 The[t] iniquity of Ephraim *is* bound [u]up; his sin *is* hid.

13 The[v] sorrows of a travailing woman shall come upon him: he *is* an unwise son; for [w]he should not stay long[8] in *the place of* the breaking forth of children.

14 I[x] will ransom them from the power[1] of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: [y]repentance shall be hid from mine eyes.[2]

15 ¶ Though[z] he be fruitful among *his* brethren, an east wind[3] shall come, the wind of the LORD shall come up from the wilderness, and his springs shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels.[4]

16 Samaria [a]shall become desolate; for she hath rebelled against her God: they shall fall by the sword; [b]their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

1 An exhortation to repentance. 4 A promise of God's blessing.

O ISRAEL, return[a] unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take[b] with you words, and turn to the LORD: say unto him, [c]Take away all iniquity, and receive *us* graciously:[1] so will we render the [d]calves of our lips.

3 Ashur[e] shall not save us; we will not ride

A.M. cir. 3279. B.C. cir. 725.

b ch. 7. 16. 1 Sa. 2. 30. De. 28. 37. Da. 11. 18.

CHAP. XIII.

a Lu. 14. 11. Pr. 18. 12. 1 Ki. 11. 28; 12. 20.
b 1 Ki. 12. 28. 13; 14. 20. 16. 31. 2 Ki. 21. 22.
c ch. 7. 8; 8. 4; 9. 10, 10. 1; 11. 2, 11. Ps. 115. 4–8. Is. 44. 9–20.
1 Heb. *they add to sin,* 2 Ti. 3. 13. 2 Pe. 2. 3.
d ch. 5. 11. Mi. 6. 16.
2 Or, *the sacrifices of men.*
e 1 Ki. 19. 18. Job 31. 27. Ps. 2. 12.
3 To kiss an idol was an act of the most solemn adoration. 1 Ki. 19. 18. Job 31. 27. Certain statues in Rome have portions of them worn away by the kissing of devotees. A stone in Canterbury Cathedral, where stood the shrine of Thomas à Becket, may still be seen kissed hollow by the lips of the pilgrims. Adulation in all lands where Popery prevails, this idol worship of Ephraim prevails likewise.—C.
f ch. 6. 4. Da. 2. 35. Is. 17. 13, 14. Ps. 1. 4; 83. 13; 68. 1, 2; 58. 7–9, with ch. 6. 4.
h ch. 12. 9. Ex. 20. 2. Ge. 17. 7. Is. 43. 11; 45. 21, 22. Ac. 4. 12.
i De. 2. 7. Ex. 2. 25. Ps. 1. 6; 31. 8; 142. 3. Na. 1. 7.
j De. 32. 10. 8. 14, 15. Je. 2. 2, 6. Eze. 20. 35, 36.
k Ps. 63. 1.
4 Heb. *droughts.*
l De. 8. 11–14, 18; 32. 15–18; 10. 12, 13; 17. 20. 2 Pe. 2. 20. Ps. 10. 4. ch. 8. 14. Je. 2. 32. Eze. xvi. 27. xxiii.
m ver. 16; ch. 5. 14. Am. 1. 2; 3. 8. La. 2. 20. 2 Sa. 17. 8. Pr. 17. 12. Ap. 2. 6–16; 3. 1–15; 14. 10; 15. 1–8; 16. 1–21; 19. 15. Je. 5. 6. Mi. 1. 8–9. Is. 5. 24–30; 9. 8–21.
6 Heb. *the beast of the field,* Ps. 80. 12, 13. Is. 5. 29, 30. 56. ch. 8. 1
o Pr. 6. 32. Mal. 1. 9. Ps. 9. 16. Is. 3. 9, 11. Je. 2. 17, 19; 4. 18; 5. 19, 25; 6. 19. 2 Ki. 17. 7–17.
7 Heb. *in thy help,* ver. 4. Is. 45. 21, 22. Ac. 4. 12. Ps. 46. 1, 11; 121. 2. 5. 62. 2.
p Ps. 74. 12; 44. 4. Is. 33. 22. Ps. 2. 6.
8 Or, *Where is thy king?*
q ch. 10. 3. Je. 2. 28. De. 32. 37–39.

A.M. cir. 3279. B.C. cir. 725.

r 1 Sa. 8. 5, 19, 20. 1 Ki. 12. 16, 20.
s 1 Sa. 8. 5, &c. 15, 23; 16. 1; 31. 2–4. 1 Ki. xii. xxii. 2 Ki. 1–xvii.
t Job 14. 17. Ps. 89. 19. De. 32. 34, 35. Ro. 2. 5.
u *Bound up,* as bills of indictment parcelled together against the day of trial.—*Hid,* not from God, but laid up and ready to be brought out at such a time as the guilty thinks not of, and in such a manner as he neither foresees nor supposes possible.—C.
v Is. 13. 8; 21. 3. Je. 30. 6. Ps. 48. 4, 48. 6, with Jn. 3. 5.
w Ki. 19. 3. Is. 66. 9. Eze. 33. 11. 2 Co. 6. 2.
9 Heb. *a time.*
x Ps. 31. 5; 71. 20; 86. 13. Eze. 37. 12, 21. Is. 25. 8. Ro. 11. 25, 26. 1 Co. 15. 54, 55. Phi. 3. 21.
1 Heb. *the hand.*
y Mal. 3. 6. Ja. 1. 17. Ro. 11. 29. Nu. 23. 19. 1 Sa. 15. 29. Je. 15. 6.
2 The purpose declared will surely come to pass.—C.
z ch. 10. 2, 3; 9. 11–17; 4. 19; ver. 3. Je. 4. 11. Eze. 19. 12. Na. 2. 9. Job 18. 5, 21; 20. 5–9. Lu. 12. 20, 21.
3 The king of Assyria from the east, destructive as a scorching east wind.—C.
4 Heb. *vessels of desire.*
Fulfilled B.C. cir. 721.
a 2 Ki. 17. 6. Is. 7. 8, 8. 4; 9. 13, 18; 17. 3; 36. 1–3. Am. 3. 11, 12; 4. 2, 3; 5. 2, 3; 6. 8, 14; 7. 9; 9. 1–4. Mi. 1. 5–7.
b 2 Ki. 8. 12; 15. 16. Is. 13. 16. Am. 1. 13. ch. 10. 14. Ps. 137. 8, 9. Na. 3. 10.

CHAP. XIV.

B.C. cir. 720.
a ch. 12. 6. Je. 3. 4, 14, 22; 4. 1. Joel 2. 12, 13. Is. 55. 6, 7. ch. 13. 9. Mat. 9. 13. 1 Ti. 1. 15, 16
b Joel 2. 17. Ro. 8. 26. 1 Jn. 5. 14. 2 Sa. 7. 25. Is. 2. 18. Job 34. 31, 32.
c Mi. 7. 18, 19. Ep. 1. 3–7. Jn. 1. 29. Col. 1. 4.
1 Or, *give good,* Lu. 15. 18.
d He. 13. 15. Ps. 50. 14; 69. 30, 31. Calv.
e ch. 5. 13; 7. 11; 8. 9; 12. 1 De. 17. 16. Is. 30. 2, 16; 31. 1; 36. 8. 2 Ch. 32. 7. Ps. 33. 16, 17; 146. 3; 147. 7 ver. 8; ch. 2. 17. Is. 1. 29; 2. 20.

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when neither the kindness of God, nor the example of pious progenitors, animate us to a holy conversation: and awful is it to consider that, in mercantile dealings, men should be so rarely honest in God's sight. Most men think all is well if they grow rich and retain a fair character before the world. But infinite is the mercy of God: for his grace abounds where sin had abounded! Strict is the account which God keeps of all the mercies that he bestows on us, and of our improvement of them. And all our education and advancements are his free gifts. But if we employ our grandeur and wealth to his dishonour, it is but just that he should strip us of them, and punish our shameful transgressions with shameful punishments.

CHAPTER XIII. While you Israelites retained any fear of the true God, and awful regard to his messages, ye prospered, and were revered. But since ye abandoned yourselves to the grossest idolatries, ye have been in a declining condition. Ver. 2. And yet ye are still racking your minds, and exhausting your wealth, to make and serve new idols; and your rulers are making new laws as to their worship. 3. Therefore shall ye, as utterly despicable and worthless, be quickly, easily, and universally ruined, murdered, and carried captive by the Assyrians. 4. And however ungratefully ye have disowned me, the gracious God and Saviour of your fathers, ye shall find at last that none else can avail you as a God to protect and deliver you. 5. In the wilderness, where was nothing but dangers and wants, I carefully supplied your fathers with everything necessary and comfortable, and adopted them for my peculiar people. 6. But they had scarcely entered Canaan, and enjoyed its plentiful product, when they attended to nothing but the gratification of their proud and sensual lusts. 7, 8. Therefore will come to you the furious, irresistible, unavoidable, sudden, barbarous, and ruinous ravages of the Assyrian troops. 9. By your sins ye have brought all this misery on yourselves: but in and by me, your almighty God and Saviour, and no other, can ye have protection, support, or deliverance. 10, 11. What avail now your kings and other magistrates, of whom ye were once so fond, as if better governors than me? Both the giving and the removing of your kings have been generally the fruits of my displeasure with you, and contributed to ruin you. 12. And your iniquities have all been kept in reserve by me, to be brought forth and punished in due season. 13. Dreadful distress and anguish shall therefore suddenly come upon you. And yet, alas! stupid and thoughtless, ye take no more pains than a still-born child, by an earnest repentance, to extricate yourselves from the troubles which you feel, or have reason to fear. 14. In tender sympathy I will therefore prevent your utter destruction, and will seek to fully restore you from the lowest depths of misery. Nay, by my own death, I will save multitudes of mankind from all their misery of every form, if they will only accept Christ by faith. 15, 16. But, before this take place, the Assyrians shall invade your populous and wealthy country, shall lay it desolate, seize on your wealth, destroy your wicked capital, and, in the most barbarous and inhuman manner, murder the inhabitants.

REFLECTIONS.—Humility, especially towards God, is the infallible road to honour and happiness; but forsaking God, and following idols, the certain path to death and destruction. When men have once set off in a course of sin, they generally wax worse and worse. And as holiness is the honour and stability of persons and societies, sin is the shame, and will be the ruin, of any people. No solid or lasting comfort is anywhere to be found but in God himself: and his help, in the time of need, is doubly kind and useful, and never to be forgotten. But, alas! his mercies are often fearfully abused, to the terrible and irresistible ruin of the impenitent! Obstinacy in sin is the grossest self-murder: but in JEHOVAH our God, our Saviour, our King, the very worst may find abundant relief. And sad would be our case if he were not better to us than we are to ourselves. Unprofitable is everything that we get without his blessing. And exact is the account he keeps of our sins against the time of his judgments. With great care he chastens his people that they may not be destroyed. And sinners do but foolishly rush forward into dreadful and everlasting ruin by delaying their repentance. But O how astonishing is the freedom and fulness of salvation! May our hearts for ever glow with gratitude, and our lips for ever utter praise, to that kind Redeemer who so loved us, and gave himself to death and the grave for us!

CHAPTER XIV. Ver. 1. But, notwithstanding all the misery ye have brought upon yourselves by your sins, return, by faith and repentance, to me, who have granted myself to you in the gospel, as your reconciled God. 2. Earnestly beg that I may pardon your guilt, mortify your corruptions, accept you into favour, adopt you into my family, and bestow upon you all necessary blessings, that may fill your hearts and mouths with grateful praise. 3. Solemnly renounce all carnal confidence in foreign forces, military preparations, or lying idols, and trust only in me as the helper of the helpless outcasts. 4. And I, as one graciously reconciled in Christ, will, in free mercy, pardon your iniquities,



BEIT JENN WATERFALL—A BEAUTIFUL SCENE UNDER THE LEBANON MOUNTAINS. [Hosea, xiv:5.]—"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." We give a picture of a waterfall in the neighborhood and in sight of the Lebanon range of mountains. The picture was taken by our artist at noon. The meaning of the word Beit Jenn is the Garden House, or the House of Paradise. There was once a dense population here, for there are many rock tombs in this neighborhood. The picture above presents a charming waterfall caused by the stream Jennani plunging over precipitous rocks. It comes in delicate streamlets, and now in rushing torrents among moss covered rocks, among which shrubs and grasses grow. This Jennani is one of the main tributaries of the ancient River Pharpar, referred to in II Kings, v:12.

upon horses; neither will we say any more to the work of our hands, *Ye are* our gods: for in[g] thee the fatherless findeth mercy.

4 ¶ I[h] will heal their backsliding, [i]I will love them freely: [j]for mine anger is turned away from him.

5 I will be [k]as the dew unto Israel: he shall [l]grow[2] as the lily, and [m]cast[3] forth his roots as Lebanon.

6 His[o] branches shall spread,[4] and [p]his beauty shall be as the olive-tree, and [q]his smell as Lebanon.

7 They [r]that dwell under his shadow shall return;[5] they shall [s]revive *as* the corn, and [t]grow as the vine: the scent[7] thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say,* [u]What have I to do any more with idols? I have heard *him,* and observed him: I *am* [v]like a green [w]fir-tree. [x]From me is thy fruit found.

9 Who[y] *is* wise, and he shall understand these *things?* prudent, and he shall know them? for [z]the ways of the LORD *are* right, and the just shall walk in them: but the transgressors [a]shall fall therein.

A.M. cir. 3264. B.C. cir. 740.

[g] Ps.20.7;68.31;146.3.
[h] Ex.15.26;Is.57.18; Je.3.22.
[i] Ver.4,12;Ep.1.5,6; 2.4-7;Ro.5.5,8.
[j] Is.12.1;2Ch.5.19 n.
[k] Ps.72.6;De.32.2; Is.44.3;Ps.133.3.
[l] Ps.92.12,13;Is.35.1,2, 7;Ps.72.16;Mat.6.28, 29.
[2] Or, *blossom.*
[m] Ps.80.9,10;Is.37.31; 53.2;Je.2.21;Mat.13.6, 21.
[3] Heb. *strike.*
[o] Ps.52.8;80.8;Ecc. 39.13.
[4] Heb. *shall go.*
[p] Ps.50.2;90.17;Ecc. 39.14.
[q] Ps.45.8;Ca.4.11; Ho.2.15;Php.4.18.
[5] Heb. *return.*
[r] Ps.17.8;36.7;91.1; Ca.2.3.
[s] Ps.72.6;Is.26.19; Ho.6.3.
[t] Ge.49.11;Ca.7.9; Is.27.2,6;Je.2.21.
[7] Or, *memorial.*
[u] Ver.4;Is.30.22; Je.31.18,19;Eze.36.25; Ho.4.17.
[v] Je.11.16;17.8; Ho.14.8.
[w] Is.41.19;60.13;55. 13.
[x] Ho.13.9;Ro.11.35, 36.
[y] De.32.29;Ps.19.7-9; Job 17.9;Mat.11.19.
[z] Is.2.3;Ho.6.6;1 Pe.2.8; Re.16.7;2Co.2.16;Ro.2.4,5,21-24.
[a] Ps.37.38;Pr.28.18;Je. 9.12;Ho.12.12.

reform you from your evil courses, remove the judgments which ye have deserved, and confer upon you unmerited favours. 5 7. And not only will I, by my favourable dispensations of providence, after the captivity in Babylon, and especially in compassion, render you glorious, well established, numerous, and everyway prosperous, useful, and respected as a nation; but by the gracious influences of my Word and Spirit, will render you fruitful, flourishing, and well established in the beauties of holiness. Your converts shall greatly increase in number, and grow in knowledge and grace; and their gracious enjoyments, and holy conversation, shall be steady, persevering, delightful, and engaging to all around. They who enjoy the ordinances of my grace shall be thereby converted; and after their afflictions, become more fruitful in holiness, to the edification and comfort of all around them. 8. While ye with abhorrence shall renounce all your idolatries, I will graciously hear your prayers, bless, protect, and save you; and from me shall all your happiness and holiness be derived. 9. But it is only they who, being taught of God, seriously inquire into these things that shall understand them: for his oracles and ordinances, and dispensations of providence, are all right, holy, just, and good; and the righteous will walk in them, obedient to his will, and submissive to his providence, but proud, obstinate, and inconsiderate sinners will take occasion from them to fall into wickedness and ruin.

Ver. 2. Calves were offered as thank-offerings for signal mercies, Ex. 24. 5. They were therefore symbols of thanksgiving. 'The calves of the lips' is thus a figurative expression for the 'thanks or praises of the lips,' which the people would render unto God for his pardoning mercy. *P.*

Ver. 3. *Ride upon horses.* Allusion is here made to Egypt. The strength of the Egyptian army consisted in cavalry and chariots. *P.*——*Ye are our gods.* This resolution against idolatry includes not merely the renunciation of idols, properly so called; but also of that covetousness which is idolatry; and by which, since their dispersion, the Jews have mainly sinned and suffered. *C.*

Ver. 4. This is the Lord's response to the prayer which the prophet puts in the mouths of the Israelites. The whole structure of this closing section is dramatic, and the impression which it was calculated to leave on the minds of those to whom it was addressed was deep and solemn. *P.*——*Backsliding* is the translation of a Hebrew word descriptive of the restiveness of an ox or other animal unwilling to bear the yoke, and which generally draws back when it should go forward: and is truly emblematic of man when murmuring or repining at the ways of Providence, refusing to take upon him the yoke of Jesus, adopt his precepts, or bear his cross. *C.*

Ver. 7. The various images here employed are intended to illustrate the manifold grace of God. Rosenmüller has explained with force and correctness the meaning of the figures:—'The *rooting* indicates stability; the *spreading of the branches,* propagation and the multitude of inhabitants; the *splendour of the olive,* beauty and glory, and that constant and lasting; the *fragrance,* suavity and loveliness.' To the same effect, but with still greater richness of expression, Dr. Pusey says: 'So the prophet adds one image after another, each supplying a distinct likeness of a distinct grace or excellence. The *lily* is the emblem of the beauty and purity of the soul in grace: the *cedar* of Lebanon, of its strength and deep-rootedness, its immovableness and uprightness; the evergreen *olive-tree,* which remaineth in its beauty both winter and summer, of the unvarying presence of divine grace, continually supplying an ever-sustained freshness, and issuing in fruit; and the fragrance of the aromatic plants with which the lower parts of Mount Lebanon are decked, of its loveliness and sweetness.' *P.*

REFLECTIONS.—Awfully ruinous is sin; and very necessary a gospel repentance for it; and nothing more effectually leads to this than a firm faith in God's gospel grant of himself to us as our God. Great is the condescension that God should instruct us what to pray for, and how to pray, as well as readily grant our requests. And happy and delightful is it to deal with a God of infinite mercy and goodness: for all his promises are answerable to the necessities and prayers of those whom he instructs. Marvellous is the change made on persons and societies by his all-powerful grace, and kind the notice which he takes of his people's penitential resolutions! He is the gracious fountain and root of all blessings and spiritual influences to them. And there is great need therefore seriously to consider his oracles and providences, and what different use is made thereof. To the humble inquirer they are the savour of life unto life—but of death unto death to every impenitent transgressor.

CONCLUDING REMARKS ON THE BOOK OF HOSEA.

While the books of Scripture form a uniform whole, uniformly contributing to one great object—the development of the character, vindication of the judgments, and commendation of the love and mercy of God in Christ—the several books may yet be generally distinguished by some special part and object assigned by the Spirit to each historian, prophet, evangelist, or apostle. Like the workmen in Solomon's temple all are engaged in the erection of one dwelling-place for the glory of God; but some hew timber in the mountains, others square the stones in the quarry, some convey them to Jerusalem, while others rear the walls, or shape and ornament the sacred furniture. To each there is a several and appropriate part; but all are actuated by one spirit, concur in one design, and perfect one result. Accordingly, to Hosea the Spirit seems, in a peculiar manner, to have assigned the subject of national sin and national repentance; with those sharp rebukes that smite the one, and those gracious promises that encourage the other. The prophet lived in a day when all public principle was sunk in idolatry, and its sure companion, licentiousness, ch. 1. 2; 3. 1; yet, during their downward course, the nation had been steadily advancing in agriculture, manufactures, commerce, and riches, as is evident from ch. 2. 5, 8, 9, 12. Yet this prosperity, so far from leading the nation to God as its author, became the incentive to that idolatry (ch. 13. 2), and that dissolution of morals, which the prophet was commissioned to denounce under the name of adultery (ch. 2. 2), the complicated crime of lewdness and of perjury; while, in addition to this general indictment, the destructive sins of profane swearing, lying, stealing, and murder are successively alleged against them, ch. 4. 2; 7. 1. Nor is any rank exempt from the national guilt. The princes, the prophets, the priests, are all included under one common charge, and threatened with one common judgment, ch. 5. 1, 10. Yet, in the midst of all these delinquents, is the prophet commissioned to preach repentance, and to promise pardon. And in this announcement and promise he exhibits the true character of God, who is ever 'long-suffering, slow to wrath, and plenteous in mercy,' while he exemplifies the only way in which a sinful man or sinful nation can ever be brought to repentance—the simple and faithful deliverance of the gospel of the grace of God, the word of reconciliation. The reformation of national manners has been attempted by mere moral instruction; but the philosophers of Greece and Rome utterly failed. It has been attempted by the satire of poets—their strains have been equally unsuccessful. It has been attempted by coercive laws, and by every form of severe and mitigated punishment; and if, by such means, public crime has for a little been restrained, it has only been effectual in producing a temporary calm, and preparing for the more terrible outburst of popular and ruinous commotion. It has been attempted in Christian lands by preaching all the precepts of a holy law, and all the terrors of approaching judgment, and the remedy has no doubt often affrighted the patient, but uniformly aggravated the disease; because it merely discovered the taint of the constitution and the depth of the guilt, Ro. 3. 20; 8. 3, 6-8. The preaching of the gospel in repentance towards God, and faith towards our Lord Jesus Christ, has alone been ever effective in producing real and effective reformation of public principles and morals.

Of this fact the Bible affords the most striking of all examples—the apostolic reforms of heathenism, merely through the preaching of the cross of Christ, and the freeness and fulness of his grace. Nor is modern missionary history wanting in similar examples. The experience of the Moravians in Greenland has borne ample testimony to the fact, that the instruction that reaches the heart is 'the grace of our Lord Jesus Christ' in dying for us, and that pardon and remission of guilt which sinners find in his blood. And wherever else (as in Africa, the East Indies, or the South Seas) the grace of the gospel has been simply and zealously preached, there either local or national reformation has followed. It may not and it should not be denied, that by means of law, whether of human or divine origin, civilization may be extensively effected and long sustained. But civilization is so far from melioration, that it is often concurrent with the deepest moral depravity. Such was the case of the Jews when Hosea preached; and the remedy he brought to their deadly disease was a faithful exposure of all its horrors, and a faithful proclamation of the gospel of promise and grace. Such is now the case in not a few of the classes of European Christianity. The fact may be witnessed on the broad scale of cities or kingdoms, where civilization and depravity seem to go hand in hand; and where, unless God totally change the current of his providence—a thing impossible with him who changes not—judgments, either from internal commotion or external foes, with the ruin of that national prosperity which God bestows and man abuses, must speedily and heavily fall. And for all this disease, what is the remedy? Simply the faithful preaching of that gospel of grace which Hosea addressed to the Jews, in which they are invited to 'return unto the Lord,' while the Lord promises to 'heal their backslidings, and love them freely,' ch. 14. 1, 4. *C.*

THE BOOK OF THE PROPHET

JOEL.

Whether Joel prophesied in Judea before Hosea and Amos prophesied in Israel, and foretells the plagues of locusts and drought which Amos laments, ch. vii., or after the Israelites were carried captive into Assyria, we cannot determine. His prophecy contains (1) A representation of Judea, as terribly plagued by swarms of locusts and other insects, and great drought, intermixed with calls to solemn repentance and promises of deliverance, ch. i. ii. 1–17. (2) Predictions of the glorious blessings to the gospel church in the apostolic and millennial periods, and of ruin to her and the Jews' enemies, ch. ii. 28–32; iii.

[The date of JOEL'S prophecy is uncertain; but its continued recognition in the Hebrew canon is unquestioned, while the references to it and the quotations from it in the New Testament afford all that can be necessary to commend it as the Word of the Lord (see Mat. 24. 29; Ac. 2. 16–21; Ro. 10. 13–16; Re. 21. 27; 22. 1). The occasion of the prophecy appears to have been a dreadful famine caused by the ravages of locusts and other destructive insects (for whose powers of destruction, see Kirby and Spence's *Entomology*), upon which calamity the prophet founds an exhortation to priests and people to repent with prayer and fasting, and earnestly intercedes with God on their behalf. But, in the foresight of their impenitence, he foretells still greater judgments by an army of locusts, and exhorts them again to fasting, prayer, and repentance; on which, not as meritorious purchases of deliverance, but as witnesses of their renewal by grace, and acknowledgments and vindications of the being and providence of God, he promises, not only deliverance from their calamities, but increase of temporal and spiritual blessings. But foreseeing still the hardened impenitence of his people, he predicts the ruin of Jerusalem and the Jewish nation, while he intersperses promises of safety to the believing remnant of 'the election of grace.' He then predicts the divine judgments upon the enemies of God's people, with the peace, prosperity, and purity of Israel, when again grafted into the tree from which, as a barren branch, it had in judgment been broken.

His remarkable prediction of the effusion of the Holy Spirit in tongues, and prophecies, and visions, formed one of the original evidences of Christianity; and still affords the only means of accounting for the rapid propagation of the gospel through so many nations during the first century of the Christian era. *C.*

The date of this prophecy, though not directly stated, may be approximately inferred from one or two facts. Amos commences his book with a passage from Joel 3. 16. He embodies too the same promises in ch. 9. 13 which we find in Joel 3. 18. Isaiah likewise appears to have been acquainted with the writings of Joel (comp. Is. 13. 6; Joel 1. 15). We therefore infer that Joel prophesied before Amos and Isaiah; and it seems highly probable that when Hosea in his early years prophesied in Israel, Joel was God's commissioned messenger in Jerusalem. *P.*]

CHAPTER I.

1 *Joel, declaring sundry judgments of God, exhorteth to observe them,* **8** *and to mourn.* **14** *He recommendeth a solemn fasting with prayer.*

THE word[a] of the LORD that came to Joel, the son of Pethuel.

2 Hear[b] this, ye old men, and give ear, all ye inhabitants of the land. Hath [c]this been in your days, or even in the days of your fathers?

3 Tell[d] ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [e]That[1] which the palmer-worm[2] hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm[3] eaten; and that which the canker-worm hath left, hath the caterpillar eaten.

5 Awake,[g] ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off [h]from your mouth.

6 For[i] a nation[4] is come up upon [j]my land, strong, and without number, whose teeth *are* [k]the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He[l] hath laid my vine waste, and [5]barked my fig-tree:[6] he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament[m] like a virgin girded with sackcloth for the [n]husband of her youth.

9 The[o] meat-offering and the drink-offering is cut off from the house of the LORD: [p]the priests, the LORD'S ministers, mourn.

10 The[r] field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up,[7] the oil languisheth.

A.M. cir. 3084 or 3214. B.C. cir. 790 or 790.

CHAP. I.

a Is.1.1; 22.; Je.1.2; Eze.1.3; &c.; 3 Ho.1.1; 2 Ti.3.16.

b Ps.49.1; 78.1, 5; Is.34. 1; Je.22.29; Ps.78.5, 6; &c.

c ver.4–7; ch.2.2–11.

d Ps.44.1–3; 78.3, 4; Ge.18.19; Ex.10.2; 12.26; Ac.13.42.

e Or, 28.38, ch. 2.2–11.25; Am.4.9; 7.1.

1 Heb. *The residue of the palmer-worm.*

2 *The palmer-worm* is represented by Bochart as a particular species of locust; but the Septuagint renders it by a word signifying a caterpillar.

f

3 *The canker-worm.* This cannot be the ordinary canker-worm, for in Na. 3.15 it is described as a winged creature. Some think it a species of mould, others an insect that ravages vineyards. Jerome (ch.51. 27) describes it as rough, and some species of animals have their heads covered with hairs. See Ro.9.8. C.

A.M. cir. 3084 or 3214. B.C. cir. 790 or 790.

g Is.22.12; Ep.5.14; Is.32. 9–11; 24. 7–11; 56. 12.

h Pr.16.26; Ec.6.7.

i Pr.30.25–27; ch.2.25; Is.18.1.

4 *A nation.* The locusts are so called. *C.*

j Ps.105.34; Ho.9.3; Is.8.8.

k As ch.2.2; 8 Re.9.7–10.

l Is.5.3, 4, 6; Ho.2.8.

5 *Barked.* When the locust has destroyed the leaves, it then assails the bark of trees, and thus so injures them that it frequently requires three years to repair the ravages of one. *C.*

6 Heb. *laid my fig-tree for a barking.*

m Is.22.12; ver.13; 23.ch.2.12–17; Is.32.9–12.

n Pr.2.17; Je.3.4; Mal. 2.15.

o Zep.3.18; ver.13; 2.ch.2.14.

p Le.10.6; 21.1–3; ver.13; ch.2.17.

q Je.12.11; Is.24.4, 7; Ho.4.3; ver.11, 12, 17–20; 2.ch.2.19, 20; De.28. 23, 24.

7 Or, *ashamed.*

CHAPTER I. Ver. 5. *Drunkards.* Every period and every nation has its own peculiar, favourite, and prevailing sin, that seems to swallow up all others. And it is not improbable that as the 'drunkards' are first called to awake to repentance, the sin of drunkenness had become the prevalent sin of the day. *C.*

Ver. 19. An invading enemy wasting the country with 'fire' and sword; or 'fires' kindled in the dry grass and the branches of the withered trees, as often happens in forest countries. *C.*

REFLECTIONS.—God's judgments and mercies ought to be carefully observed and remembered. Nor need we wonder if he deprive us of the mercies which we have sinfully abused, or make even the weakest insects victorious instruments of his wrath. It is hard to part with created comforts, once idolized. But certain is their shame who labour only for perishing provision; and sad their sorrow at last who place all their happiness in the delights of sense! Alas! how wide-spread is the havoc made by men's sins! and it is a lamentable case when poverty disqualifies for the public service of God. National judgments call for national humiliation and importunate prayers. And in the way of our duty we may hope that God will meet us in mercy. But hardened must that heart be which trembles not when God's judgments are everywhere before our eyes; and the very animals around us bewail the disaster. Yet God's ministers must be deeply affected themselves, even though they cannot affect their hearers.

CHAPTER II. Ver. 1, 2, 10, 11, 30, 31. The devastations of the locusts, and the dreadful destruction of the Jews by the Romans, are described in this awful manner, because the former presaged the invasions of the Assyrians, and the latter were prelades of Christ's awful appearance to the last judgment.

Ver. 4. *Horses.* Many writers mention the resemblance which the head of the locust bears to the head of the horse; whence the Italians call them 'cavalette.' See Re. 9. 7. *C.*

Ver. 5. *Noise.* Bochart addduces many authorities to show that the locusts fly with a great noise, that may be heard six miles off; and that when eating the sound is like that of a flame driven by the wind.—*Battle array.* The locusts follow a leader; and in this respect resemble the array of an army. *C.*

Ver. 10. *The sun and the moon shall be dark.* The swarms of locusts are so great that they often darken the sun for the space of several square miles (Bochart specifies twelve); and when they alight will, in a short time, consume the entire verdure of some hundreds of acres. *C.*

Ver. 13. *Repenteth him.* God is 'not the son of man, that he should repent.' Man repents either because he has resolved or acted ignorantly or foolishly, and changes his purpose, and expresses his sorrow when better informed; or man has resolved or acted wickedly, and changes his purpose, and expresses his sorrow, when he has learned the evil of sin, and felt the love of God. But when God is said to 'repent,' it means, not that he changes his purpose absolutely, but relatively. His purpose was, and ever will be, to punish the unbelieving and the impenitent: but it equally is, and ever will be, to have mercy on those who, through grace, have learned to tremble at his word, and turn from their sins to God 'with full purpose of, and endeavour after, new obedience.' See ver. 28, where repentance in God is expressed by pity. Ps. 106. 45; Ex. 32. 14; Je. 18. 8. *C.*

Ver. 25. *My great army.* All these creatures—the locust, the canker-worm, the palmer-worm, and caterpillar—being ranked

11 Be[e] ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the [f]fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered; because [g]joy is withered away from the sons of men.

13 Gird[h] yourselves, and lament, ye priests; howl, ye [i]ministers of the altar; come, lie [k]all night in sackcloth, ye ministers of my God: for[l] the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify[a] ye a fast, call a solemn assembly,[8] gather the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and cry unto the LORD,

15 Alas[b] for the day! for the day of the LORD[9] *is* at hand, and as a destruction from the Almighty shall it come.

16 Is[c] not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The seed[1] is rotten[2] under their clods, the[d] garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do [e]the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee [p]will I cry: for [h]the fire hath devoured the pastures[3] of the [i]wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field [j]cry also[4] unto thee: for [k]the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAPTER II.

1 *The prophet showeth unto Zion the terribleness of God's judgments.* 12 *He exhorteth to repentance,* 15 *prescribeth a fast,* 18 *promiseth a blessing thereon.* 21 *He comforteth Zion with present,* 28 *and future blessings.*

BLOW [a]ye[1] the trumpet[2] in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for [b]the day of the LORD cometh, for *it is* nigh at hand:

2 A[c] day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains:[3] a [d]great people and a strong; [e]there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.[4]

3 A[g] fire devoureth[5] before them; and behind them[6] a flame burneth: the land *is* [h]as the garden of Eden before them, and behind them [i]a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* [j]as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle-array.

6 Before[k] their face the people shall be much pained; all faces shall gather blackness.[7]

7 They shall run like mighty men; they [l]shall climb the wall like men of war; and they shall [m]march every one on his ways, and they shall not break their ranks:

8 Neither[o] shall one thrust another, they shall walk every one in his path: and *when* they fall upon the sword,[8] they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter [p]in at the windows like a thief.

10 The[q] earth shall quake before them; the heavens shall tremble: [r]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD [s]shall utter his voice[9] before his army; for his camp *is* very great: for *he is* strong that executeth his word: for the [t]day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, [u]Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And [v]rend your heart, and not your garments, and turn unto the LORD your God: for he *is* [z]gracious and merciful, slow to anger, and of great kindness, and [y]repenteth him of the evil.

14 Who[a] knoweth *if* he will return and repent, and leave a blessing behind him; [b]*even* a meat-offering, and a drink-offering, unto the LORD your God?

15 [c] Blow[b] the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, [c]sanctify the congregation, [d]assemble the elders, gather the children,

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A.M. cir. 3264 or 3274
B.C. cir. 740 or 730

[e] Is. 9. 3. Je. 12. 4. Am. 4. 9. 5. 17. 8. Ho. 2. 12. 4. 3. Je. 14. 2. 47. 2. 48. 32. Ez. 19. 12. Is. 24. 11. 32. 10-12.

[f] Hab. 3. 17, 18.

[g] Is. 9. 3. 16. 10. 24. 11. Ps. 4. 7. Je. 48. 33. ver. 19.

[h] ver. 8, 9. Je. 4. 8. Mal. 2. 1.

[i] Ex. 28. 35. 39. 23. 1 Sa. 2. 33. 1 Ch. 23. 28. Ps. 134. 1. 135. 2.

[k] Je. 49. 3. Jo. 1. 13. ver. 8. Je. 6. 26. Am. 8. 10. Mat. 9. 15. Ch. 16. 34.

[l] *The joy of the house of God.* Le. 23. 37. Nu. 28. 2.

[m] Is. 1. 5-9. 9. 12. 5. 27. 7. 10. 28. 1-4. 22. 12. 30. 25. 32. 9-11. Je. 5. 3. 6. 29. Ez. 24. 16-18. Ho. 6. 11. Zep. 1. 11.

[n] *Day of the Lord.* The day of vengeance foretold as threatened by the word of the Lord.—C.

[o] ver. 6. 13. ch. 1. 14. Je. 14. 3. 17. 22. Ez. 9. 6. Ps. 44. 15. 69. 11.

[p] Lit. *grains.*

[1] *The seed is rotten.* This seems to allude, not to the ravages of insects, but to the rotting of seed from some unknown and unexplained cause. A similar disease, or that described as a disease previously unknown—but now (1845) prevailed more or less during four successive years, in this kingdom. Ireland. The seed planted in the morning has grown vigorously by the next periods of it has totally or partially rotted away. The labour of one day has been lost, the labour of the next succeeds. Many have investigated the cause has satisfactorily ascertained for the different cases. Note. The fully independent of natural causes, are such events not merely cumulated, but intended, to lead man to trace the inseparable connection between national sin and national judgments.—C.

[2] Je. 41. 8. 44. 4. Am. 4. 6-9.

[q] 1 Ki. 18. 5. Ho. 4. 3. Je. 12. 4. 14. 5, 6.

[r] Ps. 50. 10. 65. 12. 104. 21. Lu. 12. 24. Mal. 17. Ph. 4. 19.

[s] Am. 7. 4. Je. 21. 4. 6. 10. 1 Ki. 17. 1. 18. 2. Ps. 78. 46. De. 28. 23. 24. 38. 42.

[3] Or, *habitations.*

[t] Is. 30. 13. Je. 9. 10. [u] Ps. 104. 21. 147. 9. Job 38. 41.

[4] The beasts cry at the instigation of nature, that is, of God's laws, and are needing, and so cry to the LORD.—C.

[x] 1 Ki. 17. 7. 18. 5.

CHAP. II.

[a] Nu. 10. 5, 6. Ho. 8. 1. Zep. 1. 16. ch. 1. 14. 15. ver. 15-17. Is. 58. 1. Je. 4. 5. 6. 1.

[1] *Blow ye.* This seems to be the priests, whose duty it was to blow the trumpet either for march or alarm. Nu. 10. 5, 6.—C.

[2] Or, *cornet.*

[b] See ch. 1. 15. Zep. 1. 14. 1 Ki. 22. 14. Am. 8. 3. 5. 18. 2 Pe. 3. 12.

[c] Ps. 8. 2. ver. 15. Am. 5. 18. Zep. 1. 15.

[3] See note [1] in second column.

[d] ch. 1. 6. ver. 4. 5. 7. 11. 25.

[e] Ex. 10. 14. Da. 12. 1.

[4] Heb. *of generation and generation.*

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B.C. cir. 740 or 730

[f] ch. 1. 19. 21. Ps. 50. 3. Am. 1. 4. 2. 2. 5. 16.

[5] *A fire devoureth,* &c. Their insatiable appetite here—then on to Gower, as a general conflagration consuming the rest.—C.

[6] *Behind them,* &c. The country devastated by the locusts has all the appearance of destruction by fire, and seems like *Eden before, and a desolate wilderness behind.*—C.

[g] Is. 30. 33. Ge. 2. 8. 13. 10.

[h] Zec. 7. 14. Ps. 107. 34. Ch. 1. 4. 6. 10-12. 17-20.

[i] Na. 2. 2. Hab. 1. 8. Re. 9. 7-9.

[k] Ch. 1. 5-20. Na. 2. 10. Am. 1. 14. 2. 16. Je. 30. 6. Da. 2. 6. Is. 13. 8. 21. 3. 26. 17. Je. 6. 24. 50. 43. Mi. 4. 9.

[l] Heb. *per.*

[m] Pr. 21. 29. Je. 5. 10.

[n] Prov. 2. 20. Ro. 12. 10.

[o] Is. 10. 27. 2 Sa. 22. 30.

[5] Or, *dart.*

[p] Je. 9. 21. Jn. 20. 19.

[q] Ps. 18. 7.

[r] ver. 31. ch. 3. 15. Is. 13. 10. 24. 23. 30. 26. Je. 4. 23. Ez. 32. 7. Mat. 24. 29. Am. 5. 8, 18. Zep. 1. 15.

[s] Is. 13. 18. 5. 26. 30. 30. Am. 1. 2. 3. 8. ch. 3. 16.

[6] As the voice of a general commands the movements of his army, so the will of God determines the movements of these insect invaders—the meanest creature being able to accomplish the mighty purposes of his judgments.—C.

[t] Je. 30. 7. Am. 5. 18. Zep. 1. 14. Mal. 3. 2. Re. 6. 17. ch. 16. 14. ver. 6. 11.

[u] Lu. 13. 40, 41. Je. 4. 1. 3. 13, 14. 22. 10. Ho. 12. 6. 14. 2. Ro. 11. 23, 24. Zec. 7. 9. 8. 19. 12. 10-14.

[v] Ps. 34. 18. 51. 17. Is. 66. 2. Lu. 3. 41.

[x] 1 Sa. 24. 6, 7. Ps. 86. 5, 15. 89. 26. 145. 8, 9. Na. 1. 3. Jo. 3. 9. Jonah 4. 2.

[y] ver. 14. Je. 18. 7, 8. Ps. 106. 45.

[a] Jon. 3. 9. Zep. 2. 3. [b] Ex. 10. 24. 12. 32. Su. 10. 20. Am. 5. 15.

[c] ch. 1. 9, 13, 16. 15. 16. Ha. 2. 16.

[d] See on ver. 11. ch. 1. 14. Nu. 11. 3. Zep. 2. 1-4. 1 Ch. 20. 3. Ezr. 8. Ne. 2. Mat. 9. 15.

[e] Ex. 19. 10, 22. Le. 25. 31. Nu. 19. 13, 20.

[d] ch. 20. 13. Jonah 3. 7, 8.

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* This is a very graphic description of a flight of locusts. I saw it once in Palestine. A thick haze seemed spread over the whole heavens: the sun was almost obscured; near objects became dim, and more remote were hidden as by a mist. A deep, penetrating, [illegible] filled the air. They seem covered everything. It was impossible to keep them out of the houses or off the person. They all flew in one direction, as if driven by some irresistible though unseen power, and nothing could deter them from, or turn them aside. Those that alighted or settled never rose again. Their ravages were terrible. No green thing escaped.—C.

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under the one common name of 'army,' renders it highly probable that they were all but different species of the same genus, or different varieties of the same species all locusts, or at least winged insects—each contemptible in itself, but terrible and irresistible in their combination.—C.

REFLECTIONS.—It is very needful that ministers should warn sinners of the fatal consequences of their conduct. But the rareness of tremendous judgments wonderfully discovers the infinite patience and mercy of God. How dangerous is it to rebel against JEHOVAH, who by a nod can muster even an army of insects able to ruin the mightiest nations on earth! No one can either withstand, support under, or flee from his incensed wrath. And but little comfort can the luminaries of heaven afford us when their Maker frowns.—Extraordinary judgments call to extraordinary fasting and prayer; and all private joys ought to give place to public sorrows for sin or its fruits. In all solemn worship ministers ought to lead the way, and every penitent should be careful to perform whatever may prevent the reproach of Christ and his church, and promote the plentiful and purer enjoyment of his ordinances as a principal benefit. But no fasting can avail us unless the heart be broken and melted by God's kindness, and turned to him. Mercy is all we need ask; and his glory, as interested in our salvation, is a sufficient plea. He will certainly hear when his people cry; and he can easily remove our plagues, renew our comforts, and give us a heart to give him the glory of his work. An abundance of outward comforts are a great mercy when by them our hearts are enlarged in love and thankfulness to God the bestower. And especially when, together with them, our spiritual knowledge and faith are increased. By the most gracious, almighty, and awful exertions of power, is Jesus' kingdom erected in the world or in the hearts of men. And thrice happy are they, in the worst of times, who are inter-



SMYRNA, THE CITY OF THE MARTYR POLYCARP—THE DISCIPLE OF ST. JOHN. [Joel, ii:17.]—"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Smyrna is in Asia Minor, and not a great way from the scenes of some of the fearful massacres of the present time. This picture is appropriate here because it illustrates the truth referred to in the seventeenth verse of this second chapter of Joel, because this verse expresses the spirit of God's people all over the world; for it has been the prayer, perhaps, of every Christian heart, "Spare thy people, O, Lord, and give not thine heritage to reproach, that the heathen should rule over them." Smyrna is a beautiful city of about 300,000 inhabitants. Polycarp, a disciple of Saint John, lived here and here suffered martyrdom. His grave is upon a hill overlooking the city.

and those that suck the breasts: [d]let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let[e] the priests, the ministers of the LORD, weep [f]between the porch and the altar, and [g]let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule[1] over them:[2] wherefore[3] should they say among the people, Where *is* their God?

18 ¶ Then will the LORD [h]be jealous for his land, and pity his people.

19 Yea, the LORD [i]will answer and say unto his people, [k]Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen:

20 But I will remove far off from you [l]the northern *army*,[3] and will drive him into a land barren and desolate, with his face toward the east sea;[4] and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour[5] shall come up, because he hath done[6] great things.

21 ¶ Fear[p] not, O land; be glad and rejoice: for the LORD [q]will do great things.

22 Be[r] not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the[s] tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be[t] glad then, ye children of Zion, and rejoice[u] in the LORD your God: for he hath given you [7]the former rain[8] moderately,[9] and he will[v] cause to come down for you the rain, the former rain, and the latter rain [x]in the first *month*.

24 And [y]the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And [z]I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And [a]ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt [b]wondrously with you: and my people shall never [c]be ashamed.

27 And ye shall know that [d]I *am* in the midst of Israel, and *that* [e]I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And[f] it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your [h]daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.[1]

29 And [i]also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And[j] I [2]will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood,[3] before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* [k]whosoever shall call on the name[4] of the LORD shall be delivered: [l]for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the [m]remnant[5] whom the LORD shall call.

CHAPTER III.

1 *God's judgments against the enemies of his people.* 9 *God will be known in his judgment.* 18 *His blessing upon the church.*

FOR, behold, in those days, and in that time, when [a]I shall bring again the captivity of Judah and Jerusalem,[1]

2 I[b] will also gather all nations, and will bring them down into the [c]valley of Jehoshaphat, and will [d]plead with them there [e]for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.[2]

3 And they have [g]cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and [h]what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, [i]swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye [j]have taken my silver and my gold, and have carried into your temples my goodly pleasant[3] things:

6 The children also of Judah and the children of Jerusalem have ye [k]sold unto the Grecians,[4] that ye might remove them far from their border.

7 Behold, [l]I will raise them out of the place whither ye have sold them, and [m]will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the [o]Sabeans, to a people far off: for the LORD hath spoken *it*.

9 Proclaim[p] ye this among the Gentiles; Prepare[5] war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat[r] your plowshares into swords, and your pruning-hooks[6] into spears: let the weak say, I *am* strong.

11 Assemble[t] yourselves, and come, all ye heathen, and gather yourselves together round about: thither [7]cause thy [8]mighty ones to come down, O LORD.[8]

A.M. cir. 3214 or 3214 B.C. cir. 790 or 790

a 1 Co. 1:3. Zec. 12:10 -14. Mat. 9:15.
g ch. 2:17. Is. 62:1, 6.
h Exe. 8:16. Mat. 23: 35. Ch. 8:12.
i Ho. 14:2. Exod. 32: 12. Ps. 74: 10, 18-23. Is. 51:16. 52:10.
1 Or, *should rule*.
2 Or, *a by-word against them*.
3 Or, *the northern army*. Ps. 44:22. Ro. 8:36.
k Is. 42:13. Ho. 2:18.
l Ps. 103:12. Is. 27:4. Jer. 31:20. Zec. 14:8. Mat. 24:24.
4 Heb. *the face thereof toward the former sea*. The Mediterranean. —*C.*
Dead sea. The Mediterranean. —*C.*
m Ex. 10:14. Zec. 14:8. De. 11:24. i.e. the Dead, or Red, and Mediterranean Seas.
5 When the locusts are carried by the wind over the seas, they light on the waves and perish. When again cast upon the land they stink with great stench, which is reported to have given rise to pestilence. See *Tacitus*, *Mede*, &c. —*C.*
6 Heb. *he hath magnified to do.*
n ch. 2:21, 22. Is. 51:3. Ps. 144:14.
1 Ti. 4:8. Hab. 3:18.
o ver. 19. Ps. 126:2-3. Is. 30:29.
p Is. 54:4. Zep. 3:16.
q Le. 26:4, 5. Ps. 67:6. Am. 9:13, 14.
r Ps. 33:8. 119:120. Je. 5:22. Ho. 10:5.
s Nu. 13:23. De. 8:8. 1 Sa. 25:18. 30:12. 2 Ki. 20:7. Is. 38:21. Lu. 13:6, 7. Ja. 5:7, 18.
t Ps. 32:11. 97:12. Is. 61:10. Hab. 3:18.
u Le. 23:40. De. 12:12, 18. 16:11, 14. Ezr. 6:22. Ne. 12:43.
v ver. 18. Le. 26:4. De. 11:14. 28:12. Ps. 65:9, 10. Is. 30:23. Je. 5:24. Ho. 6:3.
x Jas. 5:7. Ch. 2:23. Am. 4:7, 8.
y Am. 4:7. Ex. 22:29. Le. 23:10. De. 12:6, 17. Pr. 3:9, 10.
z Mat. 6:30. 1 Ti. 4:8. Ho. 2:9, 22. Hag. 2:19.
a Hag. 2:19. Ch. 2:4. ver. 21-23. Is. 60:21. 61:7. Zec. 10:6.
b Le. 26:5. De. 6, 11: 8:10. Is. 62:9. 1 Co. 10:31. 1 Ti. 4:4, 5.
c ver. 21, 22. Ps. 72:18.
d ver. 17. Zep. 3:15. Ho. 11:9. *e* Is. 45:5, 21, 22. Ezek. 28:26. 36:23.
f Is. 32:15. 44:3. Zec. 12:10. Is. 59:21. Je. 31:34. Ju. 2:19. Acts 4:1-3. 13:44. 22:17.
h Ex. 15:20. 2 Ki. 22:14. 2 Ki. 23:24. Ac. 21:9.
1 This prophecy was applied by Peter (Ac. 2:17) to the miraculous descent of the Holy Ghost on the day of Pentecost.—*All flesh*, Gentiles as well as Jews.—*C.*
i 1 Co. 12:13. Col. 3:11. Ja. 2:5. Da. 5:28.
k Ac. 2:19, 20. 1 Co. 15:15. Mal. 4:5, 6. Mat. 24:29. Lu. 21:25, 26. With Is. 34:4. 13:10. Re. 6:12-17. Zep. 1:14-18.
2 In interpreting the remarkable prophecy quoted in verses 30 and 31, the critic will observe that it is by the grammar inseparably connected with what immediately goes before. The outpouring of the Spirit and the infliction of those judgments must be viewed as of the same period. The latter follows the former, without a long interval. The period of the fulfilment of the former is fixed by an inspired interpreter—the apostle Peter.

A.M. cir. 3284 or 3214 B.C. cir. 730 or 790

The latter, therefore, must be regarded as a fulfilment of the siege and destruction of Jerusalem. Some events mentioned by a company of the same siege of that prophecy with the wonders of our Lord's Matt. 24:29, &c. The images of poetry are to be interpreted with a double literality. Figures and symbols are used, such as were familiar to the people of the East, and such as we meet with in heathen writers. It would seem, however, that great events were thus foretold in regard to the Jewish state and polity, these were also intended to be symbolical of still greater events in the distant future; namely, the last judgment.—*C.*
3 See Is. 13:10, 13.—*C.*
l Ro. 10:11-13. 11:5, 26. 9:27. Is. 10:6, 20. Nahum 1:5. Re. 20:9.
4 That CHRIST is the JEHOVAH here to be worshipped, is evident from Ro. 10:13.—*C.*
m Ob. 17. Ro. 11:26, 27. Ch. 2:32. Ps. 14:7.
n Ac. 2:4-42. Is. 2:2-4. Mi. 4:1-3. Je. 31:7. Ac. 15:14-17. Am. 9:9. Exe. 20:34, 41; 28:25. Ro. 11:5, 26, 27.
5 Even from among the residue whom the LORD shall call. That is, the remnant of Judah, Benjamin, and a few of the other tribes, whom the LORD had raised out of Babylon.—*C.*

CHAP. III.

a Le. 26:40-45. De. 30:3. Is. 11:11, 12. 43:5, 6. Nu. 23:10. 24:17. Je. 3:18; 30:3; 31:3, 4, 26, 27; 32:44; 33:7, 11, 26. Ho. 6:11. Am. 9:14.
1 This chapter is an amplification of ver. 32 and 30 of the preceding. The time referred to is a very wide one. It extended from the close of the Babylonish captivity, when the Jews were restored to Palestine, to that period when the fuller restoration of the covenant people to the favour of God, so neglected by Paul (Ro. 11:26), shall be effected. During that period the nations mentioned in detail would be judged.—*P.*
b Zec. 14:2-4. Re. 16: 14, 16. Eze. xxxviii. xxxix. Zep. 3:8. Is. 34:1 -5.
c Ch. 3:2, 12. Is. 30:33. 34:6. Zec. 12:4. Eze. 39:11. Re. 16:16. ver. 12.
d Is. 66:16. Eze. 38: 22, 23. 39:21.
e Je. 12:14-16. 49:1, 2. Eze. 25:3, 12, 16. Am. 1: 11. Ob. 10. Zep. 2:8. Ke. 12:2, 6; 14:2. Mat. 25:32, 33.
2 I regard Jehoshaphat as a symbolic and not a geographic name. Tradition has connected it with the valley of Kedron, but without any evidence. In fact no such a scene as is here described would be impossible in the Kedron, which is a narrow, ragged gully, altogether unsuitable for public assemblies. The word *Jehoshaphat* signifies Jehovah judgeth, and the locality pointed out in this passage seems to be that the Lord would assuredly judge all nations that had in any way opposed or oppressed his church. —*P.*
g Ob. 11. Na. 3:10.
h Ju. 11:12. Am. 1:6, 9. Ch. 7:11, 12. 28, 18. ver. 6. Is. 23:4.
i Lu. 18:7, 8. De. 32: 35. 1 Th. 1:6.
j 1 Sa. 5:2. 2 Ki. 12:8; 18:15, 16. 24:13; 25:13, 17. Je. 50:28; 51:11. Da. 5:2, 3.
3 Heb. *desirable*.
k Da. 11:38.

and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood,[3] before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* [k]whosoever shall call on the name[4] of the LORD shall be delivered: [l]for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the [m]remnant[5] whom the LORD shall call.

CHAPTER III.

1 *God's judgments against the enemies of his people.* 9 *God will be known in his judgment.* 18 *His blessing upon the church.*

FOR, behold, in those days, and in that time, when [a]I shall bring again the captivity of Judah and Jerusalem,[1]

2 I[b] will also gather all nations, and will bring them down into the [c]valley of Jehoshaphat, and will [d]plead with them there [e]for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.[2]

3 And they have [g]cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and [h]what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, [i]swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye [j]have taken my silver and my gold, and have carried into your temples my goodly pleasant[3] things:

6 The children also of Judah and the children of Jerusalem have ye [k]sold unto the Grecians,[4] that ye might remove them far from their border.

7 Behold, [l]I will raise them out of the place whither ye have sold them, and [m]will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the [o]Sabeans, to a people far off: for the LORD hath spoken *it*.

9 Proclaim[p] ye this among the Gentiles; Prepare[5] war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat[r] your plowshares into swords, and your pruning-hooks[6] into spears: let the weak say, I *am* strong.

11 Assemble[t] yourselves, and come, all ye heathen, and gather yourselves together round about: thither [7]cause thy [8]mighty ones to come down, O LORD.[8]

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k De. 28, 32, 41, 68. Eze. 27: 13. 4 Heb. *the sons of the Grecians*. *l* Is. 43:5, 6; 49:12. Je. 23:8. 31:8. *m* Ju. 11:12. Ne. 13:10. ver. 6. Ju. 2:7. 1 Sa. 23:33. Mat. 7:2. *o* Je. 6:20. Eze. 23:42. Job 1:15. Ps. 72:9, 10. *p* ver. 12. Is. 8:9, 10. Je. 46:3, 4. Eze. 38:7. Re. 16:14. 5 Heb. *Sanctify*. *q* Is. 2:4. Mi. 4:3. Zec. 12:8. 6 Or, *scythes*. *r* See ver. 6, 10. Re. 14:19; 16:14, 16. Zep. 3:8. Mi. 4:12. 7 Or, *the LORD shall bring down thy mighty ones*. *s* Ps. 78:25; 103:20. Is. 37:36; 63:3. Re. 19:14, ver. 15. 8 Yet there Jehovah bringeth down thy mighty ones. —*Boothroyd*.

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ested in his everlasting salvation. Rejoice then, ye Gentiles, that by the Holy Ghost sent down from heaven ye are admitted members of his gospel church; and that, though clouds and darkness be round about him in the destruction of Jews, heathens, and anti-christians, yet mercy and truth go before his face.

CHAPTER III. Ver. 2, 8–16 chiefly relate to the destruction of the antichristians and Turks in the great age to come, in which the just judg-



THE TEMPLE OF THE WINDS, ATHENS—THE CAPITAL OF THE GRECIANS, TO WHOM, ACCORDING TO JOEL, THE CHILDREN OF JUDAH WERE SOLD. [Joel, iii.6.]—"The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border." The mention of Grecians in the above verse brings the Hellenic and Hebrew races into contact for the first time. [illegible] their enemies had in selling the Hebrew captives to the Greeks was by that remote exile to prevent the possibility of their return to their own land. We give to illustrate this reference a picture of the Temple of the Winds in Athens. This old temple is a small octagonal building in good preservation. Upon its eight faces are many emblematic figures representing the various winds which are most frequent in Greece. According to tradition, Socrates used to take his stand on the site of this temple to instruct the rising youth of Athens. It is about 26 feet in diameter, and 42 feet in height.

12 Let the heathen be wakened, and come up to the [t]valley of Jehoshaphat: for there will I sit to [u]judge all the heathen round about.

13 Put[v] ye in the sickle; for the harvest is ripe: come, get you down;[9] for the press is full, the fats overflow; for their wickedness *is* great.

14 Multitudes,[w] multitudes in the valley of decision:[1] for the [x]day of the LORD *is* near in the valley of decision.

15 The[y] sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [z]roar out of Zion, and utter his voice from Jerusalem; and [b]the heavens and the earth shall shake: but the LORD *will be* the hope[2] of his people, and the strength[c] of the children of Israel.

17 So[d] shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: [e]then shall Jerusalem be holy,[3] and there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the [g]mountains shall drop down new wine, and the hills shall flow with milk, and [h]all the rivers of Judah shall flow[4] with waters, and [i]a fountain shall come forth of the house of the LORD, and shall water the [j]valley of Shittim.

19 Egypt[k] shall be a desolation, and [l]Edom shall be a desolate wilderness, for [n]the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But [o]Judah shall dwell[5] for ever, and Jerusalem from generation to generation.

21 For [p]I will cleanse their blood[6] *that* I have not cleansed: for the LORD[7] dwelleth in Zion.

A.M. cir. 3084 or 3074
B.C. cir. 720 or 790

t ver. 2. 2 Ch. 20. 26. Is. 22. 5. Je. 46. 21. Ezek. 38. 21. 39. 4. 11. Re. xvi. xix. xiv.

u Mi. 4. 3.

v Re. 14. 15-20. Mat. 13. 38-42. Je. 51. 33. Hab. 3. 12. Is. 63. 3.

w Or, *multitudes*.

x 2 Ch. 20. 24. Ezek. xxxviii. xxxix. Zeph. 3. 8. Re. 16. 14, 16.

y Or, *consternation* (Phil. 3. 2) or *thrusting*.

z Ps. 37. 13. Is. 63. 4. Ps. 110. 5, 6. Zeph. 1. 14-18. Re. 6. 17. 11. 18.

a ch. 2. 10, 30, 31. Is. 13. 10. Ezek. 32. 7, 8. Lu. 21. 25, 26. Re. 6. 12, 13.

b Je. 25. 30, 31. Am. 1. 2. 8 ch. 2. 11.

c Ezek. 38. 19. Hag. 2. 6, 22. ch. 2. 10. Na. 1. 7. Heb. 12. 26.

d See ch. 2. 27. Re. 21. 3. Mal. 3. 17, 18.

e Is. 4. 3. 35. 8, 9. 52. 1. 60. 21. 61. 10, 11. Na. 1. 15. Je. 31. 23. Ezek. 43. 12. Ob. 17. Zep. 3. 13. Zec. 8. 3. 14. 20, 21. Re. 21. 27. 22. 14, 15.

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9 Heb. *holiness*.

f Ps. 80. 11. Am. 9. 13. 14 Is. 5. 1.

h Is. 30. 25. 35. 6. 41. 17, 18.

i Heb. *go*.

k Re. 22. 1. Ps. 46. 4. Is. 41. 3. Zec. 13. 1. 14. 8. Ezek. 47. 1-12. Ps. 122. 1. 2. 17. Mat. 28. 19. Mar. 20. 15. Jn. 15. 7.

j Nu. 25. 1. Mi. 6. 5.

k Is. 11. 11. 19. 1. Ezek. 29. 2, 3. 30. 7. Zec. 10. 11.

l Is. 34. 5, 15. Je. 49. 13. 17. Ezek. 25. 12-14. Am. 1. 11, 12. Ob. 10.

m Je. 51. 35. 2 Th. 1. 6. De. 32. 35, 41-43.

n ver. 17. Je. 30. 18. Am. 9. 15. Is. 30. 19. 35. 10. 60. 21. 62. 20. Ps. 125. 1, 2. Pr. 10. 25. Ezek. 39. 25-29.

o Or, *abide*.

p Zec. 13. 1. Is. 4. 4. Ezek. 36. 25, 29. Re. 1. 5. 1 Jn. 1. 7.

6 Forgive them their guilt in crucifying the Lord of glory. —*C.*

7 Or, *even I the LORD that*, ver. 17. Eze. 34. 30. 37. 26-28. 48. 35. Re. 21. 3. Ps. 132. 14. Is. 60. 19, 20.

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ment of God will be fearfully manifested. The *valley of Jehoshaphat* denotes the place where the Lord will destroy them, as he did the enemies of Jehoshaphat in the valley of Berachah, 2 Ch. 20. 1–26; and may be the same as Armageddon, Re. 14. 14, 16; or Hamongog, Eze. 39. 4–11; or the valley before Jerusalem, Zec. 14. 4. The words import that there will be a general combination against God's people, abundantly furnished with weapons of war; but God, by the instruments of his wrath, will suddenly cut them off, trample them under his feet, ruin all ranks, and deprive them of all their comforts. 16–18. Amidst the terrible commotions attending the fall of Antichrist and Mahometanism, the Lord will remarkably comfort, protect, and strengthen his people, particularly the newly converted Jews; and their church and nation shall be singularly holy; neither polluted by unclean persons nor doctrines, nor molested by enemies. And great shall be the abundance of ordinances, spiritual blessings, and gracious influences, suited to both strong and weak believers. Yea, by means of the preached gospel, the most barren places shall become fruitful in saints and good works. 19–21. And while the Egyptians, Edomites, and other inveterate enemies of the church, shall be destroyed, the Jews and people of God shall enjoy undisturbed repose; for he who dwells among them and in them will pardon their guilt, and deliver them from the power and filth of their sins.

Ver. 4. *Tyre and Zidon*, upon many occasions, proved very unfriendly to the Jews, and, after the days of Hiram, omitted few opportunities of doing them injury, 2 Ch. 21. 16; 28. 18; Am. 1. 6, 9.—*Will ye render me a recompense?* Will you retaliate upon me, in the persons of my people, either because you covet the territory I have given them (see ver. 6), or because they compete with you in some branch of commerce, or despise your idolatry. *C.*

Ver. 7. *I will raise them*, &c. Alexander of Macedon and his successors restored great multitudes of enslaved Jews to liberty. Ptolemy Philadelphus, the Grecian monarch of Egypt, restored above 100,000, and at an expense of 400 talents—Josephus' *Antiquities*, b. xii. c. ii. § 2, 3—which act and liberality of a heathen monarch might well minister a severe rebuke, while it furnishes a bright example, to Christian kings and governments. *C.*

Ver. 8. *I will sell your sons*, &c. When Alexander of Macedon took Tyre, after a protracted siege, he sold, according to Arrian, 30,000 of the people for slaves. *C.*

Ver. 17. *Strangers*. Enemies from strange countries, and of strange speech, shall no longer be permitted to enter and ravage the beloved city. Or it may well signify that the Gentiles, who shall now be co-inhabitants of the spiritual Jerusalem, shall be no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, Ep. 2. 19. *C.*

Ver. 18. *Shittim* may be translated *thorns*; and the prophecy considered emblematic of the progress of the gospel in superseding the cares of time by introducing the hopes of eternity, Mat. 13. 22. *C.*

Ver. 19. *Egypt and Edom*. Not literally these countries; at least not these countries alone, but all countries that have enslaved and evil-entreated the Jewish and Christian church. *C.*

REFLECTIONS.—The most kind and obliging often find others unkind and unneighbourly. And no sweetness of temper or conduct can soften the enmity of the wicked. But dreadful is their danger who injure the people of God; for without fail, and in great fury, especially at the last day, will God reckon with them! But when wicked men are cast down, believers shall be lifted up in comfort, holiness, and safety.—How delightful shall this world be when all the corners of it shall be filled with the knowledge, glory, and grace of the Lord! And still more happy in the eternal state, in which God and the Lamb shall be ALL and IN ALL.

CONCLUDING REMARKS ON THE BOOK OF JOEL.

The study of natural history is, in all its branches, exceedingly curious, interesting, and instructive; but in none more than in entomology, or the description of insects. The interest excited by this branch of study arises from many topics, such as, the astonishing variety of their genera and species; their wonderful forms either of beauty or hideousness; the innumerable multitudes in which many of them are produced; the relative loudness of voice and muscular power with which many of them are endowed; their powerlessness as individuals, with their irresistibility in masses; the insatiable appetite and voracity of some in their imperfect state, as the caterpillar of the butterfly, and of others in their perfect condition, as the locust or the white ant.

But the chief excellence of natural history appears when it is viewed in its relation to God and his providence;—when the inhabitants of every leaf are examined as evidence of his liberality and goodness (Ps. 145. 16), or discovered to be instruments of his judgment which he can call forth at his pleasure, to chastise the rebellious, and humble the pride of man. A single worm can sink whole navies in the ocean; the young of a tiny fly can blight the early hopes of the entire harvest; a creature almost invisible to the naked eye can empty the teeming granaries; while the locust, which the finger crushes as the moth, can invade an empire with the irresistibility of an Alexander, and spread famine and death over continents.

To this view of natural history the book of Joel is particularly directed; and it affords a noble example of the fact, that the Scriptures excel all other books, as much in sublimity as in piety and truth. *C.*

THE BOOK OF THE PROPHET

A M O S.

Amos was a native of Judea, ch. i.; vii. 14: and began to prophesy along with Hosea, about 800 years before Christ. After denouncing ruin to the neighbouring heathens, who had been bitter enemies to the Hebrews, he calls the Israelites, and sometimes the Jews, to account for their idolatry, ingratitude, violence, treachery, oppression, incorrigibleness, uncleanness, contempt of the Sabbath, worldliness, &c., ch. i.–viii.; and concludes, predicting the establishment of the gospel church in the apostolic and millennial periods.

[Amos was one among the herdmen of Tekoa, a town of Judah, four leagues south of Jerusalem; but Beth-el seems to have been his native city, and his removal to Tekoa the consequence of the anger of Jeroboam, the son of Joash, and of Amaziah the priest (ch. 7. 10–13), because of his faithful denunciation of their idolatry. He began to prophesy along with Hosea, about 800 years before Christ; and after proclaiming the judgments of God against the neighbouring heathens, who had cruelly persecuted the Jews, he proceeds to upbraid them with their ingratitude, idolatry, violence, oppression, treachery, Sabbath-breaking, licentiousness, and worldliness; and concludes with predicting the blessed restoration of Israel, and establishment of the universal kingdom of Christ. *C.*

Amos was of humble parentage, born in a remote and obscure village, and employed from youth apparently in an humble though honourable calling. He was a shepherd, and his circumstances were such that his chief food consisted of the coarse fruit of the sycamore. He had received no special training; he was not educated at any of those schools of the prophets then common in Palestine. His language and idiom are such as might be expected from one in his position, writing under divine inspiration. Noble thoughts and sublime imagery are couched in simple words, and intermixed with figures and similes drawn from the features of nature and from the ordinary events of village life. Tekoa was a mountain village, situated about half-way between Jerusalem and Hebron, on the borders, and commanding a wide view of, the wilderness of Judah. Its ruins now cover a bleak and dreary mountain side, and when wandering among and around them one can understand the simple words of Amos, 'I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel.' He did not seek, he did not expect, such a noble mission. It was wholly the Lord's doing; and in meek submission he did the Lord's work. *P.*]

CHAPTER I.

3 Amos showeth God's judgments upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 upon Ammon.

THE words[a] of Amos, who was [b]among the herdmen of [c]Tekoah, which he saw concerning Israel [d]in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.[e]

2 And he said, The LORD will [f]roar from Zion, and utter his voice from Jerusalem; and the[h] habitations of the shepherds shall mourn, and the top of Carmel shall wither.[1]

3 ¶ Thus saith the LORD, For three[2] transgressions of Damascus, and[3] for four,[4] I[i] will not turn away *the punishment* thereof;[5] because they have [j]thrashed Gilead with thrashing instruments of iron:

4 But [k]I will send [l]a fire into the house of Hazael, which shall devour the palaces of Benhadad.

5 I[m] will break also the bar of Damascus, and cut off the inhabitant from the [6]plain of Aven,[7] and him that holdeth the sceptre from the house of Eden:[8] and [o]the people of Syria shall go into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of [p]Gaza,[9] and for four, I will not turn away *the punishment* thereof: because they carried away captive the whole captivity,[1] to deliver *them* up to Edom:

7 But [q]I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And [r]I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will [s]turn mine hand against Ekron: and the [t]remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; [u]because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:[2]

10 But [v]I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of [z]Edom, and for four, I will not turn away *the punishment* thereof; [y]because he did pursue his brother with the sword, and did cast off all pity,[3] and his anger did tear perpetually, and he kept his wrath for ever:

12 But[a] I will send a fire upon Teman, which shall devour the palaces of Bozrah.[4]

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment*

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CHAP. I.

a Is.1.1.Je.1.1. Eze.1.1. Ho.1.1. Jonah 1.1. Mi.1.1. Zep.1.1. Hag.1.1. Zec.1.1. Mal.1.1. 2 Pe.1.21. 2 Ti.3.16.

b ch.7.14. Ps.78.70, 71. Mat.4.18.1 Co.1.27.

c 2 Sa.14.2. Je.6.1. 2 Ch.11.6.20.20.

d Hos.1.1.2 Ki.14.20; 15.1.ch.7.9,10.

e Zec.14.5.

f Je.25.30. Joel 3.16; 2.11.ch 3.7,8.2 Ti 3.16.

g ch.4.7,8. Joel 1.18 -20. Is.3.1,9.

h Carmel is celebrated for its flowers, foliage, and general verdure. No hill in Palestine has so much natural beauty. The withering of Carmel was thus the symbol of universal desolation.—*P.*

i Several, Job 5.19. Pr.6.16. Is.31.2. Mi.5.5. Ps.89.31. Job 33.29.

j Or, *yea.*

k *For three transgressions, and for four.* 'For the many transgressions.' —*Boothroyd.*

l 1 Ki.4.13. 2 Ki.13.3. Je.49.27. Zec.9.1.

m Or, *convert it*, or *let it be quiet*, and so ver.6,9,11,13.

n Is.41.25. Je.51.33. 2 Ki.10.32;13.3-7.

o Deu.2.23. 2 Sa.8.6. Ro.12.19. Ha.3.9,12. Is.45.7. Ps.73.7,8.ch.3.6.

p ver 7,10,12,14; ch.2.25. Ps.78.63. Eze.30.8. Je.49.27.

q Or, *Bikath-aven.*

r See note * in second column.

s Or, *Beth-eden.*

t Gaza being one of the chief cities of Philistia is here mentioned as the representative of the whole of that country. Amos refers in this verse to the invasion of Judah by the Philistines in the time of Joram. 2 Ch.21.16, when they captured many Jews, and sold them to the Edomites and Phœnicians.—*P.*

A.M. cir. 3204. B.C. cir. 800.

1 Or, *carried them away with an entire captivity*, 2 Ch.21.16, 17;28.18. Joel 3.6.

2 Heb. *the covenant of brethren*, 2 Sa.5.1. 1 Ki.5.1;9.11-14.

3 Heb. *corrupted his compassions.*

4 Teman was a district bordering upon and embracing part of Edom, and Bozrah was the capital of the country. It occupied a strong position on the top of a hill north of Petra.—*P.*

* In Hebrew *Bikath-aven.* It is highly probable that the place referred to is the great plain or valley between Lebanon and Antilebanon, called Cœle-Syria by the Greeks, and *Bukâa* by the Arabs. It is worthy of note that in and near it are great numbers of ancient temples and Canaanitish high-places. The most celebrated of these is Baalbek. It is one of the most fertile vales in Syria, and appears to have been densely peopled in all ages. Nothing is known of Eden; and the conjectures hazarded by some commentators are not worth repeating. —*P.*

u Is.23.1. Je.49.23; 51.30. Zec.9.2.

v ch.9.7. 2 Ki.16.9. Is.17.1-3. Je.49.23-27.

w ver.8. Is.14.29-32. Je.47.1-7; 25.20. Eze.25.16,17. Zep.2.4.

x Is.21.11; 34.5-15; 63.1. Je 25.9,16,21; 49.7-22. La.4.21,22. Ps.137.7. Eze.25 8,12-14. Joel 3.19. Ob.1-21. Mal.1.3,4. Eze.xxxv.

CHAPTER I. Ver. 2. The just judgments of that God who dwells in his temple on Mount Zion shall in a terrible manner lay waste all the countries around, however fertile and populous. 3, 6, 9, 11, 13. *Three, four,* or *seven transgressions,* denote that they have filled up the measure of their iniquities. 4, 7, 10, 12, 14. *Fire* denotes furious enemies and destructive judgments. 3–5. Because the Syrians, whose capital is Damascus, have, to all their other wickedness, added the terrible oppression and murder of the Hebrews on the east of Jordan, I will cause the Assyrians to destroy their cities and forts, murder their people and princes, and carry the poor remains captives to Media. 6–8. Because the Philistines have completed their wickedness by apprehending the Hebrews in their distress,

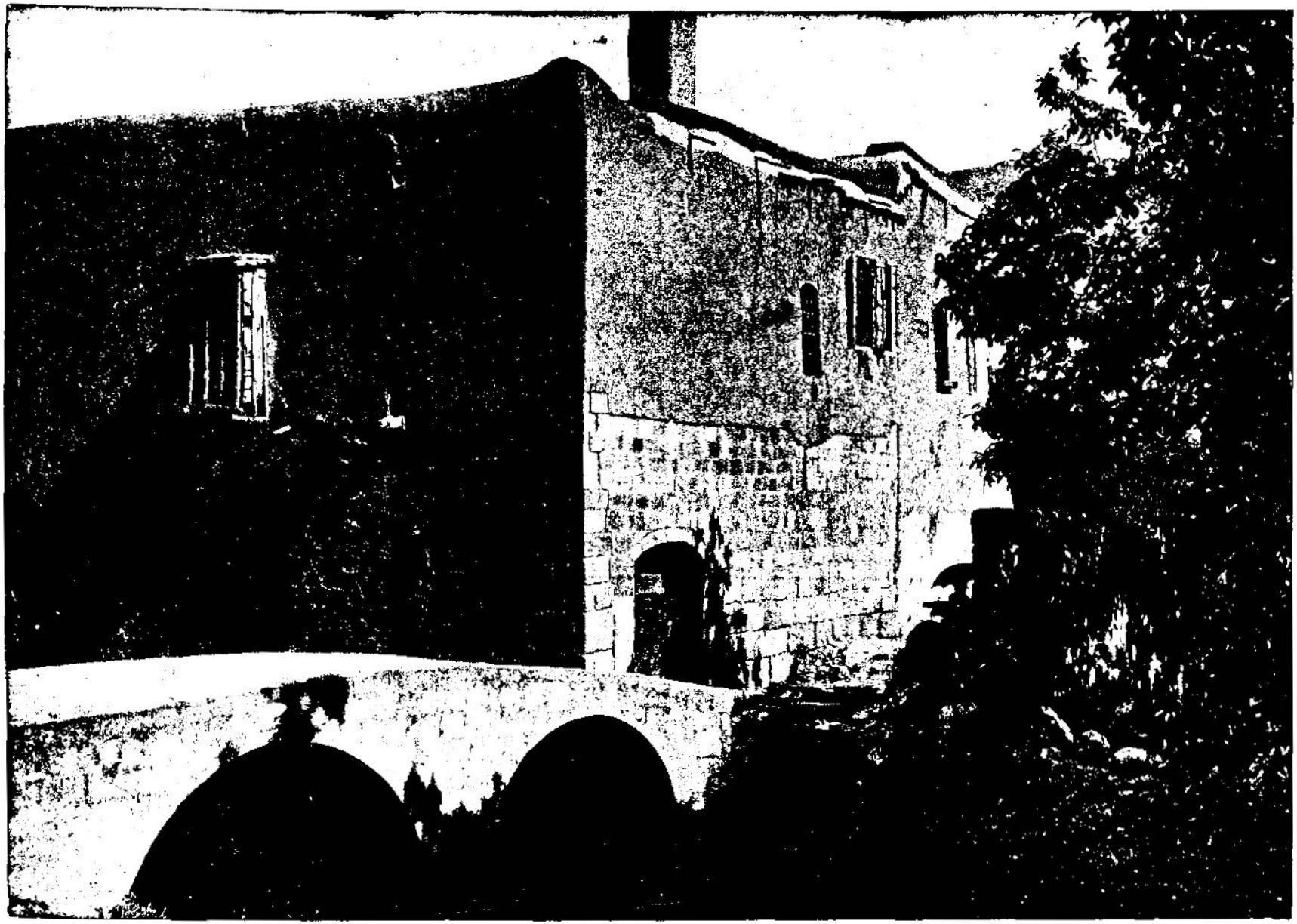

FLOUR MILL, DAMASCUS—FOR BIBLICAL REFERENCES TO DAMASCUS DURING THE OLD TESTAMENT PERIOD, READ II. Kings, viii: 7-15, 28, 29; x: 32, 33; xii: 17, 18; xiii: 3-7, 17-19, 22-25; xiv: 28; xvi: 5-12; II. Chron., xxiv: 23; xxviii: 5; Song of Solomon, vii: 4; Isaiah, xvii; Jer., xlix: 23-27; Ezekiel, xxvii: 18; xlvii: 16-18; xlviii: 1; Amos, i: 3-5. [AMOS, i: 5.]—"I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the Lord." The bar of Damascus here is a reference to the bolt which secured the gate. To break it was to throw open the city to the enemy. This figure refers to the breaking of the national strength and means of resistance. The flour mill, a picture of which we give above, is in the northern part of the city. The stream of water flowing under the bridge and which furnishes power to turn the mill is the river Abana. These mills in Palestine and throughout Syria are very crude in comparison with such as we know in Europe and America at the present time.

thereof; [a]because they have ripped up the women with child[5] of Gilead, that they might [b]enlarge their border:

14 But [c]I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And[d] their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER II.

1 God's judgments upon Moab, 4 upon Judah, 6 and upon Israel. 9 God complaineth of their unthankfulness, and threateneth them.

THUS saith the LORD, [a]For three transgressions of Moab, and for four, I will not turn away *the punishment* thereof; because he burned the bones[1] of the king of Edom into lime:

2 But[b] I will send a fire upon Moab, and it shall devour the palaces of Kerioth; and Moab shall die [c]with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the [d]judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, [e]For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised[2] the law of the LORD, and have not kept his commandments, and their [h]lies[2] caused them to err, [i]after the which their fathers have walked:

5 But I [j]will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because [k]they sold[3] the righteous for silver, and the poor for a pair of shoes;[4]

7 That[l] pant after the dust of the earth on the head of the poor, and turn aside the way of the meek; [m]and a man and his father will go in unto the *same* maid,[5] to[o] profane my holy name:

8 And they lay *themselves* down upon [p]clothes laid to pledge [q]by every altar, and they drink the wine of the condemned[6] *in* the house of their god.[7]

9 ¶ Yet destroyed I the [r]Amorite before them, whose [s]height *was* like the height of the cedars,[8] and he *was* strong as the oaks; yet I destroyed [t]his fruit from above, and his roots from beneath.

10 Also [u]I brought you up from the land of Egypt, and [v]led you forty years through the wilderness, to possess the land of the Amorite.

11 And [x]I raised up of your sons for prophets, and of your young men for [y]Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites [z]wine[9] to drink; and commanded the prophets, saying, [a]Prophesy not.

13 Behold, [b]I am pressed[1] under you, as a cart is pressed *that is* full of sheaves.[2]

14 Therefore [c]the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver himself:[3]

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And [d]*he that is* courageous[4] among the mighty shall flee away [e]naked in that day, saith the LORD.

CHAPTER III.

1 The necessity of God's judgment against Israel. 9 The publication of it, with the causes thereof.

HEAR [a]this word that the LORD hath spoken against you, O children of Israel, against the whole [b]family which [c]I brought up from the land of Egypt, saying,

2 You[d] only have I known[1] of all the families of the earth: [e]therefore I will punish[2] you for all your iniquities.[3]

A.M. Cir. 3202. B.C. Cir. 802.

a 2 Ki. 3. 4, 5. 6 Zeph. 2. 8. Ezek. 25. 2, 3, 6. Heb. 13. 13.
5 Or, *divided the mountains.*
b Is. 5. 8, 9. 10. 8. 16. Jer. 22. 13, 14.
c Prov. 6. 6, 15. Jer. 17. 27. 49. 27. Lam. 2. 5. Hos. 8. 14.
d 2 Kings 15. 29. Job 12. 15. 18. 16. 47. 3.

CHAP. II.

a Ch. 1. 3. Is. 15. 1. Jer. 48. ver. 47. Ezek. 25. 8. Zeph. 2. 8–10. Ezek. 35. 3. 2 Kings 3. 26.
1 A large portion of Lime is what can be used with vinegar for mortar. And as, in barbarous nations, the bones of the enemies are used as the ornaments of the houses of captains, and the palaces of kings, so it is not improbable that the barbarous king of Moab burned the bones of his captive into lime, and converted them into plaster for his house, which signified to the walls of his palace.—*C.*
b Ch. 1. 4. 6. 10, 12, 14. Deut. 32. 22. Ps. 83. 14. Is. 30. 33. Jer. 17. 27. Ezek. 20. 47. Hos. 8. 14. Zeph. 2. 8–11. Is. 15. 16.
c Is. 42. 13. Is. 5. 25.
d Num. 24. 17. 2 Ki. 13. 7. Jer. 48. 7, 15.
e ch. 1. 3. Deut. 31. 16, 18. 32. 15–17. Ezek. xxvi. Dan. xxvii.
f Ex. xx. xxii. Lev. i. xxvii. Num. v. vi. xv. xviii. xix. xxviii. xxix. Deut. xxvi.
g Jer. 23. 13, 14. 29. 21, 23. 2 Thess. 2. 10, 11. Is. 28. 15. Jer. 16. 19, 20. Ro. 1. 25. Rev. xxii. 15.
2 Or, *false doctrines:* the vain inventions of their elders, making void the commandments of God: ending in the worship of idols, which are also lies.—*C.*
h Jer. 27. 10. 16.
i 2 Ch. 28. 5. Deut. 32. 27. Je. 23. 9, 21. 27. 32. 13. Ezek. 6. 13, 20. Rom. 2. 17, 23. 1 Cor. 10. 7.
j 2 Ki. 25. 9. Jer. 52. 13.
k Ch. 8. 6. 5. 12, 12, with 2 Ch. 29. 7.
3 Perverted judgment for a paltry bribe.—*C.*
4 See note * below.
l Deut. 15. 11. 24. 14. Mal. 3. 5. Jer. 5. 27. 7. Zeph. 3. 3. 1 Kings 21. 4.
m 1 Cor. 6. 15. Exod. 22. 16. Lev. 18. 8, 15.
5 Or, *young woman.*
n Lev. 20. 3. 2 Sa. 12. 14. Ro. 2. 24. Ja. 2. 7.
* When a Hebrew became poor and got into debt, his creditor had power, not by the Mosaic law, but by an evil practice which, sprung up with other national corruptions, to sell him, his wife, sons, or daughters. The practice mentioned and condemned by Nehemiah, Ne. v. 5. *The poor of whom* expresses the principle for which he was sold, and thus shows the corruption of the nation that would permit such enormities.—*C.*
p Ex. 22. 26. Eze. 18. 7.
q 1 Cor. 10. 21. 1 Is. 57. 5. Eze. 16. 21.
6 Or, *wine as have heard or insulted.*
r Num. 21. Deut. 31. Josh. 24. Neh. 9. Ps. 135. 11. 136. 19, 20.
s Num. 13. 28, 32, 33. Ps. 92. 12. Is. 2. 13.
8 As tall and as distinguished for athletic vigour among men as the cedar is distinguished for beauty and erect magnificence.—*C.*
t Josh. 24. 18. Is. 5. 24. Mal. 4. 1.
u Ex. 12. 51. Mi. 6. 4. Je. 2. 6. Ps. 105. 26.
v Deut. 2. 8. 29. 5. Neh. 9. 21. Is. 63. 13.
w Ps. 74. 15. 78. 15. 1 Ki. 17. 1. Neh. 9. 20. Hag. 1. 6. Rom. 8. 32. 1 Cor. 9. 7.
x Ps. 74. 9. Lam. 2. 9. Ezek. 7. 26. 1 Ki. 22. 8. 2 Ki. 17. 13. Jer. 7. 25. 25. 4. 26. 5. 35. 15. 44. 4. Hos. 6. 5. Zech. 1. 6.
y Num. 6. 2, 3. Judg. 13. 5. Lam. 4. 7.
z Num. 6. 3. Judg. 13. 4. Rendering itself to break their vow of abstinence.—*C.*
a ch. 7. 12, 13. Is. 30. 10. Jer. 11. 21. Mic. 2. 6.
b Is. 43. 24. Prov. 6. 2. 26. 23. Mal. 2. 17. 3. 5, 7.
9 *I am pressed:* I am weary with bearing your sins. See Is. 43. 24. Mal. 2. 17. *C.*
2 Or, *I will press your place, as a cart full of sheaves presseth.*
c Ch. 9. 1. 4. Is. 30. 16. Ps. 50. 5, 22. 68. 21. Ps. 21. 10, 12.
3 Heb. *his soul* or *life.*
d Je. 13. 6. 17. 5, 6. Je. 47. 3. 48. 41.
4 Heb. *strong of his heart.*
e Ps. 4. 7. Nah. 3. 5. Is. 20. 2.

CHAP. III.

a Ho. 4. 1. 5. 1. Je. 22. 29. Ro. 10. 29.
b Je. 2. 26. 8. 3. 10. 25. Nu. 14. Zec. 14. 18.
c Deut. 26. 5, 10.
d Ex. 19. 5, 6. Deut. 7. 6. 32. 9. 10. 15. Ps. 147. 19, 20. 135. 4. Ne. ix.
1 *I known*—as my own acknowledged people, to whom I have revealed my will, instructed my oracles, and taught my worship.—*C.*
e Deut. 9. 6. Mat. 11. 20–24. Lu. 12. 47, 48. Ps. 50. 21. Ro. 2. 4. 9. 22. Da. 9. 12. Is. 5. 12.
2 Heb. *visit upon.*
3 How can you have sinned against light and covenant obligation, therefore shall your punishment be as exemplary as your privileges were great.—*C.*

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and giving them up to the cruel Edomites, I will, by the Assyrians, Chaldeans, Maccabees, and others, utterly destroy their cities, rulers, and people. 9–15. For their treachery and cruelty the Edomites and Ammonites shall be served in like manner.

Ver. 2. *Roar.* Either literally with the thunder as his voice, or with his terrible prophetic denunciations ready to be executed, and as appalling to the conscience of sinners as the lion's voice to the shepherd and his timid flocks. *C.*

Ver. 5. *Bar*—the gate; as one of the gates of London is still called 'Temple bar.'—*Aven*, vanity. Most probably a play remarkable for idolatrous rites, as Bethel is called 'Beth-aven' for this reason, Ho. 5. 8. —*Kir*, a city in Media, Is. 22. 6. See, for the fulfilment, 2 Ki. 16. 9. *C.*

Ver. 8. *Philistines shall perish.* While the Jews are still a distinct, numerous, and even great people, the Philistines their oppressors are utterly unknown, and would seem, according to this prophecy, to have been totally extirpated. *C.*

Ver. 9. *The covenant.* Begun by David, and continued by Solomon, 2 Sa. 5. 11. 7 Ki. 5. 1. 9. 11. *C.*

Ver. 10. Houses were often built on the lofty walls of ancient cities, Jos. 2. 15. And it is not improbable that, for sake of the elevated situation and prospect of the open country, there the most splendid buildings would be erected. Hence the threatening of fire to the wall and the palaces. *C.*

Ver. 13. *Because they have,* &c. This revolting cruelty proceeded upon the calculation that by destroying the mother and the child there might be no heir to claim the possession coveted. *C.*

REFLECTIONS.—No person need be ashamed of a mean, if honest, original. God can qualify the meanest for the most honourable work. But dreadful is the case of the mightiest nations when the measure of their iniquities is filled up, and the hour of God's judgment is come. Nothing more hastens their destruction than their oppression or murder of the saints, or implacable enmity against near relations. Walls, palaces, cities, or armies are altogether ineffectual to withstand the power of God's wrath. And they who spitefully, covetously, and cruelly thought to drive out others, are often themselves driven out from their dwellings.

CHAPTER II. Ver. 6–8. The most insignificant bribes can carry a cause against the most righteous of the poor. They greedily pant after the small substance which the poor or the meek possess, and insolently trample upon and plunder them. Fathers and sons incestuously commit whoredom with the same woman, to the great dishonour of my name which they profess. Contrary to law, they detain the pledges of the poor, and use them as carpets whereon to prostrate themselves, or to feast or sleep in, before their idolatrous altars; and their drink-offerings are purchased by the fines of those whom they had unjustly condemned.

REFLECTIONS.—Alas! how horrid are the barbarities of war! But if sinners perish who sinned without law, apostates from God and rebels against his revealed laws may expect double sorrow! Nothing is too horrid for hardened professors. If once men violate their consciences for any advantage, they will soon do it for a very trifling one. And no injury in God's reckoning is more abominable than what is done to the meek; who *will not*, or, to the poor, who *cannot*, resent it. Great is the kindness of God in what he hath done for us, and in raising up ministers and patterns of holiness in our families. But, alas! how apt are men to forget mercies received, and to seduce ministers and saints into scandal! The consciences of sinners testify that it is not for want, but through the abuse, of the means of grace they are so wicked! And the obstinacy of professors, in many and highly aggravated crimes, is infinitely provoking to God, and infallibly ruinous to themselves.

CHAPTER III. Ver. 2, 3. You only have I chosen to be, and used as, my peculiar people; and therefore your punishment shall be exemplary, because ye have sinned against clearer light and higher obligations than others; nor need you expect that I will behave towards you as a friend and benefactor while you continue acting in direct contradiction to my nature and laws. 4–8. God would not issue forth such terrible denunciations of judgment unless he had you in view, as being by your sins the proper objects thereof, and intended

3 Can [a]two walk together, except they be agreed?[6]

4 Will[b] a lion roar in the forest, when he hath no prey? will a young lion cry[5] out of his den, if he have taken nothing?

5 Can[c] a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?[6]

6 Shall a [d]trumpet be blown in the city, [e]and the people not be afraid? shall there be [f]evil[8] in a city, and the LORD hath not done *it*?[9]

7 Surely the Lord GOD will do nothing, but he [g]revealeth his secret unto his servants the prophets.

8 The[h] lion hath roared, who will not fear? the [i]Lord GOD hath spoken, [k]who can but prophesy?

9 ¶ Publish[l] in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and [m]behold the great tumults in the midst thereof, and the oppressed[1] in the midst thereof.

10 For [n]they know not to do right, saith the LORD, who [o]store up violence and robbery[2] in their palaces.

11 Therefore thus saith the Lord GOD, [p]An adversary *there shall be* even round about the land; and he shall bring down thy [q]strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD, [r]As the shepherd taketh[3] out of the mouth of the lion two legs, or a piece of an ear; [s]so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus *in* a [t]couch.[5]

13 Hear[u] ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall [v]visit the transgressions of Israel upon him, [b]I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite [c]the winter-house with the summer-house; and [d]the houses of ivory[7] shall perish, and the great houses shall have an end, saith the LORD.

[6] Or, *punish Israel for his transgressions.* [b] Ho 10.5,6,8,14,15. [c] Je.36.22,Ju.3.20. [d] 1 Ki.22.39. [7] Ivory is still much used in many eastern houses for internal decoration.—*C.*

A.M. Cir. 3204.
B.C. cir. 800.

[g] 2Co.6.14,15. Je.5.7,29.

[4] The general scope of ver. 1-8 must be known ere we can rightly understand the bearing of each separate metaphor. The object of the prophet is to show that all his statements come from God. They are not human, but divine utterances. The third verse, therefore, sets forth the truth that Jehovah and his prophet have met and agreed to announce a message to Israel. The prophet does not speak of himself; he is not opposed to Jehovah; the words he utters are words which Jehovah reveals to him.—*P.*

[h] Ps.104.21,wch.h, 1.2,ver.8.

[i] Heb. *gave forth his voice.*

[k] Ec.8.4. Mat.10.29 Je.31.28,Ez.2.6,7.

[l] As the fowler waits till his prey is secure, so God is ready to execute the judgments he has prepared for a foolish and incorrigible people.—*C.*

[m] Ho.8.1. Je.4.19 Eze.33.3,6.

[n] Je.5.27. Is.65.2.

[5] Or, *not run together.*

[o] Is.45.7. Job 2.10. Ps. 9.16;75.8.

[6] Shall earthquakes shake the cities—shall drought destroy our harvests—shall pestilence waste the populations—without any divine appointment?—*C.*

[p] Or, *and shall not the LORD do somewhat?*

[q] Ge.6.13,18.17. Ps. 55.14. Pr.3.32. Is.15.15, ch.2.11. 1 Ki.22.13. 2 Ki.3.11;22.13. Je.21.2. Eze.20.2.

[r] ver.4;ch.3.2,Ru.5.

[s] Je.20.9,1 Co.9.16.

[t] ch.2.13;3.12. Ac. 4.22,26;5.20,29. Je.1. 17;3.17.

[u] Je.2.10,11. Eze.16. 46. Mat.11.21.

[7] Eze.23.24. De. 29. 24-28. Je.22.8,9.

[1] Or, *oppressions.*

[2] Je.5.26,27;6.7;9.3. 2 Pe.3.3. Ps 14.4.

[v] Hab.2.11,12. Ro. 2.5. Ja.5.3. Zep.1.9.

[3] Or, *spoil.*

[w] Is. 7.17-20; 20.3,6. ch.6.14. 2 Ki.15.19,29; 17.3,5,6;18.9,11

[x] Pr.10.2,15. 1 Ti.6. 17.

[y] 1 Sa.15.34-17.

[8] Heb. *deliverath.*

[z] Ru.1.1,4,5. 1 Ki.20. 30;22.25. 2 Ki.13.19; 17. 9,16,9. Is.7.16;8.4. Mi. 1.6.

[4] Or, *on the bed's feet.*

[5] This illustration is just such as we might expect from this shepherd prophet, trained amid the wilds of the desert of Judah. There wild beasts abound, and there the shepherd was forced to do battle with them in defence of his flock. Amos was probably staring what had come within the range of his own experience.—*P.*

[a] Je.1.17. Eze.2.7,3. 17.

A.M. Cir. 3209.
B.C. cir. 795.

CHAP. IV.

[a] Ho.4.10,10.11 Ps. 22.12;68.30. ch.6.3,4, with Lu.21.19,16. Ja.5. 4. Lu.12.14.

[b] ch.3.9. 1 Ki 16.24.

[c] ch.3.9,10; 2.7;7.5, 11. Mi.2.2,3 Ps.12.5.

[d] Joel 3.6. ch.1.6.

[e] ch.7.8;8.2. Je.5.1,4 Ps.82.4,5.

[f] Je.32.18. Hab.1. 13. 2 Ki.15.29;17.3-6;18 9 12.8.4.

[g] De.28.66. Eze.12. 6,12. Ja.2.8,9.

[1] *Or, cast away the things of.* 2 Ki.7.15.

[2] To cast it forth and utterly destroy it, saith JEHOVAH.—*Newcome.*

[3] The sense of this verse is not secure. Probably the meaning may be as follows:—Ye shall escape through breaches in the wall (made by the enemy,—every one in his and her haste rushing out of the nearest opening, or shall be driven forcibly away to *Harmon*,[1] or to some country or place so called, where they would find a refuge.—*P.*

[h] ch.3.14. Ec.12.9. Mat.21.32. Eze.20.39. Ho.4.15;9.15;12.11, with ch.5.5

[i] Ex.20.38,39. Nu. 28.3,4. De.14.28; 26. 12.

[4] Heb. *three years of days.* De.14.28 26.12.

[5] Heb. *offer by burning.*

[k] Le.7.12,13;23.17; 22.4. &c.

[l] Mat.6.2. De.12.6, 7. Le.22.18,21.

[m] Heb. *so ye love.* Mat.23.23. Ps.81.11. Pr.9.17. Mi.6.6,7. Re. 17.2,3.

[n] Le.26.26. De.28. 48. 1 Ki 17.1,8,9. 2 Ki.6. 25. Hag.1.6,11.

[o] Ro.2.2;10.20,21. Is. 1.5. Je.5.3 ver.8 11.

[p] Joel 2.9-12, 19, 20; 3.23. Je 3.3. Le.26.19. De.28.23,24.

[6] The harvest commences in April; the middle of May may be looked upon as the middle of the harvest season. To withdraw rain in January or February would entail the loss of the whole fruits of the field. The latter rain prevents the crops from being burned up by drought.—*P.*

[q] Ex.8.22;9.4,26;10. 23. Ju.6.37-40.

[r] 1 Ki.18.5.

[s] Le. 26.27. Mi.6.14. Eze.4.16,17. Hag.1.11.

[t] ver.6,9-11. Le.26. 18,21,27.

[u] Hag.2.17

[7] Or, *the multitude of your gardens &c., did the palmer-worm, &c.*

[x] Joel 1.4; 2.25. De. 28.42. ch.7.1,2.

[y] Je.5.3

[z] De. 28. 22, 27, 60. Le. 26. 16. 25. Ex. 9. 31 10.20.

[8] Or, *in the way.*

[a] Le.26.17,25. De. 28.25,26. 2 Ki.10.32;13. 3,7.

[9] Heb. *with the captivity of your horses.* 2 Ki 13.7, with 1 Ki.20.29. Is.31.1; 36. 9.

[b] Joel 2.20. De.28.26. Je 8.3,20.21;15.3;16.4, with 2 Ki.13.25; 14 28. ch.8.3.

CHAPTER IV.

1 *He reproveth Israel for oppression, for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye [a]kine of Bashan, that *are* in the [b]mountain of Samaria, which [c]oppress the poor, which crush the needy, which [d]say to their masters, Bring, and let us drink.

2 The Lord GOD [e]hath sworn by his holiness, that, lo, the days shall come upon you, that he [g]will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out [h]at the breaches, every *cow at that which is* before her; and ye shall cast *them* into[1] the palace, saith the [2]LORD.[3]

4 ¶ Come[i] to Beth-el, and transgress; at Gilgal multiply transgression; and [j]bring your sacrifices every morning, *and* your tithes after three years;[4]

5 And offer a sacrifice[5] of thanksgiving [k]with leaven, and [l]proclaim *and* publish the free-offerings; for [m]this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you [o]cleanness of teeth in all your cities, and want of bread in all your places; [p]yet have ye not returned unto me, saith the LORD.

7 And also [q]I have withholden the rain from you, when *there were* yet three months to the harvest:[6] and [r]I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So[s] two *or* three cities wandered unto one city, to drink water; [t]but they were not satisfied: [u]yet have ye not returned unto me, saith the LORD.

9 I[v] have smitten you with blasting and mildew: [7]when your gardens and your vineyards, and your fig-trees, and your olive-trees increased, [x]the palmer-worm devoured *them:* [y]yet have ye not returned unto me, saith the LORD.

10 I[z] have sent among you the pestilence after the manner[8] of Egypt: [a]your young men have I slain with the sword, and have taken away your horses;[9] and [b]I have made the stink of your camps to come up unto your nostrils:

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to punish you. Not by chance, but by his special providence, these judgments are inflicted; nor shall they be either prevented or removed but upon your repentance. These warnings ought to awaken you out of your stupidity, since no punishments can be inflicted but by the will and power of God; and since he manifests his purposes to his prophets, they must faithfully declare his messages, that sinners may fear and repent. 11, 12. The Assyrians shall invade you on every side, murder your valiant men, take your strong cities, and plunder your wealth; ye shall be butchered, or driven into captivity, like sheep; and very few, even of those who hide themselves under beds or in secret holes, shall escape.

Ver. 4. The lion roars when rushing on his prey, and also over it when taken. So the prophetic denunciation of judgment is both the immediate forerunner and accompaniment of its execution. *C.*

Ver. 12. As the shepherd when he affrights the lion from his prey—for the gorged lion is really a timid animal—brings home to his master any fragments that may be left, as evidence that his sheep was devoured; even so little and so torn shall be the miserable remnant of Israel that shall escape, though they now recline in luxurious indolence in the corners of their couches, that each arm may find a resting-place. *C.*

REFLECTIONS.—How dignified is the church of God! But just and severe are her corrections when her privileges are abused. Obstinacy in sin effectually separates us from a favourable God. And terrible, but certain, preludes of wrath to impenitent sinners are the threatenings of his word and providence. His terrors are not phantoms raised to frighten the weak, ignorant, or superstitious, but awful realities, which will come to pass. And transgressions most surely insnare men in nets of guilt and misery, from which only God's almighty grace, bringing them to repentance, can deliver them. In all our troubles the hand of God must be acknowledged. He never strikes into ruin till, having warned in vain, sinners prove incorrigible; and then his warnings but aggravate their condemnation. Manifest is his justice in their destruction who have outrageously sinned in opposition to multiplied means of grace, and who have accustomed themselves to wickedness till they consent to or approve it. If we provoke him with our offences he will oppress us with his judgment, and nothing will be able to prevent our ruin unless we repent. Yea, the things which we had idolized, or had abused to iniquity, shall be ruined along with us.

CHAPTER IV. Ver. 1–3. Hear, ye wealthy and potent rulers of Israel dwelling in Samaria, the capital, who oppress the poor, and sell them for slaves, or determine the cause against them, that ye may feast on the price; therefore God hath irrevocably determined that the Assyrians shall murder and carry you into captivity, like so many small fish; and the walls of

yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew [c]Sodom and Gomorrah, and ye were as[d] a fire-brand plucked out of the burning: yet[e] have ye not returned unto me, saith the LORD.

12 Therefore [f]thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare[h] to meet thy God, O Israel.[1]

13 For, lo, [i]he that formeth the mountains, and createth the wind,[2] and [j]declareth unto man what *is* his thought, that maketh the morning [k]darkness,[3] and [l]treadeth upon the high places of the earth, the LORD, the [n]God of hosts, *is* his name.

CHAPTER V.

1 A lamentation for Israel. 4 An exhortation to repentance. 21 God rejecteth their hypocritical service.

HEAR ye[a] this word which I take up against you,[1] *even* a [b]lamentation, O house of Israel.

2 The [c]virgin of Israel [d]is fallen; [e]she shall no more rise: she [g]is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD, [h]The city that went out *by* a thousand shall leave an hundred,[2] and that which went forth *by* an hundred shall leave ten, to the house of Israel.

4 ¶ For thus[3] saith the LORD unto the house of Israel, [i]Seek ye me, and ye shall live:

5 But[j] seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for [k]Gilgal shall surely go into captivity, and Beth-el shall come to nought.[4]

6 Seek[l] the LORD, and ye shall live; lest he break out like [m]fire in the house of Joseph,[5] and devour *it*, and *there be* [o]none to quench *it* in Beth-el.

7 Ye who [p]turn judgment to wormwood,[6] and leave off righteousness in the earth,

8 *Seek him* that maketh the [q]seven stars[7] and Orion, and [r]turneth the shadow of death into the morning,[8] and maketh the day dark with night: that [s]calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That [t]strengtheneth the spoiled[9] against the strong, so that the spoiled shall come against the fortress.

[v] Ps.74.16.ch.4.13. [8] Produces the alternations of day and night.—*C.*
[x] ch.9.6. [y] Ki.18.44. Jos.15.34. [z] Ki.13.19,25. Je.37.10. He.11.34. [9] Heb. *spoil.*

A.M. cir. 3209. B.C. cir. 795

Revelations were accustomed. Sometimes where th. Lord. Lay manifested himself in mercy to the Israelites. The memory of the past ought to have preserved them from pollution.—*C.* I did not do so. Thus were set up and worship paid where the grace of God had established covenants, very sacramental, were violated, and a curse denounced for execration upon them. Gilgal signifies a captivity. Here is a play upon the Hebrew words here which cannot be expressed in English. The meaning is, Gilgal would be removed into captivity. Bethel would come to nought; it would dwindle away until nothing should remain. The curse has been fulfilled to the letter. The very site of Gilgal is disputed; also Bethel is deserted and ruined.—*P.*

[a] Is.09.12. Ps.5.5,6. ch.3.13. 1 Ki.12.8. Ps.50.14. Mi.3.9. He.13.15.

[b] Even as the scribes and Pharisees hated our Lord, so the faithful reprover is abhorred even to this day.—*C.* Slow of speech, self-righteousness, and oppression.—*C.*

[c] 2 Ki.19.21. Mi.1.13. Is.37.22. 2 Sa.13.12. Je.18.13. 31.4,21. Re.18.7.

[d] Or, *gift.* Je.40.5. Ezr.34.4. Isa.8.3. Is.1.23.

[e] Zep.2.13. Mi.6.15. De.28.38,39. Hag.1.6.

[f] Heb. *vineyards of desire.*

[g] Ps.60.10. Pr.17.15.

[h] Is.47.9. Ge.13.13. Ki.47.7-27.

[i] ver.15. Ju.5.6. 16. 19.25. 2 Ch. 30. 15. 16. Ps.3.7.

[j] Ps.26.9,10. Is.1.23. Mi.3.11. 7.3. ver.12.

[k] Or, *a ransom,* ver.7,12. Is.1.23,10. 10.29. 33. 1. Ju.3.31. 33. Mal.3.5. ch.2.6.

[l] ver.10. Ru.4.1. De. 21.19. 25.7. Pr.22.22.

[m] ch.6.10. Hos.4.4,17. Mat.21.2,6. Ep.5.15. Mi. 2.1,2.

[n] Mi.2.3,4. Ti.3.4.

[o] Is.59.2. Mat.6.33. 7.7,8,11,14. Mi.6.8. He. iv. vii.

[p] ch.6.3. Mi.3.4. Is. 47.3,6. 10.14.

[q] Honoring of his covenant and promises, and your religious privileges.—*C.*

[r] Ps.34.14,15. 36.9. 119. 104. 139.4. Ru.12.2,9. 7. 22.

[s] ver 10. Ps.80.2-4.2 Ch.16.9.7.6.

[t] Joel.2.14. Is.55.6,7. Ex.34.6,7. Ki.15.4.

[u] 2 Ki.23.5,7. 14. 20. 17.16. 19.29.

[v] Is.2.4. Mi.4.3. Is.2.4. Je.4.1. 31.29,30. Joel.2. 8,12,13. Is.55.3,5,8.

[w] Is.16.12. Je.15.30. 48.35.

[x] Ex.12.12. Na.1.15. Is.5.29. Je.17.25. Ps.4.4. Eze.22.20,21. Ps.5.9.

[y] Is.30.2,7,15. Is.5. 29. Joel.2.2,11. 16. Zep.1. 14,15. Ps.18.11. Ps.4.18. 2 Pe.3.4.

[z] Is.24.17, 18. Je.48. 44.27. 46.28. ch.9.1.

[a] Ps.75.8. Na.1.8,9. Zep.1.14-18. Is.13.10. Re.6.17. Eze.7.7-9. 4. 5. 11-13. 34.12.

[b] Is.1.11-13. Je.6.20. 7.22,23. Ho.6.6. 8.13. Am.4.4,5. Is.1.13. Ps.51.8,16,17.

[c] Or, *thank-offerings.* [d] ch.8.5,6.5.

[e] ver.14,15. Mi.6.8. Joh.7.17. 14.15-17. Ps.80.2-4. De.16.18-20. [8] Heb. roll.

CHAP. V.

[a] See ch.3.1,2.

[b] *Against you*—in allusion to the wailings at funerals. See ver. 16. Is.22.12. 32.12.—*C.*

[c] ver. 16. Je. 6. 27. Ezek. 9. 10. 10. 2. 14. 20. 21. 29. 24. 7. 27. 31. Je. 18. 13. 2 Ch. 11. 2.

[d] Ki.15.29. 17.6.

[e] Hos.6.6. 14.1.

[g] Ps.44.16. 69.8. Is.1.8. Mi.1.15. 6.13. 7.10. Mi.2.5. 6.13. 17. Is. 10.4. Je.26.30-32.

[h] Le. 26.22. De. 28. 62. Is.10.22. 16.

[i] The city that sent out a thousand warriors shall only have 100 return, &c. *C.*

[j] ver. Yet therefore. ver.6,14. Is.55.6,7. Je.17. 8. 23. 15—26. Je. 29. 12-14. Ps. 50. 15. Mat.7.7.

[k] ch.4.4.8.14. 2 Ch.6. 16. Hos.4.15. 9.15. 10.8. 15. 12.11. ch.8.14, with Ge.21.33.26.25.

[l] ver.26. 27. 1 ch. 7. 9. 9.8. Le. 26. 30—32. Ho. 10.14. 13.13. 14. Mi.2.6,7.

[m] See note * here.

[n] Mat.3.7. Je. 20. 12, 13. 49. 20. Is. 15. 6. 7. Eze. 33. 27. Ps. 50. 15. 22. 1.

[o] ch.4.7. 16. 12. 14. De. 32. 22.

[p] Or, *wormwood,* ch.6. 12. Hos. 10. 4. Is. 40. 23. 41. 29. 59. 15. 24. 1 Sa.8.3. Ps.58.1,2. ver.12. Hab.1.4.

[q] Make government and law hateful by your venality and oppression. See ch.6.12. 8.5,12,14.—*C.*

[r] Job.9.7.38.31.

[s] *The seven stars.* The Pleiades; a constellation whose rising marks the spring. *Orion:* a constellation that introduces the winter.—*C.*

[t] Bethel, Gilgal, and Beer-sheba were all seats of idolatrous worship, where the Lord had manifested himself in mercy to the Israelites. The memory of the past ought to have preserved them from pollution.—*C.* Idol worship. Thus were set up and worshipped where the grace of God had established covenants, very sacramental, were violated, and a curse denounced for execration upon them. Gilgal signifies a captivity. Bethel would come to nought; it would dwindle away until nothing should remain. The curse has been fulfilled to the letter. The very site of Gilgal is disputed; also Bethel is deserted and ruined.—*P.*

[u] ch.4.4. Mi.2.13. 3. 12. Je.26.18. Mi.1.6. Je. 49.2. Eze.36.35. Ho.12.12. Zec.7.7. Is.44.26. 58.12. Ne.9.6. Ps.102.16. Je.17.26. 32.44. 33.7. Ps.139.2. 4 ch.3.8. 18. 19. Ho. 9.8. Je.20.9. Mat.10.19. Ac.4.20. 1 Co.9.16.

[v] Ch.3.6. 8.11. Is.4. 4. Ps. xxviii. xlvii.

[w] Or, *gifts.* Je.40.5. Ezr.34.4. Isa.8.3. Is.1. 23.

[x] Zep.1.13. Mi.6.15. De.28.38,39. Hag.1.6.

[y] Heb. *vineyards of desire.*

[z] Ps.60.10. Pr.17.15.

[a] Is.47.9. Ge.13.13. Ki.47.7-27.

[b] ver.10. Ju.5.6. 16. 19.25. 2 Ch. 30. 15. 16. Ps.3.7.

[c] Ps.26.9,10. Is.1.23. Mi.3.11. 7.3. ver.12.

[d] Or, *a ransom,* ver.7,12. Is.1.23,10. 10.29. 33. 1. Ju.3.31. 33. Mal.3.5. ch.2.6.

[e] ver.10. Ru.4.1. De. 21.19. 25.7. Pr.22.22.

[f] ch.6.10. Hos.4.4,17. Mat.21.2,6. Ep.5.15. Mi. 2.1,2.

[g] Mi.2.3. 2 Th.3.1.

[h] Is.55.2. Mat.6.33. 7.7,8,11,14. Mi.6.8. He. iv. vii.

[i] ch.3.3. Mi.3.4. Is. 47.3,6. 10.14.

[j] Honoring of his covenant and promises, and your religious privileges.—*C.*

[k] Ps.34.14,15. 36.9. 119. 104. 139.4. Ru.12.2,9. 7. 22.

[l] ver 10. Ps.80.2-4.2 Ch.16.9.7.6.

[m] Joel.2.14. Is.55.6,7. Ex.34.6,7. Ki.15.4.

[n] 2 Ki.23.5,7. 14. 20. 17.16. 19.29.

[o] Is.2.4. Mi.4.3. Is.2.4. Je.4.1. 31.29,30. Joel.2. 8,12,13. Is.55.3,5,8.

[p] Is.16.12. Je.15.30. 48.35.

[q] Ex.12.12. Na.1.15. Is.5.29. Je.17.25. Ps.4.4. Eze.22.20,21. Ps.5.9.

[r] Is.30.2,7,15. Is.5. 29. Joel.2.2,11. 16. Zep.1. 14,15. Ps.18.11. Ps.4.18. 2 Pe.3.4.

[s] Is.24.17, 18. Je. 48. 44.27. 46.28. ch.9.1.

[t] Ps.75.8. Na.1.8,9. Zep.1.14-18. Is.13.10. Re.6.17. Eze.7.7-9. 4. 5. 11-13. 34.12.

[u] Is.1.11-13. Je.6.20. 7.22,23. Ho.6.6. 8.13. Am.4.4,5. Is.1.13. Ps.51.8,16,17.

[v] Or, *thank-offerings.* [w] ch.8.5,6.5.

[x] ver.14,15. Mi.6.8. Joh.7.17. 14.15-17. Ps.80.2-4. De.16.18-20. [8] Heb. roll.

10 They [v]hate him[1] that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch, therefore, as your [w]treading *is* upon the poor, and ye take from him [x]burdens of wheat; [y]ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards,[3] but ye shall not drink wine of them.

12 For [z]I know your [a]manifold transgressions and your mighty sins: [b]they afflict the just, they [c]take a bribe,[4] and [d]they turn aside the poor [e]in the gate *from their right.*

13 Therefore the prudent [g]shall keep silence in that time; for it *is* an [h]evil time.

14 Seek[k] good, and not evil, that ye may live; and so the LORD, the God of hosts, shall be [i]with you, as ye have spoken.[5]

15 Hate[l] the evil, and love the good, and [k]establish judgment in the gate: [l]it may be that the LORD God of hosts will be gracious unto the [n]remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus, [o]Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And[p] in all vineyards *shall be* wailing: for [q]I will pass through thee, saith the LORD.

18 Woe unto you that [r]desire the day of the LORD! to what end *is* it for you? [s]the day of the LORD *is* darkness, and not light.

19 As[t] if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* [u]darkness, and not light? even very dark, and no brightness in it?

21 ¶ I[v] hate, I despise your feast-days, and I will not smell in your solemn assemblies.[6]

22 Though ye offer me burnt-offerings and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings[7] of your fat beasts.

23 Take thou away from me [x]the noise of thy songs; for I will not hear the melody of thy viols.

24 But [y]let judgment run[8] down as waters, and righteousness as a mighty stream.

[v] Ps.74.16.ch.4.13. [8] Produces the alternations of day and night.—*C.*
[x] ch.9.6. [y] Ki.18.44. Jos.15.34. [z] Ki.13.19,25. Je.37.10. He.11.34. [9] Heb. *spoil.*

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your city being broken down, part of you shall flee to the mountains, or shut up yourselves in the palace, but all to no purpose. The fugitives shall be pursued, and the high fortress laid low. 4, 5. And since you are so addicted to your idolatrous worship at Beth-el and Gilgal, pursue it in all its branches, devoting that to idols which is due to me, till ye have ripened yourselves for the most fearful and inevitable destruction. 12, 13. Some have been destroyed by fire from heaven or some terrible judgment; and you who remain were saved with great difficulty, and are still in danger.—Therefore, whether I bring on you some more terrible judgment, or introduce the promised Messiah, prepare for the event by faith and repentance.—In vain ye will dare to contemn or oppose me, who am the Almighty Creator, the omniscient beholder of hearts and every subtle contrivance; and able to turn the most flourishing prosperity into misery, and to tread down the proudest opposers.

Ver. 1. *Kine of Bashan.* Bashan was famous for its flocks and herds, *De.* 32. 14; and its oppressive rulers are called 'kine,' because irrational and cruel. See *Ps.* 22. 12. *C.*

Ver. 2. *Fish-hooks*—fishing instruments (*Newcome*). The allusion is most probably to inclosures of wicker-work, into which the fish are conducted by the stream, and then easily caught. *C.*

Ver. 3. *Breaches*—openings (*Newcome*): certain apertures in the wicker-work leading into traps.—*Edit.* The ware to be supplied cannot be 'cow,' but rather 'fish;' as the reference is entirely to fishing. *Heb.* it (*Newcome*).

Ver. 4. This is neither a permission, a command (see ch. v. 5), nor an irony, but a judgment; of which this is the meaning—'Seeing you do not like to retain God in your knowledge,' by worshipping him at Jerusalem, as he has commanded, therefore I adjudge you to be 'given over to your own reprobate mind, to do those things which are not convenient.' Ro. i. 28. *C.*

Ver. 5. *With heaven.* The use of leaven in sacrifice of thanksgiving was not contrary to law, though in other cases it was forbidden; comp. Le. ii. 11 with v. 13. The meaning of the whole passage seems to be this:—'However accurately and minutely you imitate the law in worship, yet, as you reject my authority

25 Have[a] ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But [b]ye have borne the tabernacle of your Moloch[9] and Chiun your images, [b]the star of your god, which ye made to yourselves.

27 Therefore[c] will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* the God of hosts.

CHAPTER VI.

1 The voluptuousness of Israel, 7 shall be punished with desolation, 12 and their incorrigibleness.

WOE to[a] them *that are* at ease[1] in Zion, and trust in the [b]mountain of Samaria, *which are* named chief[2] of the nations, to whom the house of Israel came!

2 Pass[c] ye unto [d]Calneh,[3] and see; and from thence go ye to [e]Hamath the great: then go down to [g]Gath of the Philistines: [h]*be they* better than these kingdoms? or their border greater than your border?

3 Ye that [i]put far away the evil day, and cause[j] the seat[4] of violence to come near;

4 That[k] lie upon beds of ivory, and stretch themselves upon their couches,[5] and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That[l] chant[6] to the sound of the viol, *and* invent to themselves instruments of music, [m]like David;

6 That drink wine in bowls,[7] and anoint themselves with the chief ointments; but they are not grieved for the affliction[8] of Joseph.

A.M. cir. 3009. B.C. cir. 995.

a De.32.15–19. 1 Pe. 2.5, 9. Ac.7.42. Je.7.22, 23. Zep. 3.9. Ho.12.11. 9.10. Mat.3.9. 23.35.

a Isai. 16.15, 16, 10.9, 10.21, 3.8. 1.2. 17. 31.8. 33. 29. 30.5. Ho.12.7, 13.

9 Or, *Succuth your king.*

b 2 Ki.23.10, 12. 2 Ch. 34.4.

c Ac.7.43. 2 Ki.15.29. 17.6–23.

CHAP. VI.

a 1 Pe.5.7. Je. 48.11. Isai.32.9, 10, 17–20. Pr.1. 32. Ja.5.5.

1 Or, *are secure* or *insolent.*

b See ch. 4.1. 2 Ki. 19.24.

2 Or, *first-fruits,* Mat.5.1a.1.1.

c Je.2.10, 11. 7.12, 14. Na.3.8.

d Isaiah 10.Ge.10.10.

3 Thrice of the greatest heathen cities known to the Israelites are here named; the Jews are noted to compare their power and the extent of their territories with those of Samaria and Jerusalem. Yet these great cities and their commanders, and their power taken from them, whilst the Israelites were still preserved. This fact is urged as a reason for gratitude and thankfulness to God. Calneh was one of the four cities founded by Nimrod in the plain of Shinar.—*P.*

e 2 Ki.8.65. 2 Ki.14. 25.

f Ch.26.2. 1 Sa.17.4.

g Is.10.9–11, 36.18, 19, 37.12. Nu.24.7.

h Isai.2.12, 22, 37. ch.5. 18.9–12. Mat.24.48. Ke. 16.7.

i ver.12. Ps.94.20.

4 Or, *habitation.*

k Is. 22.13–14. 5.12. Lu.16.19. ver.3. ch.2.8. 3.15. Ro.13.13, 14. Ja.5. 5.

5 Or, *abound with superfluities.*

l Ec.2.8. Is.5.12. ch. 5.23.

6 Or, *quaver.*

m 1 Ch.23.5.

7 Or, *in bowls of wine.*

8 Heb. *breach,* ch. 5.6, 15. 2 Ki. 15.19, 29. 17.3–6. Je.4.6; 30.7. Ro. 12.15. Ge.37.25, 28; 42. 23.

A.M. cir. 3009. B.C. cir. 995.

a ch.5.27. 2 Ki.25.25; 17.6.

b Je.51.14. See ch. 4.2. Ho.6.13, 17.

c Zec.11.8. Na.2.2. Ps.78.59; 47.4; 106. 40. Lev.26.30. Ro.3.1, 2. 9.4, 5.

d Ho.13.10. Mi.2.6, 7.9.

9 Heb. *the fulness thereof.*

e 2 Ki.13.3, 7. Zec.8. 23.

f ch.5.15. Rev.3.19.

g 1 Sa.31.12. Je.34.5. 2 Ch.16.14.

1 *Sitters of the house* = inmates, chambers.—*Amos.*

h 2 Ki.8.21. Jer.37. 21. Je.9.23, with ch.5. 14. Zep.2.3.

2 Or, *they will not make, or have not made.*

3 The meaning of this passage may be, Beware not the case of Jeremiah, lest his eye should be drawn to you, the only remaining one, and you should also fall a victim to his wrath. This view appears to be corroborated by the verse which follows.—*P.*

i ch.5.6, 7. Na.1.14. ch.3.13, 2 Pe.3.8.

4 Or, *dropping.*

j Ps.5.5; 48 4. Je.5.3. 6.28, 29. Zec.7.11, 12.

5 Such labour is either impossible or useless—so hopeless and fruitless is all instruction or rebuke to Israel.—*C.*

k ch.5.7, 11, 12. Ho. 10.4. Is.5.7, 23. 1.23, 29. 33.15. He.3.12–14. Mi. 2.2, 3. 3.3.

6 Or, *vainly.*

7 The entering in of Hamath' is the passage from the Mediterranean past the northern end of the chain of Lebanon, into the plain of Hamath. It is several times mentioned as the northern border of Palestine. 'The river of the wilderness' is the mark of the southern border, but it cannot be satisfactorily identified. It may be the same as that elsewhere called 'the river of Egypt;' *i.e.* Wady el Arish, which runs through the desert of Tih.—*P.*

7 ¶ Therefore now [o]shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The[p] Lord GOD hath sworn by himself, saith the LORD, the God of hosts, [q]I abhor the excellency of Jacob, and hate his palaces: [r]therefore will I deliver up the city, with all that is therein.[9]

9 And it shall come to pass, if there remain [s]ten men in one house, that they shall [t]die.

10 And a man's uncle shall take him up, and he that [u]burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house,[1] *Is there* yet *any* with thee? and he shall say, No. Then shall he say, [v]Hold thy tongue; for we may not make[2] mention of the name of the LORD.[3]

11 For, behold, the LORD [x]commandeth, and he will smite the great house with [y]breaches, and the little house with clefts.

12 ¶ Shall[y] horses run upon the rock?[5] will *one* plow *there* with oxen? for [z]ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice [a]in a thing of nought, which say, Have we not [b]taken to us horns by our own strength?

14 But, behold, [c]I will raise up against you a nation, O house of Israel, saith the LORD, the God of hosts; and they shall afflict you [d]from the entering in of Hemath unto the river[8] of the wilderness.[7]

a Pr.23.5. Ps.33.16, 17; 39.5, 6; 62.9, 10, 8.4; 10.3, 6; 52.7; 62.9 Ki.15.29; 17.6–18. *b* 2 Ki.23.25; 24.23, 24, 25. Da.4.30. *c* Je.5.15. Is.7.17, 20; 8.4. *d* Nu.34.4, 8. Ezek.47.17, 19. Ge.15.18. 1 Ki.8.65. Is.27.12.

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as to the place, Jerusalem—the object, the true God; and the end, holiness—your service must be rejected.' *C.*

Ver. 10. *Pestilence, after the manner of Egypt.* Most probably either the plague or ophthalmia—the two diseases, the latter specially, that seem characteristic of Egypt, De. 7. 15. *C.*

Ver. 12. *This will I do unto thee*—that is, as he proceeds to describe in the succeeding chapter. *C.*

REFLECTIONS.—God always in the end appears the patron of the injured. Great men often take infernal pleasure to render their inferiors miserable. And what they get by extortion is ordinarily expended on intemperance and luxury. But what is obtained by wickedness strangely perishes, and God turns men out of those rich enjoyments which they abuse to his dishonour, or renders them their plague; and nothing is more awful than his giving them up to their own hearts' lusts. In diversified forms, increasingly dreadful, God can punish and destroy his obstinate adversaries; and he can wonderfully distinguish men in his mercies or judgments. Whether therefore he add to his justice, or power, meet us in mercy, let me prepare for his coming, all awed by his greatness and his glory!

CHAPTER V. Ver. 2, 3. The kingdom of Israel, once so flourishing, and never heretofore subdued by enemies, shall irrevocably fall into extreme misery, without any help to her. And scarcely a tenth part of the people shall remain to be carried captive. 4–6. Turn to me by faith, repentance, and reformation, and ye shall be preserved from ruin, and continue prosperous—or, at least, in the end be saved with an everlasting salvation—lest the vengeance of God break forth among the descendants of Joseph, and other fellow-tribes, as devouring fire, which none of your idols can quench. 7–9. Ye who pervert justice, to the great grief of the injured, and who neglect all regard to equity in your administrations and practice, turn to him who, as Governor of the heavenly influences, can give you rain; as the Disposer of day and night, can change your condition at his pleasure; as Ruler of the rain, can either comfort or ruin you; and who can enable the weak to encounter their mighty enemies, and besiege and take their strongholds. 12, 13. Biassed by bribes, your judges give sentence against the poor, be their cause ever so good and clear. And since ye so incorrigibly abound in wickedness, that God's judgments must be executed upon you, wise and godly persons must forbear reproving you, and silently adore, not murmur at, these judgments. 15–24. Let justice be always administered with a steady and a free course, and without any interruption. 16, 17. Dreadful wailing and anguish shall abound everywhere, even in the vineyards, where they were wont to be merry, on account of the general havoc that my judgments shall make. 18, 19. Ye who scornfully wish to see the day of the Lord shall quickly feel it, full of misery and perplexity, without any comfort; and so numerous shall be the calamities thereof, that if ye escape one, ye shall fall into another. 25–27. Copying after the idolatry of your fathers in the wilderness, ye have neglected my service, and, with no small toil and expense, have carried about your idols, which could not move themselves; therefore I will make the Assyrians to carry you captives into Media, far beyond both Damascus and Babylon.

Ver. 18. *Desire the day,* &c. Who profess to desire it, deriding the prophetic predictions, Je. 17. 15; Ezek. 12. 22; or who, from various motives, really desire a time of trouble. This desire arises in some from 'envying and grieving at the good of their neighbours;' an unjust comparison of their own state with that of others; or from direct covetousness of that for which they never toiled, and which, if they possessed, they would soon squander. But in most it arises from a restless and discontented spirit, that longs for any change, and that leads them to calculate that, in the drama of life, which they ignorantly imagine a mere 'chapter of accidents,' something may turn up of which they may take advantage, and enrich themselves, without the care of frugality or the toils of industry. *C.*

REFLECTIONS.—Sin has the most awful influence to reduce churches and nations. And often death or apostasy much diminishes church members. Yet nations and churches are ordinarily guilty of great and multiplied iniquities before God proceed to execute public judgments upon them. With great earnestness and expectation should we therefore seek after and wrestle with him while he may be found. And if we live up to our prayers, we may expect our requests answered, and happiness in his presence. Great prudence, as well as grief, is necessary in times of singular wickedness and trouble. But it is presumptuous and dangerous to deride God's threatenings and judgments, for they will infallibly overtake the impenitent. How odious to him are hypocritical devotions! If we regard iniquity in our heart, and practise it in our life, no religious services will avail us. And they who obstinately refuse God's calls shall at last be driven far enough from him in their wickedness.

CHAPTER VI. Ver. 1. Woe to those wealthy Jews and Israelites who live in carnal security, as if Jerusalem and Samaria, their capital cities, could protect them from my judgments. 2. Behold how those once famed cities, Calneh in Chaldea, Hamath in Syria, and Gath in the country of the Philistines, lie in ruins, though they never sinned against such abundant favours as ye have done! 3–6. Ye keep the thoughts of approaching judgments out of your minds, or flatter yourselves that they will never come; and take all opportunities to commit injustice and oppression; and abandon yourselves to sloth, luxury, sensuality, carnal mirth, drunkenness, and pride; in nowise affected with the miseries inflicted on or impending over the ten tribes: 7–11. Therefore shall ye be quickly carried captive into Assyria, and miserably in want of necessary provision. With unrelenting detestation God will give up your palaces and cities to the ravaging enemies to be destroyed. And meanwhile, the pestilence or famine shall cut off whole families, which their few surviving relations shall bury in astonishment, despairing of pity from God: and all ranks, great and small, shall be equally involved in the desolating calamity 12–14. To no purpose do the prophets plead with you, hardened sinners, for your conversion and reformation.

CHAPTER VII.

1 *The judgments of the grasshoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 7 *By a wall and plumb-line is signified the desolation of Israel.* 10 *Amaziah complaineth of Amos.* 14 *Amos showeth his calling,* 16 *and Amaziah's judgment.*

THUS hath the Lord GOD [a]showed unto me; and, behold, [b]he formed [1]grasshoppers[2] in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.[3]

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, [c]O Lord GOD, forgive, I beseech thee; by whom shall Jacob arise?[4] for[d] he *is* small.

3 The LORD [e]repented[5] for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD showed unto me; and, behold, the Lord GOD called to contend by [g]fire,[6] and it devoured the great deep, and did eat up a part.

5 Then[h] said I, O Lord GOD, cease, I beseech thee; by whom shall Jacob arise? for he *is* small.

6 The[i] LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he showed me; and, behold, the Lord stood upon a [j]wall *made* by a plumb-line, with [k]a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line[7] in the midst of my people Israel: [l]I will not again pass by them any more:

9 And [m]the high places of Isaac[8] shall be desolate, and the sanctuaries of Israel shall be laid waste; and I [o]will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah, [p]the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos [q]hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words.

11 For [r]thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou [s]seer, [t]go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for [u]it *is* the king's chapel,[9] and it *is* the king's court.[1]

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet,[2] neither *was* I a prophet's son: but I *was* [v]an herdman, and a gatherer[3] of sycamore fruit:[4]

15 And the LORD took me as I followed[5] the flock, and the LORD said unto me, [z]Go, prophesy unto my people Israel.[6]

16 ¶ Now therefore hear thou the word of the LORD: thou sayest, [y]Prophesy not against Israel, and [z]drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD; [a]Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and [b]thy land shall be divided by line; and thou shalt die in a [c]polluted land: and Israel [d]shall surely go into captivity forth of his land.

CHAPTER VIII.

1 *By a basket of summer fruit is showed the near approach of Israel's end.* 4 *Oppression is reproved.* 11 *A famine of God's word threatened.*

THUS hath the Lord GOD [e]showed unto me: and, behold, a basket of summer fruit.[1]

2 And he said, Amos, what seest thou? And I said, [b]A basket of summer fruit. Then said

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A.M. cir. 3214. B.C. cir. 790.

CHAP. VII.

a ver. 4, 7. Je. 51. 11–14.
b ch. 4. 9. Joel 1. 4; 2. 2–11. 25. 33. 4. Na. 3. 15, 17.
1 Or, *green worms.*
2 The word is rendered 'locusts,' Is. 33. 4. — *Newcome.* The casts in their caterpillar state, which they do most mischief.—*Parkhurst.*
3 Grass is seldom mowed in the East, instead of cutting down the tops of barley greatly lengthening, and shortening therefore be translated 'the king's feedings.' This was in the close of the summer, when autumn was coming on, at which time the locusts breed.—*C.*
c Ex. 32. 11; 34. 9. Nu. 14. 13–19. Je. 14. 7, 20, 21; 32. 17 & 36.
4 Or, *who shall for Jacob shall stand?* Is. 51. 19.
d Zec. 4. 10. 2 Sa. 14. 6. De. 32. 36. Ge. 22. 14. Ps. 72. 13.
e De. 32. 36. Ge. 6. 6. 1 S. 2. 25. Je. 5. 18. Ps. 106. 45. Jonah 3. 10.
See Joel 2. 14. This, and the following judgment by fire, seem to have been exhibited in vision, not in reality.—*C.*
g He. 12. ch. 21. 4. 14. 7. with 2 Ki. 15. 29, 30.
8 *By fire.* This may signify either drought or lightning, domestic incendiaries or foreign warriors, burning what they could not carry away. The 'burning,' however, 'of the great deep,' would seem rather to refer to a vision in which the very sea seemed consumed, as the emblem of a great and unparalleled judgment.—*C.*
h See ver. 2. Ex. 32. 11.
i See ver. 3. Ps. 106. 23 Je. 18. 9, 10; 26. 3, 19. De. 32. 36. Ps. 135. 14.
j De. 4. 7, 8. Ps. 119. 172.
k 2 Ki. 21. 13. Is. 28. 17; 34. 11. Eze. 40. 3. Zec. 2. 1. Re. 11. 1; 21. 15. La. 2. 8 Je. 1. 10; 31. 28.
7 The test of uprightness.—*C.*
l ch. 8. 2; 9. 17. Mi. 7. 18. Na. 1. 8, 9. Eze. 7. 2–13.
m ch. 3. 14; 5. 5; 8. 14. Le. 26. 30, 31. with Ge. 26. 25; 46. 1–3; 49. 25.
n 2 Ki. 15. 10.
o 1 Ki. 12. 31, 32. Je. 20. 2, 3, with 2 Ki. 14. 23, 24.
8 The grove at Beer-sheba, where Isaac dwelt and built an altar to God, Ge. 26. 25; 46. 1; and which the idolaters had now perverted to their own abominable purposes.—*C.*
p 1 Ki. 4. 15. Ne. 6. 6. Je. 20. 1, 2. Lu. 23. 2. Ac. 24. 5.
r ver. 9. Ps. 66. 5.
s 2 Sa. 9. 9. Mat. 20. 18. 34. ch. 2. 12.
t Ge. 19. 31. Mat. 8. 34. ch. 2. 12.
u 1 Ki. 12. 27, 28. 29. 32.
v Or, *sycomore.*
1 Hel. *house of the Kingdom.*
2 Dedicated, 2 Ki. 12. 3 Sa. 7. 8. 1 Ki. 1. 1 Ki. 13. 1. Ge. 31. 27.
3 *A gatherer.* Rather, dresser—the tree requiring careful management.—*C.*
4 Or, *a wild figs.*
5 Hen. *from behind.*
x 2 Sa. 7. 8. Mat. 4. 19–22. Ac. 4. 13. 20.
6 Amaziah orders Amos to prophesy no more at Beth-el. Beth-el. This is his temple, yet tell it, reply: The prophetic office was not of his own seeking. He had received unofficial training, supernatural instruction. It was not as a mere matter of course, arising from the nature of his office, that he prophesied. His ministry is not human it is divine. He was commissioned not by man, but by God. He could not, therefore, cease from the work to which God had called him. Like the apostles under similar circumstances, he would obey God rather than man.—*H.*
y Mi. 2. 6. Is. 30. 10. ch. 2. 12. ver. 13.
z Eze. 21. 2; 20. 46. De. 32. 2.
a He. 12. 5, 6. Is. 13. 16. La. 5. 11. Zec. 14. 2. He. 4. 13, 14. with Je. 20. 6; 28. 12, 16; 29. 21, 32.
b Ps. 78. 55.
c 2 Ki. 23. 29; 17. 6. Ho. 9. 3. Eze. 4. 13.
d Je. 20. 33–39. De. 28. 61, 64. 2 Ki. 25. 21.

CHAP. VIII.

a ch. 7. 1, 4, 7. Je. 1. 11–14.
1 *Summer fruit*—'late summer-fruit.' Such as had been spared long, were now very ripe, and hastening to decay—an apt emblem of Israel long spared, but now ripe for judgment.—*C.*
b Je. 24. 1–8. Joel 3. 13. Re. 14. 20; 19. 15.

Ye have even rendered the civil administrations altogether unjust and oppressive. Ye rejoice in your idols, wealth, and power; and boast of your self-advancement, and your ability to defend yourselves: but, lo, as executioners of my just judgment, the Assyrians, and afterwards the Chaldeans, shall ravage your whole country, and murder or take you captive, from one end of your land to the other.

Ver. 1. *Chief of the nations.* Not so named of the Gentiles, for they despised the Jews; but either so named of God, when he called them 'my people,' and constituted them the depositaries of his holy oracles, and gathered them to his garner as 'the first-fruits' (so the word translated 'chief' signifies) of his harvest; or so named of themselves when, looking to their religious privileges, and overlooking their neglect of them, they proudly arrogated to themselves a title of indefeasible pre-eminence among the kingdoms of the world. *C.*

Ver. 5. Who imitate David's instruments of music, and affect to follow his example, but who dedicate to revelry what he dedicated to piety. The whole description presents us with a refined, indolent, and luxurious people—an evidence how easily, and how far, fine taste and true religion may be separated among any people—of which Italy, the land of painting and music, affords a sad example, while it proves a deceitful snare to all the nations of Europe. *C.*

Ver. 10. *Uncle.* The whole ten brethren, ver. 9, having died, the burial devolves upon the uncle as next of kin.—*For we may not,* &c. Either on account of the idolaters, who had forbidden all reference to Jehovah; or on account of a superstitious fear of mentioning the name; or, perhaps, a pious acknowledgment that silence best becomes sinners suffering under his righteous displeasure. *C.*

Ver. 11. *Clefts.* Either a prophecy of, or allusion to, the earthquake; or an allusion to the clefts that are frequent in the mud walls of cottages in warm climates. *C.*

REFLECTIONS.—External privileges are very apt to puff up pride. And if we be once abandoned to carnal security, the examples of God's judgments all around us will scarcely affect us. A round of dissipation and luxury effectually alienates the mind from God, and shuts out every serious consideration, and every degree of sympathy with afflicted churches and nations! Pitiful are the darling pleasures of those who are abandoned of God. But fearful is their case when his wrath begins to burn against them. No external relations, church privileges, or temples can prevent his judgments. He abhors the form of godliness which is separated from its power. Dreadful is the situation, when luxurious dissipation is exchanged for sword, pestilence, famine, captivity, and hell!—when terrible calamities but plunge men into diabolical astonishment and eternal despair!—when all are generally miserable, and none left to comfort another! and when obstinate perverters of justice and proud boasters, are sadly abandoned to their own fate.

CHAPTER VII. Ver. 1–9. These things were represented to Amos in a vision. The *vermin* not only consumed the fruits of the ground, but were an emblem of the Assyrian ravagers. The *terrible lightning,* or *drought,* dried up their rivers, and destroyed part of the people, or figured out the devastations begun by Tiglath-pileser in Gilead and Galilee. The *straight wall* signified the Hebrew nation, formed and regulated by the most just laws; and the *plumb-line* denoted that their conduct was discovered as not answerable to their laws, and therefore God would no longer forbear to punish them.

Ver. 16. *Isaac.* They call themselves by 'Isaac,' rather than by Abraham or Jacob; taking advantage of the antiquity of Isaac's altar to sanction their modern idolatry. Even as Rome takes advantage of the antiquity of her name and power to sanction her innovations in doctrine and worship, and countenance her usurpations over Christian rights and liberties. *C.*

REFLECTIONS.—God executes diversified judgments upon obstinate sinners; and commonly directs his strokes in a gradual manner. Yet often the earnest supplications of God's ministers divert his judgment for a time. And even the low and distressed case of nations and churches are a plea with his mercy. But at last utter, though just, destruction shall overtake the incorrigible revolters from his law; and neither temples nor palaces can protect from ruin, but concur to render them more miserable. Furious persecution is the common reward of ministers' faithful warnings and fervent prayers from their wicked neighbours. And none are more ready to wrest their words, and accuse and persecute them as traitors, than profane clergymen, as their fidelity and diligence are a standing reproach to themselves. They who are prompted by all their religion by carnal hopes of provision or preferment are apt to imagine everybody as mean and selfish as themselves. But it is a great comfort, especially in evil times, for ministers to have had a clear call to their work. And if men, even the greatest, oppose them, God will attest their mission and messages in the fearful ruin of their enemies. And it is at our infinite hazard to attempt silencing even the weakest whom God hath commanded to speak.

CHAPTER VIII. Ver. 4–6. By your oppression ye devour the substance of the poor, that they can scarcely preserve themselves in life: ye are weary of God's holy seasons, and desirous of their being over, that ye may return to your injustice, in making the measure wherewith you sell your corn too scanty, and causing the poor purchasers to give you more than just weight for the price, that, by your extortions, ye may

the LORD unto me, [c]The end is come upon my people of Israel; I will not again pass by them any more.

3 And [d]the songs of the temple[2] shall be howlings[3] in that day, saith the Lord GOD: *there*[e] *shall be* many dead bodies in every place; they shall cast *them* forth with silence.[4]

4 ¶ Hear this, O ye that [g]swallow up the needy, even to make the poor of the land to fail,

5 Saying, [h]When will the new moon[5] be gone, that we may sell corn? and the [i]sabbath, that we may set forth[6] wheat, [j]making the ephah small, and the shekel great, and [7]falsifying the balances by deceit?[8]

6 That [k]we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by [9]the excellency of Jacob.[1] Surely [l]I will never forget any of their works.

8 Shall not the land [m]tremble[2] for this, and every one mourn that dwelleth therein? and [n]it shall rise up wholly as a flood,[3] and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that [p]I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your [q]feasts into mourning, and all your songs into lamentation; and I[r] will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as[s] the mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of[t] hearing the words of the LORD:

12 And they shall wander [u]from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and [v]shall not find *it*.

13 In that day shall [z]the fair virgins and young men faint for thirst.

14 They[4] that swear by [y]the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner[5] of [z]Beer-sheba liveth; even they shall fall, and never rise up again.

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and [z]the way to Beersheba[5] is a form of expression for the idol that was worshipped there.—*P.*

5 Heb. days, Ho. 10. 13 Ac. 19. 35. c. 14.

6 ch. 5. 5 with 1 Ch. 31. 12. Ez. 29. 7.

CHAPTER IX.

1 *The certainty of Israel's desolation.* 11 *The restoring of the tabernacle of David.*

I SAW[a] the Lord standing upon the [1]altar: and he said, [b]Smite the lintel[2] of the door, that the posts may shake: and cut them[3] in the head, all of them; and I will slay the last of them with the sword: [c]he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though[d] they dig into hell,[4] thence shall mine hand take them; though they climb up to heaven,[5] thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be [e]hid from my sight in the bottom of the sea, thence will I command the serpent,[6] and he shall bite them:

4 And [g]though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and [h]I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that [i]toucheth the land, and it shall melt, [j]and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [k]stories[7] in the heaven, and hath founded his [8]troop[9] in the earth; [l]he that calleth for the waters of the sea, and poureth them out upon the face of the earth; the LORD *is* his name.

7 *Are*[n] ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. [o]Have not I brought up Israel out of the land of Egypt? and the [p]Philistines from Caphtor, and [q]the Syrians from Kir?[1]

8 Behold, [r]the eyes of the Lord GOD *are* upon the sinful kingdom, and [s]I will destroy it from off the face of the earth; [t]saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and [u]I will [2]sift the house of Israel among all nations, like as

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CHAP. IX.

[a] ch. 3. 14. Ezek. 10. 4; 9. 2. Is. 28. 17. Is. 24. 6.

1 *Upon the altar.* As this prophecy terminates with the restoration of the tabernacle of David, the altar here seen is most probably that of Jerusalem. See Is. 6. 1. Ezek. 9. 3.—*C.*

[b] ch. 8. 3. Ps. 68. 21. Is. 34. 5. Hab. 3. 13.

2 Or, *capitals* or *knops*.

3 Or, *wound them*.

[c] Is. 24. 17, 18; 30. 16, 17. Je. 48. 44. ch. 2. 14, 15; 5. 19.

[d] Ps. 139. 8, &c. Is. 2. 19. Job 26. 6. Pr. 15. 11. Is. 57. 9. Obad. 3, 4.

4 *Hell*, Hades: the grave. Though they hide among the dead.—*C.*

5 *Climb up to heaven.* Not in reality, for that is impossible, but in that proud imagination which invades the prerogative and claims the honours due to God.—*C.*

[e] Ps. 139. 11. Je. 23. 24. 52. 10, 11. Am. 6. Ps. 94. 7.

6 *Serpent*—any carnivorous fish, as the shark. The meaning is, that in the lowest depth of earth or sea, or the most inaccessible recesses of the mountains, in their own land at home or in the land of strangers far away, God's judgments would search and follow, discover and smite them.—*C.*

[g] Le. 26. 33–39. De. 28. 64, 65. Ezek. 5. 12. 12. Pr. 11. 21.

[h] Je. 44. 11; 24. 6. Le. 17. 10. De. 28. 63.

[i] Is. 64. 1, 2. Mic. 1. 4. Hab. 3. 10. Ps. 144. 5.

[j] See ch. 8. 16; 8. 8. Ho. 4. 3. Je. 12. 4; 15. 7, 9; 18. 16.

[k] Ps. 104. 3. ch. 5. 8. Je. 51. 22.

7 Or, *spheres*. Heb. *ascensions*.

8 Or, *bundle*. Ge. 2. 1.

9 *Troop.* Storehouse (*Newcomel*. It seems, from its connection with the 'stories,' or upper chambers of heaven, to signify the 'gathering together' of waters in the sea which form the storehouse of clouds, showers, and fertility.—*C.*

[l] Job 36. 27, 28. c. 22–28. 5, 26.

[n] Je. 13. 23. c. 2. 5, 26. Ge. 9. 25. Is. 18. 2.

[o] Ex. 12. 51. Ho. 12. 13.

[p] Je. 47. 4. De. 2. 23.

[q] ch. 1. 5. 2 Ki. 16. 9.

1 Having already effected such wonderful transfers of nations, let not self-confidence Israel (ver. 10) now hope to elude my decree of captivity and exile.—*C.*

[r] ver. 1–4. Ps. 11. 4–6. Ho. 13. 7. Je. 44. 27.

[s] Ho. 1. 4; 13. 4, 9. 11–15; 13. 16.

[t] De. 4. 31. Je. 30. 11. Joel 2. 32. Je. 31. 36. Ob. 16, 17. Ro. 11. 28, 29.

[u] Le. 26. 33. De. 28. 64. Mat. 3. 12.

2 Heb. *cause to move.*

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force the poor to sell themselves to you for slaves, at a mere trifle, or oblige them to buy the very refuse of your grain. 7–10. God hath therefore sworn by himself that he will punish your wickedness by the most terrible and overwhelming judgments; and that your present prosperity shall, of a sudden, issue in the terrible destruction of your princes and people; and your luxurious and idolatrous revelling and mirth, in the most bitter mourning and anguish. 14. The *sin of Samaria*, and *manner of Beer-sheba*, denote idols worshipped there.

Ver. 12. They shall search for a living prophet, but God will raise up none—for they already have Moses and the prophets; and since they will not hear them, it is in vain to send them another. *C.*

REFLECTIONS.—Whatever God shows us ought to be carefully observed. His patience wears out at length; and obstinate sinning must end in deplorable misery; and sinful mirth in howling and ignominious death. Yea, hopeless is the case when fearful calamities only render men sullen and peevish.—Carnal men heartily hate God and his ordinances. Sabbaths and holy duties are intolerable burdens; and merchandise, even the basest, is to them a cordial pleasure. Nor when nations are ripening for ruin do they ever fail to oppress God's poor people. But riches got by rapine will bring on ruin. And let the oppressor be ever so high, the flood of God's wrath shall overwhelm him. They who would not tremble for the sins of the land, shall tremble under its judgments. And if men hate God's Word and ordinances, they, and every impudent idolater, must expect to be deprived of them, and hastened into eternal misery.

CHAPTER IX. Ver. 1. God's *standing on the altar* at Beth-el, and *smiting the lintel*, and *cutting the posts*, denote his treading down and destroying that and other idolatrous temples, together with the king, princes, priests, and people that worshipped there. 5, 6. I, the almighty Former of heaven and earth and all that is therein, and the Governor of seas and rains, will, with the greatest ease, ruin the whole country by the ravaging army of the Assyrians. 7. In my view, ye Israelites are no better than the black, barbarous, and idolatrous Ethiopians; and though I brought you from Egypt, that is no more than what I did for the Philistines, or will do for the Syrians, who are mere heathens. 9. I will despise and afflict you, O ye Israelites and Jews, among all nations; but with such exact care, that not one elect person shall be ruined, or his existence prevented. 11, 12. After the return from Babylon, the Jewish church and nation were re-established, and the Maccabees conquered the Edomites and neighbouring heathens. But by the coming of

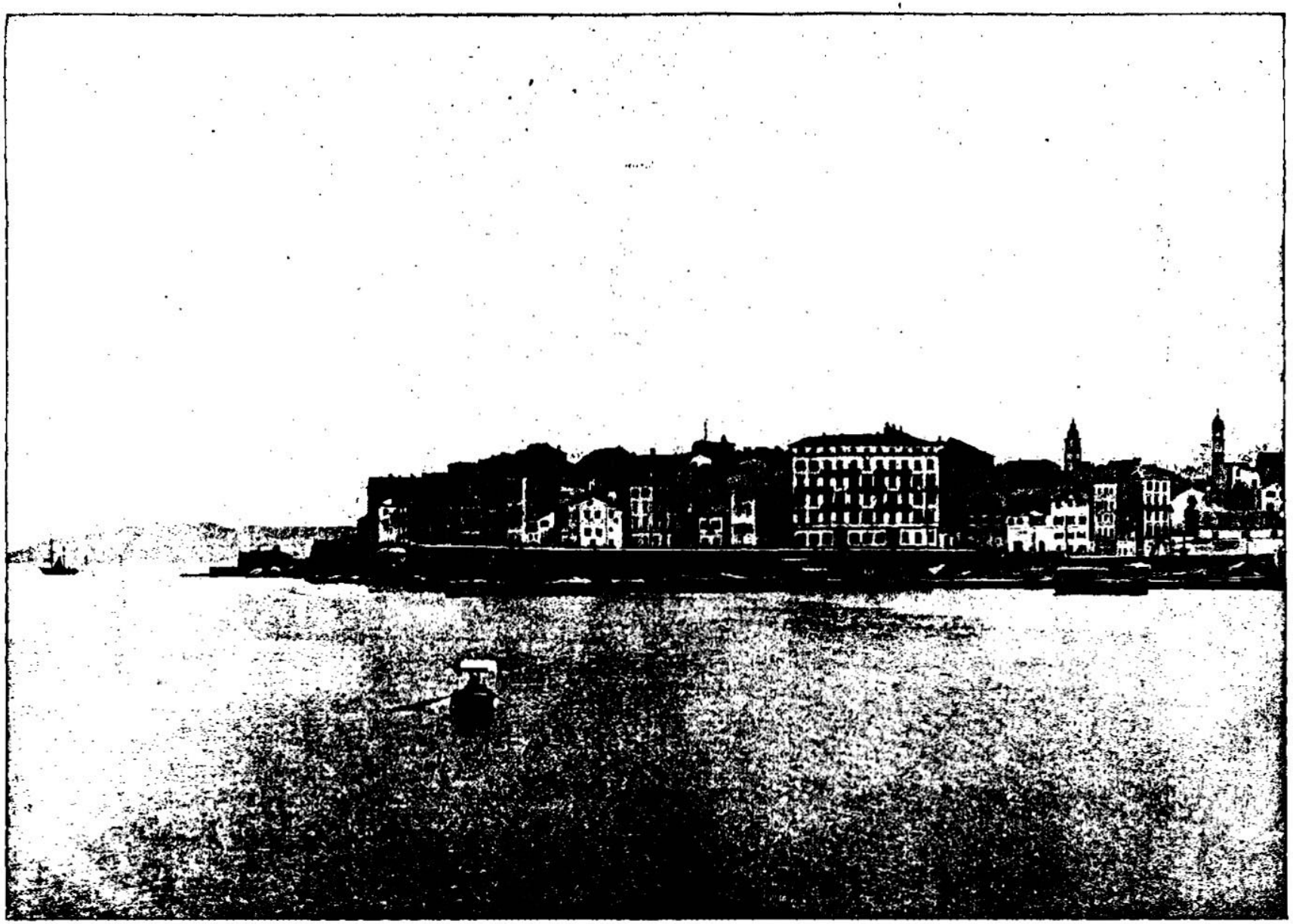

HARBOR, CORFU—A CITY IN THE MEDITERRANEAN SEA, ONCE HEATHEN, BUT NOW CHRISTIAN. [AMOS, IX:11.]—"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." This verse doubtless has reference to the rebuilding of the temple, but it may also be regarded as a prophecy of the spiritual temple that was to be raised up through the coming of Christ. The Christian church which is gradually spreading over the whole world represents in modern times what the temple of Solomon did in ancient times. In the above view we have a picture of Corfu, a Christian city, and under the control now of the king of Greece. King George has a palace here about two miles from the citadel, situated in the midst of wide and spacious grounds, embracing, perhaps, fifty or sixty acres.

corn is sifted in a sieve, yet shall not the least grain[3] fall upon the earth.

10 All[n] the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In[o] that day will I raise up the tabernacle of David[4] that is fallen, and close[5] up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That[p] they may possess the remnant of Edom, and of all the heathen, which are called by my name,[6] saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, [q]that the plowman shall overtake the reaper, and the treader of grapes him that soweth[7] seed; and [r]the mountains shall drop sweet[8] wine, and all the hills shall melt.

14 And[s] I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, [t]and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

A.M. cir. 3214. B.C. cir. 790.

3 Heb. *stone.*

n Is. 13. 11. & 14. 28-32. & 26. 21. & 29. 5. Jer. 10. 18. & 30. 11. & 46. 28. Ezek. 5. 13. & 6. 6. & 20. 38. Hos. 2. 15. Mal. 3. 19. Ac. 5. 39. 1 Th. 5. 3. Rev. 11. 18. Deut. 32. 41. Is. 1. 24. & 22. 14. Jer. 44. 28. Ezek. 11. 21.

4 Restoring the kingdom to Messiah, which work, though begun, is merely in progress to final accomplishment. For, unfortunately as Is true, has been feared by some men, so surely, if any valid and logical principle of interpretation be accepted, will Israel, though he return to and as his others have generally been rendered desolate, so eternally will his 'ruins' be raised up again, ver. 14, 15.—C.

A.M. cir. 3214. B.C. cir. 790.

5 Heb. *hedge or wall.*

o Is. 27. 12, 13. & 49. 19, 20. & 54. 1-3. & 60. 4, 8. & 65. 9. Jer. 30. 18. & 31. 4. & 33. 7. Ezek. 36. 10, 11, 33, 35, 38. Hos. 1. 10, 11. & 2. 23. Zech. 8. 6, 11, 12.

6 Heb. *upon whom my name is called.*

p Is. 60. 5. Ezek. 36. 33. Hos. 2. 21-23. Jude 24.

7 Heb. *draweth forth.*

q Joel 3. 18, 20. Is. 35. 2. & 55. 13. Ps. 72. 16. & 92. 12-15.

8 Or, *new.*

r See Je. 31. 5. Hos. 2. 22. Joel 3. 18. Hos. 2. 21, 22. Is. 5. 1, 2. Je. 2. 21. & 12. 10. & 31. 5. & 32. 41. Ps. 80. 8, 9. Lev. 25. 5, 11. Deut. 32. 13, 14. Je. 31. 12. & 36. 33-36. Ro. 11. 25, 26.

s Je. 23. 6. & 30. 10, 11. & 31. 38. & 33. 14. Ezek. 34. 28. Joel 3. 20. Mic. 4. 4. Zeph. 3. 13. Is. 35. 10. & 60. 21.

t Je. 24. 6. & 32. 41. Hos. 2. 23.

Christ the church was restored, religion revived, and shone more gloriously than ever before; and Gentiles, as well as Jews, became the happy subjects of his government. 13. The harvest and vintage continuing till the next seed-time, &c., denotes the amazing abundance of spiritual blessings in the apostolic and millennial periods. 14, 15. Their rebuilding the waste cities, &c., denotes the great deliverance from the heathenish idolatry and corrupt lusts; and the abundant peace and prosperity and fixed settlement of the gospel church. These last five verses had a partial fulfilment among the Jews after their captivity in Babylon; and will have a more noted fulfilment among all the Hebrews in the glorious future.

REFLECTIONS.—Obstinate wickedness issues at last in dreadful and unavoidable ruin. It avails not who may be for us, if God be against us: wherever we go his eyes are upon us for evil; whatever we do, his hand can destroy us; and all creatures are at his command to execute his judgment. Alas! how sins indulged turn professors of the true religion into worse than heathens! And if they abandon their peculiar holiness, God must strip them of their peculiar privileges. Nothing can be a more lying refuge than hopes of impunity in impenitency: and never is ruin nearer than when men put it far from their thoughts. But marvellously God preserves his elect amidst the most fearful shakings, confusions, and miseries. When all seems desperate, he wonderfully revives his church, and blesses her with all spiritual blessings in Christ Jesus. And great shall be the glory of the coming, and especially of the eternal period, in which not one good thing promised shall remain unfulfilled.

CONCLUDING REMARKS ON THE BOOK OF AMOS.

Of the book of Amos two distinct views may be taken. (1) It may be viewed as a mere composition, without any reference to inspiration. And if so, what an elevated idea does it convey of the literary state of Israel, when a common herdman and fruiterer could produce such a work. Viewed in this light, the sublimity and beauty of its imagery, combined with the purity of its morals, the honesty of its rebukes, and the tenderness and incorruptibility of its patriotism, place it far above every book hitherto produced upon these subjects, in any country, by any of the same rank, opportunities, and education. (2) But while, to humble the pride of man, it may be lawful to draw such a comparison, yet the true view of the book is that of its inspiration—the work of a 'holy man of old speaking as he was moved by the Holy Ghost.' And here we must note the wisdom of God in 'condescending to men of low estate.' He delivers his oracles not by 'the wise,' not by 'the scribe,' not by 'the disputers of this world,' but 'chooses the weak to confound the strong, and things which are not to bring to nought things that are; that no man should glory in his sight.' No doubt God has chosen a Moses, 'learned in all the learning of the Egyptians;' and a Paul, 'bred at the feet of Gamaliel;' but if he did so to demonstrate the power of sanctified learning, he also chose an Amos, who was 'neither a prophet, nor the son (scholar) of a prophet,' but a simple 'herdman and gatherer of sycamore fruit,' and a few Galilean fishermen, 'without (human) learning,' to demonstrate that God's work is to be done, 'not by wisdom, nor by might, but by my Spirit, saith the Lord.'

Amos prophesied of the same events as Hosea, and seems to have been his contemporary. He is quoted in the New Testament, Ac. 7. 42, 43; 15. 15–18, corresponding to Am. 5. 25, 26; 9. 11, 12. *C.*

THE BOOK OF THE PROPHET OBADIAH.

Obadiah seems to have prophesied along with Jeremiah, about A.M. 3417. His short prophecy contains, (1) Threatenings against the Edomites, who may be considered as typical of Antichrist and other implacable adversaries of the true church; viz. that their pride should be humbled, ver. 1–4: their wealth plundered, ver. 5–7: their wisdom infatuated, ver. 7–9: their spiteful carriage towards God's distressed people avenged, ver. 10–16. (2) Gracious promises to Israel, that they should subdue the Edomites and others, ver. 17 20: and that Christ's kingdom should be erected by a great salvation, ver. 21.

[The prophecy of Obadiah is remarkable as the shortest book in the Old Testament. Yet, within that brief limit, it foretells and describes the final extirpation of an entire people, ver. 10—a mighty and prosperous kingdom—an event which history has fully realized. For either the Edomites were cut off in the Maccabean and subsequent wars, or completely scattered from their own country and embodied among the Jews, or absorbed by the Nabathean Arabs. *C.*

Nothing is known of the personal history or family of Obadiah. The place of his birth is not stated, and the period at which he wrote can only be conjectured from incidental evidence. That he wrote previous to the time of Jeremiah is evident from his language, which is purer and of an older type; it is also evident from the fact that Jeremiah must have read and made use of Obadiah's prophecy (comp. Je. 49. 7–22). From this we infer that Obadiah wrote before the captivity. It appears also from a careful comparison of ver. 10–18 with Joel 2. 32; 3. 1, seq., that the latter was acquainted with and partially quotes the former. Obadiah, therefore, must have been at least as old as Joel, and must have written before him. This places Obadiah among the earliest group of prophets.

There are statements in the book which might at first sight seem to run counter to the above conclusion. In ver. 10–16 the judgments pronounced on Edom are said to have been caused by the Edomites rejoicing that strangers had taken possession of Jerusalem, and led the Jews captives. But it is highly probable that the prophet alludes to the time when Jerusalem was plundered by the Philistines and Arabs in the reign of Jehoram, 2 Ki. 8. 20; 2 Ch. 21. 8. Then the Edomites joined the enemy and practised great cruelty upon the Jews.

Obadiah's prophecy is one continuous proclamation of the destruction of Edom. But Edom is not spoken of or denounced as an isolated nation. Its attitude towards Israel, the people of God, is the groundwork of the prophecy. This has been well brought out by Keil:—'He regards the judgment upon Edom as one feature in the universal judgment upon all nations, proclaims in the destruction of the power of Edom the overthrow of the power of all nations hostile to God, and in the final elevation and re-establishment of Israel in the Holy Land foretells the completion of the sovereignty of Jehovah, *i.e.* of the kingdom of God, as dominion over all nations: so that we may say with Hengstenberg, that Obadiah makes the judgment upon the Gentiles and the restoration of Israel the leading object of his prophetic painting.' *P.*]



HOUSE OF TRIPTOLEMUS, POMPEII—A HEATHEN CITY IN WHICH CICERO HAD A VILLA DESTROYED BY A VOLCANO IN A. D. 79. [Obadiah, i:15-16.]—"For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk up in my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." No heathen city furnishes a better illustration of these verses than Pompeii. This was a city given up to pleasure and idolatry, and when it was buried out of sight by the eruption of Vesuvius it was as though it had not been. Among all of its rich and luxurious inhabitants not a man was found to give literary or philosophic setting to its life or its history. We learn a little of Pompeii from Strabo and from Pliny, but nothing from any man who lived in Pompeii.

1 *The destruction of Edom,* 3 *for their pride,* 10 *and for their unnatural behaviour unto Jacob.* 17 *The salvation and victories of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD [a]concerning Edom, [b]We have heard a rumour from the LORD, and an ambassador[1] is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, [c]I have made thee small among the heathen: thou art greatly despised.

3 ¶ The[d] pride of thine heart hath deceived thee, thou that [e]dwellest in the clefts of the rock,[2] whose habitation *is* high; that saith in his heart, [g]Who shall bring me down to the ground?

4 Though[h] thou exalt *thyself* as the eagle, and though thou set thy nest among the stars,[3] thence will I bring thee down, saith the LORD.

5 If [i]thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave *some* grapes?[4]

6 How[j] are *the things* of Esau searched out! *how* are his hidden things sought up!

7 All[k] the men of thy confederacy have brought thee *even* to the border; the men that were at peace with thee[5] have deceived thee, *and* prevailed against thee; *they that eat* thy bread[6] have laid a wound[7] under thee: [l]*there is* none understanding in him.[8]

8 Shall[m] I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And [n]thy mighty *men,* O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [o]violence against thy brother Jacob, shame shall cover thee, and [p]thou shalt be cut off for ever.

11 In[r] the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces,[9] and foreigners entered into his gates, and [s]cast lots upon Jerusalem, even[t] thou *wast* as one of them.

12 But [u]thou shouldest not [w]have looked[2] on the [v]day of thy brother in the day that he became a stranger; neither shouldest thou have [z]rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly[3] in the day of distress.

13 Thou [y]shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance[4] in the day of their calamity;

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have delivered up[5] those of his that did remain in the day of distress.

15 For[a] the day of the LORD *is* near upon all the heathen; [c]as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen [b]drink continually, yea, they shall drink, and they shall swallow down,[6] and they shall be as though they had not been.

17 ¶ But[c] upon mount Zion shall be deliverance,[7] and there shall be holiness;[8] and the house of Jacob shall [d]possess their possessions.

18 And[e] the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and [g]there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it.*

19 And *they of* the south shall possess the [h]mount of Esau: and *they of* [i]the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead.[9]

20 And[j] the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto [k]Zarephath; and the captivity of Jerusalem, which *is* in Sepharad, shall [l]possess the [i]cities of the south.

21 And [m]saviours[2] shall come upon mount Zion to judge the mount of Esau; and [o]the kingdom shall be the LORD's.

A.M. cir. 3417. B.C. cir. 587.

a Is. 21.11; Jer. 49.7; Ps. 137.7; Je. 9.25, 26; 25.9, 21; 49.7-22.

b La. 4.21, 22; Joel 3.11; Ezek. 25.12-14; Amos 1.11, 12; Mal. 1.4; Je. 49.14, 31 27.-6.

1 *Ambassador*—in the form of a public opinion hostile to the arrogant pretensions of Edom.—*C.*

c Is. 14.10; Ezek. 25.13, 14; Je. 49.15; 51.13.

d Je. 49.16; Mal. 1.4; Ps. 10.18; He. 3.13.

e Nu. 34.3, 4; 2 Ki. 14.7.

2 See Je. 49.16.—*C.*

f Is. 14.13-15; 47.7; Re. 18.7.

h Je. 49.16; 51.53; Am. 9.2; Hab. 2.9; Is. 14.14, 15; Jer. 51.6.

3 *Among the stars.* Seen from the bottom of the ravine in which Petra, the capital, was situated, the lofty towers that crowned the heights would literally seem among the stars. The book of Job abundantly testifies that the Edomites were highly skilled in astronomy; and if, as is most probable, addicted to judicial astrology, the 'nest' or dwelling among the stars may imply a national conviction drawn from that deceptive study, that her glory was to exist coeval with the stars—even such as is, at this day, the confident assumption of the church of Rome, though hypocritically warned by Paul (Ro. 11. 20–22), and prophetically doomed by John, Re. 18.2–24.—*C.*

i Je. 49.9.

4 Or, *gleanings.* De. 24.21; Is. 17.5, 6; 24.13.

f Ps. 139.1; Da. 2.22; Je. 49.10.

k Ps. 55.13; Je. 38.22.

6 Heb. *the men of thy peace.*

6 Heb. *the men of thy bread,* Ps. 41.9.

7 *Laid a wound.* 'Spread a snare under thee.'—*Newcome.*

l Is. 19.11-14.

8 Or, *of it.*

m Je. 49.7; Job 5.12, 13; Ps. 33.10.

n 1 Sa. 28.20; Ps. 76.5, 6; De. 28.25; Is. 19.16; Je. 50.37; Am. 2.16; Na. 3.13; Ps. 46.6.

o Ge. 27.41; Ezek. 25.12; 35.5, 6, 12-15; Ps. 137.7.

p Is. 34.5-15; Je. 49.13, 17-22; Ezek. 25.13, 14; 35.3-15; Joel 3.19; Mal. 1.3, 4.

r Ps. 137.7; 2 Ki. 24.10-16; 25.4-21; Je. xxxix, lii.

9 Or, *carried away his substance.*

s Joel 3.3; Na. 3.10.

t Ps. 50.18.

1 Or, *do not behold,* &c.

u Ps. 10.14; 54.7; 59.10; 92.11; 118.8; Mi. 4.11; 7.8, 10.

2 *Thou shouldest not have looked* with satisfaction on the calamity of Judah, but rather have publicly united him in his distress, or privately retired to weep and to pray for him.—*C.*

w ver. 13. Ps. 37.13; 137.7.

x Job 31.29; Ezek. 25.6; 35.15.

3 Heb. *magnified thy mouth.*

y Ps. 137.7; Zec. 12.2, 6.

4 Or, *forces.*

5 Or, *stint up.*

z Prov. 17.5; Joel 3.19; Ezek. 25.6; Je. 50.27; 51.39; 48.26; Hab. 2.8; Ezek. 35.5, 6; Joel 3.2, 3; Am. 1.11; Mal. 1.2; Ps. 137.7; Je. 49.7.

a Je. 25.15, 16, 27-29; 46.10; Ezek. 30.3; Is. xxiv; xxxiv; Ps. 75.8; 9.5; 1 Pe. 4.17, 18; Is. 61.2; 63.4; 66.15, 16; Joel 2.31.

b Hab. 2.8; Ezek. 35.5; Ps. 137.8; Joel 3.2, 3; Am. 1.11; Mal. 1.2; Je. 25.15-26.

c Je. 25.28; Am. 9.8; De. 32.36; Joel 3.4.

7 Or, *they that escape.*

8 Or, *it shall be holy,* Joel 3.17; Is. 1.27; 4.3, 4; 10.21; 19.20; 24.16; 31.3; Je. 31.23; Zec. 8.3; 14.20, 21; Re. 21.27.

d Is. 14.1, 2; Joel 3.19; Am. 9.11, 12; 14, 15.

e Is. 10.17; 11.14; 27.9; Joel 2.5; Mi. 5.6; Nu. 24.17; Ezek. 25.14; 28.18-24; Zec. 12.6; 13.3.

g See on ver. 10.

h Am. 9.12; Mal. 1.3; Ezek. 35.2, 3; Je. 17.27; 22.22; 49.13, with Jos. 15.21.

i Jos. 15.33, 45; Zec. 7.7; Zeph. 2.7; Is. 11.14.

9 This verse as rendered in our English translation is very obscure. It is intended to show how in the day of Israel's prosperity the Jews would take possession of the countries of their bitterest foes: 'They (the Jews) who dwell in the *Negeb* (the southern district of Judæa) shall possess all Edom; and they who inhabit the *Shephelah* (the specific name of a plain at the western base of the mountains of Judæa) shall possess the country of the Philistines; and they will take possession of the fields of Ephraim, and the fields of Samaria; and Benjamin will take possession of Gilead.' By this paraphrase the sense is brought out.—*P.*

j Ezek. xlviii. Am. 9.14, 15; Ho. 1.10, 11; Is. 11.11; Je. 3.18; Ezek. 34.12-14; 36.1-24; 37.21-28.

k Ju. 1.32, 33; 1 Ki. 17.9; Mat. 15.21, 22.

1 Or, shall possess *that which* is in *Sepharad.*

l Je. 32.44.

m Ju. 3.9; Is. 19.20, or 1 Ti. 4.16; Ja. 5.20; Da. 12.3.

2 *Saviours.* Either conquering 'deliverers' from earthly bondage, or preachers of the glorious gospel—'deliverers' from spiritual thraldom.—*C.*

o Da. 2.35, 44; 7.14, 27; Zec. 14.9; Zeph. 3.9; Ps. 72.8-10; Is. 9.6, 7; Lu. 1.33; Re. 11.15.

Ver. 3–7. However proud ye Edomites be, and however rocky and inaccessible your country, I will cause the Chaldeans and others to lay it desolate and destroy your nation. And, worse than robbers or gatherers of grapes, they shall utterly spoil you of all that you have, even of what you think best secreted. Yea, your allies, who have marched to your borders as assistants, and received your subsidies and provision, shall betray you, and turn their arms against you: 10–16. Because, contrary to natural relation and duty, ye took pleasure in the ruin of the Jews, and even helped the Chaldeans to destroy Jerusalem, murder its inhabitants, apprehend captives, and seize on the spoil; or insulted the unhappy sufferers, and even barbarously endeavoured to apprehend, murder, or deliver to the Chaldeans, such as had fled; your conduct shall draw upon you similar sufferings in the day of the Lord's destruction of the heathens around you; and your joyous revellings in Judea, on account of the destruction of my people, shall issue in your drinking up, to the very bottom, the cup of unbelief, to your utter ruin, and the perpetual desolation of your country. 17–21. These verses had a partial fulfilment when Cyrus restored the Jews to their country, and when the Maccabees subdued the Edomites and the nations around, and in the apostolic spread of the gospel among the heathen; but will have a more signal accomplishment when the Hebrews return to their own land in the future, and when the Antichristians and Turks are cut off, to make way for the universal kingdom of Jesus Christ.

Ver. 17. The fulfilment of this prophecy is still future—for though Judah obtained temporary restoration, and gained, by the Maccabees, distinguished victories over Edom, yet they did not abide in 'their possessions'—neither, alas! were they 'holiness' to the Lord:—neither has 'the captivity of Israel' yet been reclaimed or restored. The time is still future, but the event certain. *C.*

REFLECTIONS.—God can easily find both hearts and hands for the most bloody work he can intend against sinners. And pride and carnal security dangerously deceive and ripen men for destruction. Their self-exaltation but tends to debase them; their carnal confidences but betray them; their wealth but allures their enemies to hunt out and destroy them; their hired allies assist them to their ruin; their understanding, not employed to keep them from sin, being infatuated, decoys them into danger; the bravery of their warriors but serves to make the slaughter more universal; their joys but issue in embittering their anguish; their undutiful and barbarous conduct towards God's distressed people but fills up an uncommon cup of misery to themselves.—But marvellously connected are the confusion of Christ's impenitent foes, the deliverance of his church, and the conversion and purification of multitudes of sinners; and great is the honour that Jesus obtains therein. Yea, if we suffer with him we shall also reign with him, and be glorified together.

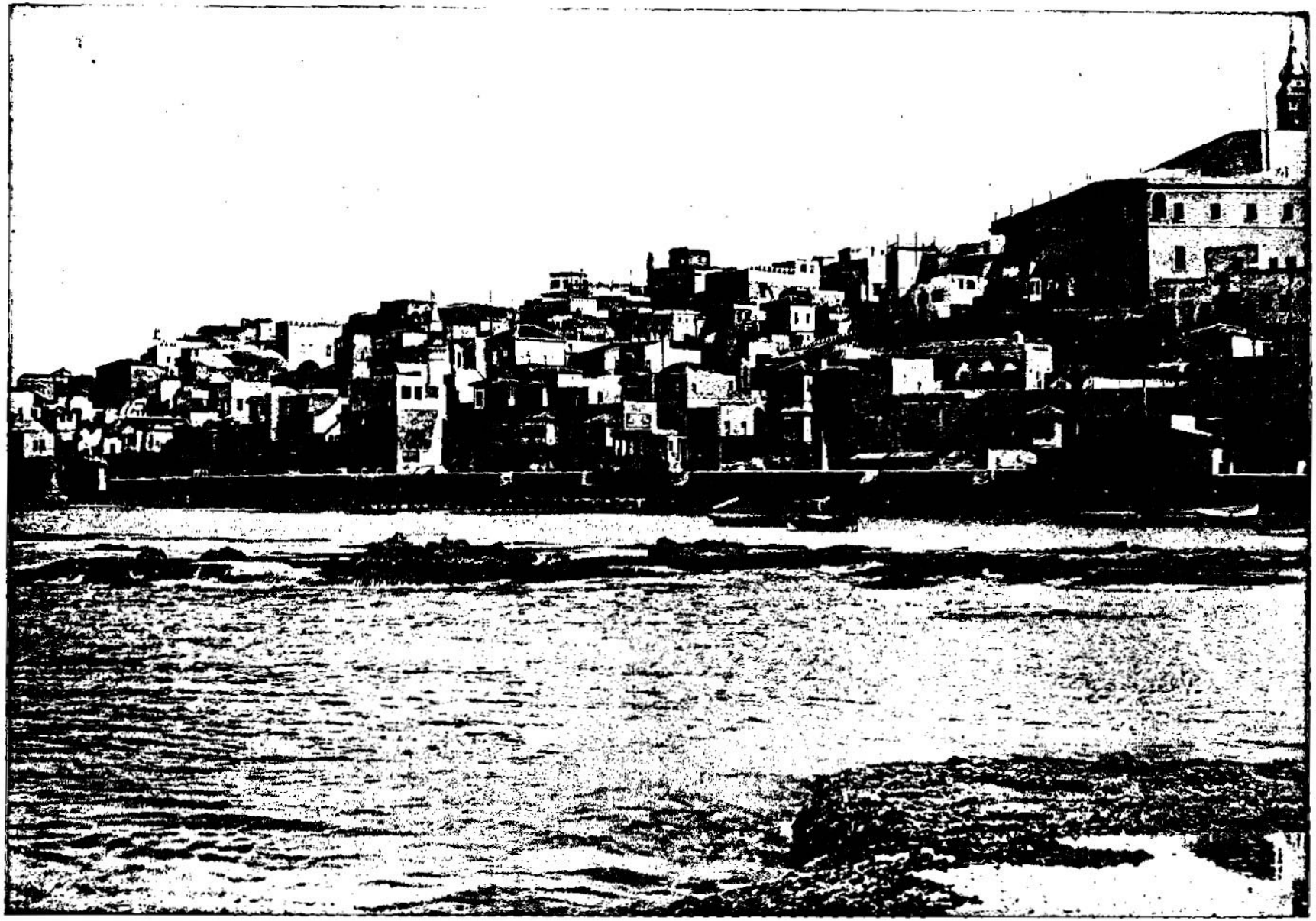

PANORAMA OF JAFFA—WHERE JONAH TOOK SHIP. [Jonah, i:3.]—"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them to Tarshish from the presence of the Lord." Jaffa was the ancient harbor of the Jewish capital. It was here that King Hiram of Tyre landed his cargoes of cedar wood from Lebanon, which were to be used in the erection of Solomon's temple. Jaffa has no harbor, and it is almost with peril to life that a landing is made here. There are ledges of low, jagged rocks just underneath the surface of the water, and it is only with great difficulty that places can be found between these rocks to ride in the small boats from the great ship to the shore. Many people have been drowned here. Pliny said the city existed before the flood.


EUXINE SEA
CASPIAN SEA
ASIA MINOR
ARMENIA
MEDIA
MT. CAUCASUS
MT. TAURUS
MT. ZAGROS
GREAT SEA
SYRIAN DESERT
PERSIAN GULF
Chaldea
Elymais
Elam
PERSIA
BABYLONIA
ASSYRIA
Mesopotamia
Aram-Naharaim
CHITTIM OR KITTIM
CYPRUS
EGYPT
Wilderness of Paran
Wilderness of Zin
Wilderness of Shur
Wilderness of Edom
Wilderness of Kadesh
Wilderness of Jeshimon
Wilderness of Ziph
Wilderness of Maon
Wilderness of Engedi
Wilderness of Judah
Wilderness of Gibeon
Wilderness of Beth-aven
Wilderness of Gibeah
Wilderness of Michmash
Wilderness of Ai
Wilderness of Bethel
Wilderness of Jericho
Wilderness of Gilgal
Wilderness of Ephraim
Wilderness of Gezer
Wilderness of Ajalon
Wilderness of Gibeon
Wilderness of Beth-horon

THE BOOK OF THE PROPHET

JONAH.

This prophet was born in Gath-hepher, a city of Galilee, and prophesied about A.M. 3140. In some unwritten predictions he foretold the restoration of the kingdom of Israel by Jehoash and Jeroboam II., 2 Ki. 14. 25. But here we have the history of the warning which he gave to the heathen Ninevites. It contains remarkable manifestations of human infirmity and divine mercy connected. But the principal scope of it is to figure out Jesus Christ's interposition for guilty sinners, and the amazing and effectual spread of his gospel through the Gentile world.

[This prophet was of the tribe of Zebulun, and born at Gath-hepher, a city of that tribe. (See 2 Ki. 14. 25; Jos. 19. 13.) Many things are conjectured concerning him, which, because merely conjectural, we hold it useless to repeat, believing it better, and perhaps the only thing strictly allowable, to speak of those things that are clearly recorded. These things are merely the time of his preaching, which was in or a little before the days of Jeroboam the son of Jehoash (2 Ki. 14. 25), and the facts narrated in the book itself; namely, the prophet's divine commission; his unwillingness to comply; his attempted escape; his wonderful prevention; his miraculous preservation; his faithful announcement of judgment; the remarkable repentance of Nineveh; its merciful reprieve; the prophet's dissatisfaction; and God's condescending defence of his merciful government. These facts, when combined, present us with a truly wonderful narrative—one which, if need were, against mere philosophers, we could well defend; but one of which, to Christians, it is enough to say, its truth is endorsed by our Lord himself; while the miraculous preservation of the prophet is declared to have been a type of his death and resurrection. (See Mat. 12. 39–41; Lu. 11. 30–32; He. 13. 15.) Jonah, though his book rank fifth in order of the minor prophets, must evidently have been one of the most ancient of all, except David, who have left behind them any written predictions. For the fall of Nineveh, and the death of Sardanapalus, the last of the Assyrian monarchs, is, by common consent of chronologers, referred to a period about 820 B.C.; while the same authorities generally refer the preaching of Jonah, and the repentance and reprieve of Nineveh, to a period about 862 B.C., which was during the life of Jehu, king of Israel. *C.*

The site of Gath-hepher is well known, and the tomb of Jonah venerated. It is situated, as Jerome says, two miles from Sepphoris, on the way to Tiberias. The road from Nazareth to Tiberias also passes near it. It stands on the top of a rocky hill, and is now called *Mashhad*, which is the name commonly given in Syria to tomb or shrine of saint or prophet. On the very summit of the hill, visible from afar, is a little square building, surmounted by a white dome; and a very ancient tradition, received alike by Christians and Mohammedans, affirms that this building is the tomb of the prophet Jonah. *P.*]

CHAPTER I.

1 Jonah, sent by God to Nineveh, fleeth to Tarshish. 4 He is overtaken by a tempest, 11 thrown into the sea, 17 and swallowed by a fish.

NOW the[a] word of the LORD came unto Jonah[b] the son of Amittai, saying,

2 Arise, go to Nineveh, that [c]great city,[1] and cry against it; for [d]their wickedness is come up before me.

3 But Jonah [e]rose up to [g]flee unto [h]Tarshish,[2] from the [i]presence of the LORD, and went down to [j]Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD [k]sent out[3] a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like[4] to be broken.

5 Then the mariners were afraid, and [l]cried every man unto his god, and [m]cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship;[5] and he lay, and [o]was fast asleep.

6 So the shipmaster came to him, and said unto him, [p]What meanest thou, O sleeper? arise, call[q] upon thy God, [r]if so be that God will think upon us, that we perish not.

a Am.4.13.Pr.10.9.Ps.107.25. b Ro.1.20–25; 2.14,15.1 Ki.18.36.Is.44.28–20; 45.20. c Ac.27.18,19.Job 2.4. d Ju.16.20.2 Sa.21.Mat.25.5;26.40. e Ro.13.11.Ep.5.14. f Ps.107.25–28; 78.34.Mat.8.25. g ch.3.9.Joel 2.14.Am.5.15.

A.M. cir. 3142.
B.C. cir. 862.

CHAP. I.

a Eze.1.1.Je.1.1.
b 2 Ki.14.25.Mat.12.39,40.
c Ge.10.11,12.ch.3.3.Zep.2.13.Na.2.1,8.
1 It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, about 280 miles north of Babylon. According to Diodorus Siculus, it was a parallelogram in shape long and 15 broad; consequently rather more than 60 miles in compass. It was surrounded by walls 100 feet in height, so broad that three chariots could drive abreast, and defended by 1500 towers, each 200 feet high.—*C.*
d Ge.18.20.Ja.5.4.Re.18.5.Ezr.9.6.
e Ge.25.34.Nu.24.25.Ps.94.8.
f Is.2.16;23.1;60.9.
2 *Tarshish.* Many places being so named, it is impossible to decide to which the prophet meant to retreat. Tarsus in Cilicia, Carthage in Africa, and Tartessus in Spain, have all been suggested; while some think it a general name for "the sea." That it was not the eastern Tarshish to which vessels sailed from Ezion-geber, on the Red Sea, the embarkation at Joppa, a port in the Mediterranean, proves certain.—*C.*
g Ps.139.7.
h Jos.19.46.2 Ch.2.16.Ac.9.36.
3 Heb. *cast forth.*
4 Heb. *thought.*
5 *Into the sides of the ship.* Into one of the sleeping berths situated in the sides of the ship.—*C.*

A.M. cir. 3142.
B.C. cir. 862.

i Jos.7.14,16.1 Sa.10.20,21.14.41,42,44.Pr.16.33.Ac.1.26.
j Pr.10.33;28.18.Am.3.2.
k Jos.7.19.Ja.5.16.
l Ge.49.33;47.3.
m Ro.3.1,2.Ps.147.19,20.Phi.3.5.
n Ac.27.17.Re.15.4.
6 Or, JEHOVAH.
o Is.42.5,8.Je.10.10,12;32.17;51.15.19.
p Ps.146.6.
7 Heb. *afraid with great fear,* Da.5.6,9.Is.33.14.
8 Though heathens, as appears from each having his peculiar tutelary god (ver. 5), yet, like most other heathens, they did not deny the Deity, but merely the sole Deity, of JEHOVAH; and when they heard of him as the God of the sea, and saw the evidence of the fact in the storm and the confession of Jonah, they became afraid. They seem to have been ignorant and superstitious, but, in their own way, pious men, open to conviction, and, most probably, converted to the knowledge and worship of the true God. See ver. 14–16.—*C.*
q Ps.76.7,8.Ge.39.9.Je.50.7.
r See ver. 3. Job 27.22.
s 1 Sa.6.2.2 Sa.24.12–13.
9 Heb. *silent from us.*
t Or, *grew more and more tempestuous.* Heb. *went and was,* &c.
u 2 Sa.24.17.Ju.11.30.Ep.5.2.2 Co.5.21.Is.53.4,5.1 Pe.2.24;3.18.
v Jos.7.12.Ec.9.18, with Ac.27.24.
w Ps.22.30.Ps.76.7.1 Co.10.20.Pr.11.21.
x Is.26.16.Ps.78.34;107.26.

7 And they said every one to his fellow, Come, and let us [s]cast lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and [t]the lot fell upon Jonah.

8 Then said they unto him, [u]Tell us, we pray thee, for whose cause this evil *is* upon us; [v]what *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, [w]I *am* an Hebrew: and I [x]fear the LORD,[6] the [y]God of heaven, [z]which hath made the sea and the dry *land.*

10 Then were the men exceedingly [7]afraid,[8] and said unto him, [a]Why hast thou done this? For the men knew that he [b]fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, [c]What shall we do unto thee, that the sea may be calm unto us?[9] for the sea wrought, and was tempestuous.[1]

12 And he said unto them, [d]Take me up, and cast me forth into the sea: so shall the sea be calm unto you: for I know that [e]for my sake this great tempest *is* upon you.

13 Nevertheless, the men rowed[2] hard to bring *it* to the land; [f]but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they [g]cried unto the LORD, and

CHAPTER I. Ver. 1. *The word of the Lord.* Not a mere vocal word, but, according to Ge. 15. 1–18; 17. 22, a visible manifestation of 'the Word that was with God, and was God.' *C.*

17. *A great fish*—commonly supposed to be a whale (as most in accordance with Mat. 12. 40), though the species is not here mentioned by the prophet, nor does it necessarily signify a whale even in Matthew. For the purpose of preservation, however, the whale seems most appropriate; as, without supposing the prophet to have descended into the stomach (which the text does not necessarily require), the mouth of a common whale presents a cavity from 6 to 8 feet wide, from 10 to 12 feet high, and from 15 to 16 feet long; which would contain an abundant supply of air, continually renewed by the creature's ascent to the surface. The fact that whales are not found in the Mediterranean is of no weight, inasmuch as they may have been there abundantly, and

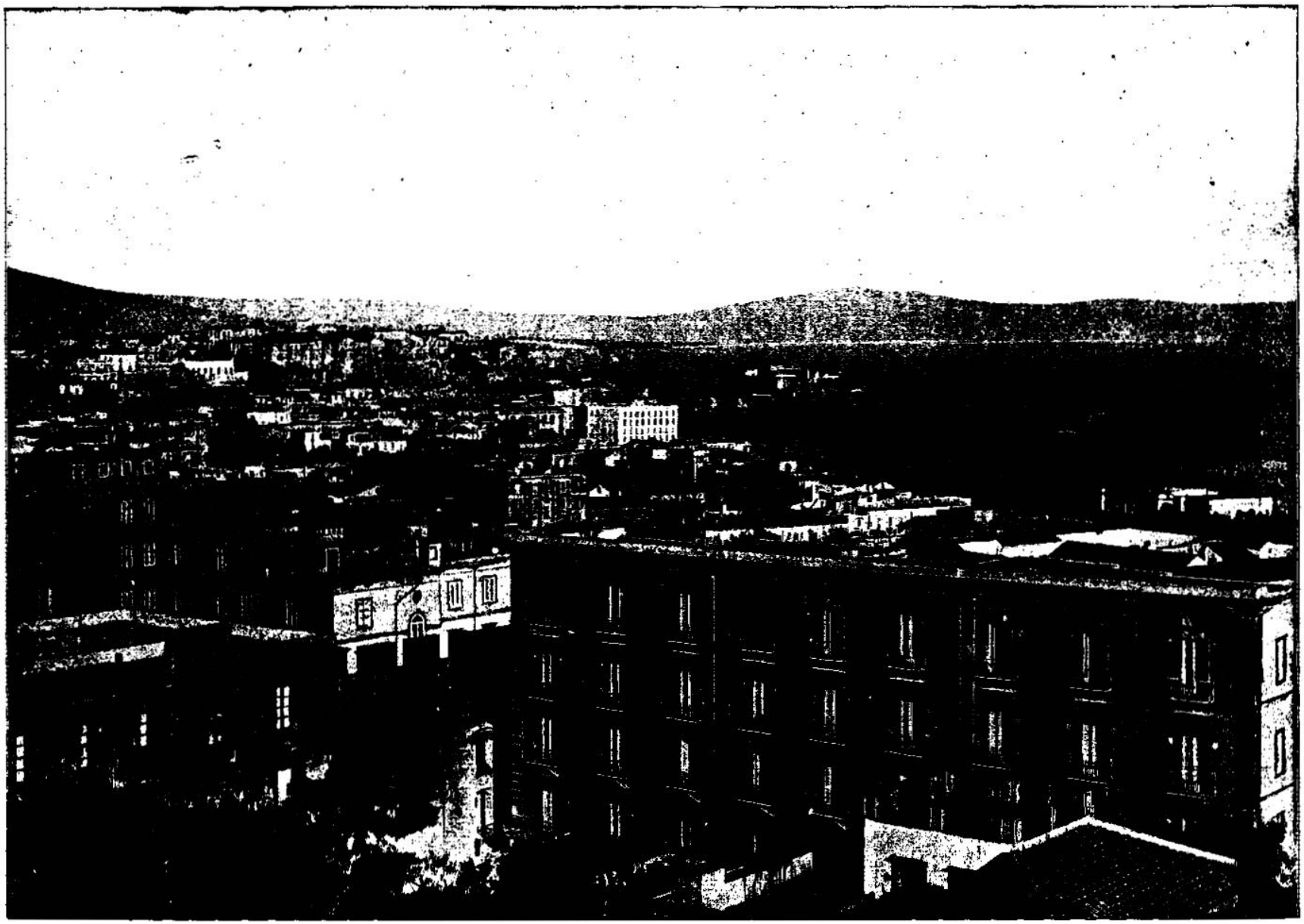

NAPLES, FROM THE HEIGHTS NEAR PUTEOLI—WHERE ST. PAUL LANDED IN ITALY. [Jonah, iii:2.]—"Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." That Jonah was commanded by the Lord to go and preach in Nineveh is an evidence of the fact that the great cities of the nations which surrounded Palestine were no less under the direction and care of Providence than the cities of Palestine itself. Wrongdoing brought its penalties in heathen cities as completely as in Jerusalem. Above we give a picture of Naples from the heights. This city was in the immediate neighborhood of Pompeii, and was close to Baiæ and Puteoli, where the wealthy Romans were accustomed to resort for pleasure. Nero was often here, and Tiberias, who lived before Nero, died here. In no city of history have the awful consequences of sin been more apparent than in the cities around the Bay of Naples.

said, We beseech thee, O LORD, we beseech thee, [j]let us not perish for this man's life, and lay not upon us innocent blood: for thou, [k]O LORD, hast done as it pleased thee.

15 So [l]they took up Jonah, and cast him forth into the sea; and the sea [m]ceased[3] from her raging.

16 Then the men [n]feared the LORD exceedingly, and offered [o]a sacrifice unto the LORD, and made [p]vows.[4]

17 ¶ Now the LORD had [q]prepared a great fish to swallow up Jonah. And [r]Jonah was in the belly[5] of the fish three days and three nights.

CHAPTER II.

1 *The prayer of Jonah.* 10 *He is delivered out of the belly of the fish.*

THEN Jonah [a]prayed unto the LORD [b]his God [c]out of the fish's belly,

2 And said, I [d]cried by reason of[1] mine affliction unto the LORD, and he [e]heard me; [f]out of the belly[2] of hell[3] cried I, *and* thou heardest my voice.

3 For thou [h]hadst cast me into the deep, in the midst[4] of the seas; and [i]the floods compassed me about: all thy billows and thy waves passed over me.

4 Then I said, [j]I am cast out of thy sight; yet I will [k]look again toward thy holy temple.

5 The [l]waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the bottoms[5] of the mountains; the earth with her bars *was* about me for ever:[6] yet[n] hast thou brought up my life from corruption,[7] O LORD my God.

7 When my soul [o]fainted within me [p]I remembered the LORD: and [q]my prayer[8] came in unto thee, into thine [r]holy temple.

8 They that [s]observe lying vanities forsake their own mercy.

9 But [t]I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. [u]Salvation *is* of the LORD.

A.M. cir. 3142. B.C. cir. 862.

[j] De. 21. 8. Ge. 9. 6. Nu. 35. 30, 31. Ac. 28. 4.
[k] De. 32. 39. Ps. 115. 3; 135. 6. Da. 4. 34, 35. 1 Jn. 5. 14.
[l] Jn. 21. 20. Ro. 5. 6, 8. 1 Pe. 2. 24; 3. 18. 2 Co. 5. 21. Is. 53. 4-12. Tit. 2. 14.
[m] Ps. 89. 9; 107. 29; 106. 30. Es. 7. 10.
[3] Heb. *stood.*
[n] Is. 26. 5. Ac. 5. 11. Job 28. 28. Da. 7. 25; 4. 34, 37; 5. 26. ver. 10.
[o] Ge. 8. 20. Ps. 107. 22.
[p] Ge. 28. 20. Nu. 21. 2. Ps. 116. 14, 18.
[4] Heb. *sacrificed a sacrifice unto the LORD, and vowed vows.*
[q] Ge. 22. 13, 14. De. 32. 39. Hab. 1. 2.
[r] Mat. 12. 40; 16. 4. Lu. 11. 30. Ho. 1. 2.
[5] Heb. *bowels.*

CHAP. II.

[a] Ps. 50. 15; 91. 15. Ja. 5. 13.
[b] Ho. 14. 2. Ps. 50. 14; 118. 6.
[c] Ps. 132. 1; 69. 1, 2, 15; 142. 5, 6.
[d] La. 3. 55, 56. Ps. 120. 1. Is. 26. 16, 17. 2 Ch. 33. 12, 13.
[1] Or, *out of.*
[e] Ps. 65. 5; 118. 5; 34. 6. Is. 65. 24.
[f] Ps. 22. 2.
[2] *The belly* does not necessarily signify the region of the intestines, but merely the internal parts generally.—*C.*
[3] Or, *the grave.*—[The place and state of the dead.—C.]
[g] Ps. 32. 4; 69. 1, 2; 88. 5-8.
[4] Heb. *heart.*
[h] Ps. 69. 1, 2; 42. 7.
[i] Ps. 31. 22; 32. 6. Exe. 37. 11. Ps. 77. 1-10. Is. 49. 14.
[j] 1 Ki. 8. 38, 39. 2 Co. 4. 8. Ps. 42. 5, 11. 2 Ch. 6. 38.
[k] Ps. 69. 1, 2; 102. 3, 4; 42. 7; 38. 4; 40. 2. La. 3. 54.
[l] Heb. *curtings off.* Ps. 24. 9; 104. 3.
[6] *For ever.* That is, if not 'brought up' again by Almighty power.—*C.*
[m] Ps. 22. 14. Is. 38. 17. Ps. 16. 10. De. 32. 36.
[7] Or, *the pit,* Ps. 34. 6.
[n] Ps. 119. 81; 6. 3; 22. 14, 27; 18. 4, 5, 7.
[o] Ps. 29. 7; 27. 13; 77. 10, 11; 143. 5. Is. 50. 10; 63. 10.
[p] Ps. 18. 6; 130. 2; 34. 6.
[8] This prayer was composed and uttered by the prophet in the deep, and written for our learning and comfort after his deliverance.—*C.*
[q] Ps. 77. 4; 78. 6; 102. 19. Mi. 1. 2. Hab. 2. 20. He. 4. 16.
[r] 1 Sa. 12. 22. Ps. 31. 6. Je. 2. 23. 2 Ki. 17. 15, 25. Je. 17. 3. Ps. 97. 7.
[s] Ps. 50. 14, 23; 116, 17; 66. 13-15. Ro. 12. 1. Ho. 14. 2. He. 13. 15.
[t] Ps. 3. 8; 58. 20. Is. 45. 17, 22. Ac. 4. 12. Re. 7. 10.

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[u] ch. 1. 17. Is. 59. 2. Mat. 12. 40; 8. 9. Ac. 12. 6, 9.
[9] How could God speak to the fish? Nay, but who art thou, O man, that institutest the Author?—*C.*
[x] Ki. 4. 25; 5. 4, 9. Is. 7. 8. Ho. 13. 14.

CHAP. III.

1 See ch 1. 1.—*C.*
[a] ch. 1. 2. Ex. 4. 8. Je. 32. 33-35.
[b] ch 1. 2. Ge. 15. 11, 12. Zep. 2. 13, 15. Na. 2. 1, 8.
[c] Je. 1. 17. Eze. 2. 7; 3. 17. Ac. 20. 26, 27.
[2] *Preach.* 'Cry unto it the cry.'—*C.*
[d] Ps. 119. 60, 65, 71. Ge. 22. 3. Ps. 119. 32. Ca. 1. 16.
[e] ver. 2, ch 1. 2.
[3] Heb. *a city great of God,* or, 30 8. Ps. 36. 6; 80. 10.
[4] The dimensions of Nineveh may be definitely ascertained alike from ancient and modern testimony. Diodorus writes: 'It was well walled, of unequal lengths. Each of the longer sides was 150 furlongs, each of the shorter 90. The whole circuit being 480 furlongs,' or about 60 miles. The site is now marked by great mounds of rubbish, four of the largest, Nimroud, Kouyunjik, Khorsabad, and Karamles, being disposed in the form of a parallelogram. 'From the northern extremity of Kouyunjik to Nimrud,' says Layard, 'is about 18 miles, the distance from Nimrud to Karamles about 12, the opposite sides the same.... The recent trigonometrical survey of the country by Captain Jones proves that the great ruins of Kouyunjik, Nimrud, Karamles, and Khorsabad form very nearly a perfect parallelogram.'—*C.*
[f] 2 Ki. 20. 1, 6. Je. 18. 7-10. ver. 10.
5 It is not to be supposed that these were the only words that Jonah uttered, but merely that this was the text, sum, or import of all his preaching.—*C.*
[g] Mat. 12. 41. Lu. 11. 32. 2 Co. 10. 4. Ex. 14. 31.
[h] 1 Sa. 7. 6. 1 Ki. 21. 27. Joel 1. 14; 2. 15, 16. Ezr. 8. 21. Is. 22. 12. Ne. 1. 4.
[i] 1 Ki. 21. 27. Je. 13. 18; 3. 13.
[k] Job 2. 8; 42. 6. Mi. 1. 10. Je. 6. 26. La. 3. 29.
[l] 2 Ch. 20. 3. Ezr. 8. 21; 2. Ne. 26.
[6] Heb. *said.*
[7] Heb. *great men.*
[m] Joel 2. 13, 14. ch. 1. 6, 14. Ps. 130. 7; 34. 6.
[n] Eze. 33. 11. Is. 55. 6, 7. 1. 16–19. Da. 4. 27.

10 ¶ And the LORD [x]spake[9] unto the fish, and [y]it vomited out Jonah upon the dry *land.*

CHAPTER III.

1 *Jonah, being sent again, preached the overthrow of Nineveh.* 5 *Upon their repentance,* 10 *God repenteth him of the evil.*

AND the word[1] of the LORD came unto Jonah the [a]second time, saying,

2 Arise, go unto [b]Nineveh, that great city, and [c]preach[2] unto it the preaching that I bid thee.

3 So [d]Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding [3]great city[3] of three days' journey.[4]

4 And Jonah began to enter into the city a day's journey; and he cried, and said, [e]Yet forty days, and Nineveh shall be overthrown.[5]

5 ¶ So the people of Nineveh [h]believed God, and [i]proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto [j]the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and [k]sat in ashes.

7 And [l]he caused *it* to be proclaimed and published[6] through Nineveh, by the decree of the king and his nobles,[7] saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water.

8 But let man and beast be covered with [m]sackcloth, and [n]cry mightily unto God: yea, [o]let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who[q] can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And[r] God saw their works, that they turned from their evil way; and God [s]repented of the evil that he had said that he would do unto them; and he did *it* not.

[o] Joel 2. 13, 14. ch. 1. 6. Am. 5. 15. 2 Sa. 12. 22. Nu. 14. 8. Is. 55. 7. Ps. 106. 45.
[p] Lu. 11. 32. Je. 18. 8. Am. 7. 3, 6. 1 Ki. 21. 27, 29. ch. 4. 2. [q] See Joel 2. 14. Ex 32. 14. Je. 18. 8.—*C.*

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extirpated by the fishers, as they have been in other seas and the lower latitudes of the Atlantic. But as the whole transaction was a miracle, it is not necessary to have recourse to these facts in defence of the narrative; it is enough to know there is nothing beyond the power and mercy of God, when wisdom requires their exhibition. *C.*

REFLECTIONS.—God's ministers must either send or bear his message as he directs them. But even good men will often take the most foolish methods to evade difficult and dangerous duties. And Providence may seem at first to favour their projects; but rebellion against God will at last awaken terrible storms in consciences and societies; and saints may become a plague to heathens themselves, and need their rebukes for their wickedness and deep unconcern. In troubles it highly becomes us to inquire into the sinful cause. In sinning, we seldom think how mischievous the consequences may be: and in vain we indulge the most secret wickedness, when God can so easily discover it. Yea, shameful is it when ministers and saints are forced to confess their secret rebellions to his open enemies. But when men are truly humbled for sin, they will readily submit to either shame or suffering for it. And if sin has raised a storm, we never must hope for peace till it be removed by remission and repentance. Those who acknowledge their guilt with openness and grief are entitled to our deepest compassion. But even natural conscience, if awakened, will startle at the very appearance of murder. There is no striving against the counsels of God: his will must be done: and if, with prayer, we follow his direction, we may trust him with the issue. While alarming providences produce short appearances of religion in sinners, God often strangely marks his dominion over and direction of his creatures, and affords marvellous protection to his offending saints.

CHAPTER II. Ver. 5. *The weeds.* The bottom of the sea is repiete with various plants, which being disengaged, and floating on the surface, might readily make way into the mouth, but not into the stomach, of the whale; for it does not live upon vegetable but upon animal food. *C.*

REFLECTIONS.—Many are forced to pray when and where they never expected. But no place can shut out a saint from communion with his God: nor need he doubt his nearness and willingness to help in a time of need. But how fearful is it to fall into the hands of the living God, even as a provoked Father! Into what hells, what depths, what pits of corruption, desertion, temptation, and affliction may a saint be plunged! and be reduced, how near the brink of despair! But troubles should lead us directly to our God, and make us by faith call to mind his new-covenant characters and promises. To expect happiness in sinful courses, or idolized creatures, is to forsake our own mercy. And if we run from our proper work, we run from our substantial comforts. It is unreasonable, on this side hell, to indulge despair. For great is the power of God over all creatures; and infinite and unbounded his mercy towards penitent and praying offenders. But noted deliverances ought always to issue in high praises and thanksgivings, and in redoubled applications to our duty.

CHAPTER III. Ver. 3. *Three days' journey* in circumference—being upwards of sixty miles: twenty miles being an average day's march for an army or journey for a traveller. *C.*

Ver. 4. *He cried*—that is, occasionally as he advanced through the whole length of the city—probably the principal street. *C.*

Ver. 5. *The people of Nineveh believed God.* Therefore they believed him to be such as he had proclaimed himself to Moses; and as Jonah knew him to be, ch. 4. 2, and should have declared him; that is, 'The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty,' Ex. 34. 6-9. And from this it unquestionably follows, that the predicted overthrow was subject to all the limitations of this 'great name,' of which God can never come short in any of his dealings with men. *C.*

REFLECTIONS.—God often tries the sincerity of men's repentance by assigning to them that very work which they had formerly evaded: and marks his favours to



CANDY SELLER, BEYROUT—THE SEAPORT TOWN OF DAMASCUS, AS TYRE WAS IN THE DAYS OF SOLOMON. [Jonah. iv:11.]—"And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that can not discern between their right hand and their left hand; and also much cattle." Here we have the truth plainly taught that God was interested in, and planned for the welfare of cities outside of the domain of the promised land. From the fact that He specially raised up the Jewish race to teach the great truths of His nature and kingdom, many have thought He left cities among the heathen nations to themselves. But we learn from the Scriptures that God's oversight encompassed all peoples and cities. The above picture, "A Candy Seller" in Beyrout, was taken in a city built up outside the limits of Palestine. This city, however, is destined to be a Christian city, for already, through the influence of missionary work, many of its inhabitants are Christians.

CHAPTER IV.

1 *Jonah, repining at God's mercy,* 4 *is reproved by the type of a gourd.*

BUT it[1] displeased Jonah exceedingly, and he was very angry.

2 And [a]he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled[b] before unto Tarshish: for I knew that thou *art* a [c]gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil;

3 Therefore, now, O LORD, [d]take, I beseech thee, my life from me; for [e]*it is* better for me to die than to live.[2]

4 ¶ Then said the LORD, Doest thou well to be angry?[3]

5 So Jonah [f]went out[4] of the city, and sat on the east side of the city, and there made him a booth,[5] and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God [h]prepared[6] a gourd,[7] and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief.[8] So Jonah was exceeding [9]glad of the gourd.

7 But[i] God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement[1] east wind; and [j]the sun beat upon the head of Jonah, that he fainted, and [k]wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry[2] for the gourd? And he said, [3]I do well to be angry,[4] *even* unto death.

10 Then said the LORD, Thou hast had pity on[5] the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night[6] and perished in a night:[7]

11 And [l]should not I spare [m]Nineveh, that great city, wherein are more than sixscore thousand persons that [o]cannot discern between their right hand and their left hand; and *also* [p]much cattle?

A.M. cir. 3142. B.C. cir. 862.

CHAP. IV.

1 God's kindness. ch. 3 10. with Mat. 20 15. Lu. 15 28. Ja. 3. 9 ver 4.9

a Je. 20 7, 8. Ja. 4 5. Mat. 20. 15

b ch. 1. 3.

c Ex. 34. 6, 7. Ps. 86 5. 103. 8. 38. Joel 2. 13. Ho. 11. 8, 9. Je. 18. 8. 26. 3, 13, 19. Ps. 106. 45.

d 1 Ki. 19. 4 Job 3. 20, 6. 9. Nu. 11. 15.

e ver 8. Je. 20. 14-18. 1 Co. 9. 15. Job 7. 15. Ec. 7. 1, 2.

2 *Thou dost well* under the imputation of being a false prophet. —*C.*

3 Or, *Art thou greatly angry?* Mat. 20. 15. Ja. 2. 13. 5. 4. ver. 9.

f Is. 52. 12. 55. 12. ver. 5. Je. 5. 9.

4 And Jonah had gone out. . . . *Booth* read.

5 *A booth.* Not an artificial cover, but a place into which he withdrew, under the shadow of the gourd. —*C.*

g ch. 1. 17. Ps. 139. 10–14.

6 *And the Lord prepared.* Hail prepared. —*C.*

7 Or, *palmerist.* Heb. *Kikajon.*

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2 *I do well to be angry.* The prophet does not mean that he approved being angry with God, but with the worm that devoured his shade, and the wind and sun that distressed him. An ignorant, but com-

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mon finding of this pleasure with second causes, with a total forgetfulness of God as the first cause of our trials, either for purposes of correction or improvement. —*C.*

3 *His grief.* The mental grief of an endangered reputation, and the bodily torture of a burning sun, ver. 8. —*C.*

h Heb. *rejoiced with great joy.* Ps. 23. 5. Am. 6. 13.

i Ps. 109. 22. Job 7. 13, 20. 26. 14.

j Or, *silent.*

k Ca. 1. 6, with Ps. 107. 6. Is. 49. 10. Re. 7. 16.

k See ver. 3. Nu. 11. 15. with 2 Sa. 15. 25. 1 Sa. 2. 18.

2 Or, *Art thou greatly angry?* See ver 4. Mat. 5. 22.

3 Or, *I am greatly angry.* 2 Ki. 6. 33. Job 3. 20. Re. 9. 6. Ja. 1. 15.

4 See note [3] in first column.

l Or, *spared.*

6 Heb. *was the son of the night.*

7 *Came up in a night*—rather, 'came out in a night,' literally 'son of a night,' in reference to the foliage, and not to the stem. —*C.*

m Ne. 9. 31. Ezr. 33. 11. 2 Co. 1. 4.

n ch. 1. 2. 3. 2. 4. Zep. 2. 13, 15. Na. 2. 1, 8. Ge. 10. 11, 12.

o De. 1. 39. Is. 7. 15, 16.

p Ps. 36. 6. 104. 14, 27. 28. 145. 9, 15, 16.

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true penitents in honouring them with important trusts. And it is a mercy even to be scourged into cheerful obedience. What alarming messages of unexpected wrath must God's ministers sometimes bear! And his Word must not be bent either to the humours of preachers or hearers.—It bears a promising appearance when kings obtain proper notice of God's warnings, and seriously attend to them; when they and their subjects concur in repentance and reformation; and when believing fears of judgment, and hopes of mercy, jointly excite to it. While sinners are stirred up to prayer, there is hope in their end. God favourably regards even external reformation, that he may encourage to that which is truly evangelical.

CHAPTER IV. Ver. 1. *It displeased Jonah.* How strange that mercy should displease any one, especially a prophet of the Lord! But Jonah, compelled to his duty, takes up the letter, without duly regarding the spirit, of his message; and, being more deeply concerned for his own character as a true prophet, than for the character of Him that sent him as a merciful God, he is sore displeased when his character seems sacrificed, though, in proportion as he apparently suffers, God is really glorified. *C.*

Ver. 7. *A worm . . . it smote the gourd.* Not a single worm smiting the root, as is generally supposed; but 'a worm' taken collectively for some species of caterpillar, a creature more voracious than the locust, which would strip the tree of all its leaves in the course of a single night. *C.*

REFLECTIONS.—It is very dangerous to be under the power of a proud peevish spirit. Men often pretend regard for God's honour when they mind only their own; and fear disparagement without any ground. Alas! awful is the consideration that pride and passion should so affect even saints, that they should wish for death, either to themselves or others, when they are very unripe for it; and rage at that very mercy of God which prevents their damnation. Yea, even create inconveniences to themselves, that they may get somewhat to complain of! How apt are men to be lifted up or cast down by a mere trifle. But if they will vex themselves with imaginary miseries, it is but just that they be made to feel real ones. Ungoverned passions too often bear down reason and conscience, and make men vindicate the most glaring absurdity and guilt, and outrageously fly out against both their God and their life. But infinite is the tenderness of God in taking such pains to convince and reclaim the froward children and servants. If we have pity on an earthly comfort, how absurd to quarrel with his pity to babes, to creaturers endowed with immortal souls, and to all the works of his hands. But let me not bid adieu to this prophet without beholding in him my once suffering and now glorified Redeemer. He, for our rebellion imputed to him, was pursued by the storm, was cast into the raging ocean of his Father's wrath, to procure for us an eternal calm of forgiveness and favour. After lying a part of three days in the grave, he was miraculously raised from the dead, and ascended to glory. And marvellously effectual was the publication of the gospel to multitudes of sinners, chiefly of the Gentiles, for their conviction, conversion, and eternal salvation.

CONCLUDING REMARKS ON THE BOOK OF JONAH.

In whatever point of view he is contemplated, Jonah stands alone among the prophets of God. His first characteristic is resistance to the divine commission. In this, no doubt, he appears assimilated both to Moses and Jeremiah, Ex. 3. 11; Jer. 1. 6; 20. 9; but still there is this remarkable difference,—they only remonstrated against their commission on the ground of their unfitness. Jonah never pleads unfitness, yet timidly, sensitively, alas! it may be, selfishly, shrinks from the unwelcome duty. His second characteristic is irritability; and that, not a momentary ebullition succeeded by as speedy repentance, but a spirit that sits and broods over its malady, and vindicates, even before God, the indulgence of its bitter reflections. The third characteristic stands in the historic events by which his life has been distinguished from other men. His miraculous preservation; his prayer composed at the bottom of the sea; his return from the regions of death; and, probably, his wonderful reappearance to the very mariners that threw him overboard; the faithful boldness of his preaching; its unparalleled success with a rich, luxurious, and abandoned people;—these form peculiarities in the personal history of the prophet perfectly unparalleled among any of his brethren. But with these historical peculiarities we have little concern, farther than to admire them as examples of the wonderful power of God. Our business is rather with the two moral traits by which the prophet is distinguished, which, however strange, nay almost incredible, as they may at first sight appear, will on examination be found much more common than Christians generally imagine.

(1) As to the first—disobedience to the divine commission—is it not every day realized when conscience tells us not to suffer sin upon our neighbour; and yet fear of giving offence, the desire of pleasing, the love of ease, or some selfish interest, prevents us from delivering the unwelcome message. No doubt we may satisfy ourselves with pleading that we have no direct commission as Jonah had; but he that knows his Master's will, and sees a sinner perishing without an attempt for his salvation, is just as culpable as Jonah was, commits exactly the same fault, and with this remarkable aggravation, that he has more light than Jonah had, and is proportionably liable to greater condemnation.

(2) As to the second characteristic—irritability—it may be partly dependent upon bodily structure; partly upon education, example, and previous habits; and partly upon the state of the health; and it may not be denied, that where these concur, though they cannot justify, they may yet go far to palliate many personal faults of temper. But for Jonah what can be pleaded either in excuse or extenuation? Nothing; at least nothing that is recorded. Nor is it needful that he should be defended; nay, it is just that he be condemned. But while we cast the stone at the prophet, let us carefully examine whether we may not stand under like condemnation. Have we never murmured at our lot? Have we never wished to have it changed? Have we never been unreasonably angry with an adversary? Have we never justified that anger to our own conscience or to others? If we have ever been guilty of these, or any of these things, have we not acted in the very spirit of Jonah; and when we condemn him, are we not literally condemning ourselves? *C.*

THE BOOK OF THE PROPHET

MICAH.

This prophet began his predictions a little after Isaiah, and continued prophesying along with him about fifty years. His scope is to convince the Israelites, and especially the Jews, of their wickedness and danger, and so to bring them to repentance, ch. i.–iii. vi. vii. 1–6: and to comfort the people of God with promises of mercy and deliverance, of the incarnation of the Messiah, and the grace of the gospel through him, ch. ii. 12, 13; iv. v. vii. 7–20.

[*Micah* is an abbreviated form of *Micaiah*, the name given to him in Je. 26. 18 (Hebrew), and also of *Micaiyahu*, the full form, which signifies 'who is like Jehovah.' He is called 'the Morasthite,' because he was born at Moresheth-Gath, a village situated in the plain of Philistia, at the foot of the mountains of Judah, and, according to Jerome, a short distance east of Eleutheropolis. In his prophecy he mentions no less than ten towns or villages in the neighbourhood of his home, warning them of the approaching calamities. But while he thus lingers for a time near home, Samaria and Jerusalem form the chief subjects of his prophetic denunciations. *P.*]

CHAPTER I.

2 Micah sheweth the wrath of God against Israel for idolatry.
10 A lamentation for them.

THE word[a] of the LORD[1] that came to [b]Micah the Morasthite [c]in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw [d]concerning Samaria and Jerusalem.

2 ¶ Hear, all ye people;[2] hearken,[e] O earth, and all that therein is:[3] and let the Lord GOD be[g] witness against you, the Lord from his holy temple.

3 For, behold, [h]the LORD cometh forth[4] out of [i]his place, and will come down, [j]and tread upon the [k]high places of the earth.

4 And [l]the mountains shall be molten[5] under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place.[6]

5 For[m] the transgression of Jacob *is* all this, and for the sins of the house of Israel. [n]What *is* the transgression of Jacob? *is it* not Samaria?[7] and what *are* the high places of Judah? *are they* not Jerusalem?[8]

6 Therefore [p]I will make Samaria as an heap of the field, *and* as plantings of a vineyard: and [q]I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And[r] all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned[9] with the fire, and all the idols thereof will I lay desolate: for she [s]gathered *it* of the hire of an harlot, and [t]they shall return to the hire of an harlot.

8 Therefore [u]I will wail and howl, I will go stripped and naked:[1] I will make a wailing like the dragons, and mourning as the owls.[2]

9 For [v]her wound *is* incurable;[3] for [w]it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ Declare[y] ye *it* not at Gath, weep ye not at all: in the house of Aphrah[4] roll[z] thyself in the dust.

11 Pass[a] ye away, thou inhabitant[5] of [6]Saphir, [b]having thy shame naked:[7] the inhabitant of Zanaan[8] came not forth in the mourning of Beth-ezel;[9] he shall receive of you his [1]standing.

12 For the inhabitant of Maroth [c]waited carefully[2] for good; but [d]evil came down from the LORD unto the gate of Jerusalem.

13 O[e] thou inhabitant of Lachish, [f]bind the

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CHAP. I.

a 2 Pe. 1. 21. 2 Ti. 3. 16.

1 *Word of the Lord.* See Jonah 1. 1.—*C.*

b 2 Ch. 32. 32. Je. 26. 18.

c Is. 1. 1. Ho. 1. 1. Am. 1. 1.

d ver. 5. Am. 8. 2.

2 Heb. *hear ye people all of them.*

e De. 32. 1. Ps. 50. 1, 7. Is. 1. 2. Je. 22. 29. ch. 6. 2.

3 Heb. *the fulness thereof*

g Ps. 50. 7. Mal. 3. 5.

h Is. 26. 21. ch. 7. 4.

4 *Cometh forth*, in visible judgments. *High places:* the places of idolatrous worship, which for various reasons were chosen on high hills and mountains. See ver. 5.—*C.*

i Ps. 115. 3. Is. 66. 1. 54. 1, 2.

j Is. 63. 3, 4. Re. 14. 19. Pr. 17. 3, 6.

k De. 32. 13. 33. 29. Am. 4. 13.

l Ps. 97. 5. Na. 1. 4, 5. Hab. 3. 6, 10. Am. 9. 5. Is. 64. 1, 2. Ju. 4. 4, 5.

5 *Mountains molten.* An allusion to volcanic eruptions, which furnish an apt image of great political convulsions.—*C.*

6 Heb. *a descent.*

m La. 3. 15. Is. 1. 20. Je. 2. 17, 19. 4. 18. 5. 25. 6. 19.

n Ho. 8. 5. Je. 6. 6, 7. 2 Ki. 16. 3, 4, 11, 12. 2 Ch. 28. 2–4, 24.

7 *Is it not Samaria?* Where the calf worship (1 Ki. 12. 28, 29. Ho. 8. 5, 6) was set up.—*C.*

8 *Are they not Jerusalem?* Where in my very temple they have set up idolatry.—*C.*

p ch. 3. 12. Is. 25. 12. Ho. 13. 15. 2 Ki. 17. 5.

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q Ezr. 23. 24. Mat. 24. 2, with 2 Ki. 25. 24. Je. 52. 23.

r Is. 27. 9. Je. 26. 30. Ho. 8. 6. 10. 5, 6.

9 *Hires. . . burned* The rich garments of the idols, purchased with the abominable hire of prostitution in their temples.—*C.*

s De. 23. 18. Ho. 2. 5, 12. Je. 44. 17, 18. Re. 18. 3, 11–14.

t Hag. 2. 6. Is. 10. 6. Eze. 23. 29.

u Je. 4. 8. 9. 1, 10. 19. 20. 22. 20. 48. 20, 31. Joel 1. 5. 11. 2. 17. Zep. 1. 11. Re. 18. 19.

1 *Naked.* Having rent and stripped off the upper garment, as was customary with mourners.—*C.*

2 Heb. *daughters of the owl.*

v Is. 1. 5, 6, 23. Am. 2. 5–16. Ho. 13. 16. 2 Ki. 17. 5, 6.

3 Or, *she is grievously sick of her wounds.*

w Is. 8. 7, 8. 2 Ki. 18. 13. 2 Ch. 32. 1. Is. 10. 28–32.

y 2 Sa. 1. 20. Je. 6. 24. 49. 23. Am. 3. 13. 6. 10.

4 That is, *dust.*

z Je. 6. 26. Jonah 3. 6. Job 2. 8. 42. 6. La. 3. 29.

a Je. 4. 29. 48. 9, 9. Is. 10. 28–30. 46. 2.

6 Heb. *inhabitress.*

5 Or, *thou that dwellest fairly.*

b ver. 8. Is. 20. 4. 47. 2, 3. Je. 13. 22, 26.

7 Naked confusion.—*Newcome.*

8 Or, *the country of flocks.*

9 Or, *a place near.*

1 Stand or fall as you can.

c 1 Sa. 4. 13. Is. 59. 9, 11. Je. 8. 15. 14. 19.

2 Or, *was grieved.*

d Is. 46. 7. Am. 3. 6.

e 2 Ki. 18. 14, 17. Jer. 25. 30.

f Ge. 19. 17. Je. 4. 29. Is. 10. 31.

CHAPTER I. Ver. 1. Samaria and Jerusalem, the chief cities, denote the two kingdoms of Israel and Judah. 2–4. Hear, ye Israelites and Jews, nay, the nations around, and even the senseless earth, and let God manifest his indignation against you from heaven, if ye despise this warning. Behold, JEHOVAH cometh to execute his just judgment upon you, and to destroy your proud rulers and strong cities, and irresistibly to spread destruction and misery among all ranks in every place. 5–17. Your idolatry and other wickedness, which prevail in the two capitals, and thence spread through the whole kingdoms, are the cause: and therefore shall the Assyrians render Samaria a ruinous heap, and shall seize upon the idols thereof, and their furniture, as a booty bestowed by their gods to reward the toils of the siege. 12–15. The inhabitants of the distressed cities earnestly longed for some news of deliverance; but the Assyrians marched up to Jerusalem itself. —Lachish, which first admitted the idolatries of the ten tribes, shall be peculiarly miserable.—The hired troops of the Philistines shall betray their trust.—The Assyrians shall plunder Mareshah, and pass on to Adullam, or even to Jerusalem. 8, 9, 16. Make therefore every possible demonstration of grief for the murder and captivity of thy people and the desolation of thy cities.

Ver. 6. This prophecy has been fulfilled to the letter, and the present state of this royal city and its site forms one of the most remarkable testimonies to the divine authority of Scripture which we possess. Samaria was built on the summit and sides of an oval-shaped hill, surrounded by fertile valleys, which were again encircled by loftier ridges. The village which represents the capital of Israel contains about sixty houses, all built of old materials. The only structure of importance is the church of St. John, now in ruins. The rest of the site has been long under cultivation, the stones of temples and palaces have been thrown into heaps, or built up in the rude walls which support the sides of the terraces. On the very summit of the hill in the midst of corn-fields stand fifteen columns, but the building with which they were connected is gone. On the south-western slope are the massive ruins of a gate, and from it runs a double colonnade along the side of the hill eastward for about half a mile. The shafts now rise up lonely and bare amid standing corn and luxuriant vineyards. The houses are all gone: the very foundations have disappeared: and away in the bottom of the valley below are great heaps of building-stones which have been rolled down the hill-side. How striking, therefore, and how graphic are the words of Micah in this verse, when viewed in the light of modern research! *P.*

Ver. 10. *Weep ye not at all.* The calamity may not be averted by any tears—the sin is finished—the cup of doom is full. *C.*

Ver. 15. *An heir.* An enemy that shall inherit all thy accumulated wealth and splendid ornaments. *C.*

Ver. 16. *Make thee bald.* Shave off the hair, as was customary in deep mourning, Job 1. 20; Is. 3. 24; Je. 7. 29.—*As the eagle.* A variety of which has the head totally bald. *C.*

REFLECTIONS.—It is very hard to awaken obstinate sinners. But if they will not hear God's voice, they must feel his hand; and nothing can protect them from his almighty wrath. No judgments are inflicted but what our sins have deserved. And the more wicked persons or places be, the larger share in them must they expect. If great cities will be ringleaders in impieties, they must be made distinguished monuments of ruin. Nor need they expect that ever that which hires or tempts men to sin will long prosper. But even the messengers of God ought never to desire the evil day, but to bewail the punishment of sinners, as well as the sufferings of saints. Nor should we ever gratify with tidings such as make merry with the sins or the sorrows of God's people. Alas! what shame, what contempt, what perplexity, what confusion, what



MODERN CORINTHIAN—IN OLD CORINTH, WHERE ST. PAUL PREACHED, AND FOUNDED A CHRISTIAN CHURCH. [Micah, 1:5-6.] "For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? is it not Samaria? and what are the high places of Judah? are they not Jerusalem? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." This prophecy concerning Samaria contained in the 6th verse has literally come to pass. The stones thereof are poured into the valley, and the foundations thereof are brought to light. Corinth was another city in a heathen land as wicked and as idolatrous as was Samaria, and this city is also in complete ruin. The stones of its temples lie scattered over its site. Above we give a view of a Corinthian soldier taken upon the site of old Corinth.

chariot to the swift beast: she *is* the [h]beginning of the sin to the daughter of Zion; for the transgressions of Israel were found in thee.

14 Therefore[i] shalt thou give presents to[3] Moresheth-gath: [j]the houses of Achzib[4] *shall be* a lie to the kings of Israel.

15 Yet [k]will I bring an heir unto thee, O inhabitant of [l]Mareshah: [5]he shall come unto Adullam the glory of Israel.[6]

16 Make[m] thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; [n]for they are gone into captivity from thee.

CHAPTER II.

1 *God's judgment against oppression.* 4 *A lamentation.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

WOE to them that [a]devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in[b] the power of their hand.

2 And [c]they covet fields, and take *them* by violence; and houses, and take *them* away: so they oppress[1] a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, [d]Behold, against this [e]family do I devise an evil, [f]from which ye shall not remove your necks; neither shall[h] ye go haughtily: for [i]this time *is* evil.[2]

4 [¶] In that day shall *one* take up [j]a parable against you, and lament with a doleful lamentation,[3] *and* say, We be utterly spoiled: [k]he hath changed the portion of my people: how hath he removed *it* from me! turning away[4] he hath divided our fields.

5 Therefore [l]thou shalt have none that shall cast[n] a cord by lot in the congregation of the LORD.

6 Prophesy[o] ye not, *say they to them that*

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4 Je. 5. 8. 2 Ki. 17. 5; 18. 13, 14. Ezek. 23. 22. ver. 5.

e Is. 7. 17—20; 8. 7; 36. 1—20; 37. 7.

[3] Or, *for.*

f Ps. 33. 16, 17; 60. 5, 6, 11; 108. 12; 146. 3.

[4] That is, a *lie.*

g Jos. 15. 20—30. ver. 5, 6, 9. 2 Ki. 18. 8, 13, 17. 2 Ki. 17. 4; 18. 14.

h Jos. 15. 44, 45. 2 Ch. 11. 8; 28. 18. 1.

[5] Or, *for glory of Israel shall come to,* &c.

[6] The towns here enumerated, so far as they are known, were situated in the plain of Philistia, Lachish lay between Eleutheropolis and Gaza. Sephir was a few miles farther north; Mareshah stood on a hill about three miles south of Eleutheropolis: Adullam was among the mountains. These places were all famous in Micah's time, because near his birth-place.—*P.*

i Is. 22. 12. Je. 7. 29; 48. 37; 16. 6; 20. 3; 31. 15. Am. 8. 10. Zeph. 1. 7.

j Le. 26. 33. 2 Ki. 17. 6; 18. 11.

CHAP. II.

B.C. cir. 750.

a Ps. 7. 14, 16; 10. 7; 36. 4. Pr. 6. 18. Je. 4. 14; 18. 11, 18; 44. 4. Ro. 7. 8, 13.

b Ps. 36. 1, 4; 52. 1; 58. 2; 62. 4. Je. 5. 28. Ro. 3. 13.

c Ge. 31. 29. De. 28. 32. Je. 19. 15.

d Is. 5. 8. 2 Ki. 21. 2, 15. Am. 3. 9, 10; 5. 11; 8. 4—6, 14; 3. 4, 5; 6. 13.

[1] Or, *defraud.*

d Ps. 18. 26. Mat. 5. 7. Ja. 2. 13. Ps. 50. 21, 22. Je. 18. 17; 14. 15.

e Je. 1. 15; 8. 3; 10. 23. Am. 3. 2.

f Is. 24. 17, 18. Je. 48. 44. Am. 5. 14—16; 9. 1—4. Zeph. 1. 14—18.

g Job 20. 12, 19. Is. 2. 12—17; 47. 1.

h Lev. 7. 5. Am. 5. 23; 8. 3. Zeph. 3. 14—18.

[2] *This time is evil.* Men are guided by evil principles—devising evil plans—forming evil combination—and fitting themselves for destructive judgments.—*C.*

i Job 27. 1. Eze. 20. 49. Ruth 2. 6. Jo. 16. 25, 29. Ps. 44. 14. Je. 24. 9.

[3] Heb. *with a lamentation of lamentations,* Am. 5. 7, 16. Je. 9. 17, 18.

k ver. 10. Am. 5. 27; 7. 9, 11, 17. 2 Ki. 17. 23, 24. ch. 1. 15.

[4] Or, *instead of returning.*

l ver. 2, 3.

A.M. cir. 3274. B.C. cir. 730.

5 Heb. *Drop,* &c. Eze. 20. 46; or, *Prophesy not as they prophesy.*

j Zec. 3. 5. Je. 1. 15. or Mal. 2. 6. Is. 8. 10. Ps. 2. 1, 2; 50. 16—20.

k Jer. 8. 8. Ro. 2. 17. 1 Ti. 1. 7. 2 Ti. 3. 5.

l Zec. 4. 6. Is. 59. 1, 21; 60. 21; 51. 2.

6 [7] *Is,* shortened, Nu. 11. 23.

7 *Are these his doings.* Has he authorized you to say, 'Prophesy not?' Nay; the revelation is your own, for his 'law is perfect, converting the soul,' his word is 'able to make wise unto salvation.'—*C.*

m Hos. 12. 6. Is. 50. 8. Ps. 25. 10. Je. 15. 16. Ro. 8. 36.

8 Heb. *upright.*

n Is. 9. 21. 2 Ki. 12. 20; 14. 13. 2 Ch. 26. 6—8.

9 Heb. *yesterday.*

1 The stripping of travellers is still a common form of robbery in the East. See Wolff's *Researches,* 1831, p. 229.—*C.*

2 Heb. *over against a garment.*

o 2 Ch. 28. 8. Joel 3. 6.

3 Or, *secret.*

4 *Women,* &c. Unprotected widows and orphan children sent into slavery, so that they were hopelessly given up to idolatry, and cut off from the covenant of promise.—*C.*

p Le. 26. 33. De. 28. 36—41; 32. 41. 2 Ki. 15. 29; 17. 6. Je. 4. 5, 6.

q Je. 31. 23. 2 Ch. 19. 10, 18. Le. 18. 25—28.

r 1 Ki. 22. 21, 22. Eze. 13. 3—22. Je. 6. 13, 14; 8. 10—12; 14. 13, 14. Phi. 3. 18, 19. Ro. 16. 18.

[5] Or, *walk with the wind, and lie falsely.*

6 'In the spirit of falsehood.'—*C.*

s ch. 6. 7. Zep. 3. 19. Is. 11. 12; 27. 12, 13. Je. 3. 18; 23. 3; 31. 8—13. Ro. 11. 12, 15; 15. 4—8. Ro. 11. 26.

t Is. 43. 5; 49. 22—23; 60. 1—22. Eze. 34. 11—31; xxxvi. xxxvii. 25—28.

b Zec. 9. 15; 10. 7, 8. 19—23; 8. 4, 11. Ho. 1. 10.

u Zec. 12. 8. Is. 37. 22; 62. 10; 40. 26, 29. 29. 11. Da. 7. 14, 27. Mat. 16. 24.

d Eze. 20. 37. Zec. 9. 14—16; 10. 5, 12; 13. 2—8.

v Is. 50. 11; 9. 5, 7; 40. 10, 11. Je. 23. 5, 6. Eze. 34. 23, 24. Hos. 1. 11; 3. 5. Re. 17. 14; 19. 6, 7, 11—14.

CHAP. III.

B.C. cir. 726.

a ver. 9—11. Ho. 5. 1. Je. 13. 15, 18; 22. 2, 29.

b Je. 5. 5. 2 Ch. 19. 6. De. 1. 13—15.

prophesy:[5] they[p] shall not prophesy to them, *that* they shall not take shame.

7 [¶] O *thou that art* [q]named the house of Jacob, [r]is the Spirit of the LORD [6]straitened? *are* these his doings?[7] do[s] not my words do good to him that walketh uprightly?[8]

8 Even[t] of late[9] my people is risen up as an enemy: ye pull off the robe[1] with the [2]garment from them that pass by securely as men averse from war.

9 The[u] [3]women[4] of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.

10 Arise[v] ye, and depart; for this *is* not *your* rest: [z]because it is polluted, it shall destroy *you,* even with a sore destruction.

11 If[b] a man, [5]walking in the spirit and falsehood,[6] do lie, *saying,* I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 [¶] I[c] will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; [a]I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall [b]make great noise by reason of *the multitude of* men.

13 The [c]breaker is come up before them; [d]they have broken up, and have passed through the gate, and are gone out by it; and [e]their king shall pass before them, and the LORD on the head of them.

CHAPTER III.

1 *Micah reproveth the cruelty of the princes,* 5 *and the falsehood of the prophets.* 8 *The ill-grounded security of them both.*

AND I said, [a]Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [b]*Is it* not for you to know judgment?

2 Who[c] hate the good, and love the evil; who

c Am. 5. 10, with Ps. 139. 20, 21; 75. 4. Ro. 12. 9.

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anguish and misery, the most delicate sinners are exposed to at last! And by the very sins which themselves introduced, men are effectually driven out of their countries, cities, houses, and property.

CHAPTER II. Ver. 3–5, 10. The Assyrians, and after them the Chaldeans and Romans, shall invade, plunder, and desolate your country, murder, and carry you into captivity, and give your inheritances to others, because of your wickedness. 6. Ye attempt to silence my faithful prophets, who declare to you your transgressions, and warn you of my judgments, that ye may repent; and therefore quickly no more pains shall be taken with you, to render you sensible of your sins. But ye encourage those lying impostors, who, to obtain a good living to themselves, prophesy to you of nothing but peace and plenty, answerably to your luxurious inclinations. 7. Ye who glory in your descent from the patriarch Jacob, but are very unlike to him, can ye stop the revelations of my Spirit? or is the work of threatening a pleasure to me? Do not all my messages work for the real good of penitent and upright persons? 8–10. Lately, you Israelites, under Pekah, fearfully ravaged Judea, without any provocation, plundering the very poor, abusing the very women and children, and, by enslaving and selling them to the heathens around, ye have for ever deprived them of my worship, privileges, and country; therefore shall ye, in a little time, be murdered in, or carried from, your own country, which ye have so much defiled by your wickedness. 12, 13. These verses, as connected with the preceding, seem to import that God would gather the Israelites and Jews[s] into their cities for the slaughter; and that the Assyrians, Chaldeans, and Romans would break into them, and carry them and their kings into a dismal captivity. But taking them as a promise, they mean that God would not only bring back the Jews and Israelites to Canaan, but would render his scattered people one flock under Jesus Christ, who, in consequence of his resurrection and ascension, would, in the apostolic and millennial periods, conquer both Jews and Gentiles, and bring them at last to eternal glory.

Ver. 5. *Cast a cord by lot.* When a man died in Israel, leaving landed property, and four sons, it was divided by 'the cord,' or measuring line, into five lots; of which two, or a double portion, went to the eldest, equal shares to the other three. The prophet declares that dying fathers shall now have no successors. *C.*

Ver 13. *The breaker.* By some translated 'the increaser,' and referred to John the Baptist, or even to Christ himself. But the word translated 'breaker' is scarcely ever taken in a good sense, see Ex. 19. 22–24; Jul. 21. 15; Ps. 17. 4; Je. 7. 11; and, taken in conjunction with what follows, can scarcely be understood of any but an enemy, such as the king of Assyria, whom 'the LORD on the head' sent against an hypocritical nation, Is. 10, 5, 6. *C.*

REFLECTIONS.—In vain do men think that they may do whatever they can, since no power is given for destruction, but for edification. And if covetousness reign in men's hearts, compassion will be banished from it. The more design and deliberation men discover in their sinning, the more will God manifest his wisdom and power in the certainty, severity, notoriety, and answerableness of their punishment. And no injuries does God more fearfully resent than those which are done to the harmless, the fatherless, and widows, who have least help in man. They who have used others fraudulently and violently shall be so used themselves. And nothing can be more dreadful than to be cut off from the church of God and its exalted privileges. They who were most haughty and secure in their prosperity, are generally the most dejected and desperate in their adversity. They who hate holiness hate reproof, and reckon faithful ministers a nuisance and a burden; and being vicious and debauched, they wish to have ministers, and even a god, like themselves. But upright men delight in God's messages, whether promises or threatenings. Blessed be God that Jesus is our chief Shepherd; and, notwithstanding all the rage of hell and earth, he will gather the outcasts of Israel, render his gospel church extensive as the earth, and her members numerous as the sand by the seashore; and without losing one, bring them from sin, from death, and the grave, to the mansions above!

CHAPTER III. Ver. 2, 3. They cruelly oppressed their subjects, and, by exactions and rapine, took all from them that they could, barbarously making their very lives a burden to them. 5–7. Because they, by their flatteries, seduce my people into wickedness, for the sake of their own bellies, and hate and do all the mischief they can to my prophets, and all such as give them nothing, therefore such calamities shall come as will effectually refute their flatteries, and shamefully hinder them from foreseeing anything good, either for themselves or others. 8. Called and inspired by the Spirit of God, I, regardless of all your opposition, faithfully and boldly charge you with your sins, and

pluck[d] off their skin from off them, and their flesh from off their bones:

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron.

4 Then[e] shall they [g]cry unto the LORD, but he will not hear them; [h]he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning [i]the prophets that make my people err, that [j]bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore [k]night *shall be* unto you, that ye shall not have a vision;[1] and it shall be dark unto you, that ye shall not divine;[2] and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then [l]shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips;[3] for *there is* [m]no answer of God.

8 ¶ But truly [o]I am full of power by the Spirit of the LORD, and of judgment, and of might, [p]to declare unto Jacob his transgression, and to Israel his sin.

9 Hear[q] this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They build up Zion with [r]blood,[4] and Jerusalem with iniquity.[5]

11 The[s] heads thereof judge for reward, and the[t] priests thereof teach for hire, and the prophets thereof [u]divine for money; yet [v]will they lean upon the LORD, and say,[6] *Is* not the LORD among us? none evil can come upon us.

12 Therefore [x]shall [7]Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

A.M. cir. 3278. B.C. cir. 720.

d Am. 5.11,12. Zep. 3.3. Ps.56.5. Hab.1.2-4. Lam. 5.2, 12, 13, 16. Is.1.-5. Ps.14.4. Eze. 11.7.

e ch.3.6,9.0-3,10.

f Pr.1.28. 28.9. Is 1.15. Jn. 9.31. Eze.8.18. Zec.7.13. Ps.18.41.

g Is.59.1-15. Je.31.15,17. 32.26-27. Ho.5.12. Is.3.11. Ro.2.8,9.

h Is.9.16. Je.14.12,16. 18.23. Eze.20.25. Mal.2.8. Mat.15.14.

i Eze.13.10 ch.7.11. Ro.16.18. Is. 56.10,11. Lam. 2.14, 18, 19, 20. ver. 11. Ro.2.21.

k Eze.13.6,23. Zec. 13.4. Mal.2.6. Je.23.12. 14.13. Is.8.20. Ps.74.9.

[1] Heb. *from a vision*

[2] Heb. *from divining.*

l Zec.13.4. Mal.2.6. Le.13.45. Lam. 2.1 17, 20.

[3] Heb. *upper lip.* Le.13.45.

m Ps.74.9. Am. 8.11. 1 Sa.28.6; 1.

o Mat. 3.11. Joh.10. 18. Is.50.4-11. 2. Mat.3. 29.1 Co.2.14,15.

p Je. 1.18. Is. 58.1. Eze.16.2,22. 20.4. 22.2.

q ver. 1. Ps. 58. 1, 2. Ho.5.1. Eze.20.47. 37.

r Eze. 22.28. Je. 22. 13. Zep. 3.3. Hab.2.9, 12.

[4] Heb. *bloods.*

[5] They ornamented the temple and purchased their sacrifices with money obtained by bribes, extortion, cruelty, and oppression.—*C.*

s ch. 7.3. Is.1.23. Ho. 4. 18. Eze. 22. 12-27. Zep. 3.3.

t Mal.2.10. 1 Pe.5.2. Jude 11. Tit.1.11. Ro. 16.18, with De.33.10.

u ver. 5. Je.5. 31. 6. 23. Zep.3.4. Zec.13.2.

v Je.7.4,8-11. Mat.3. 9. Is.48.2. Ro.2.17.

[6] Heb. *saying.*

x Je. 26. 18. ch. 1. 6. Ps. 79.1. 107.34. Mat. 24.2.

[7] Having enumerated the sins of the people, the prophet here in graphic language predicts the doom that would ensue. There is a striking analogy between one part of the sin and the punishment. The rulers took delight in adulterating the capital with the fruits of their crimes (ver. 10); and upon that capital is judgment specially pronounced. It is divided into three parts, and against each division a distinct curse is uttered. Zion, the site of the royal palace and citadel, 'shall be ploughed as a field.' The judgment, as I believe, runs away far onward into the distant future. It is fulfilled now. *I have seen* the plough turning over the furrows upon the site of Zion, Jerusalem, where the temple stood, as distinguished from the palace, 'shall be some heaps' of ruin. The greater part is so now. Heaps of rubbish cover the ancient foundations in some places to the depth of 100 feet. 'The mountain of the house,'—Moriah, on which the house of the Lord stood, shall be 'as the high places of the forest.' For a long period after the destruction of the city by the Romans, the site of the temple was worse: even now a portion of Moriah is desolate.—*P.*

CHAP. IV.

a Is.2.2-4. Da.2.35, 44. Ho.3.5

b ch. 3.12. Ps. 68.15, 16 Is 11.9,66.20. Je 31. 23. Eze.17. 22-24.20.40. Joel 3. 17. Zec. 8. 3. Mat 5.14,35. 18.

c Ps. 72.16.

d Ps. 110. 3. Is. 60. 8, 22.

e Is. 2. 3; 42.6; 49.22. Je. 31.6, 50.5. Zec. 2.11; 8.2—23; 14. 16—21. Da. 7. 14. Re. 11. 15.

f Ho.2.3. Is.11.9. 25. 18; 54.13. Je.31.34. Joh.6. 44,45.

g Lu. 24.47. Ac.1.8. Ro.15.19.

[1] Having predicted the overthrow and desolation of Zion, the prophet here naturally turns from the type to the antitype. He foretells the rise, prosperity, and final universal dominion of the spiritual Zion—the church.—*P.*

i Is.2.4. Ps.46. 3; 46. Joel 3. 9, 10. Co. 10.4,5, with Joel 3. 10. Zec. 9. 10, 14. Ho. 2. 18.

[2] Or, *scythes.*

j Is.9.5; 11.6-9, 13, 54. 10; 55.13; 60.18; 65. 25. Ep. 2. 14, 16. Col. 1. 20.

k Is.36.16. 1 Ki.4.25. Zec.3.10. Je.23.5,6; 31. 10. Ps. 91.1-13; 72. 7, 8. He.4.3, 8, 11, 10; 13. 6, 8. Ro.8.33-39.

l Je 2.10,11. 2 Ki 17. 29-34, 40, 41.

[3] *For all, &c.* 'Though all the people walk every one in the name of his god, yet we will walk,' &c.—*C.*

m Is. 2. 5. Ps. 72. 16. Zec. 10. 12. Phi. 4. 13. Col 2. 6.

o ch. 2. 12. Ps. 38.17. He. 12. 12, 13. Is. 35. 3-6, 50.8. Je. 31. 8, 13. 18. Eze. 34. 12-27; 37. 21, 22. Lu. 19. 10; 5. 32.

p Ps. 147. 2.

q Zep. 3. 18, 19. Zec. 10. 8, 9. ch. 2. 12; 5. 3, 4, 8. Ho. 1. 10. Is. 40. 28-22; 60. 20; 66. 8. Re. 11. 11-13. 15.

heaps, and the mountain of the house as the high places of the forest.

CHAPTER IV.

1 *The establishment of Christ's kingdom:* 3 *the peace of it.* 6 *The restoration,* 11 *and victory of the church.*

BUT in[a] the last days it shall come to pass, *that* the [b]mountain of the house of the LORD shall be established in the [c]top of the mountains, and it shall be exalted above the hills; and people shall [d]flow unto it.

2 And [e]many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and [f]he will teach us of his ways, and we will walk in his paths: for [g]the law shall go forth of Zion, and the word of the LORD from Jerusalem.[1]

3 ¶ And[i] he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks:[2] nation[j] shall not lift up a sword against nation, neither shall they learn war any more.

4 But [k]they shall sit every man under his vine and under his fig-tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For [l]all[3] people will walk every one in the name of his god, and we [m]will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, [o]will I assemble her that halteth, and I will [p]gather her that is driven out, and her that I have afflicted;

7 And I will make her that [q]halted a remnant, and her that was cast far off a strong nation; and the LORD [r]shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O [s]tower of the flock,[4] the strong hold of the daughter of Zion, unto thee shall it

r Da.7.14,27. Ps.2.6. Lu.1.33. Is.9.6,7. Joel 3.17. Is.24.23. Re.11.15;19.-xxii.

s Ps.48.12,13. Zec.2.4. Ne.xi.xii. Lu.24.47. Ac.13.46;20. [4] Or, *Eder*, Ge.35.21.

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warn you of approaching judgments. 10–12. Since ye repair the temple and palace, and the houses or walls of Jerusalem, with the money which ye have procured by taking away the lives of the innocent, and then seizing on their estates, and that obtained by bribery; and since, notwithstanding the basest dishonesty in your respective stations, ye expect prosperity, because of the Lord's temple among you, and other external privileges; therefore shall your temple and holy city, for your wickedness, be, by the Chaldeans, and especially the Romans, turned into heaps of rubbish and an absolute desert.

Ver. 1. *Is it not for you to know judgment?* Has not God given you the means of a superior education that you might learn and know his judgments, and raised you to high rank that you might rule in justice and mercy? *C.*

Ver. 2. *Pluck off their skin.* This may be a strong figure for cruelty and oppression, but is much more probably a literal statement—being a species of torture not confined to savages, but found, alas! in the history of nations in which civilization and Christianity had both found a name. *C.*

REFLECTIONS.—Dreadful is the case of nations and churches when they who ought to be chief promoters of religion and virtue become ringleaders in impiety. And they who oppress or seduce others infallibly prepare for themselves misery, contempt, and perplexity. Ministers have great need of a clear call and remarkable qualifications to render them duly faithful and bold, in opposition to universally rampant corruptions. Nor must they respect even the greatest, but in God's name rebuke with all authority. No pretences of piety can consecrate wicked conduct; but often that which is good is rendered profane by the carnality of its principle, manner, and end. And, alas! often the sins of rulers hasten ruin upon both churches and nations!

CHAPTER IV. Ver. 1–5. In the apostolic and future periods the gospel church, represented by Zion and the temple, shall, in all the kingdoms of the world, be most firmly and visibly established. Then shall multitudes of Gentiles everywhere earnestly excite one another to attend the ordinances and embrace the doctrines of the gospel, issuing forth from Jerusalem in the ministration of the apostles and other Jewish preachers; and, by his gracious influences and government, Jesus Christ shall introduce spiritual peace and holy conversation, and even civil concord, virtuous industry, and safety among the nations, where murderous wars, idleness, and danger had long prevailed.—And though others should follow their idolatrous courses, in which they have been educated, we will constantly persevere in the faith, profession, worship, and obedience of the true God, in his strength, and according to the rule of his word. 6, 7. And not only shall the weak, dispirited, and scattered Jews be preserved, brought back to, and happily re-established in their own land, as the people of God, but the most weak and wretched sinners shall be everywhere gathered to Christ, and the very weakest of saints encouraged by him. 8. And both in the apostolic and future periods multitudes of Jews shall be among the first noted converts to the gospel church. 9, 10. There is therefore no ground of desperate sorrow amidst your distresses by the Assyrians, Chaldeans, or Romans; for after ye have been reduced to the most miserable captivity, bondage, and dispersion, ye shall be marvellously delivered; and the deliverances of the gospel church from her heathen and antichristian persecutors shall take place when her distress is at the greatest, and her case seemingly desperate. 11–13. And however the Gentiles may insult you, O Jewish church and nation, in your distress by the Assyrians, Chaldeans, Syro-Grecians, and Romans, and rejoice in hopes of your utter destruction, God shall, in prosecution of his good will, permit them in sin to be destroyed, even by your means, and their spoils shall be consecrated to pious uses, and many of themselves be turned to the Lord. And however the heathens, antichristians, and Mahometans, insult the gospel church, she shall at last be exalted on their ruins, and true Christians be enabled to destroy and tread under foot all opposition.

Ver. 1. *In the last days.* This prophecy has been considered by some as a quotation from Is. 2. 2, with which it fully corresponds in meaning, though not exactly in words. There is no doubt that one prophet studied the predictions of others, Da. 9. 2; still the difference between Isaiah and Micah is so considerable that the one cannot well be viewed as taken from the other. It is safer therefore to trace the similarity to the one Spirit in both, and the variation to some difference in the objects which the wisdom of God had in view by each prediction. *C.*

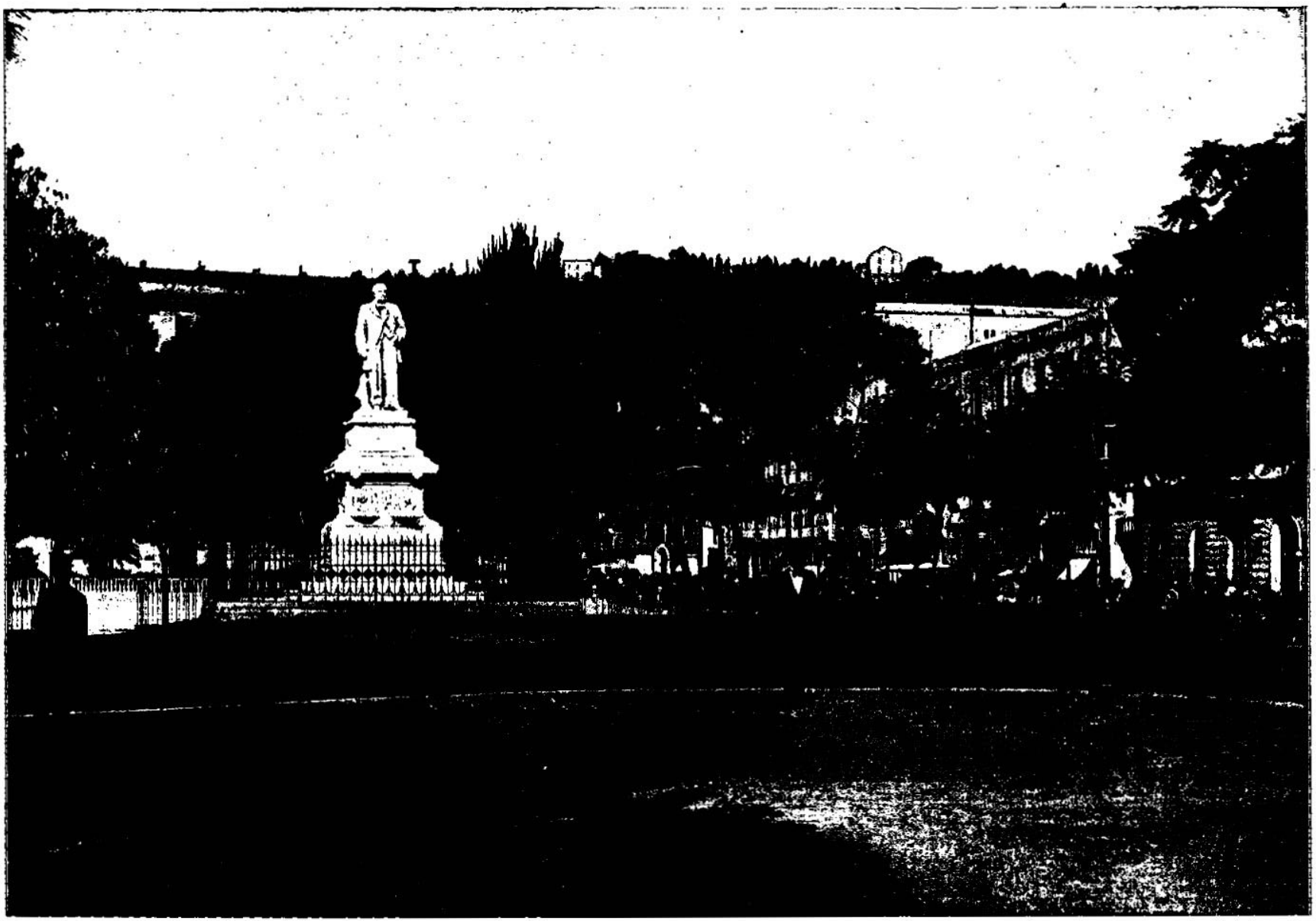

INTERIOR PUBLIC GARDENS, NAPLES—WHERE NERO MURDERED HIS OWN MOTHER, AGRIPPINA. [Micah, iv:1-2.]—"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Twenty-six hundred and six years after the utterance of this prophecy we find its words fulfilled with reference to the most enlightened portions of the earth. Naples, so long a heathen and wicked city, is now a city of churches, and under the influence of Christian civilization.

come, even the [t]first dominion; the kingdom shall come to the daughter of Jerusalem.[5]

9 Now [u]why dost thou cry out aloud? *is there* no[v] king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be[x] in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now[y] shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; [z]there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ [a]Now[6] also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But [b]they know not the thoughts of the LORD, neither understand they his counsel: for he shall [c]gather them as the sheaves into the floor.

13 Arise,[d] and thrash, O daughter of Zion: for I will make thine horn iron, and I will make thy [e]hoofs brass; and thou shalt beat in [f]pieces many people; and [h]I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

CHAPTER V.

1 *The birth of Christ foretold.* 4 *His kingdom.* 8 *His complete conquest over his enemies.*

NOW gather[a] thyself in troops, O [b]daughter of troops; [c]he hath laid siege against us; they [d]shall smite the judge of Israel with a rod upon the cheek.[1]

2 But thou, [e]Beth-lehem Ephratah,[2] *though* thou be little among the [f]thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be [h]ruler in Israel; whose [i]goings forth *have been* from of old, from everlasting.[3]

3 Therefore[4] will he [j]give them up, until the time *that* she which travaileth [k]hath brought forth; then the [l]remnant of his brethren shall return unto the children of Israel.

A.M. cir. 3284. B.C. cir. 720.

4 ¶ And [m]he shall stand and feed[5] in the strength of the LORD, [n]in the majesty of the name of the LORD his God; and they shall [o]abide: for now [q]shall he be great unto the ends of the earth.

5 And this *man* shall be [r]the peace, [s]when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him [t]seven shepherds, and eight principal men.[6]

6 And [u]they shall waste[7] the land of Assyria with the sword, and the land of Nimrod in the entrances thereof:[8] thus shall he deliver *us* from the Assyrian, when he [v]cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people, [w]as a dew from the LORD, as the showers upon the grass, that [x]tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, [y]as a lion among the beasts of the forest, as a young lion among the flocks of sheep:[9] who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine[a] hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that [b]I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off [c]witchcrafts out of thine hand; and thou shalt have no *more* soothsayers;

13 Thy[d] graven images also will I cut off, and thy standing images[1] out of the midst of thee; and thou shalt no more worship the work of thine hands:

14 And I will pluck up thy groves out of the midst of thee; so will I destroy thy [2]cities.

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t Re 22.5.
u See note *t* in second column.
v Je 8.19; 30.6; 50.43. Is 13.8; 22.4.
w Is 1.21; 4.26. Is 3.1–7. Ho 10.3, 7; 13.10, 11.
x ver. 3. Is 26.17. Jn 16.21. 2 Co 4.17.
y 2 Ki ch. 18, 25. 2 Ch. 13, 14. 2 Ki 18.13; 24.10, 11. Je 21.4; 32.5; 34.2, 3; 37.8; 39.1; 52.4.
z 2 Ki 17.20; 18.9–12. Je 20.4; 27.22; 39.5–7. Da 2.38. Ezr 1.1–4. Is 41.25–27; 43.14; 44.28; 45.1; 48.14, 20; 52.9–12. ch. 7.8–13. Zec 2.7–9. Re 17.14.
a Is 17.12, 13. Is 5.26–30; 8.7, 8; 10.5, 6, 24–27. 2 Ki xviii. xix. Is. xxxvi.xxxvii. xxiii., or 2 Ki. xxiv. xxv. Je xxxix. 5–10. 2 Ch. xxxv., or Eze 38.2–12, 14, 16. 1 Zec 14.1, 2. Ps 35.21. Ob 11.
b Now. Not at the time when the prophet wrote, but at the time of Zion's final redemption from Babylon, when Gog and Magog shall assemble seeking her destruction, notwithstanding their own Eze 38.14–16; 39.2–4.—*C.*
c Is 26.9. Re 11.15; 14.15. Je 51.33. Joel 3.13.
d 1 Ki 3.11. Is 41.15. Je 51.20–23. Is 14.6, 12–17.
e Je 6.7–9. De 28.52–57. La 2.22. 2 Ki 24.10–16; 25.1–3.
f Mat. 27.39. Is 3.3. Je 39.5–7. Job 16.10.
1 See note *e* below.
e Mat. 2.6. Jn 7.42. Lu 2.4, 6, 7. Ge 35.19. Ru 4.11.
2 *Bethlehem-Ephratah* ('the fruitful') was the ancient name, which was well known to the patriarchs, Ge 35.16; 48.7. In after-times the distinctive epithet was forgotten, and another was added, Bethlehem-Judah, to prevent its being confounded with places of the same name in other tribes.—*P.*
f Ex 18.21–25. Ju 6. 15. 2 Sa 10.19; 23.23.
h Ge 49.10. Is 2.3, 5; 11.1–5. Zec 9.9. Je 23.5, 6. Mat 28.18.
i Jo 1.2. Col 1.17. Ps. 90.2; 93.2. Pr 8.22, 23. 1 Pe 1.20.
3 Heb. *the days of eternity.*
4 *Or, Nevertheless he will,* Is 30.18. Ho 2.14.
It will be observed that there is a note of time here. The time is that of the deepest degradation of Israel. The government was overthrown: the judge was under the rule of others: the rulers of the nation were degraded: as well as superseded. At that time, when hope had well nigh gone, Zion's great Deliverer was to appear.—*P.*
k Is 7.14; 9.6; 49.20–26. Jn 10.11. Eze 34.23, 24. Mat 2.6, 18; 7.29; 19.30; 4.23.
5 *Or, rule.*
l Ex 3.14. Ps 45.8–11. Lu 1.43. Jn 8.23, 31, 32; 10.38; 12.27–43.
p Mat 28.18. Jn 10. 28 29. Jude 2.
q Ps 22.27–31; 72.8–11. Ro 11.15.
r Ep 2.13–17. Col 1. 20. Is 9.6, 7. Zec 9.10. Ps 85.8–11; 119.165.
s Is 8.7–10; 37.36–38. Ps 110.5, 6. Re 19.11–21. ch 4. Is 14.25. Eze 28.24; 30.6.
t Ge 5.3–5, 32. Is 44. 28–30; 45.1, 13.
6 Heb. *princes of men.*
u Na 1. iii. Is xiii, xiv xx. xxii. Je 1. li. La 1, 2, 4.
7 Heb. *feed up.*
8 Heb. *with her own naked swords.* 2 Ki xviii xix. 2 Ch. 31. 21. 2 Ki. xxiv. xxv. Re. xi. xii. Eze. xxxvii.xxxix Re xx.
x Ex 15.22. Ho 14. 5–8. Is 2.2–5; 30.26; 35.1–8; 44. 3–5; 49. 10–23; 51.–lxii. lxv. lxvi. 19–22. 2. Ps. 72.6; 110.3–6; 68.6. 2 Ch. xxx. Ac 11.–viii. Ro 11.12, 25. 2 Co 3.6. 2 Co 2.15.
y Je 12.22. Is 55.10; 30. 23. Ac 18. 6, 7, 19. Ro 9.28. 2 Ti 4.16.
z Is 45.19. Is 41.15, 16. ch 4.13. Ob. 18, 19. Zec. 12. 6. Re. 11. 5, 6. Ps. 110.5, 6. 2 Co 10.4, 5. 1 Jn 5.4, 5. Ro 8.37.
9 *Or, goats.*
a Is 37.29, 36; 24.1–3; xiii. xiv. xxi. Je. 1. li. Eze. xxxviii.xxxix (s. 11.24. Am 9.12. Ob 17–21. ch. 4. 13. Zec 9.13, 10; 10.4–12; 12.2–9; 14.2–5. Re vi. xi. xii. xiii. xiv. xvi. xix. xx.
b Ho 1.7; 14.3. Zec. 9. 10, 4.6. Ps 33.16, 17; 20.5–8. Eze. 38.11. Ac. 4.12. Je 3.23, 24.

† The real and the spiritual Zion are singularly blended in this prophecy. The re-establishment of the former is to be in some way connected with the prosperity of the latter. The prophet seems to foretell, in the distant future the restoration of the Jews in their position as an independent nation, and the setting up of their government again in their ancient city. In no other way can this passage be fully or fairly explained.—*P.*

c Is 8.19; 9.6–8; 1.25, 27. Re 18.23; 22.15. Ga 5.1. ver 13. Eze 6.8, 9; 36.25; 37.27. Ho 2.16; 14. 5. Zec 13.2. *d* Is 2.9; 17.8; 27.9. Zec 13.2. 1 Or, *statues.* 2 Or, *enemies.*

Ver. 6. *In that day.* That is, in the day when 'we will walk in the name of the Lord our God:' when we walk in him in whom the name of the LORD was: to him that led us in the wilderness; whom, 'manifest in the flesh,' our fathers crucified, but to whom we have returned as the shepherd and bishop of our souls, Ex. 23.21; 1 Pe. 2. 25. *C.*

Ver. 8. *First dominion.* 'The former' (*Boothroyd*). The dominion of David shall be restored in a purer form, and with ampler possessions and greater glory, in the person of Shiloh, to whom 'shall the gathering of the people (from the nations) be.' *C.*

REFLECTIONS.—Graciously has God set his promises and threatenings the one over against the other. And glorious is our New Testament church, and regularly and firmly founded. What profitable instruction, light and conviction, peace and love, faithfulness, vigour, harmony, holiness, and comfort abound in her! God graciously issues forth comforting promises before distress takes place, that his consolations may be ready for his afflicted people. And the extremity of trouble always issues in marvellous deliverances to the church and her members. Yea, in all her harassments and oppressions her enemies and her God have very different ends. They aim at ruining her and exalting themselves, and God aims at purifying, enlarging, and enriching her, and ruining them.

CHAPTER V. Ver. 1. a. Notwithstanding the Chaldeans or others who assemble themselves to destroy the cities and afflict the rulers of Judah, the Messiah, who was from eternity begotten by the Father, and constituted the living head of all believers, shall, in due time, be born in the small city of Bethlehem-Judah, to be the great Ruler and Governor of the church. 3, 4. Nevertheless, the calamities of the Jewish nation shall be often repeated till he be born of the virgin, and multitudes of Gentile converts flow together unto him. Then, to his own and his Father's honour, he shall, in the most powerful manner, gather and govern, establish and perfect, his gospel church. His kingdom shall be extended, and his honour advanced over the world. And not only shall he protect Jerusalem from the Assyrian invaders, but, in every age, shall defend his church from heathen, antichristian, or Mahometan enemies; and, by proper instruments in church or state, shall punish them with a fearful destruction. 7–9. And as at the return from Babylon and their present dispersion the Jews shall be exceedingly blessed and emboldened by God, and made a blessing to multitudes around them, and a terror to their opposers, so shall their preachers, in the apostolic and future periods, be remarkably useful in converting the Gentiles to Christ, but a terrible curse and mean of destruction to are opposition. 10, 11. I will purge them from all their former corruptions, particularly their trusting in carnal confidences, horses, chariots, and fortifications, and from all divinations and idolatries; and terrible shall be the judgment which will be executed upon the Assyrians, Chaldeans, Syro-Grecians, Romans, Antichristians, and Mahometans, who shall have persecuted and murdered them.

Ver. 1. *Now gather, &c.* 'Now assemble thyself, O daughter, in troops.' *Newcome.*—*He hath laid siege.* The LORD has, for our sins, directed this judgment. See ver. 3. *C.*

Ver. 2. *Among the thousands.* 'Thousands' constituted one of the great civil and military divisions of Israel, 1 Ch. 12. 20, as England was divided into hundreds with correspondent leaders.—*Goings forth have been of old.* Manifestations in time: himself, in his divine nature, being from everlasting, from 'the days of eternity.' *C.*

Ver. 4. *They shall abide.* That is, the children of Israel, ver. 3. *C.*

Ver. 5. *The Assyrian.* A general name for any northern invader, of whom the invasion of Sennacherib was but a mere type. Concerning this formidable enemy, the Jews are constantly warned by the prophets. See Ps. 110. 5, 6; Is. 26. 20, 21; 34. 1; 66. 16; Je. 30. 7–10; Eze. xxxviii xxxix.; Joel 3. 9–14; Ob. 14; Zep. 3. 8; Hag. 2. 22; Zec. 12. 1; 13. 8; Re. 19. 19; 20. 9.—*Seven shepherds.* 'Seven' represents perfect number in succession, the idea being derived from the seven days in the week.—*Eight principal men.* 'Eight' has many scriptural references, among which see Ge. 17. 12; 1 Sa. 17. 12; 1 Ki. 7. 10; 2 Ch. 29. 17; Eze. 40. 31; Jn. 20. 26. It seems, however, to be derived from the 'eight persons' preserved in the ark, 1 Pe. 3. 20, and saved by water, the emblem of the salvation of the Spirit. *C.*

Ver. 7. This prophecy has never yet been realized; but God is



ENTRANCE TO THE CHURCH OF THE NATIVITY—BUILT UPON THE SITE OF THE INN WHERE CHRIST WAS BORN. [Micah, v:2.]—"But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The central point of attraction to the thousands of pilgrims who go to Bethlehem is the Church of the Nativity, which contains the birthplace of our Savior. A silver star, surrounded by lamps which burn day and night, shows the entrance to the grotto where the Savior was born. The manger is exhibited, and stations, all of which are hallowed by some legend, as well as many of the events from David down to Christ, and of the shepherds, the wise men, of Elizabeth, John, Joseph and Mary, and of the good men of the first centuries of the Christian era to the time of Jerome, are all localized here.

15 And [a]I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

CHAPTER VI.

1 *God's controversy with his people for ingratitude.* 6 *What service is acceptable to him.* 10 *He reproveth them for their injustice,* 16 *and idolatry.*

HEAR ye [a]now what the LORD saith; Arise, contend[b] thou before[1] the mountains, and let the hills hear thy voice.

2 Hear ye, O mountains,[2] the LORD's controversy, and ye strong foundations of the earth: for[c] the LORD hath a controversy with his people, and he will plead with Israel.

3 O[d] my people, what have I done unto thee? and wherein have I wearied thee? testify against me.

4 For [e]I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now [f]what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal;[3] that ye may know the [h]righteousness of the LORD.

6 ¶ Wherewith[i] shall I come[4] before the LORD, *and* bow myself before the high God? shall I come before him [k]with burnt-offerings, with calves of a year old?[5]

7 Will[l] the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall[l] I give my first-born *for* my transgression, the fruit of my body[6] *for* the sin of my soul?

8 He hath [n]showed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly[7] with thy God?

9 The LORD's [o]voice crieth unto the city, and *the man of* wisdom [p]shall see thy name:[8] hear ye [q]the rod, and who hath appointed it.

10 ¶ Are[9] there yet [r]the treasures of wickedness in the house of the wicked, and the scant measure[1] *that is* abominable?

11 Shall[2] I count *them* pure with [s]the wicked balances, and with the bag of deceitful weights?

12 For[t] the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also [u]will I make *thee* sick in smiting thee, in making *thee* [v]desolate because of thy sins.

14 Thou[w] shalt eat, but not be satisfied; and thy casting down[3] *shall be* in the midst of thee; and [x]thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt [y]sow, but thou shalt not reap: thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For [z]the [a]statutes of Omri[5] are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I [b]should make thee a desolation,[6] and the inhabitants thereof an hissing: therefore [c]ye shall bear the reproach of my people.[7]

CHAPTER VII.

1 *The church, complaining of her small number,* 3 *and the general corruption,* 5 *putteth her confidence not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises,* 16 *by confusion of the enemies,* 18 *and by his mercies.*

WOE is me! for [a]I am as when they have gathered the summer fruits,[1] as the grape-gleanings of the vintage: *there is* no cluster to eat: my soul desired [b]the first-ripe fruit.

2 The [c]good[2] *man* is perished out of the earth; and [d]*there is* none upright[3] among men: they all lie in wait for blood; they hunt every man his brother with a net.[4]

3 ¶ That[e] they may do evil with both hands earnestly, the prince asketh, and the judge

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A.M. cir. 3574. B.C. cir. 730.

a Ps. 110. 5, 6. Is. 13. 11-13. 34. xlii. 13. xlvii. 3, 5. Je. xxv. 31. xxxii. 18. xlvi. 28. Ezek. xxv.—xxxii. xxxv. xxxviii. xxxix. Da. vii. viii. xi. xii. Mat. xxiv. Rev. xi. xvi. xix. xx. xxi. xxii. See Ps. 149. 7. Is. 26. 21. 2 Thes. 1. 8.

CHAP. VI.

B.C. cir. 720.

a He. xii. 25. Rev. xxvii. 3, 4. b Is. 1. 18. Hos. 12. 2. c Deut. 32. 8. Hos. 4. 1. Is. 3. 13. Je. 25. 31. Ps. 50. 4. Is. 1. 2. Je. 2. 4.

1 Or, *with.*

2 O *mountains.* Since, literally, Acc. where Hitzig says they are made witnesses and judges, pronounced unwisely, and delivered *my law.* C.

d Ho. 4. 1. Amos 2. 10. Is. 5. 4. 43. 22. Je. 2. 5. 31. Ezek. 16. 45. 20. 30. Ps. 78. 36, 37.

e Ex. 12. 51. 13. 3, 14. Le. 11. 45. Deut. 5. 6. 15. 15. 16. 12. 24. 16. 18. Ps. 50. 7. 81. 10. Is. 63. 7—14. Am. 2. 10.

f Nu. xxii. xxv. Jos. 24. 9, 10. Re. 2. 14. Deu. 23. 4, 5.

3 From the encampment at Shittim (Num. 25.) to that at Gilgal, Jos. 4. 19 — C.

g Je. 51. 10.

h Ge. 18. 19. Je. 9. 24. Matt. 3. 15. with Ps. 143. 11.

4 *Wherewith shall I come,* &c. That is not, as some suppose, the inquiry of Balak before Balaam: for both inquiry and answer are totally foreign from that matter. But it is the inquiry of "the people," verse 5, as alarmed by the terrible predictions the Lord has delivered against them — C.

i Deut. 26. 10. Is. 1. 12.

k Heb. *sons of a year.*

l Ps. 50. 8, 9, 10, 13, 14. 51. 16, 17. 69. 31. Pr. 15. 8, 21. 21. 3. Ec. 5. 1. Is. 1. 11—15. 66. 3. Je. 7. 21, 22. 14. 12. Ho. 6. 6. Amos 5. 22. Mat. 9. 13.

m Ge. 18. 19. Ps. 15. 2. 24. 4. 37. 37. 112. 5. Pr. 2. 9. 21. 3. Ec. 12. 13. Is. 33. 15. Je. 7. 23. 22. 3. Ho. 12. 6. Am. 5. 14, 15. Mic. 3. 8. Zep. 2. 3. Mat. 5. 6. 23. 23. Lu. 1. 6. Ro. 12. 1. Col. 3. 12. 1 Pe. 5. 6. Re. 17. 14.

7 Heb. *humble thyself to walk.*

n Is. 58. 5—8. 58. 13, 14. 1 Sa. 15. 22. Ho. 6. 6. 10. 12. Je. 7. 22. Ec. 12. 13. Ge. 18. 19. Mat. 7. 21. 9. 13. 23. 23. Lu. 6. 46. 10. 42. Ro. 12. 1. 1 Pe. 5. 6. Re. 17. 14.

8 Heb. *humble thyself to walk.*

o Is. 5. 7—8. 28. 12. 29. 21. Je. 6. 8.

p Ho. 14. 9. Ps. 107. 43.

8 Or, *thy name shall see that which is without.*

q Je. 15. 5, 6. La. 3. 31, 32. 50. Ps. 89. 15. 92. 15.

A.M. cir. 3574. B.C. cir. 730.

9 Or, *Is there yet unto every man an house of the wicked,* &c.

r Le. 27. 35, 36. Deut. 25. 13—16. Pr. 11. 1. 16. 11. 20. 10, 23. Je. 5. 28. Am. 8. 5.

1 Heb. *measure of leanness.*

2 Or, *Shall I be pure with,* &c.

s verse 5. Ho. 12. 7. Am. 5. 10, 12. 8. 5. Ps. 12. 2. 101. 5.

t Deut. 32. 15. 31. 20. 6. 11. 5. 7. 17. 8. 9. 14. Je. 5. 27, 28. 6. 6. 7. 13. 9. 3—6. Hab. 1. 2—4. Jer. xxii. Je. 34. 17—22. 48. 7. 49. 39.

u Is. 1. 5. Ps. 107. 21. 38. Deut. 32. 24. 27, 28.

v Je. 5. 6.

w Le. 26. 26. Ho. 4. 10. Hag. 1. 6. Mal. 2. 3.

3 Or, *casting down,* &c. "There shall be calamity in the midst of thee."—*A. Clarke.*

x Ps. 44. 1, 18. Am. 2. 15. 5. 19. Is. 1. 4. Je. 46. 15. 50. 36. 51. 56. Ezek. 30. 22. 32. 10.

y De. 28. 38. Am. 5. 11. Hag. 1. 6. 2. 17. Zep. 1. 13. Je. 12. 13. Hag. 2. 17. 1. Mal. 3. 5. 6.

z Or, *he doth much keep the,* &c.

a 1 Ki. 16. 25—33. 18. 4. 21. 25. 2 Ki. 8. 18. 21. 3. 1 Ch. 5. 26. 2 Ch. 21. 6. 22. 3. Ki. 6. 8. 9. Je. 18. 10. 19. 9. 26. 2. 8. 6. 6. 9. 13.

Hosea restored the worship of the golden calves (2 Ki. 15. 28.), to which Ahab added the worship of Baal, 1 Ki. 16. 31 — C.

b Je. 25. 9, 18. Da. 9. 18. 1 Ki. 9. 8. Je. 18. 16. 19. 8. 29. 18. 44. 12. 49. 13. Ezek. 5. 14, 15.

c Heb. *ye shall bear the reproaches of my people.*

CHAP. VII.

B.C. cir. 720.

a Is. 17. 5. 24. 13. 27. 12. Je. 8. 20. Ho. 4. 3. Joel 1. 10. Hag. 1. 6. 11.

1 Heb. *the gathering of the summer.*

b Is. 28. 4. Ho. 9. 10. Je. 24. 2.

c Ps. 12. 1. Is. 57. 1. 1 Ki. 19. 10. godly *in mercifulness.*

d Ps. 14. 2—4. Ro. 3. 11—18. Ps. 10. 8—10. Is. 1. 21. 59. 4, 16. 10. 8. Je. 5. 25. Hab. 1. 14, 15.

2 Or, *upright.* The "daughter" Jerusalem is the speaker. She laments a time of great defection, as did Elijah when he thought and said that he only was left to acknowledge and serve Jehovah. 1 Ki. 19. 10. And certain it is, that our Lord himself intimates a time of almost universal defection previous to his coming to judgment, Luke 18. 8 — C.

3 Or, *perfect.*

4 Heb. *an hunter.*

e ver. 12 with 3. 1. 9. 11. 8. Ps. 49. 10 to 89. 50. 51. 44. 15. 22.

5 Or, *peoples.*

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true, and it will surely be fulfilled. The predicted destruction of the Assyrian is therefore also future, and is to be referred to the terrible northern enemies by which the church of God is yet to be assailed. *C.*

Ver. 9. *Thine hand.* The address is to 'the daughter,' ver. 1, and the 'cutting off' of horses, cities, &c., is in 'the siege' which the Lord directs against her for her correction and reformation.—This, like the preceding prophecy, is also future. No such event has taken place; but 'the Lord is not slack concerning his promise.' *C.*

Ver. 15. *Heathen.* The destruction of Gog and Magog—the unparalleled overthrow of heathenism. See ver. 8. *C.*

REFLECTIONS.—Behold the miseries of Israel and the disgrace of the family of David gloriously counterbalanced in the person, incarnation, mediation, and glory of Christ! And grievous distresses and troubles making way for the most glorious benefits of redemption! Behold how extensive, glorious, peaceful, safe, and lasting is his spiritual kingdom! They who attempt to ruin it but hasten their own destruction. Greatly useful were the Jews, and still shall be, in converting others to Christ, whom they have long so heartily hated. And with great readiness and boldness men act for God when animated by his Spirit. Yea, thrice happy are the churches when their enemies are overcome and their internal corruptions removed!

CHAPTER VI. REFLECTIONS.—With solemn earnestness ought ministers to speak on God's behalf, and to inculcate the warnings, threatenings, charges, and promises of God. In fearful controversies God pleads with his own people for their sins. And if he graciously bestow good magistrates and teachers, and disappoint the plots of our enemies, vile and provoking is our ingratitude. Deep convictions of guilt, or fondness of an enterprise, may occasion the most anxious inquiries after peace and pardon. And by the most costly expedients would men willingly procure these blessings. But not all the inventions of men can recommend us to God; and faith in Christ, and in God as our God in him, and a true repentance and real holiness, are preferable to every ceremonial service. Infinite then is the kindness of God in teaching us both by his Word and by his rod of afflictions. And great is the necessity of improving both, to promote our turning to God. Sinners, by their wickedness, infallibly bring multiplied calamities upon their own heads. And wicked rulers are awful plagues to nations and churches; for great multitudes will soon cleave to the very worst laws and customs.

CHAPTER VII. Ver. 1—6. Alas! few upright men are now left in the country with whom I can conscientiously associate; and early religion, and noted progress in holiness, are scarcely to be found. Good and upright men are almost entirely gone out of this world; and almost every one is ready, for self-interest, to murder or oppress the most innocent, or most nearly related. Bent upon doing as much mischief as they can, their very princes and judges even impudently demand bribes, and, without sense of shame, they agree to perpetrate the most shocking mischiefs. The very best of them are mischievous and hurtful; therefore shall God quickly plunge them into just and most inextricable miseries. So terribly treacherous are they become, that no one is safe in trusting even his nearest relations; nay, none are more to be suspected. 7—10. Therefore will I, by faith and patience, wait on the Lord, and pray and look for deliverance and safety from him alone, as my God in Christ; nor shall mine enemies have any reason to rejoice over and insult me, for the all-sufficient JEHOVAH shall support, comfort, and deliver me in all my troubles. I will therefore justify God, and submit to his corrections, as procured by my own iniquity, until he revenge the injuries done to me, and publicly own me as his, and honour me to behold the exertions of his equity, mercy, and faithfulness; and till the Assyrians, Chaldeans, Syro-Grecians, Romans, Antichristians, and Mahometans, who have oppressed us, be altogether disgraced and ruined. 11—13. Though the country shall be desolated, on account of the sins of the inhabitants, yet, whenever the time fixed in God's mind for relieving the nation, rebuilding Jerusalem, or other cities, and for the re-establishment of the churches, comes, all restraints and hindrances shall be entirely taken out of the way, and the gospel preached over all the world; and not only shall the Jews return from all lands in which they have been dispersed, but Gentiles, from all parts of the

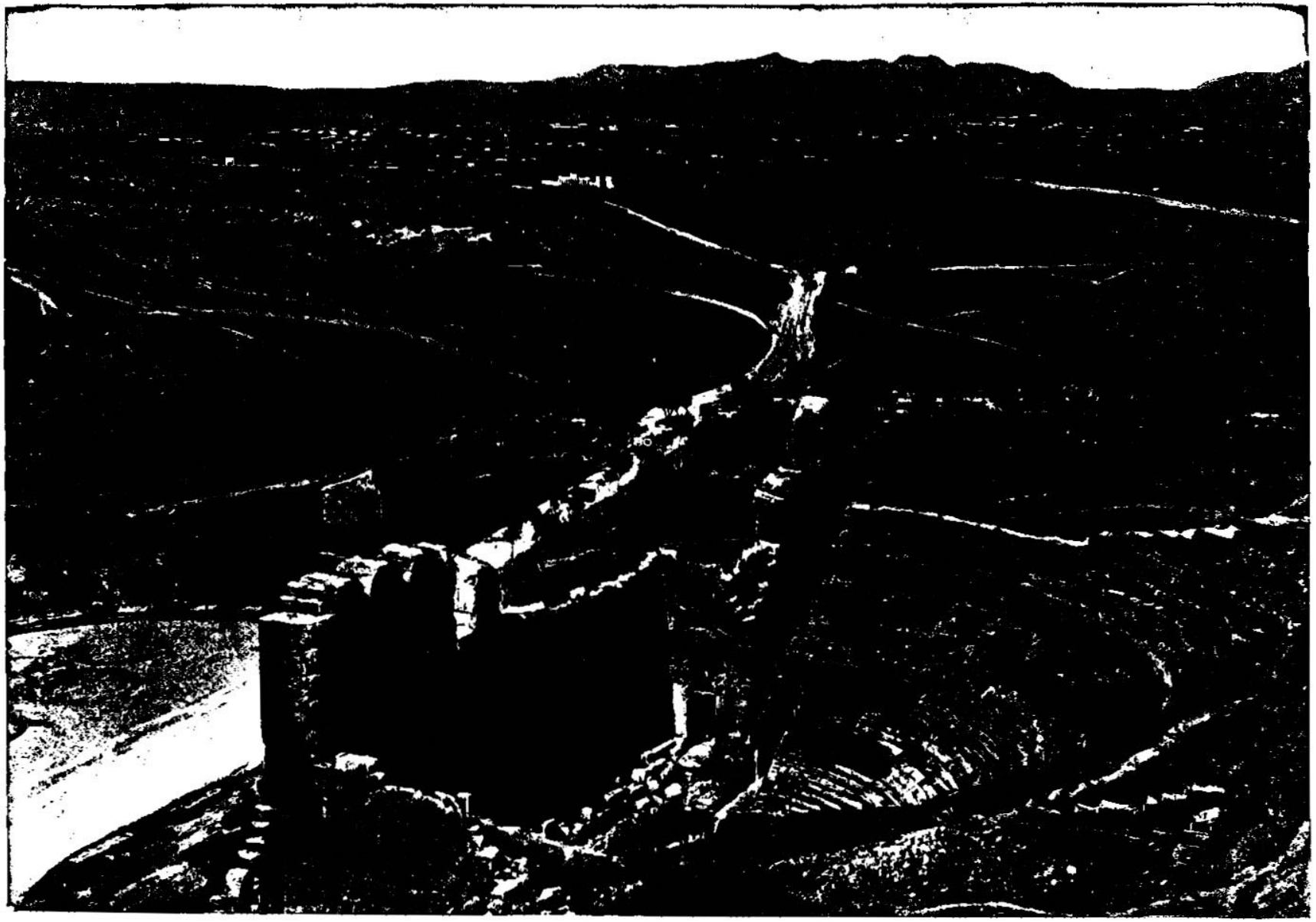

ODEON OF HEROD ATTICUS, FROM ACROPOLIS—NEAR THE PLACE WHERE ST. PAUL PREACHED THE NOTABLE SERMON CONCERNING IDOLATRY ON MARS HILL, ATHENS.—[MICAH, vi: 16.]—"For the statues of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people." Illustrating this Scripture we give a view above of the Odeon of Herod Atticus from the Acropolis in Athens. The prophet in the sixteenth verse attributes the desolation and ruin of Israel to the influence of the house of Ahab. But the prophecy is of universal application, and we find that ruin and desolation has come to all cities that have had nothing purer to conserve them than the religions of idolatry. The Odeon of Herod Atticus is among the ruins at the base of the Acropolis. It was built by a member of an eminent Roman family who inherited immense wealth which he spent in beautifying the city of Athens.

asketh for a reward; and the great *man*, he uttereth his mischievous desire:[5] so they wrap it up.

4 The best of them *is* [a]as a brier; the most upright *is sharper* than a thorn hedge: [b]the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust[c] ye not in a friend; put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For [d]the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore[e] I will look[6] unto the LORD; I will wait for the God of my salvation; my God will[f] hear me.

8 ¶ Rejoice[g] not against me, O mine enemy: when I fall, I shall arise; [h]when I sit in darkness, the LORD *shall be* a light unto me.

9 I[i] will bear the indignation of the LORD, because I have sinned against him, [k]until he plead my cause and execute judgment for me: he[l] will bring me forth to the light, *and* I shall behold his righteousness.

10 Then[7] *she*[8] *that is* mine enemy shall see *it*, and [m]shame shall cover her which said unto me, [n]Where is the LORD thy God? [o]mine eyes shall behold her: now shall she be trodden down[9] as the mire of the streets.

11 *In*[p] the day that thy walls are to be built, *in* that day shall the decree[1] be far removed.

12 *In* that day *also* [q]he shall come[2] even to thee from Assyria, and *from*[3] the fortified cities, and from the fortress[4] even to the river, and from sea to sea, and *from* mountain to mountain.

13 Notwithstanding,[5] the land shall be desolate[6] because of them that dwell therein, [r]for the fruit of their doings.

14 ¶ Feed[7] thy people with thy rod, the flock of thine heritage, which [s]dwell solitarily *in* the wood, [t]in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 ¶ According[u] to the days of thy coming out of the land of Egypt will I show unto [v]him marvellous *things*.

16 The[w] nations shall see and be confounded at all their might: [x]they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall lick the [y]dust like a serpent, they shall move out of their holes like [z]worms of the earth: [a]they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who[b] *is* a God like unto thee, that [c]pardoneth iniquity, and passeth by the transgression of [d]the remnant of his heritage? he [e]retaineth not his anger for ever, because he [f]delighteth *in* mercy.

19 He[g] will turn again, he will have compassion upon us; [h]he will subdue our iniquities; and thou wilt [i]cast all their sins into the depths of the sea.

20 Thou [k]wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

A.M. cir. 3224. B.C. cir. 780.

5 Heb. *the mischief of his soul.*

a Isa.10.55.1.1.c.Sa. 23.6.7.Ho.2.6.Ezek.2.6. 2.2 Ti.3.2-5.Ju.5.4.

b Is.29.10.c. Ho.9.8. Je.14.15. Lam.4.22. Ob.12. 1087.2-12.Am.5.18. 21.22.29.34.33.14. Ho. 10.3.9.12.

c Je.9.4.Mat.10.21. *d* Ezek.22.7. Mat.10. 21.35.36.24.10. Lu.12. 53.21.16 2 Ti.3.3,4.

e Is. 142. 4.8.17.27. 28. Is.8.17. Hab.2.3. He.10.36.37. Ge.49.18.

6 Sense is always looking to man—faith to God; but he that looks to God must patiently wait for God's time, and thankfully accept his manner of answering. —*C.*

f Ps. 5.3.4.6.37.17. 145.9.18.6.34.6.55.2.

g Pr.24.16.17. Ps.79. 10.37.24 Re.18.6.21. La. 4.21.

h Ps.27.1.112 4.Is 50. 10.Ps.91 15.

i He. 12.6.7. 2 Sa 3. 18. Ps.39.9. La.3.28.3. 39.

k Is 26.8. Ps. 35.1.43. 1.7.6.8.

l Ps.35.6. Job.33 30. 5.18.20.21-29. 1 Pe.1.6. 7.

7 Or, *And then will see her that is mine enemy, and cover her with shame.*

8 Asyr.-Bab., Chaldeans, &c. Is. 10. 5, 6 Je.50.17,18.

m Na.3.-iii. Is 14.17. 15.37.39.41.Je.xiv.xxi. Je.xlvii.-li.Eze.xxv.-xxxv. Je.30.16.50.23.

n Ps. 79. 10. 42. 3.10. 115.2. Joel 2.17.

o Ps.58.10. Mal. 1.5. 4.1. Is.41.2.3.15.16.

9 Heb. *she shall be for a treading down.*

p Am. 9.11. Eze.4.5. 6.21-24. with 6.14. Ne. 2.8.17.

1 *The decree* for the captivity and dispersion of Israel.—*C.*

q Is. 11. 11.-16. 12.13. 19.23-25.43.6.49.12. Je. 3.18.23.5. Da. 9.24. Ps.72.8-11.72.10.

2 *He shall come.* 'They shall come.' See *Kennicott*, note 300.—*C.*

3 Or, *even to.*

4 *The fortress*—'Heb. 'Matsor.' *Mesopotamia. The river*—'Euphrates.'—*C.*

5 Or, *After that the land hath been*, ch 7 12 Je.25.11. Da.9.24-27. De.28.64. 12.6.7. 27. 1 w.21.2-14. 2 Th. 2.15.10 Ps.69.22.25.

6 Notwithstanding the land *had been* desolate.—*C.*

r Pr.1.31 Je.21.14.17. 17-19. Is 3 11.

7 Or, *Rule*, ch 5.4. Is. 40.11.49.10. Eze. 34.23. Ps.23.1-4. Je.10.21-23.

s Nu 23.9. De 33.28 Je.17.6.10.

t Is. 35. 2.65. 10. Je. 50.19 Zeph.3.13. Ob 17. Joel 2. 18. Je 31 1-14. Eze.34.13.14.36.35.

u Ex vii.-xiv. Ps.68. 22. Re. xi. xvi.-xx.

8 *Will I show unto him* The restored Jew. See ver. 12.—*C.*

v Is. 56 11.24 25. Ps 106 7. Re.11.18.ch.5.8. Eze.38.8.&c.

w Is.11.14.45.25. Job 21.5.29.9.

x Ps. 72.9. Re. 1.9. Is. 49.23.60.14. Ps.18.45.

9 Or, *creeping things.*

y Je. 33. 9. Re. 6.12-17.

z Ex.15.11. Ps.35.10; 89.6,8.

a Ps. 34. 6. 7. Nu.14. 18.19. Ne.9.31 Ps.80.5. 130.4. 7.8. 103.8-13. 111.4.5. 28.43-45. 44.2. 57.18.

b Ch.4.7-5.7,8. Je.50. 20. He.8.10.

c Je.3.31.32. Ps.18 38.103.9. Is.57.16. Je.3. 4.5.43.34.

d Ps.86.5.9.145.8. Ro. 5.20.21. Is.63.7.15.

e Je 31.20. La.3.32. De.32.36. Ps.106.8,45.

f Ro.6.6.14.8.2,13.

g Is 38.17. Je.50.20. Ps.103.12.85.2.130.4.

h Lu.1.68-75. Ro. 6. 6.7.11.-20. with Ge.15.6. 8.16.4. Ex.6.4. He.6.17. 18.

i Ps.32.1.85.2. Is.38. 17. Je.50.20. Mic.2.13. Ac.13.38.39. Ro.4.7. He.8.12. 1 Jo.1.9.

k Lu.1.68-75. Ro. 6. 6.7.11.-20. with Ge.15.6. 8.16.4. Ex.6.4. He.6.17. 18.

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world, shall be persuaded to Christ. 14. Lord, since thy peculiar people must be thus destroyed and scattered, do thou, as their Shepherd, care for, protect, direct, and provide for them, as a nation separated from the world, and bring them back to their wonted habitations and happiness. 15–17. I the Lord will do as great things for them as I did when I brought their fathers out of the land of Egypt. And the Assyrians, Chaldeans, Syro-Grecians, Romans, Papists, or Mahometans, shall, in their turns, be astonished at the wonderful deliverance of my people, and be trampled under their feet, and with terror submit themselves to their power. 18–20. Who is a God like unto thee, in perfections, persons, purposes, relations, or works! Who so ready and abundant as thou art in pardoning the most aggravated iniquities of thy people! Thou wilt, in infinitely tender mercy, return to us, and when we repent of our sins and accept Jesus Christ fully and irrevocably pardon all our iniquities; yea, thou will perform all thy ancient promises which were graciously made to Abraham, and confirmed to Jacob and other patriarchs, when we accept as our Saviour Jesus Christ.

Ver. 11. *Thy walls.* The doctrines of salvation and discipline of holiness are spiritually intended, though the idea of rebuilding the material walls is not to be rejected, Is. 26. 1. *C.*

REFLECTIONS.—Few are the eminently pious amidst the many notoriously wicked in times of general corruption. And where sin prevails what unnatural monsters of violence, fraud, injustice, and everything horrid, are formed by it. But universal contempt and violation of relative duties is a fearful presage of God's awful judgments, and a sad proof of prevalent corruptions. And under divine rebukes nothing is more proper than to consider our ways, repent of our sins, justify God, and look to him alone. His deliverance of his people will quickly issue in the complete overthrow of opposition. And every impediment of his salvation is easily removed in the day of his power and time of his love. Even after the most desolating judgments, he will have mercy upon the penitent. Quickly and graciously he answers those prayers which are presented to him for their re-establishment and prosperity; and marvellous things he performs for their relief. Thrice happy then and pleasant is it when he gets the glory, and men by faith take the comfort, of his perfections, promises, and works.

CONCLUDING REMARKS ON THE BOOK OF MICAH.

The distinguishing peculiarity of the book of Micah is its discovery of the place where the Saviour should be born; which prediction may be said to lay the foundation of the New Testament. From this book Herod learned the place of Messiah's birth; and, by seeking his life, gave occasion to the flight into Egypt, and the fulfilment of another prophecy. But this prophecy is not less remarkable for the manner in which it delineates our Lord's character and office as Shepherd of his flocks on earth; while it equally reveals his eternal glory with the Father before the world was. That the ancient Jews understood this prophecy to apply to Messiah is certain from the decision of the chief priests and elders, Mat. 2. 6; while the Targum of Jonathan concurs with the Talmud in giving the same view. And if the modern Jews have been led, from their opposition to Christianity, to adopt any other interpretation, it only proves how far prejudice may blind the eyes against the clearest evidence, and induce us the more earnestly to pray, that when Moses and the prophets are read, the Lord would be mercifully pleased to remove the veil from their eyes.



HARBOR AND SHIPPING, CORFU—ILLUSTRATING THE CIVILIZATION WHICH MICAH SAW WAS TO BE BUILT UP THROUGH THE COMING OF CHRIST, WHO WAS TO PERFORM AND FULFILL THE PROMISE MADE TO JACOB AND ABRAHAM. [Micah, vii:19-20.]—"He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Twenty-six hundred and six years after the utterance of this prophecy we are able to see how it has been fulfilled in the providence of God through Jesus Christ, not simply to the Jews, but to the human race. Through Christ the iniquities of the people are being subdued. Christian civilization, with all that it contains of commerce and institutions, is but the outgrowth of the love of God expressed to men through Jesus Christ. This picture above of the harbor and shipping of Corfu is an illustration of this prophecy, for it is a scene of Christian civilization.

THE BOOK OF THE PROPHET

N A H U M.

This prophet was a native of Elkosh, a city of Galilee, and appears to have prophesied about A.M. 3284, a little before Sennacherib invaded Judea, in order to comfort the Jews with the hopes of the approaching destruction of the Assyrian army before Jerusalem, and afterwards of their empire, and of Nineveh the capital. [See Introduction, ch. iv. sect. x.]

[Josephus places Nahum in the reign of Jotham; others think him contemporary with Hezekiah; but, from ch. 2. 2, it is generally concluded that he prophesied after the captivity of the ten tribes. His principal subject is the downfall of the Assyrian monarchy, of which the capital was Nineveh. This prophecy was remarkably fulfilled about a century after the date assigned to its utterance, and thirty years previous to the destruction of Jerusalem. Ch. 1. 15 is quoted Ro. 10. 15, and ch. 3. 4 in Re. 18. 2, 3. *C.*

The book of Nahum is justly regarded by critics as, in purity of language and sublimity of style, one of the most beautiful in the Bible. It is not inferior even to Isaiah. It seems strange that so little should be known of the author. He calls himself the Elkoshite, doubtless because *Elkosh* was his birthplace. The locality of this town is disputed. There is a village called Elkosh in ancient Assyria, on the eastern side of the Tigris, two days from Mosul, where the tomb of the prophet is shown, and is venerated by Jews and Christians. Some affirm that this is the native place of Nahum. Jerome, however, places Elkosh in Galilee, and mentions it as a well-known place in his day. I feel inclined to adopt his view.

The date of the book is pretty definitely fixed by internal evidence. He refers in ch. 1. to the overthrow of the army of Sennacherib. In ch. 2. 13 reference is made to the messengers sent by Sennacherib to Hezekiah; and in ch. 3. 8 to the conquest of No in Egypt. The date of the prophecy therefore must be fixed in the reign of Hezekiah. The great theme of his prophecy is Nineveh; but he denounces it because it was the great foe and oppressor of the Israelites. He seems to look upon it as a type of the enemies of the church of God in every age; and its overthrow he regarded as symbolic of the ultimate overthrow of God's enemies in the world. *P.*]

CHAPTER 1.

The majesty of God in goodness to his people, and severity against his enemies.

THE [a]burden[1] of [b]Nineveh. The book of the [c]vision of Nahum the Elkoshite.

2 God *is* [d]jealous, and the LORD revengeth;[2] the LORD [e]revengeth, and *is* furious;[3] the LORD will take vengeance on his adversaries, and he [f]reserveth *wrath* for his enemies.

3 The LORD *is* [h]slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD [i]*hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He[j] rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The[k] mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who[l] can stand before his indignation? and who can abide[4] in the fierceness of his anger? his fury is poured out [m]like fire, and the rocks are thrown down by him.

7 The LORD *is* [o]good, a strong hold[5] in the day of trouble; and he [p]knoweth them that trust in him.

8 But with an [q]overrunning flood he will make an utter end of the [r]place thereof, and [s]darkness shall pursue his enemies.

9 What[t] do ye imagine against the LORD? [u]he will make an utter end: affliction shall not rise up the second time.

10 For [v]while *they be* folden together *as* thorns, and while they are drunken *as* drunkards, [x]they shall be devoured as stubble fully dry.

11 There is [y]*one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.[6]

12 Thus[z] saith the LORD, [7]Though *they be* quiet,[8] and likewise many, yet thus shall they be cut down,[9] when he shall pass through. Though [a]I have afflicted thee, I will afflict thee no more.[1]

13 For now will I break his [b]yoke[2] from off thee, and will burst thy bonds in sunder.

14 And [c]the LORD hath given a commandment concerning thee, *that* [d]no more of thy name be sown:[3] out[e] of the house of thy gods will I cut off the graven image and the molten

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A.M. cir. 3284. B.C. cir. 720.

CHAP. 1.

a Is.13.1; ver.12.—b Jon.1.2; 3.2; Mat.12.41; Jon.3.3-5; Zeph.2.13.—c Isaiah.—d Josh.24.19; Ex.20.5; 34.14; Deut.4.24; 5.9; 6.15; 32.21.—e Is.1.24; 2 Ki.19.6; Is.35.4; 59.17; 61.2; Jer.46.10; Ezek.25.14; Zech.1.15; 8.2; Joel 2.18; Ps.94.1.—f Or, *The LORD is a jealous God, and a revenger.*—g Ps.76.7; Deut.32.35; 2 Ki.9.7; Rom.12.19.—h Heb. *that hath fury.*—i Is.45.3; Jer.23.19; 30.23; 34.16; Is.3.11.

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j Ps.74.13; Is.50.2; Jer.51.36; Ezek.30.12; Zech.10.11.—k Ex.19.18; Deut.4.24; Ps.18.7; 97.4; Hab.3.6; Zeph.1.5; Ps.104.32; 144.5; Is.64.1; Mic.1.4; Rev.6.14; 16.20.—l Ex.15.7; Jos.5.15; Ps.130.3; 147.5; Mal.3.2; Rev.6.17.—m Heb. *stand up.*—n Deut.28.22; Hab.3.2.—o Ps.34.8; Is.33.16; Jer.51.5; Lam.3.25; Joel 3.16; Nah.1.12; Zeph.3.8; Zech.9.14; 14.3; 1 Pet.1.5.—p Mat.7.23; Ps.119.68, with ver.6.—q Or, *strength*, Ps.18.30; Ps.18.2; 27.3; 31.4; 71.3; 91.4.

* The antecedent is to "which" (ver. 15), and the promise, "I will afflict thee no more," is limited to Sennacherib by the succeeding verses.—*C.*

A.M. cir. 3284. B.C. cir. 720.

r Ps.2.6; 2 Ti.2.19; ver.12; 2 Ki.18.25; 2 Ch.32.8.—s Ch.2.6; Am.8.8; 9.5; Is.8.8; Dan.9.26, 27.—t ver.1; ch.2.6; Zeph.2.13.—u Is.8.22; 13.10; Mat.8.12.—v Deut.32.35; Is.5.19, 24; 27.4; Jer.30.23.—w ver.12.—x Isa.5.24; 47.14; Mal.4.1; Zeph.1.3; ch.2.13.—y Is.34.16; Jer.30.21; 49.19; 50.44.—z Ps.83.2; Is.8.9; 37.28, 29; Jer.49.31.—a Heb. *a counsellor of Belial*, Is.30.14-26; 59.10.—b Or, *If they would have been at peace, so should they have been many, and so should they have been shown, and he should have passed through.*—c Is.10.7-19.33.34; 37.36; 54.17.—d Heb. *Semen.*—e Heb. *shorn.*—f Is.8.7; 10.5, 6; 37.25-29.—g Thus note 1 in first column.—h Ki.16.17; 18.14; Is.9.4; 10.26, 27; 14.25; Mic.5.5.—i Heb. *Set for thee.*

k Is.14.25; 52.2; Jer.30.8; Ezek.30.18; Mat.3.11; Lu.1.74.—l Ch.2.13; Jer.2.20; Ezek.16.36; 23.35; Hos.2.2.—m Is.52.7; Rom.10.15.—n Is.24.22; Jer.51.64.

CHAPTER 1. Ver. 2, 3. From a zealous regard to what is right and just, God will not always suffer the wicked to escape his terrible judgments. However long he forbear, he will at last display his infinite power and tremendous equity in the punishment of the wicked, by sudden, perplexing, and unavoidable calamities. 4–6. At his pleasure he divides and dries up seas and rivers, blasts fruitful fields and forests into barrenness, shakes and overturns the mountains by earthquakes, and, by droughts or lightnings, burns up the earth and its inhabitants. What persons, cities, or kingdoms, can then stand before the power of his wrath? It is sufficient to destroy the most hardened and obstinate sinners or the best fortified cities. 7, 8. But in infinite kindness he will protect and provide for his people who trust in him; though with overwhelming, confounding, and desolating judgments, he will destroy the wicked, and will render the very place of Nineveh utterly unknown. 9, 10. In vain do you Assyrians plot and combine to defeat his purposes. While ye are assembled in mighty armies, fortified by powerful leagues, and drunk with pride and carnal security, he will at once and for ever irrevocably destroy your empire and city. 11–14. Sennacherib and his generals now plot and threaten destruction to my people, city, and temple; but his victorious army, now fearless of danger and great in numbers, shall be suddenly destroyed, and his family and idols quickly ruined; yea, the whole Assyrian empire shall be reduced, and the people perish on account of their wickedness, and be buried before Jerusalem, or in the rubbish of their own cities. 12, 13, 15. No more shall the Assyrians afflict you, O ye Jews! no more



STREET IN POMPEII—A SCENE IN THE HOLY LAND OF PAGANISM. [Nahum, i:6, 7, 8.]—"Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies." Not all wicked cities are punished in the same physical and tangible way as was Pompeii. But while all have not been covered and blotted out with fire as was this wicked city, wickedness, nevertheless, has brought its penalties. In the above picture we have one of the streets of Pompeii shown in which the channels worn by the tires of the vehicles may be seen. The streets are generally narrow, and the houses are small, but are often decorated with exquisite taste and elegance.

image; [g]I will make thy grave, for thou art vile.

15 Behold[h] upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O[i] Judah, keep[k] thy solemn feasts, perform thy vows: for the wicked[l] shall[m] no more pass through thee; he is [n]utterly cut off.[o]

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

HE that dasheth in pieces[1] is come up before thy face:[2] keep[a] the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.[3]

2 For[b] the LORD hath turned away the excellency of Jacob,[4] as the excellency of Israel: for [c]the emptiers have emptied them out, and marred their [d]vine branches.[5]

3 The shield of his mighty men[6] is made red,[e] the valiant men *are* in scarlet:[7] the chariots *shall be* with flaming torches[8] in the day of his preparation, and the fir-trees[9] shall be terribly shaken.[f]

4 The[g] chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem[2] like torches, they shall run like the lightnings.

5 He[h] shall recount his worthies:[3] they shall stumble in their walk; they shall make haste to the wall thereof, and the defence[4] shall be prepared.

6 The gates of the rivers[5] shall be opened, and the palace shall be dissolved.[6]

7 And Huzzab[7] shall be led away[8] captive; she shall be brought up,[9] and her maids shall lead *her* as with the voice of doves, [t]abering upon their breasts.

8 But Nineveh *is* of old[1] like[j] a pool of water; yet they shall flee away. [k]Stand, stand, *shall they cry;* but none shall look back.[2]

9 Take[l] ye the spoil of silver, take the spoil of gold; for *there is* none end of the store[3] *and* glory out of all the pleasant furniture.[4]

10 She[n] is empty, and void, and waste;[5] and the [o]heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where[p] *is* the dwelling of the lions, and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The [q]lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 Behold, [r]I *am* against thee, saith the LORD of hosts, and [s]I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off [t]thy prey from the earth, and [u]the voice of thy messengers shall no more be heard.

CHAPTER III.

The miserable ruin of Nineveh.

WOE to the [a]bloody city![1] it *is* all full of lies *and* robbery; [b]the prey departeth not;

2 The[c] noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear:[2] and [d]*there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the [e]whoredoms of the well-favoured harlot, the [f]mistress of witchcrafts,[3] that selleth nations through her whoredoms, and [h]families through her witchcrafts.

5 Behold, [i]I *am* against thee, saith the LORD

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g 2 Ki. 19. 6-36. 37. ver. 15 with 2 Ki. 19. 6.
h Is. 52. 7 Rom. 10. 15.
i Ps. 61. 14. 105. 2. 8. 13. Is. 38. 20.
k Is. 29. 18.
l Heb. *Belial.* i.e. *Sennacherib*, Is. 37. 36.
m ver. 9. 12. 14. with ch. 2. 13.
n Is. 29. 18.
o A prophecy of what the destruction of Sennacherib was a typical forerunner of, but which likewise pointed to a period still future, as to the whole context.—C.

CHAP. II.

1 Or, *The disperser of him that breaketh in pieces.*
a Is. 10. 12. Je. 25. 29. Jer. 3. 19. Hab. 2. 6-17. Zech. 2. 8.
2 The Babylonian army besieging Nineveh. See ver. 3.—C.
b ch. 3. 13. 14. Joel 3. 9-11. Je. 51. 11. 12. 20. 3-5.
3 See note [1] below.
c Is. 24. 1. Je. 25. 29. Jer. 3. 19. Hab. 2. 6-17. Obad. 16.
4 Or, *revenged the pride against Jacob, &c.*
5 Ps. 80. 12. 13. Am. c. 2. Hos. 10. 1.
d Am. 7. 9. Ez. 17. 14. 19. 12. Ps. 18. 13. Ge. 49. 22. De. 33. 17.
e Is. 63. 1-3.
6 As Nineveh has wasted Israel, so now shall Nineveh be wasted.—C.
7 Ps. 80. 12. 13. Am. c. 2. Hos. 10. 1.
f Is. 9. 5. 18. 5. Je. 46. 9. Ez. 27. 10. 38. 5.
8 Or, *fiery torches.*
9 Heb. *their shows.*
g Je. 6. 22. 46. 9. 50. 42. 51. 27. 15. 50. 44. 51. 20, 27.
10 Or, *gallants.*
11 Heb. *covering* or *cover.*
12 In the third year of the siege the river inundated, swept away 20 furlongs of the wall, and took it.—C.
h Or, *melteth.*
i Or, *that which was established*, i.e. *Nineveh.*
k Or, *taken away.* Je. 48. 15. Ps. 102. 24.
l Or, *discovered.*
m Is. 38. 14. 59. 11. Lu. 21. 22. 48.
n Or, *from the days that the hath been*, Ge. 10. 12.
o Je. 51. 13. Re. 17. 1. 15.
p ver. 10. with 1. 17. 18.
q Or, *cause them to return.*
[1] The train of thought in these two verses, says Keil, is the following: Assyria

A.M. cir. 3292. B.C. cir. 712.

will be utterly destroyed by the enemy advancing against Nineveh for forcing with overstrength the gates of Judah, which Assyria has destroyed. In ver. 2 the reason is given for the curse pronounced with such dramatic power in ver. 1. Then in ver. 3 the prophet proceeds to describe the advance of the enemy against Nineveh.—C.
r Je. 51. 1. Ge. 17. 10. Je. 51. 50.
s Or, *and these in their cases, &c.* ver. 14. Je. 46. 9. 51. 1.
t Heb. *vessels of desire.*
u Zep. 2. 13. Ge. 5. 32. 10. 32. 11. 9.
v An inundation has made a breach in the wall, so that the very gate of Nineveh is more easily conquered—while Jerusalem still abides, and though she shall at length have wisdom to say, Blessed is he, yet her future glory, when her heart shall return to the Lord, renders her in the eyes of Christian hope, the joy of the whole earth.—C.
w Is. 14. 7, 8. De. 28. 6. Je. 30. 6. Joe. 2. 6. ch. 2. 13.
x Ch. 2. 11. Zeph. 2. 13-15. Is. 24. 10-12. Ver. 10-13. Job 4. 10-12.
y Pasta in Joh. 4. 10. 11. Eze. 19. 2-7. with Is. 10. 9-14. 37. 10. 29. with Je. 4. 7-29. 36. 29. 49. 19.
z Ch. 2. 6. 7. 3. 5. Ps. 76. 7. 7. 8.
a Ch. 3. 4. 5. 15. 18. Jon. 1. 2. Je. 46. 9.
b ver. 9. 11. 1. 2. 12.
c 2 Ki. 18. 31. 19. 23. Is. 36. 16. xxvii. xxxvii.

CHAP. III.

a Eze. 22. 2. 24. 6. 9. Hab. 2. 12.
1 Heb. *the city of blood.*
b Is. 33. 1. Re. 16. 6. 18. c ch. 2. 3, 4. Je. 47. 3. Je. 5. 29. Joh. 30. 5. 6.
2 Heb. *flame of the sword and lightning of the spear.*
d ch. 2. 10. 13. ver. 15, 18. Je. 51. 49. Eze. 30. 11. 32. 23. 31. 9. 2. Zep. 2. 13.
e Is. 23. 15, 17. Eze. xvi. xxiii. Re. 17. 16.
f Is. 47. 9, 12. Re. 18. 23.
3 *Witchcrafts* — False doctrines, flattering to sense; false miracles, deceiving the judgment; false promises, extending into futurity; with all that can excite ambition, or foster fanaticism.—C.
g Je. 2. 35. Am. 3. 2. Zec. 14. 18.
[1] 2 Ki. 18. 5, 6. 22. 13. Pr. 22. 30.

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shall they tyrannically oppress you; for I will utterly destroy them, that ye may be invited, and have free access to observe your solemn festivals, as a presage of gospel solemnities.

Ver. 2. *Jealous* lest his children transfer their affection to the word, their worship to idols, their service to sin, and so bring ruin upon themselves.—*Revengeth*—not in passion, but in retributive justice; without which he could not be a moral governor. *C.*

Ver. 5. *His presence.* This 'presence' does not refer to the omnipresence of God, but to that local presence and manifestation in which he will judge the world. And this 'burning' refers to the same period in which 'the elements shall melt with fervent heat,' and 'the earth also, and the works that are therein, shall be burnt up.' *C.*

Ver. 7. *The Lord is good.* The prophet here returns to contemplate the character of God as a moral governor and ever-faithful friend. *C*

Ver. 8. *Overrunning flood.* Supposed by some to be an allusion to the manner in which Nineveh was destroyed. Diodorus Siculus relates that the Euphrates, in a great flood, having swept away a large space of the wall, the king, rendered hopeless and desperate, burned himself, his palace, and all his treasures.—*Place thereof.* Of Nineveh, whose burden he delivers. *C.*

Ver. 11. *One*—most probably Rabshakeh or Sennacherib, 2 Ki. 18. 17. 19. 8–23.—*Out of thee*—out of Nineveh. *C*

REFLECTIONS.—It is terrible to have God as our enemy, but infinitely happy to have him as our friend. Great and daring provocations of him, and injuries done to his people, will certainly issue in men's great and irresistible destruction; yea, nothing more plainly presages their ruin than carnal security and self-confidence; and their plots against him but hasten it upon themselves and families. Men's pride always lays them low, and shameful sins bring on shameful punishments; but God's people shall be delivered from all their oppressors at last. And in this, but chiefly in the other world, they shall have blessed opportunities of celebrating the praises and performing the solemn services of JEHOVAH their gracious deliverer. And great is the mercy to a land when gospel ordinances have free course and are glorified.

CHAPTER II. Ver. 1, 2. Ye Assyrians, who have destroyed the kingdom of Israel and repeatedly harassed Judah, may now exert your whole power to protect your own country and cities; for the Medes and Chaldeans, those terrible destroyers of nations, have begun to invade and besiege you. 3, 4. Red in their apparel and armour, and ready to shed your blood, they shall enter your cities amidst torches and flames of fire, and shall, with the most terrible rapidity and fury, destroy whatever they meet with. 5, 6. While the choicest troops of Media and Chaldea shall furiously attack your walls, ye shall exert yourselves for their defence; but the high-swollen river shall open for them an entrance into the city, and assist them in its utter destruction. 7–10. Nineveh and her inhabitants shall be utterly disgraced; her fine ladies and warriors, who thought themselves secure, shall, in great agonies of grief, hasten away, or be led captives; and, notwithstanding all that her generals can do to make them stand in their own defence, the numerous armies and inhabitants shall flee with the utmost precipitation. And while the Assyrians are quite dispirited and overwhelmed with grief, the Medes and Chaldeans shall seize on their wealth, and reduce Nineveh to a heap of ruins. 11–13. The nations around shall rejoice to see Nineveh, in which their oppressive and murderous tyrants had long dwelt securely, and stored up their wealth, utterly destroyed. For I the Lord will abandon them, armies to destruction, and give up their ill-gotten wealth into the hand of their enemies; and never more shall their messengers blaspheme my great name, or terrify the nations with their threatenings or oppressive demands.

REFLECTIONS.—Alas! what fearful punishment do injuries done to God's people incur! and at what expense and labour do men destroy one another! But terrible are the weakest nations when God animates them, and pitiful and dastardly the most mighty and numerous when he fights against them. Unavailing are honour, wealth, number, or valour, in the day of his wrath. And it is terrible to have our consciences laden with guilt in an evil day, in which everything dear is taken from us. Awful is it for men to damn their souls by fraudulent attempts to aggrandize themselves and families; and dreadful is the case of oppressors, murderers, and blasphemers, when God rises up to punish them, and when death and hell shut their mouths.

CHAPTER III. Ver. 1. 4. 10. Woe to Nineveh, whose inhabitants have murdered, deceived, and spoiled the nations around; and by their infernal and artful devices have subjected them to their government, and drawn them into their idolatries. 2, 3, 5–7. The Medes and Chaldeans, many of whom fight on horses and in



OLD PUBLIC BATHS, POMPEII—NEAR THE PLACE WHERE VIRGIL REPRESENTS AENEAS AS PLUCKING THE GOLDEN BOUGH, AND THEN LED BY THE PRIESTESS OF APOLLO PASSING DOWN TO THE WORLD OF THE DEAD. [Nahum, ii.13.]—"Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour the young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard." This prophecy was uttered with reference to Nineveh, but in a general sense it may be said to be true that the Lord is against all wicked cities and sooner or later will cut them off. We give above a picture of the public baths in Pompeii. These baths are bounded on two sides by doric porticoes. Under the porticoes the bathers waited their turn, somewhat as gentlemen wait their turn in popular barber shops to-day. Amusements were advertised here. An old inscription was found on the wall of this portico after the excavation of the baths, which, when translated, read as follows: "At the dedication of the baths, at the expense of Caucus Allenis Nigidius Maius, there will be a venatio, athletic contests, sprinkling of perfumes and ointments. Prosperity to Maius, chief of the colony!"

of hosts; and [f]I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

6 And[k] I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee [l]shall flee from thee, and say, [m]Nineveh is laid waste: [n]who will bemoan her? Whence shall I seek comforters for thee?

8 Art[p] thou better than populous No,[4] that was situate among the rivers, *that had* [q]the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?[5]

9 Ethiopia[r] and Egypt *were* her strength, and *it was* infinite; Put[6] and Lubim were thy helpers.[7]

10 Yet[s] *was* she carried away, she went into captivity; [t]her young children also were dashed in pieces at the top of all the streets; and they cast[u] lots for her honourable men, and all her great men were [v]bound in chains.

11 Thou also shalt be [w]drunken:[8] thou[y] shalt be hid; thou also shalt [z]seek strength because of the enemy.

12 All[a] thy strong holds *shall be like* fig-trees with the first-ripe figs; if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* [b]women: [c]the gates[9] of thy land shall be set wide open unto thine enemies: [d]the fire shall devour thy bars.

14 Draw[e] thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There[g] shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the [h]canker-worm: [i]make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants[1] above the stars of heaven: [j]the canker-worm [2]spoileth, and fleeth away.

17 Thy crowned[3] *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

18 Thy [k]shepherds [l]slumber,[4] O [m]king of Assyria; thy nobles[5] shall [o]dwell *in the dust;* thy people is [p]scattered upon the mountains, and no man gathereth *them*.

19 *There is* [q]no healing[6] of thy bruise; thy wound is grievous; all that hear the bruit of thee shall [r]clap the hands over thee: for upon whom hath not [s]thy wickedness passed continually?

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chariots, shall rout your armies, enter your cities, and fill your streets with multitudes of corpses: and I will render you utterly miserable and disgraced in the view of all around, without any to pity your case. 8–10. Learn from the fate of No in Egypt what you may certainly expect: though famed for the number of its inhabitants, naturally impregnable, and supported by the huge armies of almost all the north-east parts of Africa, nevertheless you Assyrians sacked it, murdering the infants, carrying captive the rest, and dividing the great men for slaves. 11–15. Ye shall be stupified with overwhelming miseries, rendered quite incapable of helping yourselves, buried in contempt and ruin, and obliged to beg assistance against the Medes and Chaldeans. Your strongholds shall, almost at the first onset, fall into the hands of the enemy; your armies and people shall be dispirited, and desert their stations, leaving all the passages quite open; and all the toilsome reparations of your walls shall be to no purpose; even in your strongholds ye shall be burned by the fire or slain by the sword. 15–19. The prodigious numbers of your troops and of hired soldiers shall but devour your wealth and then shift for themselves. Your tributary kings and mercenary commanders will promise you help, but quickly desert you whenever danger appears. Your generals and noble warriors shall be infatuated, dispirited, or murdered, and your armies and people scattered among the nations, without any one to protect or relieve them; nor shall your capital or empire be ever restored; and all the nations whom you have oppressed shall rejoice to hear of your destruction.

REFLECTIONS.—Enormous wickedness ordinarily attends great confluences of men. And curses, shame, contempt, and destruction are the certain and final issue. Little reason then have men to be proud of what can be so quickly taken from them, or rendered their plague. But if our companions in guilt or grandeur have been ruined, it is time for us to take warning and repent. And if God be against us, who can be for us? Useless are all means of preservation in the day of his wrath. Unstable are the most exalted stations on earth. And they who have rendered others miserable will certainly be themselves reduced to misery at last.

CONCLUDING REMARKS ON THE BOOK OF NAHUM.

The prophecies concerning Nineveh furnish a striking historical evidence of the divine origin of the Holy Scriptures. It was certainly one of the greatest and strongest cities in the world—it was the capital of a well-organized government—the commercial emporium of the world. The Euphrates and Tigris gave access to the ocean; and the city lay in the most direct track for the caravans of the East. Yet, as the prophet foretold, it is 'empty, and void, and waste.' Lucian, who lived in the second century after Christ, affirms that 'Nineveh was utterly perished; that there was no trace of it remaining; nor could any one tell where once it was situated.'

Opposite to Mosul, which is situated on the western bank of the Tigris! there are no doubt extensive ruins; but this is most probably the site of the Persian and not of the Assyrian Nineveh. What an invitation to the attentive study of prophecy in the light of history! What a conviction to infidels! What an example to commercial and ambitious nations! What a warning to indolent and luxurious rulers! Above all, what a message to the churches of Europe, to beware of the 'witchcrafts' of false doctrine, of worldliness, and of 'covetousness, which is idolatry;' lest the Lord remove their candlestick, and leave them as the seven churches in Asia, 'empty, void, and waste!' *C.*



STREET FROM THE PALACE, ATHENS—A POWERFUL CITY AT THE TIME HABAKKUK WROTE HIS PROPHECY. [Habakkuk, i:1.] "The burden which Habakkuk the prophet did see." About the time the prophet Habakkuk wrote, the laws of the archon Draco were established among the Greeks. These were known as the laws of Raco written with blood. Above we have a picture of a scene in Athens, which was not related to Habakkuk geographically, but was chronologically, for Athens was an important city at the time he wrote. This street we see above passes up to the palace from the eastern side of the Acropolis. St. Paul was in this city during the month of November, A. D. 51. It is a remarkable fact that the lands around the Mediterranean Sea which have contributed most to civilization are Bible lands. Greece more than any other nation furnished the language which became the vehicle of Christian truth.

THE BOOK OF THE PROPHET

HABAKKUK.

This prophet might prophesy about the same time with Jeremiah, or perhaps during the reign of Manasseh. After complaining of the wickedness of the Jews and Chaldeans, he is divinely informed of their respective ruin: and in his prayer celebrates the power and majesty of God, and professes his joy in him.

Habakkuk is generally believed, and apparently with good reason, to have prophesied soon after the fall of Nineveh, inasmuch as he speaks of the Chaldeans, ch. 1. 6. and not of the Assyrians; and when he speaks of the Chaldeans, he speaks of a people little known, as appears from the particular description he gives of their dispositions, habits, and power, ch. 1. 7–10. It farther appears that he prophesied before the captivity of the ten tribes, ch. 1. 5; 2. 1; 3. 2, 16–19. The Jews think he prophesied in the time of Manasseh, and that he describes the wickedness of his reign, see ch. 1. 3, 4. He foretold the destruction of the Chaldeans, as Nahum did that of the Assyrians. His prophecy is quoted or referred to Ac. 2. 4; 13. 41; Ro. 1. 17; Ga. 3. 11; He. 10. 37, 38. *C.*

CHAPTER 1.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is showed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

THE burden[a] which Habakkuk the prophet did see.

2 O LORD, [b]how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why[c] dost thou show me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore [d]the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong[1] judgment proceedeth.

5 ¶ Behold[e] ye among the heathen, and regard, and wonder marvellously: for [g]I will work a work in your days, *which* ye will not believe, though it be told *you*.

6 For, lo, [h]I raise up the Chaldeans,[2] *that* bitter and hasty nation, which shall march through the breadths[3] of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: [i]their judgment and their dignity shall proceed of themselves.

8 Their[j] horses also are swifter than the leopards, and are more fierce[4] than the [k]evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly [l]as the eagle *that* hasteth to eat.

9 They shall come all [m]for violence; [5]their faces shall sup up *as* [o]the east wind, and they shall [p]gather the captivity as the sand.

10 And[q] they shall scoff at the kings, and the princes shall be a scorn unto them; they shall [r]deride every strong hold; for they shall heap dust, and take it.

11 Then [s]shall *his* mind change, and he shall [t]pass over, and offend, [u]*imputing* this his power unto his god.

12 ¶ *Art* thou not [v]from everlasting, O LORD my God, mine Holy One? [w]we shall not die. O LORD, thou hast [x]ordained them for judgment; and, O mighty God,[6] thou hast established[7] them for correction.

13 *Thou*[z] *art* of purer eyes than to behold evil, and canst not look on [8]iniquity: [a]wherefore lookest thou upon them [b]that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the creeping[9] things, *that have* no ruler over them?

15 They[c] take up all of them with the angle, they catch them in their net, and gather them in their [1]drag: [d]therefore they rejoice and are glad.

16 Therefore [e]they sacrifice[2] unto their net,

CHAP. 1.

a Is. 14. 28; 15. 1; 17. 1; 21. 1, 11, 13; Je. 23. 33; Ho. 1. 1; 9. 7; 12. 1; Mal. 1. 1.
b Ps. 13. 1, 2; 35. 17; 74. 10; 79. 5; 80. 4; 89. 46; 90. 13; 94. 3; Je. 12. 4; Re. 6. 10.
c Je. 6. 7; 20. 8; Mi. 2. 2; 6. 12; 7. 3; Ac. 5. 4.
d Is. 5. 20; Ps. 58. 1, 2; Ho. 4. 1, 2; Is. 24. 5, 6; 59. 9–15; Je. 5. 28; 23. 10; Ez. 22. 26; Zep. 3. 4.
e Je. 9. 3, 6; Mi. 2. 8; 3. 1–3; 7. 2, 3; Ps. 12. 1; 55. 10, 11; 58. 3; 94. 4.
f Je. 5. 31; Ps. 58. 11; Ho. 4. 1, 2; Is. 24. 5, 6; 59. 9–15; Je. 5. 28; 23. 10; Ez. 22. 26; Zep. 3. 4.
g Ps. 28. 5; Is. 5. 12; 28. 21; 29. 14; Ac. 13. 41.
h Je. 4. 13; 5. 15; 6. 22; 25. 9; 50. 41; 51. 27, 28; Ez. 23. 24.
i Je. 6. 22; 50. 42; 51. 27, 28; Ez. 23. 24.
j Je. 4. 13; 5. 6; Ho. 8. 1; Hab. 1. 8; Zep. 3. 3.
k Je. 5. 6; Ez. 22. 27; Zep. 3. 3.
l De. 28. 49; 2 Sa. 1. 23; Je. 48. 40; 49. 22; La. 4. 19; Ho. 8. 1.
m Ps. 73. 8; Is. 59. 6; Je. 6. 7; 20. 8; Ez. 45. 9.
n Je. 4. 11, 12; Ez. 17. 10; Ho. 13. 15; Is. 27. 8.
o Je. 18. 17; Ez. 27. 26; Ps. 48. 7; Is. 27. 8.
p Je. 49. 28, 30; Ez. 38. 13.
q Ps. 73. 8, 9; 2 Pe. 3. 3, 4.
r Is. 40. 19, 20; 44. 9–20; Je. 10. 3–5, 14; Ro. 1. 22, 23.
s Ps. 104. 29; Is. 57. 16, 17; Je. 51. 20–23; 52. 24, 31, 32; 2 Ki. 24. 1.
t Je. 4. 11, 12; Ez. 17. 10; Ho. 13. 15; Is. 27. 8.
u Ps. 106. 19, 20; Ro. 1. 23.
v Ps. 90. 2; Je. 10. 10; Da. 6. 26; 1 Ti. 1. 17.
w Je. 44. 7; Ez. 20. 13, 21; Ps. 89. 47; Ec. 7. 17; Is. 65. 20; Je. 5. 10, 18; 30. 11; 46. 28; Ez. 9. 8; 11. 13; Am. 9. 8.
x Je. 1. 5; 25. 9; Ez. 38. 4; Da. 11. 36; Ac. 2. 23; 4. 28.
y Ps. 9. 19; 10. 12; Is. 10. 5–7, 15; Je. 50. 29; 51. 24, 49; Ob. 15; Zec. 1. 15.
z Ps. 5. 4; 45. 7; Is. 6. 5; Je. 44. 4; Ez. 8. 6; Ho. 9. 15; Ac. 7. 42.
a Ps. 10. 1; 22. 1; 44. 24; 74. 1; 88. 14; Je. 12. 1; 15. 18.
b Je. 12. 1; Ez. 39. 23, 24; Ho. 5. 7; Zec. 11. 6.
c Je. 16. 16; Ez. 32. 3; Am. 4. 2.
d Je. 50. 37; Da. 2. 38; Ro. 11. 20.
e Je. 50. 32; Ro. 11. 20.
f Je. 4. 13; Da. 7. 9; Ac. 2. 3; Re. 4. 5.
g Je. 4. 13; La. 4. 19; Ez. 17. 3; Da. 7. 4; Ho. 8. 1; Ob. 4; Hab. 1. 6.
h Je. 5. 15; Ez. 21. 30; Hab. 1. 6.
i Je. 5. 31; Ez. 22. 27; Zep. 3. 3.
j Je. 4. 13; Da. 7. 20; Hab. 1. 8; Zep. 3. 3.
k Je. 5. 6; Ez. 22. 27; Zep. 3. 3.
l De. 28. 49; 2 Sa. 1. 23; Je. 48. 40; 49. 22; La. 4. 19; Ho. 8. 1.
m Ps. 73. 8; Is. 59. 6; Je. 6. 7; 20. 8; Ez. 45. 9.
n Je. 4. 11, 12; Ez. 17. 10; Ho. 13. 15; Is. 27. 8.
o Je. 18. 17; Ez. 27. 26; Ps. 48. 7; Is. 27. 8.
p Je. 49. 28, 30; Ez. 38. 13.
q Ps. 73. 8, 9; 2 Pe. 3. 3, 4.
r Is. 40. 19, 20; 44. 9–20; Je. 10. 3–5, 14; Ro. 1. 22, 23.
s Ps. 104. 29; Is. 57. 16, 17; Je. 51. 20–23; 52. 24, 31, 32; 2 Ki. 24. 1.
t Je. 4. 11, 12; Ez. 17. 10; Ho. 13. 15; Is. 27. 8.
u Ps. 106. 19, 20; Ro. 1. 23.
v Ps. 90. 2; Je. 10. 10; Da. 6. 26; 1 Ti. 1. 17.
w Je. 44. 7; Ez. 20. 13, 21; Ps. 89. 47; Ec. 7. 17; Is. 65. 20; Je. 5. 10, 18; 30. 11; 46. 28; Ez. 9. 8; 11. 13; Am. 9. 8.
x Ch. 2. 2; Je. 4. 27; Is. 10. 5–7, 15.
y Is. 10. 5, 5; Ps. 17. 13; Ec. 10. 10, 11; Je. 25. 9–26; 51. 20–23.
z Ps. 5. 4; 45. 7; Is. 6. 5; Je. 44. 4; Ez. 8. 6; Ho. 9. 15; Ac. 7. 42.
a Job 21. 7; Ps. 73. 3; Ec. 8. 10, 11; Je. 12. 1.
b Ch. 2. 2; Je. 4. 27; Is. 10. 5–7, 15.
c Je. 16. 16; Ez. 32. 3; Am. 4. 2.
d Je. 50. 37; Da. 2. 38; Ro. 11. 20.
e Je. 50. 32; Ro. 11. 20.
f Je. 4. 13; Da. 7. 9; Ac. 2. 3; Re. 4. 5.
g Je. 4. 13; La. 4. 19; Ez. 17. 3; Da. 7. 4; Ho. 8. 1; Ob. 4; Hab. 1. 6.
h Je. 5. 15; Ez. 21. 30; Hab. 1. 6.
i Je. 5. 31; Ez. 22. 27; Zep. 3. 3.
j Je. 4. 13; Da. 7. 20; Hab. 1. 8; Zep. 3. 3.
k Je. 5. 6; Ez. 22. 27; Zep. 3. 3.

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1 Or, *wrested*.
2 See note under ch. 2. 6.
3 Heb. *breadths*.
4 Or, *keener*.
5 Or, *the supping up of their faces*, &c. or *their faces shall look towards the east*. Heb. *the opposition of their faces shall be toward the east*.
6 Heb. *Rock*.
7 Heb. *founded*.
8 Or, *grievance*.
9 Or, *moving*.
1 Or, *fine net*.
2 See ver. 15. Ps. 10. 9; Is. 59. 5; Am. 4. 2.

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* The Chaldeans, called in Hebrew *Kasdim*, a name which is given to the country as well as the people, are supposed by some to have derived their origin from Chesed, the son of Nahor, brother of Abraham, Ge. 22. 22. But this view is opposed to the usual language of Scripture, in which we have Ur of the Chaldees mentioned at an earlier period. The probability is that they were of Cushite origin, and that their earliest seat was among the mountains between the Caspian and Black seas. From thence they migrated southwards, and established themselves on the banks of the Euphrates near the Persian Gulf, and this region was from them called *Kasdim*, or by the Greeks *Chaldæa*. They conquered Assyria, and established the Chaldean dynasty in Babylon about B.C. 625. They soon extended their conquests westwards, and overran Syria, Palestine, and Egypt.—*P.*

CHAPTER 1. Ver. 2–4. *Lord, how long must I complain* to thee of the oppression and other wickedness which everywhere prevail, before thou takest any course to restrain it and deliver the oppressed? Why is my lot cast in such times and places in which I must always behold such injuries, oppressions, and groundless contentions? and in which, through delay of just punishment, men harden themselves in their wickedness, and grow worse and worse? Thy law is contemned and disobeyed, and common justice is scarcely ever executed; but the wicked, by their numbers or influence, quite overpower and oppress the godly, and pervert judgment as much as they please. 5–11. Behold, with terror and astonishment, how I, who am now punishing the heathen nations, will shortly punish you with a more tremendous destruction, which ye will never believe till ye feel. By my direction the cruel, fierce, and dreadful Chaldeans, who shall rule everything according to their own will, shall furiously invade your country, seize your wealth, and murder or enslave your persons. Regardless of all the opposition that you can make, they shall destroy or lead captive your princes, and waste your cities; and puffed up by their conquests, Nebuchadnezzar and his subjects shall become more and more insolent, self-confident, and idolatrous, ascribing their victories to their idols. 12–17. O everlasting God, who hast for many ages been the God of the Jews by peculiar covenant relation, and who will not utterly destroy us, thou wilt indeed raise up these Chaldeans to correct us, but thy infinite holiness can never permit thee to approve their wicked designs. Why then wilt thou give them success, in treacherously oppressing and destroying thy own people? Alas! why wilt thou permit men to act as stupid and savage animals, which, without any order or government, destroy such as are better or weaker than themselves? And who therefore ascribe all their success, wealth, and honour to their own power and policy? Wilt thou then always permit them to hoard up what they have gotten, and to proceed in their murder and devastations?

Ver. 5. *Behold*, &c. This is the Lord's answer to the prophet's complaint. Newcome translates it thus 'See, ye transgressors 'despisers.' *Boothroyd*, and behold a wonder and perish' (see the quotation by Paul, Ac. 13. 41; and so read the Septuagint, Arabic, and Syriac. *C.*

Ver. 7. *Their judgment*, &c. In determining their conduct they will have no regard to the law or judgment of God, nor be guided by any regard to his glory, but solely by a view to their own. *C.*

Ver. 8. *Spread themselves.* Baron de Tott describes an army of modern Tartar horsemen dividing into several columns, then subdividing and overspreading Servia, burning villages, corn, &c., and carrying off the inhabitants and cattle. *C.*

and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.[3]

17 Shall they therefore empty[4] their net, and not[g] spare continually to slay the nations?[5]

CHAPTER II.

1 Unto Habakkuk, waiting for an answer, 2 is shewed that he must wait by faith. 5 The judgment upon the Chaldean for insatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.

I WILL [a]stand[1] upon my watch, and set me upon the tower,[2] and will watch to see what he will [b]say unto me,[3] and what I shall answer when I am reproved.[4]

2 ¶ And the LORD answered me, and said, Write[c] the vision, and make *it* plain upon tables,[5] that he may run[6] that readeth it.

3 For the vision *is* yet for [d]an appointed time, but [e]at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.[7]

4 Behold, his soul *which* [f]is lifted up is not upright in him: but the [h]just shall live by his faith.[8]

5 ¶ Yea [i]also, [k]because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire [l]as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations,[1] and heapeth unto him all people:

6 Shall not all these [k]take up a parable against him, and a taunting proverb against him, and say, Woe to him[2] that [l]increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall[a] they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because [o]thou hast spoiled many nations, all the remnant of the people shall spoil thee; because[p] of men's blood,[3] and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him that [q]coveteth an evil covetousness[4] to his house, that he may set his nest on high, that he may be delivered from the power of evil![5]

10 Thou hast consulted [r]shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For[s] the stone shall cry out of the wall, and the beam[6] out of the timber[7] shall answer it.[8]

12 ¶ Woe to him that [t]buildeth a town with blood,[9] and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall [u]labour in the very fire, and the people shall weary themselves for very [l]vanity?

14 For [v]the earth shall be filled with the knowledge of the glory[8] of the LORD,[3] as the waters cover the sea.[4]

15 ¶ Woe unto him [z]that giveth his neighbour drink, that puttest thy bottle[5] to *him*, and makest *him* drunken also, that thou mayest [y]look on their nakedness!

16 Thou art filled with shame for [6]glory: [z]drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For [a]the violence of Lebanon[7] shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What[b] profiteth the graven image, that the maker thereof hath graven it; the molten image, and a [c]teacher of lies, that the maker of his work[8] trusteth therein, to make dumb idols?

19 Woe[d] unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! [e]behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

A.M. cir. 3324 or 3404. B.C. cir. 680 or 600

3 Or, *dainty*. Heb. *fat*.
4 Or, *spread*.
g ver. 9, 10, 15. ch. 2. 5, 8, 17. Je. 22. 20. 23, 25. 6, 16–26, 30–32. xlvi.—xlix. Eze. xxv.—xxx. ? Ki. xxiv. xxv. Is. 14. 15, 17.
5 It might be matter of question whether the description from ver. 12 did not refer to the Jews; but the 'slaying of the nations' evidently directs to the Chaldeans.—*C.*

CHAP. II.

a Is. 21. 8. Ps. 73. 16, 17.
1 Or, *I will stand*: for so I would. *I will watch*: for 'I looked to see.'—*Newcome.*
2 Heb. *fenced place.*
b Hab. 1. 2, 13–17. Ps. 85. 8. ver. 1. Is. 50. 15.
3 Or, *in me.*
4 Heb. *upon my reproof* or *argument*: or, *when I am argued with.*
c Is. 8. 1. 30. 8. De. 27. 8. Ro. 4.
5 *Tables.* Either tablets of wood covered with a specimen of wax upon which the letters were traced, or plates of brass upon which they were engraved.—*C.*
6 *That he may run.* Let the writing be so large and plain that he need not pause in his race who wishes to read.—*C.*
d Da. 10. 14. 8. 19. 11. 27, 35, 36. He. 10. 37.
e Ex. 12. 41. Ps. 102. 13. He. 12. 5. Nu. 23. 19. Lu. 18. 7, 8. or Is. 28. 26. Zec. 9. 9. Jo. 6. 14.
7 The two Hebrew words rendered 'tarry' are nearly alike: the second may be translated 'will not exceed,' that is, the appointed time.—*C.*
f Is. 14. 6. Job 42. 12, 13. 2 Ki. 19. 28.
h Je. 3. 3. Ro. 1. 17. Ga. 3. 11. 2. 20. He. 10. 38. 2 Co. 5. 7.
8 More literally:—'Behold, the proud, his soul is not right within him; but the just, by his faith shall he live.' The words refer to the Jews, and represent two classes of them:—the one, who would haughtily reject the words of the prophet; the other, who would receive it with cordiality.—*P.*
i Or, *How much more.*
2 Ki. 21. 5. Da. 1. 4. 5. 29. 30. Je. 44. 10, 17. Je. 25. 9, 26. Ch. 1. 9, 10, 15. ver. 8.
j Pr. 27. 20. 30. 16. Is. 5. 14. 7. 13.
k This hint of conquest, like ch. 1. 17, distinctly points to the Chaldeans. The singular number is used as descriptive of an ambitious and insatiable king.—*C.*
l Is. 24. 2. 5. Eze. 32. 33. 20, 21.

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m Je. 22. 13. Or. 1. Ps. 49. 11. 87. 7. Je. 5. 34.
4 Or, *gaineth an evil gain.*
5 Heb. *palm of the hand.*
n Pr. 22. 16. Ps. 52. 5. Is. 14. 19–22. Ps. 28. 4.
o Ge. 4. 10. Isa. 15. 33. Je. 51. 35. Ja. 5. 4. Re. 6. 9, 10. Re. 18. 20.
6 Or, *piece of fastening.*
7 *The beam out of the thatch timber*—or the girder from the wall-plate, upon which it rests.—*C.*
8 Or, *witness against it.*
p Ec. 4. 1. 9. Je. 22. 13. Na. 3. 1. Mi. 3. 10.
9 Heb. *bloods.*
q Is. 56. 11. Je. 51. 58. Mal. 1. 4.
1 Or, *in vain.*
r Is. 17. 9. Pro. 16. 28. 20. 21. 24. 18. Is. 3. 16. 24. 21. 22. Re. 19. 7, 8. 16. 5.
2 Or, *by knowing the glory.*
3 This was wonderfully verified by the testimony of Nebuchadnezzar, Da. 4. 1–3.—*C.*
4 The idea, and to some extent the language, of this verse is borrowed from Is. 11. 9; but it is not introduced in the same way. In Isaiah it is brought in at the close of a description of the triumphs of the Messianic kingdom; here it is said to be secured by the overthrow of the kingdom of the world. There is no real discrepancy: for when Christ's kingdom triumphs that of the world must fall.—*P.*
s Je. 25. 15–32. 7. Re. 17. 6. 18. 3. —35.
5 Or, *give him.* Ho. 7. 5. Da. 5. —4. 25. Job 6. 4. 20. 11. Ps. 60. 4.
t De. 9. 20. 21. 9. 12.
6 Or, *more with shame than with glory.* Is. 9. 17. Na. 3. 5. Re. 18. 6. Hag. 1. 9.
u Je. 25. 26. 29. Is. 49. 26. 51. 21, 22. xiii. xiv. xxi. xlvi. xlvii. xlviii. Je. li. li. Ps. 75. 8. 78. 4.
a Je. 51. 29. 51. 12. Zec. 11. 1, or Je. 50. 7, 11, 17, 33, 51. 5, 6, 11. 46. 49, 50. Is. 13. 14–18. Ps. 137. 8, 9. ver. 2, ch. 1. 9, 10, 15, 17. Ps. 55. 23.
7 Either the cutting down, or the burning of the forests of Lebanon, shall be judicially visited upon Babylon. See Zep. 2. 14.—*C.*
b Je. 50. 2. 51. 17, 18. 52. 20. 3–15. Is. 46. 1, 2, 6, 7. 44. 9–20. 40. 19, 20. 41. 6, 7. 57. 13. 1 Ki. 18. 4 8.
c Je. 10. 8, 14. Zec. 10. 2. Ro. 1. 25. Ps. 135. 15–18. Jonah 2. 8.
8 Heb. *the fashioner of his fashion.*
d Ps. 95. 7. Je. 10. 3–5. 51. 47, 52. 1 Ki. 18. 26–28.
e Is. 46. 6, 7. Je. 10. 4, 9. Ps. 135. 15–17, 115. 4–8.

Ver. 9. *Sup up.* The desiccating power of this wind is described by Jackson in his overland journey to India. He had just emerged from bathing in the Tigris when one of these winds passed over him, and in a moment carried off every particle of water on his body and bathing dress. *C.*

Ver. 10. *Heap dust.* Rather, 'earth'—raising mounds to overtop the walls. *C.*

Ver. 11. 'Then shall their mind change' (then shall the fierce Chaldean degenerate), 'and they shall transgress and be held guilty for imputing their power to their (false) gods.' It is probable the Chaldeans were originally worshippers of JEHOVAH, and that this prediction refers to their perversion to idolatry, on account of which God adjudges them to destruction, ver. 12. *C.*

Ver. 15. The imagery is taken from the various modes of fishing. 'The angle,' properly so called, is confined to fishing with an artificial fly. It is called 'angling,' because the fly is drawn neither directly up nor down the stream, but at an angle.—*The net* seems that in which the fish are caught in the meshes.—*The drag* appears, from Egyptian and Herculaneum paintings, a net extended from the shore, and then drawn circularly to land, enclosing all within its sweep. *C.*

REFLECTIONS.—Faithful ministers must often bear heavy messages of wrath to God's professing people. And it is grievous to them to behold iniquity abound, while they can do nothing to repress it. Especially to see men diabolically turn tormentors of one another. In the most fearful manner judgment follows wickedness; and violence is returned for violence, and fraud for fraud. And success in sin tempts men to become more and more wicked. But happy is it in evil times to have the eternal God our own, and on our side by special covenant; and to live in the firm faith of the holiness and equity of his whole providential dispensations, and that sin shall not always escape unpunished. And it is highly becoming to ascribe due praise to him, let men injure us as they will.—Sound and well-established principles are great supports to a distressed mind; and though God correct his people, yet he will not utterly destroy them. Whatever difficulties we therefore apprehend in God's providences, we must cast all our care upon him, and wait patiently for his salvation. Instruments of God's wrath may for a time bring awful desolation among men. But however little account they make of men's lives, God will at last reckon with such conquerors as the most arrant robbers and most bloody murderers of mankind.

CHAPTER II. Ver. 1–4. I resolved to wait patiently for God's answer to my own bold complaints, that, instructed by him, I might be able to answer others who quarrel with his judgments. And the Lord commanded me to write his declarations in the plainest manner, that every person might receive proper instruction from them; and since they will not be quickly fulfilled, it behoves us patiently to wait for them, as they will certainly be accomplished in their proper season, without so much as a moment's unnecessary delay. And it is by men's patient waiting that their sincerity will be tried. They who despise the vision, discredit the promise, and proudly quarrel with the providence of God; or who, drawing back from him, depend on their own devices, manifest their hearts to be unsound: but they who are justified by faith in Jesus' righteousness shall persevere in their duty, living by faith on his promises. 5–8. The Chaldean kings and their subjects having abandoned themselves to luxury, proud insolence, covetousness of conquest, oppression, and murder of the neighbouring nations, shall be punished in their turn, and be derided by their slaves and tributaries, as ruined by their extent of power and heaps of ensnaring and defiling wealth. For the barbarous Medes and Persians shall quickly and unexpectedly plunder and destroy these Chaldean spoilers and murderers of the Jews and the nations around. 9–11. Dreadful judgments await those who, by unjust acquisitions, think to aggrandize and establish themselves and families, and to build stately palaces and forts for themselves. Bloody cruelty and oppression will issue in the disgrace and ruin of the guilty and their families; and the very materials of their houses, produced by unjust methods, shall cry to God for vengeance against them. 12–14. Dreadful curses shall overtake them who build

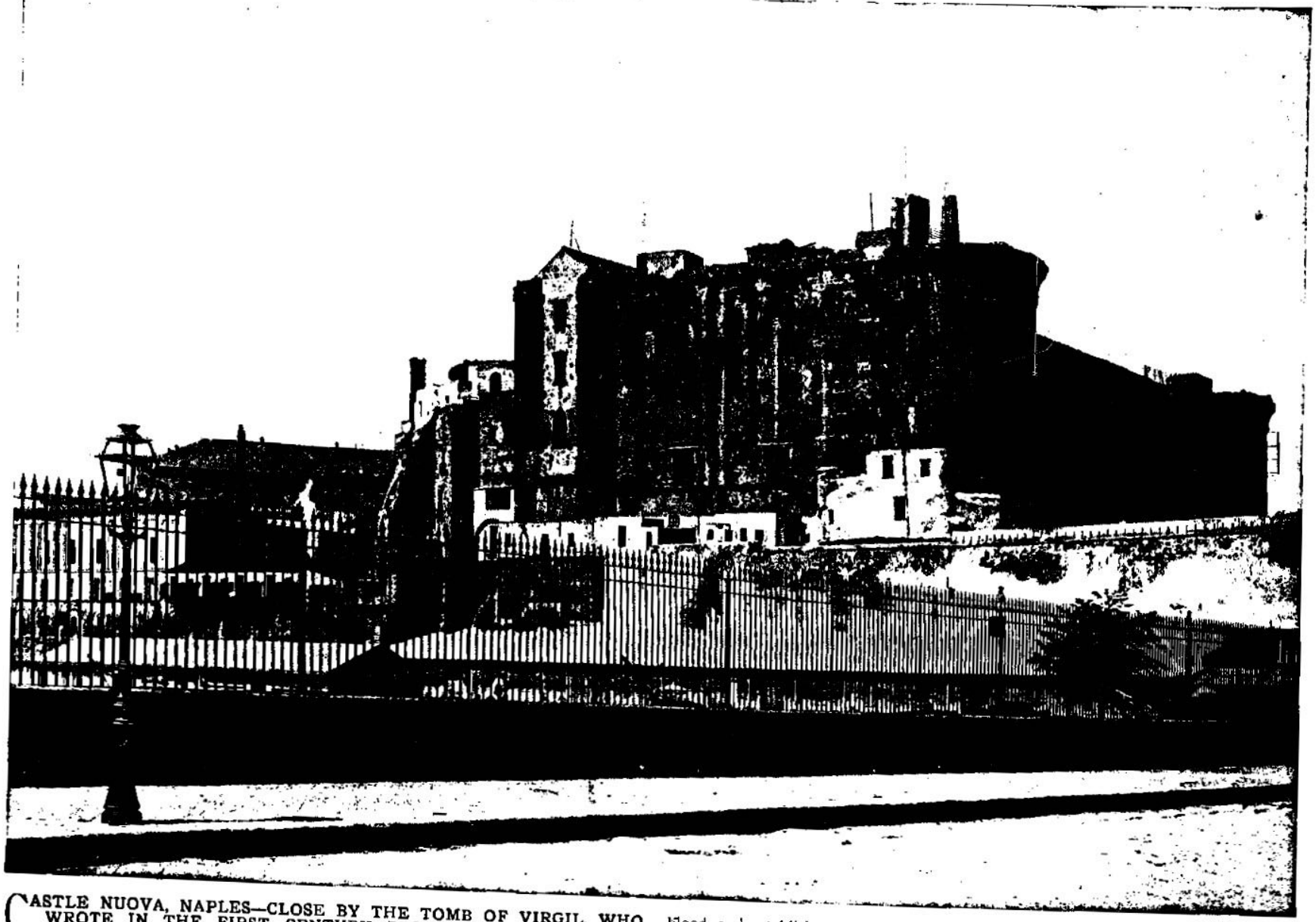

CASTLE NUOVA, NAPLES—CLOSE BY THE TOMB OF VIRGIL, WHO WROTE IN THE FIRST CENTURY BEFORE THE COMING OF CHRIST. [Habakkuk, ii:9-12.]—"Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. For the stone shall cry out of the wall, and the beam out of the timber shall answer it. Woe to him that buildeth a town with blood, and establisheth a city by iniquity." Nero was emperor of Rome from A. D. 54 to 68. Here we are in the neighborhood of his greatest crimes. And there is no better place to consider the words of the prophet quoted above than in this region. Nero himself committed suicide, and the great nation over which he ruled was broken and scattered a few hundred years after his death. The Castle Nuova was commenced in 1283 by Charles I. of Anjou. Here the kings of the houses of Anjou and Aragon and the Spanish envoys successively resided.

20 But [g]the LORD *is* in his holy temple: let all the earth [h]keep silence[9] before him.

CHAPTER III.

1 *Habakkuk in his prayer trembleth at God's majesty.* 17 *The confidence of his faith.*

A PRAYER of Habakkuk the prophet upon Shigionoth.[1]

2 O LORD, I have heard thy speech,[2] *and* was[a] afraid: O LORD, [b]revive[3] thy work in the midst of the years, in the midst of the years[4] make known; [c]in wrath remember mercy.

3 ¶ God[d] came from Teman,[5] and the Holy One from mount Paran. Selah. [e]His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming* out of his hand:[6] and there *was* the [f]hiding[7] of his power.

5 Before[h] him went the pestilence, and [g]burning coals[9] went forth at his feet.

6 He stood, and [i]measured[1] the earth: he beheld, and [j]drove asunder the nations:[2] and the [k]everlasting mountains were scattered, the perpetual hills did bow: his ways *are* [l]everlasting.[3]

7 I saw [m]the tents of Cushan[4] in affliction:[5] *and* the curtains of the land of Midian did tremble.

8 Was[n] the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst [p]ride upon thine horses *and* thy chariots of salvation?[6]

[g] Is. 19. 1. Ex. 13. 21; 14. 19, 24. De. 33. 26. Ps. 68. 4, 17; 78. 10; 104. 3; 45. 4. Re. 6. 2; 19. 11, 14.
[6] Or, *thy chariots were salvation.*

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[f] Ps. 11. 4; 113. 5, 6. Is. 66. 1. Jonah 2. 4, 7. Zec. 2. 13.
[g] Ps. 46. 10; 76. 8, 9. Zep. 1. 7. Zec. 2. 13.
[h] Or, *be silent all the earth.*

CHAP. III.

[1] Or, *according to variable songs*, or *tunes*.—Ps. 60. title.
[2] Heb. *report* or *hearing*.—Gen. 45. 26; Is. 53. 1.
[3] Ps. 119. 107. Is. 26. 19. Am. 5. 6. Da. 4. 27.—*revive*, ver. 19.
[4] Je. 10. 10. Ps. 90. 15; 102. 5, 6; 85. 5; 44. 1. Ep. 6. 13.
[5] Or, *preserve alive*.
[6] *In the midst of the years.* 'As the years approach,' Ch. 2. 3. He. 10. 25.—C.
[a] Ex. 3. 6, 12. Nu. 14. 37—22. 3. 1 Co. 2. 3. 2 Co. 7. 15.
[b] Le. 25. 23. Ps. 78. 38.
[c] Or, *in wrath remember to show mercy*. De. 33. 2. Je. 5. 1; 18. 20; 7. Ps. 66. 7, 8.
[5] Or, *the south*.
[d] Ex. 19. 16—20. 18, 20. Jud. 5. 4, 5. Is. 64. 1, 3. Mi. 1. 3, 4. Na. 1. 5. Ps. 18. 7, 8. 43—50. 35. 105. 27, 30. 135. 7. 147. 16, 18. 104.
[6] Or, *burning diseases*.
[9] *Burning coals.* 'Flashing fire.' See Le. 10. 2, Nu. 11. 1; 16. 35.—C.
[i] Ac. 17. 26. De. 32. 8. Ex. 15. 17; 23. 31. Nu. xxxv.
[1] Divided the land among the ten tribes.—C.
[j] Ps. 135. 10, 11. Nu. 21. 24—35. Jos. 11.—xii.
[2] *The nations.* Hittites, Hivites, &c.—C.
[k] Is. 54. 10. Ps. 104. 5, 6. Ju. 5. 5. Na. 1. 5. Ge. 49. 26. De. 33. 15. with Jos. 17. 15—18.
[l] Mi. 5. 2. Ps. 93. 2; 90. 1, 2; 102. 12.
[3] *His everlasting* Government uniform and unchangeable.—C.
[m] Ex. 2. 15. Nu. 22. 3; xxxi. Jo. 15. viii.
[4] Or, *Ethiopia*.
[5] Or, *under affliction* or *vanity*.
[n] Nu. 11. 1, 10, 33. Ex. 14. 21, 22. Jos. 3. 16, 17. Ps. 114. 3, 5.

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[p] Ps. 1. 22, 18. 35. 1. Ex. 14. 25, 15. 3—12. Is. 30. 10, 31. 9, 10.
[e] Ge. 15. 18—22; 17. 7, 8. Ps. 105. 8—11, 42. Ge. 22. 17, 18. He. 6. 18.
[f] Ex. 17. 5. Nu. 20. 11. Ps. 78. 15, 16; 105. 41. 1 Co. 10. 4.
[7] Or, *the rivers of the earth*.
[g] Ex. 19. 16—18. Ps. 68. 8; 77. 16; 114. 4, 6. Ju. 5. 4. Mi. 1. 4. Na. 1. 5.
[h] Ex. 14. 21, 22. Jos. 3. 13, 15. Ps. 77. 19. Is. 51. 10. Na. 1. 4.
[9] Heb. *nakedness*.
[i] Jos. 10. 12, 13
[8] Or, *thine arrows walked in the light*.
[k] Nu. 21. 21—35. Jos. xi. xii. Mi. 4. 13. 2 Sa. 12. 26. Ne. 9. 22, 24. Ps. 44. 2, 3—78. 55; 105. 44; 135. 10—136. 19—22.
[l] Ps. 77. 20. 2 Sa. 5. 20, 24.
[m] Ju. 4. 14, 15. Ps. 18. 37—45; 110. 6.
[9] Heb. *making naked*.
[n] Thou wentedst the head-[even to the] rock in the house of the wicked by laying bare the foundation.' That is, by destroying the first-born, the intimation of houses, in Egypt.—C.
[o] Ju. iv. v. viii. 2 Sa. v. vi. Ps. lx. cviii. 2 Ch. xiv. xx.
[p] 'Thou didst smite through his tribes, the chief of his armies,' referring to Pharaoh and his generals pursuing after Israel.—C.
[q] Ps. 118. 10—13. Is. 8. 64. 10—21. 10. 8. or Ex. 14. 5—9, 15—9, 30. Nu. 21. 21—35. Jos. x. xi.
[2] Heb. *were tempestuous*.
[r] See on ver. 8. Jos. 3. 13. Ps. 77. 19.
[4] Or, *mud*.
[s] ver. 2. Ps. 119. 120. 1 Pe. 4. 17, 18. Je. 23. 9. Da. 10. 8, 17.
[t] ver. 27—29. Is. 26. 20.
[u] ch. 1. 6. Je. 25. 9, 11. Je. 26. 49—52.
[5] Or, *cut them in pieces*.
[v] ver. 16. Ps. 140. 4. Pro. 4. 11, 12. 2 Co. 4. 8, 9.
[6] *Labour.* 'Fruit.'—*Newcome*.
[7] Heb. *lie*.

9 Thy bow [q]was made quite naked, *according* to the [r]oaths of the tribes, *even thy* word. Selah. [s]Thou didst cleave the earth with rivers.[7]

10 The[t] mountains saw thee, *and* they trembled: [u]the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The[v] sun *and* moon stood still in their habitation: at the light of thine arrows they went,[8] *and* at the shining of thy glittering spear.

12 Thou[x] didst march through the land in indignation, thou didst thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation [y]with thine anointed; thou [z]woundedst the head out of the house of the wicked, by discovering[9] the foundation unto the neck.[1] Selah.

14 Thou[a] didst strike through with his staves the head of his villages:[2] they [b]came out[3] as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou[c] didst walk through the sea with thine horses, *through* the heap[4] of great waters.

16 When I heard, [d]my belly trembled: my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that [e]I might rest in the day of trouble: when [f]he cometh up unto the people, he will invade them[5] with his troops.

17 ¶ Although[h] the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour[6] of the olive shall fail,[7] and the fields shall yield no meat; the flock shall be cut off

or fortify Babylon, or any other city, by that which they have gotten by plunder, injustice, or murder: and all their fatiguing labours shall be of no avail when the Persians shall enter by the gates and destroy the inhabitants: for God shall, in the most alarming manner, glorify himself before all nations in the destruction of Babylon, as well as in our redemption thereby prefigured. 15–17. Dreadful miseries shall befall the Chaldeans and others who are instruments of ruining other nations, and who abandon themselves to beastly drunkenness. Their drunkenness, attended by the fearful judgments of God, shall subject them to disgrace, contempt, and misery; and the violence which they committed against God's temple and people shall issue in their own cruel destruction by the barbarous Medes and Persians. 18–20. Nor shall their idols, by which they misrepresent the true God, in the least help them in the day of their distress; yea, their worship thereof shall bring fearful misery upon them. But JEHOVAH, the God of Israel, is in his church and in heaven, always ready to help his people: let men therefore everywhere adore his perfections, and ponder, admire, and submit to his providences.

Ver. 6. *Thick clay.* This seems to be an allusion to the carrying of materials for the formation of brick. There being no stones in the plains where Babylon was built, the prophet most probably represents Nebuchadnezzar as ending his career of conquest in the toils and ambition of architecture see Da. 4. 30. The words have also been translated, 'How long shall he lade himself with many pledges?' *C.*

REFLECTIONS.—In evil times it is best to wait upon God, believe his word, and watch against temptation. And they who preach his truths should make them as plain as possible. God has fixed the best time for his works; and never does he defer them a moment beyond it. But it is only by faith in his promise we can patiently wait his time of performance: and it is only they who are justified in and live by the faith of Christ, who persevere in their duty.—Nothing more effectually seduces men from God than a proud heart. But with the greatest ease God overthrows the mightiest monarchs and empires; and easily he reduces to ruin the most covetous, imperious, drunken, and murderous of mankind. Alas! that men are often so senseless, that when they have much, they would still have more; and that they often ruin themselves and families by doing injury to others! Yea, often they provoke God to give them up to dishonour by their abominable works. And strange is it that in trouble men will seek anywhere for relief but to God. But if they will not be taught by his Word, he will force them to know and acknowledge his judgments; and, notwithstanding all opposition, will show himself victorious over all his enemies.

CHAPTER III. Ver 2. Terrified by thine answers to my former complaints, Lord, I beseech thee to support thy people under these calamities, and under their captivity give them some tokens of thy favour, and some mitigation of trouble. 3, 4. How wonderful were thy appearances for thy people on former occasions! At the giving of the law on Mount Sinai the whole firmament shone with the rays of thy glory, and the earth rang with thy praises; and yet that was but a very scanty manifestation of thy power. 5, 6. By divers plagues thou didst destroy the Egyptians and Canaanites; and taking up thy abode in the ark, thou didst expel the latter, and gave their land to thy people. The mightiest giants and best fortified cities were forced to yield; and thy dispensations are, in every age, powerful and gracious. 7. The Midianites, who trembled at the earthquakes occasioned by the descent on Mount Sinai, were afterwards marvellously destroyed by Phinehas and Gideon. 8, 10. Not from any displeasure with the waters, but in love to thy people, didst thou divide the Red Sea and the river Jordan, and conduct them through, marching before them in the pillar of cloud. 9, 11, 12. In fulfilment of thy covenant promise, made to our fathers, thou didst manifest thy power in destroying the Canaanites; and didst even make the sun and moon to stop, move, and shine as was necessary for their effectual destruction. 13, 14. Yea, not only at first, but all along, thou didst assist Joshua, David, and other leaders of thy people, and grant them signal victories over all their enemies who took arms against them. 16–19. Thy intimations of the Chaldean invasion fearfully distressed my spirits, and rendered me deeply concerned for my own and others' protection. But even though they should destroy every outward comfort in my country, I will trust and rejoice in God himself, as my all-sufficient Portion and Saviour, who will enable me to bear up under trouble, preserve me from danger, and bring me again to my own land.

Ver. 3. *Teman* was five miles from Petra, the capital of Edom, in which was Mount Seir . . . see De. 33. 2. *C.*

Ver. 4. *Horns.* The original signifies also 'rays, or beams, of light,' as in the margin, which is the preferable translation. *C.*

Ver. 9. *Bow . . . quite naked.* In warm climates certain kinds of bows must be carried in a cover to prevent injury—the allusion is to uncovering these for battle. *C.*

Ver. 10. When the rock was smitten for the people and their cattle, the Red Sea divided, Ex. 14. 2, or the Jordan was dried to let the people pass, Jos. 3. 13; 4. 23. *C.*

Ver. 11. *At the light,* &c. 'By their light thine arrows went abroad: by their brightness, the lightning of thy spear.' *Newcome.*

Ver. 16. *That I might rest.* 'O that I might be at rest before the day of trouble, when the invader shall come up with his legions against the people.' *C.*

REFLECTIONS.—Attentive hearing of God's Word animates to prayer. And even under tokens of his wrath, we must never despair of his mercy: there is enough of it in his stores—in his heart. Nor ought we to neglect observing his former providences of mercy or judgment. Even in his most majestic manifestations, he has the salvation of his people chiefly at heart; and all creatures are ready to assist in promoting

from the fold, and *there shall be* no herd in the stalls:

18 Yet[i] I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* [k]my strength, and he will make my feet like [k]hinds' *feet*, and he will make me to walk upon mine high places. [l]To the chief singer on my stringed instruments.[8]

it. If he then be our leader, our assistant, no enemies can withstand us. And if God, from regard to his promise, did so much to Israel, what will he not do in the work of our redemption through Christ. Let me therefore never indulge slavish fear. If I enjoy created comforts, let me not fix my heart upon them: and if I want them, let me always rejoice in my unchangeable ALL IN ALL, the great God my Saviour. Thus the worst of times may be the best for my soul.

CONCLUDING REMARKS ON THE BOOK OF HABAKKUK.

A third part of this prophecy is prayer; and, considered merely as a specimen of Hebrew piety, it presents an important subject for contemplation. It embraces four principal topics: (1) An acknowledgment of fear at God's message of judgment, ver. 2, 16. (2) An earnest petition for mercy and revival to a decaying church, ver. 2. (3) A sublime record of the wonders of Providence in delivering the church and overturning her enemies, ver. 3–15. (4) Unshaken confidence and joy in God in the midst of want and ruin. The last topic is that which comes most practically home to the 'lives and bosoms of men;' and that for two reasons: (*a*) Because times of general calamity are always recurring; and though, in some countries, the intervals may be long, yet still the records of history afford a sufficient warning to all nations to read the words of the apostle in a temporal as well as in a spiritual sense—'Let him that thinketh he standeth, take heed lest he fall.' (*b*) Because, though great national calamities may be 'few and far between,' yet personal or family afflictions are of frequent and daily occurrence—losses, disappointments, sickness, and death are continually treading upon the heels of one another; and under any, or it may be all, of these visitations, what a blessed refuge does the faith of the prophet provide! A refuge in which he not merely bears with resignation and patience, but in which he 'rejoices in the LORD;' yea, 'joys in the God of his salvation.' Happy believer!—by the cross of Christ crucified to the world, the world is also crucified to him!—praying without ceasing; rejoicing evermore; glorying in tribulation; and, in the midst of them all, a conqueror; yea, more than a conqueror, through Jesus that loved him! *C.*

THE BOOK OF THE PROPHET

ZEPHANIAH.

This prophet flourished about A.M. 3390, along with Jeremiah. His scope is to foretell the desolation of Judah and Jerusalem by the Chaldeans, and to point out the causes of it; to denounce God's wrath against the nations which assisted in, or rejoiced over, the calamities of the Jews; and to predict the glory of the Jewish nation after the captivity in Babylon and their present dispersion, and of the gospel church thereby prefigured.

[Zephaniah was contemporary with Jeremiah, and delivered his predictions in the reign of Josiah. From his description of the public disorders of the land, it is evident that he must have prophesied previously to the glorious reformation effected by Josiah in the eighteenth year of his reign; and as he predicts the destruction of Nineveh, which could not have taken place sooner than the sixteenth of Josiah, the utterance of the prophecy must be referred to the commencement of his reign. The prophet foretells the invasion of the Chaldeans, and the utter desolation of Jerusalem and Judea, on account of national sins. Exhorts to repentance; pronounces judgment on the surrounding nations; exhorts to hopeful waiting for the restoration of Israel, and to joy in the salvation of God. The New Testament references to this book are Jn. 4. 21; He. 12. 12; Ja. 2. 5; 5. 1; Re. 19. 17–19. *C.*

One marked characteristic of this book is its comprehensiveness. The prophecies do not apply to one kingdom or people merely, but extend to all those judgments and providential dealings by which God upholds his dominion upon earth. Bucer has well remarked regarding this prophecy that, 'If any person desires to see all the secret oracles of the Old Testament prophets reduced to one short summary, he has only to read the book of Zephaniah. In this respect he differs very widely from all the minor prophets, and is even more extensive in his range than Isaiah himself.' *P.*]

CHAPTER I.

God's severe judgment against Judah for divers sins.

THE word[a] of the LORD which came[b] unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah,[1] in[b] the days of Josiah the son of Amon king of Judah.

2 [c]I[2] will utterly consume all *things* from off the land,[3] saith the LORD.

3 I[d] will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks[4] with the wicked; and I will cut off man from off the land, saith the LORD.

4 I[e] will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off [g]the remnant of Baal from this place, *and* the name of the [5]Chemarims with the priests;

5 And [h]them that worship the host of heaven upon the house-tops; and them that worship

CHAPTER I. Ver. 3–6. Idols, and other occasions of sinful courses, are here called *stumbling-blocks*. Notwithstanding Josiah's care to reform Judea, some continued to worship Baal; and the *Chemarim*, or black ones, were the idolatrous priests. Some mingled the worship of JEHOVAH and Malcham or Moloch together: and some, who had been zealous in Josiah's reformation, had apostatized to idolatry. 7. The slaughtered Jews were the sacrifice to righteous judgment; and the Chaldeans took it upon themselves not only to slay them, but to feed upon and devour their wealth and substance. 9. They who *leap on the threshold* are either idolatrous priests, who jumped over the thresholds of their temples; or rather servants, who insolently entered the houses of pretended malefactors to plunder them for their masters. 12. God will manifest and punish the most secret abominations, particularly of those who, from atheistical principles, are become hardened and secure in wickedness. 14–18. These expressions denote the terrible, confounding, ruinous, and desolating nature of the Chaldean and Roman invasions.

Ver. 5. *Malcham*. The same as Moloch, the god of the Ammonites. The persons threatened are those who combine the worship of the true God with idolatry. *C.*

and [t]that swear by the LORD,[s] and that swear by [j]Malcham;[7]

6 And them that are [k]turned back from the LORD; and *those* that [l]have not sought the LORD, nor inquired for him.

7 Hold[n] thy peace at the presence of the Lord GOD; for the [o]day of the LORD *is* at hand: for [p]the LORD hath prepared a sacrifice, [q]he hath bid[8] his guests.[9]

8 And it shall come to pass in the day of the LORD's sacrifice, that [r]I will punish[1] the princes, and the king's children, and all such as are clothed with [s]strange apparel.

9 In the same day also will I punish all those that leap on[2] the threshold, which [t]fill their masters' houses with violence and deceit.

10 And it shall come to pass [u]in that day, saith the LORD, *that there shall be* [v]the noise of a cry from the [z]fish-gate, and an howling from the second,[3] and a great crashing from [y]the hills.

11 Howl,[x] ye inhabitants of [4]Maktesh,[5] for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will [a]search Jerusalem with candles, and punish the men that are settled[6] on their lees;[7] that say in their heart, [b]The LORD will not do good, neither will he do evil.

13 Therefore[c] their goods shall become a booty, and their houses a desolation: they shall also build houses, but [d]not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The[e] great day of the LORD [f]*is* near, *it is* near, and hasteth greatly, *even* [h]the voice of the day of the LORD: [i]the mighty man shall cry there bitterly.

15 That day *is* [j]a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A [k]day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men,[8] that[l] they shall walk like blind men, [m]because they have sinned against the LORD: and [o]their blood shall be poured out as dust, and their flesh as the dung.

18 Neither[p] their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but [q]the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

A.M. cir. 3309. B.C. cir. 695.

A.M. cir. 3292. B.C. cir. 712.

CHAP. II.

1 *Gather.* [1] Gather [think, the sense is from yourselves.] That is, sift, search, examine.—*C.*

2 Or, *not desirous.*

3 *Hearing the decree be executed that you, that is, was gone away as a thief.*—*New comm.*

4 *Seek righteousness.*—Heb. ['Jehovah you, or righteousness.—*C.*

5 The Philistine people have been extinct. The rich plain along the sea-coast, which was once so intensely peopled by them, is now almost deserted. A few miserable villages, occupied chiefly by shepherds, stand upon the sites of once populous cities.—*P.*

6 Or, *when,* &c.

7 As complete a ruin as either Sodom or Gomorrah.—A desolated place for the [them, as] a place of digging.—*New comm.*—*C.*

CHAPTER II.

1 *An exhortation to repentance.* 4 *The judgment of the Philistines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Assyria.*

GATHER[1] yourselves[a] together, yea, gather together, O [b]nation not desired;[2]

2 Before[c] the decree bring forth, *before* the day pass [d]as the chaff,[3] before[e] the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 Seek[g] ye the LORD, all ye [h]meek of the earth, which have wrought his judgment; seek righteousness,[4] seek meekness: [i]it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For[j] Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod [k]at the noon-day, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coast, the nation of the [l]Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.[5]

6 And the sea-coast shall be [n]dwellings *and* cottages for shepherds, and folds for flocks.

7 And [o]the coast shall be for [p]the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening; [6]for the LORD their God [q]shall visit them, and turn away their captivity.

8 ¶ I have heard [r]the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore, *as* I live, saith the LORD of hosts, the God of Israel, [s]Surely Moab shall be as Sodom, and the children of Ammon [t]as Gomorrah,[7] *even* the breeding of nettles, and salt-

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Ver. 8. *Strange apparel.* The forbidden interchange of male and female apparel, as customary in the worship of several idols, De. 22. 5. *C.*

Ver. 9. *Leap on,* &c. 'Leap *over* the threshold.' Those who do not tread on the threshold, in remembrance of Dagon, 1 Sa. 5. 5, or those marauding servants who ride into houses for purposes of plunder—a custom still prevalent among the Arabs, Persians, &c.; on account of which, in many places, the people, and especially the Jews, make the entrance of their houses so low, that a man must enter on his hands and knees, and sometimes so intricate, that it is difficult for a stranger to obtain an entrance at all. *C.*

REFLECTIONS.—The wrath of God makes fearful havoc in a nation or kingdom, and burns hottest against apostate professors and hypocrites. These refusers of Christ's atoning sacrifice must themselves fall a sacrifice to the provoked judgment of God: nor can any rank or station save them from his stroke. Yea, every sin, secret or open, is taken into his account, as a ground of their punishment. Gaudy apparel and ill-gotten gains speedily help on their destruction. Alas! how terrible is it to fall into the hands of an angry God! How awakening to infidels themselves, who had racked their wits to silence their consciences that they might enjoy their guilty pleasures undisturbed! But if periods of judgment be so dreadful, what must be the great day of the Lord! How will it strike sinners dumb with horror, and consume them as with fire! And all earthly enjoyments will be then altogether ineffectual for their relief.

CHAPTER II. Ver. 1–3. O nation, careless about, and odious to God, search yourselves diligently, and assemble together in solemn fasting, before the appointed day of his judgment overtake you, which shall unavoidably hurl you out of your land, and miserably destroy you. Ye poor, afflicted, and humble souls who have obeyed his laws and observed his ordinances, implore his favour, and supplicate increase of grace and holiness:—thus, it may be, ye shall not perish with your wicked countrymen. 4–7. The Philistines' strong cities shall be utterly destroyed, and the inhabitants murdered by the Chaldeans, Greeks, and others; and at last the Jewish Maccabees shall reduce the whole country, and dwell therein. 8–11. For their insolent behaviour towards the Israelites, the country of the Moabites and Ammonites shall be made an utter and lasting desolation, and at last become the property of the Jews;—and in the apostolic and future periods, idolatry shall be banished from it, and a glorious gospel church established there, as in other heathen countries. 12–15. The Ethiopians on the south, and Assyrians on the north-east, shall also be murdered by the Chaldeans and other instruments of judgment. And the now famous, fearless, and haughty city of Nineveh, shall be reduced to a heap of ruins, to the astonishment and joy of the nations which they have oppressed.

Ver. 4. The third and fourth verses are closely connected, although the third refers to the Jews and the fourth to the Philistines. The reason is this: A common enemy was about to desolate both. The Chaldeans when invading Judah would also overrun Philistia. The prophecy also glances down into the distant future, and predicts the state of the great cities of Philistia as they exist at present. I was especially struck with the doom of Ashkelon:—'It shall be *a desolation.*' No word could more graphically portray its state. Every building within its walls has been overthrown and the very site is almost entirely obliterated by the drifting sand. *P.*

Ver. 7. This prophecy, no doubt, began to be accomplished on

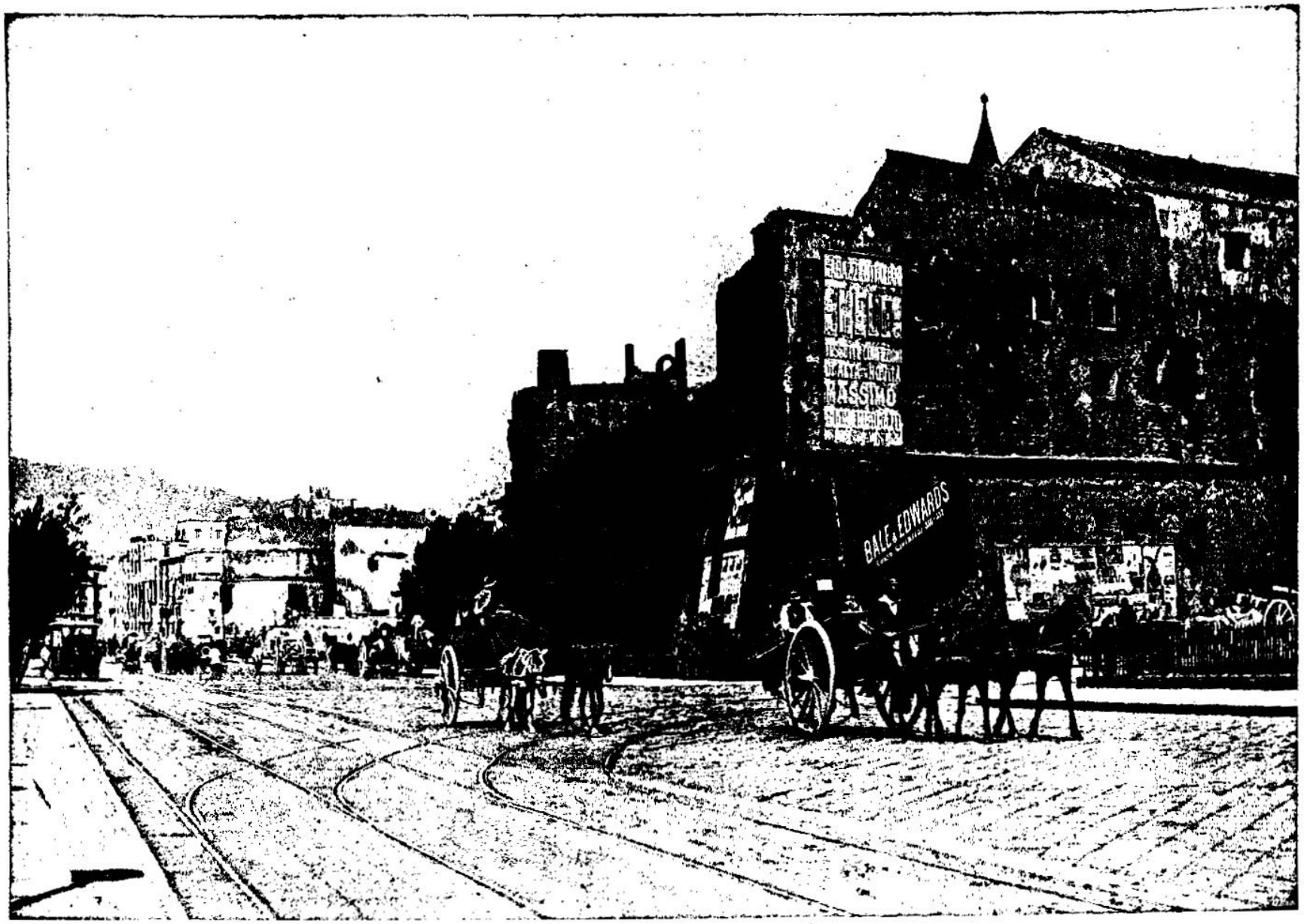

ANCIENT CASTLE OF NAPLES—NOT FAR FROM THE CLASSIC LAKE OF THE DEAD, WITH ITS MEMORIES OF CHARON AND HIS CREW. [ZEPHANIAH, i: 12–13.]—"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them: and they shall plant vineyards but not drink the wine thereof." Reference has often been made in the descriptions of these pictures to the fact that the same laws which were at work among the Jews to bring confusion and ruin if violated were at work also among the heathen nations by which they were surrounded. No better illustration of this truth can be found in any of the cities about the Mediterranean Sea than in Naples. This old castle is one of the ancient landmarks of this city which has sinned so openly and suffered so deeply in the past

pits, and a perpetual desolation: [u]the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have [v]for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he[w] will famish[8] all the gods of the earth; and *men*[x] shall worship him, every one from his place,[9] *even* all the isles of the heathen.

12 ¶ Ye[y] Ethiopians also, ye *shall be* slain by my sword.

13 ¶ And [z]he will stretch out his hand against the north, and destroy Assyria; and [a]will make Nineveh a desolation, *and* dry like a wilderness.

14 And [b]flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant[1] and the bittern shall lodge in the upper lintels[2] of it; *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover[3] the cedar-work.

15 This [c]*is* the rejoicing city that dwelt carelessly; that said in her heart, I *am*, and *there is* none beside me: [d]how is she become a desolation, a place for beasts to lie down in! [e]every one that passeth by her shall hiss, *and* wag his hand.[4]

CHAPTER III.

1 A sharp reproof of Jerusalem for divers sins. 8 An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God.

WOE to her that is filthy[1] and [a]polluted, to the oppressing city!

2 She [b]obeyed not the voice; she received not correction;[2] she [c]trusted not in the LORD; she drew[d] not near to her God.

3 Her[e] princes within her *are* roaring lions; her judges *are* evening wolves;[3] they gnaw not the bones till the morrow.

4 Her [f]prophets *are* light *and* treacherous persons: her [g]priests have polluted the sanctuary, they have done violence to the law.

5 The[i] just LORD *is* [j]in the midst thereof; he will not do iniquity: every morning[4] doth[k] he bring his judgment to light, he faileth not; but the[l] unjust knoweth no shame.

6 I[n] have cut off the nations: their towers[5] are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, [o]Surely thou wilt fear me, thou wilt receive instruction: so their dwelling should not be cut off, [p]howsoever I punished them: but they [q]rose early, *and* corrupted all their doings.[6]

8 ¶ Therefore[7] wait[r] ye upon me, saith the LORD, until the day that [s]I rise up to the prey; for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the [t]earth shall be devoured with the fire of my jealousy.

9 For then will I turn to[u] the people a pure language,[9] that[u] they may all call upon the name of the LORD, to serve him with one consent.[1]

10 From[v] beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.[2]

11 In that day shalt thou [w]not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them [x]that rejoice in thy pride; and thou shalt no more be haughty because of my holy[3] mountain.

12 I[y] will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.

13 The[a] remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for [b]they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing,[c] O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath [d]taken away thy judgments, he [e]hath cast out thine enemy: the king of Israel, *even* the LORD, *is* [g]in the midst of thee: thou [h]shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, [i]Let not thine hands be slack.[4]

17 The LORD thy God in the midst of thee

A.M. cir. 3394. B.C. cir. 610.

u ver. 13. Is. 11. 11, 16. Jer. 23. 3. Mi. 4. 7. Zeph. 2. 7, 9.

v See ver. 8. Isa. 26. 6. Jer. 48. 26, 29. Ezek. 35. 13. Dan. 8. 25. Hosea 12. 7. Mi. 7. 10. Zech. 10. 11. *a* Ezek. 28. 24. *b* Is. 14. 32. Jer. 49. 31. Ezek. 38. 11. Mat. 11. 29. Jude 25. *c* Is. 12. 6. Zeph. 2. 14. Zech. 2. 10. *d* Is. 54. 14. *e* Jer. 49. 17. Ezek. 27. 36. Nah. 3. 19.

8 Heb. *make lean.* 9 Or, *I will turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.*

w Is. 18. 7. Jer. 10. 7. Mal. 1. 11, 14. *x* Ps. 22. 27. Is. 66. 23. Jer. 2. 11. Mal. 1. 11. John 4. 21. *y* Is. 18. 1. Jer. 46. 9. Ezek. 30. 4, 5. Nah. 3. 9. *z* Ps. 89. 25. Jer. 1. 15. Ezek. 32. 22. Nah. 2. 1. Zeph. 2. 13. *a* Jer. 51. 37. Nah. 2. 10. Zeph. 2. 4. *b* Is. 13. 20, 21. Jer. 50. 39. Rev. 18. 2. *c* Is. 47. 8. Ezek. 28. 2. *d* Jer. 50. 23. Lam. 1. 1. *e* Job 27. 23. Jer. 18. 16. 19. 8. Lam. 2. 15. 16.

1 Or, *bittern.* 2 Or, *knops or chapiters.* 3 Or, *where his work should be.*

f Is. 13. 21. Rev. 18. 2. *g* Is. 34. 11, 13. Jer. 50. 39. 51. 37. Zeph. 2. 14. *h* The descriptions of Layard, Loftus, and Rawlinson prove how wonderfully these terrific predictions have been executed. The site of Nineveh is desolate. Shepherds and their flocks roam over it. Wild beasts are the only inhabitants of its once gorgeous palaces. A dismal silence and stillness pervade the whole land, save that here the sandpiper runs, and there the cormorant flies screaming over it. The magnificence of the monuments and the completeness of the ruin, have caused all who pass through Assyria to wonder at the judgments which have fallen upon a great nation.—*A.*

CHAP. III.

1 Or, *gluttonous.* Heb. *rebellious.* *a* ver. 7. *b* Is. 1. 19. Jer. 7. 28. *c* Ps. 78. 22. Zeph. 3. 12. *d* Ps. 73. 28. Heb. 10. 22. 1 Pet. 2. 4, 5.

2 Or, *instruction.* Ps. 50. 17. Pr. 1. 2. Jer. 17. 23. 32. 33. *e* Is. 56. 11. Ezek. 22. 27. Hab. 1. 8. Mi. 3. 11. Zeph. 3. 3. Je. 5. 6. Pr. 28. 15.

3 The wolf often destroys the whole of the prey at once, but it begins to eat, restraining his appetite till the harvest is completed; after wards he gnaws the bones.—*C.*

f Is. 28. 7. Jer. 23. 11. *g* Lev. 10. 10. Hag. 2. 11. Mal. 2. 7.

4 Or, *morning by morning.* Ps. 101. 8. Je. 21. 12. *h* Ps. 37. 28. Is. 33. 5. *i* Lev. 19. 15. Deut. 32. 4. Ps. 92. 15. *j* Ps. 46. 5. Je. 31. 6. Zech. 2. 10. *k* Is. 50. 4. *l* Ps. 82. 5. Is. 56. 10. Jer. 6. 15. 8. 12.

m Ps. 37. 13. Is. 10. 12. Ezek. 38. 12. *n* 2 Ki. xvii. 6. Is. xx. xxiv. xlvii. 1. Je. xlvi. Ezek. xxix. xxx. Na. i. ii. iii. &c. 1 Co. iv. 9.

A.M. cir. 3394. B.C. cir. 610.

o Is. 2. 4. Jer. 5. 22. 26. 5. 2 S. Pr. 8. 33. 34. Je. 32. 33. Mat. 21. 32. Lu. 19. 42. 44.

p Ch. 2. 6. Ezek. 16. 49. 50. Mat. 23. 37. Lu. 13. 34. Rom. 11. 22. 1 Co. 10. 5. 11. Heb. 3. 10. 17. 18. 19.

5 Heb. *Surely she said, Thou wilt fear me, thou wilt receive instruction, so that her habitation should not be cut off, all which I appointed upon her. Surely they rose early, &c.* — *Septuagint.*

q Ps. 127. 2. Je. 7. 13. 25. 3. 4. 35. 14. 44. 4. Mat. 21. 28. Lu. 21. 38. Ac. 5. 21.

6 Or, *Nevertheless, Jer.* 3. 7. 13. 10. 16.

r Ps. 27. 14. 37. 34. 62. 5. Is. 25. 9. 26. 8. 30. 18. 33. 2. 40. 31. 49. 23. Jer. 14. 22. Lam. 3. 25. Hos. 12. 6. Mi. 7. 7. Hab. 2. 3. Zeph. 3. 8. *s* Mi. 4. 12, 13. Is. 28. 21. Jer. 50. 24. 51. 33. Joel 3. 2. Mi. 4. 11. Hab. 3. 8. Zeph. 3. 8. *t* Is. 9. 18. Jer. 4. 4. 21. 12. Ezek. 20. 47. 21. 31. 22. 21. 31. Amos 5. 6. Mal. 4. 1.

7 Or, *Nevertheless.* Jer. 3. 7. Mal. 3. 7. 10. 16.

u Ps. 22. 27. 28. 86. 9. Is. 2. 2. 19. 18. 23. 18. 45. 23. 66. 18. Jer. 3. 17. 16. 19. Dan. 7. 14. Mi. 4. 1. Zech. 8. 20. 22. 14. 16. Mal. 1. 11. Rev. 15. 4.

8 Heb. *my holy.* *v* Is. 18. 1. Zeph. 2. 10. Acts 8. 27. *w* Is. 54. 4. Jer. 31. 19. Ezek. 16. 52. 54. 61. 63. Dan. 9. 7. 8. *x* ver. 5. 11. Is. 2. 11. 17. Mal. 3. 15. 1 Cor. 1. 29. 31. 2 Cor. 10. 17. Gal. 6. 14. Jas. 4. 16. 1 Pet. 5. 5. *y* Is. 14. 32. Heb. 12. 27. 1 Pet. 2. 6. *a* Mat. 23. 41. Rom. 11. 26. *b* Is. 32. 18. Rev. 7. 17. 21. 4. *c* Is. 12. 6. Zech. 2. 10. Is. 65. 18. ver. 5. 1 Je. 3. 9. 5. 18. Rev. 21. 3.

9 Heb. *in the midst of thee.* 10 Heb. *see evil.* *d* Ps. 44. 9. 60. 1. 10. 89. 38. 44. 9. 74. 1. Je. 14. 21. *e* Ps. 44. 5. 118. 10. *f* Is. 54. 13. 60. 18. Je. 31. 34. Joel 2. 27. Zeph. 3. 17. *g* Is. 12. 6. Ezek. 48. 35. Joel 3. 17. 21. *h* Is. 25. 10. 26. 5. 6. 60. 18. Je. 31. 23. Ezek. 28. 19. Ob. 16. Zech. 9. 8.

11 Or, *Let not thine hands be slack.* *i* Ps. 44. 22. 26. 23. Is. 35. 3. 4. Je. 6. 24. 50. 43. Ezek. 7. 17. Joel 3. 16. Zech. 8. 9. 13. *k* Deut. 30. 9. Is. 62. 5. Je. 32. 41. Zeph. 3. 17.

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the return of Judah and Benjamin from Babylon; but its complete realization is still future. *C.*

Ver. 11. *Famish all the gods.* When it is recollected that the bull, the dog, the crocodile, &c., were among the gods of the heathen, there will be no difficulty in understanding how they might be literally 'famished.' *C.*

REFLECTIONS.—Sin renders the highest professors useless and odious before God. And there is great need of self-examination, and solemn humiliation and prayer, when his judgments hang over our head. How terrible are the corrections of God's own people! But little reason have their enemies to rejoice thereat, for their calamities will issue in the ruin of their injurers. Pride, insolence, and carnal mirth must at last give place to debasement, anguish, death, and ruin! Yea, sinners are often fearfully recompensed in this world, and their places of abode marked with wrath. What then must be their eternal misery at last.

CHAPTER III. Ver. 1-4. Dreadful miseries await Jerusalem, which is quite filled with wickedness, violence, and oppression. Most of the inhabitants pay no regard to God's laws, warnings, or corrections: they trust not in him, but in their heathen allies and idols: and regardless of his spiritual relation to them, they neither pray to nor worship him. Their princes and judges are rapacious and cruel oppressors. Their prophets are light, frothy, and treacherous to God and men. Their priests profane the sanctuary, and pervert the law, by their false glosses or bad examples. 5-7. Though I, who in infinite righteousness am a hater of all iniquity, am among them in mine ordinances to observe their conduct: and though I have long and repeatedly warned them by my prophets, and by making examples of impenitent sinners, yet still they continue impudent and obstinate in their sin: and though, for their warning, I have executed my desolating judgments on other nations, that so I might not be obliged to destroy them, yet, instead of repenting, they have become more wicked. 8-13. Nevertheless, wait ye on me, till by desolating judgments I have destroyed the wicked from among you, and have even destroyed the wicked nations from the world; for after that I will, by my grace, effectually renew your heart and life, and make you unanimously concur in worshipping me. Gathered from the most distant countries, ye shall humbly present to me your thanksgivings; and, returned to your own land, no more shall ye undergo the reproach and punishment of your former sins. They that prided themselves in their peculiar relation to God, and their outward privileges and ordinances, shall be cut off; and, in their stead, I will raise up a generation of persons, meek and humble under their troubles,



PUBLIC SQUARE, NAPLES—NEAR THE FAMOUS PHLEGRÆAN FIELDS, WHERE, ACCORDING TO HEATHEN POETS, THE GODS AND THE GIANTS HAD THEIR BATTLES. [Zephaniah, ii:11.]—"The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, everyone from his place, even all the isles of the heathen." At the time this prophecy was uttered by Zephaniah the country where Naples now stands belonged to the heathen nations by which the Jews were surrounded. Zephaniah declares that the Lord will famish all the gods of the earth, and the heathen gods once worshiped in this beautiful city are all destroyed. It is to-day a city filled with Christian churches. In the above picture we have a view of Naples near the palace. We see a fountain which makes this place very attractive in hot weather. From the days of the Volci, the Samnities, the Oscans, the Campanians, the Apulians, the Lucanians, the Calabians, the Bruttians, and the Siculians, till now, this region of almost unbroken summer has been the scene of intrigue and bloodshed.



STRADA MARINA, NAPLES—THE SITE WHERE SOME OF THE MOST DREADFUL CRIMES THAT HAVE DISGRACED HUMANITY WERE COMMITTED. [Zephaniah. iii:1-3.]—"Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not the correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow." While the above declaration was not uttered with reference to Naples, yet in no city of the promised land has it been more thoroughly fulfilled than in this beautiful city of Italy by the sea. The fires under the earth have not been more constant in their rumbling in this neighborhood than the fires of human passion have been terrible in their expression above it. In the above picture of the Strada Marina we are facing the west. The long hill before us, with its private residences and ecclesiastical structures, with tapering trees on the summit, its bared rocks, and wooded slopes is the hill through which the famous old tunnel passes, leading the traveler from Naples to Puteoli, where St. Paul landed in Italy.

is[j] mighty; he will save, he [k]will rejoice over thee with joy; he will [l]rest[5] in his love, he will joy over thee with singing.

18 I [m]will gather *them that* [o]*are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.[6]

19 Behold, at that time I [p]will undo all that afflict thee; and [q]I will save her that halteth, and gather her that was driven out; and I will get them praise[7] and fame in every land where they have been put to shame.[8]

20 At that time [r]will I bring you *again*, even in the time that I gather you: for I will make you [s]a name and a praise among all people of the earth, [t]when I turn back your captivity before your eyes, saith the LORD.

A.M. cir. 3404. B.C. cir. 600.

[j] Ps.24.8,10.Ge.17.1; 18.14.He.7.25.Je.9.6.
[k] De. 30.9. Is. 62.5. c. 65.19. Je. 32.41. 33.26.
[l] Ho.14.4.Jn.13.1.Is. 54.8.Ezek.16.
[5] Heb. *be silent.*
[m] Je.23.3.Ho.1.11. Ro 11.25,26. ver.20.
[o] La 2.6.1.4,7.Ps.137. 3.42.10.4.
[6] Heb. *the burden upon it was reproach.*
[p] 1.5.12.9. 61.7. 62.4.
[q] Joel 2.20.Mi.4.6. Zeph.xxxviii xxxix.

A.M. cir. 3404. B.C. cir. 600.

[r] Mi. 4. 6, 7. Eze. 34. 16. Je. 31.8.
[7] Heb. *I will set them for a praise,* Is. 60.21.62.7.
[8] Heb. *of their shame.*
[s] Is. 61.11.62.2. Je. 13.11. Ezek.16.14. Zeph.3.19,20. Mal.3.12.
[t] Is 11.12.Eze 37.21. Je.30.18.33.7,11.

who shall trust in my promises, believe on my Son, and, being renewed in their hearts, shall detest falsehood and all other wickedness, and shall be encouraged to an upright and holy conversation by the protection which I will afford them. 14–19. Rejoice greatly, O Jews, take courage, and abound in piety, for I the Lord will remove your troubles, and destroy your Chaldean and other enemies. I will, as your God and King, take pleasure in saving and perpetually showing favours to you. I will bring you, who were burdened with the want of my solemn ordinances, and with the scoffing of the Chaldeans at them, to your own land, notwithstanding your weakness and want of courage; and by glorious appearances for your preservation and deliverance, will render you famous and honoured in all the countries where you have lived in disgrace.—But these promises chiefly relate to the conversion of multitudes of Jews and Gentiles, and their noted harmony, purity, comfort, peace, and honour in the gospel church, especially in the coming age. [See Introduction, ch. iv. sect. xvii.–xix.]

Ver. 9–20. This prophecy is still future, and describes the period of that glorious restoration of Israel, and final outpouring of the Spirit upon all flesh, which it is one of the chief objects of all the prophets to describe for our comfort and growth in grace. *C.*

REFLECTIONS.—Alas! what terrible wickedness against God and men abounds among apostate professors! And it is truly lamentable when they who ought to have been the principal patterns of and encouragers to piety, become the most obstinate ringleaders in wickedness of every kind. Churches and nations, obdurate in guilt, must be made monuments of wrath. But where sin has abounded, how grace much more abounds! An almighty God can easily pardon and reform his people, and cut off their enemies. And when taught and drawn by him, how pleasantly they flock to Jesus Christ and his church: and their very troubles contribute to engage their hearts. In his times of promise and days of power, God graciously puts an end to his people's troubles, bestows the tokens of his presence, delights in them to do them good, comforts their mourners, recovers their weakest captives, and restores with advantage their wonted honours.

CONCLUDING REMARKS ON THE BOOK OF ZEPHANIAH.

Zephaniah, like most of the other prophets, was raised up in a time of general corruption and disorder. These he reproves with great plainness of speech, proclaiming against them the wrath of an offended God. And there is good reason to believe that his warnings were not in vain; but that, on the contrary, they contributed largely to that reformation and revival that took place in the days of Josiah, —thus affording an encouragement, in the worst of times, to be 'always abounding in the work of the Lord;' persuaded 'that our labour shall not be in vain in the Lord.' *C.*

THE BOOK OF THE PROPHET HAGGAI.

The thirteen preceding prophets had flourished before or during the Jews' captivity in Babylon. This and the two following prophesied after their return to Canaan. Haggai began his public work in the sixteenth year after their return; and his scope is to encourage them to proceed in rebuilding the temple of God. He continued prophesying about four months, ch. 1. 1, 15; 2. 1, 10, 20.

[Haggai is generally believed to have been one of the captives that returned with Zerubbabel in consequence of the edict by Cyrus. The building of the temple had been interrupted for about fourteen years, in consequence of the misrepresentation of the neighbouring governors, addressed to the Persian monarch; and, most probably, also from the coldness, doubts, and fears of the people themselves. In the second year of Darius Hystaspes the edict of Cyrus was, however, providentially renewed, and Haggai was divinely commissioned to encourage the rulers, and stir up the zeal and energies of the people. He accordingly reproves their delay, and exhorts them to proceed. Their ready obedience is encouraged by a renewed message from God. He comforts the old men who wept at the diminished magnificence of the second temple, by assuring them of its surpassing glory in the advent of MESSIAH. He shows how God had smitten the earth with a curse on account of their sins, and promises them fruitful harvests from the day the foundation of the temple was laid; and predicts the prosperity of MESSIAH'S kingdom. Haggai is quoted in the New Testament, Mat. 28. 20; Ro. 8. 31; He. 12. 26. *C.*]

CHAPTER I.

1 ***Haggai reproveth the people for neglecting the building of the house.*** **7** ***He inciteth them to the building.*** **12** ***He promiseth God's assistance to them, being forward of themselves.***

IN the[a] second year of Darius the king,[1] in the sixth month,[2] in the first day of the month, came the word of the LORD, by[3] Haggai the prophet, unto Zerubbabel[4] the son of Shealtiel, governor[5] of Judah, and to Joshua the son of Josedech, the high-priest, saying,

2 ¶ Thus[b] speaketh the LORD of hosts, saying,

A.M. cir. 3484. B.C. cir. 520.

CHAP. I.
[a] Ezr.4.24,5.1,2[1]3.2. 2Ch.3.17,19.Zec.1.1.4. 6-10.7.1. Ezr.1.1,2.6.65. ch.2.2[1].1Ch.6.15.
1 The Darius here referred to must not be confounded with the Darius of Da.5. 31. The latter was a Mede, and reigned at an early period of the captivity. This Darius was a Persian, the son of Hystaspes, and reigned B.C. 521–486, and consequently after the return of the Jews from exile under Cyrus.—*F.*
2 Ethanim, the sixth month of the ecclesiastical year, answering to a part of August and September.—*C.*

A.M. cir. 3484. B.C. cir. 520.

3 Heb. *by the hand of.*
4 *Zerubbabel* was the descendant of David, and consequently prince of Judah. See Ezr.1.8, where he is called 'Sheshbazzar,' and Mat.1.6–12.—*C.*
5 Or, *captain.*
[b] 2 Pe.1.21.2 Ti 3.16.

CHAPTER I. REFLECTIONS.—Lukewarm professors are easily checked in their reforming attempts. If civil powers do not encourage them, they imagine it is not a proper season: and it will require both prophets and plagues to stir them up to their duty. Uncertain, unsubstantial, and unsatisfying are all the enjoyments of wealth: and it is very unlike saints to prefer temporal advantages to the honour of Christ and welfare of his church. But none ever gain by withholding from pious uses: nor can reformation be ever expected till men consider their ways. It is pleasant to be employed in that work in which God delights. And if he direct us by his Word, awe our conscience and animate our heart by his Spirit, we shall then cheerfully apply to it: and the more negligent we have been, the more diligent we ought to be. God will graciously work with such as readily apply themselves to their duty. And if he be with us, we need wish no more.

This people say, [c]The time is not come,[6] the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, [d]to dwell in your ceiled houses, and this house *lie* waste?

5 Now, therefore, thus saith the LORD of hosts, [e]Consider[7] your ways.

6 Ye have [f]sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag [g]with holes.[9]

7 ¶ Thus saith the LORD of hosts, [h]Consider your ways.

8 Go up to the [i]mountain, and bring wood, and build [j]the house; and [k]I will take pleasure in it, and [l]I will be glorified, saith the LORD.

9 Ye[m] looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow[1] upon it.[2] Why? saith the LORD of hosts. Because of mine house that *is* waste,[3] and ye run every man unto his own house.[4]

10 Therefore[5] the[o] heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then[p] Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did [q]fear before the LORD.

13 Then spake Haggai, the [r]LORD's messenger, in the LORD's message unto the people, saying, [s]*I am* with you, saith the LORD.

14 ¶ And the LORD [t]stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; and they came, and did [u]work in the house of the LORD of hosts, their God,

15 In the [v]four and twentieth day of the sixth month, in the second year of Darius the king.

A.M. cir. 3484.
B.C. cir. 520.

[c] Pr. 26. 16; 24. 32. with Ezr. 4. 21.—5. 3. Is. 6. 8.

[6] They either thought the 70 years not completed, or being very busy rearing and ornamenting their own houses, invented this excuse for their neglect of the house of God.—*Note*. If any think such invention improbable, let them only consider the nature of the excuses pleaded for neglect of family prayer, of attendance at the Lord's table, for violation of the sabbath, &c., and they will have little difficulty in admitting that the assertion of the Jews may have been a mere invention likewise.—C.

[d] Ps. 2. 21. Zeph. 1. 4. 2 Sa. 7. 2. Ps. 132. 3-5.

[e] ver. 7. La. 3. 40. 2 Co. 13. 5. Ps. 4. 4. Isa. 6. 9, with ver. 6, 9. ch. 2. 15, 16.

[7] Heb. *Set your heart on.*

[f] Dt. 28. 38. Mi. 6. 14, 15. Am. 4. 6. Hos. 4. 10. Zech. 8. ver. 9. Mal. 3. 8-11.—2. ch. 2. 16.

[8] Heb. *pierced through.*

[9] In fact the blessing of God was withheld because of sin, and without it no amount of worldly prosperity, no abundance of food and raiment, could give peace or joy to the soul.—*P.*

[h] Phi. 3. 1. Is. 28. 23, ver. 5. Ps. 119. 59, 60.

[i] Ezr. 3. 7. 1 Ki. 5. 6.

[j] 1 Ki. 8. 29, 30. 2 Ch. 7. 15. Ps. 132. 13, 14.

[k] Is. 60. 7. Ex. 29. 43.

[l] See ver. 6, 21; ch. 2. 19, 23. Mal. 2. 7. 3. 8-11.

[1] Or, *blow it away.*

[2] The grain was so all ripened, it was blown away with the chaff.—C.

[3] No man visited the ruinous site of the temple of the Lord.—C.

[4] The selfish spirit stands here opposed to the devoted spirit.—C.

[5] Heaven and earth fought against them. What a study for philosophical infidelity, ever seeking its solutions of events in second causes! while the prophet, by divine authority, ascribes them immediately to the will of Almighty God.—C.

[m] Ho. 2. 9. Le. 26. 19, 20. De. 28. 23, 24. 1 Ki. 17. 1. 2 Ki. 8. 1. Je. 24. 1-8. Joel 1. 18-20. ch. 2. 17. Am. 4. 7.

[n] Ezr. 5. 2. ver. 14. Is. 55. 10, 11. Je. 23. 28, 29. 1 Th. 5. 23, 24.

[o] Ec. 12. 3. Ps. 72. 16. Is. 7. 7. He. 12. 26.

[p] Is. 44. 26. Mal. 3. 1; 4. 5. 2 Co. 5. 20. Eze. 3. 17.

[q] 2 Ch. 15. 2. Is. 41. 10. Ro. 8. 31. Re. 2. 1. ch. 2. Jos. 1. 5. 1 Sa. 12. 22. Mat. 28. 20.

[r] Ch. 1. 2-12. Ps. 119. 130. Is. 26. 12. Zec. 10. 10. Phi. 4. 13.

[s] Ezr. 5. 2, 3, 8. Ne. 4. 5. 1 Co. 15. 58. He. 12. 28.

[t] With ver. 1; ch. 2. 1, 10, 20.

* There is a serious and, as I think, insuperable grammatical difficulty in translating this passage as it is in our English version, and in referring the Hebrew word rendered "Desire" directly to the Messiah. The difficulty may be stated thus.—The Hebrew word for "desire" is *feminine singular*, while the verb for "shall come" is *plural* and *masculine*. Such a mode cannot in any sense be applied to Christ at all; and even if it could be, the verb is not in grammatical concord with it. I am compelled, therefore, to admit, with most modern critics, that the ordinary interpretation of this passage is erroneous. I agree with Henderson, that "the only practicable solution warranted by grammatical usage, consists in assuming *Chemdah* to be a collective noun, conveying a plural idea, the gender of which, but having yet presented itself to the mind of the prophet when he enunciated the verb (which comes first in Hebrew), be naturally expressed it in the masculine as the more worthy gender. The construction in such cases is not *formal*, but logical." The proper translation of the clause, therefore, will be: "And then *the things desired* by all nations shall come." Though this particular word does not refer to the Messiah, yet the prophecy is still Messianic. *The things desired* are the blessings of the new covenant, the redemption work of Christ; the peace, joy, and salvation of the gospel.—*P.*

CHAP. II.

[a] With ch. 1. 15; ver. 10, 20.

[1] Heb. *by the hand of*, ch. 1. 1. Ze. 1. 1.

[b] Ac. 4. 20. He. 13. 21

[c] ch. 1. 7, 15. Ezr. 1. 1, 8; 2. 63.

[d] Ezr. 6. 21.

[e] Ezr. 3. 12; 6. 3. Zec. 4. 10.

[f] Zec. 4. 9; 8. 9. 1 Co. 10. 13. 2 Ti. 2. 1. 1 Ch. 22. 13, 16. Jos. 1. 6. Ep. 6. 10.

[g] 1 Co. 15. 58. Ro. 12. 11. Ec. 8. 11.

[h] See ch. 1. 13.

[i] Ex. 29. 45, 46.

[k] Ne. 9. 20. Ps. 51. 11, 12. Is. 63. 11, 14. Ro. 8. 26. Zec. 4. 6. Ju. 14, 16, 17. Ga. 4. 6.

[l] He. 12. 26. Eze. 21. 27. Da. 2. 35, 45; 7. 9-27. 20. 23; 8. 3-26; 11. 2-35. Zec. 1. 18-21; 9. 1-8, 13-15. Is. 63. 1-4. Joel 3. 9-16. ver. 21, 22.

[2] I will effect great political and religious revolutions (comp. ver. 6, 7 and ver. 21, 22. Mat. 24. 29. He. 12. 26-28. See Is. 13. 10-13, 17-22.).—C.

[m] Ge. 3. 15; 22. 18; 49. 10. De. 18. 15. Is. 7. 14; 9. 6. Je. 23. 5. Eze. 34. 23, 24. Da. 9. 25. Mi. 5. 2. Zec. 9. 9. Mal. 3. 1. Ju. 1, 14. 1 Ti. 3. 16.

[3] See note * in first column.

[n] Mal. 3. 1. Ps. 24. 7. Lu. 2. 29, 30, 46. Jn. 2. 13-23; 5. 14. 7. 14; 8. 2; 10. 23.

[o] Ch. 29. 14. Is. 60. 17. Ps. 50. 11, 12.

[p] ver. 7. Ju. 1. 24. 2 Co. 3. 9, 10. 1 Ti. 3. 16. 1 Ps. 24. 7. Is. 9. 6, 8.

[q] Ps. 85. 8. Is. 9. 6, 7; 11. 6-9. Mi. 5. 5. Ac. 10. 36. Lu. 2. 14. Ep. 2. 14. Mat. 3. 17; 17. 5. Is. 42. 21.

[r] ver. 20, with 1; ch. 1. 1, 15.

[s] He. 13. 12. Le. 10. 10, 11. Eze. 44. 23. Mal. 1. 7; 2. 7. Ti. 1. 9.

[t] Le. 6. 27, 28; 7. 6, 7, 15. Mat. 23. 19. Ex. 29. 37.

CHAPTER II.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.* 10 *Under the type of holy things and unclean he showeth their sins hindered the work.* 20 *God's promise to Zerubbabel.*

IN the [a]seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by[1] the prophet Haggai, saying,

2 Speak[b] now to Zerubbabel the son of Shealtiel, [c]governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 Who *is* [d]left among you that saw this house in her first glory? and how do ye see it [e]now? *is it* not in your eyes in comparison of it as nothing?

4 Yet [f]now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech, the high-priest; and be strong, all ye people of the land, saith the LORD, and [h]work: for [i]I *am* with you, saith the LORD of hosts:

5 *According to* the [j]word that I covenanted with you when ye came out of Egypt, so [k]my Spirit remaineth among you; fear ye not.

6 For thus saith the LORD of hosts, [l]Yet once, it *is* a little while, and I will shake the [z]heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, and [n]the desire of all nations shall come:[3] and [o]I will fill this house with glory, saith the LORD of hosts.

8 The[p] silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The[q] glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place [r]will I give peace, saith the LORD of hosts.

10 ¶ In the [s]four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, [t]Ask now the priests *concerning* the law, saying,

12 If one bear [u]holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If [v]*one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, [x]So *is* this people, and so *is* this nation before me,

[u] Nu. 19. 11, 22, with Le. 19. 28.

[z] Ezr. 3. 2, 3, with ver. 19; ch. 1. 2, 4, with ver. 13, 20, 17; ch. 2. 9-11.

CHAPTER II. Ver. 6, 7, 21, 22. Not only was the Jewish church and state repeatedly *shaken* by manifold disasters, but the nations around were *shaken* and overturned by the rise and fall of the Persian, Grecian, and Roman empires, to make way for Christ's incarnation and gospel church. And they will be further shaken by the fall of the Antichristian and Mahometan powers, to make way for his universal reign on earth. *y.* Christ is the *desire of all nations;* infinitely desirable in himself, and desired and embraced by all that know him; and his presence filled the second temple with glory. 8. If I regarded outward splendour, I could easily furnish gold and silver to render this temple magnificent. 12-14. As legal holiness is not so easily communicated as legal uncleanness, so your sacrifices do not sanctify you; but your sinful hearts, and neglect to build my temple, debase your offerings, and bring a curse on your labours. 23. Zerubbabel, but chiefly Christ, is a *signet*, God's precious favourite, who is intrusted with all power, and sealed as the head of his church, and who seals it to the day of redemption.

Ver. 3. Some of the oldest men who returned might perfectly remember the first temple. The foundation of the second temple was laid in the second year of Cyrus, fifty-three years after the destruction of the first; and this prophecy was uttered fifteen years after the laying of that foundation; in all sixty-eight years; so that there might be several who had been familiar with the first temple, from twelve to thirty years, or even upwards. C.

This people say, [c]The time is not come,[6] the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, [d]to dwell in your ceiled houses, and this house *lie* waste?

5 Now, therefore, thus saith the LORD of hosts, [e]Consider[7] your ways.

6 Ye have [g]sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye [h]clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag [8]with holes.[9]

7 ¶ Thus saith the LORD of hosts, [k]Consider your ways.

8 Go up to the [l]mountain, and bring wood, and build [m]the house; and [k]I will take pleasure in it, and [l]I will be glorified, saith the LORD.

9 Ye[n] looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow[1] upon it.[2] Why? saith the LORD of hosts. Because of mine house that *is* waste,[3] and ye run every man unto his own house.[4]

10 Therefore[5] the[o] heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then[p] Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did [q]fear before the LORD.

13 Then spake Haggai, the [r]LORD's messenger, in the LORD's message unto the people, saying, [s]*I am* with you, saith the LORD.

14 ¶ And the LORD [t]stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; and they came, and did [u]work in the house of the LORD of hosts, their God,

15 In the [v]four and twentieth day of the sixth month, in the second year of Darius the king.

A.M. cir. 3484.
B.C. cir. 520.

[c] Ps. 26. 16: 24. 51. with Ezr. 4. 21. 24: 5. 1: 6. 14.

[d] They either thought the 70 years not completed, or being very busy setting and stocking their own houses, invented this excuse for their neglect of the house of God. *Wells.* If any think such invention improbable, let them only consider the nature of the services pleaded for neglect of family prayer or attendance at the Lord's table; for violation of the sabbath, &c., and they will have little difficulty in admitting that the assertion of the Jews may have been a mere invention like ours. *C.*

[d] Phi. 2. 21. Zep. 2. 14. 2 Sa. 7. 2. Ps. 132. 3-5.

[e] ver. 7. Isa. 3. 40. 2 Co. 13. 5. Ps. 4. 4: 119. 59, with ver. 5, 9: Ca. 2. 15, 16.

[8] Heb. *See your heart on.*

[g] De. 28. 38. Mi. 6. 14, 15. Am. 4. 9. Hos. 4. 10. Zec. 8. 10, ver. 9. Mal. 3. 6-12: 4. Ca. 2. 16.

[h] Heb. *pierced through.*

[9] In fact the blessing of God was withheld because of sin, and without it no amount of worldly prosperity, no abundance of food and raiment, could give peace or joy to the soul.—*P.*

[k] Phi. 3. 1. Is. 26. 12, ver. 5. Ps. 119. 59, 60.

[l] Ezr. 3. 7. 1 Ki. 5. 6.

[l] 1 Ki. 8. 29, 30. 9. 3.

[m] 2 Ch. 7. 16. Ps. 132. 13, 14.

[n] Is. 60. 7. Ex. 29. 43.

[n] See ver. 6, 21; ch. 2. 16, 17. Mal. 2. 2, 3. 8. 11.

[1] Or, *blew it away.*

[2] The grain was so ill ripened, it was blown away with the chaff.—*C.*

[3] No man visited the ruinous site of the temple of the Lord.—*C.*

[4] The selfish spirit stands here opposed to the devoted spirit.—*C.*

[5] Heaven and earth fought against them. What a study for philosophical infidelity, ever seeking its solutions of events in second causes! while the prophet, by divine authority, ascribes them immediately to the will of Almighty God.—*C.*

[o] Ho. 2. 9. Le. 26. 19, 20. De. 28. 23, 24. 1 Ki. 17. 1. 2 Ki. 8. 1. Je. 14. 1-6. Joel 1. 18-20. ch. 2. 17. Am. 4. 7.

[p] Ezr. 5. 2. ver. 14. Is. 55. 10, 11. Jer. 23. 28, 29. 1 Th. 1. 5, 6. 2. 13.

[q] Ec. 12. 13. Ps. 111. 10. Pr. 1. 7. He. 12. 28.

[r] Is. 44. 26. Mal. 3. 1: 2. 7. 2 Co. 5. 20. Eze. 3. 17.

[s] 2 Ch. 15. 2. Is. 41. 10: 43. 5. 2 Sa. 12. 22. Ps. 46. 8.

[t] 1 Co. 12. 4-11. Ps. 110. 3. Is. 26. 12. Zec. 10. 12. Phi. 2. 13.

[u] Ezr. 5. 2, 3, 8. Ne. 3. 5. 1 Co. 15. 58. He. 12. 28.

[v] With ver. 1; ch. 1. 1, 10, 21.

* There is a serious and, as I think, insuperable grammatical difficulty in translating this passage as it is in our English version, and in referring the Hebrew word rendered 'Desire' directly to the Messiah. The difficulty may be stated thus: The Hebrew word for 'desire' is *feminine gender*, while the verb for 'shall come' is *plural* and *masculine*. Such a noun cannot in any construction be applied to Christ at all, and even if it could be, the verb is not in grammatical concord with it. I am compelled, therefore, to admit, with most modern critics, that the ordinary interpretation of this passage is erroneous. I agree with Henderson, that 'the only practicable solution warranted by grammatical usage, consists in ascribing *chamudah* to be a collective noun, conveying a plural idea, the gender of which not having yet presented itself to the mind of the prophet when he enunciated the verb (which comes first in Hebrew), he naturally expressed it in the masculine as the more worthy gender. The construction in such cases is not formal, but logical.' The proper translation of the clause, therefore, will be: 'And then *the things desired* by all nations shall come.' Though this particular word does not refer to the Messiah, yet the prophecy is still Messianic. *The things desired* are the blessings of the new covenant, the redemption-work of Christ; the peace, joy, and salvation of the gospel. —*P.*

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CHAP. II.

[a] With ch. 1. 15, ver. 19, 20.

[1] Heb. *by the hand of,* ch. 1. 1. 2 Pe. 1. 21.

[b] Ac. 4. 20. He. 13. 22.

[c] ch. 1. 1, 15. Ezr. 1. 1, 8. 2. 63.

[d] Ezr. 6. 21.

[e] Ezr. 3. 12: 6. 3. Zec. 4. 10.

[f] Zec. 4. 9: 8. 9. 2 Co. 16. 13. 2 Ti. 2. 1. 1 Ch. 22. 13, 16. Jos. 1. 6, 7, 9. Ep. 6. 10.

[k] 1 Co. 15. 58. Ro. 12. 11. Ep. 6. 11.

[l] See ch. 1. 13.

[g] Ex. 29. 45, 46.

[h] Ne. 9. 20. Ps. 32. 8. 71. 12. Is. 63. 11, 14. Ro. 8. 26. Zec. 4. 6. Ja. 1. 4. 16, 17. Ga. 4. 9.

[i] He. 12. 26. Eze. 21. 27. Da. 2. 35, 45: 7. 5-7, 20, 23: 8. 3-26: 11. 2-35. Zec. 1. 18-21: 5. 1-8, 13. Is. 60. 7. 2. Joel 3. 9-16, ver. 21, 22.

[2] I will effect great political and religious revolutions (comp. ver. 6, 7 and ver. 21, 22. Mal. 3. 2, 3. He. 12. 26-28. See Is. 2. 3, 10-13, 17-22.)—*C.*

[k] Ge. 3. 15: 22. 18: 49. 10. De. 18. 15. Is. 7. 14: 9. 6. Je. 23. 5. Eze. 34. 23, 24. Da. 9. 24-26. Mi. 5. 2. Zec. 9. 9. Mal. 3. 1. Ju. 1. 14. 1 Ti. 3. 16.

[3] See note * in first column.

[l] Mal. 3. 2. Ps. 24. 7. Lu. 2. 22, 27, 46. Ja. 4. 13 -15: 5. 14: 7. 14: 8. 9: 20. 23.

[m] 1 Ch. 29. 14. Is. 60. 17. Ps. 50. 10, 12.

[q] ver. 7. Ja. 1. 2. 2 Co. 3. 9, 11. 1 Ti. 3. 16. Ps. 24. 7, 8: 96. 6, 8.

[r] Ps. 85. 8. Is. 9. 6, 7: 12. 6-9. Mi. 5. 5. Ac. 10. 36. Lu. 2. 14. Isp. 2. 14. Mat. 3. 17: 17. 5. Is. 42. 21.

[s] ver. 20, with 1; ch. 1. 1, 15.

[t] De. 33. 10. Le. 10. 10, 11. Eze. 44. 23. Mal. 2. 7: 3. 1. Tit. 2. 1, 9.

[u] Le. 8. 27, 29: 9. 6, 7, 15. Mat. 23. 19. Ex. 29. 27.

CHAPTER II.

1 *He encourageth the people to the work, by promise of greater glory to the second temple than was in the first.* 10 *Under the type of holy things and unclean he showeth their sins hindered the work.* 20 *God's promise to Zerubbabel.*

IN the [a]seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by[1] the prophet Haggai, saying,

2 Speak[b] now to Zerubbabel the son of Shealtiel, [c]governor of Judah, and to Joshua the son of Josedech, the high-priest, and to the residue of the people, saying,

3 Who *is* [d]left among you that saw this house in her first glory? and how do ye see it [e]now? *is it* not in your eyes in comparison of it as nothing?

4 Yet [g]now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua son of Josedech, the high-priest; and be strong, all ye people of the land, saith the LORD, and [h]work: for [i]*I am* with you, saith the LORD of hosts:

5 *According to* the [j]word that I covenanted with you when ye came out of Egypt, so [k]my Spirit remaineth among you; fear ye not.

6 For thus saith the LORD of hosts, [l]Yet once, it *is* a little while, and I will shake the [2]heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, and [m]the desire of all nations shall come:[3] and [n]I will fill this house with glory, saith the LORD of hosts.

8 The[o] silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The[q] glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place [r]will I give peace, saith the LORD of hosts.

10 ¶ In the [s]four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, [t]Ask now the priests *concerning* the law, saying,

12 If one bear [u]holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If [v]*one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, [w]So *is* this people, and so *is* this nation before me,

[v] Nu. 19. 11, 22, with Le. 15. 28.

[x] Ezr. 3. 2, 3, with ver. 12, ch. 1. 2, 4. with ver. 13. 16, 17; ch. 2. 9-11.

CHAPTER II. Ver. 6, 7, 21, 22. Not only was the Jewish church and state repeatedly *shaken* by manifold disasters, but the nations around were *shaken* and overturned by the rise and fall of the Persian, Grecian, and Roman empires, to make way for Christ's incarnation and gospel church. And they will be further shaken by the fall of the Antichristian and Mahometan powers, to make way for his universal reign on earth. 7. **Christ** is the *desire of all nations;* infinitely desirable in himself, and desired and embraced by all that know him; and his presence filled the second temple with glory. 8. If I regarded outward splendour, I could easily furnish gold and silver to render this temple magnificent. 12–14. As legal holiness is not so easily communicated as legal uncleanness, so your sacrifices do not sanctify you; but your sinful hearts, and neglect to build my temple, debase your offerings, and bring a curse on your labours. 23. Zerubbabel, but chiefly Christ, is a *signet*, God's precious favourite, **who is** intrusted with all power, **and sealed** as the head of **his** church, and who seals it to the day of redemption.

Ver. 3. Some of the oldest men who returned might perfectly remember the first temple. The foundation of the second temple was laid in the second year of Cyrus, fifty-three years after the destruction of the first; and this prophecy was uttered fifteen years after the laying of that foundation; in all sixty-eight years: so that there might be several who had been familiar with the first temple, from twelve to thirty years, or even upwards. *C.*

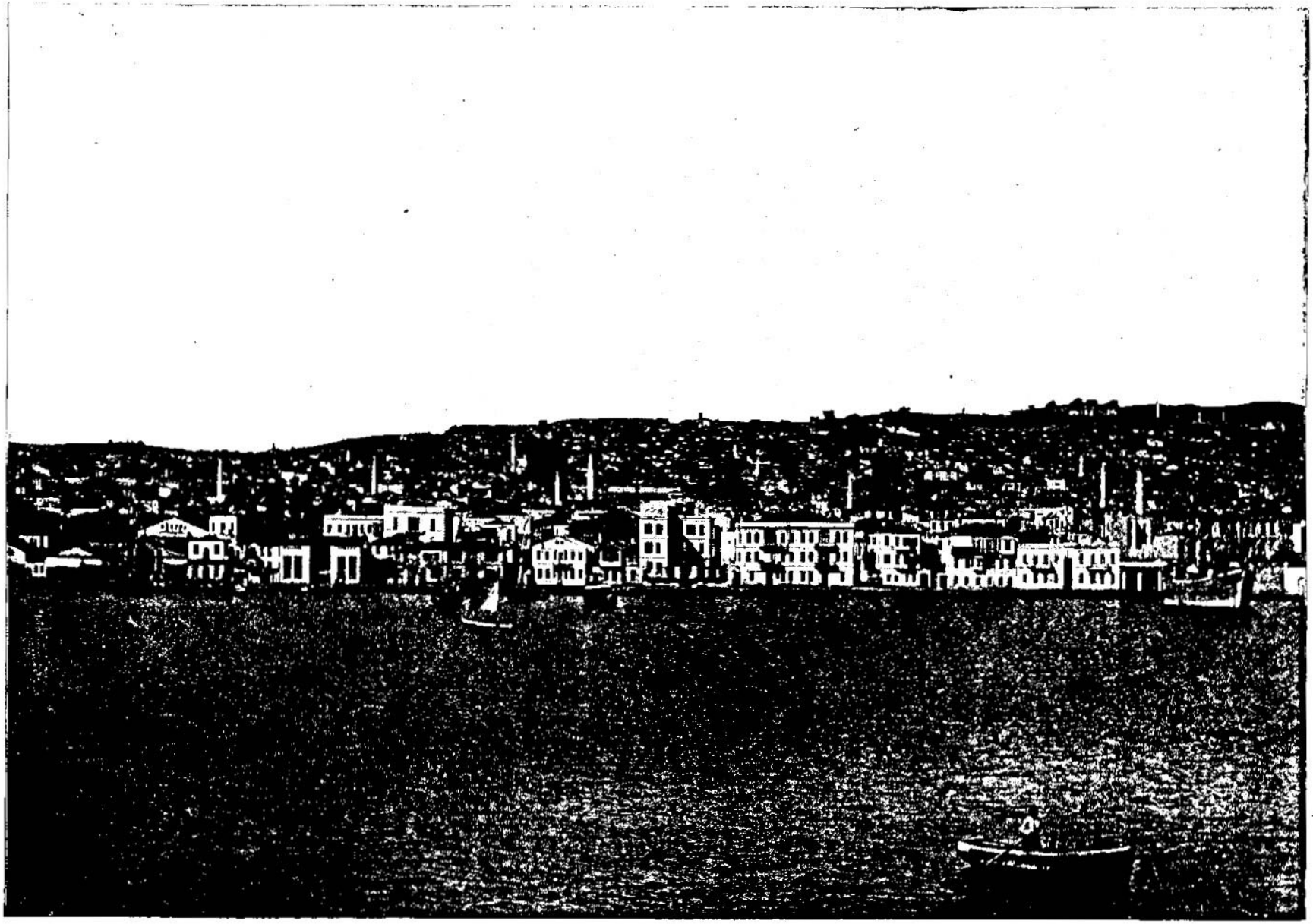

HARBOR OF THESSALONICA—WHERE ST. PAUL ESTABLISHED A CHRISTIAN CHURCH, TO WHICH HE WROTE TWO EPISTLES FROM ATHENS. [Haggai, ii:7]—"And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." The desire of all nations as expressed in this verse is generally considered as referring to Christ. We give as an illustration of this prophecy the harbor of Thessalonica, one of the cities in which St. Paul founded the Christian church. This was an ancient city of Macedonia. It was first called Thessalonica after Thessalonica, the wife of Cassander. It is now a city of perhaps 75,000 people. No city on the coast of Asia Minor presents a more attractive and thrifty appearance from the ships in the harbor than this. This is a very important trade point. As in the ages past, so today it continues to have a large number of Greeks among its inhabitants.

saith the LORD; and [z]so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, [a]consider from this day and upward, from before [b]a stone was laid upon a stone in the temple of the LORD.

16 Since[c] those *days* were, [d]when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I[e] smote you with blasting, and with mildew, and with hail, in all the labours of your hands; yet [f]ye *turned* not to me, saith the LORD.

18 Consider[g] now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that [h]the foundation of the LORD's temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the [i]vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: [k]from this day will I bless *you*.[4]

20 ¶ And [l]again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to [m]Zerubbabel, governor of Judah, saying, I will [n]shake the heavens and the earth;

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;[5] and [o]I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet:[6] for I have [p]chosen thee, saith the LORD of hosts.

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[y] Tit 1 15. Ps. 15. 5; 24. 4; 27. 26; 9. Is. 2. 11-15; 66. 3.

[z] ch. 1. 6, 7. Ps. 107. 43. Hos 14. 9. Is. 5. 12. 1 Co. 11. 30.

[a] Ezr. 3. 10.

[b] Ezr. 4. 5-24.

[c] ch. 1. 9, 10-11, with Zec. 8. 10, 11. Mal. 3. 7, note a.

[d] De. 28. 22. 1 Ki. 8. 37. Am. 4. 6-9. Hab. 3. 17.

[e] Je. 5. 3. Is. 1. 5. Am. 4. 9. Hag. 1. 11. Ch. 2. 17.

[f] ver. 23. De. 32. 39. Ps. 107. 43. Ho. 14. 9.

[g] ch. 1. 14, 15. Ezr. 5. 1, note. Zec. 8. 9, 12.

[h] Mat. 3. 17, 18.

[i] Mat. 7. 33. Zec. 8. 12. Mal. 3. 10.

4 In granting you a fruitful year.—*C.*

[k] ver. 10.

[l] Ch. 1. 1. Mat. 1. 12. Luke 3. 27. Ch. 1. 1. Ezr. 3. 8; 4. 24; 5. 1. Zec. 4. 6-10.

[m] Isa. 42. 1, 6, 7. Eze. 34. 23; 37. 24. Joel 3. 16. He. 11. 10, 27.

5 This promise was not fulfilled in the days of Zerubbabel:—*C.*

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for the rebellion, reduction, and dismantling of Babylon in the days of Darius Hystaspes, cannot be interpreted as 'destroying the strength of the kingdoms of the heathen.' The prophecy is evidently connected with the destruction of Gog and Magog. Literally [illegible] with Ezek. 38 and 39. [illegible] The promise,' in Matt. Cary: 'was fulfilled, O Zerubbabel, [illegible] therefore, to be understood as verified in Christ his servant, of whom Zerubbabel, in the rebuilding of the temple, was an eminent type and forerunner.—*C.*

[n] Mi. 6. 10. Zec. 14. 5, 9. Ps. 46. 6. Mat. 24. 29. 2 Ki. 19. 7. Mat. 24. 7. Rev. 11. 13; 16. 18. Ps. 18. 7. Is. 13. 13. Je. 10. 10. Mat. 24. 7. Rev. 6. 12; 8. 5; 11. 19; 16. 18.

6 Chiefly in Christ thy seed, Luke 3. 31. Isa. 42. 1. Jer. 33. 15. Mat. 12. 18, with Ge. 49. 24. Isa. 41. 8, 9. Jer. 30. 10. Ps. 89. 3.

[o] Je. 51. 21. Eze. 26. 10. Rev. 18. 13. Jer. 50. 42. Eze. 38. 4, 15.

[p] Isa. 42. 1-3, 12. 1 Pe. 2. 6. Ps. 89. 19. 1 Pet. 1. 20.

Ver. 7. *The Desire of all nations.* Before, and at the time of our Lord's appearing, the Jews were accustomed to apply this title to MESSIAH, as appears from the Rabbies Aquila and Jarchi. He is truly 'the Desire of all nations;' even of those that know him not, and of those who reject him—for all nations desire pardon of sin and redemption from death, and are ever longing for liberty—all which are in JESUS CHRIST, and in him alone. This glorious title seems to refer to Jacob's prophecy, Ge. 49. 10—'to him shall the gathering of the people be'—which was literally exemplified in the commencement, when, in expectation of the kingdom of Messiah there were assembled at Jerusalem so many 'devout men out of every nation under heaven,' Ac. 2. 5. *C.*

Ver. 9. There was in 'the former' Solomon's temple, great architectural glory; besides, it was totally overlaid with gold. But its chief glory lay in the fire from heaven, the Urim and Thummim, the anointing oil, the Shekinah, or visible glory, and the Spirit of prophecy. *Toanith*, fol. 56. 1., all which were wanting in the latter temple. In nothing, therefore, could the 'latter' exceed the 'former' but in the presence of him who was the true Shekinah, whom angels announced with 'peace on earth'—who came and preached peace, and who finally, 'having made peace through the blood of his cross,' now pervades the hearts of all true believers with 'the unity of the Spirit in the bond of peace.' *C.*

REFLECTIONS.—The peculiar time of God's messages and mercies ought to be remarked, and beautiful is every one in its season.—If we be hearty in God's work, he will give us all necessary encouragement.—If, amidst external discouragements, we act for him with vigour, we cannot but succeed. If Christ and his Spirit be with us, nothing need discourage us. He will work all our work in us, and perfect that which concerneth us. He will provide all our necessary expenses. He will shake and overturn nations, in order to establish his church and her privileges. He will extirpate idolatries, that himself, and his oracles and ordinances, may be ALL IN ALL: and his presence will secure peace and tranquillity. God's ministers must assist not interfere with, one another. For it will require great pains to render men duly sensible of their spiritual maladies, and the proper remedies for them. Sinful pollution is much easier communicated and spread than holiness. It is not living among saints that will render us holy in God's sight: and our inward corruptions, and sinful misconduct, often render our works, which are materially good, unacceptable to God. The more we expect from creatures, the more we shall be disappointed: but the more firmly we expect from the new kingdom, the more shall we enjoy. If we take no care of God's interest, we cannot expect that he will take care of ours; but if we make conscience of duty, we may look for his gracious rewards. If we honour him, he will favour, protect, and honour us. Nor need we be dismayed at the ruin of the wicked, since it is but the earnest of deliverances to the church.

CONCLUDING REMARKS ON THE BOOK OF HAGGAI.

It is undeniable that the Jews, in consequence of this prophecy, ch. 2. 7, did expect MESSIAH to appear in this temple, until it was destroyed by Titus the Roman, when, in order to evade its application to JESUS OF NAZARETH, they applied it to a third temple, which they expect to see erected at some future period. For the same purpose the Jewish writers (who are followed, not in the purpose, but in the interpretation, by some modern commentators), contend that the word translated 'Desire,' being in construction with a plural verb, should be changed to 'desires,' which they understand of desirable things, the silver, gold, and rich presents of all nations, such as were presented to Solomon by the queen of Sheba. But this change is not sanctioned by any MS., and the word was unquestionably read in the singular number by the Targum and the Vulgate. Others have insinuated that this prophecy cannot be applied to Messiah, inasmuch as the temple in which JESUS OF NAZARETH appeared was not the second, the temple of Zerubbabel, but the third, the temple of Herod. But whatever repairs and additions Herod made, it is unquestionable that, for all religious purposes, a temple existed during the forty-six years the temple of Herod was in progress. In fact, no nominal distinction was ever made by the Jews between the temple of Zerubbabel and that of Herod; and Josephus himself, upon one occasion, mentions only two temples—a former in the days of Solomon, a latter in the days of Cyrus; and in the *Chronicon Hebraum*, the temple is said to have been destroyed 440 years after it was built. To nothing less than the advent of Messiah, therefore, can this glorious prophecy be referred; and nothing less than the presence of 'God manifest in the flesh' could fulfil the prediction, and render 'the glory of the latter house greater than of the former.' *C.*

THE BOOK OF THE PROPHET ZECHARIAH.

Zechariah was one of the captives who returned with Zerubbabel from Babylon, and, from an expression in ch. 2. 4, there is reason to conclude that he was called to the prophetic office when a young man. He began to prophesy in the second year of Darius Hystaspes, in the eighth month of the ecclesiastical year, and consequently two months after Haggai, and was a powerful assistant to that prophet in promoting the building of the temple. His prophecy, after a solemn call to repentance, contains nine visions with which God was pleased to favour him, ch. i.–vi.; followed by three discourses enforcing godly practice, with predictions of the trials and deliverances of his people, and of the entire gospel church to the end of the world, ch. vii.–xiv. *C.*

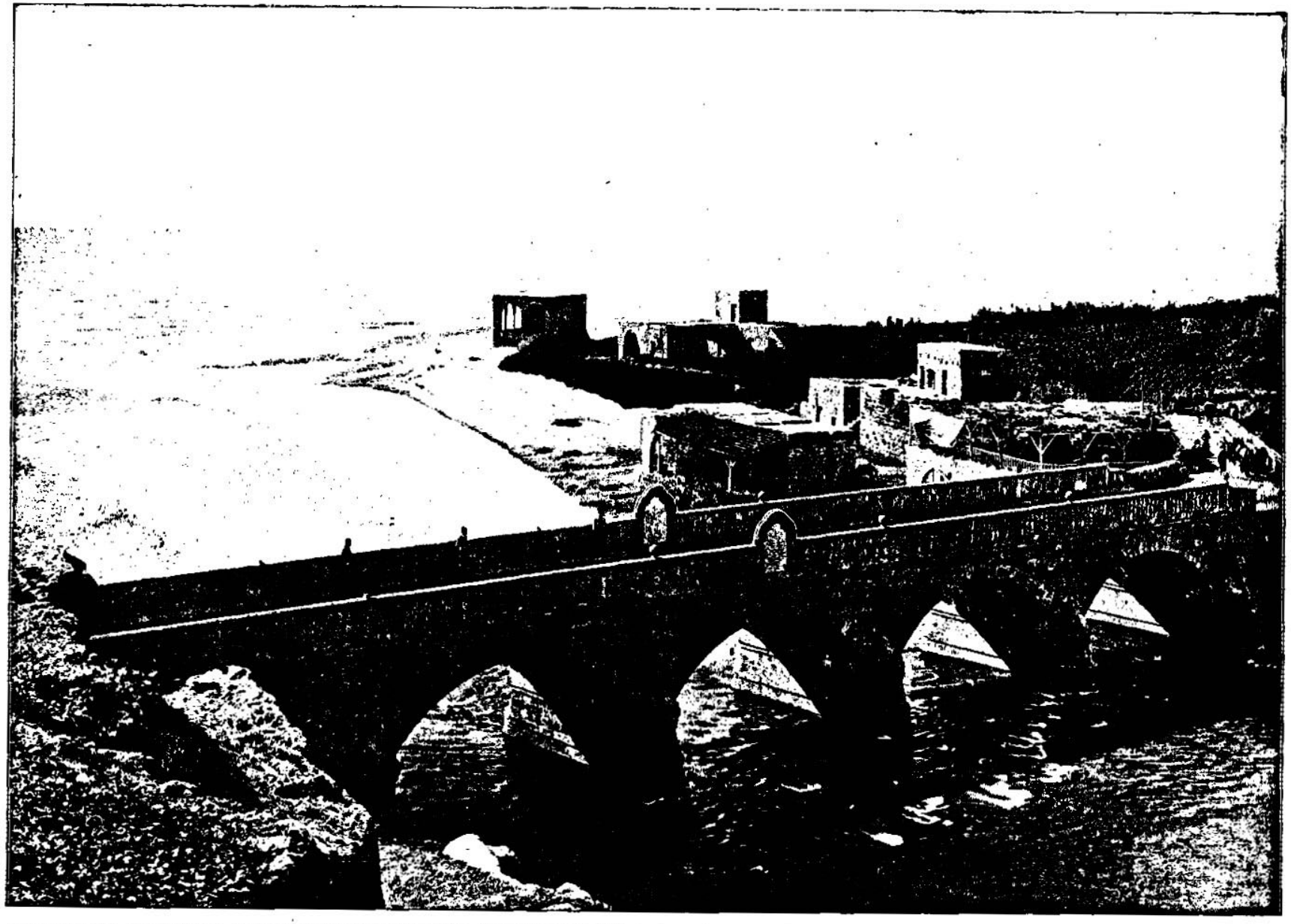

DOG RIVER, BEYROUT—NEAR THE ROCK TABLETS CONTAINING THE CARTOUCHES OF RAMESES II. OF EGYPT, PLACED HERE IN THE FOURTEENTH CENTURY BEFORE CHRIST. [Zechariah, i:15.]—"And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction." At the time Zechariah wrote his prophecy Beyrout was in the bounds of a heathen country. It is a very old place, and is spoken of in history before the time of Alexander the Great. This place was entirely destroyed in the second century before Christ in consequence of a rebellion against Antiochus VII. After the destruction of Jerusalem, Titus is said to have caused numerous Jews to enter the lists against each other at Beyrout. The picture above of the bridge over the Dog river is about six miles north of the city in sight of the Bay of St. George. The Dog river has its source in Mount Jebel Sunnin.

CHAPTER I.

1 Zechariah exhorteth to repentance. 7 The vision of the horses and their angelic riders. 12 At the prayer of the angel, comfortable promises are made to Jerusalem. 18 The vision of the four horns and the four carpenters.

IN the[a] eighth month, in the second year of Darius,[b] came[c] the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet,[1] saying,

2 The LORD [d]hath been sore displeased[2] with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, [e]Turn ye unto me, saith the LORD of hosts, and [f]I will turn unto you, saith the LORD of hosts.

4 Be ye not [h]as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, [i]Turn ye now from your evil ways, and *from* your evil doings: [j]but they did not hear, nor hearken unto me, saith the LORD.

5 Your[k] fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of[3] your fathers? and they returned and said, [l]Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat,[4] in the second year of Darius, came the word of the LORD unto Zechariah, the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a [m]man riding upon a red horse, and he [o]stood among the myrtle-trees that *were* in the bottom; and behind him *were there* [p]red horses, speckled,[5] and white.

9 Then said I, O my lord, [q]what *are* these? And the angel [r]that talked with me[6] said unto me, I will show thee what these *be*.

10 And the [s]man that stood among the myrtle-trees[t] answered and said, These *are they* whom the LORD hath [u]sent to walk to and fro through the earth.

11 And they answered the [v]angel of the LORD that stood among the myrtle-trees, and said, [x]We have walked to and fro through the earth, and behold all the earth sitteth still, and is [y]at rest.

12 ¶ Then [z]the angel of the LORD[7] answered and said, O LORD of hosts, [a]how long wilt thou not have mercy on [b]Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* [c]good words *and* comfortable words.

14 So the [d]angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts, I am [e]jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* [g]at ease: for I was but [h]a little displeased, and they [i]helped forward the affliction.

16 Therefore thus saith the LORD, [j]I am returned to Jerusalem with mercies: [k]my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, [l]My cities through prosperity[8] shall yet be spread abroad; and the LORD shall yet [m]comfort Zion, and shall yet [o]choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four [p]horns.[9]

19 And I said unto the angel that talked with me, [q]What *be* these? And he answered me, These *are* the horns which have [r]scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four [s]carpenters.[1]

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have [t]scattered Judah, so that no man did lift up his head: but these are come to [z]fray them, to cast out the horns of the Gentiles, which [a]lifted up *their* horn over the land of Judah to scatter it.[3]

CHAPTER II.

1 God, in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of God's presence.

I LIFTED[a] up mine eyes again,[1] and looked, and behold [b]a man[2] with a measuring line in his hand.

CHAPTER I. Ver. 3, 6. Your wicked ancestors and false prophets have, according to my threatenings, perished in their sins. 8 10. The *man riding on a red horse* denotes Christ God-man redeeming us to God by his blood, and ready to execute his judgment on all who reject his mercy. The *red*, *speckled*, and *white* horses that attend him represent his angels and ministers as employed in executing or declaring his works of wrath or mercy. The *myrtle-trees in the bottom* denote the Jews and other saints preserved in debasement and trouble. 18–21. The *horns* may represent the Samaritans, Arabians, Ammonites, and Philistines; or the four empires of Chaldea, Persia, Greece, and Rome; and the *carpenters* may denote Joshua, Zerubbabel, Ezra, Nehemiah, and other Jewish deliverers or protectors; or even the four empires which destroyed one another.

Ver. 3. *Turn ye unto me*, &c. From this and similar expressions some have concluded that the work of spiritual salvation must begin with man, but facts concur with Scripture in attributing the whole work of grace to God. When a house is on fire and the inmates asleep, who begins the work of temporal salvation—the people who awake, or the man whose voice awakes them? Even so the Lord calls to the sleeping sinner: and when he hears and arises, surely the work of spiritual salvation began not with the sinner, but with 'God that showeth mercy.' *C.*

Ver. 8. *A man.* The Son of God appearing as the leader or 'Captain of God's hosts.' Comp. ver. 11; see Jos. 5. 13, 14.—*Riding:* to denote the subserviency of the creatures, the celerity of his providential movements, and the irresistible power of his government. See Ps. 45. 4; Re. 6. 2; 19. 11, 14.—*Red:* an emblem of war.—*Stood:* at rest, but ready for action.—*Myrtle-trees:* emblems of peace.—*Bottom:* valley.—*Red, speckled, white:* various conditions of war—mingled war and peace—followed by the reign of righteousness. *C.*

REFLECTIONS.—The law must be preached as an introduction to the gospel. The past judgments of God upon sinners ought to be improved by us as warnings to avoid imitation of their sins; and the view of his almighty power ought to animate us to a speedy and serious repentance. It is happy to have him for a friend, but terrible to have him our adversary. No pattern ought to be copied in contempt of or disobedience to him; and no safety can be expected in obstinate wickedness. No unbelief can falsify God's word. If we receive not his promises, he will execute his threatenings upon us. But how closely Jesus Christ cleaves to his people in all their debasement and distress! He is ready to teach his servants, or employ his angels or ministers, for their relief. And while most of mankind remain unconcerned under the curse of God and the power of the devil, seasonably and effectually he intercedes for his people. Hereby is ensured to his church the destruction of all their cruel and brutal enemies, and comfort and happiness to themselves. And let Satan find as many and as powerful agents to oppress the church as he will, Christ will find enough to resist and destroy them.

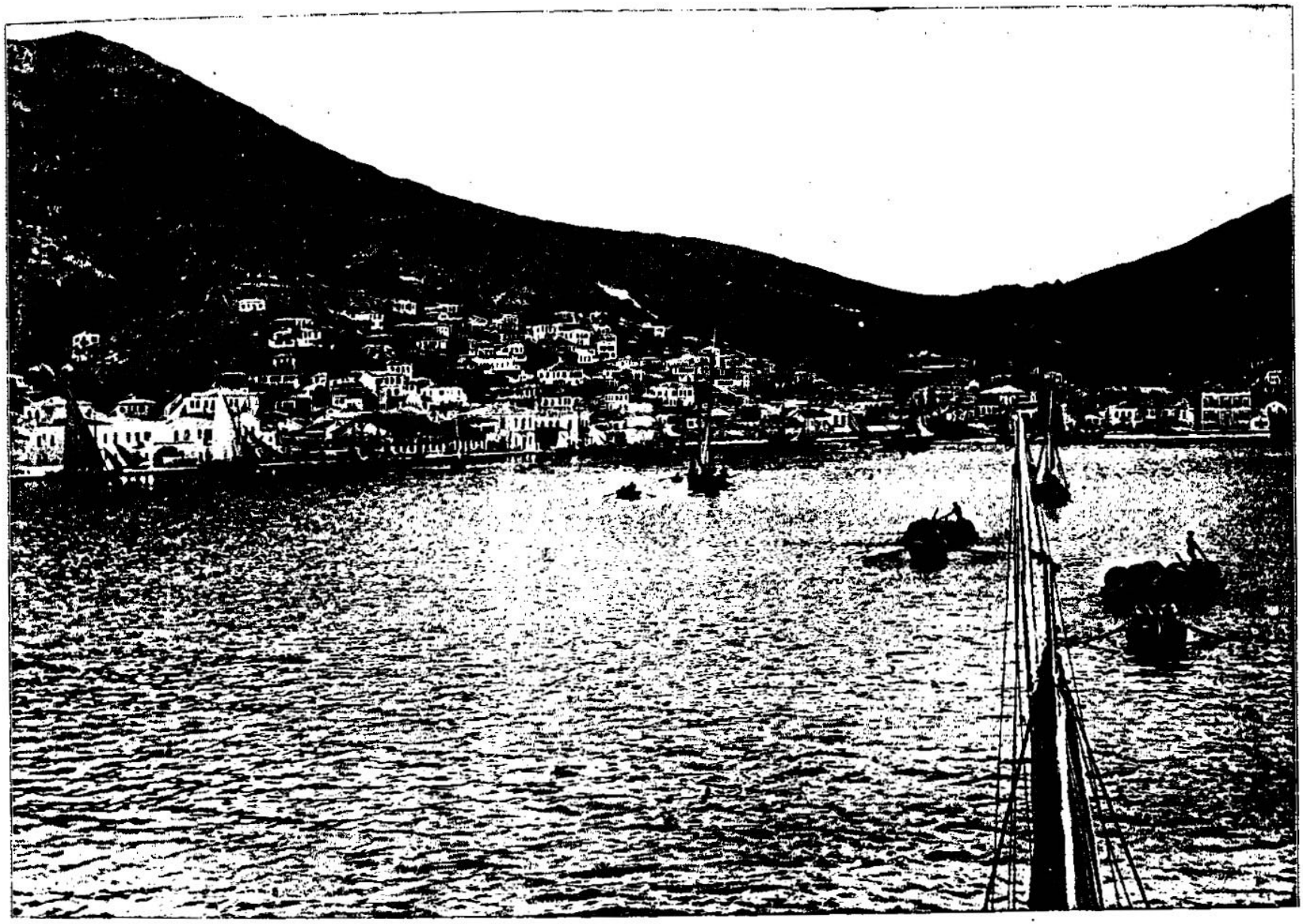

TAKING FREIGHT, VATHY, SAMOS—THE BIRTHPLACE OF PYTHAGORAS, THE PHILOSOPHER. [Zechariah, ii:10, 11.]—"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee." Not merely the rebuilding of the temple is here signified, and the re-establishment of ordained worship at Jerusalem, but also the incarnation of Christ and His perpetual presence in the church in all countries. Vathy, Samos, is one of the cities on the coast of Asia Minor that is now sharing the benefits of the commerce which has grown out of Christian civilization, which is destined to embrace all nations.

2 Then said I, Whither goest thou? And he said unto me, [c]To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that [d]talked with me went forth, and another[3] angel went out to meet him,

4 And said unto him, Run, speak to this young[e] man, saying, [f]Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein.

5 For I, saith the LORD, [h]will be unto her a wall of fire[4] round about, and will be the glory in the midst of her.

6 ¶ Ho,[i] ho, *come forth*, and flee from the land of the north, saith the LORD: for [j]I have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver[k] thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, After the [l]glory[5] hath he sent me[6] unto [m]the nations which spoiled you; for he that [n]toucheth you toucheth the apple of his eye.

9 For, behold, [p]I will shake mine hand upon them, and they shall be a spoil to their servants: and [q]ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing[r] and rejoice, O daughter of Zion: for, lo, I come, and I [s]will dwell in the midst of thee, saith the LORD.

11 And [t]many nations shall be joined to the LORD in that day, and shall be my people: and I will [u]dwell in the midst of thee: and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall [v]inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be[w] silent, O all flesh, before the LORD: for he is [x]raised up out of [7]his holy habitation.[8]

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c ver. 4; ch. 1. 16. Is. 44. 26, 28. Je. 30. 18; 31. 38, 39; 32. 45. Ne. iii. Re. 21. 15, 16.

d ch. 1. 9, 13, 14.

[3] Or, *the other*. ch. 1. 8, 10—12.

e Je. 1. 6. Da. 1. 17.

f Is. 44. 26. Eze. 36. 10, 11. ch. 1. 17. Je. 33. 6; 33. 18. Am. 9. 14. Is. 49. 19—21; 54. 2, 3; 60. 4, 11; 62. 4.

h ch. 9. 8. Is. 4. 5; 29. 3; 30. 19, 30; 26. 1, 25; 60. 1, 3. Ps. 27. 10, 3. ver. 10—12.

[4] *A wall of fire.* A literal allusion to the custom, in forest countries, of kindling a line of fires around an encampment to keep off wild beasts.—*C.*

i Ge. 19. 12, 14, 15, 26; 48. 20; 32. 11; 22. ch. 2. 12, 10 ver. 7. Re. 18. 4. 2 Co. 6. 17, with Je. 51. 45.

j Je. 48. 44. Am. 9. 9. Is. 31. 5. Eze. 12. 14; 17. 21; 22. 15.

k See ver. 6. Is. 48. 20; 52. 11; 55. 8, 12. Ge. 19. 17, 22. Ex. 4. 20. Je. 51. 6, 45. Re. 18. 4.

[5] Or, *after glory*. ch. 2. 8, 12. ch. 1. 16, 17. ver. 4, 5.

[6] *After glory.* The construction is difficult: but the meaning appears to be, that God had promised the glory of his presence and blessing to the Jews in Jerusalem; *after* that glory had been given, after the promised blessing had been poured out *from* the Angel of the Lord who here speaks and a commission to perform among the nations.—*P.*

[7] *Sent me.* The Angel of the LORD—the WORD of the Lord. See Jonah 2. 1, and compare ch. 6. 9 with ver. 15.—*C.*

l 2 Ki. 24. 2. Ne. 4. 7. Je. 50. 18, 34; 51. 36.

m De. 2. 10. Ps. 137. 8. 105. 15. Ac. 9. 4. ch. 1. 15. Mat. 25. 35—45. 2 Thes. 1. 6.

n Is. 51. 15, 19, 16; 58. 10, 11. Am. 8. 11, 12, 14. 2 Je. 31. 125, 14, 27, 7.

p ver. 8; ch. 4. 9, 10. 15. Je. 28. 9.

q Is. 12. 6; 35. 2; 51. 22; 54. 1; 60. 10. Zep. 3. 14.

r Le. 26. 12. Eze. 37. 27. 2 Co. 6. 16. Re. 21. 3; 22. 3. Mat. 28. 20.

s ch. 8. 23, 22. Is. 2. 2—5; 11. 9, 10; 54. 1—3; 60. 1—3; 66. 18—20. Jer. 3. 17. Ps. 22. 27; 86. 9; 102. 15. Is. 49. 6—12, 22, 23; 56. 4. Ac. 11.—xiii. Re. 11. 15. Ex. 12. 49.

t 2 Co. 6. 16. Re. 21. 3.

v Is. 48. 2. De. 32. 9. Ps. 135. 4. Ex. 19. 5, 6. 1 Pe. 2. 9.

w Hab. 2. 20. Zep. 1. 7.

x Zep. 3. 7. Ps. 72. 5; 78. 65.

[7] Heb. *the habitation of his holiness*. De. 26. 15. Is. 57. 15; 66. 1.

[8] More literally,

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'For he has risen up out of his holy habitation'—the habitation for the purpose of saving his people, and taking vengeance upon their enemies.—*P.*

CHAP. III.

a ch. 7. 11, 12.

b Hag. 1. 1. Ezr. 5. 2. ch. 6. 11; 7. 1, 8.

c ch. 1. 8, 11; 2. 1, 3. Ex. 14. 8, 19; 23. 20. Mal. 3. 1.

[1] *Angel of the Lord.* See ch. 1. 12.—*C.*

[2] That is, *an adversary.*

d Job 1. 6; 2. 1. Ps. 109. 6. Re. 12. 10.

[3] Heb. *to be his adversary.*

e Ge. 2. 15. 2 Ju. 3. 5, 8. Ps. 127. 1.

f Jude 9, 23. Re. 12. 9, 10. Ke. 20. 2.

h See ch. 1. 17; 2. 12. 2 Ch. 6. 6.

i Am. 4. 11. Da. 12. 1. Re. 12. 11. Re. 11. 5. Jude 1. with Ex. 3. 2.

j Mat. 27. 11. Re. 7. 13, 14; 8. 13. 04. *k* ver. 4. with Eze. 9. 5, 11, 12. Ro. 8. 30. C. 5. 21.

k Is. 61. 7; 62. 5, 6, with Ge. 6. 2, 3.

l Ge. 6. 2, 3. Sa. 12. 13. Is. 6. 5—7. Mat. 1. 21. Mar. 2. 7, 10. Ju. 1. 29. Ps. 32. 1. Is. 44. 22.

m He. 7. 25, 8—10. Is. 61. 10. Re. 19. 8. Col. 1. 22. Mat. 22. 11, 12. Eze. 16. 8.

o Ex. 28. 2, 4, 29, 6. ch. 6. 11. Le. 8. 9. Ke. 2. 8, 9. Re. 19. 12.

p Ge. 48. 3. 1 Sa. 8. 9.

q De. 30. 16—20; 28. 1—14. 1 Ki. 2. 3, 38. Mat. 3. 15. Lu. 24. 29. Is. 1. 4, 6.

[4] Or, *ordinances.*

r Le. 1. 7, 25. Ps. 2. 11, 12. 1 Ki. 2. 3. De. 17. 19. Je. 15. 19. Mal. 2. 7.

[5] Heb. *walks.*

s ch. 4. 14. Mat. 19. 28; 24. 47. Lu. 12. 44. Re. 3. 21. Is. 14. 2. Ke. 12. 22.

6 I will give thee an inheritance in the heavenly places among the saints that now stand with me. See ch. 1. 8—11.—*C.*

t Heb. *men of wonder or sign.* Ps. 71. 7. Is. 8. 18. 1 Co. 4. 9, 10. Is. 20. 3. Eze. 12. 7, 11, 12; 24. 24. 2.

u Is. 53. 2; 4. 2; 11. 1. Eze. 34. 29. Je. 23. 5; 33. 15. ch. 6. 12. Lu. 1. 78.

8 Most commentators, Jewish as well as Christian, admit that the Messiah is here foretold. The same symbolic name is used in other parts of the Old Testament. Is. 4. 2. Je. 23. 5. It denotes the Messiah in his origin from the stem of Jesse, from the family of David—a branch or sprout, which will grow up from the humble state of its earthly family, to a heavenly state of glory and power.—*C.*

x Ps. 12. 8. 22. Is. 29. 26. 1 Pe. 2. 4, 6.

CHAPTER III.

1 *Under the type of Joshua, the restoration of the church,* 8 *Christ the Branch is promised.*

AND he[a] showed me [b]Joshua the high-priest standing before [c]the angel of the [1]LORD, and [2]Satan [d]standing at his right hand to resist him.[3]

2 And the [e]LORD said unto Satan, [f]The LORD rebuke thee, O Satan; even the LORD that hath [h]chosen Jerusalem rebuke thee: *is* not this a [i]brand plucked out of the fire?

3 Now Joshua was clothed with [j]filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, [k]Take away the filthy garments from him. And unto him he said, Behold, I have [l]caused thine iniquity to pass from thee, and I will [m]clothe thee with change of raiment.

5 And I said, Let them set [o]a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD [p]protested unto Joshua, saying,

7 Thus saith the LORD of hosts, [q]If thou wilt walk in my ways, and if thou wilt keep my charge,[4] then thou shalt also [r]judge my house, and shalt also keep my courts; and I will give thee [s]places [t]to walk among these that stand [8]by.

8 ¶ Hear now, O Joshua the high-priest, thou and thy fellows that sit before thee: for they *are* men wondered at;[7] for behold, I will bring forth my servant, the [u]BRANCH.[8]

9 For, behold, the [v]stone that I have laid before Joshua; upon one stone *shall be* [w]seven eyes: behold, I will [x]engrave the graving thereof, saith the LORD of hosts, and I [y]will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall

a Re. 5. 6. Is. 11. 2—4; 61. 1—3. Col. 2. 3. Jn. 3. 34. or Mat. 3. 17; 17. 5. Is. 42. 1. 2 Pe. 2. 9. Mat. 4. 11. Jn. 1. 51. 2 Th. 3. 16. He. 12. 2. *x* Jn. 1. 14; 3. 34. Col. 1. 15, 19; 2. 3. He. 1. 3. *y* Is. 53. 4—12. Da. 9. 24. Jn. 1. 29. He. 9. 10—15; 10. 12—14, 17, 18.

CHAPTER II. Ver. 4, 5. Multitudes of houses shall be built without the walls, and all live in peace and safety, as God himself will effectually protect them; and his presence in his ordinances will be their distinguished honour. 6–9. Ye who yet remain scattered here and there in Chaldea, hasten to your own country; for scarcely shall my glory have taken possession of the temple at Jerusalem when I will further revenge the injuries done to you upon the inhabitants of Babylon, and reduce them into a state of bondage to the Medes and Persians, who were lately their tributaries.

REFLECTIONS.—The more we have seen of divine things the more we should search into them. Nor need we fear that room for new converts will ever be wanting in the church. Yea, thrice happy is it when multitudes are joined to the Lord, and have him for their protector and glory! Alas! that such multitudes, through unbelief, should be so averse to leave their bondage and share the liberty of Christ! But no dispersion or slavery can hinder his redressing the grievances of his people, or avenging their injuries. Infinitely tender is his sympathy towards them in their distress; and plainly he marks his and his servants' mission in the seasonable fulfilment of his promises and threatenings. Nothing on earth can more rejoice gracious souls than to behold the church restored to her privileges, enlarged by the accession of multitudes, and blessed with the presence of God. And in everything, especially in his great works, we ought silently to adore and wait for him.

CHAPTER III. Ver. 1, 2. Satan laboured, by accusations and other means, to render Joshua's ministrations for himself and his people unsuccessful. But Christ, in his Father's name, rebuked the devil, and defended Joshua and the returned remnant of the Jews as persons graciously preserved under, and delivered from, manifold dangers and trials of affliction. 3–5. Joshua's filthy garments represented the sinfulness and miseries of himself and his people; and his *change of raiment* the pardon of, and reformation from, their sins, and their advancement to glory and honour. 7. If Joshua conducts himself well the high-priesthood shall be continued with him and his descendants, and he shall be highly respected by his fellow-ministers, and at last admitted to the blessed fellowship of angels and glorified saints. 8. Joshua and his fellow-priests were monuments of God's marvellous deliverance from captivity, and were typical of Christ, who, as man, growing up amidst weakness, and bringing forth glory to God and happiness to men, is called The BRANCH. 9. This stone represents Christ as the only foundation laid in Zion, regarded by beholders unnumbered, endowed by God with all eminent gifts and graces, and made perfect by sufferings and glory, that he may be the source of the justification and sanctification of the whole church, and of all the happiness and safety of the world.

Ver. 1. *To resist him* in his attempts at reforming the idolatrous and immoral practices of priests and people. *C.*

Ver. 2. The use of Jehovah, the incommunicable name of God, is worthy of special note here. In the first clause it is given to 'the Angel of the Lord,' before whom both Joshua and Satan stood. In the second clause it is applied to God the Father. We are justified in concluding from this that the 'Angel of Jehovah' is the co-equal of Jehovah himself; or, in other words, that the Messiah, Christ, God's Son, is divine. *P.*

Ver. 4. The filthy garments are not washed, but totally removed, while new and clean garments are supplied. The emblem of regeneration, in which old things pass away and all things become new. *C.*

Ver. 8. *Men wondered at.* Typical men—signs, by their present deliverance, of God's future purposes of mercy and restoration to his people. *C.*

Ver. 9. *Upon one stone,* &c. 'From out of one stone shall be seven fountains; behold, I will open the orifice thereof' *Booth. read.* A reference, however, to ch. 4. 10, will, most probably, lead to the conclusion that 'seven eyes' is the preferable translation; then, for exposition, let it be recollected that 'seven' is the emblem of perfection in successive workings, terminating in rest: even as the six days of creation were closed by the hallowed Sabbath; that the 'seven eyes' represent the 'seven spirits' of Christ the Lamb, Re. 1. 4; 5. 6, and that these are not seven created spirits, but the seven infinite endowments of the Holy Ghost, Jn. 3. 34, whereby our Lord was fitted for the mediatorial office, Is. 11. 2; see also Zec. 4. 10. *C.*

REFLECTIONS.—Satan never fails to resist and dis-

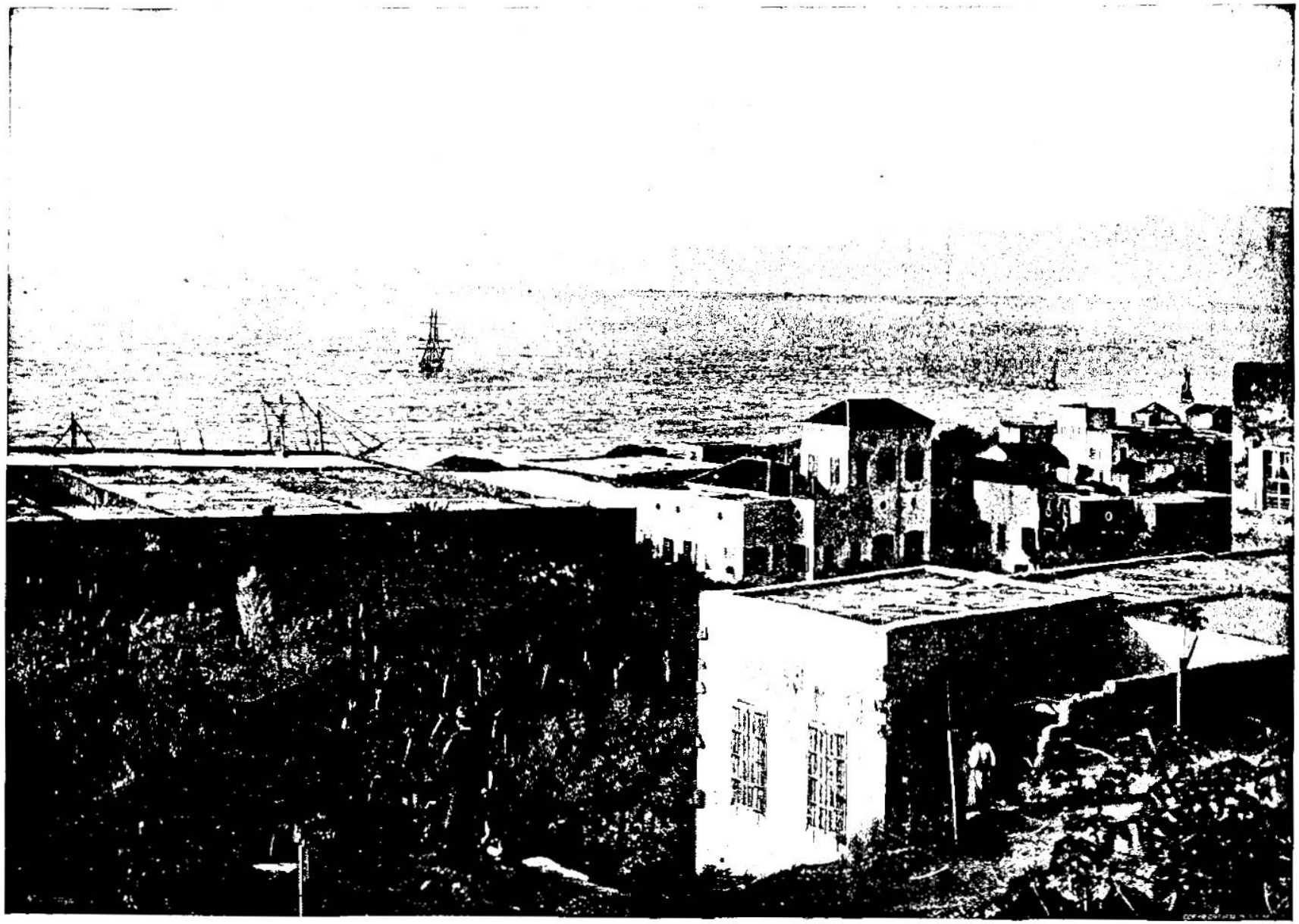

BAY OF ST. GEORGE—AT THE FOOT OF THE LEBANON MOUNTAINS, FROM WHICH THE CEDARS WERE CUT WHICH ENTERED INTO THE BUILDING OF THE TEMPLES IN JERUSALEM. [ZECHARIAH, iv:9.—"The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto you." In the above picture we are in the city of Beyrout, overlooking the Bay of St. George. We are at the foot of the Lebanon mountains, from which the cedars were brought used in the construction of the first and second temples at Jerusalem. The bay is called after St. George, concerning whom there are many legends. The old story of St. George and the dragon is familiar to all. Tradition says that near this bay the dragon was killed, and that afterwards St. George washed his hands in its waters. Beyrout is in the midst of the silk-growing regions, and now occupies the place in the commercial world that Tyre, its ancient neighbor, formerly did.

ye [c]call every man his neighbour under the vine and under the fig-tree.

CHAPTER IV.

1 By the golden candlestick is foreshowed the good success of Zerubbabel's foundation; 11 by the two olive-trees the two anointed ones.

AND the[a] angel that talked with me came again, and [b]waked[1] me, as a man that is wakened out of his sleep,

2 And said unto me, [c]What seest thou? And I said, I have looked, and behold [d]a candlestick all *of* gold, with a bowl[2] upon the top of it, and his seven lamps thereon, and seven [e]pipes to the seven lamps,[3] which *are* upon the top thereof;

3 And [g]two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, [h]What *are* these, my lord?

5 Then [i]the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, [k]No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [l]Not by might,[4] nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, [m]O great mountain?[5] before Zerubbabel *thou shalt become* a plain: and he shall bring forth [n]the headstone *thereof* [o]*with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The[p] hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou [r]shalt know that the LORD of hosts hath sent me unto you.

10 For [s]who hath despised the day of small things? [t]for they shall rejoice, and shall see the plummet[7] in the hand of Zerubbabel *with* those seven:[8] they[*] *are* the eyes of the LORD, which run to and fro through the whole earth.[9]

11 ¶ Then answered I, and said unto him, What *are* these [u]two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive-branches, which [1]through the two golden pipes[2] empty the golden[3] *oil* out of themselves?[4]

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two [5]anointed ones,[6] that [t]stand by the LORD of the whole earth.[7]

CHAPTER V.

1 By the flying roll is showed the curse of thieves and swearers. 5 By a woman pressed in an ephah, the final damnation of Babylon.

THEN I turned,[1] and lifted up mine eyes, and looked, and behold a flying [a]roll.

2 And he said unto me, What seest thou? And I answered, I see a [b]flying roll; the length thereof *is* [c]twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* [d]the curse that goeth forth over the face of the whole earth:[2] for [e]every one that stealeth shall be cut off *as* on this side according to it;[3] and every one that sweareth[4] shall be cut off *as* on that side[5] according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall [g]enter into the house of the thief, and into the house of him [h]that sweareth falsely by my name: and it shall remain in the midst of his house, and [i]shall consume it with the timber thereof and the stones thereof.

5 ¶ Then the angel [j]that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* [k]an ephah[6] that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [l]talent[8]

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a Ver. 1. Is. 42. 4. Is. 2. 4. Hag. 2. 18, 19, 20, 21. Rev. 2. 25.

CHAP. IV.

a Ch. 2. 13. 5. 5. 13. 7. 9.

b Is. 21. 26. Isa. 8. 28.

c Jer. 1. 11. The prophet seems to have been overwhelmed in a sweet reverie, meditating on the vision of candlestick, &c. which he had just witnessed.—C.

d Ch. 5. 6. Ex. 25. 31. &c. 37. 17. &c. Rev. 1. 12. 20. 2. 5. Rev. 4. 5. Mat. 5. 14. 25. 1. Phil. 2. 15. Mat. 25. 1. 4.

1 Heb. *with her bowl.*

e Rev. 4. 5. 11. 4.

2 Or, *seven, even seven, pipes to the lamps, &c.*

f ver. 10, 14. Rev. 11. 4.

g Ex. 25. 31. Jer. 1. 9. Mal. 3. 1. Dan. 9. 21. Mat. 11. 10.

h Prov. 30. 2, 3. Ps. 73. 22. Dan. 4. 35. Gen. 41. 15.

i Heb. 1. 9. 10. 1. Co. 12. 11. Gal. 1. 6. 12. ver. 11.

3 Or, *among.*

k ver. 9. Is. 40. 21. Lu. 1. 3. Acts 11. 28. Rev. 1. 4. Ch. 5. 5. 11. 1. 6.

l Ex. 15. 6. Is. 63. 1. Dan. 2. 34.

4 *Not by might, &c.*—The many obstructions to the building of the temple which the enemies of the Jews put in Zerubbabel's way. See Ezr. 4. 5. Ne. 4. 6.—C.

m Jer. 51. 25. Am. 4. 13. Mic. 4. 13. Is. 41. 15. Ps. 114. 7. 8. Is. 2. 14. 40. 4. Lu. 3. 5.

5 *Great mountain*—The many obstructions to the building of the temple which the enemies of the Jews put in Zerubbabel's way. See Ezr. 4. 5. Ne. 4. 6.—C.

n Ezr. 3. 10. 4. 1. 5. 16. Is. 28. 16. Mat. 21. 42. Eph. 2. 20. 1. Pet. 2. 6, 7.

o Ps. 118. 22, 23, 24. 25. Is. 28. 29. Mat. 21. 9. Mark 11. 9. Lu. 19. 38.

p Ezr. 3. 10. Hag. 1. 14. 2. 18. 23. Zech. 8. 9.

6 *Or, since the seven eyes of the LORD shall rejoice.*

q Heb. *stone of tin.*

r See ch. 2. 9.—C.

s ch. 3. 9. 9. ch. 12. 9. Pr. 15. 3. Ps. 34. 15. Je. 32. 38.

t Or, 'For they rejoice when they see the plummet in Zerubbabel's hand, these seven:—they (the seven) are the eyes of Jehovah which sweep through the whole earth.' The reference is to the seven eyes mentioned in the previous vision: they contemplate with pleasure the construction of the temple; and they can aid it, for their influence extends throughout the whole world.—*F.*

7 Or, 'For they rejoice when they see the plummet in Zerubbabel's hand, these seven:—they (the seven) are the eyes of Jehovah which sweep through the whole earth.' The reference is to the seven eyes mentioned in the previous vision: they contemplate with pleasure the construction of the temple; and they can aid it, for their influence extends throughout the whole world.—*F.*

8 Heb. *stone of tin.*

9 See ch. 5. 9.—C.

u ch. 3. 9. 9. ch. 12. 9. Pr. 15. 3. Ps. 34. 15. Je. 32. 38.

[*] I think the whole scope of the passage shows that 'the two anointed ones,' or as the Hebrew idiom has it, 'the two sons of oil,' are Joshua and Zerubbabel, who were specially commissioned to carry out the work of the Lord; and who are here signally rejoiced to see it going forward. Their graces flow directly from the light.—*F.*

t ver. 3. Re. 11. 4.

1 Heb. *by the hand of.*

2 Two principal ones, ver. 3.

3 Heb. *the gold,*

4 Or, *empty out of themselves the oil into the gold.*

5 Heb. *sons of oil.*

6 Isa. 49. 7. 2 Sa. 22. 51. Hebrew princes and kings, but chiefly Christ, as representing the throne and his ministers. Re. 11. 4.

7 Or, *lord.* See 1 Ki. 2. 10. 2 Ki. 17. 1. Jos. 3. 11.

7 See note [t] in first column.

A.M. cir. 3484. B.C. cir. 520.

CHAP. V.

1 This presents the sixth vision.—C.

a Is. 8. 1. Je. 36. 2. Ezek. 2. 9.

b ver. 1. Mal. 3. 5. Zech. 5. 14. 2 Pet. 2. 3.

c Ge. 6. 15. Ke. 18. 7. 1 Ch. 3. 23. Da. 11. 20. 28. 31. Ne. 6. 17. Mal. 4. 6. Ke. 24. 1. Is. 3. 11.

2 *Whole earth*—whole land of Judea.—C.

d Ho. 4. 2. Pr. 29. 24. Le. 5. 1. Mat. 23. 8. Ex. 20. 7. Ne. 13. 25. 2 Ki. 23. 25. Je. 7. 9. ver. 4.

3 Or, *every one of this people that steal-eth, holdeth himself guiltless as it shall.*

4 *Every one that sweareth*—*sees every one that swareth.* Sins very prevalent among the Jews in the days of our Lord. See Mat. 5. 33-36. 23. 16-22. Ja. 5. 12. 1 Pet. 3. 10. 2 Pet. 2. 10. 1 Ti. 1. 10. Re. 21. 8.—C.

5 *This side and that side.* The roll was written on both sides, as in Ezek. 2. 10; one side containing the curses against reformers, the other against blasphemers.—C.

e Ex. 20. 15. Le. 19. 11. Ps. 50. 18. Je. 7. 9. Ho. 4. 2. Ro. 13. 9.

f Ps. 50. 16. He. 4. 14. 10. 29. 12. 25.

g Le. 14. 45. Job 18. 15. Pr. 3. 33. Is. 5. 24.

h Le. 19. 12. 1 Ki. 14. 45. Job 18. 14. 31. 30. 33. Je. 12. 16. 44.

i Ch. 2. 8. 4. 10. 14.

4 Mat. 23. 32. Ge. 15. 16. With Am. 8. 5.

6 *An ephah*—a measure much in use among the Jews, Ex. 16. 16. Le. 19. 36. Ru. 2. 17. Ezek. 45. 10, 11. 46. 5, 7, 11. Ho. 12. 7. Am. 8. 5.—C.

j Ps. 119. 4. He. 4. 12. 13. 24. 25.

k Mat. 13. 33. Ge. 18. 6. 1 Co. 5. 6. Ga. 5. 9.

l Am. 8. 5. Pr. 16. 11. Le. 19. 36. Ezek. 45. 10. Ho. 12. 7. Mic. 6. 10. Pro. 20. 10. Dt. 25. 13. 14. Job 18. 14. 15. 20. 22. Ps. 49. 14.

7 Or, *weight piece.* Mat. 18. 24. Am. 2. 13. Is. 40. 24. Ezek. 26. 43. Ge. 23. 15, 16. Is. 13. 17. 15. 1. 17. 19. 21. 22. 33. xxiv. 12.

8 *A talent*—125 pounds.—C.

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courage as far as he can the faithful ministers and worshippers of God. But Christ is our present helper in time of need. And he will be graciously pitiful to our infirmities, and ready to relieve. With him narrow escapes from imminent danger are preludes of, and may be pleas for, further favours. No sinful or distressing pollutions can break his covenant with us. And if our hearts be upright with him, he will bear with our infirmities, and reward our services done in faith. There is sufficient virtue in him to change both our state and nature; and great and lasting will be the honours of his faithful servants.—But how infinitely marvellous are the incarnation, person, and office of our Redeemer! Infinitely marvellous were God's preparations of him for his debased and honorary work, as the only Saviour of men. And infinitely delightful are the pardons, sanctification, peace, rest, and holy fellowship which his people enjoy through him.

CHAPTER IV. Ver. 2, 3, 11, 14. The *candlestick* denotes the church curiously framed, pure, precious, and durable; the *seven lamps*, her ministers and members; the *two olive-trees*, Christ in his natures or offices, or he and his Spirit in their new-covenant stations; the *oil*, gifts and graces; and the pipes for conveying it, the ordinances of the gospel. 6–10. Not by human but divine assistance, shall Zerubbabel, notwithstanding all the attempts of the heathens to hinder him, happily and triumphantly finish the building of the temple; and even you who have had low thoughts of the beginning of this work, shall rejoice when you see him carrying it on prosperously, and marvellously assisted by my all-seeing, all-preserving, and governing providence. And in like manner shall Jesus Christ, notwithstanding all the opposition of hell and earth, from age to age build up his gospel church, though by weak instruments, to the great comfort of his people.

Ver. 6. *Not by might, &c.* The natural light of the sun is not supplied by man's 'might or power,' but by God's good pleasure. The tree is planted and tended by man's hand, but yet the growth of the tree, and the provision of oil for artificial light, is as much the work and gift of God as is the light of the sun. So Zerubbabel shall be God's agent to build his temple, but his light to work and his assumed success are totally independent of human power, and must proceed from the grace and energy of the Holy Spirit. *C.*

Ver. 14. *The two anointed ones.* The Mosaic and Christian dispensations, that stand up before the Lord as his witnesses through the whole earth; and through whose prayers and ordinances God has dispensed and will dispense the graces of his Spirit throughout all ages. Comp. with ch. 6. 5, where 'standing before the Lord' refers not to individuals, but monarchies or dispensations. *C.*

REFLECTIONS.—Not only must the Holy Ghost exhibit to us divine things, but must also make us observe them. And it is desirable to understand God's manifestations of himself in his Word, ordinances, and providences; yea, great is the shame that we are so slow of heart to conceive of them. Yet in parables we may often understand their scope, though we should not clearly understand every circumstance of them. No want of human helps can hinder God's work. Nay, they are often withheld, that his power and grace may have all the glory. Silent progress will issue in triumphant shoutings. What takes its rise from may safely be committed to the care of his grace. He will never forsake the work of his hands. And while fulfilment of predictions attests their divine original, the smallest beginnings of his work ought never to be despised. It is inexpressibly comfortable to see magistrates and ministers active in building the church, and God himself making all his providences to concur for her welfare, while Jesus and his Spirit, by ordinances and oracles, pour down their influences upon her ministers and members.

CHAPTER V. Ver. 6–11. The *ephah*, a large measure, denotes that they would fill up a very large measure of iniquity everywhere before God would execute his judgments upon them. The woman *sitting* in the ephah denotes the Jewish nation awfully abandoned

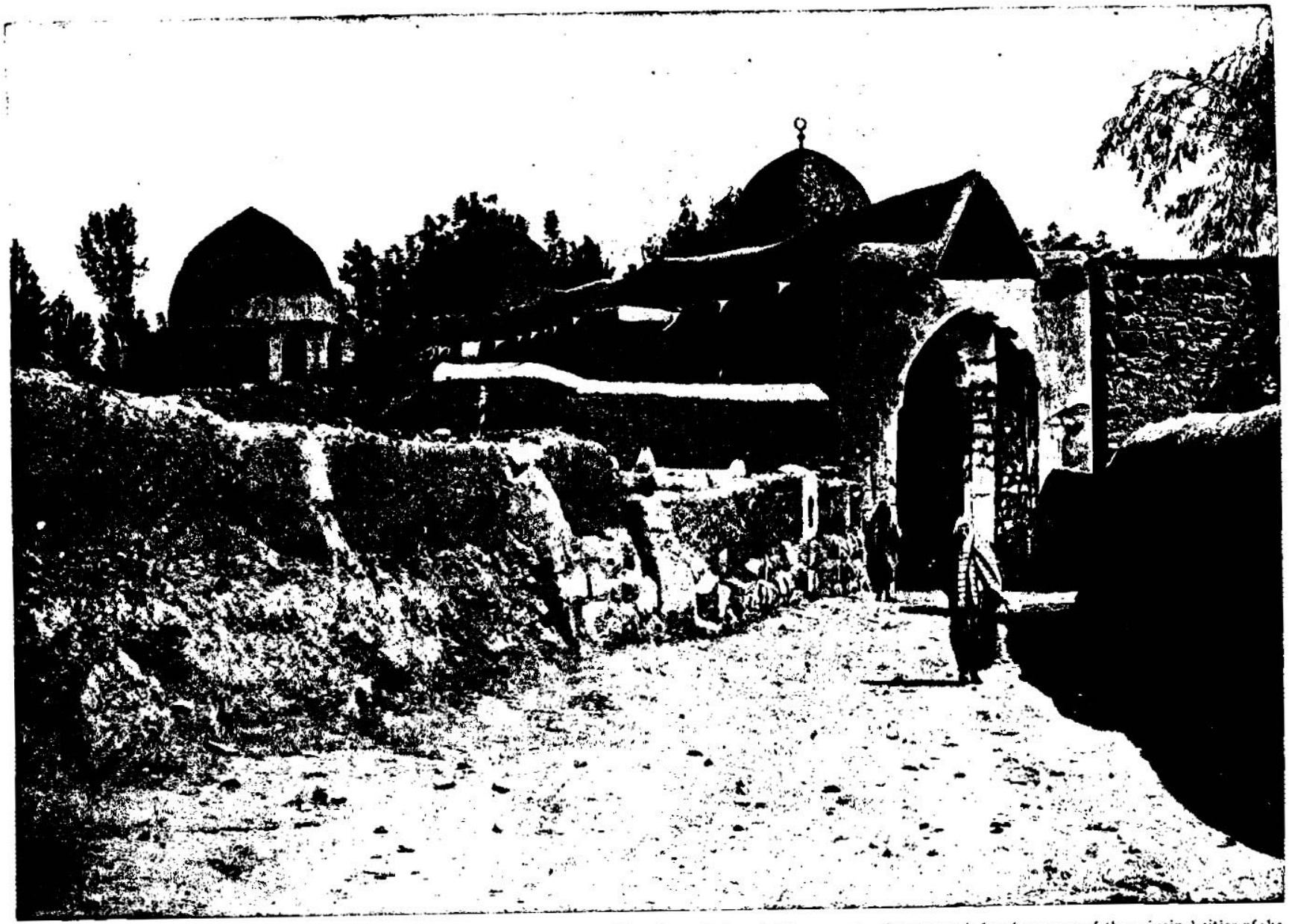

TOMB OF SHEIK ISLAM, DAMASCUS—ONCE THE CAPITAL OF THE KINGDOM OF SYRIA, UNDER THE DYNASTY OF THE HADODS. [ZECHARIAH, vi.] -Zechariah wrote in the year B. C. 519. At that time Damascus was a wealthy city, having its seaport town at Tyre. Twenty-four hundred and fifteen years after the time that Zechariah wrote we still find Damascus a prosperous and wealthy, though a wicked and ill-governed city. It was in this city that St. Paul was converted, and Christians have always lived here since his time, but for many hundred years it has been one of the principal cities of the Mohammedan religion. The term sheik means elder or eldest. It has a title of dignity belonging to the chiefs of the Arabian tribes. It is also a title of a religious person who preaches in the Mosques. The same form of government by which the sheik could speak with authority has existed since the time of Abraham. Especially among the Moslems the dead who have been distinguished in life by piety are greatly honored.

of lead: and this *is* a [1]woman **that sitteth in the** midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he [n]cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there [o]came out[2] two women, and the wind *was* in their wings; for they had wings[p] like the wings of a stork; and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, [q]To build it an house in the land of Shinar:[1] and it shall be established, and set there upon her own base.[2]

CHAPTER VI.

1 The vision of the four chariots. 9 By the crowns of Joshua the high-priest are showed the church and kingdom of Christ the Branch.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came [a]four [b]chariots out from between two mountains; and the mountains *were* [c]mountains of brass.

2 In the first chariot *were* [d]red horses, and in the second chariot [e]black horses,

3 And in the third chariot [f]white horses, and in the fourth chariot [g]grizzled and bay[1] horses.

4 Then I answered and said unto the angel that talked with me, [h]What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the four [i]spirits[2] of the heavens,[3] which go forth from [k]standing before the LORD of all the earth.

6 The black horses[4] which *are* therein go forth into the north country;[5] and the white go forth [l]after them: and the grizzled go forth toward the south country.[6]

7 And the [m]bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have [n]quieted my spirit in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, even of Heldai, of Tobijah, and of Jedaiah, [p]which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take [q]silver and gold, and make [r]crowns, and set *them* upon the head of [7]Joshua the son of Josedech, the high-priest,

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold [s]the man whose name *is* the BRANCH: and he shall grow[8] up out of his place,[9] and [t]he shall build the temple of the LORD:

13 Even he shall build the temple[1] of the LORD; and he shall [u]bear the glory, and shall sit and rule upon his throne; and he shall be a [v]priest upon his throne: and the [x]counsel of peace shall be between them both.[2]

14 And the crowns shall be to [y]Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for [z]a memorial in the temple of the LORD.

15 And they *that* [a]*are* far off[3] shall come and build in the temple of the LORD; and [b]ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, [c]if ye will diligently obey the voice of the LORD your God.

CHAPTER VII.

1 The captives inquire of fasting. 4 Zechariah reproveth their fastings. 8 Sin the cause of their captivity.

AND it came to pass [c]in the fourth year[1] of king Darius, *that* [b]the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they[2] had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD,[3]

3 *And* to speak [c]unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I [d]weep in the [f]fifth

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A.M. cir. 3484. B.C. cir. 520.

f Ezr. xvi. xxv. 1. Je. 3. 1. c. Ps. xvii. Ps. 137. 8. Re. xviii.

n Ps. 52. 2–8. Pr. 5. 22. La. 1. 13, 14. Je. 2. 17, 19. 4. 18. 23. 15. Ho. 13. 12. Am. 8. 5, 6.

o Ezr. 12. 22. Zec. 11. 7. Mat. 13. 33. Rev. 14. 8.

p *There came out.* 'There went forth.' Margin.—*Two women.* Two powers of Assyria and Babylon.—*Lifted up the ephah.* carried the impiety and blasphemous people captive.—C.

q Dan. 8. 25. Hos. 8. 4. Je. 22. 13, 14. Ho. 8. 4. Am. 6. 10. Hab. 2. 12. Ezr. 1. 2. Je. 25. 12. Da. 1. 2. Ezr. 2. 1. Mat. 24. 28. Re. 18. 2.

r Ge. 10. 10. Da. 1. 2. Re. 18. 2. with Je. 50. 8.

1 Chaldea. Ge. 11. 2. Is. 11. 11. Ho. 12. 12. *Shinar and Babylon are used synonymously.*—C.

2 *Her own base.* The distinctive character of the Jewish nation shall remain as the pedestal of a statue, or foundation of a building, during the entire period of their dispersion.—C.

N.B. If this vision relates to Babylon see Is. xiii. xiv. xlvii. Je. l. li.

CHAP. VI.

a Da. 2. 32, 33, 37–40. 7. 2, 3, 7, 17. 8. 3, 4, 20, 21. 11. 2. *b* Ki. 2. 11. Ps. 68. 17. Ch. 2. 3. Re. 9. 9.

c Is. 24. 23. Mi. 4. 13. Re. 11. 15. Pr. 19. 21. Ps. 33. 11.

d ch. 1. 8. Je. 50. 37. 51. 21. Ho. 1. 5. 2. 18. Re. 6. 4.

e Re. 6. 5. Ezr. 4. 4, 5, &c. Ne. 2. 19. 6. 1. Da. 7. 5. 8. 3. 11. 2.

f Da. 2. 32, 39. 7. 6. 8. 5. 11. 3–35. with Re. 6. 2.

g Da. 2. 33, 40–43. 7. 8, 11. 23–20, 21. 36–40. Re. 13. 18. xii. xiii. xvi.

1 Or, *strong.*

h ch. 1. 9, 13, 14. 2. 3. 4. 1. Ki. 22. 19. Ps. 68. 17. He. 1. 14. Da. 10. 13. 12. 1. Ki. 22. 19. Je. 7. 18. Da. 7. 10.

2 Or, *winds.* Ps. 7. 2.

3 *Spirits of the heavens.* Characteristic spirits of the four governing powers that move the affairs of the world, and are raised above their subjects, and are therefore called "heavens."—C.

i He. 1. 14. ch. 4. 2. 1. Ki. 22. 19. 1. Ki. 22. 19. Da. 7. 10. Mat. 18. 10. with ch. 1. 14.

4 Why are the "red" not mentioned? Because the Assyrio-Babylonish empire was gone, and the Medo-Persian now erected on its ruins.—C.

k Chaldea, Je. 1. 14. 13. 4. 6. 1. 22. 6. 7. 15. Is. xiii. xxi. xlvii. xlviii.

l Ho. 5. 11. 11. 3, 4.

m Egypt. Arabia, &c., Da. 11. 5, 6, 40. 7. 7. 19, 23.

n Job 23. 13. Re. 8. 1–5. 10. 1, 3. 15. 1. 16. 1. 17. 1. 19. 7. 21. 9. ch. 1. 15.

A.M. cir. 3484. B.C. cir. 520.

o Ezr. 5. 13. 16. 40. 43. ch. 2. 13. Je. 50. 25, 26. 51. 1. Is. 13. 4. 21. 1. 41. 25. 45. 13. 46. 11. 48. 15. 50. 44. 51. 11–14.

p Ezr. 6. 22. Is. 60. 10. Hag. 2. 7. See ver. 13.

q Ezr. 6. 24. 3. Hag. 2. 8.

r Ezr. 6. Ex. 28. 36. Le. 8. 9. Ps. 21. 3. Is. 62. 3. Je. 13. 18. Ho. 9. 4. 1. Ch. 29. 22.

Joshua. The same as Jesus, a Saviour, of whom this Joshua is an excellent type.—C.—*Set upon the head of Joshua the crowns,* indicating that Christ should wear two crowns, as King and High-priest of his people. See ver. 13.—C.

s ver. 13. 3. 8. Mal. 3. 1. Is. 4. 2. 11. 1. 42. 1. 43. 5. 6. 53. 2. Je. 23. 5. 33. 15.

t *And he shall grow.* 'Even he shall grow.'—C.

u Or, *branch up from under him,* Is. 53. 2. Mat. 2. 23.

x Co. 5. 18. Ep. 2. 13–17. 1 Pe. 1. 2. ch. 4. 6. Mat. 12. 18. He. 2. 9.

1 The temple to be built by the BRANCH is the temple of the body which he took, and of the church which he redeemed, Is. 28. 16. 1 Co. 3. 16. 2 Co. 6. 16. 1 Pe. 2. 5.—C.

v Re. 1. 6. 5. 10. Ph. 2. 7–11. Is. 6. 1. 52. 13. 53. 12. Da. 7. 13, 14. Mat. 26. 64. 28. 18. Ac. 2. 33. 5. 31. Ep. 1. 20. Col. 3. 1. He. 1. 3. 8. 1. 10. 12. 2. Re. 3. 21. xiv. Ezr. 44. 3. Ge. 49. 10. Ps. 2. 6. 45. 6, 7. 89. 3, 4. 132. 11–18. Is. 9. 6, 7. 32. 1. 42. 6. with Ep. 2. 13–16. Col. 1. 20.

2 *Between them both.* Between God the Father as "LORD of Hosts" (ver. 12), and God the Son as "the Angel of the LORD." ver. 5.—C.

y Same as ver. 10.

z 1 Sa. 2. 30. Jos. 22. 27, 28. Mat. 26. 9.

a Ep. 2. 13, 19. Is. 56. 8. 57. 19. Jo. 10. Ac. 2. 39.

3 *They that are far off.* The Gentiles, Ep. 2. 13–20.—C.

b ch. 2. 9, 11. 4. 9.

c Ro. 10. 16. ch. 3. 7, 8, 16, 17. Is. 1. 19. 1 Co. 15. 58.

CHAP. VII.

B.C. cir. 518.

a ch. 1. 1. Ezr. 6. 15.

1 Nearly two years after the foundation of the temple had been laid (Hag. 2. 10, 18), and two before it was finished, Ezr. 6. 15.—C.

b He. 1. 1. 2 Pe. 1. 21. 2 Ti. 3. 16. 1. Ki. 22. 8. 2 Ch. 18. 7.

2 The Jews remaining in Chaldea, ch. 6. 10. Ezr. viii.

3 Heb. *to entreat the face of the LORD.*

c Mal. 2. 7. De. 33. 10. 17. 9–11. 1 Pe. 4. 11.

d Joel 2. 15. ver. 5. ch. 8. 19.

e 2 Ki. 25. 8, 9. Je. 52. 12–14. Ver. 5. ch. 8. 19.

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to wickedness. The *talent of lead,* for covering the mouth of the ephah, denotes the dreadful and unavoidable weight of their calamities. The *two winged women,* who carried the ephah, denote the Roman armies destroying the Jews, and carrying them into a miserable and lasting captivity. Their *fixing an house* for it in the *land of Shinar* imports that the dispersion of the Jews by the Romans would be as miserable, and much more lasting, than the captivity in Babylon.

REFLECTIONS.—Fearful is the curse which all men are under by nature; and which will find them out, go where they will, if they continue without Christ. Thieves and profane swearers, those brethren in sin, are infamous and self-destroying wretches. And unavoidable, insupportable, and lasting is the wrath of God, which falls upon obstinate transgressors, and especially apostates from his true worship.

CHAPTER VI. Ver. 1–8. The *brazen mountains* may denote the unchangeable counsels of God, from which everything in churches or nations originates; or the seeming difficulties in the first rise of events. The *four chariots,* drawn by *horses of different colours,* may represent the diversified dispensations of Providence in acts of mercy or wrath; or the angels of God as everywhere throughout the world ministering therein; or the apostles and ministers of Christ as actuated by his Spirit, and ministering in what relates to the church; or the four successive empires in the world. The *red horses* represented the bloody Chaldeans; the *black,* the Persians, who executed God's vengeance in conquering Chaldea, called the *north country;* the *white,* the rapidly victorious Greeks; and the *grisled* and *bay horses,* the Romans at last mingled with the ravaging Goths, who especially carried their conquests to the south. [See Introduction, ch. iv. sect. xi.–xv.] 13. **The *counsel of peace* denotes the promise of grace between Christ and his Father;** and the gospel of our salvation, in which Christ's priestly and kingly offices are so gloriously connected. 14. The crowns remained in the temple a memorial of the liberality of those four men who had contributed the materials, and a figure of the future glory of Christ.

Ver. 8. *Quieted my spirit.* Fulfilled my purposes of judgment on the Babylonians, whose empire was called the north country, because extending to the north of Judea. *C.*

REFLECTIONS.—From what tender loving purpose all the events of Providence originate: nor can any opposition prevent their execution. In the most august and awful manner are they carried on; and angels and ministers are honoured to be the instruments. Diversified, ever varying, divinely actuated, admirably connected, and strangely mixed are their parts! And God takes pleasure in every motion of them; and all who reject Jesus Christ will find themselves at last without hope. It is honourable to help forward good works by our purse, even when we cannot do it in our persons: nor shall the generosity of such be unremembered by God. But how transcendently glorious is our blessed Mediator, upon whose head are many crowns, which can never totter nor be taken off! Marvellous and useful are his administrations in erecting and managing his church; and to himself shall all the glory and honour of his work redound. **Yea, under him, in virtue of the new kingdom and gospel, both Jews and Gentiles are happily and divinely united into his mystical body the church.**

CHAPTER VII. Ver. 5, 6. **In the fast of the**

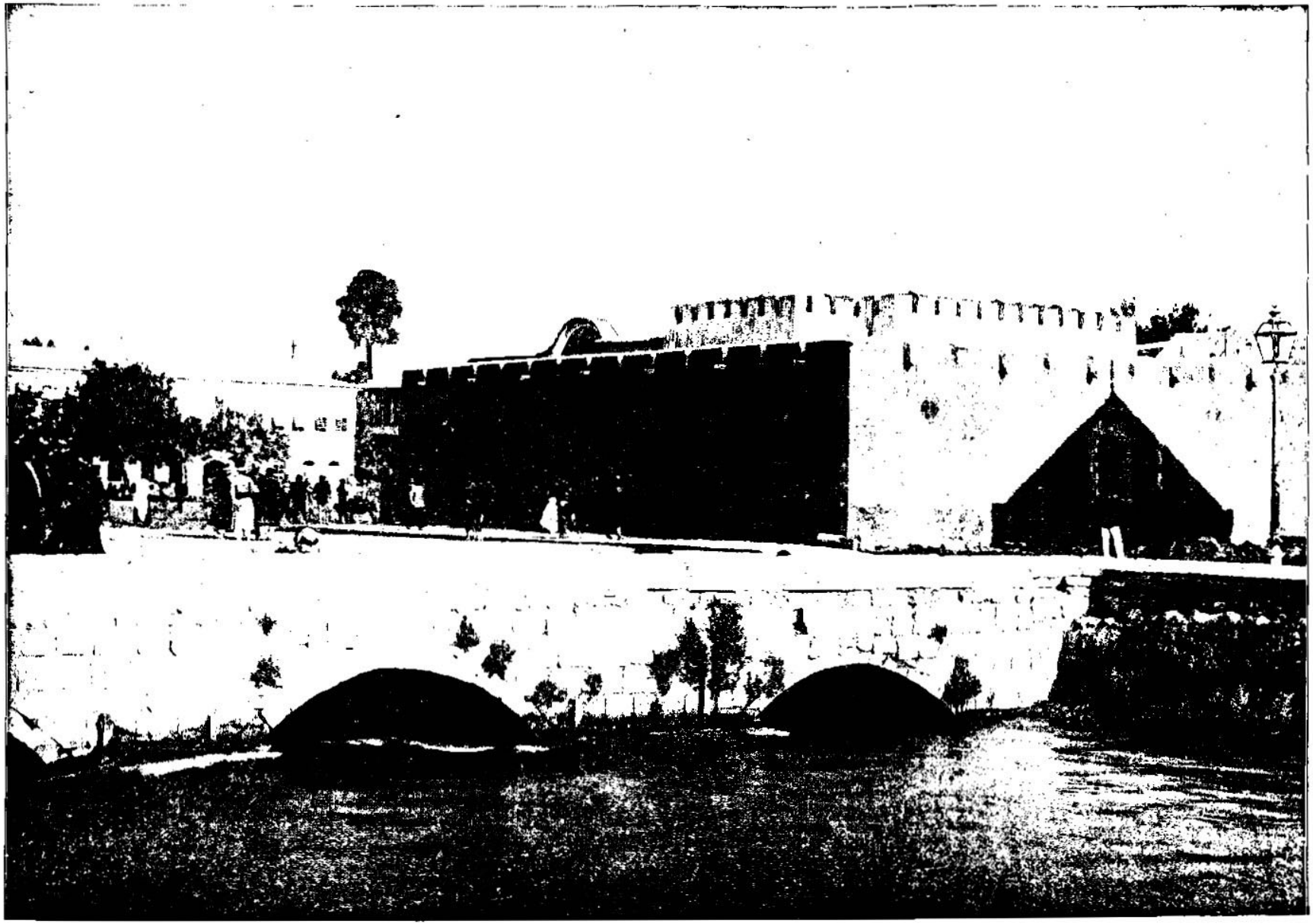

PUBLIC SQUARE, DAMASCUS—A NOTED PLACE IN THE TIME OF ABRAHAM (Genesis, xiv:15; xv:2) [Zechariah, vii:1.] "And it came to pass in the fourth year of King Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu." At the time the prophecy of Zechariah was written, or in the time of King Darius, Damascus was included in the great Persian empire which stretched from India to Thrace and Egypt.

In the above picture we have a view of the leading public square in the city of Damascus. In the midst of the square is the city prison. We see the Abana river flowing under the square through great stone arches. Damascus was conquered by Nineveh, Babylon and Memphis. She lived before them and she has outlived them all. She has been twice supplanted by Antioch, and has seen Antioch decay. The secret of her life is the Abana river.

month, [g]separating myself, as I have done these so many years?[4]

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth[5] and [h]seventh *month*,[6] even those [i]seventy years, [j]did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, [k]did not ye[7] eat *for yourselves*, and drink *for yourselves?*

7 *Should*[1] *ye* not *hear* the words[8] which the LORD hath [l]cried by[9] the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the [m]south and the plain?[1]

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute[p] true judgment,[2] and show mercy and compassions every man to his brother:

10 And [q]oppress not the widow, nor the fatherless, the stranger, nor the poor; and [r]let none of you imagine evil against his brother in your heart.

11 But[s] they refused to hearken, and pulled away the shoulder,[3] and stopped[4] their ears, that they should not hear.

12 Yea, [t]they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in[u] his spirit by[5] the former prophets: therefore came [v]a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as [z]he cried, and they would not hear; so [y]they cried, and I would not hear, saith the LORD of hosts:

14 But [z]I scattered them with [a]a whirlwind among all the nations whom they knew not: thus the land [b]was desolate after them, that no man passed through nor returned; for they laid the pleasant land[6] desolate.

CHAPTER VIII.

1 *The restoration of Jerusalem.* 9 *They are encouraged to the building by God's favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement of the church promised.*

AGAIN the[a] word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts, [b]I was jealous for Zion with great jealousy, and I was jealous for her [c]with great fury.[1]

3 Thus saith the LORD, [d]I am returned[2] unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, [e]A city of truth; and the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet [f]old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.[3]

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be marvellous[4] in the eyes of the remnant of this people in these days, should it also be [h]marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, [i]I will save my people from the east country, and from the west[5] country;[6]

8 And [j]I will bring them, and they shall dwell in the midst of Jerusalem; and [k]they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, [l]Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts [m]was laid, that the temple might be built.

10 For before these days [n]there was [o]no hire for man, nor any hire for beast; [p]neither *was there any* peace to him that went out or came in, because of the affliction: for I set[8] all men every one against his neighbour.

11 But [q]now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For [r]the seed *shall be* prosperous;[9] the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the [s]remnant of this people [t]to possess all these *things*.

13 And it shall come to pass, *that* as ye were [u]a curse among the heathen, [v]O house of Judah, and house of Israel; so will I save you, and ye

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fifth month they lamented the burning of the city and temple by the Chaldeans. In the fast of the seventh they bewailed the murder of Gedaliah, whom the Chaldeans made governor over their poor brethren which were left in Judea. But in neither did they fast in a right manner, or with a view to God's glory; and so their fasts were no more acceptable to God than their common eating and drinking to gratify their own sensual appetites. 11, 12. Like unruly bullocks, they refused to be under the yoke of God's laws, and obstinately rebelled against all his warnings, and would not even patiently hear his messages; yea, by a course of presumptuous sinning, they rendered their hearts quite obdurate and impenetrable to conviction, neither regarding the law of Moses, nor the instructions of the prophets which succeeded him in Israel.

Ver. 3. *Should I weep?* Now that the captivity has been restored, and the temple likely to be soon completed, 'should I continue to' weep?' The question being uttered upon the assumption that they had wept in contrition of spirit—a self-flattering assumption, which the prophet proceeds to rebuke, on the authority of Him who searches and 'tries the reins and the heart.' C.

REFLECTIONS.—It is an honour for great as well as small to reverence the messengers and ordinances of God, to supplicate his favours, and to ask his directions. Every man ought to be employed answerably to his station and gifts; and in cases of conscience, none ought to be more able and ready than God's ministers, whose daily business it is to search his Word. And if God afflict, it is time for us to humble ourselves under his mighty hand. Religious customs should neither be introduced nor altered without serious and mature deliberation; and never ought we to inquire into our duty, without being willing to hear our faults charged home on our consciences. But, alas! it is too common to make our own inclination, and not God's law, our rule: our pleasure, profit, or honour, not his glory, our end in our actions, whether natural, civil, or religious. All the faithful messengers of God, in every age, remarkably harmonize in the leading truths and duties of religion. And in practical religion, strict equity, tender compassion, and brotherly kindness, are ingredients of the highest importance. Yet, alas! how obstinately many professors neglect them, and practise the opposite vices! And fatal and answerable are the punishments which they incur thereby.

CHAPTER VIII. REFLECTIONS.—God's new-spiritual relations, gracious presence, and everlasting love, are sources of abundant benefits to his people: and the blessings of time, as well as of eternity, inseparably and closely follow sincere reformation from sin. Great is the mercy when children are so healthy, so safe from alarms of war, so well nourished, and so kindly affectioned, as in companies to follow their

shall be [z]a blessing: [y]fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, [z]As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So[a] again have I thought in these days[1] to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do, Speak[b] ye every man the truth to his neighbour; execute the [c]judgment of truth and peace[2] in your gates:

17 And[d] let none of you imagine evil in your hearts against his neighbour: and [e]love no false oath: for all these *are things* that [g]I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, [h]The fast of the fourth *month*,[3] and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to [i]the house of Judah joy and gladness, and cheerful [j]feasts:[4] therefore love the truth and peace.[5]

20 Thus saith the LORD of hosts, [k]*It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, [l]Let us go speedily[6] to pray before the LORD,[7] and to seek the LORD of hosts; I will go also.

22 Yea, [m]many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that [o]ten men[8] shall take hold, [p]out of all languages of the nations, even shall [q]take hold of the skirt of him that is a Jew, saying, [r]We will go with you; for we have heard *that* God *is* with you.

A.M. cir. 3167
B.C. cir. 837

[z] Zep. 3. 20. Is. 19. 24, 25. Mi. 5. 7.
[y] ver. 9. Is. 41. 10, 13. 1 Ep. 6. 10.
[z] ch. 1. 6. Je. 32. 28, 29. Ca. 2. 16. Je. 15. 1–4.
[a] Je. 29. 11; 31. 28. 2 Ch. 10. 14. Ps. 78. 38. Is. 41. 8, 9. ver. 13. Lu. 12. 32.
[1] These words convey a gracious promise to the remnant that returned with Zerubbabel.—*C.*
[b] Prov. 8. 6, 7, 25. Pr. 12. 19.
[c] ch. 7. 9, 10. De. 16. 18. [1] Heb. *judge truth and the judgment of peace.*
[d] Pr. 3. 29. Je. 4. 14. ch. 7. 10. Ro. 12. 14, 17, 21. Mat. 5. 28.
[e] ch. 5. 3, 4. Je. 4. 2.
[g] Je. 44. 4. Pr. 6. 16–19. Ps. 5. 4–6. Hab. 1. 13.
[h] ch. 7. 5. Je. 52. 4, 6, 12, 13. 2 Ki. 25. 1, 2, 8, 9.
[2] *In the fourth month*—in remembrance of the city being broken up. *Of the fifth and of the seventh month*: see ch. 7. 5. *Of the tenth month*: the day on which Jerusalem was invested by Nebuchadnezzar.—*C.*
[i] Is. 8. 17. Ps. 30. 11. Is. 35. 10; 51. 11.
[j] Le. 23. 24, 25. Tit. 2. 11, 12. Mat. 21. 5.
[3] Heb. *solemn* or *set times.*
[4] The days formerly dedicated to fasting and mourning were now, under the divine blessing, be dedicated to joy and festivity. The note of Luther is appropriate and characteristic:—'Keep only what I command, and let fasting alone. Yea, if ye keep my commandments, not only shall such fasts come to an end; but because I will do so much good to Jerusalem, all the affliction, for which ye have chosen and kept such fasting, shall be soon so forgotten, that ye will be transported with joy when ye think of your fasting, until the heart's grief on account of which ye fasted.'—*K.*
[k] Is. 2. 2, 3. 60. 4, 8, 9. 66. 23. Je. 50. 4, 5. ch. 14. 16. Mi. 4. 1, 2. Mat. 8. 11. Lu. 13. 29. Ro. 11. 25, 26.
[l] Ps. 122. 1, &c.
[5] Or, *continually.* Heb. *going.* Ho. 9. 3.
[6] Heb. *to entreat the face of the LORD.*
[m] Is. 60. 3, &c.
[n] Many. Is. 11. 9, 10. Is. 42. 1. Mi. 5. 5. Ge. 11. 7, 8. Nu. 14. 21. Da. 6. 26.
[o] Re. 7. 9. Ro. 2. 28, 29. ch. 2. 11.
[p] Is. 41. 13, 6.
[q] Is. 60. 3, 5. 2 Co. 12. 13. Nu. 10. 29, 32.
[7] *Yea, men.* The phrase is not used, as some imagine, for an indefinite number,

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but to indicate order, arrangement, and peace. ne. 1. 18. 2. De. 2. 14. *Ten* composed the Jewish jury: that number being most probably added from the ten commandments. See Ex. 34. 28. Ru. 4. 2. The prophecy may well represent ten Gentile converts following one Jewish teacher, Lord, hasten the time!—*C.*

CHAP. IX.

B.C. cir. 520.

[a] Is. 13. 1. Je. 23. 33. Mal. 1. 1.
[1] Am. 1. 3–8. 2. 1. Is. 17. 1–3. Je. 49. 23–27.
[b] Am. 1. 2–8. 3. 12. Is. 17. 1–3. Je. 49. 23–27.
[2] The construction shows that this is not a mere geographical name; for then the land of Hadrach must include Damascus, with Tyre and Zidon. Neither can I think it is the name of a king. It seems rather a symbolical name given by the prophet to that country which is now known as Northern Syria, and intended to denote at once courage when turned to fight, and tenderness as a conqueror.—*K.*
[c] Je. 17. 7, 8. 2 Ch. 20. 21. Ps. 34. 5.
[d] Am. 6. 2, 14. Nu. 34. 7, 8.
[e] Is. xxiii. Eze. xxvi.–xxviii. Joel 3. 4–6. Am. 1. 9–11.
[f] Eze. 28. 3–5, &c.
[3] And also on Hamath, which borders eth thereby; as Tyre and on Zidon, though she be very wise.—*Newcome.*
[g] Jos. 19. 29. 2 Sa. 24. 7.
[1] Eze. 26. 4, 5. xxvii. Job. 27. 16. 1 Ki. 10. 27.
[h] Pr. 11. 2. Is. xxiii. Joel 3. 4–8. Eze. xxvi.–xxvii.
[i] Zep. 2. 4, 5. Eze. 25. 15–17. Je. xlvii. Is. 14. 29–31.
[j] Ac. 8. 26.
[k] Is. 26. 17. Re. 18. 9.
[l] Eze. 6. Mi. 2. 4. Ho. 7. 9. Am. 1. 8.
[3] *A bastard* here signifies merely a foreigner.—*C.*
[m] Mi. 7. 10. Job 40. 11, 12. Pr. 20. 23.
[n] Ps. 1. 5; 17. 13; 58. 6–11. Eze. 15. 17.
[4] Heb. *blood.*
[o] ch. 2. 1. Is. 4. 3; 17. 6; 27. 12, 13; 34. 30. Ob. 19. Am. 9. 11, 12. Gal. 3. 28. Col. 3. 11.
[p] ch. 2. 5. Ps. 34. 7; 46. 1–5. De. 33. 27–29.
[q] Is. 60. 18; 54. 14; 57. 22. Eze. 28. 24.
[r] ch. 12. 4. Ex. 2. 25. 2 Sa. 16. 12. 2 Ch. 16. 9. Ps. 34. 15.
[s] Is. 62. 11. Mat. 21. 5. ch. 2. 10. Jn. 12. 14, 15. Ps. 2. 6. Je. 23. 5. Is. 9. 6, 7.
[t] Ps. 45. 7. Mat. 3. 15; 21. 12. Is. 45. 17, 21, 22. He. 7. 25. Ac. 4. 12. Ho. 1. 7.

CHAPTER IX.

1 *Amidst the judgments of the neighbouring nations God will defend his church.* 9 *Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom.* 12 *God's promises of victory and defence.*

THE burden[a] of the word of the LORD [b]in the land of Hadrach,[1] and Damascus *shall be* the rest thereof: [c]when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And [d]Hamath also shall border thereby; [e]Tyrus, and Zidon, though it be [g]very wise.[2]

3 And Tyrus did build herself [h]a strong hold, [i]and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold,[j] the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon[k] shall see *it*, and fear; [l]Gaza also *shall see it*, and be [m]very sorrowful; and Ekron, for her expectation, shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And [n]a bastard[3] shall dwell in Ashdod; and [o]I will cut off the pride of the Philistines.

7 And [q]I will take away his blood[4] out of his mouth, and his abominations from between his teeth; but [r]he that remaineth, even he, *shall be* for our God; and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And [s]I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and [t]no oppressor shall pass through them any more: for now [u]have I seen with mine eyes.

9 ¶ Rejoice[v] greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee; [x]he *is* just, and having salvation, lowly, and [y]riding upon an ass, and upon a colt the foal of an ass.

10 And [z]I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and [a]he shall

[y] Jn. 12. 14. Lu. 19. 30. Mat. 21. 7. [z] Ho. 1. 7; 2. 18. Hag. 2. 22. Mi. 4. 10, 11. 2 Co. 10. 4, 5
[a] Ps. 72. 3, 8–11. Is. 9. 6; 11. 6–10; 55. 18, 19. Ps. 22. 27–30. Ep. 2. 13–22.

innocent diversions; and when none other amuse themselves with such trifles: and especially when God gathers sinners to his church, and solemnly and practically acknowledges them his people. God can easily reverse the unhappy state of nations and churches, and turn their howlings into shouts of praise and transports of joy. And he will delightfully gather believers out of all kindreds, tongues, and languages. Why then should we ever doubt of his power or will to fulfil the most astonishing promises? Powerfully ought these to engage our hearts to our duty, however difficult or dangerous. And nothing should be dearer to us than the worship of God, and the winning of others to Christ.

CHAPTER IX. Ver. 7. The Philistines shall be disabled from murdering and plundering the Jews; nay, shall be subdued by the Maccabees, and many of them turned to the Lord. 8. I will marvellously protect the Jews, while Greeks, Syro-Grecians, and Egypto-Grecians repeatedly march their armies through Canaan. 10. Wars and carnal confidences shall be extirpated; and by the preaching of the gospel among the Gentiles shall Christ's kingdom be extended, not only over all Canaan, but the whole world. 11. And as the Lord, according to his promise, brought you up out of Chaldea, where ye had neither hope nor happiness, so shall he, by the blood of Christ, the condition of the promise of grace, bring multitudes out of their state of heathenism, sinfulness, and misery. 12. Let not only those who remain in Chaldea hasten to Canaan, in hopes of redoubled blessings, sufficient to balance their past miseries; but let those who are in a state of heathenism and unregeneracy, in the faith of the gospel promises, hasten to Jesus Christ, the only Saviour and Refuge. 13–17. I will enable the Jews to withstand, subdue, and route their Syro-Grecian and Turkish enemies with great slaughter, and render themselves honoured and powerful; yea, by means of Jewish preachers, I will go forth conquering the nations, however learned or valiant, to Jesus Christ: and while the redeemed, and especially faithful ministers, are marvellously protected and honoured, persons of all ranks shall, with admiration of his glory and goodness, richly partake of his fulness.

Ver. 1. 'The prophecy 'or burden' of the word of JEHOVAH, on the land of Hadrach and Damascus shall it rest. For the eye of JEHOVAH is over man, and over all the tribes of Israel.' *Newcome.*

Ver. 7. *But he that remaineth*, &c. The Philistine remnant shall be converted to God; and one shall be admitted to citizenship and honoured as a 'ruler;' another shall be as a 'Jebusite,' an original inhabitant of Jerusalem, never expelled, but amalgamated with the people of God, Jos. 15. 63; Ju. 1. 21; 2 Sa. 24. 16–24. *C.*

Ver. 8. A prophecy still future - but the Lord is faithful, and all the oppression of Israel shall surely come to an end. When the Son shall make them free, they shall be free indeed, Jn. 8. 36. *C.*

Ver. 13. *Sword of a mighty man.* Seeing Christ comes to preach peace to the heathen, ver. 10, this conquest over Greece will be, not with the weapons that are carnal, but with 'the sword of the Spirit, which is the Word of God.' *C.*

Ver. 15. *Defend them.* As he 'defended' Paul from the cruelty and conspiracy of the Jews, and made Cæsar a shield against his inveterate enemies, Ac. 21. 27–36; 23. 14–27, 25. 11.—*They shall drink*—at the 'wells of salvation,' Is. 12. 3; see Jn. 4. 14, and make a joyful 'noise' to the Lord, Ps. 66. 1. *Note*, The church of God has always been distinguished by singing in her worship. See as specimens of her holy 'noise,' Ex. 15. 1–21, and the book of Psalms throughout. See also Lu. 2. 13; Mar. 14. 26; Ja. 5. 13; Re. 14. 3. *C.*

REFLECTIONS.—Fearful destructions await the disturbers of God's church. Their punishment may be in part delayed, but is never forgotten. Yet what blessed grace appears in the conversion of those who accept Jesus Christ as Saviour! And it promises well when men are turned from idols to the living God. Though Christ's little flock be in the midst of devourers, his protection can render them safe. Infinite is his excellency, ability, and suitableness to save sinners, even the chief. No case on this side hell is too desperate for his almighty power and grace: and his answerableness to our sinfulness and misery ought to animate our speedy flight to him for deliverance. When he, as the Captain of salvation, prepares and arms his instruments, an easy and notable victory is secured for his followers; and the overthrow of sin contributes to their honour and comfort. And great is their joy in himself and his grace, while they plentifully share of his fulness.



STREET OF GOD, DAMASCUS—TAKEN BY ALEXANDER THE GREAT IN 333 B. C. [Zechariah, ix:1.]—"The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof: when the eyes of man as of all the tribes of Israel, shall be toward the Lord." In the above we have a view of the Street of God in the city of Damascus. We find in the streets of this ancient city that every eastern nation and tribe has one or more representatives. Here are Damascus merchants with flowing robes and embroidered turban. Here are Turkish effendis decked in a caricature of Frank costumes. Here are mountain princes trotting along in crimson jackets covered with gold embroidery. Here are Bedouins spare in form and dark in visage. Here are Druse sheiks gorgeously arrayed in silk robes. Here are Kurdish shepherds in sheep-skin caps, and stately Persians with long white robes and flowing beards. These are the classes one is likely to see in the vicinity of the bazaars, a perpetual banquet of color.

speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.[5]

11 As for thee also, by the blood of thy covenant[6] I[b] have sent forth thy prisoners out of the pit wherein *is* no water.

12 ¶ Turn[c] you to the strong hold, ye prisoners of hope: even to-day do I declare *that* I will render [d]double unto thee:[7]

13 When [e]I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against [f]thy sons, O Greece, and [h]made thee as the sword of a mighty man.

14 And [i]the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall [j]defend them; and they [k]shall devour, and subdue with sling-stones;[8] and they [l]shall drink, *and* make a noise as through wine; and they [m]shall be filled like bowls, *and* as the [n]corners of the altar.

16 And the [o]LORD their God shall save them in that day as the flock of his people: for *they shall be* [p]*as* the stones of a crown,[1] lifted up [q]as an ensign upon his land.

17 For [r]how great *is* his goodness, and [s]how great *is* his beauty! [t]corn shall make the young men cheerful,[2] and new wine the maids.

CHAPTER X.

1 God to be sought unto, and not idols. 3 As he visited his flock for sin, so he will save and restore them.

ASK ye[a] of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds,[1] and [b]give them showers of rain, to every one grass in the field.

2 For the [c]idols[2] have spoken vanity, and the diviners have seen a lie, and have told false dreams; [d]they comfort in vain: therefore [e]they went their way as a flock, they [3]were troubled, because *there was* no shepherd.

3 Mine[g] anger was kindled against the shep-

A.M. cir. 3464. B.C. cir. 540.

5 See note * below.

6 Or, *whose covenant is by blood.* Ex. 24.8 He.13.20; 10.29; 9. 20.

b Is. 48.20; 52.11,12; 55.1,6,12; 42.7; Ep.1.7; Col.1.14.

c Is.49.9,10. Je.50.4, 5 Is.45.2.) Ho.6.11. Jn. 8.37,16.28.

d Is. 40.2; 61.7. Job 42.10.

† *I will render double*—give a double portion, as to a first-born son. De. 21. 15-17.

e ch.9.13. Da.11.32, 34 ch 12.3; 13.2,7-9.

f Da.8.21,22; 11.2&-33 ch.10.3,4; 14.

h Ps.114.1; 18.3,7,34, 35. Co.10.15,20. 2 Co.12. 9. Is.41.15,16. Ep.6.10.

i Ps.144.5,6. ch.12.5. Ps. 68.1,2; 18.14. Exo. 38. 18. Jos.10.10. Is.29.1.

j Ps. 46.1-5,11. De. 23.14,20.

k Mi. 4.13. Is. 41.15, 16. Re.19.17,18. ch.10. 5.

‡ Or, *subdue the stones of the sling.*

l Is. 58.1-5.

§ Or, *shall fill both the bowls, &c.*, ch.14. 20.

m Le.4.18,25.

n ver.12,13. Ho.1.7. Eze. 37.23.

o Is.62.3. Mal.3.17.

p 1 "For crowned trophies (stones or pillars) shall be set up in their land.—*Vers. corner.*

q ch. 8. 23. Is. 19. 20; 62. 3, 10; 66.19; 11,12. Zep. 3. 20. Mar. 16. 15. Ac.9.15.

r Ps. 31. 19; 86. 5, 15; 145.7,8. Jo.6.32,35.

s Ex. 15.11. Ps. 45.2. Is.33.17. Ca.5.10. Jn.1. 14.

t Joel 3.18. Am.9.14. Ho.2.21,22. Ep.1.3.

2 Or, *grow* or *speak.*

CHAP. X.

a Eze.36.37. Mat.7. 7 Je.14.22, with ch. 9. 17. Joel 2.23. Job 29.23. Pr.16.15.

1 Or, *lightnings.* Je.10.13. Ps.18.14.

b De.11.14; 28.12. Job 5.10. Je.14.22. Eze.34. 26. Joel 2. 23. Ps. 65.9-13; 104.13-15; 85.12

c Je.10.8. Hab.2.18. Je.23.26,27. Eze.13.2-9.

2 Heb. *teraphim.* Ju.17.5. Ho.3.4. Ge.31. 19.

d Job 13.4.

e Je.50.17,34. Jll. Eze. 34.5. 1 S.2.4-20. Je.13.17.

3 Or, *answered that,* &c.

f Is.56.9-11. Je.23.1, 2. Eze. 34. 2, 7, 10, 17. 2 Ki. xxiv. xxv. 2 Ch. xxxvi. Je.xxxix. lii.

* This prophecy holds out the prospect of a yet glorious future. It shows one fact in prophetic exposition which ought never to be overlooked by the critic, namely, that the fulfilment of this and kindred prophecies

A.M. cir. 3494. B.C. cir. 510.

is progressive; it extends over a long period; sometimes, as here, commencing soon after the words were uttered and reaching away down to the very end of time. In ver.8-10 we have three distinct prophecies closely connected with each other: (1) The punishment of heathen nations, is foretold, especially those that had oppressed God's people. (2) The advent of King Messiah to Jerusalem. And (3) the increase of his kingdom until it covers the whole earth.—*P.*

4 Heb. *visited upon.*

5 Or, but.

h Ex.7 viii. Ca.2.9. ch. 9. 13-15. Da.11.32, 34. Ep.6.10.

† Pr.21.31. Is.31.1,2.

6 Reference is probably made in this verse to those heathen rulers, who governed the Israelites during times of national abasement. They were the shepherds and the goats, who, instead of gently leading and tending, oppressed the flock.—*P.*

i ch.9.12-16 Nu.24. 17,19. Is.19. 13; 22.23, 25. Eze. 9.6. ch. 12-3,6, ver. 5.

k Mal.4.3. Da.11.32. Is.41.15,16. Mi.4.13; 5. 8; 7.10. ch.9.13-15; 12.2-8. 14.3,12 to Ge.49.24. Ps.18.41. Ro.8.31.

7 *They shall fight:* the good fight of faith, 1 Ti.6.12. 2 Ti.4. 7.—*C.*

8 Or, *they shall make the riders on horses ashamed.* ch. 12.4-6,15,13.

l Na.1.7. Is.41.10;42. 10,13. Ps.89.21,22.

m Ho 1.7,11; 2.5. ch. 8.7,8. Je.3.18;23.8. Eze. 37.10-22.

o Is. 54. 7-10. Je. 31. 20. Ho.1.10; 2.19,20; 3. 5; 5.7,15; 14.4. 2. Am.9. 11-15. Joel 3.16-21. Mi. 7. 12-20. Zep. 3. 14-20. Ac. 39. 25-29. xxxiv. xxxvi. xxxvii. Je. xxx. xxxi. xxxiii. Is. xxxv. lx.—xii., &c.

p ver.3-6 ch.9.15,17 Ep.5.18,19. Phi.4.4. Ps. 149.2,6. Hab.3.18.

q Is.5.26; 7.18; 11.11; 27.12,13. ver.10. Mat. 11.28 Re.22.17.

r Is. 44.22. ch.9.11, 16.

s Je. 33.22. Eze. 36. 10,11,38. Ho.1.10 Is. 49.17-23. as Ex.1 7. 1 Ki.4.20.

t Ro.11.11-15. Je.31. 27. Ho.2.23.

9 *Sow them.* Multiply them, as seed by sowing.—*C.*

u De. 30.1-4. Je. 30. 10,11. Eze.11.16; 28.25; 34.13.

v Am.9.9,14. Is. 65. 23. Eze.28.25.

herds, and I punished[4] the goats: for[5] the LORD of hosts [h]hath visited his flock the house of Judah, and hath made them as his goodly horse [i]in the battle.[6]

4 Out[j] of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 And[k] they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight,[7] because the LORD *is* with them, and the riders on horses shall be confounded.[8]

6 And [l]I will strengthen the house of Judah, and [m]I will save the house of Joseph, and I will bring them again to place them; for [o]I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be [p]like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I[q] will hiss for them, and gather them; for I have [r]redeemed them: and they shall [s]increase as they have increased.

9 And I will [t]sow them[9] among the people: and they shall [u]remember me in far countries; and [v]they shall live with their children, and turn again.

10 I[x] will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into [y]the land of Gilead and Lebanon, and [z]*place* shall not be found for them.

11 And [a]he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the [b]pride of Assyria shall be brought down, and the [c]sceptre of Egypt shall depart away.

w ch.8.3. Is.11.11,12,15,16; 19.23-25. Ps.68.22. Je.16.15. Ho.11.11. Mi.7.12. Is.27.13 Ro.11. 25-27. *y* Mi.7.14. Ob 19. Eze.47.13-21; 48.1-35. *z* Is.49.19-21; 54.2,3; 60.22. *a* Is. 17.12,13. Re.16.12 Is.40.3,4; 42.16; 49.11. Ps.60.2, 122.74.15; 78.53. *b* Mi.5.5,6. Da.8.5-7; 7.7; 2.40,44. *c* Is.19.1-17. Eze.30.13; 29.14-16; xxx. Je.xlvi.

CHAPTER X. Ver. 1-4. But though the Lord has promised plenty, ye must supplicate him for rains to effect it. Indulge yourselves therefore no more in idolatry and divination, which have so disappointed your fathers, and occasioned their miserable captivity, and my wrathful destruction of their princes and priests. I have now recovered you from your captivity, and made you strong and courageous, and have joined you together as a body civil and ecclesiastic, and enabled you to defend yourselves, and even harass your enemies; and quickly I will send you the Messiah, to found, fasten together, and defend his gospel church and destroy opposition. 5-12. Not only shall the Jews under the Maccabees valiantly defend themselves, and even enlarge their power, but especially in the beginning of the millennium they shall be wonderfully assisted by God; and after long and marvellous preservation and increase in their miserable dispersion, they and the ten tribes shall, with great joy, be brought back to Canaan, and there serve the Lord; while the Assyrians, Egyptians, and Turks, who had formerly murdered and oppressed them, shall be debased and ruined. And in like manner shall God, by his lively and animated gospel ministers, call and persuade Gentile nations to Christ, mercifully recover them from their long-continued idolatries and delusions, render them his peculiar people, strengthen and comfort them by the influence of his Spirit, and graciously call them into the church, and thereby render her exceedingly extensive and numerous; and shall remove all obstacles, whether heathenish or antichristian, out of their way, and render them strong and active, be cause of their faith in Jesus Christ.

Ver. 2. *Flock.* Were driven into captivity as sheep without a shepherd. *C.*

Ver. 3. *I punished the goats.* The allusion seems to be to the custom of eastern shepherds who teach goats, as being bolder and more active, to go at the head of their flocks. *C.*

Ver. 4. *Oppressor* is rendered 'exactor,' and taken in a good sense, Is. 60. 17: the modern term would most probably be 'financier.' *C.*

Ver. 6. Having been literally 'cast off,' it follows, by every law of interpretation, that the Jews will be as literally 'brought again to their place.' See ver. 10 *C.*

Ver. 8. *I will hiss for them.* The allusion is to a peculiar whistle by which the eastern shepherd collects his flock. See and comp. Is. 5. 26 with 7. 18. *C.*

Ver. 10. In interpreting this prophecy it must be kept in mind that it was written after the Jews had returned from Babylon. It cannot, therefore, refer to that event: nor indeed could the sweeping statement in the close of this verse, 'and place shall not be found for them,' be regarded as at all applicable to the state of the country after the return from exile. Some other period must have been in the prophet's eye; and I cannot but think that period is still future. *P.*

Ver. 11. *And he shall pass;* the leader of the house of Judah, ver. 4.—*Deeps of the river;* the national resources of Assyria represented by the Euphrates, and of Egypt represented by the Nile. See Col. 2. 6. *C.*

REFLECTIONS.—In our prayers we must follow the promises and attend the providences of God, requesting mercies both suitable and seasonable. And in this let us look to God only. Wandering after strange gods will but expose us to disappointment and trouble. Whether things distress or comfort us, it is God who directs them. All the power that is either for us or against us is of him. His people become powerful and courageous when he affords them his assistance and presence. By him all enemies are easily overcome and obstacles removed. At his effectual call multitudes gather into his church from places the most distant. Marvellous then are her comforts, numbers, power, and preservation; and courageous, upright, and evangelical the walk of her members. Nothing is wanting where JEHOVAH is our strength, our song, and our salvation.

CHAPTER XI. Ver. 1-3. *Lebanon* may denote the temple, Jerusalem, or even Judea in general. *Fir-trees, cedars, oaks, shepherds, lions,* may denote their great men, valiant soldiers, and cruel rulers. The *forest* may denote Jerusalem, or the common people, unfruitful in holiness, but numerous, entangling, and



CHANGING HORSES ON THE ROAD TO BEYROUT—THIS PHOTOGRAPH TAKEN ON TOP OF THE LEBANON MOUNTAINS. [Zechariah, xi:1.]—"Open thy doors, O Lebanon, that the fire may devour thy cedars." The artist and the writer left Damascus at 4:30 o'clock in the morning by a diligence to go to Beyrout. This is a ride of seventy miles over the Lebanon mountains, and is made in thirteen hours. Horses are changed every hour. Six are used to pull the conveyance and much of the time they pass in a sweeping gallop. These horses are being changed near the top of the Lebanon mountains, and the time is near the middle of the day. The Bible represents Lebanon as lying on the northern border of the promised land. This mountain has always been famous for cedars. Some distinguished traveler has said: "I have traveled in no part of the world where I have seen another such variety of glorious mountain scenes within so narrow a compass."

12 And [d]I will strengthen them in the LORD; and they shall [e]walk up and down in his name, saith the LORD.

CHAPTER XI.

1 *The destruction of Jerusalem.* 4 *Under the type of Zechariah is showed Christ's care for the flock, the Jews: and their rejection for ingratitude and light estimation of him.* 15 *The type and curse of a foolish shepherd.*

OPEN thy doors, O [a]Lebanon,[1] that [b]the fire may devour thy cedars.

2 Howl,[c] fir-tree;[d] for the cedar is fallen; because the mighty[2] are spoiled; howl, O ye oaks of Bashan; for the forest of the vintage[3] is come down.

3 *There*[e] *is* a voice of the howling of the shepherds; for their [g]glory is spoiled: a voice of the roaring of [h]young lions; for the [i]pride of Jordan is spoiled.[4]

4 ¶ Thus saith the LORD [j]my God, [k]Feed the flock[5] of the slaughter,

5 Whose [l]possessors slay them, and hold themselves not guilty; and they that sell them say, [m]Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For[6] I[n] will no more pity the inhabitants of the land, saith the LORD: but, lo, [p][I will deliver[7] the men every one into his neighbour's hand, and [q]into the hand of his king; and they shall smite the land, and out of their hand I will not deliver *them*.

7 And [r]I will feed the flock of slaughter,[8] *even* you, O poor[9] of the flock. And I took unto me two staves;[1] the one I called Beauty, and the other I called Bands;[2] and I fed the flock.

8 Three[s] shepherds also I cut off in one month; and [t]my soul loathed them,[3] and their soul also abhorred me.

9 Then said I, [u]I will not feed you: [v]that that dieth, let it die; and that that is to be cut off, let it be cut off; [x]and let the rest eat every one the flesh of another.[4]

10 And I took my staff, *even* Beauty, and cut it asunder, that [y]I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the [z]poor of the flock that waited upon me [a]knew[5] that it *was* the word of the LORD.

12 And I said unto them, If ye think [6]good, give *me* my price; and if not, [b]forbear. So they [c]weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, [d]Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* Bands,[7] that[e] I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a [f]foolish shepherd:

16 For, lo, I will raise up a shepherd in the land, *which* [h]shall not visit those that be cut off,[8] neither shall seek the young one, nor heal that that is broken, nor feed[9] that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces.[1]

17 Woe[i] to the idol shepherd that leaveth the flock! [j]the sword *shall be* upon his [2]arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAPTER XII.

1 *Jerusalem a cup of trembling, and a burdensome stone to the confusion of her adversaries.* 6 *The victorious restoring of Judah.* 10 *The repentance of Jerusalem.*

THE burden[a] of the word of the LORD [b]for Israel, saith the LORD, which [c]stretcheth forth the heavens, and layeth the foundation of

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A.M. cir. 3496. B.C. cir. 510.

[d] Ch. 12. 5. Ps. 45. 3, 4. Is. 9. 20. Phil. 4. 13. 1 Ti. 1. 12. Is. 45. 24. Lu. 1. 69.
[e] Mi. 4. 5. Ch. 10. 12. Ge. 5. 24. 6. 9. 17. 1. 1 Jo. 1. 6. Ac. 24. 14. Ro. 6. 4. Ga. 5. 16. 1 Th. 2. 12. 1 Jo. 1. 6, 7.

CHAP. XI.

[a] Hab. 2. 17. Je. 22. 14, 20, 23. Ho. 8. 14.
[1] *Lebanon.* The address is, most probably, to the royal palace of Jerusalem, called 'the house of the forest of Lebanon.' 1 Ki. 7. 2.—C.
[b] Ob. 14, 18. Mal. 4. 1. Je. 21. 14. 22. 7. 46. 23. 49. 27. Ez. 20. 47. 21. 3, 4. Am. 1. 4, 7, 10, 12, 14. 2. 2, 5. Lu. 19. 43. 21. 20, 24. Je. 6. 5. 17. 27. Ho. 8. 14. Am. 1. 10, 12. 2. 5. Lu. 12. 49. 17. 29. Re. 18. 8.
[c] Is. 14. 31. Je. 48. 20. Zec. 14. 15. Re. 18. 10, 16, 19.
[d] Is. 2. 13. Je. 22. 20, 23. Eze. 27. 6. Am. 2. 9. Na. 1. 4.
[2] Or, *gallants.*
[3] Or, *the defenced forest.*
[e] Je. 25. 34. Je. ver. 5, 8, 17. Mic. 5. 1, 14.
[f] Pr. 28. 15. Je. 23. 18. Re. 18. 11, 15, 23. 22. 15.
[g] Zep. 3. 3. Hos. 10. 5, 6.
[h] Is. 31. 4, or Je. 49. 19.
[4] See note * in second column.
[i] Je. 12. 5. 49. 19. 50. 44.
[j] Je. 42. 15. 51. 5. Am. 5. 14. Mi. 5. 4. Mal. 1. 8, 14. Mat. 22. 5, 25. 23. 37. Re. 22. 6.
[5] *Feed the flock.* The address is from the Father to MESSIAH as Mediator of the covenant, and Head over all things to the church.—C.
[k] Ps. 22. 30. 49. 19. Je. 31. 27, 28. 33. 22. Am. 5. 27. 7. 1. Lu. 19. 30. Jo. 10. 2. Zep. 3. 9.
[l] Hos. 12. 8. 2 Pe. 2. 3. Re. 18. 13. Mic. 5. 12. Ob. 29, 30. 13.
[6] *For:* so.—C.
[m] Ho. 2. 8. 1 Th. 2. 16. Mat. 27. 44. 28. 17. 35. 38. Lu. 13. 34. 23. 21. Jo. 5. 43. 11. 48. 19. 6, 15. Ac. 13. 46. 18. 6. 19. 9. 28. 25.
[7] Heb. *make to be found.*
[n] Je. 48. 40—43. Da. 9. 26, 27. Mat. 24. 2, 7, 21. 1 Th. 5. 3. 2 Th. 1. 8. 2. 4. 8. 10. 1 Ti. 4. 1. 2 Ti. 3. 1. Re. 6. 8. 9. 15. 16.
[o] Or, *verily the poor.*
[p] ver. 4. Is. 31. 4. Je. 21. 7. Zep. 3. 14. Mat. 21. 5. Jude 5.
[8] The flocks which their heartless shepherds have destined for slaughter.—C.
[q] Or, *unto the poor.*
[1] Shepherd's crooks. Le. 27. 32. Ps. 23. 4. ver. 10, 14.
[2] Or, *Binders.* ver. 6. Ho. 5. 7. Eze. 37. 16, 17.
[r] ver. 8. Mat. 21. 18—22. Mar. 11. 12—14. 20—24. Lu. 13. 6—9. 21. 29—33.
[s] ver. 6. Mat. 21. 18—22. Mar. 11. 12—14. 20—24. Lu. 13. 6—9. 21. 29—33. Jo. 15. 2. 1 Th. 2. 16. Re. 6. 11.
[t] Je. 6. 8. Eze. 23. 17, 18. Ho. 9. 12.

A.M. cir. 3496. B.C. cir. 510.

[u] Je. 5. 31. 15. 6. 44. 29. ver. 6.
[3] Heb. *of his fellow or neighbour.*
[4] Ho. 1. 11. Da. 9. 22. Ro. 11. 20, with Ps. 27. 4. 9. 16. 17.
[x] Mat. 21. 5. Jo. 12. 15. ver. 7. Mat. 9. 36. Isa. 53. Zep. 3. 9, 12. Ps. 72. 12. Ez. 34. 4.
[y] Sam. 2. 30. Je. 31. 32. Ps. 55. 20. Da. 11. 22. Eze. 16. 59. 17. 15, 16, 18, 19. Ge. 17. 14.
[z] Or, *the poor of the flock, that certainly knew.*
[a] Ps. 82. 5. *If it be good in your eyes.*
[5] Mat. 16. 14. Re. 10. 11. Eze. 2. 2. 3. 12, 24. Dan. 8. 18. 9. 22. 10. 9, 10.
[6] Heb. *good.*
[b] Mat. 26. 10, 31. 63. 64. 3. 20. with Ex. 23. 20.
[c] Mat. 27. 3—10. Ac. 1. 18.
[7] Or, *Binders.*
[d] Ps. 31. 12. Ho. 8. 5, 6. Mat. 10. 29. 25. 40. 45. 44. with Ps. 102. 14. 5.
[e] Eze. 34. 2. Mat. 23. 27. Mar. 7. 3, 4. Lu. 11. 40.
[f] Ex. 34. 2—4, or Le. 26. 31. 35. Dt. 28. 49—68. 29. 25. Mat. 23. 2—4. 2 Th. 2. 3, 4.
[8] Or, *hidden.*
[9] Or, *bear.*
[1] If a single person be here alluded to, that person may be Herod. I rather think, however, that Roman rule, and the desolations which it eventually brought, are here alluded to under the symbol of a shepherd.—C.
[g] Je. 23. 1, 2. Ez. 34. 2. Je. 12. 10, 11. Je. 10. 21.
[h] Ac. 3. 23. Je. 8. 15. 37. Per. 23. 23. Mat. 3. 7. 12. 34. 23. 33.
[2] *Arm:* power, ever instituted. A foolish and impotent government, such as the once ferocious and irresistible Roman empire finally became.—C.

CHAP. XII.

[a] Is. 13. 1. Mal. 1. 1. 2. 2. 14.
[b] Ps. 122. 3, 6. Is. 52. 9. Je. 30. 34.
[c] Is. 42. 5. 44. 24. 45. 12. 48. 13. Ps. 104. 2. 136. 6. Je. 10. 12. 51. 15. Zec. 10. 1.

* In verses 1–3 the desolation of the whole of Palestine is predicted. The leading places only are named, but these are representatives of the several sections of the country:—Lebanon, of northern Palestine; Bashan, of eastern; Shephelah, of the pastoral south; and Jordan, of the centre.—*C.*

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dangerous. The *pride of Jordan* may denote all Judea, overrun by the Roman armies, which enraged their rulers, even as the overflow of Jordan enraged the lions which lodged in its banks. 4, 7, 11. For about forty years before their last dispersion, Jesus Christ personally, and by his harbinger and apostles, called the Jews to himself; and many of the poorer sort were converted, and rendered poor in spirit; and, by following his directions in leaving their country and fleeing to Pella eastward of Jordan, most of them were preserved from the common ruin. 5, 6, 8, 9. The Jews were partly destroyed by the cruelty and violence of their own governors, by their intestine divisions, and by the Roman emperor, whom they had avowed for their *king* in opposition to Jesus Christ. Their princes, priests, and prophets, and the three sects of Pharisees, Sadducees, and Herodians, together with the three civil factions, all haters of God, and detested by him, were cut off one after another; and the nation in general abandoned to sword, famine, pestilence, and miserable captivity. 10, 14. The breaking of these staves may denote his renouncing all claim to them as his peculiar people, and dissolving all connection of government and affection among them; or his entire removal of the ordinances of the gospel from them, which were means of honourably uniting them to the *church*, and to one another in love. 15–17. They were given up to corrupt teachers and pretended Messiahs, who, by their false doctrines, &c., cruelly murdered their souls, preyed upon their substance, and decoyed them into ruinous calamities; and to civil rulers, whether of their own nation, or of the Romans, Persians, Antichristians, Turks, &c., who miserably oppressed them.—Yea, these teachers and rulers did but render themselves miserable in the issue.

Ver. 7. *Beauty:* salvation, meekness of spirit, holiness of heart and life, Ps. 149. 4; 1 Pe. 3. 4; Ps. 110. 3. —*Bands:* union in doctrine, object, and love, 1 Pe. 3. 8; Phil. 1. 27; Col. 2. 2. The word may also well imply brotherly and national union in one place previous to the dispersion, ver. 14. *C.*

Ver. 8. *Three shepherds.* Are these the Scribes, Pharisees, and Sadducees—the three great classes of the enemies of Christ the true Shepherd? Or, are they kings, priests, and prophets—the three pastoral orders in Israel? Or, are they 'the priests, people, and king,' threatened with judgment in 'a month,' Ho. 5. 1, 7; who are also addressed in the same chapter as Ephraim (ver. 3), Judah (ver. 5), and Benjamin (ver. 8), all described as shepherds (ver. 6), and summoned together to execution in Gibeah, Ramah, and Beth aven? ver. 8. This last view, though unsupported by authorities, seems decidedly preferable, as the people to whom Zechariah wrote must have been well acquainted with the writings of Hosea, the only prophet who had previously threatened a threefold destruction within a month. *C.*

REFLECTIONS.—Awfully alarming are the falls of cities, churches, or nations, or even of persons eminent in station. And dreadful and desperate is the condition of nations and churches when their rulers become oppressors and murderers, and when hearers become pleased with clerical monsters of wickedness. Before the most ruinous judgments God often tries men with the offered grace of his gospel. And great is the mercy if even the poorer sort embrace it and repent, when the rich and great pour contempt upon it. But dreadful is the case if the final offers of grace do but occasion men's impenitence and obstinate wickedness. And great is their misery whose churches are dissolved and abandoned by Heaven. Mutual contentions and common calamities quickly issue in their destruction. God justly gives up the refusers of his Son into the hands of unfaithful ministers, deceitful impostors, and unmerciful princes. And dreadful is the guilt of such, and certain and fearful their plagues.

CHAPTER XII. Ver. 1–9. These promises began to be accomplished in the victories of the Jews over the Syro-Grecians and other enemies in the time of the Maccabees, but will be more fully accomplished in the destruction of the Turks, who shall attack the Jews when newly returned from their present dispersion. They have also an accomplishment in the Lord's making all the attempts of Jews, heathens, or antichristians, against his gospel church, to issue in their own destruction, and the glorious deliverance and protection of his people. And in both cases deliverances, temporal or spiritual, are attended with a plentiful effusion of the Spirit, and deep repentance for sin. 10–14. [See Introduction, ch. iv. sect. 18, 19.]

Ver. 10. The Jewish traditions refer this passage to MESSIAH, so that the Christians cannot be accused of turning it to their own purposes. And when Israel shall come to a sense of their sin in 'crucifying the Lord of glory,' and 'look upon him' whose hands and feet their fathers 'pierced,' then shall their glory return, and their sin and uncleanness shall be washed away for ever. *C.*

REFLECTIONS.—Thrice happy are they who have the Almighty JEHOVAH, and all the burdens and blessings of his Word, on their side! He will effectually

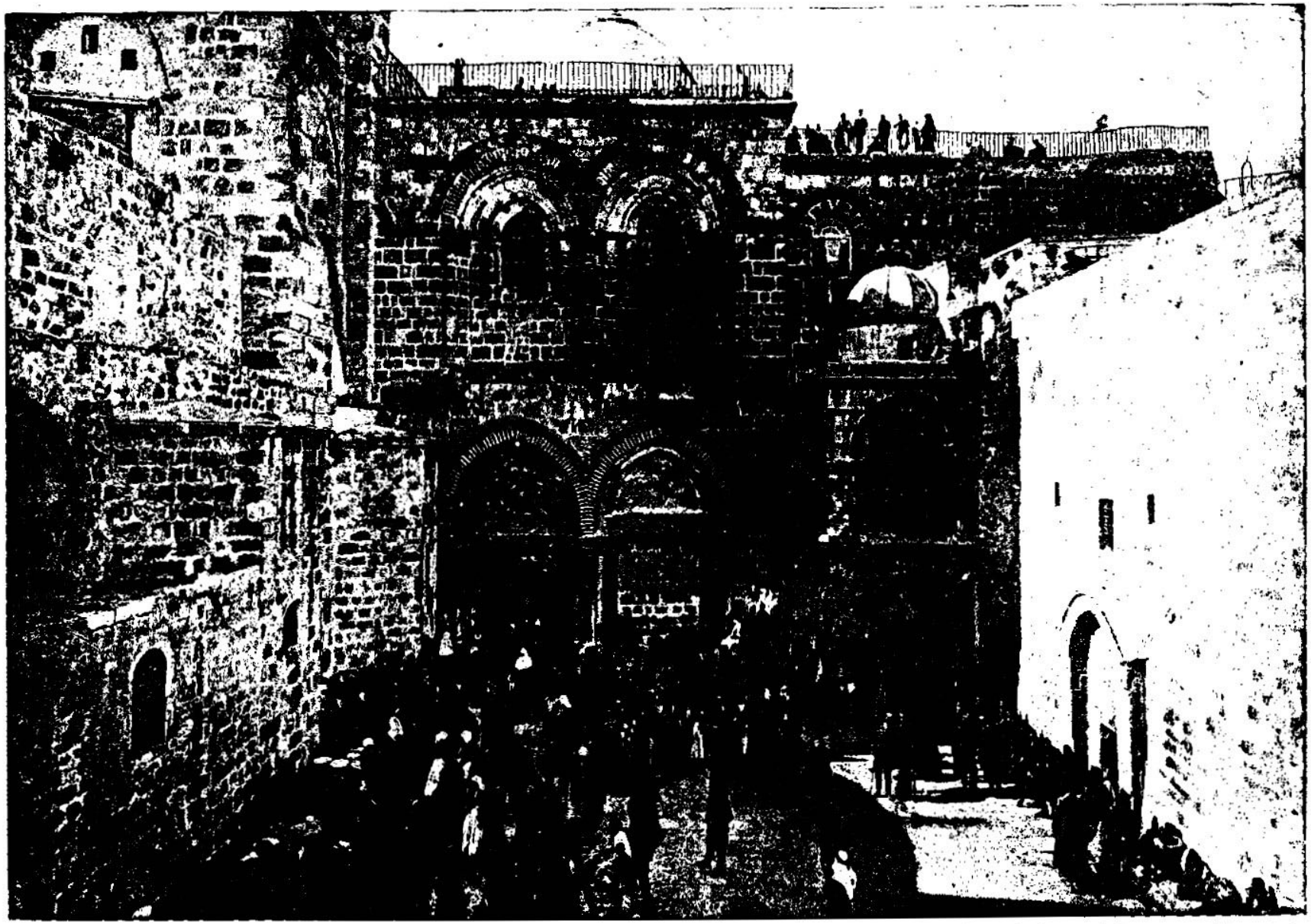

CHURCH OF THE HOLY SEPULCHER—BUILT OVER THE GRAVE OF OUR SAVIOR. [HOSEA, vi:2.]—"After two days he will revive us; in the third day he will raise us up, and we shall live in his sight." The Church of the Holy Sepulcher is supposed to stand upon the sight of the place where Christ was crucified. The Holy Sepulcher stands in the center of the rotunda of this church. It is covered by a small building twenty-six feet long by eighteen feet inside the church. The Holy Sepulcher is cased in yellow and white stone and is ornamented with slender semi-columns. It is surmounted by a tomb. The entrance into the sepulcher leads into the first apartment, called the Chapel of the Angel, where it is said that an angel sat on the stone that had been rolled away from the door of the sepulcher. The vault where it is said our Savior was buried is quadrangular, about six by seven feet. In the church which stands over the sepulcher there are many divisions and apartments belonging to different denominations.

the earth, and [d]formeth the spirit of man within him.

2 Behold, [e]I will make Jerusalem a cup of [1]trembling[2] unto all the people round about, when they shall be in the siege both against Judah, *and* against Jerusalem.[3]

3 And in [g]that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it[4] shall be cut in pieces, though[h] all the people of the earth be gathered together against it.

4 In[i] that day, saith the LORD, [j]I will smite every horse with astonishment, and his rider with madness; and I will [k]open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, [5]The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah [l]like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, [m]on the right hand and on the left: and [n]Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also [p]shall save the tents[6] of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day [q]shall the LORD defend the inhabitants of Jerusalem; [r]and he that is feeble[7] among them at that day shall be as David; and the house of David *shall be* [s]as God,[8] as the angel[t] of the LORD before them.

9 And it shall come to pass in that day, *that* I[u] will seek to destroy[9] all the nations that come against Jerusalem.

10 ¶ And [v]I will pour upon the house of David, and upon the inhabitants of Jerusalem, the [w]spirit of grace and of supplications; and they shall look upon me [x]whom they have pierced, and they shall mourn for him [z]as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day [a]shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon[1] in the valley of Megiddon.[2]

12 And [b]the land shall mourn, every [3]family apart; [c]the family of the house of David apart, and [d]their wives apart; the family of the house of [e]Nathan apart, and their wives apart;

13 The family of the house of [f]Levi apart, and their wives apart; the family of [h]Shimei apart, and their wives apart:

14 All[i] the families that remain, every family apart, and their wives [j]apart.

CHAPTER XIII.

1 The fountain for purgation for Jerusalem. 2 The extirpation of idolatry and false prophecy. 7 The death of Christ, and the saving of a third part after a severe trial.

IN that[e] day there shall be a [b]fountain [1]opened to the house of David, and to the inhabitants of Jerusalem, for sin and for [2]uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will [c]cut off[3] the names of the idols out of the land, and they shall no more be remembered; and also I will cause the [d]prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet [e]prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: [f]and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets [h]shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment[3] to deceive:[4]

5 But he shall say, [i]I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, What *are* [j]these wounds[5] in thine hands? Then he shall answer, *Those* with which I was [k]wounded *in* the house of my friends.

7 ¶ Awake,[l] O sword, against [m]my shepherd, and against the man *that is* [n]my fellow, saith the LORD of hosts: [p]smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon [q]the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, [r]two parts therein shall be cut off, *and* die; but the [s]third shall be left therein.

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render his church and ministers a terror to all the wicked, as he hath done from age to age. For easily he can infatuate the counsels and enfeeble the courage and strength of all sinners. Happy are they whose strengthener, protector, and peace-making governor is the Lord and his Christ! And thrice happy is it when the destruction of enemies is attended with an outpouring of the Holy Ghost upon all ranks, great and small; and when magistrates and ministers are patterns to others in evangelical, bitter, and particular humiliation for sin!

CHAPTER XIII. Ver. 2–6. Such shall be the zeal for extirpating idolatry and false teachers, that many of these, ashamed of their impostures, shall lay aside the pretences and habits of prophets, and shall apply themselves to common labours; and shall pretend that the marks of idols, in their hands, or the corrections which they have received for their attempting to deceive, were obtained by some other means, and for some other miscarriages. 7–9. The tremendous sufferings of the Messiah, God in human nature, the chief Shepherd and Governor of the church, while his disciples are scattered from him, shall quickly issue in marvellous favours to them and other Jews of the poorer sort; for though, in their destruction by the Romans, the far greater part shall, on account of their obstinacy in rejecting him, be utterly destroyed or reduced to misery, yet a remnant in that age, and especially in the coming period, shall through much tribulation, be turned to, claimed by, and openly avow the promised Messiah.

Ver. 2 *I will cut off the names of the idols*, &c. The idols of Israel they have long forsaken, but have adopted in their stead that covetousness which is idolatry: the idols of heathen Greece and Rome have been abandoned for an imperfect and perverted Christianity, which, both in the Greek and Latin, or Eastern and Western churches, sets up and worships the images of the Virgin Mary, of saints, and angels, Re. 9. 20, 21; all which God will utterly cast out at the downfall of mystical Babylon. *C.*

Ver. 3. *Shall yet prophesy.* Shall persevere to prophesy falsely, unwarned by God's judgments. *C.*

Ver. 9. *Third part.* The nation was divided immediately before and after the death of Christ the Shepherd into three parts — Pharisees, Sadducees, and Christians. The two former were utterly cut off, either by death or captivity; the third part remained, saved at Pella when Jerusalem was destroyed, and preserved in the mass of the Roman empire till they had leavened the whole. *C.*

9 And[e] I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: [a]they shall call on my name, and I will hear them; [b]I will say, It *is* my people; and they shall say, The LORD *is* my God.

CHAPTER XIV.

1 *The destruction of Jerusalem.* 3 *The coming of Christ, and the graces of his kingdom.* 12 *The plague of Jerusalem's enemies.* 16 *The remnant shall turn to the Lord,* 20 *and their spirits shall be holy.*

BEHOLD, the [c]day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For [d]I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the [e]women ravished; and [f]half of the city shall go forth into captivity, and the [g]residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, [h]and fight against those nations, as when he fought in the day of battle.

4 And his feet [i]shall stand[1] in that day upon the mount of Olives, which *is* before Jerusalem on the east; and the mount of Olives shall cleave[2] in the midst thereof toward the east and toward the west, *and there shall be* [k]a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of [3]the mountains; [4]for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the [l]earthquake in the days of Uzziah, king of Judah; and [m]the LORD my God shall come, *and* all the [n]saints with thee.

6 And it shall come to pass in that day, *that* the light shall [o]not be clear[5] *nor* dark:[6]

7 But it shall be [p]one day,[7] which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at [q]evening time it shall be light.

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

[a] Is. 1. 27, 28. 10. Ezek. 20. 36–38. Mal. 3. 2, 3. Joh 23. 10. 1 Pe. 1. 6, 7.
[b] ch. 12. 10. 13. 9. Is. 65. 24. Ho. 2. 23. Joel 2. 32. Ro. 10. 13, 21.
[c] ch. 12. 6. Ho. 1. 10. 2. 23. 14. 4–8. ch. 8. 8. Is. 26. 12. Je. 30. 7–11. 31. 33. Eze. 11. 20. 37. 26, 28. 36. 37. 27. with ch. 11. 10. Ho. 1. 9. 2. 23. Ps. 144. 15. Ju. 20. 28.

CHAP. XIV.

[a] Joel 2. 31. *Lep.* 1. 14–18. Ac. 2. 20.
[b] De. 28. 49–68. 29. 18–28. Je. 21. 4–7. Is. 5. 29–30. Ro. 11. 11. Mat. 22. 7. 23. 37, 38. Lu. 19. 29–44. 19. 43, 44. Eze. 21. with Da. 9. 26.
[c] Is. 13. 10. Am. 5. 8.
[d] ch. 12. 3. Lu. 21. 24.
[e] ch. 13. 8, 9. Mat. 24. 15, 16. 21.
[f] Re. 6. 12. 16. 18. 9. 1–12. 11. 7. 12. 14. 19. with vi. 19. 20. Ac. 2. 19, 20. 38–20. 39. 1. 22. Is. 29. 15, 21. Joel 2. 2, 3. 10. 18, 19. 24. 15, 16. 3. 15, 16. Ac. 2. 19, 20. Re. 6. 12.
[g] Ezr. 9. 8. Is. 4. 3. Ro. 9. 27. 11. 5.
[h] Ex. 14. 25. Jos. 10. 14. Ps. 68. 1. Is. 42. 13. Ac. 5. 39. Re. 12. 7.
[i] Or, *shall stand still.*
[k] Re. 6. 12. 16. 18. 20. 11. Ac. 1. 11, 12. Re. 1. 7.
[1] As our Lord stood upon the mount of Olives, near Bethany, when he ascended into heaven, Lu. 24. 50, 51; so, it seems here to be intimated that upon the same mountain, shall he again descend at the resurrection, when he comes to judge the world. See Job 19. 25–27. Ac. 1. 11. 2. 1–4. C.
[2] At the death of our Lord there was an earthquake, and "a great earthquake" preceded his resurrection, after which there was a resurrection of "many bodies of the saints who slept," Mat. 27. 50–53. 28. 2. There seems therefore much reason to conclude that this passage describes not a figurative, or political and ecclesiastical, commotion, but a literal earthquake introductory of judgment, and the general resurrection of the just and the unjust. See Eze. 38. 19, 20. Ju. 5. 28, 29. 1 Th. 4. 16.—C.
[3] Joel 3. 12, 14.
[4] Or, *my mountains.*
[4] Or, *when he shall touch the valley of the mountains to the place he separated.*
[l] Is. 29. 6. Am. 1. 1.
[m] De. 33. 2. Re. 14. 1. 16. 15. 17. 14. xix. xx. Jude 14, 15.
[n] Mat. 16. 27. Mar. 8. 38. 1 Th. 3. 13. Re. 14. 4. 19. 14. Jude 14. Mat. 24. 30, 31.
[o] Ps. 102. 1. 102. 20. Ec. 7. 13, 14.
[5] Heb. *precious.*
[6] Heb. *thickness.*
[p] Ho. 5. Mal. 3. 2, 3. 4. 1.
[7] Or, *the day shall be one.*
[q] Is. 60. 19, 20. 30. 26. 31. 9. Re. 21. 23. 22. 5.

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

[q] Eze. 47. 1–12. Is. 35. 6. Joe. 3. 18. Jn. 4. 14. 7. 38. Lu. 24. 47. Ac. 1. 8. Re. 22. 1, 2, 17.
[8] Or, *waters.* The power of the Spirit accompanying the gospel message. Jn. 4. 14. 7. 37–39.—C.
[9] Or, *eastern.* Joel 2. 20.
[r] Ge. 49. 10. Ps. 2. 8. 22. 27–31. 72. xlv. xlvii. lxxii. lxxiii. xcv.—c. 68. cxiii. Is. 11. 9. 24. 14–16. xxxv. xli. xlix. lv. lx. lxi. lxvi. Am. 9. 11, 12. Zep. 3. 9, 10. ch. 2. 11. 8. 20–23. *Ho.* 1. 11. Re. 11. 15. Ac. 8. 12. 28. 31. Ti. 2. 13. Ep. 4. 3–13. 2. 13–22.
[s] Da. 2. 34, 35. 44. Is. 40. 4. ch. 4. 6, 7. Ro. 16. 20. ch. 12. 10–12. 13. 2. Je. 31. 38, 39. Ne. 3.
[1] Or, *compassed.*
[2] All obstructions to the propagation of truth and the practice of holiness shall be removed. Comp. ch. 4. 7. Is. 40. 4. Lu. 3. 4. 6.—C.
[t] Is. 2. 2–5. Mi. 4. 1–7. Mat. 5. 14. Je. 31. 38, with Ne. 3. 1. 12. 39.
[3] Or, *small abide.*
[u] ch. 2. 4. 8. 4. 5.
[v] Je. 31. 40. Re. 21. 4. 22. 3.
[4] Je. 23. 5, 6. 33. 15, 16. Is. 29. 15. 30. 15. Eze. 34. 22. 39. ch. 2. 4. 5. 9. 13. 10. 12. 8.
[4] Or, *shall abide.*
[5] This promise clearly intimates that the events foretold are still future.—C.
[w] Ps. 21. 8. 59. 13. 97. 3. 118. 2. 2. Le. 26. 31. Ac. 13. 13. 1. Jn. 16. 24. Re. 16. 19. Ps. 137. 10.
[x] ch. 12. 4. Eze. 38. 21. with 1 Sa. 14. 15, 20. Ju. 7. 22. 2 Ch. 20. 23.
[6] Or, *thou also, O Judah, shalt.*
[7] Or, *against.*
[8] *Judah shall fight at Jerusalem.* That Jerusalem will again be "surrounded with armies" seems unquestionable; and if the fighting of Judah signify anything beyond "the good fight of faith" (1 Ti. 6. 12.) to which every soldier of Christ is called (2 Ti. 2. 3.), the statement that the fight will be "at Jerusalem" indicates that it will merely be that defensive war for "brethren, for sons, for daughters, for wives, and for houses" (Ne. 4. 14. 5. 10. 13. 21, which, so far from being forbidden, may become a moral duty, the neglect of which would incur the deepest moral guilt.—C.
[y] Eze. 38. 12, 39. 10, 13, &c.
[z] With ver. 12. Is. 30. 27. Nu. 31. 27, 28.
[a] Is. 66. 23. ch. 8. 21–23. Re. 11. 15, 15.

8 And it shall be in that day, *that* [q]living waters[8] shall go out from Jerusalem; half of them toward the former[9] sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And[r] the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All[s] the land shall be turned[1] as a [2]plain, from Geba to Rimmon, south of Jerusalem: and it [t]shall be lifted up, and inhabited[3] in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall [u]dwell in it, and there shall be [v]no more utter destruction; but [w]Jerusalem [4]shall be safely inhabited.[5]

12 ¶ And[y] this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: [z]Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, [a]*that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And[b] Judah also shall[6] fight at[7] Jerusalem;[8] and [c]the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And[d] so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem, shall [e]even go up from year

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REFLECTIONS.—Full forgiveness and reformation are closely connected with true faith and gospel repentance. Nor is any guilt or stain so deep, but Jesus, freely offered in the gospel, by his blood, his Spirit, and work, can effectually wash it out. Yea, nothing more effectually dislodges idols, devils, and impostors, than the plain and powerful exhibition and application of a crucified Christ, as made of God unto us wisdom, righteousness, sanctification, and redemption.—Thrice happy is it when all ranks, in their respective callings, concur to promote reformation, and to extirpate false worship and delusion; and when regular censures and punishments make false teachers sensible and ashamed of their sin, and return to their duty. But how infinitely glorious is our Redeemer! Tremendous were the sufferings which he endured from his Father's just judgment for our sin. And his death effectually issues in mercy, even to his deserters, betrayers, and murderers. By the most fearful calamities God often promotes the purification and happiness of earnest believers and the establishment of his gospel and church in the world. And it is God's apprehending of us by his grace that makes us apprehend him by faith, and seek him by fervent prayer.

CHAPTER XIV.—Perhaps this chapter had the first step of its fulfilment in the signal victories of the Maccabees over the Syro-Grecians, who had taken Jerusalem by force and ravaged the country; and in the restoration of Jerusalem, and the reformation of religion that followed. But it had a more signal fulfilment in the destruction and dispersion of the Jewish nation by the Romans; afterwards of the heathen empire of Rome by the Goths; and the spread of the gospel, and erection, enlargement, or prosperity of the Christian church, which attended the same. Yet it will have a further accomplishment in God's destroying the Turks, who shall attack the newly returned Jews, and in the prosperity and reformation of the Jewish nation attending the same; in his destroying the Anti-christian and Mahometan powers when making their final attack upon the Christians; and in the powerful spread of the gospel, the subjection of all nations to Christ, and the remarkable devotion and holiness of church members, in the gospel period. And it will have its last step of fulfilment in God's destroying the armies of Gog and Magog, which attack his church, in the end of gospel time, and in the final extirpation and damnation of the wicked at the last day, and the glories of the new heaven and new earth in the eternal state. 4, 5. In consequence of Christ's ascension, he shall be manifested in the gospel preached by his apostles, according to the commission given them on Mount Olivet; and the ceremonial worship shall be removed, and Jews and Gentiles, having equal admission, shall, in multitudes, eagerly flee to the Redeemer, and unite in the gospel church. 6, 7. For a time the condition of the Jews shall neither be happy nor absolutely miserable; for a time the ceremonies shall not seem wholly abolished; nay, for many ages the Christian church shall have but a mixed lot of prosperity and adversity; but the Lord shall graciously take notice of and manage all; and at last, in God's time, great shall be the prosperity and purity of the Jewish nation and gospel church. 8, 9. Issuing forth from Jerusalem and the church of God, the gospel shall, amidst prosperity and adversity, be preached by the apostles and others in all quarters of the world, till all nations be turned to the Lord; and men, renouncing all their idolatries and delusions, shall harmoniously unite in the faith, profession, and obedience of Christ. 10, 11. Every obstacle of conversion, and every noted abomination, shall be removed; and the Jews, happily settled in Canaan, shall gloriously and safely share the privileges of the gospel church. 12–15. By signal judgments and mutual contentions the opposers of the Jews and Christians shall be infatuated and destroyed, and their wealth left for a spoil to enrich those whom they had attempted to destroy. 16–19. The keeping of the feast of tabernacles denotes an observance of the various ordinances of the gospel filled with the consolations of Christ. 20, 21. Wars shall be exchanged for serious devotions; or, even in their war and most common employments, men shall act from gracious and holy

to year to worship the [g]King, the LORD of hosts, and to keep the [h]feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the [i]family of Egypt go not up, and come not, that *have* no[9] *rain*, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep [k]the feast of tabernacles.

19 This shall be the punishment[1] of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day [l]shall there be upon the bells[2] of the horses, HOLINESS UNTO THE LORD; and the [m]pots in the LORD's house shall be like the bowls before the altar.

21 Yea, [n]every pot in Jerusalem, and in Judah, shall be holiness unto the LORD of hosts; and [o]all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the [p]Canaanite[3] in the [q]house of the LORD of hosts.

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

[g] Ps. 9. 8; 24. 7–10. 1 Ti. 1. 17; 6. 15. Mat. 28. 18. Jn. 5. 22, 23. Phi. 2. 9–11. Re. 17. 14.

[h] Lev. 23. 33, &c. Ne. 8. 14, &c.

[i] Is. 45. 14; 60. 12. Ps. 72. 8–11. Is. 60. 5, 6 with Da. 2. 34, 35. Is. 49. 23. Mi. 5. 7.

[j] Is. 19. 20 & 21.

[9] Heb. *upon them there is not*, De. 11. 10, 11.

[k] ver. 16, 19, with Le. 23. 34, 43. Ho. 12. 9. Ju. 7. 2, &c.

[1] Or, *sin*. Jn. 3. 19; 12. 48; 15. 22, 24 & 9. 39.

[l] Ps. 110. 3. Is. 60. 21; 62. 12. Zep. 3. 9, 11. Eze. 36. 25–27; 43. 12. Phi. 3. 3. Re. 21. 27. Is. 19. 18, with Ex. 28. 36.

[2] Or, *bridles*.

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

[m] Is. 60. 7. Eze. 40. 39, 42 Mal. 2. 12.

[n] See ver. 20. Col. 3. 17. 1 Pe. 4. 11. 1 Co. 10. 31. 2 Pe. 2. 16.

[o] Is. 61. 6. Re. 5. 10. 20. 6

[p] Ge. 4. 22. Is. 8. Eze. 44. 9. Joel 3. 17. Zep. 3. 11. Re. 21. 27, 22. 15. Mat. 22. 12, 13. Phi. 3. 2, &c.

[3] *The Canaanite* may be translated 'merchant,' and the prediction be considered a spiritual realization of one of Christ's typical acts—in driving the 'buyers and sellers' out of the temple. Je. 7. 26. 2 Pe. 2. 3. Re. 18. 11.—C.

[q] 1 Co. 6. 9–11. Ep. 2. 19–22. 1 Ti. 3. 15. He. 3. 6. 1 Pe. 4. 17; 2. 5.

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motives, in a holy manner, and to holy ends; and the church shall be purged from all apparently unclean and mercenary ministers and professors.

Ver. 1. *The day of the Lord*—which he has appointed for punishing the sins of the Jews who had, 'with wicked hands, slain the Holy One and the Just.' *C.*

Ver. 6. *Clear nor dark.* The word 'nor' is supplied by the translators, and mars the sense. The meaning of the expression is, that 'the day' (the twenty-four hours) should no more consist of 'the evening and the morning'—the alternate succession of light and darkness—but become a period of continuous light. A state of the church unlike its past history, in which good and evil, spiritual light and darkness, have been so continually commingled, that it has become a serious question to decide which has been predominant; but 'the just shall live by faith' in the promise, and be 'saved by hope' of the latter-day light and glory. *C.*

REFLECTIONS.—Judgments commonly begin at the house of God; where then shall the ungodly and sinner appear at last! Scarcely ever do nations or armies prosper much after they have imbrued their hands in the blood of God's people. Thrice happy is the gospel church which hath Jesus Christ for her superintendent and her root, in which both Jews and Gentiles cordially unite! Open is the access to her made by his ascension and published gospel; and with great earnestness ought men to flee into her. It is new spiritual relation to God that can alone render us happy amidst manifold commotions. And let providences be ever so dark and intermixed, if our God knows and manages them they will all issue in a comfortable manner. It is a great honour to be a mother of churches, from whence gospel messengers, oracles, ordinances, and influences do spread into the world, and render the whole a united kingdom of Jesus Christ. Remarkable deliverances of the church are generally attended with terrible ruin to her opposers; if one plague answer not, another is inflicted; and it is for the honour of Jesus' grace that the remnant of such are often converted by his Spirit and saved by his blood. Divine influences graciously rectify men's devotions, with respect to their object, Mediator, manner, and seasons. And if men contemn and neglect the ordinances of God and means of grace, they forfeit not only the blessings of salvation, but even of common providence. But thrice happy shall be the blessed future, when holiness shall not only shine forth in every devotion, but even in the most ordinary business, and everything be used as devoted to the service of Christ.

CONCLUDING REMARKS ON THE BOOK OF ZECHARIAH.

Zechariah was contemporary with Haggai, and his coadjutor in the great national work of building the temple, reorganizing the worship of Jehovah, and reforming the principles and habits of the people. But, though there appear no companion but Haggai, it does not necessarily follow, that upon them alone the prophetic spirit was poured out, and the supply of instruction, so inadequate to the spiritual wants of the people. How few of our Lord's disciples and apostles have left any written record of their thoughts or labours!—Even so, there may have been many enlightened and faithful prophets in the days of Joshua the high-priest—who laboured abundantly in the word and doctrine, who were living epistles addressed to all their countrymen—and who yet have transmitted no memorial of their persons or works to posterity. God desired not that his Bible should become a large book—Jn. 20. 30, 31; 21. 25—a load for the memory, or a toil for the understanding—but merely that it should present such specimens of providence and grace, as would render it a book of sufficient precedents for all times and circumstances—of reproofs for all forms of sin, and of encouragement to all duties.

Ch. 9. 9; 12. 10; 13. 7, seem evidently quoted or referred to in Mat. 21. 4, 5; 26. 31; Mar. 14. 27; Jn. 12. 14, 15; 19. 37; Re. 1. 7.

THE BOOK OF THE PROPHET

MALACHI.

Malachi seems to have prophesied about A.M. 3600, contemporary with or quickly after the government of Nehemiah. His principal scope is to reprove the Jews for their neglect or profanation of God's ordinances; their sacrilege, heathen marriages, and other abominations; and to warn them of the approaching incarnation of the Messiah.

[Of Malachi, the last of the Old Testament prophets, the tribe and family, and even the precise date of his prophecy, are unknown; and the conjectural opinions of the learned it is useless to detail. Three things only are certain.—(1) That he prophesied after Haggai; for at the time of his prophesying the temple was built, and the worship restored, ch. 1. 7, 10, 12; 3. 10. (2) That his book was, at all times, recognized as an inspired portion of the Jewish canon. (3) That he was fully recognized by our Lord, Mat. 11. 10. The only probability which it seems important to notice is—that Malachi prophesied during or shortly after the administration of Nehemiah. Kennicott and Hales agree in assigning this prophecy to 420 B.C.—a long and dreary interval, during which no one arises whom the Jewish church recognizes as an inspired ambassador of Jehovah. *C.*

The introductory words of this book which declare the writer, and which may be literally rendered 'by the hand of Malachi,' are translated in the Septuagint version, 'by the hand of his angel.' Such a rendering would require a slightly different reading of the Hebrew; and it has been conjectured by both Jewish and Christian commentators that *Malachi* is only an official title. Some have affirmed that Ezra was the author of the book, and have supposed their opinion to be corroborated by the fact that nothing is mentioned or known regarding the prophet. It is vain to speculate upon such a subject, and the safest criticism is to take Malachi to be the real name of the writer. The careful reader will observe a close resemblance in many points between this book and Nehemiah. 'Both presuppose the temple to have been already built. The same condition of the Jews is described. They both condemn foreign marriages, and enforce the due payment of tithes which had been neglected. They likewise correct abuses which had crept in with respect to the sacrifices, and reprove their countrymen for their want of sympathy with the poor.' In style the prophet is purer and more elevated than any of the later writers of the Old Testament. This may be accounted for by the fact that Hebrew had ceased to be spoken by the Jewish people. It was now a language for literary men, who naturally made the Pentateuch and the earlier prophets their models. *P.*]

CHAPTER I.

1 God, by Malachi, complaineth of Israel's ingratitude, 6 and of the profane disrespect shewn to God's worship. 14 The curse of corrupt offerings.

THE burden[1] of the word of the LORD to Israel by Malachi.[2]

2 I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I[b] loved Jacob,

3 And I hated Esau, and [c]laid his mountains and his heritage waste for the [d]dragons of the wilderness.[3]

4 Whereas Edom saith, We are impoverished, but[e] we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border[4] of wickedness, and, [f]The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be [h]magnified from[5] the border[6] of Israel.

6 ¶ A[i] son honoureth *his* father, and [j]a servant his master: if then [k]I *be* a father, where *is* mine honour? and if I *be* a master, [l]where *is* my fear? saith the LORD of hosts unto you, [m]O priests, that despise my name. And [o]ye say, Wherein have we despised thy name?

7 Ye[7] offer [p]polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, [q]The table of the LORD *is* contemptible.

8 And if ye offer the blind for sacrifice,[8] *is it* not evil? and [r]if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, [s]beseech God[9] that he will be gracious unto us: this hath been by your means:[1] will[t] he regard your persons? saith the LORD of hosts.

10 Who[u] *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought.[2] I[v] have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.[3]

11 For [z]from the rising of the sun even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense[4] *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.[5]

12 But[y] ye have profaned it, in that ye say, [z]The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, [a]Behold, what a weariness *is it!* and ye have snuffed at it,[6] saith the LORD of hosts: and ye brought [b]*that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 ¶ But cursed *be* the [c]deceiver, which hath in his flock[7] a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for [d]I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

CHAPTER II.

1 The priests are sharply reproved for profaning their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.

AND now, [a]O ye priests, this commandment *is* for you.

2 If[b] ye will not hear, and if ye will not lay *it* to heart, [c]to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings;[1] yea, [d]I have cursed them already, because ye do not lay *it* to heart.

3 Behold, [e]I will corrupt[2] your seed, [g]and spread[3] dung upon your faces, *even* the dung of your solemn feasts, and *one* shall take you away with it.[4]

4 And [h]ye shall know that I have sent this commandment unto you, that [i]my covenant might be with Levi, saith the LORD of hosts.

5 My[j] covenant was with him[5] of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The[k] law of truth was in his mouth, and iniquity was not found in his lips: he [l]walked with me in peace and equity, and [n]did turn many away from iniquity.

7 For[o] the priests' lips should keep knowledge, and they should seek the law at his

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A.M. cir. 3564 or 3580. B.C. cir. 440 or 424.

CHAP. I.

B.C. cir. 440 or 424.

1 Or, *prophecy*, Pr. 30.1. Is.13.1,15.17.17.1. 19.1. 21.11. 22.1. 23.1. Je. 23.33. Na.1.1. Hab.1.1. Zec.6.1. 12.1.

2 Heb. *by the hand of Malachi*

b De.7.7,8. 10.15. Je. 33.3. Ro.9.13.

c Is. 34.9,13,14. 35.7. Je.9.11. 51.37.

d Ps. 44.19. Is.13.22. 34.13,14. Je.9.11. 51.37.

3 The words are prophetic, though at present as historical. Edom was not laid waste for many centuries after the time of Malachi. In fact it attained its greatest prosperity subsequent to this day, when occupied by the Nabathæans, and adorned with those splendid rock temples and palaces which still attract the attention of travellers.—*P.*

e Is.9.10. Ja.4.13-15. Jo.1.5.

4 Or, *country*, Je. 49.17,18. Eze. 25.13. 35.3.

f See ver.2. Is.34.2. 35.Eze.25.14.35.9.

g Is. 47.10,11. 58.12. 61.4,7.

h Heb. *from upon*; or, *upon*.

5 *From the border*—beyond the border of Israel in other lands.—*C.*

i Ex.20.12. Le.19.2. Pr.30.17. Eze.22.7.

j 1 Ti.6.1. Tit.2.9,10. 1 Pe.2.18.

k Ex.4.22,23.5.5. Is. 63.16. 64.8. Je.31.9. Ho.11.1.

l ver.7-14. ch.3.16. Ne.5.15.

m Ho.5.1. Eze.22.26.

n Ho.10.8. ver.7. Is. 2.14.57.1. 58.2. 1 Co.11.22.

6 Or, *Bring unto*, &c.

o Le.22.19-25. 22.6. 3.11,15. ver.8,14.

p 1 Co.10.21.

q Heb. *the table of God*

1 Heb. *from your hand.*

r Ro.2.11. 1 Pe.1.17.

s 1 Co.9.13. Ho.12. 1 Ezr.6.10. 7.23. 8.36. Phi. 2.21. 4.18,19.

2 Kennicott, on the authority of 30 MSS., and the Septuagint, Syriac, and Vulgate, reads, the doors shall be closed against you, neither shall ye kindle the fire of mine altar in vain.' —*C.*

t He to 98. Is.1.11. Je.6.20. Am.5.21.

3 The meaning of the charge brought against the priests is, that they were avaricious. They only served in the temple for pay. They would do no work except from sordid motives. —Or, even the most trivial offices in the temple would they discharge. Hence God's rejection of them and their services.—*P.*

u Ps.113.2. Is.59.10. 60.5,7,13,20. Ps.72.8 -11. Mi.5.4. 1 Ti.2.8. Ja. 4.3. 1 Jo. Ac.10.34,35. Mar. 12.30. Is.1.11. 61.8. 22.14-19. Ps.72.15. Re.13.15,16. 15.4. Is. 19.21,16.

A.M. cir. 3564 or 3580. B.C. cir. 440 or 424.

v Jer.6.8,13,ch.7.8.

w Je.31.23. Da.5.3,4.

x Is. 58.3. Am.8.5. Mar.14.31. Jn.16.2.

6 Or, *whereas ye might have blown it away.*

y ver.7,8. Le.22.19-25. Ne.13.28.

z Je.44.17. Hag.1.2,4. Ac.5.1. 3.ver.8.

7 Or, *in whose flock is*

a Ps.47.2. 1 Ti.6.15. Ex.9.11. De.28.58. 4.24. Ps.ver.1 exxx.9.10.83. 18.Is.5.15

CHAP. II.

a ch.1.6. Ho.5.1.

b Le.26.14-39. De. 28.15-18. Lu. 13.3,5. Re.2.5,22,23. Is.3.11.

c Jos.7.19. Je.13.16. 1 Pe.4.11.

1 *I will curse* (cut off) *your blessings*—not your blessing of the people (Nu.6.23-27), but your sacerdotal endowments and portions—by sending unfruitful seasons and dearth. See Hag.1.6-11.—*C.*

d Hag.1.6-11. 2.16, 17. ch 3.9

e Joel 1.17. Je.14.4. Ac.11.28.

2 Or, *reprove.*

g 1 Sa 2.30. Nu.12. 14.ver.8.

3 Heb. *scatter.*

4 Or, *it shall take you away to it.*

h Is.25.11. Ps.58.11. 9.16. 83.18.

i Nu.3.45,8 25.12,13. 18.19. 2 Chr.13.5. Ne.13.29. Je.33.21. Mal.3.1.

j Nu. 25.11-14. Ps. 106.30,31. De.33.8-11. Is 32.32.09 Is.61.9.

5 In allusion to Nu. 25.12,13.—*C.*

k De. 33.10. Ps. 37. 30. Re 14.5.

l Ge.5.22,24. 6.9. 17. 1 Am.3.3. Tit.2.11-14.

n Je.23.22. Da.12.3. Ja.5.20.

o Le.10.11. De.17.8, 9. 21.5. 2 Ch 17.8. Ezr. 7.10. Ne 8.3-8. Hag.2. 11-13 Eze 44.23 Je 18. 18.15-19.

CHAPTER I. Ver. 3-5. Their very eyes saw that the Lord had not only almost utterly destroyed the Edomites, but had rendered their country altogether desolate, and fruitful in nothing but serpents. 10, 11. Since ye are so mercenary that, notwithstanding all that I have allotted to you as a reward, ye can scarcely think of shutting a door in my temple without some special hire, ye may withhold your sacrifices. I have provided for myself a people among the Gentile nations to worship and to honour me with spiritual sacrifices of their persons, praises, thanksgivings, and alms-deeds.

Ver. 3. *I hated Esau. Hated* is sometimes applied to the object of a less degree of love, Ge. 29. 31; Lu. 14. 26. For this love Jacob had every cause to be grateful, for God's special grace was undeserved; while Esau had no cause to complain, for God's hatred of his profanity was a righteous judgment, He. 12. 16. *C.*

Ver. 7. *Polluted bread.* Perhaps their ordinary bread, which might be held polluted by leaven, Le. 2. 11; 6. 17; 10. 12, which was only admissible in the sacrifice of thanksgiving and first-fruits, Le. 7. 13; 23. 17. *C.*

Ver. 9. *Will he regard your persons*, on account of your descent from Levi and your priestly office? And will he overlook your profanity in the management of his worship? *C.*

REFLECTIONS.—Great is the tenderness of divine grace with respect to persons and nations, in favouring and saving all who accept the Lord Jesus Christ as Saviour and Lord. But if once ingratitude towards God prevail in the heart, nothing will appear too base to be done to or said of him. No greatness in him will awe, no relation engage, and no law will influence, nay, nor even self-interest move, us to serve him aright; and none are ever more noted profaners of God's worship than careless clergymen.—Let men beware! Let our behaviour correspond to God's distinguishing kindness and peculiar relations to us! Let bitter repentance, reverential fear, upright obedience, and fervent and holy devotions, prevent God's removing his gospel kingdom from us to another nation, and his executing his fearful and ruinous curse upon us!

CHAPTER II. Ver. 2-4. I will take your earthly enjoyments from you, or render them useless or hurtful to you. I will cause to rot, or otherwise spoil, your seed-corn, will disdainfully reject your persons and services, and transfer you to foreign places, and even to ruin, in your sins. Thus shall ye be convinced that I have warned you in this manner in order that my covenant of priesthood might continue with the tribe of Levi. 5-9. To reward the piety and zeal of their ancestors, I chose them and their posterity, by a lasting covenant, to be my ministers; and they, according to the law of their office, served me with sincerity and diligence; and, by their example and instructions, turned many from their wicked courses. But ye, instead of instructing the people from my word, lead

mouth: for he *is* [p]the messenger of the LORD of hosts.

8 But[q] ye are departed out of the way; ye have caused many to stumble at the law;[8] ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore[r] have I also made you contemptible and base before all the people, [s]according as ye have not kept my ways, but have been partial in[7] the law.

10 ¶ Have[t] we not all one father?[28] hath not one God created us? why do we [u]deal treacherously every man against his brother, by [v]profaning the covenant of our fathers?

11 Judah[w] hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned [x]the holiness of the LORD which he [9]loved,[1] and hath married the daughter of a strange god.

12 The LORD will [z]cut off the man that doeth this, [a]the master and the scholar,[2] out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done [b]again, [c]covering the altar of the LORD with tears, with weeping, and with crying out, insomuch [d]that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, [e]Wherefore? [9]Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she [h]thy companion, and the wife of thy covenant.[3]

15 And did not he make [i]one? yet had he the residue[4] of the spirit. And wherefore one? that he might seek a godly seed.[5] Therefore take [j]heed to your spirit, and let none deal treacherously[6] against the wife of his youth.

16 For the LORD, the God of Israel, saith that he [k]hateth putting away:[7] for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have [l]wearied the LORD with your words: yet ye say, [m]Wherein have we wearied *him?* when ye say, [n]Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, [o]Where *is* the God of [8]judgment?

CHAPTER III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the return.* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEHOLD, I[a] will send my messenger,[1] and he shall prepare the way before me: and [b]the Lord,[2] whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:[3] behold, he shall come, saith the LORD of hosts.

2 But [c]who may abide the day of his coming? and who shall stand when he [d]appeareth? for he *is* like a refiner's fire, and like fuller's soap.

3 And he shall sit [e]*as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then [f]shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former[4] years.

5 And [h]I will come near to you to judgment; and I will be a swift witness [i]against the sorcerers, and against the adulterers, and against false swearers, and against those that [5]oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and [j]fear not me, saith the LORD of hosts.

6 For I *am* the LORD, [k]I change not; [l]therefore ye sons of Jacob are not consumed.

7 ¶ Even[n] from the days of your fathers ye are gone away from mine ordinances, and

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[p] Ps.4:23, Lu.9:55, vers.16. [8] Or, *unfaithfully*, 1 Co.7:5. [6] Dt.24:1, Mat.19:8, 5:31, 32. [7] Or, *if he hate her, put her away.* Heb. *to put away.*

[q] Ac.13:10, 2 Pe.2:15. [r] Ps.89:30, 31, 32. [s] ch.1:6, 7, vers.8. [t] Heb. *accepted faces*; or, *lifted up the face against*, Mi.3:5. [u] Ex.21:8, 10:12, 20:15, Dt.24:14, 25:13, 32:6, Ps.44:20, Pr.4:24, Col.3:9, 1 Ti.5:1, 2. [v] Ps.74:20. [w] ch.2:10, 14, Ge.34:7, Dt.22:21, Jos.7:15, Jg.19:23, 20:6, 2 Sa.13:12. [x] Ps.99:3, 5, Is.5:16, 57:15. [9] Or, *loved of the LORD*, Ne.13:26. [y] Ge.2:22, 24, Mal.2:14, 15. [z] Ex.30:33, Lv.7:20, 21, 22:3, Nu.19:13, 20. [a] Heb. *waker and answerer*, Ge.4:23. [b] Ps.58:10, Is.61:2, Je.46:10, Ho.2:15. [c] Ge.7:23, 38:8, Je.6:26, 14:2, Mi.1:8. [d] Ge.4:5, Le.10:19, Ps.20:3. [e] ch.2:17, Ps.42:3, 10. [f] Is.1:11, 43:23, Je.6:20. [g] Ge.2:24, Dt.24:1, Je.3:1, Mat.5:31, 19:3, 1 Co.7:10, 11. [h] Ge.2:18, Ca.6:9. [i] Ge.1:27, 2:7, Ps.139:14, Ec.7:29, Ac.17:26. [j] Dt.32:6, Is.64:8, Ep.4:6. [k] Ge.2:24, Ex.21:10, Dt.24:1, Mat.19:8, 5:31, 32. [l] Ps.73:13, 1 Co.15:31. [m] Ps.73:13, Is.58:3. [n] Ps.50:17, Pr.1:29, 8:36, Je.44:16, 17. [o] Ps.42:3, 10, 79:10, 115:2. [p] Ex.23:7, Is.5:23, 24. [q] Ps.50:21. [r] Ps.89:30, 31, 32. [s] Ex.32:8, Dt.9:12, 16, Jg.2:17. [t] Ge.4:9, 26:7, 29:4, 42:7, Ex.5:2, Ps.73:11, Is.63:16, Je.2:31, 5:12, 13, 23:17, Ac.7:28. [u] Ge.9:5, 6, Ex.21:12, 14, Le.24:17, 21, Nu.35:16, 17, 18, 21, Dt.19:11, 12, Zep.3:1, 2, Ps.5:6, 55:23, Is.59:3, 4, Je.5:26, 9:6. [v] Ps.50:16, 17, 18, Ro.2:21, 22. [w] Ge.39:9, Ps.51:4, Je.44:4. [x] Ex.20:7, Le.19:12, Nu.30:2, Dt.23:21, Ps.15:4, Ec.5:4, Zec.5:4. [y] Ex.22:21, 23:9, Le.19:33, Dt.10:19, 24:17, 18, 19, 20, 21, 27:19, Ps.94:6, Je.7:6, 22:3, Eze.22:7, 29, Zec.7:10. [z] Ex.22:22, 23, 24, Dt.24:15, Ps.10:14, 18, 68:5, 82:3, 4, Pr.23:10, 11, Je.49:11, Ho.14:3. [a] Ex.22:27, Dt.24:13, Eze.18:7, 12, 16, 33:15. [b] Ge.3:8, 10, Ex.19:17, 20:18, 19, 21, Dt.4:33, 5:24, 25, 26, 18:16, Ps.139:7, 8, Je.23:23, 24, Am.9:2, 3. [c] Ps.130:3, Na.1:6, Re.6:17. [d] Ge.6:3, 15:16, 1 Ki.21:29, 2 Ki.22:20, Ps.106:43, Je.7:25, 11:7, 25:4, 26:5, 29:19, 35:15, 44:4, Zep.3:7, Mat.23:37, Ac.7:51, 52, 53, 1 Th.2:15, 16. [e] Ge.18:19, Ex.20:5, Dt.5:9, 10, 6:15, 7:9, 10, 32:21, Jos.24:19, 20, Jg.2:12, 14, 20, 3:8, 10:7, 13, 1 Ki.9:9, 14:22, 2 Ki.17:18, 21:15, 22:17, 2 Ch.7:19, 20, 12:1, 2, 5, 24:18, 20, 28:6, 34:25, Ezr.9:14, Ne.9:26, 33, Ps.78:21, 22, 31, 58, 59, 106:40, Je.2:17, 19, 4:18, 5:7, 19, 25, 7:19, 11:10, 16:11, 17:1, 2, 3, 4, 19:4, 22:9, 32:30, 44:3, 23, La.1:5, 18, 3:42, Eze.5:6, 7, 8:6, 9, 16:26, 20:8, 13, 16, 21, 23:30, Ho.4:6, 13:6, Am.2:4, 5:25, 26, Zep.1:4, 5, 6, Ac.7:39, 41, 42, 43, Ro.1:21, 23, 25, 1 Co.10:7, 14, 20, 21, 22, 1 Jno.5:21. [f] Ge.4:4, Ex.29:18, 25, 41, Le.1:9, 13, 17, 2:2, 9, 12, 3:5, 16, 6:15, 21, 8:21, 28, Nu.15:3, 7, 10, 13, 14, 24, 28:2, 6, 8, 13, 24, 27, 29:2, 6, 8, 13, Dt.33:10, 1 Sa.2:28, 29, 1 Ki.8:64, 9:25, 2 Ki.16:15, Ps.20:3, 40:6, 50:8, 14, 23, 51:16, 17, 19, 66:15, 69:31, 107:22, 116:17, 141:2, Pr.15:8, 21:3, 27, Is.1:11, 12, 13, 43:23, 24, 66:3, 20, Je.6:20, 14:12, Eze.20:28, 40, 41, 43:27, 44:11, 27, 45:15, 17, 46:2, 12, Ho.8:13, 9:4, Am.5:22, Mi.6:6, 7, Hag.2:14. [g] Ge.4:4, 5, Ex.20:24, Le.1:2, 3, 10, 2:1, 4:3, 14, 23, 28, 32, 5:6, 15, 18, 6:6, 7:37, 9:2, 3, 22:19, 21, 23:12, 18, 19, Nu.6:12, 14, 15:3, 8, 24, 28:11, 19, 27, 29:2, 36, Dt.12:6, 11, 17, 26, 27, 14:23, 15:19, 20, 16:2, 6, 17:1, 18:3, 1 Sa.2:29, 15:21, 22, 2 Sa.24:22, 1 Ki.8:62, 63, 64, 2 Ch.7:4, 5, 29:31, 30:22, 24, 35:7, 8, Ezr.1:4, 6:9, 17, 7:16, 17, 8:35, Ne.10:33, Ps.40:6, 50:5, 8, 14, 23, 51:16, 17, 19, 66:15, 69:31, 107:22, 116:17, 141:2, Pr.15:8, 21:3, 27, Is.1:11, 12, 13, 43:23, 24, 66:3, 20, Je.6:20, 14:12, Eze.20:28, 40, 41, 43:27, 44:11, 27, 45:15, 17, 46:2, 12, Ho.8:13, 9:4, Am.5:22, Mi.6:6, 7, Hag.2:14. [h] Ex.22:20, 23:21, Dt.18:19, Ac.3:23, 7:37. [i] Ge.31:39, Ex.22:10, 11, Le.6:2, 3, 19:13, Dt.24:14, 15, Jos.24:27, Ps.50:7, 81:8, Pr.30:6, Je.26:2, 42:4, Eze.3:17, 18, 33:7, 8, Ho.4:1, 2, Mi.6:2, 3, Ro.3:19. [j] Ge.20:11, 42:18, Ex.1:17, 21, 18:21, Le.19:14, 25:17, 36, 43, Dt.6:2, 13, 24, 10:12, 20, 13:4, 14:23, 17:19, 25:18, 28:58, 31:12, 13, Jos.4:24, 22:25, 1 Sa.12:14, 24, 2 Ch.19:7, 9, Ne.5:15, Ps.19:9, 33:8, 34:9, 11, 36:1, 55:19, 60:4, 61:8, 64:4, 76:7, 8, 85:9, 86:11, 90:11, 111:10, 112:1, 119:38, 120, 128:1, 4, Pr.1:7, 29, 2:5, 3:7, 8:13, 9:10, 10:27, 14:2, 16, 26, 27, 15:16, 16:6, 19:23, 22:4, 23:17, 24:21, 28:14, 31:30, Ec.3:14, 5:7, 7:18, 8:12, 13, 12:13, Is.8:12, 13, 29:13, 23, Je.2:19, 5:22, 24, 10:7, 32:39, 40, 33:9, 44:10, Eze.11:19, Da.9:4, Jon.1:9, 3:5, Mal.1:6, 14, 2:5, 3:5, 16, 4:2, Mat.10:28, Lu.1:50, 12:5, Ac.9:31, 10:2, 22, 35, 13:16, 26, Ro.3:18, 11:20, 2 Co.5:11, 7:1, Ep.5:21, Col.3:22, 1 Ti.5:20, 6:1, 1 Pe.1:17, 2:17, 3:2, 16, Re.14:7, 15:4, 19:5. [k] Ge.6:3, Ex.34:6, Nu.14:18, 23:19, Dt.32:4, 1 Sa.15:29, Ps.89:34, 35, 102:26, 27, Ec.3:14, Is.40:8, 46:10, Je.4:28, 15:6, 20:16, Eze.24:14, Da.6:8, 26, Ho.11:9, 12:5, Jon.3:10, Mal.2:17, Ro.11:29, Ja.1:17. [l] Ps.78:38, 39, La.3:22, Ho.11:8, 9. [m] Ac.7:51, Ps.78:8, 106:33.

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them aside by your doctrine and example, and make them to abhor my service, and thus violate the terms on which ye hold your office; I will therefore punish your impiety and partiality in your decisions, by rendering you openly contemptible. 10-12. Though, by having one father, Abraham, Isaac, and Jacob, and one God, ye are all brethren in both a natural and spiritual relation, yet ye betray and deceive one another. Violating God's law of righteousness with your nation, ye have acted treacherously and abominably in profaning his institution of marriage and your own persons, which are devoted to God, by marrying heathen women, worshippers of idols; therefore will the Lord punish you, both priest and people. 13-16. Moreover, by your cruelty in divorcing or ill-treating your Jewish wives, ye force them to attend their sacrifices with bitter mournings, instead of praises and thanksgivings, so that I cannot but detest your oblations, having been a witness of the solemn vow which you made to them in marriage, never to neglect, reject, nor suffer any to rival them; and also of your treacherous usage of them. —Did not I, in creation, make only one wife for Adam, though I could as easily have created thousands? And for this reason, that thus an offspring might be produced in lawful wedlock, and trained up in my fear. Take heed therefore to your hearts and affections, that none of you treacherously neglect, abuse, desert, or divorce his lawful wife, or take another in her room; for I hate all such injurious divorces, whatever pretences ye may attempt to cover them with. 17. Ye have also provoked me, and wearied my patience, by your discontented murmurings at my providence, and by your declaring that wicked persons were as much regarded by me as the most pious, at least, that I was very slow and negligent in the punishing of such wretches.

Ver. 9. *Partial in the law.* Wrested the sense of the law for sake of bribes or partisanship. *C.*

Ver. 13. *Again*—rather, 'And this second thing have ye done.' This second crime have ye committed, having criminally divorced your Jewish wives (ver. 14), and then broken the law of God by marrying idolaters, ver. 11. *C.*

Ver. 15. *And did he not make one?* &c. Had he not all wisdom and power? and had it seemed good to him that one man should have two or more wives, could he not in power, and would he not in wisdom, have created them accordingly? *C.*

Ver. 16. *Covereth violence with his garment.* The 'garment' (see Mat. 22, 11) with which the divorcer adorns himself at his marriage with his new wife is a mere cover, beneath which the eyes of the Lord discern his cruel and unhallowed violence to her that is 'put away.' *C.*

REFLECTIONS.—Abandoned clergymen are generally most furious in impiety. No law can bind, no vow can hold, no motive engage, no pattern attract them to their duty; no example or denunciation of wrath deter them from sin. It is indeed very honourable to be God's messengers in promoting the salvation of mankind, and to confirm our doctrines by our holy lives. But greatly offensive and reproachful to God, and hurtful to men's souls, are ministers unfaithful and unholy. They lose their credit and comfort, and bring fearful curses upon themselves and all that they have. Yea, hateful is the conduct of professors, and especially ministers, when they profane the institutions of God, violate his laws, dishonour their character, and pour contempt on their fellow-professors, by unhallowed marriages with heathens and profane persons. But if men deal treacherously with God, no wonder they deal treacherously and abusively with their nearest relations. And scarcely anything can be more barbarous than to use wives ill. In marriages great regard ought to be paid to the raising up of a godly seed to serve the Redeemer. And every one that would act well must carefully take heed to his spirit.—No wonder that men's conduct is profane and treacherous when their principles are atheistical and blasphemous, and when they tempt God by stifling the convictions of his Word, and justify themselves by murmurs at and misrepresentations of his providence. But denials and derision of God will but issue in the destruction of presumptuous sinners.

CHAPTER III. Ver. 1. John Baptist proclaimed that the Messiah was come in the flesh, and called the Jews to prepare for his manifestation of himself by faith and repentance.—Christ came in the flesh while the second temple was standing, and honoured it with

have not kept them. [c]Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, [d]Wherein shall we return?

8 ¶ Will a man [e]rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.[6]

9 Ye [f]*are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring[g] ye all the tithes into the storehouse, that there may be meat in mine house, and [h]prove me now herewith, saith the LORD of hosts, if I will not open you the [i]windows of heaven, and pour you out[7] a blessing, [k]that *there shall* not *be room* enough *to receive it*.

11 And I will rebuke the [l]devourer[8] for your sakes, and he shall not destroy[9] the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And [m]all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words have been [n]stout against me, saith the LORD: yet ye say, [o]What have we spoken *so much* against thee?

14 Ye have said, [p]It *is* vain to serve God; and what profit *is it* that we have kept his ordinance,[1] and that we have walked mournfully[2] before the LORD of hosts?

15 And now we call the [q]proud happy; yea, [r]they that work wickedness are set[3] up; yea, *they that* [s]tempt God are even delivered.

16 ¶ Then they that [t]feared the LORD [u]spake often one to another; and the LORD hearkened, and heard *it*, and [v]a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And [w]they shall be mine, saith the LORD of hosts, in that day when I make up my [x]jewels; and I will [y]spare them, as a man spareth his own son that serveth him.

18 Then [z]shall ye return,[5] and [a]discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.

CHAPTER IV.

1 God's judgment on the wicked, 2 and his blessing on the good. 4 He exhorteth to the study of the law, 5 and telleth of Elijah's coming and office.

FOR, behold, [b]the day cometh, that [c]shall burn as an oven; and all [d]the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that [e]fear my name shall the [f]Sun of righteousness arise with healing in his wings; and ye shall [g]go forth, and grow up as calves of the stall.

A.M. cir. 3604 or 3580. B.C. cir. 400 or 424.

[a] Zec.1.3. Je.3.12, 14, 22. Eze.18.30—32.33.11. Ja.4.8. 1 Jo.3.7. [b] Ho. 14.1—8.6.1.

[c] Mat.23.37. Is.65.2. Ro.10.21.

[d] Ne.5.12—13. Mat. 23.45. Ac.9.4.

[e] The whole nation, in its national capacity, is here charged with 'robbing God,' because it neglected to give the prescribed support for God's ordinances. A national curse was pronounced on this account, a curse which could only be averted by rendering to the Lord his due.—*P.*

[f] ch. 2. 2. De. 28. 15—19. Hag. 1.6, 9—11. 2.16, 17. Ne.5.1—5. Zec.5.4.

[g] Ne.10.38. 13.12, 13. 2 Ch.26.20. Nu.xviii.

[h] Ps.37.3. 2 Ch.31.10. Pr. 3.8, 9. Hag. 2. 19. Mat.6.33. 2 Co.9.6.

[i] 2 Ki.7.2. Ge.7.11.

[k] Heb. *empty out.*

[l] 2 Ch.xxxi. Mat.6. 33. 1 Ti.4.8. Pr.3.10.

[m] Joel 2. 13, 20, with Am. 4. 9. Hag. 2.17, 2. 10. De. 11. 14.

[n] *The devourer.* The locusts and other destructive creatures. See Joel 1. 4. 2. 7. Am. 4. 9.—*C.*

[o] Heb. *corrupt.*

[p] De.28.3. Joh 29.11. Is.61.9. 62.4. Lu.1.48.

[q] Job 21. 14, 15. Ps. 73. 13, 14. ch. 2. 17. Zeph.1.12. Ex.5.2.

[r] ch. 1. 6, 8. 2. 14, 17. ver. 8. Pr. 30. 20. Je. 8. 12.

[s] Job 21. 14, 15. Ps. 73. 13, 15. 58. 3.

[1] Heb. *his observation.*

[2] Heb. *in black.*

A.M. cir. 3604 or 3580. B.C. cir. 400 or 424.

[t] ch.4.2. Ps.119.4, 138. 6.

[u] Pr. 4. 26. Job 12. 6. Ps. 12 8. ch. 2. 17. Pr. 28. 28.

[3] Heb. *are built.* Pr. 14. 1—4. 3.

[v] Ps. 95. 9. 73. 3, 12. Job 21. 7—15, with 30. 30. 0.

[w] Ge. 42. 28. Ps. 111. 10.

[x] Ep. 5. 29. 1 Th. 5. 14. He. 3. 13. Ps. 66. 16, 130. 4.

[y] Ps. 56. 8. Is. 65. 6. Da. 7. 10. Re. 20. 12. He. 6. 10.

[z] Ex. 19. 5, 6. De. 7. 6. 14. 2. 26. 18. Ps. 135. 4. Is. 62. 3, 4. Tit. 2. 14. 1 Pe. 2. 9.

[4] Or, *special treasure.*

[a] Ps. 103. 8, 13, 14. La. 3. 22, 32. Ge. 32. 26.

[b] Is. 26. 21. with ver. 14, 15. Ch. 2. 17.

[5] Then shall ye 'return' to the LORD, and try a right exercise of judgment between good and bad.—*C.*

[c] Is. 58. 12. Da. 4. 32. 35. Is. 3. 10, 11.

CHAP. IV.

[a] ver. 5. 2 Pe. 3. 10. Joel 2. 31. Zep. 1. 14—16. Lu. 19. 43, 44. 21. 20—24.

[b] Mat. 3. 12. De. 4. 24. Ps. 21. 9, 10. Zec. 12. 6, 9. 2 Na. 1. 5, 6. 2 Th. 1. 8.

[c] ch. 3. 15. Ob. 18. Ps. 118. 12. Is. 9. 18—21. Joel 2. 5. Je. 23. 16. Is. 5. 24. Am. 2. 9.

[d] ch. 3. 15. 1 Pe. 2. 17.

[e] 1 Ki. 1. 36. Ps. 1. 14. Je. 23. 6. Da. 9. 4. 1 Co. 1. 30. 2 Co. 5. 21. Ep. 5. 14. 2 Pe. 1. 19. Re. 2. 28. Is. 53. 5. Ps. 103. 3. Ho. 14. 4. Mat. 4. 23, 24. 12. 5.

[f] 2 Co. 3. 17. Jo. 8. 36. 10. 9. 15. 1, 5. 2 Pe. 3. 18. He. 12. 5—7. Ps. 92. 12—14.

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his presence and ministrations. Though he was the same in nature and equal in personal dignity with his Father, he, as Mediator, was sent by him to declare and attest his will to men, and secure and promote their salvation. The godly rejoiced in his person, incarnation, and work; and even the wicked Jews were pleased with it, as they conceived hopes of temporal advantages thereby. 2–4. Yet few of the Jews will relish his coming when it shall take place; for they will be offended at his appearances and doctrines, to their own destruction; for his instructions and his conduct will tend to separate the precious from the vile, to sanctify the former and destroy the latter; and he will purify his ministers and people from their errors in doctrine, corruptions in worship, and unholiness in practice, that their services may be agreeable to his law, and accepted of God through him, as well as those of their pious ancestors. 5, 6. I will speedily call you to an account for your sins; and, by punishing you, manifest that I have taken notice of them; and this ye may as certainly expect as I am the unchangeable JEHOVAH, who, according to my promises to your fathers, have hitherto refrained from punishing you according to your deserts. 8–12. Notwithstanding my being God, and your God, ye have robbed me of my tithes and offerings, and have thereby procured a curse which, all through the land, hath blasted your crops. But let my justly-required oblations be brought to my temple, and I will abundantly bless you with refreshing and fructifying rains and plentiful increase; and I will restrain caterpillars, locusts, drought, mildew, and blasting, and everything else that destroys the fruits of the earth; and all the nations around shall reckon you singularly happy, and worthy to be the object of their love and admiration, on account of your peace, plenty, and holy religion. 13–15. Some of you have indeed presumptuously quarrelled at my service and providences, as if the zealous observance of my laws did profit no one; as if the most proud and daring contemners of me and my service, and the most notorious workers of wickedness, were the only, at least the most, prosperous persons in the nation. 16–18. Yet know assuredly that I exactly observe and infallibly remember how the upright who fear my name among you exhort and encourage one another to duty; and in the day of national judgments, especially in the last judgment, I will graciously reward them as my people because of their faith. Then shall the most stupid and presumptuous of you be forced to observe and feel the difference that my providence puts between my righteous servants and the wicked rejecters of my worship and service.

Ver. 17. *My jewels.* For a time the precious and the vile are indiscriminately mixed together, and God often seems to forget the distinction; but there is a day coming when God will separate them, and believers shall appear as jewels in a royal diadem, ver. 18. *C.*

REFLECTIONS.—Unbounded is the excellency of Jesus' person and work; and great the joys, the blessings, and the terrors which attend his coming. His Word and Spirit have the most purifying influence on the people. But, alas! dreadful is the destruction of those that despise him and do the work of the devil. Great are the pleasures which they enjoy that seek and find Christ in his temple and in his ordinances. And it is by justification and sanctification that all the saints are consecrated spiritual priests unto God.—JEHOVAH'S unchangeableness secures the destruction of the wicked and the preservation of believers. Yet, alas! what fearful wickedness against God and men is to be found among hypocritical professors! But wickedness most surely ruins, and robbery, either of God or men, renders men still more poor and miserable. If we withhold their dues from God, or from his poor, he will make us to pay dear for it at last. Nor can his straitening us, to punish our robbery, ever excuse it. He must be served, not with our leavings, but with the first-fruits of our increase. And if by trusting in him we be liberal to him, we shall find ourselves gainers at last. If we honour and delight in him, he will make us an honour and delight before all around us; while presumptuous sinners, after a short prosperity, shall be eternally miserable. In evil times, therefore, when vice is daring, let us be bold and active in the cause of religion. If the servants of Satan dare to harden one another in sin, why should not Christ's servants encourage one another in holiness? He will honourably mark, kindly remember, and graciously reward all our services.

CHAPTER IV. Ver. 1, 3. The wicked shall be terribly, suddenly, and unavoidably overtaken by God's judgments, both parents and children; while the righteous shall triumph over them. 2. Jesus, the enlightener, quickener and comforter of his people, shall appear in the flesh, and in the gospel, to heal sinners by his word, his blood, and Spirit, of all their spiritual diseases, and to make them beautifully increase in grace and holiness. 5. John Baptist is called *Elijah*, because like him in his appearances, work, and success. The time of Christ's manifestation is called *great*, as he made great alteration in the form and ordinances of the church; and *dreadful*, as by rejecting him the Jews brought on themselves dreadful destruction. 6. The work of John Baptist was to reconcile all their differences, by directing all parties to Christ as the only Saviour, that so the ruin of their nation might be prevented.

Ver. 1. *Behold, the day cometh* &c. The dawn of this day commenced in the preaching of our Lord, whose words burned as fire upon the hypocrisy of the scribes and Pharisees; it arose higher and burned more fiercely in the destruction of Jerusalem, and the ruin and dispersion of the remnant of the nation; but the completion of the prophesy is still future, as it is finally to burn so as to leave to the unbelieving and impenitent portion of the Jews 'neither root nor branch' to perpetuate their principles. *C.*

Ver. 2. *His wings:* 'rays' (*Gill*). The sanative powers of light and warmth are known to all, and afford a beautiful emblem of the salvation that emanates from Jesus. *C.*

Ver. 5. *Elijah.*—interpreted by our Lord to mean John the Baptist, Mat. 11. 14, 17. 12, 13. *C.*

REFLECTIONS.—The fire of God's wrath makes fearful work upon obstinate sinners when ripened for it. But great is the joy, light, comfort, vigour, and victories over enemies which believers find in the approaches and discoveries of Christ to their souls. And lasting are the honours of his faithful ministers. If we wish for happiness, or further knowledge of his will, let us adhere strictly to what he has commanded. And never let us complain for want of light as long as we have the oracles of God. The light of divine truth continues constant in the church; but the revelations thereof, and spiritual instructions therein, were and shall be gradually increased as occasion requires. The manifestations of the great God our Saviour are indeed events of vast importance, and the happiness or misery of mankind are deeply concerned therein. But what a marvellous turn may one man, remarkably assisted of God, give to the affairs of churches or nations! And dreadful are the curses, desolations, and miseries which await those sinners that harden themselves against the distinguished means of God's grace.

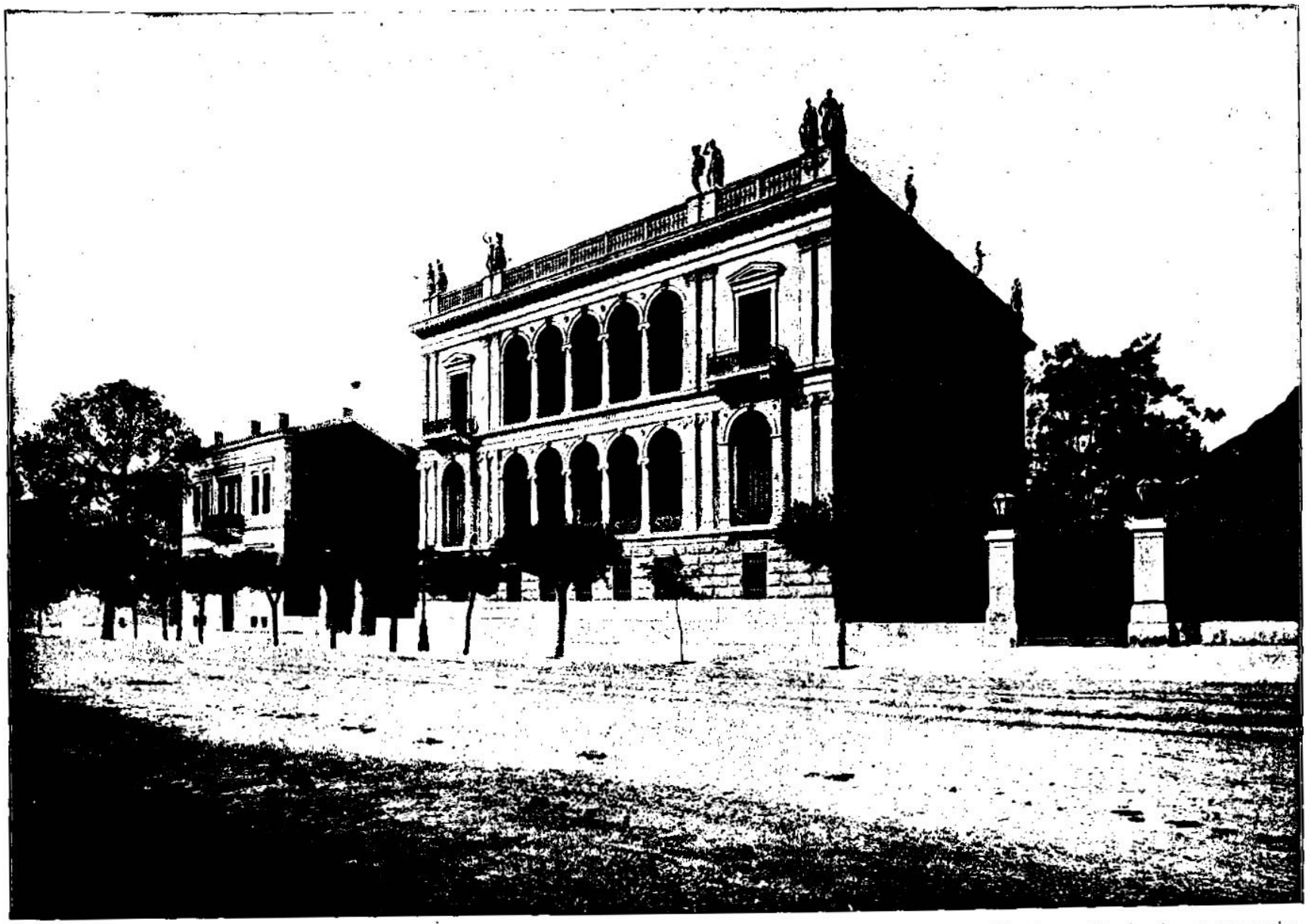

RESIDENCE OF DR. SCHLIEMANN, ATHENS—ONCE A CITY GIVEN UP TO IDOLATRY, NOW A CITY OF CHRISTIAN HOMES AND CHURCHES. [Malachi, iv:2-3.]—"But unto you that fear my name, shall the sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." This prophecy of Malachi was uttered in the year 397 B. C. Since that time the Sun of righteousness has arisen with healing in His wings, and to-day the greatest portion of the globe has felt the influence of His light and warmth. We give as a picture illustrating this fact a view of the residence of Dr. Schliemann in Athens. Under the facilities furnished by Christian civilization, that distinguished man was able to bring to light many of the works of art which belonged to the distant past. It is a strange fact that even the works of art belonging to heathen nations would have been destroyed before this but for the influence and work of Christian nations.

3 And ye shall [h]tread down the wicked; for they shall be ashes under the soles of your feet in[i] the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember[j] ye the [k]law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you [l]Elijah the prophet before the coming of [m]the great and dreadful day of the LORD:

6 And he [n]shall turn the heart of the fathers to the children,[1] and the heart of the children to their fathers, lest I come and smite [o]the earth[3] with a curse.[4]

[h] 2 Sa. 22.43. Mi. 7.10. Zec. 10.5. Ps. 91.13. Ro. 16.20. [i] ch. 3.17. Ps. 118.24. [j] De. 12. Is. 8.20. Jo. 5. 39, 45. Ps. 147.19. [k] Ex. xx.–xxiv. Le. i.–xxvi. Nu. v. vi. xv. xviii. xix. xxviii. xxix. xxxv. De. iv.–xxvii. [l] Is. 40.3. ch. 3.1. Mat. 11.14; 17.10–13. Lu. 1.17. Jn. 1.21. Mat. 9.14, 15. [m] ver. 1. Joel 2.31. ch. 3.3. [n] Lu. 1.17. [o] *To the children* —'with the children.'—*Septuagint.*

[1] Or, *the land with utter destruction*, Da. 9.26, 27. Lu. 19.27, 43, 44; 21.20–24. Mat. 24.24; 22.7; 24.35–38, 8.12.

A.M. cir. 3574 or 3580. B.C. cir. 430 or 424.

[2] *The earth*, Judea, upon which the curse remains till this day.—C.

[3] The Old Testament ends with a glorious promise, to which, however, a solemn warning is attached. Elijah was a faithful and uncompromising reformer. Purity of worship, morals, and heart is inculcated with a zeal approaching to severity. In this respect the Baptist was an exact counterpart to the Old Testament prophet. He came in the spirit and power of Elijah. The New Testament opens with the fulfilment of the predictions with which the Old closes. They are thus united by the link of prophecy; and the harmony of the whole scheme of divine revelation is here, as in other places, signally manifested.—C.

A.M. cir. 3604 or 3580. B.C. cir. 400 or 424.

CONCLUDING REMARKS ON THE BOOK OF MALACHI.

Here ends the long and illustrious line of the prophets of the Old Testament, whose writings, were the idea of their inspiration entirely laid aside, would suffice to get them as far above all the philanthropists, patriots, reformers, politicians, and moralists of ancient and modern times, as heaven is elevated above the earth. But this very inspiration is their chief characteristic; and, blessed be God, the evidences of it are so plain, that if there be any that read them in the light of history, and yet deny their inspiration, 'neither would they believe though one should rise from the dead.'

Still the office of the prophets will be very imperfectly understood, if they be considered merely as inspired with a knowledge of futurity. Whoever would duly estimate their character, must view them in all lights, and fairly bring them into comparison with other men living in similar times, and placed in similar circumstances, and seeking after somewhat similar ends. They must be tried by the disinterestedness, simplicity, boldness, and honesty with which they executed their several commissions—by the impartiality with which they delivered their instructions, and dealt their stern rebukes to all ranks and conditions of men—by their patient and willing endurance of neglect, contempt, and persecution—and by the high and holy ends after which they always laboured. That the philosophers of Greece and Rome were generally not the mere authors of opinions and systems, is a fact universally known. They were, almost without exception, the advocates of national reformation, in the most extensive sense. Let us compare them with the prophets. But where shall we begin? Certainly with their ideas of God, the author and end of all things. And what do we find? A few denying the being of any God at all—a few ridiculing the system of polytheism—all, however, *conforming* to the idolatry of their countrymen—and the wisest of them, with his dying breath, commending an idolatrous sacrifice. And let it be especially remembered, that this conformity arose not from any respect for idolatry—for, generally, the philosophers held it in contempt—but it arose altogether from the love of popular favour, which they would not forfeit, by denouncing superstition, from a cowardly dread of popular displeasure, which they would not encounter by disturbing prejudices, and from their preference of bodily and mental ease to the trouble of attempting even a philosophical reformation. With all this, compare the conduct of the prophets. Do they conform to the idolatry of their country? No! One houseless prophet, a wanderer in the mountains—the tenant of a cave—though he believes himself the last of the worshippers of Jehovah, denounces idolatry in the very presence of his idolatrous king—bound by a higher loyalty to the King of earth and heaven. And to his noble example do all his fellow-prophets adhere. Faithful to the worship of Jehovah, the one living and true God, they omit no opportunity of denouncing idolatry, though under the penalty of imprisonment or at the risk of life. If viewed as *philanthropists*, a similar superiority will be found on the side of the prophets. The philosophic philanthropist, the professed friend of man—actuated by nothing higher than a worldly motive—will always be found the advocate of a *class*, among whom he takes refuge from the attacks of opponents, and from whom he draws the reward either of popularity or support. The prophets of the LORD were never the advocates of any mere *class*. The king and the peasant, the priest and the worshipper, the learned and the ignorant, the rich and the poor, were alike the objects of their exhortations or rebukes. 'Ah! sinful *nation!* a *people* laden with iniquity! a seed of evil-doers! children that are corrupters! they have forsaken the LORD.—From the sole of the foot even unto the head, there is no soundness in it.' Such is the impartial testimony which the prophets bear against the sins, not of a *class*, but of a *nation*—neither inflaming the passions of the many, nor flattering the pride of the few—but honestly and fearlessly pronouncing condemnation upon the common defections of all. But as it has ever been found impossible to separate between the religion, morality, prosperity, and happiness of man, so has it been found impossible to interdict the prophets from a continual reference to the political affairs of their country. Nor is there any view of their character in which they appear to greater advantage than when contrasted with the selfish, ambitious, vacillating, and temporizing politicians of the world. The great political maxim of the prophets was simply this—'The LORD reigneth;' and hence flowed the great practical principle—'whatever is morally wrong can never be politically right.' Upon this principle Samuel addressed himself to Saul; Nathan to David; Elijah to Ahab; Isaiah to Hezekiah; Jeremiah to the king and his princes; Daniel to Nebuchadnezzar and Darius; Ezekiel to the wicked counsellors in the city; Jonah to the Ninevites; Micah to Samaria and Jerusalem; Haggai to the governor; and Malachi to both the priests and the people. And in all these efforts no prophet ever sought after power or aggrandizement to himself; but, as a true and genuine patriot, the reformation and glory of his country.

Viewed in strict connection with their inspiration, one of the most striking characteristics of all the prophets is their fulness of Christ. And though Isaiah has come to be distinguished as the *evangelical* prophet—and the title is no doubt well deserved—yet as a peculiar characteristic, exclusive of all the other prophets, its application is questionable. 'The things that are written of Christ in the Psalms' cannot be exceeded in perspicuous description of his incarnation, sufferings, atonement, and glory—while truly and fully 'to him gave all the prophets witness.' Among these witness-bearers, Malachi, as the last, holds a peculiar place. His spirit looked out upon the dark futurity of above four hundred years, and beheld the bright and glorious 'Sun of righteousness with healing in his wings,' rising upon that world of spiritual corruption and disease by which he was surrounded; and the church of the regenerate, delivered from a body of sin and death, go forth in youthful vigour, and grow into maturity 'as calves of the stall'—clean and healthful as a sacrifice to the LORD; or strong and obedient and laborious as oxen, to 'break up the fallow ground,' and prepare him a glorious harvest.—Mat. 11. 10, 14; Mar. 1. 2, Lu. 1. 17, will be found to be quotations from ch. 3. 1; 4. 6.

THE END OF THE OLD TESTAMENT.

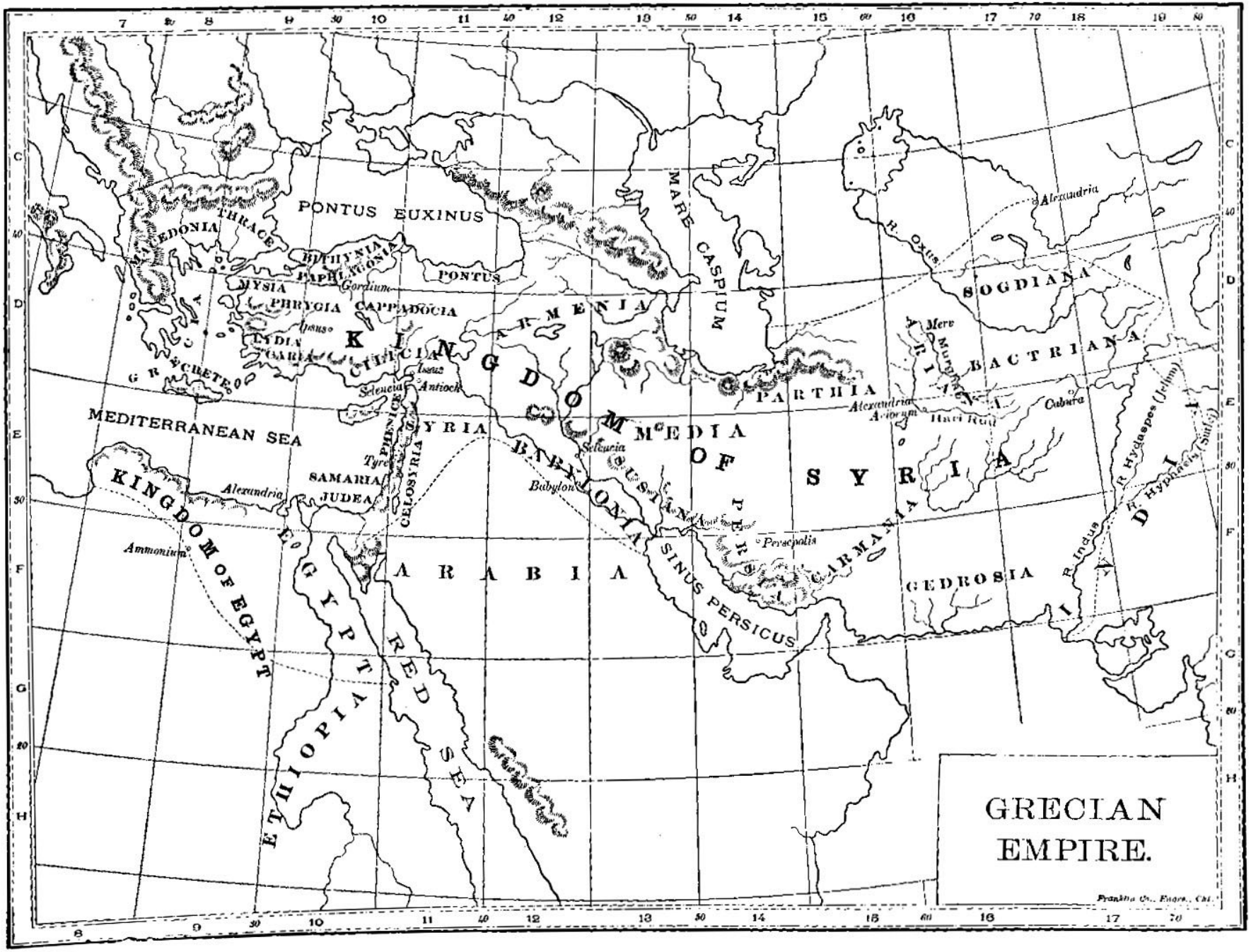
GRECIAN EMPIRE.
PONTUS EUXINUS
MARE CASPIUM
MACEDONIA
THRACE
BITHYNIA
PAPHLAGONIA
PONTUS
MYSIA
PHRYGIA
CAPPADOCIA
Gordium
Ipsus
LYDIA
CARIA
CILICIA
Issus
Antioch
Seleucia
ARMENIA
KINGDOM OF SYRIA
GRECIA
CRETE
MEDITERRANEAN SEA
SYRIA
PHENICE
Tyre
SAMARIA
JUDEA
CELOSYRIA
Alexandria
KINGDOM OF EGYPT
Ammonium
EGYPT
ETHIOPIA
RED SEA
ARABIA
BABYLONIA
Babylon
Seleucia
SUSIANA
MEDIA
PERSIA
Persepolis
SINUS PERSICUS
CARMANIA
PARTHIA
Alexandria
Aciorum
Hari Rud
Cabura
ARIANA
Merv
Murghab
BACTRIANA
SOGDIANA
R. Oxus
Alexandria
GEDROSIA
R. Indus
R. Hydaspes (Jelum)
R. Hyphasis (Sutlej)
INDIA
Franklin Co., Engrs., Chi.

A BRIEF OUTLINE

OF THE

HISTORY OF THE PRINCIPAL PROPHETIC KINGDOMS OF THE EAST,

FROM THE TIMES OF MALACHI, THE LAST OF THE OLD TESTAMENT PROPHETS, UNTIL THE TIMES OF MATTHEW, THE FIRST OF THE NEW TESTAMENT EVANGELISTS.

In or about the year 445 B.C. Artaxerxes Longimanus granted a commission to NEHEMIAH to rebuild the walls of Jerusalem, and to succeed EZRA in the government of Judea. This monarch was succeeded by Xerxes II.; he, by Sogdianus; and he, by Darius Nothus in the year 423 B.C., about which time Malachi preached reformation, and prophesied to his countrymen of the coming of Messiah. How long Nehemiah continued in the government is uncertain; but it is generally believed that about the year 409 B.C., he renewed and enforced the Mosaic prohibition of marriage between Hebrews and heathens (Ne. 13. 23–31, comp. with De. 7. 2–4); upon which account and occasion one of the sons of Joiada the high-priest, unwilling to part from his heathen wife, retired to Samaria, accompanied with many others who were in the same condition, and there settled under Sanballat his father-in-law, who was governor of that city and district; where, by permission of Darius, a temple was built upon Mount Gerizim; and the son of Joiada, whom Josephus calls Manasseh, was constituted high-priest.

With these particulars the sacred history closes, and what follows, until we arrive at the age of the evangelists, we must derive from Josephus, the Maccabees, Philo-Judæus, and a few scattered fragments of the Greek and Latin writers.

After the death of Nehemiah there is no evidence of any civil governor having been appointed to succeed him in Judea; but it appears to have been subjected to the satrap or governor of Syria, by whom the high-priests were appointed, and under whom they appear to have exercised both civil and ecclesiastical jurisdiction at Jerusalem.

In the year 405 B.C. Artaxerxes Mnemon ascended the Persian throne, whose Syrian satrap, Bagoses, removed Johannan the son of Joiada from the high-priesthood, and appointed his brother Jeshua; whereupon a riot ensued, in which Jeshua was slain in the inner court of the temple. For this act, a heinous crime in itself, and a personal insult to the satrap, he imposed a fine of fifty drachmas upon every lamb offered in sacrifice, which, if all the lambs appointed for the morning, evening, and weekly, monthly, and other fixed solemnities be included, would amount to little more than seventeen hundred pounds. But if to these are to be added all the lambs of the passover, with those of all private sacrifices of vows, peace-offerings, &c., the amount will be much larger. This odious impost lasted, however, only during seven years; for on the death of Artaxerxes Mnemon and the accession of Ochus, in 359 B.C., the governor who succeeded Bagoses either remitted, or ceased to exact it. On the accession of Ochus a considerable portion of western Asia revolted, which revolt having subdued, he entered Judea in the eighth year of his reign, besieged Jericho, took a multitude of captives—part of whom he sent into Egypt—and settled the others on the shores of the Caspian, where, it is said, their descendants continue to reside in large and concentrated numbers till this day; some as Jews, and others as Nestorian Christians.

Nothing farther of importance is distinctly recorded of the Jews till the reign of Darius Codomannus, and the invasion of Asia by Alexander of Macedon, in 334 B.C. Alexander had now entered upon that rapid career of conquest so distinctly foretold by Daniel, and was about to supersede the Persian, and introduce the Grecian monarchy. During his memorable siege of Tyre, the Jews, it appears, continued to furnish supplies to the garrison as fellow-subjects of Persia; but, out of regard for their oath of allegiance to Darius, refused supplies to Alexander. In revenge for this refusal, the moment Tyre was taken, Alexander marched in great wrath to Jerusalem; when Jaddua, the high-priest, in consequence of a dream, went out at the head of his priests—he and they being dressed in the robes which God had directed by the hand of Moses—and accompanied by a multitude of the people dressed in white. This procession advanced to a place called Sapha, which afforded a prospect of the temple and city; and there, in fear and hope, awaited the approach of the conqueror. The moment Alexander beheld the high-priest he advanced to meet him, and instead of anger, as was expected, saluted him with deep religious veneration. To his general Parmenio, who inquired into the cause of this sudden and unexpected transition from anger to amity, Alexander replied, that, when at Dio, in Macedonia, he was anxiously pondering on his contemplated invasion of Persia, this very high-priest, in the same remarkable robes, had appeared to him in a dream, and confidently promised him, in the name of his God, the conquest of Asia; wherefore his homage was not now offered personally to the priest, but to that prescient God whose accredited servant he was. Upon this Alexander entered Jerusalem as a friend, and offered up sacrifices to JEHOVAH in the temple; after which Jaddua showed him the prophecies of Daniel, promising the speedy conquest of Persia to a king of Greece. These prophecies the ardent mind of Alexander, already flushed with the signal victories of the Granicus and the Issus, was not slow to appropriate; and what before was human calculation and hope, now appeared, as it really was, divine appointment and certainty. At his departure Alexander granted to the Jews, not only perfect religious freedom, but also exemption from taxes every seventh year, during which, according to the law of Moses, their lands must remain uncultivated. Egypt speedily submitted to the conqueror, where, having with great judgment selected the site of a city, he built Alexandria, and settled in it a large multitude of Jews with all the privileges of his Macedonian subjects.

After the death of Alexander, in 323 B.C., his empire was divided according to prophecy into four kingdoms; between two of which, the Egyptian and Syrian, Judea was frequently a subject of sanguinary contest. In 320 B.C. Ptolemy Lagus, afterwards called Soter, took military possession of Judea, and in revenge for the faithful adherence of the Jews to their oath of allegiance to Laomedon of Mytilene, to whom they had been assigned, he carried 100,000 of them captive into Egypt. But there, on considering their loyalty to their former rulers, he treated them with kindness, advancing them to places of power and trust; so that many of their countrymen emigrated to Egypt, and settled in it of their own free will. Judea still continued to be the object of sanguinary wars, being sometimes held by Ptolemy, king of Egypt; sometimes by Antigonus, king of Syria. Ptolemy Soter was succeeded by his son Ptolemy Philadelphus in 284 B.C. He was also a generous friend to the Jews; and in his reign, and under his patronage, was the translation of the Hebrew Scriptures—called the Septuagint—commenced and completed. This was undoubtedly one of the most important events in the history of divine revelation. It transfused the Hebrew, one of the simplest languages, into the Greek, one of the most complex and copious; it settled many important translations, on Jewish authority, previous to any controversy with Christians; it diffused, during a literary and scientific age, an extensive knowledge of the Hebrew Scriptures: gave heathen, and consequently unsuspected, testimony to their antiquity and authenticity, and prepared the way for the preaching of the gospel, by

familiarizing the Gentiles with the prophetic authorities, to which our Lord and his apostles were afterwards to appeal.

To Philadelphus succeeded Ptolemy Energetes, to whom the Jews, it appears, paid an annual tribute of twenty talents.

Ptolemy Philopator, son to the preceding, ascended the throne of Egypt in 221 B.C., and, having defeated Antiochus the Great, came to Jerusalem, and offered many sacrifices in the temple; but being prevented by the high-priest from entering into the holy of holies, he departed from Jerusalem full of wrath against all the Jews; withdrew all the privileges enjoyed by those of Alexandria, and collected a multitude of them into one place to be devoured by wild beasts; when the furious animals turned upon the spectators, and destroyed a great number of them instead of their intended victims.

Ptolemy Epiphanes, an infant, succeeded his father Philopator, in 204 B.C., when Antiochus took possession of Judea, which was retaken by Scopas the Egyptian general, five years afterwards; but who, within another year, was conquered by Antiochus; when Judea peaceably submitted to his authority, and rendered him most essential services. In gratitude for these services, Antiochus ordered Jerusalem to be repaired, and restored to the Jews the privileges originally granted by Alexander.

Seleucus Philopator succeeded Antiochus in the throne of Syria; and, being severely pressed for his tribute to the Romans, and informed by Simon, the governor of the temple, that it contained immense treasures, he sent to seize them; but his messengers, when on the point of entering, were struck with a panic, and fell down, as if dead. Seleucus, after an inglorious reign of eleven years, died in 176 B.C.

Antiochus Epiphanes succeeded to the throne of Syria, and being also pressed for the Roman tribute, deposed the good high-priest Onias, and sold the office to Jason his brother for 360 talents; and afterwards deposed him, and sold it to his brother Menelaus for 660 talents in the year 172 B.C.,—so venal had every office become, and so shamefully had even the high-priests learned 'to make merchandise of God's heritage.'

While Antiochus was carrying on a successful war in Egypt, a false report of his death was spread in Judea; whereupon Jason collected a thousand men, with a view to recover the high-priesthood; surprised Jerusalem; drove Menelaus into the castle, and put to the most cruel deaths all whom he considered his adversaries. Antiochus, being informed of these events, and supposing the whole Jewish nation had revolted, hastened out of Egypt; and, having been told that the citizens of Jerusalem had made great rejoicings at the report of his death, he immediately assailed and took it by storm; slew 40,000; sold as many more for slaves; pillaged the temple of its treasures and furniture to the amount of 800 talents of gold; entered the holy of holies; sacrificed a sow upon the altar of burnt-offerings; and caused the broth of it to be sprinkled all over the temple. He then returned to Antioch, laden with the spoils of Egypt and Judea; leaving one Philip, a very barbarous man, governor of Judea; and continuing the infamous Menelaus in the high-priesthood. After this he twice invaded Egypt; but, on the second occasion, ambassadors from Rome charged him, on the peril of forfeiting their friendship, to withdraw his troops. This memorable interference, so strongly indicating the approaching fall of the third, and the rise and supremacy of the fourth prophetic monarchy, occurred in 168 B.C.

Mad with the disappointment, while marching back through Canaan, he detached above 20,000 men from his army under Apollonius, with orders to destroy Jerusalem, put all the men to the sword, and sell all the women and children for slaves. These barbarous orders were rigorously put in execution upon a Sabbath-day, when all the people were assembled at public worship; and none were permitted to escape but such as could hide themselves in caves, or escape to the mountains by flight. After having sacked the city, fired it in several places, demolished the houses, and pulled down the city walls, the army of Apollonius built, with the ruins, a fortress upon the eminence called Acra, from which they could overlook and command the temple, and sally out and kill any who might dare to meet for worship. After the infuriated monarch had returned to Antioch, he issued a decree, commanding all his subjects to conform to the religion of the Greeks; and sent one Athenæus to initiate the Jews in the doctrines and forms of idolatrous worship, and to punish with death any who refused obedience. Athenæus, upon his arrival at Jerusalem, being supported by the apostate Jews, interdicted all sacrifices to the God of Israel, suppressed all the peculiar observances of the Jewish religion, burned every copy of the law that could be discovered, dedicated the temple to Jupiter Olympius, erected his statue upon the altar of burnt-offerings, and put every one to death who had been found to neglect or contravene the royal decree.

During the persecution raised by this decree, Mattathias, grandson of Asmonæus (from whom the family were called 'the Asmonæans'), had retired from Jerusalem with his five sons, John, Simon, Judas, Eleazar, and Jonathan, and taken refuge in Modin, his native town, in the tribe of Dan. To this place Apelles, one of the king's officers, came in the course of his idolatrous mission, and applied to Mattathias to persuade the people to renounce the worship of JEHOVAH, and embrace the heathenism of the king; promising to Mattathias royal favour and great riches as the reward of his compliance. This base proposal Mattathias, who was a priest, scornfully rejected; and, in the spirit of Phinehas, slew the first Jew that ventured to approach the idolatrous altar; then, with the assistance of his sons, despatched the commissioner and his whole party; and, putting himself at the head of his family and as many Jews as he could collect, he proceeded to destroy the heathen idols and altars, and retired for safety into the mountains. Here, being joined by numbers of the faithful adherents of the divine law, and especially by those called Assidæans,[1] he emerged from his retreat at the head of a considerable army, with which he marched through the cities of Judah, inflicting judgment upon all apostates and persecutors, pulled down the heathen altars, and, as far as circumstances permitted, re-established the ordinances and worship of JEHOVAH, B.C. 167. The next year Mattathias died, worn out by old age and fatigue, and was succeeded by his son Judas, surnamed Maccabæus,[2] who vanquished, in several successive battles, the armies of Antiochus under his local governors and most renowned generals, recovered the temple and purified it, kept the feast of the dedication, and fully restored the divine worship according to the Mosaic ritual. Antiochus was at this time engaged in a war against the Persians and Armenians who had revolted from him; and, on hearing of the success of the Jews, vowed utterly to extirpate the Jewish nation, and to make Jerusalem their common grave. But while these proud and cruel words were in his mouth, the righteous judgment of God overtook him; for he was seized with a grievous and incurable disease, of which he died B.C. 164.

He was succeeded by his son, Antiochus Eupator, a minor, Lysias being appointed regent, who, galled by the recollection of the defeat he had sustained from Judas, formed a coalition with the Idumeans and other neighbouring nations, for the avowed purpose of extirpating the whole Jewish nation. Maccabæus being informed of this, immediately carried the war into the enemy's country, and for many years proved a terrible scourge to the Idumeans, Syrians, Arabs, and other heathen nations around him, till he was slain B.C. 161. He was succeeded by his brother Jonathan, who, with his brother Simon, continued to manage the affairs of the Jewish nation with great prudence and success, officiating both as high-priests and civil governors. Jonathan, Simon, and his sons Judas and Matthias, having been cruelly murdered, the first by the Egyptian usurper Tryphon, the others by Ptolemy; John Hyrcanus, another son of Simon, succeeded to the high-priesthood and government of Judea B.C. 135. Hyrcanus was a man of great energy; he threw off the Syrian yoke on the accession of Demetrius Nicator B.C. 130, and, during a stormy period, continued not only to maintain his independence, but to enlarge his territory by seizing upon various places in Syria, Phœnicia, and Arabia. He also regained Shechem, destroyed the temple on Mount Gerizim, and extended his conquests over the Idumeans, whom he compelled to embrace the Jewish religion B.C. 129. He also renewed the league with the Romans, which had been first made by his father Simon, and obtained greater advantages than the nation had ever enjoyed since the days of David and Solomon. Under the conduct of his sons Aristobulus and Antigonus, he utterly destroyed Samaria B.C. 109; and after a prosperous administration of thirty years, left the high-priesthood and sovereignty to his eldest son Aristobulus B.C. 107. This prince was the first who, since the captivity, had assumed the crown and title of king. He was succeeded by his brother Alexander Jannæus, who subdued the Philistines, burned Gaza their capital B.C. 97, and compelled them to embrace the Jewish religion. He also subdued the Moabites, Ammonites, and several of the Arabian tribes; and, after a reign of twenty-seven years, died at the siege of Ragaba B.C. 79. He was succeeded by his widow Alexandra, who continued to govern the nation with great prudence during nine years. But she was scarcely dead till Aristobulus, joined by a large party who hated the Pharisees for their tyranny in the administration during the preceding reign, disputed for the crown and high-priesthood against his elder but indolent brother Hyrcanus, and succeeded in dispossessing him after a reign of barely three months. Under these circumstances Aretas the king of Arabia was called to the assistance of Hyrcanus, and besieged Aristobulus in the temple; whereupon Aristobulus calling upon the assistance of

[1] The Jews, after the return from the Babylonish captivity, were customarily divided into the ZADIKIM, or righteous, who adhered barely to the written law of Moses, and the CHASIDIM, or pious, who superadded many superstitious and rigorous observances, according to the tradition of the elders. From the former (the Zadikim) were derived the Sadducees, the Karaites, and the sect called Samaritans; and from the latter (the Chasidim) were derived the Pharisees, Essenes, and Assidæans. These Assidæans, or rather Chassidæans, were specially distinguished by their zeal for the temple, upon which account they served greatly to strengthen the hands of Mattathias.

[2] He is said to have received this name from the initial letters of the Hebrew motto upon his standard, 'Mi Camocha Baëlim Yehowah,' 'Who is like unto thee among the gods, O Jehovah?' Ex. 15. 11.

the Romans. Aretus was compelled to withdraw his army B.C. 65. Hyrcanus, however, on application to Pompey, the Roman general, received a decision in his favour; after which he took Jerusalem, expelled Aristobulus, and seated Hyrcanus in the government—though he would not permit him to assume the royal crown—and converted Judea into a Roman province B.C. 63. Pompey, with several of his officers, also profaned the temple, by entering into the holy of holies; after which it has been often observed, he never prospered. Soon after, Crassus, another distinguished Roman general, when setting forth on his expedition to Parthia, pillaged the temple of above 10,000 talents of silver B.C. 54, and was soon after cut off, with his whole army—another warning to all sacrilegious spoliators of the temple of JEHOVAH. In the meantime, Julius Cæsar, having prevailed against Pompey, Antipater, a noble and crafty Idumean, so insinuated himself into the favour of Cæsar, that he was made procurator of Judea, while Hyrcanus was reduced to the high-priesthood B.C. 47. After the death of Antipater, his son Herod, called the Great, through favour of Anthony the Roman triumvir, and through much bloodshed, obtained the regal dignity B.C. 40, which kingly dignity was afterwards confirmed by Julius Cæsar B. C. 30. This Herod continued to maintain his power with much ability, though with the most reckless cruelty towards many of his subjects, and especially towards his own family. He built many cities, and, to render himself popular with the Jews, he almost rebuilt the temple. During his reign JESUS was born, and his horrid attempt to murder him in his infancy is recorded by the evangelist Matthew; soon after which murderous though abortive attempt, he died most miserably, racked in body by disease, and tormented in spirit by the recollections of his crimes. The dominions of Herod continued for a short time to be governed by his sons, after which Judea became a Roman province, was placed under the exclusive control of Roman procurators, and even the last shadow of the sceptre departed from Judah; for SHILOH was now come, 'whose right it was.' In the meantime a large number of the Jews continued to occupy Judea, who, being goaded into rebellion, partly by the recollection of their former greatness, partly by the oppressive exactions of the Roman governors, and partly by the stimulus of the most turbulent factions—each bent upon its own aggrandizement and the extirpation of its rival—a war ensued, which terminated in the taking of Jerusalem, the total destruction of the temple, and the final subversion of the Jewish state by Titus, the son of Vespasian, A. D. 79.

APOCRYPHA.

I. ESDRAS.

CHAP. I.

3 Josias' charge to the priests and Levites. 7 A great passover is kept. 32 His death is much lamented. 34 His successors. 53 The temple, city, and many people are destroyed. 56 The rest are carried unto Babylon.

Before CHRIST cir. 623.

AND Josias held the [1]feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month:

[1] 2 Kings 23. 21. 2 Chron. 35. 1.

2 Having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

3 And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said*, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds,

5 According as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignities of the families of you the Levites, who minister in the presence of your brethren the children of Israel,

6 Offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that was found there Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised to the people, to the priests, and to the Levites.

8 And Helkias, Zacharias, and [2]Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves.

[2] Or, *Jehiel.*

9 And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, and [3]seven hundred calves.

[3] Or, *five hundred calves.* 2 Chron. 35. 9.

10 And when these things were done, the priests and Levites having the unleavened bread, stood in very comely order according to the kindreds,

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: [4]and thus did they in the morning.

[4] 2 Chron. 35. 12, *and so of the bullocks.*

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots, and pans, [5]with a good savour,

[5] Or, *with goodspeed, or, willingly.* 2 Chron. 35. 13.

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment [6]of David, to wit, Asaph, Zacharias, and Jeduthun, who was [7]of the king's retinue.

[6] 2 Chron. 35. 15, *of David and Asaph.* [7] 2 Chron. 35. 15, *the king's seer.*

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service; for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present held the passover at that time and the feast of sweet bread seven days.

Before CHRIST cir. 623.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 And the works of Josias were upright before his Lord, with a heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and [8]did wickedly against the Lord above all people and kingdoms, and now they grieved him [9]exceedingly, so that the words of the Lord rose up against Israel.

[8] Or, *were ungodly.* [9] Or, *sensibly.*

25 *Now after all these acts of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

*2 Chron. 35. 20. cir. 610.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea, the Lord is with me hasting me forward: depart from me, and be not against the Lord.

28 Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.

30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 †And the people took Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

†2 Kings 23. 30. 2 Chron. 36. 1. cir. 610.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of a hundred talents of silver and one talent of gold.

37 The king of Egypt also made king Joacim his brother king of Judea and Jerusalem.

cir. 610.

38 And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt.

39 Five and twenty years old was ‡Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

‡2 Chron. 36. 4, 5. *Jehoiakim* or *Eliakim* cir. 606, cir. 599.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon.

41 (Nabuchodonosor also took of the holy vessels of the

Lord, and carried them away, and set them in his own temple at Babylon.)

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem, and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord.

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he foreswore himself and rebelled, and hardening his neck and his heart, he trangressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon.

55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them all to nought: and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the ‖ word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall she [1]rest, until the full term of seventy years.

CHAP. II.

1 Cyrus is moved by God to build the temple, and giveth leave to the Jews to return and contribute to it. 11 He delivereth again the vessels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.

IN the [1]first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him a house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for [2]he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those I say that are his neighbours) with gold, and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea and of the tribe of Benjamin stood up: the priests also and the Levites, and all they whose mind the Lord had moved to go up, and to build a house for the Lord at Jerusalem.

9 And they that dwelt round about them, and helped them in all things with silver and gold, with [3]horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer:

12 And by him they were delivered to [4]Sanabassar the governor of Judea.

13 And this was the number of them; A thousand golden cups, and a thousand of silver, [5]censers of silver twenty-nine, vials of gold thirty, and of silver [6]two thousand four hundred and ten, and a thousand other vessels:

14 So all the vessels of gold and of silver, which were carried away, were [7]five thousand four hundred three score and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 [8]But in the time of Artaxerxes king of the Persians, Belemus, and Mithridates, and Tabellius, and [9]Rathumus, Beeltethmus, and [10]Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes our lord, Thy servants Rathumus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, (that rebellious and wicked city,) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, (O lord the king,) that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Celosyria and Phenice.

25 Then the king wrote back again to Rathumus the story-writer, to Beeltethmus, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria, and Syria, and Phenice, after this manner;

26 I have read the epistle which ye have sent unto me, therefore I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings;

27 And the men therein were given to rebellion and war, and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Celosyria and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and a †multitude of people in battle-array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAP. III.

4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.

NOW when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants that were under him, from India unto Ethiopia, of a hundred twenty and seven provinces.

Before CHRIST cir. 599.

cir. 599.

Before CHRIST cir. 536.

[4] Gr. *Shashbazzar, the first part of the word is corruptly joined to the word going before.* Ezra 1. 8.

[5] Heb. *knives,* Ezra 1. 9.

[6] Ezra 1. 10, *but four hundred and ten.*

[7] Ezra 1. 11, *but five thousand four hundred.*

[8] Ezra 4. 7.

[9] *Rahumus and the name which followeth is but an epithet to the former.* Ezra 4. 9.

[10] *Shimshai* Ezra 4. 8.

593.

590.

cir. 588.

[1] Jer. 25. 10. & 29. 10.

[1] Or, *keep sabbath.*

cir. 536.

[1] 2 Chron. 36. 22. Ezra 1. 1, &c.

[2] Or, *this.*

† Or, *a great number of soldiers.*

[3] Heb. *substance,* Ezra 2. 6.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bed-chamber, and slept, and soon after awaked.

4 Then three young men that were of the guard, that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius, because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow,

9 And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed;

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But above all things truth beareth away the victory.

13 Now when the king was risen up, they took their writings and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers;

15 And sat him down in the [1]royal seat of judgment; and the writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king and of the fatherless child, to be all one: of the bondman and of the free man, of the poor man, and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

1 The second declareth the power of a king; the third the force of women, and of truth. 41 The third is judged to be wisest, and obtaineth letters of the king to build Jerusalem. 58 He praiseth God, and sheweth his brethren what he had done.

THEN the second that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that [1]bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do.

4 If he bid them make war the one against the other, they do it; if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build;

Before CHRIST cir. 590.

Before CHRIST cir. 520.

[2] Or, can.

[3] Rob. *is of force.*

[1] Or, *counsel.*

[4] Or, *grown desperate.*

[5] Jos. Antiq. l. 11. cap. 4. *Rabacces Thamasus.*

[6] Or, *hereat.*

[7] Or, *be friends with him.*

cir. 520.

[1] Or, *have the command.*

[8] Or, *praiseth the truth.* Athanasius.

9 If he command to cut down; they cut down, if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither [2]may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak.

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that [3]excelleth: who is it then that ruleth them, or hath the lordship over them? are they not women?

15 Women have born the king and all the people that bear rule by sea and land.

16 Even of them came they; and they nourished them up that planted the vineyards from whence the wine cometh.

17 These also make garments for men; these bring glory unto men; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty?

19 And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever?

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife.

21 He sticketh not to spend his life with his wife, and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the women?

23 Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers;

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love.

25 Wherefore a man loveth his wife better than father or mother.

26 Yea, many there be that have [4]run out of their wits for women, and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of the admirable [5]Bartacus, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand.

31 And yet [6]for all this the king gaped and gazed upon her with open mouth; if she laughed upon him, he laughed also but if she took any displeasure at him, the king was fain to flatter, that she might [7]be reconciled to him again.

32 O you men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another; so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth [8]calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and

she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned, when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celosyria, and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor [a]treasurer, should forcibly enter into their doors;

50 And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 And other ten talents yearly, to maintain the burnt-offerings upon the altar every day, as they had a commandment to offer seventeen:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the charges, and the priests' vestments wherein they minister;

55 And likewise for the charges of the Levites, to be given them, until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that kept the city [*]pensions and wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth he lifted up his face to heaven, toward Jerusalem, and praised the king of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom; for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them freedom and liberty

63 To go up, and to build Jerusalem, and the temple which he called by his name; and they feasted with instruments of music and gladness seven days.

CHAP. V.

4 The names and number of the Jews that returned home. 50 The altar is set up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.

AFTER this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons and daughters, with their men-servants, and maid-servants, and their cattle.

Before CHRIST cir. 536.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical [instruments] tabrets and flutes.

3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families among their tribes, after their several heads.

5 The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and [1]Joacim the son of Zorobabel, the son of Salathiel of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 [2]Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and [3]Zacharias, and Reesaias, Enenius, Mardocheus, Beelsarus, [4]Aspharasus, [5]Reelius, Roimus, and Baana, their guides.

9 The number of them of the nation, and their governors, sons of [6]Phoros, two thousand a hundred seventy and two; the sons of [7]Saphat, [8]four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four; the sons of [9]Zathui, nine hundred forty and five: the sons of [*]Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred twenty and three; the sons of †Sadas, three thousand two hundred twenty and two:

14 The sons of Adonikam, six hundred sixty and seven: the sons of ‡Bagoi, two thousand sixty and six: the sons of Adin, four hundred fifty and four:

15 The sons of ‖Aterezias, ninety and two: the sons of Ceilan and Azetas, threescore and seven: the sons of Azuran, four hundred thirty and two:

16 The sons of Ananias, a hundred and one: the sons of Arom, thirty-two: and the sons of [1]Bassa, three hundred twenty and three: the sons of Azephurith, a hundred and two:

17 The sons of Meterus, three thousand and five: the sons of [2]Bethlomon, a hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, a hundred fifty and eight: they of [3]Bethsamos, forty and two:

19 They of [4]Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred.

20 They of Chadias, and Ammidioi, four hundred twenty and two: they of [5]Cirama and [6]Gabdes, six hundred twenty and one:

21 They of [7]Macalon, a hundred twenty and two: they of [8]Betolius, fifty and two: the sons of [9]Nephis, a hundred fifty and six:

22 The sons of [*]Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of †Annaas, three thousand three hundred and thirty.

24 The priests: the sons of ‡Jeddu, the son of Jesus, among the sons of Sanasib, nine hundred seventy and two: the sons of ‖Meruth, a thousand fifty and two:

25 The sons of [1]Phassaron, a thousand forty and seven: the sons of [2]Carme. [3]a thousand and seventeen.

26 The Levites: the sons of [4]Jessue, and Cadmiel, and Bannas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, a hundred twenty and eight.

28 The porters: the sons of [5]Salum, the sons of Jatal, the sons of Talmon, the sons of Dacobi, the sons of Teta, the sons of Sami, in all a hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Graba.

cir. 533. 30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Airus, the sons of Daisan, the sons of

[a] Or, steward.

[*] Or, portions of land.

1 Joachim and Zorobabel. This place is corrupt: for Joachim was the son of Josedech, Neh. 12. 10, and not Zorobabel, who was of the tribe of Judah.
2 Zorobabel.
3 Saraiah.
4 Or, Mispar.
5 Or, Reelaiah.
6 Parosh. Ezra 2. 3. Neh. 7. 8. where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more.
7 Shephatiah.
8 Or, three hundred seventy-two.
9 Zattu.
* Zacchai.
† Asgad
‡ Bigui.
‖ Afterhezekiah.
1 Bezai.
2 Bethlehem.
3 Azmaveth.
4 Kirjathjarim.
5 Rama
6 Gaba.
7 Michmas.
8 Bethel
9 Maghbis.
* Lodhadid.
† Semaah.
‡ Jedaiah.
‖ Immer
1 Pashur.
2 Harim.
3 Or, two hundred and seventeen, according to some copies.
4 Thus it is read, Ezra 2. 40, the sons of Jeshua, and Cadmiel, of the sons of Hodaviah.
5 Shallum.

[a]Nooba, the sons of Chaseba, the sons of [b]Gazera, the sons of [c]Azia, the sons of [d]Phinees, the sons of Azara, the sons of [e]Bastai, the sons of †Asana, the sons of ‡Meani, the sons of ‖Naphisi, the sons of [1]Acub, the sons of [2]Acipha, the sons of [3]Assur, the sons of Pharacim, the sons of [4]Basaloth,

32 The sons of [5]Meeda, the sons of Coutha, the sons of [6]Charea, the sons of [7]Charcus, the sons of [8]Aserer, the sons of [9]Thomoi, the sons of [10]Nasith, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of †Asaphion, the sons of ‡Pharira, the sons of ‖Jeeli, the sons of [1]Lozon, the sons of [2]Isadel, the sons of [3]Sapheth,

34 The sons of [4]Hagia, the sons of [5]Phacareth, the sons of Sabi, the sons of Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Thermeleth, and Thelersas, Charaathalar leading them, and Aalar;

37 Neither could they shew their families, nor their stock, how they were of Israel: the sons of [6]Ladan, the sons of [7]Ban, the sons of [8]Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of [9]Obdia, the sons of [10]Accoz, the sons of †Addus, who married Augia one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood;

40 For unto them said ‡Nehemias and Atharias, that they should not be partakers of the holy things, till there arose up a high priest clothed with ‖doctrine and truth.

41 So of Israel from them of twelve years old and upward, they were all in number forty thousand, besides men-servants and women-servants, two thousand three hundred and sixty.

42 Their [1]men-servants and handmaids were seven thousand three hundred forty and seven: the singing-men and singing-women, two hundred forty and five:

43 Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, [2]five thousand five hundred twenty and five [3]beasts used to the yoke:

44 And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, a hundred priestly vestments.

46 And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first [4]gate which is toward the east.

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

49 To offer burnt-sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

50 And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

51 Also they held the feast of tabernacles, as it is commanded in the law, and *offered* sacrifices daily, as was meet:

52 And after that, the [5]continual oblations, and the sacrifice of the sabbaths, and of the new moons, and of all holy feasts.

53 And all they that had [6]made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters, money, meat, and drink with cheerfulness.

55 Unto them of Sidon also and Tyre they gave cars, that they should bring cedar trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

58 [7]And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel his brother, and the sons of Madiabun, with the sons of Joda the son of Eliadun, with their sons and brethren, all Levites, with one accord [8]setters forward of the business, labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the son of Asaph had cymbals.

60 Singing songs of thanksgiving, and praising the Lord [9]according as David the king of Israel had ordained.

61 And they sung *with* loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the Lord for the rearing up of the house of the Lord.

63 *Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house, came to the building of this with weeping and great crying.

64 But many with trumpets and joy shouted with loud voice,

65 Insomuch that the trumpets might not be †heard for the weeping of the people: yet the multitude sounded marvellously, so that it was heard afar off.

66 Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what that noise of trumpets should mean.

67 And they perceived that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel and Jesus, and to the chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of ‡Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus, and the chief of the families of Israel said unto them, It is not for us and you to build together a house unto the Lord our God:

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building;

73 And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived; so they were hindered from building for the space of two years, ‖until the reign of Darius.

CHAP. VI.

1 The prophets stir up the people to build the temple. 9 Darius is solicited to hinder it; but he doth further it by all means, and threateneth those that shall hinder it.

NOW in the second year of the reign of Darius, Aggeus, and Zacharias the son of [1]Addo, the prophets, prophesied unto the Jews, in Jewry and Jerusalem, in the name of the Lord God of Israel [2]which was upon them.

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.

3 [3]At the same time came unto them [4]Sisinnes, the governor of Syria and Phenice, with [5]Sathrabuzanes, and his companions, and said unto them,

4 By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

5 Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity.

6 And they were not hindered from building until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisinnes, governor of Syria

[a] Before CHRIST cir. 533.
[b] Before CHRIST cir. 536.
[c] Necodah.
[d] Gezam
[e] Huzza.
[1] Paseah.
[2] Besai.
[3] Asnah.
[4] Meunim.
[5] Nephusim.
[6] Bakbuk.
[7] Hacupha.
[8] Harhur.
[9] Bazluth.
[10] Mehida.
[1] Harsha.
[2] Barcos.
[3] Sisera.
[4] Thamai.
[5] Neziah
[6] Sophereth.
[7] Peruda.
[8] Jaala.
[9] Darcon.
[10] Giddel
[1] Shephatiah.
[2] Hattil. cir. 536.
[3] Phocereth.
[4] Delajah.
[5] Tobiah.
[6] Necodah.
[7] Hobaiah.
[8] Coe.
[9] Barzelai.
[10] Nehemias who also is Athartus: two of one: Ezra 2. 63. Neh. 8. 9. & 10. 1.
[1] Heb. Urim and Thummim.
[1] See Neh. 7. 67.
[2] Ezra 2. 67.
[3] Or, asses.
[4] Or, before the east gate.
[5] Or, daily sacrifice.
[6] Gr. vallowed.
cir. 535
[1] See Ezra 3. 2.
[2] Or, overseers, or, encouragers of them that wrought in the house of the Lord.
[3] Or, after the manner of David king of Israel.
[4] Ezra 3. 12, 13.
† Or, discerned.
‡ Or, Esarhaddon Ezra 4. 2
‖ Or, until the second year of Darius, Ezra 4. 5, 6, 7.
cir. 520.
[1] Or, Iddo.
[2] Or, which was called on them.
[3] Ezra 5. 3.
[4] Or, Tatnai.
[5] Or, Shetherboznai.
cir. 519.

and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting;

8 Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity,

9 Building a house unto the Lord, great *and* new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees;

16 Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to [c]Zorobabel and to Sanabassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem: and from that time to this being still a building, it is not yet fully ended.

21 Now, therefore, if it seem good unto the king, let search be made among the [d]records of king Cyrus:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a [e]roll wherein these things were recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire:

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

29 And out of the tribute of Celosyria, and Phenice, a portion carefully to be given these men, for the sacrifices of the Lord, *that is,* to Zorobabel the governor, for bullocks, and rams, and lambs:

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That [g]offerings may be made to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he thereon be hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done with diligence.

CHAP. VII.

1 *Sisinnes and others help forward the building.* 5 *The temple is finished and dedicated.* 10 *The passover is kept.*

THEN [1]Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

2 Did very carefully oversee the holy works, assisting the ancients of the Jews and governors of the temple.

3 And so the holy works prospered when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with [2]the consent of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in [3]the three and twentieth day of the month Adar, in the sixth year of Darius king of the Persians.

6 And the children of Israel, the priests, and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses.

7 And to the dedication of the temple of the Lord they offered a hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats for the sin of all Israel, according to the number of the [4]chief of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their [5]kindreds, in the service of the Lord God of Israel according to the book of Moses: and the porters at every gate.

10 And the children of [6]Israel that were of the captivity held the passover the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the [7]counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

CHAP. VIII.

1 *Esdras bringeth the king's commission to build.* 8 *The copy of it.* 29 *He declareth the names and number of those that came with him, and his journey.* 71 *He lamenteth the sins of his people, and sweareth the priests to put away their strange wives.*

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Saraias, the son of [1]Ezerias, the son of Helchiah, the son of Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of [2]Ezias, the son of [3]Meremoth, the son of Zarias, the son of [4]Savias, the son of Boccas, the son of Abisum, the son of Phinees, the son of Eleazar, the son of Aaron, [5]the chief priest.

3 This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel,

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of

Before CHRIST cir. 519.

Before CHRIST cir. 514.

[a] Or, *drink-offerings.*

cir. 512.

[1] Ezra 6. 13.

[2] Or, *the decree.*

[3] Heb. *the third day,* Ezra 6. 15.

[b] Or, *Zorobabel, which is also Sanabassar the ruler,* so as Zorobabel seemeth to be added to the text, Ezra 1. 8.

[4] Or, *tribes.*

[5] Heb. *divisions,* Ezra 6. 18.

[6] Or, *with those that, &c.*

[c] Or, *roll.*

[d] Or, *mind.*

[e] Or, *place.*

cir. 457.

[1] *Azarias.*
[2] *Ozias.*
[3] *Meraioth.*
[4] *Uzzi.* Some copies want these three names.
[5] Heb. *was first,* Ezra 7. 1.

Israel, of the priests, of the Levites, of the holy singers, porters, and [e]ministers of the temple, unto Jerusalem,

6 In [f]the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the [g]prosperous journey which the Lord gave them.

7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the [h]commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord:

13 And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be *found, to the Lord in Jerusalem,

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do †with the silver and gold, that do, according to the will of thy God.

17 And the holy vessels of the Lord which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed,

20 To the sum of a hundred talents of silver, likewise also of wheat even to a hundred ‡cors, and a hundred pieces of wine, and other things in abundance.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition of any of the priests or Levites, or holy singers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice ‖all those that know the law of thy God; and those that know it not thou shalt teach.

24 And [i]whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

25 ¶Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends, and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, [2]Gamael: of the sons of David, [3]Lettus [4]the son of Sechenias:

30 Of the sons of Pharez, Zecharias; and with him were counted a hundred and fifty men:

31 Of the sons of Pahath Moab, Eliaonias, the son of [5]Zaraias, and with him two hundred men:

32 [6]Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men; of the sons of Adin, Obeth the son of Jonathan, and with him [7]two hundred and fifty men:

33 Of the sons of Elam, Josias son of [8]Gotholias, and with him seventy men:

34 of the sons of Saphatias, [9]Zaraias son of Michael, and with him [*]threescore and ten men:

35 Of the sons of Joab, †Abadias son of ‡Jezelus, and with him two hundred and ‖twelve men:

36 [1]Of the sons of Banid, Assalimoth son of Josaphias, and with him a hundred and threescore men:

37 Of the sons of Babi, Zecharias son of Bebai, and with him twenty and eight men:

38 Of the sons of [2]Astath, Johannes *son* of [3]Acatan, and with him a hundred and ten men:

39 Of the sons of Adonicam the last, and these are the names of them, Eliphalet, Jeuel, and [4]Samaias, and with them [5]seventy men:

40 Of the sons of [6]Bago, Uthi the son of Istalcurus, and with him seventy men.

41 And these I gathered together [7]to the river called Theras, where we pitched our tents three days: and then [8]I surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto Eleazer, and [9]Iduel, and [*]Masman,

44 And Alnathan, and Mamaias, and †Joribas, and Nathan, Eunatan, Zecharias, and Mosollamon, principal men and learned.

45 And I bade them that they should go unto ‡Saddeus the captain, ‖who was in the place of [1]the treasury:

46 And commanded them that they should speak unto Daddeus and to [2]his brethren, and to the treasurers in that place, to send us such men as might execute the priest's office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us skilful men of the sons of [3]Moli the son of Levi, the son of Israel, [4]Asebebia, and his sons, and his brethren, who were eighteen.

48 [5]And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men.

49 And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites (to wit) the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Esebrias, and Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel had given.

56 And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of a hundred talents, and a hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even of fine brass, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the

[e] Or, *Nethinims.*
[f] See Ezra 7. 7, 8, 9.
[g] Or, *success.*
[h] Or, *decree.*
* Or, *got.*
† Or, *with the rest of* Ezra 7. 18.
‡ Or, *measures, or, salt,* Ezra 7. 22.
‖ Heb. *of those that know,* Ezra 7. 25.
[i] Ezra 7. 26.
[2] Or, *Daniel.*
[3] Or, *Chattus* Ezra 8. 3, *of the sons of Shechaniah, of the sons of Parosh.*
[4] Or, *of the sons of Zerahiah the son of Jahaziel.*
[5] Heb. *fifty men.*
[6] Or, *Athaliah.*
[7] Or, *Zebadiah.*
[8] Or, *fourscore men.*
† Or, *Obadiah.*
‡ Or, *Jehiel.*
‖ Or, *eighteen men*
[1] Or, *of the sons of Shelomi the son of Josiphia.*
[2] Or, *Azgad.*
[3] Or, *Catan.*
[4] Or, *Shemaiah.*
[5] Or, *sixty men.*
[6] Heb. *Bigvai.*
[7] Or, *to the river called Ahava,* Ezra 8. 15.
[8] Or, *he numbered the people and the priests; but found none of the sons of Levi.*
[9] Or, *Ariel.*
* Or, *Shemaiah.*
† Or, *Jarib.*
‡ These men's names, with their generations, are rightly distinguished, Ezra 8. 16.
‖ Or, *Iddo.*
[1] Or, *of.*
[2] Or, *Casiphia.*
[3] Or, *the Nethinims at the place of Casiphia.*
[4] Or, *Machli.*
[5] Or, *Sherebiah,* Ezra 8. 18.

silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord which was with us; and from the [6]beginning of our journey the Lord delivered us from every enemy, and *so* we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed, was delivered in the house of our Lord on the fourth day [7]unto Marmoth the priest the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu, and [8]Moeth the son of Sabban, Levites; all was *delivered them* by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 [9]Threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and Edomites.

70 *For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel, assembled unto me, whilst I mourned for the iniquity: but I sat still full of heaviness until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins †are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers, we *have been* and are in great sin, even unto this day.

77 And for our sins and our fathers' we with our brethren and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root and a name in the place of thy sanctuary;

79 And to discover unto us a light in the house of the Lord our God, and to give us ‡food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, so that they gave us food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Zion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter into to possess as a heritage, is a land polluted with the pollutions of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great sins: for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root; but we have turned back again to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 ‖Mightest not thou be angry with us to destroy us, and thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men, and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel [1]aloft.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain and we will be with thee: do valiantly.

96 So Esdras arose, and took an oath of the chief of the priests and Levites [2]of all Israel to do after these things and *so* they swore.

CHAP. IX.

1 *Esdras assembleth all the people.* 10 *They promise to put away their strange wives.* 20 *The names and number of them that did so.* 40 *The law of Moses is read and declared before all the people.* 49 *They weep and are put in mind of the feast-day.*

THEN Esdras, rising from the court of the temple, went to the chamber of Joanan the son of Eliasib,

2 And remained there, and did eat no meat, nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple, and himself [1]cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras rose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confession give glory unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far,

12 Therefore let the rulers of the multitude [2]stay, and let all them of our habitations that have strange wives come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael, and Ezechias the son of Theocanus, accordingly took this matter upon them: and Mosollam, and Levis, and Sabbatheus helped them.

15 And they that were of the captivity did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name; and in the first day of the tenth month they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

[6] Or, *dangers in the way.*
[7] Or, *unto Merimoth the son of Uriah the priest.*
[8] Or, *Joadinh the son of Binnui.*
[9] Heb. *Seventy-seven lambs, twelve hegoats for a sin-offering,* Ezra 8. 35.
* Ezra 9. 1.
† Or, *have abounded.*
‡ Heb. *life,* Ezra 9. 8.
‖ Or, *Be not angry, &c.*
[1] Or, *exalted,* Deut. 28. 13. Baruch 2. 5.
[2] Heb. *and all Israel,* Ezra 10. 5.
[1] Or, *utterly destroyed,* Josh. 10. 8.
[2] Or, *stand.*

19 Of the sons of Jesus the son of Josedec, and his brethren: [3]Matthelas, and Eleazar, and [4]Joribus, and [5]Joadanus.
20 And they gave their hands to put away their wives, and to offer [6]rams to make reconcilement for their [7]errors.
21 And of the sons of Emmer; Ananias, and Zabdeus, and [8]Eanes, [9]Samcius, and *Hiereel, and †Azarias.
22 And of the sons of ‡Phaisur; Elionas, Massias, Ismael, and Nathanael, and ‖Ocidelus, and [1]Talsas.
23 And of the Levites; Josabad, and Semis, and [2]Colius, who was called [3]Calitas, and [4]Patheus, and Judas, and Jonas.
24 Of the holy singers; [5]Eleazurus, Bacchurus.
25 Of the porters; Sallumus, and [6]Tolbanes.
26 Of them of Israel, of the sons of [7]Phoros; [8]Hiermas, and [9]Eddias, andMelchias, and *Maelus, and Eleazar, and †Asibias, and Baanias.
27 Of the sons of Ela; Matthanias, Zecharias, and ‡Hierielus, and Hieremoth, and ‖Aedias.
28 And of the sons of [1]Zamoth; [2]Eliadas, [3]Elisimus, [4]Othonias, Jarimoth, and [5]Sabatus, and [6]Sardeus.
29 Of the sons of Bebai; Johannes, and Ananias, and [7]Josabad, and [8]Amathcis.
30 Of the sons of [9]Mani; *Olamus, †Mamuchus, ‡Jedeus, Jasubus, ‖Jasael, and Hieremoth.
31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus, and Manasseas.
32 And of the sons of Annas; Elionas, and Aseas, and Melchias, and Sabbeus, and Simon Chosameus.
33 And of the sons of Asom; Altaneus, and Matthias, and Bannaia, Eliphalat, and Manasses, and Semei.
34 And of the sons of Maani; Jeremias, Momdis, Omaerus, Juel, Mabdai, and Pelias, and Anos, Carabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ozora; Sesis, Esril, Asaelus, Samarais, Zambis, Josephus.
35 And of the sons of Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias.
36 All these had taken strange wives, and they put them away with their children.
37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.
38 And the whole multitude came together with one accord into the broad place of the holy porch towards the east:

Before CHRIST cir. 457.

[2] Or, *Maasias.*
[4] Or, *Jarib.*
[5] Or, *Gedaliah.*
[6] Heb. *arum.*
[7] Or, *purification.*
[8] *Harim.*
[9] *Maasah.*
* *Jehiel.*
† *Uzziah.*
‡ *Pashur.*
‖ *Josabad.*
[1] *Elasah.*
[2] *Kelaiah.*
[3] *Kelisah*
[4] *Pethahiah.*
[5] *Eliashil.*
[6] *Telem*
[7] *Parosh.*
[8] *Ramiah.*
[9] *Jesiah*
* *Miamin.*
† *Malchia.*
‡ *Jehiel.*
‖ *Abdi.*
[1] *Zaltur.*
[2] *Eliœnai.*
[3] *Eliashib.*
[4] *Mattaniah.*
[5] *Zabad.*
[6] *Aziaa.*
[7] *Zabbai.*
[8] *Athlai*
[9] *Bani.*
* *Meshullam.*
† *Malluch.*
‡ *Adaiah.*
‖ *Sheal.*

Before CHRIST cir. 451.

[1] Or, *Hilkiah*
[2] Or, *Maasiah.*
[3] Or, *Pedaiah.*
[4] Or, *Hashum.*
[5] See Neh. 8. 4.
[6] Heb. *above them all*
[7] Or, *Hoditah.*
[8] Then *Nehemiah and Ezra the priest and scribe, and the Levites, that instructed the people, said unto all the people,* Neh. 8. 9.
[9] Or, *the poor*

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses that was given of the Lord God of Israel.
40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.
41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.
42 And Esdras the priest, and reader of the law, stood up upon a pulpit of wood, which was made *for that purpose.*
43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, [1]Ezecias, [2]Balasamus, upon the right hand:
44 And upon his left hand stood [3]Phaldaius, Misael, Melchias, [4]Lothasubus, and [5]Nabarias.
45 Then took Esdras the book of the law before the multitude: for he sat [6]honourably in the first place in the sight of them all.
46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.
47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.
48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabatteas, [7]Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.
49 [8]Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,
50 This day is holy unto the Lord: (for they all wept when they heard the law.)
51 Go then, and eat the fat, and drink the sweet, and send part to [9]them that have nothing;
52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.
53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.
54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer;
55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

II. ESDRAS.

CHAP. I.

5 Esdras is commanded to reprove the people. 24 God threateneth to cast them off, and to give their houses to people of more grace than they.

THE second book of the prophet [1]Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son [2]of Sadamias, the son of Sadoc, the son of Achitob,
2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziel, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,
3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.
4 And the word of the Lord came unto me, saying,
5 Go thy way, and [3]shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children;
6 Because the sins of their fathers are increased in them: or they have forgotten me, and have offered unto strange gods.
7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.
8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.
9 How long shall *I* forbear them unto whom I have done so much good?

[1] Ezra 7. 1.
[2] Or, *Shallum.*
[3] Isa. 58. 1.

10 Many kings have I destroyed for their sakes; [4]Pharaoh with his servants, and all his power have I smitten down.
11 [5]All the nations have I destroyed before them, and in the east I have scattered the people of two provinces, even of Tyrus and Sidon, and have slain all their enemies.
12 Speak thou therefore unto them, saying, Thus saith the Lord,
13 [6]I led you through the sea, and in the beginning gave you a large and safe [7]passage: [8]I gave you Moses for a leader, and Aaron for a priest.
14 [9]I gave you light in a pillar of fire, and great wonders have I done among you; yet have ye forgotten me, saith the Lord.
15 Thus saith the Almighty Lord, the *quails were as a token to you; I gave you tents for your safeguard; nevertheless ye murmured there,
16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.
17 Where are the benefits that I have done for you? When ye were hungry and thirsty in the wilderness, †did ye not cry unto me,
18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to have served the Egyptians than to die in this wilderness.
19 Then had I pity upon your mournings, and gave you manna to eat; ‡so ye did eat angel's bread.
20 ‖When ye were thirsty, did I not cleave the rock, and

[4] Ex. 14. 28.
[5] Num. 21. 24. Josh. 8. & 10. & 12.
[6] Ex. 14. 29.
[7] Or, *street.*
[8] Ex. 3. 10. & 4. 14.
[9] Ex. 13. 21.
* Ex. 16. 13. Ps. 105. 40.
† Num. 14. 2.
‡ Wis. 16. 20.
‖ Num. 20. 11. Wis. 11. 4.

waters flowed out [1]to your fill? for the heat I covered you with the leaves of the trees.

21 I divided among you a fruitful land, I cast out the Canaanites, the Pherezites, and the Philistines, before you: [2]what shall I yet do more for you? saith the Lord.

22 Thus saith the Almighty Lord, When ye were in the wilderness, [3]in the river of the Amorites, being athirst, and blaspheming my name,

23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou [4]Juda wouldst not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also; when ye desire me to be gracious unto you, I shall have no mercy upon you.

26 [5]Whosoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter.

27 Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 That ye would be my people, [6]and I should be your God; that ye would be my children, and I should be your father?

30 [7]I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 [8]When ye offer unto me, I will turn my face from you: for your solemn feast-days, your new moons, and your circumcisions have I forsaken.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.

33 Thus saith the Almighty Lord, Your house is desolate, I will cast you out as the wind doth stubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their sins to remembrance and acknowledge them.

37 I take to witness the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that come from the east:

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an [9]angel of the Lord.

[1] Or, *abundantly.*
[2] Isa. 5. 4.
[3] Or, *at the bitter waters, or, waters of Marah* Ex. 15. 23.
[4] Ex. 32. 8.
[5] Isa. 1. 15.
[6] Or, *as I am your God.*
[7] Matt. 23. 37.
[8] Isa. 1. 13.
[9] Mal. 3. 1.

CHAP. II.

1 *God complaineth of his people.* 10 *Yet Esdras is willed to comfort them.* 34 *Because they refused, the Gentiles are called.* 43 *Esdras seeth the Son of God, and those that are crowned by him.*

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets: whom they would not hear, but despised my counsels.

2 The mother that bare them, saith unto them, Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 As for me, O father, I call upon thee for a witness over the mother of these children, which would not keep my covenant,

6 That thou bring them to confusion, and their mother to a spoil, that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be put out of the earth; for they have despised my [1]covenant.

8 Wo be unto thee, Assur, thou that hidest the unrighteous in thee! O thou wicked people, remember [2]what I did unto Sodom and Gomorrah;

9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I do unto them that hear me not, saith the Almighty Lord.

10 Thus saith the Lord unto Esdras, Tell my people, that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord.

15 Mother, embrace thy children, and [3]bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have [4]known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.

18 For thy help will I send my servants, Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits.

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the sight of my clearness.

22 Keep the old and young within thy walls.

23 [5]Wheresoever thou findest the dead, [6]take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse; stablish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them: for I am merciful, saith the Lord Almighty.

32 Embrace thy children until I come, and [7]shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them, they set me at nought, and despised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, Look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

[1] Or, *sacrament, or, oath.*
[2] Gen. 19. 24.
[3] Or, *bring them up with gladness, as a dove; make their feet fast: for, &c.*
[4] Or *thy name O Israel.*
[5] Tobit 1. 3, 17.
[6] *signing, bury them.*
[7] Or, *preach.*

38 Arise up and stand, behold the number of those that be sealed [s]in the feast of the Lord;

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, O Sion, and [s]shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 *I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, †Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

CHAP. III.

1 Esdras is troubled, and acknowledgeth the sins of the people. 28 Yet complaineth that the heathen were lords over them, being more wicked than they.

IN the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was sore moved, so that I began to speak words full of fear to the Most High, and said,

4 O Lord who bearest rule, thou spakest at the beginning, when thou didst plant the earth (and that thyself alone) and commandedst the people,

5 [1]And gavest a body unto Adam without soul which was the workmanship of thy hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 [2]And every people walked after their own will, and did wonderful things before thee, and despised thy commandments.

9 [3]And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou leftest, namely, [4]Noah with his household, of whom came all righteous men.

12 And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, [5]thou didst choose thee a man from among them, whose name was [6]Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will.

15 And madest an everlasting covenant with him, promising him that thou wouldst never forsake his seed.

16 [7]And unto him thou gavest Isaac, and [8]unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou [9]didst choose him to thee, and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt, *thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troublest the men of that age.

19 And thy glory went through four gates of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, †and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still.

23 So the times passed away, and the years were brought to an end: ‡then didst thou raise thee up a servant, called David

24 ‖Whom thou commandest to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many years, then they that inhabited the city forsook thee,

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart.

27 And so thou gavest thy city over into the hands of thine enemies.

28 Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?

29 For when I came thither, and had seen impieties without number, then my soul saw many evil-doers in this thirtieth year, so that my heart failed me.

30 For I have seen how thou sufferest them sinning, and hast spared wicked doers; and hast destroyed thy people, and hast preserved thine enemies, and hast not signified it.

31 [1]I do not remember how this way may be left: Are they then of Babylon better than they of Sion?

32 Or is there any other people that knoweth thee besides Israel? or what generation hath so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for I have gone here and there through the heathen, and I see that they [2]flow in wealth, and think not upon thy commandments.

34 Weigh thou therefore our wickedness now in the balance, and theirs also that dwell in the world: and so shall thy name nowhere be found but in Israel.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people hath so kept thy commandments?

36 Thou shalt find that Israel by name hath kept thy precepts; but not the heathen.

CHAP. IV.

1 The angel declareth the ignorance of Esdras in God's judgments, and adviseth him not to meddle with things above his reach. 23 Nevertheless Esdras asketh divers questions, and receiveth answers to them.

AND the angel that was sent unto me, whose name was Uriel gave me an answer.

2 And said, Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?

3 Then said I, Yea, my lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

[s] Or, *for.*

[s] Lat. *conclude.*

* Rev. 7. 9.

† Or, *Lord.*

† Or, *and to all the generation of Israel, that they should keep it with diligence.*

‡ 1 Sam. 16. 13. ‖ 2 Sam. 5. 2. & 7. 5, 13.

[1] Or, *I conceive.*

[2] Or, *abound*

[1] Gen. 2. 7.

[2] Gen. 6. 12.

[3] Gen. 7. 10.

[4] 1 Pet. 3. 2.

[5] Gen. 12. 1.

[6] Gen. 17. 5.

[7] Gen. 21. 2, 3.

[8] Gen 25. 26.

[9] Mal. 1. 2, 3. Rom. 9. 13.

* Ex. 9. 1. Deut. 4. 10.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;
11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the [1]corruption that is evident in my sight?
12 Then said I, unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.
13 He answered me, and said, I went into a forest into a plain, and the [2]trees took counsel,
14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.
15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.
16 The thought of the wood was in vain, for the fire came and consumed it.
17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.
18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?
19 I answered and said, Verily it is a foolish thought that they both have devised, for [3]the ground is given unto the wood, and the sea also hath his place to bear his [4]floods.
20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?
21 For like as [5]the ground is given unto the wood, and the sea to his floods: even so [6]they that dwelt upon the earth may understand nothing but that which is upon the earth: and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.
22 Then answered I and said, I beseech thee, O Lord, let me have understanding:
23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come [7]to none effect,
24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.
25 What will he then do unto his name whereby we are called? of these things have I asked.
26 Then answered he me, and said, The more thou searchest, the more thou shalt marvel; for the world hasteth fast [*] to pass away,
27 And cannot comprehend the things that are promised to the righteous in time to come: for this world is full of unrighteousness and infirmities.
28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.
29 If therefore that which is sown be not turned upside down and if the place where the evil is sown pass not away, then cannot it come that is sown with good.
30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the [8]time of threshing come?
31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.
32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?
33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?
34 And he answered me, saying, Do not thou hasten above the Most Highest: for thy haste is in vain to be above him, for thou hast much exceeded.
35 Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this fashion? when cometh the fruit of the floor of our reward?
36 And unto these things [9]Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.
37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.
38 Then answered I and said, O Lord that bearest rule, even we all are full of impiety.
39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.
40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.
41 Then said I, No, lord, that can she not. And he said unto me, In the grave the chambers of souls are like the womb of a woman;
42 For like as a woman that travaileth maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.
43 From the beginning, look, what thou desirest to see, it shall be shewed thee.
44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,
45 Shew me then whether there be more to come than is past, or more past than is to come.
46 What is past I know, but what is for to come I know not.
47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.
48 So I stood, and saw, and behold, a hot burning oven passed by before me: and it happened, that when the flame was gone by I looked, and behold, the smoke remained still.
49 After this there passed by before me a watery cloud, and sent down much rain with a storm: and when the stormy rain was past, the drops remained still.
50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; but the drops and the smoke remain behind: so the [*]quantity which is past did more exceed.
51 Then I prayed, and said, May I live, thinkest thou, until that time? or [†]what shall happen in those days?
52 He answered me, and said, As for the tokens whereof thou asketh me, I may tell thee of them in part: but as touching thy life, I am not sent to shew thee; for I do not know it.

CHAP. V.

The signs of the times to come. 23 He asketh why God, choosing but one people, did cast them off. 30 He is taught that God's judgments are unsearchable, and that God doeth not all at once.

NEVERTHELESS as concerning the tokens, behold, the days shall come, that they which dwell upon earth [1]shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.
2 But [2]iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.
3 And the land, [3]that thou seest now to have root, shalt thou see wasted suddenly.
4 But if the Most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day:
5 And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled:
6 And even he shall rule, whom they look not for that dwell upon the earth, and the fowls shall take their flight away together.
7 And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.
8 There shall be a confusion also in many places, and fire shall be oft [4]sent out again, and the wild beasts shall change their places, and menstruous women shall bring forth monsters:
9 And salt water shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber,
10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.
11 One land also shall ask another, and say, Is righteousness that maketh a man righteous gone through thee? and it shall say, No.
12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not [5]prosper.

[1] Or, *incorruption*
[2] Jud. 9. 8. 2 Chron. 25. 18.
[3] Or, *the land.*
[4] Or, *waves.*
[5] Or, *the land.*
[6] Isa. 55. 8, 9. John 3. 31. 1 Cor. 2. 14.
[*] Or, *measure.*
[†] Or, *who shall be?* Manuscript.
[7] Or, *nowhere.*
[8] Or, *floor.*
[9] Or, *Jeremiel.*
[1] Or, *shall be found with great wealth.*
[2] Matt. 24. 12.
[3] Or, *that thou treadest upon and seest.*
[4] Or, *fluked.*
[5] Or, *be directed.*

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came to me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the Most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen the one only vine:

24 And of all lands of the whole world thou hast chosen thee one pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created thou hast named thee one dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitude of peoples thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and [s]upon the one root hast thou prepared others, and why hast thou scattered thine only one people among many?

[s] Or, over.

29 And they which did gainsay thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore troubled in mind for Israel's sake: lovest thou that people better than he that made them?

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, shew me the image of a voice, and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord that bearest rule, who may know these things, but he that hath not his dwelling with men?

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or in the end the love that I have promised unto my people.

41 And I said, Behold, O Lord, yet art thou nigh unto them that be reserved till the end: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the maker; neither may the world hold them at once that shall be created therein.

45 And I said, As thou hast said unto thy servant, that thou which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it in their times.

49 For like as a young child may not bring forth the things that belong to the aged, even so have I disposed the world which I created.

50 And I asked and said, Seeing thou hast now given me the way, I will *proceed* to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

1 *God's purpose is eternal.* 8 *The next world shall follow this immediately.* 13 *What shall fall out at the last.* 31 *He is promised more knowledge.* 38 *He reckoneth up the works of the creation, and complaineth that they have no part in the world for whom it was made.*

[1] Or, *circles of the earth.*

AND he said unto me, In the beginning, when the [1]earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the movable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times: or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, [2]Jacob's hand held [3]first the heel of Esau.

[2] Gen. 25. 26. [3] Or, *from the beginning*

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not.

11 ¶ I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.
13 So he answered and said unto me, Stand up upon thy feet, and hear a mighty sounding voice.
14 And it shall be as it were a great [a]motion; but the place where thou standest shall not be moved.
15 And therefore when it speaketh be not afraid; for the word is of the end, and the foundation of the earth is understood.
16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed.
17 And it happened that when I had heard it I stood up upon my feet, and hearkened, and behold, there was a voice that spake, and the sound of it was like the sound of many waters.
18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,
19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;
20 And when the world, that shall begin to vanish away, shall be [b]finished, then will I shew these tokens: the books shall be opened before the firmament, and they shall see all together:
21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.
22 And suddenly shall the sown places appear unsown, the full storehouses shall suddenly be found empty:
23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.
24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.
25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of your world.
26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.
27 For evil shall be put out, and deceit shall be quenched.
28 As for faith, it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit, shall be declared.
29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.
30 And these words said he unto me; I am come to shew thee the time of the night to come.
31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things [c]by day than I have heard.
32 For thy voice is heard before the Most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.
33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.
34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.
35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.
36 And in the eighth night was my heart vexed within me again, and I began to speak before the Most High.
37 For my spirit was greatly set on fire, and my soul was in distress.
38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; [d]Let heaven and earth be made; and thy word was a perfect work.
39 And then was the spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed.
40 Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.
41 Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.
42 Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.
43 For as soon as thy word went forth the work was made.
44 For immediately there was great and innumerable fruit and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.
45 [e]Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:
46 And gavest them a charge to do [f]service unto man, that was to be made.
47 Upon the fifth day thou saidst unto the seventh part, [g]where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.
48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works.
49 Then didst thou ordain two living creatures, the one thou calledst †Enoch and the other Leviathan;
50 And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both.
51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:
52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.
53 Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:
54 And after these, Adam also, whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou hast chosen.
55 All this have I spoken before thee, O Lord, because thou madest the world for our sakes.
56 As for the other people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.
57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be lords over us, and to devour us.
58 But we thy people, whom thou hast called thy first born, thy only-begotten, and thy fervent lover, are given into their hands.
59 If the world now be made for our sakes, why do we not possess an inheritance with the world? how long shall this endure?

[a] Or, *earthquake.*
[b] Or, *seuled.*
[c] See chap. 13. ver. 52.
[d] Gen. 1.
[e] Gen. 1. 14.
[f] Gen. 1. 15. Deut. 4. 19.
[g] Gen. 1. 20.
† *Behemoth.*

CHAP. VII.

1 *The way is narrow.* 12 *When it was made narrow.* 28 *All shall die and rise again.* 33 *Christ shall sit in judgment.* 46 *God hath not made paradise in vain.* 62 *He is merciful.*

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:
2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.
3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.
4 But put the case the entrance were narrow, and like a river;
5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?
6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:
7 The entrance thereof is narrow, and set in a [h]dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water.
8 And one only path between them both, even between the fire and the water, *so small* that there could but one man go there at once.
9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?
10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.
11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done.

[h] Or, *deep place.*

12 Then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils, and very painful.

13 For the entrances of the [2]elder world were wide and sure, and brought immortal fruit.

14 If then they that live, labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy [3]law, that the righteous should inherit these things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him; but spake against him, and imagined vain things;

23 And deceived themselves by their wicked deeds; and said of the Most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his covenant; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the [4]former judgments: so that no man shall remain.

31 And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, [5]Abraham prayed first for the Sodomites, and [6]Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of [7]Achan:

38 And Samuel and [8]David for the destruction: and [9]Solomon for them that should come to the sanctuary:

39 And [*]Helias for those that received rain; and for the dead, that he might live:

40 And †Ezechias for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly; wherefore shall it not be so now also?

42 He answered me, and said, This present life is not the end where much glory doth abide; therefore have they prayed for the weak.

43 But the day of doom shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is past,

44 Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better not to have given the earth unto Adam: or else, when it was given him, to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done! for though it was ‡thou that sinned, thou art not fallen alone, but we all that come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the Most High is kept to defend them which have led ‖a wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be showed a paradise, whose fruit endureth forever, wherein is [1]security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the [2]condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the life whereof Moses spake unto the people while he lived, saying, [3]Choose thee life, that thou mayest live.

60 Nevertheless, they believed not him, nor yet the prophets after him, no, nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the Most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

64 And that [4]he is patient, and long suffereth those that have sinned, as his creatures;

65 And that he is bountiful, for he is ready to give where it needeth;

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.

68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living.

69 And being judge, if he should not forgive them that are [5]cured with his word, and put out the multitude of [6]contentions,

70 There should be very few left peradventure in an innumerable multitude.

CHAP. VIII.

1 *Many created, but few saved.* 6 *He asketh why God destroyeth his own work, and prayeth God to look upon the people which only serve him.* 41 *God answereth, that all seed cometh not to good, and that glory is prepared for him, and such like.*

AND he answered me, saying, The Most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

3 [1]There be many created, but few shall be saved.

[2] Or, *greater*

[3] Deut. 30. 19.

‡ Rom. 5. 12.

‖ Or, *a hasty life.*

[1] Or, *fulness.*

[2] Or, *intent.*

[3] Deut. 30. 19.

[4] Or, *first beginning*

[4] Rom. 2. 4.

[5] Gen. 18. 23.

[6] Ex. 32. 11.

[7] Or, *Achor.*

[8] 2 Sam. 24. 17.

[9] 2 Chron. 6. 14.

[*] 1 Kings 17. 21. & 18. 42, 45.

† 2 Kings 19. 15.

[5] Or, *created.*

[6] Or, *contempts.*

[1] Matt. 20. 16.

4 So answered I and said, Swallow then down, O my soul, understanding, and devour wisdom.
5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.
6 O Lord, if thou suffer not thy servant, that we may pray before thee, and [2]thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?
7 For thou art alone, and we all one workmanship of thy hands, like as thou hast said.
8 For [3]when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.
9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.
10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts.
11 That the thing which is fashioned may be nourished for a time, till thou disposest it to thy mercy.
12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.
13 And thou shalt mortify it as thy creature, and quicken it as thy work.
14 If therefore thou shalt destroy him which with so great [4]labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved.
15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;
16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled;
17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land.
18 But I have heard the swiftness of the judge which is to come.
19 Therefore hear my voice, and understand my words, and I shall speak before thee. This is the beginning of the words of Esdras, before he was taken up: and I said,
20 O Lord, thou that dwellest in everlastingness, which beholdest from above things in the heaven and in the air;
21 Whose throne is inestimable; whose glory may not be comprehended: before whom the hosts of angels stand with trembling,
22 Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;
23 Whose look drieth up the depths, and indignation maketh the mountains to melt away; which the truth witnesseth:
24 O hear the prayer of thy servant, and give ear to the petition of thy creature.
25 For while I live I will speak, and so long as I have understanding I will answer.
26 O look not upon the sins of thy people; but on them which serve thee in truth.
27 Regard not the wicked inventions of the heathen, but the desire of those that keep thy testimonies in afflictions.
28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.
29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.
30 Take thou no indignation at them which are deemed worse than beasts; but love them that always put their trust in thy righteousness and glory.
31 For we and our fathers [5]do languish of such diseases: but because of us sinners thou shalt be called merciful.
32 For if thou [6]hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.
33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.
34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible generation, that thou shouldest be so bitter toward it?
35 [7]For in truth there is no man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.
36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the [8]confidence of good works.
37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.
38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction;
39 But [9]I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.
40 Like as I have spoken now, so shall it come to pass.
41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world; they shall not all be saved.
42 I answered then and said, If I have found grace, let me speak.
43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season: or if there come too much rain, and corrupt it:
44 Even so perisheth man also, which is formed with thy hands, and is called thine own image, because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.
45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.
46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.
47 For thou *comest far short that thou shouldest be able to love thy creature more than I: but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.
48 In this also thou art marvellous before the Most High:
49 In that thou hast †humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.
50 For many great miseries shall be done to them that in the ‡latter time shall dwell in the world, because they have walked in great pride.
51 But understand thou for thyself, and seek out the glory for such as be like thee.
52 For unto you is paradise ‖opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.
53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into [1]hell to be forgotten:
54 Sorrows are passed, and in the end is shewed the treasure of [2]immortality.
55 And therefore ask thou no more [3]questions concerning the multitude of them that perish.
56 For when they had taken liberty, they despised the Most High, thought scorn of his law, and forsook his ways.
57 Moreover they have trodden down his righteous,
58 And [4]said in their heart, that there is no God; yea, and that knowing they must die.
59 For as the things aforesaid shall receive you, so thirst and pain are prepared for them: for it was not his will [5]that men should come to nought:
60 But they which he created have defiled the name of him that made them, and were unthankful unto him which prepared life for them.
61 And therefore is my judgment [6]now at hand.
62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,
63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times; [7]but at what time, thou has not shewed me.

[2] Or, to give us.
[3] Or, how is the body fashioned.
[4] Job. 10. 8. Ps. 139. 14, &c.
[5] Or, are sick.
[6] Or, be willing.
[7] Acts 1. 7.
[8] Or, substance.
[9] Gen. 4. 4.
[a] 1 Ezra 4. 46. 2 Chron. 8. 36.
* Rom. 5. 7, 8.
† James 4. 10.
‡ 2 Tim. 3. 1.
‖ Isa. 22. 22.
[1] Or, the grave.
[2] 2 Tim. 1. 10.
[3] 2 Tim. 2. 23.
[4] Ps. 14. 1. & 53. 1.
[5] Prov. 16. 4.
[6] Rev. 1. 7.

CHAP. IX.

1 *Who shall be saved and who not.* 19 *All the world is now corrupted.* 22 *Yet God doth save a few.* 33 *Esdras complaineth that those perish which keep God's law.* 38 *He seeth a woman lamenting in a field.*

HE answered me then, and said, Measure thou the time diligently in itself; and when thou [1]seest part of the signs which I have told thee before,

2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.

3 Therefore when there shall be seen [2]earthquakes and uproars of the people in the world:

4 Then shalt thou well understand, that the Most High spake of those things [3]from the days that were before thee, even from the beginning.

5 For like as all that is made in the world hath a beginning, and an end, and the end is manifest:

6 [4]Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs.

7 And every one that shall be saved, and shall be able to escape by his works, and by faith, whereby ye have believed,

8 Shall be [5]preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from the beginning.

9 Then [6]shall they be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell [7]in torments.

10 For such as in their life have received benefits, and have not known me;

11 And they that have loathed my law, while they had yet liberty, and when as yet place of repentance was open unto them, understood not, but despised it;

12 [8]The same must know it after death by pain.

13 And therefore be thou not curious how the ungodly shall be punished, and when: [9]but inquire how the righteous shall be saved whose the world is, and for whom the world is created.

14 Then answered I, and said,

15 I have said before, and now do speak, and will speak it also hereafter, *that there be many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also; for it was the time of the world.

18 †And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed: ‡but now the manners of them which are created in this world that is made are corrupted by a perpetual seed, and by a law which is unsearchable rid themselves.

20 So I considered the world, and behold, there was peril because of the devices that were come into it.

21 And I saw, and spared it greatly, and have kept me a ‖grape of the cluster, and a plant of a great people.

22 Let the multitude perish then, which was born in vain: and let my [1]grape be kept, and my plant; for with great labour have I made it perfect.

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;)

25 And pray unto the [2]Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, [3]like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me [4]like as before:

28 And I opened my mouth, and began to talk before the Most High, and said,

29 O Lord, thou that shewest thyself unto us, thou wast [5]shewed unto our fathers in the wilderness, in a place where [6]no man [6]treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, [7]Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thine ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it [8]perished, because they kept not the thing that was sown in them.

34 And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us; but with us it hath not happened so.

36 For we that have received the law, [9]perish by sin, and our heart also which receiveth it.

37 Notwithstanding, *the law perisheth not, but remaineth in his force.

38 And when I spake these things †in my heart, I looked back with mine eyes, and upon the right side I saw a ‡woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, ‖Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had a husband thirty years.

44 And those thirty years I did nothing else [1]day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me, thy handmaid, looked upon my misery, considered my trouble, [2]and gave me a son; and I was very [3]glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and came to the time that he should have a wife, [4]I made a feast.

CHAP. X.

6 *He comforteth the woman in the field.* 27 *She vanisheth away, and a city appeareth in her place.* 40 *The angel declareth these visions in the field.*

AND it so came to pass, that when my son was entered into his wedding [1]chamber, he fell down, and died.

2 Then we all overthrew the lights, and all my [2]neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, [3]and neither to eat nor drink, but continually to mourn and to fast until I die.

5 Then left I the [4]meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion [5]our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are [6]sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For [7]out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly [8]rooted out.

11 Who then should make more mourning than she that hath lost so great a multitude; and not thou which art sorry but for one?

12 But if thou sayest unto me, My lamentation is not like

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1 Matt. 24. 15.
2 Matt. 24. 7.
3 Jude 14.
4 Isa. 26. 9, 10.
5 1 Pet. 1. 5, 9.
6 Or, *they shall quarrel.*
7 Rev. 14. 11. & 19. 20.
8 Matt. 25. 46. 2 Thess. 1. 8, 9.
9 Acts 2. 37. & 16. 30.
* Matt. 7. 13, 14.
† Prov. 8. 26, 27. *And now because the time of the world was come, when I was preparing the world, &c.*
‡ *But when the world was made, both outward, then the manners of every one created were corrupted by a never-failing harvest, and a law unsearchable.*
‖ Or, *grain.*
1 Or, *grain.* Ps. 72. 16. & 80. 8, 9, 10, 11.
2 ver. 3, 6
3 ver. 24.
4 chap. 6. 30, 37.
5 Ex. 16. 9. & 24. 3. Deut. 4, 12.
6 Or, *cometh.*
7 Deut. 6. 4.
8 1 Cor. 10. 5, 10.
9 2 Cor. 2. 15, 16.
* Matt. 5. 17, 18.
† 1 Sam. 1. 13. ‡ Esth. 10. 44.
‖ See John 20. 13.
1 Luke 2. 37. Acts 26. 7. See 1 Tim. 5. 5.
2 Rev. 12. 2.
3 John 16. 21.
4 Judg. 14. 10.
1 Judg. 15. 1.
2 Or, *countrymen.* Lat. *citizens.*
3 Jer. 31. 15. Matt. 2. 18.
4 Or, *speaks.*
5 Gal. 4. 26.
6 Neh. 2. 1, 2, 3.
7 Gen. 2. 7. & 3. 19.
8 Or, *abolished.*

the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows:

13 *But the earth *not so:* for the multitude present in it, according to the course of the earth, is gone, as it came:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt †acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shall be commended among women.

17 Go thy way then into the city to thy husband.

18 And she said unto me, That will I not do: I will not go into the city, ‡but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that ‖our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 And, which is the greatest of all, the seal of Sion hath now lost her [1]honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold, [2]her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.

26 And behold, suddenly she made a great cry, very fearful: so that the [3]earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundation: then was I afraid, and cried with a loud voice, and said,

28 Where is [4]Uriel the angel, who came unto me at the first? for he hath caused me to fall [5]into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.

30 And lo, I lay [6]as one that had been dead, and mine understanding was taken from me; and he took [7]me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thy heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy [8]words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, [9]and I will advise thee.

34 Then said I, Speak on, my lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, *and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this †vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many ‡secret things unto thee.

39 He hath seen that thy ‖way is right: for that thou sorrowest continually for thy people, [1]and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest [2]a woman mourning, and thou [3]begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the [4]solution:

44 This woman, whom thou sawest, is Sion: and whereas she said unto thee, even she whom thou seest [5]as a city builded,

45 Whereas, *I say*, she said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years [6]Solomon builded the city, [7]and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee That my son coming into his marriage-chamber happened to have a fall, and died: [8]this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the [9]Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

52 For I knew that the Highest *would shew this unto thee.

53 Therefore I commanded thee to go into the field, where no foundation of any building was.

54 For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand.

55 And therefore †fear not, let ‡not thy heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed ‖above many other, and [1]art called with the Highest; and so are but few.

58 But to-morrow at night thou shalt remain here;

59 And so shall the Highest shew thee [2]visions of the [3]high things, which the Most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

CHAP. XI.

He seeth in his dream an eagle coming out of the sea, and a lion out of a wood talking to the eagle.

THEN saw I a dream, and behold, there came up from the sea an [1]eagle, which had twelve feathered wings, and three heads.

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her [2]feathers there grew other contrary feathers; and they became little feathers and small.

4 But her [3]heads were at rest: the head in the midst was greater than the other, yet rested [4]it with the residue.

5 Moreover I beheld, and lo, the eagle flew with her feathers and reigned upon earth, and over them that dwelt therein.

6 [5]And I saw that all things under heaven were subject unto her, and no man spake against her, no, not one creature upon earth.

7 And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place and watch by course:

9 But let the heads be preserved for the last.

10 And I beheld, and lo, the voice went not out of her heads but from the midst of her body.

11 And I numbered her [6]contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there arose one feather, [7]and reigned over all the earth:

13 And so it was that when it reigned, the end of it came

*Gen. 3. 16.
*But the earth after the manner of the earth whereinto the present multitude is gone again as it came out.
†Job 1. 21.
‡Jonah 1. 3, 8.
‖Ps. 74. 3, 6, 7, 8, 9, & 79. 1, 2, 3. Lam. 1. 2, & 4. & 5.
[1] See 1 Sam. 4. 21, 22. & 14. 3.
[2] John 16. 22.
[3] Hag. 2. 6. Heb. 12. 26.
[4] ch. 4. 1.
[5] Or, into the multitude in a trance
[6] Rev. 1. 17.
[7] Rev. 1. 17.
[8] ch. 5. 20.
[9] Acts 9. 6.
*2 Cor. 12. 4.
†Or, trance.
‡Amos 3. 7.
‖Or, purpose
[1] Amos 6. 1, 6.
[2] ver. 7.
[3] ver. 15.
[4] Or, interpretation.
[5] Ps. 48. 2.
[5] 1 Kings 6. 1.
[7] 1 Kings 8. 5.
[8] 2 Kings 24. 10, 16.
[9] Dan. 3. 26.
*Rev. 21. 9, 10, 11.
†ver. 27.
‡ver. 31.
‖See Luke 1. 28.
[1] Or, art called to be with, &c
[2] ver. 37.
[3] Or, last things.
[1] ch. 12. 11.
[2] ver. 1.
[3] ver. 1.
[4] Lat. she.
[5] Dan. 2. 31, 38.
[6] ver. 3.
[7] ver. 5, 6

and [a]the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;
14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.
15 Then came there a voice unto it, and said,
16 [b]Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,
17 There shall none after thee attain unto thy time, neither unto the half thereof.
18 Then arose the third, and reigned as the other before, and appeared no more also.
19 So went it with all the residue one after another, as that every one reigned, *and then appeared no more.
20 Then I beheld, and lo, in process of time the feathers †that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a while they appeared no more:
21 For some of them were set up, but ruled not.
22 After this I looked, and behold, the ‡twelve feathers appeared no more, nor the two little feathers.
23 And there was no more upon the eagle's body, but ‖three heads that rested, and six [l]little wings.
24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.
25 And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule.
26 And I beheld, and lo, there was one set up, but shortly [m]it appeared no more.
27 And the second was sooner away than the first.
28 And I beheld, and lo, the two that remained thought also in themselves to reign:
29 And when they so thought, behold, there awaked one [n]of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.
30 And then I saw that the two other heads were joined with it.
31 And behold, the head was turned with them that were with it, and did eat up the [o]two feathers under the wing that would have reigned.
32 But this head put the whole earth in fear, and bare rule in it over all those [p]that dwelt upon the earth with much oppression: and it had the governance of the world more than all the wings that had been.
33 And after this I beheld, and lo, the head that was in the midst suddenly [q]appeared no more, like as the wings.
34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.
35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side.
36 Then I heard a voice, which said unto me, [r]Look before thee, and consider the thing that thou seest.
37 And I beheld, and lo, as it were a roaring [s]lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,
38 Hear thou, I will talk with thee, and the Highest shall say unto thee,
39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?
40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, [t]and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.
41 *For the earth hast thou not judged with truth.
42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.
43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.
44 The Highest also hath †looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.
45 And therefore appear no more, ‡thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:
46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that she may hope for the ‖judgment and mercy of him [u]that made her.

[a] 1 Cor. 7. 31.
[b] Ps. 73. 4, 5, 6, 7.
[l] ch. 11. 37.
[*] ch. 11. 14, 16, 18, 19, 20, 28.
[*] Jam. 4. 13, 14.
[†] Job 11. 7.
[†] ver. 3. 11.
[‡] ver. 1.
[‖] ver. 1.
[l] See ver. 1, 3.
[m] ver. 14, 16, 18, 19, 20.
[n] Dan. 4. 35.
[o] ch. 10. 37.
[p] ver. 23.
[q] ver. 28.
[r] ver. 26.
[s] ver. 5, 6.
[t] ch. 11. 10.
[u] Dan. 7. 7.
[*] ch. 11. 32.
[*] ch. 11. 11.
[r] Zech. 6. 1. & 6. 1.
[s] Gen. 49. 9. Rev. 5. 5.
[†] ch. 11. 28.
[*] ver. 32.
[‡] ch. 11. 1.
[*] Ps. 82. 5.
[†] Ps. 14. 2. & 53. 3.
[‡] ver. 1.
[‖] ch. 11. 24.
[‖] Ps. 101. Gen. 1. 1. Prov. 16. 4.
[l] ch. 11. 37.

CHAP. XII.

1 *The eagle which he saw is destroyed.* 10 *The vision is interpreted.* 37 *He is bid to write his visions, and to fast, that he may see more.* 46 *He doth comfort those that were grieved for his absence.*

AND it came to pass, while the [l]lion spake these words unto the eagle, I saw,
2 And behold, the head that remained, and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small and full of uproar.
3 And I saw, and behold, [2]they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,
4 Lo, this hast thou done unto me, in that thou [3]searchest out the ways of the Highest.
5 Lo yet am I weary in my mind, and very weak in my spirit, and little strength is there in me, for the great fear wherewith I was affrighted this night.
6 Therefore will I now beseech the Highest, that he will comfort me unto the end.
7 And I said, Lord [4]that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;
8 Comfort me then, and [5]shew me thy servant the interpretation and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.
9 For thou hast judged me worthy to shew me the last times.
10 And he said unto me, This is the interpretation of the vision:
11 The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the [6]vision of thy brother Daniel.
12 But it was not expounded unto him, therefore now I declare it unto thee.
13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be [7]feared above all the kingdoms that were before it.
14 In the same shall twelve kings reign, one after another:
15 Whereof the second shall begin to reign, and shall have more time than any of the twelve.
16 And this do the twelve wings signify, [8]which thou sawest.
17 As for the voice which thou heardest speak, and that thou sawest [9]not go out from the heads, but from the midst of the body thereof, this is the interpretation:
18 That after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to his beginning.
19 And whereas thou sawest the *eight small underfeathers sticking to her wings, this is the interpretation:
20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.
21 And two of them shall perish, the middle time approaching: four shall be kept until their end begin to approach; but two shall be kept unto the end.
22 And whereas thou sawest †three heads resting, this is the interpretation:
23 In his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth,
24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the ‡heads of the eagle.
25 For these are they that shall accomplish his wickedness, and that shall finish his last end.
26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.
27 For the two that remain shall be slain with the sword.
28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.
29 And whereas thou sawest ‖two feathers under the wings passing over the head that is on the right side;
30 It signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.
31 And the lion, [2]whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard:

[1] ch. 11. 37.
[2] ch. 11. 1, 2, 3.
[3] Job 11. 7.
[4] Dan. 4. 35.
[5] ch. 10. 37.
[6] Dan. 7. 7.
[7] ch. 11. 32.
[8] ch. 11. 1.
[9] ch. 11. 10.
[*] ch. 11. 11.
[†] ch. 11. 28.
[‡] ch. 11. 1.
[‖] ch. 11. 24.

32 This is the [a]anointed, which the Highest hath kept for them and for their wickedness unto the end: he shall [b]reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he [c]deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is [d]the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore [e]write all these things that thou hast seen in a book, and hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet [f]seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

42 For of all the [g]prophets thou [h]only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had [i]been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel, and be not heavy, thou house of Jacob:

47 For the Highest hath you [j]in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the [k]low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as [l]the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 *He seeth in his dream a man coming out of the sea.* 25 *The declaration of his dream.* 54 *He is praised, and promised to see more.*

AND it came to pass after seven days, I [a]dreamed a dream by night.

2 And lo, there arose [b]a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the [c]thousands of heaven: and when he turned his countenance to look, [d]all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from [e]the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and lo, all they which were gathered together to [f]subdue him were sore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent [g]out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an [h]innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward I saw the same man come down [i]from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, [k]whereof some were glad, some were sorry, some of them were bound, and other some brought [l]of them that were offered: then was I sick through great fear, and I awaketh, and said,

14 Thou hast showed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Show me now yet [m]the interpretation of this dream.

16 For as I conceive[n] in mine understanding, wo unto them that shall be left in those days! and much more wo unto them that are not left behind!

17 For they that were not left were in [o]heaviness.

18 Now understand I the things that are laid up in the latter days which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great [p]perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into [q]these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 [r]The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall [s]endure the peril in that time hath kept himself: they that be fallen into danger are such as have works, and faith toward the Almighty.

24 Know this therefore, that they which be left behind are more blessed than they that be dead.

25 [t]This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest [u]hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, [v]that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held [w]neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the Most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And [x]one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall [y]my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall [z]stand upon the top of the mount Zion.

36 And Sion shall come, and shall be shewed to all men, being prepared and builded, like as thou sawest the hill graven without hands.

37 And this my Son shall [aa]rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest:

38 And shall lay before them their [bb]evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire.

39 And whereas thou sawest that he gathered another [1]peaceable multitude unto him:

40 Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom [2]Salmanasar the king of Assyria led away captive, and he carried them over the [3]waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into [4]Euphrates by the narrow passages of the river.

44 For the Most High then showed [5]signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called [6]Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall [7]stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

48 But those that be left behind of thy people, are they that are found within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, [8]he shall defend his people that remain.

50 And then shall he show them great wonders.

51 Then said I, O Lord that bearest rule shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, [9]Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but in the day-time.

53 This is the interpretation of the dream which thou sawest, and whereby thou *only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I shewed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth unto †the field, giving praise and thanks greatly unto the Most High because of his wonders, which he did in time;

58 And because he governeth the same, and such things as fall in their seasons: and there I sat ‡three days.

CHAP. XIV.

1 A voice out of a bush calleth Esdras, and telleth him that the world waxeth old. 22 He desireth, because the law was burnt, to write all again, and is bid to get swift writers. 39 He and they are filled with understanding. 45 But he is charged not to publish all that is written.

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice [1]out of a bush over against me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord. And I stood up upon my feet.

3 Then said he unto me, [2]In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:

4 And I sent him, and led my people out of Egypt, and brought him up to the [3]mount of Sinai, where I held him by me a long season,

5 And told him many [4]wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have shewed, and the [5]dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be [6]taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath lost his youth, [7]and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part:

13 Now therefore [8]set thy house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For [9]yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hasteth the vision to come *which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, †who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, ‡send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not ‖for forty days.

24 But look thou prepare thee many [1]box-trees, and take with thee Sarea, Dabria, Selemia, [2]Ecanus, and Asiel, these five which are ready to write swiftly;

25 And [3]come hither, and I shall light a candle of understanding in thy heart, which shall not be put out, till the thing be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things thou shalt shew secretly to the wise: tomorrow this hour shalt thou begin [4]to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, [5]O Israel.

29 [6]Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 [7]And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, [8]parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now [9]are ye here and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform you hearts, ye shall be kept alive, and after death ye shall *obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these †forty days.

37 So I took ‡the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, ‖open thy mouth, and drink that I give thee to drink.

39 Then opened I my mouth, and behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory:

41 And my [1]mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, [2]and they wrote the wonderful visions of the night that were told

which they knew not: and they sat [3]forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, [4]and I held not my tongue by night.

44 In forty days they wrote [5]two hundred and four books.

45 And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written [6]publish openly, that the worthy and unworthy may read it:

46 But keep the seventy last, [7]that thou mayest deliver them only to such as be [8]wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and [9]the stream of knowledge.

48 And I did so.

CHAP. XV.

1 *This prophecy is certain.* 5 *God will take vengeance upon the wicked, and upon Egypt.* 28 *A horrible vision.* 43 *Babylon and Asia are threatened.*

BEHOLD, speak thou in the ears of my people the words of prophecy, [1]which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 [2]Fear not the imaginations against thee; let not the incredulity of them trouble thee, that speak against thee.

4 For all the unfaithful shall die [3]in their unfaithfulness.

5 Behold, saith the Lord, I will bring [4]plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled.

7 Therefore saith the Lord,

8 [5]I will hold my tongue no more as touching their wickedness which they profanely commit, neither will I suffer them in those things in which they wickedly exercise themselves: behold, the [6]innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is [7]led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

11 I will bring them with a mighty hand and a stretched-out arm, and [8]smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail through the blasting and hail, and with a fearful constellation.

14 [9]Wo to the world, and them that dwell therein!

15 For the sword and their destruction draweth nigh, [*]and one people shall stand up to fight against another, and swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

17 A man shall desire to go into a city, †and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 ‡A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to reverence me, ‖which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 [1]Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God,

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire is gone forth from his wrath, [2]and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 [3]Wo to them that sin, and keep not my commandments! saith the Lord:

25 I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, [4]and therefore delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you because ye have sinned against him.

28 Behold a horrible vision, and the appearance thereof from [5]the east:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, [6]that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the [7]dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, [8]and strife [9]among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very [*]horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude †of stars upon the earth, even their own star; ‡and blood shall be from the sword unto the belly,

36 And dung of men unto the camel's ‖hough.

37 And there shall be great [1]fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great [2]storms from the south, and from the north, and another part from the west.

39 And strong [3]winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the star stirred to cause fear towards the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, [4]that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place a horrible star,

41 [5]Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go steadfastly unto Babylon, and [6]make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and [7]smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art [8]partaker of the hope of Babylon, and art the glory of her person:

47 Wo be unto thee, thou wretch, because thou hast made thyself [9]like unto her: and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 I will send [*]plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy power shall be dried up †as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, saith the Lord,

53 ‡If thou hadst not always slain my chosen, exalting the stroke of thy hands, and saying over their ‖dead when thou wast drunken,

[3] ver. 23.
[4] Ps. 22. 2.
[5] Or, *nine hundred and four.*
[6] ver. 26.
[7] ver. 26.
[8] Dan. 12. 3.
[9] Or, *the light of knowledge.*
[1] Jer. 1. 9.
[2] Jer. 1. 17.
[3] Prov. 14. 32.
[4] Deut. 28. 59.
[5] Ps. 50. 3.
[6] Rev. 6. 10. & 19. 2.
[7] Isa. 53. 7. Acts 8. 32.
[8] Ex. 3. 20.
[9] Matt. 18. 7.
[*] Matt. 24. 6, 7.
† Judg. 5. 6, 7.
‡ Luke 21. 16, 17.
[1] Matt. 7. 1, 2. Rev. 18. 5, 6, 8.
[2] Heb. 12. 29.
[3] Isa. 3. 11.
[4] 2 Pet. 2. 3, 10.
[5] ver. 20.
[6] Ps. 48. 4, 5, 6.
[7] ver. 29.
[8] ver. 14, 15, 16.
[9] Or, *against*
[*] ver. 28.
† Matt. 24. 29.
† Rev. 14. 20.
‖ Or, *pastern or, fitter.*
[1] ver. 29, 33.
[2] ver. 34.
[3] ch. 13. 3.
[4] ver. 37.
[5] Ps. 148. 8.
[6] Or, *destroy* Isa. 47. 1.
[7] Rev. 18. 18.
[8] Or, *like unto Babylon.*
[9] Rev. 18. 4.
[*] Rev. 18. 8.
† Ps. 102. 11.
‡ Isa. 47. 6. Zech. 1. 15.
‖ Lat. *death.*

54 Set forth the beauty of thy countenance?
55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompense.
56 Like as thou hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into [z] mischief.
57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.
58 They that be in the mountains shall die of hunger, [a] and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.
59 Thou as unhappy shalt come through the sea, and receive plagues again.
60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to [b] Babylon that was destroyed.
61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;
62 And [c] shall consume thee, and thy cities, thy land, and thy mountains: all thy woods and thy fruitful trees shall they burn up with fire.
63 Thy children shall they carry away captive, and look, what thou hast, they shall spoil it, and [d] mar the beauty of thy face.

[z] Deut. 32. 35. Rom. 12. 19. Heb. 10. 30.
[a] See Deut. 28. 53.
[b] ver. 40.
[c] Mal. 4. 1.
[d] Or, *blemish*

CHAP. XVI.

1 *Babylon and other places are threatened with plagues that cannot be avoided, and with desolation.* 40 *The servants of the Lord must look for troubles; and not hide their sins, but leave them, and they shall be delivered.*

WO be unto thee, [1] Babylon, and [2] Asia! wo be unto thee, [3] Egypt, and [4] Syria!
2 [5] Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.
3 A sword is sent upon you, and who may turn it back?
4 A fire is sent among you, and who may quench it?
5 [6] Plagues are sent unto you, and what is he that may drive them away?
6 May any man drive away a hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?
7 May one turn again the arrow that is shot of a strong archer?
8 The [7] mighty Lord sendeth the plagues, and who is he that can drive them away?
9 A fire shall go forth from his wrath, and who is he that may quench it?
10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?
11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?
12 The earth quaketh, and the foundations thereof; [8] the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:
13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.
14 Behold, the plagues are sent, [9] and shall not return again, until they come upon the earth.
15 The fire is kindled, [*] and shall not be put out, till it consume the foundation of the earth.
16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.
17 †Wo is me! wo is me! who will deliver me in those days?
18 ‡The beginning of sorrows and great mournings; the beginning of famine and great dearth; the beginning of wars, and the powers shall stand in fear; the beginning of evils! what shall I do when these evils shall come?
19 Behold, famine and plague, ‖tribulation and anguish, are sent as scourges for amendment.
20 But for all these things they shall not turn from their wickedness, nor be always mindful of thy scourges.
21 Behold, victuals shall be so good, cheap upon earth, that they shall think themselves to be in good case, and even then shall [1] evils grow upon earth, sword, famine, and great confusion.

[1] ch. 15. 60.
[2] ch. 15. 46.
[3] ch. 15. 10.
[4] Isa. 17. 3.
[5] Joel 1. 3.
[6] ch. 15. 49.
[7] Job 9. 4.
[8] Ps. 107. 25, 26, 27.
[9] ver. 5.
[*] ver. 6.
† Isa. 6. 5. † Matt. 24. 8.
‖ Rom. 3. 9.
[1] Or, *plagues*

[z] Lev. 26. 25, 26.
[a] Ps. 79. 2, 3.
[b] Isa. 1. 7. & 3. 25, 26.
[c] Isa. 2. 19, 21.
[d] Isa. 4. 1.
[e] Ps. 135. 1.
[f] ver. 8.
[g] ver. 18, 19.
[h] Heb. 11. 13.
† 1 Cor. 7. 29.
‡ Deut. 28. 51. ‖ Deut. 28. 41.
[i] Jer. 17. 10.
[k] 1 John 1. 8, 10.
[l] Luke 16. 15.
[m] Gen. 1. 1.

22 [z] For many of them that dwell upon earth shall perish of famine; and the others that escape the hunger, shall the sword destroy.
23 And the dead shall [a] be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.
24 There shall be no man left to till the earth, and to sow it.
25 The trees shall give fruit, and who shall gather them?
26 The grapes shall ripen, and who shall tread them? [b] for all places shall be desolate of men;
27 So that one man shall desire to see another, and to hear his voice.
28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, [c] and in the clefts of the rocks.
29 As in an orchard of olives upon every tree there are left three or four olives;
30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:
31 Even so in those days there shall be three or four left by them that search their houses with the sword.
32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel there-through.
33 [d] The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.
34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.
35 Hear now these things, and understand them, [e] ye servants of the Lord.
36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.
37 Behold, the [f] plagues draw nigh, and are not slack.
38 As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:
39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, [g] and sorrows shall come upon it on every side.
40 O my people, hear my word: make you ready to the battle, and in those evils be even [*] as pilgrims upon the earth.
41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:
42 He that occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:
43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:
44 †They that marry, as they that shall get no children: and they that marry not, as the widowers.
45 And therefore they that labour, labour in vain:
46 ‡For strangers shall reap their fruits, and spoil their goods, overthrow their houses, ‖and take their children captives, for in captivity and famine shall they get children.
47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:
48 The more will I be angry with them for their sin, saith the Lord.
49 Like as a whore envieth a right honest and virtuous woman:
50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently [i] searcheth out every sin upon earth.
51 And therefore be ye not like thereunto, nor to the works thereof.
52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.
53 Let not the sinner say [k] that he hath not sinned: for God shall burn coals of fire upon his head, which saith before the Lord God and his glory, I have not sinned.
54 Behold, the Lord knoweth all the works of men, [l] their imaginations, their thoughts, and their hearts:
55 Which spake but the word, Let the earth be made: [m] and it was made: Let the heaven be made; and it was created.

56 In his word were the stars made, and he knoweth the [5]number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he [6]hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault; upon the waters hath he founded it.

60 In [7]the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

61 [8]He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the [9]Spirit of Almighty God, which made all things, *and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, †and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 [1]And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? ‡or how will ye hide your sins before God and his angels?

67 Behold, ‖God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, [1]being idle, with things offered unto idols.

69 And they that consent unto them shall be had in derision and in reproach, and trodden under foot.

70 [2]For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen; [3]and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold the days of trouble are at hand, but I will deliver you from the same.

75 [4]Be ye not afraid, neither doubt; for God is your guide,

76 And the [5]guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Wo be unto them that are bound with their sins, and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is [6]left undressed, and is cast into the fire [7]to be consumed therewith.

5 Ps. 147. 4.
6 Job 26. 7.
7 Isa. 41. 18, & 43. 19.
8 Gen. 2. 7.
9 Gen. 1. 2.
* 1 Cor. 2. 10.
† Job 34. 22.
‡ Ps. 139. 3, 12.
‖ Ps. 50 5, & 75. 7.
1 Or, *being unable to resist.*
2 Acts 21. 27, 30.
3 Ps. 66. 10. Zech. 13. 9. 1 Pet. 1. 6, 7.
4 Isa. 41. 10.
5 Ps. 48. 14.
6 Or, *shut out* Heb. 6. 8.

TOBIT.

CHAP. I.

1 Tobit's stock and devotion in his youth. 9 His marriage and captivity. 13 His preferment, alms and charity in burying the dead; for which he is accused and fleeth, and after returneth to Nineve.

THE book of the [1]words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe [2]of Nephthali;

2 Who in the time of [3]Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called [4]properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, [5]all the tribe of Nephthali my father fell from the house of Jerusalem, [6]which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, where the temple of the habitation of the Most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed [7]unto the [8]heifer Baal.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, [9]having the first-fruits and tenths of increase, with that which was first shorn: and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of *Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, †as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine ‡own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the ‖bread of the Gentiles.

11 But I kept [1]myself from eating;

12 Because I remembered God with all my heart.

13 And the Most High gave me grace and favour before Enemessar, so that I was his [2]purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, [3]at Rages, a city of Media, ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; [4]whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, [5]and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast [6]about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and [7]fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, [8]I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, besides my wife Anna and my son Tobias.

21 And there passed not five and fifty days before two of his sons [9]killed him, and they fled into the mountains of Ararath; and *Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus, my brother Anael's son.

22 And Achiacharus entreating for me, I returned to †Nineve. Now Achiacharus was ‡cup-bearer, and keeper of the signet, and steward and overseer of the accounts: and ‖Sarchedonus appointed him next unto him: and he was my brother's son.

CHAP. II.

1 Tobit leaveth his meat to bury the dead, and becometh blind. 11 His wife taketh in work to get her living. 14 Her husband and she fall out about a kid.

NOW when I was come home again, and [1]my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is [2]the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what [3]poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.

3 But he came again, and said, Father, one our of nation is strangled, and is cast out in the market place.

4 Then before I had tasted of any meat, I started up, and took him up into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness.

6 Remembering that prophecy of [4]Amos, as he said, Your

1 Or, *acts.*
2 Gen. 49. 31. Deut. 33. 23.
3 2 Kings 17. 3, 6.
4 Or, *Kedes of Nephthali in Galilee.* Judges 4. 6.
5 1 Kings 12. 26.
6 Deut. 12. 5.
7 Or, *to the power of Baal, or, the god Baal.*
8 1 Kings 12. 28, 30.
9 Ex. 22. 29. Deut. 12. 6.
* Or, *Levi.*
† See Judg. 4. 4.
‡ Num. 36. 7.
‖ Gen. 43. 32.
1 Gr. *my soul.* Dan. 1. 8.
2 Gr. *buyer.*
3 Or, *in the land or country of Media.*
4 Gr. *the ways of whom were unsettled.*
5 Matt. 25. 35.
6 Or, *behind the walls.*
7 2 Kings 19. 35, 36. Isa. 37. 36, 37. Ecclus. 48. 18, 21. 1 Mac. 7. 41. 2 Mac. 8. 19.
8 Matt. 10. 23.
9 2 Kings 19. 37. 2 Chron. 32. 21.
* Or, *Esarhaddon*
† ver. 3.
‡ Neh. 1. 11.
‖ Or, *Esarhaddon.*
1 ch. 1. 20.
2 Ex. 34. 22. Deut. 16. 9, 10, 11.
3 ch. 1. 16, 17.
4 Amos 8. 10.

feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went [5]and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: [6]who fled away; and yet lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my court-yard, [7]being polluted, and my face was uncovered:

10 And I knew not that there were [8]sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and [9]a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna [*]did take women's works to do.

12 And when she had sent †them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; ‡for it is not lawful to eat any thing that is stolen.

14 ‖But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, [1]Where are thine alms and thy righteous deeds? [2]behold, thou and all thy works are known.

CHAP. III.

1 Tobit, grieved with his wife's taunts, prayeth. 7 Sara, reproached by her father's maids, prayeth also. 17 An angel is sent to help them both.

THEN I being grieved [1]did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, [2]and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, [3]and *the sins* of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, [4]and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now thy [5]judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me [6]as seemeth best unto thee, and command my spirit to be taken from me, that I may be [7]dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the [8]everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane, a city of Media, Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to [9]seven husbands, whom Asmodeus the evil spirit had killed before they had lien with her. Dost thou not know, said they, that thou hast strangled thy husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have *strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then †she prayed towards the window, and said, Blessed art thou, O Lord my God, and thy holy and glorious name is blessed and honourable for ever: ‡let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face towards thee,

13 And say, ‖Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man.

15 And that I never polluted my name, nor the name of [1]my father, in the land of my captivity; I am the only daughter of my father, neither hath he any child to be his heir, neither any [2]near kinsman, nor any son of his alive to whom I may keep myself for a wife: my seven husbands are already dead, [3]and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both [4]were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the [5]whiteness of Tobit's eyes, and to give [6]Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind [7]Asmodeus the evil spirit; because she *belonged* to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 Tobit giveth instructions to his son Tobias, and telleth him of money left with Gabael in Media.

IN that day Tobit remembered the [1]money which he had committed to Gabael in Rages of Media,

2 And said within himself, [2]I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, [3]but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she is dead, bury her by me in one grave.

5 My son, [4]be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do [5]uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 [6]Give alms of thy substance; and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 *If* thou hast abundance, [7]give alms accordingly: if thou have but a little, be not afraid to give according to that little:

9 For thou layest up a good [8]treasure for thyself against the day of necessity.

10 [9]Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it in the sight of the Most High.

12 Beware of all *whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a †strange woman to wife, which is not of thy father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love ‡thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in *not* taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay and great want: for lewdness is the mother of famine.

14 Let not the ‖wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be [1]circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 [2]Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 [3]Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance [4]give alms; and let not thine eye be envious, when thou givest alms.

17 Pour out thy bread on the burial of the just, but give nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

[5] ch. 1. 17.
[6] ch. 1. 19.
[7] Num. 3. 11.
[8] Or, *wall-lizes.*
[9] Or, *white films.*
[*] Or, *was hired to spin in the women's rooms.*
† Or, *her*
‡ Ex. 23. 4. Deut. 22. 1.
‖ Job 2. 9.
[1] ch. 1. 8, 16, 17.
[2] Or, *to, all things are known to thee.*
[1] ch. 2. 7.
[2] Ps. 145. 17.
[3] Ex. 20. 5.
[4] Deut. 28. 15, 37.
[5] Rev. 19. 2.
[6] 1 Sam. 3. 18.
[7] Or, *dismissed, or, delivered.*
[8] Luke 16. 9.
[9] See Matt. 22. 25, 26.
* ver. 8.
† Dan. 6. 10.
‡ Ps. 145. 10.
‖ Jonah 4. 3, 8.
[1] ver. 10.
[2] Or, *brother*
[3] ver. 13.
[4] Ps. 65. 2.
[5] ch. 2. 10.
[6] ver. 7.
[7] ver. 8.
[1] ch. 1. 14.
[2] ch. 3. 13, 15.
[3] Ex. 20. 12. Ecclus. 7. 27.
[4] Ps. 78. 11. Mal. 3. 16.
[5] Mic. 6. 8.
[6] Prov. 3. 9. Ecclus. 4. 1, & 14. 13. Luke 14. 13. Ecclus. 35. 10.
[7] Matt. 5. 20.
[8] Eccles 29. 13.
[9] Eccles 29. 12.
* 1 Thess. 4. 3.
† Neh. 13. 23, 25.
‡ Rom. 9. 3, & 10. 1. 1 Pet. 2. 17.
‖ Lev. 19. 13. Deut. 24. 14, 15. Eph. 5. 15.
[1] Eph. 5. 15.
[2] Matt. 7. 12. Luke 6. 31.
[3] Luke 14. 13.
[4] Matt. 6. 1.

19 [5]Bless the Lord thy God always, and desire of him that [1]thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that [7]I committed ten talents to Gabael the *son* of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou [8]fear God, and depart from all sin, and do that which is pleasing in his sight.

CHAP. V.

1 Young Tobias seeketh a guide into Media. 6 The angel will go with him, and saith he is his kinsman. 16 Tobias and the angel depart together. 17 But his mother is grieved for her son's departing.

TOBIAS then answered and said, [1]Father, I will do all things which thou hast commanded me,

2 But how can I receive the [2]money, seeing I know him not?

3 Then he gave him the band-writing, and said unto him, Seek thee a man which may go with thee, while I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to [3]Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother [4]Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they [5]saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or a hired man to go with thy son? Then Tobit said unto him, [6]I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have inquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we [7]went together to Jerusalem to worship, and offered the first-born, and the tenths of the fruits: and they were not seduced [8]with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, [9]what wages shall I give thee? *wilt thou* a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, *and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the †angel of God keep you company. So they went forth both, and the young man's dog with them.

17 But ‡Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 ‖Be not greedy to add money to money, but let it be as refuse in respect of our child.

19 [1]For that which the Lord hath given us to live with, doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, [2]and he shall return safe.

22 Then she made an end of weeping.

[5] Ps. 103. 1, 2, 20, 21, 22.
[6] Ps. 119. 5.
[7] ch. 1. 14. ver. 1
[8] Eccl. 12. 13.
[1] Gen. 28. 11.
[2] ch. 3. 17.
[3] Or, *cast it upon the land*
[4] ch. 3. 7.
[5] ch. 5. 12.
[1] ch. 1. 20.
[2] ch. 4. 20.
[3] ch. 5. 20.
[4] ch. 4. 1, 20.
[5] Phil. 4. 21.
[6] ver. 8.
[7] ch. 1. 6.
[8] ch. 1. 4, 5.
[9] See ver. 11.
* See Gen. 24. 12.
† Ex. 23. 20.
‡ ch. 1. 9.
‖ Or, *let not money be added, but be the off-scouring of our son*
[1] Or, *So long as God hath granted us to live, this is sufficient.*
[2] Ps. 121. 7, 8.

CHAP. VI.

4 The angel biddeth Tobias to take the liver, heart, and gall out of a fish, and to marry Sara the daughter of Raguel. 16 He teacheth how to drive the wicked spirit away

AND as they went on their journey, they came in the evening to the river Tigris, [1]and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the [2]angel said unto him, Take the fish. And the young man laid hold of the fish, [3]and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to [4]Ecbatane.

6 Then the young man said to the angel, Brother [5]Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath [6]whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to-day we shall lodge with [7]Raguel, who is thy cousin; he also hath one only daughter, named [8]Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the [9]right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, *that this maid hath been given to seven men, who all died in the marriage chamber.

14 †And now I am the only son of my father, and I am afraid lest, if I go in unto her, I die, as the other before: for a ‡wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life, because of me, to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, ‖Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother, for she shall be given thee to wife; and make thou no reckoning of the [1]evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber thou shalt take the [2]ashes of perfume, [3]and shall lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, [4]and pray to God [5]which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and [6]she shall go with thee. Moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was [7]effectually joined to her.

CHAP. VII.

11 Raguel telleth Tobias what had happened to his daughter. 12 He giveth her in marriage unto him. 17 She is conveyed to her chamber and weepeth. 13 Her mother comforteth her.

AND when they were come to [1]Ecbatane, they came to the house of Raguel, [2]and Sara met them; and after they had saluted one another, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren. To whom they said, We are of the sons of [3]Nephthali, [4]which are captives in Nineve.

[3] ch. 5. 7.
[4] ch. 3. 7.
[5] ch. 5. 12.
[6] ch. 2. 10. & 3. 17.
[7] ch. 3. 7
[8] ch. 3. 7.
[9] Or, *inheritance.* Num. 27. 8. & 36. 8.
* ch. 3. 8.
† See ch. 5. 17.
‡ ch. 3. 8.
‖ ch. 4. 12, 13.
[1] ver. 14.
[2] Or, *embers.*
[3] ver. 4, 5.
[4] Phil. 4. 6.
[5] Ps. 103. 8.
[6] Gen. 24. 8.
[7] Or, *ecclemently.*
[1] ch. 6. 5.
[2] See Gen. 24. 15.
[3] ch. 1. 1.
[4] ch. 1. 10

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive and in good health: and Tobias said, [2]He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit [6]was blind, he was sorrowful, and wept.

8 And likewise [7]Edna his wife and Sara his daughter wept. Moreover, they entertained them cheerfully; and after that they had killed [8]a ram of the flock, they set store of meat on the table. Then said Tobias to [9]Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be despatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is *meet that thou shouldest marry my daughter: nevertheless, I will declare unto thee the truth.

11 I have given my daughter in marriage to †seven men, who died that night they came in unto her: nevertheless, for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the ‡manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he ‖called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after [1]the law of Moses and lead her away to thy father. [2]And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument *of covenants*, [3]and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another [4]chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she [5]received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the [6]Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked spirit away, as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead, but finding him alive, praiseth God, and maketh a wedding feast.

AND when they had [1]supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the [2]ashes of the perfumes, and put the heart and the liver of the fish thereupon, and [3]made a smoke *therewith*.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and [4]the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, [5]and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 [6]Thou madest Adam, and gavest him Eve his wife for a helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, [7]but uprightly: *therefore* mercifully ordain that we may become aged together.

8 And she said with him, [8]Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his [9]wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel *praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise thee for ever.

16 Thou art to be praised, †for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be praised, because thou hast had mercy of ‡two that were the only-begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the ‖wedding-feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till [1]the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

CHAP. IX.

1 Tobias sendeth the angel unto Gabael for the money. 6 The angel bringeth it and Gabael to the wedding.

THEN Tobias called [1]Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to [2]Rages of Media, to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with [3]Gabael, and gave him the hand-writing: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and [4]Tobias blessed his wife.

CHAP. X.

1 Tobit and his wife long for their son. 7 She will not be comforted by her husband. 10 Raguel sendeth Tobias and his wife away with half of his goods, and blesseth them.

NOW Tobit his father [1]counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 *Now*, [2]*I care for nothing*, my son, *since I have let thee go*, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, [3]take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the day-time, and ceased not whole nights to bewail her son Tobias, until [4]the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, [5]Let me go, for my father and my mother look no more to see me.

8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And [6]he blessed them, and [7]sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, [8]Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children [9]of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee *of special trust: wherefore do not entreat her evil.

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[2] ch. 1. 9.
[6] ch. 2. 10.
† ver. 2.
[8] Or, *a sucking ram, or, lamb*, Junius.
[9] ch. 3. 17.
* ch. 6. 11, 12.
† ch. 5. 8.
‡ Or, *law*.
‖ See Gen. 24. 67.
[1] Num. 36. 6.
[2] ver. 7.
[3] See ver. 11.
[4] ch. 6. 16.
[5] Or, *licked*.
[6] Acts 17. 24.
[1] ch. 7. 11.
[2] Or, *embers*.
[3] ch. 6. 7.
[4] ch. 5. 9.
[5] ch. 8. 17.
[6] Gen. 2. 7.
[7] 1 Thess. 4. 4, 5.
[8] 1 Cor. 14. 16.
[9] ch. 7. 2.
* Ps. 147. 1.
† Eccl. 7. 14.
‡ ver. 4.
‖ Judg. 11. 10. Matt. 22. 1, 14. John 2. 1, 10.
[1] See Judg. 14. 12.
[1] ch. 5. 4.
[2] ch. 4. 1.
[3] ch. 1. 14.
[4] Or, *Gabael blessed Tobias and his wife*, Junius.
[1] ch. 9. 4.
[2] 1 Sam. 10. 2.
[3] Phil. 4. 6.
[4] ch. 8. 20.
[5] Gen. 24. 54, 56.
[6] Gen. 24. 60.
[7] Gen. 24. 59.
[8] Ex. 20. 12.
[9] Job 42. 16.
* Or, *to be safely kept*.

CHAP. XI.

6 Tobias's mother spieth her son coming. 10 His father meeteth him at the door, and recovereth his sight. 14 He praiseth God, and welcometh his daughter-in-law.

AFTER these things Tobias [1]went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto [2]Nineve.

2 Then [3]Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thy hand the gall of the fish. So they went their way, [4]and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and [5]the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and [6]the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and [7]fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth [8]I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled; but his son ran unto him,

11 And took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And [9]the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thy holy angels:

15 For thou hast scourged, *and hast taken pity on me: for behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law at the gate of †Nineve, rejoicing, and praising God: and they which saw him go marvelled ‡because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: ‖God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, [1]and Nasbas his brother's son, came:

19 And Tobias's wedding was kept [2]seven days with great joy,

CHAP. XII.

5 Tobit offereth half to the angel for his pains. 6 But he calleth them both aside, and exhorteth them. 15 He telleth them that he was an angel, and was seen no more.

THEN Tobit called his son Tobias, and said unto him, My son, [1]see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, [2]and made whole my wife, [3]and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, [4]Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. [5]It is good to praise God, and exalt his name, and [6]honourably to shew forth the works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, [7]and no evil shall touch you.

8 Prayer is good with fasting, and alms, and righteousness. *A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin [9]are enemies to their own life.

11 *Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter-in-law, †I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave the dinner ‡to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And ‖now God hath sent me to heal thee and Sara thy daughter-in-law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and [1]fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 [2]All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks; for I go up to him that sent me: but write all things which are done in a book.

21 And when they arose, [3]they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.

The thanksgiving unto God, which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and said. Blessed be God that liveth for ever, and blessed be his kingdom.

2 [1]For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again; neither is there any that can avoid his hand.

3 [2]Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 [3]If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: [4]who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, [5]and let all praise him for *his* righteousness.

9 O Jerusalem, the holy city, [6]he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, [7]*for he is* good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and [8]let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 [9]Many nations shall come from far to the name of the Lord God *with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.

12 Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed *are* †they which love thee, *for* they shall rejoice in thy ‡peace: blessed *are* they which have been sorrowful for

[1] Acts 8. 39.
[2] Gen. 10. 11. & ch. 9. 1.
[3] Or, *to go and bury.* ch. 2. 4.
[4] ch. 5. 16.
[5] ch. 5. 8.
[6] ch. 2. 10.
[7] Gen. 46. 29.
[8] Gen. 46. 30.
[9] ver. 8.
* Ps. 103. 13.
[1] Or, *who is also called Nasbas*
[2] Judg. 14. 12.
[1] ch. 5. 14, 15.
[2] ch. 7. 11. & 8. 2, 3.
[3] ch. 9. 6.
[4] ver. 2.
[5] Or, *with honour*
[6] Or, *to make*
[7] 1 Pet. 3. 13.
[8] Ps. 37. 16.
† Ps. 22. 6.
‡ Or, *prosperity.*
[1] Judg. 13. 20.
[2] Gen. 18. 8. & 19. 3. Judg. 13. 16.
[3] Acts 8. 39.
[1] Kings 8. 47, 51.
[2] 1 Sam. 2. 6. Wis. 16. 13. Ps. 18. 49. Rom. 15. 9.
‖ ver. 14.
† ver. 1.
‡ ver. 11, 12, 13.
[1] Ps. 107. 1.
[2] Isa. 2. 3.
[3] Ps. 67. 5.
[4] Joel 2. 14.
[5] Or, *he will slay a scourge upon the works of thy children.*
[6] Ps. 106. 1.
[7] Ps. 122. 6.
[8] Isa. 2. 4.
[9] Ps. 72. 10.
† Ps. 122. 6.
‡ Or, *prosperity.*
[1] Deut. 32. 39. 1 Sam. 2. 6. Wis. 16. 13.
[2] Ps. 18. 49. Rom. 15. 9.
[3] 1 Kings 8. 47, 51.
[4] Joel 2. 14.
[5] Ps. 67. 5.
[6] Or, *he will slay a scourge upon the works of thy children.*
[7] Ps. 106. 1.
[8] Or, *to make*
[9] Isa. 2. 4.
* Ps. 72. 10.

all thy scourges, for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let ‖my soul bless God the great King.

16 For Jerusalem shall be built up with [1]sapphires, and emeralds, and precious stone: thy walls, and towers, and battlements, with pure gold.

17 And [2]the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled it for ever.

CHAP. XIV.

3 Tobit giveth instructions to his son, specially to leave Nineve. 11 He and his wife die and are buried. 12 Tobias removeth to Ecbatane, and there dieth, after he had heard of the destruction of Nineve.

SO Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: [1]and he gave alms, and he [2]increased in the fear of the Lord God, and praised him.

3 And when he was very aged, [3]he called his son, and the six sons of his son, and said to him, My son, take thy children; for behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which [4]Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in [5]Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 [6]And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, [7]but not like to the first, until the time of that age be fulfilled; and [8]afterward they shall return from *all* places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it [9]for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, [9]and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, [*]depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, [†]and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled [‡]Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was ‖saved, but the other had his reward: for he went down into darkness. [1]Manasses gave alms, and escaped the snares of death [2]which they had set for him; but Aman fell into the snare, and perished.

11 Wherefore now, my son, [3]consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being a hundred and eight and fifty years old; and [4]he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to [5]Ecbatane to [6]Raguel his father-in-law,

13 Where he became old with honour, and he buried his father and mother-in-law honourably, and he [7]inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, [8]being a hundred and seven and twenty years old.

15 But before he died, he heard of [9]the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

JUDITH.

CHAP. I.

2 Arphaxad doth fortify Ecbatane. 5 Nabuchodonosor maketh war against him, and craveth aid. 12 He threateneth those that would not aid him, and killeth Arphaxad, and returneth to Nineve.

IN the twelfth year of the reign of [1]Nabuchodonosor, who reigned in Nineve, [2]the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane [3]walls round about of stones hewn three cubits broad and six cubits long, and made the height of the walls seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, a hundred cubits *high*, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill-country, and all they that dwelt by [4]Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in [5]Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea-coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher [6]Galilee, and the great plain of Esdrelom,

9 And to all that were in [7]Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betana, and Chellus, and Kades; [8]and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of [9]Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of [*]Cilicia, and [†]Damascus, and [‡]Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle-array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the ‖towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also [1]Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to [2]Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted both he and his army, a hundred and twenty days.

CHAP. II.

4 Holofernes is appointed general, and charged to spare none that will not yield. 15 His army and provision. 23 The places which he won and wasted as he went.

AND [1]in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchod-

nosor king of the Assyrians, that he should, [a]as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and [b]concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy [c]all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was [d]next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen a hundred and twenty thousand; and the number of horses with their riders twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto them, that they prepare for me [e]earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow:

9 And [f]I will lead them captives to the utmost parts of all the earth.

10 Then therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them whereso-ever thou goest.

12 For [g]as I live, and [h]by the power of my kingdom, whatsoever I have spoken, that will I do by my hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 Then Holofernes went forth from the presence of his lord, and called *all the governors and captains, and the officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, †unto a hundred and twenty thousand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 ‡And he took camels and asses for their carriages, a very great number; and sheep, and oxen, and goats without number, for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and ‖to cover all the face of the earth westward with the chariots, and horsemen, and their chosen footmen.

20 A great multitude also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was [i]without number.

21 And they went forth of Nineve three days' journey towards the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

23 And destroyed [j]Phud and [k]Lud, and spoiled all the children of Rasses, and the children of [l]Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates and went through [m]Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were towards the south, over against Arabia.

26 He compassed also all the children of [n]Madian, and burned up their tabernacles, and spoiled their sheep-cotes.

27 Then he went down into the plain of Damascus in the time of [o]wheat harvest, and burned up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea-coasts, which were in [p]Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in [q]Azotus and Ascalon feared him greatly.

CHAP. III.

1 They of the sea-coast entreat for peace. 7 Holofernes is received there, yet he destroyeth their gods, that they might worship only Nabuchodonosor. 9 He cometh near to Judea.

SO they sent ambassadors unto him to treat of peace, saying, 2 Behold, we the servants of Nabuchodonosor [1]the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses [2]and all our places, [2]and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to [3]Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea-coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received them with [4]garlands, with [5]dances, and with timbrels.

8 Yet he did cast down their frontiers, and cut down their groves, for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as god.

9 Also he came over against [6]Esdraelon near unto [7]Judea, over against the [8]great strait of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

CHAP. IV.

1 The Jews are afraid of Holofernes, and fortify the hills. 6 They of Bethulia take charge of the passages. 9 All Israel fall to fasting and prayer.

NOW the children of Israel that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, [1]and after what manner he had spoiled all their temples, and brought them to nought.

2 [2]Therefore they were exceedingly afraid of him, and were [3]troubled for Jerusalem, and for the temple of the Lord their God.

3 For they were newly returned from the captivity, and all the people [4]of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified [5]after the profanation.

4 Therefore they sent into all the coasts of Samaria and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high-priest, which was in those days in Jerusalem, wrote to them that dwell in Bethulia, and Betomestham, which is over against [6]Esdraelon toward the [7]open country, near to Dothaim,

7 Charging them to keep the passages of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, [8]for two men at the most.

8 And the children of Israel did as Joacim the high-priest had commanded them, with the [9]ancients of the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel *cried to God with great fervency, and with great vehemency did they humble their souls.

10 Both they, †and their wives, and their children, ‡and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all ‖with one consent earnestly, that he would not give their children for a prey, and

[a] ch. 1. 12.
[b] 1 Sam. 30. 7. & 25. 17.
[c] ver. 1.
[d] Or, *second man.*
[e] After the manner of the kings of Persia, to whom earth and water were wont to be given, to signify that they were lords of land and sea. *Herodotus.*
[f] Ex. 15. 9.
[g] Gen. 42. 15.
[h] ch. 12. 4.
[i] ver. 2.
[j] ver. 5.
[k] Judg. 6. 5.
[l] ver. 2.
[m] Gen. 10. 6.
[n] Gen. 16. 22.
[o] Gen. 16. 15.
[p] Acts 2.
[q] Ruth. 2. 23.

[1] ch. 2. 4.
[2] ch. 2. 27.
[3] ch. 2. 4.
[4] Acts 14. 13.
[5] Ps. 150. 4.
[6] Or, *Esdrelon.*
[7] Or, *Dotan, Judith* Gen. 37. 17.
[8] Or, *great strait.*
[1] ch. 3. 8.
[2] ch. 2. 28.
[3] Ps. 137. 5, 6.
[4] Or, *and of Judea.*
[5] Ps. 74. 7. & 79. 1. Dan. 9. 27. 1 Mac. 1. 31, 39.
[6] Or, *Esdrelon.*
[7] Or, *plain.*
[8] Or, *two against all.*
[9] Or, *governors.* Ezek. 8. 11
[*] Jonah 1. 5.
[†] Zech. 12. 12.
[‡] Joel 1. 8.
[‖] Zeph. 3. 9.

their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 [1]So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high-priest, [2]and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their [3]mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

1 Achior telleth Holofernes what the Jews are, and what their God had done for them. 21 He adviseth not to meddle with them. 22 All that heard him were offended at him.

THEN was it declared to Holofernes, the chief captain of the army of Assur, that [1]the children of Israel had prepared for war, and had [2]shut up the passages of the hill-country, and had fortified [3]all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith [4]he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea-coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is that dwelleth [5]in the hill-country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army:

4 And why have they determined not to come and meet me, [6]more than all the inhabitants of the west.

5 [7]Then said Achior, [8]the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill-countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 [9]And they sojourned heretofore in Mesopotamia, because they would not follow *the gods of their fathers, which were in the land of Chaldea.

8 For they †left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then ‡their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, ‖they went down into Egypt, and sojourned there, while they were nourished, [1]and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, [2]and dealt subtilly with them, and brought them low with labouring in [3]brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the [4]Egyptians cast them out of their sight.

13 And [5]God dried the Red sea before them,

14 And [6]brought them [7]to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill-country.

16 [8]And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God [9]that hateth iniquity was with them.

18 *But when they departed from the way which he appointed them, they were destroyed in many battles very sore, ‡and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But ‡now they are returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and ‖are seated in [1]the hill-country; for it was desolate.

20 Now therefore, my lord and governor, [2]if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and [3]their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For, *say they*, we will not be afraid of the face of the children of Israel: for lo, it is [4]a people that have no strength nor power [5]for a strong battle.

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

CHAP. VI.

1 Holofernes despiseth God; he threateneth Achior, and sendeth him away. 14 The Bethulians receive and hear him. 18 They fall to prayer, and comfort Achior.

AND when the [1]tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? [2]and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants [3]will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and [4]their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, [5]a hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation [6]that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore [7]my servants shall bring thee back into the hill-country, and shall set thee in one of the cities [8]of the passages.

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his [9]tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into *the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used †a sling kept them from coming up by casting of stones against them.

13 Nevertheless, having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their ‡lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into ‖Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

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[1] Ps. 106. 44.
[2] Joel 2. 17.
[3] Ex. 28. 4.
[1] ch. 4. 1.
[2] ch. 4. 7.
[3] Gr. *all the top.*
[4] ch. 1. 12.
[5] Luke 1. 30.
[6] ch. 3. 1.
[7] ch. 6. 5, 8, 11.
[8] ver. 2.
[9] Gen. 11. 31. * Josh. 24. 15.
† Or, *went out of.*
‡ Gen. 12. 1. & 15. 7. Neh. 9. 7.
‖ Gen. 46. 5, 6, 7.
[1] Ex. 1. 7.
[2] Ex. 1. 8, 9, 10.
[3] Ex. 1. 11.
[4] Ex. 12. 31, 33.
[5] Ex. 14. 21.
[6] Ex. 19. 1.
[7] Gr. *into the way of the wilderness of Sina.*
[8] Josh. 12. 7, 8.
[9] Hab. 1. 13.
* Judg. 2. 11. & 3. 8.
† 2 Kings 25. 1, 11.
‡ Ezra 1. 1, 5.
‖ Or, *have their dwellings.*
[1] ver. 3.
[2] 1 Esdras 8. 46.
[3] Hom. 8. 31.
[4] ver. 3.
[5] Gr. *against a mighty army*
[1] ch. 5. 22.
[2] See Isa. 36. 18, 19, 20.
[3] ch. 5. 24.
[4] ch. 3. 8.
[5] ver. 2.
[6] ch. 5. 12, 13.
[7] ver. 6.
[8] ch. 4. 7.
[9] ch. 5. 22.
* ver. 7.
† 1 Sam. 17. 40.
‡ ch. 5. 24.
‖ ver. 10.

16 And they called together all [1]the ancients of the city, and all their youth ran together, and their women, to the assembly, and they sat Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people [3]fell down and worshipped God, and cried unto God, saying,

19 O [4]Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then [5]they comforted Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; [6]and they called on the God of Israel all that night for help.

CHAP. VII.

1 *Holofernes besiegeth Bethulia, and stoppeth the water from them.* 22 *They faint and murmur against the governors, who promise to yield within five days.*

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against [1]Bethulia, to take aforehand the ascents of the hill-country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was [2]a hundred and seventy thousand footmen, and twelve thousand horsemen, besides the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, [3]by the fountain, and they spread themselves in breadth [4]over Dothaim even to Belmaim, and in length from Bethulia unto [5]Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, [6]Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and [7]watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia;

7 And viewed [8]the passages up to the city, and came to [9]the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea-coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their *spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle-array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands †the fountain of water, which issueth forth of the foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence: ‡so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed ‖with famine, and before the sword come against them, they shall be overthrown in the streets where they dwelt.

15 Thus shalt thou render them an evil reward; because they [1]rebelled, and [2]met not thy person peaceably.

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and [3]took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill-country over against [4]Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and [5]covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the [6]children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, [7]so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the [8]cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women [9]and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to *Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders,

24 God be †judge between us and you: for ye have done us great injury, ‡in that ye have not required peace of the children of Assur.

25 For now we have no helper: ‖but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 [1]We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, [2]that he do not according as we have said this day.

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said [3]Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us; [4]for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge, and they went unto the walls and towers of their city, and sent the women and children into their houses: [5]and they were very low brought in the city.

CHAP. VIII.

1 *The state and behaviour of Judith, a widow.* 12 *She blameth the governors for their promise to yield, and adviseth them to trust in God.* 28 *They excuse their promise.* 32 *She promiseth to do something for them.*

NOW at that time Judith heard thereof, which was the daughter of [1]Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gideon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathaneel, the son of [2]Samael, the son of Salasadai, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in [3]the barley-harvest.

3 For [4]as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia; and they buried him with his fathers in the field between [5]Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And [e]she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and men-servants, and maid-servants, and cattle, and lands; [f]and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard [g]the evil words of the people against the governor, that they fainted for lack of water: for Judith had heard all [h]the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and *Chabris and Charmis, †the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this ‡oath which he made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have ‖tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: [i]then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, [k]he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not [l]bind the counsels of the Lord our God: for [m]God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us [n]wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe nor family, nor [o]people, nor city, among us, which worship gods made with hands, [p]as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other God, therefore [q]we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, [r]and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the *slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, whersoever we shall be in bondage, †and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, ‡and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover, let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to ‖Abraham, and how he tried Isaac, and what happened to [t]Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: [u]but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said [x]Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thy heart is good.

30 [y]But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now [z]pray you for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies, the Lord will [a]visit Israel by my hand.

34 But inquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 [b]Then said Ozias and the princes unto her, [c]Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.

1 *Judith humbleth herself, and prayeth God to prosper her purpose against the enemies of his sanctuary.*

THEN Judith [1]fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time [2]that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father [3]Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; [4]for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones;

4 [5]And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred [6]the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also [7]a widow.

5 For thou hast wrought not only those things, but also the things which fell out before and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, [8]what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians [9]are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen: they trust in shield and spear, and bow and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: *for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with the sword the horn of thine altar.

9 Behold their pride, and send thy wrath upon their heads: give into my hand, which am a widow, the power that I have conceived.

10 †Smite by the deceit of my lips the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman.

11 ‡For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, a helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, ‖O God of my father, and God of the inheritance of Israel, [1]Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and [2]deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of [3]Sion, and against the house of the possession of thy children.

[e] Luke 2. 37.
[f] Or, *and she kept them.*
[g] ch. 7. 22, 28.
[h] ch. 7. 30, 31.
[i] ch. 6. 15.
† ch. 6. 16.
‡ ver. 9.
‖ Ps. 95. 9.
[i] Job 11. 7. Rom. 11. 33, 34.
[k] Dan. 4. 35.
[l] Or, *engage.*
[m] Num. 23. 19. Isa. 55. 8, 8.
[n] Gen. 49. 18.
[o] Or, *town.*
[p] Judg. 2. 11. & 4. 1. & 6. 1.
[q] Ps. 125. 1.
[r] Ps. 74. 7.
* Or, *fear.*
† Deut. 28. 37.
‡ ver. 21.
‖ Gen. 22. 1.
[t] Gen. 28. 7.
[u] Prov. 3. 12.
[x] ver. 10.
[y] ch. 7. 20.
[z] ch. 8. 31.
[a] Luke 1. 68.
[b] Mark 5. 34.
[c] 1 Sam. 1. 17.
[1] Josh. 7. 6.
[2] Ps. 141. 2.
[3] Gen. 34. 1, 25.
[4] Deut. 5. 18.
[5] Gen. 34. 29.
[6] Ezra 9. 2.
[7] Ps. 68. 5.
[8] Eph. 1. 11.
[9] ch. 2. 15, 16, 17.
* ch. 8. 21.
† Judg. 4. 11. & 5. 26.
‡ Judg. 7. 2. 2 Chron. 14. 11. & 16. 8. & 20. 6.
‖ Gen. 32. 9.
[1] Acts 17. 24.
[2] ver. 10.
[3] Ps. 48. 2.

14 And make [a]every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

[a] Dan. 6. 26.

CHAP. X.

1 Judith doth set forth herself. 10 She and her maid go forth into the camp. 17 The watch take and conduct her to Holofernes.

NOW after that she had ceased [1]to cry unto the God of Israel, and had made an end of all these words,

[1] ch. 9. 1.

2 She rose where she had fallen down, and called [2]her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

[2] ch. 8. 33.

3 And pulled off [3]the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a [4]tire upon it, and put on her garments of gladness, wherewith she was clad during the life of [5]Manasses her husband.

[3] ch. 8. 5.

[4] Gr. *mitre.*

[5] ch. 8. 2.

4 And she took sandals upon her feet, and [6]put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

[6] Gen. 24. 22.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she [7]folded all these things together, and laid them upon her.

[7] Or, *wrapped*, or, *packed.*

6 Thus they went forth to the gate of the city of Bethulia, and found standing there [8]Ozias, and the ancients of the city, Chabris and Charmis.

[8] ch. 8. 35.

7 And when they saw her, that her countenance was altered, [9]and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

[9] ver. 3.

8 The God, [*]the God of our fathers, give thee favour, and accomplish thine enterprises, to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

[*] Acts 24. 14.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, [†]and till she had passed the valley, and could see her no more.

[†] ch. 6. 11.

11 Thus they went straight forth in the valley: and the first watch of the [‡]Assyrians met her,

[‡] ch. 5. 7.

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? [‖]And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

[‖] ch. 9. 10, 1

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way whereby he shall go, and win all the hill-country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, [1]they wondered greatly at her beauty, and said unto her,

[1] ver. 7.

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thy heart, but shew unto him [2]according to thy word; and he will entreat thee well.

[2] ver. 13

17 Then they chose out of them a hundred men [3]to accompany her and her maid; and they brought her to the tent of Holofernes.

[3] Or, *and they prepared a chariot for her*

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 [4]And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, [5]Who would despise this people that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

[4] ver. 14.

[5] ch. 5. 23.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into [6]the tent.

[6] ver. 18.

21 Now Holofernes [7]rested upon his bed under a canopy which was woven with purple, and gold, and emeralds, and precious stones.

[7] ver. 14, 19. [8] See Ps. 72. 9. Isa. 49. 23.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants, [7]they all marvelled at the beauty of her countenance; [8]and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

3 Holofernes asketh Judith the cause of her coming. 6 She telleth him how and when he may prevail. 20 He is much pleased with her wisdom and beauty.

THEN said Holofernes unto her, Woman, [1]be of good comfort, fear not in thy heart: for I never hurt any that was willing to serve Nabuchodonosor, [2]the king of all the earth.

[1] ch. 10. 16.

[2] ch. 6. 4.

2 Now therefore, if thy people [3]that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

[3] ch. 6. 3.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; [4]be of good comfort, thou shalt live this night, and hereafter:

[4] ver. 1.

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thy handmaid to speak in thy presence, [5]and I will declare no lie to my lord this night.

[5] ch. 10. 18.

6 And if thou wilt follow the words of thy handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor [6]king of all the earth liveth, and as his power liveth, [7]who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

[6] ver. 1.

[7] ch. 9. 10, 13.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art [8]excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

[8] Or, *in favour*

9 Now as concerning the matter, [9]which Achior did speak in thy council, we have heard his words; for the men of Bethulia [*]saved him, and he declared unto them all that he had spoken unto thee.

[9] ch. 5. 5.

[*] Or, *got him*

10 Therefore, O lord and governor, reject not his word; but [†]lay it up in thy heart, for it is true; for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

[†] Ps. 37. 31. & 119. 11.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, [‡]and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

[‡] ch. 7. 22.

13 And are resolved to spend the first-fruits of the corn, and the tenths of wine and oil, which they had sanctified, [‖]and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

[‖] Matt. 12. 4.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a license from the senate.

15 Now when they shall bring them word, they will forthwith do it, [1]and they shall be given thee to be destroyed the same day.

[1] ver. 11.

16 Wherefore I thy handmaid, knowing all this, [2]am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

[2] ver. 3.

17 For thy servant is religious, and serveth the God of heaven [3]day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley,

[3] Luke 2. 37. Acts 26. 7.

and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And [4]I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and [5]a dog shall not so much as [6]open his mouth at thee: for [7]these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at [8]her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both [9]for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, *God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, †thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

CHAP. XII.

2 Judith will not eat of Holofernes' meat. 7 She tarrieth three days in the camp, and every night goeth forth to pray. 13 Bagoas moveth her to be merry with Holofernes, who for joy of her company drinketh much.

THEN he commanded to bring her in where his plate was set; and bade that they should prepare for her [1]of his own meats, and that she should drink of his own wine.

2 And Judith said, I [2]will not eat thereof, lest there be an offence; but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of [3]thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thy handmaid shall not spend those things that I have, before the Lord work by my hand the things that he hath determined.

5 Then [4]the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thy handmaid [5]may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into [6]the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to [7]his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this [8]Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For lo, it will be a shame for our person, if we shall let [9]such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, *Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, †which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, ‡Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, ‖and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of [1]Bagoas for her daily use that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes' heart was ravished with her, and his mind was moved and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, [2]and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what [3]her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day [4]since he was born.

CHAP. XIII.

2 Judith is left alone with Holofernes in his tent. 4 She prayeth God to give her strength. 7 She cutteth off his head while he slept, and returneth with it to Bethulia. 17 They seeing it, commend her.

NOW when the evening was come, [1]his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord: and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with [2]wine.

3 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth [3]to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith, standing by his bed, said [4]in her heart, O Lord God of all power, look at this present upon the works of my hands for [5]the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprises to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed which was at Holofernes' head, and took down his falchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, [6]Strengthen me, O Lord God of Israel, this day.

8 [7]And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars, and anon after she went forth, and gave Holofernes' head to [8]her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed [9]the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchman *at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called †the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, ‡Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by my hands this night.

15 So ‖she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him [1]by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance, hath [2]deceived him to his destruction, and yet hath he not committed sin with me, [3]to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one ac-

[4] 2 Esdr. 6. 19.
[5] Ex. 11. 7.
[6] Or, bark.
[7] Or, these things have I spoken.
[8] See ver. 8.
[9] ch. 10. 19.
* Gen. 45. 5, 7.
† Ruth 1. 16.
[1] ch. 12. 10.
[2] Esdr. 31. 20, 25.
[3] ch. 12. 6.
[1] Dan. 1. 5.
[2] Gen. 43. 32. Dan. 1. 8. Tobit 1. 11.
[3] ch. 10. 12.
[4] ch. 10. 30.
[5] ch. 11. 17.
[6] ch. 13. 10.
[7] ver. 5.
[8] ch. 10. 12.
[9] ch. 11. 21.
* ch. 11. 1.
† ch. 11. 23.
‡ 1 Sam. 18. 18.
‖ ch. 10. 3, 4.
[1] ver. 11.
[2] ver. 13.
[3] ver. 2.
[4] ver. 18.
[1] ch. 12. 10.
[2] Esdr. 31. 20, 25.
[3] ch. 12. 6.
[4] 1 Sam. 1. 13.
[5] ch. 10. 8.
[6] Judg. 16. 28.
[7] See Judg. 4. 21.
[8] ver. 3.
[9] ch. 12. 7.
* ch. 16. 9.
† ch. 7. 23.
‡ Ps. 107. 8, 15, 21, 31.
‖ ver. 10.
[1] See Judg. 5. 24, 25, 26, 27.
[2] ch. 9. 10, 13.
[3] ch. 12. 16.

cord. Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, [a]blessed art thou of the most high God above all the women upon the earth: and [b]blessed be the Lord God, [c]which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of [d]our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIV.

8 Achior heareth Judith shew what she had done, and is circumcised. 11 The head of Holofernes is hanged up. 15 He is found dead, and much lamented.

THEN said Judith unto them, Hear me now, my brethren, and take this [1]head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye [2]every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward [3]the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, [4]and they shall flee before your face.

4 So ye and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me, [5]Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him [6]he fell at Judith's feet, and reverenced her, and said, [7]Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, [8]the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was [9]joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the *straits of the mountain.

12 But when the Assyrians saw them, they sent to †their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to ‡him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent: for he thought that he had slept with Judith.

15 But because none answered, ‖he opened it, and went into the bed-chamber, and found him cast upon the floor dead, [1]and his head was taken from him.

16 [2]Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, [3]and rent his garments.

17 After, he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 [4]These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for behold, Holofernes *lieth* upon the ground without a head.

19 When [5]the captains of the Assyrians' army heard these words, [6]they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

CHAP. XV.

1 The Assyrians are chased and slain. 8 The high priest cometh to see Judith. 11 The stuff of Holofernes is given to Judith. 13 The women crown her with a garland.

AND when they that were in the tents heard, they were astonished at the thing that was done.

2 And [1]fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill-country.

3 They also that had camped in the mountains round about Bethulia fled away. [2]Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent [3]Ozias to Betomasthem, and to Bebai, and Chobai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should [4]rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto [5]Chobai: likewise also they that came from Jerusalem, and from all the hill-country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, [6]chased them with a great slaughter, until they were passed Damascus and the borders thereof.

6 And the residue, that dwelt in Bethulia, fell upon the camp of Assur, [7]and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had that which remained; and the villages and the cities, that were in the mountains and in the plain, [8]got many spoils: for the multitude was very great.

8 Then [9]Joacim the high priest, and *the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had showed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the †exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thy hand: thou hast done much good to Israel, and God is pleased therewith: ‡blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people ‖spoiled the camp the space of thirty days: and they gave unto Judith Holofernes' tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took [1]branches in her hand, and gave also to the women that were with her.

13 And they put [2]a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

CHAP. XVI.

2 The song of Judith. 19 She dedicateth the stuff of Holofernes. 23 She dieth at Bethulia, a widow of great honour. 24 All Israel lament her death.

THEN [1]Judith began to sing this thanksgiving in all Israel, and all the people sang after her [2]this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a [3]new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the [4]multitude whereof [5]stopped the torrents, and their horsemen have covered the hills.

[a] Gen. 14. 19.
[b] Gen. 14. 20. & 24. 27.
[c] Gen. 1. 1.
[d] ch. 8. 20.
[1] ch. 14. 3.
[2] Lev. 26. 7, 8.
[3] ch. 13. 18.
[4] 2 Mac. 5. 35.
[5] ver. 2.
[6] See Ezek. 9. 1.
[7] ch. 10. 11.
[8] Or, overcame.
[9] 1 Sam. 17. 52. Heb. 11. 34.
[1] ch. 5. 5. & 6. 5. & 11. 9.
[2] ver. 6.
[3] ch. 4. 6. * Ezek. 8. 11.
[4] Rev. 1. 17.
[5] ch. 13. 18.
[6] ch. 13. 4.
[7] ch. 13. 18.
[8] ver. 6.
[9] Ezra 3. 11.
[1] Jer. 50. 5.
[2] Matt. 21. 8.
[3] Acts 14. 13.
* Or, ancients, see ch. 6. 1.
† ver. 3.
‡ ch. 12. 11.
‖ Judg. 3. 25.
[1] ch. 13. 8.
[2] Then.
[3] Job 1. 20.
[4] ch. 10. 19.
[1] Ex. 15. 1. Judg. 5. 1.
[2] Or, this praising.
[3] Or, psalm and praise. Ps. 98. 1.
[4] ch. 2. 19.
[5] ch. 2. 3.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty [f]Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him; but Judith, the daughter of Merari, weakened him with the beauty of her countenance.

8 For [g]she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a [h]tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, [i]her beauty took his mind prisoner, and the falchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were [*]daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but [†]they were astonished: [‡]these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord [‖]a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee; [l]for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For [m]the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: [n]yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Wo to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting [o]fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord: and as soon as the people [p]were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 [q]Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time [r]honourable in all the country.

22 And many desired her, but none [s]knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But [t]she increased more and more in honour, and waxed old in her husband's house, being a hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the [*]cave of her husband Manasses.

24 And the house of Israel lamented her [†]seven days: and [‡]before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And [‖]there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

The rest of the Chapters of the Book of ESTHER, which are found neither in the Hebrew, nor in the Chaldee.

Part of the Tenth Chapter after the Greek.

Mardocheus remembereth and expoundeth his dream of the river and the two dragons.

THEN Mardocheus said, [1]God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 [2]A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen.

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, [3]and were saved: for the Lord hath saved his people, and the Lord hath delivered us from all those evils, [4]and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made [5]two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour, and time, and day of judgment, before God among all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in [6]the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

CHAP. XI.

3 The stock and quality of Mardocheus. 6 He dreameth of two dragons coming forth to fight, and of a little fountain which became a great water.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had interpreted it.

2 In the second year of the reign of [1]Artaxerxes the great, in the first day of the month Nisan, [2]Mardocheus the son of Jairus, the son of Semei, the son of Cisai of the tribe of Benjamin, [3]had a dream:

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea: and this was his dream.

5 Behold, a noise of tumult, with thunder, and earthquakes, and uproar in the land:

6 And behold, [4]two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against [5]the righteous people.

8 And lo, a day of [6]darkness and obscurity, tribulation and anguish, affliction and great uproar, upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, [7]as it were from a little fountain, was made a great flood, even much water.

11 [8]The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake, he bare this dream in mind, and until night by all means was desirous to know it.

CHAP. XII.

2 The conspiracy of the two eunuchs is discovered by Mardocheus, for which he is entertained by the king, and rewarded.

AND Mardocheus took his rest in the court [1]with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

2 [2]And he heard their devices, and searched out their pur-

poses and learned that they were about to lay hands upon Artaxerxes the king: and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, [3]they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, [4]and for this he rewarded him.

6 Howbeit [5]Aman the son of Amadathus the Agagite who was in great honour with the king, sought to molest Mardocheus and his people because of the two eunuchs of the king.

CHAP. XIII.

1 The copy of the king's letters to destroy the Jews. 8 The prayer of Mardocheus for them.

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from [1]India unto Ethiopia, in a hundred and seven and twenty provinces.

2 After that I became lord [2]over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself always with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom [3]peaceable, and open for passage to the utmost coasts, to renew peace which is desired of all men.

3 Now when I asked my counsellors how this might be brought to pass, [4]Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, [5]and had the honour of the second place in the kingdom,

4 Declared unto us, that in all nations throughout the world there was scattered [6]a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us cannot [7]go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, [8]working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is ordained over the affairs, and is [9]next unto us, shall all with their wives and children be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month •Adar of this present year:

7 That they who of old and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus †thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world ‡is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, ‖that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For [1]I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God and King, [2]spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not [3]the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, [4]and praise thy name: and [5]destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried most [6]earnestly unto the Lord, because their death was before their eyes.

[3] Matt. 5. 21, 22. 1 John 3. 15.
[4] Esth. 6. 3. [5] ch. 10. 7. Jos. Antiq. lib. 11. cap. 6.
[1] Esth. 1. 1.
[2] Esth. 3. 9.
[2] Or, *mild.*
[4] ch. 6. 7. & 12. 6 [5] Esth. 3
[6] Esth. 3.
[7] Or, *be settled.*
[8] Ps. 120. 3.
[9] Or, *second from us* ver. 3. [*] Esth. 9. 21.
† Ps. 115. 12.
‡ Dan. 4. 35.
‖ Esth. 3. 2, 5.
[1] See Rom. 9. 2, 3. & 10. 1.
[2] Joel 2. 17.
[3] Deut. 32. 9.
[4] Ps. 118. 17.
[5] Or, *shut, or, stop not.*
[6] Gr. *mightily*
1 Esth. 4. 5, 16, 17.
[2] See Esth. 5. 1.
[3] ch. 13. 8.
[4] 1 Sam. 28. 21. Job 13. 14. Ps. 119. 109.
[5] Ps. 71. 17. & 78. 3, 4.
[6] Ps. 78. 5. [7] Ps. 79. 1.
[8] Dan. 5. 4. Gr. *gain things.*
[9] Gr. *be not.*
† Ps. 9. 50. ‡ Or, *gods.*
‖ ver. 3.
[1] Ps. 5. 4.
[2] Gr. *every stranger.*
[3] Gr. *pride.*
[4] Gr. *quiet, or, private*
[5] ch. 13. 6.
[6] Gr. *of my change.* Prov. 14. 10.
[7] ver. 14, 16.
[1] Esth. 5. 1.
[2] Neh. 2. 4. Phil. 4. 6.
[3] Or, *delicately.*
[4] Or, *rose coloured.*
[5] Or, *amiable or, smiling*
[6] Esth. 4. 16.
[7] Esth. 5. 1.

CHAP. XIV.

The prayer of queen Esther for herself and her people.

QUEEN Esther also being in fear of death, [1]resorted unto the Lord:

2 [2]And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places of her joy she filled with her torn hair.

3 And [3]she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

4 [4]For my danger is in my hand.

5 [5]From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing [6]that thou with thy mouth hast ordained, and destroy [7]thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen [8]to set forth the praises of the [9]idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy sceptre unto them that [*]be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 †Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the ‡nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like minded to him:

14 But deliver us with thy hand, and help me that ‖am desolate, and which have no other helper but thee.

15 Thou knowest all things, O Lord; thou knowest [1]that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of [2]all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my [3]high estate, which is upon my head in the days wherein I shew myself, and that I abhor it as a menstruous rag, and that I wear it not when I am [4]private by myself.

17 And that thy handmaid hath not eaten at [5]Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thy handmaid any joy since the day [6]that I was brought hither to this present, [7]but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the [8]forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

[1] Esth. 4. 5, 16, 17.
[2] See Esth. 5. 1.
[3] ch. 13. 8.
[4] 1 Sam. 28. 21. Job 13. 14. Ps. 119. 109.
[5] Ps. 71. 17. & 78. 3, 4.
[6] Ps. 78. 5. [7] Ps. 79. 1.
[8] Dan. 5. 4. Gr. *gain things.*
[9] Gr. *be not.*
† Ps. 9. 50. ‡ Or, *gods.*
‖ ver. 3.
[1] Ps. 5. 4.
[2] Gr. *every stranger.*
[3] Gr. *pride.*
[4] Gr. *quiet, or, private*
[5] ch. 13. 6.
[6] Gr. *of my change.* Prov. 14. 10.
[7] ver. 14, 16.
[8] Esth. 4. 16.

CHAP. XV.

6 Esther cometh into the king's presence. 7 He looketh angrily, and she fainteth. 8 The king taketh her up and comforteth her.

AND [1]upon the third day, when she had ended her prayer, she laid away her mourning garments, and put on her glorious apparel.

2 And being gloriously adorned, [2]after she had called upon God, who is the beholder and saviour of all things, she took two maids with her:

3 And upon the one she leaned, as carrying herself [3]daintily;

4 And the other followed, bearing up her train.

5 And she was [4]ruddy through the perfection of her beauty, and her countenance was [5]cheerful and very amiable: [6]but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, [7]who sat upon his royal throne, and was clothed with all his robes of majesty, all glittering with gold and precious stones: and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went [s]before her.

8 Then [t]God changed the spirit of the king into mildness, who [u]in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, though [x]our commandment be ‡general: come near.

11 And ‖so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, [y]and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, [z]she fell down for faintness.

16 Then the king was troubled, and all his servants [a]comforted her.

CHAP. XVI.

The letter of Artaxerxes, wherein he taxeth Aman, and revoketh the decree procured by Aman to destroy the Jews, and commandeth the day of their deliverance to be kept holy.

THE great king Artaxerxes unto the princes and governors of a hundred and seven and twenty provinces from India unto Ethiopia, and unto all [b]our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of [c]their gracious princes, the more proud they are waxen,

3 And endeavour [d]to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of [e]lewd persons, [f]that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech [g]of those that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath entangled them in remediless calamities:

6 Beguiling with the falsehood and deceit of their lewd disposition [h]the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them [i]that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be [k]quiet and peaceable for all men,

9 Both by changing our purposes, and always judging things that are evident with more equal proceeding.

10 For Aman, a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 [l]Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 †Having by manifold and cunning deceits sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, ‡are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ‖ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution [m]the letters sent unto you by Aman the son of Amadatha.

18 For he, that was the worker of these things, [n]is hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 [o]Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them [p]the day wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it a high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; [q]but to those which do conspire against us, a memorial of destruction.

24 [r]Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

[s] Or, *with her*, or, *by her.*
[t] Pr. 21. 1.
[u] Gr. *in an agony.*
[x] Esth. 4. 16.
† Or, *as well thine as mine.*
[y] Esth. 5. 2.
[z] ver. 7.
[a] Or, *she fell in a swoon.*
[b] ver. 8.
[c] See ch. 13. 4, 5.
‖ Or, *prospered.*
[d] Esth. 3. 12.
[e] Jos. Ant. lib. 11, c. 6.
[f] Esth. 7. 9, 10.
[g] Or, *well affected in our state.*
[h] Gr. *their benefactors.*
[i] Esth. 3. 8, 9, 10, & 8. 9, 13, 14.
[k] Or, *needy.*
[l] Or, *that never tasted prosperity.*
[m] Or, *of our friends put in trust to manage the affairs.*
[n] Esth. 3. 10, 11.
[o] Esth. 3. 1.
[p] 1 Tim. 3. 2.
[q] Esth. 3. 1.
† ch. 12. 6. & 13. 4, 5, 6, 7.
[r] Esth. 8. 9, 10, 11, 12, 13, 14.
[s] Esth. 9. 17, 18, 19.
[t] ver. 13, 14, 15.
[u] See Daniel 3. 29.

The WISDOM of SOLOMON.

CHAP. I.

To whom God sheweth himself, and wisdom herself. 6 An evil speaker cannot lie hid. 12 We procure our own destruction: for God created not death.

LOVE [a]righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them [b]that tempt him not; and sheweth himself unto such as do not [c]distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, [d]reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 [e]For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and [f]will not abide when unrighteousness cometh in.

6 For wisdom is a [g]loving spirit; and will not acquit a blasphemer of his [h]words: for God is witness of his reins, and a [i]true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which [k]containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things [l]cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord *for* the †manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of ‡murmuring, which is unprofitable, and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that ‖belieth, slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves [m]destruction with the works of your hands.

13 For God made not death: [n]neither hath he pleasure in the destruction of the living.

14 For [o]he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 [p]But ungodly men with their works and words called *it* to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

[a] Deut. 1. 16.
[b] 1 Kings 3. 3. Isa. 56. 1.
[c] Ps. 95. 9.
[d] Deut. 4. 29. 2 Chron. 15. 4.
[e] Or, *maketh manifest.*
[f] Jer. 4. 22.
[g] Or, *is rebuked*, or, *sheweth itself.*
[h] Gal. 5. 22.
[i] Or, *tips.*
[k] Or, *upholdeth.*
[l] Jer. 23. 24.
† Or, *reproving.*
‡ 1 Cor. 10. 10.
‖ Or, *slandereth.*
[m] Deut. 4. 23, 24.
[n] Ezek. 33. 11.
[o] Rev. 4. 11.
[p] Rom. 5. 12.

CHAP. II.

1 *The wicked think this life short, and of no other after this.* 6 *Therefore they will take their pleasure in this, and conspire against the just.* 21 *What that is which doth blind them.*

FOR the *ungodly* said, reasoning with themselves, but not aright, [1]Our life is short and tedious, [2]and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, [3]our body shall be turned into ashes, and our spirit shall vanish as the [4]soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as the mist that is driven away with the beams of the sun, and [5]overcome with the heat thereof.

5 [6]For our time is a very shadow that passeth away; and after our end there is no returning: for [7]it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things [8]that are present: and let us [9]speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us.

8 Let us crown ourselves with rose-buds, [*]before they be withered.

9 Let none of us go without his part of our †voluptuousness: let us leave tokens of our joyfulness in every place: ‡for this is our portion, and our lot is this.

10 ‖Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore [1]let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressions of our education.

13 [2]He professeth to have the knowledge of God, and he calleth himself the child of the Lord.

14 He was made to [3]reprove our thoughts.

15 [4]He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him as [5]counterfeits: he abstaineth from our ways as from filthiness: he pronounceth [6]the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the [7]son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us [8]examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, [9]and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, [*]they knew them not: neither hoped they for the wages of righteousness, nor †discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an ‡image of his own eternity.

24 ‖Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAP. III.

1 *The godly are happy in their death, and in their troubles: the wicked are not, nor their children.* 13 *But they that are pure, are happy, though they have no children: for the adulterer and his seed shall perish.*

BUT [1]the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 [2]In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their [3]hope full of immortality.

5 And having been a little chastised, they shall be greatly [4]rewarded: for God [5]proved them, and found them [6]worthy for himself.

6 [7]As gold in the furnace hath he tried them, and received them as a burnt-offering.

7 And in the time of their visitation, [8]they shall shine, and run to and fro like sparks among the stubble.

8 They [9]shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: [*]and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

10 But the †ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, ‡their labours unfruitful, and their works unprofitable:

12 Their wives are ‖foolish, and their children wicked.

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she [1]shall have fruit in the visitation of souls.

14 And *blessed is* the [2]eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given [3]the special gift of faith, and an inheritance [4]in the temple of the Lord more acceptable to his mind.

15 For [5]glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not [6]come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour:

18 Or, if they die quickly, [7]they have no hope, neither comfort in the day of [8]trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 *The chaste man shall be crowned.* 3 *Bastard slips shall not thrive.* 6 *They shall witness against their parents.* 7 *The just die young, and are happy.* 19 *The miserable end of the wicked.*

BETTER it is to have no children, and [1]to have virtue: for the memorial thereof is immortal: because it is [2]known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth [3]a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; [4]yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 [5]The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful [6]beds, are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, [7]yet shall he be at rest.

8 For [8]honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the grey hair unto men, and an unspotted life is old age.

10 [9]He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.

12 For [*]the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth †undermine the simple mind.

13 He, being made †perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, [That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous [1]that is dead shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but [2]God shall laugh them to scorn: and they shall hereafter be a vile carcass, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And [3]when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

CHAP. V.

1 The wicked shall wonder at the godly, and confess their error, and the vanity of their lives. 15 God will reward the just, and war against the wicked.

THEN shall the righteous man stand in [1]great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, [2]they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting and groaning for anguish of spirit shall say within themselves, This was he, whom we had sometimes in derision, and a [3]proverb of reproach:

4 [4]We fools accounted his life madness, and his end to be without honour:

5 How is he numbered [5]among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and [6]the sun of righteousness rose not upon us.

7 We [7]wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where they lay no way: but as for the way of the Lord, we have not known it.

8 [8]What hath pride profited us? or what good hath riches with *our* vaunting brought us?

9 All those things are [9]passed away like a shadow, and as a post that hasteth by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, [*]neither the pathway of the keel in the waves;

11 †Or as when a ‡bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterward no sign where she went is to be found:

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, ‖as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 [1]For the hope of the ungodly is like [2]dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the [3]smoke which is [4]dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 [5]But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

16 Therefore shall they receive a glorious [6]kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies.

18 He shall put on [7]righteousness as a breastplate, and true judgment instead of a helmet.

19 He shall take [8]holiness for an invincible shield.

20 His [9]severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22 [*]And hailstones full of wrath shall be cast *as* out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, †and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty.

CHAP. VI.

1 Kings must give ear: they have their power from God, who will not spare them. 12 Wisdom is soon found. 21 Princes must seek for it: for a wise prince is the stay of his people.

HEAR therefore, [1]O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For [2]power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because, being [3]ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 [4]Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no [5]man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, [6]O kings, do I speak, that ye may learn wisdom, and not fall away:

10 For they that keep holiness holily, [7]shall be [8]judged holy; and they that have learned such things shall find [9]what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, *and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her †early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of ‡discipline; and the care of discipline is love:

18 ‖And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore [1]the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, [2]I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But [3]the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 [4]Receive therefore instruction through my words, and it shall do you good.

CHAP. VII.

1 All men have their beginning and end alike: he preferred wisdom before all things else. 15 God gave him all the knowledge which he had. 22 The praise of wisdom.

I MYSELF also am a mortal man, like to all, and the offspring of him [1]that was first made of the earth;

2 And in my mother's womb was fashioned to be flesh in the time of ten months, [2]being compacted in blood, of the seed of man, and the pleasure that came with sleep.

[1] Matt. 12.41,42.
[2] Ps. 2. 4. & 37. 13. Prov. 1. 26.
[3] Or, *to the casting up of the account*
[1] 1 Tim. 3. 13.
[2] Ps. 11. 6.
[3] Or, *parable*
[4] ch. 3. 2.
[5] John 1. 12.
[6] Mal. 4. 2.
[7] Or, *filled ourselves*, Or, *surfeited.*
[8] James 4. 6.
[9] 1 Chron. 29. 15. ch. 2. 5.
[*] Ps. 77. 19. † Prov. 30. 19.
‡ Or, *fleeth.*
‖ Ps. 38. 3.
[1] Job 8. 9.
[2] Gr. *thistle-down.*
[3] Or, *chaff.*
[4] Ps. 1. 4. & 103. 14.
[5] John 14. 19.
[6] Or, *palace*, unless the word be taken improperly, as 2 Mac. 2. 17.
[7] Isa. 59.16,17.
[8] Or, *equity.*
[9] Ps. 90. 11.
[*] Job 38.22,23.
† Ps. 11. 6.
[1] Ps. 2. 10.
[2] Rom. 13. 1, 2.
[3] Rom. 13. 4.
[4] Rev. 1. 7.
[5] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Ecclus. 35.12,16.
[6] ver. 1. [7] Rev. 22. 11.
[8] Or, *justified.*
[9] Or, *a defence*
[*] Matt. 7. 7.
† Prov. 8. 17.
‡ Or, *nurture*
‖ Rom. 13. 8, 10.
[1] ch. 5. 16.
[2] Ps. 78. 1.
[3] Isa. 6. 13.
[4] Prov. 1. 3.
[1] Gen. 2. 7.
[2] Job 10. 10.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in [a]swaddling-clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 [b]For all men have one entrance into life, and the like going out.

7 [c]Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any [d]precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 [e]All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned [f]diligently, and do communicate *her* [g]liberally: I do not hide her riches.

14 For she is a treasure unto men, that never faileth: which they that *use become the friends of God, being commended for the gifts that come from learning.

15 †God hath granted me to speak as I would, and to conceive as is meet for the things that ‡are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; ‖all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how [i]the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turnings *of the sun*, and [k]the change of seasons:

19 The [l]circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are [m]either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, [n]one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 [o]Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure and most subtil spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the [p]breath of the power of God, and a pure [q]influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the [r]brightness of the everlasting light, the unspotted mirror of the power of God, and *the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she †maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 ‡For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

CHAP. VIII.

2 He is in love with wisdom: for he that hath it, hath every good thing.
21 It cannot be had but from God.

WISDOM reacheth from one end to another mightily: and [s]sweetly doth she order all things.

2 I loved her, [t]and sought *her* out from my youth: I desired [u]to make *her* my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, [v]the Lord of all things himself loved her.

4 For she is [w]privy to the mysteries of the knowledge of God, and a [x]lover of his works.

5 If riches be a possession to be desired in this life; [y]what is richer than wisdom, that worketh all things?

6 And if [z]prudence work; who of all that are, is a more cunning workman than she?

7 And if a man love righteousness, her labours are [a]virtues, for she teacheth temperance and prudence, justice and fortitude: which are such things as men can have nothing more profitable in their life.

8 If a man desire much *experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of †seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she ‡would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the ‖elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 [b]When I hold my tongue, they shall abide *my* leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall [c]lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall [d]set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid when they do but hear of me: I shall [e]be found good among the multitude, and valiant in war.

16 [f]After I have come into my house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now, when I considered these things in myself, and [g]pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are [h]infinite riches; and in the exercise of conference with her, prudence; and in talking with her, [i]a good report; I went about seeking how to [k]take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, *except God gave her me; and that was a point of wisdom also to know whose gift she was; I †prayed unto the Lord, and besought him, and with ‡my whole heart I said,

CHAP. IX.

A prayer unto God for his wisdom, without which the best man is nothing worth, neither can he tell how to please God.

O GOD of my fathers, and Lord of mercy, [l]who hast made all things with thy word.

2 And ordained man through thy wisdom, that he should [m]have dominion over the creatures which thou hast made,

3 And order the world according to equity and righteousness, and execute judgment with an upright heart:

4 Give [n]me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For I [o]thy servant, and son of thy handmaid, am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a [p]king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to [q]build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And [r]wisdom was with thee: which knoweth thy works, [s]and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

[a] Luke 2. 7.
[b] Job 1. 21. 1 Tim. 6. 7.
[c] 1 Kings 3. 11, 12.
[d] Gr. *stone of inestimable price.* Prov. 3. 14, 15.
[e] 1 Kings 3. 13. Matt. 6. 33.
[f] Gr. *diligently.*
[g] Gr. *without guile.*
[h] Gr. *without envy.*
[i] Heb. 1. 3.
[k] Gen. 8. 22.
[l] Ps. 19. 6.
[m] Deut. 29. 29.
[n] Gr. *only begotten.* John 1. 18.
[o] Ps. 8. 4. & 144. 3.
[p] Or, *vapour.*
[q] Or, *stream.*
[r] Heb. 1. 3.
[s] Heb. 1. 3.
[t] Or, *createth.* Rev. 21. 5.
[u] 1 Ps. 18. 25, 26. 27.
[v] Prov. 2. 4.
[w] Or, *to marry her to myself.*
[x] Or, *profitably.*
[y] Prov. 8.
[z] 1 Kings 3. 9.
[a] Ps. 116. 16. & 119. 125. & 143. 12.
[b] 1 Chron. 28. 5. 2 Chron. 1. 9.
[c] 2 Chron. 1. 4.
[d] Prov. 8. 22. John 1. 1, 2, 3, 10.
[e] Prov. 8. 27, 28, 29, 30, 31.
[f] Gr. *pleased.*
[g] Job 29. 8, 9, 10.
[h] Job 40. 4.
[i] Or, *govern.*
[k] Or, *appear.*
[l] Or, *being entered into my house.*
[m] Prov. 3. 3. & 6. 21. & 7. 3.
[n] Prov. 8. 18.
[o] Or, *fame.*
[p] Or, *marry her.*
[q] James 1. 17.
[r] Or, *went.* 1 Ps. 138. 1.
[s] Rev. 4. 11.
[t] Gen. 1. 28.
[u] 1 Kings 3. 9.
[v] Ps. 116. 16. & 119. 125. & 143. 12.
[w] 1 Chron. 28. 5.
[x] 2 Chron. 1. 9.
[y] 2 Chron. 1. 4.
[z] Prov. 8. 22. John 1. 1, 2, 3, 10.
[a] Prov. 8. 27, 28, 29, 30, 31.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me [s]in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For *what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are †miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and ‡the earthly tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are ‖before us: [t]but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy [u]Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are [v]pleasing unto thee, and were saved through wisdom.

CHAP. X.

What wisdom did for Adam, Noe, Abraham, Lot, and against the five cities, for Jacob, Joseph, Moses, and the Israelites.

SHE preserved [1]the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And [2]gave him power to rule all things.

3 [3]But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth [4]being drowned with the flood, wisdom again preserved it, [5]and directed the course of the righteous in a piece of wood of small value.

5 Moreover, [6]the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and [7]kept him strong [8]against his tender compassion toward his son.

6 When the ungodly perished, [9]she delivered the righteous man, who fled from the fire which fell down upon *the †five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a ‡standing pillar of salt *is* a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 ‖When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours.

11 [1]In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, [2]and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 [3]When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and [4]power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the [5]righteous people and blameless seed [6]from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and [7]withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a covert by day, and a [8]light of stars in the night season;

18 [9]Brought them through the Red Sea, and led them through much water:

19 But *she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and †praised thy holy name, O Lord, and magnified with one accord thy hand that fought for them.

21 For wisdom ‡opened the mouth of the dumb and made the tongues of them that cannot speak eloquent.

CHAP. XI.

5 *The Egyptians were punished, and the Israelites reserved in the same thing.* 15 *They were plagued by the same things wherein they sinned.* 20 *God could have destroyed them otherwise, but he is merciful to all.*

SHE prospered their works in the hand of [1]the holy prophet.

2 [2]They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 [3]They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, [4]and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river [5]troubled with foul blood,

7 For a manifest reproof of that commandment, [6]whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then [7]how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, [8]as a father: but the other, as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they [9]had some feeling of the Lord.

14 For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.

15 But for *the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that †wherewithal a man sinneth, by the same also shall he be punished.

17 For thine Almighty hand, that made the world of matter ‡without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown ‖wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might despatch them at once, but also the terrible sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand [1]the power of thine arm?

22 For the whole world before thee is as a [2]little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and [3]winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, [4]and abhorrest nothing which thou hast made, for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But [5]thou sparest all: for they are thine, O Lord, thou lover of souls.

[s] Or, *by her power.*
[t] Or, *glory.*
[u] Isa. 40. 13. Rom. 11. 34. Cor. 2. 16.
[v] Or, *fearful*
‡ 2 Cor. 5. 1.
[1] Acts 7. 37.
[2] Ex. 18. 1.
[3] Ex. 17. 10, 11. 13.
[4] Ex. 17. 6.
[5] Ex. 7. 17.
[6] Ex. 1. 22.
[7] Ex. 7. 26.
[8] Ex. 4. 22, 23
[9] Or, *perceived*, Ex. 14. 25.
[1] Luke 3. 38.
[2] Gen. 1. 28.
[3] Gen. 4. 8.
[4] Gen. 7. 21.
[5] Heb. 11. 7.
[6] Gen. 11. 9.
[7] Gen. 22. 10.
[8] Or, *in.*
[9] Gen. 19. 16.
[1] Gr. *Pentapolis.*
[2] Gen. 14. 8.
‡ Gen. 19. 26.
* Rom. 1. 21, 22, 23.
† ch. 12. 23.
‡ Gen. 1. 2.
‖ Lev. 26. 22. Deut. 32. 24. 2 Kings 17. 25.
[1] Gen. 31. 1.
[2] Gen. 32. 24.
[3] Gen. 37. 28. & 39. 7. Acts 7. 10.
[4] Or, *the power of them that ruled over him.*
[5] Or, *holy.*
[6] Ex. 1. 12.
[7] Ex. 5. 1
[8] Or, *flame.*
[9] Ex. 14. 21, 22. Ps. 78. 13
[1] Ps. 89. 13.
[2] Or, *little weight*, Isa. 40. 15.
[3] Acts 17. 30.
[4] Gen. 1. 31.
[5] ch. 12. 16.

CHAP. XII.

1 *God did not destroy those of Chanaan all at once.* 12 *If he had done so, who could control him?* 19 *But by sparing them, he taught us.* 27 *They were punished with their gods.*

FOR thine incorruptible [1]Spirit is in all things.

2 Therefore [2]chasteneth thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers both those [3]old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of [4]witchcrafts, and wicked sacrifices;

5 And also those [5]merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy [6]colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send [7]wasps, forerunners of thy host, to destroy them by little and little.

9 [8]Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little, and little, [9]thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a *cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, †What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand ‡against thee, to be ‖revenged for the unrighteous men?

13 For neither is there any God but thou that [1]careth for all, to whom thou mightest shew that thy judgment is not unright.

14 [2]Neither shall king or tyrant be able to set his face against thee for any of whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: [3]thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, [4]it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a [5]full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: [6]for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be [7]merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, [8]unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, [9]whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own *abominations.

24 †For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to ‡mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a ‖judgment worthy of God.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied [1]to know; and therefore came extreme damnation upon them.

CHAP. XIII.

1 *They were not excused that worshipped any of God's works.* 10 *But most wretched are they that worshipped the works of men's hands.*

SURELY vain are all men by nature, who are ignorant of God, and [1]could not out of the good things that are seen know him that is: neither, by considering the works, did they acknowledge the work-master;

2 [2]But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or [3]the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods: let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionably the maker of them [5]is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being [6]conversant in his works, they [7]search *him* diligently, and believe their sight: because the things are beautiful that are seen.

8 Howbeit, [8]neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in [9]dead things is their hope, who called them gods *which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 †Now a ‡carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the ‖refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, [1]and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some [2]vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might [3]not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that [4]which hath no life.

18 For health, he called upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth [5]that [6]which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do, of him that is most unable to do any thing.

CHAP. XIV.

1 *Though men do not pray to their ships, yet they are saved rather by them than by their idols.* 8 *Idols are accursed, and so are the makers of them.* 14 *The beginning of idolatry, and the effects thereof.* 30 *God will punish them that swear falsely by their idols.*

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the [1]vessel that carrieth him.

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[1] Gen. 1. 2. [2] Ps. 39. 11. [3] Or, *ancient.* [4] Or, *sorceries,* Lev. 20. 6. [5] ch. 14. 23. [6] Or, *new inhabitants.* [7] Ex. 23. 28. Deut. 7. 20. [8] ch. 11. 20. [9] 2 Pet. 3. 9. * Gen. 3. 14. [1] Rom. 2. 1. [2] Job 9. 4. [3] Job 10. 2. [4] Ps. 145. 9. [5] Or, *perfect.* [6] Job 24. 10. [7] Matt. 5. 7. [8] Ps. 105. 8. 9. 10. [9] Prov. 3. 11, 12. * Or, *abominable idols.* † ch. 11. 15. Rom. 1. 23. ‡ Prov. 1. 26. ‖ Rom. 2. 2. [1] 2 Thess. 1. 8. [2] Deut. 4. 19. & 17. 3. [3] Gen. 1. 14, 16. [4] Ps. 111. 2. [5] Rom. 1. 20. [6] See Rom. 1. 21. [7] Or, *seek.* [8] Rom. 1. 20. [9] ver. 18. * Ps. 115. 4. † Isa. 44. 13. Jer. 10. 3. ‡ Or, *timber-wright.* ‖ Or, *chips.* [1] Isa. 44. 13. [2] Rom. 1. 23. [3] 1 Sam. 5. 3. Isa. 19. 1 & 46. 1, 2 [4] Ps. 115. 5, 6. [5] Gr. *that hath no experience at all.* [6] Ps. 115. 7. [1] Or, *ship.*

2 For verily desire of gain devised [2]that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast [3]made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: [4]yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 [5]For in the old time also, when the proud giants perished, the hope of the world, governed by thy hand, [6]escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But [7]that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because being corruptible, it was called God.

9 [8]For the ungodly and his ungodliness are both alike hateful unto God.

10 For [9]that which is made shall be punished together with him that made it.

11 Therefore even *upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and †stumbling-blocks to the souls of men, and a ‡snare to the feet of the unwise.

12 For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life.

13 For neither were they from ‖the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made [1]an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus [2]in process of time an ungodly custom grown strong was kept as a law, [3]and graven images were worshipped by the commandments of [4]kings.

17 Whom men could not honour [5]in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king [6]whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of [7]the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance [8]of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to [9]deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable *name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God: but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they †slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites:

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traitorously, or grieved him by adultery.

25 So that there reigned in all men ‡without exception, ‖blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of [1]kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols [2]not to be named is [3]the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols [4]which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit, for both causes shall they be justly punished: both because they thought not well of God, [5]giving heed unto idols, and also unjustly swore in deceit, [6]despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP. XV.

1 *We do acknowledge the true God.* 7 *The folly of idol-makers, and of the enemies of God's people; because, besides the idols of the Gentiles, they worshipped wild beasts.*

BUT [1]thou, O God, art gracious and true, long-suffering, and in mercy ordering all things.

2 For if we sin, we are thine, knowing thy power: [2]but we will not sin, knowing that we are [3]counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof [4]enticeth fools to lust after it, and so they desired the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the [5]potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh [6]both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he [7]which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his [8]life which was lent him shall be demanded.

9 Notwithstanding his care is, not that he shall [9]have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, *his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, †and breathed in a living spirit.

12 But they counted our life a pastime, and our ‡time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 ‖For this man, that of earthly matter maketh [1]brittle vessels and graven images, knoweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw [2]breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For [3]man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh [4]a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived *once*, but they never.

18 Yea, they worshipped those [5]beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

CHAP. XVI.

2 *God gave strange meat to his people, to stir up their appetite, and vile beasts to enemies, to take it from them.* 5 *He stung them with his serpents but soon healed them by his word only.* 17 *The creatures altered their nature to pleasure God's people, and to offend their enemies.*

THEREFORE [1]by the like were they punished worthily, and by the multitude of beasts [2]tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even [3]quails to stir up their appetite:

3 To the end that they, desiring food, might, [4]for the ugly

[2] Or, *vessel, or, ship.*
[3] Ex. 14. 22.
[4] See Ps. 89. 9.
[5] Gen. 6. 4.
[6] Heb. 11. 7.
[7] Ps. 115. 8. Baruch 6. 4.
[8] Ps. 5. 5.
[9] ver. 8.
* Or. *to, or, by.*
† Jer. 10. 8. Hab. 2. 18.
‡ Or, *trap.*
‖ Gen. 1. 1.
[1] ch. 13. 13.
[2] Gr. *in time.*
[3] Dan. 6. 9.
[4] Or, *tyrants*
[5] Or, *in sight*
[6] Rom. 1. 25.
[7] Isa. 40. 18, 19.
[8] Gr. *to the better.*
[9] Gen. 3. 13. Rev. 12. 9.
* Or, *of God.* Isa 45. 22.
† Deut. 18. 10. Jer. 7. 9. & 19. 4.
‡ Or, *confusedly*
‖ John 8. 44.
[1] Or, *sex.*
[2] Gr. *nameless,* Ex. 23. 13.
[3] ver. 12, 13.
[4] ch. 13. 10.
[5] Or, *devoted*
[6] Heb. 12. 14.
[1] ch. 12. 23.
[2] Num. 21. 6. ch. 11. 15, 16.
[3] Num. 11. 31.
[4] ch. 11. 17, 18, 12.
[5] Rom. 1. 23.

sight of the beasts sent among them, loathe even that which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the [e]stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a [f]sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, [g]that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil;

9 For [h]them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was *ever* by them, [*]and healed them.

11 For they were †pricked, that they should remember thy words: and were quickly saved, that not falling into deep forgetfulness, they might be ‡continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaster that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou ‖leadest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; [l]neither the soul received up cometh again.

15 But it is not possible to escape thy hand.

16 [m]For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid; and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world [n]fighteth for the righteous.

18 For some time the flame was mitigated, that it might not burn up [o]the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 [p]Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy [q]sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater [r]tempered itself to every man's liking.

22 [s]But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that [t]the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all [*]fashions, and was obedient to thy grace, that nourisheth all things, according to the desire †of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that ‡it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, ‖being warmed with a little sun-beam, soon melted away:

28 That it might be known, [u]that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

[e] Or, *thy people.*
[f] Num. 21. 6. 1 Cor. 10. 9.
[g] Num. 21. 9.
[h] Isa. 45. 22.
[*] Ex. 8. 24. & 10. 4. Rev. 9. 3
[*] Ps. 107. 20.
† Gr. *stung.*
‡ Or, *never drawn from.*
‖ Deut. 32. 39. 1 Sam. 2. 6.
[l] Eccl. 12. 7.
[m] Ex. 9. 23. Josh. 10. 11.
[n] Judg. 5. 20. Rev. 12. 16.
[o] ch. 11. 17, 18.
[p] Ex. 16. 14. Num. 11. 7. Ps. 78. 25. John 6. 31.
[q] Judg. 14. 14.
Or, *manna*
† Or, *was tempered.*
[s] ch. 19. 21.
[t] Ps. 33. 19. & 37. 19.
[*] Or, *thin.*
† Or, *of them that prayed.*
‡ Deut. 8. 3. Matt. 4. 4.
‖ Ex. 16. 21.
[u] Ps. 5. 3. & 88. 13. & 130. 6.

CHAP. XVII.

1 *Why the Egyptians were punished with darkness.* 4 *The terrors of that darkness.* 11 *The terrors of an ill conscience.*

FOR [1]great are thy judgments, and cannot be expressed: therefore [2]unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up [3]in their houses, [4]the prisoners of darkness, and fettered with the bonds of a long night, lay [there] [5]exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered [6]under a dark vail of forgetfulness, being horribly astonished, and troubled with [strange] [7]apparitions.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and [8]sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: [9]neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 [*]As for the illusions of art magic, they were put down, and their vaunting in wisdom was reproved with disgrace.

8 For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9 For though no terrible thing did fear them; yet being scared †with beasts that passed by, and hissing of serpents,

10 They died for fear, ‡denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, ‖is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, [1]which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with [2]monstrous apparitions, and partly fainted, [3]their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the [4]field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with [5]one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a [6]terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of [7]most savage wild beasts, or a rebounding echo from the hollow mountains; [8]these things made them swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread [9]a heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

[1] Ps. 36. 6.
[2] Or, *souls that will not be reformed.*
[3] Or, *under their roofs.*
[4] Ex. 10. 22.
[5] Or, *fugitives.*
[6] Or, *in.*
[7] Or, *sights.*
[8] See Job 4. 13. & 33. 15.
[9] Joel 2. 10.
[*] Ex. 7. 12. & 8. 7. 18, 19.
† ch. 11. 18, 19.
‡ Or, *refusing to look upon.*
‖ Dan. 5. 6.
[1] ch. 11. 18, 19.
[2] Or, *wherein they could do nothing.*
[3] ver. 3.
[4] Luke 21. 26.
[5] Or, *desert.*
[6] 2 Pet. 2. 4.
[7] Or, *hideous*
[8] ver. 9.
[9] ver. 3, 4, 6, 8, 9, 15, 15.
[9] ver. 2.

CHAP. XVIII.

1 *Why Egypt was punished with darkness, and with the death of their children.* 18 *They themselves saw the cause thereof.* 20 *God also plagued his own people.* 21 *By what means that plague was stayed.*

NEVERTHELESS thy saints had a very great [1]light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them [2]happy.

2 But for that they did not hurt them *now*, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

[1] Ex. 10. 23.
[2] Deut. 33. 29.

3 [3]Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy [4]sons shut up, by whom the [5]uncorrupt light of the law was to be given unto the world.

5 [6]And when they had determined to slay the babes of the saints, [7]one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 [8]Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterward be of good cheer.

7 So of thy people was accepted both [9]the salvation of the righteous, and [10]destruction of the enemies.

8 For wherewith didst thou punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 †For the righteous children of good men did sacrifice secretly, and with one consent made ‡a holy law, that the saints should be alike partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill-according cry of the enemies, ‖and a lamentable noise was carried abroad for children that were bewailed.

11 [11]The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together [12]had innumerable dead with one kind of death: neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe anything by reason of [13]the enchantments; upon the destruction of the first-born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce [14]man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 [15]Then suddenly [16]visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did [17]foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the [18]multitude in the wilderness: but [19]the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, [20]alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, †standing between, he stayed the wrath, and ‡parted the way to the living.

24 ‖For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of [21]the wrath.

[3] Ex. 13. 21. & 14. 24. Ps. 78. 14. & 105. 39.
[4] Ex. 1. 22, 23.
[5] Or, *incorruptible*
[6] Ex. 1. 16.
[7] Ex. 2. 2.
[8] Ex. 11. 4, 5.
[9] Ex. 15. 2.
[10] Ex. 15. 4.
† See Ex. 12. 21, 28.
‡ Or, *a covenant of God, a league.*
See Ps. 50. 5.
‖ Ex. 12. 30.
[11] Ex. 11. 5. & 12. 29.
[12] Ex. 12. 30.
[13] Ex. 7. 21.
[14] Ex. 15. 3.
[15] ch. 17. 3, 4.
[16] Or, *imaginations*
[17] ch. 17. 1.
[18] Num. 16. 46.
[19] Heb. 4. 3.
[20] Ps. 105. 8, 9, 10. Rom. 9. 4.
† Ps. 106. 30.
‡ Or, *cut off.*
‖ Ex. 28. 6, 9, 36.
[21] ver. 20.

CHAP. XIX.

1 *Why God shewed no mercy to the Egyptians, and how wonderfully he dealt with his people.* 14 *The Egyptians were worse than the Sodomites.* 18 *The wonderful agreement of the creatures to serve God's people.*

AS for the ungodly, [1]wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, [2]they would repent, and pursue them.

3 For whilst they were [3]yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had [4]entreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass [5]a wonderful way: but they might find a strange death.

6 For [6]the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 *As namely,* [7]a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red Sea, [8]a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth [9]flies instead of cattle, and how [*]the river cast up a multitude of frogs instead of fishes.

11 But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their †contentment.

13 And punishments came upon the sinners, not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For ‡the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, ‖as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed [1]in themselves by a kind of harmony, like as, in a psaltery, notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 [2]For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 [3]The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; [4]neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst [5]magnify thy people, and glorify them, neither didst thou lightly regard them; but didst assist them in every time and place.

[1] 1 Thess. 2. 16.
[2] Ex. 14. 5.
[3] Ex. 12. 30.
[4] Or, *cast out by entreaty,* Ex. 12. 31, 32, 33.
[5] Ex. 14. 28, 29.
[6] See ch. 16. 24, 25.
[7] 1 Cor. 10. 1, 2. Ps. 78. 43.
[8] Gen. 19. 4, 5.
[9] Or, *flies.*
[*] Ex. 8. 5.
† Or, *comfort* Ex. 16. 13.
‡ Gen. 19. 1.
‖ Gen. 19. 11. 2 Kings 6. 18. Acts 13. 11.
[1] Gr. *by themselves.*
[2] Ps. 107. 34, 35.
[3] ch. 16. 17.
[4] ch. 16. 22.
[5] Ps. 118. 14.

The WISDOM of JESUS the Son of SIRACH, or, ECCLESIASTICUS.

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost [1]perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, entitling it both by his own name, his father's name, and his grandfather's; alluring the hearer by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences, and parables, and certain particular ancient godly stories of men that pleased God, also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

Some refer this prologue to Athanasius because it is found in his *synopsis.*

[1] Or *collected.*

The Prologue of the Wisdom of JESUS, *the Son of* SIRACH.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are [2]without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them, and not only these things, but the law itself, and the [3]prophets and the rest of the books, have no small [4]difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a [5]book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

[2] Or, *of another nation.*

[3] Gr. *prophecies.*

[4] Or, *excellency.* ch. 33.

[5] Or, *help of learning.*

CHAP. I.

1 *All wisdom is from God.* 10 *He giveth it to them that love him.* 11 *The fear of God is full of many blessings.* 28 *To fear God without hypocrisy.*

ALL [1]wisdom *cometh* from the Lord, and is with him for ever.

2 [2]Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of [3]God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 [4]To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is [5]one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She *is* with all flesh according to his gift, [6]and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he [7]shall find favour in the day of his death.

14 [8]To fear the Lord is the beginning of wisdom: and it was treated with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue [9]with their seed.

16 To fear the Lord is fulness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of the Lord is *a crown of wisdom, making peace and perfect health to flourish; both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is †to fear the Lord, and the branches thereof are long life.

Before CHRIST about 200.

[1] 1 Kings 3. 9.

[2] Gen. 13. 16. & 15. 5.

[3] Gen. 14. 20.

[4] Rom. 11. 34. 1 Cor. 2. 16.

[5] Jude 25.

[6] Jam. 1. 17.

[7] Or, *shall be blessed.* [8] Ps. 111. 10. Prov. 1. 7. [9] Ps. 103. 17.

* ver. 11.

† Eccl. 19. 13.

Before CHRIST about 200.

‡ Or, *escape punishment.*

‖ Jam. 1. 4. & 5. 7, 8, 11.

[1] Jam. 1. 5.

[2] Or, *Be not disobedient to.*

[3] Jam. 4. 6. 1 Pet. 5. 5, 6.

[1] Matt. 4. 1. 2 Tim. 3. 12. 1 Pet. 4. 12. [2] Or, *hasts not.* [3] Job 42. 12.

[4] Wis. 3. 6. Prov. 17. 3.

[5] Ps. 37. 3.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot ‡be justified; for the sway of his fury shall be his destruction.

23 ‖A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, [1]and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 [2]Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not a hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, [3]lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou comest not in truth to the fear of the Lord, but thy heart is full of deceit.

CHAP. II.

1 *God's servants must look for trouble, and be patient, and trust in him.* 12 *For wo to them that do not so.* 15 *But they that fear the Lord will do so.*

MY son, if thou come to serve the Lord, prepare thy soul [1]for temptation.

2 Set thy heart aright, and constantly endure, and [2]make not haste in time of trouble.

3 Cleave unto him, and depart not away, [3]that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

5 [4]For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, [5]and trust in him.

7 Ye that fear the Lord, wait for his mercy, and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 Look at the generations of old, and see; [6]did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

11 For the Lord is full of compassion and mercy, long suffering, and very pitiful, and forgiveth sins, [7]and saveth in time of affliction.

12 Wo be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Wo unto him that is faint-hearted! [8]for he believeth not; therefore shall he not be defended.

14 Wo unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and [9]they that love him will keep his ways.

16 They that fear the Lord will seek that which is well-pleasing unto him; and they that love him, [*]shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 *Saying*, †We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

CHAP. III.

2 Children must honour and help both their parents. 21 We may not desire to know all things. 26 The incorrigible must needs perish. 30 Alms are rewarded.

[1]HEAR me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the [2]father honour over the children, and hath confirmed the [3]authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of *his own* children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father [4]shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord [5]will honour his father, and will do service unto his parents, as to his masters.

8 [6]Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For [7]the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 [8]For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art [9]in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be [*]remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 †The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: ‡but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 ‖Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon *with reverence;* for it is not needful for thee *to see with thine eyes* the things that are in secret.

23 [1]Be not curious in unnecessary matters: for more things are shewed unto thee than men understand.

24 For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: [2]profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows: [3]and the wicked man shall heap sin upon sin.

28 [4]In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire; [5]and alms maketh an atonement for sins.

31 And he that requiteth good turns is mindful of that which may come hereafter; and [6]when he falleth, he shall find a stay.

CHAP. IV.

1 We may not despise the poor or fatherless, but seek for wisdom, and not be ashamed of some things, nor gainsay the truth, nor be as lions in our houses.

MY son, [1]defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not a hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to a heart that is vexed; [2]and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thy face from a poor man.

5 Turn away not thine eye from [3]the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, [4]his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 [5]Deliver him that suffereth wrong from the hand of the oppressor; and be not faint-hearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be [6]as a son of the Most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her loveth life; and they that [7]seek to her early shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless.

14 They that serve her shall minister [8]to the Holy One, and them that love her the Lord doth love.

15 Whoso giveth ear unto her, [9]shall judge the nations: and he that attendeth unto her shall dwell securely.

16 If a man commit himself unto her he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, [*]and try him by her laws.

18 Then will she return the strait way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and †give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; ‡and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, ‖when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

Before CHRIST about 200.

[6] Ps. 37. 25.
[7] Ps. 46. 1.
[8] See ver. 8.
[9] John 14. 23.
[*] Heb. 8. 10.
† 2 Sam. 24. 14. 1 Chron. 21. 13.
[1] Prov. 4. 1.
[2] Ex. 20. 12. Deut. 5. 16.
[3] Or, *judgment*, Prov. 6. 20.
[4] Deut. 4. 40. & 5. 16.
[5] Eph. 6. 1, 2.
[6] ver. 2.
[7] Gen. 27. 27. Deut. 33.
[8] Gen. 9. 23.
[9] Or, *in all thine ability*, ver. 6.
[*] Neh. 13. 14. 22, 31.
† Phil. 2. 3. Jam. 4. 6. ‡ Pet. 5. 5.
‡ Ps. 25. 9, 14.
‖ Prov. 25. 27. Rom. 12. 3.

Before CHRIST about 200.

[1] Deut. 29. 29. Col. 2. 18.
[2] 1 Cor. 1. 26, 27. 28, 29, 31.
[3] Rom. 2. 5.
[4] Or, *the proud man is not healed by his punishment.*
[5] Ps. 41. 1. Dan. 4. 27. Matt. 5. 7.
[6] Mic. 7. 8.
[1] Jam. 5. 4.
[2] Prov. 3. 27, 28.
[3] Or, *him that asketh*, Matt. 5. 42.
[4] Jam. 5. 4.
[5] Isa. 1. 17. Jer. 22. 3
[6] Eph. 5. 1.
[7] Prov. 8. 17.
[8] Or, *in the sanctuary.*
[9] Ps. 49. 14. & 149. 6, 7, 8, 9.
[*] Ps. 66. 10.
† Ps. 81. 12.
‡ Acts 5. 41.
‖ Or *in time of saying.* Gal. 6. 10.

26 Be not ashamed [1]to confess thy sins; [2]and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth [3]unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss.

30 Be not as a lion in thy house, nor frantic among thy servants.

31 Let not thy hand be stretched out to receive, and shut when thou shouldest [4]repay.

CHAP. V.

1 *We must not presume of our wealth and strength, nor of the mercy of God, to sin.* 9 *We must not be double tongued, nor answer without knowledge.*

SET not thy heart upon thy goods; and say not, [1]I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, [2]Who shall control me for my works? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, [3]and what harm hath happened unto me? for the Lord is long-suffering, he will in no wise let thee go.

5 Concerning propitiation, [4]be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my sins: [5]for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: [6]for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 [7]Set not thy heart upon goods unjustly gotten: for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 [8]Be steadfast in thine understanding; and let thy word be the same.

11 [9]Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, [*]lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation †upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

CHAP. VI.

2 *Do not extol thine own conceit, but make choice of a friend.* 18 *Seek wisdom betimes:* 20 *It is grievous to some, yet the fruits thereof are pleasant.* 35 *Be ready to hear wise men.*

INSTEAD of a friend become not an enemy; [for thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner [1]that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as [2]a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 [3]Sweet language will multiply friends: and a fair-speaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, [4]prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who, being turned to enmity and strife, will discover thy reproach.

10 [5]Again, some friend is a companion at the table, and will not continue in the day of thine affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, [6]he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such a one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life: and [7]they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that plougheth and soweth, [8]and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without [9]understanding will not remain with her.

21 She will lie upon him as a [*]mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive mine advice, and refuse not †my counsel,

24 And put thy feet into her fetters, and thy neck into her ‡chain.

25 Bow ‖down thy shoulder and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 [1]Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are [2]purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, [3]if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the [4]elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the [5]parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and [6]meditate continually in his commandments: he shall establish thy heart, and give thee wisdom at thine own desire.

CHAP. VII.

1 *We are dehorted from sin, from ambition, presumption, and fainting in prayer, from lying and backbiting.* 18 *How to esteem a friend;* 19 *a good wife;* 20 *a servant;* 22 *our cattle;* 23 *our children and parents;* 31 *the Lord and his priests;* 32 *the poor and those that mourn.*

DO no evil, [1]so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, [2]sow not upon the furrows of unrighteousness, and thou shalt not reap them seven-fold.

4 Seek not of the Lord pre-eminence, neither of the king the seat of honour.

5 [3]Justify not thyself before the Lord; and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness.

7 [4]Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the [5]multitude of mine oblations, and when I offer to the most high God, he will accept it.

[1] Before CHRIST about 200.
[2] Prov. 28. 13.
[3] Or, *and strive not against the stream.*
[4] Heb. 12. 4. Rev. 12. 11.
[1] Or, *give.* Acts 20. 35.
[2] Jam. 5. 7.
[1] Luke 12. 19.
[2] Ex. 5. 2.
[3] Eccl. 8. 11.
[4] ch. 21. 1.
[5] ch. 16. 13.
[6] 1 Thes. 5. 3.
[7] Prov. 10. 2. & 11. 4. Ezek. 7. 19.
[8] 1 Cor. 15. 58.
[9] Jam. 1. 19.
[*] Job 10. 4.
[†] Ps. 12. 2, 3, 4.
[1] ch. 5. 14.
[2] Isa. 56. 3.
[3] Gr. *A sweet throat.* Prov. 15. 1.
[4] Or, *get him in the time of trouble.* See Prov. 17. 17.
[5] ch. 37. 5.
[6] Isa. 1. 11.
[1] Before CHRIST about 200.
[6] ch. 37. 4.
[7] Prov. 18. 24.
[8] Or, *heart.*
[9] Zech. 12. 3.
[†] Rev. 3. 18.
[‡] Or, *collar.*
[‖] Matt. 11. 29.
[1] Prov. 2. 4, 5, 6. Matt. 7. 7.
[2] Or, *a ribband of blue silk.* Num. 15. 38.
[3] Prov. 2. 1.
[4] ch. 8. 9.
[5] Ps. 78. 2.
[6] Ps. 1. 2.
[1] 1 Pet. 3. 13.
[2] Job 4. 8. Prov. 22. 8.
[3] Job 9. 20. Ps. 143. 2. Eccl. 7. 16. Luke 18. 11.
[4] Matt. 15. 7.
[5] Isa. 1. 11.

10 Be [6]not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 [7]Devise not a lie against thy brother: neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, [8]and make not [9]much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the Most High hath [*]ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: †for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good, by no means; neither a faithful brother for ‡the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 §Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 [1]Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? [2]instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? [3]forsake her not: but give not thyself over to a [4]light woman.

27 [5]Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begotten of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 [6]Love him that hath made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest; and give him his portion, as it is commanded thee; the first-fruits, and the trespass-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 [7]And stretch thy hand unto the poor, that [8]thy blessing may be perfected.

33 A gift hath grace in the sight of every man living, and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 [9]Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

1 *Whom we may not strive with, nor despise, nor provoke, nor have to do with.*

STRIVE not with a mighty man, lest thou fall into his hands.

2 [1]Be not at variance with a rich man, lest he overweigh thee: for gold [2]hath destroyed many, and perverted the hearts of kings.

3 Strive not with a man that is [3]full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thine ancestors be disgraced.

5 [4]Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.

6 [5]Dishonour not a man in his old age: for even some of us wax old.

7 [6]Rejoice not over thy greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their [7]proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 [8]Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding and to give answer as need requireth.

10 Kindle not the coals of a sinner lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait [9]to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself: for if thou [10]lendest him, count it but lost.

13 *Be not surety above thy power: for if thou be surety take care to pay it.

14 Go not to law with a judge, for they will judge for him according to his †honour.

15 ‡Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 ||Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, [11]he will overthrow thee.

17 Consult not with a fool, for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 [12]Open not thy heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 *We are advised how to use our wives; what women to avoid; and not to change an old friend; not to be familiar with men in authority but to know our neighbours; and to converse with wise men.*

BE [1]not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with a harlot, lest thou fall into her snares.

4 Use not much the company of a woman that [2]is a singer, lest thou be taken with her attempts.

5 [3]Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not around about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 [4]Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; [5]lest thine heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: [6]for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in: but remember they shall not go unpunished unto their grave.

13 [7]Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and [8]consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the Most High.

16 And let just men eat and drink with thee: and let thy glorying be in the fear of the Lord.

17 For the hand of the artificer the work shall be commended: and the wise ruler of the people for his speech.

18 [9]A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

1 *The advantages of a wise ruler.* 4 *God setteth him up.* 7 *The inconveniences of pride, injustice and covetousness.* 14 *What God hath done to the proud.*

A WISE judge will instruct his people; and the government of a prudent man is well ordered.

2 [1]As the judge of the people is himself, so are his officers

Before CHRIST abou. 200.

Before CHRIST abou. 200.

[6] Luke 18. 1.
[7] Gr. *Plough not.*
[8] Matt. 6. 5, 7.
[9] Or, *vain repetition.*
[*] Gr. *created.*
† Isa. 66. 24.
‡ Ps. 45. 9.
§ Lev. 19. 13.
[1] Deut. 25. 4.
[2] Eph. 6. 4.
[3] Gen. 2. 24.
[4] Or, *hateful.*
[5] Ex. 20. 12.
[6] Matt. 22. 37.
[7] Deut. 15. 10.
[8] Or, *thy liberality.*
[9] Matt. 25. 36, 43.
[1] Matt. 5. 25.
[2] ch. 31. 6.
[3] Or, *of an evil tongue.*
[4] 2 Cor. 2. 6. Gal. 6. 2.
[5] Lev. 19. 32.
[6] Mic. 7. 8.
[7] ch. 6. 35.
[8] ch. 6. 34.
[9] Prov. 29. 12.
[10] Prov. 22. 26.
[11] Gen. 4. 8.
[12] Mic. 7. 5.
[1] 1 Cor. 13. 5.
[2] Or, *playeth upon instruments.*
[3] Matt. 5. 28.
[4] Gen. 34. 2. 2 Sam. 11. 2. Judith 10. 19.
[5] Ex. 20. 14.
[6] Ps. 37. 6.
[7] ch. 8. 15, 16.
[8] ch. 8. 8, 9.
[9] Jam. 3. 2.

and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people: but through the prudence of them which are in authority, the city shall be inhabited.

4 [2]The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the [3]person of the scribe shall he lay his honour.

6 [4]Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices.

7 [5]Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 [6]Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such a one setteth his own soul to sale; because while he liveth, he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.

11 For when a man is dead, [7]he shall inherit creeping things, beasts, and worms.

12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 [8]The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 [9]The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him *an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a †deceivable seed.

20 Among brethren he that is chief is honourable; ‡so are they that fear the Lord, in his eyes.

21 The fear of the Lord goeth before ‖the obtaining of authority; but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 [1]It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 [2]Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 [3]Unto the servant that is wise shall they that are free do service: and he that hath knowledge [4]will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 [5]Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him [6]that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and [7]the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

CHAP. XI.

1 We may not vaunt nor set forth ourselves, nor answer rashly, nor meddle with many matters. 14 Wealth and all things else are from God. 24 Brag not of thy wealth, nor bring every man into thy house.

WISDOM lifted up the head [1]of him that is of low degree, and [2]maketh him to sit among great men.

2 Commend not a man for his beauty, neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit [3]is the chief of sweet things.

4 [4]Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many [5]kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 [6]Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 [7]Blame not before thou hast examined the truth: understand first, and then rebuke.

8 [8]Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not [9]in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent: and if thou follow after, thou shalt not obtain, neither shalt thou *escape by fleeing.

11 †There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; ‡yet the eye of the Lord looked upon him for good, and set him up from his low estate,

13 And lifted up his head from misery; so that many that saw it marvelled at him.

14 ‖Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 [1]Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and [4]his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

19 Whereas he saith, [5]I have found rest, and now will eat continually of my goods; and *yet* he knoweth not what time shall [4]come upon him, and that he must leave those things to others, and die.

20 [5]Be steadfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in the Lord, [6]and abide in thy labour: for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.

22 The blessing of the Lord is [7]in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, [8]What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 [9]In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death [*]to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge †none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thy house: for the deceitful man hath many trains.

30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee.

32 ‡Of a spark of fire, a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man, ‖for he worketh wickedness; lest he bring upon thee a perpetual blot.

34 Receive a stranger into thy house, and he will disturb thee, and turn thee out of thine own.

CHAP. XII.

2 Be not liberal to the ungodly. 10 Trust not thine enemy nor the wicked.

WHEN thou wilt do good, [1]know to whom thou doest it; so shalt thou be thanked for thy benefits.

Before CHRIST about 200.

[3] Judg. 14. 18.
[4] Acts 12. 21.
[5] Gr. *tyrants*
[6] 1 Sam. 15. 28. Esth. 6. 10.
[7] Deut. 13. 14. & 17. 6. 7.
[8] Prov. 18. 13. John 7. 51.
[9] Or, *in the judgment of sinners.*
* Or, *escape hurt.*
† Prov. 10. 3. Matt. 19. 22. 1 Tim. 6. 9.
‡ Job 42. 10.
‖ Job 1. 21. Ezek. 28. 4. Jam. 1. 17.
[1] Ps. 75. 7. Dan. 2. 21.
[2] Ps. 106. 4.
[3] Luke 12. 19.
[4] Or, *pass.*
[5] Matt. 10. 22.
[6] Gal. 6. 8.
[7] Or, *for reward.*
[8] Mal. 3. 1.
[9] Ps. 30. 6.
[*] Rev. 22. 12.
† Rev. 14. 13.
‡ Jam. 3. 5, 6.
‖ Ps. 10. 5.
[1] Or, *of the lowly.*
[2] Gen. 41. 40. Dan. 6. 3.
[1] Matt. 7. 6.

2 Do good to the godly man, and thou shalt find a recompense; and if not from him, [a]yet from the Most High.

3 [b]There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the [c]godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the Most High hateth sinners, [d]and will repay vengeance unto the ungodly, [e]and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 [f]A friend cannot be known in prosperity: and an enemy cannot be hid in adversity.

9 In the prosperity of a man, enemies will be grieved: but in his adversity, even a friend will depart.

10 Never trust thine enemy: for like as [g]iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his [h]rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him [i]sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity the charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is [k]defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 †An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will ‡weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 ‖If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he [l]undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

CHAP. XIII.

1 Keep not company with the proud, or a mightier than thyself. 15 Like will to like. 21 The difference between the rich and the poor. 25 A man's heart will change his countenance.

HE that toucheth pitch shall be defiled therewith; and [1]he that hath fellowship with a proud man shall be like unto him.

2 [2]Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthern pot together? for [3]if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must entreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, [4]he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and [5]shake his head at thee.

8 Beware that thou be not deceived, and brought down [6]in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 [7]Affect not to be made equal unto him in talk, [8]and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets.

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 [9]Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 *Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? †so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: ‡so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; ‖he spake wisely, and could have no place.

23 [1]When a rich man speaketh, every man holdeth his tongue, and look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are [2]good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 [3]The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

CHAP. XIV.

1 A good conscience maketh men happy. 6 The niggard doeth good to none. 13 But do thou good. 20 Men are happy that draw near to wisdom.

[1]BLESSED is the man that hath not slipped with his mouth, and is not pricked with the [2]multitude of sins.

2 Blessed is he whose [3]conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by defrauding his own soul, [4]gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompense of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 [5]The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A [6]covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

10 [7]A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 [8]Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him.

14 Defraud not thyself of [9]the good day, and let not the part of a good desire overpass thee.

15 *Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 †All flesh waxeth old as a garment: ‡for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, ‖one cometh to an end, and another is born.

Before CHRIST about 250.

[a] Matt. 25. 40.
[b] Ps. 12. 1.
[c] Rom. 12. 19.
[d] 2 Pet. 2. 9.
[e] Prov. 17. 17.
[f] Or, *brass.*
[g] ver. 10.
[h] See Ps. 110. 1.
[i] Or, *mingled.*
[k] Ps. 12. 2, 3. Jer. 41. 6.
‖ ver. 6.
[l] Or, *supplant*
[1] Deut. 7. 2.
[2] Ps. 55. 22.
[3] Gr. *this shall smite against it and be broken.*
[4] ch. 12. 16.
[5] ch. 12. 18.
[6] Or, *by thy simplicity.* Prov. 1. 22.
[7] Or, *Forbear not*
[8] Or, *but.*
[9] Eph. 5. 15.
[*] Matt. 22. 37, 38.
† Ps. 1. 5.
‡ Ps. 36. 1. Jam. 2. 6.
‖ Eccl. 9. 15, 16.
[1] Jam. 3. 2, 3. Jude 16
[2] 1 Tim. 4. 4. Tit. 1. 15
[3] Prov. 15. 13.
[1] ch. 10. 13. & 25. 8. Jam. 3. 2.
[2] Or, *sorrow.*
[3] 1 John 3. 21.
[4] ch. 11. 19. ver. 15.
[5] ver. 3.
[6] Prov. 27. 20.
[7] Prov. 23. 6, 7.
[8] Tobit 4. 7. Luke 14. 13.
[9] Or, *the feast-day.* Eccl. 5. 18. & 6. 1, 2.
[*] ver. 4.
† Isa. 40. 6. Jam. 1. 10. 1 Pet. 1. 24.
‡ Gen. 2. 17. & 3. 19.
‖ Eccl. 1. 4.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 [1]Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, [2]and lie in wait in her ways.

23 He that pryeth in at her windows shall also hearken at her doors.

24 He that doth lodge near [3]her house shall also fasten a [4]pin in her walls.

25 He shall pitch his tent nigh unto her and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be [5]covered from heat, and in her glory shall he dwell.

CHAP. XV.

2 Wisdom embraceth those that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults; for he made, and left us to ourselves.

HE that feareth the Lord [1]will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With [2]the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 [3]She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit [4]an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 [5]Praise is not seemly in the mouth of a sinner, for [6]it was not sent him of the Lord.

10 For [7]praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things [8]that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself [9]made man from the beginning, [*]and left him in the hand of his counsel;

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 †He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 ‡Before man is life and death; and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And ‖his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man license to sin.

CHAP. XVI.

1 It is better to have none, than many lewd children. 6 The wicked are not spared for their number. 12 Both the wrath and the mercy of the Lord are great. 17 The wicked cannot be hid. 20 God's works are unsearchable.

DESIRE not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished; but the [1]kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 [2]In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath [3]is set on fire.

7 [4]He was not pacified toward the old giants who fell away in the strength of their foolishness.

8 [5]Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 [6]Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvel if he escape unpunished: for [7]mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him, that his powerful works might be known to the world.

16 His mercy is manifest to every creature; and he hath separated his light from the darkness with an [8]adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 [9]Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will show forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof.

27 He garnished his works for ever, and in his hand are the [*]chief of them unto all generations: they neither labour, nor are weary, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

CHAP. XVII.

1 How God created and furnished man. 14 Avoid all sin; for God seeth all things. 25 Turn to him while thou livest.

THE Lord [1]created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and [2]made them according to his image,

4 And put the fear [3]of man upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh speech, an interpreter of the cogitations thereof.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

Before CHRIST about 200.

[1] Ps. 1. 2.

[2] Prov. 8. 34.

[3] Prov. 9. 1.

[4] Or, *stake.*

[5] Isa. 4. 6.

[1] Ps. 37. 3.

[2] Isa. 55. 2.

[3] Prov. 12. 26.

[4] Isa. 56. 5.

[5] Or, *A parable*

[6] Or, *he was not sent of,* &c.

[7] Or, rather *a parable*

[8] Ps. 45. 7.

[9] Gen. 1. 25.

[*] Gen. 2. 16, 17.

† Deut. 30. 19.

‡ Jer. 21. 8.

‖ Ps. 33. 18.

Before CHRIST about 200.

[1] Or, *tribe.*

[2] ch. 21. 9.

[3] Or, *hath been.*

[4] Gen. 6. 4.

[5] Gen. 19. 24.

[6] Num. 14. 15 & 16. 20. & 21. 6.

[7] ch. 5. 6.

[8] Or, *strong partition.*

[9] 1 Kings 8. 27. 2 Chron. 6. 18. 2 Pet. 3. 10.

[*] Or, *beginnings.*

[1] Gen. 1. 27. & 5. 2. Wisdom 2. 23. & 7. 6.

[2] Gen. 1. 26. 1 Cor. 11. 7. Col. 3. 10.

[3] Or, *of him.*

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.
8 He set his eye upon their hearts, that he might shew them the greatness of his works.
9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.
10 And the elect shall praise his holy name.
11 Besides this he gave them knowledge, and the law of life for a heritage.
12 He made an everlasting covenant with them, and shewed them his judgments.
13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.
14 And he said unto them, Beware of all unrighteousness; and he [4]gave every man commandment concerning his neighbour.
15 Their ways are ever before him, and shall not be hid from his eyes.
16 Every man from his youth is given to evil; neither could they make to themselves fleshly hearts for stony.
17 For [5]in the division of the nations of the whole earth, he set a [6]ruler over every people; but [7]Israel is the Lord's portion:
18 Whom, being his first-born, he nourisheth with discipline, and, giving him the light of his love, doth not forsake him.
19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.
20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.
21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.
22 The [8]alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.
23 [9]Afterward he will rise up and reward them, and render their recompense upon their heads.
24 [*]But unto them that repent, he granted them return, and comforted those that failed in patience.
25 †Return unto the Lord, and forsake thy sins, make thy prayer before his face, and ‡offend less.
26 Turn again to the Most High, and turn away from inquity: for he will lead thee out of darkness into the ‖light of health; and hate thou abomination vehemently.
27 [1]Who shall praise the Most High in the grave, instead of them which live and give thanks?
28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.
29 How great is the loving kindness of the Lord our God, and his compassion unto such as turn unto him in holiness!
30 For all things cannot be in men, because the son of man is not immortal.
31 [2]What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.
32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful. 15 Do not blemish thy good deeds with ill words. 22 Defer not to be justified. 30 Follow not thy lusts.

HE that liveth for ever [1]created all things in general.
2 The Lord only is righteous, and there is none other but he.
3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power [2]dividing holy things among them from profane.
4 To whom hath he given power to declare his works? [3]and who shall find out his noble acts?
5 Who shall number the strength of his majesty? and who shall also tell out his mercies?
6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.
7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.
8 What is man, and whereto serveth he? what is his good, and what is his evil?
9 [4]The number of a man's days at the most are a hundred years.
10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a [5]thousand years to the days of eternity.
11 Therefore is God patient with them, and poureth forth his mercy upon them.
12 He saw and perceived their end to be evil; therefore he multiplied his compassion.
13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.
14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.
15 [6]My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.
16 Shall not the dew assuage the heat? so is a word better than a gift.
17 Lo, is not a word better than a gift? but both are with a gracious man.
18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.
19 Learn before thou speak, and use physic or ever thou be sick.
20 Before judgment [7]examine thyself, and in the day of visitation thou shalt find mercy.
21 Humble thyself before thou be sick, and in the time of sins shew repentance.
22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.
23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.
24 [8]Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face.
25 When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need.
26 From the morning until the evening the time is changed, and all things are soon done before the Lord.
27 [9]A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.
28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.
29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.
30 [*]Go not after thy lusts, but refrain thyself from thine appetites.
31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thine enemies that malign thee.
32 Take not pleasure in much good cheer, neither be tied to the expense thereof.
33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

CHAP. XIX.

2 Wine and women seduce wise men. 7 Say not all thou hearest. 17 Reprove thy friend without anger. 22 There is no wisdom in wickedness.

A LABOURING man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.
2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.
3 Moths and worms shall have him to heritage, and a bold man shall be taken away.
4 [1]He that is hasty to give credit is light-minded; and he that sinneth shall offend against his own soul.
5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth pleasures crowneth his life.
6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.
7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.
8 Whether it be [2]to a friend or foe, talk not of other men's lives; and if thou canst without offence, reveal them not.
9 For he heard and observed thee, and when time cometh he will [3]hate thee.

[4] Ex. 20. & 31. & 22. & 23.
[5] Deut. 32. 8, 9
[6] Rom. 13. 1.
[7] Deut. 4. 20. & 10. 15.
[8] ch. 20. 12, 13.
[9] Matt. 25. 34, 35.
[*] Acts 3. 19.
† Jer. 3. 12.
‡ Or, lessen thy offence.
‖ Or, illumination.
[1] Ps. 6. 5. Isa. 38. 18, 19.
[2] Job 25. 5, 6.
[1] Gen. 1. 1.
[2] Lev. 10. 10.
[3] Ps. 106. 2.
[4] Ps. 90. 10.
[5] 2 Pet. 3. 8.
[6] ch. 41. 12.
[7] 1 Cor. 11. 28, 31.
[8] ch. 7. 17, 36.
[9] Prov. 28. 14.
[*] Rom. 6. 6. & 13. 14.
[1] Josh. 22. 11.
[2] Or, of friend or foe.
[3] Or, shew his hatred.

10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that sticketh in a man's thigh, so is a word within a fool's [a]belly.

13 [b]Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 [c]Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not [f]from his heart; and who is he that hath not offended with his [g]tongue?

17 [d]Admonish thy neighbour before thou threaten him; and not being angry, give place to the law of the Most High.

18 The fear of the Lord is the first step *to be accepted [of him,] and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee; though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the Most High.

25 There is an exquisite subtilty, and the same is un[h]just, and there is one that turneth aside to make judgment appear; and there is a wise man that [i]justifieth in judgment.

26 There is a wicked man that hangeth down his head [k]sadly; but inwardly he is full of deceit,

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and excessive laughter, and gait, shew what he is.

CHAP. XX.

1 *Of silence and speaking.* 10 *Of gifts and gain.* 18 *Of slipping by the tongue.* 24 *Of lying.* 27 *Of divers cautions.*

THERE is a reproof that is not [l]comely: again, some man holdeth his tongue, and he is wise.

2 It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt.

3 How good is it, when thou art reproved, to shew repentance: for so shalt thou escape wilful sin.

4 As is the lust of [a]a eunuch to deflower a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, [3]knowing his time.

7 A wise man will hold his [4]tongue, till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompense is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it seven-fold.

13 [6]A wise man by his words maketh himself beloved: but the [6]graces of fools shall be [7]poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: [8]for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to-day he lendeth, and to-morrow will he ask it again: such a one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thanks for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all one unto him as if he had it not.

18 To slip upon a pavement is better than to slip with the tongue: so the fall of the wicked shall come speedily.

19 [9]An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he *shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 †A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is ‡dishonourable, and his shame is ever with him.

27 A wise man shall promote himself *to honour* with his words: and he that hath understanding will please great men.

28 ‖He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 [l]Presents and gifts blind the eyes of the wise, and [2]stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

CHAP. XXI.

2 *Flee from sin as from a serpent.* 4 *His oppression will undo the rich.* 9 *The end of the unjust shall be naught.* 12 *The differences between the fool and the wise.*

MY son, hast thou sinned? do so no more, but [1]ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two-edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 [2]Prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reproved is in the way of sinners; but he that feareth the Lord will [3]repent from his heart.

7 An eloquent man is known far and near; but a man of understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 [4]The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom.

12 He that is not [5]wise will not be taught: [6]but there is a wisdom which multiplieth bitterness.

13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 [8]The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it,

Before CHRIST about 230.

[a] Or, *heart.*
[b] Lev. 19. 17. Matt. 18. 15.
[c] Or, *Reprove.*
[d] Or, *Reprove.*
[e] Jam. 3. 2.
[f] Or, *willingly.*
[g] Or, *An unpleasant fellow.*
* Or, *of receiving him*
* Gr. *shall not be pricked*
† ch. 25. 2.
‡ Or, *ignominy.*
‖ Prov. 12. 11. & 28. 19.
[h] Ex. 23. 8. Deut. 16. 19.
[i] Or, *as a muzzle in the mouth.*
† Or, *judgeth*
‡ Or, *in black*
[k] Or, *seasonable.*
[l] Ps. 41. 4. Luke 15. 21.
[2] Ex. 3. 8. & 22. 23.
[3] Gr. *be converted.*
[4] ch. 16. 6.
[5] Or, *witty.*
[6] Eccl. 1. 18.
[7] Or, *subtility*
[8] ch. 31. 5.
[a] ch. 30. 20.
[3] Eccl. 3. 7.
[4] ch. 32. 4.
[5] ch. 5. 5.
[6] Or, *pleasant conceits.*
[7] Or. *lost, or, spilt*

and [s]add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk *without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 †A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 ‡A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

CHAP. XXII.

1 *Of the slothful man, and a foolish daughter.* 11 *Weep rather for fools, than for the dead.* 13 *Meddle not with them.* 16 *The wise man's heart will not shrink.*

A SLOTHFUL man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

4 [t]A wise daughter [u]shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from sound sleep.

8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale he will say, What is the matter?

9 If children live honestly, and have [x]wherewithal, they shall cover the baseness of their parents.

10 But children, being haughty, through disdain and want of nurture do stain the nobility of their kindred.

11 [y]Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: [z]beware of him, lest thou have trouble, and thou shalt never be defiled [a]with his fooleries: depart from him, and thou shalt find rest, and never be [b]disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 [c]Sand, and salt, and a mass of iron, is easier to bear than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is established by advised counsel shall fear at no time.

17 A heart settled upon a thought of understanding is as a fair plastering [d]on the wall of a gallery.

18 Pales set on a high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.]

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned: nor the rich that is foolish to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him every one that heareth it will beware of him.

27 *Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 *A prayer for grace to flee sin.* 9 *We may not use swearing: but remember our parents.* 16 *Of three sorts of sin.* 23 *The adulterous wife sinneth many ways.*

O LORD, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always [1]a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 [2]Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark; so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be [3]innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15 [4]The man [4]hat is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire.

17 [5]All bread is sweet to a whoremonger, he will not leave off till he die.

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[s] Prov. 9. 9.
* Or, *not to be inquired after.*
† ch. 19. 30.
‡ ch. 5. 13.
[t] Prov. 13. 22.
[u] Or, *shall be the heir of her husband.*
[x] Or, *an art.*
[y] ch. 38. 16.
[z] Gr. *justified.*
[a] ch. 12. 12.
[b] Or, *when he shakes off his filth.*
[c] Or, *wearied.*
[d] Prov. 27. 3.
* Or, *of a polished wall.*
* Ps. 141. 3.
[1] Or, *a giant-like.*
[2] Ex. 20. 7. ch. 27. 14. Matt. 5. 33, 34.
[3] Gr. *justified.*
[4] 2 Sam. 16. 7.
[5] Prov. 9. 17.

18 A man that breaketh wedlock, saying thus in his heart, Before CHRIST about 230. Before CHRIST about 230.
[a] Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the Most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all.

21 [b] This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by [c] another.

23 [d] For first, she hath disobeyed the [e] law of the Most High: and secondly, she hath trespassed against her own husband: and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and [f] inquisition shall be made of her children.

25 Her †children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

1 Wisdom doth praise herself, shewing her beginning, her dwelling, her glory, her fruit, her increase and perfection.

WISDOM shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the Most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the Most High, and covered the earth as [g] a cloud.

4 [h] I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He [i] created me from the beginning before the world, and I shall never fail.

10 In the [k] holy tabernacle I served before him; and so was I [l] established in Sion.

11 [m] Likewise in the [n] beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.

14 I was exalted like a palm-tree in [o] Engaddi, and as a rose-plant in Jericho, as a fair olive-tree in a pleasant field, and grew up as a plane-tree [p] by the water.

15 I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the [q] tabernacle.

16 As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace.

17 [r] As the vine brought I forth a pleasant savour, and my flowers are the fruit of honour and riches.

18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are †named of him.

19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

20 For my memorial is †sweeter than honey, and mine inheritance than the honey-comb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, *even* the ‖law which Moses commanded for a heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord: that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25 He filleth all things with his wisdom, as [s] Phison and as Tigris in the time of the new fruits.

26 He maketh the understanding to abound like Euphrates, and as [t] Jordan in the time of the harvest.

27 He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no more shall the last find her out.

29 For her thoughts are more than the sea, and her counsels profounder than the great deep.

30 I also came out as a [u] brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea.

32 I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33 I will yet pour out doctrine as prophecy, and leave it to all ages for ever.

34 [x] Behold that I have not laboured for myself only, but for all them that seek wisdom.

CHAP. XXV.

1 What things are beautiful, and what hateful. 6 What is the crown of age. 7 What things make man happy. 13 Nothing worse than a wicked woman.

IN three things I [y] was beautified, and stood up beautiful both before God and men: the [z] unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doteth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in my heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not [a] slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found [b] prudence, and he that speaketh in the ears of them that hear.

10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, [c] whereto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 [d] I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance [e] like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing of a sandy way is to the feet of the aged, so is a wife [f] full of words to a quiet man.

21 [a]Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh a heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of [*]the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 A good wife and a good conscience do gladden men. 6 A wicked wife is a fearful thing. 13 Of good and bad wives. 28 Of three things that are grievous. 29 Merchants and hucksters are not without sin.

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace.

3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that my heart feareth; and for the fourth I was sore afraid: [1]the slander of a city, and gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is [2]a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 [3]If thy daughter be shameless, keep her in straightly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every [4]hedge she will sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and a faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth [5]in the high heaven; so is the beauty of a good wife in the [6]ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face [7]in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the [8]fair feet with a constant [9]heart.

19 My son, keep the flower of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 A harlot shall be accounted as [*]spittle, but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man: but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be accounted as a dog; but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband shall be judged wise of all; but she that dishonoureth him in her pride shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart: and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by; and one that returneth from righteousness to sin; the Lord prepareth such a one for the sword.

29 A merchant shall hardly keep himself from doing wrong and a huckster shall not be freed from sin.

CHAP. XXVII.

1 Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 26 He that diggeth a pit shall fall into it.

MANY [1]have sinned for [2]a small matter; and he that [3]seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his [4]talk.

5 [5]The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 [6]The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 [7]The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

14 [8]The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is blood-shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit: and shall never find a friend to his mind.

17 Love thy friend, and be faithful unto him: [9]but if thou bewrayest his secrets, follow no more after him.

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 *Follow after him no more, for he is too far off; he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets is without hope.

22 He [†]that winketh with the eyes worketh evil: and he that knoweth him will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will [‡]writhe his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds.

26 ‖Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud; but [1]vengeance, as a lion, shall lie in wait for them.

29 [2]They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die.

30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

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[a] Before CHRIST about 230.
[b] Before CHRIST about 200.
[1] Gr. an evil report.
[2] Or, a thing (suffered) evil.
[3] Or, daughter.
[4] Or, stake.
[5] Gr. in the highest places of the Lord.
[6] Or, ornament.
[7] Or, in comely age.
[8] Or, comely.
[9] Or, breast.
[*] Gen. 3. 6. 1 Tim. 2. 14.
[*] 2 Sam. 11. 2. ch. 42. 12.
[1] Prov. 28. 21.
[2] Or, a thing (suffered) evil.
[3] Prov. 23. 4. 1 Tim. 6. 9.
[4] Or, thought
[5] Prov. 27. 21.
[6] Matt. 7. 17.
[7] Mal. 3. 16.
[8] ch. 23. 9. Matt. 5. 33, 34.
[9] ch. 22. 22, & 41. 23.
[*] ver. 17.
[†] Prov. 10. 10.
[‡] Or, after his speech. Ps. 50. 19, 20.
[1] Ps. 7. 15. Prov. 26. 27. Eccl. 10. 8.
[2] Deut. 32. 35. Rom. 12. 19. 2 Mic. 7. 8.

CHAP. XXVIII.

Against revenge, quarrelling, anger, and backbiting.

HE [1]that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance.]

2 [2]Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 [3]One man beareth hatred against another, and doth he seek pardon from the Lord?

4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will entreat for pardon of his sins?

6 [4]Remember thy end, and let enmity cease; [remember] corruption and death, and abide in the commandments.

7 [5]Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance.

8 [6]Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 [7]As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 A hasty contention [8]kindleth a fire: and a hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 [9]Curse the whisperer and double-tongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men.

15 A [*]backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he †that is defended from it, and hath not passed through ‡the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 ‖It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold:

25 And weigh thy words in a balance, [1]and make a door and bar for thy mouth.

26 Beware thou slide not by it, [2]lest thou fall before him that lieth in wait.

CHAP. XXIX.

1 We must shew mercy and lend: 4 but the borrower must not defraud the lender. 9 Give alms. 14 A good man will not undo his surety. 18 To be surety, and undertake for others, is dangerous. 22 It is better to live at home, than to sojourn.

HE [1]that is merciful will lend unto his neighbour: and he that strengtheneth his hand keepeth the commandments.

2 [2]Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissively: [3]but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 [4]If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: [5]he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 [6]Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, [7]and let it not rust under a stone to be lost.

11 [8]Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy [9]storehouses; and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and a strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will [*]forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 †Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour ‡according to thy power, and beware that thou thyself fall not into the same.

21 The ‖chief thing for life is water, and bread, and clothing, and a house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, [1]hold thee contented, that thou hear not the reproach of thy house.

24 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.

25 Thou shalt entertain, and feast, and have no thanks: moreover, [2]thou shalt hear bitter words.

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 [3]Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of my house.

28 These things are grievous to a man of understanding; the upbraiding of house-room, and reproaching of the lender.

CHAP. XXX.

1 It is good to correct our children, and not to cocker them. 14 Health is better than wealth. 22 Health and life are shortened by grief.

HE [1]that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall [2]have joy in him, and shall rejoice in him among his [3]acquaintance.

3 He that [4]teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he [5]saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall [6]requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry.

8 A horse not broken becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee [7]afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 [8]Give him no liberty in his youth, and wink not at his follies.

12 Bow down his neck while he is young, and beat him on the sides while he is a child, lest he wax stubborn, and be disobedient unto thee, [9]and so bring sorrow to thy heart.

Before CHRIST about 206.

[1] Deut. 32. 35. Rom. 12. 19.
[2] Matt. 6. 14. Mark 11. 25. Luke 6. 37.
[3] Matt. 18. 23.
[4] Deut. 32. 29.
[5] Mal. 4. 4.
[6] ch. 8. 1.
[7] Prov. 26. 21.
[8] Jam. 3. 5.
[9] ch. 21. 28.
[*] Or, *third.* Lev. 19. 16. Ps. 15. 3. Rom. 1. 30. 1 Pet. 2. 1.
† Job 5. 21.
‡ Ps. 140. 3.
‖ Ps. 31. 20.
[1] Ps. 141. 3.
[2] 1 Cor. 10. 12.

Before CHRIST about 200.

[1] Ps. 37. 26.
[2] Deut. 15. 8. Matt. 5. 42. Luke 6. 35.
[3] Ps. 37. 21.
[4] Or, *If he be able.*
[5] Ps. 35. 12. & 38. 20. & 109. 3, 4, 5. Jer. 18. 20.
[6] Deut. 15. 11.
[7] ch. 20. 30.
[8] Dan. 4. 27. Matt. 6. 20. Luke 11. 41. & 12. 33. Acts 10. 4. 1 Tim. 6. 18, 19.
[9] Tobit 4. 8, 9, 10.
[*] Or, *fail.*
† Prov. 11. 15. & 22. 26.
‡ 2 Cor. 8. 12.
‖ ch. 39. 26. 1 Tim. 6. 8.
[1] Heb. 13. 5.
[2] Ps. 41. 9.
[3] See Jam. 2. 1, 2, 3. Of children.
[1] Prov. 13. 24. & 23. 13.
[2] Or, *good by him.*
[3] Or, *kinsfolk.*
[4] Deut. 6. 7. & 11. 19. Ps. 78. 4, 5, 6.
[5] Ps. 128. 3, 6. & 144. 12.
[6] Prov. 18. 24.
[7] Or, *astonished.* Prov. 10. 1.
[8] ch. 7. 23. Eph. 6. 4.
[9] ver. 9.

13 *Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 †Death is better than a bitter life or continual sickness.

18 Delicacies poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is ‡persecuted of the Lord.

20 He seeth with his eyes and groaneth ‖as a eunuch that embraceth a virgin and sigheth.

21 [1]Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the [2]joyfulness of a man prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: [3]for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 [4]A cheerful and good heart will have a care of his meat and diet.

CHAP. XXXI.

1 *Of the desire of riches.* 12 *Of moderation and excess in eating or drinking wine.*

WATCHING for [1]riches consumeth the flesh, and the care thereof driveth away sleep.

2 [2]Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth he is filled with his delicates.

4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 [3]He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof.

6 [4]Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 [5]Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been [6]tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, [7]be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth [8]upon every occasion.

14 Stretch not thy hand whithersoever it looketh, and thrust it not with him into the dish.

15 [9]Judge of thy neighbour by thyself: and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners' sake; *and be not unsatiable, lest thou offend.

18 †When thou sittest among many, reach not thy hand out first of all.

19 A very little is sufficient for a man well nurtured, ‡and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: ‖but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: [1]in all thy works be quick, so shall there no sickness come unto thee.

23 [2]Whoso is liberal of his meat, men shall speak well of him; and the report of his good house-keeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur: and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy [3]valiantness in wine: [4]for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 [5]Wine is as good as life to a man, if it be drunk moderately: what is life then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season, bringeth gladness of the heart, and cheerfulness of the mind:

29 But [6]wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful works, [7]and press not upon him with urging him [to drink.]

CHAP. XXXII.

1 *Of his duty that is chief or master in a feast.* 14 *Of the fear of God.* 18 *Of counsel.* 20 *Of a rugged and smooth way.* 23 *Trust not to any but to thyself, and to God.*

IF thou be made [1]the master [of a feast,] lift not thyself up, but be among them as one of the rest, take diligent care for them, and so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.

3 [2]Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not music.

4 [3]Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: [4]and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 [5]If thou be among great men, make not thyself equal with them; and when ancient men are in place use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: [6]but sin not by proud speech.

13 And for these things bless him [7]that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that [8]seek him early shall find favour.

15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.

16 They that fear the Lord shall find judgment, and shall kindle justice as a light.

17 A sinful man will not be reproved, but findeth an excuse according to his will.

18 A man of counsel will be [9]considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, *and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thy own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment: and he that trusteth in him ‡shall fare never the worse.

Before CHRIST about 200.

* Deut. 8. 5. Heb. 12. 7, 8, 9. Or, health.

† Rev. 9. 6.

‡ Or, afflicted

[1] Ecclus. 30. 4.

[1] Prov. 12. 25. & 15. 13. & 17. 22.

[2] Or, exultation.

[2] 2 Cor. 7. 10.

[4] Or, A noble.

Before CHRIST about 200.

[2] Prov. 22. 9.

[2] Isa. 5. 22. Judith 13. 2, 8.

[3] Ps. 104. 15. Prov. 31. 6, 7.

[6] Eph. 5. 18.

[3] Prov. 20. 1. Isa. 28. 7.

[1] John 2. 8, 9.

[1] 1 Tim. 6. 7, 10.

[2] Phil. 4. 6. 1 Pet. 5. 7.

[2] Job 32. 7.

[3] Eccl. 3. 7. ch. 20. 7.

[3] Matt. 6. 19. 20, 21.

[4] ch. 8. 3.

[4] James 1. 19.

[5] Luke 6. 24. 1 Tim. 6. 6, 7, 8.

[5] Job 32. 8.

[6] Job 23. 10.

[6] James 3. 2.

[7] Ps. 141. 4. Prov. 23. 1, 2, 3.

[7] Ps. 100. 3.

[8] Or, open not thy throat upon it.

[8] Ps. 63. 1.

[9] Or, before every thing that is presented.

[9] Matt. 22. 29.

[*] Prov. 23. 1, 2, 3.

† ch. 37. 29.

‡ Or, and lieth not puffing and blowing

‖ Luke 21. 34.

[1] Eccl. 9. 10.

[2] Heg. 1. 5, 7.

[*] Ps. 121. 3.

† Or, shall not be hurt. Isa. 3. 10.

CHAP. XXXIII.

1 The safety of him that feareth the Lord. 2 The wise and the foolish. 7 Times and seasons are of God. 10 Men are in his hands as clay in the hands of the potter.

THERE shall no evil happen unto him that feareth the Lord; [2]but in temptation even again he will deliver them.

2 A wise man hateth not the law; but he that is a hypocrite therein is as a ship in a storm.

3 A man of understanding trusteth in the law; and the law is faithful unto him, [3]as an oracle.

4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer.

5 The [4]heart of the [5]foolish is like a cart-wheel; and his thoughts are like a rolling axle-tree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as [6]all the light of every day in the year is of the sun?

8 By the knowledge of the Lord they were distinguished: and he altered [7]seasons and feasts.

9 Some of them hath he made high days, and hallowed *them*, and some of them hath he [8]made ordinary days.

10 And all men are from the ground, and [9]Adam was created of earth.

11 In much knowledge the Lord hath divided them, and made their ways diverse.

12 [*]Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their [†]places.

13 [‡]As the clay is in the potter's hand, to fashion it at his pleasure; so man is in the hand of him that made him, to render to them as liketh him best.

14 [‖]Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly.

15 So look upon all the works of the Most High; and there are [1]two and two, one against another.

16 I awaked up last of all, as one that [2]gathereth after the grape gatherers: by the blessing of the Lord I profited, and filled my wine-press like a gatherer of grapes.

17 [3]Consider that I laboured not for myself only, but for all them that seek learning.

18 Hear me, O ye great men of the people, and hearken with your ears, [4]ye rulers of the congregation.

19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another: lest it repent thee, and thou entreat for the same again.

20 As long as thou livest and hast breath in thee, [5]give not thyself over to any.

21 For better it is that thy children should seek to thee, than that thou shouldest [6]stand to their courtesy.

22 In all thy works keep to thyself the pre-eminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, [7]distribute thine inheritance.

24 Fodder, a wand, and burdens, *are* for the ass; and bread, correction, and work, for a servant.

25 If [8]thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.

26 A yoke and a collar do bow the neck; so are tortures and torments for an evil servant.

27 Send him to labour, that he be not idle; for idleness teacheth much evil.

28 Set him to work, as is fit for him: if he be not obedient, put on [9]more heavy fetters.

29 But be not excessive toward any; and without discretion do nothing.

30 [*]If thou have a servant, let him be unto thee as thyself, because thou hast bought him [†]with a price.

31 If thou have a servant, [‡]entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

CHAP. XXXIV.

1 Of dreams. 13 The praise and blessing of them that fear the Lord. 18 The offering of the ancient, and prayer of the poor innocent.

THE hopes of a man void of understanding are vain and false: and [1]dreams lift up fools.

Before CHRIST about 200.

[1] Prov. 12. 21. 1 Pet. 3. 13. 2 Pet. 2. 9.

[2] Or, *hath his mind upon.* [3] Prov. 27. 19. [4] Job 14. 4. [5] Eccl. 5. 7. [6] Or, *regard them not.*

[3] Or, *as the asking of Urim.*

[4] Gr. *bowels.* [5] ch. 21. 14, 16.

[6] Gen. 1. 16.

[7] Gen. 1. 14.

[8] Or, *ordained for the number of days.* [9] Gen. 1. 27. & 2. 7.

[*] Rom. 9. 21.

[†] Or, *standings.* [‡] Isa. 45. 9. Rom. 9. 20, 21. [‖] Deut. 30. 15.

[1] ch. 42. 24. [2] Or, *gleaneth.*

[3] ch. 24. 34.

[4] Ps. 2. 1.

[5] Or, *sell not.*

[6] Or, *look to their hands.*

[7] Isa. 38. 1. Of servants. [8] ver. 28.

[9] ver. 24, 26.

[*] ch. 7. 20. [†] Gr. *in blood.* [‡] Eph. 6. 9. Of dreams

[1] Eccl. 5. 7.

Before CHRIST about 200.

2 Whoso [2]regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the [3]likeness of a face to a face.

4 [4]Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 [5]Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the Most High in thy visitation, [6]set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 [7]The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understood more than I can express.

12 I was oft-times [8]in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live; [9]for their hope is in him that saveth them.

14 Whoso feareth the Lord shall not fear nor be afraid; for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For [*]the eyes of the Lord are upon them that love him, [†]he is their mighty protection and strong stay, a defence from heat, [‡]and a cover from the sun at noon, a preservation from stumbling, and a help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 [‖]He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and [1]the gifts of unjust men are not accepted.

19 [2]The Most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: [3]he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him, and he that [4]defraudeth the labourer of his hire is a blood shedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 [5]He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing?

26 So it is with a man that fasteth for his sins, and goeth again, and doeth the same: [6]who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

1 Sacrifices pleasing to God. 14 The prayer of the fatherless, of the widow, and of the humble in spirit. 20 Acceptable mercy.

HE [1]that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace-offering.

2 He that requiteth a good turn offereth fine flour; and he that giveth alms [2]sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 [3]Thou shalt not appear empty before the Lord.

5 For all these things [are to be done] because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof *is* before the Most High.

7 [4]The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the first-fruits of thy hands.

9 [5]In all thy gifts shew a cheerful countenance, and [6]dedicate [7]by tithes with gladness.

10 [7]Give unto the Most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

[2] Or, *hath his mind upon.* [3] Prov. 27. 19. [4] Job 14. 4. [5] Eccl. 5. 7. [6] Or, *regard them not.*

[7] Ps. 19. 7.

[8] 2 Cor. 11. 23.

[9] Ps. 33. 18.

[*] Ps. 34. 15. [†] Ps. 61. 2, 3. 4. & 91. 1. 2. [‡] Isa. 4. 6.

[‖] Prov. 21. 27. [1] Or *the mockeries.* [2] Prov. 15. 8.

[3] Jam. 5. 4.

[4] Deut. 24. 14, 15. ch. 7. 20.

[5] Num. 11. 12.

[6] Ps. 66. 18.

[1] 1 Sam. 15. 22. Jer. 7. 3, 5, 6, 7. [2] Heb. 13. 16.

[3] Ex. 23. 15. Deut. 16. 16.

[4] Gen. 4. 4.

[5] 2 Cor. 9. 7. [6] Or, *set apart.* [7] Tobit 4. 8.

11 For the Lord recompenseth, and will give thee seven times as much.

12 [b]Do not think to corrupt with gifts; [c]for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is [*]no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the †fatherless; nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 ‡The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the Most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be ‖slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the [f]proud, and broken the sceptre of the unrighteous;

19 Till he have [g]rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is [3]seasonable in the time of affliction, as clouds of rain in the time of drought.

CHAP. XXXVI.

1 *A prayer for the church against the enemies thereof.* 18 *A good heart and a froward.* 21 *Of a good wife.*

HAVE mercy upon us, [1]O Lord God of all, and behold us:
2 And send thy fear upon all the nations that seek not after thee.

3 [2]Lift up thy hand [3]against the strange nations, and let them see thy power.

4 As thou wast [4]sanctified in us before them: so be thou magnified among them before us.

5 And [5]let them know thee, as we have known thee, that there is no God, but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, [6]and pour out wrath: take away the adversary, and destroy the enemy.

8 [7]Make the time short, remember the [8]covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 [9]Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, *whom thou hast named thy first-born.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion †with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up ‡prophets that have been in thy name.

16 Reward them that wait for thee, and ‖let thy prophets be found faithful.

17 O Lord, hear the prayer of thy [1]servants, according to the [2]blessing of Aaron over thy people, [3]that all they which dwell upon the earth may know that thou art the Lord, the eternal God.

18 The belly devoureth all meats, yet is one meat better than another.

19 [4]As the palate tasteth divers kinds of venison: so doth a heart of understanding false speeches.

20 [5]A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort in her tongue, then is not her husband [6]like other men.

24 He that getteth a wife, beginneth [7]a possession, [8]a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

CHAP. XXXVII.

1 *How to know friends and counsellors.* 12 *The discretion and wisdom of a godly man blesseth him.* 27 *Learn to refrain thine appetite.*

EVERY friend saith, I am his friend also, but there is a friend [1]which is only a friend in name.

2 Is it not a grief unto death, [2]when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 [3]There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler [4]against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 [5]Beware of a counsellor, and know before [6]what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is [7]jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with a hireling for a year of finishing work; nor with an idle servant of much business: [8]hearken not unto these in any matter of counsel.

12 [9]But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in a high tower.

15 And *above all this pray to the Most High, that he will direct thy way in truth.

16 Let reason go before every enterprise, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: †good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all ‡food.

21 ‖For grace is not given him from the Lord; because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; [1]and the fruits of his understanding fail not.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 [2]A wise man shall inherit [3]glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

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[b] Or, *diminish nothing of thy offerings.* Lev. 22.21, 22. Deut. 15. 21.
[c] Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wis. 6. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. 1 Pet. 1. 17.
[f] Or, *cruel oppressors.*
[g] Rom. 2. 6.
[3] Gr. *fair.* Heb. 4. 16.

[1] Zech. 14. 14. & 8. 5.
[2] Jer. 10. 25.
[3] Or, *upon.* Ezek. 30. 4: & 35. 25, & 36. 23.
[4] 1 Kings 8. 43. 60.
[5] ver. 7.
[6] Ps. 79. 6.
[7] Matt. 24. 22.
[8] Gr. *oath.*
[9] Isa. 49. 6.
[*] Ex. 4. 22.
† Or, *that it may magnify thine oracles*
‡ Or, *prophecies.*
‖ 1 Cor. 4. 2.
[1] Or, *supplicants.* Num. 6. 23.
[2] Ps. 98. 2, 3.
[3] Job 34. 3.
[4] 1 Sam. 2. 30.
[5] Ps. 18. 26, & 101. 4.

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[1] Or, *common.*
[2] Or, *to thrive.* Gen. 2. 18. 1 Cor. 11. 9.
[3] Mic. 7. 5.
[4] Ps. 55. 12, 13, 14.
[5] ch. 6. 10.
[6] Or, *in presence of the enemy.*
[5] Jer. 9. 4. & 12. 6.
[6] Or, *what use there is of him.*
[7] Cant. 8. 6.
[8] ver. 7.
[9] Prov. 13. 20.
[*] Prov. 3. 6.
† Deut. 30. 15.
‡ Or, *wisdom.*
‖ John 3. 27.
[1] Prov. 9. 12.
[2] Or, *credit.*

30 For [a]excess of meats bringeth sickness, and surfeiting will turn into choler.

31 [b]By surfeiting have many perished; but he that taketh heed prolongeth his life.

CHAP. XXXVIII.

1 Honour due to the physician, and why. 16 How to weep and mourn for the dead. 24 The wisdom of the learned man, and of the labourer and artificer: with the use of them both.

HONOUR [1]a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the Most High cometh healing, and he shall receive [2]honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 [3]The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 [4]Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such [5]doth he heal [men,] and taketh away their pains:

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but [6]pray unto the Lord, and he will make thee whole.

10 [7]Leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, [8]as not being.

12 Then give place to the physician, [9]for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that which they give for ease and *remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, †let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself: and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the ‡heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 ‖Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember [1]my judgment: for thine also shall be so; yesterday for me, and to-day for thee.

23 [2]When the dead is [3]at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is [4]of bullocks?

26 [5]He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering [6]the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the [7]potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number;

30 He fashioneth the clay with his arm, and [8]boweth down his strength before his feet; he applieth himself to lead it over: and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in public council, nor sit high [9]in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and [all] their desire is in the work of their *craft.

CHAP. XXXIX.

1 A description of him that is truly wise. 12 An exhortation to praise God for his works: which are good to the good, and evil to them that are evil.

BUT he that giveth his mind [1]to the law of the Most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil [2]parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will [3]give his heart to resort early to the Lord that made him, and will pray before the Most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he [4]meditate.

8 He shall shew forth that which he hath learned, and shall glory in the [5]law of the covenant of the Lord.

9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation.

10 [6]Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall [7]increase it.

12 Yet have I more to say, which I have thought upon; [8]for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the [9]brook of the field:

14 And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise *with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 †All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season.

17 And none may say, ‡What is this? wherefore is that? for at time convenient they shall all be sought out: at his commandment the waters stood as a heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done ‖whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, [1]and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? [2]for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 [3]As his ways are plain unto the holy; so are they stumbling-blocks unto the wicked.

25 For the good are good things created from the beginning: [4]so evil things for sinners.

26 [5]The principal things for the whole use of man's life are

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[a] Or, *variety of meats.* [b] Luke 21. 34.

[1] Rom. 13. 7.

[2] Or, *a gift.*

[3] 1 Sam. 2. 6, 7.

[4] Ex. 15. 25.

[5] Ps. 103. 3.

[6] Isa. 38. 2.

[7] Isa. 1. 16, 17.

[8] Or, *as a dead man.* [9] ver. 4.

* Or, *curing.*

† ch. 22. 1. [1] Thess. 4. 13.

‡ Prov. 15. 13. & 17. 22.

‖ 1 Thess. 4. 13, 14.

[1] Or, *the sentence upon him.* [2] 2 Sam. 12. 20. [2] Isa. 57. 2. Rev. 14. 13.

[4] Gr. *of the breed of bullocks?* [5] Gen. 4. 2. & 9. 20.

[6] Gen. 4. 22.

[7] Jer. 18. 6. Rom. 9. 21.

[8] Or, *temper-eth it with his feet.*

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[9] Ps. 82. 1. 1 Cor. 7. 20, 21.

* Acts 18. 3.

[1] Ps. 1. 2.

[2] Ps. 78. 2. ch 38. 33.

[3] Acts 6. 4.

[4] Ps. 119. 97, 98.

[5] Isa. 2. 3.

[6] ch. 44. 15.

[7] Or, *gain unto it.* [8] Job 29. 18.

[9] Or, *rivers of water.* Ps. 1. 3.

* Hos. 14. 2. Heb 13. 15.

† Gen. 1. 31. Mark 7. 37.

‡ Dan. 4. 35.

‖ Ps. 135. 6.

[1] Heb. 4. 13.

[2] Prov. 11. 4.

[3] Hos. 14. 9.

[4] ch. 40. 9, 10.

[5] ch. 29. 21.

water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 [e]All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for [f]vengeance;

30 Teeth of wild beasts, and scorpions, [g]serpents, and the sword, punishing the wicked to destruction.

31 They shall rejoice in his commandment, and they shall be ready upon earth, when need is; and when their time is come, they shall not transgress his word.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

CHAP. XL.

1 *Many miseries in a man's life.* 12 *The reward of unrighteousness, and the fruit of true dealing.* 17 *A virtuous wife, and an honest friend, rejoice the heart, but the fear of the Lord is above all.* 28 *A beggar's life is hateful.*

GREAT [1]travail is created for every man, and a heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, [2]unto *him that is clothed with a linen* frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed, his night-sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is seven-fold more upon sinners.

9 [3]Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the [4]flood.

11 [5]All things that are of the earth shall turn to the earth again: and that which is of the [6]waters doth return into the sea.

12 All [7]bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 [8]The weed growing upon every water and [9]bank of a river, shall be pulled up before all grass.

17 Bountifulness is as [*]a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to [†]be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but council is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is [‡]a fruitful garden, and [‖]covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg.

29 The life of him that dependeth on another man's table is not to be counted for a life: for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

CHAP. XLI.

1 *The remembrance of death.* 3 *Death is not to be feared.* 5 *The ungodly shall be accursed.* 11 *Of an evil and a good name.* 14 *Wisdom is to be uttered.*

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and [1]is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the Most High? there is no inquisition in the grave, whether thou have lived ten, or a hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners' children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Wo be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction.

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 [2]All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name: for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon a harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be over-busy with his maid, and come not near her bed: or of upbraiding speeches before friends; and after thou hast given, upbraid not;

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[1] Before CHRIST about 200.

[e] Rom. 8. 28. 1 Tim. 4. 4.

[f] Deut. 32. 35. Rom. 12. 19.

[g] Or, *viper.*

[1] Before CHRIST about 260.

[1] Eccl. 1. 8.

[2] Or, *to the porter.*

[3] ch. 39. 29, 30.

[4] Gen. 7. 11.

[5] Gen. 3. 19. ch. 41. 10

[6] Eccl. 1. 7.

[7] Gr. *bribes.*

[8] Job 5. 11. & 18. 16.

[9] Gen. 41. 3.

[*] Or, *a garden that is blessed*

[†] Phil. 4. 11. 1 Tim. 6. 6

[‡] Or, *a garden that is blessed.*

[‖] Isa. 4. 5.

[1] Or, *to whom every thing is troublesome.*

[2] ch. 40. 11.

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

CHAP. XLII.

1 Whereof we should not be ashamed. 9 Be careful of thy daughter. 12 Beware of a woman. 15 The works and greatness of God.

OF these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the Most High, and his covenant; and of judgment to justify the ungodly;

3 [1]Of reckoning with thy partners and [2]travellers; or [3]of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' [4]indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and shut up, where many hands are.

7 Deliver all things in number and weight; and put all in writing that thou [5]givest out, or receivest in.

8 Be not ashamed to [6]inform the unwise and foolish, and the extreme aged [7]that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth: and the care for her taketh away sleep; when she is young, lest she pass away the flower of her age; and being married, lest she should be hated:

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having a husband, lest she should mis-behave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughing-stock to thine enemies, and a by-word in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not everybody's [8]beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and [9]from women wickedness.

14 Better is the [*]churlishness of a man than a courteous woman, a woman, *I say*, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth their crafty devices: for †the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past, and for to come, and revealeth the steps of hidden things.

20 ‡No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.

22 O how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

CHAP. XLIII.

1 The works of God in heaven, and in earth, and in the sea are exceeding glorious, and wonderful. 29 Yet God himself in his power and wisdom is above all.

THE pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous [1]instrument, the work of the Most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is the Lord that made it; and at his commandment [2]it runneth hastily.

6 [3]He made the moon also to serve in her season for a declaration of times, and a sign of the world.

7 [4]From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord.

10 At the commandment of the Holy One they will stand in their order, and never faint in their watches.

11 [5]Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof.

12 It compasseth the heaven about with a glorious circle, and the [6]hands of the Most High have bended it.

13 By his commandment he maketh the snow to fall apace and sendeth swiftly the lightnings of his judgment.

14 Through this the treasures are opened: and clouds fly forth as fowls.

15 By this great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth [7]to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoar-frost also as salt he poureth on the earth, and being congealed, [8]it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist *coming speedily;* a dew coming [9]after heat, refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 *They that sail on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 †For therein be strange and wondrous works, variety of all kinds of beasts and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 ‡The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 ‖Who hath seen him that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be, for we have seen but a few of his works.

33 For the Lord hath made all things; and to the godly hath he given wisdom.

CHAP. XLIV.

1 The praise of certain holy men: 16 of Enoch, Noah, Abraham, Isaac, and Jacob.

The praise of the fathers

LET us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels and by their

[1] Or, *Of thy partner's speech.* [2] Or, *companions.* [3] Or, *of the giving.* [4] Or, *without profit.* [5] Or, *dealest for.* [6] Or, *rebuke.* [7] Or, *that is accused of fornication.* [8] ch. 25. 21. [9] Gen. 3. 6. [*] Or, *wickedness.* [†] Or, *the Highest* [‡] Job 42. 2. Isa. 29. 15. [1] Or, *vessel.* [2] Or, *he stayeth his course.* [3] Gen. 1. 16. [4] Ex. 12. 2. [5] Gen. 9. 13. [6] Isa. 40. 12, &c. [7] Or, *to groan as a woman in her travail.* [8] Or, *if it is as the point of sharp stakes.* [9] Or, *upon the heat* [*] Ps. 107. 23. [†] Ps. 104. 25, 26. [‡] Ps. 96. 4. [‖] Ps. 106. 2. John 1. 18.

knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited [1]verses in writing:

6 Rich men furnished with ability, living peaceably in their habitations:

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them, that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial; [2]who are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children [3]for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 [4]The people will tell of their wisdom, and the congregation will shew forth their praise.

16 [5]Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 [6]Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world:] therefore was he left as a remnant unto the earth, when the flood came.

18 An [7]everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a [8]great father of many people: in glory was there none like unto him;

20 Who kept the law of the Most High, and was in covenant with him: he established the covenant in [9]his flesh; and when he was proved, he was found faithful.

21 Therefore he assured him by an *oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise [for Abraham his father's sake] the blessing of all men, and the covenant,

23 And made it rest upon the head of †Jacob. He acknowledged him in his blessing, and gave him a heritage, and divided his portions; among the twelve tribes did he part them.

CHAP. XLV.

The praise of Moses, of Aaron, and of Phinees.

AND he brought out of him a merciful man, which found favour in the sight of all flesh, even [1]Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him [2]glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 [3]He sanctified him *in* his faithfulness and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and [4]gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He [5]exalted Aaron, a holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; [6]he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with [7]rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a [8]sound, and a noise made that might be heard in the temple, for a memorial to the children of his people:

10 With a holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifice to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 [9]He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 *Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.

20 †But he made Aaron more honourable, and gave him a heritage, and divided unto him the first-fruits of the increase; especially he prepared bread in abundance:

21 For they ate of the sacrifices of the Lord, which he gave unto him and his seed.

22 ‡Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 ‖The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:

25 According to the covenant made with David the son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

The praise of Joshua, Caleb, and Samuel.

JESUS [1]the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory got he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 [2]Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high Lord, when the enemies pressed upon him on every side: and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent [of Bethhoron] he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and withheld the people from sin, and appeased the wicked murmuring.

8 [3]And of six hundred thousand people on foot, they two

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[1] Or, *ditties.*

[2] Gen. 7. 23.

[3] Or, *after them.*

[4] Ecclus. 39. 10.

[5] Gen. 5. 24. Heb. 11. 5.

[6] Gen. 6. 9. & 7. 1. Heb. 11. 7.

[7] Gen. 9. 11.

[8] Gen. 12. 2, 3. & 15. 5. & 17. 4.

[9] Gen. 17. 4.

* Gen. 22. 16, 17, 18. Gal. 3. 8.

† Gen. 26. 24. & 28. 1.

[1] Ex. 11. 3.

[2] Ex. 7. 8, 9, 10, chapters.

[3] Num. 12. 3.

[4] Ex. 19. 7.

[5] Ex. 4. 14.

[6] Or, *he blessed.*

[7] Or, *vessels, or, instruments.*

[8] Ex. 28. 35.

[9] Deut. 17. 10. & 21. 5.

* Num. 16. 1.

† Num. 17. 8.

† Deut. 12. 12. & 18. 1, 2.

‖ Num. 25. 11, 12, 13. 1 Macc. 2. 54.

[1] Num. 27. 18. Deut. 34. 9. Josh. 1. 2. & 12. 7.

[2] Josh. 10. 12, 13, 14.

[3] Num. 26. 65. Deut. 1. 35, 36.

were preserved to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for a heritage:

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed:

12 Let their bones [a]flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 [b]Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the [c]sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made [d]protestations in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

20 And after his death [e]he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAP. XLVII.

1 *The praise of Nathan, David, and Solomon; his glory and infirmities.*
23 *Of his end and punishment.*

AND after him rose up [1]Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

3 [2]He played with [3]lions as with kids, and with bears as with lambs.

4 [4]Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with [5]ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For [6]he destroyed the enemies on every side, and [7]brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 [8]He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times [9]until the end, that they might praise his holy name, and that the temple might sound from morning.

11 *The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and the throne †of glory in Israel.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 ‡Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build a house in his name, and prepare his sanctuary for ever.

14 ‖How wise wast thou in thy youth, and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far into the islands; and for thy peace thou wast beloved.

17 [f]The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst [g]gather gold as tin, and didst multiply silver as lead.

19 [3]Thou didst bow thy loins unto women, and [4]by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 [5]So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 [6]But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who [7]turned away the people through his counsel. There was also Jeroboam the son of Nebat, who [8]caused Israel to sin, and shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, and Ezekias.

THEN stood up [1]Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he [2]shut up the heaven, [3]and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee!

5 [4]Who didst raise up a dead man from death, and his soul from the [5]place of the dead, by the word of the Most High:

6 [6]Who broughtest kings to destruction, and honourable men from their [7]bed:

7 Who heardest the rebuke of the Lord in Sinai, [8]and in Horeb the judgment of vengeance:

8 [9]Who anointedst kings to take revenge, and prophets to succeed after him:

9 *Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast †ordained ‡for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to ‖restore the tribes of Jacob.

11 Blessed are they that saw thee, and [1]slept in love; for we shall surely live.

12 [2]Elias it was, who was covered with a whirlwind: and Eliseus was filled with his spirit: whilst he lived, he was not moved *with the presence* of any prince, neither could any bring him into subjection.

13 [3]No word could overcome him; [4]and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, [5]till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing *to God*, and some multiplied sins.

17 Ezekias fortified his city, and [6]brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time [7]Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the [8]ministry of Esay.

21 [9]He smote the host of the Assyrians, and his angel destroyed them.

Before CHRIST about 200.

[a] ch. 49. 10.
[b] 1 Sam. 10. 1. & 16. 13.
[c] 1 Sam. 7. 9.
[d] 1 Sam. 12. 3.
[e] 1 Sam. 28. 18, 19.
[1] 2 Sam. 12. 1.
[2] Or, *He smote lions.* 1 Sam. 17. 34.
[3] 1 Sam. 17. 49, 50, 51.
[4] 1 Sam. 18. 7.
[5] 2 Sam. 15. 7.
[6] Or, *contemned.*
[7] 1 Chron. 16. 4.
[8] Or, *perfectly.*
[9] 2 Sam. 12. 13.
† Or, *of a kingdom.*
‡ 1 Kings 4. 21, 24.
‖ 1 Kings 4. 29, 30.
[f] 1 Kings 4. 31, 32.

Before CHRIST about 200.

[g] 1 Kings 10. 27.
[3] 1 Kings 11. 1.
[4] Or, *in.*
[5] 1 Kings 12. 15, 16, 17.
[6] 2 Sam. 7. 15.
[7] 1 Kings 12. 10, 11, 13, 14.
[8] 1 Kings 12. 28, 30.
[1] 1 Kings 17. 1.
[2] Or, *made heaven to hold up.* 1 Kings 18. 38. 2 Kings 1. 10, 12
[3] 1 Kings 17. 21, 22.
[4] Or, *grave.*
[5] 2 Kings 1. 16.
[6] Or, *seat.*
[7] 1 Kings 19. 8.
[8] 1 Kings 19. 15, 16.
[9] 2 Kings 2. 11.
† Or, *written of.* ‡ Mal. 4. 5.
‖ Or, *establish.*
[1] Or, *were adorned with love.* 2 Kings 2. 11, 15.
[2] Or, *Nothing.* 2 Kings 13. 21.
[5] 2 Kings 18. 11, 12.
[6] 2 Kings 20. 20.
[7] 2 Kings 18. 13.
[8] Or, *hand.* 2 Kings 19. 35. Isa. 37. 36. Tobit 1. 18. 1 Mac. 7. 41. 2 Mac. 8. 19.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 *In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He shewed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

The praise of Josias, of David and Ezekias, of Jeremy, of Ezekiel, Zorobabel, Jesus the son of Josedec: of Neemias, Enoch, Seth, Sem, and Adam.

THE remembrance of [1]Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine.

2 He [2]behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 [3]He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David, and Ezekias, and Josias, were defective: for they forsook the law of the Most High, *even* the kings of Juda failed.

5 Therefore he gave their [4]power unto others, and their glory to a strange nation.

6 [5]They burnt the chosen city of the sanctuary, and made the streets desolate, [6]according to the prophecy of Jeremias.

7 For they [7]entreated him evil, who nevertheless was a prophet, [8]sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 [9]It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubims.

9 For he *made mention of the enemies under *the figure of* the rain, and †directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and ‡let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify ‖Zorobabel? even he was as a signet on the right hand:

12 So was [1]Jesus the son of Josedec: who in their time builded the house, and set up a holy temple to the Lord, which was prepared for everlasting glory.

13 [2]And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like [3]Enoch; for he was taken from the earth.

15 Neither was there a man born like unto [4]Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 [5]Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

CHAP. L.

1 Of Simon the son of Onias. 22 How the people were taught to praise God, and pray. 27 The conclusion.

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the [1]cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of [2]the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the Most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priest's hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape; he poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the [3]silver trumpets, and made a great noise to be heard, for a remembrance before the Most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the Most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord, the Most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, Amen.

CHAP. LI.

¶ A prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been my helper against mine adversaries:

3 And hast delivered me, according to the multitude of thy mercies and greatness of thy name, from [1]the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had:

4 From the choking of fire on every side, and from the midst of the fire which I kindled not:

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thine acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth and prayed for deliverance from death.

Before CHRIST about 200.

* 2 Kings 20.10,11 Isa. 38.8

1 2 Kings 22. 1. 2 Chron. 34. 1.

2 Or, *prospered.* 3 2 Kings 23. 24. 2 Chron. 34. 3.

4 Or, *horn.*

5 2 Kings 25. 9.

6 Or, *by the hand of Jeremy.* 7 Jer. 38. 6.

8 Jer. 1. 5.

9 Ezek. 1. 3, 15.

* Ezek. 18. 11. & 38. 9, 16, 22.

† Or, *did good.*

‡ Ch. 46. 12.

‖ Ezra 3. 2. Hag. 2. 23.

1 Ezra 3. 2. Hag. 1. 12. & 2. 2. Zech. 3. 1.

2 Neh. 7. 1.

3 Gen. 5. 24. Heb. 11. 5.

4 Gen. 37. 41. & 42. 6. & 45. 8.

5 Gen. 5. 3. & 11. 10.

Before CHRIST about 350.

1 1 Kings 7. 23.

2 Gr. *the house of the call.*

3 Or, *trumpets beaten forth with the hammer.*

1 Gr. *the gnashing of the teeth.*

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving: [2]and so my prayer was heard:

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

13 When I was yet young, or ever I [3]went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower till the grape was ripe, hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and gat much learning.

17 I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 [4]I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My [5]heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, [6]Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 [7]Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.

BARUCH.

CHAP. I.

1 Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They send money and the book to the brethren at Jerusalem.

AND these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon.

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of [1]Joachim king of Juda, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they [2]wept, fasted, [3]and prayed before the Lord.

6 They made also a collection of money according to every man's power.

7 And they sent it to Jerusalem unto [4]Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

8 At the same time when he received the vessels of the house of the Lord, [5]that were carried out of the temple, to return them into the land of Juda, the tenth day of the *month* Sivan, *namely*, silver vessels, which Sedecias the son of Josias king of Juda had made,

9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the [6]captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

10 And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye [7]manna, and offer upon the altar of the Lord our God;

11 [8]And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

12 And the Lord will give us strength, and lighten our eyes, and we shall live [9]under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

15 And ye shall say, [*]To the Lord our God *belongeth* righteousness, but unto us the confusion of faces, as *it is come to pass* this day, unto them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 For we have [†]sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

19 [‡]Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

20 [‖]Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to see* this day.

21 Nevertheless we have [1]not hearkened unto the voice of the Lord our God, according unto all the words of the prophets whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

CHAP. II.

The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.

THEREFORE the Lord hath [1]made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should [2]eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be [3]in subjection to all the kingdoms that are around about us, to be as [4]a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we [5]were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 [6]To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth* this day.

7 *For* all these plagues are come upon us, [7]which the Lord hath pronounced against us.

8 [8]Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

Before CHRIST abou 20.

[1] Or, *I got understanding.*
[2] Or, *because my prayer.*
[3] Or, *went astray.*
[4] Isa. 55. 1.
[5] ch. 6. 19.

Before CHRIST abt. 20.

[1] Or, *Joacim.*
[2] Ps. 137. 1.
[3] Or, *and vowed vows.*
[4] Or, *Joacim.*
[5] 2 Kings 24. 13. 2 Chr. 36. 10.
[6] Or, *prisoners.*
[7] Gr. *corruptly for mincha* that is, *a meat-offering.*
[8] Ezra 6. 10 Jer. 29. 7.
[9] Ezek. 31. 6. Dan. 4. 12, 21.
[*] ch. 2. 6.

[†] Dan. 9. 5.
[‡] Ezra 9. 7, 8, 9.
[‖] Deut. 28. 15. Dan. 9. 11.
[1] Dan. 9. 10.
[1] Dan. 9. 12, 13.
[2] Deut. 28. 53. Lam. 2. 20. & 4. 10. 2 Kings 24. 2. Isa. 43. 28.
[3] Gr. *were beneath and not above.* Deut. 28. 43, 44.
[4] ch. 1. 15.
[5] ver. 1.
[6] Dan. 9. 18.
[7] ver. 1.
[8] Dan. 9. 13.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

11 [a]And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and hast gotten thyself a name, as *appeareth* this day:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 [b]Let thy wrath turn from us: †for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

15 ‡That all the earth may know that thou art the Lord our God, because ‖Israel and his posterity is called by thy name.

16 O Lord, [d]look down from thy holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes and behold; for the [e]dead that are in the graves, whose [f]souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 [g]Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 [h]Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 [i]I will cause to cease out of the cities of Juda, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: [k]therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And lo, they are cast out [l]to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

26 And the house which is called by thy name hast thou laid waste, as *it is to be seen* this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy [n]servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 [o]If ye will not hear my voice, surely †this very great multitude shall be turned into a small *number* among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people; that in the land of their captivities they shall ‡remember themselves,

31 And shall know that I am the Lord their God, and I will give them a heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and ‡think upon my name,

33 And return from their stiff [r]neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 [s]And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

[a] Dan. 9. 15.
[b] Jer. 42. 2.
[d] Isa. 63. 15. Or, *thy name is called upon Israel.* Dan. 9. 18, 19.
[e] Deut. 26. 15. Isa. 63. 15. Ps. 6. 5. & 115. 17.
[f] Or, *spirit, or, life.*
[g] Dan. 9. 18.
[h] Jer. 27. 11.
[i] Jer. 7. 34. & 16. 9. & 25. 10.
[k] Jer. 18. 1, 2.
[l] Jer. 36. 30.
[n] Heb. 3. 5.
[o] Lev. 26. 14. Deut. 28. 15.
[r] Gr. *back.*
[s] Jer. 32. 40. Heb. 8. 10.

CHAP. III.

3 *The rest of their prayer and confession contained in that book which Baruch wrote and sent to Jerusalem.* 33 *Wisdom was shewed first to Jacob, and was seen upon the earth.*

O LORD Almighty, God of [a]Israel, the soul in anguish, the troubled spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of [b]the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 [c]Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for [d]we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for [e]a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom.

10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,

11 [f]That thou art counted with them that go down into the grave?

12 Thou hast forsaken the fountain of thy wisdom.

13 For [g]if thou hadst walked in the way of God, thou shouldest have dwelt in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of day and life, where is the light of the eyes, and peace.

15 [h]Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;

17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, [i]wherein men trust and made no end of their getting?

18 For they that wrought in silver and were so careful, and whose works are unsearchable,

19 They are vanished and gone down to the grave, [k]and others are come up in their steads.

20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known.

21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.

22 It hath not been heard of in Chanaan, neither hath it been seen in †Theman.

23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the ‡authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.

24 O Israel, ‖how great is the house of God! and how large is the place of his possession!

25 Great, and hath none end; high, and unmeasureable.

26 There were the [l]giants famous from the beginning, that were of so great stature, and so expert in war.

27 Those did not the Lord choose, neither gave he the way of knowledge unto them:

28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.

29 [m]Who hath gone up into heaven, and taken her, and brought her down from the clouds?

30 Who hath gone over the sea, and found her, and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with four-footed beasts:

33 He that sendeth forth light, and it goeth, calleth it *again*, [n]and it obeyeth him with fear.

[a] Ps. 25. 1.
[b] Ezek. 37. 1, 14.
[c] Ps. 79. 8.
[d] Deut. 30. 1.
[e] Ps. 79. 4.
[f] Ps. 88. 5.
[g] Ps. 81. 13, 14, 15, 16.
[h] Job 28. 12, 20.
[i] 1 Tim. 6. 17.
[k] Eccl. 1. 4.
[l] Jer. 49. 7.
† Or, *expounders.*
‡ Gen. 28. 17.
‖ Gen. 6. 4.
[m] Deut. 30. 12, 13.
[n] Ps. 119. 91.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.

35 [4]This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 [5]Afterward did he shew himself upon earth, and conversed with men.

CHAP. IV.

1 The book of commandments is that wisdom which was commended in the former chapter. 25 The Jews are moved to patience, and to hope for their deliverance

THIS is the book of [1]the commandments of God, and the law that endureth for ever: all they that keep it *shall come* to life; but such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it: walk [2]in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: [3]for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 [4]Ye were sold to the nations, not for [your] destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you by [5]sacrificing unto devils, and not to God

8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the [6]Everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, [7]a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trode in the paths [8]of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For [9]he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.

17 But what can I help you?

18 For [*]he that brought these plagues upon you, will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way: for I am left desolate.

20 I have put off the clothing of [†]peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting [‡]in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from ‖the Everlasting our Saviour.

23 For I sent you out with mourning and weeping: [11]but God will give you to me again with joy and gladness for ever.

24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, [12]suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt [13]tread upon his neck.

26 [14]My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 [15]Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.

29 For he that hath brought these plagues upon you [16]shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

31 Miserable are they that afflicted thee, and rejoiced at thy fall.

32 Miserable are the cities which thy children served: miserable is she that received thy sons.

33 For as she rejoiced at thy ruin, and was glad of thy fall; [17]so shall she be grieved for her own desolation.

34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee toward the east, and [18]behold the joy that cometh unto thee from God.

37 Lo, [19]thy sons come, whom thou sentest away; they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

CHAP. V.

Jerusalem is moved to rejoice, and to behold their return out of captivity and glory.

PUT off, O Jerusalem, [1]the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thy head of the glory of the Everlasting.

3 For God will shew thy brightness unto every country under heaven.

4 For thy name shall be called of God for ever, The peace of righteousness, and, The glory of God's worship.

5 [2]Arise, O Jerusalem, and stand on high, and [3]look about toward the east, and behold thy children gathered from the west unto the east, by the word of the Holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, [4]as children of the kingdom.

7 For God hath appointed [5]that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover even the woods and every sweet-smelling tree shall overshadow Israel by the commandment of God.

9 For God shall [6]lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

The EPISTLE OF JEREMY.

CHAP. VI.

1 The cause of their captivity is their sin. 3 The place whereto they were carried is Babylon, the vanity of whose idols and idolatry is set forth at large in this chapter.

¶ *A copy of an epistle which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.*

BECAUSE of the sins which ye have committed before God, [1]ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

2 So when ye be come unto Babylon, [2]ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 [3]Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, [4]we must worship thee.

7 For [5]mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, [6]and cannot speak.

9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.

[a] Isa. 54. 7, 8.
[4] Isa. 25. 9.
[5] Pr. 8. 31. John 1. 14.
[1] John 6. 24.
[2] Gr. *to the shining before the light thereof.*
[3] Ps. 147. 19, 20.
[4] Isa. 50. 1. & 52. 3.
[5] 1 Cor. 10. 20.
[6] ver. 8.
[7] Isa. 47. 8. Lam. 1. 1.
[8] Or, *of his discipline in righteousness.*
[9] Deut. 28. 49, 50.
[*] Hos. 6. 1, 2.
[†] Or, *prosperity.*
[‡] Or, *in the time of mine affliction.*
[11] Ps. 116. 5. & 137. 7.
‖ Isa. 9. 6.
[12] Ps. 126. 5, 6.
[13] Ps. 91. 13.
[14] Mic. 7. 9.
[15] Or, *my affairs.*
[*] Isa. 40. 1, 2.
[16] Isa. 54. 7, 8.
[17] Ps. 137. 8, 9. Isa. 47. 1.
[18] Isa. 25. 9.
[19] Isa. 43. 6.
[1] Isa. 61. 3.
[2] Isa. 60. 1.
[3] ch. 4. 36.
[4] Matt. 13. 38.
[5] Isa. 40. 4.
[6] Isa. 63. 12, 13.
[a] Jer. 27. 12.
[b] Jer. 29. 5, 6, 7.
[c] Ps. 115. 4. Isa. 44. 8, 9, 10. & 46. 5, 7. Wisd. 13. 10.
[d] Deut. 6. 13.
[e] Ex. 23. 20.
[f] Ps. 135. 16.

10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

11 Yea, they will give thereof to the [r]common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

13 They wipe their faces because of the dust of the temple, when there is much upon them.

14 And he that cannot put to death one that offendeth him, holdeth a sceptre, as though he were a judge of the country.

15 He hath also in his right hand a dagger and an axe: [s]but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken: even so it is with their gods: when they be set up in the temple, their eyes be [u]full of dust through the feet of them that come in.

18 And as the [x]doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, [†]lest *their gods* be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one.

20 They are as one of the beams of the temple, yet they say their hearts are [‡]gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.

21 Their faces are blacked through the smoke that cometh out of the temple.

22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: [‖]therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.

25 The things wherein there is no breath are bought for [1]a most high price.

26 [2]They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, [3]they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set [4]gifts before them, as unto dead men.

28 As for the things that are sacrificed unto them, their priests sell and [5]abuse: in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it.

29 Menstrous women, and women in child-bed, [6]eat their sacrifices: by these things ye may know that they are no gods: fear them not.

30 For how can they be [7]called gods? because women set meat before the gods of silver, gold, and wood.

31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.

32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, [8]they are not able to recompense it: they can neither set up a king, nor put him down.

35 In like manner they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.

36 [9]They can save no man from death, neither deliver the weak from the mighty.

37 They can not restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are [*]overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?

41 Who, if they shall see one dumb that cannot speak, they [†]bring him, [‡]and entreat Bel that he may speak, as though he were able to understand.

42 Yet they cannot understand this themselves, and leave them: for they have no [‖]knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of [1]carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

46 And they themselves that made them can never continue long; how should then the things that are made of them be gods?

47 For they left lies and reproaches to them that come after.

48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, [2]which can neither save themselves from war nor from plague?

50 [3]For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

51 And it shall manifestly appear to all nations and kings that they are no gods, [4]but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, [5]nor give rain unto men.

54 Neither can they judge their own cause, nor redress a wrong being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those [6]gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king [7]that sheweth his power, or else a profitable vessel in a house, which the owner shall have use of, than such false gods; or to be a door in a house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth is easy to be seen; and [8]after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, [9]they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing [*]they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings:

67 Neither can they shew [†]signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert, and help themselves.

69 It is then by no means manifest unto us that they are gods: [‡]therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body that is cast into the dark.

72 [‖]And ye shall know them to be no gods by the [1]bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man [2]that hath none idols for he shall be far from reproach.

[r] Or, *which prostitute themselves openly.*
[s] Ps. 115. 7.
[u] ver. 18.
[x] Or, *coasts.*
[†] Judg. 18. 24.
[‡] Gr. *licked.*
[‖] ver. 16.
[1] Or, *any price.*
[2] Isa. 46. 7. ver. 4.
[3] 1 Sam. 5. 3, 4.
[4] Or, *offerings.*
[5] Or, *spend.*
[6] Lev. 12. 4.
[7] 1 Cor. 8. 5.
[8] Isa. 45. 20. & 46. 7.
[9] See 2 Sam. 8. 6.
[*] ver. 8, 9, 10, 11.
[†] Or, *bid him call upon Bel.* ‡ 1 Kings 18. 26.
‖ Or, *sense.*
[1] Isa. 44. 12.
[2] ver. 15.
[3] Ps. 115. 4. Wisdom 13. 10.
[4] Ps. 115. 4.
[5] See Ps. 75. 7.
[6] ver. 39.
[7] 1 Esdras 4. 1, 12.
[8] Or, *the same mind.*
[9] Ps. 119. 91.
[*] ver. 54.
[†] Luke 21. 11.
[‡] ver. 16, 30, 65.
[‖] ver. 52.
[1] Or, *purple and brightness.*
[2] Hos. 14. 8.

The SONG of the Three Holy Children,

Which followeth in the third Chapter of DANIEL after this place—*fell down bound into the midst of the burning fiery furnace.* That which followeth is not in the Hebrew, to wit, *And they walked*....unto these words, *Then Nebuchadnezzar*....verse 24.

2 *Azarias his prayer and confession in the flame, wherewith the Chaldeans about the oven were consumed, but the three children within it were not hurt.* 28 *The song of the three children in the oven.*

AND [1]they walked in the midst of the fire, praising God, and blessing the Lord.

[1] Dan. 3. 25.

2 Then Azarias stood up, and prayed in this manner; and opening his mouth in the midst of the fire, said,

3 [2]Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore:

[2] See Dan. 3. 28.

4 For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and [3]all thy judgments truth.

[3] Ps. 25. 10. Dan. 9. 5.

5 In all the things which thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins.

6 For we [4]have sinned and committed iniquity, departing from thee.

[4] Dan. 9. 5.

7 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

8 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, [5]thou hast done in true judgment.

[5] Dan. 9. 7, 8, 9.

9 And thou didst deliver us into the hands of lawless [6]enemies, most hateful forsakers *of God*, and to an unjust king, and the most wicked in all the world.

[6] Deut. 28. 48.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, [7]neither disannul thou thy covenant:

[7] Ps. 89, 33, 34, 35, 36.

12 And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

13 To whom thou hast spoken and promised, that thou wouldest multiply their seed [8]as the stars of heaven, and as the sand that lieth upon the sea-shore.

[8] Gen. 32. 12.

14 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins.

15 Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

16 Nevertheless in a [9]contrite heart and a humble spirit let us be accepted.

[9] Ps. 51. 17.

17 Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee: [*]for they shall not be confounded that put their trust in thee.

[*] Ps. 125. 1, 2.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy loving-kindness, and according to the †multitude of thy mercies.

† Ps. 51. 1.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that do thy servants hurt be ashamed;

21 And let them be confounded ‡in all their power and might, and let their strength be broken:

‡ Or, *by the power and might.*

22 And let them know that thou art Lord, the only God, and glorious ‖over the whole world.

‖ Ps. 113. 3.

23 And the king's servants, that put them in, ceased not to make the oven hot with [1]rosin, pitch, tow, and [*]small wood:

[1] Or, *naphtha*, which is a certain kind of fat and chalky clay. [*] *Plin. lib. 2. cap. 105.*

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and [2]burned those Chaldeans it found about the furnace.

[2] Dan. 3. 22.

26 But the angel of the Lord came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven;

27 And made the midst of the furnace as it had been a [3]moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

[3] Or, *cool.*

28 Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

[4] ver. 3.

29 [4]Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

[5] Ps. 72. 19.

30 And [5]blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

[6] Jonah 2. 4.

31 Blessed art thou in the [6]temple of thy holy glory: and to be praised and glorified above all for ever.

[7] Ps. 80. 1.

32 Blessed art thou that beholdest the depths, and [7]sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom, and to be praised and glorified above all for ever.

[8] Gen. 1. 4, 7, 8.

34 Blessed art thou in the [8]firmament of heaven: and above all to be praised and glorified for ever.

[9] Or, *highly exalt*; and so in the rest.

35 O all ye works of the Lord, bless ye the Lord: praise and [9]exalt him above all for ever.

[*] Ps. 148. 4.

36 [*]O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

† Ps. 103. 20.

37 O †ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

‡ Ps. 148. 4.

38 O all ‡ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

‖ Ps. 148. 3.

40 O ye ‖sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

[1] Mat. 8. 26, 27.

43 O [1]all ye winds, bless ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

[2] Gen. 8. 22.

45 O ye [2]winter and summer, bless ye the Lord: praise and exalt him above all for ever.

[3] ver. 42.

46 O ye [3]dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

[4] Gen. 1. 3, 4.

48 O ye [4]light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

[5] Ps. 148. 8.

50 O ye [5]frost and snow, bless ye the Lord: praise and exalt him above all for ever.

[6] Job 38. 25.

51 O ye [6]lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

[7] Ps. 103. 22.

54 O [7]all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

[8] Matt. 12. 40.

57 O ye [8]whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

[9] Gr. *heaven.*

58 O all ye fowls of the [9]air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

[*] Ps. 107. 8. 15. 21, 31.

60 O [*]ye children of men, bless ye the Lord: praise and exalt him above all for ever.

[*] Ps. 115. 9.

61 †O Israel, bless ye the Lord: praise and exalt him above all for ever.

[*] Ps. 115. 10.

62 †O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 [f]O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye [g]holy and humble men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O [h]Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us [i]from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace *and* burning flame; [k]even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy *endureth* for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: [l]for his mercy *endureth* for ever.

[f] Ps. 135. 1.
[g] Or, *saints.*
[h] Dan. 1. 6.
[i] Or, *the grave.*
[k] Dan. 3. 28.
[l] Ps. 136. 1.

The History of SUSANNA.

Set apart from the Beginning of *Daniel*, because it is not in the Hebrew, as neither the Narration of [1]*Bel and the Dragon.*

Two judges hide themselves in the garden of Susanna to have their pleasure of her: which when they could not obtain, they accuse, and cause her to be condemned for adultery; but Daniel examineth the matter again, and findeth the two judges false.

[1] Gr. *Bel's dragon.*

THERE dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a [a]very fair woman, and one that feared the Lord.

3 Her [b]parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of [c]the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in every day, and walking; [d]so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love, yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place: and after they had asked one another the cause, [e]they acknowledged their [f]lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in [g]as before with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing-balls, and shut the garden-doors, [h]that I may wash me.

18 And they did as she bade them, and shut the garden-doors and went out themselves at [*]privy doors to fetch the things that she had commanded them: but they saw not the elders, [†]because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden-doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, [‡]and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna [§]sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not to do it, than [i]to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden-door.

26 So when the servants of the house heard the cry in the garden, they rushed in at [k]a privy door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there never was such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of [l]mischievous imagination against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and [m]beauteous to behold.

32 And these wicked men commanded to uncover her *face*, (for she was covered,) that they might be filled with her beauty.

33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, [n]and laid their hands upon her head.

35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing [o]this wickedness ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: [p]these things do we testify.

41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna [q]cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me; and behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the [r]Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel:

46 Who cried with a loud voice, [*]I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them said, Are ye such [†]fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have [‡]borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, [‖]and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light*.

53 For thou hast pronounced false judgment, and hast con-

[a] Gen. 24. 16. & 26. 7. Luke 1. 6.
[b] Ps. 62. 2.
[c] Ezek. 8. 11.
[d] Matt. 5. 28.
[e] ver. 11.
[f] James 1. 14, 15.
[g] Gr. *as yesterday and the day before.*
[h] 2 Sam. 11. 2.
[i] Gen. 39. 9.
[k] ver. 18.
[l] Ps. 52. 2.
[m] ver. 2.
[n] Deut. 17. 7.
[o] Gen. 39. 9.
[p] Ex. 20. 16.
[q] James 5. 16. Ps. 50. 15.
[r] 1 Sam. 16. 1, 2.
[*] Matt. 27. 24.
[†] Prov. 14. 15.
[‡] 2 Sam. 13. 12. Ex. 20. 10. ver. 40.
[§] Ezek. 9. 4.
[‖] Prov. 18. 20. & 18. 17.
[i] Gen. 39. 9.

demned the innocent, and hast let the guilty go free; albeit the Lord saith, [1]The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a [2]mastic-tree.

55 And Daniel said, Very well; [3]thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and [4]lust hath perverted thy heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, [5]Under [6]a holm-tree.

[1] Ex. 23. 7.
[2] Gr. *lentisk-tree.*
[3] See Acts 5. 3, 4.
[4] ver. 8. 11.
[5] See Mark 11. 56.
[6] Or, *kind of oak.*

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly [7]cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses [8]they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, [9]because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

[7] ver. 46.
[8] Deut. 19. 19. Prov. 19. 5.
[9] ver. 27.

The History of the Destruction of †Bel and the Dragon, cut off from the end of Daniel.

19 The fraud of Bel's priests is discovered by Daniel, and the dragon slain which was worshipped. 33 Daniel is preserved in the lion's den. 42 The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.

AND king Astyages was gathered to his fathers, and [1]Cyrus of Persia received his kingdom.

2 And Daniel [2]conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve measures of fine flour, and forty sheep, and six vessels of wine.

4 And the king worshipped it, and went daily to adore it: [3]but Daniel worshipped his own God. And the king said unto him, Why dost not thou worshp Bel?

5 Who answered and said, Because I may not worship idols made with hands, but the living God, [4]who hath created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day.

7 Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never [5]eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth [6]these expenses, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, besides their wives and children. And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and [7]seal it with thine own signet:

12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: [8]for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests [9]with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betimes the king arose, and Daniel with him.

17 And the king said, Daniel, are the [*]seals whole? And he said, Yea, O king, they be whole.

18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, †Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

† Gr. *Bel's dragon.*
[1] Ezra 1
[2] Or, *lived with the king.*
[3] Dan. 6. 10.
[4] Acts 17. 24, 29.
[5] Eccl. 30. 19.
[6] ver. 3.
[7] Dan. 6. 17.
[8] ver. 7.
[9] ver. 10.
[*] ver. 11.
† Acts 19. 26, 34.

20 And the king said, I see the footsteps ‡of men, women, and children. And then the king was angry,

21 And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, ‖who destroyed him and his temple.

23 [1]And in that same place there was a great [2]dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god; therefore worship him.

25 Then said Daniel unto the king, [3]I will worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, [4]Lo, these are the gods ye worship.

28 When they of Babylon heard that, [5]they took great indignation, and conspired against the king, saying, the king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thy house.

30 Now when the king saw that they pressed him sore, being constrained, he [6]delivered Daniel unto them:

31 [7]Who cast him into the lion's den: where he was six days.

32 And in the den there were seven lions, and they had given them every day [8]two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry [9]a prophet called Habbacuc, who had [*]made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers.

34 But †the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lion's den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is.

36 Then the angel of the Lord took him by the crown, and ‡bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den.

37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner ‖which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: [1]neither hast thou forsaken them that seek thee and love thee.

39 So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the [2]seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 [3]And he drew him out, and [4]cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

† Gr. *Bel's dragon.*
‡ ver. 15.
[1] Deut. 12. 3.
[1] Some add this title *Of the dragon.*
[2] Rom. 1. 23.
[3] Matt. 4. 10.
[4] Or, *Behold what ye worship.*
[5] 1 Kings 19. 2.
[6] Dan. 6. 16.
[7] Dan. 6. 16.
[8] Or, *two slaves.*
[9] Hab. 1. 1.
[*] Or, *sod.*
† Heb. 1. 14.
‡ Ezek. 8. 3.
‖ 1 Kings 17. 4.
[1] Job 5. 19.
[2] ver. 31.
[3] Jer. 37. 17. Dan. 6. 23.
[4] Dan. 6. 24.

The Prayer of MANASSES, king of Judah, when he was holden captive in Babylon.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up the deep, and sealed it by thy terrible and glorious name; whom all men fear and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable; but thy merciful promise is unmeasurable and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My transgressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up my head, [1]neither have any release: for I have provoked thy wrath, and done evil before thee: I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore I bow the knee of my heart, beseeching thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities: wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, *even* the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.

[1] Or, *neither take my breath.*

The First Book of the MACCABEES.

CHAP. I.

Antiochus gave leave to set up the fashions of the Gentiles in Jerusalem, and spoiled it, and the temple in it, and set up there in the abomination of desolation, and slew those that did circumcise their children.

Before CHRIST about 323.

AND it happened, after that Alexander *son* of Philip, the Macedonian, who came out of the land of [1]Chettiim, had smitten [2]Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 [3]And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon [4]he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and [5]kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived [6]that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his servants bare rule every one in his place.

9 And after his death they all put [7]crowns *upon themselves*, so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them [8]a wicked root, Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

11 In those days went there out of Israel wicked men, [9]who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them, *we have had much sorrow.

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, †who gave them license to do after the ordinances of the heathen:

14 Whereupon they ‡built a place of exercise at Jerusalem according to the customs of the heathen.

15 And ‖made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and [1]were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore [2]he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, [3]and went up against Israel and Jerusalem with a great multitude,

21 And [4]entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof.

22 And the table of the shew-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, [5]all which he pulled off.

23 He took also the silver and the gold, and the [6]precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoke very proudly.

25 Therefore there was [7]great mourning in Israel, in every place where they were;

26 So [8]that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was [9]changed.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness.

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with [10]confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude;

30 And spake peaceable words unto them, but *all was* [11]deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

31 And when he had taken the spoils of the city, †he set it on fire and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, *and* with mighty towers, and made it a strong hold for them.

34 And they put therein a ‡sinful nation, wicked men, and fortified *themselves* therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the ‖sanctuary, and an evil adversary to Israel.

37 Thus they shed innocent blood on every side of the sanctuary and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made a habitation of strangers, and became strange to those that were born in her; and her own children left her.

[1] Or, *Chethiim.*
[2] Ezra 4. 24. & 6. 1, 2.
[3] Dan. 8. 5, 21. & 11. 3, 4
[4] Or, *his heart was exalted and lifted up.*
[5] Or, *kingdom, which became, &c.*
[6] Gr. *that he dieth.*
[7] Dan. 8. 22.
[8] Dan. 8. 24.
[9] Dan. 8. 25.
[10] Dan. 9. 7.
[11] Gr. *many evils have found us.*
[1] 1 Kings 21. 25.
[2] Dan. 11. 25.
[3] Dan. 8. 12.
[4] Dan. 11. 31.
[5] Or, *he pilled all things.*
[6] Gr. *desirable.*
[7] Zech. 12. 11.
[8] Zech. 12. 12.
[9] Dan. 9. 7.
[10] Dan. 8. 24.
[11] Ps. 10. 7.
† Ps. 79. 1.
‡ Isa. 1. 4.
‖ Ps. 74. 3.

Before CHRIST about 176.
Before CHRIST about 175.
about 174.
about 170.
about 168.

39 [1]Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, [2]that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

43 Yea, [3]many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow [4]the strange laws of the land,

45 And forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and [5]holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave [6]their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, [7]city by city.

52 Then many of the people were gathered unto them, to wit, every [8] one that forsook the law; and so they committed evils in the land;

53 [9]And drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of *the month* Casleu, in the hundred forty and fifth year, [10]they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any the book of the testament, or if any consented to the law, [11]the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 Now the five and twentieth day of the month they did sacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, [12]that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

CHAP. II.

6 *Mattathias lamenteth the case of Jerusalem.* 24 *He slayeth a Jew that did sacrifice to Idols in his presence and the king's messenger also.* 34 *He and his are assailed on the sabbath, and make no resistance.* 50 *He instructeth his sons, maketh their brother Judas Maccabeus general, and dieth.*

IN those days [1]arose Mattathias, *the son* of John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, [2]called [3]Caddis:

3 Simon, called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called [4]Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Wo is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man [5]without glory.

9 [6]Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

10 What nation hath not had a part in *her* kingdom, and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bond slave.

12 And behold, our [7]sanctuary, even our beauty and our glory is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons [8]rent their clothes, and put on sackcloth, and mourned very sore.

15 In the meanwhile the king's [9]officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a [10]loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments,

20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

21 God forbid that we should forsake [11]the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was [12]inflamed with zeal, and his reins trembled; neither could he forbear to shew his anger according to judgment: wherefore he ran, [13]and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as [14]Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into [15]the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to [16]dwell there:

30 Both they, and their children, and their wives, and their cattle; because [17]afflictions increased sore upon them.

31 Now when it was told the king's servants, and [18]the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, [19]We will not come forth, neither will we do the king's commandment, to profane the sabbath-day.

35 So then they gave [20]them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid:

37 But said, Let us die all in our [21]innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath,

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[1] See Lam. 1. 1, 4.

[2] ver. 15.

[3] Ps. 106. 28, 29.

[4] Or, *the laws and rites of the strangers of the land.* Ex. 29. 6.

[5] Gen. 17. 9, 14.

[6] Or, *holy thing.* ch. 1. 48.

[7] See Dan. 12. 6.

[8] Or, *And they made Israel hide themselves in holes in every place of succour.*

[9] See 2 Chron. 33. 3, 4, 5, 6, 7.

[10] Gr. *the king's commandment put him to death*

[11] Gr. *that had circumcised their children.* ver. 48, anon 167.

[12] Or, *Mattathias the son of John, &c., arose from Jerusalem.* or, *out of Jerusalem.*

[13] Or, *who was called* and so afterward in the rest.

[14] Or, *Aaron* or, *Abaron*

[15] Gr. *sit*, or, *abide.*

[16] Gr. *cells were multiplied upon them.*

[17] Or, *the Jews.*

[18] Gr. *simplicity.*

[1] Before CHRIST about 168.

[2] Before CHRIST about 167.

[1] 1 Sam. 4. 21, 22. 2 Chr. 36. 18, 19.

[2] Ezra 9. 3.

[3] ch. 1. 41, 44.

[4] Isa. 58. 1.

[5] Josh. 24. 15.

[6] ch. 1. 49.

[7] Num. 11.

[8] Num. 25. 11, 13.

[9] Num. 25. 7, 8.

[10] Heb. 11. 38.

[11] Dan. 3. 16, 17, 18.

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*and they slew them, with their wives and children, and their cattle, to the number of a thousand †people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly ‡root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him, neither will we die all, as our brethren that were murdered in ||the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that [flied for persecution joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down [the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised [valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered [the law out of the hand of the Gentiles, and out of the hand of kings, neither [suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, [and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their [time; so shall ye receive great honour and an everlasting name.

52 Was not [Abraham found faithful in temptation, [and it was imputed unto him for righteousness?

53 Joseph in the time of his distress kept the commandment, *and was made lord of Egypt.

54 †Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 ‡Jesus for fulfilling the word was made a judge in Israel.

56 [Caleb for bearing witness before the congregation received the heritage of the land.

57 [David for being merciful possessed the throne of an everlasting kingdom.

58 [Elias for being zealous and fervent for the law was taken up into heaven.

59 [Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 [Daniel for his innocency was delivered from the mouth of lions.

61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62 [Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To-day he shall be lifted up, and to-morrow he shall not be found, because he is [returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, [and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him always: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and [fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and [was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, *and all Israel made great lamentation for him.

Before CHRIST abt. 166.

* Heb. 11. 37.
† Gr. souls of men.
‡ Ps. 83. 4.
|| ver. 31.
[See Matt. 24. 16.
[ch. 1. 3.
[Or, by force.
[See ch. 1. 56.
[Gr. gave they the horn to the sinner.
[Heb. 12. 4.
[Gr. generations.
[Gen. 22. 9, 10.
[Rom. 4. 3.
* Gen. 41. 40.
† Num. 25. 13. Eccles. 45. 23, 24.
‡ Josh. 1. 2.
|| Num. 14. 6, 7. Josh. 14. 13. 2 Sam. 2. 4.
[2 Kings 2. 11.
[Dan. 3. 16, 17, 18, 26.
[Dan. 6. 22.
[Luke 12. 4, 5.
[Ps. 146. 4.
[Dan. 11. 32.
[Or, fight the battle of the people.
[Gen. 49. 29, 33.
* 2 Chr. 35. 24, 25.

Before CHRIST abt. 166.

CHAP. III.

The valour and fame of Judas Maccabeus. 10 He overthroweth the forces of Samaria and Syria. 27 Antiochus sendeth a great power against him. 44 He, and his, fall to fasting and prayer, and are encouraged.

THEN [his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and *they fought with cheerfulness the battle of Israel.

3 So he got his people great honour, and put on a *breast*-plate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was [like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation [prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he [received unto him such [as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius's sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a [multitude and company of the faithful to go out with him to the war:

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of [Beth-horon, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, [It is no hard matter for many to be shut up in the hands of a few; and with *the God of* heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not *in the multitude of a host; but strength cometh from heaven.

20 They come †against us ‡in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leaped suddenly upon them, and so [Seron and his host was overthrown before him.

24 And they pursued them [from the going down of Beth-horon unto the plain, where were slain about eight hundred men of them: and the residue fled into the land of the Philistines.

25 [Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: [wherefore he sent and gathered together all the forces of his realm, *even* a very strong army.

28 He opened also his treasure, and gave his soldiers pay [for a year, commanding them to be ready [whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and [that the tributes in the country were small, because of the dissension and plague which he had brought upon the land, [in taking away the laws which had been of old time;

30 He feared [that he should not be able to bear the charges

* Heb. 11. 37.
† Gr. souls of men.
‡ Ps. 83. 4.
|| ver. 31.
[See Matt. 24. 16.
[ch. 1. 3.
[Or, by force.
[See ch. 1. 56.
[Gr. gave they the horn to the sinner.
[Heb. 12. 4.
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[Gen. 22. 9, 10.
[Rom. 4. 3.
* Gen. 41. 40.
† Num. 25. 13. Eccles. 45. 23, 24.
‡ Josh. 1. 2.
|| Num. 14. 6, 7. Josh. 14. 13. 2 Sam. 2. 4.
[2 Kings 2. 11.
[Dan. 3. 16, 17, 18, 26.
[Dan. 6. 22.
[Luke 12. 4, 5.
[Ps. 146. 4.
[Dan. 11. 32.
[Or, fight the battle of the people.
[Gen. 49. 29, 33.
* 2 Chr. 35. 24, 25.

1 [ch. 2. 4.
2 [Ps. 144. 1, 2.
3 [2 Sam. 23. 20.
4 [Ps. 1. 3.
5 [Gr. gathered together. [Isa. 27. 13.
6 [Josh. 10. 10. & 16. 3, 5.
7 [ver. 2, 9.
8 [Judg. 7. 4, 7. 1 Sam. 14. 6. 2 Chron. 14. 11.
* [Ps. 33. 16, 17.
† [Gr. against us.
‡ [Gr. in multitude of pride, or, envy and iniquity.
[ver. 13.
[Gr. in the going down. [Gen. 35. 5. Ex. 15. 16. Josh. 2. 9. [Ps. 83. 2.
[Gr. at every need.
[Gr. that the collectors of tribute in the country were few.
[Or, for the taking away of the laws [Gr. that he should not have.

any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly [a]perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from [b]the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he could have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit*, that he should send an army against them to destroy and root out the strength of Israel, and the [*]remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, [†]his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men [‡]of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by [||]Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with [1]servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land [2]of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how [3]the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, [4]and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay [5]void as a wilderness, there was none of her children that went in or out: [6]the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to [7]Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And laid open the book of the law, [8]wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priest's garments, and the firstfruits, and the tithes: and the [9]Nazarites they stirred up, who had accomplished their days.

50 Then they cried with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 [*]For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 [†]How shall we be able to stand against them, except thou, *O God*, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as [‡]were building houses, or had betrothed wives, or were planting vineyards, or [||]were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, *and* see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 [§]For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, [¶]as the will *of God* is in heaven, so let him do.

CHAP. IV.

Judas defeateth the plot, and forces of Gorgias, and spoileth their tents, and overthroweth Lysias. 45 He pulleth down the altar which the heathen had profaned, and setteth up a new one; and maketh a wall about Sion.

THEN took [1]Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night:

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at [2]Emmaus.

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them [3]in the mountains: for, said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither [4]armour nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen: and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red Sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto [5]Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them about three thousand men.

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

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[a] Before CHRIST about 166. Ps. 2. 4, 5.

[b] Gen. 15. 18.

[*] ch. 1. 38.

[†] Gr. *a city of his kingdom.*

[‡] ch. 2. 18.

[||] Luke 24. 13.

[1] Or, *fetters.*

[2] Or, *of strangers.*

[3] ver. 39.

[4] 2 Kings 18. 14.

[5] ch. 1. 38, 39.

[6] Ps. 74. 3.

[7] Or, *Mitzpa.*

[8] Or, *for the which the heathen had made diligent search, that they might paint therein the likeness of their idols.*

[9] Num. 6. 2.

Before CHRIST about 165. [*] Lam. 1. 4.

[†] 2 Chron. 20. 12. Ps. 124. 1, 2, 3.

[‡] Deut. 28. 30.

[||] Judges 7. 3.

[§] ver. 40.

[¶] 2 See Ex. 32. 32. 3 1 Sam. 3. 18.

[1] ch. 3. 38.

[2] ch. 3. 40.

[3] ch. 9. 32.

[4] Or, *targets.*

[5] Gr. *Assaremoth*

28 The next year therefore following, Lysias gathered together threescore thousand choice men *of foot*, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, [a]who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of [b]strangers into the hands of [c]Jonathan the son of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to [d]fall away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas's soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again unto Judea.

36 Then said Judas and his brethren, Behold our enemies are discomfited: let us go up to cleanse and [e]dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones unto an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

47 Then they took whole stones [f]according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and [g]spread out the vails, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which *is called* the month Caslen, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt-offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of [h]deliverance and praise.

57 They decked also the fore-front of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and [i]hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Caslen, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they have done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

CHAP. V.

3 Judas smiteth the children of Esau, Bean, and Ammon. 17 Simon is sent into Galilee. 25 The exploits of Judas in Galaad: he destroyeth Ephron for denying him to pass through it. 56 Divers, that in Judas's absence would fight with their enemies, are slain.

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at [a]Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the [b]injury of the children of [c]Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortress of Dathema,

10 And sent letters unto Judas and his brethren, The heathen that are around about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the *son* of Zacharias, and Azarias, captain of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

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[a] 1 Sam. 17.50,51.
[b] Or, *Philistines.*
[c] 1 Sam. 14.13,14.
[d] Gr. *melt.*
[e] Or, *repair.*
[f] Ex. 20. 25. Deut. 27. 5. Josh. 8. 31.
[g] Or, *spread abroad the hangings*, or, *hanged up the veils.*
[h] Or, *peace-offerings.*
[i] Or, *dedicated.*
[j] Or, *made doors for them.*
[a] Or, *Arabatthane*, or, *Arabattan*, or, *Akrabattine.*
[b] Or, *malice.*
[c] Or, *Hakan.* Gen. 36. 27. Num. 33.31,32.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.
22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.
23 And [a]those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.
24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,
25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:
26 And how that many of them were shut up in [b]Bosora, and Bosor, and Alema, [c]Casphor, Maked, and Carnaim; all these [d]cities are strong and great:
27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to-morrow [e]they had appointed to bring their hosts against the forts, and to take them, and to destroy them all in one day.
28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto [f]Bosora; and when he had won the city, he slew all the males with the edge of the sword and took all their spoils, and burned the city with fire.
29 From whence he removed by night, and went till he came to the fortress.
30 And betimes in the morning they [g]looked up, and behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for [h]they assaulted them.
31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,
32 He said unto his host, Fight this day for your brethren.
33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.
34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.
35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.
36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.
37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.
38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be around about us are assembled unto them, even a very great host.
39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.
40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:
41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.
42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.
43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.
44 But [†]they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.
45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.
46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified,) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.
47 Then they of the city shut them out and stopped up the gates with stones.
48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.
49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.
50 So the soldiers pitched, and assaulted the city all that day and all that night, till at length the city was delivered into his hands:
51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.
52 After this went they over Jordan into the great plain before Bethsan.
53 And Judas gathered together those that [‡]came behind, and [‖]exhorted the people all the way through, till they came into the land of Judea.
54 So they went up to mount Sion with joy and gladness, where they offered [i]burnt-offerings, because not one of them were slain until they had returned in peace.
55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,
56 Joseph the *son* of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.
57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.
58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.
59 Then came Gorgias and his men out of the city [j]to fight against them.
60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.
61 Thus was there a great overthrow among the children of Israel because they were not obedient unto Judas and his brethren, but thought to do some valiant act.
62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.
63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;
64 Insomuch as the people assembled unto them with joyful acclamations.
65 Afterward went Judas forth with his brethren and fought against the children of Esau in the land toward the south, where he smote Hebron, and the [k]towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.
66 From thence he removed to go into the land of [l]the Philistines, and passed through Samaria.
67 At that time certain priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.
68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

Before CHRIST about 164.

[a] Or, *captive Jews.*
[b] Or, *Bosorra.*
[c] Or, *Chanaor, or, Caphon, as ver. 36.*
[d] Or, *the heathen*
[e] Or, *Bosor.*
[f] Gr. *lift up their eyes.*
[g] Or *the heathen assaulted the Jews.*
[h] Gr. *to meet them in battle.*
[i] Gr. *daughters.*
[j] Gr. *strangers.*
[†] *Judas and his company.*
[‡] Or, *went behindhand*, Num. 10. 25.
[‖] Or, *comforted*, or, *encouraged.*
[i] Or, *peace offerings.* Jos. Ant. 12. 12.
[j] Or, *shields.*
[k] Or, *armour*
[l] Gr. *strangers.*

CHAP. VI.

Antiochus dieth, and confesseth that he is plagued for the wrong done to Jerusalem. 20 Judas besieged those in the tower at Jerusalem. 28 They procure Antiochus the younger to come into Judea: he besieged Sion, and maketh peace with Israel; yet overthroweth the wall of Sion.

ABOUT that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;
2 And that there was in it a very rich temple, wherein were [1]coverings of gold, and breastplates and [2]shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left there.
3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,
4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.
5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

[1] Or, *shields.*
[2] Or, *armour*

6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care.

11 And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.

13 I perceive therefore that for this cause these troubles are come upon me, and behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end [3]he should bring up his son Antiochus, and nourish him up for the kingdom.

16 So king Antiochus died there in the hundred forty and ninth year.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up, being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelities round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines.

21 Howbeit, certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us; moreover, as many of us as they could light on they slew and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

27 Wherefore, if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war: but they *of Bethsura* came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, [4]giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

43 Eleazar also, *surnamed* Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, [5]so that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit, *the rest of the Jews* seeing the strength of the king, and the violence of his forces turned away from them.

48 ¶Then the king's army went up to Jerusalem to meet them, and the king pitched his tents [6]against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: [7]for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and [8]set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon [9]they also made engines against their engines, and held them battle a long season.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, while he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us [10]be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

Before CHRIST about 164.

Before CHRIST about 163.

[3] Or, *he should take his son Antiochus to him.*

about 163

[4] Or, *stirring them up, and being compassed with the ranks,* or, *defended with the valleys.*

[5] Or, *so that he cut them in pieces.*

[6] Or, *in Judea.*

[7] Add out of Jo. *and they yielded themselves.*

[8] Or, *made there mounts for shot.*

[9] Or, *the Jews.*

[10] Gr, *give hands.*

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

CHAP. VII.

1 Antiochus is slain, and Demetrius reigneth in his stead. 5 Alcimus would be high priest, and complaineth of Judas to the king. 16 He slayeth threescore Assideans. 43 Nicanor is slain, and the king's forces are defeated by Judas. 49 The day of this victory is kept holy every year.

IN the hundred and one and fiftieth year Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto [1]a city of the sea-coast, and reigned there.

2 And as he entered into the [2]palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore when he knew it, he said, Let me not see their faces.

4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of [3]scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them three-score men, and slew them in one day, according to the words which he wrote,

17 [4]The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor [5]righteousness in them; for they have broken the covenant and oath that they made.

19 After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, *he cast them* into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus [6]contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had [7]revolted from him, so that they durst no more [8]go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had [9]gotten the upper hand, and knew that he was not able [*]to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with [†]friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may [‡]see you in peace.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to [‖]fight against Judas beside [1]Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

33 After this went Nicanor up to the mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt-sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and [2]abused them shamefully and spake proudly,

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again [3]in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou *O Lord*, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Beth-horon, where a host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

41 [4]*O Lord*, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote a hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then [5]they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea around about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterward they took the spoils and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Judah was in rest a little while.

CHAP. VIII.

1 Judas is informed of the power and policy of the Romans, and maketh a league with them. 24 The articles of that league.

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of unity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the [1]Galatians, and how they had conquered them, and brought them under tribute;

Before CHRIST about 163.

about 162.

Before CHRIST about 162.

[1] Or, *Tripolis.* Jos. Ant. lib. 12. c. 10.

[2] Gr. *houses of the kingdom of his father.*

[3] Or, *officers, governors, chief men, or, men in authority.*

[4] Ps. 79. 2, 3.

[5] Gr. *judgment.*

[6] Or, *laboured to defend his high priesthood.*

[7] Or, *fled from him to the enemy.*

[8] Or, *invade the country.*

[9] Or, *were grown very strong.*

* Gr. *to abide them.*

† Gr. *peaceable.*

‡ Gr. *see your face.*

‖ Gr. *meet Judas in battle.*

[1] Or, *Carphasalama.*

[2] Gr. *defiled them.*

[3] Gr. *in peace.*

[4] 2 Kings 19. 35. Isa. 37. 36. Ecclus. 48. 21. 2 Macc. 8. 19.

[5] Or, *the Jews.*

[1] Or, *Frenchmen*

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered [2]all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Besides this, how they had discomfited in battle Philip, and Perseus king of the [3]Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus, the great king of Asia, that came against them in battle, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them:

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them, slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby:

15 Moreover, how they had made for themselves a senate-house, wherein three hundred and twenty men sat in council daily, consulting always for the people, to the end they may be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to entreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again on tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefor.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit, if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.

1 *Alcimus and Bacchides come again with new forces into Judea.* 7 *The army of Judas flee from him, and he is slain.* 30 *Jonathan is in his place, and revengeth his brother John's quarrel.* 55 *Alcimus is plagued, and dieth.* 70 *Bacchides maketh peace with Jonathan.*

FURTHERMORE, when Demetrius heard that Nicanor and his host were slain in battle, [1]he sent Bacchides and Alcimus into the land of Judea the second time, and with them [2]the chief strength of his host:

2 Who went forth by the way that leadeth to [3]Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they moved and went to [4]Berea, with twenty thousand footmen, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipped away, and that the battle pressed upon him, he was sore troubled in mind, [5]and much distressed, for that he had no time to gather them together.

8 Nevertheless, unto them that remained, he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: [6]let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, [7]God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and [8]let us not stain our honour.

11 With that the host of *Bacchides* removed out of their tents, and stood over against [9]them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all mighty men.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, *even they sounded their trumpets also, so †that the earth shook at the noise of the armies and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 ‡Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in ‖Modin.

20 Moreover [1]they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 [2]How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

[2] Or, *every place.*

[3] Or, *Macedonians*

[1] Gr. *he added*, or *proceeded to send.*
[2] Or, *the right wing.*
[3] Or, *Galilea*
[4] Or, *Berrætho*, Jos.
[5] 1 Sam. 30. 6.
[6] We follow here the Roman copy.
[7] See Rom. 3. 31.
[8] Gr. *let us not leave any just cause behind us, why our glory should be spoken against*
[9] Or, *the Jews.*
* Josh. 6. 4.
† Ps. 18. 7.
‡ ver. 10.
‖ ch. 2. 1. 1 ch. 13. 26.
[1] 2 Sam. 1. 19, 25.

23 ¶Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted and went with [a]them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made inquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and [b]used them despitefully.

27 So was there a great affliction in Israel, [c]the like whereof was not since the time that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto [d]Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan and [e]Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 [f]Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother [g]*John*, a captain of the people, to pray his friends the Nabathites, [h]that they might leave with them their carriage, which was much.

36 But the children of ‡Jambri came out of Medeba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from ‡Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and behold, there was much ado and ‖great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with [i]drums, and [k]instruments of music, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was [l]the marriage turned into mourning, and the noise of their [m]melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard thereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to-day, as in time past:

45 For, behold, [n]the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore [o]cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leaped into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about [p]a thousand men.

50 Afterward returned *Bacchides* to Jerusalem, and [q]repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Beth-horon, and Bethel, and Thamnatha, Pharathoni, and [r]Taphon, *these did he strengthen* with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also [s]the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began †to pull down, even at that time was Alcimus ‡plagued, and his enterprise hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea ‖was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and [t]consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, [u]because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all [v]his host, and sent word [w]to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote [x]Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up [y]the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the [z]wicked men that gave him counsel to come into the country, insomuch that he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, [a]to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, [b]neither [c]came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to †govern the people; and he destroyed the ‡ungodly men out of Israel.

CHAP. X.

1 *Demetrius maketh large offers to have peace with Jonathan:* ***his letters to the Jews.*** *47 Jonathan maketh peace with Alexander, who* ***killeth*** *Demetrius, and marrieth the daughter of Ptolemeus. 62 Jonathan is sent for by him, and much honoured. 75 He prevaileth against the forces of Demetrius the younger, and burneth the temple of Dagon.*

IN the hundred and sixtieth year, Alexander, [1]the *son* of Antiochus *surnamed* Epiphanes, went up and took [2]Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For, said he, [3]Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to [4]gather together a host, and to provide weapons, that he might aid him in battle; he commanded also that the hostages that were in the tower should be delivered him.

Before CHRIST about 161.

Before CHRIST about 160.

[a] *Bacchides and his company.*

[b] Gr. *mocked them.*

[c] See Dan. 12. 1. Matt. 24. 21.

[d] ch. 2. 5.

[e] ch. 2. 3.

[f] Or, *Which when Bacchides understood on the sabbath day, he came near.*

[g] Joseph. Antiq. l. 13. c. 1.

[h] Gr. *that he might leave with them their carriages and stuff.*

† Gr. *Ambri.*

‡ Or, *Medaba*

‖ ver. 39.

[i] Or, *timbrels.*

[k] Or, *musicians.*

[l] ver. 37.

[m] ver. 39.

[n] See Ex. 14. 49, 50.

[o] Ex. 14. 15.

[p] *Two thousand men.* Jos. Ant. lib. 13. c. 1.

[q] Or, *built.*

[r] Joseph. *Tecoa.*

[s] Gr. *the city in Bethsura,* ch. 6. 7.

[1] Pa. 74. 6. 1 ch. 6. 12, 13.

‖ ch. 7. 50.

[1] Ps. 83. ...

[2] See 2 Sam. 16. 31.

[3] ver. 1.

[4] Or, *to such of the country as were his friends to take his part.*

[x] Or, *Odomarra.*

[y] ver. 64.

[z] ver. 58, 59.

[a] Heb. 12. 14.

[b] ver. 71.

[c] Gr. *added he to come any more.*

† Gr. *judge.*

‡ ver. 58, 69.

about 153.

[1] Joseph, *the son of Antiochus Epiphanes.*

[2] ch. 5. 55.

[3] ch. 9. 71, 74.

[4] ver. 2.

[t] Ps. 2. 1.

[u] 2 Sam. 15. 31.

[v] ver. 1.

[w] Or, *to such of the country as were his friends to take his part.*

[x] Or, *Odomarra.*

[y] ver. 64.

[z] ver. 58, 59.

[a] Heb. 12. 14.

[b] ver. 71.

[c] Gr. *added he to come any more.*

† Gr. *judge.*

‡ ver. 58, 69.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the [5]tower:

8 Who were sore afraid, when they heard that the king had given him authority to gather together a host.

9 Whereupon they of the tower [5]delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build [7]the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius [8]had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King [9]Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called *the king's friend; (and therewithal he sent him †a purple robe and a crown of gold:) and *require thee* to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, ‡*and promise them* dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept ‖covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will recompense you for the things ye do in our behalf,

28 And will grant you many immunities, [1]and give you rewards.

29 And now do I free you, and for your sake I release all the Jews [2]from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let [3]Jerusalem also be holy and free, with the borders thereof both from tenths and tributes.

32 And as for [4]the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews that were carried captives out of the land of Judea into any part of my kingdom, and *I will* that all my officers remit the [6]tribute even of their cattle.

34 Furthermore *I will* that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

35 Also, no man shall have authority to meddle *with them*, [8]or to molest any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them *some* shall be placed in the king's strong holds, of whom also *some* shall be [7]set over the affairs of the kingdom, which are of trust: and *I will* that their overseers and governors be of themselves, and that they [8]live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning [9]the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for *Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expenses †of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the ‡temple.

42 And besides this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the ‖sanctuary, expenses shall be given of the king's accounts.

45 Yea, and for the building of [1]the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; [2]for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and [3]prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent [4]ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league [5]of amity together, and give me now thy daughter to wife: and I will be thy son-in-law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and sattest [6]in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee [7]according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year.

58 Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, [8]as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and [9]found favour in their sight.

61 At that time certain pestilent fellows of Israel, *men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in †purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proc-

Before CHRIST about 153.

[5] ch. 6. 18. / ver. 6.
[7] ch. 1. 31.
[8] ver. 6.
[9] ver. 1.
* ch. 2. 18. / † ch. 8. 14.
‡ ver. 15.
[1] ver. 24.
[2] See ch. 8. 3, 4.
[3] Neh. 11. 1, 18.
[4] ver. 8, 7.
[6] ver. 29.
[8] 1 Tim. 2. 2.

Before CHRIST about 153.

[7] Dan. 2. 49 / [8] Gr. walk. / [8] ver. 30.
* ver. 1.
† Or, of the holy things.
‡ Ezra 1. 2.
‖ ch. 9. 51. / [1] Neh. 2. 3.
[2] ch. 7. 9.
about 150.
[3] 1 Sam. 17. 50.
[4] ch. 9. 79.
[5] ch. 8. 17.
[6] ver. 53.
[7] ver. 54.
[8] See Esth. 1. 7.
[9] Gen. 39. 4. / * ch. 6. 21. & 7. 5.
† ch. 8. 14.

amation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his ‡accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and ‖partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of [1]Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and [2]I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide [3]the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, [4]he was moved in his mind, and choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host *of footmen*, and went to [5]Azotus [6]as one that journeyed, and therewithal [7]drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now [8]Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the [9]enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to *Azotus, and went into Beth-dagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils: and the †temple of Dagon, with them that were fled into it, he burned with fire.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against ‡Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan ‖yet more,

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

CHAP. XI.

12 Ptolemee taketh away his daughter from Alexander, and entereth upon his kingdom. 17 Alexander is slain, and Ptolemee dieth within three days. 20 Jonathan besieged the tower of Jerusalem. 26 The Jews and he are much honoured by Demetrius, who is rescued by the Jews from his own subjects in Antioch. 57 Antiochus the younger honoureth Jonathan. 61 His exploits in divers places.

AND the king of Egypt gathered together a great host like [1]the sand that lieth upon the sea-shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, [2]because he was his father-in-law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the [3]temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king [4]with great pomp at Joppe, where they saluted one another, and [5]lodged.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea-coast, imagined [6]wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee [7]my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 Thus did he [8]slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two [9]crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth *his host*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into *Arabia, there to be defended; but king Ptolemee was exalted:

17 For Zabdiel the Arabian, took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, †and they that were in the strong holds were slain one of another.

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 At the same time Jonathan gathered together them that were in Judea, to take the ‡tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to ‖Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais, in great haste.

23 Nevertheless, Jonathan, when he heard this, commanded to besiege it *still:* and he chose certain of the elders of Israel, and the priests, and put himself in peril:

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, [1]where he found favour in his sight.

25 And though certain [2]ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in [3]the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

28 Then Jonathan desired the king that he would make [4]Judea free from tribute, as also the [5]three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews,

Before CHRIST about 150.

†ver. 61.

‖ Or, governor of a province.

Titus 1. 5.

1 Isa. 37. 1.

2 Ps. 69. 7.

3 Ps. 20. 7.

4 Isa. 37. 1.

5 ch. 5. 68.

6 Or, *as though he would pass through it.*

7 Or, *led his company.*

8 See Judg. 20. 33, 36, 37.

9 Jos. Ant. l. 13. c. 8.

*ver. 77.

†ver. 83.

‡ 1 Sam. 6. 17.

Before CHRIST about 146.

2 ch. 10. 68.

3 ch. 10. 83, 84.

4 ch. 10. 86.

5 Gr. *slept.*

6 Ps. 83. 3, 4.

7 ch. 10. 58.

8 Ps. 120. 2, 3.

9 ch. 8. 14.

* Gal. 1. 17.

about 145.

† Gr. *and those that were in the holds were slain of those that were in the holds.*

‡ ch. 10. 3, 7.

‖ ch. 10. 58.

Esth 5. 2, 8.

2 ch. 10. 61. ver. 21.

‖ ver. 65.

3 ch. 10. 20.

4 ch. 10. 29.

5 ch. 10. 30. ver. 57.

about 148.

1 Judg. v. 12.

who are our friends, and keep covenants with us, because of their good will toward us.

34 [b]Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea from the country of Samaria, [7]and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt-pits, and the crown-taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon [8]the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the [9]isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and [*]how his men of war were at enmity with him; and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of [†]the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will [‡]greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themselves together into the midst of the city, to the number of a hundred and twenty thousand men, [‖]and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and, dispersing themselves through the city, slew that day in the city to the number of a hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, [1]and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 [2]Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, [3]having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Neverthless, he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned [4]Tryphon, and with him the [5]young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius who turned his back and fled.

56 Moreover Tryphon took the [6]elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, [7]I confirm thee in the high-priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels [8]to be served in, and gave him leave to drink in gold, and to be clothed [9]in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called The ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan [*]went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned [†]the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, [‡]he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing [‖]to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against [1]Bethsura, and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And behold, the host of strangers met them in the plain, who having laid [2]men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the *son* of Absalom, and Judas the *son* of Calphi, the captains of [3]the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, [4]and prayed.

72 Afterward turning again to battle, he put them to flight and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to [5]Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

CHAP. XII.

1 *Jonathan renewath his league with the Romans and Lacedemonians.* 32 *The forces of Demetrius, thinking to surprise Jonathan, flee away for fear.* 35 *Jonathan fortifieth the castles in Judea, and is shut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, [1]for to confirm and renew the friendship that they had with them.

2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into [2]the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship [3]which he had with them, and league, as in former time.

4 Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the [4]Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from [5]Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the [6]league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the [7]holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you [8]for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sac-

Before CHRIST about 145.

[a] Joseph. Antiq. lib. 13. cap. 5.

[b] ch. 10.28,29, 30, 31.

[8] 2 Pet. 1. 18.

[9] Gen. 10. 3.

[*] ver. 38.

[†] ver. 20.

[‡] ver. 26, 27.

‖ See ver. 43.

[1] ver. 45.

[2] Or, *He friends with us.*

[3] ver. 48.

about 144.

[4] ver. 39.

[5] ver. 39, 40.

[6] Gr. *beasts.*

[7] ch. 10. 20. & 14. 38

[8] Gr. *and service.*

[9] ch. 10.20,62.

Before CHRIST about 144.

[*] Or, *went beyond the river, and passed through the cities.* Or, *went and passed beyond the river and through the cities,* Greek.

[†] Or, *the places thereabout.*

[‡] Gr. *he gave them the right hand.*

‖ Or, *to remove him from the affairs of the kingdom.*

[1] ch. 10. 14.

[2] ch. 10.79,80.

[3] ver. 67.

[4] Ps. 32. 6.

[5] ver. 63.

[1] ch. 8. 1, 20.

[2] ch. 8. 15, 19.

[3] ch. 8. 20, 22.

[4] ver. 2.

[5] *Areus.* See Joseph. Antiq. lib. 13. cap. 8.

[6] Or, *kindred* Jos. Antiq. Acts 17. 11.

[7] ver. 1, 2.

rifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles [a]and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit, we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have [*]help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, [†]and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them [‡]also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters [‖]which Oniares sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are [1]brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your [2]prosperity.

23 We do write back again to you, [3]that your cattle and goods are ours, and ours are yours. We do command therefore *our ambassadors* to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite [4]to enter his country.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night-season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, [5]and to be in arms, that all the night long they might be ready to fight: also he sent forth sentinels round about the host.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and [6]they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over [7]the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called [8]Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining from whence he turned aside to Joppe, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling [9]the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between [*]the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, [†]forasmuch *as part of* the wall toward the brook on the east side was fallen down; and they repaired that which was called Caphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

39 Now [‡]Tryphon went about to get [‖]the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great force he durst not stretch his hand against him;

43 But received him honourably, [1]and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan, [2]believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he [3]sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon a host of footmen and horsemen into [4]Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

52 Whereupon they all came into the land of Judea peaceably, and there they [5]bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them sought to destroy them: for, said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

CHAP. XIII.

Simon is made captain in his brother Jonathan's room. 9 *Tryphon getteth two of Jonathan's sons into his hands, and slayeth their father.* 27 *The tomb of Jonathan.* 36 *Simon is favoured by Demetrius, and winneth Gaza, and the tower of Jerusalem.*

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.

11 Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein, remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, [1]concerning the business that was committed unto him.

16 Wherefore now send a hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that he spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

Before CHRIST about 144

[a] 2 Cor. 4. 8.

[*] Ps. 122. 1, 2.

[†] ver. 1.

[‡] ver. 2.

[‖] Read out of Joseph, *which Areus sent to Onias.* ver. 10.

[1] Gr. *brethren.* Acts 4. 32.

[2] Gr. *peace.*

[3] 2 Sam. 1. 12.

[4] Or, *to set foot in his country*; or, *to invade his country.* Neh. 4. 13.

[5] Neh. 4. 13.

[6] Joseph. Antiq. lib. 13. c. 9. *they went away.*

[7] ch. 11. 7.

[8] Joseph. Gr. *Nabatheans*, or, *Zabatheans.*

[9] Ex. 29.

[*] ch. 11. 29.

[†] Or, according to the Roman reading, *and he came near to the wall of the brook to-ward the east.*

[‡] ch. 11. 39.

[‖] ch. 8. 6.

[1] Or, *for the affairs*, or, *offices that he had*, or, *the necessary uses which he had.*

[2] Prov. 14. 15. ch. 7. 10.

[3] Gr. *left two thousand in Galilee.*

[4] ver. 47.

[5] 2 Sam. 1. 12.

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent them the children and the hundred talents: howbeit *Tryphon* dissembled, neither would he let Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to Bascama, he slew Jonathan, who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

26 And all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone, behind and before.

28 Moreover, he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates and bars, and laid up victuals [2]therein.

34 Moreover, Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because [3]all that Tryphon did was to spoil.

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a steadfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city.

45 Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon [4]to grant them peace.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and with thanksgiving.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, beseeching him [5]to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:

51 And entered it into the three and twentieth day of the second month, in the hundred and seventy and first year, with thanksgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

CHAP. XIV.

3 *Demetrius is taken by the king of Persia.* 4 *The good deeds of Simon to his country.* 18 *The Lacedemonians and Romans renew their league with him.* 26 *A memorial of his acts is set up in Sion.*

NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppe for a haven, and made an entrance to the isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of [1]good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For [2]every man sat under his vine and his fig-tree, and there was none to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the council of the people in this manner, Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassador, came unto us to renew the friendship they had with us.

Before CHRIST about 144.

Before CHRIST about 143.

about 143.

about 142.

[5] Or, *to make peace with them.*

about 141.

[2] Gr. *in the strong holds.*

[3] Gr. *all Tryphon's doings were robberies.*

[1] Or, *the wealth of the land.*

[2] 1 Kings iv. 25.

[4] Gr. *to give them his right hand.*

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this, Simon sent Numenius to Rome with a great shield of gold, of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At [a]Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and, resisting the enemies of their nation, did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed [b]the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the [c]armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover, he fortified Joppe, which lieth upon the sea, and [d]Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt [f]in the holy place:

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary;

43 Besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold:

45 And whosoever should do otherwise, or break any of these things, he should be punished.

46 Thus it liked all the people to deal with Simon, and do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

Before CHRIST about 141.

[a] Or, *Jerusalem*, peradventure by corruption and transposition of letters; or, as some think, *the common hall where they met to consult of matters of estate.*

[b] Or, *the men of war.*

[c] Or, *weapons.*

[d] Or, *Gaza.*

[f] Or, *unto religion.*

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

CHAP. XV.

4 Antiochus desireth leave to pass through Judea, and granteth great honours to Simon and the Jews. 16 The Romans write to divers kings and nations to favour the Jews. 27 Antiochus quarrelleth with Simon, and sendeth some to annoy Judea.

Before CHRIST about 140.

MOREOVER Antiochus son of Demetrius the king, sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted, and whatsoever gifts besides they granted

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thy hands, let them remain unto thee

8 And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

about 139.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore, being pursued by king Antiochus, he fled unto Dora, which lieth by the sea-side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him a hundred and twenty thousand men of war, and eight thousand horsemen

14 And when he had compassed the city round about, and joined ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans, unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jew:

18 And they brought a shield of gold of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to [1]Ariarathes, and Arsaces,

23 And to all the countries, and to [2]Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and [3]Phaselis, and Cos, and Side, and Arados, and Gortyna, and Cnidus, and Cyprus, and Cyrene

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second *day* [4]assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

[1] Or, *Arathes*
[2] Or, *Sampsaces* Lat. *Lampsacus.*
[3] Or, *Basilis.*

[4] Gr. *bringing his forces to it.*

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion [b]without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and [c]fight against you.

32 So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give a hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea-coast, and gave him a host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and a host *of footmen*, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

CHAP. XVI.

Judas and John prevail against the forces sent by Antiochus. 11 The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is sought for, and escapeth, and killeth those that sought for him.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by *God's* mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water-brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook, he went first over himself, and then the men seeing him, passed through after him.

7 *That done*, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.

8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas, John's brother, wounded: but John still followed after them, until he came to Cedron, which *Cendebeus* had built.

10 [f]So they fled even unto the towers in the fields of Azotus: wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover, in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:

12 For he was the high priest's son-in-law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him a host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the [g]tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he*, *Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them: for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

[b] Or, *except the borders, &c.*

[c] Or, *subdue you in fight.*

[f] Or, *Which when he had set on fire, they fled unto the towers in the fields of Azotus, and they were slain, &c.*

[g] Gr. *captains of thousands.*

Before CHRIST about 136. Before CHRIST about 135.

Before CHRIST about 139.

The Second Book of the MACCABEES.

CHAP. I

A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus. 19 Of the fire that was hidden in the pit. 24 The prayer of Nemias.

THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all a heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of [1]tabernacles in the month Casleu.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

[1] Lev. 23. 34.

Before CHRIST about 144. Before CHRIST about 144.

12 For he cast them out that fought within the holy city.
13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.
14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.
15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:
16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.
17 Blessed be our God in all things, who hath delivered up the ungodly.
18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* [a]Casleu, we thought it necessary to certify you thereof, that ye also might keep *it, as the feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar.
19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in a hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.
20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests, that had hid it, to the fire: but when they told us they found no fire, but thick water;
21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.
22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.
23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.
24 And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,
25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:
26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.
27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.
28 Punish them that oppress us, and with pride do us wrong.
29 Plant thy people in thy holy place, as Moses hath spoken.
30 And the priests sung psalms of thanksgiving.
31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.
32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.
33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that [b]Neemias had purified the sacrifices therewith.
34 Then the king, enclosing the place, made it holy, after he had tried the matter.
35 And the king took many gifts, and bestowed thereof on those whom he would gratify.
36 And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but many men call it Nephi.

[a] Lev. 23. Num. 29.

[b] Or, Neemias his company.

CHAP. II.

1 *What Jeremy the prophet did:* 5 *How he hid the tabernacle, the ark, and the altar.* 13 *What Neemias and Judas wrote.* 20 *What Jason wrote in five books.* 25 *And how those were abridged by the author of this book.*

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:
2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.
3 And with other such speeches exhorted he them, that the law should not depart from their hearts.
4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.
5 And when Jeremy came thither, he found a hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door.
6 And some of those that followed him came to mark the way, but they could not find it.
7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.
8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place might be honourably sanctified.
9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.
10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices; even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.
11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.
12 So Solomon kept those eight days.
13 The same things also were reported in the writings and commentaries of Neemias; and how he, founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.
14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.
15 Wherefore if ye have need thereof, send some to fetch them unto you.
16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.
17 [1]We hope also, that the God, that delivered all his people, and gave them all a heritage, and the kingdom, and the priesthood, and the sanctuary,
18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.
19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,
20 And the wars against Antiochus Epiphanes, and Eupator his son,
21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being but a few, they overcame the whole country, and chased barbarous multitudes,
22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:
23 *All these things, I say*, being declared by Jason of Cyrene in five books, we will essay to abridge in one volume.
24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,
25 We have been careful, that they that will read might have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it cometh might have profit
26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;
27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet [2]for the pleasure of many we will undertake gladly this great pains;
28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.
29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.
30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:
31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.
32 Here then will we begin the story; only adding thus much

[1] Gr. *Now God it is that saved all his people and rendered the heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the law: for we hope in God that he will shortly, &c.*

[2] Or, *to deserve well of many.*

to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

CHAP. III.

1 *Of the honour done to the temple by the kings of the Gentiles.* 4 *Simon uttereth what treasures are in the temple.* 7 *Heliodorus is sent to take them away.* 24 *He is stricken of God, and healed at the prayer of Onias.*

NOW when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices.

4 But one Simon, of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the son* of Thraseus, who then was governor of Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the aforesaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for relief of the widows and fatherless children:

11 And that some of it beloning to Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed, he entered into order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in the priests' vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses [1]to the general supplication, because the place was like to come into contempt.

19 And the women girt with sackcloth under their breasts, abounded in the streets; and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the [2]fear of the high priest, being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the [3]Lord of spirits, and the prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them a horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his fore-feet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightway certain of Heliodorus' friends prayed Onias, that he would call upon the Most High, to grant him his life, who lay ready to give up the ghost.

32 So the high priest suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

CHAP. IV.

1 *Simon slandereth Onias.* 7 *Jason, by corrupting the king, obtaineth the office of the high priest.* 24 *Menelaus getteth the same from Jason by the like corruption.* 34 *Andronicus traitorously murdereth Onias.* 36 *The king being informed thereof, causeth Andronicus to be put to death.* 39 *The wickedness of Lysimachus, by the instigation of Menelaus.*

THIS Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and three-score talents of silver, and of another revenue eighty talents

9 Besides this, he promised to assign a hundred and fifty more, if he might have license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name* of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

Before CHRIST about 144. — about 187. — Before CHRIST about 187. — about 175.

[1] Or, *to make general supplication.*

[2] Or, *expectation.*

[3] Or, *Lord of our fathers.*

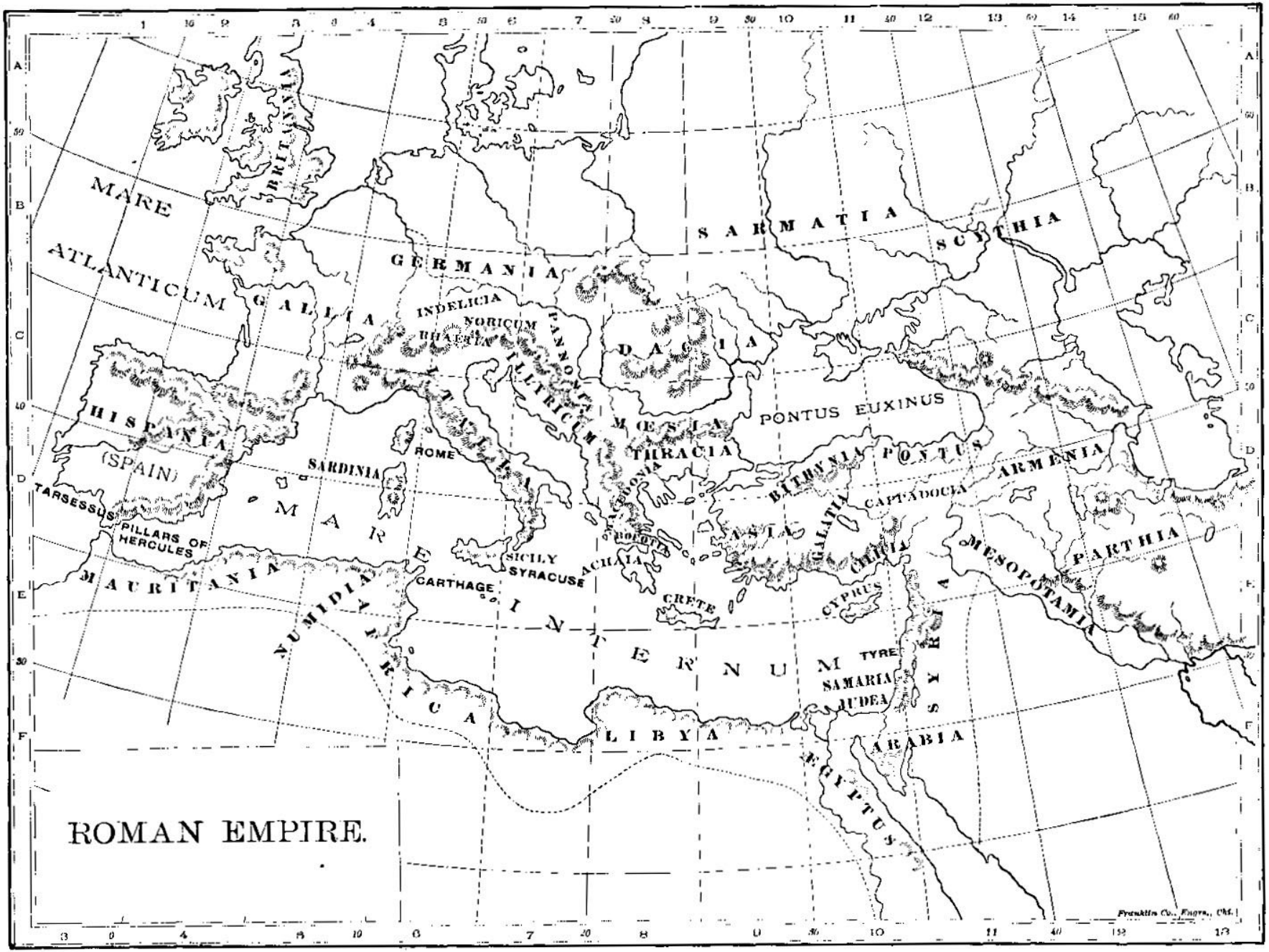
BRITANNIA
MARE ATLANTICUM
GERMANIA
SARMATIA
SCYTHIA
GALLIA
INDELICIA
NORICUM
RHAETIA
PANNONIA
ILLYRICUM
DACIA
ITALIA
HISPANIA
(SPAIN)
ROME
SARDINIA
MOESIA
THRACIA
PONTUS EUXINUS
MACEDONIA
BITHYNIA
PONTUS
ARMENIA
CAPPADOCIA
TARSESSUS
PILLARS OF HERCULES
MARE
INTERNUM
SICILY
SYRACUSE
ACHAIA
BOEOTIA
ASIA
GALATIA
CILICIA
MESOPOTAMIA
PARTHIA
MAURITANIA
NUMIDIA
CARTHAGE
CRETE
CYPRUS
SYRIA
TYRE
SAMARIA
JUDEA
AFRICA
LIBYA
ARABIA
AEGYPTUS
ROMAN EMPIRE.
Franklin Co., Engrs., Chi.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and not high priest;

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of [1]Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

19 This ungracious Jason sent [2]special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed in the making of galleys.

21 Now when Apollonius the *son* of Menestheus was sent into Egypt for the [3]coronation of king *Ptolemeus* Philometor, Antiochus, understanding him not to be well-affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch-light, and with great shoutings: and so afterward went with his host unto Phenice.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savge beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus *left* Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

34 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one [4]Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them altogether upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they struck to the ground, and all *of them* they forced to flee; but as for the church-robber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being now convicted, promised Ptolemee the *son* of Dorymenes, to give him much money, if he would pacify the king toward him.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so, through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

CHAP. V.

2 Of the signs and tokens seen in Jerusalem. 6 Of the end and wickedness of Jason. 11 The pursuit of Antiochus against the Jews. 15 The spoiling of the temple. 27 Maccabeus fleeth into the wilderness.

ABOUT the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of [1]pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle.

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered.

7 Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city

Before CHRIST about 175. Before CHRIST about 171. about 170. about 173. about 172. about 171.

[1] Or, *the Discus*, which was a stone with a hole in the midst.

[2] Or, *who were religious ambassadors.*

[3] Or, *enthroning.*

[4] Or, *Tyranus.*

[1] Or, *staves.*

to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open [2]enemy of his country and countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country, perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless, God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare a heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus [3]with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

CHAP. VI.

1 *The Jews are compelled to leave the law of God.* 4 *The temple is defiled.* 8 *Cruelty upon the people and the women.* 12 *An exhortation to bear affliction by the example of the valiant courage of Eleazar, who is cruelly tortured.*

NOT long after this the king sent an old man of [1]Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, [2]as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 The altar also was filled with profane things, which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the [3]heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others, that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us.

15 Lest that, being come to the height of sin, afterward he should take vengeance of us,

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behooved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and to make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

25 And so they through my hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such a one as mine age requireth,

28 And leave a notable example to such as be young, to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

29 They that led him changing the good-will they bare him a little before into hatred, because the aforesaid speeches proceeded, as they thought, from [4]a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* en-

Before CHRIST about 170.

[2] Or, *executioner.*

[3] Gr. *Grecians.*

about 167.

about 168.

[1] *Antioch*, the Latin Interpreters

[2] Out of Joseph. lib. 12. cap. 7, or, *as they were.*

[4] Or, *madness, or, pride.*

Before CHRIST about 165.

[3] Gr. *who was the tenth.*

ture sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as [1]Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants. [1] Deut. 32. 36.

7 So when the first was dead after this manner, they brought the second to make him a mocking-stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking-stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die, he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, though art corruptible, though doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide awhile, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who, being ready to die, said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us*.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you:

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your ownselves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but, being worthy of thy brethren take thy death, that I may receive thee again in mercy with thy brethren.

30 While she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God.

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

41 Last of all, after the sons, the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAP. VIII.

1 Judas gathereth an host. 9 Nicanor is sent against him: who presumeth to make much money of his prisoners. 16 Judas encourageth his men, and putteth Nicanor to flight, and divideth the spoils. 30 Other enemies are also defeated, and Nicanor fleeth with grief to Antioch.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolk together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 Therefore he came at unawares, and burned up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

9 Then forthwith choosing Nicanor the *son* of Patroclus, one

of his special friends, he sent him with no fewer than twenty thousand of all nations under him to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

11 Wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

16 So Maccabeus called his men together, unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, not to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib a hundred fourscore and five thousand perished.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed a hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 And joined with himself his own brethren, leaders of each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered [1]their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the [2]maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the [3]maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also Philarches that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

Before CHRIST about 166.

[1] That is, *the enemies' armour*

[2] Or, *lamed with tortures*

[3] Or, *lamed.*

Before CHRIST about 166.

33 Furthermore, at such time as they kept the feast for the victory in their country, they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was, through the help of the Lord, brought down by them of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed.

36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

CHAP. IX.

1 *Antiochus is chased from Persepolis.* 5 *He is stricken with a sore disease, and promiseth to become a Jew.* 28 *He dieth miserably.*

about 166. ABOUT that time came Antiochus [1]with dishonour out of the country of Persia.

[1] Or, *disorderly.*

2 For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude, running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus, being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot-man to drive without ceasing, and to despatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit, he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a horse-litter, shewing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge *of himself* by the scourge of God, his pain increasing every moment.

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him,) saying thus,

14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place,) he would set at liberty:

15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals with the citizens of [2]Athens:

[2] Or, *Antioch.*

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of

his health he wrote unto the Jews the letters underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens, wisheth much joy, health and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good-will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting my health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes, that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth.

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he, [a]understanding my mind, will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip, that was brought up with him, carried away his body, who also, fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

1 *Judas recovereth the city, and purifieth the temple.* 14 *Gorgias exerteth the Jews.* 16 *Judas winneth their holds.* 29 *Timotheus and his men are discomfited.* 35 *Gazara is taken, and Timotheus slain.*

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shew-bread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of *the king's* friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometer had committed unto him, and departed unto Antiochus Epiphanes, [b]and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the [c]holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand were fled together into two very strong castles, having all manner of things convenient to *sustain* the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now [a]they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, [a]they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be [b]an enemy to their enemies, and an adversary to their adversaries, as the law declareth,

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies they kept by themselves.

28 Now the sun being newly risen, they joined both together, the one part having together with their virtue, their refuge also unto the Lord for a [c]pledge of their success and victory: the other side making their rage leader of their battle.

29 But when the battle waxed strong, there appeared unto the enemies, from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness and full of trouble, they were killed.

31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day, early, twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, while they were busied with them that were within, burned the towers, and kindling fires burned the blasphemers alive: and others broke open the gates and having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

2 *Lysias, thinking to get Jerusalem, is put to flight.* 16 *The letters of Lysias to the Jews.* 22 *Of the king unto Lysias, and to the Jews.* 34 *Of the Romans to the Jews.*

NOT long after this, Lysias the king's [a]protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

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[a] Or, understanding my mind.
[b] Or, fallowing.
[c] Or, Maccabeus and they that were with him.
[a] Deut. 28. 27.
[b] Or, near-kinsman, or, surety.
[a] Or, and not bearing his authority as becometh a nobleman.
[b] Or, strong places.
[a] Or, Simon.
[b] Or, commandments.
[a] Or, tutor.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city a habitation of the [2]Gentiles,

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year;

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs; and he laid sore siege unto it.

6 Now when they that [3]were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having a helper from heaven; for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable *conditions*, and *promised* that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting:

17 John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and the others that came from me, to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* [4]Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias, *sendeth* greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather kept their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and [5]grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kinds of meat and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, *and* in the fifteenth day of *the month* [6]Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius [7]ambassadors of the Romans, *send* greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

CHAP. XII.

1 *The king's lieutenants vex the Jews.* 3 *They of Joppe drown two hundred Jews.* 6 *Judas is avenged upon them.* 11 *He maketh peace with the Arabians, and taketh Caspis.* 22 *Timotheus's armies overthrown.*

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But the governors of several places, Timotheus, and Apollonius the *son* of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready*.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burned the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, [1]as if he would return to root out all of them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle: but Judas's side, by the help of God, gat the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they [2]departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had despatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit, Dositheus and Sosipater, who were of Maccabeus's captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set [3]them over the bands, and went against Timotheus, who had about

[2] Or, *Gre-cians.*
[3] Or, *Macca-beus and his com-pany.*
[4] Or, *Dios-corus.*
[5] Or, *give them assu-rance.*
[6] Or, *April.*
[7] Or, *consuls*
[1] Or, *with a purpose to re-turn.*
[2] Or, *went from place to place with their fami-lies and cattle.*
[3] *Dosi-theus and Sosi-pater.*

Before CHRIST about 164.
about 164.
about 163.
Before CHRIST about 163.

him a hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas's coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they had put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of [4]Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity:

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast* called Pentecost, they went forth against Gorgias the governor of Idumea,

33 Who came out with three thousand men of foot, and four hundred horsemen.

34 And it happened, in their fighting together, a few of the Jews were slain.

35 At which time, Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him [5]smote off his shoulder, so that Gorgias fled unto Marisa.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias's men, he put them to flight.

38 So Judas gathered his host, and came into the city Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, [6]as the use had been Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by [7]the law. Then every man saw that this was the cause wherefore they were slain.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

Before CHRIST about 164.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that died godly. (It was a holy and good thought.) Wherenpon he made a reconciliation for the dead, that they might be delivered from sin.

CHAP. XIII.

1 Eupator invadeth Judea. 15 Judas by night slayeth many. 18 Eupator's purpose is defeated. 23 He maketh peace with Judas.

about 163. IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, a hundred, and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes; and it had a round instrument, which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that [1]had ever now been but a little refreshed, to be in subjection to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the [2]Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy.

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men.

20 For Judas had conveyed unto them that were in it such things as were necessary.

4 Or, *Venus.*

5 Or, *put by his arm: or, wounded him in the shoulder, or, struck him in the shoulder.*

6 Or, *at such time, &c*

7 Deut. 7. 25, 26.

1 Or, *had had a little respite.*

2 Or, *Lord.*

21 But Rhodocus, who was in the Jews'host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took theirs, departed, fought with Judas, was overcome;

23 Heard that Philip, who was left over the affairs in Antioch [3]was desperately bent, confounded, entreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 Lysias went up to the judgment-seat, said as much as could be in defence of the cause, persuaded, pacified, made them well-affected, returned to Antioch. Thus it went touching the king's coming and departing.

CHAP. XIV.

1 Alcimus accuseth Judas. 18 Nicanor maketh peace with Judas. 39 He seeketh to take Razis; who, to escape his hands, killeth himself.

AFTER three years was Judas informed, that Demetrius the *son* of Seleucus, having entered by the haven of Tripolis with a great power and navy,

2 Had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling *with the Gentiles*, seeing that by no means he could save himself, nor have any more access to the holy altar,

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were [1]used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprise, *and* being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen [2]were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain they removed straightway from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practiced by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and [3]took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as [4]a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thy habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise that beseemed his noble birth:

Before CHRIST about 163.

Before CHRIST about 162.

about 162.

[3] Or, rebelled

[1] Or, thought to be of the temple.

[3] Or, lived together with him.

[2] Or, were joined to them.

[4] Gr. bound

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAP. XV.

5 *Nicanor's blasphemy.* 8 *Judas encouraqeth his men by his dream.* 28 *Nicanor is slain.*

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above *other days.*

3 Then the most ungracious wretch demanded, if there were a Mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and besides that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit,* Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolk, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies was already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner: O Lord, thou didst send thine Angel in the time of Ezekias king of Judea, and didst slay in the host of Senacherib a hundred fourscore and five thousand:

23 Wherefor now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

30 And *Judas,* who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste, even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

END OF THE APOCRYPHA.

THE

PSALMS OF DAVID IN METRE:

WITH NOTES,

EXHIBITING THE CONNECTION, EXPLAINING THE SENSE, AND FOR DIRECTING AND ANIMATING DEVOTION.

It is well known, that ever since the Reformation from Popery, Psalmody has constituted an important department of public worship in the Scottish Church. But the time spent, and the care exercised, by our pious progenitors, in a progressive series of critical investigations for bringing the present metrical and paraphrastic copy of the Psalms of David to express, as near as possible, the sense of the original text, is not so generally known. A brief sketch of the means used, and the progress made in this good work, is therefore here subjoined.—During the arduous struggle that preceded the Reformation from Popery, a metrical version of the Psalms was begun; and before the martyrdom of George Wishart, was in a considerable state of forwardness, but, according to Dr. M'Crie, never completed. This work has generally been ascribed to John and Robert Wedderburn, natives of Dundee. The version begun by Sternhold and Hopkins, and afterwards finished by Whittyngham, Norton, and others, was accounted preferable, and therefore admitted and used in the church, till the present improved version came to be adopted by the Commission of the General Assembly in the year 1649.—Sternhold's edition had been printed in England but never in Scotland, till about 1562, when it was printed in Edinburgh; and by an ordinance of the General Assembly, every minister, and individual who could read, were commanded to have a copy of this Edinburgh edition; and, furthermore, that every person of substance should possess a Bible and Psalm-Book, for the better instruction of themselves and families, under the penalty of ten pounds. Attempts were afterwards made, by several individuals, to produce a better versification of the Psalms; amongst whom James VI. began, and proceeded to Psalm xxxi.; but the royal production not meeting with the public approbation, it was left for the Earl of Stirling to finish the work, which was printed in 1629. About ten years after this, Sir William More, of Rowallan, having composed a version of the whole Psalms, had them published in 1638 or 9. Another version, prepared by Francis Rous, an Englishman, also made its appearance next year. Both these versifications were considered good; and that of Francis Rous was sent, by an order of the English House of Commons, to the Assembly of Divines, who met at Westminster in 1643, to be by them revised, with a view of being introduced into the Psalmody of the church. The Assembly appointed a committee of their number, with instructions to strip Rous' version of all its extraneous matter, and proceed with their improvements with all convenient despatch. Having finished their labours, the corrected copy was sent down to the General Assembly at Edinburgh for their further correction and improvement; and after many alterations made and admitted, it was returned to England, where Rous' Psalms, as amended, was approved by the English Parliament in 1645.—The Church of Scotland was, nevertheless, of opinion, that the copy was still susceptible of further improvement. An act was therefore passed in the Assembly for another revisal, with a recommendation also for translating the other Scripture songs into metre.—That they might shorten the work, by dividing the labour, the Assembly appointed Mr. John Adamson to examine the first forty Psalms, Mr. Thomas Crawford the second forty, Mr John Row the third forty, and Mr. John Nevey the last thirty Psalms.—By their instructions they were not only to mark what required amendment, but they were to endeavour, as far as they could, to furnish the necessary amendments. To assist them in their labours, the use of the paraphrases of Rowallan, Zachary Boyd, or any other on the same subject, but more particularly the paraphrase used till then in the Scottish Church, were recommended. They were likewise to take advantage of such animadversions as might be sent them from the Presbyteries, who, for that purpose, were desired to lose no time in forwarding their observations, that thereby they might be ready to report the progress of their labours to the Commission of the Assembly by their next meeting; which Commission, after having revised the same, should transmit copies thereof to the Provincial Assemblies, who again should forward the same to the various Presbyteries under their several inspections, that, by their further consideration, the subject might be fully prepared for the next Assembly.—This business had been gone through with so much alacrity and despatch, that the Assembly found themselves warranted to commit the management of the whole concern to their Commission, to meet in the following November, who finally settled this laborious business; as appears by the following act of reference, emitted by the Assembly, August, 1649, and the ultimate decision of their Commission, dated the 23d of November the same year, viz.—'The General Assembly having taken some view of the new Paraphrase of the Psalms in metre, with the corrections and animadversions thereupon, sent from several persons and Presbyteries, and finding they cannot overtake the review and examination of the whole in this Assembly, therefore, now, after so much time and so great pains about the correcting and examining thereof, from time to time, some years bygone, that the work may come to some conclusion, they do ordain the brethren appointed for perusing the same during the meeting of this Assembly, viz. Messrs. James Hamilton, John Smith, Hugh M'Kail, Robert Trail, George Hutchison, and Robert Laurie, after the dissolving of this Assembly, to go on in that work carefully, and to report their travels to the Commission of the General Assembly for public affairs, at the meeting at Edinburgh in November; and the said Commission, after perusal and re-examination thereof, is hereby authorised with full power to conclude and establish the Paraphrase, and to publish and emit the same for public use.' By this reference the business was entirely left in the hands of the Commission; and on the 23d of November they issued this interesting cause, in the following decision: 'The Commission of the General Assembly having with great diligence considered the Paraphrase of the Psalms in metre, sent from the Assembly of Divines in England, by our Commissioners while they were there, as it was corrected by former General Assemblies, and by Committees from them, and now, at last, by the Brethren deputed by the last Assembly for that purpose; and having exactly examined the same, do approve the said Paraphrase as it is now compiled; and therefore, by the power given them by the said Assembly, do appoint it to be printed and published for public use; hereby authorising the same to be the only Paraphrase of the Psalms to be sung in the Kirk of Scotland, discharging the old Paraphrase, and any other than this new Paraphrase, to be made use of in any congregation or family, after the first day of May in the year 1650; and for uniformity in this part of the worship of God, do seriously recommend to Presbyteries to cause make intimation of this Act, and take special care that the same be timeously put into execution, and duly observed.—A. Ker.'

This metrical version has long been esteemed for the simplicity of its diction, and its universal accordance with the original. It was held in great repute by the English Nonconformists, many of whom, desirous of having it introduced into their places of worship, had an edition published for that purpose in 1673, and warmly recommended in a preface, written by Dr. Owen, and subscribed by twenty-five other divines of the first eminence in the church. Perhaps it might still gain by a comparison with any version to be found in the Protestant Church; but compared with the poetical refinement of our times, the versification, in many instances, is obviously harsh and inharmonious; and even its diction, originally composed in the best style of the period, owing to the astonishing improvement made in the English language, evidently requires considerable improvement.

PSALM I.

Perhaps this Psalm was added by Ezra, or whoever else was the collector of the others into one book. We have represented to us in it. (1) The character of the godly: *how holy* they are—abstaining from every temptation to, or appearance of evil; and with pleasure meditating on, and endeavouring to fulfil the whole law of God, ver. 1, 2; and *how happy*, planted in the nearest fellowship with Jesus, the River of life; they prosper in their lawful attempts; they seek to improve their grace or profession; and they shall stand with approbation at the judgment-seat of God, ver. 3. (2) The sinfulness and misery of the wicked: how different from, and contrary to, the godly, in their inclination, companions, exercises, and ends! How light and unsubstantial as chaff, and ready to be hurled by the consequences of evil, into the depths of ruin, by their own sins and refusal to obey God! ver. 4, 6. (3) The great reason of the happiness of saints, and of the misery of sinners. The Lord loveth the righteous, and observes and approves their inclinations and behaviour; but as righteous he brings their own reward upon the wicked, ver. 6. ¶ While I sing these important lines, let my soul lift up her eyes to that great pattern of perfection, JESUS, the man of God's right hand, who was holy, harmless, undefiled, and separate from sinners; and who fulfilled all righteousness, magnified the law, and made it honourable for *men*,—for ME. United to his person, clothed with his righteousness, and all inflamed and animated with his redeeming love, shed abroad in my heart, let me examine myself as in his sight; let me walk in him as my Way, and follow him as my Pattern and Guide; let me, with solemn awe, look to, and prepare for, his last, his eternal judgment!

THAT man hath perfect blessedness
who walketh not astray
In counsel of ungodly men,
nor stands in sinners' way,
Nor sitteth in the scorner's chair:
2 But placeth his delight
Upon God's law, and meditates
on his law day and night.

3 He shall be like a tree that grows
near planted by a river,
Which in his season yields his fruit,
and his leaf fadeth never:
And all he doth shall prosper well.
4 The wicked are not so;
But like they are unto the chaff,
which wind drives to and fro.

5 In judgment therefore shall not stand
such as ungodly are;
Nor in th' assembly of the just
shall wicked men appear.
6 For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
shall quite be overthrown.

PSALM II.

Perhaps this Psalm relates partly to David's instalment on his throne, and the victories over his enemies which attended it. Compare Ps. xviii.; 2 Sam. iii. v. viii. x. xviii. xx. But the whole of it respects Jesus our Redeemer. Behold (1) The violent and harmonious, but unsuccessful, opposition which Jews and Gentiles, of all ranks, make to the person and redemption-work of the great God *my* Saviour! Behold what ruin and woe they draw upon themselves by their attempts! ver. 1-5, 9. (2) Behold how, notwithstanding all their raging malice and furious opposition, JEHOVAH installs our Redeemer King in his church, and infallibly fixeth him on his throne; avows him his only begotten Son, and gives unto him the Gentiles for his people! ver. 6-8. (3) Behold Jehovah's demand of serious consideration and fear of, joy in, trust, obedience, and love to, his exalted Son, ver. 9-12. ¶ While I sing, let me remark the horrid nature of sin; let me, with broken heart, bewail my neglect of, and opposition to, Jesus Christ. Let me, with wonder bless his name, that I have not already perished in mine iniquity. Let me with earnestness accept that once dying Redeemer as my Saviour, my Sovereign, my Proprietor, my God, and my ALL. Let me learn to know him, rejoice in him, and, with holy awe, commit my whole salvation, and the salvation of my country, nay, of all the ends of the earth, to him.

WHY rage the heathen? and vain things
why do the people mind?
2 Kings of the earth do set themselves,
and princes are combin'd,
To plot against the Lord, and his
Anointed, saying thus,
3 Let us asunder break their bands,
and cast their cords from us.
4 He that in heaven sits shall laugh;
the Lord shall scorn them all.
5 Then shall he speak to them in wrath,
in rage he vex them shall.
6 Yet notwithstanding I have him
to be my King appointed;
And over Sion, my holy hill,
I have him King anointed.

7 The sure decree I will declare;
the Lord hath said to me,
Thou art mine only Son; this day
I have begotten thee.
8 Ask of me, and for heritage
the heathen I'll make thine;
And, for possession, I to thee
will give earth's utmost line.

9 Thou shalt, as with a weighty rod
of iron, break them all;
And, as a potter's sherd, thou shalt
them dash in pieces small.
10 Now therefore, kings, be wise; be taught,
ye judges of the earth:
11 Serve God in fear, and see that ye
join trembling with your mirth.

12 Kiss ye the Son, lest in his ire
ye perish from the way,
If once his wrath begin to burn:
bless'd all that on him stay.

PSALM III.

A Psalm of David *when he fled from* Absalom *his son.*

Having beheld the royal dignity of my Redeemer, let me here behold the joy, the peace, the safety of the redeemed amidst their distresses innumerable. Here David, driven from his holy capital and high throne by his rebellious son Absalom, (1) Complains to his God of the number and malice of his enemies, ver. 1, 2. (2) He encourageth himself in his God, as the source and subject matter of his safety, joy, and honour, ver. 3. (3) He recollects how, on former occasions, his troubles had driven him to his prayers; how he had always found God ready to hear and grant his requests; how safe and easy he had lived under his protection; and how effectually he had broken the power and restrained the malice of his enemies, ver. 4, 5, 7. (4) Triumphantly trusting in God, as the salvation and blesser of his people, he silenceth all his fears, and pours forth his prayers for new protection and deliverance, ver. 6, 8. ¶ Think, my soul, of Jesus, who, when bulls of Bashan compassed him about, trusted in God that he would deliver him. In all my distress, let me pour out my heart before him, believing in him, as God, even MY GOD. Let me always rejoice in the great God my Saviour. Let me trust in him at all times, that as he hath delivered, and doth deliver, so he will deliver me.

O LORD, how are my foes increas'd?
against me many rise.
2 Many say of my soul, For him
in God no succour lies.
3 Yet thou my shield and glory art,
th' uplifter of mine head.
4 I cry'd, and, from his holy hill,
the Lord me answer made.

5 I laid me down and slept, I wak'd,
for God sustained me.
6 I will not fear though thousands ten
set round against me be.
7 Arise, O Lord; save me, my God;
for thou my foes hast stroke
All on the cheek-bone, and the teeth
of wicked men hast broke.

8 Salvation doth appertain
unto the Lord alone:
Thy blessing, Lord, for evermore
thy people is upon.

PSALM IV.

To the chief Musician on Neginoth. *A Psalm of* David.

This psalm was perhaps composed on the same occasion as the former, when David fled from Absalom his son. Here (1) David, encouraged by former experience, casts his burden on the Lord, and supplicates a merciful deliverance, ver 1. (2) Addressing himself to men, particularly to his persecutors, he reproves their contempt of God and religion, their delight in, and practice of, vanity, fraud, and falsehood; he represents the happiness of the saints in having God their protector, and ready to hear their requests; he recommends a holy filial awe of God, a careful abstinence from sin, a composed trial of, and converse with, their own heart; together with a devoting of themselves, and their conduct and substance, to the Lord, ver. 2-5. (3) To encourage them to the study of practical religion, he remarks what superlative satisfaction and rest himself had found in familiar fellowship with God, and in a believing dependence on him, ver. 6-8. ¶ While I sing, let me have faith in God, as my own God in Christ. Let me abhor that levity of mind, that deceitfulness and earthly-mindedness proper to the ungodly, and every remain thereof. Let my soul pant for JEHOVAH, and prefer him to everything else. Let me, by faith, lay myself down in his arms, his bosom, as all my salvation and comfort.

GIVE ear unto me when I call,
God of my righteousness;
Have mercy, hear my pray'r; thou hast
enlarg'd me in distress.
2 O ye the sons of men! how long
will ye love vanities?
How long my glory turn to shame,
and will ye follow lies?

3 But know, that for himself the Lord
the godly man doth chuse:
The Lord, when I on him do call,
to hear will not refuse.
4 Fear, and sin not; talk with your heart
on bed, and silent be.
5 Off'rings present of righteousness,
and in the Lord trust ye.

6 O who will show us any good?
is that which many say:
But of thy countenance the light,
Lord, lift on us alway.
7 Upon my heart, bestow'd by thee,
more gladness I have found
Than they, ev'n then, when corn and wine
did most with them abound.

8 I will both lay me down in peace,
and quiet sleep will take;
Because thou only me to dwell
in safety, Lord, dost make.

PSALM V.

To the chief Musician on Nehiloth. *A Psalm of* David.

Here (1) The man according to God's heart, in the assured faith of God's hearing his prayers, and hating his sins, fixeth a daily, an early, an earnest, a steady, a grace-founded correspondence with God, in his ordinances of meditation, prayer, praise, &c., ver. 1-7. (2) Behold him humbly requesting God's special direction in duties which his enemies had rendered difficult to perform; supplicating and predicting the ruin of his implacable foes; and in the assured faith of obtaining it, imploring comfort and prosperity in his fellow saints, ver. 8-12. ¶ While I sing, let my heart and flesh cry out and my soul pant and wait for the Lord. In the firm faith of infinite mercy to forgive all my crimes, and wash out all my sinful stains, let me blush at, and detest my own abominations. Let me cultivate the closest familiarity with the Lord my God. Let my prayers correspond with his promises, and with the particular conditions of myself or others.

GIVE ear unto my words, O Lord,
my meditation weigh.
2 Hear my loud cry, my King, my God;
for I to thee will pray.
3 Lord, thou shalt early hear my voice:
I early will direct
My pray'r to thee; and, looking up,
an answer will expect.

4 For thou art not a God that doth
in wickedness delight;
Neither shall évil dwell with thee,
5 nor fools stand in thy sight.
All that ill-doers are thou hat'st;
6 cutt'st off that liars be:
The bloody and deceitful man
abhorred is by thee.

7 But I into thy house will come
in thine abundant grace;
And I will worship in thy fear
toward thy holy place.
8 Because of those mine enemies,
Lord, in thy righteousness
Do thou me lead; do thou thy way
make straight before my face.

9 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open sepulchre,
their tongue doth flatter still.
10 O God, destroy them; let them be
by their own counsel quell'd:
Them for their many sins cast out,
for they 'gainst thee rebell'd.

11 But let all joy that trust in thee,
and still make shouting noise;
For them thou sav'st: let all that love
thy name in thee rejoice.
12 For, Lord, unto the righteous man
thou wilt thy blessing yield:
With favour thou wilt compass him
about, as with a shield.

PSALM VI.

To the chief Musician on Neginoth, *upon* Sheminith. *A Psalm of* David.

Observe here (1) David, a great saint, under grievous and manifold troubles: sickness of body, conscience-felt charges of guilt, vexation of mind, attended with desertion from God, and contemptuous insults from his enemies ver. 2, 3, 5-7. (2) His supplications, with strong cries and tears, to God for mitigation of trouble, support under it and deliverance from it, ver. 1-4, 6. (3) His triumphant separation of himself from the wicked, in the full assurance of faith that God had heard, and would graciously grant his requests, and would either convert or destroy his opposers, ver. 8-10. ¶ In all my afflictions, let me believe that Jesus was afflicted for me. Let me call my sin to remembrance, spread my case before him, fill my mouth with arguments, implore his abundant, free and sovereign mercy, as my sole and all-comprehensive relief. Nor let me ever expect a comfortable answer to my prayers, while I cultivate an intimacy with profane and wicked men.

LORD, in thy wrath rebuke me not;
Nor in thy hot rage chasten me.
2 Lord, pity me, for I am weak:
Heal me, for my bones vexed be.
3 My soul is also vexed sore;
But, Lord, how long stay wilt thou make?
4 Return, O Lord, my soul set free;
O save me, for thy mercies' sake.

5 Because those that deceased are
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?
6 I with my groaning weary am,
I also all the night my bed
Have caused for to swim; and I
With tears my couch have watered.

7 Mine eye, consum'd with grief, grows old,
Because of all mine enemies.
8 Hence from me, wicked workers all;
For God hath heard my weeping cries.
9 God hath my supplication heard,
My pray'r received graciously.
10 Sham'd and sore vex'd be all my foes,
Sham'd and back turned suddenly.

Another of the same.

IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
2 Lord, I am weak, therefore on me
have mercy, and me spare:
Heal me, O Lord, because thou know'st
my bones much vexed are.

3 My soul is vexed sore: but, *Lord*,
how long stay wilt thou make?
4 Return, Lord, free my soul; and save
me, for thy mercies' sake.
5 Because of thee in death there shall
no more remembrance be:
Of those that in the grave do lie,
who shall give thanks to thee?

6 I with my groaning weary am,
and all the night my bed
I caused for to swim; with tears
my couch I watered.

7 By reason of my vexing grief
Mine eye consumed is;
It waxeth old, because of all
that be mine enemies.

8 But now, depart from me all ye
that work iniquity:
For why? the Lord hath heard my voice,
when I did mourn and cry.
9 Unto my supplication
the Lord did hearing give:
When I to him my prayer make,
the Lord will it receive.

10 Let all be sham'd and troubled sore,
that enemies are to me;
Let them turn back, and suddenly
ashamed let them be.

PSALM VII.

Shiggaion *of* David, *which he sang unto the Lord, concerning the words of* Cush *the* Benjamite.

Here, accused of traitorous conspiracy against his sovereign, by King Saul, or by Cush, one of his courtiers, David (1) Appeals to God concerning his innocency of that crime, ver. 3–5. (2) He supplicates that God, as Governor of the world and King of Israel, would protect him from danger, plead his cause, and give judgment for him ver. 1, 2, 6–9. (3) In the exercise of faith, he depends on God to protect and deliver him, and to avenge the injuries he had sustained upon his implacable adversaries, ver. 10–16. (4) He resolves to ascribe the glory of all his deliverances to God alone, ver. 17. ¶ While I sing, let me contemplate the spotless innocency, the finished righteousness of my Redeemer, together with the injurious usage he received from his brethren of mankind; and the fearful ruin which hath befallen or awaits his incorrigible foes. Let me carefully approve myself in his sight, who searcheth my heart and trieth my reins, and who must quickly be my final judge. Let me implore the righteousness of Heaven against my spiritual enemies. And not unto me, not unto me, but to his name be the glory and praise of all my protection and deliverance.

O LORD my God, in thee do I
my confidence repose:
Save and deliver me from all
my persecuting foes;
2 Lest that the enemy my soul
should, like a lion, tear,
In pieces rending it, while there
is no deliverer.

3 O Lord my God, if it be so
that I committed this;
If it be so that in my hands
iniquity there is:
4 If I rewarded ill to him
that was at peace with me;
(Yea, ev'n the man that without cause
my foe was I did free;)

5 Then let the foe pursue and take
my soul, and my life thrust
Down to the earth, and let him lay
mine honour in the dust.
6 Rise in thy wrath, Lord, raise thyself,
for my foes raging be;
And, to the judgment which thou hast
commanded, wake for me.

7 So shall th' assembly of thy folk
about encompass thee:
Thou, therefore, for their sakes, return
unto thy place on high.
8 The Lord he shall the people judge;
my judge, JEHOVAH, be,
After my righteousness, and mine
integrity in me.

9 O let the wicked's malice end;
but stablish stedfastly
The righteous: for the righteous God
the hearts and reins doth try.
10 In God, who saves th' upright in heart,
is my defence and stay.
11 God just men judgeth, God is wroth
with ill men ev'ry day.

12 If he do not return again,
then he his sword will whet;
His bow he hath already bent,
and hath it ready set:
13 He also hath for him prepar'd
the instruments of death;
Against the persecutors he
his shafts ordained hath.

14 Behold, he with iniquity
doth travail, as in birth;
A mischief he conceived hath,
and falsehood shall bring forth.
15 He made a pit, and digg'd it deep,
another there to take;
But he is fall'n into the ditch
which he himself did make.

16 Upon his own head his mischief
shall be returned home;
His vi'lent dealing also down
on his own pate shall come.
17 According to his righteousness
the Lord I'll magnify;
And will sing praise unto the name
of God that is most high.

PSALM VIII.

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

This Psalm contains a pleasant, but solemn meditation upon the glory, the greatness, and the grace of God. Let me here observe (1) How illustrious and wide-spread are his glory and renown, ver. 1, 3, 9. (2) By how weak and insignificant instruments he manifests and spreads his superlative fame, ver. 2. (3) Behold his marvellous condescension and bounty to mankind, but chiefly to the Man Christ, in uniting his human nature to his Divine person, and in giving him all power in heaven and earth, for the benefit of faithful people, ver 4-8. ¶ May this Jesus, this Name of God in him, be the enthroned inhabitant, the everlasting wonder, and the superlative darling, of my heart. Let me, with the babes of Jerusalem, Mat. xxi, pour forth my HOSANNAS to him that cometh in the name of the Lord to save me.—HOSANNAS in the highest. Let all the works of nature lead and excite me to admire their Creator's kindness towards men,—towards sinful and insignificant ME.

HOW excellent in all the earth,
Lord, our Lord, is thy name!
Who hast thy glory far advanc'd
above the starry frame.
2 From infants' and from sucklings' mouth
thou didest strength ordain,
For thy foes' cause, that so thou might'st
th' avenging foe restrain.

3 When I look up unto the heav'ns,
which thine own fingers fram'd,
Unto the moon, and to the stars,
which were by thee ordain'd:
4 Then say I, What is man, that he
remember'd is by thee?
Or what the son of man, that thou
so kind to him should'st be?

5 For thou a little lower hast
him than the angels made;
With glory and with dignity
thou crowned hast his head.
6 Of thy hands' works thou mad'st him lord,
all under's feet didst lay;
7 All sheep and oxen; yea, and beasts
that in the field do stray;

8 Fowls of the air, fish of the sea,
all that pass through the same.
9 How excellent in all the earth,
Lord, our Lord, is thy name!

PSALM IX.

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

This Psalm was perhaps composed on the occasion of his son Absalom's death, 2 Sam. xviii, or on the occasion of the death of Goliath, the champion and duellist of Gath, 1 Sam. xvii. We have in it, (1) David's hearty thanksgivings to God for his pleading of his cause against his and his country's enemies, and for giving him a complete victory over them, ver. 1–6, and his excitement of others to join with him therein, ver. 11, 12. (2) His triumph in God as the righteous Judge of the world, protector of his people, and the destroyer of his implacable enemies, ver. 7–10, 13–18. (3) His requests for further grounds of praising God as his own deliverer; and the confounder of his enemies,

ver. 13, 14, 19, 20. ¶ While I sing these subjects, let me chiefly consider the blessings of redemption, the victories of my Redeemer over sin, death, and hell; and believe that I, through him, shall be more than a conqueror. Let the ruin of transgressors effectually admonish me to stand in awe of God, and at the farthest distance from sin.

LORD, thee I'll praise with all my heart,
thy wonders all proclaim.
2 In thee, most High, I'll greatly joy,
and sing unto thy name.
3 When back my foes were turn'd, they fell,
and perish'd at thy sight:
4 For thou maintain'dst my right and cause;
on throne sat'st judging right.

5 The heathen thou rebuked hast,
the wicked overthrown;
Thou hast put out their names, that they
may never more be known.
6 O en'my! now destructions have
an end perpetual:
Thou cities raz'd, perish'd with them
is their memorial.

7 God shall endure for aye; he doth
for judgment set his throne;
8 In righteousness to judge the world,
justice to give each one.
9 God also will a refuge be
for those that are oppress'd;
A refuge will he be in times
of trouble to distress'd.

10 And they that know thy name, in thee
their confidence will place:
For thou hast not forsaken them
that truly seek thy face.
11 O sing ye praises to the Lord
that dwells in Sion hill;
And all the nations among
his deeds record ye still.

12 When he inquireth after blood,
he then rememb'reth them:
The humble folk he not forgets
that call upon his name.
13 Lord, pity me; behold the grief
which I from foes sustain;
Ev'n thou, who from the gates of death
dost raise me up again:

14 That I, in Sion's daughters' gates,
may all thy praise advance;
And that I may rejoice always
in thy deliverance.
15 The heathen are sunk in the pit
which they themselves prepar'd;
And in the net which they have hid
their own feet fast are snar'd.

16 The Lord is by the judgment known
which he himself hath wrought:
The sinners' hands do make the snares
wherewith themselves are caught.
17 They who are wicked into hell
each one shall turned be;
And all the nations that forget
to seek the Lord most high.

18 For they that needy are shall not
forgotten be alway;
The expectation of the poor
shall not be lost for aye.
19 Arise, Lord, let not man prevail;
judge heathen in thy sight:
20 That they may know themselves but men,
the nations, Lord, affright.

PSALM X.

In this Psalm of lamentation and woe we have (1) David's mournful complaints of God's withdrawment of his gracious and comfortable presence, ver. 1. (2) His mournful and shocking representation of the wicked men who persecuted him during God's absence. They proudly gloried in themselves, they counteracted the laws, and contemned the judgments of God; they contradicted and defied their opposers; they were malicious, treacherous, crafty, hypocritical, and atheistical persecutors, ver. 2–11. (3) His earnest supplications for relief to the people of God, attended with the firm faith of obtaining it, ver. 12–18. ¶ While I sing these, ponder, O my soul, what a privilege it is to enjoy familiar fellowship with God; what abominations lie hid in an evil heart of unbelief, what a mercy that the Lord hath withheld me from that outrage in wickedness, of which my corrupt nature is capable! Let all my views of sins and of judgments cause me to flee to Jesus for relief: If he prepare my heart to pray, he will surely grant my requests.

WHEREFORE is it that thou, O Lord,
dost stand from us afar?
And wherefore hidest thou thyself
when times so troublous are?
2 The wicked in his loftiness
doth persecute the poor:
In these devices they have fram'd
let them be taken sure.

3 The wicked of his heart's desire
doth talk with boasting great;
He blesseth him that's covetous,
whom yet the Lord doth hate.
4 The wicked, through his pride of face,
on God he doth not call;
And in the counsels of his heart
The Lord is not at all.

5 His ways they always grievous are;
thy judgments from his sight
Removed are: at all his foes
he puffeth with despight.
6 Within his heart he thus hath said,
I shall not moved be;
And no adversity at all
shall ever come to me.

7 His mouth with cursing, fraud, deceit,
is fill'd abundantly;
And underneath his tongue there is
mischief and vanity.
8 He closely sits in villages;
he slays the innocent:
Against the poor that pass him by
his cruel eyes are bent.

9 He, lion-like, lurks in his den;
he waits the poor to take;
And when he draws him in his net,
his prey he doth him make.
10 Himself he humbleth very low,
he croucheth down withal,
That so a multitude of poor
may by his strong ones fall.

11 He thus hath said within his heart,
the Lord hath quite forgot;
He hides his countenance, and he
for ever sees it not.
12 O Lord, do thou arise; O God,
lift up thine hand on high:
Put not the meek afflicted ones
out of thy memory.

13 Why is it that the wicked man
thus doth the Lord despise?
Because that God will it require
he in his heart denies.
14 Thou hast it seen; for their mischief
and spite thou wilt repay:
The poor commits himself to thee;
thou art the orphan's stay.

15 The arm break of the wicked man,
and of the evil one;
Do thou seek out his wickedness,
until thou findest none.
16 The Lord is king through ages all,
ev'n to eternity;
The heathen people from his land
are perish'd utterly.

17 O Lord, of those that humble are
thou the desire didst hear;
Thou wilt prepare their heart, and thou
to hear wilt bend thine ear;
18 To judge the fatherless, and those
that are oppressed sore;
That man, that is but sprung of earth,
may them oppress no more.

PSALM XI.

To the chief Musician, A Psalm of David.

Behold here (1) David, tempted by his timorous friends to escape to some mountain, and hide himself from the fury of Saul, or of Absalom, as if that were his only safe course, now, when his enemies were exerting themselves to the uttermost, and all things were in disorder and confusion, ver. 1–3. (2) David baffling the temptation by a resolute profession of his trust in God, as the observer of all men, as the holy and righteous punisher of the wicked and friend of the godly, ver. 1, 4–7. ¶ Let no temptation decoy me from my duty. Let no danger deter me from it. While JEHOVAH, my reconciled God and Father, manageth and judgeth the world, my safest course is to commit myself to him in well-doing. Let the just reward of God upon sinners deter my heart from sinning, and his kindness to his people encourage me to holiness in all manner of conversation.

IN the Lord do put my trust;
how is it then that ye
Say to my soul, Flee, as a bird,
unto your mountain high?
2 For, lo, the wicked bend their bow,
their shafts on string they fit,
That those who upright are in heart
they privily may hit.

3 If the foundations be destroy'd,
what hath the righteous done?
4 God in his holy temple is,
in heaven is his throne:
His eyes do see, his eyelids try
5 men's sons. The just he proves:
But his soul hates the wicked man,
and him that vi'lence loves.

6 Snares, fire and brimstone, furious storms,
on sinners he shall rain:
This, as the portion of their cup,
doth unto them pertain.
7 Because the Lord most righteous doth
in righteousness delight;
And with a pleasant countenance
beholdeth the upright.

PSALM XII.

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

In this Psalm, which was probably penned during the reign of Saul observe (1) The times rendered extremely bad by the almost universal death of the godly, the general decay of piety and honesty, the common prevalence of dissimulation and flattery; and by the proud and daring contempt of God, and oppression of the poor, and by the protection and encouragement of wickedness, by those that bare rule in church or state, ver. 1–4, 8. (2) Enough in God to balance the evils of the worst of times. He is ready to help. He will in due time reckon with the wicked, and restrain their insolence. He will seasonably and effectually relieve his oppressed people. His words are pure, firm, and faithful; and he will always secure believers' for himself, ver. 1, 5–7. ¶ In evil times, do thou, my soul, live on thy God. Walk humbly with thy God. Hope continually in thy God, and rejoice in his new-covenant promises to me—to me.

HELP, Lord, because the godly man
doth daily fade away,
And from among the sons of men
the faithful do decay.
2 Unto his neighbour ev'ry one
doth utter vanity:
They with a double heart do speak,
and lips of flattery.

3 God shall cut off all flatt'ring lips,
tongues that speak proudly thus,
4 We'll with our tongue prevail, our lips
are ours: who's lord o'er us?
5 For poor oppress'd, and for the sighs
of needy, rise will I,
Saith God, and him in safety set
from such as him defy.

6 The words of God are words most pure;
they be like silver try'd
In earthen furnace, seven times
that hath been purify'd.
7 Lord, thou shalt them preserve and keep
for ever from this race.
8 On each side walk the wicked, when
vile men are high in place.

PSALM XIII.

To the chief Musician. A Psalm of David.

Here we have the Psalmist sowing in tears, but reaping in joy. Observe (1) His extreme distress, occasioned by God's apparent unkindness, and by inward anguish of soul, and insolence of enemies, ver. 1, 2. (2) His fervent supplications that God would consider his case, strengthen his faith, direct his goings, and comfort his heart, ver. 3, 4. (3) Sudden deliverance, flowing from a fixed trust in God, and inducing to a triumphant joy in him, ver. 5, 6. ¶ Think, my soul, how divine withdrawments, sensibly perceived, sting a renewed heart. How changeable the saints' spiritual frame are while they continue in this world. Weeping endures for a night, but joy cometh in the morning. And, behold, how quickly the prayers of faith are answered, and its expectations fulfilled.

HOW long wilt thou forget me, Lord?
shall it for ever be?
O how long shall it be that thou
wilt hide thy face from me?

2 How long take counsel in my soul,
still sad in heart, shall I?
How long exalted over me
shall be mine enemy?

3 O Lord my God, consider well,
and answer to me make:
Mine eyes enlighten, lest the sleep
of death me overtake:

4 Lest that mine enemy should say,
against him I prevail'd;
And those that trouble me rejoice,
when I am mov'd and fail'd.

5 But I have all my confidence
thy mercy set upon;
My heart within me shall rejoice
in thy salvation.

6 I will unto the Lord my God
sing praises cheerfully,
Because he hath his bounty shown
to me abundantly.

PSALM XIV.

To the chief Musician. A Psalm of David.

This Psalm represents the fearful sinfulness and misery of mankind, and the marvellous method of deliverance therefrom. Behold here, (1) All mankind fearfully infected with the God-dishonouring, the soul-destroying and defiling, the world-disturbing malady of sinful tendencies in the heart and life, ver. 1-3. (2) Warm expostulations for the conviction, awakening and reclaiming of wicked men, ver. 4-6. (3) Consolations exhibited to the righteous, from God's being among them, and being a refuge to them, and from his sending his Son to save and redeem them, ver. 5-7. ¶ Would I sing these lines, let me have a deep sense of my corruptions. Let me be ashamed of them before God. Let me, with a broken heart and weeping eye, confess my filthiness and crimes. Let me groan after and flee to Jesus, the Saviour, the salvation of God. O wretched man that I am! who shall deliver me from this abominable life, from this inward body of death!—Thanks to the Redeemer, who is come to Zion to turn away ungodliness from Jacob! Let therefore Jacob rejoice, and the Gentiles sing.

THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile;
not one of them doth good.

2 Upon men's sons the Lord from heav'n
did cast his eyes aboad,
To see if any understood,
and did seek after God.

3 They altogether filthy are,
they all aside are gone;
And there is none that doth good,
yea, sure there is not one.

4 These workers of iniquity
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 There fear'd they much; for God is with
the whole race of the just.
6 You shame the counsel of the poor,
because God is his trust.

7 Let Isr'el's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM XV.

A Psalm of David.

Here let me (1) With wonder, observe the happy state of present fellowship with God, in his church on earth, and of everlasting fellowship with him in the temple above; and how fixed the saints are in this their blessed state, ver. 1, 5. (2) Let me, with self-examination, remark the discriminating characters of such as are admitted to that happy state. They are sincere, upright and honest in all their ways; are kind to neighbours, they esteem others in proportion to the appearance of Christ's image on them, and they prefer a good conscience to every earthly advantage, ver. 2-5. ¶ While I sing, let me think of my perfect, and all-perfecting Saviour, who is passed into the heavens—is entered for me as the forerunner. And having received him into my heart as my sanctifying furniture, let me walk in him as my way, and follow him as my pattern, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world. Thus shall the Father and the Son come into me on earth, and take up their abode with me; and so shall I in heaven be for ever with the Lord.

WITHIN thy tabernacle, Lord,
who shall abide with thee?
And in thy high and holy hill
who shall a dweller be?

2 The man that walketh uprightly,
and worketh righteousness,
And as he thinketh in his heart,
so doth he truth express.

3 Who doth not slander with his tongue,
nor to his friend doth hurt;
Nor yet against his neighbour doth
take up an ill report.

4 In whose eyes vile men are despis'd;
but those that God do fear
He honoureth; and changeth not,
though to his hurt he swear.

5 His coin puts not to usury,
nor take reward will he
Against the guiltless. Who doth thus
shall never moved be.

PSALM XVI.

Michtam of David.

This Psalm is indeed a *Michtam*, a golden Psalm. Behold the man according to God's heart (1) Committing himself to God as his Preserver, ver. 1. (2) Avowing his endearing love to the people, and strict adherence to the worship of God, ver. 3, 4. (3) With great confidence and joy claiming God for his satisfying portion, ver. 2, 5-7. (4) Comforting himself in, and blessing God for, his present intimacy with him, and granting direction to him, and for his certain prospect of the eternal enjoyment of him, ver. 8-11. ¶ But chiefly, Behold here, Jesus, the man of God's right hand, surrendering himself up to his Father's service, in room of, and for the everlasting advantage of the world! Behold him taking out his new-covenant claim to God, as his God and portion for ever, and as our God and portion in him! Behold how, supported of God in his holy manhood, he suffers unto a tremendous death and debased burial; but being raised again, he is crowned with everlasting glory and honour! Behold how the agonies of suffering, and the pains of death are succeeded with fulness of joy, and rivers of life and pleasures at God's right hand for evermore! Looking to him, let me with patience run the race that is set before me, living on, and rejoicing in, God as my ALL and IN ALL; and looking for the blessed hope and glorious appearing of the great God my Saviour. Through him, neither sin, nor devils, nor death, nor hell shall be able to prevent my immediate and everlasting enjoyment of JEHOVAH, as my infinite portion and EXCEEDING JOY.

LORD, keep me; for I trust in thee.
2 To God thus was my speech,
Thou art my Lord; and unto thee
my goodness doth not reach:

3 To saints on earth, to th' excellent,
where my delight's all plac'd.
4 Their sorrows shall be multiply'd
to other gods that haste:

Of their drink-offerings of blood
I will no off'ring make;
Yea, neither I their very names
up in my lips will take.

5 God is of mine inheritance
and cup the portion;
The lot that fallen is to me
thou dost maintain alone.

6 Unto me happily the lines
in pleasant places fell;
Yea, the inheritance I got
in beauty doth excel.

7 I bless the Lord, because he doth
by counsel me conduct;
And in the seasons of the night
my reigns do me instruct.

8 Before me still the Lord I set:
sith it is so that he
Doth ever stand at my right hand,
I shall not moved be.

9 Because of this my heart is glad,
and joy shall be exprest
Ev'n by my glory; and my flesh
in confidence shall rest.

10 Because my soul in grave to dwell
shall not be left by thee;
Nor wilt thou give thine Holy One
corruption to see.

11 Thou wilt me show the path of life:
of joys their is full store
Before thy face; at thy right hand
are pleasures evermore.

PSALM XVII.

A Prayer of David.

Here, in the depth of distress, (1) David appeals to God concerning the integrity of his heart, and the justness of his cause, ver. 1-4. (2) He prays for establishment in grace within, for tokens of divine favour from above, and for preservation from his carnal, malicious and insolent, his restless and powerful enemies around, ver. 5-14. (3) He triumphs in the assured faith of his everlasting enjoyment of and conformity to God, ver. 15. ¶ Let me also here look after Jesus, in whose heart was no deceit, and in whose mouth was no guile: Jesus, who fulfilled all righteousness for me; and who, notwithstanding all the rage of devils and men, hath sat down at the right hand of God, crowned with glory and honour. Let me remember, that he, as the forerunner, is for me entered into the mansions of bliss; and hath left me an example that I should follow his steps.

LORD, hear the right, attend my cry,
unto my pray'r give heed,
That doth not in hypocrisy
from feigned lips proceed.

2 And from before thy presence forth
my sentence do thou send:
Toward these things that equal are
do thou thine eyes intend.

3 Thou prov'dst mine heart, thou visit'dst me
by night, thou didst me try,
Yet nothing found'st; for that my mouth
shall not sin, purpos'd I.

4 As for men's works, I, by the word
that from thy lips doth flow,
Did me preserve out of the paths
wherein destroyers go.

5 Hold up my goings, Lord, me guide
in those thy paths divine,
So that my footsteps may not slide
out of those ways of thine.

6 I called have on thee, O God,
because thou wilt me hear:
That thou may'st hearken to my speech,
to me incline thine ear.

7 Thy wondrous loving-kindness show,
thou that, by thy right hand,
Sav'st them that trust in thee from those
that up against them stand.

8 As th' apple of the eye me keep;
in thy wings shade me close
9 From lewd oppressors, compassing
me round, as deadly foes.

10 In their own fat they are inclos'd;
their mouth speaks loftily.
11 Our steps they compass'd; and to ground
down bowing set their eye.
12 He like unto a lion is
that's greedy of his prey,
Or lion young, which lurking doth
in secret places stay.

13 Arise, and disappoint my foe,
and cast him down. O Lord:
My soul save from the wicked man,
the man which is thy sword.
14 From men, which are thy hand, O Lord,
from worldly men me save,
Which only in this present life
their part and portion have.

Whose belly with thy treasure hid
thou fill'st: they children have
In plenty; of their goods the rest
they to their children leave.
15 But as for me, I thine own face
in righteousness will see;
And with thy likeness, when I wake,
I satisfy'd shall be.

PSALM XVIII.

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

In this Psalm of thanksgiving for manifold deliverances, observe (1) David's ardent love to God in Christ, whom he believed to be his own in every gracious and saving relation: and whom he had experienced his merciful Almighty, and reasonable Deliverer from depths of trouble, ver. 1-19. (2) His comfortable reflections on the integrity which the Lord had enabled him to maintain, and on the gracious kindness of God consequent thereupon, ver. 20-28. (3) His thankful assumption of all the glory of his noted exploits to God, as his director and strengthener, ver. 29-42. (4) His triumphant faith and hope of further assistance and favour from God, to himself, and to his seed, for evermore, ver. 43-50. ¶ But let me not forget Jesus, to whom Jehovah is so closely, so marvellously, so sweetly related:—Jesus, who so ardently loveth his eternal Father, and for ever returns the grateful remembrance of his kindness, to him and to his chosen soul in delivering him from distress, in raising him from the dead, in rewarding his obedience unto death, in giving him glory at his own right hand and in rendering all nations his obedient subjects.—Let me sing this new song in the full assurance of faith that God in Christ is my ALL and IN ALL: and with a heart ravished with the consolations of Christ, and in the sweet reviews of what he hath done, what he doth, and what he will for ever do, for my soul.

I THEE will I love, O Lord, my strength.
2 My fortress is the Lord,
My rock, and he that doth to me
deliverance afford:
My God, my strength, whom I will trust,
a buckler unto me,
The horn of my salvation,
and my high tow'r, is he.

3 Upon the Lord, who worthy is
of praises, will I cry;
And then shall I preserved be
safe from mine enemy.
4 Floods of ill men affrighted me,
death's pangs about me went;
5 Hell's sorrows me environed;
death's snares did me prevent.

6 In my distress I call'd on God,
cry to my God did I;
He from his temple heard my voice,
to his ears came my cry.
7 Th' earth, as affrighted, then did shake,
trembling upon it seiz'd.
The hills' foundations moved were,
because he was displeas'd.

8 Up from his nostrils came a smoke,
and from his mouth there came
Devouring fire, and coals by it
were turned into flame.
9 He also bowed down the heav'ns,
and thence he did descend;
And thickest clouds of darkness did
under his feet attend.

10 And he upon a cherub rode,
and thereon he did fly;
Yea, on the swift wings of the wind
his flight was from on high.
11 He darkness made his secret place:
about him, for his tent,
Dark waters were, and thickest clouds
of th' airy firmament.

12 And at the brightness of that light,
which was before his eye,
His thick clouds pass'd away, hailstones
and coals of fire did fly.
13 The Lord God also in the heav'ns
did thunder in his fire;
And there the Highest gave his voice,
hailstones and coals of fire.

14 Yea, he his arrows sent abroad,
and them he scattered;
His lightnings also he shot out,
and them discomfited.
15 The waters' channels then were seen,
the world's foundations vast
At thy rebuke discover'd were,
and at thy nostrils' blast.

16 And from above the Lord sent down,
and took me from below;
From many waters he me drew,
which would me overflow.
17 He me relieved from my strong foes,
and such as did me hate;
Because he saw that they for me
too strong were, and too great.

18 They me prevented in the day
of my calamity;
But even then the Lord himself
a stay was unto me.
19 He to a place where liberty
and room was hath me brought;
Because he took delight in me,
he my deliv'rance wrought.

20 According to my righteousness
he did me recompense,
He me repaid according to
my hands' pure innocence.
21 For I God's ways kept, from my God
did not turn wickedly.
22 His judgments were before me, I
his laws put not from me.

23 Sincere before him was my heart,
with him upright was I;
And watchfully I kept myself
from mine iniquity.
24 After my righteousness the Lord
hath recompensed me,
After the cleanness of my hands
appearing in his eye.

25 Thou gracious to the gracious art,
to upright men upright:
26 Pure to the pure, froward thou kyth'st
unto the froward wight.
27 For thou wilt the afflicted save
in grief that low do lie:
But wilt bring down the countenance
of them whose looks are high.

28 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will also make
my darkness to be light.
29 By thee through troops of men I break,
and them discomfit all:
And, by my God assisting me,
I overleap a wall.

30 As for God, perfect is his way:
the Lord his word is try'd;
He is a buckler to all those
who do in him confide.
31 Who but the Lord is God? but he
who is a rock and stay?
32 'Tis God that girdeth me with strength,
and perfect makes my way.

33 He made my feet swift as the hinds,
set me on my high places.
34 Mine hands to war he taught, mine arms
brake bows of steel in pieces.
35 The shield of thy salvation
thou didst on me bestow:
Thy right hand held me up, and great
thy kindness made me grow.

36 And in my way my steps thou hast
enlarged under me,
That I go safely, and my feet
are kept from sliding free.
37 Mine enemies I pursued have,
and did them overtake;
Nor did I turn again till I
an end of them did make.

38 I wounded them, they could not rise;
they at my feet did fall.
39 Thou girdedst me with strength for war;
my foes thou brought'st down all:
40 And thou hast giv'n to me the necks
of all mine enemies;
That I might them destroy and slay,
who did against me rise.

41 They cried out, but there was none
that would or could them save;
Yea, they did cry unto the Lord,
but he no answer gave.
42 Then did I beat them small as dust
before the wind that flies;
And I did cast them out like dirt
upon the street that lies.

43 Thou mad'st me free from people's strife,
and heathen's head to be:
A people whom I have not known
shall service do to me.
44 At hearing they shall me obey,
to me they shall submit.
45 Strangers for fear shall fade away,
who in close places sit.

46 God lives, bless'd be my Rock; the God
of my health praised be.
47 God doth avenge me, and subdues
the people under me.
48 He saves me from mine enemies;
yea, thou hast lifted me
Above my foes; and from the man
of vi'lence set me free.

49 Therefore to thee will I give thanks
the heathen folk among;
And to thy name, O Lord, I will
sing praises in a song.
50 He great deliv'rance gives his king:
he mercy doth extend
To David, his anointed one,
and his seed without end.

PSALM XIX.

To the chief Musician, A Psalm of David.

Now the books of God are opened, not for my trial and condemnation in the last judgment, but for my instruction. Let my soul look and read thereon. (1) The book of creation and providence, in which all the works of God instruct mankind in general, concerning the eternal wisdom, power, and goodness of their Maker, ver. 1-6. (2) The book of inspiration, the sure, the right, the pure, the true, the perfect, and powerful oracles of which instruct, convert, comfort, and warn the members of the church; and in keeping of which there is an exceeding great and everlasting reward of glory obtained, ver. 7-11. (3) What conviction of sin! What supplication for pardon of it, and preservation from it; and for the acceptance of our duties, through Jesus' blood, doth, or ought to pursue upon a proper perusal of these volumes of heaven, ver. 12-14. ¶ While I sing these matters, let me, conscious of my own ignorance and folly, in all things consult the mind of God. Let me blush that my experience of the powerful influences of God's word is so scanty, and that in me still dwell such fearful remains of sinful corruption. Let me cry mightily to God for the subduing and destruction thereof.

I THE heav'ns God's glory do declare,
the skies his hand-works preach:
2 Day utters speech to day, and night
to night doth knowledge teach.
3 There is no speech nor tongue to which
their voice doth not extend:
4 Their line is gone through all the earth,
their words to the world's end.

In them he set the sun a tent;
5 Who, bridegroom-like, forth goes
From's chamber, as a strong man doth
to run his race rejoice.

6 From heav'n's end is his going forth,
circling to th' end again;
And there is nothing from his heat
that hidden doth remain.

7 God's law is perfect, and converts
the soul in sin that lies:
God's testimony is most sure,
and makes the simple wise.
8 The statutes of the Lord are right,
and do rejoice the heart:
The Lord's command is pure, and doth
light to the eyes impart.

9 Unspotted is the fear of God,
and doth endure for ever:
The judgments of the Lord are true
and righteous altogether.
10 They more than gold, yea, much fine gold,
to be desired are:
That: honey, honey from the comb
that droppeth, sweeter far.

11 Moreover, they thy servant warn
how he his life should frame:
A great reward provided is
for them that keep the same.
12 Who can his errors understand?
O cleanse thou me within
13 From secret fault's. Thy servant keep
from all presumptuous sin:

And do not suffer them to have
dominion over me:
Then, righteous and innocent,
I from much sin shall be.
14 The words which from my mouth proceed,
the thoughts sent from my heart,
Accept, O Lord, for thou my strength
and my Redeemer art.

PSALM XX.

To the chief Musician, A Psalm of David.

Probably this Psalm was composed to be a prayer for his success in some particular expedition of David's wars. Here (1) The people pray for their king: that God would grant him his requests: protect, assist, and strengthen him in his work; accept his oblations; and succeed his projects for the public welfare, ver. 1–4. (2) They triumph in God as their only strength and deliverer, in whom they shall be more than conquerors, ver. 5, 6. ¶ Let not me forget Jesus, for whom prayer is made continually. Jesus, who shall daily be praised; and whom the Father heareth always; accepts his sacrifice, and crowns him with glory and honour. And let no creature, but JEHOVAH as my God in Christ, be the ground and the object of all my faith and expectation.

JEHOVAH hear thee in the day
when trouble he doth send:
And let the name of Jacob's God
thee from all ill defend.
2 O let him help send from above,
out of his sanctuary:
From Zion, his own holy hill,
let him give strength to thee.

3 Let him remember all thy gifts,
accept thy sacrifice:
4 Grant thee thine heart's wish, and fulfil
thy thoughts and counsel wise.
5 In thy salvation we will joy;
in our God's name we will
Display our banners: and the Lord
thy prayers all fulfil.

6 Now know I God his king doth save:
he from his holy heav'n
Will hear him, with the saving strength
by his own right hand given.
7 In chariots some put confidence,
some horses trust upon:
But we remember will the name
of our Lord God alone.

8 We rise, and upright stand, when they
are bowed down, and fall.
9 Deliver, Lord; and let the King
us hear, when we do call.

PSALM XXI.

To the chief Musician, A Psalm of David.

In this Song of Thanksgiving, observe (1) All the joys, the honours, and happiness of king David, founded in the perfections and gracious works of God, ver. 1–6. (2) Full assurance of the stability of David's throne, and of the discovery and destruction of his implacable opposers, ver. 7–12. (3) Earnest supplications to God for the exhilarating displays of his glory and power, ver. 13. ¶ But chiefly, my soul, behold here the everlasting honours, Joys, Happiness, and Blessed influences of thy Redeemer! Behold how sacred is his kingdom and dignity, in the infinite, everlasting, and unchangeable wisdom, power, mercy, equity, goodness, and truth of the Most High! Behold what inexpressible despair befalls upon and destroys his Jewish, his heathen, his antichristian, and all other incorrigible foes! Rejoice, my soul, in this God thy saviour. Rejoice in the glory wherewith he is crowned; at the Life granted to, and lodged in him; and in his being made these things for evermore to men—blessings for evermore to me! And let the threats overthrow of his Jewish, or other enemies, make me stand in awe to provoke him, by presumptuous refusals of him, or by rebellion against him.

THE king in thy great strength, O Lord,
shall very joyful be:
In thy salvation rejoice
how veh'mently shall he!
2 Thou hast bestowed upon him
all that his heart would have;
And thou from him didst not withhold
whate'er his lips did crave.

3 For thou with blessings him prevent'st
of goodness manifold:
And thou hast set upon his head
a crown of purest gold.
4 When he desired life of thee,
thou life to him didst give;
Ev'n such a length of days, that he
for evermore should live.

5 In that salvation wrought by thee
his glory is made great;
Honour and comely majesty
thou hast upon him set.
6 Because that thou for evermore
most blessed hast him made;
And thou hast with thy countenance
made him exceeding glad.

7 Because the king upon the Lord
his confidence doth lay;
And through the grace of the most High
shall not be mov'd away.
8 Thine hand shall all those men find out
that enemies are to thee;
Ev'n thy right hand shall find out those
of thee that haters be.

9 Like fiery ov'n thou shalt them make,
when kindled is thine ire;
God shall them swallow in his wrath,
devour them shall the fire.
10 Their fruit from earth thou shalt destroy,
their seed men from among:
11 For they beyond their might 'gainst thee
did plot mischief and wrong.

12 Thou therefore shalt make them turn back,
when thou thy shafts shalt place
Upon thy strings, made ready all
to fly against their face.
13 In thy great pow'r and strength, O Lord,
be thou exalted high;
So shall we sing with joyful hearts,
thy power praise shall we.

PSALM XXII.

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

Here the debasement and exaltation of David king of Israel are merely subservient to, and figurative of the debasement and exaltation of Jesus Christ, our blessed AIJELETH SHAHAR, *Hind of the Morning*. ¶ In this deep debasement, we find (1) Bitter, but kindly and believing, complaints of God's withdrawment, attended with earnest attempts of faith to quiet the complainer's soul under it, drawn from the consideration of God's holiness and Lightness, and his constant deliverance of his people in former times when they cried to him, ver. 1–5. (2) Bitter complaints of men's reproaches and contemptuous derision, attended with affectionate petitions, drawn from former experience of God's early and special care and friendship, ver. 6–10. (3) Bitter complaints of the power and rage of enemies, attended with expostulating views of body and mind, and mingled with earnest prayers for God's speedy assistance, deliverance, and powerful destruction of them, ver. 11–21. ¶ While I sing these, let the hatred the wicked, the criminality, the destructive influence of sin! Let me behold the sovereignty of God, who not only spared not his own Son, but delivered him up for us all! Behold how he hates. How he punisheth our sin! and what manner of love he bestowed upon us that we might be called the sons of God! Behold, how he reconcileth his love unto us in that while we were yet sinners Christ died for us! And if Jesus with patience bore scorn, desertion, reproach, and distress, let me, in the firm faith that he died for me and that God is mine, and is working all things work for my good, study an unhampered resignation to his will.

(2) By the typical exaltation of David and the increase, happiness, honour, and dominion of his kingdom, we have prefigured the glorious exaltation of our Redeemer importing, That he should have a church among men, called the Father's should be edified in them as well as in himself: that his true subjects should abound in prayer, praise, spiritual comfort, and everlasting joy: and that his church should be enlarged with multitudes of both Jews and Gentiles, unto salvation, to his honour, and for his worship and service, on earth to all generations, ver. 22–31. ¶ While I sing these, let me trust, and rejoice in, and plead his promises relative to myself as a child of Israel. Let no wonder whether I have heard his voice, shared his saving joys, feasted on his spiritual provision, and worshipped him in spirit and in truth? And whether it be the desire of my soul to cause his name to be remembered to all generations?

MY God, my God, why hast thou me
forsaken? why so far
Art thou from helping me, and from
my words that roaring are?
2 All day, my God, to thee I cry,
yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
inhabit Isr'el's praise.
4 Our fathers hop'd in thee, they hop'd,
and thou didst them release.
5 When unto thee they sent their cry,
to them deliv'rance came:
Because they put their trust in thee,
they were not put to shame.

6 But as for me, a worm I am,
and as no man am priz'd:
Reproach of men I am, and by
the people am despis'd.
7 All that me see laugh me to scorn;
shoot out the lip do they;
They nod and shake their heads at me,
and, mocking, thus do say,

8 This man did trust in God, that he
would free him by his might:
Let him deliver him, sith he
had in him such delight.
9 But thou art he out of the womb
that didst me safely take;
When I was on my mother's breasts
thou me to hope didst make.

10 And I was cast upon thy care,
ev'n from the womb till now;
And from my mother's belly, Lord,
my God and guide art thou.
11 Be not far off, for grief is near,
and none to help is found.
12 Bulls many compass me, strong bulls
of Bashan me surround.

13 Their mouths they open'd wide on me,
upon me gape did they,
Like to a lion ravening
and roaring for his prey.
14 Like water I'm pour'd out, my bones
all out of joint do part:
Amidst my bowels, as the wax,
so melted is my heart.

15 My strength is like a potsherd dry'd;
my tongue it cleaveth fast
Unto my jaws; and to the dust
of death thou brought me hast.
16 For dogs have compass'd me about,
the wicked, that did meet
In their assembly, me inclos'd;
they pierc'd my hands and feet.

17 I all my bones may tell; they do
upon me look and stare.
18 Upon my vesture lots they cast,
and clothes among them share.
19 But be not far, O Lord, my strength;
haste to give help to me.
20 From sword my soul, from pow'r of dogs
my darling set thou free.

21 Out of the roaring lion's mouth
do thou me shield and save:
For from the horns of unicorns
an ear to me thou gave.
22 I will show forth thy name unto
those that my brethren are;
Amidst the congregation
thy praise I will declare.

23 Praise ye the Lord, who do him fear;
him glorify all ye
The seed of Jacob; fear him all
that Israel's children be.
24 For he despis'd not nor abhorr'd
th' afflicted's misery;
Nor from him hid his face, but heard
when he to him did cry.

25 Within the congregation great
my praise shall be of thee;
My vows before them that him fear
shall be perform'd by me.
26 The meek shall eat, and shall be filled;
they also praise shall give
Unto the Lord that do him seek:
your heart shall ever live.

27 All ends of th' earth remember shall,
and turn the Lord unto;
All kindreds of the nations
to him shall homage do:
28 Because the kingdom to the Lord
doth appertain as his;
Likewise among the nations
the Governor he is.

29 Earth's fat ones eat, and worship shall:
all who to dust descend
Shall bow to him; none of them can
his soul from death defend.
30 A seed shall service do to him:
unto the Lord it shall
Be for a generation
reckon'd in ages all.

31 They shall come, and they shall declare
his truth and righteousness
Unto a people yet unborn,
and that he hath done this.

PSALM XXIII.

A Psalm of David.

Here is the children's Psalm, and which is, in very deed, a noted Song of all the children of God. Behold (1) New-covenant relation to God, as a full and everlasting security against hurtful wants, ver. 1. (2) Pleasant experience of God's acting up to his new-covenant character, in disposing of directing, assisting, and feasting, and comforting his people, ver. 2, 3, 5. (3) Well-grounded hopes of God's careful and seasonable supplies; of his comfortable presence and help amidst distress and death; of the perpetual and everlasting manifestation of his mercy and grace to us-ward; and of our endless nearness to, and immediate enjoyment of him, ver. 1, 4, 5 6. ¶ While I sing, let me think, as before God, whether I have the experimental knowledge of all these things. Let my soul be as the daughter of the horse-leech, crying mightily, Give Give what is good. And let me, in all these forms taste and see that God is good.

THE Lord's my shepherd, I'll not want.
2 He makes me down to lie
In pastures green: he leadeth me
the quiet waters by.

3 My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name's sake.

4 Yea, though I walk in death's dark vale,
yet will I fear none ill:
For thou art with me; and thy rod
and staff me comfort still.
5 My table thou hast furnished
in presence of my foes;
My head thou dost with oil anoint,
and my cup overflows.

6 Goodness and mercy all my life
shall surely follow me:
And in God's house for evermore
my dwelling-place shall be.

PSALM XXIV.

A Psalm of David

Probably this Psalm was penned for the use of the Hebrews, when David brought up the Ark of God to Jerusalem; or when Solomon brought it into the temple (2 Sam. vi.; 1 Kings viii.), in order to raise their hearts above their external ceremonies, to a reception of, and walking in Christ, who was thereby prefigured. Observe: (1) Christ's kingdom of nature comprehending the whole world and all the inhabitants thereof, ver. 1, 2. (2) His kingdom of grace in the nature of it: the gracious character of its subjects; and their charter to their everlasting happiness above, ver. 3-6. (3) Under the figure of a call to admit the ark, we have a solemn summons, issued forth by God, for the heavens to receive Jesus our glorious and almighty King, into their blissful abodes in his ascension: and for us to receive him into our hearts and societies below, ver. 7-10. ¶ While I sing, let me be affected with the double claim the Redeemer hath on me, as his creature, and as his ransomed one. Let me try whether I possess the distinguishing characters of a real saint: and whether I have received an abundance of the gift of righteousness and of blessedness from the God of my salvation. Let me charge let me rouse up all my inward powers, to receive Jesus Christ the Lord, as made of God unto me wisdom, and righteousness, and sanctification, and redemption.

THE earth belongs unto the Lord,
and all that it contains;
The world that is inhabited,
and all that there remains.
2 For the foundations thereof
he on the seas did lay,
And he hath it established
upon the floods to stay.

3 Who is the man that shall ascend
into the hill of God?
Or who within his holy place
shall have a firm abode?
4 Whose hands are clean, whose heart is pure,
and unto vanity
Who hath not lifted up his soul,
nor sworn deceitfully.

5 He from th' Eternal shall receive
the blessing him upon,
And righteousness, ev'n from the God
of his salvation.
6 This is the generation
that after him inquire,
O Jacob, who do seek thy face
with their whole heart's desire.

7 Ye gates, lift up your heads on high;
ye doors that last for aye,
Be lifted up, that so the King
of glory enter may.
8 But who of glory is the King?
The mighty Lord is this;
Ev'n that same Lord, that great in might
and strong in battle is.

9 Ye gates, lift up your heads; ye doors,
doors that do last for aye,
Be lifted up, that so the King
of glory enter may.
10 But who is he that is the King
of glory? who is this?
The Lord of hosts, and none but he,
the King of glory is.

PSALM XXV.

A Psalm of David.

In singing this Psalm, let me observe (1) What serious work prayer is; what lifting up of soul, what directing of eyes to God, and fixing them on him, must be in it, ver. 1-15. (2) What mercies ought to be prayed for: pardon of sin, ver 6-18; —direction in duty, ver 4, 5;—familiar intimacy with God, ver. 16;—deliverance from trouble, ver. 17 18;—preservation from adversaries, ver. 20, 21;—and in fine safety and deliverance to the church, ver. 22. (3) What pleas are proper to be used in prayer: as the trust we have reposed in God, ver 2, 3, 5–10, 21;—our own divinely effected sincerity in the Lord's way, ver. 21;—our distress and the malice of our enemies, ver. 2, 16–19; —but chiefly the mercy that is in God, and the glory which redounds to his name from his bestowing of new-covenant favours, ver. 6–11. (4) Strong encouragements to prayer, taken from the perfections of God's nature; from his promises of instruction and direction; from the fulness and grace of his covenant; and from his delight in allowing men familiar intimacy and fellowship with himself, ver. 8–14. ¶ Let these things, my soul, be the object of thy strictest care and attention in all thy addresses to God.

TO thee I lift my soul:
2 O Lord, I trust in thee:
My God, let me not be asham'd,
nor foes triumph o'er me.
3 Let none that wait on thee
be put to shame at all;
But those that without cause transgress,
let shame upon them fall.

4 Show me thy ways, O Lord;
thy paths, O teach thou me:
5 And do thou lead me in thy truth,
therein my teacher be:
For thou art God that dost
to me salvation send,
And I upon thee all the day
expecting do attend.

6 Thy tender mercies, Lord,
I pray thee to remember,
And loving-kindnesses; for they
have been of old for ever.
7 My sins and faults of youth
do thou, O Lord, forget:
After thy mercy think on me,
and for thy goodness great.

8 God good and upright is:
the way he'll sinners show.
9 The meek in judgment he will guide,
and make his path to know.
10 The whole paths of the Lord
are truth and mercy sure,
To those that do his cov'nant keep,
and testimonies pure.

11 Now, for thine own name's sake,
O Lord, I thee entreat
To pardon mine iniquity;
for it is very great.
12 What man is he that fears
the Lord, and doth him serve?
Him shall he teach the way that he
shall choose, and still observe.

13 His soul shall dwell at ease;
and his posterity
Shall flourish still, and of the earth
inheritors shall be.
14 With those that fear him is
the secret of the Lord;
The knowledge of his covenant
he will to them afford.

15 Mine eyes upon the Lord
continually are set:
For he it is that shall bring forth
my feet out of the net.
16 Turn unto me thy face,
and to me mercy show;
Because that I am desolate,
and am brought very low.

17 My heart's griefs are increas'd:
me from distress relieve.
18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou my foes,
because they many are;
And it a cruel hatred is
which they against me bear.

20 O do thou keep my soul,
do thou deliver me:
And let me never be asham'd
because I trust in thee.
21 Let uprightness and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

Another of the same.

TO thee I lift my soul, O Lord:
2 My God, I trust in thee:
Let me not be asham'd; let not
my foes triumph o'er me.
3 Yea, let thou none ashamed be
that do on thee attend:
Ashamed let them be, O Lord,
who without cause offend.

4 Thy ways, Lord, show; teach me thy paths:
5 Lead me in truth, teach me:
For of my safety thou art God;
all day I wait on thee.
6 Thy mercies, that most tender are,
do thou, O Lord, remember,
And loving-kindnesses; for they
have been of old for ever.

7 Let not the errors of my youth,
nor sins, remember'd be:
In mercy, for thy goodness' sake,
O Lord, remember me.
8 The Lord is good and gracious,
he upright is also:
He therefore sinners will instruct
in ways that they should go.

9 The meek and lowly he will guide
in judgment just alway:
To meek and poor afflicted ones
he'll clearly teach his way
10 The whole paths of the Lord our God
are truth and mercy sure,
To such as keep his covenant,
and testimonies pure.

11 Now, for thine own name's sake, O Lord,
I humbly thee entreat
To pardon mine iniquity;
for it is very great.
12 What man fears God? him shall he teach
the way that he shall choose.
13 His soul shall dwell at ease; his seed
the earth, as heirs, shall use.

14 The secret of the Lord is with
such as do fear his name;
And he his holy covenant
will manifest to them.
15 Towards the Lord my waiting eyes
continually are set;
For he it is that shall bring forth
my feet out of the net.

16 O turn thee unto me, O God,
have mercy me upon;
Because I solitary am,
and in affliction.
17 Enlarg'd the griefs are of mine heart;
me from distress relieve.
18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou mine enemies,
because they many are;
And it a cruel hatred is
which they against me bear.
20 O do thou keep my soul; O God,
do thou deliver me:
Let me not be asham'd; for I
do put my trust in thee.

21 O let integrity and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

PSALM XXVI.

A Psalm of David.

Here, (1) David solemnly appeals to God concerning his integrity; his constant regard to him and his grace: his regular attendance upon instituted ordinances; and his fixed aversion to sin and sinners, ver 1-8. (2) He deprecates from himself the condemnation of the wicked, and his being shut up in society with them, ver. 9, 10. (3) Depending on the mercy of God he resolves to hold fast his integrity, and maintain his confident hopes of eternal life ver. 11, 12. ¶ While I sing let the perfect God-man come into my mind. Let me wash myself in his blood, and so compass God's altar with songs of praise for his favours. Making Jesus' example my pattern, let his ordinances be my pleasure, and his people my sole intimates and familiars on earth.

JUDGE me, O Lord, for I have walk'd
in mine integrity:
I trusted also in the Lord;
slide therefore shall not I.
2 Examine me, and do me prove;
try heart and reins, O God:
3 For thy love is before mine eyes,
thy truth's paths I have trode.

4 With persons vain I have not sat,
nor with dissemblers gone:
5 Th' assembly of ill men I hate;
to sit with such I shun.
6 Mine hands in innocence, O Lord,
I'll wash and purify;
So to thine holy altar go,
and compass it will I:

7 That I, with voice of thanksgiving,
may publish and declare,
And tell of all thy mighty works,
that great and wondrous are.
8 The habitation of thy house,
Lord, I have loved well;
Yea, in that place I do delight
where doth thine honour dwell.

9 With sinners gather not my soul,
and such as blood would spill:
10 Whose hands mischievous plots, right hand
corrupting bribes do fill.
11 But as for me, I will walk on
in mine integrity:
Do thou redeem me, and, O Lord,
be merciful to me.

12 My foot upon an even place
doth stand with steadfastness:
Within the congregations
th' Eternal I will bless.

PSALM XXVII.

A Psalm of David

For thy instruction, my soul, behold here, (1) The holy courage and undaunted bravery of true faith amidst manifold dangers and enemies, ver 1-3. (2) What earnestness there ought to be, and what pleasure, profit, and honour, there are in the study of familiar fellowship with God, ver. 4-6. (3) Fervent desires, with strong cries and supplications, for the gracious favour, spiritual presence, and saving direction and protection of God, ver. 7-12. (4) Strong and encouraging expectations of help, favour, and strength from God, ver. 10-14. ¶ While I sing, let my soul enter into the very marrow of these matters. Let God himself be relied on, as my trust, my Saviour, and my ALL IN ALL. Let my heart burn with superlative desires after the knowledge and enjoyment of Him. Let nothing less than the most familiar communion with Him here, and the full enjoyment of Him hereafter, satisfy my longings. Let me readily embrace every invitation to seek his face. Amidst enemies and distresses unnumbered, let me always believe in, wait for, and boast of God my only Lord.

THE Lord's my light and saving health,
who shall make me dismay'd?
My life's strength is the Lord, of whom
then shall I be afraid?
2 When as mine enemies and foes,
most wicked persons all,
To eat my flesh against me rose,
they stumbled and did fall.

3 Against me though an host encamp,
my heart yet fearless is:
Though war against me rise, I will
be confident in this.
4 One thing I of the Lord desir'd,
and will seek to obtain,
That all days of my life I may
within God's house remain;

That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may rev'rently inquire.
5 For he in his pavilion shall
me hide in evil days;
In secret of his tent me hide,
and on a rock me raise.

6 And now, ev'n at this present time,
mine head shall lifted be
Above all those that are my foes,
and round encompass me:
Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness; I'll sing, yea, I
to God will praises sing.

7 O Lord, give ear unto my voice,
when I do cry to thee;
Upon me also mercy have,
and do thou answer me
8 When thou didst say, Seek ye my face,
then unto thee reply
Thus did my heart, Above all things
thy face, Lord, seek will I.

9 Far from me hide not thou thy face;
put not away from thee
Thy servant in thy wrath: thou hast
an helper been to me.
O God of my salvation,
leave me not, nor forsake:
10 Though me my parents both should leave,
the Lord will me up take.

11 O Lord, instruct me in thy way
to me a leader be
In a plain path, because of those
that hatred bear to me.
12 Give me not to mine en'mies' will;
for witnesses that lie
Against me risen are, and such
as breathe out cruelty.

13 I fainted had, unless that I
believed had to see
The Lord's own goodness in the land
of them that living be.
14 Wait on the Lord, and be thou strong,
and he shall strength afford
Unto thine heart; yea, do thou wait,
I say, upon the Lord.

PSALM XXVIII.

A Psalm of David.

Observe here (1) David, amidst great distress, earnestly supplicating deliverance from his God, ver 1-3. (2) His implacable enemies doomed to the just punishment of their sin, ver 4, 5. (3) Himself triumphing in God as the hearer of his prayers, and as his protector, help, and strength, ver. 6-8. (4) His solemn supplication for salvation and blessedness;—for nourishment, honour, and safety, to the people of God, ver. 9. ¶ While I remember Jesus of Nazareth, whose cries in trouble were so vehement; whose implacable enemies incur such fearful misery; and who, being exalted to the right hand of God, and made full of joy with his countenance, maketh continual intercession for his chosen race;—let my soul lift up her voice to God for rich and everlasting blessings to myself and to his church.

TO thee I'll cry, O Lord, my rock;
hold not thy peace to me;
Lest like those that to pit descend
I by thy silence be.
2 The voice hear of my humble pray'rs,
when unto thee I cry;
When to thine holy oracle
I lift mine hands on high.

3 With ill men draw me not away
that work iniquity;
That speak peace to their friends, while in
their hearts doth mischief lie.
4 Give them according to their deeds
and ills endeavoured.
And as their handy-works deserve,
to them be rendered.

5 God shall not build, but them destroy,
who would not understand
The Lord's own works, nor did regard
the doing of his hand.
6 For ever blessed be the Lord,
for graciously he heard
The voice of my petitions,
and prayers did regard.

7 The Lord's my strength and shield; my heart
upon him did rely;
And I am helped: hence my heart
doth joy exceedingly,
And with my song I will him praise.
8 Their strength is God alone;
He also is the saving strength
of his anointed one.

9 O thine own people do thou save,
bless thine inheritance;
Them also do thou feed, and them
for evermore advance.

PSALM XXIX.

A Psalm of David.

This Psalm was probably composed on the occasion of a thunder-storm. It is a solemn charge from heaven to great men to worship and glorify God; who (1) in his magnificence and power thundereth in the most terrible, alarming, and destructive manner, ver. 3–9. (2) Who is supreme Governor of the world, and bestoweth strength and peace on his peculiar people, ver. 10, 11. ☞ While I sing, let me, by faith, behold the glory of God in Christ, and be filled with reverential awe of his power and grace. And while I adore his perfections, admire and praise his excellencies, let Jerusalem come into my mind, and let me apprehend the promise, and pour forth a prayer for the remnant which is left.

GIVE ye unto the Lord, ye sons
that of the mighty be,
All strength and glory to the Lord
with cheerfulness give ye.
2 Unto the Lord the glory give
that to his name is due;
And in the beauty of holiness
unto JEHOVAH bow.

3 The Lord's voice on the waters is:
the God of majesty
Doth thunder, and on multitudes
of waters sitteth he.
4 A pow'rful voice it is that comes
out from the Lord most high;
The voice of that great Lord is full
of glorious majesty.

5 The voice of the Eternal doth
asunder cedars tear;
Yea, God the Lord doth cedars break
that Lebanon doth bear.
6 He makes them like a calf to skip,
ev'n that great Lebanon,
And, like to a young unicorn,
the mountain Sirion.

7 God's voice divides the flames of fire;
8 The desert it doth shake:
The Lord doth make the wilderness
of Kadesh all to quake.
9 God's voice doth make the hinds to calve,
it makes the forest bare:
And in his temple ev'ry one
his glory doth declare.

10 The Lord sits on the floods; the Lord
sits King, and ever shall.
11 The Lord will give his people strength,
and with peace bless them all.

PSALM XXX.

A Psalm and Song at the Dedication of the House of David.

In this Psalm, composed for the dedication of the new palace which David had built for himself at Jerusalem, 2 Sa. v. 11; or for the dedication of it after it had been polluted by Absalom, 2 Sa. xvi., he (1) Offers thanksgiving to God for the answering of his prayers, the overthrowing of his enemies and the preserving of his life, ver. 1–3. 11, 12. (2) He calls and charges others to praise the Lord on account of the purity of his nature, the short duration of his frowns, and the sweetness of his favours, ver. 4, 5. (3) He reflects, how in a carnal security under prosperity had occasioned his sudden fall into divine tidings and frowns, ver. 6, 7. (4) He recollects what supplications he had made to God in his former distress, ver. 8–10. 13. He triumphs in the kindness of God towards him, and resolves to praise and thank him for evermore on account of it, ver. 11, 12. ☞ While I sing, let me, with a grateful heart, remember the Lord's mercies. Let me remember my own follies, and how the Lord corrected me for them. Let me look after my prayers, and wait for an answer. And the nearer my end draweth, let my heart and mouth be the more abundantly filled with the high praises of my God and my Saviour.

LORD, I will thee extol, for thou
hast lifted me on high,
And over me thou to rejoice
mad'st not mine enemy.
2 O thou who art the Lord my God,
I in distress to thee,
With loud cries lifted up my voice,
and thou hast healed me.

3 O Lord, my soul thou hast brought up,
and rescu'd from the grave;
That I to pit should not go down,
alive thou didst me save.
4 O ye that are his holy ones,
sing praise unto the Lord;
And give unto him thanks, when ye
his holiness record.

5 For but a moment lasts his wrath;
life in his favour lies:
Weeping may for a night endure,
at morn doth joy arise.
6 In my prosperity I said,
that nothing shall me move.
7 O Lord, thou hast my mountain made
to stand strong by thy love:

But when that thou, O gracious God,
didst hide thy face from me,
Then quickly was my prosp'rous state
turn'd into misery.
8 Wherefore unto the Lord my cry
I caused to ascend:
My humble supplication
I to the Lord did send.

9 What profit is there in my blood,
when I go down to pit?
Shall unto thee the dust give praise?
thy truth declare shall it?
10 Hear, Lord, have mercy; help me, Lord:
11 Thou turned hast my sadness
To dancing; yea, my sackcloth loos'd,
and girded me with gladness;

12 That sing thy praise my glory may,
and never silent be.
O Lord my God, for evermore
I will give thanks to thee.

PSALM XXXI.

To the chief Musician, A Psalm of David.

Observe here (1) David's solemn professions of his dependence upon God, and his prayers for support and deliverance, ver. 1–8. (2) His sad complaints of inward grief, bodily weakness, unkindness of friends, unjust censures of enemies, and horror of death, attended with a solemn commitment of himself to God's mercy and care, and earnest supplication for deliverance from enemies, ver. 9–18. (3) Ambidst admiration of God's kindness to his people, and thanksgiving for favours to himself, he encourageth himself and others firmly to trust in God, ver. 19–24. ☞ While I sing, let me be deeply affected with my sores, my maladies, and troubles, and cast all my burdens on the Lord. In the assured faith that he is God, even my God, let me admire his gracious thoughts, words, and deeds to me-ward, and commit myself wholly to his care and protection.

IN thee, O Lord, I put my trust,
sham'd let me never be;
According to thy righteousness
do thou deliver me.
2 Bow down thine ear to me, with speed
send me deliverance:
To save me, my strong rock be thou,
and my house of defence.

3 Because thou art my rock, and thee
I for my fortress take;
Therefore do thou me lead and guide,
ev'n for thine own name's sake.
4 And sith thou art my strength, therefore
pull me out of the net,
Which they in subtilty for me
so privily have set.

5 Into thine hands I do commit
my sp'rit: for thou art he,
O thou, JEHOVAH, God of truth,
that hast redeemed me.
6 Those that do lying vanities
regard, I have abhorr'd:
But as for me, my confidence
is fixed on the Lord.

7 I'll in thy mercy gladly joy:
for thou my miseries
Consider'd hast: thou hast my soul
known in adversities:
8 And thou hast not inclosed me
within the en'my's hand;
And by thee have my feet been made
in a large room to stand.

9 O Lord, upon me mercy have,
for trouble is on me:
Mine eye, my belly, and my soul,
with grief consumed be.
10 Because my life with grief is spent,
my years with sighs and groans:
My strength doth fail; and for my sin
consumed are my bones.

11 I was a scorn to all my foes,
and to my friends a fear;
And specially reproach'd of those
that were my neighbours near:
When they me saw they from me fled.
12 Ev'n so I am forgot,
As men are out of mind when dead:
I'm like a broken pot.

13 For slanders I of many heard,
fear compass'd me, while they
Against me did consult, and plot
to take my life away.
14 But as for me, O Lord, my trust
upon thee I did lay;
And I to thee, Thou art my God,
did confidently say.

15 My times are wholly in thine hand:
do thou deliver me
From their hands that mine enemies
and persecutors be.
16 Thy countenance to shine do thou
upon thy servant make:
Unto me give salvation,
for thy great mercies' sake.

17 Let me not be asham'd, O Lord,
for on thee call'd I have:
Let wicked men be sham'd, let them
be silent in the grave.
18 To silence put the lying lips,
that grievous things do say,
And hard reports, in pride and scorn,
on righteous men do lay.

19 How great's the goodness thou for them
that fear thee keep'st in store,
And wrought'st for them that trust in thee
the sons of men before!
20 In secret of thy presence thou
shalt hide them from man's pride:
From strife of tongues thou closely shalt,
as in a tent, them hide.

21 All praise and thanks be to the Lord:
for he hath magnify'd
His wondrous love to me within
a city fortify'd.
22 For from thine eyes cut off I am,
I in my haste had said;
My voice yet heard'st thou, when to thee
with cries my moan I made.

23 O love the Lord, all ye his saints;
because the Lord doth guard
The faithful, and he plenteously
proud doers doth reward.
24 Be of good courage, and he strength
unto your heart shall send,
All ye whose hope and confidence
doth on the Lord depend.

PSALM XXXII.

A Psalm of David, Maschil.

Perhaps this Psalm was composed for the great day of the national atonement, on the tenth day of the seventh month, Lev. xvi. In it, observe (1) The exceeding riches of the grace of God, manifested in blessing men with forgiveness of sin, and with protection amidst dangers, and direction in duty, ver. 1, 2, 7, 8. (2) The indispensible duty of them who desire new covenant blessings, viz.—to acknowledge their offences to God, to implore his favours which they need; to walk humbly and circumspectly before him; and to rejoice in him as God and their God, ver. 3–6, 9–11. ❡ While I am truly conscious of my sinfulness and deeply affected therewith, let the faith and experience of Jesus' full pardon of my sins, and of the communications of his grace, melt my heart, and animate me to every commanded duty.

O BLESSED is the man to whom
is freely pardoned
All the transgression he hath done,
whose sin is covered.
2 Bless'd is the man to whom the Lord
imputeth not his sin,
And in whose sp'rit there is no guile,
nor fraud is found therein.

3 When as I did refrain my speech,
and silent was my tongue,
My bones then waxed old, because
I roared all day long.
4 For upon me both day and night
thine hand did heavy lie,
So that my moisture turned is
in summer's drought thereby.

5 I thereupon have unto thee
my sin acknowledged,
And likewise mine iniquity
I have not covered:
I will confess unto the Lord
my trespasses, said I;
And of my sin thou freely didst
forgive th' iniquity.

6 For this shall ev'ry godly one
his prayer make to thee;
In such a time he shall thee seek,
as found thou mayest be.
Surely, when floods of waters great
do swell up to the brim,
They shall not overwhelm his soul,
nor once come near to him.

7 Thou art my hiding-place, thou shalt
from trouble keep me free:
Thou with songs of deliverance
about shalt compass me.
8 I will instruct thee, and thee teach
the way that thou shalt go;
And, with mine eye upon thee set,
I will direction show.

9 Then be not like the horse or mule,
which do not understand;
Whose mouth, lest they come near to thee,
a bridle must command.
10 Unto the man that wicked is
his sorrows shall abound;
But him that trusteth in the Lord
mercy shall compass round.

11 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

PSALM XXXIII.

Contains a sweet but solemn summons to praise the Lord. (1) For his justice, goodness, and truth, manifested in his word and works, ver. 1–5. (2) For his power, manifested in the work of creation, and in his sovereign dominion over the world, ver. 6–11, 13–17. (3) For his special and new covenant relations, and merciful kindness towards his chosen people, ver. 12, 18–22. ❡ While I sing, let me observe, let me admire, and be deeply affected with, the blessings of creation, providence and redemption. And chiefly, let me remember, let me behold, let me glow with ardent desire after Him, whose bones the Lord so kept that not one of them was broken.

YE righteous, in the Lord rejoice;
it comely is and right,
That upright men, with thankful voice,
should praise the Lord of might.
2 Praise God with harp, and unto him
sing with the psaltery;
Upon a ten-string'd instrument
make ye sweet melody.

3 A new song to him sing, and play
with loud noise skilfully;
4 For right is God's word, all his works
are done in verity.
5 To judgment and to righteousness
a love he beareth still;
The loving-kindness of the Lord
the earth throughout doth fill.

6 The heavens by the word of God
did their beginning take;
And by the breathing of his mouth
he all their hosts did make.
7 The waters of the seas he brings
together as an heap;
And in storehouses, as it were,
he layeth up the deep.

8 Let earth, and all that live therein,
with rev'rence fear the Lord;
Let all the world's inhabitants
dread him with one accord.
9 For he did speak the word, and done
it was without delay;
Established it firmly stood,
whatever he did say.

10 God doth the counsel bring to nought
which heathen folk do take;
And what the people do devise
of none effect doth make.
11 O but the counsel of the Lord
doth stand for ever sure;
And of his heart the purposes
from age to age endure.

12 That nation blessed is, whose God
JEHOVAH is, and those
A blessed people are, whom for
his heritage he chose.
13 The Lord from heav'n sees and beholds
all sons of men full well:
14 He views all from his dwelling-place
that in the earth do dwell.

15 He forms their hearts alike, and all
their doings he observes.
16 Great hosts save not a king, much strength
no mighty man preserves.
17 An horse for preservation
is a deceitful thing;
And by the greatness of his strength
can no deliv'rance bring.

18 Behold, on those that do him fear
the Lord doth set his eye;
Ev'n those who on his mercy do
with confidence rely.
19 From death to free their soul, in dearth
life unto them to yield.
20 Our soul doth wait upon the Lord;
he is our help and shield.

21 Sith in his holy name we trust,
our heart shall joyful be.
22 Lord, let thy mercy be on us,
as we do hope in thee.

PSALM XXXIV.

A Psalm of David, *when he changed his behaviour before* Abimelech, *who drove him away, and he departed.*

This Psalm was composed by David when Achish or Abimelech, king of Gath, drove him from his court, as an idiot or madman, 1 Sa. xxi. 10–15. Here are (1) David's high praises to God for the favours himself and others had received, ver. 1–6 (2) His warm invitations, and strong encouragements to others, to seek after and fear the Lord, and to trust in him for all necessary supplies, in time or in eternity, ver. 7–15. (3) Familiar advices to children and others, to eschew everything sinful, and make conscience of known duty, both towards God and men, as a mean of present and future happiness, ver. 11–14. (4) A representation of the misery of the wicked, in having God against them, as a just Lawgiver, and in having ruin before them as the just reward of their sins; and of the happiness of the godly, in having God near to them in every case, ready to hear their requests, to protect them amidst dangers, and to deliver them from enemies and trouble, ver. 15–22. ❡ While I sing, let my heart be warmed with my subject. Come, my soul, and walk in this light, in these joys of the Lord. Come, taste and see that he is good. Extol his kindness, and trust him in all things, and on every occasion.

GOD will I bless all times; his praise
my mouth shall still express.
2 My soul shall boast in God: the meek
shall hear with joyfulness.
3 Extol the Lord with me, let us
exalt his name together.
4 I sought the Lord, he heard, and did
me from all fears deliver.

5 They look'd to him, and lighten'd were;
not shamed were their faces.
6 This poor man cry'd, God heard, and sav'd
him from all his distresses.
7 The angel of the Lord encamps,
and round encompasseth
All those about that do him fear,
and them delivereth.

8 O taste and see that God is good;
who trusts in him is bless'd.
9 Fear God his saints: none that him fear
shall be with want oppress'd.
10 The lions young may hungry be,
and they may lack their food:
But they that truly seek the Lord
shall not lack any good.

11 O children, hither do ye come,
and unto me give ear;
I shall you teach to understand
how ye the Lord should fear.
12 What man is he that life desires,
to see good would live long?
13 Thy lips refrain from speaking guile,
and from ill words thy tongue.

14 Depart from ill, do good, seek peace,
pursue it earnestly.
15 God's eyes are on the just; his ears
are open to their cry.
16 The face of God is set against
those that do wickedly,
That he may quite out from the earth
cut off their memory.

17 The righteous cry unto the Lord,
he unto them gives ear;
And they out of their troubles all
by him deliver'd are.
18 The Lord is ever nigh to them
that be of broken sp'rit;
To them he safety doth afford
that are in heart contrite.

19 The troubles that afflict the just
in number many be;
But yet at length out of them all
the Lord doth set him free.

20 He carefully his bones doth keep,
whatever can befall;
That not so much as one of them
can broken be at all.

21 Ill shall the wicked slay; laid waste
shall be who hate the just.
22 The Lord redeems his servants' souls;
none perish that him trust.

PSALM XXXV.

A Psalm of David.

In this Psalm (1) David complains of the cruelty of his enemies in striving with him—in persecuting him—in seeking his ruin—and in reproaching, contemning, deriding, and triumphing over him, ver. 1, 3, 4, 7, 11, 15, 16, 20, 21, 25, 26. (2) He pleads his own innocence, that he had never given them any provocation; but, amidst their abuse of him, had earnestly and affectionately studied to promote their welfare, ver. 7, 12–14, 19. (3) He supplicates that God would espouse his cause, protect, deliver, and comfort his soul; defeat the designs, and disappoint the expectations of his enemies; and that he would countenance and encourage his friends, ver. 1, 2, 4, 17, 22–27. (4) He predicts the destruction of his enemies, and the abounding of his own comfort; and, in the views hereof resolves to thank and praise the Lord, ver. 4–10, 18, 28. ¶ While I sing, let me, with grief and shame, call to mind the infernal opposition I and others have made to our all-compassionate Redeemer. Let me beware of exposing myself to that justice which is laid up in store for his incorrigible enemies. Let me never avenge myself on my injurious neighbours. But amidst all attacks from hell or earth, or from my own corrupt heart, let me commit all my concerns to him who judgeth righteously, that he may bring them to pass.

PLEAD, Lord, with those that plead; and fight
with those that fight with me.
2 Of shield and buckler take thou hold,
stand up mine help to be.
3 Draw also out the spear, and do
against them stop the way
That me pursue: unto my soul,
I'm thy salvation, say.

4 Let them confounded be and sham'd
that for my soul have sought:
Who plot my hurt turn'd back be they,
and to confusion brought.
5 Let them be like unto the chaff
that flies before the wind;
And let the angel of the Lord
pursue them hard behind.

6 With darkness cover thou their way,
and let it slipp'ry prove;
And let the angel of the Lord
pursue them from above.
7 For without cause have they for me
their net hid in a pit,
They also have without a cause
for my soul digged it.

8 Let ruin seize him unawares;
his net he hid withal
Himself let catch: and in the same
destruction let him fall.
9 My soul in God shall joy; and glad
in his salvation be:
10 And all my bones shall say, O Lord,
who is like unto thee,

Which dost the poor set free from him
that is for him too strong;
The poor and needy from the man
that spoils and does him wrong?
11 False witnesses rose; to my charge
things I not knew they laid.
12 They, to the spoiling of my soul,
me ill for good repaid.

13 But as for me, when they were sick,
in sackcloth sad I mourn'd:
My humbled soul did fast, my pray'r
into my bosom turn'd.
14 Myself I did behave as he
had been my friend or brother;
I heavily bow'd down, as one
that mourneth for his mother.

15 But in my trouble they rejoic'd,
gath'ring themselves together;
Yea, abjects vile together did
themselves against me gather:
I knew it not; they did me tear,
and quiet would not be.
16 With mocking hypocrites, at feasts
they gnash'd their teeth at me.

17 How long, Lord, look'st thou on? from those
destructions they intend
Rescue my soul, from lions young
my darling do defend.
18 I will give thanks to thee, O Lord,
within th' assembly great;
And where much people gather'd are
thy praises forth will set.

19 Let not my wrongful enemies
proudly rejoice o'er me;
Nor who me hate without a cause,
let them wink with the eye.
20 For peace they do not speak at all:
but crafty plots prepare
Against all those within the land
that meek and quiet are.

21 With mouths set wide, they 'gainst me said,
Ha, ha! our eye doth see.
22 Lord, thou hast seen, hold not thy peace;
Lord, be not far from me.
23 Stir up thyself; wake, that thou may'st
judgment to me afford,
Ev'n to my cause, O thou that art
my only God and Lord.

24 O Lord my God, do thou me judge
after thy righteousness;
And let them not their joy 'gainst me
triumphantly express:
25 Nor let them say within their hearts,
Ah, we would have it thus;
Nor suffer them to say, that he
is swallow'd up by us.

26 Sham'd and confounded be they all
that at my hurt are glad;
Let those against me that do boast
with shame and scorn be clad.
27 Let them that love my righteous cause
be glad, shout, and not cease
To say, The Lord be magnify'd,
who loves his servant's peace.

28 Thy righteousness shall also be
declared by my tongue;
The praises that belong to thee
speak shall it all day long.

PSALM XXXVI.

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

Observe here (1) How great is the wickedness of men! They naturally contemn God; flatter themselves in sin; and abandon themselves to falsehood and mischief, ver. 1–4. (2) How great is the excellency of God, in truth, in righteousness, and in mercy! and what a fountain of preservation, support, comfort, light, and life he is to his people! ver. 5–9. (3) How, from the excellency and goodness of God, the Psalmist draws encouragement to pray for himself and other saints, and to triumph in the view of his enemies' ruin, ver. 10–12. ¶ While I sing, let me review my natural abominations and wretchedness, and try whether the Lord hath made me a new creature, created in Christ Jesus unto good works, and whether he hath made me taste of, admire, and trust in, the exceeding riches of his grace.

THE wicked man's transgression
within my heart thus says,
Undoubtedly the fear of God
is not before his eyes.
2 Because himself he flattereth
in his own blinded eye,
Until the hatefulness be found
of his iniquity.

3 Words from his mouth proceeding are
fraud and iniquity:
He to be wise, and to do good,
hath left off utterly.
4 He mischief, lying on his bed,
most cunningly doth plot:
He sets himself in ways not good,
ill he abhorreth not.

5 Thy mercy, Lord, is in the heav'ns;
thy truth doth reach the clouds:
6 Thy justice is like mountains great;
thy judgments deep as floods:
Lord, thou preservest man and beast.
7 How precious is thy grace!
Therefore in shadow of thy wings
men's sons their trust shall place

8 They with the fatness of thy house
shall be well satisfy'd;
From rivers of thy pleasures thou
wilt drink to them provide.
9 Because of life the fountain pure
remains alone with thee;
And in that purest light of thine
we clearly light shall see.

10 Thy loving-kindness unto them
continue that thee know;
And still on men upright in heart
thy righteousness bestow.
11 Let not the foot of cruel pride
come, and against me stand;
And let me not removed be,
Lord, by the wicked's hand.

12 There fallen are they, and ruined,
that work iniquities:
Cast down they are, and never shall
be able to arise.

PSALM XXXVII.

A Psalm of David.

This Psalm is wholly of the instructive kind. As the Mosaic system, and the covenant between God and Israel as his peculiar people, promised remarkable temporal felicity to such as were obedient to the law, and denounced temporal miseries against those that were impious and profane, the Psalmist here cautions against stumbling at particular providences which might appear contrary to the tenor of that covenant. Here are (1) Plain and express warnings against fretfulness at the prosperity of the wicked in their wickedness, ver. 1, 7, 8, with the arguments and reasons enforcing the same, viz that the character of the wicked is ignominious, while that of the righteous is honourable, ver. 12, 14, 21, 26, 30, 31, 32;—that the wicked, in the very height of their prosperity, are near to destruction; while the righteous, even in their adversity, have special protection from God, and shall never be ruined, ver. 2, 9, 10, 13, 15, 17, 20, 28, 33–40;—and that God hath special blessings in store for, and even in this life manifests distinguished kindness to, the righteous and their seed, ver. 11, 16, 18, 19, 23–25, 28, 29, 37. (2) Here are proper and effectual remedies to prevent sinful fretting at the prosperity of the wicked, or troubles of the godly, viz. hoping in God as our Saviour; delighting in God as our companion, friend, and portion; following of him as our guide; departing from evil and doing good; waiting on the Lord, and keeping his way, ver. 3–6, 27, 34. ¶ Be thou, my soul, an accurate observer of the matter and circumstances of every providence. Carefully compare them one with another, and all with the perfections, covenant, and promises of God, in order that thou mayest never be offended thereat.

FOR evil-doers fret thou not
thyself unquietly;
Nor do thou envy bear to those
that work iniquity.
2 For, even like unto the grass,
soon be cut down shall they;
And, like the green and tender herb,
they wither shall away.

3 Set thou thy trust upon the Lord,
and be thou doing good;
And so thou in the land shalt dwell
and verily have food.
4 Delight thyself in God; he'll give
thine heart's desire to thee.
5 Thy way to God commit, him trust,
it bring to pass shall he.

6 And, like unto the light, he shall
thy righteousness display;
And he thy judgment shall bring forth
like noon-tide of the day.
7 Rest in the Lord, and patiently
wait for him: do not fret
For him who, prosp'ring in his way,
success in sin doth get.

8 Do thou from anger cease, and wrath
see thou forsake also:
Fret not thyself in any wise,
that evil thou should'st do.
9 For those that evil-doers are
shall be cut off and fall:
But those that wait upon the Lord
the earth inherit shall.

10 For yet a little while, and then
the wicked shall not be;
His place thou shalt consider well,
but it thou shalt not see.
11 But by inheritance the earth
the meek ones shall possess:
They also shall delight themselves
in an abundant peace.

12 The wicked plots against the just,
and at him whets his teeth:
13 The Lord shall laugh at him, because
his day he coming seeth.
14 The wicked have drawn out the sword,
and bent their bow, to slay
The poor and needy, and to kill
men of an upright way.

15 But their own sword, which they have drawn,
shall enter their own heart:
Their bows which they have bent shall break,
and into pieces part.
16 A little that a just man hath
is more and better far
Than is the wealth of many such
as lewd and wicked are.

17 For sinners' arms shall broken be;
but God the just sustains.
18 God knows the just man's days, and still
their heritage remains.
19 They shall not be asham'd when they
the evil time do see;
And when the days of famine are
they satisfy'd shall be.

20 But wicked men, and foes of God,
as fat of lambs, decay;
They shall consume, yea, into smoke
they shall consume away.
21 The wicked borrows, but the same
again he doth not pay:
Whereas the righteous mercy shows,
and gives his own away.

22 For such as blessed be of him
the earth inherit shall;
And they that cursed are of him
shall be destroyed all.
23 A good man's footsteps by the Lord
are ordered aright;
And in the way wherein he walks
he greatly doth delight.

24 Although he fall, yet shall he not
be cast down utterly;
Because the Lord with his own hand
upholds him mightily.
25 I have been young, and now am old,
yet have I never seen
The just man left, nor that his seed
for bread have beggars been.

26 He's ever merciful, and lends:
his seed is bless'd therefore.
27 Depart from evil, and do good,
and dwell for evermore.
28 For God loves judgment, and his saints
leaves not in any case;
They are kept ever: but cut off
shall be the sinner's race.

29 The just inherit shall the land,
and ever in it dwell:
30 The just man's mouth doth wisdom speak:
his tongue doth judgment tell.
31 In's heart the law is of his God,
his steps slide not away.
32 The wicked man doth watch the just,
and seeketh him to slay.

33 Yet him the Lord will not forsake,
nor leave him in his hands:
The righteous will he not condemn,
when he in judgment stands.
34 Wait on the Lord, and keep his way,
and thee exalt shall he
Th' earth to inherit; when cut off
the wicked thou shalt see.

35 I saw the wicked great in pow'r,
spread like a green bay-tree:
36 He pass'd, yea, was not; him I sought,
but found he could not be.
37 Mark thou the perfect, and behold
the man of uprightness;
Because that surely of this man
the latter end is peace.

38 But those men that transgressors are
shall be destroy'd together;
The latter end of wicked men
shall be cut off for ever.
39 But the salvation of the just
is from the Lord above;
He in the time of their distress
their stay and strength doth prove.

40 The Lord shall help, and them deliver;
he shall them free and save
From wicked men; because in him
their confidence they have.

PSALM XXXVIII.

A Psalm of David, *to bring in remembrance.*

This Psalm appears to have been penned by David under some remarkable distress, attended with a deep sense of sin as the procuring cause of it. Here are (1) David's sorrowful complaints of God's sore displeasure, and of the weight of his own sins, ver. 1-5; of the sickness of his body, and distress of his mind, ver. 6-10; of the unkindness of his friends, ver. 11, and of the unprovoked injuries he received from his enemies, who were spiteful, cruel, subtle, unjust, ungrateful impious, devilish, numerous, and powerful, ver. 12, 16-20. (2) His remarkable patience and resignation under his troubles, ver. 13-15. (3) His fervent supplications to God for the mitigation of his trouble, ver. 1; and for comfort and support under, and speedy deliverance from them, ver. 16, 21, 22, attended with candid and ingenuous acknowledgments of the sinful causes thereof, ver. 3-5, 18. ¶ In all my troubles let me search out, and by faith confess and mourn over the sinful causes of them. Let me take every distress out of God's hand, and call on him in the time thereof, that he may deliver me.

IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
2 For in me fast thine arrows stick,
thine hand doth press me sore:
3 And in my flesh there is no health,
nor soundness any more.

This grief I have, because thy wrath
is forth against me gone;
And in my bones there is no rest,
for sin that I have done
4 Because gone up above mine head
my great transgressions be;
And, as a weighty burden, they
too heavy are for me.

5 My wounds do stink, and are corrupt;
my folly makes it so.
6 I troubled am, and much bow'd down;
all day I mourning go.
7 For a disease that loathsome is
so fills my loins with pain,
That in my weak and weary flesh
no soundness doth remain.

8 So feeble and infirm am I,
and broken am so sore,
That, through disquiet of my heart,
I have been made to roar.
9 O Lord, all that I do desire
is still before thine eye;
And of my heart the secret groans
not hidden are from thee.

10 My heart doth pant incessantly,
my strength doth quite decay;
As for mine eyes, their wonted light
is from me gone away.
11 My lovers and my friends do stand
at distance from my sore;
And those do stand aloof that were
kinsmen and kind before.

12 Yea, they that seek my life lay snares:
who seek to do me wrong
Speak things mischievous, and deceits
imagine all day long.
13 But, as one deaf, that heareth not,
I suffer'd all to pass;
I as a dumb man did become,
whose mouth not open'd was:

14 As one that hears not, in whose mouth
are no reproofs at all.
15 For, Lord, I hope in thee; my God,
thou'lt hear me when I call.
16 For I said, Hear me, lest they should
rejoice o'er me with pride;
And o'er me magnify themselves,
when as my foot doth slide.

17 For I am near to halt, my grief
is still before mine eye:
18 For I'll declare my sin, and grieve
for mine iniquity.
19 But yet mine en'mies lively are,
and strong are they beside;
And they that hate me wrongfully
are greatly multiply'd.

20 And they for good that render ill,
as en'mies me withstood;
Yea, ev'n for this, because that I
do follow what is good.
21 Forsake me not, O Lord; my God,
far from me never be.
22 O Lord, thou my salvation art,
haste to give help to me.

PSALM XXXIX.

To the chief Musician, even to Jeduthun,
A Psalm of David.

Here we have (1) Violent struggling in the Psalmist's own breast between grace and corruption, between passion and patience, ver. 1-3, 11. (2) Serious views of human frailty, shortness of life, and self-emptiness, ver. 5, 6. (3) Strong cries to God for pardon of sin, preservation from reproach, and for removal of trouble; for hearing and answering of prayer, and for lengthening out of life, till further preparation for death should be attained, ver 7-13. ¶ While I sing, let my soul blush deep for the unfruitfulness and want of circumspection in my life, and for my want of resignation to God's disposing will. Let me be suitably affected with the shortness, vanity, and uncertainty of my temporal life. Let me be always exercised in earnest prayer to, and believing dependence on God, as my companion and friend.

I SAID, I will look to my ways,
lest with my tongue I sin:
In sight of wicked men my mouth
with bridle I'll keep in.
2 With silence I as dumb became,
I did myself restrain
From speaking good; but then the more
increased was my pain.

3 My heart within me waxed hot;
and, while I musing was,
The fire did burn; and from my tongue
these words I did let pass:
4 Mine end, and measure of my days,
O Lord, unto me show
What is the same; that I thereby
my frailty well may know.

5 Lo, thou my days an handbreadth mad'st;
mine age is in thine eye
As nothing: sure each man at best
is wholly vanity.
6 Sure each man walks in a vain show;
they vex themselves in vain:
He heaps up wealth, and doth not know
to whom it shall pertain.

7 And now, O Lord, what wait I for?
my hope is fix'd on thee.
8 Free me from all my trespasses,
the fool's scorn make not me.
9 Dumb was I, op'ning not my mouth,
because this work was thine.
10 Thy stroke take from me; by the blow
of thine hand I do pine.

11 When with rebukes thou dost correct
man for iniquity,
Thou wastes his beauty like a moth:
sure each man's vanity.
12 Attend my cry, Lord, at my tears
and pray'rs not silent be:
I sojourn as my fathers all,
and stranger am with thee.

13 O spare thou me, that I my strength
recover may again,
Before from hence I do depart,
and here no more remain.

PSALM XL.

To the chief Musician, A Psalm of David.

Here we have (1) David's hearty acknowledgments of God's kindness in bringing him out of long and sore afflictions, ver. 1-5. (2) His preferring of holy obedience to God, and faithful publication of his truths and praises, to all ceremonial oblations, ver. 6-11. (3) His improvement of his former deliverance as an encouragement to supplicate further mercy and protection; an encouragement to confess sin, and implore the pardon thereof; an encouragement to rejoice in, and praise God for, his excellencies and favours; to trust him under affliction, and to comfort himself in him amidst poverty, sinfulness, and trouble, ver. 12-17. ¶ But let us here chiefly think (1) Of Jesus, the great Shepherd of the sheep, who was brought again from his agonies and death, and set down at the right hand of the Majesty on high, that he might receive gifts for men, and that our faith and hope might be in God, ver. 1-5. (2) Let me think of the new covenant, made between him and his eternal Father, for the redemption of sinful men: and of his complete fulfilment of the divine law as the condition thereof, ver. 6-10. (3) Let me think how our infirmities were borne in his body, and laid on him as our Saviour ver. 11-13. (4) Let me think how the unrelenting justice of almighty God overtook his Jewish betrayers and murderers, and hath or will overtake his heathenish, Antichristian, or other implacable enemies: and of the joy and consolation which flows from, and through him, to his disciples, ver. 14-17.

I WAITED for the Lord my God,
and patiently did bear;
At length to me he did incline
my voice and cry to hear.
2 He took me from a fearful pit,
and from the miry clay,
And on a rock he set my feet,
establishing my way.

3 He put a new song in my mouth,
our God to magnify:
Many shall see it, and shall fear,
and on the Lord rely.
4 O blessed is the man whose trust
upon the Lord relies;
Respecting not the proud, nor such
as turn aside to lies.

5 O Lord my God, full many are
the wonders thou hast done;
Thy gracious thoughts to us-ward far
above all thoughts are gone:
In order none can reckon them
to thee: if them declare,
And speak of them I would, they more
than can be number'd are.

6 No sacrifice nor offering
didst thou at all desire;
Mine ears thou bor'd: sin-off'ring thou
and burnt didst not require:

7 Then to the Lord these were my words,
I come, behold and see;
Within the volume of the book
it written is of me:

8 To do thy will I take delight,
O thou my God that art:
Yea, that most holy law of thine
I have within my heart.
9 Within the congregation great
I righteousness did preach:
Lo, thou dost know, O Lord, that I
refrained not my speech.

10 I never did within my heart
conceal thy righteousness;
I thy salvation have declar'd,
and shown thy faithfulness:
Thy kindness, which most loving is,
concealed have not I,
Nor from the congregation great
have hid thy verity.

11 Thy tender mercies, Lord, from me
O do thou not restrain;
Thy loving-kindness, and thy truth,
let them me still maintain.
12 For ills past reck'ning compass me,
and mine iniquities
Such hold upon me taken have,
I cannot lift mine eyes:

They more than hairs are on mine head;
thence is my heart dismay'd.
13 Be pleased, Lord, to rescue me;
Lord, hasten to mine aid.
14 Sham'd and confounded be they all
that seek my soul to kill;
Yea, let them backward driven be,
and sham'd, that wish me ill.

15 For a reward of this their shame
confounded let them be,
That in this manner scoffing say,
Aha, aha! to me.
16 In thee let all be glad, and joy,
who seeking thee abide;
Who thy salvation love, say still,
The Lord be magnify'd.

17 I'm poor and needy, yet the Lord
of me a care doth take:
Thou art my help and saviour,
my God, no tarrying make.

PSALM XLI.

To the chief Musician, A Psalm of David.

This Psalm contains (1) A representation of the blessedness of him who wisely considers the case of the poor, and affords them relief, ver. 1-3. (2) David's candid acknowledgments of the justness of his affliction, and earnest supplications for a merciful deliverance, ver. 4. (3) His sad complaints of the malicious, censorious, and spiteful reflections, and of the insolent carriage of his enemies, ver. 5-9. (4) His hearty committing of his case and way to God, in the assured and triumphant faith of his favour, ver. 10-13. ¶ While I sing, let mine eyes be towards the Lord Jesus, who thought on me in my low estate. Let me consider him, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich —Jesus, who had not where to lay his head! Jesus, whom his own disciple betrayed; and who, through manifold enemies, and much tribulation, entered into the kingdom of God.

BLESSED is he that wisely doth
the poor man's case consider;
For when the time of trouble is,
the Lord will him deliver.
2 God will him keep, yea, save alive:
on earth he bless'd shall live;
And to his enemies' desire
thou wilt him not up give.

3 God will give strength when he on bed
of languishing doth mourn;
And in his sickness sore, O Lord,
thou all his bed wilt turn.
4 I said, O Lord, do thou extend
thy mercy unto me;
O do thou heal my soul; for why?
I have offended thee.

5 Those that to me are enemies,
of me do evil say,
When shall he die, that so his name
may perish quite away?
6 To see me if he comes, he speaks
vain words: but then his heart
Heaps mischief to it, which he tells,
when forth he doth depart.

7 My haters jointly whispering,
'gainst me my hurt devise.
8 Mischief, say they, cleaves fast to him:
he lie'th, and shall not rise.
9 Yea, ev'n mine own familiar friend,
on whom I did rely,
Who ate my bread, ev'n he his heel
against me lifted high.

10 But, Lord, be merciful to me,
and up again me raise,
That I may justly them requite
according to their ways.
11 By this I know that certainly
I favour'd am by thee;
Because my hateful enemy
triumphs not over me.

12 But as for me, thou me uphold'st
in mine integrity;
And me before thy countenance
thou sett'st continually.
13 The Lord, the God of Israel,
be bless'd for ever then,
From age to age eternally.
Amen, yea, and amen.

PSALM XLII.

To the chief Musician, Maschil, *for the sons of* Korah.

Perhaps this Psalm was composed by David when the unnatural rebellion of Absalom had forced him from the sanctuary of God, to take up his lodging eastward of Jordan, 2 Sa. xv.-xix. We have in it (1) Ardent longings after nearness to and familiar intimacy with God, in his public ordinances and sanctuary, ver. 1, 2. (2) Mournful lamentations and bitter groanings on account of God's withdrawing his comfortable smiles; of the want of the once enjoyed ordinances of God, and fellowship with his saints; of the troublesome impressions of God's wrath, and of his enemies' insolent upbraiding of him; and on account of the departure and distance of his God, ver. 3, 4, 6, 7, 9, 10. (3) Believing remembrance of God's former favours, ver. 6, and self encouraging hopes of future ones, ver. 5, 8, 11. ¶ Have I experimentally understood all these things? My soul, let me charge thee to beware of dissimulation with God, and of compassing him about with lies, under pretence of praising him. Dare not to sing these lines without inward, without ardent, longings for the Lord; without earnest claiming of him as thy own God, upon the foundation of his new covenant grant of himself to me in the gospel; without assured hopes of his future, his everlasting kindness to me-ward.

LIKE as the hart for water-brooks
in thirst doth pant and bray;
So pants my longing soul, O God,
that come to thee I may.
2 My soul for God, the living God,
doth thirst: when shall I near
Unto thy countenance approach,
and in God's sight appear?

3 My tears have unto me been meat,
both in the night and day,
While unto me continually,
Where is thy God? they say.
4 My soul is poured out in me,
when this I think upon;
Because that with the multitude
I heretofore had gone:

With them into God's house I went
with voice of joy and praise;
Yea, with the multitude that kept
the solemn holy days.
5 O why art thou cast down, my soul?
why in me so dismay'd?
Trust God, for I shall praise him yet,
his count'nance is mine aid.

6 My God, my soul's cast down in me;
thee therefore mind I will
From Jordan's land, the Hermonites,
and ev'n from Mizar hill.

7 At the noise of thy water-spouts
deep unto deep doth call;
Thy breaking waves pass over me,
yea, and thy billows all.

8 His loving-kindness yet the Lord
command will in the day,
His song's with me by night; to God,
by whom I live, I'll pray:
9 And I will say to God my rock,
Why me forgett'st thou so?
Why, for my foes' oppression,
thus mourning do I go?

10 'Tis as a sword within my bones,
when my foes me upbraid;
Ev'n when by them, Where is thy God?
'tis daily to me said.
11 O why art thou cast down, my soul?
why, thus with grief oppress,
Art thou disquieted in me?
in God still hope and rest:

For yet I know I shall him praise,
who graciously to me
The health is of my countenance,
yea, mine own God is he.

PSALM XLIII.

This Psalm was probably composed on the same occasion as the former; and contains (1) David's strong cries to his God for help against, and deliverance from his ungodly, unjust, and crafty oppressors, ver 1, 2. (2) His earnest longings to be restored to the enjoyment of his God in his public ordinances, ver. 3, 4. (3) His inward disquiets composed by believing claims of his God, and firm dependence on his promises, ver. 5. ¶ While I sing, let my soul be deeply affected with the injuries I daily receive from Satan and my own lusts. Let my heart and flesh cry out for God, the living God, as my God and mine exceeding joy. And let me still all the tumults of my heart with this, That he is my God and my ALL; MY GOD *that doth me save.*

JUDGE me, O God, and plead my cause
against th' ungodly nation;
From the unjust and crafty man,
O be thou my salvation.
2 For thou the God art of my strength;
why thrusts thou me thee fro'?
For th' enemy's oppression
why do I mourning go?

3 O send thy light forth and thy truth;
let them be guides to me,
And bring me to thine holy hill,
ev'n where thy dwellings be.
4 Then will I to God's altar go,
to God my chiefest joy:
Yea, God, my God, thy name to praise
my harp I will employ.

5 Why art thou then cast down, my soul?
what should discourage thee?
And why with vexing thoughts art thou
disquieted in me?
Still trust in God; for him to praise
good cause I yet shall have:
He of my count'nance is the health,
my God that doth me save.

PSALM XLIV.

To the chief Musician for the sons of Korah, Maschil.

This Psalm was perhaps composed on the same occasion as the 60th, and may have a prophetic view to the after distresses of the Jews in the time of Rehoboam, 2 Ch. xii.; of Jehoram, 2 Ch. xxi.; of Ahaz, 2 Ch. xxviii.; of Hezekiah, 2 Ki. xviii. xix.; and during the Chaldean captivity, Syro-Grecian oppression, &c., and all these as typical of the distresses of the gospel church under heathens and antichristians. It relates chiefly to the church, and contains (1) Thankful acknowledgments of what the Lord had done for her in former periods as her God, her King, her joy, her praise, ver. 1–8. (2) Sorrowful complaints of divine desertion, and of the prevalent power, cruelty, and derisive contempt of enemies, ver. 9–16. (3) Solemn protestations of continued integrity, and of constant adherence to the Lord's way amidst these manifold calamities, ver. 17–22. (4) Strong cries with supplications and tears to God, for his merciful appearance for, and granting her relief, ver. 23–26. ¶ In singing this, let me rejoice with them that rejoice, and weep with them that weep. Let me rejoice in what the Lord hath wrought for his people in any former period; and, in all their afflictions, let me be afflicted. Let me give the Lord no rest till he make his church a joy in the whole earth.

O GOD, we with our ears have heard,
our fathers have us told,
What works thou in their days hadst done,
ev'n in the days of old.
2 Thy hand did drive the heathen out,
and plant them in their place;
Thou didst afflict the nations,
but them thou didst increase.

3 For neither got their sword the land,
nor did their arm them save;
But thy right hand, arm, countenance;
for thou them favour gave.
4 Thou art my King: for Jacob, Lord,
deliv'rances command.
5 Through thee we shall push down our foes,
that do against us stand:

We, through thy name, shall tread down those
that ris'n against us have.
6 For in my bow I shall not trust,
nor shall my sword me save.
7 But from our foes thou hast us sav'd,
our haters put to shame.
8 In God we all the day do boast,
And ever praise thy name.

9 But now we are cast off by thee,
and us thou putt'st to shame;
And when our armies do go forth,
thou go'st not with the same.
10 Thou mak'st us from the enemy,
faint-hearted, to turn back;
And they who hate us for themselves
our spoils away do take.

11 Like sheep for meat thou gavest us;
'mong heathen cast we be.
12 Thou didst for nought thy people sell;
their price enrich'd not thee.
13 Thou mak'st us a reproach to be
unto our neighbours near;
Derision and a scorn to them
that round about us are.

14 A by-word also thou dost us
among the heathen make;
The people, in contempt and spite,
at us their heads do shake.
15 Before me my confusion
continually abides;
And of my bashful countenance
The shame me ever hides:

16 For voice of him that doth reproach,
and speaketh blasphemy;
By reason of th' avenging foe,
and cruel enemy.
17 All this is come on us, yet we
have not forgotten thee;
Nor falsely in thy covenant
behav'd ourselves have we.

18 Back from thy way our heart not turn'd;
our steps no straying made;
19 Though us thou brak'st in dragons' place,
and cover'dst with death's shade.
20 If we God's name forgot, or stretch'd
to a strange God our hands,
21 Shall not God search this out? for he
heart's secrets understands.

22 Yea, for thy sake we're kill'd all day,
counted as slaughter-sheep.
23 Rise, Lord, cast us not ever off;
awake, why dost thou sleep?
24 O wherefore hidest thou thy face?
forgett'st our cause distress'd,
25 And our oppression? For our soul
is to the dust down press'd:

Our belly also on the earth
Fast cleaving, hold doth take.
26 Rise for our help, and us redeem,
ev'n for thy mercies' sake.

PSALM XLV.

To the chief Musician, upon Shoshannim, *for the sons of* Korah, Maschil, *A Song of Loves.*

In this SONG OF LOVES are celebrated, (1) The glories of Jesus our Redeemer, particularly the transcendent comeliness and blessedness of his person as God-man;—his almighty power in saving his people, and warning his enemies;—the eternity, firmness, and equity of his government;—his royal unction with the Holy Ghost above measure; and his fitness for his work, and the splendour of his court, ver. 1–9. (2) The glories of the redeemed, their listening to Jesus' proposals of marriage-union with himself; their renunciation of all others for his sake; their reverential submission to, and worship of him, ver. 10, 11;—their glorious ornaments of righteousness and grace, and their glorious entrance into the new covenant, and the eternal state, ver. 12–15.—their glorious succession and work for perpetuating the fame of the Redeemer, ver 16, 17. ¶ In singing this Song of the Lamb, let me with open face behold his glory, and be changed into the same image from glory to glory, as by the Spirit of the Lord. Let my admiration of his excellency swell to the brim; and my love burn with a most vehement flame; and let my hopes of being for ever with him be strong and lively. Let my heart be all wonder at his excellency, fulness, and grace, and all subjection to his government and laws, and my lips filled with his praise and honour all the day.

MY heart brings forth a goodly thing;
my words that I indite
Concern the King: my tongue's a pen
of one that swift doth write.
2 Thou fairer art than sons of men:
into thy lips is store
Of grace infus'd; God therefore thee
hath bless'd for evermore.

3 O thou that art the mighty One,
thy sword gird on thy thigh;
Ev'n with thy glory excellent,
and with thy majesty.
4 For meekness, truth, and righteousness,
in state ride prosp'rously;
And thy right hand shall thee instruct
in things that fearful be.

5 Thine arrows sharply pierce the heart
of th' en'mies of the King;
And under thy subjection
the people down do bring.
6 For ever and for ever is,
O God, thy throne of might;
The sceptre of thy kingdom is
a sceptre that is right.

7 Thou lovest right, and hatest ill;
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.
8 Of aloes, myrrh, and cassia,
a smell thy garments had,
Out of the iv'ry palaces,
whereby they made thee glad.

9 Among thy women honourable
kings' daughters were at hand:
Upon thy right hand did the queen
in gold of Ophir stand.
10 O daughter, hearken and regard,
and do thine ear incline;
Likewise forget thy father's house,
and people that are thine.

11 Then of the King desired shall be
thy beauty veh'mently:
Because he is thy Lord, do thou
him worship rev'rently.
12 The daughter there of Tyre shall be
with gifts and off'rings great:
Those of the people that are rich
thy favour shall entreat.

13 Behold, the daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
14 She shall be brought unto the King
in robes with needle wrought;
Her fellow-virgins following
shall unto thee be brought.

15 They shall be brought with gladness great,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.
16 Instead of those thy fathers dear,
thy children thou may'st take,
And in all places of the earth
them noble princes make.

17 Thy name remember'd I will make
through ages all to be.
The people therefore evermore
shall praises give to thee.

Another of the same.

MY heart inditing is
good matter in a song:
I speak the things that I have made,
which to the King belong:
My tongue shall be as quick,
his honour to indite,
As is the pen of any scribe
that useth fast to write.

2 Thou'rt fairest of all men;
grace in thy lips doth flow:
And therefore blessings evermore
on thee doth God bestow.
3 Thy sword gird on thy thigh,
thou that art most of might:
Appear in dreadful majesty,
And in thy glory bright.

4 For meekness, truth, and right,
ride prosp'rously in state;
And thy right hand shall teach to thee
things terrible and great.
5 Thy shafts shall pierce their hearts
that foes are to the King;
Whereby into subjection
the people thou shalt bring.

6 Thy royal seat, O Lord,
for ever shall remain:
The sceptre of thy kingdom doth
all righteousness maintain.
7 Thou lov'st right, and hat'st ill;
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.

8 Of myrrh and spices sweet
a smell thy garments had,
Out of the iv'ry palaces.
whereby they made thee glad.
9 And in thy glorious train
kings' daughters waiting stand;
And thy fair queen, in Ophir gold,
doth stand at thy right hand.

10 O daughter, take good heed,
incline, and give good ear;
Thou must forget thy kindred all,
and father's house most dear.
11 Thy beauty to the King
shall then delightful be:
And do thou humbly worship him,
because thy Lord is he.

12 The daughter then of Tyre
there with a gift shall be,
And all the wealthy of the land
shall make their suit to thee.
13 The daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.

14 She cometh to the King
in robes with needle wrought;
The virgins that do follow her
shall unto thee be brought.
15 They shall be brought with joy,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.
16 And in thy fathers' stead
thy children thou may'st take,
And in all places of the earth
them noble princes make.
17 I will show forth thy name
to generations all:
Therefore the people evermore
to thee give praises shall.

PSALM XLVI.

To the chief Musician for the sons of Korah, *A Song upon* Alamoth.

In this Psalm, probably composed for celebrating some remarkable victory, we have (1) Bold triumphs of faith in God himself, and the mercies of the new covenant, amidst the most alarming danger and distress which can be supposed. ver. 1–5. (2) A thankful rehearsal of the great things which God had wrought for the deliverance of his people, and the destruction of their enemies, ver. 6-9. (3) God's heart-composing promise of promoting his own glory in every providence, and faith's expectation of protection and deliverance therefrom, ver. 10, 11. ¶ While I sing it, come, my soul, encourage thyself in JEHOVAH as thy GOD, and thy ALL. Come, drink abundantly out of Jesus' heart-gladdening RIVER of life, his word, his blood, his Spirit, his fulness, his love; and holding fast the beginning of thy confidence unto the end, always give thanks.

GOD is our refuge and our strength,
in straits a present aid;
2 Therefore, although the earth remove,
we will not be afraid:
Though hills amidst the seas be cast;
3 Though waters roaring make,
And troubled be; yea, though the hills
by swelling seas do shake.

4 A river is, whose streams do glad
the city of our God;
The holy place, wherein the Lord
most high hath his abode.
5 God in the midst of her doth dwell;
nothing shall her remove:
The Lord to her an helper will,
and that right early, prove.

6 The heathen rag'd tumultuously,
the kingdoms moved were:
The Lord God uttered his voice,
the earth did melt for fear.
7 The Lord of hosts upon our side
doth constantly remain:
The God of Jacob's our refuge,
us safely to maintain.

8 Come, and behold what wondrous works
have by the Lord been wrought;
Come, see what desolations
he on the earth hath brought.
9 Unto the ends of all the earth
wars into peace he turns:
The bow he breaks, the spear he cuts,
in fire the chariot burns.

10 Be still, and know that I am God;
among the heathen I
Will be exalted; I on earth
will be exalted high.
11 Our God, who is the Lord of hosts
is still upon our side;
The God of Jacob our refuge
for ever will abide.

PSALM XLVII.

To the chief Musician, A Psalm for the sons of Korah.

This Psalm was probably composed on the same occasion as the 24th. Here is (1) A revenue of praise demanded for God, from all people, Jews and Gentiles. ver. 1, 6. (2) A memorial of the grounds of praise, viz. the majesty of God's nature, ver. 2. The great things he had done, or would do, for his people in subduing their foes, and providing portions for themselves, and in ascending to heaven, to receive gifts, and prepare places for men, ver 3-5; as also the high sovereignty and universal extent of his government, ver. 2, 7-9. ¶ While my lips utter this Song, let all my inward powers labour in viewing, in loving, in admiring, in extolling my great, my glorious, my ascended, my all-governing, all-doing, and all-giving Lord Jesus Christ.

ALL people, clap your hands; to God
with voice of triumph shout:
2 For dreadful is the Lord most high,
great King the earth throughout.
3 The heathen people under us
he surely shall subdue;
And he shall make the nations
under our feet to bow.

4 The lot of our inheritance
choose out for us shall he,
Of Jacob, whom he loved well,
ev'n the excellency.
God is with shouts gone up, the Lord
with trumpets sounding high.
6 Sing praise to God, sing praise, sing praise
praise to our king sing ye.

7 For God is King of all the earth;
with knowledge praise express.
8 God rules the nations: God sits on
his throne of holiness.
9 The princes of the people are
assembled willingly;
Ev'n of the God of Abraham
they who the people be.

For why? the shields that do defend
the earth are only his:
They to the Lord belong; yea, he
exalted greatly is.

PSALM XLVIII.

A Song and Psalm for the sons of Korah.

This Psalm was no doubt composed to celebrate some remarkable victory or deliverance in the days of David, Jehoshaphat, 2 Ch. xx., or Hezekiah, 2 Ki. xix. We have here (1) Jerusalem, the capital city of Israel, and type of the gospel church and heavenly state, celebrated for her beauty, and her relation to God as the residence of his temple and ordinances, ver. 1, 2. (2) JEHOVAH, the God of Israel, celebrated for his kind and powerful protection of Jerusalem, and for making her enemies to flee with much precipitation and terror, ver. 3-7. (3) The people of God, particularly in Jerusalem, meditating upon, and celebrating the gracious and mighty things which God had or would do for them; and for his discoveries of himself to them, and promising themselves sure and lasting happiness in his relation to them, and direction of them, ver. 8-14. ¶ While I sing these, let me be deeply affected with the glory, with the privileges, and chiefly with the God of the Christian church, and of the new-covenant state, and of the new Jerusalem, which is above, which is the mother, the desired city, of us all.

GREAT is the Lord, and greatly he
is to be praised still,
Within the city of our God,
upon his holy hill.
2 Mount Sion stands most beautiful,
the joy of all the land;
The city of the mighty King
on her north side doth stand.

3 The Lord within her palaces
is for a refuge known.
4 For, lo, the kings that gather'd were
together, by have gone.
5 But when they did behold the same,
they, wond'ring, would not stay;
But, being troubled at the sight,
they thence did haste away.

6 Great terror there took hold on them,
they were possess'd with fear;
Their grief came like a woman's pain,
when she a child doth bear.
7 Thou Tarshish ships with east wind break'st:
8 As we have heard it told,
So, in the city of the Lord,
our eyes did it behold;

In our God's city, which his hand
for ever stablish will.
We of thy loving-kindness thought,
Lord, in thy temple still.
10 O Lord, according to thy name,
through all the earth's thy praise;
And thy right hand, O Lord, is full
of righteousness always.

11 Because thy judgments are made known,
let Sion mount rejoice;
Of Judah let the daughters all
send forth a cheerful voice.

12 Walk about Sion, and go round;
the high tow'rs thereof tell:
13 Consider ye her palaces,
and mark her bulwarks well;

That ye may tell posterity.
14 For this God doth abide
Our God for evermore; he will
ev'n unto death us guide.

PSALM XLIX.

To the chief Musician, A Psalm for the sons of Korah.

This Psalm is a mirror, calculated to exhibit the emptiness of all worldly enjoyments. Observe (1) David's earnest attempt to awaken all ranks of mankind to a serious consideration of this matter, as a point of great importance and universal concern, ver. 1–4. (2) His forcible proofs of the vanity of earthly enjoyments, viz. that they cannot save from death, either a man's self or his friend: and that they cannot make men wise or happy in this world, far less render them happy in a future state, ver. 6–14. (3) He attempts to comfort himself and other saints under the sense of their daily infirmities, and of the chastisements received on account of their sins; against the slavish fears of death; and against temptations arising from the prosperity of the wicked, ver. 5. 15–18. * While I sing, let me beware of sinful minding of, and misplaced attachment to earthly things. Let me henceforth as a wearied pilgrim, setting my affections on things above, where Christ is at the right hand of God. Let no uncertain riches or honours, but the Living God, be the object of all my trust and joy.

HEAR this, all people, and give ear,
all in the world that dwell;
2 Both low and high, both rich and poor.
3 My mouth shall wisdom tell:
My heart shall knowledge meditate.
4 I will incline mine ear
To parables, and on the harp
my sayings dark declare.

5 Amidst those days that evil be,
why should I, fearing, doubt?
When of my heels th' iniquity
shall compass me about.
6 Whoe'er they be that in their wealth
their confidence do pitch,
And boast themselves, because they are
become exceeding rich:

7 Yet none of these his brother can
redeem by any way;
Nor can he unto God for him
sufficient ransom pay,
8 (Their soul's redemption precious is,
and it can never be,)
9 That still he should for ever live,
and not corruption see.

10 For why? he seeth that wise men die,
and brutish fools also
Do perish; and their wealth, when dead,
to others they let go.
11 Their inward thought is, that their house
and dwelling-places shall
Stand through all ages; they their lands
by their own names do call.

12 But yet in honour shall not man
abide continually;
But passing hence, may be compar'd
unto the beasts that die.
13 Thus brutish folly plainly is
their wisdom and their way;
Yet their posterity approve
what they do fondly say.

14 Like sheep they in the grave are laid,
and death shall them devour;
And in the morning upright men
shall over them have pow'r:
Their beauty from their dwelling shall
consume within the grave.
15 But from hell's hand God will me free,
for he shall me receive.

16 Be thou not then afraid when one
enriched thou dost see,
Nor when the glory of his house
advanced is on high;

17 For he shall carry nothing hence
when death his days doth end;
Nor shall his glory after him
into the grave descend.

18 Although he his own soul did bless
whilst he on earth did live;
(And when thou to thyself dost well,
men will thee praises give;)
19 He to his fathers' race shall go,
they never shall see light.
20 Man honour'd wanting knowledge is
like beasts that perish quite.

PSALM L.

A Psalm of Asaph.

This Psalm may be considered as a rebuke to the carnal Jews who rested in, and boasted of their external ceremonies in worship, to the neglecting of the weightier matters of the law—mercy, judgment, and faith, or as a prediction of the coming of Christ, to abolish the ceremonial worship, eject the Jews from his church, and establish a more pure and spiritual form of worship under the gospel; or in fine, as a representation of the last judgment, in which Christ shall come to render to every man according to his deeds. Observe (1) The awful appearance of God our Redeemer in the flesh, in power, or in the clouds; with the gathering of the people to him, ver. 1–6. (2) An engaging admonition to improve God's new covenant grant of himself to be our God, as an excitement to exchange legal ceremonies into prayer, thanksgiving, and love obedience, or, at least, to give a remarkable preference to the latter, ver. 7–15. (3) An awful charge of hypocrisy, slander, contempt of God's word, and of atheistical imaginations concerning God, laid against the wicked, with a fearful sentence of condemnation founded thereon, ver. 16–22. (4) An alarming warning of danger to the forgetters of God, and an encouraging promise to such as study to glorify him by a holy conversation, ver. 22. 23. * Sing this, my soul, with solemn awe, as stated before the great Searcher of hearts, and as by faith beholding Jesus in my nature, sitting on his great white throne, gathering the nations to his bar, opening the books, and judging mankind out of the things found written therein.

THE mighty God, the Lord,
hath spoken, and did call
The earth, from rising of the sun,
to where he hath his fall.
2 From out of Sion hill,
which of excellency
And beauty the perfection is,
God shined gloriously.

3 Our God shall surely come,
keep silence shall not he:
Before him fire shall waste, great storms
shall round about him be.
4 Unto the heavens clear
he from above shall call,
And to the earth likewise, that he
may judge his people all.

5 Together let my saints
unto me gather'd be,
Those that by sacrifice have made
a covenant with me.
6 And then the heavens shall
his righteousness declare:
Because the Lord himself is he
by whom men judged are.

7 My people Isr'el hear,
speak will I from on high,
Against thee I will testify;
God, ev'n thy God, am I.
8 I for thy sacrifice
no blame will on thee lay,
Nor for burnt-off'rings, which to me
thou offer'dst ev'ry day.

9 I'll take no calf nor goats
from house or fold of thine:
10 For beasts of forests, cattle all
on thousand hills, are mine.
11 The fowls on mountains high
are all to me well known;
Wild beasts which in the fields do lie,
ev'n they are all mine own.

12 Then, if I hungry were,
I would not tell it thee;
Because the world, and fulness all
thereof, belongs to me.

13 Will I eat flesh of bulls?
or goats' blood drink will I?
14 Thanks offer thou to God, and pay
thy vows to the most High.

15 And call upon me when
in trouble thou shalt be;
I will deliver thee, and thou
my name shalt glorify.
16 But to the wicked man
God saith, My laws and truth
Should'st thou declare? how dar'st thou take
my cov'nant in thy mouth?

17 Sith thou instruction hat'st,
which should thy ways direct;
And sith my words behind thy back
thou cast'st, and dost reject.
18 When thou a thief didst see,
with him thou didst consent;
And with the vile adulterers
partaker on thou went.

19 Thou giv'st thy mouth to ill,
thy tongue deceit doth frame;
20 Thou sitt'st, and 'gainst thy brother speak'st,
thy mother's son dost shame.
21 Because I silence kept,
while thou these things hast wrought;
That I was altogether like
thyself, hath been thy thought:

Yet I will thee reprove,
and set before thine eyes,
In order ranked, thy misdeeds,
and thine iniquities.
22 Now, ye that God forget,
this carefully consider;
Lest I in pieces tear you all,
and none can you deliver.

23 Whoso doth offer praise
me glorifies; and I
Will show him God's salvation,
that orders right his way.

Another of the same.

THE mighty God, the Lord, hath spoke,
and call'd the earth upon,
Ev'n from the rising of the sun
unto his going down.
2 From out of Sion, his own hill,
where the perfection high
Of beauty is, from thence the Lord
hath shined gloriously.

3 Our God shall come, and shall no more
be silent, but speak out:
Before him fire shall waste, great storms
shall compass him about.
4 He to the heavens from above,
and to the earth below,
Shall call, that he his judgments may
before his people show.

5 Let all my saints together be
unto me gathered:
Those that by sacrifice with me
a covenant have made.
6 And then the heavens shall declare
his righteousness abroad:
Because the Lord himself doth come;
none else is judge but God.

7 Hear, O my people, and I'll speak;
O Israel by name,
Against thee I will testify;
God, ev'n thy God, I am.
8 I for thy sacrifices few
reprove thee never will,
Nor for burnt-off'rings to have been
before me offer'd still.

9 I'll take no bullock nor he-goats
from house nor folds of thine:
10 For beasts of forests, cattle all
on thousand hills, are mine.
11 The fowls are all to me well known
that mountains high do yield;
And I do challenge as mine own
the wild beasts of the field.

12 If I were hungry, I would not
to thee for need complain;
For earth, and all its fulness, doth
to me of right pertain.
13 That I to eat the flesh of bulls
take pleasure dost thou think?
Or that I need, to quench my thirst,
the blood of goats to drink?

14 Nay, rather unto me, thy God,
thanksgiving offer thou:
To the most High perform thy word,
and fully pay thy vow:
15 And in the day of trouble great
see that thou call on me;
I will deliver thee, and thou
my name shalt glorify.

16 But God unto the wicked saith,
Why should'st thou mention make
Of my commands? how dar'st thou in
thy mouth my covenant take?
17 Sith it is so that thou dost hate
all good instruction;
And sith thou cast'st behind thy back,
and slight'st my words each one.

18 When thou a thief didst see, then straight
thou join'dst with him in sin,
And with the vile adulterers
thou hast partaker been.
19 Thy mouth to evil thou dost give,
thy tongue deceit doth frame.
20 Thou sitt'st, and 'gainst thy brother speak'st,
thy mother's son to shame.

21 These things thou wickedly hast done,
and I have silent been:
Thou thought'st that I was like thyself,
and did approve thy sin:
But I will sharply thee reprove,
and I will order right
Thy sins and thy transgressions
in presence of thy sight.

22 Consider this, and be afraid,
ye that forget the Lord,
Lest I in pieces tear you all,
when none can help afford.
23 Who off'reth praise me glorifies:
I will show God's salvation
To him that ordereth aright
his life and conversation.

PSALM LI.

To the chief Musician, A Psalm of David, *when* Nathan *the Prophet came unto him, after he had gone in unto* Bathsheba.

This Psalm was penned by David when reproved by Nathan for his adultery with Bathsheba, and for his murder of Uriah, 2 Sa. xii. We have in it (1) David's candid and truly sorrowful acknowledgments of his sin, particularly his adultery and murder, as highly dishonourable to God: and of his original sin as the source thereof, ver. 1–5, 17. (2) His earnest supplications for pardon of his offences, and for heart-purifying and renewing grace; for renewed influences of the Holy Ghost; and for peace of conscience, and comfortable fellowship with God, for himself, ver. 1, 2, 6–15; and for reformation of, and prosperity to the church, which had been hurt by his sin, ver. 18, 19. (3) His sincere purpose of heart to improve God's favours to himself, in promoting the instruction of others, and in giving them an honourable pattern of an exact celebration of God's public worship, ver. 13–16 19. ☞ While I sing this penitential Psalm, let my heart be filled with clear, but evangelic views of my aggravated, my unnumbered transgressions, and with deep sorrow and remorse for them, let me pour forth supplications, strong cries and tears, to him who is able to forgive all mine iniquities, and to deliver me from every corruption. Let me wash myself in Jesus' blood, as the fountain opened to men for sin and for uncleanness.

AFTER thy loving-kindness, Lord,
have mercy upon me:
For thy compassions great, blot out
all mine iniquity.
2 Me cleanse from sin, and throughly wash
from mine iniquity:
3 For my transgressions I confess;
my sin I ever see.
4 'Gainst thee, thee only, have I sinn'd,
in thy sight done this ill;
That when thou speak'st thou may'st be just,
and clear in judging still.
5 Behold, I in iniquity
was form'd the womb within;
My mother also me conceiv'd
in guiltiness and sin.
6 Behold, thou in the inward parts
with truth delighted art;
And wisdom thou shalt make me know
within the hidden part.
7 Do thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash thou me, and then I shall
be whiter than the snow.
8 Of gladness and of joyfulness
make me to hear the voice;
That so these very bones which thou
hast broken may rejoice.
9 All mine iniquities blot out,
thy face hide from my sin.
10 Create a clean heart, Lord, renew
a right spirit me within.
11 Cast me not from thy sight, nor take
thy Holy Spirit away.
12 Restore me thy salvation's joy;
with thy free Spirit me stay.
13 Then will I teach thy ways unto
those that transgressors be;
And those that sinners are shall then
be turned unto thee.
14 O God, of my salvation God,
me from blood-guiltiness
Set free; then shall my tongue aloud
sing of thy righteousness.
15 My closed lips, O Lord, by thee
let them be opened;
Then shall thy praises by my mouth
abroad be published.
16 For thou desir'st not sacrifice,
else would I give it thee;
Nor wilt thou with burnt-offering
at all delighted be.
17 A broken spirit is to God
a pleasing sacrifice:
A broken and a contrite heart,
Lord, thou wilt not despise.
18 Show kindness, and do good, O Lord,
to Sion, thine own hill:
The walls of thy Jerusalem
build up of thy good will.
19 Then righteous offerings shall thee please,
and offerings burnt, which they
With whole burnt offerings, and with calves,
shall on thine altar lay.

PSALM LII.

To the chief Musician, Maschil, *A Psalm of* David, *when* Doeg *the* Edomite *came and told* Saul, *and said unto him,* David *is come to the house of* Ahimelech.

This Psalm relates to Doeg the Edomite, who informed Saul how Ahimelech the high priest had entertained David and his servants, and who, in consequence thereof, murdered Ahimelech and above fourscore other priests, 1 Sa. xxii. Here (1) David charges Doeg, that, notwithstanding the manifested and everlasting goodness of God he gloried in his own malice, craft, cruelty, and other wickedness, ver. 1–5. (2) By the spirit of prophecy he confirms him for his wickedness to be plucked from his dwelling, and rooted out of the land of the living, to the great joy of those who feared God, ver. 6, 7. (3) He comforts himself in the everlasting mercy of God, and with the assured hope that he should yet praise him for his kindness, ver 8, 9. ☞ Learn, O my soul, to detest all deceit and cruelty. Learn to imitate the goodness of God, which endureth continually; and while friends are cut off, or foes prevail, let me live by faith on a gracious God, as my ALL and in ALL.

WHY dost thou boast, O mighty man,
of mischief and of ill?
The goodness of Almighty God
endureth ever still.
2 Thy tongue mischievous calumnies
deviseth subtilely,
Like to a razor sharp to cut,
working deceitfully.
3 Ill more than good, and more than truth
thou lovest to speak wrong:
4 Thou lovest all-devouring words,
O thou deceitful tongue.
5 So God shall thee destroy for aye,
remove thee, pluck thee out
Quite from thy house, out of the land
of life he shall thee root.

6 The righteous shall it see, and fear,
and laugh at him they shall:
7 Lo, this the man is that did not
make God his strength at all:
But he in his abundant wealth
his confidence did place;
And he took strength unto himself
from his own wickedness.

8 But I am in the house of God
like to an olive green:
My confidence for ever hath
upon God's mercy been.
9 And I for ever will thee praise,
because thou hast done this:
I on thy name will wait; for good
before thy saints it is.

PSALM LIII.

To the chief Musician upon Mahalath, Maschil, *A Psalm of* David.

This Psalm is much the same as the 14th. It speaks (1) Humbling convictions to all men of their sinfulness of nature and practice, ver. 1–3. (2) Fearful terrors to them who persecute and oppress the people of God, ver. 4, 5. (3) Abundant comfort in the salvation of God to his persecuted saints, ver. 5, 6. ¶ Learn, my soul, frequently to review thy original and contracted filthiness. Admire the patience and mercy of God towards mankind. Trust not in man, for wherein is he to be accounted of! In the full assurance of faith, wait patiently for God's salvation.

THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile,
not one of them doth good.
2 The Lord upon the sons of men
from heav'n did cast his eyes,
To see if any one there was
that sought God, and was wise.

3 They altogether filthy are,
they all are backward gone;
And there is none that doeth good,
no, not so much as one.
4 These workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 Ev'n there they were afraid, and stood
with trembling, all dismay'd,
Whereas there was no cause at all
why they should be afraid:
For God his bones that thee besieg'd
hath scatter'd all abroad;
Thou hast confounded them, for they
despised are of God.

6 Let Isr'el's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM LIV.

To the chief Musician on Neginoth, Maschil, *A Psalm of* David, *when the* Ziphims *came and said to* Saul, *Doth not* David *hide himself with us?*

This Psalm was composed when the Ziphites, men of the same tribe with David, instigated Saul to destroy him, and directed him how to accomplish it, 1 Sa. xxiii. xxvi. It contains (1) David's strong cries to his God, that he would save and judge him, and hear his requests, ver. 1, 2. (2) Bitter complaints of the oppression and the impiety of his enemies, ver. 3. (3) His triumphant consolation of himself, in the view of what God was to him, and would do for him, intermixed with holy resolutions to praise him for his kindness, ver. 4–7. ☞ While Satan and my lusts, and the men of this world unite to destroy me, let me call on God, and be strong in the Lord and in the power of his might. Let me rejoice in him who hath delivered, doth deliver, and in whom I trust that he will deliver me.

SAVE me, O God, by thy great name,
and judge me by thy strength:
2 My prayer hear, O God; give ear
unto my words at length.
3 For they that strangers are to me
do up against me rise;
Oppressors seek my soul, and God
set not before their eyes.

4 The Lord my God my helper is,
lo, therefore I am bold:
He taketh part with ev'ry one
that doth my soul uphold.
5 Unto mine enemies he shall
mischief and ill repay:
O for thy truth's sake cut them off,
and sweep them clean away.

6 I will a sacrifice to thee
give with free willingness;
Thy name, O Lord, because 'tis good,
with praise I will confess.
7 For he hath me delivered
from all adversities;
And his desire mine eye hath seen
upon mine enemies.

PSALM LV.

To the chief Musician on Neginoth, Maschil, *A Psalm of* David.

This Psalm was probably penned by David when he fled from Jerusalem for fear of Absalom his son, 2 Sa. xv. xvi. Observe (1) David's earnest prayers for help and favour from God, amidst his great oppression, griefs, and fears, ver. 1–8. (2) His requests for the just manifestation of God's wrath in the dispersion and destruction of his enemies, who, in Jerusalem, particularly Ahithophel, had behaved in so base and treacherous a manner, ver. 9–15. (3) Resolved on frequent and fervent prayer, he encourages himself and friends to trust in God for support and deliverance, and for the speedy destruction of their enemies, however deceitful and bloody, ver. 16 23. ☞ While I sing, behold, my soul, as in a glass, how Jesus our Redeemer was hated, was betrayed and murdered by his brethren of Judah at Jerusalem, and how the fearful vengeance of the Almighty overtook them on that account. And if I am oppressed, defamed, or persecuted, that I know not whither to flee; if in cities, or in particular friends, wickedness and malice discover themselves, let me study resignation to the disposals of providence, and call upon God, in the assured hope that he will answer in due time. Let me cast all my wants and burdens upon him, who is my God that doth me save.

LORD, hear my pray'r, hide not thyself
from my entreating voice:
2 Attend and hear me; in my plaint
I mourn and make a noise.
3 Because of th' en'my's voice, and for
lewd men's oppression great:
On me they cast iniquity,
and they in wrath me hate.

4 Sore pain'd within me is my heart:
death's terrors on me fall.
5 On me comes trembling, fear and dread
o'erwhelmed me withal.
6 O that I, like a dove, had wings,
said I, then would I flee
Far hence, that I might find a place
where I in rest might be.

7 Lo, then far off I wander would,
and in the desert stay;
8 From windy storm and tempest I
would haste to 'scape away.
9 O Lord, on them destruction bring,
and do their tongues divide;
For in the city violence
and strife I have espy'd.

10 They day and night upon the walls
do go about it round:
There mischief is, and sorrow there
in midst of it is found.
11 Abundant wickedness there is
within her inward part;
And from her streets deceitfulness
and guile do not depart.

12 He was no foe that me reproach'd,
then that endure I could;
Nor hater that did 'gainst me boast,
from him me hide I would.
13 But thou, man, who mine equal, guide,
and mine acquaintance wast:
14 We join'd sweet counsels, to God's house
in company we past.

15 Let death upon them seize, and down
let them go quick to hell;
For wickedness doth much abound
among them where they dwell.
16 I'll call on God: God will me save.
17 I'll pray, and make a noise
At ev'ning, morning, and at noon;
and he shall hear my voice.

18 He hath my soul delivered,
that it in peace might be
From battle that against me was;
for many were with me.
19 The Lord shall hear, and them afflict,
of old who hath abode:
Because they never changes have,
therefore they fear not God.

20 'Gainst those that were at peace with him
he hath put forth his hand:
The covenant that he had made,
by breaking he profan'd.
21 More smooth than butter were his words,
while in his heart was war;
His speeches were more soft than oil,
and yet drawn swords they are.

22 Cast thou thy burden on the Lord,
and he shall thee sustain;
Yea, he shall cause the righteous man
unmoved to remain.
23 But thou, O Lord my God, those men
in justice shalt o'erthrow,
And in destruction's dungeon dark
at last shalt lay them low:

The bloody and deceitful men
shall not live half their days:
But upon thee with confidence
I will depend always.

PSALM LVI.

To the chief Musician upon Jonath elem-rechokim, Michtam *of* David, *when the* Philistines *took him in* Gath.

This Psalm was penned by David when the Philistines apprehended him in Gath, 1 Sa. xxi. 10–15. And contains (1) His earnest supplications to God for merciful protection and deliverance from his enemies, who were barbarous, powerful, crafty, malicious, and restless, ver. 1, 2, 5 7. (2) His assured confidence in God as his own God, who had spoken good concerning him, and took particular notice of his grievances, ver. 3, 4, 8, 11. (3) Firm hopes that his prayers should issue in the defeat of his enemies, and that his faith would set him above the slavish fear of men, ver. 9–11; and that while he paid his vows to God, he should have further occasion to praise the Lord for what he had done, and would do for him, ver. 12, 13. ☞ Thus let me in all my straits have recourse to God. While his promises remain infallible, let me rejoice therein, and without anxiety cheerfully expect the fulfilment thereof.

SHOW mercy, Lord, to me, for man
would swallow me outright;
He me oppresseth, while he doth
against me daily fight.
2 They daily would me swallow up
that hate me spitefully;
For they be many that do fight
against me, O most High.

3 When I'm afraid I'll trust in thee:
4 In God I'll praise his word;
I will not fear what flesh can do,
my trust is in the Lord.
5 Each day they wrest my words; their
'gainst me are all for ill. [thoughts
6 They meet, they lurk, they mark my steps,
waiting my soul to kill.

7 But shall they by iniquity
escape thy judgments so?
O God, with indignation down
do thou the people throw.
8 My wand'rings all what they have been
thou know'st, their number took;
Into thy bottle put my tears:
are they not in thy book?

9 My foes shall, when I cry, turn back;
I know't, God is for me.
10 In God his word I'll praise; his word
in God shall praised be.
11 In God I trust; I will not fear
what man can do to me.
12 Thy vows upon me are, O God:
I'll render praise to thee.

13 Wilt thou not, who from death me sav'd,
my feet from falls keep free,
To walk before God in the light
of those that living be?

PSALM LVII.

To the chief Musician, Al-taschith, Michtam *of* David, *when he fled from* Saul *in the cave.*

This Psalm was penned by David when he fled from Saul in the cave, 1 Sa. xxiv. And contains (1) David's earnest betaking of himself to God—upon whom all his dependence was fixed; towards whom all his desires were bent; and from whom only he expected relief—for mercy amidst his great troubles, ver. 1, 2. (2) His complaints of the cruelty, malice, and calumnious deceit of his inveterate enemies, ver. 3, 4, 6. (3) His believing triumph in God, in which he prepares himself for praising God; excites himself to it; delights himself in it; and furnishes himself with matter for it, ver. 7-10. (4) Conscious of his own inability to praise God enough, he leaves it on God to exalt and glorify himself, ver. 5-11. ☞ While I sing, let me cry aloud for mercy; let me lay my spiritual and temporal adversities before the Lord; and let me triumph in the God of my salvation, and implore him to glorify his name in all the earth.

BE merciful to me, O God;
thy mercy unto me
Do thou extend; because my soul
doth put her trust in thee:
Yea, in the shadow of thy wings
my refuge I will place,
Until these sad calamities
do wholly overpass.

2 My cry I will cause to ascend
unto the Lord most high;
To God, who doth all things for me
perform most perfectly.
3 From heav'n he shall send down, and me
from his reproach defend
That would devour me: God his truth
and mercy forth shall send.

4 My soul among fierce lions is,
I firebrands live among,
Men's sons, whose teeth are spears and darts,
a sharp sword is their tongue.
5 Be thou exalted very high
above the heav'ns, O God;
Let thou thy glory be advanc'd
o'er all the earth abroad.

6 My soul's bow'd down; for they a net
have laid, my steps to snare:
Into the pit which they have digg'd
for me, they fallen are.
7 My heart is fix'd, my heart is fix'd,
O God; I'll sing and praise.
8 My glory wake; wake psal'try, harp;
myself I'll early raise.

9 I'll praise thee 'mong the people, Lord;
'mong nations sing will I:
10 For great to heav'n thy mercy is,
thy truth is to the sky.
11 O Lord, exalted be thy name
above the heav'ns to stand:
Do thou thy glory far advance
above both sea and land.

PSALM LVIII.

To the chief Musician, Al-taschith, Michtam of David.

This Psalm was probably composed by David when Saul carried on some kind of legal prosecution against him, which is not mentioned in the History of his reign. Here (1) He describes the corruption in the government of those judges, in inclining to do justice, and in readiness to do injustice: and the corruption of their nature with malice, falsehood, and obstinate untractableness, ver. 1–5. (2) He prays that God would disable them to perpetrate mischief, would defeat their projects, and weaken their influence, ver. 6–8. (3) He predicts their ruin, as calculated to promote the comfort of the godly, and the conviction of sinners, ver. 9–11. ❧ While I sing, let me search out my corruptions, and bewail my obstinate refusals of Jesus Christ, and the counsels of his Word. Let me dread the speedy but awful wrath of God, if I regard iniquity in my heart, or indulge it in my life.

DO ye, O congregation,
indeed speak righteousness?
O ye that are the sons of men,
judge ye with uprightness?
2 Yea, ev'n within your very hearts
ye wickedness have done;
And ye the violence of your hands
do weigh the earth upon.

3 The wicked men estranged are,
ev'n from the very womb;
They, speaking lies, do stray as soon
as to the world they come.
4 Unto a serpent's poison like
their poison doth appear;
Yea, they are like the adder deaf,
that closely stops her ear:

5 That so she may not hear the voice
of one that charm her would,
No, not though he most cunning were,
and charm most wisely could.
6 Their teeth, O God, within their mouth
break thou in pieces small;
The great teeth break thou out, O Lord,
of these young lions all.

7 Let them like waters melt away,
which downward still do flow:
In pieces cut his arrows all,
when he shall bend his bow.
8 Like to a snail that melts away,
let each of them be gone;
Like woman's birth untimely, that
they never see the sun.

9 He shall them take away before
your pots the thorns can find,
Both living, and in fury great,
as with a stormy wind.
10 The righteous, when he vengeance sees,
he shall be joyful then;
The righteous one shall wash his feet
in blood of wicked men.

11 So men shall say, The righteous man
reward shall never miss:
And verily upon the earth
a God to judge there is.

PSALM LIX.

To the chief Musician, Al-taschith, Michtam of David, when Saul sent, and they watched the house to kill him.

This Psalm was penned by David when Saul sent messengers to watch his house in order to kill him, 1 Sa. xix. In it, as in the seven immediately preceding, we have (1) David's bitter complaints of his enemies, as wicked, barbarous, malicious and athestical, ver. 1–7. (2) His predictory prayers, that God would expose these enemies to contempt and derision; make them standing monuments of his just indignation dual with them according to their sins, consume them in his wrath; and even render their sin their punishment, ver. 8–10–15. (3) His holy resolutions to wait upon God till his judgments should be executed on them, and then to praise him for his favours, ver. 8, 10, 16, 17. ❧ While I sing, let me think of the opposition made to David's Lord, and of the undying justice which hath overtaken his enemies, Jewish and heathen, and shall overtake his antichristian and other opposers. While his honours are trampled under foot, let me wait on and trust in God, that at last I may join in the HALLELUJAHS of his people, when the devices of his enemies shall fall for ever and ever.

MY God, deliver me from those
that are mine enemies;
And do thou me defend from those
that up against me rise.
2 Do thou deliver me from them
that work iniquity;
And give me safety from the men
of bloody cruelty.

3 For, lo, they for my soul lay wait:
the mighty do combine
Against me, Lord; not for my fault,
nor any sin of mine.
4 They run, and, without fault in me,
themselves do ready make:
Awake to meet me with thy help;
and do thou notice take.

5 Awake therefore, Lord God of hosts,
thou God of Israel,
To visit heathen all: spare none
that wickedly rebel.
6 At ev'ning they go to and fro;
they make great noise and sound,
Like to a dog, and often walk
about the city round.

7 Behold, they belch out with their mouth,
and in their lips are swords:
For they do say thus, Who is he
that now doth hear our words?
8 But thou, O Lord, shalt laugh at them,
and all the heathen mock.
9 While he's in pow'r I'll wait on thee;
for God is my high rock.

10 He of my mercy that is God
betimes shall me prevent;
Upon mine en'mies God shall let
me see mine heart's content.
11 Them slay not, lest my folk forget;
but scatter them abroad
By thy strong pow'r; and bring them down,
O thou our shield and God.

12 For their mouth's sin, and for the words
that from their lips do fly,
Let them be taken in their pride:
because they curse and lie.
13 In wrath consume them, them consume,
that so they may not be:
And that in Jacob God doth rule
to th' earth's ends let them see.

14 At ev'ning let thou them return,
making great noise and sound,
Like to a dog, and often walk
about the city round.
15 And let them wander up and down,
in seeking food to eat;
And let them grudge when they shall not
be satisfy'd with meat.

16 But of thy pow'r I'll sing aloud;
at morn thy mercy praise:
For thou to me my refuge wast,
and tow'r, in troublous days.
17 O God, thou art my strength, I will
sing praises unto thee;
For God is my defence, a God
of mercy unto me.

PSALM LX.

To the chief Musician upon Shushan-eduth, Michtam of David, to teach, when he strove with Aram-naharaim and with Aram-zobah, when Joab returned, and smote of Edom in the valley of Salt twelve thousand.

This Psalm was penned by David during his wars with the Syrians and Edomites, 2 Sa. viii. Here (1) He bewails the tokens of God's displeasure with Israel, in the breaking and disjointing of the nation under Saul and Ishbosheth, ver. 1–3. (2) In thankful contemplation of the late revival he had given to their affairs by his own accession to the throne, and victories over the Philistines, Moabites, &c., he beseeches God to grant them victory over and rest from all their enemies, ver. 4, 5. (3) In the confident expectation of God's fulfilment of his promises, along with importunate supplication, he expresses his triumphant hopes that God would quickly subdue every enemy, the fortified cities of Edom not excepted, ver. 6–12. ❧ In all my distressed cases, let me rejoice in the BANNER, the ENSIGN given and displayed to the nations, and in the faith of God's promise, let me firmly expect victory over every spiritual foe, and rejoice in hope of the glory of God, the full enjoyment of the Canaan that is above.

O LORD, thou hast rejected us,
and scatter'd us abroad;
Thou justly hast displeased been;
return to us, O God.
2 The earth to tremble thou hast made;
therein didst breaches make:
Do thou thereof the breaches heal,
because the land doth shake.

3 Unto thy people thou hard things
hast show'd, and on them sent;
And thou hast caused us to drink
wine of astonishment.
4 And yet a banner thou hast giv'n
to them who thee do fear;
That it by them, because of truth,
displayed may appear.

5 That thy beloved people may
deliver'd be from thrall,
Save with the pow'r of thy right hand,
and hear me when I call.
6 God in his holiness hath spoke;
herein I will take pleasure:
Shechem I will divide, and forth
will Succoth's valley measure.

7 Gilead I claim as mine by right;
Manasseh mine shall be;
Ephraim is of mine head the strength;
Judah gives laws for me;
8 Moab's my washing-pot; my shoe
I'll over Edom throw;
And over Palestina's land
I will in triumph go.

9 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
10 O God, which hadest us cast off,
this thing wilt thou not do?
Ev'n thou, O God, which didest not
forth with our armies go?

11 Help us from trouble; for the help
is vain which man supplies.
12 Through God we'll do great acts; he shall
tread down our enemies.

PSALM LXI.

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

Here (1) David, in commemorating what the Lord had formerly done for him, and in the faith of what he had promised, cries to God for comfort and protection amidst great troubles, ver. 1–4. (2) In the view of what God had and would for ever do for him, he supplicates necessary mercies, and resolves on everlasting praise and thanksgiving to God as his bounden duty, ver. 5–8. ❧ So may all providences, distressful or smiling, lead my soul to thankful panting for God, as my ALL and IN ALL.

O GOD, give ear unto my cry;
unto my pray'r attend.
2 From th' utmost corner of the land
my cry to thee I'll send.
What time my heart is overwhelm'd,
and in perplexity,
Do thou me lead unto the Rock
that higher is than I.

3 For thou hast for my refuge been
a shelter by thy pow'r;
And for defence against my foes
thou hast been a strong tow'r.
4 Within thy tabernacle I
for ever will abide;
And under covert of thy wings
with confidence me hide.

5 For thou the vows that I did make,
O Lord my God, didst hear:
Thou hast giv'n me the heritage
of those thy name that fear

6 A life prolong'd for many days
thou to the king shalt give;
Like many generations be
the years which he shall live.

7 He in God's presence his abode
for evermore shall have:
O do thou truth and mercy both
prepare, that may him save.

8 And so will I perpetually
sing praise unto thy name;
That having made my vows, I may
each day perform the same.

PSALM LXII.

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

In this Psalm (1) David solemnly avows his manifold relations to God: his composed dependence on, fixed trust in, and quiet waiting for God; and his hopes of the ruin of his enemies, ver. 1–7. (2) He earnestly encourages others to trust in, and call on God, who is infinite in power, mercy, and justice; and to beware of trusting in men, or in outward riches or honours, which are deceitful and unsubstantial, ver. 8–12. ¶ While I sing, go thou, my soul, and do likewise. Be weaned from all dependence on creatures; but cleave to, and depend on this all-sufficient Jehovah, as answerable to all thy needs, all thy desires, all thy enjoying powers, for time and for eternity.—Then, O how fixed in safety! and how filled with the consolations of Christ!

MY soul with expectation
depends on God indeed:
My strength and my salvation doth
from him alone proceed.

2 He only my salvation is,
and my strong rock is he:
He only is my sure defence;
much mov'd I shall not be.

3 How long will ye against a man
plot mischief? ye shall all
Be slain; ye as a tott'ring fence
shall be, and bowing wall.

4 They only plot to cast him down
from his excellency:
They joy in lies; with mouth they bless,
but they curse inwardly.

5 My soul, wait thou with patience
upon thy God alone;
On him dependeth all my hope
and expectation.

6 He only my salvation is,
and my strong rock is he;
He only is my sure defence:
I shall not moved be.

7 In God my glory placed is,
and my salvation sure;
In God the rock is of my strength,
my refuge most secure.

8 Ye people, place your confidence
in him continually;
Before him pour ye out your heart;
God is our refuge high.

9 Surely mean men are vanity,
and great men are a lie;
In balance laid, they wholly are
more light than vanity.

10 Trust ye not in oppression,
in robb'ry be not vain;
On wealth set not your hearts, when as
increased is your gain.

11 God hath it spoken once to me,
yea, this I heard again,
That power to Almighty God
alone doth appertain.

12 Yea, mercy also unto thee
belongs, O Lord, alone:
For thou according to his work
rewardest every one.

PSALM LXIII.

A Psalm of David, *when he was in the wilderness of* Judah.

This Psalm was penned by David while he hid himself from the fury of Saul in the wilderness of Judah, 1 Sa. xxii. 5—or xxiii. 14, 24, 25—or xxiv. 1;—or when he fled from Absalom, 2 Sa. xv. xvi. We have (1) His strong faith, working in ardent desires after the most familiar fellowship with God in public ordinances, ver. 1, 2. (2) His superlative estimation of God, issuing in hearty resolutions to be for ever employed in his praise, ver. 3, 4. (3) His heart-ravishing satisfaction in God amidst secret and fixed meditation on his excellencies and love, ver. 5, 6. (4) His joyful dependence on God as his Saviour and portion, ver. 7, 8. (5) His holy triumph in God as his preserver, and the destroyer of his enemies, ver. 9–11. ¶ While I sing these high praises of God, let my soul be strong in the faith, giving glory to God; embracing the promise of himself, and calling all the fulness of the Godhead my own. Let me be all in raptures with divine love and holy delight. Let no guile, no corruption, no carnal care, ever—ever—disturb my inward powers, but let all be opened, be wide stretched, to grasp my infinite All, the great I AM.

LORD, thee my God, I'll early seek:
my soul doth thirst for thee;
My flesh longs in a dry parch'd land,
wherein no waters be:

2 That I thy power may behold,
and brightness of thy face,
As I have seen thee heretofore
within thy holy place.

3 Since better is thy love than life,
my lips thee praise shall give.

4 I in thy name will lift my hands,
and bless thee while I live.

5 Ev'n as with marrow and with fat
my soul shall filled be;
Then shall my mouth with joyful lips
sing praises unto thee:

6 When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night.

7 In shadow of thy wings I'll joy;
for thou mine help hast been.

8 My soul thee follows hard; and me
thy right hand doth sustain.

9 Who seek my soul to spill shall sink
down to earth's lowest room.

10 They by the sword shall be cut off,
and foxes' prey become.

11 Yet shall the king in God rejoice,
and each one glory shall
That swear by him: but stopp'd shall be
the mouth of liars all.

PSALM LXIV.

To the chief Musician, A Psalm of David.

This Psalm contains (1) David's earnest supplications for preservation from his enemies, who were so spiteful in their calumnious reproaches, so close and subtle in their malicious plots, and so industrious and active in executing their cruel projects, ver. 1–6. (2) His predictions, that God by just means would quickly render these enemies a terror to themselves and others, and an occasion of holy joy and confidence to the saints, ver. 7–10. ¶ While I sing, let me commit my spiritual enemies into the hand of God, who is able to defeat them, and will quickly, to my everlasting comfort.

WHEN I to thee my prayer make,
Lord, to my voice give ear;
My life save from the enemy,
of whom I stand in fear.

2 Me from their secret counsel hide
who do live wickedly;
From insurrection of those men
that work iniquity:

3 Who do their tongues with malice whet,
and make them cut like swords;
In whose bent bows are arrows set,
ev'n sharp and bitter words:

4 That they may at the perfect man
in secret aim their shot;
Yea, suddenly they dare at him
to shoot, and fear it not.

5 In ill encourage they themselves,
and their snares close do lay:
Together conference they have;
Who shall them see? they say.

6 They have search'd out iniquities,
a perfect search they keep:
Of each of them the inward thought,
and very heart, is deep

7 God shall an arrow shoot at them,
and wound them suddenly:

8 So their own tongue shall them confound;
all who them see shall fly.

9 And on all men a fear shall fall,
God's works they shall declare;
For they shall wisely notice take
what these his doings are.

10 In God the righteous shall rejoice,
and trust upon his might;
Yea, they shall greatly glory all
in heart that are upright.

PSALM LXV.

To the chief Musician, A Psalm and Song of David.

Here we are directed to praise God (1) For his kindness manifested in his kingdom of grace, in hearing prayers, in pardoning iniquities, in satisfying the souls of his people with his blessings, and in protecting and supporting them in every exigence, ver. 1–5. (2) For his kindness in the kingdom of providence, in fixing the mountains, in calming the seas, in preserving the regular succession of day and night, and in rendering the fields fruitful, and the flocks numerous and happy, ver. 6–13. ¶ While I sing, let praise wait in my soul for the Lord; and let me pour out my heart before him. Under deep sense of guilt and pollution, let me believe his unbounded forgiveness and sanctifying influence. Let me come even to his seat, and enjoy ravishing fellowship with him. Let all my confidence be fixed on him; and even in the blessings of providence, let me discern the exceeding riches of his grace.

PRAISE waits for thee in Sion, Lord:
to thee vows paid shall be.

2 O thou that hearer art of pray'r,
all flesh shall come to thee.

3 Iniquities, I must confess,
prevail against me do:
But as for our transgressions,
them purge away shalt thou.

4 Bless'd is the man whom thou dost chase,
and mak'st approach to thee,
That he within thy courts, O Lord,
may still a dweller be:
We surely shall be satisfy'd
with thy abundant grace,
And with the goodness of thy house,
ev'n of thy holy place.

5 O God of our salvation,
thou, in thy righteousness,
By fearful works unto our pray'rs
thine answer dost express:
Therefore the ends of all the earth,
and those afar that be
Upon the sea, their confidence,
O Lord, will place in thee.

6 Who, being girt with pow'r, sets fast
by his great strength the hills.

7 Who noise of seas, noise of their waves,
and people's tumult, stills.

8 Those in the utmost parts that dwell
are at thy signs afraid:
Th' outgoings of the morn and ev'n
by thee are joyful made.

9 The earth thou visit'st, wat'ring it;
thou mak'st it rich to grow
With God's full flood; thou corn prepar'st,
when thou provid'st it so.

10 Her rigs thou wat'rest plenteously,
her furrows settelest:
With show'rs thou dost her mollify,
her spring by thee is blest.

11 So thou the year most lib'rally
dost with thy goodness crown;
And all thy paths abundantly
on us drop fatness down.

12 They drop upon the pastures wide,
that do in deserts lie;
The little hills on ev'ry side
rejoice right pleasantly.

13 With flocks the pastures clothed be,
the vales with corn are clad;
And now they shout and sing to thee,
for thou hast made them glad.

PSALM LXVI.

To the chief Musician, A Song or Psalm.

In this Psalm of thanksgiving, in which the fate of Israel is to be considered as typical of that of the gospel church and people of God, we have (1) David, as the messenger of God, calling all the nations of mankind to praise God for the manifestation of his sovereign dominion in his works, so wonderful in themselves, terrible to his enemies, comfortable to his people, and commanding and awful to all men, ver. 1–7. and for trying his people with afflictions, for supporting under them, protecting amidst them, and delivering from them at last, ver. 8–12. (2) David, as the servant of God, exemplifying his own exhortations in honouring God by costly oblations, and by thankful declarations of what God had done for his soul, particularly in answer to his prayers, ver. 13–20.

ALL lands to God, in joyful sounds,
aloft your voices raise.
2 Sing forth the honour of his name,
and glorious make his praise.
3 Say unto God, How terrible
in all thy works art thou!
Through thy great pow'r thy foes to thee
shall be constrain'd to bow.

4 All on the earth shall worship thee,
they shall thy praise proclaim
In songs: they shall sing cheerfully
unto thy holy name.
5 Come, and the works that God hath wrought
with admiration see:
In's working to the sons of men
most terrible is he.

6 Into dry land the sea he turn'd,
and they a passage had;
Ev'n marching through the flood on foot,
there we in him were glad.
7 He ruleth ever by his pow'r;
his eyes the nations see:
O let not the rebellious ones
lift up themselves on high.

8 Ye people, bless our God; aloud
the voice speak of his praise:
9 Our soul in life who safe preserves,
our foot from sliding stays.
10 For thou didst prove and try us, Lord,
as men do silver try;
11 Brought'st us into the net, and mad'st
hands on our loins to lie.

12 Thou hast caus'd men ride o'er our heads;
and though that we did pass
Through fire and water, yet thou brought'st
us to a wealthy place.
13 I'll bring burnt-off'rings to thy house;
to thee my vows I'll pay,
14 Which my lips utter'd, my mouth spake,
when trouble on me lay.

15 Burnt-sacrifices of fat rams
with incense I will bring;
Of bullocks and of goats I will
present an offering.
16 All that fear God, come, hear, I'll tell
what he did for my soul.
17 I with my mouth unto him cry'd,
my tongue did him extol.

18 If in my heart I sin regard,
the Lord me will not hear:
19 But surely God me heard, and to
my prayer's voice gave ear.
20 O let the Lord, our gracious God,
for ever blessed be,
Who turned not my pray'r from him,
nor yet his grace from me.

PSALM LXVII.

To the chief Musician on Neginoth, A Psalm or Song.

Here we have (1) David's prayer for the church of Israel, ver. 1. (2) His supplication for the spread of the gospel among the Gentiles, as the ground of great consolation and praise, ver. 2–5. (3) His believing prospect of the divine blessings and true piety which should attend the same, ver. 6, 7. ☞ While I sing, let me request the salvation of Israel. Let me supplicate the gathering of the nations to Shiloh. Let me praise the Lord that already this great work is begun, and that the Lord, who is mighty, shall finish it in his time.

LORD, bless and pity us,
shine on us with thy face:
2 That th' earth thy way, and nations all
may know thy saving grace.
3 Let people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
in songs their voices raise:

Thou'lt justly people judge,
on earth rule nations all.
5 Let people praise thee, Lord; let them
praise thee, both great and small.
6 The earth her fruit shall yield,
our God shall blessing send.
7 God shall us bless; men shall him fear
unto earth's utmost end.

Another of the same.

LORD, unto us be merciful,
do thou us also bless;
And graciously cause shine on us
the brightness of thy face:
2 That so thy way upon the earth
to all men may be known;
Also among the nations all
thy saving health be shown.

3 O let the people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
and sing for joy always:
For rightly thou shalt people judge,
and nations rule on earth.
5 Let people praise thee, Lord; let all
the folk praise thee with mirth.

6 Then shall the earth yield her increase;
God, our God, bless us shall.
7 God shall us bless; and of the earth
the ends shall fear him all.

PSALM LXVIII.

To the chief Musician, A Psalm or Song of David.

Perhaps this Psalm was composed on the same occasion as the 24th and 47th, when David brought up the ark of God to that tabernacle which he had pitched for it in Zion, 2 Sa. vi. We have it in (1) Fervent supplications that God would scatter and defeat the projects of his enemies, ver. 1, 2. (2) High praises to him for his infinite greatness and grace; his righteous relieving of the afflicted and oppressed; his directing of Israel in the Arabian desert; his manifesting of his glory at Sinai; his comfortable providing for his people in the wilderness and in Canaan, ver. 3–10; for the easy conquest of their Canaanitish enemies; his fixing his temple on Mount Zion; for the ascension of Christ to glory, to receive gifts for men; and for the spread of the gospel among Jews and Gentiles by means of the apostles; while the obstinate Jews are severely punished, ver. 11–32; and, in fine, for his supreme dominion, his awful majesty, his mighty power, and for the glory of his sanctuary, and the grace he bestows on his people, ver. 33–35. ☞ While I sing, let me behold, let me admire what God is, and hath done for and to my soul, and to the church of God of which I am a member. Let me behold what God hath done, in instances unnumbered, in prosecution of the promise he made by his Eternal Son.

LET God arise, and scattered
let all his enemies be;
And let all those that do him hate
before his presence flee.
2 As smoke is driv'n, so drive thou them;
as fire melts wax away,
Before God's face let wicked men
so perish and decay.

3 But let the righteous be glad:
let them before God's sight
Be very joyful; yea, let them
rejoice with all their might.
4 To God sing, to his name sing praise:
extol him with your voice,
That rides on heav'n, by his name JAH,
before his face rejoice.

5 Because the Lord a father is
unto the fatherless;
God is the widow's judge, within
his place of holiness.
6 God doth the solitary set
in fam'lies: and from bands
The chain'd doth free; but rebels do
inhabit parched lands.

7 O God, what time thou didst go forth
before thy people's face;
And when through the great wilderness
thy glorious marching was;
8 Then at God's presence shook the earth,
then drops from heaven fell;
This Sinai shook before the Lord,
the God of Israel.

9 O God, thou to thine heritage
didst send a plenteous rain,
Whereby thou, when it weary was,
didst it refresh again.
10 Thy congregation then did make
their habitation there:
Of thine own goodness for the poor
O God, thou didst prepare.

11 The Lord himself did give the word,
the word abroad did spread;
Great was the company of them
the same who published.
12 Kings of great armies foiled were,
and forc'd to flee away;
And women, who remain'd at home,
did distribute the prey.

13 Though ye have lien among the pots,
like doves ye shall appear,
Whose wings with silver, and with gold
whose feathers cover'd are.
14 When there th' Almighty scatter'd kings,
like Salmon's snow 'twas white.
15 God's hill is like to Bashan hill,
like Bashan hill for height.

16 Why do ye leap, ye mountains high!
this is the hill where God
Desires to dwell; yea, God in it
for aye will make abode.
17 God's chariots twenty thousand are,
thousands of angels strong;
In's holy place God is, as in
mount Sinai, them among.

18 Thou hast, O Lord, most glorious,
ascended up on high;
And in triumph victorious led
captive captivity:
Thou hast received gifts for men,
for such as did rebel;
Yea, ev'n for them, that God the Lord
in midst of them might dwell.

19 Bless'd be the Lord, who is to us
of our salvation God;
Who daily with his benefits
us plenteously doth load.
20 He of salvation is the God,
who is our God most strong;
And unto God the Lord from death
the issues do belong.

21 But surely God shall wound the head
of those that are his foes;
The hairy scalp of him that still
on in his trespass goes.
22 God said, My people I will bring
again from Bashan hill;
Yea, from the sea's devouring depths
them bring again I will;

23 That in the blood of enemies
thy foot imbrn'd may be,
And of thy dogs dipp'd in the same
the tongues thou mayest see.
24 Thy goings they have seen, O God;
the steps of majesty
Of my God, and my mighty King,
within the sanctuary.

25 Before went singers, players next
on instruments took way;
And them among the damsels were
that did on timbrels play.
26 Within the congregations
bless God with one accord:
From Isr'el's fountain do ye bless
and praise the mighty Lord.

27 With their prince, little Benjamin,
princes and council there
Of Judah were, there Zabulon's
and Naphtli's princes were.
28 Thy God commands thy strength; make strong
what thou wrought'st for us, Lord.
29 For thy house at Jerusalem
kings shall thee gifts afford.

30 The spearmen's host, the multitude
of bulls, which fiercely look,
Those calves which people have forth sent,
O Lord our God, rebuke,
Till ev'ry one submit himself,
and silver pieces bring:
The people that delight in war
disperse, O God and King.

31 Those that be princes great shall then
come out of Egypt lands;
And Ethiopia to God
shall soon stretch out her hands.
32 O all ye kingdoms of the earth,
sing praises to this King;
For he is Lord that ruleth all,
unto him praises sing.

33 To him that rides on heav'ns of heav'ns,
which he of old did found;
Lo, he sends out his voice, a voice
in might that doth abound.
34 Strength unto God do ye ascribe;
for his excellency
Is over Israel, his strength
is in the clouds most high.

35 Thou'rt from thy temple dreadful, Lord;
Isr'el's own God is he,
Who gives his people strength and pow'r:
O let God blessed be.

PSALM LXIX.

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

This Psalm is very similar to the 22d representing at once the troubles of David and of David's Lord, and the glories which followed. We have in it (1) Bitter complaints of long and sore troubles; of the malice and multitude of enemies; of the unkindness of friends; of general contempt:—and these mingled with candid acknowledgments of guilt, and with supplications for God's gracious audience and merciful deliverance, ver. 1-13. (2) Pleas insisted on in these supplications, viz. the mercy and truth of God; the Psalmist's own great distress; the insolence and cruelty of his enemies; and the unkindness of his friends, ver. 14-21. (3) Predictions of the ruin of David's, and especially of Christ's Jewish enemies:—importing, that their sacrifices and their common food should be cursed to them; that they should be plagued with judicial blindness and wrathful disquiet; that they should be rendered public monuments of the justice of God—having their church and state quite unhinged, and their land desolated; and, in fine, that their ruin should be increasing and their recovery almost impossible, ver. 22-28. (4) Under a deep sense of his poverty and distress, David and his divine Son celebrate the high praises of God, and call others to praise him for the deliverances of Israel; but chiefly for the erection of the gospel-church, and for the certain, though still future, recalling of the Jews into the same, ver. 29-36. ☞ While I sing, let me behold my Redeemer, charged in law with my sins, and bearing the punishment thereof. Let me learn with patience to run the race of holy obedience, and of necessary trials set before me, looking to Jesus as my pattern, and as the author and finisher of my faith. While I behold the tremendous severity of God's judgments against his ancient people for rejecting and murdering his Son, let me not be high-minded, but fear. Let me behold the grace of our Lord Jesus, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich. And let me be a living and lively member of that church which is founded in his blood, and blessed in him with all spiritual blessings.

SAVE me, O God, because the floods
do so environ me,
That ev'n unto my very soul
come in the waters be.
I downward in deep mire do sink,
where standing there is none:
I am into deep waters come,
where floods have o'er me gone.

3 I weary with my crying am,
my throat is also dry'd;
Mine eyes do fail, while for my God
I waiting do abide.
4 Those men that do without a cause
bear hatred unto me,
Than are the hairs upon my head
in number more they be:

They that would me destroy, and are
mine en'mies wrongfully,
Are mighty: so what I took not,
to render forc'd was I.
5 Lord, thou my folly know'st, my sins
not cover'd are from thee.
6 Let none that wait on thee be sham'd,
Lord God of hosts, for me.

O Lord, the God of Israel,
let none, who search do make,
And seek thee, be at any time
confounded for my sake.
7 For I have borne reproach for thee,
my face is hid with shame.
8 To brethren strange, to mother's sons
an alien I became.

9 Because the zeal did eat me up,
which to thine house I bear;
And the reproaches cast at thee
upon me fallen are.
10 My tears and fasts, t' afflict my soul,
were turned to my shame.
11 When sackcloth I did wear, to them
a proverb I became.

12 The men that in the gate do sit
against me evil spake;
They also that vile drunkards were,
of me their song did make.
13 But, in an acceptable time,
my pray'r, Lord, is to thee:
In truth of thy salvation, Lord,
and mercy great, hear me.

14 Deliver me out of the mire,
from sinking do me keep;
Free me from those that do me hate,
and from the waters deep.
15 Let not the flood on me prevail,
whose water overflows;
Nor deep me swallow, nor the pit
her mouth upon me close.

16 Hear me, O Lord, because thy love
and kindness is most good;
Turn unto me, according to
thy mercies' multitude.
17 Nor from thy servant hide thy face:
I'm troubled, soon attend.
18 Draw near my soul, and it redeem;
me from my foes defend.

19 To thee is my reproach well known,
my shame, and my disgrace:
Those that mine adversaries be
are all before thy face.
20 Reproach hath broke my heart; I'm full
of grief: I look'd for one
To pity me, but none I found;
comforters found I none.

21 They also bitter gall did give
unto me for my meat:
They gave me vinegar to drink,
when as my thirst was great.
22 Before them let their table prove
a snare; and do thou make
Their welfare and prosperity
a trap themselves to take.

23 Let thou their eyes so darken'd be,
that sight may them forsake;
And let their loins be made by thee
continually to shake.
24 Thy fury pour thou out on them,
and indignation;
And let thy wrathful anger, Lord,
fast hold take them upon.

25 All waste and desolate let be
their habitation;
And in their tabernacles all
inhabitants be none.
26 Because him they do persecute,
whom thou didst smite before;
They talk unto the grief of those
whom thou hast wounded sore.

27 Add thou iniquity unto
their former wickedness;
And do not let them come at all
into thy righteousness.
28 Out of the book of life let them
be raz'd and blotted quite;
Among the just and righteous
let not their names be writ.

29 But now become exceeding poor
and sorrowful am I:
By thy salvation, O my God,
let me be set on high.
30 The name of God I with a song
most cheerfully will praise;
And I, in giving thanks to him,
his name shall highly raise.

31 This to the Lord a sacrifice
more gracious shall prove
Than bullock, ox, or any beast
that hath both horn and hoof.
32 When this the humble men shall see,
it joy to them shall give:
O all ye that do seek the Lord,
your hearts shall ever live.

33 For God the poor hears, and will not
his prisoners contemn.
34 Let heav'n, and earth, and seas, him praise,
and all that move in them.
35 For God will Judah's cities build,
and he will Sion save,
That they may dwell therein, and it
in sure possession have.

36 And they that are his servants' seed
inherit shall the same;
So shall they have their dwelling there
that love his blessed name.

PSALM LXX.

To the chief Musician, A Psalm of David, *to bring to remembrance.*

This Psalm is much the same as the five last verses of the 40th. In it David prays (1) For divine help to himself, ver. 1, 5. (2) For shame and confusion to his enemies, ver. 2, 3. (3) For joy and comfort to his friends, ver. 4. ☞ While I sing, let me apply it to my own troubled circumstances, and so, in a believing manner, bring them, and the sinful causes thereof, to my remembrance.

LORD, haste me to deliver;
with speed, Lord, succour me.
2 Let them that for my soul do seek
sham'd and confounded be:
Turn'd back be they, and sham'd,
that in my hurt delight.
3 Turn'd back be they, Ha, ha! that say,
their shaming to requite.

4 In thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
5 I poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

Another of the same.

MAKE haste, O God, me to preserve;
with speed, Lord, succour me.
2 Let them that for my soul do seek
sham'd and confounded be:

Let them be turned back, and sham'd,
that in my hurt delight.
3 Turn'd back be they, Ha, ha! that say,
their shaming to requite.

4 O Lord, in thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
5 But I both poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

PSALM LXXI.

This Psalm was probably penned on the occasion of Absalom's rebellion, as Ps. iii. xlii. xliii.; or of Sheba's conspiracy, 2 Sa. xx. And contains (1) David's firm confidence in God, encouraged by manifold experiences of his gracious kindness, ver. 1, 3, 5, 6, 7. (2) His fervent prayers that he might never be ashamed, but might be delivered; might find rest in God; might have constant matter of new praises and thanksgiving afforded him; might not be forsaken of God in his old age, and might have his numerous, powerful, and crafty enemies confounded with shame and perplexity, ver. 1-13, 18. (3) His confident and joyful expectations of God's further kindness particularly that God would never forsake, but revive him; that he would increase his honour and comfort, and put his enemies to shame. And hereupon he resolves, with admiring rapture, to extol God's righteousness and salvation, and his new-covenant relation to himself and to Israel, ver. 14-24. ¶ While I sing, let me be affected with my troubles; let me never stagger at the promise through unbelief, but be strong in faith, giving glory to God.

O LORD, my hope and confidence
is plac'd in thee alone;
Then let thy servant never be
put to confusion.
2 And let me, in thy righteousness,
from thee deliv'rance have:
Cause me escape, incline thine ear
unto me, and me save.

3 Be thou my dwelling-rock, to which
I ever may resort:
Thou gav'st commandment me to save,
for thou'rt my rock and fort.
4 Free me, my God, from wicked hands,
hands cruel and unjust:
5 For thou, O Lord God, art my hope,
and from my youth my trust.

6 Thou from the womb didst hold me up;
thou art the'same that me
Out of my mother's bowels took;
I ever will praise thee.
7 To many I a wonder am;
but thou'rt my refuge strong.
8 Fill'd let my mouth be with thy praise
and honour all day long.

9 O do not cast me off, when as
old age doth overtake me;
And when my strength decayed is,
then do not thou forsake me.
10 For those that are mine enemies
against me speak with hate;
And they together counsel take
that for my soul lay wait.

11 They said, God leaves him; him pursue
and take: none will him save.
12 Be thou not far from me, my God:
thy speedy help I crave.
13 Confound, consume them, that unto
my soul are enemies:
Cloth'd be they with reproach and shame
that do my hurt devise.

14 But I with expectation
will hope continually;
And yet with praises more and more
I will thee magnify.
15 Thy justice and salvation
my mouth abroad shall show,
Ev'n all the day; for I thereof
the numbers do not know.

16 And I will constantly go on
in strength of God the Lord;
And thine own righteousness, ev'n thine
alone, I will record.
17 For even from my youth, O God,
by thee I have been taught;
And hitherto I have declar'd
the wonders thou hast wrought.

18 And now, Lord, leave me not, when I
old and gray-headed grow:
Till to this age thy strength and pow'r
to all to come I show.
19 And thy most perfect righteousness,
O Lord, is very high,
Who hast so great things done: O God,
who is like unto thee?

20 Thou, Lord, who great adversities,
and sore, to me didst show,
Shalt quicken, and bring me again
from depths of earth below.
21 My greatness and my pow'r thou wilt
increase, and far extend:
On ev'ry side against all grief
thou wilt me comfort send.

22 Thee, ev'n thy truth, I'll also praise,
my God, with psaltery:
Thou Holy One of Israel,
with harp I'll sing to thee.
23 My lips shall much rejoice in thee,
when I thy praises sound;
My soul, which thou redeemed hast,
in joy shall much abound.

24 My tongue thy justice shall proclaim,
continuing all day long;
For they confounded are, and sham'd,
that seek to do me wrong.

PSALM LXXII.

A Psalm for Solomon.

This Psalm was composed by David about the time of Solomon's instalment in the throne of Israel, 1 Ki. i. ii. With respect to him, here is (1) Fervent prayer for proper qualifications to furnish him for government, ver. 1. (2) Predictions of the peace, glory, extent, wealth, duration, and happiness of his government, ver. 2-17. (3) Praises to the God of Israel for his mercies to his people, ver. 18, 19.—But as our Redeemer is principally intended, we have concerning him, 1. His being furnished with the Holy Ghost above measure to qualify him for his work, ver. 1. 2. The glories of his government: how righteous! how prudent! how orderly! how condescending! how merciful! how destructive to oppressors! how efficacionsly productive of real religion! and how comfortable to his faithful subjects his administrations are! ver. 2-9. How extensive his church among all ranks and nations! how tender his care of the meanest of his subjects! how much he is revered and adored by them! how astonishing their increase by means of his gospel-truth preached! and how permanent and useful his government! ver. 10-17. 3. A solemn ascription of all the praise of these wonderful works to God alone, with an earnest request, and believing expectation, that his glory shall fill the whole earth, ver. 18, 19. ¶ While I sing these lofty notes of the dying Psalmist, let me admire, let me adore, let me sing praises to Jesus my King; let me rejoice in his highness, and in his extensive usefulness to men.

O LORD, thy judgments give the king,
his son thy righteousness.
2 With right he shall thy people judge,
thy poor with uprightness.
3 The lofty mountains shall bring forth
unto the people peace;
Likewise the little hills the same
shall do by righteousness.

4 The people's poor ones he shall judge,
the needy's children save;
And those shall he in pieces break
who them oppressed have.
5 They shall thee fear, while sun and moon
do last, through ages all.
6 Like rain on mown grass he shall drop,
or show'rs on earth that fall.

7 The just shall flourish in his days,
and prosper in his reign:
He shall, while doth the moon endure,
abundant peace maintain.

8 His large and great dominion shall
from sea to sea extend:
It from the river shall reach forth
unto earth's utmost end.

9 They in the wilderness that dwell
bow down before him must;
And they that are his enemies
shall lick the very dust.
10 The kings of Tarshish, and the isles,
to him shall presents bring;
And unto him shall offer gifts
Sheba's and Seba's king.

11 Yea, all the mighty kings on earth
before him down shall fall;
And all the nations of the world
do service to him shall.
12 For he the needy shall preserve,
when he to him doth call;
The poor also, and him that hath
no help of man at all.

13 The poor man and the indigent
in mercy he shall spare;
He shall preserve alive the souls
of those that needy are.
14 Both from deceit and violence
their soul he shall set free;
And in his sight right precious
and dear their blood shall be.

15 Yea, he shall live, and giv'n to him
shall be of Sheba's gold:
For him still shall they pray, and he
shall daily be extoll'd.
16 Of corn an handful in the earth
on tops of mountains high,
With prosp'rous fruit shall shake, like trees
on Lebanon that be.

The city shall be flourishing,
her citizens abound
In number shall, like to the grass
that grows upon the ground.
17 His name for ever shall endure;
last like the sun it shall:
Men shall be bless'd in him, and bless'd
all nations shall him call.

18 Now blessed be the Lord our God,
the God of Israel,
For he alone doth wondrous works,
in glory that excel.
19 And blessed be his glorious name
to all eternity:
The whole earth let his glory fill.
Amen, so let it be.

PSALM LXXIII.

A Psalm of Asaph.

This Psalm and the ten following are called *Psalms of Asaph*; but whether because he composed most of them, or because he led the music in singing them, is not altogether certain. Here we have (1) The great foundation of all religion, viz. the goodness of God to his people, strongly asserted, ver. 1. (2) The Psalmist's faith fearfully shaken by the consideration of the freedom, prosperity, plenty, and apparently peaceful death of the wicked, which rendered them proud, oppressive, insolent atheistical, and profane, while himself was in a manner consigned to nothing but trouble, ver. 2-13. (3) The temptation, when it had reduced him to the brink of atheism, is broken by a discovery of the connected purposes and providences of God in his word and ordinances, ver. 14-20. (4) His improvement of his fall and recovery, to promote a deep sense of his own meanness, ignorance, and folly; a complete dependence on God as his guide, and a clearing to him as his Portion, infinitely preferable to everything else;—without whom he must be necessarily miserable, and in the enjoyment of whom he is assured of happiness, and excited to praise and thanksgiving, ver. 21-28. ¶ While I sing, let me remember my own weakness and folly; let me receive instruction in duty; let me cleave to God as my portion; and resolve to draw my light and comfort from the oracles of his mouth, and ordinances of his grace.

YET God is good to Israel,
to each pure-hearted one.
2 But as for me, my steps near slipp'd,
my feet were almost gone.

3 For I envious was, and grudg'd
the foolish folk to see,
When I perceiv'd the wicked sort
enjoy prosperity.

4 For still their strength continueth firm;
their death of bands is free.
5 They are not toil'd like other men,
nor plagu'd, as others be.
6 Therefore their pride, like to a chain,
them compasseth about;
And, as a garment, violence
doth cover them throughout.

7 Their eyes stand out with fat; they have
more than their hearts could wish.
8 They are corrupt; their talk of wrong
both lewd and lofty is.
9 They set their mouth against the heav'ns
in their blasphemous talk;
And their reproaching tongue throughout
the earth at large doth walk.

10 His people oftentimes for this
look back, and turn about;
Sith waters of so full a cup
to these are poured out.
11 And thus they say, How can it be
that God these things doth know?
Or, Can there in the Highest be
knowledge of things below?

12 Behold, these are the wicked ones,
yet prosper at their will
In worldly things; they do increase
in wealth and riches still.
13 I verily have done in vain
my heart to purify;
To no effect in innocence
washed my hands have I.

14 For daily, and all day throughout,
great plagues I suffer'd have;
Yea, ev'ry morning I of new
did chastisement receive.
15 If in this manner foolishly
to speak I would intend,
Thy children's generation,
behold, I should offend.

16 When I this thought to know, it was
too hard a thing for me;
17 Till to God's sanctuary I went,
then I their end did see.
18 Assuredly thou didst them set
a slipp'ry place upon;
Them suddenly thou castedst down
into destruction.

19 How in a moment suddenly
to ruin brought are they!
With fearful terrors utterly
they are consum'd away.
20 Ev'n like unto a dream, when one
from sleeping doth arise;
So thou, O Lord, when thou awak'st,
their image shalt despise.

21 Thus grieved was my heart in me,
and me my reins oppress:
22 So rude was I, and ignorant,
and in thy sight a beast.
23 Nevertheless continually,
O Lord, I am with thee:
Thou dost me hold by my right hand,
and still upholdest me.

24 Thou, with thy counsel, while I live,
wilt me conduct and guide;
And to thy glory afterward
receive me to abide.
25 Whom have I in the heavens high
but thee, O Lord, alone?
And in the earth whom I desire
besides thee there is none.

26 My flesh and heart doth faint and fail,
but God doth fail me never:
For of my heart God is the strength
and portion for ever.

27 For, lo, they that are far from thee
for ever perish shall;
Them that a whoring from thee go
thou hast destroyed all.

28 But surely it is good for me
that I draw near to God:
In God I trust, that all thy works
I may declare abroad.

PSALM LXXIV.

Maschil of Asaph.

This Psalm relates to the destruction of the city and temple of Jerusalem by the Chaldeans, or to some similar disaster. In it we have (1) The church's bitter complaints of God's displeasure, of the outrage of their enemies: and of their apparent hopeless situation, ver. 1–11. (2) Strong and heart encouraging pleadings with God upon the account of his relation to them, and of the great things he had done for them; that he was at once their God and the God of nature; and that therefore he would remember to execute just rewards upon his sworn enemies, and grant help and relief to his covenant-people, ver. 12–23. ¶ While I sing this, let me admire the sovereignty and holiness of God in so severely correcting his own people. And let the broken, the deserted condition of the church in this land, deeply affect my heart, and excite my earnest prayers for her restoration.

O GOD, why hast thou cast us off?
is it for evermore?
Against thy pasture sheep why doth
thine anger smoke so sore?
2 O call to thy remembrance
thy congregation,
Which thou hast purchased of old;
still think the same upon:

The rod of thine inheritance,
which thou redeemed hast,
This Sion hill, wherein thou hadst
thy dwelling in times past.
3 To these long desolations
thy feet lift, do not tarry;
For all the ills thy foes have done
within thy sanctuary.

4 Amidst thy congregations
thine enemies do roar:
Their ensigns they set up for signs
of triumph thee before.
5 A man was famous, and was had
in estimation,
According as he lifted up
his axe thick trees upon.

6 But all at once with axes now
and hammers they go to,
And down the carved work thereof
they break, and quite undo.
7 They fired have thy sanctuary,
and have defil'd the same,
By casting down unto the ground
the place where dwelt thy name.

8 Thus said they in their hearts, Let us
destroy them out of hand:
They burnt up all the synagogues
of God within the land.
9 Our signs we do not now behold:
there is not us among
A prophet more, nor any one
that knows the time how long.

10 How long, Lord, shall the enemy
thus in reproach exclaim?
And shall the adversary thus
always blaspheme thy name?
11 Thy hand, ev'n thy right hand of might,
why dost thou thus draw back?
O from thy bosom pluck it out
for our deliv'rance' sake.

12 For certainly God is my King,
ev'n from the times of old,
Working in midst of all the earth
salvation manifold.
13 The sea, by thy great pow'r, to part
asunder thou didst make:
And thou the dragons' heads, O Lord,
within the waters brake.

14 The leviathan's head thou brak'st
in pieces, and didst give
Him to be meat unto the folk
in wilderness that live.
15 Thou clav'st the fountain and the flood,
which did with streams abound:
Thou dry'dst the mighty waters up
unto the very ground.

16 Thine only is the day, O Lord,
thine also is the night;
And thou alone prepared hast
the sun and shining light.
17 By thee the borders of the earth
were settled ev'ry where:
The summer and the winter both
by thee created were.

18 That th' enemy reproached hath,
O keep it in record;
And that the foolish people have
blasphem'd thy name, O Lord.
19 Unto the multitude do not
thy turtle's soul deliver:
The congregation of thy poor
do not forget for ever.

20 Unto thy cov'nant have respect:
for earth's dark places be
Full of the habitations
of horrid cruelty.
21 O let not those that be oppress'd
return again with shame:
Let those that poor and needy are
give praise unto thy name.

22 Do thou, O God, arise and plead
the cause that is thine own;
Remember how thou art reproach'd
still by the foolish one.
23 Do not forget the voice of those
that are thine enemies:
Of those the tumult ever grows
that do against thee rise.

PSALM LXXV.

To the chief Musician, Al-taschith, A Psalm or Song of Asaph.

Here (1) David returns thanks to God for advancing him to the throne of Israel, and resolves to act for the public welfare, ver. 1–3, 9, 10. (2) He rebukes the insolence of such as opposed his advancement, which sprung from the sovereign disposal of God the Judge of the world, and denounces their destruction, ver. 4–8. ¶ While I sing, let me think of Jesus, whom God hath crowned with glory and honour, and of the infinite danger of opposing his government. And if he exalt me to the spiritual honours of his kingdom, let it be my care to glorify him, and to profit his people.

TO thee, O God, do we give thanks,
we do give thanks to thee;
Because thy wondrous works declare
thy great name near to be.
2 I purpose, when I shall receive
the congregation,
That I shall judgment uprightly
render to ev'ry one.

3 Dissolved is the land, with all
that in the same do dwell;
But I the pillars thereof do
bear up, and stablish well.
4 I to the foolish people said,
Do not deal foolishly;
And unto those that wicked are,
Lift not your horn on high.

5 Lift not your horn on high, nor speak
6 with stubborn neck. But know,
That not from east, nor west, nor south,
promotion doth flow.
7 But God is judge; he puts down one,
and sets another up.
8 For in the hand of God most high
of red wine is a cup:

'Tis full of mixture, he pours forth,
and makes the wicked all
Wring out the bitter dregs thereof;
yea, and they drink them shall.
9 But I for ever will declare,
I Jacob's God will praise.
10 All horns of lewd men I'll cut off;
but just men's horns will raise.

PSALM LXXVI.

To the chief Musician on Neginoth, A Psalm or Song of Asaph.

This Psalm is very similar to the 48th, and was penned on occasion of some remarkable victory; but whether in the days of David, Asa, Jehoshaphat, or Hezekiah (2 Ch. xiv. xx. xxxii.), is uncertain. We have in it (1) Encouraging congratulations of the church's happiness in having God so manifested in her, and so near unto her; and in having his power so employed in her behalf to the advancement of his own glory, and the destruction of her enemies, ver. 1–6. (2) Important instructions how to improve this victory to the terror of enemies, the comfort of saints, and the excitement of all to vow to God, and to obey and revere him, ver. 7–12. ¶ While I sing this, let my soul bless the Lord that my lot hath been always cast in a land of gospel light. Let me with thankful heart remember what he hath done for this church and land, and give him the praise of every deliverance. Let me never fear the rage of men; but, in every danger and doubt, commit my way to God, that he may bring it to pass.

IN Judah's land God is well known,
his name's in Isr'el great;
2 In Salem is his tabernacle,
in Sion is his seat
3 There arrows of the bow he brake,
the shield, the sword, the war.
4 More glorious thou than hills of prey,
more excellent art far.

5 Those that were stout of heart are spoil'd,
they slept their sleep outright;
And none of those their hands did find,
that were the men of might.
6 When thy rebuke, O Jacob's God,
had forth against them past,
Their horses and their chariots both
were in a dead sleep cast.

7 Thou, Lord, ev'n thou art he that should
be fear'd; and who is he
That may stand up before thy sight,
if once thou angry be?
8 From heav'n thou judgment caus'd be heard;
the earth was still with fear,
9 When God to judgment rose, to save
all meek on earth that were.

10 Surely the very wrath of man
unto thy praise redounds:
Thou to the remnant of his wrath
wilt set restraining bounds.
11 Vow to the Lord your God, and pay:
all ye that near him be,
Bring gifts and presents unto him;
for to be fear'd is he.

12 By him the spirits shall be cut off
of those that princes are
Unto the kings that are on earth
he fearful doth appear

PSALM LXXVII.

To the chief Musician, to Jeduthun, A Psalm of Asaph.

This Psalm relates to (1) A most afflicted case, in which are remarkable fervent and incessant prayers, acute, nocturnal restlessness, heart overwhelming meditations, melancholy fears, and almost desperate outcries concerning God, ver. 1–9. (2) The effectual cure of this mournful case, by serious meditation on, and solemn acknowledgment of the power, greatness, and grace of God as our God; and of the holiness and mysteriousness of his providential conduct particularly in bringing Israel out of Egypt, and in leading them through the wilderness to the promised land, ver. 10–20. ¶ While I sing, let me stand in awe of that God who so chasteneth his favourite saints; let me sympathize with most of wounded spirits. If my soul is overwhelmed within me, let me call to mind the gracious character and great works of my God for his church, or for my soul.

UNTO the Lord I with my voice,
I unto God did cry;
Ev'n with my voice, and unto me
his ear he did apply.
2 I in my trouble sought the Lord,
my sore by night did run,
And ceased not; my grieved soul
did consolation shun.

3 I to remembrance God did call,
yet trouble did remain;
And overwhelm'd my spirit was,
whilst I did sore complain.
4 Mine eyes, debarr'd from rest and sleep,
thou makest still to wake;
My trouble is so great, that I
unable am to speak.

5 The days of old to mind I call'd,
and oft did think upon
The times and ages that are past
full many years agone.
6 By night my song I call to mind,
and commune with my heart;
My spirit did carefully inquire
how I might ease my smart.

7 For ever will the Lord cast off,
and gracious be no more?
8 For ever is his mercy gone?
fails his word evermore?
9 Is't true that to be gracious
the Lord forgotten hath?
And that his tender mercies he
hath shut up in his wrath?

10 Then did I say, That surely this
is mine infirmity:
I'll mind the years of the right hand
of him that is most High.
11 Yea, I remember will the works
performed by the Lord:
The wonders done of old by thee
I surely will record.

12 I also will of all thy works
my meditation make;
And of thy doings to discourse
great pleasure I will take.
13 O God, thy way most holy is
within thy sanctuary;
And what God is so great in pow'r
as is our God most high?

14 Thou art the God that wonders dost
by thy right hand most strong:
Thy mighty pow'r thou hast declar'd
the nations among.
15 To thine own people with thine arm
thou didst redemption bring;
To Jacob's sons, and to the tribes
of Joseph that do spring.

16 The waters, Lord, perceived thee,
the waters saw thee well;
And they for fear aside did flee;
the depths on trembling fell.
17 The clouds in water forth were pour'd,
sound loudly did the sky;
And swiftly through the world abroad
thine arrows fierce did fly.

18 Thy thunder's voice alongst the heav'n
a mighty noise did make;
By lightnings lighten'd was the world,
th' earth trembie did and shake.
19 Thy way is in the sea, and in
the waters great thy path;
Yet are thy footsteps hid, O Lord;
none knowledge thereof hath.

20 Thy people thou didst safely lead,
like to a flock of sheep;
By Moses' hand and Aaron's thou
didst them conduct and keep.

PSALM LXXVIII.

Maschil of Asaph.

This Psalm is a brief but instructive history of the transactions between Israel and their God for about four hundred and eighty years, from Moses to David. Here is (1) The introduction, containing a solemn call to an attentive consideration of God's words and works, in order to a faithful transmitting of the knowledge thereof to posterity that they might not their hope in God, and reform from their fathers wickedness, ver. 1–8. (2) The history itself; in which are exhibited (1) God's favours to Israel before their settlement in Canaan, in judging the Egyptians, in dividing the Red Sea, in giving them water from the rock, and manna from heaven; in bringing them into Canaan, notwithstanding of their unnumbered provocations particularly their forgetfulness of his mighty works, their ingratitude for his favours, their murmuring against his wise dispensations, their eagerness to satiate their lusts with his benefits, their impatient obduracy, or hypocritical repentance under his rebukes, ver. 9–55. (2) Their ingratitude, treachery, and idolatry after their entrance into Canaan; with God's righteous resentment thereof, in removing his tabernacle from Shiloh, and in delivering up his ark and people into the hand of the Philistines, ver. 56–64. (3) God's merciful return to them, in obliging the Philistines, by the plague of emerods, to restore his ark, and in at length providing a habitation for it at Jerusalem; and in raising up and qualifying David, a descendant of Judah, to govern them in a manner both honourable and happy, ver. 65–72. These are more largely recorded in the books of Exodus, Numbers, Deuteronomy, Joshua, Judges, 1st and 2d Samuel, and part of 1st Kings. ¶ While I sing them, let me with grief and shame remember my own and my fathers' transgressions against the Lord. Let me adore the infinite patience, power, mercy, holiness, and equity of God. Let me bless his holy name for the multitude of his undeserved favours towards me and towards the church; and though he cause grief, let me hope that in due time he will have compassion.

ATTEND, my people, to my law;
thereto give thou an ear;
The words that from my mouth proceed
attentively do hear.
2 My mouth shall speak a parable,
and sayings dark of old;
3 The same which we have heard and known
and us our fathers told.

4 We also will them not conceal
from their posterity;
Them to the generation
to come declare will we:
The praises of the Lord our God,
and his almighty strength,
The wondrous works that he hath done,
we will show forth at length.

5 His testimony and his law
in Isr'el he did place,
And charg'd our fathers it to show
to their succeeding race;
6 That so the race which was to come
might well them learn and know;
And sons unborn, who should arise,
might to their sons them show:

7 That they might set their hope in God,
and suffer not to fall
His mighty works out of their mind,
but keep his precepts all:
8 And might not, like their fathers, be
a stiff rebellious race;
A race not right in heart; with God
whose spirit not steadfast was.

9 The sons of Ephraim, who nor bows
nor other arms did lack,
When as the day of battle was,
they faintly turned back.
10 They brake God's cov'nant, and refus'd
in his commands to go;
11 His works and wonders they forgot,
which he to them did show.

12 Things marvellous he brought to pass;
their fathers them beheld
Within the land of Egypt done,
yea, ev'n in Zoan's field.
13 By him divided was the sea,
he caus'd them through to pass;
And made the waters so to stand,
as like an heap it was.

14 With cloud by day, with light of fire
all night, he did them guide.
15 In desert rocks he clave, and drink,
as from great depths, supply'd.
16 He from the rock brought streams, like floods
made waters to run down.
17 Yet sinning more, in desert they
provok'd the highest One.

18 For in their heart they tempted God,
and, speaking with mistrust,
They greedily did meat require
to satisfy their lust.
19 Against the Lord himself they spake,
and, murmuring, said thus,
A table in the wilderness
can God prepare for us?

20 Behold, he smote the rock, and thence
came streams and waters great;
But can he give his people bread?
and send them flesh to eat?
21 The Lord did hear, and waxed wroth:
so kindled was a flame
'Gainst Jacob, and 'gainst Israel
up indignation came.

22 For they believ'd not God, nor trust
in his salvation had;
23 Though clouds above he did command,
and heav'n's doors open made,
24 And manna rain'd on them, and gave
them corn of heav'n to eat.
25 Man angels' food did eat; to them
he to the full sent meat.

26 And in the heaven he did cause
an eastern wind to blow;
And by his power he let out
the southern wind to go.
27 Then flesh as thick as dust he made
to rain down them among;
And feather'd fowls, like as the sand
which lith the shore along.

28 At his command amidst their camp
these show'rs of flesh down fell,
All round about the tabernacles
and tents where they did dwell.
29 So they did eat abundantly,
and had of meat their fill;
For he did give to them what was
their own desire and will.

30 They from their lust had not estrang'd
their heart and their desire;
But while the meat was in their mouths,
which they did so require,
31 God's wrath upon them came, and slew
the fattest of them all;
So that the choice of Israel,
o'erthrown by death, did fall.

32 Yet, notwithstanding of all this,
they sinned still the more;
And tho' he had great wonders wrought,
believ'd him not therefore:
33 Wherefore their days in vanity
he did consume and waste:
And by his wrath their wretched years
away in trouble past.

34 But when he slew them, then they did
to seek him show desire:
Yea, they return'd, and after God
right early did inquire.
35 And that the Lord had been their Rock
they did remember then;
Ev'n that the high almighty God
had their Redeemer been.

36 Yet with their mouth they flatter'd him,
and spake but feignedly;
And they unto the God of truth
with their false tongues did lie.
37 For though their words were good, their heart
with him was not sincere;
Unsteadfast and perfidious
they in his cov'nant were.

38 But, full of pity, he forgave
their sin, them did not slay;
Nor stirr'd up all his wrath, but oft
his anger turn'd away.
39 For that they were but fading flesh
to mind he did recall;
A wind that passeth soon away,
and not returns at all.

40 How often did they him provoke
within the wilderness!
And in the desert did him grieve
with their rebelliousness!
41 Yea, turning back, they tempted God,
and limits set upon
Him, who in midst of Isr'el is
the only Holy One.

42 They did not call to mind his pow'r,
nor yet the day when he
Deliver'd them out of the hand
of their fierce enemy;
43 Nor how great signs in Egypt land
he openly had wrought,
What miracles in Zoan's field
his hand to pass had brought.

44 How lakes and rivers ev'ry where
he turned into blood;
So that nor man nor beast could drink
of standing lake or flood.
45 He brought among them swarms of flies,
which did them sore annoy;
And divers kinds of filthy frogs
he sent them to destroy.

46 He to the caterpillar gave
the fruits of all their soil;
Their labours he deliver'd up
unto the locusts' spoil.
47 Their vines with hail, their sycamores
he with the frost did blast:
48 Their beasts to hail he gave; their flocks
hot thunderbolts did waste.

49 Fierce burning wrath he on them cast,
and indignation strong,
And troubles sore, by sending forth
ill angels them among.
50 He to his wrath made way; their soul
from death he did not save;
But over to the pestilence
the lives of them he gave.

51 In Egypt land the first-born all
he smote down ev'ry where;
Among the tents of Ham, ev'n these
chief of their strength that were.
52 But his own people, like to sheep,
thence to go forth he made;
And he, amidst the wilderness,
them, as a flock, did lead.

53 And he them safely on did lead,
so that they did not fear;
Whereas their en'mies by the sea
quite overwhelmed were.
54 To borders of his sanctuary
the Lord his people led,
Ev'n to the mount which his right hand
for them had purchased.

55 The nations of Canaan,
by his almighty hand,
Before their face he did expel
out of their native land;
Which for inheritance to them
by line he did divide,
And made the tribes of Israel
within their tents abide.

56 Yet God most high they did provoke,
and tempted ever still;
And to observe his testimonies
did not incline their will:
57 But, like their fathers, turned back,
and dealt unfaithfully:
Aside they turned, like a bow
that shoots deceitfully.

58 For they to anger did provoke
him with their places high;
And with their graven images
mov'd him to jealousy.
59 When God heard this, he waxed wroth,
and much loath'd Isr'el then:
60 So Shiloh's tent he left, the tent
which he had plac'd with men:

61 And he his strength delivered
into captivity;
He left his glory in the hand
of his proud enemy.
62 His people also he gave o'er
unto the sword's fierce rage:
So sore his wrath inflamed was
against his heritage.

63 The fire consum'd their choice young men;
their maids no marriage had;
64 And when their priests fell by the sword,
their wives no mourning made.
65 But then the Lord arose, as one
that doth from sleep awake;
And like a giant that, by wine
refresh'd, a shout doth make:

66 Upon his en'mies' hinder parts
he made his stroke to fall;
And so upon them he did put
a shame perpetual.
67 Moreover, he the tabernacle
of Joseph did refuse;
The mighty tribe of Ephraim
he would in no wise chuse:

68 But he did chuse Jehudah's tribe
to be the rest above;
And of mount Sion he made choice,
which he so much did love.
69 And he his sanctuary built
like to a palace high,
Like to the earth which he did found
to perpetuity.

70 Of David, that his servant was,
he also choice did make,
And even from the folds of sheep
was pleased him to take:
71 From waiting on the ewes with young,
he brought him forth to feed
Israel, his inheritance,
his people, Jacob's seed.

72 So after the integrity
he of his heart them fed;
And by the good skill of his hands
them wisely governed.

PSALM LXXIX.

A Psalm of Asaph.

This Psalm relates to the destruction of the Jewish capital and nation by the Chaldeans and Syro-Grecians, as typical of the afflictions of the gospel church. Observe (1) How deplorable the condition of the people of God was, when their enemies raged against their dwellings persons, and characters, and their God himself long continued the tokens of his just displeasure, ver. 1–5. (2) Their humble, but fervent supplications for the just punishment of their heathen enemies, and for divine pity, pardon, and help to themselves, ver. 6–12. (3) The pleas wherewith they enforce their requests: viz. God's relation to them as their God and Shepherd, and the tendency of what they asked to promote the declarative glory of his name, ver. 1, 6, 9, 10, 13. " While I sing, let my soul have a deep sympathy with the afflicted members of Christ; let me bless his holy name that I am not in similar circumstances; let me lay before the Lord the spiritual injuries which Satan and my lusts have done to my soul and to the church of God; and let me cry bitterly for his merciful rising up to destroy them, and to show me his salvation.

O GOD, the heathen enter'd have
thine heritage; by them
Defiled is thy house: on heaps
they laid Jerusalem.
2 The bodies of thy servants they
have cast forth to be meat
To ravinous fowls; thy dear saints' flesh
they gave to beasts to eat.

3 Their blood about Jerusalem
like water they have shed;
And there was none to bury them
when they were slain and dead.
4 Unto our neighbours a reproach
most base become are we;
A scorn and laughing-stock to them
that round about us be.

5 How long, Lord, shall thine anger last?
wilt thou still keep the same?
And shall thy fervent jealousy
burn like unto a flame?
6 On heathen pour thy fury forth,
that have thee never known,
And on those kingdoms which thy name
have never call'd upon.

7 For these are they who Jacob have
devoured cruelly;
And they his habitation
have caused waste to lie.
8 Against us mind not former sins;
thy tender mercies show;
Let them prevent us speedily,
for we're brought very low.

9 For thy name's glory help us, Lord,
who hast our Saviour been:
Deliver us: for thy name's sake,
O purge away our sin.
10 Why say the heathen, Where's their God?
let him to them be known;
When those who shed thy servants' blood
are in our sight o'erthrown.

11 O let the pris'ners' sighs ascend
before thy sight on high;
Preserve those in thy mighty pow'r
that are design'd to die.
12 And to our neighbours' bosom cause
it sev'n-fold render'd be,
Ev'n the reproach wherewith they have,
O Lord, reproached thee.

13 So we thy folk, and pasture-sheep,
shall give thee thanks always;
And unto generations all
we will show forth thy praise.

PSALM LXXX.

To the chief Musician, upon Shoshannim-Eduth, *A Psalm of* Asaph.

This Psalm relates to the distressed condition of the Hebrew church and nation, perhaps during the Syrian, Assyrian, or Chaldean invasions. 2 Ki. xii. xiii. xv. xvii. xviii. xix. xxiv. xxv. Here are (1) Earnest supplications for God's special presence and favour, ver. 1-3, 7, 19. (2) Mournful complaints of the lasting appearances of God's anger; of the overflowings of their grief; of abuse and derision by their neighbours; and of the unhinging of their constitution, which God himself had fixed when he brought them out of Egypt, ver. 4-13. (3) Further supplications, that God would consider and pity his vineyard, their church and nation, assist their king, his vine dresser, and convert them to, and quicken them in his service, ver. 14-19. ¶ While I sing, let me be affected with the distresses of God's church: let me pant for the fullest manifestations of his glory, and the blessings of his presence; and let me insist that his Spirit may glorify Jesus Christ, the great *Man of his right hand*, in taking what is his, and showing it unto me.

HEAR, Isr'el's Shepherd! like a flock
thou that dost Joseph guide;
Shine forth, O thou that dost between
the cherubim abide.
2 In Ephraim's and Benjamin's,
and in Manasseh's sight,
O come for our salvation;
stir up thy strength and might.

3 Turn us again, O Lord our God,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
4 O Lord of hosts, almighty God,
how long shall kindled be
Thy wrath against the prayer made
by thine own folk to thee?

5 Thou tears of sorrow giv'st to them
instead of bread to eat;
Yea, tears instead of drink thou giv'st
to them in measure great.
6 Thou makest us a strife unto
our neighbours round about;
Our enemies among themselves
at us do laugh and flout.

7 Turn us again, O God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
8 A vine from Egypt brought thou hast,
by thine outstretched hand;
And thou the heathen out didst cast,
to plant it in their land.

9 Before it thou a room didst make,
where it might grow and stand;
Thou causedst it deep root to take,
and it did fill the land.
10 The mountains vail'd were with its shade,
as with a covering;
Like goodly cedars were the boughs
which out from it did spring.

11 Upon the one hand to the sea
her boughs she did out send;
On th' other side unto the flood
her branches did extend.
12 Why hast thou then thus broken down
and ta'en her hedge away?
So that all passengers do pluck,
and make of her a prey.

13 The boar who from the forest comes
doth waste it at his pleasure;
The wild beast of the field also
devours it out of measure.
14 O God of hosts, we thee beseech,
return now unto thine;
Look down from heav'n in love, behold,
and visit this thy vine:

15 This vineyard, which thine own right hand
hath planted us among;
And that same branch, which for thyself
thou hast made to be strong.
16 Burnt up it is with flaming fire,
it also is cut down:
They utterly are perished
when as thy face doth frown.

17 O let thy hand be still upon
the Man of thy right hand,
The Son of man, whom for thyself
thou madest strong to stand.
18 So henceforth we will not go back,
nor turn from thee at all:
O do thou quicken us, and we
upon thy name will call.

19 Turn us again, Lord God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.

PSALM LXXXI.

To the chief Musician, upon Gittith, *A Psalm of* Asaph.

This Psalm was probably composed for the *feast of trumpets* on the first day of the 7th month. Le. xxiii. 24. Here are (1) Solemn exhortations to praise God for what he is to his people, and for what he hath done for them, ver. 1-7. (2) Instructions concerning God's new covenant grant of himself, and his benefits to men; their ungrateful refusal thereof; and the misery they incur, and the happiness they lose thereby, ver. 8-16. ¶ While I sing, let my soul consider what God is to, hath done for, and given to MEN: to ME; and let all my inward powers steadfastly believe his declarations, and eagerly embrace his offers. Let my heart be filled with grief that ever I refused to hear my own gracious God speaking from heaven, and offering to ME all the unsearchable riches of Christ.

SING loud to God our strength; with joy
to Jacob's God do sing.
2 Take up a psalm, the pleasant harp,
timbrel and psalt'ry bring.
3 Blow trumpets at new-moon, what day
our feast appointed is:
4 For charge to Isr'el, and a law
of Jacob's God was this.

5 To Joseph this a testimony
he made, when Egypt land
He travell'd through, where speech I heard
I did not understand.
6 His shoulder I from burdens took,
his hands from pots did free.
7 Thou didst in trouble on me call,
and I deliver'd thee:

In secret place of thundering
I did thee answer make;
And at the streams of Meribah
of thee a proof did take.
8 O thou, my people, give an ear,
I'll testify to thee;
To thee, O Isr'el, if thou wilt
but hearken unto me.

9 In midst of thee there shall not be
any strange god at all;
Nor unto any god unknown
thou bowing down shalt fall.
10 I am the Lord thy God, which did
from Egypt land thee guide;
I'll fill thy mouth abundantly,
do thou it open wide.

11 But yet my people to my voice
would not attentive be;
And ev'n my chosen Israel
he would have none of me.
12 So to the lust of their own hearts
I them delivered;
And then in counsels of their own
they vainly wandered.

13 O that my people had me heard,
Isr'el my ways had chose!
14 I had their en'mies soon subdu'd,
my hand turn'd on their foes.
15 The haters of the Lord to him
submission should have feign'd;
But as for them, their time should have
for evermore remain'd.

16 He should have also fed them with
the finest of the wheat;
Of honey from the rock thy fill
I should have made thee eat.

PSALM LXXXII.

A Psalm of Asaph.

This Psalm was probably penned for the direction and warning of the Jewish courts of judicature. It represents (1) The dignity of magistrates, and their dependence on God as their sovereign, governor, and judge, ver. 1, 6. (2) Their duty, ver. 3, 4. (3) Their too frequent degeneracy and mischievous corruption, and the just punishment thereof, ver. 2, 5, 7. (4) The saints' request for the establishment of God's kingdom in the world, ver. 8. ¶ While I sing, let me stand in awe of JEHOVAH'S authority and presence. Let me remember I must be answerable to him for all my conduct. Let me be affected with my meanness and corruption. Let me revere magistrates as the deputies of God on earth. And in every station in which God places me, let my care be, in all things to live honestly, and to cry mightily that the kingdoms of this world may quickly be made the kingdoms of my Lord and of his Christ.

IN gods' assembly God doth stand;
he judgeth gods among.
2 How long, accepting persons vile,
will ye give judgment wrong?
3 Defend the poor and fatherless;
to poor oppress'd do right.
4 The poor and needy ones set free;
rid them from ill men's might.

5 They know not, nor will understand;
in darkness they walk on.
All the foundations of the earth
out of their course are gone.

6 I said that ye are gods, and are
sons of the Highest all:
7 But ye shall die like men, and as
one of the princes fall.
8 O God, do thou raise up thyself,
the earth to judgment call:
For thou, as thine inheritance,
shalt take the nations all.

PSALM LXXXIII.

A Song or Psalm o Asaph.

This Psalm relates to some combination of the heathens around against the Hebrews, either in the days of David, 2 Sa. viii. or x.; or of Jehoshaphat, 2 Ch. xx. And contains (1) A solemn remonstrance to God concerning their malicious designs against his church and honour, ver. 1–8. (2) Fervent supplications to God, that he would defeat these attempts; protect and preserve his church; humble his enemies; and glorify himself in the world, ver. 9–18. ¶ While I sing, let me be affected with the inward combinations of my own lusts with Satan and the world, and with the joint endeavours of open enemies and naughty professors against the church and interests of Christ; and commit the cause to God who judgeth righteously.

KEEP not, O God, we thee entreat,
O keep not silence now:
Do thou not hold thy peace, O God,
and still no more be thou.
2 For, lo, thine enemies a noise
tumultuously have made;
And they that haters are of thee
have lifted up the head.
3 Against thy chosen people they
do crafty counsel take;
And they against thy hidden ones
do consultations make.
4 Come, let us cut them off, said they,
from being a nation,
That of the name of Isr'el may
no more be mention.
5 For with joint heart they plot, in league
against thee they combine.
6 The tents of Edom, Ishm'elites,
Moab's, and Hagar's line;
7 Gebal, and Ammon, Amalek,
Philistines, those of Tyre;
8 And Assur join'd with them, to help
Lot's children they conspire.
9 Do to them as to Midian,
Jabin at Kison strand;
10 And Sis'ra, which at En-dor fell,
as dung to fat the land.
11 Like Oreb and like Zeeb make
their noble men to fall;
Like Zeba and Zalmunna like,
make thou their princes all;
12 Who said, For our possession
let us God's houses take.
13 My God, them like a wheel, as chaff
before the wind, them make.
14 As fire consumes the wood, as flame
doth mountains set on fire,
15 Chase and affright them with the storm
and tempest of thine ire.
16 Their faces fill with shame, O Lord,
that they may seek thy name.
17 Let them confounded be, and vex'd,
and perish, in their shame:
18 That men may know that thou, to whom
alone doth appertain
The name JEHOVAH, dost most high
o'er all the earth remain.

PSALM LXXXIV.

To the chief Musician, upon Gittith,
A Psalm for the sons of Korah.

This Psalm is very similar to the 27th, 42d, 43d, and 63d, and might be composed on the same occasion with the former, when David was banished from Jerusalem by Absalom his son, 2 Sa. xv. xvi. We have here (1) David's ardent affection towards the public ordinances of God, and sense of their happiness who enjoyed them, ver. 1–7, 10. (2) His heart-burning desire to the God of ordinances, ver. 8, 9. (3) His assured faith of God's kindness and persuasion of the happiness of such as trust in him, ver. 11, 12. ¶ So let my heart cry out for God, the living God. So let me covet earnestly intimate fellowship with him in his ordinances. So let me praise his name, and hold on in his way, till I arrive at the Sion above. So let God be my Friend, my Protector, my Supplier, my Store, and the everlasting Rock of my rest.

HOW lovely is thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of thy grace
how pleasant, Lord, they be!
2 My thirsty soul longs vehemently,
yea faints, thy courts to see:
My very heart and flesh cry out,
O living God, for thee.
3 Behold, the sparrow findeth out
an house wherein to rest;
The swallow also for herself
hath purchased a nest;
Ev'n thine own altars,[1] where she safe
her young ones forth may bring,
O thou almighty Lord of hosts,
who art my God and King.
4 Bless'd are they in thy house that dwell,
they ever give thee praise.
5 Bless'd is the man whose strength thou art,
in whose heart are thy ways:
6 Who passing thorough Baca's vale,
therein do dig up wells;
Also the rain that faileth down
the pools with water fills.
7 So they from strength unwearied go
still forward unto strength,
Until in Sion they appear
before the Lord at length.
8 Lord God of hosts, my prayer hear;
O Jacob's God, give ear.
9 See God our shield, look on the face
of thine Anointed dear.
10 For in thy courts one day excels
a thousand; rather in
My God's house will I keep a door,
than dwell in tents of sin.
11 For God the Lord's a sun and shield:
he'll grace and glory give;
And will withhold no good from them
that uprightly do live.
12 O thou that art the Lord of hosts,
that man is truly blest,
Who by assured confidence
on thee alone doth rest.

PSALM LXXXV.

To the chief Musician, A Psalm for the sons of Korah.

This Psalm relates to some remarkable deliverance of the Jewish nation: but whether that effected by the advancement of David to the throne, or that from the Assyrian invasion, 2 Ki. xix. or from the Chaldean captivity, Ezr. i. is uncertain. It contains (1) Thankful acknowledgments of divine favours received, ver. 1–3. (2) Supplications that further favours and deliverances may be speedily bestowed, ver. 4–7. (3) Firm expectations of a gracious answer, in the coming, mediation, and blessings of the Messiah, ver. 8–13. ¶ While I sing let my soul be affected with the mercies which I, which Britain, which the church of God have enjoyed. Let me be thereby encouraged to plead for more; and let me, without doubting, credit the promises, and expect supply from the fulness of Christ.

O LORD, thou hast been favourable
to thy beloved land:
Jacob's captivity thou hast
recall'd with mighty hand.
2 Thou pardoned thy people hast
all their iniquities;
Thou all their trespasses and sins
hast cover'd from thine eyes.
3 Thou took'st off all thine ire, and turn'dst
from thy wrath's furiousness.
4 Turn us, God of our health, and cause
thy wrath 'gainst us to cease.
5 Shall thy displeasure thus endure
against us without end?
Wilt thou to generations all
thine anger forth extend?
6 That in thee may thy people joy,
wilt thou not us revive?
7 Show us thy mercy, Lord, to us
do thy salvation give.
8 I'll hear what God the Lord will speak:
to his folk he'll speak peace,
And to his saints; but let them not
return to foolishness.
9 To them that fear him surely near
is his salvation;
That glory in our land may have
her habitation.
10 Truth met with mercy, righteousness
and peace kiss'd mutually:
11 Truth springs from earth, and righteousness
looks down from heaven high.
12 Yea, what is good the Lord shall give;
our land shall yield increase:
13 Justice, to set us in his steps,
shall go before his face.

PSALM LXXXVI.

A Prayer of David.

This Psalm contains (1) David's fervent supplications that God would hear his prayers, ver. 1, 6, 7, mercifully preserve and save him, ver. 2, 3, 16, and afford him joy, strength, and honour, ver. 4, 11, 17. (2) The pleas wherewith he enforces his prayers, drawn from the goodness of God, ver. 5, 13, 15: his own relation to, and trust in God, ver. 2, 4, 16: his former experience of God's kindness, ver. 17; and from the malice of his enemies, ver. 14. (3) His ascription of praise to God, as matchless in his nature and work: as the sole object of worship; and as great and infinitely gracious, ver. 8–10, 12, 13. ¶ While I sing, let me remember that this Psalmist hath left me an example that I should walk in his steps.

O LORD, do thou bow down thine ear
and hear me graciously;
Because I sore afflicted am,
and am in poverty.
2 Because I'm holy, let my soul
by thee preserved be:
O thou my God, thy servant save,
that puts his trust in thee.
3 Sith unto thee I daily cry,
be merciful to me.
4 Rejoice thy servant's soul; for, Lord,
I lift my soul to thee.
5 For thou art gracious, O Lord,
and ready to forgive;
And rich in mercy, all that call
upon thee to relieve.
6 Hear, Lord, my pray'r; unto the voice
of my request attend:
7 In troublous times I'll call on thee:
for thou wilt answer send.
8 Lord, there is none among the gods
that may with thee compare;
And like the works which thou hast done,
not any work is there.
9 All nations whom thou mad'st shall come
and worship rev'rently
Before thy face; and they, O Lord,
thy name shall glorify.
10 Because thou art exceeding great,
and works by thee are done
Which are to be admir'd, and thou
art God thyself alone.

[1] To me it is inconceivable how sparrows or swallows could fix their nests in the altars of God, which were of brass or rough stones, and had a fire perpetually burning upon them, and multitudes of priests and Levites crowding around them. God did not allow any trees to be planted near them. I cannot believe God's tabernacle or temple was polluted with the nests and ordure of birds in the manner of our ruinous churches. Nor can I see this idea answerable to the context, or scope of this Psalm. Might not the verse be rather translated, *As the sparrow findeth the house, and the swallow the nest for herself, where she hath put her young ones*, my soul findeth *thine altars, O Lord of hosts, my King and my God*, i. e. with inexpressible ardour I long for, and desire them, and with ineffable pleasure I approach them, in order to enjoy intimate fellowship with my God. Compare ver. 1, 2, 10 of this Psalm with Psalms xlii. 1, 2; xliii. 3, 4.

11 Teach me thy way, and in thy truth,
O Lord, then walk will I;
Unite my heart, that I thy name
may fear continually.
12 O Lord my God, with all my heart
to thee I will give praise;
And I the glory will ascribe
unto thy name always:

13 Because thy mercy toward me
in greatness doth excel;
And thou deliver'd hast my soul
out from the lowest hell.
14 O God, the proud against me rise,
and vi'lent men have met,
That for my soul have sought; and thee
before them have not set.

15 But thou art full of pity, Lord,
a God most gracious,
Long-suffering, and in thy truth
and mercy plenteous.
16 O turn to me thy countenance,
and mercy on me have;
Thy servant strengthen, and the son
of thine own handmaid save.

17 Show me a sign for good, that they
which do me hate may see,
And be asham'd; because thou, Lord,
didst help and comfort me.

PSALM LXXXVII.

A Psalm or Song for the sons of Korah.

This Psalm is an encomium upon Mount Sion, as typical of the gospel church. (1) For the sake of the temple, Mount Sion is preferred to every other place in Canaan, as more honoured by God, and more delighted in by him, ver. 1–3. (2) In respect of better inhabitants, greater stability, and more important joys and blessings, the church is preferred to all other nations, ver. 4–7. ¶ While I sing, let me observe the dignity of relation to JEHOVAH as my God. Let me praise him for founding his church on Jesus, the unmovable Rock of Ages, that the gates of hell cannot prevail against her. Let me rejoice in the glorious promises made concerning her, and supplicate the speedy, the remarkable fulfilment thereof. And while I with joy draw water out of her ordinances, her wells of salvation, let me live as a holy, a cheerful member of her society.

UPON the hills of holiness
he his foundation sets.
2 God, more than Jacob's dwellings all,
delights in Sion's gates.
3 Things glorious are said of thee,
thou city of the Lord.
4 Rahab and Babel I, to those
that know me, will record:

Behold ev'n Tyrus, and with it
the land of Palestine,
And likewise Ethiopia;
this man was born therein.
5 And it of Sion shall be said,
This man and that man there
Was born; and he that is most High
himself shall stablish her.

6 When God the people writes, he'll count
that this man born was there.
7 There be that sing and play; and all
my well-springs in thee are.

PSALM LXXXVIII.

A Psalm or Song for the sons of Korah. *To the chief Musician upon* Mahalath Leannoth, *Maschil of* Heman *the* Ezrahite.

In this doleful Psalm, after a very short declaration of his faith, we have (1) Heman's bitter wailing over his distressed case, that his troubles were great; his body at the point of death; his soul filled with grief; his God hiding and angry; his mind distressed with terrors; and his friends unkind, ver. 3–9, 14–18. (2) His bitter groans to, and expostulations with God, importing that he had long cried for mercy, and that in death nothing could be done for him, ver. 1, 2, 9–14. ¶ While I sing, let me think how dreadful hell must be, when even fatherly chastisements are so severe; how dreadful the enormity of sin, which provokes God so grievously to afflict his dearest favourites; and how necessary it is to retain our faith of our relation to God amidst the worst of trouble.

LORD God, my Saviour, day and night
before thee cry'd have I.
2 Before thee let my prayer come;
give ear unto my cry.
3 For troubles great do fill my soul;
my life draws nigh the grave
4 I'm counted with those that go down
to pit, and no strength have.

5 Ev'n free among the dead, like them
that slain in grave do lie;
Cut off from thy hand, whom no more
thou hast in memory.
6 Thou hast me laid in lowest pit,
in deeps and darksome caves.
7 Thy wrath lies hard on me, thou hast
me press'd with all thy waves.

8 Thou hast put far from me my friends,
thou mad'st them to abhor me;
And I am so shut up, that I
find no evasion for me.
9 By reason of affliction
mine eye mourns dolefully:
To thee, Lord, do I call, and stretch
my hands continually.

10 Wilt thou show wonders to the dead?
shall they rise, and thee bless?
11 Shall in the grave thy love be told?
in death thy faithfulness?
12 Shall thy great wonders in the dark,
or shall thy righteousness
Be known to any in the land
of deep forgetfulness?

13 But, Lord, to thee I cry'd; my pray'r
at morn prevent shall thee.
14 Why, Lord, dost thou cast off my soul,
and hid'st thy face from me?
15 Distress'd am I, and from my youth
I ready am to die;
Thy terrors I have borne, and am
distracted fearfully.

16 The dreadful fierceness of thy wrath
quite over me doth go:
Thy terrors great have cut me off,
they did pursue me so.
17 For round about me ev'ry day,
like water, they did roll;
And, gathering together, they
have compassed my soul.

18 My friends thou hast put far from me,
and him that did me love;
And those that mine acquaintance were
to darkness didst remove.

PSALM LXXXIX.

Maschil of Ethan *the* Ezrahite.

This Psalm was perhaps composed on the occasion of Absalom's rebellion, 2 Sa. xv., or of the revolt of the ten tribes from their subjection to the family of David, 1 Ki. xii.; or it relates to the Chaldean oppression and captivity, 2 Ki. xxiv. xxv. In the first and joyful part, we have (1) The foundation of all comfort, happiness, honour, and stability, laid in the mercy of God and his covenant with David—emblematical of that made with Jesus Christ for the redemption of mankind, ver. 1–4. (2) A celebration of the God of the Covenant, in his faithfulness, glory, greatness, mercy, and equity, and in his works, ver. 5–14. And of the glorious dignity, happiness, and safety of his covenant people, ver. 15–18. (3) A collection of covenant promises, securing proper qualifications, assistance, and glory to the Head of the Covenant, and indefeasible blessings to his covenant seed, notwithstanding their manifold sins and chastisements, ver. 19–37. In the second and mournful part, we have (1) Grievous lamentations over the dishonour, distress, and danger of David's family, ver. 38–45. (2) Expostulations with God concerning the same, drawn from the continuance of trouble, the shortness of human life, and certainty of death; the withdrawing of former kindness promised in the covenant, and the insolent reproaches of enemies, ver. 46–51. (3) A triumphant conclusion of praise to God, ver. 52. ¶ While I sing, let me chiefly keep mine eyes on David's Lord. Let me with joy behold the covenant made with him for our redemption. Let me adore my covenant God, as in him well pleased for his righteousness' sake, and rendering him and his seed most blessed for evermore. And as Jesus' sufferings for me purchased my eternal happiness, let never my own, or the church's troubles, weaken my faith, or make me drop my songs of praise.

GOD'S mercies I will ever sing;
and with my mouth I shall
Thy faithfulness make to be known
to generations all.
2 For mercy shall be built, said I,
for ever to endure;
Thy faithfulness, ev'n in the heav'ns,
thou wilt establish sure.

3 I with my chosen One have made
a cov'nant graciously;
And to my servant, whom I lov'd,
to David sworn have I;
4 That I thy seed establish shall
for ever to remain,
And will to generations all
thy throne build and maintain.

5 The praises of thy wonders, Lord,
the heavens shall express;
And in the congregation
of saints thy faithfulness.
6 For who in heaven with the Lord
may once himself compare?
Who is like God among the sons
of those that mighty are?

7 Great fear in meeting of the saints
is due unto the Lord;
And be of all about him should
with rev'rence be ador'd.
8 O thou that art the Lord of hosts,
what lord in mightiness
Is like to thee? who compass'd round
art with thy faithfulness.

9 Ev'n in the raging of the sea
thou over it dost reign;
And when the waves thereof do swell,
thou stillest them again.
10 Rahab in pieces thou didst break,
like one that slaughter'd is;
And with thy mighty arm thou hast
dispers'd thine enemies.

11 The heav'ns are thine, thou for thine own
the earth dost also take;
The world, and fulness of the same,
thy pow'r did found and make.
12 The north and south from thee alone
their first beginning had;
Both Tabor mount and Hermon hill
shall in thy name be glad.

13 Thou hast an arm that's full of pow'r:
thy hand is great in might;
And thy right hand exceedingly
exalted is in height.
14 Justice and judgment of thy throne
are made the dwelling-place;
Mercy, accompany'd with truth,
shall go before thy face.

15 O greatly bless'd the people are
the joyful sound that know;
In brightness of thy face, O Lord,
they ever on shall go.
16 They in thy name shall all the day
rejoice exceedingly;
And in thy righteousness shall they
exalted be on high.

17 Because the glory of their strength
doth only stand in thee;
And in thy favour shall our horn
and pow'r exalted be.
18 For God is our defence; and he
to us doth safety bring:
The Holy One of Israel
is our almighty King.

19 In vision to thy Holy One
thou said'st, I help upon
A strong one laid; out of the folk
I rais'd a chosen one;
20 Ev'n David, I have found him out
a servant unto me;
And with my holy oil my King
anointed him to be.

21 With whom my hand shall stablish'd be;
mine arm shall make him strong.
22 On him the foe shall not exact,
nor son of mischief wrong.
23 I will beat down before his face
all his malicious foes;
I will them greatly plague who do
with hatred him oppose.

24 My mercy and my faithfulness
with him yet still shall be;
And in my name his horn and pow'r
men shall exalted see.
25 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established
shall in the rivers be.

26 Thou art my Father, he shall cry,
thou art my God alone;
And he shall say, Thou art the Rock
of my salvation.
27 I'll make him my first-born, more high
than kings of any land.
28 My love I'll ever keep for him,
my cov'nant fast shall stand.

29 His seed I by my pow'r will make
for ever to endure;
And, as the days of heav'n, his throne
shall stable be and sure.
30 But if his children shall forsake
my laws, and go astray,
And in my judgments shall not walk,
but wander from my way:

31 If they my laws break, and do not
keep my commandements;
32 I'll visit then their faults with rods,
their sins with chastisements.
33 Yet I'll not take my love from him,
nor false my promise make.
34 My cov'nant I'll not break, nor change
what with my mouth I spake.

35 Once by my holiness I sware,
to David I'll not lie;
36 His seed and throne shall, as the sun,
before me last for aye.
37 It, like the moon, shall ever be
establish'd stedfastly;
And like to that which in the heav'n
doth witness faithfully.

38 But thou, displeased, hast cast off,
thou didst abhor and loathe;
With him that thine anointed is
thou hast been very wroth.
39 Thou hast thy servant's covenant
made void, and quite cast by;
Thou hast profan'd his crown, while it
cast on the ground doth lie.

40 Thou all his hedges hast broke down,
his strong holds down hast tore.
41 He to all passers-by a spoil,
to neighbours is a scorn.
42 Thou hast set up his foes' right hand;
mad'st all his enemies glad:
43 Turn'd his sword's edge, and him to stand
in battle hast not made.

44 His glory thou hast made to cease,
his throne to ground down cast;
45 Shorten'd his days of youth, and him
with shame thou cover'd hast.
46 How long, Lord, wilt thou hide thyself?
for ever, in thine ire?
And shall thine indignation
burn like unto a fire?

47 Remember, Lord, how short a time
I shall on earth remain:
O wherefore is it so that thou
hast made all men in vain?
48 What man is he that liveth here,
and death shall never see?
Or from the power of the grave
what man his soul shall free?

49 Thy former loving-kindnesses,
O Lord, where be they now?
Those which in truth and faithfulness
to David sworn hast thou?
50 Mind, Lord, thy servant's sad reproach;
how I in bosom bear
The scornings of the people all,
who strong and mighty are.

51 Wherewith thy raging enemies
reproach'd, O Lord, think on;
Wherewith they have reproach'd the steps
of thine anointed one.
52 All blessing to the Lord our God
let be ascribed then:
For evermore so let it be.
Amen, yea, and amen.

PSALM XC.

A Prayer of Moses, the Man of God.

This Psalm was composed by Moses the man of God, some time after God had sentenced the Hebrews to wandering and death in the wilderness, Num. xiv. 20-35. (2) Moses comforts himself and his people with the eternal and unchangeable duration of God himself, and their interest in him, ver. 1, 2. (2) He humbles himself and his people with the consideration of human frailty, ver. 3-6. (3) He submits himself and his people to the righteous sentence of God passed upon them, ver. 7-11. (4) By prayer he commits himself and his people to their gracious and merciful God, and requests the sanctified use of their awful chastisements, the averting of divine wrath, the bestowal of true comforts and joys, the returns of his favour, and the progress of his work of mercy among their children, ver. 12-17. ¶ Let me sing this as the tenant of an Inn, who hath no assurance of his present life; sing it as resigned to my lot on earth, however afflicted; and as active in preparation for death, and committing myself and family to the God of truth as our Redeemer, our God, and our everlasting Arx.

LORD, thou hast been our dwelling-place
in generations all.
2 Before thou ever hadst brought forth
the mountains great or small;
Ere ever thou hadst formed the earth,
and all the world abroad;
Ev'n thou from everlasting art
to everlasting God.

3 Thou dost unto destruction
man that is mortal turn;
And unto them thou say'st, Again,
ye sons of men, return.
4 Because a thousand years appear
no more before thy sight
Than yesterday, when it is past,
or than a watch by night.

5 As with an overflowing flood
thou carry'st them away:
They like a sleep are, like the grass
that grows at morn are they.
6 At morn it flourishes and grows,
eut down at ev'n doth fade.
7 For by thine anger we're consum'd,
thy wrath makes us afraid.

8 Our sins thou and iniquities
dost in thy presence place,
And sett'st our secret faults before
the brightness of thy face.
9 For in thine anger all our days
do pass on to an end;
And as a tale that hath been told,
so we our years do spend.

10 Threescore and ten years do sum up
our days and years, we see;
Or if, by reason of more strength,
in some fourscore they be:
Yet doth the strength of such old men
but grief and labour prove;
For it is soon cut off, and we
fly hence, and soon remove.

11 Who knows the power of thy wrath?
according to thy fear
12 So is thy wrath: Lord, teach thou us
our end in mind to bear;
And so to count our days, that we
our hearts may still apply
To learn thy wisdom and thy truth,
that we may live thereby.

13 Turn yet again to us, O Lord,
how long thus shall it be?
Let it repent thee now for those
that servants are to thee.
14 O with thy tender mercies, Lord,
us early satisfy;
So we rejoice shall all our days,
and still be glad in thee.

15 According as the days have been,
wherein we grief have had,
And years wherein we ill have seen,
so do thou make us glad.
16 O let thy work and pow'r appear
thy servants' face before;
And show unto their children dear
thy glory evermore:

17 And let the beauty of the Lord
our God be us upon:
Our handy-works establish thou,
establish them each one.

PSALM XCI.

This Psalm was perhaps penned on the occasion of the pestilence inflicted for numbering the people, 2 Sa. xxiv. In it, while the Psalmist by faith takes God for his own refuge and keeper, ver. 2. 9, he for the encouragement of others to do the same, represents (1) The dignity, extent, and continuance of their happiness and safety who have God for their residence, ver 1-4. (2) Their preservation, from all malice and baleful influence of the powers of darkness, while multitudes are ruined thereby, ver. 3-8. (3) Their enjoyment of angels for their guard, and their triumph over devils and other ill powers, ver. 10-12. (4) Their possession of special favour from, and delightful intimacy with, God here and hereafter, ver. 14-16. * In singing these, let mine eyes be fixed on Jesus, the Man of God's right hand, in whom all these promises were fulfilled to the highest, and, in his name, let me depend on them to be accomplished in myself. And let all the begun experience I have had thereof, encourage me to rejoice in hope of the more abundant mercies and glory of God.

HE that doth in the secret place
of the most High reside,
Under the shade of him that is
th' Almighty shall abide.
2 I of the Lord my God will say,
He is my refuge still,
He is my fortress, and my God,
and in him trust I will.

3 Assuredly he shall thee save,
and give deliverance
From subtile fowler's snare, and from
the noisome pestilence.
4 His feathers shall thee hide; thy trust
under his wings shall be:
His faithfulness shall be a shield
and buckler unto thee.

5 Thou shalt not need to be afraid
for terrors of the night;
Nor for the arrow that doth fly
by day, while it is light;
6 Nor for the pestilence, that walks
in darkness secretly;
Nor for destruction, that doth waste
at noon-day openly.

7 A thousand at thy side shall fall,
on thy right hand shall lie
Ten thousand dead; yet unto thee
it shall not once come nigh.
8 Only thou with thine eyes shalt look,
and a beholder be;
And thou therein the just reward
of wicked men shalt see.

9 Because the Lord, who constantly
my refuge is alone,
Ev'n the most High, is made by thee,
thy habitation;

10 No plague shall near thy dwelling come;
no ill shall thee befall:
11 For thee to keep in all thy ways
his angels charge he shall.

12 They in their hands shall bear thee up,
still waiting thee upon;
Lest thou at any time should'st dash
thy foot against a stone.
13 Upon the adder thou shalt tread,
and on the lion strong;
Thy feet on dragons trample shall,
and on the lions young.

14 Because on me he set his love,
I'll save and set him free;
Because my great name he hath known,
I will him set on high.
15 He'll call on me, I'll answer him;
I will be with him still
In trouble, to deliver him,
and honour him I will.

16 With length of days unto his mind
I will him satisfy;
I also my salvation
will cause his eyes to see.

PSALM XCII.

A Psalm or Song for the Sabbath-day.

In this *Psalm or Song for the Sabbath-day*, (1) Praise, the business of the Sabbath, is earnestly recommended, ver. 1-3. (2) God's works, which are the reason of the Sabbath and ground of praise, are celebrated in their greatness and unsearchableness, ver. 4-6. (3) The ruin of sinners and the felicity of saints are beautifully contrasted. Sinners shall perish; but God, the portion and life of saints, shall endure for ever. Sinners, notwithstanding their temporary flourishing, shall be cut off and destroyed; saints shall be exalted and comforted. Sinners shall be confounded and ruined; but saints, through their union to and fellowship with Christ, shall prosper and flourish, to the manifestation of God's faithfulness and equity, ver. 7-15. ¶ While I keep the Sabbath of the Lord my God, let these things deeply affect my heart: and be it my care, by a steady conversation and manifest growth in grace, to verify these precious promises of the New Testament in Jesus' blood.

TO render thanks unto the Lord
it is a comely thing,
And to thy name, O thou most High,
due praise aloud to sing.
2 Thy loving-kindness to show forth
when shines the morning light;
And to declare thy faithfulness
with pleasure ev'ry night,

3 On a ten-stringed instrument,
upon the psaltery,
And on the harp with solemn sound,
and grave sweet melody.
4 For thou, Lord, by thy mighty works
hast made my heart right glad;
And I will triumph in the works
which by thine hands were made.

5 How great, Lord, are thy works! each thought
of thine a deep it is:
6 A brutish man it knoweth not;
fools understand not this.
7 When those that lewd and wicked are
spring quickly up like grass,
And workers of iniquity
do flourish all apace;

It is that they for ever may
destroyed be and slain:
8 But thou, O Lord, art the most High,
for ever to remain.
9 For, lo, thine enemies, O Lord,
thine enemies perish shall;
The workers of iniquity
shall be dispersed all.

10 But thou shalt, like unto the horn
of th' unicorn, exalt
My horn on high: thou with fresh oil
anoint me also shalt.

11 Mine eyes shall also my desire
see on mine enemies;
Mine ears shall of the wicked hear,
that do against me rise.

12 But like the palm-tree flourishing
shall be the righteous one;
He shall like to the cedar grow
that is in Lebanon.
13 Those that within the house of God
are planted by his grace,
They shall grow up, and flourish all
in our God's holy place.

14 And in old age, when others fade,
they fruit still forth shall bring;
They shall be fat, and full of sap,
and aye be flourishing:
15 To show that upright is the Lord:
he is a rock to me;
And he from all unrighteousness
is altogether free.

PSALM XCIII.

This Psalm is a triumphant celebration of the government of JEHOVAH, and of Jesus our Redeemer, in (1) The awfulness, strength, stability, and duration thereof, ver. 1, 2. (2) In his triumphant victories over all opposition, ver. 3, 4. (3) In the faithfulness and certainty of his words, and the holiness of his court, ver. 5. ¶ While I sing, let my soul rejoice in the highness of my God, and in the glories of my Redeemer.

THE Lord doth reign, and cloth'd is he
with majesty most bright;
His works do show him cloth'd to be,
and girt about with might.
The world is also stablished,
that it cannot depart.
2 Thy throne is fix'd of old, and thou
from everlasting art.

3 The floods, O Lord, have lifted up,
they lifted up their voice;
The floods have lifted up their waves,
and made a mighty noise.
4 But yet the Lord, that is on high,
is more of might by far
Than noise of many waters is,
or great sea-billows are.

5 Thy testimonies ev'ry one
in faithfulness excel:
And holiness for ever, Lord,
thine house becometh well.

PSALM XCIV.

This is a Psalm for the afflicted people of God, in which (1) God's just wrath is implored upon their haughty, active, cruel, and atheistical oppressors, whose folly is exposed from the consideration of God's works of creation, providence, and grace, ver. 1-11. (2) His gracious comforts are presented to the persecuted saints; that he will bless them in and by their afflictions, and give them rest after them; while their enemies are ruined; that God will not cast them off when cast down, but will, in his due time, redress things to their right course:—to verify which, the Psalmist produces part of his own experience, ver. 12-24. ¶ While I sing, let all revenge be rooted from my heart: all repining at afflictions be banished from my soul. But in every plunge of adversity let me cast my burden on the Lord that he may sustain me, and help me in the time of need. Let me rejoice in the assured hope of God's yet reforming the church, and spreading his glory among the nations.

O LORD God, unto whom alone
all vengeance doth belong;
O mighty God, who vengeance own'st,
shine forth, avenging wrong.
2 Lift up thyself, thou of the earth
the sov'reign Judge that art;
And unto those that are so proud
a due reward impart.

3 How long, O mighty God, shall they
who lewd and wicked be,
How long shall they who wicked are
thus triumph haughtily?

4 How long shall things most hard by them
be uttered and told?
And all that work iniquity
to boast themselves be bold?

5 Thy folk they break in pieces, Lord,
thine heritage oppress:
6 The widow they and stranger slay,
and kill the fatherless.
7 Yet say they, God it shall not see,
nor God of Jacob know.
8 Ye brutish people! understand;
fools! when wise will ye grow?

9 The Lord did plant the ear of man,
and hear then shall not he?
He only form'd the eye, and then
shall he not clearly see?
10 He that the nations doth correct,
shall he not chastise you?
He knowledge unto man doth teach,
and shall himself not know?

11 Man's thoughts to be but vanity
the Lord doth well discern.
12 Bless'd is the man thou chast'nest, Lord,
and mak'st thy law to learn:
13 That thou may'st give him rest from days
of sad adversity,
Until the pit be digg'd for those
that work iniquity.

14 For sure the Lord will not cast off
those that his people be,
Neither his own inheritance
quit and forsake will he:
15 But judgment unto righteousness
shall yet return again;
And all shall follow after it
that are right-hearted men.

16 Who will rise up for me against
those that do wickedly?
Who will stand up for me 'gainst those
that work iniquity?
17 Unless the Lord had been my help
when I was sore oppress,
Almost my soul had in the house
of silence been at rest.

18 When I had uttered this word,
(my foot doth slip away,)
Thy mercy held me up, O Lord,
thy goodness did me stay.
19 Amidst the multitude of thoughts
which in my heart do fight,
My soul, lest it be overcharg'd,
thy comforts do delight.

20 Shall of iniquity the throne
have fellowship with thee,
Which mischief, cunningly contriv'd,
doth by a law decree?
21 Against the righteous souls they join,
they guiltless blood condemn.
22 But of my refuge God's the rock,
and my defence from them.

23 On them their own iniquity
the Lord shall bring and lay,
And cut them off in their own sin;
our Lord God shall them slay.

PSALM XCV.

This Psalm contains (1) Solemn calls to celebrate the praises of Jesus Christ and his Father, on account of what he is, what he has done, and what he is to us, and we to him, ver. 1-7. (2) Alarming warnings to hear his voice, and not to harden our hearts as the Israelites in the desert, who on that account were debarred from the promised land, ver. 7-11. ¶ While I sing, let me behold the glories of my Redeemer, and believe my new-covenant relation to him; and while it is yet called to-day, let me beware of being hardened through the deceitfulness of sin. Since there is a promise left me of entering into his rest, let me take heed lest I should seem to come short of it through unbelief.

O COME, let us sing to the Lord:
come, let us ev'ry one
A joyful noise make to the Rock
of our salvation.

2 Let us before his presence come
with praise and thankful voice;
Let us sing psalms to him with grace,
and make a joyful noise.

3 For God, a great God, and great King,
above all gods he is.
4 Depths of the earth are in his hand,
the strength of hills is his.
5 To him the spacious sea belongs,
for he the same did make;
The dry land also from his hands
its form at first did take.

6 O come, and let us worship him,
let us bow down withal,
And on our knees before the Lord
our Maker let us fall.
7 For he's our God, the people we
of his own pasture are,
And of his hand the sheep; to-day,
if ye his voice will hear,

8 Then harden not your hearts, as in
the provocation,
As in the desert, on the day
of the tentation:
9 When me your fathers tempt'd and prov'd,
and did my working see;
10 Ev'n for the space of forty years
this race hath grieved me.

I said, This people erre in heart,
my ways they do not know:
11 To whom I sware in wrath, that to
my rest they should not go.

PSALM XCVI.

This Psalm was part of the hymn sung at the translation of the ark from the house of Obed-edom to the city of David, 1 Ch. xvi. 1, 23–33; but relates to the calling of the Gentiles to our Redeemer. Here are (1) Solemn calls to ascribe praises and glory to our high and great Immanuel, ver. 1–9. (2) Loud proclamations of Jesus' establishment of his gospel church, and of his coming to judge the world, to the great joy of his friends, ver. 10–13. ¶ While these high praises of God are in my mouth, let my heart behold the glory, believe the promises, and burn with desire after the enjoyment of Christ, and of God in him.

O SING a new song to the Lord:
sing all the earth to God.
2 To God sing, bless his name, show still
his saving health abroad.
3 Among the heathen nations
his glory do declare;
And unto all the people show
his works that wondrous are.

4 For great's the Lord, and greatly he
is to be magnify'd;
Yea, worthy to be fear'd is he
above all gods beside.
5 For all the gods are idols dumb,
which blinded nations fear;
But our God is the Lord, by whom
the heav'ns created were.

6 Great honour is before his face,
and majesty divine;
Strength is within his holy place,
and there doth beauty shine.
7 Do ye ascribe unto the Lord,
of people ev'ry tribe,
Glory do ye unto the Lord,
and mighty pow'r ascribe.

8 Give ye the glory to the Lord
that to his name is due;
Come ye into his courts, and bring
an offering with you.
9 In beauty of his holiness,
O do the Lord adore;
Likewise let all the earth throughout
tremble his face before.

10 Among the heathen say, God reigns;
the world shall stedfastly
Be fix'd from moving; he shall judge
the people righteously.

11 Let heav'ns be glad before the Lord,
and let the earth rejoice;
Let seas, and all that is therein,
cry out, and make a noise.

12 Let fields rejoice, and ev'ry thing
that springeth of the earth:
Then woods and ev'ry tree shall sing
with gladness and with mirth
13 Before the Lord; because he comes,
to judge the earth comes he:
He'll judge the world with righteousness,
the people faithfully.

PSALM XCVII.

This Psalm is in the same strain with the preceding; and contains (1) Solemn calls to the Gentile nations to rejoice at the equity and extent of Jesus' New Testament kingdom, and at the destruction of hardened Jews and heathen idolaters, occasioned by the establishment thereof, ver. 1–7. (2) Representations of the pure and holy joy of the saints on account of Jesus' highness, the glory of God manifested therein, and of the care taken for their safety and comfort, ver. 8–12. ¶ Join the choir, O my soul. Sing praises to thy King; sing psalms with understanding.

GOD reigneth, let the earth be glad,
and isles rejoice each one.
2 Dark clouds him compass; and in right
with judgment dwells his throne.
3 Fire goes before him, and his foes
it burns up round about:
4 His lightnings lighten did the world;
earth saw, and shook throughout.

5 Hills, at the presence of the Lord,
like wax, did melt away;
Ev'n at the presence of the Lord
of all the earth, I say.
6 The heav'ns declare his righteousness,
all men his glory see.
7 All who serve graven images,
confounded let them be.

Who do of idols boast themselves,
let shame upon them fall:
Ye that are called gods, see that
ye do him worship all.
8 Sion did hear, and joyful was,
glad Judah's daughters were;
They much rejoic'd, O Lord, because
thy judgments did appear.

9 For thou, O Lord, art high above
all things on earth that are;
Above all other gods thou art
exalted very far.
10 Hate ill, all ye that love the Lord:
his saints' souls keepeth he;
And from the hands of wicked men
he sets them safe and free.

11 For all those that be righteous
sown is a joyful light,
And gladness sown is for all those
that are in heart upright.
12 Ye righteous, in the Lord rejoice;
express your thankfulness,
When ye into your memory
do call his holiness.

PSALM XCVIII.

This Psalm insists on the same subject as the two preceding; and contains (1) Demands of praise to the Redeemer, for the wonders he hath wrought, the victories he hath won, the discoveries he hath made, and the promises he fulfils, ver. 1–3. (2) Demands of universal and high rejoicing at the erection and establishment of his gospel church, and at his coming in the clouds to judge the world, ver. 4–9. ¶ While my lips utter these lofty notes, let my soul, according to this time also, say, What hath the Lord wrought! what is Jesus, what is JEHOVAH to my heart! what hath he done for mankind, and what for my soul! what of Jesus, what of JEHOVAH have mine eyes seen and my heart tasted!—and while I assuredly believe his return to judgment, let me with ardour look for that blessed hope, and glorious appearing of the great God my Saviour. Let my soul with rapture spring forth to meet his burning chariot-wheels.

O SING a new song to the Lord,
for wonders he hath done:
His right hand and his holy arm
him victory hath won.
2 The Lord God his salvation
hath caused to be known;
His justice in the heathen's sight
he openly hath shown.

3 He mindful of his grace and truth
to Isr'el's house hath been;
And the salvation of our God
all ends of th' earth have seen.
4 Let all the earth unto the Lord
send forth a joyful noise;
Lift up your voice aloud to him,
sing praises, and rejoice.

5 With harp, with harp, and voice of psalms,
unto JEHOVAH sing:
6 With trumpets, cornets, gladly sound
before the Lord the King.
7 Let seas and all their fulness roar;
the world, and dwellers there;
8 Let floods clap hands, and let the hills
together joy declare

9 Before the Lord; because he comes,
to judge the earth comes he;
He'll judge the world with righteousness,
his folk with equity.

PSALM XCIX.

This Psalm is of the same general nature with the three preceding; and calls men to revere, worship and praise the Messiah and his Father (1) For the glory, greatness, mercy, and equity of his government, ver. 1–5. (2) For the instances of his kindness to Israel, in remarkably regarding and honouring their noted deliverers and reformers, ver. 6–9. ¶ While I sing this, let my soul stand in awe of JEHOVAH's greatness and excellency. Let me call on God in every time of need, that he may answer and save me. Let me hope that he will forgive and subdue, but never will indulge, my transgressions; for the Lord my God is holy.

TH' eternal Lord doth reign as king,
let all the people quake;
He sits between the cherubim,
let th' earth be mov'd and shake.
2 The Lord in Sion great and high
above all people is;
3 Thy great and dreadful name (for it
is holy) let them bless.

4 The king's strength also judgment loves;
thou settlest equity:
Just judgment thou dost execute
in Jacob righteously.
5 The Lord our God exalt on high,
and rev'rently do ye
Before his footstool worship him:
the Holy One is he.

6 Moses and Aaron 'mong his priests,
Samuel, with them that call
Upon his name: these call'd on God,
and he them answer'd all.
7 Within the pillar of the cloud
he unto them did speak:
The testimonies he them taught,
and laws, they did not break.

8 Thou answer'dst them, O Lord our God;
thou wast a God that gave
Pardon to them, though on their deeds
thou wouldest vengeance have.
9 Do ye exalt the Lord our God,
and at his holy hill
Do ye him worship: for the Lord
our God is holy still.

PSALM C.

A Psalm of praise.

This Psalm (1) Contains a solemn call to the Gentiles to praise God and rejoice in him, ver. 1–4. (2) Furnishes us with matter of praise, viz. that he is God, and stands nearly related to us; and that his mercy and truth are everlasting, ver. 3–5. ¶ Knowing

the Lord to be my God, let me approach his ordinances and enter his heavenly palaces with a heart ravished with his excellencies and kindness, and a mouth filled with his praise.

ALL people that on earth do dwell,
Sing to the Lord with cheerful voice,
2 Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.
3 Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

4 O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name always,
For it is seemly so to do.
5 For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

Another of the same.

O ALL ye lands, unto the Lord
make ye a joyful noise.
2 Serve God with gladness, him before
come with a singing voice.
3 Know ye the Lord that he is God;
not we, but he us made:
We are his people, and the sheep
within his pasture fed.

4 Enter his gates and courts with praise,
to thank him go ye thither:
To him express your thankfulness,
and bless his name together.
5 Because the Lord our God is good,
his mercy faileth never;
And to all generations
his truth endureth ever.

PSALM CI.

A Psalm of David.

This Psalm was probably composed when David assumed the government of his kingdom; and contains his holy resolutions (1) To make God's mercies and judgments the connected matter of his song; and to walk circumspectly before his family through the assisting presence of God, ver. 1, 2. (2) To purge his family and kingdom; discouraging and punishing persons mischievous and wicked, slanderers, liars, and deceitful workers; and encouraging the pious, ver. 3–6. ¶ While I sing, let me remember my faults; and in the strength of the grace that is in Christ Jesus, form the like holy resolutions.

I MERCY will and judgment sing,
Lord, I will sing to thee.
2 With wisdom in a perfect way
shall my behaviour be.
O when, in kindness unto me,
wilt thou be pleas'd to come?
I with a perfect heart will walk
within my house at home.

3 I will endure no wicked thing
before mine eyes to be:
I hate their work that turn aside,
it shall not cleave to me.
4 A stubborn and a froward heart
depart quite from me shall;
A person giv'n to wickedness
I will not know at all.

5 I'll cut him off that slandereth
his neighbour privily:
The haughty heart I will not bear,
nor him that looketh high.
6 Upon the faithful of the land
mine eyes shall be, that they
May dwell with me: he shall me serve
that walks in perfect way.

7 Who of deceit a worker is
in my house shall not dwell;
And in my presence shall he not
remain that lies doth tell.
8 Yea, all the wicked of the land
early destroy will I;
All from God's city to cut off
that work iniquity.

PSALM CII.

A Prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord.

This Psalm relates to some grievous distress. Wherein are observable (1) Bitter complaints of divine hidings and wrath, of sore bodily troubles, of inward griefs and perplexities, of calumny and reproach, of sudden changes of condition, and of apparent nearness to death, ver. 1–11. (2) Seasonable comforts against these grievances, drawn from the eternity and unchangeableness of God, ver. 12, 24, 27; from the deliverances, spread, and establishment, which he will grant to his church in answer to the prayers and for the comfort of his afflicted people, ver. 13–28. ¶ While I sing, think, my soul, if I am exercised by my troubles; if those of the inner man bear heaviest on my heart; and if I am a cordial partaker with Sion in her joys and griefs.

O LORD, unto my pray'r give ear,
my cry let come to thee;
2 And in the day of my distress
hide not thy face from me.
Give ear to me; what time I call,
to answer me make haste:
3 For, as an hearth, my bones are burnt,
my days, like smoke, do waste.

4 My heart within me smitten is,
and it is withered
Like very grass; so that I do
forget to eat my bread.
5 By reason of my groaning voice
my bones cleave to my skin.
6 Like pelican in wilderness
forsaken I have been:

I like an owl in desert am,
that nightly there doth moan;
7 I watch, and like a sparrow am
on the house-top alone.
8 My bitter en'mies all the day
reproaches cast on me;
And, being mad at me, with rage
against me sworn they be.

9 For why? I ashes eaten have
like bread, in sorrows deep;
My drink I also mingled have
with tears that I did weep.
10 Thy wrath and indignation
did cause this grief and pain;
For thou hast lift me up on high,
and cast me down again.

11 My days are like unto a shade,
which doth declining pass;
And I am dry'd and withered
ev'n like unto the grass.
12 But thou, Lord, everlasting art,
and thy remembrance shall
Continually endure, and be
to generations all.

13 Thou shalt arise, and mercy have
upon thy Sion yet;
The time to favour her is come,
the time that thou hast set.
14 For in her rubbish and her stones
thy servants pleasure take;
Yea, they the very dust thereof
do favour for her sake.

15 So shall the heathen people fear
the Lord's most holy name;
And all the kings on earth shall dread
thy glory and thy fame.
16 When Sion by the mighty Lord
built up again shall be,
In glory then and majesty
to men appear shall he.

17 The prayer of the destitute
he surely will regard;
Their prayer will he not despise,
by him it shall be heard.
18 For generations yet to come
this shall be on record:
So shall the people that shall be
created praise the Lord.

19 He from his sanctuary's height
hath downward cast his eye;
And from his glorious throne in heav'n
the Lord the earth did spy;
20 That of the mournful prisoner
the groanings he might hear,
To set them free that unto death
by men appointed are:

21 That they in Sion may declare
the Lord's most holy name,
And publish in Jerusalem
the praises of the same;
22 When as the people gather shall
in troops with one accord,
When kingdoms shall assembled be
to serve the highest Lord.

23 My wonted strength and force he hath
abated in the way,
And he my days hath shortened:
24 Thus therefore did I say,
My God, in mid-time of my days
take thou me not away:
From age to age eternally
thy years endure and stay.

25 The firm foundation of the earth
of old time thou hast laid;
The heavens also are the work
which thine own hands have made.
26 Thou shalt for evermore endure,
but they shall perish all;
Yea, ev'ry one of them wax old,
like to a garment, shall:

Thou, as a vesture, shalt them change,
and they shall changed be:
27 But thou the same art, and thy years
are to eternity.
28 The children of thy servants shall
continually endure;
And in thy sight, O Lord, their seed
shall be establish'd sure.

Another of the same.

LORD, hear my pray'r, and let my cry
Have speedy access unto thee;
2 In day of my calamity
O hide not thou thy face from me.
Hear when I call to thee; that day
An answer speedily return:
3 My days, like smoke, consume away,
And, as an hearth, my bones do burn.

4 My heart is wounded very sore,
And withered, like grass doth fade:
I am forgetful grown therefore
To take and eat my daily bread.
5 By reason of my smart within,
And voice of my most grievous groans,
My flesh consumed is, my skin,
All parch'd, doth cleave unto my bones.

6 The pelican of wilderness,
The owl in desert, I do match;
And, sparrow-like, companionless,
Upon the house's top, I watch.
8 I all day long am made a scorn,
Reproach'd by my malicious foes:
The madmen are against me sworn,
The men against me that arose.

9 For I have ashes eaten up,
To me as if they had been bread;
And with my drink I in my cup
Of bitter tears a mixture made.
10 Because thy wrath was not appeas'd,
And dreadful indignation:
Therefore it was that thou me rais'd,
And thou again didst cast me down.

11 My days are like a shade alway,
Which doth declining swiftly pass;
And I am withered away,
Much like unto the fading grass.
12 But thou, O Lord, shalt still endure,
From change and all mutation free,
And to all generations sure
Shall thy remembrance ever be.

13 Thou shalt arise, and mercy yet
Thou to mount Sion shalt extend:
Her time for favour which was set,
Behold, is now come to an end.
14 Thy saints take pleasure in her stones,
Her very dust to them is dear.
15 All heathen lands and kingly thrones
On earth thy glorious name shall fear.

16 God in his glory shall appear,
When Sion he builds and repairs.
17 He shall regard and lend his ear
Unto the needy's humble pray'rs:
Th' afflicted's pray'r he will not scorn.
18 All times this shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.

19 He from his holy place look'd down,
The earth he view'd from heav'n on high,
20 To hear the pris'ner's mourning groan,
And free them that are doom'd to die;
21 That Sion, and Jerus'lem too,
His name and praise may well record,
22 When people and the kingdoms do
Assemble all to praise the Lord.

23 My strength he weaken'd in the way,
My days of life he shortened.
24 My God, O take me not away
In mid-time of my days, I said:
Thy years throughout all ages last.
25 Of old thou hast established
The earth's foundation firm and fast:
Thy mighty hands the heav'ns have made.

26 They perish shall, as garments do,
But thou shalt evermore endure;
As vestures, thou shalt change them so;
And they shall all be changed sure:
27 But from all changes thou art free;
Thy endless years do last for aye.
28 Thy servants, and their seed who be,
Establish'd shall before thee stay.

PSALM CIII.

A Psalm of David.

Here (1) The Psalmist earnestly stirs up himself to praise God for favours to himself in particular; for pardon of sins, healing of diseases, redemption from death, ver. 1–5: and for his mercies to his people, in revealing his mind to them, pardoning their sins, sympathizing with their weakness, pitying their afflictions, and perpetuating his new-covenant mercy towards them and their seed, ver. 6–18. (2) Conscious of his own insufficiency, he requests the assistance of angels and of all the works of God to praise him, who is their Sovereign, ver. 19–22. ¶ Thus, my soul, let all my inward powers be stirred up to praise and thank my Redeemer, for all that he hath done for me,—for Britain, and for his church on earth.

O THOU my soul, bless God the Lord;
and all that in me is
Be stirred up his holy name
to magnify and bless.
2 Bless, O my soul, the Lord thy God,
and not forgetful be
Of all his gracious benefits
he hath bestow'd on thee.

3 All thine iniquities who doth
most graciously forgive;
Who thy diseases all and pains
doth heal, and thee relieve;
4 Who doth redeem thy life, that thou
to death may'st not go down;
Who thee with loving-kindness doth
and tender mercies crown:

5 Who with abundance of good things
doth satisfy thy mouth;
So that, ev'n as the eagle's age,
renewed is thy youth.
6 God righteous judgment executes
for all oppressed ones.
7 His ways to Moses, he his acts
made known to Isr'el's sons.

8 The Lord our God is merciful,
and he is gracious,
Long-suffering, and slow to wrath,
in mercy plenteous.
9 He will not chide continually,
nor keep his anger still.
10 With us he dealt not as we sinn'd,
nor did requite our ill.

11 For as the heaven in its height
the earth surmounteth far:
So great to those that do him fear
his tender mercies are:
12 As far as east is distant from
the west, so far hath he
From us removed, in his love,
all our iniquity.

13 Such pity as a father hath
unto his children dear;
Like pity shows the Lord to such
as worship him in fear.
14 For he remembers we are dust,
and he our frame well knows.
15 Frail man, his days are like the grass,
as flow'r in field he grows:

16 For over it the wind doth pass,
and it away is gone;
And of the place where once it was
it shall no more be known.
17 But unto them that do him fear
God's mercy never ends;
And to their children's children still
his righteousness extends:

18 To such as keep his covenant,
and mindful are alway
Of his most just commandements,
that they may them obey.
19 The Lord prepared hath his throne
in heavens firm to stand;
And ev'ry thing that being hath
his kingdom doth command.

20 O ye his angels, that excel
in strength, bless ye the Lord;
Ye who obey what he commands,
and hearken to his word.
21 O bless and magnify the Lord,
ye glorious hosts of his;
Ye ministers, that do fulfil
whate'er his pleasure is.

22 O bless the Lord, all ye his works,
wherewith the world is stor'd
In his dominions ev'ry where.
My soul, bless thou the Lord.

PSALM CIV.

This Psalm was perhaps composed along with the preceding one; and contains (1) High celebrations of God as the God of nature; particularly of his appearance in his heavenly palaces, ver. 1–4; of his creation of the sea and dry land, ver. 5–9, of the provision he makes for his creatures according to their respective needs, ver 10–28; and of his sovereign dominion and influence over them, ver. 29–32. (2) Holy resolutions to meditate on and praise the Lord in the view of his defeating of the wicked, ver. 33–35. ¶ Lo! how stretched heavens, how refulgent luminaries, how fertile fields, how towering woods, how roaring seas, how ranging brutes, how labouring men, how flaming seraphs—unite their force to awaken my soul, to tune my heart to the high praises of her REDEEMER! Let me meet my God, my Christ in every view. In every sound let me hear his voice. In every form let me discern how great is his goodness, and how great is his beauty! Nor let creation's lower plains detain my heart. Let new-covenant relations to my unbounded ALL; let redemption through his blood fix all my thoughts, enrapture all my inward powers, that I many sing anthems, all on fire, to Him who loved me and gave himself for me.

BLESS God, my soul. O Lord my God,
thou art exceeding great;
With honour and with majesty
thou clothed art in state.
2 With light, as with a robe, thyself
thou coverest about;
And, like unto a curtain, thou
the heavens stretchest out.

3 Who of his chambers doth the beams
within the waters lay;
Who doth the clouds his chariot make,
on wings of wind make way.
4 Who flaming fire his ministers,
his angels spirits, doth make:
5 Who earth's foundations did lay,
that it should never shake.

6 Thou didst it cover with the deep,
as with a garment spread:
The waters stood above the hills,
when thou the word but said.
7 But at the voice of thy rebuke
they fled, and would not stay;
They at thy thunder's dreadful voice
did haste them fast away.

8 They by the mountains do ascend,
and by the valley-ground
Descend, unto that very place
which thou for them didst found.
9 Thou hast a bound unto them set,
that they may not pass over,
That they do not return again
the face of earth to cover.

10 He to the valleys sends the springs
which run among the hills:
11 They to all beasts of field give drink,
wild asses drink their fills.
12 By them the fowls of heav'n shall have
their habitation,
Which do among the branches sing
with delectation.

13 He from his chambers watereth
the hills, when they are dry'd:
With fruit and increase of thy works
the earth is satisfy'd.
14 For cattle he makes grass to grow,
he makes the herb to spring
For th' use of man, that food to him
he from the earth may bring;

15 And wine, that to the heart of man
doth cheerfulness impart,
Oil that his face makes shine, and bread
that strengtheneth his heart.
16 The trees of God are full of sap;
the cedars that do stand
In Lebanon, which planted were
by his almighty hand.

17 Birds of the air upon their boughs
do choose their nests to make;
As for the stork, the fir-tree she
doth for her dwelling take.
18 The lofty mountains for wild goats
a place of refuge be;
The conies also to the rocks
do for their safety flee.

19 He sets the moon in heav'n, thereby
the seasons to discern:
From him the sun his certain time
of going down doth learn.
20 Thou darkness mak'st, 'tis night, then beasts
of forests creep abroad.
21 The lions young roar for their prey,
and seek their meat from God.

22 The sun doth rise, and home they flock,
down in their dens they lie.
23 Man goes to work, his labour he
doth to the ev'ning ply.
24 How manifold, Lord, are thy works!
in wisdom wonderful
Thou ev'ry one of them hast made;
earth's of thy riches full:

25 So is this great and spacious sea,
wherein things creeping are,
Which number'd cannot be; and beasts
both great and small are there.
26 There ships go; there thou mak'st to play
that leviathan great.
27 These all wait on thee, that thou may'st
in due time give them meat.

28 That which thou givest unto them
they gather for their food;
Thine hand thou open'st liberally,
they filled are with good.
29 Thou hid'st thy face; they troubled are,
their breath thou tak'st away;
Then do they die, and to their dust
return again do they.

30 Thy quick'ning spirit thou send'st forth,
then they created be;
And then the earth's decayed face
renewed is by thee.
31 The glory of the mighty Lord
continue shall for ever:
The Lord JEHOVAH shall rejoice
in all his works together.

32 Earth, as affrighted, trembleth all,
if he on it but look;
And if the mountains he but touch,
they presently do smoke.
33 I will sing to the Lord most high,
so long as I shall live;
And while I being have I shall
to my God praises give.

34 Of him my meditation shall
sweet thoughts to me afford;
And as for me, I will rejoice
in God, my only Lord.
35 From earth let sinners be consum'd,
let ill men no more be.
O thou my soul, bless thou the Lord.
Praise to the Lord give ye.

PSALM CV.

This Psalm was a part of the solemn hymn sung at the translation of the ark from the house of Obed-edom to the city of David, 1 Ch. xvi.; and contains (1.) Solemn calls to meditate on, seek, magnify, and praise God, who is so great, so gracious, and so nearly connected with us, ver. 1-7. (2.) A narrative of the particular mercies of God to Israel for the space of 480 years, as grounds of praise: particularly, 1. His covenant with their patriarchs, ver. 8-11. 2. His care of them while strangers and sojourners, ver. 12-15. 3. His advancement of Joseph to be the *shepherd and stone of Israel*, ver. 16-22. 4. His increasing them in Egypt, and at last delivering them from it, by inflicting manifold plagues on the Egyptians, 23-38. 5. His care of them in the wilderness, and settling them in Canaan as a peculiar people to himself, 39-45. ☞ While I sing, let my soul, with affecting wonder, think what God is to me, and what he hath done for me and his church in prosecution of his promise through the Lord Jesus Christ.

GIVE thanks to God, call on his name;
to men his deeds make known.
2 Sing ye to him, sing psalms; proclaim
his wondrous works each one.
3 See that ye in his holy name
to glory do accord;
And let the heart of ev'ry one
rejoice that seeks the Lord.

4 The Lord Almighty, and his strength,
with stedfast hearts seek ye:
His blessed and his gracious face
seek ye continually.
5 Think on the works that he hath done,
which admiration breed;
His wonders, and the judgments all
which from his mouth proceed;

6 O ye that are of Abr'ham's race,
his servant well approv'n;
And ye that Jacob's children are,
whom he chose for his own.
7 Because he, and he only, is
the mighty Lord our God;
And his most righteous judgments are
in all the earth abroad.

8 His cov'nant he remember'd hath,
that it may ever stand:
To thousand generations
the word he did command.
9 Which covenant he firmly made
with faithful Abraham,
And unto Isaac, by his oath,
he did renew the same:
10 And unto Jacob, for a law,
he made it firm and sure,
A covenant to Israel,
which ever should endure.
11 He said, I'll give Canaan's land
for heritage to you;
12 While they were strangers there, and few,
in number very few:

13 While yet they went from land to land
without a sure abode;
And while through sundry kingdoms they
did wander far abroad;
14 Yet, notwithstanding, suffer'd he
no man to do them wrong;
Yea, for their sakes, he did reprove
kings, who were great and strong.

15 Thus did he say, Touch ye not those
that mine anointed be,
Nor do the prophets any harm
that do pertain to me.
16 He call'd for famine on the land,
he brake the staff of bread:
17 But yet he sent a man before,
by whom they should be fed;

Ev'n Joseph, whom unnat'rally
sell for a slave did they;
18 Whose feet with fetters they did hurt,
and he in irons lay;
19 Until the time that his word came
to give him liberty;
The word and purpose of the Lord
did him in prison try.

20 Then sent the king, and did command
that he enlarg'd should be:
He that the people's ruler was
did send to set him free.
21 A lord to rule his family
he rais'd him, as most fit;
To him of all that he possess'd
he did the charge commit:

22 That he might at his pleasure bind
the princes of the land;
And he might teach his senators
wisdom to understand.
23 The people then of Israel
down into Egypt came;
And Jacob also sojourned
within the land of Ham.

24 And he did greatly by his pow'r
increase his people there;
And stronger than their enemies
they by his blessing were.
25 Their heart he turned to envy
his folk maliciously,
With those that his own servants were
to deal in subtilty.

26 His servant Moses he did send,
Aaron his chosen one.
27 By these his signs and wonders great
in Ham's land were made known.
28 Darkness he sent, and made it dark;
his word they did obey.
29 He turn'd their waters into blood,
and he their fish did slay.

30 The land in plenty brought forth frogs
in chambers of their kings.
31 His word all sorts of flies and lice
in all their borders brings.
32 He hail for rain, and flaming fire
into their land he sent:
33 And he their vines and fig trees smote;
trees of their coasts he rent.

34 He spake, and caterpillars came,
locusts did much abound;
35 Which in their land all herbs consum'd,
and all fruits of their ground.
36 He smote all first-born in their land,
chief of their strength each one.
37 With gold and silver brought them forth,
weak in their tribes were none.
38 Egypt was glad when forth they went,
their fear on them did light.
39 He spread a cloud for covering,
and fire to shine by night.
40 They ask'd, and he brought quails: with
of heav'n he filled them. [bread
41 He open'd rocks, floods gush'd, and ran
in deserts like a stream.

42 For on his holy promise he,
and servant Abr'ham, thought.
43 With joy his people, his elect
with gladness, forth he brought.
44 And unto them the pleasant lands
he of the heathen gave;
That of the people's labour they
inheritance might have.

45 That they his statutes might observe
according to his word:
And that they might his laws obey.
Give praise unto the Lord.

PSALM CVI.

This Psalm may be considered as a supplement to the preceding. That exhibited to our view the marvellous kindness of God to Israel: this exhibits the fearful rebellions of Israel against their gracious God. We have here (1.) A preface ascribing praise to God, exhibiting comfort to his saints, and requesting favours from God, ver. 1-5. (2.) An alarming confession or narrative of Israel's wickedness against their God, notwithstanding his marvellous kindness to them,—in provoking him at the Red sea, ver. 6-12; in lusting after sensual gratifications, ver. 13-15; in murmuring against his vicegerents, ver. 16-18; in worshipping the golden calf, ver. 19-23; in murmuring contempt of the promised land, ver. 24-27; in joining with the Moabites and Midianites in the worship of Baal-peor, ver. 28-31; in quarrelling with Moses at Kadesh, ver. 32, 33; in incorporating themselves with the Canaanites, and imitating their idolatrous and cruel customs, ver. 34-39. (3.) An affecting view of God's great compassion to Israel, notwithstanding they had provoked him to inflict sore and almost destructive punishments upon them, ver. 40-46. (4.) An affectionate improvement of his kindness in imploring his powerful deliverance and ascription of endless praises to his name, ver. 47, 48. ☞ While I sing, let my soul be deeply affected with the dreadful nature of sin, and with men's obstinacy, nay, my own obstinacy therein. Let me, with amazement, behold the unbounded mercy of God to men; and that where sin hath abounded grace doth much more abound.

GIVE praise and thanks unto the Lord,
for bountiful is he;
His tender mercy doth endure
unto eternity.
2 God's mighty works who can express?
or show forth all his praise?
3 Blessed are they that judgment keep,
and justly do always.

4 Remember me, Lord, with that love
which thou to thine dost bear;
With thy salvation, O my God,
to visit me draw near:
5 That I thy chosen's good may see,
and in their joy rejoice;
And may with thine inheritance
triumph with cheerful voice.

6 We with our fathers sinned have,
and of iniquity
Too long we have the workers been:
we have done wickedly.
7 The wonders great, which thou, O Lord,
didst work in Egypt land,
Our fathers, though they saw, yet them
they did not understand:

And they thy mercies' multitude
kept not in memory;
But at the sea, ev'n the Red sea,
provok'd him grievously.
8 Nevertheless he saved them,
ev'n for his own name's sake;
That so he might to be well known
his mighty power make.

9 When he the Red sea did rebuke,
then dried up it was:
Through depths, as through the wilderness,
he safely made them pass.

10 From hands of those that hated them
he did his people save;
And from the en'my's cruel hand
to them redemption gave.

11 The waters overwhelm'd their foes;
not one was left alive.
12 Then they believ'd his word, and praise
to him in songs did give.
13 But soon did they his mighty works
forget unthankfully,
And on his counsel and his will
did not wait patiently;

14 But much did lust in wilderness,
and God in desert tempt.
15 He gave them what they sought, but to
their soul he leanness sent.
16 And against Moses in the camp
their envy did appear;
At Aaron they, the saint of God,
envious also were.

17 Therefore the earth did open wide,
and Dathan did devour.
And all Abiram's company
did cover in that hour.
18 Likewise among their company
a fire was kindled then;
And so the hot consuming flame
burnt up these wicked men.

19 Upon the hill of Horeb they
an idol-calf did frame.
A molten image they did make,
and worshipped the same.
20 And thus their glory, and their God,
most vainly changed they
Into the likeness of an ox
that eateth grass or hay.

21 They did forget the mighty God,
that had their Saviour been,
By whom such great things brought to pass
they had in Egypt seen.
22 In Ham's land he did wondrous works,
things terrible did he,
When he his mighty hand and arm
stretch'd out at the Red sea.

23 Then said he, He would them destroy,
had not, his wrath to stay,
His chosen Moses stood in breach,
that them he should not slay.
24 Yea, they despis'd the pleasant land,
believed not his word:
25 But in their tents they murmured,
not hark'ning to the Lord.

26 Therefore in desert them to slay
he lifted up his hand:
27 'Mong nations to o'erthrow their seed,
and scatter in each land.
28 They unto Baal-peor did
themselves associate;
The sacrifices of the dead
they did profanely eat.

29 Thus, by their lewd inventions,
they did provoke his ire;
And then upon them suddenly
the plague brake in as fire.
30 Then Phin'has rose, and'l justice did,
and so the plague did cease;
31 That to all ages counted was
to him for righteousness.

32 And at the waters, where they strove,
they did him angry make,
In such sort, that it fared ill
with Moses for their sake:
33 Because they there his spirit meek
provoked bitterly,
So that he utter'd with his lips
words unadvisedly.

34 Nor, as the Lord commanded them,
did they the nations slay:
35 But with the heathen mingled were,
and learn'd of them their way.

36 And they their idols serv'd, which did
a snare unto them turn.
37 Their sons and daughters they to dev'ls
in sacrifice did burn.

38 In their own children's guiltless blood
their hands they did imbrue,
Whom to Canaan's idols they
for sacrifices slew:
So was the land defil'd with blood.
39 They stain'd with their own way,
And with their own inventions
a whoring they did stray.

40 Against his people kindled was
the wrath of God therefore,
Insomuch that he did his own
inheritance abhor.
41 He gave them to the heathen's hand;
their foes did them command.
42 Their en'mies them oppress'd, they were
made subject to their hand.

43 He many times deliver'd them;
but with their counsel so
They him provok'd, that for their sin
they were brought very low.
44 Yet their affliction he beheld,
when he did hear their cry:
45 And he for them his covenant
did call to memory;

After his mercies' multitude
46 he did repent: And made
Them to be pitied of all those
who did them captive lead.
47 O Lord our God us save, and gather
the heathen from among,
That we thy holy name may praise
in a triumphant song.

48 Bless'd be JEHOVAH, Isr'el's God,
to all eternity:
Let all the people say, Amen.
Praise to the Lord give ye.

PSALM CVII.

This Psalm may be considered as an appendix to the two foregoing. Those represented the providence of God towards his chosen Israelites, who prefigured his gospel church: this (1) Represents the providences of God to the children of men in general, and calls them to praise him for his kindness and mercy therein: particularly, 1. In directing and gathering travellers whom he had justly dispersed. ver. 1–7. 2. In delivering prisoners whom he had justly confined, ver. 8–14. 3. In healing the sick whom he had justly plagued, ver. 15–22. 4. In relieving mariners whom he had justly brought into a storm, ver. 23–30. 5. In changing the condition of territories, persons, and families at his pleasure, to the comfort of his people, and the restraining of wickedness, ver. 31–42. (2) It encourages men to a careful observation of God's providences, ver. 43. ¶ Let me sing this with a heart deeply affected with the various providences of God towards myself and others, while we have walked by the way; been confined in prisons; or lain in beds of languishing: traversed the surface of the depths, or laboured in our respective employments. Let me be a careful observer of providences, and compare them with the oracles of God, with my behaviour and my prayers, and with one another. So shall I understand the loving-kindness of the Lord.

PRAISE God, for he is good: for still
his mercies lasting be.
2 Let God's redeem'd say so, whom he
from th' en'my's hand did free;
3 And gather'd them out of the lands,
from north, south, east, and west.
4 They stray'd in desert's pathless way,
no city found to rest.

5 For thirst and hunger in them faints
6 their soul. When straits them press,
They cry unto the Lord, and he
them frees from their distress.
7 Them also in a way to walk
that right is he did guide,
That they might to a city go,
wherein they might abide.

8 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
9 For he the soul that longing is
doth fully satisfy;
With goodness he the hungry soul
doth fill abundantly.

10 Such as shut up in darkness deep,
and in death's shade abide,
Whom strongly hath affliction bound,
and irons fast have ty'd:
11 Because against the words of God
they wrought rebelliously,
And they the counsel did contemn
of him that is most High:

12 Their heart he did bring down with grief,
they fell, no help could have.
13 In trouble then they cry'd to God,
he them from straits did save.
14 He out of darkness did them bring,
and from death's shade them take;
These bands, wherewith they had been bound,
asunder quite he brake.

15 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
16 Because the mighty gates of brass
in pieces he did tear,
By him in sunder also cut
the bars of iron were.

17 Fools, for their sin, and their offence,
do sore affliction bear;
18 All kind of meat their soul abhors;
they to death's gates draw near.
19 In grief they cry to God; he saves
them from their miseries.
20 He sends his word, them heals, and them
from their destructions frees.

21 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
22 And let them sacrifice to him
off'rings of thankfulness;
And let them show abroad his works
in songs of joyfulness.

23 Who go to sea in ships, and in
great waters trading be,
24 Within the deep these men God's works
and his great wonders see.
25 For he commands, and forth in haste
the stormy tempest flies,
Which makes the sea with rolling waves
aloft to swell and rise.

26 They mount to heav'n, then to the depths
they do go down again;
Their soul doth faint and melt away
with trouble and with pain.
27 They reel and stagger like one drunk,
at their wit's end they be:
28 Then they to God in trouble cry,
who them from straits doth free.

29 The storm is chang'd into a calm
at his command and will;
So that the waves, which rag'd before,
now quiet are and still.
30 Then are they glad, because at rest
and quiet now they be:
So to the haven he them brings,
which they desir'd to see.

31 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
32 Among the people gathered
let them exalt his name;
Among assembled elders spread
his most renowned fame.

33 He to dry land turns water-springs,
and floods to wilderness;
34 For sins of those that dwell therein,
fat land to barrenness.

35 The burned and parched wilderness
to water-pools he brings;
The ground that was dry'd up before
he turns to water-springs:

36 And there, for dwelling, he a place
doth to the hungry give,
That they a city may prepare
commodiously to live.
37 There sow they fields, and vineyards plant,
to yield fruits of increase.
38 His blessing makes them multiply,
lets not their beasts decrease.

39 Again they are diminished,
and very low brought down,
Through sorrow and affliction,
and great oppression.
40 He upon princes pours contempt,
and causeth them to stray,
And wander in a wilderness,
wherein there is no way.

41 Yet setteth he the poor on high
from all his miseries,
And he, much like unto a flock,
doth make him families.
42 They that are righteous shall rejoice,
when they the same shall see;
And, as ashamed, stop her mouth
shall all iniquity.

43 Whoso is wise, and will these things
observe, and them record,
Ev'n they shall understand the love
and kindness of the Lord.

PSALM CVIII.

A Psalm or Song of David.

The first five verses of this Psalm are taken from Ps. lvii. 7-12, and contain praises and thanksgivings to God. The other eight are taken from Ps. lx. 5-12, and contain prayers for, and hopes of, promised mercies. ¶ Never scruple, my soul, to think, or to sing, or to pray over the same subjects of importance; but let there be always a nearness of affection, and a newness of spiritual vigour.

MY heart is fix'd, Lord; I will sing,
and with my glory praise.
2 Awake up psaltery and harp;
myself I'll early raise.
3 I'll praise thee 'mong the people, Lord;
'mong nations sing will I:
4 For above heav'n thy mercy's great,
thy truth doth reach the sky.

5 Be thou above the heavens, Lord,
exalted gloriously;
Thy glory all the earth above
be lifted up on high.
6 That those who thy beloved are
delivered may be,
O do thou save with thy right hand,
and answer give to me.

7 God in his holiness hath said,
Herein I will take pleasure;
Shechem I will divide, and forth
will Succoth's valley measure.
8 Gilead I claim as mine by right;
Manasseh mine shall be;
Ephraim is of my head the strength;
Judah gives laws for me;

9 Moab's my washing-pot; my shoe
I'll over Edom throw;
Over the land of Palestine
I will in triumph go.
10 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?

11 O God, thou who hadst cast us off,
this thing wilt thou not do?
And wilt not thou, ev'n thou, O God,
forth with our armies go?

12 Do thou from trouble give us help,
for helpless is man's aid.
13 Through God we shall do valiantly;
our foes he shall down tread.

PSALM CIX.

To the chief Musician, A Psalm of David.

Probably David penned this Psalm with a view to Doeg or Ahithophel, and hence it is very like the 41st, 52d, 55th, 120th, and 140th. But the Holy Ghost herein hath a mediate respect to Jesus and Judas the traitor, Ac. i. 20. Observe (1) The Psalmist's bitter complaints on his enemies, as spiteful, deceitful, false, restless, unjust, and ungrateful, ver. 1–5. (2) His fearful denunciations of divine justice against his distinguished foe, that he should be delivered into the hand of Satan; should have his prayers rejected, his life shortened, his substance wasted, and his posterity rendered miserable, ver. 6–20. (3) His lamentation over his inward trouble, his approaching death, his instability of condition, pining sickness, reproach of enemies, and his prayers for mercy to himself, confusion to his enemies, and glory to his God, ver. 21–29. (4) His triumph in God, as his supporter and deliverer amidst all his troubles, ver. 30, 31. ¶ While I sing, let me be deeply affected with the sufferings of my Redeemer, and with the miseries of the Jews and others who abandon themselves to be his obstinate opposers. Let me implore, and by faith foresee, the failure of all my spiritual enemies, and the full redemption of my soul, and of the whole mystical body of Christ, notwithstanding all our sinful poverty and plagues.

O THOU the God of all my praise,
do thou not hold thy peace;
2 For mouths of wicked men to speak
against me do not cease:
The mouths of vile deceitful men
against me open'd me;
And with a false and lying tongue
they have accused me.

3 They did beset me round about
with words of hateful spight,
And though to them no cause I gave,
against me they did fight.
4 They for my love became my foes,
but I me set to pray.
5 Evil for good, hatred for love,
to me they did repay.

6 Set thou the wicked over him;
and upon his right hand
Give thou his greatest enemy,
ev'n Satan, leave to stand.
7 And when by thee he shall be judg'd,
let him condemned be;
And let his pray'r be turn'd to sin,
when he shall call on thee.

8 Few be his days, and in his room
his charge another take.
9 His children let be fatherless,
his wife a widow make.
10 His children let be vagabonds,
and beg continually;
And from their places desolate
seek bread for their supply.

11 Let covetous extortioners
catch all he hath away:
Of all for which he labour'd hath
let strangers make a prey.
12 Let there be none to pity him,
let there be none at all
That on his children fatherless
will let his mercy fall.

13 Let his posterity from earth
cut off for ever be,
And in the foll'wing age their name
be blotted out by thee.
14 Let God his father's wickedness
still to remembrance call;
And never let his mother's sin
be blotted out at all.

15 But let them all before the Lord
appear continually,
That he may wholly from the earth
cut off their memory.

16 Because he mercy minded not,
but persecuted still
The poor and needy, that he might
the broken-hearted kill.

17 As he in cursing pleasure took,
so let it to him fall;
As he delighted not to bless,
so bless him not at all.
18 As cursing he like clothes put on,
into his bowels so,
Like water, and into his bones,
like oil, down let it go.

19 Like to the garment let it be
which doth himself array,
And for a girdle, wherewith he
is girt about alway.
20 From God let this be their reward
that en'mies are to me,
And their reward that speak against
my soul maliciously.

21 But do thou, for thine own name's sake,
O God the Lord, for me:
Sith good and sweet thy mercy is,
from trouble set me free.
22 For I am poor and indigent,
afflicted sore am I,
My heart within me also is
wounded exceedingly.

23 I pass like a declining shade,
am like the locust tost:
24 My knees through fasting weaken'd are,
my flesh hath fatness lost.
25 I also am a vile reproach
unto them made to be;
And they that did upon me look
did shake their heads at me.

26 O do thou help and succour me,
who art my God and Lord:
And, for thy tender mercy's sake,
safety to me afford;
27 That thereby they may know that this
is thy almighty hand;
And that thou, Lord, hast done the same,
they may well understand.

28 Although they curse with spite, yet, Lord,
bless thou with loving voice:
Let them asham'd be when they rise;
thy servant let rejoice.
29 Let thou mine adversaries all
with shame be clothed over;
And let their own confusion
them, as a mantle, cover.

30 But as for me, I with my mouth
will greatly praise the Lord;
And I among the multitude
his praises will record.
31 For he shall stand at his right hand
who is in poverty,
To save him from all those that would
condemn his soul to die.

PSALM CX.

A Psalm of David.

This Psalm relates wholly to Jesus Christ: and represents him (1) In his glorious offices, as a Prophet, gathering the nations by the proclamation of his gospel as the rod of his strength, ver. 2, 3; as our great High-priest, ver. 4; and as our exalted, victorious, and governing King, ver. 2, 3, 5, 6. (2) In his diversified states of debasement and exaltation, ver. 7, 1, 5. ¶ While I sing, let mine eyes be fixed, wholly fixed on my glorious Redeemer. Behold! how, having by himself purged our sins, he sat down on the right hand of the Majesty on high! Behold him, by the word of his grace, winning the race of sinful men to himself. Behold him able to save to the uttermost, because he ever liveth to make intercession for us. And let my mouth be filled with Hallelujahs and Hosannas in the highest, to Him who, by water and by blood, cometh in the name of the Lord to save me.

THE LORD did say unto my Lord,
Sit thou at my right hand,
Until I make thy foes a stool,
whereon thy feet may stand.

2 The Lord shall out of Sion send
the rod of thy great pow'r:
In midst of all thine enemies
be thou the governor.

3 A willing people in thy day
of pow'r shall come to thee,
In holy beauties from morn's womb;
thy youth like dew shall be.
4 The Lord himself hath made an oath,
and will repent him never,
Of th' order of Melchisedec
thou art a priest for ever.

5 The glorious and mighty Lord,
that sits at thy right hand,
Shall, in his day of wrath, strike through
kings that do him withstand.
6 He shall among the heathen judge,
he shall with bodies dead
The places fill: o'er many lands
he wound shall ev'ry head.

7 The brook that runneth in the way
with drink shall him supply;
And, for this cause, in triumph he
shall lift his head on high.

PSALM CXI.

In this Psalm, every sentence of which begins with a new letter of the Hebrew alphabet, we have (1) The praising of God inculcated and exemplified, ver. 1. (2) The grounds of praise exhibited, viz. that God himself is gracious, full of compassion, and ever mindful of his covenant; and that his works are magnificent, pleasant, righteous, wonderful, perfect, kind, prudent, and durable, and all conformed to his promise and covenant, ver. 2–9. (3) A recommendation of a holy and reverential obedience to God, as the beginning of wisdom, ver. 10. ¶ While I sing, let my heart be all inflamed with the believing consideration of the marvellous works of redemption, as wrought for and on my soul,—all filled with that love which casteth out slavish fear, but powerfully promotes the filial reverence and awe of God.

PRAISE ye the Lord: with my whole heart
I will God's praise declare,
Where the assemblies of the just
and congregations are.
2 The whole works of the Lord our God
are great above all measure,
Sought out they are of ev'ry one
that doth therein take pleasure.

3 His work most honourable is,
most glorious and pure,
And his untainted righteousness
for ever doth endure.
4 His works most wonderful he hath
made to be thought upon:
The Lord is gracious, and he is
full of compassion.

5 He giveth meat unto all those
that truly do him fear;
And evermore his covenant
he in his mind will bear.
6 He did the power of his works
unto his people show,
When he the heathen's heritage
upon them did bestow.

7 His handy-works are truth and right;
all his commands are sure:
8 And, done in truth and uprightness,
they evermore endure.
9 He sent redemption to his folk;
his covenant for aye
He did command: holy his name
and rev'rend is alway.

10 Wisdom's beginning is God's fear;
good understanding they
Have all that his commands fulfil;
his praise endures for aye.

PSALM CXII.

This Psalm is also alphabetically composed, and contains (1) Invitations to praise God, ver. 1. (2) A delineation of the saints' character and blessedness; that they are well principled, honest, sincere, and kind, shall be blessed with prosperity outward and inward, with comfort amidst griefs, wisdom amidst perplexity, and with honour and stability; and that their posterity shall be blessed after them, ver. 2–9. (3) The misery of the wicked, ver. 10. ¶ While I sing this, let me try my character, and rejoice in hope of being blessed in Christ Jesus with all spiritual, temporal, and everlasting blessings.

PRAISE ye the Lord. The man is bless'd
that fears the Lord aright,
He who in his commandements
doth greatly take delight.
2 His seed and offspring powerful
shall be the earth upon:
Of upright men blessed shall be
the generation.

3 Riches and wealth shall ever be
within his house in store;
And his unspotted righteousness
endures for evermore.
4 Unto the upright light doth rise,
though he in darkness be:
Compassionate, and merciful,
and righteous, is he.

5 A good man doth his favour show,
and doth to others lend:
He with discretion his affairs
will guide unto the end.
6 Surely there is not any thing
that ever shall him move:
The righteous man's memorial
shall everlasting prove.

7 When he shall evil tidings hear,
he shall not be afraid:
His heart is fix'd, his confidence
upon the Lord is stay'd.
8 His heart is firmly stablished,
afraid he shall not be,
Until upon his enemies
he his desire shall see.

9 He hath dispers'd, giv'n to the poor;
his righteousness shall be
To ages all; with honour shall
his horn be raised high.
10 The wicked shall it see, and fret,
his teeth gnash, melt away:
What wicked men do most desire
shall utterly decay.

PSALM CXIII.

This Psalm, with the five immediately following, were called the great HALLELUJAH, and used to be sung at the passover supper, Mat. xxvi. 30. Here (1) We are solemnly called to celebrate the praises of God, ver. 1–3. (2) We are plentifully furnished with matter of praise, viz. the *heights* of his glory and greatness, and the *depths* of his condescension and grace, ver. 4–9. ¶ Think, O my soul, what the Lord hath done for me! and for mine! and for mankind!

PRAISE God: ye servants of the Lord,
O praise, the Lord's name praise.
2 Yea, blessed be the name of God
from this time forth always.
3 From rising sun to where it sets,
God's name is to be prais'd.
4 Above all nations God is high,
'bove heav'ns his glory rais'd.

5 Unto the Lord our God that dwells
on high, who can compare?
6 Himself that humbleth things to see
in heav'n and earth that are
7 He from the dust doth raise the poor,
that very low doth lie;
And from the dunghill lifts the man
oppress'd with poverty;

8 That he may highly him advance,
and with the princes set;
With those that of his people are
the chief, ev'n princes great.
9 The barren woman house to keep
he maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

PSALM CXIV.

In this Psalm are celebrated (1) God's bringing Israel out of their Egyptian slavery, ver. 1. (2) His setting up his tabernacle among them, and taking them for his peculiar people, ver. 2. (3) His dividing the Red Sea and Jordan before them, ver. 3, 5. (4) His awful descent on Mount Sinai to give them his law, ver. 4, 6, 7. (5) His providing them with water from the flinty rocks, ver. 8. ¶ While I sing, let my soul be affected with the grace, the glory, and the power of my God, with the mighty things he hath done for men, chiefly in the work of our redemption; and be encouraged to trust him in the greatest straits.

WHEN Isr'el out of Egypt went,
and did his dwelling change,
When Jacob's house went out from those
that were of language strange,
2 He Judah did his sanctuary,
his kingdom Isr'el make:
3 The sea it saw, and quickly fled,
Jordan was driven back.

4 Like rams the mountains, and like lambs
the hills skipp'd to and fro.
5 O sea, why fledd'st thou? Jordan, back
why wast thou driven so?
6 Ye mountains great, wherefore was it
that ye did skip like rams?
And wherefore was it, little hills,
that ye did leap like lambs?

7 O at the presence of the Lord,
earth, tremble thou for fear,
While as the presence of the God
of Jacob doth appear:
8 Who from the hard and stony rock
did standing water bring;
And by his pow'r did turn the flint
into a water-spring.

PSALM CXV.

This Psalm instructs us, (1) To whom glory and praise ought to be ascribed: not to ourselves, but to God, for his mercy and truth, ver. 1: not to lifeless senseless idols, but to God, whose throne is in the heavens, and who doth whatever is best, ver. 2–8, 15, 16. (2) How we are to glorify God. 1 By trusting in him, crediting his promise, and receiving his blessings, ver. 9–15. 2 By blessing him while we live, ver. 17, 18. ¶ Learn, my soul, to deny thyself; to take up thy cross and follow Christ; and to keep thyself from idols. But make JEHOVAH, as reconciled in Christ, thy portion, thy trust, thy help, thy shield, thy blessedness, thy comfort, thy praise; and consider thine earthly enjoyments as the gracious gifts of thy God, and an earnest of thy far more exceeding and eternal weight of glory.

NOT unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth,
and for thy mercy's sake.
2 O wherefore should the heathen say,
Where is their God now gone?
3 But our God in the heavens is,
what pleas'd him he hath done.

4 Their idols silver are and gold,
work of men's hands they be.
5 Mouths have they, but they do not speak;
and eyes, but do not see;
6 Ears have they, but they do not hear,
noses, but savour not;
7 Hands, feet, but handle not, nor walk;
nor speak they through their throat.

8 Like them their makers are, and all
on them their trust that build.
9 O Isr'el, trust thou in the Lord,
he is their help and shield.
10 O Aaron's house, trust in the Lord,
their help and shield is he.
11 Ye that fear God, trust in the Lord,
their help and shield he'll be.

12 The Lord of us hath mindful been,
and he will bless us still:
He will the house of Isr'el bless,
bless Aaron's house he will.
13 Both small and great, that fear the Lord,
he will them surely bless.
14 The Lord will you, you and your seed,
aye more and more increase.

15 O blessed are ye of the Lord,
who made the earth and heav'n.
16 The heav'n, ev'n heav'ns, are God's, but he
earth to men's sons hath giv'n.
17 The dead, nor who to silence go,
God's praise do not record.
18 But henceforth we for ever will
bless God. Praise ye the Lord.

PSALM CXVI.

This is a Psalm of thanksgiving somewhat similar to the 18th, 30th, 40th, and 103d; and represents (1) The Psalmist's great distress and danger, which had almost driven him to despair, ver. 3, 10, 11. (2) The application he made to God by prayer for relief; and his experience of God's gracious kindness, in granting his requests, in hearing, pitying, and delivering him, ver. 1, 2, 4, 5, 6, 8. (3) His sincere and hearty resolutions, to make a grateful acknowledgment of God's kindness by loving him, ver. 1; continuing to call on him and receive from him, ver. 2, 13, 17; resting in him, ver. 7; walking before him as his devoted servant, ver. 9, 16; public confession of God's tender regard to him, ver. 12-15, and sincere and public paying of his vows to him, ver. 18, 19 ¶ While I sing, let me think, as before God, what of these blessings I have experienced, what of these duties I have earnestly practised. If God hath redeemed me from the broken law, from the lowest hell, from the mouth of the infernal lion, and from the power of my corrupt lusts, let my soul, and all that is within me, be stirred up to bless his holy name; and let me never lose the heart animating impressions of his benefits.

I LOVE the Lord, because my voice
and prayers he did hear.
2 I, while I live, will call on him,
who bow'd to me his ear.
3 Of death the cords and sorrows did
about me compass round;
The pains of hell took hold on me,
I grief and trouble found.

4 Upon the name of God the Lord
then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.
5 God merciful and righteous is,
yea, gracious is our Lord.
6 God saves the meek: I was brought low,
he did me help afford.

7 O thou my soul, do thou return
unto thy quiet rest;
For largely, lo, the Lord to thee
his bounty hath exprest.
8 For my distressed soul from death
deliver'd was by thee:
Thou didst my mourning eyes from tears,
my feet from falling, free.

9 I in the land of those that live
will walk the Lord before.
10 I did believe, therefore I spake:
I was afflicted sore.
11 I said, when I was in my haste,
that all men liars be.
12 What shall I render to the Lord
for all his gifts to me?

13 I'll of salvation take the cup,
on God's name will I call:
14 I'll pay my vows now to the Lord
before his people all.
15 Dear in God's sight is his saints' death.
16 Thy servant, Lord, am I;
Thy servant sure, thine handmaid's son:
my bands thou didst untie.

17 Thank-off'rings I to thee will give,
and on God's name will call.
18 I'll pay my vows now to the Lord
before his people all;
19 Within the courts of God's own house,
within the midst of thee,
O city of Jerusalem.
Praise to the Lord give ye.

PSALM CXVII.

This Psalm relates to the gospel church. Here are (1) A short, but solemn, call to the redeemed of all nations to praise their God, ver. 1. (2) Rich matter of praise suggested, viz. the unbounded mercy and everlasting faithfulness of God; and hence the fulness, kindness, and stability of his covenant promises, and the accomplishment thereof, ver. 2. * If this Psalm is short, let me sing it in the full assurance of faith, and with a heart all inflamed with the loving-kindness, and all enraptured with admiration of the goodness of God, towards men, towards the Gentiles, and towards my soul.

O GIVE ye praise unto the Lord,
all nations that be;
Likewise, ye people all, accord
his name to magnify.
2 For great to us-ward ever are
his loving-kindnesses:
His truth endures for evermore.
The Lord O do ye bless.

PSALM CXVIII.

This Psalm was probably composed by David soon after his advancement to, and settlement on, his throne, 2 Sa. v. viii And contains (1) His earnest exhortations to persons of all ranks, offices, and states, to praise the Lord for his everlasting mercy and kindness, ver. 1-4. (2) By a recital of the great and gracious things which God had done for him, he encourages himself and others to trust in God alone, ver. 5-18. (3) His thanksgivings for God's advancement of him to the throne, notwithstanding of all opposition,—as typical of the exaltation of Jesus Christ, ver. 19-23. (4) His and the priests' and peoples' triumph in the expected prosperity of his reign, and of the flourishing kingdom of Christ, ver. 24-29. ¶ While I sing, let my soul soar aloft to Jesus and his sure mercies. Let me behold him, who, for the suffering of death, was made a little lower than the angels, now crowned with glory and honour, having all his enemies put under his feet, but himself invested with all power in heaven and in earth,—and furnished with all gifts for men; yea, for the rebellious also, that God the Lord may dwell among them, and, as the God of their salvation, daily load *them* with his benefits. Let me rejoice in his highness, and have myself, and all my services, bound with cords to his altar; and God forbid I should conclude the notes, without entering into the very marrow of the sense. Thou art MY GOD, I will thee exalt, MY GOD, I will thee praise.

O PRAISE the Lord, for he is good;
his mercy lasteth ever.
2 Let those of Israel now say,
His mercy faileth never.
3 Now let the house of Aaron say,
His mercy lasteth ever.
4 Let those that fear the Lord now say,
His mercy faileth never.

5 I in distress call'd on the Lord;
the Lord did answer me;
He in a large place did me set,
from trouble made me free.
6 The mighty Lord is on my side,
I will not be afraid;
For any thing that man can do
I shall not be dismay'd.

7 The Lord doth take my part with them
that help to succour me:
Therefore on those that do me hate
I my desire shall see.
8 Better it is to trust in God
than trust in man's defence;
9 Better to trust in God than make
princes our confidence.

10 The nations, joining all in one,
did compass me about:
But in the Lord's most holy name
I shall them all root out.
11 They compass'd me about; I say,
they compass'd me about:
But in the Lord's most holy name
I shall them all root out.
12 Like bees they compass'd me about;
like unto thorns that flame
They quenched are: for them shall I
destroy in God's own name.
13 Thou sore hast thrust, that I might fall,
but my Lord helped me.
14 God my salvation is become,
my strength and song is he.

15 In dwellings of the righteous
is heard the melody
Of joy and health: the Lord's right hand
doth ever valiantly.
16 The right hand of the mighty Lord
exalted is on high;
The right hand of the mighty Lord
doth ever valiantly.

17 I shall not die, but live, and shall
the works of God discover.
18 The Lord hath me chastised sore,
but not to death giv'n over.
19 O set ye open unto me
the gates of righteousness;
Then will I enter into them,
and I the Lord will bless.

20 This is the gate of God, by it
the just shall enter in.
21 Thee will I praise, for thou me heard'st,
and hast my safety been.
22 That stone is made head corner-stone,
which builders did despise:
23 This is the doing of the Lord,
and wondrous in our eyes.

24 This is the day God made, in it
we'll joy triumphantly.
25 Save now, I pray thee, Lord; I pray,
send now prosperity.
26 Blessed is he in God's great name
that cometh us to save;
We, from the house which to the Lord
pertains, you blessed have.

27 God is the Lord, who unto us
hath made light to arise:
Bind ye unto the altar's horns
with cords the sacrifice.
28 Thou art my God, I'll thee exalt;
my God, I will thee praise.
29 Give thanks to God, for he is good:
his mercy lasts always.

PSALM CXIX.

This Psalm is a collection of David's precious thoughts, sorrowful complaints, humble petitions, and holy resolutions, which, it seems, he had written down as they occurred; and which, in the end of his life, he digested into the form in which they now stand, consisting of as many parts as there are letters in the Hebrew alphabet, the eight verses of each always beginning with the same letter in the original. The general scope of it is to magnify God's Word, and make it honourable; to intimate, that it informs us of whatever we ought to expect from God in the way of gracious donation, and of whatever he may expect from us in the way of grateful returns of duty. This is represented under ten different characters, one or other of which is to be found in every verse, excepting the 122d and 124d,—as God's LAW, because framed and published by him as our Sovereign;—his COMMANDMENTS, because given with authority, and lodged with us as a trust;—his PRECEPTS, because peremptorily prescribed, and not left as a thing indifferent;—his STATUTES, because fixed and determined, and of perpetual obligation;—his WORD, because it is the declaration of his mind, and CHRIST, his essential WORD, is ALL and IN ALL therein;—his WAY, because it represents Christ the *way, the truth, and the life*, and is the rule of our faith and obedience;—his TESTIMONIES, because therein God, upon his word and his oath, declares to men the truths necessary to be known in order to his honour and their salvation,—as ratified in the death of his Son;—his JUDGMENTS, because framed in infinite wisdom, and by which we must both judge and be judged;—but in ver. 75, 84, 121, *judgment* denotes righteous conduct;—it is called his RIGHTEOUSNESS, because it is holy, just, and good, and is the perfect standard of righteousness;—and his TRUTH or FAITHFULNESS, because his leading truths are eternal; and the faithfulness of God is pledged in every point thereof. ¶ While I sing, let me, all along, enter into the spirit of the Psalm. Let my delight be in God's testimonies; my desires after God's presence; and my endeavours to have God honoured. Let God's Word be my rule, my food, my armour, my wealth, my comfort; and God himself, as therein revealed and bestowed, be my everlasting and infinite ALL.

PSALM CXIX.

ALEPH. *Part 1st.*

Here (1) David marks out holy men as the only blessed men, ver. 1–3. (2) Begs that, to his own honour and satisfaction, he may be helped of God to an upright observance of his laws, ver. 4–6. (3) In the faith of God's direction and assistance, he resolves to praise and obey him, ver. 7, 8.

BLESSED are they that undefil'd,
and straight are in the way;
Who in the Lord's most holy law
do walk, and do not stray.

2 Blessed are they who to observe
his statutes are inclin'd;
And who do seek the living God
with their whole heart and mind.

3 Such in his ways do walk, and they
do no iniquity.

4 Thou hast commanded us to keep
thy precepts carefully.

5 O that thy statutes to observe
thou would'st my ways direct!

6 Then shall I not be sham'd, when I
thy precepts all respect.

7 Then with integrity of heart
thee will I praise and bless,
When I the judgments all have learn'd
of thy pure righteousness.

8 That I will keep thy statutes all
firmly resolv'd have I:
O do not then, most gracious God,
forsake me utterly.

BETH. *Part 2d.*

He (1) Points out the proper method of mortifying lusts, and attaining true holiness, ver. 9. (2) Professes his attachment to God and his word, and supplicates wisdom, direction, and support, ver. 10–12. (3) Reflects, with satisfaction, on his former regard to God's truths and ways, ver. 13, 14. And (4) Resolves to persevere therein, ver. 15, 16.

9 By what means shall a young man learn
his way to purify?
If he according to thy word
thereto attentive be.

10 Unfeignedly thee have I sought
with all my soul and heart:
O let me not from the right path
of thy commands depart.

11 Thy word I in my heart have hid,
that I offend not thee.

12 O Lord, thou ever blessed art,
thy statutes teach thou me.

13 The judgments of thy mouth each one
my lips declared have:

14 More joy thy testimonies' way
than riches all me gave.

15 I will thy holy precepts make
my meditation;
And carefully I'll have respect
unto thy ways each one.

16 Upon thy statutes my delight
shall constantly be set:
And, by thy grace, I never will
thy holy word forget.

GIMEL. *Part 3d.*

(1) With eagerness and longings of heart he supplicates divine favour and instruction in God's truths, ver. 17–20. (2) Remarks the just dealings of God upon such as wander from his ways, ver. 21. (3) Supplicates preservation from reproach, as he observed, meditated on, delighted in, and consulted God's word in all his conduct, ver. 22–24.

17 With me thy servant, in thy grace,
deal bountifully, Lord;
That by thy favour I may live,
and duly keep thy word.

18 Open mine eyes, that of thy law
the wonders I may see.

19 I am a stranger on this earth,
hide not thy laws from me.

20 My soul within me breaks, and doth
much fainting still endure,
Through longing that it hath all times
unto thy judgments pure.

21 Thou hast rebuk'd the cursed proud,
who from thy precepts swerve.

22 Reproach and shame remove from me,
for I thy laws observe.

23 Against me princes spake with spite,
while they in council sat:
But I thy servant did upon
thy statutes meditate.

24 My comfort, and my heart's delight,
thy testimonies be;
And they, in all my doubts and fears,
are counsellors to me.

DALETH. *Part 4th.*

He (1) Represents his distress, and his behaviour under it, ver. 25, 26, 28, 30, 31. (2) Supplicates spiritual quickening, instruction, strength, rectitude of sentiment, and honour, in the Lord's way, ver. 25–31. (3) Resolves, under the influences of heaven, to be more active in holiness, ver. 32.

25 My soul to dust cleaves: quicken me,
according to thy word.

26 My ways I show'd, and me thou heard'st:
teach me thy statutes, Lord.

27 The way of thy commandements
make me aright to know;
So all thy works that wondrous are
I shall to others show.

28 My soul doth melt, and drop away,
for heaviness and grief:
To me, according to thy word,
give strength, and send relief.

29 From me the wicked way of lies
let far removed be;
And graciously thy holy law
do thou grant unto me.

30 I chosen have the perfect way
of truth and verity:
Thy judgments that most righteous are
before me laid have I.

31 I to thy testimonies cleave;
shame do not on me cast.

32 I'll run thy precepts' way, when thou
my heart enlarged hast.

HE. *Part 5th.*

He (1) Prays for divine instructions, sanctifying influences, and quickening grace; for the accomplishment of God's promises to him;—and against covetousness, vanity, and reproach, ver. 33–40. (2) Enforces his requests from his holy resolutions, his relation to God, his zeal for his honour, and his regard to his excellent declarations, promises, and precepts, ver. 33, 34, 38–40.

33 Teach me, O Lord, the perfect way
of thy precepts divine,
And to observe it to the end
I shall my heart incline.

34 Give understanding unto me,
so keep thy law shall I;
Yea, ev'n with my whole heart I shall
observe it carefully.

35 In thy law's path make me to go;
for I delight therein.

36 My heart unto thy testimonies,
and not to greed, incline.

37 Turn thou away my sight and eyes
from viewing vanity;
And in thy good and holy way
be pleas'd to quicken me.

38 Confirm to me thy gracious word,
which I did gladly hear,
Ev'n to thy servant, Lord, who is
devoted to thy fear.

39 Turn thou away my fear'd reproach;
for good thy judgments be.

40 Lo, for thy precepts I have long'd;
in thy truth quicken me.

VAU. *Part 6th.*

Here are (1) The prayers he presented to God, ver. 41, 43. (2) The graces he exercised upon God and his word, *faith, hope, love*, ver. 42, 43, 47, 48. (3) The practice he resolved on, through grace: to keep God's law; to seek and cheerfully practise his precepts; boldly publish his truth to others; and to delight in, meditate on, and zealously reduce them to practice, ver. 44–48.

41 Let thy sweet mercies also come
and visit me, O Lord;
Ev'n thy benign salvation,
according to thy word.

42 So shall I have wherewith I may
give him an answer just,
Who spitefully reproacheth me;
for in thy word I trust.

43 The word of truth out of my mouth
take thou not utterly;
For on thy judgments righteous
my hope doth still rely.

44 So shall I keep for evermore
thy law continually.

45 And, sith that I thy precepts seek,
I'll walk at liberty.

46 I'll speak thy word to kings, and I
with shame shall not be mov'd;

47 And will delight myself always
in thy laws, which I lov'd.

48 To thy commandments, which I lov'd,
my hands lift up I will;
And I will also meditate
upon thy statutes still.

ZAIN. *Part 7th.*

Represents (1) The comfort he had found in God's word, ver. 49, 50, 52, 54. (2) His desire that God would fulfil his promises, ver. 49; and his care to remember, think on, and practise God's truths, ver. 51, 52, 55, 56. (3) The injurious reproach he suffered from the wicked; his abhorrence of their sin, and dread of their punishment, ver. 51, &c.

49 Remember, Lord, thy gracious word
thou to thy servant spake,
Which, for a ground of my sure hope,
thou causedst me to take.

50 This word of thine my comfort is
in mine affliction:
For in my straits I am reviv'd
by this thy word alone.

51 The men whose hearts with pride are stuff'd
did greatly me deride;
Yet from thy straight commandements
I have not turn'd aside.

52 Thy judgments righteous, O Lord,
which thou of old forth gave,
I did remember, and myself
by them comforted have.

53 Horror took hold on me, because
ill men thy law forsake.

54 I in my house of pilgrimage
thy laws my songs do make.

55 Thy name by night, Lord, I did mind,
and I have kept thy law.

56 And this I had, because thy word
I kept, and stood in awe.

CHETH. *Part 8th.*

We have here (1) The portion he chose, ver. 57. (2) The purpose he formed, ver. 57. (3) The prayers he offered up for favour, mercy, and instruction, ver. 58–64. (4) The penitential care he took to obey God's law, ver. 59–61. (5) The complaint he uttered, ver. 61. (6) His fervent thanksgiving, ver. 62. (7) His choice companions, ver. 63. (8) His deep sense of God's abundant mercy and grace, ver. 64.

57 Thou my sure portion art alone,
which I did chuse, O Lord:
I have resolv'd, and said, that I
would keep thy holy word.

58 With my whole heart I did entreat
thy face and favour free:
According to thy gracious word
be merciful to me.

59 I thought upon my former ways,
and did my life well try;
And to thy testimonies pure
my feet then turned I.

60 I did not stay, nor linger long,
as those that slothful are;
But hastily thy laws to keep
myself I did prepare.

61 Bands of ill men me robb'd; yet I
thy precepts did not slight.
62 I'll rise at midnight thee to praise,
ev'n for thy judgments right.
63 I am companion to all those
who fear, and thee obey.
64 O Lord, thy mercy fills the earth:
teach me thy laws, I pray.

TETH. *Part 9th.*

Contains (1) Hearty acknowledgments of God's faithfulness and goodness, and of the excellency and usefulness of his word, ver. 65, 68, 72. (2) Humble acknowledgments of the advantage he had received from his afflictions, ver. 67, 71. (3) Complaints of the pride, calumnious reproach, and luxurious stupidity, of wicked men, ver. 69, 70. (4) Supplications for divine instruction, ver. 66, 68. (5) Declarations of his regard to God's word, and resolutions to persevere in the observance thereof, ver. 69-72.

65 Well hast thou with thy servant dealt,
as thou didst promise give.
66 Good judgment me, and knowledge teach,
for I thy word believe.
67 Ere I afflicted was I stray'd;
but now I keep thy word.
68 Both good thou art, and good thou do'st:
teach me thy statutes, Lord.

69 The men that are puff'd up with pride
against me forg'd a lie;
Yet thy commandements observe
with my whole heart will I.
70 Their hearts, through worldly ease and wealth,
as fat as grease they be:
But in thy holy law I take
delight continually.

71 It hath been very good for me
that I afflicted was,
That I might well instructed be,
and learn thy holy laws.
72 The word that cometh from thy mouth
is better unto me
Than many thousands and great sums
of gold and silver be.

JOD. *Part 10th.*

Contains (1) Thankful acknowledgments of God's kindness in creation, and of his equity and faithfulness in afflicting, ver. 73, 75. (2) Earnest supplications for divine instruction; for fresh discoveries of God's mercy; for the confusion of enemies, the comfortable fellowship of friends, and for an honourable soundness of heart, ver. 73, 76, 77, 78, 80. (3) Holy joy in the comfort of fellow saints, and especially in God's mercy and word, ver. 74, 76, 77. (4) A holy resolution to meditate on, and cleave to, God's testimonies amidst persecution, ver. 78.

73 Thou mad'st and fashion'dst me: thy laws
to know give wisdom, Lord.
74 So who thee fear shall joy to see
me trusting in thy word.
75 That very right thy judgments are
I know, and do confess;
And that thou hast afflicted me
in truth and faithfulness.

76 O let thy kindness merciful,
I pray thee, comfort me,
As to thy servant faithfully
was promised by thee.
77 And let thy tender mercies come
to me, that I may live;
Because thy holy laws to me
sweet delectation give.

78 Lord, let the proud ashamed be;
for they, without a cause,
With me perversely dealt: but I
will muse upon thy laws.
79 Let such as fear thee, and have known
thy statutes, turn to me.
80 My heart let in thy laws be sound,
that sham'd I never be.

CAPH. *Part 11th.*

Contains (1) Bitter complaints of great and long distress, ver. 81-87. (2) Fervent supplications for speedy comfort, help, and quickening, ver. 82, 86, 88. (3) Pleas wherewith these supplications are enforced; as that his distress was become insupportable; that his hope was in God's word, and he clave to it in his profession and practice; that his life was but short to have so much of it spent in the furnace of affliction; that the malice and pride of his enemies were excessive; and, in fine, that God's loving kindness was infinite, ver. 81-88.

81 My soul for thy salvation faints;
yet I thy word believe.
82 Mine eyes fail for thy word: I say,
When wilt thou comfort give?
83 For like a bottle I'm become,
that in the smoke is set:
I'm black, and parch'd with grief; yet I
thy statutes not forget.

84 How many are thy servant's days?
when wilt thou execute
Just judgment on these wicked men
that do me persecute?
85 The proud have digged pits for me,
which is against thy laws.
86 Thy words all faithful are: help me,
pursu'd without a cause.

87 They so consum'd me, that on earth
my life they scarce did leave:
Thy precepts yet forsook I not,
but close to them did cleave.
88 After thy loving-kindness, Lord,
me quicken, and preserve:
The testimony of thy mouth
so shall I still observe.

LAMED. *Part 12th.*

Represents (1) The eternity and unchangeableness of God's word and works, ver. 89-91. (2) The advantage of delighting in, and cleaving to, God's truths, ver. 92, 93. (3) God's interest in men a reason of his saving the observers of his law, ver. 94. (4) David's adherence to God's truths amidst furious persecution, ver. 95. (5) The superlative excellency of God's word above all earthly enjoyments, ver. 96.

89 Thy word for ever is, O Lord,
in heaven settled fast;
90 Unto all generations
thy faithfulness doth last:
The earth thou hast established,
and it abides by thee.
91 This day they stand as thou ordain'dst,
for all thy servants be.

92 Unless in thy most perfect law
my soul delights had found,
I should have perished, when as
my troubles did abound.
93 Thy precepts I will ne'er forget;
they quick'ning to me brought.
94 Lord, I am thine; O save thou me:
thy precepts I have sought.

95 For me the wicked have laid wait,
me seeking to destroy:
But I thy testimonies true
consider will with joy.
96 An end of all perfection
here have I seen, O God:
But as for thy commandement,
it is exceeding broad.

MEM. *Part 13th.*

Represents the Psalmist's ardent affection to God's law, ver. 97. Because (1) Thereby he had attained much useful knowledge and wisdom, ver. 98-100; (2) Thereby he was enabled to refrain from, and hate sin, ver. 101, 104; (3) Thereby he was preserved steady in the path of duty, ver. 101, 102; and (4) Thereby he obtained much comfort to his soul, ver. 103.

97 O how love I thy law! it is
my study all the day:
98 It makes me wiser than my foes;
for it doth with me stay.
99 Than all my teachers now I have
more understanding far;
Because my meditation
thy testimonies are.

100 In understanding I excel
those that are ancients;
For I endeavoured to keep
all thy commandements.

101 My feet from each ill way I stay'd,
that I may keep thy word.
102 I from thy judgments have not swerv'd;
for thou hast taught me, Lord.

103 How sweet unto my taste, O Lord,
are all thy words of truth!
Yea, I do find them sweeter far
than honey to my mouth.
104 I through thy precepts, that are pure,
do understanding get;
I therefore ev'ry way that's false
with all my heart do hate.

NUN. *Part 14th.*

Represents (1) The remarkable usefulness of God's word, ver. 105. (2) David's solemn dedication of himself to God's service, ver. 106. (3) His recourse to God by prayer under his afflictions ver. 107, 108. (4) His faithful adherence to God's way amidst trouble and persecution, ver. 109, 110. (5) his solemn and deliberate choice of God's word for his portion and rule, ver. 111, 112.

105 Thy word is to my feet a lamp,
and to my path a light.
106 I sworn have, and I will perform,
to keep thy judgments right.
107 I am with sore affliction
ev'n overwhelm'd, O Lord:
In mercy raise and quicken me,
according to thy word.

108 The free-will-off'rings of my mouth
accept, I thee beseech:
And unto me thy servant, Lord,
thy judgments clearly teach.
109 Though still my soul be in my hand,
thy laws I'll not forget.
110 I err'd not from them, though for me
the wicked snares did set.

111 I of thy testimonies have
above all things made choice,
To be my heritage for aye;
for they my heart rejoice.
112 I carefully inclined have
my heart still to attend;
That I thy statutes may perform
alway unto the end.

SAMECH. *Part 15th.*

We have here (1) David's hatred of sin and love of God's law, ver. 113. (2) His profession of dependence upon God, ver. 114. (3) His debarring of wicked men from his company, ver. 115. (4) His prayer for support, comfort, and honour, in the Lord's way, 116, 117. (5) His foresight of, and trembling at, the ruin of the wicked, ver. 118-120.

113 I hate the thoughts of vanity,
but love thy law do I.
114 My shield and hiding-place thou art:
I on thy word rely.
115 All ye that evil-doers are
from me depart away;
For the commandments of my God
I purpose to obey.

116 According to thy faithful word
uphold and stablish me,
That I may live, and of my hope
ashamed never be.
117 Hold thou me up, so shall I be
in peace and safety still;
And to thy statutes have respect
continually I will.

118 Thou tread'st down all that love to stray;
false their deceit doth prove.
119 Lewd men, like dross, away thou putt'st;
therefore thy law I love.
120 For fear of thee my very flesh
doth tremble, all dismay'd;
And of thy righteous judgments, Lord,
my soul is much afraid.

AIN. *Part 16th.*

Here David (1) Appeals to God as to his integrity and equity, ver. 121. (2) Supplicates that God would protect him against enemies; grant him merciful deliverance and saving instruction, and arise for the maintenance of his own honour, ver. 121-126.

(3) Enforces his requests with these pleas, That he was God's servant: and that he could no longer bear up under trouble, ver. 129-135. (4) Professes his superlative regard to God's law, and hatred of all iniquity, ver. 127, 128.

121 To all men I have judgment done,
performing justice right;
Then let me not be left unto
my fierce oppressors' might.
122 For good unto thy servant, Lord,
thy servant's surety be:
From the oppression of the proud
do thou deliver me.
123 Mine eyes do fail with looking long
for thy salvation,
The word of thy pure righteousness
while I do wait upon.
124 In mercy with thy servant deal,
thy laws me teach and show.
125 I am thy servant, wisdom give,
that I thy laws may know.
126 'Tis time thou work, Lord; for they have
made void thy law divine.
127 Therefore thy precepts more I love
than gold, yea, gold most fine.
128 Concerning all things thy commands
all right I judge therefore;
And ev'ry false and wicked way
I perfectly abhor.

PE. *Part 17th.*

Here David (1) Declares his esteem of, and regard to God's word, ver. 129-131; and his deep concern for men's violation thereof, ver. 136. (2) Supplicates for mercy, direction, preservation, deliverance, spiritual comfort, and instruction, ver. 132-135.

129 Thy statutes, Lord, are wonderful,
my soul them keeps with care.
130 The entrance of thy words gives light,
makes wise who simple are.
131 My mouth I have wide opened,
and panted earnestly,
While after thy commanderments
I long'd exceedingly.
132 Look on me, Lord, and merciful
do thou unto me prove,
As thou art wont to do to those
thy name who truly love.
133 O let my footsteps in thy word
aright still order'd be:
Let no iniquity obtain
dominion over me.
134 From man's oppression save thou me,
so keep thy laws I will.
135 Thy face make on thy servant shine;
teach me thy statutes still.
136 Rivers of waters from mine eyes
did run down, when I saw
How wicked men run on in sin,
and do not keep thy law.

TSADDI. *Part 18th.*

Contains (1) David's celebration of the righteousness of God's nature and work, and of the righteousness, faithfulness, and purity of his word, ver. 137, 138, 140, 142, 144. (2) His avowed remembrance of, zeal for, and delight in God's word, notwithstanding of much contempt and trouble suffered on account of his adherence to it, ver. 139-141. (3) His fervent prayer for spiritual instruction, ver. 141.

137 O Lord, thou art most righteous;
thy judgments are upright.
138 Thy testimonies thou command'st
most faithful are and right.
139 My zeal hath ev'n consumed me,
because mine enemies
Thy holy words forgotten have,
and do thy laws despise.
140 Thy word's most pure, therefore on it
thy servant's love is set.
141 Small, and despis'd I am, yet I
thy precepts not forget.
142 Thy righteousness is righteousness
which ever doth endure:
Thy holy law, Lord, also is
the very truth most pure.
143 Trouble and anguish have me found,
and taken hold on me:
Yet in my trouble my delight
thy just commandments be.
144 Eternal righteousness is in
thy testimonies all:
Lord, to me understanding give,
and ever live I shall.

KOPH. *Part 19th.*

Contains (1) David's importunate supplications for gracious audience, necessary salvation, and quickening influence, ver. 145-147, 149. (2) His hopes in, and meditations on God's word, as perfectly true and perpetually stable, ver. 147, 148, 151, 152. (3) In danger from wicked men, he flies to God for relief, ver. 149-151.

145 With my whole heart I cry'd, Lord, hear;
I will thy word obey.
146 I cry'd to thee; save me, and I
will keep thy laws alway.
147 I of the morning did prevent
the dawning, and did cry:
For all mine expectation
did on thy word rely.
148 Mine eyes did timeously prevent
the watches of the night,
That in thy word with careful mind
then meditate I might.
149 After thy loving-kindness hear
my voice, that calls on thee:
According to thy judgment, Lord,
revive and quicken me.
150 Who follow mischief they draw nigh;
they from thy law are far:
151 But thou art near, Lord; most firm truth
all thy commandments are.
152 As for thy testimonies all,
of old this have I try'd,
That thou hast surely founded them
for ever to abide.

RESH. *Part 20th.*

Contains (1) David's cries to God, That he would consider his affliction, plead his cause, deliver him, and quicken his soul, ver. 153, 154, 156, 159. (2) His adherence to, love for, and high esteem of God's word, ver. 155, 151, 157, 158, 160. (3) His description of the character and misery of the wicked, ver. 156, 157, 158.

153 Consider mine affliction,
in safety do me set:
Deliver me, O Lord, for I
thy law do not forget.
154 After thy word revive thou me;
save me, and plead my cause.
155 Salvation is from sinners far;
for they seek not thy laws.
156 O Lord, both great and manifold
thy tender mercies be:
According to thy judgments just,
revive and quicken me.
157 My persecutors many are,
and foes that do combine;
Yet from thy testimonies pure
my heart doth not decline.
158 I saw transgressors, and was griev'd,
for they keep not thy word.
159 See how I love thy law! as thou
art kind, me quicken, Lord.
160 From the beginning all thy word
hath been most true and sure:
Thy righteous judgments ev'ry one
for evermore endure.

SCHIN. *Part 21st.*

Here (1) David complains to God of persecution from princes, ver. 161. (2) Professes his holy awe of, his delight in, his love to, and careful observance of God's testimonies, and his utter detestation of falsehood, ver. 161, 164, 167, 168. (3) Avows his persuasion of the happiness of the godly, and his own hopes of God's salvation, ver. 165, 166.

161 Princes have persecuted me,
although no cause they saw,
But still of thy most holy word
my heart doth stand in awe.
162 I at thy word rejoice, as one
of spoil that finds great store.
163 Thy law I love; but lying all
I hate and do abhor.
164 Sev'n times a-day it is my care
to give due praise to thee;
Because of all thy judgments, Lord,
which righteous ever be.
165 Great peace have they who love thy law;
offence they shall have none.
166 I hop'd for thy salvation, Lord,
and thy commands have done.
167 My soul thy testimonies pure
observed carefully;
On them my heart is set, and them
I love exceedingly.
168 Thy testimonies and thy laws
I kept with special care;
For all my works and ways each one
before thee open are.

TAU. *Part 22d.*

Here are (1) David's prayers for access to God, and for instruction, deliverance, help, and recovery from God, ver. 169, 170, 172, 175, 176. (2) Hearty professions of his regard to God's word, and the salvation therein contained, ver. 169-176. His humble confession of his wandering from God, and desire to be brought back, ver. 176.

169 O let my earnest pray'r and cry
come near before thee, Lord:
Give understanding unto me,
according to thy word.
170 Let my request before thee come:
after thy word me free.
171 My lips shall utter praise, when thou
hast taught thy laws to me.
172 My tongue of thy most blessed word
shall speak, and it confess;
Because all thy commandements
are perfect righteousness.
173 Let thy strong hand make help to me;
thy precepts are my choice.
174 I long'd for thy salvation, Lord,
and in thy law rejoice.
175 O let my soul live, and it shall
give praises unto thee;
And let thy judgments gracious
be helpful unto me.
176 I, like a lost sheep, went astray;
thy servant seek, and find:
For thy commands I suffer'd not
to slip out of my mind.

PSALM CXX.

A Song of Degrees.

Why this Psalm and the fourteen following are called Songs of Degrees, we do not certainly know. It is plain that some of them are suited to secret worship, some to family, and others to the public assembly. This Psalm, from its affinity to the 52d, is supposed to refer to Doeg the Edomite, 1 Sa. xxii. We have (1) The Psalmist's prayer to God for deliverance from the ruinous influence of malicious and false accusations, ver. 1, 2. (2) His denunciation of the just, fearful, and lasting judgments of God against his accusers, ver. 3, 4. (3) His complaints of his quarrelsome and vexatious neighbours, ver. 5-7. "Never dare, my soul, to utter falsehood, or even truth, in a malicious manner. Never dare to rush upon the fierce and lasting indignation of the Almighty. Never choose to make this world thy country, where sin and troubles so abound. But, ye blessed abodes of peace and purity, when shall I come to you? When shall I leave my evil neighbours and come to God, to God mine EXCEEDING JOY.

IN my distress to God I cry'd,
and he gave ear to me.
2 From lying lips, and guileful tongue,
O Lord, my soul set free.
3 What shall be giv'n thee? or what shall
be done to thee, false tongue?
4 Ev'n burning coals of juniper,
sharp arrows of the strong.
5 Woe's me that I in Mesech am
a sojourner so long;
That I in tabernacles dwell
to Kedar that belong.

6 My soul with him that hateth peace
hath long a dweller been.
7 I am for peace; but when I speak,
for battle they are keen.

PSALM CXXI.

A Song of Degrees.

Here (1) In the firm faith of being heard, David supplicates divine help and protection, ver. 1, 2. (2) He comforts himself and others with the assurance of God's infallible direction and protection, ver. 3-8. ¶ While I sing, let all my confidence be on the Lord. Let my soul truly wait for him, from whom cometh all my necessary and expected blessings. On him be all my burdens, all my wants, all my cares.

I TO the hills will lift mine eyes,
from whence doth come mine aid.
2 My safety cometh from the Lord,
who heav'n and earth hath made.
3 Thy foot he'll not let slide, nor will
he slumber that thee keeps.
4 Behold, he that keeps Israel,
he slumbers not, nor sleeps.

5 The Lord thee keeps, the Lord thy shade
on thy right hand doth stay:
6 The moon by night thee shall not smite,
nor yet the sun by day.
7 The Lord shall keep thy soul; he shall
preserve thee from all ill.
8 Henceforth thy going out and in
God keep for ever will.

PSALM CXXII.

A Song of Degrees of David.

This Psalm appears to have been composed for the use of the Hebrews at their three solemn feasts, Le. xxiii. We have in it (1) Expressions of great joy in going up to Jerusalem, ver. 1, 2. (2) High commendations of the beauty, order, sanctity, and honour of Jerusalem, ver. 3-5. (3) The duty and happiness of such as are really concerned for the welfare of Jerusalem, the church of God ver. 6-9. ¶ While I sing, let me remember the gospel church, bewail her disorders, supplicate her welfare, and set my heart on the Jerusalem which is above, into which nothing can enter that defiles or disturbs. O when shall my feet stand there! When shall I see my Jesus on his great white throne, and sit with him in his glory!

I JOY'D when to the house of God,
Go up, they said to me.
2 Jerusalem, within thy gates
our feet shall standing be.
3 Jerus'lem, as a city, is
compactly built together.
4 Unto that place the tribes go up,
the tribes of God go thither:

To Isr'el's testimony, there
to God's name thanks to pay.
5 For thrones of judgment, ev'n the thrones
of David's house, there stay.
6 Pray that Jerusalem may have
peace and felicity:
Let them that love thee and thy peace
have still prosperity.

7 Therefore I wish that peace may still
within thy walls remain,
And ever may thy palaces
prosperity retain.
8 Now, for my friends' and brethren's sakes,
Peace be in thee, I'll say.
9 And for the house of God our Lord,
I'll seek thy good alway.

PSALM CXXIII.

A Song of Degrees.

This Psalm relates to the distressed condition of the church, and contains (1) Earnest longings for, and believing expectations of, merciful deliverances from God, ver. 1, 2. (2) An improvement of great distress, as a plea for speedy and remarkable relief, ver. 3, 4. ¶ While I sing this, let me, in the full assurance of faith, cry to God for the mercies which my own soul, my family, and the church and nation wherewith I am connected, so much need. Nor let me accept of a denial of my believing requests

O THOU that dwellest in the heav'ns,
I lift mine eyes to thee.
2 Behold, as servants' eyes do look
their masters' hand to see,
As handmaid's eyes her mistress' hand,
so do our eyes attend
Upon the Lord our God, until
to us he mercy send.

3 O Lord, be gracious to us,
unto us gracious be;
Because replenish'd with contempt
exceedingly are we.
4 Our soul is fill'd with scorn of those
that at their ease abide,
And with the insolent contempt
of those that swell in pride.

PSALM CXXIV.

A Song of Degrees of David

This Psalm is highly applicable to every remarkable deliverance which God works for his church, especially to the great redemption wrought for his people by Christ. In it (1) David represents the danger they were in, ver. 1-5. (2) Ascribes the glory of their deliverance to God, ver. 1, 2, 6, 7. (3) Improves the deliverance as an encouragement to trust in God, ver. 8. ¶ Let me behold JEHOVAH as a present help in trouble. Let my waiting eyes be towards him, who, notwithstanding all the combined power and policy of hell and earth, is able and ready to pull my feet out of the net.

HAD not the Lord been on our side,
may Israel now say;
2 Had not the Lord been on our side,
when men rose us to slay;
3 They had us swallow'd quick, when as
their wrath 'gainst us did flame:
4 Waters had cover'd us, our soul
had sunk beneath the stream.

5 Then had the waters, swelling high,
over our soul made way.
6 Bless'd be the Lord, who to their teeth
us gave not for a prey.
7 Our soul's escaped, as a bird
out of the fowler's snare;
The snare asunder broken is,
and we escaped are.

8 Our sure and all sufficient help
is in JEHOVAH'S name;
His name who did the heav'n create,
and who the earth did frame.

Another of the same.

NOW Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd;
2 If that the Lord
had not our right sustain'd,
When cruel men
against us furiously
Rose up in wrath,
to make of us their prey;

3 Then certainly
they had devour'd us all,
And swallow'd quick,
for aught that we could deem;
Such was their rage,
as we might well esteem.
4 And as fierce floods
before them all things drown,
So had they brought
our soul to death quite down.

5 The raging streams,
with their proud swelling waves,
Had then our soul
o'erwhelmed in the deep.
6 But bless'd be God,
who doth us safely keep,
And hath not giv'n
us for a living prey
Unto their teeth,
and bloody cruelty.

7 Ev'n as a bird
out of the fowler's snare
Escapes away,
so is our soul set free:
Broke are their nets,
and thus escaped we.

8 Therefore our help
is in the Lord's great name,
Who heav'n and earth
by his great pow'r did frame.

PSALM CXXV.

A Song of Degrees.

Let me in this Psalm behold (1) The happiness of the saints in the fixedness of their new covenant state, the safety of their condition, the seasonableness of their deliverances, and the advantage of effectual fervent prayer in their behalf, ver. 1-4. (2) The misery of the wicked, particularly of apostates from the ways of God, ver. 5. ¶ Let me then never be of them that draw back, but of them who believe to the saving of their soul.

THEY in the Lord that firmly trust
shall be like Sion hill,
Which at no time can be remov'd,
but standeth ever still.
2 As round about Jerusalem
the mountains stand alway,
The Lord his folk doth compass so,
from henceforth and for aye.

3 For ill men's rod upon the lot
of just men shall not lie;
Lest righteous men stretch forth their hands
unto iniquity.
4 Do thou to all those that be good
thy goodness, Lord, impart;
And do thou good to those that are
upright within their heart.

5 But as for such as turn aside
after their crooked way,
God shall lead forth with wicked men:
on Isr'el peace shall stay.

PSALM CXXVI.

A Song of Degrees.

This Psalm relates to some remarkable deliverance of the Jewish church, perhaps from Babylon, as typical of those of the gospel church; and (1) Represents great admiration of, and thankfulness for the deliverance, ver. 1-3. (2) Contains prayers for, and encouragement of, saints exercised with tribulations, ver. 4-6. ¶ While I sing, let me admire the Lord's kindness to Britain:—to the gospel church:—to mankind: to my soul. And in my remaining distress, personal or relative, let me sow in mourning and supplication, that I may reap joyful deliverances, and everlasting consolations, through grace.

WHEN Sion's bondage God turn'd back,
as men that dream'd were we.
2 Then fill'd with laughter was our mouth,
our tongue with melody:
They 'mong the heathen said, The Lord
great things for them hath wrought.
3 The Lord hath done great things for us,
whereof joy to us is brought.

4 As streams of water in the south,
our bondage, Lord, recall.
5 Who sow in tears, a reaping time
of joy enjoy they shall.
6 That man who, bearing precious seed,
in going forth doth mourn,
He doubtless, bringing back his sheaves,
rejoicing shall return.

PSALM CXXVII.

A Song of Degrees for Solomon.

This Psalm relates to David's orders for building the temple, 1 Ch. xxii. xxviii. or to Solomon's actual building of it, 2 Ch. ii.-vi. It teaches us constant dependence on God in all our concerns; particularly (1) In prospering our undertakings, or rearing our families, ver. 1. (2) In protecting our residence and country, ver. 1. (3) In enriching us without excessive care or labour, ver. 2. (4) In giving us agreeable heirs to possess our substance, ver. 3-5. ¶ In my undertakings, let me set the Lord always before me, and depend on his blessing as the source of my success. In all my enjoyments let my care be to enjoy God himself.

EXCEPT the Lord do build the house
the builders lose their pain,
Except the Lord the city keep,
the watchmen watch in vain.

2 'Tis vain for you to rise betimes,
or late from rest to keep,
To feed on sorrow's bread; so gives
he his beloved sleep.

3 Lo, children are God's heritage,
the womb's fruit his reward.
4 The sons of youth as arrows are,
for strong men's hands prepar'd.
5 O happy is the man that hath
his quiver fil'd with those;
They unashamed in the gate
shall speak unto their foes.

PSALM CXXVIII.

A Song of Degrees.

This Psalm exhibits (1) The comprehensive duty of all, particularly married persons, ver. 1. (2) The advantage of studying it; viz. success in employments; comfort and honour in relations; joy in the prosperity of God's church, and of their own offspring, ver. 2–6. ¶ While I sing, let me be ashamed, be pained, on account of my deficiency in holiness, sun of the hurt my family and the church of God have thereby sustained. Let me behold the great gain of true godliness, having the promises of this life and of that which is to come.

BLESS'D is each one that fears the Lord
and walketh in his ways;
2 For of thy labour thou shalt eat,
and happy be always.
3 Thy wife shall as a fruitful vine
by thy house sides be found:
Thy children like to olive-plants
about thy table round.

4 Behold, the man that fears the Lord,
thus blessed shall he be.
5 The Lord shall out of Sion give
his blessing unto thee:
Thou shalt Jerus'lem's good behold
whilst thou on earth dost dwell.
6 Thou shalt thy children's children see,
and peace on Israel.

PSALM CXXIX.

A Song of Degrees.

Whether this Psalm was penned when David brought up the ark of God to mount Sion (2 Sa. vi.), or relates to the Chaldean captivity, is uncertain. In it the people of God (1) look back on their often repeated tribulations, with thankfulness to God for their deliverances from Egypt, and from their oppressors under the Judges, Saul, &c. ver. 1–4. (2) They look forward with a believing prayer for, and prospect of, the destruction of all their implacable enemies, ver. 5–8. ¶ While I sing, let me not only be affected with what the Lord did for the Jewish, but chiefly with what he hath done for the gospel church; and let me in faith cry for, and expect, the downfall of Antichrist, and of all the other enemies of Christ and his church.

OFT did they vex me from my youth
may Isr'el now declare;
2 Oft did they vex me from my youth,
yet not victorious were.
3 The plowers plow'd upon my back;
they long their furrows drew.
4 The righteous Lord did cut the cords
of the ungodly crew.

5 Let Sion's haters all be turn'd
back with confusion.
6 As grass on houses' tops be they,
which fades ere it be grown:
7 Whereof enough to fill his hand
the mower cannot find;
Nor can the man his bosom fill,
whose work is sheaves to bind.

8 Neither say they who do go by,
God's blessing on you rest:
We in the name of God the Lord
do wish you to be blest.

PSALM CXXX.

A Song of Degrees.

This Psalm contains (1) David's earnest cries to God out of the depths of corruption, desertion, temptation, or trouble, ver. 1, 2. (2) His ingenuous repentance in the faith of God's merciful forgiveness, ver. 3, 4. (3) His attentive waiting on God for his favours, ver. 5, 6. (4) His encouraging expectations from God, ver. 7, 8. ¶ While I sing, let my soul go and do likewise. While the unbounded mercy and plenteous redemption of JEHOVAH remain unexhausted, let my soul cry mightily in every trouble; believe forgiveness under the deepest sense of guilt; and quietly hope and wait for the salvation of God. Let never hopeless despair steel my heart against a God of grace.

LORD, from the depths to thee I cry'd.
2 My voice, Lord, do thou hear:
Unto my supplication's voice
give an attentive ear.
3 Lord, who shall stand, if thou, O Lord,
should'st mark iniquity?
4 But yet with thee forgiveness is,
that fear'd thou mayest be.

5 I wait for God, my soul doth wait,
my hope is in his word.
6 More than they that for morning watch,
my soul waits for the Lord;
I say, more than they that do watch
the morning light to see.
7 Let Israel hope in the Lord,
for with him mercies be;

And plenteous redemption
is ever found with him.
8 And from all his iniquity
he Isr'el shall redeem.

PSALM CXXXI.

A Song of Degrees of David.

This Psalm contains (1) David's humble profession of his contentment with his lot, ver. 1, 2. (2) His warm encouragement of others to a constant dependence upon God, ver. 3. ¶ While I sing, let me be ashamed of my pride, and of meddling with things above my sphere. Let me desire humility, as my great ornament in every station; and study, like a child of God weaned from worldly lusts, to set all my hope on God himself.

MY heart not haughty is, O Lord,
mine eyes not lofty be;
Nor do I deal in matters great,
or things too high for me.
2 I surely have myself behav'd
with quiet sp'rit and mild,
As child of mother weand'd: my soul
is like a weaned child.

3 Upon the Lord let all the hope
of Israel rely,
Ev'n from the time that present is
unto eternity.

PSALM CXXXII.

A Song of Degrees.

Whether this Psalm was penned by David when he brought up the ark of God from Kirjath-jearim, 2 Sa. vi.; or for Solomon's dedication of the temple, 1 Ki. viii., is uncertain. It contains (1) A representation of David's pious and earnest care to provide a proper lodging for God's ark, ver. 1–7. (2) Earnest prayers for God's presence and blessing to attend it, ver. 8–10. (3) David's care to provide a habitation for God; and God's promises to David relating to the prosperity and establishment of his family, especially in the Messiah, are pled as arguments to enforce these requests, ver. 1–5, 10–18. ¶ While I sing, let my soul with ardour go out after God, the living God. Let nothing less than his presence in his ordinances satisfy my desire. Let the welfare of his ministers and people be matter of my deep concern. Let me admire the kindness of God, that I have so many exceeding great and precious promises to plead; and, while I sing them, let me grasp, let me believe them with my whole heart.

DAVID, and his afflictions all,
Lord, do thou think upon;
2 How unto God he sware, and vow'd
to Jacob's mighty One.
3 I will not come within my house,
nor rest in bed at all;
4 Nor shall mine eyes take any sleep,
nor eyelids slumber shall;

5 Till for the Lord a place I find,
where he may make abode;
A place of habitation
for Jacob's mighty God.
6 Lo, at the place of Ephratah
of it we understood;
And we did find it in the fields,
and city of the wood.

7 We'll go into his tabernacles,
and at his footstool bow.
8 Arise, O Lord, into thy rest,
th' ark of thy strength, and thou.
9 O let thy priests be clothed, Lord,
with truth and righteousness;
And let all those that are thy saints
shout loud for joyfulness.

10 For thine own servant David's sake,
do not deny thy grace;
Nor of thine own anointed one
turn thou away the face.
11 The Lord in truth to David sware,
he will not turn from it,
Of thy body's fruit will make
upon thy throne to sit.

12 My cov'nant if thy sons will keep,
and laws to them made known,
Their children then shall also sit
for ever on thy throne.
13 For God of Sion hath made choice;
there he desires to dwell.
14 This is my rest, here still I'll stay;
for I do like it well.

15 Her food I'll greatly bless; her poor
with bread will satisfy.
16 Her priests I'll clothe with health; her saints
shall shout forth joyfully.
17 And there will I make David's horn
to bud forth pleasantly:
For him that mine anointed is
a lamp ordain'd have I.

18 As with a garment I will clothe
with shame his en'mies all:
But yet the crown that he doth wear
upon him flourish shall.

PSALM CXXXIII.

A Song of Degrees of David.

This Psalm was perhaps penned when the Hebrew tribes concurred to fix David on his throne, or to restore him to it, 2 Sa. v. or xix. Here is (1) A declaration of the excellency and pleasantness of brotherly affection, ver. 1. (2) The illustration of this in two similitudes, ver. 2, 3. (3) The great advantage of it, ver. 3. ¶ While I sing, let Jesus' love shed abroad in my heart make me exemplify my notes. How happy the churches and families where this prevails! and how blessed, above all, the church above, where LOVE, LOVE for ever reigns.

BEHOLD, how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell!
2 Like precious ointment on the head,
that down the beard did flow,
Ev'n Aaron's beard, and to the skirts[1]
did of his garments go.

3 As Hermon's dew, the dew that doth
on Sion hills descend:
For there the blessing God commands,
life that shall never end.

PSALM CXXXIV.

A Song of Degrees.

This Psalm was perhaps penned when David appointed the orders of the priests and Levites, 1 Ch. xxiii.–xxvi. In it we have (1) The sacred watchers of the temple stirred up to employ their time in praising God, ver. 1, 2. (2) A fervent prayer for the blessing of God on them or on others, ver. 3. ¶ While I am in Christ's church, let me provoke myself and others to love and to good works.

[1] To imagine that the sacred oil ran down upon, and stained, the High-priest's robe to the skirt, or lower parts thereof, to me seems very inconsistent with the remarkable cleanliness prescribed by the ceremonial institutes, and very inconsistent with the prescribed finery and beauty of this sacred apparel. The Hebrew word פי might therefore to have been translated, not *skirt*, but COLLAR or NECK-BAND; compare Job xxx. 18, Ex. xviii. 32. Perhaps, too, the *hills of Sion* in ver. 3 denote not those about Jerusalem, Ps. cxxv. 2, which stood a hundred miles distant from Hermon, but that which is called Sion, De. iv. 48, on which, without controversy, the famed, the plentiful, the invigorating, the fructifying dews of Hermon descended.

BEHOLD, bless ye the Lord, all ye
that his attendants are,
Ev'n you that in God's temple be,
and praise him nightly there.
2 Your hands within God's holy place
lift up, and praise his name.
3 From Sion hill the Lord thee bless,
that heav'n and earth did frame.

PSALM CXXXV.

This Psalm contains (1) Earnest exhortations to all concerned to praise the Lord, ver. 1-4, 19-21. (2. Rich matter for praise; —God considered as the God of Israel, ver. 4; as the God of gods ver. 5, as the God of the whole world, ver. 6, 7; as a God terrible to the enemies of Israel, ver. 8-11; but kind to Israel, ver. 12-14; and as the only true and living God, before whom all others are but vanity and falsehood, ver. 15-18. ¶ Come near, my soul, and sing what JEHOVAH is, and hath done for his church, and what he is to, and hath done for me.

PRAISE ye the Lord, the Lord's name praise;
his servants, praise ye God.
2 Who stand in God's house, in the courts
of our God make abode.
3 Praise ye the Lord, for he is good;
unto him praises sing:
Sing praises to his name, because
it is a pleasant thing.

4 For Jacob to himself the Lord
did chuse of his good pleasure,
And he hath chosen Israel
for his peculiar treasure.
5 Because I know assuredly
the Lord is very great,
And that our Lord above all gods
in glory hath his seat.

6 What thing soever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the seas, and all
the places deep that be.
7 He from the ends of earth doth make
the vapours to ascend;
With rain he lightnings makes, and wind
doth from his treasures send.

8 Egypt's first-born, from man to beast
9 who smote. Strange tokens he
On Phar'oh and his servants sent,
Egypt, in midst of thee.
10 He smote great nations, slew great kings:
11 Sihon of Heshbon king,
And Og of Bashan, and to nought
did Canaan's kingdoms bring:

12 And for a wealthy heritage
their pleasant land he gave,
An heritage which Israel,
his chosen folk, should have
13 Thy name, O Lord, shall still endure,
and thy memorial
With honour shall continu'd be
to generations all.

14 For why? the righteous God will judge
his people righteously;
Concerning those that do him serve,
himself repent will he.
15 The idols of the nations
of silver are and gold,
And by the hands of men is made
their fashion and mould.

16 Mouths have they, but they do not speak;
eyes, but they do not see;
17 Ears have they, but hear not; and in
their mouths no breathing be.
18 Their makers are like them; so are
all that on them rely.
19 O Isr'el's house, bless God; bless God,
O Aaron's family.

20 O bless the Lord, of Levi's house
ye who his servants are;
And bless the holy name of God,
all ye the Lord that fear.
21 And blessed be the Lord our God
from Sion's holy hill,
Who dwelleth at Jerusalem.
The Lord O praise ye still.

PSALM CXXXVI.

This Psalm is a continued exhortation to praise the Lord for the perpetual displays of his mercy. The hearty singing of it has been honoured with the most signal appearances of God's kindness, 2 Ch. v. 13. and xx. 21, 22. We are in it directed to praise God (1) As great and good in himself, ver. 1-3. (2) As the Creator of all things, ver. 5-9. (3) As the God and Saviour of Israel, who brought them out of Egypt, through the Red Sea and wilderness, cast out the nations, and gave them the possession of Canaan, ver. 10-22. (4) As our gracious and condescending Redeemer, ver. 23, 24. (5) As the great and sovereign Benefactor of all creatures, ver. 25, 26. ¶ While I sing, let my heart be melted and inflamed with the loving-kindness and mercy of God in Christ; and let me behold, believe, and admire the unbounded extent and everlasting duration thereof.

GIVE thanks to God, for good is he:
for mercy hath he ever.
2 Thanks to the God of gods give ye:
for his grace faileth never.
3 Thanks give the Lord of lords unto:
for mercy hath he ever.
4 Who only wonders great can do:
for his grace faileth never.

5 Who by his wisdom made heav'ns high:
for mercy hath he ever.
6 Who stretch'd the earth above the sea:
for his grace faileth never.
7 To him that made the great lights shine:
for mercy hath he ever.
8 The sun to rule till day decline:
for his grace faileth never.

9 The moon and stars to rule by night:
for mercy hath he ever.
10 Who Egypt's first-born kill'd outright:
for his grace faileth never.
11 And Isr'el brought from Egypt land:
for mercy hath he ever.
12 With stretch'd-out arm, and with strong hand:
for his grace faileth never.

13 By whom the Red sea parted was:
for mercy hath he ever.
14 And through its midst made Isr'el pass:
for his grace faileth never.
15 But Phar'oh and his host did drown:
for mercy hath he ever.
16 Who through the desert led his own:
for his grace faileth never.

17 To him great kings who overthrew:
for he hath mercy ever.
18 Yea, famous kings in battle slew:
for his grace faileth never.
19 Ev'n Sihon king of Amorites:
for he hath mercy ever.
20 And Og the king of Bashanites:
for his grace faileth never.

21 Their land in heritage to have:
(for mercy hath he ever.)
22 His servant Isr'el right he gave:
for his grace faileth never.
23 In our low state who on us thought:
for he hath mercy ever.
24 And from our foes our freedom wrought:
for his grace faileth never.

25 Who doth all flesh with food relieve:
for he hath mercy ever.
26 Thanks to the God of heaven give:
for his grace faileth never.

Another of the same.

PRAISE God, for he is kind:
His mercy lasts for aye.
2 Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Most firm and sure
Eternally.

3 The Lord of lords praise ye,
Whose mercies still endure.
4 Great wonders only he
Doth work by his great pow'r:
For certainly, &c.

5 Which God omnipotent,
By might and wisdom high,
The heav'n and firmament
Did frame, as we may see:
For certainly, &c.

6 To him who did outstretch
This earth so great and wide,
Above the waters' reach
Making it to abide:
For certainly, &c.

7 Great lights he made to be;
For his grace lasteth aye:
Such as the sun we see,
To rule the lightsome day:
For certainly, &c.

9 Also the moon so clear,
Which shineth in our sight;
The stars that do appear,
To guide the darksome night:
For certainly, &c.

10 To him that Egypt smote,
Who did his message scorn,
And in his anger hot
Did kill all their first-born:
For certainly, &c.

11 Thence Isr'el out he brought;
For his grace lasteth ever.
12 With a strong hand he wrought,
And stretch'd-out arm deliver:
For certainly, &c.

13 The sea he cut in two;
For his grace lasteth still.
14 And through its midst to go
Made his own Israel:
For certainly, &c.

15 But overwhelm'd and lost
Was proud king Pharaoh,
With all his mighty host,
And chariots there also:
For certainly, &c.

16 To him who pow'rfully
His chosen people led,
Ev'n through the desert dry,
And in that place them fed:
For certainly, &c.

17 To him great kings who smote;
For his grace hath no bound.
18 Who slew, and spared not
Kings famous and renown'd:
For certainly, &c.

19 Sihon the Am'rites' king;
For his grace lasteth ever:
20 Og also, who did reign
The land of Bashan over:
For certainly, &c.

21 Their land by lot he gave;
For his grace faileth never,
22 That Isr'el might it have
In heritage for ever:
For certainly, &c.

23 Who hath remembered
Us in our low estate;
24 And us delivered
From foes which did us hate:
For certainly, &c.

25 Who to all flesh gives food;
For his grace faileth never.
26 Give thanks to God most good,
The God of heav'n, for ever:
For certainly, &c.

PSALM CXXXVII.

This Psalm was probably composed in Chaldea during the captivity, and contains (1) The Jews grievously bewailing of their distress, contempt, and reproach, ver. 1-4. (2) Their tender and affectionate remembrance of, and concern for Jerusalem, the church, and the ordinances of God, ver. 5, 6. (3) Denunciations of destruction to the Edomites who had promoted, and the Chaldeans who had effected their distress and captivity, ver. 7-9. ¶ While I sing, let me bless the Lord for what mercy is in my lot above that of many others. Let the welfare of God's church lie near my heart. Let me earnestly desire, and firmly expect the ruin of all her and my spiritual foes.

BY Babel's streams we sat and wept,
when Sion we thought on.
2 In midst thereof we hang'd our harps
the willow-trees upon.
3 For there a song required they,
who did us captive bring:
Our spoilers call'd for mirth, and said,
A song of Sion sing.

4 O how the Lord's song shall we sing
within a foreign land?
5 If thee, Jerus'lem, I forget,
skill part from my right hand.
6 My tongue to my mouth's roof let cleave,
if I do thee forget,
Jerusalem, and thee above
my chief joy do not set.

7 Remember Edom's children, Lord,
who in Jerus'lem's day,
Ev'n unto its foundation,
Raze, raze it quite, did say.
8 O daughter thou of Babylon,
near to destruction;
Bless'd shall he be that thee rewards,
as thou to us hast done.

9 Yea, happy surely shall he be
thy tender little ones
Who shall lay hold upon, and them
shall dash against the stones.

PSALM CXXXVIII.

A Psalm of David.

This Psalm was perhaps composed by David when he was newly advanced to his throne, 2 Sa. v. 1 Ch. xii. In it (1) He looks back with thankfulness upon the experience which he had of God's goodness to him, ver. 1-3. (2) He looks forward with comfort, in hopes, 1. That others would go on to praise God like him, ver. 4, 5. 2. That God would continue to do good to him, ver. 6-8. ¶ While I sing these lofty lines, let the sense of the innumbered mercies I have received from God, and the hope of his everlasting loving kindness, tune and animate my heart.

THEE will I praise with all my heart,
I will sing praise to thee
2 Before the gods: And worship will
toward thy sanctuary.
I'll praise thy name, ev'n for thy truth,
and kindness of thy love;
For thou thy word hast magnify'd
all thy great name above.

3 Thou didst me answer in the day
when I to thee did cry;
And thou my fainting soul with strength
didst strengthen inwardly.
4 All kings upon the earth that are
shall give thee praise, O Lord;
When as they from thy mouth shall hear
thy true and faithful word.

5 Yea, in the righteous ways of God
with gladness they shall sing:
For great's the glory of the Lord,
who doth for ever reign.
6 Though God be high, yet he respects
all those that lowly be;
Whereas the proud and lofty ones
afar off knoweth he.

7 Though I in midst of trouble walk,
I life from thee shall have:
'Gainst my foes' wrath thou'lt stretch thine hand;
thy right hand shall me save.

8 Surely that which concerneth me
the Lord will perfect make:
Lord, still thy mercy lasts; do not
thine own hands' works forsake.

PSALM CXXXIX.

To the chief Musician, A Psalm of David.

This Psalm was probably penned by David when he was loaded with some vile reproaches, and contains (1) His celebration of, 1, The omniscient knowledge, ver. 1-6; 2, The omnipresence, ver. 7-12, and 3, The creating kindness of God, ver. 13-16. (2) His improvement of these, 1, In devout meditation on God, ver. 17, 18. 2, In detestation of wicked men, ver. 19-22; 3, In solemn profession of his uprightness before God, ver. 23, 24. ¶ Let me sing, let me pray, and let me live always under the deepest impressions of God's eye upon me; his presence with me; his formation of me; his new covenant marriage to me; and his everlasting redemption of my soul. Let my nights and my days be filled up with precious, with fixed, with pleasant thoughts concerning these, and holy improvements of them. Let me never make the Lord's enemies my intimates. Let a thorough purgation from sin, and progress in holiness, be the delight, the earnest desire of my soul.

O LORD, thou hast me search'd and known.
2 Thou know'st my sitting down,
And rising up; yea, all my thoughts
afar to thee are known.
3 My footsteps, and my lying down,
thou compassest always;
Thou also most entirely art
acquaint with all my ways.

4 For in my tongue, before I speak,
not any word can be,
But altogether, lo, O Lord,
it is well known to thee.
5 Behind, before, thou hast beset,
and laid on me thine hand.
6 Such knowledge is too strange for me,
too high to understand.

7 From thy Sp'rit whither shall I go?
or from thy presence fly?
8 Ascend I heav'n, lo, thou art there;
there, if in hell I lie.
9 Take I the morning wings, and dwell
in utmost parts of sea;
10 Ev'n there, Lord, shall thy hand me lead,
thy right hand hold shall me.

11 If I do say that darkness shall
me cover from thy sight,
Then surely shall the very night
about me be as light.
12 Yea, darkness hideth not from thee,
but night doth shine as day:
To thee the darkness and the light
are both alike alway.

13 For thou possessed hast my reins,
and thou hast cover'd me,
When I within my mother's womb
enclosed was by thee.
14 Thee will I praise; for fearfully
and strangely made I am;
Thy works are marv'llous, and right well
my soul doth know the same.

15 My substance was not hid from thee,
when as in secret I
Was made; and in earth's lowest parts
was wrought most curiously.
16 Thine eyes my substance did behold,
yet being unperfect;
And in the volume of thy book
my members all were writ;

Which after in continuance
were fashion'd ev'ry one,
When as they yet all shapeless were,
and of them there was none.
17 How precious also are thy thoughts,
O gracious God, to me!
And in their sum how passing great
and numberless they be!

18 If I should count them, than the sand
they more in number be:
What time soever I awake,
I ever am with thee.
19 Thou, Lord, wilt sure the wicked slay:
hence from me bloody men.
20 Thy foes against thee loudly speak,
and take thy name in vain.

21 Do not I hate all those, O Lord,
that hatred bear to thee?
With those that up against thee rise
can I but grieved be?
22 With perfect hatred them I hate,
my foes I them do hold.
23 Search me, O God, and know my heart,
try me, my thoughts unfold;

24 And see if any wicked way
there be at all in me;
And in thine everlasting way
to me a leader be.

PSALM CXL.

To the chief Musician, A Psalm of David.

This Psalm was probably penned by David when persecuted by Saul; and perhaps partly relates to Doeg the Edomite, as Ps lii. and cxx. In it (1) David complains of the malice of his enemies, and supplicates God's preservation from them, ver. 1-5. (2) He encourages himself in God as his God, ver. 6, 7. (3) He prays for, and prophecies the destruction of all his enemies, ver. 8-11. (4) He assures himself, and other saints, that all their troubles shall end happily, ver. 12, 13. ¶ Let my troubles stir me up to fervent prayer, and to an earnest believing on God as my God. Thus shall I suck honey out of the flinty rock; and the malice, as well as the hate of mine enemies, shall work for me.

LORD, from the ill and froward man
give me deliverance,
And do thou safe preserve me from
the man of violence:
2 Who in their heart mischievous things
are meditating ever;
And they for war assembled are
continually together.

3 Much like unto a serpent's tongue
their tongues they sharp do make;
And underneath there lips there lies
the poison of a snake.
4 Lord, keep me from the wicked's hands,
from vi'lent men me save;
Who utterly to overthrow
my goings purpos'd have.

5 The proud for me a snare have hid,
and cords; yea, they a net
Have by the way-side for me spread;
they gins for me have set.
6 I said unto the Lord, Thou art
my God: unto the cry
Of all my supplications,
Lord, do thine ear apply.

7 O God the Lord, who art the strength
of my salvation:
A cov'ring in the day of war
my head thou hast put on.
8 Unto the wicked man, O Lord,
his wishes do not grant;
Nor further thou his ill device,
lest they themselves should vaunt.

9 As for the head and chief of those
about that compass me,
Ev'n by the mischief of their lips
let thou them cover'd be.
10 Let burning coals upon them fall,
them throw in fiery flame,
And in deep pits, that they no more
may rise out of the same.

11 Let not an evil speaker be
on earth established:
Mischief shall hunt the vi'lent man,
till he be ruined.

12 I know God will th' afflicted's cause
maintain, and poor men's right.
13 Surely the just shall praise thy name;
th' upright dwell in thy sight.

PSALM CXLI.

A Psalm of David.

This Psalm was likewise composed under distress and persecution. In it David prays (1) For God's kind acceptance of his prayers, ver. 1, 2. (2) For His powerful assistance in keeping his tongue, his heart, and his hand in the way of duty, ver. 3, 4. (3) That others might be helpful to him with their seasonable reproofs, and he to them with his prayers, ver. 5, 6. (4) That when he and his friends were brought to the last extremity, God would graciously appear for their relief, ver. 7-10. ¶ Whenever I am afflicted, let me pray. Let me highly prize and kindly receive Christian reproof, and earnestly improve it to my spiritual advantage. Nor let me ever despair on account of the great distress of my soul or of the church. Is anything too hard for the Lord?

O LORD, I unto thee do cry,
do thou make haste to me,
And give an ear unto my voice,
when I cry unto thee.
2 As incense let my prayer be
directed in thine eyes;
And the uplifting of my hands
as th' ev'ning sacrifice.

3 Set, Lord, a watch before my mouth,
keep of my lips the door.
4 My heart incline thou not unto
the ills I should abhor,
To practise wicked works with men
that work iniquity;
And with their delicates my taste
let me not satisfy.

5 Let him that righteous is me smite,
it shall a kindness be;
Let him reprove, I shall it count
a precious oil to me:
Such smiting shall not break my head;
for yet the time shall fall,
When I in their calamities
to God pray for them shall.

6 When as their judges down shall be
in stony places cast,
Then shall they hear my words; for they
shall sweet be to their taste.
7 About the grave's devouring mouth
our bones are scatter'd round,
As wood which men do cut and cleave
lies scatter'd on the ground.

8 But unto thee, O God the Lord,
mine eyes uplifted be:
My soul do not leave destitute;
my trust is set on thee.
9 Lord, keep me safely from the snares
which they for me prepare;
And from the subtile gins of them
that wicked workers are.

10 Let workers of iniquity
into their own nets fall,
Whilst I do, by thine help, escape
the danger of them all.

PSALM CXLII.

Maschil of David; *A Prayer when he was in the Cave.*

This Psalm was framed by David when obliged, by Saul's persecution, to hide himself in a cave, 1 Sa. xxii. 1. or xxiv. 3, and contains (1) Bitter complaints of the subtlety, strength, and malice of his enemies, and of the coldness and indifference of his friends, ver. 1-4. 6. (2) The comfort he took in God's knowing his way, and in recognizing his claim to God as his portion, ver. 3, 5. (3) His pleasant expectations that God would deliver him, and that his fellow saints would join with him in thanksgiving for his deliverance, ver. 6, 7. ¶ If all men forsake me, if all men harass me, let me cast my burden on the Lord, that he may sustain me. Let me renew my believing claims to him as my Lord, my God, my Refuge, and my Portion. Let me rest firmly on his characters and promises for his sympathy, help, and deliverance.

I WITH my voice cry'd to the Lord,
with it made my request:
2 Pour'd out to him my plaint, to him
my trouble I exprest.
3 When in me was o'erwhelm'd my sp'rit,
then well thou knew'st my way;
Where I did walk a snare for me
they privily did lay.

4 I look'd on my right hand, and view'd,
but none to know me were;
All refuge failed me, no man
did for my soul take care.
5 I cry'd to thee; I said, Thou art
my refuge, Lord, alone;
And in the land of those that live
thou art my portion.

6 Because I am brought very low,
attend unto my cry:
Me from my persecutors save,
who stronger are than I.
7 From prison bring my soul, that I
thy name may glorify:
The just shall compass me, when thou
with me deal'st bounteously.

PSALM CXLIII.

A Psalm of David.

This Psalm was probably penned by David during the unnatural rebellion of his son Absalom, as Ps. iii. xli. xlii. It contains (1) Sad complaints of trouble, and of the sinking of his spirit under it, ver. 3-5, 7. (2) Fervent supplications that God would hear his prayer, ver. 1, 7; forgive his sins, ver. 2; manifest his favours, ver. 6, 7; direct him in the way of duty, ver. 8-10; quicken him in it, ver. 11; deliver him out of trouble, ver. 9, 11; and, in fine, punish his persecutors, ver. 12. ¶ When time my heart is overwhelmed, let God lead me to the Rock that is higher than I, and let me study to have my sin removed first, in order that my troubles may remove in due order, and with a rich blessing.

LORD, hear my pray'r, attend my suits;
and in thy faithfulness
Give thou an answer unto me,
and in thy righteousness.
2 Thy servant also bring thou not
in judgment to be try'd:
Because no living man can be
in thy sight justify'd.

3 For th' enemy hath pursu'd my soul,
my life to ground down tread:
In darkness he hath made me dwell,
as who have long been dead.
4 My sp'rit is therefore overwhelm'd
in me perplexedly;
Within me is my very heart
amazed wondrously.

5 I call to mind the days of old,
to meditate I use
On all thy works; upon the deeds
I of thy hands do muse.
6 My hands to thee I stretch; my soul
thirsts, as dry land, for thee.
7 Haste, Lord, to hear, my spirit fails:
hide not thy face from me;
Lest like to them I do become
that go down to the dust.
8 At morn let me thy kindness hear;
for in thee do I trust.
Teach me the way that I should walk:
I lift my soul to thee.
9 Lord, free me from my foes; I flee
to thee to cover me.

10 Because thou art my God, to do
thy will do me instruct:
Thy Sp'rit is good, me to the land
of uprightness conduct.
11 Revive and quicken me, O Lord,
ev'n for thine own name's sake:
And do thou, for thy righteousness,
my soul from trouble take.

12 And of thy mercy slay my foes;
let all destroyed be
That do afflict my soul: for I
a servant am to thee.

Another of the same.

OH, hear my prayer, Lord,
And unto my desire
To bow thine ear accord,
I humbly thee require;
And, in thy faithfulness,
Unto me answer make,
And, in thy righteousness,
Upon me pity take.

2 In judgment enter not
With me thy servant poor;
For why, this well I wot,
No sinner can endure
The sight of thee, O God:
If thou his deeds shalt try,
He dare make none abode
Himself to justify.

3 Behold, the cruel foe
Me persecutes with spite,
My soul to overthrow:
Yea, he my life down quite
Unto the ground hath smote,
And made me dwell full low
In darkness, as forgot,
Or men dead long ago.

4 Therefore my sp'rit much vex'd,
O'erwhelm'd is me within;
My heart right sore perplex'd
And desolate hath been.
5 Yet I do call to mind
What ancient days record,
Thy works of ev'ry kind
I think upon, O Lord.

6 Lo, I do stretch my hands
To thee, my help alone;
For thou well understands
All my complaint and moan:
My thirsting soul desires,
And longeth after thee,
As thirsty ground requires
With rain refresh'd to be.

7 Lord, let my pray'r prevail,
To answer it make speed;
For, lo, my sp'rit doth fail:
Hide not thy face in need·
Lest I be like to those
That do in darkness sit,
Or him that downward goes
Into the dreadful pit.

8 Because I trust in thee,
O Lord, cause me to hear
Thy loving-kindness free,
When morning doth appear:
Cause me to know the way
Wherein my path should be;
For why, my soul on high
I do lift up to thee.

9 From my fierce enemy
In safety do me guide,
Because I flee to thee,
Lord, that thou may'st me hide.
10 My God alone art thou,
Teach me thy righteousness:
Thy Sp'rit's good, lead me to
The land of uprightness.

11 O Lord, for thy name's sake,
Be pleas'd to quicken me;
And, for thy truth, forth take
My soul from misery.
12 And of thy grace destroy
My foes, and put to shame
All who my soul annoy;
For I thy servant am.

PSALM CXLIV.

A Psalm of David.

This Psalm was probably composed by David upon the occasion of his advancement to the throne, 1 Ch. xii. 2 Sa. v. as Ps. cxxxviii. lxiv. &c. In it we have (1) Thankful acknowledg-

ments of God's relation to him, and condescending kindness towards him, ver. 1–4. (2) Supplication for divine deliverance from his enemies, who still threatened him, ver. 5–8. And for prosperity to his people, ver. 11–14. (3) Triumphant joy in God as his and their deliverer and portion, ver. 9, 10, 15. ¶ While I sing, let me admire the relation, the kindness of God to me, who am so mean, so frail, so sinful! Let me rejoice in him as my ALL in ALL; and commit my way to him that he may bring it to pass. And let every external benefit lead up my heart to God himself.

O BLESSED ever be the Lord,
who is my strength and might,
Who doth instruct my hands to war,
my fingers teach to fight.
2 My goodness, fortress, my high tow'r,
deliverer, and shield,
In whom I trust: who under me
my people makes to yield.

3 Lord, what is man, that thou of him
dost so much knowledge take?
Or son of man, that thou of him
so great account dost make?
4 Man is like vanity; his days,
as shadows, pass away.
5 Lord, bow thy heav'ns, come down, touch thou
the hills, and smoke shall they.

6 Cast forth thy lightning, scatter them;
thine arrows shoot, them rout.
7 Thine hand send from above, me save;
from great depths draw me out;
And from the hand of children strange,
8 Whose mouth speaks vanity;
And their right hand is a right hand
that works deceitfully.

9 A new song I to thee will sing,
Lord, on a psaltery;
I on a ten-string'd instrument
will praises sing to thee.
10 Ev'n he it is that unto kings
salvation doth send;
Who his own servant David doth
from hurtful sword defend.

11 O free me from strange children's hand,
whose mouth speaks vanity;
And their right hand a right hand is
that works deceitfully.
12 That, as the plants, our sons may be
in youth grown up that are;
Our daughters like to corner-stones,
carv'd like a palace fair.

13 That to afford all kind of store
our garners may be fill'd;
That our sheep thousands, in our streets
ten thousands they may yield.
14 That strong our oxen be for work,
that no in-breaking be,
Nor going out; and that our streets
may from complaints be free.

15 Those people blessed are who be
in such a case as this;
Yea, blessed all those people are,
whose God JEHOVAH is.

PSALM CXLV.

David's Psalm of Praise.

This Psalm, like the xxv. xxxiv. cxi. cxii. and cxix. is composed in an alphabetical form. It, and the five which follow, consist of pure praises to God, without so much as one complaint or petition. Here (1) David engages himself, and encourages others, to praise God, ver. 1–7, 10, 21. (2) He represents the grounds of praise, viz. The greatness and glory, sovereign power and eternity of God. 1, The greatness and glory of his works, ver. 3–7, 11 18. 2, His unbounded goodness, mercy, and compassion, ver. 7–9; manifested in pitying the afflicted, providing what is necessary for all creatures, and in his readiness to hear and answer his people's prayers, preserve them from evil, and destroy their enemies, ver. 14–20. ¶ In such high praises of God may all my prayers issue at last. And the nearer I approach to mine end, let my heart and lips be the more filled with his praise and honour all the day. While I live on earth, let me publish the heart-engaging wonders of the nature and work of my God.

I'LL thee extol, my God, O King;
I'll bless thy name always.
2 Thee will I bless each day, and will
thy name for ever praise.
3 Great is the Lord, much to be prais'd;
his greatness search exceeds.
4 Race unto race shall praise thy works,
and show thy mighty deeds.

5 I of thy glorious majesty
the honour will record;
I'll speak of all thy mighty works,
which wondrous are, O Lord.
6 Men of thine acts the might shall show,
thine acts that dreadful are;
And I, thy glory to advance,
thy greatness will declare.

7 The mem'ry of thy goodness great
they largely shall express;
With songs of praise they shall extol
thy perfect righteousness.
8 The Lord is very gracious,
in him compassions flow;
In mercy he is very great,
and is to anger slow.

9 The Lord JEHOVAH unto all
his goodness doth declare;
And over all his other works
his tender mercies are.
10 Thee all thy works shall praise, O Lord,
and thee thy saints shall bless;
11 They shall thy kingdom's glory show,
thy pow'r by speech express:

12 To make the sons of men to know
his acts done mightily,
And of his kingdom th' excellent
and glorious majesty.
13 Thy kingdom shall for ever stand,
thy reign through ages all.
14 God raiseth all that are bow'd down,
upholdeth all that fall.

15 The eyes of all things wait on thee,
the giver of all good;
And thou, in time convenient,
bestow'st on them their food.
16 Thine hand thou open'st lib'rally,
and of thy bounty gives
Enough to satisfy the need
of ev'ry thing that lives.

17 The Lord is just in all his ways,
holy in his works all.
18 God's near to all that call on him,
in truth that on him call.
19 He will accomplish the desire
of those that do him fear;
He also will deliver them,
and he their cry will hear.

20 The Lord preserves all who him love,
that nought can them annoy:
But he all those that wicked are
will utterly destroy.
21 My mouth the praises of the Lord
to publish cease shall never:
Let all flesh bless his holy name
for ever and for ever.

Another of the same.

O LORD, thou art my God and King;
Thee will I magnify and praise:
I will thee bless, and gladly sing
Unto thy holy name always.
2 Each day I rise I will thee bless,
And praise thy name time without end.
3 Much to be prais'd, and great God is;
His greatness none can comprehend.

4 Race shall thy works praise unto race,
The mighty acts show done by thee.
5 I will speak of the glorious grace,
And honour of thy majesty;
Thy wondrous works I will record.
6 By men the might shall be extoll'd
Of all thy dreadful acts, O Lord:
And I thy greatness will unfold.

7 They utter shall abundantly
The mem'ry of thy goodness great;
And shall sing praises cheerfully,
Whilst they thy righteousness relate.
8 The Lord our God is gracious,
Compassionate is he also;
In mercy he is plenteous,
But unto wrath and anger slow.

9 Good unto all men is the Lord:
O'er all his works his mercy is.
10 Thy works all praise to thee afford:
Thy saints, O Lord, thy name shall bless.
11 The glory of thy kingdom show
Shall they, and of thy power tell;
12 That so men's sons his deeds may know,
His kingdom's grace that doth excel.

13 Thy kingdom hath none end at all,
It doth through ages all remain.
14 The Lord upholdeth all that fall,
The cast-down raiseth up again.
15 The eyes of all things, Lord, attend,
And on thee wait that here do live,
And thou, in season due, dost send
Sufficient food them to relieve.

16 Yea, thou thine hand dost open wide,
And ev'ry thing dost satisfy
That lives, and doth on earth abide,
Of thy great liberality.
17 The Lord is just in his ways all,
And holy in his works each one.
18 He's near to all that on him call,
Who call in truth on him alone.

19 God will the just desire fulfil
Of such as do him fear and dread:
Their cry regard, and hear he will,
And save them in the time of need.
20 The Lord preserves all, more and less,
That bear to him a loving heart:
But workers all of wickedness
Destroy will he, and clean subvert.

21 Therefore my mouth and lips I'll frame
To speak the praises of the Lord:
To magnify his holy name
For ever let all flesh accord.

PSALM CXLVI.

This Psalm contains (1) Pleasant engagements and encouragements to the hearty and constant praises of God, ver. 1, 2, 10. (2) Earnest dissuasives from trusting in man, who is so weak and short-lived, ver. 3, 4. (3) Powerful persuasives to trust in God, whose power and goodness appear so remarkable in creation, providence, and redemption, ver. 5–10. ¶ While I sing, be stirred up, my soul, and all that is within me, to bless his holy name—to depend on him alone, who is my Maker, my faithful Friend, my kind and righteous Protector, my bountiful Provider, my Almighty Deliverer, my gracious Enlightener, my seasonable Restorer, my perpetual Preserver, and the just punisher of my foes;—my King, my God, and mine ALL.

PRAISE God. The Lord praise, O my soul.
2 I'll praise God while I live;
While I have being to my God
in songs I'll praises give.
3 Trust not in princes, nor man's son,
in whom there is no stay:
4 His breath departs, to's earth he turns;
that day his thoughts decay.

5 O happy is that man and blest,
whom Jacob's God doth aid;
Whose hope upon the Lord doth rest,
and on his God is stay'd:
6 Who made the earth and heavens high,
who made the swelling deep,
And all that is within the same;
who truth doth ever keep:

7 Who righteous judgment executes
for those oppress'd that be,
Who to the hungry giveth food;
God sets the pris'ners free.
8 The Lord doth give the blind their sight,
the bowed down doth raise:
The Lord doth dearly love all those
that walk in upright ways.

9 The stranger's shield, the widow's stay,
the orphan's help, is he:
But yet by him the wicked's way
turn'd upside down shall be
10 The Lord shall reign for evermore:
thy God, O Sion, he
Reigns to all generations.
Praise to the Lord give ye.

PSALM CXLVII.

This Psalm was probably penned by David while he repaired and fortified Jerusalem, 2 Sa. v., and contains (1) Solemn calls to praise God, ver. 1, 7, 12, 20. (2) Weighty reasons for praising God, viz. 1. That as the God of nature he is infinitely intelligent and great, and the sovereign Manager of all creatures, ver. 4, 5, 8, 9, 15-18. 2. As the God of grace, he tenderly comforts, and affectionately delights in his people, ver. 3, 6, 10, 11. 3. As the God of Israel, Jerusalem, and Sion, he settles their civil and religious state, ver. 2, 13, 14, 19, 20. ¶ When God manifests himself in so many things, be ashamed, my soul, that I discern him in so few. O to see God's power and glory in every work of his hand, and especially in every word of his mouth! and to be so affected with what he is, and hath done, and will do, as in everything to give thanks.

PRAISE ye the Lord; for it is good
praise to our God to sing:
For it is pleasant, and to praise
it is a comely thing.
2 God doth build up Jerusalem;
and he it is alone
That the dispers'd of Israel
doth gather into one.

3 Those that are broken in their heart,
and grieved in their minds,
He healeth, and their painful wounds
he tenderly up-binds.
4 He counts the number of the stars;
he names them ev'ry one.
5 Great is our Lord, and of great pow'r;
his wisdom search can none.

6 The Lord lifts up the meek; and casts
the wicked to the ground.
7 Sing to the Lord, and give him thanks;
on harp his praises sound;
8 Who covereth the heav'n with clouds,
who for the earth below
Prepareth rain, who maketh grass
upon the mountains grow.

9 He gives the beast his food, he feeds
the ravens young that cry.
10 His pleasure not in horses' strength,
nor in man's legs, doth lie.
11 But in all those that do him fear
the Lord doth pleasure take;
In those that to his mercy do
by hope themselves betake.

12 The Lord praise, O Jerusalem;
Sion, thy God confess:
13 For thy gates' bars he maketh strong;
thy sons in thee doth bless.
14 He in thy borders maketh peace;
with fine wheat filleth thee.
15 He sends forth his command on earth,
his word runs speedily.

16 Hoar-frost, like ashes, scatt'reth he;
like wool he snow doth give:
17 Like morsels casteth forth his ice;
who in its cold can live?
18 He sendeth forth his mighty word,
and melteth them again;
His wind he makes to blow, and then
the waters flow amain.

19 The doctrine of his holy word
to Jacob he doth show;
His statutes and his judgments he
gives Israel to know.
20 To any nation never he
such favour did afford;
For they his judgments have not known
O do ye praise the Lord.

PSALM CXLVIII.

Here the Psalmist, overwhelmed with enrapturing views of the glory, and sense of the goodness of the Lord, sends forth a solemn call to all his fellow creatures to assist him in his songs of praise. (1) To the celestial creatures above, whether intellectual beings or not, ver. 1-6. (2) To the terrestrial creatures below, whether irrational, ver. 7-10; or rational, ver. 11-13; but chiefly to his chosen people, ver. 14. ¶ While angels and other rational beings actively trumpet forth his honours, and irrational creatures praise him objectively, in manifesting his excellencies marked on them, let my soul be ravished with his glory, amazed with his grace, and all inflamed with love, in uttering his praise, who, in Christ, is MY GOD and my EXCEEDING JOY. Cry out, all my powers, My God, who is like unto thee! Is there any work like unto thy work!

PRAISE God. From heavens praise the Lord,
in heights praise to him be.
2 All ye his angels, praise ye him;
his hosts all, praise him ye.
3 O praise ye him, both sun and moon,
praise him, all stars of light.
4 Ye heav'ns of heav'ns him praise, and floods
above the heavens' height.

5 Let all the creatures praise the name
of our almighty Lord:
For he commanded, and they were
created by his word.
6 He also, for all times to come,
hath them establish'd sure;
He hath appointed them a law,
which ever shall endure.

7 Praise ye JEHOVAH from the earth,
dragons, and ev'ry deep:
8 Fire, hail, snow, vapour, stormy wind,
his word that fully keep.
9 All hills and mountains, fruitful trees,
and all ye cedars high:
10 Beasts, and all cattle, creeping things,
and all ye birds that fly.

11 Kings of the earth, all nations,
princes, earth's judges all:
12 Both young men, yea, and maidens too,
old men, and children small.
13 Let them God's name praise; for his name
alone is excellent:
His glory reacheth far above
the earth and firmament.

14 His people's horn, the praise of all
his saints, exalteth he;
Ev'n Isr'el's seed, a people near
to him. The Lord praise ye.

Another of the same.

THE Lord of heav'n confess,
On high his glory raise.
2 Him let all angels bless,
Him all his armies praise.
3 Him glorify
Sun, moon, and stars;
4 Ye higher spheres,
And cloudy sky.

5 From God your beings are,
Him therefore famous make;
You all created were,
When he the word but spake.
6 And from that place,
Where fix'd you be
By his decree,
You cannot pass.

7 Praise God from earth below,
Ye dragons, and ye deeps:
8 Fire, hail, clouds, wind, and snow,
Whom in command he keeps.
9 Praise ye his name,
Hills great and small,
Trees low and tall;
10 Beasts wild and tame;

All things that creep or fly.
11 Ye kings, ye vulgar throng,
All princes mean or high;
12 Both men and virgins young.
Ev'n young and old,
13 Exalt his name;
For much his fame
Should be extoll'd.
O let God's name be prais'd
Above both earth and sky;
14 For he his saints hath rais'd,
And set their horn on high:
Ev'n those that be
Of Isr'el's race,
Near to his grace.
The Lord praise ye.

PSALM CXLIX.

This Psalm was perhaps penned by David when he took the stronghold of Sion from the Jebusites, and represents (1) Abundant joys to the people of God, in his relation to, delight in, and kindness towards them, ver. 1-5. (2) Abundance of terror to the proudest of their enemies, in their victory and power over them, ver. 6-9. ¶ While I sing, let mine eyes be fixed on Jesus Christ going forth, in his chariots of salvation, subduing his enemies to himself, by the gospel rod of his strength, *in* the apostolic and millennial period, Re. xx. 2; and, in the chariots of his power defeating his incorrigible opposers ☞ the triumph of his law.

PRAISE ye the Lord: unto him sing
a new song, and his praise
In the assembly of his saints
in sweet psalms do ye raise.
2 Let Isr'el in his Maker joy,
and to him praises sing:
Let all that Sion's children are
be joyful in their King.

3 O let them unto his great name
give praises in the dance;
Let them with timbrel and with harp
in songs his praise advance.
4 For God doth pleasure take in those
that his own people be;
And he with his salvation
the meek will beautify.

5 And in his glory excellent,
let all his saints rejoice:
Let them to him upon their beds
aloud lift up their voice.
6 Let in their mouth aloft be rais'd
the high praise of the Lord,
And let them have in their right hand
a sharp two-edged sword;

7 To execute the vengeance due
upon the heathen all,
And make deserved punishment
upon the people fall.
8 And ev'n with chains, as pris'ners, bind
their kings that them command;
Yea, and with iron fetters strong,
the nobles of their land.

9 On them the judgment to perform
found written in his word:
This honour is to all his saints.
O do ye praise the Lord.

PSALM CL.

This Psalm contains thirteen calls to praise God. It directs (1) Who ought to praise him, ver. 6. (2) Why they should praise him, viz. that he dwells with men; and for his mighty acts, and his excellent greatness, ver. 1, 2. And (3) How he ought to be praised,—in a public, earnest, and skilful manner, ver. 1, 3-5. ¶ Dare not, my soul, to finish thy notes, and to conclude the Book, without commencing heartily in the work. Awake then, my inward powers, let me even here begin my high hallelujahs and hosannas to him who loved me, and gave himself for me.

PRAISE ye the Lord. God's praise within
his sanctuary raise;
And to him in the firmament
of his pow'r give ye praise.
2 Because of all his mighty acts,
with praise him magnify:
O praise him, as he doth excel
in glorious majesty.

3 Praise him with trumpet's sound; his praise
with psaltery advance:
4 With timbrel, harp, string'd instruments,
and organs, in the dance.
5 Praise him on cymbals loud; him praise
on cymbals sounding high.
6 Let each thing breathing praise the Lord.
Praise to the Lord give ye.

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TRANSLATIONS AND PARAPHRASES,

IN VERSE,

OF SEVERAL PASSAGES OF SACRED SCRIPTURE;

WITH NOTES,

EXPLAINING THE SENSE, AND FOR DIRECTING AND ANIMATING DEVOTION.

I. Gen. i

Let me stand still and consider this wonderful work of God! O how his eternal power and Godhead shine forth, in forming so vast, so well furnished worlds of creatures! O his wisdom marked in the vast variety, the comely order, and the mutual subserviency of all things to the good of one another, and to his glory! O his goodness in forming such multitudes of beings to partake of his bounty, as them all in all, and especially toward man, in forming him after his own image, and in so preparing this lower world to be a commodious lodgment for him, in his way to the mansions of light. In singing these lines let me rise to nature's God; let me think of the divine personal Word, by whom all things were made, and look forward to the new heavens and the new earth wherein dwelleth righteousness.

LET heav'n arise, let earth appear,
said the Almighty Lord:
The heav'n arose, the earth appear'd,
at his creating word.
2 Thick darkness brooded o'er the deep:
God said, "Let there be light:"
The light shone forth with smiling ray,
and scatter'd ancient night.

3 He bade the clouds ascend on high;
the clouds ascend, and bear
A wat'ry treasure to the sky,
and float upon the air.
4 The liquid element below
was gather'd by his hand;
The rolling seas together flow,
and leave the solid land.

5 With herbs, and plants, and fruitful trees,
the new-form'd globe he crown'd,
Ere there was rain to bless the soil,
or sun to warm the ground.
6 Then high in heav'n's resplendent arch
he plac'd two orbs of light,
He set the sun to rule the day,
the moon to rule the night.

7 Next, from the deep, th' Almighty King
did vital beings frame;
Fowls of the air of ev'ry wing,
and fish of ev'ry name.
8 To all the various brutal tribes
he gave their wondrous birth;
At once the lion and the worm
sprung from the teeming earth.

9 Then, chief o'er all his works below,
at last was Adam made;
His Maker's image bless'd his soul,
and glory crown'd his head.
10 Fair in the Almighty Maker's eye
the whole creation stood.
He view'd the fabric he had rais'd;
his word pronounc'd it good.

II. Gen. xxviii. 20-22.

While I sing these lines let me think, Have I ever enjoyed Bethel visits from a redeeming God? How happy we are, when our fellowship with God leaves a lasting impression on our spirits, and cheerfully constrains us to surrender ourselves to him, and all we have to his service, and renders us content with a moderate share of the good things of life!

O GOD of Bethel! by whose hand
thy people still are fed;
Who through this weary pilgrimage
hast all our fathers led:
2 Our vows, our pray'rs, we now present
before thy throne of grace:
God of our fathers! be the God
of their succeeding race.

3 Through each perplexing path of life
our wand'ring footsteps guide;
Give us each day our daily bread,
and raiment fit provide.
4 O spread thy cov'ring wings around,
till all our wand'rings cease,
And at our Father's lov'd abode
our souls arrive in peace.

5 Such blessings from thy gracious hand
our humble pray'rs implore;
And thou shalt be our chosen God,
and portion evermore.

III. Job i. 21.

Under our trials, views of death should wean us from perishing things. All we have is God's gift, lent or given us, and whatever we lose, enough is left, which well deserves our thankfulness. How powerful the influence of God's grace, that can render his people composed, and heartily resigned to his will under the sharpest trials. In all my trials let me view God's hand, and acquiesce in his will.

NAKED as from the earth we came,
and enter'd life at first;
Naked we to the earth return,
and mix with kindred dust.
2 Whate'er we fondly call our own
belongs to heav'n's great Lord;
The blessings lent us for a day
are soon to be restor'd.

3 'Tis God that lifts our comforts high,
or sinks them in the grave:
He gives; and, when he takes away,
he takes but what he gave.
4 Then, ever blessed be his name!
his goodness swell'd our store;
His justice but resumes its own;
'tis ours still to adore.

IV. Job iii. 17-20.

These words exhibit the grave as levelling all distinctions, and ending all the troubles of the present life. This surely should teach us wisdom, and the exercise of humility and moderation, a patient bearing of the afflictions of life, and a dying daily. O how blessed are the dead that die in the Lord; they rest from their labours, and their works follow them.

HOW still and peaceful is the grave!
where, life's vain tumults past,
Th' appointed house, by Heav'n's decree,
receives us all at last.
2 The wicked there from troubling cease,
their passions rage no more;
And there the weary pilgrim rests
from all the toils he bore.

3 There rest the pris'ners, now releas'd
from slav'ry's sad abode;
No more they hear th' oppressor's voice,
or dread the tyrant's rod.
4 There servants, masters, small and great,
partake the same repose;
And there, in peace, the ashes mix
of those who once were foes.

5 All, levell'd by the hand of Death,
lie sleeping in the tomb;
Till God in judgment calls them forth,
to meet their final doom.

V. Job v. 6-12.

What stupidity appears in thinking anything comes to us by chance! The more we are acquainted with the sinfulness of our nature, the less reason have we to murmur at our afflictions? Under sore trials let me try to search and remove the sinful cause, and let me turn all my fretful murmurs into humble supplications.

THOUGH trouble springs not from the dust,
nor sorrow from the ground;
Yet ills on ills, by Heav'n's decree,
in man's estate are found.
2 As sparks in close succession rise,
so man, the child of woe,
Is doom'd to endless cares and toils
through all his life below.

3 But with my God I leave my cause;
from him I seek relief:
To him, in confidence of pray'r,
unbosom all my grief.
4 Unnumber'd are his wondrous works,
unsearchable his ways;
'Tis his the mourning soul to cheer,
the bowed down to raise.

VI. Job viii. 11-22.

O what a common sin among professors is hypocrisy! what a sad cause of it is forgetfulness of God! what a fearful cheat the hope of the hypocrite puts upon himself! though it flourish a while, it perisheth at last. What important admonitions the things of nature around us suggest, did we but consider them aright! O my soul, let me never be a harsh judge of others, and never too mild to myself. Wretched man that I am, who shall deliver me from this hypocritical heart. Blessed God, examine me and prove me, try my reins and my heart!

THE rush may rise where waters flow,
and flags beside the stream;
But soon their verdure fades and dies
before the scorching beam:
2 So is the sinner's hope cut off;
or, if it transient rise,
'Tis like the spider's airy web,
from ev'ry breath that flies.
3 Fix'd on his house he leans; his house
and all its props decay:
He holds it fast; but, while he holds,
the tott'ring frame gives way.
4 Fair, in his garden, to the sun,
his boughs with verdure smile;
And, deeply fix'd, his spreading roots
unshaken stand a while.
5 But forth the sentence flies from Heav'n,
that sweeps him from his place;
Which then denies him for its lord,
nor owns it knew his face.
6 Lo! this the joy of wicked men,
who Heav'n's high laws despise:
They quickly fall; and in their room
as quickly others rise.
7 But, for the just, with gracious care,
God will his pow'r employ:
He'll teach their lips to sing his praise,
and fill their hearts with joy.

VII. Job ix. 2–10.

While I sing these words, think, my soul, on the infinite greatness of God! What is man, so mean, so sinful, that he should be mindful of him! how incapable to advance a justifying righteousness before him! how dreadful the case of those who harden themselves against him. O how plainly are his excellencies marked in his works of creation and providence. Happy they whose God is Jehovah! and inexpressibly miserable are his most powerful and proud opposers. Kiss the Son, my soul, lest God be angry and I perish from the way.

HOW should the sons of Adam's race
be pure before their God?
If he contends in righteousness,
we sink beneath his rod.
2 If he should mark my words and thoughts
with strict inquiring eyes,
Could I for one of thousand faults
the least excuse devise?
3 Strong is his arm, his heart is wise;
who dares with him contend?
Or who, that tries th' unequal strife,
shall prosper in the end?
4 He makes the mountains feel his wrath,
and their old seats forsake;
The trembling earth deserts her place,
and all her pillars shake.
5 He bids the sun forbear to rise;
th' obedient sun forbears:
His hand with sackcloth spreads the skies,
and seals up all the stars.
6 He walks upon the raging sea;
flies on the stormy wind:
None can explore his wondrous way,
or his dark footsteps find.

VIII. Job xiv. 1–15.

Think, my soul, if human life is so short, so sinful, so retched; if death and eternity be so near, why should any be roud? why unconcerned about eternal happiness? why not live on that gracious God who has a feeling of our infirmities, and look and long for that rest that remaineth for the people of God? How comfortable, but heart awing, yet heart composing, are believing views of death and the resurrection from the jaws of the grave! How pleasant to think that while my body, as precious dust, sleeps in Jesus' arms of kindly care, my soul shall retire with him on his throne, and there wait till my last, my great change come. The hope of a glorious resurrection is enough to support me under every earthly trouble.

FEW are thy days, and full of woe,
O man, of woman born!
Thy doom is written, "Dust thou art,
"and shalt to dust return."
2 Behold the emblem of thy state
in flow'rs that bloom and die,
Or in the shadow's fleeting form,
that mocks the gazer's eye.
3 Guilty and frail, how shalt thou stand
before thy sov'reign Lord?
Can troubled and polluted springs
a hallow'd stream afford?
4 Determin'd are the days that fly
successive o'er thy head;
The number'd hour is on the wing
that lays thee with the dead.
5 Great God! afflict not in thy wrath
the short allotted span,
That bounds the few and weary days
of pilgrimage to man.
6 All nature dies, and lives again:
the flow'r that paints the field,
The trees that crown the mountain's brow,
and boughs and blossoms yield,
7 Resign the honours of their form
at Winter's stormy blast,
And leave the naked leafless plain
a desolated waste.
8 Yet soon reviving plants and flow'rs
anew shall deck the plain;
The woods shall hear the voice of Spring,
and flourish green again.
9 But man forsakes this earthly scene,
ah! never to return:
Shall any foll'wing spring revive
the ashes of the urn?
10 The mighty flood that rolls along
its torrents to the main,
Can ne'er recall its waters lost
from that abyss again.
11 So days, and years, and ages past,
descending down to night,
Can henceforth never more return
back to the gates of light;
12 And man, when laid in lonesome grave,
shall sleep in Death's dark gloom,
Until th' eternal morning wake
the slumbers of the tomb.
13 O may the grave become to me
the bed of peaceful rest,
Whence I shall gladly rise at length,
and mingle with the blest!
14 Cheer'd by this hope, with patient mind,
I'll wait Heav'n's high decree,
Till the appointed period come,
when death shall set me free.

IX. Job xxvi. 6, to the end.

How plainly the perfections of Deity are marked in all his works of nature and grace! How well everything is done, where God is the sole or principal agent! Let me therefore in all behold his hand and face. If he conceals the glories of his throne from this lower world, let me walk by faith, not by sight. If his perfections are unsearchable, let me always admire and adore.

WHO can resist th' Almighty arm
that made the starry sky?
Or who elude the certain glance
of God's all-seeing eye?
2 From him no cov'ring vails our crimes;
hell opens to his sight;
And all Destruction's secret snares
lie full disclos'd in light.
3 Firm on the boundless void of space
he pois'd the steady pole,
And in the circle of his clouds
bade secret waters roll.
4 While nature's universal frame
its Maker's pow'r reveals,
His throne, remote from mortal eyes,
an awful cloud conceals.
5 From where the rising day ascends,
to where it sets in night,
He compasses the floods with bounds,
and checks their threat'ning might.
6 The pillars that support the sky
tremble at his rebuke:
Through all its caverns quakes the earth,
as though its centre shook.
7 He brings the waters from their beds,
although no tempest blows,
And smites the kingdom of the proud
without the hand of foes.
8 With bright inhabitants above
he fills the heav'nly land.
And all the crooked serpent's breed
dismay'd before him stand.
9 Few of his works can we survey;
these few our skill transcend:
But the full thunder of his pow'r
what heart can comprehend?

X. Prov. i. 20–31.

This translation is peculiarly adapted to public ordinances: Jesus Christ addresses sinners as the Wisdom of God, particularly fools and scorners. Let me reflect how great is the compassion of Jesus to rebellious sinners: in the most earnest and open manner he pleads with them in the ordinances of his grace to promote their eternal salvation; condescending are his offers and invitations of mercy pointed to the most unworthy and wicked, and precious the benefits which he offers; but inexcusable is their guilt, and dreadful their ruin, who obstinately refuse them. Rejected of God in their misery, even their ease and prosperity harden and ensnare them.

IN streets, and op'nings of the gates,
where pours the busy crowd,
Thus heav'nly Wisdom lifts her voice,
and cries to men aloud:
2 How long, ye scorners of the truth,
scornful will ye remain?
How long shall fools their folly love,
and hear my words in vain?
3 O turn, at last, at my reproof!
and, in that happy hour,
His bless'd effusions on your heart
my Spirit down shall pour.
4 But since so long, with earnest voice,
to you in vain I call,
Since all my counsels and reproofs
thus ineffectual fall;
5 The time will come, when humbled low,
in Sorrow's evil day,
Your voice by anguish shall be taught,
but taught too late, to pray.
6 When, like the whirlwind, o'er the deep
comes Desolation's blast,
Pray'rs then extorted shall be vain,
the hour of mercy past.
7 The choice you made has fix'd your doom;
for this is Heav'n's decree,
That with the fruits of what he sow'd
the sinner fill'd shall be.

XI. Prov. iii. 13–17.

These verses exhibit the true advantages of early piety. Real religion is truly man's first concern, his highest, his only happiness. By this he gets durable and unsearchable riches: he attains true honour, is a crown of glory in the hand of the Lord. And O how it guards him against these dangers to which sin exposes us! It guides the young in youth's slippery paths, and it throws a lustre around old age, and makes it truly respectable. What pleasure, rest, and joy, it gives to all, especially the young: they sing in the ways of the Lord. O let children come to Jesus, and he will teach them the fear of the Lord.

O HAPPY is the man who hears
Instruction's warning voice;
And who celestial Wisdom makes
his early, only choice.
2 For she has treasures greater far
than east or west unfold;
And her rewards more precious are
than all their stores of gold.

3 In her right hand she holds to view
a length of happy days;
Riches, with splendid honours join'd,
are what her left displays.
4 She guides the young with innocence,
in pleasure's paths to tread,
A crown of glory she bestows
upon the hoary head.

5 According as her labours rise,
so her rewards increase;
Her ways are ways of pleasantness,
and all her paths are peace.

XII. Prov. vi. 6–12.

What amazing instincts hath God given to some animals, and how their conduct shames that of mankind! How averse are sluggards to be roused to their work, spiritual or temporal! If one degree of indolence be denied, they would gladly enjoy a minor; but in what quick, irresistible manner poverty comes at last. O my soul, whatever thy hand findeth to do, do it with all thy might; be diligent in business, fervent in spirit, serving the Lord.

YE indolent and slothful! rise,
View the ant's labours, and be wise;
She has no guide to point her way,
No ruler chiding her delay:
2 Yet see with what incessant cares
She for the winter's storm prepares;
In summer she provides her meat,
And harvest finds her store complete.

3 But when will slothful man arise?
How long shall sleep seal up his eyes?
Sloth more indulgence still demands;
Sloth shuts the eyes, and folds the hands.
4 But mark the end; want shall assail,
When all your strength and vigour fail;
Want, like an armed man, shall rush
The hoary head of age to crush.

XIII. Prov. viii. 22, to the end.

Let me think with the greatest wonder how the high and lofty Jehovah, in the person of the Son, should have from everlasting entered into the room of, and fixed his delights upon, the sons of men. How infinitely he deserves our strictest attention, our earliest and strongest affection! and how just is the sorest punishment which can be inflicted on those self-ruiners, who refuse him, and neglect and despise the ordinances of his grace! Let me consider the Apostle and High-priest of my profession, let me love him, who first loved me; let me earnestly attend his ordinances: if I find him who is the great God my Saviour and the eternal life, my pains will be infinitely more than rewarded.

KEEP silence, all ye sons of men,
and hear with rev'rence due;
Eternal Wisdom from above
thus lifts her voice to you:
2 I was th' Almighty's chief delight
from everlasting days,
Ere yet his arm was stretched forth
the heav'ns and earth to raise.

3 Before the sea began to flow,
and leave the solid land,
Before the hills and mountains rose,
I dwelt at his right hand.
4 When first he rear'd the arch of heav'n,
and spread the clouds on air,
When first the fountains of the deep
he open'd, I was there.

5 There I was with him, when he stretch'd
his compass o'er the deep,
And charg'd the ocean's swelling waves
within their bounds to keep.
6 With joy I saw th' abode prepar'd
which men were soon to fill;
Them from the first of days I lov'd,
unchang'd, I love them still.

7 Now therefore hearken to my words,
ye children, and be wise:
Happy the man that keeps my ways;
the man that shuns them dies.
8 Where dubious paths perplex the mind,
direction I afford;
Life shall be his that follows me,
and favour from the Lord.

9 But he who scorns my sacred laws
shall deeply wound his heart,
He courts destruction who contemns
the counsel I impart.

XIV. Eccles. vii. 2–6.

How necessary to be much in the serious consideration of our latter end. O that we were wise, and would consider this! How requisite are Christian reproofs, to make or keep us grave and serious, amidst so much folly and fruitless of vain mirth as take place in the world. How effectually bad things work together for the good of saints.

WHILE others crowd the house of mirth,
and haunt the gaudy show,
Let such as would with Wisdom dwell,
frequent the house of woe.
2 Better to weep with those who weep,
and share th' afflicted's smart,
Than mix with fools in giddy joys
that cheat and wound the heart.

3 When virtuous sorrow clouds the face,
and tears bedim the eye,
The soul is led to solemn thought,
and wafted to the sky.
4 The wise in heart revisit oft
grief's dark sequester'd cell:
The thoughtless still with levity
and mirth delight to dwell.

5 The noisy laughter of the fool
is like the crackling sound
Of blazing thorns, which quickly fall
in ashes to the ground.

XV. Eccles. ix. 4–6, 10.

What remarkable advantages have men in this life for bettering their states, tempers, or hopes! but how quickly death puts an end to them all, to all opportunities of preparing for eternity, to all our intimacies, enjoyments, or affections in this world! What need quickly to work out our own salvation with fear and trembling, and to serve our own generation by the will of God, while we have opportunity, as we know not when our soul will be required of us. Lord, teach me to number my days, that I may apply my heart to wisdom.

AS long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return.
2 Life is the season God hath giv'n
To fly from hell, and rise to heav'n;
That day of grace fleets fast away,
And none its rapid course can stay.

3 The living know that they must die;
But all the dead forgotten lie:
Their mem'ry and their name is gone,
Alike unknowing and unknown.
4 Their hatred and their love is lost,
Their envy bury'd in the dust;
They have no share in all that's done
Beneath the circuit of the sun.

5 Then what thy thoughts design to do,
Still let thy hands with might pursue;
Since no device nor work is found,
Nor wisdom underneath the ground.
6 In the cold grave, to which we haste,
There are no acts of pardon past:
But fix'd the doom of all remains,
And everlasting silence reigns.

XVI. Eccles. xii. 1.

How necessary and pleasant is an early acquaintance with Christ and his ways! O how absurd and dangerous are men's delays of their spiritual concerns till old age, which may never arrive, and which is a season very improper for commencing such care! O how happy they who remember the unencumbered infirmities and troubles of old age, and the fears and pangs of death, in the full assurance of faith! Let all, but especially youth, flee to the refuge set before them in the gospel. Remember him who, when we are old, will remember the kindness of our youth and the love of our espousals.

IN life's gay morn, when sprightly youth
with vital ardour glows,
And shines in all the fairest charms
which beauty can disclose;
2 Deep on thy soul, before its pow'rs
are yet by vice enslav'd,
Be thy Creator's glorious name
and character engrav'd.

3 For soon the shades of grief shall cloud
the sunshine of thy days;
And cares, and toils, in endless round,
encompass all thy ways.
4 Soon shall thy heart the woes of age
in mournful groans deplore,
And sadly muse on former joys,
that now return no more.

XVII. Isaiah i. 10–19.

How often the greatest enemies to the power of godliness are the rigid observers of its form, and men will flee to their most costly devotions for relief, while they cleave to their sins which are the cause of their misery. Nothing is more abominable to God than indulged hypocrisy in our devotions. Indulged sin is so odious to God that it renders all our prayers hateful in his sight! What an extensive and laborious work is the real exercise of godliness! and how God, by the most gracious pardons, and the most full, though merciful rewards, encourageth to it!

RULERS of Sodom, hear the voice
of heav'n's eternal Lord;
Men of Gomorrah! bend your ear
submissive to his word.
2 'Tis thus he speaks: To what intent
are your oblations vain?
Why load my altars with your gifts,
polluted and profane?

3 Burnt-off'rings long may blaze to heav'n,
and incense cloud the skies;
The worship and the worshipper
are hateful in my eyes.
4 Your rites, your fasts, your pray'rs, I scorn,
and pomp of solemn days;
I know your hearts are full of guile,
and crooked are your ways.

5 But cleanse your hands, ye guilty race,
and cease from deeds of sin;
Learn in your actions to be just
and pure in heart within.
6 Mock not my name with honours vain,
but keep my holy laws;
Do justice to the friendless poor,
and plead the widow's cause.

7 Then though your guilty souls are stain'd
with sins of crimson die,
Yet, through my grace, with snow itself
in whiteness they shall vie.

XVIII. Isaiah ii. 2–6.

Here we have a pleasant prophecy of the world's being brought to the obedience of faith. Let me observe, no oppression shall hinder the flourishing of the church when the Lord rises up for her help. No darkness nor error can hide her when Jesus manifests forth his glory. Let us set our affections on things above, if we wish to have remarkable fellowship with Christ. How delightful, amidst present corruptions and divisions in the Christian church, we may look backward to what the Lord has done already, and forward in certain hopes of the church's still greater enlargement, purity, and peace! O how delightful when every one shall provoke his neighbour to love and good works, to learn the truth in Jesus, embrace his person, and serve him in the beauties of holiness! Now, blessed God, let thy kingdom come, let the whole earth be filled with thy glory!

BEHOLD! the mountain of the Lord
in latter days shall rise
On mountain tops above the hills,
and draw the wond'ring eyes.
2 To this the joyful nations round,
all tribes and tongues shall flow;
Up to the hill of God, they'll say,
and to his house we'll go.

3 The beam that shines from Sion hill
shall lighten ev'ry land;
The King who reigns in Salem's tow'rs
shall all the world command.
4 Among the nations he shall judge;
his judgments truth shall guide;
His sceptre shall protect the just,
and quell the sinner's pride.

6 No strife shall rage, nor hostile feuds
disturb those peaceful years;
To ploughshares men shall beat their swords,
to pruning-hooks their spears.
6 No longer hosts encount'ring hosts
shall crowds of slain deplore:
They hang the trumpet in the hall,
and study war no more.

7 Come then, O house of Jacob! come
to worship at his shrine;
And, walking in the light of God,
with holy beauties shine.

XIX. Isaiah ix. 2–8.

This part of the chapter paraphrased contains promises of deliverances to the Jews from enemies, typical of the blessings introduced by the incarnation of our Redeemer. Here we may remark, it bodes well when God sends the light of the gospel to men. No load of adversity is so heavy but Christ's presence can support under it. Thrice happy those sinners whose minds he enlightens in the knowledge of himself, they may enjoy much spiritual peace, freedom and victory, even when they weep and lament. O the unbounded excellencies, sweet relations, savoury names of that Emmanuel gifted to us sinful men! How infinitely earnest is Jehovah to honour his Son, and to promote the welfare of his church! Rejoice in these things, my soul, and again rejoice!

THE race that long in darkness pin'd
have seen a glorious light;
The people dwelt in day, who dwelt
in death's surrounding night.
2 To hail thy rise, thou better Sun!
the gath'ring nations come,
Joyous, as when the reapers bear
the harvest treasures home.

3 For thou our burden hast remov'd,
and quell'd th' oppressor's sway,
Quick as the slaughter'd squadrons fell
in Midian's evil day.
4 To us a Child of hope is born;
to us a Son is giv'n;
Him shall the tribes of earth obey,
him all the hosts of heav'n.

5 His name shall be the Prince of Peace,
for evermore ador'd,
The Wonderful, the Counsellor,
the great and mighty Lord.
6 His pow'r increasing still shall spread,
his reign no end shall know;
Justice shall guard his throne above,
and peace abound below.

XX. Isaiah xxvi. 1–7.

These lines contain a description of the glory and stability of the church, the city of God, an invitation to enter its gates, and a prediction of the destruction of her enemies. We see here that no Christian character can be formed without a steadfast and exact adherence to God's truths. Truly righteous, upright, and humble saints are an incalculable blessing to nations and churches. Steady faith in God's perfections and promises produceth solid peace of mind: and indeed, if we trust him firmly, we shall find ground to praise him constantly. If we by faith put our strong enemies in his hand, he will easily bring them down.

HOW glorious Sion's courts appear,
the city of our God!
His throne he hath establish'd here,
here fix'd his lov'd abode.
2 Its walls, defended by his grace,
no pow'r shall e'er o'erthrow,
Salvation is its bulwark sure
against th' assailing foe.

3 Lift up the everlasting gates,
the doors wide open fling;
Enter, ye nations, who obey
the statutes of our King.
4 Here shall ye taste unmingled joys,
and dwell in perfect peace,
Ye, who have known JEHOVAH'S name,
and trusted in his grace.

5 Trust in the Lord, for ever trust,
and banish all your fears;
Strength in the Lord JEHOVAH dwells
eternal as his years.

6 What though the wicked dwell on high,
his arm shall bring them low;
Low as the caverns of the grave
their lofty heads shall bow.

7 Along the dust shall then be spread
their tow'rs, that brave the skies:
On them the needy's feet shall tread,
and on their ruins rise.

XXI. Isaiah xxxiii. 13–18.

We see in these words hardened and prosperous sinners are near terrible destruction; the most secure sinners shall be startled at last, and made to see God's hand in his judgments. Eternal destruction shall at last appear dreadful to the most scornful: and O what a mercy if God's judgments awaken hypocritical professors to flee from the wrath to come to the all-saving Jesus, whom he will make holy and righteous! While I sing, let me examine my heart. Am I a hypocrite or an upright Christian?

ATTEND, ye tribes that dwell remote,
ye tribes at hand, give ear;
Th' upright in heart alone have hope,
the false in heart have fear.
2 The man who walks with God in truth,
and ev'ry guile disdains;
Who hates to lift oppression's rod,
and scorns its shameful gains;

3 Whose soul abhors the impious bribe
that tempts from truth to stray,
And from th' enticing snares of vice
who turns his eyes away:
4 His dwelling, 'midst the strength of rocks,
shall ever stand secure;
His Father will provide his bread,
his water shall be sure.

5 For him the kingdom of the just
afar doth glorious shine;
And he the King of kings shall see
in majesty divine.

XXII. Isaiah xl. 27, to the end.

Here the Prophet reproves desponding Christians, and calls their attention to grounds of comfort. How weak and sinful for any believer to suspect the Lord hath, or can cast off his people! To them that wait on him, his infinite power and grace are never-failing and abundant sources of strength, quickening, and comfort: let me then dismiss all my ill-grounded fears, my Jesus is able and willing to save to the uttermost; his grace will be sufficient for me.

WHY pour'st thou forth thine anxious plaint,
despairing of relief,
As if the Lord o'erlook'd thy cause,
and did not heed thy grief?
2 Hast thou not known, hast thou not heard,
that firm remains on high
The everlasting throne of Him
who form'd the earth and sky?

3 Art thou afraid his power shall fail
when comes thy evil day?
And can an all-creating arm
grow weary or decay?
4 Supreme in wisdom as in pow'r
the Rock of ages stands;
Though him thou canst not see, nor trace
the working of his hands.

5 He gives the conquest to the weak,
supports the fainting heart;
And courage in the evil hour
his heav'nly aids impart.
6 Mere human pow'r shall fast decay,
and youthful vigour cease;
But they who wait upon the Lord,
in strength shall still increase.

7 They with unwearied feet shall tread
the path of life divine;
With growing ardour onward move,
with growing brightness shine.
8 On eagles' wings they mount, they soar,
their wings are faith and love,
Till, past the cloudy regions here,
they rise to heav'n above.

XXIII. Isaiah xlii. 1–13.

Let me here observe a passage full of Christ. Here is, (1) Jehovah's invitation to behold him as his excellent servant, qualified by his Spirit with great meekness, power, and courage for his work, in purchasing and applying our redemption. (2) His divine commission to his work solemnly opened. (3) The tidings of his fitness and commission are received with great joy on earth, particularly by the Gentiles. O the infinite excellency of my Redeemer! how dear to his Father, and useful to men! How glorious the nature and end of his mediation! with what tenderness, fidelity, and success he executes it! How grand and irreversible his commission! and now answerable his character to our infinite need! what ground of gladness to sinners, the wildest Arabs and the most distant islanders not excepted. Let my soul echo, Worthy is the Lamb! salvation to our God and to the Lamb!

BEHOLD my Servant! see him rise
exalted in my might!
Him have I chosen, and in him
I place supreme delight.
2 On him, in rich effusion pour'd,
my Spirit shall descend;
My truths and judgments he shall show
to earth's remotest end.

3 Gentle and still shall be his voice,
no threats from him proceed;
The smoking flax he shall not quench,
nor brake the bruised reed.
4 The feeble spark to flames he'll raise;
the weak will not despise;
Judgment he shall bring forth to truth,
and make the fallen rise.

5 The progress of his zeal and pow'r
shall never know decline,
Till foreign lands and distant isles
receive the law divine.
6 He who erected heav'n's bright arch,
and bade the planets roll,
Who peopled all the climes of earth,
and form'd the human soul,

7 Thus saith the Lord, Thee have I rais'd,
my Prophet thee instal;
In right I've rais'd thee, and in strength
I'll succour whom I call.
8 I will establish with the lands
a covenant in thee,
To give the Gentile nations light;
and set the pris'ners free:

9 Asunder burst the gates of brass;
the iron fetters fall;
And gladsome light and liberty
are straight restor'd to all.
10 I am the Lord, and by the name
of great JEHOVAH known;
No idol shall usurp my praise,
nor mount into my throne.

11 Lo! former scenes, predicted once,
conspicuous rise to view;
And future scenes, predicted now,
shall be accomplish'd too.
12 Sing to the Lord in joyful strains!
let earth his praise resound,
Ye who upon the ocean dwell,
and fill the isles around!

13 O city of the Lord! begin
the universal song;
And let the scatter'd villages
the cheerful notes prolong.
14 Let Kedar's wilderness afar
lift up its lonely voice;
And let the tenants of the rock
with accents rude rejoice;

15 Till 'midst the streams of distant lands
the islands sound his praise;
And all combin'd, with one accord,
JEHOVAH'S glories raise.

XXIV. Isaiah xlix. 13–17.

This is similar to Par. xxii. What ground of praise, of universal praise, is the work of redemption; his illuminating our minds, pardoning our sins, loosing our bonds, and supplying

our wants, giving us grace and glory. What encouragement o the most dependent, his assurance of his constant and everlasting loving kindness, and his removal of everything hurtful! Why art thou cast down, O my soul? hope in God, I shall praise him.

YE heav'ns, send forth your song of praise!
earth, raise your voice below!
Let hills and mountains join the hymn,
and joy through nature flow.
2 Behold how gracious is our God!
hear the consoling strains,
In which he cheers our drooping hearts,
and mitigates our pains.

3 Cease ye, when days of darkness come,
in sad dismay to mourn,
As if the Lord could leave his saints
forsaken or forlorn.
4 Can the fond mother e'er forget
the infant whom she bore?
And can its plaintive cries be heard,
nor move compassion more?

5 She may forget; nature may fail
a parent's heart to move;
But Sion on my heart shall dwell
in everlasting love.
6 Full in my sight, upon my hands
I have engrav'd her name:
My hands shall build her ruin'd walls,
and raise her broken frame.

XXV. Isaiah liii.

The chapter on which this paraphrase is founded is rather like a poetical history of the life of our Redeemer, than a prediction 700 years before he came in the flesh. Let me with wonder and awe reflect that Jesus should be so much unknown to the hearers of the gospel, but nothing less than almighty power can make us believe in him. How exactly verified are these predictions in the debasement and glory of the Redeemer! How ignorance and enmity lead men to despise and blaspheme him: O his infinite love in undertaking, obeying, and suffering for us! O his Father's love in transferring our sins, and with pleasure punishing them in his infinitely well-beloved Son! O how sweet, how full, how lasting a redemption it must be, that is through his blood! Let me rejoice, my Jesus shall have a glorious reward, and I and millions more shall share in his glories.

HOW few receive with cordial faith
the tidings which we bring?
How few have seen the arm reveal'd
of heav'n's eternal King!
2 The Saviour comes! no outward pomp
bespeaks his presence nigh;
No earthly beauty shines in him
to draw the carnal eye.

3 Fair as a beauteous tender flow'r
amidst the desert grows,
So slighted by a rebel race
the heav'nly Saviour rose.
4 Rejected and despis'd of men,
behold a man of woe!
Grief was his close companion still
through all his life below.

5 Yet all the griefs he felt were ours,
ours were the woes he bore:
Pangs, not his own, his spotless soul
with bitter anguish tore.
6 We held him as condemn'd by Heav'n,
an outcast from his God,
While for our sins he groan'd, he bled,
beneath his Father's rod.

7 His sacred blood hath wash'd our souls
from sin's polluted stain;
His stripes have heal'd us, and his death
reviv'd our souls again.
8 We all, like sheep, had gone astray
in ruin's fatal road:
On him were our transgressions laid;
he bore the mighty load.

9 Wrong'd and oppress'd, how meekly he
in patient silence stood!
Mute, as the peaceful harmless lamb,
when brought to shed its blood.
10 Who can his generation tell?
from prison see him led!
With impious show of law condemn'd,
and number'd with the dead.

11 'Midst sinners low in dust he lay;
the rich a grave supply'd:
Unspotted was his blameless life;
unstain'd by sin he dy'd.
12 Yet God shall raise his head on high,
though thus he brought him low;
His sacred off'ring, when complete,
shall terminate his woe.

13 For, saith the Lord, my pleasure then
shall prosper in his hand:
His shall a num'rous offspring be,
and still his honours stand.
14 His soul, rejoicing, shall behold
the purchase of his pain;
And all the guilty whom he sav'd
shall bless Messiah's reign.

15 He with the great shall share the spoil,
and battle all his foes;
Though rank'd with sinners, here he fell,
a conqueror he rose.
16 He dy'd to bear the guilt of men,
that sin might be forgiv'n:
He lives to bless them and defend,
and plead their cause in heav'n.

XXVI. Isaiah lv.

Here we have the door of faith opened to sinful men, to Gentiles, a door that no man can shut. Let me think how all the blessings of salvation are framed to answer our need! How the most needy, nay, the most notorious sinners, are expressly, are earnestly invited to partake of blessings which lie at infinite expense provided for sinners, for his enemies, who daily contemn him and blaspheme him! Let us in the believing reception of his grace seek God and return to him: let us welcome his word, coming down as rain; and be fruitful in every good word and work.

HO! ye that thirst, approach the spring
where living waters flow;
Free to that sacred fountain all
without a price may go.
2 How long to streams of false delight
will ye in crowds repair?
How long your strength and substance waste
on trifles, light as air?

3 My stores afford those rich supplies
that health and pleasure give:
Incline your ear, and come to me;
the soul that hears shall live.
4 With you a cov'nant I will make,
that ever shall endure;
The hope which gladden'd David's heart
my mercy hath made sure.

5 Behold he comes! your leader comes,
with might and honour crown'd;
A witness who shall spread my name
to earth's remotest bound.
6 See! nations hasten to his call
from ev'ry distant shore;
Isles, yet unknown, shall bow to him,
and Israel's God adore.

7 Seek ye the Lord while yet his ear
is open to your call;
While offer'd mercy still is near,
before his footstool fall.
8 Let sinners quit their evil ways,
their evil thoughts forego,
And God, when they to him return,
returning grace will show.

9 He pardons with o'erflowing love:
for, hear the voice divine!
My nature is not like to yours,
nor like your ways are mine:
10 But far as heav'n's resplendent orbs
beyond earth's spot extend,
As far my thoughts, as far my ways,
your ways and thoughts transcend.
11 And as the rains from heav'n distil,
nor thither mount again,
But swell the earth with fruitful juice,
and all its tribes sustain:
12 So not a word that flows from me
shall ineffectual fall;
But universal nature prove
obedient to my call.

13 With joy and peace shall then be led
the glad converted lands;
The lofty mountains then shall sing,
the forests clap their hands.
14 Where briers grew 'midst barren wilds,
shall firs and myrtles spring;
And nature, through its utmost bounds,
eternal praises sing.

XXVII. Isaiah lvii. 15, 16.

Here the infinitely high and lofty Jehovah is represented seated on his throne of grace, high and lifted up, yet in great condescension towards persons destitute, distressed, and broken in spirit, intimating he will not consume his judgments till such be ruined, but that he will dwell in them by his Spirit, and revive and comfort them. Happy are those in whom he dwells amidst all their trials. Behold, my soul, how God gives grace to the humble, and God indeed dwells in man upon earth.

THUS speaks the high and lofty One;
ye tribes of earth, give ear;
The words of your Almighty King
with sacred rev'rence hear:
2 Amidst the majesty of heav'n
my throne is fix'd on high;
And through eternity I hear
the praises of the sky:

3 Yet, looking down, I visit oft
the humble hallow'd cell;
And with the penitent who mourn
'tis my delight to dwell;
4 The downcast spirit to revive,
the sad in soul to cheer;
And from the bed of dust the man
of heart contrite to rear.

5 With me dwells no relentless wrath
against the human race;
The souls which I have form'd shall find
a refuge in my grace.

XXVIII. Isaiah lviii. 5–9.

These words declare the duties of a fast, and the need of great brokenness of heart for, and of reformation from sin, in our professed humiliation for it, otherwise our fast, and our demure looks, will but provoke God to abhor us. No fast is suitably observed, if we repent not of our cruel conduct with respect to the bodies and souls of others; nor is it sanctified unless our hearts and hands be opened to our poor and distressed brethren. Let me not then trust to outward expressions of sorrow, but see that my heart be rent from and for sin.

ATTEND, and mark the solemn fast
which to the Lord is dear;
Disdain the false unhallow'd mask
which vain dissemblers wear.
2 Do I delight in sorrow's dress?
saith he who reigns above;
The hanging head and rueful look,
will they attract my love?

3 Let such as feel oppression's load
thy tender pity share:
And let the helpless, homeless poor,
be thy peculiar care.
4 Go, bid the hungry orphan be
with thy abundance blest;
Invite the wand'rer to thy gate,
and spread the couch of rest.

5 Let him who pines with piercing cold
by thee be warm'd and clad;
Be thine the blissful task to make
the downcast mourner glad.
6 Then, bright as morning, shall come forth,
in peace and joy, thy days;
And glory from the Lord above
shall shine on all thy ways.

XXIX. Lam. iii. 37–40.

The design of the Prophet in the words paraphrased is to reconcile us to the afflictions of life. Under them let us look up to God's sovereignty and his agency; in all that happens us, let us remember our sins are the cause of all the evils we suffer, and our reformation the end God intends: let us complain to God, but never of him. O my soul, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

AMIDST the mighty, where is he
who saith, and it is done?
Each varying scene of changeful life
is from the Lord alone.

2 He gives in gracisome bow'rs to dwell,
or clothes in sorrow's shroud;
His hand hath form'd the light, his hand
hath form'd the dark'ning cloud.

3 Why should a living man complain
beneath the chast'ning rod?
Our sins afflict us; and the cross
must bring us back to God.

4 O sons of men! with anxious care
your hearts and ways explore;
Return from paths of vice to God:
return, and sin no more!

XXX. Hosea vi. 1–4.

Here are God's gracious directions how to act and speak in true repentance, and great encouragement to repent. While I sing these lines, let me think how ruinous sin is, and how necessary a gospel repentance for it is. Nothing more effectually leads to this than a firm faith of God's gospel grant of himself as our God. How marvellous that God should instruct what to pray for, as well as readily grant our requests! How happy and delightful to deal with a God of infinite mercy and goodness! How answerable his kind promises to the needs and prayers of those whom he instructs! O the marvellous change made on persons and societies by his all-powerful grace! Lord, under the influence of thy grace, may I grow up to him who is the head in all things, and be a good savour of Christ to all amongst whom I dwell.

COME, let us to the Lord our God
with contrite hearts return;
Our God is gracious, nor will leave
the desolate to mourn.

2 His voice commands the tempest forth,
and stills the stormy wave;
And though his arm be strong to smite,
'tis also strong to save.

3 Long hath the night of sorrow reign'd;
the dawn shall bring us light:
God shall appear, and we shall rise
with gladness in his sight.

4 Our hearts, if God we seek to know,
shall know him, and rejoice;
His coming like the morn shall be,
like morning songs his voice.

5 As dew upon the tender herb,
diffusing fragrance round;
As show'rs that usher in the spring,
and cheer the thirsty ground:

6 So shall his presence bless our souls,
and shed a joyful light;
That hallow'd morn shall chase away
the sorrows of the night.

XXXI. Micah vi. 6-9.

In this passage God represents to men the vain methods they would take to recommend themselves to his favour, and then shows them the true method to enjoy this singular blessing. Think, my soul, what anxious inquiries after peace and pardon, deep convictions of guilt, or fondness of an enterprise, may occasion! By what costly expedients they would willingly clear their way. Not all the inventions of men can recommend us to God; and faith in the atonement, and in God as ours in Christ, true repentance and real holiness, are preferable to every ceremonial service. O the infinite kindness of God, in teaching us both by his word and rod!

THUS speaks the heathen: How shall man
the Pow'r Supreme adore?
With what accepted off'rings come
his mercy to implore?

2 Shall clouds of incense to the skies
with grateful odour speed?
Or victims from a thousand hills
upon the altar bleed?

3 Does justice nobler blood demand
to save the sinner's life?
Shall, trembling, in his offspring's side
the father plunge the knife?

4 No: God rejects the bloody rites
which blindfold zeal began;
His oracles of truth proclaim
the message brought to man.

5 He what is good hath clearly shown,
O favour'd race! to thee;
And what doth God require of those
who bend to him the knee?

6 Thy deeds, let sacred justice rule;
thy heart, let mercy fill;
And, walking humbly with thy God,
to him resign thy will.

XXXII. Hab. iii. 17, 18.

In this passage the prophet seems, under a view of the Chaldean invasion, to have supposed they would destroy every outward comfort in the country, so declares it as his resolution that he will take God as his all, and rejoice in him. O my soul, let me, like many of the best of men, under the want of all things, when all around is dark and dreary, claim God as mine, and rejoice in him, and particularly in the assured hope, that in the better world I shall hunger no more, nor thirst any more; but the Lamb who is in the midst of the throne shall lead me to fountains of living waters.

WHAT though no flow'rs the fig-tree clothe,
though vines their fruit deny,
The labour of the olive fail,
and fields no meat supply?

2 Though from the fold, with sad surprise,
my flock cut off I see;
Though famine pine in empty stalls,
where herds were wont to be?

3 Yet in the Lord will I be glad,
and glory in his love:
In him I'll joy, who will the God
of my salvation prove.

4 He to my tardy feet shall lend
the swiftness of the roe;
Till, rais'd on high, I safely dwell
beyond the reach of woe.

5 God is the treasure of my soul,
the source of lasting joy;
A joy which want shall not impair,
nor death itself destroy.

XXXIII. Mat. vi. 9–14.

The prayer paraphrased here is at once the best form and the best model of prayer, and, short as it is, it is a summary of almost everything a Christian may or ought to seek from God. We are taught in it, in all our prayers to view God in Christ as our Father, and to prefer the concerns of his glory to our comfort. We are further taught to ask for ourselves a competent portion of temporal things with God's blessing, the remission of our sins, our preservation from temptation, and our final deliverance from all sin and all misery; and withal, the conclusion contains an ascription of glory to God, and intimates we must draw our encouragement in prayer from nothing but from God himself. Let us say with the disciples, Lord, teach us to pray; and with the apostle, We know not what we should pray for as we ought; by thy Spirit make intercession for us.

FATHER of all! we bow to thee,
who dwell'st in heav'n ador'd;
But present still through all thy works,
the universal Lord.

2 For ever hallow'd be thy name
by all beneath the skies;
And may thy kingdom still advance,
till grace to glory rise.

3 A grateful homage may we yield,
with hearts resign'd to thee;
And as in heav'n thy will is done,
on earth so let it be.

4 From day to day we humbly own
the hand that feeds us still:
Give us our bread, and teach to rest
contented in thy will.

5 Our sins before thee we confess;
O may they be forgiv'n!
As we to others mercy show,
we mercy beg from Heav'n.

6 Still let thy grace our life direct;
from evil guard our way;
And in temptation's fatal path
permit us not to stray.

7 For thine the pow'r, the kingdom thine;
all glory's due to thee:
Thine from eternity they were,
and thine shall ever be.

XXXIV. Mat. xi. 25, to the end.

Here we have first a prayer by the Redeemer to his Father, acquiescing in the awful and gracious determinations of his high decree, and one of the most eminent calls of the gospel, with its foundation. While I sing this, let me think of the unbounded and delightful fitness and fulness of Christ to save sinners, even the chief; and not by natural qualifications, or works of righteousness, but according to his own and his Father's rich and sovereign grace. How tender, extensive, and unhampered his invitations of self-destroyed, restless slaves of Satan! How full his assurance of salvation directed to them! How pleasant the views of his love and influences of his Spirit render their service; and how easy his yoke of holiness and sufferings, in their way to their glorious crown!

THUS spoke the Saviour of the world,
and rais'd his eyes to heav'n:
To thee, O Father! Lord of all,
eternal praise be giv'n.

2 Thou to the pure and lowly heart
hast heav'nly truth reveal'd;
Which from the self-conceited mind
thy wisdom hath conceal'd.

3 Ev'n so! thou, Father, hast ordain'd
thy high decree to stand;
Nor men nor angels may presume
the reason to demand.

4 Thou only know'st the Son: from thee
my kingdom I receive;
And none the Father know but they
who in the Son believe.

5 Come then to me, all ye who groan,
with guilt and fears oppress;
Resign to me the willing heart,
and I will give you rest.

6 Take up my yoke, and learn of me
the meek and lowly mind;
And thus your weary troubled souls
repose and peace shall find.

7 For light and gentle is my yoke;
the burden I impose
Shall ease the heart, which groan'd before
beneath a load of woes.

XXXV. Mat. xxvi. 26–29.

Jesus, having loved his own which were in the world, loved them to the end. On this account, on the last night of his life, he instituted the sacramental supper, to be the perpetual memorial of his dying love. The bread represents him as God-man, chosen, appointed, and furnished by his Father, and suffering unto death for the redemption of his people. The wine represents his fulfilling all righteousness for the bringing and securing of all promised new-covenant blessings, particularly the full remission of sins to all who believe. Let a man examine himself, and so let him eat.

TWAS on that night, when doom'd to know
The eager rage of ev'ry foe,
That night in which he was betray'd,
The Saviour of the world took bread:

2 And, after thanks and glory giv'n
To him that rules in earth and heav'n,
That symbol of his flesh he broke,
And thus to all his foll'wers spoke:

3 My broken body thus I give
For you, for all; take, eat, and live;
And oft the sacred rite renew,
That brings my wondrous love to view.

4 Then in his hands the cup he rais'd,
And God anew he thank'd and prais'd;
While kindness in his bosom glow'd,
And from his lips salvation flow'd.

5 My blood I thus pour forth, he cries,
To cleanse the soul in sin that lies;
In this the covenant is seal'd,
And Heav'n's eternal grace reveal'd.

6 With love to man this cup is fraught,
Let all partake the sacred draught;
Through latest ages let it pour,
In mem'ry of my dying hour.

XXXVI. Luke i. 46–56.

This is the song of Mary the mother of our Lord. When we sing it, we may with her wonder at the riches of sovereign mercy, from whence all the blessings of redemption proceed. By what almighty power are they bestowed on us, notwithstanding all our unwillingness and unworthiness! What delightful ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy and exalted praise! Thrice blessed to rejoice in a Saviour born for us and received into our heart, and in that salvation he brings near to all!

MY soul and spirit, fill'd with joy,
my God and Saviour praise,
Whose goodness did from poor estate
his humble handmaid raise.
2 Me bless'd of God, the God of might,
all ages shall proclaim;
From age to age his mercy lasts,
and holy is his name.

3 Strength with his arm th' Almighty show'd;
the proud his looks abas'd;
He cast the mighty to the ground,
the meek to honour rais'd.
4 The hungry with good things were fill'd,
the rich with hunger pin'd:
He sent his servant Isr'el help,
and call'd his love to mind;

5 Which to our fathers' ancient race
his promise did ensure,
To Abrah'm and his chosen seed,
for ever to endure.

XXXVII. Luke ii. 8–15.

At the birth of princes great rejoicings are made among their subjects: they and their mirth soon die out. In the passage paraphrased we have an account of the birth of a Prince, the like to which was never on earth, that of the Prince of the kings of the earth. It is solemnized by a multitude of holy angels singing a song that shall never end: the subject of it is God incarnate, and all blessings through him to men, to me. To the highest glory of Jehovah it is weekly kept up by the church militant, and will be the song of the triumphant for ever.

WHILE humble shepherds watch'd their
in Bethleh'm's plains by night, [flocks
An angel sent from heav'n appear'd,
and fill'd the plains with light.
2 Fear not, he said, (for sudden dread
had seiz'd their troubled mind;)
Glad tidings of great joy I bring
to you, and all mankind.

3 To you, in David's town, this day
is born of David's line,
The Saviour, who is Christ the Lord;
and this shall be the sign:
4 The heav'nly babe you there shall find
to human view display'd,
All meanly wrapt in swaddling-bands,
and in a manger laid.

5 Thus spake the seraph; and forthwith
appear'd a shining throng
Of angels, praising God; and thus
address'd their joyful song:
6 All glory be to God on high,
and to the earth be peace;
Good-will is shown by Heav'n to men,
and never more shall cease.

XXXVIII. Luke ii. 25–33.

Here we have the character of good old Simeon, his taking up the child Jesus in his arms, and his wishing for a dismission from the tents of separation below. May we not say, Thrice happy they who wait, and wait long, for the Lord. He will appear at last for their comfort and open their mouth in his praise; and it is only believing views of Jesus Christ that can render death and eternity pleasant and hopeful.

JUST and devout old Simeon liv'd;
to him it was reveal'd,
That Christ, the Lord, his eyes should see
ere death his eyelids seal'd.

2 For this consoling gift of Heav'n
to Isr'el's fallen state,
From year to year with patient hope
the aged saint did wait.

3 Nor did he wait in vain; for, lo!
revolving years brought round,
In season due, the happy day,
which all his wishes crown'd.
4 When Jesus, to the temple brought
by Mary's pious care,
As Heav'n's appointed rites requir'd,
to God was offer'd there,

5 Simeon into those sacred courts
a heav'nly impulse drew;
He saw the Virgin hold her Son,
and straight his Lord he knew.
6 With holy joy upon his face
the good old father smil'd;
Then fondly in his wither'd arms
he clasp'd the promis'd child:

7 And while he held the heav'n-born babe,
ordain'd to bless mankind,
Thus spoke, with earnest look, and heart
exulting, yet resign'd:
8 Now, Lord! according to thy word,
let me in peace depart;
Mine eyes have thy salvation seen,
and gladness fills my heart.

9 At length my arms embrace my Lord,
now let their vigour cease;
At last my eyes my Saviour see,
now let them close in peace.
10 This great salvation, long prepar'd,
and now disclos'd to view,
Hath prov'd thy love was constant still,
and promises were true.

11 That Sun I now behold, whose light
shall heathen darkness chase:
And rays of brightest glory pour
around thy chosen race.

XXXIX. Luke iv. 18, 19.

When we sing the commission of Jesus, may we not reflect how infinitely gracious he is, how appointed of the Father, and coming in his name to save us, and how answerable to all our needs. How suited to the most needy and most unworthy, shall we not hail thee the Desire of all nations! May we share of thy coming and kingdom. May thy name be known upon earth, thy saving health among all nations!

HARK, the glad sound, the Saviour comes!
the Saviour promised long;
Let ev'ry heart exult with joy,
and ev'ry voice be song!
2 On him the Spirit, largely shed,
exerts its sacred fire;
Wisdom and might, and zeal and love,
his holy breast inspire.

3 He comes! the pris'ners to relieve,
in Satan's bondage held;
The gates of brass before him burst,
the iron fetters yield.
4 He comes! from dark'ning scales of vice
to clear the inward sight;
And on the eye-balls of the blind
to pour celestial light.

5 He comes! the broken hearts to bind,
the bleeding souls to cure;
And with the treasures of his grace
t' enrich the humble poor.
6 The sacred year has now revolv'd,
accepted of the Lord,
When Heav'n's high promise is fulfill'd,
and Isr'el is restor'd.

7 Our glad hosannahs, Prince of Peace!
thy welcome shall proclaim;
And heav'n's exalted arches ring
with thy most honour'd name.

XL. Luke xv. 13–25.

These verses contain a poetical version of almost all our Saviour's parable of the prodigal son. Here we may consider our conduct and condition as sinners, and God's conduct to us as a kind Redeemer. With respect to the first, how madly prodigal are we, covetous of present things, slaves to our lusts, abusing every gift of God to their service! How quickly, destitute of everything honourable, holy, or gladdening, we are involved in perplexity, disappointment, and wretchedness, yet obstinately bent on every course, however base or ruinous, rather than return to a gracious God! O the love of God in seeking out and saving the lost prodigal. How quick-sighted his mercy to espy our needs, and mark our cares and desires! How alert in hastening to our relief! How active and generous in drawing us to himself, embracing us when polluted, pardoning our sins, shedding abroad his love in our hearts, and supplying all our wants! What a change is produced by his grace; the lost is found, the dead in trespasses and sins quickened to God and his service! What ground of inexpressible joy to saints, to ministers, to angels, to God! Let us hear Jehovah's words and obey them: Return, O backsliding children! Behold we come unto thee, for thou art the Lord our God.

THE wretched prodigal behold
in mis'ry lying low,
Whom vice had sunk from high estate,
and plung'd in want and woe.
2 While I, despis'd and scorn'd, he cries,
starve in a foreign land,
The meanest in my father's house
is fed with bounteous hand:

3 I'll go, and with a mourning voice,
fall down before his face:
Father! I've sinn'd 'gainst Heav'n and thee,
nor can deserve thy grace.
4 He said, and hasten'd to his home,
to seek his father's love:
The father sees him from afar,
and all his bowels move.

5 He ran, and fell upon his neck,
embrac'd and kiss'd his son:
The grieving prodigal bewail'd
the follies he had done.
6 No more, my father, can I hope
to find paternal grace;
My utmost wish is to obtain
a servant's humble place.

7 Bring forth the fairest robe for him,
the joyful father said;
To him each mark of grace be shown,
and ev'ry honour paid.
8 A day of feasting I ordain;
let mirth and song abound:
My son was dead, and lives again!
was lost, and now is found!

9 Thus joy abounds in paradise
among the hosts of heav'n,
Soon as the sinner quits his sins,
repents, and is forgiv'n.

XLI. John iii. 14–19.

The meaning of this passage is expressed in the following words: 'The Messiah must be put to death, in order to his bringing about the salvation of men: for as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for healing the Israelites who had been mortally bitten by the fiery serpents, and did look on it for a cure; so the Messiah, though holy and harmless, appears in the likeness of sinful flesh, must be lifted up on the cross, afterwards lifted up to glory, and exhibited in the gospel as God's ordinance, for sinners to look to, by faith, for salvation; that every one, of whatever nation, who shall truly look to, and trust in him for salvation, may be completely delivered from all sin and misery. For God, who delights in mercy, freely made a deed of gift and grant of his own Son to sinners at large, that whoever receives him may not perish, but be blessed with holiness and happiness; for God sent not his Son into the world to pass and execute sentence of condemnation upon all others but Jews, but that persons of all nations may be saved; and every one, Jew or Gentile, who believes on Christ as offered in the gospel, is freed from condemnation; but whosoever rejects him remains under the curse, and has his guilt greatly increased.' Blessed God, let me see and feel my spiritual diseases, and look to Jesus and be healed.

AS when the Hebrew prophet rais'd
the brazen serpent high,
The wounded look'd, and straight were cur'd,
the people ceas'd to die.

2 So from the Saviour on the cross
a healing virtue flows;
Who looks to him with lively faith
is sav'd from endless woes.

3 For God gave up his Son to death,
so gen'rous was his love,
That all the faithful might enjoy
eternal life above.
4 Not to condemn the sons of men
the Son of God appear'd;
No weapons in his hand are seen,
nor voice of terror heard:

5 He came to raise our fallen state,
and our lost hopes restore:
Faith leads us to the mercy-seat,
and bids us fear no more.
6 But vengeance just for ever lies
on all the rebel race,
Who God's eternal Son despise,
and scorn his offer'd grace.

XLII. John xiv. 1–7.

How tender and condescending is Christ to his people, wishing to remove all their anxieties and fears! What a safe and suitable object of faith! what time I am afraid let me trust in him. How great the glory to which he is advanced! What strong consolation to our soul, that he is our new and living way to God and glory, and that in his person, atonement, and administration; that he is risen from the dead, and in our nature ascended to heaven to secure our interest there, and provide delightful mansions for us. Amidst all my present uneasiness and fears, let me look forward to the glory which shall be revealed, and say, Thou shalt guide me with thy counsel while I live, and afterward bring me to glory.

LET not your hearts with anxious thoughts
be troubled or dismay'd;
But trust in Providence divine,
and trust my gracious aid.
2 I to my Father's house return;
there num'rous mansions stand,
And glory manifold abounds
through all the happy land.

3 I go your entrance to secure,
and your abode prepare;
Regions unknown are safe to you,
when I, your friend, am there.
4 Thence shall I come, when ages close,
to take you home with me;
There we shall meet to part no more,
and still together be.

5 I am the way, the truth, the life:
no son of human race,
But such as I conduct and guide,
shall see my Father's face.

XLIII. John xiv. 25-28.

Though the Redeemer is now gone from the world, with respect to his personal presence in flesh, blessed be his name, that for his sake the Spirit as a comforter, instructor, remembrancer, and intercessor, is sent in his room: by his indwelling and influential presence he will refresh and comfort us. All blessed Redeemer, we praise thee, that though silver and gold thou hadst none, thou leftest us that peace that passeth all understanding to solace us amid every tribulation we can endure. Let me never vex, resist, nor quench this Spirit, that by his benign influence I may enjoy this peace.

YOU now must hear my voice no more;
my Father calls me home;
But soon from heav'n the Holy Ghost,
your Comforter, shall come.
2 That heav'nly Teacher, sent from God,
shall your whole soul inspire;
Your minds shall fill with sacred truth,
your hearts with sacred fire.

3 Peace is the gift I leave with you;
my peace to you bequeath;
Peace that shall comfort you through life,
and cheer your souls in death.
4 I give not as the world bestows,
with promise false and vain;
Nor cares, nor fears, shall wound the heart
in which my words remain.

XLIV. John xix. 30.

Our Lord's last triumphant words are here expounded. O what glorious words, *It is finished*. The divine purpose of my mission, with respect to the blessing of redemption, is finished; all that is written in the Prophets and in the Psalms, concerning my death, is now finished; the contest with the Prince of darkness, and all the powers of hell, is now finished; the pardon for sin, the hope of the redeemed, and redemption is now finished, and all that the Father gave me to do in the work of redemption. Our Lord declared this for the confusion of his enemies, to show his complacency in redemption work, and for the joy of all his friends. O my soul, let the finished work of Jesus be my only hope for eternity; and may he who hath begun a good work in me finish it unto the day of Christ.

BEHOLD the Saviour on the cross,
a spectacle of woe!
See from his agonizing wounds
the blood incessant flow;
2 Till death's pale ensigns o'er his cheek
and trembling lips were spread;
Till light forsook his closing eyes,
and life his drooping head!

3 'Tis finish'd was his latest voice;
these sacred accents o'er,
He bow'd his head, gave up the ghost,
and suffer'd pain no more.
4 'Tis finish'd!—The Messiah dies
for sins, but not his own;
The great redemption is complete,
and Satan's pow'r o'erthrown.

5 'Tis finish'd!—All his groans are past;
his blood, his pain, and toils,
Have fully vanquished our foes,
and crown'd him with their spoils.
6 'Tis finish'd!—Legal worship ends,
and gospel ages run;
All old things now are past away,
and a new world begun.

XLV. Romans ii. 4–8.

When I sing these lines, let me think how desperate-like their condition who harden themselves in sin from the mercies of God apprehended or experienced. How certain and awfully exact the future judgment on men by Jesus Christ! How correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men; and all the means of illumination and grace will come into the account. Let us judge ourselves, and then we will not be condemned with the world. Enter not into judgment with thy servant: see God our shield, look on the face of thine Anointed.

UNGRATEFUL sinners! whence this scorn
of God's long-suff'ring grace?
And whence this madness that insults
th' Almighty to his face?
2 Is it because his patience waits,
and pitying bowels move,
You multiply transgressions more,
and scorn his offer'd love?

3 Dost thou not know, self-blinded man!
his goodness is design'd
To wake repentance in thy soul,
and melt thy harden'd mind?
4 And wilt thou rather choose to meet
th' Almighty as thy foe,
And treasure up his wrath in store
against the day of woe?

5 Soon shall that fatal day approach
that must thy sentence seal,
And righteous judgments, now unknown,
in awful pomp reveal;
6 While they, who full of holy deeds
to glory seek to rise,
Continuing patient to the end,
shall gain th' immortal prize.

XLVI. Romans iii. 19-22.

We have here an explanation of a sinner's justification before God. What fearful work the Divine denunciations must make on men's consciences, when God chargeth them home upon them; and how absurd to expect happiness by that law which so deeply chargeth us with crimes! But how amazing that the righteousness of Jesus, and salvation through it, should be prepared for, offered and given to such monsters of guilt, Jews and Gentiles, and how exactly suited to all our needs! O let me count all things but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

VAIN are the hopes the sons of men
upon their works have built;
Their hearts by nature are unclean,
their actions full of guilt.
2 Silent let Jew and Gentile stand,
without one vaunting word;
And, humbled low, confess their guilt
before heav'n's righteous Lord.

3 No hope can on the law be built
of justifying grace;
The law, that shows the sinner's guilt,
condemns him to his face.
4 Jesus! how glorious is thy grace!
when in thy name we trust,
Our faith receives a righteousness
that makes the sinner just.

XLVII. Romans vi. 1-7.

Here we may reflect how groundless, how injurious is every charge of evil men, on the doctrine of free justification through the blessed righteousness of Christ! Nothing is more detestable to a renewed heart than to continue in sin, because, or that grace may abound. Though our good works do not found, yet they necessarily follow our justification by grace. To indulge ourselves in sin, or to neglect the study of holiness, is a flat contradiction to all the signification and engagements of our baptism, and absolutely inconsistent with our interest in the atonement, and with our character, privilege, or duty, as members of Christ, and partakers of his grace and glory.

AND shall we then go on to sin,
that grace may more abound?
Great God, forbid that such a thought
should in our breast be found!
2 When to the sacred font we came,
did not the rite proclaim,
That, wash'd from sin, and all its stains,
new creatures we became?

3 With Christ the Lord we dy'd to sin;
with him to life we rise,
To life, which now begun on earth,
is perfect in the skies.
4 Too long enthrall'd to Satan's sway,
we now are slaves no more:
For Christ hath vanquish'd death and sin,
our freedom to restore.

XLVIII. Romans viii. 31, to the end.

Happy are the people whose God is the Lord. His perfections, purposes, and providences, and the justifying death and powerful intercession of Christ, secure their full and eternal welfare. Why then as one, though the least of his people, should I not always triumph in what he is to us, hath done, and will do for and to us! Why not always rejoice exceedingly in hopes of the glory of God! Why are we not always wrapt up in wonder—all inflamed by the views of redeeming love! Why should any created thing disquiet our heart, when nothing can separate from Jesus' person, or deprive us of his and his Father's love! Blessed are the people who can give such a defiance to every enemy; in Jehovah's name they may rejoice all the day, and in his righteousness they are exalted.

LET Christian faith and hope dispel
the fears of guilt and woe;
The Lord Almighty is our friend,
and who can prove a foe?
2 He who his Son, most dear and lov'd,
gave up for us to die,
Shall he not all things freely give
that goodness can supply?

3 Behold the best, the greatest gift,
of everlasting love!
Behold the pledge of peace below,
and perfect bliss above!
4 Where is the judge who can condemn,
since God hath justify'd?
Who shall charge those with guilt or crime
for whom the Saviour dy'd?

5 The Saviour dy'd, but rose again
triumphant from the grave;
And pleads our cause at God's right hand,
omnipotent to save.
6 Who then can e'er divide us more
from Jesus and his love,
Or break the sacred chain that binds
the earth to heav'n above?

7 Let troubles rise, and terrors frown,
and days of darkness fall;
Through him all dangers we'll defy,
and more than conquer all.
8 Nor death nor life, nor earth nor hell,
nor time's destroying sway,
Can e'er efface us from his heart,
or make his love decay.

9 Each future period that will bless
as it has bless'd the past;
He lov'd us from the first of time,
he loves us to the last.

XLIX. 1 Cor. xiii.

Here the apostle recommends love or charity, as indispensably necessary, as transcendently excellent and useful, and as most durable. In considering this passage I see what splendid and pompous appearances men may make in the church, and yet be destitute of real principles of grace. No gifts, no sufferings, can avail, unless they be connected with a principle of saving faith and love to him and to his people. How marvellous the excellency and usefulness of true evangelical love! What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best! What disinterested sympathy and generosity! What tender and friendly care it produceth! How much more durable than mere spiritual gifts; and thrice happy when saints arrive at a perfect knowledge of God; and when love, for promoting of which faith and hope were but means, shall eternally flame in all our breasts to the Father, Son, and Holy Ghost, and towards our fellow-sharers in happiness. Let us love one another, for love is of God; let us above all things put on charity as the bond of perfection.

THOUGH perfect eloquence adorn'd
my sweet persuading tongue,
Though I could speak in higher strains
than ever angel sung;
2 Though prophecy my soul inspir'd,
and made all myst'ries plain:
Yet, were I void of Christian love,
these gifts were all in vain.

3 Nay, though my faith with boundless pow'r
ev'n mountains could remove,
I still am nothing, if I'm void
of charity and love.
4 Although with lib'ral hand I gave
my goods the poor to feed,
Nay, gave my body to the flames,
still fruitless were the deed.

5 Love suffers long; love envies not;
but love is ever kind;
She never boasteth of herself,
nor proudly lifts the mind.
6 Love harbours no suspicious thought,
is patient to the bad;
Griev'd when she hears of sins and crimes,
and in the truth is glad.

7 Love no unseemly carriage shows,
nor selfishly confin'd;
She glows with social tenderness,
and feels for all mankind.
8 Love beareth much, much she believes,
and still she hopes the best;
Love meekly suffers many a wrong,
though sore with hardship press'd.

9 Love still shall hold an endless reign
in earth and heav'n above,
When tongues shall cease, and prophets fail,
and ev'ry gift but love.
10 Here all our gifts imperfect are;
but better days draw nigh,
When perfect light shall pour its rays,
and all those shadows fly.

11 Like children here we speak and think,
amus'd with childish toys;
But when our pow'rs their manhood reach,
we'll scorn our present joys.
12 Now dark and dim, as through a glass,
are God and truth beheld;
Then shall we see as face to face,
and God shall be unveil'd.

13 Faith, Hope, and Love, now dwell on earth,
and earth by them is blest;
But Faith and Hope must yield to Love,
of all the graces best.
14 Hope shall to full fruition rise,
and Faith be sight above:
These are the means, but this the end;
for saints for ever love.

L. 1 Cor. xv. 52, to the end.

This passage represents the resurrection of the just, their triumph over death and the grave; and improves the whole. How certain the glory of Jesus, and his high exaltation; and no less certain our resurrection, and future glory together with him! O the wonderful works of God in creation and providence, and much more in redemption, of which the former are but emblems! What a marvellous change shall be made on our bodies, to qualify them for their heavenly glory! With what joy we even now, through Christ, triumph over death and the grave! And to what unremitting activity in Christ's service should the believing views of our future, our eternal glories, animate our heart!

WHEN the last trumpet's awful voice
this rending earth shall shake,
When op'ning graves shall yield their charge,
and dust to life awake;
2 Those bodies that corrupted fell
shall incorrupted rise,
And mortal forms shall spring to life
immortal in the skies.

3 Behold what heav'nly prophets sung
is now at last fulfill'd,
That Death should yield his ancient reign,
and, vanquish'd, quit the field.
4 Let Faith exalt her joyful voice,
and thus begin to sing;
O Grave! where is thy triumph now?
and where, O Death! thy sting?

5 Thy sting was sin, and conscious guilt,
'twas this that arm'd thy dart;
The law gave sin its strength and force
to pierce the sinner's heart:
6 But God, whose name be ever bless'd!
disarms that foe we dread,
And makes us conqu'rors when we die,
through Christ our living head.

7 Then stedfast let us still remain,
though dangers rise around,
And in the work prescrib'd by God
yet more and more abound;
8 Assur'd that though we labour now,
we labour not in vain,
But, through the grace of heaven's great Lord,
th' eternal crown shall gain.

LI. 2 Cor. v. 1-11.

Here it is shown us how Paul and his fellow ministers and Christians were supported under their troubles, what frailty, sinfulness, and sorrows attend the best of men on earth! but happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. Happy they who are fitted for it, and have the Holy Ghost dwelling in their heart as an earnest of it, and who are diligently walking forward to it in faith and duty.

SOON shall this earthly frame, dissolv'd,
in death and ruins lie;
But better mansions wait the just,
prepar'd above the sky.
2 An house eternal, built by God,
shall lodge the holy mind;
When once those prison-walls have fall'n
by which 'tis now confin'd.

3 Hence, burden'd with a weight of clay
we groan beneath the load,
Waiting the hour which sets us free
and brings us home to God.
4 We know, that when the soul, uncloth'd,
shall from this body fly,
'Twill animate a purer frame
with life that cannot die.

5 Such are the hopes that cheer the just
these hopes their God hath giv'n;
His Spirit is the earnest now,
and seals their souls for heav'n.
6 We walk by faith of joys to come,
faith grounded on his word;
But while this body is our home,
we mourn an absent Lord.

7 What faith rejoices to believe,
we long and pant to see;
We would be absent from the flesh,
and present, Lord! with thee.
8 But still, or here, or going hence,
to this our labours tend,
That, in his service spent, our life
may in his favour end.

9 For, lo! before the Son, as judge,
th' assembled world shall stand,
To take the punishment or prize
from his unerring hand.
10 Impartial retributions then
our different lives await;
Our present actions, good or bad,
shall fix our future fate.

LII. Phil. ii. 6-12.

The object of the apostle, in this passage, is to recommend the practice of various graces, and this from the pattern and example of Christ. Christ our Lord, the great God, was a bond-servant under the law. What infinite condescension, self-debasement, and suffering for us, appears in his humiliation! What a glorious advancement at his Father's right hand, far above all heavens, and having all power in heaven and in earth! O the infinite obligation we have to contemplate, admire, love, adore, and serve him!

YE who the name of Jesus bear,
his sacred steps pursue;
And let that mind which was in him
be also found in you.
2 Though in the form of God he was,
his only Son declar'd,
Nor to be equally ador'd
as robb'ry did regard;

3 His greatness he for us abas'd,
for us his glory vail'd;
In human likeness dwelt on earth,
his majesty conceal'd:
4 Nor only as a man appears,
but stoops a servant low,
Submits to death, nay, bears the cross,
in all its shame and woe.

5 Hence God this gen'rous love to men
with honours just hath crown'd,
And rais'd the name of Jesus far
above all names renown'd:
6 That at this name, with sacred awe,
each humble knee should bow,
Of hosts immortal in the skies,
and nations spread below:

7 That all the prostrate pow'rs of hell
might tremble at his word,
And ev'ry tribe, and ev'ry tongue
confess that he is Lord.

LIII. 1 Thes. iv. 13, to the end.

In these words we are enjoined to moderate grief for the death of godly friends. We may reflect how absurd is immoderate grief for the death of Christians, who are taken to be with Christ, which is far better; and they shall be quickly raised in glory, and sit with him at the last judgment! O the inexpressible solemnity of that day, and the comfort and honour it will bring to the saints! Thrice blessed the people whose God is the Lord! In death they sleep in Jesus' bosom; in the resurrection they appear with him in glory; and through eternity they will

see his face, sit with him on his throne, and serve him. Instead of immoderately grieving for the death of pious friends, let us be followers of them in faith and patience, and rejoice they are gone to the Father.

TAKE comfort, Christians, when your friends
in Jesus fall asleep;
Their better being never ends;
why then dejected weep?
2 Why inconsolable, as those
to whom no hope is giv'n?
Death is the messenger of peace,
and calls the soul to heav'n.

3 As Jesus dy'd, and rose again
victorious from the dead;
So his disciples rise, and reign
with their triumphant Head.
4 The time draws nigh, when from the clouds
Christ shall with shouts descend,
And the last trumpet's awful voice
the heav'ns and earth shall rend.

5 Then they who live shall changed be,
and they who sleep shall wake;
The graves shall yield their ancient charge,
and earth's foundations shake.
6 The saints of God, from death set free,
with joy shall mount on high;
The heav'nly hosts with praises loud
shall meet them in the sky.

7 Together to their Father's house
with joyful hearts they go;
And dwell for ever with the Lord,
beyond the reach of woe.
8 A few short years of evil past,
we reach the happy shore,
Where death-divided friends at last
shall meet, to part no more.

LIV. 2 Tim. i. 12.

The foundation of these pleasant lines is the exercise of Paul here, and should be the exercise of every Christian. Surely I should glory in God's holy name; glory in nothing save in the cross of our Lord Jesus Christ; confess him before men, who will, and does confess me before his Father and the holy angels. O the excellency of the gospel, as exhibiting and giving Christ and eternal life to me! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!

I'M not asham'd to own my Lord,
or to defend his cause,
Maintain the glory of his cross,
and honour all his laws.
2 Jesus, my Lord! I know his name,
his name is all my boast;
Nor will he put my soul to shame,
nor let my hope be lost.

3 I know that safe with him remains,
protected by his pow'r,
What I've committed to his trust,
till the decisive hour.
4 Then will he own his servant's name
before his Father's face,
And in the New Jerusalem
appoint my soul a place.

LV. 2 Tim. iv. 6 8, 18.

The apostle, in these lines, is exhibited standing on the verge of time. Looking back on what is over, and forward to what is to come, his views may be expressed in the following words, and should be adopted by all Christians: "I am now on the point of dying, and of going into the eternal world. In this situation, I have the testimony of the Spirit of God and my own conscience, that I have been enabled to behave like a good soldier of Jesus Christ in fighting against all his enemies. I have held on my way through all the trials and labours to which I have been called, and am just finishing my course of service and sufferings; and have all along lived by faith on the pure doctrines of the gospel, and been faithful in publishing, defending, and acting upon them; and the rich experience I have had of the grace of God encourageth my joyful confidence that I am in a little to receive the glorious reward laid up in heaven, which Jesus, as the faithful and righteous Judge, shall publicly and freely bestow on me, and not to me only, but to all who have with faith and hope waited for his glorious appearing; and by his word and my past experience, I have an entire confidence in him, that he will keep me from doing anything unworthy of my character to get rid of persecution or the most cruel death, and enable me to persevere in his way, till he transport me to his glorious kingdom above. Be thou faithful, my soul, unto death, and thou shalt get a crown of life."

MY race is run; my warfare's o'er;
the solemn hour is nigh,
When, offer'd up to God, my soul
shall wing its flight on high.
2 With heav'nly weapons I have fought
the battles of the Lord;
Finish'd my course, and kept the faith,
depending on his word.

3 Henceforth there is laid up for me
a crown which cannot fade;
The righteous Judge at that great day
shall place it on my head.
4 Nor hath the Sov'reign Lord decreed
this prize for me alone;
But for all such as love like me
th' appearance of his Son.

5 From ev'ry snare and evil work
his grace shall me defend,
And to his heav'nly kingdom safe
shall bring me in the end.

LVI. Titus iii. 3 9.

When singing these lines, let us think how dreadful the wickedness in heart and life of every man by nature; how transcendent the grace, how precious the blood, how almighty the influence that can save such; that can without, nay, contrary to their deserts, renew their hearts after the image of God, justify their persons, and render them his adopted heirs of eternal life! Let me often look to my own worthlessness, survey Christ's blessings given to me in the gospel, and in the faith of these truths be careful to maintain good works.

HOW wretched was our former state,
when, slaves to Satan's sway,
With hearts disorder'd and impure,
o'erwhelm'd in sin we lay!
2 But, O my soul! for ever praise,
for ever love his name,
Who turn'd thee from the fatal paths
of folly, sin, and shame.

3 Vain and presumptuous is the trust
which in our works we place,
Salvation from a higher source
flows to the human race.
4 'Tis from the mercy of our God
that all our hopes begin;
His mercy sav'd our souls from death,
and wash'd our souls from sin.

5 His Spirit, through the Saviour shed,
its sacred fire imparts,
Refines our dross, and love divine
rekindles in our hearts.
6 Thence rais'd from death, we live anew;
and, justify'd by grace,
We hope in glory to appear,
and see our Father's face.

7 Let all who hold this faith and hope
in holy deeds abound;
Thus faith approves itself sincere,
by active virtue crown'd.

LVII. Heb. iv 14, to the end.

In perusing or singing this paraphrase, I may reflect, blessed be God, that while my Redeemer is his only begotten Son, he is our great, atoning, interceding High-priest and almighty Saviour; and that having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion toward us, and is ascended on high to appear for us. How delightfully his character and work encourage to steadfastness in our Christian profession and to familiar boldness in our dealings with God! O my soul, let all my requests and hopes of pardon, help, comfort, and glory, depend on Jehovah's grace and Jesus' merit!

JESUS, the Son of God, who once
for us his life resign'd,
Now lives in heav'n, our great High Priest,
and never-dying friend.
2 Through life, through death, let us to him
with constancy adhere;
Faith shall supply new strength, and hope
shall banish ev'ry fear.

3 To human weakness not severe
is our High Priest above;
His heart o'erflows with tenderness,
his bowels melt with love.
4 With sympathetic feelings touch'd,
he knows our feeble frame;
He knows what sore temptations are,
for he has felt the same.

5 But though he felt temptation's pow'r,
unconquer'd he remain'd;
Nor, 'midst the frailty of our frame,
by sin was ever stain'd.
6 As, in the days of feeble flesh,
he pour'd forth cries and tears;
So, though exalted, still he feels
what ev'ry Christian bears.

7 Then let us, with a filial heart,
come boldly to the throne
Of grace supreme, to tell our griefs,
and all our wants make known:
8 That mercy we may there obtain
for sins and errors past,
And grace to help in time of need,
while days of trial last.

LVIII. *Another version of the same passage.*

WHERE high the heav'nly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The guardian of mankind appears.
2 He who for men their surety stood,
And pour'd on earth his precious blood,
Pursues in heav'n his mighty plan,
The Saviour and the friend of man.

3 Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.
4 Our fellow-suff'rer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, his agonies, and cries.

5 In ev'ry pang that rends the heart,
The Man of sorrows had a part;
He sympathizes with our grief,
And to the suff'rer sends relief.
6 With boldness, therefore, at the throne,
Let us make all our sorrows known;
And ask the aids of heav'nly pow'r
To help us in the evil hour.

LIX. Heb. xii. 1–13.

In singing these lines, I cannot but think what need of great care and activity in imitating ancient saints, and especially in imitating Jesus our forerunner, in persevering faith, patience, and holiness! and how great our encouragement in our success, and in his directing and strengthening us for our work! What kindness and care the Lord shows, in afflicting us for our profit and benefit, and yet how rarely we either relish or behave aright under afflictions, especially if they be severe! O the need of watchfulness, mutual excitement and assistance in our Christian course, and that the strong should bear with and help the weak!

BEHOLD what witnesses unseen
encompass us around;
Men, once like us, with suff'ring try'd,
but now with glory crown'd.
2 Let us, with zeal like theirs inspir'd,
begin the Christian race,
And, freed from each encumb'ring weight,
their holy footsteps trace.

3 Behold a witness nobler still,
who trod affliction's path,
Jesus, at once the finisher
and author of our faith.

4 He for the joy before him set,
so gen'rous was his love,
Endur'd the cross, despis'd the shame,
and now he reigns above.

5 If he the scorn of wicked men
with patience did sustain,
Becomes it those for whom he dy'd
to murmur or complain?
6 Have ye like him to blood, to death,
the cause of truth maintain'd?
And is your heav'nly Father's voice
forgotten or disdain'd?

7 My son, saith he, with patient mind
endure the chast'ning rod;
Believe, when by afflictions try'd,
that thou art lov'd by God.
8 His children thus most dear to him,
their heav'nly Father trains,
Through all the hard experience led
of sorrows and of pains.

9 We know he owns us for his sons,
when we correction share;
Nor wander as a bastard race,
without our Father's care.
10 A father's voice with rev'rence we
on earth have often heard;
The Father of our spirits now
demands the same regard.

11 Parents may err; but he is wise,
nor lifts the rod in vain;
His chast'nings serve to cure the soul
by salutary pain.
12 Affliction, when it spreads around,
may seem a field of woe;
Yet there, at last, the happy fruits
of righteousness shall grow.

13 Then let our hearts no more despond,
our hands be weak no more;
Still let us trust our Father's love,
his wisdom still adore.

LX. Heb. xiii. 20, 21.

In these words we have the object of prayer in his new covenant character, and also the matter of prayer. What a mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, secured to us gracious influences, to make us completely holy. To him let us ascribe all the honour, and always pray and never faint: in everything by prayer and supplication let our requests be made known to God.

FATHER of peace, and God of love!
we own thy pow'r to save,
That pow'r by which our Shepherd rose
victorious o'er the grave.
2 Him from the dead thou brought'st again,
when, by his sacred blood,
Confirm'd and seal'd for evermore,
th' eternal cov'nant stood.

3 O may thy Spirit seal our souls,
and mould them to thy will,
That our weak hearts no more may stray,
but keep thy precepts still;
4 That to perfection's sacred height
we nearer still may rise,
And all we think, and all we do,
be pleasing in thine eyes.

LXI. 1 Peter i. 3-5.

The verses paraphrased lead us to exclaim, according to what unbounded mercy, and by what infinite power, we are endowed with new principles of grace, to the praise and honour of God! And amidst all trials may God's people triumph in the assured views and hopes founded on a risen Saviour, of their bright glories and complete salvation at the final appearing of Jesus Christ. O what power must be exerted to keep the heir safe to the heavenly kingdom. Let my treasure be in heaven, and my heart there, set on things above, and not on things of the earth.

BLESS'D be the everlasting God,
the Father of our Lord;
Be his abounding mercy prais'd,
his majesty ador'd.
2 When from the dead he rais'd his Son,
and call'd him to the sky,
He gave our souls a lively hope
that they should never die.

3 To an inheritance divine
he taught our hearts to rise;
'Tis uncorrupted, undefil'd,
unfading in the skies.
4 Saints by the pow'r of God are kept
till the salvation come:
We walk by faith as strangers here;
but Christ shall call us home.

LXII. 2 Peter iii. 3-14.

The words of Peter, as inspired by God, here lead us to say, How precisely the Scripture foretells the conduct of its adversaries, our own Deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! In what tremendous manner will Jesus come at last! What perishing of heavens, melting of elements, and burning of the earth, will attend it! How terrible for carnal men, to have that world they have chosen for their portion, universally kindled into flames to give them a final adieu, and fearful introduction into hell! What a blessed change will ensue! new heavens and a new earth wherein dwelleth righteousness! In the contemplation and faith of these glorious events, how circumspect, holy, and religious we ought to be!

LO! in the last of days behold
a faithless race arise;
Their lawless lust their only rule;
and thus the scoffer cries;
2 Where is the promise, deem'd so true,
that spoke the Saviour near?
E'er since our fathers slept in dust,
no change has reach'd our ear.

3 Years roll'd on years successive glide,
since first the world began,
And on the tide of time still floats,
secure, the bark of man.
4 Thus speaks the scoffer; but his words
conceal the truth he knows,
That from the waters' dark abyss
the earth at first arose.

5 But when the sons of men began
with one consent to stray,
At Heav'n's command a deluge swept
the godless race away.
6 A diff'rent fate is now prepar'd
for Nature's trembling frame;
Soon shall her orbs be all enwrapt
in one devouring flame.

7 Reserv'd are sinners for the hour
when to the gulf below,
Arm'd with the hand of sov'reign pow'r,
the Judge consigns his foe.
8 Though now, ye just! the time appears
protracted, dark, unknown,
An hour, a day, a thousand years,
to heav'n's great Lord are one.

9 Still all may share his sov'reign grace,
in ev'ry change secure;
The meek, the suppliant contrite race,
shall find his mercy sure.
10 The contrite race he counts his friends,
forbids the suppliant's fall;
Condemns reluctant, but extends
the hope of grace to all.

11 Yet as the night-wrapp'd thief who lurks
to seize th' expected prize,
Thus steals the hour when Christ shall come,
and thunder rend the skies.
12 Then at the loud, the solemn peal,
the heav'ns shall burst away;
The elements shall melt in flame
at Nature's final day.

13 Since all this frame of things must end,
as Heav'n has so decreed,
How wise our inmost thoughts to guard,
and watch o'er ev'ry deed;
14 Expecting calm th' appointed hour,
when, Nature's conflict o'er,
A new and better world shall rise,
where sin is known no more.

LXIII. 1 John iii. 1-4.

In singing these lines let me reflect how astonishing the love of God in making sinful men, children of Satan, his children by repentance and faith, notwithstanding of their mean, contemptible, and unknown appearance on earth. How great shall be their glory and happiness in the last judgment and in the eternal state! How powerfully evangelic, well-founded hopes of everlasting happiness influence to the study of holiness in heart and life! While I admire grace-bringing salvation, let me live soberly, righteously, in this present world.

BEHOLD th' amazing gift of love
the Father hath bestow'd
On us, the sinful sons of men,
to call us sons of God!
2 Conceal'd as yet this honour lies,
by this dark world unknown,
A world that knew not when he came,
ev'n God's eternal Son.

3 High is the rank we now possess;
but higher we shall rise;
Though what we shall hereafter be
is hid from mortal eyes:
4 Our souls, we know, when he appears,
shall bear his image bright;
For all his glory, full disclos'd,
shall open to our sight.

5 A hope so great, and so divine,
may trials well endure;
And purge the soul from sense and sin,
as Christ himself is pure.

LXIV. Rev. i. 5-9.

The words paraphrased are an anthem of praise to our divine Redeemer. O how glorious and honoured these songsters, when by his love washed from the guilt, dominion, and filth of their sin in Jesus' blood, and made kings unto God and his Father! How terrible the condition, and dreadful the sentence and fate of Jesus' enemies, when he appears in his majesty and glory at the last judgment! Let me think what shall be my lot at that great and terrible day. If I have lived without preparation for it, let me, without a moment's farther delay, receive and rest on the Saviour for salvation. Now is the accepted time, and now is the day of salvation!

TO him that lov'd the souls of men,
and wash'd us in his blood,
To royal honours rais'd our head,
and made us priests to God;
2 To him let ev'ry tongue be praise,
and ev'ry heart be love!
All grateful honours paid on earth,
and nobler songs above!

3 Behold, on flying clouds he comes!
his saints shall bless the day;
While they that pierc'd him sadly mourn
in anguish and dismay.
4 I am the First, and I the Last;
time centres all in me;
Th' Almighty God, who was, and is,
and evermore shall be.

LXV. Rev. v. 6, to the end.

In this paraphrase we have a glorious and pleasant representation of the dignity of the Saviour, and of the employments and dignity of the heavenly state. May not I reflect how transcendently wonderful and glorious the character of Jesus! at once infinitely majestic, and yet endearingly meek, and marked with an atoning death for our sins? How extensive his power and authority, his wisdom and knowledge! How unbounded his fulness of the Holy Ghost, and his power of sending him to men! How delightfully ministers and saints, and even angels, triumph in, and praise him for his redemption work equally as his Father! God forbid my soul should be silent, when so many praise him!

BEHOLD the glories of the Lamb
amidst his Father's throne;
Prepare new honours for his name,
and songs before unknown.
2 Lo! elders worship at his feet;
the church adores around,
With vials full of odours rich,
and harps of sweetest sound.

3 These odours are the pray'rs of saints,
these sounds the hymns they raise;
God bends his ear to their requests,
he loves to hear their praise.
4 Who shall the Father's record search,
and hidden things reveal?
Behold the Son that record takes,
and opens ev'ry seal!

5 Hark how th' adoring hosts above
with songs surround the throne!
Ten thousand thousand are their tongues;
but all their hearts are one.
6 Worthy the Lamb that dy'd, thy cry,
to be exalted thus;
Worthy the Lamb, let us reply,
for he was slain for us.

7 To him be pow'r divine ascrib'd,
and endless blessings paid;
Salvation, glory, joy, remain
for ever on his head!
8 Thou hast redeem'd us with thy blood,
and set the pris'ners free;
Thou mad'st us kings and priests to God,
and we shall reign with thee.

9 From ev'ry kindred, ev'ry tongue,
thou brought'st thy chosen race;
And distant lands and isles have shar'd
the riches of thy grace.
10 Let all that dwell above the sky,
or on the earth below,
With fields, and floods, and ocean's shores,
to thee their homage show.

11 To Him who sits upon the throne,
the God whom we adore,
And to the Lamb that once was slain,
be glory evermore.

LXVI. Rev. vii. 13, to the end.

The elder's answer to his own question is a representation chiefly of the glories of the heavenly world: How abundantly their labours and sufferings are there compensated. O their happiness in being free from sin and misery! their fulness of happiness and joy! their pure and glorious appearance! their immediate fellowship with Christ and his Father! their triumphs in his praise! Not to them, however, but to God, be the glory! Their whole salvation is owing to Jehovah's grace and Jesus' merits. Even their best works are not acceptable to God, but through the blood of his son. Hold out, faith and patience, and I shall enter the joy of my Lord.

HOW bright these glorious spirits shine!
whence all their white array?
How came they to the blissful seats
of everlasting day?
2 Lo! these are they from suff'rings great,
who came to realms of light,
And in the blood of Christ have wash'd
those robes which shine so bright.

3 Now, with triumphal palms, they stand
before the throne on high,
And serve the God they love, amidst
the glories of the sky.
4 His presence fills each heart with joy,
tunes ev'ry mouth to sing:
By day, by night, the sacred courts
with glad hosannahs ring.

5 Hunger and thirst are felt no more,
nor suns with scorching ray;
God is their sun, whose cheering beams
diffuse eternal day.
6 The Lamb which dwells amidst the throne
shall o'er them still preside;
Feed them with nourishment divine,
and all their footsteps guide.

7 'Mong pastures green he'll lead his flock,
where living streams appear;
And God the Lord from ev'ry eye
shall wipe off ev'ry tear.

LXVII. Rev. xxi. 1 9.

When we peruse these lines, we see as in a figure a new heaven and a new earth, and a new Jerusalem. These represent the church in her millennial and triumphant state. Of the last, particularly, we may say, What spiritual light, glory, honour, wealth, safety, satisfaction, all meet together! How new all things far surpassing anything found or imagined before! What infinite enjoyment, God to be our all for ever! and how fearful the end of the wicked! Seeing we look for these things, let us be diligent to be found in peace, without spot and blameless!

LO! what a glorious sight appears
to our admiring eyes!
The former seas have pass'd away,
the former earth and skies.

2 From heav'n the New Jerus'lem comes,
all worthy of its Lord;
See all things now at last renew'd,
and paradise restor'd!

3 Attending angels shout for joy,
and the bright armies sing;
Mortals! behold the sacred seat
of your descending King!
4 The God of glory down to men
removes his bless'd abode;
He dwells with men; his people they,
and he his people's God.

5 His gracious hand shall wipe the tears
from ev'ry weeping eye;
And pains and groans, and griefs and fears
and death itself, shall die.
6 Behold, I change all human things!
saith he, whose words are true;
Lo! what was old is pass'd away,
and all things are made new!

7 I am the First, and I the Last,
through endless years the same;
I AM, is my memorial still,
and my eternal name.
8 Ho, ye that thirst! to you my grace
shall hidden streams disclose,
And open full the sacred spring,
whence life for ever flows.

9 Bless'd is the man that overcomes;
I'll own him for a son;
A rich inheritance rewards
the conquests he hath won.
10 But bloody hands and hearts unclean,
and all the lying race,
The faithless, and the scoffing crew,
who spurn at offer'd grace;

11 They, seiz'd by justice, shall be doom'd
in dark abyss to lie,
And in the fiery burning lake
the second death shall die.
12 O may we stand before the Lamb,
when earth and seas are fled,
And hear the Judge pronounce our name
with blessings on our head!

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HYMNS.

HYMN I.

WHEN all thy mercies, O my God!
my rising soul surveys,
Transported with the view, I'm lost
in wonder, love, and praise.
2 O how shall words, with equal warmth,
the gratitude declare
That glows within my ravish'd heart!
but Thou canst read it there.

3 Thy Providence my life sustain'd,
and all my wants redrest,
When in the silent womb I lay,
and hung upon the breast.
4 To all my weak complaints and cries
thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
to form themselves in pray'r.

5 Unnumber'd comforts to my soul
thy tender care bestow'd,
Before my infant heart conceiv'd
from whom these comforts flow'd.
6 When in the slipp'ry paths of youth
with heedless steps I ran;
Thine arm, unseen, convey'd me safe,
and led me up to man:

7 Through hidden dangers, toils, and deaths,
it gently clear'd my way;
And through the pleasing snares of vice,
more to be fear'd than they.
8 When worn with sickness, oft hast thou
with health renew'd my face;
And, when in sins and sorrows sunk,
reviv'd my soul with grace.

9 Thy bounteous hand with worldly bliss
hath made my cup run o'er;
And, in a kind and faithful friend,
hath doubled all my store.
10 Ten thousand thousand precious gifts
my daily thanks employ;
Nor is the least a cheerful heart,
that tastes these gifts with joy.

11 Through ev'ry period of my life
thy goodness I'll proclaim;
And after death, in distant worlds,
resume the glorious theme.
12 When nature fails, and day and night
divide thy works no more,
My ever grateful heart, O Lord,
thy mercy shall adore.

13 Through all eternity to thee
a joyful song I'll raise;
For, oh! eternity's too short
to utter all thy praise.

HYMN II.

THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns, a shining frame,
Their great Original proclaim.
2 Th' unweary'd sun, from day to day,
Does his Creator's pow'r display;
And publishes to ev'ry land
The work of an Almighty hand.

3 Soon as the ev'ning shades prevail,
The moon takes up the wondrous tale,
And, nightly to the list'ning earth,
Repeats the story of her birth;
4 While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

5 What though in solemn silence all
Move round the dark terrestrial ball?
What though no real voice, nor sound,
Amidst their radiant orbs be found?
6 In Reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine,
"The hand that made us is divine."

HYMN III.

WHEN rising from the bed of death,
o'erwhelm'd with guilt and fear,
I see my Maker face to face,
O how shall I appear!
2 If yet while pardon may be found,
and mercy may be sought,
My heart with inward horror shrinks,
and trembles at the thought;

3 When thou, O Lord! shalt stand disclos'd
in majesty severe,
And sit in judgment on my soul,
O how shall I appear!
4 But thou hast told the troubled mind,
who doth her sins lament,
That timely grief for errors past
shall future woe prevent.

5 Then see the sorrows of my heart,
ere yet it be too late,
And hear my Saviour's dying groans,
to give those sorrows weight.
6 For never shall my soul despair
of mercy at thy throne,
Who knows thine only Son has dy'd
thy justice to atone.

HYMN IV.

BLEST morning! whose first dawning ray
beheld the Son of God
Arise triumphant from the grave,
and leave his dark abode.
2 Wrapt in the silence of the tomb
the great Redeemer lay,
Till the revolving skies had brought
the third, th' appointed day.

3 Hell and the grave combin'd their force
to hold our Lord in vain;
Sudden the Conqueror arose,
and burst their feeble chain.
4 To thy great name, Almighty Lord!
we sacred honours pay,
And loud hosannahs shall proclaim
the triumphs of the day.

5 Salvation and immortal praise
to our victorious King!
Let heav'n and earth, and rocks and seas
with glad hosannahs ring.
6 To Father, Son, and Holy Ghost,
the God whom we adore,
Be glory, as it was, and is,
and shall be evermore.

HYMN V.

THE hour of my departure's come;
I hear the voice that calls me home
At last, O Lord! let trouble cease,
And let thy servant die in peace.
2 The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.

3 Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.
4 I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

5 I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarms.
6 The hour of my departure's come;
I hear the voice that calls me home;
Now, O my God! let trouble cease;
Now let thy servant die in peace.

WHEREFORE GOD HATH JOINED TOGETHER LET NOT MAN PUT ASUNDER

This is to Certify

THAT

_____

AND

_____

WERE UNITED BY (IN)

HOLY MATRIMONY

at _____ on the _____

day of _____ in the year of

our Lord One Thousand Nine Hundred

and _____ in the presence of

Signed _____

_____

THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER AND SHALL CLEAVE UNTO HIS WIFE AND THEY SHALL BE ONE FLESH



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THE NEW TESTAMENT

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THE PERIOD
BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

JUDEA continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of its affairs was left to the high-priest, subject to the control of the provincial rulers. This raised the high-priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Tyre was taken after an obstinate resistance. Alexander then marched into Judea to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Grecian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint*, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Seleucus, king of Syria, about 300 B.C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarous forms during their sojourns in *Egypt* and in *Babylon*, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the *Greeks;* and there are good grounds for believing that they were the means of communicating to the more candid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation had been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was suspended; the temple itself was dedicated by Antiochus to Jupiter Olympius, whose statue was erected on the altar of burnt offering; the worship of Jehovah and the observance of his law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. The apostates were numerous, but a remnant continued faithful; and these events were doubtless useful in calling the attention of the heathen around to those great principles for which many of the Jews were willing to peril their lives.

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, "to stand up for the law," and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he engaged in this arduous work, he did not live to see its completion. At his death his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was Exod. xv. 11: "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being, *Mi Camoka Baalim Jehovah:* and from the initial letters of these words, MCBI, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabæus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This reconsecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B.C.), and was called the Feast of the Dedication (John x. 22).

The war was carried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 B.C. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and alliances with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petræa. Previously to this, in the year 153 B.C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 65 B.C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B.C. Pompey marched his army into Judea, besieged and took Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men, and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonean house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyrenius, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their religious worship without molestation or restraint.

Meanwhile, in the Gentile world, the old systems of idolatry had fallen into disrepute, partly through the extreme corruptions of worship and of morals connected with them, and partly through the cultivation of Grecian philosophy, the conflicting theories of which, however, utterly failed to satisfy the wants of mankind, as they afforded little solid truth and produced no moral renovation. At the same time, the universal prevalence of the Roman power, ensuring internal peace and facilitating communication between different parts of the world, together with its indifference to the various forms of religious belief and worship, opened, for a time, a wider field for the diffusion of the gospel. So that Providence combined with prophecy to mark this as the "fulness of time," when the expected SAVIOUR should come into the world.

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A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
	PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.					
	TIME: *About thirteen years and a half.*					
1.	The Genealogies	.....	i. 1–17	.....	iii. 23–38	
2.	The birth of John announced to Zacharias	Jerusalem	.....	.....	i. 5–25	
3.	The birth of Jesus announced to Mary	Nazareth	.....	.....	i. 26–38	
4.	Mary's visit to Elisabeth, and her song of praise	Juttah?	.....	.....	i. 39–56	
5.	The birth of John the Baptist	Juttah?	.....	.....	i. 57–80	
6.	An angel appears to Joseph	Nazareth	i. 18–25			
7.	The birth of Jesus	Bethlehem	.....	.....	ii. 1–7	
8.	Angelic mission to the shepherds	Near Bethlehem	.....	.....	ii. 8–20	
9.	The circumcision of Jesus, and his presentation in the temple	Bethl'm and Jerusalem	.....	.....	ii. 21–38	
10.	The visit of the Magi	Jeru. and Bethlehem	ii. 1–12			
11.	The flight into Egypt. Herod's cruelty. The return from Egypt to	Nazareth	ii. 13–23	.....	ii. 39, 40	
12.	At twelve years of age Jesus goes to the passover	Jerusalem	.....	.....	ii. 41–52	
	PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.					
	TIME: *About one year; commencing about eighteen years after Sect.* 12.					
13.	The Ministry of John the Baptist	The Desert. Jordan	iii. 1–12	i. 1–8	iii. 1–18	
14.	The baptism of John	The Jordan	iii. 13–17	i. 9–11	iii. 21–23	
15.	The temptation	Desert of Judea	iv. 1–11	i. 12, 13	iv. 1–13	
16.	Testimony of John the Baptist to Jesus	Bethabara	.....	.....	.....	i. 15–34
17.	Two of John's disciples follow Jesus. Andrew brings Peter to him	Bethabara	.....	.....	.....	i. 35–42
18.	Jesus returns to Galilee. Philip becomes his disciple, and brings Nathanael	Galilee	.....	.....	.....	i. 43–51
19.	The marriage at Cana in Galilee. Visit to Capernaum	Cana and Capernaum	.....	.....	.....	ii. 1–12
	PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND.					
	TIME: *One year.*					
20.	Jesus goes to Jerusalem to the passover—drives the traders out of the temple	Jerusalem	.....	.....	.....	ii. 13–25
21.	Nicodemus visits him at night	Jerusalem	.....	.....	.....	iii. 1–21
22.	Jesus leaves Jerusalem, but remains in Judea and makes disciples. Further testimony of John the Baptist	Ænon	.....	.....	.....	iii. 22–36
23.	Jesus departs for Galilee after John is cast into prison	Galilee	iv. 12	i. 14	iv. 14	iv. 1–3
24.	Passing through Samaria, he converses with a woman of Sychar at Jacob's well. Many Samaritans believe on him	Samaria	.....	.....	.....	iv. 4–42
25.	He arrives in Galilee, and teaches there publicly	Galilee	iv. 17	i. 14, 15	iv. 14, 15	iv. 43–45
26.	He comes again to Cana—heals the son of a nobleman lying ill at Capernaum	Cana	.....	.....	.....	iv. 46–54
27.	Jesus at Nazareth; he is there rejected. He goes to Capernaum, fixes his abode there, and teaches publicly on the Sabbath	Nazareth—Capernaum	iv. 13–16	.....	iv. 16–31	
28.	The call of Peter, Andrew, James and John, and the miraculous draught of fishes	Sea of Galilee: near Capernaum	iv. 18–22	i. 16–20	v. 1–11	
29.	Jesus heals a demoniac in the synagogue	Capernaum	.....	i. 21–28	iv. 31–37	
30.	He heals Peter's wife's mother, and many others	Capernaum	viii. 14–17	i. 29–34	iv. 38–41	
31.	He makes his first circuit with his disciples throughout	Galilee	iv. 23–25	i. 35–39	iv. 42–44	
32.	He heals a leper. On account of his great popularity he retires to	The Desert	viii. 2–4	i. 40–45	v. 12–16	
33.	He returns to Capernaum. The people flock to him. He heals a paralytic let down through the roof	Capernaum	ix. 2–8	ii. 1–12	v. 17–26	
34.	He calls Matthew to follow him	Sea of Galilee	ix. 9	ii. 13, 14	v. 27, 28	
	PART IV.—FROM THE SECOND PASSOVER UNTIL THE THIRD.					
	TIME: *One year.*					
35.	Jesus at Jerusalem at the passover; heals an infirm man at the pool of Bethesda on the Sabbath. The Jews seek to kill him	Jerusalem—Bethesda	.....	.....	.....	v. 1–47
36.	The disciples pluck ears of corn on the Sabbath	On the way to Galilee	xii. 1–8	ii. 23–28	vi. 1–5	
37.	Healing of a withered hand on the Sabbath	Galilee	xii. 9–14	iii. 1–6	vi. 6–11	
38.	Jesus withdraws to the Sea of Galilee, and is followed by great multitudes from the surrounding country. He heals many	Sea of Galilee	xii. 15–21	iii. 7–12	vi. 12–19	
39.	He retires to the mountain, and chooses the twelve; the people follow him	Near Capernaum	x. 2–4	iii. 13–19	vi. 20–49	
40.	The sermon on the mount	North of Capernaum	v. 1 to viii. 1	.....	vii. 1–10	
41.	Healing of a centurion's servant	Capernaum	viii. 5–13			
42.	Jesus raises a widow's son at Nain. His fame spreads through all the neighborhood and in Judea	Nain	.....	.....	vii. 11–17	
43.	John the Baptist in prison sends disciples to Jesus	Nain	xi. 2–19	.....	vii. 18–35	
44.	Jesus upbraids inhabitants of Chorazin, Bethsaida and Capernaum for unbelief	Nain	xi. 20–30			
45.	While sitting at meat with a Pharisee, Jesus is anointed by a penitent woman	Capernaum?	.....	.....	vii. 36–50	
46.	Jesus, with the twelve, makes a second circuit	Galilee			viii. 1–3	
47.	He heals a demoniac. The scribes and Pharisees charge him with being in league with Satan	Capernaum	xii. 22–37	iii. 19–30	xi. 14, 15, 17–23	
48.	Our Lord's remarks upon their request of a sign	Capernaum	xii. 38–45	.....	xi. 16, 24–36	
49.	His remark respecting his mother and brethren	Capernaum	xii. 46–50	iii. 31–35	viii. 19–21	
50.	At a Pharisee's table, he exposes the hypocrisy of the Pharisees and scribes, and denounces woes against them	Capernaum	.....	.....	xi. 37–54	
51.	He discourses upon hypocrisy, worldliness and unwatchfulness	Galilee	.....	.....	xii. 1–59	
52.	Our Lord's observations upon the slaughter of certain Galileans. Parable of the barren fig tree	.....	.....	.....	xiii. 1–9	
53.	A great multitude collect around him, and he addresses them out of a vessel on the lake. Parable of the sower	Sea of Galilee	xiii. 1–23	iv. 1–25	viii. 4–18	

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

(CONTINUED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
54.	Parables of the tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the net cast into the sea	Sea of Galilee	xiii. 24–53	iv. 26–34		
55.	Jesus crosses the lake with his disciples, and stills a storm	Sea of Galilee	viii. 18–27	iv. 35–41	viii. 22–25	
56.	He casts the devils out of two demoniacs of Gadara	S. E. Sea of Galilee	viii. 28	v. 1–21	viii. 26–40	
57.	The feast at Levi's house, with publicans and sinners	Capernaum	ix. 10–13	ii. 15–17	v. 29–32	
58.	The question of John's disciples respecting fasting, and our Lord's reply	Capernaum	ix. 14–17	ii. 18–22	v. 33–39	
59.	Raising of Jairus's daughter; and healing of a woman with issue of blood		ix. 18–26	v. 22–43	viii. 41–56	
60.	Two blind men healed, and a dumb spirit cast out	Capernaum	ix. 27–34			
61.	Jesus teaches in his own country, and is rejected	Nazareth	xiii. 54–58	vi. 1–6		
62.	A third circuit throughout the country. The twelve sent forth	Galilee & Capernaum	ix. 35 to xi. 1	vi. 6–13	ix. 1–6	
63.	Herod supposes Jesus to be John the Baptist, whom he had beheaded		xiv. 1–12	vi. 14–29	ix. 7–9	
64.	The twelve return to Jesus. He retires with them to a desert place on the other side of the Sea of Galilee. He feeds five thousand	Sea of Galilee	xiv. 13–21	vi. 30–44	ix. 10–17	vi. 1–14
65.	The disciples return across the Sea of Galilee, and at night Jesus comes to them walking upon the water. He goes to	Gennesaret	xiv. 22–36	vi. 45–56		vi. 15–21
66.	The people seek Jesus and find him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave. Peter's confession	Capernaum				vi. 22–71 vii. 1
	PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH.					
	TIME: *One year, less one week.*					
67.	Pharisees and Scribes from Jerusalem object to the disciples' disregarding tradition of elders with respect to washing of hands. Our Lord's reply	Capernaum	xv. 1–20	vii. 1–23		
68.	Jesus goes to borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter	Coast Tyre and Sidon	xv. 21–28	vii. 24–30		
69.	He returns through Decapolis; he heals many and feeds four thousand	Sea of Galilee	xv. 29–38	vii. 31 to viii. 9		
70.	Jesus sends away the people and crosses the lake to Dalmanutha. The Pharisees and Sadducees again require a sign	Magdala	xv. 39–xvi. 4	viii. 10–12		
71.	Jesus again crosses lake. Disciples cautioned against leaven of Pharisees, etc.	Bethsaida	xvi. 4–12	viii. 13–21		
72.	A blind man healed	Bethsaida (Julias)		viii. 22–26		
73.	Jesus goes to the region of Cæsarea Philippi. Peter and the other disciples again profess their faith in him	Reg. Cæsarea Philippi	xvi. 13–20	viii. 27–30	ix. 18–21	
74.	He foretells his own death and resurrection and the trials of his followers	Reg. Cæsarea Philippi	xvi. 21–28	viii. 31–38	ix. 22–27	
75.	Our Lord's transfiguration and subsequent discourse	Mount Tabor	xvii. 1–13	ix. 2–13	ix. 28–36	
76.	Healing of a demoniac, whom the disciples could not heal	In the Plain	xvii. 14–21	ix. 14–29	ix. 37–43	
77.	Jesus again foretells his own death and resurrection	Galilee	xvii. 22, 23	ix. 30–32	ix. 43–45	
78.	The tribute-money miraculously provided	Capernaum	xvii. 24–27	ix. 33		
79.	The disciples contend who shall be the greatest. Jesus exhorts to humility, forbearance and brotherly love	Capernaum	xviii. 1–35	ix. 33–50	ix. 46–50	
80.	The seventy instructed and sent out	Samaria			x. 1–16	
81.	Jesus finally leaves Galilee to go up to Jerusalem to the feast of Tabernacles. A Samaritan village refuses to receive him	Galilee to Jerusalem			ix. 51–56	vii. 2–10
82.	Ten lepers cleansed	Samaria			xvii. 11–19	vii. 11–53 viii. 1
83.	Jesus at Jerusalem at the festival of Tabernacles (*about six months after the third passover*). He teaches in the temple. Rulers attempt to seize him	Jerusalem				viii. 2–11
84.	His judgment is asked on a woman guilty of adultery	Jerusalem				
85.	He reproves the unbelieving Jews, and they attempt to stone him	Jerusalem				viii. 12–59
86.	Reply to the question of a lawyer. Parable of the good Samaritan	Jerusalem			x. 25–37	
87.	The disciples again taught how to pray	Near Jerusalem			xi. 1–13	
88.	The seventy return, having accomplished their mission				x. 17–24	ix. 1–41
89.	A man born blind is healed on the Sabbath. Questions and objections	Jerusalem				x. 1–21
90.	Jesus in the temple at the festival of Dedication (*about three months after the feast of Tabernacles: sect. 83*). The Jews seek to seize him; he retires beyond Jordan, and many resort to him					x. 22–42
91.	He goes to Bethany and raises Lazarus from the dead	Bethany				xi. 1–46
92.	The Jewish council determine to put Jesus to death. He retires with his disciples to Ephraim near the wilderness	Ephraim				xi. 47–54
93.	He withdraws beyond Jordan, and heals an infirm woman on the Sabbath	Near Jordan	xix. 1, 2	x. 1	xiii. 10–21	
94.	He goes through Perea toward Jerusalem, teaching on his way. Some Pharisees warn him respecting Herod	Perea			xiii. 22–35	
95.	He dines with a chief Pharisee on the Sabbath, and addresses the guests. Parable of the great supper	Journey to Jerusalem			xiv. 1–24	
96.	He teaches the multitude what is required of true disciples				xiv. 25–35	
97.	Publicans and sinners flock to him. The Pharisees murmur. Parables of the lost sheep, the lost piece of silver and the prodigal son				xv. 1–32	
98.	Parable of the unjust steward				xvi. 1–13	
99.	The Pharisees reproved. Parable of the rich man and Lazarus				xvi. 14–31	
100.	Jesus inculcates forbearance, faith and humility				xvii. 1–10	
101.	Reply to question of Pharisees concerning the coming of the kingdom of God.	Journey to Jerusalem			xvii. 20–37	
102.	Parables: The importunate widow; the Pharisee and Publican				xviii. 1–14	
103.	Precepts respecting divorce		xix. 3–12	x. 2–12		
104.	Jesus receives and blesses little children	Perea	xix. 13–15	x. 13–16	xviii. 15–17	
105.	The rich young ruler who rejected the terms of discipleship. Parable of the laborers in the vineyard		xix. 16–30 xx. 1–16	x. 17–31	xviii. 18–30	
106.	On the way to Jerusalem, Jesus a third time foretells his death and resurrection		xx. 17–19	x. 32–34	xviii. 31–34	
107.	Healing of two blind men near Jericho	Jericho	xx. 29–34	x. 46–52	xviii. 35 xix. 1	
108.	Visit to Zacchæus	Jericho			xix. 2–10	
109.	Parable of the ten servants entrusted with ten pounds				xix. 11–28	
110.	Jesus arrives at Bethany six days before the Passover. Those who have come up to the festival inquire after him; and many come to him at Bethany					xi. 55–57 xii. 1, 9–11

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

(CONCLUDED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
	PART VI.—THE LAST PASSOVER WEEK.					
	TIME: *Seven days.*					
111.	*First day of the week.* Jesus enters Jerusalem publicly, and at night returns to	Bethany	xxi. 1–11, 14–17	xi. 1–11	xix. 29–44	xii. 12–19
112.	*Second day of the week.* He goes into Jerusalem; on his way curses the barren fig tree; expels the traders from the temple and in the evening returns again to	Bethany	xxi. 12, 13, 18, 19.	xi. 12–19	xix. 45, 46	
113.	*Third day of the week.* He again goes into the city in the morning, passing by the withered fig tree.	Jerusalem	xxi. 20–22	xi. 20–26		
114.	He teaches in the temple. His authority is questioned. Parables of the two sons, and of the vineyard let out to husbandmen	Jerusalem	xxi. 23–46	xi. 27–33 xii. 1–12	xx. 1–19 xxi. 37, 38	
115.	Parable of the marriage feast	Jerusalem	xxii. 1–14			
116.	Insidious question of the Pharisees and Herodians concerning payment of tribute to Cæsar	Jerusalem	xxii. 15–22	xii. 13–17	xx. 20–26	
117.	Question of the Sadducees respecting the resurrection	Jerusalem	xxii. 23–33	xii. 18–27	xx. 27–40	
118.	A lawyer questions Jesus. The two great commandments	Jerusalem	xxii. 34–40	xii. 28–34		
119.	Our Lord's question respecting the Son of David	Jerusalem	xxii. 41–46	xii. 35–37	xx. 41–44	
120.	Warnings against the example of the scribes and Pharisees. Woes against them. Lamentation over Jerusalem	Jerusalem	xxiii. 1–39	xii. 38–40	xx. 45, 47	
121.	The widow's offering to the temple treasury	Jerusalem	.....	xii. 41–44	xxi. 1–4	
122.	Certain Greeks desire to see Jesus. The unbelief of the Jews	Jerusalem	.....	.....	.....	xii. 20–50
123.	Jesus leaves the temple; and on the Mount of Olives, on his way to Bethany, foretells its destruction and the overthrow of the Jewish state	Mt. of Olives	xxiv. 1–42	xiii. 1–37	xxi. 5–36	
124.	He proceeds to speak of his final coming to judgment. Parables of the ten virgins and the five talents	.....	xxiv. 43–51 xxv. 1–46			
125.	*Fourth day of the week (beginning at sunset).* The rulers conspire to seize Jesus secretly and put him to death. At a supper at Bethany he is anointed by Mary. Judas lays his plan of treachery, Jesus remaining at Bethany this day	Bethany	xxvi. 1–16	xiv. 1–11	xxii. 1–6	xii. 2–8
126.	*Fifth day of the week.* Jesus sends two disciples to the city to make preparation for the passover, and himself repairs thither in the afternoon	.....	xxvi. 17–19	xiv. 12–16	xxii. 7–13	
127.	*Sixth day of the week (beginning at sunset).* Jesus celebrates the paschal supper with the twelve. They contend who shall be the greatest	Jerusalem	xxvi. 20	xiv. 17	xxii. 14–18, 24–30	
128.	Jesus washes his disciples' feet	Jerusalem	.....	.....	.....	xiii. 1–20
129.	He foretells his betrayal, and points out the traitor. Judas withdraws	Jerusalem	xxvi. 21–25	xiv. 18–21	xxii. 21–23	xiii. 21–35
130.	He foretells the fall of Peter and the dispersion of the twelve	Jerusalem	xxvi. 31–35	xiv. 27–31	xxii. 31–38	xiii. 36–38
131.	He institutes the Lord's Supper ..... 1 Cor. xi. 23–25	Jerusalem	xxvi. 26–29	xiv. 22–25	xxii. 19–20	
132.	Our Lord's valedictory address to his disciples and his intercessory prayer	Jerusalem	.....	.....	.....	xiv. 1 to xvii. 26
133.	His agony in	Gethsemane	xxvi. 30 36–46	xiv. 26, 32–42	xxii. 39–46	
134.	He is betrayed and made prisoner	Gethsemane				xviii. 1
135.	He is brought before the high-priest in the night. Peter thrice denies him	Jerusalem	xxvi. 47–56	xiv. 43–52	xxii. 47–53	xviii. 2–12
136.	In the morning he is brought before the high-priest and the council. He declares himself to be the Christ; is condemned and mocked	Jerusalem	xxvi. 57, 58, 69–75	xiv. 53, 54 66–72	xxii. 54–62	xviii. 13–18, 25–27
137.	Chief priests and rulers take him before Pilate to obtain his crucifixion	Jerusalem	xxvi. 59–68	xiv. 55–65	xxii. 63–71	xviii. 19–24
138.	Pilate pronounces him innocent, but sends him to Herod, and Herod sends him back to Pilate	Jerusalem	xxvii. 1, 2, 11–14	xv. 1–5	xxiii. 1–5	xviii. 28–38
139.	Pilate seeks to release him, but finally delivers him up to be crucified. He is scourged and mocked	Jerusalem	.....	.....	xxiii. 6–12 xxiii. 13–25	xviii. 39 to xix. 1–6
140.	Judas repents and hangs himself ..... Acts i. 18, 19	Jerusalem	xxvii. 15–30	xv. 6–19		
141.	Jesus is led away to be crucified	Jerusalem	xxvii. 3–10		xxiii. 26–33	xix. 16, 17
142.	The crucifixion	Jerusalem	xxvii. 31–34	xv. 20–23	xxiii. 33–43	xix. 18–27
143.	Jesus expires on the cross. The supernatural signs which accompanied his death, and the testimony of the centurion	Calvary	xxvii. 35–44	xv. 24–32	xxiii. 44–49	xix. 28–30
144.	The taking down of the body from the cross. The burial in	Joseph's Tomb	xxvii. 45–56 xxvii. 57–61	xv. 33–41 xv. 42–47	xxiii. 50–56	xix. 31–42
145.	*Seventh day of the week.* The guard set at the sepulchre	.....	xxvii. 62–66			
	PART VII.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION.					
	TIME: *Forty days.*					
146.	*First day of the week.* The resurrection	Jerusalem	xxviii. 2–4	xvi. 1		
147.	Visit of the women to the sepulchre. Mary Magdalene returns	.....	xxviii. 1	xvi. 2–4	xxiv. 1–3	xx. 1, 2
148.	Vision of angels at the sepulchre	.....	xxviii. 5–7	xvi. 5–7	xxiv. 4–8	
149.	The women return to the city. Jesus meets them	.....	xxviii. 8–10	xvi. 8	xxiv. 9–11	
150.	Peter and John run to the sepulchre	.....	.....	.....	xxiv. 12	xx. 3–10
151.	Our Lord is seen by Mary Magdalene at the sepulchre	.....	.....	xvi. 9–11	.....	xx. 11–18
152.	Report of the guard on returning into the city	.....	xxviii. 11–15			
153.	Our Lord is seen by Peter; then by two disciples on the way to Emmaus. 1 Cor. xv. 5	.....	.....	xvi. 12, 13	xxiv. 13–35	
154.	*Evening following the first day of the week.* He appears to the apostles, Thomas being absent ..... 1 Cor. xv. 5	Jerusalem	.....	xvi. 14	xxiv. 36–49	xx. 19–23
155.	*Evening following the first day of the next week.* He appears to them again, Thomas being present	Jerusalem	.....	.....	.....	xx. 24–29
156.	The apostles go to Galilee. Jesus shows himself to nine of them at the Sea of Tiberias	Sea of Galilee	xxviii. 16	.....	.....	xxi. 1–24
157.	He meets five hundred on a mountain in Galilee ..... 1 Cor. xv. 6	.....	xxviii. 16–20	xvi. 15–18		
158.	He is seen by James, and then by all the apostles. Acts i. 3–8; 1 Cor. xv. 7	Jerusalem	.....			
159.	He ascends into heaven ..... Acts i. 9–12	Bethany	.....	xvi. 19, 20	xxiv. 50–53	

THE PARABLES OF OUR LORD,

WITH THE LESSONS WE SHOULD LEARN FROM EACH.

ORDER.	WHERE SPOKEN.	THE ILLUSTRATION USED.	THE LESSON WE SHOULD LEARN.	TEXTS, WHERE RECORDED.
I.	Galilee	The Mote and the Beam in the Eye	That we should Judge Ourselves instead of presuming to Judge Others	Luke vi. 37–41.
II.	Galilee	The Builders upon a Rock and upon Sand	The Folly of Listening to without Obeying Our Lord's Precepts	Matt. vii. 24–27, 14–20; Luke vi. 48, 49.
III.	On a Tour	The Two Forgiven Debtors	Our Love is in Proportion to our Sense of Forgiveness	Luke vii. 36–50.
IV.	Jerusalem	The Temple, if Destroyed, to be Raised up in Three Days	A Prophecy of His Resurrection	John ii. 19–22.
V.	Galilee	The Barren Fig Tree	Long-Suffering Mercy will be followed by Strict Justice	Luke xiii. 6–9.
VI.	Sea of Galilee	The Sower on Wayside, Stony places, among Thorns and upon Good Ground	Our Heart must be Right in order that the Seed may be Productive	Matt. xiii. 3–8, 18–23; Mark iv. 1–9, 14–20; Luke viii. 5–8, 11–15.
VII.	Sea of Galilee	The Wheat and the Tares	Children of God and of the Devil in the Church until the Judgment, when the latter shall be burned	Matt. xiii. 24–30, 36–43.
VIII.	Sea of Galilee	The Seed Sown	The Secresy of God's Working in the Heart	Mark iv. 26–29.
IX.	Sea of Galilee	The Mustard Seed	The Wonderful Growth of Christ's Church	Mark iv. 30–32; Matt. xiii. 31, 32; Luke xiii. 18, 19.
X.	Sea of Galilee	The Leaven Hidden in the Meal	1. The Church Spreading through the World; 2. The Effect of Christ's Doctrines and Spirit on the Individual Christian	Luke xiii. 20, 21; Matt. xiii. 33.
XI.	Sea of Galilee	The Treasure buried in the Field	The Inestimable Value of Christ and His Blessings compared with Worldly Possessions	Matt. xiii. 44.
XII.	Sea of Galilee	The Merchant Seeking till he finds *one* Pearl of Great Price	The Importance of Seeking and Securing, at cost of any Sacrifice, Christ and His Grace	Matt. xiii. 45, 46.
XIII.	Sea of Galilee	The Drag-Net	The Church Gathers in, besides the Sincere, many who will at the Great Day be Cast Out	Matt. xiii. 47–50.
XIV.	Capernaum	The first Parable of the Lost Sheep	Our Duty to Seek to Reclaim Backsliders	Matt. xviii. 12–14.
XV.	Capernaum	The Debtor forgiven a large Debt Unmerciful to his Fellow-servant who owed him a Small Debt	We must Forgive if we would be Forgiven	Matt. xviii. 23–35.
XVI.	Jerusalem	The Good Samaritan	The Obligation of Christian Love to our Neighbor	Luke x. 25–37.
XVII.	Near Jerusalem	Taking the Chief Seats at a Wedding	Humility	Luke xiv. 7–11.
XVIII.	On a Tour	The Friend that Unwillingly Lends at Midnight	God will answer Importunate Prayer	Luke xi. 5–13.
XIX.	Capernaum	The Unclean Spirit Returning	The State of the Backslider	Luke xi. 24–26.
XX.	On a Tour	The Foolish Rich Man that Trusted in This Life	"A Man's Life consisteth not in the Abundance of the Things which he Possesseth."	Luke xii. 15–21.
XXI.	Jerusalem	The Good Shepherd	The wonderful Love of Christ. "I know my sheep; I lay down my Life for the Sheep"	John x. 1–18.
XXII.	On a Tour	The Watchful Servants	The Necessity for Constant Watchfulness	Luke xii. 35–40.
XXIII.	On a Tour	The Faithful and Wise Steward	The same Lesson reiterated and intensified	Luke xii. 41–48.
XXIV.	Near Jerusalem	The Door Shut	The Necessity for Steady Perseverance in the Strait Path	Luke xiii. 23–30.
XXV.	Near Jerusalem	The Great Supper	God is no Respecter of Persons	Luke xiv. 16–24.
XXVI.	Near Jerusalem	Counting the Cost before Building a Tower	"Whosoever doth not Bear his Cross and Come after me cannot be my Disciple"	Luke xiv. 25–33.
XXVII.	Near Jerusalem	The King going to War		
XXVIII.	Near Jerusalem	Second Parable of the Lost Sheep	The Joy in Heaven over One Sinner that Repenteth	Luke xv. 3–10.
XXIX.	Near Jerusalem	The Piece of Money Lost and Found	The same Lesson as the preceding. These two teach the great Object of our Lord's Incarnation —to Save the Lost	Luke xv. 11–32.
XXX.	Near Jerusalem	The Prodigal Son	God's Delight in Receiving the Repentant Sinner	
XXXI.	Near Jerusalem	The Unjust Steward	The Right Use of Worldly Possessions	Luke xvi. 1–14.
XXXII.	Near Jerusalem	The Rich Man (Dives) and Lazarus	The Fearful Consequences of Living merely for this World; also, the Doctrine of Future Rewards and Punishments	Luke xvi. 19–31.
XXXIII.	Near Jerusalem	The Servant Serves his Master before he Sups	We must not Trust or Glory in our Good Works	Luke xvii. 7–10.
XXXIV.	Near Jerusalem	The Unjust Judge and Importunate Widow	The Duty of Unceasing Earnest Prayer	Luke xviii. 1–8.
XXXV.	Near Jerusalem	The Pharisee and Publican	Humble Prayer will be Answered, while that of the Self-Righteous will not	Luke xviii. 9–14.
XXXVI.	Near Jerusalem	The Laborers Hired for the Vineyard	God's Equity even in placing "the First Last and the Last First"	Matt. xx. 1–16.
XXXVII.	Near Jerusalem	The Nobleman and his Ten Servants	Our Strict Accountability for such Talents as God has committed to us	Luke xix. 11–27.
XXXVIII.	Jerusalem, Temple	The Two Sons	1. Condemnation of the Jews; 2. Mere Profession, without actual Service, will bring upon us like Censure	Matt. xxi. 28–32.
XXXIX.	Jerusalem, Temple	The Vineyard Let to Husbandmen	1. The Rejection of the Jews; 2. Our Rejection if we do not Receive Christ and His Messengers	Matt. xxi. 33–46.
XL.	Jerusalem, Temple	The King's Marriage Feast for His Son. The Wedding Garment	1. None are too Poor or Lowly to be Welcome; 2. We must be clothed in the Wedding Garment, which is Freely Given to us	Matt. xxii. 1–14.
XLI.	Jerusalem	The Fig Tree Leafing	The Second Coming	Matt. xxiv. 32, 33; Mark xiii. 28, 29.
XLII.	Jerusalem	The Man taking a Long Journey	We must Watch for our Lord's Coming	Mark xiii. 34–37.
XLIII.	Jerusalem	The Faithful and the Evil Servant	We must Watch and Live as Expecting Him	Matt. xxiv. 42–51.
XLIV.	Jerusalem	The Wise and the Foolish Virgins	We must be constantly Prepared for His Coming	Matt. xxv. 1–13.
XLV.	Jerusalem	The Talents	We must Improve our Talents to Secure His Blessing	Matt. xxv. 14–30.
XLVI.	Jerusalem	The Sheep and the Goats	Christ, as Judge, shall Separate His Sincere Servants from the Mere Professors	Matt. xxv. 31–46.
XLVII.	Jerusalem	The True Vine	Only in Christ can we bring forth Fruit unto God	John xv. 1–17.

THE MIRACLES OF OUR LORD,

WITH THOSE PERFORMED NOT BY HIM DIRECTLY, BUT TO ATTEST HIS DIVINITY.

ORDER.	YEAR OF OUR LORD.	WHERE WROUGHT.	THE MIRACLES, CLASSIFIED.	WHERE RECORDED.
			MIRACLES OF RAISING THE DEAD.	
XII.	27	Nain	The Only Son of a Widow—as they were Bearing him to the Grave.	Luke vii. 11–16. [41, 42, 49–56.
XVIII.	27	Capernaum	The Daughter of Jairus, the Ruler of the Synagogue	Mark v. 22–24, 35–43; Matt. ix. 18–26; Luke viii.
XXXV.	29	Bethany	Lazarus—*when he had been Dead Four Days*	John xi. 32–44. [9–13.
XLI.	29	Garden of Joseph.	His Own Body—*the Third Day* from Interment	Luke xxiv. 1–7; John xix. 42–xx. 14; Mark xvi.
			MIRACLES OF EXORCISING DEVILS.	
IV.	27	Capernaum	The Man—of an Unclean Spirit	Mark i. 23–26; Luke iv. 33–37.
XIII.	27	Capernaum	The Demoniac who was Blind and Dumb	Matt. xii. 22, 23; Mark iii. 19–30; Luke xi. 14–23.
XV.	27	Gadara	The Two Men Possessed of Legion, exceeding fierce	Matt. viii. 28–34; compare Luke viii. 26–39; and
XX.	27	Capernaum	The Dumb Man Possessed of a Devil	Matt. ix. 32–35. [Mark v. 1–20.
XXIV.	28	Borders of Tyre and Sidon	The Daughter of the Syrophœnician Woman	Mark vii. 24–30; Matt. xv. 22–28.
XXVIII.	28	Plain of Galilee	The Lunatic Boy, the Disciples having failed	Matt. xvii. 14–21; compare Mark ix. 14–29; Luke
XXXI.	29	Capernaum	The Devil that was Dumb	Luke ix. 14–26. [xi. 37–43.
			MIRACLES OF HEALING.	
II.	27	Cana	Nobleman's Son—of a Fever	John iv. 46–54.
VI.	27	Capernaum	Peter's Mother-in-law—of a Fever	Mark i. 29–31; Matt. viii. 14–17; Luke iv. 38, 39.
VII.	27	Near Chorazin	A Man full of Leprosy	Mark i. 40–45; Matt. viii. 2–4; Luke v. 12–16.
VIII.	27	Capernaum	The Man borne by four—of Palsy	Mark ii. 3–12; Matt. ix. 1–8; Luke v. 17–26.
IX.	27	Pool of Bethesda	The Impotent Man who had been afflicted *thirty-eight years*	John v. 1–16. [9–13.
X.	27	Capernaum	The Man with Withered Hand	Mark iii. 1–5; Luke vi. 6–10; compare Matt. xii.
XI.	27	Capernaum	The Centurion's Servant—of Palsy	Matt. viii. 5–13; Luke vii. 1–10.
XVII.	27	Capernaum	The Woman who had been *twelve years* afflicted with Issue of Blood	Mark v. 25–34; Luke viii. 43–48; Matt. ix. 20–22.
XIX.	27	Capernaum	Sight Restored to Two Men	Matt. ix. 27–31.
XXV.	28	Decapolis	Hearing and Speech Restored to a Man	Mark vii. 32–37.
XXVII.	28	Bethsaida	Sight Restored to a Man	Mark viii. 22–26.
XXX.	29	Pool of Siloam	Sight Given to a Man who was *Born Blind*	John ix.
XXXII.	29	Galilee	A Woman who had been *eighteen years* afflicted	Luke xiii. 11–17.
XXXIII.	29	Near Jerusalem	A Man—of Dropsy	Luke xiv. 1–6.
XXXIV.	29	Near Jerusalem	Ten Men—of Leprosy	Luke xvii. 11–19.
XXXVI.	29	Jericho (entering)	Sight Restored to a Beggar	Luke xviii. 35–43 } Compare Matt. xx. 29–34.
XXXVII.	29	Jericho (leaving)	Sight Restored to Bartimeus	Mark x. 46–52. }
XL.	29	Gethsemane	The Ear of Malchus, or Marcus, the High-priest's Servant	Luke xxii. 50, 51.
			MIRACLES OF SUPPLY.	
I.	27	Cana	Water Converted into Wine	John ii. 1–11.
III.	27	Sea of Galilee	Peter's Net filled with Immense Draught of Fish	Luke v. 1–11. [compare John vi. 5–14.
XXI.	28	Decapolis	Five Thousand Men, besides Women and Children, Fed	Matt. xiv. 15–21; Mark vi. 35–44; Luke ix. 12–17;
XXVI.	28	Decapolis	Four Thousand Men, besides Women and Children, Fed	Matt. xv. 32–39; Mark viii. 1–10.
XXIX.	28	Sea of Galilee	A Fish Furnishes Tribute Money	Matt. xvii. 27.
XLII.	29	Sea of Galilee	A Great Haul of Fish	John xxi. 6–14.
			MIRACLES OF JUDGMENT.	
XVI.	27	Gadara	The Swine Run down a Steep place into the Sea, and are drowned	Matt. viii. 30–32.
XXXVIII.	29	Near Bethany	The Fig Tree Withered	Matt. xxi. 18–21; Mark xi. 12–14, 20–24.
			MIRACLES OF DELIVERANCE.	
V.	27	Nazareth	He Delivers Himself from His Enemies	Luke iv. 30.
XIV.	27	Sea of Galilee	The Wind and Sea Obey His Word	Mark iv. 37–41; Matt. viii. 23–27; Luke viii. 22–25.
XXII.	28	Sea of Galilee	Peter Saved, trying to Walk on the Sea, as Jesus was Walking	Matt. xiv. 28–31; Mark vi. 45–52.
XXIII.	28	Sea of Galilee	The Wind Ceases, and the Vessel is Instantly at the Land	John vi. 21; Mark vi. 51, 52.
XXXIX.	29	Gethsemane	Those Sent to Apprehend Him Fall Backward	John xviii. 4–6.
			MIRACLES WROUGHT NOT DIRECTLY BY HIM, BUT TO ATTEST HIS DIVINITY.	
	B.C. 4		The Guidance of the Magi by a Star to Bethlehem	Matt. ii. 1–9.
	A.D. 26	Bethabara	The Signs at His Baptism	Matt. iii. 16, 17; Mark i. 9–12; Luke iii. 21–23.
	28	Mount Tabor	The Signs at His Transfiguration	Matt. xvii. 1–14; Luke ix. 28–37; Mark ix. 1–14.
	29	Jerusalem	The Answer to His Prayer	John xii. 28–30.
	29	Calvary	The Signs at His Death	Matt. xxvii. 45–53.
	29	Garden of Joseph.	The Signs at His Resurrection	Matt. xxviii. 2; Mark xvi. 4.
	29	Bethany	The Signs at His Ascension	Matt. xvi. 19; Luke xxiv. 50, 51; Acts i. 6–12.

NOTE.—The earnest student of the Holy Word cannot but be impressed with the beneficent character of our Lord's Miracles, entirely in accord with the Mission of Love of Him who "went about doing good." This Table necessarily includes but a few of the many wonder-works of Jesus—see Matt. iv. 23, 24; xiv. 14; xv. 30; xix. 2; xxi. 14; John xx. 30; xxi. 25; Luke vii. 21. The same remark will apply to the Tables of Parables, Prophecies, Prayers and Discourses.

WARNINGS AND PROMISES OF OUR LORD

IN CHRONOLOGICAL ORDER.

WHERE UTTERED.	THE WARNING OR PROMISE.	WHERE RECORDED.
Jerusalem—Temple....	He foretells His Resurrection within Three Days after burial.....	John ii. 19–21.
Jerusalem.....	His Crucifixion, and its Glorious Object and Result—referring to the Mosaic Type.....	John iii. 14–16.
Sychar, in Samaria.....	the Substitution of the New for the Old Dispensation.....	John iv. 21–24.
Jerusalem—Temple....	the General Resurrection of the Dead.....	John v. 25–29.
Cana.....	the Rejection of the Jews and Acceptance of Gentiles.....	Matt. viii. 11, 12; see Luke xiii. 23–30.
Nain.....	the Destruction of Capernaum, Chorazin and Bethsaida.....	Matt. xi. 20–24; see Luke x. 13–15.
Sea of Galilee.....	the Great Judgment.....	Matt. xiii. 36, 40–43, 49, 50.
Capernaum.....	the Persecutions that should Harass them, with Promise of Deliverance and of final Glory..	Matt. x. 16–39.
Capernaum.....	His Flesh to be the Food of His People, with Promise of Resurrection and Eternal Life....	John vi. 39, 40, 54–58.
Capernaum.....	one of the Twelve a Devil.....	John vi. 70, 71.
Reg. of Cæs. Philippi.	His Sufferings, Rejection, Death and Resurrection.....	Matt. xvi. 21; Mark viii. 31; Luke ix. 22.
Reg. of Cæs. Philippi.	His Coming in Glory to Reward every Man according to his Works.....	Matt. xvi. 27; Mark viii. 38; Luke ix. 26.
Reg. of Cæs. Philippi.	the Establishment of His Church.....	Mark ix. 1; Luke ix. 27.
Jerusalem.....	His Ascension.....	John vii. 34.
Jerusalem.....	the Gift of the Holy Ghost.....	John vii. 37–39.
Capernaum.....	the Judgment of Capernaum, Chorazin and Bethsaida.....	Luke x. 13–15; see Matt. xi. 20–24.
Galilee.....	the Salvation of Gentiles and Rejection of many Jews.....	Luke xiii. 23–30; see Matt. viii. 11, 12.
Galilee.....	The Destruction of Jerusalem.....	Luke xiii. 35.
Near Scythopolis.....	His Second Coming to be Sudden, and His Disciples' Sufferings before it.....	Luke xvii. 22–36; see Matt. xxiv. 27–44.
Jerusalem.....	the Apostles to be Peculiarly Blessed at the Second Coming.....	Matt. xix. 28.
Jerusalem.....	the Utter and Total Destruction of Jerusalem.....	Luke xix. 41–44; see Matt. xxiii. 34–39.
Jerusalem.....	the Manner of His Death, and its Great Object and Result.....	John xii. 32, 33.
Jerusalem—Temple....	the Kingdom to be taken from the Jews and given to "a nation bringing forth fruits thereof.".	Matt. xxi. 43.
Mt. of Olives.....	the Destruction of the Temple.....	Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6.
Mt. of Olives.....	the Coming of False Christs; Commotions and Wars among the Nations, and Active Persecution of the Church.....	Matt. xxiv. 4–25; Mark xiii. 5–23.
Mt. of Olives.....	the Second Coming and its Signs.....	Matt. xxiv. 27–44; Mark xiii. 24–37; Luke xxi. 25–36; see Luke xvii. 22–36.
Mt. of Olives.....	the Judgment.....	Matt. xxv. 31–46.
Jerusalem.....	the Betrayer Pointed Out.....	John xiii. 18–29; Matt. xxvi. 21–25; Mark xiv. 18–21.
Jer.—Upper Chamber.	Peter's Denial (two warnings).....	John xiii. 38 and Luke xxii. 34.
Jer.—Upper Chamber.	the Holy Ghost (several prophecies).....	John xiv. 16, 17, 26; xv. 26, 27; xvi. 7–14.
Jer.—Upper Chamber.	His Ascension.....	John xvi. 28.
Jer.—Upper Chamber.	their Forsaking Him.....	John xvi. 32.
Jerusalem.....	His Sitting on the Right Hand of Power, and Coming in the Clouds of Heaven.....	Matt. xxvi. 64; Mark xiv. 62.
On the way to Calvary.	the Desolation of Jerusalem.....	Luke xxiii. 27–31.
Calvary.....	"To-day shalt thou be with Me in Paradise".....	Luke xxiii. 43.
Garden of Joseph.....	His Ascension.....	John xx. 17.
Sea of Galilee.....	Peter's Crucifixion.....	John xxi. 18, 19.
Jerusalem.....	the Sending of the Holy Spirit.....	Luke xxiv. 49; Acts i. 4–8.
Bethany.....	the Signs that should Follow the Gift of the Holy Spirit.....	Mark xvi. 17, 18.

THE PRAYERS OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

WHERE OFFERED.	THE LESSON WE SHOULD LEARN.	WHERE RECORDED.
The Jordan.....	We must not attempt to "fulfil righteousness" without prayer—God answers promptly and unmistakably.....	Luke iii. 21, 22.
"A Solitary Place," Capernaum.	The duty of early morning prayer—of secret prayer; also, that we should enter upon the discharge of other duties with prayer.....	Mark i. 35; see Isa. xxvi. 9; Ps. v. 3; lxiii. 1.
Chorazin—Wilderness...	To withdraw from the multitude and pray in secret.....	Luke v. 16; see Matt. vi. 5.
Capernaum—Mountain.	Every work designed to advance God's glory should open with prayer; we should not limit the time.....	Luke vi. 12; see 1 Thess. v. 17; Col. iv. 2; Ps. lv. 17.
Nain.....	We must be as babes if we would receive Divine Light; we should be thankful for what "seems good in God's sight".....	Matt. xi. 25, 26; see Isa. xxviii. 9; Matt. xv. 36.
Sea of Gal., Jerusalem, Emmaus.....	The duty of giving thanks at our meals (three examples).....	Lu. vi. 41; Matt. xxvi. 26, 27; Lu. xxiv. 30.
Bethsaida—Mountain...	The duty of closing the day's work with prayer—secret.....	Matt. iv. 23; John vi. 15; see Ps. lv. 17.
Dist. of Cæs. Philippi....	The duty of frequent secret prayer.....	Luke ix. 18.
Mount Tabor.....	The duty of social prayer.....	Luke ix. 28, 29.
Bethany.....	We should recognise God's power; God hears prayer at all times.....	John xi. 41, 42; see Ps. cxxiii. 1, 2.
Gethsemane (probably).	We should learn of Jesus *how* to pray.....	Luke xi. 1–4; see Matt. vi. 7, 8.
Borders of Judea.....	"Of such is the Kingdom of Heaven.".....	Matt. xix. 13; see 1 Pet. ii. 1, 2; Matt. xviii. 5; Ps. viii. 2.
Jerusalem—Temple.....	Not to pray for deliverance even from the severest sufferings, when such lie in the course of our duty, but seek God's glory in all things.....	John xii. 27, 28; see John xiii. 31, 32; Phil. i. 20, 21.
Jer.—Upper Chamber...	We should remember first, in all our prayers, God's glory; we should so live that we may, at death, say with Jesus, "I have finished the work which thou gavest me to do;" it is our duty to pray for others.....	John xvii.
Jer.—Upper Chamber...	The duty of intercessory prayer.....	Luke xxii. 32.
Gethsemane.....	The thrice-uttered Prayer of Jesus' Agony should teach us: 1st. A higher sense of His sufferings for us; 2d. That it is not wrong to be "exceeding sorrowful;" 3d. While we pray to be delivered from evil, we should ever say from the heart, "Not as I will, but as thou wilt.".....	Matt. xxvi. 36–44; Mark xiv. 32–40; Luke xxii. 40–44; note carefully Luke xxii. 40, 43, 44, 46.
Calvary.....	That we must pray even for our bitterest enemies.....	Luke xxiii. 34; see Matt. v. 44.
Calvary.....	The Love that induced our Saviour to bear such sufferings for us as called for this prayer should teach us *to love Him more and more each day*.....	[xix. 30. Matt. xxvii. 46; Mark xv. 34; see John
Calvary.....	May we be able to utter the same glorious prayer.....	Luke xxiii. 46.
Bethany.....	May we share therein.....	Luke xxiv. 50, 51.

THE DISCOURSES OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

WHERE DELIVERED.	STYLE OF DISCOURSE.	TO WHOM PRIMARILY ADDRESSED.	THE LESSONS WE SHOULD LEARN.	WHERE RECORDED.
Jerusalem	Conversation	Nicodemus	We must be "born of water and of the Spirit" if we would enter the Kingdom of Heaven	John iii. 1-21.
Sychar, at Jacob's Well	Conversation	Samaritan Woman	"God is a Spirit, and they that worship Him, must worship Him in spirit and in truth."	John iv. 1-30, 39-42.
Sychar	Conversation	His Disciples	If we would be like Christ, our meat must be to do God's will, and accomplish the work He appoints	John iv. 31-38.
Nazareth—Synagogue	Sermon	The assembled Worshippers		Luke iv. 16-30.
Horns of Hattin	Sermon, containing the great doctrines of the Christian religion.	His Disciples	1. Who are the blessed; 2. We must let our light shine before men, to God's glory; 3. Our righteousness must exceed that of the Scribes and Pharisees; 4. The Law Christianized; 5. How we must worship and serve God; 6. We must lay up treasures in heaven; 7. We must judge ourselves, not others; 8. Prayer will be answered; 9. The golden rule; 10. How we may know false from true prophets	Matt. v., vi., vii.
Bethesda	Conversation	The Jews seeking His life	We must "search the Scriptures" and "come to Jesus" if we would have eternal life	John v.
Neighborhood of Jer.	Conversation	The Pharisees	Works of necessity not wrong on the Sabbath	Matt. xii. 1-8.
At foot of Olivet	Sermon	The Disciples and the Multitude	Similar to the Sermon on the Mount (in fact some have thought it the same)	Luke vi. 17-49.
Nain	Denunciation	Chorazin, Bethsaida and Capernaum	We shall be judged according to the light we have	Matt. xi. 20-24.
Nain	Eulogy	The assembled People		Luke vii. 24-35.
Capernaum	Conversation	The Pharisees, who accused Him of casting out Devils by Satanic Power	"He that is not with me is against me;" "the tree is known by his fruit;" the supreme danger of blasphemy against the Holy Ghost	Matt. xii. 24-45; Mark iii. 22-30.
Capernaum	Conversation	One who told Him of the presence of His Mother and Brethren	The nearness to Christ of those who do the will of God	Matt. x.
Capernaum	Charge	His Apostles	"Fear not them which kill the body," etc.; "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven"	Matt. xii. 46-50; Mark iii. 31-35.
Capern.—Synagogue	Sermon	The assembled multitude	We must eat the bread of life—receive Jesus	John vi. 25-71.
Capernaum	Didactic Reproof	The Pharisees, and to his Disciples	"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man"	Matt. xv. 1-20.
Near Capernaum	Didactic Reply	His Disciples	The duty of humility, of not giving or taking offence, and of forgiveness	Matt. xviii. 1-9; Mark ix. 33-50.
Jerusalem—Temple	Didactic	The Jews at Feast of Tabernacles	Those who believe shall receive the Holy Ghost	John vii. 14-40.
Jerusalem—Temple	Didactic Reply	The Jews	Why we are so prone to misunderstand the truth; Jesus said, "Verily, verily, I say unto you, Before Abraham was, I AM"	John viii.
Jerusalem—Temple	Didactic	The Jews—Pharisees in particular	He is the Good Shepherd, the Door of the Fold—He lays down His life for His sheep—He is ONE WITH THE FATHER	John x. 1-39.
Capernaum	Charge	The Seventy	Those who despise or disregard His ministers despise or disregard him	Luke x. 1-16.
Bethany	Exhortation	His Disciples	The efficacy of right prayer	Luke xi. 1-13.
Bethany	Conversation	The Cavilers at his miracle of casting out the Devil that was dumb	The condition of the backslider: the blessedness of those that hear God's will and keep it; we must take heed that the light in us be not darkness	Luke xi. 14-36.
Pharisees' Dinner-table	Convers.—Reproof	Pharisees and Lawyers	The necessity for inward purity and of humility—the danger of standing in others' way	Luke xi. 37-52.
On last Tour of Galilee	Exhortation	His Disciples and the People	We must beware of hypocrisy and regard God, not man; Blasphemy against the Holy Ghost unpardonable; we must seek the kingdom of God, and he will provide for our earthly needs; we must be ever ready for our Lord's coming; we shall be judged according to the light we have	Luke xii.
Galilee	Exhortation	His Disciples	The duty of forgiveness, of humility, and of prompt unselfish service	Luke xvii. 1-10.
Perea	Prophetic	His Disciples	The necessity for watchfulness and steadfastness, in view of Christ's coming	Luke xvii. 22-37.
Jerusalem—Temple	Exhortation	The People assembled	The necessity for faith	John xii. 44-50.
Jerusalem—Temple	Denunciation	The Pharisees	Eight woes against the Pharisees	Matt. xxiii.
Jerusalem	Prophetic	His Disciples	The signs of His second coming	Matt. xxiv.
Jeru.—Upper chamber	Exhortation	His Disciples at Last Supper	Humility, love and faithful partaking of his feast	John xiii. 1-30; Luke xxii. 19-38.
Jeru.—Upper chamber	Exhortation	His Disciples	The love of our divine Lord, which "passeth knowledge," and the benefit we receive from the Holy Spirit	John xiv. 1; xvi. 33.
Jeru.—going to Geth.	Exhortation	His Disciples	The danger of over-confidence in self	Matt. xxvi. 31-36.
Going to Emmaus	Conversation	Cleopas and another Disciple	Jesus is the Christ, the Son of the living God	Luke xxiv. 13-32.
Mount Tabor	Farewell charge	His Disciples	Christ is with his ministers to the end of the world	Matt. xxviii. 16-20; Luke xxiv. 44-51.

NOTE.—The above Table includes all of the recorded Sermons, and Less Formal Discourses and Addresses; the column headed "The Lesson we should Learn" is necessarily too limited to give more than the leading subject of each.

On the following page we give an interesting and, to the critical student especially, valuable Tabular View of the Sermon on the Mount.

OUR LORD'S DISPENSATION.

IF WE WOULD BE MEMBERS OF CHRIST, AND JOINT-HEIRS WITH HIM OF THE PROMISES,	TEXT.
WE MUST "PRAY ALWAYS"	Luke xxi. 36.
"And in the morning, rising up a great while before day, He went out and departed into a solitary place and prayed."	Mark i. 35.
"He went out into a mountain to pray, and continued all night in prayer to God."	Luke vi. 12.
"When He had sent the multitude away, he went up into a mountain apart to pray, and when the evening was come, he was there alone"	Matt. xiv. 23.
"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one"	John xvii.
"Father, forgive them, for they know not what they do"	Luke xxiii. 34.
WE MUST LOVE THE LORD OUR GOD WITH ALL OUR HEART, SOUL, MIND AND STRENGTH	Mark xii. 30.
See His example in the loving manner in which He always spoke of and addressed His Father.	
WE MUST BE ZEALOUS IN DOING GOD'S WILL	John xv. 4, 5, 8.
When only twelve years old—"Wist ye not that I must be about my Father's business?"	Luke ii. 49.
"My MEAT is to do the will of Him that sent me, and to finish His work"	John iv. 34.
"I have kept my Father's commandments"	John xv. 10.
"I have glorified thee on the earth, I have finished the work which thou gavest me to do"	John xvii. 4.
WE MUST HONOR OUR PARENTS	Eph. vi. 1–3.
"He went down with them, and came to Nazareth, and was subject unto them"	Luke ii. 51.
See also account of His committing the care of His mother to John, when about to die	John xix. 26, 27.
WE MUST LOVE THE CHURCH	1 John iii. 16.
"A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another."	John xiii. 34.
"This is my commandment, That ye love one another, as I have loved you"	John xv. 12.
WE MUST LOVE AND DO GOOD TO ALL MEN	Gal. vi. 10.
"Jesus of Nazareth, . . . who went about doing good and healing all that were oppressed of the devil"	Acts x. 38.
"The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them"	Matt. xi. 5.
WE MUST LOVE AND FORGIVE OUR ENEMIES	Luke vi. 35.
"Father, forgive them, for they know not what they do"	Luke xxiii. 34.
WE MUST PRACTICE THE CHRISTIAN GRACES	Matt. v. 3–12.
Humility—He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. . . . He humbled Himself"	Phil. ii. 7, 7, 8.
Meekness—He "when He was reviled, reviled not again; when He suffered, He threatened not"	1 Peter ii. 23.
Mercy—"Neither do I condemn thee: go and sin no more"	John viii. 11.
Self-denial—"Though He was rich, yet for our sakes He became poor"	2 Cor. viii. 9.
Compassion—"Jesus wept"	John xi. 35.
Firmness—See account of His temptation in the wilderness	Matt. iv. 1–11.
Submission to and acquiescence in God's will—"The cup which my Father hath given me, shall I not drink it?"	John xviii. 11.
HAPPY AND BLESSED INDEED WILL WE BE IF WE "FOLLOW HIS STEPS"	1 Tim. iv. 8. [23.
In this world—"All these things (temporal necessaries) shall be added unto you"	Luke xii. 31; John xiv. [7, 10.
Eternally in heaven—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the good things which God hath prepared for them that love him"	1 Cor. ii. 9; Rom. ii.

THE SERMON ON THE MOUNT.

A TABULAR ANALYSIS.

SECTION.	THE LESSONS INCULCATED IN THE SEVERAL SECTIONS OR DIVISIONS.	PASSAGE.
I.	The Beatitudes. These were calculated to rectify the mistaken notions of the Jews respecting Messiah's kingdom. They have been designated "Christian paradoxes," because they place happiness in such dispositions of mind as men generally deem incompatible with it	Matt. v. 1–12.
II.	Here the great fact is laid down that Christians are to be the light of the world, and that their conduct and influence are to elevate and bless mankind	13–16.
III.	The permanency of the law is declared: like the great Lawgiver, it is holy in its character, it cannot change, and it demands purity in all	17–20.
IV.	Hence, spirituality of life, godly control of all man's powers, and self-rule, are essential to the Christian character	21–32.
V.	The ordering of speech, and the sanctity of oaths and of vows, are then expounded	33–37.
VI.	Revenge is forbidden, and a genial and tender spirit is enjoined	38–48.
VII.	Benevolence to the poor is recognised as a duty, and ostentation severely condemned	Matt. vi. 1–8.
VIII.	Directions given for prayer, and the form usually known as "The Lord's Prayer" set forth	9–15.
IX.	Purity and simplicity of heart enjoined, and the sin of hypocritical display duly censured	16–18.
X.	Heavenly treasures and the riches of earth contrasted as to their permanency and value	19–22.
XI.	The danger of a mistake on this subject, and hence the need of spiritual illumination	23–24.
XII.	Reasons assigned for trusting God, and encouragements to faith and obedient walking	25–34.
XIII.	Knowledge of self and charity toward others commended	Matt. vii. 1–5.
XIV.	Manifold and precious encouragements to prayer stated and urged on Christians	6–11.
XV.	A rule of duty laid down to guide in the intercourse of Christians with all men	12–14.
XVI.	How to discriminate about character. The fruit shows the tree, and so with the fruits of ministers	15–20.
XVII.	The sad insecurity of the mere formalist, and the uselessness of being only professors	21–23.
XVIII.	An illustration to show the wretched fate of the unwise who build on a sandy foundation, and the safety of those who are resting on the Rock of Salvation	24–29.

INCIDENTS AT THE TRIAL OF OUR LORD.

AFTER the observance of the Paschal feast and having instituted the sacrament of the *Lord's Supper*, to be observed in commemoration of the *Great Sacrifice* which was about to be offered, JESUS and His Disciples went together to the first scene of his suffering, at the base of the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26; Luke xxii. 39).

Crossing the brook Kedron, they entered the Garden of Gethsemane (the *oil-press*). A part of this garden still remains, and the few olive trees which continue to live in it seem to be old enough to have been growing in our Saviour's time. Here JESUS took PETER, JAMES and JOHN to be near Him during the awful scene of His Agony. Thereafter, the traitor and the officers of the temple appeared, and having arrested Him, His alarmed Disciples forsook Him and fled; but the zeal of PETER and the love of JOHN led them to follow at a distance (Matt. xxvi. 36-56; Mark xiv. 32-50; Luke xxii. 39-53; John xviii. 2-11).

TAKEN BEFORE ANNAS.

The Divine Prisoner was taken first to the house of ANNAS, the father-in-law of the High-priest, CAIAPHAS, probably to ascertain if it would be safe to risk a public trial. It is obvious that all parties among the rulers desired to go forward, and ANNAS sent Him bound to CAIAPHAS, who had already publicly advised His death (John xviii. 13, 14, 24).

ARRAIGNED BEFORE CAIAPHAS.

The examination took place in the house of CAIAPHAS, and here the melancholy denial of PETER occurred. To understand the scene, it should be remembered that Oriental houses and palaces were erected with an open court-yard in the centre, and the apartments surrounding and opening into it. In the middle of this yard the servants and officers had made a fire, because of the cold of the spring night. PETER and JOHN had entered, and PETER rashly took his place among the soldiers. The Saviour had been led into one of the chambers, and thus both JESUS and JOHN could hear and see all that took place; thus it is obvious that JOHN'S testimony, as recorded in his Gospel, is of the utmost value, as he was an eye witness. "The High-priest asked JESUS of His Disciples and of His Doctrine," evidently desiring to ascertain how far His influence had spread (John xii. 42), especially to learn if any members of the Sanhedrim had become His followers, and thus to prepare for dealing with them as well as with Him. On the first point, JESUS gave no information, and on the second He referred to the evidence of those who had been His hearers, whereupon an officer struck Him for contempt of the High-priest (John xvii. 19-24).

BEFORE THE SANHEDRIM.

At dawn of day (15th of *Nisan, i.e., April* 6th) the Council (*Sanhedrim*) met, and JESUS was arraigned before them (Luke xxii. 66). The first object was to convict Him as a *false prophet and a blasphemer*, and thus according to the Jewish law bring Him in as worthy of death. Two witnesses were required, but the evidence of all who testified was contradictory. They aimed at proving blasphemy against Him for speaking irreverently about the temple, when He referred to His own death and subsequent resurrection, but their testimony failed to establish their charge (Matt. xxii. 59-63; Mark xiv. 55-61). At length the High-priest reproached Him for His silence, and adjured Him by the LIVING GOD to say whether or not he was the CHRIST, the SON OF GOD. He then plainly said, I AM, and warned them of the time when they should see Him sitting in His Power, at the Right Hand of God and Coming in the Clouds of Heaven. He was forthwith condemned for blasphemy, whereupon the officers covered His face, spat on Him, and buffeted Him, mocking and asking Him to say who it was that struck Him (Matt. xxvi. 63-68; Mark xiv. 61-65; Luke xxii. 67-71 and 63-65; comp. Isa. l. 6; liii. 7). According to Jewish law, he would now have been led out of the city and stoned to death. But "the sceptre had departed from Judah," and the power of life and death did not now rest in Jewish hands. Their national life had ended, and the time must therefore have arrived when the Shiloh had come (Gen. xlix. 10). Hence, they unwittingly fulfilled the prophecy of JESUS respecting His Death. It was effected by the act of PILATE and the consent of HEROD, so that the ecclesiastical rulers of the Jews and the civil authority of Rome combined (comp. Ps. ii.), and thus that form of death was inflicted which was the most painful, the most ignominious, and being the usual punishment of slaves and the most degraded criminals, attested the depth of that humiliation to which THE SON OF GOD descended for the *salvation of man* (Gal. iii. 10; vi. 14; Phil. ii. 8; Heb. xii. 2; Col. ii. 14).

THENCE TAKEN TO THE ROMAN PROCURATOR, PONTIUS PILATE.

JESUS was then led to the *Prætorium*, where the Roman Procurator PONTIUS PILATE had taken his seat early in the morning. The Jews could not enter a court that was inaugurated with heathen sacrifices without being polluted, and therefore unable to keep the feast, so PILATE came out to ascertain the charge against the prisoner. They accused Him at first as a malefactor, and next with the political offence of forbidding the people to pay tribute to Cæsar, and with the desire also of making Himself a King: thus aggravating their guilt (of malevolence) by falsehood, as they knew that they had in vain sought to entrap Him into a political offence, and that He had even by a miracle provided for the payment of the Roman tax. JESUS replied to the interrogation of PILATE that His "Kingdom was not of this world." After further inquiry, PILATE attempted to dismiss Him, but the priests and the elders assailed Him with other charges (Matt. xxvii. 1, 2, 11, 14; Mark xv. 1-5; Luke xxiii. 1-5; John xviii. 28-38; comp. Isa. liii. 7)

BY PILATE SENT TO HEROD ANTIPAS.

At the mention of Galilee as the scene of His seditious teaching, PILATE resolved to send him to HEROD ANTIPAS, who had come to Jerusalem to the Passover—a practice by which he hoped to conciliate the Jews. HEROD was pleased by the conduct of PILATE, with whom he had been long at variance, but getting no information from JESUS, he sent Him back again to PILATE, and thus "the kings of the earth set themselves and the rulers take counsel together against THE LORD and against His ANOINTED" (Luke xxiii. 4-12; Ps. ii. 1, 2; comp. Acts iv. 25, 26).

AGAIN BEFORE PILATE—BARABBAS PREFERRED TO JESUS.

Obliged to decide the case, PILATE tried an appeal from the rulers to the people. Knowing that the envy and malice of the priests had instigated the charge, he proposed to liberate Him whom the populace had lately hailed with such enthusiasm. The cunning of the priests, however, defeated the scheme. They knew that the brigands who opposed the Roman power were favorites with the people, and that one of this class had forfeited his life and was lying under sentence of death. The priests therefore suggested the liberation of BARABBAS, and as the people saw that no political change was likely to be effected by JESUS, they took up the cry, "Not *this man*, but BARABBAS!" Again PILATE tried to bring them to reason, being affected by the interference of his wife. To his inquiry, "What will ye then that I shall do to Him, *whom ye call king of the Jews?*" the vehement outcry of the fickle mob was, "*Crucify Him!*" The loud cries of the populace prevailed over reason, conscience and justice, and PILATE yielded up JESUS to their will, washing his hands and protesting before the people that he "was innocent of the blood of *this just person.*" They accepted the awful responsibility, exclaiming, "His blood be on us and on our children" (Matt. xxvii. 15-26; Mark xv. 6-15; Luke xxiii. 13-25; John xviii. 39-40).

THE PURPLE ROBE, THE REED SCEPTRE, THE CROWN OF THORNS.

JESUS was now handed over to the Roman soldiers. Their hatred and contempt of the seditious Jews led them to treat with great indignity a person whom they believed to be a peasant aiming at political power. Scourging always preceded crucifixion, but in addition to this torture, they added the mockery of a royal insignia, crowning His head with thorns, giving Him a reed as a sceptre and assaulting Him with blows and violence (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-3).

PILATE'S LAST WEAK EFFORT TO RELEASE JESUS.

The scene seems to have incited PILATE to make yet another effort, and if unsuccessful, he would at least insult the Jews. Knowing Him to be innocent, he presented Him in the robes of mockery, but he was still assailed with the cry, "*Crucify Him!*" "Take you Him and crucify Him, for I find no fault in Him," rejoined PILATE, well knowing that they dared not take him at his word. Leading JESUS back into the hall, he asked Him, "Whence art thou?" and urged the question with the intimation that he had power to crucify Him, or to set Him free. The Saviour assured him that he had no power, unless it were given him from above, and then assured PILATE of the guilt of his wicked betrayers. Alarmed, PILATE determines to release him, but again the weak and unprincipled man yields to fear, for the Jews knew what above all things he dreaded. They knew the character of his administration, and how much he feared an imperial examination into his tyrannical rule; and therefore, "If thou let this man go, thou art not Cæsar's friend," was their triumphant appeal, and the fear of acquitting a usurper induced the selfish and unjust ruler to condemn to death *the innocent and the just* ONE. Yielding Him to their fury, he inquired, "*Shall I crucify your king?*" and the answer was an abjuring of the independence which had been a passion with the Jews: "We have no king but Cæsar!" (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-16).

GOD'S PUNISHMENT OF THE PARTICIPATORS IN THE CRIME.

The Providence of GOD took the Jews at their word, and their last futile efforts for freedom ended in their dispersion over the world. The retribution which also fell on the chief actors in this greatest of crimes which was ever enacted in the world's history was no less signal. PILATE afterward met the actual fate which he had dreaded, for he was deposed and degraded, and in a far distant land of disgraceful exile closed his life by suicide. HEROD deservedly met a similar fate, as he was divested of power and banished for the rapacity and cruelty of his rule. After a miserable life he died in exile. CAIAPHAS was deposed. There was no delay in the doom of the miserable traitor, JUDAS. In remorse he carried back the thirty pieces of silver to the chief-priests, acknowledged his sin, encountered their mockery and disdain, and the wretched man, in hopeless despair, went out and hanged himself. The chief-priests, who had perpetrated such iniquity, were yet such religious formalists that they would not return the silver to the treasury, as it had been the price of blood, and so they purchased *the potter's field*, without the city, as a burial-place for strangers, and thus they fulfilled to the very letter the prophecy of Zechariah (xi. 12, etc.). It may have been the place where JUDAS committed suicide, and the double memorial of the scene and the price of blood was preserved in its name, *Aceldama*, the field of blood (Matt. xxvii. 2-10; Acts i. 18, 19), by which it was afterward known.

INCIDENTS AT THE CRUCIFIXION.

THE incidents of the Great Sacrifice may be classified under the heads of *manner, place* and *time*. Our contemplation of the awful scene may be made more affecting by viewing these in order, while our gratitude and love may be rendered more heartfelt and fervid. It was a Roman execution, conducted in the usual form, with certain variations arising from incidental circumstances.

THE PLACE—CALVARY.

THE *place* was necessarily without the city (Acts vii. 58; Heb. xiii. 11–13; comp. Ex. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3); but the exact locality is unknown. It was near one of the gates, and beside a public road, but there is no mention of its being on a "hill" or "mount." The name of CALVARY, which occurs in Luke, is the Latin translation of the Greek word (*kranion*), by which all four Evangelists explain the Hebrew term GOLGOTHA (Matt. xxvii. 33, 34; Mark xv. 22, 23; Luke xxiii. 33; John xix. 17). As a mark of shame and ignominy, the criminal had to carry his cross to the place of execution, and CHRIST was thus led forth with two culprits, who were "*justly* in the same condemnation" (Luke xxiii. 26, 32, 41; comp. Isa. liii. 12). Everlasting honor was laid on SIMON, a man of Cyrene, whom the soldiers seized as he was entering the city, and on whom they laid the load under which JESUS had sunk. It was then that He told the women, who had followed Him, weeping, to mourn rather for the judgments which were coming on the land (Matt. xxvii. 31, 32; Mark xv. 20, 21; Luke xxiii. 26–32; John xix. 17).

THE CRUCIFIXION—THE PRAYER FOR HIS MURDERERS.

THE condemned were stripped at the place of crucifixion and fastened to the cross, which was usually of the form known by the name of the "Roman Cross," but not nearly so high as is commonly represented. Usually, the feet of the sufferer were only about a foot or two above the ground, so that, instead of being raised aloft and looking downward, JESUS suffered in the midst of His persecutors. The body was either nailed or bound by cords to the cross, and sometimes both modes were adopted. Our LORD was nailed both by the hands and the feet, as had been foretold (Ps. xxii. 16; Zech. xii. 10; John xx. 25, 27; comp. Rev. i. 7), a method exquisitely painful, though tending perhaps to shorten the torture. As in our SAVIOUR'S case, when the cross was not already fixed and standing, the sufferer was fastened to the wood as it lay on the ground, and the shock must have been agonizing when the cross was dropped into its place in the ground. Usually some drug was given to deaden the sense of these tortures, but our LORD refused the mixture of wine and myrrh that was offered to Him. He bore the agony of death in meekness and silence, as had been predicted of Him by Isaiah, and thus between two malefactors He died, the Just for the unjust, being "numbered with the transgressors" (Matt. xxvii. 38; Mark xv. 27, 28; Luke xxiii. 33; John xix. 18). While suspended on the cross His *first* saying—an utterance never to be forgotten—was a prayer for His murderers: "Father, forgive them, for they know not what they do" (Luke xxiii. 34).

THE TIME—THE GUARD.

THE *time* of our LORD'S crucifixion was *the third* hour (or 9 o'clock A. M.), the very time when the morning sacrifice was offered (Mark xv. 25); and His death was at the ninth hour, which was the time of the evening sacrifice; and the space of the intervening six hours was divided at noon by the commencement of the miraculous darkness. The cross was watched by a centurion and a guard of four Roman soldiers. The garments of the sufferers were their perquisites, and so the raiment of our LORD was divided among them, except the upper robe, which was without a seam; the soldiers cast lots for it, thus unconsciously fulfilling another prophecy: "They parted my raiment among them, and for my vesture they did cast lots" (Matt. xxvii. 35; Luke xiii. 34; John xix. 23; Ps. xxii. 18).

THE INSCRIPTION ON THE CROSS.

PILATE was enabled again to insult the Jews by the inscription which, according to custom, was placed over the culprit's head to indicate his crime. Hebrew, Greek and Latin were now understood and spoken by the people in Jerusalem, and therefore he wrote the label in these tongues. This fact in some measure explains the various readings of the Evangelists, who aimed only at giving the substance of the inscription, without noting the differences of expression in the three languages.

THIS IS JESUS THE KING OF THE JEWS (Matthew).
THE KING OF THE JEWS (Mark).
THIS IS THE KING OF THE JEWS (Luke).
JESUS OF NAZARETH, THE KING OF THE JEWS (John).

The chief priests felt the insult, and desired a change in the inscription, but PILATE contemptuously refused, saying, "What I have written, I have written" (Matt. xxvii. 31–38; Mark xv. 20–28; Luke xxiii. 26–34, 38; John xix. 17–24).

THE GRACIOUS PROMISE TO THE PENITENT ROBBER.

FOR three hours (9–12 A. M.) JESUS hung on the cross, exposed to the insults of the rulers and of the fickle rabble, who had changed when they saw Him apparently helpless in the hands of His enemies. Some stood to enjoy the sight, others, passing in and out of the city gate wagging their heads, taunted Him with the very prophecy which was being fulfilled—the destruction of the temple of His body that it might be raised again in three days. The chief priests even professed that they would believe on Him if He would establish His Divine power by coming down from the cross; and one of the culprits beside Him joined in railing at Him, asking as a proof of His mission that they might be delivered from the cross. The other, confessing the justice of their sentence, reproved his comrade, and uttered the memorable prayer, "LORD, remember me when thou comest into thy kingdom." For the second time JESUS spoke, and assured the dying penitent: "Verily, I say unto thee, To-day shalt thou be with me in paradise" (Matt. xxvii. 39–44; Mark xv. 29–32; Luke xxiii. 35–37, 39–43).

THE WOMEN AT THE CROSS.

THREE women, together with JOHN, had lingered at the cross, His mother, her sister and Mary of Magdala—the three Marys. In the hour of His agony He bade His mother to look on John as her son, and John to receive her as his mother; "and from that hour that disciple took her unto his own home" (John xix. 25).

THE MIRACULOUS DARKNESS.

IT was now noon, yet a supernatural darkness covered all the land from the sixth to the ninth hour. The Jewish months were lunar, and the Passover was in the middle of the month when the moon was full; therefore this obscuration could not be an eclipse. Deeper far than this darkness was the gloom that rested on the SAVIOUR'S soul, as He bore the burden of Divine wrath for the sins of men. At the ninth hour, He exclaimed, "My God! my God! why hast thou forsaken me?" Catching at the word "Eli," His utterance was misunderstood by those around Him as an appeal to the prophet Elijah. At this moment the Sufferer's mortal frame endured its last agony of intense thirst, and He fulfilled another prophecy by the exclamation, "I thirst." One of the spectators filled a sponge with the acid wine and water that the Roman soldiers ordinarily drank, and raised it to His mouth on the end of a stalk of hyssop. JESUS refused it, while the others said, "Let us see if Elijah will come to help Him" (Matt. xxvii. 45–49; Mark xv. 33–36; Luke xxiii. 44, 45; John xix. 28, 29).

THE DEATH OF JESUS.

ALL that the LAMB OF GOD could do for man had been endured; and now the end of His agony and the completion of His great redemption work are announced by the utterance, "IT IS FINISHED," and yielding His soul to God, He exclaims, "Father, into thy hands I commend my spirit;" and bowing His head on His breast, He expired (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30).

PORTENTS AT CHRIST'S DEATH—CONVERSION OF THE CENTURION.

THE priest who entered the holy place with the blood of the evening sacrifice at the very hour of His death saw that the veil was rent from the top to the bottom, thus intimating that "a new and living way was consecrated for us to enter into the holiest of all, by the blood of JESUS, through the veil, that is to say, His flesh" (Heb. x. 19, foll.). The rocks around Jerusalem were rent by an earthquake, the graves were opened and many of the saints arose and were seen in the city after his resurrection. All these wonders and evidences did not suffice to subdue the hardened spirit of the Jews, but in the death of JESUS the Roman centurion saw enough to satisfy his mind that "this was the Son of God!"

HIS DEATH MADE CERTAIN—THE WATER AND THE BLOOD.

AT sunset the Sabbath would begin. "That Sabbath-day was a high day," being the *second day* of the Feast of Unleavened Bread, when the first-fruits of the harvest were offered in the Temple, and whence the fifty days were reckoned to the Day of Pentecost. For that Sabbath this day was "the preparation." Now they would put away all defilements and all signs of mourning. They had just enacted a deed which would have profaned any day, but they could not endure its defilement by the consequences of their judicial murder. Their request that the sufferings of those on the cross might be ended was granted by PILATE, who consented that the soldiers might break their legs, and so hasten their death. The two malefactors were thus treated, but CHRIST was found to be dead already, hence His limbs were not broken. To be sure, however, that He was really dead, one of the soldiers pierced His side with a spear, and from the wound there flowed blood and water. Thus, in the death of Him, the true Paschal Lamb, two prophecies were fulfilled—"A bone of him shall not be broken," and, "They shall look on him whom they pierced" (John xix. 31–42; comp. Ex. xii. 46; Ps. xxxiv. 20; Zech. xii. 10; Ps. xxii. 16, 17; Rev. i. 7). Thus is the death of CHRIST attested, and even PILATE procures additional testimony from the centurion (Mark xv. 44, 45), because of his surprise at the briefness of the Sufferer's agony. Knowing the relation of these facts to the subsequent resurrection, JOHN, who was a witness of the scene, gives in detail all the incidents as they passed before his eyes.

JESUS LAID IN THE TOMB.

JOSEPH of Arimathæa, a rich man and a member of the Sanhedrim, and who was secretly a disciple of JESUS, applied to PILATE for the body, who, when he was satisfied that JESUS was really dead, complied with his request. The conduct of JOSEPH encouraged NICODEMUS, who brought myrrh and aloes to anoint the corpse. They took the body down from the cross, rolled it in linen with the spices, and, because the Sabbath was at hand, they laid it hastily in a newly-made sepulchre, which JOSEPH had prepared for himself, in an adjoining garden. To secure the body until the Sabbath was past, they rolled a great stone against the door and departed. Thus was the prophecy of Isaiah fulfilled (liii. 9), that He should "make his grave with the rich." The chief priests remembered with anxiety the prediction that JESUS had uttered respecting His resurrection, and therefore, to guard against any devices of His followers, they obtained from PILATE a guard of soldiers, who sealed the stone and watched at the tomb (Matt. xxvii. 62–66).

THE RESURRECTION AND ASCENSION.

THE FIRST LORD'S DAY.

17th of Nisan (April 8th).—As the Resurrection is the great fact, so the day of its occurrence is the great day of Christianity. Ever since it has been called by the name of the LORD'S DAY (Rev. vii. 10); and to this epoch of the new creation of all things, marked by the NEW LIFE of CHRIST, all the permanent sanctity of the primeval Sabbath was transferred (John xx. 26; Acts xx. 7; 1 Cor. xvi. 2).

The Resurrection itself is related only by MATTHEW (xxviii. 2–4), who may have learned the facts from one or other of the Roman guard after they had got free from the danger in which they stood because of their falsehood and avowed unfaithfulness. All who heard it must have known that their story was absurd, and that, had they been asleep, they could not have known what had transpired. According to MARK, the Resurrection occurred *early* on the first day of the week, which commenced from the sunset of the evening before (Mark xvi. 9). It had already taken place when the first visit was paid to the sepulchre, "while it was yet dark," "as it began to dawn" (John xx. 1; Matt. xxviii. 1). Whatever portion of this day JESUS was in the tomb was, according to the Jewish custom, reckoned a day, and in the same manner the interval between His entombment and sunset on Friday was counted as a day, and thus He was *three days* in the earth (Matt. xii. 40; xvi. 21; xx. 19; xxvii. 63; Mark viii. 31; ix. 31; x. 34; Luke ix. 22; xviii. 33; John ii. 19, etc.).

VISIT OF THE WOMEN TO THE SEPULCHRE.

THE Jews resumed the business of ordinary life the moment that the Sabbath closed. The two MARYS were therefore able during the evening to procure the spices required to complete the hasty and partial embalmment by NICODEMUS, and in the early dawn they approached the tomb, with certain other women, wondering how they would get the stone rolled away from the sepulchre. Reaching the tomb about sunrise, they found it open, and entering, they saw that the body of JESUS was not there (Matt. xxviii. 1; Mark xvi. 1–4; Luke xxiv. 1–3, 10; John xx. 1, 2).

The ardent spirit of MARY MAGDALENE led her to run at once and tell PETER of the indignity which she concluded the enemies of JESUS had perpetrated in removing His body.

The other women now entered, and there they saw an angel sitting on the right side, who told them that JESUS had arisen, and would meet His disciples in Galilee.

FIRST APPEARANCE OF THE RISEN SAVIOUR.

To the Women on their Return from the Sepulchre.—On their way back JESUS appeared to them and addressed them. They fell down to worship Him, and received from Him the message that had already been delivered by the angel (Matt. xxviii. 9, 10). The Apostles were yet in darkness, and they received the intelligence "as idle tales" (Luke xxiv. 9, 11).

VISIT OF PETER AND JOHN TO THE SEPULCHRE.

WHEN they heard from MARY her tidings, PETER and JOHN hastened to see for themselves, while the other women were in converse with the other Apostles. JOHN reached the tomb first, and, looking in, he saw the grave-clothes, but when PETER arrived he entered at once, and saw the linen clothes lying as they had been left, and the napkin that had been around the head folded and lying by itself (John xx. 3–10; comp. Luke xxiv. 12), showing that the Apostles could not have stolen the body, as they would have carried off all these things in their haste.

SECOND APPEARANCE OF JESUS.

To Mary Magdalene at the Sepulchre.—MARY had followed PETER and JOHN to the sepulchre, and when she arrived they had departed. Looking into the tomb, she saw two angels sitting at the head and feet where the body of JESUS had lain. Turning away she saw JESUS, but, excited and weeping, she did not recognize Him in her great mental confusion. The word "MARY," from the lips of our LORD, recalled her to herself, and in her excitement she would have embraced Him, but the mysterious words, "Touch me not, for I am not yet ascended to my Father," restrained her, and at His desire she went to intimate to the disciples His approaching Ascension (John xx. 11–18; Mark xvi. 9–11).

THIRD APPEARANCE OF OUR LORD.

To Peter.—PAUL states that immediately after our LORD'S Resurrection "He was seen of CEPHAS," before He appeared to the other Apostles (1 Cor. xv. 5). LUKE also mentions this appearance very emphatically in connection with the journey to Emmaus (Luke xxiv. 34).

OUR LORD'S FOURTH APPEARANCE.

The Journey to Emmaus.—The mental state of the Disciples may be seen by Luke xxiv. 13–35. CLEOPAS and his companion seem to have taken this journey merely for the sake of communion with each other respecting the bearing of the recent events on the *Messiahship* of JESUS. As they journey, an apparent stranger joins them, and, having asked them of the subject in which they seem so absorbed, quietly reviews the whole matter, expounding the Scriptures that related to the Messiah. Though their "hearts burn," they fail to recognise Him until He makes Himself known in the "breaking of bread," and no sooner are their eyes opened than "He vanishes out of their sight."

OUR LORD'S FIFTH APPEARANCE.

THE Apostles, all except THOMAS, were met together, when suddenly JESUS appeared in the midst of them. He called them to feel His body, and showed them His hands and His feet. He even ate food with them, and opened their minds to understand what was written of Him in the Law, the Prophets and the Psalms. He indicated the character of their Apostolic mission as witnesses of His ministry and of His Resurrection, and that they were to be preachers of repentance and remission of sins in His name to all nations. Enjoining them to wait at Jerusalem for the descent of the HOLY SPIRIT to qualify them for their work, He departed (Mark xvi. 14–18; Luke xxiv. 36–49; John xx. 19–23; 1 Cor. xv. 5, "then of the twelve").

CHRIST'S SIXTH APPEARANCE.

Second Appearance to the Assembled Disciples with Thomas.—That we find the disciples again assembled on the *first* day of the following week, and our LORD'S presence blessing their meeting, goes far to mark the LORD'S DAY as sacred. It was then that THOMAS, hitherto incredulous, was taught by the evidence of his senses that our LORD was risen indeed (John xx. 24–29).

THE SEVENTH APPEARANCE OF OUR SAVIOUR.

The Third Appearance of Jesus to the Apostles (seven of them) by the Lake of Galilee.—The meeting at the lake, which JOHN describes (xxi. 1–24), must have been previous to that which took place by appointment on the mountain in Galilee. Seven of the Apostles had returned to their avocations, and by a miraculous draught of fishes JESUS reveals Himself to them. It was now that He dealt so tenderly with PETER, and restored him after his fall.

THE EIGHTH APPEARANCE OF JESUS CHRIST.

To His Disciples in Galilee.—MATTHEW describes how the Disciples went to the place appointed on the mountain in Galilee (xxviii. 16, 17), and it is almost certain that it was to this assembly that PAUL refers when he says that JESUS was seen of "above five hundred brethren at once" (1 Cor. xv. 6). Here, in the region where His ministry had chiefly been spent, He closes it with the memorable commission (Matt. xxviii. 18–20) by which He sends forth His Apostles and disciples to be heralds of salvation to mankind.

CHRIST'S NINTH APPEARANCE.

To James.—After stating that JESUS was seen by such a great body of witnesses, PAUL immediately adds, "After that He was seen of JAMES," and this appears to have been a special interview, as JAMES was not among the Apostles at the Lake of Galilee.

HIS TENTH APPEARANCE, AND ASCENSION.

Our Lord's Last Interview with the Apostles, and His Ascension.—His *tenth* appearance. This last scene was specially reserved for the Apostles alone, who were to be His witnesses for His Resurrection and Ascension. PETER rests on the fact that when GOD raised JESUS from the dead, "He showed Him openly *not to all the people*, but *unto witnesses chosen before of* GOD, even to us who did eat and drink with Him after He rose from the dead" (Acts x. 40, 41).

Thus, during *forty days*, JESUS "showed Himself after His passion by many infallible proofs. As MOSES was forty days on the Mount, and ELIJAH the same time in Horeb, and as JESUS was forty days in the wilderness tempted of the devil, so it appears that a similar period was allotted to establish the fact of His Resurrection. At last, on the fortieth day, the Apostles were assembled with JESUS at Jerusalem (it would seem by special appointment, Acts i. 4; comp. v. 6), and He desired them not to depart thence till they received the promise of the FATHER, the baptism with the HOLY GHOST. Rebuking their desire to know when He would restore the kingdom to Israel, He promised them power for the work which they had to do in His Name in Jerusalem, in Judea and Samaria, and to the *ends of the earth* (Acts i. 4–8). And now He led them forth over the very ground He had traversed with them six weeks before, when He entered the city for His sufferings. The farther or eastern slope of the Mount of Olives, overlooking Bethany, was called by that name, and having reached that locality, He blessed them with uplifted hands, and being received as into a chariot by a cloud, He ascended from their sight into Heaven. Meanwhile, the Disciples scarcely recollected that this was what He had Himself foretold: "What and if ye shall see the SON OF MAN ascend up where He was before?" (John vi. 62). They stood gazing up after Him, lost in admiration, until they were aroused by the appearance of two angels standing by them and declaring that He would so come again in like manner as they had seen Him ascending into Heaven. Having worshipped their GLORIFIED LORD, they returned from the Mount of Olives to Jerusalem with great joy; and while awaiting the promised gift of the HOLY GHOST, they spent the time in the Temple praising and blessing GOD (Luke xxiv. 50–53; Acts i. 1–12).

The narrative may be appropriately closed by referring to the two points on which JOHN insists: first, that we have only a small part recorded of what our LORD said and did while on earth; and secondly, that what we have, has been written with a specific object—"that we might *believe* that JESUS IS THE CHRIST, THE SON OF GOD, and that, *believing*, we might have LIFE THROUGH HIS NAME" (John xx. 30, 31; xxi. 25).

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

NOTE.—Only so much of each passage is cited as bears directly on the Gracious and Glorious Doctrine of Pardon and Salvation in and through CHRIST.

TEXT.	THE TESTIMONY.
Isa liii. 4.....	SURELY he hath borne our griefs, and carried our sorrows: yet
5.....	we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our
	iniquities; the chastisement of our peace was upon him; and
6.....	with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.
Dan. ix. 24....	To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting
	righteousness, and to seal up the vision and prophecy, and to
26.....	anoint the Most Holy. After three score and two weeks shall Messiah be cut off, but not for himself.
Zech. xiii. 1...	There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
Matt. i. 21.....	Thou shalt call his name JESUS: for he shall save his people from their sins.
Matt. xx. 28...	The Son of man came not to be ministered unto, but to minis-
See	ter, and to give his life a ransom for many.
Mark x. 45.	
Matt. xxvi. 28.	This is my blood of the new testament, which is shed for many
See	for the remission of sins.
Mark xiv. 24.	
Luke i. 68.....	Blessed be the Lord God of Israel; for he hath visited and re-
69.....	deemed his people, And hath raised up an horn of salvation
76.....	for us in the house of his servant David. Thou shalt go be-
77.....	fore the face of the Lord to prepare his ways; to give know-
	ledge of salvation unto his people by the remission of their sins.
Luke ii. 11.....	Unto you is born this day in the city of David a Saviour, which is Christ the Lord.
Luke xxii. 19.	He took bread, and gave thanks, and brake it, and gave unto
	them, saying, This is my body which is given for you: this
20.	do in remembrance of me. Likewise also the cup after sup-
	per, saying, This cup is the new testament in my blood, which is shed for you.
John i. 29.....	Behold the Lamb of God, which taketh away the sin of the world.
John iii. 14....	As Moses lifted up the serpent in the wilderness, even so must
15....	the Son of man be lifted up: that whosoever believeth in him
16....	should not perish, but have eternal life. For God so loved
	the world, that he gave his only-begotten Son, that whosoever
	believeth in him should not perish, but have everlasting life.
17....	For God sent not his Son into the world to condemn the world;
	but that the world through him might be saved.
John v. 40.....	And ye will not come to me, that ye might have life.
John vi. 27.....	Labor not for the meat which perisheth, but for that meat which
	endureth unto everlasting life, which the Son of man shall
32....	give unto you. My Father giveth you the true bread from
33....	heaven. For the bread of God is he which cometh down from
35....	heaven, and giveth life unto the world. I am the bread of
	life: he that cometh to me shall never hunger; and he that
37....	believeth on me shall never thirst. Him that cometh to me I
39....	will in no wise cast out. Of all which he hath given me I
	should lose nothing, but should raise it up again at the last day.
51....	I am the living bread which came down from heaven; if any
	man eat of this bread, he shall live for ever: and the bread
	that I will give is my flesh, which I will give for the life of
53....	the world. Except ye eat the flesh of the Son of man, and
54....	drink his blood, ye have no life in you. Whoso eateth my
	flesh, and drinketh my blood, hath eternal life; and I will
55....	raise him up at the last day. For my flesh is meat indeed, and
56....	my blood is drink indeed. He that eateth my flesh, and
57....	drinketh my blood, dwelleth in me, and I in him. He that
58....	eateth me, even he shall live by me. This is that bread which
	came down from heaven: n[illegible] as your fathers did eat manna,
	and are dead; he that eateth of this bread shall live for ever.
John x. 7, 9...	I am the door of the sheep. I am the door: by me if any man
	enter in, he shall be saved, and shall go in and out, and find
10...	pasture. I am come that they might have life, and that they
11...	might have it more abundantly. I am the good shepherd:
14...	the good shepherd giveth his life for the sheep. I am the
	good shepherd, and know my sheep, and am known of mine.
15...	As the Father knoweth me, even so know I the Father: and I
17...	lay down my life for the sheep. Therefore doth my Father
	love me, because I lay down my life, that I might take it
27...	again. My sheep hear my voice, and I know them, and they
28...	follow me. And I give unto them eternal life; and they shall
	never perish, neither shall any man pluck them out of my hand.
John xii. 24...	Except a corn of wheat fall into the ground and die, it abideth
31...	alone: but if it die, it bringeth forth much fruit. Now is the
	judgment of this world: now shall the prince of this world be
32...	cast out. And I, if I be lifted up from the earth, will draw all
33...	men unto me. This he said, signifying what death he should die.
John xiv. 6...	I am the way, and the truth, and the life: no man cometh unto the Father but by me.
John xv. 13...	Greater love hath no man than this, that a man lay down his life for his friends.
John xvii. 2...	As thou hast given him power over all flesh, that he should give
3...	eternal life to as many as thou hast given him. This is life
	eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
Acts iv. 11....	This is the stone that was set at nought of you builders, which
12....	is become the head of the corner. Neither is there salvation
	in any other: for there is none other name under heaven given among men, whereby we must be saved.
Acts v. 30.....	The God of our fathers raised up Jesus, whom ye slew and
31.....	hanged on a tree. Him hath God exalted with his right hand
	to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
Acts x. 36.....	God sent unto the children of Israel, preaching peace by Jesus
43.....	Christ: (he is Lord of all.) Through his name whosoever
	believeth in him shall receive remission of sins.
Acts xiii. 23..	Of this man's seed hath God, according to his promise, raised
38..	unto Israel a Saviour, Jesus: through this man is preached
39..	unto you the forgiveness of sins: and by him all that believe
	are justified from all things, from which ye could not be justified by the law of Moses.
Acts xv. 11...	We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
Acts xvi. 31...	Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
Acts xx. 28...	Feed the church of God, which he hath purchased with his own blood.
Rom. iii. 24...	Being justified freely by his grace through the redemption that is
25...	in Christ Jesus: Whom God hath set forth to be a propitiation
	through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.
Rom. iv. 25...	Who was delivered for our offences, and was raised again for our justification.
Rom. v. 6.....	When we were yet without strength, in due time Christ died for
7.....	the ungodly. Scarcely for a righteous man will one die; yet
	peradventure for a good man some would even dare to die.
8.....	But God commendeth his love toward us, in that, while we
9.....	were yet sinners, Christ died for us. Much more then, being
	now justified by his blood, we shall be saved from wrath
10.....	through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being recon-
11.....	ciled, we shall be saved by his life. We also joy in God
	through our Lord Jesus Christ, by whom we have now received
15.....	the atonement. But not as the offence, so also is the free gift:
	for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus,
16.....	Christ, hath abounded unto many. And not as it was by one
	that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
17.....	For if by one man's offence death reigned by one; much more
	they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as
18.....	by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came
19.....	upon all men unto justification of life. For as by one man's
	disobedience many were made sinners, so by the obedience of one shall many be made righteous. But where sin abounded,
21.....	grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.
Rom. vi. 3.....	Know ye not, that so many of us as were baptized into Jesus
4.....	Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised
	up from the dead by the glory of the Father, even so we also
5.....	should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the
9.....	likeness of his resurrection. Christ being raised from the dead
10.....	dieth no more; death hath no more dominion over him. For in
22.....	that he died, he died unto sin once. Now being made free from sin, and become servants to God, ye have your fruit unto holiness,
23.....	and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.
Rom. viii. 3...	God sending his own Son in the likeness of sinful flesh, and for
32...	sin, condemned sin in the flesh. He that spared not his own
	Son, but delivered him up for us all, how shall he not with
34...	him also freely give us all things? Who *is* he that condemneth?
39...	It is Christ that died. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

(CONCLUDED FROM PRECEDING PAGE.)

TEXT.	THE TESTIMONY.
Rom. x. 9.....	If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
Rom. xiv. 9...	To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
1 Cor. i. 30....	Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.
1 Cor. iii. 11...	Other foundation can no man lay than that is laid, which is Jesus Christ.
1 Cor. v. 7.....	Even Christ our passover is sacrificed for us.
1 Cor. vi. 11...	But ye are washed, but ye are sanctified, but ye are justified in the
20...	name of the Lord Jesus. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
1 Cor. xv. 3....	Christ died for our sins according to the scriptures.
2 Cor. v. 14....	The love of Christ constraineth us; because we thus judge,
15....	that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
19....	God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto
21....	us the word of reconciliation. He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.
Gal. iii. 13....	Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.
Gal. iv. 4.....	When the fulness of the time was come, God sent forth his Son,
5.....	made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons.
Eph. i. 7.....	In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.
Eph. ii. 13.....	Now in Christ Jesus ye who sometimes were far off are made
14.....	nigh by the blood of Christ. He is our peace, who hath made both one, and hath broken down the middle wall of partition
15.....	between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in
16.....	himself of twain one new man, so making peace: and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.
Eph. v. 2.....	Christ also hath loved us, and hath given himself for us an offer-
23.....	ing and a sacrifice to God for a sweet smelling savour. Christ is the head of the church: and he is the saviour of the body.
25, 26...	Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the
27.....	word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
Col. i. 14.....	In whom we have redemption through his blood, even the for-
20.....	giveness of sins. Having made peace through the blood of
27.....	his cross, by him to reconcile all things unto himself; Christ in you, the hope of glory.
Col. ii. 13.....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you
14.....	all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out
15.....	of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.
1 Thess. v. 9...	God hath not appointed us to wrath, but to obtain salvation by
10...	our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.
1 Tim. i. 1, 15.	Lord Jesus Christ, which is our hope; this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.
1 Tim. ii. 6....	Who gave himself a ransom for all, to be testified in due time.
2 Tim. i. 1, 9...	Salvation through faith which is in Christ Jesus.
Titus ii. 13, 14	The great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
Heb. i. 3.....	When he had by himself purged our sins.
Heb. ii. 3, 9....	How shall we escape, if we neglect so great salvation? We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by
10....	the grace of God should taste death for every man. To make
14....	the captain of their salvation perfect through sufferings. As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil:
15....	and deliver them who through fear of death were all their life-
18....	time subject to bondage. In that he himself hath suffered being tempted, he is able to succour them that are tempted.
Heb. v. 9.....	Being made perfect, he became the author of eternal salvation unto all them that obey him.
Heb. vii. 22...	By so much was Jesus made a surety of a better testament.
25...	Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Who needeth not daily, as those high-priests,
27...	to offer up sacrifice, first for his own sins, and then for the
28....	people's: for this he did once, when he offered up himself. For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
Heb. ix. 12....	Neither by the blood of goats and calves, but by his own blood,
13....	he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the
14....	purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve
15....	the living God. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheri-
16....	tance. For where a testament is, there must also of necessity
17....	be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testa-
25....	tor liveth. Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood
26....	of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of
28....	himself. Christ was once offered to bear the sins of many.
Heb. x. 10....	We are sanctified through the offering of the body of Jesus
12....	Christ once for all. This man, after he had offered one sacri-
14....	fice for sins for ever, sat down on the right hand of God; by one offering he hath perfected for ever them that are sanctified.
17,18	Their sins and iniquities will I remember no more. Now where
19....	remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the
20....	blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.
Heb. xii. 24...	To Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
Heb. xiii. 11..	The bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.
12..	Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
1 Peter ii. 24..	Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
1 Peter iii. 18	Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.
1 Peter iv. 1...	Christ hath suffered for us in the flesh.
1 John i. 7....	The blood of Jesus Christ his Son cleanseth us from all sin.
1 John ii. 2....	He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
1 John iii. 5, 8	Ye know that he was manifested to take away our sins. For
16...	this purpose the Son of God was manifested, that he might destroy the works of the devil. Hereby perceive we the love of God, because he laid down his life for us.
1 John iv. 9...	God sent his only-begotten Son into the world, that we might
10...	live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for
14...	our sins. We have seen and do testify that the Father sent the Son to be the Saviour of the world.
1 John v. 11..	This is the record, that God hath given to us eternal life, and
12..	this life is in his Son. He that hath the Son hath life; and
13..	he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that
20..	ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
Rev. i. 5.....	Unto him that loved us, and washed us from our sins in his own
6.....	blood, and hath made us kings and priests unto God and his Father.
Rev. v. 9.....	Thou wast slain, and hast redeemed us to God by thy blood out
10.....	of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.
Rev. vii. 14...	These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the
15...	Lamb. Therefore are they before the throne of God.

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

WHEN WRITTEN. A. D.	THE BOOKS OF THE FOUR EVANGELISTS, CALLED THE GOSPELS.	WHEN WRITTEN. A. D.
	THE English word GOSPEL signifies "good tidings," and is applied to the Books that are the vehicles of the best of all *good tidings* to mankind. The Greek name (Ευαγγελιον) of these Books had the same signification; from this latter comes the title, *Evangelists*, by which the writers of these *good tidings* are designated. These four precious BOOKS present a concise record of the Nativity, Life, Words, Works, Death, Resurrection and Ascension of the SON OF MAN, JESUS, GOD MANIFEST IN THE FLESH; they unfold the character and claims and the gracious mission of CHRIST.	
38 and 61 Jerusalem.	**THE GOSPEL ACCORDING TO ST. MATTHEW.**—There has been much discussion as to the language in which this Book was written and its date. Some have maintained that it was written in Hebrew, or rather Syro-Chaldaic; others, that its original was in Greek; and others, again, that it was written by the same inspired author in both languages. The last is probably the fact, and the Hebrew copy was written about A. D. 38, the Greek A. D. 61. St. MATTHEW relates *what he saw and heard* with the most natural and unassuming simplicity, in a plain and perspicuous style. "For simplicity of narrative and an artless relation of facts (without any applause, censure or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion upon any subject whatsoever), and for a multiplicity of *internal* marks of credibility, this Gospel certainly has no parallel among human productions." St. MATTHEW wrote primarily for the Jewish Christians, and hence his Gospel abounds, more than either of the other three, in allusions to Jewish customs, and hence, too, he dwells most on those of our Lord's words and acts that had direct reference to the Jews, and points out carefully numerous instances of the fulfilment of prophecies—a line of argument especially calculated to influence the devout Israelite. It is worthy of note, that the outlines of the whole Spiritual system are in this Gospel correctly laid down. St. PAUL has amplified and illustrated, but neither he nor any other Apostle or inspired writer has brought to light one truth, the prototype of which is not found in the words and acts of EMMANUEL, as related by St. MATTHEW. [For a sketch of St. MATTHEW's life, see page 54 of these Aids.]	
61 Alexandria	**THE GOSPEL ACCORDING TO ST. MARK.**—St. MARK is supposed to have been "JOHN, whose surname was Mark" (Acts xii. 12), called by St. PETER, in his First Epistle (v. 13), "Marcus, my son," from which it is concluded that he had been converted under St. PETER's preaching. Some have thought that he was the young man mentioned Mark xiv. 51, 52. He was a companion of St. PAUL and St. BARNABAS during their earlier missionary labors, but left them at Perga, in Pamphylia; some time later he became co-laborer with the latter. After this he went to Rome (2 Tim. iv. 11), and thence into Asia, where he again met St. PETER. He wrote his Gospel, it is supposed, under that Apostle's supervision; this supposition is based upon the fact that he is spoken of by PAPIAS, a Christian writer of the Second Century, as St. PETER'S "disciple and interpreter," and upon the additional fact that, while he omits many things honorable to that Apostle, he mentions at length all his shortcomings. In fact, JUSTIN MARTYR calls it "*the Gospel of St. Peter.*" (See also 2 Peter i. 15, 16.) The date of the Gospel has been fixed by general consent a little later than that of St. MATTHEW—about A. D. 61. That it was written directly for Gentile and not Jewish converts is evident from the facts that quotations from the Prophets and allusions to Hebrew customs are usually avoided, and, when they occur, explanatory clauses are added. St. MARK is supposed to have died at Alexandria.	
63–64 Rome.	**THE GOSPEL ACCORDING TO ST. LUKE.**—This Gospel was written by St. LUKE, "the beloved physician," about A. D. 63–64, while he was with St. PAUL in Rome. St. LUKE, according to the testimony of some of the Fathers, was a native of Antioch. He would appear, from his intimate acquaintance with the Greek language, as well as from his Greek name, Λουκᾶς, to have been of Gentile extraction. But from the Hebrew terms occurring in his writings, and from his accurate knowledge of the Jewish religion, ceremonies and customs, it is highly probable that he was a Jewish proselyte; and, having afterward embraced the Gospel, he became a faithful and zealous companion of St. PAUL in many of his labors and travels (Acts xvi. 10; xx. 5, etc.). We learn from Acts xxviii. 15 and Philem. 24 that he was with the Apostle at the time of his first captivity at Rome; and from 2 Tim. iv. 11 that, during his second imprisonment, St. LUKE alone remained by his side. TERTULLIAN and CHRYSOSTOM call St. PAUL St. LUKE'S master and teacher, and EUSEBIUS says he was for the most part a companion of that Apostle. Though, like St. MARK, he was not an Apostle, nor is he once mentioned in the Gospels, yet this does not diminish the credit due to his narrative, because he himself has told us the sources of information to which the HOLY SPIRIT directed him. While passing over various particulars mentioned by St. MATTHEW and St. MARK, he records many things not mentioned by them. His classical style, in both this Book and the Acts, shows him to have been a scholar, while his Gospel is certainly more of a regular narrative than either of the others, as he evidently preserved the chronological order of the main facts.	
97. Ephesus	**THE GOSPEL ACCORDING TO ST. JOHN.**—Written at Ephesus, after St. JOHN'S release from the Isle of Patmos, about A. D. 97, this Gospel completed "he *Canon of Scripture*. St. JOHN, the "disciple whom JESUS loved,' from his call till our Lord's Ascension, was never voluntarily absent from His Master's side: leaning upon His breast, standing at His cross (when all the rest were scattered) and running to the sepulchre, his love was earnest and devoted. "GOD, who distributes His graces and gifts severally as He pleases, seems to have given St. JOHN a peculiar insight into the mysteries of Divine love." He takes a particular pleasure in enlarging upon it, and treats of it in a plain and inartificial style, but yet with such a lofty eloquence as is above the rules of human art, and can only be ascribed to the influence of that HOLY SPIRIT who gave him utterance. Some learned writers have thought that he wrote the Gospel as an answer to certain vile heresies that had grown up and were disturbing the Apostolic Church; it was certainly written for a more catholic purpose, which he distinctly states: "THESE ARE WRITTEN THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING, YE MIGHT HAVE LIFE THROUGH HIS NAME." St. JOHN has recorded those of OUR LORD'S discourses, parables, miracles and prayers which the most clearly showed forth His character as GOD MANIFEST IN THE FLESH, and displayed His wondrous love to man, evidenced by His acts and words as well as by His Vicarious Sufferings and Death. [For a sketch of St. JOHN'S life, see page 54 of these Aids.]	
	Thus, we have the life of our LORD in four narratives, which differ sufficiently in their details to show their independence of each other, and yet are so fully in accord on points of importance as to demonstrate that the same SPIRIT guided and influenced the mind and directed the work of their several writers (John xiv. 26).	

THE ACTS OF THE APOSTLES.

64 Rome.	THIS BOOK is a connecting link between the *Gospels* and *Epistles*—a useful postscript to the former and a valuable preface or introduction to the latter, especially to those of St. PAUL. The commencement acknowledges it to be a sequel to *the Gospel according to* St. LUKE; and this, with the fact that the same style prevails, proves it to have come from the pen of the same writer. It was probably published about the year 64, at Rome, his arrival at which city, with St. PAUL, the writer mentions near the close of the Book. Though its name would imply that it was a history of the work of all the Apostles, yet the greater part of it is an account of St. PAUL'S missionary travels, showing how the Gospel privileges were offered to and accepted by the Gentiles. It covers upward of thirty years, commencing with the Ascension of our LORD and closing with the second year of St. PAUL in Rome. The Book of the Acts is one of the most important, as well as interesting, portions of the Sacred History, materially assisting us in understanding both the Gospel narratives and the Apostolic Letters. While it is unexceptionable as a literary composition, its language is so plain and unassuming that it is grand in its very simplicity; besides, it is so unmistakably honest and impartial, that as a mere history it commands the respect of the reader. Some of the descriptive passages are exceedingly graphic, presenting so vivid a picture of the several events that the reader can almost imagine himself an eye-witness; *e. g.*, the sublime account of the effusion of the Holy Ghost on the DAY of Pentecost, of the miraculous gift of tongues, of the effect on the multitude, the sneering charge of drunkenness, and St. PETER'S convincing sermon that pricked many to the heart and caused the anxious question, "What shall we do?" (see Acts ii.); the glowing description of St. STEPHEN'S preaching and words, his arraignment, eloquent defence and glorious death (Acts vi. 8–vii. 60); the impressive narrative of the conspiracy to kill St. PAUL, its discovery by his nephew, who makes the plot known to the chief captain, and this officer thwarts the plotters by sending the Apostle secretly under heavy escort to FELIX; and though less exalted, not less strikingly true to life, is the account of the riotous mob raised by DEMETRIUS (Acts xix. 32), and again of the Jewish rabble (Acts xxi. 34).	

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONTINUED FROM PRECEDING PAGE.)

WHEN WRITTEN. A. D.	THE EPISTLES OF ST. PAUL, THE APOSTLE.	WHEN WRITTEN. A. D.
	THE APOSTOLIC EPISTLES, of which St. PAUL wrote fourteen, are a Divinely-inspired commentary and an authoritative authentic exposition of the truths and doctrines of our holy religion, as uttered by our LORD and recorded in the Gospels. They contain the complete development of those "many things" which JESUS told His Disciples they were "not able to bear" during His life, and which were to be taught them by the HOLY GHOST.	
	The *Pauline Epistles* are strongly controversial: they first discuss and settle the questions in controversy, and refute such erroneous ideas or doctrines as had sprung up in the Church addressed, then apply the truths deduced and proven to practical edification and holiness. In studying these letters three facts must be borne in mind: his quotations from the Old Testament are taken from the Septuagint version, then in general use; in some instances he unites passages from different prophets, without indicating the separating points; and in other places he gives the sense of a passage without regard to the precise language.	
58 Corinth.	**THE EPISTLE TO THE ROMANS.**—It is not known by whom the Gospel had been carried to Rome, though it is thought by some of the Pentecostal converts (Acts ii. 10). St. PAUL had not yet been at Rome, but had heard of the state of the Church there from Aquila and Priscilla, who had been banished by the edict of Claudius. It was written at Corinth and addressed to the Church at Rome, which was composed of both Jews and Gentile converts. Its object was to confirm them in the faith; to guard them against the errors of Judaizing Christians; to show that Faith in JESUS CHRIST could alone obtain for them salvation. It is very valuable on account of its arguments as to the necessity, excellence and universality of the Gospel Dispensation. It is a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, and, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans as the shining of the sun exceeds the twinkling of the stars.	
57 Ephesus.	**THE FIRST EPISTLE TO THE CORINTHIANS** was written at Ephesus, in the year 57, to the Church at Corinth, a city of Greece, situate on the isthmus of that name. Its object is to notice and reprove various abuses and disorders which had crept into the Church, and to exhort the members to union, simplicity and purity of life. It contains directions about the marriage state; advice with reference to partaking of meats offered in heathen sacrifices; cautions against irregularities in the administration of the Lord's Supper; a powerful defence of the doctrine of the Resurrection; a fine exposition of and argument for Christian love; and various other matters of importance.	
58 Philippi.	**THE SECOND EPISTLE TO THE CORINTHIANS** was written a year after the first, at Philippi, in Macedonia, and subsequently sent to the Corinthians by St. TITUS and his associates. The first letter to the Church at Corinth having had the good effect of producing regret and reformation amongst those whom it rebuked, this was written to confirm them in their good resolutions, and to give them advice on various points suitable to their situation and circumstances, more particularly with reference to attempts that were making by false teachers to pervert their faith and to lessen St. PAUL's credit by denying his Apostolic mission.	
52 Antioch.	**THE EPISTLE TO THE GALATIANS** is supposed to have been written, about A. D. 52, to the Church in that part of Asia Minor called Galatia. St. PAUL himself had planted the Church in these parts; subsequently certain Judaizing mischief-workers had intruded themselves among the converts, and disparaging the Apostolic commission of St. PAUL, had led some of them astray from the Gospel. In this letter the Apostle exposes the Judaizing heretics, shows that he is "not a whit behind the chiefest Apostle," and powerfully vindicates Gospel truth.	
61 Rome.	**THE EPISTLE TO THE EPHESIANS.**—Ephesus was a city of Ionia and the capital of Proconsular Asia; it was also famous for a temple of Diana, which was esteemed one of the seven wonders of the world. Its inhabitants were noted for their superstitious arts, luxury and lasciviousness. St. PAUL preached the Gospel for a short time at Ephesus, about A. D. 53; and in the following year returned and remained there more than two years. He wrote this Epistle about A. D. 61, during the early part of his imprisonment at Rome. Its scope is to establish the Ephesians in the faith, and to this end to give them more exalted views of the eternal love of GOD, and of the excellency and dignity of CHRIST; to show them that they were saved by grace, and that the Gentiles, however wretched they had formerly been, now had equal privileges with the Jews; to encourage them by declaring with what steadfastness He suffered for the truth, and with what earnestness He prayed for their establishment and perseverance in it; and, finally, in consequence of their profession, to engage them to the practice of those duties which became them as Christians. (See Rev. ii. 1–7.)	
62 Rome.	**THE EPISTLE TO THE PHILIPPIANS** was written at Rome, toward the close of St. PAUL's first incarceration, A. D. 62. The Church at Philippi appears to have been one of the most pure and generous of that age. Its members showed the tenderest regard for St. PAUL. Twice while he was at Thessalonica, and once when at Corinth, they had generously sent him contributions for his support, which he accepted, to prevent the Gospel being burdensome to more recent converts. They had also cheerfully borne many sufferings for their adherence to the Saviour. Their conduct had been uniformly so exemplary that he had only to rejoice over them. Accordingly, in this Epistle, he pours forth his heart in expressions of devout thankfulness and hearty commendations, not unmingled, however, with exhortations and counsels.	
62 Rome.	**THE EPISTLE TO THE COLOSSIANS** was written A. D. 62, to the Christians at Colosse, in Asia Minor, in reply to an inquiry which they had sent after his health and welfare. It is doubtful whether St. PAUL ever was at Colosse, as it is, also, by whom the Church there was founded. The contents of this Epistle are of a general nature, exhorting to Christian faith and practice.	
52 Corinth.	**THE FIRST EPISTLE TO THE THESSALONIANS** was probably written A. D. 52, to the Church at Thessalonica, the capital of Macedonia, and is supposed to have been the *first* written of all the Epistles. Its contents are of a general nature; but toward the end he dissuades against excessive grief for the loss of deceased friends, and recommends preparation for death and judgment.	
	THE SECOND EPISTLE TO THE THESSALONIANS was written in the same year as the former, principally to correct some wrong notions which its perusal had excited with respect to the near approach of the day of judgment.	
64 Laodicea.	**THE FIRST EPISTLE TO TIMOTHY.**—There has been much dispute as to when this Epistle was written; internal as well as external evidence leads us to adopt the later date assigned, A. D. 64, during a missionary tour subsequent to St. PAUL's first imprisonment at Rome. St. TIMOTHY was a native of Lystra; his father was a Gentile, and his mother, EUNICE, a devout Jewess: by the latter, assisted by her mother, LOIS, TIMOTHY had been well reared in the Hebrew faith, and he was one of the first of St. PAUL's converts to Christianity. St. PAUL ordained him to the ministry, and subsequently made him Bishop of Ephesus. This Epistle is a pastoral charge, instructing TIMOTHY in the duties of his office.	
65 Rome.	**THE SECOND EPISTLE TO TIMOTHY** was written while St. PAUL was a prisoner at Rome, and probably during his second captivity, just before his martyrdom.	
64 Nicopolis.	**THE EPISTLE TO TITUS.**—St. TITUS was by birth a Greek, and one of St. PAUL's earlier converts to the faith; after accompanying St. PAUL for a time, the Apostle had placed him in charge of the churches in Crete. This Epistle is a pastoral charge instructing him in the duties entrusted to him.	
63 Rome.	**THE EPISTLE TO PHILEMON,** written during St. PAUL's first imprisonment, and forwarded with that to the Colossians, by the hands of ONESIMUS. This Epistle is a beautiful specimen of Christian courtesy.	
63 Rome.	**THE EPISTLE TO THE HEBREWS.**—As the HOLY SPIRIT did not direct the author of this Epistle to insert his own name, or to specify the persons to whom it was addressed, the determination of these questions cannot be essential to its right use, nor is it surprising that there should have been much difference of opinion upon them. Whilst, however, many both in former and in later times have thought otherwise, it has been determined by the best authorities that it was written by St. PAUL to the Jewish converts to Christianity. There are ample internal and external evidences of the correctness of this conclusion. Its object is to show the connection between the Mosaic and Christian Dispensations. The objections to the Gospel are answered with great force, and the arguments, being addressed to Jews, are principally taken from the Old Testament. The style is elegant, and often sublime.	

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONCLUDED FROM PRECEDING PAGE.)

WHEN WRITTEN. A. D.	THE CATHOLIC OR GENERAL EPISTLES.	WHEN WRITTEN. A. D.
	THE Epistle of St. JAMES, the two of St. PETER, the three (two of which are not "general") of St. JOHN, and the one of St. JUDE, have been called the Catholic or General Epistles, because they are addressed to the Church at large, and not to the converts of any one city or district.	
61 Jerusalem.	**THE GENERAL EPISTLE OF ST. JAMES** was written about A. D. 61, by the son of ALPHÆUS or CLEOPHAS, St. JAMES, who is called in the Gospels JAMES THE LESS, to distinguish him from JAMES the son of ZEBEDEE. He is supposed to have been the cousin of Christ, his mother being the sister of the Virgin Mary. He was Bishop of the Church in Jerusalem, and presided at the Councils of the Apostles; in consequence of his integrity and holy zeal he was surnamed JAMES THE JUST. He was put to death in a tumult of unbelieving Jews, A. D. 62. The object of the Epistle was to animate the Jewish Christians to support patiently their sufferings for the Gospel, and to correct a *misinterpretation* of St. PAUL'S doctrine of justification by faith without the works of *the ceremonial law*, which some bad men had perverted to mean without the works of *the moral law*, and thus opened the door to all sorts of profligacy. Hence, the Apostle shows the true nature of a living active faith, which "without works is dead."	
63 Babylon.	**THE FIRST EPISTLE GENERAL OF ST. PETER.**—Of this inspired Epistle Dr. Clarke has well said, "No Christian can read it without deriving from it both light and life." St. PETER'S style is peculiarly vigorous and impressive; as one of the early Fathers, ERASMUS, said, "It is sparing in words, but full of sense" (*"verbis pauca, sententiis differta"*). This Epistle is addressed to the Christians scattered "throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," and was designed to comfort them in the terrible persecutions that had thus dispersed them, and he does this by the noblest considerations which the Gospel suggests.	
65 Babylon.	**THE SECOND EPISTLE GENERAL OF ST. PETER.**—The Apostle wrote this Epistle just before his martyrdom. It is addressed to the Church at large. Grand throughout, the style in some parts is positively sublime (See iii. 10, *et. seq.*).	
68 Jerusalem.	**THE FIRST EPISTLE GENERAL OF ST. JOHN.**—A learned writer has described this Epistle forcibly as "a didactic discourse upon the living fundamental principles of the Christian religion." A terrible heresy had sprung up, the propagators of which are called by the Apostle "deceivers" and "Antichrist," and the Apostle's main object seems to have been to expose and denounce this false doctrine, and to assert, and that emphatically, the Divine and Human Nature of Jesus Christ. Like the Apostle's character, this Epistle is full and overflowing with LOVE.	
69 Jerusalem.	**THE SECOND AND THIRD EPISTLES OF ST. JOHN.**—These are improperly classed with the General Epistles, as they are addressed to individuals; the Second to "the elect lady and her children" (or more correctly, probably, "the lady ELECTA and her children"), the Third to "GAIUS" (or CAIUS).	
65 Syria.	**THE GENERAL EPISTLE OF ST. JUDE.**—The author of this Epistle was called also LEBBÆUS and THADDÆUS (Matt. x. 3; Luke vi. 15). He was the brother of St. JAMES (the Less), and hence cousin of our LORD. He was one of the twelve Apostles. We read little more of him in the Gospels than that he inquired of our LORD how He intended to manifest Himself to His disciples and not to the world (John xiv. 22). His Epistle is supposed to have been written to Jewish Christians in Syria and Arabia, where he is reported to have labored, and its design is clearly to guard the Christian Church against those false teachers who resolved all religion into speculative belief and outward profession, and sought to allure the Disciples into insubordination and licentiousness.	

THE APOCALYPSE, COMMONLY CALLED THE REVELATION OF ST. JOHN THE DIVINE.

95 or 96 Isle of Patmos. Published 97

THIS Book is styled the *Apocalypse* (Ἀποκάλυψις) or *Revelation* (i. e., the revealing or unveiling of that which had been hidden) of St. JOHN *the Divine* (Θεολόγος, "Theologian"), as consisting of matters chiefly prophetical, which were revealed to St. JOHN *by* OUR LORD JESUS CHRIST. This took place when he was in the Isle of Patmos, in the Ægean Sea, whither he was banished, as is generally supposed, by the Emperor Domitian, A. D. 94 or 95. It was published soon after his release from exile, about A. D. 97.

It has been remarked by a learned and able writer that no book of the New Testament has been so strongly attested or commented upon so early as this, nor does any other equal it in the dignity and sublimity of its composition. It may be divided into three parts: Chapter i. contains JOHN'S vision of CHRIST in glory; ii., iii., the seven letters addressed by our LORD to the seven Churches of Asia Minor. The remainder of the Book, after presenting us (ch. iv.) with a description of the LAMB ON THE THRONE, and bringing to our notice the Book of GOD'S decrees as to future events, is occupied in showing the contents of that Book, the subject of which is the state of the Church, from the close of the Sacred Volume till the consummation of all things; and thus it forms a suitable sequel to the prophecies of DANIEL.

The Epistles to the Seven Churches supply the most important instruction to the Universal Church in every age, and may be profitably read by every Christian. As general hints for the profitable reading of this invaluable Book, which, as ages roll on, affords to each succeeding generation a brighter evidence of the Divine origin of our holy religion, and of the gracious intentions of GOD to man, the following remarks from Bishop LOWTH, the celebrated commentator, are extremely valuable: "An ordinary reader may receive great edification from those noble hymns offered up to GOD and CHRIST, and may likewise discover many useful truths, such as the adoration of the one SUPREME GOD in opposition to all creature-worship; the relying upon the merits of CHRIST only for pardon, sanctification and salvation; and that we ought to wait patiently for CHRIST'S appearing and His kingdom, and, in an earnest expectation of it, to continue steadfast in the profession of the true faith and practice of sincere holiness, notwithstanding all the sufferings which may attend a good conscience. All may learn those marks and characters of Antichrist which it most nearly concerns us to take notice of, viz., pride, ambition and affectation of worldly pomp and grandeur; a cruel and persecuting spirit, seeking to reduce others rather by force and compulsion than by reason and argument; the love of ease and softness and a careless and luxurious life; and that whosoever are guilty of these things are so departed from the true spirit of Christianity; and surely he that takes warning from the plain and frequent admonitions of this Book to avoid these sins has not wholly lost his labors in reading it; and, withal, has entitled himself to the blessings pronounced upon those who keep its sayings."

To those who would trifle with the prophetic parts of this Book because of their mystery, the following considerations may not be without value: "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of DAVID. Yet still the pious Jew preserved his faith entire amidst all these wonderful and, in appearance, contradictory intimations. He looked into the holy books in which they were contained with reverence, and, with an eye of patient expectation, 'waited for the consolation of Israel.' We in the same manner look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the Gospel, when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity."

The conclusion of this Book is deeply solemn, characteristic of the Gospel, as distinct from the Law (ch. xxii. 21 with Mal. iv. 6 and John i. 17) and expressive of the design of the whole Bible, which is to point out CHRIST as the Alpha and Omega, the beginning and the end, the first and the last, and to invite mankind to take of the water of life freely offered through Him—that life of which the indwelling of His Spirit in our heart is the pledge—for without holiness no man shall see the Lord.

THE HOLY BIBLE.

GREAT GOD, with wonder and with praise
On all Thy works I look;
But still Thy wisdom, power and grace
Shine brightest in Thy Book.
O, may these Heavenly Pages be
My ever chief delight;
And still new beauties may I see,
And still increasing light

Divine Instructor! Gracious Lord!
Be Thou for ever near.
Teach me to love Thy Sacred Word,
And view my Saviour here.

BLESSED LORD, who hast caused all Holy Scripture to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that, by patience and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our SAVIOUR JESUS CHRIST. AMEN.

TABULAR MEMOIR OF ST. PAUL.

YEAR OF OUR LORD.	RECORDED EVENTS IN CHRONOLOGICAL ORDER.	WHERE RECORDED.
1–5	Born at Tarsus, the capital of Cilicia	Acts xxii. 3.
Tarsus.	Learns the trade of tentmaking	Acts xviii. 3.
Jerusalem.	Taught according to "the perfect manner of the law of the fathers" by GAMALIEL	Acts xxii. 3.
31 and 32	While still a "young man" he participates vigorously in the persecution of Christians	Acts vii. 58; viii. 1, 3.
33	Yet breathing out threatenings and slaughter, he seeks and obtains a commission from the high-priest to go into Damascus on his cruel errand of persecution	[5; xxvi. 9–12. Acts ix. 1, 2; xxii. 4,
Near Damascus.	Near Damascus, a vivid miraculous light shines from heaven and blinds him, and SAUL and his company fall to the earth	Acts ix. 3, 4, 8; xxii. 6.
	JESUS appears to him and converses with him, directing him to go into the city to learn what he shall do	Acts ix. 4–6; xxii. 10; xxvi. 14–18; 1 Cor. xv. 8
Damascus.	He arises and is led into Damascus, where he remains blind three days	Acts ix. 7–9; xxii. 11.
	ANANIAS, being sent by the LORD, comes to SAUL, restores his sight and baptizes him	Acts ix. 10–18; xxii. 12–16.
In Arabia and Damascus.	Then, being thus born again, he retires to Arabia for a season, and returning to Damascus, at once enters upon his Apostolic labors, preaching CHRIST in the synagogues of Damascus, exciting the amazement of the multitude, and increasing the more in spiritual strength, he confounds the Jews	[i. 17. Acts ix. 20–22; Gal.
36	The Jews of Damascus lie in wait day and night to kill him, but he escapes by being let down in a basket at night	Acts ix. 23–25; 2 Cor. xi. 33.
Jerusalem.	He proceeds to Jerusalem, where the Disciples are at first afraid of him, but being convinced of the change in his character, receive him into their fellowship	Acts ix. 26–28.
Tarsus.	He preaches boldly; the Jews of Jerusalem seek his life, and he escapes to his native city	Acts ix. 29. 30.
43	BARNABAS goes to Tarsus after him, and they proceed to Antioch, where they remain a whole year and establish the first Gentile	
Antioch.	Church (here the title *Christian* is first applied to the Disciples)	Acts xi. 25, 26.
44	PAUL and BARNABAS carry relief to the poor brethren in Judea	Acts xi. 29, 30.
Antioch.	Having fulfilled their charge, they return to Antioch, JOHN MARK accompanying them	Acts xii. 25.
45	PAUL and BARNABAS are set apart by the Church at Antioch, as commanded by the HOLY GHOST, for missionary work among	
Salamis.	the Gentiles; they start on their first tour, taking MARK with them; at Salamis they preach in the synagogue	Acts xiii. 1–5.
Paphos.	At Paphos, ELYMAS (BAR-JESUS), the sorcerer, is struck blind, and SERGIUS PAULUS, the proconsul, is converted	Acts xiii. 6–12.
Perga.	Then they go to Perga, in Pamphylia, where MARK leaves them	Acts xiii. 13.
46	Thence they go to Antioch in Pisidia, where PAUL preaches with good effect a powerful sermon to the Jews, which, by request	
Antioch.	of the Gentiles, he repeats to them the following Sabbath with marked success	Acts xiii. 14–48.
Iconium.	Thence to Iconium, where they make a great many converts	Acts xiii. 51–xiv. 1.
Lystra and	They go to Lystra and Derbe; at the former, PAUL cures the man who had been lame from birth	Acts xiv. 2–10.
Derbe.	The people regard the Apostles as gods, and are with difficulty restrained from offering sacrifice to them	Acts xiv. 11–18.
47	Not long after, some Jews, from Antioch (in Pisidia) and Iconium, induce the fickle people of Lystra to stone PAUL; they leave	
Derbe.	him, supposing him dead, but he recovers miraculously, and he and BARNABAS go to Derbe	Acts xiv. 19, 20.
48	Thence they go again *via* Lystra, etc., to Perga, in Pamphylia, and into Attalia, and then return to Syrian-Antioch. Thus ends	
Antioch.	PAUL'S first Missionary Tour, and he remains at Antioch for about four years	Acts xiv. 21–28.
52	PAUL attends the Church Council held at Jerusalem to decide about the circumcision of the Gentile converts	Acts xv. 1–21.
Antioch.	PAUL, with a number of others, goes back to Antioch, bearing the decision to the Gentile Churches in Syria and Cilicia	Acts xv. 22–35.
53	His Second Missionary Tour commences	Acts xv. 36–40.
Derbe and	He passes through Syria and Cilicia to Derbe and Lystra, where he meets with TIMOTHY, whom he takes with him on his tour.	Acts xvi. 1–3.
Lystra.	He travels from city to city, accomplishing much good	Acts xvi. 4–7.
Troas.	At Troas, LUKE joins the company, and in response to a vision PAUL goes into Macedonia; at Philippi, LYDIA is converted,	
Philippi.	she and her family are baptized, and she constrains the Apostle and his party to abide at her house	Acts xvi. 8–15.
	PAUL exorcises a spirit of divination from a young girl, whose masters bring him and SILAS before the magistrate; they are beaten and cast into prison, their feet being put in stocks	Acts xvi. 16–24.
	At midnight the prison doors are miraculously opened and their bonds loosed; the jailer is converted; he and his family are baptized.	Acts xvi. 25–34.
Th'ss'l'nica	In the morning they are released, and depart from Philippi, going to Thessalonica, where PAUL makes many converts	Acts xvi. 35–xvii. 4.
Berea.	PAUL and his company go to Berea, where they are very successful	Acts xvii. 5–12.
54	Thence to Athens, where PAUL delivers a powerful sermon, making, however, but few converts	Acts xvii. 13–34.
Corinth.	He soon goes to Corinth; here preaches on the Sabbaths; among the converts, considerable in number, is CRISPUS, the chief	
55	ruler of the synagogue; the LORD appears to Paul and encourages him in his work; he remains in this city a year and a half.	Acts xviii. 1–17.
Eph., etc.	He goes to Ephesus; thence, touching at Cæsarea, he hastens to Jerusalem, and returns to Antioch	Acts xviii. 18–22.
	After a brief rest, he makes a rapid tour (the third) through Galatia and Phrygia	Acts xviii. 23.
56	He goes again to Ephesus, where he baptizes in JESUS' name twelve of St. JOHN BAPTIST'S disciples, and they receive the	
Ephesus.	HOLY GHOST; he preaches upwards of two years in the school of TYRANNUS; "GOD wrought special miracles by the hands	
58	of PAUL;" his success here is wonderful, especially after GOD has discomfited certain vagabond Jewish exorcists who strive to work miracles similar to his	Acts xix. 1–20.
59	PAUL leaves Ephesus and visits Macedonia and Greece; then returns to Philippi	Acts xix. 21–xx. 5.
60	He goes to Troas, where EUTYCHUS is killed by a fall from the window of a room where PAUL was preaching, and is restored to	
Troas.	life by the Apostle; he sails to Miletus; here he sends for the pastors of the Church at Ephesus and delivers to them a	
Miletus.	solemn charge, moving them so that they "wept sore and fell on PAUL'S neck and kissed him."	Acts xx. 6–38.
Cæsarea.	Thence they sail to Cæsarea, where AGABUS foretells what awaits PAUL at Jerusalem; nevertheless he goes to Jerusalem	Acts xxi. 1–26.
Jerusalem.	PAUL is seized and cast out of the Temple by a mob, but is rescued by a Roman officer; as he is being dragged to the castle, he is granted permission to speak to the multitude, and, standing on the steps, makes his defence in a speech that for grand eloquence and power has seldom been equaled	Acts xxi. 27–xxii. 29.
	Being arraigned before the Sanhedrim, PAUL skilfully sets his judges at variance, and is again taken in charge by the Roman authorities; the LORD appears to him and encourages him, telling him that he is to bear witness in Rome	Acts xxii. 30–xxiii. 11.
	A conspiracy is entered into by certain Jews to kill PAUL, but is frustrated by his nephew and the Roman officer, LYSIAS	Acts xxiii. 12–35.
Cæsarea.	He is arraigned before FELIX; TERTULLUS makes a plausible speech of accusation, which PAUL effectually answers; FELIX	
	defers the case; he keeps PAUL a prisoner for two years, and on vacating his office leaves him bound	Acts xxiv.
62	PAUL is arraigned successively before FESTUS and AGRIPPA; though guilty of no crime, he having appealed unto Cæsar, they	
	cannot release him	Acts xxv., xxvi.
Malta.	PAUL is sent, a prisoner, on board a ship bound for Rome; predicts the perils of the voyage; they are wrecked on Melita	Acts xxvii.
	Here PAUL is bitten by a viper without injury; cures the father of PUBLIUS of a fever, and heals others	Acts xxviii. 1–10.
63	They sail after three months' delay for Rome, where they arrive without further incident, and PAUL is delivered to the cap-	
Rome.	tain of the guard, who suffers him to live by himself with but a single soldier as guard	Acts xxviii. 11–16.
	PAUL preaches to the chief of the Jews, and subsequently he continues to teach in his lodging; he dwells two years in his own	
65	hired house, "preaching the kingdom of GOD and teaching those things which concern the LORD JESUS CHRIST, with all	
	confidence, no man forbidding him	Acts xxviii. 17–31.

Here ends St. PAUL'S history as recorded in the ACTS OF THE APOSTLES. There are no certain particulars of the remainder of his life. It does not appear that he was tried during this imprisonment. It is probable that, on his release in 65, he made another Missionary Tour through Greece and Asia Minor, and possibly through Spain; some have thought he also visited Britain, but though not impossible, the evidence is very unsatisfactory. Soon after this he was again carried to Rome as a prisoner, and was not treated with kindness and consideration, as during the first imprisonment, but as a felon (2 Tim. ii. 9). He was beheaded A. D. 67 or 68, during the persecutions of NERO, when between sixty-three and sixty-seven years of age. There has been much discussion as to the chronology of St. PAUL'S life; without entering into the question, we have taken the dates as they appear in the standard editions of the Bible; it is possible (and we think probable) that two years should be subtracted from each date given.

THE APOSTLES OF OUR LORD.

WHEN our LORD entered upon His ministry He was followed by great multitudes of people from Galilee and from Decapolis, and from Judea, and from beyond Jordan. He now proceeded to provide for His Church the teachers who were to edify His people, and He commenced to proclaim His doctrines by the celebrated *Sermon on the Mount*. The TWELVE APOSTLES whom He selected were needed to bear witness to His own deeds and words (Matt. iv. 17–25; x. 2–4; Mark iii. 1, 13–19; Luke vi. 12–49). He ordained them "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils." After His Ascension it became a chief part of their mission to bear witness to the fact of His Resurrection, a *fundamental* truth in the System of the Gospel. For this duty it was essential that their personal intercourse with Him should be constant; and, hence, St. PETER speaks of them as "witnesses chosen before of GOD . . . who did eat and drink with Him after He rose from the dead" (Acts i. 21, 22; comp. x. 41). The marks of the Apostolic office were these: Personal intercourse with CHRIST; appointment by Himself; the gift of the HOLY SPIRIT breathed on them by CHRIST, and more plentifully bestowed on the day of Pentecost, thus enabling them to work miracles and to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these qualifications rendered it impossible for the Apostles to have successors in office, and thus they were distinguished from every other class of ministers, whether Deacons, Evangelists, Pastors or Bishops.

The time is not certainly determined when our LORD separated the Apostles from His disciples and followers to their distinctive office. They were from the lower ranks of life, and it appears that some of them at least had been with Him before they were called as Apostles, but after their appointment they remained continuously in His service. They were all on an equality, so far as official rank was concerned, during and after the ministry of CHRIST on earth. St. PETER, indeed, from his emotional and energetic character, was usually prominent among them, and enjoyed the distinguished honor of founding the Jewish and Gentile Churches (Acts ii. 14, 42; xi. 11; comp. Rev. xxi. 14; Eph. ii. 20); but we never find in Scripture the slightest trace of primacy or official superiority assigned to him. It is true that he and JAMES and JOHN, the sons of ZEBEDEE, are admitted to the inner privacy of our LORD'S acts and experiences on several occasions (Matt. xvii. 1–9; xxvi. 37; Mark v. 37), but this is no evidence of superiority and distinction in office.

Early in our LORD'S ministry they were sent out, two and two, to preach repentance and perform miracles in His name (Matt. x.; Luke ix.). They were warned by their Master of the solemn character of their office. They were with Him in His journeyings, while teaching and attending the Jewish feasts. They saw His wonderful works, heard His discourses and conversations with the people (Matt. xix. 13; Luke x. 25). They recognised Him as their Master and the CHRIST of GOD (Matt. xvi. 16; Luke ix. 20), but while they ascribed supernatural power to Him, they made slow progress in comprehending the true import of His spiritual teaching, being blinded by their national prejudices (Matt. xv. 16; xvi. 22; xvii. 20, 21; Luke ix. 54; xxiv. 25; John xvi. 12). They were obliged to seek explanations of His simplest parables, and even when our LORD was led to death they had learned but little of the true nature of His kingdom (Luke xxiv. 21; John xvi. 12), although He had been so long instructing them. They forsook Him in alarm, and even left His burial to one who was not of their number.

The fact of His Resurrection seems to have awakened their minds to a clearer conception of His mission, yet even after His exposition and intercourse some of them seem to have returned to their original calling, and it required a new direction from our LORD to recall them to their great work, and reunite them in Jerusalem (Acts i. 4).

On the Feast of Pentecost, ten days after our LORD'S Ascension, the HOLY SPIRIT descended on the infant Church (Acts ii.), and thenceforward the Apostles became different men, and with great power and boldness they gave forth their witness to the Life, Death, Resurrection and Ascension of their GLORIFIED MASTER AND LORD, as He had predicted they should do (Luke xxiv. 48; Acts i. 8, 22; ii. 32; iii. 15; v. 32; xiii. 31).

The Mother Church in Jerusalem sprang up under their hands, and their superior dignity and authority were recognized by the rulers and the people (Acts v. 12–16). Even when St. STEPHEN suffered, the trial does not seem to have reached the Apostles, and when they did leave Jerusalem for Samaria they delayed not, but entered on their work in that city, and now the first period of the Apostles' agency ends. The centre of labor was Jerusalem and the central figure St. PETER. Antioch soon became the centre of a second period, and now the central figure is St. PAUL, who WAS not one of the *original Twelve*, but was miraculously called and prepared by our LORD, who regularly qualified and commissioned him for the work. Here a Church of Jews and Gentiles was soon gathered (Acts xi. 19–30; xiii. 1–5) by the united labors of St. PAUL and other Apostles. Intimate intercourse existed between the Churches at Antioch and Jerusalem. From this time a third period opens, in which the original Twelve Apostles disappear, and the prominent figure in the subsequent history is St. PAUL, the great Apostle of the Gentiles. When the narrative leaves him at Rome, all the Gentile Churches from Jerusalem round about to Illyricum owe to him their foundation and look to him for spiritual direction and Apostolic care. The others disappear from the page of inspired history, and when they were removed by death, the *Apostolic office* ceased as a matter of course, for its continuance was from the very conditions of its existence (comp. 1 Cor. ix. 1) absolutely impossible. The Bishops and Pastors of the ancient Churches co-existed with, and did not in any sense succeed, the Apostles in the things which were peculiar to their office; and thus it is evident that it can only be chronologically, and not officially, that in the Church there can be any persons who are Successors of the Apostles.

PETER.—His original name was SIMON. He was the son of JONAS, and was brought up to his father's occupation as a fisherman on the Sea of Galilee. He and his brother ANDREW were partners of JOHN and JAMES, the sons of ZEBEDEE. Various allusions in the sacred narrative seem to indicate that their social position was easy, and that they had a fair measure of education. PETER lived first at Bethsaida and afterward at Capernaum, in a house which he or his mother-in-law owned; and it must have been a large one, as he received in it not only our LORD, but multitudes who were attracted by the miracles and the preaching of JESUS (Matt. xix. 27, etc.). The passage in Acts iv. 13, where PETER and JOHN are called "unlearned and ignorant men," does not necessarily mean that they were illiterate, but rather that they were "laymen," *i.e.*, men of ordinary education when contrasted with those who were educated in the *schools of the Rabbis*. That he was an affectionate husband and married in early life are facts inferred from Scripture. CLEMENT of Alexandria, and others, tell us that his wife's name was PERPETUA, that she had children and that she suffered martyrdom. The impression prevailed that PETER was advanced in life at the time of his death, but there is no evidence to prove that he was much older than our LORD. He was probably only between thirty and forty when called, along with ANDREW, at the Lake of Galilee. Thereafter JAMES and JOHN were appointed, and ere long PETER and his eleven fellow-disciples were set apart as our LORD'S immediate attendants (Matt. x. 2, 4; Mark iii. 13–19; Luke vi. 13). From this time forward PETER held a prominent place among the Apostles. His energy and boldness urged him forward, but he held no distinct office above his brethren, and he certainly never claimed any power which did not equally belong to his associates. It would appear that his consciousness of ability and devotion to his Master seemed to develop a tendency to rashness that verged on presumption. He even incurred a severe rebuke from our LORD (Matt. xvi. 23) because of his dictatorial manner, and yet it is obvious that, bold as he no doubt was, he frequently manifested his greatest weakness immediately after some decided display of resolute devotion, as may be seen by his anxiety to find out who among the Apostles would prove a traitor, loudly asseverating his own purpose of steadfastness, and then forthwith in a moment of weakness miserably denying his LORD (Matt. xxvi. 33–35; Mark xiv. 29–31; Luke xxii. 33, 34; John xiii. 36, 38).

He was restored again after his fall by our LORD at the Lake of Galilee, and the prediction of his death showed him that he would indeed be permitted to follow his glorified Master. After the Ascension he and his colleagues were to govern and extend the Church that their Master had founded, and the narrative of the Acts of the Apostles presents him as a leader, although neither exercising nor claiming any authority or superiority over his brethren. Before ANNAS and CAIAPHAS the boldness of PETER and JOHN was observable, and they utterly refused to be time-servers. Miracles of healing and of judgment, as in the case of ANANIAS and SAPPHIRA, were wrought by PETER, and from Jerusalem he and JOHN were sent to Samaria. There he was confronted with SIMON MAGUS, and about three years later he came into contact with PAUL (Acts ix. 26 and Gal. i. 17, 18). The baptism of CORNELIUS was the crown and consummation of the ministry of PETER, as it was the first-fruits and the earnest of the great Gentile harvest. Shortly afterward he was imprisoned by HEROD AGRIPPA (Acts xii.), and his miraculous deliverance closes the second great period of his ministry.

From this time there is no continuous history of him. He left Jerusalem, but the scene of his labors is not recorded. Six years later he returned, when the Apostles and elders assembled to settle the question about circumcision. It was at Antioch where the painful collision between him and PAUL occurred, when an essential point in Christian discipline and living was determined. That PETER preached in the provinces mentioned in his first Epistle is mere conjecture, but there is reason to believe that he did reside for a time at Babylon. If he ever visited Rome, it must have been toward the close of his life. There is no allusion in the Epistle to the Romans to his having been in the Roman capital, and the traditions and evidence bearing on the controversy are confused and contradictory. CLEMENT, IGNATIUS, DIONYSIUS, IRENÆUS, CAIUS, ORIGEN, TERTULLIAN and others testify to the fact that he was at Rome, and that he and PAUL suffered martyrdom there about the same time, and yet the evidence on the other side is so exceedingly weighty that it may be considered an unsettled question. He may have been in Rome, and even suffered martyrdom there, but it is morally certain that he was never Bishop of the Church, and that he never claimed a primacy there or elsewhere over his brethren.

ANDREW was one among the first-called of the Apostles. He was brother to PETER, but whether older or younger is uncertain. He was of Bethsaida, and had been a disciple of JOHN THE BAPTIST. With another of JOHN'S disciples he brought his brother PETER, and they attached themselves to JESUS. In the catalogue of the Apostles his name appears second in Matthew and Luke, but in Mark and Acts he is enrolled after PETER, JAMES and JOHN as the fourth, and in company with PHILIP. He appears to have enjoyed great intimacy with our LORD, and to have been assiduous in his duties (John xii. 22; vi. 8). There are few details given of him in Scripture, and many of the traditions are quite uncertain. EUSEBIUS makes him preach in Scythia, JEROME and THEODORET in Achaia (Greece), and NICEPHORUS in Asia Minor and Thrace. He is said to have been crucified at Patræ, in Achaia, on a cross "decussate," hence called after his name.

JAMES and **JOHN**, the sons of ZEBEDEE.—In the spring or summer of the year 27, ZEBEDEE, a fisherman, was on the Sea of Galilee with his two sons engaged at their occupation. Near them was another boat with SIMON and ANDREW, all of them being partners. Being unsuccessful, they landed and began to wash their nets. The new Teacher (JESUS) appeared on the beach, and at His call they left all and became His disciples. The leading incidents in the career of JAMES may be briefly stated. In the following year he was confirmed as an Apostle, and witnessed the miraculous healing of JAIRUS' daughter. In the spring of 28 he was present at the Transfiguration. Very early in the year 29 he urged our LORD to call fire down from heaven to consume a Samaritan village, and about three months later he and his brother made their ambitious request through their mother SALOME. On the night before the crucifixion he was with our LORD in Gethsemane. He witnessed the Ascension, and shortly before the Passover, in the year 44, he was put to death (Acts xii. 1) by HEROD AGRIPPA.

THE APOSTLES OF OUR LORD.

(CONCLUDED FROM PRECEDING PAGE.)

JOHN is generally believed to have been younger than his brother JAMES. His life may be divided into three periods: 1. Before his call to the discipleship he no doubt lived with his parents in or near Bethsaida, and little is known of him. When the voice of JOHN THE BAPTIST was heard in the wilderness of Judea and multitudes flocked to hear him, the sons of ZEBEDEE were among the number. 2. But a greater than JOHN arose, and these brethren attached themselves to Him. PETER, JAMES and JOHN came within the innermost circle of our LORD'S friends. He enjoyed the memorable distinction of being the disciple whom JESUS loved. He witnessed the Transfiguration, and was with Him during His agony. He was the first of the disciples to recognize our LORD after His Resurrection, and his zeal was unwearied in the company of PETER in the expansion of the Church. Fifteen years after PAUL'S first visit to Jerusalem he was there, at the settlement of the great question which had agitated the Church, and his position and influence were those of one who was known to be a chief "pillar" in the Church (Gal. ii. 9). 3. The traditions of a later age connect him with Ephesus after his departure from Jerusalem. It is held that the seven Asiatic Churches were his special charge, and that he had much to do in saving them from soul-destroying error. Persecution drove him to the island of Patmos, where he labored in the mines, and where he received the Revelations which close the New Testament. POLYCARP, IGNATIUS and PAPIAS were his disciples; and at a great age, and after seeing the Church extended from Palestine westward to Italy and Gaul, he died, and so the last of the Apostles of our LORD passed away.

PHILIP was of Bethsaida, the city of ANDREW and PETER (John i. 44), and probably was among the followers of JOHN THE BAPTIST. It is probable that from ANDREW he learned that the CHRIST had appeared. In the Gospels his name usually occurs at the head of the second group of four, as PETER'S name is at that of the first (Matt. x. 3; Mark iii. 18; Luke vi. 14). The first three Gospels tell us few facts about him, but JOHN records a few important utterances. After the Ascension and the day of Pentecost all is uncertain about his history.

BARTHOLOMEW, one of the twelve, was probably born at Cana of Galilee. He is said to have preached the Gospel in India, but if he went eastward, it is likely that his labors were not extended beyond Arabia Felix. There is a tradition which connects him with Armenia, and reports him to have been there flayed alive and then crucified with his head downward.

THOMAS.—Nearly all that we know of him is derived from the Gospel of JOHN, where he is represented as a man slow to believe, seeing the dark side of any question, subject to despondency, but filled with attachment to our LORD. The earlier traditions represent him as preaching in Parthia or Persia, and the Church in Malabar in India is reputed to have been founded by him, but this is evidently an error, as a Nestorian THOMAS who labored in India was no doubt the missionary of that province.

MATTHEW, the Publican, was the writer of the Gospel that is called by his name. He had been a farmer of the taxes, or a *public* officer, engaged, no doubt, by a Roman knight or some man of high standing. EUSEBIUS says that after our LORD'S Ascension MATTHEW preached for fifteen years in Judea, and then went to foreign nations. SOCRATES SCHOLASTICUS says he labored in Ethiopia. AMBROSE sends him to Persia. ISIDORE to the Macedonians, while others hold that he preached among the Medes and Persians, but nothing is really known of his later history.

JAMES, the son of ALPHEUS, and his younger brother **JUDE**, appear to have been called to the Apostolate in the year 27. It is likely that JAMES had taken part in the effort to restrain the SAVIOUR, as mentioned in Mark iii. 21; John vii. 7. We hear no more of him until after the Crucifixion and the Resurrection, and again he is lost sight of for ten years. When PAUL came to Jerusalem we find JAMES on a level with PETER deciding the course to be adopted toward PAUL. Tradition places him over the Church in Jerusalem, and HEGESIPPUS says that before Vespasian began the siege of the city he was thrown down from the temple by the Scribes and Pharisees; he was then stoned, and his brains were dashed out by a fuller's club.

LEBBEUS was a name of the Apostle JUDAS or JUDE, the brother of JAMES, of whose later history nothing is known. Tradition connects him with the Church at Edessa.

SIMON, the Canaanite (ZELOTES, Luke vi. 15; Acts i. 13), was one of the twelve, but nothing is known of his later life. He is reported to have labored in Egypt, Cyrene and Mauritania, and to have been crucified in Judea in the reign of DOMITIAN.

JUDAS ISCARIOT is called the son of SIMON in John vi. 71 and xiii. 2, 26, but in the other Gospels he receives no other name but ISCARIOT, the meaning of which is conjectural. We can scarcely hope to explain fully the reasons why such a man was called to the Apostolate, but the choice was not made without a foreseeing of the issue (John vi. 64). As soon as the Twelve had to accompany our LORD in a body, it became necessary that provision should be made for their wants; and their form of life (Luke viii. 3) brought the temptation before which he fell. The Galilean or Judean peasant was entrusted with larger sums than he had ever owned, and covetousness, unfaithfulness, the lust of the world, overpowered him. He became infuriated when he perceived that his Master had read his heart, and in the madness of his rage he sold "the innocent ONE for thirty pieces of silver." What he did after the betrayal is not recorded, further than that the sight of his enormity so filled him with remorse that life became intolerable, and he died a hopeless suicide. It would appear that the rope by which he sought to hang himself gave way, and so, falling headlong, his abdomen was lacerated, and thus he died, as it were, a double death, and so went to his own lot.

MIRACLES WROUGHT BY THE HOLY GHOST

AND BY THE APOSTLES AND OTHER DISCIPLES, Etc.

YEAR OF OUR LORD.	BY WHOM WROUGHT.	CHARACTERISTICS OF THE MIRACLES.	WHERE WROUGHT.	THE RECORD.
(B. C. 5)	Angel GABRIEL	ZACHARIAS is punished for unbelief by being deprived of Speech for a season	Jerusalem—Temple	Luke i. 11–23, 57–79.
27	An Angel	Curative Properties are imparted to the Pool of Bethesda	Jerusalem	John v. 2–4.
27	The Apostles	Devils are cast out and many Sick Persons cured	Throughout Galilee	Mark vi. 7, 13.
28	One not a Disciple	Devils are cast out	Place not recorded	Mark ix. 38–40.
28	The Seventy Disciples	Devils are subject to them through the Name of JESUS	Galilee	Luke x. 17.
29	The HOLY GHOST	The Power of Speaking Languages they had not learned bestowed on the Apostles and Disciples of the Ascended JESUS	Jer.—upper room	Acts ii. 1–42.
29 & 30	The Apostles	Their Commission is attested by many Signs and Wonders	.....	Acts ii. 43; v. 12–16; Mark xvi. 20.
29	St. PETER (with St. JOHN)	A Man lame from his birth is enabled to "walk and leap"	Jer.—Gate Beautiful.	Acts iii.–iv. 16.
30	St. PETER	Ananias and Sapphira are struck dead for lying to the HOLY GHOST	Jerusalem	Acts v. 1–11.
30	The Angel of the LORD	Some of the Apostles, having been cast into prison, are delivered, without the doors being opened or the guard disturbed	Jerusalem	Acts v. 17–24.
31	St. STEPHEN, the Deacon.	Being "full of Faith and Power," does Wonders and Miracles among the people	Judea	Acts vi. 8.
32	St. PHILIP, the Deacon	Unclean Spirits are cast out, and many cases of Palsy, Lameness, etc., are cured	A city of Samaria	Acts viii. 6–13.
32	SPIRIT OF THE LORD	St. PHILIP, having Baptized the Eunuch, is "caught away" and taken to AZOTUS	Near Gaza	Acts viii. 39, 40.
33	The Glorified JESUS	A Series of Miracles connected with the Conversion of SAUL of Tarsus	Near Damascus	Acts ix. 3–18.
37	St. PETER	ENEAS, who had been Bedfast with Palsy for *eight years*, is "made whole"	Lydda	Acts ix. 33–35.
37	St. PETER	DORCAS (or TABITHA) is raised from the dead	Joppa	Acts ix. 36–42.
44	The Angel of the LORD	St. PETER, being in chains and in prison, is delivered	Jerusalem	Acts xii. 4–17.
44	The Angel of the LORD	HEROD AGRIPPA I. dies, because he fails to rebuke impious flattery	Cæsarea	Acts xii. 21–23.
45	St. PAUL, the Apostle	ELYMAS, the Sorcerer, trying to prevent the Conversion of SERGIUS PAULUS, is stricken with temporary total blindness	Paphos	Acts xiii. 6–12.
46	St. PAUL	A Man who had been such a Cripple from Birth that he "never had walked" is enabled to "walk and leap"	Lystra	Acts xiv. 8–11.
53	St. PAUL	Casts out a Spirit of Divination	Philippi	Acts xvi. 18.
58	By an earthquake	St. PAUL and SILAS having been cast into prison, their feet fast in stocks, the prison doors are opened, the stocks loosed	Philippi	Acts xvi. 23–34.
57	St. PAUL	Special Miracles are wrought without his seeing the objects	Ephesus	Acts xix. 11, 12.
60	St. PAUL	EUTYCHUS, killed by a fall from a window, is restored to life	Troas	Acts xx. 9–12.
62	St. PAUL	A Deadly Viper proves harmless	Island of Melita	Acts xxviii. 3–6.
62	St. PAUL	The father of PUBLIUS, and many other Sick Persons, cured	Island of Melita	Acts xxviii. 7–9.

THE

PARABLES OF OUR LORD

AND

SAVIOUR JESUS CHRIST

UNFOLDED

"All these Things spake Jesus unto the Multitude in Parables; and without a Parable spake He not unto Them."—Matthew xiii-34.

INTRODUCTION

THE parables of Jesus are the most attractive parts of the New Testament, to nearly all Bible readers and students, although they are often confusing because they present both a dark and a bright side of humanity.

There is a natural delight in this manner of teaching, because it appeals to the understanding, the feelings, and the imagination, exciting the whole soul, with all its faculties, into pleasurable activity. Things learned with delight are the longest remembered.

The disciples were offended at their frequent use as a means of instruction, and perhaps justly so, for they gave various views of "the kingdom of God" without explanation, which, as even a well-finished picture does, needed full and clear light to bring out the truth that is in the work, or in the lesson. Such clear light we have in the text of the gospels and epistles, but they who heard the parables never profited by those writings.

Some have said that the truth was hidden in parables as a means of puzzling His disciples, and compelling them to search for instruction, and also for concealing the mysteries of the "kingdom" from the multitude. Esdras tells us that he was commanded by God to publish one part of the word revealed to him, and to conceal another part. This was probably so done because there are moral conditions necessary for understanding the truth. Some of his hearers desired spiritual instruction, and looked to him for help; others were indifferent, and many rejected the teachings. To all the warning words, "Take heed how ye hear," were significant.

The parables were framed to teach spiritual and heavenly truth, which might awaken the soul to a consciousness of its divine origin, improve the intellect, and purify the reason. To this end, therefore, they are never sullied by jesting or raillery at the follies or the crimes of mankind.

Fables differ, in using animals and animal instincts, jests, raillery, sarcasm, and bitter mockery at the calamities which overtake men on account of their follies and crimes. While the parable never transgresses the laws of nature, the fable

always does, in attributing speech and reason to animals, trees, and stones.

The myth differs from both, in presenting itself as the truth, while the parable and fable never pretend to do more than convey the precious essence.

Proverbs are usually obscure or enigmatical, and depend on remote allusions for their meaning and force, but sometimes they are concentrated parables—a whole lesson in a sentence; as in this one, "If the blind lead the blind, both shall fall into the ditch."

The allegory is another form of fable or parable, or, rather, a different form of teaching, for it contains its explanation in itself, but it transfers the properties, qualities, and relations from the human to the lower order of things, as in the case of this one: "I am the true vine, and ye are the branches."

The faithful in the Church believe that God has established a spiritual "Kingdom of Heaven," through the atoning work of Jesus the Christ, and that the benefits of the kingdom have been freely offered to all. That kingdom is represented in the parables, which present it in different aspects: first, concerning the entrance to the kingdom; second, on the privileges and the duties of the kingdom; third, showing the relation of the kingdom to the world; and fourth, those which refer to the future world of spirits.

No rule can be made for interpreting the parables that does not allow good sense, reason, and spiritual insight to have full play. Too much must not be expected from any one parable. It is more likely that one single truth is the object of the lesson, than that we are to look for meanings in every phrase and every word, as some have supposed. The Gnostics built up a scheme of religious speculation on the supposed meaning of words, and even letters, and so made a cloud-land of their faith, where they could invent, color, and change their teachings as their fancy suggested. The parables to them were mere speculations about the creation, the origin of evil, the fall of angels, and other kindred topics, which they had imagined were more important than spiritual truth.

Other more recent writers endeavor to show that the parables are a part of the history of the Kingdom of God, and its progressive development to the end of time, thus combining spiritual with political and ethical things, unwisely.

The use of parables was common among the Jews before the teaching of Jesus, for He appealed to some as well known. The book called the "Shepherd of Hermas" has several, especially in the third chapter.

There are no parables in the apocryphal gospels, and a few only in other apocryphal writings of the New Testament age.

The parables have been grouped in this collection into four divisions, in which those which are like each other in purpose as lessons are placed together.

The four divisions are: 1. ENTRANCE INTO THE KINGDOM OF GOD—The Prodigal Son, The Lost Sheep, The Lost Piece of Money, and the Pharisee and Publican; 2. DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD—The Royal Marriage Feast, The Great Feast, The Friend at Midnight, The Rich Fool, The Barren Fig Tree, The Importunate Widow, The Two Sons, and The Good Samaritan; 3. RELATIONS OF THE KINGDOM OF GOD TO THE WORLD—The Mustard-Seed, The Sower, The Seed Growing Secretly, The Tares, The Leaven, The Pearl of Great Price, The Hid Treasure, The Merchantman, The Net, The Unmerciful Servant, The Unfaithful Steward, The Laborers in the Vineyard, The Two Debtors, and the Wicked Husbandmen; 4. RELATIONS OF THE KINGDOM OF GOD TO THE FUTURE WORLD—The Ten Virgins, The Rich Man and Lazarus, Unprofitable Servants, The Tale of The Unjust Judge, and The Pounds.

In these divisions of these gems of teaching we see how fully the great Teacher dealt with the various problems of life, concerning what he needs to fit him for a life of faith, what society everywhere wants, and what will most contribute to genuine progress toward perfection in humanity. To follow His teaching is to make each succeeding generation better than it would be by merely imitating the faith and practice of former ages.

There seems to be an outline of belief in a future life, and teaching that the test of the personal life of each soul here will be reached when it passes into the future state of existence. How much the parables which are assigned to this subject add to what has been said in other places, in the Bible and elsewhere, must be left for each reader to determine from an acquaintance with the stores of thought and imagination laid up for us in the precious relics of ancient books.

The parables contain the secret mysteries of the heavenly kingdom, which are the guides for planting and increasing faith, and are the most precious of all in the library of choice readings for the Christian in a leisure hour.

THE PRODIGAL SON.

LUKE XV. 11-32.

THIS is the pearl or crown of all parables. Many interpretations of its supposed meaning have been offered. One is that it refers to the Jews as the elder son, and to the Gentiles as the younger son, who wandered away into apostasy, and the return provided in the new dispensation of the Church.

Supposing that the publicans and sinners were Jews who had fallen into evil ways, the argument is framed for receiving again into communion those who had been cut off from the Church.

Others say that the publicans and sinners must have been heathen, in spite of the declaration of Jesus that one of the chief publicans, Zacchæus, was a son of Abraham, and that Matthew, the apostle, had been a publican.

The simple truth in the parable seems to be that Jesus came to call and receive sinners within the covenant, and wherever there are penitent and proud sinners there the parable is finding its fulfilment. In this view the younger son

is really the Gentile world, and the self-righteous elder son is the Jewish synagogue.

The sin of pride is the sin of sins—and the name of Satan in Arabic is Eblis, pride. This sin possessed the younger son when he felt that he could become independent and sufficient in himself, and so asked for his share of his father's property. In spiritual language this means man's desire to become independent of God, to become a god to himself (Gen. iii. 5), and to lay out his life at his own will and pleasure. This is in great contrast to the prayer, "Give us this day our daily bread," which acknowledges a constant dependence on God.

The father granted his son's request, because he would not keep him at home against his will, whose heart was set on roaming. This is quoted as an argument in favor of the doctrine of free-will. The only true freedom is a freedom in God, all else being bondage to sin. Serving God is serving one master, but to depart from Him is to become subject to the natural passions, which are many masters.

After deciding to go away from home, a little while is spent in reflecting before actually setting out. This is the spiritual history of one who says that there is no God, and that he will set up an opinion for himself. His conduct is compared to that of men who forsake the fountain of living waters for broken cisterns that hold no water (Jer. ii. 13). In the long (six months) dry season of Palestine, a good cistern is very valuable, but a broken one is an infinite contrast to a fountain of sweet waters.

The wanderer feels free at last. Free to think and act, but without sufficient knowledge or wisdom to avoid errors and shun vices, and the inevitable result was disaster. The famine in the land where the young man had wasted his portion found him unprovided for evil days, and therefore increased his misery.

The spiritual famine among those who deny the existence of God means a want of truth, sincerity and love—the true nourishment of the soul. The love and care of parents and relatives, domestic affections, and the friendship of neighbors were absent, leaving the soul hungry—famishing.

One other fact is noticed, and which is as true now as it was then: when the young prodigal had spent his last piece of money, not one of all those who had joined him in wasting his substance would lift a finger to help him in his need. Such boon companions in riotous living are the first to take themselves off when the prodigal's money is spent.

He "joined himself to a citizen of that country" probably means that he tried to frame a new system of faith and belief in his apostate condition. To one who has been brought up "in the fear of the Lord," the change to unbelief after maturity is literally wasting spiritual inheritance and substance, and the attempt to reconcile one's self to the new surroundings is difficult indeed. The temptation to "arise and go to my father" was irresistible, when he remembered how happy and contented he was when under the care of his spiritual father and possessed of the riches of faith and belief.

But the resolution to return was not taken until he had tried to reconcile himself to the ways of the world by entering into its service. This may mean that he entered into business, became familiar with the crafty ways in which worldly men succeed, the subtle snares that they lay for the unwary, the deceptions, frauds, and mean, petty crimes that they practice who are bent on accumulating money, right or wrong, and that these are the husks that swine feed upon. To fill the belly, or the bank, with such husks is not to increase the riches of the soul. The man or the woman who grinds dollars out of poor, hard-worked, starving humanity, does not grow in spiritual riches, of truth, honor, brotherly love, or charity. Bah! they don't pay! Such a person is indeed a citizen of that "far-off land," far away from the heavenly Father's home of love, grace, purity, and joy. A citizen of that country of apostasy is compelled to associate with those who delight—or at least pretend to delight—in speaking disrespectfully of all that once was held precious and lovely in the Church. God and the angels, love and mercy, and all spiritual things are constantly held up to scorn, ridicule, and contempt. Such revilings are the merest husks from which the kernel of life, truth, and love has been stripped; and the more the soul strives to gather of such stuff, the more miserable it is, for the bondage becomes intolerable; it increases every moment, as Habakkuk says (ii. 5), he "enlargeth his desire as hell, and as death, and can not be satisfied."

Such a fall, so low in guilt and misery, is an extreme case, but is possible to any soul after the first downward step.

This parable might very well have a new title, for it is really a SOUL'S TRAGEDY.

In the darkest hour of his troubles "he came to himself." His first thought was of his father, the fountain of spiritual truth and life, and the pleasant home-life, where the atmosphere is faith and love. The return was then easy, when it had been decided upon, and the reception was cordial, hearty, and, except the envy of the brother, in every way satisfactory and consoling.

THE LOST SHEEP.

MATT. xviii, 12-14; LUKE xv, 3-7.

THE popular character of the teachings of Jesus, at the time in which this parable was spoken, drew the outcasts of the people to hear His comforting words. He received them graciously, taught them freely, and lived in familiar social relations with them which offended the Scribes and Pharisees. The Old Testament form of righteousness was an outward separation from sinners, as from the infected with disease, and the Scribes and Pharisees had no remedies for sinners, nor hope nor wish for their redemption, nor had they knowledge of any antidotes against the supposed danger from infection. When asked why He received sinners, He answered that He acted as they would in seeking a lost sheep.

He came not to call the righteous, but sinners to repentance,—to find lost sheep. It was the owner himself who seeks the lost sheep. Only one—one in a hundred—but that one was lost. A lost sheep is the most helpless of animals, and vainly wastes its strength in useless bleating and aimless wandering, until, exhausted, it falls in death.

The shepherd's care is the only hope for the lost sheep. His effort must be made at once, for every moment increases

the danger, and he leaves the flock to go after the one lost.

The spiritual rulers of the Jews were called shepherds by the prophets. One of the psalmists calls the Lord his Shepherd, and another says the Lord is the Shepherd of Israel.

It is said by some that the incarnation of the Son of God was a putting on the shepherd's garment of flesh, and His life from the baptism of John was a search for the strayed sheep of Israel. And the text of the gospels sets forth the toilsome way, with its thorns of scorn, hate, and betrayal.

The shepherd is said to search until he found the lost sheep, when he carefully helped it out of difficulty, and, if needed, carried it back to the fold.

The dangers which the shepherds face from wild beasts in the wilderness in our day in Palestine are great. They are seldom armed with more than a stick, and, although lions are rarely met, bears, hyenas, and wolves are common in some parts, and are always hungry and ferocious when they approach the flocks. David told King Saul that he had killed both a lion and a bear in defence of his flock.

When the shepherd returned to his home with the recovered sheep, he called his friends together, and they rejoiced over his success. The lesson is that heaven and earth are one in "the kingdom," and that there will be joy in heaven over one repentant sinner, more than over ninety and nine just persons which need no repentance. This repentant sinner then enters into the inner sanctuary of faith, and is the cause of more joy among the redeemed than those who remain at the legal door refusing to go in.

The early Christians portrayed the Lord as the Good Shepherd in paintings, sculptures, mosaics, on gems, glass cups, seals, and many other articles of personal or public use, and great numbers of those relics have been preserved to our day. In some of those ancient pictures Jesus is represented as the Orpheus of the Christians holding a harp and surrounded by animals that are charmed with His music.

THE LOST PIECE OF MONEY.

LUKE xv. 8–10.

THE Church is the organ by which the Holy Spirit does its works of mercy. In this parable the Church is personified as a woman; the piece of money is the soul, stamped with the image of the Great King (Gen. i. 27), as the silver, gold, or copper was with that of the emperor or other ruler. The candle is the word of God, held forth by the Church, and by whose light sinners are found, and each one is precious in the Lord's eyes as the silver money is to the merchant.

The woman sweeps the house when searching for the lost piece, and raises the dust—of selfish ease, and calls out such remarks as those in Acts, where it is said the Apostles were charged with having turned the world upside down, as the Church is always doing, while searching for sinners.

The woman confesses that she lost the piece of silver, as if she had contributed to the loss through negligence, and called her female friends and neighbors together (see Ruth iv. 14, 17; Prov. iv. 3); and it is supposed by some commentators that they were the angels.

In the Epistle to the Corinthians the term angels is applied to certain redeemed members of the Church.

In the book of Job it is said that "sons of God" shouted for joy and sang together at the creation, and in the parable of the Lost Sheep that there is joy in heaven over a repentant sinner; so in this parable there is rejoicing, but it is here on the earth. Some suppose that the joy here referred to is in a group of the invisible angels who are sent into the earth to minister to the heirs of salvation, and who belong to a higher race.

There are several thoughts which group around this lesson. The lighted candle is peculiar to this parable, and indicates that the Church needs help—the help of the truth, which the light signifies—for the search. The candle is the word. The image of the golden candlestick and its mystic explanation are familiar with students of the Old Testament, among the furniture of the tabernacle and the temple, and candles and candlesticks are used also in the Revelation of John.

The Spirit is the maker of the word, and its light the truth, and is therefore the true searcher, the Church or the woman being only means to the end. "Christ is the Light of the World," and therefore He it is who searches for and finds the lost pieces from the spiritual treasury.

Sweeping the dust away that may have covered the piece of silver was necessary as a part of the process of finding it. Whether covered with dust or hidden by tarnishing, the searcher must still sweep.

It was silver that was lost, and intrinsically precious; valuable, even when lost, and although more useful when restored, yet no more worth than before.

Those who are inclined to mysticism see in the lighted candle a symbol of the divine incarnation; the glory which the Saviour had within shining through the fleshly covering which only partially concealed it. The light of the candle and the divine glory still illuminate the world.

THE PHARISEE AND PUBLICAN.

LUKE xviii. 9–14.

PERSONAL responsibility in asking for God's favors is illustrated in the parable of the Prodigal Son. There the son asks forgiveness. In this parable there is an estimate of the different views which men have of prayer to God.

Two men seek to draw nigh to God in prayer, in the temple, where was seen the great altar, with its daily sacrifices of blood, in token of sin; near it the great laver, for cleansing hands, faces, and feet, and supplying water for various purposes; and in the holy place the altar of incense, symbol of prayer, ever rising toward heaven; and the golden candlestick, with its seven typical lamps, emblems of the seven planets, the seven spirits of wisdom, goodness, and piety; and the table of shew-bread, where the tribes of Israel were each represented by a loaf of bread, which was renewed each week; and in the holy of holies, behind the veil, the ark of the covenant, with the two tables of the law; and

each and all of these things, with many others in and about the holy house, indicated that Jehovah was believed to be a prayer-hearing God.

The Pharisee may have represented the Jewish people, and the publican the Gentiles. The Jew gloried in his own merits, and extolled himself, but through pride and self-righteousness failed, in not gaining divine favor. The Gentile meekly acknowledged his vileness, repented of his sins, and obtained mercy and grace.

It is supposed that the lesson was intended for certain followers of Jesus who had a latent Pharisee in their hearts, and were content with cleaning the outside of the bowl, being indifferent or ignorant of the uncleanness within, and who would not be likely to say, "Deliver me from mine adversary," because they do not feel conscious that they have an adversary, and it can also be applied to others who have found their sins an intolerable burthen, and look to God for delivery.

The act of the Pharisee, in separating himself from others, because he felt himself to be better, less sinful, a more strict observer of fast-days, and tithe-paying, and other outward religious acts, was an exhibition of an ugly, foul, proud, and scornful soul, which was cold and dead to all the world of humanity beside itself.

The publican, through his humbling himself, was exalted, while the Pharisee, through his self-exaltation, was humbled. Pride is at the root of every sin, and even when doing good, if pride is mingled with the motives, there is a lessening of the good, in proportion to the extent of the pride.

DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD.

THE WEDDING GARMENT; OR, THE MARRIAGE OF THE KING'S SON.

MATT. xxii. 1-14.

THE King in this parable is Christ himself, and the feast referred to is an allusion to the joys prepared for those who are invited to their reward. The enmity of the Pharisees had reached its highest pitch, and they had resolved to put Jesus out of the way. The guests that are invited refuse absolutely to come, misuse the messengers, their acts amounting to open defiance of the king's authority, which was simply rebellion.

The king punishes them by destroying the murderers and burning their city. Some suppose that the enmity to the king had been growing in secret for a long time, and on this marriage found a pretext or opportunity for breaking out. Sinners of every degree were invited to fellowship in the blessings of the Gospel, and their entrance to the marriage feast was without scrutiny, for by grace alone were they called, both good and bad. But when they are inside the king will make a strict examination, and will not excuse any whose garments are in any sense improper or unfit. That is, members of the Church must live without reproach.

The guest was self-righteous, or a hypocrite, and in need of a garment that should cover, rather than expose, his poverty of spiritual things.

THE TWO SONS.

MATT. xxi. 28-32.

IN this discourse the two sons stand for two classes in the Jewish people. The one who said he would not work, and repented, and did go into the vineyard to work, was the representative of the publicans and harlots; and the other son who promised so readily to work, and did not go, was the representative of the priests, elders, Pharisees, and all the respectable and religious in society. The human nature of our day is precisely like that of the time in which this parable was spoken, and we have only to look around us for its application as they did who heard it at the first. Many are conscious of a willingness to do right, but who also are like the second son in neglect or refusal to act, and feeling satisfied in having a pious feeling, religious sympathy, and in having cherished sentiments of the most kindly import, without one effort at putting them into practice.

Others are unfeeling and wantonly rude as well as disobedient in their repudiation of God's authority, and take pride in affecting a deeper and more resolute ungodliness than they really feel. In our day such persons pretend to be viciously wicked and active in opposition to all that is called Christian, but whose hearts or consciences are still alive, hate hypocrisy, love to do right, and may at any moment resolve to come to the truth, the light, and the way.

THE WICKED HUSBANDMEN.

MATT. xxi. 33-45; MARK xii. 1-12; LUKE xx. 9-19.

THIS parable exhibits a picture of the inexhaustible patience and long-suffering of the Father toward His children the Jews, of the Son toward his Church, and of God toward the sinner.

In Isaiah the vineyard is the symbol of the Jewish Church, and the Lord is said in Exodus to have planted it. The wall around the vineyard, of stone or of thorns, is the separation by birth, race, or religion of the Jew from the Gentile—of the worshipers of God from those who fall down before idols.

This garden of the Lord was cultivated by the deliverance from Egypt, the law from Sinai, the wandering in the wilderness, the passage over Jordan, the settlement in Canaan, the teaching of the prophets, the captivity in Babylon, the restoration under Ezra, the long rest under the Greeks, and the final harrowing by the Romans. The annalists say that Jehovah refused at one time to speak any more face to face with the Jews, and after that declined to give responses when consulted by Urim and Thummim, leaving them under the guidance of the law alone.

When it was the fruit season, servants were sent to learn the results of the harvest. In spiritual language this is said to mean those occasions in which souls are tried and required to show good fruits of virtue and righteousness.

The servants sent were the prophets, and they were killed. Luke says that when the son of the owner of the vineyard was sent, the wicked keepers of the vineyard killed him, knowing him to be the heir of his father, their employer.

Jewish tradition is filled with instances of ill-usage of spiritual teachers—servants of the Lord of the Vineyard—and many of them are alluded to in the Epistle to the Hebrews: "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain by the sword; . . . . . of whom the world was not worthy."

Sending the Son is the last and crowning act of divine mercy, and if it fail, the last resource of heavenly love will have been exhausted, and the transgressors will have filled up the measure of their guilt.

In this view the entire succession of generations of Israelites, from the first to the last, are considered as one body, one vineyard, and in that sense only could those then living be called to account for what had been done ages before to the prophets.

The punishment consisted in losing the favor of the Lord, and seeing their birthright transferred to the Gentiles.

The priests and Pharisees are said to have been angry when they saw that the parable was intended for them. But the Great Teacher, having shown that the charge laid on them was a duty, proceeded in another to set forth the same obligation as a privilege.

THE FRIEND AT MIDNIGHT.

LUKE xi. 5-8.

THE lesson herein is addressed to every one who may be called to serve and assist or relieve a wanderer from the way of life when he wishes to return to the true path, for it teaches the method of gaining a supply of spiritual food needed in such cases. The application is made to the Divine Friend in behalf of the penitent who has returned, and who also engages in secret prayer. The gift is obtained by persistence, for "the kingdom of God suffereth violence, and the violent taketh it by force," and things long desired are more sweet when obtained. Faith, patience, and humility are called into exercise by these denials, for it is shown by them who will pray always and not faint, who will not be discouraged by the first lack of success.

THE UNJUST JUDGE; OR, THE IMPORTUNATE WIDOW.

LUKE xviii. 1-8.

THE lesson enforced in this parable is the duty of continued prayer, in which God likens Himself to an unjust judge, and brings forward an instance of a wronged woman, a widow, pleading in vain for redress. She suffers injustice and appeals in vain to the dispenser of justice for a while, but succeeds through importunity. An unrighteous petition gains no hearing in any case.

Although long delayed the day of deliverance will surely come to all who are unjustly oppressed.

Those who look for the second coming of the Son of God find in this lesson much consolation, whether that event is expected at the end of each soul's earthly life, or at the end of the world's period. Delays are trials, wearisome, and seem like denials, but the Divine Father, who appears as the unjust judge, knows when and how to avenge his children's wrongs.

The judge is described in strong terms as a bold, bad man, who is boastful of his impiety, but who has more regard for his own ease than for either God or man. The prophet Isaiah said that God creates evil, and in the book of Job we learn that evil is used by Jehovah as a means of discipline. The appearance of the Father in this parable in such a character as the unjust judge is therefore no surprise.

The closing sentence is rich in suggestions for thought. At His coming shall He find such faith in the world as the widow had? His work then will be of heart-searching and of judgment. His search will discover the faithful to themselves and to each other, for they are known to Him now, and then will it be shown that prayer is the test of faith. Prayer is the medicine that expels spiritual sickness, says Chrysostom the Golden.

THE GOOD SAMARITAN.

LUKE x. 30-37.

THE lawyer who questioned Jesus understood the letter of the law, but not its spirit—its spiritual application was to him unknown. He had no true conception of the meaning of the word neighbor. He probably felt obligation toward those who were designated as having claims on him—or, in other words, his poor, his relatives, his friends, his associates, and rejected every prompting to assist the miscellaneous herd of poor, the unknown crowd of beggars, the rags and tatters of humanity who were strangers and had no one to vouch for them as worthy and needy of bounty. This lawyer has representatives among us now. It is very difficult for a really deserving poor man or woman to find help, while a hypocrite who will fawn upon the dispensers of "charity" will be bountifully supplied.

The traveler—a Samaritan and not a Jew—found a Jew, whom he had been taught from infancy to despise and avoid, wounded and helpless in the highway, and without question as to whether he belonged to his church, or to any congregation, or had any society claims, he did all that was required, and more beside. This was to an entire stranger, stripped of every valuable thing which might have given a clue to his former rank or condition, and whose only appeal was present need.

In this case the priest did not recognize him as a member of his flock; the Levite failed to see a familiar face, having never met him among the frequenters at his shrine, because both flock and shrine had too narrow quarters. The Samari-

tan worshiped in a broader temple, as wide as the earth itself—all men were his brothers and entitled to his assistance when in need.

Some have recognized in the traveler personified human nature, or Adam, the head of the race, who has forsaken Jerusalem, the heavenly city, the city of the vision of peace, and is going down to Jericho, the profane city, the city under a curse. Once in the way, out of the presence of his God, he falls a prey to a robber, who strips him of his original righteousness and leaves him wounded, slandered, reviled, and supposed to be dead because crushed under the false and deceptive cruelties of defamation.

The special lesson is to exhibit the great gulf that exists between knowing and doing. Knowing and keeping the law is not enough, but having faith and doing what that requires is the true way of spiritual life.

THE BARREN FIG-TREE.

Matt. xxi. 18; Mark xi. 12; Luke xiii. 6-9.

All of the parables, excepting this one, are founded on acts, or supposed acts, or relations between men, which are in themselves rational, or the product of sensible persons. In this case the surprise consists in the act of Jesus in punishing a natural object which could not possibly bear the stain of guilt. If the entire parable is symbolical it is certainly rational.

The fig-tree was said to have been rich in foliage, but destitute of fruit, and so a symbol of the Jewish people, so profuse in outward shows of piety, but destitute of its reality. The fruitless tree which failed for three seasons, under the patriarchs, the prophets, and the priests, or of the natural law, the written law, and of grace, to realize the aim of its being, was destroyed, and by this we understand that the Theocratic people, for the same reason, was worthy of destruction.

THE SEED GROWING SECRETLY.

Mark iv. 26-29.

Mark alone records this parable, the lesson in which is the secret, invisible energy of the divine word, having a life of its own, with the power of unfolding itself according to the laws of its being, and it may be left, when once planted, to flourish by its inherent energy.

There is some difficulty in determining who was meant by the man casting the seed into the ground, whether Jesus or His disciples. It is clear that Christ was intended as the one who put in the sickle and gathered the saints at the harvest, which was when faith had done its proper work.

The parable is supposed to apply to the origin and progress of the Church, rather than of any one person. The Lord at His first coming in the flesh by sowing the word of the kingdom planted the Church and withdrew. It has been without His visible assistance ever since, and is expected to be so until it has borne and brought to maturity all its appointed fruit. When the harvest of the world is ripe, when all have had the opportunity of faith, He will appear the second time.

THE LABORERS IN THE VINEYARD.

Matthew xx. 1-16.

Second to that of the Unfaithful Steward, this parable is full of difficulties in the way of clear interpretation. Chrysostom queried fifteen centuries ago over the various problems in this parable, as many have since and are doing now. He asked, "How can one who is himself a member of the kingdom of God be held by that lowest of all passions, envy, and an evil eye, grudging in his heart the favors shown to other members of that kingdom?" If it be denied that the grumblers are truly members of the kingdom, how is it that they are paid the wages?

Neander says the idea is, that all who faithfully obey their call, who are truly converted, and labor diligently after their conversion, whether it occur at an earlier or a later period, and their new life is long or short, are made partakers of the same blessedness in the kingdom of God. The question is not what they were before their conversion, but what they become after it. No one is entitled to receive more than his fellow receives; there being no human merit in the case, all that is given is of God's free grace and mercy in redemption. And it applies also to the relations of nations, including the Jews and Gentiles.

Many fanciful interpretations have been proposed, of which this is a specimen: If it is supposed that the hours of the day in which the laborers were hired are the successive ages in the world's history, then it is said that the different laborers hired were Adam, Noah, Abraham, Moses and the Apostles; Jesus standing for the Lord of the Vineyard. In each case they were bidden to labor in the vineyard—to teach righteousness. Those called in the earlier ages had the harder task; the later were Christian teachers. Others say the summonses were given to Moses and Aaron, David and the kings, Maccabean princes and priests, and to Christ and the apostles.

Another idea is that the different hours are the different periods in men's lives at which they enter on the Lord's work.

The true spiritual meaning probably is that the reward is whatever each soul makes of it, as Thomas Aquinas says. There is one vision of God, but many degrees in the capacities of souls for enjoying it; one divine ray of light, which gladdens the healthy eye, but inflames and torments the diseased.

The Mystics taught that God exerted only one power, which operated for reward in good souls, and for punishment in evil.

The sentence, "Many are called, but few chosen," refers to the special qualities that some souls have for spiritual joy.

THE WISE AND THE FOOLISH BUILDERS.

Matt. vii. 24-27.

Hearing and doing, or practical efforts in support of the faith, is the lesson of this parable, which was spoken to instruct and encourage hearers to become doers of the word.

The wise man, who built his house on a rock, was one who took the faith into his heart, and built his spiritual edifice there, where it was secure against all attacks of doubts and criticisms, and resisted the storms of calumny and defamation.

The foolish builder is one who built on sand, and, spiritually, was the insincere man, whose self-righteousness was in opposition to the righteousness of the Lord; whose good works satisfied him that he had a claim on the Redeemer; whose profession of religion with its outward forms stands with him instead of the spirit and power of the faith.

Christ is the rock, the precious, immutable, sure foundation of all hopes of the kingdom of God. Those who build on that rock have some knowledge of the character, person, offices, and work of Christ, as set forth by the Church, and reject all things that are inconsistent with such a faith and belief.

THE TWO DEBTORS.

LUKE vii. 41-43.

DIVINE faculties were believed to slumber undeveloped in the soul until roused to action by teaching, example, or visions. It was further supposed that when that faculty was developed its possessor was able to see not only invisible things, but the character of any whom they met.

When the Pharisee noticed that Jesus permitted a lewd woman to perfume His head and feet with spiced oil, although the act itself was common, yet, because he believed her touch was contagious, he felt that Jesus was polluted by it; and probably thought that if Jesus could permit such defilement, or if He was ignorant of the character of the woman, He was doubly unfit to be called a prophet of God, because He could not see evil, or if He did, He did not rebuke it in this case. This argued in his mind a ceremonial lack of holiness.

The Persian poet Saadi wrote a beautiful legend which is well worth reading in connection with this parable:

"Jesus, it is said, while on earth, was entertained one day in the cell of a dervish of great reputation for sanctity. In the same city lived a youth sunk in vice and sin, whose heart was so black as to horrify Satan himself. Hearing of the presence of the great prophet, the young man appeared at the door of the cell, and lamented deeply the wickedness and folly of his past life, and shed many tears, imploring pardon and grace. The dervish was very indignant at his approach so near God's holy prophet, and bid him depart, for there was no forgiveness for such a wretch as he. He also apologized to Jesus for his intrusion, and offered a prayer in these words: 'O God, grant me that I may stand far from this sinful man in the judgment day.' Then said Jesus, 'Your prayers are granted. The young man sought mercy and grace, and has found them; for his sins are forgiven; his place shall be in Paradise on the great day. And for you, unforgiving and unmerciful dervish as you are, your place shall be in hades, far from him, as you wished it.'"

THE WISE AND FOOLISH VIRGINS.

MATTHEW xxv. 1-13.

CONSTANT preparation for the uncertain time of the second advent of Christ was the subject of this parable. The ever pressing necessity of being ready was clearly urged, but the time of that coming was purposely left undetermined in this, as it is in all other references to that question.

Virtue, under the form of prudence, is also a part of the lesson. Christian prudence differs from that ever-vigilant presence of mind which springs from one constant and predominant aim in life.

It is possible that the Great Teacher intended to warn His disciples against trusting in the vicarious services and merits of others.

The spiritual lesson is plain. The Bridegroom is Christ, the bride is the Church, the house is the earth. The wise young women have prepared for the expected visitation, but the foolish have neglected their duty. That is, some who are converted and join the Church never do anything more to advance in spiritual growth.

RELATIONS OF THE KINGDOM OF GOD TO THE WORLD.

The Kingdom of Heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

THE parables in the thirteenth chapter of Matthew have been considered as a connected series, indicating, progressively, the several stages of advancement through which the mystical Kingdom of God on earth was to proceed, from its beginning to its end, or consummation, for it can never end. Each parable belongs or relates to a certain period in that growth, during which a certain state of things exists, and each succeeding stage includes all that have gone before, the grand concluding scene re-enacting the entire series. In this view the Sower belongs to the time of calling the apostles, when the seed of the word of eternal life was first sown; the Tares to the next season, when dissensions, heresies, and false doctrine began to creep in; the Mustard-Seed to the time of Constantine, when the church had grown strong and extensive, and could afford shelter and aid to others; the Leaven to the time of its diffusion throughout the world; the Hid Treasure to the age when the church was still persecuted; the Pearl to the time in the future when Satan will be bound and the Kingdom of God be esteemed above all other things; and the Draw-net to the judgment, when the separation of contending elements will take place.

THE SOWER.

MATT. xiii. 3-8, 18-23; MARK iv. 4-8, 14-21; LUKE viii. 5-8, 11-15.

THIS is the first of the many parables of the Great Teacher, and it introduced a new manner of teaching to His hearers.

This and the one of the Wicked Husbandmen are the only ones common to the synoptic gospels, Matthew, Mark, and Luke.

The seed, being the truth conveyed in spoken words, fell on ears that were more or less educated, trained, and fitted for understanding what was said. The different degrees of ignorance, indifference, scorn, jealousy, hatred, and active opposition were likened to the various accidents incident to the business of sowing grain in a field.

The explanation which the Lord gave is clear. A hearer can only profit by what is heard in proportion to former education and training, and in the degree of willingness to receive instruction. How much such a preparation may depend on heredity, how much we may be indebted to our parents or other ancestors and teachers, is well worth considering.

The Scripture teaching seems to be that no soul can be good until the word has been received, and that there are many degrees of difference between good and bad souls both before and after they have received the truth.

Vast tracts of the earth's surface are useless for sowing anything, much less for growing food, and many small gardens are so precious for use in raising choice flowers, etc., beside the many places occupied by dwellings and other things required in our busy world, that grain-producing is impossible in such soil. Many men are mental deserts, icy-cold regions, while others are so occupied as to make it nearly impossible to get their attention to divine things.

The typical hearer would be one who was mature, educated, trained to think, anxious to know the truth, received it from an intelligent source, gladly meditated over it, patiently proved its fitness for this world, and then imparted the glad tidings to others.

THE TARES.

MATT. xiii : 24-30.

THE tares are the children of the wicked one, that is, doubts, errors, and heresies; and their fruit is centuries of violence and crime, intensified by having been done under a pretense of serving God; countries desolated by the follies, vices, and passions of their people; diseases that can not be eradicated, and that make us tremble for the future of mankind; sin and sorrow more bitter, more cruel, more appalling than any physical disease, because they are the products of spiritual disease.

The church teaches that Christ came to inaugurate a new order of things, which must prevail until all evil disappears from the world. Progress is difficult in the church where there are so many adverse elements, and is often apparently much farther advanced in the world outside of the church, in all the material requisites of civilization, and so far as a scientific basis for morals prepares the way, in spiritual matters also occupying a position higher and purer than the corrupt church.

The Master proposes to delay until the harvest, when He will separate the wheat from the tares, for He does not counsel hasty action in the church.

The true believer is satisfied with the reflection that although

> "The mills of God grind slowly,
> But they grind exceeding fine,"

and simply looks forward to the second coming of Christ, and His purifying work in the final consummation, when evil will no longer be permitted to mar the lives of the good—the justified.

The tares may look as well as the wheat. The most dangerous enemies of good order and of virtue are often the most smooth-tongued and comely, finely-formed, plausible hypocrites and frauds in society.

The fruit of a person's life is according to the seed sown. No one in whose early years the seeds of tares were sown in greater proportion than of wheat, can expect a harvest purely of grain. The tares, fables, fancies, false doctrines, and all other forms of unwisdom, produce fruit as well as the truth, innocence, devotion to duty, and right.

THE MUSTARD-SEED.

MATT. xiii. 31, 32; MARK iv. 30-32; LUKE xiii. 18, 19.

IN this parable we are reminded how small and slight may be the beginnings, the gradual progress toward the marvelous increase of the church, and the final spiritual dominion throughout the earth.

Jesus is Himself the mustard-seed and the man that sowed it, for the germ of the church was in Him, and unfolded itself from Him; and its pure principles are one with Him, as the tree is with the seed from which it grew.

Jesus as the Sower of the seed is the Great Teacher and example and the field, or as Luke says, His garden was the world.

The smallness of the seed is shown in the spoken word, which may fall on indifferent ears and be remembered only in part; and even when an impression had been made on some one, a fisherman, for instance, the beginning was still small.

The image of the mustard "tree," with birds resting on its branches, suggests the many drones and hangers-on in the church, and hypocrites with all sorts of vicious and wicked frauds, who seek the cloak of religion as a cover for their evil intentions. The growth of the tree exhibits the increase of truth among the students of God's word. That truth is the wealth of the kingdom of God, and they are blessed who are so fortunate as to become heirs of its precious treasures, and in any way be able to contribute to the increase or growth of truth in humanity.

THE LEAVEN.

MATT. xiii. 33; LUKE xiii. 20, 21.

As the parable of the Mustard-Seed signified the wonderful spread of the kingdom of God, openly, so this exhibits the hidden influences with which the church works its way in society and into the hearts of men. That is to say, Gospel

truth in its influence on the hearts of men is like the working of leaven which in a little time affects the whole measure of meal.

Leaven is a fit emblem of the spread of gospel truth because it so aptly represents the good and evil which are ever blending in human life. The natural action of leaven is toward corruption, but the secondary action is for good, producing the best bread.

It was symbolic of moral corruption and therefore held to be offensive to God, and therefore it was condemned in the exodus (Ex. xii. 19), and was not permitted in the bread of the wanderers. But as the Passover represented deliverance from Egypt, the Feast of First Fruits was a memorial of the entrance into Canaan. After passing over Jordan the symbol of evil in leaven became the symbol of good.

In the most common use made of leaven we find it means falsehood, cunning, fraud, corruption, naughtiness, and sin, and yet Gregory Nazianzen says: "Lay aside the evil leaven which has grown old and maketh sour, and be transmuted into the new leaven, which is Christ Jesus." This good view of leaven indicates or prophesies the diffusion of the Gospel throughout the world—the three measures of meal perhaps meaning the Pharisees, Sadducees, Scribes, and the publicans and sinners and the Gentiles.

The working of leaven is like spiritual truth, from inside outwards. The world is not yet entirely leavened, and there is much work still for believers to do.

THE HID TREASURE.

MATTHEW xiii. 44.

THIS parable refers to the personal appropriation of the benefits of the kingdom of God, which every soul needs, and when possessed becomes a hidden treasure. The Gospel not being looked for by some, is yet sometimes met with by them, and becomes a matter of great joy, fitly termed a treasure, which is very naturally hidden in a country where there are no banks of deposits, and society is in an insecure condition.

It is the custom among rich men in the East to bury a part of their treasures while using another in business, as security against the rapacity of the government, thieves, and invading armies. Such deposits in the earth are frequently found by workmen. In one case at Sidon, in a garden, three stone jars were found filled with gold coins of Alexander the Great and of Philip, his father. Finding such a hid treasure one becomes suddenly rich. The inquiring sinner who finds the truth that is in the Gospel becomes suddenly spiritually rich, heir to and partaker of the wealth of the kingdom of God.

The value of this spiritual treasure becomes apparent only to those who make the discovery for themselves of the real nature of divine grace. Discoveries of treasure are made by those who search, and very seldom by accident.

Some say the field in which the treasure is hid is the Scriptures.

Selling all to buy the field containing hid treasure may mean that a soul must part with everything that has obscured God's claim to the homage of his heart, for the field is to be obtained "without money and without price."

THE PEARL OF GREAT PRICE.

MATTHEW xiii. 45, 46.

THE kingdom of God is likened to a pearl of great price, which is eagerly sought by a wealthy man who is willing to pay any sum for it. The pearl is the truth, and when once the search for truth has been begun the effort gains in force, absorbs the thoughts and time of the soul, and permits no rest so long as there is a higher truth in prospect that may be attained. This is said in the parable to be selling all and buying the pearl of great price. This is a world in which exchange is absolutely necessary. No good thing can be had for nothing. Equal and exact exchange of value is nature's law, which law is as unerring as the law of gravity in the scales where a pound of gold only balances a pound of feathers. The soul is ready and really does exchange all that it has for the hope of future joy, believing that the hope is well founded and complete as a perfect pearl.

The merchant who seeks the pearl is Christ, and the pearl is the Church. In this view Christ gave Himself—all that He had to give—that the church might be established. Another says that the pearl is the kingdom of God, which was secured to us by one who was richer than all others, yet became poor for the sake of enriching humanity. Having gathered the riches of human life into a well-rounded and complete form, which is beautifully emblemed in the pearl of great value, he provided the machinery of the church as the most efficient means of imparting spiritual riches to poor souls.

THE DRAW-NET.

MATTHEW xiii. 47-50.

THE parable of the Tares recognizes the present mingling of good and bad souls in the church, good and bad plants in the garden, good and bad seed in the field, and this takes up the legend and refers to a future separation of good and bad elements in the spiritual world.

We are witnesses of such discrimination in the economy of nature constantly going on, in which fit material is chosen and unfit is rejected, and may easily be persuaded by analogy that a similar process purifies the spiritual world. This lesson, therefore, looks forward to the final consummation of the church, when it shall be coextensive with the world—that is, include every soul that has ever lived.

The problem of the presence of good and evil in the world, and also in the church of redeemed souls, has puzzled and grieved many of the best people in all ages. Many have asked, Why should the infinitely Just and Good apparently make laws and break them, in His dealings with men? Why should the infinitely Good and Wise seem to cast contempt on virtue and piety, and reward vice and rebellion? The only rational answer is that the Infinite has power to restrain

or chastise wrong and avenge innocence, and this power is always used at the proper time.

That this is and has been the idea in the minds of all writers in the church, we learn from accounts of Satan in Eden, Ham in the ark, Golden Calf at Sinai, Judas among the Twelve, and now a spiritual Babylon within Israel's camp. When these opposing elements are to be harmonized has not been determined, for a large part of the church has maintained the belief that rewards and punishments are to be expected in the future life.

Chrysostom said this is a terrible parable, and Gregory the Great said that it is one to tremble at, but can not be expounded.

THE UNPROFITABLE SERVANTS.

LUKE xvii. 7-10.

THIS parable presents the Jew in his servile condition under the Law—the old or Mosaic dispensation. The disciples asked for increase of faith. The Lord will grant the request, but at the same time will magnify the value of the gift they ask. He shows them that all works done without the living principle of obedience which they enjoy under the new dispensation are merely servile, and merit only a servile reward, for God can take no pleasure in them, since He owes no thanks to them, because such are unprofitable servants after all they may do. The lesson teaches humility. Truly, there is no royal road to earthly ease and worldly distinction as followers of the Lord, for they must contend with their own corrupt hearts, trusting in Him for help and victory, for by a living faith in the Master they will be enabled to do all things.

Spiritually this lesson means that we must renounce our own righteousness and trust in that of the Great Example. All that we have or hope to become depends on grace—the grace of the Lord.

THE UNJUST STEWARD.

LUKE xvi. 1-9.

CHRISTIAN prudence is the lesson taught in this parable, that is to say, the faithful will always use the world and the world's goods against the world and for God, as exemplified in the conduct of the unjust steward, which was commendable.

Not to be honored for robbing his master, but commended for cleverness and shrewdness in providing for himself in the future, by making friends among his master's debtors. The sharp practice of business men is admired by men who are willing to profit by the wits of such as use craft and are unscrupulous.

The relation of the steward to his master shows the relation of man to God. The faithful are expected and required to be conspicuous among their fellow-men for intelligent and reverential acknowledgment of this lesson. Unfaithfulness in any form stands as its own witness against us, for all things are naked and open to the eyes of Him with whom we have to do. He needs no witness, but unfaithfulness ever makes many witnesses who delight in exposing it

All stewardship looks forward to the day of settlement. It is the right of the master to require a report, and with God the reckoning is sure. We respect the laws of the material world, so far as they are known, and we are becoming more and more acquainted with them from year to year, and laws of the moral or spiritual world are probably founded on the same immovable principles, and will be obeyed as surely and as soon as we are made to know them as well as we know the laws of the material world.

The use of the conduct of bad men in the parables is somewhat perplexing, but even the upright may learn some lessons from selfish and dishonest men, without compromising themselves.

By showing their faithfulness in the things of this world, men prove their fitness to be intrusted with a higher stewardship, over heavenly riches, the true riches of faith.

Fidelity in the stewardship of the Lord is in choosing to serve God instead of mammon. In truly serving God mammon is made our servant.

THE UNMERCIFUL SERVANT.

MATT. xviii. 21-35.

PETER inquired, Who is the greatest in the kingdom of God? and this lesson was the answer, teaching the law of forgiveness as a means of gaining souls. The Jewish law required forgiveness three times over for the same offence, but commanded punishment for a fourth, and Peter felt that he was proposing a very generous rule in more than doubling the number of times that one should forgive an erring one. The Master taught that forgiveness should be unlimited—seventy times seven meaning to an oriental an endless succession.

Some Christian writers maintain that certain offenses ought not to be forgiven, for in most good men's estimation there is a limit beyond which it is contrary to good morals to go. But even in most aggravated cases, when it is known that forgiveness can be ascribed only to a merciful spirit, men do applaud the man who dares to forgive even the greatest of injuries. In contrast to this the unforgiving spirit is quite sure to exhibit unreasonableness and meanness, as this unforgiving debtor did, and within a few moments after he had received the highest tokens of favor for himself. He betrayed no sense of shame, no feeling for his master's losses, but only a dread of personal slavery and suffering. He seemed incapable of serious humility, honest thoughtfulness in facing the facts, or of a love of truth. He is very ready to promise if he can by it escape present disagreeable consequences.

But the King (who is God in fact), who had before dealt with the unmerciful servant as a creditor with a debtor, after hearing of his conduct with his fellow-servants, then dealt with him as a judge with a criminal, and delivered him to the tormentors.

This raises a question. Do sins that have been forgiven return on the sinner by reason of after offences? The forgiven soul, living near Christ, is free; "the soul that sinneth, it shall die." The soul that sins knowingly, and not one that does a wrong ignorantly, is guilty. A soul may sin "ignorantly" against some priestly law and still remain innocent before Jehovah.

The unmerciful servant was delivered to the tormentors until he should pay his entire debt. This is said to mean that judgment in the spiritual world which is looked for at the end of the world. In the meantime those who are faithful in the kingdom of God forgive others their trespasses as they hope to be forgiven.

THE GREAT FEAST.

LUKE xiv. 15-24.

GOD'S provision for man's spiritual nourishment and gratification is called a great feast. The abundance and variety of supplies for the feast are calculated to satisfy the spiritually quickened who hunger and thirst after righteousness, and who long for peace and joy after trial and suffering.

The natural man is so indifferent to heavenly or spiritual things, his desire is so wanting or so very faint, that the feast must be prepared in an attractive manner. Even then, those who were invited, who knew what good things might be expected, and who are supposed to have been the Scribes and Pharisees, did not come, and publicans and sinners were compelled to attend instead.

The servants who were sent out to invite the guests were the apostles and evangelists, or, if we accept another interpretation, He was the Lord himself, who is the only true apostle and evangelist, whose mission was to do the Father's will on earth.

Those who were invited and excused themselves represent such as believe themselves in no need of divine things, rich enough in all that the priest is supposed to deal, occupied so much with their own affairs that there is no time for attending to anything more, and so well supplied with good things of their own that the feast has no attractions. Such souls may be spiritually poor without knowing their condition. The poorest, in fact, were those who felt it beneath their dignity to spend their time over such useless matters as the priests have to offer. The gospels do not record a single instance of one of the so-called spiritual leaders of the Jews who had attached himself in any way to Jesus. They all repudiated the Christ and His spiritual kingdom.

The anger of the master at those who despised his feast is the anger of God whose love is despised. They were all in the city—that is, in the Jewish people. The second class of invited guests were also among the Jews—the poor, the maimed, the lame, the blind—or, in other words, the spiritually sick and needy.

The phrase, "compel them to come in," has been quoted as an excuse for calling in the civil power in aid of the church against such as opposed certain doctrines in all ages since the early church gained any power or influence in public affairs. Many wars have been waged over a trifling difference of opinion on one point or another, and probably will be in the future; for so long as the church can control in civil affairs, it will make a servant of the civil power. The only safety is in keeping religious and secular matters entirely distinct.

The spiritually poor, who are conscious of their poverty and unworthiness, must be forcibly reminded that the invitation is intended for them. The pious monk Anselm says that God compels poor souls to come in through calamities, and Luther said they were driven in by their awakened conscience.

Those who have no desire for or knowledge of spiritual things readily find excuses for absenting themselves from the "table of the Lord." The food is not attractive to them, and so the parable is true to human nature, which loves the world and its pleasant things, but has to acquire a liking for divine things.

Some are kept away by pride, or business, or pleasure, and are courteous enough to offer an excuse, but others refuse in plain terms—will not come to the supper because they have as good or a better at home.

Then the master in anger invited the poor, the maimed, the lame, and the blind to be guests at the supper. That is those who are spiritually ailing, while those who think they are spiritually rich, virtuous, meritorious, exclude themselves.

If the city in the parable represented the theocracy, or the Jewish people, then the highways and hedges stand for the Gentiles, or Pagans. In this sense the parable is prophetic, for it showed how God had prepared a supper for a larger number of guests than could be found among the Jews, and sufficient for the world—for both Jew and Gentile.

The command to gather from the highways and hedges other guests for the feast is supposed to refer to the preaching of the Gospel to the Gentiles, more distinctly announced in the command to preach the gospel to every creature.

The revelation of the Father's will in the solemn annunciation, "that none of these men which were bidden shall taste of My supper," seems to have been applied thoroughly to the Jews, for exceeding few have ever accepted the Gospel from that day to this. Jesus has never been welcome in the synagogue.

THE RICH MAN AND LAZARUS.

LUKE xvi. 19-31.

IN the writings of Justin Martyr, of Ambrosius, of Irenæus, and Tertullian, among the ancients, as well as in those of many moderns, this is not accepted as a parable, but such is its popular title still.

The lesson enforced is the fearful consequences of unbelief, of a heart set on this world, and refusing to accept the invisible or spiritual world on faith, and the consequences, discovered when too late to avoid them.

The sin of the rich man is unbelief; hard-hearted contempt and neglect of the poor, and luxurious squandering on self

are the forms of his transgressions noticed. Those who reject the idea of an invisible spiritual world of righteousness, truth, and joy, must of necessity delight in things which can be seen, handled and possessed. This was also the offence of the Pharisee, love of the world, hard-heartedness toward others, and prodigality toward himself. The possession of riches was not included as a part of the offence. The rich man was not punished for being rich, nor Lazarus rewarded for being poor. When the rich forget that they are God's almoners, stewards for the poor, and indulge in pride and idleness, they are in danger of future misery.

If this parable refers to the spiritual riches which the Pharisees, or Jews, were supposed to appropriate to themselves, and the poverty which Lazarus, as the type of the Gentile nations, endured, we may find it exemplified and illustrated by the world as it now is. The rich man as the church claims to have the choicest spiritual riches, and assumes that non-believers are outcast and poor as Lazarus was, but assuming that time has brought its proper retribution, we find on looking about us that the great work of civilization has been done outside of and in spite of the church, and they possess the true riches of the world which in any way benefit mankind, while the church is literally "in hell," or hades, as it is in the new version, under the criticism of the scholars and thinkers of the age. The parallel could be carried further, but, of course, what the actual experience is in the unknown world of spirits can not be conjectured by us with any certainty. If we accept the statements of this parable as direct teaching from the Great Teacher, who must have known all about the subject, then this is the most awful of all the passages in the Bible.

The church itself recognizes that the feeling of the masses is that of simple indifference, and that unlimited skepticism, the positive license of a conscious godlessness, and a resolute self-trust and self-will are their only rule of life, as we learn from the writings of the Bishop of Bedford and Canon Barry, both of England. And John Bright says that the working classes care as little for the dogmas as the upper classes do for the practice of Christianity.

The leading thought of the parable is this: He that could not be awakened to repentance by Moses and the prophets could not be by the reappearance of the dead. The subordinate idea is the contrast between the rich man and Lazarus; those who seek their highest good in the pleasures of the world, and are thereby excluded from the kingdom of God, forming the principal figure. The kingdom found the hearts of rich men far less accessible than those of the poor like Lazarus; for the very reason that their feelings and dispositions were precisely those of the rich man of the parable.

THE STRAIT GATE.

LUKE xiii. 24-30.

WHO would not now gladly ask for instruction from the Great Teacher if it were possible? This parable is an answer to one who inquired as if in doubt about the ultimate success of the kingdom, and was not in earnest himself.

The answer was not direct, but general. Each parable teaches a special truth, and no one repeats the lesson in another. In one the present time is the field for work; in this the future is referred to, as a warning, as something to be prepared for. The door is open now, but there will come a time when it will be shut—by the hand of death.

If the lesson and warning were directed to the Jews, the door was shut to them at the destruction of Jerusalem, first under Titus, A.D. 70, and finally under Hadrian, A.D. 136, when the people were expelled from the promised land.

The Great Teacher urged His hearers to strive—not to rest and expect others to do the work—but to make personal and never-ceasing effort to improve every opportunity. The homely adage, "self-made man," applies to this lesson. Very few men, if any, succeed in life who are not self-made.

THE GOOD SHEPHERD.

JOHN x. 11-16.

CHRIST criticised the Pharisees with severity, and justly, as false guides to the people, a late instance having called attention to them, in the case of the action of the priests and leaders toward a poor blind man. Christ declares Himself the divinely called leader of the people, and the blind man the type of all who felt oppressed and were repelled by the selfish rulers and teachers. He is the door both for the sheep and the shepherds, and He addressed the shepherds specially in this parable.

All who seek to gather followers and form parties in the theocratic community, and to turn men to themselves instead of to the Messiah, were thieves and robbers, and such persons never gain entrance to the hearts really seeking salvation. They prey on simple and credulous souls. The true teacher who leads his flock to the true fold will be saved, both the flock and himself.

Hirelings can not be trusted when there is real danger. The two classes of Pharisees are described as thieves or hirelings. One sacrificed the welfare of the people to their selfish ends and aims; and the other with better intentions, but with too little true love, and therefore lacking in courage to risk their all for the good of souls. They fled before the Evil One, the wolf.

The flock is larger than the Jewish people, and includes the Gentiles—all mankind. But the Jews have neglected to enter the fold, and George Herbert, the sweet singer of the church, has told of their loss in this verse:

> "Poor nation, whose sweet sap and juice
> Our eyens have purloined, and left you drie;
> Whose streams we got by the Apostle's sluice,
> And use in baptisme, while ye pine and die;
> Who by not keeping once, became a debter;
> And now by keeping lose the letter."

CHRIST THE DOOR.

JOHN x. 1-10.

HERE as in other parables we find spiritual truth represented by a similitude from nature. In the parable of the Sower Christ is the husbandman, the divine word is the seed,

and the various degrees of susceptibility for the word in men's souls are likened to the variously productive soils in which the seed is planted, and in this the relation of souls to Christ is compared with that of sheep to the shepherd; and the self-seeking teacher, who offers himself, on his own authority and for a bad purpose, as a guide of men, is likened to a thief who does not enter the sheepfold by the door, but climbs over the wall.

This parable differs from those in the other gospels in being less historical in style. It merely alludes to what usually happens, while they refer to what might have or did actually happen once only, and then when human affairs are taken to illustrate spiritual truths.

Faith in Jesus as the only door of entry into the divine sheepfold is the lesson; and such faith is the supreme sacrifice for sin. All outward ordinances together will not suffice if this is wanting. This faith is for sinners, not for those who need no repentance. Any soul may come and be saved from the curse of the law, and when within the fold, under the care of the Shepherd, be free to come and go anywhere in the pasture land—that is to find spiritual food, to profit by doubts, criticism, inquiry, any and every aid to discovery of the truth. This method is now the rule in the church, and is bringing all sects and divisions into closer union. Thought, study, inquiry, scrutiny, for the fullest possible information on every point is the only safe way in this age of scientific investigation.

Christ is the shepherd and He is the door of the fold, for no one can enter but through His spiritual guidance and help into the kingdom of God.

THE TALENTS.

MATTHEW XXV. 14-30.

DIVERSITY of gifts followed by equal rewards is the lesson of this parable. The reward depends on the motives, not on the amount of one's labors, except so far as this might be affected by the disposition of the heart, and perhaps also to rebuke ambition and jealousy among the disciples themselves. The servant who makes no use of the capital entrusted to him is condemned. Faithfulness and zeal, not the measure of gifts, are made prominent, and the disciple is encouraged to put all diligence into our outward service, if we would give our account at the last with joy and not with sorrow.

An Oriental poet has told a story, which illustrates this parable, as here:

"There went a man from home: and to his neighbors twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar one the precious charge concealed;
And forth the other went and sowed it in his field.
The man returns at last—asks of the first his sack:
'Here, take it; 'tis the same; thou hast it safely back.'
Unharmed it shows without; but when he would explore
His sack's recesses, grain there finds he now no more;
One-half of all therein proves rotten and decayed,
Upon the other half have worm and mildew preyed.
The putrid heap to him in ire he doth return;
Then of the other asks: 'Where is my sack of corn?'
Who answered: 'Come with me, behold how it has sped,'
And took and showed him fields with waving harvests spread.
Then cheerfully the man laughed out and cried: 'This one
Had insight, to make up for the other that had none;
The letter *he* observed, but thou the precept's sense;
And thus to thee and me shall profit grow from hence:
In harvest thou shalt fill two sacks of grain for me,
The residue of right remains in full for thee.'"

THE POUNDS.

LUKE XIX. 11-27.

CHRIST made use of many parables during His ministry, while His disciples expected Him to establish a visible kingdom, to give them clearer ideas of the process by which a spiritual kingdom was to be founded and developed.

Three points were brought forward in this: the opposition to be met at Jerusalem; His departure (to the unseen world), and later return in triumph; and, finally, their duty to labor actively in the interval, and not to await in indolence victory by other means.

He showed how they must win their places in the kingdom of God by faithfully using the means intrusted to them. The use of money loaned on interest is the framework of the lesson.

Jellaleddin, the great religious poet of the East, wrote a poem in which life is described as a sum of money, to be laid out at interest for God:

"O thou that are arrived in being's land,
On His affairs was sent, at His command,
Thee thy Lord gave thy faithfulness to prove,
The sum of life, a capital in hand.
Hast thou forgotten thine entrusted pound?
Dazed with the market's hubbub dost thou stand?

"Instead of dreaming, up and purchase good:
Buy precious stones, exchange not gold for sand,
Thou at the hour of thy return wilt see
Thy monarch set, with open book in hand.
What thou from Him receivedst He will bring
To strict account, and reckoning demand:
And a large blessing, or a curse from Him,
Thy faithfulness or sloth will then command."

The enemies of Jesus and of all righteousness will be judged in the great day. The destruction of Jerusalem has begun the fulfilment of this prophetic parable. That frightful day of doom to the Jewish people was a second coming of Christ in His wrath to them; but it will be fully ended only when Antichrist, and all who have served under his banner, shall have received his final doom.



START OF THE PHOTOGRAPHIC EXPEDITION IN PALESTINE.—The expedition equipped and sent out from St. Louis by the publishers of the Self-Interpreting Bible were met at Jaffa by a dragoman, assistant dragoman, cook, waiter, chief muleteer, and several assistants, together with horses, tents, cooking utensils, and all other furnishings necessary to perform the work for which the pen sketching and photographing party were sent to Palestine. The instructions of the publishers were definite and comprehensive. All the places made sacred by the words and deeds of Christ, all the cities, villages, mountains, valleys and rivers of the Holy Land, made memorable by association with the kings, prophets, and priests of Biblical History, were to be visited, photographed and described. The success of the expedition vindicated the wisdom of the promoters of the enterprise. By the general consent of the best and most distinguished authorities in Europe and America, the photographs which illustrate this work bring the scenery of Bible Lands before the eye in a more vivid and real way than was ever done before.

In the illustration given above we see Rev. James W. Lee, D. D., the author, and editor of the Self-Interpreting Bible, giving directions to the dragoman and chief muleteer as the party is leaving, in the early morning, the Church of St. John at Samaria. Following close behind is Mr. R. E. M. Bain, the artist, who was selected for this work because of his great experience, efficiency and wide reputation as an outdoor photographer.

THE GOSPEL ACCORDING TO

SAINT MATTHEW.

Nothing is of more importance, nothing more deserves a plain and fully-attested account, than the birth, life, death, and resurrection of our Redeemer, on which the eternal honour of God and the salvation of men so marvellously depend, and in which the scope and principal predictions of the Old Testament are so manifestly fulfilled. In the four Gospels now before us these things are plainly related, fully attested, and the accounts all deeply marked, not only with the utmost candour of the writers, but with the infallible direction and infinite authority of the Holy Ghost. Matthew and Luke trace our Saviour's history from his conception in the womb to his glorious ascension. Mark and John begin their accounts with his public appearances at his baptism and as a minister of the circumcision. Matthew and Mark (who often shortens, but sometimes adds to Matthew's accounts) chiefly insist on his acts; Luke, and especially John, on the divine discourses which he delivered. But, in all, the miracles which he wrought, the instructions which he inculcated, the conduct which he uniformly pursued, and the manner in which he endured his sufferings, plainly demonstrate him the Son of God and Saviour of the world. Matthew, Mark, and Luke seem to have written their histories of Christ about thirty years after his death, without having previously seen one another's narrative.

[The inspired title is not 'Gospel,' but 'The book of the generation of Jesus Christ.' The word 'Gospel,' however, beautifully expresses the import of the sacred narrative. 'Gospel' is derived from the Saxon *god*, good, and *spel*, a history or message; and is a translation of the Greek *Evαγγέλιον*, from *ευ*, good, and αγγελία, a message.

Matthew, also called Levi (Lu. 5. 27), was a native of Galilee. He was a 'publican,'—in modern language, a collector of rates or taxes; or, perhaps (see ch. 9. 9), he might receive the more dignified title of 'custom-house officer.' He was one of the twelve who were early called to the service and companionship of our Lord. He preached the gospel of his kingdom during our Lord's ministry, ch. 10. 3; saw him after his resurrection; received the Holy Spirit on the day of Pentecost; and afterwards preached with much success, especially in Judea. His Gospel is believed to have been written about A.D. 41, or about eight or ten years after our Lord's ascension. As he wrote immediately for the Jewish converts, it has been conjectured that he wrote originally in Hebrew, and that his Gospel was translated into Greek about A.D. 60, while the evangelist was yet living; and there is no doubt that in very early times there were two copies (or MS. editions) of his Gospel, the one in Hebrew, the other in Greek. Nevertheless, from Matthew's interpretation of Hebrew words into Greek (see ch. 1. 23; 27. 33), and the perfect accordance of his phraseology, in such cases, with that of the other evangelists, who unquestionably wrote in Greek (comp. Mar. 5. 41; 15. 22, 34; Jn. 1. 38), the legitimate conclusion seems to be that Matthew, as well as the other evangelists, originally wrote in the Greek tongue. That he may have given an edition in Hebrew is no doubt possible; but the existence of such a Hebrew original rests upon no authority of MSS., can never rise beyond the level of conjecture, and is therefore inadmissible as an item in legitimate Scripture criticism. *C.*

The Gospel of Matthew might be termed the Bible in miniature. The object of the Bible is to present an all-sufficient Saviour and a complete scheme of saving truth to a sinful world. This is done by Matthew. No essential doctrine is omitted; no essential duty is overlooked; no essential ordinance is left out. The plan of the Gospel is systematic and logical. The genealogy of our Lord is traced from Abraham; and he is thus connected with the revelations and promises made to patriarchs and prophets. The mystery of his conception is explained; and he is thus proved to be God Incarnate. The story of his infancy, growth, wants, and sufferings is told; and he is thus proved to be man. The descent of the Divine Spirit upon him at baptism is narrated; and he is thus shown to have been specially consecrated and prepared for his great work. His temptation and triumph are recorded; and he is thus shown to have power over Satan, man's enslaver. His sermon on the mount and his parables are given; and he is thus shown to be the great Teacher. A series of stupendous miracles wrought by him is detailed; and he is thus shown to be very God. His passion and death upon the cross are described; and he is thus shown to have borne for us the curse of a broken law. His resurrection from the grave and his assumption of universal sovereignty are recorded; and he is thus shown to have completed redemption work, and to have become 'Head over all things to his church.'

Every fundamental doctrine of Christianity is embodied in this Gospel:—human depravity, repentance, faith, the incarnation, substitution, and sacrifice of Christ, the trinity, the judgment, heaven and hell. Every duty we owe to God, to ourselves, and to others is unfolded:—worship, prayer, Sabbath observance, implicit obedience to God, honour to parents, love to the brethren, charity to mankind, holiness of life and language, purity of thought. Matthew records the institution of the sacraments, baptism and the Lord's supper. He relates the appointment and commission of a gospel ministry, and he closes his Gospel by that solemn charge given by our Lord to his church:—'Go ye and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'

It is well to note that the word gospel (with its Greek equivalent) is not used in the text of the New Testament in the same sense in which it is used in the title of this book. In the Greek text the term *Euangelion* is confined to the 'glad tidings' of the Messiah's coming, and the salvation preached in his name. Thus in Mat. 11. 5, 'The poor have the *gospel* preached unto them;' that is, the advent and doctrine of the Messiah. So in Ro. 1. 1: 'Separated unto the gospel of God.' We also read of the '*gospel* of salvation,' Ep. 1. 13; the '*gospel* of peace,' Ep. 6. 15; the '*gospel* of glory,' 1 Ti. 1. 11. Early ecclesiastical writers used the word in a more strictly technical sense, namely, as a proper name of the *Lives of Christ*. Justin Martyr is the first, so far as we now know, who employs it in this sense. The sacred narratives of the life and sufferings of Christ were then called '*Gospels*,' and their authors '*Evangelists*.'

Matthew was son of Alphæus, Mar. 2. 14; and as it is probable that James, the son of Alphæus, was a son of Mary, the wife of Cleophas, and sister of the mother of our Lord, Jn. 19. 25, Matthew was thus a near relative of Jesus. He was a native of Galilee; and his family must have been poor, as otherwise he would not have accepted the office of publican. From the time of his call he remained a close attendant upon Jesus, and witnessed nearly all the great events of his life. After the ascension he appears to have confined his ministry chiefly to the Jews, and to have laboured in Palestine. His Gospel was specially adapted to the wants of those among whom he laboured; and the fullest and most recent researches show that it could scarcely have been written before the year A.D. 60. *P.*]

CHAPTER I.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *The miraculous conception of Mary; Joseph's doubts are satisfied by an angel, who declareth the name and office of Christ: Jesus is born.*

THE book[a] of the generation[1] of Jesus Christ,[2] the[b] son of [3]David, [c]the son of Abraham.

2 Abraham[d] begat Isaac; and [e]Isaac begat Jacob; and [g]Jacob begat Judas and his brethren;[4]

3 And [h]Judas begat Phares and Zara of

CHAP. I.

a Lu. 3. 23–38, with Ge. 5. 1; 10. 1; 46. 8; 1 Ch. 1. 1; 2. 10, 27–28; 24. 1; 36. 1, 9. Nu. 1. 20. Ru. 4. 18.

b 2 Sa. 7. 12–14. Ps. 132. 11. Is. 11. 1, Je. 23. 5; 33. 15. Ez. 34. 23, 24, 25. Lu. 1. 31, 32. Ac. 2. 30; 13. 23. Ro. 1. 3.

1 Rather, 'roll' of the genealogy, taken from the public registers, which were evidently in existence, according to Lu. 3.—*C.*

2 See note * in first column of next page.

3 This mark of Messiah was absolutely necessary. See Je. 7. 42, comp. with 2 Sa. 7. 12. 1 Ki. 9. 5.—*C.*

c Ge. 12. 3; 22. 18; 26. 4; 28. 14. Lu. 3. 23–34. Ga. 3. 16.

d Ge. 21. 2–5. Ac. 7. 8. He. 11. 11, 12, 17. Lu. 3. 34. Jos. 24. 3.

4 The brethren are noticed, to remind the Jews that Messiah was, according to the flesh, equally related to all the tribes.—*C.*

e Ge. 25. 26. Jos. 24. 4.

g Ge. 29. 35. Ac. 7. 8. Ge. xxix. xxx. xlvi. Ex. 1. 1–4. 1 Ch. 2. 1, 2.

h Ge. 38. 27–30. 1 Ch. 2. 4.

Thamar; and [f]Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat [g]Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of [h]Rachab; and Booz[1] begat Obed of Ruth; and Obed begat Jesse;

6 And [i]Jesse begat David the king; and David[e] the king begat Solomon of her *that had been the wife* of Urias;

7 And [j]Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And [k]Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And [l]Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And [m]Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And [n]Josias begat Jechonias[6] and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias[t] begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat [u]Joseph the husband[7] of Mary, of [v]whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the [w]birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child [x]of the Holy Ghost.

19 Then Joseph her husband, being a [8]just *man*, and not willing to make her [y]a public example, was minded to put her away privily.

20 But while he thought on these things, behold, [z]the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived[9] in her [a]is of the Holy Ghost.

21 And[c] she shall bring forth a son, and thou shalt call his name JESUS:[1] for[d] he shall save his people from their sins.

22 Now all this was done, that [e]it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold,[f] a virgin shall be with child, and shall bring forth a son, and they shall call his name[2] Emmanuel; which being interpreted is, [g]God with us.[3]

24 Then Joseph, being raised from sleep, [h]did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till [i]she had brought forth her first-born son: and he called his name JESUS.

CHAPTER II.

1 *The wise men out of the east are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

NOW when [a]Jesus was born in Bethlehem of Judea, in the days of Herod the king, [b]behold, there came wise men from [c]the east to Jerusalem,

2 Saying, Where is he that is [d]born king of the Jews? for we have seen his star in the east, and are come to [e]worship him.

3 ¶ When Herod the king had heard *these things*, [f]he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests[1] and [h]scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 [i]And[2] thou Bethlehem, *in* the land of Juda,

A.M. —

* *Jesus* was the personal name of our Lord, given by the angel at the annunciation, to denote the special work he should accomplish. He was to be *the Saviour* of mankind. *Christ*, equivalent to the Hebrew Messiah, is the prophetical name of our Lord, indicative of his great offices, as anointed Priest, Prophet, and King. As here used it is a proper name; but in the body of the gospel narratives it is an appellative, and in Greek has the article. It is descriptive of him as *the* Messiah, the Anointed One.—*P.*

[f] Ge.46.12. Ru.4.18-22. 1 Ch. 2.5,9-15. Lu. 3.31-33.

[g] Nu.1.7;10.14.

[h] Jos.ii.1,6.22-25. He. 11.31. Ja.2.25.

[i] Ru.iii.-iv.1 Ch.2.11, 12.

[k] 1 Sa.16.1; 17.12. 1 Ch.2.15.

[l] 2 Sa.12.24. 1 Ch. 3. 5;14.4.

[m] 1 Ch.3.10-13. 1 Ki. 17.43;24.31; 15.8. 2 Ch. 9.31;12.16;14.1.

[n] 1 Ki.15.24. 2 Ki.8. 16; 14.21. 2 Ch.17.1;21. 1;26.1.

[o] 2 Ki.15.7,38;16.20. 2 Ch.26.23;27.9;28.27.

[p] 2 Ki.20.21;21.18,26. 1 Ch.3.13,14. 2 Ch. 32. 33;33.20,25.

[q] Some read, *Josias begat Jakim, and Jakim begat Jechonias.*

[r] Or, Jehoiakim. 1 Ch.3.15,16. 2 Ki.23.30, 34; 24.17. 2 Ch.36.1,4, 10.

[s] 2 Ki.24.12; 25.27. 1 Ch.3.17,19. Hag. 1.1; 12; 2.2,23. Ezr.3.2; 5.2. Ne.7.7;12.1. Lu.3.27.

[t] ver.18,19. Lu.1.27; 2.4,5,43.

[u] That is, the *betrothed* husband (see ver. 18); parties so plighted being called husband and wife. Ge.29.21. De. 22.24.—*C.*

[v] ver.18,20,25. Lu. 1.35;2.7. Mar.6.3. Is.7. 14;11.1;53.2; 9.6. Mi.5. 2. Je.31.22. Ro.1.3;9.5. 1 Ti.3.16. Ju.1.14. Ge. 3.15.

A.M. 4000.

[w] Lu.1.27.

[x] Lu.1.35. Je.31.22. Ga.4.4. He.10.5.

[y] The exact intentions of Joseph may be gathered from a comparison of his character as given in the phrase 'a just man'—a man who felt conscientiously bound to act in accordance with a fair yet merciful interpretation of law—with the enactment in De. 24.1. Had he desired to act legally, without regard to mercy, he might have resolved to bring Mary to a public trial; but he resolved to adopt the milder course, give her a 'writing of divorcement,' and send her away from his house without public trial or exposure.—*P.*

[z] De.24.1;22.23-25.

[a] Job 33.15-17. Lu.1. 10,26. ch. 2.13-15,19.

[8] Gr. *begotten.*

[b] ver. 18. Lu. 1. 35. He.10.5. Je.31.22.

[c] Lu.1.31;2.7,21. Ge. 3.15. Is.7.14.

1 That is, *Saviour.*

[d] Ge 22.18;49.10. Ps. 72. 17. Je. 23.6; 33.16. Da.9.24. Ho.1.7. Ac.4. 12; 5. 31. 13. 23, 32, 38. Tit.2.14. He.7.25. 1 Jn. 3.5,8. Re.1.5,6. 1 Pe.1. 19.

[e] Nu.23.19. 1 Sa. 15. 29. Is.44.26. 1 Th.5.24. Tit.1 2. He.6.18.

[f] Is. 7. 14. Ge. 3. 15. Je.31.22.

2 Or, *His name shall be called.*

[g] Jn.1.14. Ro 1.3,4; 9.5. 1 Ti.3.16. Is.9.6.

3 God manifesting himself in our flesh. —*C.*

[h] De.12. 32. 1 Sa. 15. 22. Ac.26.19.

[i] ver. 21. Ex. 23. 2. Lu. 2. 7, 21. 1 Th.1.10. He.7.25.

CHAP. II.

Year of the world 4000, and 4th before our common account, called *Anno Domini*, or *year of our Lord.*

[a] Mi.5.2. Lu. 2. 4-7. ch.1.25. Ge.49. 10. Da. 9.24-26. Hag.2.7,9.

[b] Ge.22.18;49.10. Is. 11.10;60.3. Zec.8.23.

[c] Ge.25.6,18. Job 1.3. Ju.6.3. 1 Ki.4.30.

[d] Zec.9.9. Is. 9. 6, 7; 52.13. Nu.24.17. Is.60. 3.

[e] Jn.5.23.

[f] Ps. 2.1-6. Ac.4. 27, 28. Jn.11.18. ch.8.59.

1 Heads of the 24 courses, 1 Ch.24.4-18. 2 Ch.36.14.

[h] Ezr.7.11,12. 1 Ch. 24.6. 2 Ch.34.13. ch. 7. 29;13.52. Je.8.8.

[i] Mi.5.2. Jn.7.42.

2 It will be observed that this quotation from Mi. 5. 2 is not literal. The original has 'Bethlehem Ephratah.' The reason of the change is, that the old name had become obsolete, and to distinguish the city from another of the same name, the words 'in the land of Judah' are added. Another verbal change is made upon the same principle. Matthew, under divine inspiration, modifies the language which he quotes, so as, while preserving its import, to adapt it to the new circumstances.—*P.*

CHAPTER I. Ver. 1-17. In this genealogy of Christ, by his supposed father, we have *four women* inserted, three of them Gentiles, and Bathsheba, an adulteress, to discover him as the Saviour of the Gentiles and of the greatest sinners. The three immediate descendants of Joram by Athaliah are omitted, to mark the curse of God upon unhallowed marriages to the third and fourth generation. 18, 19. Mary's espousal to Joseph prevented the imputation of bastardy to her son, and secured her an assistant to bring him up.—Joseph was afraid of marrying an unchaste woman on the one hand, or, on the other, of publicly exposing to be stoned one whom he hoped might be innocent.

Ver. 3. A considerable difference in the spelling of several names will be observed—e.g. *Judas* is spelled Judah; *Phares*, Pharez, Ge. 46. 12; *Thamar*, Tamar, Ge. 38. 6; *Esrom*, Hezron, Ge. 46. 12, &c. &c. This variety presents to the attentive reader of the Scriptures no serious inconvenience. It would, however, have been well had the translators studied uniformity.—Only four women out of forty-two are mentioned in this register—Thamar, Rahab, Ruth, and Bathsheba, against each of whom there lies some charge, either of personal sin, heathenism, or poverty. These facts are, most probably, thus educed to obviate the cavils of the Jews against the poverty of our Lord's mother, and, historically, to show that he came to save both Jew and Gentile, guilty not merely of original, but of the deepest actual transgression. *C.*

Ver. 18. Dating from the birth of Christ did not commence till about A.D. 730, which birth some place in the fifth year before the common era. From Malachi to Christ there are reckoned 400 years; from Ezra, 500; from Solomon, 1000; from the exodus, 1500; and from the creation, 4000; or, according to other calculations, 4004. *C.*

Ver. 19. *A just man.* Mild, gentle, benignant, as the word signifies among the Hebrews. Ps. 114. 17; Pr. 12. 10. *C.*

Ver. 22. *That (or so that) it might be fulfilled.* Not as if the *design* was to fulfil the prophecy, but that the *event* fulfilled it. For such use of the Greek ἵνα, see Mat. 23. 26; Lu. 9. 45. *C.*

Ver. 23. Considerable difference of opinion exists as to the mode of interpreting this and many kindred passages in the New Testament. The passage quoted is from Is. 7. 14, and a glance at the context shows that the prophet there, under divine guidance, speaks of an event about to occur *in his own time*, and which would be a sign to the Israelites; whereas the words are by Matthew interpreted as prophetical of the Messiah. The solution is this, that while the words of Isaiah did refer directly to an event soon about to take place, yet that event was itself *typical* of another and greater—namely, of the *incarnation*. Such being the case, the language of the prophet applies as fully to the antitype as to the type. There is no straining of the meaning therefore, no accommodation, in Matthew's application of Isaiah's words. The inspiring Spirit designed them to be applicable to our Lord. *P.*

REFLECTIONS.—Though long delays of God's favours may much exercise our patience, they do not in the least weaken his promises. Full and convincing is the evidence that our Jesus is the true Messiah, the Saviour of Jews and Gentiles, males and females, of sinners, even the chief. Marvellous was the providence of God that he should prepare him his holy manhood through and from such abominable persons and acts. But strange alterations take place in the temporal condition and moral qualities of families in a few generations. How miraculous was our Saviour's conception and birth, and how honourably testified! With great wisdom and prudence God conducted every circumstance thereof to his honour and to the happiness of those concerned. Yet they who receive remarkable honours from God may expect remarkable trials; but if we keep a good conscience, God will maintain, or, in due time, vindicate our honour. It is very comely when piety towards God, fidelity towards man, and tenderness of our reputation, go together. And in suspicious cases we should always hope the best, and depend upon God for such solution of our doubts as may enable us to proceed with freedom and comfort. But nothing can more enliven a perplexed mind than

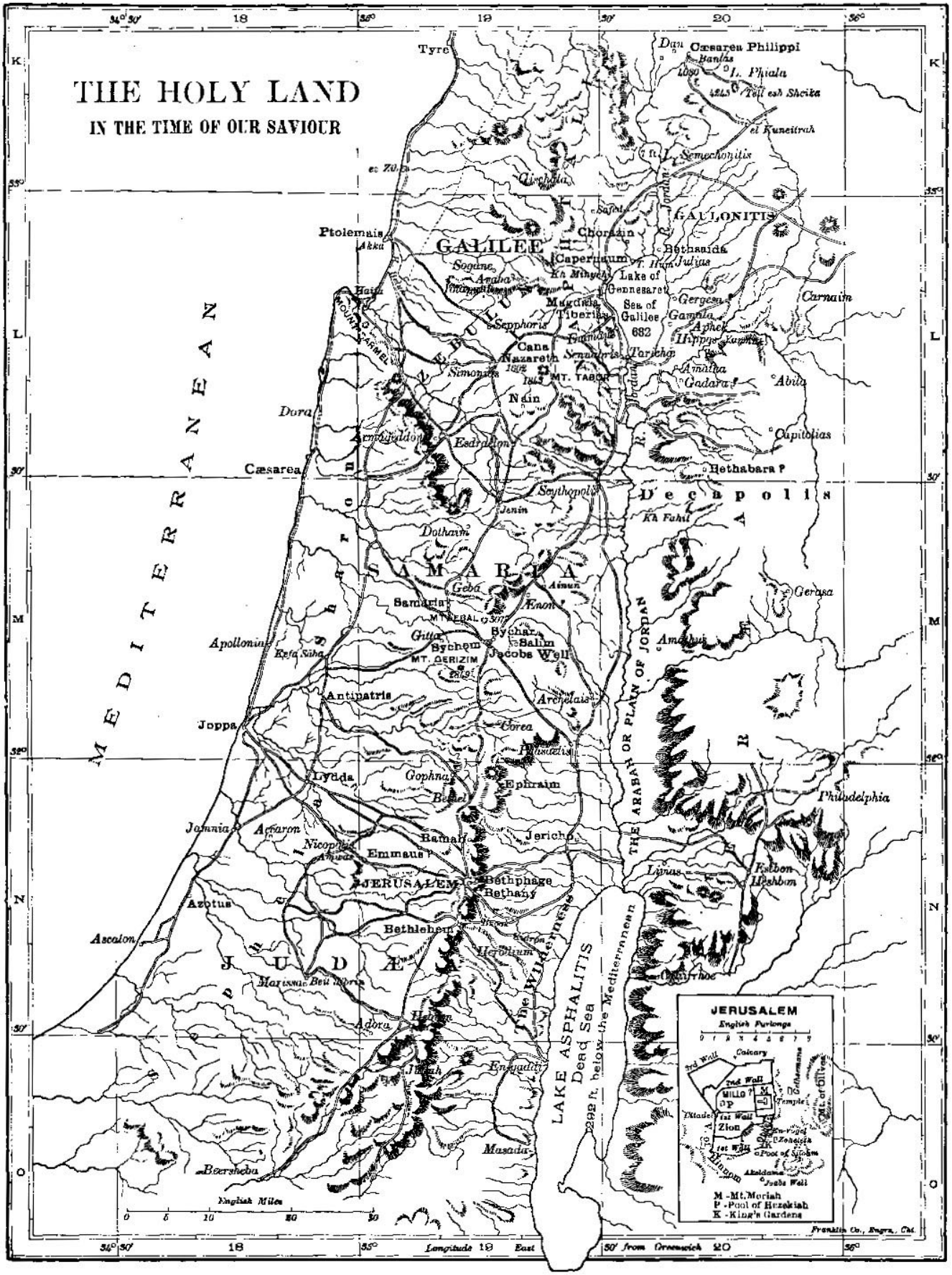
THE HOLY LAND
IN THE TIME OF OUR SAVIOUR
MEDITERRANEAN
GALILEE
SAMARIA
JUDÆA
Decapolis
GAULONITIS
Tyre
Ptolemais
Cæsarea
Dora
Apollonia
Joppa
Jamnia
Azotus
Ascalon
Beersheba
Cæsarea Philippi
L. Phiala
L. Semechonitis
Chorazin
Bethsaida
Capernaum
Lake of Gennesaret
Sea of Galilee
682
Magdala
Tiberias
Sepphoris
Cana
Nazareth
MT. TABOR
Nain
Esdraelon
Scythopolis
Jenin
Dothaim
Samaria
MT. EBAL
Sychar
Salim
Jacobs Well
Gitta
Sychem
MT. GERIZIM
Antipatris
Archelais
Corea
Lydda
Gophna
Ephraim
Bethel
Ramah
Jericho
Emmaus
JERUSALEM
Bethphage
Bethany
Bethlehem
Herodium
Marissa
Adora
Hebron
Jutah
Engaddi
Masada
Gerasa
Philadelphia
Livias
Esbon
Heshbon
Gergesa
Gamala
Aphek
Hippos
Tarichæ
Amatha
Gadara
Abila
Capitolias
Bethabara
Kh Fahil
Amathus
Carnaim
Gischala
Safed
Sogane
Araba
Haifa
Jordan
THE ARABAH OR PLAIN OF JORDAN
LAKE ASPHALITIS
Dead Sea
292 ft. below the Mediterranean
The Wilderness
English Miles
0 5 10 20 30
Longitude 19 East
50' from Greenwich 20
JERUSALEM
English Furlongs
Calvary
3rd Wall
2nd Wall
MILLO
Temple
Mt. of Olives
Gethsemane
Citadel
1st Wall
Zion
En-Rogel
Zoheleth
Pool of Siloam
Akeldama
Joabs Well
Hinnom
M -Mt. Moriah
P -Pool of Hezekiah
K -King's Gardens
Franklin Co., Engrs., Cht.

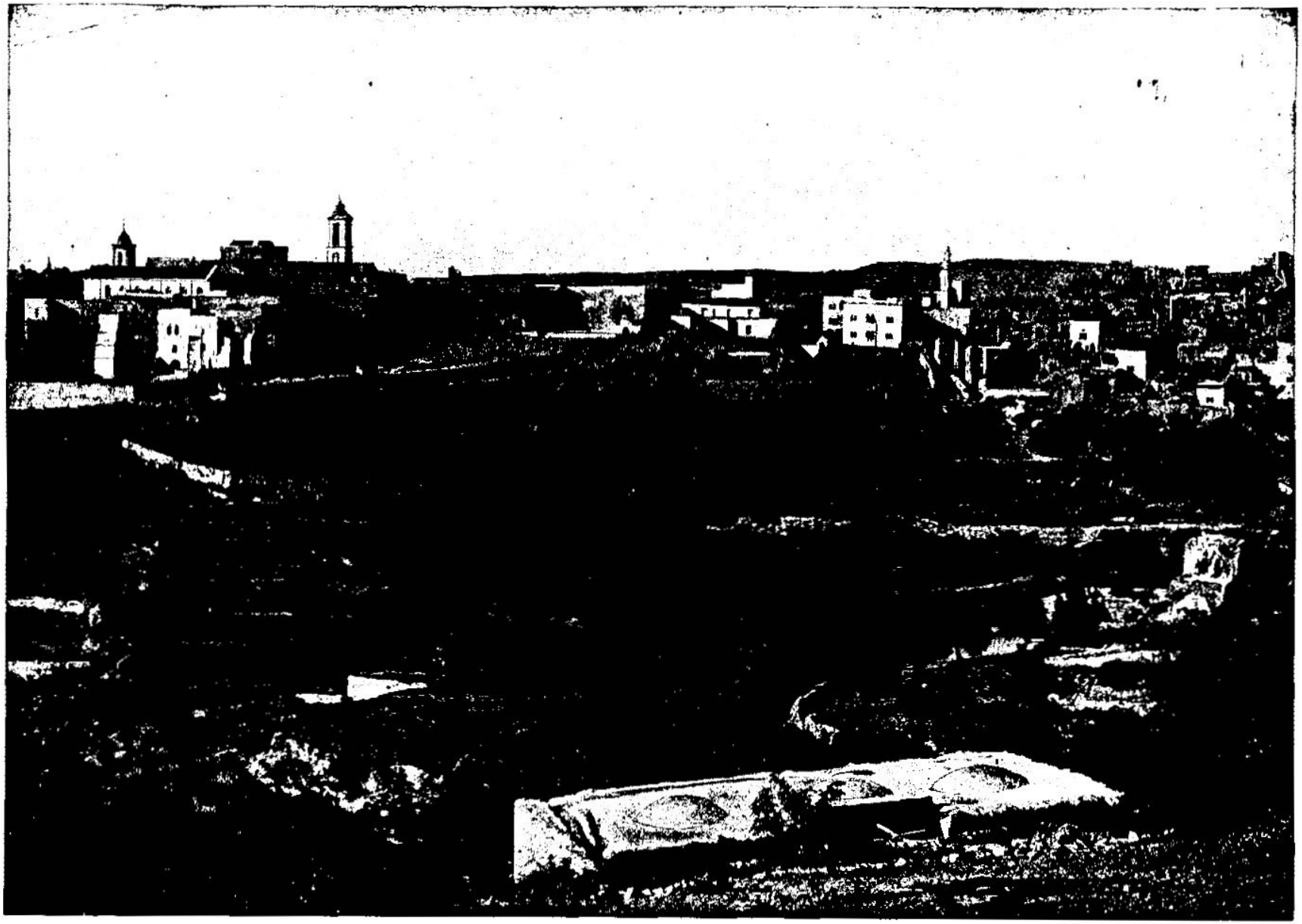

VIEW OF BETHLEHEM. [MATTHEW, ii: 1.]—Six miles south of Jerusalem is Bethlehem. When Jesus was born here, in the days of Herod the king, it was only a village. Its history dates back to the time of Jacob, who buried his wife Rachel near this place. Bethlehem was the home of Boaz, who married Ruth, and whose son was Obed, and whose grandson was Jesse, the father of David. Here David tended his father's sheep, and here he was anointed by Samuel as King of Israel and Judah.—I. Samuel, xvi: 11-13. From this place went up the triumphal song, "Glory to God in the highest, and on earth peace, good will toward men." There are some 6,000 people here now, and they make their living by carving scenes in the life of our Savior out of mother-of-pearl, and by pressing flowers, which they sell to tourists.

art not the least among the princes of Juda: for out of thee shall come a [j]Governor, that shall rule[8] my people Israel.

7 Then Herod, when he had [k]privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem; and said, Go[l] and search diligently for the young child; and when ye have found *him*, bring me word again, that [m]I may come and worship him also.

9 ¶ When they had heard the king, they departed: and, lo, the star,[4] which they [n]saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they [p]rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and [q]worshipped him: and when they had opened their treasures,[5] they presented[6] unto him gifts; gold, and frankincense, and myrrh.

12 And [r]being warned of God in a dream that they should not return to Herod, [s]they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord [t]appeareth to Joseph in a dream, saying, [u]Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod[v] will seek the young child, to destroy him.

14 When he arose, he took the young child[7] and his mother by night, and departed into Egypt:

15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, [w]Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was [x]exceeding wroth, and sent forth, and slew all the children[8] that were in Bethlehem,[9] and in all the coasts thereof, from two years old and under, according to the time which he had [y]diligently inquired of the wise men.

17 Then was fulfilled[1] that which was spoken by Jeremy the prophet,[2] saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping[3] *for* her children, and would not be comforted, because they are not.[4]

19 ¶ But when Herod was dead, [a]behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead[5] which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus[6] did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, [b]being warned of God in a dream, he turned aside into the parts of [c]Galilee:[7]

23 And he came and dwelt in a city called [d]Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[8]

CHAPTER III.

1 *John preacheth: his office, life, and baptism.* 7 *He rebuketh the Pharisees:* 13 *he baptizeth Christ in Jordan, and receiveth a witness from heaven.*

IN those days came [a]John the Baptist, preaching in the wilderness of Judea,

2 And saying, [b]Repent ye: for the kingdom of heaven[1] is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, [c]The voice of one cry-

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A.M. 4000.

j Is.9.6,7.Ps.2.6.Col. 1.18.Ep.1.22.
1 Or, *feed*. Is.40.11. Eze. 34. 23, 24; 37. 24. Re.2.27.
k Ge. 3. 1. Ex. 1. 10. Ps.10.8,9, 12, 7; 40. 14; 55.21;64.4.
l Jos.5.12. 1 Ki.19.2. 1s.59.13-15.
m Pr.26.24.2Sa.15.7. 1 Ki.21.9. Tit.1.16. Ps. 12-255 21. ch.26.48,49; ver.16.
4 It appears to have been a fiery meteor in the lower sky.
n ver.2.
p Lu.2.10,11.De.30. 43. Ps. 67. 4; xcvi.-c.; 105.3.
q Ps.2.12; 45. 11. Jn. 5.23.Ps.22.29;72.15.
5 *Treasures*. Caskets or other receptacles used by travellers. The special mention of 'opening' seems to intimate that they were carefully sealed, a precaution very necessary for preserving the fragrance of the frankincense and myrrh.—*C.*
6 Or, *offered*. Ps. 72. 10-15.Is.60.6,with Ge. 43.11,25.1 Sa.9.7,8; 10. 27.1 Ki.10.2.Pr.18.16.
r ch.1.20.
s Ex.1.17. Ac.4.19,& 29.
t ch.1.20. Nu. 12.8 He.1.1.
u Ho.11.1. Re.12.4. ch.10.23.
v ver.16.
7 Whether this happened about two months or about a year after Christ's birth, we know not.
x Ho.11.1, with Nu. 24.8.

* Josephus does not specially mention the massacre, but most evidently alludes to it in these words: — 'Many slaughters followed the prediction of a new king' (*Antiq.* b.xvii. c.13).—*Courts*, villages around Bethlehem.—*C.*

†There is some difficulty in the interpretation of this quotation. Bethlehem was a town of Judah; Rachel was mother of Benjamin, and Ramah was one of the chief cities of that tribe; how then can it be said that *Rachel* was weeping for *her* children? The solution is this—Rachel died and was buried on the southern border of Benjamin, and within half a mile of Bethlehem. Herod slew the children not in the town merely, but 'in all the coasts thereof,' and consequently in that part of Benjamin around Rachel's sepulchre. The sepulchre was, and still is, well known. By a bold and beautiful figure Rachel is represented as rising from her tomb, and filling the whole country with a wail of sorrow over her slaughtered children.—*P.*

y Pr.27.3. Da.3.13.
8 See note † in first column.
9 Pr.1.26.Is.59.7, ch. 10. 34. Jn.15.18. Pr.20. 21; 21. 30. Thus the time of Christ's birth was publicly marked, and none left to rival his honours.
z ver.17.
1 Again fulfilled, as it had been at the captivity of Babylon.
2 Je 31.15. with Ge 35.19. Jos.18.21,25. Je 40.1; 41.3. The third year before the account called *Anno Domini*.
3 *Rachel weeping*. Rachel, neither *personal*, for she was dead—nor *figurative*, for that would be forced, but Rachel *represented* by her descendants — even as Levi is said to have 'paid tithes in Abraham,' He.7.9,10. The prophecy was begun in the type (Je. 40.1), and now completed in the antitype.—*C.*
4 See note † in first column.
a ch.1.20;ver.13. Ps. 34.7,8. Pr.3.5,6. Ps.91. 11,12.Ex.4.19.
5 *They are dead*. Herod,and most probably his cruel son Antipater, who died five days before his necessary father.—*C.*
6 *Archelaus* reigned as ethnarch or governor, and appears to have inherited his father's cruel disposition.—*C.*
b Ps.46.1;32.8; 121.8; 48.14. 1 Sa.2.9.
c ch.2.13. Lu.2.39.
7 *Galilee*. An obscure province in the north of the Holy Land,where Antipas, another son of Herod, was governor.—*C.*
d Jn.1.45.
8 I.e. *Branch, the Saviour; separated* or *crowned one*. Is.11. 1. Zec.6.12. Job 7.10. Nu. 6. 2, 13. Ju. 13.5,7. 1 Sa.1.11. Am.2.10-12. Ac.24.5.

CHAP. III.
A.D. cir. 27.
a Mar.1.4. Lu. 3.2, 3; 1.5-25,57-80. Jn.1.6, 7,20. Jos.15.61. Is.40.3.
b ch.4.17. Ac.2.38,39; 3.19. Is.1.18,19.55.7. Eze.33.11.
1 Da. 2. 44; 7. 13, 14; *i.e.* the gospel dispensation, ch. 4. 17; xiii. xxv.
c Is. 40. 3. Mar. 1.3. Lu.3.4.Jn.1.23. Mal.3. 1;4.5,6.

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discoveries of Jesus Christ as the great God-man, who effectually saves from sin and wrath.

CHAPTER II. Ver. 1. *Wise men*. Magi These were originally Persian philosophers and priests; but the name was applied to such men of other countries as applied themselves to the study of astronomy, theology, &c. Daniel was set over the Babylonian college of the Magi, Da. 5. 11, whereby we may learn the purity of their scientific pursuits and original religious principles. These visitants were probably Jews; but from what country *east* of Jerusalem does not appear. *C.*

Ver. 2. Tacitus and Suetonius testify that, throughout the whole East there was, about this time, a general expectation of the birth of a king in Judea who should reign over the whole world. This opinion would naturally arise from the prophecies concerning the birth of Christ, which, by means of the Septuagint translation, and the dispersion of the Jews, had now been extensively diffused through all that had once been the Greek, and now was the Roman empire. *C.*

Ver. 4. *Chief priests*. The heads of families in the twenty-four courses, 1 Ch. 24. 6, and all that were members of the *Sanhedrim*, or Jewish senate, Mat. 26. 3; Jn. 18. 3.—*Scribes*. Literally *writers*, because they were chiefly employed in writing copies of the law, and, because of their familiarity with it, in giving interpretations. From 1 Ch. 24. 6; 2 Ch. 34. 13; Ezr. 7. 11, 12, it is evident that the scribes were exclusively of the tribe of Levi. *C.*

Ver. 15. This prophecy has been interpreted as a mere *accommodation* of the words of Hosea to our Lord. But the doctrine of accommodation is such that, if once admitted, it must introduce a constant uncertainty of interpretation, unless the accommodation be expressly declared. Here there is no such intimation. The words were therefore originally intended for Christ, and were never fulfilled, except in type and shadow, till Christ the Son of God was literally 'called out of Egypt.' *C.*

REFLECTIONS.—How deep was the debasement, and early the sufferings, of our Redeemer! and yet attended with the honours of an extraordinary star directing to him; the devout visit of the wise men; and the repeated directions of God concerning him. How early the Gentiles begin their gathering to Shiloh! and often they who live farthest from the means of grace are first converted. Even in extraordinary appearances of nature we ought to inquire after God's mind and will; and if we be earnestly desirous to know and find Christ, neither pains nor perils will hinder us. Nothing produces so great a hatred of Christ and his kingdom as ignorance of their nature and design. And it is awful when repeated directions concerning him do but make men the more deceitful and desperately murderous. Adorable is the providence of God, which disappoints the devices of his crafty, powerful, and cruel enemies, and turns them into means or occasions of verifying his predictions and executing his purposes. He takes delight to encourage and direct young converts who are ready humbly to give to Jesus themselves and all that they have. And the more nearly any are connected with Christ, the more divine protection and direction they may expect; and the more readily and cheerfully must God be obeyed. Into what monsters of wickedness has sin transformed some men! And wicked rulers will never want wicked instruments to act by. Children, life, lands, and all other created enjoyments, are certain sorrows, but very uncertain comforts. Let my care be to have God as my portion, and to live with him as my Father and Companion, go where I will!

CHAPTER III. Ver. 2. The *kingdom of heaven* often denotes the gospel dispensation, but sometimes the heavenly glory, or the work of grace in the heart. 7–10. Ye hypocritical Pharisees and irreligious Sadducees, who, like your father the devil, are full of malignant enmity to all real goodness, who hath instigated you to apply for my baptism as a mean of escaping the temporal and eternal judgments to which ye are so exposed? Bring forth therefore good works in heart and life, suitable to the nature and evidential of the sincerity of your repentance, or else my baptism will do you no service. Imagine not that your not being profane Gentiles, but descendants of Abraham, will secure you from God's justice; for he will rather raise up a seed of believing and obedient followers of Abraham out of these Gentile soldiers, or even these stones, than save any of you who persist in your sins. God is now giving you the last trial. If ye reject the Messiah and his gospel offers which shall soon be presented to you, his judgments, which are now waiting, shall quickly destroy your nation, and cast you into temporal and eternal miseries, on account of your wickedness. 11, 12. By my baptism I am but attempting to prepare you for the infinitely more worthy Messiah, who will pour out upon you his Holy Spirit in a miraculous manner, and whose operations



THE TREE OF THE VIRGIN AT MATARIYEH. [Matthew, ii:13-15.]—Out about six miles from Cairo, and in the suburbs of the ancient city of On, where Moses was educated, is the village of Matariyeh, where Mary and Joseph with the infant Jesus spent the time of the sojourn in Egypt. There is an old tree here, enclosed, as you see in the picture, that is said to be the identical tree under which the holy family rested. Nearly all tourists who go to Egypt make a pilgrimage to Matariyeh. Near this place was the Temple of the Sun, where Potiphera, the father-in-law of Joseph, acted as priest, and here Joseph and Asenath, his wife, lived. The holy family could have spent the time of the sojourn in Egypt at no more fitting place than in the neighborhood where Joseph and Moses lived.

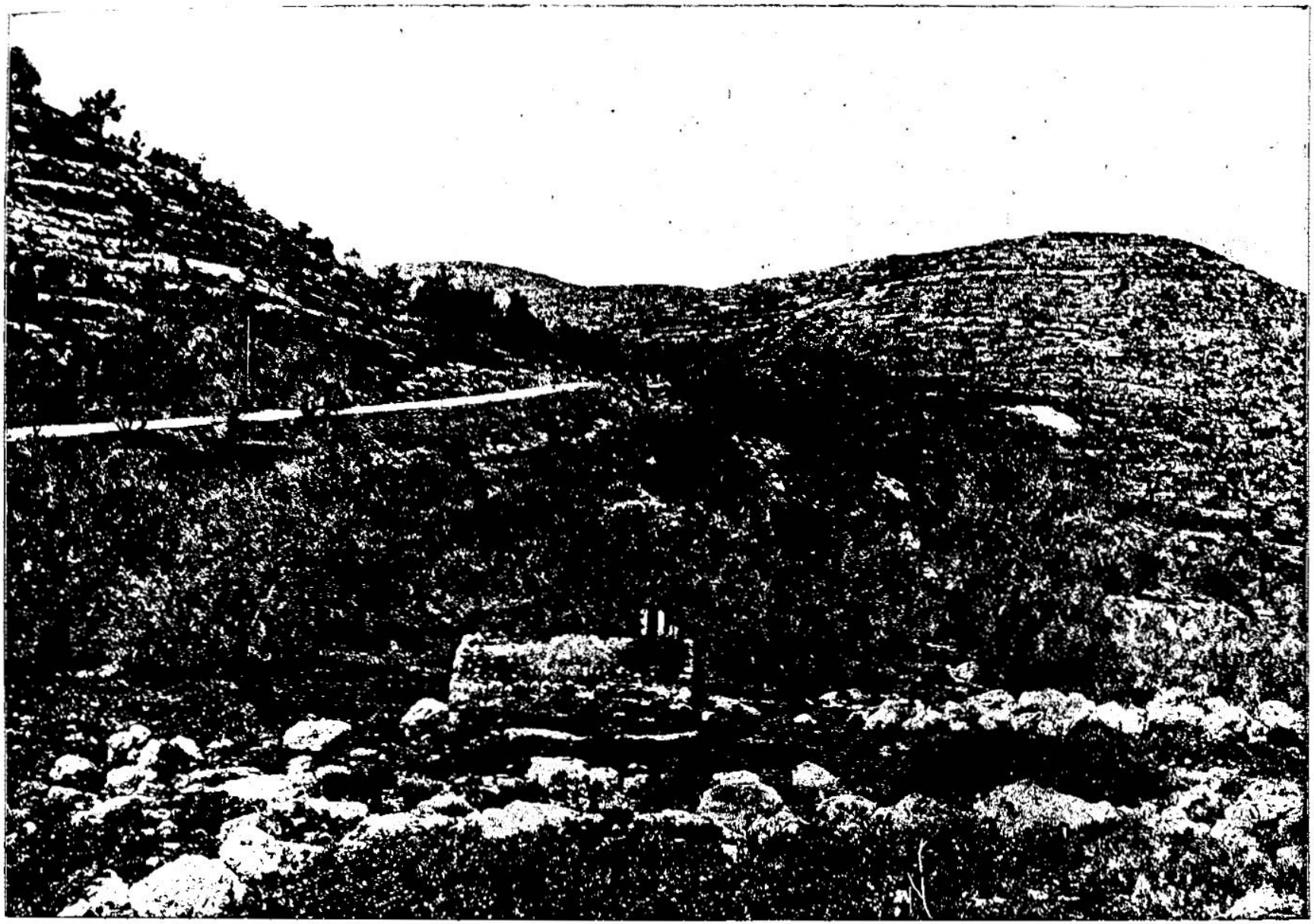

SCENE ON THE JERUSALEM ROAD. [Matt., ii:21.]—Upon the death of Herod, Joseph and Mary returned from Egypt to Nazareth. After leaving Egypt they went up by Hebron and Kuryet El Anab, and from thence by the Jerusalem road to Ramleh and then northward to Nazareth. The scene given in the above picture, in the light of all historical statement, was witnessed by the holy family. For this is the road from Jerusalem to Ramleh that has been here in all ages. It is about 12 miles out from Jerusalem and about 4 miles from Kuryet El Anab. Standing at this high point we are in sight of the Mediterranean sea and the Valley of Ajalon and the plains of Sharon.

ing in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John [d]had his raiment of camel's hair, and a leathern girdle about his loins;[2] and [e]his meat was locusts and wild honey.[3]

5 ¶ Then[g] went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of [h]the Pharisees and Sadducees come to his baptism, he said unto them, [i]O generation of vipers, who hath warned you to [j]flee from the [k]wrath to come?

8 Bring[l] forth therefore fruits meet for repentance:[4]

9 And think not to say within yourselves, We[m] have Abraham to *our* father: for I say unto you, that God is able [n]of these stones to raise up children unto Abraham.

10 And [o]now also the axe is laid unto the root of the trees: [p]therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I[r] indeed baptize you with water unto repentance: but he that cometh after me [s]is mightier than I, whose shoes I am not worthy to bear: [t]he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose[u] fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then[v] cometh Jesus from Galilee to Jordan, unto John, to be baptized of him.

14 But John forbad him, saying, [z]I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer *it to be so* now: for [a]thus it becometh us

A.M. cir. 4031.
A.D. cir. 27.

d ch.3.11,12.Mar.1.6. 2 Ki.1.8. Mal.4.5. Lu.1. 17.Zec.13.4.

[2] John's dress was that commonly worn by the dwellers in the wilderness of Judah and plains of Arabia. It was, and still is, different from the costume of the peasants in other parts of Palestine. It consists of a loose robe of camel's hair cloth, bound round the waist by a girdle of leather; a coloured handkerchief thrown over the head, and encircled by a fillet of camel's hair. The feet are either bare or partially covered with sandals of undressed skin. The simple costume has remained unchanged among the Bedawin of Arabia and the semi-nomad shepherds of Palestine for thousands of years. —*P.*

e ch.11.18. Le.11.22.
[3] See note * below.
f Mar.1.4,10.11.26. 3.7. Jo.1.6,7,15—28. 3.23. ch.11.12. Ac.19.3—5. 18.25. 22.16. Mal.4.5.
g Ac.2.5.5206.5203.8. *h* ch.22.23.34. 23.1—29. Lu.7.30.
i ch.12.34. 23.33. Is. 57.3. Lu.3.7. 18.9,11. Ac.13.8.
j Je.51.6. Ro.12.18.
k 1 Th.1.10. 2 Th.1. 9. Ro.5.9.
l Ac.26.20. Ga.5.22. 23. 2 Pe.1.4—10. 2 Co.7. 11,11.
[4] Or, *answerable to amendment of life.*
m Jn.8.33,39. Ac.13. 26. Jn.7.4.
n Jo.4.3, 8, with ch. 8. 11. 19.21.43. Lu. 19. 40. Ac.13.34.
o De.20.20. Lu.3.9. 23.31. ch.7.19. Jn.12.35. 2 Co.6.2. He.2.1,3. 3.7— 13.4.12.10.26—29.
p ch.7.19. Jn.15.2,6. 1 Pe.4.17,18. Is.33.14. He.5.8.12.25. Eze.20.
r Mar.1.8. Lu.3.16. Jn.1.26. Ac.1.5. 11.16. 19.4.
s Jn.1.15,2713,28—36. Lu.3.16,17.
t Is.44.3. Mal.3.2,3. Ga.4.6. Tit.3.5. Ac.1.5. 2.3,4.11.15. Jn.1.33.
u Lu.3.17. ch.13.30, 40. Ps.1.4. Mal.4.1—3. 3. Mar.9.44. Mi.4.12. Joh.27.18.
A.D. cir. 29.
v Mar.1.9. Lu.3.21, with ch.2.22.
x Ge.30.38. 1 Ch.29. 14. 2 Ch.2.6. Ep.3.8.
y Ps.40.5—8. Je.30.21. He.7.19. Is.42.21. Da. 9.24. Phi.2.6—8. Ga.4.4. 5. Ro.5.15. 2123.25.96.2 Co.5.21. Is.liii.
[5] The *locust* was the well-known insect which invades in such numbers, and

A.M. cir. 4033.
A.D. cir. 29.

commits such devastations in, Palestine. The Mosaic law sanctioned its use as an article of food (Le.11. 21). Classic writers tell us that it was in their day largely eaten by the Arabs, and at the present time some of the desert tribes of Arabia and north Africa make use of it. *Wild honey*—the honey of the ordinary wild bee is abundant in the mountains of Palestine, and is highly esteemed as an article of food.—*P.*

a Mat.3.17. Lu.3.22, 20.13. Is.42.1. Ps.2.7. 89.20. Is.11.2. 42.1. Col.1.13.
b Ps.2.7. Is.49.1,4, 21. ch.12.18; 17.5. Mar. 1.11. Lu.3.22. 2 Pe. 1.17. Col.1.13. 1 Jo.1.6.

CHAP. IV.

a Mat.3.1,13,13. Lu. 4.1. 1 Ki.18.12. Eze. 3.14. 8.3. 11.1,24. 40.2. 43.5. Ac.8.39.
[1] The language is topographically accurate. The Jordan runs through a depressed valley, nearly a thousand feet below the level of the sea. 'The wilderness' of Judea, the undoubted scene of the temptation, was a mountainous region which rose abruptly from the Jordan valley to a height of from two to four thousand feet. —*P.*
b He.4.15; 2.18. Ge. 3.15. Jn.14.30.
c Ex.34.28. De. 9. 9, 18. 1 Ki.19.8.
d Mat.21.18. Lu.4.2. ch.11.18. Is.4.6.
[2] The narratives in Mark and Luke show that our Lord was tempted by Satan *during* the forty days. The three temptations here recorded occurred at the close of the period, and were probably more severe than any which had preceded them. Bodily weakness, and the cravings of the natural appetite, also rendered Christ, humanly speaking, less able to withstand the wiles of the tempter.—*P.*
e 1 Jo.4.9, 3, with ch. 3.17,22. 5.
f Ps.2.7. 1 Pe.5.9.
g De.6.3. Ex. 23.25. Lu.4.4. 22.15. 1 Ti.4.5. Pr.10.22,30.
i Job 2.11—13.2.6. Ja. 2.9,23.
j Ne.11.1. Is.48.2,58. 1. Da.9.16. ch.5.35; 27. 53.
k Ps.91.11,12. Lu.4.9 —11. 1 Ti.3.16. ver. 11.

to fulfil all righteousness. Then he suffered him.

16 And[c] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And, lo, a voice from heaven, saying, [a]This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

1 *Christ fasteth forty days, and is tempted of the devil.* 11 *The angels minister unto him.* 12 *He dwelleth at Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter and Andrew,* 21 *James and John,* 23 *and healeth all the diseased.*

THEN was [a]Jesus led up[1] of the Spirit into the wilderness, to be [b]tempted of the devil.

2 And when he had [c]fasted forty days and forty nights, he was afterward [d]an hungered.[2]

3 And when the tempter came to him, he said, [e]If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, [f]It is written, [g]Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then[i] the devil taketh him up into the [j]holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [k]He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, [l]It is written again, [m]Thou shalt not tempt the Lord thy God.

8 Again,[n] the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

l ver.4,10. Ro.15.4. 1 Jo.2.17. 1 Pe.5.9. *m* De.6.16. Lu.4.12. 1 Co.10.9. He.3.8,9. Ex.17.2,7. Nu.14.22. Ps.78.18,56.14. *n* Lu.4.5—7. 2 Co.4.4. 1 Co.7.31. 1 Jo.2.15,16. Ja.4.4. Ps.17.14.

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will be enlightening, warming, powerful, and purifying. He, by his infinite knowledge, by his gospel doctrines, and by his gracious and awful providences, will purify his Jewish church, and separate the precious from the vile; admitting every sincere believer into his gospel church and heavenly mansions, and casting out unbelievers, as light and vain, worthless and unprofitable, into lasting miseries on earth, and eternal banishment in hell.

Ver. 2. The word here translated *repent* is not the word used describing Judas, Mat. 27. 3. That word merely signifies to be distressed when a thing is done. The word used by John signifies to think after an action, so as to change the mind and amend. *C.*

Ver. 5, 6. This statement contains a curious, succinct, and edifying notice of a great religious revival, such as God frequently bestows upon his church. That much proceeded from mere excitement, much from fashion, much from hypocrisy and base worldly feelings or motives, cannot be doubted. Still, in the midst of all that is thus transient or unreal, there is much that is real and abiding; and the work of God is not to be neglected because the world, or the flesh, or the devil may attempt to disgrace the original by base and spurious imitations. *C.*

Ver. 7. *Pharisees.* So called from a Hebrew word that signifies *to separate*; because they separated themselves by superior strictness of religious profession.—*Sadducees.* A Jewish sect, said to derive their name from one *Sadduc*, who denied spiritual existences and a future state of rewards or punishments. *C.*

Ver. 10. Fundamental truths and principles were now to be tested by Christ's gospel. Formality would no longer be tolerated. Name, and profession, and external rites would no more supply the place of sound doctrine and purity of heart. The fruitless tree, however noble in appearance, would be cut down as a cumberer of the ground. *P.*

Ver. 11. *He shall baptize you,* &c. This promise was miraculously fulfilled on the day of Pentecost; and, ordinarily, in every believer, when the 'Spirit of truth' refutes every falsehood, and the 'Spirit of holiness' expels every impure desire. *C.*

Ver. 12. *Burn up the chaff.* In warm countries *chaff* and such light materials are frequently burned to prevent their harbouring the eggs and young of destructive insects. *C.*

Ver. 13–17. We note in this simple but solemn narrative the following grand truths: 1. Our Lord's public and formal consecration to office. The Holy Spirit, of whom the anointing oil was a symbol, was 'poured out' upon him. 2. The gift of the Spirit was permanent. It descended and *remained* upon him, Jn. 1. 32. 3. The Spirit came in the form of a dove, the symbol of peace to a guilty world. 4. Our Lord's assumption of office as Mediator was publicly accepted of the Father. 5. The glorious Trinity is here openly manifested combining to work out the scheme of redemption. *P.*

Ver. 25. *All righteousness.* That is, every righteous ordinance—here, most probably, referring to the washing of the priests previous to inauguration, Ex. 29.4. *C.*

Ver. 16. *Like a dove.* Neither these, nor the words in Lu. 3. 22, convey the idea that the Spirit appeared in *the shape of a dove*, but merely that the body of the Shekinah light descended *after the manner of a dove*, hovering over its resting-place before it descends. *C.*

REFLECTIONS.—No place on earth can shut us out from the visits of divine grace. And often the sweetest intercourse with God is enjoyed when we are most withdrawn from the world. Ministers should accommodate themselves to the circumstances in which God places them. They who call others to self-denial, mourning for sin, and mortification of it, must show themselves as examples; and they who have experienced spiritual pleasures, must look upon carnal delights and enjoyments with a holy indifference. Thorough convictions of the horrible nature of sin, and of the vanity of earthly things, are good preparations for readily receiving the gospel. Even ministers and ordinances are but empty things without Christ. But the faithful work of ministers, and the almighty influences of God, are necessary to gain him admission into men's hearts. And it is the promises and power of the gospel which chiefly induce men to sincere grief for their sins. Yet, alas! multitudes often seem fond of hearing the gospel, while few really believe it; and most men are ready to rest in external professions or privileges, without any experience of the power of religion. Indispensable is the necessity of true repentance, marked by a holy life, under the influence of the Holy Ghost; and happy for ever are they who are once partakers of this grace! But awfully miserable are they who remain hypocritical and unfruitful hearers! Their day of grace soon comes to an end, when they shall be separated from the godly, and cast into endless destruction. God puts great honours upon such as, through a real sense of their own unworthiness, seek to shun it.—But what delight Jesus took to fulfil all righteousness necessary for him as our Savior, and to honour all his Father's institutions! 'And great was the delight of JEHOVAH and his Spirit to qualify him for and bear witness to his work. May my soul therefore entertain the most exalted and endearing thoughts of him, as the Son of God and my Saviour, as the Father's Beloved, in whom I am accepted to eternal life!

CHAPTER IV. Ver. 3. *If thou be the Son of God.* Does not the 'if' imply a doubt calculated to stimulate pride; while the formation of 'bread' is calculated to remind our Lord of his

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, [o]Get thee hence, Satan: for it is written, [p]Thou shalt worship the Lord thy God, and him only shalt thou serve.[3]

11 Then[r] the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now[s] when Jesus had heard that John was cast[4] into prison, he departed into Galilee:

13 And[t] leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That[u] it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The[v] land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From[x] that time[5] Jesus began to preach, and to say, Repent: for the kingdom of heaven[6] is at hand.

18 ¶ And[y] Jesus, walking by the [z]sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, [a]Follow me, and I will make you [b]fishers of men.

20 And they [c]straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, [d]James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And[e] they immediately left the ship and their father, and followed him.

23 ¶ And [g]Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner [h]of disease among the people.

24 And [i]his fame went throughout all [j]Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him [k]great multitudes of people from Galilee, and *from* Decapolis,[8] and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

CHAPTER V.

1 *Christ beginneth his sermon upon the mount, declaring who are blessed,* 13 *who are the salt of the earth,* 14 *the light of the world, the city on an hill,* 15 *the candle:* 17 *that he came to fulfil the law.* 21 *What it is to kill,* 27 *to commit adultery,* 33 *to swear falsely:* 38 *exhorteth to suffer wrong,* 44 *to love even our enemies,* 48 *and to aim at perfection.*

AND seeing the multitudes, [a]he went up into a mountain:[1] and when he was set, [b]his disciples came unto him:

2 And he [c]opened his mouth, and taught them, saying,

3 Blessed[d] *are* the poor in spirit; for theirs is the kingdom of heaven.

4 Blessed[e] *are* they that mourn: for they shall be comforted.

A.M. cir. 4033. A.D. cir. 29.

o ch. 16.23. Jn.4.7, 1 Pe.5.9.

p De. 6. 13; 10. 20. 2 Sa.7.4. Lu.4.8.

3 See note ' below.

q Ja. 4. 7. Lu. 4. 13. Mar. 1. 13. 1 Ti. 3. 15. ch. 26.53. He. 1.6, 14.

4 Or, *delivered up.*

r Lu.4. 3, 9. Mar.1. 12, 13. 1 Ki. 19. 5, 6. ch. 26.53. He. 1.14.

s Mar. 1. 14, 15. Lu. 3. 19, 20. Jn. 4. 43. ch. 14. 3.

5 Or, *delivered up.*

t Lu.4. 31. Mar.6. 1–6.

u Nu.23.19. 1 Sa.15. 29. Is.44.26. Tit 1.2. 1 Th.5.24. 2 Ti.2.13. He. 6.17,18. Ps.132.6. Pr.30. 5,6.

v Is. 9. 1, 2; 29.18; 30. 26; 42. 6, 7; 60. 1–3; 61. 1, 2. Lu. 2. 32. Ac. 13. 47. Zec. 14. 7, 8.

A.D. cir. 30.

x Mar. 1. 14. Lu. 9. 2. ch. 3. 2; 10. 7.

6 *From that time.* Either from the time of his baptism, or the time of John's imprisonment.—*C.*

7 Gospel dispensation. ch. xiii. xxv. Ac. 1. 3, 8.

y Mar. 1. 16. Lu. 5. 2. Jn. 1. 42.

z Nu. 34. 11. De. 3. 17. Jos. 11. 2; 19. 35. ch. 14. 34. Jn. 6. 1.

a Jn. 1. 37. Ac. 2. 1–4. ch. 16. 24. 1 Co. 11. 1.

b Lu. 5. 10. Ezr. 47. 10. Ac. 2. 41; 4. 4. 1 Co. 3. 5; 9. 22; 10. 2 Co. 12. 16.

c Ps. 119. 60. Ga. 1. 16. ch. 10. 37; 19. 27. Mar. 10. 28–31. 1 Ki. 19. 19, 20.

8 In this threefold temptation we have combined in principle the whole range of human temptation. St John contrasts the love of the world with the love of God. The former comprehends all sin: the latter all righteousness. He then sums up the whole contents of 'the world' in three things: 'the lust of the flesh, the lust of the eye, and the pride of life' (1 Jn. 2. 16). These three constitute the whole range of sin, and the sole channels of temptation. Satan knew this, and he tried them all with Jesus, He first assailed him through 'the lust of the flesh'—the natural appetite which man must satisfy if he would sustain life. 'The pride of life' was next assailed—the natural desire for display, for exhibiting power. The final assault was upon 'the lust of the eye'—ambition, in fact. The apostle affirms that Christ was 'in all points tempted like as we are,' and here is proof of it.—*P.*

d Mar. 1. 19. ch. 10. 2; 17. 1; 26. 37. Lu. 6. 14; 8. 51; 9. 54. Ac. 12. 2. 1 Ki. Re. 1. 1.

e Mar. 1. 20. Lu. 14. 33. 1 Ki. 19. 19, 20.

f Lu. 3. 15; 4. 9, 10. De. 28. 15, 58. Is. 61. 1, 2. 2 Ki. 5. 25. Ac. 10. 38. Ge. 3. 15; 49. 10. Is. 11. 10; 49. 6; 60. 1, 2. Zec. 8. 20–23. De. 32. 41. He. 7. 25. 1 Jn. 3. 8. Re. 1. 5, 6; 5. 9, 10. Mar. 3. 7.

7 Syria appears to have included the whole country lying north of Palestine, embracing Phœnicia, Lebanon, Cœlesyria, Antilebanon, and the territory of Damascus.—*P.*

g Lu. 6. 17, 19.

8 *Decapolis.* A district containing *ten cities*, of which Damascus was chief.—*C.*

CHAP. V.

a Is. 42. 2. Jn. 5. 41.

1 The traditional 'Mount of Beatitudes' is a double-peaked hill, a few miles west of Tiberias, now called by the natives 'The Horns of Hattin.' It is more probable that the real scene was near Capernaum; perhaps on one of the projecting points behind it.—*P.*

b ch. 4. 18–22; 10. 2–4. Lu. 6. 13–16.

c Pr. 10. 21. Ep. 6. 19, 20. De. 18. 15, 18. Is. 50. 4. Pr. 8. 1, 2, 6; 22. 20, &c.

d Is. 57. 15; 66. 2. 1 Co. 1. Pr. 16. 19; 29. 23. ch. 18. 25; 23. 10; 19. 23. Lu. 6. 20, 24; 14. 21, 33. Ps. 51. 17. 1 Co. 1. 26–31. Ja. 2. 5.

e Ezr. 7. 28; 9. 4. Is. 61. 3. Ec. 7. 2, 3. Lu. 6. 21, 25. Jn. 16. 20. 1 Co. 7. 30. Ja. 1. 12. Re. 7. 17; 21. 4; 22. 20; 51. 22, 23; 30. 25; 57. 18. Ps. 51. 17.

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hunger?—*Note*, The first act of Christ's ministry was a conflict with Satan, in which body and spirit both triumph, for the example and encouragement of all his tempted people. *C.*

Ver. 5. It is not necessary to suppose, with some, that Satan carried our Lord through the air, but merely that he conducted him to the roof of the temple, and placed him on a *pinnacle*, or rather *battlement*, of the temple. Satan now quotes Scripture, though falsely, because imperfectly (comp. Ps. 91. 11, 12), and thus attempts to foil our Lord with his own chosen weapon. *C.*

Ver. 8. By comparing this verse with Lu. 4. 5, it will be evident that Satan exhibited, as it were, a visible panorama of all the glories of earthly kingdoms; while he may also have pointed out their relative positions and boundaries. *C.*

Ver. 13. *Capernaum*—not being mentioned in the Old Testament, is supposed to have been built after the return from Babylon. Our Lord's denunciation (Mat. 11. 23) has been so signally realized, that the place where it stood cannot now be distinguished. *C.*

Ver. 15. In this verse the chief scenes of our Lord's public ministry are mentioned. Each clause is in the original a proper name, and ought to be so translated. The true meaning may be thus brought out:—The land of Zebulon; the land of Nephtalim; the sea-coast (*i.e.* the circuit of the Sea of Galilee); Peraea (the country beyond Jordan); Galilee of the Gentiles (a district of Upper Galilee, so called because it was chiefly inhabited by Gentiles). Capernaum stood nearly in the centre of these provinces. *P.*

Ver. 18. *Sea of Galilee.* This sea is a considerable fresh-water lake, sometimes called the Sea of Tiberias, from a town of that name on its western shore; sometimes also the sea or lake of Gennesareth, Chinnereth, or Cinnereth, from a tract of land lying on its western border. *C.*

Ver. 23. *Synagogues* were now very numerous in Judea, Jerusalem alone containing nearly 200. Some think none were erected till after the Babylonish captivity, but they are mentioned in the Psalms; and even if they were not, the necessity of such places for public worship and instruction would go far to render their previous existence probable, if not certain. *C.*

Ver. 24. *Devils* should rather be translated *demons*; for the word *devil* seems properly to apply to one evil spirit, exercising some authority over his numerous agents of evil. The idea that this demoniacal possession was merely a figurative expression for certain severe diseases, is utterly inadmissible, inasmuch as there is a clear distinction drawn between such possession and ordinary disease; moreover, the demons are represented as *speaking*—a statement which no violence of figure could apply to any bodily disease. *C.*

REFLECTIONS.—Astonishing is the love of our Redeemer, who so wrestled in prayer, so struggled with the temptations of Satan, so laboured in teaching and healing sinners of mankind—all for the sake of his enemies, and that he might succour them that are tempted! It is necessary that preachers be fitted for their work by remarkable endowments of the Holy Ghost, solemn prayers and fasting, and even by experience of manifold temptations. And never is Satan more ready to harass souls than immediately after solemn fellowship with God, or while employed in extraordinary devotion. He leaves no circumstance unimproved for his purpose; and nothing is too horrid, atheistical, unbelieving, murderous, or idolatrous for him to insist on, nor any worldly advantages too great for him to promise. If therefore we hope to defeat him, we must undertake it not by carnal reasoning, but by a believing use of the oracles of God answerable to his temptations. And God and his angels take pleasure to honour those who faithfully resist Satan. In vain do sinners attempt to stop the gospel of Christ. If one preacher be laid aside by death or imprisonment, God can raise up another more excellent; and if some thrust the gospel from them, he will make others gladly receive it.—Infinite is the excellency and usefulness of our Redeemer in publishing the gospel; in enlightening the world by his truth; in healing diseases unnumbered of soul and body; in dispossessing devils, and raising up ministers to win sinners to himself. No natural unfitness can hinder his qualifications, and no obstinacy can ignore his call. May the grace of his kingdom induce multitudes to repentance, and his instructions make many light in the Lord! May his grace afford us pastors according to his own heart, by whose ministrations many may be converted to himself!

CHAPTER V. Ver. 3. Truly happy they are, and shall be, who are sensible of their own ignorance, sinfulness, and insufficiency, and depend on God's free grace for instruction, forgiveness, and supply; and whose hearts are so weaned from the riches, honours, and pleasures of this life, that they readily submit to God's disposals, and part with everything temporal for the gospel's sake; for they have a full and everlasting interest in all the riches and honours of the kingdom of grace here, and of the kingdom of glory hereafter. 4. Happy are they who evangelically mourn under a deep sense of their own sinfulness of heart and life, and the miseries to which they are thereby exposed, and for the dishonour done to God by others, or the miseries inflicted on them; for they shall, in due season, be revived by the comforts of the Holy Ghost, and shall at last enter into the full and everlasting joy of their Lord. 5. Happy are they who, sensible of their own unworthiness, and of God's great goodness, readily submit to his will in all things without murmuring, and who are gentle and patient to their fellow-creatures, hardly provoked and easily appeased; for they, with God's friendship, and with inward satisfaction in their own minds, shall enjoy whatever of the good things of this world are most for their real advantage, and shall have their happy share in the new heavens and the new earth. 6. Happy are they who highly value, and earnestly desire and apply, my complete sacrifice for their justification, and my Word and Spirit for the sanctification of their nature; for their desires shall be granted, and their souls eternally filled with all possible graces and comforts. 7. Happy are they who, from an unfeigned faith in God's special mercy to themselves, are tender-hearted towards others, readily forbearing severities, forgiving injuries, pitying and relieving the distressed; for God, in his unbounded kindness, will reward them with mercies inexpressibly more valuable. 8. Happy are they whose religion is pure and undefiled, whose hearts are purified by faith, their consciences washed in the blood of Jesus from guilt, their natures and tempers rendered holy by his Spirit, and who allow themselves in no hypocrisy, pride, or sensuality; for they shall enjoy delightful

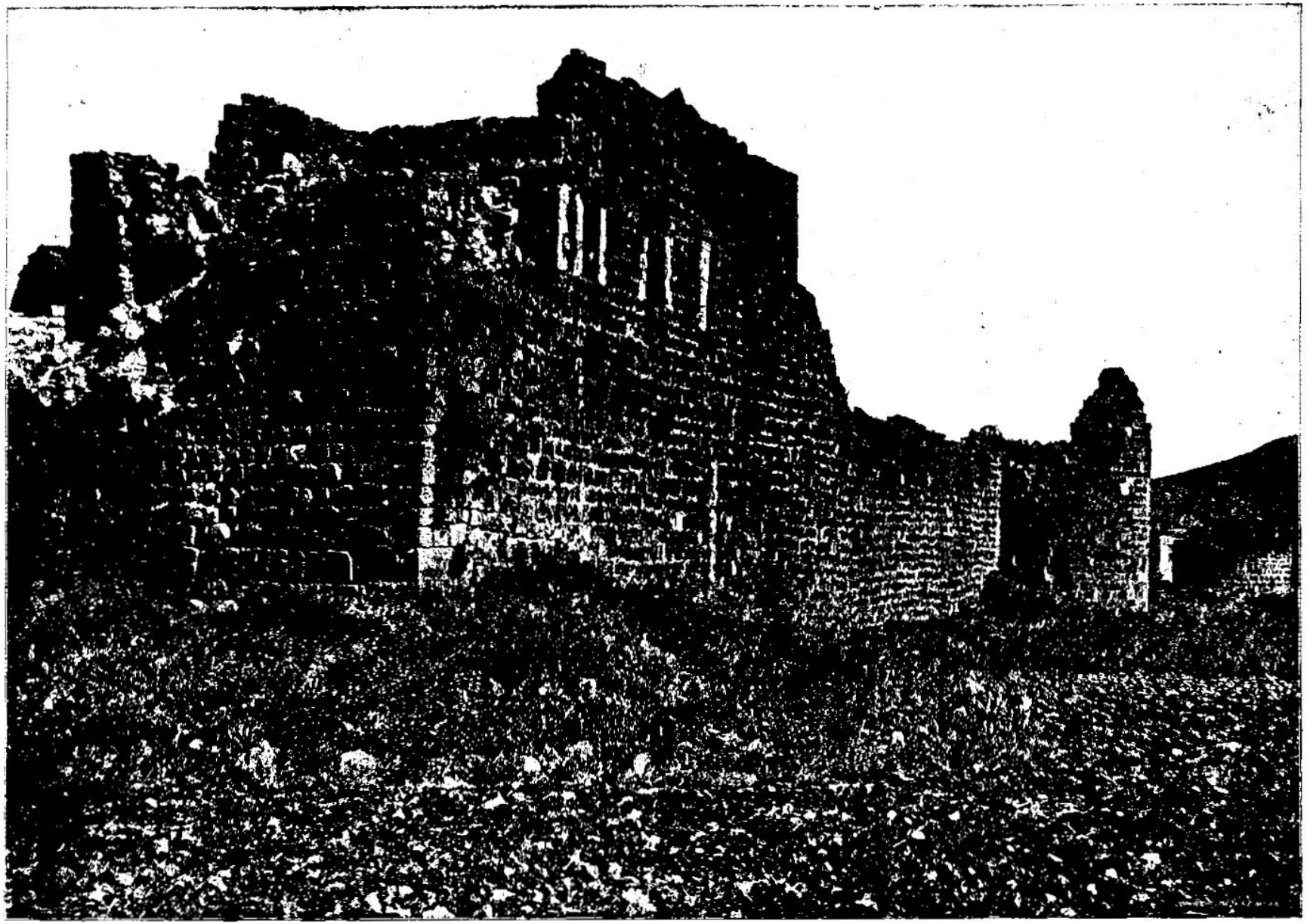

WALL OF TIBERIAS—IN SIGHT OF THE PLACE WHERE CHRIST DELIVERED THE SERMON ON THE MOUNT. [Matt., iv:25]—"And there followed him great multitudes of people, from Galilee and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan." The verse quoted above gives us some insight into the wonderful influence of our Lord at this particular part of His career among the masses of Palestine. When He went up into the mountain to deliver the memorable sermon recorded in Matthew's Gospel, He was surrounded by people from all parts of the Holy Land. While on top of the mountain, where, according to tradition, He delivered the sermon, He was in sight of the place where Tiberias now stands. The party who secured the photographs which are found in this work were on top of the Mount of Beatitudes. We came down from the mountain and descended directly to Tiberias.

5 Blessed[g] *are* the meek: for they shall inherit the earth.[2]

6 Blessed[h] *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed[i] *are* the merciful: for they shall obtain mercy.

8 Blessed[j] *are* the pure in heart: for they shall see God.

9 Blessed[k] *are* the peace-makers: for they shall be called the children of God.

10 Blessed[l] *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed[m] are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely,[3] for my sake.

12 Rejoice,[o] and be exceeding glad: for great *is* your reward in heaven: for [p]so persecuted they the prophets which were before you.

13 ¶ Ye[q] are the salt of the earth: [r]but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye[s] are the light of the world. A city that is set on an hill cannot be hid.[4]

15 Neither do men [t]light a candle, and put it under a bushel,[5] but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, [u]that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy

A.M. cir. 4034. A.D. cir. 30.

g Ps.22.26; 37.11,22. *h* Is.55.1,2. *i* Ps.41.1. *j* Ps.24.4. Is.57.15,16. Jer.3.3. 1 Pe.3.4,13. Re.5.10.

2 The usual dividers and allotters of the earth being mighty and proud conquerors, and the Messiah being expected as such a conqueror, this announcement, that the meek should inherit the earth, struck at the root of the temporal expectations of power and wealth in the Messiah's kingdom. *Hallywell.—P.*

k Lu.1.53; 6.21,25. Ps.32.1,2; 85.2; 103.2; 106.4; 145.19,20. Is.9.6; 26.3; 57.15; 65.14; 66.2. Jer.31.34; 33.6. Ho.2.19. Re.7.17.

l Ja.2.13. *Ps.* 44.1–3, 18.35, 37, 38, 46. Pr.14.21; 29.27. ch.6.24. Mar.11.25. He.6.12. Da.4.27. 2 Ti.3.16. He.4.16.

m 1 Ti.1.5. He.9.14. 10.22; 12.24. Ps.18.23; 32.2; 34.5. 1 Jn.3.9,21. Jude 20,24. 1 Co.13.12.

n Ps.34.22. 2 Co.5.20. Ro.16.20. 1 Co.14.33. 2 Co.13.11. Phi.4.9. 2 Th.3.16. He.13.20,21. Ja.3.18. 1 Pe.3.11. Re.14.13.

1 Lu.6.22,23. 1 Pe.3.13,14; 4.12. 2 Co.4.8–17. 2 Th.1.5–7. Ro.8.17,18.

3 Gr. *lying.*

A.M. cir. 4034. A.D. cir. 30.

o Ro.5.3. Ja.1.2. 1 Pe.4.13. Lu.6.23. Ac.5.41.20.05. Col.1.24. 2 Co.4.17.

p Ne.9.26. 2 Ch.36.16. ch.23.31–37. Ac.7.52. 1 Th.2.15.

q Col.4.6. 2 Co.2.14, 16.

r Mar.9.49,50. Lu.14.34. He.6.4–6. 2 Pe.2.20,21.

s Jn.1.9. Phi.2.15. Re.1.20. 1 Th.5.5. Lu.12.36. Lu.16.8. Ep.5.8. 2 Co.6.14. Pr.4.18.

4 This would be a most striking figure in Palestine. In any part of the country in which one might give utterance to it, there would be an example within view. The towns and villages are almost universally built on eminences. It is possible our Lord may have had the church in his thoughts.—*P.*

t Mar.4.21. Lu.8.16; 11.33.

5 The modius was about a peck measure.

u 1 Pe.2.12. Phi.2.15, 16. Pr.4.18. Jn.15.8. 1 Pe.3.1,16. 1 Co.14.25.

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fellowship with God here, and the full and immediate vision and enjoyment of him for ever. 9. Happy, and that eternally, shall they be who, being reconciled to God through Christ, have his peace filling their hearts, and rendering them earnestly diligent to maintain and promote peace in every society they are connected with, as far as they can, in a consistence with truth and holiness; for this manifests them to be the children of God, who shall be openly and eternally owned as such, and enjoy all the privileges that belong to the adoption of sons. 10–12. Happy are they who, with faith and patience, undergo the severest persecutions for their adherence to me, my truths and ways; for they are interested in, and shall enjoy, all the blessings of the gospel and of the heavenly state.—Do ye therefore, my disciples, reckon it a real happiness, and rejoice and glory in it, if, while ye live soberly, righteously, and godly, ye be reproached and persecuted for preaching my gospel, and following my example in holiness; for God will graciously reward you, and make even your troubles work for you an exceeding and eternal weight of glory; and know, for your encouragement, that in this path of persecution all the ancient prophets, those favourites of Heaven, travelled to and obtained their heavenly, their distinguished, rewards. 13. Ye are appointed, by your instructions and example, to spread abroad the savour of my knowledge wherever ye go, to reform the world, and preserve it from utter corruption and ruin. If therefore your hearts be gracious, your doctrines sound, and your lives exemplary, ye will be the blessed means of purging out corruptions in faith and manners, and of making multitudes of converts acceptable to God and useful to man. But if ye degenerate into unfaithful, cold, and carnal tempers, corrupt notions, and licentious lives, ye will become the most unprofitable, worthless, and contemptible of men. 14–16. Ye are appointed, in the most public manner, to spread abroad the light of my gospel in a dark world, and, by your instructions and example, to direct sinners into the way of salvation. Take care, therefore, that your doctrine and conversation shine with such lustre and purity before all men wherever ye go, that, by means thereof, they, under the influence of divine grace, may be brought to esteem, acknowledge, and admire the great excellency of real religion, as displayed in you, and to embrace and practise it themselves, to the glory of your heavenly Father. 17, 18. Think not that I am come to abrogate the moral law, or to set aside the writings of the Old Testament, or to teach anything contrary thereto. No, my great aim and work is to confirm them. I am come to explain, enforce, and establish the moral law, as an everlasting rule of righteousness, and to vindicate it from the injurious glosses which have been put upon it. I am come to fulfil all its precepts and its penalty, as a broken covenant, in the room of sinful men; and, in so doing, to answer all the types, accomplish the prophecies and promises, and to fill up all the defects of the Old Testament dispensation. For I assure you, in the most solemn manner, that no part of the typical ceremonies, or of the Old Testament predictions, shall be left unfulfilled, and no obligation of the moral law shall ever be set aside. And as I myself will persevere in the most exact obedience till the last moment of my humbled life, so will I excite and enable my followers to persevere in their obedience till the end of the world. 19. Whoever therefore shall wilfully set aside and transgress even the least of these moral commands, or teach or encourage others to do so, shall be held unworthy to be a subject, and much more an officer, in the gospel church, or of admission into the heavenly glory; and he who, from a principle of faith and love, shall conscientiously respect all these commandments, and teach and encourage others to do so, shall be highly honoured among my subjects and servants. 20. I assure you that, unless ye be interested in my complete fulfilment of the law in your stead, and unless your personal conformity to the law be more excellent, spiritual, and extensive than that of the highest pharisaical pretenders to holiness, ye can never be admitted to the blessings of the kingdom of grace here, or of glory hereafter. 21, 22. For, to give you some specimens of their defective interpretations and observances of the moral law, they pretend that there is no disobedience to the ancient command prohibiting murder, and adjudging murderers to death, but in wilfully and unjustly taking away a man's life. But such is the spirituality and extent of this commandment, that whosoever indulges rash, wrathful, and causeless anger, or a malicious and revengeful temper, is, in God's account, guilty of murder in his heart, and thereby exposed to his righteous judgment; and whoever in pride and passion revile their neighbours as worthless empty wretches, or as profane reprobate brands of hell, involve themselves in still deeper guilt, and ought to be punished by men, but shall not escape the far more severe and everlasting justice of God. 23, 24. Never therefore presume to perform any act of religious worship, or to hope for its acceptance with God, while ye indulge yourselves in causeless and sinful anger, or in evil speaking; but if ye have offended a brother, first humbly confess your fault, ask his pardon, and satisfy him for the wrong you have done him, and then present your devotions to God, in hopes of forgiveness and acceptance. 25, 26. And as both God and your brother are jointly offended, without delay embrace the reconciliation which God offers you in his promises, and be reconciled to your offended brother while ye are in the way of mercy, lest death cut you off in your sins, and drag you to the tribunal of God, that you may be condemned and cast into hell, from whence ye can never be released, since everlasting sin is the complete equivalent of everlasting hell. 27–30. The scribes and Pharisees pretend that nothing else is prohibited by the ancient commandment respecting adultery but a man's actually lying with a woman who is not his wife. But I assure you that, according to the mind of God in this precept, every man who looks upon any woman with unchaste desires after her, and contrives how to accomplish them, is guilty of adultery in his heart, though he has not had opportunity to commit it in fact; and therefore, if this, or any other sin, should be ever so dear, apparently pleasant, or profitable to you, and though it should require great self-denial, and be very painful for you to part with it, yet, as the loving, harbouring, or practising it, would defile and endanger your soul, offend God, and expose you to his everlasting wrath, mortify, detest, and abhor it without delay: it is better to suffer the greatest uneasiness and temporal loss in so doing, than that your whole man should be eternally lost, in hell on account of your indulging and practising it. 33–37. Your scribes and Pharisees pretend that the ancient command relative to swearing prohibits only the breach of such oaths as are sworn by God himself, or the swearing by his name in ordinary conversation; but I assure you that it prohibits the swearing by any creature, and the violation of such oaths as are sworn by them, since God is represented in, and connected with, every creature ye can swear by. Do not therefore swear at all by creatures, or in common conversation, but merely affirm or deny things as they really are; for all other means to gain credit to what you say, in the common affairs of life, proceed from the devil and your own sinful habits or lusts, and imply that yourselves are unworthy to be believed, or that your hearers are unreasonably incredulous. 38–42. The ancient law prescribed only for the direction of magistrates, in the retaliation of injuries done by their subjects one to another, is understood by your scribes and Pharisees as if it warranted private persons to indulge a malicious temper, and revenge themselves in lawsuits or otherwise; but I admonish and charge you never to avenge yourselves by rendering evil for evil; and, in lesser matters, bear even repeated affronts and injuries with patience, rather than retaliate in a contentious, revengeful, and furious manner; and, as far as ye can, without embarrassing your own worldly circumstances, be always ready, by giving or lending, to relieve the necessities of others, especially if they humbly apply to you for help. 43–48. Your scribes and Pharisees have further pretended that the ancient law of loving your neighbours warrants you to hate all those who are not of your kindred and religion; but though ye ought never to approve the wickedness of your enemies, I solemnly charge you to love their persons, as partakers of the same human nature with yourselves, speak good of them as far as ye justly can, and heartily wish them all temporal and eternal happiness; take all opportunities of doing good to them, and earnestly pray for their conversion and salvation who hate, curse, despitefully use, and persecute you, that ye may appear the genuine children of that God, and perfectly conformed to his image, who is so graciously liberal of his providential favours, even to his wicked and unreasonable enemies of mankind; for if ye only love them who are affectionate and kind to you, or be friendly to those of your own kindred, religion, or party, what peculiar excellency is in that conduct, or what gracious reward can ye expect for it? It is no more than even the worst of men think themselves obliged to, by the common ties of gratitude, nature, or society. Study therefore to have your principles and behaviour greatly superior to all this, and rising to the highest resemblance of your heavenly Father, whose tender mercies are over all his works, in the displays of his goodness and all his other moral perfections.

Ver. 1. *Set.* Sitting was the Jewish posture of instruction; and it still prevails among teachers in the universities. The Jewish readers, however, seem to have stood up until they commenced to expound. See Lu. 4. 16, 20. *C.*

Ver. 13. *Salt* is a compound body, whether natural or artificial. Its general character is *sapidity*, and a *preservative* power when combined with animal substances. But if by any chemical agency one or more of its constituents be separated from the others, the part remaining may retain much of the appearance of the original compound, and yet have lost its most remarkable



THE HORNS OF HATTIN, WHERE CHRIST PREACHED THE SERMON ON THE MOUNT. [MATTHEW, v:1.]—The fifth, sixth and seventh chapters of Matthew contain the ever-memorable Sermon on the Mount. The Horns of Hattin together make up the Mount of Beatitudes, where the sermon was delivered. Standing on the top of the highest peak of this sacred mount one can survey the whole country where most of the mighty works of Christ were done. To the east, three miles away, is the Sea of Galilee, and rising beyond is the Gadarene country. To the west is Cana of Galilee, and to the north is Mount Hermon. The Horns of Hattin, or the Mount of Beatitudes, stands about half a mile distant from the road leading from Nazareth to the Sea of Galilee. The sides of the Mount are covered by a thick growth of prickly pears and briars.

the law, or the prophets: I am not come to destroy, [z]but to fulfil.[6]

18 For verily I say unto you, [a]Till heaven and earth pass, one jot or one tittle[7] shall in no wise pass from the law, till all be fulfilled.

19 Whosoever[9] therefore shall break one of these least commandments,[8] and shall teach men so, he shall be called the least in the [c]kingdom of heaven: but whosoever shall do and teach *them*, the same shall be [d]called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed [b]*the righteousness* of the scribes and Pharisees, ye [e]shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them[9] of old time, [d]Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment:

22 But [g]I say unto you, That [g]whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, [1]Raca,[2] shall be in danger of the council: but whosoever shall say, Thou fool,[3] shall be in danger of hell-fire.

23 Therefore,[h] if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;[4]

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree [i]with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, [j]Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by [5]them of old time, [k]Thou shalt not commit adultery:

28 But I say unto you, [l]That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And[n] if thy right eye [6]offend thee,[7] pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable

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A.M. cir. 4034. A.D. cir. 30.

z ch. 3.15. Ps. 40.6, 8. Is. 42. 21. Ga. 4. 4, 5. Ro. 10. 4. 1 Ti. 1. 15. 1 Pe. 2. 24. 1 Jo. 3. 5. Col. 2. 17. Ga. 3. 24. Jo. 8. 29.

6 See note † below.

a Lu. 16. 17. Is. 51. 6; 40. 8. Ps. 3. 31; 89. 34; 119. 89. 1 Ki. 8. 56. Da. 9. 24. Jn. 17. 4.

7 Neither smallest *letter nor stroke*.—C.

y Ja. 2. 10. Ps. 2. 3. 1 Co. 3. 15. 1 Sa. 2. 30.

8 *Least commandments.* Least in the *extent* of duty, when observed; least, in *amount* of injury, when broken.—C.

c ver. 4, 20; ch. 3. 2; 4. 17; 13. 11, 31, 44, 45; 25. 1, 14, 34.

d 1 Sa. 2. 30. ch. 19. 28. Da. 12. 3. 1 Pe. 5. 4.

e ch. 23. 3–28. Phi. 3. 9. Ro. 9. 31; 10. 3. Lu. 12. 39, 48. 1 Ch. 15. 13.

f Jn. 3. 3, 5. He. 12. 14. Re. 21. 27; 22. 8.

9 Or, *to them.*

g Ex. 20. 13. De. 5. 17. Ge. 9. 6. Le. 24. 21. Nu. 35. 16, 17, 30.

h Le. 30. 4. De. 18. 18. Ez. 13. 21. He. 2. 3.

i Pr. 3. 28, 29. Ec. 5. 4, 5.

1 Empty fop. 1 Sa. 30. 22. 2 Sa. 16. 7; 6. 20; not Jn. 2. 20.

2 A word of Hebrew origin, signifying 'vain,' 'empty;' consequently a term of reproach.—P.

3 Graceless wretch; not as ch. 3. 7, 10; 12. 34; 23. 13, 15, &c. Jn. 8. 44. Ac. 13. 10. 1 Jo. 3. 8.

k De. 5. 18. Le. 20. 10. Pr. 6. 32. Ho. Mat. 9. 30. 1 Ti. 1. 8. Ro. 13. 8. 1 Co. 6. 9. Ga. 5. 19. Ep. 5. 5. He. 13. 4. Phi. 4. 7. Ep. 4. 19, 22. He. 13. 1. Ja. 3. 13–18. Job 42. 6. Lu. 19. 8. 1 Pe. 3. 7.

† The terms *Law* and *Prophets* are here proper names, which in our Lord's time were given to *two* of the *three* great divisions of the Old Testament. *The Law* was the ordinary designation of the Pentateuch. It was so applied and understood by all: but the whole events in the Pentateuch—typical events, typical men, prophecies, promises, rites, ceremonies, feasts, festivals—were realized or fulfilled in Christ. The whole Law was in this respect one grand prediction—one continuous prophecy, which received its fulfilment in the mission, the person, and the work of our Lord.—P.

A.M. Cir. 4034. A.D. cir. 30.

4 If conscious of having uttered even an unkind or irritating word.—C.

l Lu. 22. 58, 59. Ge. 32. 3–20. 1 Sa. 25. 28. Pr. 25. 8. with Job 29. 21. Ps. 32. 6. Is. 55. 6, 7. 2 Ch. 9. 6. 2. He. 4. 7, 13.

1 Lu. 16. 5a. Ps. 36. 8. Jn. 12. 22, with 1 Ch. 1. 5. 1 Ki. 4. 21. 2 Pe. 2. 16.

5 Or, *to them.*

m Pr. 20. 24. De. 5. 28. Le. 20. 16. De. 22. 21–25. Ep. 5. 5. He. 13. 4.

n Job 31. 1. Pr. 6. 25. 2 Pe. 2. 14.

o 1 Ch. 18. 8, 9; 19. 20. Mat. 2. 43, 46, 47.

6 Or, *do cause thee to offend*, Ps. 119. 37. Jer. 31. 32. 2 Pe. 2. 14. Col. 3. 5. 1 Co. 9. 27. Ro. 8. 13. Ga. 5. 24. Pr. 1. 10, 15. 4. 14, 15. 5. 14.

7 *Ensnare thee.*—Cause thee to stumble or fall into any temptation or transgression.—C.

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and valuable properties. Maundrel declares that when, in the *Valley of Salt*, near Gebul, he broke a piece that had been exposed to the rain, sun, and air, though it retained the sparkling appearance of the salt, it had totally *lost its savour*, in conformity to our Lord's description.—*Note*, The disciples were commissioned by the salt of *truth*, by the example of *self-denial*, purity of life, and piety, to counteract the corruption of falsehood, covetousness, licentiousness, forgetfulness of God, and idolatry. But if the salt Christians themselves have lost its savour, wherewith shall *it* the *salt* itself be salted? *C.*

Ver. 17. Neither to abrogate nor repeal the *moral law*, to which it is evident he refers; for he proceeds to vindicate it from the false glosses of the scribes and Pharisees. But neither did he formally abrogate or repeal the *ceremonial law*, though it he also fulfilled. The ceremonial law ceased among the Jews when Providence rendered its observances impossible. Upon the Gentiles it was never binding. See Ac. 21. 20–26; 15. 1, 23–29. *C.*

Ver. 18. Till the *types* be fulfilled by the *antitype*; till the *end* be attained by Christ in his *righteousness*; and till the *predictions* with which all is illustrated and enforced shall be fulfilled: first, in the *dispersion*, and afterwards in the *restoration*, of Israel. *C.*

Ver. 19. *Shall be called the least.* Of all men the *least pleasing* to God; one who knew the law, but was at once a teacher and example of disobedience. See ver. 20.—*Note*, 'The kingdom of *heaven*' does not mean the kingdom of *glory*, but the gospel dispensation. See Mat. 13. 24–30, 47–50, &c. *C.*

Ver. 20. *Your righteousness* can never mean personal righteousness in an acknowledged sinner, for the two ideas are utterly incompatible: see Ro. 3. 10. There is no righteousness but that of God through faith, Ro. 3. 22. This righteousness *exceeds* that of the scribes and Pharisees—1. In its Origin and Author—God in Christ. 2. In its perfection—having the excellency of God's work in the flesh. 3. In its efficacy upon the conscience, to purge it; and upon the heart, to write the law on it, He. 9. 14; 8. 10–12. *C.*

Ver. 22. In this verse allusion is made to well-known Jewish customs. Various degrees of guilt received from them various degrees of punishment. The fundamental principle here is, that sins of thought or wish are, in the sight of God, virtual transgressions of his law. The man who cherishes causeless anger breaks the sixth commandment, and is liable to the *judgment*—a Jewish tribunal which inflicted *death by the sword*. The man who in his anger gave utterance to the contumelious epithet *raca* was liable to the *council*, which inflicted *death by stoning*. The man who said to a brother *fool* was liable to the *Gehenna of fire*; *i.e.* to die the death of a malefactor, and to have his body thrown into the valley of Hinnom, there to be burned. The punishment in every case was death. So in regard to every sin: whatever its kind or degree it is worthy of death, though that death may be inflicted in different ways, and accompanied by different trials. *P.*

Ver. 26. The *adversary* signifies, in the original, an opponent at law. He detains his prisoner till he has paid 'the uttermost farthing' of a limited pecuniary debt—*diminishing* by every payment. How much more shall a righteous God adjudge to 'everlasting punishment' 'Mat. 25. 46 impenitent and obstinate sinners, whose guilt has been daily increasing through time: 2 Ti. 3. 13, and whose profligacy and rebellion will abide through eternity: Re. 22. 11. *C.*

Ver. 34. *Swear not at all.* This prohibition does not extend to 'an oath for confirmation' which is 'an end of all strife,' He. 6. 16, but to profane swearing in ordinary conversation. See ver. 37. The lawfulness of a solemn oath in judicial controversy cannot be questioned by any that consider the moral character of the judicial law of the Jews, and the still more solemn example of God himself. See Ge. 26. 3; Ex. 22. 11; De. 29. 12; 1 Ki. 8. 31; Mat. 5. 33; Ac. 2. 30; He. 6. 17; 7. 28. *C.*

Ver. 36. These were all common forms of swearing. Some of them are so still in the East. In fact, easterns can scarcely utter a sentence without some form or other of imprecation. Their language is polluted with oaths and blasphemy. It was probably in consequence of this pernicious practice that our Lord administered the rebuke. *P.*

Ver. 38. These quotations were just rules for judges deciding between man and man; but more than dangerous if applied to sanction and measure out private revenge; which perversion of them our Lord here forbids. *C.*

Ver. 47. The *publicans*, as the original Greek intimates, were the *tax-farmers*; and the name seems also applied to their *collectors*. They seem to have been adopted as the lowest standard of character, both on account of their rapacity and the popular odium attendant upon them as agents of the Roman despotism. *C.*

REFLECTIONS.—Carnal men have very mistaken views of real happiness; it is vain to expect it without being made truly holy. But what a rich variety of blessings the gospel provides for the followers of Christ, under their numerous sorrows, persecutions, reproaches, fears, and dangers, to animate and encourage their holy desires, faith and hope, meekness and patience, humility, love, self-denial, peace, and joy! And marvellous is their happiness in the full enjoyment of God. Delightful are the hints of gospel grace given by our Saviour, which were to be more clearly manifested after his ascension to heaven. And great glory to God, honour to themselves, and profit to their neighbours, do professors, and especially ministers, bring forth when they act in due character. How indispensable and broad, how holy, just, and good, are all the commandments and oracles of God! And great is his grace, and excellent his righteousness, who magnified and made them honourable in the room of guilty men. It is highly necessary to be clothed with his righteousness, endowed with his grace, and conformed to his pattern, in every good word or work. But base is their temper, criminal their conduct, and fearful their danger, who attempt to relax the obligation or contract the obedience of God's law. And it is impossible to have fellowship with him, or have our services accepted by him, while we indulge hatred of brethren, or any other sinful lust. Yea, great reverence of God, and his name and ordinances; great chastity and purity of heart and life; universal mortification of indwelling lusts, and dominion over our appetites and passions; a sacred guard upon our speech, and forbearance under injuries; a diffusive beneficence to mankind, and imitation of our heavenly Father; are necessary to manifest us Christians indeed! Are these, my soul, the laws of the great God my Saviour, and I so unlike them? Are these the laws by which I shall quickly be judged, and do I so little regard them? Let these considerations quicken my soul, and animate me to more serious attention and exact conformity.

CHAPTER VI. Ver. 7, 8. Though in prayer ye may very properly repeat some important and affecting terms to express the fervent requests of your hearts, and, on some occasions, enlarge your supplications or thanksgivings, yet never multiply words merely to spin out your prayers, or as if ye were praying to heathen idols, which are inattentive, unable, or unwilling to understand or answer your requests; for your heavenly Father, who loves you, and takes pleasure in blessing you, is thoroughly acquainted with all your wants and desires. 9–13. Therefore draw near to him with reverence and confidence, as children to a Father, infinitely kind and exalted, able and ready to help you and others around you, and acknowledge your own unworthiness, weakness, sinfulness, wants, and dangers; entreat and plead that he would, by his grace, enable you and others to glorify him in all things whereby he makes himself known; and that he would dispose all things in the church and world to his own glory; that Satan's dominion in the world and the hearts of men may be destroyed, and the kingdom of grace set up in the gospel dispensation, and daily advanced, by the bringing of multitudes into the church, and into a state of real fellowship with Christ, helping them therein, and increasing their knowledge, comfort, and holiness, till at length they be admitted to an eternal triumph in the kingdom of glory; that, by his grace, ye and others may be enabled to know, obey, and submit to his will in all things, as glorified saints and holy angels do in heaven; and that of his free gift, even in the most perilous times, ye may receive a competent portion of the good things of this life, and his blessing with them; and that, for Christ's sake, he may freely pardon all your sins of omission and commission in heart and life, by which ye have forfeited all enjoyments, and owe a debt of obedience to his injured law and justice, especially as his mercy is so infinitely superior to yours, whom, by his grace, he has enabled from the heart to forgive the injuries done to you; and that he would either keep you from being tempted to sin, or support and deliver you when ye are tempted. And take all your encouragement in prayer from God's own perfections, characters, and promises; and in all your prayers praise him for what he is, what he has done, is doing, or will do; and let both prayers and praises be offered up with earnest desire, and in full assurance of being acceptably regarded. 14, 15. And remember that your hearty forgiving of injuries done you is of inexpressible importance in your supplications; for if God's grace enable you to do this, it is a certain evidence of your being his children, whose iniquities he is engaged, by grace and promise, to

for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, [o]Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That [p]whosoever shall put away his wife, saving for the cause of fornication,[8] causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old [9]time, [q]Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, [r]Swear not at all; neither by heaven; for it is God's [s]throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is [t]the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But[u] let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, [v]cometh of evil.[1]

38 ¶ Ye have heard that it hath been said, An[x] eye for an eye, and a tooth for a tooth:

39 But I say unto you, [y]That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.[2]

40 And [z]if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.[3]

41 And whosoever shall compel thee to go a mile, go with him twain.[4]

42 Give[a] to him that asketh thee, and from him that would borrow of thee turn not thou away.[5]

43 ¶ Ye have heard that it hath been said, Thou[b] shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, [c]Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may[6] be the children of your Father which is in [7]heaven: [d]for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For[e] if ye love them which love you, what reward have ye? do not even the publicans[8] the same?

47 And [9]if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 ¶ Be[h] ye therefore perfect, even as your Father which is in heaven is perfect.[9]

CHAPTER VI.

1 Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon. 25 exhorteth not to be careful about worldly things, 33 but to seek God's kingdom.

TAKE heed that ye do not your alms[1] before men, to be seen of them: otherwise ye have no reward of[2] your Father which is in heaven.

2 Therefore [a]when thou doest *thine* alms, do not sound a trumpet[3] before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their [4]reward.[5]

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That[b] thine alms may be in secret: and thy Father, which [c]seeth in secret, himself shall reward thee [d]openly.

5 ¶ And [e]when thou prayest, thou shalt not be as the hypocrites[6] *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of [7]men. Verily I say unto you, [f]They have their [8]reward.

6 But thou, when thou prayest, [h]enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, [i]shall reward thee openly.

A.M. cir. 4034. A.D. cir. 30.

o De.24.1.Je.3.1.ch.19.7.Mar.10.2–9.

p Mat.10.11,12. Lu.16.18. 1 Co. 7. 10, 11. Mal. 2. 14, 15. ch.19.9. Ro.7.3.

8 Fornication before marriage, or adultery after it.

9 Or, *to the ancients.*

q Le.19.7. Le.19.12. De.5.11,23.21–23. Nu.30.2. Ec.5.4. Ps.76.11. 50.14. 119.106. 61.5,8. Na.1.15.

r ch.23.16–22. Ja.5.12. Je.5.7.

s Is.66.1. 5.2. Ps. 11.4. 103.19. ch.23.22. Re.4.2.

t Re.21.2,10. 2 Ch.6. 6. Ps.48.2,8. 87.3,5. 78.68, 69.

u Ja.5.12. 2 Co.1.17, 18. Col 4.6.

v ch.5.37. 23.19.

1 *Cometh of the evil one.—C.*

x Ex. 21. 24. Le. 24. 20. De. 19. 19, 21.

y Pr. 20. 22. 24. 29. Le. 19. 18. Lu. 6. 29. Ro. 12. 17, 19. 1 Co. 6. 7. Ep. 4. 32. 1 Th. 5. 15. 1 Pe. 3. 9.

2 That is, rather voluntarily permit a second injury than have recourse to retaliation in revenge for the first.—*C.*

z 1 Co. 6. 29. 2 Co. 8. 7, 11. 9. 6, 7.

3 That is, having gained your cloak by perjury, let him take your coat also, rather than defend your rights by similar means.—*C.*

4 That is, go peaceably with him a second mile, rather than quarrel against the unreasonable demand.—*C.*

a De. 15. 7–11. Lu. 6. 30–35. Ro. 12. 20. Pr. 3. 27, 28. 19. 17.

5 That is, yield to *mercy* whatever you can, afford *with justice* to yourself, your family, and your creditors.—*C.*

b Le. 19. 17, 18. Ex. 23. 4, 5. De. 23. 6. Pr. 25. 21, 22. Ro. 12. 19, 20.

c Lu. 6. 27, 35. 23. 34. 2 Ki. 6. 21, 22. 1 Co. 4. 12, 13. 1 Pe. 3. 9.

* * Paul constantly uses this term to denote an advanced matured piety, as distinguished from *babes* in Christ. These were "men of full age." "Leaving the principles or elements frequently, let us go on unto *perfection.*" Noah is spoken of as "a just man and *perfect* (or upright) in his generation, where the latter clause is explanatory. Ge. 6. 9. He was "pious in all his relations of life." It ought not to be forgotten when interpreting this passage, that the parallel passage in Lu. 6. 36, has *merciful* instead of *perfect.—P.*

A.M. cir. 4034. A.D. cir. 30.

6 May be manifested, Jn. 15. 8. 1 Jn. 4. 17, 18. Lu. 6. 35, 36.

7 *That ye may be* (acknowledged to be) *the children of your Father which is in heaven,* through the evident similarity of your moral features.—*C.*

d Job 25. 3. 37. 6. 38. 26, 27. 20. Ac. 14. 17. Ps. 145. 9.

e Lu. 6. 32. ver. 47.

6 Infamously wicked tax-gatherers, ch. 9. 10, 11. 11. 19. 18. 17. 21. 31, 32. 1 Co. 5. 10. 2 Co. 11. 13.

f Ex. 1. 4–6. 5. 1–6. 19. 23. 28. De. 25. 7, 8. 27. 1. ch. 23. 12. with Lu. 16. 5.

g Ge. 17. 1. De. 18. 13. 1 Ki. 11. 4. 15. 3. 2 Ki. 20. 3. 1 Ch. 28. 9. 2 Ch. 15. 17. 16. 9. 25. 2. 29. 34. Job 1. 1. 2. 3. Ps. 37. 37. Lu. 1. 6. Ac. 24. 16. 2 Co. 1. 12. Ep. 1. 4. Col. 1. 22. 28. 4. 12. Ja. 1. 4. 1 Pe. 1. 15, 16. 2. 12. 2 Pe. 3. 14.

9 See note * in first column.

CHAP. VI.

1 Or, *righteousness,* De. 24. 13. Ps. 112. 9. Da. 4. 27. 2 Co. 9. 9, 10.

2 Or, *with.*

a Ro. 2. 17. Ja. 4. 16. 1 Pe. 4. 15. 1 Co. 4. 5. Pr. 27. 2.

3 *Or, cause not a trumpet to be sounded.* Ps. 20. 5. 2 Ki. 10. 16. 2 Ch. 20. 34. Is. 58. 1. Ho. 8. 1. Zec. 7. 5.

4 ver. 5. 16. Lu. 16. 25. Ph. 4. 5. Ja. 4. 9. their approbation.

5 Literally, "They have their reward in full." All they desired was the praise of men, and that they have obtained.—*P.*

b Lu. 14. 12. 1 Co. 10. 31. ver. 3.

c ver. 6, 18. Ps. 44. 21. Je. 23. 24. Ch. 1. 19. 12. Heb. 4. 13. Ro. 2. 29. Je. 17. 10.

d ch. 25. 34. Da. 7. 10. 18. 27. 1 Co. 8. 13. 14. 1 Co. 4. 5. Re. 20. 12. 22. 12. 14.

e ch. 23. 14. Lu. 18. 11.

6 *Hypocrites.* So called from a Greek word descriptive of *acting under a mask*—feigning principles not adopted, and passions not felt.—*C.*

7 It is in this manner the Mohammedans now pray. Prayer with them is a performance. It is respectable to pray. They consequently pray in the most public places, and at such times as may draw towards them the greatest notice. Secret prayer is almost unknown to the East.—*P.*

f Pr. 16. 5. Ja. 4. 6.

8 The applause of men—always fickle & ephemeral generally insincere, and always worthless.—*C.*

h 2 Ki. 4. 33. Is. 26. 20. Ch. 24. 23. 26. 39. 44.

i See ver. 4. Ps. 34. 15. Is. 65. 24.

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pardon; but if ye indulge an implacable and revengeful temper, which makes you averse to forgive injuries done against you, your prayers for pardon are a contradiction to the design of the gospel, and a mocking of God, and ye in vain expect that he will be merciful in pardoning your infinitely greater provocations against himself. 16–18. When ye keep a private fast, on a religious account, never affect to make it known to the world around you by demure looks, disfigured faces, or slovenly airs, that ye may be extolled as wonderfully pious and mortified men. But, instead thereof, conceal your work as much as ye can from the world, and let it lie between God and your soul, in great searchings of heart, ingenuous confessions of sin, deep contrition and humiliation for it, and in serious meditation and solemn prayer. Then shall your all-seeing heavenly Father publicly own and bless you in this world and in that which is to come. 19–24. Never let your chief care and pains be exerted in getting and hoarding up earthly treasures, which are so perishing and apt to be lost, or even to endanger your lives; but chiefly esteem and labour to enjoy the favour of God, the graces of his Spirit, and the complete enjoyment of him hereafter, which are heavenly treasures that can neither perish nor be taken from you. For whatever you reckon your chief treasure will command your thoughts and affections, aims and pursuits; and ye will be either earthly or heavenly minded, and all your happiness either mean and perishing, or great and everlasting, according as earthly or heavenly things are the chief good in your account. Ye have therefore great need of a true spiritual judgment in making your choice; for if, the heart being weaned from this world, your mind has a right and clear discerning of the excellency of spiritual things, all the other faculties of your soul will be well directed in their pursuits after them. But if, through an inordinate affection to the world, your mind be blind or biassed with respect to spiritual things, the other faculties of your soul will, to your inexpressible hurt, be misguided and perverted by it; and remember, that as no man can, at one and the same time, heartily, truly, and perseveringly serve two masters of contrary tempers, commands, and interests, no more can your hearts and lives be at once devoted to the service of God and seeking after the riches, gains, and treasures of this world. 25–30. Never be anxiously or distrustfully careful about the necessaries or conveniences of this present life; but, in the way of dutiful diligence in your callings, quietly depend upon God for what he, in his infinite wisdom, sees best for you; for if, without your care, he gave you your life and being, which are more valuable, why not trust him for whatever is necessary to support them in his service? Will your heavenly Father, who, without their anxious care or labour, provides necessary food for the fowls of the air, ever neglect to provide for you, his dear children and redeemed servants? And when all your anxious care cannot add to the height of your body or the length of your life, why should ye not entirely rely on the all-giving and all-governing providence of God to nourish and preserve them? And with respect to your raiment, if God so protect and gloriously adorn the flowers of the field, which are so quickly to wither and be burned, what a shameful weakness of faith it betrays in you to doubt of his providing proper raiment for you, who are made and redeemed for infinitely more noble and lasting purposes? 31–34. Never therefore, as if ye were mere heathens, be distracted and torn to pieces with anxious cares about your food, raiment, or other temporal enjoyments; but quietly and firmly depend on your heavenly Father, who knows your necessities, and has given you his promises tha'

7 But when ye pray, [f]use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.[g]

8 Be not ye therefore like unto them: [h]for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray [i]ye: [k]Our Father which art in heaven, [l]Hallowed be thy name.

10 [m]Thy[n] kingdom come. [o]Thy will be done in earth, as *it is* in heaven.

11 Give[q] us this day our daily bread:

12 And[r] forgive us our debts, as we forgive our debtors.

13 And[s] lead us not into temptation, but deliver us from evil: [t]For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For[u] if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, [v]when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces,[2] that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, [z]anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which [y]seeth in secret, shall reward thee openly.

19 ¶ Lay[z] not up for yourselves treasures[3] upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But[a] lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For[b] where your treasure is, there will your heart be also.

A.M. cir. 4034. A.D. cir. 30.

[f] Ec.5.2,3.Is.1.15. Mi.3.4. 20-26.

[g] Our Lord does not condemn long continuance in prayer, but the vain expectation of being heard on account of much speaking. Solomon's dedication service is the longest *public* prayer recorded in Scripture; and it can leisurely be read within ten minutes.—*C.*

[h] ver. 32. Lu. 12. 30. Jo. 16.23-27. Nu. 9. 17. Ps.139.2-5;38.9.

[i] See note [1] below.

[k] Lu. 11. 2. Ro. 8. 15. Ps.8. 1;113.3. Is.63. 1.

[l] Is. 12.28. 15.6.3, 8, 13. Ps. 111. 9; 135. 13; cxlv. 1-21.

[m] ch. 3. 2; 4. 17; 10. 28. Re. 11. 15. Da. 2. 44; 7. 14.

[n] Ps. xciii 1-6; 103. 19; 22; cxlv. 11-13. ch. 28. 18. Ro. 14. 9. Ac. 22. 14. Ps. 103. 19-22.

[o] ch. 4. 4. 17. 30. 8. Lu. 11. 2. Ex. 16. 21; 17. 15, 8. Jo. 8. Joh. 23. 19. Je. 6. 31. Ge. 43. 25-34. Is. 33. 16; 58. 10, 11.

[q] Is. 43. 20. Ps. 23. 1, 4. 81. 16. 78. 24-29. Lu. 7. 40. 48. Col. 3. 13.

[r] ch. 18. 21-35. Lu. 11. 4. 17. 3. Ch. 10. 13. 1 Pe. 3. 8. ch. 17. 7, 9. 1 Pe. 4. 8. Re. 3. 19.

[s] Ke. 5. 12, 13. 1 Ch. 29. 11. 1 Ti. 6. 13. Ge. 3. 15. 1 Pe. 1. 5. Ps. 27. 1. 56. 7, 8; 58. 9, 11. 121. 7. Ro. 8. 3. 21.

[t] ch. 28. 18. Mar. 11. 25. 26. Ep. 4. 32. Col. 3. 13. Pr. 21. 13. Ja. 2. 13.

[u] Is. 58. 4, 5. 1 Ki. 21. 27. Lu. 18. 12, 14. with ch. 9. 14. Joe. 2. 12-17.

[2] By neglecting to wash them, and smearing them with ashes.—a practice that has descended to the Romish church, in which ashes mingled with water are crossed upon the forehead upon the day called Ash Wednesday.—*C.*

[x] Ru. 3. 3. Pr. 9. 8. 2 Sa. 14. 2.

[y] See ver. 4. Ac. 9. 11. Jn. 3. 48. Ro. 2. 6.

[z] Ps. 62. 10. Pr. 23. 4, 5. ch. 19. 21. Lu. 12. 33. 16. 19. 18. 22. 1 Ti. 6. 9, 17. He. 13. 5. Ja. 5. 1-4; 4. 4. 1 Jn. 2. 15.

[3] The treasures of eastern kings are generally fine cloth, polished armour, and weapons of war, as well as gold. Hence, the 'moth and rust within' are enemies as formidable as the 'thieves' without.—*C.*

[a] Is. 33. 5. Lu. 12. 33. 34. 18. 22. 1 Ti. 6. 18, 19. ch. 19. 21. Col. 3. 1-3.

[b] 1 Ti. 19. 24. Phi. 3. 20. Col. 4. 18. Col. 3. 1-4.

* There can be no doubt that our Lord gives this as a *formula* as well as a *pattern* of prayer. The Greek word rendered 'after this manner,' might be more literally translated 'thus.' The parallel passage in Lu. 11. 2 is more explicit:—'When ye pray, say, &c. While we ought in simplicity, clearness, and brevity to model our prayers after this pattern, we ought also to use the Lord's prayer at stated times.—*P.*

[1] Lu. 11. 34. 35. Ro. 12. 8. 2 Co. 10. 31.

[d] Mar. 7. 21. ch. 20. 15. Ps. 23. 6. Ec. 5. 9. 28. 54. 56.

[4] Whereas, with the best principles, men come short of the glory of God—if your principles be originally erroneous, how hopeless must be your condition!—*C.*

[e] Is. 5. 20. Ro. 1. 21, 22. 28. 1 Co. 1. 19—21. 2 Co. 4. 4.

[g] Ge. 18. 13. ch. 4. 10. Jos. 24. 19. Ga. 1. 10. 2 Ti. 2. 26. Ja. 4. 4. 1 Jn. 2. 15, 16.

[5] *i.e.* riches, gains, and treasures, which are the idols of carnal hearts set up in opposition to God.

[6] Ps. 50. 22. Lu. 12. 22. 2 Co. 11. 3. 1 Pe. 5. 7. Phi. 4. 6. 1 Ti. 6. 8.

[6] Ge. *Be not anxiously careful*, ver. 31, 34.

[i] Job. 38. 4-. Ps. 104. 25-28; 147. 9. Lu. 12. 24.

[j] Lu. 12. 25, 26. Ps. 39. 5. Ec. 6. 12.

[7] Or, *age*. Jn. 9. 21, 23.

[k] ver. 25, 31, 34. Lu. 12. 22. Ps. 4. 6.

[l] 1 Kin. 12. 2. 2 Ch. 1. ver. 12.

[8] *Grass*. Not exclusively *grass*, but any herbage generally.—*C.*

[m] Ps. 129. 6; 102. 4. Is. 40. 6, 7. 1 Pe. 1. 24.

[9] In many countries, and merely bread, but most other kinds of food, are prepared in various kinds of *ovens*, and in eastern countries travellers state that rosemary, nettle, and other such dried plants are used for heating them — 24 hours being usually sufficient for preparing the most sufficient for the fire.—*C.*

[n] Is. 50. 10. ch. 14. 31. Mar. 6. 24.

[o] Ps 37. 3; 55. 22. 1 Pe. 5. 7.

[q] ch. 5. 46, 47. Ps. 4. 6; 17. 14. Phi. 3. 19.

[r] Lu. 12. 30. Phi. 4. 19. 1 Pe. 5. 7. ver. 8.

[s] Lu. 12. 31. Jn. 6. 27. Lu. 15. 20, 21. 1 Ki. 3. 11-13. Ps. 34. 9, 10; 37. 8, 19, 25, 29. Mar. 10. 30. 1 Ti. 4. 7, 8. Lu. 12. 22. 1 Co. 3. 22. Ro. 8. 32.

[t] They shall be added temporally, or their more than equivalent shall be spiritually bestowed and secured.—*C.*

22 ¶ The[c] light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:

23 But if [d]thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,[4] how[e] great *is* that darkness!

24 ¶ No[g] man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.[5]

25 Therefore I say unto you, [k]Take no thought[6] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold[i] the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which[j] of you by taking thought can add one cubit unto his stature?[7]

28 And [k]why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, that even [l]Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass[8] of the field, [m]which to-day is, and to-morrow is cast into the oven,[9] *shall he* not much more *clothe* you, O ye [n]of little faith?

31 Therefore[o] take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For[q] after all these things do the Gentiles seek:) for [r]your heavenly Father knoweth that ye have need of all these things.

33 But[s] seek ye first the kingdom of God, and his righteousness; and all these things shall be added[t] unto you.

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be will supply you with everything truly good and useful. And let it be your first and principal concern to mind what pertains to the glory of God and the eternal salvation of your own souls, as set before you in the gospel; seek, without delay, all the rich advantages of his kingdom of grace and glory; seek that divine righteousness by which ye are entitled to the same, and that heavenly grace and holiness of conversation which qualifies you for the enjoyment of the eternal blessedness in heaven; and then ye may safely trust God to provide for you the necessaries of life. Be therefore content with such things as ye have, and never distress your minds with fears about future wants and troubles in this world. For God has promised that as your days are, so your strength shall be; and ye will always find enough of present trouble to exercise all the grace ye have at the time.

Ver. 2. *Do not sound a trumpet.* As there is no rabbinical record of the custom of sounding a trumpet before almsgivers, this expression has been generally interpreted as a *metaphorical* expression for ostentation. This supposition, however, seems inconsistent with our Lord's usual graphic delineation of existing manners. And that a people who 'loved to pray in the corners of the streets, that they might be seen of men' (ver. 5), should also court a like publicity for their alms-deeds, is perfectly consistent with that uniformity that generally prevails in human character. *C.*

Ver. 13. *Temptation.* That is, trial of faith and resolution. This petition has been paraphrased, '*Suffer us not to be led* into temptation;' and translated, 'Abandon us not to temptation.' But the Authorized Version is worthy of all preference; and contains an humble and expressive acknowledgment of a weakness, nay, of bias to sin, that deprecates being led into any trial. *C.*

Ver. 22. *Single.* Unmixed with blood, as during active inflammation; or unobstructed by specks or opaque films, when the inflammation has subsided. *C.*

Ver. 27. A *cubit* being 18 inches, the idea of most men desiring to add so much to their *stature* is out of the question. But as David says, 'Thou hast made my *days* an *handbreadth*,' 'cubit' may likewise be taken as a measure of *time*, and not of *stature*. So the word is taken, Jn. 9. 23. He. 11. 11. *C.*

REFLECTIONS.—Alas! what a general and powerful evil is pride. Fearfully it spreads into and corrupts men's actions, even those which are good in themselves. But no religious exercise can be truly sincere, and acceptable to God, that does not flow from union to, and regeneration by, Christ. Without sanctified and upright hearts, bodily service will profit nothing, but to procure men's empty applause. And in all our prayers we must view God as our Father in Christ, and prefer the concerns of his glory to our own comforts. Never must we draw our encouragement in prayer from anything but from God himself; and never must we pray under the power of malice, hatred, or envy of our neighbour; nor give our alms, pray, or fast, but with a view to his glory as our chief end. Insignificant, perishing, and uncertain are all the advantages of this world, when compared with the great, the solemn, and eternal realities of the heavenly inheritance. Surely, then, it is highly absurd to be eager in our contrivances and labours, hopes and fears, wishes and cares, about them, while we are so indolent and unmoved about the things of God. If we are interested in Jesus' kingdom and righteousness, it is very unbecoming to distrust our divine Father, and torment ourselves with anxious cares about the necessaries of life. Will the God who largely sheds his bounty on fowls and flowers deny what is necessary to his redeemed children, to whom he has given his Son—given himself?

CHAPTER VII. Ver. 1, 2. Never be rash, unmerciful, or severe, in suspecting, judging, or censuring the conduct, designs, and especially the eternal state of others, lest ye provoke them to be as severe against you, and even provoke God to pass judgment without mercy upon you; for in the same manner that ye deal with others in judging them, ye must expect to be dealt with by them, and especially by God in the last judgment. 3-5. And how unreasonable and unrighteous is it for any of you readily to spy every little fault in your neighbour, and aggravate it with severity, while ye take no notice of, or even excuse, extenuate, and indulge much greater crimes in yourselves? or with what face, or to what purpose, would ye offer to condemn, correct, or reprove your brother for lesser sins, while your own heart and life are corrupted, and your judgment blinded, with much more heinous crimes? What is this but the grossest hypocrisy, under a pre-



THE WILD FLOWERS OF JUDEA. [Matthew, vi:28.]—No more appropriate place can be found for calling attention to flowers than in Palestine. It must have been in the spring of the year, when the flowers are in their glory in the Holy Land, that Christ, from the Mount of Beatitudes, said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." There is a depth of color, a joyousness and gayety of bloom about the flowers of Palestine not to be seen in any other part of the world. They hide the soil and light up the mountains with their multitudinous hues. In the springtime the beauty of the flowers makes one forget the desolation and poverty of the people.

34 Take[t] therefore no thought[2] for the morrow:[3] for the morrow shall take [u]thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word; 24 like houses builded on a rock, 26 and not on the sand. 28 Christ endeth his sermon.

JUDGE not,[a] that ye be not judged.

2 For[b] with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And[c] why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or[d] how wilt thou say to thy brother, Let me pull out the mote[1] out of thine eye; and, behold, a beam[2] *is* in thine own eye?

5 Thou hypocrite, first cast out the [v]beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.[3]

6 ¶ Give[e] not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask,[h] and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.[4]

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being [w]evil, know how to give good gifts unto your children, [x]how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore[k] all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter[l] ye in at the strait gate: for [y]wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because[5] strait *is* the gate, and narrow *is* the way, which leadeth unto life; and [z]few there be that find it.

15 ¶ Beware[p] of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye[q] shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every[r] tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, [a]Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father[6] which is in heaven.

22 Many[t] will say to me in that day,[7] Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And [b]then will I profess unto them, I never knew[8] you: depart from me, ye that work iniquity.

24 ¶ Therefore, [c]whosoever heareth these say-

A.M. cir. 4034
A.D. cir. 30.

t Ex.16.18-20.ver.11, 25.Pr.16.4.1 Ti.6.8.

u Gr. *anxious thought*, ver.25,27,28, 31.

[2] This does not forbid thoughtful preparation for the moral duties, but anxious care for the temporal enjoyments of to-morrow.—*C.*

v De.33.25.Ho.13.5, 6.

CHAP. VII.

a Lu. 6. 37. Is. 65. 5. Ro. 2. 1. 14. 3, 4. 10, 13. 1 Co. 4. 3-5. 5. 2 a. 4. 11, 12. 2. 1. 13. 3. 1. Ga. 6. 1, 2.

b Ju 1. 7. Ps. 18. 25, 26. 41. 9. Mar. 4. 24. Lu. 6. 38. 2 Co. 9. 6. Ja. 2. 13. Ge. 4. 7. Ch. 15. Ep. 6. 8. 2 Th. 1. 6.

c Lu. 6. 41. Ja. 3. 10. 2 Co. 11. 5.

d Lu. 6. 42. 13. 2.

[1] Lesser sin.

[2] Greater sin.

e Ga. 6. 1.

[3] There is a sound principle in this proverbial lesson. The man who himself indulges in any form of sin is not qualified, either intellectually or morally, to reprove or advise others addicted to similar offences. But, on the other hand, the man who has been tempted, and has successfully resisted, or who has been addicted to sin, and has renounced it, is rendered by his own painful experience more capable of instructing others.—*P.*

f Pr. 9. 7, 8. 23. 9. Phi. 3. 2. ch. 10. 11, 14. 15. 2. Ac. 13. 45-47. He. 10. 29. 2 b.

g Ge. 32. 26-28. Ps. 10. 17. 34. 15. 71. 8. 145. 19. 81. 10, 16. Pr. 15. 29. Je. 29. 12, 13. Is. 30. 19. 58. 9. 65. 24. ch. 21. 22. Mar. 11. 24. Is. 55. 6. Lu. 11. 9-13. 18. 1-8. Jn. 14. 13, 14. 15. 7. 16. 23, 24. Ja. 1. 5, 6. 4. 2. 1 Jn. 3. 22. 5. 14, 15. Da. 2. 23. Ps. 8. 17. Ps. 50. 15. 91. 15.

h Ge. 6. 5, 8. 21. Ep. 2. 1, 2. Tit. 3. 3. ch. 15. 19. Je. 17. 9.

i Lu. 11. 11-13. 18. 7, 8. Ps. 103. 13. Is. 49. 15. 63. 7. Ho. 11. 8. He. 12. 10. Jn. 3. 16. 1 Jn. 3. 1. Ro. 8. 32-39. Ex. 34. 6, 7. Ps. 65. 3. Je. 3. 4. 19. 25. 12. 23. Eze. 33. 11.

[4] Prayer is an essential part of the divine scheme of grace. No speculations about God's decrees should be permitted to interfere with it. The laws of God are unchangeable, but man is saved through faith in Christ. There is really a necessary connection between the heart's desire of man, expressed in prayer, and the bestowal of blessings. The husbandman who refuses to plough or sow has no more reason to expect a harvest than he has to expect divine favours.—*P.*

k Lu. 6. 31. Isa. ch. 22. 39, 40. Ro. 13. Isa. Le. 19. 18. Ge. 5. 14. 20. 23. Tit. 3. 2. 1 Ti. 1. 5. Col. 3. 8-15. Ep. 4. 25-32. Ja. 2. 8, with Ge. 4. 7. Ob. 15. Ep. 2. 8.

l Jo. 18. 3, 4. Lu. 13. 24. Re. 21. 27. Je. 3. 2. 5. 10. 9. 24. 6. Lu. 13. 3, 5. Eze. 33. 11. 2 Co. 5. 17. Is. 55. 7.

m Pr. 1. 26. 2 Je. 5. 29. Re. 13. 3, 8. Ge. 6. 12. Ac. 14. 22.

[5] *Or, How.*

n De. 4. 34. Ps. 147. 19, 20. ch. 20. 16. 22. 14. 25. 2-12. Ro. 9. 27, 29. Lu. 12. 32. 13. 24.

o Je. 23. 1-3. Je. 23. 23-26. Mi. 3. 5. Zec. 13. 4. ch. 24. 11. 24. 4, 5, 11. 24. 2 Co. 11. 13. 1 Ti. 3. 1-9. Ro. 16. 17, 18. 2 Pe. 2. 1. 1 Jn. 4. 1. Ac. 20. 29, 31. Col. 2. 8. Ep. 5. 6.

p Lu. 6. 43-45. ver. 20. ch. 12. 33. 15. 13. 16. 6. 1 Jn. 4. 1-3. 2 Pe. 2. 10-18. Jude 3. 20. 2 Ti. 3. 1-9. 2 Co. 11. 13, 15.

q ch. 3. 10. Lu. 3. 9. Ac. 5. 30. Ro. 2. 16. Jn. 15. 2, 6. He. 6. 8. 1 Pe. 1. 20. Eze. 15. Is. 33. 14. 2 Th. 1. 8, 9. Is. 3. 11.

r Ro. 2. 13. Ja. 1. 22. Je. 7. 4. Hic. 8. 2. Lu. 6. 46-49. 13. 25. ch. 5. 16. 25. 11. 12. Is. 48. 1, 2. Ju. 23. 17. 25. 14. Ps. xv. 2-4. 3. 4.

s He that doeth the will of my Father, and consequently commences with believing on him whom he hath sent. Jn. 6. 28, 29.—*C.*

t ch. 25. 27. 35. 11. Lu. 13. 25, 26. Nu. 24. 4. Ki. 22. 11, &c. Je. 23. 13, &c. Ac. 19. 13-15. Jn. 11. 51. 2 Co. 12. 2.

[7] 'In that day,' when 'every tree that bringeth not forth good fruit is hewn down and cast into the fire' (ver. 19) —the day of final judgment.—*C.*

u Lu. 13. 27. ch. 25. 12, 41. Ps. 6. 8. 7. 6. 119. 115. 5. 5. Re. 22. 15. Hab. 1. 13, with Ga. 4. 9. 2 Ti. 2. 19.

[8] Never approved of your character.—So the word *knew* is used. Mat. 25. 12. 2 Ti. 2. 19. Ja. 10. 14. Ro. 7. 15.—*C.*

v Ps. 27. 5, 6. Ro. 2. 13. Ja. 1. 22. Jn. 13. 17. 15. 14. ch. 12. 50. Lu. 6. 47, &c. 11. 28. 1 Jn. 3. 7. Re. 22. 14.

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tence of zeal against sin? If therefore ye would be able with judgment and conscience, with decency, authority, and success, to reprove and reform others, begin with reforming yourselves. 6. And never unseasonably throw away the best counsels and reproofs, say more than the seals of God's word, upon hardened, profane, and incorrigible sinners, who will pour contempt upon them, and outrageously hate and persecute you on account of them. 7, 8. But in order to qualify you for these and all other duties, be much employed in fervent, importunate, and persevering prayer for direction and assistance. Thus shall you receive from God your heavenly Father whatever blessings he has promised. 9–11. For if none of you, however wicked or hard-hearted, would give a needy and importunate child that which is useless or destructive, how is it possible that your infinitely gracious God and Father can withhold what is good and needful from his fervently supplicant children? 12. And if God be so incomparably gracious to you, see that, in all your dealings with men, ye act in the same upright, just, and kind manner, as ye would reasonably wish them to act towards you if they were in your circumstances and you in theirs. 13, 14. And if you would be holy and happy members of my kingdom of grace or glory, ye must enter in at the strait gate of repentance, faith, and regeneration, however self-humbling and self-denying it be; for as the entrance into, or progress in, sin and self-seeking, which leads to everlasting misery, is agreeable to the corrupt inclinations of men, multitudes follow after it to their eternal perdition: but the entrance into my kingdom by the new birth being painful and difficult, and the way of true gospel holiness, which leads to everlasting life, being disagreeable to flesh and sense, and beset with manifold tribulations, there are few that enter into and persevere in it. 15–20. Beware of false teachers, who pretend to lead you by an easy and wide path to everlasting happiness, and who, under a mask of sanctity, meekness, and concern for your welfare, remain under the power of their own lusts, and labour to make a prey of you to their own carnal ends and your everlasting destruction. By the evil tendency and influence of their doctrine, and by the pride, covetousness, or sensuality of their practice, ye may discern them from my faithful servants. For according as men's inward and reigning principles are good or bad, such are, and must be, their designs and actions; and however fair men's professions and appearances be, yet, if their inward principles of action are unsound, their doctrines erroneous, and their lives immoral, they are but plagues to the church, and shall, in the righteous judgment of God, be cut down by death, and cast into everlasting despair. 21–23. It is not even the highest professions of regard to me as their Lord and Master, or a seeming fervency in calling on my name, that can manifest men real subjects in my kingdom of grace, or heirs of my kingdom of glory, but a cordial faith in my person and character, and unfeigned obedience to my heavenly Father's commands. In that awful day in which I will judge the quick and the dead, many who have preached as my ministers, and even wrought miracles in my name, shall have their hypocrisy and wickedness publicly exposed; and shall, as objects of my judgment, be, for their iniquities, banished from my blissful presence into everlasting misery. 24–27. Whoever therefore hears, seriously considers, embraces by faith and love, and acts according to the doctrines which I have been delivering, shall have my unchangeable person and character for his foundation; and whatever temptations and persecutions, doubts, fears, and dangers, may assault him in life or in death, his hope in me shall never make him ashamed. But he that hears them without cordially believing and uprightly practising them, having nothing to support him in a time of temptation, danger, death, or judgment, but his empty hypocritical profession of religion, shall, to his dreadful disappointment, inevitably and miserably perish for ever. 29. He spake with surprising majesty and authority, and with an evidence of truth and importance which could not be contradicted.

Ver. 1. *Judge not.* The words do not forbid a 'righteous judgment' of men's characters and actions, but a curious and inquisitorial search into men's failings and faults, for the purpose, not of reforming them, or admonishing ourselves, but for the purpose of enabling us to condemn them, and, by the comparison, to magnify ourselves.—*C.*

Ver. 6. This caution is not to encourage either cowardice or reserve in proclaiming the gospel, but that prudence which 'rightly divides the word of truth,' and that godly discipline in the church that distinguishes between the 'clean and the unclean.'—*Note.* Though things holy may not be given to dogs, nor precious pearls cast before swine, yet mercy will feed the one with crumbs, and the other with husks: and where the faithful church-ruler will not admit the profane to fellowship, he will 'instruct, exhort, rebuke, with all long-suffering and doctrine;

ings of mine, and doeth them, I will liken him unto a [v]wise man, which built his house upon a rock:

25 And[w] the rain descended, and the floods came, and the winds blew, and beat upon that house; and [x]it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a [a]foolish man, which built his house upon the sand:

27 And[b] the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶ And[c] it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them [d]as *one* having authority, and not as the scribes.[9]

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 18 showeth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And,[a] behold, there came a leper[1] and worshipped him, saying, Lord, [b]if thou wilt, thou canst make me clean.

3 And[c] Jesus put forth *his* hand, and touched him, saying, I will;[2] be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, [d]See thou tell no man;[3] but go thy way, [e]show thyself to the priest, and offer the gift that Moses commanded, for[f] a testimony unto them.

5 ¶ And[h] when Jesus was entered into Capernaum, there came unto him a centurion,[4] beseeching him,

6 And saying, Lord, [i]my servant lieth at home sick of the palsy,[5] grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, [j]I am not worthy that thou shouldest come under my roof: [k]but speak the word only, and my servant shall be healed.

9 For I[6] am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, [l]he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, [m]That many shall come from the east and west, and shall sit down[7] with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But[o] the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, [p]Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And[q] when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And [r]he touched her hand, and the fever left her: and [s]she arose, and ministered unto them.[8]

16 ¶ When[t] the even was come, they brought

A.M. cir. 4034. A.D. cir. 30.

v Ps.cxxi. 103; cxix. 99, 130.

w Ac.14.22, Jn.16.33. Col.1.24.2 Ti.3.12.

x Ps. 34. 19; 125. 1, 2; 92.13-15, ch.16.18. 1 Ti. 2.19. 1 Pe.1.5,23. Jude 1.1. 1 Co.3.11.

a 1 Sa.2.10, Je.8.9.

b ch.13.18-22. 24,26-24. 1 Co.3.13. Job 8.13-1.1.12 27,48. He. 10.26-31.6-8. 2 Pe.2.20-22. ch.12.43-45.20.33-44.

c ch. 13. 54; 21. 23. Mar. 1. 22, 21. 2826. 2. Je. 23.29. Lu. 4.32,36. 20. 1. Jn.7.46. Ps.48.27,30. 4.Pr.45.2.

d Is.50.4. De. 28. 18. ch.28.18 Jn.7.46. Ec.8. 4.

§ The teaching of the scribes was based upon Scripture and tradition. In case of a difficult question they sought an answer from those, the sole sources of their knowledge. Whatever wisdom they possessed was derived, it was not inherent. Christ, on the other hand, gave judgment on all points by inherent right. Both as an independent lawgiver, and as interpreter of the written Word, he claimed infallibility. In this respect he was distinguished from all mere creatures.—*P.*

CHAP. VIII.

a Mar. 1. 40. Lu.5.12. Le. 13. 45. Nu.5.2,3. 2 Ki.5.27.

1 See on Le. xiii.—*C.*

b Mar.9.24. ch.6.30; 14.31.

c Mar. 1. 41, 42. Lu.5. 13. Ex.15. 26. ch. 12. 4, 5.

If will. Such an expression, referring the miracle to his own will, is one of those special evidences of the Godhead of the Son, which prove it by *facts*, without asserting it in *words*.—*C.*

d ch.9.30; 12. 16; 16. 20; 17. 9, with ch. 12. 19. Mar. 5. 43. Is. 42. 2. Jn. 5. 41; 7. 18; 8. 50.

Tell no man.—That so the priest may be left to his own unbiassed judgment, and so give testimony to the mercy and power of God in Christ.—*C.*

e Le.xiii.xiv. Mar.1. 43,44. 2 Ki.5.14.

f 2 Ki.5.7,8. ch.5.17. Mar.6.11. Jn.10.37.

h Lu.7.1-10. Ge.49. 10. Is.11.10;60.3,8.

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i A captain of an hundred soldiers, ch. 27.54. Ac.2. He sent to Christ first by the Jews, and then by his friends, Lu.vii

k Job 33. 23. Ro. 12. 15,16. Col.4.12.

§ The disease commonly called *palsy* is not accompanied with *torment*, but mere inability of certain muscular motions. There are, however, several nervous diseases (some varieties of *tetanus*, for example), which, though not called palsies, in modern nosology, yet are nearly allied and sufficiently answer to the centurion's description.—*C.*

l Ps.19.17. Ge.32.10 Lu.15.19,21. ch.15.27.

m ver. 3. Ps. 107. 20. Jn.6.63. Ps.33.9. Ec.8. 4.

§ If I, a servant, have such power over men, what power must God-man have over diseases!

n Ge.22.17;49.10;28. 14. Is.2.2,3; 11. 10-12; 60. 4-6; 49.6,12; 25.6; Re. ix. Zec. 2. 11; 8. 20,23 Mal.1.11. ch.24.31. Lu. 13.29. Ac.13.-xix. Ep.3. 6vd. Ac.7.9.

† *Sit down.* Rather, *recline*. Most probably in allusion to the reclining posture used by the eastern people at feasts, and exemplified by John upon the bosom of our Lord at his last supper, Jn.13.23.—*C.*

o ch.3.10,12; 7.19,23; 13.42,50; 21.43; 22.13; 24.51; 25.30; 23.38,39 Ro.11.12,15. Lu.13.28-30.

p Mar.9.23. Jn.4.50. ch.15.28.

q Mar. 1. 29-31. Lu. 4.38,39. 1 Co.9.5.

r Ex. 15. 26. Ps.107. 20.

s ch. 9. 6. Jn. 5. 8, 9. Ac.3.7,8.

§ Had the cure been natural, even though the disease might have been suddenly checked, the weakness which it always causes must have remained. The same miraculous power, however, which checked the disease imparted strength, so that the patient was able at once to engage in the performance of her ordinary duties.—*P.*

t Mar. 1. 25, 32-34. Lu.4.40,41. Ps.107. 20. Ac.10.38. ch. 4. 23, 24; 12 5. Ge.3.15. Ex.15.26.

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that so be, if the Lord will, he may 'save his own soul and them that hear him.' *C.*

Ver. 15. Who come to you with all the apparent meekness of sheep, seeking an entrance into the fold, but who are historically known to raven and destroy the moment the entrance has been granted and power obtained.—*Note*, The history of ancient and modern Popery—first, in pursuit, and then in possession, of temporal power and spiritual supremacy—will form the most apt illustration of the necessity of this warning. *C.*

Ver. 21. *The kingdom of heaven* does not necessarily signify the kingdom of glory; for though hypocrites may join themselves visibly to the church, none really enter it except such as are 'born of water and the Spirit,' Jn. 3. 5. *C.*

Ver. 27. The rain, floods, and winds of an eastern monsoon, and the ravages they commit, not merely on humble cottages, but upon the most substantial buildings, seem to have furnished the original from which the picture is so graphically drawn. *C.*

REFLECTIONS.—All our religion should begin at home; and instead of being uncharitably severe in censuring others, we should carefully look into our own hearts and ways, observe and condemn what is amiss in ourselves, and, through grace, labour to reform it. Let us then take heed not only how, but also to whom, we give good counsels and reproofs. With earnestness, faith, and resignation, let us always address our heavenly Father for every necessary blessing; and let Jesus' law of honesty and kindness be the constant rule of all our conduct. It is a great blessing to the place where Christianity is duly possessed and practised. But there is an indispensable necessity of heart-renewing grace, and of active principles of holiness, before our practice can be really good. The work of conversion is hard, but necessary. And there is need carefully to try those whom we receive as ambassadors of Christ, both with respect to the nature and tendency of their doctrine. What alarming lengths may men go in the church of Christ, and yet, being destitute of real holiness, eternally perish! We should dread the thoughts of following the multitude, lest we follow them to hell; or of building our hopes of happiness upon insufficient grounds, lest they fail us, to our final and aggravated destruction. Let nothing therefore short of an assured faith on the Son of God, attended with gospel holiness in all manner of conversation, satisfy us.

CHAPTER VIII. Ver. 4. Christ often required the Jews, who were healed, to conceal his miracles, that he might manifest that he sought not his own glory; that he might not confound them with too great a blaze of miraculous power; and that he might not provoke his enemies too eagerly to attempt his ruin; but (perhaps as a token of his extending the gospel dispensation to the Gentiles) he never prohibited a Gentile to divulge them. 9. If I, a poor inferior officer, have such power over my soldiers, how much more canst thou, the Almighty Messiah, at thy pleasure, remove this distemper from my servant, where and whensoever thou will? 10–12. Publicly declaring the wonderful strength of the Gentile centurion's faith, he intimated that it foreboded the gathering of multitudes of Gentiles from all quarters of the world into the gospel church and spiritual state of grace and glory, as spiritual children of the ancient patriarchs; while their Jewish natural posterity, who had been so long the peculiar people of God, should be cast off into lasting miseries on earth, and eternal loss in hell. 17. His sympathy with the distressed was a part of his suffering; and his removal of the diseases was the fruit of his bearing our sins, and the punishment of them. 20. You must expect no worldly advantage by following me, who have not so much as any abode of my own to lodge in. 21. Better the dead should be unburied, or that sinners, dead in trespasses and sins, should bury them, than that my infinitely more important work should be hindered. 32. By this Jesus gave a sensible proof of the existence of evil spirits against the Sadducees, of the reality of the possession, and of the mercy of the dislodgment; and also punished the Jews for bringing up herds of swine.

Ver. 17. *Infirmities.* This word, both in Hebrew and Greek, signifies bodily distempers and pains.—*Sicknesses.* This word refers to troubles and torments of the spirit. By bearing the first, is signified his miraculous healing of bodily diseases: by bearing the second, his sacrifice for our sins. See *Magee on the Atonement*, vol. i. p. 415.—*Note*, Bodily and mental diseases are the natural emblems of death and sin: and Christ's power over the emblems is intended to exhibit his power over the originals. *C.*

Ver. 20. After the lengthened discourse, of which the preceding chapters, according to evangelic custom, present a mere outline; and after all the labours that immediately followed, our Lord (who was touched with the feeling of our *infirmities*) must have been *weary*; and therefore, in his weariness, naturally refers to his want of a place 'where to lay his head,' see ver. 24. What a lesson of resignation to houseless wanderers! what a terrible rebuke to a sensual and inhospitable world! *C.*

Ver. 24. This description clearly indicates a vessel with a deck—as an open boat 'covered with the waves' must have gone down.—*Note*, To believers, how instructive are the judgments of God: To unbelievers, how wonderful the downfal of nations! A few years ago, the 'Sea of Galilee' possessed but a single open boat: last year (1841) that boat had perished, and that sea was unruffled by an oar! *C.*

Ver. 28. *Coming out of the tombs.* Eastern tombs were often excavated in the faces of high rocks—such as Origen describes overhanging the town of Gergesa—and still afford habitations for the outcasts of society. *C.*

REFLECTIONS.—How great is our Redeemer, who could make diseases, storms, and devils obey him at pleasure! But marvellous was his debasement for our sakes, and tender his sympathy and compassion: and he now takes the greatest delight in the strength o'

unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, [u]Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw [v]great multitudes about him, he gave commandment to depart unto the other side.[3]

19 And[x] a certain scribe[1] came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; [y]but the Son of man[2] hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, [z]suffer me first to go and bury my father.

22 But Jesus said unto him, [a]Follow me; and let the [b]dead bury their dead.

23 ¶ And[c] when he was entered into a ship, his disciples followed him.

24 And[d] behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was [e]asleep.

25 And his disciples came to *him*, and awoke him, saying, [f]Lord, save us: we perish.

26 And he saith unto them, [h]Why are ye fearful, O ye of little faith? Then he arose, and rebuked[i] the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, [j]What manner of man is this, that even the winds and the sea obey him!

28 ¶ And[k] when he was come to the other side, into the country of the Gergesenes, there met him two[3] possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, [l]What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them [m]an herd of many swine, feeding.

31 So[o] the devils besought him, saying, If thou cast us out, [p]suffer us to go away into the herd of swine.

32 And he said unto them, [q]Go.[4] And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And[r] they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they [s]besought *him* that he would depart out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 justifieth himself for eating with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion on the multitudes.

AND he entered into a ship, and [a]passed over, and came into his [b]own city.[1]

2 And,[c] behold, they brought to him a man sick of the palsy, lying on a bed:[2] and Jesus seeing their faith, said unto the sick of the palsy, Son, [d]be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, [e]This *man* blasphemeth.

4 And Jesus [g]knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say,[3] *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power [h]on earth to forgive sins, (then saith he to the sick of the palsy,) [i]Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But [j]when the multitude saw *it*, they mar-

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u Is.53.4. 1 Pe.2.24. 1Jo.3.5.
v Mar.3.7,8. Is.42.1, &c. Jn.3.31,34. ch.8.34. Lu.2.32. Jn.6.2. Ga.4.14.
x Lu.9.57—62. ch.14. Jn.20.31. Jn.1.49. 1 Ti.1.15.
1 *A certain scribe.* Rather, *one* scribe; one of a generous, and almost impulsive, character, but there was much—the grace of the glory of his gracious Master.—C.
y Ps.8.4. 40.17. 69.29. 89.47.
2 See note below.
z Lu.9.59. Hag.1.2. Lu.14.26. Ne.6.3. with 1 Ki.19.20. ch.4.22. 10.37.
a ch.4.19. Php.2.21. 1Ti.6.6. Lu.9.23—62. Ne.6.3.
b Mar.4.36. 4.1. Lu.8.22—25.
c Mar.4.35. Lu.8.22. 23.18. 54.22.
d Mar.4.37. Lu.8.23.
e Ps.3.5,6. Is.25.4. 26.3. Pr.3.24. Ec.8.12,13.
f Ps.44.23,24. Is.51.9. Pr.3.25. Is.41.10,13. 43.1. 2 Pe.2.9.
g Job 38.11. Ps.89.9. 107.29. Is.50.2. Na.1.4. 2 Pe.3.5. 1 Jo.4.4.
h Mar.4.40. Lu.8.25. 12.28. Is.41.10,13. Ac. 27.22,23.
i One of three especially, Mar.1.25. Lu.8.24. Ps.65.7. 89.9. 106.9. Is.50.2. Na.1.4.
j Lu.8.25. Ps.89.9,65. 107.29.
k Mar.5.1—20. Lu.8.26 &c. ch.18.12—13. Ac. 10.38. Is.56.12.
3 One of three especially, Mar.5.1. Lu.8.27.
l Lu.8.28. Mar.5.7. 8. 2 Chr.6.14. 2 Pe.2.4. Jude 6. Mar.1.24, 25. Ac.16.17,18.
* This is the title which our Lord most commonly uses when speaking of himself. It occurs first in Da. 7.13; and that passage is the key to its import and use in the New Testament. Four great earthly monarchies are symbolized by four beasts, to denote the principles of government which characterize them. Another power then appears, the ruler of which was like *a son of man*, to denote the principles of reason which should regulate his kingdom. The main point to be noted, as illustrative of the New Testament usage of the title, is the exaltation of the ideal man to universal sovereignty. The title, as used by Daniel, symbolizes that union of the divine and human which was realized in our Lord. It thus expresses very fully the nature and result of Christ's great work—the nature of it as becoming man's surety and substitute; and the result as redeeming man from death,

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and gaining for Christ, as man's representative, a universal and everlasting kingdom. It is most probable that this title was mainly brought out in the present conversation, and which makes it words of singular force.—C.
m Mar.5.11. Le.11. De.14.8. Is.65.4. 66.3.
n Ex.22.19. Le.20.2. 1 Ch.10.13. Pro.28.9.
o De.18.15 Is.55.4,5.
p De.18.8 Is.55.4,5.
q 2 Ki.5.19. Jo.8. 22.22. Ro.9.5.
3 This miraculous permission has been charged against our Lord as an act of injustice. If so, then must every disease causing death in flocks and herds, be charged as unjust, if not against God, let infidels will scarcely affirm that disease and death can occur without God's permission. To the rational believer in Providence, and the dispensation of Jesus, the miracle presents a special proof of that mission—as much as it removed all idea of the *possibility of collusion* between our Lord and the demoniacs; for those present might be incited to feign both a disease and a cure, no human motive could reach the swine.—C.
r Mar.5.14—16. Lu. 8.34—36.
s Jo.21.14. 1 Jo.5.6. 8.37. Mar.5.13. 1 Ki.12. 28. De.5.25. Lu.5.8. Ge.23.34. Ac.16.39. with ver.29.

CHAP. IX.

a ch.7.6. Ps.81.12,13. Ke.22.21. Ezr.3.27. Ha.12.10.
b ch.2.23. Lu.2.39, 51. 4.16—29. or rather ch.4.13.
1 Capernaum, then his usual residence.—C.
c Mar.2.1—12. Lu.5. 18—26.
2 A portable mat or carpet, according to eastern custom. See ver.6.—C.
d Mar.5.34. Ps.32.1, 2.13.40.1,2.43.25.44.22. 80.3,7. Is.57.17. Col.1. 14. Lu.7.48. 1 Jo.2.12.
e Lu.5.21. Mar.2.7. Job 14.4. Is.43.25. 44. 22. Mi.7.18.
f Ps.139.2. ch.12.25. 22.18. Mar.8.16,17. Lu.6.8. 9.47. 11.17. Jn. 2.24,25. 6.61,64. 13.11. 16. 19. 30. 18.4. 21.17. He.4.12,13. Re.2.23.
3 *Whether is easier to say?* That is, to say with *power* to effect the one or the other.—C.
g Mi.7.18. Lu.7.48, with ju.17.2. Ac.5.31. 7.60.
h Mar.2.11,12. Lu.5. 24,25,23.11—13. Jn.5.8—10.
i Lu.5.26. Mar.2.12. Lu.7.16. Ac.3.11,12,14. 21.6a. 1 Co.14. Ps.103.1—4

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faith, and in the gathering of the Gentiles to himself. But (awful thought) our calling is balanced with the tremendous and lasting rejection of the long favourite people of God! Let us then not be high-minded, but fear! Let us never take up with external privileges in the church, nor aim at any secular advantages in our following of Christ. For if such be our temper, we shall be excluded from the joys of heaven, and cast into all the darkness and horrors of hell! Base are their hearts who form excuses to keep them from his service, and who prefer their swine, their sordid gains and traffic, to him. But it is the truest wisdom, in all our sorrows, our fears, and our dangers, to apply to him, as able and willing to save us. And never shall such meet with a disappointment.

CHAPTER IX. Ver. 5. Is it not as easy to remove the sinful cause as to remove the punishment? 12, 13. It is only they who are plagued with the guilt and corruption of sin that need the Physician of souls; and the more sensible they are of their sinfulness and guilt, there is the more hope of doing them good.—God has declared, that acts of compassion to others, and especially to their souls, in turning them from their sins, is more acceptable to him than the most costly observance of his own positive institutions. I am come into the world to reform and save, not righteous persons, but guilty and polluted sinners, even the chief; and that by convincing them of their sinfulness and danger, and their need of righteousness and grace. 15–17. Since, as your master John hath testified, I am the *Bridegroom* of the church, and consequently my disciples guests of the marriage-feast, who are to rejoice with me, it would be very absurd for them to practise abstemious and mournful severities while I am with them. But when I shall be taken from them by my death and ascension, the hardships and dangers to which they shall be exposed will render fasting and mourning seasonable for them. Such occasional duties must be proportioned to the circumstances of persons and things, otherwise they do more harm than good; and are rather attempts towards a legal and pharisaical righteousness, than any part of real religion.

Ver. 10. *Sinners.* Most probably, men notoriously guilty of some public sin, and who had neglected or refused to offer the sacrifices of the law. C.

REFLECTIONS.—Quickly Jesus leaves them in wrath who would drive him from them! and readily relieves the wants of those who seek to him. But how manifest is his supreme Godhead: he knows men's secret thoughts, forgives their sins, heals their souls, removes palsies, unstops the ears of the deaf, opens the eyes of the blind, looses the tongue of the dumb, heals all manner of diseases, casts out devils, and raises the dead, with all the power, wisdom and grace, the majesty and authority of a God! Nothing is too hard, and nothing too great or good for him to effect. None that apply to him for relief, whether high or low, whether more or less wicked, are ever cast out. To sanctify and save the most notorious sinners is his peculiar delight. Tenderly he suits the duties of his disciples to their circumstances and strength, and vindicates them when they cannot answer for themselves. The stronger our faith in him is, the more profitable is it to ourselves, as well as honourable to him. And the more of fervent prayer, and the less of carnal contrivances, are employed for a gospel ministry, the more faithful and successful is it likely to prove. Let me therefore, in every distress, however desperate, employ him as my helper and healer. Let me never scoff at his words, never envy him his honours, nor his people the liberties and privileges which he bestows upon them. Let me never imagine that my importunity can trouble him, or my sins debar me from him as a Saviour. Let neither shame nor death keep me from him. And if my poverty be deep, and my case deplorable, let my faith be the stronger; so shall my deliverance be glorious. Let me admire his mighty works, glorify God

velled, and glorified God, which had given such power unto men.

9 ¶ And[k] as Jesus passed forth from thence, he saw a man, named Matthew, [l]sitting at the receipt of custom: and he saith unto him, Follow[m] me. And he arose, and followed[4] him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many [o]publicans and sinners[5] came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, [p]Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, [q]They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, [r]I will have mercy, and not sacrifice: for I am not come to call the righteous, [s]but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, [t]Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can [u]the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom [v]shall be taken from them, and then shall they [w]fast.

16 No[y] man putteth a piece of new cloth[6] unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles,[7] else[z] the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.[8]

18 ¶ While[a] he spake these things unto them, behold, there came a certain ruler,[9] and worshipped him, saying, My daughter is even now dead: [b]but come and lay thy hand upon her, and she shall live.

19 And [c]Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And, behold, a woman, which was diseased with an [d]issue of blood twelve years, came behind *him*, and [e]touched the hem[1] of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, [f]Daughter, be of good comfort; thy faith hath made thee whole.[2] And the[h] woman was made whole from that hour.

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[k] Mar. 2.14–23. Lu. 5.27–39.
[l] 1 Co. 6.11. 1 Ti. 1.13. ch. 4.18–22.
[m] 1 Ki. 1.16. 2 Ki. 19.19, 21.
[4] It is not necessary to suppose that Matthew, under any unthinkable impulse, arose and followed our Lord as a mere stranger. His fame, both as a teacher and worker of miracles, had now been spread through all the land. The narrative, however, affords a beautiful example of instant obedience to the divine call. Lord! grant to those who know so much more of thy glory than Matthew knew, to be equally ready as Matthew was, to follow thee whithersoever thou goest or callest them!—*C.*
[n] See ch. 5.46, 47.
[5] Notorious sinners. (Ge. 13.13. Nu. 16.38. Jn. 9.34. 1 Ti. 1.9, 13, 15, 16.
[o] 1 Jn. 1.5, 7, 8, 9. 2 Ch. 7.14, 15, 16, 19; 33.23. He. 5.2. Ge. 43.32. Ps. 101.5. Da. 1.8. Jn. 4.9. Ac. 10.28, 1 Co. 5.11. 2 Jn. 10. Is. 65.5.
[p] Lu. 5.30, 32. Mar. 2. 17. Lu. 19.11–13. ch. 18.12. Lu. 15.1. Ti. 1.13, 15. Is. 1.18; 55.7. Ro. 7.9–24.
[q] Hu. 6.6. ch. 12.7. 1 Sa. 15.22. Pr. 21.3, 27. Ec. 5.1. Is. 1.11–15. Mi. 6.6–8.
[r] Ti. 1.13, 15, 16. Lu. 19.10. ch. 18.11–13. Lu. 15.7, 24, 32. Ac. 5.31. 1 Pe. 3.9. Ep. 2.1–8. Is. 1.18, 55.7; 43.22. Ro. 5.6–22. 1 Co. 6.11.
[s] Mar. 2.18–22, Lu. 5.33–39; 18.12. ch. 6.16, 21. 1 Pe. 2.11.
[t] ch. 25.1, 10. Jn. 3.29. 2 Co. 11.2. Re. 21.2, 19. 7–9.
[u] ch. 22.1. 22.11. Mar. 16.19. Lu. 24.51. Jn. 14.19; 16.5, 7, 28. Ac. 1.9, 10, 11.
[v] Is. 22.12. Ac. 1.24; 10.30; 13.1–3; 14.23. 2 Co. 6.5. Zec. 12.10–14.
[w] Mar. 2.21, 22. Lu. 5.36–39. with ch. 6.30; 8.16; 14.31; 16.8. 1 Lu. 24. 40. Ge. 33.14. Is. 40.11. Jn. 16.22. 1 Co. 5.7. He. 5.13. Ps. 103.13, 14.
[6] Or, *raw or unwrought cloth.*
[7] These *bottles* were made of skins; and some of them were, and still continue to be, curiously formed into shapes, not unlike large modern glass bottles; others were more flexible, of a bag like form:—and are still used for carrying wine in some parts of Europe.—*C.*
[x] Job 32.19.
[8] See note * below.
[a] Mar. 5.22–43. Lu. 8.41–56; 13.14. Ac. 13.15.
[9] *A ruler*, either of the synagogue, or a magistrate.—*C.*
[b] ch. 8.25. Jn. 4.47, 49. Mar. 6.5, 6. Jn. 11.21, 32, 37; 9.25.
[c] With Jn. 4.50; 11.5, 7. ch. 8.13; 15.28.
[d] Le. 15.19–33; 16.15; 20.18. Nu. 5.2.
[e] Mar. 5.25, 34, 7. ch. 8. 4, 46. He. 13, 36. Ps. 147. 3. Mal. 4.2. 2 Ki. 13.21. ch. 14.36. 1 Jn. 14.22. Ac. 5.15; 19.12. Ro. 4.19, 20.
[1] *Hem.* Most probably the fringe, or ribband of blue, required by the law. Nu. 15.38.—*C.*
[f] ver. 2. Is. 40.1, 2. 2 Ch. 20.20. Ac. 14.5. ver. 29; ch. 8.13. Mar. 9.23; 10.52. Lu. 5.47, 50; 17.19; 18.42, 43.
[2] By bringing her to Jesus, in whom all power and grace lay.—*C.*
[h] Jn. 4.53.
[*] Our Lord in these two parables contrasts the old and the new, the legal and evangelical dispensations, with regard to the point on which

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he was questioned. The idea of the wearing seems to run through them; the preservation of the robe, the putting of the new wine, are connected by this as their leading idea to one another, and the preserving verse 22. The old system of penitential fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of gospel light and liberty must not be disgraced as a mere addition on the worn-out system of ceremonies!—*P.*
[i] Mar. 5.38. Lu. 8.51.
[j] Ch. 15.25. Je. 9.17. Ac. 9.39.
[3] *Minstrels.* Vocal and instrumental musicians, who still constitute, in several eastern countries, to attend the houses of the dead.—*C.*
[4] Ac. 20.10. Je. 31.4. Her death is but like a short sleep.
[5] Not hopelessly dead, as you suppose, but sleepeth, as I can awake her.—*C.*
[k] ch. 3.6. 2 Ki. 2.17, 19. 2 Ki. 4.31. Ac. 9.40.
[l] ch. 4.24. Is. 52.13. Mar. 1.45. Jn. 3.30.
[6] Or, *this fame.*
[m] ch. 7.11; 15.30, 20, 30, 31. Ro. 8.15, 16. Ja. 5.16. ch. 12.23; 21. Jn. 7. 31. Ro. 1.3; 9.5. Re. 22. 16.
[n] ch. 23.58; ver. 22, 29. Jn. 11.26. Mar. 9.23, 24; 11.23. ch. 17. 20; 21. 22. Ac. 11.9.
[o] ch. 8.13; ver. 22; ch. 15.28. Lu. 7.50.
[p] Ps. 146. 8. Is. 35. 5; 42.7, 18. ch. 20.34. Jn. 9. 7, 26.
[q] ch. 8.4; 12.16; 17.9. Is. 42.2; 52.13. Lu. 5.14. Mar. 7.36; 8.26; 44.
[7] Having lately afforded the scribes and Pharisees abundant testimony of his divine power, by healing the palsy in their presence (ver. 2–7)—a case which they could not deny—our Lord now charges these men to keep silence about an equal, but more private miracle, and probably wrought in favour of two strangers, lest his enemies should take occasion to accuse him and them of collusion, and that he might avoid any unnecessary excitement of their malice. See ver. 34.—*C.*
[r] Lu. 11.14, 15. ch. 12. 22, 23.
[s] 9.35, 36.
[t] Ex. 4.11. Is. 35.6, with ch. 8.27; 15.30, 31.
[u] ch. 12.24. Mar. 3. 22. Lu. 11.15. Ec. 4.4.
[v] Mar. 5.6. Lu. 13.32; 4.43, 44. ch. 4.23, 24; 11. 5.
[w] Mar. 6.34. Lu. 10. 33.
[8] Or, *were tired and lay down*, Jn. 6.27.
[9] *They fainted*—through weariness and hunger.—*Were scattered.* Not fed thereof and protected in the fold, of which Jesus is both door and shepherd.—*C.*
[x] Nu. 27.17. 1 Ki. 22. 17. Is. 40.6. Eze. 34.5, 6. Am. 8.11. Mar. 6.34. ch. 10.6. Zec. 10.2; 11.4.
[a] Lu. 10.2. Jn. 4.35. Zec. 10.2; 11.4, 7, 11. Ac. 20.9. 1 Pe. 5.2.
[b] 1 Lu. 6.13. Ac. 20. 28; 13.2; 16.6, 7; 18.—Ait. Ge. 4.16. 2 Th. 1.1.
[c] ch. 10.1. Ps. 68. 11. Ep. 4.11, 01 Ac. 13.1; 20.28.

CHAP. X.

[a] Mar. 3.13–19; 6.7. Lu. 6.13–16; 9.1. Re. 21. 14, with Ja. 1.1. 2 Pe. ch. 10.28.
[1] Or, *over*
[b] Ac. 2.6, 38; 10.38.

23 ¶ And [t]when Jesus came into the ruler's house, and saw [u]the minstrels[3] and the people making a noise,

24 He said unto them, Give place;[4] for the maid is not dead, but sleepeth.[5] And they laughed him to scorn.

25 But when the people [k]were put forth, he went in, and took her by the hand, and the maid arose.

26 And the [l]fame hereof[6] went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, [m]crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, [n]Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, [o]According to your faith be it unto you.

30 And[q] their eyes were opened: and Jesus [r]straitly charged them, saying, See *that* no man know *it*.[7]

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As[s] they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the [t]dumb spake: and the multitudes marvelled, saying, [u]It was never so seen in Israel.

34 But the Pharisees said, [v]He casteth out devils through the prince of the devils.

35 And[x] Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But[y] when he saw the multitudes, he was moved with compassion on them, because they [8]fainted, and were scattered abroad,[9] [z]as sheep having no shepherd.

37 Then saith he unto his disciples, [a]The harvest truly *is* plenteous, but the labourers *are* few;

38 Pray[b] ye therefore the [c]Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

1 Christ sendeth out his twelve apostles with power to do miracles, 5 giveth them their charge, teacheth them, 16 forewarneth them of persecutions: 40 and promiseth a blessing to those who should receive them.

AND when[a] he had called unto *him* his twelve disciples, he gave them power *against*[1] unclean spirits, to [b]cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are

on their account, and obey his calls to work or warfare; but never manifest my emptiness by boasting of my external devotions. And while I follow Jesus myself, let me study to bring all my friends into acquaintance with him, and labour to have the whole earth filled with his glory.

CHAPTER X. Ver. 16. I send you forth as meek, harmless, and unable to defend yourselves, among furious and implacable men. Behave therefore with the utmost prudence, never giving any causeless provocation, nor needlessly exposing yourselves to danger; and be inoffensive, sincere, and meek, that ye may win upon some, and turn away the wrath of others. 17. And, after all, never trust yourselves with wicked men, nor expect from them anything better than persecution. 18. Your sufferings, on account of your professing and preaching my gospel, will be a public testimony to the truth of my doctrines, and of the

these: [c]The first, Simon,[2] who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip,[d] and Bartholomew; Thomas, and Matthew the publican; [e]James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;[3]

4 Simon [f]the Canaanite,[5] and [g]Judas Iscariot,[6] who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, [h]Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:[7]

6 But[i] go rather to the lost sheep of the house of Israel.

7 And, as ye go, [j]preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide[8] neither gold, nor silver, nor brass, in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves;[9] for[k] the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy;[1] and there abide till ye go thence.

12 And when ye come into an house, [l]salute it.

13 And if the house be worthy, let your peace come upon it:[2] but if it be not worthy, let your peace return[3] to you.

14 And[m] whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, [n]It shall be more tolerable for the land of Sodom and Gomorrah[4] in the day of judgment, than for that city.

16 ¶ Behold,[o] I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless[5] as doves.

17 But[p] beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But[r] when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.[6]

A.M. cir. 4035
A.D. cir. 31

[c] Lu.6.13. Pr.10.7. 1 Co.12.28. Jn 1.40 42. Ch.4.18-20; 17.1; 26.37. Mar.1.29; 10.35. Ac.1.13; ii. xii. 2nd and 3d Pe. 1st, 2d, and 3d Jn. Jn.1.-xxi Re.1.-xxii

[2] *The first, Simon.* First in order, not in any superior dignity: for all were equal brethren. Mat. 23.8 10.—C.

[d] Jn 1.43-51, 6.5-7; 12.21, 22. 14.5-9. 20.24-29. 21.2. ch.5.9,10.—Mar.3.18.—Lu.6.14.—Ac.1.13.

[e] Ac.1.13, 15, 23-26; 12.17; 21.18. Ga.1.19; 2.9. Ja.1.1.—v. ch.27.56.

[3] Or, Judas, Ac.1.13. Jn. 14. 22. Jude 1. Lu.6.16.

[4] Or, Zelotes, Ac.1.13. Lu.6.15.

[5] The word 'Canaanite' does not denote his country, as might seem from the English. It is a Hebrew term, equivalent to the Greek *Zelotes* (Lu.6.15), and shows that before his call by our Lord, he belonged to the sect of *Zealots*.—P.

[f] ch.26.74-16.25,47-50; 27.3-5. Jn.13.26-30. Ac.1.16-19. Jn.6.71.

[4] So named from his residence, *Iscariot*, in the tribe of Ephraim.—C.

[g] Ac.26.6,7. 2 Ki.17. 24-41. Ezr.iv. v. Jn.4.5, 9,20. Ac.viii.

[7] The Samaritans were not, as is commonly thought, of Jewish or semi-Jewish origin; they were descendants of the heathen colonists planted by Shalmaneser in Samaria after the captivity of the ten tribes.—P.

[h] ch.15.24; 9.36. Ac. 3.26; 13.46. Ro.9.4,5. Is. 53.6. Je. 50.6, 16, 17. Eze.34.5,6,8,16. 1 Pe.2. 25. Ps.119.176

[i] ch.3.10; 21.43; 21.5. Lu.9.52; 10.9. Ac.3.6; 8. 18,20; 20.33-35.

[8] Or, *Get*. Mar.6.8. Lu.9.3,4; 22.35. 1 Co.9. 7, &c. Trust God for your maintenance.

[9] Gr. *a staff*.

[k] Lu.10.7. 1 Ti.5.18. Le.19.13. De.24.14,15. 1 Co.9.4-14. 2 Ti.2.17, 18. Ga.6.6.

[l] Lu.10.8. 1 Co.10. 33,40. Ep.5.15. Lodge with persons of credit.

[m] Lu.10.5, 1 Pe.3.8.

[n] Ac.13.46. Ps.35.13. Is. 55.11. 2 Co.2.16. Pray for, and preach the gospel to them.

[1] Your prayer will not be lost, but will return into your own bosoms.—C.

[o] Lu.9.5; 10.10,11. Ac.13.51; 18.6; 20.26. Mar.6.11. Ne.5.13.

[p] Eze.16.48,51. Mar. 6.11. Lu.10.12-15. ch. 11.20-24. Jn.15.22-24. He.6.4-8; 10.26-31.

[2] They did not sin against such light; and shall not receive so severe a sentence.—C.

[q] Lu.10.3, ver. 23. Lu.12.4-12; 21.16-19. Ro.16.19. 1 Co.14.20. Ep. 5.15,16. Ec.9.6. Je.1. 18. Phi.2.15. 1 Co.14.20. Ac. 20.28,29. ch.23.34; 24.9.

[3] Or, *simple*.

[r] Jn.2.24. Ac.2.40. ch. 24.9. Mar.13.9-11. Lu.12.11,12; 21.12,13. Ac. iv.-viii.-xii.-xvi.-xxi., 25.23. 2 Co.11.24. 1 Ti. 4.16,17. Ps.2.1-6. Phi 1. 28; 3.2.

[s] Mar.13.11. Lu.12. 11,12; 21.14,15. Ac.iv. v. vii. xxi.xxii.-xxvi. Ps. 40.1-5. Ex. 4.10,15. 2 Sa.23.2. Je.1.7, 9 Ti 4. 17.

[4] It is worthy of note, as remarked by Alford, that our Lord when speaking of the Father to his disciples, never says *our* Father, but either *my* Father, or *your* Father, evidently to show that God was not Father in a sense different from that in which he is *our* Father. The promise of the Spirit, as teacher and revealer, may be compared with the similar though fuller promise in Jn. 14. 26, seq.—P.

[t] ver. 34, 35. Lu.21. 16,22,23. Mi.7.5,6, with De.13.6-11. 2 Ec.23.3.

[u] Lu 21.17. Jn. 15.18. Ro.8.7,8. Je.17.9

[v] Mat. 13.13. ch 24. 13. Da 12.12,13. Ga.6. 9. Re.2.7,10,17,23-27 [w] ch 2.13,14,22. 12. 15. Lu 4.30. Ac.8.1; 9.25; 14.6;17.1,10.

[5] Not a cowardly flight from danger, but a prudent removal, tending to the wider spread of the gospel.—C.

[6] Or, *end* or *finish*.

[x] ch.16.28. Ac.ii.1-36 In the powerful descent of the Holy Ghost.

[7] *Till the Son of man be come*—from the dead with life, and from the Father with power over all nations.—C.

[y] Lu.9.40. Jn.13.16; 15.20. 2 Sa.11.11.

[z] ch.9.34; 12.24. Mar. 3.22. Lu.11.15. Jn.7.20; 8.48,52; 10.20; 13.20.

[8] Gr. *Beelzebul*.

[9] A most contemptuous name for an idol, signifying *lord of dung* or *of flies*. It was also a name for Satan, esteemed prince of demons.—C.

[a] Pr.26.25. Je.12.6. Ps. 3.3,10. Ac.4.29. 1 Pe. 3.14.

[1] *Fear them not.* So as to cover or hide for the sake of safety any unpalatable truth that my Spirit shall reveal, and commission you to make known.—C.

[b] Mar.4.22. Lu.8.17; 12.2,3. 1 Co.4.5. Mar. 16.15, ch. 28. 19,20. 24. 14. 26. 13. Ac. 1. 8; 11.-Nix. Ro. 10. 18; 16. 26. Col.1.6,23-28. Ep. 3.8, with Job 12. 22. Is. 50. 15.

[2] *The house tops*, being flat, were often employed in making proclamations.—C.

[c] Our Lord taught his disciples in comparative privacy. The world at large knew little of his labours and instructions. The Holy Spirit afterwards taught them still more privately, suggesting words, and communicating truths in some mysterious way to their inner consciousness. Yet all they thus received was to be published to the world. The substance of it all is embodied in Scripture. The command given here is similar in substance to that recorded in Mat. 28. 19,20.—P.

[d] Lu.12.4. Is.8 12,13; 51. 7,8, 12. Je. 1. 8,17; 15.20. Ps. 56. 11. Pr.28. 14. 1 Pe. 3.14.

[e] ch.6.26. He.13. Ps. 104.27-30.

[3] Or, three farthings, ch.18.28.

[f] 1 Sa. 14 45. 2 Sa. 14.11. 1 Ki.1.52. Ac.27. 34. Lu 21.18. 1 Pe.5.7. Phi.4.6.

[g] ch. 6. 26. 1 Co.9.9. Ps 8.8. Is.43.1-3;41.10-16.

[h] Lu.12 8 Ro. 10 9, to Ps. 119.46. Ac.4.19. Re 3.5 1 Sa.2.30.

[i] Mar.8.38. Lu.9.26; 12.9. 1 Jn.2.23. 2 Ti.2. 12.

[k] Lu.14.26. Jn.21.15. ch.19.29. Ps.73.25. Phi.3.7-9. De.33.9.

A.M. cir. 4035
A.D. cir. 31

21 And[s] the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And[t] ye shall be hated of all *men* for my name's sake: [u]but he that endureth to the end shall be saved.

23 But[v] when they persecute you in this city, flee ye into another:[7] for verily I say unto you, Ye shall not have gone over[8] the cities of Israel, till the Son of man be [9]come.[1]

24 The[x] disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. [y]If they have called the master of the house [z]Beelzebub,[3] how much more *shall they call* them of his household?

26 Fear[1] them not[4] therefore: [a]for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the [5]house-tops.[6]

28 And[b] fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are[c] not two sparrows sold for a [7]farthing? and one of them shall not fall on the ground without your Father.

30 But[d] the very hairs of your head are all numbered.

31 Fear[e] ye not therefore; ye are of more value than many sparrows.

32 Whosoever[g] therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But[h] whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think[i] not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For[j] I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He[k] that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

[s] See ver.21. Mi.7.5,6. Je.9.4. Lu.12.53. Ps.41.9; 55.12-14. Jn.13.18; 16.33; 15.18-25. Ac.14.22; 20.23. 2 Ti 3.12.

inexcusable guilt of both Jews and Gentiles who reject them. 26, 27. Since ye must be partakers of my sufferings and glory in due order, never let anything which your adversaries can do terrify you from, or discourage you in, your work: for your whole doctrine, and your integrity in professing and preaching it, shall be openly manifested to your honour as well as mine, in the spread and success of the gospel, and in the last judgment. Whatever therefore I privately teach you, preach ye to others, in the most plain, bold, and public manner. 34, 35. I am not come to spread outward peace and prosperity through the world, as many expect; nay, through the corruption of their own hearts, many will make my gospel of peace with God and men an occasion of terrible hatred and persecution against the steady believers and preachers of it. 37–39. And he that is not willing to incur hatred and persecution, even from his nearest relations, for the sake of my doctrines and institutions, and that he may follow my example, cannot be justly owned as one of my disciples, or expect a share in my eternal glory. He who through the fear of man preserves his life and temporal advantages at the expense of his religion, his conscience, and regard to me, shall lose the blessing and true comfort of these, if not the things themselves, and shall fall short of eternal happiness; but he who risks or loses his temporal life, or the



FLOCKS OF GOATS NEAR JERICHO. [MATTHEW, x:15.] "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." We give the picture above because it illustrates a region close to the land of Sodom and Gomorrah. The whole plain of the Jordan between Jericho and the Dead Sea is now a desolate and barren waste. The soil is exceedingly rich and fertile, but in order to bring forth abundantly, as in ancient times, it is necessary to irrigate it. In the immediate neighborhood of the Dead Sea, where the cities of the plain are supposed to have stood, there are many and abundant evidences of volcanic activity. The account of the destruction of these cities by fire looks very reasonable to one as he rides over the plain of Jericho to the Dead Sea.

38 And[t] he that taketh not his cross,[s] and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He[u] that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He[v] that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.[p]

42 And[p] whosoever shall give to drink unto one of these little ones[t] a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 16 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, [a]he departed thence, to teach and to preach in their cities.

2 ¶ Now[b] when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art [c]thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again [d]those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.[1]

6 And[e] blessed is *he*, whosoever shall not be offended[2] in me.

A.M. cir. 4035.
A.D. cir. 31.

t ch. 16. 24, 25. Mar. 8. 34, 35. Lu. 9. 23, 24; 17. 33. Jn. 12. 25. Mar. 10. 29, 30. Lu. 18. 29, 30. Ch. 19. 29. Ac. 20. 23, 24. 21. 13.

s He that is not willing to renounce the world, and if need be to follow me to crucifixion, is not worthy of being called my disciple.—*C.*

u ch. 18. 5. 25. 40, 45. Lu. 10. 16. 2 Co. 5. 20. Jn. 13. 20; 5. 23; 12. 44, 45; 14. 24; 15. 23. 1 Th. 4. 8.

v He. 6. 10. Ge. 20. 7. 1 Ki. 17. 15, 23; 18. 4. 2 Ki. 4. 8, 10, 17, 37. Ja. 5. 16.

p The sense is, says Alford, 'He who by receiving a prophet because he is a prophet, or a holy man because he is a holy man, recognizes, enters into these states as appointed by me, shall receive the blessedness of these states, shall derive all the spiritual benefits which these states bring with them, and share their everlasting reward.'—*P.*

p Mar. 9. 41. 2 Co. 8. 12; 9. 6. ch. 18. 5, 6; 25. 34-40. He. 6. 10. Is. 21. 14.

t *Little ones* Men, 'as new-born babes, desiring the sincere milk of the word.'—*C.*

CHAP. XI.

a Is. 65. 1, 2. Jn. 8. 59. Ac. 10. 38. Is. 48. 17; 54. 13; 61. 1-3; 42. 1-4.

b Lu. 7. 18-30; 3. 19. ch. 14. 3; 4. 12. Jn. 3. 23-36; 1. 26-36.

c Ge. 3. 15; 22. 17; 49. 10. De. 18. 15-18. Is. 35. 4. Da. 9. 24-26. Mal. 3. 1-3.

d Is. 35. 5, 6; 29. 18; 42. 7; 61. 1-3. Ps. 146. 8, with ch. 10. 8. Jn. 2. 23; 5. 36; 10. 25, 37, 38; 14. 11. Is. 66. 2. Zep. 3. 12. Zec. 11. 7. Ja. 2. 5.

1 Whatever may be said about miracles by modern philosophers and sceptics, our Lord evidently regarded them as sufficient proofs of his divinity and divine mission. He told John's disciples simply to observe and report; that he knew would be enough to satisfy and convince any thoughtful man.—*P.*

e Is. 8. 14, 15. Ro. 9. 32, 33. 1 Pe. 2. 7, 8. 1 Co. 1. 22, 23; 2. 14. Lu. 2. 34. Jn. 6. 60, 66. ch. 13. 57; 21. 44; 24. 10, 26. 31.

2 And blessed is he to whom my humiliation shall not prove a stumbling-block.—*C.*

A.M. cir. 4035.
A.D. cir. 31.

g Lu. 3. 7, 7. 24-30. ch. 3. 5; 14. 5; 21. 26. Ja. 1. 6. Lu. 1. 76. Jn. 5. 35. with Is. 40. 4.

h Mal. 3. 1; 4. 5. Is. 40. 3. ch. 3. 3. Mar. 1. 2. Lu. 1. 76; 7. 27.

i ch. 3. 11; 13. 17. Lu. 1. 15, 3. 16. Jn. 1. 15, 27; 3. 30; 5. 35.

j Ep. 3. 8; 1. 9. Col. 1. 26, 27. Ro. 16. 25, 26. 2 Ti. 1. 10. 1 Pe. 1. 10, 12. He. 11. 40.

k Or, *is gotten by force, and they that thrust men take*, &c. ch. 3. 3, 5. Lu. 1. 16, 17, 76; 7. 30; 16. 16. Ep. 6. 22-23. Mal. 4. 4, 5.

4 The sense of this verse seems to be this:—Previous to the coming of the Baptist, *the kingdom of heaven*, or gospel kingdom, could only be viewed in the light of prophecy. It was closed to ordinary eyes. John partially opened it. The consequence was an immediate effort on the part of anxious, earnest souls to rush into it. They pressed forward with an ardour which resembled *violence*. They appeared as if they would seize it by actual force. The words are used in a good sense.—*P.*

k The sense of the passage is that the Old Testament economy, which is here comprised under the two heads, the *prophets* and the *law*, continued in force until the time of John. His time was the connecting link between the Old and the New. The old continued in force until John preached the kingdom of God—the Gospel. He was the forerunner of the Messiah; consequently the Messiah had already come. Our Lord makes a somewhat similar use of this expression in Lu. 16. 16, rebuking the Jews for adhering to the old dispensation when the new was proclaimed.—*P.*

k Mal. 4. 5. Lu. 1. 17. Jn. 1, 23. ch. 17. 10-13.

l ch. 13. 9, 43. Mar. 4. 9, 23; 7. 16. Re. 2. 7, 11, 17, 29; 3. 6, 13, 22.

m Lu. 7. 30-35. Re 3. 15-17. Is. 28. 9-13. Je. 5. 2-5. 1 Co. 12. 6, 7.

e ch. 3. 4. Lu. 1. 15. 2 Co. 9. 27. 1 Pe. 5. 2, with Jn. 7. 20; 10. 20. ch. 10. 25.

p ch. 9. 10, 11. Jn. 2. 2. Lu. 7. 36; 15. 1, 2; 19. 7. 2 Co. 9. 19. Ro. 15. 2.

q Ps. 92. 5, 6. Pr. 17. 24. Phi. 2. 15, 16. 3. 7-14. 1 Pe. 2. 7. 1 Co. 1. 23, 24.

7 ¶ And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye [g]out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, [h]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a [i]greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is [j]greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven [k]suffereth violence, and the violent take it by force.[4]

13 For all the prophets and the law prophesied until John.[5]

14 And if ye will receive *it*, this is [k]Elias, which was for to come.

15 He[l] that hath ears to hear, let him hear.

16 ¶ But[m] whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For[e] John came neither eating nor drinking, and they say, He hath a devil.

19 The[p] Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But[q] Wisdom is justified of her children.

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enjoyments of it, through his conscientious adherence to my truths, shall find real happiness and comfort therein, and be graciously rewarded with everlasting life in the world to come. 40–42. Whatever kind reception your persons and doctrines meet with, shall be accounted as given to me and my Father: and whatever kindness is done to any of my ministers or disciples, *as such*, from faith in and regard to me, shall be richly and graciously rewarded in the present, and especially in the eternal state.

Ver. 1. *He gave them power.* This is one of those many instances in which the Deity of Christ is established by a *fact*, and not by a *doctrine*. 'He gave them power.'—Who but '*God* manifest in the flesh' could *give* such power as this! *C.*

Ver. 2. The twelve were evidently chosen and consecrated to their specific apostolic office before this time. The event is not recorded, but it is here taken for granted. Their names, and the work intrusted to them, are now first mentioned. There are four distinct lists of the apostles (Mar. 3. 16; Lu. 6. 14; Ac. 1. 13), and a careful comparison of them will serve to explain a few obscure passages. It will be observed that Peter stands first in all. This does not imply that he held a higher rank, or had any special privileges; but merely that, as in all companies and bodies of men some one is always found to take a more prominent part among his equals, so it was with Peter. In character he was adapted for leading. He was bold, energetic, sometimes even rash. In the list here given he is called 'first,' partly because of the prominent place he took and occupied among his brethren; partly because he was the first called to office. *P.*

Ver. 5. They were restrained, for the present, from visiting either the Gentiles or Samaritans, that they might not excite the prejudices of the Jews. Neither were the disciples themselves yet prepared to preach the gospel to the world. They were, as yet, but children, and therefore confined to feeding babes. *C.*

Ver. 9. *Provide neither gold*, &c. This direction prohibited the apostles themselves from waiting till they had got money, but by no means exonerated others from providing for their support. *C.*

Ver. 10. *Nor scrip for your journey*, &c. That is, Let none of you take more than the sandals that he wears, or the staff in his hand, lest you encumber yourselves with unnecessary baggage, and tempt the cupidity of the covetous and the robber. *C.*

Ver. 16. *Wise as serpents*—that lie humbly in the grass, and glide away from danger.—*Harmless as doves.* That never intentionally provoke enmity. *Wisdom*, to preserve harmlessness from degenerating into folly; *harmlessness*, to prevent wisdom from degenerating into cunning. *C.*

Ver. 34. The gospel of Christ is a gospel of peace. Its leading principles may be embodied in one comprehensive word, *love*. Consequently division, hatred, and strife are not, and cannot be, the direct results of the gospel. Yet, as an historical fact, they have followed the gospel. They spring, however, from man's evil heart, opposing the gospel; from his ignorance, misapprehending it. *P.*——*The earth.* Rather, on *the land* of Judea, which the Jews expected Messiah would render the seat of prosperity and power; but which he came to destroy, because of the unbelief and wickedness of its inhabitants. *C.*

Ver. 35. Not that Christ came with the design of producing those evils, but that the envy and malice of Satan and of wicked men would be provoked to inflict them upon the people of God. *C.*

Ver. 39. *He that findeth his life*, as a treasure, at the expense of his profession of truth, shall lose it.—*And he that loseth* temporal life, because he would not deny the faith, shall, instead of it, gain life eternal. *C.*

Ver. 41. *He that receiveth a prophet*, &c. Instructions, such as a prophet alone can give; and blessings, such as God bestows in honour of godly hospitality. See the history of Elijah and Elisha.—*He that receiveth a righteous man*, &c. He that receives a believer as one made righteous 'through the righteousness of God,' shall receive, through that intercourse, that 'peace with God' which justified men alone can describe and commend. *C.*

REFLECTIONS.—Christ graciously provides preachers when there is great need for them, and success to be expected. And it is necessary that such be prepared by fellowship with and instruction from him; that their call should be plainly manifested to themselves and others; and that they should assist one another in their work. But, alas, that in the best of times there should be traitors to Jesus among them! The great design of his gospel is to overthrow the power of Satan in and over men; and in his grace there is an effectual remedy for every evil. But sovereign is his giving or withholding his special favours. Perpetually uniform are his truths, and quickening to diligence the consideration of his approaches in grace or glory.—By no carnal cares, by no greediness of filthy lucre, no peevish moroseness, no intimacy with persons of dishonourable characters, by no infamous reproaches, no fear of men, no dread of persecution, and no regard to carnal relations, ought ministers of the gospel to be ever hindered in their work. But they have great need of a fixed contentment, cautious prudence, and constant dependence on God as their Father. If they be faithful, prudent, and active, Jesus will protect, provide for, and honourably reward them, and every kindness done to them. And it is at the dreadful peril of their hearers if they either neglect their subsistence, contemn their messages, or persecute their persons. Whatever is done to Jesus' brethren, he takes as done to himself and his Father. And if it be honourable to suffer with Christ, what must it be to be glorified together, and reign with him on his throne!

CHAPTER XI. Ver. 2–5. Though his own long

20 ¶ Then[r] began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin![16] woe unto thee, Bethsaida![s] for[t] if the mighty works which were done in you had been done in Tyre and Sidon, [u]they would have repented long ago in sackcloth and ashes.

22 But I say unto you, [v]It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, [w]which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in [x]Sodom, it would have remained until this day.

24 But I say unto you, [y]That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At[z] that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: [b]for so it seemed good in thy sight.

27 All[c] things are delivered unto me of my Father: and no man knoweth the Son,[7] but the Father; [d]neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come[e] unto me, all *ye* that labour and are heavy laden, and I will give you rest.[8]

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[r] Lu.10.13-15; Is.2.2, Ps.81.11, Ro.11.9,7, Eze.3.7.

[16] Chorazin, Bethsaida, and Capernaum are so utterly ruined that their very sites are disputed. Their names have long since passed away, and thorns, briers, and heaps of rubbish cover the places on which they stood. All three were situated on the shore of the Sea of Galilee: Chorazin probably at Tell Hûm; Bethsaida at Ain es-Tin-bighah; and Capernaum at Ain et-Tineh.—*P.*

[s] Jn.10.22.

[t] Eze.3.6,7, with Is.33.21, Ezek. xxxvi.-xxxviii. Jonah 3.7,8.

[u] 1 Ki 21.29 Jonah 3.10.

[v] Lu.12.47,48; 10.13-14, He.6.4-8; 10.26-31, ch.10.15; ver.24, Lu.4.6.

[w] Ge 11.4 De.1.28, Is.14.13-15, Je.51.53, Eze.16.20, 32.18, 33, La.2.1; 4.6, Lu.10.15.

[x] Ge.13.13; 18.20, Eze.16.46,47.

[y] See ver.22.

[z] Lu.10.21, Ps.8.2,4, Je.5.7,8, De.10.14, 1 Co.1.21,26,27, Jn.9.40, 41, ch.16.17; 13 cr. Ps.25.8,9, Is.29.14,18; 42.16; 53.4; 54.13; 61.1, Jn.2.5; 2 Co.2.10; 4.3,6.

[a] Ep.1.4, 11.2 Th.2.9, Ro.5.21.

[b] ch.28.18, Lu.10.22, Ps.8.7, Jn.3.35; 13.3; 17.2, 2 Co.15.25,27, Ep.1.21,22, He.1.2; 2.8, Phi.2.9-11, Re.5.12,13.

[7] This incomprehensibility is an unquestionable evidence of his Godhead and perfect equality with the Father.—*C.*

[c] Jn.1.18; 6.44,46; 10.15; 14.9,10,11, Jn.5.20.

[d] 1 Jn.28.19,20, Mar.13.32, Lu.10.22, Jn.7.28,29; 8.55; 10.15, Je.31.34, Jn.6.35,37, Lu.13.17,28, Ro.7.24, Je.31.28-20.

[8] This verse is closely and necessarily connected with the preceding. 'All things are delivered unto me; . . . come unto me . . . and I will give you rest.' How glorious and

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how cheering! Omnipotent power is his; he can therefore bestow what he will. The connection between the last clause of ver.27 and the rest of ver.29 is equally important. The Son is the only *revealer* of the Father; therefore '*learn of me*.' Fulness of wisdom and fulness of power are his; and these he employs for the salvation of his people.—*P.*

[e] Col.2.6, Ga.6.7, Phi.2.3, & 3 Pe.2.20, Jas 5.7.

[f] Ko.8.29, ch.10.39; 21.5, Lu.9.54-56, Jn.8 29,46; 12.25,35, He 2.15,17, 5.7,8, Zec.9.9, Phi.2.8.

[g] Jn.6.16, He.4.3.

[h] Pr.3.17, Ac. 15.10, Ga.5.1, Jn.5.3.

CHAP. XII.

[a] De.23.25, Mar.2. 23-28, Lu.6 1-5.

[1] Rather, through the *corn fields*. They who have seen the many authorized footpaths that traverse the corn-fields in several of the best cultivated parts of England, will have no difficulty in understanding how our Lord and his disciples might go through without trespass.—*C.*

[2] They were authorized by a part of the *Mosaic poor laws*, 'to pluck' to satisfy their hunger. See ver.3, De.23.25.—*C.*

[b] ver.10, Lu.13.14, Jn. 5.10,16, with Ex 20.8-9,23.12, 31.15; 35.2, Nu.15.32-36.

[c] 1 Sa.21.3, 6, Mar.2. 25,26, Lu.6.3,4

[d] Le.24.5-9, Mar.2. 26, Lu.6.4.

[e] Nu.28.9,10.

[f] Jn.7.22,23.

[3] In killing, slaying, washing, and burning the sacrifices, &c., as well as on another day.

[g] Mal.3.1, Hag.2.7, 2 Ch.6.18, ch.23.37-27.

[h] Lo.6.6, ch.9.13, 1 Sa.15.22, Ec.5.1, Is.1. 11-15, Mi.6.6-8.

29 Take[f] my yoke upon you, and learn of me; [g]for I am meek and lowly in heart: [h]and ye shall find rest unto your souls.

30 For[i] my yoke *is* easy, and my burden is light.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the Sabbath, 3 by scriptures, 10 by reason, 13 and by a miracle. 22 He healeth a man possessed of a devil, who was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign; 49 and showeth who is his brother, sister, and mother.

AT that time [a]Jesus went on the sabbath-day through the corn;[1] and his disciples were an hungered, and began to pluck the ears of corn, and to eat.[2]

2 But when the Pharisees saw *it*, they said unto him, [b]Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read [c]what David did when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, [d]but only for the priests?

5 Or have ye not read in the law, [e]how that on the sabbath-days the [3]priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That [g]in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, [h]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

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confinement, and the low figure which Christ made in the world, were great trials of John's belief of his being the true Messiah, yet it was probably more for the satisfaction of his disciples than for his own that he now sent them to Christ; and Christ refers them to the works which they saw him do as unanswerable proofs of his true *Messiahship*. 6. Blessed only is he who, upon the evidence I give, is so well satisfied of my Divinity and Messiahship, that no prejudices nor discouragements can make him reject or disown me. 7–13. John, whom ye heard preach in the wilderness of Judea, was no unstable pleaser of men, no delicate gentleman, but an inspired prophet, and greater than all his predecessors, since he pointed me out as already come in the flesh; and yet every gospel minister will be still more honourable, having much clearer views of my person, obedience, and sufferings, grace and glory, and of the spiritual design of my kingdom.—Since John began to preach, great multitudes have crowded to hear the gospel; and many, even publicans and other notorious sinners, have, with eagerness and vehemence, sought after the gracious and saving blessings of it; and my coming, and blessings, represented by Moses and the prophets as future and distant, are now considered as present. 16-19. The body of the Jews, now living, are so senseless, peevish, and perverse, that they relish no form of instruction, whether mournful or cheerful. John Baptist recommended his doctrine of humiliation and repentance by a severe and solitary life of fasting and self-denial; and they, instead of mourning with him for their sins, reproached him as a sullen unsociable man, possessed by the devil. And when I, the Messiah, recommended my glad tidings of salvation by a more free, friendly, and social conversation, they reproached me as a gluttonous and drunken companion of the vilest miscreants. But let envy and malice suggest what they will, the wisdom of God in these doctrines, and in the manner of manifesting them, and I, as the Messiah, are, and will be, approved, attested, and vindicated in and by every true believer. 20-24. Christ does not affirm that the extremely wicked inhabitants of Tyre, Sidon, and Sodom would have repented after a godly sort, but so as to prevent the fearful judgments which came upon them. 25, 26. In thy high dignity, and that none may glory in himself, thou hast savingly manifested the doctrines and blessings of the gospel, not to men famous for learning and worldly policy, but to the lowest, plainest, and weakest of men. 27–30. Since my Father, who alone fully knows my nature, character, and work, and whom I fully know, and savingly manifest, has intrusted to my care and management all persons and things relative to the redemption of men, I invite and call every one that labours in or is laden with guilt, corruption, burdensome ceremonies, or attempts after legal righteousness, to receive me and my full salvation by faith, as the only effectual means of rest and relief. And since I am gracious, gentle, and condescending, yield yourselves to my instructions and influence, and follow my example, that ye may find refreshment and satisfaction to your souls. For my service is perfect freedom; my commands, particularly under the gospel dispensation, are not grievous; and I will lay no burdens upon my disciples which I will not enable them to bear.

Ver. 3. Not as if John retracted the testimony he had already given to Jesus as the 'Lamb of God,' or that he doubted the mark of the descending Spirit—but that he might turn the eyes of his disciples from his own light, which he knew to be about to expire, and fix them upon Jesus, the true and inextinguishable Sun.—*Note*, 'He that should come' was a title of Christ. See Ps. 50. 3; 118. 26. *C.*

Ver. 5. *The poor.* A characteristic of Messiah, peculiarly suited to impress John—who was so remarkable for austerity of life and renunciation of the world. *C.*

Ver. 9. What the prophets saw at a distance John saw nigh at hand; what they saw by faith, he, as the apostles did, 'saw, looked upon, and handled,' of the manifested Word of life. 1 Jn. 1. 1. *C.*

Ver. 11. *Greater.* Not greater in dignity or power—for that is inconsistent with the brotherhood of disciples. Mat. 23. 8: not greater in working miracles—for that gift was not universal in the primitive church—but greater in the prophetic office, not in the department of *predictions*, but in that of *exposition*. And in that, truly, the weakest believer knows more of Christ than John did. *C.*

Ver. 19. *Wisdom*, owing to different circumstances of time, place, rank, society, and health, will dictate different courses, either in the temperate use of, or in total abstinence from, worldly comforts; and hypocritical and worldly men will be sure to condemn, no matter which line is followed. The wisdom of these several courses, when the circumstances and motives are weighed, will be acknowledged by candid and impartial men, and approved by Him who 'sees not as man sees,' and who judges 'righteous judgment.' *C.*

Ver. 21. Then why did not God thus lead them to repentance? 'Nay, but who art thou, O man, that repliest against God?' That they would have repented is certain—for the Lord has said it; but that their repentance would have been unto life, he has not said, and no man can tell. From ver. 23 it is evident that the repentance contemplated was merely that which, by arresting the progress of luxury and dissipation, would have retarded or averted national judgments and destruction. *C.*

Ver. 25. *Hid these things.* As a just judgment on men, who, 'professing themselves wise, had become fools'—'and worshipped and served the creature more than the Creator.' *C.*

REFLECTIONS.—Graciously God raises up one minister when he has removed another. And all faithful preachers lead their hearers only to Christ and his truths. Yea, Jesus takes delight in honouring them who honour God; and in satisfying a humble though doubting faith, while wilful obstinacy is confounded. It is not outward splendours, but eminent gifts, graces, and faithfulness, that truly commend preachers. And it adds to their honour if by their means poor sinners be cast into the mould of the gospel, or multitudes awakened to an earnest concern about their salvation. But let faithful ministers behave as they will, they must expect reproach and persecution. Nor can the best qualified and most diligent effectually convert their hearers. But, alas! tremendous and infinite is their danger who obstinately rebel against the light and grace of the gospel, stumble at the Redeemer, abuse the means of his grace, and insolently reproach him and his servants! Redoubled sorrow must be their everlasting portion. Let Britain, let my soul, think and tremble! But O how delightful and unbounded are the fitness and fulness of Christ to save sinners, even the chief! And that not by natural qualifications, or by works of righteousness, but according to his own



VIEW OF TYRE. [MATT., xi:22.]—It must have grieved the Son of God beyond the power of expression when his own people and the cities of his own Galilee did not repent and turn away from their sins while daily witnessing his mighty works. Speaking of Bethsaida and Chorazin, He said: "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." It is a curious thing that even to-day there are some remains of Tyre and Sidon, but not a single vestige of Chorazin and Bethsaida. Tyre was the great city of the Phœnicians. It was once the capital and center of the world's commerce. Tyre was leveled to the ground by Alexander the Great, but was afterward rebuilt. It is no longer a place of commercial importance. It was here that Jesus wrought a cure, and said to the woman: "O woman! Great is thy faith."

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8 For the [i]Son of man is Lord[k] even of the sabbath-day.

9 ¶ And[l] when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, [t]Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it [u]fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep?[5] wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, [v]Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council[6] against him, how they might destroy him.

15 But when [w]Jesus knew *it*, he withdrew himself from thence: and [x]great multitudes followed him, and he healed them all;

16 And[y] charged them that they should not make him known:[7]

17 That [z]it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold[a] my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I[b] will put my Spirit upon him, and he shall show[c] judgment to the Gentiles.

19 He[d] shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A[e] bruised reed shall he not break, and smoking flax[8] shall he not quench, till he send forth judgment unto victory.

21 And[f] in his name shall the Gentiles trust.

22 ¶ Then[g] was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, [h]Is not this the son of David?

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24 ¶ But[i] when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.[9]

25 And [k]Jesus knew their thoughts, and said unto them, [l]Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub[1] cast out devils, [m]by whom do your children cast *them* [2]out? therefore they shall be your judges.[3]

28 But if I cast out devils by the Spirit of God, then the kingdom of God[4] is come unto you.

29 Or[n] else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He[o] that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, [p]All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And [q]whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy [5]Ghost, [r]it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either[s] make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O[t] generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A [u]good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, [v]That every idle

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[i] Da.7.13. ch.26.13. Mar.2.27,28. Lu.6.5.

[k] Christ claims no authority to *dispense* with the law, but to explain its observance, as limited by necessity and mercy.—*C.*

[l] Mar.3.1–5. Lu.6.6–10.

[t] Lu.13.14; 14.3. Jn.5.10–16.9.16. ch.22.17.

[m] Ex.23.4,5. De.22.4.

[u] The man might have to work for his own and family's subsistence.

[n] 1 Ki.13.6. Lu.13.13. Ac.3.6,7. Mar.3.5.

[v] Or, *took command*, Mar.3.6,7. Lu.6.11. Jn.10.39; 11.53; with ch.10.23.

[w] Jn.2.25. Ps.139.2. He.4.13.

[x] ch.4.24,25; 19.2. Is.35.5,6.

[y] ch.8.3; 9.30; 17.9. Mar.7.36; 5.43. Lu.5.14.

[z] That so he might go on destroying the works of the devil, without interruption from the malice of the Pharisees.—*C.*

[a] Is.44.26. No.23.19. Tit.1.2. Ac.10.43.

[b] Is.49.1–4. ch.3.17; 17.5. Col.1.13. Jn.1.18.

[c] Is.61.1. Jn.3.34.

[d] Is.49.10. Is.11.10; 54.3; 49.9. 60.2.

[e] ch.11.29. Zec.9.9.

[f] Is.42.1–7; 61.1. Ps.147.3. Job 36.7,10. Ja.3.31–33. Eze. 34.16. Am.8.5.

[g] *The smoking flax.* Rather the *wick* of a lamp, which is offensive while merely smoking.—*C.*

[h] Is.11.10. Ps.9.10. Ro.15.9–12, ver.18.

[i] Mar.3.21. Lu.11.14. ch.9.32.

[k] ch.9.33. Jn.3.2; 7.31. ch.11.5; 15.22. Lu.1.32. Ro.1.3,4.

[l] What particular sin constitutes the *unpardonable sin against the Holy Ghost*, has been the subject of much and anxious inquiry; and by the usual marginal references to 1 John 5.16, which has no relation whatever to the subject, the perplexities of many have been greatly increased. The following suggestions, it is hoped, may serve to obviate the difficulties of the question:—Our Lord declares, 'No man *cometh* to the Father, but by *me*,' Jn.4.16. And again, 'I *go* unto the Father;' and, 'I am the *way*,' Jn.14.12,6; and, 'I am the *door*,' Jn.10.9. Now, let it be recollected that all *forgiveness of sin* lies in Jesus—(see Mat.26.28. Ep.1.7. Ac.5.31. Ro.5.8) and that the Father dispenses it only for 'his name's sake,' 1 Jn.2.12. Wherefore, if it shall appear, that no man can *come* to Jesus but by the Holy Ghost (see Jn.3.5. 1 Co.12.3. 1 Jn.5.6), it will follow, that he who blasphemes the Holy Ghost, and pronounces 'him a liar,' can never, so long as he abides in that blasphemy, obtain forgiveness: because he refuses to come to Jesus, in whom alone forgiveness rests.—*C.*

[m] ch.9.34. Mar.3.22–30. Lu.11.15–23. ch.10.25.

[n] The proofs of the reality and stupendous character of our Lord's miracles were such that the Jews could not question them. To have doubted them would have been to have doubted their own existence, and thus to have undermined the basis of all history. They were therefore forced to adopt another course; they attributed them to Satanic agency: and it is this argument our Lord meets with such effect.—*P.*

[o] ver.25; ch.9.4. Ps.139.2. Jn.2.24,25; 21.17. He.4.13. Re.2.23.

[p] Ga.5.15. Is.9.21.

[1] Or, *Beelzebul*. And so ver.24.

[q] Mar.9.38,39. Lu.9.49,50. Ac.19.13.

[2] Our Lord does not affirm that the children, the families, or disciples of the Pharisees did actually cast out demons; but since they boldly professed to cast them out—even as the priests of Rome still continue to assert the power of their exorcism—he demands by what power they professed to work the miracle: and, if they professed to cast out demons by the power of God, why should Christ be accused of casting them out by the power of Beelzebub?—*C.*

[r] Lu.19.22. 1 Jn.3.20; to condemn you.

[3] ch.6.33. Lu.9.60; 11.20; 17.21. Ro.14.17. Mat.1.14,15. Da.2.44; 7.14. Lu.1.33. 1 Co.15.24. 2 Pe.1.11. Re.11.15. Is.9.6,7; the gospel dispensation.

[s] Is.49.24,25; 53.12. Re.12.7–10; 20.2,3. Jn.16.11. Lu.11.21,22. Mar.3.27.

[t] 1 Jn.2.29. Lu.11.23; 9.50. Mar.9.40.

[u] Mar.3.28. Lu.12.10. He.6.6; 10.26–29. 1 Jn.5.16, with 1 Ti.1.13. 1 Pe.4.15. He.7.25. 1 Jn.1.9; 2.1,2. Eze.33.11. Is.1.18; 55.7; 44.22.

[v] 1 Jn.7.34. Jn.7.12. 1 Ti.1.13.

[4] See note [t] in first column.

[w] Mar.3.29. He.6.4–6; 10.26–31. 1 Sa.2.25. 2 Th.1.9. Is.22.14.

[x] ch.7.16,17. Lu.6.43–45. Jn.15.5. Ja.3.12.

[y] ch.3.7; 23.33. Lu.6.45. Job 39.16–20.

[z] ch.13.52. Pr.10.20, 21. 1 Sa.24.13. Is.32.6. Je.6.7. Lu.6.45.

[a] Jude 15. Ec.12.14. Ro.14.12. Ec.20.7. Lu.19.12. Ep.5.4,6.

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and his Father's rich and heavenly grace. Yet tender, extensive, and free are his invitations of self-destroyed and self-deceiving sinners to himself; and full are his assurances of salvation directed to them. Yea, the views of his love, and influences of his Spirit, render their service pleasant, and make his cross easy and light in the way to their glorious crown.

CHAPTER XII. Ver. 26–30. If devils weaken their common cause among men, and work for the confirmation of my doctrines of holiness, which are so directly contrary to all their interests and designs, how can their power in the world stand? And if ye will pretend that I cast out devils by a diabolical influence, by what do your own applauded disciples undertake to cast them out? They shall therefore be witnesses, and give judgment against your partial and unjust accusation of me. And if it be incontrovertibly evident that I cast them out by the almighty influence of God's Spirit, it is then plain that I am come with divine authority to destroy the kingdom of the devil, with power dislodging him from men's bodies and souls, and to set up a spiritual, merciful, and holy kingdom among you: and whoever will not own and join me in my opposition to him, and in gathering sinners out of his kingdom into mine, must be held as an enemy to me and to the conversion of mankind. 31, 32. Whatever blasphemous reproaches ye utter against me in my present debasement, may be pardoned; but if, in this approaching dispensation of the Holy Ghost, ye blaspheme his marvellous gifts and operations as devilish, and contrary to his remarkable convictions, wilfully and maliciously oppose the method of redemption which he comes to apply, it shall never be forgiven you, but the most fearful judgment shall overtake you, both in this world and in the next. 33–37. Nay, your present words manifest the inward wickedness and malice of your heart, and that ye are indeed the children of the devil; for as men's hearts are good or bad, so will be their words and actions. And know, that even your trifling and unprofitable talk, and much more your blasphemous reproaches, must be reckoned for, to your condemnation, in the day of judgment. 41, 42. Christ's divine dignity and authority were manifest; his wisdom was infinite; his preaching frequent, plain, powerful, and long continued; his doctrines were confirmed by miracles unnumbered, and at last by his resurrection and the effusion of the Holy Ghost. 43–45. This parable means, that Satan, being frequently baffled by the miracles of Christ and his apostles, and by the light and power of the gospel among the Jews, should, in great vexation, retire to the Gentile world, hoping to meet with less disturbance among them; but finding himself quickly pursued thither by the still more remarkable influences and success of the gospel, and more abundantly harassed and defeated, he should return to the Jews: and finding most of them destitute of grace, notwithstanding all their pretences to purity and religion, and more ready to resign up themselves to him than before, he would seduce them more powerfully than ever; and by filling them with more obstinate hardness of heart, render their wickedness and ruin altogether remediless.

Ver. 32. *It shall not be forgiven him*, &c. 'Neither in this world,' by the sentence of any faithful church, Jn.20.23; 2 Co.2.10; nor in 'the world to come,' by the corresponding sentence of the final Judge, Mat.6.14; Ja.6.37; 1 Jn.1.9. *C.*

Ver. 36. *Idle*—'unfruitful' of instruction, as in 1 Pe.1.8. *C.*

Ver. 40. Jesus was interred late on Friday, lay in the grave

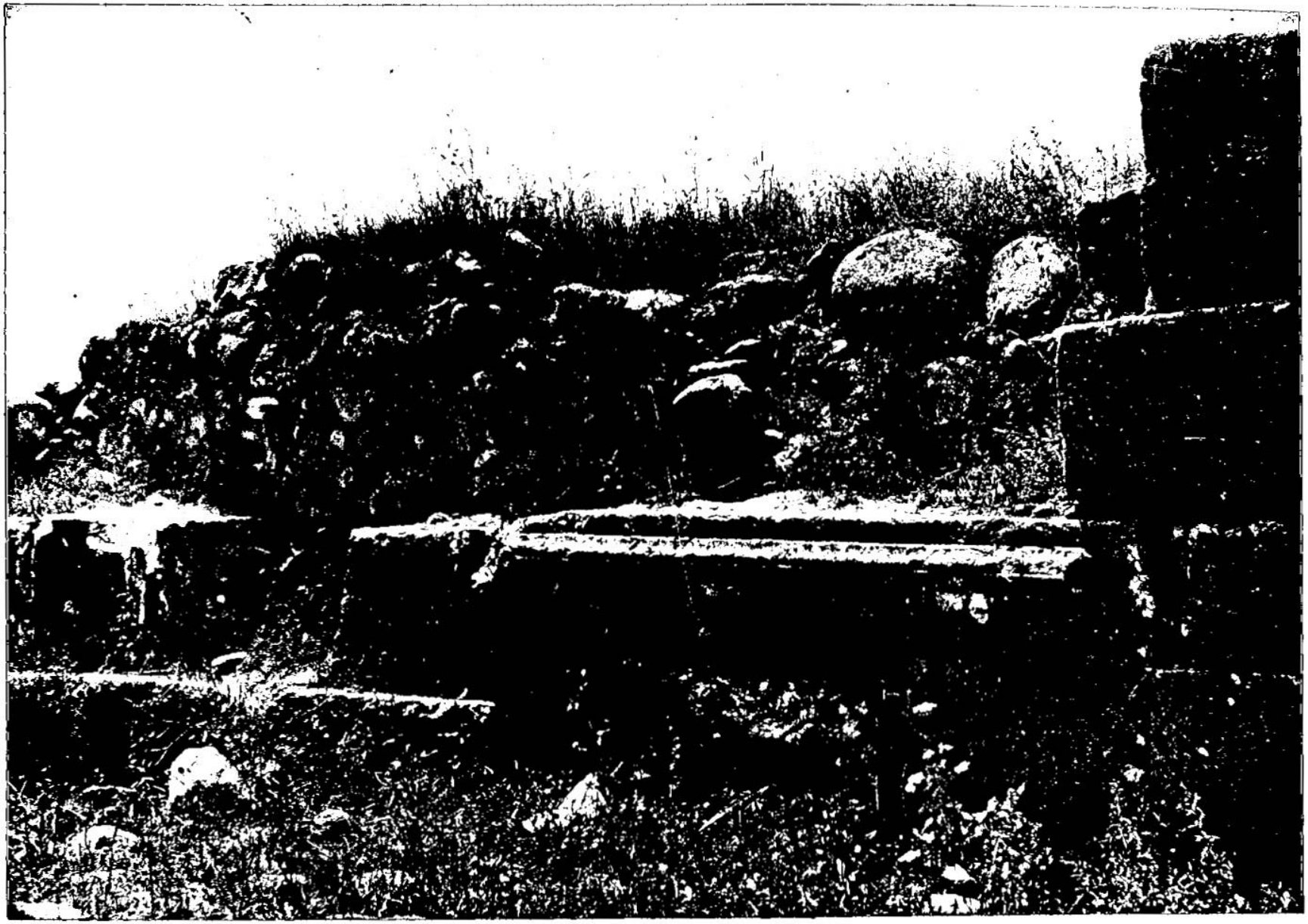

WALL OF THE SYNAGOGUE AT CAPERNAUM—SCENE OF THE MIRACLE OF THE HEALING OF THE HAND. [Matthew, xii:9-10.]—The site of the ancient city here photographed is covered with a rank growth of bushes and weeds. But lying half covered by the rank vegetation are pillars wrought out of the indigenous limestone, and decorated with beautiful Corinthian capitals, hewn architraves, elaborate friezes and pedestals. In the picture is presented a view of a part of the wall of the ancient synagogue. It was in Capernaum that Christ performed more of His miracles than in any other city, and in this synagogue it is supposed He performed the miracle of healing the man with the withered hand, referred to in Matthew, xii:9-10. Here, also, Christ is supposed to have appeared to the disciples after He arose from the dead.

word that men shall speak, they shall give account thereof in the day of judgment:

37 For [b] by thy words thou shalt be justified, and by thy words thou shalt be condemned.[6]

38 ¶ Then[c] certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An[d] evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For[e] as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The[f] men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a [g] greater than Jonas *is* here.

42 The[h] queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, [i] a greater than Solomon *is* here.

43 When[k] the unclean[7] spirit is gone out of a man, he [l] walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* [m] empty, swept, and garnished.

45 Then[n] goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, [o] behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward [p] his disciples, and said, Behold my mother, and my brethren!

50 For[q] whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

1 *The parable of the sower and the seed:* 18 *the exposition of it.* 24 *The parable of the tares.* 31 *of the mustard-seed,* 33 *of the leaven,* 44 *of the hidden treasure,* 45 *of the pearl,* 47 *of the draw-net cast into the sea:* 53 *and how Christ is contemned of his own countrymen.*

THE same[a] day went Jesus out of the house, and [b] sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a [1] ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them [c] in parables, saying, Behold, [d] a sower went forth to sow:

4 And when he sowed, some *seeds* fell by the way-side, and the fowls came and devoured them up.

5 Some fell upon [e] stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up,[2] they were scorched; and because they had no [f] root, they withered away.

7 And some fell among [g] thorns; and the thorns sprung up, and choked them.

8 But other fell into [h] good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who[i] hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, [k] Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

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6 Or, *reasoning.*

7 The Evangelists, being Jews, would understand by *unclean*, whatever defilement of the person the law had condemned—(see, for example, Le. 5. 2, 3; 13. 3, &c.; 14. 40; 22. 5, 6)—consequently, an 'unclean spirit' would convey to them the idea of one tempting to acts, or producing diseases, pronounced unclean. This spirit, be it observed, is described as '*gone* out' of his own accord, but '*cast* out by the power of God; and then it is added, 'he (that is, the spirit) walketh through dry places where is no water of life—(see Ps. 63. 1. 55. 1, Je. 2. 13. Re. 7. 17)—'seeking rest'—endeavouring, it would appear, as wicked men often do, to escape from the sound of the gospel, as come to torment them before the time, Mat. 8. 29. Then, returning, 'he findeth his house (the soul) empty of the love and fear of God—'swept' from every undignified and unpopular sin, and 'garnished' with many an ornament of literature, science, civilization, and, it may be, religious profession.—'Then taketh he seven spirits'—a number equal to every day's occurrences.—'more wicked than himself.'

1 Or, *boat.*

2 Or, *the sun was risen.*

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a Ch. 12. 43.

b Ch. 12. 37.

c Ch. 16. 1. Lu. 11. 16.

d Ch. 12. 39. Mk. 8. 12. Lu. 11. 29.

e Jonah 1. 17. Ch. 16. 21. Lu. 24. 46. Jn. 2. 19.

f Jonah 3. 5, 10. Lu. 11. 32. Je. 3. 11. Eze. 16. 51. Ro. 11. 21.

g Ch. 12. 6. Jn. 1. 14, 17. Jn. 3. 31. Ro. 5. 14. Ti. 2. 13. Ph. 2. 6, 7.

h 1 K. 10. 1. 2 Ch. 9. 1. Lu. 11. 31.

i Ch. 3. 17; 17. 5; 12. 6. Col. 2. 3, 9. Je. 1. 14, 18.

k Lu. 11. 24. Ac. 8. 13.

l Job 1. 7; 2. 2. Pe. 5. 8. 2. 8. 20.

m Ps. 81. 12, 13. Ga. 5. 19—21. Ti. 3. 3.

n Ps. 81. 12. Is. 66. 3, 4. He. 6. 4—8; 10. 26. 2 Pe. 2. 20—22. ch. 21. 36—41. 1 S. 15. 23. 34. 38. Jn. 15. 22. 24. 1 Th. 2. 15, 16.

o Mar. 3. 31—35. Lu. 8. 19—21. ch. 13. 55. Je. 2. 15; 9. 3. Ac. 1. 14. 1 Co. 9. 5. Ga. 1. 19.

p Ps. 22. 22. Je. 23. 22. Ga. 1. 16. He. 2. 11, 12.

q ch. 12. 47, 48, 50. Lu. 11. 28. Jn. 7. 17. 1 Jn. 2. 15, 17.

a Ch. 12. 46.

b Mar. 4. 1—13. Lu. 5. 3; 8. 4—10. Ge. 49. 10. ch. 4. 25; 14. 13; 15. 30, 31; 21. 2.

c Ps. 49. 3, 4; 78. 2. Mar. 4. 11. Lu. viii. xv. xvi., &c.

d ver. 37, 18—23. Mar. 4. 3—20. Lu. 8. 4—15.

e Eze. 21. 19, 36, 26. Zec. 7. 12. Lu. 14. 28.

f The seed in Palestine is sown in November, during which time the cloudy weather protects the crop on the lighter soil; but as soon as 'the sun is up'—not in the morning, but in his annual course north of the equator—the clouds are dissipated, and every plant is withered, unless in the deepest loam or in irrigated fields.—C.

g Lu. 8. 13. Ep. 3. 17. Col. 2. 7. 1 Th. 2. 8.

h Je. 4. 3. Ho. 6. 4. Lu. 21. 34.

i Je. 15. 4, 5. 2 Co. 5. 17. No. 7. 4, with Ge. 20. 12.

k De. 29. 4. ch. 11. 25. Ke. 2. 7, 11, 17, 29; 3. 6, 13, 22.

a 2 Co. 4. 7. ch. 11. 25. Mar. 4. 11; 16. 17. Ps. 25. 8, 9, 14. Is. 29. 14. 1 Co. 2. 7—16. Eph. 1. 9, 18. 3. 9. Col. 1. 26, 27. 1 Pe. 1. 10, 11. 2 Co. 4. 3. 1 Jn. 2. 27.

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during all Saturday, and rose early on the Lord's-day; but this, according to Jewish computation of time, was 'three days and three nights.' *C.*

REFLECTIONS.—Be content, my soul, to endure hardships or hunger, and to live on coarse fare, and to put up with ignorant reproaches in following Christ. And in all let me rejoice that he is my advocate and justifier, and the *Lord of the Sabbath*, who can prescribe the work of it at his pleasure, and has appointed it as his great opportunity of distributing blessings to sinful men. If either diseases or devils plague me, let me cast my burden on the Lord. And if my heart or hand be withered, let me stretch it forth at his power-conveying call. Let me copy his example of constant and humble activity in doing good, or of meekly bearing the vilest reproaches. And let me never check them by passionate returns or by revengeful recrimination, but by unanswerable, and especially practical refutation. Empty professors are very prone to carp at things trifling or lawful, while they indulge an ignorance of the oracles of God. But full of blindness, prejudice, and malignity against Jesus Christ and the gospel, must they be, and fearful is their guilt, and dreadful their danger, who, contrary to strong evidence and deep convictions, blaspheme Jesus Christ and his Spirit. No heathens can sin so heinously, nor be damned so dreadfully! There is an absolute necessity of almighty power and grace to convert men from Satan to God; and to have gracious principles implanted in our hearts, in order to practical holiness. No gracious acts can ever take place till gracious qualities be cultivated by ourselves. But surely we should be very careful to act always as under God's eye, when our final account is to be so strict, and the issues of it so infinitely important! Near relations, or even real saints, are often Satan's instruments to hinder Jesus or his faithful servants in their work. Yet great is his love to, and care for, such as truly believe and obey him: and if I be spiritually related and conformed to him, let the world contemn and reject me as they please. But it is very desirable and honourable that all the lovers of Jesus should be as united in promoting the interests of the gospel, as Satan and his subjects are in their opposition to it.

CHAPTER XIII. Ver. 10—15. Our Saviour taught much in parables. (1) That he might fulfil Old Testament predictions, Ps. 78. 1, 2; 49. 3, 4; ver. 34, 35. (2) That, in manifesting the spiritual turn of his own mind, he might set us an example to improve everything as a mean of spiritual instruction, Jn. 3. 12, 13. (3) That he might the more effectually reprove the Jews, without putting them into a rage, ch. 21. 28—46. (4) That he might the more easily instruct the attentive and thoughtful in a manner, much used in the East, delightful to the mind and helpful to the memory, Ho. 12. 10. (5) That he might sadly permit the blindness and ruin of such as hated instruction, ver. 13. 3—9, 18—23. The parable of the *soils* or *sower* represents the different issues of the gospel ministrations on different sorts of hearers, and the causes of them. The *sower* is Jesus Christ, by himself and his ministers, painfully, carefully, and faithfully preaching gospel truths, which, like *good seed*, are precious, uncorrupted, and calculated to produce fruits of faith and holiness, glory to God, and eternal happiness to men. The *wayside* denotes careless hearers, who never seriously regard or think about those divine truths which they hear; while the devil and his agents divert their mind with other thoughts, to make them entirely forget them. The *stony ground* denotes them who hear the gospel with some delightful conceptions of its glories, sudden flashes of joy in their affections, and some slight purposes and desires towards that which is good; but, their hearts never being savingly renewed, they do not receive it by faith and love, as an abiding and governing principle of action; and hence, whenever they meet with violent and lasting temptations or persecutions for the



THE SEA OF GALILEE. [Matthew, xiii:1, 2.]—The Sea of Galilee is about six miles wide and about fifteen miles long. There are only a few little boats found upon its waters to-day. In the time of our Savior, however, there were upon it great fleets. When the forces of Titus, the Roman general, besieged the City of Tiberias, large numbers of the people flocked into the boats; and at this time an engagement took place in which as many people perished in the sea as on the land. According to Josephus, 6,500 thus perished. There are a great many fish in this sea, but they are caught from the shore alone. The above picture was photographed from a point on the shore where the walls of Tiberias stand. On the shore of this sea was a favorite place of our Savior for teaching the people.

12 For[l] whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore[m] speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, [n]By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.[3]

16 But[p] blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [q]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye [r]therefore the parable of the sower.

19 When any one heareth [s]the word of the kingdom, and [t]understandeth *it* not, then cometh the[u] wicked *one*, and catcheth away that which was [v]sown in his heart. [w]This is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon [x]with joy receiveth it:

21 Yet hath he not [y]root in himself, but dureth for a while; [z]for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He[b] also that received seed among the thorns, is he that heareth the word; and the care of this world, and the [c]deceitfulness of riches choke the word, and he becometh unfruitful.

23 But[d] he that received seed into the good ground,[4] is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another[e] parable put he forth unto them, saying, [g]The kingdom of heaven is likened unto a man which sowed [h]good seed in his field:

25 But while men [i]slept, his [j]enemy came and sowed [k]tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the [l]servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, [m]Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both [n]grow together until the harvest: and in the [p]time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles [q]to burn them; but gather the [r]wheat into my barn.[5]

31 ¶ Another parable put he forth unto them, saying, [s]The kingdom of heaven is like to a grain of mustard-seed,[6] which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and [t]becometh a tree, so that the birds

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[l] Mar. 4. 25. Lu. 8. 18. & 19. 26. Joh. 15. 2.

[m] Is. 6. 9. Mar. 4. 11. Lu. 8. 10. Ac. 28. 26. [n] Ro. 11. 8. Deu. 29. 4. [o] Is. 6. 10. Jer. 5. 21. Eze. 12. 2. Zec. 7. 11. Ro. 11. 8. He. 5. 11.

[p] Ps. 2. who were disposed to hear attentively Christ's words, to reflect and ponder thoughtfully upon the lessons, the parables were to be simpler and most instructive. Besides, to any earnest inquirer he was ever ready to explain whatever was not fully comprehended. To the thoughtless and hostile, however, who had neither the patience to attend, nor the wish to learn, Christ's parables were worse than useless.—*P.*

[q] ch. 16. 17. Lu. 10. 23, with ch. 5. 12. 1 Pe. 1. 10, 12. Is. 2. 1, 2, 3. Eze. 33. 32. 2 Co. 4. 6.

[r] Lu. 10. 24. He. 11. 13. 1 Pe. 1. 10, 12. Rev. 19. 10, 22. Eph. 3. 5, 6. Col. 1. 26.

[s] ver. 11, 12. Is. 54. 13. ch. 11. 25. 1 Co. 2. 10, 11. Mar. 4. 24, 25.

[t] ch. 4. 23. Eph. 1. 8. 1 Co. 4. 3, 4. 2 Pe. 2. 4. Is. 53. 1. Jer. 23. 22.

[u] 2 Co. 2. 11. 1 Th. 2. 18. 1 Co. 7. 14. Is. 22. 19, 20.

[v] Is. 55. 11. Mar. 4. 14. 1 Joh. 2. 20, 27. 1 Pe. 1. 8. 2 Co. 2. 11. Is. 55. 11.

[w] Ro. 10. 8, 9. Th. 2. 13.

[x] ver. 20.

[y] Is. 58. 2. Mar. 4. 16, 17. & 6. 20. Jn. 5. 35. Jam. 1. 9, 10. Ga. 4. 15.

[z] ver. 6. Col. 2. 7. Eph. 3. 17. Jn. 15. 2, 6. 2 Co. 5. 17. Ga. 6. 15. 5. 6.

[a] Lu. 13. 27. Job 27. 10. 2 Ti. 4. 10. 1 Ti. 6. Col. 3. 5, 6. 1 Co. 10. 11. 6. Ga. 5. 6. Ho. 5. 4.

[b] ver. 7. ch. 19. 23. Lu. 14. 18. 24. 27, 34. Pr. 23. 5. 1 Ti. 6. 9, 10, 17.

[c] Mar. 4. 19. Ps. 62. 10. Lu. 18. 24. 1 Ti. 6. 9, 10. 2 Ti. 4. 10.

[d] ver. 8. Ps. 1. 3. Col. 1. 6. Ga. 5. 22. 1 Th. 1. 3. 2 Pe. 1. 5, 6. Col. 1. 10. Ps. 1. 3. Jer. 17. 8.

[e] ch. 4. 23. 1 Pe. 1. 23. ver. 4, 19. 1 Ti. 3. 15. Col. 1. 6. Pet. 1. 6. Co. 1.

[f] Ac. 20. 29. Lu. 22. 31. 1 Co. 5. 6. Ga. 5. 9. 1 Ti. 5. 8.

[g] ver. 19. Ps. 3. 18, 19. Ac. 8. 13.

[h] ch. 6. 22. 18. 3 Jn. 4. 22. 1 Pe. 1. 23, 24. with 1 Pe. 2. 24. He. 12. 24.

[i] with ch. 7. 25, 27. 1 Th. 5. 24. He. 1. 24.

[j] Mal. 4. 1.

[k] 1 Co. 11. 18.

[l] See note * in first column.

[m] Mar. 4. 30. 31. Lu. 13. 18, 19. 1 Co. 1. 20, 27. Joh. 8. 7. Ps. 80. 8–11. Dan. 4. 11. Is. 2. 14. Mi. 4. 1–4. Zec. 8. 20–23. Ps. 4. 18. Job 27. 9. 2 Pe. 3. 16.

[n] The ordinary mustard of Europe can not be the plant here intended. Linnæus mentions a species whose branches become real wood, which he names *Sinapis arvensis*. Prosper, however, thinks this cannot be the plant intended; for though it becomes a mustard tree, its seeds are of considerable size. He thinks that our Lord referred to the *Phytolacca dodecandra*, which grows abundantly in Palestine, has really the least of all these seeds, yet rises to as great an altitude as any other tree in the country of which it is a native. The little seed represents our Lord and his apostles—the unbeholden tree, the present attainments and future spread of Christianity.—*L.*

[o] See note * in first column.

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sake of religion, they apostatize from it. The *thorny ground* denotes them who hear the gospel with remarkable attention; and are so affected by it that, for a considerable time, they appear to make progress in the knowledge, profession, and practice of religion; but at last their cares about worldly things, and expectations and desires of happiness in them, and their eager pursuits after riches and pleasures, so entangle, deceive, and overset them, that they never attain to any true holiness of heart or life. The *good ground* denotes those hearers who receive the truths of the gospel into their hearts, renewed by the Spirit of God, and, through the daily influences of his grace, improve them to their spiritual fruitfulness in holy dispositions, thoughts, words, and actions, in different degrees. 24–30, 36 43. The *sowing of the good seed* represents Christ as planting his grace in the hearts of men by the ministry of the gospel, to render them true members of his church; these, in due time, discover themselves by their open profession of their faith, and by their holy practice. The *tares* denote hypocritical professors or ministers; these Satan, especially in a time of prosperity, and when ministers and people are unwatchful, secretly raises up in the church, and causes gradually to discover themselves. It is a grief to the faithful servants and people of Christ to see the gospel so perverted and abused by any of its preachers or professors, to the introducing of errors and immoralities into the church or world; and yet, till the harvest of the last judgment, such can never be wholly separated from the godly and faithful. 31, 32. The marvellous growth of the *grain of mustard-seed* represents Christ's gospel and church in the world, and his grace in the soul; extremely small and obscure in their beginnings, but gradually increasing, till they fill the heart, and even the earth; so that both Jews and Gentiles find refreshment and rest in them. 33. The *hidden leaven*, affecting three measures of meal, represents Christ's gospel and grace implanted in the hearts of men, and secretly working with such divine efficacy as to sanctify all the faculties of the soul and members of the body, and gradually spreading themselves through all nations, to captivate them to the obedience of faith. 44. The TREASURE *hid in the field*, &c., represents Christ and the rich blessings of the gospel as lying hid in the oracles of God from carnal men; but when manifested by the Spirit, eagerly apprehended, and joyfully received into the heart, and an interest in them esteemed so valuable that a man is ready to part with all things in the world to enjoy fellowship therein through the Word. 45, 46. The PEARL *of great price* denotes Christ and his inestimable blessings, which, being once discovered by earnest seekers after true happiness, renders them willing to part with all the riches and enjoyments of this world rather than not obtain a property therein. 47 50. The NET *cast into the sea*, &c., represents the gospel as laboriously and faithfully preached in this confused, wicked, and unquiet world, and as being the mean of gathering multitudes, some saints and some hypocrites, into a visible church state, in which they shall remain connected till the angels make an awful separation between them in the last judgment. 52. The HOUSEHOLDER represents preachers treasuring up divine truths in their minds and hearts, that, out of the Old and New Testaments, and out of their new and old instructions, observations, and experiences, they may seasonably and profitably bring forth doctrines suited to all persons and cases.

Ver. 3. The *parables* of our Lord are short descriptions of natural objects or events; the several parts of which are employed to illustrate some corresponding spiritual truth. With one single exception—that of the rich man and Lazarus—all are confined within the limits of this world. Our Lord commenced his preaching by plain exposition of the Word, and unsparing correction and reproof of the Pharisaic perversions of Scripture. This method gave offence; wherefore he, who 'knew what was in man,' changes his mode of address, by which prejudice was less excited, attention secured, and truth insinuated by the aid of curiosity. *C.*

Ver. 11. *Mysteries* are not truths beyond the reach of the understanding, but something hidden or withheld and therefore unknown in whole or in part. Here, and elsewhere, 'a mystery' denotes something disclosed to certain persons prepared to comprehend and receive it, but withheld from the multitude, whose prejudices would have been excited by a plainer exposition, and would consequently have been driven from the means of instruction. *C.*

Ver. 19. *Catcheth away*, &c. The simplest illustration of this satanic robbery may be seen in the attempts to seduce our Lord, ch. iv.: (1) By appetite. 2. By false quotation and perversion of Scripture. 13. By ambition. And as water poured into a vessel of oil will soon expel it and occupy its room, so any of these infused into the mind will soon expel the word of truth from the attention, the memory, the understanding, and the affections. *C.*

Ver. 27. *Tares.* The word *zizania*, erroneously translated *tares*, does not occur elsewhere in Scripture, nor in any ancient Greek writer. The most probable interpretation is 'darnel,' the *Lolium temulentum* of Linnæus. Forskal says it grows abundantly at Aleppo; and that if the seed remain mixed with the wheat, the bread causes dizziness and sickness. The darnel is

of the air come and lodge in the branches thereof.

33 ¶ Another[u] parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three[7] measures[8] of meal, till the whole was leavened.

34 All[v] these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, [z]I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, [y]Declare[9] unto us the parable of the tares of the field.

37 He answered and said unto them, [z]He that soweth the good seed is the Son of man:

38 The[a] field is the world: [b]the good seed are the children of the kingdom;[1] but[c] the tares are the children of the wicked *one:*

39 The[d] enemy that sowed them is the devil: the[e] harvest is the end of the world; and the reapers are the angels.

40 As [f]therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The[h] Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,[2] and[i] them which do iniquity;

42 And[j] shall cast them into a furnace of fire:[3] there shall be wailing and gnashing of teeth.

43 Then[k] shall the righteous shine forth as the sun in the kingdom of their Father. [l]Who hath ears to hear, let him hear.

44 ¶ Again,[n] the kingdom of heaven is like unto treasure hid in a field;[4] the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again,[o] the kingdom of heaven is like unto a merchant-man, seeking goodly pearls;

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again,[p] the kingdom of heaven is like unto a net,[5] that was cast into the sea, and gathered of every kind:

48 Which,[q] when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

50 And shall cast them into the furnace of fire:[6] there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, [r]Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, [s]Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.[7]

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And[t] when he was come into his own country,[8] he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is[u] not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were [v]offended in him. But Jesus said unto them, [z]A prophet is not without

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A.M. cir. 4035 A.D. cir. 31

[a] Ps.119.63 Re.1.20. [b] Ro.9.6,7,8. [c] Ps.50.16,17,18,19,20,21. Pr.1.22,23, with 1 Co.3.1. [d] Ge.3.1. [e] See note 8 below. [f] Some, or seek, heed a little more than a peck.

[g] Mar.4.33,34. ver. 13.

[h] Ps.40.5,6,7,8,9. Lu.1.51. 24.44. Ro.15.8,9,10. 1 Co.1.19. Ga.1.15,16. Ep.1.9. Col.1.26. 1 Ti.1.19. He.1.1.

[z] ver.11. Pr.1.1,2. Ac.8.30,31. Lu.24.36,37. Ju.2.5. Mat.[illegible]. *Declare* — Explain.—*C.*

[z] Is.61.1,2. He.2.3,4. 1 Ac.3.22. Is.48.17.

[a] ch.28.19. Mar.16.15. Ro.15.18,21, 1 Co.1.6. Lu.24.47. Ro.10.18,11.11,12.

[b] 1 Pe.1.23. Ps.22.30. Is.53.10–12; 54.13. He.2.11. Jn.3.8. Jn.3.3,5. 2 Co.5.17. Ga.6.15.

[c] *Children of the kingdom*—'begotten by the word of truth,' Ja.1.18.—*'children of the wicked one'*—who is a liar and the father of it.—*C.*

[c] Ge.3.15. Jn.8.44. Ac.13.10. Th.1.16. Phi.3.18,19,2 Th.3.2–5. 1 Jn.3.8.

[d] Ge.iii. 2 Co.11.3. 1 Pe.5.8. Re.20.1,2.

[e] Joel 3.13. Re.14.15–19.

[f] ver.30.

[h] ch.24.31; 25.31; 5.29. 1 Co.15. 1 Th.4.16, 17, 19, with 1 Pe.5.1.

[i] Or, *scandals.*

[j] Lu.13.27.

[j] ver.50 ch.3.12; 8.12; 22.13. Re.14.20,21; 20.10,15; 21.8,27; 22.15; 19.20.

[k] No *state* can be imagined without a *place:* therefore *hell* implies both state and place. That both as a state and place it implies torment of *conscience* is unquestioned: and that it implies torment of *sense* must equally follow, both from the words, 'fire,' 'wailing,' 'gnashing of teeth,' &c., employed by Scripture as descriptive of hell, and the *fact* of resurrection in the body 'to damnation'—which bodily condition being inseparable from *sense*, is as necessarily inseparable from *torment of sense.*—*C.*

[l] Not *money* found, which might readily be carried away—but some *mineral* treasure, of which the scientific discoverer has a right to avail himself by the purchase of the property, the owner having no legal claim upon the geological research by which the discovery was made.—*C.*

[n] The emblem of the final spread of Christianity through *the three* families of the world—those of Shem, Ham, and Japheth. The parable also affords an instance among many others in the Scriptures of the manner in which they assert the perfect equality of women with men and treat the Scriptures with Christian liberality and daily observation, largely ascribing the Christian character of families to the influence of maternal instruction and example.—*C.*

[o] Pr.2.4,5; 3.13–18; 8.11. 1 Co.13.12. See ver.44.

[p] ch.4.19. Lu.5.10. Mar.1.17. ch.28.19; 22.9,10. Lu.14.23. Ep.3.8 Tit.3.3–7.

[q] *A net.* In the original, 'a drag-net,' which would literally 'gather of every kind.'—*C.*

[q] Re.20.11–15. 2 Co.5.10. ch.24.31; 25.32,41–46. 2 Th.1.7–10. ver.42.

[r] See ver.42.—*C.*

[s] Ac.8.30,31. ch.16.11. 1 Co.4.3,4. 1 Co.2.10–16. Jn.13.17.

[s] Ne.8.3. ch.23.34. 1 Co.12.28. Ep.4.11–13. Pr.10.21; 15.7. 18.4. Ca.7.13.

[t] 'We observe,' says Alford, 'how naturally these parables are evolved from the subjects and associations surrounding our Lord at the time. He sat in a boat in the sea. His eye wandered over the rich plain of Gennesareth—the field-paths, the stony places, the neglected spots choked with wild vegetation, the plots of rich deep soil, were all before him. The same imagery prevails in the parable of the tares of the field and in that of the mustard-seed; and the result of the tilling of the land is associated with the leaven in the lump. Then he quits the sea-shore and enters the house. . . . From the working of the land for seed to finding a treasure in the field the transition is easy—from the finding without seeking to seeking earnestly and finding, easy again: from the seed to the buried treasure, from the treasure to the pearl—the treasure of the deep—again simple and natural. The pearl recalls the sea, the sea the fishermen with their nets—the mixed throng lining the beach, the great day of separation on the further bank of time.'—*P.*

A.D. cir. 32.

[t] Mar.6.1–5. Lu.4.16. De.18.15–19. Is.50.4. Ps.22.22; 40.9,10.

[u] Nazareth, where he resided after the return from Egypt. —*C.*

[v] Jn.6.42. Lu.4.22. Mar.6.3. ch.12.46. Is.49.7; 53.2,3.

[w] ch.11.6; 10.31. Is.49.7; 53.2,3. Jn.6.42. Ps.22.6; 69.8,19,20. 1 Co.1.23–28.

[x] Mar.6.4. Lu.4.24. Jn.4.44.

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common in light soils throughout Europe, and possesses the same deleterious properties ascribed to it by Forskal. *C.*

Ver. 39. *The enemy . . . is the devil.* To deny the *individuality* of the DEVIL, and to represent him, not as a *spirit*, but as a mere *abstract principle* of evil, is not uncommon. But the contrast here between the DEVIL and the ANGELS must either reduce the angels to 'abstract principles,' or declare the devil to be an actual 'evil spirit.' But as the *personal* character of angels is, to all but SADDUCEES, beyond dispute, so must the *personal* character of the devil be equally evident to all, except those, his servants, who question his *existence*, that they may best, because most covertly, promote his *power*. *C.*

Ver. 46. The *pearl* is a round substance found in a species of *oyster;* and is supposed by some naturalists to be always the product of disease. It is also found in a species of fresh-water *mussel*. The pearls commonly seen in Europe are of a peculiar white: but the pearls most highly valued in the East are said to be of a reddish tinge. As a specimen of their 'great price' about the time of our Lord, it is recorded that Cleopatra of Egypt dissolved in vinegar and swallowed a pearl at supper valued at £40,000. *C.*

Ver. 55, 56. The words 'brethren and sisters' do not, in Hebrew usage, *necessarily* imply that the persons so called were the children of Joseph and Mary: but the silence of the speakers about any other relation naturally leads to the conclusion that they were literally our Lord's brethren and sisters. Jerome and others, however, think they were merely his *cousins*, the children of his mother's sister, the wife of Cleophas. It matters not. Be it as it may, Rome gains no advantage. *Mary*, a creature, though 'ALWAYS VIRGIN,' may not be worshipped instead of the Creator. *C.*

REFLECTIONS.—Astonishing was the care, the condescension, the labours of our Redeemer, to instruct men in the important truths of the gospel. And inestimably valuable and useful is his gospel, especially in its New Testament dispensation. As *seed*, it produces saints and good works: as *heaven*, it happily impregnates and captivates our hearts; as a *treasure* and a *pearl*, its blessings enrich and deck us for time and eternity; and as a *net*, it draws us to him, his church, and his throne. It is openly preached to all sorts of sinful men. But, through the want of inward principles of grace, the temptations of Satan, and influence of the world, how diversified is its success! While God, in his wisdom, bestows his tender and blessed grace, it is to some, through their obstinacy and perverseness, the occasion of blindness and the savour of death, and to others the mean of light and the savour of life. Nor can men expect true blessedness unless they really understand it. But, alas! many, by their careless hearing, tempt Satan to carry away gospel truths from their memories, understandings, or consciences. And many, though better than others, rest short of the one thing needful. Never in this world will Satan and indwelling lusts suffer either hearts or churches to be perfectly pure. And never are either more ready to be fearfully infected than in a time of sloth, unwatchfulness, and outward prosperity. But dreadful is their destruction who, after a profession and some experience of gospel truth, die in their sins. Let me therefore take heed how I have received and heard; and think, as a member of the church, what I am. If grace be really found in my heart, it may continue and grow notwithstanding all opposition. And if Jesus Christ be my root, my righteousness, my riches, my ornament, great, inexpressibly great, shall be my everlasting happiness and honour! While millions are connected together in their additional misery, and are sorrowing in hell, I, with the ransomed of the Lord, shall triumph in the praises of his glorious grace!—But, alas! how many, by their unbelieving prejudices against the Redeemer, obstruct their own salvation! And none are more ready to do so than they who have long, without effect, enjoyed distinguished means of grace.

CHAPTER XIV. Ver. 1. How Herod did not sooner hear of 'the fame of Jesus' will not seem strange to those who consider his principles, as a Sadducee, which would lead him to despise religious men, and his constant engagements as an intriguing and ambitious politician, or as a general, either preparing for or actually at war, in which his army was totally overthrown. By the Roman emperor Caius he was finally deprived of his government—first banished to Lyons, and then to Spain, where he died. *C.*

Ver. 22. *Constrained.* This translation has led some to conclude the disciples were unwilling to go, ambitiously hoping to see Jesus made a king; or, what is more natural, affectionately

honour, save in his own country, and in his own house.

58 And[y] he did not many mighty works there, because of their unbelief.[9]

CHAPTER XIV.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 he walketh on the sea to his disciples: 34 and landing at Gennesaret, healeth the sick who touched but the hem of his garment.

AT that time [a]Herod[1] the tetrarch heard of the fame of Jesus;

2 And said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do show forth themselves in him.[2]

3 ¶ For[b] Herod had laid hold on John, and bound him, and put *him* in prison for Herodias'[3] sake, his brother Philip's wife.

4 For John said unto him, [c]It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, [d]because they counted him as a prophet.

6 But when [e]Herod's birthday was kept,[4] the daughter of Herodias danced before them,[5] and pleased Herod.

7 Whereupon [f]he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, [h]Give me here John Baptist's head in a charger.

9 And the king was [i]sorry: [j]nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and [k]beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.[6]

12 And[l] his disciples came and took up the body, and buried it, and went and told Jesus.

13 ¶ When[n] Jesus heard *of it*, he departed[7] thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.[8]

14 And[o] Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

A.M. cir. 4036
A.D. cir. 32

y Mar.6.5,6. He.4.2; 5.11,12.

z Not that Jesus' unbelief limited his *power*, but represents their inclination to bring their sick.—*C.*

CHAP. XIV.

a Mar.6.14-30. Lu. 9.7-9. Ac.4.27. Is.52. 13.

1 This was not Herod called the Great, ch. 2. 19, but Herod Antipas, his son, who was *tetrarch*, that is, literally, though not always practically, ruler over a 'fourth part' of a kingdom. The government of Herod extended over Perea and Galilee.—*C.*

2 Or, *are wrought by him.*

b Lu.3.19,20. Mar.6. 17,18. Ac. ch.4.2,12.

3 This infamous woman was niece, as well as wife, to both Philip and Herod, being daughter of Aristobulus, another son of Herod the Great. One bright spot appears in her dark history—she would not forsake Herod, but accompanied him into exile.—*C.*

c Le.18.6, 16; 20.21. 2 Sa.12.7. Da.5.22,23.

d ch.21.26. Lu.20.6.

e Ge.40.20. Ac.12.21. Es.1.3,4,8.

4 When John had lain about a year and a half in prison.

5 Gr. *in the midst.*

f Es.5.3,6; 7.2. ch.4. 9.

h Pr.10.12,13; 16.14, 16; 29.10.

i ver. 5. Mar. 6. 20. Lu.13.32. Ju.12.31, 35. Da.6.14-16.

j Ju.21.1. 1 Sa.14.28; 25.22. Ec.5.2. Ro.1.32. Tit.1.16. Ja.1.14.

k 2 Ch.36.16. ch.10. 21,21. 23; 36:22,6.

6 Jerome relates that the infamous and cruel woman, after gloating over her victim, drew out that faithful tongue by which her incestuous adultery had been reproved, and pierced it through with a needle.—*C.*

l 1 Ki.13.29. ch.27.58 -61. Ac.8.2, 19. ch. 10. 16,17.

n Mar.6. 32, 33. Lu. 9.10,11. Ju.6.1,2. ch.12. 15. Ja.1.19. ch.10.16,17, 23.

7 John was a great favourite with the people, who all held him to be a prophet. Jealous of communion was to be apprehended: our Lord, therefore, withdrew, that it might not be charged upon him or his disciples. Besides, his hour was not yet come; and, on that account also, he avoided exposing himself to the hands of his enemies.—*C.*

o Mar.6.34. ch.9.36; 15.32. He.4.15; 5.2,7,27.

8 Our Lord went away *in a ship*, and the people followed him *on foot*. How is this explained? Christ appears to have been at or near Capernaum when he heard of the murder of John. Capernaum was situated on the north-western shore of the Sea of Galilee. Christ took a boat there and crossed the lake to the north-eastern shore. The northern shore of the lake sweeps round in the form of a semicircle. The people could see the course of the boat; by running along the beach they could keep pace with it; and they would arrive at the point of disembarkation almost as soon as our Lord himself. The scene of the miracle was the steep grassy slopes on the western declivity of the great plateau of Bashan.—*P.*

p Mar.6.35-46. Jn.6. 5-21. Lu.9.12-16.

9 The Jews had two evenings'—the one commencing at *three* (the time of the evening sacrifice; the other at *six* (or near sunset). This (see ver. 23) must have been the first.—*C.*

q 2 Ki.4.42,43. ch. 6. 33. Lu.9.13. Jn.6.6-10.

1 This was to bless the provision: for Christ never wrought his miracles by means of prayer, ch. 15. 36; 26. 26. 1 Sa.9.13. De.8.10. 1 Ti.4.4,5. Lu.9.16,17. Mar.6.41-44. Jn.6. 11-14. ch.16.9.

2 The word *blessed* is interchanged with 'having given thanks.' Mat. 15. 36. Mar.8.6. Lu.1.64; 2.28; 24.53. Jn. 6.11,23. Ac. 28.35. Ja.3.5. Wherefore the meaning is, not that he *blessed* the food, but blessed, or gave thanks to, his Father who had provided it.—*C.*

r Pr. 13. 25; Ps. 145. 28; 23.1,2 Ki.4.1-7.

3 Perhaps no other nation on earth could have produced twelve baskets upon such an occasion. But 'the basket-carrying Jews'—literally pedlars, as they are called by Juvenal (*Sat.* 6. 542), could readily furnish one for each apostle—one for each tribe. The incidental mention of so many baskets forms a curious and not unimportant evidence of the truth of the narrative.—*C.*

s Mar.6.45-52. Jn.6. 15-21.

t Jn.6.15. Mar.6.46; 3.7,13. Lu.6.12. Ac.1. 24,6.4; 13.3.

4 See ver. 15.—*C.*

u Ge.22.14. Job 9.8. Jn. 6. 19. Ps.93.3,4; 29. 10; 104.3.

5 The Jewish division of the night was into *three* watches—that of the Romans into *four*—viz., of three hours each, commencing at six, and extending to nine, &c.—*C.*

v Lu.24.37. Job 4.14, 15. Ps. 88.15. Re. 1.17.

x Ac. 23.11. Is.41.10; 43.1,2. Ps.46.1-5. Ro.8. 31. Ge.15.1. Mar. 5.36.

6 Rather, 'since it is thou.'—*C.*

y Lu.5.5. ch. 12. 20. Ro 15.3. Phi.4.13.

z 2 K.6.15. Ro.4.19. Ps.38 17; 69 4,5. La.3. 57.

7 Or, *strong.*

a Is.63.10. Ge.19.14. Ps.46.1-5. De.32.36

15 And[p] when it was evening,[9] his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, [q]They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass; and took the five loaves and the two fishes, and looking up to [1]heaven, he blessed,[2] and brake; and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they [r]did all eat, and were filled: and they took up of the fragments that remained twelve baskets[3] full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And[s] straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up [t]into a mountain apart to pray: and when the evening[4] was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in [u]the fourth watch[5] of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they [v]were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, [z]Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be [6]thou, [y]bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But [x]when he saw the wind [7]boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me!

31 And [a]immediately Jesus stretched forth

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unwilling to part from their Lord, or timorously shrinking from going to sea without him. Bloomfield, however, has shown that the original may well be translated 'caused,' which would intimate no reluctance in the disciples, but merely a direction on the part of Jesus, the more readily to induce the multitude to disperse, by the sight of the previous departure of the disciples. *C.*

Ver. 26. *A spirit.* Rather, 'an apparition.' The idea of the spirits of the dead, or rather embodied spirits, appearing by night, seems to have been, and to be, common to all nations. The idea of such apparitions is said to be exceedingly prevalent among sailors, who look upon them as ominous of shipwreck, which feeling may have produced such terror in the disciples. And though such dread may be largely the effect of misdirected education and superstition, the prevalence of the opinion proves, either that the belief of a spiritual world and immortality is natural to man, or that it proceeds from some original fact or doctrine communicated at the very fountain-head of human life. *C.*

REFLECTIONS.—God's faithful ministers are great tormentors to them who, like devils, continue impenitent under awful convictions. Faithful reproofs, especially of great men, often procure the most inveterate resentment; in the prosecution of which, all bonds of humanity, honour, justice, or gratitude are trampled under foot; and profane swearing, cruelty, and murder are combined to resent the distinguished kindness. Never are the lusts of sinners more ready to rage than when intoxicated with carnal mirth; and none are more cruel and bloody monsters than abandoned women. But if friends die, and enemies rage, let us go to Jesus, and pour out our complaints to him; and if he withdraw, let us follow him the more eagerly. In so doing we may be reduced to straits, but never to ruin. His compassion is as unbounded as his power. And none need ever depart from him to seek happiness or subsistence from the creature. It is his to feed the hungry, to save the drowning, and to heal the diseased, when brought to the utmost extremity. Let me, then, cast all my care upon him, rest contented with my lot, and readily distribute to others. None ever lost, but gained, by prudently giving to the Lord and the poor. His blessing multiplies provision, but never allows to make waste. Yea, the truly liberal will be the best economists. After sermons and miracles, as well as before, let me give myself to solemn prayer. Let me never be stumbled if I meet with terrible storms in the way of my duty; never dread Christ's hatred of or unconcern about me; nor ever start back from my mercy, as if I took my Saviour for Satan. If he comfort me, cheerfully should I trust in and cry to him; but never tempt his providence, even through desire to be with him. My staggering though unfailing faith will quickly bewray my rashness, and draw out his sharp but kind rebuke. Thrice happy are they who live near to Jesus, and employ him in

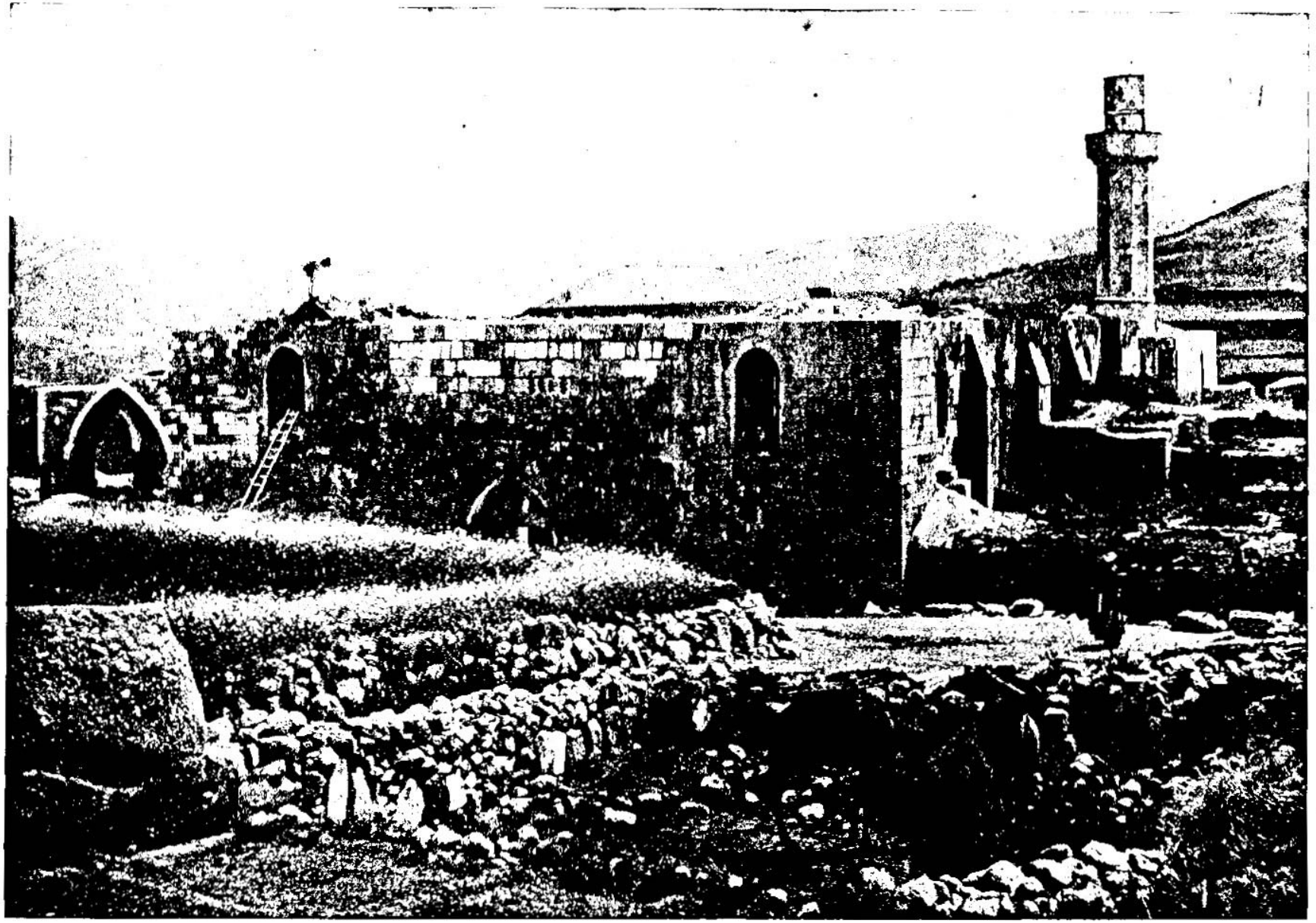

CHURCH OF ST. JOHN, SAMARIA—WHERE JOHN THE BAPTIST WAS BEHEADED. [Matthew, xiv 2]—Samaria is the capital built by Omri, the King of Israel, which suffered like Shechem, both being pillaged by John Hyrcanus. It was restored by Gabinius, but nothing remains of the ancient city now. There are many pillars and columns forming a colonnade around the brow of the hill upon which the ancient city was built, but these date from the time of Herod, and are a part of the remains of the temple he built in honor of Augustus. The Church of St. John it is claimed was built over the place where John the Baptist was beheaded. For a long time, it is contended, John was a prisoner here. The weight of historic opinion sustains the claim that this is the identical place where he was beheaded.

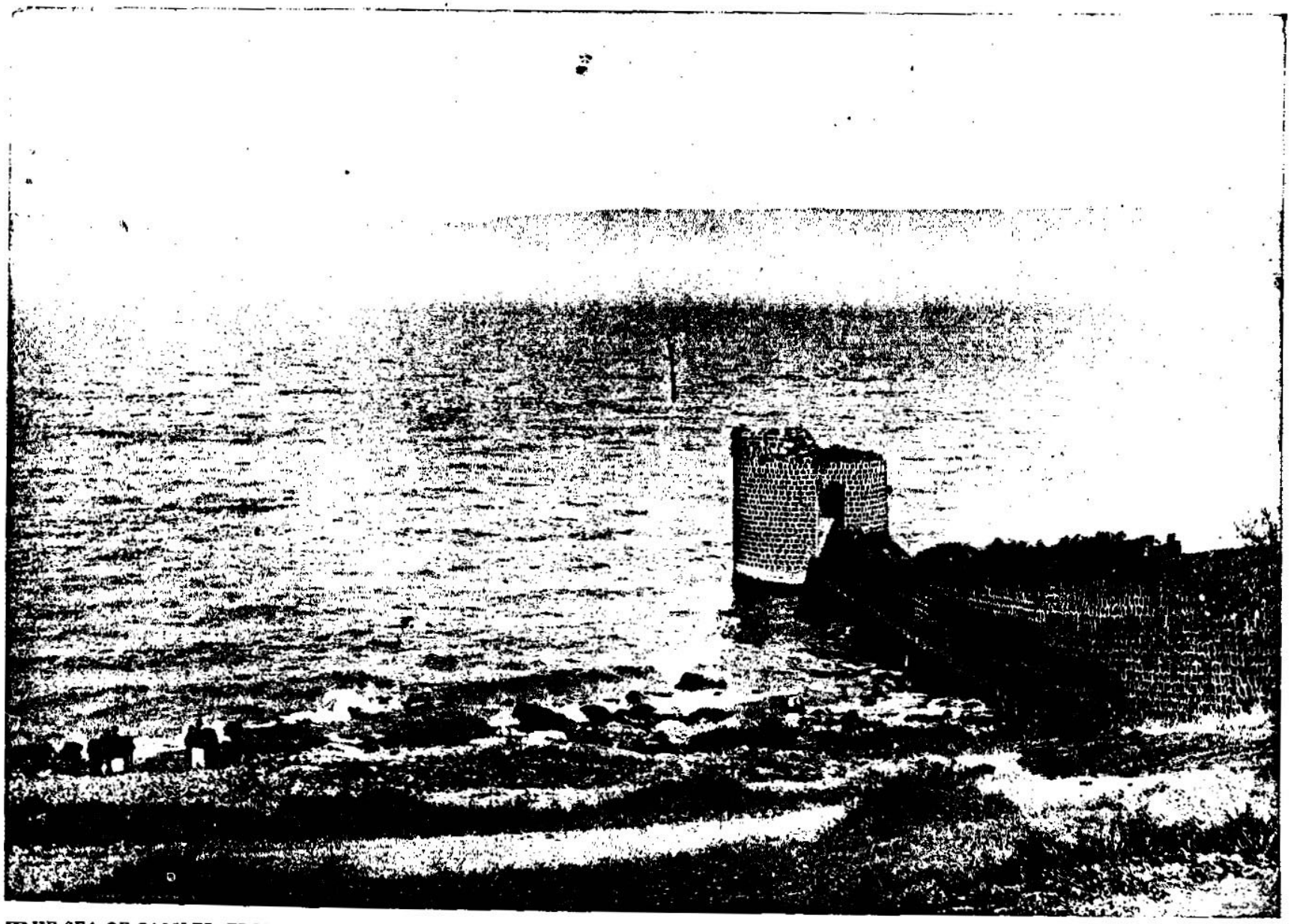

THE SEA OF GALILEE, FROM THE WALL OF TIBERIAS. [Matthew, xv: 29.]—The Sea of Galilee has a charm for people above any body of water on earth. It is well known that nearly all the wonderful works of our Savior were performed in sight of this sea. Wherever he journeyed into the surrounding country, the Sea of Galilee was the place to which he returned. He was upon every side of it, and doubtless looked into its blue depths from the top of every hill that stands above and around it. So much do people love the waters of this sea that they gather the shells and the pebbles from its shores to distribute as souvenirs all over the world. The waters are perfectly clear and are always in motion. Storms sudden and terrific arise, falling rather from the surrounding mountains, but they are soon over.

his hand, and caught him, and said unto him, O[b] thou of little faith, wherefore didst thou doubt?

32 And [c]when they were come into the ship, the wind ceased.

33 Then[d] they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.[8]

34 ¶ And[e] when they were gone over, they came into the land of [9]Gennesaret.[1]

35 And when the men of that place had knowledge of him, [g]they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might [h]only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

1 *Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions:* 10 *teacheth how that which goeth into the mouth doth not defile a man.* 21 *He healeth the daughter of a woman of Canaan,* 30 *and other great multitudes:* 32 *and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.*

THEN came[a] to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why[b] do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [c]Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever[1] shall say to *his* father or *his* mother, *It is* a gift,[2] by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free.* [d]Thus have ye made the commandment of God of none effect by your tradition.[3]

7 *Ye* [e]hypocrites! well did Esaias prophesy of you, saying,

8 This[g] people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But[h] in vain they do worship me, teaching *for* doctrines, the commandments of men.[4]

10 ¶ And[i] he called the multitude, and said unto them, Hear, and understand:

11 Not[j] that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees [k]were offended, after they heard this saying?

13 But he answered and said, [l]Every [5]plant which my heavenly Father hath not planted, shall be rooted up.

14 Let[m] them alone:[6] they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then[n] answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, [o]Are ye also yet without understanding?

17 Do not ye yet understand, [q]that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But[r] those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For[s] out of the heart proceed evil [7]thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts[8] of Tyre and Sidon.

22 And,[t] behold, a woman of Canaan[9] came out of the same coasts, and cried unto him, saying, [u]Have mercy on me, O Lord, *thou* son of David![1] my daughter is [v]grievously vexed with a devil.

23 But [w]he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, [y]I am not sent but unto the lost sheep of the house of Israel.

25 Then[z] came she, and worshipped him, saying, Lord, help me!

26 But he answered and said, [a]It is not meet to take the children's bread, and to cast *it* to dogs.[2]

27 And she said, [b]Truth, Lord: [c]yet the dogs eat of the crumbs which fall from their masters' table.

28 Then[d] Jesus answered and said unto her, O woman, great *is* thy faith: [e]be it unto thee even as thou wilt. [g]And her daughter was made whole from that very hour.

29 ¶ And[h] Jesus departed from thence, and came nigh unto the sea of Galilee;[3] and went up into a mountain, and sat down there.

A.M. cir. 4036. A.D. cir. 32.

b ch.6.30. 8.26. Ja.1. 6. Ju.20-9, with Ro.4.19, 20.

c Ps.107.29, 30. ch.8. 26,27.

d ch.8. 27, 28. 14, 16, 27-34. 26.63, 65. Ps.2.7. Da.3.25. 1 Jo.4.15. Jo.1. 49. 6.69. 11.27. Ac.8.37. Ro.1.4.

8 Campbell thinks the Greek should be translated "a son," and not *the* Son of God. But a reference to Mat. 27. 43. Jo.1.35. Ro.1.4. will prove the correctness of the Authorized Version.—See *Middleton on the Greek Article.*—*C.*

e Mar.6.53-56.

9 A city on the west of Jordan.

1 The land of Gennesaret was a little plain of extraordinary fertility, lying along the north-western shore of the Sea of Galilee, between Magdala & Capernaum. It is about three miles long by two wide, and it produces the fruits and flowers of temperate and tropical climes.—*P.*

f Lu.4.38. ch.4.24, 25.

g ch.9.20, 21. No.15. 38. Mar.3.10. 1 Jo.4.19. Ac.19.12. Ja.5.15.

CHAP. XV.

a Mar.7. 1.

b Mar.7.2. Ga.1.14. Col.2.8, 18-23. Tit.1. 14. ch.5.33.

c Ex.20.12. 21. 21. 17. Le.20.9. 32. 19.3. De.5. 16. 21.18, 19, 20. Pr.20. 20. 23. 22. 30. 30. 17. Ep.6.2.

1 Mar.7.11, 12. Le. xxvii. Pr.21.25. Ho.8. 12. It is all dedicated to God, Pr.20.25.

2 See note * below.

d Pro. 25.

3 The *cabala*, or unwritten law, was counted by the Pharisees not only of equal authority with the law of Moses, but sufficient, occasionally, to supersede it: and the modern Jews have many traditions which they also exalt far above the Scriptures. Herein do they accord most exactly with the Church of Rome, which, contrary to Scripture authority and example, denies the communion cup to the laity; and, on the authority of asserted tradition, worships the Virgin Mary, saints, angels, reliques, pictures, and images, in open defiance of the second commandment, and the confirming comment of our Lord, Mat.4.10.—*C.*

e ch.23. 13-15, 23, 25, 27, 29. Tit.1.16. 2 Ti.3.5.

f Is.29.13. Eze.33. 31. Mar.7.6.

4 Is.1.13, 15. Tit.1. 14. 2 Ti.1.6, 7. Col.2.18-22.

4 Hypocrisy and formalism were the sins which our Lord most emphatically exposed and denounced. They were then, and they are still, in the visible church the most common, and the most delusive. One has only to look round him and reflect, in order to be convinced how much of vain formality, and how little of true religion, there is in the world.—*P.*

g Mar.7.14. Pr.2.1-6; 4.2. 5.1-5.13.

h Ac.10.14, 15. Ro. 14.14, 20. 1 Co.8.1, 4; 10.25. 1 Ti.4.4. Tit.1.15.

5 Most recent commentators interpret *δωρον*, not "a gift," or thing dedicated to the service of God, but as denoting a thing which the owner had resolved not to use or give to a particular person—so that even were the father of the vower to ask it, he was, by his vow, prohibited from giving it. The ancient fathers, and also some moderns, understand by it, however, a thing which the vower had formerly dedicated to God, or which he dedicated at the moment the request was made whereby he was exonerated, but prevented, from granting it for relief, and enabled afterwards to compound with the priest for a trifling per centage on its value. And this seems the most natural interpretation.—*C.*

i ch.9.34.12.24. 21.26. *k* Jn.15.3,6. 1 Co.3.9, 12-15. ch.7.13, 26. 8.12.

5 *Every plant.*—Rather, "plantation."—referring to the *sect* and powerful party which the Pharisees had formed, with a view of securing permanent and supreme power.—*C.*

m Ho.4.14, 17. Lu.6. 39. ch.23.16. Is.9.16. 42. 19. Je.6.13. Ho.4.9. Je. 5.31. 20.6. Ro.2.19.

6 *Let them alone.*—Rather, "renounce them."—*C.*

n Mar.7.17. ch.13.36. Ac.8.30, 31. Pr.2.1 &c. 4. 1-7.

o Mar.7.18. ch.16.9. He.5.12. De.29.29. Is. 28.9, 10.

q Lu.6.45. 1 Co.6.13. Col.2.21, 22.

r Ja.3.6. ch.12.34. 1 Ti.1.15, 16.

s Ge.6.5; 8.21. Pr.6. 14; 24.9. Je. 17.9; 16.7. Mar.7.21-23. Ga.5.19-21. 1 Co.6.9, 10. Ep.5.3. Tit. 3.2, 3. Re.13.13, 14. 22.15.

7 *Evil thoughts.*—Rather, "wicked dialogisms"—for in every plan the heart holds dialogue with itself.—*C.*

t Mar.7.24-30. The confines of the Jews' territory, ver. 24; ch. 10.5, 6. Ro.15.8. (Not the sea-coasts, but the marches.—*C.*)

u Ge.49.10. Is.11.10.

8 The ancient and common name of Phœnicia, of which Tyre and Sidon were chief cities. Mark calls her a *Greek*, which may probably indicate that she was a heathen, and also "a Syrophœnician by nation," i.e. a native of that part of Syria which was called Phœnicia. This is one of the most touching and instructive examples in Scripture of earnest, persevering, faithful, and therefore successful prayer. What encouragement may we all derive from our Lord's last words to her, 'O woman, great *is* thy faith: be it unto thee even as thou wilt!'—*P.*

v Lu.18.38, 39. Ty 11. 1 ch.1.1; 9.27; 20.30, 31; 22.42-45. Jn.6.14; 7.6. O Messiah.

w ch.4.24. Mar.9.18, 20, 22, 26. ch.21.15.

x Ps.22.1, 22, 2. La. 3.8. Je.14.9.

y ch.10.5, 6; 9.36. Ac. 3.26; 13.46. Ro.9.4, 5; 15. 8.15-33. 1 Ps.2.9. Je. 50.6, 7. Eze.34.5, 6, 16, 23. Zec.11.7, 11. Lu. 2.34, 35. Jn.1.11.

z Lu.17.8; 18.1. Ep. 6.18. 1 Th.5.17. Le.32. 26.

a ch.7.6; 10.5, 6. Re. 22.15. Ro.9.4, with Ep. 2.12.

9 *Dogs.* The word was not offensive, because it was spoken proverbially.—*C.* *b* Ps. 73.22. Pr.30.2. Ge.32.10. *c* ch.5.45. Is.49.6; 42.6, 7; 45.22; 51.10. *d* Job 13.15; 23.10. Lu. 3.32. ch.8.10, 13. Mar.9.23. 1 Co.10.13. Ep.3.20. Is.57.16. *e* Ps.145.19. *g* ch.8.13. Jn.4. 50-53. Ac.19.12. *h* Mar.7.31. ch.5.1. 1 Or, of Tiberias. Jn.6.1, 23, 21.1.

every distress. No storm, no disease, can defy his power or kindness.

CHAPTER XV. Ver. 5, 6. They pretended that if a man devoted to religious uses what he could have spared for the support of his poor infirm parents, this freed him from all obligation to relieve or support them. 13, 14. Every ordinance in the church not instituted by my heavenly Father, and every officer not authorized by him, shall be rooted up and cast out. Nor need ye regard whether the Pharisees be pleased or not; for they are but self-conceited and obstinately ignorant leaders of poor ignorant hearers, who blindly and implicitly follow whatever they dictate; and, in the nature of things, and the just punishment of God, both deceivers and deceived, if they continue in their errors, must perish together in the bottomless pit. 18–20. Out of the corrupt lusts of the heart proceed carnal imaginations, contrivances, and designs; hatred, malice, and murder; wanton desires, words, and actions; adultery, fornication, and every other form of uncleanness; covetousness, injuries, cheats, and thefts; lies, falsehood in bearing witness, all evil-speaking, or calumny against men; and blasphemies and profaneness against God and religion. These are the abominable things which render a man unclean and odious before God, unfit for his service, and for communion

30 And[i] great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed,[4] and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and [5]they glorified the God of Israel.

32 ¶ Then[k] Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days,[5] and have nothing to eat:[6] and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, [l]Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, [m]How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude [n]to sit down on the ground.

36 And he took the seven loaves and the fishes, and [o]gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And[p] they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of [7]Magdala.[8]

CHAPTER XVI.

1 *The Pharisees require a sign.* 5 *Jesus warneth his disciples of the leaven of the Pharisees and Sadducees.* 13 *The people's opinion of Christ.* 16 *and Peter's confession of him.* 21 *Jesus foreshoweth his own death,* 23 *reproving Peter for dissuading him from it:* 24 *and admonisheth those that will follow him, to bear the cross.*

THE Pharisees[a] also with the Sadducees came, and [b]tempting, desired him that he would show them a sign from heaven.[1]

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather; for the sky is red.

3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowering.[2] O *ye* hypocrites! ye can discern the face of the sky; but can ye not *discern* the signs[3] of the times?[4]

4 A[c] wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. [d]And he left them, and departed.

5 ¶ And [e]when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, [f]Take heed, and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, [g]*It is* because we have taken no bread.

8 *Which* when Jesus [h]perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no [5]bread?

9 [i]Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither[k] the seven loaves of the four thousand, and how many baskets ye took up?

11 How[l] is it that ye do not understand, that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the [m]doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi,[6] he asked his disciples, saying, [n]Whom do men say that I, the Son of man, am?

14 And they said, [o]Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, [p]But whom say ye that I am?

16 And Simon Peter answered and said, [q]Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, [r]Blessed art thou, Simon Bar-jona: for [s]flesh and blood hath not revealed *it* unto thee, [t]but my Father which is in heaven.

18 And I say also unto thee, That [u]thou art Peter;[7] and [v]upon this rock[8] I will build my church; and the [w]gates of hell shall not prevail against it.

19 And[x] I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and

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A.M. cir. 4036
A.D. cir. 30.

[i] Ge.49.10. De.18.15-18. Ps.72.2-7-11-17.89.3. Is.2.2-5.35.5-7.61.1. 40.29.47.18.ch.4.23.24. 8.16.9.35.11.5.14.36.21. 14.1.21.5.

[4] *Maimed.* Not necessarily persons deprived of their limbs, but with limbs distorted and shrivelled.—C.

[5] (ch.9.33. Mar.7.37. Lu.17.18. Ps.115.1. 1 Cro.16.24. Calv.—cf. Is. 24.14-16.

[k] Mar.8.1-10. ch.9. 36.14.14. Ps.145.7-15-19. 146.7. He.2.17.4.15. Ju.4.34.

[5] Literally, 'there (are) three days to them continuing with me.' See *Bloomfield.*—C.

[6] 'Have nothing (now left) to eat.'—C.

[l] Mar.8.4. 2 Ki.4.42-44. Nu.11.21,22. Mar. 6.52. Jn.6.7-9.

[m] Nu.11. 22. ch. 14. 15.

[n] Lu.9.14,15. ch.14. 19.

[o] Ps.89.13. Lu.22.19; 24.30. Ch.14.19; 26.26. De.8.10. 1 Ti.4.4,5. Ro. 14.6.

[p] Mar.8.8, 9. ch.16. 10. Pr.13.25.

[7] A city or territory on the east of the Sea of Tiberias, and near Dalmanutha. Mar.8. 10.

[8] The scene of this miracle was the same on which he had previously fed the multitude. It was the mountain side on the north-eastern shore of the Sea of Galilee. It was then, and is still, mainly a pastoral region—not desert, but not well suited for cultivation. The herbage is most luxuriant. After the miracle, our Lord crossed the sea to Magdala, which lay on the west coast, at the south end of 'the land of Gennesaret.' See note on ch.14.34.—*P.*

CHAP. XVI.

[a] ch.22.23.34. Ac.5. 17.34.23.6-8. Jn.7.48.

[b] Mar.8.11-21. Lu. 12.54-57.11.16.53.54. ch.12.38.54-56.16.3.22. 18. Jn.4.48. 1 Co.1.22. Ex.4.1,8. De.4.5.

[1] As at the giving of the law.

[2] So nicely did they observe the sky, that the *lowering* being added to the redness, totally changed their prognostication; therefore, with what corresponding accuracy should they attend to the most minute of the prophetical 'signs of the times.'—C.

[3] The evidences that the Messiah is come, Ge. 49. 10. De. 18.15. Is.7.14; 11. xxxv. Da. Mi. v. Da. 9.24,25. Hag. 2. 7. Mal. iii iv., with ch.11.5,6.

[4] These existing were:—1. The departure of the sceptre from Judah; Judea having now lost all independent national character, and being reduced to a Roman province. 2. The appearance of John, and his office of testimony in the wilderness. 3. Christ's own doctrine and mighty works.—C.

[c] ch.12.39,40. Jonah 1.17. 1 Co.1.4.

A.M. cir. 4036
A.D. cir. 30.

[d] Ps.81.12. Ho.4.17. Ge.6.3.15.16.

[e] ch.15.30. Mar.8.14.

[f] Mar.8.15 (7. Lu. 12.1. 1 Co.5.6-8. Ga.5.9. 2 Ti.2.16,17.

[g] Ps.94.8,11. Lu.24. 25. ch.15.16-18.

[h] ch. 9.4; 12.25. 15. Mar.8.16,17. Je.17.10. Ja.2.24,25. Re.2.23.

[5] ch.6.30,8.26; 17.17; 14.31. Ja.1.6. Am not I as able and ready to supply you as ever?

[i] ch. 14.17-21. Mar. 6.34-44. Lu. 9.12-17. Jn.6.5-13.

[k] ch.15.34-38. Mar. 8.1-9.

[l] He.5.12. 1 Co.3.2. Ps.94.8. Lu.24.25.

[m] 1 Co.5.6,7. Ga.5.9, with ch.23.1-9; xxiii.; 24.25. Ac.—5.28.

[6] This city was anciently called *Paneas* because it contained a sanctuary and temple dedicated to Pan. It was fortified by the son of the Canaanite Baal-gad, Jos. 11. 17. Herod the Great rebuilt the city, and erected a temple, which he dedicated to Cæsar. At a later period the city was included in the territory of Philip, 'tetrarch of Iturea' (Lu. 3.1), who enlarged it, and gave it the name *Cæsarea*, in honour of Tiberius Cæsar, adding *Philippi* (of Philip) to distinguish it from another city of the same name on the coast. The Greek name is now forgotten, and the ancient appellation has been revived under the Arabic form *Banias*. Its site is magnificent; on a wooded terrace on the south declivity of the ridge of Hermon, overlooking the fertile plain of Dan, and having beside it, gushing from a cliff, the upper fountain of the Jordan.—*P.*

[n] Mar 8.27. Lu.9.18 -20. Ps.8.4,5. Da.7.13, 14 Is.7.14; 9.6; 11.1. Je. 23.5.033.15,16. Mi.5.2. Jn. 1.14. Ro.1.3,4; 9.5. 1 Ti.3.16. Ga.4.4. He.2.14,16-18.

[o] Lu.9.7-9. ch.14.2. Mar.6.14. Mal.4.5.

[p] ch.13.11. Lu.12.48.

[q] Jn.6.69; 11.27. Ac. 8.37; 9.20. 1 Jn.4.15,5.1. ch.14.33; 26.63. Jn.1.41, 49. Ps.2.7. He.1.2,5.

[r] ch.13.16,17; 5.3-11. [s] Mat. Ps.50.4,15,40. 5.6. ch.24.22. Ro.3.20.

[t] ch.11.25,27. Jn. 1. 18. 1 Co.2.10-16. Ga.1. 15,16. Ep.1.17,18; 3.18, 19; 2.8. 1 Jn.4.15,5.20.

[u] Jn.1.42.

[7] *Peter.* In Greek, πέτρος, a *stone*, or fragment of a rock. See *Head*, p. 1. 279; 16. 1.411; 20. 1.288.—C.

[v] 1 Co.3.11; 10.4. Is. 28.16. Ep.2.19-22. Lu. 20.18. Ro.9.32,33. 1 Pe.2.4-8. Re.21.14,19. He. 11.26. Ps. 125.1,2. Is.2.2,3; 54.17.

[8] *Rock.* In Greek, πέτρα, a *rock*. The truth that Peter had declared concerning Christ—who, as God manifest in the flesh, is the only *rock* of salvation. See 1 Sa. 2.2. Ps.18.2; 19.14; 28.1; 42.9; 62.2,7; 78.35.—C.

[w] Ps.9.13.

[x] Jn.20.23. ch.18.18. Is. 22. 22. 1 Co. 4. 12. Mar.16.15,16. Ro.1.16. Lu.11. 22. Lo.13.13,15.

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with or enjoyment of him. 24–26. My commission to exercise my personal ministry and perform my miracles was not designed for the immediate benefit of the Gentiles, but of God's covenant people the Jews, who are gone astray and in perishing circumstances; my special blessings belong to this peculiar people; and therefore it is not proper to grant such favours to the Gentiles, who are without the pale of the covenant, and deserve to be treated with neglect and disdain for their impurity and wickedness. 27. I am indeed vile, worthless, and undeserving; yet, as there are blessings enough for the Jews, and to spare for us Gentiles, let me have this one so necessary mercy.

REFLECTIONS.—The contemners of God's laws are ordinarily mad with zeal for the traditions and ceremonies of men.—A certain mark of detestable hypocrisy! All human inventions in religion invade the authority and pollute the worship of God, and mislead the hearts and corrupt the practices of men. May God root them out of his church and out of our heart, that we ourselves may not, on their account, be excluded from his kingdom! How certainly sinners shall be lost and false teachers push themselves and followers hastily into the depths of hell! Yea, none are farther from the light of God's truth than implicit votaries of profane ministers, and especially preachers who are puffed up with a conceit of their own wisdom. How dull, how slow of heart, to conceive the things of practical religion are even real saints! And, alas! what a sink, what a source of abominations, is the human heart! Dreadful and extensive is the defilement which it spreads abroad into the life! And infinitely important and necessary is the purification from it, by the Word, the Spirit, and the blood of Christ! Kind and honourable are those parents who bring their children to Jesus, and will not be denied his blessings. Graciously he travels to meet distressed sinners; and yet he often tries those most for whom he has the strongest affection, and for whom he intends the most speedy deliverances and most distinguished honours. Strong is the power of faith when he animates and strengthens it under trials. It breaks through every discouragement, and lays hold on the most indirect hints of mercy. And great is the honour it gains in thus honouring Christ. His repeated apparent disregards do but usher in the most advantageous fulfilment of all its requests. And since this world is so full of miseries and wants, let us bring all to Christ, that, to his own glory, he may heal the former and supply the latter.

CHAPTER XVI. Ver. 3. What amazing blind-

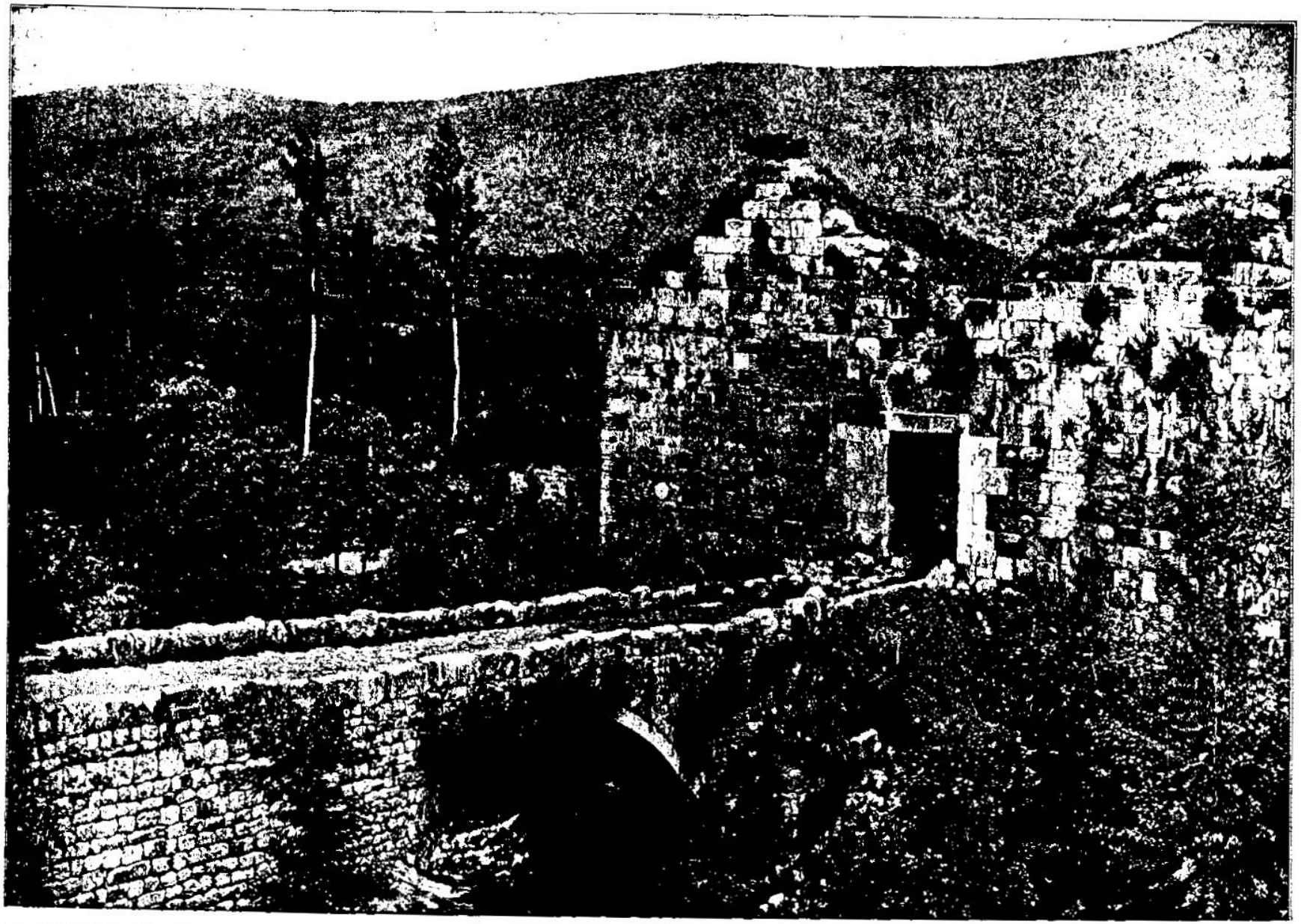

ENTRANCE TO CÆSAREA PHILIPPI. [Matthew, xvi:13.]—Cæsarea Philippi has a population now, perhaps, of a thousand people. These are mostly Turks and Arabs, but there are a few Greeks and Druses. This city is upon the declivity of Mount Hermon. The region here is very fruitful, as well as the plain which lies before it. There is a dense growth of trees. The whole district which is so fertile extends for about two miles west of the town, and is thickly dotted with ruins, stone walls, pillars, capitals, and pedestals—these all, perhaps, coming down from the time of the Romans. On the northeastern side of the present village there is one of the streams which go to make the River Jordan. In the picture we see a part of this stream passing under the stone bridge we cross in going to Cæsarea Philippi.

whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then* charged he his disciples, that they should tell no man[9] that he was Jesus the Christ.

21 ¶ From that time forth began Jesus [b]to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke[1] him, saying, Be it far from thee,[2] Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, [c]Get thee behind me, Satan;[3] thou art an offence[4] unto me; for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then[d] said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For[e] whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For[9] what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For[h] the Son of man shall come in the glory of his Father, with his angels, [i]and then he shall reward every man according to his works.

28 Verily I say unto you, [j]There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 *The transfiguration of Christ.* 14 *He healeth the lunatic,* 22 *foretelleth his own passion,* 24 *and payeth tribute.*

AND after[a] six days Jesus taketh [b]Peter, James, and John his brother, and bringeth them up into an high mountain apart,[1]

2 And[c] was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And,[d] behold, there appeared unto them Moses and Elias, talking with him.[2]

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While[e] he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is [f]my beloved Son, in whom I am well pleased; [h]hear ye him.

6 And when the disciples heard *it,* [i]they fell on their face, and were sore afraid.

7 And Jesus came and [j]touched them, and said, Arise, and be not afraid.

h Ex.23.21. De.18.15–19. Ac.3.22,23. He.1.1,2; 2.1–3; 12.25,26; *i.e.* instead of all the prophets.
i Nu.14.5; 16.22. Ju.13.20,22. Da.8.18; 10.9,15. j Da.8.18; 10.10,16 Re.1.17. Is.41.10.

A.M. cir. 4036. A.D. cir. 32.

a ch.17.9. Lu. 9. 21, 22. Mar.8.30. 1 Co.2.8. See ch.8.4.

* Why this prohibition? Most probably because the disciples being yet but babes in the gospel (as is evident from ver. 22, 23), were, therefore, unfit to minister that strong meat to others, which they themselves were as yet unable to digest.—*C.*

b ch.17.22,23; 20.17, 18,26.2. Mar.9.30. Lu. 9. 22, 44; 18. 31; 24.6,7, 26. Jo.16.16. 1 Co.15.3, 4.

1 *Rebuke.* Rather, Affectionately to reprimand him for his melancholy forebodings.—*Be it far, &c.:* 'Be merciful to thyself.'—*C.*

2 Gr. *Pity thyself.* 2 Sa.23 17.1 Ch.11.19.

c 2 Sa.19.22. Jn.6.70; 8. 44. Ac. 13. 10. Re.2. 10. Ja. 3. 15. Ro.8. 7,8; 14.13.1 Co.2.14.2 Co.2. 10.

3 *Satan.* Clearly intimating that Peter spake by Satan's suggestion, though he knew it not.—*C.*

4 *A n offence.* An obstacle to me.—*C.*

d Lu.14.27; 9.23–27; 17.33. ch. 10. 38. Mar.8. 34–38. Ga.4.24; 6.14. 2 Ti. 3. 12. Ac. 14. 22. 1 Th. 3. 3. Col.1.24. Ep.4. 16.1Co.3.16. Phi.3.7,8. He.11.24.

e ch.10.39. Lu.17.33. Jn.12.25. Ep.4.14. Ga. 6.12. Re.12.11. He.11. 35.

f Job 2.4. Mar.8.36. Lu.9.25; 12. 19, 20. Ps. 49.7,8. 1 Pe.1.18,19.

g ch.24.30,25.31;26. 64. Da.7.9,10. Zec. 14. 5. Jude 14. Job 19.25.

h Job 34. 11. Ps. 62. 12.Pr.24.12. Is.3.10,11. Je.17.10;32. 19. Eze.7.27. Ro.2.6. 1 Co.3.8.2Co.5.10. Ga.6. 5. Ep.6.8. Col. 3. 25. 1 Pe.1.17. Re.2.23;22.12.

A.M. cir. 4036. A.D. cir. 32.

j Mar.9.1. Lu.9.27; 22.18.ch.26.64. He.2.9; 12.28.

CHAP. XVII.

a Mar.9.2–10. Lu.9. 28–36

b Mar.5.37;14.33.

1 The whole scope of the narrative shows that the 'Mount of Transfiguration' was one of the lofty peaks of Hermon, near Cæsarea Philippi. No place could be imagined better suited to such a scene;—the magnificent scenery, the profound solitude, the sacred associations of Hermon itself.—*P.*

c Re.1.16. Ex.34.29, 35. Is 33.17. ch. 28.3. Ju.1.14.2 Pe.1.16,17.

d ch.13 11. Ac.10.43. Ro.3.21. Lu.24.27,44.

2 There are some points worthy of special note in the persons present at the transfiguration. They were representative men. Moses represented the law; Elias the prophets; Peter, James, and John the apostles, and every section of the Christian church. The two first were typical: both fasted forty days; both had visions of glory in the holy mount; both were removed from earth in a way different from ordinary mortals. Here type and antitype appeared side by side, 'holding converse on that sublime event which had been the great central subject of the teaching of the lawgiver and the prophets, and which was also to be the sum and substance of apostolic teaching.'—*P.*

e 2Pe.1.17. Ex.40.34. 1 Ki.8.10.

f Is.42.1,21. Ps.2.7. Jn.1.14; 3.16; 1 Jo. 4. ch. 3.17; 16.16. Mar.1.11. Lu.3.22. Col.1.13.

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ness and obstinacy hinders your discerning, from the ancient prophecies fulfilled in me, and from my numerous miracles, that the Messiah is now come to set up his kingdom among you, and that your ruin is hastening apace for rejecting him! 18, 19. Upon this my person, and the truth which you have confessed concerning it, will I establish my gospel church, in all its ordinances, and believing members, as upon a sure, immovable, and everlasting foundation; and neither the policy nor force of devils or men, nor the power of death, can remove them from it, nor root my interest out of the world. And I will authorize you and your fellow-disciples, and other faithful ministers, in my name, to declare what practices are lawful and what not; and so to charge men with, or acquit them from, guilt in your preaching; and to inflict censures on the scandalous, and absolve the penitent. And whatever is done agreeably to my laws shall be ratified in heaven and confirmed in the last judgment. 20. He prohibited them from declaring that he was the Messiah, lest his enemies should be too early provoked to destroy him; lest his carnal admirers should tumultuously attempt to make him a king; and lest the Jews should beforehand be prejudiced against the testimony of the disciples. 23. In this, actuated by Satan, and serving his interest, you act the part of an adversary to me, from a regard to carnal honour, ease, or pleasure, attempting to rob me and my Father of our intended honour in the salvation of sinners. 24–26. And as I must be perfected by sufferings, every one that heartily resolves to be my disciple must deny his own carnal interests, wisdom, and will, and with faith and patience, and resignation to God's will, readily submit to whatever losses and persecution he may meet with in following my example and obeying my commands; for he that attempts to preserve his temporal enjoyments or life by sinful compliances and apostasy, shall thereby plunge himself into endless destruction; and he that, on account of his faith in or obedience to me, readily parts with his temporal life, shall obtain everlasting life in heaven as his gracious reward; for what could all the riches, honours, and pleasures which this world affords avail a man if, through his inordinate affection to them, he should lose the welfare, peace, and happiness of his immortal soul? or by what could he redeem his soul from the damnation of hell? 27, 28. For I, who am now attended with all the mean circumstances and sinless infirmities of human nature, will, in the last day, gloriously appear, and adjudge men to eternal life or death, according as their works shall manifest them righteous or wicked; as an earnest of which some of you present shall, before you die, see me appear gloriously transfigured, and powerfully erecting my gospel church in the abolition of ceremonial ordinances, and awfully destroying the city, temple, and nation of the Jews, for their obstinacy and unbelief.

Ver. 4. *No sign.* That is, such as they demanded; and which, after attributing his heavenly miracles to diabolical agency, they would, with equal infidel effrontery, have certainly rejected.—*Note,* Rational evidence every man has a right to demand; but he who rejects one rational evidence has no right to require more. *C.*

Ver. 18. *Gates of hell.* That councils were often held, and laws administered, in the gates of cities, is unquestionable. The phrase 'gates of hell' has therefore been generally interpreted of the malice and plots of Satan and his agents against our Lord and his church. It seems, however, more natural to understand by it literally the gates of death—of the grave—which, though they should apparently conquer and inclose our Lord first, and afterwards all his members, would yet be utterly unable to prevail against his resurrection, and afterwards that of his mystical body the church, Ep. 1. 22. *C.*

Ver. 19. *I will give unto thee the keys.* This was a personal promise to Peter, and not extending to the other apostles. He received *keys,* and not simply a *key;* because there were *two* gates to be opened—the Jewish and the Gentile. And the word of our Lord was literally fulfilled when Peter applied the key to the Jewish gate, Ac. 2. 14–41: and afterwards when he applied it to the Gentile gate, Ac. 10. 1–18; 11. 1–18; which opening being once completed, Peter's personal commission to that work necessarily ceased; see Re. 3. 7. The remaining part of the commission was common to Peter and the other apostles. See ch. 18. 18, where the address is not to Peter alone, but to all the apostles. *C.*

Ver. 28. The difficulty in this verse will be greatly removed by considering that our Lord does not say 'they will see the Son of man *come,*' but '*coming* in his kingdom:' that is, *beginning* to 'reward every man according to his works;' which work commenced at the siege and destruction of Jerusalem, his first signal act of visible retribution, when some of his disciples were still alive to witness. *C.*

REFLECTIONS.—Wicked men of every sort heartily unite against Jesus, his interests, and people. And men who contemn sufficient evidence of divine truth generally insist upon more. The wisest with respect to temporal concerns are often quite blind and stupid with respect to what is plain, but spiritual. And it is just that Christ should quickly abandon men who remain obstinate in their unbelief. It is very absurd for the children of God to indulge carnal fears about the necessaries of this life, when his remarkable former interpositions have outdone every expectation or wish. Alas! what diversified and ignorant conceptions of Christ prevail with many church members! But happy are they who are divinely enlightened, united to, and built on him as their sure foundation. No plots, no attempts of hell or earth, can ruin them. All the powers, all the ordinances or officers, which he has granted to his church, concur to their establishment and happiness. His sufferings secured it, and his glories secure it. God lifts up his people and casts them down again. And never are they more ready to stumble than after they have been highly honoured by God. Left but a moment to themselves, they bend under the power of the devil. Maxims of carnal policy, and desires of temporal ease and honour, strongly tempt them to shun hardships in religion. But self-denial and obediential submission to crosses are principal articles in the following of Christ. If we hope to live and reign with him in his kingdom of glory, we must be ready to endure tribulation and death for his sake. To ruin our soul in denying our Redeemer is infinitely criminal and foolish; nor can created enjoyments ever balance or retrieve our loss. Let me then never barter my soul for a few trifles! for if it be once lost, it is lost—it is ruined—for ever! And even the glories of a Saviour will but secure and aggravate my eternal misery.

CHAPTER XVII. Ver. 17. He here rebukes the father and his disciples for their weakness of faith, and the audience for their obstinate unbelief and readiness to reflect upon him in the weakness of his disciples. 20, 21. By a sincere faith in my power and promise, and through my assistance, ye shall be able to discharge and approve your office in doing things seemingly impossible. But such kind of faith must be exercised in the use of much fervent prayer and humiliation, without which you cannot expect to dislodge devils of so powerful and obstinate a kind as this is.

Ver. 1. Tabor, in the south of Galilee, has been regarded from an early period as the mount of the transfiguration. But it is more probable that it took place in the north of Galilee, as the narrative (comp. ch. 16. 13; 17. 20) evidently seems to refer to some mountain not far from Cæsarea Philippi, which lay towards the range of Hermon (comp. ch. 16. 13; 17. 20); and, after the transfiguration, it is said (Mar. 9. 30, 33) that 'they departed and passed

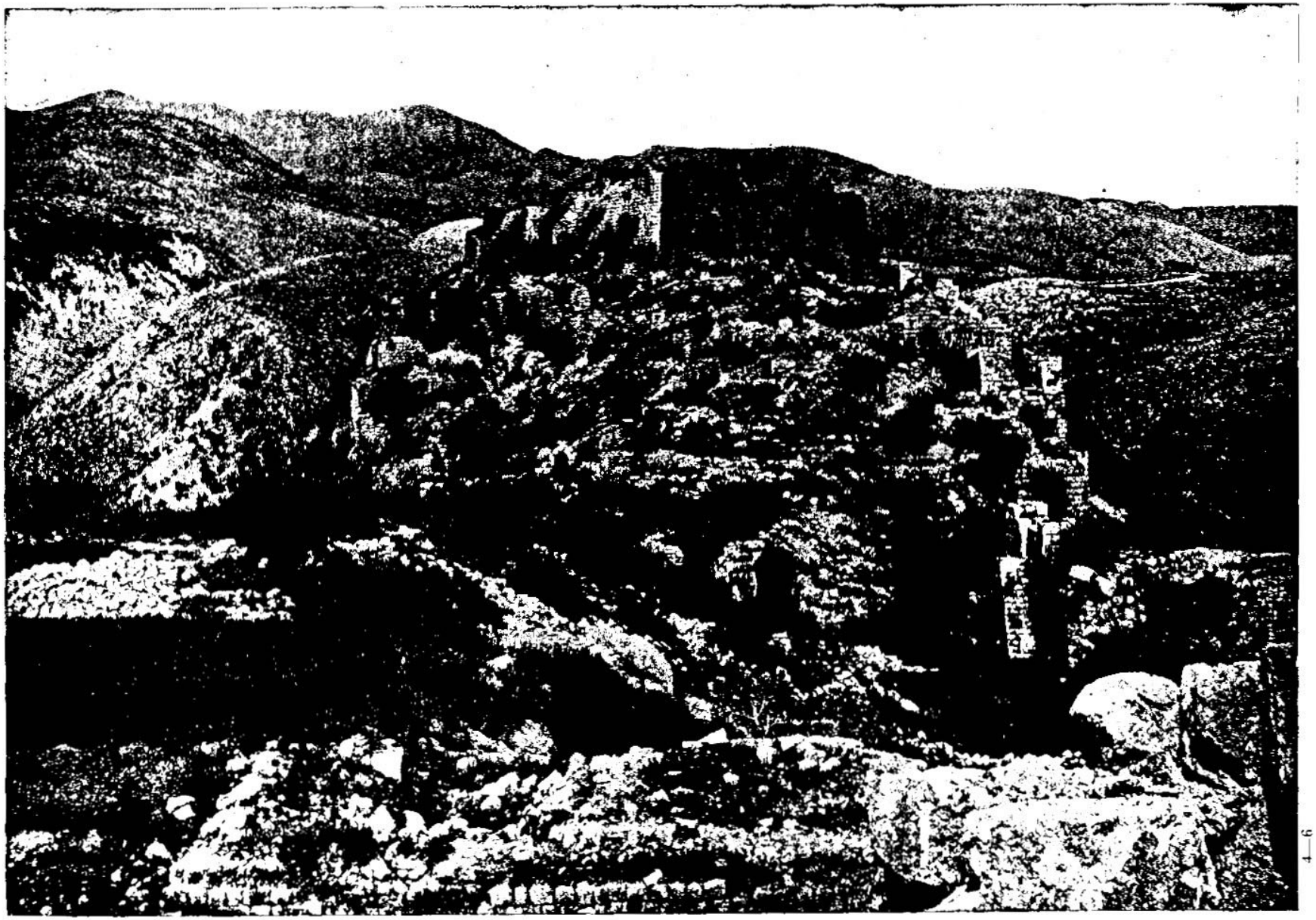

MOUNT HERMON—WHERE JESUS TOOK JAMES, PETER AND JOHN, AND WAS TRANSFIGURED BEFORE THEM. [Matt., xvii:1.]—Banias Castle is about two miles from Cæsarea Philippi. We are looking toward the north in the photograph, and the mountain we see is Hermon, where Jesus took James, Peter and John, and was transfigured before them. The castle seen has stood there from the days of the Phœnicians. Its situation is remarkable. From its broken walls one may look away across the plains of Lake Huleh to the hills of Galilee. The castle is nearly 1,000 feet long by about 300 feet wide, and the walls in some places are 100 feet high. This is in many respects the most remarkable castle in the world, and has been called the Gibraltar of Palestine. It is now totally abandoned.

8 And when they had lifted up their eyes, they saw no man,[3] save Jesus only.

9 And as they came down from the mountain, Jesus [t]charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.[4]

10 ¶ And his disciples asked him, saying, Why then say the scribes that [u]Elias must first come?

11 And Jesus answered and said unto them, Elias[v] truly shall first come, and restore[5] all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. [w]Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And[x] when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord,[y] have mercy on my son; for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And [z]I brought him to thy disciples,[6] and they could not cure him.

17 Then Jesus answered and said, [a]O faithless and perverse[7] generation! how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And[b] Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then[c] came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, [d]Because of your unbelief:[8] for verily I say unto you, [e]If ye have faith as a grain of mustard-seed,[9] ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and [f]nothing shall be impossible[1] unto you.

21 Howbeit, this kind goeth not out, but by [g]prayer and fasting.

22 ¶ And[a] while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And [b]they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute[2] *money* came to Peter, and said, Doth not your Master pay tribute?[3]

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should [c]offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money;[4] that take, and give unto them, for me and thee.

CHAPTER XVIII.

1 *Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones; 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of a king, that took account of his servants, 32 and punished him who showed no mercy to his fellow.*

AT the[a] same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?[1]

A.M. cir. 4036. A.D. cir. 32.

3 Moses, representing the law, and Elias, representing the prophets, having disappeared, and Jesus alone remained: a fact setting forth the law and the prophets alike fulfilled in him. The shadows disappear, but the abiding body is Christ. —*C.*

t Lu. 9. 21, 22. Mar. 8. 30. 9. 9. Ch. 16. 20. 17. 9. Lu. 24. 21. Ac. 1. 4, 5. 10. 5, 41. 7. 18. 8. 56.

4 When the stupendous miracle of the resurrection, supported by the evidence of sense, would have prepared the minds of the disciples for receiving the account of his manifested glory.—*C.*

u ch. 11. 14. Mar. 9. 11. Mal. 4. 5, 6. 3. 1. Is. 40. 3.

v ch. 11. 10. 16. 14. Lu. 1. 17. Jn. 1. 21. Ac. 3. 21.

w ch. 17. 12. Mar. 9. 12, 13. Lu. 9. 44. 22. 22, 37. Jn. 1. 11. 5. 16. 7. 19. 8. 37, 40. 11. 53. 12. 10. Ac. 4. 27, 28. 13. 27, 28. 1 Th. 2. 15. Re. 11. 7, 8.

x Mar. 9. 14. Lu. 9. 37. Ps. 50. 15. Ho. 5. 15.

y ch. 15. 22. Lu. 18. 13. Ps. 6. 2-4. Mar. 9. 18.

z Mar. 9. 14-16. Lu. 9. 40.

5 The nine whom he left during his transfiguration.—*C.*

a ch. 6. 30. 8. 26. 14. 31. 16. 8. 17. 17. Mar. 4. 40. 16. 14. Lu. 8. 25. 24. 25. 1 Co. 1. 20. He. 3. 12, 19. 4. 2.

6 The disciples were men of 'little faith,' but neither absolutely *faithless* nor *perverse*. These words were, therefore, addressed to the scribes and their infidel and cruel partisans (ver. 10-13, and who appear (Mar. 9. 34) to have mocked at the failure of the disciples in their attempts to cast out the devil. —*C.*

b ch. 4. 24. 9. 33. 12. 22. Ac. 10. 38. Mar. 9. 20-27. Lu. 9. 42.

c Mar. 9. 28. ch. 13. 10, 36. 15. 15.

d ch. 13. 58. 16. 30. See ver. 17. He. 3. 19.

e Lu. 17. 6. ch. 21. 21. Mar. 11. 23. 1 Co. 13. 2.

7 *Because of your unbelief.* This evidently appears to include the disciples under ver. 17: but the original is not 'your unbelief,' but 'the unbelief;' that is, of the father of the child, and of the multitude, as appears from Mar. 9. 22-26.—*C.*

8 *Faith as a grain of mustard-seed.* A faith which, however small, is possessed of the vital principle, and receives the blessing that renders it fruitful and capable of an increase unlimited by anything but the power of God. See the primitive form of blessing, Ge. 1. 22, 28.—*C.*

f ch. 21. 22. Mar. 9. 23.

9 *Nothing shall be impossible* which is sanctioned by God's authority, and required for his glory and his people's good.—*C.*

g Ep. 6. 18. 1 Co. 17. 2. 1 Ki. 17. 20, 21.

a ch. 20. 17, 18. 16. 21. Mar. 9. 30, 31. 8. 31. 10. 33. Lu. 9. 22, 44. 18. 31. 24. 6, 26, 46. Jn. 2. 19. 10. 18. 19. 11. Ac. 2. 23. 1 Co. 15. 4. 1 Th. 4. 14.

b ch. 26. 22. Jn. 16. 6, 20.

1 Gr. *didrachma*, in value fifteen pence. This appears to be a payment to the Romans rather than for the temple-service, Ex. 30. 13. 38. 26.

2 This didrachm, in value about 1*s.* 3*d.*, seems to have been the temple tribute required, Ex. 30. 13; for our Lord intimates (ver. 26) that he and Peter were the children of him in whose name it was exacted, which he could not have said had it been a Roman tax.—*C.*

c 1 Jn. 2. 10. 1 Co. 10. 32. Ro. 14. 13, 21. 13. 7. 15. 1-3. 2 Co. 6. 3.

4 Or, *a stater*. It is half an ounce of silver, in value ten shillings, and sixpence, after five shillings the ounce. [Sufficient to pay for our Lord and Peter.—*C.*]

CHAP. XVIII.

a Mar. 9. 33-37. Lu. 9. 46-48. ch. 20. 21-24. Mar. 10. 42. Lu. 22. 24-27.

1 That is, in what they conceived the kingdom of heaven would be—a visible kingdom, with full opportunity for worldly talents and ambition. —*C.*

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through Galilee,' and then came to Capernaum, on the north of the Sea of Galilee. Had the mountain of transfiguration been in Galilee, would the evangelist have said 'they departed and passed through' it? Would he not have said 'they departed and went to Capernaum?' Besides, it is said, they went up to a mountain apart; whereas Tabor was certainly at the period an inhabited town and fortress, and therefore peculiarly unfitted for retirement. *C.*

Ver. 3. This appearance gives evidence the most decided to the most comfortable doctrine of recognition of Christian friends in a future state. For if Moses and Elias, who had been utter strangers to them, were yet made known to the disciples, why should the identity of any dear child of God be lost in the multitude of the redeemed? *C.*

Ver. 15. *He is lunatic.* That the moon exercises a powerful influence upon some nervous disorders is unquestionable. This effect is generally attributed to her attraction, which is seen to be so powerful as to influence the tides. It is, however, rather more probable that her influence upon disease is merely that of her brilliancy during the night, which irritates the nervous system, produces sleeplessness, and thereby aggravates the symptoms. The symptoms mentioned, Lu. 9. 39, indicate a disease resembling epilepsy: but both there and in ver. 18 the disease is declared to be under the control of a malignant spirit. At this infidels and sceptics may scoff: but what pretensions have they to know anything of the invisible world? When they can cure the disease with a word of rebuke, they may question the Scripture account of its origin. *C.*

REFLECTIONS.—How mixed was the lot of our Redeemer in this world! How quickly lifted up and cast down again! Now he shines in glory; anon he is plunged into sufferings and death. Now devils and distempers flee before his infinite power and grace; anon he is discredited, or ill understood, by weak disciples, and despised by faithless and perverse Jews. Possessed of all the fulness of Godhead—of all the riches of heaven and earth—he humbly, but miraculously, borrows his tribute-money from a fish, to avoid giving offence. But his resurrection from the dead wiped away all his reproach, and rendered illustrious his deepest debasement. If Moses and Elias have, in solemn manner, resigned to him all their powers and honours, let me hear him as my great, my only divine prophet! Let me rejoice in his dearness to God, and exalted dominion over men! Let me lift up my heart, and retire from the world, to hold fellowship with him, and prolong his visits to the utmost! Let no danger, no guilt, terrify my heart, while I enjoy the great Propitiation and Saviour! If the choicest saints forsake me, it is enough that Jesus remains to comfort me. Ravishing discoveries of him on earth are indeed but short-lived; and suffering is the certain fate of all his followers. I must return to depths of temptation, desertion, and trouble, in which my fellow-Christians have often laboriously struggled with stubborn devils and indwelling lusts. But if I or my friends experience their uncommon cruelty, let me, with fervour and humility, supplicate Jesus for relief. And let want or weakness of faith, which mar my duty and obstruct my mercies, be the grief, the burden, the detestation of my heart. And while through manifold tribulations I follow him to his kingdom and glory, let me carefully avoid whatever could prejudice others against him, his doctrines, or ways. It is better to waive my right and open my purse than dishonour my Redeemer.

CHAPTER XVIII. Ver. 1–6. His disciples having contended which of them should be preferred to the highest places of honour and trust in the temporal kingdom, which they imagined he would quickly set up, Jesus presented a little child before them, and told them that unless their minds were graciously weaned from such carnal ambition, and rendered truly humble, after the appearance of that child, they could neither be members nor honoured officers in his gospel kingdom, nor be admitted into the glories of the heavenly state; and that whoever of them affectionately regarded any of his humble, however mean, disciples, as such, should be esteemed as honouring himself; and that whoever should dishearten such weak but humble believers, and cause them to stumble into sin, should be exposed to the most certain and fearful punishments. 7–9. Dreadful hurt shall the world sustain through the corrupt opinions and practices by which Satan and his instruments will attempt to discourage, injure, and insnare weak believers; but most dreadful shall be the punishment of that man whose sinful and mischievous behaviour perverts and draws others into evil. If therefore anything, however useful or dear to you, tend to make you injure the cause of truth, peace, and holiness, to the grieving or tempting of my people, it would be much better for you to part with it, by the most self-denying and painful mortification, than, by indulging it, to hazard your own eternal damnation. 10–14. It is infinitely criminal and dangerous to contemn or discourage weak believers, whom the angels of God, on all occasions, watch over and minister unto; whom the Son of God came to save from the depths of ruin, and takes an especial pleasure in preserving and recovering when they have gone astray; and whom the Father, with all means of grace, seeks to make eternally happy. 15–17. If any of your fellow-professors of the true religion, by any sinful conduct, grieve or tempt you to sin, deal freely with him in a secret manner, in order to render him duly sensible of and penitent for it; and if he appear so, with joy renew your affection, and conceal his transgressions from others. If he appear obstinate, take one or two pru-

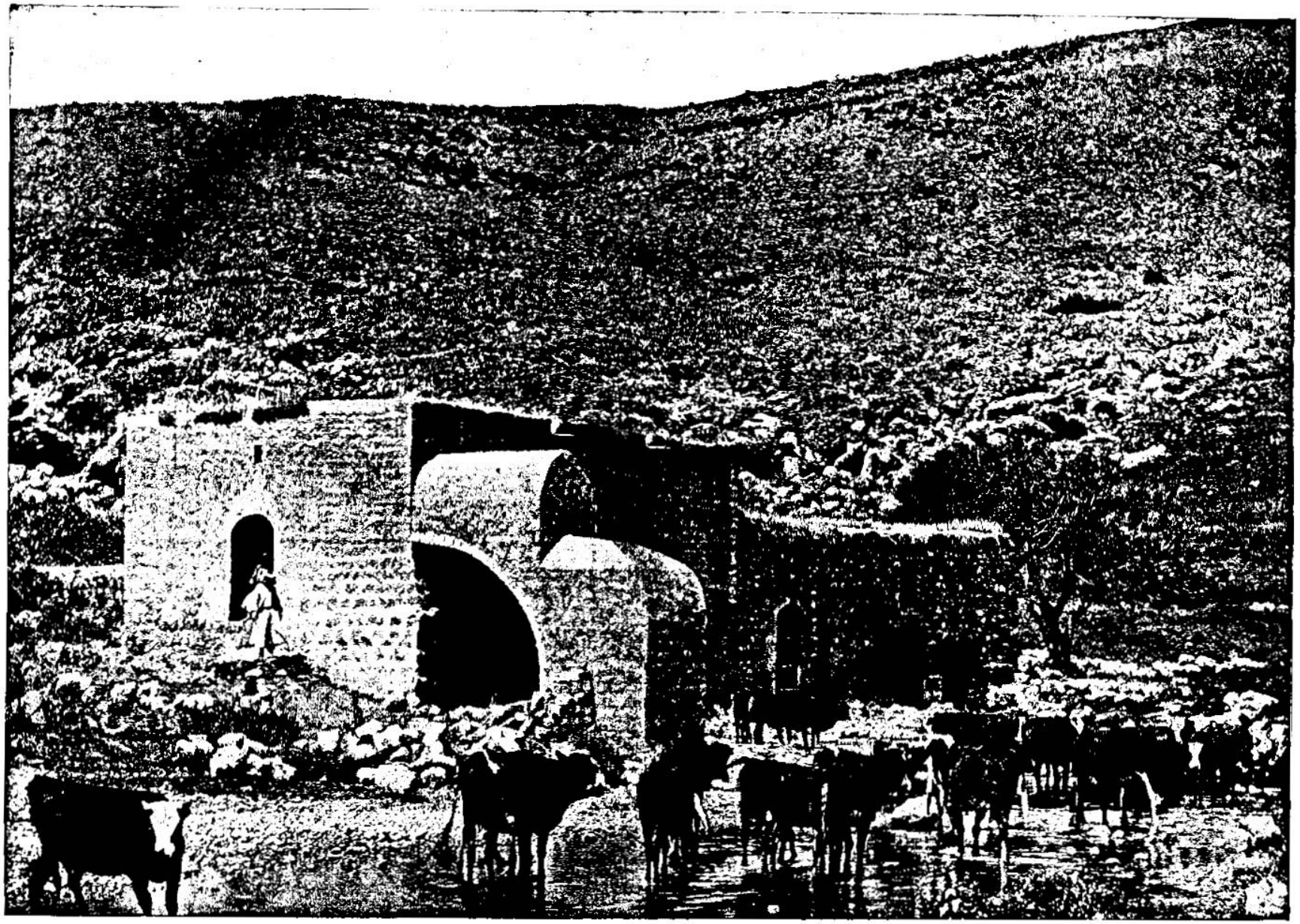

MILL NEAR THE WATERS OF MEROM. [Matt., 18.]—As Jesus returned from Cæsarea Philippi He would come down on the western shore of the Jordan, and thus would pass the scene we give in the above photograph. An old mill is always picturesque, and when we take this in connection with the water, the cattle standing in it, coupled with its great historic significance, the effect is greatly heightened. And then when, in addition to the elements which go to make a good picture, we remember that it is a spot our Savior witnessed and in the historic country where He lived, the interest is increased. In the region where this mill is situated the Bedouins live, and these cattle belong to them. The Bedouins are the wild children of nature, and are often kind and hospitable to strangers. Many of them are rich.

2 And Jesus called [b]a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, [c]Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever[d] therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And [e]whoso shall receive one such little child[2] in my name, receiveth me.

6 But[g] whoso shall offend[3] one of these little ones which believe in me, it were better for him that a millstone[4] were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe[h] unto the world because of offences! for it must needs be that offences come:[5] but woe to that man by whom the offence cometh!

8 Wherefore,[6] if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter[i] into life with one eye, rather than, having two [j]eyes, to be cast into hell-fire.

10 ¶ Take[k] heed that ye despise not one of these little ones; for I say unto you, That in heaven [l]their angels do always behold the [m]face of my Father which is in heaven.[7]

11 For[o] the Son of man is come to save that which was lost.

12 How[p] think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he [q]rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even [r]so it is not the will of your Father which is in heaven, that one of these little ones[8] should perish.

15 ¶ Moreover, [s]if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in [t]the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* [u]unto the church:[9] but if he neglect to hear the church, [v]let him be unto thee as an heathen man and a publican.[1]

18 Verily I say unto you, [w]Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, [x]That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, [z]there am I[2] in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I [a]forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.[3]

23 Therefore is the kingdom of [4]heaven likened unto a [b]certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him [c]ten thousand talents:[5]

25 But forasmuch as he had not to pay, [d]his lord commanded him to be sold, and his [6]wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him,[7] saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant [e]was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him an hundred pence;[8] and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, [f]Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry,[9] and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, [h]O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

A.M. cir. 4036. A.D. cir. 32.

b ch.19.14. Ps.34.11, 45.10 Pr.8.17,23.10.

c ch.19.14. Ps.51.10-15. Lu.22.32. Jn.3.3,5. 2 Co.5.17. Ga.6.15. Eze.11.19,36.

d Ps.131.1 Is.57.15. ch.20.26.23.11. Is.57.15. *&c* 2 Lu.9.48,14.11. Ja.4.10.

e ch.10.40,42.25.40, 45.

2 *One (who) is by grace(s) made little (like).* See ver.6.—*C.*

g Mar.9.42. Lu.17.1, 2 ch.25.41-46.2 Th.1.6-9. Zec.2.8. Eze.xxv. xxxv.

3 Not 'whoso shall offend (that is, give offence to) one of these little ones'—but 'whoso shall cause one of these little ones to stumble,' by tempting him in any manner.—*C.*

4 A mode of punishment by drowning, not recognized in the Jewish Law; but which, as practised by the Syrians, Greeks, and Egyptians, must have been familiar to them. The millstones in the East are generally about eighteen inches in diameter by three in thickness.—*C.*

h Lu. 17.1. 1 Co.11. 19. Jude 4. 1 Pe. 2. 2 Th. 2. 17.12, with ver.8,9; ch. 5.29,30.26.24.

5 *It must needs be* (because of the wickedness of men) *that offences* (scandals) *come.* Even as a bitter fountain must, necessarily, send forth bitter water.—*C.*

6 See ch. 5. 29, 30. Mar.9.43-48. De.13.6; *i.e.* if what is very useful or dear to thee cause thee to sin, renounce, avoid, or mortify it.

i He.4.11.

j Lu.9.25.

k ver.6. Ps.35.4.116.3; 119.63. Lu.10.16. Pr.11. 12,14.21.1 Th.4.8.

l Ac.12.15. Ge.32.1, 2.2 Ki.6.15,17. Ps.34.7. 91.11. He.1.14.

m Ps.16.11;17.15. Ex. 33. 18, 20. 1 Co. 13. 12. Lu.1.19.

7 See note * below.

o Lu.19.10;9.56. ch. 1, 21; 10. 6; 15.24. Jn.3. 16,17;10.10;12.47. 1 Ti. 1.15.

p Lu.15.4-7, Je.50.6. Eze.34.6, 16, 22. Is. 53. 6. 10-12. Jn.10.11. 1 Pe.2.25. Ps.119.176. Is. 63.1;45.22,24.2 Ti.2.13, 25,26.

q Lu.15.7; 19.9;7.36-50;18.33-43. Je. iv. viii. 1 Ti.1.13-16.

r 2 Pe. 3. 9. Ep. 1. 5. Ro.9.19. Ja.1.9,18.

8 *One of these little ones* who believe in me. See ver.6.—*C.*

s Le.19.17. Lu.17.3, 4. Ja. 5.19,20. Pr.25.8,9; 28. 23; 9. 8,9. Ps.141.5. Ga.6.1.

t Nu.35.30. De.17.6; 19.15. 1 Ki.21.10. Jn.8. 17. 2 Co.13.1. He.10.28.

* The doctrine of the ministry of angels is met with in various parts of Scripture. The abuses of the doctrine in some sections of the Christian church have had the tendency of leading other and purer sections altogether to ignore it. It is nevertheless true. Many incidental statements, both in Old and New Testament history, prove that the angels are 'ministering spirits, sent forth to minister to them who shall be heirs of salvation.' From this passage it is clear that children are included, and that in some way or other, for some purpose or other, certain angels are allotted as their especial attendants.—*C.*

u Ne. 16.33. Ac.8.1. 1 Ti.5.20.

9 This is an evident allusion to the constitution and discipline of the Jewish synagogue, as is testified by the Talmud. This ejection was specially applied in cases where the law made no direct provision—of which, amongst other cases, Maimonides gives the following:—'If any refuse to feed his children, they reprove, they shame, they urge him—they make proclamation against him in the synagogue:—' A. B is a cruel man, and will not feed his children—more cruel than the unclean birds, for they nourish their young ones.'—*C.*

v Ro.16.17. 1 Co.5.5 -9, 11, 13. 2 Co.2.6. 2 Th. 3. 6, 14. 1 Ti. 1.20. Tit.3.10,11. Ju.11.

1 Verses 18 and 19 show that there is a wider reference here than the Jewish synagogue. Our Lord looks forward to the Christian assemblies which were modelled upon the Jewish. *The church*—the regularly constituted assembly of believers was to be consulted in such cases, and its decision, solemnly and prayerfully come to, was to be considered final.—*C.*

w Jn.20.23. Ac.10.43 -31. 2 Co.2.10. 1 Co.5.4. ch.16.19.

x 1 Jn.3.24;5.14. Jn. 10.23,24.14.13;15.7,16. ch.7.7,11; 21.22. Mar. 11.24. Lu.11.9. Ja.1.5; 5.16.

z ch. 28.20. Re.1.13-2.1. Jn. 20.19. 1 Co.5.4, 5. Ex.20.24. Eze.48.35. Zec.2.5. Re.21.3.

2 A clear assertion of omnipresence, consequently, of Deity.—*C.*

a Mar.11.25. Lu.17. 4. Col.3.13. ver.15.

3 I.e. many hundred times. Ro.12.19, 20. Ep.4.32. Col.3.13. 1 Co.4.12, ch.6.12,14; 5. 44. Mar.11.25.

4 Gospel-church, ch. 3.2,4.17; xiii. Jn.3.3,5.

b Ro.14. 12. Ps. 2. 6. Ju.9.0.7. Jn.1.49; 18.36. ch.25.34.

c Ge 13.13. 1 Ti.1.13, 15,16.

6 A talent of silver is £342. 3s. 9d.

d Le.25.39. Ne.5.2, 5,8. 2 Ki.4.1. Is.50.1.

6 There is no *direct* mention in Scripture of a wife being sold with her husband; but from Exo. xxi. it must be *inferred*. For there it is said, 'If he came in by himself, he shall go out by himself: but if he were married, his wife shall go out with him.' which surely implies that, if married before his servitude, his wife had 'gone in' with him.—*C.*

7 Or, *besought him.*

e Ps 78. 38; 103. 13; 145.7,8; 130.4. 7. Lu.2.4 -8. Tit. 3. 5. Hos.11.8. Ju.10,16.

8 The Roman penny is the eighth part of an ounce, in value sevenpence three farthings. ch. 20.2;22.19. Re.6.6.

f ver.26.

9 Ru 12.15. 2 Co.11. 29. He. 13. 3. They were offended and grieved at such unnatural cruelty and revenge.

h Lu.19.22.

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dent Christians along with you, and deal earnestly and plainly with his conscience, to render him penitent. If he still continue obstinate in his sin, lay his case before that church judicatory to which he is immediately subjected; and if, notwithstanding all they can do to convince and reclaim him, he still continue obstinate, let him be solemnly cast out of the church by excommunication; and let all her members avoid all unnecessary fellowship with him, even in civil things, that he may be ashamed, and made to consider his conduct. 18-20. And that the censures may be confirmed and ratified by me and my Father, it is necessary that they be regularly passed in my name, and carried on with much fervent prayer. 23-35. The scope of this parable is to represent that nothing is more base, criminal, and dangerous than for such as profess to believe God's remission of all their high crimes against him to resent the petty injuries done to themselves; and that, though the revengefulness of believers shall not be punished with eternal damnation, it will expose them to fearful chastisements in this life.

Ver. 3. *As little children.* The characteristics of children, as distinguished from adults, are chiefly these:—1. Obeying when *called*. 2. Ready to stand where placed. 3. Unconscious of worldly distinctions, ambition, and cares. 4 Teachable. 5. Imitative. 6. Confiding. 7. Dependent.—And as a child is, ordinarily, to an adult, so is a converted to an unconverted man. *C.*

Ver. 8. The Hebrews were accustomed to represent the affec-

33 Shouldest[i] not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the [j]tormentors, till he should pay all that was due unto him.

35 So[k] likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.[1]

CHAPTER XIX.

1 *Christ healeth the sick:* 3 *answereth the question of the Pharisees concerning divorcement:* 10 *showeth when marriage is necessary:* 13 *receiveth little children:* 16 *instructeth a young man how to attain eternal life,* 20 *and how to be perfect:* 23 *telleth his disciples how hard it is for a rich man to enter into the kingdom of God,* 27 *and promiseth great rewards to those that forsake anything to follow him.*

AND it came to pass, [a]*that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan:[1]

2 And[b] great multitudes followed him; and he healed them there.

3 [c]¶ The[c] Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, [d]that he which made *them* at the beginning, made them male and female,

5 And said, [e]For this cause shall a man leave father and mother, and shall cleave to his wife; and [f]they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put [g]asunder.[3]

7 They say unto him, [h]Why did Moses then

A.M. cir. 4036.
A.D. cir. 32.

[i] Lu. 6.41,42.—[j] Ge. 43.18,20. Lu. 12.58.—[k] Ge. 44.33. Lu. 6.36. [l] Ja. 2.13.—[m] Ps. 32.1. Ro. 4.7. [n] Ps. 85.2. Da. 9.24. Th. 2.8,9. Re. 14.10,11.

[1] As forgiveness from God is the chief desire of a sinner, so forgiveness of injuries is the chief trait of a Christian. If a man can forgiveness from the God he has offended, and do not extend forgiveness to the brother who has offended him, he plainly condemns himself, as utterly unreserving, since the measure he requires from God, he will not return to man.—*C.*

CHAP. XIX.

A.D. cir. 33.

[a] Mar. 10. 1. Jn. 10. 40. 11. 54.

[1] See note [a] below.

[b] ch. 4. 25.—[c] ch. 16. 1. Lu. 9. 15, 16. 10. 25. 13. 31. 14. 3. 15. 1. 16. 14.

[c] ch. 16. 1. 22. 15. Lu. 11. 53, 54. Mar. 10. 1. 12. 13. Mat. 2. 13, 20.

[d] Ge. 1. 27. 5. 2. Mal. 2. 15, 16.

[e] Ge. 2. 24. Ep. 5. 31. Ps. 45. 10.

[f] 1 Co. 6. 16. 7. 2. Ge. 2. 24.

[2] Except for adultery, fornication, or wilful desertion, ver 9. Mal. 2. 14–16. 1 Co. 7. 10, 15.

[3] The point of our Lord's argument consists in the *original unity* of husband and woman. The woman was taken out of the man; she was a part of him. They were 'one flesh.' The marriage bond re-establishes the original unity, and consequently marriage is indissoluble until by *one crime* the bond of union is dissolved.—*P.*

[g] De. 24. 1. Is. 50. 1. ch. 5. 31.

[h] Bastward of Jordan, in the original, land of Reuben and Gad, subsequently called Perea. See Mar. 10. 1. Jn. 10. 40. *C.*—The words of the English version are apt to be misunderstood. At first sight one would suppose a portion of Judea lay

A.M. cir. 4037.
A.D. cir. 33.

east of the Jordan; which was not the case. Some have thought our Lord went from Galilee to Judea by a route which took him down the east side of the Jordan. The Greek will not bear such an interpretation. The word 'country' might be better rendered 'confines.' The original was the eastern border of Judea. Christ then came to that portion of Perea which was separated from Judea by the Jordan;—he came to the very bank of the river, probably to the village of Bethany, where he was baptized.—*P.*

[i] De. 24. 1. Je. 3. 1. Mat. 5. 31. 19. 3–9. 1 Co. 7. 15. *Le.* their cruelty to their wives. Mal. 2. 13–16.

[4] But not commanded nor approved.—*C.*

[j] Ge. 2. 24. Je. 6. 16. 1 Co. 11. 2, 23. 1 Ti. 5. 20.

[k] ch. 5. 32. Mar. 10. 11. Lu. 16. 18. 1 Co. 7. 11. *Le.* Mal. 2. 14–16. Ro. 7. 2, 3. 1 Co. 7. 10.

[5] If he must continue to live with, and endure all her dissatisfaction.—*C.*

[l] Pr. 21. 9, 19. 13. 19. 25. 24. 5.

[m] 1 Co. 7. 9, 37.

[6] *Cannot.* 'Do not,' as the Greek and all the versions, except the English, have it.—*C.*

[1] Is. 56. 3–5. 1 Co. 7. 7, 17, 32, 35. 9. 5. Some abstain from marriage from a natural, and others from a forced defect; and others in order that they may the better serve Christ.

[n] Mar. 10. 13–16. Lu. 18. 15, 16. Ge. 48. 14, 15. 1 Sa. 1. 24. Je. 49. 11.

[7] They did not rebuke the little children, but those who brought them. *C.*

[o] ch. 18. 3. Mar. 10. 14. Lu. 18. 16. 1 Co. 14. 20. 1 Pe. 2. 2. Ps. 8. 2. 23. 26. Ps. 34. 11. 45. 16. 72.

[8] *Of such is the kingdom of heaven.* That is, of persons who, by divine grace, have become as children in malice, while in understanding they are men.' 1 Co. 14. 20.—*C.*

command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of [i]the hardness of your hearts, suffered[4] you to put away your wives: [j]but from the beginning it was not so.

9 And[k] I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* [5]wife, [l]it is not good to marry.

11 But he said unto them, [m]All *men* [6]cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs,[7] which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then[o] were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.[8]

14 But Jesus said, [p]Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.[9]

15 And [q]he laid *his* hands on them, and departed thence.

16 ¶ And[r] behold, one came, and said unto

[p] Ge. 48. 14. Mar. 6. 5. 10. 16. Lu. 4. 40. 13. 13. Nu. 8. 10. Ac. 8. 16, &c.
[r] Mar. 10. 17–22. Lu. 18. 18–23. 10. 25–29.

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tions of the mind by those parts of the body that were most affected by them: see Ro. 6. 13. 7. 23. Hence 'the bowels' denoted compassion; 'the heart,' love; 'an evil eye,' envy (Mat. 20. 15), covetousness, or other unlawful desire. 1 Jn. 2. 16. Hence 'the hand' and 'the foot' were used to signify all the powers of walking and of movement. 'To cut off,' or 'pluck out,' is, therefore, to 'mortify, through the Spirit,' those several 'deeds of the body,' that we may live to God. *C.*

Ver. 25. There does not appear in Scripture any instance of a man sold for payment of his debts. A man, however, might *sell himself*, Ex. 21. 2, 6. Le. 25. 47: and if a debtor could not pay, the creditor might appropriate his service, but could not sell him. The sale authorized (Ex. 22. 2) is not of a *debtor*, but a *thief* who could not pay the legal fine. Unless, therefore, the law imply that the right which a creditor acquired over the person and services of his debtor he might transfer to another, as he might his other properties, this case must be understood not as an illustration taken from the law of Moses, but from the practice of eastern monarchs, whose will is the only law. And this last supposition is rendered probable, if not confirmed, by our Lord's reference to 'the kings of the earth,' ch. 17. 25. *C.*

REFLECTIONS.—An eager ambition after worldly honour is very unlike the disciples and kingdom of Christ. And there is great need of a daily conversion to God from the errors of our way. What tender care Jesus takes of his saints, especially if weak and humble! His angels watch over, protect, and minister to them. At his Father's commandment he died for them, and seeks them out when they wander. He hears their prayers, and attends their societies. It is inexpressibly dangerous to grieve their hearts or to make them stumble into sin, or for them to indulge any darling corruption. But it is very base and criminal for Christians to pay so little regard to their God and their Saviour's rules for removing of scandals; and to be more careful to render an offender infamous than to bring him to repentance. Thrice happy are the churches where these rules are attended to without passion or prejudice, and with a readiness to forgive. Awful are church censures when regularly passed; and heinous is their guilt, and infinite their danger, who dare wilfully incur, or profanely despise, what is ratified in heaven. How inconceivably great and many are our offences against God! He keeps an exact account of them all, in every circumstance of them! And infinite is the mercy of a reprieve, and especially of a redemption, from their awful consequences in hell. But detestable both to God and men is a revengeful temper or conduct in a professed Christian; and such may expect great plagues and sorrow because of sin in eternity.

CHAPTER XIX. Ver. 17. Why do ye call me *good* in this emphatic manner when you conceive me to be a mere man? There is none *good* in and from himself but God alone. But if you desire to work righteousness in order to procure a title to eternal life, you must perfectly keep all the commandments of God. 21. To mark your perfect love to your neighbour, and that your affections are weaned from earthly enjoyments, go sell your whole estate, and give it to the poor in these distressing times, and come and follow me in my poverty and sufferings. 22–30. Ye who, through the regenerating influences of my Spirit, have attended and assisted me in my attempts to reform the nation, and introduce the gospel dispensation, shall, upon my ascension to heaven, be honoured with the distinguished effusion of the Holy Ghost, to render you leading officers in founding the gospel church; and in my appearing to destroy Jerusalem your predictions shall be fulfilled and your characters vindicated. In the latter days your Jewish brethren shall be converted by your doctrines; and in the last judgment ye shall be most honoured approvers of the sentence which I shall pass according to my gospel dispensed by you. And all they who conscientiously suffer losses in their temporal interests or enjoyments for my sake, shall in this life have their losses graciously compensated, to their unspeakable advantage, in inward contentment and divine consolations and hopes, if not in other external comforts, and in eternal glories in the future state. And yet, to manifest the glory of redeeming grace in all this, many Jews who are first called, and apparently more fitted to receive me, shall be rejected for their unbelief; while the Gentile strangers to the covenants of promise shall, through faith, be admitted to all the blessings of my kingdom of grace and glory. And even some Jews, more early converted, shall have less honour or usefulness in my church than some Gentiles who shall be afterwards influenced to believe.

Ver. 3. About the time of our Saviour there arose two famous schools of the law at Jerusalem—those of Hillel and Shammai. That of Shammai taught that divorce was unlawful except for adultery; while the more popular school of Hillel authorized divorce for any cause, even the mere will of the husband. *C.*

Ver. 8. Moses, in the law, did not *command* a dissatisfied husband to divorce and put away a wife, as the Pharisees insinuate, but merely *suffered* it to be done, saying, '*let* him'—not as an authoritative sanction and indulgence to caprice or passion, neither as an approval of the act or pardon of the sin, but as a mere temporary reprieve or stay of judgment, that happily might eventuate, through grace, in softening the hardened heart. *C.*

Ver. 9. As Moses (De. 24. 1) *suffered* the dissatisfied husband to put away the wife, so (De. 24. 2) he *suffered* the divorced wife to marry again, saying, 'she *may*.' Our Lord, however, having denied expressly the existence of any *command* in favour of the husband, equally denies it in favour of the wife, and pronounces both equally guilty in the sight of God: while to the wife is extended neither approval of the act nor pardon of the sin, but the mere temporary reprieve and stay of judgment previously conceded to the hard-hearted husband. *C.*

Ver. 17. *Why callest thou me good?* You call me 'Master,' thereby showing you believe me *a mere man*. Why then call me *good*, a title that legitimately belongs to God alone? If, therefore, I be really good, I must be 'God manifest in the flesh.' But Jesus calls himself 'good,' Jn. 10. 14, therefore, by his own argument, he must be God. *C.*

Ver. 21. *If thou wilt be perfect* in character, renounce the world which you love, and your legal righteousness wherein you trust, and 'follow me' 'the end of the law for righteousness to every one that believeth.' *C.*

Ver. 24. Some, for *camel*, read *cable*, the Greek words differing but in one letter; but this change is without any sufficient authority. The meaning is simply this: The matter is naturally impossible while the camel lives. To effect it by artificial means were the camel dead would not, to the chemist, be a task of difficulty. Even so while the rich man lives in the love of the world his entrance into the kingdom of heaven is a natural impossibility.

him, Good Master, [a]what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? [b]*there is* none good but one, *that is*, God: [c]but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou[d] shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness;

19 Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, [e]All these things have I kept from my youth up: what lack I yet?[1]

21 Jesus said unto him, [f]If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* [g]follow me.

22 But when the young man heard that saying, [h]he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, [i]That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, [k]It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With[l] men this is impossible; but with God all things are possible.[2]

A.M. Cir. 4031.
A.D. cir. 35.

a Ro.10.2,5,9-11,20. Jn.6.28.
b 1 Sa.2.2. Ps.119.68. Jn.5.44.
c Le.18.5. Ro.10.5. Ga.3.10,12. Ps.19.7-10.
d Ex.20.12-17. De.5.16-21. Mar.10.19. Lu.18.20. Ro.13.8,9. Ga.5.14. Ja.2.8. Ep.6.2. e Lu.18 ch.22.39.
e Ge.17.1. Is.38.2. Eze.33.31. Lu.18.11, 12.
f Here is the spirit of formalism which prevailed so largely among the Jews fully developed. By conformity to the outward requirements of the law the young man had almost succeeded in deceiving himself: yet conscience was not satisfied. He felt he lacked something more; hence his question: 'What good thing shall I do?' Our Lord's first object was to convince him of the inherent sinfulness of his heart; and in this he succeeded.—*P.*
g ch.6.19,20; 5.48. Lu.12.33; 16.9. 1 Ti.6.18,19. Ac.2.44,45; 4.34,35.
h Ja.1.2,6.
i ch.13.22. Ju.18.23, 24. Ps.37.14. Pro.3.19.
k ch.23.22. Job 31.24. Ps.62.11. Pr.11.28. 1 Co.1.26. Ja.4.4; 5.1-3. 1 Ti.6.9,10. Ja.2.5. Mar.10.23-26. Lu.18.24-27.
l Je.13.23. Lu.18.26. Ju.5.44. 1 Co.1.26.
a Ps.3.8; 62.11. Job 10.13; 42.2. Je.32.17. Zec.8.6. Ge.18.14. Lu.1.37; 18.27. Phi.4.13. He.7.25. Is.63.1-4. Mat.10.22.
2 The grand fundamental doctrine, *salvation by grace*, is here declared by our Lord. By man's power the corrupt heart cannot be renewed, the worldly disposition cannot be overcome, the dead soul cannot be revived; 'but with God all things are possible;' 'You hath he quickened who were dead in trespasses and sins.'—*P.*

* This verse contains a solemn caution. The disciples had given up much and sacrificed much for Christ; yet they must not be over confident. Presumption is to be carefully avoided. Perhaps Judas was in our Lord's mind. Great privileges entail great responsibilities. Except therefore the disciples should fully use their privileges, though the first to follow Christ, they might be last in receiving their reward.—*P.*

A.M. Cir. 4031.
A.D. cir. 35.

c Mar.10.28-31. Lu.18.28-30. ch.4.20,22. Lu.5.11. Phi.3.7-9. De.33.9.
g Is.65.17; 66.22. Jn.5.45. 2 Co.5.17. Ga.6.15. He.9.10. 2 Pe.3.13. Ac.3.21.
h Ps.110.1. He.1.3, or ch.25.31. Re.20.4. 1 Co.6.2,3. 1 Th.4.17.
i ch.20.21. 1 Co.12.28. Ep.4.11. Lu.22.28-30. 1 Co.6.2,3. Re.2.26; 3.21. 2 Ti.4.8. Ja.2.5.
j Mar.10.29,30. Lu.18.29,30. 1 Co.2.9. ch.8.11; 19.29. 1 Pe.4.13.
k ch.20.16; 8.11,12; 21.31,32. Mar.10.31. Lu.13.30; 14.29,30. Ga.5.7. He.4.1. Re.ix.-xi.

3 See note * in first column.

CHAP. XX.

a ch.3.2; 4.17; 13.3-52.
b Is.5.1,2. Ps.80.8-11. Je.2.21. Ch.21.33-43. 2 Ti.2.11,12.
c 1 Ki.18.12. 2 Ti.3.15. Pr.8.17.
d Phi.2.12. 2 Pe.1.5-10. 1 Co.15.58.
e Ex.19.5,6. De.iv.-xxxii. Is.1.16-20.

1 The Roman penny is sevenpence three farthings, ch. 18.28; 22.19. Re.6.6.

2 About nine o'clock in the morning.—*C.*

3 Morier states that in a large market-square, in Hamadan, he saw daily a crowd, with spades in their hands, assemble before sunrise, waiting to be employed in the neighbouring fields—a circumstance which he considered an apt illustration of this parable.—*C.*

f Phi.1.7. Col.4.1. 1 Pe.1.13. He.6.10.

4 At different periods of time, and of men's life.

27 ¶ Then[e] answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me [g]in the regeneration, when the Son of man [h]shall sit in the throne of his glory, [i]ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And[j] every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

30 But[k] many *that are* first shall be last; and the last *shall be* first.[3]

CHAPTER XX.

1 Christ, by the similitude of the labourers in the vineyard, showeth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 29 and giveth two blind men their sight.

FOR the[a] kingdom of heaven is like unto [b]a man *that is* an householder, which went out [c]early in the morning to hire [d]labourers into his vineyard.

2 And when [e]he had agreed with the labourers for a penny[1] a day, he sent them into his vineyard.

3 And he went out about the third [2]hour, and saw others standing idle[3] in the marketplace,

4 And said unto them, Go ye also into the vineyard, and [f]whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour,[4] and did likewise.

But as soon as 'by the cross of Christ he is crucified (and thereby dead) to the world,' his entrance into that kingdom is not only possible but secure. See ver. 26, *C.*

Ver. 28. A change in the punctuation, which the original warrants, and the sense seems to demand, would render the passage thus: 'Ye who have followed me, in the regeneration (the time of final restoration to glory) when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones,' &c. That some eminent expositors understand by 'the regeneration' the present gospel state, is not to be forgotten; but that it refers to a state still future seems certain from the fact that, in 'the regeneration' described, the apostles are, in some sense, to be changed from *witnesses* to *judges*, and, *as such*, to sit on twelve thrones judging the twelve tribes—a circumstance that has never been hitherto fulfilled, and for the accomplishment of which we must therefore look to futurity. *C.*

REFLECTIONS.—Indefatigable was the gracious Redeemer in doing good wherever he came; prudent in avoiding the snares of his malicious enemies; careful to honour, regulate, and perpetuate every divine institution which related to the raising up of a holy seed in his church; and delighted with the early and earnest dedication of children to himself. It is cruel, then, to deprive young subjects of his kingdom of the seal of his covenant; and criminal to pretend that his incarnation, labours, and glory abridge the privileges of his people. Very important and necessary is a deep concern about the true way to everlasting life; nor can it be obtained but by a perfect righteousness, answerable to the whole law of God; and where can this be found but in Christ? Alas! that multitudes should hope to find it in their own works! and yet those who highly extol and heartily trust in their good works very seldom remarkably abound in them. And their defect quickly appears if they be tried in what lies opposite to their carnal inclinations and interests. The riches and love of this world are most powerful hinderances to our care about or progress towards heaven; and only almighty grace can conquer the heart and remove the difficulty.—In faithfully following Christ, we must expect manifold losses and troubles in this world. But if we undergo them from love to him, his truths and ways, his blessings here and glory hereafter will inexpressibly more than compensate. And whether we be first or last in time or in dignity, all must be regulated by the exceeding riches of his grace.

CHAPTER XX. Ver. 1-16. The *vineyard* here is the church, formed by infinite wisdom, power, and grace, from the world that lieth in wickedness, and furnished with divine oracles, ordinances, and officers; hedged about by God's special protection, government, and discipline, and cultivated by his Spirit, ministers, and people. The 3d, 6th, 9th, and 11th *hours*, may represent the patriarchal, Mosaic, apostolic, and millennial periods of the church; or the periods of human life, childhood, youth, middle, and old age, in which different persons are called and converted to Christ, that they may serve him in his church. But as the *kingdom of heaven* chiefly denotes the gospel church, the 3d, 6th, and 9th *hours* chiefly denote those periods in which the Jews were called and converted by the ministry of John and Christ, or of his apostles for some years after his ascension. The 11th *hour* may denote that period in which the Gentiles have, or shall be, converted to Christ by the apostles and other gospel ministers, after they had been for many ages abandoned to idolatries, and destitute of the ordinances and calls of the gospel. The *penny* of reward denotes all the privileges of the gospel church, and all the blessings of grace and glory. At God's giving these to the Gentiles equally as to themselves, who had been long the peculiar people of God, and who had long served him in burdensome ceremonies, the Jews, and even the real converts among them, exceedingly murmured—not considering that all the favours of God spring entirely from his own free grace; and that many are outwardly called by the ministry of the gospel, and made members of the visible church, who fall short, through their self-conceit and unbelief, while few are chosen of God to eternal life, because few continue faithful to the end. 21-23. Let my sons, who are now thy constant favourites, be next in honour and authority to thyself in that kingdom which thou art about to erect. Jesus replied that they appeared quite ignorant of the nature and honours of his kingdom, and that they must expect terrible persecutions, reproaches, and distresses, as he himself had or should suffer; but that all the honours of his kingdom would be conferred by him upon those who were faithful in life and work. 24-28. The other ten apostles being filled with envy and resentment against the two brothers for attempting to procure a pre-eminence above themselves, Jesus meekly reproved them altogether, and told them that a carnal and heathenish ambition for lordly dominion over others was very contrary to the nature and design of his spiritual kingdom; and that their only proper way to become truly great and honourable in his church was to be most humble, self-denied, and active in doing even the meanest services for the benefit of others; even as he himself, notwithstanding his infinite glory, had come into this world to submit to the meanest services, and even an ignominious death, for the redemption of the race of poor sinners.

Ver. 20. *The mother of Zebedee's children.* Her name was Salome, as appears from Mat. 27.56; comp. with Mar. 15.40. She is not called Zebedee's wife; he was therefore most probably dead. Her sons were James and John, Mar. 10.35. She presents the character of an ambitious but affectionate mother, who seems to have trained her sons to her own high aspirings: for they evidently join with her (ver. 22) and assert their ability to fulfil the conditions of their elevation, though as yet totally ignorant of their nature, and, as their own experience demonstrated (Mat. 26.56), sadly unfitted for the task.—*Note*, Men of ardent and aspiring minds, when subdued by grace, do not altogether lose

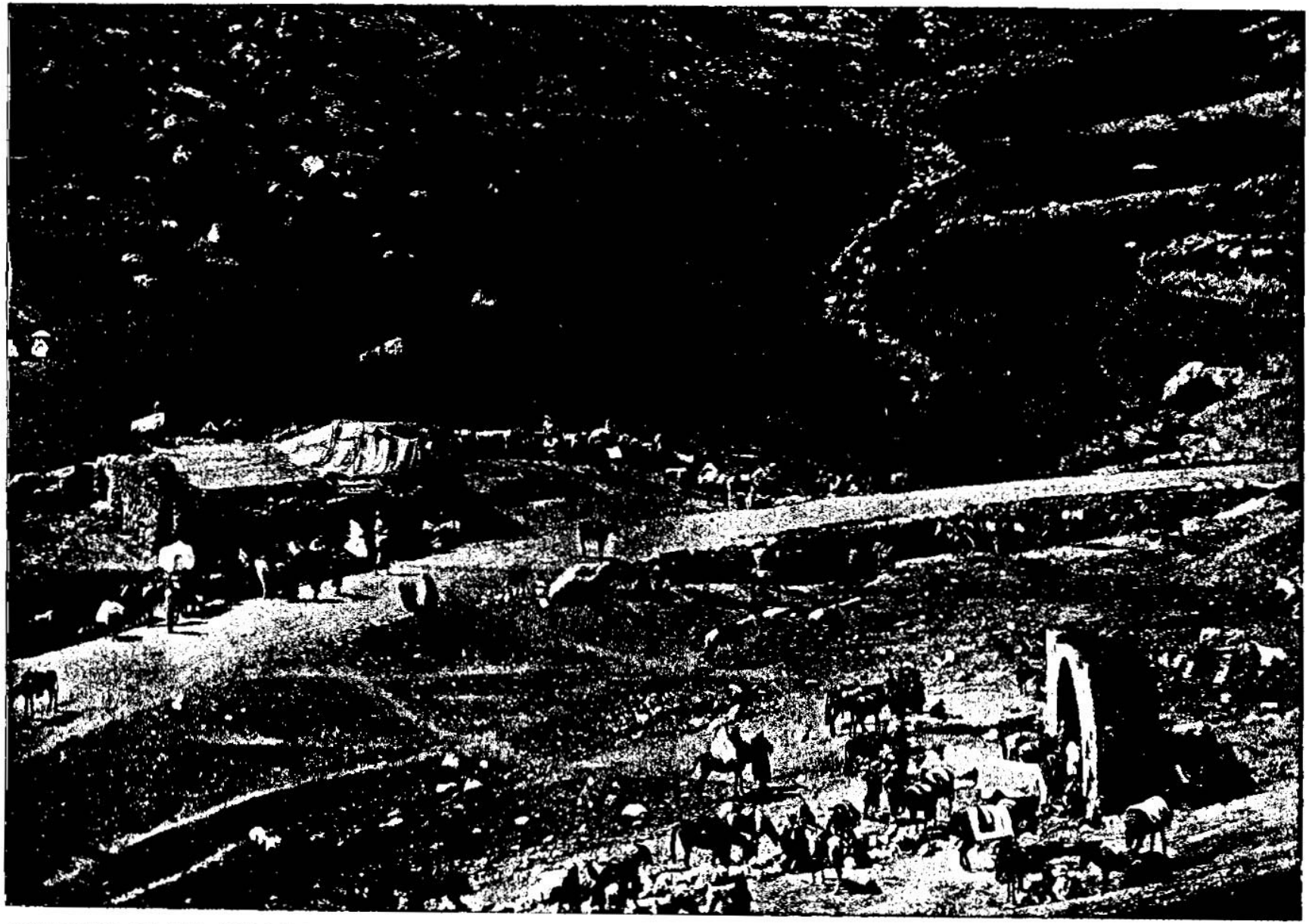

FOUNTAIN OF THE APOSTLES—WHERE CHRIST PASSED, RESTED AND DRANK. [Matt., xx:17.]—"And Jesus going up to Jerusalem took the twelve disciples apart in the way and said to them, Behold we go up to Jerusalem." When Jesus uttered these words he was on His way to Jerusalem. He was beyond the Jordan and was to come through Jericho. The Fountain of the Apostles is between Jericho and Jerusalem, and about four miles from the Holy City. It is one of the places that we may be absolutely sure Jesus passed, for the road from Jerusalem to Jericho has not changed, and this fountain is so necessary as a place to get water in the Judean mountains that we may know that Christ not only passed here, but often rested and drank water here. Here the sheik furnishes a guide to conduct travelers to Jericho.

6 And about the eleventh hour[5] he went out, and found others standing idle, and saith unto them, [h]Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, [i]Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when [j]even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the [k]eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more: and they likewise received every man a penny.

11 And when they had received *it*, they [l]murmured[6] against the goodman of the house,

12 Saying, These last [7]have wrought *but* one hour,[8] and thou hast made them equal unto us, [m]which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend,[9] I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and [n]go thy way: I will give unto this last even as unto thee.

15 Is[o] it not lawful for me to do what I will with mine own? [p]Is thine eye evil, because I am good?[1]

16 So[q] the last shall be first, and the first last: for many be called, but few chosen.[2]

17 ¶ And[r] Jesus going up to Jerusalem, [s]took the twelve disciples apart in the way, and said unto them,

18 Behold, [t]we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall [u]deliver him to the Gentiles, to mock, and to scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ Then[w] came to him the mother[3] of Zebedee's children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left,[4] in[y] thy kingdom.

22 But Jesus answered and said, [z]Ye know not what ye ask. Are ye able to drink [a]of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, [b]We are able.

23 And he saith unto them, [c]Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* [d]for whom it is prepared of my Father.[5]

24 And[e] when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But[g] it shall not be so among you: but whosoever will be great among you, let him be your minister;[6]

27 And whosoever will be chief among you, let him be your servant:

28 Even[h] as the Son of man came not to be ministered unto, but to minister and to give his life a ransom[7] for many.[8]

29 ¶ And[i] as they departed[9] from Jericho, a great multitude followed him.

30 And, behold, [j]two blind men, sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, [k]O Lord, *thou* Son of David!

31 And[l] the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David!

32 And Jesus stood still, and called them, and said, What [m]will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So [o]Jesus had compassion *on them*, [p]and touched their eyes: and immediately their eyes received sight, and they followed him.

o He.4.15,16. Ps.145.8,9. ch.9.36; 14.14; 15.32. Ho.11.8. Is.63.7,9,15.
p ch.9.29; 20.30; 21.5,14; 35.5. Lu.1.79.

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[h] Time of calling the Gentiles, Ro. 10. 20. Ep.2.10,13,5,6. Col. 1.26. He.1.1.

[i] Is.30.15. Eze. 18. 49. Ac.11.21. He.6.12.

[j] Ec.9.10. Jn.9.4.

[k] Lu.10.7. Job 19.25. Ac 17.31. ch.13.39, 40, 44; 28. 6, 19, 31, 32. He.9.28. Re.20. 11,12. 1 Th.4.16,17.

[l] Lu.23.40-43.

[l] Lu. 15. 28, 29, 30. Ac.11.1,2; 21. 21, 22. 1 Th.2.16. Re.12.10.

[6] This was exactly fulfilled by the Jews, who murmured at the admission of the Gentiles into the church of Christ. See Ac.11.1,2; 13. 45; 17.5; 13. Ro.11.28.—C.

[7] Or, *have continued one hour*.—V.

[8] As the men hired at the eleventh hour had wrought but one hour, it is evident the hour to come was named from the ending of the hour past.—C.

[m] 1 Co 12. 2 Co.11. 23,24. Lu. 15. 29, with Ro.2.19.

[9] Or, *Fellow*, ch.22. 12. 1 Co.3.9, with Ro. 9.14.

[e] Jn.13.2.

[p] ch 11.26. Ro.9.15-24. Ja.1.18. Ep.1.3-12; 2.4-8.

[q] De.26.9. Ps. 73.6. ch.8.23. Jonah 4.1-4.

[1] The object of the parable is, at once, to assert the sovereignty and vindicate the justice of God.—C.

[r] ch.19.30. Mar. 10. 31. Lu.13.30; 7 29. 12. 32. ch.22.14; 23. 2 Th. 2.13. Ja.1.23-25. Ac.13. 48.

[2] Many will be induced, through worldly considerations, to profess the gospel, but comparatively few will heartily approve my government. A description, if not a prophecy, most truly, alas! portraying both the past and present conditions of the Christian church.—C.

[s] ch.16. 21. Mar. 10. 32-34. Lu. 18. 31-34. Jn.12.12.

[t] ch.5.21; 23.35,36; 26. 23. Ac.10.42. De.6.7. Ge.18.19.

[u] ch.16.21; 17. 9, 22, 23; 26.2. Jn.2.19. Is.53.8-12. Ps.2.2-8; 22.1-21; 69. 1-20. ch. xxvi.-xxviii. Mar. xiv.-xvi. Lu. xxii.-xxiv. Jn. xviii.-xx. Ac.4.27,28; 2.23.

[v] Ac.3.13. 2 Co.5.3-7.

[x] ch.4.21. Mar.10.35-45. Je.45.5.

[8] Salome. Mar. 15. 40. ch.27.56.

* *Minister*, in the original, signifies a free servant. *Servant* (ver. 27) signifies a bond-servant or slave.—*Note*, What a lesson to all office-bearers in the church of Christ, who are in danger of becoming weary in well-doing, or are tempted to complain of an ungrateful return for their services. Their personal greatness is not from rank and title, but from free service; their unrivalled excellency

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must be attained by unrequited service in their Master's vineyard.—C.

[y] 1 Ki 2.19;22.19. Ps. 45.9; 110.1; 122. be thy chief ministers of state.

[y] ch.19.28; 25.27,28. He 2 8,9;12.2.

[z] Ro.8.26,34-4.3.

[a] Ps. 75. 8. ch.26.39, 42. Mar. 14. 36. Lu.22 20; 22. 42. Jn.18.11. Is. 51.17,22. Ps.60. 3. Je.25. 15.

[b] ch.26.56. Jn.16.32.

[c] Jn.16.33. ch.10.17-34; 24.9. Co.1.24. Ac. iv.-xii. Re.1.9.

[d] ch.25.34. Ro.8.17. 2 Co.4.9. He.11.16. Jn. 17.2. Re 2.7,10,17; 3.5, 12,21. 2 Co.1.7. Ep. 1.3 -14.

[3] Grotius and other highest authorities allow that ἀλλὰ, when, as in this case, it is not followed by a verb, but by a noun or pronoun, is equivalent to εἰ μὴ, *except, unless, save*. Thus, ἀλλὰ in Mar. 9. 8—εἰ μὴ in Mat. 17. 8. The meaning therefore is:—"To sit on my right hand and my left it is not mine arbitrarily to confer upon any favourites, but judicially upon those children of grace for whom it is prepared by my Father."—C.—The words ought to be translated . . . "is not mine to give, except to those for whom it is prepared of my Father."—P.

[e] Lu.22.24-26. Mar 10. 41, 42. Pr.13.10. Ja 4.1.

[f] 1 Pe.5.3. Lu.14.11; 18.14. ch. 18.3,4; 23.8-12. Mar.9.35; 10.43. Jn 13.12-17. ch.13.49. He. 5.8. Phi.2.5-8. Ro.15.2. 2 Co.7.13-15.

[4] See note * in first column.

[h] Is. 53. 5, 8, 10, 11. Da. 9. 24, 26. ch.26.28. Lu. 22.27. Jn.13.13,14. 10.11, 15; 17.4,19. Ro 5. 15-19. Phi.2.7,8. 1 Ti.2. 6. Tit 2.14. He.9.28. 1 Pe.1. 18, 19; 2.24; 3.18. Re.1.5. 2 Co.5.21. Ga. 3.13,14. Ro.8.3,4; 3.24 -26. Ep.1.7; 5.2.

[7] A ransom-price; which, being once paid, can never be again exacted.—C.

[8] Vicarious sacrifice, or substitution, is clearly involved in this word. Christ took the place of those designated by the word 'many.' He suffered in their room and stead; they, therefore, are no longer subject to the penalty.—P.

[i] Mar.10.46-52. Lu. 18.35-43.

[9] *As they departed*. The apparent discrepancy between this statement and that of Lu. 18. 35 will be considered when, if the Lord will, that passage comes under review.—C.

[j] ch.9.27; 12.22; 21.5. Is.35.5,6; 42.18; 59.10.

[k] Is. 12. 1. Je.23.5,6. ch. 1. 1; 9.27; 12.23; 15. 22. Ro.1.3,4. Re.22.16.

[l] ch.20.13; 25.23, with ch.18.19,32. 18.1. 12.8. ch. 7.7. Phi.4.6. Ps.50. 15.

[m] ch.7.7. Eze.36.37. Ps.50.15; 91.15.

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their original character, but have their desires and energies directed to new and better objects. Hence these ambitious sons of an ambitious mother became faithful apostles and glorious martyrs. *C.*

REFLECTIONS.—Free and constant is the redeeming grace of God; the most unlikely are often converted because God in his mercy seeks to save all. And the latest called and converted often attain the highest privileges of grace and glory; while others, who seemed to stand fair for them, fall short. But all have the same opportunity, it is a gift of free grace! Gospel hearers have great need to take heed, and to strive to enter in at the *strait gate*, when the conditions are such that all must strive who enter in! While I enjoy my life, and have the offers of salvation, let me flee to the once suffering but now exalted Redeemer for relief! In old age I may perhaps be converted; but after death it is impossible—all is then lost for ever! Alas! that the followers of the lowly and suffering Jesus should so indulge themselves in carnal imaginations and worldly ambition; and that clergymen, by their pride, should so plague that church which he hath secured by his blood, and taught humility by his example! Let me vie with others in humility, holiness, and usefulness, and in patient suffering, in hopes of a crown of life. Deeply sensible of my maladies, let me always apply to Jesus Christ for relief. Confident faith, deep humility, and fervent prayer never return from him without a gracious answer. And the more he does for me, let me cleave the closer to his Word, his Spirit, his person, his example, his ordinances, and cause.

CHAPTER XXI. Ver. 13. By their merchandise in the temple they robbed God of his due honour, and at the same time they defrauded their neighbours in their dealings with them. 19–22. This *tree* represents the Jews, who made great professions of their regard to God, and readiness to receive the Messiah, but nevertheless brought forth no good fruits of faith or holiness; wherefore our Redeemer, by his curse, quickly ejected them from their church state, and rendered them fearfully miserable. 28–32. The *first* of these sons represents the notorious sinners of the Gentiles, who, after long professed rebellion against God, their Creator and Preserver, did at last repent and turn to the Lord by the gospel: and the *second* represents the Jews, who, notwithstanding their high professions of readiness to serve God, did not believe in his Son, nor bring forth good works. 33–41, 43. This *vineyard* denotes the church state given to the Jews, furnished with God's oracles, ordinances, protection, and privileges. After withdrawing from them the cloudy pillar and other miraculous tokens of his presence, he sent his prophets to remind them of their duty, direct them



VIEW OF JERICHO—WHERE OUR SAVIOR HEALED THE TWO BLIND MEN. [Matt., xx:30.]—No place on earth has had more changes than Jericho. Here the Israelites first came under Joshua when they crossed the Jordan from their wanderings. Under Pompey Jericho was destroyed. At the time of Herod and Cleopatra it was rebuilt as a magnificent city of palaces, castles and theaters. It was again destroyed by Vespasian, and subsequently rebuilt as a garrison city for the tenth legion. Here resided the Byzantine bishops, and here were churches and convents under the reign of the Emperor Justinian. Here the Christian Crusaders came, causing the gardens to bloom and again become fertile. Here our Savior healed the two blind men that were sitting by the way as He passed, and here John the Baptist lived.

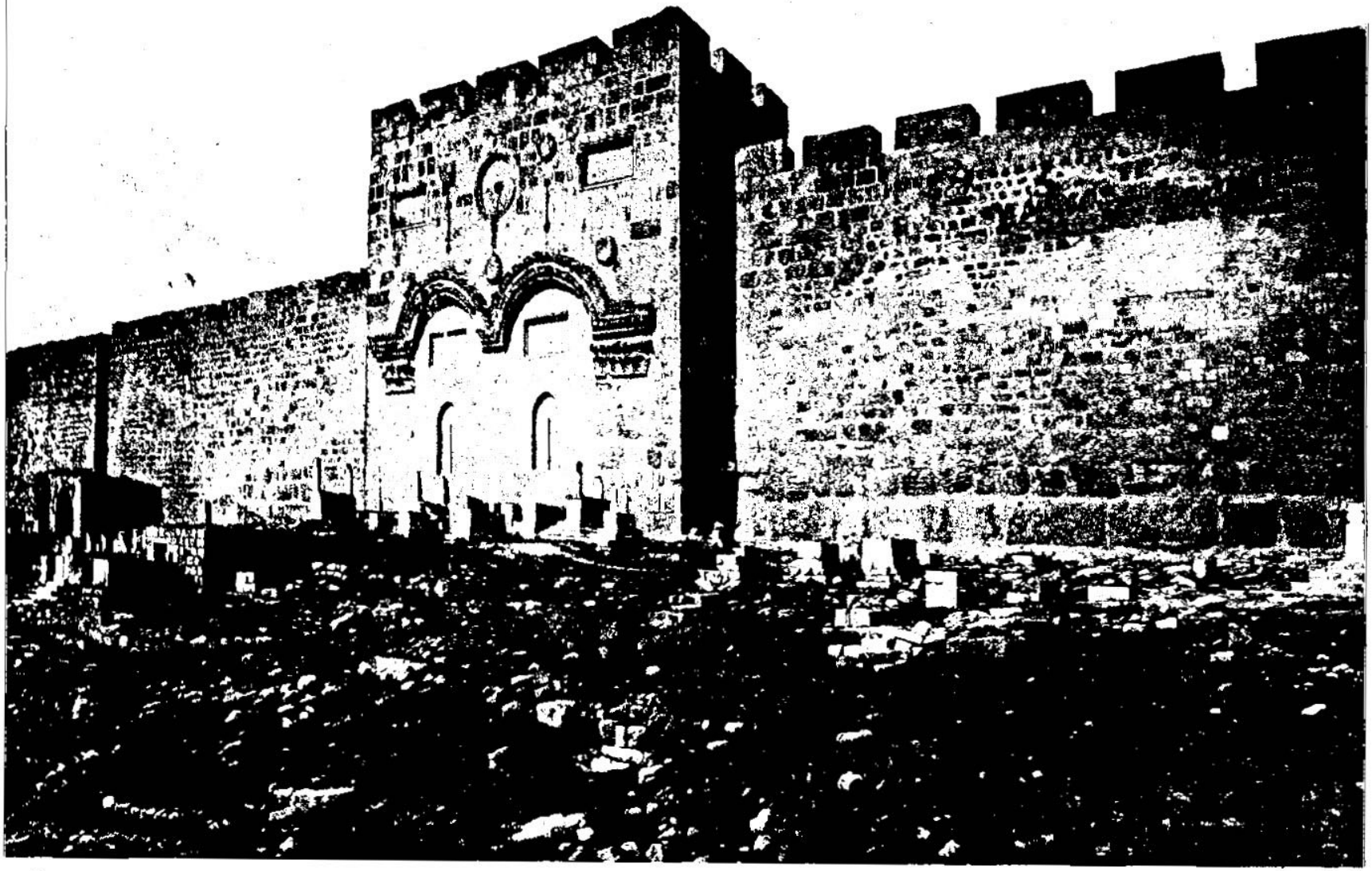

THE GOLDEN GATE—THROUGH WHICH OUR SAVIOR PASSED. [Matt., xxi:1.]—The Golden Gate is in the eastern wall of Jerusalem. It looks toward the Mount of Olives. In the first verse of the 21st chapter of Matthew, we have an account of the triumphant entry of our Savior from the Mount of Olives through this gate. It is now closed up. The Mahometans have a tradition to the effect that foreigners will some day capture Jerusalem and enter the city through this gate. Two columns of this gate are said by Moslems to have been brought on her shoulders by the Queen of Sheba as a present to King Solomon. Through this gate the Moslems think the good at the last day will pass on their way to the houris of Paradise after having safely crossed the Kedron on that bridge which is sharper than the sharpest sword.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

AND when[a] they drew nigh unto Jerusalem, and were come to Bethphage,[1] unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you,[2] and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, [b]The Lord hath need of them;[3] and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell[c] ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.[4]

6 And[d] the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, [e]and put on them their clothes, and they set *him* thereon.[5]

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, [g]cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord: [h]Hosanna in the highest!

10 And[i] when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is [j]Jesus, the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and [k]cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

13 And said unto them, It is written, [l]My house shall be called the house of prayer; [m]but ye have made it a den of thieves.[6]

14 And[o] the blind and the lame came to him in the temple; and he healed them.

15 ¶ And[p] when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna[7] to the Son of David;[8] they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [q]Out of the mouth of babes and sucklings thou hast perfected praise?[9]

17 ¶ And[r] he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And[s] when he saw a fig-tree[1] in the [2]way, he came to it, and found nothing thereon, but [t]leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree [u]withered away.[3]

20 And when the disciples saw *it*, they marvelled, saying, [v]How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, [w]If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And[y] all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And[z] when he was come into the temple, [a]the chief priests and the elders of the people came unto him as he was teaching, and said, [b]By what authority doest thou these things? and who gave thee this authority?

24 And[c] Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The[d] baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; [f]for all hold John as a prophet.

27 And they answered Jesus, and said, [g]We cannot tell. And he said unto them, [h]Neither tell I you by what authority I do these things.

28 ¶ But what think ye? [i]A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

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CHAP. XXI.

a Mar. 11.1-11; Lu. 19.28, &c. Matt. 26. 17.

1 The narratives of the evangelists when carefully examined show that *Bethphage* and *Bethany* must have stood close together: in fact, it seems probable that they were names for different quarters of the same village: the one called *Bethany*, 'house of dates,' from its palm-trees, the other *Bethphage*, 'house of figs,' from its fig orchards. Comp. Mar. 11.1. Lu. 19.29. *P.*

2 Bethany is about a mile and a half from Jerusalem, on the main road round the shoulder of Olivet. Soon after leaving the village, the road reaches the ravine, on the brow of the opposite bank, is the site of a very ancient village—this is doubtless the place here referred to where the ass was found.—*P.*

b Ps. 24.7, 10. 118.22. Ac. 10.36. Ro. 10.12. Jn. 3.35; 5.22; 17.2.

3 2 Co. 8.9. Zec. 9.9, to mark his deliverance, and that he was the true king of Israel. De. 17.16. 1 Ki. 1.33.

c Is. 62.11. Mar. 11.4. Zec. 9.9. Jn. 12.15. ch. 21.5; 25.31. Re. 19.11. Ps. 45.4. 2 Co. 10.1, 8. Ca. 5.11.

4 *An ass* is a dignified animal in the East, upon which princes are still accustomed to ride. Riding upon an ass was, however, a mark of both humility and observance of the law, which forbade the kings of Israel to multiply horses, De. 17.16.

d Mar. 11.4-6. Lu. 19.32-34.

e 2 Ki. 9.13. 1 Ki. 1.33, 40. Jn. 12.14, 15-18.

5 It is clear from Mar. 11.7 and Lu. 19.35, that it was made to go with the colt; the mother accompanied for some purpose. It is not unusual in the East to place the loose flowing robe generally worn by men, on the back of an animal, and to use it as a saddle. The spreading of their garments on the way before him was a tribute to royalty similar to that accorded to Jehu when he was declared king, 2 Ki. 9.13. *P.*

f Ps. 118. 24-26. ch. 23.39. 1 Cr. 12.15. Ps. 24.7-10.

g Lu. 2.14.

h 1 Ki. 8.13, 16, 17, 19, 20-22; 10.9-11; 60.11. Zec. 9.9.

i De. 18.15-18. Ac. 3.20, 23. ch. 2.23; 16.14. Lu. 4.16. 24.19. Jn. 1.45; 4.19; 6.14; 7.40; 9.17. *P.*

k The establishment of a market in the outer court of the temple took place after the captivity, when the Jews and proselytes from foreign countries were accustomed to assemble in large numbers for the celebration of the great feasts. They brought with them foreign money, which it was unlawful to present for the atonement (Ex. 30.13); they were also required (Deut. 14.24) at Jerusalem the animals and other things required for other vows or sacrifices from the words of this passage that the traders or Jews took advantage of these to make a profit, and exacted an extortionate [illegible]

l Is. 56.7. Je. 7.11.

m The Messiah, Is. 22.22. Je. 23.5, 6; 33.15. Zec. 6.12.

o Ps. 8.2 1 Co. 1.26-28.

6 *Perfected praise*, in the Hebrew (Ps. 8.2) is *strength*; but as the completion of any great work, by strength as the usual object of praise, so the one word becomes a correct, though paraphrastic, translation of the other.—*C.*

p Mar. 11.11-22. Je. 8.13. Ho. 2.12.

q Mar. 11.12, 13. Lu. 13.6-9. Phi. 3.18, 19. 2 Th. 1.5, 6. 1 Ti. 1.16. 1 Pe. 2.20. 2 Pe. 2.20-22. ch. 12.43-45. Mar. 4.26-44. Lu. 19.42-44.

1 *A fig-tree.* Rather, 'one fig (single) fig-tree.' *C.*

2 *In the way.* Most probably in some common ground by the wayside, being no man's property.—*C.*

r 1 Ti. 3.5. Tit. 1.16. Re. 3.1.

s Jude 12.

3 Is this miracle is embodied a solemn lesson. The disciples had just witnessed the sad effects of a cold and heartless formalism. While men frequented the temple of God, and professed to perform sacred duties there, they made those duties the curtain of fraud. Our Lord drove the dishonest dealers out of the temple. He wished to show that such acts could not be tolerated; and to impress more deeply the same solemn lesson on the minds of the disciples and of mankind, he cursed the fig-tree which had *leaves but no fruit*. This miracle was in fact an acted parable.—*P.*

t Mar. 11. 20, 21. ch. 24. 29, 44, 50; 25. 5, 13. Jer. xviii. 12. Is. 30. 13, 14.

u ch. 13. 20. Lu. 17.6. Ja. 1.6. Ro. 4.19, 20. 1 Co. 13.2.

v ch. 7.7, 22; 18.19. Mar. 11.24. Lu. 11.8, 9. Ja. 1.5, 6; 5.16. 1 Jn. 3.22; 5.14.

w Mar. 11.27-33. Lu. 20.1-8.

x 1 Ch. xxiv, Ex. 19.7. Nu. 17, 18. Ru. 4.2. 1 Sa. 15.30.

y Ex. 2.14. Ac. 7.27; 4.7, ch. 7.28.

z Ex. 16.27. Ep. 5.15. Job 5.13.

a ch. iii. Lu. iii. Mar. 1.1-11. Jn. 1.6-36; 3.22-36; 4.1-3. Lu. 7.20, 30. ch. 15.12. Mar. 6.13.

b ch. 24.5. Mar. 6.20. Lu. 20.6. Jn. 5.35.

c Ro. 1.18, 21, 22, 28. 2 Co. 12.15; 4.3, 4. 2 Th. 2.9, 10.

d Pr. 26.4. Job 5.13.

f Lu. 15.1-32. ch. 20.7. Ac. 18.

g Ro. 1.18, 21, 22, 28. 2 Co. 12.15; 4.3, 4. 2 Th. 2.9, 10.

h Pr. 26.4. Job 5.13.

i Lu. 15.11-32. ch. 20.7. Ac. 18.

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in it, and encourage them to it; but all of these they persecuted and murdered one after another. After a long interval he sent his Son, as the last expedient for rendering them penitent and fruitful. But when they saw him speaking and acting with divine power and authority, and extolled by the people as the Messiah, their rulers in church and state resolved to establish their own authority by excommunicating, persecuting, and murdering him: on account of which God, about forty years after his death, deprived them of all their privileges in church and state, and by sword, famine, pestilence, and captivity, rendered them dreadfully miserable; and admitted the Gentiles into the gospel church in their stead. 42, 44. Notwithstanding all the abuse and persecution which Christ suffered from the Jewish rulers till he was put to death upon the cross, yet was he exalted to glory, and made Head over all things to his church. They who, through ignorance and prejudice, undervalued him in his state of humiliation, endangered their souls; but they who obstinately reject him in his exalted state after the wonderful effusion of the Spirit, draw down upon themselves fearful and inevitable misery.

Ver. 12. *Jesus went into the temple.* Not into the 'house of the Lord'—for in that case the word employed would have been ναός—but into some of the courts, which, together, were called ἱερόν and most probably the outer, called the court of the Gentiles.—*All that sold and bought*—oil, flour, wine, frankincense, animals, &c., for sacrifice. *Money-changers*, who furnished Jewish money for the Roman and other heathen coins, which, being impressed with the images of emperors and idols, could not be admitted into the treasury of the temple—or occasionally furnished local coin for such foreign money as was not current at Jerusalem.—*Doves*, the offerings which the poor were authorized to offer in place of more expensive sacrifices. *C.*

Ver. 22. *Believing* in the Word of God, which has instructed you to ask them—in the truth of God, which has promised to grant them—and in the power of God, which is able to accomplish them. 'ye shall receive.' The promise cannot be strained to any other sense—especially to any sense that puts any presumptuous confidence of men into the place of the authority and promise of God. *C.*

Ver. 27. Our Lord was not evading the question, but demonstrating, out of their own mouths, how unworthy his questioners were of an answer—unworthy in any case upon their own showing. For they were either so unintelligent that they could not judge of John's credentials, or so dishonest that they would not declare their conviction. *C.*

Ver. 28. *Two sons.* By comparing ver. 28, 31, and 45, it will be evident that the 'two sons' represent two classes—the first, the 'publicans and harlots,' who, in their youth, had refused to

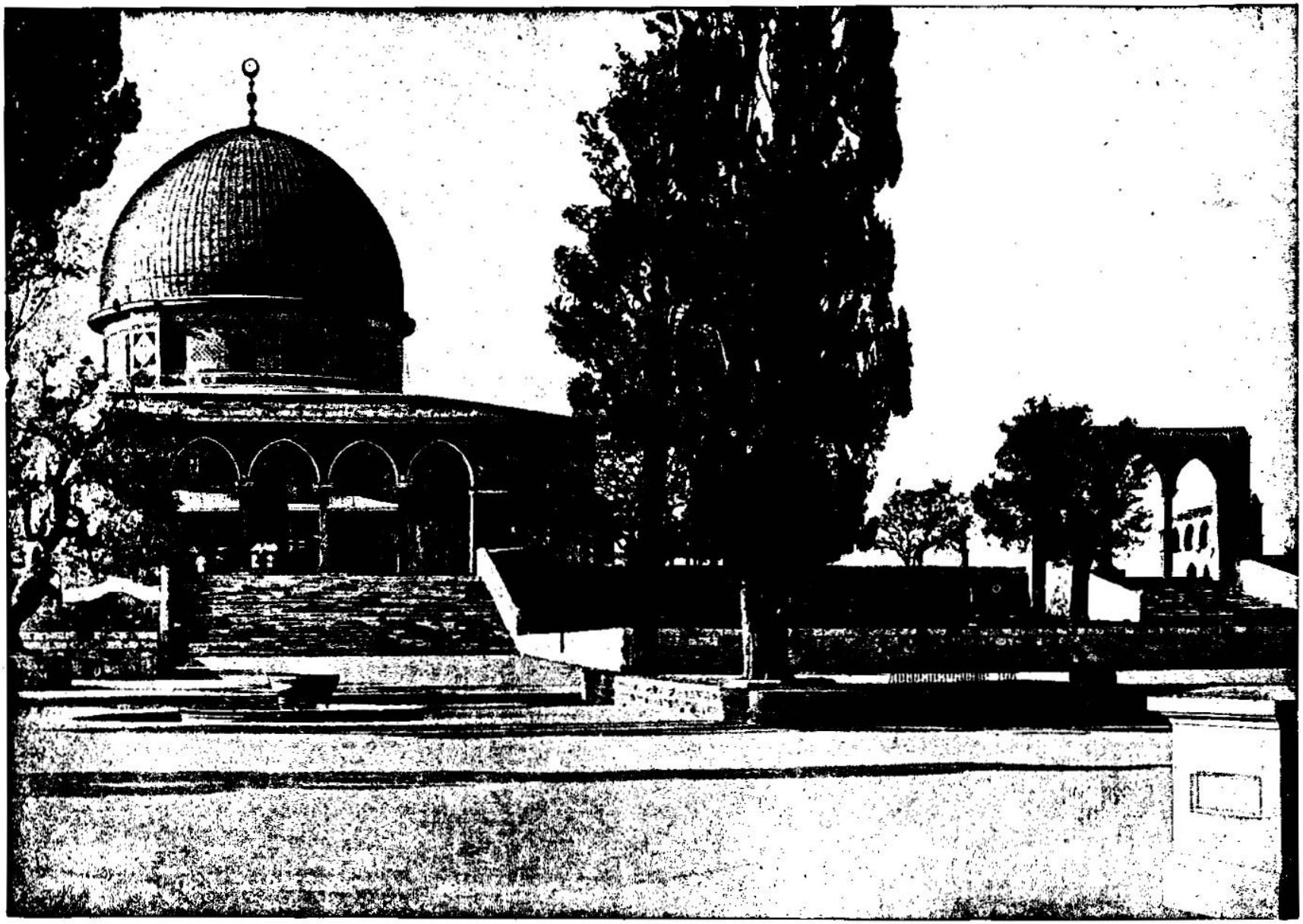

THE MOSQUE OF OMAR, JERUSALEM. [MATT., xxi:28.]—The square upon which the Mosque of Omar stands contains thirty-five acres. Here stood the court, the palaces and the temple of Solomon, the temporary and inferior temple built by Nehemiah, and the gorgeous and magnificent temple built by Herod. The rock, sixty feet one way and fifty feet the other, over which rises the dome of the Mosque of Omar, is the most interesting spot in the world. Here Melchizedek offered sacrifice; here Abraham was about to offer Isaac; here Jacob saw the ladder leading up to heaven; here was the threshing floor of Araunah, the Jebusite; here was the site of an "Altar for the burnt offering of Israel," upon which David sacrificed, and here was the altar of the temples of Solomon, Zerubbabel and Herod.

29 He[j] answered and said, I will not; [k]but afterward he repented, and went.

30 And [l]he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not.

31 Whether of them twain did the will of *his* father? [m]They say unto him, The first. Jesus saith unto them, Verily I say unto you, [n]That the publicans and the harlots go into the kingdom of God before you.

32 For [o]John came unto you in the way of righteousness,[4] and ye believed him not; but the publicans and the harlots believed him: and ye,[5] when ye had seen *it*, repented not afterward,[5] that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, [r]which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen,[r] and went into a far country:

34 And when the time of the fruit drew near, he [s]sent his servants to the husbandmen, that[s] they might receive the fruits[6] of it.

35 And[t] the husbandmen took his servants, and beat one,[7] and killed another, and stoned another.

36 Again, he sent other servants more[8] than the first: and they did unto them likewise.

37 But, last of all, he [u]sent unto them his son, saying, They will reverence my son.

38 But[v] when the husbandmen saw the son, they said among themselves, This is the heir: come, let us kill him, and let us seize on his inheritance.

39 And [w]they caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, [x]He will miserably destroy those wicked men, and [y]will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [z]Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is [a]marvellous in our eyes?[9]

43 Therefore say I unto you, [b]The kingdom of God shall be taken from you, and given to a [9]nation bringing forth the fruits thereof.

44 And[h] whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, [c]they perceived that he spake of them.

46 But when they sought to lay hands on him, they [d]feared the multitude, because they [k]took him for a prophet.

CHAPTER XXII.

1 *The parable of the marriage of the king's son.* 9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding-garment.* 15 *Tribute ought to be paid to Cæsar.* 23 *Christ confuteth the Sadducees, who questioned him touching the resurrection:* 34 *answereth the lawyer, which is the first and great commandment:* 41 *and proposeth to the Pharisees a knotty question concerning Christ.*

AND Jesus answered [a]and spake unto them again by parables, and said,

2 The[b] kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth [c]his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth [d]other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But[e] they made light of *it*, and went their ways, one to his farm, another to his merchandise:

6 And[g] the remnant took his servants, and entreated *them* spitefully, and slew *them*.[1]

7 But[h] when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding

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[j] Ps. 1. 18. 32. Ezek. 33. 31.
[k] Ch. 21. 32. Luke 7. 29, 30.
[l] Ch. 21. 28, 29.
[m] Ch. 21. 31.
[n] Ch. 5. 20. Luke 7. 29, 30.
[o] Ch. 3. 1. Luke 7. 29, 30.
[4] *the way of righteousness*, the shining manner of the forerunner of Messiah, "the Sun of righteousness." Mal. 4. 2.—C.
[p] Ps. 10. 4. Jer. 6. 16. Zech. 11. 12. Rom. 10. 3. 2 Pet. 2. 21.
[5] *Repented not*, &c.: not feeling the sorrow of the grieving penitent; nor believing of him.—C.
[r] Ps. 80. 8, 16. Isai. 5. 1, 2, &c. Jer. 2. 21. Mark 12. 1, &c. Luke 20. 9, &c.
[s] Neh. 9. 26. Heb. 1. 1. 2 Chron. 36. 15, 16.
[6] *fruits* of the increase of the land, and of the flock.—C.
[t] 2 Kings 21. 16. Jer. 26. 20, 23. Heb. 11. 36, 37. Neh. 9. 26. Heb. 11. 32, 37. xxvi. xxxvi.—xxxviii. ch. 3. 12. 23. 34, 35. Acts 7. 52, 58. 1 Thess. 2. 15. Heb. 12. 3, 4. Rev. 6. 9.
[7] *beat one*. Literally, "flayed him;" most probably by severe scourging.—See Heb. 11. 36.—C.
[8] *More* entitled to attention, as having clearer views of the kingdom of God, and enforcing their message with weightier arguments.—C.
[u] Ch. 3. 4. 4. Lu. 1. 16. iv. Acts 13. 1. iv. John. &c.
[v] Heb. 1. 2. ch. 26. 3, 4. 27. 1. Jn. 12. 32. ch. xxvi. 2. Mark 12. xiv. xv. Luke xxiii. xxiii. Jn. v. vii. viii. x. xvii. xix. Acts 3. 14, 15. 1 Cor. 2. 8. Heb. 13. 12.
[w] Acts 2. 23. 4. 26, 27.
[x] Ps. 2. 4, 5, 9. 2 Chron. 2. Neh. 19. 27, 27—44. 20. 15, 16. Mark 12. 9. Heb. 2. 26, 27. 28. 13. 68, 29. 28. 38. 42. 18. 32. 25—35. Isa. 26. 14—30. ch. 8. 11, 12. 13. 22. 24. 45—51. 25. 33—38. 27. 25. 24. 7—34. Jude 15. 22. 32. 22. 6. 33. Prov. 21—32. Jn. 9. 39—41. Acts 28. 23—28.
[y] Ch. 8. 11. Acts 13. 46, 47. 18. 6. Ch. 21. 24. Rom. 9. 26. 11. 11—19. Ps. 47. 9. Dan. 2. 44. ver. 43.
[z] Ps. 118. 22. Acts 4. 11. 1 Cor. 20. 11. Rev. 9. 33. 1 Pet. 2. 7. ch. 15. 12. Eph. 2. 14—22. ch. 26. 18. 2 Cor. 3. 6.

* This parable is a sequel to that which goes before. It makes the picture complete. The second has

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bandonment alone the hope; but they did not thereby destroy his power. Under this other image of a *rejected stone* the final triumph of the Son is shown. The stone is made "the head of the corner;" the Son risen from the dead and glorified, is made "Head over all to the church."—C.
[a] 1 Tim. 3. 16. Rev. 19. 16. 1 Cor. 2. 23. 27. Eph. 3. 3, 9.
[9] See note [4] in first column.
[b] See ch. 21. 43. Luke 20. 16.
[c] Heb. 12. 3. Isa. 8. 14, 15. Rom. 9. 33. 1 Pet. 2. 7, 8. Zech. 12. 3. Rev. 6. 15. 1 Thess. 2. 16. See ver. 6, 41. 2 Chron. 24. 19. Neh. 9. 26. Acts 4. 11. 1 Cor. 3. 11. Eph. 2. 20. 1 Pet. 2. 4, 5.
[d] Luke 20. 19.
[e] Ver. 15. ch. 21. 45. Luke 19. 47. 20. 19. 22. 2. Mark 12. 12.
[f] Ch. 14. 5. Jn. 7. 40. See ver. 15.

CHAP. XXII.

[a] ch. 9. 35—37. 11. 25. 13. 34. Mark 4. 2. Luke 8. 10. 14. 15. 20. 9. 44. Luke xiv. 16. 24. 15. 11—32.
[b] ch. 13. 24. xiii. 20. 25. 1. 3. 41. with Luke 12. 32—40. Rev. 16. 7. 19. Cant. viii. Prov. ix.
[c] Ps. 68. 11. Jer. 35. 4. 44. 21. Rev. 22. 17. ch. 11. Mark 12. 1. Luke xiv. 16. 24. 15. 11—32.
[d] Luke 14. 17. Acts 13. 46. Deut. 9. 5. 10. 15. 18. 6. ch. xxv.—xxvii. Mark xiv. xvi. Luke xxiv. Jn. xvii.—xx. 31. 27—52.
[e] Gen. 19. 14. Acts 13. 41. 24. 25. Ps. 2. 24. 78. 22. 107. 24. 27. Ro. 2. 4. Heb. 2. 3. ch. 13. 22. 1 Tim. 6. 3.
[g] ch. 5. 16. ch. 21. 35. 23. 34. 37. Acts iv. xii. 13. 45. 14. 4. 5. 16. 17. 5. 18. 28. 19. 9. 23. 20. 30. xxi. xxv. 2 Tim. 2. 25.
[1] Two classes are represented; 1 Those who simply neglected the truth. They were occupied with the world. They preferred business to religion. Whatever their occupations were, whether merchants, politicians, soldiers, literary men—they deemed them more important than the service of God. 2 Those who opposed the truth. The truth did not accord with their prejudices; it condemned their vices; habits it tended to overthrow their tyranny; they therefore met it as open enemies, and tried to crush it by open force. The sequel shows the final triumph of God's cause in spite of neglect on the one hand, and persecution on the other.—C.
[h] Ch. 23. 34. 39. 24. 9—34. 1 Jn. 17. 20—23. 10. 27. 42—44. 21. 6—33. He. 6. 4—8. 10. 26—31. 1 Th. 2. 16. Ps. 2. 5, 12. Dan. 9. 26, 27. See ch. 21. 41.

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serve God—but who repented at the preaching of John, and believed in our Lord for salvation. The second, the 'chief priests and elders,' ver. 23, who, from their youth, had been professors of religion, but who, 'counting themselves righteous,' rejected 'the righteousness of God,' and denied and crucified the Lord of life and glory. *C.*

Ver. 44. *Whosoever shall fall upon this stone* (as the Jews stumbled at the humiliated condition of Christ, and so rejected him; *shall be broken* rather, bruised: *but on whomsoever it shall fall* (when the long-suffering of God comes to an end, and he goes terribly to judgment), *it will grind him to powder* rather, 'he shall be driven away as chaff from a winnowing-fan.' See Ps. 1. 4. All which things were fulfilled on the Jewish nation, who were first bruised in their own land, then utterly dispersed throughout the earth. *C.*

REFLECTIONS.—Let me at once behold in Jesus the omniscient, the all-commanding, the temple-purifying, the miracle-working *God;* and the weak *man*, pinched with poverty and hunger! Yea, the true Messiah riding on an ass, attended with shouts of salvation in order to die for the people! But what ignorant and diversified views men have of him! And how is the church of God often corrupted, and her ordinances profaned, while they, who ought to reform others, hate to be reformed, or to hear of others more devout than themselves, or to see God perform his promises to, and glorify his Son! Yea, careless clergymen are apt to oppose every faithful administration of the truth, unless shame or fear restrain them. And the most ignorant and notorious sinners are frequently turned to the Lord and his ways, when forward professors draw back unto their everlasting perdition. But if God bestow his means of salvation upon men, he will demand their careful improvement of them. And if his ministers be contemned and persecuted, he will uncharch the persecutors at last, and put others in their room. Yea, let men trample the Redeemer under foot as they may, God will cause him to be highly exalted, and made the Connector and glory of his church. If men will not bow to the outstretched sceptre of his grace, they must, self-condemned, fearfully perish under the weight of his wrath. And awful is the prospect when faithful reproofs do but exasperate the reproved: and when God must make the awe of inferiors restrain the rage of persecuting superiors.

CHAPTER XXII. Ver. 1-14. The *marriage-feast* denotes the gospel dispensation, in which Jesus Christ, as the Bridegroom of souls, and all the rich fulness of God in him, are offered by God to sinful men. The *servants* are John Baptist, Christ, and his apostles and ministers, who invite and encourage men to receive the same. *All things were ready* when Christ had suffered, risen again, and ascended to glory, and the Holy Ghost was poured out in a plentiful and miraculous manner. The *refusers* and *contemners* of the feast, and *murderers* of the messengers, are the Jews, who not only rejected the offers of the gospel, but persecuted and murdered the preachers of it; and on that account their cities and temple were soon afterwards burned, themselves murdered in multitudes, their land desolated, and their constitution, in both church and state, miserably broken to pieces. Those called from the *highways* are the sinful Gentiles of every rank and condition, or greater and lesser sinners, who, by the preaching of the gospel, are invited and converted to Christ and his church. The *man without the wedding-garment* denotes hypocritical professors, who take their place as members of the church without receiving Christ and his righteousness, or being renewed in holiness after his image; and whose end will be redoubled and everlasting destruction. 20, 21. Since, by your using the Roman em-

is ready, but [t]they which were bidden were not worthy.

9 Go[j] ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So[k] those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king [u]came in to see the guests, he saw there a man which had not on a[n] wedding-garment:

12 And he saith unto him, [2]Friend, [v]how camest thou in hither, not having a wedding-garment? And he was [w]speechless.

13 Then said the king to the servants, [x]Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 For[r] many are called, but few *are* chosen.[3]

15 ¶ Then[s] went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the [t]Herodians, saying, [u]Master, we know that thou art true, and [v]teachest the way of God in truth, neither carest thou for any *man*; for thou regardest not the person of men.

17 Tell[z] us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But [w]Jesus perceived their wickedness, and said, Why [x]tempt ye me, *ye* hypocrites?[4]

19 Show me the tribute-money. And they brought unto him a penny.[5]

20 And he saith unto them, Whose *is* this image and superscription?[6]

21 They say unto him, Cæsar's. Then saith he unto them, [a]Render therefore unto Cæsar the things which are Cæsar's, [b]and unto God the things that are God's.

22 When they had heard *these words*, they marvelled,[c] and left him, and went their way.

23 ¶ The[d] same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, [e]Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, [g]not knowing the scriptures, [h]nor the power of God.

30 For [i]in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I[j] am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And [k]when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But[l] when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master,[m] which *is* the great commandment in the law?

37 Jesus said unto him, [n]Thou shalt love the Lord thy God with all thy heart,[7] and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [o]Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.[8]

41 ¶ While[q] the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, [r]*The son* of David.

43 He saith unto them, How then doth David [s]in spirit[9] call him Lord, saying,

44 The[t] LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?[1]

A.M. cir. 4037. A.D. cir. 34

2 Ac. 3.26; 13.46. ch. 10.11, 13. Ro. 1.4, 22. 14. Ps. 8).11.

f Pr. 1. 20—22; 8. 1—4. ch. 8. 11; 13. 41, 42, 43; 25. 18—20. Mar. 16. 15, 16. Lu. 24. 47. Ac. 1. 7, 8; 13. 46, 47. Ro. 10. 18. Ep. 3. 8. Re. 22. 17. Is. 42. 6, 7. 45. 22, 23. 1.

g Ac. 2.—xiii. Ro. 10. 18; 15. 19. Col. 1. 6, 23. Re. 7. 9; 5. 9. ch. 13. 38. 40.

h Zep. 1. 12. Lu. 19. 15. Re. 2. 23.

i Ro. 13. 14. Re. 19. 8; 3. 4, 18; 16. 15. Is. 61. 10. 1 Ju. 15. 22. ch. 6. 33. 1 Co. 5. 3, 21. Ro. 5. 19; 3. 22. Ps. 45. 13, 14. Isa. 4. 24. Col. 3. 10, 12.

2 See note † below.

k Ja. 3. 3, 5. ch. 5. 20. Phi. 3. 18, 9.

l Je. 2. 26. Ro. 3. 19. Tit. 3. 11.

m ch. 3. 12; 8. 12; 13. 42, 50; 22. 41; ver. 7; 24. 51; 25. 30. Is. 54. 1. Re. 21. 27; 3. Pe. 2. 17. Jude 6, 13; 2 Th. 1. 9.

n ch. 20. 16; 19. 30. Mar. 10. 31. Lu. 7. 29, 30; 13. 13, 30. ch. 7. 13, 14; 8. 11, 12.

3 See ch. 20. 16.—C.

o Mar. 12. 13—17. Lu. 20. 20—26; 11. 53. Ps. 2. 2. Je. 18. 18. Isa. 4. 4. Joh 5. 2, Mi. 2. 1.

p ch. 16. 6. Mar. 8. 15.

q ch. 26. 49, 50. Ps. 12. 2; 55. 21.

r 2 Co. 2. 17. 1 Th. 2. 4. Ga. 1. 10. Ac. 10. 34, 35.

s Ex. 4. 13. Ac. 3. 17. Je. 42. 2, 3.

t See ch. 16. 8. Jn. 2. 25.

u ch. 12. 38; 19. 3. Lu. 11. 16, 54.

4 Our Lord 'knew what was in man,' and, therefore, in calling the Pharisees and Herodians, who had attempted to flatter him, hypocrites, he could not fail into any mistake, nor be guilty of any rash or uncharitable judgment. Therefore, while we follow his example, in denouncing errors condemned by the Word of God, we may not always follow it in judging of hearts, which we cannot see. When, however, 'by their fruits,' we have sufficient evidence of the hypocrisy of pretenders, we are authorized by his example to denounce them by their proper names.—C.

v Ac. 4. 13. Ac. 5. 37. Je. 42. 2, 3.

w See ch. 16. 8. Jn. 2. 25.

x ch. 12. 38; 19. 3. Lu. 11. 16, 54.

5 In value seven-pence three farthings. ch. 20. 9; 18. 28. Re. 6. 6.

6 Or, *inscription*.

a ch. 17. 25, 27. Ro. 13. 7. Pr. 24. 21. 1 Pe. 2. 17.

b Mal. 1. 6-8; 3. 8—10.

c ver. 33, 46. 1 Co. 1. 19, 20. Job 5. 12, 13.

d Mar. 12. 18—27. Lu. 20. 27—38, with Ac. 23. 6, 8. 1 Co. 15. 12. 2 Ti. 2. 17.

e De. 25. 5, 6. Ru. 1. 11. Ge. 38. 8.

7 *Friend.* Rather, 'companion.' The king, according to an eastern custom, furnished each guest with a garment, and the neglect or refusal of this garment was an insult to the munificent donor.—*Note.* This 'wedding-garment' has been represented by some as 'the justifying righteousness of the Lord Jesus Christ;' by others, as 'the believer's robe of personal righteousness;' while others 'see no reason for excluding either.' Now that it must include 'the righteousness of God, which is unto and upon all them that believe,' is certain; but before it can be understood of the personal righteousness of any believer, it is necessary to inquire what 'personal righteousness,' as distinct from 'the righteousness of God,' can possibly mean. In truth, it has neither meaning nor existence. The only righteousness of a believer is the righteousness of God. The personal righteousness of a sinner, like the personal riches of a pauper, is an absolute contradiction in terms.—C.

f Is. 8. 20; 27. 11; 28. 9, 10. Ho. 4. 6; 8. 12. Ju. 20. 9, 31. Ro. 15. 4. 2 Ti. 3. 15—17, with Job 19. 25, 26. Exe. 37. 5—10. Da. 12. 2.

g Ge. 18. 14. Je. 32. 17. ch. 28. 20. Lu. 1. 37. Phi. 3. 21. Ac. 26. 8.

h ch. 18. 20. Lu. 20. 36. 1 Co. 7. 29, 30. 1 5. 42, 44, 49, 52. 1 Ju. 3. 2. Jn 5. 29.

i Ge. 3. 6, 15, 16. Ge 17. 7; 28. 21; 32. 9. 1 Je. 26. 12. Ac. 7. 32. He. 11. 16. Mar. 12. 26. Lu. 20. 37, 38.

k ch. 7. 28, 29. Mar. 6. 2; 10. 26. 1. 22.

l Mar. 12. 28—34. Lu. 10. 25—28. See ver. 15.

m ch. 7. 21. Ps. 12. 2; 55. 21. ch. 26. 49, 50; ver. 16.

n De. 6. 5; 10. 12; 30. 6. Lu. 10. 27. Ps. 73. 26. Mar. 12. 30, 33. 1 Ti. 1. 5.

7 *With all thy heart* (with all thy inward affections), *and with all thy soul* (with all the consciousness and hopes of immortality), *with all thy mind* (with all thy thoughts).—C.

o Le. 19. 18. Ro. 13. 9. Ga. 5. 14. 1 Ti. 1. 5. Ja. 2. 8. Lu. 10. 27, 36, 37. 1 Jo. 3. 18. ch. 7. 12.

8 The meaning is, the whole of Revelation, which is here embraced under the two great heads of *the Law* and *the Prophets*, is embodied in these two commandments. The sum and substance of divine truth is embraced in one word, LOVE.—*P.*

p Mar. 12. 35—37. Lu. 20. 41—44. ver. 15, 34.

q Is. 7. 14; 9. 6, 7; 11. 1. 4. Je. 23. 5, 6. Eze. 34. 23, 24; 37. 24.

r 2 Sa. 23. 2. 2 Pe. 1. 21. Ac. 1. 16; 2. 30.

9 *In spirit*, that is, by the Holy Ghost. Mar. 12. 36.—C.

s Ps. 110. 1. Ac. 2. 34, 35. 1 Co. 15. 25. He. 1. 3, 13; 10. 12, 13. Ep. 1. 20—22, with Re. 22. 16. Ro. 1. 3, 4; 9. 5.

1 This is not meant to deny that the Christ is both David's LORD and David's SON; for he was both the 'root and the offspring of David,' but, by necessary implication, to declare both his Deity and humanity in one person.—C.

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peror's money, ye have acknowledged yourselves his subjects, therefore ye ought, in civil concerns, to return him the tribute of that which, by the authority and protection of his government, ye receive from him; as well as in religious concerns to render unto God the homage and acknowledgments which are due to him as Lord of all. 31, 32. God's calling himself the *God of Abraham, Isaac, and Jacob*, after they had been long dead, plainly imported that they continued still the sons of God, waiting for the redemption of their bodies; and that their bodies, which still remained in covenant with him, as well as their souls, could not be suffered always to abide in a state of death. 40. These two commandments include the substance of the whole moral law, which is fundamental to all true religion. They include the whole natural law, which was originally written in the heart of man; the obligation of which can never be dissolved, and which all the revelations of God are founded on, and designed to enforce. 46. The scribes and Pharisees were either ignorant or unwilling to acknowledge that the Messiah, who, in his human nature, was a descendant of David, in his divine nature was *God over all*.

Ver. 3. 'The carnal mind,' in its 'enmity against God,' is here represented (ver. 3, 5, 6) under four aspects:—1. *They would not*—the human will being set up against the will of God. 2. In levity and neglect, *they made light of it*, ver. 5. 3. In preference of earthly to heavenly things, ver. 5, they went 'one to his farm,' &c. 4. In rebellious persecution of God's servants, ver. 6. All which things were not only exemplified by the Jews, but have continued among the Gentiles till this day. *C.*

Ver. 16. *The Herodians* were certain political partisans of Herod, to whom, as an Idumean and Sadducee, the Pharisees were directly opposed. But in opposition to Christ these extremes are made to coalesce.—*Note.* Thus in these very days Popery and infidelity—implicit faith and no faith—are seen to unite in determined opposition to evangelical truth! *C.*

Ver. 28. The object of the Sadducees is to show the absurdity of a future state, by producing what they conceive an insuperable difficulty—a difficulty which our Lord solves with a readiness that humbles their pride of intellect, though it does not soften the hardness of their heart. *C.*

Ver. 32. Our Lord's argument is this: You admit the being of a God—a living God—the God of living men. But God called himself the God of Abraham, &c., long after Abraham's *body* was dead, therefore the *soul* of Abraham must have been still alive, since the living God continues to acknowledge him for his servant and friend. *C.*

REFLECTIONS.—Infinite is the mercy of God in making a new covenant and New Testament dispensation of his grace for sinners of mankind; and that his invitations to partake of it are so unlimited, earnest, and so often repeated! Fearful then is their guilt, and dreadful their punishment, who decline his offers, persecute his ministers, or presume to be Christians without the saving power of Jesus and his grace

46 And[u] no man was able to answer him a word; neither durst any *man*, from that day forth, ask him any more *questions*.

CHAPTER XXIII.

1 Christ exhorteth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth divers woes against their hypocrisy and blindness: 34 and prophesieth the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, [1]The scribes and the Pharisees sit in Moses' seat:[2]

3 All[a] therefore whatsoever they bid you[3] observe, *that* observe and do; [b]but do not ye after their works: for they say, and do not.

4 For[4] they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But[c] all their works they do for to be seen of men: [d]they make broad their phylacteries,[5] and enlarge the borders of their garments,

6 And[e] love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.[6]

8 But[g] be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father[7] upon the earth: [h]for one is your Father, which is in heaven.

10 Neither be ye called masters:[8] for one is your Master, *even* Christ.

11 But[i] he that is greatest among you, shall be your servant.

12 And[j] whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for [k]ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,[1] and for a pretence make long prayer:[2] therefore ye shall receive the [l]greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye [m]compass sea and land to make one proselyte; and when he is made, ye make him twofold[3] more the [n]child of hell than yourselves.[4]

16 Woe unto you, [o]*ye* blind guides, which say, Whosoever[5] shall swear by the temple, it is nothing; but whosoever shall swear by the gold[6] of the temple, he is a debtor.

17 *Ye*[p] fools, and blind! for whether is greater, the gold, [q]or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.[7]

19 *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that [r]sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by [s]him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by [t]him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! [u]for ye pay tithe of mint, and [8]anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye*[v] blind guides! which strain[8] at a [1]gnat, and swallow a camel.[2]

25 Woe unto you, scribes and Pharisees, hypocrites! [w]for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee! cleanse[3] first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are [x]like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

[3] Get your hearts sanctified, that your life may be holy. [t] Lu.11.41. Je.4.14.13.27. Ja.4.8.1Co. 6.11,20. Tit.2.15. He.10.22. [y] Lu.11.44. Ac.23.3. ch.7.15,21. Is.58.2. Eze.33.31,9. Ti.3.5. Tit.1.16.

A.M. cir. 4037. A.D. cir. 33.

[u] Mar.12.34. Lu.14.6,20,40.

CHAP. XXIII.

[1] ch.5.47. ver.13,15, 23,27,29. Mal.2.7. Ne.8.4. De.33.5. Perhaps it means, that they were civil governors as Moses was.

[2] They were the public and recognised expounders and administrators of the Mosaic law. As such they were to be obeyed whatever they taught out of the Law, whatever they ordered in accordance with the law, was to be strictly attended to. This implies a careful examination of Pharisaic teaching. The people were commanded to obey, but not blindly.—*C.*

[a] Ro.13.1. Tit.3.1. Is.8 on Jo 5.39.

[3] That is, 'All they bid you do' upon the authority of Moses.—*C.*

[b] 2 Ti.3.5. Tit.1.16. Ro.2.1,2,17–25.

[4] Lu.11.46. Is.10.1. Ac.15.10. Ga.6.13. They impose troublesome rites on others, but neglect them themselves.

[c] ch.6.1–16.

[d] Nu.15.38,39. De. 22.12.Is.8. Pr.3.3.

[5] Scraps of parchment, with some sentences of the law written on them, fastened to their forehead or hand

[e] Mar.12.38,39. Lu. 11.43.20.46. Jn 9. Pr. 16.18.29.23. Hab.2.4.

[6] *My master* or *great one.*

[g] Ja.3.1. 1 Co. 3.4, with ch.17.5.2 Co.1.24. 1 Pr.5.3,4.

[7] *Call no man father upon earth*, so as to receive his instruction, and obey his commands, upon the ground of his official authority.—*C.*

[h] Mal.2.6. Jn.6.45. ch.5.16,48; 6.1,2,4,6,9, 14,18,26,32; 7.22; 23.43; 24.51.

[8] *Masters*—rather, 'leaders:' claiming to be guides of the judgments and consciences of men, as the scribes and Pharisees did: telling the people that they must believe all their doctrines, and obey all their injunctions, as the teachings and commandments of God.—*C.*

[i] ch.20.26,27; 18.3,4; 19.30. Jn.13.12–17. Phil. 2.4–8. He.5.8.

[j] Lu.14.11; 18.14. Da. 4.37. Job 22.29. Pr.29. 23. Lu.1.52. Ja.4.6. 1 Pr.5.5. Pr.15.33.

[k] Lu.11.52. Eze.22. 25. 2 Ti.3.6. Tit.1.11. Ye hinder men from believing the gospel, as well as reject it yourselves.

[1] Mar.12.40. Lu.20. 47. 2 Ti.3.5,6. Tit.1.11. Job 22.9; *i.e.* rob them of their property.

[2] The prayers of some of the Pharisees are said to have extended to three hours. Yet not their length that is condemned; for our Lord continued all night praying (Lu.6. 12); the thing condemned is the pretence of devotion which was not felt.—*C.*

[l] Ga.1.23. 2 Ti.3.6. Ac.13.45.14.5,19; 17.5, 6,13.

[3] More furiously mad against the gospel.

[m] Jn.8.44. Ac.13.10. Ep.2.2.

[4] *Twofold more the child of hell than yourselves.* You are guilty of one hell deserving sin, hypocrisy—the aggravating from its own religion, to which you have persuaded him, and hypocrisy in yours, in which you have initiated and trained him. Besides, the proselytes became doubly more zealous in opposing the truth and propagating error.—*C.*

[o] Is.56.10,11.ch.15.14.

[5] ch.5.33,34. Ja.5. 12. Je.5.7. Ex.20.7. They pretended that a man's oath by the temple did not bind him, unless he swore by the consecrated treasures of the temple.

[6] Either the golden platings, altar, vessels, or treasures.—*He is a debtor*, to pay his vow.—*C.*

[p] ch.5.22. Lu.24. Ps. 94.8. Ja.8.44. Ac.13.10; 13.3, with ch.5.22.

[q] Ex. 30. 29. 29. 37. ver.19.

[7] Or, *debtor* or *bound.*

[r] ver. 17. Ex. 29 37; 30.29.

[s] 2 Ki.8.13. 2 Ch.7.2; 6.2. Ps.26.8;132.13,14.

[t] ch 5.34. Ps.11.4. Is. 57.15; 66.1. Re. 4.2,3. Isa.7.9. Ac.7.49.

[u] Lu.11.42, with ch. 9.13; 12.7. 1 Sa. 15.22. Je. 22.15,16. Ho. 6.6. Pr.21.3. Mi.6.8. Gal.5. 22,23.

[8] Gr. *dill.*

[v] See ver.16,17.

[w] ver.23. ch.15.2–6. Jn. 18.28,40. They scrupled to commit fewer sins, and indulged themselves in greater.

[1] *Strain at a gnat.* In the English edition of the Bible, 1568, it is 'strain *out* a gnat'—which is the correct translation. There can scarcely be a doubt that the translators of the authorized version intended to retain this rendering; but the word *at* having crept in, by a natural typographical error, has ever since continued to be copied.—*C.*

[2] *Swallow a camel.* A proverbial expression for a great sin sanctioned by a conscience that pretends to great scrupulosity. The Jews would not defile themselve with going into Pilate's judgment hall (Jn.18. 28); but they scrupled not to buy, and shed the blood of the Lord of glory; The Inquisition would not defile themselves with blood, but they condemned the innocent as a heretic, delivered him over to the secular arm, commended him to mercy, and knew he would be burned.—*C.*

[x] Lu.11.39. Mar.7.4. ch.15.19,20.

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implanted in their souls. Why should we dissemble before the all-seeing Redeemer? Rather let us tremble to reflect, that all men are called to salvation, yet so few heed the call—that many, instead of believing the gospel, should occupy themselves in disputes against the truth, or endeavour to entangle its preachers. And all, but especially ministers, have great need to answer captious questions with caution; and duly to connect our duty to magistrates with that which we owe to God. And it is no wonder that men are embarrassed who are ignorant of God's power and Word.—Happy is that spiritual relation to God, which secures blessedness here and to eternity, when all the fashions and connections of this world shall be no more! But how extensive is our duty to God and to men—and how delightful to a renewed heart! Love to *my God* and my neighbour is the fulfilling of the law. Great is the mystery of godliness—God made manifest in the flesh! What think I of this Christ? Is he my Saviour and my ALL IN ALL? Let me then in holy diligence, in cautious prudence, and in readiness to render a reason of the hope that is in me, follow him while I live: and endeavour to turn every perplexing question into important and useful hints and inquiries for my real instruction.

CHAPTER XXIII. Ver. 32–37. Go on then in your fathers' wicked courses, persecuting and murdering me and the apostles and other ministers whom I will send to preach the gospel among you, till, by your malicious wickedness, ye have rendered the approaching ruin of your nation inevitable; and have, by your approbation of it, rendered yourselves chargeable with all the blood of righteous men shed from the foundation of the world to this time. Ye persecuting rulers and inhabitants of Jerusalem, how often have I, by myself and servants, attempted, in the most earnest and gracious manner, to call you to a state of salvation and comfort in fellowship with me; but ye obstinately refused. Behold, therefore, in a little time your city, temple, and nation shall be consigned to utter destruction! And when I am enthroned with my Father, dreadful shall be the state of your nation, cast out from the church of God, and abandoned to miseries unnumbered; till at last they shall be glad to welcome me into their hearts, and be ready to triumph in my praise: and many of you shall never see me, after my death, till I come in the clouds at the last day.

Ver. 4. *Heavy burdens.* These were the traditions of the elders—in many things making void the law of God, and imposing the intolerable authority of man. *C.*

Ver. 5. *Phylacteries.* The Jewish phylacteries (so called from

29 Woe unto you, scribes and Pharisees, hypocrites! because [z]ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them [a]in the blood of the prophets.

31 Wherefore [b]ye be witnesses unto yourselves, that ye are [c]the children of them which killed the prophets.

32 Fill[d] ye up then the measure of your fathers.

33 *Ye*[e] serpents, *ye* generation of vipers! how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, [f]I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That [h]upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, [i]All these things shall come upon this generation.

37 O[j] Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, [k]how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and [l]ye would not!

38 Behold, your house[4] is left unto you desolate.

39 For I say unto you, [m]Ye shall not see me henceforth, till ye shall say, [n]Blessed *is* he that cometh in the name of the Lord.[5]

CHAPTER XXIV.

1 *Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our Master's coming.*

AND Jesus[o] went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

A.M. cir. 4037.
A.D. cir. 33.

z Lu.11.47–51.
a ver. 34, 35. 2 Ch.36 15, 16. See ch. 21, 35, 36; 22.6.
b Jos. 24. 22. Isa. 10. 22. Job 15. 5, 6. Ps. 64 8.
c Ac.7.51, 52. 1 Thes. 2.15. 2 Ch. 36. 16.
d Ge. 15. 16. 1 Th. 2. 16. Ge. 15. 16. Nu 32. 14. Ps. 69. 27.
e ch. 3. 7. 23. 33. Jn. 8. 44. Is. 1. 15. He. 2. 3; 12. 25, 26.
f 2 Ch. 36. 15, 16. Ne. 9. 26. Lu. 11. 49. ch. 10. 17. Ac. 7. 52–60; 22. 4, 5; 26. 10, 11. Ro. 8. 36. 1 Co. 15. 31. 2 Co. 11. 26. 2 Ti. 3. 12. Re. 18. 24. 1 Th. 2. 15. Re. 11. 8, 9.
g Ex. 20. 5. Mic. 7. 19. Ge. 9. 5, 6. Ps. 9. 12. Re. 6. 8, 9. Ch. 24. 20–22. Zec. 1. 1. Re. 16. 24.
h Exe. 7. 2–27. 12. 28. ch. 24. 34. 1 Pe. 4. 17, 18.
i Lu. 19. 42. 13. 34. See ver. 30, 31, 34. h 21. 35, 36. 22. 2. ch. 16. 15, 16. 24. 21, 22. Ne. 9. 26. Ac. 7. 5, 56.
k De. 32. 9. Ps. 81. 13, 16. 7. Lu. 19. 42, with De. 4. 27, 28. Ps. 27. 8. 91. 4.
l Ps. 69. 26. Is. 1. 7. Mi. 3. 12. Ps. 81. 11, 12. Hos. 11. 2. 2 Pe. 3. 5, 6.
m Temple. ch. 24. 2. Lu. 19. 44. 2 Ch. 7. 16. 2 Ch. 36. 16. Zec. 11. 6.
n Pr. 1. 28, 29. Jn. 8. 21, 24; 7. 34. Lu. 21. 24. Ho. 3. 4, 5.
o ch. 21. 9. Ps. 118. 26.

4 These words are rendered more solemn and emphatic by the circumstances under which they were uttered. Our Lord had frequently, especially of late, taught in the temple. He had set forth the truth: he had besought, warned, and threatened. It was all in vain. The infatuated people, assembled in the temple courts professedly to worship God, would not hear God's Son. Now he turns away from the temple for ever. He would enter it no more. In words of deepest tenderness he pronounces judgment on an impenitent and infatuated people.—*P.*

CHAP. XXIV.

a Mar. 13. 1–8. Lu. 21. 5–11, with ch. 23. 38, 39.

* The most commanding view of the temple and its courts was obtained from the side of the Mount of Olives, where Jesus sat when he uttered the words of this terrible prophecy. He saw across the narrow glen of the Kidron the colossal supporting wall of the artificial platform on which the temple stood, at this point about 150 feet high. Along its summit ran the stately columns of Solomon's porch. The naos, or shrine itself, with its encircling chambers, was raised on an inner platform so as to overtop the porches, and, of course, all the buildings of the city. With such a magnificent structure before their eyes, the words of Jesus must have fallen with painful force upon the ears and hearts of the disciples.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

b Lu 19.44. Je. 6.6; 7.20, 28; 26.6. Ezek 7.20–22.
1 See note * in first column.
c Mar. 13. 3, 4. Lu. 21. 7. Da. 12. 6, 8. Jn. 21. 21. 1 Th. 5. 1.
d Je. 29. 8. Lu. 21. 8. 1 Co. 6. 9; 15. 33. 2 Th. 2. 3. Col. 2. 8, 18. 2 Th. 2. 3. Gal. 6. 7. 1 Jn. 3. 7, 8. 1 Jn. 4. 1.
e Je. 23. 21, 25; 14. 14. Je. 5. 31. Ac. 5. 36, 37. Re. 13. 2 ver. 11, 24.
f Da. 11. Je. 4. 19. 5. 10, 11.
h Ps. 46. 2, 3; 77. 2–3; 112. 7. Is. 8. 12–14.
i Je. 4. 27. 5. 10, 18 ver. 14.
j Hag. 2. 21, 22. Zec. 14. 13. He. 12. 27. Dan. 11. 2 Ch. 15. 6. Ac. 11. 28. Joel 2. 30.

2 *Famines.* See Ac. 11. 28. Four occurred in the reign of Claudius (A.D. 41–54), extending through Italy, Greece, Palestine, &c.—*C.*

3 *Pestilences.* One is recorded in Babylonia (A.D. 40); another in Italy A.D. 66)—both before the destruction of Jerusalem.—*C.*

4 *Earthquakes.* One in the reign of Tiberius destroyed twelve cities of Asia; and, in the reign of Nero, Laodicea, Hierapolis, and Colosse were overthrown. There are also others recorded, as very destructive, in Crete, Smyrna, and other places.—*C.*

k ch. 11. 17–22. Mar. 13. 9–23. Lu. 21. 12–24. Jn. 16. 2. 15. 20. ch. 23. 34; 22. 6; 13. 21; 11. 6. Re. 2. 10. Ac. 4. v. xii. 2. xii. 1. xv.

l ch. 5. 15. Ac. 20. 29, 30. 1 Co. 11. 19. 2 Co. 11. 13. 2 Ti. 2. 17. 2 Pe. 2. 1.
c Jn. 4. 3. Jude 4, 18. 1 Ti. 4. 1.

6 Repeated mention is made of false, judaizing, and heretical teachers during apostolic times, and against their pernicious dogmas the various sections of the church are solemnly warned. See Ac. 20. 30. Ro. 16. 17. 2 Co. 11. 13. 1 Jn. 2. 18, 22, &c.—*P.*

n Re. 3. 15, 16. 2 Ti. 1. 15. 4. 10, 16. He. 10. 25.
o Da. 12. 12. ch. 10. 22. Re. 2. 10. Mar. 13. 13. He. 3. 6; 10. 39.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, [b]There shall not be left here one stone upon another, that shall not be thrown down.[1]

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, [c]Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, [d]Take heed that no man deceive you.

5 For [e]many shall come in my name, saying, I am Christ; and shall deceive many.

6 And [g]ye shall hear of wars, and rumours of wars: [h]see that ye be not troubled: for all *these things* must come to pass, but [i]the end is not yet.

7 For[j] nation shall rise against nation, and kingdom against kingdom: and there shall be famines,[2] and pestilences,[3] and earthquakes,[4] in divers places.

8 All these *are* the beginning of sorrows.

9 Then[k] shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And[l] many false prophets shall rise, and shall deceive many.[5]

12 And [n]because iniquity shall abound, the love of many shall wax cold.

13 But[o] he that shall endure unto the end, the same shall be saved.

14 And [p]this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.

15 When[q] ye, therefore, shall see the abomination of desolation,[6] spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

p ch. 4. 23; 28. 19; 9. 35. Ac. 2. 5. Ro. 1. 8; 10. 18; 15. 19. Re 14. 6. Col. 1. 6, 23. Mar. 1. 15.
q Mar 13. 14. Lu. 21. 20. Da. 9. 25, 27; 12. 11. Lu. 19. 43.
6 Roman armies.

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a Greek word signifying to keep or guard are said to have originated from the literal understanding of Ex. 13. 9. They were little rolls of parchment, on which were written certain portions of the law, and were worn on the forehead or wrist of the left arm. The passages written on them were Ex. 13. 2–10, 11–16; De. 6. 4–9; 11. 13–21.—*Borders.* The fringes required by the law. See note on Nu. 15. 38. *C.*

Ver. 7. *Rabbi* is derived from a word first signifying great, and, by consequence, superior, master. The Jews have its origin as a personal title, no farther back than the time of the famous Hillel, or rather of his son Simeon, supposed to be the same who took the child Jesus in his arms in the temple. Lu. 2. 25–32. There were three gradations of the title—Rab, Rabbi, and Rabban—which latter title was bestowed upon no more than seven, all the descendants of Hillel—among whom were this Simeon, and Gamaliel, the instructor of Paul. *C.*

Ver. 23. *Mint.* A well-known plant, both of the field and garden, of various species, generally possessing an agreeable aromatic odour—upon account of which it was strewed on the floors of the synagogues, besides being used for culinary and medicinal purposes.—*Anise.* This should not have been translated *anise*, but *dill*, an umbelliferous plant, the seeds of which are used both for culinary purposes, as are the seeds of the caraway, and also as an agreeable addition to several medicines.—*Cummin.* Another umbelliferous plant, resembling fennel, but smaller. Its seeds have a bitterish pungent taste, accompanied with an aromatic flavour. The tithe of these plants was not mentioned by Moses; but the Pharisees, in proof of their righteousness by the law (see ver. 28; Ro. 10. 3, 5), insisted much upon these trifles, while the weightier matters of justice, humanity, and fidelity they frequently overlooked or violated. *C.*

Ver. 35. Zechariah, the minor prophet, is called the son of Barachiah, Zec. 1. 1; and the Zechariah mentioned 2 Ch. 24. 20, 21, is called the son of Jehoiada. But as there is no record of any violence having been offered to Zechariah the prophet, it seems more natural to understand the reference of Zechariah the priest, whose violent death was inflicted by a wicked king and idolatrous people, on account of his faithfulness to the worship of Jehovah. His being called the son of Barachias, instead of Jehoiada, is easily accounted for, as Barachias may have been a second name of Jehoiada. *C.*

Ver. 38. *Your house.* Your temple, in which you trusted as the residence of God, and earnest of your protection. *C.*

Ver. 39. *Ye shall not see me* again, till, being converted, as a nation, to the faith of my gospel, "ye shall say, Blessed is he that cometh (to save us in the name of the LORD." *C.*

REFLECTIONS.—The highest offices, in both church and state, are often filled up with the worst of men, who are apt to make others stumble at the ordinances or truths of God for their sake. Yea, they who make the greatest noise about morality and virtue, and its influence, to recommend us to God, are in general extremely destitute of it. Rigid imposers of human invention are rarely strict in their own lives. Let then the servants of Jesus Christ always endeavour to manifest their utmost humility, uprightness, and contempt of this world. Let them practise the doctrines they preach, and never attempt to lord it over their hearers or brethren in office. With what pitiful pretences do men varnish over their neglect of real godliness, their dishonesty, persecution, and murder! And fearful are the discoveries which shall be made in the last judgment! Aggravated will be their damnation who oppose the gospel and hinder others from believing it; and who pervert the oracles of God, seduce their neighbours into wickedness, neglect their hearts, varnish over their wickedness with pretences of devotion and zeal, profane the most solemn worship of God, and conduct all their religion by selfish and secular designs! Infinite is the patience of our Redeemer in long bearing with such; and great his mercy in giving them plain, timely, and frequently repeated warnings of their danger. But dreadful is the case when whole nations are at last punished for their unbelief and persecution: when Jesus' kind offers and entreaties issue in his depriving them of his ordinances, abandoning them to their own lusts, and casting them into the depths of hell! Yet such must be the end of all despisers of his grace. Let Britain hear and tremble!

CHAPTER XXIV.—Before the destruction of Jerusalem many false teachers and pretended Messiahs appeared, ver. 2, 4, 5, 11, 23–26. There were many wars, commotions, famines, pestilences, and earthquakes, ver. 6, 7. Ministers and other Christians were terribly persecuted; and much apostasy from and decay of religion ensued in many places, ver. 9–13. The gospel was preached through the Roman empire and the

16 Then let them which be in Judea[7] flee into [8]the mountains:

17 Let[t] him which is on the house-top[9] not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And[t] woe unto them that are with child, and to them that give suck, in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:[1]

21 For[u] then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And[v] except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then[w] if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For[y] there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it* [z]*were* possible, they shall deceive the very elect.

25 Behold,[a] I have told you before.

26 Wherefore if they shall say unto you, [b]Behold, he is in the desert; go not forth: Behold, *he is* in the secret chambers; believe *it* not.

27 For[c] as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For[d] wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately[e] after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken,

30 And[g] then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

A.M. cir. 4037.
A.D. cir. 33.

[7] The Christians in Jerusalem, when they beheld Jerusalem compassed with armies (Lu. 21. 20), collecting this prophecy fled to Pella, in the mountains, and were saved from the horrors and destruction of the siege.—*C.*

[8] Gal. 1. 17. Ge. 36. 8. Ps. 22. 3. He. 11. 2.

[t] See note [1] below.

[u] Job 2. 4. ch. 6. 25. Lu. 17. 31. Mar. 13. 14–16.

[1] The flat roof of each house having its own outside stair, or the end of each street terminating in a common stair to a garrison, the inhabitants might escape without descending the stair that led to the interior of their dwellings.—*C.*

[v] Ge. 19. 29. Ho. 13. 16. 2 Ki. 15. 16. 2 Ch. 4. 4.

[1] Ex. 15. 20. Ac. 1. 12; *i.e.* the Jewish Sabbath.

[w] Da. 12. 1. Joel 2. 2. Lu. 21. 22–24. Lu. 28. 15–68; 20. 18–28; 21. 17. 18; 22. 21–35. Pr. 1. 24–32. Ps. 21. 8–12; 69. 20–28. Is. 65. 12–15. Zec. 11. 9; 14. 2. Mal. 4. 1. Lu. 21. 23. 24; 19. 43. 44. 1 Th. 2. 16. He. 6. 8; 10. 26, 27, 29. 1 Pe. 4. 17, 18. ch. 8. 12.

[y] Is. 1. 9; 6. 13; 65. 8, 9. Zec. 13. 8, 9; 14. 2.

[z] Mar. 13. 21. Lu. 17. 23; 21. 8.

[a] See ver. 5, 11. De. 13. 1–3. 2 Th. 2. 9–11. Re. 13. 13. Ju. 5. 43. ch. 7. 15. 2 Pe. 3. 17.

[b] Ju. 6. 37; 10. 26, 28, 29. Ro. 8. 38–39. 1 Pe. 1. 5. 2 Ti. 2. 19.

[a] Jn. 16. 1. Is. 44. 7, 8; 46. 10; 48. 5, 6.

[b] Jude 19. Ro. 16. 17, 18.

[c] Lu. 17. 24. Zec. 9. 14. Is. 30. 13, 14; 24. 1–6; 10. 22, 23; 26. 21.

[d] Lu. 17. 37. Job 39. 30. Je. 16. 16. Da. 9. 26, 27. Am. 9. 1–4. 1 Th. 5. 16.

[e] Is. 13. 10. Eze. 32. 7. Zep. 1. 14–18. Joel 2. 30, 31; 3. 15. Am. 8. 9. Mar. 13. 24–27. Lu. 21. 25–33. Re. 6. 12–17; 8. 12. 2 Pe. 3. 10.

[g] Da. 7. 13. ch. 16. 27, 28; 26. 64. Mar. 13. 26. Lu. 22. 69. Re. 1. 7.

[1] Alford's view of the meaning of this passage is worthy of note. He supposes that Matthew and Mark, writing mainly for Jews, give the *inner or domestic* sign of the approaching calamity—a sign which would appear within the temple; while Luke, writing for Gentiles, gives the *outward* state of things (Lu. 21. 20). Alford thinks the *inner sign* may have been some abomination, defilement, well-marked, committed in the temple by the party of the Zelots. On seeing it all Christians within the city would take warning, and flee instantly.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

[h] Mar. 16. 15, 16. ch. 28. 18–20. or 13. 41. Ac. 26. 19; 17. 46–48. 1 Co. 15. 52. 1 Th. 4. 16. ch. 25. 32, 33.

[2] Or, *with a trumpet and a great voice.*

[i] Ze. 9. 14.

[2] There cannot be a doubt that the immediate and direct fulfilment of this prophecy is to be sought in the events which occurred in the Roman empire between the years A.D. 66 and 70, and which culminated in the destruction of Jerusalem and the final overthrow of the Jewish polity. The coming of the Son of man is his coming to judge and punish sinful nations. The sun, moon, stars and powers of heaven, are emblems of earthly potentates. A glance at the history of Rome from the death of Nero till the triumph of Titus and Vespasian, after the fall of Jerusalem, will fully illustrate the words of the prophecy. Yet still the whole scope of the passage shows that another and still greater event is here shadowed forth—not directly, perhaps, but typically: namely, the destruction of the world, and the coming of the Son of man to judgment.—*P.*

[3] Lu. 21. 29–33. Mar. 13. 28–30. Ja. 5. 9. 1 Pe. 4. 17, 18. Jude 7. 2–13; 12. 22–28. ch. 16. 28; 23. 36. He. 10. 37. It took place within forty years after Christ's death.

[3] Or, *he.*

[k] Mar. 13. 32. ch. 5. 18. 2 Pe. 3. 10. Ps. 102. 26. Is. 40. 8; 51. 6. He. 1. 11. 1 Pe. 1. 25. Tit. 1. 2.

[l] ver. 42, 44; ch. 25. 6, 13, 31. Zec. 14. 7. Mar. 13. 32. Ju. 5. 28. Ac. 17. 31. 1 Th. 5. 2. 2 Pe. 3. 10.

[4] *i.e.* day of the last judgment.

[m] Jn. 17. 26–36. Ge. vi. vii. Job 22. 16. 2 Pe. 2. 5. 6. 1 Pe. 3. 19, 20. He. 11. 7. 1 Th. 5. 2, 3.

[n] Lu. 17. 34–36. 1 Co. 4. 7.

[o] ch. 25. 13. Ro. 13. 11. 1 Co. 16. 13. 1 Th. 5. 6. 1 Pe. 5. 8. Re. 16. 15. Mar. 13. 33–37. Lu. 21. 34–36.

[p] Lu. 12. 39, 40. 1 Th. 5. 2. Re. 3. 10, 15; 16. 15. 2 Pe. 3. 10, 11.

[q] ch. 25. 10. Lu. 12. 40. Re. 21. 2; 19. 7. 1 Th. 5. 6. 2 Pe. 3. 11, 12. Phi. 4. 4. Ja. 5. 9. 1 Pe. 4. 7.

[r] Lu. 12. 42; 19. 17. ch. 25. 21; 13. 52. Je. 3. 15. 1 Co. 4. 2. Jn. 21. 15–17. Ac. 20. 28. Ga. 6. 10. Ep. 4. 11–13. He. 5. 2. Tit. 2.

31 And[h] he shall send his angels with a great sound of a trumpet,[2] and they shall gather together his [i]elect from the four winds, from one end of heaven to the other.[3]

32 ¶ Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye,[4] when ye shall see all these things, know that it[5] is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass till all these things be fulfilled.

35 Heaven[j] and earth shall pass away, but my words shall not pass away.

36 ¶ But[k] of that day[6] and hour knoweth no *man, no* not the angels of heaven, but my Father only.

37 But[l] as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then[m] shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch[o] therefore; for ye know not what hour your Lord doth come.

43 But[p] know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore[q] be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45 Who[r] then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

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nations adjacent, ver. 14. The Roman army invaded and laid siege to Jerusalem, and the Christians fled with the utmost haste to the mountains around Judea, ver. 15–20. That destruction was terrible, ver. 21; especially to mothers, ver. 19; threatened ruin to the whole Jewish nation, ver. 22; and was universal through the whole country, ver. 27, 28. It was foreboded by signs in the heavens, and quite dissolved the constitution of the Jewish church and state, and it occasioned terrible anguish to the carnal Jews to be thus punished by the Messiah, ver. 27–30. It took place while that very generation among whom Christ taught partly survived, ver. 32–35; and was followed by a remarkable spread of the gospel and conversion of lost sinners to Christ, ver. 30, 31. Many of the wicked Jews were preserved for the sake of children who were in their loins, and who were to descend from them after many generations, ver. 22. Ver. 27, 28 may denote the spread of the gospel among the Gentiles, and the gathering of multitudes to Jesus to feed on his flesh and blood; but rather that the Roman army, beginning at the north-east, would, with fire and sword, desolate the whole country of the Jews, and hunt out and destroy them, be where they would; 29, 30 represent the terrible appearances of Jesus' power, in destroying the Jewish church and state, while his ministers should, by the gospel trumpet, gather multitudes of sinners to him; and also his terrible appearance to judgment, while his angels shall gather together his people, and bring them to their honourable seat on his right hand. 37–41. The destruction of Jerusalem, as well as the last judgment, will take place while most men are indulging themselves in sensuality and carnal cares, and are no way provided for it; and of persons in seemingly equal danger, some will be miserably destroyed, and others graciously preserved. 42–51. Since therefore you are so uncertain of the time of this destruction and the last judgment, ye need always to be watching over your hearts and lives that ye may be ready for it, especially as great shall be the gracious and honorary reward of such as are then found faithful and diligent in their proper work; whereas, if any one become carnally secure, and indulge himself in persecuting his fellow-ministers and professors, and in immorality and profaneness, Jesus will surprise him by death or judgment, and he shall be most miserably wretched forever in hell, in company with the most detestable sinners.

Ver. 1. *The buildings of the temple.* Josephus states that some of the stones of the temple were 45 cubits (that is, between 60 and 70 feet) long, 5 cubits high, and 6 broad; while 162 enormous and splendid pillars adorned the porches. *C.*

Ver. 2. While Titus was besieging Jerusalem he was most anxious to preserve the temple. But when it was consumed, and the city taken, he ordered the foundations both of temple and city to be utterly razed. And the Jews themselves acknowledge that Terentius Rufus actually ploughed over the place where they stood—hereby fulfilling Mi. 3. 12. *C.*

Ver. 14. *In all the world.* Freely throughout the world, and not, as now, confined to Judea.—*For a witness to all nations*, both that Jesus was the Christ, and that the cup of Jewish iniquity was now full.—*Then shall the end* (of the Jewish polity) *come. C.*

Ver. 15. *The holy place.* Bloomfield understands it to mean the temple—citing, for the use of the phrase, Ac. 6. 13; 21. 28, with the parallel passage, Mar. 13. 14. But the parallel passage in Lu. 21. 20 seems clearly to point to the investment of Jerusalem, and not to the time when the temple had been taken; wherefore 'the holy place' must mean 'the holy city.' See Ps. 46. 4. *C.*

Ver. 21. The sufferings of the Jews during the siege of Jerusalem, as detailed by Josephus, an eye-witness, are certainly without parallel in human history. A cruel enemy without—more cruel factions within—gnawing famine, and wasting pestilence! And all this horror of darkness without one gleam of relieving light, beyond the desperate, the ferocious courage with which the factions assailed one another, and defended their devoted city against their irresistible enemies. *C.*

Ver. 22. *Shortened*—by the conquest of the city, before pestilence had acquired more malignity, and the Romans had been provoked to exterminate rather than to enslave. 1,100,000 Jews perished miserably in the siege, besides the uncounted multitudes destroyed in other cities.—*For the elect's sake.* That 'remnant, according to the election of grace,' Ro. 11. 5, for whose sake the sparing mercy of God is extended to a rebellious generation. *C.*

Ver. 30. *Coming in the clouds.* The import of this coming may be gathered from Is. 26. 21; 35. 4; 66. 15, 16; Mal. 3. 1, 2, 3, in all which it is a coming by national judgments upon them that forget God. *C.*

Ver. 31. *Angels.* Literally, messengers, whether human or spiritual. These angels are, in the commencement of the prophetic series, his ministers, with the gospel trumpet warning men to flee from the wrath to come, Isa. 33. 7, gathering the elect into one in Christ Jesus, Ep. 1. 10. But that they and their work may be also typical of other angels, and another gathering to another and greater judgment, is not to be denied. *C.*

46 Blessed[a] *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily[b] I say unto you, that he shall make him ruler over all his goods.

48 But[c] and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin [d]to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The[e] lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder,[f] and [g]appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.* 31 *Also the description of the last judgment.*

THEN shall[a] the[b] kingdom of heaven be likened unto ten [c]virgins, which took their lamps, and went forth [d]to meet the bridegroom.

2 And[e] five of them were wise, and five[1] *were* foolish.

3 They that *were* foolish [e]took their lamps, and took no oil with them:

4 But[h] the wise took oil in their vessels with their lamps.

5 While[i] the bridegroom tarried, they all slumbered[2] and slept.

6 And[j] at midnight there was a cry made, Behold, the bridegroom cometh; [k]go ye out to meet him.[3]

7 Then[l] all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for [m]our lamps are gone out.[4]

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to [n]them that sell, and buy for yourselves.

10 And while they went to buy, [o]the bridegroom came; [p]and they that were ready went in with him to the marriage: [q]and the door was shut.

A.M. cir. 4037.
A.D. cir. 33

a Re 16.15. 2 Ti.4.7, 8. See ver.42.

b ch.24.47. Lu.19.17; 22.29,30; 12.44. 1 Pe.5.4. Da.12.2,3.

c Lu.12.45. 2 Pe.2.3. 4 Eze.12.22-28.

d Is.65.5,13. Ju.9.10. 2 Co.11.20.

e ver. 42, 44. 1 Th.5.2, 3. Re.3.3; 16.15. Je.5.26,30.

f Or, *cut him off.*

g Job 20.29. Ps.11.6. ch.8.12; 22.13; 24.51, 50, 23.30.

CHAP. XXV.

a ch.24.27,36,42.

b ch. 3.2; 4.17; 13.11. Da.2.44

c ? Ge.24.1 2. Re.14.4. Ps.45.14. Ca.6.8,9. Re. 21.2,9

d Ju.3.20. Ge.29.1; 46.29. Nu.23.15. Ru.3. 31. Re.19.7.

e ch.20.16; 13.20-23, 47; 19.10. Je.24.2. 9.Ro. 9.6.

1 *Gr.* The. The children of a family. See note on Ex. 14.26 —*Of us*, thoughtful —*Foolish*, careless. —*C.*

f Is.48.1, 2 Ti. 3.5. Tit.1.16.

g 1 Jo. 2.20. 2 Co. 5. 17. Ga.6.15. Zec.4.7,9. Je.1.10. Phi.3.3. 2 Co.1. 12.

h ch. 24.48. 2 Pe.3.4. Ro.2.4. Re.2.21. Ca.5. 2(5).1. Ep.5.14. 1 Th.5. 6,7. ch.26.40,43. Ro.13.11. Ja.5.2. ch.26.40,43.

2 More literally, 'they all nodded and [then] slept.'—*C.*

i Ch. 24.42, 44. 1 Th. 4.16,17. Re.10.15. Lu. 12.46. Pr.1.24. Mi.6.9. Phi. 4.5. Mar. 13.35. Lu. 12.20. He. 10.25. Ja.5.8,9.

k Am.4.12.

3 See note * below.

l ch.3.16. Lu. 12.35. 2 Pe. 3.14. ch. 13.6,12, 22;7.25,27.

m Job 8 13,14; 18.5; 21.17; 21.28.

4 Or, *going out.*

n Is. 55. 1,6. 1 Co.12, 28. Ep. 4. 11-13. Mar. 16.15. Hag.2.8.

o Lu.24.36-44. Am.8. 12,13. Re.3.7,20. 19.9.

p 2 Ti.4.8. Ep.4.13. 2 Pe.1.4-11. 1 Pe.1.13.

q He.3.18,19. Re.22. 11. Ps.95.11. Lu.13.25.

* Jewish marriages were generally conducted as follows:—After the marriage had been solemnized, the bridegroom, in a procession as brilliant as his circumstances permitted, conducted the bride to his dwelling, where all his young female friends were assembled, and waited with lamps, prepared to go out and receive her. After which the whole train entered the house together. When the train had entered the bridegroom's house, the doors were shut to exclude strangers. The marriage customs of the modern Hindoos are almost identical with those above described, and all admittance is most peremptorily refused when once the door has been closed. See Ward's *Hist. of the Hindoos.*—*Note.* What a solemn rebuke does this parable minister to the visionary figment of purgatory! and what an awful warning does it present to careless and procrastinating sinners!—*C.*

A.M. cir. 4037.
A.D. cir. 33

a Lu. 12.11. ch.7.21, 22. Lu.13.25. Ps.5.5. 6.8. Hab.1.13. 1 Co.8. 1-3. 4.9-12. Ti.1.16.

3 I recognize you not: as having formed any part of my bridal train.—*C.*

b ch. 24.42,44. Mar. 13.33,35,37. Lu.21.34, 36. Co.16.13. 1 Pe.5.8. Re.16.15.

a Lu. 19.12-27. Ru. 12.6. 1 Co. 12.4,7,11,28. Ep.4.11. ch.21.33. 2 Co. 3.5.

4 The words here supplied produce a forced and unnatural similitude. Should not the supply stand rather thus? '*for he is as a man,*' that is, he, the Son of man, mentioned in the preceding verse.—*C.*

b The principle or moral of this parable is identical with that of the preceding—the necessity for continuous watchfulness and activity on the part of the Christian. In the former the neglect arose from thoughtlessness—Christian duty was considered so easy that the future was not cared for. In this parable the sin sprang from another cause — discontent. Christian duty was considered too hard, and was abandoned as something beyond the reach of ordinary effort —*P.*

c If of gold, amounting to £36,000; if of silver, to £2250: in either case, an expressive emblem of the vast amount of human responsibility for every endowment of mind and body, for every gift of time and worldly substance—for every means and opportunity of acquiring or diffusing the knowledge of God, of suppressing sin, or advancing holiness.—*C.*

5 A talent is £342, 3s. 9d. (ch.18.24), and denotes here gifts, offices, and opportunities.

a Pe.4.10. 2 Pe.3.18. Job 17.9. Pr.4.18; 3.14, 15.

a Phi. 2.21; 3.19. Ps. 17.14.

b ch.24.48, 18. 25.24. Lu. 16. 2. Ec. 12.14. 2 Co. 5.10. 1 Co.3.12-15; 4.5. Ro.14.12.

a 1 Co. 15.10. 2 Ti.4. 1-8. Ja.2.18. Ro.15.19. Ac.20.24.

a 1 Co. 4.5. Ro.2.29. Lu.19.17,26. ro. 2 Pe.1. 7. ch.24.47.

11 Afterward came also the other virgins, saying, [a]Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.[5]

13 Watch[b] therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 [c] For[a] *the kingdom of heaven*[6] *is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.[7]

15 And unto one he gave five[8] talents,[9] to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents [a]went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and [a]digged in the earth, and hid his lord's money.

19 After[a] a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; [a]behold, I have gained beside them five talents more.

21 His lord said unto him, [a]Well done, *thou* good and faithful servant: thou hast been faithful over a few things, [b]I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received [a]two talents, came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, [a]Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

b Ps.49.14. Ro.2.26,27; 3.21. Lu.13.24; 22.29,30. Jn.12.26; 17.24. 2 Ti.2.12. 1 Pe.1.8. Re.16.11. Ho.12. 2 Ac.2.28. with Ge.39.4. *c* 2 Co.8.12. Ru.12.6-8. 1 Pe.4.10. 2 Ti.2.2. 1 Co.4.2. *d* See on ver.21.

Ver. 34. *This generation shall not pass till all these things be fulfilled.* The subjunction of this statement immediately after the prophecy by three evangelists (see Mar. 13. 30; Lu. 21. 25) puts the idea of any dislocation of the narrative totally out of the question. Nor is it possible, upon any Scripture authority, to interpret 'this generation' of the Jewish nation, or the Christian church, in continuance. Wherefore the conclusion seems inevitable that the previous prophecy describes directly the destruction of Jerusalem and the Jewish state, even should that be considered typical of other and greater events. *C.*

Ver. 36. *Knoweth no man, &c.* Consequently, not even 'the Son of man' as such; for being truly man, He. 1. 14, 16, 17, he was as such ignorant of all future events but such as the Father was pleased to reveal to him; see Ac. 1. 7. Our Lord, having 'two distinct natures in one person,' could truly speak of himself under the character of either, or of both, as united in one person, just as, with perfect truth, we can speak of ourselves and say, in respect of one nature (the body,) 'we shall die,' and, in respect of another nature (the soul,) 'we shall never die;' yet, in all this, each man so constituted is one person. *C.*

Ver. 40, 41. From comparing ver. 40 and 41 with 43, it will be evident that the coming foretold in ver. 39 is a coming to national judgment. May not the meaning therefore of ver. 40 and 41 be elicited thus:—1. The judgment, sudden and unexpected as the flood of Noe, will sweep over the fields, or rural districts, which had escaped in former judgments, as well as over the cities, which had hitherto been the principal scenes of destruction; see 2 Ki. 24. 10-14. 25. 11, 12. 2. It will extend to the female as well as to the male population, which is not generally the case even in the most sanguinary wars. 3. It will not be confined to the rich, the political, and military classes, but will extend to the poor in the pursuit of the most peaceful avocations. 4. The two descriptions it seems impossible to refer, as some do, to the final judgment, in which 'all nations' are to be gathered before the Son of man; whereas in these descriptions 'one is taken and another left,' which will not accord with ch. 25. 46, in which all are alike judged according to their works. 5. The general use of παραλαμβάνω in Matthew is to 'take along with' the taker; see Mat. 4. 5, 8; 12. 45; 17. 1. Does not the prophecy therefore foretell that fully one-half of the most peaceable male and female population will be taken away captive by their invaders, while the remainder shall be left friendless and destitute, the victims of poverty and pestilence? *C.*

REFLECTIONS.—Even real saints are often puffed up with the external and quickly fading glories of religion. But how manifest is the omniscience of our Redeemer, who could so circumstantially foretell the events which befell the Jews and the nations around! And wonderfully has God proved him the Messiah by fulfilling his predictions upon his opposers. Yea, for the confirmation of our faith, Josephus, one of them, was almost miraculously saved, and inclined to give us the history of the fulfilment. Novelties in religion are always to be suspected; and inconceivable are the arts by which Satan and his instruments labour to deceive men, pervert the gospel, and dishonour Christ. But great is the mercy that leads God to watch over and guide his people. What an awful scene of misery hath sin made our earth! Even men, more savage than ravenous beasts, unnaturally hunt out and destroy one another. How dreadful then must hell be, where men meet in all the rage of their lusts! It is a great mercy that, though we must never flee from duty, we may and ought to flee from danger. What time my heart is overwhelmed, Lord, lead me to the Rock that is higher than I! And since the same preludes and descriptions can serve for both, let all the noted catastrophes of nations lead me to the serious consideration of, and preparation for, the last judgment! Thrice happy are they who, in times of trial, are preserved in Christ, and kept faithful and lively when iniquity abounds and the love of many waxes cold; and happy are they who discover greater regard to God's ordinances than to their own ease. For graciously shall they at last be crowned with glory and honour. But dreadful will it be if, after we have been intrusted with offices and gifts, we should be found, in death or judgment, unfaithful in using them: none shall share a more certain or deeper damnation. There is great need of constant watchfulness, constant acting as under Christ's eye, constant readiness for eternity! How slothful is my heart if Jesus' repeated admonitions do not awaken me!

CHAPTER XXV. Ver. 1–13. This, and the sub-

24 Then he which had received the one talent, came, and said, [a]Lord, [b]I knew thee that thou art an hard man,[1] reaping where thou hast not sown, and gathering where thou hast not strawed:[2]

25 And I was [h]afraid, and went, and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked[3] and slothful servant, thou knewest[4] that I reap where I sowed not, and gather where I have not strawed:

27 Thou[i] oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take[j] therefore the talent from him, and give *it* unto him which hath ten talents.

29 For[k] unto every one that hath shall be given, and he shall have abundance: but from him that hath not [l]shall be taken away even that which he hath.

30 And[n] cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When[o] the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:[5]

32 And before him [p]shall be gathered all nations;[6] and he shall separate them one from another,[7] as a [q]shepherd divideth *his* sheep from the goats:

33 And[r] he shall set the sheep on his right hand, but the goats on the left.

34 Then[s] shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For[t] I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him,

A.M. cir. 4037. A.D. cir. 33.

a ch.7.22. Lu.6.46.

b Job 21.15. Je.2.31. Tit.1.16.1 Co.8.2, Eze. 18.25,29.

1 *An hard man.* Hard-hearted, griping.—*C.*

2 *Strawed*—rather, 'spread out and turned the crop to prepare it for harvest' (Pe).—*C.*

h Pr.26.13. Re.21.8. Lu.19.20,21.

3 *Wicked* — malicious, unjustly accusing his generous master, that so he might excuse his own slothfulness.—*C.*

4 *Thou knewest*: that is, if taken affirmatively, 'thou sayest so;' not acknowledging the truth of the character, but merely repeating the assertion of the servant. But it is better with Grotius to read the reply interrogatively, 'didst thou know,' &c.—*C.*

i ch.18.19. Lu.19.22, 23. Job 35.5,6. Jude 15. 2 Sa. 12.6,7. ch.12.37. Tit.3.11.

j Lu. 19.24. Eze.46. 17.

k ch. 13.12. Mar. 4. 25. Lu.8.18; 19.26. Jn. 15.2. Re. 22.11. Ps.37. 14.1 Co.13.10.2 Co.8.1.

l Lu.10.42. Hze. 33. 13.? Jn.8. Ga.3.4.

n ch.3.12; 8.12; 13.42; 22.13; 24.51. Lu.13.10.2 Th. 1. 9. Re. 14.10,11; 21.8; 22.15.

A.M. cir. 4037. A.D. cir. 33.

o Job 19.25. Zec. 14. 5. Mat. 8.20. ch.16.27; 19.28. Da. 7.13. Ac.1. 11; 3.21; 17.31. Jude 14. 1 Th. 4.16. 2 Th.1.7,8. He. 9.28. Phi. 2.9,10. Re.1.7; 3.21; 20.11; 22. 12,20.

5 The literal translation is preferable: 'Now when the Son of man shall come,' &c. Here commences our Lord's magnificent description of his second advent and the final judgment.—*C.*

p Joel 3.12-14. Ro. 14.10,12. 2 Co.5.10. Re. 20.12; ch.13.49. Eze. 20. 38; 34.17,22. Mal. 3.18.

6 'All the nations,' both Jews and Gentiles. See Ac 17.26.—*C.*

7 The English version does not distinctly show whether 'the nations' or the individuals shall be separated; but the Greek decides the separation to be of the individuals.—*C.*

q Ps.78.52. Jn.10.14, 27.

r Ps. 110. 1. He. 1.3. Re. 3.21. ch.24.31. Eze. 34.17. 20.1 Th.4.16,17.

s Ps.115.15. He.9.28. 2 Ti.4.8. Ep.1.3-5. Jn. 14.2. ch.20.23. Ro.8.17. 1 Co. 2.9. Mar. 10. 40. He. 11.10. 1 Pe. 1. 3,4. 2. 2 Th.2.12. Re. 5. 10; 22.7.

t Is.58.7. Eze. 18.7. 2 Ti.1.16. He.13.1-3, 6. 10. 2 Ti.1.16. Ja.1.27; 2. 15,16. ch.25.3. Zec.11. 12,13.

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sequent parable, may have some relation to the time of Christ's coming to destroy the Jewish nation, but especially to his coming to the last judgment. As the Jews had ordinarily their weddings at night, and seldom fewer than *ten bridemaids*, that custom is here alluded to. Christ, who betroths and unites sinners to himself in the day of his power, is the glorious *bridegroom*. His *tarrying* denotes his deferring the Jewish destruction, and death, and the last judgment till the due season. His coming at *midnight*, and with a *great cry*, denotes how unexpected and alarming his coming is, in common calamities, at death or judgment. The *ten virgins* denote multitudes of professing and apparently real Christians. Their *slumbering* and *sleeping* denote their common sloth and security while Christ withdraws his presence. The *foolish virgins*, who had only *lamps*, but *no oil* in them, represent nominal Christians, who have a profession of gospel truth, but no real grace; and who, when awakened by death or judgment, shall find their profession come to nothing: gladly then would they be in the condition of sincere Christians, and derive help from them; but their cares of salvation will be then too late, and they themselves shall be eternally excluded from fellowship with Christ. The *wise virgins* are true believers, whose external profession of Christ arises from real grace in their hearts, and who are, notwithstanding occasional sloth and slumberings, in a habitual readiness to meet with Christ, in death or judgment, upon his call; these, though they have no grace or good works to be imparted to others, shall be graciously admitted to eternal fellowship with him in the heavenly mansions. 14–30. The *Master* is Christ, who, in his ascension, travelled into a *far country*, who bestows gifts and graces on ministers and people, and will return at the last day to require an account of their improvement of them. The *servants* are ministers and people. The *talents* are offices, gifts, and opportunities, given by Christ to men in different degrees, for the good of the church, to be improved for his glory, and to be accounted for at the last day. Such as improve what they have received, whether more or less, in a faithful and diligent manner, shall be graciously rewarded. But such as, through unbelief of God's kindness and mercy, neglect to improve their gifts, shall at last be deprived of them, and undone for their abuse of them. 32, 33. He will fully and exactly separate the righteous from the wicked, never more to be mixed. The former, or those who accepted Christ as their Savior and throughout all their lives walked in him as they received him, he will honourably set at his right hand in the air; but the latter will be forever cast out, dishonoured and disgraced as filthy and abominable creatures, who loved, lived, and died in their sins. 34-40. They are called to receive the kingdom, not as any proper reward of their works, but as the inheritance to which they are entitled as faithful children of a gracious God through faith. Their works are not mentioned as grounds of the sentence, but as proofs that they are God's children, who love the brethren. Their objection denotes their viewing whatever they did as unworthy of so honourable a reward. 41–45. They, in sinning, departed from God and followed the devil. Now their punishment is answerable. Their want of charity to the saints is at once a mark of their being full of unbelief and haters of Christ and his people, and also a ground of their fearful sentence.

Ver. 29. *For unto every one that hath* (valued his privileges and employed his means) *shall be given: but from him that hath not* (employed nor valued them) *shall be taken away that which he* (now) *hath.*—*Note*, Do these *talents* represent grace? and, if so, then may not a believer fall from grace? The answer is scriptural:—the believer is 'born again, not of corruptible, but of incorruptible seed,' 1 Pe. 1. 23. Of his sheep, Jesus says, 'I give unto them eternal life, and they shall never perish,' Jn. 10. 28. Therefore these *talents* represent not inward grace, but the outward means of grace, the various privileges and ordinances of the Christian church. *C.*

Ver. 35, 36. Our Lord here enumerates six heads, under some one of which every possible form of human misery may be found. Hunger—thirst—a stranger—nakedness—sickness—imprisonment: one, as it were, for each day of the labour and sorrow introduced by the first transgression; and for which the knowledge of Christ crucified, risen, reigning, interceding, and coming again, can afford the only remedy.—*Note*, The introductory *for*, ver. 35, cannot be tortured, contrary to the uniform testimony of Scripture, into any proof that the entrance into 'the kingdom prepared' was purchased or deserved by the merit of the 'good works' enumerated. See De. 9. 4–6; Mat. 1. 21; 26. 28; Ro. 3. 20, 23, 28: Ep. 2. 8, 9: 2 Ti. 1. 9, &c., in which every stream of good, whether temporal or spiritual, is traced to the fountain of sovereign mercy alone. But the great purpose of final judgment being first to exhibit Christ in glory, and secondly to explain and vindicate the equity of the divine government, the 'fruit of the Spirit' is displayed in all its beauty and variety, as the evidence that the Judge decides not upon any principle of favouritism, but in righteousness; and bestows his rewards upon none but such as have been 'made meet for the inheritance of the saints in light.' *C.*

REFLECTIONS.—It is absurd to esteem any as Christians who have not the appearance of real saintship. And inestimable is the worth of real grace exercised in the heart by a new creation in Christ. It makes a wide difference between true believers and mere nominal professors. Safe is their meeting with Christ, and certain their admission to glory, who have it: but dreadful their exclusion from Christ, and deep their sorrow in hell, who die without it! No intercession of saints, no mercy, can save them. In diversified forms and degrees Jesus bestows gifts, offices, and opportunities on men for the service of his church. And he will take an exact account of the improvement. Happy are they who, with diligence, use whatever they receive to his glory; inexpressibly great shall be their honour and their reward: but miserable are they who, through unbelieving hard thoughts of God, take up with a mere hypocritical profession. Every plea of innocence, prudence, or of wonted assistances, will issue in their confusion.—How certain—how sudden—how awful—how glorious—will be the appearance of Jesus to judgment: exact and final shall be his separation of the righteous and wicked; and impartial his trial of human works. Gracious and heart-ravishing will be his last invitation to saints: high his regard to them, and every kindness showed to them! But awful indeed his dismission of sinners from him, whom they now so hate and contemn. And how fixed—how important—how lasting—is men's future state! May these awful, these eternal realities, sink deep into my heart!

CHAPTER XXVI. Ver. 26–28. Christ conjoined the passover and supper to intimate that the former, having been long a type, should now be fulfilled in his death; and that the other should succeed as a memorial of his finished sufferings till the end of the world. The *bread* represents him as God-man, chosen, appointed, and furnished by his Father, and suffering unto death for the redemption of his people. The *wine* represents his fulfilling all righteousness for the securing and bestowing all promised spiritual blessings, particularly the full remission of sins to his faithful followers. 29. I will never more feast with you in this manner, never more so indulge you with my bodily presence; but instead thereof, will hold fellowship with you in a far more spiritual and comfortable manner in the gospel dispensation, and especially in the heavenly state.

Ver. 2. *Betrayed.* Rather, 'Is to be betrayed.' *Bloomfield.* —More literally, 'delivered up.' *C.*

Ver. 7. Whether this woman was Mary the sister of Lazarus, mentioned Jn. 12. 3, and whether there were two anointings, one of the head, and another of the feet, has been matter of deep question. Lightfoot, Doddridge, Gill, Guyse, &c., may be consulted for the different views and arguments. The more probable opinion seems that of one anointing—the different circumstances being related by different historians, each, as moved by the Holy Spirit, filling up some circumstance omitted by the other. *C.*

Ver. 11. *But me ye have not always.* Therefore the Popish figment of transubstantiation cannot be true; for the wafer which it asserts to be the very body, and blood, and soul, and divinity of Christ, the Romanists have always with them. *C.*

Ver. 14. *Then*—or rather, 'about that time.' The cupidity of Judas being probably excited by what he considered the useless waste of so much valuable ointment.—*Note*, Evil feelings are often stirred up by the sight of what is good. Let believers watch and pray that they enter not into this temptation. *C.*

Ver. 15. *Thirty pieces of silver.* Most probably thirty shekels —about £3. 15s.—the price of a slave accidentally torn by a beast, see Ex. 21. 32. 'A goodly price at which they valued him!' But, alas! alas! how often is he sold again, and 'crucified afresh' for a far inferior price! 'Be not high-minded, but fear;' and 'let him that thinketh he standeth, take heed lest he fall.' *C.*

Ver. 21. *As they did eat.* Whether our Lord did eat the passover has been matter of serious debate. The course of the narrative in this chapter is clearly in favour of his eating it (see also Lu. 22. 14). But then, in Jn. 18. 28, when our Lord was already a prisoner, the Jews, it appears, had yet to eat the passover. The solution of this difficulty arises from recollecting that the passover was to commence with first full moon of the month Nisan. But as this day was settled, not by astronomical calculation, but by the actual appearance of the new moon, a difference might readily arise with regard to the exact day on which the feast should commence. And as the Pharisees and Sadducees differed on almost every other point, it is most probable they would differ upon this likewise. And thus our Lord might eat

saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, [u]Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, [v]Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For[w] I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, [y]Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And[z] these shall go away into everlasting punishment: but the righteous into life eternal.[8]

CHAPTER XXVI.

3 The rulers conspire against Christ. 6 The woman anointeth his feet. 14 Judas selleth him. 17 Christ eateth the passover: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

AND it[a] came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye[b] know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then[c] assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, [d]Not on the feast-*day*,[1] lest there be an uproar among the people.

6 ¶ Now[e] when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head, as he sat *at meat.*

8 But when his disciples saw *it*, they had indignation,[2] saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood[3] *it*, he said unto them, [g]Why trouble ye the woman? for she hath wrought a good work upon me.

11 For[h] ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, [i]Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then[k] one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of [4]silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now[l] the first *day* of the *feast of* unleavened bread,[5] the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, [m]The Master saith, [n]My time is at hand; I will keep the passover at thy house with my disciples.

19 And[p] the disciples did as Jesus had appointed them; and they made ready the passover.

20 ¶ Now[q] when the even was come,[6] he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that [r]one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [s]He that dippeth *his* hand with me in the dish, the same shall betray me.[7]

24 The[t] Son of man goeth as it is written of him: but [u]woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, [x]answered and said, Master, is it I? He said unto him, [y]Thou hast said.[8]

26 ¶ And[y] as they were eating, Jesus took bread, and [9]blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it:

28 For this is my [z]blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, [1]I [a]will not drink henceforth of this fruit of the vine, until that

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A M. cir. 4062. A D. cir. 33.

w ch. 10. 42. Mar. 9. 41. Pr. 24. 11, 12; 19. 17. Heb. 6. 10.

x Ps. 6. 8; 5. 5; 109. 17. ch. 7. 23. Lu. 13. 27. ch. 3. 12; 6. 19; 13. 40, 42, 50. *y* Is. 1. 15; 66. 24. Re. 14. 11; 20. 10, 15. Mar. 9. 44, 46, 48. 2 Pe. 2. 4. Jude 6.

z Ja. 2. 13. Da. 12. 2. Jn. 5. 29. Ro. 14. 10. 2 Co. 5. 10. 1 Jn. 2. 28; 4. 17. 1 Th. 4. 17. Re. 22. 12. *a* Jn. 7. 10, 25. Ps. 18. 10, 11; 68. 17; 73. 24, 26.

8 The Greek word which indicates the duration both of the curse and the reward is the same; though in the first clause it is rendered 'everlasting,' and in the second 'eternal.' This difference in the English version is unfortunate. It would seem to favour the idea that while the reward is eternal, the punishment may *not* be so. The Greek favours no such idea. If the reward be eternal, so must the punishment be.—*P.*

CHAP. XXVI.

a Jn. 13. 1, with 17. 1.

b Mar. 14. 1, 2. Lu. 22. 1, 2. Jn. 13. 1, 18.

c Jn. 11. 47–53. Ac. 4. 25–28. ch. 21. 45, 46. Is. 53. 7, 8. Ps. 2. 1, 2; 64. 4, 5; 71. 10; 83. 2, 3, 5.

d Ge. 3. 1. ch. 21. 26, 46. Lu. 20. 6. Jn. 7. 12, 40. Pr. 21. 30; 19. 21.

1 *Not on the feast day.* Rather, 'Not during the festival,' which lasted seven days.—*C.*

e Jn. 11. 1, 2; 12. 3–9. Mar. 14. 3–9. Lu. 7. 37. [f] ver. 12.

g Ec. 4. 4. Joh. 5. 7. Mar. 14. 4. Jn. 12. 4–6. Judas stirred up the rest.

2 Rather, 'But Jesus knowing it.'—*C.*

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3 The evening of the 14th, at, or after sunset: or as it is described in Hebrew idiom, 'between the two evenings,' i. e. between sunset and darkness, during the brief space of an eastern twilight. See Ex. 12. 6. Le. 23. 5. Nothing can be clearer than that our Lord and his disciples sat down to eat *the passover*; and the following verse proceeds to describe what occurred as they did eat. However the apparently discordant statements of the evangelists are to be reconciled, the plain narrative of Matthew cannot be twisted in conformity with any theory that our Lord did *not* eat the passover. For a solution of the difficulty see the notes on Jn 13. 29 and 18. 28.—*P.*

4 These words are very suggestive, they carry forward the joys and blessings of this solemn ordinance from earth to heaven. 'The Lord's Supper,' Therefore says, 'points not only to the past, but to the future also. It has not only a commemorative, but also a prophetic meaning. In it we have not only to show forth the Lord's death *until he come*, but we have also *to think of the time when he shall come* to celebrate his holy supper with his own, new, in his kingdom of glory. Every celebration of the Lord's Supper is a foretaste and a prophetic anticipation of the great marriage supper which is prepared for the church at the second appearing of Christ.' This import of the sacrament is declared in the words, 'I will not drink henceforth.' &c. These words ought never to be omitted in any liturgical form of administering the communion.—*P.*

h Ps. 109. 31. Joh. 12. 7, 8. 1 Co. 10. 18.

i Dt. 15. 11. Jn. 12. 8; 13. 33; 16. 5, 28; 17. 11. Ac. 3. 21, with ch. 18. 20; 28. 20. 2 Pe. 3. 14. 19. He. 13. 5, 8.

k ch. 27. 57–60. Mar. 15. 42–47. Lu. 23. 50–56. Jn. 19. 38–42.

l Mar. 14. 12. ch. 28. 16. Ex. 12. 3, 18; 23. 15. 1 Co. 5. 7, 8. Le. 23. 5, 6. Nu. 9. 3; 28. 16, 17. De. 16. 1–4.

5 The first of 'unleavened bread' was Thursday, the 14th of Nisan. On that day the Jews put away all leaven out of their houses, and killed the paschal lamb. The lamb was not eaten till after sunset, which, according to the Jewish mode of reckoning, the 15th day began. Their day (of 24 hours began at sunset; but as the 24 hours was divided into two parts, the one called *night*, the other *day*, we often find the word day applied to the latter alone. It was on this 14th the disciples prepared for the passover.—*P.*

m ch. 8. 25; 21. 3; 23. 8, 10. Jn. 20. 16; 11. 8, 28. Ac. 10. 36.

o ver. 2. Jn. 7. 30; 12. 23; 17. 1; 13. 1. Lu. 22. 53

p Ex. 12. 22. Ex. 23. 21. Jn. 15. 14. De. 12. 28.

q Mar. 14. 18–25. Lu. 22. 14–30. Jn. 13. 21–30. Ex. 12. 3, 6. Je. 16. 7.

6 See note † in first column.

r Jn. 6. 70, 71. ver. 2. Ps. 41. 9; 55. 12–14.

s Ps. 41. 9; 55. 12–14. Jn. 13. 18, 26. Lu. 20. 21, 22.

7 The parallel passage in Mar. 14. 20 is substantially the same: but John (13. 26), whose narrative is much more minute, thus writes: 'He it is to whom I shall give a sop, when I have dipped.' I can see no contradiction, no real discrepancy in the two accounts. Jesus may have used both expressions, following up the more general recorded by Matthew, with the more specific recorded by John. He may have said, 'He that dippeth his hand with me in the dish—he to whom I shall give a sop when I have dipped—the same shall betray me.' Jesus and Judas dipped together; Jesus on dipping presented his morsel to Judas, a thing of common occurrence at an eastern banquet. John, who was close to Jesus, *heard* and *saw all.*—*P.*

t Ge. 3. 15. Ps. 22. 1–21; 69. 1–21. Is. 52. 14; 53. 1–12; 50. 6, 6. Da. 9. 24, 26. Zec. 13. 7.

u Ps. 55. 15–23; 69. ch. 27. 3–5. Ac. 1. 16–20.

x Ps. 94. 7. Pr. 30. 20. Je. 8. 12; 2. 35.

y ver. 64. Jn. 18. 37. ch. 27. 11. it is just so.

8 *Thou hast said.* A Hebrew expression, found also in Greek and Latin, equal to *yes.*—*C.*

y 1 Co. 11. 23–29; 10. 4, 16, 17. Mar. 14. 22–25. Lu. 22. 19, 20. Jn. 6. 55.

9 Many Greek copies have, *gave thanks.*

1 See note † in first column.

z Ex. 24. 8. Zec. 9. 11. He. 9. 14–17; 13. 20. ch. 1. 21; 20. 28. Ro. 5. 10, 11, 15–21. Je. 31. 31. He. 8. 10–12.

a Lu. 22. 16. Ps. 104. 15. Ac. 10. 41.

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the passover on the fourteenth, which the Sadducees calling but the thirteenth, they would eat it the day after. *C.*

Ver. 23. *He that dippeth his hand.* An instance of the manner of eating common in several eastern countries, in which the whole party at table eat by dipping the hand into one common dish. *C.*

Ver. 26. *This is my body.* The Romanists say our Lord spake literally, and that therefore the bread in his supper becomes his literal body. But if so, surely 'the cup' becomes 'the new testament,' see 1 Co. 11. 25, for both are equally asserted. But such conversion of the cup the Romanist denies; therefore, with equally valid reason, such conversion of the bread the Protestant rejects.

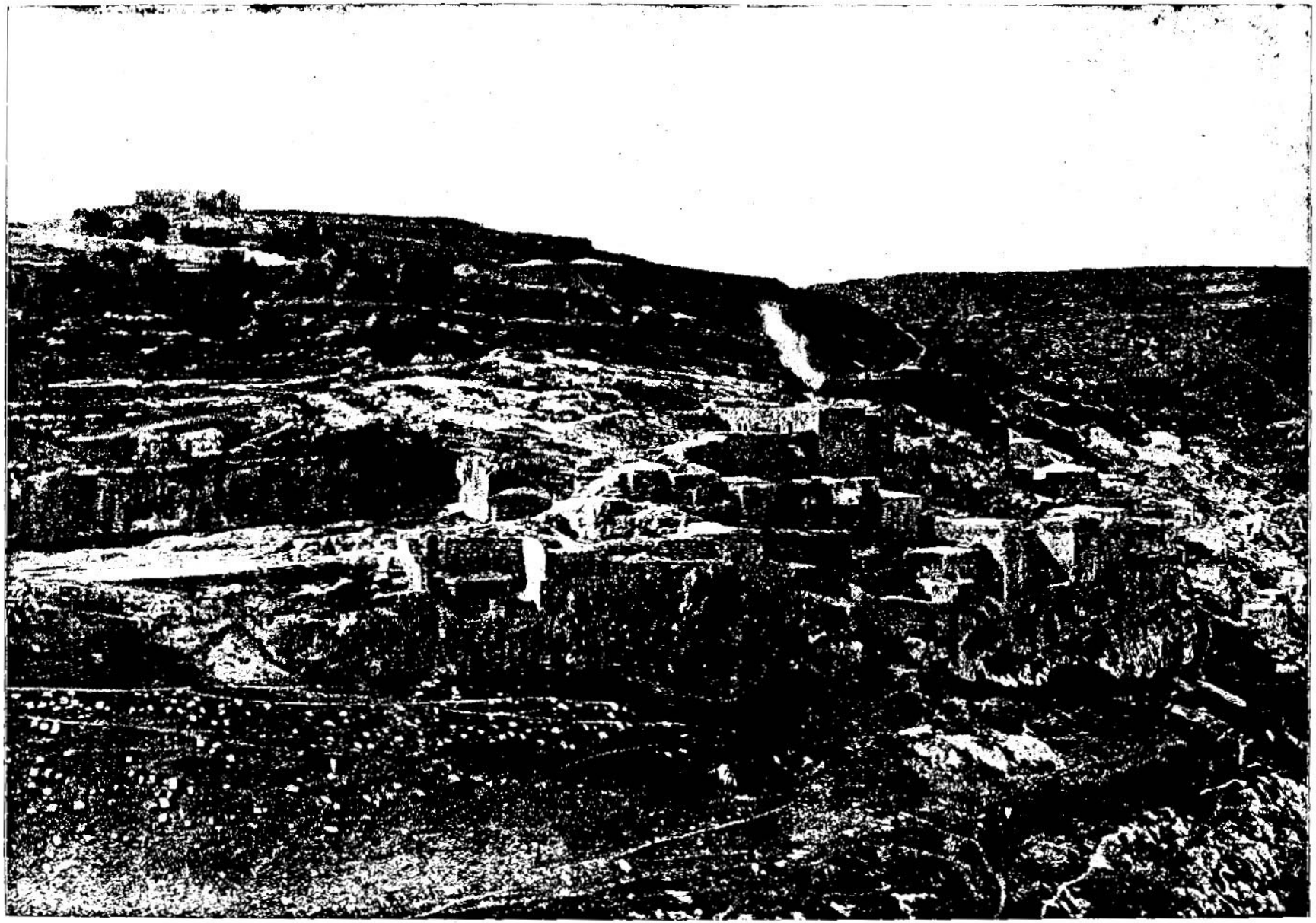

THE MOUNT OF OFFENSE—WHERE CHRIST WAS BETRAYED. [Matt., xxvi:3, 4.]—The Mount of Offense is south of the Mount of Olives, and east of the Hill of Evil Counsel. It bears witness of the perfidy of Judas Iscariot. It is wonderful how every event connected with the trial and death and resurrection of our Lord has found in the neighborhood of Jerusalem some spot, or hill, or monument to commemorate it. The chief interest about Jerusalem to-day is the fact that it forms a kind of monument or concrete expression of the awful tragedy which ended in the crucifixion of Jesus Christ. When one goes to Paris now, it is of Napoleon he is reminded; when he goes to Edinburg it is Sir Walter Scott; but in Jerusalem everything speaks of Christ. Every valley, every mountain reminds us of *Him*.

day when I drink it new with you [b]in my Father's kingdom.

30 ¶ And when they had sung an hymn,[2] they[c] went out into the mount of Olives.

31 Then saith Jesus unto them, [d]All ye shall be offended because of me this night: for it is written, [e]I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, [f]I will go before you into Galilee.

33 Peter[h] answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, [i]Verily I say unto thee, That this night, before the cock crow,[3] thou shalt deny me thrice.

35 Peter said unto him, [j]Though I should die with thee, yet will I not deny thee. [k]Likewise also said all the disciples.

36 ¶ Then[l] cometh Jesus with them unto a place called Gethsemane,[4] and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And[n] he took with him Peter and the two sons of Zebedee, and began to be [o]sorrowful and very heavy.[5]

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and [p]watch with me.

39 And he went a little further, and [q]fell on his face, and prayed, saying, [r]O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch,[s] and pray, that ye enter not into temptation; [t]the spirit indeed *is* willing,[6] but the flesh *is* weak.

42 He[u] went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

A.M. cir. 4037. A.D. cir. 33.

[a] Ge. 3.22. 1 Co. 11. 25. Is. 25. 6. 1 Co. 5. 7, 8. 1 Jn. 2. 2. 29, 30.

[2] Or, *psalm*: i.e. Ps. cxiii.–cxviii.

[c] Jn. 18. 1, 4. Lu. 22. 39. Ac. 1. 12.

[d] Mar. 14. 27–31. Jn. 16. 32. ch. 11. 6.

[e] Zec. 13. 7. Is. 53. 6, 10. Ro. 8. 32. Jno 15. 13. 16. Ps. 38. 11.

[f] Mar. 14. 28; 16. 7. ch. 28. 7, 10, 16.

[h] Mar. 14. 29–31, 66–72. Lu. 22. 31–34, 54–61. Jn. 13. 37–38; 18. 15–27; ver. 69–75. Ps. 37. 24.

[i] Jn. 13. 38. 2 Co. 12. 21.

[3] His principal crowing about three o'clock in the morning.

[j] Ps. 30. 6. Pr. 16. 18; 29. 25.

[k] Ex. 19. 8. 24. 3, 7.

[l] Mar. 14. 32–42. Lu. 22. 39–46. Jn. 18. 1. He. 5. 7. Ps. 22. 2.

[4] Gethsemane was a garden (Jn. 18. 1) just on the other side of the Kidron from Jerusalem. The bottom of the Kidron runs in the bottom of a deep ravine, about 100 yards from the city-wall. Immediately beyond it rises the steep side of Olivet; and on the lower slope of that hill, the garden of 'the oil-press' (which is the meaning of *Gethsemane*) must have been situated. It had been a favourite place of resort with Christ during his visits to Jerusalem. Jn. 18. 2. Lu. 22. 40.—*P.*

[n] ch. 4. 18, 21; 16. 16, 23; 17. 1; 20. 20. Mar. 5. 37.

[o] Is. 53. 3, 4, 10. Jn. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 116. 3; 118. 5, 6; 22. 14.

[5] They had witnessed his glory on the mount, and now witness also its agony in the garden.—*C.*

[p] ch. 24. 42; 25. 13. 1 Pe. 5. 8. Ep. 6. 18, 19.

[q] Nu. 14. 5, 16, 22. De. 9. 18. 1 Ch. 21. 16.

[r] Lu. 22. 42. Jn. 12. 27. He. 5. 7, 8. ch. 20. 22. Jn. 5. 30; 6. 38. Ro. 15. 3. Phi. 2. 8. Ac. 21. 14. 2 Sa. 15. 25; 16. 12, 22.

[s] ch. 24. 42, 25. 13; ver. 38, 43. Mar. 13. 33–37; 14. 38. Lu. 22. 40. 1 Co. 16. 13. 1 Pe. 5. 8. Re. 3. 2, 3, 16. 15. Ep. 5. 18. Pr. 4. 14, 15.

[t] Is. 26. 8, 9. Ga. 5. 2. Ro. 7. 18–25. Ga. 5. 17. 24. Ps. 78. 39.

[6] *The spirit indeed is willing.* The renewed spirit is bold, courageous: but flesh still requires to be mortified by the Spirit. Ro. 8. 13.—*C.*

[u] Ps. 22. 1, 2; 109. 4. He. 5. 7, 8. Phi. 2. 8. Ac. 22. 14. 2 Sa. 15. 25, 25; 16. 10, 11. ch. 6. 10.

A.M. cir. 4037. A.D. cir. 33.

[w] Ps. 22. 4. 2 Co. 12. 8. Ps. 22. 1, 2. He. 5. 7, 8.

[x] 1 Ki. 18. 27. Es. 11. 9. Jn. 20. 24.

[y] ver. 18. Jn. 13. 1. 1 Co. 10. 13. ch. 16. 21; 17. 22, 23; 20. 18, 19; ver. 2, 24, 32. Ge. 15. 13, with ch. 9. 15.

[z] Mar. 14. 43–52. Lu. 22. 47–53. Jn. 18. 3–11. Ac. 1. 16; ver. 55. Ps. 5. 11. 21. 2, 3. 10. 18. 3.

[a] Jn. 18. 3, 12. 1 Sa. 8. 7. 10. 19. Ps. 28. 3; 38. 12; 55. 21.

[7] Gr. *Companion*. Ps. 41. 9; 55. 13, 14. 2 Sa. 16. 17.

[b] Lu. 4. 20. Ac. 2. 23. Jn. 18. 12.

[c] Jn. 18. 10; ver. 33, 35.

[d] Jn. 18. 11. Ro. 12. 19. 1 Pe. 4. 16, 19. 1 Co. 4. 12. 2 Co. 10. 3.

[e] Ge. 9. 6. Eze 35. 6. Re. 13. 10. Ps. 55. 23.

[f] ch. 4. 11. 2 Ki. 6. 17. Da. 7. 10. Ps. 91. 11; 34. 7.

[8] A Roman legion generally consisted of about 6000 men.—*C.*

[9] It is remarkable to find our Lord under such circumstances speaking of angels. His own power as God was supreme. He frequently pressed this truth on his disciples. Why then speak of angels at all, and not simply declare his own omnipotence? The reason seems to be, that in the mystery of the divine government in this world angels are the regularly constituted ministers for executing God's plans in relation to the *whole* church. Angels announced the Messiah's advent, counselled the flight into Egypt, ministered to him in the wilderness; in Gethsemane an angel strengthened him: angels were present at his resurrection and ascension.—*P.*

[g] Is. lii. 13; liii. 12; xlii. 1–21; lxv. 1–25. Ge. 3. 15. Lev. xvi. Nu. xix. xxviii. xxix. Is. 52. 13; 53. 5, 6. Da. 4. 20. Da. 9. 24–26. Zec. 13. 7. Lu. 24. 25, 26, 44, 46. Ac. 17. 3; 26. 23.

[h] ver. 54. Ac. 1. 16. Nu. 23. 19. 2 Sa. 23. 5. Tit. 1. 2. Is. 44. 26.

[i] Especially the prophecy of Judas, Ps. 41. 9; of Christ being treated as a sinner, Is. 53. 12; and of the desertion of the disciples, Zec. 13. 7.—*C.*

[j] ver. 31. Jn. 16. 32. Job 19. 13, 14. Ps. 88. 8, 18; 38. 11. Is. 63. 3, 5. 2 Ti. 1. 15; 4. 16.

[k] Mar. 14. 53–65. Lu. 22. 54, 66–71. Jn. 18. 12–14, 19–24. Ps. 22. 16. Ac. 8. 32. Is. 53. 7.

44 And he left them, and went away again, and [w]prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, [x]Sleep on now, and take *your* rest; [y]behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And [z]while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people.

48 Now[a] he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend,[7] wherefore art thou come? Then came they and [b]laid hands on Jesus, and took him.

51 ¶ And, behold, [c]one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest's, and smote off his ear.

52 Then said Jesus unto him, [d]Put up again thy sword into his place: [e]for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and [g]he shall presently give me more than twelve legions[8] of angels?[9]

54 But how then [h]shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, [i]that the scriptures of the prophets might be [j]fulfilled. [j]Then all the disciples forsook him, and fled.

57 ¶ And[k] they that had laid hold on Jesus led *him* away to Caiaphas the high-priest, where the scribes and the elders were assembled.

And in this he agrees with the apostle Paul, who thrice declares that what the communicant eats is simply bread, 1 Co. 11. 26–28. Besides, as our Lord says, Jn. 15. 5, 'I am the vine, ye are the branches'—and yet cannot mean that he was changed into a vine, or his disciples into branches, but merely that he was like the vine, while they were like the branches—so, when he says of bread, 'This is my body,' he means, as in the case of the vine, 'this is (like) my body.' For the use of the verb *to be*, in which it is put for 'to be like, represent, or signify, or answer to,' see Da. 7. 23: 1 Co. 10. 4; Ga. 4. 24, 25. But if the Romanist still repeat, 'This is my body;' the Protestant replies, 'And so indeed it is—it is his body to faith;' for what sense perceives and uses bread, faith discerns and partakes of 'his body and blood, with all their benefits, to spiritual nourishment and growth in grace.' *C.*

Ver. 45. *Sleep on now.* This has been termed 'an *ironical* reproof;' but surely such a figure is totally unbecoming the unequalled solemnity of the occasion. Is not the meaning this? I left you to watch, but the necessity of it being now past, sleep on, and forget both my sorrows and your own, for the few moments of my time that are yet unexpired. *C.*

Ver. 50. *Friend.* Rather, Companion; though as a title, the word Friend, that is, one that has been so named, might still be justly applied to the ungrateful and faithless traitor. *C.*

Ver. 52. This statement, if taken in a literal and unlimited sense, is not strictly accurate—for many take the sword who do not perish by it. The meaning must therefore be sought thus: 1. The sword is a general name for all weapons and means of warfare. 2. The warfare in the case is a private opposition to public authority. 3. It is a warfare undertaken rashly, and revengefully, in defence of or for propagation of religion. Now all who thus take, and continue to hold the sword, shall finally perish by it, either literally, as the Jews soon after did; or spiritually, by making shipwreck of their holy faith. *C.*

Ver. 61. To speak against the temple was a capital offence, Je. 26. 11, 12, 15, 24, according to the Jewish common law—which, as is evident, both from the case of Jeremiah and of our Lord, meant little else than any decision that pleased the rulers, or any ebullition of the popular will. *C.*

Ver. 74. *To curse.* 'To anathematize himself,' to imprecate judgments upon himself, if his denial were untrue.—*To swear*, 'To swear by the name of God. So deep, alas! was the fall of Peter! But, oh! what a scale does it furnish wherein poor backsliding sinners may measure out the mercy and love of God!—*Cook.* The rabbinical writers assert that, 'on account of the holy things,' no cocks were kept in Jerusalem: and therefore it has been asserted that the narrative is untrue, as Peter could not hear what the city did not contain. Let the rabbinical account be admitted for true, so far as Jewish authority extended, and will it follow that no Roman soldier kept a cock for his own pleasure or profit? or will it follow that Peter, from the house of Caiaphas, adjoining the city wall, could not hear one from a distance in the country, where no one has questioned the bird's existence? *C.*

REFLECTIONS.—Unbounded was the foreknowledge of our Redeemer, and astonishing his delight in the view of his sufferings for the world. Great is his care to vindicate all good conduct, to honour all that honour him, and to direct all to opportunities of doing good to their brethren; and infinite his regard to his Father's oracles and ordinances and the salvation of the world. In view of death—a dreadful death—he joins believers in the seals of the promise, and appoints them a permanent feast for spiritual nourishment: representing all his labours of love, and sealing and applying his person and righteousness to their soul! And faithful and reasonable were his warnings against temptation.—How heavy the weight of our sins lay on him! How fearful his agonies! how fervent his prayers! Yet great was his submission to his Father's will: marvellous his readiness to suffer, and kind his rebukes even to the worst!—But, alas! how was he hated by men—plotted against without cause—envied of his honours—betrayed for a trifle—shamefully discredited and contradicted, even by his saints—presumptuously apprehended—despitefully abused—and basely denied, after the most solemn warning! Let me learn to watch and pray against temptation. I know not whether Satan may drag or my corruption drive me. Let me always honour Jesus whatever be the expense; be liberal to his poor, and always give

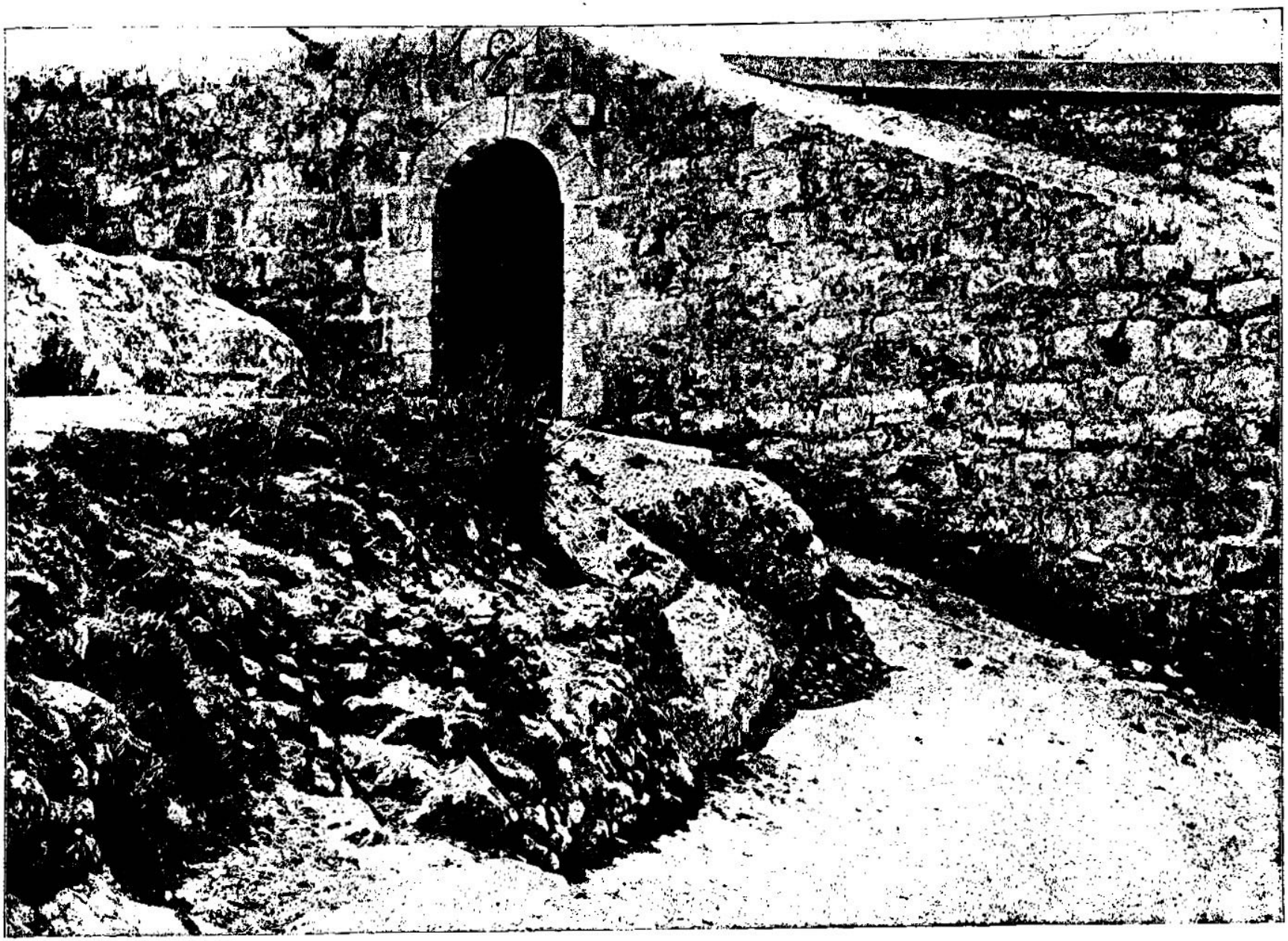

ROCK UPON WHICH JESUS LEANED. [Matt., xxvi:36]—"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." After rising from this last prayer tired and heart-broken it is thought that Jesus leaned upon the rock illustrated in the above picture for a moment's rest. Standing here and seeing hundreds of Russian pilgrims, nothing I had ever witnessed before was so deeply pathetic as to see those poor people bend and kiss this rock. The truth is that the rock is actually being kissed away by the lips of devoted saints. The greatest wonder of all the ages is the depth of affection in the heart of the human race for Jesus Christ. A wonder great as His divinity is the fact that people worship *Him*, and love *Him*.



CANA OF GALILEE—THE PLACE OF THE FIRST MIRACLE. [JOHN, ii : 1.]—"And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there."—John, ii : 1. Five miles from Nazareth and quietly nestling in the midst of olive and fig trees, is Cana of Galilee, accurately photographed as above. There are about two hundred families here. There is a Greek church, the dome of which you see in the picture, in which it is claimed are the water-pots which contained the water Christ turned into wine, and which was obtained from the spring shown in the foreground. These vessels are preserved with great care because of their historic and religious significance. This village, like many others in Palestine, would have passed from the memory of the human race but for the first miracle of Christ performed there.

58 But Peter followed him afar off, unto the high-priest's palace, and went in, [l]and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, [m]sought false witness against Jesus, to put him to death;

60 But[n] found none: yea, though many false witnesses came, *yet* found they none.[2] At the last came two false witnesses,

61 And said, This *fellow* said, [p]I am able to destroy the temple of God, and to build it in three days.

62 And the high-priest arose, and said unto him, Answerest thou nothing? What *is it which* these witness against thee?

63 But Jesus [q]held his peace. And the high-priest answered and said unto him, I adjure[r] thee by the living God, that thou tell us whether thou be [s]the Christ, the Son of God.

64 Jesus saith unto him, Thou[3] hast said:[4] nevertheless[5] I say unto you, [t]Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then[u] the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He[v] is guilty of death.

67 Then[x] did they spit in his face, and buffeted[6] him; and others smote *him* with the palms of their hands,[7]

68 Saying,[y] Prophesy unto us, thou Christ, who is he that smote thee?

69 ¶ Now[z] Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus [a]of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with [b]Jesus of Nazareth.

72 And again he denied with an oath, [c]I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then[d] began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, [e]Before the cock crow, thou shalt deny me thrice. [f]And he went out, and wept bitterly.[8]

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l ver 3, 4, 13. Ps. 9. 6; 13. 20.

m Ps. 27. 12; 35. 11. Ac. 6. 13; 7. 58.

n Da. 6. 4. 1 Pe. 3. 16.

2 Some that witnessed any thing credited, or seemed agreeing together.

o Ps. 2. 1, 2. ch. 27. 20. Mar. 15. 29. Ac. 6. 13.

p Jn. 2. 19. Ac. 6. 14.

q Is. 53. 7. Ac. 8. 32. Ps. 38. 13, 14. ch. 26. 12, 14.

r 1 Sa. 14. 28, 24. Jos. 6. 26. Mar. 5. 7. Ac. 19. 13. 1 Ki. 22. 16. 2 Ch. 18. 15.

s ch. 16. 16. Jn. 1. 34-49. 6. 69. 10. 36. 11. 27. 20. 31. 1 Jn. 4. 15. 5. 5.

t ver. 25. ch. 26. 21. 1 Ti. 6. 13. 2 Ti. 4. 1. It is as thou sayest.

4 See note on ver. 25.—*C.*

5 *Nevertheless.* Rather, 'moreover.' *Hereafter.* Rather, 'soon.' — *And coming in the clouds.* See ch. 24. 30. — *C.*

u Ps. 109. 1. Da. 7. 13. ch. 16. 27; 24. 30; 25. 31. Jn. 5. 22. 6. 62. Ac. 1. 11; 7. 55. Ro. 14. 10. 2 Th. 1. 10. Re. 1. 7; 20. 11.

v Le. 24. 16. 2 Ki. 18. 37; 19. 1. Ge. 37. 29, 34.

x Le. 24. 16. Jn. 19. 7. Ac. 6. 14.

y Is. 50. 6; 52. 14; 53. 3. ch. 27. 30. Jn. 19. 3.

6 *Buffeted.* 'Smote him with the fist.'—*Bloomfield.*

7 Or, *rods.*

z Jn. 18. 17. Mar. 14. 66. Lu. 22. 56.

a Mar. 14. 66, 72. Lu. 22. 56-62. Jn. 18. 15-18, 25-27, with Ps. 7. 2. 119. 115.

b ch. 2. 22, 23; 3. 13; 4. 13, 23.

c Jn. 1. 26. 8. 55; 17. 25. 1 Jn. 2. 29; 3. 1. Jn. 1. 45.

d ver. 44. Lu. 22. 60. Mar. 14. 71. Jn. 18. 26, 27.

* The *first* difficulty connected with this passage is that the quotation is ascribed to Jeremiah, while it is only found in Zechariah. The following, it is will, I think, account for this. Zechariah (ch. 11. 12, 13) evidently refers to the potter of Jeremiah (ch. xviii. xix.), and the predictions illustrated by the potter's vessel. Zechariah's meaning is, Let these pieces of silver become, like the potter's vessel of Jeremiah, the symbols of the people's doom. They are the price of innocent blood — blood that must yet draw down vengeance more terrible than that shed of old in the valley of Tophet; let them therefore be identified with the potter's field, the place polluted by crime, as a warning that punishment is yet to come. Such was the import of the prediction, and it affords an explanation of the evangelist's reference to Jeremiah. He saw the connexion between the prediction in Zechariah, and the earlier one in Jeremiah, and he regarded the former as a more specific application of the latter. A *second* difficulty is in the words of the quotation. They differ considerably from those in the original Hebrew. In the Hebrew the whole assumes the form of a transaction between the Lord and the prophet, who personates the Messiah; in the Greek the people are represented as doing all. The change is made to adapt the words to the historical fulfilment, the same leading ideas being developed in both.—*P.*

e ver. 31. Lu. 22. 31, 34. Mar. 14. 30. Jn. 13. 38.

f Ps. 109. 60. Ezr. 7. 10. Zec. 12. 10. Jn. 16. 20. 2 Co. 7. 10.

8 On comparing this narrative with the parallel passages in Mar. 14. 66-72. Lu. 22. 56-62; and Jn. 18. 17-27, we find considerable verbal & fortuitous. The difficulties here arising may be satisfactorily solved by considering, 1st. That Peter disputed at some considerable length with those who charged him with being a follower of Jesus. 2d. That one of the evangelists would record one part of the conversation, and another another. As Alford rightly remarks: 'I do not see that we are obliged to limit the narrative to three sentences from Peter's mouth, each expressing a denial, and no more. On three occasions during the night he was recognized; on three occasions he was a denier of his Lord. Such a statement may well embrace reiterated expressions of recognition, and reiterated and importunate denials on each occasion.'—*P.*

CHAP. XXVII.

1 The morning of Friday the 15th.—*P.*

a Mar. 15. 1. Lu. 22. 66; 23. 1-28. Jn. 18. 28-40; 19. 15. Ac. 4. 26-28; 13. 27, 28. Ps. 2. 1-4. Is. 53. 7, 8.

b ch. 20. 19.

2 The chief priests and elders, as subordinate officers leading Jesus to Pilate, as supreme governor, afford two signs — that 'the sceptre had departed from Judah,' and that therefore 'Shiloh had come.'—*C.*

c ch. 26. 66. 1 Ki. 21. 27. Job 20. 5, 15. 2 Co. 7. 10, with ch. 26. 25.

3 *Repented himself.* The original does not express that deep and genuine change of heart essential to 'repentance unto life,' but merely that trouble of spirit that terminates in despair, and 'worketh death.'—*C.*

d ver. 24. Ac. 18. 6. 2 Ki. 24. 4.

e Ac. 18. 25. Job 15. 4; 16. 2.

f Ac. 1. 18, 19. 2 Sa. 17. 23. Ps. 55. 23. 1 Sa. 31. 4, 5. Ju. 9. 54.

h Ac. 1. 19. Je. 18. 2.

1 Zec. 11. 12, 13.

4 Or, *whom they bought of the children of Israel.*

5 See note * in first column.

j Mar. 15. 2. Lu. 23. 3. Jn. 18. 33, 37. 1 Ti. 6. 13, with ch. 26. 25, 64.

6 *Ye say.* It is so as thou sayest.

k ch. 26. 63. Is. 53. 7. Ac. 8. 32, 34. ver. 14. 1 Pe. 2. 23.

l ch. 26. 62. Jn. 19. 10.

m ch. 26. 2, 5. Lu. 23. 17. Mar. 15. 6. Jn. 18. 39.

n Jn. 18. 40. Lu. 23. 25. Mar. 15. 7. Ac. 3. 14, 15.

CHAPTER XXVII.

1 *Christ is delivered bound to Pilate.* 3 *Judas hangeth himself.* 19 *Pilate, admonished of his wife,* 24 *washeth his hands:* 26 *and looseth Barabbas.* 29 *Christ is crowned with thorns,* 34 *crucified,* 40 *reviled,* 50 *dieth, and is buried:* 66 *his sepulchre is sealed, and a watch set over it.*

WHEN the morning was come,[1] all[a] the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and [b]delivered him to Pontius Pilate the governor.[2]

3 ¶ Then[c] Judas, which had betrayed him, when he saw that he was condemned, repented himself,[3] and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, [d]in that I have betrayed the innocent blood. And they said, [e]What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, [f]and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, [h]The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, [i]And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;[4]

10 And gave them for the potter's field, as the Lord appointed me.[5]

11 ¶ And[j] Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.[6]

12 And[k] when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, [l]Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now[m] at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And[n] they had then a notable prisoner, called Barabbas.

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to embrace his preached gospel. And, on his demand, gladly let me receive him into my house and heart. A deep sense of my sinfulness should make me always ready to suspect the worst of myself. If I indulge self-confidence, if I disregard a Saviour's warning, I shall quickly fall, fearfully fall, before the slightest temptations. If I indulge one sin, it will quickly plunge me into a worse. If then I have been overtaken in a fault, let me quickly and bitterly repent. It is not the greatness or number of my sins that can ruin me, but my obstinate impenitence and unbelief.

CHAPTER XXVII.—*Crucifixion* was the most cruel, shameful, and cursed death that could be devised: was not at all used by the Jews; and by the Romans inflicted only upon slaves, and the basest of the people, who were capital offenders. The person was nailed to the cross as it lay upon the ground, through each hand, extended to its utmost stretch, and through both the feet together; then the cross was erected, and the foot of it, with a violent thrust which disjointed the whole body of the sufferer, placed into a hole in the ground prepared to receive it. The whole weight of the body thus hung upon the nails, which went through the hands and feet till the person expired by mere dint of terrible pain.

Ver. 9. *By Jeremy.* This prophecy is not found in Jeremiah.



THE FIELD OF BLOOD—NOW A PLACE OF TOMBS AND A RESORT FOR LEPERS. [Matt., xxvii:6, 7, 8.]—"And the chief priest took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood, and they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the field of blood unto this day." And so we have with us still the same field a little way outside the walls of Jerusalem. At the bottom of this field, or hill, is the Valley of Hinnom, where children in ancient times were sacrificed to Moloch. It was called the place of fire, and sometimes Gehenna. It is now a place of tombs and a resort for lepers. The earliest mention of the Valley of Hinnom is in Josh., xv:8.

17 Therefore, when they were gathered together, Pilate said unto them, [p]Whom will ye that I release unto you? Barabbas, or [q]Jesus which is called Christ?

18 For he knew [r]that for envy they had delivered him.

19 ¶ When[s] he was set down on the judgment-seat, his wife[7] sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 ¶ But[t] the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus, which is called Christ? [u]*They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, [v]Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he[w] took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of [x]this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.[8]

26 Then released he Barabbas unto them: and when he had [y]scourged Jesus, he delivered *him* to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the common hall,[9] and [a]gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns,[1] they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and [b]mocked him, saying, Hail, King of the Jews!

30 And[c] they spit upon him, and took the reed, and smote him on the head.

31 And[d] after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

32 And,[e] as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a skull,[2]

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[p] Acts 3.14, 15. 1 Ki 18. 22. ver 21.

[q] ch. 21.9, 11.

[r] Ac. 7.9. Jn. 15.5. 22. cr. Ezr. 4.4. Job 5.2. Pr 27.4.

[s] Isa. 16. ver 4. Ac. 25.6, 10. ver 24. Ac. 3.13. Jn. 5.30. 18.31. 19.4. 1 Jn. 2.1.

[7] Her name was Claudia Procula, if tradition may be trusted. Such incidental proof of the veracity of the evangelist, as it was in the reign of Tiberius that the wives of governors first obtained permission to accompany their husbands. *C.*

[t] Mar. 15.11. Lu. 23. 18. Jn. 18.40. Ac. 3.14, 15.

[u] Is. 53.3, 5. Jn. 19. 18, 20. Re. 5.7, 8.

[v] ch. 21.38, 39.

[w] De. 21.6, 7. Job 9. 30. Ps. 26.6. Fr. 30.20. Je. 2.35.

[x] ver. 4, 19. Dt. 27.6; 19.13.

[8] ch. 21.41. De. 15.10. Ac 5.28. 1 Th. 2.15, 16. He. 6.8. Jos. 2.19. 2 Sa. 1.16. In the 62nd fauntt of Antiochus Jehoiachim they in Titus, and in their miseries for nearly 1800 years past, they have felt the effects of this awful imprecation.

[y] Is. 53.5. Je. 31.19. 1 Ki. 12. 11. Jn. 19.1. 23. 24. 65. Mar. 15.15. 20.

[9] Or, *governor's house*

[a] Ps. 22.16. Pr. 29.12. Jn. 18.3, 12. Mar. 15.16-18. Jn. 19.2, 3, with Ge. 3.18.

[1] Several versions and early writers, with painters and poets, have mistaken in representing the "crown of thorns" as one of cruelty as well as mockery; and it may have been, and most probably was so. Still, as the original does not identify the plant that was plaited into a crown, no special inference as to cruelty or bodily suffering should be drawn from the record.—*C.*

[b] Ps. 69. 19, 20.

[c] ch. 26. 67. Is. 49.7; 50.6; 52.14; 53.3, 7. Mi. 5. 1.

[d] Ps. 22.6, 8; 69.7, 19; ch. 27.39. He. 13.12.

[e] Mar. 15.21. Lu. 23. 26, 33. Nu. 15.35. 1 Ki. 21. 13, 13. Ac. 7.58. He. 13.12. ch. 21.39. Jn. 19.17.

[2] The word *Golgotha* is Aramaic, and its Greek equivalent is given by Matthew, Luke, and John. The Latin *Calvary* has become incorporated in every language of Europe. Different accounts have been given of the origin of the name. Some say it is so called because it was the burial-place of Adam, and his *skull* was preserved there: others that it was the place where malefactors were beheaded; others that there was a *skull-shaped* mound at it. There is no reference to any *mound* or *hill* earlier than the fourth century. As to the site of Calvary, we have no definite information. We learn from the evangelists that it was outside of Jerusalem, near some public road, and visible from a distance. Mar. 15.20. Jn. 19.20. Lu. 23.49. The traditional site is most unlikely, in fact, it is scarcely possible it could have been situated where the Church of the Sepulchre now stands. —*F.*

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[f] Ps. 69.21. Jn. 19.28. Mar. 15.23.

[g] Ps. 22. 16, 18. Jn. 19. 23. 24. Mar. 15.24. Lu. 23.34.

[3] It avowed his innocence and Mrs. Salmon says no three passages which were generally understood, Mar. 15.25. Lu. 23.33. Jn. 19.14. &c.

[4] The apparent discrepancy between the evangelical copies of this inscription will more properly be considered in the notes upon Jn. 19.19.—*C.*

[h] Is. 53.12. Lu. 23.32, 33. Mar. 15.27, 28. Jn. 19.18.

[5] *Thieves.* High way robbers, as the original imports—many a band of whom, according to Josephus, grew infested the sea. *C.*

[i] Ps. 22.7. 69.20; 109. 25. Is. 2.15. Mar. 15.29. Lu. 23.35, 36. 53.3.

[k] ch. 26.61. Jn. 2.19; 10.4. 3.0, 20. 63.64.

[l] Job 13.9. Ps. 35.16. Is. 28.22. Je. 48.27.

[m] ver. 40 with 39, 63, 63; 12. 2. Jn. 4.48. Lu. 4.12. He. 4.2, 6. 11.

[n] Ps. 3.8; 22.8; 28.4, 5, 29. 42. 109.31.

[o] ch. 16.24. Jn. 3. 16; 5.17. 20, 21. 30, 36.

[6] Ps. 35. 15. Lu. 23. 39-43. It seems that at first they both railed at him.

[7] *The thieves—cast the same in his teeth*—both of them at this period agreeing in rejecting him.—*C.*

[p] Am. 8.9. Is. 50.3.

[8] This must have been a preternatural darkness, for an eclipse of the sun can not happen except at the change, whereas it was now full moon. Neither can a full eclipse last more than fifteen minutes, whereas this lasted three hours.—*C.*

[q] Ps. 22. 1-21; 69. 1-21. Is. 53. 10. Lu. 2.12. He. 5.7. Mar. 15.33-37. Lu. 23.44-46.

[r] Ps. 56.3, with Mat. 4.5. ch. 11.14, 17. 21-23.

[s] Ps. 69. 21. Mar. 15. 36. Lu. 23.36. Jn. 19.29.

[t] Mar. 15.37, 38. Lu. 23.46. Jn. 19.30. He. 5.7. Ps. 22.14, 15. Da. 9. 26. Ps. 53. 10. Jn. 12. 31, 15, 18. He. 9.14.

[u] Mar. 15.38. Lu. 23. 47. He. 10.20-31. Le. 16.2, 15; 21.23. 2 Ch. 3.14. Is. 25.7. 2 Co. 3.12-16. He. 9.2, 8, 10. Ep. 2.14.

[v] Ps. 18.7. Ex. 19. 18. Hab. 3.10, 13.

[w] Ps. 68. 20. Is. 26. 8; 66. 19. Ho. 13.14. Jn. 5. 21, 25, 28, 29; 20. Da. 12. 2. Ph. 3.21.

[x] 1 Co. 15.20.

[9] The words of ver. 52, 53 must be interpreted literally, like other parts of this narrative. The graves were thrown open by the shock of the earthquake at the time of Christ's death. They were rock tombs, with stone doors. The dead, however, did not rise till the moment of Christ's resurrection. They rose with, or after him; for he was the "first-fruits of them that slept. They appeared unto many, as if to afford visible evidence that He was "the resurrection and the life. How long they continued to appear is not stated. What became of them afterwards is not stated. Possibly, as Alford suggests, they may have remained on earth forty days, and then ascended with Christ to glory.—*P.*

[y] ver. 36. Mar. 15.39. Lu. 23.47. Is. 11.10. ch. 8.5-11.

34 They[g] gave him vinegar to drink, mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And[h] they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down, they watched him there;

37 And set up over his head his accusation written, THIS[3] IS JESUS THE KING OF THE JEWS.[4]

38 Then[i] were there two thieves[5] crucified with him; one on the right hand, and another on the left.

39 ¶ And[j] they that passed by reviled him, wagging their heads,

40 And saying, [k]Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests [l]mocking *him*, with the scribes and elders, said,

42 He saved others, himself he cannot save. [m]If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He[n] trusted in God; let him deliver him now, if he will have him: for he said, [o]I am the Son of God.

44 The thieves also,[6] which were crucified with him, cast the same in his teeth.[7]

45 ¶ Now [p]from the sixth hour there was darkness[8] over all the land unto the ninth hour.

46 And about the ninth hour [r]Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, [s]This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, [t]and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus,[u] when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And,[v] behold, the vail of the temple was rent in twain, from the top to the bottom; [w]and the earth did quake, and the rocks rent;

52 And[y] the graves were opened; and many bodies of the saints which slept, arose,

53 And [z]came out of the graves after his resurrection, and went into the holy city, and appeared unto many.[9]

54 Now[a] when the centurion, and they that

but in Zechariah, ch. 11. 12, 13. This substitution has therefore been pronounced the error of a transcriber, or a lapse of memory in the writer. But the first of these opinions is contrary to the best MS. authority; the second, to the whole idea of inspiration. That Zechariah may also have been called Jeremiah, or that Jeremiah may actually have written part of the prophecy emitted by Zechariah, affords a ready and sufficient solution of the whole difficulty. *C.*

Ver. 22. *Thou sayest.* The words may be translated, 'Sayest thou that I am?' see Jn. 18. 34. But the affirmation of his being a king (see Jn. 18. 36, 37) seems as necessary for a witness to the Gentiles as it was to the Jews. *C.*

Ver. 25. This imprecation, dictated by a ferocious cruelty that would satiate its appetite for blood at any price, has been, alas! most literally fulfilled. After the reduction of Jerusalem by Titus, more than 500 Jews were sometimes crucified in a single day, until, in the words of their own historian, 'there was wanting room for crosses, and crosses for bodies.' And many of these were no doubt the children of those who had uttered this unmerciful imprecation. *C.*

Ver. 32. *Cyrene*—the capital of a province in Libya, now part of the kingdom or desert called Barca. It stands in a plain about eleven miles south of the Mediterranean, and was one of the cities called *Pentapolis*. It was founded by Battus, 630 B.C., and was

were with him, watching Jesus, saw the earthquake, and those things that were done, they feared[b] greatly, saying, [c]Truly this was the Son of God.[1]

55 And[d] many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was [e]Mary Magdalene,[2] and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When[g] the even was come, there came a rich man of Arimathea,[3] named Joseph, who also himself was Jesus' disciple:[4]

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his[5] own new tomb, which he had hewn out in the rock:[6] and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day[h] of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that [i]that deceiver said, while he was yet alive, [k]After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and [l]steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.[7]

65 Pilate said unto them, Ye have a [8]watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.[9]

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 Christ himself appeareth to them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 18 and sendeth them to teach and baptize all nations.

IN the [c]end of the sabbath,[1] as it began to dawn toward the first *day* of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.[2]

2 And, behold, there was[3] a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His[5] countenance[4] was like lightning, and his raiment white as snow:

4 And [c]for fear of him the keepers did shake, and became as dead *men*.[5]

5 And the angel [d]answered and said unto the women, [e]Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here; [g]for he is risen, as he said. Come, see the place where the Lord lay.

7 And [h]go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And[i] they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word

9 ¶ And[j] as they went to tell his disciples, behold, Jesus met them, saying, All hail! And

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A.M. cir. 4037. A.D. cir. 33.

a Ps.97.7,9. Ps.48.6. Ac.2.37.16.29.

b ch.8.27; 14.33; 27.54. Ps.40.3. Ac.2.37. Nu.1.5. Ps.28.7. ver.4.

1 *The Son of God.* That the words are eternally true[d], and must needs be translated 'of Son of God,' or, 'of Son of a God,' see Bloomfield's *Recens. Synopt.*—*C.*

d Lu.8.2,3. Mar.15.40,41. Lu.23.46,49,55. Jn.19.25.

e Lu.8.2. 24.10. Mar.16.9. 1 Co.15.5. Mar.16.1. Mar. 6.1. ch.20.20,21; ver.61; ch.13.55. Mar.15.40.

2 So called apparently from her native *Magdala*, a village of Galilee, situated on the shore of the Sea of Galilee, not far from Capernaum.—*P.*

g Mar.15.42-47. Lu. 23.50-56. Jn.19.38-42. Is.22.16.

3 *Arimathea.* The same as Ramathaim and Rama. 1 Sa.1.1, 19,—*C.*

4 Joseph was a thoughtful and pious man (Mar.15.43), a member of the Sanhedrim, yet who had opposed the proposal to crucify Christ, Lu. 23.50,51. Though a native of Arimathea he appears to have been resident in Jerusalem, and known to Pilate.—*P.*

5 Is.53.9. Ps.22.15. Ho.13.14. So it could not be said another had risen.

6 There are hundreds of such tombs in the cliffs, glens, and hill-sides around Jerusalem. The tombs of the holy city are now, in fact, far more numerous than her houses. Their usual form is that of a small chamber, with *bench* for bodies pierced in the rock along the sides. In some there are many chambers connected by doors and galleries. The entrance from without is generally by a low door cut in the vertical side of a rock, and shut either by a massive slab hung upon pivots, or by a heavy circular stone running in a groove.—*P.*

h ch.26.17. Jn.19.14. Mar.15.42.

i Ps.2.1-6. Ac.4.25, 26. ch.26.3,4.

A.M. cir. 4037. A.D. cir. 33.

8 Roman soldiers readily at your service. Ac.4.1.—*C.*

9 Da.6.17. Their stores, small, and gained but concurred to render Christ's resurrection the more illustrious and remarkable.

CHAP. XXVIII.

a Mar.16.1,2. Lu.24.1. Jn.20.1. ch.27.56.

1 *The end of the sabbath.* Rather, 'Sabbath being ended.'—*C.*

2 Considerable difficulty is experienced in harmonizing the four accounts of the resurrection given by the evangelists. This arises from a variety of causes:—1. The evangelists wrote independently. None of them appears to have been acquainted with the writings of the others. 2. Each writer records those facts which most struck himself. 3. We have no full account of all the events, so as to be able to supply the connecting links. The time of the resurrection is here indicated:—it was at the end of the Sabbath: *i.e.*, after the rising of the Jewish Sabbath: not *immediately*, but, as the succeeding clause more minutely specifies, *at* DAWN *of the day following.*—*P.*

3 Or, *hasthere*, Mar. 16.4. Lu.24.2. Jn.20.1.

b Ps.104.4. Isa.1.4-14. Re.1.14-16. Da.10.5,6. ch.17.2. Mar.16.5. Lu.24.4. Jn.20.12. Lu. 1.11,12,30-19. Re.18.1.

4 *His countenance* the women saw; and the fear of the keepers, the angels could report.—*C.*

c Ch.27.65,66. Ps.144. 6; 48.6. Da.8.27; 10.7,16, 33.34.

5 This accounts for the absence of the keepers on the arrival of the women. They had fled in fear.—*P.*

d He.1.14.

e Ps.105.3,4. Mar.16. 6. Lu.24.5. Is.41.10,14. Re.1.17,18. Mar.5.36.

g Jn.2.19. ch.12.40; 16.21; 17.23; 20.19; 27. 63.

h ch.26.32; ver.10, 16,17. Mar.14.28; 16.7. Lu.24.34. Jn.21.1. Ac. 1.3; 10.41; 13.31. 1 Co. 15.4,5. ch.4.15. 8.11,12.

i Ec.9.10. Ro.12.11. Ezr. 3.12,13. Jn.16.20,22; 20.20. Ps.2.11.

j Is.64.5. Ps.19.12. Mar.16.9. Jn.20.14,16,19. Ca.5.4.

Christ's body is buried.—[1] Jn.7.32,47. Lu.23.2. Co.6.8. [2] ch.28.13. [3] If that is believed, it will be worse than all that hath happened.

peopled by a Grecian colony. It was long governed by its own kings; but was finally bequeathed to the Romans. During the prevalence of Christianity in north Africa, it was a place of importance; but was conquered by the Saracens, A.D. 640. Christianity has nearly disappeared, and Mahometanism reigns amidst ruins and barrenness. *C.*

Ver. 34. *Gall.* That this was some bitter infusion is all that is precisely known. It is probable, however, that it was a narcotic, employed, in 'cruel mercy,' to stupify the sufferers; or perhaps even poisonous, and used to hasten dissolution. Wherefore our Lord, who was resigned to suffer, as appointed to save, 'to the uttermost,' would not drink. *C.*

Ver. 46. *Eli, Eli, lama sabachthani?* These are not the precise Hebrew words of Ps. 22. 1, but a translation into the Syro-Chaldaic. *Why hast thou forsaken me?* This is neither the language of expostulation nor impatience: for he came to do, and therefore to suffer, the will of the Father. It is merely a believing recitation of the words of the Spirit (Ps. 22. 1), adduced to show that, in obedience to the Father's will, Messiah behoved to be 'cut off,' and left for a time to the triumphant malice of Satan and of wicked men. *C.*

Ver. 51. *Vail.* There were two vails, the one at the entrance of the holy place, the other between the holy place and the sanctuary. This was called 'the inner,' and, in He. 9. 3, 'the second vail.' The vail was the emblem of the flesh of Christ, He. 10. 20, which being rent by death, made patent the way into 'the holiest of all,' He. 9. 8. *C.*

Ver. 60. *He rolled a great stone,* &c. It is not likely that Joseph, who had hewn a sepulchre out of a rock, would have a door so inartificial as this is sometimes represented—a mere round stone to be rolled up against the entrance. It is much more probable that it was, what may still be seen in the East, a flat circular stone that was rolled in a groove. *C.*

Ver. 66. *Sealing the stone.* How this sealing was effected cannot be precisely ascertained. But tombs are still found in the East in which a hole in the circular stone described in the foregoing note (ver. 60) corresponds to one in the rock when the stone is rolled into its place. This hole, it would appear, was intended for a piece of wood or iron, the head of which, if pushed a little within the outer surface of the stone, could easily be so sealed as to render opening without detection quite impossible. *C.*

REFLECTIONS.—Men, especially wicked rulers, are awfully set upon mischief. Not only commanded devotion, but even necessary sleep, must give way to it. **But dreadful is the reward of treachery to Christ. And the price of blood, the horrors of conscience, and the sorrows of hell, are closely linked together. Yet no alarming convictions, no pretences to piety, can restrain men abandoned to wickedness.—Dreadful from earth, from hell, from heaven,** were the sufferings of our Redeemer. Hypocritical rulers, the lately extolling mob, the inwardly convinced heathen governor, the profane soldiers, concur to abuse and murder him. But, alas! at what expense of misery to themselves and posterity, for many ages, do the hardened Jews, who had witnessed his benevolent miracles and heard his saving doctrines, cry for his blood! In the most dreadful manner they tempt him to abandon his work of redemption. But willingly and steadily he persevered in his saving of sinful men! Yea, the malice of the priests and elders, the treachery of Judas, the insolence and imprecations of the mob, the indulgence and obstinacy of Pilate, the insults of the soldiers, the attempt to imprison him in his grave, were all marvellously overruled to accomplish the oracles of God, and for the honour of Jesus and redemption of his church. With pleasure and triumph he therefore breathed out his last. And the most honourable attestations were given to his death. Thrice happy are they who sleep in Jesus!—Them will God, through his death, bring with him, that they may be glorified together.—Stand in awe, then, my soul! avoid sin, lest it bring thee to a miserable end, and entail a curse on my seed. Never value thyself on popular applause, which may so quickly be turned into contempt, malice, and murder. Let me never account anything too much to be given, or to be suffered, for the sake of my dying Redeemer. While others prefer Barabbas, let me adhere to look on and weep with him in every difficulty and danger. Let me never come down from my cross till I can say, It is finished. And let neither death nor the grave terrify me, since Jesus the forerunner hath for me passed through and entered into his glory.—See now, my soul, the dreadful punishment, and in that the nature, of my sin! What is a drowned world, a burning Sodom, a plagued Egypt, an opened hell, in comparison of the Son of God suffering—troubled in spirit, till he knew not what to say—amazed and very heavy—sorrowful, even unto death—in an agony, sweating great drops of blood—tormented and insulted by men—harassed by devils—deserted by God—groaning and giving up the ghost, under the weight of infinite wrath!—Listen, O my soul, how, by every debasement, every strait, every labour, every reproach, every wound, every groan, every tear, every drop of blood, Jesus charges me to come to him, that I may have life! Behold how my debt is paid, my happiness secured, my peace with God procured and confirmed, and my comfort enhanced! There divine righteousness is honored, transgression finished, the curse exhausted, the law magnified, God reconciled, death vanquished, and hell extinguished—and all for me!

CHAPTER XXVIII. Ver. 8. *With fear and great joy.* The emotions of the human mind are often of a very mixed character, of which this verse presents a very striking example. *C.*

Ver. 9. *'All hail!'* 'Hail,' in Saxon, was used to signify health, prosperity, and every kind of blessing and good. 'All hail!' means, therefore, All health, &c., be to you! *C.*

Ver. 13. The statement of the watch contains the proof of its own falsehood. Had they said, 'Some persons *unknown* have stolen him,' they might have been believed. But when they charge the stealing against the disciples, and yet acknowledge they themselves were asleep when the theft was committed, they are asserting what they could not know, and are therefore entitled to no credence. That this falsehood was diligently dissemi-

they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, [k]Be not afraid: go[l] tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold some of the watch came into the city,[6] and showed unto the chief priests all the things that were done.

12 And [m]when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and [o]stole him *away* while we slept.

14 And[p] if this come to the governor's ears, we will persuade him, and secure you.

15 So [q]they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then[r] the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.[7]

17 And [s]when they saw him, they worshipped him: but some doubted.[8]

18 ¶ And Jesus came and spake unto them, saying, [t]All power is given unto me in heaven and in earth.

19 Go[u] ye therefore, and teach all [9]nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, [v]I am with you[1] alway, *even* unto the end of the world. Amen.[2]

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k Is.41.10,14; 35.3,4. Re.1.17,18. Mat.5.36.
l Ju.20.17. Ho.11.8. Ps.103.8–13. He.2.11,12. ch.12.49,50. Ju.20.17. See on ver.7.
6 Being terrified by the earthquake. *m* Ps.2.1–6. 54.2. ch.26.3,4.
o ch.27.64. *p* Je.5.19,20. Ac.17.19.

A.M. cir. 4037. A.D. cir. 33

q ch.26.15. 1 Th.2.15. Ps.64.5. 109.20. ver.11. Ac.4.17. Mat.26.64. 1 Co.15.5.
r ch.26.32. ver.7,10.
7 The eleven went to Galilee and were present at this interview; but from Acts 1.6 it is necessary to infer that they all were not present. There is reason to believe that this is the appointment referred to by Paul when he speaks of Christ's being seen of 500 brethren at once, 1 Co.15.6. *P.*
s ch.16.22. Ps.44.11. 22.22. Jo.5.23. Re.5.9. Heb.1.6.
8 Or, *had doubted.*
t Da.7.13,14. Ps.2.6. 89.19,27. 110.1. 1 Is.9.6. 2 Is.53.12. ch.9.6. Ho.1.7. ch.11.10,11. ch.28.18. Ge.1.1. 32. Je.32.17. 49.19. Amos 3.6. 9.5,6. Ac.2.36. 5.31. 10.36. Ro.14.9. 1 Co.15.24. Ep.1.10,20,21. Phi.2.9–11. Col.1.16–18. Heb.1.2, 3,8,9. 2 Pe.3.9. Re.1.13,15,18,20. 11.15. 19.16.
u Mar.16.15,16. Lu. 24.47. Is.52.10. Ro.10. 18. Ac.2.38,8.12. 1 Co. 1.13,15.1,2. 1 Pe.3.21. Col.2.12. Ac.10.48. 1 Co.1.13,15. 2 Co.11.2,23. Ga. 3.27. 1 Co.11.2,23. Ga. 3.27. Ep.4.5. 1 Pe.3.21. Ac.2.38. 8.16. 10.48. 19.5. Ro.6.3. Col.2.12.
9 Or, *make disciples or Christians of all nations.*
v Jos.1.5,9. Ps.23.4. 91.10,11. Is.41.10. 43.2. Ac.18.10. Re.1.18.
1 *I am with you.* Not that he will be but I am with you; because, as God, all times, past, present, and to come, are alike to him. *C.*
2 The concluding verses of this Gospel are among the most precious in the Bible. Christ's declaration that *all power* is given to him, in his mediatorial capacity, King and Head of his church, is the basis of what follows. 'Go ye *therefore*.' I am your King, and you are bound to obey; I am omnipotent, and you must succeed. Go and '*make disciples of all nations*'—never cease until all mankind become mine. Go and teach them 'what *I have commanded you*'—my *word* is to be your sole text-book. And then, 'AND, *lo, I am with you always*.' *F.*

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nated is evident from Justin Martyr. Traces of it may also be found in the Rabbinical writers. *C.*

Ver. 18. *All power is given unto me*—of which he had shown specimens upon earth in repelling Satan, casting out demons, healing diseases, raising the dead, producing food, stilling the tempest, smiting the barren fig-tree, and convincing and converting sinners. This power was given to him as Mediator, God and man in one person, *in which character* he held it not inherently but derivatively from the Father. *C.*

REFLECTIONS.—Jesus, who was delivered for our offences, rises again for our justification! In the most solemn and seasonable manner JEHOVAH liberates our Savior when man is redeemed. And great earthquakes, mighty angels, risen saints, suspicious disciples, terrified soldiers, and an empty grave, are made joint witnesses of this leading article of our Christian faith. Yea, even the self-destructive lie, contrived by the Jewish rulers to refute it, indirectly confirms it. But O how great was his kindness in acknowledging those for *brethren* who had lately forsaken him, and solemnly to visit those who had so shamefully deserted and so sinfully suspected him. Great are the joys which spring from his being; as God-man, made governor of all things in heaven and earth for the good of his church. What extending of her limits! What discipling of the Gentiles! What solemn admission of them into the family and instruction of them in the things of God. We have need then to hold fellowship with him in every ordinance, and obey him in every command; and, even under the best ministry, to try everything by his laws, and to depend on him in every circumstance for his promised presence.

CONCLUDING REMARKS ON THE BOOK OF MATTHEW.

Matthew was early called to be a disciple and apostle. From that time forward he was a constant attendant upon our Lord; and so, amply qualified to relate 'the things that he both saw and heard.' The Gospel by Matthew is distinguished by the length at which he has related several of our Lord's discourses. Take as examples, the sermon on the mount, his charge to the apostles, his parabolic illustrations of the nature of his kingdom, and his prophecy concerning Jerusalem and the judgment to come. He is also remarkable for the particularity with which he has related so many of our Lord's most wonderful replies to the cavils of his adversaries—replies in which may be found what many of the deepest reasoners of this world have sought in vain—the principle by which evidence rises above probability, and attains to certainty. This our Lord shows to be found in *uniformity*—in judging of one thing upon exactly the same principles that we judge by in another. By this he silenced the scribes, Pharisees, and Herodians—compelling them, by their judgment in their own case, either to yield to his arguments or shrink away in silence. Of this important principle of reasoning examples may be found, ch. 12. 1–5; 15. 1–9; 16. 1–3; 21. 23–27; 22. 15–22, 41–46.—As the original purpose of the Gospel is to instruct the ignorant, and convince unbelievers, it is presented to us with all the historic evidence that entitles it to the acceptance of reasonable men. It is affirmed by competent witnesses—related with great simplicity;—and that the historians believed their own statements, their sufferings in defence of their testimony sufficiently demonstrate. Upon these grounds it was necessary the Gospel should first stand, so that no unbeliever would be able to screen his infidelity under any pretended want of ordinary historic evidence. Still it is to be remembered, that, while this species of evidence for revelation, like the evidence for the being of a God from the light of nature and creation, is sufficient to leave men without excuse, the believer ascends to a higher ground—the prophecies fulfilled, and the miracles wrought in attestation of our Lord's commission, and the commission emanating from him to his disciples, with the promise of the Holy Spirit to 'bring all things to their remembrance whatsoever he had said to them,' and certainly to 'guide them into all truth.'

THE GOSPEL ACCORDING TO

SAINT MARK.

Mark, the writer of the following Gospel, is generally supposed to be the person called John, surnamed Mark, who was nephew to Barnabas, Col. 4. 10, and the son of that Mary at whose house many were assembled praying when Peter was delivered from prison, Ac. 12. 12. Peter calls him 'Marcus my son,' 1 Pe. 5. 13, most probably as Paul calls Timothy 'my son in the gospel,' both being spiritual children of their respective fathers in Christ. He accompanied Paul in his travels, Ac. 12. 25; 13. 5–13; 15. 36–41; 2 Ti. 4. 11; Phile. 24; and he is said to have been amanuensis to Peter, and to have prepared his gospel narrative under Peter's inspection, and chiefly for the use of the Gentile converts. The internal evidence of this Gospel seems to favour this statement, for many things particularly honourable to Peter are omitted, while his weaknesses and faults are minutely detailed; given, as it were, *con amore*, not with the vain ostentation of a proud humility, but with the inward desire to humble the sinner and exalt the Saviour. Some learned commentators have represented it as an abridgment of the larger narrative of Matthew. But though there is doubtless a considerable agreement, yet Mark omits many important particulars mentioned by Matthew, and adds others, dilating upon some things only cursorily noticed by Matthew, and differs from him considerably in the order of time. So that, these things considered, there can appear no

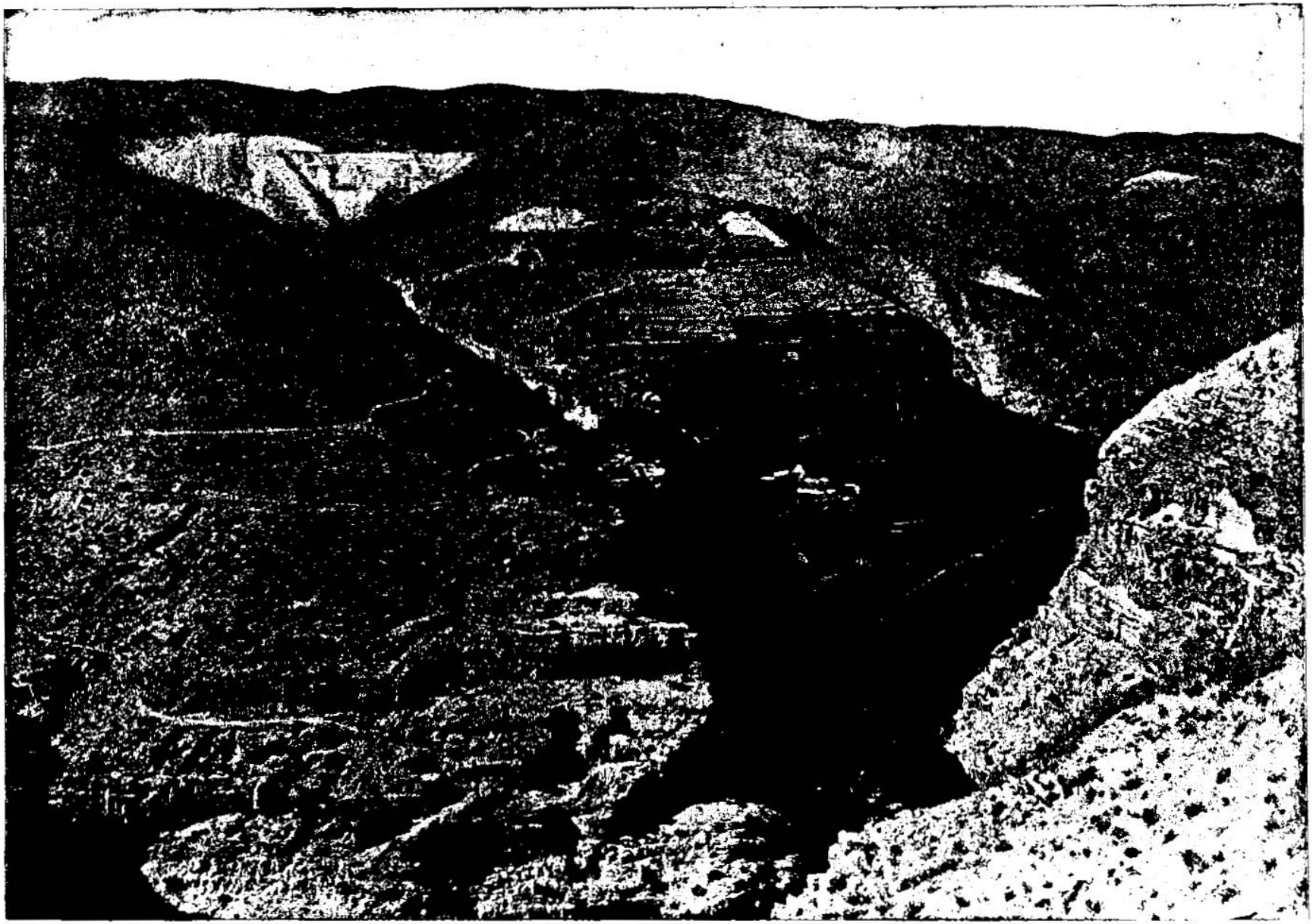

MONASTERY AT THE BROOK CHERITH—WHERE CHRIST FASTED FORTY DAYS AND FORTY NIGHTS. [Mark, 1:13.]—One of the most sublime ravines in Palestine. The founders of the monastery on the mountain's side believed it to be the site, or near the site, of Elijah's hiding place during the miraculous drouth that occurred in Ahab's reign, and where he was fed by ravens, while the famine raged in Palestine. In this region Christ wandered when he was driven by the spirit into the wilderness after the opening heavens, the descending dove and the Father's voice. Here He was with the wild beasts; here He fasted forty days and forty nights; here He resisted the temptations of the adversary by the sword of the Spirit, which is the Word of God. It is a most desolate place.

reason for supposing one Gospel an abridgment of the other, but that each is an independent narrative of the same events, derived from the same sources, and varying only as it pleased the Holy Spirit that the one should form a supplement or exposition to the other. That the Gospel of Mark was originally written in Greek, is the uniform voice of antiquity; though some, on the ground of a few Latin words, have supposed it originally written in Latin. But the use of a few Latin words in a Greek discourse may be easily accounted for by the residence of Mark at Rome, and the fact of his writing for a people who generally spoke Latin, yet as generally read and understood Greek, and considered it the most efficient vehicle for public instruction. Mark, as writing more immediately for the Gentiles, omits the genealogy of our Lord, so specially recorded by Matthew and Luke; but though omitting his record as 'Son of man,' he opens his history with asserting him to have been 'the Son of God.' *C.*

One or two other characteristics of Mark's Gospel are worthy of note:—(1) It contains fewer quotations from the Old Testament than the other Gospels. The reason is obvious; such quotations would not have been received as authoritative by those to whom the Gospel was immediately addressed. (2) It contains explanations of Jewish rites. (3) It gives interpretations of Aramaic words. (4) Passages abound in which hopes are held out to the heathen of admission to the kingdom of heaven even without the Jews, ch. 12. 9, and in which the religion of the heart is placed far above mere formality, ch. 2. 18; 3. 1–5; 7. 5–23. (5) It describes with greater minuteness and graphic power some of the events of our Lord's life than the other Gospels. It dwells more on the acts and history of Christ than on his sayings:—His displays of divine power; his war with and victory over Satan; his universal benevolence; his defence and development of all that is noble, good, and pure. In a word, Mark exhibits Jesus as the founder of a religion divine in its origin, pure in its principles, and ennobling in its results. *P.*

CHAPTER I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted of the devil, 14 he preacheth: 16 calleth Peter, Andrew, James, and John: 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 40 and cleanseth the leper.

THE [a]beginning[1] of the gospel of Jesus Christ, [b]the Son of God;[2]

2 As it is [c]written in the [3]prophets, [d]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The[e] voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John[g] did baptize in the wilderness, and preach the baptism of repentance for[4] the remission of sins.

5 And[h] there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, [i]confessing their sins.

6 And John was [j]clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, [k]There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I[l] indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 ¶ And[m] it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened,[5] and the Spirit,[o] like a dove, descending upon him:

11 And [p]there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.[6]

12 ¶ And[q] immediately the Spirit driveth him[7] into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was [r]with the wild beasts; and the angels [s]ministered unto him.[8]

A.M. cir. 4031.
A.D. cir. 29.

CHAP. I.

N.B. Passages of Mark are explained in their parallels in Matthew.

a Mar. 17. 12. Lu. 2 10,11. Is. 40.1–11. Mat. 3. 2 17. 11.

1 *The beginning of the gospel of Jesus Christ* was the preaching of John the Baptist, calling upon men to prepare the way of JEHOVAH.—*C.*

b He. 1. 1, 2. Ps. 2. 7. Mat. 3. 17; 16. 16; 17. 5; 26. 63, 64. Jn. 1. 49; 6. 69; 20. 30, 31. 1 Jn. 4. 15; 5. 1. Ro. 8. 3.

2 Mark's object being to develop the system of religion established by our Lord, and not to write a mere biography, he passes over Christ's early life, and begins with the preaching of John, which was the introduction to our Lord's mission, and with his baptism, which was his solemn consecration to office.—*P.*

c Is. 40. 3. Mat. 2. 5.

3 Instead of *prophets*, several MSS., and most of the ancient versions, read, 'the prophet Isaiah.'—*C.*

d Mal. 3. 1. Mat. 11. 10. Lu. 7. 27.

e Is. 40. 3. Lu. 3. 4; 1. 76. Jn. 1. 15, 23. Mat. 3. 3.

g Mat. 3. 1, 2; 11. 11. Lu. 3. 3. Jn. 1. 31; 3. 23. Mal. 4. 5. Ac. 19. 4, 5. Jn. 3. 28; 10. 16.

4 Or, *unto.*

h Mat. 3. 5. Lu. 7. 17, 30. Jn. 3. 22; 5. 35. Ac. 2. 38; 19. 18. Je. 3. 13.

i Lu. 16. 30–42. Ps. 32. 5. Pr. 28. 13. 1 Jn. 1. 8–10.

j Mat. 3. 4. 2 Ki. 1. 8. Zec. 13. 4. Le. 11. 22.

k Mat. 3. 11. Lu. 3. 16. Jn. 1. 17, 27; 3. 28–31. Mat. 3. 14. Ac. 13. 25.

l Mat. 3. 11. Lu. 3. 16, with Is. 44. 3, 4. Joel 2. 28. Ac. 1. 5; 2. 4, 17; 11. 16. Ro. 5. 5; 8. 9, 11. 1 Co. 12. 13.

A.D. cir. 29.

m Mat. 3. 13–17. Lu. 3. 21–23. Jn. 1. 32, 33.

5 Or, *cloven* or *rent.*

n Is. 42. 1.

p Ps. 2. 7. Is. 42. 1, 21; 49. 3. Mat. 3. 17; 17. 5. ch. 9. 7. Col. 1. 13. Jn. 10. 17. 2 Pe. 1. 17.

6 See note * in second column.

q Mat. 4. 1–11. Lu. 4. 1–13. He. 2. 17, 18; 4. 15, with De. 9. 18, 25. 1 Ki. 19. 8.

7 *Driveth him.* Not by force, but by spiritual impulse.—*C.*

r Ps. 22. 6; 102. 6. Job 30. 29. Mat. 8. 20.

s 1 Ki. 19. 7. Mat. 26. 53. Is. 63. 9.

8 *The angels ministered unto him.* Forget not this, O tempted and troubled believer! thy Lord was one hour with 'the wild beasts,' the next hour 'the angels' were with him! Battles, like Paul, thou mayest have with beasts at Ephesus; not glory, like the Lord, thou shalt have in heaven!—*C.*

A.M. cir. 4034.
A.D. cir. 32.

14 ¶ Now after that [t]John was put in prison, Jesus came into Galilee, preaching [u]the gospel of the kingdom of God,

15 And saying, [v]The time is fulfilled, [x]and the kingdom of God is at hand: [y]repent ye, and believe the gospel.

16 ¶ Now[z] as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become [a]fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they [b]left their father Zebedee in the ship with the hired servants, and went after him.

21 And[c] they went into Capernaum: and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And[d] they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ And[e] there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, [f]Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, [h]the Holy One of God.[9]

25 And Jesus [i]rebuked him, saying, Hold thy peace, and come out of him.

26 And[j] when the unclean spirit had torn [l]him, and cried with a loud voice, he came out of him.

27 And[k] they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

t Mat. 4. 12; 14. 3. Lu. 3. 19, 20. Jn. 3. 24.

u Ga. 4. 4. Ps. 110. 3. Da. 2. 44; 9. 25. Ep. 1. 10.

x See Mat. 4. 17; xiii.; 3. x. 10. 7.

y Is. 55. 1–7. Ac. 2. 38, 39; 20. 21. Ro. 16. 26.

z Mat. 4. 18–20. Lu. 5. 1–11. Jn. 1. 35–44.

a Mat. 4. 18, 19. Lu. 5. 4, 10. He. 2. 3. Ep. 2. 20. Ac. 2. 4–42; 4. 4, &c.

b Mat. 10. 37. ch. 10. 28.

c Mat. 4. 13, 23. Lu. 4. 16, 31; 13. 10. Ac. 13. 14, 27, 44; 15. 21; 17. 2; 18. 4.

d Mat. 7. 28, 29; 13. 54; 22. 23. ch. 12. 28. Lu. 4. 32; 7. 29; 20. 2.

e Lu. 4. 33–37. 1 Jn. 5. 19.

g Lu. 4. 41. Mat. 8. 29. ver. 34. ch. 5. 7.

h Ps. 16. 10. Ac. 2. 31; 4. 27. Da. 9. 24. Lu. 1. 35.

9 By this title and acknowledgment the unclean spirit sought to discredit our Lord, as if he and that spirit were acquaintances. Our Lord casts him out, to show his mercy to the sufferer, and his power over the tormentor.—*C.*

i ver. 34. Lu. 4. 41. ch. 3. 12. Is. 50. 16.

j ch. 9. 20, 26. Lu. 9. 39, 42; 11. 22.

1 *Torn him.* Rather, 'convulsed him.'—*C.*

k Mat. 12. 23. 9. 33. ch. 7. 37; 9. 25.

* We have three independent accounts of the baptism. In the English version the words of the 'voice from heaven' are different in all three. In Matthew they are as follows:—'*This is* my beloved Son, *in whom* I am well pleased;' in Mark: '*Thou art* my beloved Son, *in whom* I am well pleased;' in Luke: '*Thou art* my beloved Son, *in thee* I am well pleased.' In the Greek Mark differs from Luke only in one word: the former has ἐν ('whom'), the latter σοι ('thee'). The best MSS. have σοι in both, and this is the true reading; so that Mark and Luke exactly agree. In them 'the voice' *speaks to Jesus.* In Matthew the voice *speaks to the people*: '*This is*,' &c. Is it not probable, is it not natural, to conclude that both utterances were given?—*P.*

CHAPTER I. Ver. 4. *The baptism of repentance*—because his principal topic was calling 'a generation of vipers' to repent, and 'flee from the wrath to come,' see Mat. 1. 7, 8; and his chief argument to enforce attention and obedience was the doctrine of the grace of God, which proclaims to every believing penitent sinner remission of his sins through Jesus Christ. *C.*

Ver. 10. *Straightway.* That is, 'And coming up out of the water, he (John) *straightway* (immediately after) saw the Spirit descending,' &c. Bloomfield, in conjunction with some very high authorities, says it was JESUS, and not JOHN, who saw the Spirit descending; but a reference to Jn. 1. 32–34 seems to refer it unquestionably to John. *C.*—*Like a dove.* 'The expression does not define the *form of appearance* (though we learn from Luke that it was in a bodily form), but the *manner of its descent*, namely, like the rapid gliding of a dove.' *Bloomfield.*

Ver. 13. *Wild beasts* are not mentioned by Matthew, for he wrote for Jews who knew the wilderness; but they are mentioned by Mark, who wrote for Roman citizens, and to whom this circumstance would afford a striking feature in our Lord's temptation. *C.*

REFLECTIONS.—John delightfully, but humbly, prepares the way that grace and truth may come through our incarnate God. But the greatest of ministers are

28 And[i] immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And[n] forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; [o]and immediately the fever left her, and she [p]ministered unto them.

32 ¶ And [q]at even, when the sun did set,[2] they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases,[3] and cast out many devils; [r]and suffered not the devils [4]to speak, because they knew him.[5]

35 ¶ And [s]in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.[6]

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, [t]All *men* seek for thee.

38 And he said unto them, [u]Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and [v]cast out devils.

40 ¶ And[x] there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, [y]If thou wilt, thou canst make me clean.

41 And Jesus, [z]moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, [a]immediately the leprosy departed from him, and he was cleansed

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, [b]See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, [c]for a testimony unto them.

45 But[d] he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; [e]and they came to him from every quarter.

A.M. cir. 4034.
A.D. cir. 30.

[i] Mt. 4. 24. Is. 52. 13. Ca. 1. 3. Mat. 4. 23, 9. 31. Lu. 4. 15, 37.

[n] Mat. 8. 14, 15. Lu. 4. 38, 39.

[o] Ex. 15. 26. Re. 16. 9. Ps. 103. 3. 147. 3.

[p] Ps. 103. 1, 2, 116. 12. 2 Co. 5. 14, 1. 1. 8. 5.

[q] ver. 21, ch. 3. 2, 14, 1. Mat. 8. 16, 17. Lu. 4. 40, 41. Is. 49. 10, 11. Is. 53. 4, 5.

2 We learn from ver. 21 that the day on which Christ healed the man with an unclean spirit was the Sabbath. Our Lord performed on that day acts of mercy: but the Jews considered it wrong to bring to him their sick to be healed. When even was come, however, and the Sabbath concluded, they brought the sick to our Lord.—*P.*

3 This verse affords the most decided evidence of the evangelical distinction between ordinary sickness and demoniacal possession.—*C.*

[r] ch. 3. 12; ver. 25. Ps. 50. 16. Ac. 16. 17, 18.

4 Or, *to say that they knew him.*

5 *Because they knew him*, and would therefore address him as Messiah, 'the Holy One of God;' a title whereby prejudice would be excited (see Lu. 4. 41) before he had time to establish his claims to that character, and an evidence from which a charge would arise accusing him of a league with demons, because he received their testimony.—*Note.* While Christians should never court persecution, or an ill name, from unbelievers, not reject either kindness or a good name, if unbelievers are inclined to give them; yet let them beware lest the desire of popularity, or the fear of censure, should lead them into any sacrifice of principle; and rather let them reject a good name, than defile a pure conscience.—*C.*

[s] Lu. 4. 42–45. Ec. 9. 10. Jn. 4. 34. He. 5. 7. Ps. 109. 4.

6 See note * below.

[t] ver. 5. Jn. 3. 26; 12. 19. Mat. 4. 25. Zec. 12. 11.

[u] Lu. 4. 43. Jn. 16. 28; 17. 8. Is. 61. 1–3. 42. 1–7; 49. 1–6; 50. 4.

[v] 1 Jn. 3. 8. Ge. 3. 15. ver. 26. ch. 5. 9, 7. 30.

[x] Mat. 8. 1–4. Lu. 5. 12–15. Mat. 11. 5; 7. 7. Lu. 11. 8–13.

[y] Ge. 18. 14. Je. 32. 17. Is. 63. 1. Le. 13. 46.

[z] Mat. 9. 36. He. 4. 15; 2. 17. Ho. 11. 8. Je. 31. 18–20.

[a] ver. 31; ch. 5. 29. Ps. 33. 9. Mat. 15. 28. Jn. 4. 50, 53; 15. 3. Lu. 17. 12–14.

[b] Mat. 8. 4. Le. 13ll. xiv., with ch. 5. 43. Mat. 17. 9. Lu. 17. 14.

[c] Ro. 15. 4. 2 Co. 10. 11.

[d] Lu. 5. 15. Mat. 4. 24; 9. 26; 14. 35; 17. 14. Ps. 77. 11, 12. Tit. 1. 10.

What a lesson does this teach the Christian! Jesus was overwhelmed with work; his whole time was absorbed by the labours of his great office. Business, however, did not prevent him from the exercise of prayer. When neither time nor opportunity could be secured for it by day, or in the city, he rose before dawn, and selecting a retired spot, there prayed. So should it be with us. When ordinary occupations, or pressing business, bear upon stated times of devotion, we should take the time from the rest of the night. No earthly object, in fact, ought to be permitted to abridge our times of prayer.—*P.*

[e] ch. 2. 13.

A.M. cir. 4034.
A.D. cir. 30

CHAP. II.

A.D. cir. 31.

[a] Mat. 9. 1–8. Lu. 5. 18–26. Ac. 14. 17.

[b] Ge. 46. 30. Is. 45. 23. ch. 1. 33, 45.

[c] ch. 1. 14. Ps. 40. 9. Lu. 8. 1. Ep. 2. 17. He. 2. 3. Mat. 11. 5. Is. 61. 1–3. Jn. 8. 12; 12. 35.

[d] Mat. 9. 2. Lu. 5. 18. De. 28. 15, 22. ver. 10. Jn. 5. 14. 1 Co. 11. 30. Ja. 5. 15. Jn. 9. 2, 3.

1 Flat roof. De. 22. 8. 2 Sa. 11. 2. Je. 19. 13. Mat. 10. 27. Ac. 10. 9. Lu. 5. 19.

[e] Ac. 14. 9. Ep. 2. 8. Ge. 22. 12. Jn. 2. 23; 21. 17. He. 4. 13. Re. 2. 23. Je. 17. 10.

[f] Mat. 9. 2. Ac. 5. 31. Is. 53. 11. Jn. 5. 14. Ps. 103. 3. Is. 44. 22; 38. 17.

2 *Thy sins be forgiven*, 'Are forgiven'—affirmation, not a command.—*C.*

[g] Mat. 9. 3; 26. 65. Jn. 5. 18; 10. 33, 36.

[h] Job 14. 4. Is. 43. 25; 44. 22. Da. 9. 9. Ps. 130. 4. Ro. 8. 33.

[i] ver. 5. 1 Sa. 16. 7. 1 Ch. 29. 17. Ps. 7. 9; 139. 1–4. Je. 17. 10. Jn. 2. 24, 25; 21. 17. He. 4. 13. Re. 2. 23. Jn. 6. 64.

3 Here is an incidental but very striking proof of our Lord's divinity. He knew the very thoughts of those around him. God alone is omniscient, and one of his grand characteristics is that he is the Searcher of hearts.—*P.*

[k] Ac. 5. 31. Da. 7. 13. Ps. 89. 27. Zec. 13. 7. Mat. 16. 13. Re. 1. 13. 1 Ti. 2. 5; 3. 16. Jn. 17. 2, 5, 22, 23. Is. 53. 11. 1 Ti. 1. 13, 16.

4 Our Lord's object is to prove that he is God, and that he has therefore power to forgive sins. He admits the validity of the reasoning that God only can forgive them. He was not able to afford them any *direct* evidence that the man's sins were forgiven when he declared them to be so. He must give some proof of his divinity which would be fully cognizable by man's senses; this he does by the miracle of healing. They saw the miracle; they could not question its reality; they could not deny that divine power alone could accomplish it, and the logical inference from it was that Jesus, being God, had power to forgive sins. Thus our Lord himself appeals to his miracle as a proof of his Godhead and his divine mission.—*P.*

[l] Ge. 3. 3. ch. 1. 41. Ps. 33. 9. Jn. 6. 63; 5. 8.

[m] Mat. 9. 8, 33; 12. 23, ch. 1. 27. Ps. 8. 1–3. Lu. 5. 26; 7. 16. Jn. 7. 31; 9. 32.

CHAPTER II.

1 *Christ healeth one sick of the palsy,* 14 *calleth Matthew from the receipt of custom,* 15 *eateth with publicans and sinners,* 18 *excuseth his disciples for not fasting,* 23 *and vindicateth them for plucking the ears of corn on the sabbath-day.*

AND again[a] he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And[b] straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and [c]he preached the word unto them.

3 ¶ And[d] they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the [1]roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus [e]saw their faith, he said unto the sick of the palsy, [f]Son, thy sins be [2]forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why[h] doth this *man* thus speak blasphemies? Who[i] can forgive sins but God only?

8 And immediately, when Jesus [j]perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?[3]

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that [k]the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)[4]

11 I[l] say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; [m]insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea-side; and all [o]the multitude resorted unto him, and he taught them.

14 And[p] as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of [5]custom,

[n] Jn. 7. 48. 1 Co. 1. 26. Pr. 1. 20–22. Mat. 9. 9. Zec. 11. 7, 11.

[o] Lu. 5. 27–32. Mat. 9. 9–13.

5 Or, *at the place where the custom was received.*

but emptiness and nothing if compared with their divine Master. When multitudes attend their ministrations, all must issue in repentance towards God and faith towards our Lord Jesus Christ. And highly criminal is our unbelief of the gospel, which has been attested by concurrent reports of inspired evangelists, by the sermons of John and of Jesus, by victories over devils, the approbation of angels, by JEHOVAH'S testimony from heaven, by the Spirit's descent, and by miracles unnumbered. O what do I owe to Christ! If I am accepted of God, it is in him:—if I receive the Spirit, it is through him:—if I am tempted as a Christian, it is in conformity to him:—if I resist the devil, and he flee from me, it is through his having been tempted, that he might succour them that are tempted:—if angels minister to me, it is at his command and for his sake:—if I am called or qualified as a Christian or minister, it is by him:—if I am delivered from diseases or devils, I owe all to him. Let me then never act the part of a devil in asking, What have I to do with him? And if I have experienced his grace, let me gratefully employ all that I have in his service and praise.

CHAPTER II. Ver. 4. *Uncovered the roof.* They ascended by the outer stair, and came over the place where they knew or believed JESUS was. They then broke up the flat covering of the roof, and let down the sick man by cords attached to the four corners of the carpet or mat, which, according to eastern custom, constituted his bed.—*Note,* There is an expressive proverb: 'Wherever there is a *will* there is a *way*:' of which the faith of these friends affords a beautiful example. 'Go thou' to thy friend, diseased in spirit, 'and do likewise.' Send him to Jesus by the Word of truth, if he will go; and if he will not, bear him to the Great Physician in the prayer of faith. *C.*

Ver. 22. By the parable of 'new cloth,' and 'new wine,' our Lord illustrates the necessity of suiting his doctrine and requirements to the weak state of his disciples, see Jn. 16. 12, whom he compares to the 'old cloth' and 'old bottles.' In the same spirit Paul says to the Corinthians, 'I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able,' 1 Co. 3. 2. Even so, the Lord seldom tries a young convert, or an infant church, by the test of persecution; but when they have ceased to be children, it often pleases him to call them to the duties and endurance of men. *C.*

REFLECTIONS.—Let me always attend Jesus' ordin-

and said unto him, Follow me. And he arose and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house, [g]many publicans and sinners[6] sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, [h]How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They[i] that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 ¶ And[k] the disciples of John and of the Pharisees used to fast: and they come and say unto him, [l]Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the [m]bride-chamber fast while the bridegroom[7] is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come when the bridegroom [n]shall be taken away from them, and then [o]shall they fast in those days.

21 No[e] man also seweth a piece of new[8] cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred:[a] but new wine must be put into new bottles.[9]

23 ¶ And[b] it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why[c] do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read [d]what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God in the days of [e]Abiathar[1] the high-priest, and did eat the show-bread, [p]which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, [q]The sabbath was made for man, and not man for the sabbath:[2]

28 Therefore[3] the Son of man is Lord also of the sabbath.

CHAPTER III.

1 *Christ healeth the withered hand,* 10 *and many other infirmities;* 11 *rebuketh the unclean spirits:* 13 *chooseth his twelve apostles:* 22 *confuteth the blasphemous absurdity of casting out devils by Beelzebub:* 31 *and showeth who are his brother, sister, and mother.*

AND he[a] entered again into the synagogue; and there was a man there which had a withered[1] hand.

2 And[b] they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, [c]Stand forth.

4 And he saith unto them, [d]Is it lawful to do good on the sabbath-days, or to do evil? [e]to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with [f]anger, being grieved for the hardness[2] of their hearts, he saith unto the man, [g]Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.[3]

6 ¶ And[h] the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But [i]Jesus withdrew himself with his disciples to the sea:[4] and a great multitude from [k]Galilee followed him, and from [l]Judea,

8 And from Jerusalem, and from [m]Idumea, and [n]*from* beyond Jordan; and they about [o]Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him [p]because of the multitude, lest they should throng him.

10 For [q]he had healed many; insomuch that they pressed[5] upon him for [r]to touch him, as many as had plagues.[6]

11 And unclean spirits, when they saw [s]him, [t]fell down before him, and cried, saying, Thou art the Son of God.

A.M. cir. 4035. A.D. cir. 31.

[g] Lu. 7. 29, 30; w. Mat. 21. 31, 32. [6] *Sinners.* All men are sinners. Who, then, were these? Persons who had violated some law of Moses or tradition of the elders: or who, being Jews, had been guilty of some conformity to heathenism, and who either neglected or refused to offer the ceremonial expiation, and were probably expelled from the synagogues, and in a state of public excommunication. See Jn. 9. 22, 34; 16. 2.—*C.*

[h] Mat. 18. 17. Lu. 5. 30; 15. 2; 19. 7. [i] Is. 53. 4-14. Is. 61. 1. Ac. 10. 28

[k] Mat. 9. 14-17. Lu. 5. 33-39.

[l] Ro. 10. 3. Lu. 18. 12. Mat. 6. 16.

[m] Ca. 1. 4, 12. Is. 26. 20. Mat. 25. 10.

[n] Messiah, Mat. 25. 1-10. Jn. 3. 29. Re. 19. 7, 9. Ca. 1. 4; 2. 3-5; 3. 4, 11; 5. 1, 8, 9, 6.

[o] Zec. 13. 7. Jn. 7. 33; 12. 8, 32; 13. 33; 14. 2, 12; 16. 7; 17. 11, 13. Ac. 1. 9; 3. 21.

[p] Ac. 1. 14, 13; 2, 3; 14. 23. 1 Co. 7. 5. 2 Co. 11. 27. Zec. 12. 10-14.

[q] Ps. 35. 28. 1 Co. 10. 13. Ps. 103. 9-13.

[8] Or, *raw* or *unwrought.*

[a] Job 32. 19. Ps. 119. 80, 83.

[9] See note on Mat. 9. 17.—*P.*

[b] Mat. 12. 1-8. Lu. 6. 1-5. Dt. 23. 24, 25.

[c] Mat. 23. 23, 24. 7. 5, with Ex. 20. 10; 31. 13; 35. 2. Nu. 15. 32-36.

[d] 1 Sa. 21. 3-6.

[e] 2 Sa. 21. 1; 22. 20. 2 Sa. 20. 25. 1 Ki. 2. 26, 27.

[1] As this occurred, not in the high-priesthood of Abiathar, but of his father Ahimelech, "Abiathar" has been considered the error of a transcriber, or a second name of Ahimelech. The first supposition is utterly unsupported by authority of MSS.; the second is unnecessary, for the transaction literally occurred "in the days of Abiathar (who became the high-priest)," 1 Sa. 22. 20-23.—*C.*

[2] These words are peculiar to Mark. The meaning of them is that the Sabbath was instituted as a day of rest suitable to man's physical constitution and wants; a day of worship adapted to his moral constitution and spiritual aspirations; a day of hope, leading forward his mind to the eternal rest of heaven, and preparing him for it. The Sabbath being thus made for man, he who is man's Representative, Mediator, and King—who in his mediatorial character has been made head over all things—he is Lord of the Sabbath. He has authority to direct the manner of its observance. The conclusion from the whole is that the Sabbath law contemplates man's *real* good, *both temporal and eternal.* It forbids whatever is opposed to it; it sanctions whatever promotes it.—*P.*

[r] Ex. 35. 30; 29. 31, 35. Le. 8. 31; 24. 5-9.

[s] Nu. 9. 12. Ps. 58. 11. Ez. 20. 12, 20. Col. 2. 16. 1 Co. 3. 22. Ex. 23. 12. De. 5. 14, ver. 29.

[3] See note [2] in first column.

[t] Christ may permit it to be used for their good, ch. 3. 4. Lu. 13. 10. Jn. 5. 9, 9. 14. Ep. 1. 22. Re. 1. 12.

CHAP. III.

[a] Mat. 12. 9-14. Lu. 6. 6-11.

[1] *Withered.* The exact nature of this disease is unknown; it means most probably paralytic, powerless.—*C.*

[b] Ps. 37. 32, 38. 12. Lu. 14. 1. Jn. 5. 16. Lu. 11. 53, 54; 20. 20, 21.

[c] Da. 9. 20. Phi. 1. 14.

[d] ch. 2. 27, 28. Lu. 13. 14-17; 14. 3-6.

[e] Ho. 6. 6.

[f] Ps. 69. 9. Ep. 4. 26. De. 32. 21. Ju. 10. 16.

[2] Or, *blindness.* Is. 6. 9, 10; 42. 18-20; 48. 4. Zec. 7. 11, 12. 2 Co. 4. 3, 4.

[g] 1 Ki. 13. 3. Ps. 33. 9.

[3] In this and the preceding narratives it will be observed by the thoughtful reader that the account given by Mark is in many cases fuller and more graphic than the accounts given by the other evangelists. He was an eye-witness of all he relates. He was also a close observer and most faithful historian.—*P.*

[h] Mat. 12. 13, 14; 22. 16. Ec. 4. 4. Pr. 27. 4. Ps. 109. 4. Is. 10. 30.

[i] Mat. 10. 23; 12. 15; 14. 13; 15. 21. Lu. 6. 17. Ge. 49. 10. Ex. 1. 10.

[4] He withdrew to the sea-side for the more convenient means of teaching the multitude (ver. 9) and that he might have ready means of escaping from the machinations of the Pharisees and Herodians; but he must still have remained somewhere near Capernaum (ch. 2. 1), on the north-west, for when he and his disciples removed, they came over unto the other side, "into the country of the Gadarenes" (ch. 5. 1), which lay on the south-east of the Sea of Galilee.—*C.*

[k] Mat. 4. 12-16. Jos. 13. 19-32; 19. 16-39.

[l] Jos. 15. 18-58.

[m] Ge. 36. 8, 31. Nu 34. 3. Eze. xxxv.

[n] Nu. 32. 33-38. Jos. 13. 8-27.

[o] Jos. 19. 28, 29. Is. xxiii. Eze. xxvi.—xxviii. Ps. 45. 12. 8. 4.

[p] Is. 42. 2. Jn. 6. 15.

[q] Mat. 12. 15; 14. 14.

[5] Or, *rushed.*

[r] Mat. 8. 15; 9. 21, Ac. 5. 15; 19. 12.

[6] Or, *scourges.* He. 12. 6.

[s] *When they saw him,*—through the eyes of those they had possessed,—*fell down,* in the persons of the possessed, whom they governed at their will.—*C.*

[t] ch. 1. 24; 5. 7. Mat. 14. 33. Lu. 4. 41. Ja. 2. 19. Ac. 16. 17.

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ances, that I may honour him and receive his blessing, that he may speak to my heart, give me the faith which he will approve, forgive my sins, and heal my plagues. And let no impediment hinder me from his grace. While proud sinners are ever rejecting against him to their own destruction, it becomes me to esteem, receive, admire, and honour him to my eternal salvation. And if he call me to himself by his grace, diligently should I exert all my influence in bringing others along with me. Sinners, *as such*, he came to save: sinners, as such, he calls in his gospel: and him that cometh unto him, he will in no wise cast out. The more sinful and wretched I feel myself to be, the more evident is my gospel right to receive the Redeemer, who came to seek and to save *that which is lost.* No publican or sinner is too bad for him to save, or too obstinate for him to conquer. And he does, and must, seek us before we seek him. Wisely he connects every duty with its proper season, and proportions his people's services to their ability. Let then his word be my rule, and his authority my obligation, in observing his Sabbaths and ordinances: and let his grace make me prize his service, since all is designed for my profit.

CHAPTER III. Ver. 5. *Looked round about on them with anger, being grieved.* The word ὀργὴ does not necessarily signify *anger*, but any commotion of the mind. The first feeling of our Lord was grief for the calamities he foresaw as the natural and inevitable consequence of that hardness of heart. The second, that emotion of dissatisfaction with which a holy mind, the image of a holy God, must always regard sin, the common enemy both of God and man. *C.*

REFLECTIONS.—Attendance on Christ for his healing power and grace is always hopeful. No day is unseasonable for works of mercy, especially in dealing with him. And if he order us to give dead hearts, or stretch out withered hands, himself must afford the ability. The most earnest gospel calls are in vain without the loving power of his grace. Many, alas! by their obstinacy and hardness of heart, provoke his grief and indignation, and return him hatred, murder, and blasphemy for his kindness!—and men deny and abuse him whom even devils confess and obey! But it is highly absurd to pretend his connection with Satan, when their interests are so evidently contrary. And dreadful is that presumption which leads to the unpardonable sin. Professors should carefully avoid this infallible cause of ruin. Very honourable is a spiritual relation to Christ, and an active faithfulness in his service. If then he graciously call me to his work, let no censures of men deter or importunity of friends divert me from it.

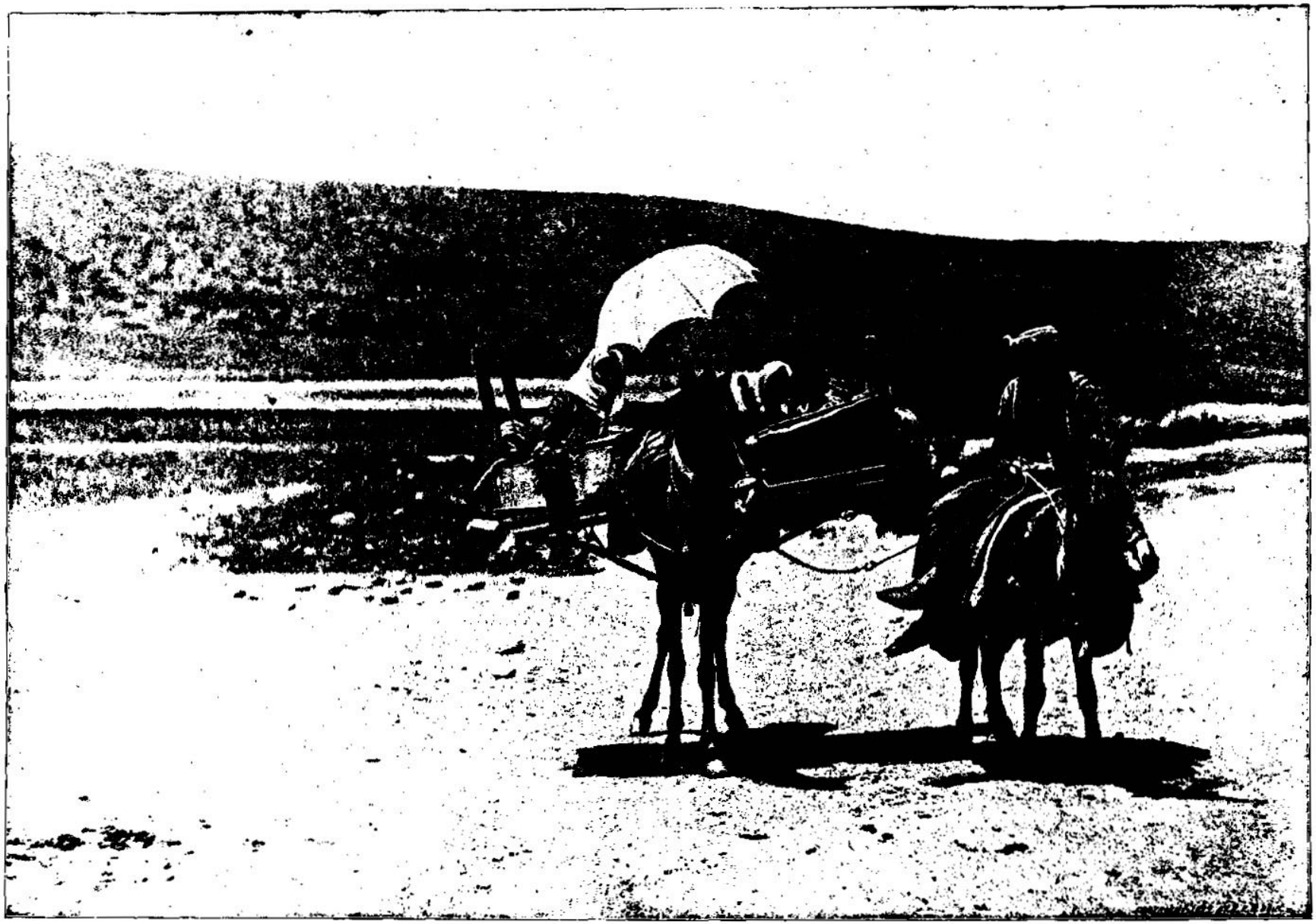

TRAVELING IN GALILEE. [Mark, iii:7, 8.]—Jesus Christ was brought up in Galilee and often traveled through it. This scene is one common to the country. Every day one is likely to meet families traveling just as is here shown. Things never change in Palestine. As they travel to-day, they have always traveled, and there is no doubt that our Savior witnessed many just such scenes as the one here photographed. A couple of boxes are strapped on the back of a mule or donkey so that one box balances the other. Then a part of the family occupy one box while the remainder occupy the other. The head of the household goes in front to lead the mule and to protect and guide his loved ones. One is constantly impressed with the air of contentment which seems to gather in the faces of the people in this country.

12 And [a]he straitly charged them that they should not make him known.[8]

13 ¶ And[9] he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained[1] twelve, that they should be with him, and that he might send them forth to preach,[2]

15 And to have power to heal sicknesses, and to cast out devils:

16 And [c]Simon he surnamed Peter;

17 And [d]James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, [e]The sons of thunder:[3]

18 And [f]Andrew, and Philip, and Bartholomew, and [g]Matthew, and [h]Thomas, and [i]James the *son* of Alphæus, and [k]Thaddeus, and [l]Simon the Canaanite,

19 And [m]Judas Iscariot, which also betrayed him: and they went into an house.[4]

20 ¶ And the multitude cometh together again, so that [n]they could not so much as eat bread.

21 And when his friends[5] heard *of it*, they went out to lay hold on him: for they said, [o]He is beside himself.[6]

22 ¶ And the scribes which came down from Jerusalem said, [p]He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in [q]parables, How can Satan cast out Satan?[7]

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can [r]enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily[s] I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in [t]danger of eternal damnation;

30 Because[u] they said, He hath an unclean spirit.[8]

31 ¶ There[v] came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, [w]thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, [x]Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 *The parable of the sower,* 14 *and the meaning thereof.* 21 *We must communicate the light of our knowledge to others.* 26 *The parable of the seed growing secretly,* 30 *and of the mustard-seed.* 35 *Christ stilleth a tempest by his word.*

AND he[a] began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he [b]entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things [c]by parables, and said unto them in his doctrine,

3 Hearken;[d] Behold, there went out a sower to sow:[1]

4 And it came to pass, as he sowed, some fell by the way-side, and [e]the fowls of the air came and devoured it up.

5 And some fell on [f]stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; [g]and because it had no root, it withered away.

7 And [h]some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And [i]other fell on good ground, and did [k]yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, [l]He that hath ears to hear, let him hear.

10 ¶ And [m]when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, [n]Unto you it is given to know the mystery of the kingdom of God; but unto them [o]that are without,[2] all *these* things are done in parables:

12 That[p] seeing they may see, and not perceive;[3] and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, [q]Know ye not this parable? and how then will ye know all parables?

14 ¶ The[r] sower soweth the word.

15 And these are [s]they by the way-side, where the word is sown; but when they have

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A.M. cir. 4035. A.D. cir. 31.

[a] Ps.50.16. Ac.16,18. ch.3.12, 14. Lu.4.41. Mat.16.20.

[b] The testimony of the unclean spirits was not intended to advance the claims of Jesus, but to throw discredit upon them; therefore, he "straitly charges them" not to bear witness for him. C.

[8] Mat.10.1-4. ch.6.7. Lu.6.13-16. Jn.6.67, 70. Ac.1.13. 1Co.15.5. Ga.1.19. This calling was prior to their mission mentioned, Mat.x.

[1] *ordained.* Chose, constituted, appointed. "Bloomfield.—C.

[2] From time to time, there have arisen in the church, men who undervalue and find almost as a thing of nought, the preaching of the gospel, and who place justification and growth in grace mainly, if not altogether, in baptism and the Lord's supper. Not so Judged Christ: not when he ordained his apostles he "sent them forth to preach."—C.

[c] Mat.10.2. Jn.1.42. [d] Ch.1.19,20. 5.37. 9.2. 10.35. 14.33.

[e] Jn.18.22. Je.23.29. Ho.6.5.

[3] As there is nothing in the writings of James or John, figuratively resembling thunder, the meaning of this surname has been matter of question. But is "the son of thunder" incorrectly rendered? Is it not, more probably, the surname shewed?—the refreshing rain (see 1Sa.12.17. 1Ki.18.26,29. Ps.77.17, 18, that usually follows thunder? If this be the meaning of the name, its application to James and John, or rather to their writings and labours in the church, it will not be difficult to discover.—C.

[f] Jn.1.40,41,44. 6.5. 12.21,22.

[g] Mat.9.9. ch.2.14. Lu.5.27.

[h] Jn.11.16; 20.26-29; 21.2. Ac.1.13.

[i] ch.6.3. Ac.15.13; 21.18. Ga.1.19; 2.9. Ja.1.1.

[k] Mat.10.3. Lu.6.16. Jn.14.22. Ac.1.13. Jude 1.

[l] Mat.10.4. Lu.6.15. Ac.1.13.

[m] Jn.6.71. 12.4. 13.2, 26-30; 18.2-5. Ac.1.16-20.

[4] Or, *home.*

[n] ch.6.31. Jn.4.34.

[5] Or, *kinsmen.* Jn. 7.3-5.

[o] Ho.9.7. Jn.10.20. Ac.26.24. 2Co.5.13. 2 Ki.9.11.

[6] They do not mean to say, 'he is mad,' but he is transported with zeal overmuch, so that he will kill himself by want of rest and food—a testimony to his unexampled faithfulness and an impeachment of his sanity.—C.

[p] Mat.9.34. 10.25; 12.24. Lu.11.15. Jn.7.20; 8.48,52; 10.20. Ac.26.24. 2Co.5.13. 2 Ki.9.11.

[7] They do not mean to say, 'he is mad,' but he is transported with zeal overmuch, so that he will kill himself by want of rest and food—a testimony to his unexampled faithfulness and an impeachment of his sanity.—C.

[q] Ps.49.4. Mat.13.3. 10.27. 24.32.

[r] Mat.12.29-36. Lu. 11.21-26. What tends to ruin Satan's kingdom, can never be from him as the author.

[s] Is.49.24-26. 61.1. Mat.12.19. Lu.11.22. Jn.16.11. 1Jn.3.8. Ga.3.13.

[t] Mat.12.31,32. Lu. 12.10. 1Sa.2.25. Mat. 23.19,33. Jn.3.19,35. He.6.4-6; 10.26-31. 1 Jn.5.16. 2 Th.2.9.

[8] The words of this verse are peculiar to Mark, and show with what minuteness he records little matters that throw light upon whole incidents, and doctrinal statements. These surely explain the meaning of the awful denunciation contained in the preceding verses. The sin against the Holy Ghost is a wilful and deliberate rejection of evidence.—a refusal to believe what reason, and must sanction.—a wicked perversion of plain and palpable proof.—C.

[u] Lu.8.22. Mat.12. 46-50. ch.3.31-35. Lu. 8.19-21. [v] Ps.69.8. Jn.7.3-5. [w] Ps.22.6. Ho.12.6. 2Co.12.7. 1Pe.2.19. [x] Ps.22.22. Ro.8.29. Mat.25.40. 28.10. He.2.11. 1Jn.3.14-17.

CHAP. IV.

[a] Mat.13.1-23. Lu. 8.4-15.

[b] Lu.5.3. Mat.13.2. [c] ver.33, 34. Ps.78.2. Is. Mat.13.10-13, 34, 35. 10.5. 21.28-44. 22.1-14. 24.32. 25.1. [d] Is.28.23. [e] ver.9, 23. ch.7.16.

[1] Christ is the sower; his gospel tries the seed; careless hearers the wayside; Satan and his agents the fowls; professors affected, but not changed, in heart, the stony ground; double and perverted the scorching sun; carnal cares the thorns; reformed hearts the good ground; their different degrees of grace and good works, their fruit.

[f] Ezek.11.19; 36.26. [g] Is.1.4. Je.4.3. [h] He.6.7,8. [i] Ga.5.16.

[k] Mat.21.19; 13.8. Lu.8. 8; 9.44. Is 65.3. Ps.50.7. Ro.2.7,11,27, 29. 3.3,23,27.

[l] Mat.13.10. Lu.8. 18. Je.4.10. Ro.8.9. Ga.2.20. [m] Ez.2.5. Mat.13.11-23; 16.17. [n] Co.4.6. 1 Co.1.18-31; 2.10. 10.

[2] *Them that are without.* Those who have not entered by faith into any of the courts of God's house—neither of the Gentiles nor of the Jews—who are characterized by our Lord himself (Rev. 22.15) as 'dogs, sorcerers, whoremongers, murderers, idolaters, and whosoever loveth and maketh a lie.'—C.

[o] Mat.13.14,15. Lu. 8.10. Jn.12.37-41. Ac. 28.25-27. Ro.11.8, with Is.6.9,10. Je.5.21. Is.44. 18.

[3] The meaning may be stated thus: 'To the children of this world all things are delivered in parables, with the intent that (as the prophet says) since they have eyes to see, and ears to hear, yet perversely refuse to see the signs of the times, or the finger of God in my miracles with the one—or to hear the precepts, or my holy doctrines, with the other—they, as a just punishment for their sin, may neither hear nor understand, nor receive forgiveness. Is then the gospel so preached, that it is hid from any? Mark it, 'ye despisers, and wonder, and perish.' Acts 13.41. "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ should shine unto them." 2 Co.4.4. Yea this is the condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds be reproved.' Jn.3.19,20.—C.

[p] 1Co.3.12. He.5.12,13. Mat.13.16; 16.8,9. 2 Co.13.5. [q] Is.52.20. Mat.13.37. ch.7.14. Lu.8.1. Ep.3.8. [r] Pe.1.23,25. [s] Je.6.9, 10; 53.7. Lu.8.12. Mat.20.28; 22.14.

CHAPTER IV. Ver. 26–29. As Mark very commonly relates the same facts as Matthew, so this is the only parable which Mark relates that is not mentioned by Matthew. The scope of it is to show that the gospel, being once published in the world in a gradual and mysterious manner, should produce a large church therein before the end of time; and that a vital principle of grace, being once planted in a soul, gradually and insensibly increases in strength, vigour, and appear-

heard, [u]Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are [v]they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And [w]have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And [x]these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And [y]these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And[a] he said unto them, Is a candle brought to be put under a bushel, or under a bed?[4] and not to be set on a candlestick?

22 For[b] there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If[c] any man have ears to hear, let him hear.

24 And he said unto them, [d]Take heed what ye hear: [e]with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For[g] he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, [h]So is the kingdom of God, as if a man should cast [i]seed into the ground,

27 And should sleep and rise, night and day, and the seed should [j]spring and grow up, he knoweth not how.[5]

28 For [k]the earth bringeth forth fruit of herself; [l]first the blade, then the ear; after that, the full corn in the ear.[6]

29 But [m]when the fruit is brought forth,[7] immediately [n]he putteth in the sickle, because the harvest is come.

30 ¶ And he said, [p]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it [q]groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And[r] with many such parables spake he the word unto them, as they were able to hear *it*.

34 But [s]without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ And[t] the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the [8]ship: and there were also with him other little ships.

37 And[u] there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, [v]asleep on a pillow:[9] and they awake him, and say unto him, [x]Master, carest thou not that we perish?

39 And he arose, and [y]rebuked the wind, and said unto the sea, Peace, be still.[1] And the wind ceased, and there was a great calm.

40 And he said unto them, [z]Why are ye so fearful? how is it that ye have no faith?

41 And they [a]feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?[2]

CHAPTER V.

1 *Christ delivering the possessed of the legion of devils,* 13 *they enter into the swine.* 25 *He healeth the woman of the bloody issue,* 35 *and raiseth Jairus' daughter to life.*

AND they[a] came over unto the other side of the sea, into the country of the [1]Gadarenes.

2 And when he was come out of the ship, immediately there [b]met him out of the tombs a man with an unclean spirit,

3 Who had *his* [c]dwelling among the [2]tombs; and no man could bind him, no, not with chains:

4 Because[d] that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and [e]cutting himself with stones.

6 But when he saw Jesus afar off, [f]he ran and worshipped him,

7 And cried with a loud voice, and said, [h]What have I to do with thee, Jesus, *thou* Son

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A.M. cir. 4035. A.D. cir. 31

[u] Job 1.6. 1 Pe.5.8. 2 Co.2.11.4.3,4. Re.12.9. He.2.2.

[v] Mat.13.20,21. Lu. 8.13. Is. 58.2. Eze. 33. 31,32. Ho.6.20. Jn.5.35. Ac.8.13.

[w] ver.5. Jn. 15. 2-5. Job 27.10. 2 Ti. 4.5. 1 Jn. Gal.5.12. M. 11.6. Lu. 1 56, with, Job 19. 20.

[x] Mat. 13. 22. Lu.8. 14. Mat. 19. 23. Lu. 21. 34. 1 Ti. 6.9, 10, 17. Je. 4.3. 1 Jn. 2. 15, 17. Is. 5. 24.

[y] Lu.8.15. Jn. 15.4,5. 2 Co.6.1,7. Ro.7.4. Col. 1. 5, 10. 2 Pe.1.4-9. Col. 1. 5-11, 21, 22, with Ge. 26.12.

[a] Mat.5.15. Lu.8.16; 11.33. 2 Co.4.2,3.

[4] *Under a bed*—Rather, a couch, not unlike a modern sofa, with a cavity beneath more than sufficient to receive a candlestick: and which, as appears from the authorities cited by Webster, was frequently used by the ancients as a general repository, answering to a modern bottle or cupboard.—C.

[b] Ec.12.14. Mat.10. 26,27. Lu 12.2,3. 1 Co. 4.5. Ac.4.20 1 Jn. 1.1-3 Job 12.22,6 12. Ps.40.9, 10.

[c] De.29.4. See ver. 9.

[d] 1 Pe.4.2. Ac.17.11. 1 Jn.4.1. Lu.9.44. Pr. 19.27.

[e] Mat.7.2. Lu.6.38. 2 Co.9.6.

[g] Mat. 13. 12. 25.29. Lu.8.18; 19.26. Jn.15.2 Re.22.11. Eze. 40. 26, 27.

[h] Mat.3.2. 4.17; 13. 24-52.

[i] ch.7.14. Lu.8.1. 1 Pe. 1. 23-25. ver.14, or 1 Jn. 1.9,5.16.

[j] Is 5.5-7. 58.11. Pr. 4.18. Job 17.9. 2 Pe.3. 18. 2 Co.9.10. Ho.2.16.

[5] The end of this parable is to show that when our Lord should have preached and confirmed his gospel, by his resurrection and the outpouring of his Spirit, he would then be received into heaven, and seem to leave the word to the mere impulse of natural causes—that is, to the judgment, liberality, effort, zeal—you, to the very emulations, jealousies, & passions of men—yet during all this time would be watching over his field with the eye of the skilful husbandman, and would cut down and gather it the moment it became ripe for the harvest either of life or condemnation.—C.

[k] Ge.1.12,24.

[l] Ec 3.2,11.

[6] One lesson which may be drawn from this parable is, that a life of dreamy contemplation, and indolent reflection, whether in convent cell or desert cave, is not necessary to the development of true piety and purity. The truth when planted in the heart of man is nourished by a divine power. Its fruits appear when man is most active in the performance of life's various duties. No lawful duty can ever hinder or interfere with true religion.—*P.*

[m] Ep.4.13. 2 Ti. 4.7, 8.

[7] Or, *ripe*, Job 5.26.

[n] Re.14.15. Mat. 13. 30, 39. Is. 57.1, 2. 51.11.

[p] Mat.13.31,32. Is.2. 2,3. Mi. 4. 1, 2. Lu.13. 18,19. Ps.72. 16-19; 22. 27-31. Ixxii. lxvii. xcvii. xcix. xcvi.

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[q] Mat.13.34,35. 1 Co. 2.1,2. He.5. 12, 13. Jn 16.25.

[r] See ver.21. Lu.24. 27,45.

[s] Mat.8.18,23. Lu.8. 22. ch.3.9. Is.4.—4.

[8] In the ship from which he had taught.

[t] Mat.8. 24-27. Lu. 8.23-25.

[u] Ps. 44. 23, 24. 59. 1; 69. 2. Is. 43. 2. 51. 9, 10. Je. 47. 6. La. 3.8.

[9] *On a pillow*—Rather, "On *the* pillow"—supposed to be a stuffed leather cushion. But from the manner in which the seamen of every grade and of every land, give names to the different parts of their vessels, it seems most probable that this pillow was merely a part of the wood-work surrounding the stern of the boat; where, as the most convenient for passengers, our Lord lay asleep.—C.

[x] Mat. 20. 8—20. Jn. 20. 27. 21. 14, 17. Jon. 1. 6. Ps. 6. 3, 4. 69. 1, 17. 130. 1, 2. Is. 51. 9-15.

[y] Ps. 29. 10; 93. 4; 104. 7; 107. 28, 29; 119. 120. 135. 9. La. 3. 31, 32. Ex. 14. 21.

[1] *Hush! be still.*—C.

[z] Ps. 46. 1, 2. Is. 40. 10, 11, 43. 1, 2. Phi. 4. 6. 1 Pe. 5. 7.

[a] ch. 5. 33. Lu. 8. 25. Mat. 8. 27. Jonah 1. 10, 16. Ps. 89. 5, 6, 7. 107. 29. Job 38. 11.

[2] Mark's account of this miracle is wonderfully graphic. There is a dramatic power in it, which presents the whole scene to the mind with the vividness of reality. The miracle is also instructive. Christ our king and head rules the elements. Amid the fury of the tempest, amid the raging of the sea, when all human means of safety seem gone, the prayerful, faithful Christian is never beyond the reach of his Master's omnipotent arm.—*P.*

CHAP. V.

[a] Mat.8. 28-34. Lu. 8. 26-40.

[1] These people were so called from Gadara, a city in the half-tribe of Manasseh, about six miles south-east of the Sea of Galilee. It was one of the cities called Decapolis, and much celebrated for its hot baths. It was taken by Vespasian, and, after sustaining all the horrors of a siege, was laid in ashes—an awful retribution for the rejection of the Saviour, ver. 17. It was situated near to the city of Gergesa—hence the same country is also called the land of the Gergesenes.—C.

[b] 1 Jn. 3. 8. Re. 16. 20. ch. 3. 27. 2 Pe. 2. 4. Jude 6. Ke. 20. 1, 2.

[c] Is. 65. 4.

[2] It is worthy of note that the cliffs and rocks round Gadara are filled with ancient tombs. They are excavated in the limestone rock, and consist of chambers of various dimensions, sometimes more than 20 ft. square, with *loculi* for bodies. The doors are slabs of stone, hung upon pivots, and many of them are still in their places. Most of the present inhabitants of Gadara live in these tombs.—*P.*

[d] Lu.8.29 ch. 9. 18, 20, 22.

[e] 1 Ki.18.28. 1 Pe.5.8. Ju.8.44.

[f] Phi.2.10,11. Ps.72.9. Ac.16.17.

[h] Mat.8.29 Lu.8.28 ch 1.24.

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ance, and in fruits of holiness, which shall be graciously rewarded in the day of judgment.

REFLECTIONS.—Alas! that so much of God's truth should be sown in our world to so little purpose! Unfruitful hearers of the gospel are everywhere numerous; and they who mix faith with the Word, to the salvation and sanctification of their souls, are, alas! very few. There is great need therefore to watch carefully against Satan, and the snares which arise from the pleasures, cares, and terrors of this world. Diligently should we consider how and what we hear; and look well to our hearts, that they be truly sincere and upright; yea, look upward for God's grace to render us fruitful in works of righteousness. Thrice happy is it to be the distinguished objects of Jesus' love, to know the secrets of his grace, and to become careful improvers of whatever gifts or graces he hath given us, that we may abound therein! His work in his church, and in every renewed heart, may indeed be preserved, gradually increased, and at last perfected. In every storm his presence secures the safety of his church, and his word can silence all our fears and troubles. And while he remains the mighty God and Prince of Peace, we need never doubt either of his power or will to save to the uttermost.

CHAPTER V. Ver. 3. *His dwelling among the tombs.* The

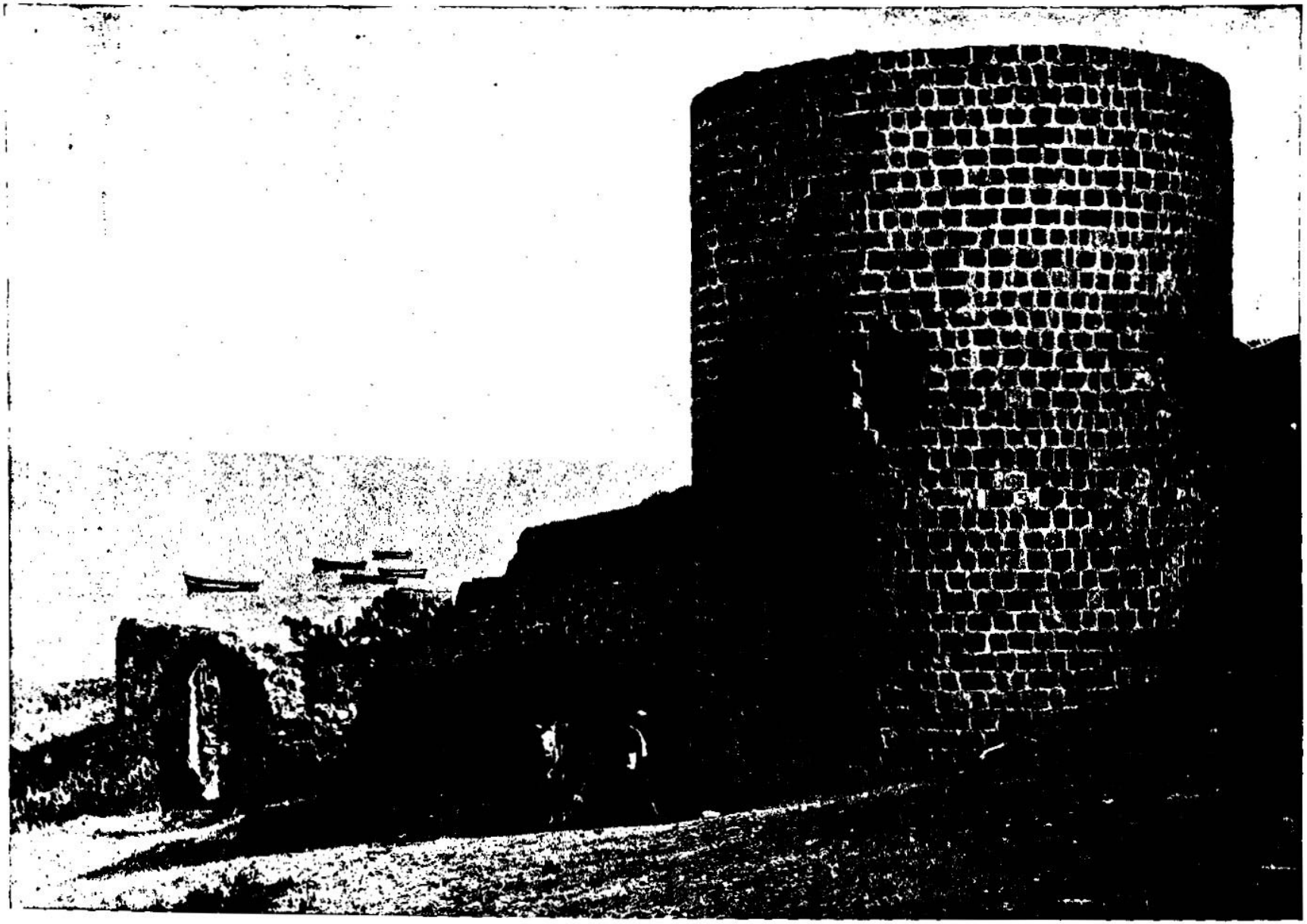

THE GADARENE COUNTRY—SHOWING THE PLACE WHERE THE DEVILS ENTERED INTO THE HERD OF SWINE. [Mark, v:1.]—The Gadarene country lies east of the Jordan. From the point of our present view we see the dim outlines, beyond the Sea of Galilee, of part of the Gadarene country. It is supposed that the swine into which the devils entered ran violently down the steep hill opposite the present city of Tiberias. So that in this view we are looking at about the place where this notable miracle of our Savior was wrought. There are little boats also out on the lake we see, which are used by the boatmen to carry tourists across the lake. The Gadarene country gets its name from the city of Gadara, which is some miles beyond the Sea of Galilee. This view was taken from a point near an old wall, by the edge of the lake.

of the most high God? [f] I adjure thee by God, that thou torment me not.

8 For he said unto him, [g]Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion;[3] for we are many.[4]

10 And he[5] besought him much, that he would not send them away out of the country.[6]

11 Now there was there, nigh unto the mountains, a great herd of [h]swine feeding.

12 And[i] all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus [k]gave them leave. And the unclean spirits went out, and entered into the swine: and the herd [l]ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.[7]

14 And[m] they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that[n] was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: [o]and they were afraid.

16 And they that saw *it*, told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And[p] they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil [q]prayed him that he might be with him.

19 Howbeit, Jesus suffered him not,[8] but saith unto him, [r]Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis[9] how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, [s]much people gathered unto him: and he was nigh unto the sea.

22 And,[z] behold, there cometh one of the rulers of the synagogue,[1] Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, [u]My little daughter lieth at the point of death: [v]*I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; [w]and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an [x]issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was [y]nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and [z]touched his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up: and she felt[2] in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that [a]virtue[3] had gone out of him, turned him about in the press, and said, Who touched my clothes?[4]

31 And his disciples said unto him, Thou scest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, [b]fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, [c]Daughter, thy faith hath made thee whole: [d]go in peace, and be whole of thy plague.

35 ¶ While[5] he yet spake, there came from the ruler of the synagogue's *house*, *certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, [e]Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and [f]them that wept and wailed[6] greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? [g]the damsel is not dead, but sleepeth.

40 And they [h]laughed[8] him to scorn. But

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f 1 Kings 17. 18. Mat. 8. 29. & 26. 63. Ac. 16. 17, 18. g Ac. 19. 15. h Mat. 8. 30. Luke 8. 32. i Mat. 8. 31. Luke 8. 32. k Gen. 4. 13. Jon. 1. 14. l Mat. 8. 32. Luke 8. 33. m Mat. 8. 33. Luke 8. 34. n Luke 8. 35. o Luke 8. 37. p Job 21. 14. Ps. 5. 8. q Luke 8. 38. r Luke 8. 39. s Mat. 4. 25. Luke 6. 17. t Luke 8. 40. u Luke 8. 41. v Mat. 9. 18. w Mat. 9. 19. Luke 8. 42. x Lev. 15. 25. y Luke 8. 43. z Mat. 9. 20. Luke 8. 44. a Luke 6. 19. & 8. 46. b Luke 8. 47. c Ch. 4. 40. Luke 8. 48. d 1 Sam. 1. 17. & 20. 42. 2 Kings 5. 19. e Luke 8. 49, 50. Mat. 9. 23. f Mat. 11. 17. Luke 7. 32. g Mat. 9. 24. Luke 8. 52. h Mat. 9. 24. Luke 8. 53.

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[1] Or, *ruler*.

[2] The chief devil.

[3] *My name—for we are many*: the mean-ness appears in appears that there were one man, with numerous attendants, as wicked but less powerful, than himself.—*C.*

[4] *Out of the country*. For what pertinence the demons might have for one locality rather than another, we cannot tell; but certainly as wicked men (perhaps spirits) have such preferences for particular of their acquaintances, there can be no reason assigned why disembodied spirits should not have a similar predilection for indulgence of their favourite propensities.—*C.*

[5] The owners of the swine were probably Jews, for our Lord as yet confined his ministry to that people; and the loss may therefore have been inflicted on them as a punishment for making a swine's flesh, which they were strictly forbidden to eat themselves, and, by implication, to provide for their Gentile neighbours for the sake of gain.—*This miracle may thus have been a miracle of judgment as well as of mercy.—P.*

[6] The Gadarenes being unwilling to let Christ remain among them, he commissions the demoniacs, who had desired to be the witness of his power and his mercy.—*Note.* While mortal sin is the cause of human misery, it is the duty of every sinner whom Jesus has "plucked as a brand out of the burning," to attest, and especially to his own friends and countrymen, what God has done for his soul.—*C.*

[7] With Jona. xxxiv. 6, 7. Mat. 8. 32. 1 Jude 4, 13—15. 2 Pet. 2. 4—10. Rev. 18. 20.

[8] The removal of several acute diseases is often almost instantaneous: but the instantaneous or even speedy cure of a chronic and debilitating disease of twelve years' standing is unprecedented in the annals of medicine. Like the other miraculous cures performed by our Lord, it bears the visible mark of a miracle—an effect beyond human power; and also the spiritual miracle—the prophetic faith and announcement of the woman.—*C.*

[9] *Virtue*. Not moral virtue but supernatural power.—*C.*

[10] *Who touched my clothes?* He no inquirer, not because he was ignorant, but because he desired to bear witness to the Father dwelling in him and doing the works; and also to furnish another specimen of the saving power of faith.—*C.*

[1] Or, *chief*. [2] Or, *perceived*. [3] Or, *power*. [4] Or, *perceive*. [5] Or, *While he yet spake*. [6] Or, *lamenting*. [7] Or, *bewailing*. [8] Or, *derided*.

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[i] Ps. 50. 14, 15. 66. 16. Jer. 4. 19. Ps. Con.—eva. xvii. canticalv. 2 Sa. 6. 7—15. 1 Ki. 8. 62—66. Jonah. 1. 16. [k] A country on the east of the Sea of Galilee. [l] Mat. 9. 1. Luke 8. 40. ch. 1. 45. Ge. 49. 10. [m] Mat. 9. 18—26. Luke 8. 40—56. 13. 14. Ac. 13. 15. [n] *Of the synagogue* at Capernaum, to which he had now returned. See ch. 2. 1. 2. [o] Ps. 107. 28. Ezek. 38. 4. Jon. 1. 10, 16. Heb. 5. 7. [p] The Gadarenes being unwilling to let Christ remain among them, he commissions the demoniacs, who had desired to be the witness of his power and his mercy.—*Note.* While mortal sin is the cause of human misery, it is the duty of [q] See note [6] below. [r] Ps. 50. 14. 66. 16. Jer. 4. 19. Ps. Con.—eva. xvii. canticalv. 2 Sa. 6. 7—15. 1 Ki. 8. 62—66. Jonah. 1. 16. [s] A country on the east of the Sea of Galilee. [t] Mat. 9. 1. Luke 8. 40. ch. 1. 45. Ge. 49. 10. [u] Mat. 9. 18—26. Luke 8. 40—56. 13. 14. Ac. 13. 15. [v] *Of the synagogue* at Capernaum, to which he had now returned. See ch. 2. 1. 2. [w] Ps. 107. 28. Ezek. 38. 4. Jon. 1. 10, 16. Heb. 5. 7. [x] The Gadarenes being unwilling to let Christ remain among them, he commissions the demoniacs, who had desired to be the witness of his power and his mercy.—*Note.* While mortal sin is the cause of human misery, it is the duty of [y] With Jona. xxxiv. 6, 7. Mat. 8. 32. 1 Jude 4, 13—15. 2 Pet. 2. 4—10. Rev. 18. 20. [z] Luke 19. 10. Jn. 3. 1 Tim. 1. 15—16. [a] With Jona. xxxiv. 6, 7. Mat. 8. 32. 1 Jude 4, 13—15. 2 Pet. 2. 4—10. Rev. 18. 20. [b] Luke 19. 10. Jn. 3. 1 Tim. 1. 15—16. [c] The removal of several acute diseases is often almost instantaneous: but the instantaneous or even speedy cure of a chronic and debilitating disease of twelve years' standing is unprecedented in the annals of medicine. Like the other miraculous cures performed by our Lord, it bears the visible mark of a miracle—an effect beyond human power; and also the spiritual miracle—the prophetic faith and announcement of the woman.—*C.* [d] Luke 6. 19. Jn. 1. 16. [e] *Virtue*. Not moral virtue but supernatural power.—*C.* [f] *Who touched my clothes?* He no inquirer, not because he was ignorant, but because he desired to bear witness to the Father dwelling in him and doing the works; and also to furnish another specimen of the saving power of faith.—*C.* [g] Ch. 4. 41. Luke 8. 47. Ps. 5. 7. Jon. 1. 10. Ps. 119. 120. Is. 66. 2. Ezek. 18. 18. Dan. 9. 4. Hab. 2. 20. [h] Ch. 10. 52. Ac. 14. 9. Mat. 15. 28. 9. 22. Luke 7. 47, 50. [i] 1 Sam. 1. 17. & 20. 42. 2 Kings 5. 19. [k] Luke 8. 49, 50. Mat. 9. 23—26. Jn. 5. 28. [l] Mat. 11. 21. Luke 10. 13. [m] Mat. 11. 21. with ver. 38. 12. 38, 39. 16. 4. Lu. 11. 29. Jn. 2. 18. 6. 30. 1 Cor. 1. 22. [n] Ch. 3. 35. Jn. 9. 17. Ac. 9. 39. [o] Ps. 50. 14. 66. 16. Jer. 4. 19. Ps. Con.—eva. xvii. canticalv. 2 Sa. 6. 7—15. 1 Ki. 8. 62—66. Jonah. 1. 16. [p] A country on the east of the Sea of Galilee. [q] Mat. 9. 1. Luke 8. 40. ch. 1. 45. Ge. 49. 10. [r] Mat. 9. 18—26. Luke 8. 40—56. 13. 14. Ac. 13. 15. [s] *Of the synagogue* at Capernaum, to which he had now returned. See ch. 2. 1. 2. [t] Ps. 107. 28. Ezek. 38. 4. Jon. 1. 10, 16. Heb. 5. 7. [u] The Gadarenes being unwilling to let Christ remain among them, he commissions the demoniacs, who had desired to be the witness of his power and his mercy.—*Note.* While mortal sin is the cause of human misery, it is the duty of [v] With Jona. xxxiv. 6, 7. Mat. 8. 32. 1 Jude 4, 13—15. 2 Pet. 2. 4—10. Rev. 18. 20. [w] Luke 19. 10. Jn. 3. 1 Tim. 1. 15—16. [x] The removal of several acute diseases is often almost instantaneous: but the instantaneous or even speedy cure of a chronic and debilitating disease of twelve years' standing is unprecedented in the annals of medicine. Like the other miraculous cures performed by our Lord, it bears the visible mark of a miracle—an effect beyond human power; and also the spiritual miracle—the prophetic faith and announcement of the woman.—*C.* [y] Luke 6. 19. Jn. 1. 16. [z] *Virtue*. Not moral virtue but supernatural power.—*C.* [a] *Who touched my clothes?* He no inquirer, not because he was ignorant, but because he desired to bear witness to the Father dwelling in him and doing the works; and also to furnish another specimen of the saving power of faith.—*C.* [b] Ch. 4. 41. Luke 8. 47. Ps. 5. 7. Jon. 1. 10. Ps. 119. 120. Is. 66. 2. Ezek. 18. 18. Dan. 9. 4. Hab. 2. 20. [c] Ch. 10. 52. Ac. 14. 9. Mat. 15. 28. 9. 22. Luke 7. 47, 50. [d] 1 Sam. 1. 17. & 20. 42. 2 Kings 5. 19. [e] Luke 8. 49, 50. Mat. 9. 23—26. Jn. 5. 28. [f] Mat. 11. 21. Luke 10. 13. [g] Mat. 11. 21. with ver. 38. 12. 38, 39. 16. 4. Lu. 11. 29. Jn. 2. 18. 6. 30. 1 Cor. 1. 22. [h] Ch. 3. 35. Jn. 9. 17. Ac. 9. 39.

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[2] Or, *perceived*.

[3] To the European, with whom in general grief is a silent feeling that courts retirement and solitude, few things can be more astonishing than the numbers that collect upon occasion of a death in several eastern countries, and the loud wailing in which they indulge.—*C.*

[4] Jn. 12. 4, 22. 13. Ac. 20. 10.

[5] *They laughed*. The sudden transition from weeping to laughing, instead of throwing any doubt over the narrative, is an evidence of its truth; inasmuch as the weeping was not the effect of sorrow, but of custom, which could change at will from the one mood of spirit to the other.—*C.*

[6] Or, *lamenting*. [7] Or, *bewailing*. [8] Or, *derided*.

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tombs of the East are often roomy and ornamented caves cut in the faces of rocks, or builded on the surface of the earth with stone. That in ancient times they were often used as dwelling-houses, is recorded in Diogenes Laertius, ix. 38; and in modern times the subterraneous tombs of Egypt are often so occupied by the Arabs.—*C.*

Ver. 4. *Fetters and chains.* In the original the one signifies binding for the feet, the second for the hands.—*C.*

REFLECTIONS.—Dreadful is the case of natural men who are filled with and governed by devils. Cruelly they tyrannize over their vassals, and furiously work in them, so that no restraints of human laws, solemn vows, awful or engaging providences, nor even common operations of the Holy Ghost, can in the least avail. But great is the mercy that Christ's compassion is infinitely greater than Satan's implacable malice, and his saving power infinitely superior to all his fury; and when he casts out the unclean spirit, he puts a new heart and a right spirit within us. In the most fearful forms he sometimes punishes worldlings by the hand of their own master, for the manifestation of his own power and grace. And great is their folly and wickedness who prefer their secular interests to Jesus Christ and his salvation, and, from inordinate love to the world, desire him to depart from them. If he take them at their word, how dismal is the consequence! But if some reject him, others will rise up ready to receive him. And no distance, no filthiness, no shame, no fear, no discouragement, no derision, no death, shall hinder their health, their comfort, their life, who apply to him; while vain, and even hurtful, are all other means of relief when used without due subordination to him. Even saints are ready to tremble when they ought to triumph; for Jesus often, by voluntary delays, lets the case, even of his most earnest supplicants, become apparently desperate before he grants relief. And scoffers exclude themselves from the means of their conviction. But if his mighty works must sometimes be only the subjects of private adoration and praise, cheerfully ought we to proclaim them, when it is most seasonable, and subservient to his and his Father's glory, and the benefit of mankind.

CHAPTER VI. REFLECTIONS.—It is strange that sinners should so cavil at, contemn, and rage against the Redeemer, and labour to lay hindrances in

when he had [q]put them all out, he taketh the father and the mother of the damsel, and them that were with *him*, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, [r]Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And[s] straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were [t]astonished with a great astonishment.

43 And[u] he charged them straitly that no man[7] should know it; and commanded that something should be given her to eat.[8]

CHAPTER VI.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five thousand fed with five loaves and two fishes. 45 Christ walketh on the sea: 53 and healeth all that touch him.

AND he[a] went out from thence, and came into his own country;[1] and his disciples follow him.

2 And [b]when the sabbath-day was come, he began to teach in the synagogue: and many, hearing *him*, were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is [c]not this the carpenter,[2] the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, [d]A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And[e] he could there do no mighty work,[3] save that he laid his hands upon a few sick folk, and healed *them*.

6 And [f]he marvelled because of their unbelief. [h]And he went round about the villages, teaching.

7 ¶ And[i] he called *unto him* the twelve, and began to send them forth by [j]two and two, and gave them power over unclean spirits;

8 And commanded them that they [k]should take nothing for *their* journey, save a staff only; no scrip, no bread, no money[4] in *their* purse:

9 But *be* [l]shod with sandals;[5] and not put on two coats.[6]

10 And he said unto them, [m]In what place soever ye enter into an house, there abide till ye depart from that place.

11 And[o] whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. [p]Verily I say unto you, It shall be more tolerable for Sodom and[7] Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached [q]that men should repent.

13 And[r] they cast out many devils, and anointed with oil[8] many that were sick, and healed *them*.

14 ¶ And[s] king Herod[9] heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others[t] said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But[u] when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 ¶ For[v] Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, [x]It is not lawful for thee to have thy brother's wife.

19 Therefore [y]Herodias had a quarrel[1] against him, and would have killed him; but she could not.

20 For Herod [z]feared John, knowing that he was a just man and an holy, and observed [2]him; and when he heard him, he did many things, and heard him gladly.[3]

21 And when [a]a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when [b]the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, [c]Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, [d]The head of John the Baptist.

25 And she came in straightway [e]with haste unto the king, and asked, saying, I will that thou give me by-and-by, in a charger, the [g]head of John the Baptist.

26 And the king [h]was exceeding sorry; [i]*yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And [j]immediately the king sent an executioner,[4] and commanded his head to be brought: and he went, and beheaded him in the prison,

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A.M. cir. 4075. A.D. cir. 30.

[q] Mat. 7. 6. 2 Ki. 4. 33. [r] 5. 8 Ki. 4. 4. Acts 9. 40.
[s] Mat. 9. 25. Ro. 4. 19. Jn. 5. 20. [t] 2. 12. [u] 8. 26. Lu. 8. 56.
[7] That is, that no man should be made acquainted with the miracle at that time.—Hastily to suggest a appearance of either a great work, partly to avert the danger of any political commotion, and partly as the people should imagine he was come to intercede for the dead person, and also to shun the power of death, by resurrection, and Satan.—H.
[8] A comparison of the narratives of this transaction with the parallels in Matthew and Luke will show, 1 That Mark must have been an eye-witness of the particulars, and 2, That he was a closer observer, and a more minute and graphic delineator of events than the others. The minute accuracy of Mark's details gives a peculiar charm to his Gospel, and constitutes one of its leading characteristics.—P.

CHAP. VI.

[a] Mat. 13. 54-58. Lu. 4. 22-30. [1] *His own country*, Nazareth, the place of his miraculous conception, birth, and education, and where many of his relatives, according to the flesh, dwelt, Lu. 1. 26.—C.
[b] Mat. 7. 28, 29. 13. 54. 21. 23. Lu. 4. 16, 32. Jn. 6. 59. 7. 14, 28. 8. 20.
[c] Is. 53. 2, 3. 49. 7. Ps. 22. 6. Mat. 11. 6. 13. 55, 56. 32. 46. Lu. 2. 34. 4. 22. Jn. 6. 42. 60. Gal. 1. 19. 1 Co. 1. 23.
[2] See note [1] below.
[d] Jn. 4. 44. Lu. 4. 24. Mat. 13. 57. Je. 11. 21. 12. 6.
[e] Mat. 13. 58. 17. 19, 20. 14. 36. 15. 28. Is. 59. 1, 2. He. 4. 2, 3. 11.
[3] This arose not from want of power to do mighty works, but from want of faith in the subjects upon which to display them.—C.
[f] Is. 59. 16. Je. 2. 12. 6. 8. 44. He. 3. 12, 19.
[g] Mat. 4. 23. 9. 35. Lu. 4. 31, 44. 13. 22. Ac. 14. 28. Jn. 4. 45. Is. 61. 1-3. 42. 1, 3. 2. 27.
[h] Mat. 10. 1-15. ch. 3. 13, 19. Lu. 6. 13-19. 9. 1. 10. 1-9.
[i] Ex. 4. 14. Ec. 4. 9. Mat. 18. 16. 2 Co. 13. 1. He. 10. 28.
[j] Mat. 10. 9, 10. Lu. 9. 3. 10. 4. 22. 35. 1 Ti. 6. 8.
[4] Or, *brass money*.
[k] Ex. 3. 15.
[5] Soles buckled on the feet. Ac. 12. 8.
[6] The commission of the apostles is related more fully in Matt. x.—P.
[l] Mat. 10. 11-13. Lu. 9. 4.
[m] Mat. 10. 14, 15. Lu. 9. 5. 10. 10-12. Ac. 13. 51. 18. 6. Ne. 5. 13.
[n] Ezek. 16. 48, 51. Lu. 10. 12, 13, 14. Mat. 11. 20-24. 12. 41, 42. Mat. 5. 22. 10. 28-31.
[7] Origen denies that our Lord was a carpenter; and some MSS. represent him as 'the son of this carpenter.' But all the best MSS., universal tradition, and the consent of the early writers of the church confirm the authenticity of this statement; for the Jews were required that every man should learn some handicraft trade; and what more natural than that Joseph, a poor man, should bring up his wonderful yet poor son to his father's trade? And is there anything degrading in trade? Is there anything contemptible in idleness? Are Read Negligence is idleness that will not, and ignorance that cannot work; with sin, the employment and profession of both.—C.
[o] Ch. 9. 37.
[p] Ch. 8. 12. 13. Lu. 10. 12. Ac. 13. 46. 18. 6. Mat. 10. 15. 11. 22, 24. 12. 36. Ro. 2. 5. 2 Th. 1. 8.
[q] Ch. 1. 15. Lu. 24. 47. Ac. 2. 38. 3. 19. 17. 30. 20. 21. 26. 20. Mat. 3. 2. 4. 17. 9. 35. ver. 30.
[r] ver 7. Lu. 10. 17. Ja. 5. 14.
[8] The essence of a miracle is not the supernatural work performed, but the prophetic word or prophetic action that precedes it, declaring the mercy of Jesus in the Spirit of prophecy. Hence arose the use of the oil in the apostolic church. It was the prophetic sign by which they dedicated their intercession to heal—the prophetic symbol of the Spirit of God, and the visible witness and memorial that the work had been done by apostolic agency through supernatural power.—C.
[s] Mat. 14. 1-12. Lu. 9. 7-9. 3. Th. 1. 8.
A.D. cir. 30.
[9] Herod is called *tetrarch* by Matthew (ch. 14. 1) and Luke (ch. 3. 1). Both the words, *tetrarch* and *king*, were employed with some degree of latitude: the first signifying a ruler or governor of a province. The Herod here referred to was Herod Antipas, son of Herod the Great by Malthace; he was ruler of Galilee and Perea, which provinces were left to him by his father and confirmed by Rome. He was first married to a daughter of Aretas, king of Arabia, and subsequently to Herodias, the wife of his brother Philip. It was for this incestuous connection he was reproved by the Baptist.—P.
[t] Mat. 16. 14. 17. 10, 12. ch. 8. 28. Jn. 1. 21. Lu. 9. 19.
[u] Lu. 3. 19, 20. 7. Mat. 14. 2. Ps. 42. 5.
A.D. cir. 30.
[v] Mat. 14. 3-12. 4. 12. 12. 2. Lu. 3. 19, 20.
[x] Le. 18. 6, 16. 20. 21. He. 13. 4. 1 Co. 5. 1, 11.
[y] Ge. 49. 23, 24. 37. 28. [1] Or, *an inward grudge*.
[z] Ex. 18. 3. Ecc. 9. 2. 1 Th. 2. 18. Mat. 14. 5. 21. 26. 23. 26. 1 Ti. 2. 2. 20. 5. 2 Ch. 24. 2, 20. 5. Jn. 5. 35. Ezek. 33. 32.
[2] Or, *kept him or saved him*.
[3] Herod furnishes a striking example of that inconsistency of human nature that takes pleasure in the company and discourse of good men, and yet do not the things which they say. Like Balaam, there are many who desire to die the death of the righteous, and would so die, did they not also resolve to live in their covetousness or their pleasures.—C.
A.D. cir. 32.
[a] Ge. 40. 20. Re. 11. 10. Mat. 14. 6. Es. 1. 3, 9. 18. Ac. 19. 23.
[b] Is. 3. 16. Ge. xxxiv. Nu. xxv. Ju. xxi. Ecc. 7. 26. Prov. v. 3.
[c] Ps. 5. 3, 6, 7. 7. 3. Mat. 4. 9. Pr. 6. 2. Ec. 5. 6.
[d] Pr. 1. 16. 4. 16. 12. 10. 27. 4.
[e] Ro. 3. 15.
[f] Ps. 37. 12, 14.
[g] 2 Sa. 15. 30. 26. 21. Mat. 27. 4. 2 Co. 7. 10.
[h] Lu. 7. 30. 16. 14. Ja. 1. 22, 23. Ti. 1. 9. 3.
[i] Nu. 30. 5. Pr. 20. 25. Ecc. 5. 4, 5. Mat. 14. 9.
[4] Or, *one of his guard*.

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the way of their own mercy. And amazing is his grace and patience in sending forth other ministers when those formerly sent have been so basely contemned and persecuted. Men indeed are often astonished and affected by the Word of God who are never savingly changed by it. And while they reverence the preacher and hear him gladly, they yet continue in their sins. But ministers must execute their commission whether men will hear or forbear. And he who sends them on

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, [k]they came and took up his corpse, and laid it in a tomb.

30 ¶ And[l] the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, [m]Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, [o]and many knew him,[5] and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And[p] Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and [q]he began to teach them many things.

35 And[r] when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, [s]Give ye them to eat. And they say unto him, [t]Shall we go and buy two hundred pennyworth[6] of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And [u]he commanded them to make all sit down by companies[7] upon the green grass.

40 And they sat down in ranks[8] by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, [v]he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And[x] they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And [y]straightway he constrained his disciples to get into the ship, and to go to the other side before unto[9] Bethsaida,[1] while he sent away the people.

46 And when he had sent them away,[2] he departed [z]into a mountain to pray.

47 And[a] when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them [b]toiling in rowing; for the wind was contrary unto them: and [c]about the fourth watch of the night he cometh unto them, walking upon the sea, and [d]would have passed by them.[3]

49 But when they saw him walking upon the sea, they [e]supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, [f]Be of good cheer: it is I; be not afraid.

51 And[h] he went up unto them into the ship; and the wind ceased: and they were [i]sore amazed in themselves beyond measure, and wondered.

52 For[j] they considered not *the miracle* of the loaves: for their heart was hardened.[4]

53 ¶ And[k] when they had passed over, they came into the land of [5]Gennesaret,[6] and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,[7]

55 And [l]ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might [m]touch, if it were but the [n]border of his garment: and as many as touched him[8] were made whole.

CHAPTER VII.

1 *The Pharisees find fault with the disciples for eating with unwashen hands.* 8 *They break the commandments of God by the traditions of men.* 14 *Meat defileth not a man.* 24 *He healeth the Syrophenician woman's daughter of an unclean spirit,* 31 *and one that was deaf, and had an impediment in his speech.*

THEN came[a] together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled,[1] that is to say, with unwashen, hands, [b]they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft,[2] eat not, [c]holding the tradition of the elders.

4 And *when they come* from the market, except they [d]wash,[3] they eat not. And many other things there be, which they have received

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A.M. cir. 4036. A.D. cir. 32.

[k] 1 Kin. 13.29. Ac. 8.2. Matt. 27. 58–61; 14. 12. Jn. 19. 2.
[l] Lu. 9. 10. 10. 17.
[m] ch. 1. 45; 3. 7, 20. Matt. 14. 13–21. Jn. 6. 1–13.
[o] Jn. 2. 23. Jn. 4. 45. ch. 6. 54. ver. 54, 55. Matt. 4. 25; 14. 13–21. Lu. 9. 10–17.

[5] *Many knew him.* Few passages of the New Testament have been the subject of so much critical labour.—which the verbal student will find collected and abridged in Bloomfield. One of the chief difficulties is found in the assertion, that 'many knew him,' which suggests the idea of an interpolation, as few could be supposed ignorant of his person where he had resided so long, and had wrought so many miracles. It is with great deference suggested that the difficulty may be better solved by translating 'and many knew *him*'—and many knew *it*, that is, the desert place to which he and his disciples were bound (see ver. 31); and so while they doubted some headland in the boat, the people crossed the promontory, and 'ran thither on foot,' &c.—C.

[p] Matt. 9. 36; 14. 14; 15. 32. He. 4. 15; 5. 2. 2 Ch. 18. 16. 1 Ki. 22. 17. Nu. 27. 17. [q] ch. 10. 1. Lu. 5. 3. Jn. 7. 28; 8. 20. Eze. 34. 2. Zec. 11. 4.
[r] ch. 1. 32; 6. 35, 47; 14. 17, 23; 15. 42. [s] Matt. 14. 15–21. Lu. 9. 12–16. Jn. 6. 5–10.
[t] 2 Ki. 4. 42, 43. Lu. 9. 13. Jn. 6. 6–10. Matt. 6. 33.
[u] Nu. 11. 12, 22. 2 Ki. 4. 42, 43. Matt. 15. 33. Jn. 6. 7.

[6] The Roman penny is sevenpence halfpenny: as Matt. 18. 28.

[v] ch. 8. 6. Matt. 15. 35. [x] Ps. 78. 29. Matt. 14. 20. [y] Matt. 14. 22. Jn. 6. 15.

[7] Gr. *banquets, companies.*

[z] *In vain*, &c. That is, fifty and fifty sitting back to back, or face to face, so as to form an oblong square, like a quartered bed in a garden, as the phrase 'in ranks' signifies in the original. This method was adopted by our Lord to facilitate the distribution—to show his love of order—to exhibit the miracle by manifesting the exact number, and to honour the Mosaic ordinance of the regular marshalling of the people in multiples of ten.—C.

[a] Matt. 14. 23. Lu. 6. 12. [b] Ex. 8. 3. Ps. 37. 16; 73. 17; 74. 20. Jn. 6. 17–19. [c] ver. 31. Jn. 6. 15–21. Matt. 14. 22–33. Is. 42. 2.

* *Their heart was hardened* by the superstitious fear (ver. 49) that hindered them from examining the evidence of their senses and recognizing their Lord; by their ambition of worldly honours, that diverted their attentions from spiritual things (see ch. 9. 34); and by that 'slowness of heart,' to consider the evidence and end of miraculous power which characterized their fathers from the hour when Moses called them to depart from the slavery and idolatry of Egypt.—C.

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[d] *Or, over against.*

[1] There were two Bethsaidas; one mentioned in Lu. 9. 10, sometimes called Julias, and situated on the east bank of the upper Jordan, not far from the Sea of Galilee: the other situated west of the Jordan, *on the shore* of the Sea of Galilee, near Capernaum and the plain of Gennesaret. The miracle of the loaves and fishes was performed near the former; after the miracle the disciples crossed the lake in a S.S.E. direction towards the latter.—*H.*

[2] Rather 'when he had bidden them farewell.'—C.

[e] ch. 1. 35. Jn. 6. 15. Mat. 6. 5; 14. 23. Lu. 6. 12; ch. 9. 28. Ac. 1. 12; 10. 9.
[f] Mat. 14. 23. Jn. 6. 15, 17. Is. 54. 11.
[h] ver. 32. Lu. 8. 22.
[i] Ge. 22. 14. Job 9. 8. Ps. 40. 15; 104. 26.
[j] Lu. 24. 38. Ge. 32. 26.

[3] *Would have passed by them.* Not as some interpret 'he went on as if he would have passed by,' but 'he would have passed by,' to give them greater and more continued demonstration of his total independence of the laws of matter.—C.

[k] Lu. 24. 37. Job 4. 14, 15. Ps. 104. 5.
[l] Is. 41. 10; 43. 1, 2. Ps. 91. 1–5. Re. 1. 17. Ge. 22. 11. Mat. 14. 27.
[h] Ps. 29. 11; 93. 3, 4; 107. 28–30. Mat. 14. 32, 33.
[i] ch. 1. 27; 2. 12; 4. 41; 5. 42; 7. 37; 16. 8, 18.
[j] ch. 8. 17. Mat. 16. 9, 10. Jn. 6. 26. Lu. 24. 25, 26, 45. Ps. 119. 18. Ro. 16. 14. He. 3. 8, 13, 15; 5. 11, 12.

[4] See note [*] in first column.

[k] Mat. 14. 34–36.

[5] A city on the west of the Sea of Galilee. Jn. 6. 24.

[6] They landed to the west of Jordan where it enters the lake.—C.

[7] They (the people of Gennesaret) knew him.—C.

[l] Jn. 4. 28. Mat. 4. 24, 25. ch. 1. 33; 2. 2, 13. Ge. 49. 10. Zec. 8. 20–23. Is. 52. 13.
[m] ch. 3. 10; 5. 27–29. Mat. 9. 20. Lu. 6. 19. Ac. 5. 15; 19. 12.
[n] Nu. 15. 38, 39.

[8] Or, *it.*

CHAP. VII.

[a] Mat. 15. 1–9. Lu. 5. 17; 11. 53, 54; 12. 1; 15. 2.

[1] Or, *common.*

[b] Mat. 23. 23, 24. 7. 3–5.

[2] Or, *diligently, or with the fist, or up to the elbow.*

[c] Ga. 1. 14. Col. 2. 8, 22, 23.
[d] Mat. 23. 25. Lu. 11. 38. Job 9. 30, 31.

[3] There was a positive law (Le. 15. 11) that the Israelites, on returning from any place of public concourse, should wash their hands before sitting down to eat, lest they should have been ceremonially defiled by touching anything unclean; but, as if they could improve, by adding to the divine law, the Pharisees insisted that none should eat at any time, without having previously washed their hands. To this they added a multitude of other purifications, upon which they insisted as necessary to righteousness and salvation, and which they superstitiously and impiously exalted above the law of God.—C.

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their errand will furnish them for it, own them in it, and make it the duty and inclination of hearers to honour and support them for their work's sake. On him therefore they ought to depend for maintenance and protection, neither entangling themselves with the affairs of this life nor fearing the faces of men. Terrible is their case who hear but reject the gospel. And most deplorable the situation of those who are under the direction of ignorant and unfaithful ministers. Men's lusts will drive them to the most fearful lengths when once they are fully entangled. And none are more base than abandoned women. Yea, carnal pretences to fidelity and honour often plunge men into the most bloody crimes, and at last into the depths of hell. But if men seek Jesus, even with natural seriousness, how great his tender compassion to them, and his concern that neither soul nor body should suffer hurt in his service. He is ready to heal every disease and to



SIDON, FROM THE SEA. [Mark, vii:24.]—Sidon was one of the great cities of Phœnicia. The first journey our Savior ever made outside of Palestine proper was into Phœnicia. It is not known whether He ever entered into Tyre or Sidon. We are told that He went into the borders of Tyre and Sidon and entered into a house, and would have no man know it, but He could not be hid. It was during this excursion into the country of the heathen that He drove the unclean spirit from the daughter of the Syro-Phœnician woman. From what is said of St. Paul in Acts, xxvii:3, we are authorized to conclude that he had friends in Sidon, and that he made a visit to the city during one of the missionary journeys. Silks and fruits are extensively raised in the neighborhood of Sidon to-day.

to hold, *as* the washing of cups, and pots,[4] brazen vessels, and of [5]tables.[6]

5 Then the Pharisees and scribes asked him, Why[a] walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you [g]hypocrites,[7] as it is written, [h]This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, 'Full well ye reject[8] the commandment of God, that ye may keep your own tradition.

10 For Moses said, [j]Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban,[9] that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making[k] the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And[l] when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There[m] is nothing from without a man that, entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If[n] any man have ears to hear, let him hear.

17 And[p] when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, [q]Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

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[4] Sextarius, containing 33 solid inches.

[5] Or, *beds*.—[Rather, 'seats, forms, or benches on which they sat.—*C.*]

[6] The explanations contained in ver. 3-4 are peculiar to Mark: they are not found in the parallel passage in Mat. xv. The reason is, Matthew wrote for Jews who were familiar with their own traditions and customs; but Mark wrote for Gentiles, who required full information on such matters as they could comprehend the force and meaning of Christ's rebuke.—*P.*

[a] Mat. 9. 11; 12. 2; 15. 2; 23. 23, 24. Col. 2. 8, 18. Lu. 11. 42.

[g] Mat. 23. 13-29. *Hypocrites.* He that knew the heart of man could justly apply the title: but to others this will furnish no authority, unless where the tree is known by its fruits.—*C.*

[h] Is. 29. 13; 1. 11-15. Mat. 15. 8, 9. Eze. 33. 31. Col. 2. 18-22. Tit. 1. 14, 16. 2 Ti. 3. 5. 1 Ti. 4. 2, 7.

[i] Is. 64. 6. Je. 7. 23, 24. Ho. 6. 6. 1 S. 15. 22. Ps. 51. 16, 17. 2 Th. 2. 4. Da. 7. 25. Pr. 1. 25.

[j] Or, *frustrate*, ver. 13.

[j] Ex. 20. 12. 21. 17. Le. 19. 3, 20. 20. 9. De. 5. 16; 21. 18-21; 27. 16, 17. Pr. 20. 20; 23. 22; 30. 17.

[k] Mat. 23. 4; 23. 23. Lu. xxvii. All that I could spare is dedicated to God, with 1 Ti. 5. 8.

[k] Pr. 1. 25. Ho. 2. 12. Is. 24. 5. Je. 44. 16, 17. Ga. 1. 14. 1 Ti. 1. 6, 7. Tit. 1. 14.

[l] Mat. 15. 10-20; 12. 15; 16. 9-11; 22. 29. Ps. 94. 8, ch. 49. 33. Pr. 8. 5. Is. 6. 9. Ac. 8. 30.

[m] Ac. 10. 14, 15. Ro. 14. 17. 1 Co. 8. 8; 10. 25. 1 Ti. 4. 4. Tit. 1. 15. Ja. 3. 6.

[n] See ver. 14; ch. 4. 9. Mat. 11. 15.

[p] Mat. 13. 36; 15. 15. Ac. 8. 30, 31.

[q] Mat. 15. 16, 17; 16. 9-11. Ro. 5. 11. 1 Co. 3. 2. De. 29. 29. Is. 28. 9, 10. See ver. 14.

* *Covetousness.* Not *covetousness*, but *covetousnesses*; that is, immoderate desire of wealth, and the sensual gratifications upon which wealth is often expended.—*Wickedness* is also, in the original, *wickednesses*—ill-will, hatred, malice, with all their brood of evil-speaking, calumny, and false-witness.—*Foolishness* forwardness, impertinence, self-sufficiency, imprudence, and inconsiderate rashness in speaking and acting.—*C.*

† Our Lord's course must have been over the ridge of Lebanon, probably by the old Phœnician road which connected Sidon with the colony at Laish, then, by Cæsarea Philippi, which was one of the cities of Decapolis, through the province of Iturea, to the eastern shore of the Sea of Galilee.—*P.*

A.M. cir. 4036.
A.D. cir. 32.

[r] 1 Co. 6. 13. Col. 2. 21, 22. Ph. 3. 21.

[s] Ja. 3. 6. Mat. 12. 34-37. Ps. 39. 1.

[t] Ge. 6. 5; 8. 21. Mat. 15. 19; 20. 15. Pr. 6. 14-19. Je. 17. 9. 1 Co. 4. 5. 2 Co. 5. 10-12. 1 Co. 6. 9-11. Re. 13. 13. Ac. 8. 22. Tit. 3. 2, 3. 1 Jo. 4. 16.

[1] See note † in first column.

[u] Mat. 15. 21-28. See ch. 5. 8.

[x] Is. 42. 2. ch. 1. 45. 2, 13; 60. 11. Je. 51. 59. Ja. 5. 4, 11; 7. 18.

[x] Ge. 49. 10. Ps. 45. 12; 87. 4.

[2] Or, *Gentile*. Is. 11. 10; 49. 12; 60. 3, 5, 11.

[3] See note on Mat. 15. 22.—*P.*

[y] ch. 10. 24. Je. 49. 11. 1 Jo. 3. 6. Mat. 15. 27. 2 Co. 8. 9. Ph. 2. 7.

[z] Mat. 7. 6; 10. 5, 6. Ro. 15. 8-9. 4, with Ep. 2. 12.

[a] Ro. 15. 8, 9. Ep. 2. 11-14. Mat. 5. 45. Is. 49. 6; 42. 6, 7; 45. 22; 51. 16; 56. 6, 7. Ac. 13. 46. Ro. 2. 25.

[b] Is. 57. 16; 66. 2. Mat. 15. 28. 8. 10, 13. 1 Jo. 4. 20-5. 2.

[c] ch. 9. 23. 1 Co. 10. 13. Ep. 3. 20. 1 Jo. 3. 8. Ps. 22. 8. 2 Co. 2. 10.

[4] The minute points of difference between this narrative and that in Mat. 15. 21-28 are worthy of note. Our Lord's words, 'I am not sent but unto the lost sheep of the house of Israel,' are not recorded by Mark. They might have been misunderstood by Gentiles, who would have been thereby discouraged from embracing the gospel.—*P.*

[d] Mat. 15. 29-31.

[5] A country of ten cities in east Galilee.

[6] See note † in first column.

[e] Mat. 9. 32. Lu. 11. 14. Mat. 15. 15. ch. 8. 22.

[7] A man that was born deaf, could not, by ordinary means, have learned to speak; and, therefore, could not be said to have 'an impediment in his speech;' that is, to be a stammerer. The case seems to indicate one that had been born with the power of hearing, and had learned the use of the organs of speech; but who, having lost his hearing, and whose tongue being also partially affected, retained merely the power of inarticulate and unintelligible sounds—and was therefore, so far as meaning was concerned, absolutely dumb. See ver. 37.—*C.*

[f] ch. 8. 23. Is. 42. 2. Mat. 7. 6. 1 Ki. 17. 19. 2 Ki. 4. 33. Ac. 9. 40. Ja. 5. 6.

[8] The object of these actions, combined with the 'looking up to heaven,' ver. 34, was to unite the bodily and visible presence of Christ on earth, with the invisible and spiritual power of his Father in heaven.—*C.*

[g] ch. 6. 41. Jn. 11. 33, 38, 41. 17. 1. He. 4. 15.

[9] *He sighed* over the imperfections, sufferings, and sorrows of humanity.—*C.*

19 Because[r] it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, [s]That which cometh out of the man, that defileth the man.

21 For[t] from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness,[1] wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And[u] from thence he arose, and went into the borders of Tyre and Sidon, and [v]entered into an house, and would have no man know *it:* but he could not be hid.

25 For [x]a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek,[2] a Syrophenician by nation;[3] and [y]she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, [z]Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: [a]yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, [b]For this saying go thy way; the devil is gone out of thy daughter.

30 And [c]when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.[4]

31 ¶ And[d] again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of [5]Decapolis.[6]

32 And [e]they bring unto him one that was deaf, and had an impediment in his [7]speech; and they beseech him to put his hand upon him.

33 And he took him [f]aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;[8]

34 And [h]looking up to heaven, he [g]sighed, and saith unto him, Ephphatha, that is, Be opened.

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supply every want. And he can feed them in a wilderness, or walk on floods for their help. If then he manifest his power and his glory in our deliverance, let us never turn again to folly, nor give way to hardness and unbelief.

CHAPTER VII. Ver. 9. *Full well.* This is commonly pronounced an *irony;* but such a figure seems utterly unsuited to the character of Christ. But as no meaning can be fairly extracted from the word καλῶς, except one cognate to 'fairly, justly, properly, full well,' &c., may not the imagined irony be removed by taking the words interrogatively? 'And he said unto them, Do you properly set aside the commandment of God that you may establish your own tradition?' *C.*

REFLECTIONS.—What self-deceivers are human hearts! The most trifling superstitions are often substituted in the place of the substantial duties of religion and morality. But no devotion, which is not commanded by God, and offered up in faith and sincerity, can be acceptable to him or profitable to us. Alas! what an infernal fountain of wickedness is every unregenerate heart! It is ready to burst forth on every occasion. And there is an absolute necessity of God's offering an abiding principle of life, light, faith, and love, in opposition to our natural corruption. His grace indeed makes a wonderful change even in the weakest believer. It gives the highest and most honourable views of Christ; the tenderest compassion to afflicted friends; earnest importunity in prayer for their relief; and great humility and patience under seeming insults and denials of help. And Jesus sometimes tries the faith of his people by great discouragements, even while he secretly upholds and animates it, till at last he crown it with the full enjoyment of all that it can wish. What complicated diseases spring from our complicated lusts and crimes! And it is a great mercy that Jesus Christ has power over all plagues. Let me then, conscious of sinful pollutions and miseries unnumbered, look up to him for relief in his own time and way. No hardened heart, deaf ears, nor stammering tongue, can withstand his healing words of power. Let me listen to his instructions with an obedient ear; and ascribe to him, as he shall direct, the glory due to his name, who is wonderful in counsel, and excellent in working.

CHAPTER VIII. REFLECTIONS.—In following Christ, let me count nothing too hard. Let me trust him with my body as well as my soul: and bread shall be given me, my water shall be sure. Never let my unbelief raise or hesitate at difficulties, as if they were too great for Christ to surmount. And let me never

35 And [i]straightway his ears were opened, and the string of his tongue[1] was loosed, and he spake plain.[2]

36 And [j]he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And[k] were beyond measure astonished, saying, He [l]hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.

IN those days [a]the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,

2 I[b] have compassion on the multitude, because they have now been with me three days, and have nothing[1] to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, [c]From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, [d]How many loaves have ye? And they said, Seven.

6 And he commanded the people [e]to sit down on the ground: and he took the seven loaves, and [f]gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed,[h] and commanded to set them also before *them.*

8 So [i]they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And[j] straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.[2]

11 And[k] the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he [l]sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? [m]Verily I say unto you, There shall no sign be given unto this generation.

13 And he [n]left them, and entering into the ship again departed to the other side.

14 ¶ Now[o] *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, [p]Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.[3]

16 And they reasoned among themselves, saying, *It is* [q]because we have no bread.

17 And when Jesus [r]knew *it,* he saith unto them, Why reason ye, because ye have no bread? [s]perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When [u]I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And [v]when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, [x]How is it that ye do not understand?

22 ¶ And he cometh to [y]Bethsaida;[4] and they [z]bring a blind man[5] unto him, and besought him to touch him.

23 And[a] he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.[6]

24 And he looked up, and said, I [b]see men as trees, walking.[7]

25 After that he put *his* hands [c]again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

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[1] *The string of his tongue.* The impediment was removed, so as to permit a free and distinct articulation of words.—*Wakefield.*

[2] And here, besides, to show that Jesus is Lord of the heart, as well as of the spirit.—*C.*

[3] This miracle is only found in Mark. Though it is could have been gathered under the general statement in Mat 15 30. From the sages and miracles used by our Lord the miracle appears to have attracted even more than the ordinary attention.—*P.*

[1] *Have nothing.*—That is, they had fasted at least one whole day, and part of two others: a period quite sufficient to reduce the young and the robust to a state of debility and suffering.—*C.*

[2] Matthew says Magdala. Dalmanutha is not elsewhere mentioned: but it was probably some obscure village on the shore of the lake near Magdala.—*P.*

[3] Matthew says, Unto the coasts of Magdala. Dalmanutha is not elsewhere mentioned: but it was probably some obscure village on the shore of the lake near Magdala.—*P.*

[4] Our Lord had embarked at, or near, Dalmanutha, and proceeded to the 'other side' of the sea, i.e. to the eastern or rather north-eastern side. The Bethsaida here mentioned is not therefore to be the town sometimes called *Julias,* which was situated on the east bank of the Jordan, about two miles above the lake.—*C.*

[5] This miracle recorded by Mark alone—a clear internal proof that he is not a mere epitomiser of Matthew.—*C.*

[6] This is the only example of a progressive miracle: all others wrought by our Lord, not excepting that at Siloam (Jn 9 6, 7, were instantaneous. But the miracle, it is evident from ver. 25, our Lord did not intend for the public, but for the man himself: therefore this progressive process is adopted the more to arrest his attention.—*C.*

[7] See note [c] in first column.

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[a] Mat. 14. 15. [b] Ps. 37. 16; 23. 1; 68. 10; 107. 5, 6; 145. 16. Fr. 13. 25. ver. 19, 20. Mat. 15. 37, 38; 16. 10. [c] Ki. 17. 14—16. [d] Ki. 4. 2—7, 42—44. [e] Mat. 15. 39. [f] Mat. 14. 19. [g] Mat. 15. 36. [h] Ki. 4. 42—44. [i] Mat. 15. 37. [j] Mat. 15. 39. [k] Mat. 16. 1. [l] Mat. 12. 39; 16. 4. Lu. 11. 29. Jn. 6. 30. [m] Mat. 12. 39; 16. 4. Lu. 11. 29. [n] Ch. 10. 1. [o] Mat. 16. 5. [p] Mat. 16. 6. Lu. 12. 1. [q] Mat. 16. 7. [r] Mat. 9. 4; 12. 25. Jn. 2. 25; 4. 29; 6. 64; 16. 30. [s] De. 29. 4. Is. 6. 9, 10; 42. 18—20; 44. 18; 63. 17. ch. 5. 31. Jn. 12. 40. [t] ch. 6. 52; 7. 18. [u] ch. 6. 38—44. Mat. 14. 17—21. Lu. 9. 12—17. Jn. 6. 9—13. [v] ver. 1—9. Mat. 15. 34—38. Pr. 21. 28, 29. [x] Mat. 16. 11, 12. He. 5. 12. Ps. 94. 8. 1 Co. 3. 2. 1 Jn. 2. 6. [y] Mat. 11. 21. Jn. 1. 44. [z] Mat. 9. 27. [a] Jn. 9. 6, 7. [b] Mat. 9. 30. [c] Jn. 9. 15. [d] ch. 1. 25, 26. [e] Mat. 9. 29. [f] Mat. 12. 22; 15. 30. [g] Ps. 146. 8. Is. 35. 5; 42. 7. Jn. 9. 32. [h] Ch. 1. 25, 26. [i] Mat. 9. 30. [j] Mat. 12. 16; 16. 20. Lu. 5. 14; 8. 56. [k] Mat. 9. 33. [l] Is. 35. 5, 6. [m] Mat. 12. 22. Lu. 11. 14. [n] Mat. 9. 32. [o] Mat. 15. 30, 31. [p] Is. 42. 1—4. Mat. 12. 18—21. [q] Mat. 11. 5. Lu. 7. 22. [r] Mat. 9. 27; 15. 22; 20. 30. Lu. 18. 38. [s] Mat. 9. 30; 12. 16; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [t] Mat. 8. 4; 9. 30; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [u] Mat. 8. 4; 9. 30; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [v] Mat. 8. 4; 9. 30; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [w] Mat. 8. 4; 9. 30; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [x] Mat. 8. 4; 9. 30; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [y] Mat. 8. 4; 9. 30; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [z] Mat. 8. 4; 9. 30; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [a] Mat. 8. 4; 9. 30; 16. 20; 17. 9. Lu. 5. 14; 8. 56. [b] Jn. 9. 36. Is. 29. 18; 1 Co. 13. 12. Pr. 4. 18. Is. 32. 3. 1 Pe. 2. 9. Job 17. 9. [c] Mat. 13. 12; 25. 29. Phi. 1. 6. Pr. 4. 18. Is. 32. 3. 1 Pe. 2. 9. Job 17. 9. [d] Pe. 3. 18. Da. 12. 4.

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misinterpret his words or providences, nor ever forget his former mighty works. It is highly absurd to reject the most plain and proper evidences which he gives of his dignified character, and insist to be gratified with others, far less useful, merely because they are of our own contriving. Yea, infidelity and impenitent hardness of heart will work the most fearful ruin for those who indulge them. And Jesus will perform no miracles to gratify men's humours; but will abandon those who insist upon them to the heavy judgments which they deserve. But great is his readiness to bear with, help, heal, and save them who, sensible of their wants and maladies, apply to him for relief; and in an instant, or more gradually,—in public or private, as best promotes his glory and their good,—kindly will he bestow it. What mean thoughts men have of Christ! and what carnal views have some real saints of the real glories of his office and work! And never doth Satan more readily cast the saints down than after some signal token of Jesus' regard. Nothing doth Jesus more detest than low thoughts of his sufferings and death; and in nothing does he manifest more true love than in administering sharp rebukes. If we expect glory with him, we must now take up our cross and follow him: for if we be ashamed of him now, we must not expect to be honoured by him in the last judgment. And if in forsaking him we court worldly profits, pleasures, or honours, we shall fall into everlasting perdition. In death or judgment it will little avail us what our external circumstances in life were. And surely our great concern ought to be what shall become of our immortal souls in the eternal state.

CHAPTER IX. Ver. 44—48. The *fire* denotes the eternal torments of hell; and the *never-dying worm* denotes conscience perpetually accusing, upbraiding, and condemning. 49. Every one in hell is preserved incorruptible by the very nature of personality; even as in saints the principle of grace, received in regeneration, secures eternal holiness and happiness.

REFLECTIONS.—O the transcendent glories of our Redeemer! How delightful are the manifestations thereof! Happy are they who are much favoured with them; but happier they who in heaven always behold his face! The ravishing displays of God on earth are indeed quickly passed: but it is enough to hear his Son, when we see him not. He is risen from the dead, and ascended to glory; and will quickly return, without sin, unto our salvation. Let us then exercise ourselves, not in curious questions, but in humble faith and ardent desires. And let all the opposition we receive from devils and men render his return doubly welcome.—Alas! how early Satan enters into men! But when once entered, he holds fast his possession, and cruelly and basely abuses his subjects. And yet, in cases the most alarming, multitudes take his part against Christ and his disciples. Invaluable are the mercies that unbelief defers or deprives men of. And near, though sometimes terribly introduced, is our relief, when unbelief is once made our burden. Yea, often the clearest views of the cause of our miseries come after our deliverance. How Jesus delighted in suffering for men, and yet how ill his sufferings are relished by men under the power of carnal ambition! Many proudly conceal their ignorance till it ruins them; and contend in angry debates till they have lost all sight of the truth. And it is a mercy if Jesus rebuke them, and shame them out of their ambition into peace and humility. It is base for Christians to take it ill that God's work



MILL AT BETHSAIDA—ON SITE OF THE ANCIENT CITY. [Mark, viii: 22-25.]—One of the most picturesque views on the Sea of Galilee is an old mill at Bethsaida. It is hardly to be supposed that this dates from the time of the ancient Bethsaida, but it stands upon the site of the ancient city, and serves to give a pathetic and picturesque impression of one of the great cities that stood upon this sacred sea. It was in Bethsaida that a blind man was brought to our Savior, whom he took by the hand and led out of town and healed him. This whole place is given up now to rank grass and weeds, and utter loneliness and desolation claim a spot where once people thronged, and traded, and passed away. It gives us a striking picture of the vanity of building our hopes upon earthly places and prospects.

26 And he sent him away to his house,[s] saying, [d]Neither go into the town, nor tell *it* to any in the town.

27 ¶ And[e] Jesus went out, and his disciples, into the towns of Cæsarea Philippi:[9] and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, [g]John the Baptist: but some *say*, Elias; and others, One of the prophets.[1]

29 And he saith unto them, But [h]whom say ye that I am? And Peter answereth and saith unto him, [i]Thou art the Christ.[2]

30 And [j]he charged them that they should tell no man of him.

31 ¶ And[k] he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying [l]openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, [m]he rebuked Peter, saying, Get thee behind me, Satan: for thou [n]savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, [p]Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For[q] whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For [r]what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever[s] therefore shall be ashamed of me, and of my words, in [t]this adulterous and sinful generation, of him also shall the [u]Son of man be ashamed, when he [v]cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias. 14 casteth out a dumb and deaf spirit. 30 foretelleth his own death and resurrection. 33 exhorteth his disciples to humility. 38 bidding them to hinder no one from working miracles in his name, and warning them to avoid offences.

AND he said unto them, [a]Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.[1]

2 ¶ And[b] after six days Jesus taketh *with him* [c]Peter, and James, and John, and leadeth them up into an high mountain [d]apart by themselves: and he was [e]transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And [f]there appeared unto them Elias, with Moses; and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is [h]good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias.

6 For he [i]wist not what to say; for they were sore afraid.

7 And[j] there was a cloud that overshadowed them: and a voice came out of the cloud, saying, [k]This is my beloved Son; [l]hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, [m]he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves,[2] questioning one with another what [n]the rising from the dead[3] should mean.

11 ¶ And they asked him, saying, Why say the scribes that [p]Elias must first come?

12 And he answered and told them, [q]Elias verily cometh first, and restoreth all [r]things; and [s]how it is written of the Son of man, that he must suffer many things, and be [t]set at nought.

13 But I say unto you, [u]That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And[v] when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed;[5] and running to *him*, saluted him.[6]

16 And he asked the scribes, What [w]question ye with them?[7]

17 And one of the multitude answered and said, Master, [x]I have brought unto thee my son, which hath a dumb spirit;

18 And[y] wheresoever he taketh him, he teareth him:[8] and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out; and [z]they could not.

19 He answereth him, and saith, [a]O faithless generation! how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit [b]tare

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A.M. cir. 4026.
A.D. cir. 30.

[s] As our Lord sent him to his house, yet prohibited him from going into the village, Bethsaida, it is evident the man was not of that town, and therefore he will not allow him to expend Lord's leisure where he was not known, but to go to his house, where, from the knowledge of his character, every word would tell upon the people. - C.

[d] Mat. 9. 30, 31. 16. 16. 20. 21. 17. 9. 26. 4. ch. 7. 36. Jn. 4. 27. 5. 41. 7. 18.

[e] Mat. 16. 13-23. Lu. 9. 18-22.

[9] Cæsarea Philippi stood on the southern slope of Hermon, beside the upper fountain of the Jordan. See note on Mat. 16. 13. In going to it our Lord most probably travelled along the east bank of the Jordan, through the rich and beautiful scenery of western Bashan. -C.

[g] Mat. 14. 2. ch. 6. 14. Mal. 4. 5. Lu. 9. 7-9, 19.

[h] ch. 8. 27. Jn. 14. 9.

[i] Jn. 1. 41. 4. 26. 6. 69. 11. 27. 16. 42. 17. 3. Jn. 4. 25, 29. Ac. 8. 37. 9. 20.

[2] The omission here of all the favourable circumstances mentioned by Matthew gives strong corroboration to the opinion that Mark wrote under the immediate eye of Peter; who, so far from allowing his own praise to be celebrated, is at pains, as it were, to suppress whatever might seem intended for his personal honour. And intended as his Gospel was for Roman converts, the omission manifests a providential rebuke to the system of despotism in this world, and of assumed power in the world to come, which the Papal power has attempted to establish and maintain by a false interpretation of our Lord's reply to Peter. -C.

[j] ch. 9. over. 26; ch. 7. 36. Lu. 9. 21, 22. 1 Co. 2. 8.

[k] Mat. 16. 21; 17. 22, 23; 20. 17, 18; ch. 8. 31. 10. 32. Lu. 9. 22; 18. 31, 32. Jn. 2. 19, 20. Is. 53. 2-10. Ps. 118. 22. Jn. 20. 1, 7. 1 Co. 15. 4.

[l] Jn. 10. 24, 25; 11. 14. 16. 25.

[m] Ro. 8. 34. 1 Jn. 2. 1.

[n] Ro. 8. 5, 6. 2 Sa. 19. 22. Pr. 20. 27. Jn. 5. 30, 8. 44. Ac. 12. 11. 1 Co. 5. 5.

[o] Ro. 8. 7, 8. 1 Co. 2. 14. 2 Co. 2. 10. Ja. 3. 15.

[p] Mat. 10. 24-28. Lu. 9. 23-27. 14. 27. 17. 33. 1 Pe. 2. 19. Mat. 10. 38-39. Ga. 5. 24; 6. 14. Ac. 14. 22. Col. 1. 24. Is. 4. 2. 1 Th. 3. 4. 2 Th. 1. 5. 1 Co. 3. 18. Phi. 1. 7, 8. Re. 7. 14.

[q] Ps. 116. 15. Mat. 10. 39; 16. 25. Lu. 9. 24; 17. 33. Jn. 12. 25. 2 Th. 2. 14. 1 Ti. 4. 16. Ga. 6. 12. Ro. 2. 10, 7. 14-17. 1 Jn. 3. 16. Re. 12. 11.

[r] Job 2. 4. Mat. 16. 26. Lu. 9. 25; 12. 19, 20. Ps. 49. 7, 8. 1 Pe. 1. 18, 19.

[s] Mat. 10. 33. Lu. 12. 8, 9. 2 Ti. 2. 12. 1 Jn. 2. 23.

[t] Mat. 16. 4. 12. 7.

[u] Da. 7. 13. Ps. 80. 17. Zec. 12. 8. Jn. 1. 14. Mat. 16. 27.

[v] Mat. 24. 30; 25. 31; 26. 64. Zec. 14. 5. Jude 14. Job 19. 25. Da. 7. 10.

CHAP. IX.

[a] Mat. 16. 28; 26. 64. Lu. 9. 27. 22. 18. Jn. 8. 52. He. 2. 8, 9. 12. 28.

[b] Mat. 17. 1. Lu. 9. 28.

[c] ch. 5. 37. 14. 33.

[d] ch. 6. 31, 32. Ge. 7. 17.

[1] As no power on earth is equal to cope with death, a victory over death is the greatest exhibition of power. In this living power the kingdom of God came at our Lord's resurrection. See Ro. 1. 4. 2 Co. 13. 4. and again in intellectual power when the Holy Ghost was poured out in tongues from the day of Pentecost (Ac. 2. 4.) and, within that generation, it came in providential and physical power at the capture of Jerusalem and the dispersion of the Jewish nation. -C.

[e] Ex. 34. 29-35. Is. 33. 17. Jn. 1. 14. 2 Pe. 1. 16, 17. Mat. 28. 3. Da. 7. 9.

[f] ch. 6. 31. Ac. 10. 41. Ro. 3. 21. Jn. 20. 27. 21. 14. 1 Pe. 1. 10, 11.

[h] Ps. 30. 6, 7. 84. 10. [g] Ha. 10. 15. Re. 1. 17.

[i] Lu. 9. 33. Ac. 12. 9.

[j] Pe. 1. 17. 2 Pe. 1. 16, 17. Mat. 3. 17. 17. 5. Is. 42. 1. Jn. 12. 28. 1 Ki. 8. 10. Ps. 97. 2. Re. 15. 8.

[k] 2 Pe. 1. 17. Mat. 17. 5; 3. 17. Is. 42. 1. Ps. 2. 7. Jn. 1. 14, 34. 3. 16. 1. 34. Col. 1. 13.

[l] Dt. 18. 15. Ac. 3. 22. Heb. 1. 1, 2. 12. 25.

[m] ver. 30; ch. 1. 45; 5. 43; 7. 36; 8. 26. Mat. 17. 9. Lu. 9. 36; 8. 42. Jn. 5. 41; 7. 18.

[2] The construction and meaning of this passage has given rise to much critical discussion. Perhaps it would be rendered most intelligibly thus: "And upon that word [of Jesus respecting his resurrection from the dead] they laid special hold, questioning among themselves, &c. -C.

[n] Ac. 17. 18. Jn. 2. 19. ch. 8. 31; ver. 31. ch. 10. 34. xvi. Mat. xxviii. Lu. xxiv. Jn. xx.

[3] Not that they questioned the general resurrection, but having learned from the Scriptures that Messiah should live for ever, they cannot comprehend what is meant by *his* rising from the dead. See ver. 32. -C.

[p] Mal. 4. 5. Mat. 17. 10; 11. 14. Is. 40. 3. Mal. 3. 1.

[q] ch. 1. 2. 9. 6. 16. 29. Mat. iii. 1. 2-16. 14. 3-12. 21. 24, 25. Lu. 1. Jn. 1. 6-36. 3. 23-36. 5. 33-35.

[4] Few verses have caused more perplexity to critical expositors, and few have been subjected to more unsatisfactory violence. May not, however, the whole of this violence be well avoided, and the meaning be clearly educed, merely by supplying the second clause of ver. 12, thus, "And (he answered and told them) how it is written of the Son of man, &c. ...and presuming ver. 13 thus, [And he answered] "But I say unto you, &c., as it is written of him;" thus displaying the parallel of prophecy and suffering between the type and the antitype? -C.

[r] Is. 27. 1. 51. 17, 20. 52. 13-15. Is. 50. 6, 63. 1-3. Dan. 9. 24, 26. Zec. 13. 7.

[s] Ps. 74. 22. Lu. 23. 11. Phi. 2. 7.

[t] Mat. 17. 14. Lu. 1. 17.

[u] Mat. 17. 14-17. Lu. 9. 37-47.

[v] Ver. 2, 3. Ex. 34. 30. It seems the lustre of his face still partly continued.

[6] It would seem from the amazement of the people that they must have observed something unusual in the appearance of our Lord. Probably the glory of the transfiguration had not yet altogether departed. -B.

[w] ver. 14. ch. 8. 11. Lu. 22. 55, 56.

[7] Or, *among yourselves.*

[x] ch. 2. 3, 6. 9. 8. 22; 10. 46. 51, 52. Mat. 17. 20. Lu. 17. 14.

[y] 1 Pe. 5. 8. Jn. 8. 44. Mat. 15. 22. Lu. 9. 39. Jude 19.

[8] Or, *drieth herself.*

[z] Lu. 9. 40. ver. 10. 28.

[a] Dt. 32. 20. Ps. 78. 8. Mat. 17. 16; 6. 30; 8. 26; 14. 31; 16. 8; 23. 38. He. 3. 10.

[b] Lu. 9. 42. ch. 1. 26; ver. 18, 20, 26. Re. 12. 12. 1 Pe. 5. 8. Jn. 8. 44.

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prospers in any hands but those of their particular party. And it is very dangerous to oppose that which is ratified by the blessing of God. Yea, if nothing appear contrary to the faith of the gospel, charity requires us to hope the best. God resists the proud, but giveth grace to the humble. The favour which we show to any for Christ's sake he will take as done to himself, and it shall not lose its reward. Better is it to go to heaven through much self-denial, than to hell in s



MOUNT TABOR. [Mark, ix:2.]—Mount Tabor competes with Mount Hermon for the glory of being the place of the Transfiguration of our Savior. It is on the road from Jerusalem to Nazareth, and in sight of the latter city. It is one of the mountains upon which our Savior, in his boyhood, doubtless looked every day. It would not seem strange if this had been the mountain selected for the Transfiguration. It is unique in its features. Upon the top of this mountain there are the ruins of an old church, and all who pass this way make a pilgrimage to its top. One of the most magnificent panoramic views can be obtained from the top of Tabor. It overlooks the plain of Jezreel and Nazareth, and the Sea of Galilee, and the Gadarene country, and Mount Carmel far to the south on the shore of the Mediterranean Sea.

him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of[e] a child:

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, [d]have compassion on us, and help us.

23 Jesus said unto him, [e]If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help[g] thou mine unbelief.[g]

25 When Jesus saw that the people came running together, [h]he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And[i] *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But [j]Jesus took him by the hand, and lifted him up; and he arose.

28 And[k] when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, [l]This kind can come forth by nothing but by prayer and fasting.[1]

30 ¶ And[n] they departed thence, and passed through Galilee; [o]and he would not that any man should know *it*.

31 For[p] he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But[q] they understood not[2] that saying, and were afraid to ask him.

33 ¶ And[r] he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: [s]for by the way they had disputed among themselves who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, [t]If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took [u]a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever[v] shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.[3]

38 ¶ And[z] John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him,[4] because he followeth not us.

39 But Jesus said, Forbid him not: [y]for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us, is on our part.

41 For[z] whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And[a] whosoever shall offend one of *these* little ones that believe in me, [b]it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And[c] if thy hand offend thee,[5] cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched;

44 Where[d] their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee,[6] cut it off: it is better for thee to enter halt into life, than, having two feet, to be cast into hell, into the fire that never shall be quenched;

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee,[7] pluck[e] it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire;

48 Where their worm dieth not, and the fire [g]is not quenched.

49 For[h] every one shall be salted with [8]fire, and every sacrifice shall be salted with salt.

50 [i]Salt[9] *is* good: but if the salt have lost his saltness, wherewith will ye season it? [j]Have salt in yourselves, and have peace one with another.

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 instructeth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his own death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimæus his sight.

AND he[a] arose from thence, and cometh into the coasts of Judea, by the farther side of Jordan:[1] and the [b]people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And[c] the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.[2]

3 And he answered and said unto them, [d]What did Moses command you?

A.M. cir. 4030.
A.D. cir. 32

c Job 14.1; 5.2. Ps 51. 5. Jn 9.1, 20.
d Mat 15.22. Ps 25.7
e Mat 17.20; 21.22. ch 11.23. Lu 1.37. 2 Ju 11.4. He 11.6. 1 Ch 28. 20. Ac 4.9, 10; 9.28; 10.9.
f He 12.2. 1 Jn 4.17, 5. Phi 1.29. 2 Th 1.11. Ps 119.5.
g This is a wonderful and cheering narrative. It is shown to be sincere. It is so because it accepts and appropriates an Omnipotent God. The father's trembling, fearful, and yet faithful confession is very touching. It is accompanied, as such confessions ought always to be, by a prayer for help. The faith which is kindled by the Divine Spirit must be ever nourished and sustained by him.—*P.*
h Mat. 17.18. Lu 9. 42. Mat 4.24; 9.33; 12. 22. Ac 10.38. 1 Jn 3.8. Ge 3.15
i ch 1.26; ver. 18, 20, with Ge 25.24. De 32. 36. Re 12.12.
j ch 4.41; 6.41; 7.33; 8.23. Mat 17.19; 14.6., 30; 15.15. Is 41.13. Ps 119.31
k Mat. 17.19, 21. Ep 6.18. 2 Co 12.7, 8. 1 Ki 17.20, 21. 2 Ki 4.33, 34.
l Ep 6.18. 1 Co 9.27. Ps 50.15. Is 45.11. Mat 7.7. Ja 5.16.
1 The statement in this verse develops an important principle in the divine government, not confined to the case of miraculous gifts, but extending also to the ordinary administration of divine grace. For as no one can doubt that grace is administered in answer to 'the prayer of faith,' so, that prayer and fasting are habitually and frequently, though not unexceptionally, united, is the testimony of our Lord, illustrated by the practice of his apostles. See Ja 5. 15. 2 Co 12.8, 9. Mat 9. 15. Lu 2.37. Ac 13.2; 14.23. 1 Co 7.5.—*C.*
n Mat. 17.22. Lu 9. 44.
o ch 1.45; 3.7; 4.10, 11; 6.31, 32; ver. 1; 7.9.
p Mat 16.21; 17.22, 23; 20.18, 19; 26.2, 21, 38, 39. Lu 9.44; 18.31; 24.26. Jn 2.19; 3.14; 10. 18; 12.32, 33; 19.17. Ac 2.23; 4.27, 28. 1 Co 15.3, 4. 2 Ti 2.8. ch xiv.–xvi.
q Lu 2.50; 18.34. ver. 10, Jn 16.19.
2 They believed Jesus to be the Christ, the Son of the living God. They had learned from 'the law that Christ abideth for ever' (Jn 12. 34; Is 9. 7)—taking the word *law*, as is often done, especially in Ps. xix. cxix for all Scripture); and being unable to reconcile the doctrine of the death of Messiah with these facts, they were unable to understand our Lord's exposition.—*C.*
r Mat.17.24; 18.1–7. Lu 9.46–48; 22.24.
s Pr 13.10. Jo 45.5. ch 12.42. Lu 22.24–27.
t ch. 10.43. Mat. 20. 26, 27; 23.3–12. Lu 14. 11. Ja 4.6.
u ch 10.14. Ps 34.11; 45.10. Pr 8.17. Ec 12.9; 32.1.
v Mat 18.5; 10.40–42; 25. 40, 45. Lu 9. 48; 10. 16. Jn 5.23; 12.44; 13.20; 14.21. 1 Th 4.8.
3 *Not me* (only), *but him that sent me* (also). Comp. Jn 14. 23.—*C.*

* *We forbad him*—not because he had failed to cast out the devils *after* the casting out seems to be admitted), but *because he followeth not us.* 'Forbid him not,' is the reply of Jesus; for the miracle performed proves he cannot be using my name lightly, either in contempt, or as a mere experiment, or without any authority. This person seems to have been a disciple, who, for some reason not stated, had separated from the company of the apostles, as Paul did from Barnabas in after times. See Ac 15.39, 40.—*C.*

x Lu 9.49, 50; 11.10. Nu 11.26–28. Job 5.2. Ec 4.4. Ga 5.26.
4 See note * in first column.
y 1 Co 12.3. Lu 9.50; 11.23. Mat 12.30. Phi 1.18.
z Mat 10.42; 25.40.
a Mat 18.6. Lu 17.2. 2 Ki 12.13, 23. 1 Co 8. 9–13; 10.32.
b Ac 9.4. Mat 25.41–46. 2 Th 1.6–9.
c Mat. 5.29, 30; 18.8. De 13.6, 8. He 12.1. 1 Pe 2.11. Col 3.5. Ro 8. 13.
5 Or, *cause thee to offend.*
d Is 66.24. Ju 7. 22. 2 Th 1.9. Mat. 25.41. Re 14.10, 11; 19.20; 20.10, 15.
6 Or, *cause thee to offend.*
e Mat. 18.9; 5.29. He 12.1. 1 Pe 2.11. Ja 1.21. Col 3.5. Ga 5.24. Ro 8.13.
f ver. 44, 46. Lu 16.24.
g Lu 2.13. Eze 43.24
8 This is given as a reason for the injunctions and statements contained in ver. 43–48. 'If thy hand offend thee, cut it off. . . . If thine eye offend thee, pluck it out. . . . *For every one shall be salted.*' &c. Fire, like salt, is a symbol. Salt was the symbol of purity. It preserves that to which it is applied unstained. *Fire*—the fire of God's spiritual presence, and wise judgments, purifies the soul. It is the Divine Spirit within who enables us to mortify the members, to chasten our evil desires, to cut off a darling sin. It is thus we are 'salted' or preserved 'with fire.'—*P.*
h Mat. 5.13. Lu. 14. 34, with Job 6.6.
9 *Salt* when applied and absorbed, preserves from corruption, and so becomes an emblem of perpetuity (see Nu. 18.19). It is grateful to the taste, while it serves, often unknown, to him that partakes of it, as an invaluable medicine; and thus it becomes an emblem of that 'meekness of wisdom' with which every 'exhortation, reproof, correction, or instruction' of the Christian should be constantly seasoned. Col. 4.6.—*C.*
i Col. 4.6. Ep. 4.29. Is. 34.14. Mat. 5.9. Ro. 12.18; 14.19. Ps. 34.14. 2 Co. 13.11. 2 Ti. 2.22. He. 12.14.

CHAP. X.
A.D. cir. 33.
a Mat. 19.1–9. Lu. 4. 16. Jn. 3.22; 10.40.
1 Literally, 'and having arisen from thence, he cometh to the borders of Judea and beyond Jordan.' See note on Mat. 19.1. The full narrative of our Lord's teachings and miracles during this journey is given in Lu. xiii 10.–xviii. 14.—*P.*
b Mat. 4.23–25; 8.1, 18; 9.35. 12.15; 13.2, 34, 35; 15.30; 17.14. ch. 6.33; 8.1.
c ch. 2.16, 18, 24; 3.6; 7.1, 2, 8, 11; 12.13. Lu. 11. 53, 54.
2 Trying him upon a much disputed point. See note on Mat. 19.3.—*C.*
d Is. 8.20. Jn. 5.39.

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course of self-indulgence. Let therefore the terrors and eternity of banishment, heartily believed, be a powerful check to our raging passions. And unless we wish to be through eternity *salted* with God's wrath, as victims of our own folly, let us, as acceptable sacrifices to his mercy and kindness, pray to have our hearts *salted* with grace, and our lives ordered as becometh the gospel.

CHAPTER X. Ver. 21. *Loved him.* The special love of Christ to this inquirer has been matter of difficulty to expositors. Hence they have sought solutions in new translations—such as, 'He accosted him kindly;' 'He felt kindly disposed towards him;' 'He kissed him.' All these have been sought for on the

4 And they said, [a]Moses suffered[3] to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For[b] the hardness of your heart he wrote you this precept:

6 But [k]from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And[c] they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What[d] therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [k]Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And[l] they brought young children to him, that he should touch them: and *his* disciples [m]rebuked those that brought *them*.

14 But when Jesus saw *it*, he [n]was much displeased, and said unto them, [p]Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.[4]

15 Verily I say unto you, [q]Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And[r] he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And[s] when he was gone forth into the way, there came one running, and kneeled to him, and asked him, [t]Good Master, [u]what shall I do that I may inherit eternal life?

18 And Jesus said unto him, [v]Why callest thou me good? *There is* none good, but one, *that is*, God.[5]

19 Thou[e] knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, [w]all these have I observed from my youth.

21 Then[x] Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, [y]take up the cross, and follow me.

22 And[b] he was sad at that saying, and went away grieved; for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, [c]How hardly shall they that have riches enter into the kingdom of God!

A.M. cir. 4037.
A.D. cir. 33

[a] De. 24. 1. Je. 3. 1. Mat. 5. 31. 19. 7.
[3] *Moses suffered.* The word in Mat. 19. 7. is *commanded*. How then can the difference of statement be reconciled with historical accuracy or verbal inspiration? In the simplest manner possible—that during a lengthened interference, both phrases were used—while each evangelist chose as he was guided by the Holy Ghost.—*C.*
[b] De. 9. 6. 31. 27. Ac. 7. 51. 13. 18. 28. 26.
[k] Ge. 1. 27. 5. 2. Mat. 19. 4. Mal. 2. 14–16. with Je. 6. 16.
[c] Ge. 2. 24. Ep. 5. 31. 1 Co. 6. 16.
[d] Mat. 5. 32. 19. 9. Mal. 2. 14–16. Ro. 7. 2–3. Mat. 5. 32. 1 Co. 7. 10–13.
[k] Mat. 5. 32. 19. 9. Lu. 16. 18. Ro. 7. 2–3. Mat. 5. 32. 1 Co. 7. 10–13.
[l] Mat. 19. 13–15. Lu. 18. 15, 16. Ge. 48. 14, 15. Je. 31. 20.
[m] ch. 9. 38. Mat. 25. 23. 20. 31.
[n] ch. 3. 5. 8. 33. 9. 25. Lu. 9. 54. 56. Ep. 4. 26.
[p] Mat. 18. 3. 19. 14. Lu. 18. 16. Ge. 17. 7. De. 29. 11. 1 Co. 14. 20. Re. 24. 5. 21. 27. 22. 5. Ps. 34. 11. 145. 10.
[4] Alford remarks on this passage:—'We can hardly read our Lord's solemn saying, without seeing that it reaches farther than the mere then present occasion. It might one day become a question whether the new Christian covenant of repentance and faith could take in the unconscious infant, as the old covenant did:—whether when Jesus was no longer on earth, little children might be brought to him, dedicated to his service, and made partakers of his blessing. . . . Our Lord furnishes the church, by anticipation, with an answer to it for all ages. Not only may the little infants be brought to him; but in order for us who are mature to come to him, we must cast away all that wherein our maturity has caused us to differ from them, and become *like them*. Not only infant baptism, *in itself*, but it is (abstractly considered:—not as to *preparation* for it, which, from the nature of the case is precluded) the *normal pattern of all baptism*; none can enter God's kingdom except *as* an infant.'—*C.*
[q] Mat. 18. 3. 20. 26. 1 Pe. 2. 1, 2. Jn. 3. 3, 5, 6. Ro. 12. 2. Ep. 4. 24. Col. 3. 10. 2 Co. 5. 17. Ga. 6. 15.
[r] Ge. 48. 14, 15. 49. 28. Lu. 4. 40. 13. 13. Is. 40. 11. Nu. 8. 10.
[s] Mat. 19. 16–29. Lu. 18. 18–23.
[t] Jn. 3. 2. 11. 28.
[u] Je. 6. 16. Ac. 2. 37. Ex. 19. 8. Ro. 9. 31, 32. 10. 2, 3. 2. 17, 18. Ga. 2. 16. 3. 10, 12.
[v] 1 Sa. 2. 2. Ps. 86. 5. 119. 68. Is. 5. 20.
[5] See note [v] below.
[w] Ga. 4. 21. Ex. 20. 12–17. De. 5. 16–21. Ro. 13. 9. Ja. 2. 11. Le. xix. Ga. 5. 14.
[x] Phi. 3. 6. Tit. 1. 16. 2. 7. 1. 5. Js. 58. 2. Ezc. 33. 31, 32. Mat. 3. 8. Ro. 2. 9. Lu. 18. 11, 12.
[y] See note [x] below.
[z] ch. 8. 34. Lu. 12. 33. 16. 9. Ja. 2. 10. 1 Ti. 6. 18, 19. Ac. 2. 44. 4. 32, 34. Mat. 6. 19, 20.
[a] ch. 8. 34. Jn. 16. 33. Ac. 14. 22. 2 Ti. 3. 12.
[b] 2 Co. 7. 10. Jo. 18. 24. ch. 4. 19. Lu. 9. 29. Ps. 17. 14. 2 Ti. 4. 10.
[c] Mat. 19. 23–26. Lu. 18. 24–27. Mat. 13. 22. Jer. 21. 34. Job 31. 24. Ps. 62. 10. 1 Co. 1. 26. Ja. 4. 4. 5. 1–3. 2. 5. 1 Ti. 6. 9, 10.
[1] There is involved in this answer of Christ an evidence of his divinity. The person who addressed him called him good, yet believed him to be but a man. In that application our Lord rejects the title. None but God can be 'good.' The man had judged from the words he heard and the acts he saw that Christ was good. He had judged right-ly, and now our Lord shows him that the necessary inference was that Christ, whose words and deeds prove him to be 'good,' *must be God.*—*P.*
[d] Job 31. 24. Ha. 2. 9. Ps. 52. 7. 62. 10. 73. 14. Pr. 11. 28. 28. 22. 23. 5. 1 Ti. 6. 17. He. 3. 12.
[e] Mat. 7. 14. Lu. 13. 24. Nu. 24. 23.
[f] Jer. 32. 17. 42. 2. Ge. 18. 14. Je. 32. 17, 27. Zec. 8. 6. Lu. 1. 37. He. 11. 19. Is. 50. 2. Is. 59. 1.
[g] Mat. 19. 27–30. Lu. 18. 28–30. ch. 1. 20. Phi. 3. 7–9. De. 33. 9–11.
[2] Lu. 5. 11. 28. 29. 2 Co. 6. 8.
[h] Ps. 29. 11. 68. 6. 10. 2 Ch. 25. 9.
[3] Or, recollecting that to our Lord, and, therefore, to his disciples, 'whosoever shall do the will of the Father, was brother, and sister, and mother' (Mat. 12. 49, 50), and on recollecting the unbounded charity and hospitality of the primitive church, there will be no difficulty in receiving this prophecy, even in the most literal sense. —*With persecutions.* Rather, 'After or amidst persecutions.'—*C.*
[i] Mat. 16. 24. Je. 15. 33 Ac. 14. 22. 2 Ti. 3. 12. Col. 1. 24. He. 12. 6.
[4] These precious words recorded by Mark—'now in this time,' show that the rewards of the Christian are not wholly future. He gets much in this world—he gets all that his heavenly Father sees to be for his good. The restricting phrase, 'with persecutions,' limits the promise, and gives it a new meaning. The words are not to be taken literally, but in a higher sense. The love of kindred is to be supplied by those who are bound to us by closer and holier ties than those of earth—ties which become stronger in times of sorest trial, and persecution.—*P.*
[k] Mat. 19. 30. 20. 16. 8. 22, 23. 31. 23. Ac. 13. 46. Lu. 14. 30. 15. 29. 30. 28. 14.
[l] Mat. 20. 17–19. Lu. 18. 31–34. Ps. 40. 8. Is. 53. 7.
[5] *They were amazed.* They were smitten with indefinable awe at the majesty that began more and more to appear in his miracles, person, and discourses; as well as with a prophetic presentiment and fear of those impending trials and calamities which he had so frequently and so lately foretold.—*C.*
[m] Jn. 11. 8, 56. ch. 9. 32.
[n] Mat. 11. 25. 13. 11. ch. 4. 34.
[o] Mat. 16. 21. 17. 22, 23. 20. 18, 19. ch. 8. 31. 9. 31. Lu. 9. 22. 18. 31–33. 24. 7. with ch. xiv.–xvi. 5th xviii. xx. Mat. xxvi.–xxviii. Lu. xxii.–xxiv. Jn. xviii.–xx. 5th Ac. 2. 23. 3. 15. 10. 39.
[p] Mat. 20. 20–28. 4. 21. ch. 1. 19. 3. 17. 9.
[q] 1 Ki. 2. 16. Ro. 8. 26. Ja. 4. 3. Je. 45. 5. They asked [ye] or aiming with their mother.
[1] Be thy chief ministers of state. 1 Ki. 2. 19. 20. 29. Ps. 45. 9. 110. 1. Mat. 16. 27. 19. 28.
[r] Ro. 8. 26. Ja. 4. 3.
[s] Jn. 18. 11. Ps. 75. 8. Lu. 12. 50. 22. 42. ch. 14. 36. Mat. xxvi. xxvii. Ps. xxii. lxix.

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them [d]that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, [e]Who then can be saved?

27 And Jesus, looking upon them, saith, [f]With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then[g] Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, [2]There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive [h]an hundredfold now in this time,[6] houses, and brethren, and sisters, and mothers, and children, and lands, [i]with persecutions; and in the world to come eternal [7]life.

31 But[k] many *that are* first shall be last; and the last first.

32 ¶ And[l] they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed;[8] and as they followed, they [m]were afraid. [n]And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, [o]Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ And[p] James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.[9]

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand,[1] in thy glory.

38 But Jesus said unto them, [q]Ye know not what ye ask. Can ye drink of [r]the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, [s]We can. And Jesus said unto them, [t]Ye shall indeed drink of

[t] Jn. 21. 18. ch. 7. 4. Ac. iv.–xii. Re. 1. 9.

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principle that the inquirer remaining an absolute lover of the world, any special love towards him was impossible. These difficulties, however, seem made rather than found. (2) Would not Christ have loved an enemy and taught his disciples the same? Not, indeed, with love of approbation or complacency—for that were unnatural, impossible, and sinful—but with love of compassion, benevolence, and forgiveness. Why then might he not feel some special movement of the love of pity and benevolence towards this visitant? (3) Is it certain because this man 'went away grieved' that he therefore never returned? It is by no means certain, and his return is the higher probability. See ver. 27. *C.*

the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized:

40 But[x] to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And [y]when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them,[1] [z]Ye know that they which are accounted[2] to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But[a] so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For[b] even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.[3]

46 ¶ And[c] they came to Jericho: and as he went out[4] of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway-side, begging.

47 And when he heard that it was [d]Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* [e]Son of David, have mercy on me.

48 And [g]many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And[h] Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, [i]Be of good comfort, rise; he calleth thee.

50 And[j] he, casting away his garment,[5] rose, and came to Jesus.

51 And Jesus answered and said unto him, What[k] wilt thou that I should do unto thee? The blind man said unto him, Lord,[6] that I might receive my sight.

52 And Jesus said unto him, [l]Go thy way; thy faith hath [7]made thee whole.[8] And[m] immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 *Christ rideth with triumph into Jerusalem:* 12 *curseth a barren fig-tree:* 15 *purgeth the temple:* 20 *exhorteth his disciples to stedfastness of faith, and to forgive their enemies:* 27 *and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.*

AND when[a] they came nigh to Jerusalem, unto Bethphage, and Bethany, at [b]the mount of Olives, he sendeth forth two of his disciples,[1]

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that [c]the Lord [d]hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.[2]

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, [e]and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, [f]cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: [h]Hosanna in the highest.

11 And [i]Jesus entered into Jerusalem, and into the temple: [j]and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And[k] on the morrow, when they were come from Bethany, he was hungry:

13 And[l] seeing a fig-tree afar off, having leaves,[3] he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man[4] eat fruit of thee hereafter for ever. And his disciples heard *it*.[5]

15 ¶ And[n] they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

A.M. cir. 4037
A.D. cir. 33

[a] Jn.5.27,40. 7.30. Jn.17.2,6,24. Mat.5.34. He.11.12. Rom.8.33. 1 Pe.1.3,4.

[x] Lu.22.24. Mat.20.20,24. Pr.13.10. Ja.4.1. Jud.5.11.

[y] Lu.22.25. Mat.16.22.

[z] Or, *thank good.*

[a] ch.9.35. Mat.20.26-28; 18.1,4; 23.8-11. Lu.9.48; 22.26,27; 14.11; 18.14. Jn.13.12-17. 1 Co.9.19-23. Ja.4.6,10. 1 Pe.5.5,6.

[b] Mat.12.29; 28.20; 26.28. Jn.13.14. Phi.2.5-8. He.5.8. 1 Ti.2.4-6. Tit.2.14. Ga.3.13. 2 Co.5.21. Da.9.24,26. See Mat.20.28. Is.53.10-12. 1 Pe.1.19.

[1] A clear and decisive proof that our Lord did not consider his life a mere example, or his death a mere martyrdom in confirmation of his doctrine; but his death, a true sacrifice for sin; and his rising, the inbringing of an everlasting righteousness.—*C.*

[c] Mat.20.29-34. Lu.18.35-43, with Is.59.10.

[2] The solution of the apparent contradictions in this narrative is reserved for note on Lu.18.35.—*C.*

[d] Mat.1.21,23. Lu.4.16. Ja.1.25,49.

[e] Is.11.1. Je.23.5,6. Mat.1.1,20,21; 12.23; 15.22; 22.42,45. Ro.1.3,4. Re.22.16.

[f] Mat.20.31; 19.13; 15.23. Lu.18.1. Je.29.13. Ps.62.12.

[g] He.4.15,2.17. Ps.145.8; 86.15; 103.10-14.

[h] Jn.11.28. Is.45.22.

[i] Ec.9.10. Phi.3.7-9. Ga.1.4. Ps.84.2,4; 1.2.

[3] A mark of great anxiety to rid himself of every impediment; and evidently the observation of an eye-witness. The action may also be well considered as emblematic of a sinner coming to, and a believer going after Christ; both laying aside every weight, and the sin that doth most easily *entangle* them.'—*C.*

[j] ver.36. Mat.7.7,8. with Is.35.5.

[4] Gr. *Rabboni*, Jn. 20.16.

[k] Mat.8.23; 15.28; 9.22. Lu.7.50. ch.5.34.

[5] Or, *saved thee.*

[6] The earnestness of this poor blind man surmounted all difficulties. 'Happy he who lets himself be restrained from faith and the cry of faith by nothing under the sun. Things are continually occurring which might have a tendency to turn us in part or wholly away from Christ. What then? So much the more does the blind cry out, and faith believe; and the more it is hindered, the more it is helped.'—*P.*

[l] Ge.1.3. Ps.33.9. Is.55.5-12. 58. Mat.21.29-32. Ac.14.16. Ro.4.17. Eph.2.1.

[m] Mat.9.6. Lu.5.25. Ac.3.7.

A.M. cir. 4037
A.D. cir. 33

[1] See note on Mat.21.1.—*P.*

[c] Ps.24.1; 50.10,12. Ac.10.36. He.1.2.

[d] Ac.17.25. 2 Co.8.9. Zec.6.9.

[2] Doddridge has well remarked here, on our Lord's prescience, even to the most minute and apparently fortuitous circumstances: 1. Ye shall find a colt. 2. an colt which no man ever sat: 3. bound with his mother: 4. where two ways meet: 5. as ye enter into the village: 6. the owner of which will at first seem unwilling that ye loose him: 7. but who, when he hears that I have need of him, will let him go. C.—This minuteness and circumstantiality of detail is one of the leading characteristics of Mark's Gospel. He was a close observer of facts.—*P.*

[e] 2 Ki.9.13. Ja.12.12-14. Lu 23.40.

[f] Ps.118.24-26. Mat. 21.9; 23.39. Jn.12.13. Lu.19.37,38; 2.14; 1.32. Ps.72.17-19. Is.9.6,7; 11.2-4,5; 61.1; 53.12. Je. 33.15.

[g] Ps.148.1.

[h] Mat.21.10-17. Lu. 19.45.

[i] Zep.1.12. Eze.8.9.

[j] Mat.21.18.

[k] Mat.21.19. Lu.13. 6-9; 19.42-44. Phi.3.18, 19. 2 Ti.3.5. Tit.1.16. He.6.4-8; 10.26-31. 2 Pe.2.20-22. Mat.12.43-45. 21.40-44. Re.3.1.15. 5.7.

[3] The fig-tree produces its fruit before its leaves, so that the appearance of the leaves was evidence that the fruit should have been ripening; and as 'the time of figs (that is, the time for their being ripe and gathered) was not yet (come),' our Lord had an additional right to expect fruit. But here the infidel asks, 'Does not this ignorance strangely contrast with, or rather invalidate, the wonderful prophetic wisdom attributed to Jesus in the previous narrative?' The answer is obvious. The visit was intended to furnish an emblem of the blighting curse that speedily follows a barren professor of the gospel.—*C.*

[4] But even supposing this tree to have been no man's property, but growing on an absolute common, how could Jesus be justified in destroying it for ever? If this objection be of any force, it will go to arraign the providence of God, and all that are called laws of nature—by which thousands of plants, and shrubs, and trees are annually destroyed by canker, or blight, or storms; and as whatever proves too much, in reality proves nothing,—so an objection that goes too far, is, in reality, no objection where it is applied.—*C.*

[5] See note on Mat. 21.19.—*P.*

[n] Mat.21.12-16. Lu. 19.45-48. Jn. 2.13-16. He 14.25,26.

REFLECTIONS.—What an example of unwearied patience and labour, of wisdom and prudence, of humility and condescension, of tenderness and compassion, has Jesus set before us in himself! and under what an excellent dispensation of purity, light, and grace, do we now live in the gospel period! Its various truths are set forth in the most evident light, and all its precepts recommended by the strongest arguments. The laws of marriage are plainly settled, for preventing confusion, and for promoting conjugal faithfulness and affection. And the privileges of believers' children are clearly established, and themselves made emblems of the true heirs of God, and joint heirs with Christ. But self-confidence, proud ambition, and a worldly spirit are great hindrances to real religion and happiness. And God's grace rarely recovers men from their influence, or teaches them that the only use of riches is to do good with them. Alas! how many have several amiable qualities, and yet, for want of indwelling grace, land at last in eternal sorrow! but rich are the rewards of self-denial and multiplied losses for Christ's sake. And yet it is only believing views of his sufferings that will make us to delight in them. It is shameful for the disciples of a crucified Redeemer repeatedly to contend about the imaginary trifles of worldly grandeur. And great is his compassion in bearing with the infirmities, ignorance, and frowardness of his people. Yes, he is ready to heal such as apply to him for relief in the firm faith of his infinite ability and willingness to save. No meanness, no distemper, can stop the egress of his great love. And if he welcome, no matter how many thousands wickedly discourage me. And if he succour, supply, save, and enlighten my soul or body, cheerfully should I follow him in my way to eternal rest.

CHAPTER XI. REFLECTIONS.—The divine sove-

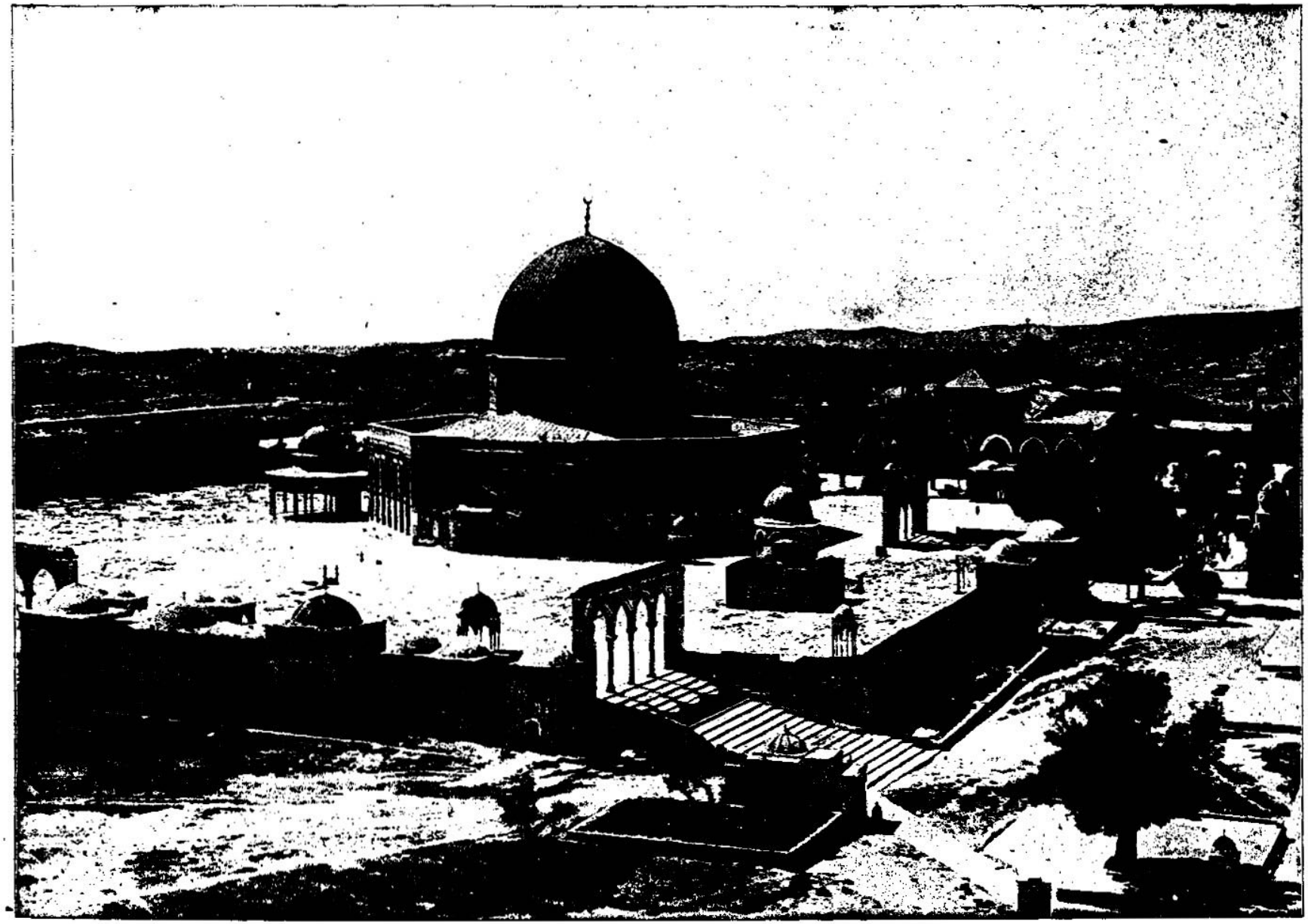

SITE OF THE TEMPLE. [Mark, xi:27.]—This view gives us the best representation of the premises upon which the temple was situated to be possibly obtained from a photograph. It was taken from the top of a house in the neighborhood, and we are enabled to see the Mosque of Omar and the Mosque of El Aksa, with gates, tombs, pulpits and arches that belong to this wonderful spot. We are able to form a very satisfactory idea of the area on which stood the temple of Solomon a thousand years before Christ, and on which stood the temple of Herod, into which our Savior entered at the time of the royal reception which the multitude gave him. What memories crowd upon us as we look at these sacred precincts! It was here that Abraham offered Isaac, and the scene calls up the illustrious names of Jewish and of Christian history.

17 And he taught, saying unto them, Is it not written, [o]My house shall be called of all nations the house of prayer?[6] but ye have made it a den of thieves.

18 And[p] the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And[q] when even was come, he went out of the city.

20 ¶ And[r] in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22 And Jesus, answering, saith unto them, Have faith in God.[7]

23 For[s] verily, I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass;[8] he shall have whatsoever he saith.

24 Therefore I say unto you, [t]What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And[u] when ye stand[9] praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.[1]

27 ¶ And[v] they come again to Jerusalem: and as he was walking [x]in the temple, there come to him [y]the chief priests, and the scribes, and the elders,

28 And say unto him, [z]By what authority doest thou these things? and who gave thee this authority to do these things?

29 And [a]Jesus answered and said unto them, I will also ask of you one question,[2] and answer me, and I will tell you by what authority I do these things.

30 The[b] baptism of John, was *it* from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not [c]believe him?

32 But[d] if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.

A.M. cir. 4037.
A.D. cir. 33.

o Is.56.7,8.Jer.7. 11.Zec.7. 11; 8. 20—23. with Je.7. 11. Ho.12.7. Lu.19.46. Mat.21.13.

[6] Or, *an house of prayer for all nations.*

p Mat.7. 28; 21. 15. Lu.4. 32; 19.47, 48. Jn. 7.32,19. Ac.4.2,21. Is. 26.11. Lu.4. 4. Job 5. 2. ch.2 27,6.2.

q ver.11; ch.13.1. Jn. 12 36. Lu.21.37.

r Mat. 21. 19, 20; 24. 32, 44, 50; 25. 6, 13. Joh xviii. 22. Is. 36 13, 14. He.6.8,10.26,27.

[7] Or, *Have the faith of God*, 2 Ch.20.20. Is. 7 9. Pr.3.5. Ps.62.8. ch. 5 36 9.23.

s Mat. 17. 20; 21. 21. Lu.17.6. Ja.1.5,6. Ro. 14 19,20.1 Co.13.2.

[8] This description does not warrant an enthusiast to expect the fulfilment either of his desires or predictions, but the man who desires and foretells upon the direct warrant and promise of God.—*C.*

t Mat. 7. 7, 11; 18. 19; 21. 22. Lu.11.9; 18. 1. Jn. 14.13; 15.7, 16. 24. Ja.1. 5, 6; 5. 16—18. 1 Jn 3. 22; 5. 14. Is. 45. 11. Ge. 3. 26. Ps. 119. 5; 122. 2. 2 Co. 12.8. He.4.16.

u Mat. 6. 14, 18. 23—25. Ep. 4. 32. Col. 3.13. Mat. 7.1,2. Ja.2.13.

[9] Standing is one among the various attitudes of prayer exemplified in Scripture: see Ge.18. 22. 1 Sa. 1. 26. 1 Ki. 8. 14. Ne. 9. 4. Mat. 6. 5. Lu. 18. 11, 13. Re. 11. 4: wherefore, upon account of their customary attitude, Christians should neither despise nor condemn one another.—*C.*

[1] These words are found in Mark only. They were probably added by our Lord to prevent any wrong impression that might have been made on the minds of men by the cursing of the fig-tree. We are not warranted by that miracle in praying for judicial sentence upon our enemy. Forgiveness and love are the feelings we are commanded to cherish toward our fellowmen.—*P.*

v Mat.21.23-32. Lu. 20.1-8.

x Mal.3.1. Hag.2.7, 9.

y Ps.2.1-5; 22.12,16. Is.53.3. Ac.4.27,28.

z Nu.16.3. Ex.2.14. Ac.7.27a.7. Mat.7.29.

a Is.52.13. Am.5.13. Mat. 10. 16. Ep. 5. 15. Jn.5.33.

[2] Or, *thing.*

b ch.1.1-11. Mat.iii. Lu.iii. Jn.1.6—36; 3.23, 26; 5. 32—36. Lu.7.24,30. ch.9.13.

c Jn.1.26,29—36; 3.28—36. 5. 32,33.

d Mat. 3.5,6; 21.9,14. 5. Jn 1.25; 3.25. ch.6.20. Lu.7.26—30.

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* **How wonderful are the ways of God! By the favour and fear of 'the people' he restrains the priests and scribes and elders till the work of our Lord is completed: and by the versatility, and inconsistency, and heartlessness, and cruelty of that same 'people' he delivers our Lord to his enemies, to judgment, and crucifixion! Thus bringing to pass 'his determinate purpose and counsel' by the most indeterminate, and, apparently, uncertain agency!—*C.***

A.M. cir. 4037.
A.D. cir. 33.

e Is.1.3;29.14. Je.8.7. Ho.4.2. Ro.1.18,21,22, 28. 2 Co.2.15, 4. 3,4. 2 Th.2.9,10. Is.6.9,10.

f Lu 10 21,22. Ps.26. 4 Job 5.13.

CHAP. XII.

a Mat.21 33—46. Lu 20.9—19. Is.5.1—4. Je.2. 21. Ps.80.8—15. Ca 8.11, 12. Eze xxiv.—xl. Le 1. —xxv. 2 Ki.vi.—viii. Na. iii. iv. viii. De.1.15, 16. 18. Ch xxii.—xxvii.

b Ps.1. 3. Ca.8 11, 12.

c 2 Ki 17. 13. 2 Ch.36. 15. Je. 44. 4. Zec. 7. 7. Ne.9.29. He.1.1.

d Mi 7 1. Lu 12. 48. Jn 15.1—8.

e 2 Ki.22.24.2 Ch.36. 20; 23 19, 27; 36. 16. Je. xx. xxvi. xxxvii. xxxviii. 1 Th. 2 15. Mat. 23. 34—37. Ac. 7. 52—59. He.11.36,37.

f Ne.9.30. Je 7.25.

g He.1.1,2. Jn. 3.16. Ro. 8.5. Ga. 4. 4. Jn.1. 14. 1 Jn. i. 2. iv. &c. Mat.i.—xxv. ch.i.—xiii. Jn.i.—xvi.

[1] The word 'well-beloved' is emphatic. A closer relationship —a relationship differing in kind from that existing between the Lord and the other messengers, is here intimated. Sonship implies unity of nature. Christ is the only-begotten Son.—*P.*

h Ac. 2.23,36; 3.15. 1 Co.2.8. 1 Th. 2.15. Ps. 22.6—21; 69.1—21. Mat. 2. 3—20; 14. 3, 21, 46; xxvi. xxvii. ch. 3. 6; xiv. xv. Lu. 4. 28, 29; 22. 53, 54; xxii. xxiii. Jn. 7. viii.—xii. xviii. xix. He. 13. 12.

i He. 1. 2. Ps. 82. 8; 2. 8, 9, 12.

k Mat. 21. 40, 43, 44; 8. 11, 12; 12. 43—45; 25. 35—38; 22. 7; 3. 12; 24. 2—34. ch. xiii. Lu. 19. 27, 43—44; 20. 15, 16; 17. 22—37; 21. 6—33. Jn. 9. 39—41. Pr. 1. 23—32. Is. 5. 5—7. Da. 9. 26. Je. 7. 3. Ac. 28. 23—28. Le. xxvi. De. 4. 26, 27; xxviii.—xxxii. Ro. 11. Ac. 13. 46, 47.

l Ps. 118. 22. Ac. 4. 11, 12. Ro. 9. 33. 1 Pe. 2. 7, 8. Is. 28. 16. Ep. 2. 14—22; 1. 19—23. Phi. 2. 6—11. Mat. 16. 18.

[2] See note on Mat. 21.42.—*P.*

m 1 Ti 3. 16. Ro. 16. 26, 27. Col. 1. 25—27. Ep. 3. 3—9. 1 Co. 2. 7.

n ch. 11. 18, 32. Mat. 22. 26, 46. Lu. 20. 6, 19. Ja. 1. 19, 20.

[3] See note * in first column.

p Mat. 22. 15—22. Lu. 20. 20—26; 23. 53, 54. Ps. 2. 2. Je. 12. 16. Ec. 4. 4. Job 5. 2. Is. 29. 21.

q ch. 8. 15. Mat. 16. 6.

[4] The Herodians were those Jews who were attached to the family and policy of the Herods. They were less exclusive than the Pharisees, and they were inclined to make such a compromise between the Jewish law and Roman policy as might save to some extent the independence of the nation under the rule of the Herodian family. On questions of Jewish law our Lord had completely silenced the charges and cavils of the Pharisees; in the hope, therefore, of entrapping him politically, and thus bringing upon him the judicial power of the civil governor of Galilee, the Herodians assailed him.—*P.*

33 And they answered and said unto Jesus, [e]We cannot tell. And Jesus answering, saith unto them, [f]Neither do I tell you by what authority I do these things.

CHAPTER XII.

1 In a parable of the vineyard let out to wicked husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar: 18 confuteth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all the gifts of the rich.

AND he[a] began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And [b]at the season he sent to the husbandmen [c]a servant, that he might receive from the husbandmen of the [d]fruit of the vineyard.

3 And[e] they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, [g]and many others; beating some, and killing some.

6 Having[h] yet therefore one son, his well-beloved,[1] he sent him also last unto them, saying, They will reverence my son.

7 But[i] those husbandmen said among themselves, This is the [j]heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? [k]He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; [l]The stone which the builders rejected is become the head of the corner:[2]

11 This was the Lord's doing, and it [m]is marvellous in our eyes?

12 And[n] they sought to lay hold on him, but feared the people:[3] for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And[o] they send unto him certain of the Pharisees and of the [q]Herodians,[4] to catch him in *his* words.

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holiness, the omniscience, and almighty power of our Redeemer, was clearly manifest even in his deepest humiliation; and his meek and lowly triumph proclaimed the spiritual nature of his kingdom. Every one's property ought therefore to be ready at his call, and every mouth opened to publish his praise. Notwithstanding the fairest pretences to the contrary, every ordinance should be inviolably observed according to his law. Yea, it is the great design of Christ and his gospel to reform the worship of God and the hearts and manners of men. And he acts with great majesty and power whenever he takes his work in hand. Christ will do great things for such as believe firmly, pray earnestly, and forgive injuries heartily. But, alas! how many prayers are lost for want of faith and a charitable frame towards others! Infinite is the danger of living fruitless under the means of salvation, and of being by rejecting Christ cast into endless perdition! But the more he displays his glory, holiness, and power, in his word or work, the more ungodly sinners, and especially hypocrites, set themselves against him. Yea, by every art, evasion, and wicked or wilful untruth, they labour to oppose him and his interests in the world. But none of their projects are hid from or can prevail against him.

CHAPTER XII. REFLECTIONS.—Great is the kindness of God in planting a church among men, and astonishing his patience towards obstinate and rebellious sinners. Thousands of the most shocking affronts to himself, his messengers, and messages, he endures before he executes his wrath upon them. Yea, marvellous above all is his grace in sending his Son to

14 And when they were come, they say unto him, [r]Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: [s]Is it lawful to give tribute to Cæsar,[5] or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why[t] tempt ye me? Bring me a *penny*,[6] that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus, answering, said unto them, Render[u] to Cæsar the things that are Cæsar's, and to God the things that are God's. [v]And they marvelled at him.

18 ¶ Then[w] come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, [x]If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his [y]brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died; neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because [z]ye know not the scriptures,[b] neither [a]the power of God?

25 For when they shall rise from the dead, they neither marry nor are given in marriage; but are [b]as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, [c]how in the bush[7] God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?[8]

27 He is not the God of the dead, but the God of the living: [d]ye therefore do greatly err.

28 ¶ And[e] one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, [f]Hear,[9] O Israel; the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely* this, [g]Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for [h]there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [i]is more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, [k]Thou art not [1]far from the kingdom of God.[2] And[l] no man after that durst ask him *any question*.

35 ¶ And[m] Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said [n]by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.[3]

37 David therefore himself calleth him Lord; and [o]whence is he *then* his son? And the common people heard him gladly.[4]

38 ¶ And he said unto them in his doctrine, [p]Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which[t] devour widows' houses, and for a pretence make long prayers: [u]these shall receive greater damnation.

41 ¶ And[v] Jesus sat over against the treasury,[5] and beheld how the people cast [6]money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites,[7] [w]which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, [x]Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

A.M. cir. 4037. A.D. cir. 33.

[r] ch. 14. 45. Ps. 10. 2. 55. 21, with 2 Cor. 1. 1 Th. 2. 4. Ga. 1. 10. Ac. 10. 34, 35.

[s] Lu. 6. 34. Ac. 5. 37. Mat. 17. 25. Je. 42. 2, 3, 20.

[5] i.e. the Roman emperor.

[t] ch. 3. 2. 8. 11. Lu. 11. 16. 54. 6.

[6] Or, denarius: i.e. a penny. as Mat. 18. 28. 20. 2, 13.

[u] Mat. 22. 21. Lu. 20. 25. Ro. 13. 7. Pr. 24. 21. 1 Pe. 2. 17. Ec. 5. 4, 5. Mal. 1. 8.

[v] 1 Co. 14. 10, 25. Job 5. 12, 13. Mat. 22. 22, 33. 46. Lu. 20. 26.

[w] Mat. 22. 23. Lu. 20. 27. 1 Co. 15. 12. 2 Ti. 2. 17.

[x] Ge. 38. 8. De. 25. 5, 6.

[y] Ru. 4. 11, 13.

[z] Is. 8. 20. 28. 9, 10. Ho. 4. 6. 8. 12. Jn. 20. 9. 2 Pe. 1. 20. 3. 16. Re. 15. 4. 2 Ti. 3. 15, 16. Jn. 5. 39. Ac. 17. 11.

[a] Job 10. 8. Ec. 9. 1. 37. 5. 10. Da. 12. 2.

[b] Ge. 22. 11, 18. 24. Je. 32. 17. Ch. 10. 27. Lu. 1. 37. Ep. 1. 19, 20. Phi. 3. 21.

[c] Mat. 22. 46. Lu. 20. 36. 1 Co. 15. 42. 53. 2 Pe. 3. 13. 1 Jn. 3. 2.

[d] Ex. 3. 6, 16. Ac. 7. 32. Ge. 17. 7. 28. 13. Ex. 3. 15. Lu. 20. 37. Ho. 12. 5, with Ro. 4. 17. Jn. 8. 58.

[7] *Here in the bush.* The construction of the Greek seems to give "the bush" as a mark of the place in "the book of Moses," from which our Lord quoted, rather than as the place where God spoke; a mode of quotation and reference natural, if not necessary, before the introduction of the artificial form of chapter and verses. See Ro. 11. 2—C.

[8] It is important in these days of scepticism to observe that our Lord brings his proof of the doctrine of the resurrection from the Pentateuch, which he ascribes to Moses as author, and whose authority he appeals to as unquestionable, because divine.—*P.*

[e] VET. 24.

[f] Mat. 22. 35—40. Lu. 10. 25—28.

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[9] Most probably not from any sincere approval of his doctrine, but as having an personal interest injuriously affected by his success—as pleased with his exposure of the hypocrisy and unrighteousness of the Pharisees and scribes: as having been more frequently the witnesses or recipients of his benefits, and having many undefined hopes of advantage from that change of government which they endeavoured to effect by compelling him to become their king. Jn. 6. 15. Besides, it is probable that among 'the common people' there were many sincere believers; for experience proves that the humbling doctrines of the gospel are generally more welcome to the poor than to the rich; yet, thanks be to God, while "not many mighty, not many noble are called," there are still some who, like Joseph of Arimathea, the Roman centurion, or the dignified Ethiopian, are, in the salt of their various orders—demonstrating how God can be remembered amidst the profusion of riches, the bustle of a camp, or the splendour of a court.—C.

[g] De. 6. 4, 5. Le. 19. 18. Pr. 3. 3, 10. Mat. 7. 12. Lu. 10. 27. 1 Co. xiii. 1 Ti. 1. 5.

[h] The difference between the quotation in Matthew (ch. xxii. 35) and Mark is very instructive. Matthew wrote for the Jews, who knew the whole passage, and he therefore, for the sake of brevity, quotes but a part, to suggest the remainder. Mark, who wrote for the Gentiles, who previously knew nothing of the passage, quotes the whole: and as his record would speedily pass into the hands of polytheists, he specially introduces the Mosaic test more to the unity of God.—C.

[i] 1 Sa. 15. 22. Is. 1. 11—17. 58. 5—7. Ho. 6. 6. Am. 5. 21—24. Mi. 6. 6—8.

[k] Ac. 26. 28. ch. 4. 16; 3. 14, 15.

[1] An approval of the doctrine of the scribe, as placing him far in advance of his brethren, and probably a prophecy that he would soon embrace the whole doctrine of Christ.—C.

[2] This man [and behold of that principle in which the Law and the gospel are one; he stood as it were *at the door* of the kingdom of God. He only wanted repentance and faith to be within it.—*P.*

[l] Mat. 22. 46. Lu. 20. 40.

[m] Mat. 22. 41—45. Lu. 20. 41—44.

[n] 2 Sa. 23. 2. 2 Ti. 3. 16. 2 Pe. 1. 21. Ps. 110. 1. Ac. 1. 16; 2. 30, 34. 1 Co. 15. 25. He. 1. 13; 2. 14; 8. 1; 10. 12.

[3] We have proof here of the doctrine of inspiration. David's words, as recorded in the book of Psalms, are affirmed to have been uttered "by (*i.e.* by the inspiration of) the Holy Ghost."—*P.*

[o] Ro. 1. 3. 9. 5. Mat. 1. 1. 15. 22. Re. 22. 16.

[4] See note [1] in first column.

[p] ch. 4. 2. Mat. 23. 1, 5—7. Lu. 11. 43; 20. 45—47; 14. 7, 8. Ja. 2.

[q] Mat. 23. 14. Lu. 20. 47. Eze. 22. 25. Mi. 3. 11. 2 Ti. 3. 5, 6. Tit. 1. 11. Mat. 6. 5, 7.

[r] Mat. 11. 22, 24. Lu. 12. 47, 48.

[s] Lu. 21. 1—4. 1 Ki. 12. 9.

[5] In the 'court of the women' were thirteen chests for receiving the offerings of the people as they passed in and out of the temple. To the place where these stood the name "Treasury" appears to have been given.—*P.*

[6] A piece of brass money. See Mat. 10. 29.

[7] It is the seventh part of one piece of that brass money. Two mites are not quite the fifth part of a farthing.

[t] 2 Co. 8. 2, 12.

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seek and save such sinners, and call them to repentance! And just and unavoidable their ruin who reject him! But if some will tread on the Redeemer, God will make others to receive him, and bring forth fruits answerable to their privileges. And, in spite of all the rage of his enemies, Jesus shall be honoured, and his kingdom established—to the astonishment and joy of all those who have experienced his power and the influence of his grace in their hearts. But if any remain unconcerned, no wonder that at last they become exasperated against his message and ministers.—They who heartily hate one another more heartily unite against him and his cause. Nor are their designs ever more malignant than when they profess most kindness. Yet nothing can conceal their wickedness from God. Men often pretend a regard to the Scriptures that they may undermine their credit. And there is no error so extravagant but they who live ignorant of the Scriptures and the power of God may affirm. The word of revelation sets the just bounds to civil and religious concerns. It gives the clearest certainty of a general resurrection, makes the plainest discoveries of the eternal state, and honourably and delightfully connects our duties to God and to men. They who improve the light which God gives them bid fair to be rendered more knowing, or even led into all truth. Yea, babes in Christ understand more of the mystery of godliness than the graceless learned. Alas! that many are never more than *almost Christians!* An inordinate desire of human respect marks their carnal and unmortified heart. But the greater men's hypocrisy and wickedness the more terrible will be their condemnation.

CHAPTER XIII. REFLECTIONS.—If external privileges be abused they but aggravate our guilt and hasten our ruin, and national sins will bring on national

44 For [v]all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* [v]all her living.

CHAPTER XIII.

1 Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND [a]as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus, answering, said unto him, Seest thou these great buildings? [b]there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, [c]Peter and James and John and Andrew asked him [d]privately,[1]

4 Tell[e] us, when shall these things be? and what *shall be* the sign[2] when all these things shall be fulfilled?

5 And Jesus, answering them, began to say, Take[g] heed lest any *man* deceive you:

6 For[h] many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And[i] when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be: but [j]the end *shall* not *be* yet.

8 For[k] nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.[3]

9 But[l] take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten;[4] and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And[n] the gospel must first be published among all nations.

11 But[o] when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now[p] the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And [q]ye shall be hated of all *men* for my name's sake: [r]but he that shall endure unto the end, the same shall be saved.

14 But[s] when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing [t]where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:[5]

15 And[u] let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:[6]

16 And let him that is in the field not turn back again for to take up his garment.

17 But[v] woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For[x] *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And[y] except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And[z] then if any man shall say to you, Lo, here *is* Christ; or, Lo, *he is* there: believe *him* not:

22 For[a] false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, [b]if *it were* possible, even the elect.

23 But[c] take ye heed; behold, I have foretold you all things.

24 ¶ But[d] in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And[e] then shall they see the Son of man coming in the clouds, with great power and glory.

27 And[g] then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, [h]know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be [7]done.

31 Heaven[i] and earth shall pass away: but my words shall not pass away.

32 ¶ But[j] of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.[8]

33 Take[k] ye heed, watch and pray: for ye know not when the time is.

A.M. cir. 4037.
A.D. cir. 33.

y 1 Ch.29.3,17.2 Ch. 24.10.
z De.24.6.

CHAP. XIII.

a Mat.24.1-8. Lu.21. 5-11. Ps.2.20. Eze.7.20; 24.21,25.
b Lu.21.6; 19.44. Je. 5.10; 26.18. Mi.3.12. 1 Ki.9.7. Eze.7.20-22; 24.21,25.
c ch.1.16,19; 3.13-17; 10.35; 14.33.
d Mat.17.1; 20,26.
1 Mark's characteristic minuteness of detail leads him to give the names of the disciples who questioned our Lord Peter stood, as usual, in the front. *P.*
e Mat.24.3. Lu.21.7. Da.12.6,8. Jo.21.21. Ac.1.6
2 The apparent discrepancy between the questions in this place, and those given by Matthew (ch.24.3) is to be accounted for, not by any defect in the recollection of Mark, but by that guidance of Spirit whereby he was led to select such points as would be most intelligible to his Roman readers. See 1 K.12.9. Besides it is not to be imagined when four persons put the question, that all should employ exactly the same words. The Spirit, therefore, would direct the evangelist to choose, not the words Matthew had been directed to choose, but the words of any other of the four apostles more suited to the comprehension of the readers for whom the Gospel was first intended, as well as for the future edification of the church.—*C.*
f Je.29.8. Ep.5.6. Col.2.8. 1 Th.2.3. Re. 20.7,8,10. Ju.4.1-3,7. Ga. 6.7,12 Co.9.9,15-33.
h Ac.5.36-39. Je.14. 14; 23.21, 25. Ju.5.43. ver.22.
i Je.4.19,5.10,17,31, 46, with Ps.46.1-3,7. 76.5. 112.7. Pr.3.25. Ju. 14-1.27,15.8.12.
j Je.4.27,5.10,18.
k Is.19.2. Hag.2.22. Zec.14.13. He.12.27. Da.2.44. Ac.11.28. Mat.24.8.
2 Or, *the pains of a woman in travail.* Is.37.3; 66.7,8. Ps.48.6.
l Mat.24.9-14. Lu. 21.12-19. Mat.10.17-22,23,34,37,38; 23.13,27; 24.6. Ju.15.20; 16.2. Ac. 11.-Rev.2.10. Phi. 1.28,2 Th.1.5.
3 Courts of judgment were held in the synagogues, where they punished offenders by scourging. This has been the custom in later times, and in some countries those suspected of a preference to Christianity have been secretly put to death in the synagogues.—*A.*
n Mat.24.14; 26.13; 28.18-20. Ch.16.15. Ro. 10.18. Col.1.6,23. Ac.11.-xix.
o Mat.10.19,20. Ex. 4.12. 2 Sa.23.2. Je.1.6-9. Lu.12.11,12; 21.14, 15. Ac.2.4,47; 4.8,31; 6. 10. 1 Da.3.16,17.
p Mat.10.21. Eze.38. 21. Mi.7.4-6. Ju.15.18-25; 16 1-3.
q Lu.6.22. Jn.17.14.
r Re. 2.7,10; 3.10. Mat.10.22; 24.13. He.3. 6,14; 10.39. Ga.6.9. 2 Ti. 4.7,8. 1 Pe.4.16,18. Da. 12.12,13.
s Mat.24.15-28. Lu. 21.20-24; 19.43. Da.9. 27; 12.11.

A.M. cir. 4037.
A.D. cir. 33.

t Lu.1.10. Eze.44.9. De.23.3.
5 See note on Mat. 24.16.—*P.*
u Job 2.4. Mat 6.25. Pr.27.3. He 11.7. Ac. 7.18,19. Lu.17.31,35.
6 The deputation that was sent on a mission of inquiry to the Jews from the Church of Christ, consisting principally of Jews but [illegible] settled in Jerusalem, says (*Acts and Monuments of these Latter Times*, p. 1478) 'He told us that his own house has a staircase from the flat roof down into the street, by which he could descend and escape without passing through the house, if danger called for it. This explains the command of our Lord, "Let him that is on the house-top not go down into the house, neither enter therein to take any thing out of the house." In reference to that passage, he remarked that he could fully understand it, for he felt himself to be in the position of the disciples in the days before Jerusalem was destroyed.—*A.*
v Lu. 21. 23; 23. 29. Ho.13.16. De.28.56,57.
x Le. 26. 14-39. De. 28. 15-68; 29. 18-28; 31. 17, 18; 32. 21-31. Pr.1.24-32. Ps.21.8. 109.6,20-28. Is.5.5-13-25. See on Mat. 24. 21. Joel 2. 2. Da. 12.1.
y Zec.13.8,9. Is.1.9; 6.13; 65.8.
z Mat.24.23. Lu.17. 23; 21. 8. De. 13. 1-3. 2 Th.2.11.
a ver.6,2 Th.2.9-11. De.13.1,2. Re.13.13. Jn.5.43. Mat.7.15. 2 Pe. 2.1,3. 1 Ti.
b Je. 6. 27; 12. 20. 28. 20. Ro.8.28-30. 1 Pe.1. 5. 2 Ti.2.19. 1 Jn.2.19.
c ver. 5. Lu. 21.8,34. Mat. 7. 15. 2 Pe. 3. 17. Jn.10.1. Is. 44. 7,8; 46. 10; 48.5,6.
d Mat.24.29-41. Lu. 21.25-33. Joel 2. 30,31. Ac. 2. 19, 20. Da. 12. 1. Je. 1. 14-18. Am.5.8,20. with Is.13.10; 24.20,23; Je. 4. 28. 2 Pe. 3. 10, 12. Eze.32.7. Re. 6.12-17; 20.11.
e Da.7.9-14. ch.8.38; 14.62. Mat.16.27,28. 26. 64. 24.30. Re.1.7. Zec. 14.5. Ac.1.11. 1 Th.4. 16. 2 Th. 1.7-10. Mat. 25.10,31.
g Pr.9.1-5. Ps.22.27-31. xlv. lxxii. lxxxvii. Is. 2.2-5; lx. lx. xlix. Zec. 2.11; 8.20-23. Jn.10.16. ch.16 15, 16. Mat.28.18-20. Ac.1.-xx., or 1 Co. 15.52. 1 Th.4.16. Mat. 24.31; 13.41.
h Lu.21.29-33. Mat. 24.32-35. Ja.5.9. 1 Pe.4. 17,18. He.10. 37. Mat. 10.23; 23.36. Eze. 7. 2-13; 12.22-28.
7 See note on Mat. 24.31.—*P.*
i Mat. 24. 35; 5.18. 2 Pe.3.10. Is. 40. 8; 51.6. He 1.11, 1 Pe.1.25. Re. 20 11.
j Mat.24.36-51. Lu. 17.26-36. Mat. 25.10,13, 31. Jn 5 28. Ac.1.7; 17. 31. 1 Th. 5.2. 2 Pe.3.10.
8 To the thoughtful student of Scripture such a passage as this presents no difficulty. Christ was *man* as well as God. *As man* he was neither omniscient nor omnipotent. As man he hungered, and slept, and prayed;—he increased in wisdom and stature;—he suffered and died.—*P.*
k Lu.21.34-36; 12.40. Mat.24.42-44; 25.13; 26. 41. Ro 13.11,12. 1 Co 10.12 1 Th.5.6. 1 Pe 5. 8 Re.16.15

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judgments. God is administering the universe in Jesus Christ. And great is his kindness in warning men before their contempt of himself and his gospel bring on them those temporal miseries which presage their eternal destruction. Kindly he chastens his people that they may be kept in mind of their own weakness; and graciously he warns them of their danger, and directs them how to conduct themselves for his honour and their own security. Safely he preserves through the worst times those who cling to him and walk in him. And many who abhor and persecute them owe their temporal preservation to them and their prayers.—If men bear his image they must expect hatred from the world, even from their nearest carnal relations. The enmity between the seed of the woman and the seed of the serpent shall never cease. But let them do their worst, God will cause his gospel to spread through the world, and will support his

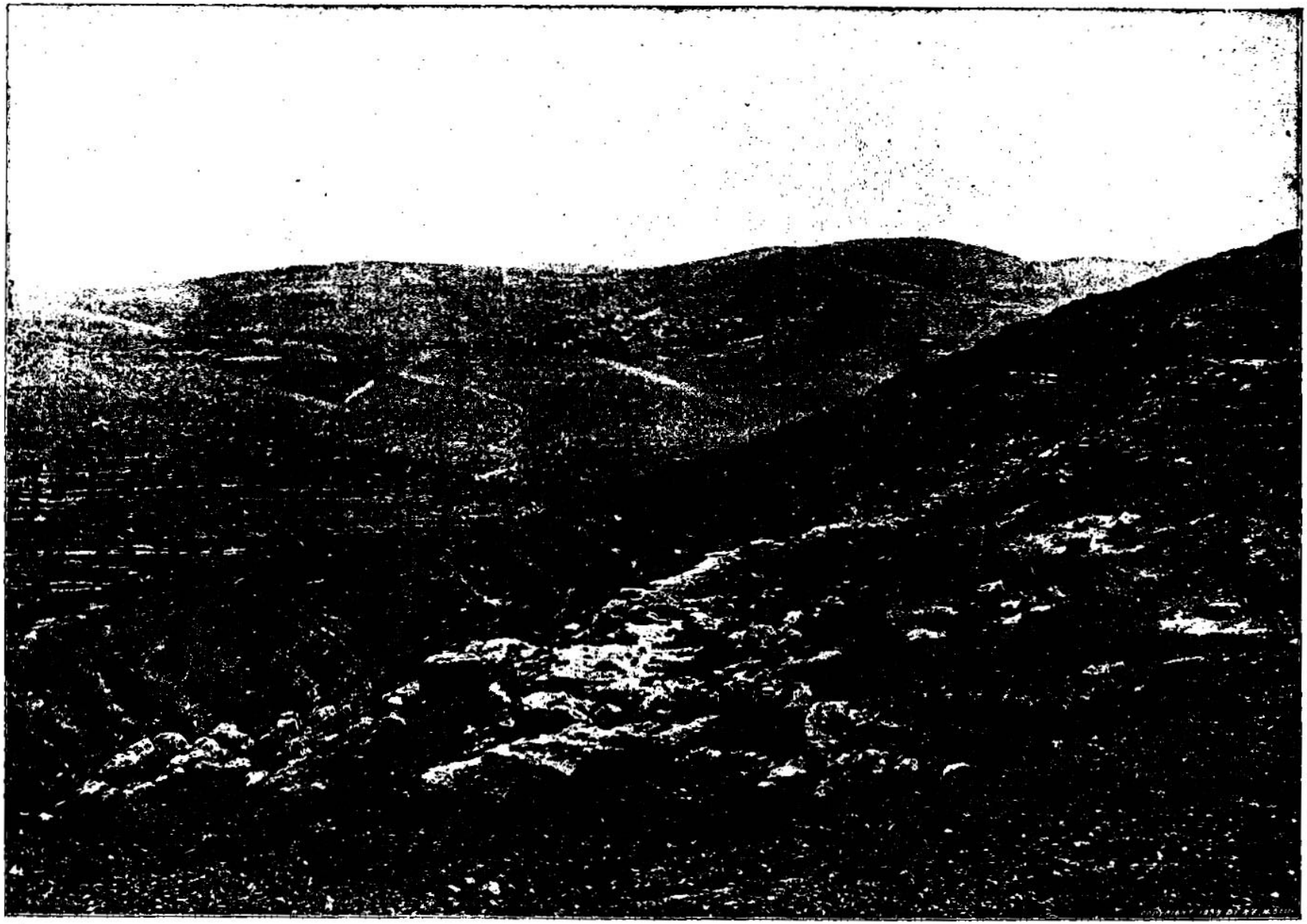

MOUNTAINS OF JUDEA—SHOWING BIRTHPLACE OF JOHN THE BAPTIST. [Mark, xiii:14.]—In this view we have an excellent picture of the Judean mountains. We get an idea of the sweep of the hills, of the terraces of the mountains. About the center of the picture we see the olive groves, and then in the far distance, rising up from the side of the hill, we see a little village which, according to tradition, was the birthplace of John the Baptist. It was to this village that Mary went to see her cousin Elizabeth, remaining with her six months. Here John the Baptist grew up, and there is a church in his memory there today, called the Church of St. John in the Desert. The character of the place where John the Baptist was born and brought up is in line with the character of that great preacher of repentance. It is solemn and lonely and severe.

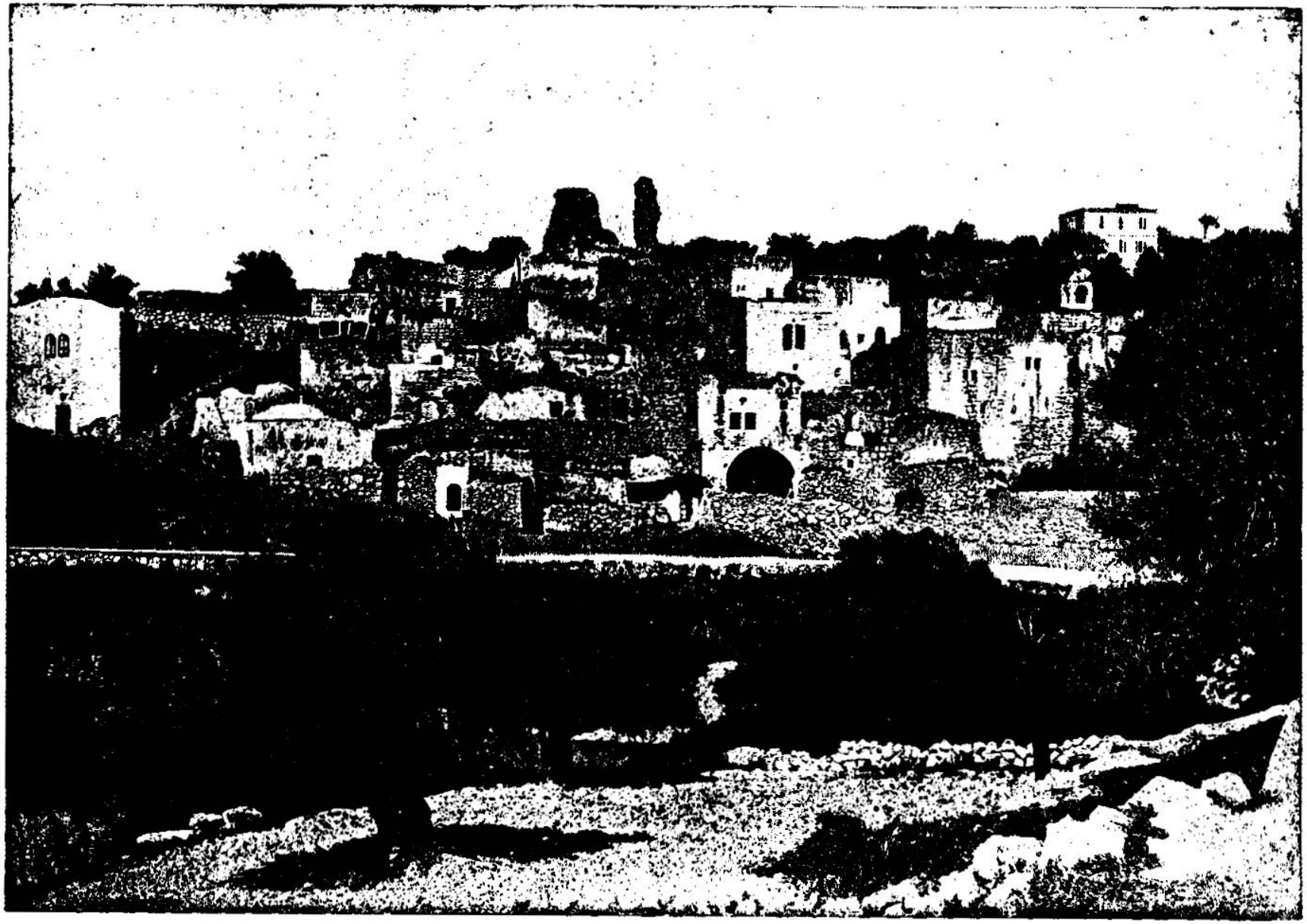

BETHANY. [MARK, xiv: 3]—There is no village in the world outside of Bethlehem, where our Savior was born, more attractive than the village of Bethany, where He so often sojourned with His friends, Lazarus and Mary and Martha. Here Jesus came to rest after the toil and conflicts of the day in Jerusalem. Here He found friends who understood Him and sympathized with Him; and His connection with this little village has endeared it to the hearts of the human race. Here took place the incident of the woman having the alabaster box of ointment, giving rise to an immortal lesson. There is nothing in its present appearance to win consideration for it. Because it was so often the home and resting-place of the Lord Jesus Christ is it so much loved and so often visited to-day. It is two miles from Jerusalem and on the road to Jericho.

34 *For the Son of man is* [a]as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch[x] ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest coming suddenly, he find you[c] sleeping.

37 And what I say unto you, I say unto all, Watch.[p]

CHAPTER XIV.

1 *A conspiracy against Christ.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas selleth his Master for money.* 12 *Christ himself foretelleth how he shall be betrayed by one of his disciples:* 22 *after the passover prepared, and eaten, instituteth his last supper:* 26 *declareth aforehand the flight of all his disciples, and Peter's denial of him.* 43 *Judas betrayeth him with a kiss.* 46 *He is apprehended in the garden,* 53 *falsely accused, and impiously condemned of the Jews' council:* 65 *shamefully abused by them.* 66 *Peter's denial, and repentance.*

AFTER two[a] days was *the feast of* the passover, and of unleavened bread:[1] and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But[b] they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ And[c] being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard,[2] very precious; and she brake the box,[3] and poured *it* on his head.[4]

4 And[d] there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence,[5] and [e]have been given to the poor. And they murmured against her.

6 And Jesus said, [f]Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For[h] ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could:[6] she is come aforehand [i]to anoint my body to the burying.

9 Verily I say unto you, [j]Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And[k] Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.[7]

11 And when they heard *it*, they were glad, and promised to [l]give him money. And he sought how he might conveniently betray him.

12 ¶ And[n] the first day of unleavened bread, when they killed[8] the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, [o]Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good-man of the house, [p]The Master saith, Where is the guest-chamber, where [q]I shall eat the passover with my disciples?

15 And he will show you a large [r]upper room furnished[9] *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and [s]found as he had said unto them: and [t]they made ready the passover.[1]

17 And [u]in the evening he cometh with the twelve.

18 And[v] as they sat and did eat, Jesus said, Verily I say unto you, [x]One of you which eateth with me shall betray me.

19 And they began to be [y]sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that [z]dippeth with me in the dish.[2]

21 The Son of man indeed goeth, [a]as it is written of him: but [b]woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And[c] as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat;[3] this is[4] my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, [d]This is my blood of the new testament,[5] which is shed for many.

25 Verily I say unto you, I will drink no more of the [e]fruit of the vine, until that day that I [g]drink it [h]new in the kingdom of God.[6]

26 ¶ And when they had sung an [i]hymn, they [k]went out into the mount of Olives.

27 And[l] Jesus saith unto them, All ye shall be offended because of me this night: for it is written, [m]I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, [n]I will go before you into Galilee.

29 But[t] Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me [s]thrice.

A.M. cir. 4037. A.D. cir. 33

f Mat.25.44-57; 26.1-30.Lu.22.1-39. *g* Mat.26.13. Lu.21.37, 38. 22.34. Ro.13.11. 1 Co.15.34. Eph.5.14. 2 Pe.3.10-13. Re.3.3. 16.15. *h* Mat.14.6,7. *i* Ca.3.1,2. Mat.25.1. Lu.10.39. 1 Th.5.6,7. Re.3.2. Ro.13.11-13. Pr.6.6-11. 24.33,34. *j* ver.9. Mat.24.14. 28.19. Mar.13.10. *k* Mat.26.14-16. Lu.22.3-6. *l* Ex.21.32. Ze.11.12,13. Ex.21.32. *m* Mat.26.17-29. Lu.22.7-20. *n* Or, *sacrificed.*

CHAP. XIV.

a Mat.26.2-5. Lu.22.1,2. Ps.2.1-3; 31.13. Is.54.15. Jn.11.47,53. 12.10. Ac.4.25-28.

1 The two are put together because the time for eating the paschal feast was the commencement of the seven days during which unleavened bread alone was to be eaten, Ex.12.15.—*P.*

b Jn.7.11,30; 8.20; 11.56. Lu.20.19; 22.2. Pr.1.10-16. Is.8.12.

c Mat.26.6-13. Lu.7.37-39. Jn.11.2; 12.3.

2 Or, *pure nard* or *liquid nard.*

3 *She brake the box.* The word translated *brake*, signifies "to rub together, to crush, to break in pieces." Some take it here to signify "to shake up"—translating "very precious" by "liquid," as on the margin. The breaking can scarcely be spoken of the box itself; but, most probably, is spoken of the envelope or case in which the box was inclosed, or the seal or ramnat by which it was secured. The idea of shaking being necessary to "bring it into a proper state of liquidity," as some suppose, proceeds upon inattention to the low temperature at which such oils are perfectly liquefied, and the advanced state of the year in the warm climate of Palestine.—*C.*

4 See note on Jn.12.3.—*P.*

d Ec.4.4. Job 5.2. Mat.26.8. Jn.12.4-6.

5 About £9. 7s. sterling. Mat.18.28.

e Ps.12.2; 55.21; 78.36,37. Jn.12.6; 13.29.

f Ps.109.31. Job 42.7,8. 2 Co.10.18.

g De.15.11. Mat.26.11. Jn.12.8; 13.33; 16.5, 28; 17.11. Ac.3.21, with Mat.17.11. 28.20. 24.14.

6 This is one of those minute and delicate details which I have often noted as characteristic of Mark. It completes the picture. Mary had pondered, probably long and anxiously, how she could most palpably show her esteem and devotion to Jesus. She procured this precious ointment — perhaps spending her all upon it, and poured it upon her beloved Lord. She may have had some dim foresight of his death; and her act may have been one of faith as well as devotion. However this may be, she did all in her power to testify her supreme love and honour for the Messiah; so he understood and appreciated it; and so he has proclaimed it to all generations in these striking words recorded by Mark: "She hath done what she could."—*P.*

h Mat.17.23-26. ch.9.35-37. Lu.9.46-48. 22.24-27. Jn.13.1-17. Ro.12.10. Ga.5.13. Ph.2.1-4. 1 Ti.6.2. Tit.3.2. 1 Pe.4.8-10. 5.5. 1 Jn.3.16-18. 4.11.

i ch.16.1. Lu.23.56. 24.1. Jn.19.39,40.

j ch.13.10. Mat.24.14. 28.19. Ro.1.8; 10.18; 15.19. Col.1.6,23. 1 Th.1.8. Re.14.6.

7 The rebuke addressed to **Judas** by Christ in connection with the anointing, doubtless contributed to stir up his angry feelings, and to lead him to carry out at once the base design he had for some time contemplated.—*P.*

k ch.11.10. He.4.14.

l Mat.8.20; 21.2. 24.6-8. Jn.13.2,28; 20.26; 13.33. Ac.1.16. *m* Mat.20.18. ch.11.3; 10.17.

n Ex.12.6-11. Le.23.5. Nu.9.3-5. De.16.1-4. Ke.7.2.

o Ac.7.23; 9.20; 10.8.

9 *Furnished.* The Greek signifies *carpeted*, and includes the covering of the floor and the couches upon which they reclined at meals.—*C.*

p Jn.13.4. Ps.23.5. Nu.23.19.

q 2 Sa.15.37. Ex.23.21. Jn.13.13. De.21.23.

1 As, at the feast of the passover, many strangers assembled at Jerusalem, it was customary for the residents in the city to have chambers *all prepared* for the paschal feast. It was such an one the disciples were led to as they followed out the instructions of Christ. Mark, with his customary minuteness, indicates alike the custom and the fact, by describing the chamber as not only furnished, but "prepared."—*P.*

r Ex.12.6. Le.23.5. De.29.1.

s Mat.26.19-25. Lu.22.13-18. Jn.13.21-23.

t Jn.6.70,71. Mat.26.2,21. Ps.41.9; 55.12-14.

u Mat.9.15. 2 Ki.8 23. 2 Sa.3.8.

v Jn.13.18,26. Lu.22.21,22. See on ver.18.

2 See note on Mat.26.23.—*P.*

w Ge.3.15. Ps.22.1-21,69.1-21. Is.52.14; 53.1-12; 50.6. Da.9.24, 26. Zec.13.7.

x Ps.55.13; 27.3-9; 109.1-20. Mat.27.3-5. Ac.1.16-20. Mat.18.6,7.

y Mat.26.29. Lu.22.15-20. Jn.6.48-58. 1 Co.11.23-29. 10.16,17.

3 *Take, eat.* This command, coming immediately after the paschal supper, clearly showed that the eating was not for bodily refreshment, but for a spiritual purpose.—*C.*

4 *Represents*, Ge.41.26,27. 1 Co.10.4. Ex.12.11.

z Ex.24.8. Zec.9.11. Mat.20.28. 1 Co.10.16. Jn.6.53. He.9.14,27. Ro.5.10,11,15-21. He.13.20. Je.31.33.

5 "This is my blood of the *new covenant*," referring to the words of Ex.24.8. The blood of the paschal lamb is called "the blood of the covenant," because it was sprinkled on the door posts, and was the sign to the destroying angel that the inmates had fulfilled the conditions, and were therefore saved from death. The blood of Christ, of which in the sacrament we by faith *spiritually* partake, is *the blood of the new covenant*, and is the sign and seal of our salvation.—*P.*

a Lu.22.16. Ps.104.15. Ac.10.41.

b Mat.3.2; 4.17. 1 Co.15.24,28. Lu.20.29,30. Joel 3.18. Am.9.13,14.

6 See note on Mat.26.29.—*P.*

c Or, *psalm*, i.e. Ps.cxiii.-cxviii.

d Mat.26.30-35. Lu.22.39. Jn.18.1-4.

e Mat.26.31. Jn.16.32. Je.16.23.

f Zec.13.7. Is.53.2-10. Da.9.26. Ge.3.15. Ro.8.32. Mat.16.21.

g Mat.28.10,16. Mat.26.69-75. Lu.22.54-62. 1 Co.10.12.

7 See note on ch.14.72.—*P.*

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p 1 Ki.22.20-23. 1 Ti.6.20. Pr.28.22; 1.10-16. Zec.11.12,13. Ex.21.32. *q* Jn 18.28. Ex.12.6,8, 13; 23. Le.23.5,6. Nu.9.3; 28.16,17. De.16.1-4. *r* Mat.26 17-29. Lu.22.7-20. *s* Or, *sacrificed.*

faithful servants and followers; guide them by his counsel while here, and afterwards receive them to glory. And nothing is more proper to preserve us steady and faithful in evil times than constant watchfulness and fervent prayer. In so doing we shall be able, at Jesus' tribunal, to give our account with joy, and not with grief.

CHAPTER XIV. REFLECTIONS.—Redeeming **love accepted in the heart** inflames it with the strongest gratitude. Nothing is thought too costly to manifest regard to the Redeemer. And they that honour him shall be sufficiently vindicated and honoured; wherever the fame of Jesus goes, thither shall theirs go at last. And in whatever point we have his orders, we may go forth depending on his providence for success.—Never is the church on earth altogether free from treacherous hypocrites; and they who are most so are the most backward to suspect themselves. But O how astonishing is the love of Jesus, who put an end to the



GARDEN OF GETHSEMANE. [Mark, xiv:32.]—Between Jerusalem and the Mount of Olives, in the valley of the Kedron, there is a place that no one ever fails to visit while in Palestine—it is the Garden of Gethsemane. There is about an acre of ground enclosed by a fence, and an old olive tree that is said to date from the time of Christ himself, and flowers of all varieties beautifully cultivated and kept by the faithful and devoted monks. Here it was that our Savior met his disciples for the last conference and prayer before the crucifixion. One cannot enter and return from this garden without being a tenderer and better man—something here appeals to the highest and deepest sentiments within the human heart. The flowers which grow in this sacred enclosure are cut by the monks and given in small bouquets to the tourists.

31 But[a] he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. [b]Likewise also said they all.

32 ¶ And[c] they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I [d]shall pray.

33 And he taketh with him [e]Peter and James and John, and began to be [f]sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.[1]

35 And he went forward a little, and [g]fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And[h] he said, Abba,[2] Father, [i]all things *are* possible unto thee; [k]take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest[l] not thou watch one hour?

38 Watch[m] ye, and pray, lest ye enter into temptation. [n]The spirit truly *is* ready, but the flesh *is* weak.

39 And [o]again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep[p] again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, [q]Sleep on now, and take *your* rest: it[r] is enough, the hour is come: behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And[s] immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever [t]I shall kiss, that same is he: take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master,[1] Master,[2] and kissed him.

46 And[u] they laid their hands on him, and took him.

47 And[x] one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I[y] was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And[z] they all forsook him, and fled.

51 And there followed him a certain young man,[3] having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And [a]he left the linen cloth, and fled from them naked.[4]

53 ¶ And[b] they led Jesus away to the high-priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And[c] Peter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

55 And[d] the chief priests and all the council sought for witness against Jesus to put him to death; and [e]found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, [f]I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And [g]the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What *is it which* these witness against thee?

61 But[h] he held his peace, and answered nothing. Again the high-priest asked him, and said unto him, Art thou [i]the Christ, the Son of the Blessed?[5]

62 And Jesus said, I am: [k]and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high-priest [l]rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard [m]the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And[n] some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And[o] as Peter was beneath in the palace, there cometh one of [p]the maids of the high-priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus [q]of Nazareth.

A.M. Cir. 4037. A.D. Cir. 33.

[a] Ps. 30.6. 1 Ki. 8.13. Pr. 16. 18. 29. 23.

[b] Lu. 22.6 De. 3. 27.

[c] Mat. 22. 39-46. Lu. 22. 39-46. Jn. 18. 1. 4.

[d] Ps. 22. 2. 109. 4. He. 5. 7. ver. 35.

[e] ch. 1. 16. 19. 5. 37. 9. 2.

[f] Is. 53. 3. 4. 10. Jn. 12. 27. Ga. 3. 13. He. 4. 7. Ps. 116. 3. 69. 1. 2. 22. 14.

[g] ver. 38. 1 Ki. 18. 42. Jn. 11. 33. 37. 1 Pe. 3. 8. Eph. 6. 18. 19.

[h] Nu. 14. 5. 16. 22. De. 9. 18. 2 Ch. 20. 18. Mat. 26. 39. He. 5. 7.

[i] Mat. 9. 9. Ga. 4. 6. Ro. 8. 15.

[k] *Abba*, in the Syriac, signifies *Father;* and was the title given to a father by those who were born Jews and were free. Hence it was not allowed for a child born of a slave or proselyte of the gate, and a Jew, to call his father *abba;* because, among the Jews, the condition of the children depending either upon the real or adopted mother, none were reputed Jews unless born of a Jewish mother or proselyte of the covenant. Neither were children free if their mother was a slave. Ga. 4. 21. But though on coming into the world Christ took upon him "the form of a servant," yet being still God's dear Son, he here addresses him by the title peculiar to one "free born," and cries to him, in the hours of agony inexpressible, "Abba, the Father!"—C.

[l] Ge. 18. 14. Je. 32. 17, 27.

[m] Lu. 22. 42. Jn. 12. 27. He. 5. 7, 8. Phi. 2. 8. Ps. 40. 8. Jn. 4. 34. 5. 30. 6. 38. 39. 18. 11. Mat. 20. 22.

[n] ver. 29, 31, 34. Mat. 25. 5. Jn. 10. 18. Jn. 15. 5.

[o] ch. 13. 33-37. Mat. 24. 42. 25. 13. 1 Co. 16. 13. 1 Pe. 5. 8. Ep. 6. 18.

[p] Ro. 7. 18-25. Ga. 5. 17.

[q] Ps. 109. 4. 22. 2. 2 Co. 12. 8. He. 5. 7. Lu. 18. 1.

[r] Ca. 5. 2. Mat. 25. 5. ver. 34, 37, 38.

[s] 1 Ki. 18. 27. Ec. 11. 9. Ju. 10.

[t] ver. 18. Jn. 7. 30. 8. 20. 13. 1. ch. 8. 31. 9. 31. 10. 32.

[u] Mat. 26. 47-56. Lu. 22. 47-53. Jn. 18. 3-11. Ac. 1. 16. Ps. 3. 1. 55. 12, 13. 22. 12, 16.

[x] Jn. 18. 3, 12. 2 Sa. 20. 9. Ps. 28. 3. 120. 7. 55. 21. Pr. 27. 6.

[y] Or, *Rabbi, Rabbi*, ch. 10. 51. Lu. 6. 46. Jn. 20. 16. Mat. 23. 8-10. 26. 49.

[z] La. 4. 20. Ac. 2. 23. Ps. 22. 12, 16.

[a] Jn. 18. 20. Mat. 26. 55, 52. Lu. 22. 47-52.

[b] Mat. 26. 54-56. Lu. 22. 52, 53. Ps. 22. 1-22. 69. 10. Is. 53. 2-11. Lu. 24. 25, 27, 44.

[c] *Master, Master.* But Matthew says his words were "Hail, Master;" Is there not, therefore, either a contradiction between the two, or an error in the one or the other? or at least is there not here a clear proof that the inspiration was not verbal; for verbal inspiration would require perfect agreement? The answer to this plausible objection is easy. Verbal inspiration does not require perfect agreement between two or more narratives of the same event—it merely requires perfect truth in each. Judas must have repeated his salutation—"Hail, Master"—a thing most natural. Matthew records the one address, "Hail, Master;" Mark omits the "Hail," and records not all Judas said, but repeats "Master, Master," which he actually did say. Why the Holy Spirit directed these different selections of words we cannot positively tell. The reason, most probably, lay in the particularness of the one address to the customs of the Jews, and of the other to those of the Romans.—C.

[d] ver. 27. Jn. 16. 32. Job 16. 7, 11. Ps. 88. 8. 18. 38. 11. Is. 63. 3. 2 Ti. 1. 15. 4. 16.

[e] *And there followed him a certain young man.* Who this was, or why it all introduced, does not appear. Conjecture is, at all times, a doubtful guide, and seldom to be followed; yet here, where it cannot do an injury, and may afford a pleasing reflection, we would venture to suggest the possibility at least that this may have been that "young man" whom Jesus loved, Mat. 19. 20; ch. 10. 21. and who, repenting of his worldly sorrow (ch. 10. 22), had so far complied with our Lord's direction as to have reduced himself to the mere loose garment he wore, and who now literally and absolutely fulfils the injunction by gladly parting with the last remnant of the property which he once so dearly loved. But whoever he was, he shows by his example what a man will give up for the safety of his body. What, then, should we not renounce for the salvation of our souls?—C.

[f] Ge. 39. 12. Job 2. 4. See ch. 13. 14-16.

[g] This incident is recorded by Mark only. It shows that his narrative is that of an eye-witness, and that in writing it he was not merely giving an abridgment of Matthew.—B.

[h] Mat. 26. 57-68. Lu. 22. 54, 66-71. Jn. 18. 13-14, 19-24. Ac. 8. 32. Is. 53. 7. Ps. 22. 12, 16.

[i] ver. 29, 31. Jn. 8. 15, 17. Pr. 9. 6. 13. 20. ch. 13. 33-37. ver. 38.

[k] Mat. 26. 59-62. Jn. 18. 19-23. Ps. 27. 12. 35. 11. Ac. xiii. 7. Ki. 21. 10.

[l] Da. 6. 4. 1 Pe. 3. 16.

[m] Jn. 2. 19. Mat. 27. 40. 26. 61. ch. 15. 29. Ac. 6. 13.

[n] Mat. 26. 67, &c.

[o] Ps. 35. 9. Is. 53. 7. Ac. 8. 32. Ps. 38. 13, 14. ch. 15. 5. Jn. 10. 15, 17. 1 Pe. 2. 23. Mat. 27. 29.

[p] Mat. 21. 4, 5. 16. 16. Jn. 1. 49-51. 6. 69. 10. 30, 36. Is. 9. 6, 7. Zec. 13. 7.

[q] *Son of the Blessed.* The apparent discrepancy between this question, and the consequent objection either to the historic accuracy of the evangelist, or the verbal inspiration of this Gospel, will be solved and answered as in the case of ver. 45. In this case an additional answer to the objection presents itself. The high-priest spoke, most probably, in a dialect of the Syriac, the evangelists translated into Greek, a language rich in words; and, for wise reasons, the Spirit of God may have directed each evangelist to a different, but equivalent translation of the same word.—C.

[r] Mat. 24. 30. 25. 31. 16. 27. 26. 64. Lu. 22. 69. ch. 8. 38. 13. 26. Ps. 110. 1. Da. 7. 13, 14. Jn. 5. 22. Ac. 1. 11. 17. 31. Ro. 14. 10. 2 Th. 1. 7-10. Re. 1. 7. 20. 11.

[s] Le. 21. 10. Is. 26. 20. 37. 1. [a] Le. 24. 16. Ac. 6. 13. Jn. 19. 7. [b] Is. 50. 6. 52. 14. 53. 3-5. ch. 15. 19, 29-32. Jn. 19. 1. Lu. 22. 63. Mi. 5. 1. [c] Mat. 26. 58, 69-75. Lu. 22. 54-62. Jn. 18. 15-18, 25-27, with ver. 26. 31. Jn. 13. 30-38. [d] Ge. 3. 13. 10. 2. [e] Mat. 1. 21. 2. 23. Lu. 4. 16. Jn. 1. 45. 2. 1. 18. 47. Ac. 10. 38.

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passover by being sacrificed himself; and instituted his supper, in which we might remember and feast on his pardoning and heaven-securing death! Great was his love in warning his disciples of their danger, in reproving and pitying their weakness, and in submitting to such sufferings in soul, in body, and in reputation, for the sake of his enemies; and good the confession which he boldly witnessed before many witnesses!—But how amazing is the wickedness of men! Jewish rulers plot to murder the Messiah, on whom hangs the life, the eternal salvation, of millions unnumbered; for a paltry bribe Judas deliberately betrays him; upon a small temptation Peter repeatedly and most awfully denies him; and through an ill-grounded fear of man the other disciples shamefully desert him in his suffering condition! What then must sin be, that can make men such monsters, and the divine Saviour so miserable!—There is great need

68 But he denied, saying, [g]I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And[h] a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art [i]a Galilean, and thy speech agreeth *thereto*.

71 But[j] he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And[k] the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And [6]when he thought thereon, he wept.[7]

CHAPTER XV.

1 *Jesus is brought bound, and accused before Pilate.* 15 *Upon the clamours of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified.* 17 *He is crowned with thorns,* 19 *spit on, and mocked:* 21 *fainteth in bearing his cross:* 27 *hangeth between two thieves:* 29 *suffereth the triumphing reproaches of the Jews:* 39 *but confessed by the centurion to be the Son of God:* 43 *and is honourably buried by Joseph.*

AND straightway[a] in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And[b] Pilate asked him, Art thou the King of the Jews? And he, answering, said unto him, Thou sayest *it*.

3 And[c] the chief priests accused him of many things: but he answered nothing.[1]

4 And[d] Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee.

5 But Jesus yet answered nothing;[2] so that Pilate marvelled.

6 ¶ Now[e] at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And[f] there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.[3]

9 But Pilate answered them, saying, [h]Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him [i]for envy.

11 But[j] the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the [k]King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, [l]Why, what evil hath he done? [m]And they cried out the more exceedingly, Crucify him.

15 And[n] *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And[p] the soldiers led him away into the hall called Prætorium;[4] and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*;

18 And began to salute him, Hail, King of the Jews!

19 And[q] they smote him on the head with a reed, and did spit upon him, and [r]bowing *their* knees, worshipped him.

20 And [s]when they had mocked him, they took off the purple from him, and put his own clothes on him, and [t]led him out to crucify him.

21 And[u] they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus,[5] to bear his cross.

22 And they bring him [v]unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink [w]wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, [x]they parted his garments, casting lots upon them, what every man should take.

25 And it was the [y]third hour; and they crucified him.[6]

26 And[z] the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And[a] with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the [b]scripture was fulfilled, which saith, And he was numbered with the transgressors.[7]

29 ¶ And[c] they that passed by railed on him,

A.M. cir. 4030. A.D. cir. 33.

g Lu. 22.57.
h Matt.26.71. Lu.22.58. Joh.18.25. See ver. 69,70.
i Matt. 26. Lu. 22. Joh. 18. Joh. 4.42. Ac. 2.7. Ga. 2.13.
j Matt.26.72. Matt.26. Lu. 22.60. Joh. 18.27. Ac. 7.54. Ep. 4.29. 2 Co. 12.20, 21. 2 Ti. 2.14, 16. Ja. 3.14.
k Matt.26.34, 75. ver. 72, 68. Joh. 13.38. Lu. 22.61.
6 Or, *he began to weep*, or *he began to think thereon*. Ps. 119.59. Hag. 1.5, 7. Zech. 7.5. Is. 51.18. 2 Co. 7.10, 11. 2 Sa. 12.5, 6.
7 See note † below.

CHAP. XV.

a Mat. 27.1. Lu. 22.66. Joh. 18.28. Acts 3.13, 14. Joh. 19.9, &c. Is. 53.7.
b Matt. 27.11. Lu. 23.3. Joh. 18.33. 1 Ti. 6.13.
c Lu. 23.2, 5, 10. Ps. 38. 109.2, 3. Matt. 27.12. Joh. 19.9.
1 *But he answered nothing.* This clause is not given in Bloomfield's or Valpy's editions of the Greek Testament, but seems to be required by the following verse.—C.
d ch. 14.61. Matt. 26. Acts 3.13, 14. Joh. 19.9, &c. Is. 53.7.
2 This and the clause mention in ver. 3 seem at variance with the answer given in verse 2. To obviate the apparent contradiction, Campbell and others translate the words, 'He answered no more.' But a simpler solution presents itself in the fact that he answered Pilate (verse 2) not to the accusations of the chief priests (ver. 3) he answered nothing.—C.
e Matt. 26. 2, 5, 27. 15. Lu. 23.17. Joh. 2.13. 4.45. 18.39.
f Lu. 23. 18, 19, 25. Joh. 18.40. Matt. 27.16.
3 The additional information given by Mark in ver. 7 and 8 serves to show more fully the guilt of the people. Barabbas was a rebel and a murderer; he was apparently the leader of a notorious gang; yet the people of their own accord demanded that he should be released, and that Jesus should be crucified.—*P.*
g Joh. 14. 15. 1 Ki. 18. 21. Matt. 27. 17, 21. Lu. 23. 13 21. Joh. 18. 39. 19. 12.
h Ac. 3. 14, 15. Tit. 3. 3. Heb. 2. 12. 4. 2. 1 John 2. 15. 4. 4. 1 John 2. 15, 16, 17. Ja. 4. 4, 17. 1 Jn. 3. 12.
* An oriental palace consists of at least two courts, with chambers ranged round, and opening into them. The outer court is usually the place of reception, and of hearing and judging causes. In this court our Lord was examined, and in it a fire was kindled round which stood the servants and soldiers with Peter among them. An entry or passage here, called 'the porch,' opened from the court on the street. "Peter's *first* denial took place at the fire in the middle of the court, but his being questioned by the female porter, Peter then retreats unto the passage leading to the street, where he is again questioned, and denies his former denial. The evangelists differ as to the person who uttered it. Mark says the same maid; Matthew, 'another maid;' Luke, 'one;' John, 'they said.' Uncertain and unessential points investigated by Lightfoot, as was very natural under the circumstances. The *third* denial took place an hour after, when one of the party said Peter could see each other. Here Matthew and Mark speak of several interrogatories; Luke says 'another;' the many John specifies the servant of the high priest." All are correct. Each evangelist records what struck himself. Mark says the cock crew *twice*; the other evangelists only speak of once. There is no discrepancy. Mark records with greatest minuteness of detail.—*C.*
i Matt. 27. 69. Lu. 23. 59. Joh. 18. 40. Ac. 4. 13. 1 Jn. 5. 7. Ep. 4. 21.
k Matt. 26. Ac. 5. 30. Phm. 6. Ja. 5. 6, 7. Jn. 20. 5, 6, 11. 21. 15, 16. M. 22.
l Lu. 23. 9.
m Ps. 27. 4. Is. 53. 3. Jn. 15. 18, 24, 25. Ps. 35. 19. 69. 4. Lu. 6. 22.
n Matt. 27. 24, 25. Lu. 23. 24. 46. Jn. 19. 13. 39.
p Mat. 27. 27, 31. Lu. 23. 11. Jn. 18. 28, 33. 19. 1, 2, 3. Is. 50. 6. 52. 14. Ps. 22. 16. Jn. 19. 23.
4 *The Prætorium.* So called from being the judgment hall of a Roman magistrate called *prætor*.—*C.*
q ch. 14. 65. Matt. 5. 11. Is. 50. 6. 52. 14. 53. 3. 5. Ps. 22. 6, 7, 12. 35. 15. 69. 7, 8, 19.
r ch. 1. 40. 10. 17. Ge. 41. 43.
s ch. 10. 34. Joh. 19. 9. Ps. 35. 16. Mat. 20. 19. Lu. 22. 63. 23. 11, 36.
t ch. 12. 8. He. 13. 12.
u Matt. 27. 32. Lu. 23. 26. Ro. 16. 13.
6 These were doubtless persons well known in the Christian church at the time the evangelist wrote. Two bearing these names are honourably mentioned, Ac. 19. 33. Ro. 16. 13.—*C.*
v Nu. 15. 35. 1 Kin. 21. 13. Ac. 7. 58. He. 13. 12. Mat. 27. 33. Lu. 23. 33. Jo. 19. 17.
x Ps. 69. 21. Jn. 19. 28. Mat. 27. 34. Lu. 23. 36.
y Ps. 22. 18. Jn. 19. 23, 24. Mat. 27. 35. Lu. 23. 34.
z Jn. 19. 14. Lu. 23. 44. Mat. 27. 45. ver. 33.
8 About nine o'clock in the morning. See note on Jn. 19. 14.—*P.*
a Mat. 27. 37. Lu. 23. 38. Jn. 19. 19. 22. De. 28. 58.
b Mat. 27. 38. Lu. 23. 32, 33. Jn. 19. 18.
c Is. 53. 12. with Nu. 23. 19. Ps. 22. 18. He. 9. 28.
7 This verse is wanting in some of the best ancient MSS. It may perhaps have been placed upon the margin of some ancient codex, and then incorporated in the text by a later copyist.—*P.*
d Ps. 22. 7, 8. 69. 7, 20. 109. 25. Is. 2. 15. Mat. 27. 39-43. Lu. 23. 35-38. ch. 14. 58. Jn. 2. 19.

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of fervent and frequent prayer in a time of trouble. Nothing is worse than slothfulness therein. And none are more active instruments of hell than apostates from Christ. No fall of eminent professors ought to make us stumble at the ways of Christ. Nor need we think it strange though, notwithstanding our innocence, we should be treated as the vilest miscreants; or though our nearest relations and most intimate friends should desert us, or turn our inveterate opposers. Let us, in silent patience, possess our souls. If God be glorified, if the Scripture be fulfilled, if the church be edified, and if God at last rise up to vindicate us, it is enough; and if, through self-confidence, we have denied our Redeemer, let us without delay think thereon, and weep.

CHAPTER XV. REFLECTIONS.—What shocking wickedness is it for men, for the professed people of God, to calumniate, to persecute, to deride, to murder the meek, the innocent, the divine Jesus, the Saviour of mankind! It was strange that the HOSANNAS of the mob should be so quickly turned into murderous clamours and cruel derisions!—That, contrary to reason, contrary to proof, contrary to convictions, almost every one should concur to abuse our gracious Redeemer! Inexpressible were his sufferings from men, from devils, and from every other source! Alas! how vilified was his character, how tormented his body, while his soul was deserted and distressed. And yet with astonishing and silent resignation he bore all for the salvation of his betrayers and murderers. What honourable attestations Providence procured for him in the deepest debasement! Prodigies attended his death: Pilate, his judge, repeatedly declared him innocent, and the Jewish Messiah; and the centurion acknowledged him to be the Son of God. Joseph of Arimathea boldly begged and honourably buried his

wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, [e]that we may see, and believe. [f]And they that were crucified with him reviled him.

33 ¶ And [h]when the sixth hour was come, there was darkness over the whole land[g] until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [i]Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, [j]Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar,[k] and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And [l]Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And[m] the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And[o] when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, [p]Truly this man was the Son of God.

40 There[q] were also women looking on afar off:[9] among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And[r] now when the even was come, because it was the Preparation, that is, the day before the sabbath,

43 Joseph[t] of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.[1]

44 And[t] Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when [u]he knew *it* of the centurion, he gave the body to Joseph.

46 And[v] he bought fine linen, and took him down, and wrapped him in the linen, and [z]laid him in a sepulchre which was hewn out of a rock, and [a]rolled a stone unto the door of the sepulchre.

47 And[c] Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

A.M. cir. 4037. A.D. cir. 71

e Ps. 22.7, 8. Mat. 27.41, 42. Lu. 23.35. Jn. 19.21.

f Mat. 27. 44. But one afterwards repented. Lu. 23.39-43.

g Am. 8. 9. Is. 5. 30. Mat. 27. 45-53. Lu. 23. 44-46.

h Or, *earth*.

i Mat. 27. 46. Ps. 22. 1. Jn. 19. 28. Ps. 69. 21. Lu. 23. 36. Ho. 5. 7.

j Ps. 69. 5. Mat. 27. 141. 27. 21—1 Ch. 6. 14. 1 v.

k ver. 23. Ps. 22. 15. Mat. 27. 34, 48. Lu. 23. 36. Jn. 19. 28, 29.

l Mat. 27. 50. Lu. 23. 46. Jn. 19. 30. Ps. 22. 15. Is. 53. 10. Da. 9. 26. Ho. 5. 7. Ps. 22. 15.

m Ex. 26. 31. 2 Ch. 3. 14. Mat. 27. 51. 2. 0. 23. 45. He. 6. 19; 10. 19. 1 P. 2. 24. 18.

o Mat. 27. 54-56. Lu. 23. 47-49.

p Mat. 3. 17. 17. 5. 27. 54. 1 Jn. 5. 20. Ac. 8. 37.

q Lu. 8. 2, 3; 23. 48, 49; 24. 10. Mat. 27. 55-61. Mk. 15. 40, 47; 16. 1. Jn. 19. 25, 26. 1—16. Ps. 38. 11.

r *Women looking on afar off.* In Lu. 23. it is said that Mary Magdalene, &c., 'stood by the cross.' This, however, is not a contradiction of statement, but a mere difference as to time. The women stood by the cross till Jesus died: and when the unfeeling soldiers came to 'break the legs' of the sufferers (Jn. 19. 32), they then removed and 'stood looking on afar off.'—C.

s Mat. 27. 57-61. Lu. 23. 50-56. Jn. 19. 38-42.

t Ps. 22. 29. Is. 53. 9. Lu. 2. 25, 38.

1 See note on Mat. 27. 57.—P.

u Jn. 19. 33, 30. ver. 37.

v Jn. 19. 31-34. Mat. 27. 58.

w Mat. 27. 59, 60. Lu. 23. 53-55. Jn. 19. 40-42.

x Is. 53. 9. Ps. 22. 15. Ho. 13. 14. 1 Co. 15. 4. Mat. 12. 40.

* The whole structure of the passage here appears to show that the *purchase* of the spices was made after the close of the Sabbath, on the same evening — the Sabbath terminating at sunset. It would, however, vary in connection with the narrative of the burial of our Lord and the women following the body to the tomb, that 'they returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment.' Luke is not so minute in his details as Mark: he here states the general facts without regard to the order in which they took place.—P.

† Peter, it is most likely, would now consider himself unworthy the name of disciple, seeing he had done what none of the rest may, what not even Judas had done — first denied positively — then denied contemptuously — and, lastly, forsworn his Master: He is, therefore, specially mentioned, to afford him the earliest assurance of his Lord's compassion and pardon, and of his speedy restoration to the apostolic office, he had justly forfeited by his instability.—C.

‡ *Another form.* Another dress, and with a different manner — circumstances that will often so change the appearance as to render recognition very difficult, even to the most observant: and still more so to those whose hearts are too much absorbed by their own sorrows to allow them to attend to the appearance of concerned strangers.—C.

§ ch. 12. 5. 1.

c Mat. 27. 61. Lu. 23. 55. Mat. 28. 1. ch. 15. 47.

CHAP. XVI.

a Mat. 28. 1. ch. 15. 43. Lu. 23. 56. Jn. 20. 1. 18

1 See note † in first column.

b Lu. 24. 1. Jn. 20. 1. Mat. 28. 1.

2 *At the rising of the sun.*—C.

c Ps. 14. 5. ch. 5. 36. Mat. 9. 34.

3 'Who shall roll us away the stone from the door of the sepulchre?' (And when they looked they saw that the stone was rolled away: for it was very great.) This parenthetical arrangement renders the meaning of the enemy quite palpable.—C.

d ch. 15. 46. Mat. 27. 60, 66; 28. 2. Lu. 24. 2.

e Jn. 20. 11, 12. Mat. 28. 5. Da. 10. 4, 5. Re. 18. 1. Lu. 2. 12, 20. Da. 8. 17. 27; 10. 8, 15, 17.

4 The various questions attending the history and evidences of the resurrection of Jesus will be examined when (if the Lord so will) we arrive at the last narrative, Jn. 20. 12.—C.

5 See note on Lu. 24. 4.—P.

f Mat. 28. 4. Lu. 24. 5 [6, 23. 10, 14. Re. 1. 17, 18; 2. 8, 18.

g Jn. 2. 19. Mat. 12. 40; 16. 21; 17. 23; 20. 19. 1 Co. 15. 4. Ps. 22. 15; 30. 3.

6 See note † in first column.

h Mat. 26. 32; 28. 10, 16. ch. 14. 28. Jn. 20. 19, 21. 1. Ac. 1. 3; 10. 41; 13. 31. 1 Co. 15. 5.

i Mat. 28. 8. Lu. 24. 9. Jn. 20. 18. Re. 9. 12.

7 Mark's narrative of the resurrection breaks off abruptly at this place. No reason can be assigned for it. The evangelist is not so minute in this part of his history as we find him in the earlier portions. Had we no other information, it would appear as if the women never delivered Christ's message; the fact is, however, that they communicated with the disciples almost immediately. It is by combining the four Gospels we get a clear and full view of the incidents of the resurrection.—P.

k Jn. 20. 14, 16. Lu. 8. 2; 24. 16, 31. Mat. 27. 56. ch. 15. 40, 47.

8 It will appear even to a cursory reader that this last section of the Gospel is a fragment unconnected with what precedes, and wanting in that definiteness which elsewhere characterizes Mark. It is not found in some ancient MSS., and hence a few critics have pronounced it spurious. The weight of evidence is unquestionably in its favour, and I have no hesitation in regarding it as genuine. The probability is that Mark added it to his Gospel at a later period.—P.

l Lu. 24. 10, 22. Jn. 20. 17, 18; 16. 20. Mat. 9. 15; 5. 4. Jn. 31, 18—20. Ex. 28. 7. 20. 18, 26. 2.

m Ex. 8. 9. ver. 13, 17. Lu. 24. 11, 25, 26, 31.

9 See note † in first column.

n Lu. 24. 13-35. with 16. 31.

o Lu. 24. 34, 36; 21. 25; 16. 31.

p Lu. 24. 36-46. Jn. 20. 19-29. 1 Co. 15. 5, 7.

1 Or, *together*.

q Lu. 24. 25.

A.M. cir. 4037. A.D. cir. 71

CHAPTER XVI.

1 *An angel declareth the resurrection of Christ to three women.* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two of his disciples going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the gospel:* 19 *and ascendeth into heaven.*

AND when[a] the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.[1]

2 And[b] very early in the morning, the first *day* of the week, they came unto the sepulchre at[2] the rising of the sun.

3 And they said among themselves, [c]Who shall roll us away the stone from the door of the sepulchre?[3]

4 And when they looked, they saw that [d]the stone was rolled away: for it was very great.

5 And[e] entering into the sepulchre, they saw a young man[4] sitting on the right side, clothed in a long white garment; and they were affrighted.[5]

6 And he saith unto them, [g]Be not affrighted: ye seek Jesus of Nazareth, which was crucified: [h]he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter[6] that he goeth before you into Galilee: [i]there shall ye see him, as he said unto you.

8 And[j] they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.[7]

9 ¶ Now when *Jesus* was risen early the first *day* of the week, [k]he appeared first to Mary Magdalene, out of whom he had cast seven devils.[8]

10 *And*[l] she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, [m]believed not.

12 ¶ After that he appeared in another [9]form [o]unto two of them, as they walked, and went into the country.

13 And[p] they went and told *it* unto the residue; neither believed they them.

14 ¶ Afterward[q] he appeared unto the eleven as they sat at meat,[1] and [r]upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

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corpse. The women attended in order to embalm him. And shall not my soul love and honour him who so loved me and gave himself for me!

CHAPTER XVI. Ver. 6 *Ye seek Jesus of* NAZARETH. A pious mind—which is always the same with a truly philosophical mind—will feel pleasure in observing that an angel from heaven is well acquainted with the name of a humble and despised town upon earth, of which he makes special and honourable mention, as the birthplace of Jesus. And let every humble, though, it may be, despised believer, remember that the contrite heart receives from the Saviour the honour of being recorded not only as his birthplace, but his home. See Ga. 4. 19: Jn. 14. 23: Re. 3. 20. C.

REFLECTIONS.—Saints, in love, sometimes prepare that for Christ which he will never need. And they often fear where there is matter of joy in a risen Redeemer. The weaker sex, over which Satan at first triumphed, sometimes appear the veriest heroes in the cause of Christ. Apprehending diffi-

15 And[t] he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He[u] that believeth, and is baptized, shall be saved;[2] but he that believeth not shall be damned.

17 And[v] these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They[w] shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, after the Lord had [x]spoken unto them, he was [y]received up into heaven, and sat on the right hand of God.

20 And [z]they went forth and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

t Matt. 28. 19. Luke 24. 47. Acts 1. 8. 2 Cor. 5. 19. Col. 1. 23. 1 Tim. 2. 6. 3. 16. 1 John 5. 4–6. Rev. 14. 6.
u He that believeth, and is baptized shall be saved. The essential condition of salvation is belief in Christ. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Without faith it is impossible to please. Heb. 11. 6.
v Acts 5. 12. 8. 6. 19. 11. 28. 8. Luke 10. 19. Jas. 5. 14, 15. 1 John 4. 4.
w Or, serpents, or scorpions. Mat. 10. 16. Luke 10. 19.
x Luke 24. 50, 51. Ps. 110. 1. 1 Pe. 3. 22. Ac. 1. 9, 10. 7. 55, 56. Heb. 1. 3. 4. 14. 8. 1. 10. 12. Rev. 3. 21. Jer. 16. 5, 16. 17. 5, 23.
y Luke 24. 50, 51. Ps. 110. 1. 1 Pe. 3. 22. Ac. 1. 9, 10. 7. 55, 56. Heb. 1. 3. 4. 14. 8. 1. 10. 12. Rev. 3. 21.
z Acts 8. 4. 11. 19–21. Rom. 10. 18. 1 Cor. 3. 6. 9. 5. 2 Cor. 10. 14. Col. 1. 6. 1 Thess. 1. 8.

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culties which they know not how to surmount, they go forward depending on God, and find them removed; and readily, amidst fear and confusion, they obey the heavenly direction.—Happy are they who have a risen Redeemer as theirs, with all mercy in his heart and all power in his hand! How marvellous his love in appearing first to Mary Magdalene, who had been lately so notorious a sinner; and so early to disciples, who had so shamefully deserted him! How careful was he to establish the truth of his resurrection by repeated appearances to his incredulous followers! He conquered their unreasonable diffidence, and shamed them out of their unbelief. But great was his grace in granting his apostles an unlimited commission to preach the gospel in all the world, and miraculous powers to attest it. And astonishing is his glory in heaven, and the blessed effects of it in the descent of his Spirit.—Let me now then believe the gospel to the saving of my soul. Let my faith and hope be in God through him. Let me rejoice in my risen, my ascended Saviour; and eagerly ask, and abundantly receive, the gifts which he received for men, even for the rebellious. And let my affections be set on things above, where Jesus is at the right hand of God.

CONCLUDING REMARKS ON THE BOOK OF MARK.

Biography is, certainly, one of the most efficient modes of instruction; for by gratifying curiosity, it lightens study, and excites attention, while it conveys and fixes precept by the visible power of example. In the biographies, however, composed by worldly men—nay, sometimes in those composed by religious men—minute and trivial details are often so extended as to beget a fear that the idolatry of friendship has rather attempted to set up an object of admiration and worship, than to record important facts either for warning against error and sin, or instruction in truth and righteousness.

Among the numerous internal evidences of the divine origin of the Scriptures, their biographies hold a conspicuous place; their chief characteristics being truth, concerning good or evil, and brevity. Had the life of our Lord been 'a cunningly devised fable,' it contains materials for many volumes, which literary vanity never could have compressed into four brief tracts, such as the Gospels literally are. This observation applies in a particular manner to the Gospel by Mark, which reduces the whole ministerial life of the most remarkable character that ever appeared on earth to sixteen chapters! Mark was not himself, so far as appears, a constant companion of our Lord, and so must have received several of his narratives, and especially whatever he records of our Lord's private discourses, from one of the twelve apostles, who is believed to have been Peter. That the style and contents of his Gospel are somewhat similar to those of Matthew, is certain; yet are there differences, both of omission and addition, to prove that he was no copyist; and especially there are some marks of style that prove the distinct originality of Mark,—the Spirit of God making use of the various styles of men—the words being his own—just as in nature God manifests a continued variety, though that boundless variety unites in one witness to his wisdom, power, and goodness.

As an example of Mark's peculiarity of style, one word may be selected, the word *εὐθέως, immediately;* which occurs in Matthew 15 times, in Luke 8 times, in John 4 times, in Acts 9 times, and in Mark no less than 39 times! A peculiarity so striking that were it certain that the evangelist was that John Mark who was servant to Paul and Barnabas (Ac. 15. 37–39), his so frequent use of the word might be looked upon as a result and memorial of that ready and habitual attention with which he was accustomed to reply to their directions.

That he wrote for Gentile strangers is obvious from the following, among other evidences. 1. When he mentions the Jordan (ch. 1. 5), the appellation river is added. 2. As the Romans could not understand the Jewish phrase 'defiled' hands, he adds, parenthetically, the description 'unwashen' (ch. 7. 2). 3. When he uses the word 'corban' (ch. 7. 11), he immediately subjoins the interpretation, 'that is, gift.' 4. In speaking of our Lord he never styles him 'Son of man,' which the Jews could interpret from Daniel (ch. 7. 13), but 'Son of God,' by which the Gentiles might comprehend his deity.

THE GOSPEL ACCORDING TO

SAINT LUKE.

Luke was a physician, Col. 4. 14: and attended Paul about seventeen years after his coming into Macedonia, Ac. 16. 10: probably till his death, 2 Ti. 4. 11. He wrote this history of the life of Christ, perhaps about twenty-two, or rather thirty years after his ascension; and includes therein a multitude of things, not mentioned by Matthew nor Mark, concerning the birth and private life of John the Baptist and Jesus Christ, ch. i. ii.; Christ's genealogy, ch. iii.; his preaching and persecution at Nazareth, ch. iv.; his sermon on the plain, ch. vi.; his raising the widow's son, and parable of the debtors, ch. vii.; his mission of the *seventy*: direction of the lawyer as to the way of eternal life; parable of the *Samaritan*, and reproof of Martha, ch. x.; his directions to pray; parable of the *importunate friend*, ch. xi.; and of the *rich fool*, ch. xii.; his alarm to repentance, &c.; his parable of the *barren fig-tree;* his healing the deformed woman, ch. xiii.; his cure of the dropsy; parables of the *supper, builder*, and *king* intending to make war, ch. xiv.; his parables of the *lost sheep, piece of silver, younger son, unjust steward*, and of Lazarus, ch. xv. xvi.; his parable of the *servant;* his healing ten lepers; his warning as to the awful manner of setting up his kingdom, ch. xvii.; his parable of the *importunate widow*, and of the *Pharisee and publican*, ch. xviii.; the conversion of Zaccheus; parable of the *pounds;* mournful prediction of Jerusalem's ruin, ch. xix.; his abuse by Herod, ch. xxiii.; and conversation with the disciples going to Emmaus; and with the eleven, &c., ch. xxiv.

[The references of Luke to the Old Testament are Ge. 7. 27: 18. 19; 19. 26; Ex. 23. 15 17; Le. 19. 18; De. 6. 5–13; 16. 1–16: 2 Sa. 7 11, 12; 1 Ki. 10. 1; 17. 9; 2 Ki. 5. 14; 1 Ch. 24. 10–19; 2 Ch. 8. 14; 24. 20, 21; Ps. 91. 11; 118. 22, 26; 132. 11; Is. 8. 14; 9. 2; 35. 5; 46. 3; 56. 6; 52. 10; 53. 1, 2; Da. 9. 26, 27: Mi. 3. 12. *C.*

The origin and object of Luke's Gospel are stated by himself. Others had taken in hand to draw up narratives of our Lord's life and labours, he resolved to write a more complete history. The other narratives to which he refers were not the canonical Gospels; they appear to have been fragmentary biographies written without divine authority, and consequently imperfect, and probably erroneous. Luke, with these before him, undertook in the interests of the church, and under the guidance of the Holy Spirit, to draw up a full and authentic narrative. He was not himself an eye-witness of Christ's labours; but he received his information from



CHURCH OF ST. JOHN IN THE DESERT. [Luke, i:5.]—The Church of St. John is built over the exact spot where it is supposed once stood the house in which lived Zachariah and Elizabeth. This is at Ain Karim. We have a distant view of this village from the Jerusalem road lying indistinct in the midst of the Judean mountains. Now we are on the very spot that is sacred to the memory of Elizabeth and Zachariah and John the Baptist. This church was built by the affection and piety of the saints of the early ages. For hundreds of years monks and priests and unworldly Christians found pleasure in living in the neighborhood of this sacred place. It is about nine miles from Jerusalem. Here Mary came from Nazareth and spent six months with her cousin Elizabeth.

those who were; he arranged his materials and constructed his narrative with philosophic skill; and his Gospel is in some respects historically more complete than any of the others. It gives details of the events preceding and accompanying the birth of our Lord which we do not find elsewhere, and which were probably obtained from the Virgin Mary. It unfolds more fully some of Christ's discourses and parables; it enlarges upon the great facts of the resurrection; and it supplies the only account we possess in the Gospels of the last earthly interview between Christ and the apostles at the ascension. Luke attached himself specially to Paul; joining him at Troas on the eve of his entrance into Greece, he remained with him during the greater number of his later missionary journeys. He accompanied him to Jerusalem, where he was seized by the Jews; he remained with him at Cæsarea; he went with him to Rome, and was his companion during a long imprisonment. The character of Paul's oral teachings, the varied nationalities of the churches he founded, his logical acumen and burning eloquence—all contributed more or less to give this Gospel its distinctive form, and to make it equally applicable and acceptable to Jewish and Gentile converts. *P.*]

CHAPTER I.

1 *The preface of Luke to his whole Gospel.* 5 *The conception of John the Baptist.* 26 *and of Christ.* 39 *The prophecy of Elisabeth, and of Mary, concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias, both of Christ, and of John.*

FORASMUCH as many[1] have taken in hand to set forth in order a declaration of [a]those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were [b]eye-witnesses, and ministers[c] of the word;

3 It[d] seemed good to me also, having had perfect understanding of all things from the very first,[2] to [e]write unto thee in [f]order, [g]most excellent Theophilus,

4 That[h] thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ THERE was, [i]in the days of Herod the king of Judea, a certain priest named Zacharias, [j]of the course of Abia:[3] and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And[k] they were both righteous before God,[4] walking in all the commandments and ordinances of the Lord,[5] blameless.[6]

7 And[l] they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while [m]he executed the priest's office before God in the order of his course,

9 According[o] to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.[7]

10 And[p] the whole multitude of the people were praying without, at the time of incense.

11 And[q] there appeared unto him an angel of the Lord, standing on the right side of [r]the altar of incense.

12 And when Zacharias saw *him*, [s]he was troubled, and fear fell upon him.

13 But the angel said unto him, [t]Fear not, Zacharias: [u]for thy prayer[8] is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And [v]thou shalt have joy and gladness; and many shall rejoice at his birth.[9]

15 For he shall be [w]great in the sight of the Lord, and shall drink neither wine nor strong drink;[1] and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And[y] many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [z]to the [a]wisdom of the just;[3] to make ready a people prepared for [b]the Lord.

18 ¶ And Zacharias said unto the angel, [c]Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel, answering, said unto him, [d]I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

20 And, behold, [e]thou shalt be dumb, and not able to speak, until the day that these things shall be performed, [f]because thou believest not my words, which shall be fulfilled in their season.[4]

21 And the people [g]waited[6] for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the [h]days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days, his wife Elisabeth [i]conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me, in the days wherein [k]he looked on *me*, to take away my reproach among men.

26 ¶ And in the [l]sixth month the angel Gabriel was sent from God, unto [m]a city of Galilee, named Nazareth,

27 To[l] a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

A.M. cir. 4000.

CHAP. 1.

1 See note [a] below.

a Ju.1.14. 1 Ti.3.16. Ac.1.1-3,21,22. 4.20. 1 Jn.1.1-3. 1 Pe.1.10-12.

b Ch.24.48. Ac.1.8,22. 2.32. 3.15. 10.39-41. Jn.15.27. He.2.3,4. Pe.5.1. 2 Pe.1.16. 1 Jn.1.1-3.

c Ro.15.16. Ep.3.7,8. 1 Ti.1.12.

d Ac.15.25,28. 1 Co.7.40. He.2.3. 1 Th.3.5,7,13.

[1] By this phrase Luke intends not so much divine guidance and inspiration (though these are not necessarily excluded), as personal research, and thorough examination of all trustworthy sources. This is important, for it illustrates a principle in the publication of the divine Word. It is thus that wherever knowledge can be gained by human means, supernatural revelation is not employed.—*P.*

e Ac.11.4.

f Ac.1.1. 1 Sa.2.35.

g Ju.20.31. 1 Pe.1.12. 2 Pe.1.15,19. 1 Th.1.5. 2.13.

Before the common account called *Anno Domini* the 4th year.

i Mat.2.1.

j 1 Ch. 24. 5, 10, 19. Ne.12.4,17.

[2] Zacharias was an ordinary priest, and his class or 'course' was one of the twenty-four instituted by king David for the temple service. Each class performed the duties during a week.—*P.*

k Ge.6.9. 7.1. 17.1. 1 Jo.1.7,8,10. Ps.119. 9. 1 Ki.3.6. 2 Ki.20.3. 1 Co.11.2. Phi.3.6. Ac. 24.16. 2 Co.1.12.

[4] *Righteous before God*—simply because they were sincere believers in Messiah who was to come—'the LORD their righteousness.' Ro.3. 10,20-23,28.—*C.*

[5] *In all the commandments and ordinances of the Lord*—that led sinners to Christ, 'the end of the law for righteousness to all them that believe.'—*C.*

[6] *Blameless*—that is, before the church and the world.—*C.*

l Ge.18.11,12. 25.21. Ju.13.3. Jos.13.1. 1 Ki. 1.1.

m 1 Ch.24.19. He. 9. 6.

o Ex.30.7,8. 1 Ch. 6. 49,28. He. 9.6.

[7] The Greek word here translated 'temple,' signifies not the whole of the sacred inclosure, but the *shrine*. The burning of incense was the highest office connected with the service, and required the priest to enter the holy place where the altar of incense stood.—*P.*

p Ex.30.7. Le.16.17.

q Ge.18.14. Da.8.16; 9.21. Zec 2.13; 3.1. ver. 19,26ch 2.10.

r See Ex.30. 1. Re 8.3,4.

s ver.29. Ju.13.20,22. Da.10.8. Mar.16.5.

t Ju.6.23. Da. 10. 12; 12.13. Re 1.17. ver.30; ch.2.10. Mar.16.6.

[8] It is evident from this word that many accounts had already been published in Luke's time, of the life and labours of Christ. It seems also to me, from ver. 4 that none of these were satisfactory, and consequently Luke cannot here refer to the canonical Gospels. It is questionable whether he ever saw, or even heard of, any of the other Gospels before writing his own. None of the narratives referred to by Luke have come down to us. The works known as apocryphal, and which profess to give histories of our Lord, are of a much later date.—*P.*

u ch.2.10. Ge.17. 19. ver. 58. Ju.5.5. Pr.15.29.

[9] *Many* (when they know him as the forerunner of Messiah) *shall rejoice at his birth.*—*C.*

v ch.2.10. Mat.11.9, 28. Nu.6.3. Ju.13.4,7. 1 Ki.19.6. Je.15. Ga.1. 15, ver. 16,17.

[1] *Wine — strong drink.* Any fermented and intoxicating liquor.—*C.*

y Mal.3.1; 4.5,6. Is. 40.3-5. Mat.iii.ch.3.1-23. Ju.1.6-9; 3. 23-26. 5. 33-35. Mat. 11. 14. Mar. 9. 12, 13. ver.76-79.

[3] *Or, by.*

z Ps.71.10.

[3] *The wisdom of the just.* To the knowledge of Jesus Christ, 'the wisdom of God,' upon whom 'the just shall live by faith.'—*C.*

a Mat.3.9. Is.40.3,9-11; 9.6,7. Jn.1.14,29. Ro.9.5. 1 Ti.3.16. Tit. 2.13. 1 Pe.2.9.

b Ge.15.8; 17.17. Ju. 6.36-40; 13.19. Is.7.11; 38.22.

c Da. 9. 21-26; 8. 16. ver.26. Mat.18.10. He. 1.14.

d Exe.3.26; 24.27.

e Ge. 18. 2, 22. 23. Nu.20.12, Is.7.9. Ro.3. 3. Nu.23.19. He. 6.18. Tit.1.2.

[4] Zacharias asked a sign. The request implied want of faith. To believe the promise doubtless required strong faith, for he was an old man; but the whole scene and circumstances—the angel, the temple, the smoking incense—ought to have been enough for him. The sign he asked was yet given: but it was in itself a punishment.—*P.*

f For the blessing, Nu.6.23-26.

[6] *The people waited* that they might receive his blessing, Nu.6.23-26.—*C.*

g 2 Ki. 11. 5. 1 Ch.9. 25. He.9.6,7.

h Ge.21. 1, 2; 25.21; 30.22,23. 1 Sa.1.19, 20. Ju.13.3.

i Ge.21. 1, 2; 30.23. 1 Sa 1.5. Is 4.1; 54.1,4.

j ver.24,36.

k Ju. 7. 47, 57; 1. 46. Mat.2.23.

l Is. 7. 14. Je. 31. 22. Ge.3.15. Mat.1.18. ch. 2.4,5.

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u Ge.25.21. 1 Sa.1.19. ver.24,57-60.

v *Thy prayer* (for a son, and the speedy coming of Messiah to deliver his people) *is heard.*—*C.*

CHAPTER I. Ver. 16, 17. By his doctrine and example he shall be a happy instrument, in the hand of the Spirit, of turning many from their iniquities and false opinions to the Messiah. In his coarse and severe manner of life, and by his plentiful endowment with the Holy Spirit, he shall resemble the ancient Elijah; and shall be the means of reconciling men one to another, even Jews to Gentiles; yea, he shall make the most stubborn sinners wise unto salvation, and, by conviction of sin, prepare them to receive the divine Saviour. 51–53. He h_ marvellously exerted his power in helping and showing mercy to all people, in casting down self-righteous and self-sufficient sinners, and in putting high honours upon the poor and debased. He has granted the desire of such as were earnestly inquiring after a Saviour, and enriched them with his favour; but has denied the blessings of his kingdom to such as are rich in this world, or abound in self-confidence and self-conceit. 68. Let all praise, honour, and blessing be ascribed to that God who, after a long apparent neglect of his people, is now, in infinite kindness, sending his Son to save and redeem them, and who is now raising up his long-promised Messiah to exalt and protect his pious ones, and to cast down their



NAZARETH, FROM THE LATIN MOUNT. [Luke, 1:26.]--We have here an excellent view of Nazareth. From the Latin Mount we see the roads and camel paths and hills about the city, with the olive trees and residences at the lower part of the city, and get a beautiful view of one of the loveliest spots under the sun. A view all the more attractive because we know, in addition to the natural features which make it lovely, the eyes of our Savior often beheld it. Perhaps there is not a hill or valley or spot about this, the city of His boyhood, that He did not pass over time and again. The tents that look so small, above the Greek Church of the Annunciation, were the tents of the tourists who passed through Palestine to get the pictures which illustrate this New Testament.

28 And the angel came in unto her, and said, [a]Hail,[7] *thou that art* highly [b]favoured, [c]the Lord *is* with thee: [d]blessed *art* thou among women.

29 And when she saw *him*, [e]she was troubled[8] at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, [f]Fear not, Mary: for thou hast found favour with God.

31 And,[g] behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He[h] shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him [i]the throne of his father David:[1]

33 And[k] he shall reign over the house of Jacob[l] for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, [m]How shall this be, seeing I know not a man?[2]

35 And the angel answered and said unto her, [n]The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called [o]the Son of God.

36 And,[p] behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37 For [q]with God nothing shall be impossible.

38 And Mary said, [r]Behold the handmaid of the Lord; be it unto me according to thy word.[3] And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the [s]hill country with haste, into a city of [t]Judah;[5]

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the [u]babe leaped in her womb; and Elisabeth was [v]filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, [w]Blessed *art* thou among women, and blessed[j] *is* the fruit of thy womb.

43 And[k] whence *is* this to me, that the mother of [x]my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And[x] blessed *is* she that believed: for there[6] shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, [y]My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.[7]

48 For[z] he hath regarded the low estate[8] of his handmaiden: for, behold, from henceforth all generations [a]shall call me blessed.

49 For[r] he that is mighty hath done to me great things; and holy *is* his name.

50 And[s] his mercy *is* on them that fear him, from generation to generation.

51 He[t] hath showed strength with his arm; [u]he hath scattered the proud in the imagination of their hearts.

52 He[v] hath put down the mighty from *their* seats, and exalted them of low degree.

53 He[z] hath filled the hungry with good things, and the rich he hath sent empty away.

54 He[y] hath holpen his servant Israel, in remembrance of *his* mercy;

55 As[t] he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came, that she should be delivered; and [b]she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed [b]great mercy upon her; and [c]they rejoiced with her.

59 And it came to pass, that [d]on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; [e]but he shall be called John.

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enemies, spiritual or temporal; 74, 75, that being, by his love, power, and grace, redeemed from sin, Satan, and the world, we may, while we live, constantly serve God, without slavish fear of him, or tormenting fear of our enemies, in all the duties of piety, righteousness, and sobriety, as in his sight, and depending on him for assistance and gracious reward. 76-79. Thou shalt be the prophetic forerunner of the incarnate God the Messiah, to publish his appearance, and to direct and excite men to receive him: to show them that they must be saved, not by their own legal righteousness, but by the remission of their sins through Jesus' blood, according to the loving, tender and compassionate kindness of God, by which Christ, the heavenly Sun of Righteousness, comes into our world, to enlighten, revive, and save, not only us Jews, but also the Gentiles, who have been long destitute of the means of grace, and enveloped with ignorance, error, and wickedness; and to direct us to the true methods of enjoying peace with God, with our own consciences, and our neighbours, till we arrive at perfect and everlasting happiness.

Ver. 1. *Theophilus.* Who this person was does not appear; and historic celebrity is neither essential nor important to the children of God. That he was a real and not a fictitious personage is, however, apparent; because no man 'speaking by the Spirit of God' could call an imaginary character to receive or patronize, as it were, a real history. *C.*

Ver. 15. *And he shall be filled*, &c. A beautiful and blessed example of the work of the Spirit being contemporaneous with the moment, not merely of birth, but of living existence, as the original signifies. We once knew a philosopher to say, 'That he had known but one who had led him to question the doctrine of original sin.' The observation was striking and candid, but not just. The beauty of a personal holiness, that he could not deny, should have led him not to doubt original sin, but to admire the early, and wonderful, and effectual working of the Spirit of God. *C.*

Ver. 19. *That stand in the presence of God.* This is not a description borrowed, as Bloomfield imagines, 'from the custom of oriental courts,' but a declaration of the fact that where Gabriel stands there is 'the presence (the manifestation) of the LORD.' *C.*

Ver. 24. *Hid herself.* Not to avoid, as Bloomfield supposes, 'the raileries and gazings of the vulgar' for such conduct the Jewish feelings and manners would never have tolerated (see ver. 58); but to give herself to meditation and prayer, upon an announcement and occasion so extraordinary.—*Note*, 'Children are God's heritage;' and blessed is that wife who, if the Lord deny her children, bows submissively to his holy will; and who, if the Lord grant her children, receives the gift as a subject and excitement to thanksgiving and prayer. *C.*

Ver. 32. Surely when a demand is made for a single verse that combines the divine and human nature of Christ, this might suffice, in which he is called the 'Son of the Highest,' yet exalted by promise to 'the throne of his father David!' *C.*

Ver. 35. *The Holy Ghost shall come upon thee*, is one act representing the preparation of the body of JESUS, ver. 31.—*And the power of the Highest shall overshadow thee*, is another, representing the personal act of the WORD, uniting himself with the humanity which was 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God'—even of God the Holy Spirit.—The conclusion in the word *therefore*, clearly demonstrates that JESUS was called 'the Son of God,' because, according to his humanity, he was conceived of the Holy Ghost. But his being named 'the Son of God' upon this account does not preclude his being also named 'the Son of God' upon another account—namely, upon account of his being 'that eternal life which was with the Father, and was manifested to us,' 1 Jn. 1. 2. For surely if he was '*eternal life* with the FATHER,' he must have been the SON; for the FATHER could not have been the FATHER unless the WORD had been his SON! *C.*

Ver. 39. *A city of Juda.* The particular city is unnamed, and conjecture is useless. But it is worth remark, that from Nazareth to the nearest city in the 'hill country of Judea' (ver. 6) could not be less than several score miles, through mountains intersected with ravines and rivers; and that the undertaking of such a journey is a striking mark of the devotedness and decision of the personal character of Mary. *C.*

Ver. 42-55. It is impossible to read these pious effusions of Elisabeth and Mary without admiring the rich treasury of pray[er] and praise which the Scriptures furnish for all occasions. To



DISTANT VIEW OF THE BIRTHPLACE OF JOHN THE BAPTIST. (Luke, i:57.)—The birthplace of John the Baptist which we have shown in another view of the Judean mountains, is so indistinct and vague that it can hardly be discerned. It is toward the right of the picture. The view helps us to get an idea of the Judean mountains, the folds of the hills, and the general topographical features of the country. This view is typical of the character of John the Baptist. He was a gloomy and severe and lonely man. So the country, represented in the picture before us, is gloomy and lonely and severe. A man in a region like this would be very apt to grow into a contemplative and thoughtful man. There is nothing here to divide the attention and nothing of a worldly nature to tempt anyone. Here are lonely hills and skies and lakes and olive trees, and nothing else.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name [g]is John.[g] And they marvelled all.

64 And[h] his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.

65 And[i] fear came on all[1] that dwelt round about them: and all these sayings[2] were noised abroad throughout all the hill country of Judea:

66 And all they that heard *them* [j]laid *them* up in their hearts, saying, [k]What manner of child shall this be! [l]And the hand of the Lord was with him.

67 ¶ And his father Zacharias was [m]filled with the Holy Ghost, and prophesied, saying,

68 Blessed[o] *be* the Lord God of Israel; for he hath [p]visited and redeemed his people,

69 And[q] hath raised up an horn of salvation for us, in the house of his servant David;

70 As[r] he spake by the mouth of his holy prophets, which have been since the world began:

71 That[s] we should be saved from our enemies, and from the hand of all that hate us;

72 To[t] perform the mercy *promised* to our fathers, and [u]to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, [v]that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In[x] holiness[3] and righteousness[4] before him, [y]all the days of our life.

A.M. cir. 4000.

[g] ver. 13. *John*, 'gracious,' because he introduced 'the grace of our Lord Jesus Christ.'—*C.*

[h] ver. 20. Ps. 51. 15, 119. 131. 2—6. 116. 12—18; 145. 21.

[i] Mat. 9. 33. 15. 31. Ac. 5. 5. 11.

[1] *Fear*, religious awe; *come upon all*.—*C.*

[2] Or, *things*.

[j] ch. 2. 19. 51. 51. 44.

[k] ch. 2. 25—38. Ge. 21. 6.

[l] ver. 80. Ps. 80. 17. 1 Ki. 18. 46. Ju. 13. 24, 25. Je. 1. 5. Is. 41. 10.

[m] Nu. 11. 25. 2 Sa. 23. 2. 2 Ch. 20. 14. Re. 1. 10. 2 Pe. 1. 21.

[o] Ge. 9. 27. 1 Ch. 29. 10. Ps. 72. 17—19; 106. 48; cvii.

[p] Ex. 3. 16, 17. 4. 31. ch. 7. 16. Mat. 1. 21. Ep. 1. 7.

[q] Ps. 111. 9; 132. 17, 18. Je. 23. 5, 6. Eze. 29. 21; 34. 23, 29. Ac. 2. 30. 1 Sa. 2. 10.

[r] Je. 23. 5, 6; 33. 15, 16; 30. 9, 21. Ge. 3. 15; 49. 10. Is. 7. 13, 14; 11. 1—5. Ps. 72. 1—9. Da. 9. 24, 26. Zec. 6. 9.

[s] Ps. 106. 10, 47. Is. 45. 17; 60. 18. Je. 23. 6; 33. 16. Ob. 17, 21. Mic. 4. 7. Zep. 3. 15. Ro. 11. 26. 1 Th. 1. 10. Ga. 1. 4. 1 Jn. 3. 8.

[t] Ge. 22. 16, 18. Le. 26. 42. Mi. 7. 18—20. Mat. 1. 21. Lu. 1. 54—73. 24. 47. Ac. 3. 25. 26. Ro. 11. 28.

[u] Ge. 12. 3. 17. 4. 17. 22. 16—18. Ps. 105. 8—10. Eze. 16. 60. Je. 31. 3. He. 6. 13—18.

[v] Ge. 22. 17, 18. Lu. 1. 74. Mi. 7. 18—20. Mat. 1. 21. Ac. 3. 26. 5. 31. 13. 23. 38. Ro. 6. 18. 22. 8. 15. He. 2. 15—9. 14. 12. 28, 29.

[x] Je. 32. 39, 40. Ep. 4. 24. 1 Pe. 1. 14, 15. Tit. 2. 11, 12.

[3] *In holiness*. An entire separation, not from the world, but the love of the world, and an entire dedication of all our body and spirit to God's service and glory.—*C.*

[4] *In righteousness*—in that righteousness which is of God by faith in Jesus Christ, whom the church of old possessed in types and promises, but now in the body and fulfilment.—*C.*

[y] Re. 2. 10.

A.M. cir. 4000.

* 'The deserts,' or 'wilderness of Judea,' was a mountainous region extending from the western shore of the Dead Sea to Bethlehem, Tekoah, and Jutiah. It was a parched district, with only a very few patches of cultivation, but having pasturage for sheep and goats. It was here John dwelt, perhaps, like king David in his youth, acting as a shepherd.—*P.*

[z] ver. 15—17. Is. 40. 3. Mal. 3. 1; 4. 5, 6. Mat. 11. 9—14.

[a] ver. 15—17. ch. 3. 3—18. Mat. 3. 1—12. Jn. 1. 6—36. 3. 22—36.

[b] Ac. 1. 21.

[5] Or, *for*.

[6] Or, *bowels of the mercy*. Is. 63. 7. Ep. 2. 4.

[c] Is. 9. 2. 42. 7. 49. 6, 9. 60. 1, 2, 3. Mal. 4. 2. Mat. 4. 16. Je. 8. 2; 31. 9. 1 Sa. 2. 9.

[d] ch. 2. 40, 52. Ju. 13. 25. 1 Sa. 3. 19, 20.

[e] Mat. 3. 1, 11. 7.

[8] See note [*] in first column.

CHAP. II.

Before the account called *Anno Domini* the 4th year.

1 Or enrolled in the registers of the empire in order to be taxed, &c.

2 The chronological difficulty in this statement appears to be solved by the recent researches of Zumpt. *P.* S. *Quirinius*, called by Luke Cyrenius, was consul in B.C. 12, and was therefore from that time qualified to fill the office of governor of Syria. From B.C. 12 till B.C. 4 the names of the governors are recorded; from B.C. 4 till A.D. 4 the record is blank. During that period the census took place, and there is a very strong probability that Quirinius filled the office of governor from B.C. 4 till B.C. 2, and during his rule a census of the province was either first ordered by the imperial government, or first carried into effect. Grammatically the passage may bear either interpretation.—*P.*

[a] Ge. 10. 4; 17. 12. Mi. 5. 2. Mat. 2. 4, 5. Jn. 7. 42.

[b] Mat. 1. 1—16. ch. 3. 23—31.

[3] ch. 1. 27. Mat. 1. 18—20. Thus God protected her reputation.

[c] Mi. 5. 2. Mat. 2. 1, 4—6, 8, 16.

[d] Ge. 3. 15. Is. 7. 14. Je. 31. 22. Zec. 3. 8; 6. 12. Jn. 1. 14. Ga. 4. 4. Mat. 1. 24, 25.

76 And thou, child, shalt [z]be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To[a] give knowledge of salvation unto his people, [b]by[5] the remission of their sins,

78 Through the tender mercy[6] of our God; whereby the day-spring[7] from on high hath visited us,

79 To[c] give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And[d] the child grew, and waxed strong in spirit, and was [e]in the deserts till the day of his showing unto Israel.[8]

CHAPTER II.

1 *Augustus taxeth all the Roman empire.* 6 *The birth of Christ.* 8 *An angel relateth it to the shepherds:* 13 *many sing praises to God for it.* 21 *Christ is circumcised.* 22 *Mary purified.* 28 *Simeon and Anna prophesy of Christ:* 40 *who increaseth in wisdom,* 46 *questioneth in the temple with the doctors,* 51 *and is obedient to his parents.*

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.[1]

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)[2]

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto [a]the city of David, which is called Bethlehem, (because he was [b]of the house and lineage of David,)

5 To be taxed with Mary his espoused [3]wife, being great with child.

6 ¶ And so it was, that, [c]while they were there, the days were accomplished that she should be delivered.

7 And [d]she brought forth her first-born son, and wrapped him in swaddling-clothes, and

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them the Spirit leads the memories of these two godly women, and gives their feelings utterance in language doubly affecting, because uniting the recollection of the past with the possession of the present mercies; see ver. 54. *C.*

Ver. 60. It is evident Zacharias had communicated to his wife the name the angel had prescribed for the child—a lesson of that confidence that 'those whom God hath bound together' should ever reciprocate. It is equally evident that while perfectly confidential with one another, they were as perfectly silent towards their neighbours and relatives—another most valuable lesson for all relations and conditions of life; for while cunning concealment of our purposes is foolish and vain, a prudent silence, and even secrecy, is always a proof of wisdom, and generally essential to success. *C.*

Ver. 77. 'The knowledge of salvation,' and the knowledge of the 'remission of sins,' are inseparably connected in the purpose of God; and he that lays hold upon the one cannot possibly be ignorant of the other. Even as he that is delivered from shipwreck or disease cannot possibly, if in his right mind, be ignorant of his escape from danger, or of his restored health. *C.*

REFLECTIONS.—The wonderful things of the gospel are declared with the greatest care and certainty, that we may clearly understand and firmly believe them. And for the same purpose a train of miracles introduced our Immanuel into our world, by which the ancient predictions concerning him and his forerunner were exactly accomplished. Delightful, distinguished, and unexpected mercies will come at last to those who, in a distinguished manner, fear God. Those that are humble and honour him he will honour; nothing is too hard for him to effect. And saints' unbelief of his promises must meet with sharp rebukes. The revival of miracles and prophecies pleasingly opened the way for the gospel dispensation. And with what reverence ought we always to think of Jesus Christ as the Son of God, as the Lord our God; and of the Holy Ghost, who exerts the whole power of the Godhead!—But how sweetly astonishing is it to behold God's eternal Son made of a woman!—To behold the infinite JEHOVAH personally united to the likeness of sinful flesh in order to save his enemies of mankind. Permanent and glorious is his spiritual kingdom. From the riches of divine mercy all the blessings of it originally proceed, and are bestowed on us by almighty love, notwithstanding all our unwillingness and unworthiness. It is this which lays the surest ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy, and exalted praise. Thrice blessed is it to rejoice in a Saviour born for us, and received into our heart, and in that great salvation which he brings near to all men. Thrice happy are true believers in the pardon of their sins, the acceptance of their prayers, and their deliverance from their enemies. And in the highest praise and filial service of God should they improve these benefits. Never does God send any upon important work without proper qualifications. And rarely do men addicted to carnal company make an agreeable figure in the church.—Let me in every state learn to be fervent in my devotions. Let me offer all my services through Jesus' mediation. Let me acquaint myself with God and his Word, and always credit whatever he says. Let me vie with angels in readiness to speak of my Redeemer. And if God honour me, let me humble myself, and rejoice in his mercy.

CHAPTER II. Ver. 34, 35. He is appointed of God and brought into the world as an occasion of the stumbling and falling of many Israelites, and as the divine means of raising up men to eternal life and happiness. And such shall be his wonderfully mean and suffering circumstances that many will speak against him with bitter enmity and blasphemy; and you, his mother, shall be tormented with anguish and pain to see him so contemned, reviled, persecuted, and murdered: yet by these means it will clearly be discovered who are his friends that accept him, and who his enemies that reject him.

Ver. 1. *Cæsar Augustus*. This was Caius Cæsar Octavianus Augustus, one of the Roman triumvirs, who was chosen emperor B.C. 29, and died A.D. 14. He received the name of Cæsar, the family name of Julius Cæsar, by whom he had been adopted, and the name of Augustus (the most probable meaning of which is, 'worthy of divine honours,' *Pausan.* iii. 11) he received from the servile senate.—*All the world*. Some would translate it, 'all the (Roman) empire'—an expression very frequent in the best classical writers. But as no such general taxation is mentioned by any contemporary historian, it seems more consonant to Jewish phraseology to understand it merely of 'all Judea,' which the Jews considered the *earth* of the whole world; see Ru. 2. 1; 2 Sa. 24. 8. This view seems to be confirmed by ver. 3, in which 'every one' went to 'his own city'—a description that evidently could apply to Judea alone. *C.*

Ver. 2. It appears from historical records that Cyrenius was not made governor of Syria till ten or twelve years after the birth of Jesus. The words may, however, be more literally translated, 'And this first registration was carried into effect (that is, by taxation, when Cyrenius was governor of Syria;' or, 'The first registration was made under Cyrenius (afterwards) governor of Syria.' *C.*

Ver. 3. *His own city*—the capital city of his own family (see ver. 4), not of his district. Wherefore it is evident that, though commanded by Roman authority, the registration was conducted upon Jewish principles. *C.*

Ver. 12. *A manger*. The ordinary Greek text is '*the* manger, stable,' or whatever else the meaning of the term may be. *The*

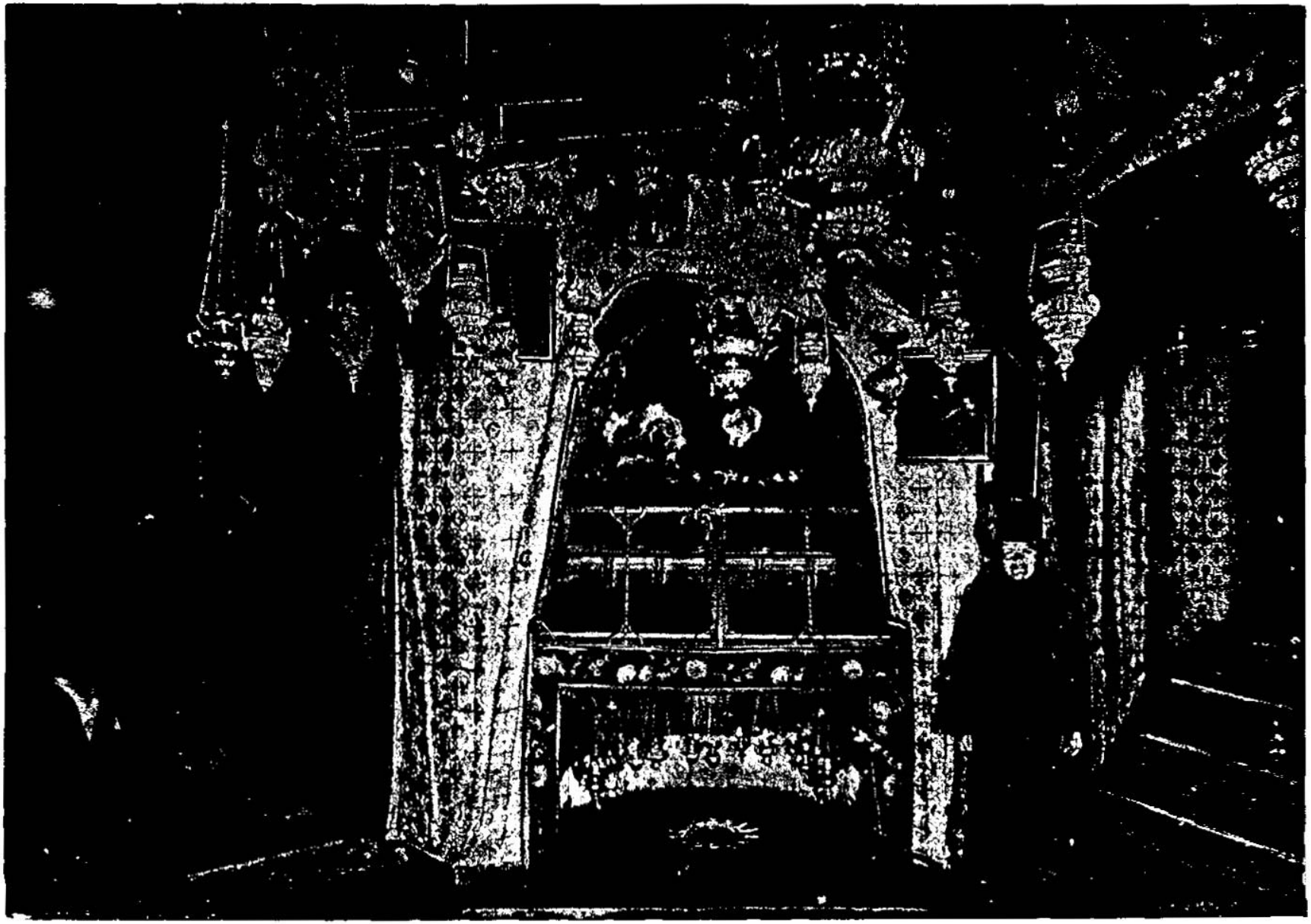

PLACE OF THE MANGER IN THE GROTTO. [LUKE, ii:4-7.]—This is a picture of the interior of the Church of the Nativity, and there is given here a representation of the place once occupied by the manger in which our Savior was born. The star which you observe in the view is supposed to occupy the particular place where our Savior was born. Around this star are written the following words: "HERE JESUS CHRIST WAS BORN OF THE VIRGIN MARY." This place is always guarded by the Turkish soldiers, and about this star silver lamps are always burning. Notable festivities are observed in this church during Christmas time. Nearly all the lamps that are in it are very fine, and are presents from different kings of the world. There is no place in Palestine looked upon with more loving and pathetic interest than the place of the manger in the grotto.

laid[e] him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping [4]watch over their flock by night.[5]

9 And, lo, [g]the angel of the Lord came [h]upon them, and the [i]glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, [j]Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For[k] unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; [l]Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a[m] multitude of the heavenly host, praising God, and saying,

14 Glory[n] to God in the highest, and on earth [p]peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds[6] said one to another, [q]Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came [r]with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, [s]they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* [t]wondered at those things which were told them by the shepherds.

19 But [u]Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, [v]glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And[z] when eight days were accomplished for the circumcising of the child, his name was called JESUS,[7] which was so named of the angel before he was conceived in the womb.

22 ¶ And [y]when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every[x] male that openeth the womb shall be called holy to the Lord;)

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[e] Ps. 22. 6. Mat. 8. 20. ver. 12. 1 Ki. 5. 9.

[4] Or, *the night-watches*. It therefore seems it was not in the winter. Ex. 3. 22. Ps. 90. 4. 119. 148.

[5] This seat-mean renders it highly improbable that our Lord could have been born in the winter. At that season, and in the mountains of Judea, the nights are extremely cold and neither sheep or shepherds would remain in the fields. The ecclesiastical calendars of Greece will show that the birth took place about the time of the passover in spring. *P.*

[g] ch. 1. 11, 26. Mat. 1. 20. 2. 13, 19. 28. 2. Ti. 4. 16. Ps. 91. 11.

[h] Ac. 5. 10. 10. 7. Mat. 28. 2.

[i] Ex. 16. 7, 10. Num. 16. 19, 42. ch. 9. 26, 28–32. Ac. 16. 9.

[j] Jos. 1. 9. 8. 1. Da. 10. 12, 19. Rev. 1. 17.

[k] Ge. 3. 15. 49. 10. Dt. 18. 15. Isa. 7. 14. 9. 6. 11. 1. 42. 1. Jer. 23. 5. Ezek. 34. 23. Hos. 1. 11. Mic. 5. 2. Zec. 6. 12. 9. 9. Mal. 4. 2. Jn. 1. 29, 41. 4. 25. 7. 40, 42. 11. 27. Ac. 2. 30. 5. 31. 13. 23. Ro. 1. 3. Ep. 5. 23. Ph. 3. 20. 1 Ti. 1. 15. 2 Ti. 1. 10. Tit. 2. 13. 1 Jn. 4. 14. Rev. 19. 16. 22. 16.

[l] ch. 12. 28. Ex. 12. 13. Jg. 6. 17. 1 Sa. 14. 10. 2 Ki. 19. 29. Isa. 37. 30. Jer. 44. 29. Ezek. 20. 12, 20. Hag. 2. 19. Jn. 2. 11. 4. 54. 6. 14. 9. 16. 11. 47. 12. 37. 20. 30. 21. 25. Ac. 4. 16. 22. 18. 1 Jn. 4. 9. Rev. 13. 13. 19. 20.

[m] Ge. 32. 1, 2. Dt. 4. 19. 17. 3. Jos. 5. 14. 1 Ki. 22. 19. 2 Ki. 6. 17. 2 Ch. 18. 18. Ne. 9. 6. Ps. 22. 26. Mat. 18. 10. ch. 2. 54, 68, 69. Ac. 7. 38.

[n] Is. 52. 7. 6. Ps. 22. 26. Mat. 8. 20. ver. 7.

[p] Ps. 30. 5. 126. 6. 130. 7. 147. 20. 85. 9. 10. Da. 7. 14. Ro. 5. 1. 10. 1. Ep. 2. 14. Col. 1. 20. 1 Ti. 1. 2. 6. 16. 2 Ti. 2. 22. Heb. 7. 2. Jas. 3. 17. 2 Pe. 3. 14.

[q] ch. 15. 18. Ex. 5. 17. 13. Ps. 44. 22. 74. 15, 16. 49. 3. Eph. 1. 9. 2. 13. 3. 4. Heb. 4. 13. Jn. 17. 4. 22. 28.

[r] ch. 19. 38. 24. 29. Is. 49. 2. Eph. 6. 17. Heb. 4. 12. Jn. 1. 14. Ac. 2. 22. 28.

[s] Ex. 1. 2. Ps. 21. 2.

[t] Ec. 9. 16. Ps. 119. 62. ch. 19. 37.

[u] Jn. 4. 28, 29. Mat. 2. 45, 46. Ge. 1. 15, 16.

[v] Is. 8. 18. 9. 6. ver. 33. 42.

[w] ver. 51. ch. 1. 29, 66. Ge. 37. 11. 1 Sa. 21. 11. 22.

[x] 1 Ki. 8. 10. 1 Ch. 29. 18, 19. Ps. 34. 1. 72. 18, 19. 106. 48. 107. 8, 15. 111. 1. Dan. 4. 37.

[y] Ge. 17. 12. Le. 12. 3. ch. 1. 59. Phi. 3. 5.

[z] Mat. 1. 21. ch. 1. 31. ver. 7. 1 Ti. 1. 15. Is. 7. 14. 9. 6. 42. 1. 49. 1. Before the account called *Anno Domini* the 3*d* or 4*th* year.

[y] Le. 12. 2.

[x] Ex. 13. 2, 12. 22. 29. 34. 19. Nu. 18. 15. 1. 3. 8. 16. 17.

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* In reviewing this wondrous narrative there is one thing which strikes the thoughtful student, especially in these days. In every circumstance connected with the promise and birth of the Forerunner, and the advent of the Messiah, we see the *supernatural*. It is so entirely interwoven with the narrative—it is so imbedded in every fact, and incident, and speech, that it cannot be eliminated without at the same time destroying the harmony and consistency of the whole history. To strip Luke's evangelical story of the supernatural element would be to make it not merely incredible but impossible. The narrative opens with the visit of an angel. His words are prophetic and his acts miraculous. A second time he appears, with a message from God. Mary and Elizabeth were both 'filled with the Holy Ghost.' His presence and inspiring power in the case of Zacharias, Simeon and Anna, were equally seen. Every event in the wondrous narrative was a miracle of Divine power.—*P.*

[a] Le. 12. 2, 6, 8.

[b] Is. 61. 1. 2. Ac. 4. 29, 30.

[c] ver. 38. Mat. 3. 5. Mar. 1. 5. Luke 3. 21. 6. 18. 7. 29. 30. 11. 13. Jn. 1. 26, 31. 3. 23. Ac. 8. 36. 10. 47. 19. 3, 4.

[d] Num. 15. 31. 2 Sa. 23. 2. 1 Ch. 29. 11. Ne. 1. 10. Ps. 51. 11. Is. 63. 10. Eze. 36. 27.

[e] Ps. 45. 14. Am. 5. 21.

[f] Phil. 4. 8. Heb. 11. 5.

[g] Dt. 34. 10. Heb. 1. 1. Ac. 15. 28.

[h] "The Lord's anointed." Prophet, Priest, and King. Da. 9. 24. Heb. 1. 9. Ps. 2. 6. 110. 4. Is. 61. 1.

[i] Ac. 7. 6. 13. Ps. 28. 22. 73. 24. 74. 19. Ps. 3. 5. 6.

[k] Since the days of Malachi the lamp of prophecy had gone out. Now, on the rising of the Sun of Righteousness, the inferior lights are removed.—*C.*

[l] See ver. 29.

[m] Mat. 21. 26.

[n] See ver. 14, 29. ch. 1. 46–55. 64–79. Ps. 103. 1, 2.

[o] Ge. 15. 15. 46. 30. Nu. 20. 29. 1 Co. 13. 12. 2 Co. 5. 1. Phi. 1. 23. Is. 57. 2. Re. 14. 13. Ps. 37. 37.

[p] ch. 3. 6. Ps. 98. 2. Is. 52. 10. Mat. 8. 11. ver. 10, 11. Ac. 4. 12. 10. 43.

[q] Ps. 8. 2. 103. 1. Pe. 1. 10. Ep. 2. 14.

[r] Is. 42. 6. 49. 6. Ac. 13. 47. 28. 28. Ro. 15. 8. 16. 26. Ga. 1. 15.

[s] Is. 8. 18. 56. 6. Ps. 35. 22.

[t] Is. 8. 14. Mat. 21. 44. Ro. 9. 32, 33. 1 Co. 1. 23. 24. 2 Co. 2. 16. 1 Pe. 2. 7, 8. Jn. 3. 19. 9. 39.

[u] Ac. 28. 22. Is. 8. 18. Jn. 7. 12, 43. 10. 19.

[w] Jn. 19. 25.

[1] I think Alford has given the key to the right interpretation of this passage. It is connected with, in fact embodied in, a sentence which describes the effects of Christ's salvation upon the hearts and consciences of men. No allusion is made to mere human sorrow, but to sorrow for sin. The struggles referred to in the context are the struggles of penitent souls for pardon and acceptance. Mary herself, if she here predicted, would pass through a similar struggle. The pangs of sorrow for sin would pierce her heart also.—*P.*

[y] Ja. 5. 15, 16. 1 Co. 11. 19. 1 Jn. 2. 19.

[x] Ex. 13. 2. Ju. 4. 4. 1 Ki. 22. 14.

[y] Ps. 91. 16. 92. 14. Job 5. 26.

[z] Is. 38. 8. 1 Sa. 1. 22. Ac. 26. 7. 1 Ti. 5. 5. 2 Ch. 29. 31.

[a] ver. 38. ch. 1. 46–55. 64–79. 2 Co. 9. 15. Ps. 103. 8.

[b] ver. 25. Mar. 15. 43.

[2] Or, *Israel*.

[3] See note * in first column.

[c] ch. 1. 6. De. 12. 32. ver. 21. 24.

[d] Mat. 2. 19, 23. ver. 4.

[e] ver. 52. ch. 1. 80. Is. 42. 1. 61. 1.

[4] *The child grew* that was natural. *Waxed strong in spirit*—that was supernatural. *The grace of God was upon him*—that was supernatural—the origin of every good and of every perfect gift.—*C.*

[g] De. 16. 1, 16. Ex. 23. 15, 17. 34. 23. Le. 23. 5. Nu. 28. 16.

24 And to offer a sacrifice according to [w]that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* [b]just and devout, [c]waiting for the consolation of Israel: and [d]the Holy Ghost was upon him.

26 And[e] it was revealed unto him by the Holy Ghost, that he should not [g]see death before he had seen [h]the Lord's Christ.[8]

27 And he came [i]by the Spirit[9] into the temple: and when the parents brought in the child Jesus, [j]to do for him after the custom of the law,

28 Then [k]took he him up in his arms, and [l]blessed God, and said,

29 Lord, [m]now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen [o]thy salvation,

31 Which thou hast [p]prepared before the face of all people;

32 A[q] light to lighten the Gentiles, and the glory of thy people Israel.

33 And[r] Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the [s]fall and rising again of many in Israel; and for [t]a sign which shall be spoken against;

35 (Yea, [u]a sword shall pierce through thy own soul also,[1]) that [v]the thoughts of many hearts may be revealed.

36 ¶ And there was one [z]Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; [y]she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which [x]departed not from the temple, but served *God* with fastings and prayers night and day.

38 And she, coming in that instant, [a]gave thanks likewise unto the Lord, and spake of him to all them that [b]looked for redemption in [2]Jerusalem.[3]

39 ¶ And when they had [c]performed all things according to the law of the Lord, they [d]returned into Galilee, to their own city Nazareth.

40 And[e] the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.[4]

41 ¶ Now his parents went to Jerusalem [g]every year at the feast of the passover.

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however, is wanting in many MSS.; the Editio Princeps is cancelled by Wetstein, and rejected by Middleton. But as it occurs in ver. 7, in distinction from 'the inn,' it is evidently as necessary here, where it serves as a direction to the shepherds—a direction which proves it to be a well-known public place, and not a private article, such as 'a manger,' that could not serve as a mark of any particular place in the town. See also ver. 16, in which *the* is repeated without any critical question. *C.*

Ver. 19. The conduct of Mary in this case furnishes a most valuable lesson to parents, who are often found anxious and labouring to display every qualification and prospect of their children. Never had a mother such an opportunity, nay, such a temptation to display, as Mary; but she was silent, yet not regardless; for while she 'kept all these things,' she 'pondered them in her heart.' *C.*

Ver. 21. *Was so named of the angel.* The angelic name Jesus is very pregnant with important discoveries of the invisible world. (1.) It shows that angels have full knowledge of our sinful estate; see Mat. 1. 21. (2.) Of the mystery of our redemption. (3.) That they have knowledge of individuals, even by name, and are interested in those names. (4.) That, either by special revelation, or by an intuitive knowledge of the ways of God, they can prophesy of future events. (5.) That they are God's agents in human affairs, even those considered minute and unimportant; and are (not ruling spirits, entitled to prayer, but) 'ministering spirits, sent forth to minister to them who shall be heirs of salvation.' *C.*

Ver. 24. *A pair of turtle-doves, &c.* The one was for a burnt-offering, the other for a sin-offering: and, being in place of a lamb, were a proof of poverty. *Note*, These were offered for both mother and child: for her that was a sinner, and for 'him who knew no sin:' but for him both were rightly offered, inasmuch as he bore our sins, and was required to 'fulfil all righteousness.' *C.*

Ver. 32. This first announcement of Jesus by a Jewish prophet proclaims him a light to the Gentiles—a privilege which even the apostles of our Lord were afterwards, with much difficulty, induced to concede, Ac. 10. 1[illegible]–11. 18. So strong is human preju-



THE ROAD FROM JERUSALEM TO BETHLEHEM—OVER WHICH MARY AND JOSEPH PASSED. [Luke, ii:22.]—Mary and Joseph, in going from Nazareth to Bethlehem to be taxed in accordance with the decree of Cæsar Augustus, doubtless passed by Jerusalem, and this road becomes interesting to us because of its connection with the visit of the holy family. It is, perhaps, very much to-day as it was when Joseph and Mary passed this way. The particular part of it we see is just below the Joppa Gate in the Jerusalem wall. One sort of conveyance passes along this way now that was never known until within recent years—that is the omnibus which carries passengers to and from the Jerusalem trains; for it is along this same way that modern tourists now go to the Jerusalem depot, which is about half a mile from the walls of the city.



BEEROTH—WHERE MARY AND JOSEPH MISSED THE CHILD JESUS. [Luke, ii.44.]—Beeroth is about a day's journey from Jerusalem as people used to travel it is interesting to-day because it is supposed to be the place where Mary and Joseph spent the night after the first day's journey from Jerusalem upon their return to Nazareth, in our Savior's twelfth year. It is well known that at the end of the day's journey they sought Him among the people, and failed to find Him, making it necessary that they return the next day to Jerusalem to seek for Him. This is one of the cities of the Gibeonites. There are the ruins of an ancient church here, built by the Knights Templar who held Beeroth during the reign of the Latin kings. It was at Beeroth that Jotham concealed himself for fear of his brother, Abimelech.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the[h] company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple,[5] sitting in the midst of the doctors, both [i]hearing them, and asking them questions.

47 And all that heard him [j]were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father[6] and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that [k]I must be about my Father's business?[7]

50 And they [l]understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came[m] to Nazareth, and was subject unto them: but his mother [n]kept all these sayings in her heart.

52 And [p]Jesus increased in wisdom and stature,[8] and in favour with God and man.[9]

CHAPTER III.

1 *The preaching and baptism of John:* 15 *his testimony of Christ.* 19 *Herod imprisoneth John.* 21 *Christ is baptized, and receiveth testimony from heaven.* 23 *The age and genealogy of Christ from Joseph upwards.*

NOW in the fifteenth[1] year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch[2] of Galilee, and his brother Philip tetrarch of Iturea[3] and of the region of Trachonitis, and Lysanias the tetrarch[2] of Abilene,

2 Annas[4] and Caiaphas being the high-priests,[4] the[b] word of God came unto John the son of Zacharias in the wilderness.[5]

3 And[c] he came into all the country about Jordan, preaching the baptism of repentance[6] for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, [d]The voice of one crying in the wilderness, [e]Prepare ye the way of the Lord, make his paths straight.

5 Every[g] valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [h]all flesh[7] shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, [i]O generation of vipers! who hath warned you to flee from [j]the wrath to come?

8 Bring[k] forth, therefore, fruits worthy [8]of repentance; and begin not to say within yourselves, [l]We have Abraham to *our* father: for I say unto you, That God is able of [m]these stones to raise up children unto Abraham.

9 And[o] now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people[9] asked him, saying, [p]What shall we do then?

11 He answereth and saith unto them, [q]He that hath two coats, let him impart to him that hath none;[1] and he that hath meat, let him do likewise.

12 Then[r] came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [s]Exact no more than that which is appointed you.

14 And the [t]soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [u]Do violence to no man,[2] neither accuse *any* falsely;[3] and be content with your wages.[4]

15 ¶ And as the people were in [5]expectation, and all men mused[6] in their hearts of John, whether he were the Christ or not;[7]

16 John answered, saying unto *them* all, [v]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: [z]he shall baptize you with the Holy Ghost and with fire:[8]

17 Whose[y] fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things, in his exhortation, preached he unto the people.

19 ¶ But[a] Herod[9] the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, [b]it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a

A.M. cir. 4012. A.D. cir. 8.

h Ps.42.4;84.6,7.

i In some chamber of the court.

j Is.50.4;52.13-53.12; 49.1,2

k Mat.7.28. Mar.1.22. ch.4.22,32. Ps.119.99. Jn.7.15,46.

l *Thy father*—Joseph was so called by the common voice, according to which Mary so names him.—*C*

m Mat.3.1,7. Ps.40.8. Jn.4.34. 8.29,2.16; 5.27; 9.4

n Christ's words are remarkable and most important. Mary half reproachfully asks him, 'Why hast thou dealt thus with us? *Thy father* and I have sought thee sorrowing.' Hitherto Jesus had been reckoned by friends, and *called* by the family, Joseph's son. Now he shows them that he knew he whose truly; that in fact, he had a far deeper insight into the mystery of his origin and nature than Mary herself. 'How is it that ye sought me? Wist ye not that I must be about my *Father's* business?' He was God's Son, and henceforth he must be devoted to God's great work.—*P*

o ch.2.43-48.34.

p ver.39. Mat.2.22, 23. Mar.6.3. Mat.3.13.

q ver.19. Ge.37.11. Da.7.28. Ps.119.11.

r 1 Sa.2.26. ch.1.80; ver.40.

[8] Or, *grew.*

[9] See note [8] below.

CHAP. III.

A.D. cir. 27.

1 That is, in his fifteenth as Cæsar, or co-regent with Augustus, and the thirteenth of his government as emperor. Pilate was the fourth governor of Judea after the deposition of Archelaus, the son of Herod, who was deposed by Augustus.—*C.*

[2] Governor of a fourth part of the country.

[3] *Iturea, Abilene, Trachonitis.* The geographical boundaries of these districts are not accurately known; but Abilene is supposed to have been part of Cœle-Syria, lying between Lebanon and Anti-Libanus, on the north of Judea; and Iturea, in the valleys of Anti-Libanus, on the north-east of Judea: Trachonitis adjoining it, lying south of Damascus.—*C.*

s Jn.11.49,51; 18.13. Ac.4.6.

[4] The law allowed but one high-priest: but two are here mentioned, either because Annas had been once high-priest, and so retained the title, or because, owing to some circumstance not recorded, Caiaphas was deputy, with the title of high-priest.—*C*

[5] ch.1.80. Jos.15.61; *i.e.* a country thinly inhabited.

[6] That is, preaching repentance, because the kingdom of God was at hand; and baptizing with water as many as believed this announcement, as a visible sign and seal of the washing away of their sins.—*C.*

[7] This is a remarkable statement, and recent controversies have attached to it even greater importance than it formerly possessed. I understand it as follows:—Our Lord possessed a true human nature—a human body and mind. He possessed also a divine nature; and in that nature was infinitude in wisdom and in power. His body grew, and the faculties of his mind expanded, like those of other children. And just in proportion as his mental faculties were developed did the divine wisdom manifest itself in them and shine through them. The human mind of Jesus was always *filled with wisdom* to the utmost extent of its capacity. Hence the statement in ch. 2. 40, 'The child grew, filled with wisdom.' As the mental powers expanded they were able to apprehend and exhibit more and more of the infinite wisdom of the indwelling God. From a human point of view, therefore, Jesus increased in wisdom. There was this essential difference, however, between him and mere men: men got their knowledge from without—from parents, schools, masters; Jesus got his from within—from his divine nature, which is the fountain of all knowledge.—*P*

t ch.2.11, 30-32. Ps. 98.2,3. Is.40.5;49.6;52.10. Mat.16.25,16. Ro.10. 12,18.

[7] *All flesh*—both Jew and Gentile.—*C.*

u Mat.3.7-10; 12.34; 23.33. ch.10.9,11.

v Jn.1.20,21 Th.1.9. Ro.5.10.

x Ac.26.20. Ga.5.22, 23. 2 Pe.1.4 10. 2 Co.7. 11. Is.1.16,17.

[8] Or, *meet for.*

y Jn.8.33,39. Ac.13. 26. Je.7.4.

z Jos.4.3,8. Mat.8.11, 12;21.43 ch.19.40.

a Mat.3.10;7.19. ch. 13.7,9, 19.42, 23.38. Jn. 15.2,6;12.35. 1 Pe.4.17, 18. Ez.20.47 He.12.1,34. 1.6.8.

[9] *The people.* The multitude mentioned, ver 7.—*C*

b Ac.2.37; 26.20. Jn. 6.28.

c Ja.2.15,16; 1.27. 1 Jn.3.17;4.20. 1 Pe.4.8,9 Co.8,14. ch.11.41. 1 Ti. 6.18.

[1] Let him that has honestly acquired more than he needs, impart to him that has less, who, with equal honesty, yet unsuccessfully, endeavoured to provide for his wants.—*Note.* It were worse than a perversion of Scripture to strain these words to a demand upon every honest and industrious man to bestow the surplus of his acquirements upon every man who had need, however dishonest or idle. But it were equally contrary to the spirit and intent of the passage to conclude that it does not require of Christians every degree of liberality which the tears of misery can entreat, consistently with the calculations of justice.—*C*

d Mat.21.32;22.10. ch.7.29,30.35.1.-55 27-30.

e ch.19.8. 2 Co.6.10. Mi.6.8. Mat.7.22. 1 Ti. 6.8.

f Mat.8.5;27 54. Ac. 2.

g Ex.23.1. Le.19.11, 13. 1 Ti.6.8-10.

[2] Or, *Put no man in fear*

[3] *Neither accuse any falsely.* 'Neither circumvent nor oppress any.'—*C.*

[4] Or, *allowance.*

[5] Or, *in suspense,* Jn.1.19-24.

[6] Or, *reasoned* or *debated.*

[7] This verse is peculiar to Luke. It forms a suitable introduction to what follows, showing that the people were expecting some public declaration on the part of the Baptist as to his character and work.—*P*

A.M. cir. 4031. A.D. cir. 27.

h Je.17.5. Ezek.13. Ho.1.10 Mat.16 Mar.1.—11. *c* ch.1.77. Mat.3.2. Mar.1.4. Jn. 1.31. Ac.19.4. 13.24,25. Eze.18.30. *d* Is.40.3-5. Mar.1.3 Mat.3.3 Jn.1.23. Mal.3.1;4.5,6. *e* Mal. 4.6. ch.1.16,17,76 7.27 Jn.1.7,16-30; 3.27-30. 3.33 Ac.13.24,25,19.4. *f* Is.2.12; 62.10. Zec.4.6,7.

g Mat.3.11,12. Mar.1.7,8. Jn.1.15,26,33. Ac.13.24,25;19.4,5;11.16. *h* Is.40.3,4. Joel 2.28. Mal. 3.2,3. Jn.7.38. Ac.1.5;2.4,17;10.45;11.16. 1 Co.12.13. Pr.1.23. *i* See Mat.3.11,12.—*C.* *k* Mat.3.10; 13.30. Je.15.7,19. Mi.4.12. Mal.3.3;4.1. Ps.1.1;21 cx. Mar.9.44,48. *l* Mat.14.3,4; 11.2. Mar.6.17,18. *m* See Mat.14.1.—*C.* *n* Mat.3.13-17. Mar.1.9-11. Jn.1.29-34. Mat.7.7,11. Is.11.2; 61.1. Jn.11.28

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dice' so mighty the barriers which grace must needs overcome! —*Note,* How great is the change yet to be accomplished before Jesus, whom the Jews despised and rejected, shall become their highest honour! Yet that change is not peculiar to them. As great a change must pass over every man before he can learn to glory in the cross of Christ. *C.*

Ver. 34. *For the fall of many*—even of the whole state, who shall despise and reject him, and be judged and scattered of God, and plagued with all the prophetic plagues.—*And rising again of many*—by the spiritual resurrection of the whole Jewish nation, when they shall return to the Lord, and look upon him whom their fathers pierced. *C.*

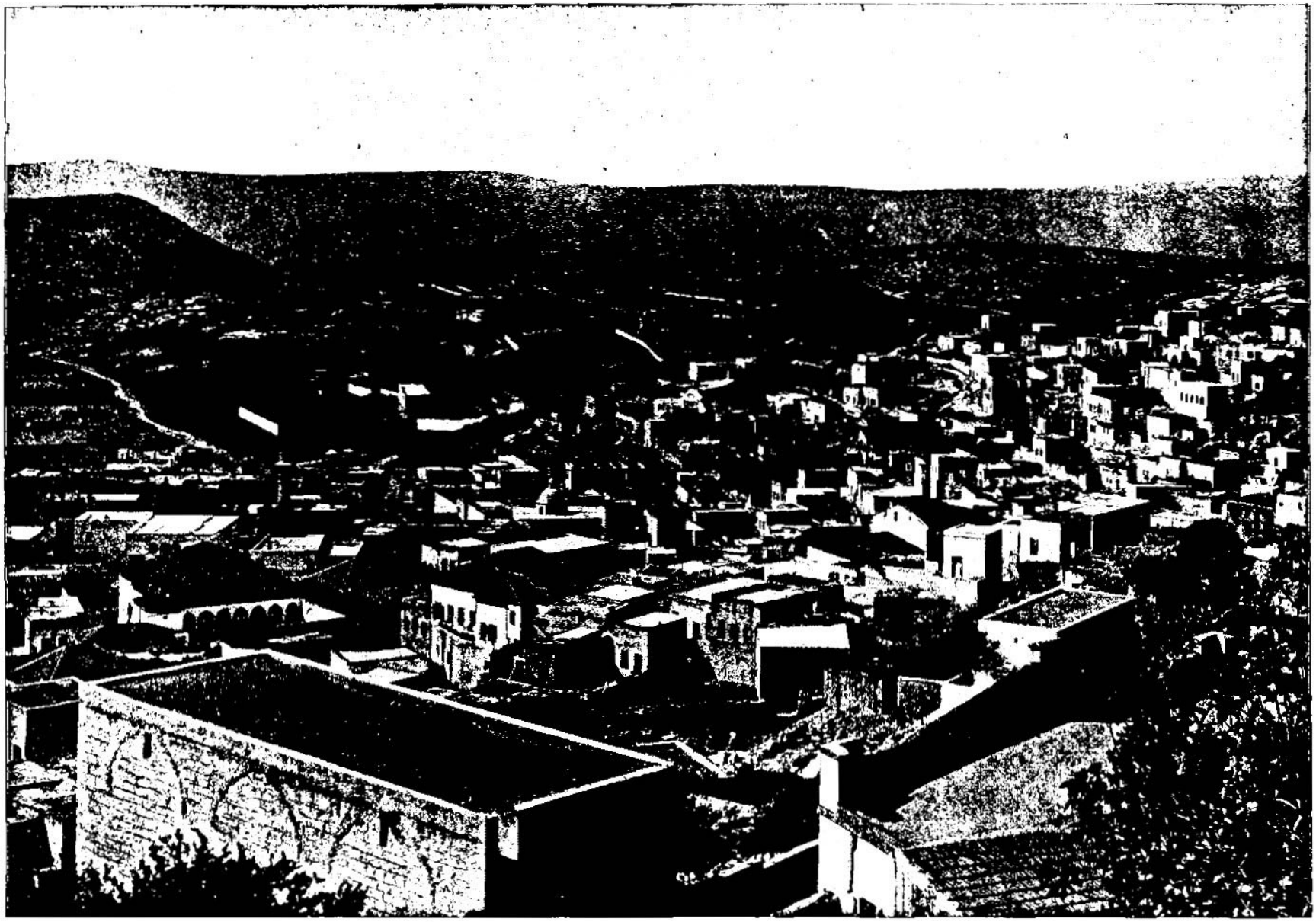

NAZARETH FROM THE ESPLANADE OF THE ENGLISH ORPHANAGE—THE TOWN OF OUR SAVIOR'S BOYHOOD SEEN FROM AN INSTITUTION HIS LIFE CREATED. [Luke, II:51.]—"And he went down with them and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." Some centuries after the ascension of our Lord, Nazareth became a place of great importance in the Christian Church. During the Crusades it was given to Tancred as a reward for his valor in winning Tiberias from Saracens. Tancred established a church at Nazareth and enriched it with a large endowment. Nazareth, which thus began to be celebrated because of the wealth of its church, became a metropolitan See. After the victory of Saladin in 1187, gained at the Horns of Hattin, Nazareth was reduced to great poverty. Saracen troops entered the church of the Virgin and butchered the Christians who had sought refuge there. King Louis of France is said to have visited Nazareth in 1250. At the beginning of last century the Christian population of Nazareth was greatly increased. There is a charm about the place now that no language can describe. Every rock and hill and tree glows with associations connected with the name of Jesus. There are now far more Christians here than Mahometans.

bodily shape like a dove[1] upon him; and a voice came from heaven, which said, Thou art [b]my beloved Son; in thee I am well pleased.[2]

23 ¶ And Jesus himself began to be about thirty[c] years of age,[3] being (as was supposed) the[d] son of Joseph, which was *the son*[4] of Heli,[5]

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel,[6] which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of [e]Nathan, which was *the son* of David,

A.M. cir. 4028.
A.D. cir. 32.

1 *Like a dove.* Not like in form?—but 'like as,' or the manner of a dove.—*C.*

a Ps. 2. 7. Is. 42. 1. Mat. 3. 17. 17. 5. Mk. 1. 11. 9. 7. Lu. 1. 35. 9. 35. 2 Pe. 1. 17. Col. 1. 13.

2 See note on Mat. 3. 17.—*P.*

c Ge. 41. 46. Nu. 4. 3, 35.

3 Had nearly completed his thirtieth year, the time at which the priests under the law, who were typical of Christ, entered on their work, Nu. 4. 23. 1 Ch. 23. 3.—*C.*

d Mat. 13. 55. Mar. 6. 3. Jn. 6. 42. ch. 4. 22.

4 Son-in-law. The forty men here mentioned from Joseph to David were Christ's natural progenitors by his mother, whereas those mentioned by Matthew (ch. 1. 6–16) were ancestors in office, and progenitors of Joseph his supposed father.

5 Matthew has traced the genealogy of Jesus through Solomon and Jonah; Luke through Nathan, another son of David, and Mary. Heli was not the natural father of Joseph, but his father-in-law and father of Mary. Females were not reckoned in the Jewish genealogies. Mary is, therefore, passed over in name, but clearly intended when her father Heli is introduced. Joseph was, however, legally called the son of Heli, inasmuch as those who married heiresses were required to pass into the families of their fathers-in-law and be reckoned as their sons. Luke, writing for the Gentiles, proves Christ to be the 'seed of the woman;' Matthew, writing for the Jews, proves him the son of David and Abraham.—*C.*

6 Whether Zorobabel and Salathiel are the same as those in Mat. 1. 12, 13? Ch. 3. 27, 36; Ezr. 3. 2, is uncertain.

e 1 Ch. 3. 5. 14. 4. 2 Sa. 5. 14. Zec. 12. 12.

* The venerable Bede is of opinion that the name of Cainan should be thrown out, inasmuch as it is not found in the genealogy of Ge. 11. 12 and 1 Ch. 1. 2. But as 75 of the Hebrew MSS. is authorized for this omission, and as Luke must have quoted from the public registries, it would be unsafe to correct a name thus sanctioned. For examples are not wanting in the Old Testament of names occurring in one genealogy, and, for legal reasons, now unknown to us, expunged from another. The reverse of this may, of course, be the case: and a name expunged from one ancient genealogy may, for legal reasons, be restored in another.—*C.*

A.M. cir. 4031.
A.D. cir. 35.

f 1 Ch. 2. 4, 5, 9–15. Mat. 1. 3–6. Ru. 4. 18–22.

h Mat. 2. 2. 1 Ch. 2. 1. 34. Ge. 25. 26; 29. 35. Ac. 7. 8. Ro. 11. 8–21.

i Ge. 11. 10–26. 1 Ch. 1. 24–28.

† Thus name ought to be thrown out, as it is not found in the correspondent lists.

§ See note * in first column.

j Ge. 11. 10.

k Ge. 5. 1 Ch. 1. 1–4.

l Ge. 1. 26, 27; 2. 7; 5. 1. 2 Ac. 17. 26. 1 Co. 15. 45, 47. 1 Th. 5. 23. Is. 64. 8. Ge. 3. 15.

CHAP. IV.

A.D. cir. 29.

a ver. 14. Mat. 4. 1–11. Mar. 1. 12, 13.

b ch. 3. 22. Mat. 3. 16. Mar. 1. 10. Jn. 1. 32, 33. 3. 34. Is. 61. 1. 2. 1. 2–4.

c 1 Ki. 18. 12. Eze. 3. 14. 8. 3. 11. 1, 24; 40. 2, 43. 5. Ac. 8. 39.

d ch. 1. 80. 3. 2. Jos. 15. 61.

1 Our Lord had now, as man, arrived at the full vigour and maturity of mind and body. At the age of thirty the priests entered on their sacred office; at the same age Jesus entered on his office. He was solemnly consecrated also. The Holy Spirit had descended upon him, not in measure or temporarily, but in all his fulness. Christ, therefore, commenced his official work as perfect man, and filled with the Spirit of God.—*P.*

e He. 2. 18. 4. 15. Ge. 3. 15.

g Ex. 34. 28. De. 9. 9. 28. 1 Ki. 19. 8.

h Mar. 1. 13. Mat. 4. 2. 21. 18. Jn. 4. 6.

32 Which[g] was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which[h] was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, [i]which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of [7]Cainan,[8] which was *the son* of [j]Arphaxad, which was *the son* of Sem, [k]which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, [l]which was *the son* of God.

CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother-in-law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 42 He preacheth through the cities of Galilee.

AND Jesus,[a] being [b]full of the Holy Ghost, returned from Jordan, and was [c]led by the Spirit into the [d]wilderness,[1]

2 Being forty days [e]tempted of the devil. And [g]in those days he did eat nothing: and when they were ended, he afterward [h]hungered.

Ver. 35. An ignorant man, by looking upon flint and steel, or even from feeling and minute examination, would never expect fire from their collision; and as little does any man know either himself or others, till circumstances bring out what lies concealed and unknown, and often unsuspected. The person, ministration, the cross, the sacrifice, and the judgment-seat of Christ, can alone fully reveal all that is in man of enmity that resists, or of humility, Spirit-begotten, that submits to the righteousness of God.

Ver. 36. *Anna a prophetess.* There were several distinguished prophetesses under the Old Testament—as Miriam, Deborah, and Huldah—so Anna is now inspired to represent woman in the knowledge and revelation of Messiah. By such historic means, and not by assertion or argument, does the Scripture declare the intellectual and moral dignity of woman. The Lord raise up many such holy women in his church to welcome and commend the Saviour! *C.*

Ver. 44. *Company.* The country being infested with many robbers, as appears from Josephus, it was needful that the people should travel in companies, for mutual protection; but it is more than probable (Ps. 84. 8, *margin*) that they were accustomed to unite in bands for mutual edification and religious services during their journeys. *C.*

Ver. 52. If Jesus were God, how could he '*grow* in favour?' He grew in favour, as in stature or age. Being in the flesh, he was subject to all the sinless circumstances of the flesh, and consequently grew in favour with his heavenly Father, as years developed his amiabilities. *C.*

REFLECTIONS.—The taxing pride of a Roman emperor in a wonderful manner occasions our Redeemer's birth at the place long before marked in propiecy, and the enrolment of him and his family as descendants of David. And O how infinite was the debasement of the Son of God to save men! Yet pregnant with the greatest glory to himself and his Father, and with grace to men. Delightful are the tidings, the gracious offers, of him and his salvation to sinners in the gospel. And with sincerity and grateful praise ought they to be received by us and commended to others. A safe child-birth ought to be esteemed a great mercy; and both mother and child ought gratefully to be devoted to God. Thrice happy are they who long wait for the Lord! He will at last appear for their comfort, and open their lips in his praise. And it is only believing views of Jesus Christ that can render death and eternity truly pleasant and hopeful. But unhappy are they to whom this light, this Saviour of the world, becomes an occasion of greater sin and more terrible ruin. Even they who have distinguished honours allotted them have frequently some bitter trials annexed to them. And even they who live nearest to Jesus Christ must often seek him. It is enough that they find him at last, and lay up his words in their heart.—While parents consider how carefully they ought to attend the ordinances of God, and bring their children along with them, let children ponder what a delightful pattern of early knowledge, devotion, trust in God, and obedience to mean parents, is represented to them in our Redeemer.

CHAPTER III. REFLECTIONS.—The season of important events ought to be exactly marked. In great wisdom and grace Jesus appears to erect his kingdom when rulers almost everywhere are monsters of wickedness. And God, by his forerunner, honourably introduces him to his work. Great need have sinners to hasten to him when death and ruin are just at their heels. Dreadful is their case who fall into the hands of the living God. And none bid fairer for hell than they who have the strongest carnal or legal hopes of heaven. No outward privilege can avail those who have unrenewed hearts and unholy lives. And no repentance can be justly reckoned sincere that does not make men cease from and detest the sins to which they are most tempted or addicted. God often renders the most unlikely the distinguished monuments of his power and grace. But at best the state of the church is but imperfect and mixed in this world. In the next God will, to the joy of saints and terror of obstinate sinners, make a full separation; and many who, like Herod, did many good things, and heard God's ministers gladly, shall be cast into eternal ruin. It is a delightful sight when great honours render men humble; and humility is rewarded with more abundant honours. How solemn was our Saviour's consecration to his work, and his attestation by God! And it is plainly manifest that he is the seed of the woman, and of Abraham, Isaac, Jacob, Judah, Jesse, and David, according to the promise.

CHAPTER IV. Ver. 2. *Forty days.* Matthew (ch. 4. 3) places the temptation after the forty days. Luke seems to describe it as continuing throughout the whole period. The two accounts are perfectly reconcilable. The chief temptation, as recorded by Matthew, was after the forty days of fasting. Luke relates the same chief temptation, but intimates that inferior temptations continued through the whole period. *C.*

Ver. 3. *Command this stone.* Matthew (ch. 4. 3) has it 'these stones.' How then are the two passages reconciled upon the principle of real inspiration? In the very simplest manner. Satan used both expressions, urging our Lord by the repetition and increase of his demand for miracles. Matthew records the one demand, Luke the other. *C.*

Ver. 6. Here, according to his system of delusion, Satan affirms what is partly true and partly false. That he has 'power, a seat, and great authority,' and that, at certain times of judgment, 'power is given him over all kindreds, and tongues, and nations'—that he



STREAM FLOWING FROM UNDER THE MOUNT OF TEMPTATION. [LUKE iv:5.]—The second Temptation of Christ is represented in the Scriptures as taking place upon a high mountain, from which the devil could call the attention of our Savior to all the kingdoms of the world. This mountain, upon which occurred the second Temptation, is over against Jericho and looking directly over the Plain of Sodom and Gomorrah, and away to the mountains of Moab. At the time of the Temptation this whole Plain of the Jordan, between the Dead Sea below and twenty miles above, was cultivated and kept like a garden. Herod had lived here in great style and luxury. Cleopatra had come to this place for revelry, and it was doubtless one of the most beautiful and attractive places in the world. The Mount of Temptation is a lonely height.

3 And the devil said unto him, 'If thou be the Son of God, [j]command this stone that it be made bread.[2]

4 And Jesus answered him, saying, [k]It is written, That man shall not live by bread alone, but by every word of God.

5 And[l] the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, [m]All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou, therefore, wilt worship me,[3] all shall be thine.

8 And Jesus answered and said unto him, Get[o] thee behind me, Satan: for it is written, Thou[p] shalt worship the Lord thy God, and him only shalt thou serve.

9 And[q] he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, [r]If thou be the Son of God, [s]cast thyself down from hence:

10 For[t] it is written, He shall give his angels charge over thee, to keep thee:[4]

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus, answering, said unto him, [u]It is said, [v]Thou shalt not tempt the Lord thy God.

13 And [w]when the devil had ended all the temptation, he departed from him for a season.[5]

14 ¶ And[y] Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And [z]he taught in their synagogues, being glorified of all.

16 ¶ And he came to [a]Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and [b]stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The[c] Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted,[d] to preach deliverance to the captives, and [e]recovering of sight to the blind,[6] to set at liberty them that are [f]bruised,

A.M. cir. 4033.
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[i] Mat.4.3;5.17.
[j] ch.3.8.Ge.18.14.
[2] Or, *command this stone that it become a loaf.* The rounded nodules of flint and fragments of whitish limestone which cover the mountains of Judea bear some resemblance to loaves. Some such stone may have been before them, and Satan pointing to it used the words of the text.—*P*
[k] De.8.3. Ex. 23.25. ch.11.3; 1 Ti.4.5. Pr. 10.22;30.8.
[l] Mat.4.8,9.2 Co.4.4. 1 Co 7.31. 1 Jn.2.15,16. Ep.6.12.
[m] Jn.8.44; 12.31; 14. 30. Ep.2.2. 2 Co.11.14. Re.20.2,3,13.2,7.
[3] Or, *fall down before me.*
[o] Mat.16.23. Ja.4.7. 1 Pe 5.9.
[p] De.6.13; 10.20. 1 Sa.7.3. Mat.4.10.
[q] Job 1.12-19;2.6.
[r] Mat 3.17;8.29. He. 4.15;5.7,8. Re.1.1,4.
[s] Jn.8.44. 2 Pe.2.8.
[t] Ps.91.11,12. 1 Ti.3. 16. He.1.14.
[4] The words 'to keep thee,' are not found in the corresponding passage in Matthew. This difference, however, does not in the least degree infringe upon the principle of the real divine inspiration of the evangelists. Matthew states all that Luke states; but Matthew does not say that the tempter added no more. Luke supplies the additional argument. The reason of the difference is plain: Matthew wrote for Jews, who fully understood, from history, the nature of angelic agency, and did not require any explanation: Luke wrote for Gentiles, who were ignorant upon the subject; and, therefore, he records the portion of the dialogue in which angelic agency was described.—C.
[u] ver.3,8. Ro.15.4. Ep.6.17.
[v] De.6.16. Mat.4.7. 1 Co.10.9. He.3.8,9.
[w] Mat. 4.11. Mar.1. 13. He.2.17,18.4.15. Ja. 4.7. Jn.14.30.
[5] Satan's departure from him was not final. The struggle probably continued during nearly the whole public life of our Lord. It was renewed with terrible energy in Gethsemane, and it was only completed upon the cross.—*P*
[y] Mat. 4.12. Mar. 1. 14. Jn.4.43. Mat.4.23-25. Ac.10.37,38.
[z] Is.61.1-3.52.13;54. 13;48.17;50.4.
A.D. cir. 30.
[a] Mat.13.54. Jn. 18. 20. Ac. 13. 14. ch. 1. 26, 27; 2.30,52. Mat. 2. 23. Mar.6.1.
[b] Ne. 8.5,6. Ac. 13. 15,16,27.2.
[c] Is.61.1-3.50.4. Ps. 45.2,7. Da.9.24. Ac.10 38. Mat.12.5. Jn.3. 16, 17. 5.24.25,36.27,40. Is. 49.6,8,24-26.
[d] 2 Ch.34.27. Ps. 34. 18,51. 17; 147.3. Is.57. 15.
[e] Ps.146.8. Is.29.18.
[f] Is.42.3. Mat.12.20.
[6] That is, to those who had become blind by long confinement in a dark place. The literal meaning is well known to all who have been confined in a dark place; the spiritual meaning, to all who have been called 'out of the kingdom of darkness, and into the kingdom of God's dear Son.'—C.

A.M. cir. 4034.
A.D. cir. 30.

[g] Le.25.8. 2 Co.6.2. 15.50.2; 53.4; 49.8. ch 19.42.
[7] It was customary for those who read the law in the synagogue to stand while reading, and then to sit down when about to comment upon the words. It was this act of our Lord which led the people to expect an exposition; and the fact that he was a Nazarene, and had attained to such wonderful notoriety, excited a large amount of interest in him. The incident is only found in Luke. There is one recorded in Mat. 13. 54-58, and Mar. 6. 1-6, having some points of resemblance, but they are not identical.—*P*
[h] Mat. 6. 2, 3, Mat. 23 34. Ps.45.2,4. Pr.10. 31. Is.50.4. ch.2.46,47. Jn.7.46;8.14.
[i] Mar. 6. 3. Mat. 23 55. Jn.6.42.
[j] Mat 4.13;11.23;23 54. Jn.2. 3,4.
[k] Mat.13 57. Mar.6. 4-5. Jn.4.44;6.42.
[l] 1 Ki.17.9,18. 2. Ja.5 17,18.
[m] 2 Ki.5.14.
[n] Elisha, 2 Ki 29.19 -21.2 Ki.ii.-viii.xiii.
[o] 2 Ch. 16. 10. Ac.7. 54;22.22.
[p] Jr.15.24,25; 12.32. 8.37,40-59. Ac.7.57,58.
[8] Or, *edge.*
[q] Ps 37.14,32,33.
[9] Nazareth is built on the lower slopes of a hill, overlooking a green upland plain. The hill rises immediately behind the houses in abrupt cliffs, some of them from twenty to thirty feet high. It was doubtless to one of these cliffs they attempted to drag Jesus.—*P*
[r] Jn.8 59;7.30;10.39. Ps.34 15.
[1] There seems no intimation of a miracle in this escape; but merely an indication of that coolness and presence of mind which could take advantage of the popular tumult, and turn the very eagerness for his destruction into the means of eluding it.—*C.*
[s] Mat. 4.13. Mar. 1. 21.
[t] Je. 23. 29. Mat. 7. 28,29. Mar. 1.22. ch. 5. 17. Jn. 6. 63. Tit. 2.15. He.4.12. 1 Th.1.5.
[2] With authority that commanded attention, which it produced feelings of contrition and purposes of reformation; and with power that constrained evil passions, and cast out unclean spirits whom these passions had permitted to enter the hearts of men.—*C*
[u] Mar.1.23-28. 2 Pe. 3.8.
[3] Or, *Away.*
[x] Mar.1. 24, 34; 5.7. Mat.8.29. ver.41. Ja.2. 19.
[y] Ps.16.10. Da.9.24. ch.1.35. Ac.3.14; 4.27; 2.31.
[z] ver.41. Mar.1.25, 34; 3. 11, 12. Ac.16.17, 18. Ps.50.16.
[a] Mar.1.26,39. 26. ch 9.39,49;11.22.
[b] Mat. 12. 23; 9. 33. Mar.1.27; 7.37; 9.25. 1 Pe.3.22.

19 To preach the [g]acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.[7]

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the [h]gracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: [i]whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No [k]prophet is accepted in his own country.

25 But I tell you of a truth, [l]many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And[n] many lepers were in Israel in the time of [o]Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, [p]were filled with wrath,

29 And[q] rose up, and thrust him out of the city, and led him unto the brow[8] of the hill whereon their city was built, that they might cast him [r]down headlong.[9]

30 But[s] he, passing through the midst of them, went his way;[1]

31 And[t] came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: [u]for his word was with power.[2]

33 ¶ And[v] in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone;[3] what[x] have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; [y]the Holy One of God.

35 And [z]Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had [a]thrown him in the midst, he came out of him, and hurt him not.

36 And[b] they were all amazed, and spake

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is 'the prince,' nay, 'the god of this world,' is all true; but when he adds that 'all this power and glory' is his, and that 'to whomsoever he will he gives it,' he affirms what is false; for 'the Lord God omnipotent reigneth.' He alone 'putteth down one and setteth up another,' even as he 'raised up Pharaoh to show his power in him.' Satan, moreover, after the manner of all liars and deceivers, suppresses what is true: for he never alludes to the coming judgment of the great day, nor the 'everlasting fire prepared for him and his angels.' See Re. 13 2, 7; Jn. 12. 31; 2 Co. 4. 4; Ps. 97. 1; 79. 6; 75. 7; Ex. 9. 16; Mat. 25. 41. *C.*

Ver. 19. *The acceptable year* seems an allusion to the year of the jubilee, which proclaimed its blessings on the day of atonement, which proclaimed liberty to him who had been enslaved, restoration to possessions, and return to families—all emblems of gospel time and gospel blessings. The time, the day upon which the proclaimed atonement is fully embraced: the blessings, the restoration of sinners to the forfeited possession of paradise, and to membership and communion in the family of God. *C.*

Ver. 20. *The eyes of all . . . were fastened on him.* The specific reason of this intense observation is not recorded. It may have arisen from recollection of the early prophecies concerning him—from curiosity, mingled with incredulity, concerning the works he was now reported to have wrought elsewhere—from his voice, for he spake as never man spake; see ver. 22—or from his manner, for 'he taught them as one that had authority, and not as the scribes.' *C.*

Ver. 24. This statement has been fully verified by all prophetic history. Moses was rebelliously vilified, Nu. 16. 3; David was ejected from his throne; Jeremiah was cast into prison; Elijah was hunted 'like a partridge upon the mountains.' All were despised or rejected by their countrymen. Wherefore let no man wait for the reformation of any church or people until God raise up some of themselves to lead the way: but rather let every one remember that the human mind is more ready to listen to strangers than to acquaintance, and take hold of this propensity, and send the gospel by 'men of other tongues.' *C.*

Ver. 28. The secret cause of offence seems to be the implied intimation of God's merciful regards to the heathen, whom the Jews despised, and judged unworthy of sharing with them in the divine favour: but the ostensible cause was the parallel between the humble Jesus and Elijah and Elisha, whom they esteemed as chief among the prophets. *C.*

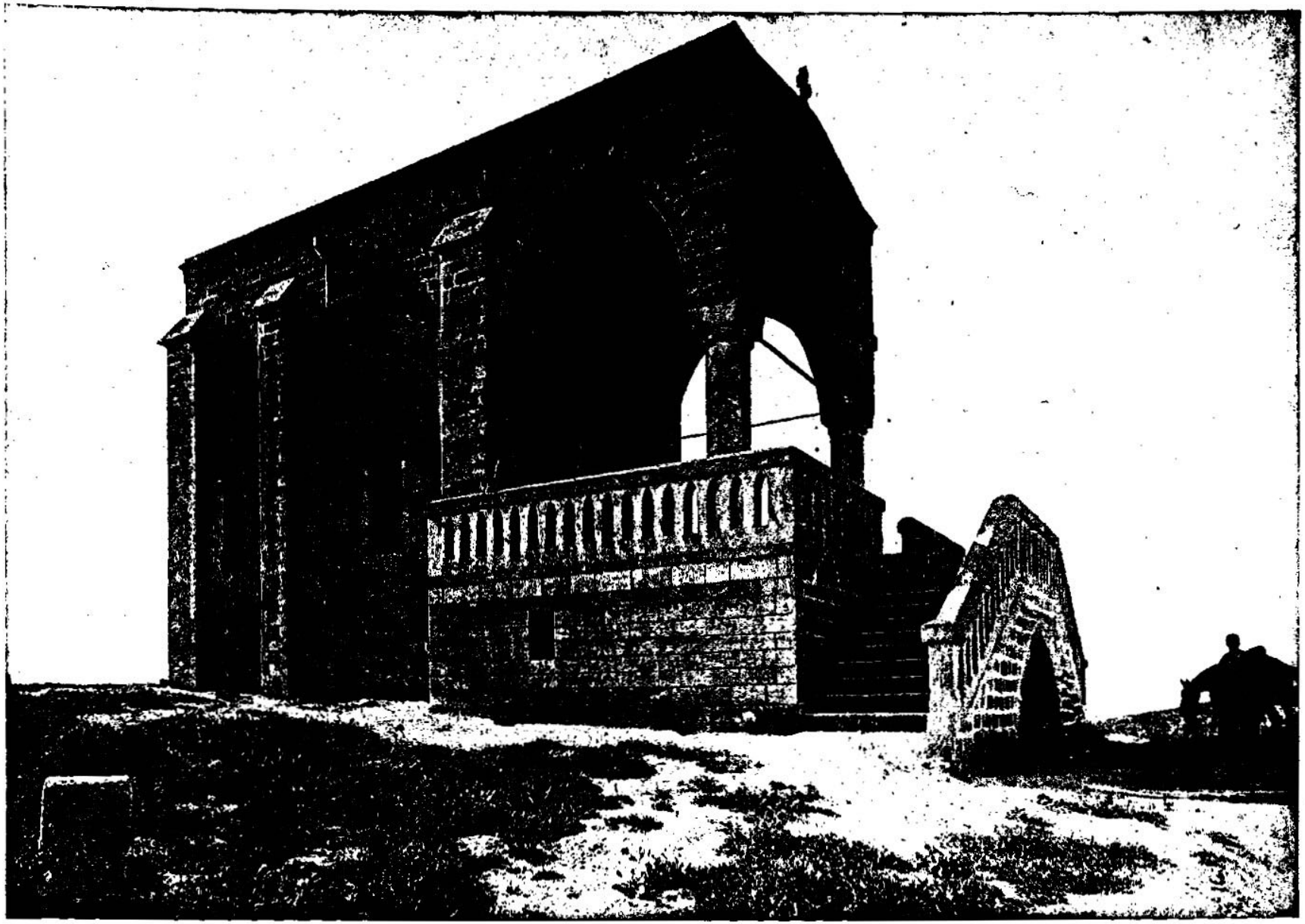

GREEK MOUNT OF PRECIPITATION, NAZARETH—FROM WHICH IT WAS SOUGHT TO CAST OUR SAVIOR DOWN. [Luke, iv:28-29.]—"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Upon the brow of this hill, from which it is supposed the people of Nazareth sought to cast our Savior down, the Greeks have built a little chapel, where the devout and faithful of that communion retire to pray and meditate. This little chapel may be said to be the scene of the sad event in the lives of the people of Nazareth, when they turned from their doors and their lives the greatest of their countrymen.

among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And[c] the fame of him went out into every place of the country round about.

38 ¶ And[d] he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And[e] he stood over her,[4] and rebuked the fever; and it left her: [g]and immediately she arose, and ministered unto them.

40 ¶ Now[h] when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ And[i] devils also came out of many, crying out, and saying, Thou art Christ[5] the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.[6]

42 ¶ And[j] when it was day, he departed, and went into a desert place: [k]and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, [l]I must preach the kingdom of God to other cities also; for therefore am I sent.

44 And[m] he preached in the synagogues of Galilee.

CHAPTER V.

1 Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, showeth how he will make him and his partners fishers of men: 12 cleanseth a leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 justifieth his eating with publicans and sinners: 33 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and likeneth faint-hearted and weak disciples to old bottles and worn garments.

AND it[a] came to pass, that, as the people pressed[b] upon him to hear the word of God, he [c]stood by the lake of Gennesaret,[1]

2 And saw two ships standing[2] by the lake: but the fishermen were gone out of them, and were washing *their* nets.

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[c] Mat.4.23-25.9. 11. Ca.1.5. Mk.5.4. Is.52. 15.

[d] Mar.1.29-31. Mat. 8.14.15.

[e] Lu.4.35,39. Re.16.1. Ps.103.3.147.3.107.29.

4 *Stood over her*—to signify his fearlessness of infection, and complete power over the maladies of the flesh.—*C.*

[g] Ps.103.1,2. 116.1.—2 Co.1.24. ch.8.9.3.

[h] Mat.8.16,17. Mar. 1.32-34. with 21.11.3.2. ch. 14. 1. Ge. 49. 10. Mat.11.5.4.23.

[i] Mar.1.23. 3.11,12. See ver.34,35. Ac.16. 17,18.

5 The marginal translation, 'to say that they knew him to be Christ,' is preferable. Our Lord refuses their testimony: (1) Lest he should be accused of being in league with demons. (2) Because he knew that so far from desiring to acknowledge him as Christ, their object was to bring him into discredit for receiving the witness of Satan; 'who was a liar from the beginning.'—*Note.* Let no man labour for the good report of evil men: for if any do, he is likely soon to do or say some foolish, weak, or wicked thing, by which it may be purchased. 'Woe unto you, when all men speak well of you.' Lu. 6. 26. Not when they speak well of some particular act—for of some act of a good man all men will speak well—but when they speak well of *you*, of the whole man, or the whole community, who never can purchase the applause of wicked men, but at the sacrifice of some important principle.—*C.*

6 *Or, to say that they knew him to be Christ.*

[j] Mar.1.35. Ju.6.24.

[k] Mat.1.45. Ju.6.24. ch.14.13.

[l] Mar.1.14,15,38. 2 Ti.4.2. Ac.10.38. Ro. 15.8. Is.61.1-3. 42.1-7. 49.1-8.50.4.

[m] Mar.1.39. Mat. 4. 23.-7.29.

CHAP. V.

[a] Mat.4.18-22. Mar. 1.16-20.

[b] 1 Sa.3.1. Mat.9.36. 11.12.13.2.

[c] Ac.16.13. ch. 8. 4. Mar.4.1.

1 See note on Mat. 4.18.—*C.*

2 The word equivalent to *standing* is applied to a ship, both in the Greek and Latin tongues, either when at anchor, or made fast to the land; in English it is also applied, in some cases, to a ship when sailing.—*C.*

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[d] Ju.21.6.

[e] Ju.21.3. Hag.1.6. Ps.127.1,2. Ecc.37.11, 12.Ec.9.11.

[g] Ec.11.6 Ga.6.9

[h] Ju.21.11.

3 *Their net brake.* Rather, 'has begun to break.'—*C.*

4 Trench well remarks on this passage:—'Christ here appears as the *ideal man*, the second Adam of Ps. viii: "Thou madest him to have dominion over the works of thy hands." Thou hast put all things under his feet: . . . the fowl of the air, and the fish of the sea, and whatsoever walketh through the paths of the seas.' The end and aim of Christ's universal sovereignty, as Mediator, appear in such cases as this. All things in earth, air, and sky he can so order as to instruct, encourage, and defend his people.—*P.*

[i] Ex.23.5. Pr.18.24. Ac.20.9. Phi.4 3.Ga.6. 2.He.13.1.

[j] Ju.13.22. 2 Sa.6.6. 1 Ki.17.18. Mat.8.8. Job 42.5,6. 16,5,7-5. Da.8. 17.10.8.10,17.

[k] ch.4.32,36. Ps.8.5, 8.

[l] ch.6.14; 8.51. 9.28. Mat.26.37.

[m] Mat.4.19. Mar.1. 17. 18. Jer. 47. 9. 10. Mat.13.47. 2 Ti.2.26. 2 Ti.4.16.

6 Rather, 'thou shalt catch men alive.' Most probably in allusion to wild creatures taken not to be slain, but tamed; or fish caught, not to be killed, but kept and fed in ponds or vases, Ca.7.4.—*C.*

[a] Mat.4.20;19.27;16. 24. Phi.3.7,8 ch.18.28, 22.14. 33. Mat. 10. 37. Ps.73.25.

[b] Mat.8.1-4. Mar.1. 40-45. 2 Ch.26.21. Le. xiii.2 Ki.5.25.

[c] ch.18.1-8. Mat.7. 7,11. Ps.50.15;91.15.

[e] Ge.18.14. Je.32.17, 27. He.7.25. Is.63.1.

[f] Ho.13.9. Is.46.12, 13.2 Ki.5.10,14.

6 *I will; be thou clean.* The manner of our Lord's miracles as clearly intimates his Godhead as any formal doctrine could possibly do. 'I will,' implies a consciousness of inherent power which no mere creature can possess. It is the peculiar language of 'the WORD that was with God and was God.'—*C.*

[g] ch.4.39; 8.55. Mat. 15.28. Ju.4.50,54. Ps. 33.9.

[h] Mat.8.4; 9.30; 12. 16. Mar.1.44; 5.43; 7.36; 8.26.

7 See note on Mat. 8.4.—*C.*

[i] Le.xiii.xiv.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, [d]Launch out into the deep, and let down your nets for a draught.

5 And Simon, answering, said unto him, Master, we have toiled all the night, and [e]have taken nothing: nevertheless, at thy word I will let down the net.

6 And[g] when they had this done, they inclosed a great multitude of fishes: and [h]their net [3]brake.[4]

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and [i]help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, [j]he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For[k] he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also [l]James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt [m]catch[5] men.

11 And when they had brought their ships to land, they [n]forsook all, and followed him.

12 ¶ And[p] it came to pass, when he was in a certain city, behold, a man full of leprosy; who seeing Jesus, fell on *his* face, and [q]besought him, saying, Lord, if thou wilt, thou [r]canst make me clean.

13 And he put forth *his* hand, and touched him, saying, [s]I will; be thou clean.[6] And [t]immediately the leprosy departed from him.

14 And he charged him to [u]tell no [7]man: but go, and [v]show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

REFLECTIONS.—The most fearful temptations and troubles may quickly succeed to the most distinguished testimonies of God's love. And it is highly improper for the best of saints to hope to escape even the most horrible seducements, when Jesus was called to suffer them. How shocking is the impudence of Satan! how fixed his perseverance in harassing the saints! and how implacable his malice in tempting where he surely hopes to succeed! He is very subtle in contriving the form and choosing the seasons of his temptation. And it is necessary to resist him always with the sword of the Spirit. Thus only can we prove conquerors through him that loved us, and is able and ready to succour us. But what fearful work hath sin made in the world! It hath transformed angels into unclean spirits, perverted human nature, and subjected it to the tyranny of the devil, and to diseases unnumbered.—Alas! into what sorrow and suffering it plunged our divine Saviour! But infinite is his grace; and, as appointed of God to save us, in him all fulness dwells answerable to all our need. And always by his Word, he exerts his power on the most unworthy. With great toil and danger he went about to heal human maladies, spiritual and temporal. But, alas! where he should be most readily received he is often most obstinately rejected; and almost everywhere few are turned to him! Many never believe more than devils, who never had his blessings offered to them; and though they hear his words with attention and wonder, they quickly envy and seek to destroy him or his interests; but terrible is their situation when he abandons them to their own hearts' lusts.—It is a great mercy that he can restrain furious persecutors, and cast out malicious and subtle devils, even when they almost transform themselves into angels of light. And it is delightful when they who have much public work in hand prepare for it by much fervent prayer; and when they who have enjoyed Christ's presence and ordinances earnestly desire the continuance of them.

CHAPTER V. Ver. 8. Every man of intellect judges best in his own profession. Had Peter been a landsman he would not have been at all so affected by the miracle; but as an experienced fisherman, he sees its full extent. But the narrative educes another trait of character. Had Peter been covetous he would have entreated our Lord never to leave him: had he been superstitious (as fishermen are often found to be) he would have ascribed the miracle to good fortune, or some prevalent charm or talisman; but being neither superstitious nor covetous, he beholds in the miracle the evidence of our Lord's holiness and divinity, which contrasting with his own sinfulness, he falls down and worships, and entreats him to depart, not because he desired to be freed from his presence, but counted himself unworthy of the honour. *C.*

Ver. 26. *They were all amazed*, &c. That is, the multitudes, but not the Pharisees, who, though they might be amazed, did not glorify God for the works done by Christ. *C.*

Ver. 36. The differences between this parable, as recorded by Matthew and as recorded by Luke, can neither be tortured into contradictions (for the meaning is the same), nor be attributed to mere variety in the memories of the evangelists, nor to an ideal instead of a real inspiration. The differences can be accounted for upon a principle much more simple, and in perfect accordance with the doctrine of full and perfect divine inspiration—that is, upon the most natural of all suppositions—that our Lord repeated the parable more than once, and varied his expressions to aid in the exposition of his meaning. *C.*

REFLECTIONS.—The most diligent and laborious have often little success. And all that comes is vanity and vexation of spirit. How base and polluted men appear to themselves when viewed in the light of Christ's glory! But nothing is more absurd or wicked than to make our sinfulness a reason against fellowship with him who is the Saviour from sin. Great is his power, who can command multitudes of fishes into a net, and multitudes of souls into a reception of the gospel. None who taste his goodness can forbear following him. The firm faith of his ability betokens our deliverance at hand, and promotes a regard to his ordinances. Great is the mercy that his prayers are powerful, and his mercy present to save men; and that he readily grants remission and healing to such as believe. If he forgive us, neither envious men nor malici-

15 But[a] so much the more went there a fame abroad of him: and great multitudes came together, to hear, and to be healed by him of their infirmities.

16 ¶ And[y] he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were [z]Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and [a]the power of the Lord was *present*[8] to heal them.[9]

18 And,[b] behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the [c]house-top, and let him down through the tiling,[1] with *his* couch,[2] into the midst before Jesus.

20 And when he [d]saw their faith,[3] he said unto him, Man, [e]thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, [g]Who is this which speaketh blasphemies? [h]Who can forgive sins but God alone?

22 But when Jesus [i]perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the [j]Son of man hath [k]power upon earth to forgive sins, (he said unto the sick of the palsy,) [l]I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay,[4] and departed to his own house, [m]glorifying God.

26 And[o] they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And[p] after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, [q]Follow me.

28 And[r] he left all, rose up, and followed him.

29 And[s] Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But [t]their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?[5]

31 And Jesus, answering, said unto them, [u]They that are whole need not a physician; but they that are sick.

32 I[v] came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him,[6] Why[x] do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; [y]but thine eat and drink?

34 And he said unto them, Can ye make [z]the children of the bride-chamber fast, while the bridegroom[7] is with them?

35 But the days will come when the bridegroom shall be [a]taken away from them, and then [b]shall they fast in those days.

36 ¶ And he spake also a parable unto them: [c]No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new [d]agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway[8] desireth new: for he saith, [g]The [f]old is better.[1]

CHAPTER VI.

1 *Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle:* 12 *chooseth twelve apostles:* 17 *healeth the diseased:* 20 *preacheth to his disciples before the people of blessings and curses:* 27 *how we must love our enemies:* 46 *and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.*

AND it[a] came to pass, on the second sabbath after the first,[1] that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, [b]Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them said, Have ye not read so much as this, [c]what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; [d]which it is not lawful to eat but for the priests alone?

5 And he said unto them, [e]That the Son of man is Lord also of the sabbath.

6 ¶ And[g] it came to pass also on another sabbath, that he entered into the synagogue, and taught; and there was a man whose [h]right hand was withered.

A.M. cir. 4034. A.D. cir. 30.

[a] Mat.4.23-25; 9.26; 14.35; 15.24. Mar.2.1,12; 3.7, 8; 5.20. Mar.2.1,12; 3.7, 8; 5.20.

A.D. cir. 31.

[y] Mar.1.35,45; 6.46. Mat 5 6;14.23 ch.11.12.

[z] ver.21,30; ch.7.30; 11.53;14;15.2. Jn.3.27.

[a] ver. 19. Je. 18. 18. Mat 11.5,4 14.14;9.35; 12.15; 15.30.

[8] *The power of the Lord was present.* *Present* is supplied by the translators: but the phrase supplied should rather be 'not with-held,' for power is always *present*, but not always exerted.—*C.*

[9] *To heal them.* Not to deal the Pharisees, who believed not the mission of Jesus, and sought not to be healed by him: lest to heal the multitudes (ver. 15) who came to hear and be healed.—*C.*

[b] Mat.9.2-8. Mar.2. 3-12. Ac.9.33. Ja.5.15. De.28.22. 2 Co. 11.30. Ja.5.15,16.

[c] De.22.8. 2 Sa.11.2. Je. 19.13. Mat. 10. 27. Ac.10 9 Mar.2.4.

[1] See note on Mar. 2.4.—*C.*

[2] See note on Mat. 9.2.—*C.*

[d] Ge.22.12. Jn.2.23; 11.15. He. 4.13. Re.2. 23.

[3] *Their faith.* The faith both of the bearers and of the paralytic. Their faith was not the blind confidence of fanatics, produced and supported by their own inner sensation, without evidence: nor was it founded in the ignorance that credits every high-sounding assertion, promise, and imposture: nor was it the superstition that attributes miraculous influences and effects to things inanimate, to places, and to persons unaccredited by heaven: theirs was faith in the word of the living God, which had testified of Messiah, depending for future miracles on the visible, public, and unquestionable evidence of miracles already wrought.—*C.*

[e] Mat.9.2. Mar. 2.5. Ac. 5.31. Is. 38.17; 44.22; 53.11. Ep.1.7. Jn.8. 24. Ps.103.3.

[g] Mat.9.3; 26.65. Jn. 5.18;10.33,36.

[h] Ps. 32.5. Is. 43.25; 44.22; 2.18. Ps. 103.3; 130.4. Ro.8.33. Joh 14. 4.

[i] 1 Sa.16.7. 1 Ch. 29. 17. Ps. 7.9; 139.1-4. Je. 17.10. Jn 2.25; 21.17; 1. 64. He.4.13. Re.2.23.

[j] Da.7.13. Ps. 80.17. Zec. 12. 8. Mat. 8.20. 1 Ki.1.33. 1 Ti. 2. 5,6; 3. 16.

[k] Jn. 5. 22, 23. Is. 53. 11. 1 Ti.1.13-16. Jn.17. 2. Ac.5.31. Mat 28.18.

[l] ver 11, 17. Ge. 1. 3 Ps. 31.9. Jn.6 63; 5.8,9, 11. Ps. 107.20.

[4] An eastern bed or couch consists of a stuffed coverlet, so large that while reclining upon part of it, the rest can be thrown over the limbs or body when necessary. It is light and easily carried. The fact that the man took up his bed in obedience to Christ's command showed that he was perfectly healed.—*P.*

[m] Ps. 103. 1-3; 107.1, 8,15,22; 115.1. Ch.16.43.

[o] ch.7.16; 17. 15, 16. ver 8. Mat. 9.8, 33. 12. 23. Mar.2.12; 4.41; 5.26. Ac.4. 21; 5.5,11. Ga.1. 24.

[p] Mat. 9.9-13. Mar. 2.13-17.

[q] Mat.4 19,21;16.24; 22.28-30.

[r] See ver. 11. Jo. 6. 63. 1 Ki. 19. 19-21.

[s] Mat. 9. 10. Mar 2. 15. 1 Ki.19.21. ch.15.1, 2.

A.M. cir. 4035. A.D. cir. 31.

[t] Mat.5.1,13,19. Mar. 2.17. Je.6.20. 1 Ti.1.15, 16. 1s.1.18; 55.7; 65.20. Ho.13.9. ch.15.10. Ac. 5. 31. ch.26.10-14. Ro. 5.5,6,20,21.

[u] ch.15.1,2. 1 Co.5. 9-11. 1 Ti.1.15. 2 Pe. 3.9.

[6] The question here is, by grammatical construction, attributed to the Pharisees: but in Mat. 9. 14 it is attributed to the disciples of John. Is there not here a contradiction? None, for it appears from Mar. 2. 18 that the question was asked by both; and Matthew mentions the one, Luke the other — both regarding as much truth as was necessary to introduce the question and the answer; neither suppressing any, though each omitting a part.—*C.*

[x] Mat.9.14. 15. Mar. 2.18-20. ch.18.12. Jn 3. 25. Mat.6.5,16. Ro.14. 2.3,9-11,22. 17-24.

[y] ch.7.34,35.

[z] Ca.1.4,17; 2.3-6; 3. 10,11. Mat.22.1-12, 25. 1-6. Re.19.7,9.

[7] Christ, Mat. 22. 2; 25.1,5,6,10. Re 19. 7,9. Ca. 3.4,11; 7.5,8,9,6. Is. 62.5. Zep 3.17.

[a] Da.9.26. Zec.13.7. Jn.7.33,34; 12.8,35; 13. 33; 14.2,3,28; 16.7; 17.11, 13. Ac.1.9; 3.21.

[b] Is. 22. 12. Ac.1.14; 13.2,3; 14.23. 1 Co.7.5. 2 Co.12.12. Zec 12.10-14.

[c] Mat 9.16,17. Mar. 2.21,22 De.33 25.? Co 10.13. Ps.103. 9-15. Is. 57 9.15.

[d] Le 19. 19. De. 22. 11. 2 Co.6.15.

[e] Bar. Job 27. 9. Pr. 4.18.2 Pe.3 18;1.4-10.

[8] The power of religion is better than bodily services in religion, Col. 2. 23. 1 Ti. 4.8.

[f] Je.6.16.

[1] This verse is peculiar to Luke. It contains a farther illustration of the truth embodied in the preceding verses (see notes on Col. 2. 17). The words are closely connected with ver. 33. The old wine is the Jewish economy: the *new* the gospel. The point of the passage is not to draw any comparison between the two systems, but simply to show the natural preference of the Jews for that to which they were accustomed.—*P.*

CHAP. VI.

[a] Mat. 12.1-8. Mar. 2.23-28. De. 23.25

[1] *Second sabbath after the first.* Literally, 'on the second first sabbath:' but this is unintelligible, because unsuited to English idiom. The meaning most probably is, not 'the second sabbath after the first day of unleavened bread,' but, 'the *first sabbath* after the *second day* of unleavened bread,' which was the *second* after the *first* day of the passover, which was always a sabbath (Le. 23. 7); for upon that second day of the passover the wave sheaf was offered up, and from that *second* day, and not from the *first*, the fifty days till pentecost were reckoned (Le. 23. 11, 15, 16): whence all the sabbaths from the passover to pentecost took their numeral titles from 'the *second* of the passover.'—*C.*

[b] Mat. 12. 2. 15. 2. Mar.2.24; 3.2. ch.5.33; 13.14; 15.2. Mat. 7.5; 23. 23,24, with Ex. 20. 10. 31.15; 35.2. Nu. 15. 32, 35. Is. 58.13.

[c] 1 Sa. 21. 3-6. Mar. 2. 25, 26. Mat. 12. 3, 4. [d] Ex. 25. 30; 29. 32, 33. Le. 8. 31; 24. 5-9.

[e] Mat. 12. 8. Mar. 2. 28. Ex. 20. 10. ver. 9; ch. 13. 16. Jn. 5. 9; 9. 14.

[f] ch. 13. 14; 14. 3. Mat. 12. 9-14. Mar. 3. 1-6. [g] Ju. 3. 15. [h] Ki. 13. 4.

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ous devils can reverse his sentence. And every mercy to ourselves and others should fill our hearts with wonder and praise. If the chiefs of sinners heed his call, none can keep or shut them out from his favour.—But unbounded is his condescension to become their husband, upon whose presence all their joys depend, and to proportion their duties to their strength and circumstances.

CHAPTER VI. Ver. 12. *In prayer to God.* If the word translated *prayer* must be retained in that sense, as Bloomfield maintains, the translation should be altered to '*the* prayer of God.' A literal translation, however, gives a sense more agreeable to history: 'He continued all night in the proseucha of God'—a retired



DISTANT VIEW OF THE MOUNT OF BEATITUDES. [Luke, vi:20.]—We have in this picture a different view of the Mount of Beatitudes from the one we gave in connection with the Sermon on the Mount, as reported by Matthew, v, vi, vii. This is an interesting height, not simply because it is supposed that Christ there uttered his memorable sermon, but also because it is thought by some to be the mount to which He retired after the resurrection. If Jesus Christ was not the son of God, is it not an unaccountable thing that He should have, nearly 2,000 years ago, uttered the words which, by general consent, are looked upon as the sublimest that have ever fallen from the lips of man? It is inconceivable that a Galilean peasant, with no help from a divine source, could have expressed himself in such a discourse.

7 And the scribes and Pharisees [t]watched him, whether he would heal on the sabbath-day, that they might find an accusation against him.

8 But[j] he knew their thoughts, and said to the man which had the withered hand, [k]Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; [l]Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, [m]Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And[n] they were filled with madness;[3] and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he[p] went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day,[4] he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles;[5]

14 Simon[q] (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And [r]Judas *the brother* of James, and Judas[s] Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood [u]in the plain, and the company of his disciples, and a [v]great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And [w]the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And[x] he lifted up his eyes on his disciples, and said, [y]Blessed *be ye* poor;[6] for yours is the kingdom of God.[7]

21 Blessed[z] *are ye* that hunger now: [a]for ye shall be filled. [b]Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed[c] are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, [d]your reward *is* great in heaven: [e]for in the like manner did their fathers unto the prophets.

24 But[g] woe unto you that are [h]rich! [i]for ye have received your consolation.

25 Woe[i] unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe[j] unto you when all men[9] shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But[k] I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And[l] unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also.

30 Give[n] to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And[o] as ye would that men should do to you, do ye also to them likewise.

32 For[p] if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And[q] if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But[r] love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and [s]ye shall be the children of the Highest: for he [t]is kind unto the unthankful and *to* the evil.

36 Be[u] ye therefore merciful, as your Father also is merciful.

37 Judge[v] not, and ye shall not be judged: condemn not, and ye shall not be condemned: [w]forgive, and ye shall be forgiven:

38 Give,[y] and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. [z]For with the same measure that ye mete withal, it shall be measured to you again.[1]

39 And he spake a parable unto them: [a]Can the blind lead the blind? shall they not both fall into the ditch?

40 The[b] disciple is not above his Master: but every one that is perfect shall be as his [2]master.

41 And[c] why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

A.M. cir. 4035. A.D. cir. 31

1 Ps. 37.32; 38.12, 13; 71.24, 31-33, 54; 74.3, 7; 20.20, 21-9, 15, 26.

j Neh. 6. 10. Job 42.2. *t* Sa. 6. 9, 20. Ch. 29. 25. Ps. 1. 21; 139. 1-4. Heb. 4. 12, 13. *u* Jer. 17. 5.

k 2 Sa. 6. 12. Ps. 21. 12-4.

l Matt. 12. 10; ch. 13. 14—15; 14. 3-6. Jer. 17. 19, 22. Ex. 20. 10.

m Mar. 3. 5. Mat. 12. 13. *v* Ki. 13. 6. Ps. 107. 20.

n Ps. 2. 1, 2. ch. 4. 28. Ac. 7. 54. Mat. 21. 14, 15. Ac. 5. 17, 33; 7. 54-58; 23. 10. Jn. 16. 2. 1 Ki. 18. 28. Ps. 37. 32. Pr. 4. 16, 17.

[3] See note [t] below.

p Ps. 109. 4; 22. 2. He. 5. 7. Mat. 14. 23; 26. 36, 39. Ac. 1. 14; 2. 42; 12. 5.

q Mat. 10. 1-4. Mar. 3. 13-19. Jn. 15. 16. Ac. 1. 24, 25. 1 Co. 1. 1. He. 5. 4.

[4] This calling was some time before their mission. Mat. 10. Mar. 6. ch. 9. 1, with He. 5. 4.

[5] See note on Mat. 10. 1.

r See on Mat. 10. 2-4. Mar. 3. 16, 19. Jn. 1. 42. Ac. 1. 13.

s 1 Cor. 11. Ac. 1. 18. Jn. 12. 22.

[6] See Mar. 3. 10. Mat. 10. 4. Jn. 6. 70, 71.

[7] Not as Mat. 5. 1.

t Mat. 4. 23-25; 12. 15; 15. 31; 14. 35, 36. Lu. 5. 15. Mat. 3. 5, 6. Ps. 147. 3. Ex. 15. 26. Ge. 49. 10. Is. 61. 1-3. Ps. 103. 3; 107. 17-20.

u Nu. 21. 8, 9. Mat. 14. 36. Jn. 3. 14, 15. ch. 8. 46. Mar. 5. 30.

x Mat. 5. 1—12. Ps. 81. 13.

y Mat. 5. 3. Ps. 50. 17. Is. 57. 15; 66. 2. Mat. 23. 12. Lu. 14. 11; 18. 14. Ja. 4. 6, 10. 1 Pe. 5. 5, 6. Pr. 16. 19; 29. 23. Ch. 14. 21, 13. Lu. 7. 48. 1 Co. 1. 26—31. Ja. 2. 5. Mat. 11. 5. Ps. 113. 7, 8.

[7] The sermon is similar to that delivered Mat. 5. 1, &c., but is not the same. The sermon recorded by Matthew was preached on a *mountain* [Mat. 5. 1, this on a *plain* (ver. 17). The sermon in Mat. he delivered *sitting*, this *standing* (ver. 17); and the reports also considerable differ-ence in the expressions when the similar passages are compared, &c.

[8] Our Lord spent at least three years, probably nearly four, in teaching his disciples. It was natural, indeed it was necessary, that he should repeat the same truths, and develop again and again the same doctrines. One evangelist records one discourse; an-other another; but we must not expect either that there should be a total difference in the subjects when the discourses are different; or that there should be a verbal identity in language when the subjects are identical.—*C.*

a ch. 1. 53. Ps. 42. 1, 2; 63. 1, 2, 5; 107. 4; 84. 2, 10. 13; 65. 4. Jn. 6. 35, 37. 38. 1 Co. 4. 11. 2 Co. 11. 27. 1 Pe. 2. 10, 25; 5. 1.

b Ps. 107. 9. *c* Ec. 7. 1-6. 9. 4. Re. 21. 5. Is. 61. 3; 57. 18; 30. 19; 35. 10. Ec. 7. 2, 3. ch. 16. 25. Jn. 16. 20. 2 Co. 1. 4—7. Ja. 1. 12. 1 Pe. 1. 8. Re. 7. 14—17; 21. 3-4.

c Mat. 5. 10, 11. Jn. 9. 22; 12. 42; 16. 2; 17. 14. 1 Pe. 2. 19; 3. 14; 4. 13, 14. 2 Ti. 2. 12. 3 Co. 4. 8—17. 2 Th. 1. 6, 7, 10.

* On a superficial view of this narrative, it would appear utterly impossible to account for the most unreasonable madness of the Pharisees. Two principles, however, will amply explain its origin: (1) A false theory establishing the traditions of the elders, whereby their own doctrines and practices were supported, the doctrines of our Lord condemned; and the mere shell of formal religion superseded, even as in other heathen times, the Church of Rome, adopting the false theory of her own infallibility, refuses to be reformed, and anathematizes even (see Joël, *In Tempore Domini*) the teachers of every fundamental doctrine of divine grace. (2) The worldly interests of the Pharisees, which were inseparably entwined with their doctrine of traditions, blinded their eyes to the glory of Christ, stopped their ears against the voice of truth, hardened their hearts against every feeling but those of envy, hatred, and malice, set against the people by whose righteous denunciations these interests were endangered. *C.*

d Job 21. 7, 13. Am. 6. 1, 3, 5. Hab. 2. 6. Jo. 5. 6. ch. 12. 16—21. Mat. 19. 23, 24.

[9] He denounces this woe not against them that are rich, but against them that *trust* in uncertain riches, and despise the poor. Ps. 49. 6. Pr. 11. 28. Mat. 10. 24.—*C.*

h Mat. 6. 2, 5, 16. ch. 16. 25; 18. 23—25.

i Is. 28. 7; 56. 12. Is. 5. 11, 22. Pr. 14. 13. Ec. 2. 2, 10. 7. 3. Ep. 5. 4.

j Is. 30. 10. Mi. 2. 11. Je. 5. 31; 6. 14; 23. 17. Ju. 4. 5

[10] *All men.* Not all men universally, including the prophets, apostles, and saints of God, but all men of the world, who form no estimate of character from his word.—*C.*

k ver. 35. Mat. 5. 44. Ex. 23. 4, 5. Pr. 25. 21. Ro. 12. 14, 19, 20. 1 Co. 4. 12. 1 Pe. 3. 9. ch. 23. 34. Ac. 7. 60.

l Mat. 5. 39, 40. Is. 50. 6. 2 Co. 6. 7. Ro. 12. 17, 20. 1 Jn. 3. 30.

m Mat. 5. 42. De. 15. 7—10. Ps. 37. 21, 26. Pr. 3. 27, 28. 19. 17. 22. 9. Pr. 3. 27, 28. 12. 24, 25. 19. 17; 21. 26; 22. 9.

n Mat. 7. 12. ch. 10. 25—28. Ro. 12. 10. 13. 8. Ga. 5. 14. Col. 3. 8—15. Ep. 4. 25. 32. Ph. 4. 8.

[11] See Mat. 5. 45, 46, 47.

o Mat. 5. 42.

p ver. 27—31. De. 15. 8—11. Lu. 25. 35—37. Ps. 37. 26; 112. 5. Pr. 19. 17; 22. 9. Ha. 6. 10.

q Mat. 5. 45. Jn. 13. 35. 1 Jn. 3. 1, 14.

r Ac. 24. 27. Ps. 145. 9.

s Ep. 5. 1, 2. 1 Pe. 1. 15, 16. 4. 31, 32. Col. 3. 12—15. Ex. 34. 6, 7. Ps. 68. 5. Mat. 5. 48.

t Is. 66. 5. Mal. 3. 7—5. Ro. 2. 4. 2 Pe. 3. 9. 1 Ti. 1. 13, 15. 2 Co. 4. 5. 1 Jn. 4. 11, 12. 2. 23. Ga. 6. 1, 2.

u Mat. 6. 14; 18. 35. Pr. 16. 12. 1 Co. 13. 7.

v Mat. 7. 1—5. Ro. 14. 4. 13. Ja. 4. 11, 12. 5. 9. 1 Pe. 4. 15. Ps. 50. 21. De. 15. 10.

w Je. 32. 18. Ps. 18. 25, 26; 41. 2. Mat. 5. 7. 18. Mat. 4. 24. 2 Co. 9. 6. Ja. 2. 13.

[12] In expounding this rule of reciprocity, and appropriating the promise contained in it, the view must not be confined to the limits of a few years; for the unconverted world will never return to the Christian love for love. But viewing the promises of Christ as running all to the end of the world, the literal fulfilment of this rule and promise will finally be effected when any 'a cup of cold water' will be forgotten in the records of heaven.—*C.*

x Mat. 15. 14. Je. 6. 15; 5. 31. Is. 56. 10, 11; 9. 16; 42. 19, 20, 25. 2 Ti. 2. 10—22. Ti. 3. 2, 3.

y Mat. 10. 24, 25. Jn. 15. 16; 13. 20.

[13] Or, *should be perfected as our master.*

z Mat. 7. 3—5. Ja. 4. 11. 2 Co. 13. 5.

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place, such as the Jews were accustomed to erect for the purposes of private devotion.—*Query.* The tormenting fear which many entertain of meeting the spirits of the dead in solitary places by night, may it not be chiefly traced to the neglect of solitary nightly prayer, wherein the soul meeting in holy and immediate converse with God, would so occupy and fill itself with a sense of his presence and protection as to expel every unmanly and superstitious dread, and establish the heart in its fearlessness and peace in believing? *C.*

Ver. 31. *And as ye would that men should do to you*—in justice rendering you your own. *do you also* justice *to them likewise.* 'And as ye would that men should do to you:' in mercy, even to spare and pardon on evidence of repentance, and in hope of amendment; but not desiring them to patronize your faults and encourage you in reckless impenitence, which were a grievous sin both in you and them. In all these things show ye like mercy to others. And when you call upon any to judge righteous judgment for you and against others, do you likewise

42 Either how canst thou say to thy brother, Brother, [d]let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For[e] a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A[f] good man out of the good treasure[3] of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And[h] why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever[i] cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which [j]built an house, and digged deep, and laid the foundation on a rock; and when [k]the flood arose, the stream beat vehemently upon that house, and [l]could not shake it; for it was founded upon a rock.

49 But [m]he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and [n]immediately it fell; and the ruin of that house was great.

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d Pr. 18. 7, 17. Mat. 7. 4, 5. 18. 20, 23. Ro. 2. 1, 21.

e Mat. 7. 16–23; 12. 33–35; 3. 10. 1 Jn. 4. 1–5. 2 Pe. 2. 1. Ga. 5. 19–23. Ro. 2. 7–10. Jude 1–20. 2 Ti. 3. 1–9. Tit. 2. 11–14.

f Ps. 37. 30. Pr. 10. 20, 21. Mat. 7. 17, 20; 12. 34, 35; 13. 52. Ro. 8. 5–8.

3 *The good treasure.* That treasure of a memory well stored with the Word; of an understanding that has mastered much of the deep things of God; of a judgment ready, in difficulties, to give wholesome advice: a capacity of administering, without offence, a tender reproof, or, without partiality, paternal encouragement: a mind always devising and maturing judicious plans of benevolence: and a spirit dedicating all in prayer, supplication, and praise. Such are a few of the treasures of a good man's heart—a few specimens of his gatherings from 'the unsearchable riches of Christ.'—*C.*

h Mat. 7. 21–23; 25. 11. Ga. 6. 7. Mal. 2. 8. Ro. 2. 13. Ja. 1. 22. ch. 13. 25. Mat. 3. 15. Jn. 13. 17; 14. 15; 15. 14.

i Mat. 7. 24–27. Ps. 50. 22, 23. ch. 11. 28. 1 Jn. 3. 7. Re. 20. 14. Ja. 1. 27.

j Jn. 3. 3, 5. Is. 28. 16. 1 Pe. 2. 4–6. 1 Co. 10. 4; 3. 11. Mat. 16. 18.

k Ac. 14. 22. Jn. 16. 33. 1 Co. 4. 12, 13. 2 Co. 11. 23–27. Col. 1. 24. 2 Ti. 3. 12.

l Ps. 34. 19, 46. 1–3, 6, 7; 125. 1, 2. 2 Ti. 2. 19. 1 Pe. 1. 5. 2 Pe. 1. 10. Jude 1, 24. Re. 7. 14.

m Mat. 7. 3. Ja. 1. 22–26; 2. 21–24. ch. 8. 5–7. ver. 46.

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n Mat. 23. 18–22; 27. 20–24. Pr. 28. 18. Ho. 4. 14. Is. 30. 26–33; 65. 4–8. 2 Pe. 2. 20–22. Mat. 12. 43–45.

CHAP. VII.

a Mat. 8. 5–13.

b Mat. 8. 5, 27, 54. Ac. 10. 1, 27. 1.

c Ep. 4. 31, 32. Job 31. 13, 15. Pr. 29. 21. Ro. 12. 15, 16. He. 13. 3.

d Ge. 40. 12. Is. 21. 10. Ru. 2. 15–17.

e 1 Ki. 5. 1. Ga. 5. 6. 1 Jn. 3. 14, 15. 1, 2.

1 The additional particulars supplied here by Luke bring out in still stronger colours the character of the centurion. He was a stranger, yet he had shown great interest in the people among whom he was placed; he had displayed a singularly generosity. The Jewish rabbins pressed these facts upon the attention of our Lord so as to induce him to listen to the centurion's request. The centurion himself, however, so far from pleading any merit, takes the position of an humble, helpless, undeserving supplicant. What a lesson does this teach Christians!—*P.*

2 He first sent some of the Jewish elders, and then some of his own friends, Mat. viii

g ch. 8. 49.

3 *Trouble not thyself*—that is, to come, but merely speak the word and I believe my servant shall be healed.—*C.*

h Ge. 32. 10. Mat. 3. 11; 15. 27. ch. 15. 19, 21; ver. 4. Pr. 27. 2.

CHAPTER VII.

1 *Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews:* 10 *healeth his servant, being absent:* 11 *raiseth to life the widow's son at Nain:* 19 *answereth John's messengers with the declaration of his miracles:* 24 *testifieth to the people what opinion he held of John:* 30 *inveigheth against the Jews, who, with neither the manners of John nor of Jesus, could be won:* 36 *and showeth, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.*

NOW when he had ended all his sayings in the audience of the people, [a]he entered into Capernaum.

2 And a certain [b]centurion's servant, who [c]was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, [d]he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he [e]loveth our nation, and he hath built us a synagogue.[1]

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends[2] to him, saying unto him, Lord, [g]trouble not thyself;[3] for [h]I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy

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allow them impartially to judge like righteous judgment for others, though against yourselves. *C.*

Ver. 42. *Cast out first the beam out of thine own eye.* Does this exhortation imply that the casting out of the beam is the act of the hypocrite himself, without any reference to the Word, Spirit, and grace of God? It contains no such implication. It speaks, as the Scriptures often do, *of the thing to be done*, and not of the power by which alone it can be done. When the Scriptures speak of the power by which alone conversion is effected, they attribute faith to the sinner, and all to the Word, Spirit, and grace of the Lord Jesus Christ, 1 Pe. 1. 23; 1 Jn. 3. 9. Eze. 11. 19, Zec. 4. 6; Ep. 2. 8. *C.*

REFLECTIONS.—Works of real necessity and mercy, but no other, may consist with a proper observance of the Sabbath. And it is base when Christ's kind indulgence is abused to carnal licentiousness; and when the rigid accusers of the innocence of others are the most indulgent to their own crimes. If we desire to have our spiritual maladies healed we must attend Christ's ordinances; and neither our own inability, nor other men's perverseness, must hinder us from our duty. If Jesus command, he can enable to perform. Where passion reigns, neither conscience nor reason can be regarded: but it is in vain to devise mischief against an all-seeing Redeemer. Important work ought always to be introduced with fervent and solemn prayer; and Jesus' prayers and power can easily furnish his church with plenty of gospel ministers! Marvellous and free are the effects of his mercy: and infinitely distant his views of real happiness and mercy from those of carnal men. Happy are they whom he blesses, and miserable are they whom he curses, be their outward circumstances what they will. And it is eternity, not time, that properly distinguishes the lot of saints and sinners. Honourable and beneficent is the spirit and tendency of the Christian religion, which so calls us to imitate JEHOVAH in his most endearing perfections and work. How important is it to be a Christian indeed! It is a great reproach for the professors of the true religion to do no more in duty toward God or men than mere heathens. And we need to live always under a deep sense of our own weakness and pollution, and in daily repentance and forgiveness; so shall we be induced to candid and charitable conceptions of others. It is absurd to attempt raising good works out of unrenewed hearts; or to expect a blessing with teachers whom Christ never sent. Let us therefore take heed what, how, and whom we hear. Let us receive Christ's Word into our heart; and resting on him by faith, practise it in our lives; so shall we persevere unto the end, and safely arrive in glory, notwithstanding all the storms that may befal us by the way.

CHAPTER VII. Ver. 11. *Nain* was a city of Galilee, a few miles south of Mount Tabor. It still exists as a small village, exclusively inhabited by Turks. O! that the Lord would again say to the dead [to Israel], the son of the widow [Zion], Young man [Israel young and vigorous in faith], Arise! O! that he would deliver him again to [Jerusalem] his mother! Surely then would he again 'begin to speak,' and, like Paul, he that persecuted Christ in his members, would preach him in every city! —*Note*, Infidels have spoken of this case as a mere restoration from a lethargy. This assertion represents these objectors as better judges, at the end of many hundred years, than a tender mother and all the young man's personal friends, a few days after his death. They judged him dead. Our Lord found him as carried to his grave, closely covered with a cloth, as the manner of the Jews required—he touched the bier—commanded him to arise—he obeyed, rose up, and began to speak.—All present were astonished, and ascribed the work to God. Infidels now may gainsay—for having rejected 'Moses and the prophets, neither will they believe though one rise from the dead.' *C.*

REFLECTIONS.—Masters ought to take tender care of their faithful servants: and such indeed will in general insure their attention and regard in the time of distress or affliction. It is a great advantage to interest the fervent prayers of Christ's favourites in our behalf. And great is the influence, and distinguished the humility and honour, of a strong faith. Unanswerably has Jesus demonstrated his divine and mediatorial characters in healing all manner of diseases, raising the dead, and forgiving sins, with infinite efficacy and authority. Tender is his regard to Gentile believers, and his compassion to the afflicted and destitute: and gracious, full, and plenteous his mercy to all sorts of sinners, however guilty and miserable. What exalting thoughts ought we then to have of him, and what abasing thoughts of ourselves before him! With great earnestness ought we to call on him in every distress, and to imitate him in always doing good. Spiritually to know who and what he is, cannot but create love to him, and remove every prejudice against him: and he is ever ready to instruct and satisfy humble inquirers. Nor should we ever doubt of his excellency because we suffer for his sake, and others contemn and oppose him.—The meek will he teach his way, that they may be witnesses for God and religion, when proud and self-righteous men shall be left to reject his admonitions to their own destruction. Resolute cavillers will always find a handle in the different tempers and manners of ministers. Hatred of Christ's Word will lead them to quarrel either with the deliverer or the delivery of it.—O what a change God's almighty grace makes on the heart and life of the most atrocious sinners! And the more abundantly the grace of the gospel is believed and applied, the more abundant love to God, repentance, and deep humility will be manifested in our whole temper and conduct. Alas! that any should ever quarrel with the wisdom of God's mercy towards sinners, or with their uncommon affection towards him while impressed with a sense of his mercy!

CHAPTER VIII. REFLECTIONS.—O the infinite but voluntary debasement of our Redeemer, that he must live on the liberality of others, even of those who had lately been infamous sinners! But cheerfully they who get good by the gospel will contribute to maintain the preacher. And they who have been healed by Jesus' grace will eagerly follow him in the way. But Satan and our inward corruptions most awfully hinder the efficacy of the gospel on most of the hearers of it. Those who accept Christ are renewed, according to the will of God, and rendered fruitful in holiness. Let us then take heed how we hear, and whether we seek to have the principles of true grace implanted in our soul. And let us improve the light and grace that we have for our own and others' advantage. If we cordially embrace the gospel, we are Christ's disciples, and neither raging winds nor devouring devils shall be able to deprive us of his love and care. If storms try our faith, his presence will secure our safety. Let us therefore in dangers ever flee to, trust in, and adore our ever-merciful, ever-mindful God and Saviour. If Satan should exert all his power and malice to render us miserable, Jesus can rescue us and restrain him at pleasure. Alas, that ever love to this world, or slavish fear, should make his presence disagreeable! Happy are they who, sensible of sin, weakness, and danger, eagerly press towards and cleave to him, notwithstanding every discouragement. In what God-like manner he triumphed over diseases, devils, and death; and yet, with the greatest self-denial, laboured to conceal his miraculous works!—And still abundant is his

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to come unto thee: [t]but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, [u]Go, [v]and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he [w]marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not [x]in Israel.

10 And [y] they that were sent,[5] returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the [z]only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he [a]had compassion on her, and said unto her, [b]Weep not.

14 And he came and touched the bier:[6] and they that bare *him* stood still. And he said, Young man, [c]I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And[d] there came a fear on all: and they glorified God, saying, That [e]a great prophet is risen up among us; and, That God hath [f]visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.[7]

18 ¶ And[g] the disciples of John showed him of all these things.

19 And John calling *unto him* [h]two of his disciples, sent *them* to Jesus, saying, Art thou he[i] that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits;[8] and unto many *that were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; [k]how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not [l]be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the [m]wilderness for to see? A reed shaken with the wind?[9]

25 But what went ye out for to see? A man clothed in soft raiment?[1] Behold, [n]they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? [o]A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he* of whom it is written, [p]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, [q]Among those that are born of women, there is not a greater[2] prophet than John the Baptist: but he that is least in the kingdom of God is [r]greater than he.

29 And [s]all the people that heard *him*, and the publicans, justified God,[3] being baptized with the baptism of John.

30 But[t] the Pharisees and [u]lawyers [5]rejected the counsel of God against themselves,[6] being not baptized of him.

31 ¶ And the Lord said, Whereunto[7] then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came [x]neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come [y]eating and drinking; and ye say, Behold, a gluttonous man and a wine-bibber, a friend of publicans and sinners!

35 But[z] Wisdom is justified of all her children.[8]

36 ¶ And[a] one of the Pharisees desired him that he would eat with him. [b]And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a [9]woman[1] in the city, which was a sinner,[2] when she knew that *Jesus* sat at meat in the Pharisee's house, brought an [c]alabaster-box of ointment,

38 And [d]stood at his feet behind[3] *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, [e]This man, if he were a prophet, would have known who and what manner of woman *this is* that [f]toucheth him; for she is a [g]sinner.

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[t] Ps. 33. 9; 41. 4; 107. 20; 147. 3. Ex. 15. 26. Ke. 20. 9. De. 7. 15.

[4] *Or, this man.*

[u] De. 7. 15. 1 Sa. 2. 6. De. 32. 39.

[v] Mat. 15. 28. 8. 10. 9. 2.

[w] Ps. 147. 19, 20. Ro. 3. 1–3. 9. 4, 5.

[x] Mat. 8. 10. 15. 28. Mar. 6. 6. Jn. 4. 50, 54.

[5] *They that were sent.* Either the elders sent to ask the favour, or the friends sent to prepare the way for the centurion himself. This verse, which makes no mention of the centurion, seems clearly to intimate that he, as an expression of his profound respect, had stayed with the Lord.—C.

[y] Zec. 12. 10. 1 Ki. 17. 18. 2 Ki. 4. 37. 2 Sa. 14. 7.

[z] Is. 65. 23. Ps. 86. 15. Je. 31. 20. He. 2. 17. 4. 15. Mat. 9. 36. Jn. 11. 33, 35. La. 3. 32, 33.

[a] 1 Th. 4. 13. Mar. 5. 39. Jn. 11. 4, 23, 25.

[6] *Or, coffin.*

[b] Ps. 33. 9. Ro. 4. 17. Jn. 6. 63, 5. 21. ch. 8. 54, 55. Jn. 11. 43, 44. Mat. 9. 25. 5. 41. 1. 5. 1 Ki. 17. 10. 23. 2 Ki. 4. 32–37. 13. 21. Ac. 9. 40, 41. 20. 9–12. Eze. 37. 5, 9. Ep. 5. 14.

[c] See ch. 5. 26. Ac. 5. 5, 11. Ga. 1. 24.

[d] Jn. 4. 29, 9. 14. 9. 27. ch. 24. 19.

[e] ch. 1. 68. Ps. 106. 4.

[7] This is one of the three greatest recorded miracles of our Lord; of which it has been observed that he raised one (Jairus' daughter) when just dead—one on the way to burial—and one (Lazarus) who had been buried four days.—*Alford.* It is worthy of note, as illustrative of the narrative, that a short distance from the ancient gate of Nain, near the road which leads toward Capernaum, by which our Lord approached the village, is the ancient necropolis.—*P.*

[f] Mat. 11. 2–15.

[g] Mat. 11. 2. Ec. 4. 8, 9. Co. 1. 3, 5. Re. 11. 3.

[h] Lu. 3. 15; 22. 17, 49. 10. De. 18. 15–18. Is. 7. 14, 9. 6, 7, 11. 1–5, 35. 4, 5, 53. 2–12; 52. 13–15. Je. 23. 5, 6; 30. 21; 31. 22. Eze. 21. 27; 37. 22–24, 34, 35, 39. Da. 9. 24–26. Mi. 5. 2. Hag. 2. 7. Zec. 9. 9. Mal. 3. 1–3, with Jn. 1. 6, 14.

[8] This threefold classification into 'infirmities, plagues, and evil spirits,' and that too by a physician, clearly establishes the difference between ordinary maladies and demoniacal possession.—C.

[i] ver. 22. Mat. 11. 5. ch. 4. 18, 38–44. 5. 12–25; 6. 17–19, ver. 19, 25, 27, with Is. 29. 18. 35. 5, 6. 18. 42. 6, 7; 61. 1–3; 66. 2. Ps. 146. 8. Zep. 3. 12. Zec. 11. 7. Ja. 2. 5.

[k] Is. 8. 14, 15. Ro. 9. 32, 33. 1 Pe. 2. 7, 8. 1 Co. 1. 23. 2 Co. 2. 14–16. ch. 2. 34. Mat. 11. 6; 13. 57. Jn. 6. 60–66.

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* Our Lord, according to the ancient Jewish custom, reclined on his left elbow, on a couch, his naked feet (the sandals having been taken off on entering the house) extended from the table, so that the woman could have free access to them.—*Note*, The freedom of access accorded to such a person at such a time, and to such a place, will easily be understood by those who have examined the general freedom of entry still enjoyed in several eastern countries, and which furnishes upon this occasion a beautiful example of the still greater freedom with which the very chief of sinners are permitted and invited to draw nigh to Jesus.—C.

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[l] ch. 1. 80; 3. 2.

[9] An unstable man? No, Ep. 4. 14. Ti. 2. 10. Col. 2. 4, 8. [m] Pe. 2. 3, 17; 3. 17.

[1] A complaisant gentleman? No, Ga. 1. 10. 1 Co. 1. 26.

[n] 2 Sa. 19. 35. Ec. 2. 8. Is. 3. 18–23.

[o] ch. 1. 13, Jn. 1. 6–36; 3. 26–28; 5. 33.

[p] ch. 1. 15–17. Mal. 3. 1. 4. 5, 6. Is. 40. 3. Mat. 3. 3; 17. 10. Mar. 1. 2.

[q] ver. 20, ch. 1. 15–17; 3. 15. Jn. 1. 15–27. 5. 35. Mat. 11. 2–15; 17. 10–13.

[2] See note on Mat. 11. 11.—C.

[r] Ep. 3. 8, 9. 1. 9. Col. 1. 26, 27. Ro. 16. 25, 26. 2 Ti. 1. 9, 10. 2 Pe. 1. 10, 12.

[s] Mat. 11. 12–21. 31, 32, ver. 35. Ps. 51. 4. Ro. 3. 4. ch. 3. 12. Mat. 3. 5, 6.

[3] *Justified God.* Pronounced God just and merciful in calling them to repentance by John, and true in fulfilling the prediction of John that 'a greater than he' was then in the midst of them.—C.

[t] ch. 10. 28. Mat. 21. 31, 32. Jn. 12. 48. Ac. 20. 27.

[4] *But the Pharisees and lawyers*—who looked on and were silent, or who even approved, while the common people came out to the baptism of John, have *rejected their* (was and merciful) *counsel of God in regard to themselves* (acknowledging not God's call to repentance, and) *not being baptized of him.*—C.

[5] Or, *frustrated.*

[6] Or, *within themselves.*

[7] Mat. 11. 16–19. Re. 3. 15–17. Is. 28. 9–13. Je. 5. 1–5. They rejected every form of instruction.

[u] Mat. 3. 4. ch. 1. 15. Mar. 1. 6. 1 Co. 9. 27. 1 Pe. 5. 2. 2 Ti. 2. 20, with Jn. 10. 10. Mat. 10. 25.

[v] Mat. 11. 16, 19. ch. 5. 29; ver. 36; ch. 11. 37; 14. 1; 15. 2, 30. 7. Jn. 2. 23; 12. 2.

[w] Pr. 8. 32–36; 17. 16. Phi. 2. 15, 16. 3. 7–14. 1 Co. 1. 23, 24. ver. 29. Ro. 3. 4.

[8] See note on Mat. 11. 19, &c.—C.

[x] See that Mar. 14. 3. Mat. 26. 6.

[y] ch. 12. 37; 14. 1.

[9] Perhaps Mary Magdalene, ver. 36. ch. 5. 32; 8. 2; 24. 10. 1 Ti. 1. 15.

[1] Whether this woman, Mary Magdalene, and Mary the sister of Lazarus, be the same, or three distinct persons, has been matter of serious question, both among ancient and modern expositors. See Mat. 26. 6. Mar. 14. 3. Jn. 12. 3. It seems plain, however, that this woman was a resident in Nain, well known by character to the Pharisee (ver. 39), and so a different person from Mary of Magdala, a city on the other side of Jordan; and all that is recorded of Mary the sister of Lazarus seems clearly to distinguish her from both these Marys.—C.

[2] In what sense this woman was a sinner does not appear: but our Lord acknowledges (ver. 47) that 'her sins were many.' Nor will this admission and the discovery of her peculiar character; for who can deny that his 'sins were many?' The general conclusion that she was an adulteress or harlot seems harsh, because it is unnecessary, and utterly unsupported by any intimation either from the unutterable Simeon or our righteous Lord.—C.

[z] Not that John 12. 3. Mat. 26. 7. Mar. 14. 3.

[3] See note [a] in first column.

[a] Ps. 5. 7. 26. 6. 1 Ti. 5. 10. Ge. 18. 4; 19. 2. Ju. 19. 21. 1 Sa. 25. 41. [b] ch. 15. 2; 24. 30. Je. 7. 18; 9. 24. Mat. 16. 14. [c] Le. 21. Nu. xix. [d] ver. 37. Ge. 23. 13. 2 Co. 6. 9, 10. Ga. 5. 19–21.

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grace, that never casts out any. With the greatest compassion he spies our griefs and shame, and with delight raises up the trembling, and comforts the poor in spirit. In all cases let me not fear, but only believe and obey, however contrary his declarations or commands may seem to my carnal heart.

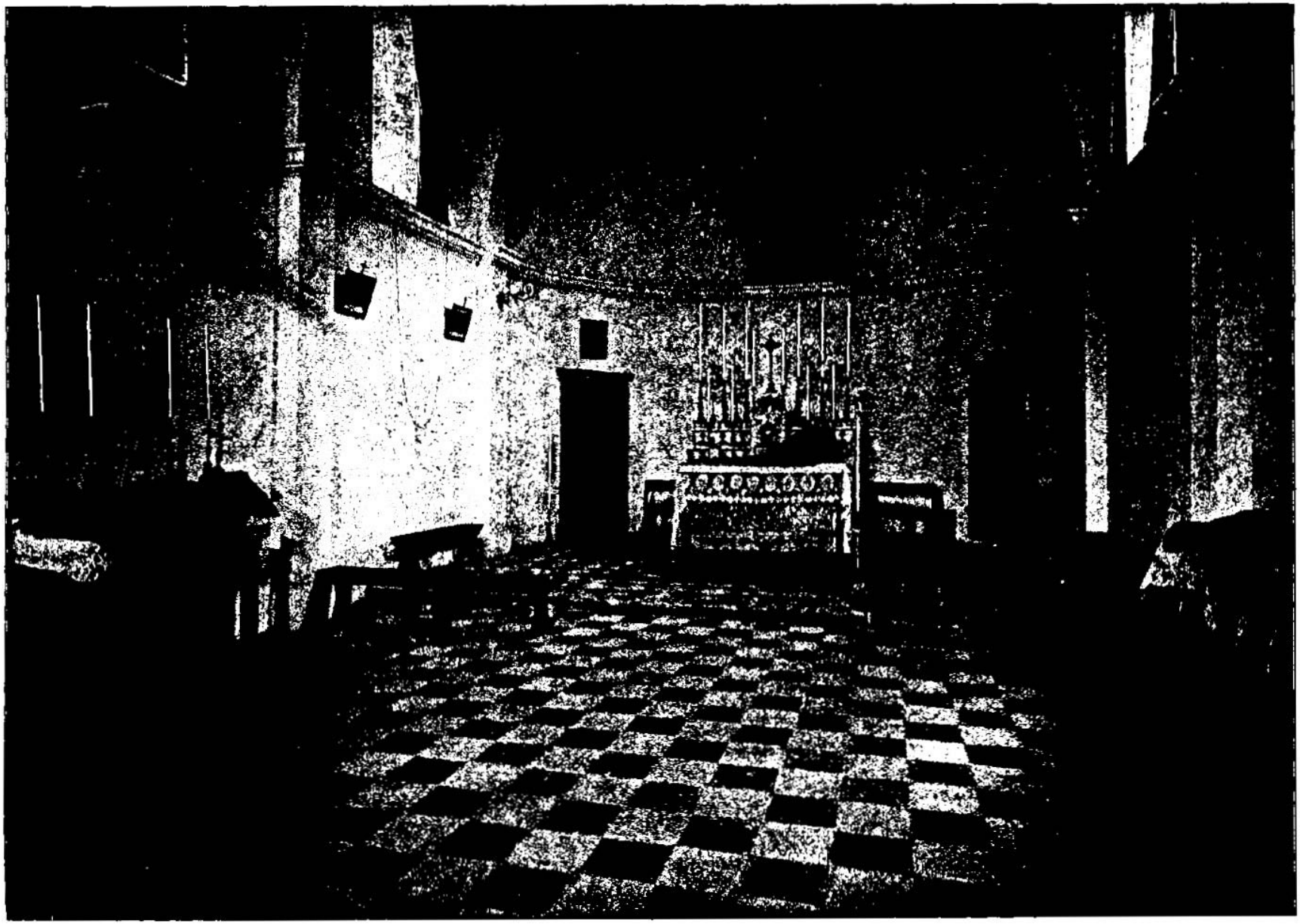

INTERIOR OF THE CHURCH AT NAIN—WHERE OUR LORD RAISED THE WIDOW'S SON TO LIFE. [Luke, vii:11.]—"And it came to pass the day after, that he went into a city called Nain and many of his disciples went with him, and much people." Nain as to-day but a dilapidated and wretched village. It was here that our Savior met the funeral procession, and said to the dead young man: "Young man, I say unto thee, arise. And he that was dead sat up, and began to speak, and he delivered him to his mother." Perhaps this is the first instance on record where a funeral procession was changed into an assembly of good cheer and rejoicing, and Jesus Christ is the only one who has ever been able to redeem a funeral from its utter desolate and heartbreaking features, and to inspire those who are giving up their loved ones with hope to meet them again.

40 And[v] Jesus, answering, said unto him, Simon,[4] I have somewhat to say unto thee. And he saith, [w]Master, say on.

41 There[5] was a certain creditor which had two [x]debtors: the one owed [y]five hundred [z]pence, and the other fifty:

42 And when they [a]had nothing to pay, he frankly[c] forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* [d]to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou [e]gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no [f]kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My[h] head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, [i]Her sins, which are many,[6] are forgiven; for[7] she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, [j]Thy sins are forgiven.[8]

49 And they that sat at meat with him began to say within themselves, [k]Who is this that forgiveth sins also?

50 And he said to the woman, [l]Thy faith hath saved thee; go in peace.

CHAPTER VIII.

1 *Women minister unto Christ of their substance.* 4 *Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower.* 16 *Light is given to be improved and communicated:* 21 *he declareth who are his mother and brethren:* 22 *rebuketh the winds:* 26 *casteth the legion of devils out of the man into the herd of swine:* 37 *is rejected of the Gadarenes:* 43 *healeth the woman of her bloody issue;* 49 *and raiseth to life Jairus' daughter.*

AND it came to pass afterward, [a]that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the [b]twelve *were* with him;

2 And certain women,[1] which had been healed of evil spirits and infirmities, Mary called Magdalene,[2] out of whom went seven devils,

3 And Joanna the wife of Chuza, [c]Herod's steward, and Susanna, and many others, which ministered[d] unto him of their substance.

4 ¶ And[e] when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A[g] sower[3] went out to sow his seed: and as he sowed, some fell [h]by the way-side; and it was [i]trodden down, and the fowls of the air devoured it.[4]

6 And some fell upon [j]a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among [k]thorns; and the thorns sprang up with it, and choked it.

8 And other fell on [l]good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he [m]cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, [n]What might this parable be?

10 And he said, [p]Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that [q]seeing they might not see, and hearing they might not understand.

11 ¶ Now[r] the parable is this: The [s]seed is the word of God.

12 Those by the way-side are [t]they that hear; then cometh the devil, and taketh away [u]the word [v]out of their hearts, lest they should believe and be saved.

13 They[w] on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And [x]that which fell among thorns are they, which, when they have heard, go [y]forth, and are choked with cares and riches and pleasures of *this* life, and bring no [z]fruit to perfection.

15 But[a] that on the good ground are they, which, [b]in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with [c]patience.[6]

16 ¶ No[e] man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For[d] nothing is secret that shall not be made manifest; neither *any thing* hid that shall not be known and come abroad.

18 Take[e] heed therefore how ye [f]hear: [g]for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.[8]

19 ¶ Then[h] came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, [i]My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now[j] it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he [k]fell asleep: and

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[7] ch. 5.22, 31, 6.8.

[4] This is not Simon Peter, but Simon the Pharisee, in whose house Jesus was now sitting.—*P.*

[v] Jn. 13. 13, 11. 28, 13. 2. Mat. 7. 21.

[5] The scope of this parable is to show, that great forgiveness of sin naturally issues in distinguished love to God.

[w] Mat. 6. 13, ch. 11. 4.

[x] 2 Co. 8. 9, 10. 2 Te. 2. 13–16.

[y] See Mat. 18. 28.

[z] Ps. 49. 7, 8. Ro. 3. 23, 5. 6. 2 Co. 3. 5. Ep. 2. 1. Tit. 3. 3.

[a] Ho. 14. 2. Is. 1. 18, 43. 25, 44. 22. Ro. 3. 24, 5. 20, 21. Ep. 1. 7, Col. 1. 14. 1 Ti. 1. 13–16. Re. 1. 5. Ps. 103. 3.

[b] ver. 47. Ps. 116. 16–18. 1 Co. 15. 9. 2 Co. 5. 14. Phi. 3. 7–9, with 2 Ti. 1. 15–18.

[c] Ge. 18. 4, 19. 2. 1 Ti. 5. 10.

[d] Ro. 16. 16. 1 Co. 16. 20. 2 Co. 13. 12. 1 Th. 5. 26. 1 Pe. 5. 14.

[e] Ps. 23. 5, 104. 15. Ec. 9. 8. Mat. 6. 17.

[f] ver. 37, 39. 43. 2 Ti. 1. 13–16. 1 Co. 9. 9–11. Ep. 1. 7. Ex. 34. 6, 7. Mi. 7. 18, 19. 1 Ti. 1. 15, 16.

[g] Our Lord does not mean that her love was the moving or meritorious cause of her forgiveness; but that her great love was an evidence of her deep sense of her manifold sins, and gratitude for the grace of forgiveness. As much as to say, Unless she had already been forgiven much, it were impossible she could love so much.—*C.*

[7] Or, *therefore*. Ps. 103. 1–3, 116. 12–19. 2 Co. 5. 14. Ps. 119. 32, ver. 43.

[h] Mat. 9. 2. Is. 43. 25, 44. 22, 55. 7. Is. 18. Col. 1. 14. Ac. 5. 31. Ep. 1. 7.

[i] This personal address to the woman was not said to her alone, but was spoken and recorded for all believers—unto every one of whom our Lord continues to say, 'thy sins are forgiven:' go in peace.—*C.*

[j] ch. 5. 20, Mat. 9. 2, 3, Mar. 2. 7, with ver. 23, 39. Is. 53. 3.

[k] Mat. 9. 27, Mar. 5. 34, 10. 52, ch. 8. 48, 18. 42. Heb. 9. 4. Ep. 2. 8.

[l] This personal address to the woman was not said to her alone, but was spoken and recorded for all believers—unto every one of whom our Lord continues to say, 'thy sins are forgiven:' go in peace.—*C.*

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CHAP. VIII.

[a] Mat. 4. 17, 23. ch. 4. 14, 15, 43, 44. 6. 17. Mat. 7. 14, 15. Ac. 10. 38. Is. 55. 7, 61. 1–3, 48. 17.

[b] ch. 6. 14–16. Mat. 10. 2–4. Mar. 3. 10–19. Ac. 1. 13.

[1] Mat. 27. 55, 56. Jn. 19. 25, ver. 30. Mar. 16. 9. Perhaps the sister of Lazarus, ch. 10. 39. Jn. 11. 2.

[2] See note * below.

[c] ch. 3. 19, 20, 9. 7–9. Mar. 6. 14–16. Mat. 14. 1–11. ch. 23. 31, 32. 23. 7–12.

[d] Mar. 15. 40, 41. 1 Co. 9. 11, 14. 2 Co. 8. 9

[e] Mat. 13. 2–23. Mar. 4. 2–20.

[f] Mat. 13. 3–8, 18–23. Mar. 2. 14, 15, 4. 3. Re. 2. 1.

[3] See note on Mat. 13. 3.—*C.*

[g] ver. 11. Je. 1. 23, 24.

[h] Ps. 119. 118. Mat. 5. 13.

[4] This parable is given much more fully in Mat. xiii. and Mar. iv.—*P.*

[i] Je. 5. 3. Eze. 11. 19, 36. 26. ch. 14. 28–30. 2 Pe. 2. 20–22. He. 6. 4–8. Ho. 6. 4, ver. 13.

[j] Mat. 7. 24, 25. Lu. 6. 48.

[k] Mat. 13. 20, 21. Mar. 4. 16, 17.

[l] Mat. 13. 8, 23. Mar. 4. 20.

[m] Mat. 11. 15, 13. 43. Re. 2. 7, &c.

[n] Mat. 7. 7. Mar. 4. 10, 34. Mat. 13. 36. Pr. 3. 5, 6. Ho. 6. 3.

[o] Mat. 11. 25, 13. 11, 16. 17. Ps. 25. 8, 9, 14. Is. 29. 14. 1 Co. 1. 21, 2. 7–16. Ep. 3. 9, 1 Co. 1. 26. 1 Pe. 1. 10, 11, 1 Jn. 2. 20, 27.

[p] Is. 6. 9, 10, 44. 18. Je. 5. 21. Ju. 12. 40. Ac. 28. 26. Ro. 11. 8. See Mat. 13. 14. De. 29. 4.

[q] Mat. 13. 18–23. Mar. 4. 14–20.

[r] Pe. 1. 23. Ac. 20. 27. Mar. 1. 14, 15, 16. 15. Is. 8. 20. Mat. 28. 19, 20. Ja. 1. 18, 21.

[s] Ja. 1. 22–24. 2 Co. 4. 3, 4. 2. 11, 1 Pe. 5. 8.

[t] Ro. 10. 8. 2 Th. 2. 10. Pr. 4. 5. Is. 65. 11.

[u] Ps. 106. 24, 78. Is. 58. 2. Ga. 3. 1, 4. 15. Eze. 33. 31. Pr. 12. 3. Ho. 6. 4. Je. 5. 30, 2 Ti. 2. 15. Mat. 13. 20, 21. 2 Pe. 2. 20–22. Mat. 16. 22.

[v] ver. 7. ch. 18. 24, 21. 34. 26. 13. Mat. 6. 24. 2 Ti. 4. 9, 10. 2 T. 4. 10. 1 Jn. 2. 15–17. Je. 4. 3.

[5] *Go forth.* Rather, 'having gone forth,' as their progress through life, are choked with the cares of poverty, the temptations of riches, and the enervating pursuit of amusements and pleasures.—*C.*

[w] Jn. 15. 6.

[x] Ep. 5. 19, 20. Ro. 7. 4. Ga. 5. 22–24. 2 Pe. 1. 5–10. Ps. 1. 3. 52. 8. Jn. 15. 4. Col. 1. 6. Mat. 24. 13.

[y] Je. 32. 39.

[z] He. 10. 36. Ja. 1. 4.

[6] With patience in watching, in waiting, in working, and in suffering.—*C.*

[a] ver. 7. ch. 18. 24, 21. 34. 26. 13. Mat. 6. 24. 2 Ti. 4. 9, 10. 2 T. 4. 10. 1 Jn. 2. 15–17. Je. 4. 3.

[b] Mat. 5. 15. Mar. 4. 21–23. ch. 11. 33, with Mat. 5. 15, 16. Phi. 2. 15, 16.

[c] Job 12. 22. Mat. 10. 26, 27. ch. 12. 2, 3. Ec. 12. 14. 2 Co. 4. 5. Mar. 16. 15. Ep. 3. 8.

[d] ch. 9. 44. Ja. 1. 21–25. Is. 42. 23. Je. 9. 12.

[e] Let us take heed of those things that will hinder our profiting by the word we hear: let us take heed lest we hear carelessly: let us take heed lest we hear with prejudice, and without self-application: let us take heed to our spirits after we have heard the word, lest we lose what we have gained. It appears from the incident which follows, that Christ prefers those who are faithful hearers of his word, and doers of his work, to his nearest relations. Christ would rather be busy at his work than conversing with his friends.—*Henry.*—*J.*

[f] Mat. 13. 12, 25. 29. ch. 19. 26. Mat. 4. 25, 13. 12. Jn. 15. 2. 1 Co. 16. 13, 14. 17, 18. Re. 22. 11.

[7] Or, *thinketh that he hath.*

[g] Mat. 12. 46–50. Mar. 3. 31–36. Mat. 13. 55. Jn. 2. 12, 7. 3. Ac. 1. 14. 1 Co. 9. 5. Ga. 1. 19.

[h] ch. 12. 27, 28. Mat. 7. 21, 12. 49, 50. Ga. 5. 6. 6. 15. Col. 3. 11. Ps. xv. 1–4. 3–6. Jn. 13. 17. 14. 15. 15. 14. Ro. 2. 13. Ja. 1. 22. 1 Pe. 1. 15, 16. 2 Pe. 1. 4–10. 2 Co. 5. 14–17.

[i] Mat. 8. 23–27. Mar. 4. 35–40.

[j] Ps. 44. 22, 23, to 1. Is. 45. 25. Jn. 11. 14, 15.

CHAPTER IX. Ver. 62. This implied refusal of a farewell interview may, at first sight, seem severe, but was, on the contrary, true compassion, and founded on a deep knowledge of 'what was in man.' Had his follower returned, he would have been assailed by his unbelieving relatives—by some with scorn, by some with reproaches, by some with ridicule, by some with



MAGDALA. [Luke, viii:2.]—North of Tiberias, on the west coast of the Sea of Galilee, a single day's journey takes the traveler through the sites of Magdala, Nazareth and Capernaum—scenes of sacred interest in connection with the New Testament. This is nothing to-day but a little fishing village, but it has continued to bear the name it was known by in the days of our Savior, while many of the great cities of the world have disappeared, and thus this insignificant little town has continued to bear witness and to keep alive the memory of Mary Magdalene. Here it was that the grace of the Redeemer was shown in transforming into a sweet and lovely saint a woman whose name perhaps would never have been known but for the fact that she came into the presence of the Son of God and the Son of Man.

there[l] came down a storm of wind on the lake; and they were filled[9] *with water*, and were in jeopardy.

24 And they came to him, and [n]awoke him, saying, [o]Master, Master, we perish! [p]Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, [q]Where is your faith? And they, [r]being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And[s] they arrived at the country of the Gadarenes,[1] which is over against Galilee.

27 And when he went forth to land, [t]there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, [u]he cried out, and fell down before him, and with a loud voice said, [v]What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, [x]torment me not.

29 (For[y] he had commanded the unclean spirit to come out of the man. [z]For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion:[2] because many devils were entered into him.

31 And[a] they besought him that he would not command them to go out into the deep.[3]

32 And there was there [b]an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: [c]and he suffered them.

33 Then went the devils out of the man, and entered into the swine: and [d]the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they [e]fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and [f]found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and [h]in his right mind:[4] and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about [i]besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed [j]besought him that he might be with him: but Jesus sent him away, saying,

39 Return[k] to thine own house, and show how great things God hath done unto thee. [l]And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, [m]when Jesus was returned, the people *gladly* received him: for they were all waiting for him.[5]

41 ¶ And,[o] behold, there came a man named Jairus,[6] and he was a [p]ruler of the synagogue; and he fell down at Jesus' feet, and [q]besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she [r]lay a dying. But as he went, the people thronged him.

43 ¶ And[s] a woman[7] having an issue of blood twelve years, which had [t]spent all her living upon [u]physicians, [v]neither could be healed of any,

44 Came[x] behind *him*, and [y]touched the border of his garment: [z]and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that [a]virtue is gone out of me.

47 And[b] when the woman saw that she was not hid, she came [c]trembling, and [d]falling down before him, she declared unto him, before all the people, for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, [e]Daughter, be of good comfort: thy faith hath made thee whole: go in peace.

49 ¶ While[g] he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, [h]Fear not: believe only, and she shall be made whole.

51 And when he came into the house, [i]he suffered no man to go in, [j]save Peter, and James, and John, and the father and the mother of the maiden.

52 And[k] all wept, and bewailed her: but he said, Weep not; [l]she is not dead, but sleepeth.

53 And they [m]laughed him to scorn, knowing that she was dead.

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l Mat. 8 23, 24. Mar 4.37 Ps.cxxiv Is. 54.11.

9 They were filled. A classical, as well as a popular, mode of saying the ship was filled. When immediately explained, it is simply an elliptical or abbreviated expression, just for "they were filled, *as to the water*."—*C.*

m Ps.44.23. Is. 51. 9, 10.

n 2 Ch. 24. 21; 20. 12. Ps. 94. 4, 6, 1.

o Ps. 46. 7; 118. 4-6; 124.1,3,4,5; 7-8; 66. 107. 25, 28, 29. Na. 1. 2. Is. 50. 2.

p Mat. 6. 30, 8. 26, 17. 17. 19, 14. 31. ch. 12. 2. Isa. 11. 4. ver. 50 Mk. 4.4.

q Mat. 8. 27. Mar. 4 41; 6.51. Ps. 81. 9; 95. 7; 106. 25, 40-2-4, 29. 107. 23-4

r Mat. 8. 28 34. Mar. 5. 1-20.

1 See note on Mat 8.28.—*C.*

s Mar. 5. 2. *t* Jn. 3. 8. Ro. 10. 20. *u* Pe. 2. 4 Jude 6. Re. 20. 1, 2. *v* Ki. 19. 22. *x* Pe. 2. 4. Jn. 8. 44. Is. 65. 4.

w Ac. 16. 16, 17. Phi. 2. 10, 11. Ps. 72. 4, 11-14.

y Mat. 8. 29. Mar. 5. 7-13.

z Is. 27. 1. Ja. 2. 19. Re. 20. 10.

y Mar. 5. 8-12. 9. 25. 7-9.

z Mar. 5. 4; 9. 18, 20, 22. ch. 9. 39, 42. 1 Pe. 5. 8. Jn. 8. 44.

2 *i.e.* six or seven thousand.

a ver. 30. Mar. 5. 10. Re. 20. 3. Phi. 2. 9-11. Ps. 72. 9. Joh. 1. 11; 5. ver. 28, 32. 1 Ki. 22. 22.

3 The water cannot be meant; for so soon as they had opportunity the demons drove the swine into the lake. It appears from Re. 20. 3 to be that "bottomless pit" prepared for the devil and his angels,—at which infidels and some professed Christians scoff,—but at the idea of which evil spirits tremble.—*C.*

b Mat. 8. 30. Mar. 5. 11. Le. 11. 7. De. 14. 8. Is. 65. 4; 66. 3.

c 1 Ki. 22. 22. Job 1. 12; 2. 6. Re. 20. 7.

d Jn. 8. 44. 1 Pe. 5. 8.

e Ac. 19. 16, 17. Mat. 8. 33. Mar. 5. 14. Jn. 10. 12, 13. Mat. 28. 11.

f 1 Jn. 3. 8. Ro. 16. 20. 2 Co. 11. 3. Is. 49. 24-26. Ps. 72. 2, 12-14.

h Ps. 51. 10.

i Mar. 5. 17. Mat. 8 34. 1 Ki. 17. 18. ch. 5. 8. Ge. 25. 34. Ac. 16. 39. Job 21. 14, 15. 1 Co. 2. 14. De. 5. 25. with ver. 28. Mar. 1. 24. ch. 4. 34.

4 Madness often consists in one erroneous idea or train of ideas. Sometimes, however, but seldom, the whole mind is astray. Now that such aberrations, whether partial or universal, may arise from various bodily affections is certain. An injury on the head, vitiated digestion or secretion, narcotics, and various stimulant drugs, fever, &c., may all produce mental derangement. But surely this variety of causes, all concurring in producing the same effect, instead of leading to the conclusion that this and the similar cases recorded in the New Testament, were not demoniacal possessions, but mere bodily diseases, should conduct to the very opposite—to wit, the possibility of some other cause inscrutable to the eye of man—nay the certainty of another cause, when discovered and declared upon the authority of Christ. Indeed, to deny the possibility of demoniacal possession is as unphilosophical as it is unscriptural. The power of an unbodied spirit to infuse bad principles into others, and drive a man, a church, a kingdom, out of their right mind, is daily witnessed. Who, then, can philosophically deny to the disembodied that power which an embodied spirit is certainly known to possess?—*C.*

j Mar. 5. 18. ch. 18. 43. De. 10. 20, 21. Ps. 116. 12, 16; 103. 1-6.

k 1 Ti. 5. 8. Ps. 50. 14; 107. 1, 2, 06. 116. 1-9, 12, 13; cxl. cxvi. xcvii 81. 8, 13-7-13. Jn. 2. 1 20. 4, 20.

l Jn. 4. 28. Mar. 1. 45 Mat. 4. 24; 9. 26, 14. 35; 15. 24. Ps. 66. 16.

m Mat. 9. 1. Mar. 5. 21; 4. 35-41; 5. 1, 4; 6. 32, 33.

5 What a blessed ground of hope after disappointment! Jesus is no sooner rejected in one country than he is joyfully received in another! What a rebuke to those who argue, Why send the gospel to Jews and heathens abroad till you have converted all Colonial Christians at home? Jesus did not abide and argue with the Gadarenes. He departed when they rejected him; and was joyfully received on the other side of the lake.—*C.*—Leaving the country of the Gadarenes, which lay along the south-eastern shore of the Sea of Galilee, Jesus returned in a boat across the lake to Capernaum. See Mat. 9. 1 and Mar. 5. 21. The people had doubtless seen the boat approach.—*P.*

o Mat. 9. 18-25. Mar. 5. 22-43.

6 See note on Mat. 9. 18.—*C.*

p ch. 13. 14. Ac. 13. 15.

q Mat. 8. 15. Jn. 4. 47-50; 11. 6, 7. Mat. 8. 14.

r Ro. 6. 23. Eze. 18. 4. Job 30. 23. He. 9. 27. Le. 3. 2; 12. 1, 7; 17. 9. Ro. 5. 12.

s Mar. 5. 25-34. Mat. 9. 20-22. Le. 15-25. Jn. 5. 5.

7 See note on Mar. 5. 29.—*C.*

t Ch. 16. 12. Is. 55. 2.

u Job 13. 4.

v Jn. 1. 13. Ps. 108. 12.

x Ge. 32. 10. Ru. 2. 10, 21. Eze. 9. 5.

y Mar. 5. 27, 28. Ac. 5. 15; 19. 12.

z Ex. 15. 26. Ps. 147. 3. Mal. 4. 2. 2 Ki. 13, 21. ch. 13. 13; 14. 4. Mat. 8. 3; 20. 34.

a Mar. 5. 30. Jn. 1. 16. ch. 5. 17; 6. 19, 19. 1 Pe. 2. 9. He. 7. 25. Is. 63. 1.

b Ps. 38. 9. Ho. 5. 3.

c Is. 66. 2. Ho. 13. 1. Ac. 16. 29.

d Mar. 5. 33. Ps. 89. 7. Jos. 7. 19. Ps. 116. 12; 66. 16. ch. 17. 15, 16. Ps. 103. 1-4.

e ch. 7. 47-50; 17. 19; 18. 42. Mat. 15. 28; 8. 13. Ac. 14. 9.

f Mar. 5. 35-43. ver. 41, 42.

h 2 Ch. 20. 20. Is. 7. 9; 41. 10; 43. 1, 2; 50. 10. Mar. 9. 23; 5. 28, 34, 36; 11. 22-24. Jn. 11. 25, 40. Ro. 4. 17-20.

i Is. 42. 2. 1 Ki. 17. 19-23. 2 Ki. 4. 33-35. Mat. 7. 6.

j Mar. 3. 16, 17; 9. 2; 14. 33. ch. 6. 1459. 28.

k Ge. 23. 2. 1 Sa. 25. 1. 2 Ch. 35. 25. Je. 9. 17. Ac. 9. 39.

l Jn. 11. 4, 11, 13, 23. Ac. 20. 10.

m ch. 16. 14. Ps. 22. 7. Ac. 17. 32. Ge. 18. 14.

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worldly hopes and fears.—His spirit would thus have been harassed—perhaps, in the end, chafed and irritated; and, in any event, he must have been exposed to great temptations to apostasy, from all which our Lord delivers him, by the prescription of self-denial, and instant decision of purpose. *C.*

REFLECTIONS.—With authority Jesus commissions his gospel ministers: with faithfulness and care they must labour; and men's eternal state must be fixed as they hear or reject their messages. In times of scarcity and distress we should cast all our care on God, and be always ready to divide the little subsistence that we have with the hungry. By his blessing, restored through Christ, we may live comfortably, and in a Christian manner, on a little. Happy are they who boldly confess the Redeemer, whatever they may suffer on his account. What is lost for him on earth

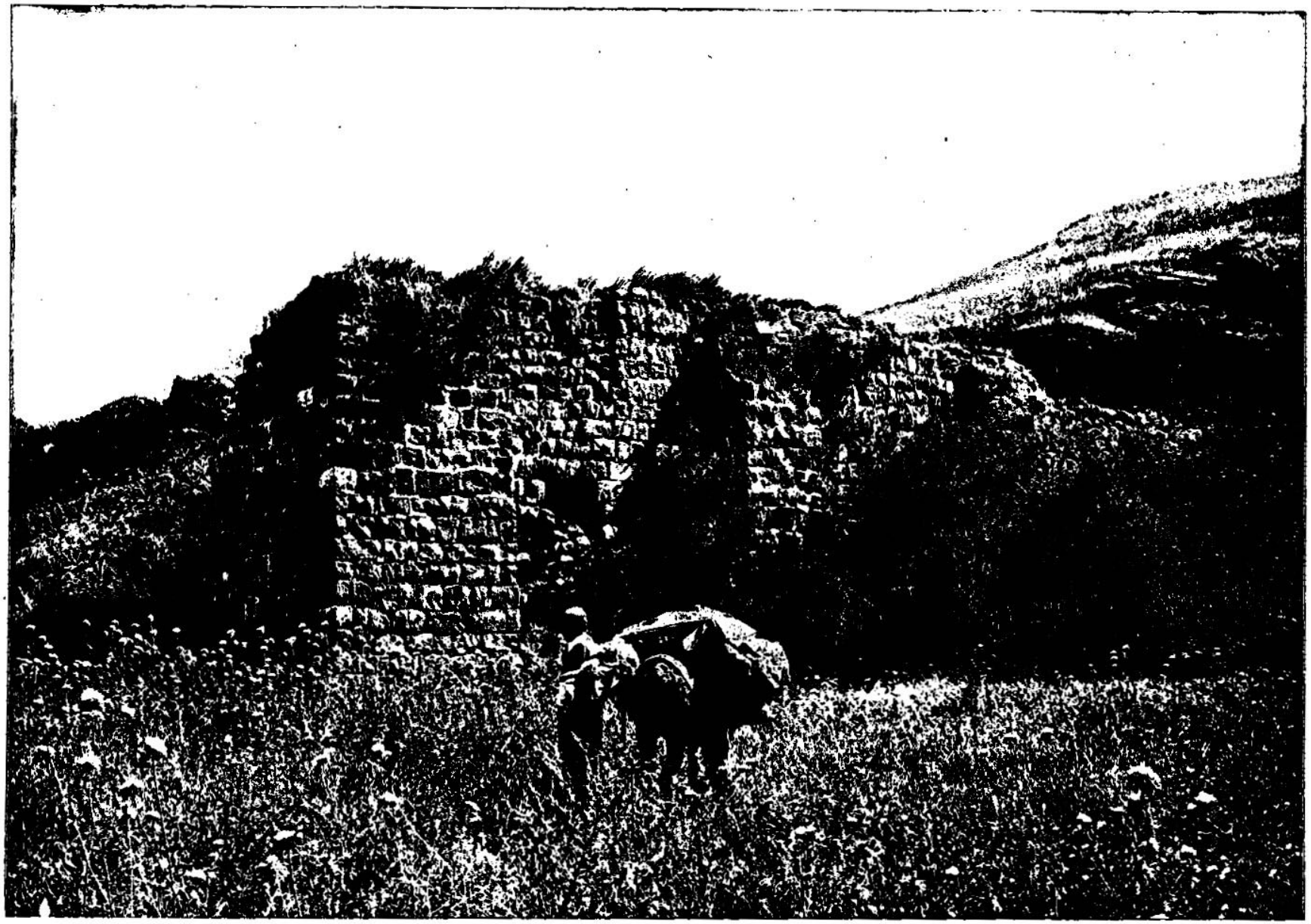

BETHSAIDA—THE PRESENT SITE OF THE CITY THAT WITNESSED MANY OF HIS WONDERFUL WORKS. [Luke. ix:10.]—Bethsaida was one of the cities most frequently visited by our Savior. It was very near Capernaum, which is called his own city. Always, in going from Capernaum to Jerusalem, or any point west of the Sea of Galilee, He would pass through Bethsaida. It is said "He preached in their synagogues throughout all Galilee and cast out devils." We know from the woe Christ pronounced on Bethsaida that it was one of the cities which had witnessed most of His wonderful works. Nothing remains of the once proud and wealthy city but a few broken walls. It is all grown up in prickly pears and thorns, making such a thick undergrowth that it is almost impossible to pass over the site at all.

54 And [o]he put them all out, and took her by the hand, and [p]called, saying, Maid, arise.

55 And [q]her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And [r]her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

1 *Christ sendeth his apostles to work miracles, and preach the gospel.* 7 *Herod desireth to see Christ.* 12 *Christ feedeth five thousand:* 18 *inquireth what opinion the world had of him: foreteileth his passion:* 23 *proposeth to all the pattern of his patience.* 28 *The transfiguration.* 37 *He healeth the lunatic:* 43 *again forewarneth his disciples of his passion:* 46 *commendeth humility:* 51 *biddeth them to show mildness towards all, without desire of revenge:* 57 *proposeth terms to three persons who offer to follow him.*

THEN he[a] called his twelve disciples together, and [b]gave them power[1] and authority over all devils, and to cure diseases.

2 And he sent them to [c]preach the kingdom of God, and to heal the sick.

3 And he said unto them, [d]Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And[e] whatsoever house ye enter into, there abide, and thence depart.[2]

5 And[g] whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

6 And[h] they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now[i] Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And[j] of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, [k]John have I beheaded: but who is this,[3] of whom I hear such things? And[l] he desired to see him.

10 ¶ And[m] the apostles, when they were returned, told him all that they had done. [n]And he took them, and went aside privately into a desert place, belonging to the city called [o]Bethsaida.

11 And the people, when they [p]knew *it*, followed him: and [q]he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ And[r] when the day began to wear away,[4] then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, [s]Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, [t]Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and [u]looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And[x] they did eat, and were all filled: and [y]there was taken up of fragments that remained to them twelve baskets.

18 ¶ And[z] it came to pass, as he was [5]alone[6] praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?[7]

19 They answering said, [a]John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But [b]whom say ye that I am? Peter answering said, [c]The Christ of God.

21 And[d] he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [e]The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And[g] he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For[h] what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For[i] whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But[j] I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And[k] it came to pass, about an eight days[8] after these sayings,[9] he took [f]Peter and John and James, and went up into a mountain [g]to pray.[1]

29 And as he prayed, [h]the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were [i]Moses and Elias:

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will be more than compensated in heaven. But dreadful is their eternal state who prefer the honours, profits, and pleasures of a present world, to him and his everlasting salvation, or who are ashamed of his truths and ways.—Astonishing is the influence of close fellowship with God. Easily it could even overset our mortal constitution. And how delightful then is heaven, where Jesus and all his saints shall for ever appear in their glory, and for ever, with joy inexpressible, contemplate his expiatory sufferings! In hopes of it, let me love his person, obey his directions, and trust all my cares and maladies to his power and skill. Let me accurately observe whether I have true faith, and in what degree; and into what debates I enter, and with what manner of spirit. Alas, what defects, prejudices,



BEDOUIN VILLAGE NEAR CÆSAREA PHILIPPI. [Luke, ix: 39.]—This scene in a Bedouin village, near Cæsarea Philippi, shows us people who are very much like those living in the same region in the time of our Savior. These people are often to-day diseased with afflictions they do not understand and that they have no means of relieving. They are so ignorant as to suppose that any medicine is sufficient to alleviate and cure them of their diseases. Refusing the spiritual help that our Lord brought to them, they have continued through all the centuries to suffer from the bodily ailments that flesh is heir to. Those that accept the spiritual offers of Jesus Christ have light and wisdom given to them, by which they are able to discern the herbs and minerals which are necessary to relieve their afflicted bodies.

31 Who[q] appeared in glory, and [r]spake of his decease which he should accomplish[2] at Jerusalem.

32 But Peter and they that were with him were[s] heavy with sleep: and when they were awake, [t]they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, [u]it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: [v]not knowing what he said.

34 While he thus spake, there came a [w]cloud, and overshadowed them: and they [x]feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [y]This is my beloved Son: [z]hear him.

36 And when the voice was past, Jesus was found alone. [a]And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And[c] it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, [d]I beseech thee, look upon my son; [e]for he is mine only child.

39 And lo, [f]a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and [h]they could not.

41 And Jesus answering said, O [i]faithless and perverse generation! how long shall I be with you, and suffer you? [j]Bring thy son hither.

42 And as he was yet a coming, [k]the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.[3]

43 ¶ And[l] they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let[m] these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But[o] they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then[p] there arose a reasoning among them, which of them should be greatest.[4]

47 And Jesus, [q]perceiving the thought of their heart, took [r]a child, and set him by him,

48 And said unto them, [s]Whosoever shall receive this child[5] in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: [t]for he that is least among you all, the same shall be great.

49 ¶ And[u] John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50 And Jesus said unto him, [v]Forbid *him* not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be [x]received up,[6] he [y]stedfastly set his face to go to Jerusalem,[7]

52 And sent messengers before his face: and they went, and entered into a village of the [z]Samaritans, to make ready for him.

53 And [a]they did not receive him, because his face was as though he would go to[8] Jerusalem.

54 And when his disciples [b]James and John saw *this*, they said, Lord, wilt thou that [c]we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, [d]and rebuked them, and said, Ye know not [e]what manner of spirit[9] ye are of.

56 For[g] the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And[h] it came to pass, that, as they went in the way, a certain *man*[1] said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; [i]but the Son of man hath not where to lay *his* head.[2]

59 And he said unto another, [j]Follow me. But he said, [k]Lord, suffer me first to go and bury my father.

60 Jesus said unto him, [l]Let the dead bury their dead; [m]but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but [o]let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, [p]No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

CHAPTER X.

1 *Christ sendeth out the seventy disciples to work miracles, and to preach:* 17 *they return with joy: Christ showeth them wherein to rejoice:* 21 *thanketh his Father for his grace:* 23 *magnifieth the happy estate of his church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commendeth Mary her sister.*

AFTER these[q] things the Lord appointed other [b]seventy[1] also, and sent them two and two before his face into every city and place, whither he himself would come.

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[q] Mat.28.3. Col.3.4. Phi.3.21

[r] 1 Co.2.2. Phi.3.8-10. Col.2.15. with ver. 22; ch.xvii.xxii. Mat. xxvi. xxvii. Isa. xxvi.xix.

[2] Which he should accomplish or fulfil, as it was the accomplishment of many prophecies—as it was his great act of obedience to the will of his Father, and as it was the victory over Satan, sin, and death.—*C.*

[s] Da.8.18. 10.9. ch. 22.45.47.

[t] 1 Jn.1.1-4. 2 Pe. 1.16, 17.

[u] Ps.27.4. 36.6; 73.28. Mat.17.5,6. Mat.17.4.

[v] Mar.9.6.

[w] Ps.78.14. 104.3. 105.39. Isa. 19.1. Re.10.1

[x] Ps.78.19. 104.7. Da.8.18; 10.10. Ex.33.20. Ju.6. 22; 13.22. Ps.53.5.

[y] 2 Pe.1.17, 18. Mat. 3.17; 17.5. Mat.9.7. Is. 42.1. Ps.2.7. Jn.1.14; 3. 16 Ro.8.3,32. 2.4. Col. 1.13. Zec.13.7. ch.9.22.

[z] Ex.23.21. De.18. 15-18. Ac.3.22,23. Heb. 2.3; 3.1,2,5,6; 12.25.

[a] Mat.17.9. Mar.9.9, 10. Ec.3.7.

[c] Mat.17.14-21. Mar. 9.14-29.

[d] ch.7.8; 8.41. Jn.4. 47,49. Mar.5.23. 6.56; 8. 22; 10.13,17,26.

[e] Zec.12.10.

[f] 1 Pe.5.8. Jn.8.44. Mat.15.22. Mar.9.18, 20,22,26.

[h] 2 Ki.4.31. Mat.17. 16,19-58. Ac.19.13-16.

[i] Mat.17.16; 6.30; 8. 26; 14.31; 16.8; 17.58. Jn. 20.27. Ps.32.5. Ps.78.8. He.3.19; 4.2.

[j] Mar.10.14. Mat.11. 28. Pr.8.17. ch.18.27. He.2.13. Ge.18.14. Je. 32.17,27.

[k] Mar.9.20; 1.26,27. See ver. 39. Ge.3.15. 1 Pe.5.8. Re.12.12.

[3] This miracle is more fully detailed by Mark (ch.9.14-29). Matthew also gives some important additions, ch.xvii.—*P.*

[l] ch.4.36; 9.26,57,765 8.25. Ps.139.14. Zec.8. 6.

[m] Mat.17, 22, 23; 16. 21; 20.18,19,28; 26.2, 21, 38, 39. Ch.18.31-34. 20.20, ver. 22. Jn.2.19,22; 14.10. 18.14, 32, 33; 19.11. Ac. 2.23; 4.27, 28. ch.xxii. xxiii. 2 Sa.24.14.

[o] ch.2.50; 18.34. Is. 40.10,20. Jn.12.16; 20. 16-18; 20.16; 24.5,8,22. Mar.9.32.

[p] ch.22.24-30. Mat. 18.1-6 Mar.9.33-37.

[4] See note on Mat. 18.1.—*C.*

[q] Ps.139.1-4,7,9. Je. 17.10. He.4.13. Jn.2.24. 17. Re.2.23.

[r] Mar.10.14. Ps.34. 11; 45.10. Pr.8.17.

[s] Mat.18.5,10,40-42; 25.40,45. ch.10.16. Jn. 10.38; 5.23; 12.44; 13. 20; 14.21. 1 Th.4.8.

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[5] Jesus now leaves Galilee not to return till after his resurrection. Luke details the incidents, which occurred during the journey, most of which are peculiar to him, not being found in the other Gospels. Christ's route was not direct, and appears to have occupied a considerable time. We learn from Jn.10.22 that our Lord was at Jerusalem at the feast of dedication, which took place about the end of December. Between that time and the passover when he was crucified he could not have returned to Galilee, for we are able to gather from incidental notices in John where that period was spent. Consequently the journey here referred to in Luke was made in December.—*P.*

[5] See note on Mat. 18.5.—*C.*

[t] ch.14.11. Mat.23. 12.12.

[u] Mar.9.38-40. ch. 11.19. Nu.11.27-29. Job 5.2. 1 Co.4.4,6-8. 5.26.

[v] 1 Co.12.3. ch.9.50; 11.23; 6.1. Mat.12.30. Phi.1.18. Nu.11.29.

[x] Mat.16.19. Ac.1.2 Jn.13.1; 17.11,13; 16.5, 28; 14.2,3. He.11.5.

[6] The time at which he should be received up into glory. Ac.1.2. 1 Ti.3.16.—*C.*

[y] Eze.4.3. Ac.21.13. Phi.3.14.

[7] See note [x] in first column.

[z] Mat.10.5. Jn.4.4-42. Ezr.iv.v. Ne.iv, vi.

[a] Jn.4.4-9.

[8] The Samaritans were offended with Jesus, whose going up to worship in the temple at Jerusalem, implied a despising or condemnation of theirs upon Mount Gerizim.—*C.*

[b] See ver. 54. Mar. 10.35-37.

[c] 2 Ki.1.10,12. 2 Sa. 21.2. Ga.4.17,18.

[d] Ps.9.8, 75.5. Mat 26.22.

[e] Mat.16.23. Ro.10. 2. Ja.3.14 15.

[9] Self-ignorance is one of the chief diseases of the human mind; and the knowledge, faith, and fellowship of 'Christ crucified' its only remedy. 1 Co. 2. 2. Ga. 2. 20. Phi 3. 10. Zeal for truth, for the honour of Christ, and for the glory of God, is a noble and a necessary principle: but the zealous must be watchful over their spirit, lest they should be misled by it to offer their own fire upon God's altar.—*C.*

[g] Jn.3.17,18; 12.47. Mat.5.17,20,38. 1 Ti.1. 15. ch.19.10. He.7.25.

[h] Mat.8.19-22; 13.20 -22. Jn.6.26. 2 Ti.4.5. Ex.19.8; 24.3.

[1] See note on Mat. 8.19,20.—*C.*

[i] Mat.8.20. 2 Co.8.9. Ps.22.6; 109.22,25; 40.17; 69.29. Phi.2.7,8. Mat. 21.10.

[2] The full force and pathos of this statement is lost if we overlook the import of the name *Son of man*. It is explained in Da.7.13. It represents our Lord as possessed of universal dominion—ruling supreme in the universe. He who was thus omnipotent, with a kingdom wide as creation, so humbled himself for us, that he was more destitute than birds or foxes.—*P.*

[j] Mat.4.19,21; 16.24; 9.9.

[k] Mat 8.21. Hag.1. 2, with 1 Ki.19.20.

[l] Mat 8.22. ch.15.32. Ep.2.1 1 Ti.5.6. Le.21. 10-12. Nu 6.6,7.

[m] 2 Ti 4.2. Mar.16. 15. ver. 2. 1 Co.15.10.

[o] 1 Ki.19.20. Mat.22. 5. ch.14.20,26. Jn.21.16.

[p] Phi. 3. 14. He. 10. 38. 1 Ti.4.10; 1.15. He. 6.8. 2 Pe.2.20-22. 1 Jo. 2.19.

CHAP. X.

[a] Mat.10.1 Mar.6.7.

[b] Ex.1.5. Nu.11.16. Mat.6.7. Mat.10.5.

[1] *Other seventy.* In the Greek it is 'seventy others:' meaning, not a second seventy, but seventy in addition to the twelve apostles, ch.9.1.—*C.*

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pride, and passion, he finds in the very best on earth! Heartily he detests them; and much more to have his gospel propagated by their means. But with great tenderness he treats the meek and humble, pities their infirmities, and cherishes their good intentions concerning him.

CHAPTER X. Ver. 30–37. In allusion, this wounded man may be viewed as an emblem of a lost sinner, to whom neither moral nor ceremonial laws can afford relief, and whom Jesus alone can tenderly pity and save by means of his gospel. But the real scope of the parable is to show that whatever provocations we have met with, we ought cordially to love, and kindly to help and relieve, our very enemies, even when their own professed friends overlook them.

Ver. 2. *The labourers* furnish the true emblem of a genuine minister of the gospel. The labourer must be early, punctual, attentive to his employer's orders; diligent, patient, and eat and

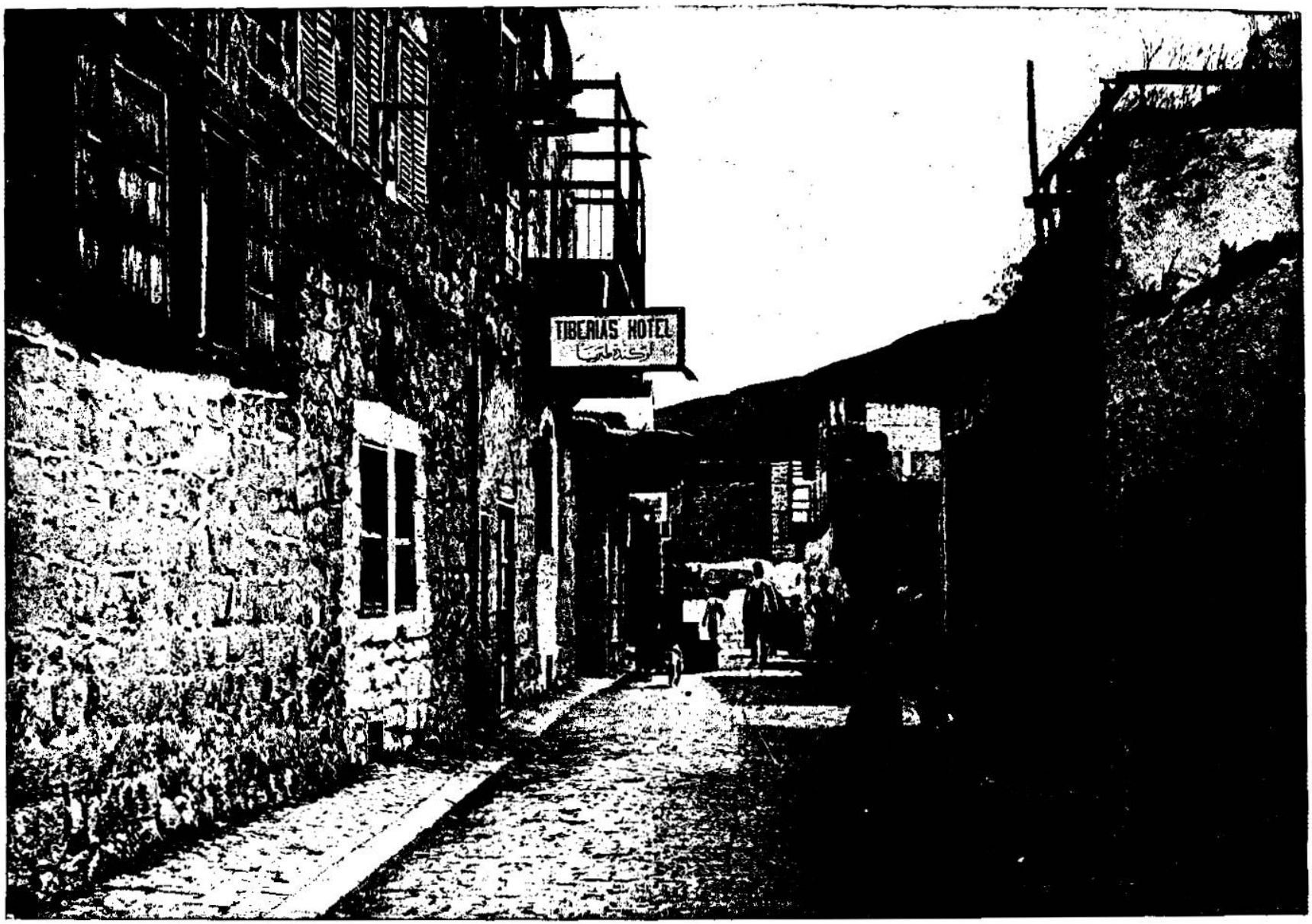

STREET SCENE IN TIBERIAS. [LUKE, ix:51.]—While we have no knowledge that our Savior was in Tiberias, we know that he often passed in sight of it, because He could not go from Nazareth to Capernaum, or from Jerusalem to Capernaum, without going by it. While there is no record of his entering it, we must think there are many things which He did of which we have no record, because St. John said if all the things He did were recorded the world itself would not contain the books, so that we have but little doubt but what our Savior was often in the city of Tiberias. He loved the haunts of men, and wherever men assembled He was in the midst of them. This was the greatest city of the time on the Sea of Galilee, the home of the Roman governor, and the center of interest about the lake. The people here now are very poor.



PLOWING AT JEZREEL—THE RICHEST VALLEY IN PALESTINE. [LUKE, ix:52.]—In going from Nazareth to Jerusalem, our Savior, if he followed the most direct route, would pass through the plains of Jezreel. This is a valley that runs across the whole of Palestine from near the Jordan to the Mediterranean Sea, and is not only the richest valley in the Holy Land, but perhaps one of the most fertile plains on the face of the earth. Notwithstanding it has been cultivated from the days of Abraham, yet without ever being fertilized, it produces still the finest wheat. This plain belongs now to a Christian, who lives at Beyrout, and is interesting because of the memories and associations and traditions connected with it. It has been the great battlefield of the world, and the mountains Carmel, Tabor, Little Hermon and Gilboa are all within or in sight of this plain. It was upon the edge of this plain, at Jenin, that the messengers who went before our Savior, as referred to in verse 52 of the ninth chapter of St. Luke, were turned back.

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2 Therefore said he unto them, [c]The harvest truly *is* great, but the labourers *are* few: pray ye therefore the [d]Lord of the harvest, that [e]he would send forth labourers into his harvest.[2]

3 Go[f] your ways: [h]behold, I send you forth as lambs among wolves.

4 Carry[i] neither purse, nor scrip, nor shoes: and salute no man by the way.[3]

5 And[j] into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the [k]son of peace[4] be there, your peace shall [l]rest upon it: if not, it shall turn to you again.

7 And[m] in the same house[5] remain, eating and drinking such things as they give: for the labourer is worthy of his hire. [n]Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And [p]heal the sick that are therein, and say unto them, [q]The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even[r] the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding,[s] be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that [t]it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Woe[u] unto thee, Chorazin![6] woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago [v]repented, sitting in sackcloth and ashes.

14 But[w] it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, [x]which art exalted to heaven, shalt be thrust down to hell.

16 He[y] that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the [z]seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld [a]Satan as lightning fall from heaven.

19 Behold, [c]I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

A.M. Cir. 4036. A.D. cir. 32.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you;[7] but rather rejoice, because [d]your names are written in heaven.

21 ¶ In that hour Jesus [e]rejoiced in spirit, and said, I thank thee, O Father, [f]Lord of heaven and earth, that thou [h]hast hid these things[8] from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

22 [i]All[9] things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, [j]Blessed *are* the eyes which see the things that ye see:

24 For I tell you, [k]that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, [l]Master, what shall I do to inherit eternal life?

26 He said unto him, [m]What is written in the law? how readest thou?

27 And he answering said, [o]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: [p]this do, and thou shalt live.

29 But he, [q]willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho,[1] and [r]fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And[s] by chance there came down a certain priest[2] that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and [t]looked *on him*, and passed by on the other side.[3]

33 But a certain [u]Samaritan, as he journeyed, came where he was: and when he saw him, he [v]had compassion *on him*,

34 And went to *him*, and [x]bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an [y]inn, and took care of him.

35 And on the morrow, when he departed,

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c Mat. 9. 37, 38. Jn. 4. 35. Zec. 10. 7. 11. 4, 7, 11. Ac. 16. 9, 10. 18. 10. 1 Co. 3. 9, 4. 1 Ti. 4. 15.

d 1 Co. 12. 28. Ac. 20. 28, 32. 2 Ti. 2. 6, 7.

e Je. 3. 15. Ep. 4. 11, 13. Ac. 6. 2, 4. 2 Ti. 3. 1.

2 The discourse addressed to the seventy is in substance the same as that to the twelve, as the similarity of their errand would lead us to suppose it would be. But there is, as Stier has well remarked, this weighty difference. The discourse in Mat. x., in its three great divisions, speaks plainly of an office founded, and a ministry appointed, which was to involve a work, and embrace consequences, coextensive, both in space and duration, with the world. Here we have no such prospective view unfolded. The whole discourse is confined to the first division there, and relates entirely to present duties.—*Alford.*—*P.*

f Mat. 10. 5–42. Mar. 6. 7–13. ch. 9. 1–6.

h Mat. 10. 16; 7. 15. Ac. 20. 29, 30. Ca. 2. 15. Eze. 2. 3.

i Mat. 10. 9, 10. Mar. 6. 8. ch. 9. 3. Mat. 6. 31. Phi. 4. 6. 2 Ti. 4. 2. 2 Ki. 4. 29. Ge. 24. 33, 50. Pr. 4. 25.

3 This prohibition does not imply any renunciation of the courtesies of life, but merely those vain, fulsome, and tedious ceremonies by which eastern manners often consume precious time to no purpose.—*C.*

j Mat. 10. 11, 12. 1 Sa. 25. 6. Ac. 13. 46. Ps. 35. 13. Is. 55. 12. 2 Co. 2. 16.

k Is. 9. 6.

4 If the master of the house be a servant of the Prince of peace, your prayer for peace (of conscience and of intercourse) shall rest upon him and his family.—*C.*

l 2 Th. 3. 16. Ja. 3. 18.

m Mat. 10. 10, 11, 7. Co. 10. 27. 9. 4–12. Ga. 6. 6–9. 1 Ti. 5. 18. Le. 19. 13. De. 24. 14, 15. 4.

n See note on ch. 9. 4.—*C.*

o 1 Ti. 5. 13. Phi. 4. 8. Ep. 5. 15. ch. 9. 4. Mar. 6. 8.

p ch. 9. 1. Jn. 14. 12.

q Mat. 3. 2. 4. 17. Tit. 2. 12. Ro. 10. 8. Is. 9. 7. 52. 7. Da. 2. 44.

r Mat. 10. 14. Mar. 6. 11. ch. 9. 5. Ac. 13. 51; 18. 6; 20. 26; 22. 18. Ne. 5. 13.

s Ac. 1. 36; 3. 26. Ro. 10. 8. Tit. 2. 11. 3. 9.

t Mar. 6. 11. Mat. 10. 15; 11. 20–24. Je. 23. 14. Ge. 19. 24–28; 10. 26–31. 1 Th. 2. 16.

u Mat. 11. 20–24. Eze. 3. 6, 7, with Is. xxiii. Eze. xxvi.–xxviii.

6 See note on Mat. 11. 21.—*C.*

v 1 Ki. 21. 27, 29. Jonah 3. 10.

w ch. 12. 47, 48. Am. 3. 2. He. 2. 4–8; 10. 26–31. 2 Pe. 2. 20–22.

x Ge. 11. 4. De. 1. 28. Is. 14. 13–15. Eze. 26. 20; 31. 18; 32. 18, 23. Je. 51. 53. Am. 9. 2, 3. La. 4. 6. Mat. 11. 23, 24. ch. 12. 48.

z ch. 9. 48. Mat. 10. 40; 18. 5. Ex. 16. 8. Nu. 14. 2, 11, 27; 16. 11. Mar. 9. 37. Jn. 5. 22, 23; 12. 44; 13. 20; 14. 21. 1 Th. 4. 8. Ac. 5. 4.

a ver. 9; ch. 9. 1. Ro. 16. 20. 1 Jn. 3. 8.

b Jn. 12. 31; 16. 11. He. 2. 14. Re. 12. 8, 9; 20. 10. 1 Jn. 3. 8.

c Ps. 91. 13. Is. 11. 8. Mat. 16. 18. Ac. 28. 5. Ro. 16. 20.

7 It is a natural tendency for man to glory in the exercise and exhibition of power, whether that power is inherent or conferred. The apostles and disciples of our Lord sometimes showed a disposition to glory in their success. This arises from pride, and may result in neglect of the real work which God had committed to them. Against all such feelings Christ here solemnly warns them.—*K.*

d Ex. 32. 32. Ps. 69. 28. Is. 4. 3. He. 12. 23. Da. 12. 1. Phi. 4. 3. Re. 13. 8; 20. 12; 21. 27.

e ch. 15. 6, 9, 24, 32. Is. 62. 5. Zep. 3. 17.

f Ps. 24. 1. Is. 66. 1.

h See Mat. 11. 25, 13. 13. Ps. 25. 8, 9, 14. Is. 29. 14. 32. 4. 44. 18. 1 Co. 1. 19, 21, 26; 2. 6, 7. 2 Co. 3. 14, 4. 3.

8 *Thou hast hid these things.* Not as being jealous of their wisdom and prudence—nor arbitrary, though sovereign in his discoveries and gifts, but these things were hid from those who, 'professing themselves wise, became fools,' who 'loved darkness rather than light,' and who 'did not like to retain God in their knowledge, wherefore God gave them over to a reprobate mind.' Ro. 1. 22, 28.—*C.*

i Mat. 11. 27; 28. 18. Ps. 8. 8. He. 2. 8. Jn. 1. 18, 3. 35. 5. 27. 6. 44, 46; 10. 15; 13. 3, 14. 8, 9; 17. 2. 1 Co. 15. 27. Ep. 1. 21, 22. Phi. 2. 9–11.

9 Many ancient copies add these words: *And turning to his disciples, he said.*

j Mat. 13. 16, 17; 16. 17. ch. 2. 30. Jn. 20. 29.

k 1 Pe. 1. 10.

l Mat. 19. 16; 22. 35. Mar. 10. 17; 12. 28. Ac. 16. 30, 31. Ga. 3. 18.

m Is. 8. 20. Jn. 5. 39. Ga. 4. 21.

o De. 6. 5; 10. 12; 30. 6. Pr. 23. 26. Mat. 22. 37, 39. Mar. 12. 30, 31. 1 Ti. 1. 5. 1 Co. xiii. Le. 19. 18. Ro. 13. 9. Ga. 5. 14. Ja. 2. 8. 1 Jn. 3. 18.

p Le. 18. 5. Eze. 20. 11, 21. Mat. 19. 17. Ga. 3. 12. Ro. 10. 5; 3. 19, 20. Ne. 9. 29.

q ch. 16. 15; 18. 9–11. Job 32. 2. Ro. 4. 2; 10. 3. Ga. 3. 11. Ja. 2. 24. Mat. 5. 43, 44.

1 *Jericho* is situated about nineteen miles east of Jerusalem. The road between them was anciently called 'the bloody way,' and is still, from the nature of the passes, the most dangerous in all Palestine.—*C.*

r Ge. 37. 6. Ja. 4. 44. Ec. 7. 29. Ro. 3. 9.

s Ps. 38. 11, 12. 88. 4. Ac. 4. 12. Je. 3. 23, 24. Ro. 3. 19, 20. 8. 3. 9. 31, 32; 10. 3. Ga. 3. 21, 22. 4. 24. He. 10. 1, 2, 7. 19. 9.

2 Not less than 12,000 priests and Levites resided at Jericho, who, being required in their courses to attend the temple, would frequently pass that way—which renders it more than probable that our Lord spoke not a parable, but recited a reality.—*C.*

t Ps. 109. 25. Pr. 27. 10.

3 The priest and Levite 'passed on the other side'—most probably under pretence of avoiding legal pollution.—*Note.* Let that religion be always rejected that invents any excuse for neglecting a deed of mercy.—*C.*

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u Ac. 10. 28. ch. 9. 52, 53. Jn. 4. 9. 8. 48, with He. 2. 17, 18; 4. 15. Mat. 1. 21; 18. 11; 20. 28.

v Ex. 2. 6. x Ps. 147. 3. Is. 1. 6. y Is. 11. 10. Pr. 9. 1–5. Mat. 16, 18. He. 12. 22–24.

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sleep but to gain fresh strength for new employment. May the Lord send forth many such to reap and to gather in his harvest! *C.*

Ver. 11. *We do wipe off against you.* Rather, 'we do wipe off for you;' the act not implying a threat, such as the Authorized Version seems to convey, but visibly to represent their disinterestedness; as if they had said, 'we came not for *yours*—no, not even to a particle of your dust, which we thus wipe off and leave with you—but we came for *you*, that by grace we might translate you to that heavenly kingdom of which we are the messengers.' *C.*

Ver. 18. *Like lightning.* Visibly, swiftly, portentously, destructively. The destructive throes of Satan, when falling from his throne in the world he had usurped and governed, may be well illustrated by his efforts to destroy some of those miserable demoniacs from whom he was cast out, Mar. 9. 20, 22; Lu. 9. 42.—The word *heaven* is not merely applied to the place and state of glory, 2 Co. 5. 1, 2, but also to the powers and dignities of this world, Is. 13. 10, 13, comp. with ver. 19: see also note on Mat. 24. 29, 30. The meaning therefore seems to be that our Lord saw Satan, either in his own person or in the persons of his angels, falling from that supremacy over the world which he had so long usurped. He saw him actually beginning to fall, and, prophetically, he saw him totally fallen before the preaching of the gospel. *C.*

Ver. 19. The promise, 'nothing shall by any means hurt you,' being expounded by comparison with such scriptures as Mat. 10. 16–22, and by the actual history of the apostles, will be seen to insure, not exemption from temporal, but from spiritual injury; and the superiority conferred 'over all the power of the enemy' (Satan) seems to lead to the conclusion that by 'serpents and

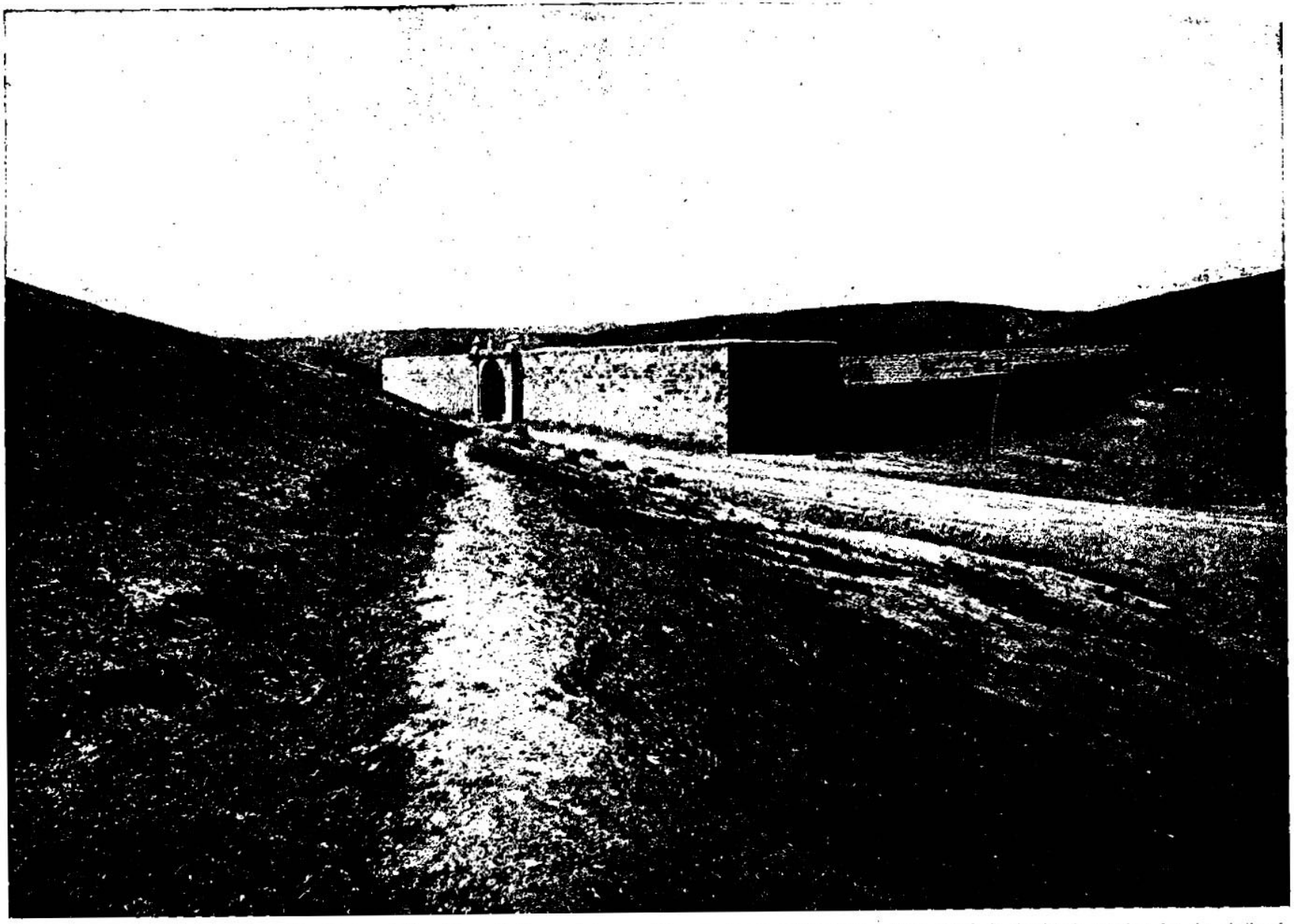

INN OF THE GOOD SAMARITAN. [Luke, x.34.]—About half-way between Jerusalem and Jericho there stands to-day an inn that is said to occupy the site of the ancient inn where the good Samaritan carried the man who had fallen and been beaten among the thieves. This is the place where travelers take dinner on their way from Jerusalem to Jericho. This region of country still abounds with thieves, thus making it necessary for every one who passes this way to go under guard. This guard is furnished travelers by the sheik of the country, whose headquarters is at the Apostle's Fountain, about four miles east of Jerusalem. Our Savior seized upon the event of the man falling among thieves and being shunned by the priests and Levites, but ministered to by the good Samaritan, to teach the world charity, and to treat every one as his neighbor

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he took out two pence,[4] and gave *them* to [e]the host, and said unto him, Take care of him; and whatsoever[a] thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, [b]He that showed mercy on him. Then said Jesus unto him, [c]Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village:[5] and a certain woman, named [d]Martha, received him into her house.[6]

39 And she had a sister called Mary, which also [e]sat at Jesus' feet, and heard his word.

40 But Martha was [f]cumbered[7] about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art [h]careful[8] and troubled[9] about many things:

42 But [i]one thing is needful:[1] and Mary hath chosen that [j]good part, which shall not be taken away from her.

CHAPTER XI.

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemy of the Pharisees: 28 and showeth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that as he was [a]praying in a certain place, when he ceased, one of his disciples said unto him, [b]Lord, [c]teach us to pray, as John also taught his disciples.[1]

2 And he said unto them, When ye pray, say,[d] Our[e] Father which art in heaven, [f]hallowed be thy name. [h]Thy kingdom come. Thy[i] will be done, as in heaven, so in earth.

3 Give[j] us day by day[2] our daily bread.

4 And[k] forgive us our sins; for we also forgive every one that is indebted to us. And lead[l] us not into temptation; but deliver us from evil.

[4] Fifteen pence sterling. Mat 20.2.

[a] 1 Co. 12. 28; 4. 12. Eph. 4. 11.
[b] ch. 14. 14. Pr. 19. 17. 2 Co. 5. 5. 1 Co. 15. 58. 2 Ti. 4. 7, 8.
[c] Pr. 24. 27. Hu. 6. 6. Mi. 6. 8. He. 13. 16. 2 Co. 8. 9. Mat. 20. 28. 23. 8. Ep. 5. 2. Re. 1. 5, 6.
[d] Mat. 5. 42-46. Ro. 12. 17-21.
[e] Bethany. Jn. 11. 1; 12. 1-3. Mat. 20. 6, 7.

[5] The village here referred to was undoubtedly Bethany, and Martha and Mary were the sisters of Lazarus. The time when this incident occurred cannot be definitely fixed. —*C*

[f] ch. 8. 5. Ac. 22. 3. De. 31. 3 Jn. 8 34. 1 Co. 7. 3. &c
[g] Mat. 8. 15, 16. 34. Ex. 18. 18 Ps. 89. 51.

[7] *Cumbered.* 'Distracted, drawn different ways.'—*C.*

[h] 1 Ki. 20. 34; 8. 34. Mar. 4. 19. Mat. 6. 20-34. Phi 4. 6. 1 Pe. 5. 7.

[8] *Careful.* 'Anxiously careful.'—*C.*

[9] *Troubled.* 'Distarbed, hurried.'—*C.*

[i] ch. 18. 22. Ps. 27. 4; 73. 25; 142. 5. Ec. 12. 13. Mar. 8. 36. 1 Co. 13. 3. Jn. 3. 3, 5. 2 Co. 4. 17, 18. 6. 7. 5. 6. Mat. 19. 19.

[1] Theophylact, Basil, and Dr. A. Clarke understand by 'one thing' 'one dish.' But this statement does not accord with our Saviour's method of feeding the multitudes with both bread and fish. By the 'one thing,' therefore, must be understood the knowledge of Jesus—the salvation of the soul.—*C.*

[j] Ps. 16. 5, 6. Is. 45. 17; 55. 3. Jn. 17. 3. Ps. 73. 24-26. 142. 5. 1 Jn. 5. 12.

CHAP. XI.

[a] Ps. 109. 4. He. 5. 7. ch. 6. 12, 19, 28.
[b] Jn. 13. 13, 20-28. Phi. 3. 8.
[c] Ro. 8. 26. 2 Co. 3. 5. Ps. 119. 26, 27, &c.

[1] See note below.

[d] Ho. 14. 2, 3. Mat. 6. 9-13.
[e] Mat. 6. 9. Is. 63. 16; 64. 8; 66. 13. Ps. 8. 1; 72. 17-19; 113. 2-5; cxlv.-cl. cv. cvi.
[f] Mat. 4. 1723-2. ch. 9. 51; 10. 9, 11. Is. 2. 2, 5; lix. 19. 6. 7. Mat. 26. 18, 26. 18.
[h] Mat. 26. 42. Ac. 21. 14. 2 Th. 3. 1. 2 Sa. 7. 25. Ps. 119. 5, 103, 20.
[i] Pr. 30. 8. 1 Ti. 6. 8. Jn. 6. 33. Is. 33. 16.

[2] Or, *for the day.*

[k] Mat. 25. 26. Is. 1. 18; 43. 25; 44. 22. Mi. 7. 18, 19. Ho. 14. 2. Mat. 6. 12, 14, 18. 35. Ep. 4. 32. 32.
[l] Mat. 26. 41. Jn. 17. 15. 1 Co. 10. 13. 2 Co. 12. 7, 8. 1 Pe. 5. 8, 9. 2 Pe. 2. 9.

[3] A proof is here afforded of the fact that our Lord repeated substantially the same lessons and doctrines to his disciples at different periods of his public life. Both time and circumstances show that Luke is not here recording the same discourse found in Mat. vi. The form of prayer itself proves it. Though in substance identical, the language is abridged. —*C.*

[m] ch. 18. 1-8.

[4] Or, *out of his way.*

[5] Not necessarily in the same bed, but in bed in the same sleeping apartment, where, according to eastern custom, they lay round the wall upon carpets or mattresses. Campbell renders 'with me,' 'as well as myself,' which, no doubt, the Greek will bear; but if the children were in a different apartment, the friend could scarcely plead the danger of awaking them.—*C.*

[6] Or, *impudence.* Ge. 32. 26. Mat. 15. 22-28. ch. 18. 1-8. Ru. 1. 5-3. 2 Co. 12. 7, 8.

[7] Our Lord's argument is this—if a friend will yield to importunity what he will not yield to mere human friendship, how much more will God yield to importunate prayer, what he is already prepared to grant from heavenly love.—*C.*

[n] Mat. 7. 7-11; 21. 22. 17. 20. Ge. 32. 26-29. Ps. 118. 5; 119. 2. Is. 45. 11; 62. 1, 7. Mar. 11. 24. Jn. 14. 13; 15. 7; 16. 23, 24. 2 Co. 12. 8. He. 4. 16. Ja. 1. 5, 6; 5. 16-18. 1 Jn. 3. 22; 5. 14, 15. Ps. 32. 1, 5, 11.

[o] Mat. 7. 9, 10. Is. 49. 15.

[7] Gr. *grist.*

[p] Is. 42. 15. He. 12. 10. Mat. 7. 11.

[q] ver. 2. Is. 63. 16; 66. 8.

[r] Pr. 1. 23. Is. 44. 3. 4. Eze. 36. 27. Joel 2. 28.

[8] Instead of 'the Holy Spirit,' Matthew (ch. 7. 11) says 'good things.' Our Lord, therefore, had made mention of both; but Matthew, in addressing Jews, accustomed to the temporal promises of Moses, turns their attention to the 'good things' (see Mar. 10. 30); Luke, who wrote for the Gentiles, turns their attention to that 'Holy Spirit,' by whom their conversion had been wrought, and their gifts derived.—*C.*

[s] Mat. 9. 32-34; 12. 22-30.

[t] Mat. 9. 34; 10. 25; 12. 24. Mar. 3. 22-30. Ju. 7. 20; 8. 48, 52; 10. 20.

[u] Mat. 12. 38; 16. 1. Mar. 8. 11. ver. 29. 1 Co. 1. 22. He. 3. 9, 19.

[x] Mat. 9. 4; 12. 25. Mar. 3. 24. Jn. 2. 25. Re. 2. 23.

[9] Gr. *Beelzebul*, as ver. 15, 19, &c.

5 And he said unto them, [u]Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey[3] is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;[4] I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his [5]importunity[6] he will rise and give him as many as he needeth.

9 And[n] I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If[o] a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [7]offer him a scorpion?

13 If[q] ye then, being evil, know how to give good gifts unto your children; how much more shall *your* [r]heavenly Father [8]give the Holy Spirit to them that ask him?[8]

14 ¶ And[t] he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [u]He casteth out devils through Beelzebub the chief of the devils.

16 And others, [w]tempting *him*, sought of him a sign from heaven.

17 But he, [x]knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.[9]

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scorpions' are here to be understood, not the animals so named, but satanic agents, more poisonous to the soul than they to the body. That the promise of exemption from the power of serpents may, however, be also literally understood, is manifest from Mar. 16. 18; Ac. 28. 3, 5. *C.*

Ver. 33. *Samaritan.* The object of our Lord in selecting a Samaritan was to show how a people whom the Jews hated and despised were capable of kind and generous actions, that thereby he might soften down national prejudices, and prepare the way for the union of all nations under one King. *C.*

Ver. 37. *Go and do likewise.* That is, *neighbour* includes not merely our friends by the ties of nature or grace—two points the lawyer never questioned; but also every one, friend or stranger, countryman or alien, who may stand in any need of our aid, and whom we have the means and the opportunity to serve. *C.*

REFLECTIONS.—Great are the difficulties of faithful gospel ministers, and proportionate their assistance. Alas! that so few should be laborious, skilful, and faithful, or successful! If their authority, qualifications, help, and success depend wholly on Christ, with what earnestness should their ministrations be attended to and improved! and cheerfully ought their hearers to provide them a subsistence. Ministers ought to appear altogether disentangled from carnal cares and pursuits. And dreadful is their case who reject a purely-preached gospel and the faithful preachers of it.—Happy is it to be instrumental in advancing the kingdom of Christ, and depressing that of Satan. But more so to be enrolled in heaven, as the loving people of God and heirs of his glory. How exhilarating are the views of that divine grace which, by the almighty influence of the Holy Ghost, God bestows on all the world the saving blessings and distinguished honours of the new kingdom! But it is absurd for men to seek righteousness and life by a law which they can never fulfil; or to attempt reducing the broad law of God to the standard of their own heart and life. Never ought any to inquire concerning eternal salvation from a captious or even curious intention, but with the most serious concern. And it is comely when love to God and to men streams powerfully through every action of life, and the miseries of strangers and enemies awaken our tender compassion. Never should ministers or others make visits without leaving a savour of Christ behind them. Everywhere they should labour to render men wise unto salvation. And no secular cares should ever hinder spiritual concern. Thrice happy are they who have the saving knowledge of, and an interest in, Christ! If once we have this, neither none but ourselves can deprive us of it; and Jesus will encourage our solicitous care about it, and seek our eternal possession of it.

CHAPTER XI. Ver. 2–4. The prayer here is an abridged form of that contained in the sermon on the mount, Mat. 6. 9–12, but was delivered on a very different occasion. This was revealed to one applicant for instruction, the former as an example, in the course of the sermon, Mat. 5. 3, 9, equally addressed to all. *C.*

Ver. 5. *Midnight.* The call 'at midnight,' that would appear so unlikely in the colder northern climates, would be perfectly natural in the warmer latitudes, in which, during summer, journeys are often taken at night, for avoidance of the oppressive and even dangerous heat of the day.—*Three loaves* may appear a large and unnecessary quantity, but the Jewish loaves were merely thin biscuit, each weighing but a few ounces. While it is also to be recollected that eastern hospitality required an amount of provision for a friend far beyond his necessity. See Ge. 43. 34. *C.*

Ver. 12. *Scorpion.* The scorpion is generally about two inches in length, and in structure resembles a lobster. It has a jointed tail, said to increase with its age, at the end of which is a small curved sharp-pointed sting, capable of inflicting a most poisonous and often deadly wound. Ælian, Avicenna, and others, describe a white species, of an oval form, and much resembling an ordinary egg. *C.*

Ver. 45. *Lawyers.* That scribes and lawyers are sometimes used indiscriminately is certain, from comparing Mat. 22. 35 with

19 And if I by Beelzebub cast out devils, by whom do [y]your sons cast *them* out? [z]therefore shall they be your judges.

20 But if I with the [a]finger of God[1] cast out devils, no doubt the kingdom of God is come upon you.

21 When a [b]strong man armed keepeth his palace, his goods are in peace:

22 But when [c]a stronger than he shall [d]come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He[e] that is not with me is against me: and he that gathereth not with me scattereth.

24 When[g] the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.[2]

25 And when he cometh, he findeth *it* [h]swept and garnished.

26 Then[i] goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [j]Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, [k]rather blessed[3] *are* they that hear the word of God, and keep it.

29 ¶ And[l] when the people were gathered thick together, he began to say, This is [m]an evil generation:[4] they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as [n]Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The[p] queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, [q]a greater than Solomon *is* here.

32 The[r] men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a [s]greater than Jonas *is* here.

33 No[t] man, when he hath lighted a candle, putteth *it* in a secret place, neither under a [u]bushel, but on a candlestick, that they which come in may see the light.

34 The[v] light[5] of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; [w]but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed, therefore, [x]that the light which is in thee be not darkness.

36 If[y] thy whole body therefore *be* full of light,[6] having no part dark, the whole shall be full of light, as when[7] the [z]bright shining of a candle doth give thee light.

37 ¶ And as he spake, [a]a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that [b]he had not first washed before dinner.

39 And the Lord said unto him, [c]Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 *Ye* [d]fools,[8] did not he that [e]made that which is without make that which is within also?

41 But[g] rather give alms[i] of such things as ye have;[9] and, behold, all things are clean unto you.

42 But[k] woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe[l] unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for [m]ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And[n] he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe[o] unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

A.M. cir. 4031.
A.D. cir. 30.

[y] ch.9.49. Mar.9.38.
[z] ch.19.22. 1 Sa.2.10. Job 12.9.
[a] Mat. 12. 28. Ex. 8. 19. Dt. 32.22. 1 Sa.7.14. 2 Ki. 1.31, 33. He. 12. 26.
[1] This seems to be an allusion to Ex. 8. 19, when the magicians acknowledged themselves overcome by 'the finger of God.' Our Lord, being a prophet like unto Moses, asserts his working by the same divine power.—*C.*
[b] 2 Pe. 2. 8. Jer. 6. 22. 9. 2. Is. 49. 24, 25. Mat. 12. 29. Mar. 3. 27.
[c] Is. 9. 6. 53. 12. He. 7. 25. Mat. 28. 18.
[d] Ge. 4. 15. Is. 53. 12. 49. 24–26. 61. 1–4. Col. 2. 15. 1 Jn. 3. 8.
[e] Mat. 12. 30. Re. 3. 15, 16. with Ch. 9. 50.
[g] Mat. 12. 43–45. Ac. 8. 13. 1 Jn. 1. 7. 2. 2. 1 Pe. 2. 8. Is. 35. 1. Ch. 4. 5, 6. Ep. 2. 2.
[2] See note on Mat. 12. 43.—*C.*
[h] Ps. 81. 12, 13. Ge. 5. 29–31. Exo. 1. 1–5. Te. 3. 3. 2 Pe. 2. 17–20.
[i] Ps. 81. 12. Is. 66. 3, 4. He. 6. 4–6. 10. 29–31. 2 Pe. 2. 20–22. 1 Jn. 5. 16.
[j] ch. 1. 28. 30, 48, with 23. 29.
[k] Mat. 7. 21. 12. 49. ch. 8. 21. Ps. 119. 1, 2. Ro. 2. 13. Ja. 1. 22–25.
[3] That the title of *blessed*, prophetically assumed by the Virgin Mary, cannot furnish any evidence of a title to worship, is manifest from the statement of our Lord, that all who 'hear the word of God' are upon that sole account blessed rather than she, on account of being his mother.—*C.*
[l] Mat. 12. 38. 42. Mar. 8. 11, 12.
[m] Is. 57. 3. Mat. 16. 4. 23. 33. Mar. 8. 38. Jn. 4. 48. 5. 28.
[4] *This is an evil generation*, because, instead of hearing the word of God, and keeping it in memory and practice, they 'seek a sign,' which they do not need, and which, if it were shown to their utmost wish, they would still disregard. *Note*, The implication is founded on the principle that he who from prejudice or love of sin rejects sufficient argument addressed to the understanding, would continue to reject evidence addressed to the senses. He that will not believe the Bible to be the word of God will assuredly deny a miracle to be the work of God. Of this the Jews gave sufficient example when they ascribed our Lord's miracles to Satan, and paid for a falsehood to impugn his resurrection.—*C.*
[n] Jonah 1. 17. 2. 10. with Is. 15. 8. 18. Ch. 2. 34. 1 Co. 2. 14.
[p] 1 Ki. 10. 1, 2. 2 Ch. 9. 1. Mat. 12. 42.
[q] ch. 7. 22. 9. 35. Is. 9. 6. 42. 1. 49. 3. Jn. 1. 14. 29. Mat. 12. 5. 42. 6. Col. 2. 3, 9.
[r] Jonah 3. 5–10. Je. 3. 12. Eze. 3. 6, 7. 16. 51. 1 Ki. 21. 27–29.
[s] Is. 2. 14. 3. 16. 23. 10. 30. Ho. 9. 3. Tit. 2. 13. Ac. 7. 2.
[t] Mat. 5. 15. Mar. 4. 21. ch. 8. 16.

[u] See Mat. 5. 15.
[v] Mat. 6. 22, 23. Ro. 12. 8. 1 Ti. 1. 5. 1 Pe. 4. 11. Ps. 119. 5, 6. 130.
[5] *The light*, rather, 'the candle of the body is the eye;' which, though dark of itself, as a candle is, yet, being lighted up by the sun, directs every movement of the body.—*C.*
[w] Pr. 28. 22. Mar. 7. 22. Ps. 51. 12. Is. 66. 4. 2 Th. 2. 10. 12.
[x] Is. 60. 19, 20. 5. 20. 59. 14. 13. 44. 18. 42. 16. 49. 10. Je. 5. 20. Mat. 6. 13. 24. ch. 18. 11. Ro. 1. 22. 1 Co. 1. 19–21.
[y] Ps. 119. 105. Pr. 6. 23. Is. 8. 20. 2 Co. 4. 6. Joh. 17. 9. 1 Pe. 3. 18. 1 Jn. 3. 20. 1 Pe. 2. 9. Ac. 26. 18. Mat. 5. 16. Phi. 2. 15, 16. Ep. 5. 8.
[6] The difficulty of comprehending how the 'whole body' can be 'full of light,' disappears in the figurative translation, and not in the original, which simply signifies *bright, enlightened*.—*C.*
[z] Ex. 34. *where*, &c. Rather, 'as when a candle shines upon you with its brightness.'—*C.*
[a] Ps. 4. 1. 8. 10. 22. 1.
[b] ch. 7. 36. 14. 1. 37. 34. 1 Co. 5. 10, 11.
[c] Mat. 23. 1, 2. Mar. 7. 1–3.
[d] Mat. 23. 17. 25. 2. 7. 19. Mar. 7. 6. Tit. 1. 15, 16. 2 Ti. 3. 5.
[e] Ps. 33. 14. 1. 5. 92. 5, 6. 94. 8. De. 32. 29.
[7] The word 'fools' being ordinarily a term of reproach, may seem ill fitted for an instructive address. The sting of apparent insult may, however, be easily removed, by translating it more literally, 'thoughtless, unwise.'—*Note*, Those who attempt to measure the language of our Lord by any standard of worldly refinement, may readily pass sentence upon him for unnecessary severity; but what is called refinement is generally warring against truth, the place of which it supplies by suppression, falsehood, and flattery—simply seeking to render the speaker agreeable, but having no regard for making the listener better. Our Lord spake truth, spake from love, and spake for eternity, therefore the world hated, persecuted, and crucified him.—*C.*
[g] Ge. 1. 2. 2, 7. Nu. 16. 22. Zec. 12. 1. He. 12. 9. 1 Th. 5. 23.
[9] *But rather give alms of such things* as are within the cup or platter, instead of your scrupulosity (ver. 39) about cleansing 'the outside.'—*C.*
[i] ch. 12. 33; 16. 9. Mat. 5. 42. Da. 4. 27. Is. 58. 7. 61. 8. ch. 19. 8. 2 Co. 8. 12. 1 Ti. 4. 4. Tit. 1. 15. He. 13. 16. Liberality to the poor is a better way to sanctify your earthly enjoyments.
Or, as others read it,
[k] Mat. 23. 23, 24, 27, 28. 9. 13. 12. 7. 1 Sa. 15. 22. Ho. 6. 6. Pr. 21. 3. Mi. 6. 8. 1 Co. 13. 1–3.
[l] ch. 20. 46. 14. 7. Mat. 23. 6, 7. Mar. 12. 38, 39. 1 Th. 2. 6. Pr. 10. 16; 29. 23. Hab. 2. 4.
[m] Mat. 23. 27, 28. Ac. 23. 3. Ho. 5. 1. 6. 8. Ps. 12. 2. 55. 21. 62. 4. Tit. 1. 16.
[n] Mat. 23. 4. Is. 10. 1; 58. 6. Ga. 6. 13. Ps. 94. 20.
[o] Mat. 23. 29, 30.

Mar. 12. 28. But 'scribes and Pharisees' being both already mentioned, ver. 44, and the lawyer here concluding that he and his brethren were thus condemned by implication, it is evident there was a class of the learned professions specially called lawyers who yet were not called scribes. From ver. 49 it is probable some of 'the lawyers' were teachers in the colleges: and, from the influence ascribed to them, ver. 46, 47, that others were magistrates or judges.—*C.*

REFLECTIONS.—There is great need that Jesus Christ should teach us to pray to God, as our gracious and heavenly Father, for all temporal, and especially spiritual blessings, with holy reverence and adoration; with firm faith, strong fervour, and persevering importunity; and with a charitable and forgiving temper of spirit, that God in all things may be glorified. If we thus pour out our requests in the name of our Redeemer, it is impossible they should fail of a gracious answer. But while some learn to pray, how many, contrary to all means used with them, reject and learn to blaspheme the glorious Deliverer from sin and Satan. None are held neuter in religion, but are either Jesus' friends or enemies. They, therefore, who seemed to be once reformed, often become the vilest apostates and distinguished slaves of Satan. How ready are others to imagine real happiness to consist in outward connections with Christ. But it is only they who believe and obey the gospel that are happy indeed. How dark is the gospel to persons destitute of faith and depraved in judgment! But aggravated is their guilt, and inexpressible their misery, who remain wilfully blinded by pitiful prejudices amidst the clearest gospel light, and who are influenced by a superstitious, hypocritical, and persecuting temper. Fearful sorrow awaits them who prefer external ceremonies to the substantial duties of love and obedience; or who are zealous of fair shows of religion while they secretly indulge themselves in the vilest abominations; or who

48 Truly [u]ye bear witness that ye allow[3] the deeds of your fathers: for [v]they indeed killed them, and ye build their sepulchres.

49 Therefore also said the [w]wisdom of God, I[x] will send them prophets and apostles, and *some*[y] of them they shall slay and persecute:

50 That[z] the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

51 From the blood of [a]Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, [b]It shall be required of this generation.

52 Woe[4] unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.[5]

53 And as he said these things unto them, the[c] scribes and the Pharisees began to urge *him* vehemently, and to [d]provoke him to speak of many things:

54 Laying[e] wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over-careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

IN the mean time, [a]when there were gathered together an innumerable multitude[1] of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware[b] ye of the leaven[2] of the Pharisees, which is hypocrisy.

2 For[c] there is nothing covered,[3] that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.[4]

4 And I say unto you [d]my friends, [e]Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, [f]hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five [h]sparrows sold for two farthings, and [i]not one of them is forgotten before God?

A.M. cir. 4036
A.D. cir. 32

[u] Ezr.18.15. Ps.64.6. Jno.24. 22. ch. 29. 27. Job 31.5,6.

[3] In the parallel accusation, Mat. 23. 30, the scribes and Pharisees are represented as *disapproving* of the deeds of their fathers;—here the lawyers are represented as *aiding* them. The Pharisees, however, were hypocritical in their disapprobation of the murder of the prophets, for they meditated how they might destroy our Lord; and the lawyers were guilty of allowing the evil deeds of their fathers, because they continued to teach and enforce their wicked traditionary principles.—*C.*

[v] Ac.7.51,52. 1 Th.2. 15. 2 Ch.36.16. Mat.21. 35,36. Ja.5.10. Ile. 11. 35–38.

[w] Pr.1.20,8.1.22,9.1. 1 Co.1.24. Col.2.3.

[x] Mat. 16. 15. 1 Co. 12.28. Ep.4.11.

[y] Mat.22.6. Jn.16.2. 2Co.11.24,25.ch.21.16, 17. Ac.4.1–3.5.18.

[z] Mat.23.35,36. 1 Th. 2.15,16. Ex.20.5. Je.51. 56. Mi.6.16. Re.18.24. Ge.9.5,6. Ps.9.12.

[a] Mat.23.35. Ge.4.8. He. 11.4. 1 Jn. 3. 12. 2 Ch.24.20–22. Zec.1.1.

[b] Je.7.28,29.

[4] Mat.23.13. Mal. 2. 7. Eze.22.25. 2 Ti.3.6. Tit. 1. 11. ch. 19. 39. They, by false glosses, kept people ignorant of the Scripture, and did all they could to hinder others, as well as themselves, from believing the gospel.

[5] Or, *forbad.*

[c] Mat. 23. 2–29. 15. 38.16. 1 Jn. 3.22. 18. ver. 20.

[d] 1 Co.13.5.

[e] Mat. 22.15. Mar. 12. 13. Je. 18.18; 20.10. Ps. 37.32;56.5,6.

CHAP. XII.

[a] Ge. 49.10. ch. 5.1. 15.b. 17.9. 11.

[1] Or, *innumerable multitude*, 'Myriads,' tens of thousands.—*C.*

[b] Mat. 16.6–12. Mar. 8.15–21. 1 Co.5.7,8.

[2] See note on Mat. 13.33.—*C.*

[c] Mar.4.22. Mat.10. 26. Job 12. 22. ch.8.17. Ec. 12. 14. 2 Co. 4. 5. 2 Co.5.10. Ro.14.12. Re. 20.11,12.

[3] See note on Mat. 10.26.—*C.*

[4] See note on Mat. 10.27.—*C.*

[d] Jn.13.13;15.9,14,15. Ep.2.19.

[e] Mat.10.28–33,ls.8. 12;51.7–13;41.10,14. Je. 1.8, 17. 1 Pe. 3. 14. Ac. 14.5. Ec.12.13. Pr.1.7; 23.17.

[f] Ps. 9. 17. Mat. 25. 41. Re.2.18. Is.51.13.

[5] See Mat.10.29.

[f] Ac.15.18. Ps.113.5; 50.10,11;145.15,16; 147. 9.

[6] In many countries fruits constitute the principal produce of the land and food of the people; and it is well known that the grape, the fig, and the olive, may, with proper care, be preserved in a wholesome state for several years. In dry countries also, as was the case of Egypt in the days of Joseph, various kinds of grain also may be easily preserved "for many years"—as, indeed, it may be preserved in any country, though in moist climates the preservation of grain is matter of greater difficulty.—*C.*

A.M. cir. 4036
A.D. cir. 32

[g] Sa.14.45. 2 Sa.14. 11. 1 Ki.1.52. Ac.27.34. ch.21.18. 1 Pe. 3.7.

[h] Mat.10.31. ch.12. 6,7.

[i] Mat.10.32. Ro.10. 9,10. 2 Ti. 2.12. Ps.119. 46. Ac.4.19. Re.2.10,13. 5.1 Sa.2.30. 1 Co.15.58.

[k] Mat.10.33. Mar.8. 38. ch.9.26. Ac. 3.13,14. Re.3.8. 1 Jn.2.23. Mat. 7.23;25. 12,31.

[l] Mat.12.31,32. Mar. 3.28,29. 1 Ti. 1. 13, 15. He.7.25. 1 Jn.1.9. Lze. 23. 13. ch.23.34. Ac. 3. 31, with 1 Jn.5.16. He. 6.4–8; 10.26–31. 1 Sa.2. 25.

[7] See note on Mat. 12.32.—*C.*

[m] Mat. 10. 19. Mar. 13.11. ch.21.14,15. Ac. iv.–xxiv.

[n] Mat.6.34. Phi.4.6. 1 Pe.5.7.

[o] Ac.6.10; xxvi. Ps. 46.1. Is.50.22-14. Ex.4.12, 15. 2 Sa.23.2. Is.43.1,2; 41.10;48.17. Je.1.7. ch. 21.14.

[8] The brief discourses recorded in this and the previous chapter are nearly all found in Matthew; but not always in the same connection, or in precisely the same words. This illustrates the statement already made, that our Lord repeated his lessons more than once. When teaching his disciples it was necessary he should do so.—*P.*

[p] Eze. 33. 31. Ps. 17. 14. Phi. 3.19. Jn.6.26. 1 Ti.6.5,9,10.

[q] Ex.2.14. Jn.8.36.

[r] ch.21.34,38.14. 1 Co. 5.11. Col. 3.5. 1 Th.2.5. 11,17–19. He. 13.5. Ep. 5.3. 1 Th.2.5. Hab.2.9. Ps. 119-36,37. Pr.28.16.

[9] *Covetousness.* The desire of having.—*Note.* It was a severe censure upon Christians when 'enough' was defined to signify 'a little more. Truly, the contented man is the only rich man. But who is contented? None but he who has been 'taught of God,' who has 'known Christ Jesus in the fellowship of his sufferings,' who has 'laid up for himself treasures in heaven,' has 'set his affections on things above,' and whose 'life is hid with Christ in God.'—*C.*

[s] Mat.6.25. Job 2.4. Ec.4.6; 5. 10,12, 13.17, 19. 6.2. Pr.27.12; 15. 16, 17;16. 26. Ps.37.16.

[t] Job 12.6. Mat.5.45. Ac.14.17. Job 21.7–12. Ps.73.3–12.

[u] Ps.17.14. Phi.3.19. Ja.3.15;4.4,15,16.

[10] See note [a] in first column.

[x] Ps.49.18. Job 14.1. Pr.27.1.

[a] Ec.11.9. Is.22.13. 13.1 Co.15.32. Ja.5.5.

[b] Da.4.31. 1 Th.5.3. Job 21.13.

[11] *Thou fool*—to be so busy thinking about the body, and never sparing a thought for the soul!—*C.*

[1] Or, *do they require thy soul.*

[c] Job 20.20-23; 27.8. Ps. 39. 6; 62.7, 8. Is.4.14. Je.17.11. Ps.49.7,10,17.

[d] Mat. 6. 20. ver. 33. Hab. 2. 9. Ho. 10. 1. 1 Ti.6.17,18. Ja.2 5.

[e] Mat.6.25–34. Ps.55. 22. 1 Co.7.32. Phi.4.6. 1 Pe.5.7. 1 Ti.6.8. He.13. 5.

[2] See note on Mat. 6.25.—*C.*

[f] Job 7.4,6; 7.19. Ps. 13.2,6.26.

[h] Mat. 6.26. Job 38. 41. Ps.104.27,28;145.15. 10;147 9.

7 But [i]even the very hairs of your head are all numbered. [k]Fear not therefore: ye are of more value than many sparrows.

8 Also[l] I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But[m] he that denieth me before men shall be denied before the angels of God.

10 And[n] whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost[5] it shall not be forgiven.

11 And[o] when they bring you unto the synagogues, and *unto* magistrates, and powers, [p]take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For[q] the Holy Ghost shall teach you in the same hour what ye ought to say.[6]

13 ¶ And one of the company said unto him, Master, speak to my brother, [r]that he divide the inheritance with me.

14 And he said unto him, Man, [s]who made me a judge or a divider over you?

15 And he said unto them, [t]Take heed, and beware of [7]covetousness: [u]for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man [x]brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And[y] he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits[8] and my goods.

19 And I will say to my soul, [z]Soul, thou hast much goods laid up for many years; [a]take thine ease, eat, drink, *and* be merry.

20 But[b] God said unto him, *Thou* fool![9] this night thy soul shall be required of [1]thee: [c]then whose shall those things be which thou hast provided?

21 So[d] *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [e]Take no thought[2] for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The[g] life is more than meat, and the body *is more* than raiment.

24 Consider[h] the ravens: for they neither

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condemning ancient persecutors, do themselves rage against and persecute Christ, his gospel, and followers. Perseverance in national sins certainly issues in national ruin. And it is highly criminal and dangerous to hate, conceal, or misinterpret the Scriptures, or to hate reproof, and rage against Jesus Christ and his Word for condemning our faults.

CHAPTER XII. Ver. 29. *Neither be ye of doubtful mind.* The original seems to refer to those who are superstitiously guided by meteors, as both individuals and nations frequently are—any regard to which unmeaning portents (of superstition begotten, and by superstition expounded: God expressly forbids. See Je. 10. 2. A literal translation would stand thus:—'Neither be ye meteorized,' carried about as clouds 'by every wind of doctrine,' tossed up and down between hope and fear of the means of support. *C.*

Ver. 32. Even nominal Christians are still a 'little flock'—only about 175,500,000; while 482,000,000 are heathens, 140,000,000 Mohammedans, and 2,500,000 Jews. But of these 175,500,000 nominal Christians, how (comparatively) few can even charity reckon as real followers of the Lamb! Yet, however few, it is their Father's good-will to prevent them now, by grace, from following a multitude to do evil, and to make them the founders of that spiritual kingdom that shall yet obtain dominion over all the earth. *C.*

Ver. 35. *Let your loins be girded about.* This direction is generally considered an allusion to the order of the passover, Ex. 12. 11, and to the long, flowing, and entangling robes of the Orientals, which, however graceful in domestic use, required to be bound around the loins before a journey. But on considering ver. 37, where the master, it is said, 'will gird himself,' and recollecting the act of our Lord, when he 'girded himself with a towel,' Jn. 13. 4, it would seem rather to refer to the preparation of servants to wait at their master's table, than to the preparation of travellers to set out upon a journey. *C.*

Ver. 51. Our Lord was not the author, but the innocent occa-

A.M. cir. 4035. A.D. cir. 32.

sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And[t] which of you with taking thought can add to his stature[3] one cubit?[4]

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that [j]Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, [k]which is to-day in the field, and to-morrow is cast into the oven, how much more *will he clothe* you, [l]O ye of little faith?

29 And [m]seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.[5]

30 For[n] all these things do the nations of the world seek after: [o]and your Father knoweth that ye have need of these things.

31 But[q] rather seek ye the kingdom of God; and all these things shall be added unto you.[6]

32 Fear[r] not, [s]little flock, for [t]it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell[u] that ye have, and give alms: [v]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For[w] where your treasure is, there will your heart be also.

35 ¶ Let[y] your loins be girded about, and *your* lights burning;

36 And[z] ye yourselves like unto men[7] that wait for their lord, when he will return from the[a] wedding; that, when [b]he cometh and knocketh, they may open unto him immediately.

37 Blessed[c] *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch,[8] or come in the third watch, and find *them* so, blessed are those servants.

39 And[d] this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be[e] ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable [p]unto us, or even to all?

42 And the Lord said, [h]Who then is that faithful and wise steward, whom *his* lord shall

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make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed[i] *is* that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, that he [j]will make him ruler over all that he hath.

45 But [k]and if that servant say in his heart, My lord delayeth his coming; and shall begin [l]to beat the men-servants[9] and maidens, and to eat and drink, and to be drunken;

46 The[m] lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and [n]will cut him in sunder,[1] and [p]will appoint him his portion with the unbelievers.

47 And[q] that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not,[2] and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I[r] am come to send fire[3] on the earth; [s]and what will I, if it be already kindled?[5]

50 But [t]I have a baptism to be baptized with; and how am I [6]straitened[7] till it be accomplished!

51 Suppose[t] ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, "When ye see a cloud rise out of the west,[8] straightway ye say, There cometh a shower; and so it is.

55 And [v]when *ye see* the south wind[9] blow, ye say, There will be heat; and it cometh to pass.

56 *Ye*[x] hypocrites! ye can discern the face of the sky, and of the earth: but how is it that ye do not discern [y]this time?

57 Yea,[z] and why even of yourselves judge ye not what is right?

58 ¶ When[a] thou goest with thine adversary to the magistrate, *as thou art* in the way, give

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[1] Allusion is doubtless made to the promise of the Baptist (ch. 3. 16), 'he (Christ) shall baptize you with the Holy Ghost and *with fire*.' The gift of the Holy Spirit, as a quickening, enlightening, and guiding Spirit, is especially meant. Alford renders the second clause of the verse: '*And what will I? Would that it were already kindled.*'—*P.*

[2] How could a man who 'knew not his Lord's will,' be guilty, and liable to any stripes? Simply because there was a fault in being ignorant at all, where there was opportunity of learning. Knowledge is, no doubt, an aggravation of sin; but ignorance itself is a sin, in a land of gospel light.—*C.*

[3] The fire of truth, that will test every doctrine, and separate the false from the true; that will test every man's principles, and distinguish sincerity from hypocrisy.—the fire of reproof and condemnation, that will either harden the heart of men, because disturbed in their sins, or, by utterly consuming every false hope, will drive them to me for salvation.—*C.*

[4] 'And what will I, but that it be (speedily) kindled?'—*C.*

[5] See note [7] in first column.

[6] Or, *pained*, Ps. 40. 8. Jn. 18. 11. Ac. 25. 13. He desired, and delighted, to suffer unto death, for our redemption.

[7] *Straitened.* Literally, 'hemmed in' by enemies, anxieties, and sorrows, even unto death.—*C.*

[8] *When ye see the cloud rise out of the west.* The Mediterranean lay on the west of Judea, and when a well-known form of cloud arose in the previously bright sky, it furnished a certain indication of approaching rain.—*C.*

[9] *The south wind*, blowing over the hot countries, Egypt, Ethiopia, and Arabia, would naturally bring sultry (literally, 'burning') weather.—*Note*, How inconsistent is the conduct of the worldly man! —From self-interest an accurate observer, a diligent student, a very prophet in natural things, yet negligent, careless, and blind to those that are spiritual and eternal!—*C.*

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[a] Re. 16. 15. 2 Ti. 4. 7, 8. ver. 37.

[b] See ver. 40; ch. 19. 15, 19; 21. 29, 30. 2 Pe. 3. 4. Da. 12. 2, 3.

[c] Mat. 24. 48. 2 Pe. 2. 3, 4. Ec. 8. 11. 12—28.

[d] Mat. 22. 6. Is. 65. 5. 1 Jn. 2. 19, 20. 2 Co. 11. 26. Ga. 2. 4, 17, 18. Phi. 3. 18, 19.

[e] The original, 'boys and girls,' is much more expressive than 'men-servants and maid-servants;' for it intimates not only unfaithfulness, riot, and severity, but that unmanly cruelty which assails the weak and unprotected, while it dares not measure itself with the strong.—*C.*

[m] Mat. 24. 42. 44, 50. 25. 1 Th. 5. 2, 3. Re. 16. 15.

[n] Ps. 37. 9, 34. 74.

[o] *Or, cut him off.*

[p] Job 20. 29. Ps. 11. 6. Mat. 7. 22, 23. 8. 11, 12; 13. 42, 50.

[q] Mat. 11. 21—24. ch. 10. 12—15. Ja. 4. 17. Nu. 15. 30. De. 25. 2. Lc. 5. 47. 1 Ti. 1. 13. 20.

[r] ver. 52, 53. Mat. 10. 34, 36. 24. 35. 24. 9, 10.

[s] The fire of truth, that will test every doctrine, and separate the false from the true; that will test every man's principles, and distinguish sincerity from hypocrisy.—the fire of reproof and condemnation, that will either harden the heart of men, because disturbed in their sins, or, by utterly consuming every false hope, will drive them to me for salvation.—*C.*

[t] Mat. 20. 22. 26. 21. 37. 22, 23. 20. 18, 19, 28. 21. 39. xxvi. xxvii. Jn. xviii. xix ch. xviii. xxiii.

[v] Mat. 10. 34—36. 21. Mi. 7. 5, 6. Je. 9. 4. Ac. 13. 44, 45. 28. 24. Ps. 41. 9. 55. 13, 14. Jn. 13. 18; 15. 18, 19; 16. 2. 2 Co. 11. 26. Ac. iv. xxv. Jn. 9. 16; 10. 19.

[w] Mat. 16. 2. Job 36. 27—32. 1 Ki. 18. 44.

[x] Mat. 16. 3. Ro. 1. 21, 22. 1 Co. 1. 19—24, 26, 27. Mat. 11. 25; 24. 30. Jn. 4. 35.

[y] Ga. 4. 4. ch. 19. 43, 44. Is. 63. 4; 61. 2. Da. 9. 24—26. Mal. 3. 1; 4. 2. Hag. 2. 7. ch. 19. 42, 44.

[z] 1 Co. 11. 14. De. 4. 29, 30. 30. Ps. 50. 8.

[a] Mat. 5. 25—26. Ge. 32. 3—20. 1 Sa. 25. 28. Pr. 25. 8, 9, with Pa. 32. 6. 2 Co. 6. 2. He. 3. 7—13. ch. 14. 31. 32. Is. 55. 6. Job 20. 21. Ja. 5. 19.

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sion of division. The division was produced by the perversity of men, who loved darkness rather than the light, and therefore hated the light, and persecuted every one that followed it. *C.*

REFLECTIONS.—How absurd is hypocrisy, seeing God is omniscient, and will in the last judgment publicly expose our whole conduct! It is highly unbecoming to distrust his care for, and assistance of, us in every duty, or to fear men more than him; and infinitely dangerous not to prefer the care of our soul to everything else. There is great need of watchfulness and fidelity in religion, since Christ will certainly own or reject us in the other world as we do him in this. And with humble confidence may we commit our souls to that Saviour who eagerly desired to undergo the worst of deaths for the salvation of sinners; and to that

diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.[1]

59 I tell thee, [b]thou shalt not depart thence, till thou hast paid the very last [2]mite.[3]

CHAPTER XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others.* 6 *The fruitless fig-tree may not stand.* 11 *He healeth the crooked woman:* 18 *showeth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven.* 23 *exhorteth to enter in at the strait gate,* 31 *reproveth Herod, and lamenteth over Jerusalem.*

THERE were present at that season some that told him of the [a]Galileans, whose blood Pilate had [b]mingled with their sacrifices.[1]

2 And Jesus answering said unto them, [c]Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but [d]except ye repent, ye shall all likewise perish.[2]

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners[3] above all men that dwelt in Jerusalem?

5 I tell you, [e]Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain *man* had [f]a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, [h]Behold, these three years I come seeking fruit on this fig-tree, and find none: [i]cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let[j] it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after[k] that thou shalt cut it down.

A.M. cir. 4036.
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1 See note on Mat. 5.26.—*C.*

a Mat. 5.26. Pr. 25.8, with Mat. 25.41, 46. 2 Th. 1.9.

2 Not quite the tenth part of a farthing. Mar. 12.42.

3 See note on Mat. 12.42.—*C.*

CHAP. XIII.

a Ac. 5.37.

b Lu. 13.29.

1 These Galileans are by some supposed to have been the followers of Judas of Galilee (Ac. 5.37), who endeavoured to excite the Jews against the Romans, and to prevent the payment of tribute to Cæsar. To this supposition, however, the chronological objections seem insuperable. But that the Galileans were a most ungovernable and seditious people, and that they excited several insurrections, Josephus testifies; and to some well-known instance of their crime and their punishment our Lord here alludes.—*C.*

c Joh. 9.2, 3. Ac. 28.4. Mat. 7.1.

d ver. 5. Jn. 3.3, 5. ch. 10.27, 28. 1 Jn. 2.24, 25. 2 Pe. 1.10, 11. Ac. 2.40, 41, 42, 47. 5.14. 11.21, 23. 16.5. xxiv. Mar. xiii. Ac. 3.19. Re. 2.21, 22. De. 28.58.

2 *Ye shall all likewise perish.* This is not a general assertion that all impenitent sinners would perish, but that his Jewish auditors would perish in the same manner—that is, at the time of the sacrifice, and by the Roman sword, which literally came to pass, as Josephus testifies; for Jerusalem was taken at the time of the passover, and many thousands slaughtered in and about the temple.—*C.*

3 Or, *debtors*, Mat. 6.12. 18.24. ch. 7.41. 11.4.

e Lu. 4.8. Is. 28.10, 13. Mi. 6.9. Eze. 18.30. 7.3, 4.

f Is. 5.1-4. Ps. 80.8-13. Je. 2.21. Mat. 21.19, 20, 33-41. Eze. xv. Jn. 15.16. Ga. 5.22. Phi. 4.17.

h Ro. 2.4, 5. 2 Pe. 3.9. Ho. 10.1, 2. Is. 5.4-7. Eze. xx. Jn. 15.2, 8.

i Ex. 32.10.

j Ps. 106.23. Ex. 32.11. Je. 18.20. Joel 2.17. He. 7.25. ch. 23.34.

k Jn. 15.2. He. 6.8. Je. 18.23; 25.1; 7.26. Ps. 21.8-12; 69.22-28.

A.M. cir. 4036.
A.D. cir. 32.

l ch. 4.15; 6.44.

m ver. 10. Mat. 13.22; 17.15. ch. 24.27. Jn. 5.5, 6. Ps. 6.2.

4 *A spirit of infirmity* evidently means here ver. 10) an evil spirit, which, having taken possession of the woman, produced that distortion by which she had been so long bowed together.—*C.*

o Is. 61.1. Mat. 11.28.

p Joel 3.10. Ps. 107.20. Ro. 4.17. ch. 5.20, 24; 7.14; 8.10. 8.54; 18.42.

q ch. 5.13; 6.19; 8.44. Mar. 7.33; 8.25; 16.18. Ac. 9.17.

r Ex. 23.19. Ps. 33.9. ch. 18.43; 7.15, 16. Ps. 103.1-5; 116.12; 135.1, 3

s Mat. 9.18. Ac. 13.15.

t Ro. 10.2. Ga. 4.17.

u Mat. 12.10. Mar. 3.2. Jn. 5.16.

v Ex. 20.9; 23.12. Le. 23.3. De. 5.13. Eze. 20.12. Ch. 6.7; 14.5.

x ch. 12.1. Pr. 11.9. Mat. 7.5. 23.13-28. Is. 29.13.

y Mat. 12.10, 11. ch. 14.3, 5. Jn. 7.23. De. 22.4.

z ch. 19.9; 3.8. Ge. 17.7.

a Jn. 8.44. Ep. 2.2. Mar. 9.17, 18, 21, 22, 26.

5 *Whom Satan hath bound.* Now critics and others have attributed this and similar expressions (as Ac. 10.38. 2 Co. 5.5. 2 Co. 12.7. 1 Ti. 1.20) to "the popular language of the Jews," by which "diseases and infirmities were attributed to Satan or the devil." Now if by "popular language" be meant language derived from the Old Testament, the popular book of the Jews, there can be no objection to the statement; but if by "popular language" is meant the language of vulgar ignorance, prejudice, or superstition, then is the statement to be altogether repudiated. It is the glory of the Jews that, in this case, their "popular language" was the language of truth, immediately derived from the revelation of God. Till this hour, and till the last enemy shall be destroyed, Satan "has the power of death" (He. 2.14), and consequently, as in the case of Job and his family (Job 1.12; 19.2, 6, 7; in some sense of reality, the power over all that produces it.—*C.*

b Is. 49.24-26. Mar. 3.27; 3.4. Mat. 12.11, 12.

10 ¶ And[l] he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a [m]spirit of infirmity[4] eighteen years, and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, [o]he called *her to him,* and [p]said unto her, Woman, thou art loosed from thine infirmity.

13 And he [q]laid *his* hands on her: [r]and immediately she was made straight, and glorified God.

14 And [s]the ruler of the synagogue answered [t]with indignation, [u]because that Jesus had healed on the sabbath-day, and said unto the people, [v]There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, [x]*Thou* hypocrite! [y]doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being [z]a daughter of Abraham, whom [a]Satan hath [5]bound, lo, these eighteen years, [b]be loosed from this bond on the sabbath-day?

17 And when he had said these things, [c]all his adversaries were ashamed: [d]and all the people rejoiced for all the glorious things that were done by him.

18 ¶ [e]Then said he, Unto what is the [f]kingdom of God like? [g]and whereunto shall I resemble it?

19 It is like a grain of mustard-seed,[6] which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

c ch. 14.6. Is. 45.24. 1 Pe. 3.16. Ps. 40.14. *d* ch. 7.16. Mat. 9.33. Ex. 15.11. Ps. 111.3. 14.4.2. Ac. 3.9-11. *e* Ac. 1.3. ch. 17.20, 21. *g* Mat. 13.31, 32. Mar. 4.30-32. Joh 8.7, 16. 60. 66; 2.19-4; xlix. liv. lx. Eze. 47.1-12. Da. 2.44. Zec. 2.11; 8.20-23; xiv. Ac. 1.-xii. Ps. 80.8-11. Pr. 4.18. Job 17.9.

6 See note on Mat. 13.31.—*C.*

heavenly Father whose kind providence extends to the meanest creature, and has prepared for us an everlasting kingdom. Surely this is worthy to be sought for as our principal treasure, and prepared for as our inexpressible happiness. Why should we set our hearts on worldly portions, which only procure envy and contention; or which, by their abundant increase, precipitate their owners into everlasting perdition? And it is base and shameful when ministers neglect their infinitely-important work, and perplex their minds, or waste their time, in civil affairs. Yea, the more light men sin against, the greater will be their punishment. Alas that, while Jesus Christ died to reconcile men to God, and to one another, men's lusts, passions, and prejudices should make his conciliating gospel an occasion of strife and confusion! But if we be persecuted for a prudent and disinterested adherence to truth, he will enable us to defend our conduct. How perversely men are set against the Saviour, when they hate and persecute their nearest relations for his sake! And many are very prudent with respect to temporal, and fools with respect to spiritual and eternal concerns. Sinners are in unceasing danger of falling into the hand of God's displeasure. And if, in their present day of grace, they do not, through faith, obtain reconciliation with him, unavoidable, unsupportable, and endless must be their ruin. Alas, who amongst us can abide with deep anguish, or dwell with everlasting remorse!

CHAPTER XIII. Ver. 1-9. The ruin of the Jewish nation, about forty years after Christ, was, like that of the Galileans and the Jews crushed by the tower of Siloam, most sudden and dreadful, chiefly occasioned by their attendance on their ceremonial services, and near to the temple.—The parable of the *fig-tree* imports, that notwithstanding their long-continued barrenness of good tempers and works, yet, by means of the intercession of Christ and his ministers, they should, for about forty years, enjoy a gospel dispensation, and afterwards be fearfully destroyed on account of their unfruitfulness and wickedness.

Ver. 24. *And shall not be able.* The reasons of this inability are:—(1) They 'seek' when they ought to 'strive.' (2) They seek at the wrong time—not when the Master (Christ) was sitting in intercession, but when he had risen up to judgment, He. 7.25; 10.12, 13. (3) They 'seek' in the wrong place, for they 'stand without,' Jn. 15.2, 6—that is, not in Christ's faith, name, and righteousness. (4) They seek upon the wrong plea—not that they had submitted to him and trusted in him, Ep. 1.12; He. 5.9—but merely that they had followed him in eating and drinking—that is, professed his gospel as far as it was pleasant and profitable, and belonged to a Christian land where he had taught in their streets; but affording, by their ignorance and presumption, a melancholy evidence that the Spirit of truth and holiness had not taught in their hearts, Jn. 14.26. *C.*

Ver. 32. *That fox.* According to modern ideas, the fox is the emblem of cunning, hypocrisy, and robbery; and, consequently, its application to Herod has been considered as a condemnatory allusion to his crooked and unrighteous policy. For this interpretation, however, the Scriptures furnish no foundation. The fox is mentioned in Scripture, (1) As employed by Samson, Ju. 15.4, to burn the corn of the Philistines. (2) As destroying the vines, Ca. 2.15. (3) As inhabiting desolate ruins, La. 5.18. (4) As burrowing in holes, Mat. 8.20. Out of these facts, therefore, and not from any modern ideas, must the meaning of the title be collected. A political firebrand to his kingdom; the destroyer of her agriculture and commerce; the desolater of her cities, and a houseless exile (all which things were literally true of this Herod), is, most probably, the scriptural interpretation of the message of our Lord—a message at once descriptive of the past, and prophetic of the future. *C.*

REFLECTIONS.—With great care should we guard against uncharitable censures of those whom God hath sorely afflicted, remembering that his strokes on them are warnings to us, and that nothing short of evangelical repentance can prevent our eternal ruin. Severe censures of others but prepare ourselves for unmixed wrath from God. He takes the most exact notice of every season and means of grace we enjoy, and of our unprofitableness under the same. The opportunities of his mercy and patience are often unexpectedly lengthened out through the mediation of his Son and the prayers of his ministers. And if he spare, ministers ought to be diligent. The most unfruitful sinners may be renewed and turned to God by the gospel: but the obstinate abuse of this will at last issue in men's just and inexpressible ruin. Cries for mercy will then become vain, hopes and pleas from external privileges will be defeated, and there will be none to intercede for the sinner. Let not therefore curious inquiries about the number of the saved, but earnest care about my own believing in Jesus Christ, be the labour of my soul. And to quicken my diligence, let me remember that few comparatively are saved: and to raise my admiration, and encourage my faith, let me think how often the most improbable in appearance are converted, while others choose to perish in their sins. And let me behold how ready Jesus was to instruct the ignorant,

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It[h] is like leaven,[7] which a woman took and hid in three [i]measures of meal, till the whole was leavened.

22 And[j] he went through the cities and villages, teaching, and journeying towards Jerusalem.[8]

23 ¶ Then said one unto him, Lord, [k]are there few[9] that be saved? And he said unto them,

24 [l]Strive[1] to enter in at the strait gate: for many, I say unto you, [m]will seek to enter in, and shall not be able.

25 When[n] once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, [o]We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But[q] he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There[r] shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And[s] they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And,[t] behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, [u]Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that [v]fox, Behold, [w]I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be [x]perfected.

33 Nevertheless, [y]I must walk to-day, and to-morrow, and the *day* following: [z]for it cannot be that a prophet perish out of Jerusalem.

34 O[a] Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; [b]how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and [c]ye would not!

35 Behold,[d] your house is left unto you desolate: and verily I say unto you, [e]Ye shall not see me, until *the time* come when ye shall say, [f]Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, showeth how worldly-minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost its savour.

AND it came to pass, [a]as he went into the house of one of the [b]chief Pharisees, to eat bread on the sabbath-day, that they [c]watched him.[1]

2 And, behold, there was a certain man before him, which had the dropsy.[2]

3 And Jesus answering spake unto [d]the lawyers and Pharisees, saying, [e]Is it lawful to heal on the sabbath-day?

4 And [g]they held their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, [h]Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And[i] they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how [j]they chose out the chief rooms;[3] saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not[4] down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But[k] when thou art bidden, go and sit down[5] in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship[6] in the presence of them that sit at meat with thee.

11 For[l] whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* [m]rich neighbours;[7] lest

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A.M. cir. 4026. A.D. cir. 30.

h Mat. 13. 33. Ku. 13. 18, 21. Gen. 18. 6. Ps. 72. 16. 78. 23. 132. 15. 1 Th. 2. 19.

i See note on Mat. 13. 33.

c See Mat. 13. 53.

j Mat. 9. 35. 11. 1. Mk. 6. 6. Lu. 8. 1. 13. 22. Ac. 10. 38. Mat. 4. 6.

§ It has already been stated that our Lord's last journey from Galilee to Jerusalem was made in the month of December preceding his crucifixion. Of his route we are told nothing. He appears to have visited many places, probably giving a farewell visit to each town and village in which he had previously taught. He repeated in substance many of his former discourses and parables. *P.*

k Mat. 20. 16. 22. 14. 19. 9. 17. 14.

§ As to the number of the saved, whether few or many, our Lord, because it was a question of mere curiosity, gives no reply. To say that they were many might have encouraged a false hope: to say that they were few might have begotten despondency or despair. But at once he reveals the fearful truth that many are lost—a revelation calculated to awaken salutary fear, and warn thoughtless sinners to "flee from the wrath to come"—while he turns away the mind of the questioner from profitless speculation about others, and fixes his attention upon the salvation of his own soul. *C.*

l Mat. 7. 13, 14. 11. 12. Jn. 3. 3, 5. 2 Co. 6. 1, 2. He. 2. 3.

1 Or, *Strive as in a contest.*

m Jn. 8. 21. 7. 34. 13. 33. Ro. 9. 31. 10. 2, 3.

n Is. 55. 6. Mat. 25. 10, 11. 7. 21–23. ch. 6. 46. Jn. 12. 36.

o Is. 58. 2. He. 6. 4, 5. 2 Tim. 3. 5. Tit. 1. 16.

p Mat. 7. 22, 23. 25. 12, 41. Ps. 6. 8. 119. 115. He. 12. 14. Hab. 1. 13, with 2 Ch. 8. 2. Ga. 4. 9. 2 Th. 2. 10.

q Mat. 8. 11, 12. 13. 41, 42. 22. 13. 24. 51. ch. 16. 23. He. 12. 8, 25. 15.

r Ge. 7. 9, 10. Ge. 28. 14. Ps. 22. 27–31. Is. 11. 10. 19. 23. 42. 22. 49. 6. 60. 3. 66. 19. Mal. 1. 11. Mic. 7. 9–19. 11. 21, 22. Mat. 8. 11, 12. 22. 2, 10. 26. 29. 28. 28. Eph. 3. 6–8. Col. 1. 6, 23. Mar. 13. 27.

s Mat. 19. 30. 20. 16. 23. 9. 10. 8. 11, 12.

t Ne. 5. 10. Am. 7. 12.

u Ca. 2. 15. Eze. 13. 4. Mat. 7. 15. 24. 11. 2 Pet. 2. 3.

v Ps. 63. 4. Je. 10. 19.

w He. 2. 10, 5. 8. Ju. 17. 4. 12. 20.

x Ps. 31. 15. Ju. 9. 4, 5. 17.

a Mat. 20. 18. Ac. 2. 23, 24, 27, 28.

b Ne. c. 26. Mat. 23. 37. 38. ch. 13. 34, 35. 19. 41. Ro. 9. 2. 10. 21. 11. 2. 1 Ch. 36. 15, 16. 24. 19, 20. Ac. 7. 59.

c De. 4. 29. 32. 29. Ps. 81. 10, 13. 7, with De. 32. 15, 32. Ps. 17. 8. 91. 4.

d Ps. 69. 26. Is. 1. 7. Mi. 3. 12. Ps. 81. 11. He. 11. 7. Pr. 1. 24, 25. Ac. 3. 14, 15.

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* The Pharisees, who ascribed certain of our Lord's miracles to Beelzebub, would doubtless be disposed to attribute the cure of her various diseases, such as palsy, &c. to the mere force of imagination. He, therefore, here heals a disease in a way which imagination could have no power to influence—that of encouraging in mercy, every diseased creature. *C.*

e Ch. 6. 7. 22. 15. 14. Jn. 5. 16. 9. 14. Ps. 69. 22. Ha. 1. 13. Mk. 3. 2. Lu. 6. 7.

f Ps. 118. 26. Mat. 21. 9.

g Ps. 39. 2. Is. 36. 21. Ju. 8. 22. 24. 7. 34. 10. 7–9.

h ch. 13. 8. Jn. 12. 23. Ps. 126. 6. Mat. 21. 5.

CHAP. XIV.

a ch. 7. 34. 36. 11. 37. 1 Co. 9. 19, 20.

b ch. 5. 21.

c Ch. 11. 54. Mat. 22. 15. 26. 59. 27. 1. Mk. 12. 13. Lu. 20. 20, 21.

1 Were malici-ously watching him, as the original signifies.—*C.*

2 See note * in first column.

d ch. 11. 39, 46. Mat. 23. 4.

e Mat. 12. 10. ch. 13. 14. Mar. 2. 24. 3. 4.

g Mat. 22. 25. 27. 22. 27, 34, 46.

h Ex. 23. 5. De. 22. 4. ch. 13. 15. Mat. 12. 11, 12.

i ch. 13. 17. Ac. 6. 10. Mat. 22. 46.

j Mat. 23. 6. ch. 20. 46. 22. 24. Mar. 12. 38. 3 Jn. 9.

3 *Chief rooms.* Rather, 'chief places,' or 'couches.' As the Jews reclined at their meals, the chief place was his who lay down at the head of the couch on his left arm, so that all others lay below his feet.—*C.*

4 *Sit not, &c.* Rather, 'recline not on the chief place of the couch.'—*C.*

k Pr. 25. 6, 7. 1 Pe. 5. 5. Pr. 15. 33. Ja. 4. 6.

5 *Sit down,* &c.; 'recline.'—*C.*

6 *Worship,* 'respect.'—*C.*

l Mat. 23. 12. Ja. 4. 6, 10. 1 Pe. 5. 6. ch. 18. 14. 1 Sa. 15. 17. Job 22. 29. Ps. 18. 27. Pr. 15. 33. 18. 12. 29. 23. ver. 10.

m Pr. 22. 16.

7 That our Lord does not mean to forbid hospitality among equals, is manifest from the case of Matthew (ch. 5. 29), and of the marriage in Cana (Jn. 2. 1). His object is merely to inculcate that the claims of charity to the poor are to take decided precedence of the exercise of hospitality to the rich: and that, if there are not means for both, hospitality, even to friends, must be laid aside, that charity to the poor may be more amply exercised. *Note.* The difficulty in expounding the commandment depends, in a great degree, on the translation. The word translated 'call' (ver. 12) signifies to "call, bid, or summon with a loud voice"—that is, ostentatiously: whereas the word translated 'call' (ver. 13) signifies merely to "invite [as in Jn. 2. 2] with gentleness or affection."—*C.*

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alarm the careless, and heal the diseased. Indefatigable was he in his labours. Highly he regarded his Father's ordinances, and contemned the terrors of wicked men; and was even ready to die for his people. Carefully was he preserved by Providence till his hour came. And the most tremendous ruin has or will overtake his obstinate opposers. Yea, the greater our privileges abused, the greater the miseries we shall incur.

CHAPTER XIV. REFLECTIONS.—There is great need of divine instruction how to observe the weekly Sabbath, and how to connect works of necessity and mercy with acts of devotion. And at our meals, and every other season, our talk ought to turn upon the important points of religion, and tend to the glory of God. Nor should the presence of enemies, who watch for our halting, deter us from our duty. In their nature and tendency, how base is pride, and how valuable humility, both before God and men! And earthly honours and esteem are contemptible when compared with the honours of humble souls at the last day and in the eternal state. Luxurious feasting marks men's pride and sensuality, robs the poor, and abuses the bounty of God. But astonishing is the grace of God in preparing a feast, a gospel dispensation, and an eternal happiness, on the flesh and blood of his Son and the fulness of his promise; and in inviting and beseeching sinners, Gentile sinners, even the chief, to share thereof! And however many Jews or others, on the highest carnal pretences, reject it, multitudes, even of the most unlikely, shall come in, till Christ's church on earth and mansions in heaven be found. With great faithfulness and labour ought ministers to teach every man, and warn every man, and call every man, for this effect. For strict is the account they must give of their conduct and success. But redoubled misery, and tremendous exclusion from God's mercy, await those who refuse Christ. And if we would be interested in his blessings, he must have the highest preference in our heart above self and everything earthly. And practical religion must begin or

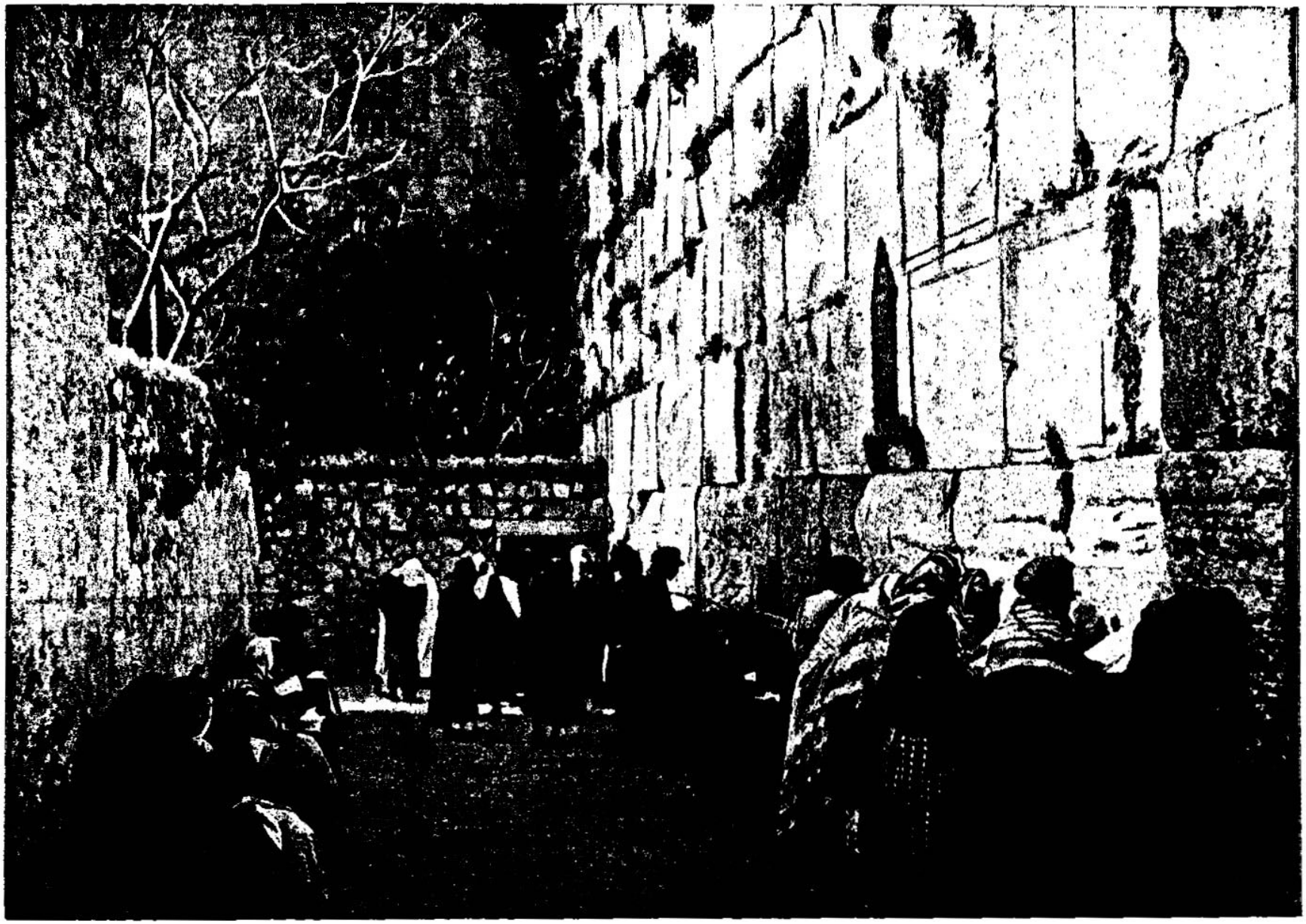

JEWISH WAILING PLACE. [Luke, xiii:35.]—Every Friday afternoon the Jews gather at this place, turn their faces to these big stones in the wall—which are supposed to be part of the very building material that entered into the structure of Solomon's temple—and bewail their fate. This is just outside of the wall that encloses the Mosque of Omar. Travelers passing this way during the hours devoted by the Jews to wailing are solicited to make contributions, which they usually do. One cannot help but observe in Jerusalem to-day the devotion of the Jews to their city. All the years of change and war and bloodshed and fire and persecution have not been able to destroy the affection which this ancient people of God have for their Holy City. They have been scattered over all the world, but continue to love Jerusalem, the city of the Great King.

they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, [e]call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: [f]for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed[g] *is* he that shall eat bread in the kingdom of God.[g]

16 Then[r] said he unto him, A certain man made a great supper, and bade many:

17 And[s] sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And [t]they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, [u]I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house, [v]being angry, said to his servant, [w]Go out quickly into the streets and lanes of the city, and bring in hither the [x]poor, and the maimed, and the [y]halt, and the blind.

22 And the servant said, Lord, [z]it is done as thou hast commanded, [a]and yet there is room.

23 And the lord said unto the servant, [b]Go out into the highways and hedges, and [c]compel *them* to come in,[9] that my house may be filled.

24 For I say unto you, That [d]none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

A.M. cir. 4036.
A.D. cir. 32.

[r] Ne.8.10,12. Job 31 17. Pr.3.9,28.

[s] Pr. 19. 17. Mat.25. 36. Ja.2.15. Ac. 24.15. Da.12.2,3

[t] Ex.19.9 ch.13. 25. Jn.6.34.

[u] Inasmuch as our Lord gives this man no direct reply, it seems most probable he was, like the Apostles themselves at this date, fully convinced that JESUS was the Messiah, but still expecting merely a temporal kingdom, in which labouring would constitute a principal source of happiness. From these gross ideas, our Lord seeks to lead him, by showing him, that, whereas all men would willingly partake of a temporal feast his is a kingdom whose spiritual banquets are contemned, and whose tables nothing but divine compulsion can fill.—*C.*

[v] Mat. 22. 2-10. Is. 25.6,7. Mat.26.15. Re. 19.9. Is.55.1-7.

[x] Mat. 21. 1. Mar. 11. ch.14.15. Lu. 1. Ac. 1-ix. Pr. 1. 20-24; 9. 1-5. Ca.5.1. Is.55.1,2.

[y] Mat.22.3,5,6. Ju.1. 13,15,40. Mat.13.22.ch. 8.14. 21.34. Is.29.9-12. 28.9. 1 Ki.5.6. 1 Ti. 6.9, 10. 2 Ti.4.10. Phi.3.19. Ps.17.14

[z] ver.26. 1 Co.7.33.

[a] Mat.22.7,8. 21.41. 43.8 11,19. Ps.2.12. See ver.24.

[b] Mat.28.18,19:11.5. 28. Mar.16.15, 16. Ac. 13.46,47: 28.28. Re.22. 17. Is.42.6,7.45.22, with Jn.7.48, 49. Zec. 11. 7, 11. Ja.2.5.

[c] 2 Sa.2.8. Ps. 123.3, 4.

[d] Ps.32.7. Is. 33.23; 35.6.

[e] Ac.1-ix.

[f] Ps.103.6,7.30.7.

[g] Mat.22.9,10:28.18, 19.20. 13. Mar. 16. 15, 16. Ep.2.17-22; 3.6-8. Ro. 10.18. Col.1.23. Ac. 1. 8.

[h] Pr.1.20-23; 9.4,5. 2 Co.5.20; 10.3-5. Col.1. 23,28,29. 2 Ti.4. 2. Ps. 110.3.

[i] See Mat.21.41, 43: 8.11, 12: 23.38. 39: 10. 8. Pr.1.24. Ho.12.15.

[9] *Compel them to come in.* This command will not sanction any physical compulsion to profess what men do not believe. The feast to which the guests are compelled to come in is the true feast of 'the kingdom of God' (ver. 15), and that kingdom 'is neither meat nor drink, but righteousness, and peace, and joy in the Holy Ghost,' Ro. 14. 17: and the compulsion is that of truth, exhortation, reproof, instruction, long-suffering,

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A.D. cir. 32.

meekness, gentleness, perseverance, and prayer—the compulsion of rational evidence, and of love unfailing.—*C.*

[g] Mat. 10. 37; 16. 25; 19.29. De 33.9.13.6 Jn 21.17. Ps.73.25,26; 142. 4,5. Ac. 20. 24. Re. 12. 11.

[1] The meaning of the word translated 'hate' in this passage will be seen, by comparing it with Mat 6.24;10.37, to signify merely 'less to love' the one object than the other. That is, if a man would come to and follow Jesus, and if he do not 'less love' father, mother, &c., he cannot be his disciple.'—*C.*

[h] Mar.8.34. Mat 10. 38;16.24;11.29. ch.9.23. 2 Ti.3.12.

[i] Pr. 24. 27. 1 Ki. 5. 15. 1 Pe. 2.5. Jude 20. These parables teach us, that we must resolve to lose all, and suffer all for Christ, when we set out in religion

[k] Ge.5.24. He.6.4-8. 11.16 26.27, with 2 Pe. 1.4-11; 3 11. Col 2.6,7. Tit.2.11-13. Jn.8.

[l] Pr.20.18. Men had better never profess to serve Christ, than apostatize from him. [m] 2 Pe.2.20-22. Re. 3.15, 16.

[n] Mat.5.25,ch.12.58. He. 12.14.

[o] Mat. 16. 24, 25; 19. 27-29 ver.26,27. Phi.3. 7-9 Ps.73.25,26.

[1] Col.4.6. Mat 5.13. Mar. 9. 49, 50. ver. 28, 29, with Ge. 5. 6; 6.13. He. 10.26. 3&6.4-8. Tit. 1.16. Is. 66. 3, 24: 1. 11-15. Christ's doctrines, graces, and ministers are useful for reforming and preserving; but if once professors and ministers turn erroneous and carnal, they are most useless, contemptible, and ripened for misery.

[2] See note on Mat. 5.13.—*C.*

[p] Jn.15.6.

[q] ch 9.44: 8. 8. Mat. 11.15: 13.9. Re.2.7,11, 17,29;3.6,13,22.

CHAP. XV.

[a] ch. 14. 21; 5.29-32; 7. 29. Mat.21.31, 32; 9. 10, 11. Mar. 2. 15, 16. Eze.18.23. 1 Ti.1.15.

[1] *All the publicans and sinners.* That is, all who were in that place, Mat.9.10.—*C.*

[b] Mat. 9. 11; 20. 15. ch.5.30; 19.7. Ac.11.3. 1 Co.5.9-11. ch.19.7,10. Ga.2.12.

[c] Mat. 18. 12, 13. Je. 50.6. Eze.34.6,8,16,23. Is.53.6,10-12. Jn.10.11, 16. 1 Pe. 2. 25. Ps. 119. 176. Is.63.1-4;27.12,13; 45. 22, 24. Eze. 34. 16. Phi. 1. 6. 1 Ti. 2.13-16. ch.9.10.

26 If[9] any *man* come to me, and hate[1] not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And[h] whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you,[2] intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, 'This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth[3] not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he [j]sendeth an ambassage, and desireth conditions of peace.

33 So likewise, [k]whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ [l]Salt[5] *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; [m]*but* men cast it out. [n]He that hath ears to hear, let him hear.

CHAPTER XV.

3 The parable of the lost sheep: 8 of the piece of silver: 11 and of the prodigal son.

THEN drew near unto him [a]all the publicans and sinners[1] for to hear him.

2 And the Pharisees and scribes [b]murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What[c] man of you, having an hundred

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such consideration and principles as will dispose us to endure everything for his sake. Dreadful and eternal shame shall cover those professors who are at last found empty and graceless. How valuable are the doctrines and graces of our Redeemer, when lodged in the heart and practised in the life! and what a preserving, purifying, and savoury blessing they render us to all around! But very pernicious are all errors; and unprofitable and hurtful now, and miserable hereafter, are loose, carnal, corrupt, careless, and erroneous ministers and professors of the true religion. O my soul, consider these things, and take heed that I never draw back unto perdition! And if I think I stand, let me take heed lest I fall.

CHAPTER XV.—The scope of all these parables is to represent the exceeding riches of God's grace to sinners, especially the Gentiles. The *lost sheep brought back* represents them as sought and restored to Christ, the chief Shepherd, to be saved by him; but stupidly wandering on in deserts of ignorance, idolatry, and other wickedness and misery, but followed after by a laborious and faithful dispensation of the gospel, apprehended by Christ's Spirit, and by his power and grace converted to God, instated in his promise, and made members of his church. The *lost piece of silver recovered* represents them as dear and precious in God's account, and wholly incapable of doing anything for their own relief; but, by means of shaking providences, the gospel dispensation, and conscience-convincing and heart-renewing influences, converted to Christ. The *prodigal son reformed* represents them as God's honoured creatures apostatizing from him, and perverting their natural powers and the blessings of Providence to the basest purposes of iniquity, till they had rendered themselves slaves and worshippers of Satan, wicked and miserable to the last degree; but at last, by strokes of affliction and convictions of conscience, encouraged by gospel invitations, made to apply to God for his free and full salvation—choosing him and received by him, clothed with the everlasting love of Christ, endowed with his Spirit and grace, as a pledge of their eternal inheritance; helped by gospel promises and influences to walk in God's ways; and feasted on the flesh, blood, and fulness of Christ, and made glad with the light of his countenance. The *joy* attending the recovery of the lost sheep, piece of silver, or prodigal son, imports that God is more glorified in the redemption of men than in the preservation of angels who never sinned—in the conversion of the Gentiles than in the preservation of the Jewish church—in the conversion of notorious sinners than of such as have been always civilized—and in the conversion of all ranks and degrees of sinners than in the pretended religion of self-righteous persons; and that he and his angels more rejoice therein. The *elder son* denotes the Jews, particularly the scribes and Pharisees, who took such offence at God's calling the Gentiles into his gospel church, and honouring them above themselves, who had long been his peculiar people, that they obstinately refused to embrace the gospel, and unite with them in one church. He may also represent all self-righteous professors, and even peevish believers, who take offence at God's vouchsafing his singular favours to persons converted from notorious wickedness.

Ver. 30. *This thy son.* Unkind man! He is 'thy father's son!' but is he not 'thy brother?'—*Thy living!* No! ungenerous accuser of thy erring brother! whatever he has wasted was his own, freely, but legally, conveyed to him by his father, ver. 12.—*Note*, How great the need of watchfulness! The world has its snares, but, alas! so has the closet. The one leads to forgetfulness of God, the other betrays to an overestimate of self, and an undervaluing of others. The Lord guard his sons from turning either to the right or left to do evil! *C.*

REFLECTIONS.—Great is the grace and condescension of Jesus Christ to the very chief of sinners, and base the heart that rages against his love. Alas! how bent are sinners to wander from God, and expose themselves to danger and ruin! Unable to recover themselves, they are plunged in, and covered with, wretchedness and guilt. Yet, madly prodigal, and haters of God's presence and government, they are puffed up with a self-conceit of their excellency and merit; and imagining all that they have their own, covetous of a present portion, and regardless of every-

sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, [d]he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* [e]friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine [g]just persons, which need no repentance.[2]

8 ¶ Either what woman having ten pieces of silver,[3] if she lose one piece, doth not light a candle, and sweep the house, and [h]seek diligently till she find *it*?

9 And[i] when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, [j]there is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:[4]

12 And the younger of them said to *his* father, [k]Father, give me the portion of goods that falleth *to me*. [l]And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journey into a [m]far country, and there wasted his substance with riotous living.

14 And[o] when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he [p]went and joined himself to a citizen of that country; and he sent him into his fields to [q]feed swine.

16 And[q] he would fain have filled his belly with the husks that the swine did eat: and [r]no man gave unto him.[5]

17 And when [s]he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I[t] will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And[u] am no more worthy to be called thy son: [v]make me as one of thy hired servants.

20 And he arose, and came to his father. [z]But when he was yet a great way off, [y]his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, [a]I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth [a]the best robe, and put *it* on him; and put a [b]ring on his hand, and [c]shoes on *his* feet:

23 And bring hither the [d]fatted calf, and kill *it*; and let us eat, and be merry:[6]

24 For[e] this my son was [g]dead,[7] and is [h]alive again; he was [i]lost, and is found. [j]And they began to be merry.

25 Now[k] his elder son was in the field: and as he came and drew nigh to the house, he heard [l]music and dancing.[8]

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, [n]Thy brother is come; and [o]thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And[p] he was angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, [q]Lo, these many years do I serve thee, neither transgressed I at any time thy commandment;[9] and [r]yet thou never gavest me a kid,[1] that I might make merry with my friends:

30 But[s] as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, [t]thou art ever with me, and all that I have is thine.

32 It[u] was meet that we should make merry, [v]and be glad: for this [z]thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

1 *The parable of the unjust steward.* 14 *Christ reproveth the hypocrisy of the covetous Pharisees.* 19 *The rich man, and Lazarus the beggar.*

AND he said also unto his disciples, [a]There was a certain rich man, which had a steward;

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thing eternal, they apostatize more and more from God, and become slaves to their lusts, abhsing every gift of God to their service. Yea, though destitute of everything holy, honourable, or gladdening, they are quickly involved in disappointment, perplexity, and wretchedness, and exposed to everlasting destruction: yet still obstinately will they pursue every folly, however base or ruinous, rather than return to a gracious God! —Infinite is the love of God in seeking the lost and unconverted prodigals! Quicksighted is his mercy to espy our necessities and mark our cares and desires, and alert is he in hastening to our relief. Active and generous is he in drawing us to himself, embracing the polluted, pardoning our iniquity, accepting us in the Beloved, giving us his Spirit, renewing our nature, shedding abroad his love in our hearts, and supplying all our wants with *his* benefits.—What a change his grace makes! The most thoughtless consider their ways, and become wise unto salvation; the proud become humble; the lost are recovered to everything useful and glorious; and the dead in trespasses and sins are made alive to God and his service! What ground of inexpressible joy is this to saints, to ministers, to angels, to God himself! But detestable is it, from a principle of malice and self-conceit, to take offence at the freedom, extent, and universality of his grace; or to murmur at the happiness of sinners by means of it. Marvellous is it that God should court such froward transgressors with overtures of mercy! But woe, woe, woe, to their souls if they obstinately reject them!

CHAPTER XVI.—In the parable of the *steward* we are taught that God will call us to an account for our use of every temporal enjoyment; and that, by a Christian foresight of this, we ought so to improve our uncertain riches in acts of piety and charity, as that, when we die, God and his angels may conduct us, as faithful stewards, to everlasting mansions of happiness; and the saints, whom we had relieved, may honourably welcome us thither, as an answer to their prayers for us: and that, if we be not faithful in using the perishing enjoyments of this world, which God has merely committed to us as a trust, to be used for his glory and the good of others, we can have no proper evidence of our possessing the more excellent and substantial riches of true grace, which God gives men for their own, never to be taken from them.

In the parable of the *rich man and Lazarus* Christ teaches us that, let true saints be as poor and contemned as they may in this world, they shall have an honour-

and the same was accused unto him that he had[b] wasted his goods.

2 And he called him, and said unto him, How[c] is it that I hear this of thee? [d]give an account of thy stewardship; for thou mayest be no longer steward.[1]

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: [e]I cannot dig; to beg I am ashamed.

4 I[g] am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures[2] of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures[3] of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust [i]steward, because he had done [k]wisely: [l]for the children of this world are in their generation wiser than [j]the children of light.

9 And I say unto you, [k]Make to yourselves friends of the mammon[4] of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.[5]

10 He[l] that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon,[6] who will commit to your trust the [m]true *riches?*

12 And if ye have not been faithful in [n]that which is another man's,[7] who shall give you that [p]which is your own?

13 No[q] servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [r]Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, [s]who were covetous, heard all these things: and they [t]derided him.

15 And he said unto them, Ye are they which [u]justify yourselves before men; but [v]God knoweth your hearts: [x]for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until [y]John: since that time the kingdom of God is preached, and every man presseth into it.

17 And[y] it is easier for heaven and earth to pass, than one tittle[9] of the law to fail.

18 Whosoever[z] putteth away his wife,[1] and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19 ¶ There[a] was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And[b] there was a certain beggar named Lazarus, which was laid at his gate, [c]full of sores,

21 And[d] desiring to be fed with the crumbs which fell from the rich man's table: moreover [e]the dogs came and licked his sores.[2]

22 And it came to pass, that the beggar died, and [g]was carried by the angels into Abraham's [s]bosom: [k]the rich man also died, and [t]was buried;

23 And[j] in hell he lift up his eyes, being in torments, and [k]seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, [l]Father Abraham, [n]have mercy on me, and send Lazarus, that [o]he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime [p]receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And beside all this, between us and you there is a [q]great gulf fixed: so that they which would pass from hence to you cannot; [r]neither can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, [t]They have Moses and the prophets; let them hear them.

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[b] De. 32.14,25. Eze. 16.15-21. Ho 2.8,9. ch. 15.13,30. Ja 4.3.
[c] Ge. 3.11,4.10,18.20. Ja. 1.2.
[d] ch. 12.42. 1 Co. 4.2. 1 Ti. 4.14. Ec. 11.9. 12. 14. Mat. 12.36. Ro. 14. 12. 2 Co. 5.10. 1 Pe. 4.5. 10. Ke. 20.12.
1 That is, unless the account be found satisfactory, and the accusation false.—*C.*
[e] Tit. 1.12,13. Ja. 5.20. 1 Th. 3.11.
[g] Je. 4.22. Ja. 3.15. Is. 29.15.
2 A *bath* contained a little more than three pecks and three pints English. See Eze. 45.10-14.
3 A *cor* contained ten baths, or eight bushels.
[h] Pr. 6.6-8. 1 Ti. 6.19. See ver. 4.
[i] Ps. 17.14. Phi. 3.20.
[f] 1 Jn. 3.10. Ep. 5.8. 1 Th. 5.5,8. Jn. 12.36.
[k] Ec. 11.1. Da. 4.27. Pr. 10.17. Mat. 6.19,20. 21. ch. 14.14,12.44; 19.8. Ac. 20.4. 1 Ti. 6.17 19. Mat. 25.34-40.
4 Or, *riches*, Mat. 6. 24.
5 The main point and lesson of this difficult parable is, the wisdom of worldly men *in their own sphere*, an example and incentive to Christians *in their sphere*. It is the *far-seeing wisdom* of the steward which is alone commended. The right or wrong of the act is not taken into account at all, but merely the object he had in view, and the end he accomplished. There is no commenting of dishonesty: but there is a lesson taught from an example of worldly prudence. The *special* lesson seems to be this:—We are all stewards of God, to whom belongs our worldly goods. These worldly goods are called 'Mammon of unrighteousness,' because the source of so much sin. We are to make ourselves friends *by a right use of the means*—charity to the deserving poor, support of the people and work of the Lord, so that when we die those godly ones whom we assisted on earth, and have gone before us to heaven, may receive and welcome us into their everlasting habitations.—*P.*
[l] Mat. 25. 21, 23. ch. 19.17.
6 Or, *riches*.
[m] Mat. 6. 20, 33. ch. 20. 35. 18. 22. Pr. 8. 18. Ep. 3.8. 1 Pe. 1.4. Phi. 1. 7-14. Re. 3.18.
[n] Job 1. 21. Eze. 16. 15-21. Ho. 7. 8, 9. Ps. 115.16. Eze. 46.17. Mat. 25.14-29. ch. 20.12-26.
[p] ch. 10. 42. Eze. 46. 16. Is. 55.3. 1 Co. 1.30. 1 Pe. 1.4.
[q] Jos. 24. 15. Mat. 6. 24. Ro. 8.5-8. Phi. 3.18, 19. ch. 9.50; 11.23. Tit. 1. 16. 1 Ti. 3.5.
[r] Jos. 24. 14. Mat. 4. 10. Ja. 4.4. 1 Jn. 2.15,16. Tit. 2.12.
[s] Mat. 23. 14; 23. 22. Eze. 33.31. ch. 20.47.
[t] Ps. 22. 6; 69. 9, 19, 20.
7 *Another man's.* Rather, 'another's'—that is, what is really God's, and yours only in trust for him.—*What is your own.* 'Which may become (by gift and inheritance) your own.' 1 Co. 2.12. Eph. 1.11.—*C.*
[u] Mat 6.2 ch. 18.11, 12; 16.20; 20.20.
[v] Ps. 7. 9. Je. 17. 10. Re. 2.23. Jn. 2.24, 25.
[x] Pr. 16.5. Mat. 3.15. 1 Sa. 16. 7. Mat. 23. 13-30. ch. 11. 39. Ja. 4.4.
[y] Mal. 4.4. ch. 1. 16, 76 Jn. 1.17 Mat. 11. 12, 13. Mat. 1. 14, 15, 33, 45. Mat. 10. ch. 11. The gospel dispensation hath been published, and both Jews and Gentiles have seemed earnestly desirous of its blessings.
[y] Mat 5. 18. 1 Pe. 1. 25. Is. 40.8; 51.6. Ps. 102. 26, 27. Jos. 23.14. 1 Sa. 3 19, 15. 29. Ro. 9.6.
9 See note on Mat. 5.18.—*C.*
[z] Mat. 5. 32; 19. 9. 1 Co. 7. 10-12. Ro. 7. 1-3.
1 See note on Mat. 19.3,8.—*C.*
[a] Job 21. 7-15. Ps. 17. 14; 73. 3-9, 11, 19, 20. Ja. 5. 5. Job 15.27.
[b] Mat. 11. 5. Ja. 2. 5. 1 Co. 1. 26, 27. Pr. 14. 7.
[c] Job 2. 7, 8. Ps. 3. 14; 34. 19.
[d] Ps. 107. 5; 142. 4. 1 Co. 4. 11. He. 11. 37, 38.
[e] Ro. 8. 38. Heb. 2. 18.
2 This is a most touching picture, and its painful truthfulness, often, alas! exemplified around us, makes it one of the most impressive of our Lord's parables. The rich man—his garment, regal; every meal, a banquet. The poor man—without a home, lying helpless at the gate, full of sores; his food, stray crumbs that had fallen from the table of others; his clothing, rags; his only companions and sympathizers, the street dogs. This is the earthly picture. Contrast it with the heavenly. Lazarus carried to heaven by angels, laid full of peace and joy in Abraham's bosom. The rich man *buried*—consigned to the rottenness and corruption of the sepulchre. His soul in torment; and there, in the agony of suffering, asking that the poor despised beggar might be sent with a drop of water to cool his tongue.—*P.*
[g] He. 1. 14. Ps. 91. 11, 12.
[s] Mat. 8. 11. ch. 13. 28; 23. 33. Ps. 73. 24. Phi. 1. 21, 23; *i.e.* at the heavenly feast of fellowship with God, along with and as a true child of Abraham.
[k] Pr. 14. 32.
[t] Is. 14. 18. Ge. 50. 9, 10.
[j] Re. 14. 10, 11.
[k] ch. 13. 28. Mat. 8. 11, 12.
[l] ch. 3. 7. Jn. 8. 33, 39. Mat. 3. 9.
[n] Ja. 2. 13. ch. 19. 42-44. Re. 22. 11. Je. 22. 23.
[o] Zec. 14. 12. Is. 33. 14; 66. 24. Mat. 5. 22. 44-48. Re. 14. 10, 11.
[p] Job 21. 6; 21. 13. Ps. 37. 35-37; 73. 12-19. Is. 57. 2, 20, 21. Re. 14. 13; 20. 12, 13. ch. 6. 24.
[q] Ps. 50. 22. Jn. 3. 36. 2 Th. 1. 9.
[r] Eze. 28. 24.
[s] Is 8. 20; 34. 16. Mal. 4. 4. Jn. 5. 39, 45. Ac. 15. 21; 17. 11. 2 Ti. 3. 15, 17.

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able entrance into, and station in, heaven with him; and that rich men, who wallow in sensual pleasures here, shall, in the other world, fall into the most aggravated miseries; and that, however damned men may wish to prevent their partners in guilt coming thither to torment them, no means of conversion but the Scripture shall ever be allowed them.—Perhaps, too, he represented to these Pharisees that, however much they now contemned him in his poor and debased estate, he should quickly be exalted to glory; and they who now rioted in wealth and honour be thrust down into hell, and the generality of their nation be reduced, for many ages, to the most deplorable and unpitied wretchedness on earth, in which they should earnestly wish for the now contemned appearances of the Messiah, but they should be utterly denied them.

Ver. 6. *Measures of oil. Measures* called *baths* in the Old Testament, 1 Ki. 7. 26. According to Godwin, the bath held four gallons and a half. Some think nine gallons and three quarts. —*Take thy bill, &c.* Hence it would appear that at least one evidence of an account was, not as in modern times, the name of the debtor attached to the bill, but the account itself being in his current handwriting. And if this bill, as some suppose, was a lease for a term of years, securing payment in produce, and of which the superior held a copy in the tenant's handwriting, and the tenant a copy in the steward's, then the obligation of the tenant to the steward must have been increased, because the iniquitous benefit was to continue for years. *C.*

Ver. 7. *Measures of wheat. Measures*, or *cors*, the same as the *homer*, Eze. 45. 14. Godwin calculates this measure at five bushels and five gallons; others, at fourteen bushels and two quarts. *C.*

Ver. 9. *Make to yourselves friends.* How? By repenting of your sins, whether in coveting, getting, loving, holding, or expending (see ver. 13, 14), whereby there will be 'joy in heaven, in presence of the angels of God' (ch. 15. 7, 10), by whom, 'when ye fail, ye shall be received into everlasting habitations.' See ver. 32.—*Mammon of unrighteousness.* The 'unrighteous mammon' (ver. 11) being opposed to 'true riches,' and to 'everlasting habitations,' ver. 9, the conclusion seems probable that it should be translated 'mammon of deceitfulness,' or 'deceitful riches' (see Mat. 13. 22), either because they are often deceitfully acquired, deceitfully expended, or that they deceitfully 'make to themselves wings and flee away.' *C.*

Ver. 19. This appears to be a narrative of facts, and not a parable, else why is the very name of the beggar, 'Lazarus,' introduced, ver. 20? Lazarus signifies 'the help of God.' *C.*

Ver. 21. *Crumbs.* Whether the rich man gave or denied the crumbs, does not appear; one thing is certain, the beggar (rather, 'the destitute man') expected no better; and how unfit this food of dogs (Mat. 15. 27) was for such a patient, it requires not medical skill, but humanity, to discover. The rich man was, therefore, deeply culpable, even though he granted the crumbs, for he could have afforded better, and rich and generous diet was essential to the comfort, or, humanly speaking, to the recovery of the miserable sufferer. *C.*

Ver. 22. *Abraham's bosom*, being interpreted as a figure for heaven, is supposed to establish the parabolic character of the narrative. But without having recourse to the Hebrew method of naming places, it is sufficient to remark, that until we know more of heaven, it behoves us to use much caution as to what we

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, [t]If they hear not Moses and the prophets, [u]neither will they be persuaded though one rose from the dead.[4]

CHAPTER XVII.

1 *Christ teacheth to avoid occasions of offence:* 3 *one to forgive another.* 5 *The power of faith.* 7 *How we are bound to God, and not he to us.* 11 *He healeth ten lepers.* 20 *Of the kingdom of God, and the coming of the Son of man.*

THEN said he unto the disciples, [a]It is impossible[1] but that offences will come: but woe *unto him* through whom they come!

2 It[b] were better for him that a millstone[2] were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take[c] heed to yourselves: If thy brother trespass[3] against thee, rebuke him; and if he repent, forgive him.

4 And[d] if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase[e] our faith.

6 And[f] the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree,[4] Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant[5] plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat?[6]

8 And will not rather say unto him, Make ready wherewith I may sup, [h]and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, [i]when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he [j]passed through the midst of Samaria and Galilee.[7]

12 And as he entered into a certain village, there met him ten men that were lepers, which stood [k]afar off:[8]

13 And they lifted up *their* voices, and said, [l]Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, [m]Go show yourselves unto the priests. And[n] it came to pass, that, as they went, they were cleansed.[9]

15 And [o]one of them, [p]when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And [q]fell down on *his* face at his feet, giving him thanks: and he was a [r]Samaritan.

17 And Jesus answering said, Were there not ten cleansed? [s]but where *are* the nine?

18 There[u] are not found that returned to give glory to God, save this stranger.

19 And he said unto him, [v]Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:[1]

21 Neither shall they say, [z]Lo here! or, lo there! for, behold, the kingdom of God is [y]within you.[2]

22 ¶ And he said unto the disciples, [a]The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And[a] they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For[b] as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be [c]in his day.

25 But [d]first must he suffer many things, and be rejected of this generation.[3]

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[t] 2 Co. 4. 3.
[u] Jn. 12. 10, 11.
[4] 'Moses and the prophets' mean the *revealed Word of God*. The sufficiency of Scripture as a rule of faith and life is here taught. The responsibility of those who possess Scripture is also taught. The conclusiveness of the testimonies for the divine authority of Scripture, without any additional proof from any source whatsoever, is also taught.—*P.*

CHAP. XVII.

[a] Mat. 18. 6-9; 5. 29, 30. [b] Mk. 9. 42. Mat. 18. 6. [c] Lk. 21. 34. Pr. 27. 10. [d] Jas. 5. 19. Pr. 9. 8, 9.
[1] *It is impossible*, taking into account the sinful propensities of man, and the manifold temptations of the world, the flesh, and the devil.—*C.*
[2] See note on Mat. 18. 6.—*C.*
[3] See note on Mat. 18. 15.—*C.*
[e] Mat. 18. 19; 21. 22; 13. 31. Mar. 9. 23; 11. 23. 1 Co. 13. 2.
[4] The 'sycamine-tree' is, according to Shaw, very tenacious of the ground in consequence of the largeness of its roots. The tree itself has a leaf like the mulberry, and fruit like the fig.—*C.*
[5] *A servant*, i.e. literally, a 'bond-servant' or slave—the exact emblem of a believer, who is not his own, but 'bought with a price' and therefore bound to 'glorify God in his body and spirit, which are God's'—*C.*
[6] The object of this parable is to illustrate the necessity and extent of Christian duty. God is our Master. As our Creator, Preserver, and Benefactor, we are bound to serve him; as our Redeemer, we are bound by even a deeper and holier obligation. Everything we *can* do, we are *bound* to do. There is no merit in it, for it is only the discharge of a duty. Considering the relation in which we stand to God, our service ought not merely to be one of duty, but of *love*.—*P.*
[f] ch. 22. 32.
[g] Job 9. 2; 22. 3; 35. 7. Ps. 16. 2, 3; 130. 3; 143. 2. Ro. 11. 35. 1 Co. 9. 16, 17, with Mat. 25. 30. Ro. 3. 12. Phi. 3. 8, 9. Is. 6. 5; 64. 6.

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[h] Jn. 4. 4. ch. 9. 51, 52.
[7] The incidents which occurred during our Lord's last journey from Galilee to Jerusalem are not related by Luke in chronological order. They are grouped for the most part in the order of subjects, more than in the order of time. The storyhere rested probably took place near the commencement of the journey, when he had reached the borders of Galilee and Samaria. Samaria lay between Galilee and Judea.—*P.*
[i] Lk. 13. 25, 26. Nu. 5. 2. 2 Ki. 7. 3, 5. 2 Ch. 26. 20, 21. ch. 28. 13.
[8] *Lepers, which stood afar off*, in evidence of their regard to the law of God, which separated them from society. Le. 13. 9, 11, 14. 2, etc.
[j] Mat. 11. 22, 8. 2. 20. 30, 31. Mar. 6. 22. ch. 18. 23, 38, 39.
[k] Le. xiii. xiv. ch. 5. 12. Mat. 8. 2.
[l] 2 Ki. 5. 14. Is. 61. 24. Ps. 19. 12. 32. 5. 107. 20. Mat. 8. 3, 12. 6.
[9] *As they went, they were cleansed*—because they went in obedience to the word of Jesus.—*C.*
[m] Ex. 23. 2. Ro. 13. 2.
[n] Ps. 30. 2, 22. iii. cxvi. cxiv. cvi. xviii. xcv.
[o] Ge. 32. 10. Ps. 119. 122. 5, 9. 125. 1, 2.
[p] Jn. 4. 50-52. 8. 48. 2 Ki. 5. 14-20. Ezr. 1. 1. Ne. iv. vi. ch. 5. 51, 52.
[q] 2 Ch. 32. 20. Ps. 106. 12. Ro. 1. 22. Mat. 7. 14.
[r] Mat. 8. 10. 15. 28. Jn. 4. 25. Is. 11. 10. Ge. 49. 10. Mat. 8. 11, 12; 21. 43; 26. 16.
[s] Mat. 9. 22. Mar. 5. 34. 10. 52. Ch. 7. 50; 8. 48, 18. 42. Ep. 2. 8.
[1] Or, *with outward show*, Zec. 4. 6. Da. 2. 44. Jn. 18. 36. Ro. 14. 17; 12. 2.
[t] Mat. 24. 23. ch. 21. 8. Mar. 13. 21.
[u] Mat. 12. 28; 21. 43. Ro. 2. 29; 14. 17. Col. 1. 27. Jn. 3. 3, 5. Ga. 6. 15. 2 Co. 5. 17. 2 Ba. 26. 7.
[2] Or, *among you*, Jn. 1. 26. [Rather, 'among you': for if it were within them, as a principle and power, it would be 'righteousness, and peace, and joy in the Holy Ghost': Ro. 14. 17], which things they certainly did not possess. But these divine principles were sown 'among' them, even in the hearts of the humble poor, who 'received the kingdom of God as little children.'—*C.*]
[v] Mat. 9. 15. *Jn.* 7. 33; 34; 8. 21; 12. 35.
[a] Mat. 24. 23. Mar. 13. 21. ch. 21. 8. 1 Jn. 4. 1.
[b] Mat. 24. 27. Is. 30. 23. 24. 2-6.
[c] Mat. 24. 30; 25. 31; 26. 64. Re. 1. 7. 1 Th. 4. 15. Ac. 1. 11. 2 Th. 1. 7. 1 Co. 4. 5.
[d] Mat. 16. 21; 17. 22, 23; 20. 18, 19. ch. 9. 22; 18. 31; 24. 7, 26. Mar. 8. 31.
[3] See note on Mat. 21. 42.—*P.*

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pronounce figurative, and what literal, in its constitution. That, however, there is a spiritual kindred and genealogy in heaven, different from natural kindred and genealogy on earth, appears unquestionable (see 1 Co. 4. 15; 1 Th. 2. 19), and that this may present a specimen of it, it is neither wise to deny nor affirm. The Lord knoweth: and secret things belong to the Lord. *C.*

Ver. 24. This is the only example in Scripture of prayer to a dead saint. Let those therefore who teach the doctrine of prayer to the saints consider this, and be ashamed of their miserable, hopeless, and forbidden refuge. *C.*

Ver. 27, 28. The anxiety of this man is not for the salvation of his brethren: but as he had initiated and educated them in his own luxury and debauchery, he dreads the increase of misery their condemnation and reproaches may bring on him through eternity. *C.*

REFLECTIONS.—Whatever things we enjoy in this world are but a trust committed to us by God to do good with. We cannot long hold them; but quickly, in an hour we think not, our reckoning for them must come. O that we may then be found faithful! It is self-contradicting and absurd to pursue earthly riches with more earnestness and industry than eternal treasures, and dangerous to neglect a single opportunity or advantage in favour of everlasting happiness. It is necessary to watch against all unfaithfulness and injustice in worldly enjoyments, which so many make instruments of unrighteousness. Lesser sins lead to greater, and pride and laziness often plunge men into the vilest dishonesty. The abuse of less important trusts provokes God to withhold what is more excellent. And as none can serve both God and the world, it is wise to prefer God in due time. But proud covetous hypocrites, enslaved by their own lusts, hate and scoff at instruction.—What is most esteemed and desired by men is generally abominable before God. His gospel dispensation does not make void, but establish the law. And blessed be God that both Jews and Gentiles have with earnestness crowded into the New-Testament church. Happy are the poorest of its true members: their adversities will quickly issue in everlasting honour and unutterable delight. God lightly values the wealth and honour of this world, which often absorbs the attention and claims the time of even those who profess Christ. Awful thought! to have only uncertain and unsatisfying enjoyments, which shall quickly issue in insupportable and everlasting emptiness! Inexpressibly different, and irreversibly fixed, is the future state of both saints and sinners. How delightful is it for the one to review his conversion to, and walking with, Christ; and how dreadful for the other to remember in what an absurd manner he lost his soul for the sake of sensual or carnal trifles! And terrible companions will they make in hell who had been partners in sin upon earth. With great diligence should we now earnestly search, believe, and practise God's Word; for, if it be neglected, no other means of salvation will ever be afforded us.

CHAPTER XVII. Ver. 20, 21. The kingdom of the Messiah will not be erected by temporal authority or force, nor make any pompous appearance in temporal riches or grandeur. Nor will he confine his throne and court to any particular place or nation; but his kingdom, being spiritual in its nature, power, and tendency, suited to the benefit of the soul, and for another world, works inwardly in men's hearts and consciences; and is already begun in the preaching of the gospel and conversion of some among you.

Ver. 5. *Note* [1]. The petition for increase of faith plainly intimates the belief of the apostles that our Lord possessed power over the spirits as well as over the bodies of men. [2] Our Lord's reply proceeds upon the principle that it is our duty more to use what measure of faith we have, than to desire or pray for any

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26 And[e] as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise[g] also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But[h] the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even[i] thus shall it be in the day when the Son of man is revealed.

31 In[j] that day, he which shall be upon the house-top,[4] and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember[k] Lot's wife.[5]

33 Whosoever[l] shall seek to save[6] his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I[n] tell you, in that [o]night there shall be two[7] *men* in one bed;[7] the one shall be taken, and the other shall be left.

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[e] Mat. 24.37-42. Ge. vi. xii. Job 22.16. 2 Pe. 2. 19.20. 2 Pe. 2.5 3.6. He. 11.7. Phil. 2.21. ch. 18.8. 1 Th. 5.2,3. Is. 30.13,14.

[g] Ge. 13. 13; 18. 20. Eze. 16.49,50. Ge. 19. 4-14. Is. 22.12,13. Pa. 2. 21 Ja. 4. 1,4,5.

[h] Ge. 19.23,24. De. 29.23. Job 18.15. Is. 13. 19. Je. 50.40. Ho. 11.8. Am. 4.11. Zep. 2.9. 2 Pe. 2.6. Jude 7.

[i] ver. 24. Mat. 24.64; 24.30; 25.31. Re. 1.7. 16; 15.20 11,12.1 Th. 5.2,3. ch. 18.8. 2 Th. 1.7.

[j] Mat. 24. 16, 17, 18. Mar. 13. 14-16. Job 2.4. Mat. 6.25. Je. 45.5.

[4] See note on Mat. 24.17.—*C.*

[k] Ge. 19.26. ch. 13.3, 5.

[5] The full credence and testimony which our Lord here gives to the historic truthfulness of one of the most remarkable incidents recorded in the Pentateuch, is worthy of special attention in these days. Whatever philosophers may say, there can be no doubt that Christ believed the Mosaic narrative. The Gospels and the Pentateuch must therefore stand or fall together.—*P.*

[l] Mat. 10. 25; 16. 30. Mar. 8.35. ch. 9.24. Jn. 12.25.

[6] See note on Mat. 10.39.—*C.*

[n] Mat. 24.40,41.

[o] Jere. 4. 31. Zep. 1. 14,15. Am. 8.9,10. 15.5. 5.18,20; 3.9,10.

[p] 1 Co. 4. 7. 1 Th. 4. 17. Ps. 20. 6. Job 22.20. Ps. 20.9; 28.3.

[7] *In one bed.* Rather, 'upon one couch,' at supper, in the night, thinking only of their hunger, their food, and their satisfaction, and never dreaming of the judgment just ready to burst upon them.—*C.*

[8] See note on Mat. 24.42.—*C.*

[9] This verse is wanting in many Greek copies.

[q] Mat. 24.28. Job 39. 29,30. Da. 9.26,27. Am. 9.1-4. 1 Th. 2.16. ch. 19. 43.

[1] The Romish armies shall burn out and destroy the corrupt Jews wherever they are.

[2] *Body.* Not necessarily dead, but merely fallen, either in a state of exhaustion or death.—*C.*

35 Two *women*[8] shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.[9]

37 And they answered and said unto him, [q]Where, Lord? And he said unto them, [1]Wheresoever the body[2] *is*, thither will the eagles be gathered togethe

CHAPTER XVIII.

1 The parable of the unjust judge and the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foreshoweth his death, 35 and restoreth a blind man to sight.

CHAP. XVIII.

A.D. cir. 33.

AND he spake a parable unto them *to this end*, that men ought [a]always to pray,[1] and not to faint;

[a] Th. 5.17. ch. 11.5-8. 21.36. Pa. 65.2; 102.17. Ro. 12.12. Ep. 6.18. Phi. 4.6. Col. 4.2. 1 Ti. 2.8.

[1] *That men ought always to pray.* That is, persevere rigidly, and in opposition to doubt about the use or final success of prayer or intercession, arising from disrelish, weariness, or despondency.—*C.*

2 Saying, There was in a city a judge, [b]which feared not God, neither regarded man:

[b] Ex. 1.17. Job 27. 14,15. Mi. 3.1-3.

3 And there was a [c]widow in that city; and she came unto him, saying, Avenge me[2] of mine adversary.

[c] Ps. 83. 3,4. De. 27. 19. Is. 1.17,23.

[2] *Avenge me.* 'Do me justice on my adversary.'—*C.*

4 And he would not for a while: but afterward he said within himself, Though I fear not God,[3] nor regard man;

[3] *Though I fear not God.* Because he denied his existence, his moral government, or his retributive justice.—*C.*

5 Yet [d]because this widow troubleth me, I

[d] See ver. 7 with 11.8.

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increase. (3) That the least amount of living faith is, from its nature, an increasing faith, and is, at all times, equal to whatever work the believer has to do, or whatever trial he has to endure. *C.*

Ver. 19. *Thy faith hath made thee whole.* Had not faith then made the nine whole? It appears questionable whether the nine really believed, or whether they superstitiously sought a cure: yet the Lord cleansed them all—even as he fed all Israel in the wilderness, though few of them regarded the work of his hands. What advantage, then, had the tenth that the nine had not? All were healed in body—he, through faith, was healed in body and spirit. *C.*

Ver. 22. *One of the days of the Son of man.* Days of such quiet, peace, and opportunity as ye now enjoy, of instructing the ignorant in the knowledge of Jesus; days of his power to cast out devils and do other wonderful works, such as ye have so often witnessed; and, finally, days of his power to destroy all the works of the devil, all which things being sorely afflicted in the world ye shall earnestly desire for your own and the world's deliverance, but shall not see. By which delay he will try your faith and that of his whole church, till the 'set time' shall come, when he 'will take to himself his mighty power and reign.' *C.*

Ver. 32. She was killed by the sulphureous vapour, and lost by a single look backward!—*Note*, If those who are commanded to flee, and who are, moreover, angel-led, be so endangered, what is the danger of those 'who have put their hand to the plough,' if they should 'look back'? *C.*

Ver. 37. *Eagles*—generally taken to represent the Roman armies, whose standards were eagles. But the origin of the emblem seems rather to be Eze. 17. 3, 7, where Babylon and Egypt are both represented as eagles, into whose nests came the Roman empire, and whose armorial bearing and device, as it were, they possess, together with their persecuting and enslaving spirit. *C.*

REFLECTIONS.—Alas! that so many offences and injuries should be found among professed Christians! Many are grieved, stumbled, and eternally ruined by means of them. And tremendous woes must fall on their heads whose corrupt principles or practices occasion such things. How prone are most to offend God, and cause their neighbour to stumble out of his way! Yet most offenders are very averse to repent, and, if offended, to forgive injuries. Yea, it is impossible to perform self-denying duties without strong faith; and great is the need that Jesus should be daily increasing it. With great humility ought we to perform every commanded duty, and with great gratitude to receive distinguished mercies. And yet often both are wanting where they might have been most, and found where they could have been least expected. How many amuse themselves about the circumstances of Jesus' kingdom, instead of earnestly receiving him into their heart, that he may subdue their lusts and govern their spirits! But the erection of his spiritual kingdom in the world is generally attended with some fearful judgments on its opposers. Self-indulgence in sensual gratifications is a common forerunner of fearful and sudden destruction. And none are more certainly exposed than hardened apostates who refuse to take warning from the calamities of others before them. But if men will not heartily part with the world as their portion, they must perish with it.—In great wisdom and mercy the spread of God's anger among the obstinate Jews was made a mean of spreading the gospel among and of saving the Gentiles. Fearfully he resents the injuries done to his faithful servants, and pities and rewards them that suffer for his sake. Yea, marvellously he distinguishes them in his protections here and his eternal glories hereafter.

CHAPTER XVIII. Ver. 35. Luke and Mark mention but one blind man; Matthew (ch. 20. 30) describes two. This variety, however, presents no contradiction. Matthew records the fact of two blind men having been cured; Luke, writing at a time when it is most probable only one of them survived, mentions but that one; and Mark (ch. 10. 46) mentions one by name as authentic and living evidence of the miracle he narrates. The apparent contradiction lies in the assertion of Matthew (ch. 20. 29) that the miracle took place 'as they (Jesus and his disciples) departed from Jericho,' and of Mark (ch. 10. 46), that it occurred 'as he (Jesus) went out of Jericho,' while Luke assigns it to the time 'when he (Jesus) was come nigh unto Jericho.' The attempt to reconcile these contradictions by changing the translation 'when he was come nigh' to 'when he was nigh' seems utterly unsupported by any sufficient authority. The reconciliation must therefore be sought far from another source, and that source is opened in a modern example. London, as a general geographical name, includes Westminster, Southwark, &c. &c. One historian accordingly, in speaking of a public occurrence, affirms it took place 'as some one departed from London,' though, in another geographical sense, he really departed from Westminster. Another, relating the same event, affirms it occurred as the party described 'was come nigh to London,' meaning thereby, not London inclusive of Westminster, &c., but London as specially commencing at Temple-bar. Now, is there any contradiction here? None whatever. Why then are the Scriptures condemned where a secular historian is acquitted? Besides, Jericho consisted of an old and a new town, as Josephus records. Our Lord therefore may have performed his miracle as he 'departed' from Jericho, the one town, and as he 'was come nigh' to Jericho, the other. *C.*

REFLECTIONS.—The fervent and importunate prayer of faith is always effectual at last. A gracious answer cannot be delayed beyond the best time. And all the injuries done to the saints shall be fearfully resented, though God often patiently delays his justice till religion be almost utterly extirpated. What a mixture is in our worshipping assemblies on earth! Different tempers, manners, and ends have different effects on the very same duty. Pride, formality, and hypocrisy indulged, render men's persons and worship detestable to God. But not the greatest sinner, who humbly asks mercy through Jesus' righteousness, shall be denied a full justification unto eternal life. It is criminal for professors to withhold children from Christ, who delights to bless them. And very honourable to be like them in teachableness and humility.—No external privileges or duties are in the least to be rested in. Men may go inconceivable lengths in apparent holiness, and yet their hearts remain unrenewed and attached to the world. Awful is the state when God's law does not convince men that they need a better righteousness than their own to justify them! and when love to Christ cannot wean their hearts from the world. Earthly enjoyments indeed often entangle and ensnare men to their everlasting ruin. And there is need of almighty power to deliver us from a carnal mind, and to make us content to forego all for Christ. But everything suffered for his sake, from principles of faith and love, will be gain at last. And nothing is too much to suffer for him, who suffered so much for us. Yet, alas! how slow of heart are men to conceive aright of his sufferings and glory! It is a great mercy to be awakened to prayer by curiosity or any means. Jesus is ready to take notice of, and grant relief under, all our troubles. And a deep sense of sin and earnest desires of mercy will quickly issue in grateful praise and holy obedience.

CHAPTER XIX. Ver. 3. *And he sought to see Jesus who he was.* Rather, 'what kind of person he was.' It is a fact that we scarce can hear or think of any remarkable person without forming in our minds an imaginary likeness of him, or desiring to know his bodily appearance. On this point the Scriptures afford not the least shadow of information. Of stature, of complexion, of expression, of voice, of manner, they breathe not a word, either for the painter or historian. His moral portrait they draw at full length, but of his bodily appearance believers shall know nothing till 'they see him as he is,' and themselves be 'fashioned into the image of his glorious body.' Yet as the desire of Zaccheus to see 'what kind of person Jesus was' on earth brought salvation to his house, so the desire to 'see him as he is' in heaven still continues to bring salvation to the souls of believers and their children, Phi. 3.21; 1 Jn. 3.2. *C.*

Ver. 23. *At my coming.* The object of the parable was to correct the fond imagination of the immediate restoration of the kingdom of David in Jerusalem (see ver. 11); wherefore our Lord represents its restoration by a candidate for a kingdom—not taking immediate possession, but going into a 'far country,' and followed by the opposition of his citizens: then finally returning after a successful solicitation, and adjudging—not to servants sustained and stimulated by his presence, but to servants tried and confirmed during his absence—their several rewards, according to their works, Mat. 16. 27. *C.*

Ver. 40. It is spiritually as impossible for these to be silent as for the stones naturally to speak.—*Note*, There is a spiritual necessity, perfectly consistent with the freedom of an accountable agent, which yet is absolutely certain in its results, because it is dependent upon the very nature of God and of man—his intellectual and moral image; whereas all that is called a physical necessity, being dependent upon the mere will of God, and the relations he has established between unintelligent and unaccountable agents, may be superseded in a moment, and give place to a new order of things, the very reverse of that which preceded it. See 2 Co. 13. 4, 5: 2 Pe. 3. 7, 11, 13. *C.*

Ver. 43. *Cast a trench.* Rather, 'a rampart,' which, it would appear, from the exact meaning of the original, was supported by a strong paling, or stockade, in front. This prophecy was literally fulfilled by Titus, who, finding it impossible to take the



THE DEAD SEA—WHERE ONCE STOOD THE CITIES OF SODOM AND GOMORRAH. [Luke, xvii:29.]—"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." The part of the Dead Sea upon which we look, which is the northern inlet of it, is supposed to occupy the place upon which once stood the celebrated cities of Sodom and Gomorrah. Part of the sites of these cities is under the sea and part on the shore. The mountains we see in the distance are the mountains of Judea. We are looking toward the west. To the east of us are the mountains of Moab. Sodom and Gomorrah once stood between the mountains of Judea and the mountains of Moab. The photograph you see was taken just a little after sunrise. The weather here was very hot even as early as that.

will avenge her, lest by her continual coming she weary me.

6 And the Lord said, [a]Hear what the unjust judge saith.

7 And[g] shall not God avenge his own elect, which cry day and night unto him, [b]though he bear long with them?[5]

8 I tell you that [h]he will avenge them speedily. Nevertheless, when[6] the Son of man cometh, shall he find faith on the earth?[7]

9 ¶ And he spake this parable unto certain which [c]trusted in themselves that they were righteous,[8] and despised others:

10 Two men went up into the temple to pray; the[j] one a Pharisee,[9] and the other a publican.

11 The[k] Pharisee stood[1] and prayed thus with himself: God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican:

12 I fast[2] twice in the week, I give tithes of all that I possess.

13 And[3] the publican, [d]standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful[4] to me a sinner.

14 I tell you, this man went down to his house [e]justified[5] *rather* than the other: [f]for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

15 ¶ And [g]they brought unto him also infants,[6] that he would touch them: but when *his* disciples saw *it*, [h]they rebuked them.

16 But[r] Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily[s] I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ¶ And[t] a certain ruler asked him, saying, Good Master,[7] what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? [u]none *is* good, save one, *that is*, God.

20 Thou[v] knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, [w]All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, [x]Yet lackest thou one thing: sell[8] all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me.

A.M. cir. 4031. A.D. cir. 34.

[a] Mat. 7.21. Ec. 12.13. 1 Jo. 2.17. Re. 22.11.

[b] ch. 21. 8. Ps. 9. 18. 35. 22. 22. 1. 27. 103. 9. Is. 13. 1. 2 Th. 1. 7. Re. 6. 10. 11. Hab. 2. 3. He. 10. 35. 37.

[4] See note [3] in second column.

[5] The argument in this parable is, as Alford has well observed, *a fortiori*—"If such be the power of earnest entreaty, that it can wear right even from a man sunk in sensuousness and fearing neither God nor men, how much more will the right be done by the just and holy God in answer to the continued prayers of his elect."—C.

[c] 2 Pe. 3. 8. 9. Ps. 46. 5. He. 10. 37. Re. 18. 8.

[d] Mat. 24. 22. 2 Ti. 3. 11. 4. 8. 1 Ti. 4. 1. 2 Th. 2. 3. When Christ comes to destroy the Jews and judge the world, he will find little real religion among them.

[7] See note [4] below.

[e] ch. 10. 29. 16. 15. Phi. 3. 4–6. Ro. 9. 31. 32. 10. 2. 3. 1. 16. 5.

[8] *Trusting in themselves that they were righteous*, *as being right-eous*.

[f] Mat. 21. 31. 32. ch. 7. 29. 20. 16. 1. 2.

[9] See note on Mat. 3. 7.—C.

[g] Mat. 6. 2. 5. 16. 23. 14. 16. 14. Is. 1. 11–15. 58. 2. 65. 5. Re. 3. 17. 1 Sa. 15. 13. Mat. 23. 23. Phi. 3. 4–9. Ga. 1. 14. Ro. 10. 2–4.

[1] Standing by himself, prayed.—*Campbell*.

[2] The Jews fasted on the second and fifth days of the week, answering to Monday and Thursday.—C.

[3] Or, *And*.

[h] Ex. 9. 5. 6. 15. Je. 31. 18. 19. 3. 13. 25. Ezr. 10. 6. 1. Da. 9. 3. 4. Ac. 2. 37. 1 Ti. 1. 15. Ps. 40. 12. Job 40. 4. Ro. 7. 24.

[4] *God be merciful*. Rather, "be propitious to me through sacrifice"—accept an atonement for my sin.—C.

[i] Ro. 3. 20. Ga. 2. 16.

[5] *Justified*. Because he had humbled himself in repentance, having his faith fixed, first upon the ceremonial sacrifices, and through them upon Messiah whose body and death they were appointed to typify.—C.

[j] Mat. 23. 12. ch. 14. 11. 2. 52. Job 22. 29. Pr. 3. 34. 15. 33. 18. 12. 29. 23. Ja. 4. 6. 10. 1 Pe. 5. 5. 6.

[k] Mat. 19. 13–15. Mar. 10. 13–16. Ge. 48. 14. 15. 1 Sa. 1. 24. Je. 49. 11.

[6] *Infants*. Little children in the strictest sense of the word—whence is drawn the conclusion, most comforting to Christian parents, that their infants, in life or in death, form a part of Christ's kingdom.—C.

[l] Mat. 15. 23; 16. 20; 20. 31.

[m] He. 9. 17. Is. 65. 1. 2. Ps. 34. 11. 45. 10. 11. Pr. 8. 17. 34. 3. 29. 26.

[n] Mat. 3. 4. Mar. 10. 18. Jn. 3. 3. 5. 1 Pe. 2. 1. 2. 11. 14. 2 Co. 5. 17. Ga. 6. 15. 1 Co. 14. 20. Ps. 131. 2.

[o] Mat. 19. 16–29. Mar. 10. 17–30. ch. 10. 25–37. Ju. 6. 28. Ac. 2. 37. Ro. 9. 31. 32. 10. 2. 3.

[7] See note on Mat. 19. 17.—C.

[p] 1 Sa. 2. 2. Ex. 34. 6. 7. Ps. 119. 68. Ja. 1. 17.

[q] ch. 10. 26–28. Ex. 20. 12–17. Ro. 13. 9. Ga. 4. 21. 3. 10. 12. 5. 14. Ja. 2. 8. De. 5. 16–21. Col. 3. 20.

[r] ver. 11. 12. Ga. 1. 14. Phi. 3. 6. Ro. 10. 2. 3.

[s] ch. 12. 33. 16. 9. 1 Ti. 6. 18. 19. Mat. 6. 19. 20. Ac. 4. 34.

[8] See note on Mat. 19. 21.—C.

[t] *Shall he find faith on the earth?* When he cometh to avenge his elect 'speedily,' will he find faith in the land of Israel? for the word translated 'earth' in such circumstances generally signifies. A question fully illustrated by the fact, that comparatively few of the Jews believed, even when our Lord had risen from the dead, and these few were scattered abroad by the persecutions of Herod and the Pharisees (Ac. 7. 52. 8. 1. 12. 1. 2), so that when the Lord came to 'avenge his elect,' whose voice and whose blood cried to him day and night, there were but few believers in the land of Judea, and his apostles had been directed by the Spirit and providence of God to turn to the Gentiles.—C.

[u] ch. 8. 7. 14. 31–34. Ju. 18. 23, 24. Ps. 17. 14. Phi. 3. 19. 2 Co. 7. 10.

[9] See ver. 21. Joh. 31. 24. Ps. 62. 10. Pr. 11. 28. 1 Co. 1. 26, 27. 1 Ti. 6. 9, 10. Ja. 2. 5. 4. 4. Mat. 19. 23–26. Mar. 10. 23–27.

[v] ch. 13. 23. 31. 34. 1 Joh. 10. 13. 40. 7. Je. 31. 31. Ge. 18. 14. Zec. 8. 6. ch. 1. 37.

[w] Mat. 19. 27–29. Mar. 10. 28–31. ch. 5. 11. Phi. 3. 7–9. De. 33. 9.

[x] ch. 14. 26, 27. 30. 33. 24. Phi. 3. 7–14. Ps. 10 17. 1 Co. 15. 58. 2 Ti. 4. 7, 8. Ro. 6. 23. Re. 2. 10. 14. 13. 22.

[y] Mar. 20. 17–19. Mat. 16. 32–34. Ps. 22. 1–31; 69. 1–21. Is. 53. 7–10. ch. 9. 22–44. 13. 33. 12. 50; xxii.–xxiv. Mat. xxvi.–xxviii. Mar. xiv. xv. xvii. Jn. xviii.–xx.

[10] 'To him gave all the prophets witness.' Take as a specimen, (1) The rage of the heathen and of the Jewish rulers against him, Ps. 2. 1, 2. (2) His condemnation and crucifixion, Ps. 22. 16. Mi. 5. 1. Is. 53. 5. (3) His death, Ps. 22. 15. Is. 53. 12. (4) His resurrection, Ps. 16. 10. Ho. 6. 2. (5) His ascension, Ps. 16. 11; 68. 18.—C.

[z] Ac. 3. 13.

[a] Ps. xxii. lxix. Is. 50. 6. lii. Da. 9. 24–26. Mi. 5. 1. Zec. 13. 7.

[b] ch. 9. 45. 24. 25. Mar. 9. 32. Jn. 16. 17, 19. 12. 16.

[11] Having formed the opinion that Messiah must be a temporal conqueror, and possess a temporal kingdom, they could not reconcile with this opinion the revelation of his death. The prophetic truths that our Lord uttered concerning his sufferings and death were, therefore, as little 'understood' as if he had spoken in an unknown tongue.—C.

[c] Mat. 20. 29–34. Mar. 10. 46–52. Mat. 9. 27. 12. 23; 21. 5. Mar. 8. 22–25. Jn. 9. 1–7, 39. Is. 59. 10.

[d] ch. 1. 26, 27. 2. 4, 39. 13. 4, 16. Jn. 1. 45. Mat. 2. 23.

[e] Ps. 62. 12. Is. 9. 6, 7. 11. 1. Je. 23. 5, 6. Eze. 34. 23. Ro. 1. 3, 4. 2 Ti. 2. 8. Re. 22. 16. Mat. 1. 1; 9. 27; 12. 23; 15. 22.

[f] ver. 15. ch. 11. 5, 8; 19. 39.

[g] Ps. 141. 1. Mat. 15. 22–28. ch. 11. 8. Ge. 32. 26. Ps. 22. 2. Mat. 7. 7. ver. 1.

[12] *Though he bear long with them*. That is, though he bear long with their cries, tears, and anxieties, before answering their petitions, and with the cruelties, oppressions, and persecutions of their enemies before he inflicts his judgments. It was thus he bore long both with Egypt and Israel before he punished the one and heard and delivered the other.—C.

23 And when he heard this, he [g]was very sorrowful: for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, [h]How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, [i]Who then can be saved?

27 And he said, [k]The things which are impossible with men are possible with God.

28 ¶ Then[d] Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, [l]Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then[9] he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.[9]

32 For[h] he shall be delivered unto the Gentiles, [i]and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And[j] they understood none of these [k]things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And[k] it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side, begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that [l]Jesus of Nazareth passeth by.

38 And he cried, saying, [m]Jesus, *thou* son of David, have mercy on me.

39 And they which went before [n]rebuked him, that he should hold his peace: but [o]he cried so much the more, *Thou* son of David, have mercy on me.

40 And [p]Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, [q]What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, [r]Receive thy sight: thy faith hath saved thee.

[h] He. 2. 17. 5. 2. [i] Ge. 32. 27. 13. 9. Jn. 20. 13. Mat. 7. 7. Re. 3. 20, with Is. 35. 5.
[k] Ps. 107. 20; 33. 9. ch. 7. 50; 8. 48. 17. 19. Mat. 15. 28.

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city by assault, surrounded it by a line of circumvallation, cut off all supplies, and reduced the garrison by famine (Josephus' *Bell. Jud.* vi. 13). *C.*

REFLECTIONS.—In religion it is necessary for men to hear and see for themselves. And even curiosity may issue in saving faith and repentance. Christ ever seeks to save men wherever they are; and in rich mercy he seeks them out, and touches their hearts, however hard: and his spirit and grace, accepted therein, quickly makes great reformation. The covetous, cruel, and haughty oppressor is rendered humble, honest, and merciful; and the power of grace is clearly discovered by deadness to the world, and by the affections being weaned from its pursuits. But pardon ought never to be expected without restitution of ow

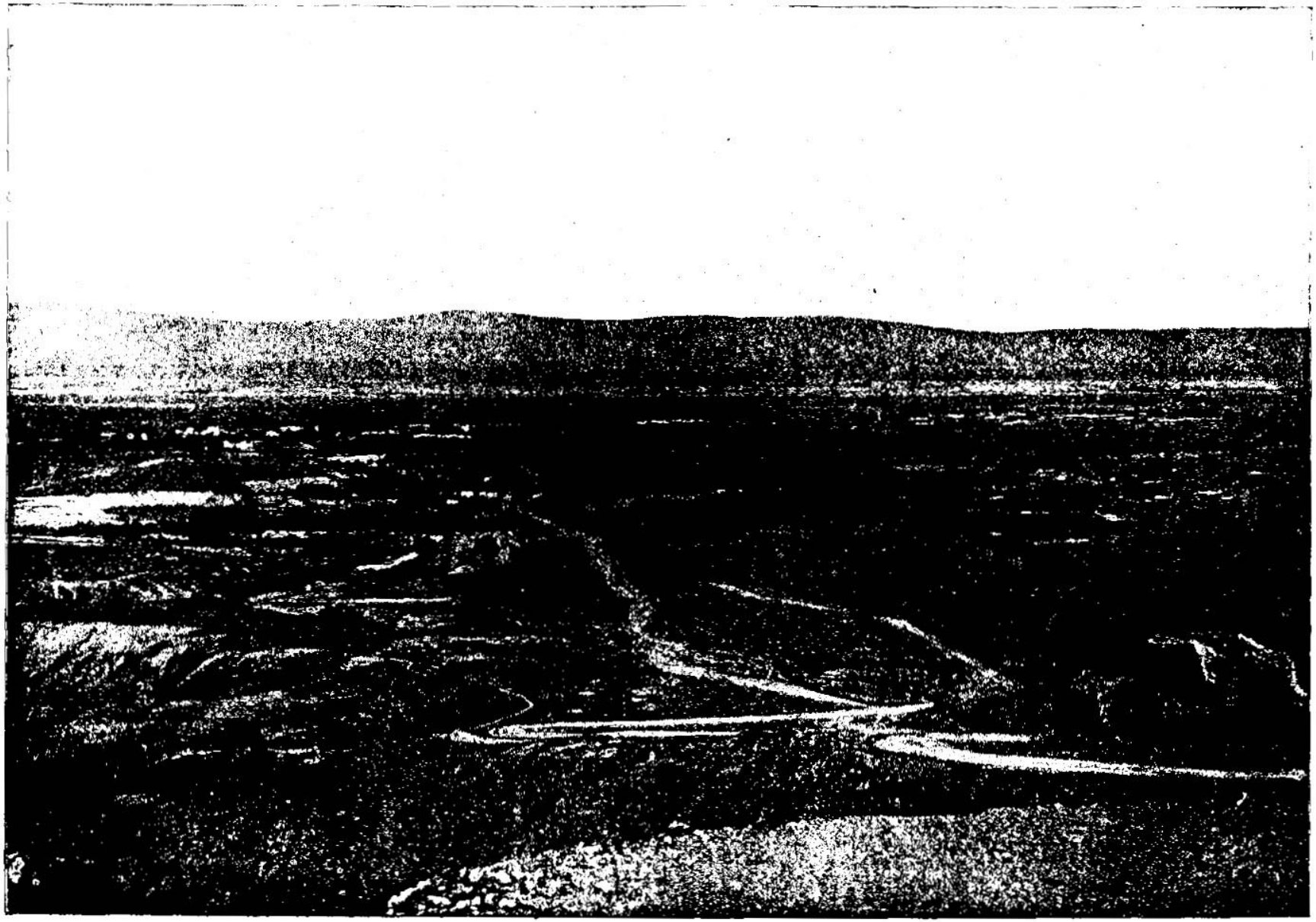

THE PLAIN OF JERICHO—OVER WHICH MOSES LOOKED FROM NEBO INTO THE PROMISED LAND. [Luke, xix:1.]—"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich." The view we behold was taken at the foot of the Judean hills and furnishes us the opportunity of looking over the whole plain of the Jordan between the mountains of Judea and the mountains of Moab, which we see rising in the distance. At the foot of the mountains in the far distance flows the River Jordan. The little village to the left of the picture is Jericho, and the plain lying before us is perhaps the most historic portion of the world. Over this plain Moses looked from Nebo into the promised land.

43 And[t] immediately he received his sight, and followed him, [u]glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 Christ visiteth Zaccheus the publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND *Jesus* entered and passed through [a]Jericho.

2 And, behold, *there was* a man named Zaccheus, [b]which was the chief among the publicans, and he was rich.[1]

3 And he [c]sought to see Jesus, who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a[d] sycamore-tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked[e] up, and saw him, and said unto him, Zaccheus, [f]make haste, and come down; for today [g]I must abide at thy house.

6 And[h] he made haste, and came down, and received him joyfully.

7 And when they saw *it*, [i]they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And[k] Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore *him* fourfold.[2]

9 And Jesus said unto him, This day is [l]salvation come to this house, forsomuch as he also is[m] a son of Abraham.[3]

10 For[n] the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable,[4] because he was nigh to Jerusalem, and because [p]they thought that the kingdom of God should immediately appear.

12 He[q] said therefore, A certain nobleman went into [r]a far country, [s]to receive for himself a kingdom,[5] and [t]to return.

13 And he called his ten servants, and [u]delivered them ten pounds,[6] and said unto them, Occupy till I come.

14 But his citizens[7] hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, [v]then he commanded these servants to be called unto him, to whom he had given the money,[8] that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, [w]thy pound hath gained ten pounds.

17 And he said unto him, [x]Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, [y]thy pound hath gained five pounds.

19 And he said likewise to him, [z]Be thou also over five cities.

20 And another came, saying, [a]Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I [b]feared thee, [c]because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, [d]Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest[9] that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore[e] then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, [f]Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, [g]he hath ten pounds.)[1]

26 For I say unto you, [h]That unto every one which hath shall be given; [i]and from him that hath not, even that he hath shall be taken away from him.

27 But[l] those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, [m]he went before, ascending up to Jerusalem.[3]

29 And[n] it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,[4]

30 Saying, Go ye into the village over against *you;* in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because [o]the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

A.M. cir. 4037. A.D. cir. 33

f Ps. 30. 5. Mat. 9. 22; 15. 28; 17. 18. Ps. 105. 3. 1 Co. 1. 29, 31. 2 Co. 10. 17. Gr. *exult—exult*. Gr. *exult—exult*. Gr. ch. 1. 14; 15. 49—53. 24—29.

g Ch. 5. 26. Ac. 4. 21; 11. 18. Ga. 1. 24.

CHAP. XIX.

a Jos. 2. 1; 6. 1, 26. 1 Ki. 16. 34. 2 Ki. 2. 18—22. A.D. cir. 1026. cir. 1809. 25, with 2 Ch. 17. 5, 6.

b Zaccheus was either an administrator or farmer of the revenues of Jericho. Then as now such an office afforded tempting opportunities for extortion and fraud. Perhaps Zaccheus had made his fortune in early days by corrupt practices; but in later times had changed, and was now penitent and earnest. His anxious inquiring spirit had drawn his attention to Jesus, and impressed him with the idea that he might be the promised Messiah. Hence his anxiety to see him.—*C.*

c ch. 23. 8. 9. 1 Ki. 10. 24. Am. 9. 14. Is. 9. 10.

d Eze. 16. 5, 8. Jo. 1. 48. Ps. 139. 1. 3.

e Ps. 9. 10. Pr. 27. 1. Mat. 11. 28. 2 Co. 6. 2. Is. 55. 6. 7.

f Hb. 2. 3. Jo. 4. 47. Ac. 16. 34. 22. 16. 1 Ti. 4. 15. ver. 5.

g Ps. 119. 59, 60. Ga. 1. 15, 16. 2 Ti. 1. 13, 14.

h Mat. 9. 27. ch. 5. 25; 7. 39; 15. 2. Jo. 5. 2. Ec. 4. 4.

i Mat. 3. 8; 22. 32. 39. ch. 7. 29, 34; 18. 13, 14. 1 Co. 10. 10. 1 Ti. 1. 16. 2 Co. 5. 21. 1 Ch. 5. 20. 1 Jo. 1. 8, 9. 2. 1. Ps. 32. 5. 51. 3. 4. Pr. 28. 13. Is. 55. 7. Je. 3. 13. Da. 9. 9.

k This was one of the most the Jewish law required, even in cases of fraudulent concealment and conviction, unless where an ox had been killed or sold, in which case five times the value was to be given on account of the labour being lost to the owner. Ex. 22. 1.—*C.*

l ch. 2. 30. Ps. 98. 3. Is. 45. 17, 25; 49. 6. 1 Ti. 1. 15. ver. 10.

m ch. 13. 16. Ro. 4. 11, 12, 16; 9. 8. Ga. 3. 14, 29, 26.

n See note * below. Mat. 18. 11. 1 Ti. 1. 15. Eze. 34. 16. Ro. 5. 6. 1 Jo. 3. 1. Ho. 13. 9. He. 7. 25. Ac. 13. 47.

o This parable is very similar to that of the talents (Mat. 24. 14, 30; but will be found to differ from it in several important particulars.—*L.*

p Ac. 1. 7, 20. Ac. 2. 6. 2 Th. 2. 2, 3.

q Mat. 25. 14, 16. Mar. 13. 34. Is. 9. 6, 7; 59. 15.

r Mar. 12. 19. ch. 24. 51. Ac. 3. 21. ch. 20. 9.

s Mat. 28. 18. Phi. 2. 9, 11. Ep. 1. 20—23.

t See note * in second column.

u ch. 4. 17. 18, 21. He. 9. 28. Re. 1. 7.

v Ro. 12. 6. 8. Ep. 4. 11—13. 1 Co. 12. 7, 11, 28, 29. Mat. 24. 13. 2 Co. 5. 3, 5.

w 2 means contains 50 shekels, or £3, 125.

x Jn. 12. 35, 48. ch. 8. 18. Mat. 25. 5, 6. The Jews obstinately rejected the offers of his grace.

y 2 Co. 5. 10. 1 Co. 3. 12—15; 4. 5. Re. 14. 12. ver. 22. 24. Ch. 16. 2.

z *He also is a son of Abraham.* These words seem to be intended as a reply to those who murmured against our Lord, because he chose to be the guest of a man reputed a sinner. For, admitting that Zaccheus was a sinner, he had the more evident need of salvation, as a son of Abraham, either by natural descent or the spirit of adoption, he had the same covenant claims with the circumcision.—*C.*

a Gr. *receive*, and so ver. 23.

b 2 Co. 5. 11. Col. 1. 28, 29. 2 Ti. 4. 1, 8. Ro. 2. 9. 2 Co. 5. 10. 1 Th. 2. 19, 20. Ir. 29. 31. Ja. 2. 18.

c 1 Ch. 4. 9. Ro. 2. 29. Mat. 25. 21, 23. 24, 25. Ps. 45. 4. Re. 3. 2, 3. ch. 16. 10. Ps. 40. 8. Ti. 2. 10. Ge. 4. 2.

d 2 Co. 8. 12. Ro. 12. 3, 6. 1 Ch. 4. 10. Ps. 4. 16. 21. 2 Th. 1. 4. 2. 13. 2 Co. 4. 2. 1 Ti. 4. 16.

e See ver. 23.

f Mat. 7. 21. ch. 6. 46. 2 Th. 1. 8. Tit. 1. 16.

g Mat. 25. 29. Re. 22. 8. Je. 4. 18. Ps. 53. 5.

h Ps. 50. 21. Is. 5. 19. Je. 17. 15. Eze. 28. 3. 29. 3.

i Job 15. 5, 6. 32. 13. Mat. 12. 26. Mat. 22. 37, 39. 25. 26, 27. Ro. 3. 19. Tit. 3. 11.

k *Thou knewest*, &c.—that is, according to thine own statement. 'Thou knewest I was an austere man,' &c.; or, taking the sentence as a question, 'Didst thou know,' &c., Mat. 25. 26.—*C.*

l Ro. 2. 4, 5.

m Mat. 25. 28. 21. 22. Eze. 26. 17. 1 Sa. 15. 14. Je. 22. 13, 17. Ge. 8. 21.

n ver. 16.

o *The Lord hath ten pounds.* A beautiful illustration of the gracious answer of believers, seeking not upon their own affairs, to praise or advance them, but upon the affairs of others, 'in honour preferring one another.'—*C.*

p Mat. 13. 12. 25. 29. Mar. 4. 25. Lu. 8. 18. Jn. 15. 2, 4. Ne. 13. 13. Ps. 37. 14. 1 Co. 15. 10.

q Eze. 37. 1, 3, 4, 6. 17. 2 Je. 8. 3, 4.

r Mat. 22. 2. ver. 42—44. ch. 1. 20, 64. Ps. 1. 24—32. Ps. 2. 4, 5. 9. 17. 18—21; 60. 22—28. Is. 66. 6, 14. Na. 1. 2, 8. He. 10. 27. 1 Th. 2. 15, 16. 1 Sa. 15. 28. Ne. 1. 4, 36, 37. The Jews shall be fearfully destroyed.

s Ps. 22. 4. 25. 34. 28. 37. 3. Ac. 26. 4. Je. 17. 23 ch. 12. 36.

t The whole route from Jericho to Jerusalem is a continual ascent. The difference in elevation between the two places is about 3300 feet, and the distance in a straight line not more than 16 miles. The road is steep and rugged, and the country through which it passes wild and desolate. It was then, and is still, one of the most dangerous roads in Palestine, being infested with robbers.—*P.*

u Mat. 21. 1—11. Mar. 11. 1—15. Jn. 12. 12—16. Zec. 14. 4. Ac. 1. 12.

v See note on Mat. 21. 1—9.

w Ps. 24. 1, 2. 50. 10, 11. Ac. 10. 36. He. 1. 2, 3. Ja. 3. 3—5. 17. 2 Ch. 25.

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[1] The parable is probably an allusion to the well-known history of Herod, on his son Archelaus. Herod went to Rome to obtain the investiture of the kingdom of Judea from Antony. Having succeeded, he afterwards took a voyage to Rhodes to obtain a confirmation from Cæsar. Archelaus, his son and successor, made a similar journey, with the same object, and, to a certain extent, with similar success.—*C.*

ill-gotten goods. Yea, everything we have ought to be at Jesus' call; and it is better to give to pious uses while we live than defer it to be given after our death. —His free grace is sufficient both to seek and save us, be our guilt or malady what it will. And abundant are the gifts and privileges which Jesus hath given to the ministers and members of his gospel church. His exaltation to glory issues in blessings to men. But all that is received must be improved and accounted for. Happy are they who, with deep humility and dependence on Christ, improve it well; and infinitely glorious, as well as free, their eternal reward. But fearful is their punishment who, through hard thoughts of God, abandon themselves to sinful inactivity. Nowhere is sloth more criminal and ruinous than in the church of God. If men will not improve God's gifts, they must be deprived of them. And if Jews and others dare to reject an ascended Redeemer, they must be destroyed in the most public and fearful manner. Dreadful indeed is their condition whom even his compassion cannot deliver. It is strange that any should envy him a lowly triumph; that professors should hate him for purifying his temple, instructing the ignorant, and healing the diseased; and that nought



MOUNT OF OLIVES, FROM JERICHO ROAD. [LUKE, xix:37.] Our Savior always had to pass over the Mount of Olives in going from Jerusalém to Bethany. While coming down this mountain the whole multitude of the disciples met Christ and began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the king that cometh in the name of the Lord. Peace in heaven and glory in the highest." The supreme interest of the road from Jericho is that it was trod by our blessed Lord when He came up to Jerusalem for the last time, passing the Mount of Olives, at the base of which he was to bow in anguish, and from whose eastern slope He was to ascend to heaven. There is infinite fascination for tempted mortals about this lonely mount to-day.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord [p]hath need of him.

35 And they brought him to Jesus: and they[q] cast their garments upon the colt, and they [r]set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the [s]mount of Olives, [t]the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, [u]Blessed *be* the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39 And[r] some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the[w] stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and [v]wept over it,[6]

42 Saying, [z]If thou hadst known, even thou, at least in [a]this thy day, [b]the things *which belong* unto thy peace! but now [c]they are hid[7] from thine eyes.

43 For[8] the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone[9] upon another; because thou knewest not the time of thy visitation.[1]

45 ¶ And[d] he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, [e]My house is the house of prayer: but ye have made it a den of thieves.

47 ¶ And[g] he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.[2]

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XX.

a Mat. 21. 23. Mar. 11. 27. [3]

b Christ taught the gospel, and preached the gospel. In modern times there have arisen professed ministers of the gospel, who intermeddle the ordinance of preaching, and place the efficacy of religion chiefly in baptism, the Lord's Supper, fasting and prayer. Without once unreverencing any of these ordinances of God, let the teaching and preaching of the Lord furnish a rebuke to all such imaginations, which impiously undervalue what Jesus practised, as the chief means of convincing and converting sinners, and of building up believers through faith, unto salvation. —*C.*

c 2 Ch. xxiv. Ezr. 20. 7. Neh. 21. 26. Ru. 4. 4. 1 Sa. 15. 35.

d Ex. 2. 14. Ac. 7. 27, 35. Mat. 7. 29.

e Mat. 20. 26, 27. Ep. 5. 25. Joh. 5. 27. 13.

f Is. 3. 2—15. 7. 25. 26. Mar. 1. 2—22. Mat. iii. Ja. 1. 6—8. 5. 30—49. Ps. 25. 28. 26. 4. 5.

g Mat. 21. 31. Mat. 21. 23, 31, 32. 1 h. 7. 29, 30.

h Mat. 21. 26, 46. 14. 5. Mat. 21. 32. 22. 22.

i Mat. 14. 5. Mar. 6. 20. Is. 5. 36. Ch. 7. 26—28.

k Ro. 2. 18, 21, 22, 28. 2 Co. 11. 5, 4. 4. 2 Th. 2. 9, 10.

l Pr. 26. 4. Job 5. 13.

[2] See note on Mat 21. 27.—*C.*

m Mat. 21. 33—46. Mar. 12. 1. 12. Is. 5. 1—7. Ca. 8. 11, 12. Je. 2. 21. Ps. 80. 8. 14. 1 Co. 3. 6. 9.

n Nu. 11. iv. viii. De. 1. 15, 16. 18, 27. 9—25.

o Ca. 19. 12. Ac. 1. 11. 3. 21. 1 Jo. 2. 20, 21. 1 Pe. 3. 22. Ps. 110. 1.

p 2 Ki. 17. 13, 14. 2 Ch. 36. 15, 16. Ne. 9. 29, 30. Je. 44. 4, 5. Ho. 6. 5.

q Ja. 5. 6. Ro. 7. 4.

r 1 Ki. 22. 24. 2 Ch. 18. 10; 24. 19, 21; 36. 16. Je. xx. xxvi. xxxvi.—xxxviii. 1 Th. 2. 15. Ne. 9. 26. He. 11. 36—38. Mat. 23. 32. 37. Ac. 7. 52.

s Is. 7. 14, 9. 6, 7. 11. 1. Je. 23. 5, 6. Ps. 2. 6. 24. 23. 89. Jn. 7. 26; 12. 34. Ro. 8. 3. Ga. 4. 4. He. 1. 2, 8. 2 h. 3. iv. &c. Mat. i. ii. iv. &c. Ps. 2. 22.

t Ro. 8. 17. He. 1. 2. Ps. 2. 8, 85. 27.

u Mat. ii. xxvi. xxvii. Mar. xiv. xv. ch. xxii. xxiii. Jn. v. vii. viii. x. xvi. xii. Ac. 2. 23. 3. 15. 1 Co. 2. 8. He. 13. 12. 1 Th. 2. 15. Ge. 32. 28. Jn. 12. 30, 33.

w See Mat 21. 41, 43. 8. 11, 12. Ps. 22. 8. 12, 69. 22—28. Ps. 24. 32. Ro. 11. 25. Ac. 13. 46. 18. 6. Mar. 16. 15, 16.

x Ne. 9. 36, 37.

y *They sinned, God forbad.* Because they (the people, ver. 19) recollected the case of Archelaus, most probably alluded to, Ch. 19. 27, and interpreting what was spiritual by what was temporal, they speculated a judgment they could not deny to be deserved by the general unbelief of the nation and blind infatuation of their rulers. See ver. 19.—*C.*

CHAPTER XX.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cæsar. 27 He confuteth the Sadducees concerning the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

AND [a]it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the [b]gospel, [b]the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, Tell us, [c]by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, [d]I will also ask you one thing; and answer me:

4 The[e] baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, [g]saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; [h]all the people will stone us: [i]for they be persuaded that John was a prophet.

7 And they answered, [j]that they could not tell whence *it was*.

8 And Jesus said unto them, [k]Neither tell I you by what authority I do these things.[2]

9 ¶ Then began he to speak to the people this parable: [l]A certain man planted a vineyard, and let it forth to [m]husbandmen, and went into [o]a far country for a long time.

10 And at the season, he [p]sent a servant to the husbandmen, that they should give him of the [q]fruit of the vineyard; [r]but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? [s]I will send my beloved son: it may be they will reverence *him*, when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is [t]the heir: come, [u]let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. [v]What therefore shall the lord of the vineyard do unto them?

16 He[w] shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God [x]forbid.

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but the fear of inferiors should hinder some from murdering the divine Saviour or persecuting his people!

CHAPTER XX. REFLECTIONS.—Fear of men may restrain persecutors from murdering, but not from cavilling. Satan and his emissaries will always oppose Christ and his gospel, and his spiritual headship over his church, to their utmost. And it is but lost labour to attempt persuading such as are resolved to shut their eyes against all conviction, and who will take the most base and false evasions to avoid it. Surprising is the patience and mercy of God, that so long affords unfruitful and rebellious sinners such means of grace which they spurn and reject. But dreadful will be their condition at last, when all the injuries they had done to Jesus and his ministers shall come back upon them, and he shall glorify his power in spite of all their sinful opposition. Faithful ministers have great need to be always on their guard against deceitful brethren. Pretences to piety, and of regard to civil rulers, and cavils of carnal reasoning, will be all tried to ensnare or expose them. But let us at once fear God and honour the king, and hold fast plain Scripture truths, in the well-grounded hope of a glorious resurrection. It is necessary that we believe God's truths with all our heart, but not that we should be able to answer every wicked cavil against them. And in the faith and contemplation of Christ as God-man in one person, let us hate hypocrisy and avoid hypocrites.

CHAPTER XXI. Ver. 11. By *fearful sights and great signs from heaven*, cannot be intended, as some suppose, the comet hanging over the city like a flaming sword, and other aerial appearances mentioned by Josephus (*Bell. Jud.* vii. 12), for God had expressly forbidden any regard to these things, Je. 10. 2. Nor can any natural or even supernatural wonder become

17 And he beheld them, and said, What is this then that is written, [y]The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever[z] shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And[a] the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And[b] they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so [c]they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, [d]Master, we know that thou [e]sayest and teachest rightly, neither acceptest thou the person[4] *of any*, but teachest the way of God truly:[5]

22 Is[g] it lawful for us to give tribute unto Cæsar, or no?

23 But [h]he perceived their craftiness, and said unto them, Why [i]tempt ye me?

24 Show me a [j]penny. Whose image and superscription hath it? They answered and said, [k]Cæsar's.

25 And he said unto them, [l]Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they [m]marvelled at his answer, and held their peace.

27 ¶ Then[o] came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses[6] wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

A.M. cir. 4037.
A.D. cir. 33.

[y] Ps 118.22. Ac. 4. 11. Mar. 12. 1... Mat. 21. 42. Is. 28. 16. Mat. 16. 18. Eph. 2. 19–22. 1. Pe. 2. 4. Phil. 2. 9–11. 1 Pe. 2. 7.

[z] Is. 8. 14, 15. Ro. 9. 33. 1 Pe. 2. 7. Mat. 21. 44. Zec. 12. 3. Ps. 2. 9. 1 Th. 5. 3. 2 Co. 5. 14. 4. 5. 4. Da. 2. 34, 35, 44.

[a] Mat. 21. 45, 46. ch. 22. 2. Mar. 12. 12. 14. 1, 2. Joh. 7. 30, 44. 8. 20. 10. 39. 11. 57. Ps. 105. 15. Mat. 26. 4, 5.

[b] Mat. 22. 15–22. Mar. 12. 13–17. Ps. 56. 5. Da. 6. 4. 1 Th. 2. 4. Ga. 1. 10. Ac. 5. 21, 34, 35. Is. 11. 4.

[4] *Neither acceptest thou the person* of any one, through partiality, but judgest every man according to his individual merits.—*C.*

[5] Or, *of a truth.*

[c] Mat. 22. 17. 27. Ezr. 4. 13. Ac. 5. 37. Je. 42. 2, 3.

[d] ch. 5. 5; 8. 24; 17. 13.

[e] ver. 20. ch. 11. 16, 53, 54. Mat. 22. 36. 16. 7, 14–23. Ps. 56. 5.

[f] See Mat. 18. 28. 20. 2. 22. 19, 20.

[g] ch. 2. 13. 23. 2.

[h] Mat. 22. 21. 27. 25. Ro. 13. 7. Pr. 24. 21. 1 Pe. 2. 17.

[i] Mat. 22. 15. 35. 46. Tit. 1. 10, 11. 1 Co. 1. 15. 20. Job 5. 12, 13. ver. 39. 40.

[j] Mat. 20. 23–35. Mar. 12. 18–27. Ac. 23. 6, 8. 1 Co. 15. 12. 2 Ti. 2. 17.

[k] De. 25. 5–8. Ge. 38. 8, 26. with Job 1. 21. 42. 13. They imagined that in the future state men must have their wives, &c., as in this world.

[6] There are several points of difference between our Lord's reply, as recorded in Mat. 22. 23, and in this passage; all, however, may upon the following principles be accounted for in perfect consistence with the doctrine of real divine inspiration: (1) One evangelist might omit what another, directed by the same Spirit, might insert—the one record being thus rendered the most valuable commentary upon the other. (2) As our Lord most probably spake in the Hebrew or Syro-Phœnician tongue, the same Spirit actuating both writers, might yet, for the purposes of exposition, direct the one to a translation into Greek, differing from that of the other. (3) Our Lord, discoursing to a people dark of understanding, and slow of heart to believe, might, for the sake of impression, repeat some parts of his doctrine in new terms, and thus furnish an opportunity for an amanuensis, faithfully copying the exact words of his speech, to differ from another who was equally exact, who had copied a varied, but equally original, version of the same ideas.—*C.*

[l] ch. 17. 25. 1 Co. vii. 1 Ti. 4. 3–5. 1 Te. 13. 4.

[m] ch. 20. 26. 2 Th. 2. 3. Re. 3. 4. Ju. 5. 1 Co. 7. 20.

[n] Re. 11. 4. 1 Co. 1. 10, 11. 5. 4. 20. 1 Jo. 1. 2. Ro. 8. 17, 23. Co. 3. 4. Ps. 17. 15. 16. 11. 2 Ti. 4. 17.

[7] See note [a] in first column.

[8] Ver. 35 and 36 are not found in the other Gospels, and contain some things worthy of special note. 'The children of this world marry'—they must do so; it is one of those great laws necessary to the happiness and to the very existence of mankind. But after the resurrection marriage will be no longer necessary, either to secure the happiness or the continuance of the race: for (1) there will be no death; and (2) the children of the resurrection will be the companions of angels and 'children of God.' They will be partakers of the divine nature, being partakers of the divine life and love.—*C.*

[o] Ex. 3. 2–6. Ge. 17. 7. 26. 24. 31. 9. Le. 26. 12. Ac. 7. 32. He. 11. 16. Mat. 22. 29. Mat. 22. 30.

[p] Ro. 4. 17. 24. 8. 9. Col. 3. 3, 4. Jn. 26. 19. Jn. 11. 25. 14. 19. 20. 54. 14. 19. Ec. 12. 7.

[q] See Mat. 22. 33. 34. 36. Mat. 7. 28.

[r] Mat. 22. 41–46. Mar. 12. 35–37.

[s] Ps. 110. 1. Ac. 2. 34. 1 Co. 15. 25. He. 1. 3, 13. 8. 1. 10. 12. Eph. 1. 20–23. 1 Pe. 3. 22. Ps. 22. 8–11. 110. 5, 6. 69. 22–28.

[t] Is. 7. 14. 9. 6. Jn. 1. 14. Ro. 1. 3, 4. 9. 5. Re. 22. 16. 1 Ti. 3. 16. Ga. 4. 4. 2 Ti. 2. 8. Ch. 1. 35.

[9] Nothing offended the Pharisees more than our Lord's assertion of his deity (see Jn. 10. 30, 31, 36, 38) on the ground of his miraculous works. Here he, therefore, asserts it on the ground of Scripture; for if he were David's LORD, how could he possibly be David's SON? This difficulty, this contradiction in terms, can be solved upon no principle but one—'the WORD was God,' and 'the WORD became flesh.' As God, he was David's Lord; as man, he was David's son, Re. 22. 16.—*C.*

[u] Mat. 23. 1. 1 Ti. 5. 20. Is. 58. 1. Ps. 40. 9. 10. ch. 12. 1.

[v] Mat. 23. 3, 5–7. Mar. 12. 38–40. ch. 11. 43; 14. 7. 3 Jn. 9. Pr. 15. 18; 18. 17; 29. 23. Hab. 2. 4.

[w] Is. 10. 2. Mat. 23. 14. Mar. 12. 40. ch. 11. 43. 2 Ti. 3. 5, 6. Ga. 4. 17. 1 Th. 2. 5. Eze. 20. 25.

[x] Mat. 11. 22, 24. ch. 10. 12, 14. 12. 47, 48. Ja. 3. 1.

CHAP. XXI.

[a] Mar. 12. 41–44. 2 Kin. 5. Mar. 7. 1.

[1] See Mar. 12. 42; *i.e.* a fifth part of a farthing.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, [p]The children of this world marry, and are given in marriage:

35 But they which [q]shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither[r] can they die any more:[7] for they are equal unto the angels; and are the children of God, being the children of the [8]resurrection.

37 Now that the dead are raised, [s]even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For[t] he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that [u]they durst not ask him any *question at all.*

41 ¶ And he said unto them, [v]How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, [w]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord; [x]how is he then his son?[9]

45 ¶ Then [y]in the audience of all the people he said unto his disciples,

46 Beware[a] of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which[b] devour widows' houses, and for a show make long prayers: [c]the same shall receive greater damnation.

CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND he looked up, [a]and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two mites.[1]

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a true sign to a rational being, without accurate prophetic description going before, or prophetic interpretation at the time of its appearance, without which every attention given to portents and omens is neither more nor less than superstition; and both these essentials are totally wanting in the cases related by Josephus. The really 'fearful sights' were the factious murders amongst the Jews themselves; and the 'great signs from heaven' were the Roman armies encompassing Jerusalem, ver. 20; 'the abomination that maketh desolate standing in the holy place,' as described by the prophet Daniel, and repeated by our Lord himself. *C.*

Ver. 17. Never was any religion introduced to the world under such repulsive announcements: and especially unacceptable must such announcements have been to disciples accustomed to all the Mosaic promises of national and individual prosperity, and whose imaginations had been fired by the glowing descriptions of the kingdom of Messiah exhibited in the prophets, and which they, instead of interpreting spiritually, had been taught to apply to a temporal sovereignty, eventuating in a universal monarchy, of which the Jews were to be the exalted functionaries, and all heathen people the vassals and tributaries. A religion received and propagated under such a heavy cloud gives sufficient evidence both of the integrity of its Founder and the sincerity of its first converts: while the event of its success, with means the most inadequate, and in the face of obstructions the most formidable, affords an evidence of its divine origin which nothing but the most blinded infidelity could fail to recognize and acknowledge. *C.*

Ver. 24. *Fall by . . . the sword.* The numbers who perished by the sword, or its auxiliaries, famine and pestilence, amount, as given by Josephus, to 1,100,000 at Jerusalem, during the siege, where, according to the same historian, who calculated the amount by the number of paschal lambs, there were at least 2,500,000 assembled at the passover: while in other places there perished, from the same causes, and about the same time, 347,490 more—and these independent of the uncalculated multitudes who perished in woods, morasses, and caves, in divers places, and in the vaults and sewers at Jerusalem.—*Led away captive.* The number of Jewish prisoners taken during the war amounted at least to 97,000, besides 11,000 starved through neglect or a sullen refusal of food. Of these captives some were transported to Rome—to grace, according to the barbarous custom of that people, the triumph of the conqueror; others were distributed through the cities of Syria, where many fell in combats in the theatres with wild beasts, or in compulsory conflicts with one another: others were condemned to toil in the Egyptian mines; many, including persons of the first distinction, were sold for the most trifling prices, and about 40,000 were liberated because no one would purchase them. *C.*

REFLECTIONS.—Christ takes exact notice of all our works, particularly those of piety and charity. But who can think of his awful predictions and their exact accomplishment without beholding him at once the Saviour and the God, without considering that the Jewish constitution is now totally destroyed, and a gospel dispensation extending to all the world established on its ruins. God permits men to go on to the most fearful lengths in sin before they bring ruin to themselves. But terrible are the judgments on earth and misery in hell which obstinate despisers of the gospel shall meet with at last.—Christ's faithful ministers and people generally share deep in tribulation. But faith and patience will infallibly carry them through all their difficulties, to his and their honour, and to the confutation of their adversaries. His gracious direction and

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3 And he said, Of a truth I say unto you, that[b] this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And[c] as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [d]there shall not be left one stone[a] upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but[e] when shall these things be? and what sign *will there be*[e] when these things shall come to pass?

8 And he said, [f]Take heed that ye be not deceived: for [g]many shall come in my name, saying, I am *Christ;* [g]and the time draweth near: go ye not therefore after them.

9 But [h]when ye shall hear of wars[3] and commotions, be not terrified: for these things must first come to pass; but [k]the end *is* not by and by.

10 Then[l] said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, [m]they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And [n]it shall turn to you for a testimony.[4]

14 Settle[o] *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For[q] I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And[r] ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And[s] ye shall be hated of all *men* for my name's sake.

18 But[t] there shall not an hair of your head perish.

19 In[u] your patience possess ye your souls.[5]

20 And[v] when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.[6]

21 Then[x] let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For[y] these be the days of vengeance, that all things which are written may be fulfilled.

23 But[z] woe unto them that are with child, and to them that give suck, in those days! [a]for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, [7]until the times of the Gentiles be fulfilled.[8]

25 ¶ And[b] there shall be signs[9] in the sun, and in the moon, and in the stars; and upon the earth[1] distress of nations, with perplexity; the sea and the waves roaring;[2]

26 Men's[c] hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And[d] then shall they see the Son of man coming in a cloud[3] with power and great glory.

28 And when these things begin to come to pass, then [e]look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; [g]Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your ownselves that summer is now nigh at hand.

31 So likewise ye, [h]when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, [i]This generation shall not pass away till all be fulfilled.[4]

33 Heaven[j] and earth shall pass away: but my words shall not pass away.

34 ¶ And[k] take heed to yourselves, lest at any time your hearts be overcharged with [l]surfeiting, and drunkenness,[5] and cares of this life, and *so* that day come upon you unawares.

35 For[m] as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch[o] ye therefore, and pray always, that ye may be [p]accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And[q] in the day-time he was teaching in the temple; and at night he went out, [r]and abode in the mount that is called *the* [r]*mount* of [6]Olives.

38 And[t] all the people came early in the morning to him in the temple, for to hear him.

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[b] 2 Co. 8. 2, 3, 12. 9. 6, 7. Pr. 11. 24. 25. 3. 9.

[c] Mat. 24. 1–8. Mar. 13. 1–8.

[d] ch. 19. 44. Mat. 23. 38. Je. 5. 10; 26. 18. Mi. 3. 12. 1 Ki. 9. 7. Eze. 7. 20–22.

[a] See note on Mat. 24. 2.—*C.*

[e] Mar. 13. 3, 4. Mat. 24. 3. Da. 12. 4, 6, 8. Jn. 21. 21. Ps. 111. 2.

[f] Je. 29. 8. 1 Co. 6. 9; 15. 33. 2 Th. 2. 3. 1 Jn. 3. 7. Col. 2. 8, 18. 2 Th. 2. 3. 1 Ti. 4. 1. Ga. 6. 7. 1 Jn. 3. 7. 4. 1. 2 Jn. 7.

[g] Je. 23. 21, 25; 14. 14. Jn. 5. 43. Mat. 24. 5, 23, 24. Mar. 13. 6, 21–23, with Ac. 5. 36, 37.

[h] Re. 1. 3.

[i] Pr. 3. 25, 26. Je. 4. 19; 5. 10, 11. Ps. 46. 2, 3; 27. 1–3; 112. 7. Is. 8. 12; 51. 12, 13.

[3] So violent were the commotions that soon followed, that four Roman emperors, Nero, Galba, Otho, and Vitellius, suffered violent deaths within eighteen months.—*But the end* of the Jewish polity *is not yet.*—*C.*

[k] Mat. 24. 6, 14, 15. Je. 4. 27; 5. 10, 18; 46. 28.

[l] Hag. 2. 22. He. 12. 27. Da. 2. 34, 35, 44. Zec. 14. 13. Ac. 11. 28. Joel 2. 30.

[m] Mat. 10. 17–22; 24. 9–14. Mar. 13. 9–13. Jn. 15. 20; 16. 2. 1 Th. 2. 15, 16. ch. 13. 34; 19. 14. Ac. 4. 1–3; 5. 18; 12. 1, 2. Re. 2. 10. 1 Pe. 4. 12–14.

[n] Phi. 1. 28. 2 Th. 1. 5.

[4] These persecutions will be so overruled by Providence as to enable you to bear your testimony for 'the truth as it is in Jesus' before the great of the world, to whom you could not otherwise find any possible access.—*C.*

[o] Mat. 10. 19. Mar. 13. 11. ch. 12. 12. Phi. 4. 6. 2 Pe. 3. 7.

[p] De. 33. 25. 1 Co. 10. 13. Ex. 4. 12. Is. 54. 17. ch. 12. 12. Je. 1. 8, 9, 19. Ac. 2. 4, 37; 4. 1, 27, 31; 5. 13; 6. 10.

[q] Mi. 7. 5, 6. Je. 9. 4. Mat. 10. 21, 22. Jn. 16. 2; 15. 20. Ac. 7. 59; 12. 2; 26. 10. Re. 6. 9–11; 20. 4; 9. 11. 17.

[r] Ju. 17. 24. Col. 1. 24. 2 Ti. 3. 12; 2. 12; 4. 7. Re. 2. 3, 13; 3. 10.

[s] Mat. 10. 30. Is. 41. 10; 46. 4. Ps. 122. 3, 8. 1 Sa. 25. 29. 2 Sa. 14. 11.

[t] Ru. 3. 3. He. 6. 11, 12; 10. 35, 36. Ja. 1. 4; 5. 8. Ps. 37. 14.

[5] Rather, as Alford renders it, '*By your endurance* (of all these things) *ye shall acquire your souls*;' this endurance being God's appointed way by which your salvation is to be put in your possession.' Comp. Ro. 5. 3–5. Mat. 5. 11, 12. 2 Co. 12. 10.—*B.*

[u] Mat. 24. 15–28. Mar. 13. 14–23. ch. 19. 43. Da. 9. 27.

[6] This was the sign to those who were outside the city—those who were in Judea. When the Roman army would invest Jerusalem, cutting off all means of escape, then those who saw were warned to effect their escape. See note on Mat. 24. 16.—*P.*

[v] Ge. 19. 15, 16. Job 2. 4. Mat. 6. 25. Pr. 22. 3.

[x] Ge. 19. 15, 16. Job 2. 4. Mat. 6. 25. Pr. 22. 3.

[y] Mat. 24. 21. Mar. 13. 19. Le. 26. 14–36. De. 28. 15–68; 29. 28–28. 32. 21–31. Ps. 21. 8–12; 69. 22–28. Pr. 1. 24–32. Is. 65. 12–15. Zec. 11. 1, 6; 14. 1, 2. Mal. 4. 1. Da. 9. 26, 27; 12. 1.

[z] Mar. 13. 17. ch. 23. 29. Ho. 13. 16. De. 28. 56, 57. La. 4. 10.

[a] See ver. 22. 1 Th. 2. 16. He. 6. 8; 10. 26–31. 1 Pe. 4. 17, 18. ch. 19. 27, 43, 44. Mat. 22. 41, 44, 22. 7; 3. 7, 10, 12. Ro. 11. 25. Re. 11. 2. Rev. Da. 9. 27, 12. 7.

[7] The period allotted to the four great Gentile prophetic empires, all of which have successively persecuted the Jews, and trodden under foot the holy city.—*C.*

[8] See note [a] in first column.

[b] Mat. 24. 29–35. Mar. 13. 25–31. Da. 12. 1. Joel 2. 30, 31. Ac. 2. 19, 20. Zep. 1. 14–18. Am. 5. 20; 8. 9, 10, with Is. 8. 21, 22; 5. 30; 13. 10. Eze. 32. 7. Re. 6. 12–17. 2 Pe. 3. 10.

[9] Fulfilment of prophetic signs in all the various grades of power in the several prophetic kingdoms.—*C.*

[1] *Upon the earth.* Primarily upon the land of Judea, then upon the whole Roman empire, which prophecy was abundantly fulfilled during the convulsive reigns that intervened between Augustus and Vespasian.—*C.*

[2] *Sea and the waves roaring.* Terrible and incessant popular commotions. Ps. 65. 7.—*C.*

[c] Lc. 26. 36. De. 28. 32, 34, 65. He. 10. 26, 27.

[d] Da. 7. 10, 13. Zec. 14. 5. Mat. 16. 27, 28; 26. 64. Re. 1. 7; 14. 14. Ac. 1. 11. 1 Th. 4. 16. 2 Th. 1. 8–10. Mat. 25. 30, 31.

[3] See note on Mat. 24. 30.—*C.*

[e] Ps. 50. 1–6; 96. 11–13; 98. 5–9. Is. 25. 8, 9. Ro. 8. 23.

[g] Mat. 24. 32–35. Mar. 13. 28–31.

[h] Ja. 5. 9. 1 Pe. 4. 17, 18. He. 10. 37. Mat. 16. 28; 23. 36. Eze. 7. 2–13; 12. 22–28.

[i] Mat. 24. 34; 16. 28; 23. 36. ch. 11. 50, 51.

[4] The apostle John and others survived the destruction of Jerusalem and the final dissolution of the Jewish power.—*C.*

[j] Ps. 102. 27. Is. 51. 6; 40. 8. Mat. 5. 18; 24. 35. 2 Pe. 3. 7, 10. 1 Pe. 1. 25.

[k] Ro. 13. 11–13. 1 Th. 5. 6–8. 1 Pe. 4. 7. Phi. 4. 5. *Is.* 58. 1–3. 1 Co. 6. 10.

[5] *Surfeiting and drunkenness.* Rather, 'stupidity and drunkenness.' That stupidity which at first only follows occasional drunkenness, but which through the influence of continued and habitual indulgence finally precedes it.—*C.*

[l] Is. 24. 17. Ec. 9. 12. Mat. 24. 42–44. 1 Th. 5. 2. 2 Pe. 3. 10. Re. 3. 3; 16. 15.

[m] Mar. 13. 33–37; 14. 34, 38. Mat. 24. 42–44, 46; 25. 13. cl. Lc. 10. 18. 1 Ep. 6. 18, 19. 1 Th. 5. 6, 17.

[6] It was now spring-time, when the nights at Jerusalem are mild and balmy. At that season many prefer sleeping in the open air—some on the house-top, some in their gardens. Our Lord appears to have occasionally spent the night on Olivet, most probably in the garden of Gethsemane. Sometimes he crossed over the hill to Bethany, where he found a home in the house of Martha and Mary.—*P.*

[n] ch. 20. 35. Re. 3. 4. 1 Jn. 2. 28. Pr. 10. 29. Ps. 1. 5. Jude 24. Ep. 1. 6; 5. 27. [o] Ja. 5. 1, 2. 1 Pe. 4. 7. [p] Mat. 11. 21, 22. Mat. 21. 17. Jn. 12. 1. ch. 20. 39. [q] See ch. 19. 37. [r] Mal. 3. 1. Hag. 2. 7. Ge. 49. 10. Is. 52. 13–15

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* The fulfilment of the prophetic curse has been literal: the fulfilment of the prophetic promise must also, according to all the canons of interpretation, be literal. There is to be an end of the Gentile possession of Jerusalem, and there is to be a re-establishment of the Jews in the capital of their fathers.—*P.*

support attend, and his everlasting free rewards await them. Happy are they who in evil days discern the signs of the times, and with fervent prayer and persevering watchfulness avoid the dangerous snare of earthly cares and pleasures, and so attend on gospel ministration as to be ever ready for the judgment-seat! We have here no continuing city, but are in jeopardy every hour. Let us therefore watch and be sober, that we may be prepared for every dispensation of Providence, and be ready when our Lord shall come.

CHAPTER XXII. Ver. 3. How *Satan entered into Judas*—whether personally, as the demons certainly did into the bodies of the possessed—that is, certainly, if credit is to be given to plain Scripture narrative; or, whether, by taking advantage of his corrupt dispositions, especially his avarice, and managing to present the appropriate temptations before him, and thereby suggesting correspondent ideas to his mind—has been matter of question. Guyse, Gill, Rosenmüller, &c., are of opinion that Satan entered merely by suggestion; but the identity of expression between this case and even that of the swine, Mar. 5. 12, seems clearly to decide in favour of an actual entering and possession as the means whereby Satan 'put it into the heart of Judas' to betray his Master, Jn. 13. 2.—*C.*

Ver. 29. The kingdom of the Lord Jesus Christ, God's Son, was a kingdom the entrance to which was through the suffering of death, He. 2. 9, 10; 12. 2. Such an entrance was also

CHAPTER XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Christ instituteth his last supper, 21 covertly foretelleth of the traitor, 24 checketh the ambitious strife of his disciples, 31 assureth Peter his faith should not fail; 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood, 47 is betrayed with a kiss: 50 he healeth Malchus' ear, 54 he is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

NOW the[a] feast of unleavened bread drew nigh, which is called the passover.

2 And the chief priests and scribes sought how they might kill him;[1] for[b] they feared the people.

3 ¶ Then[c] entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and [d]communed with the chief priests and captains,[2] how he might betray him unto them.

5 And they were glad, and [e]covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them [3]in the absence of the multitude.[4]

7 ¶ Then[f] came the day of unleavened bread, when the passover must be killed.[5]

8 And [h]he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, [i]Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, [j]The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and [k]found as he had said[6] unto them: [l]and they made ready the passover.

14 And[n] when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired[7] to eat this passover with you before I suffer:

16 For I say unto you, [o]I will not any more eat thereof, until it be fulfilled[8] in the kingdom of God.

17 And he took the cup, and [p]gave thanks, and said, Take this, and divide *it* among yourselves:

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CHAP. XXII.

a Mat. 26. 1–5. Mar. 14. 1. Jn. 11. 55; 12. Ex. 12. 15. Ps. 2. 1–5; 22. 12, 16. ch. 19. 47; 20. 19. Ac. 4. 27.

1 *How they might kill him.* That is, by what subtle methods they might turn the tide of popular opinion against him, so that they might with safety proceed to his destruction.—*C.*

b See ch. 20. 6, 21.

c Mat. 26. 14–16. Mar. 14. 10, 11. Ps. 41. 9; 55. 12–14; 109. 6. Jn. 6. 70, 71; 13. 2, 18, 27, 30.

d Mat. 26. 15. Pr. 1. 10; 4. 16. Ro. 1. 30–32. Mi. 7. 3, 6. Je. 9. 4.

2 *Captains*—of the temple—commanding the divisions of the priests and Levites.—*C.*

e Zec. 11. 12, 13. Ex. 21. 32. Mar. 14. 11. 1 Ti. 6. 10.

3 Or, *without tumult*

4 At the time of the passover, as appears from Josephus, the number of persons in and around Jerusalem amounted to 2,500,000 — amongst whom any popular commotion and such occurrences were frequent — must have been an object of great dread to the rulers. So wonderfully does God control wicked and lawless men, by men as wicked and lawless as themselves: and their passions, which, like pent-up waters, have thus been restrained, he can again, as a judgment against their wickedness, let loose at his will, and render wicked people mutual executioners of justice upon their several or common crimes.—*C.*

f Mat. 26. 17–19. Mar. 14. 12–16. Jn. 18. 28. Ex. 12. 6–18. 13. 3. Le. 23. 5. Nu. 9. 3; 28. 16, 17. De. 16. 1–4.

5 *Must be sacrificed.*

h Mar. 14. 13. Mat. 26. 17, 18.

i Is. 41. 29; 42. 9; 44. 8; 45. 21; 46. 10. Jn. 16. 4. Ac. 15. 18.

j Mat. 8. 25; 21. 3; 23. 8–10; 26. 18. Jn. 20. 16; 21. 8, 20. Ac. 20. 36. Col. 1. 15–18; 2. 10, 9.

k Ps. 32. 6. Nu. 23. 19.

l Our Lord gave them this specimen of his knowledge of things to them unknown, to prepare their minds for believing the following revelation of his death and kingdom.—*C.*

l 1 Sa. 15. 22. Ex. 23. 21. Jn. 14. 15; 15. 14.

n Mat. 26. 20–25. Mar. 14. 17–21. Ex. 12. 8. Le. 23. 5. De. 16. 1.

7 Or, *I have heartily desired*, ch. 12. 50.

o Our Lord refers, and Co. 5. 7, 8. Ac. 2. 3. Mat. 3. 11; 4. 17. Da. 2. 44. Re. 11. 15; 19. 7, 9.

8 Until the typical ends of the passover lamb shall be fully realized in the death of "the Lamb of God that taketh away the sin of the world."—*C.*

p De. 8. 10. Ex. 23. 25. 1 Ti. 4. 3. ch. 9. 16. Mat. 26. 27; 15. 36.

* There is a difference between Luke and the other evangelists as to the exact time of the institution of the Lord's supper. Luke places it before our Lord entered into the traitor, and before Judas withdrew. It would appear, therefore, from Luke's narrative as if Judas had partaken of the Lord's supper (see ver. 21). The other evangelists, however, clearly represent Judas as being denounced by our Lord *before* the institution of the supper: and John (13. 30) distinctly states that on being pointed out as traitor he "went immediately out." On a review and comparison of the whole narratives I have been led to the following conclusions as to the order of events:—1. Having taken their places at the paschal feast, the disciples contended for pre-eminence (ch. 22. 24–27). 2. As a practical reproof of such unworthy feelings Jesus washed the disciples' feet (Jn. 13. 1–20). 3. Jesus pointed out the traitor, who immediately retired (Mat. 26. 21–25; Mar. 14. 18–21; Jn. 13. 21–30). 4. He foretells the denial of Peter (Mat. 26. 31–35; Mar. 14. 27–31; Jn. 13. 36–38). 5. He institutes the Lord's supper (Mat. 26. 26–29; Mar. 14. 22–25; ch. 22. 19, 20). Luke, as we have seen, does not follow the order of time; he often groups incidents which have some logical connection. In this place he was apparently led to detail the institution of the *supper* immediately after the first cup of wine in the paschal feast, and thus to reverse the order of events.—*P.*

q See Mar. 14. 25. Mat. 26. 29. ver. 16.

r Mat. 26. 26–28. Mar. 14. 22–24. 1 Co. 11. 23–25; 10. 16, 17. with Ru. 14. 6. 2 Ti. 4. 4, 5.

s 1 Co. 11. 24–26.

t 2 Co. 2. 4; 3. 2, 3. Ac. Mat. 20. 28. 2. Tit. 2. 14.

u Mat. 26. 28. Ex. 24. 8. Zec. 9. 11. He. 9. 14–17. Ro. 5. 6. 21, 15–21. 2 Pe. 1. 20.

9 *i. e. signifies*, Ge. 41. 26, 27. 1 Co. 10. 4. Ex. 12. 11, 12. ver. 19.

† See note * in first column.

v Mar. 14. 18–21. Mat. 26. 20–25. Jn. 13. 18, 21–30. Ps. 41. 9; 55. 13. Jn. 6. 71.

x ch. 24. 46. Ge. 3. 15. Ps. 22. 1–21; 69. 1–21. Is. 50. 5, 6; 53. 2–12; 50. 5, 6. Da. 9. 24, 26. Zec. 13. 7. Ac. 4. 27, 28; 2. 23. 1 Co. 15. 3.

y Ps. 55. 15; 83. 10; 109. 1–20. Mat. 27. 3–5. Ac. 1. 16–20. Is. 53. 12.

z Mat. 26. 29. Jn. 13. 21–25.

a Mat. 20. 24–28. Mar. 10. 41–45; 9. 34–37. ch. 9. 46, 48. Hab. 2. 4.

b Mat. 20. 26, 27; 18. 3, 4; 23. 8–12. ch. 14. 11; 18. 14. Jn. 13. 12–17. 1 Co. 9. 19–23. Ja. 4. 6, 10. 1 Pe. 5. 3–5. 1 Jn. 2. 16.

2 *As the younger.* A listener and a learner, and a servant, rather than a teacher, a director, and commander.—*C.*

c ch. 12. 7. 9 12, 37.

d Phi. 2. 7, 8. Jn. 13. 5, 13, 14. Phi 2. 7. Mat. 20. 28. He. 5. 8. 2 Co. 8. 9.

e Mat. 19. 28, 29. He. 4. 15; 2. 18.

3 *Temptations.*—Trials from the calumnies of evil tongues—from the assaults made upon his person, and the plots contrived against his life.—*C.*

g ch. 12. 39. Mat. 9. 24. 1 Co. 9. 25, 27. 2 Co. 2. 5. 1 Ti. 2. 15, 19. Re. 3. 21; 2. 26, 27. Mat. 19. 28; 24. 47; 8. 11. Re. 19. 9. ch. 14. 15. 2 Co. 6. 2, 3. Ps. 49. 13.

18 For I say unto you, [q]I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And[r] he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This [s]is my body, which is given for you: [t]this do in remembrance of me.

20 Likewise also the cup after supper, saying, [u]This cup *is*[9] the new testament in my blood, which is shed for you.[1]

21 ¶ But,[v] behold, the hand of him that betrayeth me *is* with me on the table.

22 And[x] truly the Son of man goeth, as it was determined: but [y]woe unto that man by whom he is betrayed!

23 And[z] they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And[a] there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But [b]ye *shall* not *be* so: but he that is greatest among you, let him be as the [2]younger; and he that is chief, as he that doth serve.

27 For [c]whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? [d]but I am among you as he that serveth.

28 Ye are they which have continued with me [e]in my temptations.[3]

29 And [f]I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, [h]behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But[i] I have prayed for thee, that thy faith fail not: and when thou art [j]converted, strengthen thy brethren.

33 And he said unto him, Lord, [k]I am ready to go with thee, both into prison, and to death.

34 And[l] he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

h 1 Pe. 5. 8. Job 1. 11; 2. 5. Re. 12. 10. Zec. 3. 1. Am. 9. 9. *i* Mat. 16. 18. Jn. 17. 9, 11, 15, 20; 21. 15–17. He. 7. 25. 1 Jn. 2. 1. *j* Je. 31. 18. Ps. 94. 17, 18; 51. 12, 13. Jo. 21. 15–17. Is. 35. 3. He. 12. 13. 9 Co. 1. 4. *k* Je. 10. 23; 17. 9. Mat. 26. 33, 35. Mar. 14. 29, 31. Jn. 13. 37. Ps. 30. 6. *l* Mat. 26. 34 Mar. 14. 30. Jn. 13. 38.

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appointed to the disciples, who were fully warned that 'through much tribulation they should enter into the kingdom of God,' Jo. 16. 33; Ac. 14. 22. This kingdom, as it is established in the hearts of God's people, consists in 'righteousness and peace, and joy in the Holy Ghost,' which are all the gifts of Christ; and as it exists in heaven, it is rest from labour, and the enjoyment of glory. Re. 14. 13. Col. 3. 4. *C.*

Ver. 30. *That ye may eat and drink*—of that righteousness after which the children of God do constantly 'hunger and thirst,' Mat. 5. 6.—*And sit on thrones*, &c. Even so do the apostles now sit enthroned in the church, by their testimony for Jesus, judging and condemning the twelve tribes who rejected him, Ac. 28. 23–28, adjudicating between them and the Gentiles, Ac. 15. 8–29, and, in the gospel and its ordinances, propounding those principles by which the whole world shall be finally judged, Ro. 2. 16. Whether these 'thrones' imply any special apostolic glory in the kingdom yet to be inherited, will not farther appear till 'we see as we are seen, and know as we are known.' *C.*

Ver. 31. *Satan hath desired to have you.* Not *thee*, Peter, alone, but all of you: even as he desired to have Job, when, with two limitations, he obtained his desire, and smote him in his property, family, and person, Job 1. 12; 2. 6. Simon is specially warned, because his self confident boldness exposed him to the greatest danger and the deepest fall. *C.*

Ver. 36. *But now, he that hath a purse*, &c. As if he had said, The time is now come when you will no longer receive hospitality, and must therefore labour, by industry, frugality, and prudent forethought, to provide for yourselves.—*And he that hath no sword*, &c. That our Lord did not direct the purchase of a literal sword, either for defence or attack, is evident from ver. 51; Mat. 26. 52; 2 Co. 10. 4. But, by a strong proverbial figure, he meant to prepare the hearts of the disciples for encountering, with faith and patience, the manifold dangers that were now fast closing around them, Ro. 13. 12; 2 Co. 6. 7. Ep. 6. 11, &c.; 1 Pe. 4. 1. *C.*

Ver. 42. The slight verbal differences in the various records of this prayer are perfectly consistent with the doctrine of complete divine inspiration; for, not to speak of the various forms of translation from Hebrew or Syro-Phœnician into Greek, which the Spirit of truth might equally and most advantageously sanction, there is no reason to conclude that our Lord uttered the petition but once, and in one form, but, on the contrary, every reason to

35 ¶ And[n] he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now,[4] he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, [o]And he was reckoned among the transgressors: for the things concerning me have an end:

38 And they said, Lord, behold, here *are* two swords. And he said unto them, [p]It is enough.[5]

39 ¶ And[q] he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And[r] when he was at the place,[6] he said unto them, Pray that ye enter not into temptation.

41 And[s] he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove[7] this cup from me: nevertheless, not my will, but thine, be done.

43 And[t] there appeared an angel unto him from heaven, strengthening him.

44 And[u] being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.[8]

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, [v]Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [w]behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus [x]to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?[9]

50 ¶ And[z] one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far.[1] And he touched his ear, and healed him.

52 Then[a] Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was [b]daily with you in the temple, ye stretched forth no hands against me: but this is [c]your hour, and the power of darkness.

54 ¶ Then[d] took they him, and led *him*, and brought him into the high-priest's house. [e]And Peter followed afar off.

55 And when they had kindled a fire in the midst[2] of the hall, and were set down together, Peter sat down among them.

56 But [f]a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.[3]

57 And he [h]denied him, saying, Woman, I know him not.

58 And[i] after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, [j]another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a [k]Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, [l]Before the cock crow, thou shalt deny me thrice.

62 And[m] Peter went out, and wept bitterly.

63 ¶ And[o] the men that held Jesus [p]mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And[q] as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art[r] thou the Christ? tell us. [s]And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*,[4] ye will not answer me, nor let *me* go.

69 Hereafter[5] shall the Son of man [t]sit on the right hand of the power of God.

A.M. cir. 4037. A.D. cir. 33.

[n] Mat 10.9,10. ch.9. 3;10.4. Mar.6.8,9.

[4] Ac.14.22. Jn.16.33. 1 Co.4.11-13. 2 Co.11.25-27. He.10.34. 1Pe.2.19, 20. 4.12,13. Ye intervened of preparation against the approaching dangers.—*C.*

[o] Is. 53.12. Mar. 15. 27,28. Ro.15.8. Mat.27. 38. Jn.19.18. He.9.28. 1 Co 5.21.

[p] Jn.18.36. 2 Co.10.4. 6.4 7. Ep.6.10-18. 1 Pe. 2.4.

[5] See note [1] in second column.

[q] Mat. 26. 36-46. Mar. 14. 26, 32-42. Jn. 18.1. ver.26.

[r] Mat. 26. 41; 6. 13. Mar. 14. 38. ch. 21. 4. Ep. 6. 18. 19. ver. 46. 1 Pe 5.8,9.

[6] That is, as stated by Matthew (ch. 26. 36) and Mark (14.32), the place or garden called Gethsemane. See note on Mat.26 36.—*P.*

[s] Mat. 26. 36, 39, 42, 44. Mar. 14. 35, 36, 39. He. 5. 7. Jn. 18. 1. 2. 30. 6. 38. 12.27. Ps 40.8.

[7] *Or, willing to remove.*

[t] Ps.91.11,12. Mat 4 11; 26.53. 1 Ti.3.16. He. 1.14.

[u] La.1.12. Jn.12.27. Ge. 3.13. He.5.7. Jonah 2. 3. Mat. 20. 37, 38. Ps. 22.1,2,14,15; 69.1,2; 18. 5,6; 116.3.

[8] The details in ver. 43, 44 are only found in this Gospel. Here we have another and very remarkable instance of angelic ministration. An angel strengthened our Lord—gave him more physical power, which, from the details of the agony in the succeeding verse, he appears to have required. The earnest prayer, and the bloody sweat, show how terrible must have been the struggle, and how exhaustive on his physical frame.—*P.*

[v] Jonah 1.6. Pr.6.9. See ver 40; ch. 21. 34, 36.

[w] Mat. 26. 47-57. Mar.14.43-52. Jn.18.2-12. Ac.1.16. Ps.22.13,16, 20, 21.

[x] Eze.33.31. Ps.22 9; 55.21. 2 Sa.20.9.

[y] As they had formerly mistaken his loving lives, viz. so they now adopt and follow their own, and do not wait for the authority and answer they professed so much to desire.—*C.*

[z] Jn. 18.10. Mat. 26. 51,52. Mar. 14.47. 2 Co. 10.4. Ro.12.19.

[a] Mar. 14. 48, 49. Mat. 26.55. Jn.18. 3,20. Ps. 69, 22, 26; 2, 22; 3 12. 69.19.

[1] *Suffer ye thus far.* This appears the Lord's answer to the question—'Shall we smite'—which he solves by saying—'Suffer even to betrayal and violence without retaliation, and, after my example, heal, instead of wounding.' *C.*—This passage may be also interpreted as follows. Our Lord addresses the words to the soldiers who had seized and *bound* him: '*Suffer*, *or permit me, thus far*,' i.e. to touch and heal the wounded ear.—*P.*

[b] Ps. 71. 37, 38. Mat. 21.14,23,45,46. Jn.7.25; 8.37.

[c] Job 36. 5. Ac.2.23, 4.27,28. Ge 3.15. Jn 12. 27; 14.30. Ps.22.11-21; 69.1-21,35,lii.

[d] Mat. 26. 57. Mar. 14.53. Jn.18.12-14. Ac. 8.32. Is 53.7. Lu.4.20. Ac.2.23.

[e] Mat. 26 58, 69-75. Mar 14. 54, 66-72. Jn. 18. 15-18, 25-27. with ver 31 34. Pr 9.6,13,20. Ps. 1.1;26.4,5;28.3.

[2] There being seldom any fire-place in eastern houses, the ordinary mode of providing heat in cold weather, is a chafing-dish of charcoal placed in the middle of the apartments where company assemble.—*C.*

[f] 1 Ge.3.4,13;16.2. Ec.7. 27.

[3] See note on Mat. 26.69.—*P.*

[h] ver.33,34. Col.3.9. Zec.8.16. Ep.4.25.

[i] Mat. 26.71. Mar.14. 69 Jn.18.25.

[j] Mat. 26.73. Mar.14. 70. Jn 18.26.

[k] Jn.1.43,44. ch.13.1. Ju.12.6.

[l] Mat. 26.34. Mar.14. 30. Jn.13 38. ver.34.

[m] Mat. 26.75. Mar.14. 72. Ps.119. 59,60; 130 1 4;141.1-4. Eze.7.16 ¶c. 31.18. Zec.12.10 1 Co. 10. 12. 2 Co.7.10,11. Is. 66.2.

[o] Mar 14.55-65. Mat. 26.59-68. Jn.18.19-24.

[p] Mat.26.67,68. Mar 14.65. 1 Pe.2.23. ch.7. 10;23.11. Job 16.10. Ps. 22.6-21; 69.1-21. Is.50. 6;52.14;liii. Mi. 5.1.

[q] Mat.27.1. Mar.15. 1. Is. 53.9. Ps.22.12,16, 22;2.1-3. 1. Ac.4.26-28.

[r] Mat. 21. 4,5; 26.16; 26.63. Mar.14.61. Jn.1. 20,49.

[s] Is. 52.13. Mat. 20.16. Ep. 5 13. Jobs 12,13.

[4] *If I also ask you*—concerning the commission and testimony of John (Mat. 21.25), or how Messiah could be both David's son and Lord (Mat.22. 43), or which of all the prophecies has been left unfulfilled in my mighty works—ye will pretend ignorance, will refuse to answer me, and continue in your unbelief.—*C.*

[5] *Hereafter.* Literally, 'From the now'—from this very time.—*C.*

[t] Ps.110.1. Da. 7. 13, 14. Mat.26.29. Ac.1.11; 3.21. He. 1.3; 2.1, ch. 12. 22. 1 Th. 4.16. Re 1.7,13. 22;20-22,12.

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[*] *It is enough.* Not, 'they are enough'—which would have approved of swords in the literal and offensive sense in which the disciples understood our Lord; but, '*it* is enough'—that is, 'you have said enough' to demonstrate your total misapprehension of my meaning, which, in mercy to your darkness of understanding and slowness of apprehension, I will take another opportunity and means to rectify.—*C.*

conclude that, as he recurred to the same petition in three successive prayers, he also recurred to it more than once, and in various forms, in each prayer—any one of which forms would be equally true, and verbally exact. *C.*

Ver. 53. *This is your hour*—when you are permitted to have power over me, 'and this [your successful violence] is the power of darkness' over you, Jn. 3. 10, whereby 'the god of this world has blinded your eyes,' and so brought you under 'the power of darkness' that you can neither see nor acknowledge my divine mission, 2 Co. 4. 4; Col. 1. 13. *C.*

Ver. 61. *The Lord turned and looked upon Peter. Note*, How ready are believers to forget their Saviour, when, as it were, his back is toward them—he is absent from them. But as one look of sight sent Peter out to weep, surely such as 'walk by faith, and not by sight,' will not forget, when they are tempted, that each should meet the temptation with, 'Thus it is written'—'Thou, Lord, seest me!' *C.*

Ver. 70. *Ye say that I am.* This being that very thing which the Jews most obstinately denied, how did they say it? Might not the words be better translated, interrogatively, 'Do ye say [admit or deny] that I am?' The subsequent neglect or refusal of reply practically verifies, at the moment, the prophetic accusation, ver. 68. *C.*

REFLECTIONS.—Whether should I here most admire the lengths in wickedness to which sinners will go when left to themselves—the covetousness, treachery, unbelief, hardness of heart, malice, and malignity, manifested in plotting against, betraying, apprehending, condemning, reviling, and murdering the Son of God and Saviour of mankind—or his love, in patiently undergoing everything severe and shameful; in feasting, warning, directing, and comforting his disciples; in solemn resignation of himself to his sufferings and death; in miraculously healing one of his miscreant apprehenders; in graciously converting him who most criminally denied him; and in avowing himself a divine person, at the hazard of his life!—How extensive were his sufferings in soul—in body—in character! And yet all the malice of his enemies was so overruled as only to accomplish the fulfilment of prophecies, the honour of God, and the salvation of men. Marvellously he changed the ancient passover into a crucified Redeemer, and a delightful feast on his fulness. Let us always then observe it in the faith of his institution, in obedience to his authority, and aiming at his honour. It is an awful thing for professed disciples and dignified clergymen to betray their Master; and highly shameful to indulge carnal pride and ambition in the presence of a suffering Redeemer, whose kingdom is not of this world. But seasonably preserved, highly honoured,

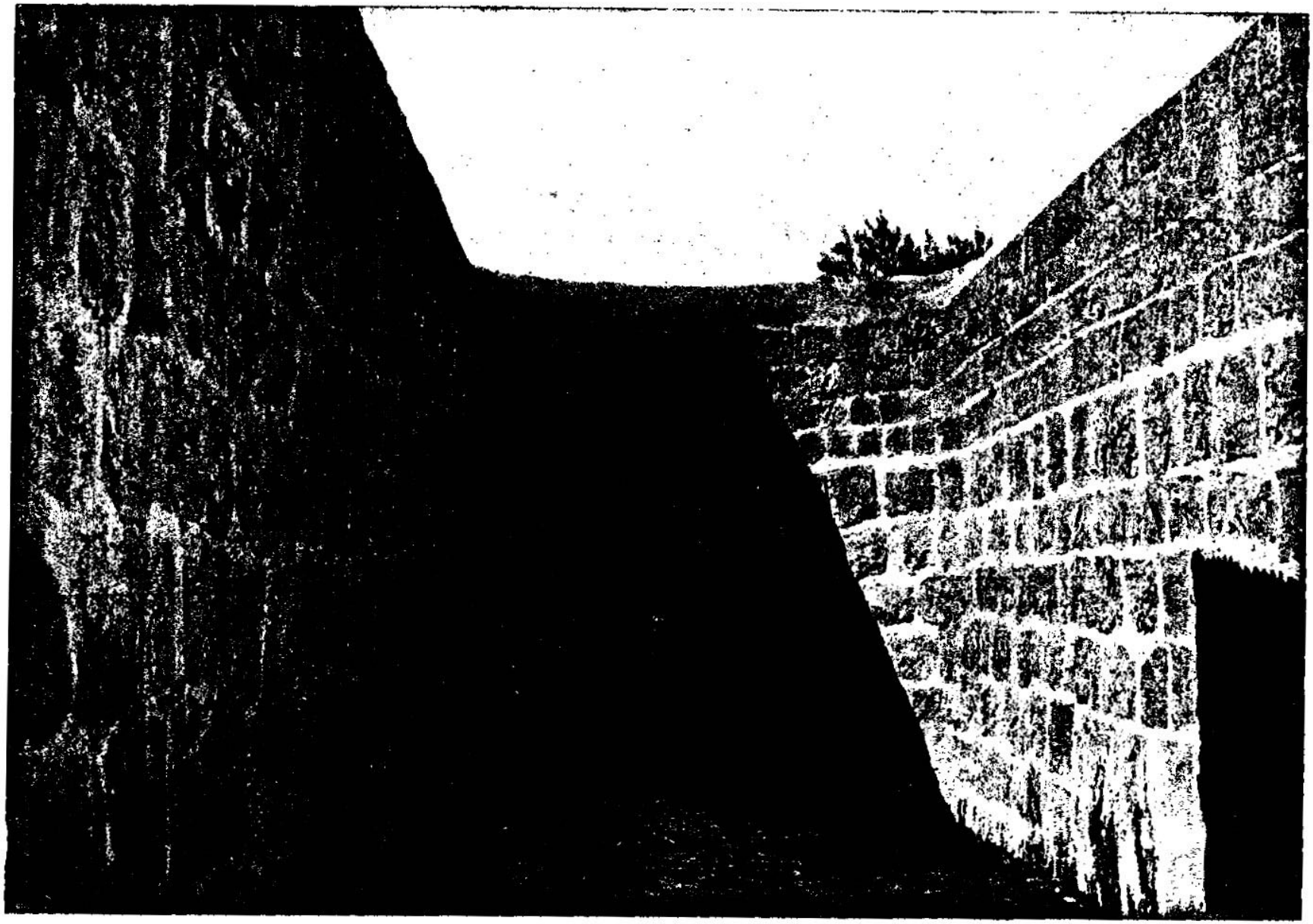

THE SPOT WHERE CHRIST PRAYED—GARDEN OF GETHSEMANE [LUKE, xxii:41].—The Garden of Gethsemane is enclosed by a wall. To the north of the Garden and outside of it there is a spot pointed out as the place where Christ uttered the last prayer. A lamp hangs here and burns all the day and all the night long. It is a sad and touching scene to stand in the presence of this place and to watch the reverent and devoted saints stand and look upon it with sympathy and love. Many looking upon this scene do not pretend to conceal the tears which flow down their cheeks. This serves to bring before their imagination the agony and grief of the last hours of our Savior's life, when He uttered that last prayer for his disciples and for the world. Of Himself He never seemed to think; it was of those He came into the world to teach and redeem.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.[6]

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

1 *Jesus is accused before Pilate, and sent to Herod.* 8 *Herod mocketh him.* 12 *Herod and Pilate are made friends.* 13 *Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified.* 27 *He telleth the women, that lament him, the destruction of Jerusalem:* 34 *prayeth for his enemies.* 39 *Is reviled by one of the malefactors, but confessed by the other.* 46 *His death.* 50 *His burial.*

AND the[a] whole multitude of them arose, and led him unto Pilate.

2 And they began to [b]accuse him, saying, We[c] found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.[1]

3 And Pilate asked him, saying, [d]Art thou the King of the Jews? And he answered him, and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [e]I find no fault[2] in this man.

5 And [f]they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning [h]from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a [i]Galilean.

7 And as soon as he knew that he belonged unto [j]Herod's jurisdiction, he sent him to Herod,[3] who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was [k]desirous to see him of a long *season*, because he had heard many things of him; and [l]he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but [m]he answered him nothing.

10 And the chief priests and scribes stood and [o]vehemently accused him.

11 And[p] Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a [q]gorgeous robe,[4] and sent him again to Pilate.

12 ¶ And the same day [r]Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And[s] Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, [t]as one that perverteth the people; and, behold, I, having examined *him* before you, [u]have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death[5] is done unto him.[6]

16 I[v] will therefore chastise him, and release *him*.

17 (For[x] of necessity[7] he must release one unto them at the feast.)

18 And[y] they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, [z]spake again to them.

21 But[a] they cried, saying, Crucify *him*, crucify him.

22 And[b] he said unto them the third [8]time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And[c] they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And[d] Pilate gave sentence[9] that it should be as they required.

25 And he released unto them him [e]that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And[g] as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women,[1] which also bewailed and lamented him.

28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, [h]behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.[2]

30 Then[i] shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For[j] if they do these things in a green tree, what shall be done in the dry?[3]

32 ¶ And [k]there were also two others, malefactors,[4] led with him to be put to death.

33 And when they were come to the place which is called [5]Calvary, [l]there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, [n]forgive [o]them; for they know not what they do. [o]And they parted his raiment, and cast lots.

A.M. cir. 4037.
A.D. cir. 33.

[6] Mat. 14.62–64. Mar. 26.64–66. Jn. 5.47. 10.24, 25. † c. Ye truly say, that I am.

CHAP. XXIII.

[a] ch. 22.66. Mar. 15. 1. 1 Ti. 6.13. [b] Zec. 12.8. † ver. 2. [c] Ki. 18. 17. Je. 38. 4. Ac. 16. 20, 21; 17. 6, 7; 24. 5. Jn. 18. 30; 19. 12, with Mat. 17. 25, 27; 22. 21. Mat. 21. 17. ch. 20. 25, 27. Ro. 13. 7.

[1] This was a deliberate falsehood. Our Lord's decision on the subject of allegiance to Cæsar was the very opposite of that here alleged. His kingdom, too, he had declared, was not of this world. —*C*.

[d] Mat. 15. 2. Mat. 27. 11. Jn. 18. 33, 37. 1 Ti. 6. 13. [e] Mat. 27. 18, 19, 24. Mar. 15. 10, 14. Jn. 18. 38; 19. 4, 6. Ho. 7. 2. 2 Co. 5. 21. 1 Pe. 2. 22, 24; 3. 18.

[2] *I find no fault.* The Roman government now was too strong to be moved with jealousy at our Lord's claim to be King of the Jews. Pilate, therefore, disregarded the implied charge of rebellion against Cæsar. It is not improbable that Pilate was also moved by the sight of what he would consider fallen greatness. But, by whatever moved, his feelings were overruled by Providence to produce a judicial Gentile testimony to the innocence of our Lord, and a abiding record of the injustice and cruelty of his persecutors. —*C*.

[f] Ps. 57. 4. [h] Mat. 4. 12–25. Mar. 1. 14. Lu. 4. 16–44. Jn. 1. 43; 2. 1–11. [i] ch. 13. 1. Ac. 5. 37. [j] ch. 3. 19; 7. 9.

[3] This was Herod Antipas, governor of Galilee, who had 'beheaded' John the Baptist, an Idumean by descent, but a Jew by proselytism, and who had now come, at the passover, to worship at Jerusalem. —*C*.

[k] ch. 9. 9. Mat. 14. 1. Mar. 6. 14. [l] 2 Ki. 5. 11. Is. 53. 7. Ps. 38. 13, 14; 55. 4. Mat. 7. 6; 27. 12. Am. 5. 13. 1 Pe. 2. 23. Ps. 39. 1, 9. [m] ver. 2, 5. Ge. 25. 9. Ac. 6. 12–14; 8. 1; 24. 5. [n] Is. 49. 7; 53. 3. Ps. 22. 6, 69, 9, 20. Ps. 89. 12. [o] Jn. 19. 5.

[4] *A gorgeous robe.* Rather, 'a white robe;' for the word translated 'gorgeous' is applied by Polybius to the *toga* worn by such as were candidates for office at Rome, which is well known to have been always white. As a gift from Herod, it was intended to mock our Lord as a claimant of the kingdom; like the testimony of Pilate (ver. 4), it was converted by Providence into a second public attestation of our Lord's innocence. —*C*.

[p] Ac. 4. 27. Ja. 4. 4. Ps. 83. 5, with ch. 13. 1. [r] Mat. 27. 19. Mar. 15. 14. Jn. 18. 38; 19. —. [s] ver. 2, 5. [t] ver. 4. Da. 6. 4. Ac. 25. 16; 26. 31. Ps. 35. 7.

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* Jesus is 'the green tree,' fair and fruitful —the Jews the 'dry tree,' unsightly, and barren. And if the Romans thus consent to deliver up the innocent to death, who has never given them cause of offence—what will they do to a nation who will provoke them by rebellion and every form of private and public criminality?—*C*.

A.M. cir. 4037.
A.D. cir. 33.

[5] Nothing has been done to him' by Herod as a preliminary punishment, showing that, in his estimation, he was 'worthy of death.'—*C*.

[u] ver. 4, *by him*. [v] Mat. 27. 26. Mar. 15. 15. Jn. 19. 1. 1 Pe. 2. 23.

[6] This release arose, not from any legal necessity, but merely from the custom of conceding an act of mercy to the popular will.—*C*.

[x] Jn. 18. 40. Mar. 15. 11. Mat. 27. 20. Ac. 3. 14. 21. 16; 22. 22. [y] Mat. 27. 22. Mar. 15. 12. Mat. 27. 17, 21. Jn. 19. 12. [z] Jn. 19. 15. Mat. 27. 22, 23. Mar. 15. 14. Ac. 3. 15.

[7] See ver. 20.

[8] It is important to observe, that Pilate, for the third time, bears judicial Gentile witness to the innocence of our Lord; and the Jews are unable to reply with anything beyond popular clamour.—*C*.

[a] ver. 5, 21. Ps. 22. 12, 16; 35. 11, 21. [b] Mat. 27. 24–26. Mar. 15. 14. Jn. 19. 16. Ex. 23. 2.

[9] Or, *assented*. [c] Jn. 18. 40. Mat. 27. 16. Mar. 15. 7. Ac. 3. 14. Pr. 17. 15. Is. 5. 23; 59. 14. [d] Mat. 27. 32. Mar. 15. 21. Jn. 19. 16, 17.

[1] ver. 55; ch. 8. 2, 3. Mat. 15. 40. Mar. 15. 40. Mat. 27. 55, 56. That sex which first sinned, now 'adheres best to the Saviour from sin.

[e] ch. 21. 23, 24; 19. 43, 44. Mat. 24. 19. Mar. 13. 17, 19.

[2] The destruction of Jerusalem by the Romans occurred about forty years after this period, and doubtless many of those who now followed Jesus weeping perished in the terrible carnage which took place on the capture of the city.—*C*.

[f] Is. 2. 20. Ho. 10. 8. Re. 6. 16; 9. 6. [g] Je. 25. 29. 1 Pe. 4. 17, 18. Pr. 11. 31. Eze. 20. 47; 21. 3, 4. Mat. 3. 10; 13. 33. Jn. 15. 6. Jude 12. He. 6. 8.

[3] See note * in first column.

[h] Is. 54. 1. 2.

[4] *Two others, malefactors.* Rather, 'two others (who were) malefactors.'—*C*.

[5] Or, *the place of a skull*, He. 13. 12.

[i] Jn. 19. 17, 18. Mat. 27. 33, 38. Mar. 15. 22, 27, 28. Is. 53. 12. Zec. 12. 10; 13. 7.

[k] Ge. 50. 17. Mat. 5. 44. Ac. 7. 60. 1 Co. 4. 12; 5. 8. ver. 48. Ac. 2. 37, 38; 3. 17.

[6] *Father, forgive them.* This gracious prayer seems, first, to include the Roman soldiers, the chief agents in the crucifixion—then the thoughtless multitude, ignorantly acting under the undue influence of their rulers. Whether it included those rulers themselves, who, knowingly, and with *malice prepense*, urged on the multitude that coerced Pilate, is not so evident. One thing, however, is certain, the prayer was heard, and of those who actually joined in the crucifixion, many believed, repented, and were saved. Ac. 2. 23, 37, 41.—*C*.

[l] Mat. 27. 35. Mar. 15. 24. Jn. 19. 23. Ps. 22. 18.

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and plentifully rewarded, are they who continue faithful in times of trouble. Great is the danger of pride, self-confidence, and unwatchfulness; or of rashly entering into temptation; and there is need of Jesus' intercession to preserve his people's faith when it is sorely shaken. And if we experience his influences, let us improve them for the warning and strengthening of our fellow-Christians. But sins of infirmity in his saints greatly differ from the presumptuous rebellion of hardened sinners. How shocking it is for men to interrogate Jesus concerning his person, doctrine, or work, merely to strengthen their own and others' prejudices against him! For soon will he appear in great glory and majesty, to the confusion and ruin of every obstinate despiser, and to the unspeakable comfort of every cordial believer.

CHAPTER XXIII. Ver. 8. Since Herod believed that Jesus

35 ¶ And the people stood beholding. And the rulers also with them [p]derided *him*, saying, He saved others; let him save himself, if he be Christ,[q] the chosen of God.

36 And the soldiers[r] also mocked him, coming to him, and [r]offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And[s] a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And [t]one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, [u]rebuked him, saying, [v]Dost not thou fear God, [z]seeing thou art in the same condemnation?

41 And[y] we indeed justly; for we receive the due reward of our deeds: [z]but this man hath done nothing amiss.

42 And he said unto Jesus, [a]Lord, remember me when thou comest into [b]thy kingdom.[8]

43 And Jesus said unto him, Verily I say unto thee, [c]To-day shalt thou be with me in paradise.[9]

44 ¶ And[d] it was about the sixth hour, and there was a darkness over all the earth[1] until the ninth hour.[2]

45 And the sun was darkened, [e]and the veil of the temple was rent in the midst.

46 ¶ And [g]when Jesus had cried with a loud voice, he said, [h]Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 ¶ Now [i]when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, [j]smote their breasts, and returned.

49 And[k] all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And,[l] behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same [m]had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself [o]waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, [p]and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And[q] that day was the preparation,[3] and the sabbath drew on.[4]

55 ¶ And[r] the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared [s]spices and ointments; and [t]rested the sabbath-day, according to the commandment.[5]

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

NOW upon[a] the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found [b]the stone rolled away from the sepulchre.

3 And they entered in, and [c]found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, [d]two men[1] stood by them in shining garments:[2]

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living[3] among the dead?

6 He is not here, but is risen: [e]remember

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[f] Mat. 27. 39—43 Mar. 15. 29—32 Ps. 22. 6—8, 13—17, 35. 15. 69. 7—12, 21—20.

[g] The Roman soldiers 'mocked him,' out of contempt for the Jewish nation, and official loyalty to their emperor, whose sovereignty they thought was insulted by our Lord's claim upon the throne of David, &c. *C.*

[h] Ps. 69. 21. Mat. 27. 34, 48. Mar. 15. 23, 36. Jo. 19. 29.

[i] Jn. 19. 19—22. Mat. 27. 37. Mar. 15. 26, with Ac. 4. 12. Jude 5. Mat. 1. 21, 25. Is. 45. 22.

[k] ch. 23. 34. Mat. 5. 44. Mar. 15. 28. Mat. 27. 44. 2 Ch. 28. 20. Jo. 5. 5.

[l] Is. 53. 12. Jude 5. 15. 1 Co. 15. 17.

[m] Ps. 69. 21.

[n] Is. 53. 3.

[o] Ps. 54. 4. Da. 9. 7. Je. 3. 12. Eze. 16. 63.

[p] Ro. 8. 10 to 18. 12. 5. [q] Ps. 1. 1. 108. 2. Ca. 5. 12.

[r] Ps. 138. 4, 5. Ro. 15. 9, 10. Jn. 19. 18. Ph. 3. 3, 5. ch. 18. 13, 38, 39. 2 Ti. 1. 18. 4. 8.

[s] Jn. 18. 36. 19. 2. Ps. 110. 1. He. 1. 3. 8. 10. 12, 13.

[t] See note [8] below.

[u] Ro. 5. 20. 21. 2 Co. 5. 8. Phil. 1. 23.

[v] 2 Co. 5. 1 to 10. 1 Pe. 4. 18. Re. 2. 7. *Or,* heaven.

[y] Am. 8. 9. Mat. 27. 45. 46. Mar. 15. 33. 38.

[z] *Or, land.*

[a] See note on Jn. 19. 14. *P.*

[b] Ex. 30. 31. 2 Ch. 3. 14. Mat. 27. 51—53. Mar. 15. 38. Jn. 2. 19—21. He. 6. 19. 10. 19, 20. 2 Co. 3. 14, 16. 1 Jn. 2. 8.

[c] Mat. 27. 46, 50. Mar. 15. 34, 37. Jn. 19. 30.

[d] Ps. 31. 5. 1 Pe. 2. 23. Ac. 7. 59. He. 9. 14. Phil. 2. 8.

[e] Mat. 27. 54. Mar. 15. 39.

[f] ver. 34. Ac. 2. 37. ch. 18. 13.

[g] Mat. 27. 55, 56. Mar. 15. 40, 41. ch. 8. 2. ver. 27, 55. Joh. 19. 25. Ps. 38. 11. 143. 4.

Matthew and Mark state that both the thieves reviled Jesus when on the cross, Mat. 27. 44. Mar. 15. 32. Luke says *one* of the malefactors railed on him; but that the other rebuked the scoffer. Both narratives are doubtless correct. At first the two joined the crowd in their unseemly taunts; but one of them, when he saw the meekness of the sufferer, when he heard his words of love and pity, and when he witnessed the events which occurred, was convinced of Christ's divinity, was humbled by a sense of his own sin, and was constrained in penitence and faith to utter the prayer, 'Lord, remember me when thou comest in thy kingdom.' The prayer was heard and answered; and the thief on the cross was an example, *but the only one found in Scriptures*, of a sinner saved at the door of death. None need despair, and yet none should venture to delay the salvation of their souls. *P.*

[h] Mat. 27. 50. Mar. 15. 37. Lu. 23. 46. Jn. 19. 30.

[i] Mat. 27. 54. Mar. 15. 39. Lu. 5. 8. 7. 4. 8. 37. Ac. 5. 11. Re. 11. 13. *C.*

[k] Mat. 27. 55. Mar. 15. 40. Lu. 23. 49. Jn. 19. 25. 26. 16. 32. Ps. 38. 11. 88. 8. 18. Mar. 15. 43. Jn. 19. 38. Ac. 13. 29. Ge. 49. 18. Ps. 119. 166. Is. 25. 9.

[l] Mat. 27. 57—60. Mar. 15. 43—46. Jn. 19. 38—42. 1 Co. 15. 3, 4. Is. 53. 9.

[m] ch. 23. 51. 1 Th. 5. 20. 1 Ti. 6. 20. 2 Ti. 1. 12, 14. 1 Pe. 1. 21. 2 Pe. 1. 16. 2 Jn. 9. Re. 12. 11. Ge. 49. 26. Pr. 10. 6. 11. 18. 24. 25. Mar. 15. 43. Jn. 19. 38. Ac. 13. 29. Ge. 49. 18. Ps. 119. 166. Is. 25. 9.

[n] Mat. 27. 57, 60. Mar. 15. 43, 46. Jn. 19. 38—41. 12. 3. 39. with 2 Ki. 23. 30.

[o] Mat. 27. 62. Mar. 15. 42.

[p] *The preparation*, both for the sabbath and for the grand festival which was celebrated on the fifteenth day of the month. Le. 23. 6, 7. *C.*

[q] *The sabbath drew on.* That is, it was approaching sunset, when the day commenced, according to the Jewish method of computation, Ge. 1. 5. *C.*

[r] ch. 8. 2. ver. 49. Mat. 27. 55. Mar. 15. 40. ch. 24. 10.

[s] Je. 29. 39. 2 Ch. 16. 14. Mar. 16. 1. ch. 24. 1.

[t] Ex. 20. 8—10. 31. 12—17. 35. 2. Le. 23. 3. Ne. 9. 14. De. 5. 12—14. Je. 17. 21, 25.

[u] See note on Mat. 28. 1. *P.*

CHAP. XXIV.

[a] Mat. 28. 1. S. Mar. 16. 1—8. Jn. 20. 1 to ch. 23. 56.

[b] Mat. 27. 60, 66. 28. 2. Mar. 15. 46. 16. 4. Jn. 20. 1.

[c] Jn. 20. 2, 5, 7.

[d] Mar. 16. 5, 7. Mat. 28. 5—7. Jn. 20. 12. Ge. 18. 2. 19. 15. Jno. 5. 13. Ac. 1. 10. Da. 7. 9. 10. Zec. 1. —vi.

[1] *Two men.* Two angels in human form.—*C.*

[2] *Two* angels are here mentioned; the English version says 'stood by them,' but the original merely signifies 'appeared to them,' without determining in what attitude. Mark mentions only *one* angel, who sat 'by the right side' of the tomb, ch. 16. 5. Matthew also mentions *one*, who sat on the stone which he had rolled away from the door. The full account may be that they saw one angel outside who followed them in; they saw another inside on entering; and Luke, without stating the whole facts, mentions the two as 'appearing to them.'—*C.*

[3] Or, *him that liveth*, Re. 1. 18. He. 7. 8. 1 Ti. 1. 17.

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could work miracles, why did he not acknowledge him to be the Messiah? Because he attributed his admitted power of working miracles not to the power of God working in attestation of his divine commission, but to his knowledge of mere natural causes, and superior skill in some occult philosophy, such as the Egyptians and Persian magi were supposed to possess. Thus the Pharisees had also admitted his miraculous power, yet rejected his claims to be Messiah, because they attributed his miracles to Beelzebub. In all this, Herod and the Pharisees erred alike in looking merely at the miracles, and disregarding the prophecy by which they were preceded—which preceding prophecy is essential to the evidence of a divine commission, Re. 19. 10. *C.*

Ver. 33. *Calvary.* A little hill, north-west of Jerusalem, in Hebrew called Golgotha, the place of a skull, from its resemblance, as is supposed, to a human skull. Calvary is derived from the Latin *calvus*, bald. Some have described it as a public cemetery: but the Jewish modes of burial, and care and avoidance of the bones of the dead, as well as the singular, 'skull,' not 'skulls,' will not countenance that opinion. *C.*

Ver. 43. *Paradise.* What differences, local or circumstantial, may be in the 'Father's house' and its 'many mansions,' it were presumptuous to inquire further than is revealed. The meaning of 'paradise' is, however, settled by reference to 2 Co. 12. 4; Re. 2. 7, comp. with ch. 22. 1, &c., where it is evidently synonymous with heaven and its blessedness and glory, in allusion to that terrestrial paradise in which God and man dwelt together in holy intercourse, Ge. 2. 25. *C.*

Ver. 47. *A righteous man.* Instead of 'a righteous man,' Matthew has it 'the Son of God.' These two statements are both consistent with one another and with the doctrine of divine inspiration, upon the simple principle that the centurion uttered both expressions, while each evangelist chose that one which the Spirit directed as most suited to the first readers of his Gospel. *C.*

REFLECTIONS.—Sinners often presumptuously charge their own faults upon Jesus and his faithful servants; and many cement their friendship by contempt of him. How strong is the power of prejudice against him! It undervalues and derides him, because he will not gratify curiosity or answer unreasonable demands; it forms the falsest accusations; it prefers every temporal interest, or even a base malefactor, lust, or devil, to him—indignant that he should reign or have any honour in the world. Yea, often they who seem convinced of his excellency, through importunity and carnal fear, or other similar temptations, violate all the bonds of truth, and rights of conscience and honour, to injure him. Many have their affections touched with the cruelty or love of his death whose hearts are never renewed to believe in and love him. But O how astonishing the grace, the infinite grace, of our Lord Jesus, in thus suffering, dying, and praying for his enemies! How great is his power and sovereignty in triumphing over Satan on the cross, and forming one of his fellow-sufferers from a hardened thief into a strong believer, a bold confessor, a fervent supplicant, an immediate partaker of heaven; while the other dies contradicting and blaspheming! And great likewise was the honour with which his Father marked his sufferings. His judge, his crucifiers, the attending women, and even the darkened sun, the quaking earth, and the rent vail, concur to attest his Messiahship!

CHAPTER XXIV. Ver. 26. 'Ought he not to have suffered,' in obedience to the divine will, in manifestation of eternal love, in fulfilment of all prophecy (Ge. 3. 15; Ps. 22. 1, &c.; Is. 50. 6; 53. 1, &c.; Da. 9. 26), and to respond to all the types by which he was represented in the history of providence and Mosaic sacrifices. *C.*

Ver. 30. The similarity of the expression and of the act to those of the original institution of the Lord's supper, seems to indicate that it was here again celebrated by our Lord as introductory to drawing the attention and opening the eyes of his disciples. See ver. 35. *C.*

Ver. 52. *They worshipped him.* This must have been divine worship; for, according to Ac. 1. 9, 10, they continued gazing, looking up, after him, until the angel spoke, after which no worship but divine worship could be offered to one that was absent and invisible. *C.*

REFLECTIONS.—How certain and sweet is the news of our Saviour's resurrection! Yea, often he surprises the most unlikely and unworthy with such discoveries of himself as they are apt to think too great or too good to be true. They who seek him early find him quickly; and they who talk of him have their eyes enlightened and hearts warmed by his presence. How seasonable are his visits! and what light his explications cast on the Scriptures, which relate to his sufferings or glory! And if men insist upon and plead for

how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And[g] they remembered his words,

9 And[h] returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It[i] was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And[j] their words seemed to them as idle tales, and they believed them not.

12 ¶ Then[k] arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,[4] and departed, wondering in himself at that which was come to pass.[5]

13 ¶ And,[l] behold, two of them went that same day to a village called Emmaus,[6] which was from Jerusalem *about* threescore furlongs.[7]

14 And they [m]talked together of [n]all these things which had happened.

15 And it came to pass, that, while [o]they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But[q] their eyes were holden,[8] that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas,[9] answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was [s]a prophet mighty in deed and word before God and all the people:

20 And[t] how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he [u]which should have redeemed Israel:[1] and, beside all this, to-day is the third day since these things were done.

22 Yea,[w] and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

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[g] Jn.2.22; 12.16; 14.26.

[h] Mat.28.8,Mar.16.8.ver.22-24.

[i] Jn.20.1. ch.8.2,3; 23.49,55. Mat.27.55,56. Mar.15.40,41.

[j] ver.25. Ac.12.9,15. Nu.11.20,33. Ps.73.22; 126.1. Ge.18.12; 19.14. 2 Ki.7.2; Job 9.16.

[k] Jn.20.2,3,5–10.

[4] *The linen clothes laid by themselves.* An instance of that love of order that characterized our Lord in the days of his flesh—an evidence that he was risen, and not stolen from the grave.—*C.*

[5] See note on Jn.20.1.—*P.*

[l] Mar.16.12,13. ver.18

[6] Josephus mentions two or three places called Emmaus, the most important of which, situated near Lydda, became afterwards the seat of a Roman colony, and was then called Nicopolis. The Emmaus of Luke is situated between seven and eight miles north-west of Jerusalem, and still exists as a poor village, chiefly inhabited by Christians.—*C.*

[7] This most interesting narrative occurs only in Luke, who doubtless received his information from one of the two disciples. The incident is just referred to in a single sentence by Mark, ch.16.12.—*P.*

[m] De.6.7. Ac.8.28. Mal.3.16.

[n] Mat.27.45–53; 28.1–8. Mar.15.33–39.

[o] ver.38. Mal.3.16. Ac.8.30. Mat.18.20. Ex.20.24.

[q] Jn.20.14,15; 21.4. Mar.16.12.ver.31.

[8] Whether "their eyes were holden" by their unbelief in the resurrection (ver.25), by the sorrow of their hearts, by inattention to the appearance of their fellow-traveller, by some considerable change in his personal appearance, or by some overruling miraculous agency, does not distinctly appear; and where, through lack of information, it is impossible to determine, it must be useless, and may be presumptuous, to inquire.—*C.*

[9] Or, *Alphæus*. Mat.10.3. Mar.3.18. ch.6.15. Jn.19.25.

[s] These had followed Jesus, firstly believing in his divine mission, through the evidence of his miracles; but never extending their views to anything but a temporal kingdom, and deliverance from the Roman yoke.—*C.*

[t] Alford's note on these words is most important. It accords fully with my own views, and with my observations on Mat. 5. 17. "I take "*the things . . . concerning himself*" to be something very different from mere *prophetical passages*. The whole Scriptures are a testimony to him; the whole history of the chosen people, with its types, and its law, and its prophecies, *is a shewing forth of him*: and it was the whole—*all the Scriptures*—that he laid out before them. This general leading into the meaning of the whole, as a *whole*, fulfilled in him, would be much more opportune to the place and time occupied than a direct exposition of selected passages. . . . Observe the testimony which this verse gives to the divine authority and Christian interpretation of the Old Testament Scriptures; so that the denial of the references to Christ's death and glory in the Old Testament is henceforth *nothing less than a denial of his own teaching*."—*P.*

[u] ver.12. Jn.20.2,10.

[w] Isa.3.1. He.5.11, 12.

[x] Is.50.6; 52.13–15; liii. Ps.xxii. xvi.lii.lxix. Phi.2.6–11. He.2.8–10; 1 Pe.1.10,23; 2.22. 1 Pe 1. 3. Ac.17.3 ver.46.

[y] Ge.3.15; 22.18; 26.4; 49.10. Ex.xxv.–xxx xxxv.–xl. Le i.–xvi. Nu. 21.9. De.18.15 18. Ps.ii.viii.xvi.xxii.lxix. lxxiii xlv. cxxiii. Is.7. 14.9.6,7; 35.3 8; 42.1–10; 49.2–7; 52.13–liii. Je.23.5,6; 30.21; 32. 22; 33.15, 16. Eze. 21.xxiv. Da.2.44,9.24–27. Mi.5. 2-4. Zec.3.8,9; 6.12,13. 13.7. Mal 3.1–3. Hag.2. 7 ver. 44. Jn. 1.45. Ac. 3.22–26; 26.22.

[1] See note [t] in first column.

[2] This was not dissimulation, but what every rule of ordinary civility required; for as a mere traveller he had no right to intrude upon them.—*C.*

[a] Ge. 19. 2, 3. 2 Ki.4. 8, 9, 10. Ac. 10.25, He. 13.2. Mar.6.48. Ge.32. 26.

[b] ch.9.16. Mat.14.19. 1 Ti.4.4,5. Ac.27.35.

[c] ver.16. Jn.20.16.

[4] *He vanished.* "He became invisible to them," either miraculously, or by suddenly withdrawing during the paroxysm of their surprise.—*C.*

[5] Or, *ceased to be seen of them.*

[d] Je.20.9;15.16-23.29. Job 23.12. Ju.6.63. Ps. 39.3;104.34.

[e] Jn.20.19,26. Ac.1. 13.

[f] 1 Co.15.5-Mar.16. 7, with ch.22.54-62.

[g] Mar.16.10-13. Jn. 20.10. Mat.28.9,10.

[h] Mar.16.14-18. Jn. 20.19-23. Mat.10.13;28. 9. ch.10.5. 1 Co.15.5,7.

[6] Most probably by miraculously opening and shutting the door, as the angel did (Ac.5.19,23; 12.10), the door of the house being doubtless safe-cured; being shut, as John records, for fear of the Jews, Jn.20.19.—*C.*

[i] Mat.14.26. Mar.6. 49. Ac.12.9.

[k] Ps.42.5,11;43.5. Is. 41. 10, 14. Re. 1, 17, 18. Jn.14.1.

[l] Jn.20.20,27. 1 Jn.1. 1. Ps.102.13,13.

[7] *A spirit.* A mere disembodied spirit.—*C.*

[8] The joy of the probability of the resurrection, prevented them from leisurely examining the evidence of its certainty.—*C.*

[m] Jn. 21.5. 10,13. Ac 10. 41. ver. 30, 35, with Ge.45.26.

[n] Mat. 16. 21; 17. 22, 23; 20. 18, 19. Mar.8.31; 9.31; 10.33. ver.6,7; ch. 9.22; 18. 31–33; 21. 22. Ac.3.18;13.27,33. Mi.5. 2. Hag.2.7. Zec.9.9;13. 7. Mal. 3. 1–3;4.2. See on ver. 27. Ps. xxii.ch. Jn.20.12–15.

[9] As in Ge 3.15 Is. liii. Da. 9. 26. Ho 6.2. Ps. xxii.; 16.10, &c. *C.*—The Jews classified the whole of the books of the Old Testament under three hearts or divisions—*The Law*, including the Pentateuch; *The Prophets*, including Joshua, Judges, Samuel, Kings, and all the Prophets except Daniel; *The Psalms*, including the rest of the canonical books. This division was universally known in the time of our Lord. Consequently our Lord here uses the terms *Law*, *Prophets*, and *Psalms* as proper names; and as he declares that each division was prophetic, he thus testifies to its inspiration.—*P.*

24 And[o] certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, [z]O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought[y] not Christ to have suffered these things, and to enter into his glory?

27 And [z]beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.[2]

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.[3]

29 But they [a]constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [b]he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes [c]were opened, and they knew him; and he vanished[4] out of their [5]sight.

32 And they said one to another, Did not our heart [d]burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven [e]gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and [f]hath appeared to Simon.

35 And[h] they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And[i] as they thus spake, Jesus himself stood in the midst of them,[6] and saith unto them, Peace *be* unto you.

37 But[j] they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, [k]Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold[l] my hands and my feet, that it is I myself: handle me, and see; for a spirit[7] hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for [8]joy, and wondered, he said unto them, [m]Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

44 And he said unto them, [n]These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the [9]law of Moses, and

[o] Mat.21.11. Jn.3.25; 4.19; 6.14. Ac.3.22; 7.22,37; 10.38. ch.7.16; 2.57; 22.47.

[z] Mat.xxvi.xxvii. Mar.xiv.xv.ch.xxii.xxiii. Jn.xviii.xix. Ac.13.27,28. Ps.xxii.lxix. Is.liii.

[a] Ge.49.10. Is.9.6,7. Jn.23.5,6; 30.21. Eze.34.23,29. Da.2.44; 7.14. Mi.5.2,ch.1.68; 2.25. Ac.1.6.

[b] ver.3,9-12. Mat.28.7,8. Jn.20.1-10.

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the continuance of his presence, they shall receive still further information which will render them ready and desirous to communicate to others the mercies they have been made to partake of. But, alas! wonderful is the remaining stupidity and groundless fears of many who are really gracious in heart! And great is the folly of that unbelief which contends against the fullest evidence, and against our own best interests. And it is very unchristian, and unlike Christ, to eat our meals



EMMAUS—SHOWING WHERE CHRIST MADE HIMSELF KNOWN TO HIS DISCIPLES AFTER THE RESURRECTION. [Luke, xxiv.13.]—The Emmaus represented in the picture is one of the villages making special claim to be the place where Christ made himself known, after his resurrection, to his disciples. The particular Emmaus given in the above illustration is about five miles from Jerusalem, on the road to Jaffa. There are some noble old olive trees here, and there is an air of repose and restfulness about the place which somehow falls into line with our feelings as to the kind of place Emmaus ought to be. The village is built up near the top of the hill and in quietness and grace conforms very well to the beautiful and divine life that was made known to the disciples, in the breaking of bread, in this immediate locality.

in the prophets, and *in* the psalms, concerning me.

45 Then [p]opened[1] he their understanding, that they might understand the scriptures,

46 And said unto them, [q]Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And[r] that repentance and remission of sins should be preached in his name [s]among all nations, beginning at Jerusalem.

48 And[t] ye are witnesses of these things.

49 ¶ And, behold, I send [u]the promise of my Father upon you:[2] but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far [v]as to Bethany,[3] and he lifted up his hands, and [z]blessed them.

51 And it came to pass, while he blessed them, he [y]was parted from them, and carried up into heaven.

52 And[a] they worshipped him, and returned to Jerusalem with [a]great joy:

53 And were continually in the [4]temple, [b]praising and blessing God. Amen.

A.M. cir. 4037. A.D. cir. 33.

p Ac. 16. 14. 1 Co. 2. 12. Mat. 13. 11. 2 Co. 4. 6. Ps. 119. 18.

1 By expounding the Scriptures, and by putting forth the power of his Spirit to enlighten their dark hearts until they comprehended their meaning.—*C.*

q See on ver. 26, 27, 44. Ps. 22. 7-16; 69. 8-21. Is. 53. 3, 5. Ac. 2. 25-34. 13. 28-37. 1 Pe. 1. 3.

r Zec. 12. 10. Mat. 9. 13. Ac. 5. 31; 3. 26; 13. 38; 5. 31. 1 Jn. 2. 12; 1. 7. Re. 1. 5, 6.

s Ps. 2. 6, 8; 22. 22, 27; 110. 2. Is. 2. 2-4; 11. 10; 28. 16; 42. 6, 49. 1, 6, 22; 55. 5; 59. 19, 20; 60. 9; 61. 1, 2, 6. Je. 31. 33, 34. Da. 7. 14; 12. 4. Jon. 1. 2; 3. 2. Mal. 1. 11. Mat. 8. 11, 12.

t Jn. 15. 27. Ac. 1. 8, 22; 10. 39, 41. 1 Jn. 1. 2, 3.

A.M. cir. 4037. A.D. cir. 33.

u Joel 2. 28. Is. 44. 3. 1 Pr. 1. 12. Eze. 36. 27. Jn. 14. 16, 26; 15. 26; 16. 7. 1 Jn. 2. 1. Ac. 1. 4, 5, 8; 2. 33. 5. 32.

2 The promise of my Father: was the Holy Ghost.—*P.*

v Mat. 21. 1. Mar. 11. 1. Ac. 1. 10-12.

3 He led the disciples out from Jerusalem, over the Mount of Olives, *as far as to* Bethany—not *into* the village, but beyond it, but to some spot on the hill side near it. The exact spot is unknown. It could not have been, as tradition holds, the top of the mount, for that was not halfway to Bethany.—*P.*

x Ge. 27. 4; 48. 9, 49. 28. Ps. 72. 17. Ep. 1. 3.

y Mar. 16. 19. Ac. 1. 9, 10. He. 1. 3, 4. 14. Ep. 1. 20, 21. 4. 10. 1 Pe. 3. 22.

z Mat. 28. 9, 17. *a* Ps. 30. 11; 149. 2. Jn. 14. 11. Mal. 2. 8, 20

4 *Continually in the temple.* That is, at all proper times of worship or discourse.—*C.*

b Ac. 2. 46, 47; 5. 42.

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without asking God's blessing on them, or returning him thanks for them, or without attempting to hold fellowship with Jesus in them. Astonishingly great is our Redeemer, in whom all the oracles of God are YEA and AMEN, to his glory. Endearing is his love that blesses his people, notwithstanding their manifold infirmities, and gives them his Spirit to qualify them for every trial or service to which he calls them. In abundant grace he began his work of pardon and conversion upon them who had just imbrued their hands in his blood. Delightful was his departure, blessing his disciples; and exalted and glorious is his dignity in heaven. O that my heart and eye, my faith and hope, could closely follow him—looking after him, adoring him, blessing God for him, depending on him for all necessary blessings, and longing to be with him, that when he appears the second time, without sin, it may be unto my salvation.

CONCLUDING REMARKS ON THE BOOK OF LUKE.

There can be no doubt that Luke was that "beloved physician" who forsook a respected and lucrative profession to become the companion of Paul in persecution and poverty (Col. 4. 14; 2 Ti. 4. 11; Phile. 24). The prescription which Paul gives to Timothy (1 Ti. 5. 23), for his health's sake, was most probably suggested by Luke: the Spirit of God thereby honouring the medical profession in the person of a godly physician. By some he is supposed to have been the unnamed disciple that accompanied Cleophas to Emmaus (ch. 24. 13, 18), and that, from modesty, he has suppressed his own name, as he has also done in the Acts of the Apostles, which internal evidence and history concur in ascribing to him. But whether he accompanied Cleophas or not, is a matter alike uncertain and unimportant.

The authenticity of Luke's Gospel is evidenced even by those called apostolic fathers; and its special value consists in the amount of events and discourses which he minutely records, and which are not contained in the other evangelists, as may be seen by reference to the introductory observations. *C.*

THE GOSPEL ACCORDING TO SAINT JOHN.

John, the writer of this Gospel, and of three short epistles, was originally a fisherman; who, being called to be one of Christ's disciples, became his peculiar favourite. Living long after the other apostles, when the church was first plagued with the denial of our Saviour's essential Deity, he aims more expressly to establish that fundamental article of the Christian religion, and to manifest the inexcusableness of the Jews in rejecting him. What he relates in his Gospel is generally new, and related by none of the other evangelists: viz. John Baptist's directing his disciples to Christ, ch. i.; Christ turning water into wine; purging the temple of fraudulent merchants, ch. ii.; healing the nobleman's son, ch. iv.; and the infirm man at the pool of Bethesda, ch. v.; the blind man at the pool of Siloam, ch. ix.; and his raising Lazarus from the dead, ch. xi. But he especially sets before us his divine discourses—with Nicodemus, touching the new birth, ch. iii.; with the Samaritan woman and his disciples, ch. iv.; with the Pharisees, concerning his equality with the Father in Godhead, working, and worship, ch. 5. 18, 21, 23; with the Capernaumites, concerning himself as the bread of life, ch. vi.; with the Jews, touching his power over the Sabbath-day, and to save sinners, ch. vii.; and his being the Light of the world, the Son of the Father, and teacher of that truth which alone could render them free from the bondage of Satan, sin, and death, ch. viii.; and the chief and divine Shepherd of God's chosen people, ch. x.; and with his disciples, for their direction and comfort, at his last supper, ch. xiii.–xvi.; and his prayer to his Father, ch. xvii., &c.

[According to all antiquity this Gospel was written after the other three, and several years after the war with the Romans, that had terminated in the destruction of Jerusalem and the dispersion of the Jews. It is remarkable that he alone records the name of the disciple who smote Malchus with the sword; for Peter was now beyond the reach of his enemies, and that as Lazarus had, most probably, now also returned to his rest, he alone records his resurrection, which the others had omitted for fear of incensing the Jews, who had purposed to put him to death. It is also remarkable that the other evangelists record our Lord's predictions, and that John omits them; most likely because most, if not all, of them had been already fulfilled; for Jerusalem was destroyed by Titus; and John was not banished to Patmos till the 15th of Domitian his successor, A.D. 95, and was recalled from exile upon the accession of Nerva, A.D. 96, when he returned to Ephesus, where he wrote his Gospel and epistles, and survived till the third year of the emperor Trajan, when he died in the hundredth year of his age. *C.*

John's Gospel is in many respects different from the others. The source and nature of its leading characteristics will be best developed by a brief notice of the author. His father was Zebedee, a fisherman of Galilee, apparently of some wealth, since he had hired servants. His son, therefore, would receive a superior education. John must have been thoughtful from boyhood, and the errors of the Jewish religion as then developed in ritual and tradition must have attracted his attention. He was a very young man when he attached himself to the Baptist, and he did not long remain under his elementary tuition. The Baptist's testimony to Jesus produced such an effect on John that he followed him. A deep attachment was formed, arising, as it appears, not merely from intellectual conviction of the truth of Christ's doctrines, but from ardent love for his person, and profound admiration of his character. John was one of the *three* whom Jesus admitted into the sanctuary of his inner life. They alone witnessed the transfiguration and the agony in Gethsemane. And while *the three* were favoured above others, John's intense

love and devotion seems to have gained for him a still closer intimacy. He lay on Christ's bosom at supper; he followed him to the judgment-hall and the cross; he received from him, as the highest token of confidence and affection, the charge of Mary his mother. John had opportunities of witnessing Christ's power and glory, of seeing the depths of his love, of learning the mysteries of his nature, of observing the results of his work, such as were enjoyed by no other man. It is to this intimate communion of the beloved disciple with the loving Saviour we owe the development of those sublime truths set forth in this Gospel. It is to his profound veneration for, and appreciation of, every word that fell from Christ's lips, we are indebted for those long discourses which this Gospel alone contains. While the other disciples were attracted by his miracles, parables, and prophecies, John's philosophic mind was impressed by the mystery of his deity; by the depths of his wondrous love in assuming our nature and bearing our sin; by the triumphs of his work, in giving light to a dark, and life to a dead world; by the glories of the union established between him and his church, by the promise of the Comforter.

Such was John's training. From the moment he turned away from the Baptist, he seems never to have left the Messiah's side. He took supreme delight in the contemplation of his person and nature. He hung on every word that fell from his lips. He tried to fathom every truth embodied in his discourses. After Christ's death, too, John doubtless heard from Mary many of those displays of wisdom, power, and grace divine which the holy child had displayed from infancy to manhood, and which, as we are told, she 'treasured up in her heart.' John was taught as never man was taught.

The object of the other evangelists was mainly to give a history of our Lord; John's object was mainly to develop his theological system. The synoptists enunciated doctrines, but they did so from a historical point of view; John, on the other hand, narrated incidents, but he did so from a doctrinal point of view. The discourses of our Lord which he reports are all developments of the most sublime and profound doctrines. In this Gospel there is no biography of Jesus, properly so called; 'but there is, in historical form, a representation of the Christian faith, in relation to the person of Christ as its central point; and in this representation there is a picture, on the one hand, of the antagonism of the world to the truth revealed in him; and on the other, of the spiritual blessedness of the few who yield themselves to him as the Light of life.' *P.*]

CHAPTER 1.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c.

IN the[a] beginning[1] was the [b]Word,[2] and the Word was [c]with God,[3] and the Word [d]was God.[4]

2 The same was in the beginning with God.

3 All[e] things were made by him; and without him was not any thing made that was made.

4 In[g] him was life; and the life [h]was the light of men.

5 And [i]the light shineth in darkness; and the darkness comprehended it not.[5]

6 ¶ There[j] was a man sent from God, whose name *was* John.

7 The[k] same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He[l] was not that Light, but *was sent* to bear witness of that Light.

9 *That* [m]was the true Light, which lighteth[6] every man that cometh into the world.

10 He was in the world, and [o]the world was made by him, [p]and the world knew him not.

11 He[q] came unto his own,[7] and [r]his own received him not.

12 But[s] as many as received him, to them gave he power[8] to become the sons of God, *even* to them that believe on his name:

13 Which[t] were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.[9]

14 ¶ And[u] the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full[v] of grace and truth.

15 ¶ John bare witness of him, and cried, saying, [w]This was he of whom I spake, He that

[1] Ro.8.14,15.Ga.3.26.[2] Pr.8.22,&c. [3] Jn.1.1,18.1 Jn.1.2.[4] Co.6.17,18. [5] Or, *the right or privilege.* [6] ch.3.15.Jn.1.18.1 Pe.1.20.1 Co.3.6.Dt.30.6.Ezk.36.26. [a] Ge.4.4.Ro.1.3;8.3;9.5.Is.7.14. Mat.1.16-25.Lu.1.26-35;2.7-7,10,11.Phi.2.6-8.1 Ti.3.16.He.2.14,16.1 Jn.3.2. [b] 1 Jn.5.6.He.1.3. Ps.2.6.Col.1.15;2.9.Mat.17.2.1 Jn.1.1,2. [c] Pe.1.17.Is.40.5. [d] Ps.45.2.Col.1.19;2.3,9.1 Co. 15. [e] Ac 13.24,25. Mat.3.11.ch.3.26-36;5.33; ver.27,30.

A.M. cir. 4000.

CHAP. 1.

[a] Ge.1.1. Ps.2.7. Pr. 8.22. 1 Col.1.16,17.

[1] *In the beginning.* This phrase is taken from the first verse of Genesis, and signifies the creation of all things.—*C.*

[b] Re.19.13. 1 Jn.1.1, 2;5.7. He.4.12 ch.5.24.

[2] *The Word.* Not the word spoken or written, for ver. 14 this WORD became flesh. See 1 Jn.1.1,2;5 7. Re.1.2,9; 19.12,16. That it is spoken of Christ is further evident from Lu.1.2. Ac. 10. 36. He.4.12. 2 Pe.3. 5.—*C.*

[c] Pr. 8. 30. ch. 17. 5. Zec. 13.7.

[3] As the WORD was with GOD, the term 'God' must here signify God the Father.—*C.*

[d] ch.10.30,33. Phi.2. 6. He.1.3,8—13.1 Jn.5. 7,20. Tit.2.13. Ro.9.5. Is.9.6.

[4] *The Word was God.* He was not *made* God, as he was made flesh (ver. 14), but was essentially and eternally God. Not one God with another God, but one *person* with another *person* in one God-head or communion of divine and unrecaged attributes.—*C.*

[e] Ps.33.6. ver.10. Ep. 3.9. 1 Co.8.6. Col.1.16, 17. He.1.2. ch.5.17,19. Re.4.11.

[g] ch.5.26;6.63;12.50. 1 Jn.5.11. Col.3.3,4. Co.3.9,10.

[h] ch.8.12;9.5;12.46. Is.42.6,7;49.6.

[i] ch. 3.19. Ru.1.20. He.1.1. Ro.8.7. Ep.5. 8. 1 Co.2.14.

[b] See note * in second column

A.D. cir. 27.

[j] Mal.3.1.4.5,6. Is. 40.3,4. Mat.11.11. xiv. Mar.1.1-11. Lu.1.16. ch.3.2,20—36;5.33,35. Ac. 13.24,25;19.4. ver.33

[k] Mal.3.1. Is.40.3-9. Mat.11. Mar.1. Lu.3.1-18. ch.3.23-30.

[l] ver.7,8,15. See on ver.6.

[m] ver.20;ch.3.28. Ac. 19.4.

[n] ver. 4, 5, 7, 8. ch.8. 12;9.5;12.46. Is.49.6;42. 6,7.28.29—30. Lu.2.29, 30. Jn.3.8;5.20. Mal.4.2.

[6] *Which lighteth*—which shines upon, and so renders visible the moral agent or evil of every man. Lu. 11.36.—*C.*

[o] He.11.3.1.2. Ep.3. 9. Co. 1.16,17.

[p] ver. 5. Is.53.1—3. 1 Co.1.21;2.8,14.

[q] Ro. 9. 5. Ga. 4. 4. Mat. 10.6; 15.24. Ac.3. 25,26.13.46. Ro.15.8.

[r] *His own.* The Jews, 'his kinsmen according to the flesh.' Ro.9.5.—*C.*

[s] Lu.19.14. Is.53.2,3. Mat. 21. 38, 39. He. 10. 29. ch.3.32.

[7] Verses 6-13 contain a narrative of the revelation of the Word to man. as *Immanuel* 'God with us'—God incarnate. —*P.*

A.M. cir. 4 [illegible]. A.D. cir. 27.

[t] ver.12. Mt.3.9. Ro.8. 22-30. ch.17.5;8.58. Is. 9.6. Co. 1.15.

[u] Col.1.1019.19. ch.15.1-5;3.34; ver.14, 17.1 Jn.3.1-7.

[v] Ex.xx.in De.xxxi. Col. 2. 17. He. 1. 1. Ps. 85.10. Ro.5.21.

[1] *The Law*—that considered in the moral, and merely typifies in the ceremonial. *Grace*, that pardons and saves.—*Truth*, that realizes the types or shadows. —*C.*

[x] Ti 1.2,3;2.13. ch.3. 32. 1 Jn.4.9,10. Mat.11. 27;13.17. Lu.10.22. ch.6. 46;14.9. Ho.13.4. Dt. 4.12. Is. 48.17;61.1. Je. 31.34.

A.D. cir. 29.

[y] ch. 5. 33. 1 Jn. 5.15. ch. 1. 28—36. Ac. 13. 24, 25, 19.4.

[z] Or, 1 Ki. 19.1, but Mal.4.5. Mat 11.14;17. 10—12.

[2] Or, *a prophet.* De. 18.15—18, with Mat.11, 9 10.

[a] ch. 3. 28. Is. 40. 3. Mat. 3.3. Mar. 1.3. Lu. 3.4. ver.15. Mal.3.1;4.5.

[b] 1 Ki. 7. 30. Ac.23.8; 26.5. Phi.3.5,6.

[3] *Pharisees*—who, believing the resurrection, were the only persons disposed to ask the question.—*C.*

[c] Da.9.25,26. Ki.17. 2 Ki.2.11. De.18.15 18.

[d] Mat. 3. 11. Mar. 1. 7. Lu.3.16. Ac.1.5; 11. 16;19.4;13.24.

[e] ver.in. 1 Co. 2. 14. Mat.3.11. Ac.19.4; 13. 25. ver.15,18,30. ch. 3. 28—36;5.33.

[4] House of passage. Jos. 3. 17. Ju. 7. 24. 2 Sa.19.40.

[5] The true reading is *Bethany*, which appears to have been a village on the east bank of the Jordan, nearly opposite the site of Jericho. *P.*

[f] ver.36. Ex.12.3. Is. 53.7,11. Re.5.6;7.5;12. Je.11.19. 1 Co.5.7. 1 Pe. 1.19. 2.24. He.9.12, 14. Ac.8.32;1.5.39. [g] Je. 1.7;2.2;3.8.

[6] Or, *beareth*. He. 9.28.

[h] See ver.15, 18, 27; ch.3.28-30. [i] 1 c.4.16.

* These five verses exhibit the WORD—the *Logos*, in his nature. He is (1) Eternal; (2) *Personally* distinct from, but *essentially* one with God; (3) Sole Creator; (4) Sole source and dispenser of life to a dead, and light to a dark world; (5) Incomprehensible by all except such as are spiritually enlightened. *P.*

cometh after me is preferred before me: for [x]he was before me.

16 And[a] of his fulness have all we received, and grace for grace.

17 For[b] the law[1] was given by Moses, *but* grace and truth came by Jesus Christ.

18 No[c] man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And[d] this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, [z]I am not. Art thou that prophet?[2] And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He[e] said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the [b]Pharisees.[3]

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not [c]that Christ, nor Elias, neither that prophet?

26 John answered them, saying, [f]I baptize with water: but there standeth one among you, [g]whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in [4]Bethabara[5] beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, [h]Behold the Lamb of God, which taketh[6] away the sin of the world.

30 This is he of whom I said, [i]After me

CHAPTER 1. Ver. 1–5. From all eternity the Son of God, the great Speaker for and to men, the medium of divine manifestations to us, and to whom all the Scripture gives testimony, who may therefore properly be called the *Word*, existed a distinct person, equal to and the express image of his divine Father, and the same in substance with him, necessarily possessed of every excellency of Godhead; and by him were all creatures, from the highest to the lowest, formed of nothing in the beginning of time. From that life necessarily existent in him proceeded all kinds and degrees of life, knowledge, and comfort, found among men. And yet, though he, in the dictates of natural conscience and of revelation, manifests himself to men, such is the sinful ignorance and error of their minds,

cometh a man which is preferred before me: for he was before me.

31 And [o]I knew him not: [p]but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And[q] John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and [r]remaining on him, [s]the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record [t]that this is the Son of God.

35 ¶ Again, the next day after, John stood, and[u] two of his disciples;[7]

36 And looking upon Jesus as he walked, he saith, [v]Behold the Lamb of God!

37 And[w] the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, [x]What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest[8] thou?

39 He saith unto them, [y]Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.[9]

40 One of the two which heard John *speak*, and followed him, was [z]Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the [a]Messias, which is, being interpreted, the Christ.[1]

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.[2]

43 ¶ The day following, Jesus would go forth into Galilee, and [b]findeth Philip, and saith unto him, [c]Follow me.

44 Now Philip was of [d]Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael,[3] and saith unto him, We have found him of whom [e]Moses in the law, and the prophets, did write, [f]Jesus of Nazareth, the son of Joseph.

46 And Nathanael[4] said unto him, [g]Can there any good thing come out of Nazareth?[5] Philip saith unto him, [h]Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold [i]an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, [k]I saw thee.

49 Nathanael answered and saith unto him, Rabbi, [l]thou art the Son of God; thou art the King of Israel.[6]

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? [m]thou shalt see greater things than these.

51 And he saith unto him, Verily,[7] verily, I say unto you, [n]Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the [o]Son of man.

CHAPTER II.

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the [a]third day there was a marriage in Cana[b] of Galilee; and the mother of Jesus was there:[1]

2 And[c] both Jesus was called, and his disciples, to the marriage.

3 And[d] when they wanted wine,[2] the mother of Jesus saith unto him, [e]They have no wine.

4 Jesus saith unto her, [f]Woman,[3] what[h] have I to do with thee? [i]mine hour is not yet come.

5 His mother saith unto the servants, [j]Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, [k]after the manner of the purifying of the Jews, containing two or three firkins[4] apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, [l]Draw out now, and bear unto the [m]governor of the feast. And they bare *it*.

9 When the ruler[5] of the feast had tasted the water that was made wine, and knew not whence it was: (but the [n]servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have [p]well drunk, then that which is worse: *but* thou hast kept the [q]good wine until now.

11 This[r] beginning of miracles[6] did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples [s]believed on him.[7]

12 ¶ After this he went down to [t]Capernaum,[8] he, and [u]his mother, and his [v]brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover[9] was at hand, and [x]Jesus went up to Jerusalem,[1]

A.M. cir. 4033
A.D. cir. 29.

o Lu.1.80; 2.39,51.
p Lu.1.16,17,76,79. Mal.3.1; 4.5,6. Is.40.3. Mat.11.
q Mat.3.16. Mar.1.10. Lu.3.22.
r Ch.3.34.
s Mat.3.11. Lu.3.16, 22. Ac.1.5; 11.16. Joel 2.28. Is.11.2. Pr.1.23.
t ver.49. 1 Sa.4.1; 25.1. Mat.8.29. Lu.4.41. Ac.9.20.
u Mat.11.2. Mat.3.5. Jn.1.6.
v ver.15-18. Mat.3.17; 17.5. Is.53.11. Jn.3.26.
w Mat.11.2. Mat.3.5. Jn.1.6.
x Ps.105.4. Ca.1.7. Mat.4.18. Is.55.10,11.
y Jn.1.8,41. Mat.3.5.
b Or, *abideth*.
z ch.6.40. Is.55.10, 11. Ru.2.12.
a Two hours before night. [About four o'clock in the evening. C.]
b ch.6.8. Mat.4.18; 10.2.
c Ps.2.2. Da.9.25. Is. 61.1; 11.2.
d Or, *the Anointed*.
e Sa.3.10. Ps.2.7; 89.20; 84.9. Da.9.24-26. 12.4, 9.5.
f Or, *Peter*, Mat.10. 2.16.18.
g ch.6.65; 1.1. Jn.4.19.
h Mat.4.19, 22; 9.9; 16.24.
i Mat.11.27. Mat.6. 45,8.22. Lu.9.22; 10. 22.
k *Nathanael*—supposed to be the same as Bartholomew, who is always classed with Philip in the list of the apostles, Mat.10. 3. Mar.3.18. Lu.6.14—C.
l Ge.5.15; 17.18,43. nc. De.1.15—18.2 Sa.7. 22. Is.7.14. 9.6. 22.7-25. alix. Inc. Je.23.5,6; 33. 22. Eze.17.22; 21.27; 34. 23,25; 37.24. Da.9.24 26. Mi.5.2. Zec.6.12,13. 9. Mal.3.1; 4.2. See on 1.14, 37, 44.
m Mat.2.23. Lu.2.4, 39,51,52.
n Or, *Bartholomew*, ch.21.2, Mat.10.3.
o ch.1.45; 5.46. Lu. 4.27.
p *Nazareth* was proverbially contemptible, but the question of Nathanael most probably arises from recollecting that the prophet Micah had assigned to Bethlehem the honour of being the birth-place of Messiah: thence naturally supposed to be also his residence, Mi.5.2.—C.
q ch.4.29; 1.Th.5.21.
r Ro.9.6; 2.28, 29. Ps.32.2; 73.1.

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[1] Nathanael was a native of Cana of Galilee, ch.21.2. His name is only twice mentioned in Scripture, and as it is here closely with Philip, and as Philip and Bartholomew are generally classed together, there is a strong probability that Nathanael and Bartholomew were names of the same person.—*P.*

[2] *Woman* was no name of disrespect, but a name of truth, without flattery.—*What have I to do with thee* in this matter?—leave it to me, when my hour is come!—when all their wine is so exhausted that there can be no question about the reality of my miraculous power.—C.

His disciples believed on Him—not merely as a reforming teacher, such as John had been, but as a worker of miracles, placing him far above John, ch.10.41.—C.

A.M. cir. 4033
A.D. cir. 29.

s Ps.78.11.
t ch.1.34. 3.36; 20. 28,29. Ps.2.12. 1 Ps.5. 12. Ro.1.4. Mat. 14. 33; 16.16; 26.63,64. ch. 5.25.
[6] See note [1] in first column.
u Mat.11.2. Mat.4. 18,21. Ac.1.13.
[7] Or, *Amen, amen*—Christ, what is truth itself, uses this phrase, ch.3.3,5.
v Ex.12.5-14; 23.20. Is.53.7. Jer.11.19. Ac.8.32. 1 Pe.1.19. Re.5.6,12; 13.8.
w Jer.2.2. Ge.28.20. Ps.2.7,8,10. Mat.4.22. Lu.2.42-44,49. Ac.1. 21,22; 13.31,32. 1 Jn. 1 Jude 14.
x Mat.16.24. Da.9. 23. Ps.27. Zec.13.7. Is.52.14. He.9.27,28.

CHAP. II.

a ch.1.45.
b Jos.19.28. ch.4.46.
[1] Cana of Galilee, situated on a low hill, on the side of a rich upland plain, about seven miles north of Nazareth. It is now ruined and deserted.—*P.*
c Mat.11.19. 1 Ti.4. 3. He.13.4.
d Ex.16.19. Is.24.11.
[2] The marriage-feast lasted seven days; and this want, most probably, occurred at an advanced period in the feast; or from the large number of disciples that accompanied Jesus.—C.
e ch.7.3, with Lu.1. 36. Mat.1.25.
f ch.19.26. De.33.9.
[3] See note [4] in first column.
g Ge.22.24. Ju.11. 12. 2 Sa.16.10; 19.22. 2 Ki.3.13. De.33.9.
h ch.7.6. Ec.3.1-11.
i Lu.5.5,6. Ex.23.22. De.5.32; 12.32.
k Mar.7.2-4. Mat. 15.1,2,20.
[4] Whether a firkin be about eight gallons of wine measure, I know not.
l Ec.9.7.
m Ru.2.9.
[5] Perhaps a Levite who was chaplain to them.
n ch.7.17. Ps.119,100.
p Ge.43.34. Ca.5.1.
q Ps.104.15. Pr.9.2, 5.
r ch.1.50,51,14.3,9; 24.11. Ps.90.16,17; 102. 16.
[6] It is not impossible that the only wine miraculously produced was the quantity drawn, the contents of the vessels still remaining watery—thereby rendering the miracle so much the more palpable.—C.
s 1 Jn.5.13.
[7] See note [1] in first column.
t Mat.4.13; 11.23. Lu.4.14,31.10.15.
[8] Cana was among the mountains, Capernaum on the shore of the Sea of Galilee, which has a depression below the level of the ocean of about 700 ft. The evangelist is therefore minute and accurate in his description when he says that Jesus *went down*.—*P.*
u Mat.12.46; 13.55. ch.7.5.
v Gnomes.
w Ex.12.6-14; 23.14-17; 34.23. De.16.1. Nu. 28.16. Lu.2.41.
x ver.23; ch.5.1; 6.4; 11.55.
[1] This was the first passover after our Lord's baptism, and consequently his first official visit to Jerusalem. On this visit, as well as upon the last, three years afterwards, our Lord exercised his authority in cleansing the temple, Mat.21.12.—*P.*

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the bias of their will and affections, and corruption of their practice, that they do not naturally understand, but shut their eyes against, hate, and oppose these discoveries. 6–8. John the Baptist was eminently qualified, and divinely appointed, as the forerunner of his personal appearance, to point him forth as the glorious Sun of Righteousness rising among men, that persons of all sorts, Jews and Gentiles, might believe on him for life and salvation. 9–13. And indeed he, in opposition to the false lights of heathen philosophy, the corrupted and faint typical light of the Jews, and in distinction from John the Baptist and the prophets and apostles, is the original fountain of light from which all natural and divine knowledge is communicated to men in every period of time. By his upholding and governing providence, and by his dispensations of light and grace, he has all along been present in the world, which he created; and yet neither his manifest

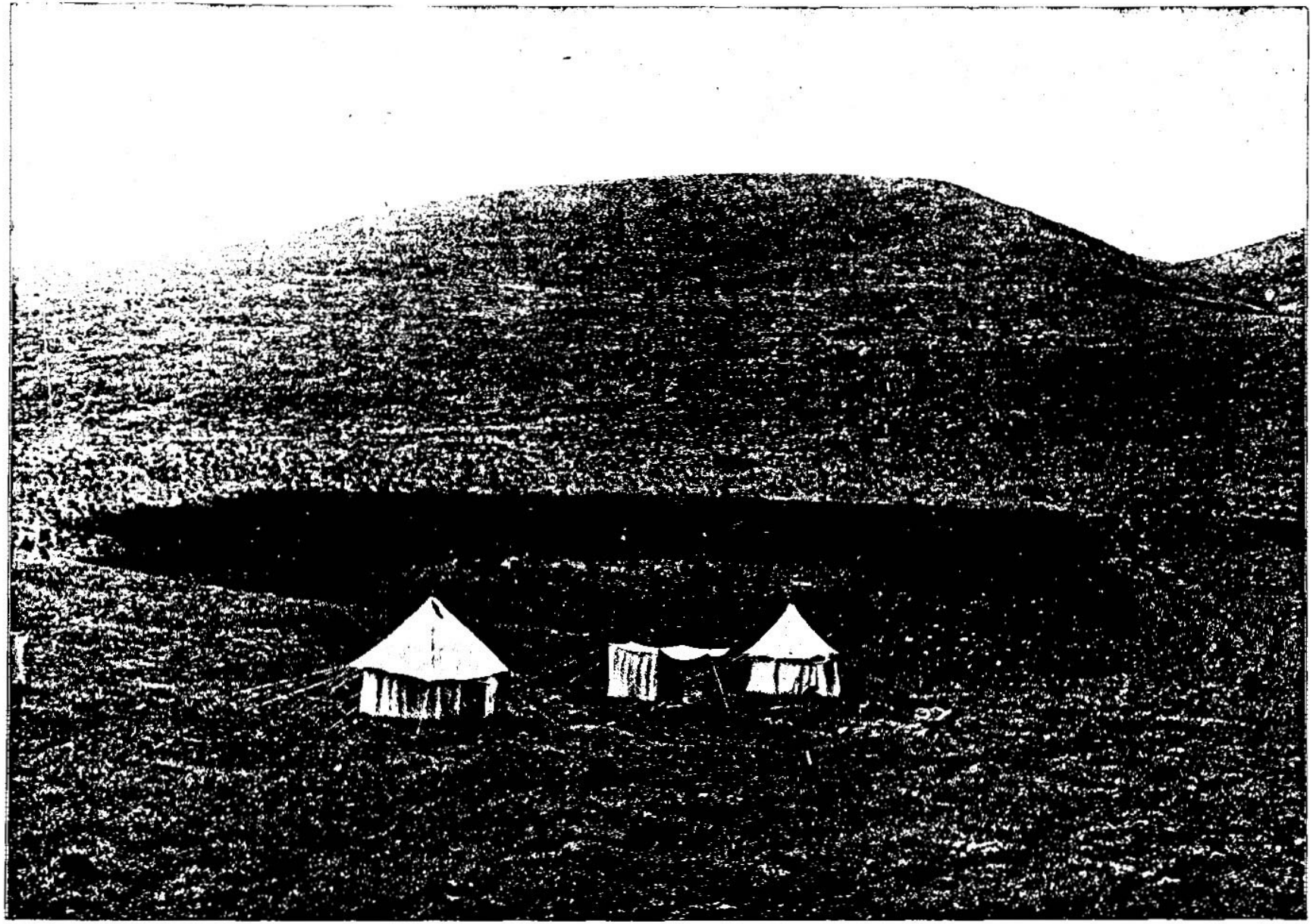

OUR CAMP—KHAN JUBB YUSEF. [John, ii:12.]—"After this he went down to Capernaum, he and his mother, and his brethren and his disciples, and they continued there not many days." The artist and the writer left Capernaum about 12 o'clock, noon, and reached this place about half-past two. We passed over between Capernaum and Khan Jubb Yusef, the roughest road, perhaps, on earth. Our dragoman said it was called the devil's backbone. Yet it is the old caravan road from Egypt to Damascus, and has been traveled in all ages. On the last ridge, just before we reach Khan Jubb Yusef, we had our last glimpse of the Sea of Galilee and our first full view of Mount Hermon. Khan Jubb Yusef means the Inn of Joseph's Well, for there is a tradition among the Mohammedans that here Joseph's brethren threw him into the well. There is no doubt but that our Savior often retired into these wild and lonely regions for meditation and prayer.

14 And [y]found in the temple those that sold oxen[z] and sheep and doves, and the changers of money sitting:

15 And [a]when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; [c]make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, [b]The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, [c]What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy[3] this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six[4] years was this temple in building, and wilt thou rear it up in three days?

A.M. cir. 4034. A.D. cir. 30.

y Mat. 21. 12. Mar. 11. 15, 16. Lu. 19. 45, 46. De. 14. 25, 26.

[2] According to Josephus, there were ordinarily at the passover 256,500 sacrificed victims, so that the market must have been very great; and as the priests sold licenses to the venders, this profanation must have been a large source of their revenue.—*C.*

z Pr. 26. 3. Zec. 4. 6. Ps. 93. 5. 1 Co. 5. 7.

a 1 Ti. 6. 9, 10. Mat. 21. 13. Mar. 11. 17. Lu. 19. 46. Is. 56. 7. Je. 7. 11.

b Ps. 69. 9. 119. 139. Ro. 15. 3.

c ch. 6. 30. Mat. 12. 38; 16. 1. Mar. 8. 11. Lu. 11. 29. 1 Co. 1. 22.

[3] Mat. 26. 61; 27. 40. Mar. 14. 58; 15. 29. 2 Co. 5. 1. He meant their putting him to death, 1 Co. 15. 3, 4.

[4] The rebuilding of this temple was commenced by Herod the Great, sixteen years before our Lord's birth. He began to preach the kingdom of God in his thirtieth year, which gives the exact amount, forty-six, and fixes this cleansing of the temple at the beginning, as that of Matthew and Mark was certainly at the close of his ministry.—*C.*

A.M. cir. 4034. A.D. cir. 30.

d Ps. 2. 21, 22. 1 Co. 3. 16, 17. 2 Co. 6. 16. Col. 2. 9. He. 8. 2.

[5] He had pointed to his body, laying the emphasis on the word *this*, intimating that therein, as in a temple, 'dwelt the fulness of the Godhead.'—*C.*

e Ps. 16. 10. Is. 53. 8. Mat. 12. 40; 16. 21; 17. 23; 20. 19. Ac. 2. 25; 13. 32–34, 26, 22.

f Lu. 24. 8, 25, 26, 44, 45. ch. 14. 26.

h Mat. 13. 5, 6, 20, 21. ch. 6. 14. Ac. 8. 13.

i Pr. 14. 15. Mat. 10. 16, 17.

j Mat. 9. 4. Mar. 2. 8. Lu. 5. 22. ch. 16. 30; 6. 64. 1 Sa. 16. 7. 1 Ch. 28. 9, 29. 17. Je. 17. 9, 10. Ac. 1. 24. Re. 2. 23. He. 4. 13.

[6] The meaning is that those referred to were astonished at his miracles, and had consequently some vague belief in his divine power and mission. But their faith was not true. Our Lord knew this. He read their hearts, and therefore would not treat or receive those men as genuine disciples.—*F.*

21 But he spake of [d]the temple of his [5]body.

22 When therefore [e]he was risen from the dead, his disciples [f]remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-*day*, many [h]believed in his name, when they saw the miracles which he did.

24 But[i] Jesus did not commit himself unto them, because [j]he knew all *men*,[6]

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

THERE was[a] a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night,[1] and said unto him, [2]Rabbi, [b]we know that thou art a teacher come from God: for no man can do

CHAP. III.

a ch. 7. 50, 51; 19. 39.

[1] ch. 7. 13; 12. 42, 43; 19. 38; being ashamed to own him by day.

[2] Master, ch. 20. 16.

b ch. 9. 16, 33. Ac. 2. 22; 10. 38. Lu. 24. 19. Zec. 4. 6. Ge. 18. 14. Je. 32. 17, 27.

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tions of himself, in providence or revelation, have been duly discerned or improved; and when, in the fulness of time, he manifested himself in human nature, preaching the gospel, and working miracles among the Jews his peculiar people, most of them wilfully rejected him, and refused to acknowledge him as their Creator and Saviour. But to all such, whether Jews or Gentiles, as heartily received him by faith as their Redeemer, Prophet, Priest, and King, he bestowed the dignified right and privilege of being the real children of God; all of whom, without any influence of natural descent, ceremonial law, or any external aid, seek a supernatural habit or principle of grace which, exercised in them, disposes them to every good word and work. 14, 16–18. And in order to effect these grand designs of our redemption, the eternal Son of God assumed our nature, in its debased appearances, into a personal union with himself; and therein, in all his fulness of Godhead, for a season dwelt among us men, particularly us disciples, as JEHOVAH did in the cloud of glory which covered the mercy-seat, full of infinite grace and kindness to men, and of all necessary blessings, to be freely communicated to them. All the laws, promises, types, and prophecies were fulfilled in him; and we, in his doctrine, miracles, transfiguration, resurrection, and ascension, by faith steadfastly considered and admired these glorious perfections, becoming him as one with, and in an inconceivable and unparalleled manner begotten by, his eternal Father; and out of his fulness of divine perfections and communicative blessings, who is infinitely preferable to John the Baptist, all of us believers, great and small, have, do, and shall receive all spiritual blessings, multiplied one upon another, according to our capacities and wants, and answerable, in nature and kind, to our faith in Jesus Christ.—Far superior to Moses, who delivered the laws of God to the Jews in a manner suited to their circumstances, in a ministration of condemnation, and in obscure types, which could not make the worshippers perfect, Jesus has brought in the richest and plainest discoveries of God's love and grace, in which all the ancient types and predictions have their full accomplishment. And being himself the beloved and only begotten Son of God, intimately acquainted with all his excellencies and purposes of grace, he alone was fit for this work, and he hath now manifested these things to men in such a manner as no other was able to do.

Ver. 13. 'Not of bloods.' Neither by right of natural descent from Abraham, nor any of the tribes.—*Nor of the will of the flesh*, which is simply to seek present pleasure and escape present pain, as is manifest in all the lower and mere animal natures. —*Nor of the will of man*, who, being compounded of flesh and spirit, can, under the influence of natural intellect, make many sacrifices of present pleasure, and endure many pains, from a calculating regard to futurity.—*But of God*, who, by his Holy Spirit, can alone renew man 'after the image of him that created him,' Ep. 4. 24; Col. 3. 10. *C.*

Ver. 16. *Grace for grace.* There being a fulness of grace in Christ, ver. 14, believers receive a measure of every form of grace in him. It may be illustrated by a garden in which there are many plants, and a barren waste into which there is made out of it a complete transplantation, so that they, at last, answer to each other, plant for plant. *C.*

Ver. 18. *No man hath seen God at any time.* God being infinite in being and perfections, can never be perfectly seen by any finite creature. For though the Shekinah, or other visible manifestation of his presence, has been or may be seen, still that manifestation is not God.—*Declared him.* Educed him, brought him out to the eye of the spirit in all his perfections, purposes, promises, and works of grace, providence, and final judgment. *C.*

Ver. 21. John replies in the sense intended by the questioner, and denies that he is Elias in resurrection flesh. When our Lord affirms that John was Elias, Mat. 11. 14, he speaks in the sense of Malachi (ch. 4. 5), of his being in the 'spirit and power of Elias,' 'that prophet' foretold by Moses, De. 18. 15. It cannot be translated 'a prophet,' for John was even more than a prophet, Mat. 11. 11. *C.*

Ver. 25. The Jews were accustomed to baptize heathen proselytes, but never without an order from the Sanhedrim, or great civil and ecclesiastical council, or before three magistrates or doctors of the law: they therefore very naturally feel jealous of John, who not only baptized without their authority, but baptized Jews themselves, contrary to the practice of the Pharisees. *C.*

Ver. 29. *Behold the Lamb. The lamb* was the first sacrifice on record, Ge. 4. 4; a lamb was also the daily sacrifice in the temple. It therefore furnished an appropriate title for him who came 'to put away sin by the sacrifice of himself,' He. 9. 26.—*Taketh away the sin of the world.* Rather, 'who is taking away,' by first bearing our sins in his own body, and finally to the cross, 1 Pe. 2. 24, whereby he finished the transgression, made an end of sins, and brought in everlasting righteousness, Da. 9. 24. 'The world' of Jew and Gentile, wherein the sacrifice of Christ differed from those of the law, which were appointed exclusively for the Jews. *C.*

Ver. 47. *Behold an Israelite indeed.* Jacob obtained the name of Israel after wrestling in prayer with the Angel of the Covenant, Ge. 32. 24, 28: and it seems most probable that Nathanael, when 'under the fig-tree,' ver. 48, had been similarly engaged.—*In whom is no guile*, no deceit in purpose or word, grace having already so purified his heart. *C.*

Ver. 51. The allusion seems evidently to the ladder of Jacob's vision, Ge. 28. 12, and the meaning, that Christ is the only medium of communication between earth and heaven.—*Angels ascending* —bearing the spirits of departed believers, Lu. 16. 23.—*Descending*—to 'minister to the heirs of salvation,' He. 1. 14. *C.*

REFLECTIONS.—Infinite and divine are the glories of our Mediator! He is the eternal God, equal with his Father; he is the Creator of all things, and the original source of all light, life, and honour, in the world.—Marvellous is his person as God-man, and full of grace and truth for our supply! His divine nature puts the most wonderful dignity upon his condescension, and on his offering himself a sacrifice to pardon our sins. And his character and mission are gloriously attested by apostles, by John the Baptist, and by his Father and blessed Spirit. Alas! that any, especially such as enjoy his oracles and favours, should remain ignorant or obstinate rejecters of him! But happy are they whom he persuades by his grace, adopts into his family, conforms unto his image, supplies with his light and life, humbles by his influence, informs by his Spirit, instructs by his visits, and honours in his service. And the more honour God puts upon men, the more humble they ought to be. The more they know of Christ and his work, the more they ought to extol him, that others, particularly their relations, may seek and follow him. It is habitual not transient fellowship with him that will supply the need and satisfy the desires of real believers. Acquaintance with him is the best answer to all prejudices and objections against him. They who find him cannot but exult in their acquisition. And great is the honour to have his attestation of our secret devotion and universal integrity.—Our views of his glory are but beginning and will be for ever on the advance. And angels and men will eternally behold, and increasingly admire and serve him, in his kingdom above.

CHAPTER II. Ver. 1. *The third day* from that on which Jesus had departed from Bethany 'beyond Jordan,' not Bethany near Jerusalem (so called according to high authority of MSS.), but called Bethabara, ch. 1. 28 of the received text. There is no difficulty in concluding that both names may have been given to the same town. *C.*

Ver. 9. *Ruler of the feast.* Some think the chief guest: others, the chief domestic who, in either capacity, did not sit at table, but attended to the supply of the others. That an evidently poor family had not any chief domestic to preside, appears probable; the ruler was therefore a friend, as his familiarity with the bridegroom seems to imply, one part of whose duty was to taste the wine, and then send it to the guests. *C.*

Ver. 15. *He drove them all*—that is, the dealers, whom he expelled merely by authoritative injunction, ver. 16, the cattle only he would drive with the scourge. These dealers, being very unpopular because of their extortions, and conscious that they were profaning the temple and violating the law, and seeing Jesus surrounded by so many zealous followers, yield to an authority which otherwise their avarice and self-interest would have prompted them to resist. It is, moreover, not improbable that there was something so commanding in our Lord's manner, and in his character for working miracles, which must by this time have become public, that the most reluctant felt compelled to yield implicit obedience.—*Note*, It is matter of question whether our Lord cleansed the temple once or twice. Matthew (ch. 21. 12) and Mark (ch. 11. 15) certainly record such a cleansing near the end of his ministry, which same act some think John has also recorded, without reference to order of time. The narratives, however, are accompanied by such notes of difference as seem clearly to indicate two distinct cleansings—the one at the opening, the other at the close of our Lord's ministry. See note on ver. 20. *C.*

REFLECTIONS.—Happy are those weddings which are directed by Christ's law, graced with his presence, and ratified by his blessing! With innocent pleasures friends may feast together, if they act as under his eye. Religion requires us not to be unsocial, but to rejoice with them that rejoice. In the very height of earthly comforts there is indeed something still wanting. But there are no wants in which Christ cannot supply us. And if we wish to receive his blessings, we must not prescribe to him, but follow his directions. Nor need we be discouraged by rebukes and delays; his mercies come soon enough if they come large and sweet in the end. And the more we see of his glory, the more firmly shall we believe in him, and desire to be with him. Jesus makes but a short stay where he is signally contemned. And the most heaven-daring corruptions are introduced into churches by the love of filthy lucre. But wisely Jesus manifests his glory, vindicates the honour and maintains the purity of

these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, [c]Verily, verily, I say unto thee, Except a man [d]be born again,[3] he cannot see the kingdom of God.[4]

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man [e]be born of water, and *of* the Spirit, he [f]cannot enter [h]into the kingdom of God.

6 That[i] which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.[5]

8 The wind[6] bloweth where it listeth, and thou hearest the sound[7] thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How[j] can these things be?

10 Jesus answered and said unto him, [k]Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, [l]We speak that we do know, and testify that we have seen; and [m]ye receive not our witness.

12 If[n] I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And[p] no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.[8]

14 ¶ And[q] as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That[r] whosoever believeth in him should not perish, but have eternal life.

16 ¶ For[s] God so loved[9] the world, that he gave his only begotten Son, that [t]whosoever believeth in him should not perish, but have everlasting life.

17 For[u] God sent not his Son into the world to condemn[1] the world; but that the world through him might be saved.

18 ¶ He[v] that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And[x] this is the condemnation,[2] that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For[y] every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.[3]

21 But[z] he that doeth truth cometh to the light, that [a]his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land[4] of Judea; and there he tarried with them, and [b]baptized.

23 ¶ And John also was baptizing in Ænon near to [c]Salim, because there was much [d]water there: and [d]they came, and were baptized.

24 For[e] John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.[6]

26 And[g] they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [h]to whom thou barest witness, behold, the same [i]baptizeth, and [j]all *men* come to him.

27 John answered and said, [k]A man can receive[7] nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, [l]I am not the Christ, but that I am sent before him.

29 He[n] that hath the bride is the bridegroom: but the friend of the bridegroom, which stand-

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A.M. cir. 4034. A.D. cir. 30.

c ver. 5, 11 [ch. 5. 19, 24, 25, 26, 30, 47, 53; 8. 34, 51, 58; 10. 1, 7, 19, 24; 13. 16, 20, 21, 38; 14. 12, 23; 20. 27]. See ch. 1. 51.

d Ch. 1. 13. Ja. 1. 18. 1 Pe. 1. 23. Eze. 36. 26. 2 Co. 5. 17. Ga. 6. 15. 1 Jn. 2. 29; 3. 9; 5. 1, 4, 18. 1 Jn. 2. 29; 3. 9. Tit. 3. 5.

e Or, *from above*, ver. 7. 1 Jn. 5. 6, 8.

f Nicodemus, as a Jewish ruler and rabbi, appears to have come to Christ for the simple purpose of receiving rabbinical instruction. He addressed him as a teacher — a teacher who had manifestly received a divine commission. Our Lord went to the root of the matter at once. Mere teaching would not do: something higher than knowledge was required — *new life* was the first grand requisite for Nicodemus, and for every sinner. — *P.*

g ver. 3. Mar. 16. 16. Ac. 2. 38. Is. 44. 3, 4. Eze. 36. 25, 27. Tit. 3. 5. 1 Pe. 1. 2; 3. 21. Ro. 8. 9. 1 Co. 2. 12. Mat. 3. 11. Eph. 5. 26.

h Lit. 13. 16, 21. Ro. 14. 17. ch. 18. 36. Ro. 8. 6. Col. 3. 1, 2, 4. Re. 21. 27.

i Job 14. 4. Ro. 8. 7, 8. Ga. 5. 17. 1 Co. 15. 47, 49. 2 Co. 5. 17.

j Or, *from above*, ver. 4. Ge. 17. 21. Ze. 8. 6. ver. 3.

k Or, *spirit*, Eze. 37. 9. ch. 20. 22. Ac. 2. 17, 18. Ec. 12. 7. Mat. 20. 15. 1 Co. 2. 11, 12, 14.

l Even as the natural man hears the sound of the wind, so the man who is 'born again' hears the word of the Spirit. 1 Jn. 5. 6, 9. — *C.*

m Is. 53. 1–3; 49. 7; 65. 2. Mat. 23. 37. Ch. 1. 11; 5. 43; 7. 5. Ro. 10. 16, 21. 1 Co. 1. 23. 2 Co. 4. 4. ver. 32.

n 1 Co. 3. 1, 2. He. 5. 11, 12.

o Ge. 30. 12. Pr. 30. 4. Mat. 11. 27. ch. 1. 18; 6. 33, 38, 51, 62; 16. 28. 1 Co. 15. 47. Eph. 4. 9, 10.

p See ver. 31 below.

q Nu. 21. 9. ch. 8. 28; 12. 32, 33. Mat. 16. 4. Lu. 9. 22; 17. 25; 24. 7, 26, 46. 1 Co. 1. 23, 24. Ga. 6. 14.

r Is. 45. 22. ver. 36; ch. 1. 12; 11. 25, 26; 6. 37, 40, 47; 20. 31. He. 7. 25. Ac. 8. 37.

s 1 Jn. 4. 9, 10, 19. Ro. 5. 8; 8. 32. 1 Co. 1. 21.

t God so loved — that whosoever believeth (and not otherwise) should not perish. — *C.*

u Is. 45. 22; 55. 1–7. Mar. 16. 15. Lu. 2. 10, 11; 19. 10.

v Alford well remarks on this verse — 'All attempts to explain away the plain sense of this verse are futile and ridiculous. The Son of man, the Lord Jesus, the Word made flesh, was in, *came down from*, heaven, and was in heaven though even about him, heaven dwelling on earth, ch. 1. 52, while here, and ascended up into heaven when he left the earth: and by all these proofs, speaking in the emphatic language of accomplished redemption, does the Lord establish, that he *alone* can speak of *heavenly things* to men, or convey the blessing of the new birth to them.' — *P.*

w ch. 12. 47. 1 Jn. 4. 9, 10, 14. ch. 5. 45; 8. 15, 16; 9. 39. 1 Jn. 4. 17. Mat. 18. 11; 20. 28. Is. 42. 6, 7; 49. 6, 8.

1 *To condemn* — to deliver over to punishment. That that the world (even every believer in the world (ver. 16), Gentile as well as Jew), through him might be saved. — *C.*

x ver. 36; ch. 5. 24; 6. 40, 47; 20. 31. Ro. 8. 1, 33. Mar. 16. 16. 1 Jn. 5. 10. 2 Jn. 9. 10. 1 Jn. 3. 19, 21. 1 Jn. 4. 1–3. 2 Jn. 7.

y Job 24. 13, 17. Pr. 4. 18, 19. Am. 5. 10. 2 Ti. 4. 3. Ac. 13. 45. 1 Pe. 5. 13.

2 Or, *discovered*.

z 1 Jn. 1. 6. Is. 8. 20. ch. 5. 39. Ac. 17. 11; 13. 47, 48.

a Ga. 5. 22. 24. Ep. 5. 8. Phi. 2. 6; 2. 12, 13. Is. 26. 19. 2 Pe. 1. 3–10. 3 Jn. 11.

3 Country places, ch. 2. 13.

b ch. 4. 1, 2.

c Ge. 14. 18; 33. 18. 2 Sa. 9. 4.

d *Much water*. Rather, 'many streams.' — *C.*

d Mat. 3. 5, 6. Mar. 1. 4, 5. Lu. 3. 3, 7.

e Mar. 4. 19; 14. 3. Lu. 3. 19, 20; 9. 7–9.

f Mat. 3. 4. He. 9. 10, with Mat. 3. 11. i.e. Whether John's baptism or the legal and Pharisaical purifications, most effectually purged away sin.

g Ge. 4. 4. Job 5. 2. Ja. 4. 5. Nu. 11. 28. 1 Co. 3. 4.

h Mat. 3. 11, 12. ch. 1. 15, 26, 27, 29–36.

i ver. 22; ch. 4. 1, 2.

j Ps. 65. 2. [Is. 45. 23.

k He. 5. 4. Ja. 1. 17. 1 Co. 2. 12–14. 4. 7. 15. 10. 7 Or, *take unto himself*.

l Ge. 1. 20, 27, 30, 15. Mal. 3. 1; 4. 5. Mat. 3. 11, 12; 11. 10–12. Mar. 1. 2. Lu. 1. 17; 3. 16.

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divine ordinances, without injuring civil property.—He knows what is in man, and can overawe the spirits of his most powerful and presumptuous enemies. And he had a sovereign power over his own natural life, as God equal with his Father. Alas! how ill understood, much hated, or but feignedly believed, are his words of truth! Corrupt hearts little relish reforming authority. Even believers slowly comprehend the nature of Christ's kingdom. And sometimes it is not till long after they are heard that divine truths are remembered, understood, and believed. There is great need to avoid trusting in men, and to be careful whom we take for our friends. And studiously should we beware of hypocrisy, as Jesus hath an exact knowledge of our hearts.

CHAPTER III. Ver. 3, 5, 6, 8. I, who am truth itself, solemnly assure you that be a man's moral attainments, religious advantages, or external privileges what they will, he can by no means be a true member of the gospel church, or admitted into the heavenly state, except his heart and life be thoroughly changed in their principles, courses, and ends, and there be a new vital principle of holiness formed in him by the divine influence of the Holy Ghost. Whoever is born of sinful parents, though it were ever so often, must be still sinful, and so unfit for fellowship with God. But whoever has by choosing Christ a principle of grace and holiness, working by the Holy Ghost, in all the powers of his soul, and acts accordingly, is made meet for the enjoyments and duties of the gospel state, and for the inheritance of the saints in light.—Nor is it any wonder that you cannot conceive how the Holy Ghost enlightens, quickens, and sanctifies the souls of men, when you cannot even account for the causes and motions of the wind. 11–13. My forerunner and the prophets, and especially I, my Father, and the blessed Spirit, speak and attest what we understand and know to be certainly true; but, through blindness and prejudice, ye Jews neither understand, believe, nor embrace our doctrine. If therefore you do not understand nor believe the nature or necessity of that work of grace which must be experienced on earth in order to salvation, when thus familiarly illustrated to you from earthly similitudes, how could you understand or believe my declarations of the more sublime mysteries of the gospel, relative to the dignity of my person and office, the design of my works, the spiritual nature of my kingdom, and the blessedness of the future state, which no mere man can comprehend, or fully declare to others, but only the Messiah who came from heaven, and who even now is still there, in respect of his divine nature? 14–17. And yet that divine person the Messiah must be put to an ignominious death, in order to his bringing about the salvation of sinners; for as Moses lifted up the brazen serpent on a pole in the wilderness, as God's ordinance for effectually healing all the Israelites who had been mortally bitten by the fiery serpents, and looked on it for a cure, so the Messiah, who appears in the likeness of sinful flesh, though holy, harmless, and undefiled, must be lifted up on the cross, and afterwards exalted in heaven, and exhibited as God's ordinance in the gospel, for sinners to look to, by faith, for salvation; that every one, of whatever rank, degree, or nation he be, who, under an affecting sense of his own sinfulness and obnoxiousness to divine wrath, shall, according to God's appointment, look to and trust in him for salvation, may be delivered from all sin and misery, and be made a partaker of grace here and glory hereafter, however weak his faith be, or great or many his sins have been. For God, who delights in mercy, looking with compassion on the sinful and miserable state of mankind, conceived such an amazing and unparalleled design of mercy and love towards the whole of them, both Jews and likewise Gentiles, that he freely gave his only begotten to be their Mediator and atoning sacrifice, that who

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m Ge. 3. 11; 4. 8. 19; 5. 1. 1 Jn. 2. 2. Exo. 16. 8. Mat. 22. 2. 2 Co. 11. 2. Ep. 5. 25, 27. Re. 19. 7; 21. 9. Ho. 2. 19, 20.

eth and heareth him, rejoiceth greatly because of the bridegroom's voice: [o]this my joy therefore is fulfilled.

30 He[p] must increase, but I *must* decrease.

31 He[q] that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And[r] what he hath seen and heard, that he testifieth; [s]and no man receiveth his testimony.

33 He that hath received his testimony [t]hath set to his seal that God is true.

34 For[u] he whom God hath sent speaketh the words of God: [v]for God giveth not the Spirit by measure *unto him.*

35 The[x] Father loveth the Son, and hath given all things into his hand.

36 He[y] that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; [z]but the wrath of God abideth on him.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal for God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore [a]the Lord knew how the Pharisees [b]had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself [c]baptized not, but his disciples,)

3 He[d] left Judea,[1] and departed again into Galilee.

4 And[e] he must needs go through [2]Samaria.

5 Then cometh he to a city of Samaria, which

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o Ps.45.7. Is.11.2-5; 59.21; 61.1-3. Col.1.19; 2.3,9. ch.3.34,36. Ep.4.7.
p Is.9.6,7; 149.6,8, 53.12. Ps.2.8, 89.27. Da.7.14. Mat.11.27; 28.18. ch.5.22,23,27,25,35. He.2.8,9.

A.M. cir. 4034. A.D. cir. 30.

q Lu.2.10,11,28. ch.1.9,15; 3.13; 8.23. Da.2.35,44. Phm.3.8,9.
r ch.1.33,18.13. Ep.1.17-20,21. 1 Co.15.45. Mat.28.18. Phi.2.9-11, with ch.2.1,2,4,5.
s Ge.6.5; 8.21; 19.49 14,19,13-15, 42.22, 21,36.
t ch.1.12; ver.33,36. Is.55.1,2. 1 Co.2.14. 2 Co.4.4. He.4.2,3. Pr.1.24,25. Ps.81.11.
u How can this be true, seeing so many already believed on Jesus? Some call it an hyperbole for few or none; but it is better to understand it literally: For though many believed on him as Messiah, none appear yet to have fully received, understood, and thereupon believed, his testimony respecting his death, sacrifice, and resurrection (ch.2.22); or by comparing it with ver.39, it may be interpreted thus—'no man receives in him' his testimony, unless it be given him by the Spirit from heaven.—*C.*
x 2 Co.1.22,2 1 Jo.5.10. Ro.3.4.

A.M. cir. 4034. A.D. cir. 30.

y Hab.2.4. 1 Jn.3.1. Is.61.3. Da.12.2,3. Mat.25.46. Ac.13.48. See ver.15, 47,40. Ro.2.12. Mar.16.16.
z Ro.1.18. Ga.3.10. Ps.7.11. He.2.3; 10.26,29.

CHAP. IV.

a ch.11.24,42; 5.33; 18.14. Ac.18.10.
b ch.3.22. Mat.3.14, 15. Mat.4.12. Lu.4.14. Mat.11.2.
c *He left Judea*—that he might not give any unnecessary offence, even to the Pharisees.—*C.*
d Lu.2.49,51. 11.9,51-53. Mat.10.5. Ro.15.8.
1 The place in Judea where our Lord had sojourned, is not mentioned, but the chief road from Judea to Galilee passed through Samaria. The necessity, however, may have been as much spiritual as geographical — the necessity of doing his Father's work, by beginning to gather in his lost sheep, in the neglected region of Samaria.—*C.*
e Lu.2.49(37, 41).9,51-53. Mat.10.5. Ro.15.8.
2 The place in Judea where our Lord had sojourned, is not mentioned, but the chief road from Judea to Galilee passed through Samaria. The necessity, however, may have been as much spiritual as geographical — the necessity of doing his Father's work, by beginning to gather in his lost sheep, in the neglected region of Samaria.—*C.*

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soever receives him as God's free gift offered in the gospel, and depends on him for salvation, might not perish in his sins, however great or many, but obtain an everlasting life of holiness and happiness. For God sent not his Son into the world to pass and to execute a sentence of condemnation upon all others beside you Jews, as many of you think, but that persons of all nations may be really saved from sin and misery, and blessed with everlasting holiness and happiness. 18–21. And every one, Jew or Gentile, who believes on Christ, as freely offered in the gospel, is freed from the condemning sentence of God's law; but whosoever rejects or neglects him remains under the curse; yea, his guilt is increased, and his sentence of condemnation fixed and extended, through his rejecting the only Saviour and salvation by unbelief. And this will peculiarly aggravate the sin and misery of many, that, when blessed with the clearest light of the glorious gospel, they, both Jews and Gentiles, through attachment to their own corrupt courses, will prefer their vain traditions, superstitious and idolatrous notions and worship, to it. For every one that is resolved to adhere to his sins heartily hates the truths of divine revelation, which oppose and condemn them, stifles convictions, and shuns the light of that knowledge which presents his darling corruptions in their shameful, hideous, and dangerous forms; but an upright saint, who practises whatever divine truths he knows, is sincerely willing to be tried to the utmost, and to know the whole of the divine will, that his whole conduct, being regulated thereby, may evidently appear the effect of God's regenerating power, and the fruit of vital union and communion with him, and may tend to his glory. 27–30. Both Jesus and myself have our whole commission and success from God; nor can any receive our plain instructions without being enlightened and enabled by God. I appeal to you that I openly declared I was not the Christ, but only his *forerunner*, to prepare the nation for the manifestation of himself. As his *friend*, I have laboured to gain sinners to him, the glorious *Bridegroom* of his church; and I exceedingly rejoice to hear and see them following after and cleaving to him, whose property they are. For it is necessary that the manifestations of his glory, and the number of his disciples, should so continue and increase, that there will be no more use for me as his forerunner. 31–34. I, and every one of the ancient prophets, are but earthly in our origin and frame, and cannot of ourselves speak of divine things but in a weak, gross, and earthly manner; but he, being the Lord from heaven, and endowed with the Holy Ghost above measure, understands the whole mind of God, and speaks of heavenly things as one fully acquainted with them. And yet, alas! how few heartily believe and receive his instructions! but every one who believes them solemnly acknowledges him to be the Messiah, in whose person and work all the promises of God are, or will certainly be, fulfilled to the praise of his love. 35, 36. Nay, such is the superlative love of the Father to this his only begotten Son, who freely undertook to be our Mediator, that he has committed to his management all things relating to the kingdoms of providence, grace and glory, that he may judge and subdue the world, and distribute blessings among all people. Whosoever therefore receives his doctrine, and believes on him as the Son of God and Saviour of sinners, hath already in himself the beginnings, securities, and foretastes of eternal life, which may certainly issue in the complete enjoyment of it; and whosoever wilfully and finally rejects him lies under the most awfully righteous justice of God, which shall certainly be completed fully to the uttermost, and for ever.

Ver. 2. This case of Nicodemus is recorded chiefly for the exposition of the new birth from above: but also for the encouragement of timid believers who, in fear of men's ridicule or displeasure, have not obtained full courage to follow conscience, and openly avow their profession of truth and godliness. But 'him that was weak in the faith' Christ received without reproach, and treated with tenderness; let 'them that are strong' 'go and do so likewise.' *C.*

Ver 5. *Except a man be born of water and of the Spirit.* If this be spoken of what Bloomfield, Valpy, and others call 'baptismal regeneration,' then what availed the promise to the penitent thief? and what is the condition of myriads of the children of believers dying in infancy who were never baptized? Should not the passage rather be translated, 'Except a man be born of water, *even* of the Spirit,' of which water was the scriptural emblem? see Is. 44. 3. Eze. 36. 25–37. And this translation is in perfect accordance with that of many passages exactly similar in construction—such as 1 Co. 15. 24; 2 Co. 1. 3. Ep. 5. 5; Tit. 2. 13; Jn. 4. 9. See Middleton on *Gr. Art.* ch. ii. pp. 83, 84; ch. iii. p. 93. This translation seems absolutely confirmed by our Lord's immediate reference of this new birth (see ver. 6.) not to water at all, but entirely to the Spirit. See Mat. 3. 11, where 'water' and 'fire,' as here 'water' and 'Spirit,' denote one thing. *C.*

Ver. 12. *Earthly things.* Things that have earthly similitudes, and that take place visibly on the earth.—*Heavenly things.* These are: (1) The incarnation and mission of the Son, ver. 13. (2) The crucifixion, and salvation by faith, ver. 14, 15. (3) The eternal and gratuitous love of God, &c., ver. 16. (4) The condemnation of unbelievers, ver. 19. *C.*

Ver. 13. *No man hath ascended up to heaven.* Moses merely ascended to the top of Sinai—Elijah was taken up—but he that 'came down' is the WORD that 'was God,' who 'became flesh' ch. 1. 14, and 'dwelt among us' as 'Son of man.'—*Which is,* rather, 'who is being, in heaven;' whose proper dwelling-place is heaven, in 'the glory he had with the Father before the world was.' *C.*

Ver. 23. *Ænon.* A town on the west of Jordan, fifty-four miles north-east of Jerusalem, and situated in the district of Samaria. No vestige of its ruins is now to be found. *C.*

REFLECTIONS.—The miracles of Christ were manifestly divine, and his doctrines plain and important. He was ready to cure the most inexcusable ignorance, and to instruct by night such as were ashamed to own him by day. Infinitely important is the doctrine and experience of the Spirit's gracious implantation of new habits or principles of holiness in our nature, when we choose Christ as our Savior. Yet, alas! how many ministers and others are totally ignorant of it, and prejudiced against it! And because their carnal mind cannot comprehend how or why the Spirit works on the heart; how the Saviour can be at once God and man, in heaven and on earth; or how his being crucified and offered in the gospel, and received by faith, heals and saves sinners, they contemn and deny the same! But amazing is the love of God in setting up his only begotten Son as his ordinance for the salvation of sinners, even the chief, Gentiles as well as Jews. And dreadfully criminal and dangerous is that unbelief which rejects the testimony and offer of God; which hates his glory and detests his truth, as a disturber of indwelling lusts. Nothing can save the man who perseveres in his unbelief. And nothing can damn the soul which by faith credits God's testimony concerning Christ, and receives him as a divine and well-qualified Saviour. It is absurd for professors to be more concerned about external performances of religion than about the real work of grace in their heart. And it is honourable for all, and especially ministers, to view all their gifts and graces as coming from God, and to be content to be debased to the very lowest that Jesus Christ may be exalted, answerably to his Father's love to him, and the authority which he hath given him.

CHAPTER IV. Ver. 10, 14. Christ himself, in all his offices, work, and fulness, is God's *gift* granted freely to sinners; and the *water* which he gives is the Holy Ghost, in his person, operation, graces, and comforts, which solidly satisfies the soul, weans it from the cares of this world, prevents its perdition, and gradually prepares for, and seek to bring, the eternal and inexpressible holiness and happiness of the heavenly state. 35–38. The coming of yonder crowds of Samaritans to hear and believe on me, betokens the near approach of the gospel dispensation, in which multitudes, both Jews and Gentiles, will be converted to me;—as instruments in which ye shall be honourably owned and supported, and at last amply rewarded, in their and your own eternal salvation;—and shall, together with John Baptist and the ancient prophets, who sowed the good seed of the Word, rejoice in your success;—and being sent by me to preach the gospel in all the world, and having the advantage of all my labours, as also that of the preceding prophets, ye shall perfect that blessed work, which we only began, in the conversion and eternal salvation of men.

Ver. 11. *Nothing to draw with.* Travellers in the East frequently carry a leathern bucket, with which they draw from public wells by means of the rope and wheel.—*The well is deep.* Maundrell estimates the depth of the well called Jacob's at thirty-five yards, with five yards depth of water in the bottom. It is cut in the solid rock—what kind is not mentioned—and if it really be the well which Jacob dug, which can scarcely be doubted, it affords an interesting view of the engineering skill, perseverance, and expenditure of those ancient times. *C.*

REFLECTIONS.—Those who hate the gospel will always be exasperated at its success. And if duty do not require us to stand, it is best to avoid their resentment by flight. Alas, how our sins pained our Redeemer, hunted him to and fro as a vagabond, fatigued him with travel, pinched him with hunger and thirst, exposed him to insult, and the want even of a draught of water! But cheerfully he laboured in seeking and saving that which was lost. Freely was he given by God. Abundant was his fulness of the Spirit, of grace, and every other permanent blessing: and he is earnestly intent on the full bestowal of them! And yet how are his blessings refused, even by such as infinitely need them, and for whom they are prepared! But so pungent are his convictions, so plain his instructions, so spiritual his exhibitions of God and his worship, so attracting his discoveries of himself and his Spirit, that even a heart hardened in whoredom and prejudice could not withstand them. And yet, alas, how often is the believer's sensible fellowship with Christ interrupted when at the very sweetest! A remarkable renovation of heart produces a deep concern for the



JACOB'S WELL, WHERE JESUS TALKED WITH THE WOMAN OF SAMARIA. [JOHN, iv:6.]—There has never been the slightest doubt in the minds of all the authorities as to the identity of Jacob's Well. Looking upon this picture we may know that we are looking at the representation of a spot where the Lord Jesus actually sat. Here he conversed with the woman of Samaria while the disciples were gone into the neighboring city to buy meat. The broken columns you see are parts of an old church probably built here in the time of the Crusaders. This is the parcel of ground which Jacob purchased and gave to his son Joseph. The well is now seventy-five feet six inches deep, and seven feet six inches in breadth. The diameter of the opening is seventeen and a half feet. Here Christ gave to the world that marvelous lesson that God was a spirit and sought such to worship him as worshiped him in spirit and in truth.

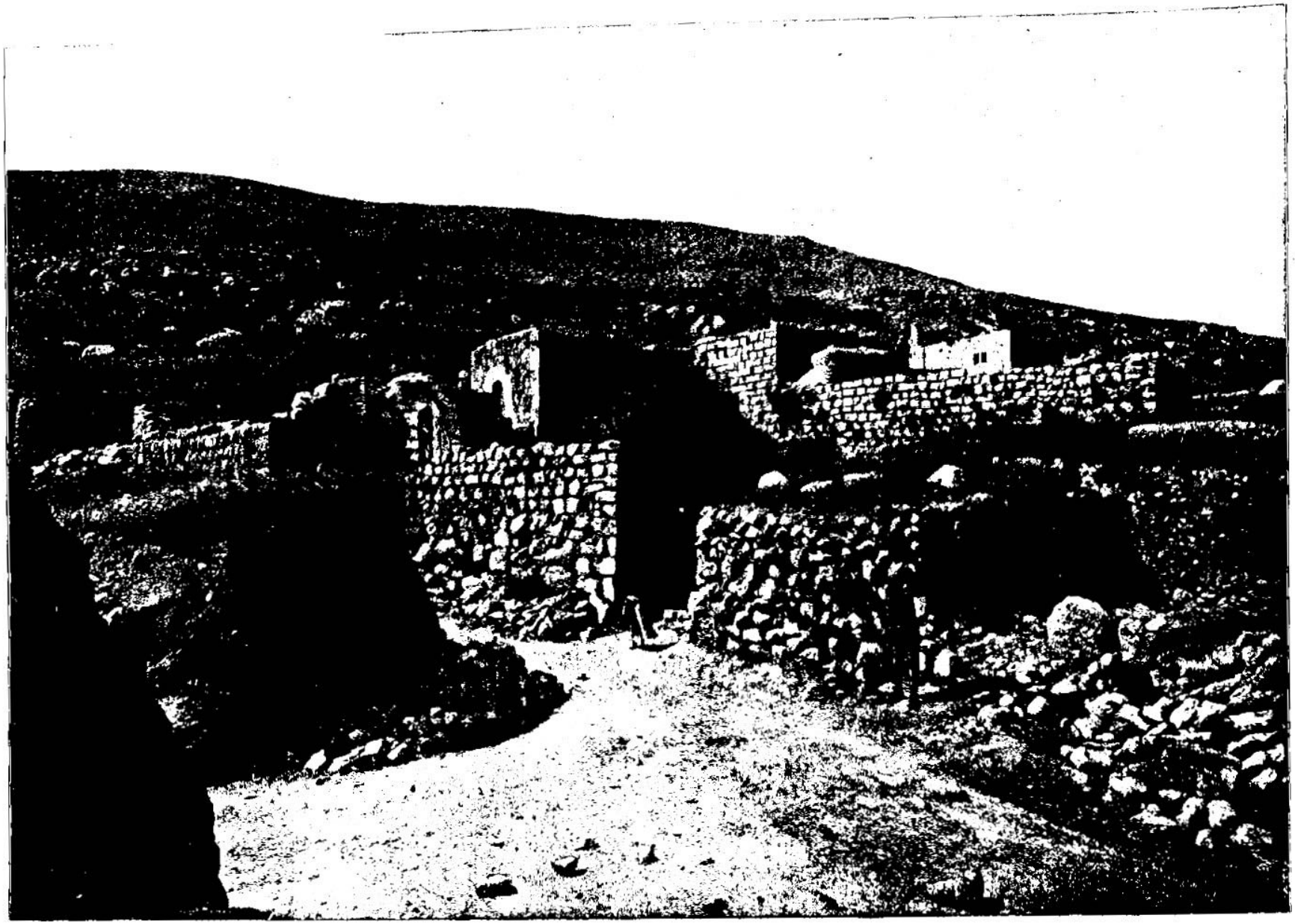

SYCHAR. [John, iv:5.] While the Savior conversed with the woman of Samaria at Jacob's well, the disciples went into the city of Sychar to buy meat for their midday meal. The above photograph locates the place to which they went. It was about 12 o'clock when the Savior and the disciples reached Jacob's well on their northward journey. Sychar is about two miles from Jacob's well, and in the time of our Savior was a place of importance. It is only a ruined and wretched village now, and would be the last place on earth a modern tourist would expect to find anything to eat. There is not even a store in town now where anything is offered for sale. The few people now here live by farming. Joseph's tomb is between Sychar and Jacob's well, and this whole region is historic of Biblical event.

is called Sychar, near [g]to the parcel of ground that Jacob gave to his son Joseph.[3]

6 Now Jacob's well was there. Jesus therefore, being [h]wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.[4]

7 There cometh a woman of Samaria[5] to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou being a Jew, askest drink of me, which am a woman of Samaria? for[i] the Jews have no dealings[6] with the Samaritans.

10 Jesus answered and said unto her, If thou knewest [j]the gift of God,[7] and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee [k]living water.

11 The woman saith unto him, Sir, [l]thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art[m] thou greater than our[8] father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water [n]shall thirst again:

14 But[p] whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, [q]Sir, Give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands;[9] and he whom thou now hast is not thy husband: in that saidst thou truly.[1]

19 The woman saith unto him, Sir, I perceive that thou art [r]a prophet.

20 Our[2] fathers worshipped in this mountain; and ye say, that in [s]Jerusalem is the place where men ought to worship.[3]

21 Jesus saith unto her, Woman, believe me, the hour cometh, [t]when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye[u] worship ye know not what: we [v]know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the [w]true worshippers shall worship the Father in spirit[4] and in truth:[5] for the Father seeketh such to worship him.

24 God[y] *is* a Spirit:[6] and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that [z]Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, [a]I that speak unto thee am *he*.

27 ¶ And[b] upon this came his disciples, and [c]marvelled that he talked with the woman:[7] yet no man said, What seekest thou? or, Why talkest thou with her?

28 The[d] woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come,[e] see a man which told me all things that ever I did:[8] is not this the Christ?

30 Then[g] they went out of the city, and came unto him.

31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, [h]I have meat to eat that ye know not of.

33 Therefore[i] said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me,[9] and to finish his work.[1]

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [k]for they are white already to harvest.

36 And[l] he that reapeth receiveth wages, and gathereth fruit unto life eternal: [m]that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, [n]One soweth, and another reapeth.

38 I[o] sent you to reap that whereon ye bestowed no labour: [p]other men laboured, and [q]ye are entered into their labours.

39 ¶ And[r] many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So [s]when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And[t] many more believed because of his own word;

42 And said unto the woman, [u]Now we believe, not because of thy saying: for we have

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A.M. cir. 4034. A.D. 34. | A.M. cir. 4034. A.D. 34.

g Ge. 33. 19; 48. 22. Jos. 24. 32.
2 The place where our Lord rested is very distinctly indicated. Jacob's well still exists in the mouth of the valley which leads up between Ebal and Gerizim, to Neapolis or Shechem. *Sychar* was probably a term of reproach given to Shechem, derived from a Hebrew word which signifies *falsehood*. The main road from Jerusalem to Galilee runs close to the well, across the mouth of the valley.—*C.*

h Ps. 4. 15; 60. 8. 3
4 Mid-day. Mat. 27. 45. Mar. 15. 33. Lu. 23. 44. ch. 19. 14, 31, 9. (The Exceptions, twelve o'clock or noon, *C.*

5 An inhabitant of Shechem, called *Sychar*, i.e. *drunken mist*.

i 2 Ki. 17. 24-41. Ezr. iv. 1. Ne. iv. 1, 2. 8. 48. Lu. 9. 51-55. Ac. 10. 28.

6 *No dealings*. No friendly intercourse of hospitality, such as implied mutual obligations. The ordinary dealings of buying and selling were not interrupted. *See* ver. 8.—*C.*

j Ep. 2. 8. Is. 9. 6. 42. 6; 49. 6, 8; 55. 3-5. Ps. 84. 11. Lu. 4. 4. Ezr. 7. 27. ch. 3. 16. 2 Co. 1. 5. Ro. 6. 23.

The gift of God. Not one form of his gifts, but his gift in all forms. (2) His Son, Jn. 3. 16. 2 Co. 9. 15. (2) The gift of the Spirit, Je. 24. 16. (3) Of pardon, Ro. 5. 16. (4) Of righteousness, Ro. 5. 17. (5) Eternal life, Ro. 6. 23, &c. Chiefly, however, it implies the gift of the Spirit through the word of truth (see ver. 14) the 'living water' from Christ the Rock, 1 Co. 10. 4.—*C.*

k Je. 2. 13. Is. 12. 3; 41. 17; 44. 3. 4. Ps. 36. 9; 87. 7. ch. 7. 38, 39. Zec. 13. 1. 14. 8. Re. 22. 1, 17.

l ch. 3. 4. 1 Co. 2. 14.

m ch. 8. 53. Is. 40. 7-13.

n 2 Ki. 5. 20.
False, 2 Ki. 17. 24.

o ch. 6. 27, 58.

p Is. 44. 3; 58. 11. ch. 7. 38, 39; 6. 27, 35, 48, 58, 51; 10. 28; 17. 2, 3. 1 Jn. 2. 25; 5. 20, with Da. 6. 24. Ps. 4. 6, 7; 27. 4; 73. 25, 26; 142. 4, 5.

q ch. 6. 26, 34. Ja. 4. 3. 1 Co. 9. 24. Ps. 4. 6.

9 Which, it seems, had divorced her for whoredom, and now she lived with another whoremonger. Where death an event in such times, and in such a troubled country, by no means improbable; or who, or what of whom, had successively divorced her—an event in such a licentious country so common as not to be regarded.—*C.*

1 Since our Lord admits the woman said truly, 'I have no husband'—then, how came he to say to her, 'Go, call thy husband,' ver. 16? In ver. 16 the meaning is, 'Go call (him that is *called*) thy husband.' In ver. 17, 'Thou hast well said, I have no (*real*) husband.'—*C.*

2 Ge. 12. 6; 33. 18-20. Ju. 9. 7. Three Sabbatical had, on Mount Gerizim, built a temple for Manasseh, a Jewish priest, who had married his daughter.

3 Mount Gerizim, the sacred spot of the Samaritans, rose immediately beside the well, and the ruins of the temple which had been built upon its summit were visible from the spot where the woman stood. The great controversy between the Jews and Samaritans was whether worship ought to be offered up on Gerizim or Moriah. As Christ's words proved him to be a prophet, the woman seized upon the opportunity to have the question solved. Our Lord's answer embodies a great principle, that true worship is the worship of the heart, and is acceptable wherever offered.—*C.*

r Dt. 18. 15. Lu. 7. 16. Jn. 6. 14; 7. 40.

s Ex. 20. 24. 1 Ki. 9. 3; 11. 13. 2 Ch. 6. 6; 7. 12, 16. Ps. 48. 1, 2; 78. 68, 69; 87. 1, 2; 132. 13, 14.

t Mal. 1. 11. Mat. 18. 20. 1 Ti. 2. 8.

u 2 Ki. 17. 29, 41. Ac. 14. 16; 17. 23, 30.

v Ps. 147. 19. Ro. 3. 1, 2; 9. 4, 5. He. 7. 14. Is. 2. 3. 1 Jn. 2. 23.

4 *In spirit*. Not with bodily fatigue in journeying.—*C.*

In truth. Not in ceremonial and figurative offerings.—*C.*

w 2 Co. 3. 17. 1 Ti. 1. 17. Ro. 1. 9. Phi. 3. 3.

5 *God is a Spirit*.—Neither sun, nor moon, nor stars—neither a dead image of wood, stone, nor metal—neither beast nor man—covered by no qualities but eternity of being, infinity of wisdom, almightiness of power, spotless holiness, tender mercy, & all-attractive love.—*C.*

x ch. 1. 41, 49. Da. 9. 24-26. Is. 42. 1; 11. 2, 3; 61. 1-3. Pr. 1, 20-23. De. 18. 15. Ac. ver. 29, 39.

z ch. 6. 69; 9. 37; 11. 27. Mat. 16. 16.

7 Lu. 7. 39 ver. 9.

8 At this period, Jewish etiquette, otherwise prejudice and habit, forbade a teacher of the law publicly to converse with a woman, even though his wife, sister, or daughter.—*C.*

a Phi. 3. 7-9. Mat. 19. 27, 29. ver. 7. Ca. 5. 10. Ac. 20. 24; 21. 13.

b ch. 3. 42. Ps. 34. 8; 66. 16. Re. 22. 17. Ca. 3. 11; 5. 16. ver. 28-25.

9 It is most probable our Lord had told the woman much more, even the wickedness of her private history, so that her report was no exaggeration.—*C.*

c Ge. 49. 10. Is. 11. 10; 42. 6; 60. 8; 45. 22, 24. Ps. 22. 27; 98. 2.

d Job 23. 12. Ps. 19. 10; 40. 8. ver. 34; ch. 6. 38.

e Mat. 16. 6-9. Lu. 9. 45; ch. 12. 16; 13. 12.

f Job 23. 12. Ps. 40. 8. ch. 4. 6, 38, with Is. 61. 1-3. Lu. 19. 10. It delights my soul to convert these Samaritans.

1 This is another of those great principles which John loved to record, as developed in the words of his great Master. It is absolutely true with regard to Christ; it is in one aspect true with regard to every man.—'Our meat,' that which supports life, is to do God's will. If we do it not we are under the curse, from which no human power or means can save us.—*C.*

g Mat. 9. 37. Lu. 10. 2. ver. 35. Mat. 21. 19. Lu. 7. 29; 16. 16.

h Mat. 10. 10. 2 Ti. 2. 6. 1 Th. 2. 19, 20. Ro. 15. 28.

i 2 Co. 3. 5. 9. He. 11. 40. Re. 18. 20.

k Mi. 6. 15.

l Ac. 2. 41; 4. 4; 5. 14; 6. 7.

m Ch. 30. 15. Je. 44. 4. Ac. 10. 43. 1 Pe. 1. 10, 12. Re. 19. 9.

n Ps. 126. 5, 6. Ec. 11. 1. Is. 9. 3. Ho. 6. 11. Am. 9. 13. Mat. 13. 39. Re. 14. 15.

o Ac. 13. 41. 44, 51. 5. 14; 6. 7.

p ch. 30. 15. Je. 44. 4. Ac. 10. 43. 1 Pe. 1. 10, 12. Re. 19. 9.

q Ac. 11. 20; 26. 22, 23; 28. 28.

r Ge. 49. 10. Is. 11. 10; 35. 1; 60. 3, with ver. 29, 42.

s Ge. 32. 26. Mat. 15. 24-28. 2 Co. 8. 1, 2. Lu. 19. 9, 10. Mat. 7. 7. ch. 16. 24.

t Is. 42. 1, 6; 60. 8. Ro. 15. 8-12, 16.

u Ge. 49. 10. ch. 17. 8.

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salvation of others. No shame, no pains, are counted too much to win them to Christ. Perpetual and powerful are the labours of a Saviour; and inexpressible his delight in saving sinners, particularly the Gentiles. Happy is it when the labours of one generation of ministers prepare remarkable fruitfulness for their successors. And greatly efficacious is the gospel when preached and heard as indeed the Word of Christ. It often does most good where it could have been least expected; and helps the bitterest enemies cordially to apply Jesus as their own Saviour. But aggravated is their wickedness who misimprove the best opportu-



HORSESHOEING IN TIBERIAS—ON THE SEA OF GALILEE. [John, iv:43.]—"Now after two days he departed thence and went into Galilee." Tiberias is a city of Galilee, and on the Sea of Galilee where Christ performed so many miracles and uttered so many of His wonderful words. During the time of Herod, Roman luxury was introduced into Northern Palestine from the Sea of Galilee to Cæsarea Philippi. So there are in Tiberias to-day many evidences of the fact that the Romans were here. Herod Antipas was the founder of Tiberias. It is said that he preferred the seaside to any other place of residence, and here surrounded the palace which he built with dwellings for his court, with amphitheaters, bathhouses and temples. We give a picture of a horseshoeing scene, taken in Tiberias. The ground is so completely covered with rocks in Palestine that it is necessary to keep horses shod all the time.

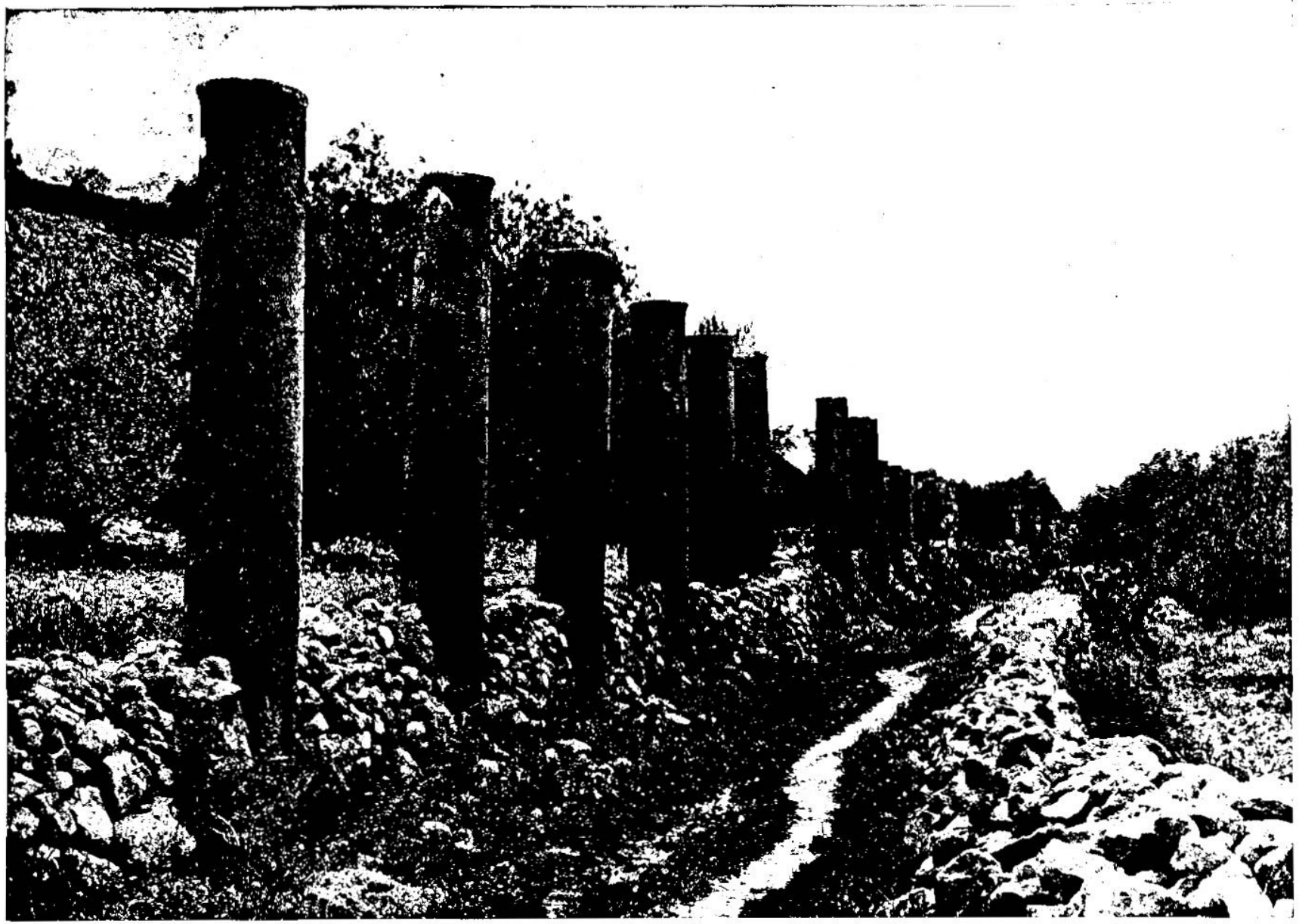

PILLARS OF AHAB, SAMARIA. [JOHN, v:43]—In going from Jacob's well at Shechem into Galilee, Christ would pass northward by Samaria, which is about seven miles from Shechem. There is no good reason why the columns in this picture should be called the "Pillars of Ahab," only on the account that Samaria was for a long time the capital of Ahab. These columns were really placed here by Herod in honor of Augustus, and in the days of our Savior this was doubtless a very important city. It is upon an eligible and beautiful location upon a prominence round as a sugar-loaf, from the top of which one gets a sight of the great Jezreel plains and the Mediterranean Sea in the distance. The hill Samaria, upon which the city once stood, is very fertile, and is now cultivated in wheat. The day upon which this picture was taken, our dragoman led us around the city, and the wheat was so high as to be as tall in some places as the tops of our heads while we were upon our horses.

heard *him* ourselves, and know that [t]this is indeed the Christ, the Saviour of the world.

43 ¶ Now[u] after two days he departed thence, and[v] went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.[2]

45 Then[x] when he was come into Galilee, the Galileans received him, having seen [a]all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into [b]Cana of Galilee, where he made the water wine. And there was a certain nobleman,[3] whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought[c] him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [d]Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, [e]come down ere my child die.

50 Jesus saith unto him, [f]Go thy way; thy son liveth. And the man [h]believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, [i]Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus [k]said unto him, Thy son liveth: [l]and himself believed, and his whole house.

54 This *is* again the second[4] miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 Jesus on the sabbath-day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the Scriptures, who he is.

AFTER this[a] there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the [1]sheep-*market*,[2] a [b]pool,[3] which is called in the Hebrew tongue Bethesda,[4] having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, [c]withered, waiting for the moving of the water.[5]

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever[6] then first after the troubling of the

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A.M. cir. 4034. A.D. cir. 30.

[t] 1 Jn.4.14,42. Mat. 16. 21; 20. 28; 28. 18, 19. Lu. 2. 30, 31. 32; 19. 10. Mar.16.15,16. ch.3.34-36;6.29;17.3.1 Jn.4.14.

[u] Mat.15.24. Ro.15. 8.

[v] Mat. 4. 13, 13. 57. Lu.4.24,30,31. Mar. 6. 4 ch.7.1.

[x] Our Lord's own or native country was Judea—his town, Bethlehem—and being honoured in Samaria, the land of strangers, he departs into Galilee, his adopted country, where, 'his own' at Jerusalem having rejected him, he is again received with honour. Thus Schleusner's change of 'for' into 'though,' is rendered, as it is rather unnatural, utterly unnecessary.—C.

[a] Mat.4.23,24. Mar. 1.14. Lu.4.31,32.

[b] ch.2.23-23. Lu.23. 1. Ex.23.14-17; 34. 23. De.16.1,16.

[c] Jos.15. 18. ch.2.2-12.

[d] Or, *courtier* or *ruler*. Mat.9.18. [One who was of the royal family, connected by birth with Herod Antipas; or rather, one of the officers of his court, whether by birth allied to him or not.—J.]

[e] Ps.78.34. Ho.5.15. Mat.9.18; 15.22; 17.14, 15. Ps.50.15. Mat.7.7.

[f] 1Co.1.22. Ac.2.22. ch.2.18.

[g] ch. 11. 21, 32, 37. Mar.5.35,36.

[h] Mar.2.5; 3.5; 7.29, 30. Lu.17.14.

[i] ch.11.25. Ac.14.9. Mat.8.13;9.22;15.28.

A.M. cir. 4034. A.D. cir. 30.

[k] Ps.91.20. Mat.9.22. Mat.8.13;15.28.

[l] Ps.107.20;119.9.

[4] Not the second miracle of all that Jesus ever did, but the second he performed in Cana.—C.

CHAP. V.

A.D. cir. 31.

[a] ch.2.13. Le.23.2. De.16.1,16. Nu.28.16. Ex.23.14-17;34.23. He. 11.23.

[1] Or, *gate*, Ne. 3. 1; 12.39.

[2] *Sheep market.* 'Market' is not in the original; and, from Ne. 3. 1. it appears more probable it should be rendered 'sheep-gate.'—C.

[b] 1S.8.5;22.9.

[3] *A pool.* A bath surrounded by five porches—most probably a pentagon, inclosed on the exterior, and supported by pillars in front.—C.

[4] *Bethesda.* The 'house of mercy'—a public infirmary.—C.

[c] 1Ki.13.4. Mar.3.1, 4.

[5] The best ancient MSS., including the Vatican and Sinaitic, omit the last clause of ver. 3, after 'withered,' and the whole of ver.4. It seems highly probable that the words are an interpolation, inserted at an early period from some tradition.—*P.*

[6] Pr. 8. 17. Ec.9. 10. Mat.11.12. Exe.47.8,9. Zec.13.1;14.8 Re.22.1, 2, 17. This healing pool was one of the last types of Christ, and his gospel, as healing diseased sinners.

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nities. Happy are those troubles which graciously direct sinners to him and his salvation; and when staggerings of heart issue in the firmness of faith. Happy is it when heads of families, great and small, are given to fervent prayer, and deeply concerned for the real and eternal life of children and servants; and when new favours from Christ, and a comparison of spiritual experiences, confirm men's faith; and especially when whole families are converted by his grace!

CHAPTER V. Ver. 17–23. As my Father, who instituted the Sabbath, continually performs his providential works on that as well as on other days, so I, who am his only begotten Son, partaking of the same nature and perfections, must be allowed to work along with him, as is meet.—My union with him, in nature, operation, and design, is such, that I can do nothing separately from him, but do always act in the same work, and in the same manner, and with the same divine power and authority as he does. And such is our union, will, and affection, that nothing of his counsels or operations is ever hid from me: yea, in co-operation with him, I will perform works still greater than the healing a lame man, that, if you will continue obstinate in your unbelief, ye may at least be astonished and confounded thereat. And as he at pleasure can restore the dead to life, so I, with equal power, can not only restore to natural life whoever I please, but bestow upon all who will receive me as their Savior eternal life, and give them power to resist evil. For the Father hath not reserved for himself, nor doth he exercise immediately by himself, the management of the present concerns of providence, or the future judgment of the world, but has intrusted the same to his incarnate Son; that, instead of being offended at his deep humiliation, men might be induced, by his bearing and executing this high commission, to pay the same religious worship and obedience to him as they are obliged to pay to the Father himself: and whoever neglects to honour him in this manner, is held a neglecter of the honour of the Father, who has authorized and is represented by him. 24–30. I, who am truth itself, solemnly assure you, that whosoever heartily receives my doctrine, relative to my person and office, and believes on my Father, who has constituted me Mediator, has a full title to, and the beginnings and earnests of, eternal life, and is completely translated from under the curse and condemnation of the law into a state of justification of life: and that the time is at hand when not only some, corporally dead, shall be restored to life by my word, but even they who are dead in trespasses and sins, will be regenerated and quickened to the obedience of faith, and live for ever: for as the Father has life essentially and necessarily in himself, and communicates life to every living creature, so he has constituted me, his essentially living Son, a quickening Spirit, full of life in myself as Mediator, and authorized me to communicate it to others. Nor need you think it strange that I say dead bodies and souls shall quickly be enlivened by my power; for, at the last day, the whole race of mankind shall by it be raised from the dead, and brought to my judgment-seat. The true saints, quickened by my Spirit dwelling in them, shall be adjudged to the full enjoyment of everlasting life; and they who died in their sins, raised by my power, shall receive a dreadful sentence of condemnation, to their utter and everlasting ruin.—But in all these things I neither do, nor can do, anything separately from my Father; for in all my administrations I proceed as one perfectly acquainted with his mind, and as his Messiah, instructed by him; and my whole management must necessarily be perfectly right, because I therein neither aim at nor pursue any private will of my own, different from, or opposite to, the will of my Father, but exactly discharge the commission which he hath given me in sending me into the world. 31–39. But I do not rest the matter upon my own mere testimony, as if that alone were sufficient: I appeal to that solemn testimony which John bare concerning me, and which ye cannot object against, since ye acknowledged him an eminent prophet, submitted to his baptism, and, for a time, appeared extremely fond of his instructions, till he offended you by his sharp reproofs and his attestations of my Messiahship. I mention his testimony, not as if it could establish my divine or mediatorial character, but only that I may reason with you upon your own principles, and omit nothing which may tend to your conviction and salvation.—For the miraculous and gracious works which I have performed, or will perform by my own power, are so great and good, as plainly to manifest me the Son of God and the promised Messiah. And the Father himself, in a manner which none of your nation ever before heard or saw, has, by a voice from heaven, attested me as his beloved Son, in whom he is well pleased. But it is evident, by your continued rejection of me, that neither his immediate declaration, nor the words of his prophets, make any lasting impression on you.—As ye profess to read and study the books of the Old Testament, as containing the true doctrine of eternal life, and as a mean of securing your eternal happiness, I charge you still more earnestly and impartially to search them, and observe what they teach: for they, in their types, promises, and prophecies, and the Holy Ghost by them, concur to represent me as the Son of God and the Saviour of the world. 40–47. But notwithstanding all this evidence, such is your pride, prejudice, carnality, and wilful obstinacy, that you will not apply to nor trust in me for pardon, peace, life, and salvation, in whom alone they are to be found. I neither need, have, nor seek human applause or external pomp and grandeur, but only aim at advancing the glory of God in the salvation of men. But I know that, notwithstanding all your high professions, ye are quite destitute of the love of God, and have the love of the world reigning in your heart. Hence, when I am come, authorized by JEHOVAH, and sufficiently attested to glorify him, to effect a spiritual salvation from sin and wrath, ye reject me, because I oppose your darling vices, and give you no ground to expect worldly riches, honour, power, or pleasures. But if any mere impostors should flatter you in your sins, and promise you temporal deliverances, wealth, and grandeur, ye will readily entertain and follow them, to your own destruction.—And, indeed, while your hearts are so full of carnal ambition of worldly honours and applause, and so regardless of the spiritual, substantial, and eternal honours which God alone bestows on his people, it is impossible that ye can believe on me, whose appearances are so mean and doctrines so self-denying. But though I charge home your faults upon you for your conviction, I came not to spy out, aggravate, or accuse you of your crimes to God, but to be a merciful Saviour and Advocate. Nor need I turn your accuser, when Moses, by whose law ye expect to be saved, by his writings sufficiently indicts and condemns you for your unbelief and other wickedness: and had ye believed his declarations, ye could not but have believed me, as all the types in his law, and the prophecies recorded by him, evidently point to and are fulfilled in me. But if ye will not be convinced by what he, for whom you profess so high a regard, hath said, it cannot be expected that ye will believe me, whom ye treat with contempt, and run down as an impostor.

Ver. 4. *An angel.* Some imagine 'a messenger from the Sanhedrim;' and many ascribe the sanative power of the water to

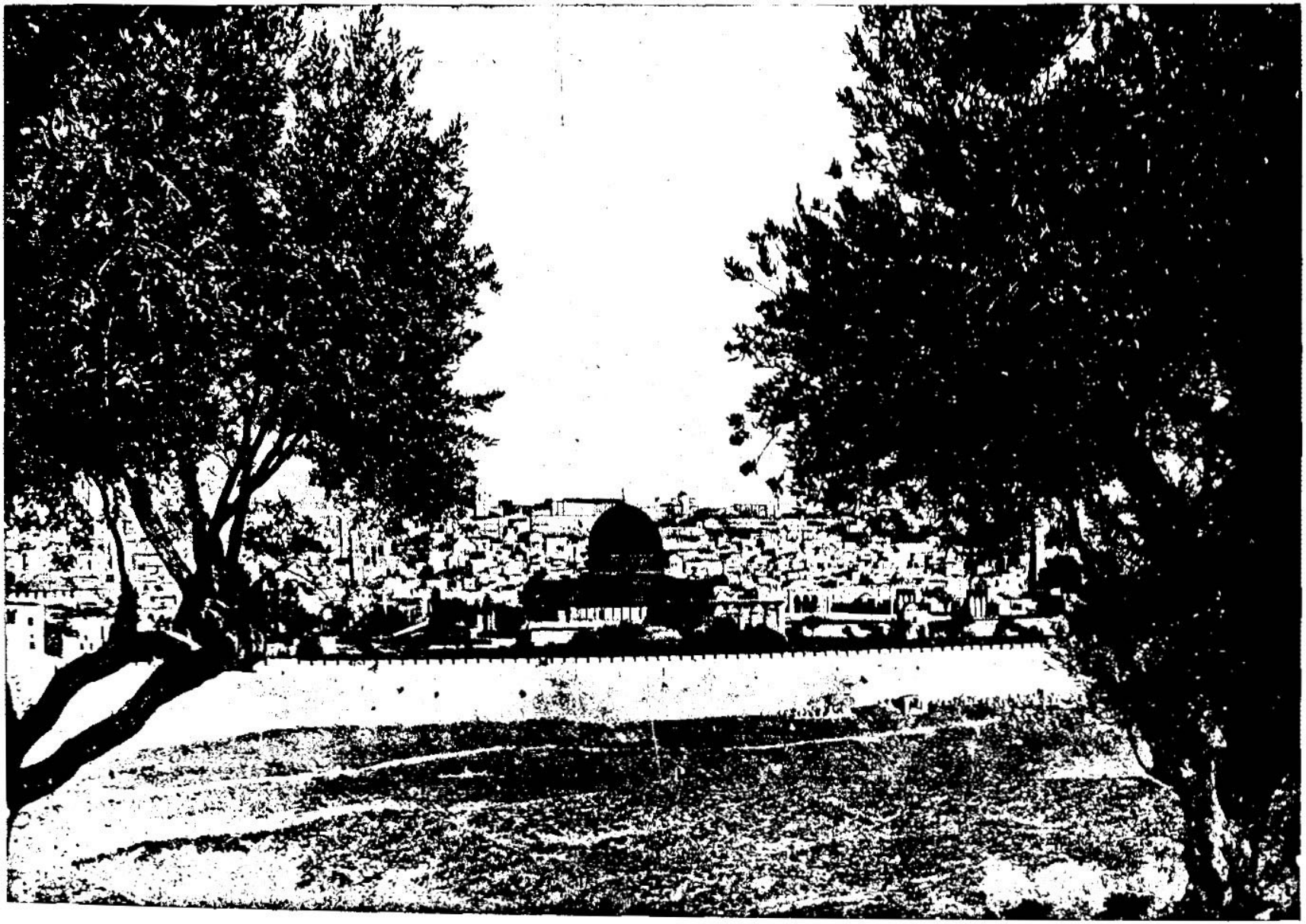

VIEW OF JERUSALEM FROM BETHESDA. [JOHN, v:2.]—"Now there is at Jerusalem by the sheep market a pool which is called in the Hebrew tongue Bethesda, having five porches." Jerusalem is interesting from all points of view, but somehow the view of the Holy City takes on additional interest when we are looking at it from some point connected with our Savior. Perhaps the most suggestive view of Jerusalem is from the Mount of Olives, because looked over from this sacred height by our Lord so often. Bethesda is a very interesting place from which to contemplate the city of David, because here Christ healed an impotent man of an infirmity that had afflicted him for thirty-eight years. It was this miracle of Christ that provoked the wrath of his countrymen, because it was wrought on the Sabbath.

water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity [d]thirty and eight years.

6 When Jesus saw him lie, and [e]knew that he had been now a long time *in that case*, he saith unto him, [f]Wilt thou be made whole?

7 The impotent man answered him, Sir, [h]I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.[7]

8 Jesus saith unto him, [i]Rise, take up thy bed, and walk.

9 And [j]immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: [k]it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed [l]wist not who it was: for Jesus [m]had conveyed himself away, a multitude being[8] in *that* place.

14 Afterward Jesus findeth him in [n]the temple, and said unto him, [p]Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and [q]told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, [r]and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, [s]My Father worketh hitherto,[9] and I work.[1]

18 Therefore the Jews [t]sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making[u] himself equal with God.

19 ¶ Then answered Jesus and said unto them, [v]Verily, verily, I say unto you, [w]The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.[2]

20 For[x] the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works[3] than these, that ye may marvel.

21 For as the Father [y]raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.

A.M. ch. 4035.
A.D. cir. 31.

[d] Ac. 3. 2. Lu. 8. 43. 13. 16. ch. 9. 1. 23.
[e] ch. 21. 17. Ps. 144. 3. He. 4. 13.
[f] Lu. 6. 9. 8. Je. 13. 27. Lu. 19. 42.
[h] De. 32. 36. Ps. 72. 12 -14. 142. 4. 102. 17. Ro. 5. 6. 2 Co. 1. 9, 10.
[i] And so he got no good, ver. 4.
[j] Mar. 2. 11. Lu. 5. 24. Mat. 9. 6. 13. 05. 24.
[k] Ps. 33. 9. 107. 20. ch. 9. 7. Mar. 1. 31. 42. 2. 10. 3. 5. 5. 13. 16. 9. 16. 7. 36. 35. 8. 26. 9. 27. 10. 52. Is. 35. 6 ch. 9. 11.
[l] Je. 17. 21. 29. Ne. 13. 19. Mar. 2. 24. Lu. 6. 2. 7. 9. 13. 14. 15. 14. 3. 5. Ex. 20. 10. 31. 12. 35. 3. Nu. 15. 32, 36. Mat. 12. 2.
[m] ch. 14. 9.
[n] Or, *from the multitude that was.*
[o] Lu. 4. 30. ch. 8. 59.
[p] Is. 38. 22. Ps. 84. 1. 7. 10. 66. 13-15.
[q] ch. 8. 11. Est. 9. 13, 14. 1 Pe. 4. 3. Le. 26. 21. Mat. 12. 45.
[r] Mar. 3. 6. 7-36 ch. 4. 29.
[s] ch. 7. 23. 9. 16. Lu. 6. 2, 6-11. 13. 10-17. 14. 1-6. ver. 9.
[t] ver. 21; ch. 9. 4; 14. 10.
[u] *My Father worketh hitherto* — his works of mercy on the Sabbath, *and I* (this Eternal Son) *work* with him.—*C.*

1 God works in upholding, by an unceasing exercise of his almighty power, the universe and its wondrous mechanism; he works in providence, watching over and providing for the wants of his dependent creatures. —So Christ worked, healing the sick, giving food to the hungry, and performing acts of love and mercy. The principle in accordance with which the Sabbath is to be observed is thus indicated. We are not to rest in indolence, in simple cessation from manual or mental toil: but we are to follow the divine example, and engage actively in works of necessity and mercy, whether in regard to ourselves or to others.—*P.*

[f] ch. 7. 19. 8. 7; 10. 32, 33; 14. 9. Zec. 13. 7.
[w] See ch. 3. 35. 5. 21. 27.
[x] ver. 21, 30; ch. 8. 38; 9. 4; 12. 49; 14. 10; 15. 1. 3. He. 1. 2, 3. Ep. 3. 9. Pr. 8. 22-31. Is. 9. 6.

2 This verse indicates unity of will, nature, and action in the Father and the Son.—*P.*

[y] Mat. 3. 17; 12. 18. 17. 5. [z] Pe 1. 17. ch. 1. 18; 3. 36; 8. 28; 14. 12; 17. 2, 26; 19. 18; ver. 21-29.

[a] *Greater works.* Raising the dead, whether spiritual or natural.—*C.*

[b] Ro. 4. 19. De. 32. 39. Lu. 7. 14; 8. 54. ch. 11. 25, 43; 17. 2. Mat. 27. 52, 53.

[1] Alford has very fully brought out the connection of this verse with the preceding context, and has shown the scope of the whole passage. My 'works are only indirect testimonies: the Father himself, who sent me, has given direct testimony concerning me. Now that testimony cannot be derived by you, nor any man, by direct communication with him; for ye have never heard his voice nor seen his shape. Nor, in your case, has it been given by that inward witness which those have in whom his

A.M. cir. 4035.
A.D. cir. 31.

word abides: for ye have not his word abiding in you, not believing on him whom he hath sent. Yet there is a form of this direct testimony of the Father accessible even to you—*Search the Scriptures.*'—*P.*

[c] ver. 27; ch. 3. 35; 17. 2; 13. 3. Mat. 11. 27, 25. 37 -40. 28. 18. 1 Pe. 4. 5. Ro. 2. 16; 14. 10. 2 Co. 5. 10. 2 Ti. 4. 1. Ac. 10. 42; 17. 31.
[d] Ps. 2. 7; 45. 12. ch. 4. 1. Mat. 28. 19. Re. 5. 8-13. 1 Jn. 2. 23-5. 10.
[e] Mat. 7. 24, 25. ch. 3. 15, 16, 18, 36; 6. 40, 47; 8. 51, 52, 55. Ro. 8. 1, 2. Ep. 2. 5, 6. 1 Jn. 3. 14.
[f] See ver. 27, 28. Ep. 2. 1, 5; 5. 14. Lu. 9. 60; 15. 24, 32. Ro. 6. 4, 13. Ga. 2. 20. Col. 2. 12, 13. 1 Co. 15. 45. Re. 3. 1.
[g] Je. 10. 10. ch. 17. 2. 1 Jn. 5. 20. 2 Ti. 0. 15. ch 1. 4; 11. 25. 1 Co. 15. 45 ver. 22.
[h] Da. 7. 13, 14. Mat. 28. 18. Ep. 1. 20-23. Phi. 2. 9-11. 1 Pe. 3. 22. Ac. 17. 31. See ver. 22. Ac. 10. 42.

4 That knowing him to be 'touched with the feeling of their infirmities, and to have put away their sins, believers might not only come 'boldly to the throne of grace,' on earth, but also to the 'judgment-seat' of the great day.—*C.*

[i] ver. 25, 28. Lu. 7. 14. ch. 11. 43. Ep. 2. 1, 5. Ga. 2. 20.

[k] *Marvel not at this* my power to quicken dead souls, and raise them from their sins, for 'the hour is coming' in which I shall quicken dead bodies also, and raise them from their graves.—*C.*

[l] Job 19. 25, 26. Is. 26. 19. Da. 12. 2, 3. Mat. 25. 31-46. 1 Th. 4. 16, 17. 2 Th. 1. 8, 9. Re. 20. 12-15.
[m] ver. 19; ch. 6. 38; 8. 28. 16. 12. 2-5. He. 3. 6.
[n] Ps. 40. 7, 8. Mat. 26. 39. ch. 4. 34. 18. 11. 6. 38.

5 *i.e.* I alone, ch. 8. 14; ver. 30, 33, 36; ch. 14. 12. Pr. 27. 2. Ro. 3. 14. Nu. 35. 30. De. 17. 6.

7 *Not true.* His witness might be morally accurate, yet 'not true' (that is, not sufficient) in the legal sense, the only sense here intended. —*C.*

[o] ch. 1. 6-8, 15, 26, 27, 29-36; 3. 26-36; 8. 18. Ac. 10. 43. 1 Jn. 5. 7-9. Mat. 3. 11, 12. Mat. 11. 7. Lu. 3. 16. Ac. 13. 25, or Is. 42. 1. Mat. 3. 17; 17. 5.

8 This is *God the Father*, who testified to Christ at his baptism and in the transfiguration. Ver. 34 shows that the statement can only refer to God.—*P.*

[p] ch. 1. 7, 19-27, 32. Mal. 3. 1; 4. 5, 6. Is. 40. 3-9. ch. 3. 25-30. 36.
[q] Lu. 19. 10. ch. 20. 31. Ro. 3. 3; 15. 4. 1 Ti. 4. 16.
[r] Mat. iii.; 11. 7-14; 21. 26; 17. 12, 13. Mar. 1. 2-11; 6. 14, 20. Lu. 1. 15-17, 76, 77; iii. ch. 1. 6-30; 3. 28-36. Ga. 4. 15. Mat. 13. 20, 21. 2 Pe. 1. 19.
[s] ch. 10. 25, 38; 14. 12; 15. 24; 17. 4. Ac. 2. 22. Mat. 11. 4, 5.
[t] Mat. 5. 17; 17. 5. Is. 42. 1-7. 2 Pe. 1. 17. ch. 8. 18, 17. 28; 14. 10.
[u] Ex. 20. 19; 33. 20. De. 4. 12. 1 Ti. 6. 16. 1 Jn. 4. 12. ch. 1. 18.
[v] Ps. 119. 11. 1 Jn. 2. 14 Pr. 2. 1, 2, 6. 22. 17, 21. De. 6. 6-9.
[w] Is. 49. 7; 53. 1-3. ch. 1. 11. Lu. 7. 30.
[x] De. 6. 6-9. Is. 8. 20; 34. 16. Ac. 17. 11. Lu. 16. 29-31.
[y] See Lu. 16. 29; 24. 27, 44. ch. 1. 45; ver. 46. 1 Pe. 1. 10, 11.

[9] See note [s] in first column.

22 For the Father judgeth no man, [z]but hath committed all judgment unto the Son;

23 That[a] all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily,[c] verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, [d]The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For[e] as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And[f] hath given him authority to execute judgment also, because[4] he is the Son of man.

28 Marvel not at [h]this:[5] [i]for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I[j] can of mine own self do nothing: as I hear, I judge: and my judgment is just: because [k]I seek not mine own [l]will, but the will of the Father which hath sent me.

31 ¶ If I bear[6] witness of myself, my witness is not true.[7]

32 There[l] is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.[8]

33 Ye[m] sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: [n]but these things I say, that ye might be saved.

35 He[p] was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John; for the [q]works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And[r] the Father himself, which hath sent me, hath borne witness of me. [s]Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word [t]abiding in you: [u]for whom he hath sent, him ye believe not.

39 ¶ Search[v] the scriptures; for in them ye think ye have eternal life: [x]and they are they which testify of me.[9]

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natural mineral qualities. But a messenger from the Sanhedrim could have performed no miracle, and as the first stepping in after the troubling of the water was the person healed, the whole matter was a standing, but occasional, miracle, which God, for wise purposes, had been pleased to continue as a witness to an unworthy generation. *C.*

Ver. 14. *Sin no more.* Our Lord seems, in this admonition, to refer to some youthful sins of this old man, by which his disease had been induced; and as the man was evidently friendless, ver. 7, and most probably a stranger—so that our Lord could know nothing of his history—in this reference he gives him an evidence of supernatural knowledge as well as power.—*Note.* As 'the wages of sin is death,' so are diseases the earnest of the payment. That sometimes they are punishments is obvious to the senses, as in the case of intemperance: at other times they are admonitions to watch, pray, and be ready: at other times they are exercises of faith, producing more fruitfulness in the sufferers: and other times they are examples of patience, whereby God is glorified, his children and saints strengthened, and sinners induced to pray that they might 'die the death of the righteous.' *C.*

Ver. 18. *Because he said that God was his Father,* ποτερα ἴδιον, his own (personal) Father. The whole Jewish nation considered God their Father. They must, therefore, have understood our Lord in a very different and infinitely higher sense. *C.*

Ver. 19. *The Son doeth nothing of himself.* No person in the Godhead acts independently of the other. 'These things doeth the Son,' not *such* things, but 'the same things'—acting in perfect union of nature and consent of will with the Father. *C.*

Ver. 23. This perfect equality, nay identity, of 'honour' between the Father and the Son not only proves the Godhead of

40 And[v] ye will not come to me, that ye might have life.

41 ¶ I[x] receive not honour from men.

42 But [a]I know you, that ye have not the love of God in you.

43 I[b] am come in my Father's name, and ye receive me not: [c]if another shall come in his own name, him ye will receive.

44 How[d] can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: [e]there is *one* that accuseth you, *even* Moses, [f]in whom ye trust.

46 For had ye believed Moses, ye would have believed me: [h]for he wrote of me.

47 But, [i]if ye believe not his writings, how shall ye believe my words?[1]

CHAPTER VI.

1 *Christ feedeth five thousand men with five loaves and two fishes.* 15 *Thereupon the people would have made him king.* 16 *But withdrawing himself, he walked on the sea to his disciples:* 26 *reproveth the people flocking after him, and all the fleshly hearers of his word:* 32 *declareth himself to be the bread of life to believers.* 66 *Many disciples depart from him.* 68 *Peter confesseth him.* 70 *Judas is a devil.*

AFTER these things [a]Jesus went over the [b]sea of Galilee, which is *the sea* of Tiberias.[1]

2 And[c] a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And [d]Jesus went up into a mountain, and there he sat with his disciples.

4 And[e] the passover, a feast of the Jews, was nigh.

5 When[g] Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to [h]prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred penny-worth[2] of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, [i]Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: [j]but what are they among so many?

10 And Jesus said, [k]Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And[l] Jesus took the loaves; and when he had [m]given thanks,[3] he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.[4]

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, [o]This is of a truth that prophet that should come into the [5]world.

15 ¶ When[p] Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a [6]mountain himself alone.

16 And[q] when even[7] was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went[8] over the sea toward [r]Capernaum. And it was now dark, and Jesus was not come to them.[9]

18 And [s]the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs,[1] they see Jesus [t]walk-

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A.M. cir. 4035. A.D. cir. 31.

v Ro.8.7. ch.7.19; 5. 19, 38, 45, 47; 53.1–3. Ps. 81. 11. Ho. 12. 2, 4, 7. Mat. 13.15.

x ch. 6. 15; ver. 34, 41. Ge.8.9. 1 Th.2. 6. Mat. 20.28.

a Je.17.9, 10. Re.2.23. Lu. 16. 15. Mat.23. 13, 28.

b ch. 3.16. 8.42, 47. He. 5.4, 5 with Is.53.2. 1 ch.1.11.

c Mat.24.5, 24. Ac.5. 36, 37, 38.

d ch. 12.43. Ro 2.29, 29.

e Ro.2.12, 13, 29; 3. 9–14. Ga.5.10 ver.45.

f ch. 8. 6. Mat. 22.7. Ac.6.11, 14.

h Ge. 3.15; 22.3, 13, 18; 22.18; 49.10. De.18.15–18. Ex. 12. xxv.–xxx. Le. 1. xvi. Nu. 21. xv. xvi. xv. xviii. xxix. xxx. Ac. 26.22. Ro. 10.4. Ga. 4. 24. Col.2.17. 1 He.viii.–x.

i 1 Ju. 16. 29, 31. Ro. 10.17.

[1] Our Lord here bears full testimony to both the Mosaic authorship and divine authority of the Pentateuch. He goes so far as to affirm by implication, that no man can believe Christ's words who does not believe Moses' writings.—*P.*

CHAP. VI.

A.D. cir. 32.

a Mat. 14.13–21. Mar. 6.31–44. Lu.9.10–17.

b Mat.4.18; 15.29; 24. 34. Lu. 5. 1. Nu 34.11. Jos.12.3.

[1] See note on Mat. 4.18. *C.*

c Mat.4.23–25; 8.1; 21. 7.12.15; 13.2; 14.13, 14.

d ver.15. Mat.5.1; 14. 23; 15.29. Lu.6.12; 9.28.

e Le. 23. 5. Ex. 12.6. De.16.1. Nu.28.9.

g Mat. 14.15. Mar.6. 35. Lu.9.12. ch.4.35.

h Ge.22.1. De.8.2, 16; 33.8. 2 Ch.32.31.

* From this and the like expressions upon similar occasions, it is evident that our Lord's 'grace before meat' is not as properly designated 'asking a blessing' as 'giving thanks;' for he appears rather to take the food provided as evidence of the blessing already bestowed, and to return thanks to the Father, by whom it had been graciously provided.—*C.*

A.M. cir. 4036. A.D. cir. 32.

k c.6.5, 10. Nu.11. 21. 2 Ki.4. 43. Mar.6. 37.

[1] 1 Chr.29. 14. Mat. 4. 18.

l Nu.11.21, 22. 2 Ki.4. 43. Mat. 14. 17. Mar. 6. 38. Lu.9. 13 ver. 6.

m Mat. 14.19. Mar.6. 41. Lu.9.16. 1 Ti.4.4, 5.

f Mat.14.19, 20. Mar. 6.41, 43. Lu.9. 16, 17. Ps. 37. 25. Pr. 13. 25; 15. 16, 17.

n Nu.9.22. 2 Sa.9.13. Mat.15. 36, 37. 22.4. 26.27. Mar. 8.6. Lu. 22. 19. Ro 14. 6. 1 Ti.4.5.

[2] See note * in first column.

o Ne.8.12. 1 Ki.17.15, 16. Ps. 3.8, 15; 21.24, 25. Phi.4.19. The disciples had much more left than they had at the beginning.

p Ge.49.10. De.18.15–18. Is. 7. 14; 9. 6; 35.4. Jer.7.16; 23. 15 Eze. 20; 4.15, 25. 42.7, 40.

[3] This single miracle of Christ was greater than the forty years of manna in the wilderness; for in the giving of that bread the hand of Moses was neither seen nor proclaimed. But here the miracle was directly the work of our Lord—an answer to his prayer an emanation of his power.—*C.*

q ch. 5.41; 18.36; 19. 14, 15. Mat. 21.9. Ac. 14.13. Mar. 6. 46. Mat. 14. 23. ch. 2. 24.

[4] Rather, 'the mountain:' upon which he had sat with his disciples, ver. 3. It does not appear from the narrative that he had come down, as some suppose, to the plain, and returned to the mountain; but merely that he withdrew into some of its more secret recesses to prevent any popular tumult.—*C.*

r Mat. 14. 22—33. Mar. 6. 45—52.

[5] See note on Mat. 14. 15.—*C.*

[6] Westward.

s ch. 7. 17, 46. Mat. 4. 13; 11. 23.

[7] It is evident they had expected him to follow them in another vessel, and did not look for his miraculous walking on the water; for had they expected the miracle, they would not have been afraid. *C.*

t Ps. 107. 25; 135. 7.

[1] A furlong is the eighth part of a mile. Lu.24. 13.

f Job. 9. 8. Ps. 29. 10; 93. 4; 89. 9.

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the Son, but, from the strong declaration of our Lord, both positively and negatively expressed, may be gathered the heinousness of the infidelity that denies his Godhead, involving practical atheism, inasmuch as it makes the Father a liar in the testimony he has so abundantly and frequently given to his Son, 1 Jn. 5. 10. *C.*

Ver. 25. It is evident, since 'the hour now is,' that 'the dead' to whom our Lord here refers are 'the dead in trespasses and sins,' Ep. 2. 1, whom he 'quickens' into the life of faith by his Word and Spirit. *C.*

Ver. 26. *Given.* The Godhead of the WORD, of the SON OF GOD, is eternal, and therefore underived; but everything possessed by Jesus, as the Christ, is 'given' from the Father, whose 'Servant' he became by the incarnation, Phi. 2. 6–11; Heb. 10. 7–10; Ga. 4. 4. *C.*

Ver. 37. *Ye have neither heard his voice,* &c. That the whole people of the Jews heard the 'voice' of God at Sinai that they saw his 'shape,' rather the visible representation of his presence, in the Shekinah, is recorded by Moses—and also that many of them heard the voice of God at our Lord's baptism, is declared by Matthew.—May not the apparent contradiction, however, be fully removed by taking the word 'heard,' as it often is, to mean hearing, 'in attending, believing, and obeying.' See Ex. 6. 12; De. 30. 17; Is. 30. 9; 55. 3; Je. 11. 10; Eze. 3. 27; 33. 31; Mat. 10. 14; 18. 17; Jn. 9. 27; Lu. 18. 21; 1 Co. 14. 21; Ga. 4. 21; Re. 1. 3. The word 'seen' being likewise taken to signify, as it often does, to 'discern, discover, and acknowledge'—is a literal statement of fact:—for when the Jews 'saw' Jesus, they neither discerned, discovered, nor acknowledged any 'form, or comeliness, or beauty, that they should desire him,' Is. 44. 9; 53. 2; Je. 5. 21; Mat. 13. 13; Jn. 3. 3; 12. 40; Ro. 7. 23; 11. 8. *C.*

REFLECTIONS.—It is a great mercy that our world is not altogether filled with persons diseased, since sin hath introduced such a variety of evils. Marvellous, as well as numerous, were the types by which God prefigured his Messiah. And who, sensible of spiritual distempers, would not gladly wait at the pool of ordinances for relief! Jesus graciously prevents the most needy and miserable with his mercy: and his word powerfully convicts and enables to obedience. And yet much weakness and ignorance sometimes remain for a while. It is wonderful that his kindness should have occasioned to him such malicious hatred and envy. And marvellous is his wisdom, that this abuse of him should be the mean of a more clear manifestation of himself, as the Son of God and promised Messiah. How sufficient is he to save sinners who is both God and man; one with, and equal to, God; knowing, willing, and performing the same things as JEHOVAH his Father! Even in his mediatorial character he is the absolute Lord of life and death, who manages all providences, quickens the dead, examines all causes, and distributes eternal happiness according to men's deeds. Faithfully he executes his office, to the glory of God and the salvation of men. And worthy is he to be honoured and worshipped equally with the Father, that God may be glorified and worshipped in him. What ground is there for the most undoubting confidence in him who hath such attestation from prophets, from miracles, from God himself! And it becomes us seriously to search the Scriptures, where every saving truth concerning him is to be found. But, alas! fearful are the effects of ignorance, pride, and carnal ambition. No clear and earnest ministrations of truth can affect such as are under the power of these things. —Owning the authority of the Scriptures, they neither understand, believe, nor practise them. Pretending regard to Jesus, they will never receive him for salvation, and yet are ready to run after the vilest impostors. —It is the highest folly to lean to the broken law for happiness when it so charges us with our sins: and greatly absurd to prefer men to Christ, and yet disregard even these our human favourites when they instruct us concerning Christ.

CHAPTER VI. Ver. 27–29. Beware of laying out your principal care and labour about temporal provision or other perishing enjoyments; but chiefly inquire after, and labour to possess, those spiritual and eternal blessings which I, as anointed and miraculously attested by my Father, freely give to every one that believes in me. Your great and important work, which God commands and seeks as a source of obedience and means of acceptance, is cordially to believe on and receive me, as the SENT of God, and his unspeakable gift offered in the gospel. 30, 31. What token can you produce of your Messiahship, and superiority to Moses, who not merely multiplied provision, but for forty years miraculously nourished our fathers in the wilderness with manna from heaven? 32–59. Christ calls himself *bread* in allusion to the *manna*, and because he, in his person, offices, work, and fulness, is the mean of all our spiritual and eternal life, happiness, and comfort. He is the *true bread*, of which the manna and all the bread used in the ancient oblations were but a typical shadow, and which is infinitely excellent, important, and permanent in its virtue. He is *living bread*, having all life in himself as Son of God, and as Mediator, and as being the Author of all spiritual life to sinful



TIBERIAS, ON THE SEA OF GALILEE. [John, vi:23.]—"Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after the Lord had given thanks." Before us is a picture of this same Tiberias as it appears to-day. We see the little boats out on the sea, doubtless like those used in the time of our Lord. We see the fishermen's nets drying. We see the cactus and the palm trees, and the scattering fig and olive trees. We have in this picture all the things well nigh representative of Tiberias as it is to-day—sea, boats, nets, ruins, palm tree, fig tree, olive tree and one new building. Once the magnificent expression of Roman power and Roman taste in architecture, Tiberias is now the broken and desolate home of about four thousand Jews, who themselves seem also to be desolate and without heart.

ing on the sea, and drawing nigh unto the ship: and[u] they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then [v]they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood[2] on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats[3] from Tiberias,[4] nigh unto the place [x]where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not [y]there, neither his disciples, they also took shipping, and came to Capernaum,[5] seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, [z]Ye seek me, not because ye saw the miracles,[6] but because ye did eat of the loaves, and were filled.

27 Labour not[7] for [a]the meat which perisheth, but for [b]that meat which endureth unto everlasting life, which [c]the Son of man shall give unto you: [d]for him hath God the Father sealed.[8]

28 Then said they unto him, [e]What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, [f]This is the work of God, that ye believe[9] on him whom he hath sent.

30 ¶ They said therefore unto him, [h]What sign[1] showest thou then, that we may see, and believe thee? what dost thou work?

31 Our[i] fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven;[2] but my Father giveth you [k]the true bread from heaven.

33 For[l] the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, [m]evermore give us this bread.[3]

35 And Jesus said unto them, [n]I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you,[4] That [o]ye also have seen me, and believe not.

37 All[p] that the Father giveth me[5] shall come to me; [q]and him that cometh to me I will in no wise cast out.

38 For [r]I came down from heaven, [s]not to do mine own will, but the will of him that sent me.

39 And[t] this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, [u]that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then [w]murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, [x]Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No[y] man can come to me, except the Father which hath sent me draw[6] him: and I will raise him up at the last day.

45 It[z] is written in the prophets, And they shall be all taught of God. [a]Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

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[u] Mat.14.25-31.Mar 6.48-51. Is.40.27,28,41. 10.14,43. 41.2,10. 43.1. Ps. 65.5. Ex.1.17,18. 14.31. 14.13.

[v] Ca 3.4 Ps.24.7-10. Lu.9.35-36. Ke.3.20.

[2] These persons appear to have remained, in hope of finding our Lord, to compel him to assume the crown.—*C.*

[3] In some of these they therefore concluded that our Lord had secretly passed over to Capernaum.—*C.*

[4] *Or, Cinnereth.* Jos.11.2.Nu.34.11.ver. 1.

[w] ver.10.21.

[x] ver.15.

[5] A city on the west of the Sea of Galilee. ver.17.

[y] Ps.78.34-37. Is. 58. 2. Ro. 10. 18. Phi. 2.21. Ja.4.3,4.

[6] *Not because ye saw the miracles.* Rather, 'Not because ye saw miracles' (as in ver.2), but because ye did eat, &c. Not as being convinced by visible miracles, which should lead spiritual men to acknowledge the divine evidence for Messiah by a process of reasoning, but by the appetite, which leads sensual men, as 'the beasts that perish,' by the mere animal impulse of want and supply.—*C.*

[7] *Or, Work not.*

[z] ch.4.13. Ec.1.2,3. 11. Mat.6.19,20. Col.3. 2.22.23. Co.6.13.

[a] ver 40,54,58; ch. 4. 14. Is.10.27. Je.15.16.

[b] Is. 55. 1-3. ch.17.2. Ro.6.23. 1 Co. 15.10.

[c] ch.8.18. Ps.2.7; 40. 7. Is. 42.1. Ac.2.22; 10. 38. Is.11.2-4. 61.1. ch.3. 34. 2 Pe.1.17. Mat.3.16, 17.17.5.

[8] *Sealed*—by the unmeasured gift of 'that Spirit of promise' which came upon him at his baptism, and still abides with him in miraculous energy. Mat.3.16. Ep.1.13.—*C.*

[d] De. 5. 27. Mi.6.7,8. Mat.19.16.

[e] Ex.34.32.1 Jn.3.23; 5. 30-32. ch.3.35-18.36; 14.1. Ps.2.12.Is5.10,11.

[9] How is believing a work?——It is a work of the Spirit of God in the intellectual man as much as the production of light out of darkness is a work in the natural world. 2 Co. 12. 3. 2. As it is a mental act of man himself in the examination and acknowledgment of evidence. 3. As it is eminently the primary work in the heart, from which all acceptable works must flow. Ga. 5. 6. He. 11.6; 12.28. Ro.12. 1,2. 1 Pe.2.5.—*C.*

[f] Mat.12.38;16.1.ch. 2.18. 1 Co.1.22.

[i] Ex.16.4,15. 15. Nu. 11.7. Ne.9.20. Ps.78. 24,25. 1 Co.10.3.ver.49.

[1] *What sign*, directly from heaven.

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shewest thou that we may see and believe thee to be, not merely that Prophet foretold by Moses, but the 'Son of God,' the Messiah? Now, that the Jews distinguished between 'that Prophet' and Messiah, is evident from ch 7.40,41.—*C.*

[2] *Moses gave you not that* (true) *bread from heaven*, which feeds the soul to eternal life, but that mere temporal bread that feeds the body for death and corruption.—*C.*

[j] ver. 33,35,48,50,51, 53-58; ch.3.16. Co.4.4. 1 Jn.4.9,10,14. Ga 1.20.

[k] ch. 10.9,11,15,16,17; 14.6; 1.4. 1 Ti.1 15,16.

[l] ch.4.15. Ps.4.6.ver. 26.

[3] They understood him still as speaking of mere temporal food.—*C.*

[m] ver.41,42-58.ch.7. 37. 38; 4. 14. Is. 55. 1,2. Pr.9.5. Col.2.10,19. Ga. 2.20. Re.7.16.

[4] *I said unto you*, &c. The multitude whom Jesus had addressed (ch. 5. 24-47) had followed him, ch. 6. 2. He therefore seems here to refer to that former discourse, and to tax them with continued unbelief, and to attribute their following him to mere secular and sensual motives. See ver.26.—*C.*

[o] ver.14,26,34,64;ch. 7.11;5.40;12.37.1a.53.1, 3.

[p] ver. 39,45. 2 Ti.2. 19. Ro. 11.5,7. ch. 17.6, 8. 10. 26-29. 1 Jn. 2. 19. Mat.11.28. Is.45.17,22; 55.1. Mat.24.24.

[5] *All that the Father giveth me*, as his children by a living faith, and my brethren by redemption, 1 Pe. 1.3. Jn.1.12. He.2. 11-17.—*C.*

[q] Ps. 102.17. Is.1.18; 55.7. Lu.23.42,43. 1 Ti. 1.15,16. Re.22.17.

[r] Ep.4.9.1 Ti.1.15.

[s] Ps. 40.7,8. Is. 42. 1; 49. 3. Mat.20.28;26.39. ch. 4.34;5.30. Phi.2.7,8. He.5.8.

[t] ch.10.28; 17. 12; 18. 9;5.28,29. Mat.18.14. 2 Ti.2.19. 1 Jn.2.19. Jude 1. Col.3.3.

[u] ver.27,47,54;ch.3. 15-18; 14.19; 11.25. Is. 42.6,7;49.6,8.

[w] ver. 52, 60, 61, 66. Lu. 5.30;15.2;19.7.

[x] Mat.13.55. Mar.6. 3. 1 Jn.4.2,3. Ga.4.4. Ro. 9.5. He.5.1-3.

[y] 1 Co. 4. 7. ver. 65. Phi.1.29. Ga.1.4. Je.17. 9. Ro.8.7,8. Tit.3.3,5.

[6] By the teaching of his Word and Spirit, acting upon the understanding and affections. See ver.45.—*C.*

[z] Is.54.13. Je.31. 33, 34. Mi.4.2. He.8.10-12; 10.16.

[a] Mat. 11. 27. Ga. 1. 15,16. Ep.1.17-20. Ac. 26.17,18. Phi.1.29. 2 Co. 4.6.

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men. He is *bread of life*, which gives spiritual life to dead souls, and nourishes them up in knowledge and grace, comfort and holiness, to eternal life; and none that receive him by faith shall ever perish with hunger, or thirst for any necessary blessings. His *flesh is meat indeed, and his blood drink indeed.* His person God-man Mediator, and his righteousness, with the blessings secured by it, are eminent and gracious means of our spiritual and eternal life. To *eat his flesh and drink his blood*, is by faith to receive and rest on him for salvation, as God in our nature, who has fulfilled the law, and secured, and bestows all heavenly blessings upon us;—and by means hereof Christ *dwells* in us and we in him. There is the closest union and communion between him and us;—he dwelling in us by his Spirit, and we dwelling in him by the permanent habit of faith, and holding fellowship with him by repeated acts of it. 63, 64. Why do ye conceive prejudice against my saying that I came down from heaven, when in a short time some present shall see me ascend back to it? And the eating of my flesh and drinking of my blood must be understood in a spiritual, not in a carnal sense. It is only the operation of the Spirit of God that quickens souls to a spiritual and eternal life. The carnal eating of my flesh could profit no one. My words, which I have spoken unto you, relate to spiritual things: and are the means of conveying the Holy Ghost, and his enlivening influences, into men's hearts. But some of you, who profess to be my disciples, do not heartily believe in me; and are therefore ready to cavil at my doctrine, and put the most absurd construction on my words.

REFLECTIONS.—Worthy of repeated remembrance are the great works of our Redeemer. He often graciously perplexes his people, that he may have the honour of kindly answering their doubts. And if we have him with us, we can never want any good thing. The more liberal we are to others, from a principle of faith and love, the more liberal God will be to us. But we must never waste anything in hopes of his miraculous supply. Carnal minds greatly mistake the nature of Christ's kingdom. And his ministers ought earnestly to avoid every political office and work. Dark nights of desertion, temptation, and distress often quickly succeed the most delightful seasons of fellowship with Christ, and even himself is suspected for Satan. But under all our distresses his word alone can relieve and comfort. And his presence is doubly precious after fearful storms of darkness and grief. Powerfully do his visits hasten forward his people to the haven of glory. They therefore who truly love him, will grudge no pains to find him: and often they meet with him sooner, and more easily, than they expected. But, alas, that ever he should be sought, not from love, but for some carnal advantages!—What a wonderful, well furnished, and divinely authorized Saviour is Jesus Christ! Heavenly and divine is his original;—deep was his debasement, even unto death;—and high his exaltation to his Father's throne. He hath in himself, and gives to our souls, the living, life-giving, substantial, and abundant provisions of his grace.—And freely granted by himself and his Father to sinful men are all the blessings of his love. Yea, even the weakest act of faith on him secures permanent grace, a glorious resurrection, and eternal life! Every poor sinner is invited to him; and no one who comes, however weak or wicked, shall be neglected or turned away. But none either will or can come till they hear the gospel of Christ, and are

46 Not that any man hath seen the Father,[7] save he which is of God, he hath seen the Father.

47 Verily,[b] verily, I say unto you, He that believeth on me hath everlasting life.

48 I[c] am that bread of life.

49 Your[d] fathers did eat manna in the wilderness, and are dead.

50 This[e] is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I[g] am the living bread[8] which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is [h]my flesh, which I will give for the [i]life of the world.

52 The[j] Jews therefore strove among themselves, saying, [k]How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, [l]Except ye eat the flesh of the Son of man, and drink his blood,[9] ye have no life in you.

54 Whoso[m] eateth my flesh, and drinketh my blood, hath eternal life;[1] and I will raise him up at the last day.

55 For [o]my flesh is meat indeed, and my blood is drink indeed.

56 He[p] that eateth my flesh, and drinketh my blood, [q]dwelleth in me, and I in him.

57 As[r] the living Father hath sent me, and I live by the Father: [s]so he that eateth me, even he shall live by me.

58 This[t] is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in [u]the synagogue, as he taught in Capernaum.

60 ¶ Many[v] therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

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7 Mat.11.27.ch.1.18, 5.37.14.9,10. Lu.10.22. 1 Ti.6.16. 1 Jn.4.12. 2 Co.4.6. Note, that Christ hath any immediate knowledge of or from the Father.

a ch.3.13,31,36; ver. 27, 33, 35, 40, 54, 58, 5.24, 38. 1 Jn.2.25, 5.11, 20. 1 Ti.6.19.

b ver.35,36,47,51,57, 58, 63. Acts.cit. 10. 1 Co.cit. Gal.3.14.

c Is. 55.4, 10. Ne. 9 15,20. Ps.78.24.ver.31. Neh.9.15. Jn.6.32. Zech.2.8.

d ver.30,33,38,41,42, 48,50.

e ver. 33, 35, 47, 48, ch.3.13. Pet.4.9. 1 Co. 15.45,47. 1 Jn.5.12.

f Rather, "the life-giving or life-producing bread."—C.

g ver.51—57. Is 55.1. h Ex.10.5,20,26. Mat. 26.26. Tit.2.14. 1 Ti.2. 5,6. 1 Pe.2.24&3.18. Re. 5.9. Pe.9.2.

i ch.3.16. 1 Jn.2.2.

j ch.7.43,9.16,10.19.

k ch.3.4,9,4.11. 1 Co. 2.14.

l Mat.26.26,28. Mar. 10.16. 1 Jn.1.7,8,9. Ga.2. 20. Ph.3.9,10. 1 Co.1. 30.

[1] These words can give no countenance to the monstrous doctrine of transubstantiation, inasmuch as they require a man to "eat the flesh and drink the blood," while the Romish ritual denies the cup to the people, who therefore, upon their own principles, cannot be saved.—C.

m ver.40, ch.3.15,16,18,36, 4.14,5.40. Ga.2.20. Ro.8.1-4,26-39.5.21.

[2] These words cannot refer to transubstantiation; for, if they did, they would prove too much, and therefore, by an unquestionable rule of argument, prove nothing: that is, if they referred to transubstantiation at all, they would prove that every communicant, according to the Romish ritual, must be saved—an absurdity and a blasphemy too great for salvation itself to assert or the most implicit credulity to receive.—C.

o Ps.4.7. Ga.2.16,20, 21. 2 Co.1.20. 2 Co.5.17, 21. Col.1.19. 2 Co.5.19, 21. Ph.3.9, 10, 20, 3.21. Phi.3.7-10.

p Lu.3.24. Ps. 34.8. Pr.9.5. Is.25.6. 55.1-3. ch.1.12,13.25. 2 Jn.3.24.

q ch.14.20; 17.23,15. 3.4. 1 Jn.4.10-16. Ep.5. 30. 1 Co.1.30. 6.17. Ga. 2.20. 1 Jn.3.24,5.10,12.

r Je.10.10; 2.13. De. 5.26. ch.5.26; 3.34.

s ch.14.6,19. 1 Co.15. 22. Col.3.3,4; 2.19. Ga. 2.20.

t ver.31—40,42—51ch. 3.13,31. 1c. Ro.5.21.

u ch.18.20. Ps.22.22; 40.9,10. Ro.15.8.

v ver. 41, 42, 52, 66. Ro.8.7. 1 Co.2.14. De. 29.4.

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A.D. cir. 32.

w Ge.27, 1c. ch. 2.24, 25,25. 1c. Ac.1.24. He. 4.13. Re.2.23.

x ch.3 1 Pe.1.18. Mar. 15.25. Lu.13.31. Ac.1. 9,12. 2.41,42—47. ch.16. 5, 15, 17, 22; 17. 11. Ps. 110.1.

y 2 Co.3.5,1 Pe.3.18, 1 Co.15.45. He.9.14.

z 1 Co.1.2, 10—14. Ep. 2.17—20. 1 Th.1.4,5. 1 Ju. 19 Ge.41. He.4.12. Ps.119 50.93.130.

[3] "The words, my words concerning 'eating my flesh and drinking my blood,' are to be spiritually understood of that spiritual 'hunger and thirst' which in my operation, work, and righteousness can alone satisfy and allay. See ch 7.37. Mat. 5.6."—C.

a ver.63; ch.2.24,25; 13.11; ver. 50, 52. He. 4.13. Ac.15.18. Is 40.9, 10.

b Ro.8.29. 2 Ti.2.19.

c ver. 44, 45; ch. 15. 26. 12. 37—41. Psa.1.29. Ep.2.8,9.

d ver.65. Ga.3.1,3. 1 Jn.2.19. Ps.51.2,10. 2 Ti. 2.25,26. 2 Pe.2.21,22. Zep.1.6. He.10.38. Lu. 9.62.

e Ps.73.25. Ac.4.12. 5.20. 7.38. ver.63. 1 Ju. 5.11—13. Mat. 7.29.

f Mat. 16.16. Lu.9. 20. ch.11.27. 1.29,45,46, 49. Ac.8.37. 10.36.

g Mat.10.2—4 Mar.3. 14—19. Lu.6.13—16.

h ch.8.48. 13.2,21,27.

[4] *A devil*—being taught of Satan, who was a liar, a betrayer, and a murderer from the beginning.—C.

i Mat. 26. 14, 16, 21—25,47—50. 27.3—5. Mar. xiv. Lu. xxii. ch. xiii. xviii. Ac. 1. 16 20. Ps. 41.9. 55.12,14.

CHAP. VII.

a Ac.10.38. Lu.4.44.

b ch.5.16,18: ver.19, 25. Mat.22.38. Mar.12. 7. 1 Th.2.15.

c Le. 23. 34—36. De. 16. 13. Ne. 29. 13—38. Ne.8.14—18.

[1] The feast of tabernacles was the third of the three great feasts at which all Jews were required to assemble at Jerusalem. It was so called because during its celebration the people were enjoined to live in tents or booths outside their houses, so as to commemorate the wilderness journey, Le. 23.42,43. It was also called the *feast of ingathering*, because it took place at the close of the harvest. The time of celebration was from 15th to 22nd *Tisri*, which corresponded with our September.—C.

[2] Kinsmen, Mat. 12. 46. Mar. 3.31. Ac.1.14.

[3] there.

61 When Jesus [w]knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What*[y] and if ye shall see the Son of man ascend up where he was before?

63 It[z] is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are [a]spirit, and *they* are life.[2]

64 But[b] there are some of you that believe not. [c]For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, [d]that no man can come unto me, except it were given unto him of my Father.

66 ¶ From[e] that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, [g]to whom shall we go? thou hast the words of eternal life.

69 And[h] we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, [i]Have not I chosen you twelve, and one of you is [j]a devil?[3]

71 He spake of Judas Iscariot *the son* of Simon: for [k]he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen.* 10 *goeth up from Galilee to the feast of tabernacles.* 14 *teacheth in the temple.* 40 *Divers opinions of him among the people.* 45 *The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

AFTER these things Jesus [a]walked in Galilee: for he would not walk in Jewry, [b]because the Jews sought to kill him.

2 Now[c] the Jews' feast of tabernacles was at hand.[1]

3 His brethren[2] therefore said unto him, Depart hence, and go into Judea, that thy disciples[3] also may see the works that thou doest.

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quickened and convicted by the Holy Spirit.—Awful is the thought that many should prefer earthly enjoyments to him and his everlasting salvation;—should ignorantly or maliciously cavil at the declarations of his grace; should apostatize from him, offended with his spiritual doctrines or necessary reproofs; or should adhere to him in profession while carnal lusts are indulged in their heart. Never, O my soul, cavil at his words who is the wisdom of God! Never attempt to deceive him who searches the heart. Never neglect him who is thy food and thy life, and the length of thy days. Never refuse him who is the free, the *unspeakable gift* of God. Never doubt of that salvation which is intrusted to his care, who shuts out none, and turns away none who accept him as Savior. And never desert him who is Christ the quickening Son of the living God, full of grace and truth.

CHAPTER VII. Ver. 3, 4. Stay no longer in this poor obscure country, but go preach and work miracles at Jerusalem, that you may make the great and learned men your disciples; and that, their number being increased, they may, on such a public occasion, favour your designs to set up your kingdom; for if you can do any wonderful works, it is proper you should establish and spread your fame by doing them in the most public manner, and in the most famous places, and on the most public occasions, that men of learning and authority may see and be convinced by them. 6, 7. However safely ye who have the favour of worldly men, being like them in your principles, tempers, and designs, may go up at the very beginning of the feast, it is not proper that I, whom they seek to kill, should go up so early, and give them an opportunity to concert measures against me. 16–18. I did not learn my doctrine which I preach by any human assistance; nor is it an invention of my own. But God hath sent me as Mediator, and qualified me to publish it to the world, not to gain applause to myself, but for the advancement of his honour and glory. And whosoever will, by humble, serious, and impartial reading, hearing, meditation, and prayer, labour to understand the will of God, in order to practise it, he shall experience such delight and power in my doctrine as shall prove it really divine. He will perceive that impostors suit their doctrines to the carnal inclinations of men in order to establish their own reputation and carnal interests; and that, as an evidence of my sincerity, and of the truth of my doctrine, I am wholly intent upon promoting the glory of God, who authorized me, and publish only what tends to humble mankind, and reform them from their errors and corruptions. 19–24. When ye profess such zeal for the laws of Moses, why do ye so universally break them? Why, in direct contradiction to an unalterable precept, do ye seek to murder me? When on the Sabbath-day ye circumcise children, and apply cures to the wounded, how absurd is it to seek to murder me, because on the Sabbath I perfectly cured the man who had long been infirm at the pool of Bethesda? Beware therefore of partially indulging prejudices against me on account of my mean appearances, or in favour of your chief priests and rulers, on account of their specious pretences and authority over you; but carefully examine things, and judge according to truth and equity. 28, 29. Ye indeed know my earthly parentage, but my office and original are much higher than ye apprehend. My Father, of whom ye are grossly ignorant, hath, in the faithful fulfilment of his love and promises, sent me into the world.—I have a perfect knowledge of his mind and will, for I am from him, by a peculiar and eternal generation; and as the anointed Mediator, I am authorized by him to reveal the way of salvation to men. 33, 34. It is but a short time that I shall continue preaching and working miracles among you; and then I shall, in my ascension, return to my Father. Then, in your miserable extremities, ye shall earnestly, but in vain, wish for my presence and favour; but ye shall

4 For[d] *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For[e] neither did his brethren believe[4] in him.

6 Then Jesus said unto them, [g]My time is not yet come: but your time is alway ready.

7 The[h] world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: [i]I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then[j] went he also up unto the feast, [k]not openly, but as it were in secret.[5]

11 ¶ Then[l] the Jews sought him at the feast, and said, Where is he?

12 And[m] there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit,[o] no man spake openly of him, for fear[6] of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up [p]into the temple, and taught.

15 And the Jews marvelled, saying, [q]How knoweth this man letters,[7] having never learned?[8]

16 Jesus answered them, and said, [r]My doctrine is not mine, but his that sent me.

17 If[s] any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He[t] that speaketh of himself seeketh his own glory: [u]but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did[v] not Moses give you the law, and *yet* none of you keepeth the law? [w]Why go ye about to kill me?[9]

20 The people answered and said, [x]Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses[z] therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken;[1] are ye angry at me, because I have made a man every whit[2] whole on the sabbath-day?

24 Judge[a] not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, [b]lo, he speaketh boldly, and they say nothing unto him. [c]Do the rulers know indeed that this is the very Christ?

27 Howbeit [d]we know this man whence he is: but when Christ cometh, no[3] man knoweth whence[4] he is.

28 Then cried Jesus in the temple as he taught, saying, [e]Ye both know me, and ye know whence I am: [g]and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then[h] they sought to take him: but no man laid hands on him, [i]because his hour was not yet come.

31 And[j] many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 ¶ The Pharisees heard [k]that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, [l]Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye[n] shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the [o]dispersed among the Gentiles,[5] and teach the Gentiles?

36 What[p] *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In[q] the last day, that great *day* of the feast, Jesus stood and cried, saying, [r]If any man thirst, let him come unto me and drink.[6]

38 He[s] that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But[t] this spake he of the Spirit, which

A.M. cir. 4026.
A.D. cir. 32.

[d] ver. 10. ch. 18. 20. Acts 19. 26; 24. 24. Acts 4. 13. Mat. 5. 11, 12, 16.

[e] Ch. 1. 11. Mar. 3. 21. Lu. 4. 24. Jn. 12. 37.

[4] Their unbelief, considering their intimate knowledge of his personal holiness, and the undeniable evidence of his miracles, may appear strange and inexcusable. The difficulty will disappear when it is considered that their unbelief respected neither his holiness nor miracles, but his Messiahship; and as they found him disowning in he made any use of Messiah's special offices, they could not believe him entitled to that character, whose offices and glories they saw him refuse either to accept or discharge.—C.

[f] Ch. 2. 4; 8. 20; ver. 7, 8, 30.

[g] Ch. 2. 13, 14; 5. 1, 18; 10. 23; 12. 1; 4. 4.

[h] Ch. 2. 4; 8. 20; ver. 6, 30.

[i] Ps. 40. 6; 50. 8. Mat. 3. 15. Ga. 4. 4. Ro. 13. 4.

[k] Am. 3. 13. Mat. 10. 16, 17. Ep. 5. 15, 17. ch. 8. 59.

[5] He chooses this secret mode of journeying, partly to avoid exciting the malice of his enemies, and partly to prevent any popular commotion from the renewal of the attempt to make him a king.—C.

[l] Ch. 11. 56.

[m] ch. 9. 16; 10. 19, 36; 11; ver. 40. Lu. 2. 15. Mat. 16. 14; 21. 46; 22. 15. Ps. 22. 5; 56. 10.

[n] Ch. 9. 22; 12. 42, 43; 19. 38; 2. Pe. 2. 15.

[6] See note [k] in second column.

[o] Mat. 2. 1. Hag. 2. 7—9. ch. 5. 14; 8. 2; 18. 20.

[p] Mat. 13. 54. Mar. 6. 2. Lu. 4. 15—22.

[7] Or, *learning.*

[8] How they complained that our Lord "had never learned," that is, had never studied in the schools of Jerusalem, is not stated. But the total absence of all reference to the traditions of the elders, as any authority for his doctrine, the unaffected simplicity of his style and manner of speech, and the want of any rabbinical dress, are quite sufficient to account for the discovery.—C.

[r] ch. 8. 28; 12. 49; 14. 10, 24. Ex. 23. 21.

[s] Mat. 6. 22, 23. 11; 21. 25. Ho. 6. 2, 3. ch. 8. 31, 32, 43, 47; 10. 4, 27; 18. 37.

[t] ch. 5. 41; 8. 50. 1 Th. 2. 6. Ga. 1. 10, 15. 2 Pe. 1. 11.

[u] Pr. 25. 27.

[v] Ga. 3. 17. Ex. 24. 3. ch. 1. 17. Ac. 7. 38, 53. Mat. 15. 6. Ro. 3. 10—19.

[w] ch. 5. 16, 18; 10. 32, 36, 39; 11. 53. Mat. 12. 14. ver. 25.

[9] The connection of this clause with the preceding is very intimate. Christ charged them with violating the law which they professed to respect. In that law Moses prophesied of him and his work. The Jews sought to kill him; and in this guilty purpose they violated the law in the grossest way.—*P.*

[x] ch. 8. 48, 52; 10. 20. Ac. 26. 24. Mat. 10. 25; 12. 24.

[z] Le. 12. 3. Ge. 17. 10. 14. Ga. 5. 3.

A.M. cir. 4026.
A.D. cir. 32.

[1] Or, *without breaking the law of Moses.*

[2] In soul and body. ch. 5. 6, 9.

[a] De. 1. 16, 17; 16. 19. Pr. 24. 23. ch. 8. 15. Ja. 2. 1. Mat. 7. 1. Ga. 2. 6.

[b] Ps. 40. 9, 10; 22. 22. Ps. 26. 1. Is. 50. 7, 8. Eph. 6. 20. Ac. 4. 13.

[c] ver. 48. Lu. 7. 30. ch. 9. 22; 12. 42. Mat. 23. 13. Ac. 4. 17.

[d] ch. 6. 42. Mat. 13. 55. Mar. 6. 3. Lu. 4. 22. ver. 41.

[3] False. Is. 11. 1. Je. 23. 5; 33. 15. Mi. 5. 2. ver. 42.

[4] The 'whence' here cannot refer to place, for that was settled to be Bethlehem; nor can it refer to lineage, for that was to be derived from David.—It must, therefore, refer either to some mere tradition of the Jews, or else to the supposed paternity of our Lord from Joseph, whereas Immanuel was to be born of a virgin. See ch. 9. 42.—C.

[e] Mat. 2. 1, 23. Lu. 1. 26; 2. 4, 39; 3. 23; 4. 16, 22; 19. 37.

[g] ch. 8. 14; 15. 26; 9. 25, 30, 42; 8. 16, 18, 26, 42, 54, 55; 10. 15, 36; 17. 25; 14. 10, 11; 16. 3, 28. Mat. 11. 27. Ro. 5. 4.

[h] ch. 8. 37. Mar. 11. 18. Lu. 19. 47; 20. 19. ver. 19; 8. 20, 59.

[i] ch. 8. 20; 9. 4, 5. Lu. 13. 33, 34.

[j] ch. 4. 39.

[k] ver. 7—32; ch. 11. 45, 53, 57; 12. 19; ver. 19.

[l] ch. 13. 33; 16. 16. Mat. 26. 18. He. 1. 3.

[m] ch. 13. 33; 8. 21, 24. Mat. 23. 39. Lu. 24. 38. Pr. 1. 24. 2. Th. 1. 6.

[n] Is. 11. 12; 27. 12, 13. Ja. 1. 1. 1 Pe. 1. 1. Ac. 22. 21.

[5] Or, *Greeks.*

[o] Is. 27. 12; 49. 10; 44. 26; 60. 10. Ho. 1. 10. 1 Co. 12. 13. 2 Co. 1. 3, 4.

[p] Ge. 23. 36. Nu. 29. 35—38.

[q] Is. 55. 1; 45. 22. Mat. 11. 28. Re. 3. 20; 22. 17. ch. 4. 10.

[6] The last day of the feast' was the eighth day, which though not one of the seven days in which the people dwelt in booths, and consequently not technically one of the days of the feast of tabernacles, yet was kept as a 'day of solemn assembly,' Le. 23. 39. It was on this day, when vast crowds had assembled in the temple courts, that our Lord uttered this glorious invitation.—*P.*

[r] De. 18. 15. Pr. 18. 4; 20. 27. Is. 12. 3; 35. 6; 44. 3; 58. 11. Joel 2. 28. Zec. 12. 8.

[s] Is. 44. 3. Joel 2. 28. ch. 4. 14. Is. 49. Ac. 1. 4, 5, 8; 19. 2. Ep. 1. 13; 4. 30; 1. 23.

** For fear* of offending either his friends or his enemies. A state of society frequently occurring, both in regard to opinions and persons, and which requires great care and charity in judging—great caution to avoid giving unnecessary pain or offence—and great honesty of purpose when an opinion must be given, a truth asserted, a character defended, an error refuted, or a sin reproved.—C.

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neither find me to your comfort, nor ever follow me to heaven, where even now I am in my divine nature, either to enjoy or persecute me. 37–39. Let every destitute sinner among you who wishes after happiness believe on me, as the only Saviour, that he may be refreshed and satisfied with an abundant, increasing, and continued supply of blessing, which may flow out from his heart, in plentiful streams of good works, for his own and others' edification and comfort.—This signified that all who cordially believed in and received and rested on him for salvation, should, after his ascension to glory, receive an abundant communication of the gifts, graces, and comforts of the Holy Ghost, to refresh and cleanse their souls, and render them fruitful in good works and useful to others; which communication was not to be granted till Christ should have the honour of sending the Spirit to attest his exaltation and influence in heaven, and the Spirit could glorify Christ in the numerous conversions and remarkable holiness and comfort of both Jews and Gentiles.

REFLECTIONS.—It is a mournful case when the Saviour is banished. And base when men, even in religious duties, chiefly aim at their own carnal advantages. It wears but a very suspicious appearance when professors of religion are the darlings of wicked men. And it is highly shameful when the near relations of faithful ministers, or they who have most means of instruction, are the most careless or carnal. Faithful ministers must expect to go through various scenes of good and bad treatment, and the more faithful they are the more of the world's hatred will they experience. Men who hate the truth will always find something to quarrel with. But no malice can destroy them till their life be ended. They may therefore proceed boldly but cautiously in it.—Ignorance of Christ and his doctrines will make men doubt their divinity, or

they that believe on him should receive: "for the Holy Ghost was not yet *given*;[7] because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, [x]Of a truth this is the prophet.

41 Others said, [y]This is the Christ. But some said, [z]Shall Christ come out of Galilee?

42 Hath[a] not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, [b]where David was?

43 So[b] there was a division among the people because of him.

44 And some of them would have taken him; but [c]no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [d]Never man spake like this man.[8]

47 Then answered them the Pharisees, Are ye also deceived?

48 Have[e] any of the rulers or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, (he that came to Jesus[g] by night, being one of them,)

51 Doth[h] our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search and look: [i]for out of Galilee ariseth no prophet.

53 And[j] every man went unto his own house.

CHAPTER VIII.

1 *Christ delivereth the woman taken in adultery.* 12 *He preacheth himself the light of the world, and justifieth his doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JESUS went[a] unto the mount of Olives.[1]

2 And [b]early in the morning he came again into the temple, and [c]all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now[d] Moses in the law commanded us that such should be stoned: but what sayest thou?

6 This they said, [e]tempting[2] him, that they might have to accuse him. But [g]Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, [h]He that is without sin among you, let him first cast a stone[3] at her.

8 And again he stooped down, and wrote on the ground.

9 And[i] they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.[4]

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [j]Neither do I condemn[5] thee: go, [k]and sin no more.

12 ¶ Then spake Jesus again unto them, saying, [l]I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, [m]Though I bear record of myself, *yet* my record is true: [o]for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.[6]

15 Ye[p] judge after the [q]flesh: [r]I judge no man.

A.M. cir. 4036. A.D. cir. 32.

[w] ch.1.5. Zec.13.1. Ac.2.17,23,24 3.15,17, 10.40,41. 1 Co.4.5. 1 Jo.1.6 to ch.2.11, 3.9 to 18.

[7] By comparing this verse with ch. 16. 7, it will appear that 'sent,' rather than 'given,' should be the word supplied. And that he could not be sent until Christ had first been glorified, will further appear from ver. 22, which contains one part of his office to be to 'take the things of Christ and shew them' to believers. But 'the things of Christ' are, mainly, his incarnation, death, sacrifice, and resurrection — with none of which could he fully be sent until Christ had died, and risen, and ascended to glory.—C.

[x] Deut.18.18. Mat. 21.11. Lu.7.16,24.16. ch.1.21; 6.14; ver. 31.

[y] ch.1.46; ver.52.

[z] Ps.89.35. Is.11.1. Je.23.5. Eze.34.23,24. Mi. 5.2. Matt.2.6. Lu.2.4.

[a] 2 Sa.16.1.4.

[b] ch.9.16; 10.19; ver. 22,25,31,40,41. Ac.23. 7.

[c] ver.30,46; ch.7.30.

[d] Mat.7.28,29. Lu.4. 22, ver.20.

[e] The Scriptures furnish no record of our Lord's personal appearance, stature, or voice. This reference merely indicates the effect, not the manner of his speaking. And there is something very peculiar in its influence upon public officials, whose habits of subordination, sense of accountability, and indifference to personal feelings, were all overcome, either by the matter or the manner of our Lord's discourse.—C.

[e] ver.26; ch.12.42; 9. 22. Je.5.4,5. 1 Co.2.10-14, 26,27. 2 Ti. 4. Ac.6.7. Mat.11.25.

[f] ch.3.1,9,19,20.

[g] *Gr. to him.*

[h] Ex.23.1-8. De.17. 8; 1.17; 19.15. Pr.18.13. 1 Co.1.9,6,7. 1 Ki.3.10-28.

[i] Is.9.1,2. Mat.4.15. ch.1.45; ver.41. 2 Ki. 14.25. 1 Ki.17.1.

[j] Joh.5.22,23. Ps.33. 20; 76.5; 75.4,10,14; 50. 11; 110.6,9.

CHAP. VIII.

[a] Lu.21.37; 19.37. Mat.13.3,11. ch.11.1, 18.

[b] Ec.9.10. Ps.42.8. ch.4.34. Pr.8.17.

[c] Lu.21.38. Ps.22.22; 40.9,10. De.18.15-18. Is.40.11. Mi.4.4.

[1] A mountain on the east of Jerusalem, the valley of Jehoshaphat lying between. It has three, or, as some say, four separate roads; of which the second overlooks the city. And is distant about a mile. It has furnished the scenes of some of the most remarkable events in the life of our Lord.—C.

[d] Le.20.10. De.22. 22,23. Eze.16.38,40; 23. 47,48.

[e] Mat.16.1; 19.3; 22 15,18. Lu.11.53,54. Ps. 55.9.

[2] Had he contradicted Moses (Le.20. 10; De.22. 22—24), he would have been condemned as a false prophet: had he directly ordered her death, he would, most probably, have been delated to the Roman governor, as usurping magisterial authority.—C.

[g] Am.5.22. Mat.20. 26,27. Jno.5.12,23. Ep. 5.23.

[f] De.17.7. Ro.12.3, 20,23 Ps.62.10-20.

[3] The first stone was thrown by the principal accuser. De.13.9; 17.7.—C.

[i] Joh.5.13. Ps.9.16. Ro.2.1,15.

[4] *In the midst* of the people: ver.2, as distinguished from the scribes and Pharisees, ver.3.—'Jesus was *left alone*'—the point where the accusers had gathered round him and the woman being yet unoccupied.—C.

[j] Lu.9.56. ch.3.17.

[5] 'Neither do I pass sentence on thee.' *Campbell.* By this declaration our Lord renders it impossible for the Pharisees to accuse him of any assumption of magisterial authority; while yet he decidedly condemns the sin, and warns the sinner to flee from the wrath to come.—C.

[k] ch.5.14.

[l] ch.1.4,5,9; 9.5; 12. 35,46. Is.49.6; 42.6,7. Lu.2.32.

[m] ch.5.31; 14.6. Re. 1.5,6.

[o] ch.7.28,29; 7.16; 8. 26,32,42; ver.16,18,26, 42,54,55; ch.9.29,30; 10. 15, 36; 11. 49; 14.10,31; 16.3,28.

[6] Our Lord refers here to his divine nature, his divine mission, and his divine deity. He was in the Father, and the Father in him: and his testimony, being thus the testimony of the Father, would still have been true. This is brought out clearly in ver.16.—*F.*

[p] 1 Sa.16.7. ch.7.24.

[7] Ye judge in temporal causes, and act on human principles —I am, as yet, merely a prophetic teacher, and pass no such penal sentences.—C.

[q] ch.3.17; 12.47; 5.45. Lu.9.56; 12.14.

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raise cavils against them. Prejudice against him will render them blind to the clearest means of conviction, make them reckon appearances realities, and pretend great zeal for God's law while they indulge themselves in the grossest violation of it, and condemn in others what they approve in themselves. But delightfully Jesus vindicates his character, doctrine, and work, to his own and his Father's honour, and to the confusion of his enemies. And serious attention will either convince or confound his opposers. Astonishing are the riches of his grace in offering a full and free salvation to his contemners and murderers. And abundant are the communications that flow from an exalted Redeemer. And it is most dreadful to seek occasions and raise cavils against his kindness. It is dangerous to enjoy ordinances without his presence. And his despisers shall be awfully deprived of him, and all the means of his grace, in a little time. But it is a great mercy that the poor embrace and enjoy him when most men of rank and learning contemn both him and them. Wicked men readily curse whom the Lord hath blessed. But Christ can easily overawe, if not convert, the most stubborn, and render them witnesses for his honour. Easily he can embolden the most cowardly in a time of need, and disappoint and dispirit the crafty. And nothing more plainly manifests a bad cause than that its friends have recourse to persecution rather than to arguments.

CHAPTER VIII. Ver. 3–6. If he had encouraged them to stone her they might have reproached him with cruelty, in partially ordering a severe punishment against one no worse than the publicans and sinners with whom he conversed, or they might have accused him to the Roman governor as an usurper of judicial authority and an abettor of tumults. If he had declared against stoning her, or bade them refer the matter to the Roman governor, they hoped to incense the people against him as an enemy to the law of Moses and their liberty. 12. Having in myself all the treasures of wisdom and knowledge, I am come into the world to direct both Jews and Gentiles into the way of life and salvation by my Word and Spirit. And whosoever believeth on me, and follows my direction and pattern, shall not go on in ignorance, error, sin, or misery, but have the saving light and comfort of a spiritual life here and eternal life hereafter. 13–19. Though in ordinary cases a man's testimony concerning himself avails nothing, yet it is otherwise in the case of one who is light and truth itself, and whose original and commission are from God, and whose return is to him; of all which things ye are wilfully ignorant. Ye judge and condemn me only from carnal considerations and appearances; but I interfere with no civil judgment, and at present condemn or punish no man, but call sinners to repentance and salvation; and yet, though I were to pass or execute judgment, my sentence would be just and valid, on account of my oneness with, and commission from, my Father. Nor is my Messiahship destitute of sufficient attestation, since I myself, as a divine person, assert it; and my Father, by his prophets, and by his immediate declarations from heaven, as well as by many other signs, hath attested it. Notwithstanding repeated instructions, ye continue wilfully ignorant of my person and office, and of my heavenly Father, from whom I come to you. If ye had considered me as one in nature, counsel, and operation with him, ye would have seen his perfections shining forth in me, and discerned the relation in which he stands to me, as his Son and mediatorial Servant. 21–26. Knowing how eagerly they desired that he might be murdered before the time appointed by his

16 And[r] yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It[s] is also written in your law, that the testimony of two men is true.

18 I[t] am one that bear witness of myself, and the Father that sent me beareth witness of me.[8]

19 Then said they unto him, Where is thy Father? Jesus answered, [u]Ye neither know me, nor my Father: [v]if ye had known me, ye should have known my Father also.

20 These words spake Jesus [w]in the treasury, as he taught in the temple: and [x]no man laid hands on him; for his hour[9] was not yet come.

21 Then said Jesus again unto them, [z]I go my way, and ye shall seek me, and shall [a]die in your [1]sins: [b]whither I go, ye cannot come.

22 Then said the Jews, [c]Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, [d]Ye are from beneath; [e]I am from above: ye are of this world; I am not of this world.

24 I [f]said therefore unto you, that ye shall die in your sins: for if ye [h]believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, [i]Even *the same* that I said unto you from the beginning.

26 I[j] have many things to say and to judge of you: but he that sent me is true; and [k]I speak to the world those things which I have heard of him.

27 They[l] understood not that he spake to them of the Father.

28 Then said Jesus unto them, [m]When ye have lifted up the Son of man,[2] then [n]shall ye know that I am *he*, and *that* [o]I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And[q] he that sent me is with me: the Father hath not left me alone; for [r]I do always those things that please him.

30 As he spake these words, [s]many believed on him.

31 ¶ Then said Jesus to those Jews which believed on him, [t]If ye continue in my word, *then* are ye my disciples indeed;

32 And[u] ye shall know the truth, and the truth shall make you free.

33 ¶ They[3] answered him, [v]We be Abraham's seed, and [x]were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [y]Whosoever committeth sin is the servant of sin.

35 And[z] the servant abideth not in the house for ever: [a]*but* the Son abideth ever.

36 If[b] the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are [c]Abraham's seed; [d]but ye seek to kill me, because my word hath no place in you.

38 I[e] speak that which I have seen with my Father: and ye [g]do that which ye have seen with your father.

39 They answered and said unto him, [h]Abraham is our father. Jesus saith unto them, [i]If ye were Abraham's children, ye would do the works of Abraham.

40 But[j] now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.[4]

41 Ye[k] do the deeds of your father. Then said they to him, We be not born of fornication;[5] we[l] have one Father, *even* God.

42 Jesus said unto them, [m]If God were your Father, ye would love me: for [o]I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why[p] do ye not understand my speech? *even* because ye cannot hear my word.[6]

44 Ye[q] are of *your* father the devil, and the

A.M. cir. 4036.
A.D. cir. 32.

[r] ch. 7.24,25,51,52.12. 32,43. 1 Sa. 16.7. Ps. 45. 6,7.72.2.

[s] De. 17. 6; 19. 15. Mat. 18.16. 2 Co. 13. 1 Ti. 5.19,20.

[t] Re. 1.5. 3.14. ch. 5. 36,37. Mat. 3.17; 17.5. He. 7.4.

[8] By the miracles which he went me to perform in your sight, ch. 5.32,36.—C.

[u] ver. 55. He. 4. 1, 6. Is. 27.11. ch. 16.3; 15. 18; 17.25. Ju. 20. 1 Jo. 3.1; 4.8.

[v] ch. 1.18; 5.17,20,37; 14.6,7,9,10; 17.3. He. 1. 3. Col. 1. 15. 2 Co. 4. 6. Zec. 13.7. Phi. 2.6.

[w] Mar. 12.41. 1 Ch. 9. 26.

[x] ch. 7.30. Lu. 20.19; 22.53.

[9] The time appointed by the will, pleasure, and gracious love of God, when his work of instruction and witness having been completed, he was to be delivered into the hands of wicked men.—C.

[z] ch. 13.33. Mat. 25. 24. ch. 7.34.

[a] Jo. 20. 17. Ps. 6. 3; 73. 18. on. 15. 65. 20. Ep. 2. 1. Eze. 3. 18, 19. Pr. 14. 32.

[1] *In your sins*—not 'sins,' viz. the sin of unbelief. See ver. 24.—C.

[b] See ch. 7. 34; 13. 33. Ps. 1. 23. 28. Mat. 7. 23. 25. 41. Lu. 16. 26.

[c] Ps. 22. 6. 69. 19. 20.

[d] ch. 3. 3, 5. Ps. 17. 14. 1 Co. 2. 14. Ro. 8. 7, 8. Re. 1. 7. Je. 4. 3, 4. 1 Jn. 2. 15, 16. Phi. 3. 19.

[e] ch. 1. 14, 18; 3. 13, 31. 1 Co. 15. 47. Ro. 9. 5. ch. 16. 28.

[f] ver. 21.

[h] ch. 3. 18, 36. Mar. 16. 16. Ac. 4. 12. He. 2. 3; 10. 26.

[i] He. 13. 8. ch. 5. 17–47. 1 Jn. 2. 6, 7.

[j] He. 4. 13. ch. 7. 28.

[k] ch. 3. 32; 15. 15.

[l] 1 Co. 2. 11. 2 Co. 4. 3, 4. 1 Jn. 5. 9, 10; 4. 20.

[m] ch. 3. 14; 12. 32, 33; 19. 18. 1 Co. 2. 8.

[2] *When ye have lifted up the Son of man*—upon the cross (ch. 3. 14; 12. 32); then, by his resurrection and ascension, shall ye know that I am the light of the world? (ver. 12), the Son of God? (ch. 5. 25), and 'head over all things to the church,' Ep. 1. 22.—C.

[n] Mat. 27. 50–54. Ac. 2. 36. Lu. 22. 20–37. 24. 43, 44. Ro. 1. 4. 1 Co. 15. 4.

[o] ch. 5. 19. 30; 7. 16.

[q] ver. 16. ch. 14. 10; 16. 32. 25. 42. 5, 6. 49. 2, 8; 50. 7, 9. Re. 3. 14.

[r] Is. 42. 1, 21. Mat. 3. 17; 17. 5. Mat. 14. 36. 26. 42. Mar. 1. 11. Lu. 3. 22. He. 10. 5–10. 9. 12. 5, 8.

[s] ch. 6. 14; 7. 31; 10. 42.

[t] ch. 2. 24; 6. 66. Mat. 24. 13. Ro. 2. 7. Col. 1. 23. He. 3. 14; 10. 38, 39. Ga. 5. 9.

[u] ch. 1. 17. 2 Co. 3. 17. He. 6. 5. Mat. 3. 11. Is. 4. 4; 61. 1. 2 Co. 3. 17, 18. Ps. 119. 45. Ro. 8. 2. 15. 6. 14, 18. 22. 7. 4. Tit. 3. 3. 5. Je. 2. 5. 32. 12. 1 Co. 7. 22. 23. ver. 36.

[3] See note * in first column.

[v] Mat. 3. 9. ver. 39.

[x] Lu. 15. 29, 42. Ex. 1. 2. Ju. 3. 11. iv. 11. x. 8. Ezr. 9. Neh.

[y] Ro. 6. 16, 20. 2 Pe. 2. 19. Pr. 5. 22. Ep. 2. 2, 3. Tit. 3. 3.

[z] Ge. 21. 10. Ga. 4. 30. Eze. 46. 17. Mat. 8. 12; 21. 43. 45. Ru. 4. 7–11.

[a] He. 3. 6; 13. 8. Is. 9. 6, 7. Da. 7. 14. Jnh 17. 6. Ps. 4. 18. 1 Pe. 1. 5. Jude 1. Col 1. 3.

[b] ver. 32. Is 49. 24–26; 45. 17; 61. 1. Ro. 8. 2. Ga. 5. 1. Re. 5. 9; 1. 5, 6; 2. 7, 10, 11, 26; 3. 5, 12, 21. 2 Co. 3. 17.

[c] Mat. 3. 9. Ac. 13. 26.

[d] ch. 5. 16, 18; 7. 1, 19, 25. Mat. 13. 15. 1 Co. 9. 14.

[e] ch. 3. 32, 33. 10, 30; 14. 10, 24. ver. 26.

[g] ver. 37, 38, 44.

[h] Mat. 3. 9.

[i] Ro. v. 28, 29; 4. 12, 16; 9. 7, 8. Ga. 3. 7, 26, with Mat. 3. 9.

[j] ver. 37; ch. 7. 19. Ga. 4. 16. Ps. 37. 12, 32. 109. 4.

[4] *Abraham* believed God: the Jews rejected the word of the Son of God.—C.

[k] ver. 37, 38, 40, 44.

[5] *We be not born of fornication*—that is, of idolatry, which the Scriptures constantly represent as a violation of the covenant of a spiritual marriage between God and his people. Je. 2. 2; 3. Ch. 5. 5. Is. 1. 21. Ho. 1. 2. 4. 12.—C.

[l] Is. 63. 16. 64. 8. Mal. 1. 6. Mt. 3. 11. Je. 7. 4.

[m] ch. 15. 23, 24. 1 Jo. 5. 1. 4. 19.

[o] ch. 1. 14; 3. 16. 5. 43; 7. 28, 29; 16. 27, 28; 17. 8, 25. Ga. 4. 4.

[p] ver. 27. 2 Co. 2. 4. ch. 7. 17. 1 Co. 2. 14. Ro. 8. 7. 1 Jo. 5. 9.

[6] *Ye cannot hear* [attend, examine, and obey] *my word*—not because of any natural incapacity, but because of moral indisposition, prejudice, worldliness, and carnality, Ro. 8. 7.—C.

[q] ver. 38. 1 Jn. 3. 8. 1 Jn. 2. 14, 15. 1 Jn. 3. 8. 10. Mat. 12. 29; 13. 38; 16. 30.

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* These respondents were, most probably, the captious Pharisees mentioned ver. 13, 19, and whom our Lord accuses of seeking to kill him, ver. 37; but could not be the parties to whom he had just been speaking, for they were 'Jews who believed on him,' ver. 31.—C.

Father, Jesus said to them, I will soon ascend back to my Father, and ye shall earnestly wish to have me among you to deliver you from your miseries, but shall die under the power and guilt of your sin, especially your rejection of me, and be rendered inexpressibly wretched, both in time and through eternity. Nor shall it be in your power to follow me into the heavenly state, either to bring me back, or to partake of my glory.—Being not only of an earthly origin, but of unregenerate hearts and carnal tempers, ye cannot have fellowship with me, who am divine, and whose affections are perfectly set on heavenly things; but on account of your obstinate refusal to embrace and acknowledge me as the promised Messiah and only Saviour, and other sins attending it, your city and nation shall be fearfully destroyed in this world, and yourselves for evermore terribly lost in hell. I still insist on it that I am the Son of God and promised Messiah. I could easily charge you with a multitude of crimes, and condemn you for them; but as that is not my present work, I only tell you that my Father infallibly performs all his promises concerning me and to me, and them that believe in me, and all his threatenings against those that reject me; and whatever I say to men is exactly according to the commission which I have received from his uncontrollable and awful authority. 28, 29. But however ignorant ye now are of me, when once ye have crucified me, and occasioned my exaltation to glory, either the happy influences of my Spirit, or the miseries on yourselves and nation, shall convince you that I act by my Father's authority, and have faithfully declared his doctrines, promises, and threatenings.—And meanwhile my Father, who is one with me in essence, continues with me the unmeasurable unction of his Spirit, and the tokens of his favour to me, as one who always acts agreeably to his will and for his honour. 31, 32. Jesus said to these weak or pretended believers, If ye really embrace and adhere to my holy doctrine, and subject your whole souls to it, ye shall be proved and owned to be my disciples in truth as well as in name; and ye shall be still further enlightened and confirmed in the certainty, excellency, and importance of my gospel; and by means of it be honourably delivered from everything inthralling, mean, or miserable. 34–36. Notwithstanding your haughty, and even notoriously false boasts of civil and religious freedom, I assure you that, be whose descendants you avill, if ye indulge yourselves in the practice of wickedness, ye are slaves under the power of your lusts and the guilt of your sins; and as such all unbelieving Jews, though the natural seed of Abraham, shall be quickly excluded from God's church and favour; while I, the Son of God and eminent seed of Abraham, shall continue as Head of the church, and all true believers abide therein as members. If therefore I, who am the Son of God and Lord of my church, grant you my spiritual freedom, ye shall be really and eminently free from the guilt and dominion of sin, and from the law, as a covenant, and from burdensome ceremonies; and, in fine, free from all evil, and fully possessed of everything glorious and comfortable. 37–41. I know that ye are the natural descendants of Abraham; but ye are so far from being like him in his faith or obedience, that ye seek to murder me, merely because your own proud and carnal hearts cannot relish nor receive the holy, spiritual, and self-humbling doctrine which I preach unto you. I speak and act as one intimately acquainted with, and obedient to, God my Father; and ye act as under the influence of, and in communion and concert with, the devil as your true Father—a very sure evidence that ye are not the genuine and believing children of Abraham. 45–47. Not only do ye discredit the proofs of my Sonship and Messiahship, and the doctrines which I preach, but because I tell you truths which are spiritual and holy, disagreeable to your corrupt inclinations and interests, ye reject both me and them; and so perverse are you, that though

lusts of your father ye will do. [r]He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And [s]because I tell *you* the truth, ye believe me not.

46 Which[t] of you convinceth me of sin?[7] And if I say the truth, why do ye not believe me?

47 He[u] that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art [8]a Samaritan,[8] and hast a devil?

49 Jesus answered, [v]I have not a devil; but I[v] honour my Father, and ye do dishonour me.

50 And[w] I seek not mine own glory: [x]there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, [y]If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a [9]devil. [z]Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art[2] thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, [a]If I honour myself, my honour is nothing: [b]it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet[A] ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: [c]but I know him, and keep his saying.

56 Your father Abraham [d]rejoiced to see my day: and he saw *it*,[1] and was glad

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, [e]Before Abraham was, I am.[2]

59 ¶ Then[f] took they up stones to cast at him: [g]but Jesus hid himself,[3] and went out of the temple, going through the midst of them, and so passed by.[4]

A.M. cir. 4036. A.D. cir. 32.

[r] Jude 6. 1 Jo. 3. 1-6. Ro. 5. 12. 1 Pe. 5. 8. 2 Co. 4. 11. 11. 3. 14. Ep. 2. 2. 1 Jo. 3. 8. 2 Ki. 22. 22.

[s] ver. 25; ch. 5. 17-43. 16. 53. 1. Ga. 4. 16. 2 Th. 2. 10. 2 Ti. 4. 3, 4.

[t] He. 4. 15. 7. 26. 2 Co. 5. 21. 1 Pe. 2. 22.

[7] *Which of you convinceth* — rather, 'convicteth' *me of sin?* of error, falsehood, fraud, selfishness, ill-will, or injurious act.—*C.*

[u] ch. 10. 26, 27; ver. 37, 43, 45. ch. 6. 44, 65.

[v] ch. 4. 9; 7. 20; 10. 20. Mat. 10. 25; 12. 24, 32. Ps. 22. 6, 7. 69. 20.

[8] *A Samaritan*— that is, in principle — a schismatic and semi-idolater — a man self-excommunicated — with whom no man should hold intercourse, ch. 4. 9.—*C.*

[w] Mat. 11. 29. 1 Pe. 2. 23. 2 Ti. 2. 24, 25. Pr. 15. 1.

[x] ver. 29; ch. 17. 4. Is. 42. 21. Mat. 3. 15, 17.

[y] ch. 7. 18; 5. 42.

[z] ch. 6. 24; 12. 43, or 5. 28, 29. Phi. 2. 9-11.

[a] ch. 3. 15, 16, 36; 6. 40, 47; 5. 24; 11. 26.

[9] This accusation seems to be founded on a reference to the promise of bodily immortality made by Satan to our first parents in Eden, and a logical perversion of our Lord's meaning.—*C.*

[a] Ze. 1. 5. He. 11. 13.

[b] ch. 4. 12, with Is. 9. 6. Ro. 9. 5.

* This verse shows clearly that the Jews understood the full meaning and bearing of Christ's words in the preceding verse. They knew he there asserted not merely his existence previous to Abraham, but his *essential self-existence*, which is embodied in the words *I am*. His divinity, in fact, is asserted; and the Jews knew it.—*P.*

A.M. cir. 4036. A.D. cir. 32.

[c] ver. 50; ch. 5. 30, 31, 41. 2 Co. 10. 18. Pr. 26. 12, 16.

[d] ch. 12. 31, 32; 16. 14; 17. 1, 5; 5. 20-29. Ep. 1. 20-23. Phi. 2. 9-11. Ac. 3. 13, with ver. 41.

[A] ch. 7. 28. Ep. 5. 18. Is. 6. 9, 10; 42. 19, 20.

[b] Mat. 11. 27; 3. 15, 17. ch. 1. 18; 7. 29; 14. 9, 10; 4. 34; ver. 29; ch. 17. 4, 6.

[c] Ge. 12. 3; 27. 29; 14. 18; 15. 6. Ga. 3. 6, 8, 16. He. 11. 13.

[1] Was transported with eager and joyful desire that he might see my days: 'and he saw it.' by faith in the promises — in the oath of the covenant — in the hope of glory, He. 6. 13-19.—*C.*

[d] Ps. 2. 7. Pr. 8. 22-30. Mi. 5. 2. Is. 9. 6; 43. 13. ch. 1. 1, 2; 17. 5, 24; 10. 30. Ex. 3. 14, 18. He. 13. 8. Col. 1. 17. Re. 1. 8.

[2] *I am*, is the descriptive name of Jehovah, Ex. 3. 14, and is an evident declaration, not merely of our Lord's pre-existence, but of his eternal existence, Ps. 90. 2.—*C.*

[e] Lu. 4. 29, 30. ch. 10. 31, 39. Lu. 24. 16.

[f] Lu. 4. 30, 31. Mat. 10. 16, 23. ch. 10. 39, 40; 12. 36, 37. 1.

[3] *Jesus hid himself*—for a little while, till the ebullition of Pharisaic wrath was over, and then quietly 'went out of the temple.'—*C.*

[4] See note * in first column.

CHAP. IX.

1 Some months after.

CHAPTER IX.

1 The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND, as *Jesus* passed by,[1] he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Mas-

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ye cannot point out the smallest fault in my behaviour or doctrine, ye obstinately persist in your unbelief. From this it is evident that ye are not lovers of God, who are all of them desirous to know, and ready to receive and observe, whatever he speaks. 49–51. My continual and earnest study to advance the glory of my Father in the salvation of the people, fully manifests that in my work I am no way influenced or directed by the devil; nor am I solicitous about either your reproaches or your applause, as I know that my Father will secure me the regard of all faithful people, and will effectually vindicate my character, and punish all the indignities offered to it. And I solemnly assure you that whosoever heartily embraces and holds fast my spiritual and holy doctrine, in faith and obedience, shall be delivered from every real misery, and enjoy everlasting happiness. 56–58. So highly did your father Abraham esteem me, that he earnestly desired to see my appearance in the flesh, and exceedingly rejoiced in the foresight of it. How young soever I be with respect to my human birth, yet I existed from eternity as the unchangeable I AM.

Ver. 25. *From the beginning.* The original presents a greater difficulty than appears in the translation. John's customary phrase for 'from or at the beginning' being of very different construction. See ch. 6. 64; 8. 44; 15. 27; 16. 4; 1 Jn. 1. 1; 2. 7, &c. Paul, no doubt, uses a phrase for 'at the beginning' similar to that in the text; but the phraseology of John should rather be interpreted by his own writings. If so, the view of Augustine seems preferable: 'Believe me; ver. 24 to be the beginning, head, or chief of all principality and power (see Col. 1. 18; Re. 1. 8; 21. 6) —that which now I declare myself to you.' *C.*

Ver. 33. *We . . . were never in bondage.* Some consider this statement a gross historical falsehood, as the Jews had been in bondage to the Egyptians, Philistines, Moabites, Babylonians, and now were subject to the Romans. But such glaring historical facts even Pharisees could not have ventured publicly to deny. The meaning is therefore to be sought in giving a distinctive emphasis to *we*; and, in point of fact, up till this period the Romans were rather arbitrators and protectors than masters. The Roman bondage did not properly commence till several years after our Lord's resurrection. *C.*

Ver. 51. These words of our Lord are as literally true of the first as of the second death. That the believer never sees the second death, is unquestioned; but neither does he see the *first*. Death is literally not *death* to him. It is a serpent unstinged, an enemy conquered, a power destroyed. He thinks not of the world he is to leave behind, but the heaven to which he is removing, and the crown of righteousness and glory. He does not die, he but departs; he falls asleep in Jesus, and awakes in the morning of the resurrection, when death is swallowed up in victory, Ac. 7. 60; 1 Co. 15. 51–57; 2 Ti. 4. 6–8; He. 9. 14, 15. *C.*

REFLECTIONS.—There is great need of caution in dealing with malicious hypocrites. Very abominable is adultery, and richly deserving of capital punishment. But those who indulge themselves in it, or any like wickedness, are very unfit to be zealous prosecutors of the guilty. Many fear shame on account of sin more than damnation; and by fleeing from Christ, the merciful Saviour, wilfully destroy themselves. Now he is ready to pardon the greatest transgressions; but he will quickly be an inexorable judge. He is come into our dark world to reveal the method of salvation by the gospel, and to illuminate our hearts by his Spirit. Ignorant of and far from him, we shall certainly wander into everlasting perdition. But under his enlightening influence we shall avoid dangerous errors, be freed from spiritual slavery, and safely arrive at eternal life. Being a divine person, one with and sent by the Father, we may safely rest in and abide by his testimony. But no external evidence is sufficient to persuade a carnal heart. Many were the blasphemous contradictions which he endured in the cause of mercy and truth. While he was horridly insulted by the wicked, the hypocritical, the proud, and malicious children of Satan, as if he had been diabolical and mad. And great was the forbearance and meekness which he manifested in his own vindication. It looks ill when men are enraged by reproof. Unprofitable is descent from the most godly parents if we continue strangers to their faith and holiness. And it is base to boast of such while we obstinately persevere in our sins. It is impossible either to know or believe Christ's words while we remain hardened in carnal lusts and under the power of the devil. Yea, an empty profession of the true religion but tends to make our case still the more miserable. And if we drive Jesus the Saviour from us now, he will at last leave us in our sinfulness and ruin. But happy they who know his truth and have it abiding in their heart, who are conformed to his image, and desire after and delight in him! Thrice glorious their gospel-liberties, and unspeakable their eternal felicities.

CHAPTER IX. Ver. 3, 4. It was not on account of any particular crime, either of his own or his parents, more than others, that this man was born blind; but that, by opening his eyes, I might manifest my Father's love, and prove myself to be the Messiah, in miraculously curing him. I must therefore improve the present opportunity of giving him his sight as an emblem of my enlightening blind souls. And since the day of my mortal life hastens to a period, as long as I am in the world I must cure not only corporal blindness, but instruct, enlighten, and comfort them that are spiritually blind. 39–41. I am come to establish a rule of judgment; to alter the present state of the church; to try men's spirits; and, by distinguishing grace, to separate the precious from the vile; to open blind eyes, and teach ignorant souls; and to manifest and occasion the increase of their stupidity and perverseness who, through self-conceit, shut their eyes against the light of my word. If you Pharisees, who pretend to so much knowledge and ability to instruct others, were either grossly ignorant or as sensible of your ignorance as many of the common people, your sin in rejecting me would be far less heinous, and there would be hopes of your deliverance from it; but while you are so self-conceited your sin is highly aggravated, and it is most probable that you will remain under its guilt and power for ever.

REFLECTIONS.—We ought to be extremely cautious in our interpretations of providences. Men's sins are not to be judged of from their sufferings. It is enough that God is righteous, and will make all things turn out to his own glory. We have great need to be diligent in working out our salvation while we have life and opportunity to walk in Christ's light. Marvellous is his power and ready his grace towards the unworthy and distressed. He works the most gracious salvation by means the most unlikely. It is his appointment, not any natural virtue, that renders them powerful. And only in obedience to his authority can we justly expect benefit by them.—What blessed experience of his mercy he gives to the obedient! and with cheerful thankfulness it should be acknowledged to his love. He can easily make the weakest of his followers wiser than their teachers—bold confessors of his name, and humble adorers of his majesty. And if men reject and abuse them for his sake, he will reward them with repeated manifestations of his glory. But, alas! how desirous are some to avoid owning him, even after he hath bestowed singular favours upon them. The fear of men causeth a snare. The censures of the church are often turned against her best friends. But inexcusable are they who, through self-conceit, contemn all means of conviction, and upbraid Jesus and his followers. Rage against reproof most plainly discovers real ignorance. But hopeful is the case of such as perceive their own weakness and sinfulness, and dan-



POOL OF SILOAM. [JOHN, ix:7.]—Siloam is mentioned but three times in the Scriptures. Isaiah, viii:6, 7, refers to the waters of Siloam, which "go softly," in contrast with the sweeping current of the Euphrates. In Nehemiah, third chapter and fifteenth verse, allusion is made to Siloam, where it speaks of the rebuilding of the gate of the fountains by the hands of Shallum. And in the third place we have the reference to Siloam in John, ix:7, where our Lord tells the man born blind to "go wash in the Pool of Siloam," etc. Luke mentions a tower of Siloam, which by its fall occasioned the death of eighteen men. This tower stood by the Pool of Siloam. Jerome says the Spring of Siloam lies at the base of Mt. Zion. Josephus alludes to Siloam. Its sweet water flows to-day just as in ancient times.

ter, who [a]did sin, this man, or his parents, that he was born blind?[2]

3 Jesus answered, [b]Neither hath this man sinned, nor his parents:[3] but[c] that the works of God should be made manifest in him.

4 I must work the works of him that sent me, [d]while it is day: the night cometh, when no man can work.

5 As long as I am in the world, [e]I am the light of the world.

6 When he had thus spoken, [f]he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,[4]

7 And said unto him, [h]Go, wash in the [i]pool of Siloam, (which is, by interpretation, [j]Sent.) He went[5] his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said,* He is like him: *but* he said, I am *he.*

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called [k]Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam,[6] and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was [l]the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then[m] again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man [n]is not of God, because he [p]keepeth not the sabbath-day. [q]Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, [r]He is a prophet.

18 But the [7]Jews [s]did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

A.M. cir. 4036.
A.D. cir. 32.

[a] ver. 34. Lu. 13. 2, 4. Ac. 28. 4
[2] See note [a] below.
[b] Mat. 7. 2. Lu. 13. 2–5.
[3] Our Lord does not mean that neither the man nor his parents had ever committed sin, but merely that neither had sinned so as to bring on blindness as a judgment.—*C.*
[c] ch. 11. 4. Is. 35. 5. Mat. 11. 5. ch. 14. 11, 12.
[d] Lu. 13. 32, 33. 19. 41. Ec. 9. 10. Is. 5. 16. ch. 49. 34. 5. 19; 13. 9; 22. 35. 1 Co. 4. 5. Col. 4. 5.
[e] ch. 1. 5, 9; 3. 19; 8. 12; 12. 35, 46. Lu. 2. 32. Mal. 4. 2. Is. 42. 6, 7, 49. 6, with Re. 3. 18.
[f] Mar. 7. 33; 8. 23.
[4] Or, *spread the clay upon the eyes of the blind man.*
[h] 2 Ki. 5. 10, 14.
[i] Ne. 3. 15. Is. 8. 6.
[j] ch. 10. 36. Ro. 8. 3. Ga. 4. 4. Ac. 3. 26.
[5] The sending of the blind man, and his ready compliance, without any mention of a guide, when contrasted with the reference to the common practice of leading the blind (Mat. 15. 14), furnishes a striking internal proof of the truth of the narrative, and that it was written by an eye-witness of the fact: for men 'born blind' do frequently acquire the most wonderful local knowledge, so that they can find out any place as readily as those who see. But the inventor of a 'cunningly devised fable' would never have omitted to add to the verisimilitude of the miracle the accompaniment of a guide.—*Note,* The use of the clay, and washing in Siloam, may perhaps represent that incrustation of worldliness (Hab. 2. 6) which the water of life 'sent from above must wash away before the eyes of a sinner can be spiritually opened; and the act of washing, in obedience to the word of the Lord, may well represent the 'diligent use of all the outward and ordinary means whereby Christ communicateth to us the benefits of redemption.'—*C.*
[k] ver. 6, 7. Mat. 1. 21. 26. Lu. 1. 47. 2. 10, 11. 1 Ti. 1. 15. 1 Jo. 3. 14.
[6] Or, Shiloah. This pool was without the walls of Jerusalem, at the bottom of Mount Moriah. It is said to have had two pools: the pool of Siloam, near the south-east of the temple, and the pool of Shelah, or Siloah, somewhere to the westward. Ne. 3. 15. Is. 8. 6.
[l] ch. 5. 9, 16. Lu. 6. 7, 9; 13. 10–16; 14. 1–5.
[m] ch. 5. 9. Mar. 1. 21, 25, 26. Lu. 6. 6, 7; 13. 14; 14. 3, 4. ver. 26.
[n] ch. 3. 2. ver. 33.
[p] ch. 5. 9, 16. Lu. 6. 7, 9; 13. 10–16; 14. 1–5, with Ex. 31. 12–15. Nu. 15. 32–36. Ex. 20. 10.
[q] ver. 31. ch. 7. 12, 43; 10. 19. Lu. 12. 51–53.
[r] ch. 7. 21, 4. 19; 6. 14. De. 18. 15–18. Ac. 3. 22, 7. 37; 10. 36, 38.
[7] Members of the Sanhedrim.
[s] Ge. 19. 14. Is. 7. 9; 30. 11. Lu. 24. 25.
[8] Some think the question of the disciples had reference to the doctrine of *metempsychosis,* or transmigration of the soul of a dead man into a living infant—a doctrine prevalent among the Egyptians, and at least to some extent among the Greeks. But had it been their object to obtain information concerning this doctrine, it seems scarcely possible our Lord should have neglected or refused to answer. Their meaning, therefore, seems rather to be—'Who hath sinned? has this man, that he is become blind? or his parents, that he was born blind?' for, being generally Galileans, they knew nothing about the man or his parents. See ver. 8.—*C.*
[t] ch. 7. 13. Is. 41. 9; 19. 38; 20. 19. Pr. 29. 25.
[u] ver. 34. ch. 12. 42, 16. 2. 13; 19. 7. Is. 65. 5. Re. 13. 17. Ac. 4. 18; 5. 40.
[x] Jos. 7. 19. Ps. 50. 14, 15; 51. 8. Is. 6. 5. Ro. 10. 18.
[y] ver. 16. Ge. 13. 13. Ac. 7. 39; 15. 2.
[8] Light is thrown upon this passage by comparing it with Jos. 7. 19, where Joshua is represented as saying to Achan:—'My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done.' To *give God the praise,* or *glory,* is then equivalent to *telling the truth.* It was a form of adjuration. So it appears to have been used in this verse.—*P.*
[z] Je. 20. 10; 38. 28.
[a] Zec. 7. 12. Mat. 7. 6. Pr. 26. 4, 5.
[a] 2 Pe. 2. 23.
[b] ch. 5. 45, 7. 19. Ac. 6. 11, 14. Ro. 2. 17.
[c] Ps. 103. 7. He. 3. 5. Ex. ii. De. xxxiv. Mal. 4. 4.
[d] Lu. 15. 2; 23. 2. ver. 16, 24.
[e] ch. 8. 14.
[9] We know not in what name he comes, or by what authority he acts.—*C.*
[f] ch. 3. 10, 12. Mat. 11. 5. Ps. 119. 18. Is. 29. 18; 35. 5, 6. 2 Co. 4. 3, 4, 6. 1 Co. 2. 14.
[h] Job 27. 9; 33. 12. Ps. 18. 41; 66. 18. Pr. 1. 28; 15. 8, 29; 28. 9. Is. 1. 15. Je. 11. 11. Ez. 8. 18. Mi. 3. 4. Zec. 7. 13. Je. 14. 12.
[i] Ps. 34. 6, 15; 91. 15. Ja. 5. 16–18. Ps. 18. 6; 50. 15; 86. 2.
[1] This statement is abundantly sustained by Pr. 1 28; 15. 8, 29, or Is. 1. 15, to any of which, or many other correspondent scriptures, it may be an allusion.—*C.*
[j] Is. 35. 5; 42. 7. Mat. 11. 5, with ver. 16.
[k] ver. 2. Ac. 28. 4. Lu. 13. 3–5.
[l] ch. 7. 48, 49; 12. 42.
[2] It was the belief of the Jews that bodily deformity or defect in an infant was the judicial result of parental sin. Their reply to him who was *born blind* was thus all the more insulting. He had beaten them in argument, and, as is usually the case, the vanquished rejoined by personal invective.—*P.*
[3] Or, *excommunicated him,* ver. 22 ch. 12. 42; 16. 2. Is. 65. 5; 66. 5.
[m] ch. 5. 14. Is. 65. 1. Ps. 97. 10; 40. 1. Ge. 22. 14.
[n] ch. 3. 15–18, 36; 11. 25, 26, 40; 16. 31; 1. 50. 1 Jn. 5. 13. Ac. 8. 37. Lu. 8. 25.
[o] Ps. 2. 7, 12. Mat. 3. 17; 14. 33; 16. 16; 26. 63. ch. 10. 36.
[p] Pr. 30. 3, 4. Ca. 5. 9; 6. 1.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, [t]because they feared the Jews: for the Jews had agreed already that [u]if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, [x]Give God the praise: we know that this man is [8]a sinner.[8]

25 He answered and said, Whether he be a sinner *or no,* I know not: one thing I know; that, whereas I was blind, now I see.

26 Then[y] said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and [z]ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they [a]reviled him, and said, Thou art his disciple; but we are [b]Moses' disciples.

29 We know that [c]God spake unto Moses: *as for* [d]this *fellow,* [e]we know not from whence he is.[9]

30 The man answered and said unto them, Why [f]herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now[h] we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him [i]he heareth.[1]

32 Since the world began was it not heard [j]that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, [k]Thou wast altogether born in sins, and [l]dost thou teach us?[2] And they cast him out.[3]

35 ¶ Jesus heard that they had cast him out; [m]and when he had found him, he said unto him, [n]Dost thou believe on the [p]Son of God?

36 He answered and said, [q]Who is he, Lord, that I might believe on him?

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gerous is theirs who are proud of their knowledge and religion.

CHAPTER X. Ver. 1–5. I, who am truth itself, solemnly assure you that whoever they are who enter into any office in God's church not according to his appointment, but by methods of their own devising, are intruders and seducers, who, instead of feeding and governing his people, attempt to rob God of his authority over and property in them, and to pervert and destroy their souls. But he who, from right principles and ends, and in the manner appointed by God, enters upon the work of feeding and guiding the church, hath a proper right to take care of his people—those cleanly and tractable, meek, patient, harmless, and cautious, but timorous and exposed, social and useful, fearers of God. And having invested him with all proper authority, God, by his Spirit and the ministry of his servants, opens the hearts of his people to receive him, and they are taught to understand and distinguish his voice in the gospel; while he, by his grace, calls them to himself, in the most blessed manner, and leads them into the good pastures of his Word and ordinances.—In so doing, he, by his instruction and example, shows them the way; and they, understanding and approving the same, willingly yield up themselves to his authority, and tread in his steps. But the true and faithful people of God have a fixed aversion to the unscriptural doctrines and bad example of false teachers, because they perceive their tendency to lead them away from the right way of salvation. 6-9. Finding that, through their self-conceit, the Pharisaic teachers did not comprehend his meaning, Jesus added, I am the *only* door

37 And Jesus said unto him, [r]Thou hast both seen him, and it is he that talketh with thee.

38 And he said, [s]Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, [t]For judgment I am come into this world, that they which see not might see;[u] and that they which see might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are[w] we blind also?

41 Jesus said unto them, [x]If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.[5]

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A.D. cir. 32.

[r] Ch.4.26,8.25,58.
[s] Mat.9.24.ch.11.27; 20.28. Mat.14.33. Ps.2. 12.Heb.1.6.
[t] ch.5.22,27;12.47. 3. 17,19. Da.2.34,45. 2 Co.5. 18. 2.14,16. 3.14. Mat. 11.25.13.13. 1 Pe.2.9.
[u] *That they which see not might see*—that is, that the eyes of many naturally, and of many spiritually, blind, might be opened; *and that they which see* the evidences of my divine commission might be given over to judicial blindness as a righteous punishment for their rejection of the light. Ju.3.18–20.—*C.*
[w] Ver.28,34: ch.7.48, 49. Ro.2.19,20. Re.3. 17.
[x] ch.15.22,24. He.10. 26. Pr.26.12. Is.5.21. 42.19,20. Lu.18.14. 1 Jo. 1.8–10.
[5] *If ye were* (really) *blind*—ignorant—*ye would have no sin*—ye would be chargeable with no sin, or your eyes, in mercy, being opened, your sin would be taken away; *but now ye say, We see.* You boast of your knowledge of the Scriptures—you really see the prophetic and miraculous evidences of my divine mission—yet, through the enmity of your hearts you reject me—*wherefore your sin remaineth.* It cleaves to you like the leprosy of Naaman, that could not be removed unless he had washed in Jordan.—*C.*

A.M. cir. 4076.
A.D. cir. 32.

CHAP. X.

[a] Is.56.10–12. Je.23. 21,32. Eze.xiii.; 34.2, 10. ver.30. He.5.4. Mat. 7.15; 23.1–28. Ro.10.15.

CHAPTER X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 25 *He proveth by his works that he is Christ the Son of God:* 39 *escapeth the Jews,* 40 *and goeth again beyond Jordan, where many believe on him.*

VERILY, verily, I say unto you, [a]He that entereth not by the [b]door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But[c] he that entereth in by the door is the shepherd of the sheep.

3 To him [d]the porter openeth; [e]and the sheep hear his voice: and [f]he calleth his own sheep by name, and leadeth them out.

[b] ver.2,7,9; ch.14.6. [c] Ac.20.28. 1 Co.12.28. Ep 4.11–13. He.5.4,5. Is.61.1,40.11.
[d] Re.3.20. Is.11.2–4. He.2.4. 1 Pe.1.12. 1 Co.10.9. [e] Ps.22.22; 40.9,10. ch 6.37,45.
[f] Ex.33.12,17. Ph.4.3. 2 Ti.2 19. Is.40.11; 49.10. Re.7.17. Eze.34.11. Ro.8 30.

of salvation and way to eternal life, and the *only one* by whom ministers can have admission to office in the gospel-church, or people have access to spiritual privileges and saving benefits. All that, before me, pretended to Messiahship, and all that oppose me and teach other methods of salvation, are but mere intruders into their office, who rob my Father and me of our honour and property, and destroy men's souls; but God's people, by the use of their enlightened consciences, shall be able to detect their errors. I therefore insist on it, as a matter of infinite importance, that I am the only true door of the church, and entrance to eternal life. Whosoever therefore enters upon religion by faith in me as the only Saviour, shall certainly be protected from spiritual enemies, delivered from misery of every kind, and obtain eternal blessedness; and shall, under the conduct of my Word and Spirit, find access to, liberty in, and spiritual support, nourishment, and comfort, by my divine ordinances. 10–13. False teachers come only to seduce church-members, murder their souls, or plunder and persecute them; but I am come to manifest the method of obtaining spiritual and eternal life, yea, to secure it for them, and to bestow it upon them, in the most universal, unexpected, eminent, inconceivably large, and everlasting manner. I am the eminently and infinitely good Shepherd of the church foretold by the prophets, and who not only lead, protect, and feed, but give my very life, soul, and self, in the stead of the faithful, to secure their eternal happiness.—But they who from selfish views commence pastors in the church, having no real affectionate concern for their people, are unwilling to hazard their life, reputation, or secular interests in their service; but are alway ready to shift for themselves, and leave the people to be seduced or perverted as Satan and his emissaries please. No wonder they are so careless of their hearers' spiritual and eternal advantage when they only entered on their office from a regard to secular advantage. 14–18. And being the infinitely good and the chief Shepherd of the church, I perfectly know, exactly observe, and tenderly care for all faithful people, who are, by my Father's gift, my own sacrifice, and their self-dedication, my peculiar property; and they spiritually know me and my doctrine, and faithfully and affectionately embrace me and hearken to it. And as the Father perfectly knows, loves, approves, and confides in me, I also am perfectly acquainted with him and all his mind, and trust in him, and delight to do his will. Such is my love to him and to all the world that I am willing and ready to lay down my life in its stead, that all may obtain eternal salvation. And besides those Jews which I have called, or will surely call, into my church, I must, in pursuance of my eternal engagements, and in justice to my sacrifice for them, seek to bring in multitudes also of heathen Gentiles, and unite them with those Jews in the gospel-church, new-covenant, or heavenly state, under my tender care, influences, and government.—And not only doth my Father love me as his only begotten Son, but even on account of my zeal for the manifestation of his glory in the salvation of sinful men, in so cheerfully dying for the pardon of their sins, that I might rise again for their justification.—No man, by either stratagem or force, can deprive me of my life without my own consent; but, as absolute proprietor thereof, I voluntarily lay it down, and will, by my own power, rise from the dead, after making satisfaction for the sins of the world according to the commandment and love of my Father. 25–30. Not only have I, in the strongest declarations, asserted my Messiahship, though ye perversely refused to believe me, but I have demonstrated it by my divine and miraculous works: yet such is your obstinacy, that no declarations or demonstrations will persuade you; as I know, from your indifference and hardness, that your affections are fixed on the world, and that because of this you do not wish to hear me and obey me.—As I distinctly know, observe, and love all men, I shall seek to lead them to attend to, distinguish, prize, and willingly obey the voice of my Word and Spirit, and readily follow my instructions and example. And I freely give them an irrevocable right to all spiritual and eternal benefits, lead them now into some enjoyment of them, and, will strive to put them into the full possession.—Nor shall either their own weakness, unworthiness, or sinfulness, make them fall short of heaven, if they will only by faith hold to my words and by prayer and good works consecrate themselves to God. Nay, my heavenly Father, who loves them, and hath a tender interest in them, and who calleth them to me that I might bring them safely to glory, being infinitely superior to all their enemies in power and wisdom, it is absolutely impossible to defeat his gracious designs towards them, or to entice or force them out of his almighty hands, only by their own unfaithfulness. And my Father and I, being the very same in nature, power, and every other perfection, as well as in will and design, we must be both overcome before the weakest of true believers can be deprived of eternal life. 32. Many great and merciful works I have wrought among you, in confirmation of my character, in feeding multitudes of hungry persons, healing all manner of diseases, raising the dead, and casting out tormenting devils. For which of these do you intend to stone me to death? 34–38. And when the Scripture, which is infallible, and must be accomplished, calls your magistrates GODS, who were but types and shadows of the Messiah, why do you perversely charge me, in whom these types are perfectly fulfilled, and whom the Father hath appointed from eternity, and hath sent into the world to exercise all authority as the true Messiah, with blasphemy, for asserting my *oneness* in nature and perfections with the Father! If I do not perform works as great and glorious as could be expected from the Father, and which, being superior and contrary to the laws of nature, must be performed by that power which is in the Father himself, I do not claim your belief as the Son of God or promised Messiah. But if I perform works peculiar to God, and in a manner proper to him, then, however ye disregard my person or doctrine in itself, submit to the unexceptionable evidence of my miracles, that ye may be convinced that my Father and I have essential and necessary communion in Godhead.

Ver. 3. *Calleth his own sheep by name.* The eastern shepherds give names to their sheep, as Europeans generally give to their dogs: and by its name the eastern shepherd will call any sheep in his flock, and it will immediately come out and follow him. *C.*

Ver. 4. *Goeth before them.* The eastern shepherd, having often to conduct his flock far, and through unfrequented tracts, in search of grass, does not drive, but walks before his flock, which is taught to look to and follow him. *C.*

Ver. 16. *Other sheep.* The Gentiles that were not of the Jewish fold, but whom our Lord in due time gathered into one, Ep. 1.10; 2.11–22; 3.6, 15. *C.*

Ver. 18. *I have power,* &c. This power or authority of laying down and taking up life is peculiar to Christ.—*This commandment* (rather, 'this commission') *have I received of my Father.*—*Note,* When 'the WORD was made flesh' he came into the world 'to do the will' of his Father: consequently, as Messiah, did nothing but by the Father's authority or commandment. Oh, that believers would remember this part of the condition of Christ 'in the days of his flesh,' and 'go and do likewise!' *C.*

Ver. 22. *Feast of the dedication.* This feast was appointed by Judas Maccabæus to commemorate the purification of the temple after it had been profaned by Antiochus. It began on the 25th of Chisleu (answering to part of our December), and lasted for eight days. *C.*

Ver. 27. *My sheep hear my voice.* (1) As a voice of truth. (2) As a voice of love and mercy. (3) As a voice of power.—*And I know them.* (1) In all their waywardness. (2) In all their weakness. (3) In all their sin. (4) In all their troubles, perplexities, and dangers.—*And they follow me.* (1) In believing on my name. (2) In denying themselves. (3) In bearing my cross through all danger. (4) In bearing witness for me through all gainsaying. (5) In holiness in all manner of conversation. *C.*

Ver. 30. *I and* (not *my*) *Father are one*—one in energy and power; for power is the attribute in question (see ver. 28, 29) —and therefore one in Godhead; which doctrine results from the identity of divine attributes between the Father and the Son. *C.*

Ver. 36. *Sanctified*—set apart for himself (Ps. 4.3) by giving him 'the Spirit without measure,' and dwelling essentially in him, and working the works of Godhead in him and by him, ch. 3.34; 14.10; 17.21. See also ver. 37, 38. *C.*

Ver. 41. *John did no miracle.* The performing of miracles is not essential to the proof of a divine commission. All that is absolutely necessary is doctrinal conformity with the Word of God (already established by miracles and prophecy), with holiness of life and singleness of purpose—the visible evidences of the presence, power, and authority of the Spirit of God. *C.*

REFLECTIONS.—Infinitely necessary and useful is Jesus Christ to sinful men, as their shepherd, to seek out, gather, and feed them, as their door and entrance to, and the precious price of, salvation. Indissoluble are his living connections with his people, and kind his regards to them. Unbounded was his love in giving his life for all men, and rising again for their justification. And through him they receive the most holy liberty, inexpressible delight, spiritual supplies, and superabundant and endless felicity. With what transcendent faithfulness, wisdom, and grace, he seeks them out, and strives to bring them into his kingdom and church, and guides, governs, protects, and goes before them through life and death into everlasting blessedness! Infallible is their perseverance, and certain their eternal life, if they continue faithful to the knowledge of the truth as it is in Jesus Christ. But base are the men who, without his commission, thrust themselves into offices in his church, or behave indolently, unconcernedly, or tyranically therein. Let every one that regards the life of his soul flee from them. The purpose of God certainly stands firm, whether with respect to men's salvation or ruin. But how implacable is the rage which words of infinite grace, offers of unbounded fulness, declarations of truth, and merciful miracles unnumbered, do but heighten and provoke to murder the Saviour! No wonder he abandons such, and offers his presence to others more likely to regard him.

CHAPTER XI. Ver. 25, 26. Not only will the Father grant me whatever I request, but I have life in myself, and do quicken, spiritually or corporally, all sinful men. Every one therefore that believeth in me shall be renewed in his soul, and even in his body, at the resurrection; or, likewise in this world also. And no one that, being spiritually quickened, continues faithful, shall ever undergo eternal death, nor shall his body be always continued in the state of the dead. 41–43. Christ never prayed for power to work a miracle, having infinite power in himself; but here he thanked his Father for this opportunity of demonstrating his Messiahship, for the con-

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4 And when he putteth forth his own sheep, he[h] goeth before them, and the sheep follow him: for [i]they know his voice.

5 And [j]a stranger will they not follow, but will flee from him: for they know not the voice of strangers.[1]

6 This parable spake Jesus unto them: [k]but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, [l]I am the door of the sheep.

8 All [m]that ever came before me[2] are thieves and robbers: but the sheep did not hear them.

9 I[n] am the door: by me if any man enter in, he shall be saved, and shall go in and out,[3] and find pasture.

10 The[p] thief cometh not, but for to steal, and to kill, and to destroy: [q]I am come that they might have life, and that they might have *it* more abundantly.[4]

11 I[r] am the good shepherd: [s]the good shepherd giveth his life for the sheep.[5]

12 But[t] he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the [u]wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scatteth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I[v] am the good shepherd, and [w]know my *sheep*, [x]and am known of mine.

15 As[y] the Father knoweth me, even so know I the Father:[6] and [z]I lay down my life for the sheep.

16 And[a] other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

17 Therefore[c] doth my Father love me, because I lay down my life, that I might take it again.

18 No[d] man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. [e]This commandment have I received of my Father.[7]

19 ¶ There[g] was a division therefore again among the Jews for these sayings.

20 And many of them said, [h]He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. [i]Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast[8] of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's[8] porch.[1]

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt?[2] If thou be the Christ, tell us plainly.

25 Jesus answered them, [j]I told you, and ye believed not: [k]the works that I do in my Father's name, they bear witness of me.

26 But[l] ye believe not, because ye are not of my sheep, as I said unto you.

27 My[m] sheep hear my voice, and I know them, and they follow me:

28 And[o] I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.

29 My Father, [p]which gave *them* me,[3] is greater than all;[4] and none is able to pluck *them* out of my Father's hand.

30 I[q] and *my* Father are one.

31 ¶ Then[r] the Jews took up stones again to stone him.

32 Jesus answered them, [s]Many good works have I showed you from my Father; [t]for which of those works do ye stone me?

33 The Jews answered him, saying, [u]For a good work we stone thee not; but for blasphemy;. and because that thou, being a man, makest thyself God.

34 Jesus answered them, [v]Is it not written in your law, I said, Ye are gods?

35 If he called them gods, [w]unto whom the word of God came, and [x]the scripture cannot be broken;

36 Say ye of him, whom [y]the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, [z]I am the Son of God?

37 If[b] I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, [c]believe the works: that ye may know and believe that the Father *is* in me, and I in him.

39 ¶ Therefore[e] they sought again to take him: but he escaped out of their hand,

40 And [f]went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And[g] many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And[h] many believed on him there.

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[c] Mat.3.17; 17.5. Is.42.1, 53.7–12. 59.21. 61.1. Jn.3.35. ch.5.19; ver.11,15. He.2.9,10.
[d] Ac.3.15. Mat.20.28; 26.27; 27.22,23; 20.28. ch.8.19. ch.9.15. Phi.2.6–8.
[e] Ps.40.6–8. ch.6.38; 14.31. Ac.2.23,24; 4.27,28. [f] ch.9.16; 7.41–43. Mat.10.34,35.
[g] ch.7.40; 8.48,52. Mat.9.34. Mar.3.21. [h] Ex.4.11. Ps.94.9; 146.8. Is.35.5. ch.5.6,7,39.

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[h] Mat.11.29; 16.24. He.13.20. 1 Pe.2.21.
[i] Ca.2.8,9.
[j] Mat.7.15. Pr.19.27. Ep.4.14. Col.2.8. 1 Th.5.21. 2 Pe.2.2.
[k] 1 I have often seen eastern shepherds *leading* their flocks. I have been present when, during the heat of day, a number of flocks assembled round a fountain. The shepherds rested together for an hour or two; their sheep mingled. When the time arrived for going off again to pasture, each shepherd went through the mingled flock, then walked off slowly along his own path, uttering a peculiar call; his *own sheep* followed him. They would not follow a stranger, for they 'know not the voice of a stranger.' —*P.*
[l] ch.6.51; 7.38; 8.12, 43. 1 Co.10.14. 2 Co.4.5, 4.6. Ep.4.18. Is.49.11, 12.
[m] ver. 1, 9; ch. 14.6. Ep. 2.18. He.10.18–20. 1 Pe.3.4, 21.
[n] Ac.5.36,37. Je.30. 6.23.1, 32.11. Ec.5.10.
[o] *All that ever came before me*, pretending to be Messiah, and calling the sheep to hear them. —*C.*
[p] See ver. 1, 7. Ezek. 34.14. Ps.23.1 & 80.1. Is.40. 11. 49.9, 10. Ru.5.1–5. 1 Co. 3.22, 23. Col.3.11.
[q] *He shall go in and out*, being made perfectly free.—*C.*
[r] Mat.7.15; 25.14. 2 Pe.2.1.
[s] Mat.20.28; 18.11. Eze.34.10. ch.3.14–18, 36. 1 Jn.4.9, 10. Ro.5.6–8. He.2.9. 1 Pe.2.21. 1 Jn.3.16.
[t] Mat.7.15; 24.24. Ac.20. 29. 2 Co.11.13. 2 Pe.2.1. 1 Jn.2.18. Re.13.11. ver. 15, 17, 18. Ep.5.2.
[u] Christ here assumes a double character. He is the door by which all true shepherds of God's flock must enter; and he is himself the *Good Shepherd*, who enters to tend, and guard, and feed the flock.—*P.*
[v] Eze.34.2–6. Zec.11. 10, 17. Je.50.10. 12.2 Ti. 4.10. 2 Pe.2.1.
[w] Mat.7.15. Ac.20. 29. Ga.2.12. 2 Pe.2.1.
[x] ver. 11. He. 2. 17. Eze.34.11–16. Ps.xxiii.
[y] ver. 27; ch. 13. 18. Ps.1.6. 2 Ti.2.19.
[z] Ga.1.15. Eph.1.17–19; 3.17–19. Phi.3.8–10. 1 Jn.5.20. 1 Pe.2.7; 1.8. 2 Ti.1.12.
[a] Mat.11.27. ch.1.18; 8.29,55; 15.9,10.
[b] Christ's knowledge of the sheep is intimate and thorough; it is compared to his knowledge of his Father. The knowledge one is in some degree mutual. He is known of his sheep. They know the mystery of his nature, the wonders of his work, the depth of his love, and his unceasing watchfulness. *P.*
[c] ver.11, ch.15.13. Is. 53.4,5, 8,10–12. 1 Jn.3.16. 4. 14, 31. 1 Th.5.10. 1 Ti.2. 5,6. 2 Pe.2.24,3.18. 1 Jn. 2.2.
[d] Is.40.6; 56.8; 43.6; 42.1. Je.31.22,33. Hab.1.1. 11. Zec.9.11; 8.20,23. Ep.2.14. 1 Pe.2.25.
[e] This beautiful discourse is intimately connected with the healing of the blind man and the outrageous conduct of the Pharisees. They professed to be the only shepherds of God's people: Christ shows that they are in reality thieves and robbers. Instead of tending and watching the sheep, they destroy them. In the first verses of this chapter every ruler or minister in the church is *a shepherd*: Christ is the *door*: *the sheep* are God's *true*, not merely *professing* people; the porter is the *Divine Spirit*; the fold is the *invisible church*.—*P.*
[f] Which Judas Maccabeus instituted.
[g] Ac.3.11; 5.12. Built where he had healed one, and called by his name.
[h] The outer court of the temple, or court of the Gentiles, was surrounded by cloisters supported upon ranges of marble columns. These cloisters were called *porches*, and were used by the Jews, and the strangers who came to the city during the feasts, as public promenades. The cloister along the eastern side of the court was called *Solomon's porch*.—*P.*
[i] Or, *hold us in suspense*, ch. 16. 29. Mat 12.3.
[j] ch.5.17–43; 6.27–64; 8.12, 24, 58.
[k] ch. 5. 36; 14. 10, 11; ver. 32, 38. Mat. 11. 5. Ac.2.22.
[l] ch.8.47; 12.37–40. 2 Co. 4. 3, 4. Ro. 11. 7, 8. ch. 6. 44, 65. Ac. 13. 48. 1 Jn. 4. 6.
[m] ver. 4, 14. 2 Ti. 2. 19. ch. 6. 37, 44, 45. Ac. 13. 48. Mat. 16. 24. He. 12. 1, 2.
[n] ver. 9, 10; ch. 17. 25. Ro. 6. 22. 5. 21. Col. 3. 3, 4. Jude 1. ch. 6. 37; 17. 2, 11, 12; 18. 9. He. 7. 25. 1 Pe. 1. 5. Mat. 16. 18, 37. De. 33. 3. Ps. 125. 1, 2. Is. 45. 17; 60. 21. 44. 46. 3, 4.
[o] ch. 14. 28; 17. 2, 6; 6. 37. Mat. 11. 27.
[p] *My Father who gave them me*, because of their faith, before the world was. Ep. 1. 4–6. 2 Ti. 1. 9. —*C.*
[q] *My Father . . . is greater than all* enemies, who might attempt to pluck his gifted sheep out of my hand.—*C.*
[r] 1 Jn. 5. 7. ch. 14. 9, 10; 17. 21, 22; ver. 38. Mat. 28. 19.
[s] ch. 5. 18; 8. 59. Lu. 4. 29.
[t] Mat. 11. 5. ch. 5. 17, 20, 36. Lu. 24. 19. Ac. 10. 38.
[u] Ps. 109. 4. Ec. 4. 4.
[v] Le. 24. 16. ch. 5. 18; ver. 30. Ro. 13. 1.
[w] Ps. 82. 6. Ex. 4. 16, 7. 1.
[x] De. 17. 15. Ex. 7. 2. Ro. 13. 1.
[y] Nu. 13. 19. Mat. 5. 18. Lu. 16. 17. Tit. 1. 2.
[z] ch. 5. 17; 3. 17; 8. 57. Is. 42. 1; 49. 3, 6, 8; 48. 16; 61. 1–3; 11. 2–5. Ga. 4. 4.
[a] ch. 5. 17, 18. Phi. 2. 6. Lu. 1. 35. Ps. 2. 7, 12. Mat. 3. 17; 17. 5. ch. 1. 14, 34. 49; 3. 16–18; ver. 36.
[b] ch. 14. 10, 11; 15. 24; 5. 32.
[c] Mat. 2. 11. ch. 5. 36; 14. 10, 11; 15. 24; 17. 21, 23; ver. 25, 30, 32.
[d] ver. 31. ch. 5. 16, 18; 8. 59; 7. 30. 44. 1 Jn. 4. 19, 20.
[e] Mat. 10. 23. ch. 1. 28; 7. 1, 11. 54.
[f] Mat. 1. 45. Mat. 3. 1, 11; 4. 23–25. Lu. 3. 1. ch. 3. 30–36. Ge. 49. 10. Ps. 72. 17–19; 22. 30.
[g] ch. 2. 23; 4. 39, 41; 8. 30; 11. 45; 12. 42.

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firmation of his disciples and the conviction of others present.

Ver. 4. *Is not unto death* and corruption, but to illustrate my divine power by a miraculous resurrection. This seems to be the verbal message returned to the disconsolate sisters and their suffering brother. O! that believers, when their friends are sick, would take example by Martha and Mary, and prayerfully send this message of faith to Jesus—'Lord, he whom thou invest is sick!' And O! how certainly does murmuring give place to submission, and fear and sorrow to hope and joy, when the sufferer can say, 'My Beloved is mine, and I am his!' *C.*

Ver. 9. The Jews divided every day, from sunrise to sunset, into twelve hours; so that the number of hours was always the same, but the length of the hours varied according to the seasons. And as the principal means of measuring time among the ancient Jews was by sun-dials, 2 Ki. 20. 11; Is. 38. 8, a practical mathematician would have little difficulty in constructing, either one dial-plate with movable parts, capable of extension or contraction, on the hour line—or a succession of dial-plates, to be changed at brief and fixed intervals throughout the year, still dividing the absolute time of sunshine into twelve equal parts.—*Note*, Hence learn the necessity of measuring and noting time, and see how equal are the opportunities of working for God presented by the shortest as well as by the longest life! The question is, not how long we walk, but how circumspectly we walk. The Lord preserve our hearts from fearing and our feet from stumbling. Ps. 116. 8. *C.*

Ver. 36. The groaning and the weeping of Jesus appear to the Jews incontestable evidences of love. There must have, there-

CHAPTER XI.

1 *Christ raiseth Lazarus, four dam buried.* 45 *Many Jews believe.* 47 *The high-priests and Pharisees gather a council against Christ.* 49 *Caiaphas prophesieth.* 54 *Jesus hideth himself.* 55 *At the passover they inquire after him, and lay wait for him.*

NOW a certain *man* was sick, *named* Lazarus, of [a]Bethany, the town of [b]Mary and her sister Martha.[1]

2 (It[c] was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, [d]he whom thou lovest is sick.

4 When Jesus heard *that,* he said, [e]This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now [g]Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, [h]he abode two days still in the same place where he was.[2]

7 Then after that saith he to *his* disciples, Let[i] us go into Judea again.

8 *His* disciples say unto him, Master, [j]the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day?[3] If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But[k] if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, [l]Our friend Lazarus [m]sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.[5]

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them [n]plainly, Lazarus is dead;

15 And I am glad for your sakes that I was not there, to the intent [o]ye may believe;[6] nevertheless let us go unto him.

16 Then said [p]Thomas, which is called Didymus, unto his fellow-disciples, Let us also go,[7] that we may die with him.[8]

17 Then when Jesus came, he found that he had *lain* in the grave four days already.[9]

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs[1] off:[2]

19 And many of the Jews came to Martha and Mary, [q]to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, [r]if thou hadst been here, my brother had not died.

22 But I know, that even now, [s]whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, [t]Thy brother shall rise again.

24 Martha saith unto him, [u]I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, [v]I am the resurrection, and the life:[3] he[w] that believeth in me, [x]though he were dead,[4] yet shall he live:

26 And[y] whosoever liveth and believeth in me[5] shall never die. [z]Believest thou this?

27 She saith unto him, [a]Yea, Lord; I believe[6] that thou art the Christ, the Son of God, which should come into the world.[7]

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, [b]The Master is come, and calleth for thee.

29 As[d] soon as she heard *that,* she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and [e]comforted her, when they saw Mary, that she rose up hastily and went out, followed her,[8] saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, [f]she fell down at his feet, saying unto him, [h]Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, [i]he groaned in the spirit, and was [j]troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.[1]

36 Then said the Jews, Behold, how he loved him!

37 And some of them said, Could not this man, [k]which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore, again [l]groaning in himself, cometh to the grave. [m]It was a cave,[2] and a stone lay upon it.

39 Jesus said, [n]Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, [o]by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, [p]Said I not unto

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CHAP. XI.

[a] Matt. 21. Mar. 11. 1. ch. 12. 1.

[b] Lu. 10. 38-42.
1 See note below, ch. 12. 3. Matt. 26. 6, 7. Mar. 14. 3. Lu. 7. 37, 38.

[c] ch. 12. 3. Ps. 23. 5. Heb. 12. 6. Re. 3. 19. Mar. 10. 21.

[d] Mar. 5. 23. ch. 9. 7. ver. 13. 40. 2 Co. 12. 9.

[e] See ver. 3.

[g] Hos. 6. 2. De. 32. 36. Ge. 22. 14. Is. 30. 18, with ch. 20. 20.

[h] He was in Bethany, or Bethabara, beyond Jordan, more than a long day's journey distant from the home of the mourning sisters.—*P.*

[i] Ac. 20. 29-24. 21. 13.

[j] ch. 10. 31, 39. Mat 16. 21, 22. Ac. 21. 12.

[k] ch. 9. 4. 12. 35. Lu. 13. 32, 33. There is no danger of death till my work be finished.

[l] ch. 9. 4. 12. 35. Ps. 104. 22, 23. Ec. 9. 10. When my work is finished, I cannot escape death.

[m] 1 S. 26. 12. Ja. 2. 23. ch. 15. 9, 14, 15. 2 Ch. 20. 7.

[n] De. 31. 16. Mat. 9. 24. ver. 13. Ac. 7. 60. 13. 36. 1 Co. 15. 18, 51. 1 Th. 4. 14, 15.

[o] It is a token that he is past danger.

[q] ch. 10. 29, 30. 25.

[r] ver. 4. ch. 9. 3. 2. 11. 4. 48. 5. 36. 10. 38. 14. 10, 11.

[s] *To the intent ye may believe,* throughout all your coming trials, in the existence of my power over death and the grave.—*C.*

[t] Mat. 10. 3. Mar 3. 18. Lu. 6. 15. ch. 20. 24. 21. 2.

[v] ver. 8. Mat. 26. 35. Let us risk our lives along with our Master, and die as well as Lazarus.

[w] Not with Lazarus, as some interpret, for then had he said, 'and the like him,' but 'let us die with our Lord,' who thus through love to his friends in Bethany exposes himself to his implacable enemies in Jerusalem.—*C.*

[x] It is the universal custom in the East—indeed it is a necessity in such a climate, to bury on the day of death. It would seem from the narrative that Lazarus was already dead when the messenger told our Lord of his sickness, for he remained two days where he was, and then occupied two days more on the journey, going the first probably to Jericho, and ascending on the second to Bethany.—*P.*

[y] That is, *near two miles.*

[z] The situation of Bethany is on the eastern declivity of the Mount of Olives, completely hidden from the Holy City and the district round it by the intervening hill. The slopes of Bethany are ragged and rocky, and the wilderness of Judea, an extensive view of which it commands, is wild and desolate. The village is built on the side of the main road from Jerusalem to Jericho; a shorter footpath to the city leads over the top of Olivet.—*P.*

[a] Ge. 37. 35. 1 Ch. 7. 20. Ps. 30. 2. 11. 42. 21. Ro. 12. 15. 2 Th. 5. 24. 4. 18. Ec. 7. 2.

[b] It is very remarkable that this, the greatest, and in its results the most momentous of our Lord's miracles, is only recorded by John, and is not even remotely hinted at by the other evangelists. They could not have been ignorant of it, for it became the exciting cause of that bitter enmity among the Jewish rulers which resulted in the crucifixion. Any ordinary biographer would have made such an incident one of the most prominent parts of his story. The only reason I can assign for this and similar omissions in the Gospels is, that each evangelist was guided, both in the selection and detail of his facts, by one Divine Spirit, who so directed all as to give to man one perfect picture of the *Great Exemplar,* and not complete development of his saving work.—*C.*

[c] 2 Ki 5. 22. ch. 4. 47. 49. Mar. 5. 28.

[d] ver. 21, 22. ch. 9. 30, 31. ver. 43, 44. Mat. 9. 25, 26.

[e] Jo. 14. 14. ch. 5. 29. 1 Th. 4. 14. Is. 26. 19. Da. 12. 2.

[g] Ac. 23. 8. 24. 15.

[h] 1 Co. 15. 20, 45. ch. 6. 39, 40, 44. 12. 6. 1. 4. 5. 21. 2. Is. 38. 16. 1 Jn. 1. 2.

[i] *I am the resurrection,* as the sole and omnipotent source of it, as the sole agent by whom it is accomplished, and as in myself the first-fruits of it. *I am the life,* because the author of all life, because especially the fountain of that spiritual life which animates the resurrection body, because the sustainer of life in the church.—*P.*

[k] ch. 3. 15, 4. 14. Job 19. 26, 27. Ro. 8. 11. 1 Co. 15. Phi. 3. 21, 22.

[l] Is. 26. 19. Ro. 4. 17.

[m] *Though he were dead.* Rather, 'though he should die.'—*C.*

[n] Re. 20. 6. ch. 3. 15-18, 36. 8. 51, 52. 10. 28, 29. 6. 35. 7. 38. 1 Jn. 5. 10-12.

[o] Rather, 'whosoever is living and believing on me'—that is, whosoever during this life puts faith in my word of promise and power, 'shall not die for ever.'—*C.*

[p] ch. 10. 31. 9. 35. Lu. 8. 25. Mar. 9. 23.

[q] Mat. 16. 20. ch. 7. 49. 6. 14, 69. 14. 42. 19. 38. Ac. 8. 37.

[r] Rather, 'I have believed.'—*C.*

[s] *Which should come into the world* —that is, from the invisible into the visible world.—*C.*

[t] Mat. 23. 8-12. 26. 18. ch. 13. 13. 20. 16. 21. 7. Mar. 5. 35. 9. 5. 10. 17, 49. Ec. 9. 10.

[u] Ps. 119. 59, 60. Pr. 27. 1.

[v] See ver. 19.

[w] This is an important fact in the narrative, as the company of mourners afford a sufficient number of witnesses, some of them sufficiently sceptical (ver. 37) and malignant (ver. 46), to test and establish the reality of the miracle.—*C.*

[x] Lu. 7. 38. 10. 39. Ps. 45. 12. Mat. 2. 11. Mar. 5. 33. 1 Jn. 5. 8.

[y] ver. 21, 37. Mat. 9. 18. ch. 4. 47, 49. 2 Ki. 5. 11.

[z] He. 2. 17, 4. 15. Mar. 3. 5.

[a] *Gr. he troubled himself.*

[b] Lu. 19. 41. Is. 53. 3. 63. 9. He. 2. 16-18. 4. 15. Ro. 12. 15. On account of the afflicting circumstances, and at the unbelief of the spectators.

[c] ch. 9. 6.

[d] He. 5. 7. ver. 41. Ro. 8. 26. Ps. 6. 6.

[e] The cave-sepulchres of the Jews are not generally sunk into the ground but cut into the faces of perpendicular rocks. The stone, therefore, lay, not 'upon it,' but set or leaning 'against it.'—*C.*

[f] Ge. 23. 19, 20. Mat. 27. 60. [g] Mar. 16. 3. [h] ver. 32. Ps. 49. 7. 9. Ac. 2. 27. Ge. 23. 4. De. 32. 36. [i] ver. 25, 26, 4. 23. 2 Ch. 20. 20. Mar. 9. 23. Ro. 4. 8, 17-20, with Mat. 13. 58. Lu. 1. 20, 45.

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fore, been an intensity of feeling in them that removed them beyond all suspicion of simulated sorrow. Yet these sorrows were not altogether what the Jews supposed. For while they, no doubt, sprung, in part, from the remembrance of him that was gone, and sympathy with the bereaved and defenceless sisters, they also arose from the view of the fearful and universal ravages of sin and death, and the darkening shadows of that unbelief that he foresaw would defy even the evidence of light from the grave. *C.*

Ver. 44. *Came forth, bound hand and foot.* This statement has been made matter for infidel objection; 'for how,' it is said, 'could he come forth,' if 'bound hand and foot, and still requiring to be loosed?' The objection vanishes when the nature of the grave is considered. When the stone was removed, and the word of power uttered, he, most probably, slided down from a niche in the side of the cave, and stood partly out of the door, and so 'came forth,' but could not move farther until he was loosed from the grave-clothes. *C.*

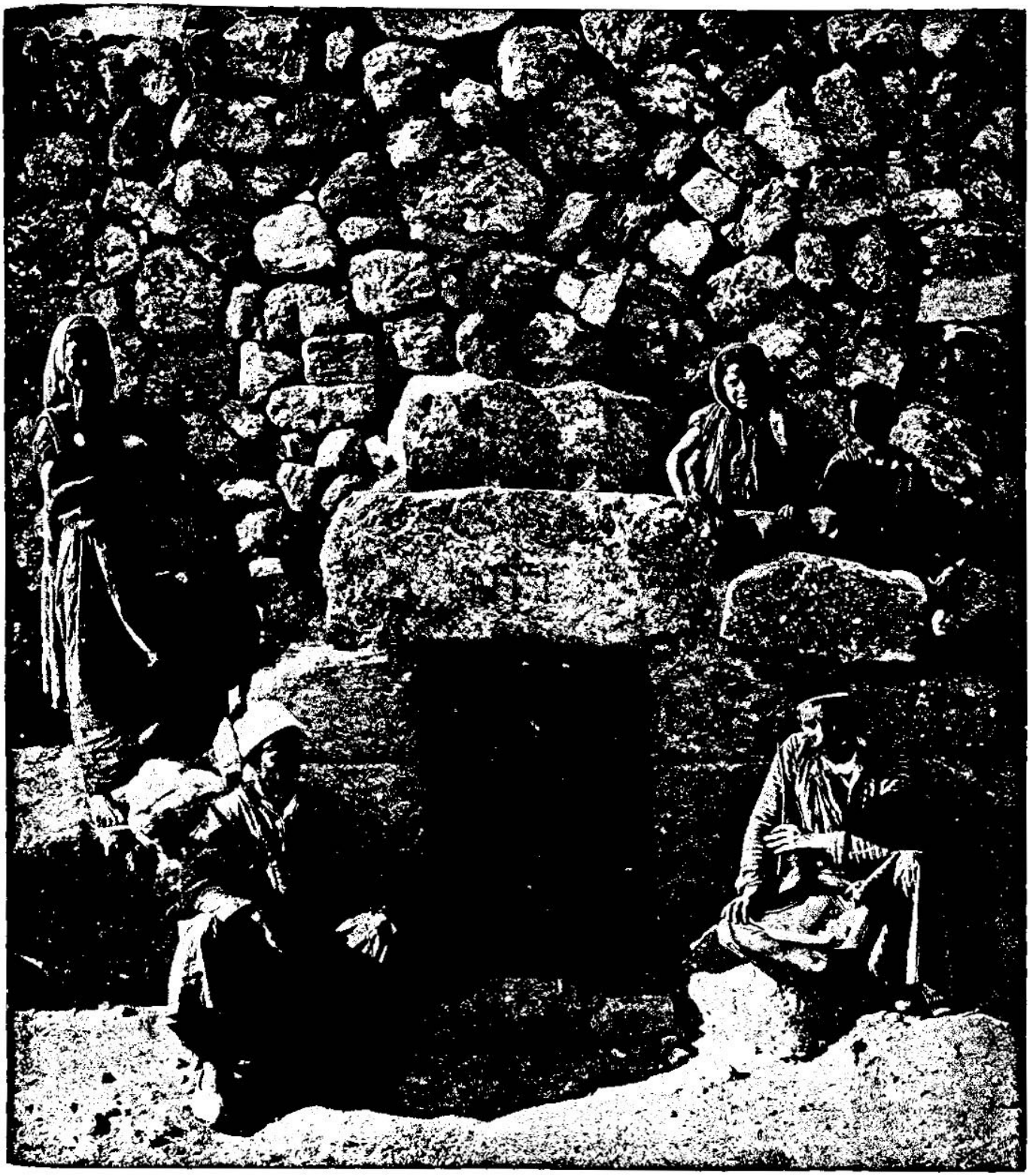

TOMB OF LAZARUS. [JOHN, xi:43.]—The tomb of Lazarus is in Bethany, where Mary and Martha and Lazarus lived. This is a wretched and miserable village now. But because it was once the home of the family where our Savior was so often entertained it has an undying charm for the Christian world. The tomb of Lazarus is a deep vault excavated in the rock and lined with masonry. Christians and Mohammedans alike regard the place with the greatest reverence. It is absolutely certain that Lazarus was buried here. It seems reasonable to accept the place that has so long been looked upon as the tomb of Lazarus as correct. Above the tomb and the village of Bethany is a square tower called the Castle of Lazarus.

thee, That, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, [q]I thank thee that thou hast heard me.

42 And I knew [r]that thou hearest me always: but [s]because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, [t]Lazarus, come forth.

44 And[u] he that was dead[3] came forth, bound hand and foot with grave-clothes:[4] and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then[v] many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But[w] some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then[y] gathered the chief priests and the Pharisees a council, and said, [z]What do we? for this man doeth many miracles.[5]

48 If we let him thus alone, [a]all *men* will believe on him: [b]and the Romans shall come and take away both our place and nation.[6]

49 And one of them, *named* [c]Caiaphas, being the high-priest that same year, said unto them, Ye[d] know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people,[7] and that the whole nation perish not.

51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus[e] should die for that nation;[8]

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then[f] from that day forth they took counsel together[9] for to put him to death.

54 Jesus[h] therefore walked no more openly among the Jews: but went thence unto a country near to the wilderness, into a city called 'Ephraim, and there continued with his disciples.[1]

55 ¶ And[j] the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, [k]to purify themselves.

56 Then[l] sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now[n] both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

A.M. cir. 4037.
A.D. cir. 33.

[q] ch. 12.28–30. Mat. 17.25. Lu. 10.21. Phi. 4. 6.

[r] Mat. 3.17. ch. 8.29. He. 5.7,7–25.

[s] ver. 30,45; ch. 12.30; 7.31; 10.38; 14.11.

[t] Lu. 7. 14, 15; 8. 54. Ac. 9. 40. Ro. 4.17. Ps. 33.9.

[u] 1 Ki. 17. 22. 2 Ki. 4. 34, 35. Ac. 20. 9–12.

[3] *He that was dead* Rather, 'that had been dead.'—*C.*

[4] With ch 20. 5, 7. He was to return to death after some time.

[v] ch. 2.23; 4.39, 41; 8. 30; 10. 42, 42; 12. 11, 18, 42.

[w] ch 5 15. Ac. 5. 25. 1 Sa. 22. 9, 10.

[y] Ps. 2.1–4. Mat. 26. 3. Mar. 14. 1. Ac. 4. 6, 27.

[z] ch. 11. 19. Ac. 4. 16.

[5] They admitted the reality of the miracles, but illogically and maliciously attributed them to diabolical agency.—*C.*

[a] Ge. 49. 10. Is. 9. 6, 7; 11. 10; 42. 6, 7; 49. 6.

[b] Da. 9. 26, 27. De. 28. 51–68. Mat. 22. 7. Lu. 19. 27, 43–44; 21. 20, 24.

[6] *Our place* of residence they will take to themselves, and from each of us his place of power and profit.—*Our nation* they will condemn and carry away as slaves, as the Babylonians did with our fathers.—*C.* They believed that if the career of Jesus were not stopped, the people would adopt him as their temporal king, and overthrow the local Roman power. This would bring down upon them the wrath of imperial Rome, and result in the total overthrow of the Jewish nation.—*P.*

[c] Lu. 3. 2. ch. 18. 14. Ac. 4. 6.

[d] ch. 7. 48, 49.

[7] ver. 48: ch. 19. 12, 18, 14. Lu. 24. 20. He meant that they had better murder Christ than provoke the Romans against them all.

[e] Mat. 20. 28. 1 Pe. 2. 24; 3. 18. Re. 5. 9. Is. 49. 6. Ro. 5. 20. 1 Jo. 2. 2. 4. 14; 3. 13, 16. ch. 10. 15, 16. Ep. 2. 13–22; 3. 6–9. Is. 49. 6.

[8] *That nation.* Rather, 'the nation'—the nation as gathered into Palestine, and distinguished from 'the children of God that were scattered abroad'—a phrase that does not seem applicable to the Gentiles, but to the 'dispersed of Judah and outcasts of Israel.'—*C.*

[f] Ps. 2. 1–4; 22. 12, 16; 31. 13; 109. 4, 5.

[9] From this statement it is obvious that previously the council had been divided. God overruling these divisions to give time for the teaching, example, and miracles of our Lord to do their work.—*C.*

[h] ch. 4. 1–3; 7. 1, 10; 10. 40; 18. 20.

A.M. cir. 4037.
A.D. cir. 33.

[f] 2 Sa. 13. 23. 2 Ch. 13. 19.

[1] The town of *Ephraim* or *Ophrah* is situated among the mountains, on the borders of Benjamin and Ephraim, about twelve miles north of Jerusalem.—*P.*

[j] ch. 2. 13; 5. 1; 6. 4. Ex. 12. 6; 23. 14–17; 34. 23. De. 16. 1. Le. 23. 5.

[k] Le. 35. 2 Ex. 19. 10, 22 Ch 30 15, 18. Nu 9. 6.

[l] ver. 8; ch. 5. 10, 18; 7. 11, 12.

[n] ch 5 16, 18; 8. 59; 10. 31, 32. Ps. 109. 4.

CHAP. XII.

[a] Mat 14. 3-9. Mat. 26. 6–13. Ch. 11. 1–45.

[1] This verse must be taken as a general introduction to what follows. There is no close connection between ver. 1 and 2. The incident recorded in ver. 2–8 occurred while Jesus was at Bethany, but not *immediately* after his arrival.—*P.*

[b] Lu. 10 38–42. ch. 11. 1, 5, 19–28, 39–44.

[c] ch. 11. 2, 28, 32. Lu. 10. 39, 42. Mat. 26. 6, 7. Mar. 14. 3. with Lu. 7. 37, 38.

[2] The supper was in the house of Simon the leper, not of Lazarus. The only conclusion we can draw from ver. 2, is that it took place *in Bethany.* Matthew and Mark mention an *alabaster-box* of ointment, which Mark says 'she brake,' or 'crushed,' 'and poured on his head.' Though neither Matthew nor John mention the *crushing*, yet as I have frequently had occasion to state, Mark is always characterized by minuteness of detail. John says 'she anointed the feet of Jesus, and wiped his feet with her hair.' Matthew and Mark say nothing of this, but simply mention the pouring on his head. There is no contradiction. Crushing the box with her hands over his head, the ointment ran down upon it as he reclined. Then with her hands already smeared she stooped and anointed his feet, wiping them with her long loose hair.—*P.*

[d] Mat. 26. 8, 9. Mar. 14. 4, 5. Ec. 4. 4. Job 5. 2. 1 Th. 2. 5. Ps. 55. 21.

[3] £59, 7*s.* 6*d.* British.—*C.*

[e] Ps. 12. 2; 55. 21. Pr. 26. 25.

[f] 2 Ki. 5. 20–27. Ps. 50. 18.

[h] ch. 13. 29.

[i] Ps. 109. 31. Zec. 3. 2. Ge. 4. 4.

[j] Mat. 26. 27; 27. 57–60. Mar. 14. 8; 15. 42–47. Lu. 23. 50–56. ch. 19. 38–42. Is. 53. 9.

[k] De. 15. 11. Mat. 26. 11. Mar. 14. 7.

[l] ver. 35; ch. 8. 21; 13. 33; 16. 5–7. C.

[n] ch. 11. 44, 45. Mar. 1. 45. Ac. 17. 27.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high-priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus,[a] six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the [1]dead.

2 There[b] they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took [c]Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.[2]

4 Then[d] saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence,[3] and given to the poor?

6 This[e] he said, not that he cared for the poor; but [g]because he was a thief, [h]and had the bag, and bare what was put therein.

7 Then[i] said Jesus, Let her alone: against the day of my [j]burying hath she kept this.

8 For [k]the poor always ye have with you; [l]but me ye have not always.

9 ¶ Much[n] people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Ver. 49, 50. Caiaphas, according to his own view, was merely giving utterance to a common sentiment, that 'whatever is politically expedient for a nation is to be boldly executed, however it may be morally wrong in itself or injurious to individual rights.' He does not assert that Jesus for any crime deserves to die, but that, for sake of the people and nation, it is expedient that he should die. But yet, while he thus utters his own opinion, God, unknown to the speaker, overrules his words, ver. 51, and, in honour of the office of the high-priesthood, of which he was personally unworthy, he employs him, in his bloodthirstiness, as he employed Balaam in his covetousness, and draws from him an official exposition of the great doctrine of atonement by sacrifice. *C.*

REFLECTIONS.—Jesus keeps an exact account of all his people's works of faith and their labours of love. But the most eminent piety cannot exclude afflictions and death. Yet if Christ love us, we may boldly apply to him in our distress. And happy is it if our troubles give him an opportunity to glorify himself, and either prepare us for, or usher us into, everlasting happiness. He often indeed graciously defers relief till it become seemingly impossible. But neither danger nor provocation can make him to neglect his work in its proper season. And with cheerfulness and activity we ought always to follow his example. The death of our godly friends should make life less sweet, death less bitter, and heaven more desirable to us. Dead saints ought not to be lamented as lost, but as gone before, to be with Christ, and to be raised with him to glory.—Many mournful changes may happen in a short time. And it is absurd to pride ourselves in our bodies that may quickly become so ugly and loathsome. It is very friendly to attempt comforting the distressed; but only Jesus' presence can afford solid relief. He at once delightfully acts as the mighty God, the object of faith, and raiser of the dead; and as the affectionate man, whose heart sympathizes with the afflicted, and is burdened with their unbelief. With eagerness then should we run to meet him, and pour our lamentations, as well as our requests, into his bosom. Secret fellowship may ascertain his approaching gracious deliverances. For quickly his salvation comes, whenever our heart is prepared for it by faith. And we never believe aright till we receive and rest on him as God's eternal Son and our given Saviour. With eager delight he lays hold on every opportunity to comfort his people and glorify his Father: and with the greatest ease he can grant instantaneous deliverances to either soul or body. No death, no bands can hinder his work. Alas! that while his marvellous works affect some, they should but enrage others against him. And great must be the wickedness of human hearts that can be thus influenced. But none are more furious enemies to the Redeemer than careless clergymen; and nothing more hurries men into plots and practices against him than worldly views. While all things work together for the redemption of those who love God, the sinful methods taken to preserve nations do but accelerate their ruin. While Christ hides himself, he may be sought for different ends; and though he delay his approach, he will always attend the ordinances of his own grace.

CHAPTER XII. Ver. 23–26. This request of the Greeks manifests that the time appointed of the Father for glorifying me, in the salvation of the Gentiles as

10 But[o] the chief priests consulted that they might put Lazarus also to death;

11 Because[p] that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On[q] the next day[4] much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, [r]Hosanna! blessed *is* the King of Israel that cometh in the name of the Lord.[5]

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear[s] not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These[t] things understood not his disciples at the first: but when Jesus was [u]glorified, then remembered[v] they that these things were written of him, and *that* they had done these things unto him.

17 The[w] people therefore that was *with* him when he called Lazarus ou of his grave, and raised him from the dead, bare record.[6]

18 For[y] this cause the people also met him, for that they heard that he had done this mi acle.

19 The Pharisees therefore said among themselves, [z]Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain [7]Greeks[8] among them that came up to worship at the feast:

21 The same came therefore to [a]Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, [b]we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, [c]The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, [d]Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He[e] that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If[g] any man serve me, let him follow me; and [h]where I am, there shall also my servant be: [i]if any man serve me, him will *my* Father honour.

27 Now[j] is my soul troubled; and what shall I say? Father, save me from this hour: [k]but for this cause came I unto this hour.

28 Father,[l] glorify thy name. [m]Then came there a voice from heaven, *saying*, I [n]have both glorified *it*, and will [o]glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, [q]but for your sakes.

31 Now[r] is the judgment of this world: now shall the prince of this world be cast out.[9]

32 And I, if I be [s]lifted up from the earth, [t]will draw [u]all *men* unto me.

33 (This he said, [v]signifying what death he should die.)

34 The people answered him, We have heard out of the law[1] that[z] Christ abideth for [2]ever: and h w sayest thou, The Son of man must be lifted up? [y]who is this Son of man?

35 Then Jesus said unto them, [z]Yet a little while is the light with you. [a]Walk while ye have the light, lest [b]darkness come upon you: for [c]he that walketh in darkness knoweth not whither he goeth.

36 While[d] ye have light, believe in the light, that ye may be [e]the children of light. These things spake Je us, and [g]departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, [h]yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, [i]Lord, who hath believed our report? and to whom hath [j]the arm of the Lord been revealed?

39 Therefore[k] they could not believe, because that Esaias said again,

40 He[l] hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.[3]

A.M. cir. 4031.
A.D. cir. 33.

o ch.11.47-53.57. Is. 16.31. Pr.1.10.1.16.

p ver.18.ch.11.15-18,20, 24,25. Ac.13.45. Ec.4. 4. Mat.13.10,11.18. ch. 2.23;11.45.

q Mat.21.8-11. Mar. 11.8-10. Lu.19.36-38.

4 'On the next day' after Christ's arrival at Bethany. The incident of the supper and anointing is narrated by John out of its chronological order. The same disregard of chronology is seen in ver. 23, 24. It was *after* Jesus took his seat on the ass that the multitudes raised the glad shouts. See Mat. 21. 1-9. Mar. 11. 1-11. Lu. 19. 29-44. John's object was to group facts, not to write a chronological biography.—*P.*

r Ps.118.25,26; 72.17 -19. 1 Ti.1.17. Re.5.9. Mat. 23. 39; 21. 1-7. Mar.11.1-7. Lu.19.29-35.

5 See Mat.21.1-9.—*C.*

s Zec.9.9. Is.62.11. Mat.21.5, with De.17. 16.

t Lu.9.45;18.34; 24.25,45.

u ch.7.39;17.5;13.31. Mar.16.19. He. 1.3;4. 15;8.1.

v ch.14.26;2.22.

w ch.11.31,45,46. 1 . 43.10.Ps.105.2;145.6.

6 *Bare record* - gave public currency and testimony to the miracle.—*C.*

y ver.9,11,12.

z ch. 11. 47, 48; 3.26. Ec.4.4. Pr.27.4. Job 5. 2. Mat. 27. 18, 21. 15. Lu.19.47,48.

7 1 Ki.8.41,42. Ge.9. 27. Ac.2.10; 17.4; 8.27. Ro. 1, 16, *i.e.* Gentile proselytes.

8 Either Hellenistic Jews, that is, Jews who did not live in Palestine, and spoke the Greek language, which had been introduced into the various kingdoms into which Alexander's successors had divided his empire; or Gentile Greeks, who had come to the feast as religious proselytes. See Ac.17.4.—*C.*

a ch. 1. 44, 45; 6.5,8; 14.8,9.

b Mat. 11. 8. Lu.23. 8. Ge. 41. 10. Is.11.10; 43. 6;49.12;66.19.

c ch.13.1,31,32; 17.1, 5.Is.52.13;53.10-12.

d He. 2.10. Is.4.2;52. 14,15;53.2-12. Mat.20. 28. 1 Jn.2.1,2;3.8. 4.14. Re. 5. 9. with 2 Co. 15. 36.

e Mat. 10. 37-39; 16. 25;19. 29. Mar.8.35. Lu. 9. 24; 17. 33; 18. 29, 30. Phi.3.7-10.

g ch.14.15. Mat. 17. 29.30;16.24;10.38. Mar. 8. 34. Lu.6.46; 9.23; 14. 27. He.12.1,2.1 Ju.5.3.

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* From comparing ch. 10. 34 with Ps. 82. 6. it will be evident that 'the law,' when not used in contradistinction from 'the prophets,' was popularly used to signify the whole Scriptures.—*C.*

A.M. cir. 4031.
A.D. cir. 33.

h ch 14. 3; 17. 24. 1 Th.4.17. Phi.1.23.2Co. 5.8.

i 1 Sa.2.30 ch.14.21, 23.Pr.27.18.2 Ti.2.8.

j Mat. 26. 37-39, 42. Mar.14. 33-36. Lu. 12. 50. ch. 13. 21. He. 5. 7. Mat 10.28 Lu.22.44.

k ch.16.32.

l Ca. 8.14. Re. 22. 17, 20. Lu. 2.14. He. 2.10.

m Mat. 3. 17; 17. 5. 2 Pe. 1.17

n Mat.3.17; 17.5. ch. 2.1;5.3;11.4.

o He.2.10. Ep.2.20 22;3.21. 1Pe.4.11. Is.49. 3.ch.13.31,32.

p ch.11.42.

r ch.5. 22, 27; 12. 30; 16.11. 1 Jo. 3.8. He. 2 14 Col.2.14,15. Ac.26. 18.Ep.2.1,2;6.12. Mat. 12.29. Lu.10.18. Is.49. 25.

9 *Now is the judgment*, &c., commenced and in progress to speedy completion.—*The prince of this world*, Satan, ch.14.30;16.11. 2 Co.4. 4. Ep. 2. 2; 6. 12. *cast out*; deposed from his usurped authority.—*C.*

s ch. 3.14;8.28. Mat. 27.22, 35. 40.42. Ga. 6. 14.

t Ca. 1. 4. Je. 31. 3. 1 Jo.4.19. ch 6.44.

u Ro.5.18,19. He.2. 9.10. Ga.3.28. Re.5. 9. Is.11.10;49.6.

v ch.18.32.

y See note * in first column.

z 2 Sa.7.13. Ps.89.4, 36, 37; 110. 4. Is 9.6, 7. Eze.37.25. Da.2.44; 7. 14,27. Mi.4.7.

2 *Abideth for ever* —that is, upon earth. This opinion the Jews, who looked only for a temporal Messiah, founded u on Da. 7. 14, and similar prophecies.—*C.*

y Mat.21. 10, 11. ch. 8.53;1.14;3.16.

z ch.7.33;16.16; ver. 46. Is.42.6,7. ch.1.5,9; 8.12;9.5.

a ver. 36. Ps. 2. 12. 2 Co.6.1,2. Je.13.16. Zec. 10.12.Is.2.5. Ep.5.8,14.

b Ps.69. 22-28; 21. 8-12.

c Ep.4.18; 5. 9. 2 Co. 3.14,15. Ro.11,7,8. ch. 11.10.

d He.4. 1. Ep. 5. 14. ch.3.16-20,36.

e Ep.5. 8. 1 Th. 5. 8. Lu.16.8. 1 Jn.2.9,10.

g Mat. 21. 17. ch. 8. 59;11.54. Mat.10.23.

h ch. 1. 11. Mat. 21. 20;21.14,15;23.37.

i Is.53.1. Ro.10.16.

j 1 Co.1.24. Ro.1.16. Ps.110.2. 1 Th.1.5;2.13. Ep.1.17-20.

k 2 Th.2.11. Ro.1.24, 26;11.7,8. 2 Co.4.3,4.

l Is.6.9,10; 29.10, 11. Mat. 13.13-15. Mar.4. 11,12. Lu.8.10. Ac.28. 26,27. Ro.11.8. Je.5.21. Eze.12.2. Is.44.18; 42. 19,20.

3 Alford says on this passage:—*Could not*, *i.e.* it was otherwise ordained in the divine counsels. No attempt to escape this meaning will agree with the prophecy cited ver. 40. But the inability, as thus stated, is coincident with the fullest freedom of the human will.'—*P.*

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well as the Jews, is just at hand.—Were I to continue in my present state, without dying a sacrifice for sin, I should not have the honour of raising up a spiritual seed to bear my image, and show forth my praise; but being made an offering for sin, I shall be glorified in the conversion, and salvation, and praises of repentant sinners.—And ye likewise must be conformed to me in entering into your glory through much tribulation: for whoever, from love to this life, and the enjoyments of it, denies, disowns, and rejects me, that he may escape persecution and danger, shall certainly fall short of the heavenly felicity; and he that undervalues his natural life, and all its enjoyments, for my sake, shall certainly inherit eternal life as his gracious reward. If any man therefore would be a true disciple and servant to me, let him follow my example, and the instructions of my Word, providence, and Spirit. Then shall he quickly share with me in the felicities of the heavenly world, in which my divine nature is at present, and my human will shortly be; and his unfeigned devoting himself to my service shall issue in his obtaining immortal honours from my Father. 27–30. My soul is inexpressibly distressed, in the views of my approaching sufferings and tribulations from every quarter. If it were possible, I could gladly be excused from it; but I do not insist upon it, as the great end of my coming into the world is to undergo them: I therefore entirely resign myself to the will of God, and beg that, in all I do or suffer, his perfections may be glorified to the highest.—To which the Father, by a voice from heaven, replied, That he had already glorified himself in his obedience, ministry, and miracles, and would further glorify himself in his sufferings and death, and in the complete salvation of Jews and Gentiles flowing therefrom. 31. Certainly and quickly shall both Jews and Gentiles be tried with regard to their thoughts of me; the righteous shall be distinguished from the wicked, and they shall be acquitted or condemned answerably to their believing or not believing in me. And Satan, who hath long reigned over most part of the world, in ignorance, idolatry, and other wickedness, and who reigns in the hearts of worldly men, shall be totally vanquished, his claim defeated, his oracles silenced, and himself be cast out of men's hearts, by the powerful spread of the gospel. 32. And I, after first offering up myself a sacrifice for sin on a cross, and in the virtue of it ascending to my Father's right hand, will erect my kingdom upon the ruins of his, inviting men of all ranks, Gentiles as well as Jews, to myself by my Word and Spirit. 35, 36. As the light of my personal ministry, or even the dispensation by my apostles, is to continue but a short time with you Jews, ye ought without delay to make the most diligent improvement of it; for if ye do not, ye must be left to continue in your ignorance and unbelief, to your utter destruction, in time and eternity. While you have me and my gospel among you to show you the way of salvation, believe in me that ye may receive the truth in the love of it, and be under its infallible direction, till ye be admitted into the mansions

41 These things said Esaias, [w]when he saw his glory, and spake of him.

42 ¶ Nevertheless [x]among the chief rulers also many believed on him; but [y]because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For[q] they loved the praise of men more than the praise of God.

44 ¶ Jesus[r] cried and said, [z]He that believeth on me, believeth not on me,[4] but on him that sent me.

45 And[t] he that seeth me seeth him[5] that sent me.

46 I[u] am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And [v]if any man hear my words, and believe not, I judge him [6]not:[7] for I came not to judge the world, but to save the world.

48 He[w] that rejecteth me, and receiveth not my words, hath one that judgeth him: [y]the word that I have spoken, the same shall judge him in the last day.

49 For[x] I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that [a]his commandment[8] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

A.M. cir. 4037.
A.D. cir. 33.

w Is.6.1–5.
x ch.2.23,24.30; 10.42; 12.42.
y ch.3.21; 9.22; 19.38, 7.13; 19.2.
z ch. 5.44. Ro.2.29. Mat 10.24,5. Lu. 16.13,5. with 1 Th.2.4–6. Ga.1. 10.
a ch.7. 37. Pr. 1. 20–23; 8. 1–4.
b Mar. 9. 37. 1 Pe. 2. 21. Mat. 10. 40. ch. 13. 20.
4 *Believeth not on me* alone, but on my Father also, revealed through me, and working in and by me.—*C.*
c ch.14 9,10. 2 Co. 4. 9. Col 1 15. He.1.3.
5 See note on ch. 14.9.—*C.*
d ch.1.5,9; 3.19; 9.5, 39; 8.12 ver. 35,36.
e ver 48. Mat. 7. 26. Lu 7.30. Is.53.1.
6 *Not yet*, ch. 5.45,8. 15,16.26; 3.17. Mar.10. 18. 1 Ti.1.15. Mat. 18. 11; 20.28. Lu.9.56; 19. 10. 2 Pe. 3.9,15.
7 *I judge him not* now, my present work being merely that of a teacher.—*C.*
f De.18.19. He.2. 3. 10.29,31. Lu. 9. 26; 20. 16.
g Mar.16. 16. Ro. 2. 16. 2 Th.1.8,9. Re. 20. 12.
h ch.3.34,11.32; 5. 20; 8.26,38; 14.10; 15.15; 7. 16. De.18.18.
i ch.6.63; 17.3; 20.31. 1 Jn. 2 25; 5.23. Ps.19. 12,13.3.10.
8 *His commandment* to me (ver. 49) is to teach the words of 'life everlasting,' which words become the principle, germ, and power of 'life everlasting' in the souls of them that believe.—*C.*

[w] The English version is here manifestly wrong. The Greek words, grammatically rendered, signify 'supper having begun,' or 'while they were at supper.' Ver. 12 shows that after washing the disciples' feet Jesus sat down again to supper, and ver. 26 represents them eating.—*P.*

A.M. cir. 4037.
A.D. cir. 33.

CHAP. XIII.

a Mat. 26.2. Mar.14. 1. Lu.22.1.
When Jesus knew. Rather, 'Jesus having known.'—*C.*
b ch.7.30; 8.20; 12.23; 17.1,11. Lu.22.53.
c 2 Ti.2.19 ch.17.10–12; 15.13. Ro.8.10. Je. 31.3. Ep.5.2. 1 Jn.4.19. Re.1.5.
d ver.4,26.
9 *Supper being ended* Rather, 'being come;' for the supper was not ended —see ver.26–28. See the use of this word, ch. 21. 4. Ac.12.18; 16. 25; 21. 40.—*C.*
4 See note * in first column.
e ver.2; ch.6.70. Lu. 22.3,53. Ac. 5.3. Ep. 6. 16.
f Mat. 11. 27; 28. 18. ch. 3. 35; 5.22,27; 17. 2. He.2. 7,8. Ac. 2. 36. Ps. 89. 27. Ep. 1. 22.
g ch.1.18; 3.13; 10. 8. 14,20,42; 7.29,33; 10. 16, 38; 14.2,10. 27,28; 17. 4,8, 11,13. Ps.110.1.
h Lu.17.8; 12. 37; 22. 27.
i Sa. 95. 4. 1 Ti. 5. 10. er.14–16. Mat 11. 29. with ver. 8,10. Ep. 5. 26,27. 1 Ju.1.7. Re.1.5.
5 *Lit. He.*
k Lu. 5.8. Mat. 3. 14.
l ver.12; ch.14.26; 12. 16.
m Lu.5.8. Mat.16.22; 26.33,35. Col.2.18,23.
6 Because he considered it an act to which his Lord should not condescend.—*C.*
n ch.3.3,5. 1 Co.6.11. Ep.5.26. Tit. 3. 5. He. 10.22. Mat.3.11. Ac.1. 5. Eze.36.25.
7 *If I wash thee not* —by my Spirit and blood, ch.3.5; 1 Jn.1.7. Re.1.5; 7.14.—*C.*

CHAPTER XIII.

1 *Jesus washeth the disciples' feet: exhorteth them to humility and charity.* 18 *He foretelleth, and discovereth to John by a token, that Judas should betray him:* 31 *commandeth them to love one another,* 36 *and forewarneth Peter of his denial.*

NOW before[a] the feast of the passover, when Jesus knew[1] that [b]his hour was come that he should depart out of this world unto the Father, [c]having loved his own which were in the world, he loved them unto the end.[2]

2 And [d]supper being [3]ended,[4] (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;)

3 Jesus knowing that [e]the Father had given all things into his hands, and that [f]he was come from God, and went to God;

4 He[g] riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to [5]wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter[5] saith unto him, Lord, [k]dost thou wash my feet?

7 Jesus answered and said unto him, [l]What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, [m]Thou shalt never wash my feet.[6] Jesus answered him, [n]If I wash thee not,[7] thou hast no part with me.

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of glory above. 44–50. He that truly believes in me as the promised Messiah, believes not in me only or ultimately, but, together with and through me, believes in my heavenly Father, who sent me into the world to seek and save lost sinners. And he who, by faith, discerns my person and office, is thereby led into the knowledge of my Father's nature, perfections, and will. I am come into this world to dispel the darkness of ignorance, superstition, and idolatry, and to bring life and immortality to light by the gospel, that whosoever receives and trusts in me should not continue under the power of spiritual blindness, nor wander in the way to eternal misery, but be instructed and guided in the way to everlasting blessedness. And if men, who have had opportunities of hearing and knowing my gospel, wilfully refuse it, and me in it, I will at present neither accuse them to the Father, nor pass nor execute upon them any sentence of condemnation; as the direct design of my coming into the world is not to accuse, condemn, or punish, but to secure, offer, and graciously give spiritual and eternal salvation to all that believe, whether Jews or Gentiles. But he that contemns and rejects me and my doctrines, shall, in due time, find an impartial Judge to try, condemn, and punish him: and the truths which I have preached shall be the rule of judgment, and the awful means of aggravating his offences in the last day. For the holy, excellent, supernatural, and gracious nature of the doctrines which I have taught, and my manner of delivering and confirming the same, manifest that I have uttered them as one directed and authorized by my Father. And whatever ye think of it, I know that what I preach by his authority is the only means of bringing lost sinners to everlasting life; and it is at your infinite peril to reject it.

Ver. 3. Some consider this event distinct from that of Matthew (ch. xxvi.) and Mark (ch. xiv.)—(1) Because this was six days before the passover, that only two, Mat. 26. 2. (2) This seems to have occurred in the house of Lazarus, that in the house of Simon the leper, Mat. 26. 6. (3) In this Mary anointed the feet of Jesus, in that a woman unnamed poured ointment on his head, Mat. 26. 7. Others consider the three narratives identical, though the circumstances differ, judging it more probable that Matthew and Mark should have dislocated the chronology of the events, than that our Lord should have twice been anointed within four days. *C.*

Ver. 24. This statement of our Lord, and that of Paul, 1 Co. 15. 36, have been impugned as contrary to fact; for, say the objectors, if the grain of wheat die, there can be no produce. This objection is a melancholy specimen of ignorance. When a man dies, the outward body dies—the inward 'spirit returns to God who gave it.' So, when the outward parts of the seed are chemically changed by moisture and heat, the inward germ, the embryo plant, is developed, and presents, if not an intended type, yet a natural parallel and illustration, of the resurrection. *C.*

Ver. 27. If our Lord prayed to be saved and was not answered, how can it be said that 'the Father heareth him always?' ch. 11. 42. Two simple and efficient answers present themselves:—(1) The words may be taken interrogatively: 'What shall I say? (Shall I say) Father, save me from this hour? (Nay) but for this cause came I unto this hour.' (2) A more literal translation will totally remove the difficulty without the interrogation: 'Father, save me out of this hour:'—(which prayer was literally fulfilled, for out of that hour of darkness he arose more bright than ever!) —'but for this cause came I into this world,' and therefore know I must patiently endure till thy name is glorified in my sufferings. *C.*

Ver. 41. The glory which Isaiah saw, ch. 6. 1, 5, 8, 9, and the person of whom he spoke, was certainly JEHOVAH, JEHOVAH OF HOSTS; and certainly the words of Isaiah are here applied to Christ. The conclusion is, therefore, inevitable—Christ is JEHOVAH 'manifest in the flesh.' *C.*

REFLECTIONS.—Grateful acknowledgments should never be long delayed. While true believers think all expense and service for Christ too little, hypocrites grudge him either heart, hand, or purse: and it is not regard to the poor, but love to the world, that sways them. While some gospel-hearers relish the report of Jesus and his works, others are thereby filled with murderous rancour. And the more Christ honours men, the world will hate them the more. Yea, the stronger evidence of his character Christ gives, obstinate unbelievers are the more exasperated; and if God check them, they become more resolute in wickedness. But let them rage as they please, Jesus will royally triumph over all opposition, fulfil his Father's promises, and honour his perfections, in both his sufferings and glories.—Thrice happy is it, if even curiosity lead us to the saving knowledge of him, and if regard to his people occasion our intimacy with himself!—Great is the virtue of his obedience and death for glorifying God, vanquishing Satan, and converting Jews, and especially Gentiles, to God. Much self-denial is necessary in following him aright. And transcendent is their reward who faithfully serve him, and, by faith, improve the light of his gospel while they have it. But great is their guilt and misery who indulge spite, devise cavils, and shut their eyes against the illuminations of his Word; or who, for secular honours, avoid the open profession of his name. Abandoned by God, they go on in the ways of ignorance and self-deceit, till they land in the depths of hell. Dreadful will be their case when he, who came into the world to save men, shall judge and condemn them at last. Yea, nothing will more fearfully aggravate their guilt and punishment than abused means of salvation.

CHAPTER XIII. Ver. 1, 7. You know not the reasons of what I am now doing, and little think what is my meaning in it; but I will in a little time somewhat explain my design; and when the Holy Ghost shall be poured out from on high he will further acquaint you with it, and make you to experience the benefit of it. 8. You may think your refusal is a humble aversion to my disparaging myself; but you cannot be my disciple if you set yourself against my authority, wisdom, and love; and you can have no fellowship with me, or interest in my saving blessings, unless you be spiritually washed in my blood, and, by my Word and Spirit, from the guilt and filth of your sins. 10. He who is once justified and sanctified by my blood and Spirit, needs only to be further cleansed, in the daily exercise of faith and repentance, from the guilt and defilement which, through remaining corruption, he perpetually contracts by his conversation in the world. And most, though not all, of you present are cleansed in this respect. 18. I do not expect you all to be either obedient or happy. I know that, though I have chosen you all to the apostleship, there is one among you, sitting familiarly with us at table, that is not seeking faith, holiness, and salvation, and who will ungratefully desert and betray me. 31, 32. Now the hour is just at hand when I, the Messiah, shall, by more remarkable sufferings and death, gloriously fulfil all my engagements in the room of sinners, conquer sin, Satan, and all his assistants, and secure an eternal redemption; yea, all the perfections of my heavenly Father shall be harmoniously exalted in this my astonishing self-abasement, and therefore shall he honour me in my sufferings by amazing signs and wonders, and with testimonies

9 Simon Peter saith unto him, Lord, [p]not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is [q]washed needeth not save to wash *his* feet, but is clean every whit: and [r]ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, [s]Know ye what I have done to you?

13 Ye[t] call me Master and Lord: and ye say well; for *so* I am.

14 If[u] I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily,[v] verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If[w] ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: [x]I know whom I have chosen: but that the scripture may be fulfilled, [y]He that eateth bread with me[8] hath lifted up his heel against me.

19 Now[9] I[a] tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily,[b] verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, [c]he was troubled in spirit, and testified, and said, [d]Verily, verily, I say unto you, that one of you shall betray me.[1]

22 Then[e] the disciples looked one on another, doubting of whom he spake.

A.M. cir. 4037
A.D. cir. 33

[p] Ps. 73. 2-7.
[q] 1 Th. 5. 23. ch. 15. 3. 17. 17. Ac. 15. 9. Numbers 31. Ca. 4. 7. Is. 52. 10. 2 Co. 7. 1. 1 Jo. 1. 7. Ep. 5. 26. Phi. 2. 15.
[r] ch. 6. 64, 70, 71. 17. 12. 17. 18, 21. 70.
[s] Matt. 13. 11. 16. 9.
[t] Matt. 23. 8-10. Lu. 6. 46. 1 Co. 8. 6. 12. 3. Phi. 2. 11.
[u] Mat. 11. 29. Ro. 12. 10. Phi. 2. 3, 5. 1 Pe. 5. 5. 1 Jo. 2. 6. 3. 16, 17. 4. 11. 2 Co. 8. 9. 1 Ep. 5. 2. 1 Pe. 2. 21. Ga. 6. 2. 1 Jo. 3. 16.
[v] Mat. 10. 24. Lu. 6. 40. ch. 15. 20.
[w] Mat. 7. 21, 24. Ro. 2. 13. Ja. 1. 22-25. 4. 17. Lu. 12. 47, 48.
[x] 2 Ti. 2. 19. ch. 17. 12.
[y] Ps. 41. 9. De. 32. 15. Mat. 26. 23.

[8] *He that eateth bread with me.* A special aggravation of the crime of Judas: for the rights of hospitality are still reckoned, in the East, a species of bond for mutual kindness and protection. But, oh! what a warning to every professing believer, lest, through the temptations of Satan, he should 'go and do likewise.'—*C.*

9 Or, *From hence-forth.*

[z] Is. 41. 23. 46. 10. ch. 14. 29. 16. 4.
[a] Mat. 10. 40. 25. 40. Lu. 10. 16. ch. 12. 44. 1 Pe. 1. 21.
[b] ch. 12. 33. 18. 32. Mat. 20. 19. Ac. 17. 16.
[c] Mat. 26. 21. Mar. 14. 18. Lu. 22. 21. Ac. 1. 16, 17. 1 Jn. 2. 19. ch. 6. 70.

[1] *betray me.* Rather, 'deliver me up to my enemies.'—*C.*

[d] Mat. 26. 22. Mar. 14. 19. Lu. 22. 23.

[e] Satan had formerly, through the influence of avarice, 'put into the heart of Judas (the thought) to betray' his Lord; now through the door which, not the suggestion, but the entertainment of that thought, had opened, he himself enters in, and takes full possession of his slave.—*C.*

[f] This is the commencement of Christ's last discourse to his disciples. At first there is a dialogue between him and them as they sat at table—they asking, and he replying; 'but when they had risen from the supper (ch. 14. 31), the discourse of Christ took a higher form: surrounding their Master the disciples listened to the words of life, and seldom spoke. Finally, in the sublime prayer of the great High-priest, the whole soul of Christ flowed forth in earnest intercession for his own to his heavenly Father' (*Olshausen*).—*P.*

[g] ch. 20. 26, 27. 21. 7, 20, 24. 1 Jn. 3.

[2] This disciple is the evangelist himself.—*P.*

[3] *Reclined.* Rather, 'reclining with his head.'—*C.*

4 They sat at meals in a recumbent posture, ver. 23. ch. 21. 20.

5 The Jews did not now celebrate the passover according to the Mosaic order (Ex. xii.), but reclining on couches, as emblematic of their rest in the promised land. Each individual reclined on his left elbow, with his feet turned backward; and the second on the couch had his head toward the bosom of the first.—*C.*

6 Softly to John alone, ver. 28.

7 Or, *morsel*, i.e. of the bitter herbs, Ex. 12. 8.

8 See note on Mat. 26. 23.—*P.*

[h] ver. 2. Lu. 22. 3. Ps. 109. 6. Ac. 5. 3. Mat. 12. 45.

9 See note * in first column.

[i] Ps. 81. 11, 12. Ro. 1. 24, 26, 28. 2 Th. 2. 10-12. Ja. 1. 13-15. Re. 17. 17.

[j] ch. 12. 6.

1 The scope of the narrative shows that our Lord and his disciples were already assembled at the paschal feast; how therefore can they have thought that Judas had been ordered to buy what was necessary for the feast? The word *feast* here signifies the whole festival, which lasted seven days, with its various offerings, unleavened bread, and other requisites. It was manifestly the latter the disciples referred to.—*P.*

[k] Pr. 1. 16. 4. 16. Is. 59. 7. Ro. 3. 15. Job 24. 13, 14. ch. 3. 19, 20.

[l] Ps. 40. 8. ch. 18. 11. Col. 2. 14, 15. He. 2. 10, 14. ch. 21. 19. 12. 23, 28. 17. 1-6. 1 Jn. 2. 14.

[m] ch. 14. 13. 1 Pe. 4. 11.

9 See note † in first column.

[n] ch. 12. 16, 23, 24, 27, 28. 17. 1, 5. 6. 7. 39. Phi. 2. 6-11. Is. 53. 10-12. He. 1. 3. Re. 3. 21. Ps. 110. 1.

[o] ch. 16. 16, 17. 34. 8. 21. 14. 19.

[p] Lu. 19. 48. ch. 15. 12, 17. Ep. 5. 2. 1 Jn. 4. 20, 21. 2. 7, 8. 3. 11, 16, 23. 1 Pe. 1. 22. 3. 8. 4. Ga. 6. 2. Mat. 22. 39. Ja. 2. 8. 1 Th. 4. 9. Ro. 12. 10. 13. 8-10. Ga. 5. 14. 22. He. 13. 1.

[r] Ac. 4. 32. 2. 46. 1 Jn. 2. 10. 3. 14. 4. 20.

[s] ver. 24. ch. 21. 20. ch. 5. 8. 22. 16, 17.

23 Now there was leaning on Jesus' bosom one of his disciples, whom [g]Jesus loved.[2]

24 Simon Peter therefore beckoned[3] to him, that he should ask who it should be of whom he spake.

25 He then lying[4] on Jesus' breast[5] saith unto him, Lord, who is it?

26 Jesus[6] answered, He it is to whom I shall give a sop,[7] when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.[8]

27 And after the sop [h]Satan entered[9] into him. Then said Jesus unto him, [i]That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because [j]Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.[1]

30 He then, having received the sop, [k]went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, [l]Now is the Son of man glorified, and [n]God is glorified in him.[2]

32 If[o] God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, [p]yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A[q] new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By[r] this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, [s]Lord, whither goest thou? Jesus answered him,

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extorted from enemies themselves; and shall speedily and suitably reward me with a glorious resurrection, ascension, and exaltation at his right hand. 34. The command of brotherly love is here called NEW, not as if it had not all along existed in the law of God, but because Christ revived it when it was sadly corrupted and almost forgotten, and enjoined it by a *new* example, and with *new* explications, motives, and enforcements, that it might be observed with a *new* spirit and temper, and in a *new* manner, as a fundamental law of his kingdom, written in his people's hearts by the spirit of the *New* Testament; and because it is most excellent, and will be eternally in full force.

Ver. 1. The former chapter having closed John's account of our Lord's public teaching and procedure, here commences a specimen of his private instruction and domestic intercourse with his disciples—a portion of the Word most deeply interesting, both as the best example for fathers and mothers, and the highest practical authority for the use of family prayer. *C.*

Ver. 10. *He that is washed.* Rather, 'He that is bathed,' whose whole body has been washed: for so the original signifies, *needs not but to wash his feet.* That is, he that has once truly received the gospel, who has been 'justified by faith,' and entered into 'peace with God,' will never again require such renewal; but will require, nevertheless, continual watchfulness and prayer, that in his daily walk he may 'keep himself unspotted from the world.' *C.*

Ver. 14. Had this precept been literal, there would doubtless have been some subsequent mention of it in the Acts or Epistles. The precept, however, is not literal, but emblematic, as the act of which it is the exposition. It is annually caricatured at Rome, when he who proudly professes to be the successor of Peter, and blasphemously asserts himself to be the vicar of Christ, washes the feet of a company of poor; and it is truly fulfilled wheresoever one Christian, of whatever rank, performs an act of mercy and kindness to another; but it is violated wherever pride despises, indifference neglects, or covetousness refuses to condescend and relieve. *C.*

Ver. 26. The 'sop' was a portion of the paschal supper, collected in the fingers and dipped in the sauce, and handed to a guest as a mark of attention.—*Note*, From considering the position of our Lord and his disciples, and the fact that our Lord, while John was reclining on his bosom, could not have reached to any considerable distance, it seems probable that Judas lay immediately to his left, so that had our Lord laid down his head as John did it, it would have rested on the breast of the traitor. *C.*

Ver. 31. *Now is the Son of man glorified.* In the translation the prophetic *present* is put for the *future*; in the Greek it is the *preterite*, used also prophetically to express the nearness or certainty of an event: see ch. 15. 6. The Son is glorified by the resurrection, the victory over death and hell, speedily to be achieved. 'God (the Father) is glorified' in the manifestation of his love to sinners through Jesus. *C.*

Ver. 32. *In himself.* Either in the Father 'himself,' by again receiving the Son into the bosom of eternal love, or in the Son 'himself,' by exhibiting in his Godhead-glory the power of his resurrection, ascension, and kingdom. *C.*

Ver. 34. *A new commandment.* 'New' to you: for you have hitherto been ambitious and envious, and at strife for supremacy, that can never operate but in a 'new' heart, enforced by a 'new' and unchangeable sanction, 'as I have loved you:' and that will abide for ever 'new,' as the sun in the firmament that waxes not old or dim—the emblem of myself, 'the same yesterday, to-day, and for ever.' *G.*

REFLECTIONS.—How affectionate and permanent is Christ's love to all men! Astonishing was his condescension for their instruction and advantage. And it is impossible to be his disciples unless he wash us by his blood and Spirit, and we are willing to obey his command, and imitate his condescension and kindness. If his providences be dark, we must wait till he explain them, and meanwhile daily apply his Word, Spirit, and blood, for the further purification of our heart and life. Without hesitation we must always submit to his authority, and put all the knowledge which we have of his truths into practice. To know better, and do worse, is doubly criminal. And, alas! awful is the thought that any who are in profession Christ's disciples, and under the highest visible relation and obligation to him, should kick at and betray him! But fearfully Satan leads men captive at his will when they are left to their own corruptions. Yea, never is he more ready to enter into men than when they are employed in solemn acts of religion; and desertion of godly society is a common inlet to final apostasy.—It is a great mercy that the Lord knows them that are his, and will assist them in their spiritual state and gracious course, if they are only faithful and walk in him as they received him; and that, notwithstanding the most dreadful falls, he seeks to restore by his love, and afterwards bring them to his glory. Transcendent were the glories of our Redeemer in his death and exaltation to heaven; and marvellous the displays of the divine perfections in him, as manifested, and to be for ever manifested, in the salvation of men. Strong, then, is the reason, and plain the duty, of following him through good report

Whither I go, thou canst not follow me now; but[t] thou shalt follow me afterwards.

37 Peter said unto him, Lord, [u]why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, [v]Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience: 16 promiseth the Holy Ghost, the Comforter: 27 and leaveth his peace with them.

LET not[a] your heart be troubled: [b]ye believe in God, believe also in me.[1]

2 In[c] my Father's house are many mansions: if[d] *it were* not *so*, I would have told you. [e]I go to prepare a place[2] for you.

3 And if I go and prepare a place for you, I[g] will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And[h] whither I go ye know, and the way ye know.

5 ¶ Thomas[i] saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am [j]the way,[3] and the[k] truth, and [l]the life: [m]no man cometh unto the Father, but by me.

7 If[n] ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show[4] us the Father, and it sufficeth us.[5]

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me [p]hath seen the Father; and how sayest thou *then*, Show us the Father?

10 Believest[q] thou not that I am in the Father, and the Father in me? [r]the words that I speak unto you I speak not of myself: [s]but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else [t]believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, [u]the works that I do shall he do also; and [v]greater *works* than these shall he do; because I go unto my Father.[6]

13 And[x] whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If[y] ye love me, keep my commandments.

16 And[z] I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even*[a] the spirit of truth; whom [b]the world

A.M. cir. 4037.
A.D. cir. 33.

t ver. 33; ch. 21. 18, 19. 2 Pe. 1. 14

u ver. 33, 36. Mat. 26. 33, 35. Mar. 14. 29, 31. Lu. 22. 33.

v Mat. 26. 34. Mar. 14. 30. Lu. 22. 34. 1 Co. 10. 12. Pr. 16. 18; 29. 23; 26. 12, 16.

CHAP. XIV.

a Is. 41. 10, 14; 43. 1, 2. ver. 27, 28; ch. 16. 22, 6. 2 Th. 2. 2.

b Ps. 112. 7. Is. 26. 3, 4. Ac. 4. 11, 12; 8. 37. Is. 12. 2, 3. Ep. 1. 12, 13. 1 Pe. 1. 21.

[1] Rather, 'Believe in God; believe also in me.' Both clauses are imperative; and it is assumed that they are faithless both as regards the Father and Son.—*P.*

c 2 Co. 5. 1. Re. 2. 7; 3. 12, 21. 2 Pe. 1. 11.

d ch. 3. 2. Re. 1. 5; 3. 14. Tit. 1. 2.

e He. 11. 16; 6. 20; 7. 25; 9. 8, 24. ch. 17. 24; 13. 33, 36. Re. 21. 2.

2 See note * below.

g ver. 18, 28. Mat. 28. 20. Ac. 1. 11. He. 9. 28. 1 Th. 4. 16, 17. Phi. 1. 23. Ro. 8. 17. ch. 12. 26; 13. 36; 17. 24. 2 Ti. 2. 12. Re. 3. 21.

h ver. 2. 1 Jn. 2. 4, 26. Ac. 14. 22. 2 Ti. 3. 12.

i ch. 20. 25, 27, 28.

j ch. 10. 9. Is. 35. 8, 9. Ac. 4. 12. Ep. 2. 18. He. 10. 19–22.

3 *The way*—prepared for the feet of the traveller. *The truth*—to guide the inquirer. *The life*—to raise the dead, and sustain the energies of the living.—*C.*

k ch. 1. 14, 17; 8. 32; 15. 1. Ac. 10. 43. Ep. 1. 13. 2 Co. 1. 20. Col. 2. 9, 17. Re. 1. 5.

l ch. 1. 4; 3. 14–18, 36; 6. 33–58, 63; 8. 51; 10. 10, 28; 11. 25; 14. 19.

m Ac. 4. 12. Ep. 2. 18. ch. 10. 7, 9. 1 Pe. 3. 18. Re. 5. 9.

n ch. 8. 19; ver. 9, 10, 20. 2 Co. 4. 6. Col. 1. 15. He. 1. 3.

Go to prepare a place. Not by working any change on the place itself, but by establishing 'through the eternal Spirit' [my own right to enter it as one 'without spot;' and your right as renewed by the same Spirit, washed in my blood, and 'joint heirs' with me of the same heavenly inheritance. Ro. 8. 17. He. 9. 11–14, 24.—*C.*

A.M. cir. 4037.
A.D. cir. 33.

4 By some visible representation. Mat. 11. 27. ch. 1. 18. Ex. 33. 20.

5 Philip appears to have thought that our Lord in his words;—'From henceforth ye know him, and have seen him,' referred to some future vision of God which the apostles would behold; hence he says, 'Show us the Father.' That is, Let us see him now, so that faith may be satisfied.—*P.*

p ch. 10. 30; 12. 45; 17. 21–23; ver. 20. He. 1. 3. Col. 1. 15, 19. 2 Co. 4. 6. Phi. 2. 6.

q ver. 9, 11. ch. 10. 30, 38; 17. 21–23. 1 Jn. 5. 7.

r ch. 3. 32, 34; 8. 26, 38; 10. 38; 12. 49; 17. 8, 6. 36–40. Lu. 24. 19.

s ch. 5. 17. Ac. 10. 38. He. 2. 4.

t ch. 5. 36; 10. 25, 32, 38; 17. 21, 23; 15. 24. Mat. 11. 5.

u Mat. 21. 21. Mar. 16. 17, 18. Lu. 10. 17. Ac. 2. 43; 4. 16, 30; 5. 12; 6. 8; 8. 6, 13; 19. 6, 11. 1 Co. 12. 10, 28. Mat. 21. 21.

v Ac. 5. 15; 19. 12. 2. 41; 4. 4; 5. 14; 6. 7. Ro. 15. 19.

6 Reference is evidently made to the gift of the Holy Ghost, whom Christ had promised to send after his glorification. Compare the remarkable statement in ch. 16. 7.—*P.*

x Mat. 7. 7, 21, 22. Is. 45. 11. Mar. 11. 24. ch. 15. 7, 16. 23, 24. 1 Jn. 3. 22; 5. 14. Ja. 1. 5; 5. 16. Ep. 3. 20, 21. 1 Pe. 4. 11. Col. 3. 17. 1 Jn. 2. 14.

y ver. 21, 23; ch. 15. 10, 14. 1 Jn. 2. 3, 5; 3. 24; 5. 2, 3.

z ver. 26; ch. 7. 39; 16. 7, 13. Ro. 8. 34, 26, 27. Mat. 28. 20.

a ch. 15. 26; 16. 13. 1 Jn. 2. 27; 4. 6.

b 1 Co. 2. 14. Ro. 8. 7.

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and bad report, and of loving all them that bear his image for his sake.

CHAPTER XIV. Ver. 1–3. Be not discomposed or terrified at my being betrayed, nor at my approaching ignominies and death, nor at the disappointments and sufferings which ye may be called to undergo on my account; but labour to live by faith, not only on God's promises, but also on my character, offices, relations, work, and fulness, as represented in the gospel, as the blessed means of quieting your hearts. For in heaven, where my Father dwells in the highest manifestations of himself, there are many delightful abodes, and some in which ye shall have eternal rest and satisfaction after your toil and trouble on earth. If it had been otherwise, I would have faithfully and kindly undeceived you; but I am going away from you by death to secure that glory for you, and, by my ascension, to take possession of it in your name, and to prepare everything in the best manner for your arrival thither.—And when, and as surely as, I go in this manner to prepare heaven for you, I will quickly return, by my Spirit, to prepare you for it; and will receive your souls at death, and your whole persons at my second appearance, into my immediate presence and fellowship, that ye may be for ever in a state of freedom, honour, and delight, where I already am in my divine nature, and shortly will be in my human. 6, 7. I myself am the only mean of access to and acceptance with God, and of your receiving grace and eternal blessedness from him. I am the *Way*, as, by my own blood, I am entering into the holy place, and will thereby open a path for you to follow me. I am the *Truth*, as all the legal types and ancient promises are fulfilled in me, and as I attest the truths of God and teach you the sure way to heaven. And I am the *Life*, as I have life in myself, and am the author of spiritual and eternal life to all that believe in me; so that no man can acceptably approach to God in worship, or have any comfortable communion with him, by faith and love here, or any personal admission into his immediate presence hereafter, in any other way than by me. And if ye had known what I am in my person, natures, and office, ye would have known what my Father is, who is one with me in all essential properties. And as ye have begun to see him in the manifestations which I have made of his power and goodness, ye shall hereafter, by the descent of the Holy Ghost, and by other means, know more and more of him. 9–11. Whoever is duly acquainted with me, who am his express image, in my person, offices, and work, hath seen the most lively displays of the Father's perfections. Why, then, after so long acquaintance with me, do you unadvisedly desire a visible representation of him to satisfy all your doubts? Do you not yet believe that I and my Father, though distinct persons, are essentially united, and have the most real, mutual, and intimate communion in Godhead? For neither do I preach the doctrines which you have heard, nor perform the miraculous works which you have seen, but as inseparably united to and sent by him. Believe therefore upon the authority of my Word, and upon the credit of my miracles which I perform in so godlike a manner, that I and my Father have an essential and inseparable inbeing in one another. 12–14. And I assure you, my disciples, that if ye believe in me, according to the declarations which I have made of myself, ye shall be enabled to do as great miracles as ye have seen me do; nay, be instrumental in the far greater and more extensive work of converting multitudes of Jews and Gentiles through all nations of the world; because I will ascend to heaven to intercede for and send down my Spirit upon you and them. And whatsoever ye shall ask for the glory of God, and your own assistance, acceptance, and success, upon the ground of my grant and promise, and with humble dependence upon my wisdom and power, faithfulness and grace, merit and advocacy, I will certainly perform it in answer to your prayers, that the Father may manifest his glorious perfections through my obedience and sufferings, and in my gracious and almighty works. 15–17. Since such shall be the fruits of my departure from you, instead of being anxiously concerned at losing my bodily presence, or at the disappointment of your secular expectations, show your affection to me in a conscientious respect to all my commandments.—And to encourage you herein, I, as your High-priest and Advocate, will intercede effectually with my Father for you; and he, in concurrence with me, will send you another Counsellor, Advocate, and Comforter, to supply the want of my bodily presence, in instructing, assisting, and exciting you to every duty, in pleading your cause against your enemies, and comforting you in all your tribulations: who shall not abide with you a little while, as I have done, but in every period of time and eternity—even the Holy Ghost, who, being of the same nature with me and my Father, is truth itself, infinitely faithful, and the author and teacher of all truth; and whom carnal and unregenerate men do not entertain or embrace, because they have no true knowledge of or affection towards him; but ye who are enlightened and renewed by his operation have an experimental acquaintance with him; for he at present dwells, and works, and manifests himself in you, by his gracious and miraculous influences; and shall quickly further manifest himself in you with increasing light, power, and consolation. 18–20. And though I am going from you by death, I will not leave you destitute, exposed, friendless, and forlorn, but will pay you repeated visits after my resurrection; and will return, by my Spirit, after my ascension, to your unspeakable comfort and advantage. Shortly these wicked men who reject, despise, and abuse me, shall see me no more on earth, but ye shall see me alive after my passion; and because I am the living God, and shall rise again to an immortal life in my manhood, and always live in heaven as the head of my mystical body, ye shall, in union to my person, in fellowship with me, and by virtue derived from me, live spiritually, in a state of justification, sanctification, and consolation, in this world, and of glorification in the next. And when I have risen from the dead, as a triumphant conqueror over sin and Satan, death and hell, and have poured out my Spirit upon you, ye shall begin more clearly to understand that I am essentially one with the Father, and that ye are spiritually united to me as the source of your life. 21–24. Whoever, by virtue of this union with me, not only hears, but receives, hides in his

cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he [c]dwelleth with you, and shall be in you.

18 I[d] will not leave you comfortless:[7] I will come to you.

19 Yet[e] a little while, and the world seeth me no more; but ye see me: [f]because I live, ye shall live also.

20 At that day ye shall know [h]that I *am* in my Father, and [i]ye in me, and I in you.

21 He[j] that hath my commandments, and keepeth them, he it is that loveth me: and he that[k] loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas [l]saith unto him, (not Iscariot,) Lord, how[m] is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He[p] that loveth me not keepeth not my sayings: [q]and the word which ye hear is not mine, but the Father's which sent me.

25 These[r] things have I spoken unto you, being *yet* present with you.

26 But[s] the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he[t] shall teach you all things, and [u]bring all things to your remembrance, whatsoever I have said unto you.[8]

27 ¶ Peace[v] I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let [x]not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, [y]I go away, and come *again* unto you. If ye loved me, [z]ye would rejoice, because I said, I go unto the Father: for my Father is [a]greater than I.

29 And[b] now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for [c]the prince of this world cometh, and [d]hath nothing in me.[9]

31 But[e] that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

I AM[a] the true vine, and my Father is [b]the husbandman.

2 Every[c] branch in me[1] that beareth not fruit he taketh away: and [d]every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.

3 Now[e] ye are clean through the word which I have spoken unto you.

4 Abide[f] in me, and I in you.[2] As[h] the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

A.M. cir. 4037. A.D. cir. 33.

c ch. 14. 14. Ro. 8. 9, 14-16, 26. 1 Co. 3. 16. 2 Co. 4. 6. 5. 18, 25. 2 Ti. 1. 14. Ep. 2. 18, 22.

d Mat. 18. 20. 28. 20. Ac. 1. 8. 2. 1-4. 4. 31. 10. 44. 13. 2. 52. 4. ver. 3, 26.

7 Or, *orphans.*

e ch. 7. 34. 8. 21. 13. 33. 16. 16.

f ch. 11. 25. 1 Co. 15. 21, 22. He. 7. 16.

g ver. 9, 10. ch. 17. 3. 21-23.

h Ro. 8. 1. 1 Co. 1. 30. 6. 17. 2 Co. 5. 17, 21. Ga. 2. 20. Ep. 2. 10. 5. 30. Col. 3. 3, 4. 1 Jo. 2. 5, 6. 4. 13.

i See ver. 15, 21, 24. ch. 13. 34. 1 Jo. 2. 5. 3. 24.

j Ps. 146. 4, 147. 11. 35. 27. Is. 62. 3-5. Zep. 3. 17. 2 Co. 3. 18.

k 1 Jo. 2. 5. 4. 12.

l Lu. 6. 16. Ac. 1. 13. Jude 1.

m 1 Jo. 1. 34. ch. 3. 4, 9. 6. 52, 60, 7. 18. 1 Co. 4. 7. ch. 16. 18.

n See ver. 21. Re. 3. 20. He. 13. 5. Ps. 91. 1. 121. 5. 1 Jo. 4. 16. Re. 3. 12, 21. 21. 3. 22. 1 Jo. 2. 24.

o See ver. 15, 21, 23.

p ch. 5. 19, 20, 38. 7. 32, 34. 7. 28. 8. 26, 28, 38, 42. 12. 44, 50.

q ch. 12. 1, 16, 28.

r ver. 16, 17, 26. ch. 15. 26. 16. 7. Lu. 24. 49. Ac. 1. 5. Ro. 8. 26. Jo. 2. 28.

s ch. 16. 13, 14. 1 Jo. 2. 20, 27. Je. 31. 34.

t ch. 3. 5, 6. 1 Jo. 5. 6.

8 This was a special promise to the apostles, and was intended to prepare them for the full development of the new faith, and for the great work of writing the New Testament Scriptures.—*P.*

u Ro. 5. 1, 11. 2 Co. 5. 20, 21. Ep. 2. 14-17. Col. 1. 20, 3. 15. Phi. 4. 7. ch. 16. 33. He. 9. 2. 28. 10. 19. Is. 54. 7-10. 1 Pe. 3. 14.

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ing over it, 'destroy him who had the power of death, that is, the devil.'—*C.*

x See ver. 1. Re. 2. 27, 28. Is. 35. 3, 4. 51. 12. 61. 2, 3.

y See ver. 3. Ac. 1. 11.

z Ps. 45. 5, 7. 1 Jo. 2. 5, 7.

a ver. 12. 28. ch. 10. 29. 1 Co. 11. 3. 15. 27, 28. Is. 49. 3. 52. 13. 1 Co. 3. 23. Je. 31. 22. Ga. 4. 4. with ch. 5. 18. 10. 30. Phi. 2. 6. 1 Jo. 5. 7.

b He. 13. 15, 16. 1 Pe. 2. 5. 1 Jo. 5. 8.

9 See note [7] in first column.

c He. 2. 14. Phi. 2. 8. ch. 12. 31. 14. 30. 16. 11. Ps. 40. 8. Mat. 26. 39, 42.

CHAP. XV.

a Is. 4. 2, 11. 2. Je. 23. 5. Zec. 3. 8. 6. 12. with ch. 1. 5, 6. 30, 35.

b Ca. 8. 12. Is. 5. 1. Mat. 20. 1, 21. 33. 1 Co. 3. 9. 1 Jo. 5. 21.

c Mat. 15. 13. Lu. 13. 7. 3. 9. Mat. 13. 41, 42. ver. 6. 1 Jo. 3. 8.

1 *Every branch in me*—by mere profession. *Purgeth it*, pruning or clearing it from parasitical plants or destructive insects.—*C.*

d He. 12. 15. Re. 3. 19. Is. 27. 9. Ep. 5. 26, 9. Col. 1. 22, 23. 2 Pe. 1. 5, 9.

e ch. 13. 10. 17. 17. 1 Pe. 1. 22. 1 Jo. 1. 7.

f Ga. 2. 20. Col. 2. 6, 7. 1. 23. 1 Jn. 2. 6. Is. 49. 24, 25.

2 The term 'abide' expresses *real*, as contradistinguished from *nominal* union with Christ. Man may not always be able to distinguish them, but God can. Man can only judge by the fruit, which from the merely human stand-point is the only trustworthy test of the Christian. God looks deeper. He sees the, to us, invisible link of faith the moment it joins the soul to the Saviour.—*P.*

g ch. 6. 68. 1. 14, 16. ver. 5. Ho. 14. 8. Ga. 2. 20. Ac. 4. 12. Phi. 1. 21. 4. 13.

Satan, the 'prince of this world,' who brought sin into it, and by sin death—he would come again to battle with Christ. Christ declares that Satan has nothing in him—no property, no relic of the fall, no passion or sinful tendency. Death, which under ordinary circumstances is the result of Satan's power, Christ would yield up, that he might, by triumph-

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heart, and faithfully observes, my commandments, manifests his love to me; and shall in return be accepted and approved of, and delighted in, by me and my Father; and we will favour him with the peculiar manifestations of our glory; multiply the tokens of our special presence with him, by our Word, ordinances, and Spirit, and continue to hold the most free and intimate fellowship with him, as the spiritual house and temple in which we desire to dwell. 26, 27. But when, after my death and ascension to heaven, the Holy Ghost, whom the Father shall, for my merit and upon my intercession, send as a Guide, Advocate, and Comforter, to supply my room and carry on my work, is come unto you, he shall lead you into a more clear and extensive acquaintance with all truths necessary to be known or preached, and shall revive in your minds the remembrance of all the particulars which ye have heard from me, that ye may fully apprehend and properly improve the same. And meanwhile, as your parting and dying friend, I not only earnestly wish for you, but promise, and graciously bestow upon you all that solid and substantial peace and happiness which I secure and enjoy, and which the world neither can give you nor take from you. Let therefore no apprehensions of my approaching death, nor of your own loss or trouble, discompose your minds. 28, 29. I have told you that I am just going to leave you with a design to return and receive you into my Father's heavenly palace. If your love to me were truly spiritual, regular, and considerate, instead of being troubled, ye would, both for my sake and your own, rejoice at my departure to my Father, that I, his servant as man and mediator, may with him enjoy the utmost blessedness, and all power in heaven and earth, as the reward of my obedience and suffering, to exercise it for your advantage.—And I have told you these things beforehand, that when you see them accomplished ye may be the more confirmed in your belief of my being the promised Messiah, able and ready to fulfil whatever I have promised to you. 30, 31. I shall have little opportunity of discoursing more to you before my death; for Satan, who formerly pretended to offer me all the kingdoms of this world, and who powerfully works in the hearts of its rulers and people, is now making his last effort, stirring up his evil instruments, to unite their stratagems and force for murdering me. But he can find no corruption in me to work upon by his temptations, or to give him power over me. Nor can he hinder my death from tending to the glory of my Father, the salvation of believers, and destruction of his own kingdom, or even bring it about, without my own free consent. But to make it evident, both to friends and foes, that I love my Father, and am now heartily willing to obey his commandment in laying down my life for all the world, let us therefore rise from this table and retire to the garden, whither my enemies are coming to apprehend me.

Ver. 9. *He that hath seen me hath seen the Father.* God, in his infinity of being and perfection, must be essentially invisible to every finite creature; for it is manifestly impossible for the finite, either by bodily or mental sight, to comprehend the infinite. God therefore becomes 'manifest in the flesh,' and he that has, on examination and conviction, acknowledged Jesus to be the 'Son of God,' has seen all that man can see of the eternal love, the tender mercy, the overflowing goodness, the unerring wisdom, and the saving power of 'God the Father.' *C.*

Ver. 12. This promise has undoubtedly a special reference to the apostles, and was most literally fulfilled when Peter, not by a power inherent in himself (as was the power of our Lord), but merely by a power derived from the name of Jesus, converted, by one sermon, 3000 (Ac. 2. 41, 47), and by another, 5000 souls (Ac. 4. 4.); and when Paul turned to the Gentiles, preached the gospel in every nation, and reared up churches in every city. And greater by far than all miracles upon their bodies were these miracles of converting grace upon the souls of men. The promise has moreover an encouraging reference to every believer; for he that 'attempts great things for God will also, in due time, perform great things for God.' See, for instruction and encouragement, almost every history of Protestant missions to the heathen. *C.*

Ver. 16. *I will pray the Father.* If Jesus prayed to the Father, then, say the deniers of the true and proper Godhead of the Word, how could he be God? for God would thus be found praying to God. This objection proceeds upon two oversights—1. That Jesus was as truly man as he was truly God. 2. That man prays only in proportion as he is God-possessed.—Wherefore, as in Jesus 'dwelt all the fulness of the Godhead bodily,' from him, as our Mediator, must ever ascend the voice of all our necessities to the Father, and through him must come down, in reply, 'every good and every perfect gift.' *C.*

Ver. 23. *We will come unto him*, &c. The union of Jesus and the Father in one word, 'we;' and in one action, 'we will come;' and in one permanent 'abode' with every believer, is surely an assertion of the Godhead attribute of omnipresence common to the Father and the Son which is not to be resisted or gainsaid! Had the speaker been a mere man or the highest angel, the language had been folly, falsehood, and blasphemy! *C.*

Ver. 28. *My Father is greater than I.* This is the accustomed stronghold of all who deny the Godhead of the Son. But surely, whether they assert Jesus to be mere man or highest angel, the declaration that God was 'greater' in power than either man or angel amounts to the merest and most useless truism, conveying no new information. How, then, is the Father greater than the Son? Even as every believer is greater, not in nature, but in work, because the Son has gone in righteousness to the Father (see ver. 12), and thence supplies him with grace and power, ver. 13. Thus also the Father is greater, not in nature, but in working for the glory of the Son, than was the Son, either for his own glory or the glory of the Father. In the days of his humiliation he 'finished the work which the Father had given him to do,' but no more.—But the Father has reserved 'in his own power' (Ac. 1. 7) the 'greater work' of progressively subduing all the enemies of the Son, even to the last enemy, death, 1 Co. 15. 28. *C.*

REFLECTIONS.—What a safe and suitable object of faith is our Redeemer! All his Father's perfections shine in him as his only begotten Son and mediatorial Servant. There is no saving knowledge of, faith in, or fellowship with God, but through him. Infinite was his condescension in becoming his Father's servant, and cheerfully yielding up himself to obedience and sufferings. And great is the glory to which he is advanced as his reward. It is a sure confirmation to our faith that all his predictions are exactly accomplished. And strong is the consolation to our souls that he is our new and living way to God and glory; and that he has risen from the dead, and in our nature ascended to heaven, to secure our interest there, and provide delightful mansions for us. In death, and at the resurrection, he will therefore receive us to, and keep us for ever with, himself. His life secures ours, spiritual and eternal; and his and his Father's presence, and his Spirit's indwelling influence, shall refresh and com-

5 I am the vine, ye *are* the branches: [f]he that abideth in me, and I in him, the same bringeth forth much fruit: for without me[3] ye can do nothing.[4]

6 If[5] a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, [h]ye shall ask what ye will, and it shall be done unto you.

8 Herein[i] is my Father glorified, that ye bear much fruit;[5] so[k] shall ye be my disciples.

9 As[l] the Father hath loved me, so have I loved you: [m]continue ye in my love.

10 If[n] ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These[o] things have I spoken unto you, that my joy might remain in you,[6] and *that* your joy might be full.

A.M. cir. 4032.
A.D. cir. 33.

f Ho.14 8. Phi. 1. 11. ch.1.14,16.Ga 5.22-24. 2 Pe.1.2-8.3.18.Col.2.9 -12,19.2 Co.3.5.

3 Or, *severed from me*

4 *Do nothing.* Rather, 'produce or bear nothing.'—*C.*

g Ps.1.4.21.9,10. Mat. 7.19. 2 Ti. 3. 13. Jude 12. Mat.25.20.41. 13.42. He.6 4-8. 10.26. 27. 2 Pe.2.20-22. Re.20. 15,21.8.

h ch.14.13,14; 16. 23, 24;ver.16. 1 Jn. 3. 22; 5. 14. Ja. 5. 16. Is.58 9.65. 24. Joh 22 27.

i Ps. 92.13-15. Mat.5. 16. Ep.2.10. Phi.1.11. 2 Pe.1.2,3,4.11. 2 Co 6.20.

k Though believers must be humble, and never seek great things for themselves, they should always aim at great things for God. Would they glorify God, they must bear 'much fruit.'—*C.*

l ch 8 31.13 35. Mat. 5.44,45. Lu 6.35.

m Mat. 3. 17; 12. 18. Col.1.13.Ga.2.20. Re 1.5.

n 1 Jn.4.16. Ga.2.20. Jude 21.

o ver.14;ch.14.15,21, 23 1 Jn.2.5. Is.42.1.ch. 10.17.

p See ch.14.20;16.24; 17.24.1 2.1 Jn.1.4.

6 *That my joy might remain in you.* 'That I may continue to have joy in you.' (*Campbell*).—*C.*

A.M. cir. 4032.
A.D. cir. 33.

q ch.13.34,35. Ep. 5. 2.1 Th.4. 9.1 Pe.1.22,4. 8.1 Jn.3.14,16;4.21.

r Ro. 5. 6-8. Jn. 3.16 Ep.5 2. Ga 2 20. ch.10 10,17,18.1 Jn. 4.10.

s ver.10;ch.14.15,23. 2 Ch. 20. 7 Ja 2.23. Is. 41.8. Mat.12.50.

t Ge 18.17. Ps.25.14. ch.17.8,26. Eze.7 9;3.5. Col. 1.26. 2 Ti.3.15-17. Mat. 13.11.

7 He had made known, not all things in detail, but all things in principle and outline.—*C.*

u 1 Jn. 4. 10,19. ch. 6. 70;13.18,19.

v Mat.28.19,20.Mar. 16.15. ch.4.36;20.21-23. Ac.26 28;13.46,47. 1 Pe. 2. 10; 3. 5-8. Ga. 1. 16. Col. 1. 6, 23, 26. Ac.ii. -xix.

w ch.14 13,14. Is. 45. 11. Mat.7.7,11. 2 Co.3. 5.Mat.21.22. See ver. 7.

8 *In my name.* By my authority as my representatives, and for my glory.—*C.*

x See ver. 12.

y Mat.10.22,25.1 Jn. 3.1,13. Ja.4.4. Ps.xxii. lxix.lxiii.

z Ep.5.7,11.1 Jn.4.5; 2.16.

9 If you were the children of this world, if your principles and objects were conformed to the world,' the world would love its own offspring, and its own imitators.—*C.*

12 ¶ This[x] is my commandment, That ye love one another, as I have loved you.

13 Greater[t] love hath no man than this, that a man lay down his life for his friends.

14 Ye[u] are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; [v]for all [7]things that I have heard of my Father I have made known unto you.

16 Ye[w] have not chosen me, but I have chosen you, and [y]ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that [8]whatsoever ye shall ask of the Father in my name,[8] he may give it you.

17 These[z] things I command you, that ye love one another.

18 ¶ If[a] the world hate you, ye know that it hated me before *it hated* you.

19 If[c] ye were of the world,[9] the world would

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fort our hearts; his peace allays our troubles and our fears; his answers to our prayers supply our wants; and his instructions and influences graciously conduct us to the heavenly mansions, where we shall sit with him on his throne, and see him as he is. Astonishing is it that he should thus manifest himself unto us and not unto the world! And if we desire further discoveries of his glory, and experience of his goodness, let us love him, keep his commandments, and faithfully follow him whithersoever he goeth.

CHAPTER XV. Ver. 1–5. In my peculiar relation to the church, I am the fountain of spiritual influence, and the means of conveying it to her members: and my Father plants and takes care of me, and of all that are connected with me. Such members of the church as are united to me only in profession and appearance, without bringing forth the fruits of holiness, he, in his righteous judgment, cuts off as unprofitable and injurious. Such, as being spiritually and vitally united to me by my Spirit and faith, bring forth fruits of righteousness, he, by the various methods of his Word, ordinances, influences, and rods, purges from their remaining corruption, that they may abound more in good works, and have their end everlasting life. Now therefore, Judas being gone, ye are all my living and fruitful members, partakers of my Spirit, and inwardly purified by faith in my Word, which works truly in you: adhere therefore more and more closely by faith and love to me, as your source of perpetual support and supply; for whatever be your present attainments in grace, ye cannot continue to perform holy obedience any otherwise than by continued union and communion with me. And the more abundantly ye cleave to me by faith and love, and have my Spirit dwelling in you, the more ye will abound in spiritual fruits, to the glory of God, and your own and others' advantage: for separate from me, and without my continual influence, even ye, my real members, can do nothing truly good and acceptable to God. 6, 7. Such church members, as do not thus adhere to me by faith and love, shall quickly be stripped of all relation to me or my church; and their gifts, profession, and specious appearances shall wither and die; and they shall be gathered together at the last day as fit fuel for divine wrath, and cast into everlasting remorse. But they who steadfastly cleave to me, and have me and my Word dwelling in their heart by faith, to guide, govern, quicken, and establish them, shall have everything which they request of God, for his glory and their own edification and fruitfulness, granted them to the utmost of their desires and wants. 8–11. By your thus abiding in me, and I in you, and having your petitions answered, my Father's wisdom, faithfulness, and grace are gloriously manifested; for thus he enables you to abound in holy tempers and works, by which he may be still further glorified; and ye may more plainly appear to yourselves and to the world as my true disciples, and be approved, esteemed and owned by me as such. For as my Father dearly loves and delights in me, not only as his eternal Son, but as the root and medium of all gracious communications to you, so I dearly love and delight in you, as branches united to me, and deriving virtue unto all holy fruitfulness from me. Cleave therefore affectionately and steadfastly to me, that ye may be still further approved of and delighted in by me. And if, from a principle of faith and love, ye cheerfully obey my commandments as your Lord and Saviour, ye shall continue to be approved and owned by me as my dearly beloved friends, even as I, in the character of man and mediator, have cheerfully fulfilled all righteousness in obedience to my Father's commandment, and am continually approved by him, and know that he loves me.—These things have I thus freely and plainly declared to you, that I may rejoice in you as my fruitful members; and ye may rejoice in your union with me, and in my abiding love to you; that through the influences of my Spirit, ye may have fulness of joy to support you under all your troubles and losses; and all may issue in your complete and everlasting joy with me. 12–17. The great command which I now insist on, as a proof of your sincere affection and discipleship to me, is, that you be affectionate, and ready to perform all kind offices one to another for my sake, in consideration and in imitation of my fervent love to you in laying down my life for you. For greater love I cannot show to you, who were naturally my enemies, than in dying for you, as if ye had been my most important and endeared friends. And ye will manifest yourselves to be my true friends, and be esteemed and owned by me as such, if, from the sense of my love to you, ye make conscience of a ready and impartial obedience to all my commandments.—I neither have nor will use you as mere servants, who are kept ignorant of their master's secrets, but as friends, to whom I have imparted, and will further impart by my Spirit, all the blessed love of my Father, which is profitable for you to know or preach.—And not from natural goodness of yours, but out of love, have I called you either to salvation or to the apostleship, but by my own grace have I made you my servants and friends, that, by virtue derived from me, ye may bring forth the fruits of righteousness in your lives and ministrations, and persevere in them, till ye and your converts propagate my cause on earth, and arrive safe in heaven: and that my Father may grant you everything you ask in my name, as your prevailing advocate and friend, to promote these holy purposes. These things I require of you, in order that ye, after my example, may heartily love one another, as members of the same body, partakers of the same blessings, and as servants, disciples, and friends of the same Lord. 18–21. Do not wonder if carnal and worldly men, the children and subjects of Satan, hate, oppose, and persecute you; for ye know that they began with me, and have been as full of rage and spite against me, your head and chief, as they can be against you.—If ye were of the same carnal tempe and disposition with worldly men, encouraging them in their sinful courses, they would esteem you as persons of their own party and likeness; but because ye are not conformed to them in their corrupt principles, manners and customs, but are through active faith in my sacrifice set apart to exemplify and preach my spiritual and holy gospel, they have an irreconcilable antipathy to you. In order therefore to prevent murmuring at the maltreatment which you must meet with, often consider that you are not worthy of, nor warranted to expect, better treatment than I, your Lord and Master, have found. If then these carnal men have reviled and persecuted me, ye may expect they will do the same to you: and if, instead of receiving the truth in the love of it from me, they have carped and cavilled at my doctrine on account of its contrariety to their depraved sentiments, tempers, and views, they will, for the same reason, set themselves against it when delivered by you.—And on account of your relation and likeness to me, and your zealous profession and publishing of my gospel, they will thus hate, oppose, and persecute you, as they have no true knowledge of God, nor of his sending me into the world to secure the salvation of men. 22–25. If I had not in the plainest manner asserted and demonstrated my Messiahship among them, their sin, in refusing to believe in me, had been less: but since they have had so long the enjoyment of the clearest evidence of the divinity of my person, office, and doctrine, their sin is so highly aggravated, that they can plead no excuse for it.—And whoever hates and opposes me, is an enemy to my heavenly Father who sent me, and hath given public testimony to me as his beloved Son.—Nay, if I had not wrought among them such a multitude of merciful and public miracles, as neither Moses nor any other man ever wrought in such a gracious and godlike manner, they might still have had some pretence of excusing their infidelity, or at least of lessening its guilt: but their persisting in it, notwithstanding their being eye-witnesses of all, must proceed from a rooted enmity at the holiness and authority of both me and my Father; and is, as the psalmist David typically foretold, a hating me without any just provocation. 26, 27. But notwithstanding their most furious and causeless enmity to my person, truths, and interests, they shall triumph over all opposition; for when that divine Counsellor, Advocate, and Comforter is come, whom I have promised, and with my Father's concurrence will send unto you,—even the Holy Spirit, who is infinitely faithful, and the inditer of all inspired truth; and who, in a divine manner, proceeds from the Father as well as from me,—he will direct, encourage, comfort, and support you under all your difficulties and dangers, and will attest my dignity and character by the further revelations which he will make, and the miraculous operations that he will enable you to

love his own: but [d]because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The[e] servant is not greater than his lord. If they have persecuted me, they will also persecute you; [f]if they have kept my saying, they will keep yours also.

21 But[h] all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If[i] I had not come and spoken unto them, they had not had sin:[1] but now they have no cloak[2] for their sin.

23 He[j] that hateth me hateth my Father also.

24 If[k] I had not done among them the works which none other man did, they had not had sin: [l]but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, [m]that the word might be fulfilled that is written in their law, They hated me without a cause.

26 ¶ But [n]when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And[p] ye also shall bear witness, because ye have been with me from the beginning.

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[d] ch. 17. 14. 1 Jo. 3. 13.

[e] ch. 13. 16. Mat. 10. 24, 25. Lu. 6. 40. ch. 5. 19, 20; 7. 39; 8. 40, 59; 9. 22; 10. 31, 39; 11. 46–57. Ac. 11. 1–18; 15. 1–21. 1 Th. 2. 14, 15.

[f] Is. 53. 1–3. Eze. 3. 7.

[g] Is. 66. 5. Mat. 5. 11, 10. 22; 24. 9. ch. 15. 3; 8, 19. 1 Co. 2. 8. 1 Ti. 1. 13.

[h] Mat. 7. 28. ch. 3. 20; 4. 50; 32. 41. Ner. 24. Ac. 17. 30. Ja. 4. 17. Eze. 2. 5. Lu. 12. 47, 48. He. 6. 4–8; 10. 26–31. Ro. 1. 20–32.

[i] *They had not had sin* —that is, without being able to plead the 'excuse' of ignorance. But now that 'excuse' is taken away, and they stand guilty not only of rejecting me, but of hating both me and my Father. See ver. 23, 24. —C.

[2] Or, *excuse.*

[j] ch. 5. 38; 8. 19, 47; 12. 45; 14. 9–11. 1 Jn. 2. 23. 2 Jn. 9.

[k] ch. 7. 31. Mat. 11. 5. Lu. 24. 19. Mar. 1. 21–28. Ac. 2. 22; 10. 38. He. 2. 4.

[l] ch. 5. 18–xii. Mat. iv. viii.–xxii. Lu. iv.–xx ch. 3. 19, 32.

[m] Mat. 5. 18. ch. 19. 24, 28, 36. Ps. 35. 19; 69. 4.

[n] Lu. 24. 49. ch. 14. 26, 17. 18; 7. 13, 14. Ac. 2. 33. Ro. 8. 9. Ga. 4. 6. 1 Jn. 2. 20, 27; 3. 6, 8.

[p] Ac. 1. 8, 21, 22; 2. 32; 3. 15; 5. 32; 4. 20, 33; 10. 39, 41; 13. 31. 1 Pe. 5. 1. 2 Pe. 1. 16. 1 Jn. 1. 1–3. Lu. 1. 2, 3. 24. 48. Mar. 3. 3.

* *Comforter* is not, like 'Spirit,' a title of nature, but of office—the title of one who ministers consolation in sorrow. See ch. 14. 1; 16. 6; 20. 22. The Spirit, in his divine nature, has never been absent from the world or the church (Psa. 2. 2. Ps. 139. 7–10. 2 Pe. 1. 21); but as a Comforter he was not with the church, otherwise than in promises,

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and in shadows, and in types, until Jesus departed, after which he came in witness of his resurrection, bringing life and immortality to light, proclaiming his victory over death, the spotlessness of his righteousness, the prevalence of his intercession, and the certainty of his power to save. He. 7. 25; 9. 24. —C.

CHAP. XVI.

[a] ch. 14. 7; 15. 15. 1 Ti. Mat. 5. 11, 12; 11. 6; 24. 6, 10; 26. 31 ver. 4, 6.

[1] Discouraged, and drawn aside to renounce your Christian profession. —C.

[b] ch. 9. 22, 34; 12. 42. Lu. 6. 22.

[c] Is. 66. 5. Ac. 26. 9–11; 23. 14; 9. 1. Ga. 1. 13. Mat. 24. 9. ch. 15. 21. Phi. 3. 6. 1 Ti. 1. 13, 14. Ac. iv.–xxvi. 1 Co. 4. 9–13. 2 Co. 4. 8–12; 11. 23.

[d] See ch. 15. 21; 8. 19. 1 Co. 2. 8. 1 Ti. 1. 13. Ac. 3. 17. Ro. 10. 2. Mat. 24. 9.

[e] Mat. 24. 25; 10. 17. ch. 13. 19; 14. 29. Is. 46. 10.

[f] Mat. 9. 15. Mar. 2. 19. Lu. 5. 34.

[g] ch. 7. 33; 8. 14, 21; 12. 35; 13. 36; ver. 10, 16, 28; ch. 17. 4, 5. He. 1. 3. Ps. 110. 1.

[2] You are more occupied with your personal sorrows than by anxiety to know whither I am going, and the necessity and advantages of my departure. —C.

[h] ch. 14. 1, 27, 28; ver. 20, 22.

[i] ch. 11. 52. Ro. 8. 28. 2 Co. 4. 17. Ec. 3. 1.

[k] ch. 7. 39; 14. 16, 26; 15. 26. Lu. 24. 49. Ac. 1. 4, 5, 8; 2. 4, 33. Eph. 4. 8–13. Ps. 68. 18.

[3] See note * in first column.

[4] Or, *convince.*

[l] Mar. 16. 15. Ro. 10. 18. 1 Pe. 1. 12. 1 Th. 1. 5. Ac. ii.–xiv.

CHAPTER XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and of his resurrection and ascension:* 23 *assureth their prayers made in his name to be acceptable to his Father.* 33 *Peace in Christ, and in the world affliction.*

THESE things[a] have I spoken unto you, that ye should not be offended.[1]

2 They[b] shall put you out of the synagogues: yea, the time cometh, [c]that whosoever killeth you will think that he doeth God service.

3 And[d] these things will they do unto you, because they have not known the Father, nor me.

4 But[e] these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, [2]because I was with you.

5 ¶ But[h] now I go my way to him that sent me; and none of you asketh me, Whither goest thou?[2]

6 But because I have said these things unto you, [3]sorrow hath filled your heart.

7 Nevertheless I tell you the truth; [i]It is expedient for you that I go away: [k]for if I go not away, the Comforter[3] will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will [4]reprove [l]the world of sin, and of righteousness, and of judgment:

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form; and will assist, own, and succeed you in confuting your enemies, and bringing vast multitudes of all nations to the obedience of faith. And under his conduct and influence ye shall be enabled to give a noble, plain, courageous, and unexceptionable testimony to me and my cause, in your doctrines, miracles, lives, and deaths, as persons who have, during the whole course of my public ministry, been acquainted with my discourses, miracles, sufferings, and behaviour, public and private, all along, till my ascension to heaven.

REFLECTIONS.—God has made the most abundant provision in Christ for the spiritual life, growth, fruitfulness, and happiness of men, and for advancing his own glory in and by them. Intimate, beneficial, and endearing is their union with him, and gracious his influence upon them. But without union to and fellowship with him, there can be nothing in religion done in a spiritual or acceptable manner. While under the influence of his grace, received by faith through his Word and ordinances, a most abundant production of good works may be expected. The more vigorously faith is exercised, the more will our holiness in all manner of conversation increase; and everything that we ask for God's glory and our own good, shall be graciously bestowed. But, alas! great is their folly and guilt who take up with external forms of religion instead of vital union with Christ, and by their dead works of formality and wickedness prepare themselves for eternal woe.—Infinite is his love in dying for us his enemies, and in calling us his endeared friends. But we cannot have the evidence of our union to him, or friendship with him, but in cleaving to him. Nor can we expect the manifestations of his love, but in believing his promise, and gratefully keeping his commandments without reserve. His love to us, and ours to him, ought to make us obey and imitate him in a sincere, affectionate, and active love to our brethren.—Thrice happy is it when he grants us his Spirit to attest his truths, and, as our Advocate, Guide, and Comforter, to animate us with holy courage in our profession of his name, and to support us under all the tribulations which we endure for his sake. And never should we wonder at, or be discouraged by, the hatred, reproach, contempt, and persecution we may be called to suffer from carnal men for the sake of Christ, when he our great Lord, has undergone all and much worse for us. All that will live godly must suffer persecution; and the more faithful professors are, especially ministers, the more must they expect of it.—But inexpressible will be our guilt if we pervert the clearest revelations of Christ, and render them the occasion of greater enmity and opposition to him and his gospel, his servants and followers. It is to quarrel with our own mercies, and become our own worst adversaries: and whatever we may pretend, it is all owing to our ignorance of, and enmity against, God[3] himself.

CHAPTER XVI. Ver. 1–3. I have beforehand told you of the trials and comforts which lie before you, that ye may not be discouraged in, or turned from, your duty by my leaving you, or by the troubles which you may meet with from my enemies and yours, whose rage will lead them to all manner of violence and cruelty against you. The ecclesiastical rulers will excommunicate you from all church-fellowship, as the most abandoned wretches. Nay, so furious will be their mad zeal against you, that multitudes will barbarously take pleasure in murdering you, imagining it an honour done to God, and a mean of promoting his interest in the world.—Thus they will persecute you for my sake, because, through the wilful blindness and hardness of their hearts, they neither know, nor believe in, nor love me nor my Father. 4–6. These things I have thus plainly foretold you, that, when such trials come, ye may hereby be the more confirmed in your faith in me and my words.—And I did not tell you of this sooner, because I was with you to shelter you from trials, by exposing myself, and to support and comfort you under them.—But now I am just going to leave you, and return to my Father's immediate presence in heaven; and yet ye little understand my meaning, or rejoice in my happy departure and the fruits of it, nor do ye even make inquiries about it, as ye did when ye thought I was going somewhere on earth to erect a temporal kingdom. And so much quicker are your apprehensions of things grievous than of gladdening promises, that what I have said of my leaving you, and the troubles that will ensue, hath quite overwhelmed you with sorrow. 7–11. But notwithstanding all your dejection and fears, it is really necessary, and for your unspeakable advantage, that I leave this world and ascend to my heavenly Father: for according to our loving purpose and the just order of things, unless I return thither, the Holy Ghost, that blessed Guide, Advocate, and Comforter, will not visit you with his richest gifts, graces, counsels, and assistances, supports and joys; but when once I am enthroned in my heavenly kingdom, I will send him to answer all the great and glorious purposes for which ye and my church shall need him.—And he, coming from on high, by virtue of my death, and in consequence of my resurrection and exaltation, shall carry on my cause in this lower world, demonstratively convincing both Jews and Gentiles of their sinfulness and misery, of the insufficiency of all their works to recommend them to the favour of God, of the sufficiency of my obedience and suffering to justify them in his sight; and of my judicial power to reform the world, overthrow the kingdom of Satan, and at last condemn to punishment the unbelieving and unrighteous. By his miraculous gifts and operations for confirming the gospel, and by his internal illumination and influences, he shall convince the world of the sinfulness of heart and life, and especially of its great sin of unbelief in wilfully rejecting me. He shall convince men of the righteousness of my person and cause, and of the necessity and perfection of that everlasting righteousness which I am come to work out by my obedience and death, because I am now to be exalted at my Father's right hand, in testimony of his full acceptance of it in the room of a lost world;—and ye shall no more see me in this state of debasement, in which I must continue till it be finished. He shall also convince men of my power and will to renew and sanctify sinners, to destroy the kingdom of darkness, and to execute judgment upon all the finally impenitent and unbelieving; because Satan, who rules in the hearts of carnal men, is tried, and judicially defeated in all his power and claims, by my death, resurrection, and ascension; and my kingdom of light, grace, and holiness established on the ruins of his dominion on earth; and he and his agents shall be condemned to everlasting ruin at the last day. 12–15. I have still many other things to inform you of relative to the future alterations of the state and worship of the church under the direction and influence of the Holy Ghost; but through the weakness of your faith, and the strength of your carnal prejudices, ye cannot as yet apprehend, or be reconciled to them

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9 Of[n] sin, because they believe not on me;

10 Of[o] righteousness, because I go to my Father, and ye see me no more;

11 Of[p] judgment, because the prince of this world is judged.

12 I[q] have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit[r] when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: [s]and he will show you things to come.

14 He shall [t]glorify me: for he shall receive of mine, and shall show *it* unto you.

15 All[u] things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

16 ¶ A[v] little while, and ye shall not see me: and again, [z]a little while, and ye shall see me, because [y]I go to the Father.

17 Then[z] said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? [a]we cannot tell what he saith.

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19 Now Jesus [b]knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, [c]A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That [d]ye shall weep and lament, [e]but the world shall rejoice: and ye sha. be sorrowful, [f]but your sorrow shall be turned into joy.

21 A[h] woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, [i]for joy that a man is born into the world.

22 And[j] ye now therefore have sorrow: [k]but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall [l]ask me [5]nothing. [m]Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.[6]

24 Hitherto have ye asked nothing in my name: [o]ask, and ye shall receive, that your [7]joy may be full.

25 These things have I spoken unto you in proverbs:[8] but the time cometh, when I shall no more speak unto you in proverbs,[9] but [p]I shall show you plainly of the Father.

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[n] Ro. 3. 19, 20; 7. 9. Ac. 2. 37, 38; 3. 13-19, 19. 18-20; 7. 54.

[o] Is. 53. 10-12; 42. 21; 45. 24, 25. Lu. 24. 26. Da. 9. 24. 2 Co. 5. 21. Ro. 1. 17; 4. 25; 10. 4; 3. 24-26. 1 Ti. 3. 16.

[p] Is. 49. 24-26. Mat. 12. 27. Ps. 68. 18. ch. 12. 31; 14. 30; 5. 27. Col. 2. 14, 15. He. 2. 14. Lu. 10. 18. 1 Jn. 3. 5, 8. Re. 12. 7, 8; 20. 1, 2, 3. Ep. 2. 1, 2. Tit. 3. 3-7. Ac. 10. 42, 43. Ro. 2. 2.

[q] ch. 15. 15, with ver. 6. 1 Co. 3. 1, 2; 10. 23. He. 5. 11, 12. Mar. 4. 33.

[r] ver. 14, ch. 14. 17, 26; 15. 26. 1 Jn. 2. 27. Ep. 4. 11-13.

[s] Joel 2. 28. Ac. 11. 28; 13. 1; 21. 11; 20. 23. 1 Ti. 4. 1. 2 Ti. 3. 1-6. 2 Pe. 1. 14, &c. Re. 1. 1, 19; 4.—22. 18.

[t] ver. 9-11. Phi. 2. 8-11. He. 2. 9. ch. 7. 18, with Ac. 20. 35. 1 Jn. 2. 27.

[u] Mat. 11. 27. ch. 3. 35; 13. 3; 17. 2, 10. Col. 1. 19; 2. 3, 9.

[v] ver. 5, 17-19; ch. 7. 33; 13. 33; 14. 19.

[x] Ac. 2. 4. 2 Co. 3. 18. Re. 1. 7. He. 9. 28; 10. 37.

[y] ver. 5, 28; ch. 13. 1, 3; 14. 2, 28. Mar. 16. 19. Lu. 24. 51.

[z] Lu. 9. 45; 18. 34; 24. 25. ch. 12. 16; 14. 5, 8, 22.

[a] Mat. 16. 9, 11. He. 5. 11. Pr. 30. 3. Ps. 73. 22; 94. 8.

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[b] The two clauses of this verse are not antithetical. There is no contrast or comparison between the asking of Christ, and the asking of the Father in his name. In Greek the words rendered 'ask' are quite distinct. The first signifies *to ask for information*:—In that day, when the Holy Spirit shall be given to you, ye shall be no longer in ignorance, no longer desirous of asking me questions. The second signifies *to ask in prayer*, or *to pray*. The clause is in no way connected with what precedes: it is an independent promise.—*P.*

[b] ch. 2. 24, 25; 21. 17. Mat. 9. 4. Ac. 1. 24. He. 4. 13. Re. 2. 23. Ps. 139. 1-4. Je. 17. 10. ver. 30.

[c] ver. 16; ch. 7. 33; 13. 33; 14. 19.

[d] Mat. 27. 27-50. Mar. 15. 15-37. Lu. 23. 27, 34, 47, 48.

[e] Re. 11. 10; 18. 7. Mat. 27. 38. Mar. 12. 7.

[f] Ps. 126. 5, 6. Ac. 2. 46, 47; 5. 41; 13. 52. Jude 24. 1 Th. 4. 17, 18. 2 Th. 2. 16, 17.

[h] Is. 26. 17. Ge. 3. 16.

[i] Ge. 21. 6. 2 Co. 4. 17. He. 12. 11.

[j] ver. 6, 20.

[k] Lu. 24. 41, 52. ch. 17. 13; 20. 19, 20, 26; 21. 1-14. Ac. 5. 41; 13. 52; 20. 24. 1 Pe. 1. 8. Mat. 25. 23. Is. 61. 7.

[l] As ch. 14. 5, 8, 22; ver. 17.

[5] Being taught by the Spirit, you will not need to ask me any farther questions.—*C.*

[m] Mat. 7. 7, 11; 21. 22. Lu. 11. 9. ch. 14. 13, 14. Is. 58. 9; 65. 24. Job 22. 27.

[6] See note [a] in first column.

[o] Mat. 7. 7, 8, 11. Ja. 1. 5; 4. 2, 3; 5. 16. Is. 45. 11. ch. 15. 11. 1 Jn. 1. 3-4; 5. 13-15.

[7] *Your joy* in the progress of my gospel, and the conversion of sinners, 1 Th. 3. 9. Col. 2. 5. 3 Jn. 4.—*C.*

[8] Or, *parables.*

[9] Or, *parables*, ver. 12, 26-28.

[p] Ac. 2. 34, 36; 4. 20, 26, 27.

But when the Holy Ghost, who is faithfulness and truth itself, shall come to do his work upon and by you, he shall give you a complete understanding of the whole of divine truth relative to my gospel kingdom. And he will reveal these things unto you, not as separate from, but as one with me and my Father, and entirely acquainted with our whole mind and will. He will also acquaint you with all that is necessary for you to know, or make known to the church, relative to time or eternity. And his manifesting to you the things relative to my person, offices, cause, and kingdom, will tend to my honour, and make you to have clear, exalted, and endearing thoughts of me, of my love, fulness, office, and work. For in this he will manifest to you what concerns my Father, as I am one with him in nature, perfections, counsels, and property; and the administration of all that he does is committed to me. 16, 20, 22. In a few hours I shall be taken from you by death and burial, and after that ye shall have but for a few days an opportunity of seeing me, and then I will ascend to my Father.—My sufferings and death shall quickly overwhelm you with sorrow and mourning, while my carnal enemies will triumph and rejoice, imagining that they have ruined me: but very soon after, by my personal visits, and the pouring out of my Spirit upon you, I will turn your sorrow into the greatest joy, the foundation of which neither men nor devils shall ever be able to shake, and of which no one can rob you. 23-27. And under this comforting light, and these influences of my Spirit, ye shall neither need my bodily presence, nor to ask information as ye now do. But I solemnly assure you, that whatever ye, by the assistance of the Spirit, shall ask my Father and yours, with faith in my name, as your only Mediator, High-priest, and Advocate, he will readily grant it on my account. Hitherto ye have had recourse to me in all your difficulties, and have not well understood how to plead with him upon the ground of my righteousness, and interest with him for you.—But henceforth, in all your wants, present your petitions and pleas with faith in my atonement and intercession, that, by the gracious answers which you receive, your joy may daily increase, till it be completed. These things I have delivered to you in short substantial sentences, which, by reason of your ignorance, sorrows, and prejudices, ye do not well understand; but in a little time after my resurrection, and afterwards by my Spirit, I will make to you a free, open, and full discovery of my Father, and of all his gracious mind; of my own person, office, and work; and of your proper method of fellowship with us: and then shall ye, by the assistance of the Spirit, offer up all your requests, with express mention of my name, and entire dependence on me.—Nor need I again inform you that I, as your great Advocate, will recommend your persons and prayers to the Father's acceptance: nay, he himself will delight to hear your prayers thus presented to him, and to manifest his affection towards, and bestow his favours upon, you as my disciples, who believe in and love me as his Son and the appointed Saviour of mankind. 28. I, who was with the Father from everlasting, voluntarily came forth from him, in a way of peculiar manifestation, into this world; and in a little time I am to leave this world and return to the Father in my ascension, that I may be glorified together with him, and may manage the concerns of my people in heaven, and by my Spirit apply my complete salvation to all who believe. 31-33. Do ye now at last clearly apprehend, and firmly believe what I have said? or do ye imagine that ye are so established in the faith, that ye shall no more stagger through unbelief? Nay, to manifest my omniscience, and to warn you to be humble and watchful, I assure you that within a very little time, even this same night, ye shall all, suddenly affrighted, leave me to my murderous enemies, and disperse yourselves, for your safety, among your friends. But though you will thus shamefully desert me, my Father will assist, own, and carry me through all the sufferings which I have consented to undergo in his service and for his honour. Now, all these things I have delivered to you in this farewell discourse, that, by virtue of your union with me, and by faith in me, ye may enjoy the most refreshing peace with God and your own consciences. While ye continue in this world, great troubles and persecutions for my sake will attend you; but courageously trust in me, and expect a happy issue; for, having vanquished all opposition from men and devils, I am going, through my death and resurrection, to the heavenly mansions, that, by my intercession and the outpouring of my Spirit, I may prepare all believers to dwell with me for ever.

Ver. 8-11. *Reprove.* Rather 'convict' (comp. ch. 8. 9, 46; 1 Co. 14. 24; Tit. 1. 9; Ja. 2. 9). Ver. 9. *Sin*—their own sin, unbelief. Ver. 10. *Righteousness*—consequently their own imaginary righteousness. Ver. 11. *Judgment*—their own unrighteous judgment in condemning the Holy One.—*Note*, Are not these three acts of the Spirit, though commonly considered as descriptive of the process of conversion, rather a description of that threefold evidence whereby he shall convict the world, the unbelieving, self-righteous, Christ-condemning world, of that 'blasphemy against the Holy Ghost which shall not be forgiven, neither in this world, neither in the world to come?' Mat. 12. 31, 32. *C.*

Ver. 26. *And I say not unto you, &c.* That is, 'I do not merely say that I will pray the Father for you:'—I need not farther assure you of it, 'for the Father himself loveth you;' and therefore I never can either forget, neglect, or cease to love and intercede for you. *C.*

Ver. 33. *I have overcome the world*—its flatteries, its ambition, its honours, its pleasures, its hopes, its injustice, its malice, its calumnies, its sorrows, its fears, and its god. *C.*

REFLECTIONS.—Blind bigotry often raises the most furious persecution in the church; and her best friends are frequently reproached and murdered as her worst enemies. True believers are sometimes grieved at that which, properly understood, is a real ground of their joy. For how much more advantageous is it to have Jesus, our exalted Forerunner and Advocate, on his throne, than to have him always continued on earth! How great is he!—possessed of all perfections and property equally with his Father and the Holy Spirit. And thrice happy is it that this divine Spirit, who perfectly knows all the designs and mysteries of the Godhead, comes to acquaint us with all needful truth, and to glorify Jesus Christ, in revealing and communicating his fulness to us. Powerfully he convinces men of sin, righteousness, and judgment—all to the honour of Christ.—Kindly Jesus suits his instructions to our capacities and circumstances.—But great is our dulness and ignorance that we rightly apprehend but few of them. Powerfully he dispels our griefs, and turns them into joy by his gracious visits. But never, when we are self-conceited, are we far from danger and shame. Let me therefore always be clothed with self-diffidence, and given to pour forth prayers in his name. The Father, who loves him, and us for his sake, will not refuse us a gracious answer. And faith in and love to him will graciously secure his Father's delight to do us good.—What a scene of sorrow is this world! Quickly the triumphing of the wicked issues in everlasting disappointment and misery; and children are certain crosses, but uncertain comforts. They but come into a world of sin, snares, troubles, and griefs.—But if we meet with great tribulation, it is but the predicted lot of Christians. If friends forsake us, so they did Christ our Saviour. If his peace compose and victory comfort us, nothing need discourage us; and if he and his Father abide with us, our light and tran-

26 At[q] that day ye shall ask in my name: and I say not unto you, [r]that I will pray the Father for you:

27 For[s] the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I[t] came forth from the Father, and am come into the world: again, [u]I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou [v]plainly, and speakest no proverb.[1]

30 Now[x] are we sure[2] that thou knowest all things, and needest not that any man should ask thee: [y]by this we believe that thou camest forth from God.

31 Jesus answered them, 'Do ye now believe?

32 Behold,[a] the hour cometh, yea, is now come, that ye shall be scattered, every man to his own,[3] and shall leave me alone: and [b]yet I am not alone, because the Father is with me.

33 These[c] things I have spoken unto you, that [d]in me ye might have peace. [e]In the world ye shall have tribulation: but be of good cheer; [f]I have overcome the world.[4]

CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him,* 6 *to preserve his apostles,* 11 *in unity,* 17 *and truth:* 20 *to glorify them, and all other believers with him in heaven.*

THESE words[a] spake Jesus, and [b]lifted up his eyes to heaven, and said, Father, [c]the

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q ver. 23.
r Mat. 6. 7, 8. ver. 27.
s ch. 14. 21, 23; 15. 9, 10, 15; 16. 27, with 1 Jn. 4. 10, 19. ver. 28, 30.
t ch. 1. 9, 14, 29; 6. 14; 7. 29; 8. 42; 13. 3; 16. 28, 30; 17. 8. Ro. 8. 3. Ga. 4. 4. 1 Ti. 1. 15
u ch. 7. 33; 8. 21; 13. 1, 33; 14. 28; 16. 5, 10, 17, 28; 17. 11, 13. ver. 5, 16.
v Ac. 2. 3. Mat. 13. 11. 1 Or, *parable*, ver. 25. Mat. xiii. Lu. xv. xvi. &c.
x ver. 19; ch. 21. 17. He. 4. 13. 1 Jo. 3. 20.
2 Because you have penetrated to our deepest thoughts, we believe 'thou camest forth from God,' who alone 'knowest the hearts,' and discernest the spirits. *C.*
y ver. 27; ch. 17. 8, 14; 1 Jo. 4. 14.

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consequently they had no more reason to fear the world's persecutions or temptations. They could do all things through Christ.—*C.*
z Lu. 8. 25. ch. 13. 36; 14. 5. ver. 30.
a Zec. 13. 7. Mat. 26. 31, 56. Mar. 14. 27, 50.
3 Or, *to his own home.*
b ch. 8. 16, 29; 14. 10, 11; 16. 32. 1 Ki. 22. 19, 20. Ps. 73. 23, 24.
c ch. 15. 11; 16. 1, 4, 33.
d See ch. 14. 27. Mi. 5. 5. Jn. 3. 67. Ro. 5. 1, 10. Ep. 2. 14. Col. 1. 20.
e ch. 15. 19, 20. Ac. 14. 22. 1 Th. 3. 3. He. 10. 6. Col. 1. 24. Re. 3. 19.
f Is. 45. 24, 25. 1 Co. 15. 57. 1 Jn. 4. 4, 5. 4. Ga. 6. 14.
4 See note * in first column.

CHAP. XVII.

a ch. xiv.–xvi.
b Ps. 121. 1; 123. 1; 141. 1.

31 Jesus answered them, 'Do ye now believe?
32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the

c ch. 7. 30; 8. 20; 12. 23, 27, 28; 13. 1, 31, 32; 16. 4, 32, with Mat. 26. 38, 42. Lu. 22. 53. Mar. 14. 49, 41, 58.

glory afflictions shall work for us an exceeding and eternal weight of glory.

CHAPTER XVII. Ver. 1–3. O Father, the time fixed in thy eternal love for completing my course of obedience on earth is now come! Own and support me as thy Son, under my sufferings, that, in finishing all righteousness, triumphing over sin, Satan, and death, and in ascending to heaven, I may manifest and spread the honour of all thy compassion in the world; that in the exercise of that mediatorial authority over all mankind which thou hast allotted me as the reward of my obedience, I may freely and graciously bestow the great blessing of eternal life upon all those who come unto me and accept me as their Savior and abide in me. And the way to, the beginning, earnest, and evidence of right to, this eternal life, and even the complete enjoyment of it, is by an approving and fiducial knowledge of thee as the only true and faithful God, in opposition to all idols; and of me as the anointed Saviour and the only Mediator, in opposition to all others. 4, 5. As I have invariably intended and manifested thy glory in the whole of my doctrine, miracles, and practice, and am just ready, without fail, to honour all thy perfections by my death, which will complete that work of the work of redemption which was intrusted to me, do thou therefore, according to thy affection to me, advance my incarnate person to the highest glory at thy right hand, where I may appear in my human nature and mediatorial office like myself, and shine forth in that divine majesty which I had with thee from eternity, but which has been obscured in my humble state on earth. 6-8. As for those true believers who through faith have accepted me as the Savior of the world and have determined to walk in me as they received me, I have begun to give them a spiritual understanding of thine excellencies, mind, and will, and of my relation to thee and commission from thee; and they, under my powerful influence on their hearts, have embraced and adhered to thy truths which I taught them; and by my instructions have been made to know and believe that all things which I, as Mediator, have undertaken, taught, performed, or suffered, are by thy love and blessed, and the fruits of thy infinite wisdom and sovereign grace. 9, 10. I therefore affectionately recommend to thy care, these my disciples and those who through their ministry accept me as the Redeemer of the world as the members of my mystical body, to be redeemed and saved by me, that thou mayest perfect everything which concerns them. And as thy right in them is so inseparably and entirely the same with mine, I pray that thou wouldest perform in them all the good pleasure of thy goodness, that I, together with thee, may be glorified in their redemption and blessedness, and in their faith, love, worship, obedience, and eternal salvation. 11–13. And now the time is come that I must die a sacrifice for all sin, and afterwards be but little with men in this world, to instruct, defend, and comfort them; yet these my apostles, as well as my other disciples, must for a time remain in it, compassed about with many infirmities, temptations, and dangers.—And as I am coming to appear in thy presence for them, I beseech thee, by thy mighty power and infinite wisdom, and for thine own name's sake, to preserve them steadfast in their faith and holy profession, that, as my witnesses and chief ministers, they may be entirely united in heart and affection, testimony, interest, and designs, as we are in ours.—While I have been personally conversant with them, I have, according to thy commission, by my doctrine, example, and powerful influences, so confirmed and preserved them from apostasy, that not one of them has miscarried, except the perfidious Judas, who, by forsaking and betraying me, is just now bringing inevitable ruin upon his own head, agreeably to the ancient predictions concerning him. But now, as I am coming to be glorified at thy right hand in heaven, leaving them without the benefit of my company to guide, protect, and comfort them, I thus supplicate thee in their hearing, that they may rejoice in hope of thy preserving, teaching, and comforting Spirit, and that their joy may be more abundant than ever it was in my personal presence. 14, 15. I have given them a spiritual understanding of, and commission to preach, thy gospel; and carnal and unbelieving men are filled with enmity, rage, and violence against them, because their principles, tempers, doctrines, and views, as well as mine, are utterly disagreeable to their carnal lusts, sentiments, and interests. However, I do not plead that thou, to deliver them from their troubles, shouldest deprive this world of their holy example and useful ministrations; but that thou wouldest preserve them from the temptations of Satan and their own remaining corruptions, and support them under, sanctify to them, and carry them through, all the persecutions which they may meet with before they have finished their work. 16-19. They are already of such a religious temper and disposition, and engaged in such excellent work, as is directly contrary to the inclinations of carnal men, even as I myself have been before them. Let this holy temper and practice be maintained and increased in them by means of thy Word; and by the anointing of thy Spirit, let them be consecrated to serve thee in propagating gospel truth. For as thou hast sent me into the world with a commission to preach thy important and infallible truths to mankind, I have authorized them to carry on the same work, wherever Providence may cast their lot, after my departure from them. And for this, as one great reason, have I devoted myself to the mediatorial office, and am going to consecrate myself by suffering and death, that they, through the truth, may, by the Holy Ghost, be consecrated to, fitted for, supported, and succeeded in preaching it. 20, 21. Nor do I only pray for such preserving, supporting, sanctifying, and comforting influences to my apostles, but to all who, in this and the following ages, shall be brought to a saving faith in me, by means of their publication of the gospel—that the whole number of believers, in all generations, may be joined together as one body, in faith and love, worship and obedience, by one spirit, in as near a resemblance as possible to that union which we have by our mutual inbeing; and that, in their measure, they may be united to us; that others, beholding the powerful effects of the gospel on them, may be induced to believe in me as the promised Messiah. 22, 23. And in pursuit of this great design, I have given them an interest and subordinate partnership in that glory which thou hast given me, as their Head, Representative, and Trustee; that, as members of my mystical body, and joint heirs of God with me, and partakers of my Spirit, they may be united in the most close, honourable, and beneficial manner. In order to which I will dwell in them by my Spirit, according to their measure, as thou dwellest in me by him without measure, that they, being joined to me, may attain to the most perfect union they are capable of, in one spiritual body, under me as their Head—that by means hereof multitudes of both Jews and Gentiles may clearly and satisfactorily perceive and believe that I am the Christ whom thou hast sent into the world for the redemption of men; and that thou hast a peculiar, affectionate, and delightful love to them for my sake, some way resembling that supreme love which thou bearest to me as thine eternal Son and their Mediator. 24. And I further claim that, according to my sacrifice and suffering, all those whom thou hast called to receive eternal life be given the opportunity of repentance and acceptance of heaven, where I already am in my divine nature, and for ever shall be in my entire person, that there they may have an appropriating, blissful, and transforming vision of that glory which thou hast bestowed on me as their Head and Representative, because from all eternity thou hadst an infinite delight in me, as thy Son and their Savior, who sought to glorify thee in their salvation. 25, 26. All these things do I ask from thee, not only as thou infinitely hatest all impurity, and lovest me and them for my sake, but as thou art a righteous and faithful Father, ready to give men whatever I have secured for them. As for the unregenerate worldlings, they are ignorant of and reject thee and thy counsels; but I am thoroughly acquainted with thy nature, perfections, and will; and these my apostles have known and received me as the true Messiah whom thou has sent for the salvation of Israel.—And as, according to my commission, I have fully declared to them whatever was proper, and have savingly enlightened them in the knowledge of thyself, I will, after my resurrection, by personal visits, and after my ascension by the effusion of my Spirit, more clearly and fully acquaint them with thy glorious perfections and will, that the infinite love with which thou hast from eternity loved me may extend to and manifest itself in men, and that I may dwell in their hearts by faith till they arrive at that perfection of eternal blessedness which, in thy distinguishing love, thou hast prepared for all and for all who receive me by faith.

Ver. 1. It is recorded of our Lord that he continued all night in prayer, but this is the longest of his prayers of which the Spirit has left any verbal record. *C.*

Ver. 3. *The only true God.* This, like ch. 14. 28, has been a special stronghold of all who deny the supreme deity of the Son of God: yet requires merely the application of one Scripture rule, the 'comparing of spiritual things with spiritual,' 1 Co. 2. 3, to show itself in perfect accordance with that essential doctrine. (1) Then, be it remembered, that our Lord teaches us to say, 'Our Father who art in heaven.' (2) That the gods of the nations are idols—false gods—always on earth—never in heaven. (3) That 'THE WORD was God,' Jn. 1. 1, 'and dwelt among us.' (4) That, as such, he is called 'the true God,' 1 Jn. 5. 20. Wherefore, the Father is called 'the only true God'—God in heaven—not in opposition to Jesus Christ, who is 'the true God'—'God manifest in the flesh,' dwelling among us on earth; but the Father is so called in opposition to idols, which are vanity and a lie. *C.*

Ver. 4. *I have finished the work.* The work of instruction, of miracles, of witness-bearing—the work of contending with Satan and his auxiliaries—and now I am about to enter upon the sufferings I have been appointed to undergo. *C.*

Ver. 9. *I pray not for the world.* When Christ prays he is certainly heard, Jn. 11. 42. But he prays not at this time, for the impenitent world, his whole mind at this time was upon his disciples. *C.*

Ver. 12. *None of them is lost,* &c. None that were given are lost; but 'the son of perdition' is lost, 'that the scripture might be fulfilled.' Not as if Judas were lost that the prophecy might become true, but the prophecy is verified in the fact of his treason. *C.*

Ver. 13. *My joy.* The joy derivable from me.—*Fulfilled.* By the presence of the Holy Spirit—one form of whose precious fruit is joy in the birth, doctrine, death, resurrection, kingdom, and victories of Christ, Lu. 2. 10; Ga. 5. 22; Re. 12. 12. *C.*

hour is come; glorify thy Son, that thy Son also may glorify thee:[1]

2 As[d] thou hast given him power over all flesh, that he should [e]give eternal life to as many as thou hast given him.

3 And[f] this is life eternal, [h]that they might know thee [i]the only true God, and Jesus Christ, whom[j] thou hast sent.

4 I[k] have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, [l]glorify thou me, with thine own self, with the glory which [m]I had with thee before the world was.[2]

6 ¶ I[o] have manifested thy name unto [p]the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they[q] have kept thy word.

7 Now[r] they have known that all things whatsoever thou hast given me are of thee.

8 For [s]I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I[t] pray for them: [u]I pray not for the world, but for them which thou hast given me; for they are thine.

10 And[v] all mine are thine, and thine are mine; [w]and I am glorified in them.

11 And[y] now I am no more in the world, but these are in [x]the world, and I come to thee. Holy Father, [a]keep through thine own name those whom thou hast given me, [b]that they may be one, as we *are*.

12 While I was with them in the world, [c]I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the[d] son of perdition; that the scripture might be fulfilled.

13 And[e] now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I[g] have given them thy word; and [h]the world hath hated them, because they are not of the world, even as I am not of the world.

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A.D. cir. 33.

[1] These are Christ's very words, reported by the evangelist with infallible accuracy under the guidance of the divine inspiring Spirit. The first word is remarkable:—*Father*; not *my Father*. It shows the closeness of relationship.—*C.*

[a] Da. 7. 13, 14. Mat. 11. 27; 28. 18. Ch. 3. 35. 5. 22, 27. He. 1. 2; 2. 6, 8. Ep. 1. 20–23. Phi. 2. 9–11. 1 Co. 15. 25. Ps. 110. 1.

[e] ver. 24: ch. 4. 14; 6. 27, 54–57; 10. 28; 11. 25, 26. 1 Co. 3. 22. Ac. 5. 31. Is. 53. 10–12. Col. 3. 3.

[f] 1 Jn. 5. 11.

[h] Is. 52. 11. Je. 9. 23, 24. 1 Jn. 5. 20. 2 Co. 2. 2. Phi. 3. 7–11.

[i] De. 6. 4. ch. 10. 30; 14. 9, 10. 2 Co. 8. 6. 1 Ti. 2. 5, 6. 1 Th. 1. 9.

[j] Is. 48. 16; 61. 1. Mar. 9. 37. Lu. 4. 18, 43; 9. 48; ch. 3. 16, 34. 5. 36; 6. 27, 29. 7. 29; 8. 42; 10. 36; 11. 42. ver. 8, 18. Ro. 8. 3. Ga. 4. 4. 1 Jn. 4. 10.

[k] Mat. 9. 8; 15. 31. Mar. 2. 12. Lu. 5. 26; 18. 43. ch. 4. 34; 13. 32; 19. 30; 5. 36; 9. 4; 11. 4, 40; 12. 28, 14. 11; 13. 8, 29; 15. 10. Is. 42. 21. Mat. 3. 15. 2 Ti. 4. 7.

[l] ver. 24. Phi. 2. 9–11. Ps. 110. 1. ch. 13. 32. Ep. 1. 20–23. 1 Pe. 3. 22. Re. 3. 21; 5. 9, 12. Pr. 8. 31.

[m] ch. 1. 1, 2. Phi. 2. 6. He. 1. 3, 10. 1 Pe. 1. 20. Re. 13. 8. Mat. 25. 34.

[o] See note [t] below.

[p] ver. 7, 14, 26; ch. 7. 18. Ps. 22. 22. He. 2. 12. Is. 61. 1.

[q] ver. 2, 9–12, 14, 16, 24; ch. 10. 27, 29; 15. 19; 18. 9; 16. 32, 27. Tit. 2. 14. Ro. 8. 30; 11. 2. Ac. 13. 48.

[r] He. 3. 6. Ps. 119. 11. Pr. 23. 23. 2 Ti. 1. 13. Jude 3. Re. 2. 13; 3. 3, 8, 10.

[s] ch. 15. 15; 16. 27, 28; 8. 38; 12. 49; 14. 10. See ch. 16. 27, 30.

[t] ver. 21–24. He. 7. 25, 26; 9. 24. Ro. 8. 30, 33, 34.

[u] 1 Jn. 5. 19.

[v] ch. 16. 15; 10. 30, 21. Ac. 13. 48. Ro. 8. 30.

[x] Ga. 1. 24. 1 Pe. 2. 9.

[y] See ch. 16. 28. Ac. 1. 9.

[a] Ga. 1. 4. Ja. 4. 4. 1 Jn. 2. 16. Ro. 12. 2.

[b] Ps. 16. 1; 121. 3–8. Is. 27. 3; 49. 16. 1 Pe. 1. 5. Jude 1, 24. Re. 3. 10.

[c] ver. 20–23. Ep. 4. 4, 5, 13. Ro. 12. 16; 15. 5, 6. 1 Co. 1. 10. 2 Co. 13. 11. Phi. 2. 2.

[d] He. 2. 13. ch. 10. 28; 18. 9; 6. 39, 70, 71; 13. 18. Jude 1.

[e] ch. 6. 70; 13. 18, 1 Jn. 2. 19. 2 Th. 2. 3. Ps. 109. 8. Ac. 1. 20.

[g] ver. 6–8, 11, 12; ch. 15. 11; 16. 4, 13; xiv.–xvi. 1 Jn. 1. 4. Phi. 4. 4. Ps. 1. 2.

[h] See ver. 8, 12.

[h] ver. 26; ch. 15. 18–21. 1 Jn. 3. 13. ch. 8. 23. Mat. 10. 24, 25. Ge. 3. 15. Pr. 29. 27. He. 11. 13. 1 Pe. 4. 4. 1 Co. 15. 49.

[1] Our Lord here most distinctly refers to *three estates* of existence as realized in his person: (1) The state of eternal pre-existence with the Father in heaven. (2) The state of humiliation on earth when he assumed manhood, and put off for a time the external glory of deity. (3) The state of resurrection glory, when he assumed in his twofold nature, God-man, the same glory which he had as God with the Father from eternity. John here brings out in the very words of Christ the deepest mysteries of our faith.—*C.*

[i] See ver. 11. Mat. 6. 32. 1 Jn. 2. 16; 5. 18, 19. 2 Th. 3. 2. Ga. 1. 4. 2 Ti. 3. 1–5, 12, 13.

[j] *From the Evil One*—from the power, the wiles, the evil influence, the fear of Satan. He is the great adversary of Christ's people as he was of Christ himself.—*C.*

[l] See ver. 14.

[k] ch. 15. 3. Ac. 15. 9. Ep. 5. 26. 2 Th. 2. 13. 1 Pe. 1. 22. ver. 19. 2 Co. 3. 18. ch. 8. 31, 32, 51. Ps. 119. 5, 6, 9, 11, 104, 151.

[l] Is. 61. 1–3. ch. 10. 36; 20. 21–23. 2 Co. 5. 20. Ep. 3. 8, 6. 20.

[m] He. 13. 12; 9. 14; 10. 7, 9, 10. Ep. 5. 25, 26. 1 Pe. 1. 18, 19; 2. 24; 3. 18. 1 Co. 1. 2, 30. 1 Th. 4. 7.

[4] Or, *truly sanctified.*

[o] ver. 6–11. Ac. 1. 13; ii.–xii. Ep. 4. 11. 1 Co. 12. 28.

[p] Ac. 2. 41; 4. 4, &c.

[q] ver. 11, 22, 23. Ac. 2. 46. 4. 32. Ro. 12. 5. Ep. 4. 3–6. 1 Co. 1. 10.

[r] ch. 1. 18; 5. 19, 23; 10. 30, 38; 14. 9, 10, 20; ver. 11, 12. Phi. 2. 6. 1 Jn. 5. 7.

[s] In one body, and under one head, Ep. 1. 22.—*C.*

[t] ch. 13. 35; 14. 10. Mat. 5. 16. Ac. 4. 13. 2 Co. 14. 24, 25.

[u] ch. 2. 16; 16. 14; 14. 20, 17; 20. 21–23. Mar. 6. 7; 16. 17, 18. 2 Co. 3. 18. Ro. 6. 4, 6.

[v] ch. 14. 23. 1 Jn. 4. 12–16. Ga. 2. 20. Ro. 8. 11. Col. 1. 9, 10. ch. 14. 10, 20; 6. 57. 1 Jn. 4. 12.

[w] ver. 21. He. 12. 4, 6; 12. 23. Col. 2. 2. Phi. 3. 15. Ep. 4. 12, 13, 16.

[x] 1 Jn. 3. 14, 19. Je. 31. 3. Ep. 1. 6, with ver. 24. Col. 1. 13. Mat. 3. 17.

[y] ch. 12. 26; 14. 3. Phi. 1. 23. Re. 3. 21. 1 Th. 4. 17.

[z] 1 Jn. 3. 2. 2 Co. 3. 18. 1 Co. 13. 12.

[a] ch. 8. 29, 55; 15. 21; 16. 3. Mat. 11. 25, 26.

[b] ch. 1. 18; 7. 29; 8. 55; 10. 15; 5. 19, 20. Mat. 11. 27.

[c] ch. 16. 27; ver. 8, 21; ch. 6. 69. Mat. 16. 16.

[d] ch. 15. 15; ver. 6, 8, 14. Ps. 22. 22. He. 2. 12.

[e] 1 Jn. 4. 16. Ro. 5. 5. Ep. 3. 17. Col. 3. 3. See ver. 23.

CHAP. XVIII.

[a] Mat. 26. 36. Mar. 14. 32. Lu. 22. 39.

[b] 2 Sa. 15. 23. 1 Ch. 15. 16. 2 Ki. 23. 12.

15 ¶ I pray not that thou shouldest take them out of the world, but that thou shouldest [i]keep them from the evil.[3]

16 They[j] are not of the world, even as I am not of the world.

17 ¶ Sanctify[k] them through thy truth: thy word is truth.

18 As[l] thou hast sent me into the world, even so have I also sent them into the world.

19 And[m] for their sakes I sanctify myself, that they also might be sanctified through the [4]truth.

20 ¶ Neither pray I for [o]these alone, but for [p]them also which shall believe on me through their word;

21 That they all [q]may be one; [r]as thou, Father, *art* in me, and I in thee, that they also may be one[5] in us: [s]that the world may believe that thou hast sent me.

22 And[t] the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I[u] in them, and thou in me, that they may be made [v]perfect in one; and that the world may know that thou hast sent me, and [z]hast loved them, as thou hast loved me.

24 Father, I will that they also whom thou hast given me [y]be with me where I am; [a]that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world [b]hath not known thee: [c]but I have known thee, and [d]these have known that thou hast sent me.

26 And[e] I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me [g]may be in them, and I [g]in them.

CHAPTER XVIII.

1 *Judas betrayeth Jesus.* 6 *The officers fall to the ground.* 10 *Peter smiteth off Malchus' ear.* 12 *Jesus is taken, and led unto Annas and Caiaphas.* 15 *Peter's denial.* 19 *Jesus examined before Caiaphas.* 28 *His arraignment before Pilate.* 36 *His kingdom.* 40 *The Jews ask Barabbas to be let loose.*

WHEN Jesus had spoken these words, [a]he went forth with his disciples over [b]the brook Cedron, where was a garden, into the which he entered, and his disciples.

Ver. 19. *Sanctify myself.* Separate myself from the world, and dedicate myself utterly to the service of my Father. *C.*

Ver. 22. How is it that 'the world,' out of which the disciples were taken (ver. 6), for whom Christ Jesus did not pray (ver. 9), that hated his disciples (ver. 14), and with which our Lord and his apostles had nothing spiritually in common (ver. 16), is here said to 'believe' that the Father had sent him? Some solve the difficulty by taking the word 'world' in two senses, viz. the one an unbelieving, and the other a believing world. But how strange must it appear if the same word be taken thrice in one sense, and immediately after twice in a sense the very opposite! Surely there is no necessity for this arbitrary and violent transmutation! Believing, when alone, is no mark of a change of heart, Ja. 2. 17. The 'devils believe and tremble,' Ja. 2. 19. Even so the time is coming when 'the world' that hated both Christ and his disciples shall both believe and know that the Father sent the Son (ver. 23, even as multitudes of Mahometans and professing Christians both 'believe and know' that he was sent: yet the one part prefer to him the 'false prophet,' and the other 'hold the truth in unrighteousness.' *C.*

REFLECTIONS.—It is necessary to conclude important advices, and prepare for impending temptations, by fervent and solemn prayer, and with heart and eyes lifted up unto God. In what a dignified manner Jesus intercedes for all men, particularly his ministers, upon the footing of his own finished righteousness, and his Father's perfections manifested and promises ratified thereby! It is impossible for those to fall short of grace or glory who are interested in such prayers, which so closely connect the glory of God and the good of men.—Marvellous is his exaltation and his saving power! And thrice happy are they who have the saving knowledge of him as the only Mediator, and of his Father in him. His glorification of his Father's perfections, by fulfilling all righteousness in our stead, wonderfully secures eternal glories to himself, and conversion, deliverance, and everlasting happiness to all faithful members. And by our holding fast his doctrine, by our holiness in heart and life, and giving him the glory of all that we are and do, he marks our relation to him as his true children.—Great is the mercy that all our spiritual knowledge, faith, holiness, and eternal happiness are secured in and by him; and that though he be no more in this world, his Word and Spirit are left to supply his room. This polluting and insnaring world is the greatest enemy to his saints. But while multitudes of professors, and even noted preachers, are eternally ruined by its influence, Christ's prayers, the directions of his Word, and the influences of his Spirit, will carry all who are faithful safely, and even comfortably and honourably, through it. If we be not carnally disposed, we shall quickly get to heaven, out of the reach of carnal men. For if Jesus devoted himself to sufferings for us, he will advance us to glory with him. Whatever good work he once begins will not fail on his account; and if his ministers need to be eminently holy, steadfast, and faithful, he offers up particular prayers in their behalf; and if he send ministers, he will make their labours powerful for increasing, uniting, and edifying his mystical body the church. Let carnal men deride it now as they will, they shall be made to know that Christ and his people are one in law, spirit, temper, and design. And while the wicked are ruined by their sins, the good shall be admitted into the most immediate vision of and fellowship with him, in his glory and in his Father's love.

CHAPTER XVIII. Ver. 11. It is no time for fighting; nor is my kingdom or cause to be propagated



VALLEY OF JEHOSHAPHAT. [John, xviii:1.]—This is also called the valley of the Kedron, but is generally known as the Valley of Jesoshaphat. The Jews believe that the final judgment will be held here, and for this reason they regard it a great privilege to be buried on the sides of the Mount of Olives, so when they arise from the dead to be judged they will be close to the place of the final accounts. This belief among the orthodox Jews is based on Joel, iii:2-12. The Moslems have also adopted the belief of the Jews, and so they have turned the sides of the valley next to the walls of Jerusalem into a cemetery. In this valley are the tombs of Absalom, Zechariah and St James. The brook Kedron flows through it. When the name "Valley of Jehoshaphat" was first applied to this place is not known. The date is not mentioned in the Bible.

2 And Judas also, which betrayed him, knew the place: for [c]Jesus ofttimes resorted thither with his disciples.[1]

3 Judas[d] then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, [e]knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, [f]Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, [h]stood with them.

6 As soon then as he had said unto them, I am *he*, [i]they went backward, and fell to the ground.[3]

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: [k]if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled which he spake, [l]Of them which thou gavest me have I lost none.

10 ¶ Then[k] Simon Peter, having a sword,[4] drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: [t]the cup which my Father hath given me, shall I not drink it?

12 ¶ Then[n] the band and the captain, and officers of the Jews took Jesus, and [o]bound him,

13 And led him away to [p]Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year.[5]

14 Now[q] Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die[6] for the people.

15 ¶ And[r] Simon Peter followed Jesus, and *so did* another[7] disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But[s] Peter stood at the door without. Then went out that other disciple, which was known unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And[t] the servants and officers stood there, who had made a fire of coals;[8] for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The[u] high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [v]I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? [w]ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by [x]struck Jesus[9] with the palm of his hand,[1] saying, Answerest thou the high-priest so?

23 Jesus answered him, [y]If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?[2]

24 Now[z] Annas had sent him bound unto Caiaphas the high-priest.

25 ¶ And Simon Peter stood and warmed himself. [a]They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One[b] of the servants of the high-priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter[c] then denied again: and immediately the cock crew.[3]

28 ¶ Then[d] led they Jesus from Caiaphas unto the hall of judgment:[4] and it was [e]early; [g]and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the [h]passover.[6]

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

A.M. cir. 4032.
A.D. cir. 33.

c Lu.21.37;22.39.

1 See note on Mat. 26.36.—*P.*

d Mat. 26. 47. Mar. 14.43. Lu. 22.47. Ac.1. 16. Ps. 3.1.; 22.12,16.

e Mat.16.21;17.22,23; 20.18,19;26.2,21–24,31, 32. ch. 10. 17,18. Ac. 2. 28.

f ch.19.19. Lu.18 37; 1. 26;2.4,39,51. Mat.2. 23.

h Is.3.9. Je.8.12.

2 Ps. 129.5; 27. 2; 40. 14. Ec.8.4. This showed that he could easily have killed them.

3 By what specialty in the appearance or manner of our Lord this was effected does not appear. But as the band, which was doubtless of Roman soldiers, must have heard much of the miraculous powers of Jesus, and as they had with them such light as would give full display to his person, it is not improbable that some indescribable heavenliness in his appearance, manner, or voice, produced an effect upon them which, if not directly miraculous, was in every sense supernatural, and amounted to an acknowledgment of his kingly dignity. And perhaps (as Bloomfield supposes) our Lord intended by this power over the soldiers to show to his disciples that he could have escaped if he had pleased.—*C.*

i Mat.26.56;26.28. Is. 53.6. Ep.5.25.1 Pe.5.7.

j ch. 17. 12; 10. 28. Jude 1.

k Mat. 26. 33, 35, 51. Mar. 14.47. Lu. 22. 49, 50. ver.18,26.

4 Any one who reads the history of Josephus relating to this time will see why Peter had a sword as the means of intimidating the robbers with which Judea was so terribly infested.—*C.*

l Ps.75.8. Mat.20.22, 23;26.39,42. Mar.10. 38;14. 36,47. Lu.12.50; 22.42,50. He.12.2.

n Mat. 26. 57. Mar. 14.53. Lu.22. 54. Ac. 2. 23. La.4.20.

o Ge.22.9. Ps.105.18; 118.27. Ju.16.21.

p Lu.3.2.ver.24. Ac. 4.6.

5 *And Annas sent Christ bound unto Caiaphas the high-priest*, ver.24.

q ch.11.49,50.

6 See note on ch.11. 50.—*C.*

r Mat.26.58. Mar.14. 54. Lu.22.54.

7 *Another*. Rather, 'the other disciple,' who appears to have been John himself. —*C.*

s Mat.26.69,70. Mar. 14.54. Lu.22.55–57.

A.M. cir. 4033.
A.D. cir. 33.

t Mar.14.54. Lu. 22. 55,56. Ps.1.1. Pr.9.6;13. 20.

8 Of charcoal, as the original signifies. The parties stood in a circle round the fire, which was, most probably, in a sort of portable grate, as the eastern houses have no fireplaces.—*C.*

u Lu.11.53,54;20.20.

v Lu. 2.46. 4. 15. 16. ch. 5. 14–47. 7. 14, 25, 28; 8. 2, 20. 23. Lu. 21. 37. Ps. 22.22; 40. 9, 10. Ac. 26. 26.

w ch. 7. 46. Is. 45. 19; 48.16. ch. 3.11.

x Job 16.10. Je 20.2. Ac.23.2,3. Mi. 5. 1. Is. 50.6.

9 The original signifies any blow which was inflicted—most probably with some staff of office.—*C.*

1 Or, *with a rod.*

y Mat.11.29. 1 Pe.2. 19–23.

2 A Christian is bound to bear injuries without revengeful retaliation, but is privileged, even by the example of his patient and long-suffering Lord, to impugn and call in question the injustice he may suffer.—*C.*

z Mat.20.57. ver.13. Lu.3.2.

a Mat.26.71,72. Mar. 14.69,70. Lu.22.58.

b Lu.22.59,60. Mar. 14.70,71. Mat.26.73,74.

c Mat.26.74,75. Mar. 14.71–72. Lu.22.60,61. ch.13.38. Mar.14.30.

3 See note on Mar. 14.72.—*P.*

d Mat.27.2. Mat.15. 1. Lu.23.1.

4 Or, *Pilate's house.*

e Pr.1.20,21. Mi.2. 7. Is.140.2.

g Ac. 10. 28; 11. 3. Mat.23.23,24.

h Feast-offering. De. 16.2. 2 Ch.30.17;35.8,9, 13.

5 The phrase *eat the passover* may signify *eat the paschal lamb*; but it may have a wider signification. The context alone can determine the true meaning. If it signify the *paschal lamb*, then our Lord must have been crucified on the 14th of the month, and could not have eaten the paschal supper with his disciples. Yet the other evangelists say he did, Mat.26.17–20, &c. The word *passover*, therefore, must have some other meaning. John employs it to denote the whole festival, ch. 2. 13; 6. 4, &c.; but the word *eat* limits it here to some particular act. We know that it was customary to kill voluntary peace-offerings on the 15th, and these were eaten by the offerer and his friends who were ceremonially clean. To these offerings the term *passover* was applicable; and to these doubtless the evangelist refers in this passage.—*I.*

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by force of arms. I am not destitute of almighty power to rescue myself; but from regard to the glory of God, and to manifest my own love in the salvation of sinners, I freely and cheerfully submit to all the tribulation and wrath which he hath appointed me to undergo, and I will allow of no opposition to it. 20, 21. Whatsoever I have taught has been with all openness, plainness, and freedom to all sorts of people, in the most public places, and on the most solemn occasions. Nor did I ever teach aught in private that I did not teach openly.—Let then my hearers, whether friends or foes, be examined as to what they heard me deliver. 36, 37. My kingdom is altogether spiritual and heavenly, consisting in a dominion over men's souls and consciences, and not over their secular affairs.—Nor does it in the least interfere with, or tend to the disturbance of, civil government; if it had, I should have allowed my followers to fight for my protection or rescue.—I freely own myself a king; but, to satisfy you that my kingdom is not of a worldly constitution or design, know that God hath sent me into this world, that, by my preaching and miracles, I might reveal and confirm the truth, and that alone, concerning God and myself, and the way of salvation to sinful men. This is the mean of my conquests and government; and every one that is acquainted with and awakened by the word of truth may believe and embrace my testimony, and become my willing subject.

Ver. 2. This garden may have belonged to some friend of our Lord; or, more probably, have been one of those public gardens which are common around cities both in Asia and Europe.—*Note*, The life of our Lord is strikingly diversified between extreme activity and publicity, and the love of quiet and retirement. There never appears, however, any morbid preference either for publicity or solitude; but the one is diligently employed as the means of doing good to men, the other is thankfully received as an occasion of more private converse with his disciples, or of communion with his Father. *C.*

Ver. 28. *Defiled.* They were defiled with hypocrisy, malice, falsehood, and bloodthirstiness: with all these pollutions within them and upon them they were ready to eat the passover as a work of righteousness; but they would neither enter the prætorium nor come in contact with a Gentile soldier, lest they should be disqualified. They were careful to 'make clean the outside of the cup and of the platter,' to whiten the exterior of the sepulchre, but forgetful or regardless of the death and rottenness within.—*Note*, Let this ceremonial scrupulosity and moral defilement of the Jews furnish to every Christian a special note for self-examination before prayer and the Lord's supper, and every other act of religion! *C.*

REFLECTIONS.—Garden retirements should at once lead our thoughts to Adam's ruining fall, and to the gracious promises and redeeming sufferings of Christ. Amazing was his willingness to die for us who thus went forth to meet his murderers. And after showing his ability to strike them dead, he readily resigned himself into their hands, in obedience to his Father's will. Why then should danger or death ever deter us from faithfully owning his cause! Kindly he proportions his people's trials to their strength, and preserves them by offering himself a sacrifice for them. And his cause is to be maintained by his ministers by weapons not carnal, but mighty through God. Yea, the most hasty in their zeal are seldom the most steadfast in his service. But hardened indeed are men when even awful miracles cannot restrain their wickedness and folly. Dreadful is the nature of sin, that brought God, in our nature, under such sorrow and suffering. And infinite was his kindness and condescension cheerfully to submit to all for our sake. O my soul, let the treachery of Judas, the rage of Jews, the repeated denials of Peter, the cowardly injustice of Pilate, serve me as a glass to view myself, as a warning to watch

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, [h]Take ye him, and judge him according to your law. The Jews therefore said unto him, [i]It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled,[7] which he spake, signifying what death he should die.[8]

33 Then[j] Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself,[9] or did others tell it thee of me?

35 Pilate answered, [k]Am I a [l]Jew? [l]Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus[n] answered, [o]My kingdom is not of this world:[2] if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.[3] To this end was I born, and for this cause came I into the world, that I should bear[p] witness unto the truth. Every one that is [q]of the truth heareth my voice.

38 Pilate saith unto him, What is truth?[4] And when he had said this, he went out again unto the Jews, and saith unto them, [r]I find in him no fault *at all*.

39 But[r] ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then[t] cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

A.M. cir. 4032.
A.D. cir. 33.

h Ac.25.27, ch.7.51.
i With Ge. 49. 10 Eze.21.29,27, ch.19.15
7 Mat.20.19,20.2.ch. 12.32,33. Lu.18. 34,53. For the Jews did not crucify 2:3.
8 He had signified that he "should be lifted up," ch.3.14;12. 32, that is, upon the cross. Now this was never a Jewish, but was a Roman mode of punishment; wherefore the Roman governor being compelled to pronounce sentence, the prophecy of our Lord was eventually fulfilled.—C.
j Mat.27.11. Mar.15. 2. Lu.23.3.
9 From a personal desire to learn the truth; or, as instigated by others, to involve me in a charge of treason?—C.
k Ps.147. 19, 20. Ro. 9.4. with Nu.4.2. Eze.4.12.
l *Am I a Jew*—that I should either think or care about asking such a question?—C.
l ver. 20; ch. 19. 11. Mat. 27. 2. Mar. 15. 1. Lu.23.1. Ac.3.13.
n Re.1.5;3.14. 2 Ti. 4.1.
o Ps.45.3,6. Is.9.6,7. Da.2.33,34; 7.14. ch.6. 15;18.36. Zec.9.9. 2 Co. 10.4,5. Lu.17.20,21. Ro.14.17. Col.1.13.
2 As if he had said, "I am, indeed, a king; but my kingdom is "righteousness, and peace, and joy in the Holy Ghost"—principles not of this world; and my servants are taught to pray and suffer, rather than to contend and fight. Wherefore, as my kingdom is spiritual, and interferes not with temporal governments, there is no just reason to accuse me of any seditious purposes or acts.—C.
p Is. Yes. Mat. 26. 64. with Mar. 14. 62.
q 1 Ti.6.13 Re.1.5;3. 14.15. 55.4.
r 1 Pe.1.21. Ga.1.28. ch.17.17; 8.32,47; 7.17 1 Jn.4.6,3,19.
4 *What is truth?* As if he had said, "Why, as to truth, who can tell what it is? A suitable subject for metaphysical disputation! but a useless inquiry for a soldier and a governor."—C.
r Mat.27.24. Lu.23. 4,14,15. ch.18.4,6.
s Mat.27.15-17. Mar. 15.6,7. Lu.23.17.
t Ac.3.14. Lu.23.18. 19. Mar.15.7-11.

A.M. cir. 4032.
A.D. cir. 33.

CHAP. XIX.

a Is.50.6; 53.5. Mat. 20.19;27.26. Mar.10.34; 15.15. Lu.18.33.
b Mat.27.29,30. Mar. 15.17-19. Is.50. 6. Ps. 22.6.
1 See note on Mat. 27.26.—C.
2 *Hail!*—equivalent to "health!" "success!" "prosperity!"—C.
c See ver. 6. 2 Co. 5. 21. 1 Pe.2.21; 3.18. 1 Jn. 3.5. He.7.26. 1 Pe.1.19.
3 This is now the second time (see ch. 18.38) that Pilate, as a Gentile judge, has borne witness to the innocence of our Lord.—C.
4 *Behold the man!* From this example, as well as in ch. 18. 38, it is apparent that Pilate was a sententious and laconic speaker. Nor is it easy in either case precisely to pronounce upon his meaning. The Scriptures have left us not a single trace of the personal appearance of our Lord; yet it is not improbable that Pilate saw in the countenance of our Lord such evident marks of sincerity, guileless simplicity, and innocence, that he makes this appeal to the compassion of the Jews—as if he had said, "Behold the man you have accused, and let his meek, subdued, patient, and innocent aspect excite your pity, while I pronounce his release."—*Note*, While such was, probably, the secret thought of Pilate, Providence overrules it to make him add further a witness for, and, as it were, a preacher of Jesus.—C.
d ver.15. Ac.3.13,14; 22.22,23; 25.24.
e Lu. 24. 16. De. 18. 20, with ch.7.50; 5. 18; 10.30,33. Mat. 26.65.
5 Either the law against false prophets, De. 18.20, or that against blasphemy, Le.24.16.—C.
6 His previous fear does not seem to have arisen from the danger of condemning an innocent man, for of that he afterwards showed himself perfectly capable; but he must have heard of Jesus as a worker of miracles, and stood in awe of his power; or, being convinced that he was king of the Jews, he may have dreaded some tumult of his partisans, in the event of his crucifixion.—C.

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivereth him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

THEN Pilate[a] therefore took Jesus, and scourged *him*.

2 And the soldiers platted [b]a crown of [1]thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail,[2] King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that [c]I find no fault in him.[3]

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man![4]

6 When[d] the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, [e]We have a [5]law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;[6]

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? [f]But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? [h]knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, [i]Thou couldest have no

g ch.18.38; ver.4. Lu.22.67. Ps.38.13 Is.53.7. Mat.27.12,14. Ac.8.32. Phi.1.28. A ch.18.39 Da.3.14,15. h ch 7.30. Ac.2.23;4.27,28 Ps.39.9. Ro.8.32. Lu.22.53.

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fulness, and to avoid fellowship with sinners! And let the wisdom, meekness, and boldness of Christ be my pattern. Let me adore that wonderful providence which overruled all for the fulfilment of scripture, the glory of God, and salvation of men. And never let me condemn persons or things because they are run down by the multitude.

CHAPTER XIX. Ver. 11. *Therefore*, &c. To discover the grounds of this conclusion has greatly perplexed commentators. Might we venture to suggest one additional solution, it would be this:—Take the words 'Thou couldst have no power at all against me except it were given thee from above' as parenthetical, and consider the words 'Therefore he that delivered me unto thee hath the greater sin.' as a reply to Pilate's assertion of despotic authority, 'I have power to crucify thee, and I have power to release thee,' and the reply is most applicable—'Therefore he that delivered me'—to a judge determined to assert and act upon power, and not upon justice and mercy, 'has the greater sin—his own sin aggravated by that of the judge his accomplice.' C.

Ver. 14. Mark says 'it was the third hour, and they crucified him,' ch. 15. 25; John says 'it was about the sixth hour,' even before he was delivered to his enemies. The most common method of reconciliation is that of Eusebius, who states that the Hebrew numeral for 'the third' was mistaken by the early transcribers for the Greek numeral for 'the sixth.' In this reading seven of the best MSS. concur; it is also supported by several of the early fathers, and adopted by the most learned modern commentators. But, in opposition to all these authorities, the early versions of this Gospel have all 'the sixth hour'—an evidence of authenticity scarcely to be overborne. Perhaps a better solution of the difficulty may be found in the difference between the Jewish and Roman modes of commencing the numeration of hours. The Jewish numeration commenced at sunrise, the Roman at midnight; so that, 'about the' Roman 'sixth hour' corresponded with the time about the Jewish first hour—most probably half-past the Jewish one o'clock A.M., at which time, according to John, Jesus was 'delivered to be crucified,' ver. 16. Now, as it is evident from Mat. 20. 12 that the Jews counted their hours from their commencement, and not from their conclusion, this would leave barely an hour and a half till the Jewish 'third hour.' And considering the slowness with which the mass of spectators could emerge from the half and advance through the crowded streets; and allowing a sufficient time for the procession to Calvary, which lay without, though near to the city: He. 13. 12; Jn. 19. 20; and Robinson's *Geography*, pp. 64–80; and adding the time necessary for completing the cruel preparations for the crucifixion—it will be easy to perceive how this hour and half would be occupied, and the accounts of Mark and John perfectly harmonized. C.

REFLECTIONS.—What struggles are there in the breasts of carnal men between the convictions of their conscience and their care of their secular interests—between the terrors of God and the fears of men! But indulged lusts dreadfully bear down all religion, truth, and equity.—How shocking is it to behold the men of Israel persecute their divine King with outrage, indignity, and barbarity! Yet more amazing to behold the God of heaven giving up his only begotten Son into the hands of such vile and savage miscreants! But, lo! even the marks of disgrace proclaim his character and spread his renown! Astonishing is his meekness, patience, and holy fortitude, under all his sufferings. Remarkable his filial regard to his mother, and his dying trust in his heavenly Father. And while his hypocritical persecutors pretend ceremonious scruples of conscience amidst their obstinate violation of important precepts, the blood and water streaming from his heart verify the scripture, mark him really dead, and figure out our justification by his blood, and sanctification by his Spirit. And to magnify the grace of God, fulfil the predictions of the prophets, and honour the crucified Redeemer, disciples who had long been timorous and afraid to own him are emboldened at such an important crisis to give him an honourable interment.—Now, my soul, behold the God-man who was falsely accused that I might be honourably acquitted—was wounded and scourged, that by his stripes I might be healed—was clothed with a robe of derision, that I might be clothed with robes of righteousness and garments of salvation:—was crowned with thorns, that I might wear a diadem of glory—had his royalty insulted, that I might be made a king unto God—was condemned, that I might be justified—bore his own cross, and was crucified on it, that he might bear my sins and carry my sorrows—was numbered with transgressors, that I might have a cup of salvation, joy, and praise—and finished transgression and suffering, that I might be saved in the Lord with an everlasting salvation!

CHAPTER XX. Ver. 17. Do not stay now to express your affection to me in this manner, as you will have repeated opportunities of seeing me before I ascend to my heavenly Father; but run quickly to my poor disconsolate disciples, whom, notwithstanding their late defection, I still love as much as ever, and esteem as my *brethren*, and heirs of the same glory with myself, and tell them that I am risen to an immortal life, and not to set up a temporal kingdom among them on earth; and am, after some time, to

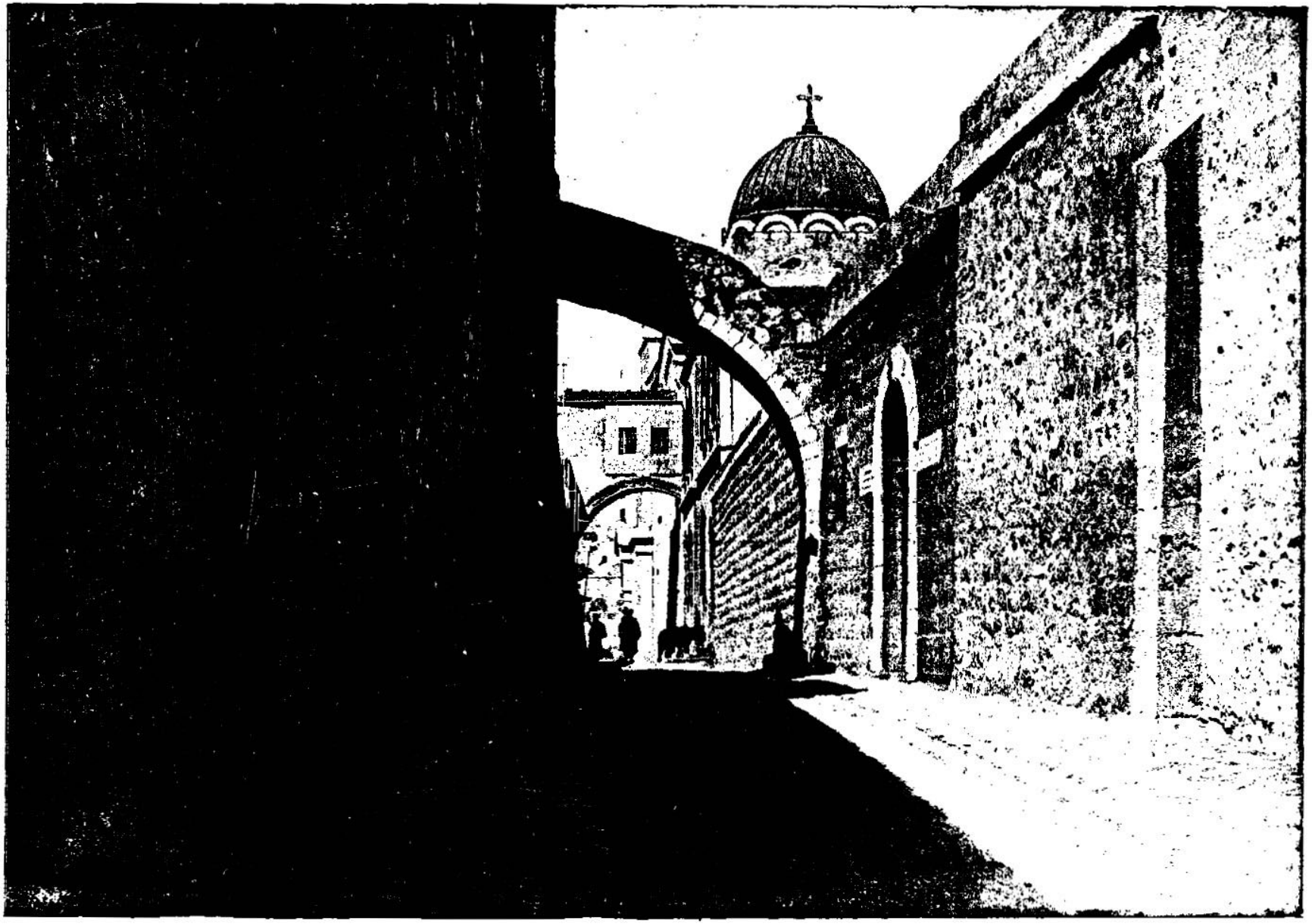

THE ARCH OF ECCE HOMO, JERUSALEM—WHERE THE CROSS WAS LAID UPON CHRIST. [John, xix:16.]—The way along which our Savior was led from the Judgment Hall to the place of crucifixion is called the Via Dolorosa, or the Way of Sorrow. The Arch of Ecce Homo is the second station in the Way of Sorrow, for it is said that here the cross was laid upon Christ. There is something very pathetic about this gloomy street. As one walks along and sees the people kiss the various stations, thereby evidencing their deep love for the Man of Sorrows, it is sufficient to call forth tears from the hardest heart. Beginning with the palace of Pilate and ending with Calvary, the Via Dolorosa is the most loved street in the world, and it is the only street in history made famous by one single person walking over it one time.

power *at all* against me, except it were given thee from above: therefore [f]he that delivered me unto thee hath the [g]greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, [h]If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When[i] Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.[7]

14 And it was [k]the preparation of the passover,[8] and about the [l]sixth hour:[1] and he saith unto the Jews, Behold your King!

15 But[m] they cried out, Away with *him*, away with *him*, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, [n]We have no king but Cæsar.

16 Then[o] delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he bearing his cross went [p]forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha:

18 Where[q] they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And[s] Pilate wrote a title,[2] and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.[3]

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.[4]

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then[v] the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam,[5] woven[6] from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, [x]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now[y] there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas,[7] and Mary Magdalene.

A.M. cir. 4037.
A.D. cir. 33.

[f] ch.18.3 Mat.12.44. Mat.26.24.27.11. [g] Ex.32.21.30. ch.15.22.24 Heb.10.26 Ja.4.17. [h] Lu.23.2,5 Ac.17.7. with ch.18.36,38. Lu.20.20. [i] Pr.29.25. Ac.24.25. [k] *The eastern pavement* [l] Lu.23.44 § 8. Nu.28. Mar.15.25. Mat.27.45. Mar.15.33. Lu.23.44. [m] ver.31,42 Lu.23. [n] *The preparation of the passover* usually here *the Friday of the paschal week*, which was the sixth of the month:—the preparation day for the paschal Sabbath. Taken in this sense an apparent discrepancy between John and the other evangelists regarding the date of the crucifixion is removed.—*C.* [o] Noon-tide. Mar. 15.25. [1] According to this statement it was *the sixth hour* when Jesus stood before Pilate in the Hall of Judgment, but Mark (ch.15.25) says he was crucified—*i.e.* nailed on the cross—at *the third hour*: and the three first evangelists agree in the statement that Christ being upon the cross *from the sixth hour there was darkness over all the land until the ninth hour*. Mat.27.45. Mar.15.33. Lu.23.44. The solution of this difficulty may be either that by a mistake of an early copyist the numeral letter for *six* may have been inserted instead of *three*; or John may have here reckoned by Roman times, which was the same as ours; while the other evangelists reckoned by eastern time, which counted from six o'clock in the morning.—*C.* [p] Mat.27.1-2.11-25 Mar.15.1-15. Lu.23.1-25. Ac.3.13,14; 13.28. ver.6. [q] ch.18.31. Lu.9.40 in Heb.13.12. [s] Mat.27.37. Mar.15.26. Lu.23.38. [v] Mat.27.26-31. Mar.15.15-20. Lu.23.24-26. [x] Lu.24.14. Nu.15.35,36. Ki.21.13. Ac.7.58. Heb.13.12. [y] Ge.3.15. Is.53.12. Mat.27.35,38,44. Mar.15.28-28,32. Lu.23.33,39. [z] Mat.27.55. Mar.15.40,41. Lu.8.2. [a] *See note* [1] *below.* [b] A public notification of his Messiahship, instead of a charge against him. [c] Ps.2.12. Mar.16.15. Re.5.9. This presaged his being preached through all the world in the different languages of mankind. [d] Mat.27.38. Mar.15.24. Lu.23.34. Ps.22.18. [e] A robe called 'tunica,' of which the most valuable kinds are without seam, still continues to be worn by the Arabs in Palestine. See Clarke's *Travels*, vol. ii. p. 425.—*C.* [f] *Or, wrought.* Ex.39.22. [g] Ps.22.18. [h] Mat.27.55,56. Mar.15.40,41. Lu.23.49. [i] *Or, Alpheus.* Lu.24.10. c.25. Mar.3.18 Mat.10.3. [k] Each evangelist gives, as it were, a different edition of this superscription. Are they therefore contradictory? No. There were, at least, three inscriptions, in three different languages, and each evangelist copied that which the Spirit directed. How shall we account for the fourth, as given by Mark? simply by observing, that it is a part of the first, as given by Matthew; and therefore, though incomplete, as his description is yet perfectly true, as it is the superscription of his accusation.—*C.* [l] *cf.* John. ch.19.14. 20.19,26. with ch.4. [m] Ps.68.21 with Ps.22.15. [n] ch.19.30. [o] Lu.24.27,44. Ge.3.15. Ps.22.1-21.69. 110.1. Is.53.1-12.61. [p] *All things were accomplished.* Satan had now tempted Judas to sell, the council to purchase, the people to demand, Pilate to concede, and the soldiers to execute.—'All things' conducting our Lord to that final act of subservience unto death, even the death of the cross, whereby he became at once a sacrifice and a Saviour.—*C.* [q] Ps.69.21. [r] Ps.69.21. Mat.27.34. [s] Mat.27.48. Mar.15.36. [1] Matthew (ch.27.48) and Mark (ch.15.36) say 'a reed,' wherefore it follows that what they call a reed was the stem of the hyssop, most probably a species of the *Phytolacca*.—*C.* [t] ch.17.4. Mat.3.15. Da.9.24. Is.42.21. Ro.10.4. Heb.7.11,12. 10.1. Heb.9.11,12. 10.1-12.—*C.* [u] *It is finished.* Not redemption, as it stands in a ransom-price in Ch.2.20.—*Ps.* 119.166 for that was not paid while he yet lived; but as it stood in the work of active obedience (ch.17.4), whereby he 'magnified the law and made it honourable,' Is.42.21.—*C.* [x] Mat.27.50. Mar.15.37. Lu.23.46. Ch.10.17,18. 1 Th.5.10. Is.53.10,12. He.2.14,15. [y] ver.42 [z] *See note* on ch.19.14.—*C.* [1] De.21.22,23 [2] Ex.20.8 12.18 Nu.28.17,18. Is.1.13 Lu.23.54,56. [3] *It was a high day* because it was a *high* festival. 2. It was the weekly sabbath. 3. It was the paschal-sabbath; *i.e.* the sabbath which occurred during the paschal week, and which was regarded with special veneration. 4. Being the day after the first day of the passover; *i.e.* being the 16th of Nisan, it was the day when the first-fruits were solemnly presented to the Lord in the temple. Thus the words of John are strikingly illustrated.—*C.* [4] He.6.20. 7.23. 1 Jn.1.6,8. 1 Pe.3.21. 1 Co.15.3. Is.45.22 [5] The flowing of the 'water' was a proof that all the blood had previously been rejected through the extremity of torture; an evidence, perhaps, necessary to prove that, as the free shedding of the blood, Le.17.11) was necessary to the remission of sins (He.9.22), the blood of our Lord had all been shed, and his life most certainly offered as a sacrifice for all.—*C.* [a] ch.3.2 4.1 1 Jn.1.1-3 Ac.10.40-42. [b] ch.7.23,39. 20.31. Re.15.4. [c] Ex.12.46. Nu.9.12. Ps.34.20. [d] Zec.12.10. Ps.22.16,17. Zec.13.6. Re.1.7. [e] Mar.15.42-46. Lu.23.50-53. [f] 2 Ch.16.14. Lu.23.56. [g] Ac.5.6. ch.20.6 [h] ch.7.28 note. 8.1-20. [i] Is.53.9. Lu.23.53. Mat.27.60. Mar.15.46.

26 When Jesus therefore saw his mother, and the disciple[8] standing by whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, [a]Behold thy mother! And from that hour that disciple took her unto his [b]own *home*.

28 ¶ After this, Jesus, knowing [c]that all things were now accomplished,[9] that[c] the scripture might be fulfilled, saith, I thirst.

29 Now[d] there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop,[1] and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, [e]It is finished:[2] and [g]he bowed his head, and gave up the ghost.

31 ¶ The Jews therefore, because it was the [k]preparation,[3] that[i] the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an [l]high day,[4]) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out [m]blood and water.[5]

35 And[l] he that saw *it* bare record, and his record is true; and he knoweth that he saith true, [n]that ye might believe.

36 For these things were done, [o]that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [p]They shall look on him whom they pierced.

38 ¶ And[q] after this, Joseph of Arimathea, being a disciple of Jesus, but [r]secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus [s]by night,) and brought [t]a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in [u]linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a [x]garden; and in the garden [z]a new sepulchre, wherein was never man yet laid.

[r] ch.3.11.4.19.20.20.Ps.19.5. [s] ch.3.1,2.7.50. [t] 2 Ch.16.14. Lu.23.56. [u] Ac.5.6.ch.20.6 [x] ch.18.1.Ge.3.1-24. [z] Is.53.9. Lu.23.53. Mat.27.60. Mar.15.46.

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ascend to the right hand of God, who is my Father by nature, and theirs by repentance and faith, and who is my God as their Mediator, and their God as they are my members. 21–23. I now effectually confer my promised peace upon you; and as my Father hath sent me into the world to discharge the office of Mediator, so I, as the Head of the New Testament church, appoint you, as my apostles, to preach the gospel to both Jews and Gentiles, and to confirm it with miraculous signs wherever you go. And receive ye now the gifts and graces of the Holy Ghost, which I can as easily convey as I thus breathe upon you, to enlighten your minds, and strengthen your faith in me as a risen Saviour, and as an earnest of that plentiful effusion which ye shall in a short time receive for your spiritual illumination, sanctification, and consolation, and for your assistance and success in the ministerial work which I commit to you. And this shall be attended



MODERN MOUNT CALVARY—ONE OF THE TWO PLACES AGREED UPON AS THE PLACE OF CRUCIFIXION. [John, xix:17.]—This is here called modern Mount Calvary, because another place contends for the honor of being the spot where our Lord was crucified. The other place is inside the walls of Jerusalem and covered by the Church of the Holy Sepulcher. This is outside of the walls, and many of the best authorities claim that the evidences are in favor of its being the real place where Christ was crucified. It is to the north of the city, just across the Damascus road from the wall. To the right of the picture, near the margin, we see the dome of the Church of the Holy Sepulcher. So from this place we really have a view of both of the places where different authorities represent Christ as being crucified.

42 There[y] laid they Jesus therefore, because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient to salvation.

THE first[a] *day* of the week cometh Mary[1] Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the [b]other disciple whom Jesus loved, and saith unto them, [c]They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter[d] therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did [e]outrun Peter, and came first to the sepulchre.

5 And he, stooping down, *and looking in,* saw[g] the linen clothes lying; yet went he not in.

6 Then[h] cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,[2]

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For[i] as yet they knew not the scripture, that he must rise again from the dead.

10 Then[j] the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting,[3] the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw [k]Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, [l]and I will take him away.

16 Jesus saith unto her, [n]Mary. [o]She turned herself, and saith unto him, Rabboni; which is to say, [p]Master.

17 Jesus saith unto her, [q]Touch me not; for I am not yet ascended to my Father: but go to [r]my brethren, and say unto them, [s]I ascend unto my Father, [t]and your Father; and *to* my God, and [u]your God.

18 Mary[v] Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then[x] the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, [y]Peace *be* unto you.

20 And when he had so said, [z]he showed unto them *his* hands and his side. [a]Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, [b]Peace *be* unto you: [c]as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them,* and saith unto them, [d]Receive ye the Holy Ghost:

23 Whose[e] soever sins ye remit,[4] they are remitted unto them; *and* whose soever *sins* ye retain,[5] they are retained.

24 ¶ But[g] Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, [h]We have seen the Lord. But he said unto them, [i]Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand[6] into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, [j]Peace *be* unto you.

27 Then saith he to Thomas, [k]Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: [l]and be not faithless, but believing.

28 And Thomas answered and said unto him, [m]My Lord and my God.[7]

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: [o]blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And[p] many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

A.M. cir. 4032.
A.D. cir. 32.

y ver. 31. Ac. 13.29. 1 Co. 15. 4. Mat. 12.40. Ps. 22.15.

CHAP. XX.

a Mat. 28. 1. 2. Mar. 16. 1. 2. Lu. 24. 1. Jo. 20. 19.
1 See note [1] below.
b ch. 13. 23. 19. 26. 21. 7. 20. 2.
c ver. 2. 13. 15. Lu. 24. 12. 18.
d Lu. 24. 12. ver. 6. 10. 12.
e 1 Jo. 13. 32.
g Lu. 24. 12. ver. 6. 7. ch. 19. 40. 21. 8.
h ch. 18. 15. 20. 3. 21. 7. Mat. 26. 58.
2 He left his grave clothes, as he never more would need them. ch. 11. 44.
i Lu. 9. 44. 24. 25, 26. ch. 2. 22. 16. 13. 20. Ac. 2. 25. 3. 21. 13. 32. 26. 22. Mat. 16. 21.
j Mar. 16. 13. Lu. 24. 9.
k Lu. 24. 4. Mat. 28. 2, 5. Mar. 16. 5, 6. This seems to have been a second appearance of angels, distinct from that in Mark and Luke.
a ver. 15. 26. Mar. 16. 9. Mat. 28. 9. Ca. 3. 3. 4. with ch. 20. 1. Mar. 16. 1. Lu. 24. 10. 31.
f Ca. 3. 2.
3 The diversities in the four narratives of our Lord's resurrection present no contradictions; and while they testify that there was no private conference between the evangelists to produce a cunningly devised fabric, their textual differences may all be removed by the following principle, legitimately deducible from a combined view of the whole:—1. There were *two* companies of women, one of which immediately after the interment, on Friday, returned to the city to prepare (purchase) spices (Lu. 23. 56; 24. 1. A second, consisting of the two Marys and Salome, who still lingered in deep sorrow near the sepulchre (Mat. 27. 59-61), and did not buy their share of the spices till the Sabbath (Saturday) was past, Mar. 16. 1. Though Mary Magdalene is mentioned here alone, because she alone can to tell Peter and John, yet it is evident from Mar. 16. 2 that she had come in as one of a company. 2. That there were *two* visions of angels, and *two* separate addresses to two separate parties. 3. That Simon went at first time to the tomb, and returned unbelieving (Lu. 24. 12); and a second time, and returned worshipping himself, yet unbelieving (Lu. 24. 12). Jesus appeared to him (Mar. 16. 14; 1 Co. 15. 5), yet left him still in unbelief (Mar. 16. 14), and finally yielded even the reality of the resurrection when sense and prophecy and the Spirit of God rendered further resistance impossible. See for a more detailed solution of the difficulties in the narrative of the resurrection, either Scottish, West, Doddridge, Pilkington, Tawlson, Crambell, or Townsend, &c. West is said to have been an infidel, and being determined to write against Christ's resurrection, sat down to study the Gospel narratives. He soon had read the Spirit of God enlightened his eyes; and, like Paul, who preached him whom once he persecuted, so he produced an unanswerable defence of that resurrection which, in his blindness, he had purposed to overturn.—*Note,* The apparent contradictions between Mar. 16. 2, 3, 4 and Lu. 24. 34 may easily be reconciled, by rendering the passage as I take this: "Is then the Lord risen indeed, and hath he not appeared unto Simon?" An exclamation of wonder, or question of doubt, not an assertion of belief.—C.
n ch. 10. 3. 18. 15. 1.
o ch. 16. 4. Ca. 3. 2. 4.
p Mat. 23. 8, 10. ch. 13. 13.
q 1 Co. 10. 4. 2 Co. 5. 16, with Mat. 28. 9.
r Ps. 22. 22. Mat. 12. 49. Heb. 2. 11, 12. Mat. 28. 10.
s ch. 13. 3. 14. 12. 16. 5, 28. 17. 11. Ps. 73. 24. 139. 18. Ps. 43. 4. 5. 16. 11. Is. 41. 10. Je. 31. 33. Ezek. 36. 28. Zec. 13. 9. He. 11. 16. Re. 21. 3.
t Mat. 28. 10. Mar. 16. 10. 14.
u Mat. 16. 14. Lu. 24. 36. 48. 1 Co. 15. 5.
x ch. 14. 27. 16. 33.
y ver. 21. 1 Jo. 1. 2. Lu. 24. 36. 40.
z ch. 16. 22. Lu. 24. 40. 1 Jo. 1. 1, 2.
a ch. 16. 20.
b ch. 14. 27.
c ch. 17. 18. Mat. 28. 19, 20. Mar. 16. 15-18. Mat. 28. 18-20. Lu. 24. 45. 1 Ti. 2. 1 Jo. 3. 1.
d Ac. 2. 4, 38. 8.
e Mat. 18. 18. 16. 19. Lu. 24. 47. Ac. 2. 38. 1 Co. 5. 4, 5. 2 Co. 2. 6. 1 Ti. 1. 20.
4 *Remit.* To whomsoever ye shall preach redemption through my blood, Isa. 1. 9, they, on believing your testimony, shall receive that forgiveness which you promise, Mar. 16. 16. Ac. 2. 38. —C.
5 *Retain.* — And whomsoever ye shall, in my name, and upon my authority, and by my Spirit, pronounce guilty, they shall be held guilty. But these three conditions are essential both to the remitting and retaining of sin, and without them every human pretension to either power is blasphemy and usurpation.—C.
g ch. 11. 16. 14. 5. 21. 2. Mat. 10. 3.
h ch. 1. 41, 45; ver. 2, 13. 18. ch. 21. 7.
i Ps. 78. 8-41. 1 Co. 1. 22, 23. ver. 20. Job 9. 16. Lu. 24. 25.
6 The idea conveyed in the translation seems rather revolting, and was certainly unnecessary to conviction. Should not the passage, therefore, rather be translated, 'Unless I put my finger upon the print of the nails, and lay my hand upon his (wounded) side?'—C.
j ver. 19. Mi. 5. 5. Is. 9. 6. Eph. 2. 14. Col. 1. 20. ch. 14. 27. 16. 33.
7 This cannot be an exclamation, for then it would have been a breach of the third commandment, which Jesus must have received (Mat. 5. 19), instead of which (ver. 29) he interprets it as an evidence of faith, and furnishes thereby one of the plainest and most irresistible testimonies to the union of the divine and human natures in the person of Christ.—C.
k Ps. 103. 13, 14. 1 Jo. 1. 2, 3. ver. 25. 1 Co. 15. 7. 1 Ti. 1. 14. 1 Pe. 1. 8. *l* 1 Ti. 1. 14. *m* ch. 5. 23. Ps. 118. 28. 91. 2. 73. 25, 26. 1 Pe. 1. 3. *n* 2 Co. 5. 7. He. 11. 1, 27. 1 Pe. 1. 8. *o* ch. 5. 24. 1 Th. 4. 13. 1 Pe. 1. 8. *p* ch. 21. 25.

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with such divine authority, that whomsoever ye, according to the gospel, declare pardoned as a believer, or absolved from church censure as a penitent, he may take the comfort of forgiveness and absolution, as ratified by my authority; and whomsoever ye declare unpardoned on account of his unbelief, or keep under church censure as impenitent, his condemnation and continued censure shall stand ratified by my authority, and even the last judgment shall be passed in agreement thereto.

Ver. 17. *Touch me not.* 'Embrace not my feet.' 'Detain me not, as if through any fear I should not be seen again.'—*I am not yet ascended.* 'I am not (immediately) going to ascend.'—*I ascend.* 'I am (shortly) going to ascend,' &c. *Bloomfield, Valpy, C.*

Ver. 19. The statement that 'the doors were shut' is no doubt intended to declare the miraculous nature of our Lord's appearance. And while no man may pronounce with certainty on the manner of effecting his entrance, the simplest seems that exemplified, Ac. 5. 19, 23; 12. 4, 6, 7, 10—the instant obedience of nature to the will of its Lord. *C.*

REFLECTIONS.—Strong and many are the evidences of our Saviour's resurrection, that fundamental article of our Christian faith. An open grave, his grave-clothes orderly placed, the testimony of angels, and



GROTTO OF JEREMIAH—THE PLACE WHERE CHRIST WAS BURIED. [John, xx:1.]—The Grotto of Jeremiah is under the height we have already given under the name of modern Mount Calvary. Those who look upon what we call modern Mount Calvary as the place where Christ was crucified take the position that the tomb of Joseph, in which Christ was buried, is what is now known as the Grotto of Jeremiah. This Joseph of Arimathea, a city of the Jews, asked Pilate for the body of Jesus, and then took it down from the cross, wrapped it in new linen and laid it in a sepulcher that was hewn in stone wherein man never before was laid. Joseph of Arimathea was said to be a native of Ramleh, on the road from Jerusalem to Joppa. His connection with the burial of Christ brings his name to our day.

31 But[q] these are written, that ye might believe[r] that Jesus is the Christ, the Son of God; and that, [s]believing, ye might have life through his name.

CHAPTER XXI.

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these[a] things[1] Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself.*

2 There[b] were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night [t]they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: [d]but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children,[2] have[e] ye any meat? They answered him, No.

6 And he said unto them, [g]Cast the net on the right side[3] of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore [h]that disciple whom Jesus loved saith unto Peter, It is [i]the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,[4]) and [j]did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,[5]) dragging the net with fishes.

9 As soon then as they were come to land, they saw [k]a fire of coals there, and fish laid thereon, and bread.[6]

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three:[7] and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, Come *and* [8]dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus[l] then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the [m]third time that Jesus showed himself to his disciples after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, [n]Simon, *son* of Jonas, lovest thou me [o]more than these?[9] He saith unto him, Yea, Lord; [q]thou knowest that I love thee. He saith unto him, [r]Feed my lambs.[1]

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed[2] my sheep.

17 He saith unto him the third time,[3] Simon, *son* of Jonas, lovest thou me? Peter was [s]grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, [t]thou knowest all things; thou knowest that I love thee. Jesus saith unto him, [u]Feed[4] my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt [v]stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.[5]

19 This spake he, signifying [x]by what death he should glorify God. And when he had spoken this, he saith unto him, [y]Follow me.

20 Then Peter, turning about, seeth the disciple [z]whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter, seeing him, saith to Jesus, Lord, and [a]what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry [b]till I come,[6] what[c] *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?[7]

A.M. cir. 4017. A.D. cir. 33.

q Ro. 15.4. 1 Co. 14.
r Mat. 16.16. ch. 11.27. 20.31. Ac. 8.37.
s 1 Jn. 3.15, 16. 5.10, 11, 13. 1 Pe. 1.9. 1 Jn. 5.10-13.

CHAP. XXI.

a Mat. 28.1. 2 Pe. 3.7. ch. 6.1.
1 Some commentators have ventured to call in question the authority of this chapter, not because it is wanting in any MS., but merely because they think it concerns matters of too little consequence. Such a principle of criticism is not to be tolerated, even were the matter of the utmost importance, still less, when it is just the next possible to the purpose—a narrative of witnesses engaged in their customary employments, discovering their risen Lord, conversing, and eating with him.—C.
b Luke 5.1. 1 Co. 15.10. Mat. 4.21. Mk. 1.19.
c Luke 5.5. 1 Co. 15.10.
d Luke 24.16, 31. ch. 20.14.
2 Gr. *Sirs.*
e Luke 24.41.
f Luke 5.4-7. Ps. 37.1-12.
3 A symptomatical admonition to all who are, by office, fishers of men, not merely to labour, but to follow Christ in seeking the right side of the ship.—C.
g Mat. 4.21. ch. 20.25. 21.19. Heb. 12.15.
h Ps. 25.14. ch. 20.2, 8. 1 John 2.20, 27, 28. 3.2, 24. 4.13.
i Ac. 2.20. 10.36. ch. 20.20, 28. 21.7, 12. 1 Co. 12.3. 16.22.
4 Not altogether naked, but having laid aside his upper garment.—C.
j Ge. 8.7. 2 Co. 5.1-4. Ps. 42.1. Is. 2. Mat. 14.28, 29.
5 300 yards.
k 2 Ki. 19.6.
6 This preparation was miraculous on land, as the draught of fishes had been on the sea—both combined to show the disciples, when their efforts had failed, and their means been reduced to nothing, how easily their Lord could supply all their wants.—C.
l Ac. 2.42. 20.7. 1 Co. 10.16.
7 This presaged their being instrumental in converting multitudes to Christ.
More than these. Not more than these boats, nets, and fishes; for it were possible to love Jesus 'more than these,' and still owe him very little; but 'more than these' thy fellow-disciples love, according to thy promise, Mat. 26.33, in which thou didst presume love and fidelity, though all men should forsake me.—*Feed.* The original signifies to provide with pasture.—C.
m Mat. 26.34, 75. Mk. 14.72. Lu. 22.61. Jn. 13.38.
n Mat. 16.17. Jn. 1.42.
o Mat. 26.33. Mk. 14.29.
p Ps. 119.94. Is. 43.1. Jer. 3.15. Eze. 34.2-10. He. 13.20. 1 Pe. 2.25. 5.4. Ac. 20. 28. Eph. 4.11. 2 Ti. 4.
q Pe. 2.25. 1 Jn. 4. Ac. 20. 28. Eph. 4.11. 2 Ti. 4.
1 See note † in first column.
2 *Feed.* The original here signifies tend, watch over, guard, as a shepherd.—C.
r Mat. 18.5. Lu. 9.48. 17.2. 2 Sa. 7.20. Ki. 20.3.
s Ps. 40.11. Je. 3.15. Eze. 34.2-10. He. 13.20. 1 Pe. 2.25. 5.4. Ac. 20. 28. Eph. 4.11. 2 Ti. 4.
3 See note † in first column.
4 *Feed.* Provide with pasture.—C.
t Ac. 22.34. 2 Pe. 1. 14. ch. 13.36, 37. Ac. 21. 12, 13.
5 Peter's last days were spent in prison, and he died a martyr. It is this our Lord here alludes to. John adds the explanation in the following verse, which was probably written after Peter's death.—P.
u 1 Pe. 4.11. 2 Pe. 1.14. Phi. 1.20.
v ch. 12.26. Nu. 14.24. 1 Sa. 12.16. Mat. 10.38. 16.24, 25, 26.
x 2 Ki. 13.23. 19.36. 2 Ch. 32.31. Ezr. 7.14.
6 *Till I come.* Not till I come to the final judgment of the world—for that would be a forced and unnatural meaning—but till I come in those predicted judgments by which Jerusalem shall be trodden down, and the Jewish power dissolved—events which all history testifies that John alone of all the apostles survived.—C.
y 1 Pe. 4.13. 2 Pe. 1.14. Phi. 3.20.
z ch. 13.23-26. Nu. 24.4. 1 Sa. 12.16. Mat. 10.38. 16.24, 25, 26.
a 2 Ch. 13.23. 19.36. 20. 32.31. Ezr. 7.14.
7 John outlived all the apostles and disciples of Christ. He is generally supposed to have lived in Judea till the death of the Virgin. Then he went to Ephesus, and after the death of all his brethren he bravely suffered for Christian truth in the churches of Asia Minor. He was banished to Patmos in the reign of Domitian, and returning to Ephesus again, died about the close of the first century.—P.
b Mat. 24.3. ch. 14.22. Ac. 1.6. De. 29.29. Job 33.13. Da. 4.35.
c Da. 10.9, 13. De. 29.29. Lu. 1.16, 17. 41, 42. ver. 19. Mat. 16.24.

A.M. cir. 4033. A.D. cir. 33.

said fall which followed, when he deemed his Master. The words administer a reproof, but it is accompanied with a renewed token of confidence and love.—P.
8 *Dine.* — Rather, 'breakfast.' See ver. 3-4.—C.
d Ac. 1.4. 10.41. 1 Co. 14.15-21. 15.
e Ge. 43.7. Ex. 10.26. Mat. 25.9.
f Mat. 15.32. ch. 8.2.
g Phi. 3.20. Col. 3.1-4. 1 Th. 4.
2 See note † in first column.
h Ps. 45.11. Je. 3.15. Eze. 34.2-10. He. 13.20. 1 Pe. 2.25. 5.4. Ac. 20. 28. Eph. 4.11. 2 Ti. 4.
3 See note † in first column.
i Ps. 139.1-4. 147.5. 1 Jn. 3.20.
4 *Feed.* Provide with pasture.—C.
k Ac. 20.28. 1 Pe. 5.2, 3.
l Ge. 3.19. Ps. 90.3. Ec. 3.20. 12.7. Ac. 2.29. He. 9.27.
m Ac. 12.2. 2 Ti. 4.6-8. Re. 2.10.
5 Peter's last days were spent in prison, and he died a martyr. It is this our Lord here alludes to. John adds the explanation in the following verse, which was probably written after Peter's death.—P.
n ver. 1. Ps. 40.11. He. 13.20. ch. 10.11, 14. 1 Pe. 2.25. 5.4. Ac. 20. 28. Mat. 28.20. Mar. 16. 15.
6 *Till I come.* Not till I come to the final judgment of the world—for that would be a forced and unnatural meaning—but till I come in those predicted judgments by which Jerusalem shall be trodden down, and the Jewish power dissolved—events which all history testifies that John alone of all the apostles survived.—C.
o ch. 13.23. 19.26. 20. 21.7, 20.
7 *Till I come.* Not till I come to the final judgment of the world—for that would be a forced and unnatural meaning—but till I come in those predicted judgments by which Jerusalem shall be trodden down, and the Jewish power dissolved—events which all history testifies that John alone of all the apostles survived.—C.
p Mat. 10.38. 16.24, 25, 26. 64. 25.31.
q Th. 1.7, 8. Re. 1.7. 22.20.

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his own repeated appearances, and even the jealousies of disciples, concur to render it unquestionable. But marvellous was his condescension and kindness to such as had forsaken him in his extremity—to Peter, who had denied him, and to Thomas, who had so perversely indulged the most obstinate unbelief. He gives them his peace, owns them for brethren, and qualifies and appoints them to preach his gospel. Great is the mercy that we have all this recorded by eye-witnesses directed by the Holy Spirit, that we may believe it, to the eternal salvation of our soul; and that we have the weekly Sabbath as a stated season of intercourse with our Saviour. If we love him much, eagerly and early, through darkness and danger, we shall push our way into his presence. For to a tender-hearted Christian the felt absence of his Lord is the most distressing and insupportable. But often that is mourned over which is a great ground of rejoicing. And Jesus and his consolations are frequently at hand when we know not where to find him. He takes delight to recognize his relation and hasten to our help. And neither shut doors, slavish fears, nor unbelieving hearts, can hinder his gracious visits. Yea, the stoutest hearts ought to melt in confident believing under the transcendent intimations of his love.

CHAPTER XXI. Ver. 25. *Contain.* This is no hyperbole, a figure totally incompatible with the derivation of the Scriptures from 'the Spirit of truth.' To 'contain' a book is not to afford it room as an article of furniture, but to retain it in the memory and digest it in the judgment. In this sense, a minute and complete narrative of 'all that Jesus began to do and to teach,' Ac. 1.1, with all the immediate bearings and effects of every word and action, would, instead of a portable volume suited to every man's time and capacity, have formed a library too voluminous for the leisure and study even of the most learned.—*Written.* These words form an incontrovertible evidence that the Scriptures, and not unwritten tradition or the church, are the true and infallible rule of faith. *C.*

REFLECTIONS.—Often repeated, miraculous, and manifest are the proofs of Christ's resurrection. And it is highly criminal to doubt of it after so many satisfactory documents. With what wonders of divine power, condescension, and kindness he shows himself to his people! He is often near them while they know it not, and is better to them than they expect; or even visits them before they look for him. The sight of him powerfully draws out the heart of penitent beholders. And neither danger nor death can restrain their running to him. He delightfully prospers the labours, notices the circumstances, and supplies the wants of all people. But if they have been ashamed of or in any way departed from him, their love to him must be thoroughly tried. Happy are they who can prove it by their superlative esteem of and faithful appeals to himself. And if we know that he first loved us, let our former falls lie heavy on our heart; and let



SEA OF GALILEE—SHOWING VIEWS OF CAPERNAUM. [John, xxi:11.]—"Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not the net broken." This incident took place on the Sea of Galilee after the resurrection. It is probable that it also occurred at Capernaum, where our Savior made his home after being rejected by His own people at Nazareth. The picture above is a representation of Capernaum as it appears to-day. Broken marble, Corinthian and Doric capitals, weeds, desolation, and the ever moving and ever-changing Galilean Sea, is all that we see now. The proud Capernaum, that was exalted to heaven, is now left utterly in ruins. Here, in the midst of His old home, the Lord appeared to the disciples after the resurrection.

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and [d]we know that his testimony is true.

25 And[e] there are also many other things which Jesus did, the which, if they should be written every one, [g]I suppose that even the world itself could not contain[8] the books that should be written. Amen.

A.M. cir. 4035. A.D. cir. 33

[d] ch. 19. 35. 1 Jn. 1. 1–3. 5. 9. 3 Jn. 12.

[e] ch. 20. 30, 31. Job 26. 14. Ps. 40. 5. 71. 15. Ac. 19. 38. 20. 35. Mat. 11. 5. He. 11. 32.

A.M. cir. 4037. A.D. cir. 33.

[f] See Nu. 13. 33. De. 1. 28. Da. 4. 11. Am. 7. 10. Mat. 19. 24.

[8] Or peruse and digest.

us, without indulging vain curiosity, follow him through sufferings and death.—Without his direction ministers spend themselves in vain in fishing for souls; but under his guidance and influence multitudes are brought to him; nor can their gospel altogether fail. The weakest souls must be equally taken care of as the strongest. Nor can ministers ever truly manifest their love to Jesus without earnest care and labour to feed his lambs and sheep with his gospel provision. And blessed be the Lord that his own oracles have no uncertainties and need no human supplements. On their contents we may safely rest the eternal salvation of our souls.

CONCLUDING REMARKS ON THE BOOK OF JOHN.

The young student of the Greek language who attempts, in any degree, to become his own teacher, soon discovers some surprising difference between the style of John and that of the preceding evangelists. He can read his Gospel with comparative ease, while he finds the difficulties of the others nearly insuperable. This simplicity of construction forms a beautiful example of the teaching Spirit 'becoming all things to all men, that he might (instruct) some;' furnishing 'milk to babes,' while abounding in 'strong meat' for them who 'are able to bear it.' *C.*

The training of St. John under our Lord, his mental characteristics, and the circumstances under which he wrote this Gospel, have been sketched in the introduction. From the moment when, turning from the Baptist, he joined Jesus, he seems never to have left his side. He delighted in the contemplation of that nature which was all love and mercy. He hung with devoted attention on every word which fell from his lips. He endeavoured to fathom every truth set forth in those matchless discourses. In the intimacy of companionship he doubtless asked and prayed until the full light of divine truth flashed upon his mind. From Mary, too, after our Lord on the cross had committed her to his care, John doubtless derived much information. She who had watched her son with mingled affection and wonder from infancy could no doubt communicate to the beloved disciple many of those displays of wisdom, love, and power which she alone had witnessed. John was also impressed more deeply than any of his brethren with the promise of the Holy Spirit given during one of our Lord's last interviews with his disciples:—'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have done unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come.' And John appears to have realized, in some respects at least, more remarkably than any of his brethren, the fulfilment of this promise, in the way in which he was able to record Christ's long discourses.

John's subsequent career is prophetically sketched in the close of the Gospel, ch. 21. 20–24. After the ascension John seldom appears in the great events of the church's history until near the close of his life. He was a man of contemplation rather than of action. His mind was in all probability absorbed in the study of the deep mysteries of gospel doctrine. He saw others better adapted for the external work of the church, and he was content, while aiding occasionally by his counsel, Acts 3. 1, 11; 4. 19–23; 8. 14–17. Paul speaks of him as one of the pillars of the church at Jerusalem, Ga. 2. 9. His subsequent career is only dimly shadowed in early church history. He is said to have remained in Judaea till the death of Mary relieved him from his sacred trust. Afterwards he seems to have gone to Ephesus, and to have settled there after the close of Paul's work. When he alone was left of all Christ's disciples, and when the trials of the infant church needed his aid, he came boldly forward as a champion of the truth. False doctrines began to spring up. The humanity of Christ was denied by some; the reality of his divine mission by others. A partial conformity to Judaism was advocated on the one hand; and an unholy alliance with idolatrous worship was tolerated on the other. With all these, and probably other forms of error, the aged apostle had now to battle. His profound knowledge of divine truth was now of advantage, and was set forth with equal clearness and simplicity in his Gospel. An age of controversy is apt to be an age of angry feeling. Theological disputes are generally productive of more bitterness than other disputes. But while John met error boldly, and refuted it fearlessly and effectively, he displayed and inculcated a love and gentleness such as could only be drawn from the heart of Jesus himself. He gave to the church and the world in his writings a divine exemplar of Christian controversy.

While John breathed the very spirit of love—while he affirmed that 'God is love'—that the substance of both Law and Gospel is love, the religion which he defended and developed was yet no mere sentiment. The love which John inculcated and exemplified was a love displayed in obedience to divine law, and in the full reception of divine truth. The character of John has been often greatly misrepresented. Christian art has in some degree contributed to this. 'The youthful feminine form which art has assigned to St. John, has served to remove from our minds the stronger features of his nature. Yet these may not be forgotten, for even in this aspect the eagle is his true symbol. His love was no soft feeling, but a living principle, an absolute devotion to truth, as he had seen and known it in the person of his Lord. He stands forth as the ideal of a thoughtful Christian, relentless against evil, and yet patient with the doubting. He tarried till the Lord came, and left his Gospel as the witness and seal of the accomplishment of the apostolic work.'

John was a close follower, and an ardent and enthusiastic imitator of Jesus. Christ's life, Christ's character, Christ's words, formed the constant subjects of contemplation and study. To him Christ was all in all. He sought wisdom from its highest source; he drew his love from the heart of his loving Master. In John we see the noblest powers employed in the noblest work; we see the highest genius consecrated to God; we see, too, his life-work crowned with the noblest reward. *P.*

THE

ACTS OF THE APOSTLES.

The Gospel by Luke and the Acts of the Apostles are both dedicated to Theophilus; and as the author of 'The Acts' calls the Gospel his 'former treatise,' there is, therefore, internal evidence, with which all antiquity agrees, that the book of 'Acts' was written by Luke. As it continues to the second year of Paul's imprisonment, it could not have been finished earlier than A.D. 64 or 65. The object of the writer was, evidently, not a complete history of the Christian church during the period which his narrative embraces; for he passes over all the affairs of the church at Jerusalem subsequent to the conversion of Paul; furnishes few records of the labours of any other apostle; while some he never mentions at all. Nor was it his object to write a complete history even of Paul, his companion; for he passes over in silence some of the most remarkable events of his life, such as his journey into Arabia, three of his shipwrecks, and his exposure and perils among the robber hordes of the deserts. His objects were higher than these, however gratifying they might appear to a pious curiosity, and however instructive as examples of devotedness and zeal. The object of Luke was mainly to record the wonderful effusion of the Holy Ghost on the day of Pentecost, thus teaching the church that, without the Spirit of God, all other qualifications are impotent; to furnish a few specimens of apostolic preaching; to record some of the principal miracles by which the gospel testimony was confirmed; and to bear witness to the admission of the Gentiles into the Christian community.

This being the last historical book of the Scriptures, it is worthy of remark, that not one of the sacred biographers, from Moses to Luke, ever attempts to produce 'a hero'—a man superior to all his contemporaries—the idol of historic worship! The Bible alone tells truth! Paul is introduced as a guilty murderer! and subsequently to his conversion—though the writer passes no opinion—he faithfully records the fact, and leaves us to judge for ourselves, whether Paul or Barnabas was in error in that 'sharp contention' that separated them in the work of the mission, ch. 15. 39. Yet the Bible produces really great characters! Men devoid of every ambition but to do good! Men capable of sacrificing every hour of ease, every prospect of emolument, and hope of honour; of undergoing every toil, of enduring every persecution, of repaying kindness for every injury, of rejoicing in tribulation, of hoping against hope, of enduring to the end; neither depressed by failure, nor rendered vain by success.—Self nothing—Jesus all! Such was Moses—such the prophets—such the apostles; and such, in some measure, must be every one who, 'through faith and patience, would inherit the promises.' *C.*

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 10 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former[a] treatise have I made, O Theophilus, [b]of all that Jesus began both to do and teach,

2 Until the day in which he [c]was taken up, after that he [d]through the Holy Ghost [e]had given commandments unto the apostles whom he had chosen:[1]

3 To[g] whom also he showed himself alive after his passion by many infallible proofs, being seen of them [h]forty days, and speaking of the things pertaining to the [i]kingdom of God:

4 And, being assembled together with *them*,[2] commanded them that they should not depart from Jerusalem, but wait for [j]the promise of the Father, which, *saith he*, ye have heard of me.

5 For[k] John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together[3] they asked of him, saying, Lord, wilt thou at this time [l]restore again the kingdom to Israel?

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CHAP. 1.

[a] Gospel of Luke, Lu. 1. 3
[b] Lu. 3.—xxiv. Ro. 15. 8 ch. 10. 38.
[c] Mar. 16. 19. Lu. 24. 51. ver. 9. He. 2. 3, 4 Ti. 3. 16.
[d] Jn. 3. 34. Mat. 3. 16. Is. 42. 1. 61. 1—3.
[e] Mat. 28. 19, 20. Mar. 16. 15—18. Lu. 24. 45—49. Jn. 20. 21—23; 21. 15—17, ch. 10. 41, 42.

1 Luke here states the scope and purpose of his Gospel in a few words—Christ's life, acts, and teachings, in so far as these were designed to develop Christianity, and so set an example to the church in every age. He began with the advent, and closed with the ascension. Now he takes up the narrative in order to shew the subsequent results. —*P.*

[g] Mat. xxviii. Mar. xvi. Lu. xxiv. Jn. xx, xxi. ch. 10. 40—42. 1 Co. 15. 5—8.
[h] De. 9. 9, 18. 1 Ki. 19. 8. Mat. 4. 2.
[i] Mat. 3. 2; 4. 17; 13. 24, 31, 33, 41—49

2 Or, *eating together with them.*

[j] Lu. 24. 49. Jn. 14. 16, 26; 15. 26, 26; 16. 7; 20. 22. ch. 2. 33, 38
[k] Mat. 3—11. ch. 2. 4; 11. 15, 16; 19. 4.
[l] Mat. 17. 11. Mal. 4. 5, 6.

3 At Bethany. See Lu. 24. 50.—*C.*

[1] This verse is in antithesis to the preceding. Knowledge of the future, which might gratify curiosity, but would be of no practical advantage, is denied to the disciples: but on the other hand power is promised to them which would enable

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them to accomplish God's great work on earth. The extent of their field of labour is here indicated. It is no longer limited to the Jews. They are no longer prohibited from entering the territory of the Samaritans. Even the Gentiles are now embraced in the apostles' grand commission.—*P.*

[m] De. 29. 29. Mat. 24. 36; 25. 13. Lu. 12. 32. Ac. 1. 7. 1 Th. 5. 1.
[n] ch. 2. 1—4, 33. Lu. 24. 49; 21. 1. Jno. 7. 38.

4 Or, *the power of the Holy Ghost coming upon you*

[o] Lu. 24. 47, 48. Mar. 16. 15. Mat. 28. 19. ver. 22. ch. 2. 32; 3. 15; 4. 33; 10. 39, 41. Jn. 15. 27. Ro. 10. 18; 15. 19. ch. 11.—xiii.

5 See note [1] in first column.

[p] Mat. 16. 19. Lu. 24. 50, 51. Jn. 6. 62. Mat. 17. 5.
[q] Mat. 17. 2. ch. 2. Lu. 24. 4. Jn. 20. 12.
[r] Jn. 2. 7; 12. 37.
[s] Mat. 20. 8. Lu. 24. 5. [t] Jn. 14. 3. Th. 4. 13. Ps. 47. 5, with Mat. 25. 31. 1 Th. 4. 16. 2 Th. 1. 7, 8, 10. 1 Th. 3. 13. Ju. 14, 15.

6 That is, visibly, and in clouds, Da. 7. 13. Mat. 24. 30.—*C.*

[u] Mat. 24. 3; 26. 30. Zec. 14. 4. Lu. 22. 39. Jn. 18. 1, 2.

7 About a mile, or perhaps more, Lu. 24. 50; Jn. 21. 18.

8 The sabbath-day's journey, as determined, not by the Mosaic law, but by the rabbins, from a calculation of the greatest distance of any part of the camp from the tabernacle, was 2000 cubits.—*C.*

[a] ch. 20. 8, 9, 37, 39 Lu. 22. 12; 24. 53. Jn. 20. 19, 26.
[y] Mat. 10. 2—4. Mar. 3. 16—19. Lu. 6. 13—16. Jude 1.

7 And he said unto them, [m]It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But[n] ye shall receive power after that the Holy Ghost is come upon you:[4] and ye shall be [o]witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.[5]

9 And[q] when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in [r]white apparel;

11 Which also said, Ye [s]men of Galilee, [t]why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, [u]shall so come in like manner[6] as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from [v]the mount called Olivet, which is from Jerusalem a [z]sabbath-day's journey.[8]

13 And when they were come in, they went up into an [a]upper room, where abode both [y]Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

CHAPTER I. Ver. 6. *Restore the kingdom.* Not merely by breaking the Roman yoke, but by overturning the Pharisaic or Sadducean oligarchy, and re-establishing the constitutional monarchy of David. This idea of an immediate temporal kingdom still haunted the disciples; and, in prospect, is still the hope of the Jewish nation, unless where, alas! they have become totally infidel. The answer of our Lord (ver. 7) seems clearly to intimate that a national restoration is one of the purposes of Providence, though the date of its accomplishment has not been revealed. *C.*

Ver. 7, 8. *Power.* The word translated *power* in ver. 7 is ἐξουσία. The passage there may be rendered thus: 'which the Father hath reserved in his own disposal,' as things unrevealed.—The word here translated *power* is δύναμις, signifying miraculous power communicated from God. *C.*

Ver. 13. *Upper room.* Some have supposed this 'room' to have been in the temple; no opinion can seem more unnatural. If, in the absence of certainty, conjecture may be indulged, might not our thoughts turn to 'the large upper room furnished' in which our Lord and his disciples partook of the last supper? Lu. 22. 12. *C.*

Ver. 25. *His own place.* The place suited to him, 'prepared' for him, Mat. 25. 41; the place that, in the face of all warning, he had literally chosen, by choosing covetousness and lies, Col. 3. 5; 1 Co. 6. 9, 10; Mat. 26. 48; Re. 21. 8. *C.*

14 These[e] all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days [a]Peter stood up in the midst of the disciples, and said, (the number of the names[g] together were about an hundred and twenty,)[1]

16 Men *and* brethren, [b]this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was [c]numbered with us, and had obtained part of this [d]ministry.

18 Now[e] this man purchased[2] a field with the reward of iniquity; and [f]falling headlong, he burst asunder in the midst, and all his bowels gushed out.[3]

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let[h] his habitation be desolate, and let no man dwell therein: and, His bishopric[4] let another take.

21 Wherefore of these men which have companied with us [i]all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained[5] to be a [j]witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas,[k] who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which[l] knowest the hearts of all *men,* show whether of these two thou hast chosen,[6]

25 That he may take part of [m]this ministry and apostleship, from which [n]Judas by transgression fell, that he might go to his own place.

26 And[p] they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

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CHAP. II

1 [a] Or, *Peter, standing up.*

[g] Ac. 6. 7. Lu. 22. 12. Ac. 1. 15. Re. 3. 4. 11. 13.

[1] Or, *persons,* Re. 3. 4. 11. 13.

[1] Now the whole number of disciples, or the number assembling at that particular place and time.—*C.*

[b] Ps. 41. 9. 55. 12-14. Jn. 13. 18. 17. 12. With ch. 1. 20. Ps. 69. 25. Mat. 23. 38.

[c] Jn. 6. 70, 71. Mat. 10. 1. Lu. 22. 3.

[d] ch. 1. 25. Ro. 11. 13.

[e] Mat. 27. 3. Jn. 18. 28. 2 Pe. 2. 15.

[2] Though the priests bought it for a stranger's cemetery, it appears from this statement that they only paid for it out of what Judas had previously made.—*C.*

[f] Mat. 27. 3. Ps. 55. 15. 23.

[3] Matthew states that Judas, when he saw that Jesus was condemned, *"went and hanged himself."* Here Luke says, *"falling headlong, he burst asunder in the midst."* There is no real discrepancy. Matthew shows that he attempted suicide; Luke is more particular, and shows what during the suicidal attempt a catastrophe of some kind occurred; he fell, and in the fall was fearfully mutilated. He was thus in reality guilty of the crime of self-murder: while at the same time the vengeance of Heaven reached him in a direct and terrible form. The diversity of narrative indicates very clearly the entire independence of the historians.—*P.*

[h] Ps. 69. 25. 109. 8-15.

[4] Or, *office of charge* of overseeing, ch. 20. 28. 1 Pe. 5. 2.

[i] Mat. 11. - xxviii. Mar. 1. - xvi. Lu. 1. - xxiv. Jn. 1. - xxi.

[5] The original has no word for 'ordained,' but would rather thus:—'must one *be* or *become* a witness with us,' &c.—*C.*

[j] ver. 8. Ch. 2. 32. 10. 39. 4. 33. 1 Jn. 1. He. 2. 3.

[k] ch. 15. 22.

[l] De. 31. 24. 1 Sa. 16. 7. Ps. 7. 9. 44. 21. 94. 9-11. Pr. 15. 11. Je. 11. 20. 17. 10. 20. 12. Ca. 15. 8. He. 4. 13. Re. 2. 23. Jn. 2. 24, 25.

[6] The scope of this verse, especially the last clause, appears to indicate that this prayer was addressed to Jesus. It was he who chose the apostles, and to him their risen and glorified Lord it was natural for them now to appeal when a successor to Judas is to be appointed.—*P.*

[m] ver. 17, 20. Ps. 109. 8.

[n] ver. 16-21. Mat. 26. 14-16. 24. 27. 3-5.

[p] Pe. 16. 33. 1 Ch. 24. 5. Lu. 10. 8.

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CHAP. II

[a] De. 16. 9-12. Le. 23. 15, 16. Num. 28. 26.

[c] ch. 1. 5. 11. 15. 19. 20. Ex. 19. 1, 2. Le. 23. 15, 16. Nu. 28. 26.

[1] ch. 1. 5. 11. 8. Lu. 22. 20. Jn. 3. 5. 1 Co. 12. 13.

[b] ver. 4, 6, 8, 11, 14, 37. 4. 31. 10. 44, 46, 47. 19. 6.

[c] Mat. 3. 11. Lu. 3. 16. Jn. 1. 33. Ac. 1. 5. 11. 16.

[1] The Greek and Hebrew words for *spirit* are universally rendered by words which properly signify *breathe.* When Christ ordained the Spirit, upon the apostles *as brethren upon them.* So here the chosen vehicle by which the divine Spirit, when descending on the disciples, was manifested to their sense of hearing, was *"a sound as of a rushing mighty wind."* But as if to afford additional testimony of the reality of the spirit's advent, there was *a visible* manifestation given in the *"cloven tongues, like as of fire."*—*P.*

[d] Joe. 2. 28. Is. 44. 3. ch. 10. 45. 11. 15. Jn. 14. 26. 15. 26. 16. 7-13. 20. 22. Mar. 16. 17. Ps. 8. 2. 1 Pe. 1. 12. ch. 13. 45, 46. by. 1 Co. 14. 21.

[2] The gift of tongues was not permanent. The power of speaking strange languages was not conferred to enable them without study to preach the gospel to the different nations of the world. It was a miraculous power, temporary in its duration, intended to serve as a convincing proof to all who were then assembled at Jerusalem, of the divine commission of the apostles.—*P.*

[e] Ex. 23. 16, 17. 34. 23. Le. 23. 15-21. 1 Pe. 1. 1.

[3] Jews, by birth (comp. ver. 10), who were not merely occasional visitants, but, as the original implies, having a fixed residence, that they might be near the temple service.—*C.*

[4] Or, *when this voice was made.*

[5] Or, *troubled in mind,* ver. 7. Mat. 2. 3.

[f] ver. 12. ch. 3. 10. 4. 13. 5. 11.

[g] Mat. 4. 18-22. Mar. 2. 13, 14. Jn. 1. 43-46. 7. 52. Lu. 5. 1, 2. ch. 1. 11.

[h] ver. 7. Lu. 1. 34.

[i] Is. 7. 2. Da. 5. 28.

[k] ch. 7. 2. Ju. 3. 8.

[l] 2 Pe. 1. 1.

[m] ch. 16. 6. Re. 1. 11.

[6] *Asia* seems here to signify Ionia and Aiolis, within which lay the seven churches to which John was commissioned to write.—*C.*

[n] ch. 16. 6. 18. 23.

[p] Ex. 1. 1. Exe. 38. 5. Mar. 15. 21. ch. 6. 9.

[q] ch. 18. 2. 24. 11.

[r] Ex. 12. 47. 49. Is. 56. 6, 8.

[s] ch. 17. 7. Tit. 1. 5, 12.

[t] Ga. 4. 25. 1. 17.

[u] 1 Co. 12. 10, 28.

[v] ch. 10. 38, 46. 1. 1. 3. 29. 31. ver. 22-24.

[x] ver. 6, 7. Lu. 5. 9, 26.

[a] ch. 17. 16.

[b] 1 Sa. 1. 14. Mat. 11. 19. 1 Co. 14.

CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

AND when[a] the day of Pentecost was fully come, [b]they were all with one accord in one place.

2 And[c] suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them [d]cloven tongues, like as of [e]fire, and it sat upon each *of* them:[1]

4 And[g] they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.[2]

5 And[h] there were dwelling[3] at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad,[4] the multitude came together, and were [5]confounded, because that every man heard them speak in his own language.

7 And they were all [i]amazed, and marvelled, saying one to another, Behold, are not all these which speak [j]Galileans?

8 And [k]how hear we every man in our own tongue, wherein we were born?

9 Parthians, and [l]Medes, and Elamites, and the dwellers in [m]Mesopotamia, and in Judea, and [o]Cappadocia, in Pontus, and [p]Asia,[6]

10 Phrygia,[q] and Pamphylia, in [r]Egypt, and in the parts of Libya about Cyrene, and strangers of [s]Rome, [t]Jews and proselytes,

11 Cretes[u] and [v]Arabians, we do hear them speak in our [x]tongues the [y]wonderful works of God.

12 And[z] they were all amazed, and were in doubt, saying one to another, [a]What meaneth this?

13 Others[b] mocking said, These men are full of new wine.

REFLECTIONS.—The most glorious and uncontrollable evidence is given us of the resurrection and exaltation of our once crucified Redeemer, that through him our faith and hope might be in God. Great numbers of disciples had frequent opportunities of seeing and conversing with him after his death, and could not possibly mistake him for any other; yea, saw him ascend, in our nature, to heaven, and heard the angel's attestation concerning him. Most gladdening truth! He has carried our nature to the right hand of God, and will in due time return, for our salvation, to judge the quick and the dead. And infinite the mercy that in his absence he has, by promise and settlement, secured for us the presence and influence of the Holy Ghost to supply his room, and to own, assist, and comfort us in his work. Let us then, in a humble dependence on and patient waiting for him, avoid all carnal views of his kingdom, or curious prying into God's secrets. For there is need of great activity in the honourable work, and of preparation for his second coming, at which we must give our account. While the world rages in wickedness, let united devotions be the delight of our souls! The joint effectual fervent prayers of righteous men avail much. But O the inexpressibly terrible end of treacherous ministers! Their honour or wealth avail them but little in the day of God's wrath. Happy is it when God, even by terrible things in righteousness, degrades and punishes them for the confirmation of his truths, and supplies their room with such as are qualified and faithful. And great care ought to be taken that none but such be admitted. But if God testify his call and approbation, all ought to receive and regard them as his ambassadors. Ever solicitous for the welfare of the church, we ought to commit all her matters to Jesus, as her kind head and gracious Lord of all things. And never let us, by lot, appeal to God in matters ludicrous or trifling, but only in cases of great importance which cannot be otherwise decided, and that with solemn prayer for his direction and a ready submission to his decision.

CHAPTER II. Ver. 1. *Pentecost.* One of the three great festivals in which all the males were required to appear at Jerusalem. It was called Pentecost 'the fiftieth' because celebrated on the fiftieth, counting from the second day of the passover; that is, seven weeks after the 16th Nisan. Comp. Le. 23. 15, &c.; De. 16. 9, &c.: and see Josephus' *Antiq.* iii. x. 6. It was also called the feast of weeks, De. 16. 10, and was considered a thanksgiving for the harvest, De. 16. 9, &c. *C.*

Ver. 5. Can this assertion be true, seeing the continent of America and Pacific Islands had not been discovered? Observe, the narrative does not say 'out of every country,' but 'out of every nation under heaven;' that is, men who were acquainted with every generic language—a statement which requires no figure for its defence, but which was simply and literally true. *C.*

Ver. 13. *Others.* Not other foreign Jews, for they would have recognized the speech of their several countries, but Jews of Jerusalem, to whom the foreign tongues would appear as the ravings of drunken men; or who, out of malice against the followers of Jesus, would willingly invent and propagate any plausible accusation that might discredit them with the people. *C.*

Ver. 23. *By wicked hands.* If Jesus was delivered by 'the determinate counsel and foreknowledge of God,' 'why doth he yet find fault? for who hath resisted his will?' God hath said it, and 'who art thou, O man, that repliest against God,' Ro. 9. 19. But, still it is questioned, if God 'determined' that the event should come to pass, how could those who fulfilled his will be 'wicked?' or, if God 'determined' the act, is he not thereby represented as the author of sin? This, if really a question, is fair and reasonable; but if a cavil, most worthless and foolish. God cannot be the author of sin; for God is love, Ja. 1. 13; 1 Jn.

14 ¶ But [c]Peter, standing up with the eleven, lifted[d] up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing[e] it is *but* the third hour of the day.[7]

16 But this is that which was spoken by the prophet Joel:

17 And[g] it shall come to pass in the last days,[8] saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy:

19 And[h] I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The[i] sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:[9]

21 And[j] it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved.[1]

22 Ye men of Israel, hear these words; Jesus[k] of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him,[l] being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom[m] God hath raised up, having loosed the pains of death: because it was not [o]possible[2] that he should be holden of it.

25 For David speaketh concerning him, [p]I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore[q] did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer [r]thine Holy One to see corruption.

28 Thou[s] hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me[3] freely speak unto you [t]of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore[u] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh he would raise up Christ to sit on his throne;

31 He,[v] seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This[z] Jesus hath God raised up, whereof [y]we all are witnesses.

33 Therefore, [z]being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended[a] into the heavens: but he saith himself, [a]The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the [b]house of Israel [c]know assuredly, that [d]God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, [e]they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?[5]

38 Then Peter said unto them, [g]Repent, and be baptized every one of you in the name of Jesus Christ, for the remission[6] of sins, and [h]ye shall receive the gift of the Holy Ghost.[7]

39 For [i]the promise is unto you, and to your children, and to all that are afar off,[8] *even* as many as the Lord our God shall call.

40 And with many other words did he [j]testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then[k] they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And[l] they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread,[9] and in prayers.

43 And[n] fear came upon every soul: and [o]many wonders and signs were done by the apostles.

44 And[p] all that believed were together, and had all things common;

45 And[q] sold their possessions and goods, and parted them to all *men*, as every man had need.

46 And[r] they, continuing daily with one accord in the temple, and breaking bread[1] from house to house,[2] did eat their meat with gladness and singleness of heart,

47 Praising[s] God, and having favour with all the people.[3] And[t] the Lord added to the church daily such as should be saved.[4]

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c Jn.18.27. ch.1.15; ver.36; 3.12; 4.8.
d Is.58.1. Ho.8.1.
e 1 Th.5.7.
7 Nine o'clock forenoon.
f Is.44.3; Joel 2.28-32. Ps.72.6. 132.17. Je.31.33. Ezek.11.19; 36.27. Zech.12.10. Jn.7.38. ch.10.45. ver.4,6,16,33. 1 Pet.1.12. 1 Jn.4.1-3. 1 Th.5.3,4-6,20. Re.3.3. 2 Co.12.1.
8 *The last days*—the days of Messiah.—*All flesh*—persons of all ranks and of all nations. The passage is quoted from Joel 2.28-32, with some slight differences, partly by inversion of clauses, partly by supplying from the context an expository portion, and partly by exchanging one phrase for another; but, in all, the sense of the original is never changed, but merely rendered more obvious.—C.
g Joel 2.28-32. Mat. 24.29. Is.9.21,25. Mal 4.1,5,6. Zeph.1.14-17.
h Mat.13.24-2 Pe.3.7-10.
9 See note on Mat. 24.29, and the explanatory passages of Isaiah.—C.
i Joel 2.31. Ps.86.5. Ro.10.13. 1 Co.1.2. He. 4.16. ch.3.14,15; 17.26-28. Mat. 24.15; 28.19-28. 19.
j *Shall be saved* from the common ruin that shall overwhelm the unbelieving Jews (see note on Mat. 24.29), which temporal event was a figure of judgment to come.—C.
k Mat.21.4,5. Lu.7.16; 24.19-21. Jn.3.2; 5.36; 20.30. He.2.4. Jn.10.25,38; 14.10,11; 15.22-24. ch.10.38.
l Mat.20.24,54. Lu. 22.22,33; 24.44. Jn.7.30; 8.20; 18.12; 19.11. ch.4.27,28; 3.13-15,18; 5.30. Ro.4.25; 8.32. 1 Pe.1.20. Mat.20.19,26; 26.45,47; 27.1.
m ver.32. ch.3.15; 4.10; 10.40; 13.30,34,37. Lu.24.7. Ro.4.24, 25; 8.11. 1 Co.6.14; 15.15. He.13.20. 2 Co.4.14. 1 Jn.1.1-3. Col.2.12. 1 Pe. 1.21. 1 Th.1.10.
n Jn.10.18.
2 It was not 'possible' that death could hold captive eternal life. It was not 'possible,' because there was in him no sin whereby the violated law could detain him as a culprit.—C.
o Ps.16.8-11; 109.31; 121.5.
p Ps.16.9, 10. Ro.8. 31.
q Da.9.24. Lu.1.35.
r Ps.17.15; 21. 4-6.
3 Or, *I may.*
t ch.13.36. 1 Ki.2.10. 2 Sa.7.12,13; 23.2. 2 Ch.32.33. Ps.132.11, Is.9.7. Lu.1.32,33. Jn. 18.36,37. Ro.1.3,4; 9.5. 1 Ti.1.17. He.6.17. Re. 17.14; 19.16.

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exercise of prayer, looking to the one promised Saviour, were then in the use of the means of grace, and therefore in the way of salvation.—*F.*
u Ps.89.19, ch.13.33; ver.30. 1 Pe.1.11,12.
v See ver.24,27. ch. 3.15. 1 Mat. xxviii. Mar.xvi. Lu.xxiv. Jn. xx.xxi.
w See ch.1.8,22; 3.15; 5.30,32; 10.41.
x Mat.16.19. Lu.24. 50. Jn.12.26; 17.24. Ep. 1.20. ch.1.9-11. 1 Pe. 3.22. Ep.4.8. Phi.2.9.
4 *David is not ascended.* This does not say that the spirit of David was not there, or is not now, in heaven (see 2 Co. 5.6, 8); but that his body was still in the grave reserved, resting in hope of that blessed resurrection of which Jesus had now become the first-fruits and head.—C.
a Ps.110.1; 8.1. Mat. 22.44. He.1.3,13. 2 Co. 15.25. Ke. 3.21. Ep.1. 20.
b Zec.12.1.
c Jn.17.3,6,8,9.
d Mat.28.18. Ep.1. 20-22. Phi.2.9-11. ch. 2.36; 10.36. Je.5.31. Ps.2. 2,6-8.
e Exo.7.16. Zec.12. 10. Lu.3.10. Je.6.16,ch. 7.5; 16.30. Jn.16.8-11. Ro.5.6.
5 See note * in first column.
f Mat.3.6,8. Mar.1. 4,15. ch.3.19; 5.31; 26.18. 1 Jn.1.7. He.3.13. Is.1.18, 55.7. Lu.24.47.
6 *For the remission.* Rather, 'unto the remission of sins'—which remission is not in baptism, but in that blood of Jesus to which baptism, the sign and seal of faith, confronts. Ep. 1.7. 1 Jn.1.7.—C.
h ver.17-18; ch.8.15-17; 10.44,45; 19.6.
7 The result of the baptism which Peter here enjoins, and which he represents as *granted by repentance, and accompanied by faith*, is first, remission of sins; and 2d, the gift of the Holy Ghost.—*F.*
i Gal.3.16. Ro.9.8. Ge.17.7. Joel 2.28. Je. 31.34. Zec.13.1. ch.3. 25,26; 5.30,31; 10.34,44; 11. 1,18; 13.31,46-48; XIV.—XIX.22; 21.38,28. Ep.3. 3-8; 2.13,17.
8 The Jews scattered abroad, and the Gentiles who were 'aliens to the commonwealth, and strangers to the covenants of promise.' ch.10.45; 11.15-18; 14.27; 15.3. Ep.2.12. —C.
j ch.20.21,2 Co.6.17. Mat.15.14. Lu.21.36.
k Ps.116.3. Mat. 13. 23. ch.2.15,41-43; 14. Ps. 7.2,10,17. Mat.26.18.
l ch.1.14,4.32,5.12,6. 4.20.7, ver.40. Ro.12. 12. Ep.6.18. Col.4.2. 1 Co. 11. 2. He. 10. 25. Jude.20.
9 As intermediate between 'doctrine' and 'prayers,' the 'breaking of bread' seems to point to the Lord's supper.—C.
n Ex.8.17. ch.5.5,11. Lu.7.16. Mar.5.37.
o Jn.14.12. ch.3.6,4. 30; 5.12,15,16,7,18; 9.34, 40; 13.11; 14.10; 16.18; 19.11,12; 28.8. Mar.16. 17.
p Phi 2.2,4. ch.4.32, 34,5.4, ver.46.
q ch.4.34,37; 5.1-3. Is. 60.5,7. 1 Co.7.30. 1 Jn.3. 17. Mat.19.21; 6.19,20. Lu.12.33; 16.9. 1 Ti.6. 19.
r *Steadfastly*, from what follows, seems here to signify ordinary form.—C.
2 Or, *at home.*
s *Having favour with all the people.* Perhaps better,—'having charity towards all the people.'—C.
4 See note † in first column.
t Lu.24.53 ch.2.14; 3.8,10,4.5,21,30,7. Lu.2.52. ch.4.21,33. Ro.14.8. 1 ch.5.14; 11.24; 13.48. Ro.8.30. Is.43.4; 49.13; 50.6.

4, 8. God therefore does not, cannot, 'determine' that men should sin: that is, should become 'wicked.' But God 'foreknows' that men, of their own rebellious hearts, will sin, will be 'wicked;' and God, as a judge, can only give them up to their own hearts' lusts, and to walk in their own 'counsels,' Ps. 81.12; Ro. 1.24,28. So that while men act freely, the event is 'determined,' because the judgment 'allowing freedom' is fixed and certain. *C.*

REFLECTIONS.—It was impossible that Jesus, who by obedience unto death had honored his Father's law and justice, should be held a prisoner in the grave. And glorious are the fruits of his resurrection and exaltation to his Father's right hand. Yea, astonishing is the effusion of the Holy Ghost thereby to qualify his preachers and to awaken hearers.—Quickly he comes to them who, with united hearts, wait and cry for his

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 protesteth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name; 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures; 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter[a] and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.[1]

2 And a certain man, [b]lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful,[2] to ask[c] alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And [d]Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, [e]Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.[3]

7 And he took him by the right hand, and lifted *him* up: and [g]immediately his feet and ankle bones received strength.

8 And [h]he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And[i] all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and [j]they were filled with wonder and amazement at that which had happened unto him.

11 And, as the lame man which was healed held Peter and John, all the people ran together unto them, in [k]the porch that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as[l] though by our own power or holiness we had made this man to walk?

13 The[m] God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath [o]glorified his Son Jesus; whom [p]ye delivered up, and denied him in the presence of Pilate,[4] when he was determined to let *him* go.

14 But[q] ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince[5] of life, [r]whom God hath raised from the dead; whereof we are witnesses.

16 And his name,[6] through [s]faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that [t]through ignorance[7] ye did *it*, as *did* also your rulers.

18 But[u] those things, which God before had showed by the mouth of all his prophets,[8] that Christ should suffer, he hath so fulfilled.

19 Repent[v] ye therefore, and be [x]converted, that your sins may be blotted out, when [y]the times of refreshing shall come from the presence of the Lord;

20 And he shall [z]send Jesus Christ, which [a]before was preached unto you:

21 Whom[b] the heaven must receive until the times of [c]restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, [d]A Prophet shall the Lord your God [e]raise up unto you of your brethren, [f]like unto me; him shall ye [h]hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, [i]*that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea,[j] and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.[9]

25 Ye[k] are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [l]And in thy seed shall all the kindreds of the earth be blessed.

26 Unto[n] you first God, having raised up his Son Jesus, sent him to [o]bless you, in [p]turning away every one of you from his iniquities.[1]

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CHAP. III.

[a] Lu. 24.53. 1&5.21, 25.

[1] It was customary for the Jews to pray three times a day. Ps. 55.17. Da. 6.10. Morning prayer was offered at the Jewish third hour, corresponding to our nine; noon, at the sixth hour, twelve; evening, at the ninth hour, three in the afternoon.—*C.*

[b] Ch. 4. 22. 14.8.

[2] This gate was added to the court of the Gentiles by Herod the Great; and was, according to Josephus, thirty cubits high, and fifteen broad.—*C.*

[c] Ju. 9. 6. ver. 10.

[d] ch. 14.9.

[e] Mat. 10. 9. 1 Pe. 5. 10. 1c. Mat.; 22. Mar. 16. 17. ch. 4. 7, 10.

[3] In the name of Jesus—by the power inherent in that name, the power delegated to me his apostle that I may evidence my apostleship, and the truth of that gospel which I am commissioned by Jesus to preach. This was a wondrous testimony to Christ! It was, when fairly considered, irresistible.—*P.*

[g] Mat. 8. 3, 13. 15. 9. 29. 20. 34. Lu. 5. 13.

[h] Is. 35. 6. Mar. 2. 12, 19. Jn. 5. 8, 9.

[i] Ch. 4. 16, 21, 22.

[j] ch. 2. 7, 12, 43. Mat. 9. 33. 12. 23.

[k] ch. 5. 12. Jn. 10. 23.

[l] Ps. 115. 1. Jn. 15. 5. 2 Co. 3. 5.

[m] Ch. 5. 30, 31. Mat. 22. 32. Ex. 3. 6, 15, 16. 4. 5. Lu. 20. 37, 38.

[o] Jn. 7. 39. 12. 16. 13. 31, 32. 17. 1, 5. ch. 2. 36. 5. 31. Ep. 1. 20 to Phi. 2. 8 to 11. He. 2. 9. Re. 1. 5, 18. Ps. cx.

[p] Mat. 27. 2, 17, 22. Mar. 15. 1, 9. Jn. 18. 40; 19. 15. Lu. 23. 1, 16—25. ch. 2. 23, 36. 28. 5. 30.

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[4] *In the presence of Pilate.* Against the farce of Pilate's—in opposition to his expressed wishes and remonstrances in favour of his innocence.—*C.*

[q] Ps. 16. 10. Lu. 1. 35. Mat. 27. 20. Mar. 15. 11. Lu. 23. 18, 25. Ju. 18. 40. ch. 13. 28, 29. 22. 22. with Re. 3. 7. He. 7. 26. Ju. 6. 41, 51, 58, 59; 8. 40, 60. 10. 36, 38. 17. 25. 20. 1. 18. 19. 7. 2. Col. 1. 14, 15. 1 Ti. 1. 12. 1 Jn. 5. 11, 20.

[5] Or, *Author.*

[r] ch. 1. 3. 2. 24, 32, 33. 3. 26. 10. 39, 40. 13. 30—37. 17. 31. Mat. 28. 6. Ro. 4. 24. 6. 4. 8. 11. 1 Co. 6. 14. 15. 4. 2 Co. 4. 14. Ga. 1. 1. Ep. 1. 20. 1 Pe. 1. 21.

[6] Power and authority, ver 6 with 4. 7, 10.

[s] ch. 3. 2, 9. Lu. 5. 20. 1 Pe. 1. 7. Mat. 15. 28.

[t] Lu. 23. 34. Jn. 7. 26, 48. 16. 3. ch. 13. 27. 1 Ti. 1. 13. 2 Co. 8. 2. Co. 3. 14.

[7] See note [1] in first column.

[u] Lu. 24. 44. ch. 26. 22, 23. Jn. 1. 45. Ps. xxii. Isa. 52. Dan. &c.

[8] See note [2] in first column.

[v] Mat. 3. 2. 4. 17. Is. 44. 22. 55. 7. ch. 2. 38. No. 21. 4. Ps. 51. 1, 2, 9. 103. 12.

[x] Is. 1. 16-20. Joel 2. 13.

[y] Je. 31. 27—28. Zep. 3. 14—20. Re. 21. 4. 2 Ti. 1. 18. Ps. 17. 15. Lu. 10. 25. Ro. 17. 14. 15. Ro. 11. 25. 1 Ti. 1. 7, 12.

[z] ch. 1. 11; 17. 31. He. 9. 28.

[a] ver. 22, 24; ch. 10. 43. Col. 1. 23.

[b] ch. 1. 11. He. 1. 3, 4. 2. 8. 7. 26. 10. 12, 13.

[c] Mat. 17. 11. Ro. 8. 21. 1 Pe. 1. 13, with 1. 21. Lu. 1. 70.

[d] De. 18. 15 19. ch. 7. 37.

[e] Je. 23. 5, 6. Ga. 4. 4. Ro. 8. 3. He. 2. 11, 12.

[f] Ju. 1. 17, 18. He. 3. 2—5.

[h] Mat. 17. 5. He. 12. 25.

[i] De. 18. 19. He. 2. 2, 3. 10. 28. 29. Ex. 23. 21. 1 Sa. 2. 25.

[j] Lu. 24. 25, 27, 44. Jn. 1. 45. ch. 10. 43. 13. 27, 36. 22. 5. 24. 25. 26. 25. Ro. 3. 21. 1 Pe. 1. 10—12.

[9] *These days* of Messiah, specially characterized by the outpouring of the Spirit foretold by Joel, and the working of the miracles described by Isaiah, Joel 2. 28 Is. 29. 18. —*C.*

[k] Ro. 9. 4, 5. 11. 28. Ps. 50. 5. 81. 8—11. ch. 2. 39. 13. 26.

[l] Ge. 12. 3. 18. 18; 22. 18. 26. 4. 28. 14. Ga. 3. 8, 16. ch. 2. 39. Ro. 15. 8—12, 16, 19.

[m] This was the grand object of Christ's death and resurrection. The Jews had the fullest opportunities given them of seeing and testing the evidences of our Lord's divine mission both before and after his death. To the Jews the apostles were first sent; and among the Jews the palpable proofs of the Holy Spirit's advent, and the wondrous results of his work in the minds of the apostles, and on the hearts of the people were manifested. The object of all being to turn them from their sin of unbelief, and to lead them to faith in God.—*P.*

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[n] Mat. 10. 5, 6; 15. 24. Lu. 24. 47. ch. 13. 23, 26, 38, 46. 2 Pe. 3. 9. [o] Ps. 72. 17. Ep. 1. 3. Ge. 3. 9, 13, 14, 22. [p] Is. 59. 20. Da. 9. 24. Mal. 3. 2—3. Mat. 1. 21. Tit. 2. 11—14. 1 Jn. 3. 5, 8. ver. 19.

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presence. And he can suddenly effect a great spreading and understanding of the gospel, and fulfilment of ancient predictions. What bold resolution he gives his lately so timorous disciples! How open their avowal of Jesus' messiahship, divinity, and resurrection from the dead, where he had been lately crucified as a notorious malefactor! Great is the wisdom and power of God in thus overruling the wickedness of men for his own glory, for the honour of Christ, and the salvation of men. But his purpose, or overruling providence, in no respect excuses or extenuates our guilt. Alas! how perversely men will continue opposing and reviling the most evident manifestations of God's power and goodness till the Holy Ghost begins to work in their heart! But then the most wonderful effects will follow—the deepest impressions of divine truths; a thorough conviction and self-debasement; earnest inquiries after salvation: the most unfeigned faith and sincere repentance; dedication of men's riches and their children to the Lord; faithful subjection to Christ and to his gospel; joining in religious fellowship with his people; an observation of his commandments; delightful and reverential regard to his ordinances; grateful praise for his kindness, and zeal for his glory; heavenly-mindedness, contempt of this world, and compassionate love to poor fellow-saints; and a daily addition of members to the church.

CHAPTER III. Ver. 19. *Repent.* Change your minds.—*Be converted.* Change your conduct—doing both, not in order to believing, but as the necessary consequences of believing the evidence now furnished to your eyes and your understandings. *C.*

Ver. 21. *The times of restitution.* The times when all prophecy shall have been accomplished in the restoration of the Jews and the conversion of the Gentiles;—when Christ shall be truly acknowledged as King in Zion, and head over all things to the church.—Even so, come, Lord Jesus—come quickly! *C.*

REFLECTIONS.—Thrice happy are they, whose hearts are so fitted for devotion, that the returning seasons of it, in public or private, are always welcome! And if men heartily love prayer, they will never think morning and evening too frequent for it. Many, rich in faith, are poor and destitute in this world: but the blessings of grace do more than balance their wants. It is good to attend God's ordinances in expectation of his favours. If he apprehend us by his Spirit, we shall lay hold on him by faith. And if we obtain his deliverances, we ought to triumph in his praise, and even dearly to regard the honoured instruments of our deliverance. But the more God honours ministers, the more should they lay out themselves for his honour, and take every opportunity of doing good to souls.—How glorious is our exalted Saviour! And safely may we believe his apostles' testimony concerning him. In him ancient predictions are fulfilled. And through believing dependence on his power and authority the



NAZARETH FROM THE EAST. [Acts, iii:22.]—We are permitted here to look upon the beautiful little mountain city where lived the prophet the Lord raised up, like unto Moses, but greater than Moses, for He who was prophet was at the same time priest and king. In the valley are the olive trees, whose very names call up Palestine and the East. Rising gradually up the sides of the hill are the white two-story houses, built of stone, and furnishing all that is necessary to make a striking and attractive picture. No one can ever tire of Nazareth. Valleys, mountains, transparent atmosphere, and deep, overbending skies unite with the beautiful stone houses to make a picture worthy the brush of Raphael. The Savior, who grew up here, and who spent so many of the years of His manhood here, is gone, but His spirit lends enchantment to the place.

CHAPTER IV.

1 *The rulers of the Jews offended with Peter's sermon,* 4 *though thousands of the people were converted that heard the word, imprison him and John.* 5 *After, upon examination, Peter boldly preaching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved,* 13 *they command him and John to preach no more in that name, adding also threatening;* 23 *whereupon the church fleeth to prayer.* 31 *And God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.*

AND as they spake unto the people, [a]the priests, and the [1]captain[2] of the temple, and the Sadducees,[b] came upon them,

2 Being[c] grieved that they taught the people, and preached [d]through Jesus the resurrection from the dead.

3 And they laid hands on them, and [e]put *them* in hold unto the next day: for it was now eventide.

4 Howbeit [f]many of them which heard the word believed; and the number of the men was about five thousand.[3]

5 ¶ And it came to pass on the morrow, that their[h] rulers, and elders, and scribes,

6 And Annas[4] the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7 And when they had [i]set them in the midst, they asked, [j]By what power,[5] or by what name, have ye done this?

8 Then Peter, [k]filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the [l]good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name[6] of Jesus Christ of Nazareth, [m]whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This[o] is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither[p] is there salvation[7] in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were [q]unlearned[8] and ignorant men, they marvelled;[9] and[r] they took knowledge[t] of them, that they had been with Jesus.

14 And[s] beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, [u]they conferred among themselves,

16 Saying, [x]What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us [y]straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, [z]Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For[y] we cannot but speak the things which we have seen and heard.[2]

21 So when they had further [a]threatened them, they [b]let them go, finding nothing how they might punish them, [c]because of the people: for all *men* glorified God for [d]that which was done.

22 For the man was above [e]forty years old on whom this miracle of healing was showed.

23 ¶ And being let go, they went [f]to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard [g]that, they lifted up their voice to God with one accord, and said, Lord, [h]thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, [i]Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth, against thy [j]holy child Jesus, whom thou hast anointed, [k]both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For[l] to do whatsoever thy hand and thy counsel determined[3] before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with [m]all boldness they may speak thy word,

30 By[o] stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.[4]

31 ¶ And[p] when they had prayed, the place was shaken where they were assembled together;

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most amazing miracles have been wrought. Marvellous is the wisdom and power of God in making even the most daring wickedness of men the great means of bringing about our salvation! And extensive is the instruction, ample the pardons, gracious the reformation, and abundant the blessings which Jesus Christ bestows on the chief of sinners. What delightful encouragement is this to faith and repentance, that, in his seasons of mercy, we may find rest and refreshment to our souls! What excitement to rejoice in his exaltation, and to wait for his return to judgment!

CHAPTER IV. REFLECTIONS.—Men who heartily hate one another, often cordially unite in opposition to Christ, his gospel, and his servants. But it is delightful when fierce persecution animates to a prudent zeal for Christ's honour, and when he balances it by the conversion of multitudes of hardened sinners. For if ministers preach Christ faithfully and successfully, they must expect trouble for it. Rich, full, and free is that salvation for sinful men which is in him alone. It is necessary always to believe and receive it, and in our stations to exhibit and declare it. Excellent is the cause of the gospel; and nothing but absurd rage and overbearing violence can ever oppose it. But in the most violent opposition Jesus can inspire his most cowardly servants with wisdom and courage to make

and they were all filled with the Holy Ghost, and [q]they spake the word of God with boldness.

32 And[r] the multitude of them that believed were of one heart, and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.[5]

33 And[s] with great power gave the apostles witness of the resurrection of the Lord Jesus: and [t]great grace was upon them all.

34 Neither[u] was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And [v]Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite,[6] *and* of the country of Cyprus,

37 Having land, [w]sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

5 After that Ananias and Sapphira his wife, for their hypocrisy, at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith, 17 the apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed; through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT [a]a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And[b] kept back[1] *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.[2]

3 But Peter said, Ananias, why [c]hath Satan filled thine heart to lie[3] to the Holy Ghost, and to [d]keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto[e] God.[4]

5 And Ananias, hearing these words, [f]fell down, and gave up the ghost: and [h]great fear came on all them that heard these things.

6 And the young men arose, [i]wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have [j]agreed together to [k]tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then[l] fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And [m]great fear[5] came upon all the church, and upon as many as heard these things.

12 ¶ And[o] by the hands of the apostles were many signs and wonders wrought among the people; (and [p]they were all with one accord in Solomon's porch.

13 And[q] of the rest durst no man join himself to them: but the people magnified them.

14 And[r] believers were the more added to the Lord, multitudes both of men and women.)

15 Insomuch that they brought forth the sick into the streets,[6] and laid *them* on beds and couches, that at the least [s]the shadow of Peter passing by might overshadow some of them.[7]

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were [t]healed every one.

17 ¶ Then[u] the high-priest rose up, and all they that were with him, (which is the sect of the [x]Sadducees,) and were filled with indignation,[8]

18 And[w] laid their hands on the apostles, and put them in the common prison.

A.M. cir. 4037.
A.D. cir. 33.

q ver. 29.

r Ps. 122. 3. Acts 4. 24, 32. Rom. 12. 16. 1 Cor. 1. 10. 2 Cor. 13. 11. Eph. 4. 3–6. Phil. 1. 27. 2. 2. 1 Pet. 3. 8. 1 John 1. 3, 7. 3. 11, 23. 4. 7, 11, 21. 5. 1. 2 John 5. Rev. 15. 3, 4. 2 Co. 4. 13. Phil. 1. 29.

s Ps. 22. 22. Luke 24. 52. ch. 2. 4, 47. 4. 10. 1 Cor. 5. 10.

t ver. 33. ch. 2. 43, 47. 4. 21, 33. 6. 8. 7. 55. 11. 23. 13. 43. 14. 3, 26. 15. 11, 40. 18. 27. 20. 24, 32. 1 Cor. 15. 10. 2 Cor. 9. 14. Eph. 2. 7. 1 Tim. 1. 14. 2 Tim. 1. 9. Titus 2. 11. 3. 7. Heb. 4. 16. 12. 15. 1 Pet. 4. 10. 5. 10, 12.

u Not Mat. 25. 35. Mat. 25. 40.

v *A Levite* could legally inherit no land, Num. 18. 20. but he might have purchased, for a fixed period, in any of the tribes—might have received it as a gift, or legacy from a relative, or it might have been situated in Cyprus, where he might buy or sell on whatever terms the local laws permitted. *C.*

w Mat. 19. 29. Luke 3. 3. ch. 4. 36, 37. 1 Tim. 6. 19. Heb. 10. 34. 11. 8, 9. 1 Pet. 1. 4, 18, 19. 2. 11. 3. 9.

CHAP. V.

a 2 Ti. 2. 20. Jn. 6. 70. Phi. 3. 19.

b ch. 4. 34, 37. Josh. 7. 1. Mal. 3. 8, 9. Ro. 2. 22. 1 Ti. 6. 10. 2 Ki. 5. 20.

1 *Kept back.* 'Fraudulently appropriated' preceding, through ostentation of generosity, to have given the whole.—*C.*

2 By the sale of their land, and the bringing in of the money, they in fact professed to give the *whole price* as a gift or brotherly love to the common stock, but their aim was to get for themselves the credit of holy love and zeal, for *one portion* of the price, whereas they had secretly kept back the other portion for themselves. They wished to serve *two* masters, but to appear to serve only *one*. *Lisco.*—*P.*

c Jn. 13. 2, 27. 2 Ki. 9. 24. Lu. 22. 3.

3 Or, *to deceive*, Ps. 94. 20. Is. 28. 15. Hab. 2. 11.

d Num. 22. Deut. 23. Ps. 5. 4. Ps. 50. 14. Prov. 28. 13. ver. 2, 4, 9. Ro. 2. 21, 22.

e Ps. 139. 4.

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c Ch. 13. 6. Nu. 24. 3, 8. Rev. 16.

4 Since, in ver. 3, they are accused of lying to the 'Holy Ghost,' and here of lying to 'God,' it follows, without question, either that the apostles spoke in a miraculous and demoniacal manner, or that the Holy Ghost is God. But in an unparalleled manner they could not speak, for they spoke by the Holy Ghost himself; therefore, he must be God, and in this case is represented as so startling and communicating the secrets of men's hearts, manifesting his Godhead by the attribute of omniscience. See ver. 9. *C.*

f ch. 13. 46.

g ver. 6. Ps. 50. 18 Ge. 3. 5.

h Ex. 15. 16. Nu. 14. 15. Ps. 48. 6. 55. 5. 83. 15. 119. 120. 1 Co. 10. 9. ver. 3, 4.

i ver. 5.

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w ch. 2. 43.

2 These came upon the rest of the members of the church a great dread of falling into the sin of hypocrisy; and upon others a fear of putting them for the sake of their alms and benefactions, among their lives might be endangered by insincere and secret persecution.—Note. This awful judgment seems to have been intended: 1. As a protection to the church against selfish and false impostors, attracted by their liberality, but neither believers in their doctrine, nor partakers of their spirit. 2. As a terror to the church rulers, never to purchase proselytes by themselves what they should merely look for converts to Christ. See ver. 14. *C.*

k Mat. 16. 23. 18. Jn. 12. 22. ch. 2. 23, 36. 3. 13. 4. 10, 27. 33, 34. 7. 51, 52. 8. 21. 10. 39. 13. 27, 28, 46. 17. 5. 18. 2 Sa. 12. 9. 1 Ki. 21. 19. 2 Ki. 9. 26. 2 Co. 12. 21. Heb. 3. 12. 10. 29. 12. 25. 1 Pet. 4. 3. Jude 4.

l ch. 2. 46. 3. 11. 4. 32. Jn. 11. 54.

m Jn. 9. 22. 12. 42. 19. 38. 1 Ki. 17. 18. Lu. 5. 8. 2 Sa. 6. 9. 1 Sa. 6. 19, 20. Is. 33. 14. ch. 2. 43, 47. 4. 21. 19. 17.

n Ch. 2. 43. 4. 16. 6. 8. 15. 12. Isa. 3. 28. ch. 19. 34.

5 Or, *in every street.*

o ch. 2. 22. Jn. 14. 10. Mat. 9. 24. 14. 36.

7 The miracles and the fame of the apostles appear now, by the power of the Holy Spirit conferred upon them, to have equalled, if they did not even surpass, those of Christ himself. His presence was here again remarkably fulfilled. Comp. Jn. 14. 12. *P.*

p Mar. 16. 17, 18. 6. 56. Lu. 6. 19. Mat. 12. 15. 14. 14. Jn. 14. 12. Ja. 5. 16.

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w ch. 4. 32.

x ch. 4. 1, 2.

8 Or, *envy.* Job 5. 2. Pr. 27. 4. Ec. 4. 4.

w ch. 4. 3. 12. 1. 5. 5. 16. 23. —25. Mat. 21. 25. —27. 24. 9. Jn. 10. 40. 15.

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an open and bold confession of himself and his truths; and by them he can confound their most potent and learned opposers, and even convince their consciences of the inconceivable advantage of fellowship with him. Easily he restrains the wrath of men, and makes the remainder of it to praise him. And it is manifest that, however despised by men in authority, he is the head and Lord of his church. In every case it is much better to obey God than men. He is the almighty JEHOVAH, the Maker and Governor of all things. He rules the world in the interests of righteousness. All events are a fulfilment of his inspired oracles, and expression of his laws. In every time of need let us therefore address him by solemn prayer. Often he hears and answers in mercy while his people are yet speaking. And if he be with us, we need neither fear nor anxiously care who is against us. He knows every plot and every threatening of our enemies; and his presence and blessing are sufficient to encourage our perseverance in much tribulation. Heavenly is the delight and comfort that his Spirit can produce in our hearts. Yea, he can even make us rejoice in persecution for his sake. And glorious is the church when ministers are remarkably faithful and useful, and Christians so knit together as to be ready to give all they have for the relief of their indigent brethren.

CHAPTER V. Ver. 31. *To give repentance*, by giving time for consideration between the warning and the judgment, as God gave to the world between the preaching of Noah and the coming of the flood, and by presenting and applying, through the Spirit, the only sufficient arguments for repentance, the love, mercy, and free grace of God in Christ Jesus. *C.*

Ver. 36. Josephus places an insurrection under Theudas in the fourth year of the reign of Claudius. But this may be true without any impeachment of the accuracy of Luke, for Theudas was a common name among the Jews; and as there were several insurrections, two may have occurred under a leader of the same name. *C.*

REFLECTIONS.—It is impossible to find a church on earth without tares, or much Christianity without some hypocrisy. Satan's temptations and men's own corruptions, particularly covetousness, easily lead them into lying and falsehood. But most heinous is this in dealing with God, as it is a direct contempt of his all-seeing Spirit. And yet, if Satan fill our heart, he will delude us into it; and even our nearest relations will encourage us in it. Seriously then should we guard against prevarication with that God who can strike liars and dissemblers dead for the honour of his gospel and church. And happy is it when such events deter hypocrites from joining her.—Well would it be if men showed as much care for their souls as most do for the health of their bodies! But, alas! with what blind fury do many, under pretence of religion, set themselves against Christ's eminent ministers, and fight against God; and by endeavouring to render them despicable, study to prejudice hearers against them! Yet his counsel and work shall stand, to the defiance and confusion of every opposer. At his pleasure prisons become paradises, or open their doors; marvellous miracles are wrought for the attestation of truth; the fury of the haughtiest rulers is restrained; the multitude is awed, and the church increased, amidst attempts to destroy her. Yea, learned, potent, and even inveterate enemies are made advocates for his cause. If then we endure terrors and reproaches for his sake, we may despise them, or even glory in them. And let us always publish the praises of our once crucified but now risen Redeemer, who is ex-

19 But[a] the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people [y]all the words of this life.[9]

21 And when they heard *that,* [z]they entered into the temple early in the morning, and taught. [a]But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, [b]The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high-priest[1] and [c]the captain of the temple and the chief priests heard these things, they [d]doubted of them whereunto this would grow.

25 Then[e] came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence:[2] for [g]they feared the people,[3] lest they should have been stoned.

27 And when they had brought them, [h]they set *them* before the council: and the high-priest asked them,

28 Saying, [i]Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and [j]intend to bring this man's blood upon us.[4]

29 ¶ Then Peter and the *other* apostles answered and said, [k]We ought to obey God rather than men.

30 The[l] God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him[m] hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And [o]we are his witnesses of these things; and *so is* also [p]the Holy Ghost, whom God hath given to them that obey him.[5]

33 ¶ When they heard *that,* they [q]were cut *to the heart,* and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named [r]Gamaliel,[6] a doctor of the law, had in reputation among all the people,

A.M. cir. 4037.
A.D. cir. 33.

a Ps. 34. 7. ch. 12. 7-10. 16. 5. 26. Heb. 1. 14.
y Ex. 1. 1, 3. Mat. 16. 15. Ju. 12. 50. 6. 63. 68. 17. 3, 8. 1 Jn. 1. 1-3.
9 *This life.* This spiritual life which is by faith of Jesus Christ.—C.
z ch. 21. 23. Jn. 8. 2.
a ch. 4. 1, 5, 6. Ju. 7. 48. Mat. 26. 3. 27. 1. 2. 5. ver. 17, 24.
b ver. 19.
c Gr. *prætor.* 2 Ki. 25. 18.
d ch. 4. 1. Lu. 22. 4, 52. Ju. 18. 12.
e ch. 4. 16, 21. Ju. 11. 47, 48. 12. 18, 19.
f ver. 26, 32.
g Without binding them. Mat. 21. 7.
h ch. 4. 21. Mat. 14. 5. 21. 26. Lu. 20. 6, 19. 22. 2. Ps. 76. 10. ver. 1.
i They did not fear the apostles or their converts, but "the people," who, seeing the wonderful works of the apostles, were doubtless in expectation of some great deliverance, and prepared for any act of resistance to the oppressors of men whom, in the meantime, they counted their best benefactors. How wonderfully did Providence restrain the bad passions of one class of enemies by the bad passions of another.—C.
k ch. 4. 7. Mat. 10. 17. Mar. 13. 9.
l ch. 4. 18, 21.
m ch. 2. 24, 30. 5. 13-15. 4. 10, 12, 30. Mat. 27. 25.
n *And intend to bring this man's blood upon us*—by persuading the people that we were guilty of his murder, and thereby exciting them to put us to death.—C.
o ch. 4. 19. Gal. 1. 10. Ex. 1. 17. 1 Th. 2. 5, 6. De. 1. 31. 5. 32.
p ch. 2. 24-32. 3. 6, 13-15. 13. 27-37. 10. 38-40. 1 Pe. 2. 24. 1 Jn. 1. 1-3.
q Ps. 119. 21. 89. 21. 28. He. 2. 8-10. Phi. 2. 9-11. Ep. 1. 20-23. Is. 9. 6. Mat. 1. 21. ch. 2. 23, 30. 3. 15, 26. 10. 18. 13. 38, 39. Lu. 24. 47.
r ch. 1. 18. 2. 22. 10. 39, 41. Ju. 14. 28. Ju. 15. 27.
s Ju. 15. 26. 16. 7, 13, 14. 14. 16, 17. 20. He. 2. 4. 1 Pe. 1. 12. ch. 2. 4.
t Christ here takes up the very language of our Lord himself, who said to his apostles before his ascension regarding his life, sufferings, death, and resurrection, "Ye are witnesses of these things" (Lu. 24. 48). They were now fulfilling the very duties to which Christ had appointed them; and the Holy Spirit, by strengthening them, filling them with divine power, imparting to them divine wisdom—was a joint-witness with them.—F.
u ch. 2. 34. 13. 23. Ps. 27. 4, 5. Joh. 5. 22.
v Or, *princes.* 13. 43. Gamaliel was one of the most celebrated and honoured of the Jewish rabbins. Though a strict Jew he was liberal in his views, and did much to ameliorate the rigour of the Pharisaic traditions. He was grandson of Hillel, and is still better known as the instructor of Paul.—F.

A.M. cir. 4037.
A.D. cir. 33.

w Ex. 5. 2. Mal. 2. 17. 3. 15. Ju. 12. 50. 6. 63. 68. 17. 3, 8. 1 Jn. 1. 1-3.
x Gr. *a little.*
y Ex. 14. 3. Mar. 16. 15. Ju. 12. 50. 6. 63. 68. 17. 3, 8. 1 Jn. 1. 1-3.
9 *This life.* This spiritual life which is by faith of Jesus Christ.—C.
z ch. 21. 23. Jn. 8. 2.
a ch. 4. 1, 5, 6. Ju. 7. 48. Mat. 26. 3. 27. 1. 2. 5. ver. 17, 24.
b ver. 19.
c Gr. *prætor.* 2 Ki. 25. 18.
d ch. 4. 1. Lu. 22. 4, 52. Ju. 18. 12.
e ch. 4. 16, 21. Ju. 11. 47, 48. 12. 18, 19.
f ver. 26, 32.
g Without binding them. Mat. 21. 7.
h ch. 4. 21. Mat. 14. 5. 21. 26. Lu. 20. 6, 19. 22. 2. Ps. 76. 10. ver. 1.
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k ch. 7. Mat. 10. 17. Mar. 13. 9.
l ch. 4. 18, 21.
m ch. 2. 24, 30. 5. 13-15. 4. 10, 12, 30. Mat. 27. 25.
n *And intend to bring this man's blood upon us*—by persuading the people that we were guilty of his murder, and thereby exciting them to put us to death.—C.
o ch. 4. 19. Gal. 1. 10. Ex. 1. 17. 1 Th. 2. 5, 6. De. 1. 31. 5. 32.
p ch. 2. 24-32. 3. 6, 13-15. 13. 27-37. 10. 38-40. 1 Pe. 2. 24. 1 Jn. 1. 1-3.
q Ps. 119. 21. 89. 21. 28. He. 2. 8-10. Phi. 2. 9-11. Ep. 1. 20-23. Is. 9. 6. Mat. 1. 21. ch. 2. 23, 30. 3. 15, 26. 10. 18. 13. 38, 39. Lu. 24. 47.
r ch. 1. 18. 2. 22. 10. 39, 41. Ju. 14. 28. Ju. 15. 27.
s Ju. 15. 26. 16. 7, 13, 14. 14. 16, 17. 20. He. 2. 4. 1 Pe. 1. 12. ch. 2. 4.
t Christ here takes up the very language of our Lord himself, who said to his apostles before his ascension regarding his life, sufferings, death, and resurrection, "Ye are witnesses of these things" (Lu. 24. 48). They were now fulfilling the very duties to which Christ had appointed them; and the Holy Spirit, by strengthening them, filling them with divine power, imparting to them divine wisdom—was a joint-witness with them.—F.
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CHAP. VI.
A.D. cir. 34.

a Ex. 1. 12. Mat. 13. 31, 32. Ps. 72. 16. ch. 2. 41, 45, 47. 4. 4. 34. 5. 14. 28.
b 2 Cor. 11. Heb. 11.
1 Jews who lived among the Greeks, and spoke the Greek tongue. ch. 9. 29. 11. 20. [The *Grecians* were Jews or proselytes from the Greek cities, while *Hebrews* the Jews of Palestine or Jerusalem converted to Christianity; and the parties were, most probably, distinguished by speaking different languages—the one, the Greek; the other, the Syriac.—C.]
c Ja. 1. 27. 1 Ti. 5. 3-5, 16. ch. 4. 35.
d Ex. 18. 17-26. 1 Co. 9. 16. 2 Ti. 2. 4. ch. 4. 35.
2 It does not signify to serve out food at tables, but to attend to the tables where collections and distributions of money were made.—C.
e De. 1. 15. ch. 16. 2. 22. 3. 1 Ti. 3. 7, 8. 10. ver. 8.
3 *among you.* Either the entire body of believers, or the complaining Hellenists—most probably the latter, as the names are all Greek.—C.
f 1 Ti. 4. 15. 16. 2 Ti. 2. 2. 1 Co. 9. 10. 2 Co. 8. 19. 1 ch. 2. 42, 46. 20. 7. 1 Co. 16. 2.

and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, [x]take heed to yourselves what ye intend to do as touching these men.

36 For [w]before these days rose up Theudas, boasting himself to be somebody; to whom [v]a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed[7] him, were scattered, and brought to nought.

37 After[v] this man, rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: [x]he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, [y]Refrain from these men, and let them alone: [z]for if this counsel or this work be of men, it will come to nought.

39 But [a]if it be of God, ye cannot [8]overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: [b]and when they had called the apostles, and beaten *them,* they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, [c]rejoicing that they were counted worthy to suffer shame for his name.

42 And[d] daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and afterwards falsely accused of blasphemy against the law and the temple.*

AND in those days, [a]when the number of the disciples was multiplied, there [b]arose a murmuring of the Grecians[1] against the Hebrews, [c]because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them,* and said, [d]It is not reason that we should leave the word of God, and serve tables.[2]

3 Wherefore, brethren, [e]look ye out among you[3] seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But[f] we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole mul-

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[7] False systems of religion have again and again succeeded in the world, and still continue, either where they have superseded Christianity, or where they have corrupted it. Does not this experience, therefore, contradict the doctrine of Calmet? No. Two circumstances, totally wanting in Christianity, have always characterized the false systems that have been successful in the world:—1. Every such system has flattered existing prejudices, adopted existing opinions and practices, or ministered to the lower passions of men. All these Christianity rejected, opposed, or mortified. 2. Every such system has had founders possessing such worldly learning, or employing such worldly means as obtained them influence with worldly men. Christianity had none of these means: its preachers twelve poor unlearned Galilean fishermen; its converts despised; and their only visible means, preaching boldly, bearing patiently, and praying continually. The eventual success of such a system, sustained by such inadequate means, Gamaliel did, therefore, rightly assume as a certain evidence of its divine origin.—C.

[8] 1 Ki. 20. 22. 2 Ki. 9. Mat. 10. 17.

z Mat. 24. 11, 24. ch. 8. 9.

About A.M. 4060.

a 2 Pe. 2. 2. 1 Th. 2. 13.
7 Or, *believed.*
b Lu. 21. 12. 1. 1, 2.
x ver. 36. Ps. 9. 20. 76. 10. Job 20. 5.
y ver. 35. Ps. 76. 10. ch. 23. 9.
z Pr. 21. 30. Is. 8. 10. Mat. 15. 13. 21. 25.
a Mat. 16. 18. Lu. 21. 15. 2 Ch. 35. 21. Re. 17. 14. Job 34. 29. 1 Co. 1. 25. Phi. 1. 28. ch. 5. 38. 4. 4. 33. 30. 10. 47. 31. 9. 32. 3. 9.
8 See note [1] in first column.
b Mat. 10. 17. 21. 35. 23. 34. Lu. 21. 12. Mar. 13. 9. ch. 4. 18.
c ch. 16. 25. Mat. 5. 10-12. Ro. 5. 3. Ja. 1. 2. 1 Pe. 4. 13-16. 1 Jn. 3. 13. 2 Co. 6. 10. 12. 10. Phi. 1. 29. He. 10. 34.
d 2 Ti. 4. 2. Ga. 6. 9, 10. ch. 2. 42, 46. ver. 18. Lu. 24. 27, 32, 53.

CHAP. VI.
A.D. cir. 34.

a Ex. 1. 12. Mat. 13. 31, 32. Ps. 72. 16. ch. 2. 41, 45, 47. 4. 4. 34. 5. 14. 28.
b 2 Cor. 11. Heb. 11.
1 Jews who lived among the Greeks, and spoke the Greek tongue. ch. 9. 29. 11. 20. [The *Grecians* were Jews or proselytes from the Greek cities, while *Hebrews* the Jews of Palestine or Jerusalem converted to Christianity; and the parties were, most probably, distinguished by speaking different languages—the one, the Greek; the other, the Syriac.—C.]
c Ja. 1. 27. 1 Ti. 5. 3-5, 16. ch. 4. 35.
d Ex. 18. 17-26. 1 Co. 9. 16. 2 Ti. 2. 4. ch. 4. 35.
2 It does not signify to serve out food at tables, but to attend to the tables where collections and distributions of money were made.—C.
e De. 1. 15. ch. 16. 2. 22. 3. 1 Ti. 3. 7, 8. 10. ver. 8.
3 *among you.* Either the entire body of believers, or the complaining Hellenists—most probably the latter, as the names are all Greek.—C.
f 1 Ti. 4. 15. 16. 2 Ti. 2. 2. 1 Co. 9. 10. 2 Co. 8. 19. 1 ch. 2. 42, 46. 20. 7. 1 Co. 16. 2.

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alted as a Prince and a Saviour, freely to give repentance and forgiveness of sins to the most heinous transgressors.

CHAPTER VI. REFLECTIONS.—It is hard to manage much business without much inconvenience, and even some reflections. But it is shameful that money matters should occasion discontents among church-members, who are otherwise of one heart and soul.—And to prevent this, it becomes us to use the strictest impartiality in the management of the money, and all other matters of churches or states. It is a great sin and reproach to many Christian congregations that the office of deacon, so clearly appointed in Scripture, should be so much contemned. And it is necessary that every church-officer be intelligent, pious, and prudent; and that church-members be always required to choose their own officers, small or great. No patrons or presbyteries can pretend more fitness to choose for others than the inspired apostles, who refused it. It is dangerous and awful when ministers give themselves to idle chat, unprofitable reading, unnecessary sleep, or civil business, instead of their important ministrations and fervent prayer. But when gospel ministers are faithful and diligent, God often works by them miracles of grace in the conversion of sinners, even of profane clergymen, whose spiritual

titude: and they chose [a]Stephen, a man full of faith and of the Holy Ghost, and [b]Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and [c]Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when[d] they had prayed, they laid *their* hands on them.[4]

7 ¶ And[e] the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient[a] to the faith.

8 ¶ And[f] Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then[g] there arose certain of the synagogue, which is called *the synagogue* of the Libertines,[5] and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And[h] they were not able to resist the wisdom and the spirit by which he spake.

11 Then[i] they suborned men, which said, We have heard him speak blasphemous words[6] against Moses, and *against* God.

12 And[k] they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And[l] set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For[m] we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs[7] which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, [n]saw his face as it had been the face of an angel.[8]

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 showeth that Abraham worshipped God rightly, and how God did choose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high-priest, [a]Are these things so?

2 And he said, [b]Men, brethren, and fathers, hearken;[1] The[c] God of glory appeared unto our father Abraham, [d]when he was in Mesopotamia,[2] before he dwelt in Charran,

3 And said unto him, [e]Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then[g] came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And[h] he gave him none inheritance[3] in it, no, not *so much as* to set his foot on: [i]yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, [j]That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.[4]

7 And [k]the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and [l]serve me in this place.

8 And[m] he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve [5]patriarchs:

9 ¶ And[o] the patriarchs, moved with [6]envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now[p] there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But[q] when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then[r] sent Joseph, and called his father Jacob to *him*, and all his kindred, [7]threescore and fifteen souls.[8]

15 So[t] Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem,[9] and laid in the sepulchre that Abraham[1] bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But[t] when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

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A.M. cir. 4032
A.D. cir. 34

Acts vii 2a.20.11. 24.
c ch. 8. 5, 26, 27, 40.
d Ro. 10. 15.
e ch. 2. 24. 13. 3. 8. 1–, 14. 23. 1 Ti. 4. 14. 5. 22. 2 Ti. 1. 6. Mat. 19. 13.
a In token of approbation, and witness of appointment, not for conferring the gift of the Holy Ghost, for to persons already filled with his gifts the electors were counted. C.—The laying on of hands was the Jewish symbolical rite observed when bestowing a blessing (Ge. 48. 14) or designating to office (Nu. 27. 18). The apostles here, doubtless by divine authority, fostered the Jewish order, which has ever since been observed in the church in the ordination of its office-bearers.—C.
f 2 Th. 3. 1. ch. 12. 24. 19. 20. Is. 55. 11. Col. 1. 6. ver. 1.
g Ro. 1. 5. 16. 26. 1 Th. 1. 8. Ps. 132. 9, 16. Jn. 12. 42.
a 1 Co. xii. Ep. 4. 11. ver. 3, 5, 10, 15. ch. 5. 55
h ch. 13. 45, 47. 18. Ec. 4. 4. Jn. 18. 20, 7.
5 *Libertines.* This title may signify persons who had been slaves, and who had obtained the freedom of the city of Rome. But as, without any word of exposition, it is connected with names derived from places, it is most probable that "the Libertines" had been natives of the city Libertis or Libertina, in Africa, and who now resided, and had a synagogue, at Jerusalem.—C.
i Mat. 10. 19, 20. Lu. 21. 15. ch. 7. 51. Ex. 4. 12. Is. 54. 17. ver. 5, 8, 15. Je. 1. 9, 18.
k Mat. 26. 59, 60. 1 Ki. 21. 10, 13.
6 The blasphemy against Moses would be, the assertion of his inferiority to Christ; the blasphemy against God, the assertion of the co-equality of the Son. —C.
l ch. 13. 50. 14. 2. 17. 5. 13. Mat. 15. 11.
m 2 Ki. 21. 10, 13. Ps. 27. 12. 35. 11. ch. 21. 21.
n Ps. 56. 5. 11. 59. 43. 44. Da. 9. 26. ch. 7. 37, 38. 25. 8. Mal. 1. 11. Mat. 24. 2. 26. 61.
7 Or, *rites.*
o Ex. 34. 30, 35. Mat 28. 3.
8 Beauty, benevolence, composure, and dignity are most probably the chief qualities intended.—C.

CHAP. VII.

a ch. 6. 13, 14. Mat. 26. 62.
b ch. 13. 26. 22. 1.
1 See note * below.
c Ps. 29. 3. 19. 1–5. 24. 7–10.
d Ge. 11. 28, 31. Jos. 24. 2. Ne. 9. 7.
2 *Mesopotamia* signifies the country between the rivers, the Euphrates and Tigris.—C.
B.C. cir. 1921.
e Ge. 12. 1. 13. 14–17. Ne. 9. 7. Ke. 28. 4. He. 11. 8.
* Stephen's speech was an apology (1) for his own conduct, and (2) for his faith. He was charged with breaking the Mosaic law; he shows that he was honouring and fulfilling its

A.M. cir. 4048.
A.D. cir. 32

end. He was charged with speaking against the temple; he shows the true object of the temple, and the true character of worship. Along with these things he proves that the Old Testament Scriptures point to Christ, and that the gospel is the real spiritual development of the Mosaic ritual. By his skilful reasoning he shows that his accusers themselves were the men who had really opposed the truth of Scripture, and spoken against and rejected God.—*F.*
f Ge. 11. 31. 12. 4, 5. Jos. 24. 3. Ne. 9. 7. He. 11. 8, 9. Is. 41. 2.
g Ps. 105. 12. De. 2. 5.
3 The portions of land that Abraham, Isaac, and Jacob enjoyed in Canaan, were either purchased or rented, and were therefore not reckoned, at that time, as the promised inheritance.—C.
h Ge. 12. 7. 13. 15, 17. 15. 7, 18. 17. 8. 26. 3, 4. 28. 13. 35. 12. Ps. 105. 8–11. Ne. 9. 7, 8. Lu. 1. 6, 8. De. 34. 4.
i Ge. 15. 13, 16. 50. 24. 1 Pe. 1. 11. Ex. 1. —, 12. 40, 41. Ga. 3. 17.
k Ge. cir. 1911.
4 The Israelites were neither "evil-entreated" nor "in bondage" during four hundred years. The difficulty, however, is easily removed by a parenthesis, thus:—"That his seed should sojourn in a strange land (and that they should bring them into bondage, and evil-entreat them) four hundred years." For reconciling the four hundred years quoted by Stephen from Ge. 15. 13. with the four hundred and thirty recorded in Ex. 12. 40. and Ga. 3. 17. see note on Ex. 12. 40.—C.
l Ge. 15. 13. Ex. vii. xiv. Ps. lxxvii. cv. cxxxv. cxxxvi. ch. 13. 17.
m Ex. 3. 12.
n B.C. cir. 1897.
o Ge. 17. 9–12, 24. 21. 1–4. 25. 26. 29. 33–35. 30. 5–24. 35. 23. 36. 1. Ex. 1. 1–4. 1 Ch. 1. 34. 2. 1, 2. Mat. 1. 2.
5 Fathers of tribes.
p Ge. xxxvii. xxxix.–xli. Ps. 105. 17–22. 34. 19.
6 The envy of his brethren against Joseph their deliverer, is evidently intended to prepare the minds of his audience for the similar rejection of Jesus, of whom Joseph was an eminent type.—C.
B.C. cir. 1715.
q Ge. 42. 53–57. Ps. 105. 16.
r Ge. xlii.–xlv.
B.C. cir. 1706.
s Ps. 105. 23. Ge. 45. 9–28.
7 Including his brethren's wives, Ge. 46. 26, 27. De. 10. 22.
8 For reconciling the enumerations of Moses and Stephen, see on Ge. 46. 27.—C.
t Ge. 46. 5, 6. 49. 33.
9 Ge. 23. 6, 20. 47. 30. 49. 29. Ex. 13. 19. Joseph and his brethren were buried there.
1 In Jacob, his grandson, Ge. 33. 19. Jos. 24. 32. Mat. 9. 18.
t Ge. 15. 13. Ex. 1. 7–9, 12, 20. Ps. 105. 24.

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case is peculiarly desperate. But, alas! how maliciously carnal men set themselves against Christ and his gospel, and readily charge its peculiar doctrines with blasphemy! And none are apt to be more inveterate enemies of truth than empty professors. No spirit of wisdom, no miracles, can move those who, instead of Scripture and reason, fly to calumny and violence, and who can falsely witness, or suborn others so to do, against those whom God signally owns and honours.

CHAPTER VII. Ver. 16. Here are two difficulties:—(1) According to Ge. 33. 19 and Jos. 24. 32, the sepulchre of Sychem was bought by Jacob, and not by Abraham. (2) Jacob was buried, not in Sychem, but in Machpelah, before Mamre, Ge. 49. 30; 50. 13. To reconcile the first, it is generally admitted by expositors, that 'Abraham' has, by the oversight of a transcriber, been substituted for 'Jacob;' but while nearly all MSS. have 'Abraham,' and none 'Jacob,' the substitution of 'Jacob' seems totally unauthorized. May not both difficulties be solved by filling up the ellipses thus: - 'But Jacob went down into Egypt, and died there, he and our fathers; and they were all carried over (our fathers to Sychem, and buried (he, Jacob) in the tomb which Abraham had purchased, for a sum of money, and (they the fathers) in the tomb that Jacob had purchased from the sons of Emmor, the father of Sychem.' A similar construction, in which the nouns are all placed in the beginning, and the verbs in the end of the sentences, may still be frequently found in legal documents and in Latin epitaphs. And to the Jews, who were perfectly familiar with the history of their fathers, the statement of Stephen would thus be understood. *C.*

Ver. 35. The object of this statement is to show, that as the refusal of Moses as a ruler and judge was no evidence against his divine legation, so the refusal of Jesus as a Saviour was no evidence against his personal dignity and authority. *C.*

Ver. 59. The word 'God' is not in the original, but is erroneously supplied by the translators. From comparing this passage with Re. 22. 20, it will be evident that the dying prayer of the noble proto-martyr was addressed directly to the Lord Jesus. Which prayer, compared with that of our Lord himself, Lu. 23. 34. furnishes an evidence of the Godhead of Christ which nothing but blinded and hardened prejudice can possibly resist. *C.*

REFLECTIONS.—If we are called to account for our faith and hope in Christ, let the oracles of God be our sole defence: they all relate to him. In them he is represented as the God of glory; as the angel JEHOVAH who appeared to the patriarchs; and as the worker of

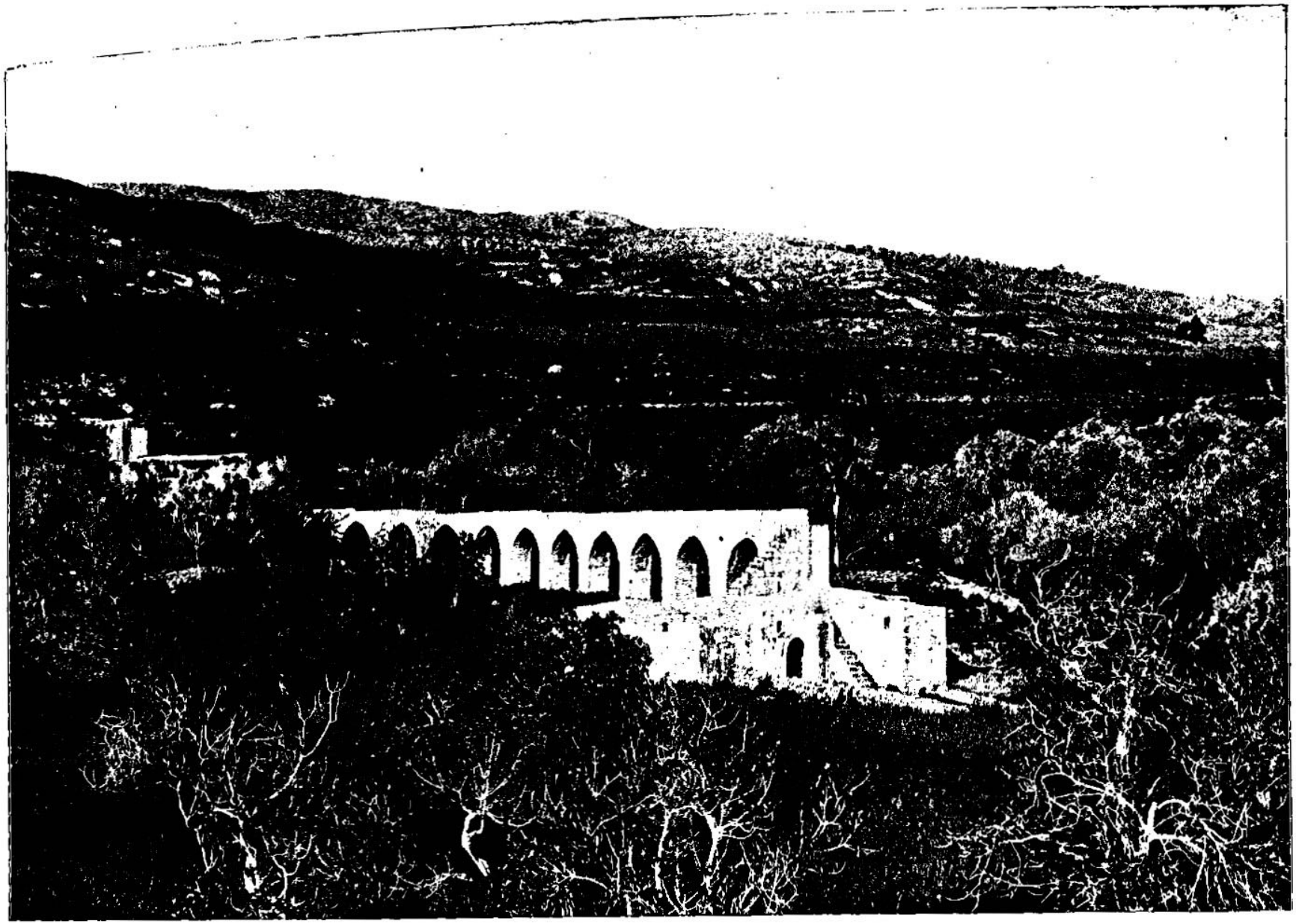

THE VALLEY OF SHECHEM. [Acts, vii:16.]—Set in the midst of olive groves, gardens and orchards, and refreshed and made productive by as many as 80 springs, Shechem enjoys advantages of a natural character hardly equaled by any other town in Palestine. It was to this place that Abram came when he first entered Canaan. For we are told in Genesis, xii:6, that he came "unto the place of Sichem." Thus Shechem is the oldest town in Palestine of which we have any authentic history, dating back in the distant past as far as 4,000 years. Here Jacob bought land and took up his abode; here Joseph came in search of his brethren on the occasion when they sold him to the Ishmaelites at Dothan; and here the law was given to Israel. There are about 15,000 inhabitants here today, and it is a prosperous town for the East.



THE ISLAND RHODA (RODA)—WHERE THE CHILD MOSES WAS CONCEALED. [ACTS, vii:21.] "And when he was cast out, Pharoah's daughter took him up, and nourished him for her own son."—Acts, vii:21. We are told that the mother of Moses took an ark of bulrushes and daubed it with slime and with pitch, and put her child into it, and laid the ark with the child in the flags by the brink of the Nile. It has been supposed that this place on the Nile was on the Island of Rhoda. Every tourist who goes to Cairo will have his attention called to this beautiful island in the Nile as the point in the river where Moses was concealed. The boats we see are wheat boats which have come from far into the interior of Egypt, loaded with wheat to sell in Cairo. The island is in the western suburbs of Cairo.

18 Till[u] another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In[v] which time Moses was born, and was exceeding fair,[2] and nourished up in his father's house three months:

21 And[x] when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And[y] Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.[3]

23 And [z]when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For[4] he supposed his brethren would have understood how that God by his hand would deliver them: but [a]they understood not.

26 And[b] the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, [c]ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, [d]Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then[e] fled Moses at this saying; and was a stranger in the land of Madian, where he begat two sons.

30 And[g] when forty years were expired, there appeared to him in the wilderness of mount Sina[5] an [h]angel of the Lord[6] in a flame of fire in a bush.

31 When Moses saw *it*, [i]he wondered at the sight: and as he drew near to behold *it*, [j]the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. [k]Then Moses trembled, and durst not behold.

33 Then said the Lord to him, [l]Put off thy shoes from thy feet; for the place where thou standest is holy ground.

34 I[m] have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. [n]And now come, I will send thee into Egypt.

A.M. cir. 4038
A.D. cir. 34

[u] Ex. 1. 8–22. Ps. 105. 25. 105. 1–3. Ge. 15. 13.

B.C. cir. 1574.

[v] Ex. 2. 2–10. 1 Sa. 16. 12. He. 11. 23.

2 Or, *fair to God.*

[x] Ex. 2. 7, 10. Ge. 22. 14. De. 32. 36. Ps. 34. 19.

[y] 1 Ki. 4. 30. Da. 1. 4.

3 There is no direct statement to this effect in the Old Testament; but from the fact that Moses was trained at court, and that the Egyptians were at that period the most learned people in the world, it might be safely inferred that Moses received the best training. There was doubtless also an authentic Jewish tradition to the same effect.—*P.*

[z] Ex. 2. 11–22. He. 11. 24–26.

B.C. cir. 1531.

4 Or, *Now.*

[a] Ps. 106. 7. 78. 8. 1 Co. 9. 8, 14. De. 29. 4.

[b] Ex. 2. 13.

[c] Ge. 13. 8. 1 Co. 6. 7. He. 13. 1.

[d] ch. 4. 7. Mat. 21. 23. Joh. 8. 19, 22. 25. 12. 18.

[e] Ex. 2. 14–22. 18. 3–6. Nu. 12. 1.

[g] Ex. 3. 1–10, with 19. 1–3. 1 Ki. 19. 8.

5 Moses says Horeb, Ex. 3. 1, but Horeb was the name for the whole mountain range; Sina, for one particular elevation.—*C.*

[h] Ex. 3. 2, 6. Mal. 3. 1. Is. 63. 9. Ge. 48. 16. Ge. 33. 10. Ge. 15. 13. Ps. 68. 17. Is. 43. 2. De. 4. 20. Da. 3. 27. Jn. 1. 14. Zec. 13. 7. Tit. 2. 14.

6 *An angel of the Lord.* A manifestation of Jehovah.—*Note.* By examining Ex. 3. 2, 4, 6, it will appear that the angel (messenger or manifestation) of the Lord, is JEHOVAH, the God of Abraham; and by comparing that passage with Ac. 7. 31–33, and with Ex. 1. 10, 11, 13, 17, it will also appear that this 'angel,' or manifestation, was, in the fulness of time, Jesus, 'the Son of man'—God manifest in the flesh,' as the almighty Saviour of sinners.—*C.*

[i] Ps. 72. 18. 111. 2. Je. 31. 22. Lu. 4. 26.

[j] Ge. 17. 7, 8. Ex. 3. 6. Mat. 22. 32. He. 11. 16.

[k] Ex. 3. 6. Ge. 17. 3. 1 Ki. 19. 13. Is. 6. 2–5. Lu. 5. 8. He. 12. 21. Da. 10. 7, 8. Mat. 17. 7. Re. 1. 17.

[l] Jos. 5. 15. Ec. 5. 1. Ex. 3. 5. Ps. 89. 7. 86. 9.

[m] Ex. 3. 7. 2. 25. Ge. 29. 32. 1 Sa. 9. 16. Ps. 106. 44. Mat. 9. 36.

[n] ver. 27. Ex. 3. 10. Ps. 105. 26; 77. 20. Mi. 6. 4.

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[u] As a typical Mediator between 'the Angel of the LORD,' 'the God of Abraham,' 'God manifest,' and the rebellious congregation, who disobeyed at once both Moses and the LORD who sent him.—*Note*, 'The Angel that spake with him' (Ex. 3. 2) was 'THE LORD,' ver. 4; 'THE GOD of Abraham, Isaac, and Jacob,' ver. 6: the great 'I AM THAT I AM,' ver. 14; 'The LORD GOD of the Hebrews,' ver. 18: than whom the Scriptures reveal no other God. Wherefore they who still deny the Godhead of Christ 'would not believe though one rose from the dead,' seeing they will not believe him 'that came down from heaven.'—*C.*

A.M. cir. 4038
A.D. cir. 34

[p] Ps. 73. 7. 81. 3. 7. 8.

[q] Ex. 14. 19. Nu. 20. 16. See ver. 30–32. He. 12. 25, 26. 1 Co. 10. 9.

[r] Ex. 7. 11–22. Nu. 22 xiv. xvi. xvii. xx. De. 13. viii. ix. xi. Ps. lxxviii. cv. cvi. cxxxv. Ne. 9. 10. Is. 63. 7. 14.

[s] De. 18. 15–19. ch. 3. 22. Mat. 17. 5.

7 Or, *as myself.*

[t] Jos. 5. 14. Ex. 19. 3, 17, 20. Is. 63. 9. Ga. 3. 17, 19. He. 2. 2. ver 53.

8 See note [1] in first column.

[u] De. 5. 27, 31; 32. 47; 30. 19, 20. 7—10. Jn. 1. 17; 6. 63, 68. 12. Ro. 3. 2; 9. 4. Ps. 78. 5, 7.

[v] 2 Ch. 36. 15, 16. Mal. 2. 34, 35. Ne. 9. 16, 26.

[x] Ex. 14. 11, 12; 16. 3; 17. 2. Nu. 11. 5; 14. 1–4.

[y] Ex. 32. 1–8; 33. 24. De. 9. 12, 16. 2 Ki. 17. 16. Ne. 9. 18. Ps. 106. 19, 20.

[z] Ps. 81. 11, 12. Is. 6. 9, 10. Ho. 4. 17. Ro. 1. 24, 26, 28. 2 Th. 2. 11, 12. 2 Ch. 15. 2. Eze. 20. 25, 39.

9 *Then God turned* from leading them in his ways, and judicially 'gave them up.' See Ps. 81. 12. Ro. 1. 24, 28.—*C.*

[a] De. 4. 19; 17. 3. 2 Ki. 17. 16; 21. 3, 6. Je. 19. 13. Zep. 1. 5.

[b] Am. 5. 25–27. Ps. 95. 10.

[c] 2 Ki. 17. 10, 16, 17; 16. 3; 21. 2–6. Je. 7. 31; 32. 35. Le. 20. 2–6. De. xiii. 17. 2–6.

[d] Am. 5. 27. 2 Ki. 17. 6; 18. 11.

[e] Ex. xxv.–xxxi. xxxv.–xl. Nu. iii. iv. viii.; 9. 15–23; 10. 11, 17; 16. 19. Jos. 18. 1.

1 Or, *who spake.*

[g] Ex. 25. 22, 40; 26. 30. He. 8. 5.

[h] Jos. 3. 11–14; 18. 1. Ju. 18. 31. 1 Sa. 4. 4; 7. 2. 2 Sa. vi. 2 Ch. xiv.–xvi. 1 Ki. 8. 1–14.

2 Or, *having received.*

8 *i.e.* Joshua. (Joshua is here, and He. 4. 8, called Jesus, both words signifying a 'Saviour.'—*The possession of the Gentiles*—that is, 'a land possessed by Gentiles.'—*Whom God drove out.* Rather, 'continued to drive out,' as the word signifies, and the history requires.—*C.*)

[i] Ne. 9. 24. Ex. 34. 24. De. 4. 38; 7. 1, 22. Ps. 44. 2; 78. 55. ch. 13. 19.

[j] Ps. 78. 70, 71; 89. 19, 20. 1 Sa. 16. 1, 12, 13. ch. 13. 22.

[k] Ps. 132. 1–5. 2 Sa. 7. 1–5. 1 Ch. 17. 1–4; 22. 7, 8.

[l] Ki. v.–viii. 2 Ch. ii.–vii. 2 Sa. 7. 13. 1 Ch. 17. 12.

[m] ch. 17. 24. 1 Ki. 8. 27, 47. Je. 7. 4.

4 Stephen's object here is to show that the great principle which lies at the foundation of the gospel is clearly set forth in the Old Testament. It is not a new or strange dogma, therefore. It was enunciated by the prophets; it was divine in its origin. The unity of revelation in spirit and in fundamental dogma is proved in this speech. In the Old Testament the very same grand truths are developed by symbol, type, and prophecy, which in the New Testament are embodied in historic facts and doctrinal teaching.—*P.*

[n] Is. 66. 1, 2. Mat. 5. 34; 23. 22. Ps. 11. 4, 16. Je. 23. 24. 1 Ki. 8. 27.

[p] Ge. 1. Ex. 20. 11; 31. 17. Ps. 33. 6; 104. Je. 32. 17.

[q] Ex. 33. 3; 32. 9; 34. 9. De. 9. 6; 10. 16. Ne. 9. 16, 29. Le. 26. 7, 26, 36, 39. Ro. 2. 26, 29. Eze. 44. 9. Is. 48. 4. Zec. 7. 11, 12. Le. 26. 41.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? [r]the same did God send *to be* a ruler and a deliverer [s]by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had [r]showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, [s]A Prophet shall the Lord your God raise up unto you of your brethren, like unto me;[7] him shall ye hear.

38 This[t] is he that was in the church[8] in the wilderness, with the Angel which spake to him in the mount Sina, and *with* our fathers; who received the [u]lively oracles to give unto us:

39 To[v] whom our fathers would not obey, but thrust *him* from them, and in their hearts [w]turned back again into Egypt,

40 Saying[w] unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then[x] God turned,[9] and gave them up to worship [y]the host of heaven; as it is written in the book of the prophets, [z]O ye house of Israel, have ye offered to me slain beasts, and sacrifices, *by the space of* forty years in the wilderness?

43 Yea, [a]ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I [b]will carry you away beyond Babylon.

44 ¶ Our fathers had [c]the tabernacle of witness in the wilderness, as he had appointed, speaking[1] unto Moses, [d]that he should make it according to the fashion that he had seen.

45 Which[h] also our fathers that came [2]after brought in with Jesus[3] into the possession of the Gentiles, [e]whom God drave out before the face of our fathers, unto the days of David;

46 Who [f]found favour before God, [g]and desired to find a tabernacle for the God of Jacob.

47 But[i] Solomon built him an house.

48 Howbeit, [k]the Most High dwelleth not in temples made with hands; as saith the prophet,[4]

49 Heaven[n] *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath[p] not my hand made all these things?

51 ¶ Ye[q] stiff-necked, and uncircumcised in

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wonders for, and giver of laws to, his people. He was prefigured by Moses and Joshua, David and Solomon, their distinguished rulers, and by the tabernacle and temple; and is now exalted to the right hand of God as the object of all religious adoration.—Infinitely faithful is God to his gracious promises: all are fulfilled in their season. But very mixed and mysterious is the conduct of his providence. Great perplexity and distress often usher in the most remarkable deliverances. And God's people are in general tried before they are honoured. It is a distinguishing mercy to be, even in our ancestors, early taken into his love, and to be always under his special direction, government, and care. And thrice happy are they who not only have his ordinances established among them, but are themselves made his meet habitation through the Spirit!—But notwithstanding all his awful or delightful providences towards his church, many hypocritical professors

heart and ears, ye do always [r]resist the Holy Ghost:[5] as[s] your fathers *did*, so *do* ye.

52 Which[t] of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the [u]Just One; of whom ye have been now the betrayers and murderers:

53 Who[v] have received the law by the disposition of angels,[6] and [w]have not kept *it*.

54 ¶ When they heard these things, they were [x]cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being [y]full of the Holy Ghost, looked up steadfastly into heaven, and saw [z]the glory of God, and Jesus [a]standing on the right hand of God,

56 And said, Behold, I see [b]the heavens opened, and the Son of man standing on the right hand of God.[7]

57 Then[c] they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And[d] cast *him* out of the city, and stoned *him*: and the witnesses[8] laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, [e]Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, [h]lay not this sin to their charge. And when he had said this, he fell asleep.[i]

CHAPTER VIII.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria, by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people:* 14 *Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost,* 18 *when Simon would have bought the like power of them,* 20 *Peter sharply reproving his hypocrisy and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem.* 26 *But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.*

AND Saul[a] was consenting unto his death. And at that time there was [b]a great persecution against the church which was at Jerusalem; and they[1] were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.[2]

2 And [c]devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As[d] for Saul, he made havoc of the church, entering into every house, and, haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad [e]went every where preaching the word.[3]

5 Then [g]Philip[4] went down to [h]the city of Samaria, and preached Christ unto them.

6 And the people with one [i]accord gave heed unto those things which Philip spake, [j]hearing and seeing the miracles which he did.

7 For[k] unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And[l] there was great joy[5] in that city.

9 ¶ But [n]there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, [o]giving out that himself was some great one:

10 To[p] whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had [q]bewitched them with sorceries.

12 But[r] when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself [s]believed[6] also: and when he was baptized, he continued with Philip, and wondered, beholding the [t]miracles and signs which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they [u]sent unto them Peter[7] and John;

15 Who, when they were come down, [v]prayed for them, that they might receive the Holy Ghost:

16 (For[x] as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.)

17 Then[y] laid they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he [z]offered them money,

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r 7:51. 2 Sa.19.14. Ps.95.8. Zec.7.11.
s *Ye do always resist the Holy Ghost*—speaking by Moses and the prophets of old, and in these last days by Jesus Christ and his apostles—*Note*, It is probable some signs of impatience and tumult had commenced in the assembly that drew forth this severe but righteous charge.—*C.*
t ver. 9, 25, 37, 40, 41. Ps.78.8.
u 2 Ch. 36. 16. Ne. 9. 26. Mat. 5. 12, 23. 37, 34. 37. 22. 34–39. 22. 6. 1 Th. 2. 15. ch. 3. 15–15. 4. 10. 7. 15. 36.
v ch. 7. 34. 1 Pe. 1. 12. He. 2. 2. Ju. 2. 1.
w Ex. 20. [xx] Ga. 3. 19. He. 2. 2. De. 33. 2. Ps. 68. 17.
x 7 By the ministration of promulgation of angels"—*C.*
y 2. 4. Ki. 17. 8–23. Is. 1. v. 5. Jer. &c. Eze. xvi. xx. xxiii. xxxv.
z ch. 5. 3. 5. 4. 45. 22. 22. 23. Ps. 22. 4, 5.
a ch. 4. 8. 31. 8. 5. 8. 10.
b Is. vi. Eze. i. x. Re. iv. v. Mat. 3. 16. ch. 10. 11. Da. 7. 13. Mat. 10. 19.
c He. 9. 24. 7. 25. 1. 3. 4. 14. 8. 1. Ps. 110. 31. 110. 1. 5.
d Exo. 1. 1. Mat. 3. 16. ch. 10. 11. Da. 7. 13.
7 The name *Son of man* is here employed, 1st, because Stephen's vision of glory is an actual fulfilment of our Lord's prophecy in Mat. 26. 64; and 2d, because it is under this name he is described in Da. 7. 14 as obtaining dominion over the universe.—*P.*
e See ver. 54. Pr. 27. 4. 5. ch. 23. 45. 24. 5. 7. 20. 22. 23. Mat. 27. 22–55.
f ge. 24. 14. 16. De. 13. 9. 17. 5. 7. 1 Ki. 21. 10. 13. Tit. 4. 29. ch. 6. 11, 13. 8. 1. 22. 20. He. 12. 24.
8 The mention of "witnesses" renders it probable that there was some brief & extemporaneous trial, in show but in mockery of justice.—*C.*
g Ps. 31. 5. Lu. 23. 46.
h Mat. 5. 44. Lu. 6. 28. 23. 34. Ja. 5. 3. 1. 6.
i Mat. 9. 24. Jn. 11. 11. 1 Co. 15. 6. 18. 51. 1 Th. 4. 13, 14. Re. 14. 13.

CHAP. VIII.

a ch. 7. 58. 22. 20. 1 Ti. 1. 13.
b ch. 7. 58. 26. 10. 9. 14.
1 *i.e.* the preachers, ver. 2, 4, ch. 11. 19.
c ch. 2. 5, 42, 46. Ge. 50. 10, 23. 8. Ju. 21. 31. 2 Sa. 3. 31.
d ch. 7. 58. 9. 1, 2, 13, 21, 22. 22. 3, 4, 19. 26. 9–12. 1 Co. 15. 9. Phi. 3. 6. 1 Ti. 1. 13.
2 There is a tradition that the apostles were commanded by our Lord to abide twelve years in Jerusalem: but no value can be attached to it. Much superstition may be assigned for their firmness:—[1] Although they had received the gift of the Holy Ghost, it is probable they expected still something more from the promise of Jesus.

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ther (ch. 1. 4), and therefore did not judge themselves as yet at liberty to depart. [2] The peculiar courage evinced by Peter and John (ch. 4. 13), and by all the apostles (ch. 5. 29, 41), will fully account for their remaining when others fled. See Ne. 6. 11. [3] Their peculiar duties and sense of responsibility should also be taken into account.—*C.*
e Mat. 10. 23. ch. 11. 19. xiii. xiv. xvi.–xix. Mat. 5. 15, 16. 1 Co. 4. 12. Mat. 26. 13.
3 Persecution was made, by the wisdom and grace of God, instrumental in the spread of the gospel. Every spot in which a refugee found an asylum became the nucleus of a church.—*P.*
f ch. 6. 5. 21. 8. with ver. 1. 14, 15.
4 This 'Philip' was not the apostle (for they all abode at Jerusalem, ver. 1), but Philip the deacon (ch. 6. 5).—*C.*
g Jn. iv. Ge. 46. 20. Is. 11. 10. 42. 1–7, with Mat. 12. 5, 6.
h 2 Ch. 30. 12.
i Jn. 4. 41, 42.
j ch. 9. 35. 34. Mat. 10. 1. 11. 5. Lu. 10. 17. Mar. 2. 3–12. 16. 17, 18. Jn. 14. 12. He. 2. 4. 1 Pe. 1. 12.
k Is. 24. 14–16. 42. 10–12. xxxv. lii. lv. Is. ch. 13. 46. Ro. 15. 9–12. Ps. 10. 8. cxvii.
5 One of the chief forms of "the fruit of the Spirit" is joy (Ga. 5. 22), a joy that may co-exist with much "heaviness" (1 Pe. 1. 6) arising from temporal or spiritual temptations and afflictions.—*C.*
l ver. 1 with 5. 36. 13. 6, 8. Ex. 7. 11. 2 Th. 2. 9, 10. Re. 13. 13–15.
m 2 Ti. 3. 5.
n 5. 13, 14. Ps. 82. 11, 12. Ro. 1. 28.
o Ga. 2. 1. De. 18. 10–12. Is. 8. 19. 2. 6. 47. 9, 12. 44. 25.
p Mat. 28. 19. Mar. 16. 15, 16. ver. 36. 37. ch. 2. 38. 22. 10. 16. 1 Jn. 5. 4.
q ver. 21. Ps. 106. 12, 13. 78. 35–38. Ja. 2. 19.
6 *Simon believed* and acknowledged that Jesus was Messiah, though, as appears from the sequel, he did neither understand nor receive what his own acknowledgment implied.—*C.*
r ch. 2. 22. ver. 7. Mar. 16. 17. Jn. 14. 12. 20. 23. 10. 38.
s 2 Th. 3. 2. ch. 13. 2–4. 11. 22.
7 *They sent unto them Peter.* A decided proof that Peter was no 'prince of apostles,' for the *sent* can never be greater than the *sender*.—*C.*
t Mat. 7. 7, 11. Jn. 14. 13, 14. 16. 23, 24. Lu. 11. 13. ch. 1. 8.
u Mat. 28. 19. ch. 2. 38. 19. 2, 5, 6. 10. 48. 1 Co. 1. 13.
v Mat. 19. 13. ch. 10. 6. 16. 6. Ti. 1. 6. He. 6. 2.
x 2 Sa. 9. 7. 2 Ki. 5. 5. 15. 26. 6. 1 Ti. 6. 5.

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are more fond of rites and ceremonies, or of their own idolatrous inventions, than of either his law or his gospel. Obstinately they revolt from him, resist his Spirit, persecute his servants, and reject him and his salvation, to their own everlasting perdition.—Kindly and honourably Jesus stands by his faithful confessors; fills them with the Holy Ghost, and grants them clear and seasonable manifestations of his glory. If enemies cast them out and murder them, he stands ready to embrace, support, comfort, and carry them to heaven. With the greatest confidence of faith may they therefore commit their departing souls to him; and imploring forgiveness to their murderers, with glory and triumph fall asleep in his arms.

CHAPTER VIII. Ver. 20. *Thy money perish with thee*—seems an awful imprecation, scarcely reconcilable with charity: to avoid which appearance, others have represented it as a prediction. A more literal translation will remove both interpretations, and exhibit the address as neither imprecation nor prediction, but a mere warning of the tendency, and, without repentance, of the result of Simon's trust in deceitful riches:—'Let thy money abide with thyself unto loss.' 'You can gain nothing substantial or permanent by it—above all, it cannot purchase the gift of God. Wherefore, repent, and seek for mercy and pardon.' —'If, perhaps,' &c., does not imply any doubt of the fulness of mercy in God, but a question whether Simon was at all sensible of his sin, or likely to look to Jesus for repentance and forgiveness. *C.*

Ver. 26. *Desert*, is not descriptive of the city, whether the old or new, but of the road to it, which, it is probable, the studious Ethiopian had chosen as comparatively unfrequented. *C.*

Ver. 27. *Candace.* This had long been the name of the queens of the African Ethiopia, or Abyssinia, as appears from Pliny, Strabo, and Dio. *C.*

Ver. 35. He preached Jesus, either from this passage alone, by showing how it agreed with no other, but was perfectly fulfilled in Christ; or by collating this with similar passages in the other prophets, and demonstrating how they all united to describe a suffering Messiah, and how the doctrines, miracles, and resurrection of Jesus established his title to that office and dignity. *C.*

Ver. 38. The universal method of entrance into the Church is by the rite of baptism. When Christ came to John the Baptist at the Jordan seeking baptism the forerunner of the Lord was astonished that the Sinless One, who needed no cleansing, should desire baptism. John had seen merely the idea of external cleansing in the ceremony. But Christ had deeper insight into the meaning of the rite, and said, "Thus it becometh us to fulfil all righteousness." To know the right, to do the right, to love the right—that is the spiritual idea in the outward service. Christ comes to baptism as the leader of the race. He is our representative and as such he asks to be baptized, leaving us his example to follow. *L.*

REFLECTIONS.—It seems hard and inexplicable that eminent ministers should be murdered when they begin to be remarkably useful. But the wisdom of God makes the blood of martyrs the seed of the church, and overrules the persecution of his servants for the spread of his gospel. And it is wonderful to see sometimes the most noted ministers protected amidst the fury of outrageous persecution; and that, while hell and earth rage against the gospel, Jesus Christ shall thereby convert multitudes to himself. If we believe his truth, we



PILLARS IN SAMARIA—BUILT BY HEROD. [ACTS, viii:5.]—We read in I. Kings, xvi:23, 24, that the hill known as Samaria was purchased by King Omri from Shemer. And in this way it doubtless came by its name. Ahab, the son of Omri, lived here with his wife Jezebel, daughter of the king of Sidon. Here Ahab erected a temple on the summit of the hill of Samaria to the Phœnician god Baal.—Kings, xvi:31, 32. This temple was destroyed, we learn from II. Kings, x:17, 28, by Jehu. Elisha the prophet lived here a part of his life, and many of his wonderful actions are associated with this place. The pillars we see in the picture were built, it is supposed, by Herod, for he built a temple here in honor of Augustus, the emperor of Rome. The limestone columns stand now in the midst of the wheat fields.

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19 Saying, [a]Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, [b]Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither [c]part nor lot in this matter: for [d]thy heart is not right in the sight of God.[8]

22 Repent therefore of this thy wickedness; and pray God, if [e]perhaps the thought of thine heart may be forgiven thee:

23 For I perceive that thou art in the [f]gall of bitterness,[9] and *in* the bond of iniquity.

24 Then answered Simon, and said, [h]Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 ¶ And they, when they had [i]testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And [j]the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,[1] which is desert.[2]

27 And he arose and went: and, behold, [k]a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and [l]had come to Jerusalem for to worship,

28 Was returning; and, sitting in his chariot, read[m] Esaias the prophet.

29 Then[n] the Spirit[3] said unto Philip, Go near, and join thyself to this chariot.

30 And Philip [o]ran thither to *him*, and heard him read the prophet Esaias, and said, [q]Understandest thou what thou readest?

31 And he said, [r]How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, [s]He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

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34 And the eunuch answered Philip, and said, I pray thee, [t]of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and [u]began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; [v]what doth hinder me to be baptized?

37 And Philip said, [x]If thou believest with all thine heart, thou mayest. And he answered and said, [y]I believe that Jesus Christ is the Son of God.[4]

38 And he commanded the chariot to stand still: and they [z]went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord [a]caught [5]away Philip, that the eunuch saw him no more:[6] and he went on his way [b]rejoicing.

40 But Philip was found[7] at Azotus:[8] and passing through, he preached [c]in all the cities, till he came to Cesarea.[9]

CHAPTER IX.

1 *Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias.* 20 *He preacheth Christ boldly.* 23 *The Jews lay wait to kill him:* 29 *so do the Grecians, but he escapeth both.* 31 *The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.*

AND Saul,[a] yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And desired of him [b]letters to [1]Damascus to the synagogues, that, if he found any of [c]this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And[d] as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou [e]me?[2]

5 And he said, [f]Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [h]*it is* hard for thee to kick against the pricks.

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a ver.5-11.
b ch.10.45; 11.17; 13.10; 20.33. Mat. 10.8. 1 Ti.6.5,6. 2 Ki.5.15,16, 20,27.
c Jos.22.25.
d Ps.78.36-38. Eze. 14.3f. Je.17.9. Ro.8.7, 8. Mat 6.22,23. 2 Ti 2.5.
[8] We are not to regard Simon as a thorough hypocrite. He saw Philip's miracles. He was a thoughtful man, and he concluded that Philip must be in league with some supernatural power. He believed that baptism must be the initiatory rite of this new and powerful sect; consequently he confessed his faith in Jesus, and was baptized. He found, however, that baptism alone did not impart the miraculous powers which he sought; he supposed there was a deeper mystery which the apostles kept secret, and he offered to purchase it. He thus plainly mistook the whole character of the gospel.—*P.*
e Da.4.27. Am.5.15. Joel 2.14. 2 Ti 2.25. Is. 55.7. Je.4.14.
f De.29.18,32. Je. 4.18. He.12.15. Ro.8.7, 8. Ps. 116. 16. Pr. 5.22. Tit. 3.3. Is.28.22.
[9] Immersed, as it were, 'in the gall of bitterness, and bondage of iniquity,' which judgment Peter drew from finding in him 'the love of money, which is the root of all evil.'—*C.*
g Ex.8.8; 10.17. Nu. 21.7. 1 Ki.13.6. Job 42. 8. Ja.5.16.
h Ja.15.27. ch.1.8; 20. 22; 28. 23.31; 28.5; 26.24, 23.1 Pe.5.12.
i He.1.14. Ps.91.11.
[1] On the south-west of Canaan. Jos.15.47; 19.3. Ju.16.1. Zec.9.5.
[2] Gaza was the greatest of the five capital cities of Philistia. It stood on the south-western extremity of the plain, on the caravan road to Egypt, and about three miles distant from the coast of the Mediterranean. The road to Jerusalem runs across a dreary parched plain, on the borders of the "wilderness," and may with truth be called 'desert.'—*P.*
k Ps.68.31; 87.4. Is. 18.7; 43.6; 56.3-5. Zep. 3.10.
l 2 Ch.6.32,33. Ps.68. 29. 1 Ki.8.41. Ju.12.20. Is.56.6-8.
m De.6.6,7. Col.3.16. 1 Ti.5.30. ch.17.11.
n ch.10.6,7. Pr.3.5,6. Is.65.24. Ho.6.3.
[3] *The Spirit* of God, either by an audible voice or intelligible suggestion, leaving no doubt in the mind of the inspired that the thought came from God.—*C.*
o Ec.9.10. Ro.12.11. Ja.4.34. Ps.119.32.
p Mat.15.10,17; 16.9, 11; 23.23,52. Ja.5.39. Ep.5.17.
q Ps.25.9; 73.22. Pr. 30.2,3. Ro.10.14. Mal. 2.7. Pr.2.2,3,5.
r Is.53.7,8. 1 Pe.1.18, 19; 2.21-24; 3.18. Phi.2. 7,8. He.2.9, 10; 5.8. Mat.xxvi. xxvii. Mar. xiv.xv. Lu. xxii. xxiii. Jn.xviii.xix.

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t De 17.9. Mat. 2.4 Mar.4 10. Ma...
u Lu. 24 27, 44. ch. 28.23; 26.22, 23; 1 Co.43; 15.3f. 2 Co.1.19. Col.2. 17 1 Pe.1.10,13. 1 Co.2. 2.
v ch.10.47.
x Mat.28.19. Mar.16. 15,16. Ro.10.10. ch.2. 38,39;ver.10.
y 1 Pe. 3. 15. Ro. 10. 10. Mat. 16. 16. Jn.6.69; 11.27; 9.35-38. Ch 9 20. 1 Co.12.3 1 Jn.4.15;5.5.
[4] The oldest and best MSS. do not contain this verse. It is not necessary to the narrative; and it was probably added by some later copyist to make the story more complete.—*P.*
z Mat.3.16.
a 1 Ki.18.12. 2 Ki.2. 16. Eze.3.12,14;8.3; 11. 24.
[5] Not through the air, as some imagine, but merely, as it were, 'hurried him away,' by some such voice or suggestion as had brought him at first.—*C.*
[6] I believe the removal of Philip was supernatural. A mere inward prompting followed by a hasty, yet natural, withdrawal, would not be so described. Philip was in some way miraculously and invisibly removed. He was conveyed away by divine power to Azotus, or Ashdod, situated about 12 miles northward.—*P.*
b 1 Ki.19.14,21. Ro. 5.2,11. Is.61.10;25.9.
[7] *Was found.* Rather, 'made his appearance,' having left the desert and sought an inhabited district.—*C.*
[8] Ashdod, Jos.13.3; 15.46,47. Zec.9.6.
c Mat. 9. 35. Ro. 15. 19. ch.20.1; 21.8;23.23. 25;25.1,4.
[9] Cæsarea on the sea-coast, called for distinction *Cæsarea-Palestina*. It was built by Herod the Great, & was an apostolic station, the residence of the Roman procurator, and consequently the seat of government in Palestine.—*P.*

CHAP. IX.
A.D. cir. 35.

a ch.8.3; ver.13, 21; ch.25.4,5, 19, 20; 26.9-12. Ga.1.13. Phi.3.6. 1 Ti.1.13. 2 Co.15.9. Ps. 27.12.
b Es.9.12. ch. 26. 12; 22.5;ver.14.
[1] The Jewish Sanhedrim had not only power in their own territory, but, through the connivance or authority of the Romans, could claim and bring back their own countrymen to abide their trial, in religious matters, at Jerusalem. A similar *imperium in imperio* the Jewish rabbis still exercise in several Asiatic countries, whereby they are able greatly to impede the progress of the gospel.—*C.*
[2] A question which declares in terms stronger than any direct intimation, that Jesus so sympathizes with his persecuted members, that, in their sufferings, he suffers.—*C.*

c ch.19.9,23;28.22. *d* Eze.16.6, ch.22.6-16; 26.13-20; ver.17. 1 Co 15.8 2 Co.12.1.
e Is.63.9. Mat.25.40,45. 1 Co.12.12. Ep.5.30. *f* 1 Sa.3.10. 1 Ti.1.13.
h Job 9.4;40.2. Is.45.9. 1 Co.10.22. Lu.20.8 ab.5.39.

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ought speedily and solemnly to devote ourselves to him and his service. But, alas! through ambition, covetousness, or other vicious inclinations, many profane the seals of his covenant, and publicly pretend to be his when they are not; and from mercenary views, many are too readily admitted as members or officers in the church. Dreadful will it be if a Saviour perceive them at last in the gall of bitterness and bond of iniquity! in an unconverted state! Yet it is to be feared that many ask, and rely on the prayers of others, who never heartily pray for themselves.—But no awful discovery of hypocrites must discourage ministers from going on with their work. While wrath lights on the heads of dissemblers, the earnest shall be instructed and strengthened in their most holy faith; and by following the means of grace which they have, they may hope to meet with a blessing, or even to receive means more eminent. If we be humble searchers of God's Word, and often call ourselves to an account whether we understand it, he will send us an interpreter. And much of Jesus Christ may be seen in the Scriptures, if our mind be enlightened by his Spirit. Yea, nothing so affects the conscience as the gospel record concerning him.—What strange methods God sometimes takes to send the gospel to nations answerably to his own promises! Short-lived is the delightful fellowship of Christians on earth. But if Jesus and his Spirit go with each, all may go on their way rejoicing.

CHAPTER IX. Ver. 29. *The Grecians.* Paul, upon two accounts, made choice of 'the Grecians' as the special objects of his missionary efforts:—(1) Because they had been his unhappy assistants in the martyrdom of Stephen. (2) Because he was intimately acquainted with Grecian literature, and therefore better fitted to argue with them than any other of the apostles. For while God bestowed supernatural, he always made use of the natural and educational endowments of his servants. *C.*

Ver. 31. *Rest.* Rather, 'peace.' This lull in the storm of persecution, so far as natural causes can be assigned, is accounted for by referring it to the time when Caligula attempted to place his statue in the temple at Jerusalem—an event which threw the Jews into such consternation that they ceased to think of the Christians, or perhaps were willing to borrow countenance and aid from them in opposing that image-worship that was equally hateful to both. *C.*

Ver. 39. *Showing the coats and garments,* &c. Either the stock of ('outer and inner') garments she had provided for the future comfort of the poor, or the raiment of her providing which they had actually on. It matters nothing which! Blessed be the Lord! Dorcas hath still many daughters who continue to 'make the widows' hearts to sing for joy.'—*Note,* A religion that does not call forth, or permit, or encourage, the active benevolence of woman, cannot be the religion of the apostles! While ostentation of charity must be avoided, benevolence of heart must be cultivated. *C.*

Ver. 43. *Simon a tanner.* The name and profession of this



GATEWAY TO DAMASCUS. [Acts, ix:3.]—"As he journeyed he came near Damascus; and suddenly there shined around about him a light from heaven." In the picture we have a gateway in the wall of Damascus looking toward Jerusalem. Whether St. Paul entered this city through the same place or not we have no means of knowing. It is true, however, that he entered from the same side. The roadway just before passing through the gate, leads over a bridge, under which flows, through a canal, one of the many streams of the Abana river. It is strange to think that notwithstanding St. Paul entered Damascus nearly 2,000 years ago, that the city then was 2,000 years old. This city has witnessed well-nigh all the history the human race has made. The location seems to have been intended for a city.



THE STREET CALLED STRAIGHT—DAMASCUS—INTO WHICH THE LORD COMMANDED ANANIAS TO GO AND INQUIRE FOR SAUL. [ACTS, ix:11.]—The Lord appeared unto Ananias, a good man of Damascus, in a vision, and commanded him to go into a street called Straight, that he might inquire at the house of Judas for Saul of Tarsus. This was just after Saul had been stricken down on the road near Damascus, by the great light from heaven, and by the sense of the enormous sin he was committing in persecuting the disciples of the crucified Christ. Just as it probably was two thousand years ago, so to-day the street called Straight is the leading one in Damascus. It is one of the streets in the city through which a carriage can pass. It is also the leading street for trade. Along this street St. Paul walked many times.

6 And he, trembling and astonished, said,[1] Lord,[i] what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, [2]hearing a voice, but seeing no man.[3]

8 And Saul arose from the earth; and when his eyes were opened,[4] he saw no man: [k]but they led him by the hand, and brought *him* into Damascus.

9 And he was three days [l]without sight, and neither did eat nor drink.

10 ¶ And[n] there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight,[5] and inquire in the house of Judas for *one* called Saul,[o] of Tarsus: for, [p]behold, he prayeth,[6]

12 And[q] hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, [r]how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that [s]call on thy name.

15 But the Lord said unto him, Go thy way: for [t]he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For[u] I will show him how great things he must suffer for my name's sake.

17 And[v] Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and [x]be filled with the Holy Ghost.

18 And[y] immediately[7] there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And[z] when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And[a] straightway[8] he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, [b]Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul [c]increased the more in strength, and confounded the Jews which dwelt at Damascus, [d]proving that this is very Christ.[9]

23 ¶ And after that many days were fulfilled, the Jews [e]took counsel to kill him.[1]

24 But[g] their laying await was known of Saul. And they watched the gates[2] day and night, to kill him.

25 Then the disciples took him by night, and let *him* down by the wall, in a basket.

26 ¶ And when Saul was come to Jerusalem, [h]he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But [i]Barnabas took him, and brought *him* to the [j]apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached [k]boldly at Damascus in the name of Jesus.

28 And he was with them [l]coming in and going out at Jerusalem.

29 And he [m]spake boldly in the name of the Lord Jesus, and disputed against the [3]Grecians: but [o]they went about to slay him.

30 *Which* when the brethren knew, [p]they brought him down to Cesarea, and sent him forth to Tarsus.[4]

31 Then[q] had the churches [r]rest throughout all Judea and Galilee and Samaria, and were [s]edified; and [t]walking in the fear of the Lord, and in the [u]comfort of the Holy Ghost, were [v]multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to [x]the saints which dwelt at Lydda.[5]

33 And there he found a certain man named Eneas, which had kept his bed [y]eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, [z]Jesus

Christian mechanic is recorded, to remind men that trade and hard labour are by no means inconsistent with Christian profession and Christian hospitality. *C.*

REFLECTIONS.—Often it happens that Christians may have gone to the most fearful lengths before their conversion, yet through grace they are at length led to Christ. Yea, great is their madness, their malice, against the Redeemer; and all at their own infinite hazard. How irretragable are the proofs of our Saviour's exaltation to his Father's right hand! He has appeared and spoken from heaven with divine majesty and glory: and through an authoritative use of his name, by faith, has healed the sick and raised the dead even the dead in trespasses and sins. Victorious and divine also is his grace. It leads the most daring sinner into trembling and astonishment; stops his career of wickedness, and makes him all concern, all resignation, all obedience to his will; gives him a heart to pray, and turns the furious persecutor into a zealous preacher of the faith which he had once destroyed. No wonder that both saints and sinners are amazed at the marvellous change. Through great distress and darkness the good are sometimes brought into their blessed state, to their spiritual comforts, and remarkable usefulness in the church. But the miraculous convert is gradually emboldened and strengthened, to the silencing and confounding of every opposer. With great caution ought church-members to be admitted; but never should those whom Christ has marked with his grace and truth be rejected.—It is impossible for Christ ever to want instruments for carrying on his work. If he find them not here he does there, and can easily take away all their objections and discouraging difficulties. Nor can the most furious malice, nor the most crafty plots, keep them from going forward with their work. It is his desire to turn threatenings against and slaughter of his people into rest and peace, and so fill them with the comforts of the Holy Ghost, that they may be multiplied and edified. Pleasantly, then, do ministers visit churches, and impart benefits in the name of their Master. Thrice happy are they when their faithful ministrations issue in the conversion of multitudes. And it is honourable for saints and their profession when their piety and charity render their life greatly desired, and their death as much lamented.

CHAPTER X. REFLECTIONS.—It is an honour for persons of all ranks to be devout and liberal, and to worship God in their families as well as in secret. And how does this Roman soldier shame many pro-

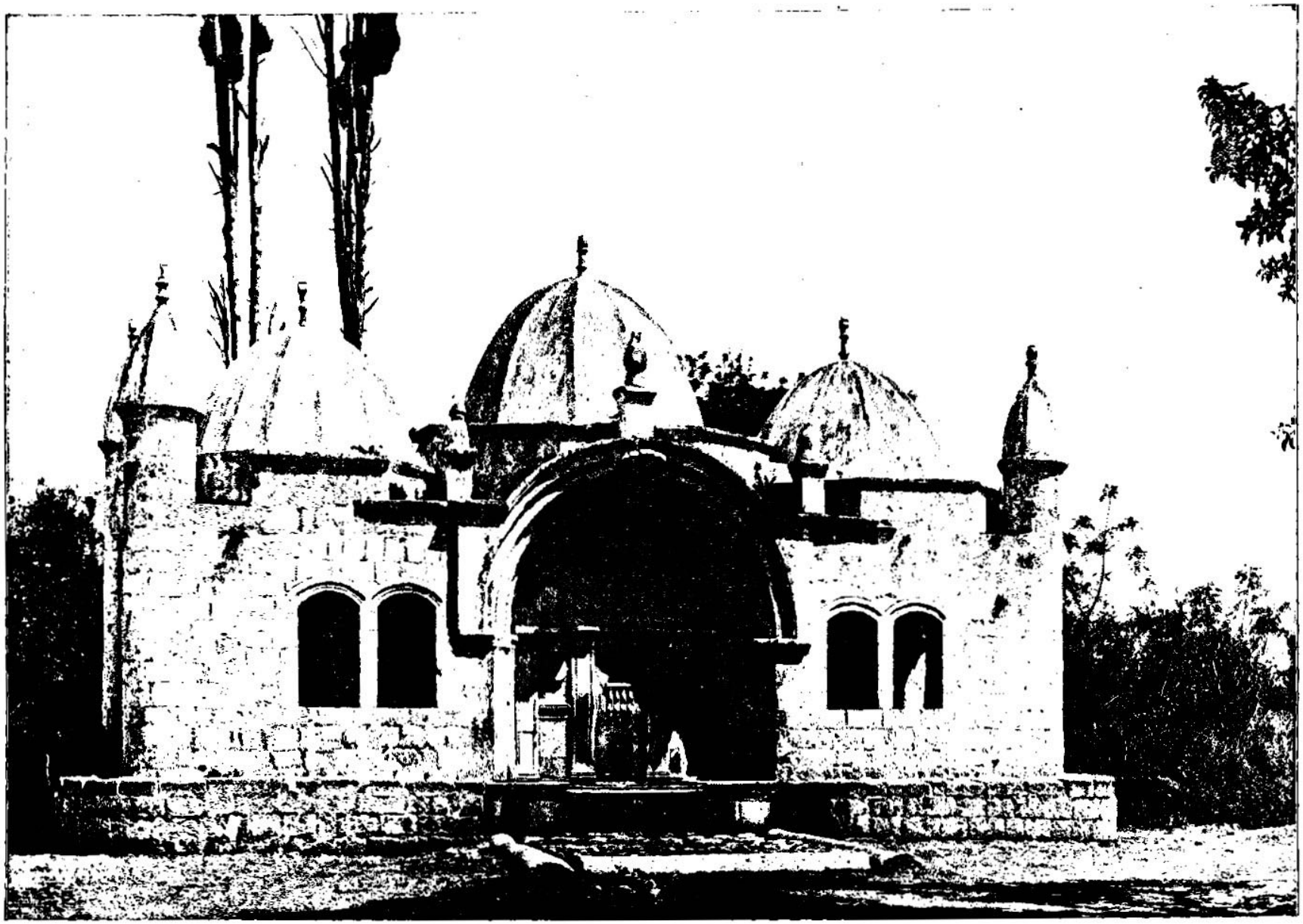

SITE OF THE HOUSE OF TABITHA—SHOWING ALSO PLACE OF BURIAL. [Acts, ix:36.]—"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did." The site of the house of Tabitha in Joppa is always pointed out to travelers as one of the places of interest. Joppa almost rocks with [illegible] the oldest cities in the world. Pliny says it existed before the flood, and Josephus says it was founded by the Phœnicians. Strabo says that it was here that Andromeda was exposed to the sea monster, and in Pliny's time the chains were said to be pointed out in the rocks to which she was bound. Joppa is interesting to Christians now, however, because it was the home of Tabitha, whose charity [illegible]

Christ maketh thee whole; arise, and make thy bed. [a]And he arose immediately.

35 And[b] all that dwelt at Lydda and Saron[6] saw him, and turned to the Lord.

36 ¶ Now there was at [c]Joppa[7] a certain disciple named Tabitha,[8] which by interpretation is called Dorcas:[9] this woman was [d]full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom, when they had washed, they laid *her* in an [e]upper chamber.

38 And forasmuch as Lydda was nigh to Joppa,[9] and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay[1] to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him [h]weeping, and showing [i]the coats and garments which Dorcas made while she was with them.

40 But[j] Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And[k] it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa,[2] with one Simon a tanner.

CHAPTER X.

1 Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision, 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

THERE was[a] a certain man in Cesarea,[1] called Cornelius, a centurion[2] of the band called the Italian *band*,

2 *A*[b] devout[3] *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.[4]

3 He[c] saw in a vision evidently, about the ninth hour of the day,[5] an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, [d]he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come[e] up for a memorial[6] before God.

5 And[g] now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He[h] lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, [i]he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey,[7] and drew nigh unto the city, [j]Peter went up upon the house-top[8] to pray, about the sixth hour:[9]

10 And he became very hungry, and would have eaten: but while they made ready, he fell into [k]a trance,

11 And saw [l]heaven opened, and a certain vessel descending unto him, as it had been [m]a great sheet, knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, [o]Not so, Lord; for I have never eaten any thing that is common[1] or unclean.

15 And the voice *spake* unto him again the second time, [p]What God hath cleansed,[2] *that* call not thou common.

16 This was done [q]thrice: [r]and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men [s]which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on [t]the vision, [u]the Spirit said unto him, Behold, three men seek thee.

20 Arise[v] therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, [z]Cornelius the centurion, a just man,[3] and one that feareth God, and of [y]good report among all the nation of the Jews,

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A.M. cir. 4043. A.D. cir. 39.

a See ch. 3. 7. Mar. 2. 11, 12. ver. 24. 1 ch. 24. 8-10. Jn. 14. 12.

b Lu. 7. 16. ch. 11. 21, 23. 13. 11, 12. 1 Ch. 5. 16. 9. 1 Ch. 5. 20.

c Joppa, or as it is written in the Old Testament, *Japhou* (Jos. 19. 46.), was the name of the port which extends from Lydda and Joppa on the south to Carmel on the north. A village of the same name may have stood upon it, or it is not always mentioned, and the apostle in this passage probably refers to the inhabitants of the plain.—*P.*

c Jos. 19. 46. 2 Ch. 2. 16. Ezr. 3. 7. Jonah 1. 3. ch. 12. 5.

7 *Joppa*—now 'Jaffa,' one of the most ancient seaports in the world, about forty miles west of Jerusalem.—*C.*

d *Tabitha—Dorcas*—both names (the one Syriac, the other Greek) signify 'antelope or gazelle.'—*C.*

9 Or, *Dor* or *Ror*.

d ch. 10. 4. Pr. 31. 21. Ja. 1. 27. Tit. 2. 7, 14. 3. 8. 1 Ti. 2. 10. 5. 10.

e ch. 1. 13. 20. 8. Mar. 14. 15.

f Jos. 19. 46. 2 Ch. 2. 16. See ver. 41, 36.

1 Or, *be grieved*.

h ch. 8. 2. 1 Th. 4. 13. Ge. 50. 10. 23. 2. 1 Sa. 11. 31. 2 Sa. 1. 3. 31.

i ver. 36. Pr. 10. 7. 31. 31. Ec. 9. 10.

j 1 Ki. 17. 19-23. 2 Ki. 4. 32-36. Mar. 5. 40-43. Jn. 11. 43. Mat. 9. 25. ch. 7. 60.

k See ver 36. Jn. 2. 11. 11. 42. 14. 12.

2 A noted sea-port on the west of Canaan. Jos. 19. 46. 2 Ch. 2. 16. Ezr. 3. 7. Jonah 1. 3. ch. 10. 5, 6, 32.

CHAP. X.

A.D. cir. 42.

a Ge. 49. 10. Is. 11. 10; 42. 1, 6, 7. Mat. 2. 1, 11; 8. 5-11; 15. 22-28. Jn. 4. 22; 12. 20; 18. 36.

1 See note on ch. 8. 40.—*P.*

2 Captain of a hundred soldiers. Mat. 8. 5; 27. 54. ch. 23. 17, 23; 27. 1.

b Lu. 2. 5; 8. 2; 18. 8; 22. 32. Ge. 18. 19. Jos. 24. 15. Ps. 41. 1; 101. 2-7; 119. 2. Pr. 2. 3-5. Ec. 7. 18. 1 Th. 5. 17. ver. 4, 22, 30, 31.

3 *Devout*. According to the original, one that truly worshipped God.—*C.*

4 *And prayed to God always*. Not interchangeably, as some did, an occasional prayer to God with others to idols; and one that habitually and regularly worshipped God at the accustomed hours of prayer.—*Note*. Prayer should never be mechanical or ostentatious; but, for sustentation of the divine life, it must be habitual and regular.—*C.*

c Da. 9. 21. ver. 30. He. 1. 14. Ps. 91. 11. 34. 7.

5 Three o'clock afternoon.

d Mat. 28. 4, 5. Re. 1. 17. ch. 7. 32.

e Ps. 45. 10. Ps. 141. 2. He. 13. 16. Re. 8. 3. ver. 31. Phi. 4. 18.

g ver. 32. Ro. 10. 14-17.

h ch. 9. 43; 11. 13, 14; ver. 32.

6 The 'memorial' was a part of the sacrifice (Le. 2. 16) presented specially to God, in testimony and remembrance that the presenter was a true worshipper of God by sacrifice—by typical acknowledgment of the Lamb of God—and had called upon God for pardon and salvation through Him.—*A.* Neither prayers, nor alms, nor other good works, can justify a sinner, either in whole or in part (Ro. 3. 20, 27, 28. Ga. 2. 16. 3. 10, 11), yet are they fruits and memorials essential to a living faith (Ja. 2. 17); necessary to the promotion of growth in grace (2 Pe. 3. 18); to the support of the personal assurance of faith (1 Jn. 1. 5, 10), to the silencing or convincing of gainsayers (1 Pe. 2. 12); and to the visible and final exhibition of the glory of our heavenly Father. Jn. 15. 8.—*C.*

2 Ec. 9. 10. Ps. 119. 59, 60 ver. 33. ch. 11. 13.

7 The distance from Cæsarea to Joppa was about 35 English miles, and was too much for one day's march.—*P.*

j ch. 11. 5-10. Mat. 6. 6. 1 Ti. 2. 8. Ps. 55. 17. Da. 6. 10.

8 It will be recollected that the eastern houses were, and still generally are, flat-roofed, and surrounded by a battlement, so that Peter thus obtained retirement and privacy—while, as he still retained his Jewish peculiarity, the open roof would afford him an opportunity of praying towards Jerusalem. See Da. 6. 10.—*C.*

9 Mid-day. Mat. 20. 5. ch. 22. 45. Ps. 55. 17.

k Nu. 24. 4. Re. 1. 10. 2 Co. 12. 1, 2, 4.

l ch. 7. 56. Eze. 1. 1. Re. 4. 1, 2, &c.; 19. 11. Mat. 3. 16.

m Mat. 8. 11. Is. 43. 5; 49. 12; 45. 22; 51. 6-10; 55. 1, 7; 60. 1x. Ro. 15. 8-19. 1 Co. 6. 9-11. Mat. 13. 47. Re. 22. 17. Jn. 6. 37. Ro. 1. 16; 3. 22, 29, 30.

o Ro. 10. 2, with Le. 11. 2, 4-31; 20. 25. De. xiv. 8. 2e. 4. 14, 44. 31.

1 *Common*. Rather, 'defiled' (see Mar. 7. 21, by which Peter seems to mean things naturally clean, but rendered legally impure: while by "unclean" he represents things absolutely forbidden, and pronounced unclean by the Mosaic law.—*C.*

p Mat. 15. 11. ver. 28, 34; ch. 11. 9; 15. 9. Ro. 14. 14, 17, 20. 1 Ti. 4. 4. Tit. 1. 15. 1 Co. 10. 25. Lu. 11. 41.

2 *What God hath cleansed*—by emblematically taking it up from the earth, and sending it down from heaven.—*C.*

q Jn. 13. 38; 21. 17.

r Mat. 8. 11. Ep. 3. 6-8; 2. 4-22. Re. 5. 6; 7. 9.

s ver 9-16; ch. 9. 43.

t ver. 10-16.

u ch. 11. 12; 16. 6, 7; 21. 4. Jn. 10. 13.

v ch. 15. 7. Mar. 16. 15. Mat. 28. 19. Ez. 3. 8.

x ver 1-5.

3 *Cornelius—a just man*. A man that acknowledged and worshipped the true God, the God of the Jews—that trusted in his promises, which all terminated upon Messiah, the Saviour—and was, therefore, 'just' as 'being justified by faith,' Ro. 5. 1.—*C.*

y ch. 22. 12. He. 11. 2.

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fessed Christians who, on the most trifling pretences, neglect the worship of their Maker, who scarcely know what it is to observe family devotion, and who take no more pains in the religious education of children and servants than if they were beasts! God takes great delight to increase their knowledge and comfort who sincerely practise what they know, and earnestly ask his further direction. And though our best actions cannot render our persons acceptable to God, yet, if they are agreeable to his perfections and law, he graciously rewards them.—It is by men, not by angels, that we must expect to be taught.—With tender care God removes the conscientious scruples of his servants, and prepares them beforehand for their duty. And never are we more ready to receive his direction than when we are engaged in solemn prayer. Cheerfully therefore ought all, especially ministers, to go whithersoever he, in his providence, calls them, hoping for success, whatever impediments lie in their way. Gospel preachers ought to be gladly received and kindly entertained; and as many friends as we can influence be encouraged to share their instructions. With the deepest reverence and attention ought we to hear and believe the truths of God, on which depend our eternal salvation and his glory. And with their utmost care ought preachers to make known Jesus Christ in his person, offices, debasement, and glory, as the source and mean of our whole salvation, and as our great Judge, to whom we must quickly give an account. It is a delightful season when the Holy Ghost, with supernatural influence, attests the truths preached, and applies them to the hearts of hearers. Cheerfully they then surrender themselves to Jesus, and avow their



HOUSE OF ST. PETER, JAFFA—WHERE PETER PRAYED, FELL INTO A TRANCE AND SAW HEAVEN OPEN. [Acts, x:32.]—This is called the house of St. Peter here, but it is really the house of Simon, the tanner. "Send therefore to Joppa and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner, by the seaside; who when he cometh shall speak unto thee."—Acts, x:32. This house of Simon, the tanner, is still pointed out. This, with the house of Tabitha, make up the two most interesting objects of historic interest in Joppa. Here it was that Peter learned the great lesson that God was no respecter of persons, but thought as much of a Gentile as of a Jew. He here learned that in every nation he that feareth God and worketh righteousness is accepted with him.

was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And[t] on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, [u]and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and [b]worshipped *him*.[4]

26 But[c] Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found [d]many that were come together.

28 And he said unto them, Ye know [e]how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me [g]that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, [h]as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting[i] until this hour: and at the ninth hour I prayed in my house; and, behold, a man stood before me in [j]bright clothing,

31 And[k] said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.[5]

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of *one* Simon a tanner, by the seaside; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, [l]to hear all things that are commanded thee of God.

34 ¶ Then Peter [m]opened *his* mouth, and said, [o]Of a truth I perceive that God is no respecter of persons:

35 But[p] in every nation he that feareth him,[6] and worketh righteousness, is accepted with him.

36 The[q] word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he [r]is Lord of all:)

37 That word, *I say*, ye know, [s]which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How [t]God anointed Jesus of Nazareth with the Holy Ghost and with power: who went[u] about doing good, and healing all that were oppressed of the devil: for [x]God was with him.

39 And [y]we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom [z]they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 Not[a] to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And[c] he commanded us to preach unto the people, and to testify that it is he [b]which was ordained of God *to be* the judge of quick and dead.

43 To[c] him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.[7]

44 ¶ While[d] Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision [e]which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost:

46 For they heard them [g]speak with tongues, and magnify God. Then answered Peter,

47 Can[h] any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them [i]to be baptized in the name of the Lord. [j]Then prayed they him to tarry certain days.

CHAPTER XI.

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren[1] that were in Judea heard that [e]the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, [b]they that were of the circumcision[2] contended with him,

3 Saying, [c]Thou wentest in to men uncircumcised, and didst eat with them.

4 But [d]Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I[e] was in the city of Joppa, praying: and [g]in a trance I saw a vision, [h]a certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw [i]four-footed beasts

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faith in him. Cordially they praise him for his kindness, and desire to be more acquainted with, established in, and edified by his truths.—But O with what astonishing condescension and marvellous operation of providence and grace has God extended his gospel to us unclean and brutish sinners of the Gentiles, and has made of both Jews and Gentiles one gospel church, by making peace!

of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, [j]Arise, Peter; slay, and eat.

8 But I said, [k]Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.[3]

9 But the voice answered me again from heaven, [l]What God hath cleansed, *that* call not thou common.

10 And this was done [m]three times: and [n]all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And [o]the Spirit bade me go with them, nothing doubting. Moreover, these six[4] brethren accompanied me; and we entered into the man's house:

13 And[q] he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee [r]words, whereby thou and all thy house shall be saved.

15 And as I began to speak, [s]the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, [t]John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as [u]God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, [v]that I could withstand God?

18 When they heard these things, [w]they held their peace, and glorified God, saying, [x]Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now[z] they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as [a]Phenice,[5] and Cyprus,[6] and Antioch,[7] preaching the word [b]to none but unto the Jews only.

20 And some of them were men of Cyprus and [c]Cyrene, which, when they were come to

A.M. cir. 4045.
A.D. cir. 41.

[j] Is. 30.21. Mar. 10. 15. Mat. 26.19. Ro. 1.16; 3.22-29.30.

[k] Ro. 10.2, with Le. xi. De. xiv. Le. 20. 25. Ez. 4.14; 44.31.

[3] On comparing this statement with ch. 10. 14, the difference of the words seems so great as to lead to the doctrine of ideal instead of verbal inspiration, inasmuch as the second clauses (an to speak) correspond with the first in ideas, but not in words. The verbal difference, however, may be easily accounted for, on the principle of verbal inspiration, when it is recollected that the sheet was let down three times, and that the reply of Peter may be accurately given upon one of these occasions—another reply different from the former, yet as accurate, upon a second. See note on ch. 10. 14.—*C.*

[l] Mat. 15. 11. ch. 10. 15, 28. 15. R. 9.

[m] Jn. 13. 38. 21. 17.

[n] Mat. 8. 11. Lu. 13. 28-30. ch. 15. 14. Ru. 1. 8. 1 C. 16. Col. 1. 20.

[o] ch. 10. 19; 16. 6, 7. 21. 4. Jn. 16. 13.

[q] Peter had wisely and providentially chosen so many to be witnesses and assistants in the work to which he was called.—*C.*

[q] Ch. 10. 3-6, 30-32. 9. 43. Dn. 9. 21. 14. 7.

[r] Ps. 19. 7-11. Mar. 16. 15, 16. Ro. 1. 16, 17. Jn. 6. 63, 68. 20. 31. [s] Jn. 3. 9-13. 22. ch. 10. 31. Lu. 19. 9. 30. Ro. 10. 17.

[s] ch. 2. 4. 10. 24-47.

[t] ch. 1. 5, 15. 4. Mat. 3. 11. Mar. 1. 8. Lu. 3. 16. Ja. 1. 26, 33. Is. 44. 3-5. Joel 2. 28. Ez. 11. 19.

[u] ver. 15; ch. 10. 44-47; 15. 8, 9.

[v] Ro. 8. 31. 9. 20-26. Job 40. 2, 9. 2. 12. Da. 4. 35. Ch. 10. 47.

[w] Jos. 22. 30. ch. 21. 20. Is. 54. 1-5.

[x] ch. 5. 31; 20. 21. Ro. 10. 12, 13; 15. 9-16. 2 Co. 7. 11. Je. 31. 18-20. Ps. 22. 27; 18. 55. 5, 7.

[z] ch. 8. 1, 4. Mat. 10. 23.

[a] Is. xxiii. ch. 13. 4; ver. 36.

[b] *Phenice*, or 'Phenicia,' a country having the Mediterranean on the west, the tribes of Israel on the south-east, and Syria on the north-east. Its principal cities were Tyre, Sidon, Sarepta, Ptolemais, Berytus (now Beyrout), &c.—*C.*

[6] *Cyprus.* An island on the north-east of the Mediterranean, about 150 miles long by 70 in breadth.—*C.*

[b] Mat. 10. 5, 6. ch. 3. 26; 13. 46; 10. 28.

[c] ch. 2. 10. Mat. 27. 32.

[7] *Antioch*, on the Orontes, where the disciples were first called Christians (ver. 26), and Antioch in Pisidia, are the only two cities of that name mentioned in the New Testament. But there were in Asia sixteen cities of

A.M. cir. 4045.
A.D. cir. 41.

the same name built by the Seleucidæ, the successors of Alexander of Macedon.—*C.*

[8] Jews who spake Greek, ch. 9. 29. Jn. 12. 20.

[9] The *Grecians* or *Hellenists* were probably Gentiles: men of a devout inquiring spirit, like Cornelius. Antioch being a seat of learning, and the residence of a Roman governor, was made from this period and onwards one of the chief centres for the missionary labours of the apostles.—*P.*

[d] ch. 8. 35; 9. 20. 1 Co. 1. 23-24. 2. 2. Ep. 3. 8.

[e] Lu. 1. 66. Is. 53. 1. Ro. 1. 16. ver. 24; ch. 2. 47; 4. 4. 33; 5. 14; 6. 7; 15. 19. 1 Th. 1. 9.

[f] ch. 8. 14. 15. 9. 27. 13. 2, 3.

[g] Mat. 7. 16—21. 22. 33. Ga. 5. 22, 23. 2 Pe. 1. 4-9. 3 Jn. 4.

[1] *When he had seen the grace of God*, in its converting and sanctifying effects upon the hearts and lives of men.—*C.*

[h] ch. 13. 43. 14. 22.

[i] Ps. 17. 3. 2 Co. 2. 17.

[k] Pr. 23. 15, 16.

[l] Ga. 2. 20. Mat. 16. 24. 1 Co. 15. 58. Col. 1. 22; 2. 7. De. 10. 20; 30. 20. Jos. 22. 5; 23. 8.

[m] ch. 9. 5, 8. 11. 24. 26; ver. 22.

[4] A.D. cir. 42.

[n] ch. 9. 11, 27, 30; 22. 30. Jonah 1. 3.

[2] Barnabas was persuaded that Paul's early training in the schools of Greek philosophy, his eloquence, and logical acumen, specially fitted him for missionary labour among the polished scholars of Antioch.—*P.*

[p] ch. 7. 41-47. 24. 32.

[q] *Or, ran.*

[r] Mat. 28. 19.

[s] Mat. 16. 16, 24. Ro. 8. 1, 2, 9. 1 Co. 6. 17. 12. 12. Phil. 2. 5; 3. 9. Col. 3. 3. 1 Jn. 2. 20, 27.

[t] Mat. 23. 34. 1 Co. 12. 28; 14. 22. Ep. 4. 11. Re. 22. 9. ch. 2. 17; 13. 1; 15. 32; 21. 4.

[u] ch. 21. 10.

[v] Ezra 2. 69. Ne. 5. 8. ch. 6. 1; 11. 25. Ro. 15. 25, 26. 1 Co. 16. 1, 2. [w] Co. 8. 3, 4. 9. 11. 8. 9. 12. 1 Pe. 4. 11. Ga. 2. 10. He. 13. 6.

[w] 1 Pe. 5. 1, 2. Ju. 1, ch. 12. 25.

CHAP. XII.

A.D. cir. 44.

1 Not the Ararch, Lu. 3. 1-19; 13. 31; 23. 7. ch. 13. 1; but his nephew.

[2] Or, *began.*

[o] Mat. 20. 17, 18; 24. 9. Ja. 4. 2. 20, 21; 16. 2.

[3] This was Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. Mat. 2. 1.—*C.*

[p] Mat. 20. 23; 4. 21.

[4] *James*, son of Zebedee. Mat. 10. 2. Thus fell the first of the apostles, the second in the glorious army of martyrs. See Mat. 20. 23.—*C.*

[q] ch. 24. 27. Jn. 12. 42. Ga. 1. 18.

Antioch, spake unto the [8]Grecians,[9] [d]preaching the Lord Jesus.

21 And[e] the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and [g]they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and [h]had seen the grace of God,[1] was glad, and [i]exhorted them all, that with [j]purpose of [k]heart they would [l]cleave unto the Lord.

24 For he was a [m]good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then[n] departed Barnabas to Tarsus, for to seek Saul:[2]

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year [p]they assembled themselves [3]with the church, and [q]taught much people. And the disciples were called [r]Christians first in Antioch.

27 ¶ And in these days came [s]prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named [t]Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

29 Then the disciples, every man [u]according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the [v]elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church.* 20 *In his pride, taking to himself the honour due to God, Herod is stricken by an angel, and dieth miserably.* 24 *After his death, the word of God prospereth.*

NOW about that time, Herod[1] the king stretched forth *his* hands[2] to [a]vex certain of the church.[3]

2 And he [b]killed James[4] the brother of John with the sword.

3 And [c]because he saw it pleased the Jews,

CHAPTER XI. Ver. 26. *The disciples were called Christians*, &c. Hitherto, by the Gentiles, they had been called 'Jews;' and by the Jews, 'Nazarenes,' 'Galileans,' &c. Whether the name was taken by the disciples themselves, or given by others, does not appear. That it was not given in derision seems probable from the use of it by King Agrippa, Ac. 26. 28; and that the disciples were not ashamed of it is evident from its use by Peter, 1 Pe. 4. 16. *C.*

Ver. 28. The word translated 'world' is one of very indefinite application—sometimes describing the lands inhabited by the Greeks, sometimes those jointly inhabited by Greeks and Romans, sometimes confined to Palestine and its immediate dependencies, as Lu. 2. 1; 3. 21. 26.—*Note*, Four famines are recorded in the reign of Claudius, but none of them general. Indeed, among the merciful dispensations of Providence, there is one very remarkable, that a famine is seldom, if ever, universal; but while one country is visited with drought or deluged with rain, other, and even neighbouring countries, are blessed with fair weather and fruitful harvests, by which the wants of other lands may be supplied. This seems to have been the case in the present instance, as the people of Antioch were able to afford a liberal collection to relieve their brethren during the famine at Jerusalem. *C.*

REFLECTIONS.—Delightful are the tidings of sinners receiving and being converted by the gospel of Christ. The salvation of souls, the honour of Christ, and the glory of God are hereby highly promoted. And it is strange that even saints should be sometimes prejudiced, when their enemies, or persons of detested characters, are made partakers of the same spiritual blessings as themselves—that rash censure should so often drop from gracious lips, and godlike charity should be reproached as looseness in religion! But ministers must bear with the weak; and though no unreasonable prejudice should ever hinder the execution of their commission, they should be always ready to clear their conduct to scrupulous minds. And every Christian also ought gladly to hear and receive anything that may tend to remove his prejudices.—What! are we to withstand God, who distributes his favour as is best, and overrules the fury of persecutors for the spread of the gospel and conversion of sinners? Thrice happy are they who show willingly that repentance which manifests spiritual life received, and prepares them for the eternal life promised hereafter.—When his Spirit and power attend the preached gospel, multitudes believe and are turned to the Lord, and cleave to him with fixed purpose of heart. And with alacrity and diligence do ministers then attend their increasing work. Delightful is the name, and great the honour, to possess the privileges and tempers of CHRISTIANS; and especially to act up to the profession and obligations included in the character! Happy had it been for the church if no other character had ever marked the followers of Christ. With harmony in the truth, with holiness and order, ought such to hold fellowship one with another; and with great cheerfulness should they supply one another's wants, none of which can take place without the approval of God. Yea, he sometimes wisely permits calamities to his people, for the trial, exercise, and improvement of their own or others' faith, love, and self-denied obedience, and for the removal of groundless differences among them.

CHAPTER XII. REFLECTIONS.—Whether should

he proceeded further to take [d]Peter also. ([e]Then were the days of unleavened bread.)

4 And [g]when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions[5] of soldiers, to keep him; intending after Easter[6] to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer[7] was made [k]without ceasing[8] of the church unto God for him.

6 And when Herod would have [l]brought him forth, the [j]same night Peter was sleeping between two soldiers, bound with two chains;[9] and the keepers before the door kept the prison.

7 And, behold, [k]the angel of the Lord[1] came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And[l] his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; [s]and wist not that it was true which was done by the angel; but [t]thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, [p]which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, [q]that the Lord hath sent his angel, and hath [r]delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he[s] came to the house of Mary the mother of John,[t] whose surname was Mark; where [u]many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken,[2] named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, [v]Thou art mad. But she constantly affirmed that it was even so. Then said they, It is [x]his angel.[3]

16 But Peter continued knocking:[4] and when they had opened *the door*, and saw him, they were astonished.

17 But he, [y]beckoning unto them with the hand to hold their peace, declared unto them [z]how the Lord had brought him out of the prison. And he said, Go, show these things unto James,[5] and to the brethren. And [a]he departed,[6] and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and [b]commanded that *they* should be put to death. And he went down from Judea to [c]Cesarea,[7] and *there* abode.

20 ¶ And Herod was highly displeased[8] with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain[9] their friend, desired peace; because their country was [d]nourished by the king's *country*.[1]

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, [e]*It is* the voice of a god, and not of a man.

23 And [g]immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But[h] the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry,[2] and took with them [i]John, whose surname was Mark.

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believe.

NOW there[a] were in the church that was at Antioch, certain [b]prophets and teachers; as [c]Barnabas, and Simeon that was called [1]Niger, and Lucius of Cyrene, and Manaen, [2]which had been brought up with [d]Herod[3] the tetrarch, and Saul.

2 As they [e]ministered to the Lord, and fasted, the Holy Ghost said,[4] Separate[g] me Barnabas

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we here most admire the wickedness of men in promoting, or the wisdom of God in overruling, the persecutions of his church? Alas! what selfishness, pride, rashness, and cruelty, to murder one of the best, the most useful of men! And infernal the malice to take pleasure in it! But men-pleasers will lead themselves at last into the greatest guilt; and success in one sin will embolden them to commit another. The united and fervent prayers of the saints will prove in the end too hard for all that oppose them. If God bestow his Spirit of grace and supplication, to make intercession with groanings which cannot be uttered, deliverance is at hand. And in their extremity, though often not till then, he will rise up for their help. And if ordinary means cannot avail for their preservation, he will work miracles for them. Nay, even by ordinary means, he can hide them from their most inveterate foes. But proud persecutors quickly meet with the living God. The prudent submission of neighbours, and the servile flattery of friends, but lift them up, that their destruction may be the more terrible. God seasonably cuts them off in the midst of their pomp and grandeur, and makes their fall, as well as their fury, subservient to the propagation of the gospel.

CHAPTER XIII. Ver. 5. *Salamis.* A city on the east side of Cyprus—not to be confounded with the island of Salamis, so famous in Grecian history as the scene of a memorable sea-fight and victory. This city attained to great eminence, but its very site has been swept away by the sea. *C.*

Ver. 9. *Saul* appears to have been his Hebrew, and *Paul* his Roman name; which, from this time onwards, the evangelist uses, as he had now become a preacher of the gospel to the Gentiles. *C.*

Ver. 29. *And laid him in a sepulchre.* This statement seems to disagree with Jn. 19. 38, &c., in which, as well as in the other evangelists, his sepulture is ascribed to Joseph of Arimathea and his other disciples. The difference may easily be removed by the most simple and natural supposition, that some of the Pharisees who took so deep and malignant an interest in securing and watching the tomb, Mat. 27. 62–66, had also taken an insulting and triumphant part in the funeral procession and act of sepulture. *C.*

Ver. 33. *This day have I begotten thee* that is, from the dead, Ro. 1. 4, even as every Christian is said to be 'begotten' on the day of his conversion, of his spiritual resurrection, 1 Co. 4. 15; Phile. 10, 1 Pe. 1. 3, 1 Jn. 5. 1, 18. But the address does not ascribe his Sonship to his resurrection, for he had already been acknowledged as 'Son' by a voice from heaven—by his disciples on earth; and he himself had openly asserted the title before the

and Saul for the work whereunto I have called them.

3 And [h]when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.[5]

4 So they, [i]being sent forth by the Holy Ghost, departed unto Seleucia;[6] and from thence they sailed to [j]Cyprus.

5 And when they were at Salamis, they preached the word of God [k]in the synagogues of the Jews: and they had also [l]John[7] to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos,[8] they found a certain [m]sorcerer, a false prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) [n]withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,[9]) filled with the Holy Ghost, set his eyes on him,

10 And said, [p]O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness,[1] wilt thou not cease [q]to pervert the right ways of the Lord?

11 And now, behold, [r]the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy,[2] when[s] he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia:[3] and [t]John departing from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch[4] in Pisidia,[5] and [u]went into the synagogue on the sabbath-day, and sat down.

15 And after [v]the reading of the law and the prophets, the [w]rulers of the synagogue sent unto them, saying, [x]*Ye* men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and [y]beckoning with *his* hand, said, [z]Men of Israel, and ye that fear God, give audience.

17 The[b] God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, [a]and with an high arm brought he them out of it.

18 And[d] about the time of forty years [b]suffered[7] he their manners in the wilderness.

19 And [c]when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that, [d]he gave *unto them* judges, about the space of four hundred and fifty [e]years, until Samuel the prophet.

21 And[h] afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.[9]

22 And[i] when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.[1]

23 Of[j] this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

Jews, Mat. 3. 17; 16. 16; Jn. 10. 36. Besides which, the eternity of the Father implies the eternity of the Son, he being described as 'that eternal Life that was with the Father,' 1 Jn. 1. 2, and to whom as Son the Father saith, 'Thy throne, O God, is for ever and ever,' Ps. 45. 6, 7, and, 'Thou, Lord JEHOVAH, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands,' Ps. 102. 12, 25; He. 1. 8, 10. *C.*

Ver. 35. Of 'the Holy One of God' Jesus Christ it is expressly declared that he 'should not see corruption.' Wherefore, it is impossible the doctrine of transubstantiation can be true; for while that doctrine asserts that a piece of bread becomes, by what is called 'consecration,' the very body, and blood, and soul, and divinity of Christ, it admits that that same transubstantiated bread (body, &c., may, and often does, see corruption. Wherefore, because it sees corruption, it cannot be the body of Christ. See ver. 37. *C.*

Ver. 39. Justification by the law of Moses is simply this: 'He that doeth these things shall live by them,' Ro. 10. 5. By that law, therefore, no sinner could ever be justified; that is, pardoned, and accepted as righteous before God. But 'being justified by faith in Jesus Christ, we have peace with God,' having 'redemption through his blood, even the forgiveness of our sins,' being made, through grace, 'accepted in the Beloved,' Ro. 5. 1; Ep. 1. 6, 7. *C.*

Ver. 48. The word translated 'ordained,' or its immediate cognates, occurs also Mat. 28. 16; Lu. 7. 8; Ac. 15. 2; 22. 10; 28. 23; Ro. 13. 1; 1 Co. 14. 16. Taking the examples in order, six orders (usually signify 'appointed,' or 'constituted,' by authority or decision of another, a superior. The last alone appears to signify 'self-devoted,' but that must still be under the power of the Spirit of God, 1 Co. 12. 6, 11; Phi. 2. 13, so that no other conclusion can be drawn but that 'believing' and 'eternal life' are alike the gifts of God, one combined with the act of man, the other absolutely. *C.*

REFLECTIONS.—Important is the work of preaching the gospel, and absolutely necessary for it is the direction of God's Spirit and providence. He qualifies his servants for it, calls them to it, and directs and succeeds them in it; and with pleasure and courage they may set about it if satisfied of their divine call. But Satan and his instruments will certainly oppose them in it with great warmth and earnestness, especially if great sinners and persons in power appear to be converted by it. Great will be their subtlety and mischievous ardour in opposing the gospel—the right ways of the Lord. All the arts of sorcery and infidelity; all the fury that blind zeal, temporal interests, and envy can inspire; all the powers of this world, are stirred up to oppress it. But no weapon formed against Zion shall prosper: for under the influence of the Holy Ghost the word shall the more spread and be glorified. Very important are the tidings it brings us concerning the promised Saviour; for whose being born, crucified, and raised from the dead, according to the ancient oracles of God, all former dispensations towards Israel but paved the way. By infinitely wise and seasonable advances has the knowledge of Jesus Christ, and a full redemption through him, spread and prevailed in the world. Thrice happy are they who receive him as the light of life and propitiation for sins. From eternity he was the slain lamb of God. In time they are justified through their living faith, even from crimes for which the ceremonial laws allowed no expiation. They are endowed with the presence, supplies, and consolations of the Holy Ghost, and enabled to continue in the faith, profession, and obedience of the gospel, notwithstanding the most cruel persecution.—If among these converts some be remarkable for sense, others for stupid idolatries, all marks the wisdom and power of gospel grace.—But, alas! great is their sin and danger who, notwithstanding their visible relation to him, reject the Redeemer, and set themselves to reproach his servants, his truths, and ways. They thrust the gospel and eternal life from themselves, and provoke God to cast them off with sorrow into everlasting ruin. Take heed, my soul, to hear only such preachers as the Holy Ghost has qualified and regularly placed in their office. Let no station make me think myself above the gospel; and let no sinfulness make me reckon myself below it. Let reading and hearing of God's Word be my constant delight. And let me carefully observe all providences in connection with Christ. Regarding the *word of salvation* he hath *sent*, and receiving the *sure mercies* he hath *given*, let me serve my generation according to the will of God, and then fall asleep in the Lord.—If I am justified, let me manifest it by my good works. If I have grace implanted in my heart, let me continue therein. If I am benefited by ministers, let me love and cleave to them. And if for Jesus' sake I am tossed to and fro, let his comforts delight my soul.

CHAPTER XIV. REFLECTIONS.—God plainly testifies his own being, life, patience, goodness, power, and wisdom, to the heathen world in the works of creation and providence. And even while, by their perverse manners, they abuse the light of their consciences, he graciously gives them the necessaries and delights of outward life. Surely even these his common favours should attract their love to him. And, alas! great is their sin and misery who, being left to their own lusts and imaginations, put vanity and devils as

24 When[k] John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John [l]fulfilled his course, he said, Whom[m] think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men[n] *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because [p]they knew him not, nor yet the voices of the prophets which [q]are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 And[r] though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, [s]they took *him* down from the tree, and laid *him* in a sepulchre.

30 But[t] God raised him from the dead:

31 And[u] he was seen many days of them which came up with him from Galilee to Jerusalem, who are his [v]witnesses unto the people.

32 And we declare unto you glad tidings, how that the [x]promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [y]Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, [z]I will give you the sure mercies[2] of David.[3]

35 Wherefore he saith also in another *psalm*, Thou[a] shalt not suffer thine Holy One to see corruption.

36 For David, after he had served[b] his own generation by the will of God,[4] fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom [c]God raised again, saw no corruption.

38 Be[d] it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him [e]all that believe are justified from all things, from which [g]ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you which is spoken of in the [h]prophets;

41 Behold, ye despisers, and wonder, and perish:[5] for I work a work[6] in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles[7] besought that these words might be preached to them the next sabbath.[8]

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them [i]to continue in the grace of God.

44 ¶ And the next sabbath-day [k]came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, [l]they were filled with envy,[9] and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas [m]waxed bold, and said, It was necessary that the word of God should [n]first have been spoken to you: but seeing [o]ye put it from you, and judge yourselves unworthy of everlasting life, lo, [p]we turn to the Gentiles.[1]

47 For [q]so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.[2]

48 And when the Gentiles heard this, they [r]were glad, and glorified the word of the Lord: [s]and as many as were ordained to eternal life believed.

49 And[t] the word of the Lord was published throughout all the region.

50 ¶ But the Jews [u]stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But[v] they shook off the dust of their feet against them, and came unto Iconium.

52 And the [z]disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

1 *Paul and Barnabas are persecuted from Iconium.* 8 *At Lystra Paul healeth a cripple, whereupon they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, confirming the disciples in faith and patience.* 26 *Returning to Antioch, they report what God had done with them.*

AND it came to pass in Iconium,[1] that they went both together [a]into the synagogue of the Jews, and so spake, that [b]a great multitude, both of the Jews and also of the Greeks,[2] believed.

2 But[c] the unbelieving Jews stirred up the

A.M. cir. 4032. A.D. cir. 46.

[k] Matt. 3:1, 2, 5, 6. Mat. 3:1-12. Mar. 1:2-8. Lu. 3:3-18.

[l] ch. 20:24. 2 Tim. 4:7.

[m] Jn. 1:19, 20, etc. Mat. 3:11. Mar. 1:7. Lu. 3:15, 16. Jn. 1:15, 26, 27. ch. 13:25. 1 Jn. 5:6. 1 Cor. 4:5.

[n] See ver. 17, 38. Ps. 22:22. Lu. 19:9. Mat. 1:21. Lu. 1:54, 55, 68, 69, 71, 72, 77. Lu. 2:30. 4:21. 24:46, 47. Jn. 4:22. 20:31.

[p] ch. 3:17. Jn. 7:28, 29. 15:21. 16:3. 1 Cor. 2:8. 2 Cor. 4:4. 1 Jn. 2:11. 2 Cor. 3:14. 4:3. 1 Cor. 2:7, 8. 1 Tim. 1:13.

[q] ch. 4:36. Lu. 4:16. Jn. 5:46. Jn. 19:4-8. ch. 6:13-15.

[r] ch. 3:13. Lu. 23:4, 14, 22. Jn. 18:38. 19:4, 6. Mat. 27:19, 24. Mar. 15:14. Lu. 23:4, 14, 22. Jn. 18:38. 19:4, 6.

[s] ch. 5:30. 10:39. Gal. 3:13. 1 Pet. 2:24. Mat. 27:59. Mar. 15:46. Lu. 23:53. Jn. 19:38. 20:9.

[t] Mat. 28:6. Jn. 2:19, 20. 10:17, 18. ch. 2:24, 32. 3:15. 4:10. 5:30. 10:40. 13:30, 33, 34. 17:31. Ro. 4:24. 6:4, 9. 7:4. 8:11. 10:9. 1 Cor. 6:14. 15:4, 15. 2 Cor. 4:14. Gal. 1:1. Eph. 1:20. Col. 2:12. 1 Thes. 1:10. 1 Pet. 1:21.

[u] Mat. xxviii. Mar. xvi. Lu. xxiv. Jn. xx. xxi. ch. 1:3.

[v] 1 Jn. 1:1-4. ch. 1:8, 22. ch. 2:32. 3:15. 5:32. 10:39, 41. 13:31. 22:15. 26:16. 1 Cor. 15:5-8. 1 Tim. 6:13.

[x] ch. 2:39. Ge. 3:15. 22:18. 28:14. 49:10. Is. 42:1. 49:6. Mat. 1:21. Lu. 1:68-75. 24:47. Jn. 4:22. Ro. 15:8. Gal. 3:16, 17, 18, 19, 22. Eph. 2:12. Heb. 7:14. 8:6. 9:15. 11:39, 40. 12:24.

[y] Ps. 2:7. Heb. 1:5. 5:5. 2 Pe. 1:17. Ps. 89:27. Re. 1:5. 19:15.

[z] Is. 55:3. Ps. 89:2-4, 19-36.

[1] Or, *the holy or just things*, which word the Septuagint in many places use for that which in the Hebrew signifies *mercies*.

[2] The full meaning of this verse is, that God had promised to the Messiah "*the mercies of David sure and stedfast*." These mercies included deliverance from death, from corruption as a result, and from the dominion and power of death in all after time. The personal victory of Christ over death is the proof and pledge of the resurrection of his people.—*P.*

[a] Ps. 16. 10. ch. 2:27, 31.

[b] Ps. 78:70-72. ch. 20:24. 1 Th. 4:7. 2 Ti. 4:7. 1 Ki. 2:10. 1 Ch. 17:24.

[3] Or, *after he had in his own age served the will of God.*

[c] ch. 2:24.

[d] ch. 2:38. 3:26. 4:12. 5:30, 31. 10:43. Lu. 24:47. Is. 53:11. 59:20. Je. 31:34. Da. 9:24. Zec. 13:1. Ro. 4:24-28. 8:1-4. Ga. 2:16. He. 7:25. 10:19-23. 1 Jn. 2:1, 2, 12.

[e] Ps. 32:1, 2. Is. 1:18. 43:25. 44:22. 55:7. Hab. 2:4. Ro. 8:1-4. 10:4. 13. 22. 28. 2 Co. 5:21. Je. 50:20. Col. 1:14. 2:10, 13.

[f] He. 9:13, 14. 10:1, 2, 11. Ro. 3:19, 20. Ga. 2:16.

[g] Hab. 1:5. Pr. 1:30, 31. 29:1. Is. 28:14. 29:14, with Mat. 8:11, 12. 21:43. 23:37. xxiv. 1 Jn. 1:9. 2:7. 4:3. 1 Th. 2:16. 2 Pe. 2:1.

[4] *Perish.* Rather, "disappear," "hide yourselves," through terror of your enemies.—*C.*

[5] *A work.* The Babylonish captivity foretold by Habakkuk, ch. 1:5, the ruin of the national rule of the Jews, about to be completed by the Romans, the imperial successors and representatives of the Babylonians.—*C.*

[h] Is. 29:14. Je. 5:12, 13. 8:8, 9. 14:13-16. 23:9-40. Eze. 13:3-16. Zep. 3:4. Mal. 2:8. Mat. 7:22, 23. 24:11, 24. Lu. 6:26. 2 Pe. 2:1-3. 1 Jn. 4:1. Re. 16:13. 19:20.

A.M. cir. 4040. A.D. cir. 50.

[i] Proselytes, ver. 10. 2:10.

[k] Or, *the next Lord's day*, as *sabbath* is rendered.

[l] Ge. 4:5, 6. Ps. 112:10. Ho. 9:17. Ro. 10:19. 11:11, 14. 1 Pe. 4:4. Ga. 4:29. Mat. 5:22. 22:24-33. Luke 15:28. 2 Pe. 3:16, 17.

[m] Ge. 49:10. Is. 11:10.

[n] Ga. 3:8. Is. 42:1-4. ver. 47. ch. 13:46, 47. 15:7, 8, 9. Mat. 3:9. 8:11, 12. Ro. 1:16. 2:9, 10. Mat. 15:24. Lu. 24:47. Jn. 4:22. Ro. 15:8. Eph. 2:11-13. 1 Th. 2:14-16. 2 Pe. 1:4.

[o] Ps. 2:1, 2. Je. 31:18. Ho. 4:17. Ps. 81:11, 12. Ro. 11:7-10. 2 Co. 4:3, 4. 2 Th. 2:10-12. Re. 22:11.

[p] ch. 18:6. 28:28. Ro. 11:11. Mat. 21:41. 22:7-9. Lu. 14:21-24. 20:16.

[q] Is. 49:6. Lu. 2:32. Jn. 12:32. Ro. 15:9-12. Eph. 2:13-17. Re. 7:9.

[r] Ps. 87:3, 5, 6. ch. 7:55. Jn. 11:52. Ro. 8:30. Re. 7:9, 10.

[s] Mat. 13:48. 22:14. Lu. 14:24. Jn. 6:37, 39, 44, 45, 65. 10:16, 26-28. 17:2, 6, 9, 24. Ro. 8:28-30. 9:11, 23. 11:5, 7. Eph. 1:4, 5, 11. 2 Th. 2:13. 2 Ti. 1:9. 2:19. 1 Pe. 1:2. 2:8, 9. Re. 13:8. 17:8.

[t] *The Gentiles*—that is, to the Gentiles of Antioch, (ver. 42), but not to them, to the neglect or exclusion of the Jews, for even Paul, the apostle of the Gentiles, still continued to preach fervently and affectionately to the Jews, ch. 13:5.—*C.*

[u] Mat. 26:10. Mar. 14:6. Lu. 24:47. ch. 1:8, with Is. 49:6. 42:6, 7. ch. 9:15. Ep. 3:5, 8. Ps. 98:2, 3. Lu. 2:32.

[v] It will be observed how careful the apostles were at all times to show not only that they were obeying the commands of their glorified Master, but that, in doing so, they were carrying out the spirit of the Old Testament Scriptures. Even now, in turning to the Gentiles, which the fanatical Jews considered so entirely opposed to the principles of their faith, Paul, with remarkable skill and tact, brings forward a proof of the rectitude of his acts from the prophet Isaiah.—*P.*

[w] Lu. 2:10, 11. Ro. 15:9-12.

[x] ch. 2:47. Ro. 8:28-30. 9:23, 24. 1 Th. 2:19. Ju. ver. 16. Is. 56:8. 43:6, 7. 49:12. 54:1-3.

[y] Is. 9:3. ch. 6:7. 12:24. 19:20. 28:24. Col. 1:6, 23. 2 Th. 3:1.

[z] See ver. 45, 43. ch. 11:23, 24. 1 Th. 3:11. Mat. 10:23.

[a] Mat. 10:14. Mar. 6:11. Lu. 9:5. ch. 14:6, 13:18:6.

[b] ver. 48. ch. 2:46. 5:42. Mat. 5:12. Eph. 3:13. Phil. 2:18. 1 Th. 2:8. 1 Pe. 4:13, 14. 5:10.

CHAP. XIV.

[1] See note [1] in first column.

[a] Mat. 10:17. ch. 9:20. 18:4, 8. 19:8.

[b] Ge. 22:18. Is. 11:10. ch. 13:48.

[2] *Greeks.* The best educated, the most inquisitive and acute class of the Gentiles.—*C.*

[c] ver. 19. ch. 13:45, 50. 17:5, 13. 18:6. 19:9. 1 Th. 2:15, 16. 1 Pe. 4:3, 4, 14. 5:10.

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objects of worship in his place. Infinite is the mercy that now the door of faith is opened to the Gentiles; the gospel of salvation through Jesus Christ is preached to them. But, alas! while some believe it, others rage against and oppose it. Yea, while heathens believe and are healed, Jews oppose and are hardened, to their eternal ruin. And great is the unanimity of wicked men against Jesus Christ and his faithful ministers.—Inconstant and worthless is the applause of the multitude. To-day they admire preachers as gods; to-morrow they persecute and murder them as miscreants. But God's testimony to his word, in external and internal operations, is sufficient to overcome all opposition. With wisdom, care, and love, he forms his people into a church; and by their own choice provides them pastors and teachers after his own heart, for their further edification and establishment, and in compassion to the snares and troubles through which they must pass into the heavenly state. In the most solemn manner, by prayer and fasting, ought ministers to be set apart to their work. And with pleasure and hope, labour and diligence, should they spend and be spent in the conversion of sinners and edification of saints. And though they ought to avoid suffering as

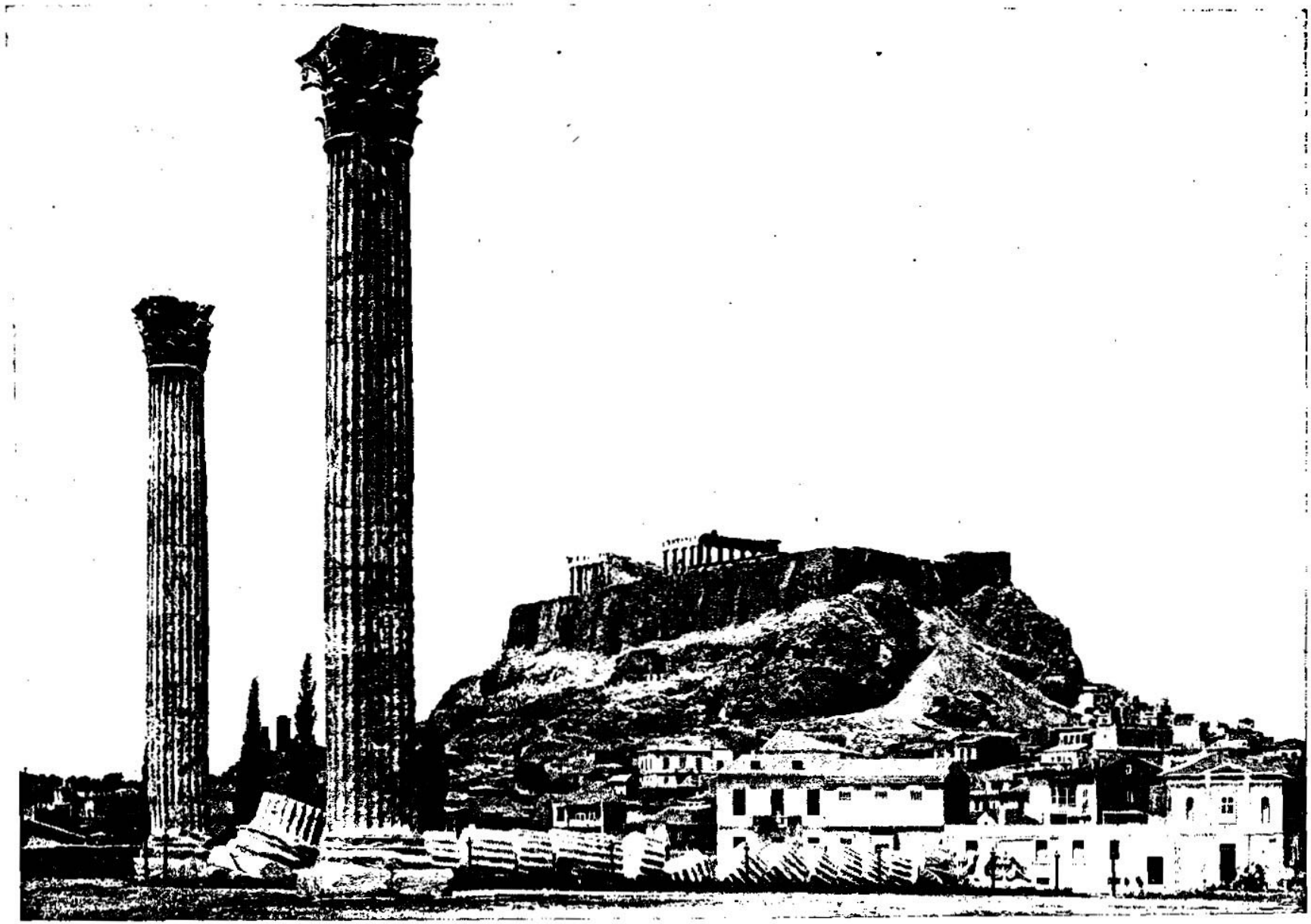

THE TEMPLE OF JUPITER OLYMPUS, ATHENS. [Acts, xiv:13.]—It is almost impossible for us to understand in our time what great obstacles the early disciples had to overcome in preaching the gospel. We can get some idea of the tremendous hold the heathen gods had upon the popular imagination of the time, by considering the magnitude and splendor of the temples erected in their honor and for their worship. We have in the above picture three columns, one fallen and two standing, which formed a part of the temple of Jupiter Olympus. There were more than a hundred of these splendid Corinthian columns in the original temple. The preaching of St. Paul and of others, however, displaced the heathen gods, and now their temples everywhere are in ruins, while Christianity is taking the world.

Gentiles,[3] and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, [d]which gave testimony unto the word of his grace, [e]and granted signs and wonders to be done by their hands.

4 But[g] the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And [h]when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They[i] were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:[4]

7 And[j] there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, [k]being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had [l]faith[5] to be healed,

10 Said with a loud voice, [m]Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [n]The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city,[6] brought oxen and garlands[7] unto the gates, and [p]would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they [q]rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, [r]why do ye these things? We also are men [s]of like passions[8] with you, and preach unto you, that ye should turn from these [t]vanities unto the [u]living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who[v] in times past suffered all nations[9] to walk in their own ways.

17 Nevertheless,[x] he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings [y]scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people,[1] and,[z] having stoned Paul, drew *him* out of the city, supposing [a]he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And[b] when they had preached the gospel to that city, and had taught many,[2] they returned again to [c]Lystra, and *to* Iconium, and Antioch,[3]

22 Confirming[d] the souls of the disciples, *and* exhorting them [e]to continue in the faith, and that we must [f]through much tribulation enter into the kingdom of God.

23 And when they[4] had ordained[5] them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout [k]Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:[6]

26 And thence sailed to Antioch,[7] from whence they had been [l]recommended to the grace of God for the work which they [j]fulfilled.

27 And when they were come, and had gathered the church together, they [k]rehearsed all that God had done with them, and how he had [l]opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 *Great dissension ariseth touching circumcision.* 6 *The apostles consult about it,* 22 *and send their determination by letters to the churches.* 36 *Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

AND certain[a] men which came down from Judea taught the [b]brethren, *and said*, [c]Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When[d] therefore Paul and Barnabas had no small dissension and disputation with them, they[1] determined that Paul and Barnabas, and

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far as can be done without sin, yet none must ever deter them from the faithful execution of their office. Till their testimony be finished God will help them in life; nor will upright disciples ever disown them on account of reproach or danger.

CHAPTER XV. Ver. 20 Whether this precept, originally delivered to Noah, Ge. 9. 1–7, be still binding upon the Gentiles, is a point upon which much difference of opinion prevails among Christians—some holding the prohibition to be perpetually obligatory as much as the prohibition of idolatry and fornication with which it is associated; others holding the prohibition of idolatry and fornication alone to be perpetually obligatory, as founded on the first, second, and seventh commandments; but the prohibition of "things strangled and blood" to be mere temporary accommodations to Jewish prejudices (comp ch. 16. 3. with Ga. 2. 3. 5; 5. 1–6; an abstinence from things not unlawful in themselves; Ti. 4. 4; Ro. 14. 14), but merely out of tenderness and charity to the prejudices and consciences of weaker brethren, Ro. 14. 15. 21. In the midst of this division of opinion—a division among learned, sincere, and godly men, one thing is certain, that "every man should be fully persuaded in his own mind" that he is following scriptural authority, not led by bodily appetite, "in that thing which he alloweth," Ro. 14. 5. 22. C.

REFLECTIONS.—Alas! how early a spirit of bigotry, legality, and attachment to ceremonies, began in the Christian church, to the great injury of the pure doctrines of salvation by Christ alone, through faith! And it is a great mercy that the church is now delivered from the ancient burdensome rites of Moses, which never availed to the purification of men's consciences; and that the salvation of sinners, greater or lesser, Jews or Gentiles, is wholly of free grace; for the faith of the gospel powerfully tends to the purification of men's hearts and lives.—When attempts are made, especially under pretence of apostolic authority, to corrupt the peculiar doctrines of the gospel, and to pervert the souls of believers, it is high time to contend earnestly for the faith once delivered to the saints. But proud and angry contentions about mere circumstances should never trouble the church, and expose her to confusion, danger, and reproach. It is a mercy that Jesus has appointed courts in proper subordination, and proper regulations, for the happy adjusting of differences. And there is need in all our disputes to adhere closely to the Scriptures, and in all ecclesiastical decisions to manifest a strict regard to the gospel liberty secured by Christ, and to the weakness of tender consciences. If they be made with proper prudence and harmony, they will in

certain other of them, should go up to Jerusalem, unto [t]the apostles and elders, about this question.

3 And being [u]brought on their way[2] by the church, they passed through [v]Phenice and Samaria, [w]declaring the conversion of the Gentiles: and they caused [x]great joy unto all the brethren.[3]

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up certain[4] of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And[k] the apostles and elders came together, for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, Men[1] *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, [z]which knoweth the hearts, [a]bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And [b]put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt[5] ye God, [c]to put a yoke[6] upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe [d]that through the grace of the Lord Jesus Christ we shall be saved, even as they.[7]

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, [e]declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And [f]after they had held their peace, James[m] answered, saying, [n]Men *and* brethren, hearken unto me:[8]

14 Simeon hath declared how God at the first [o]did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After[p] this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That[r] the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known[s] unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, [t]that we trouble not them which from among the Gentiles [u]are turned to God:

20 But that we write unto them, that they abstain from [v]pollutions of idols,[9] and *from* [w]fornication,[1] and *from* [x]things strangled,[2] and *from* blood.

21 For Moses of old time hath in every city them that preach him, being [y]read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the [z]whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed [a]Barsabas, and Silas, chief men among the brethren:[4]

23 And they wrote *letters* by them after this manner; The apostles, and elders, and [b]brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that [c]certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled [d]with one accord, to send chosen men unto you, with our beloved [e]Barnabas and Paul,

26 Men that have [f]hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and [g]Silas, who shall also tell *you* the same things by[6] mouth.

28 For it seemed good [h]to the Holy Ghost, and to us, to lay upon you no greater [i]burden than these necessary things:[7]

29 That[r] ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye [k]keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [l]consolation.[9]

32 And Judas and Silas, being [m]prophets[3] also themselves, exhorted the brethren with many words, and [n]confirmed *them*.

33 And after they had tarried *there* a space, they were [o]let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas [p]continued in Antioch, teaching and preaching the word of the Lord, with many others also.

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general be heartily received by church-members for their edification. And greatly should we rejoice in the success of other churches, and in the union of Jews and Gentiles into one body of Christ; and carefully should all avoid giving offence to their neighbours, even in things indifferent in themselves. But since the gospel is necessary for the confirmation of believers, as well as for the conversion of sinners, not only ought ministers to labour in the ministrations of it, but all to rejoice in their success.—It is an unpleasing reflection that smaller differences should so often occasion sharp contentions between the best of men; and that dear friends should, in ill humour, bid each other adieu for life. It is nevertheless a mercy if God make the weakness of men a mean of spreading his gospel.


Euxine Sea
Black Sea
ADRIATIC SEA
Adriatic
GREAT SEA
(MEDITERRANEAN)
Haemus M.
THRACIA
MACEDONIA
ILLYRICUM
EPIRUS
THESSALIA
ACHAIA
CRETE
CYPRUS
PHRYGIA
GALATIA
CAPPADOCIA
ASIA
LYCIA
PAMPHYLIA
CILICIA
PISIDIA
LYCAONIA
ARABIA
JUDAEA
EGYPT
LIBYA
Syrtis major
ROME
THREE TAVERNS
APPII FORUM
PUTEOLI
Tarentum
Brundusium
Mt. Vesuvius
Aetna
SYRACUSE
MELITA
Rhegium
Aeolian Isls.
Neapolis
Philippi
Apollonia
Amphipolis
Thessalonica
Berea
Dyrrachium
Samothrace
Troy
Adramyttium
Assos
Mitylene
Pergamos
Thyatira
Sardis
Smyrna
Ephesus
Colossae
Laodicea
Hierapolis
Philadelphia
Antioch
Philomelium
Iconium
Lystra
Derbe
Tarsus
Adana
Mt. Argaeus
Caesarea
Byzantium
Bosporus
Propontis
Lampsacus
Ancyra
Pessinus
Mt. Olympus
Sinope
Amisus
Trapezus
Colchis
Thermodon R.
Halys R.
Euphrates
Mesopotamia
Haran Chefran
Berea
Dipsane
Antioch Seleucia
Pieria
Apamea
Andriace
Myra
Patara
Xanthus
Rhodes
Cnidus
Coos
Miletus
Troas
Lesbos
Chios
Samos
Patmos
Delos
Sparta
Corinth
Cenchrea
Athens
Lacedaemon
Phenice
Fair Havens
Lasea
Claudia
Salmone
Cyrene
The Quicksands
Alexandria
Rhinocolura
Memphis
Nile R.
Gaza
Joppa
Jerusalem
Caesarea
Antipatris
Ptolemais
Tyre
Sidon
Damascus
Mt. Hermon
Abilene
Trachonitis
Iturea
Galilee
Samaria
Petra
Arabia
Kingdom of Herod
Paphos
Salamis
Citium
Idalium
Tricomia
Arsinoe
Leucolla
Ormidia
Cerynia
Lapethus
Soli
Tarsus
Adana
Mopsuestia
Iconium
Derbe
Lystra
Pisidia
Antioch
Philomelium
Apollonia
Amphipolis
Philippi
Neapolis
Thessalonica
Berea
Dyrrachium
Apollonia
Nicopolis
Actium
Corcyra
Leucas
Zacynthus
Cephallenia
Ithaca
Crete



FALLS OF BEYROUT.- [ACTS, xv:41.]—"And he went through Syria and Cilicia, confirming the churches."—Acts, xv:41. It is not definitely stated in the Scriptures when St. Paul entered Beyrout, or the city that stood where the modern Beyrout now stands. He could hardly pass through Syria, along the coast into Cilicia, without passing through the Berytus of the Greeks and the Romans. This was a city of the ancient Jebelites. Herod the Great caused a mock trial to be held here over his two sons. Herod Agrippa adorned this city with baths and theaters. Here Titus came after the destruction of Jerusalem. The silk trade has flourished here from the time of the Romans. The falls are north of the city. They are at the foot of the Lebanon Mountains, and the water is largely melted snow.

36 ¶ And some days after, Paul said unto Barnabas, [b]Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them [c]John, whose surname was Mark.

38 But Paul thought not good to take him with them, [d]who departed[2] from them from Pamphylia, and went not with them to the work.

39 And [e]the contention was so sharp[3] between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto [f]Cyprus;

40 And Paul chose Silas, and departed, being[4] recommended by the brethren unto the grace of God.[4]

41 And he went [g]through Syria and Cilicia, confirming the churches.

CHAPTER XVI.

1 *Paul having circumcised Timothy,* 7 *and being called by the Spirit from one country to another,* 14 *converteth Lydia.* 16 *casteth out a spirit of divination.* 19 *For which cause he and Silas are whipped and imprisoned.* 26 *The prison doors are opened.* 31 *The jailer is converted,* 37 *and they are delivered.*

THEN came he to [a]Derbe and Lystra: and, behold, a certain disciple was there, [b]named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek:[1]

2 Which was [c]well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised[2] him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, [d]they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And[e] so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of [g]Galatia, and were forbidden [h]of the Holy Ghost to preach the word in [i]Asia,[3]

7 After they were come to Mysia, they assayed to go into Bithynia:[4] but the Spirit[5] suffered them not.

8 And they, passing by Mysia, came down to [j]Troas.[6]

9 ¶ And [k]a vision appeared to Paul in the night; There stood a man of Macedonia,[7] and prayed him, saying, [l]Come over into Macedonia, and help us.

10 And after he had seen the vision, [m]immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia,[8] and the next *day* to Neapolis;[9]

12 And from thence to [n]Philippi, which is the chief[1] city of that part of Macedonia,[2] *and* a colony:[3] and we were in that city abiding certain days.

13 And on the [o]sabbath we went out of the city by a river-side, [p]where prayer was wont to be made;[4] and we sat down, and [q]spake unto the women which resorted *thither.*

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of [r]Thyatira,[5] which worshipped God, heard *us:* [s]whose heart the Lord opened,[6] that she attended unto the things which were spoken of Paul.

15 And when [t]she was baptized, and her household, she besought *us,* saying, If ye have judged me [u]to be faithful to the Lord, come into my house, and abide *there.* And she [v]constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel [w]possessed with a spirit of divination[7] met us, which brought her masters much gain by soothsaying:[8]

17 The same followed Paul and us, and cried, saying, These[9] men are the servants of the most high God, which show unto us the [x]way of salvation.

18 And this did she many days. But Paul, [y]being grieved,[1] turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that [z]the hope of their gains was gone, [a]they caught Paul and Silas, and drew *them* into the [b]market-place, unto the rulers,

20 And[d] brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.[3]

22 And[e] the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them.*

23 And[f] when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust

CHAPTER XVI. Ver. 4. *As they went through the cities.* While a local and fixed ministry is undoubtedly sanctioned, because exemplified in the Acts and Epistles, Ac. xiv. 17, 28, &c.; Tit. i. 5, yet an itinerant ministry appears under equally apostolic sanction. Wherefore it well becomes all churches, however long and firmly settled in the faith, well to consider how far continuance of a similar itinerancy may still be necessary both to apostolic structure and apostolic success. *C.*

Ver. 6. *Galatia.* A division of Western Asia adjoining Phrygia on the north-east, sometimes called Gallo Grecia, both of which names it derived from a colony of Gauls who migrated thither under Brennus, B.C. 276, and whose descendants continued to speak the Gallic language till the third century of the Christian era. *C.*

Ver. 12. *Philippi.* A city about twelve miles north of Neapolis, so named after Philip, the father of Alexander, and celebrated in heathen annals as the scene of the decisive conflicts between the armies of Augustus and Anthony, Brutus and Cas-

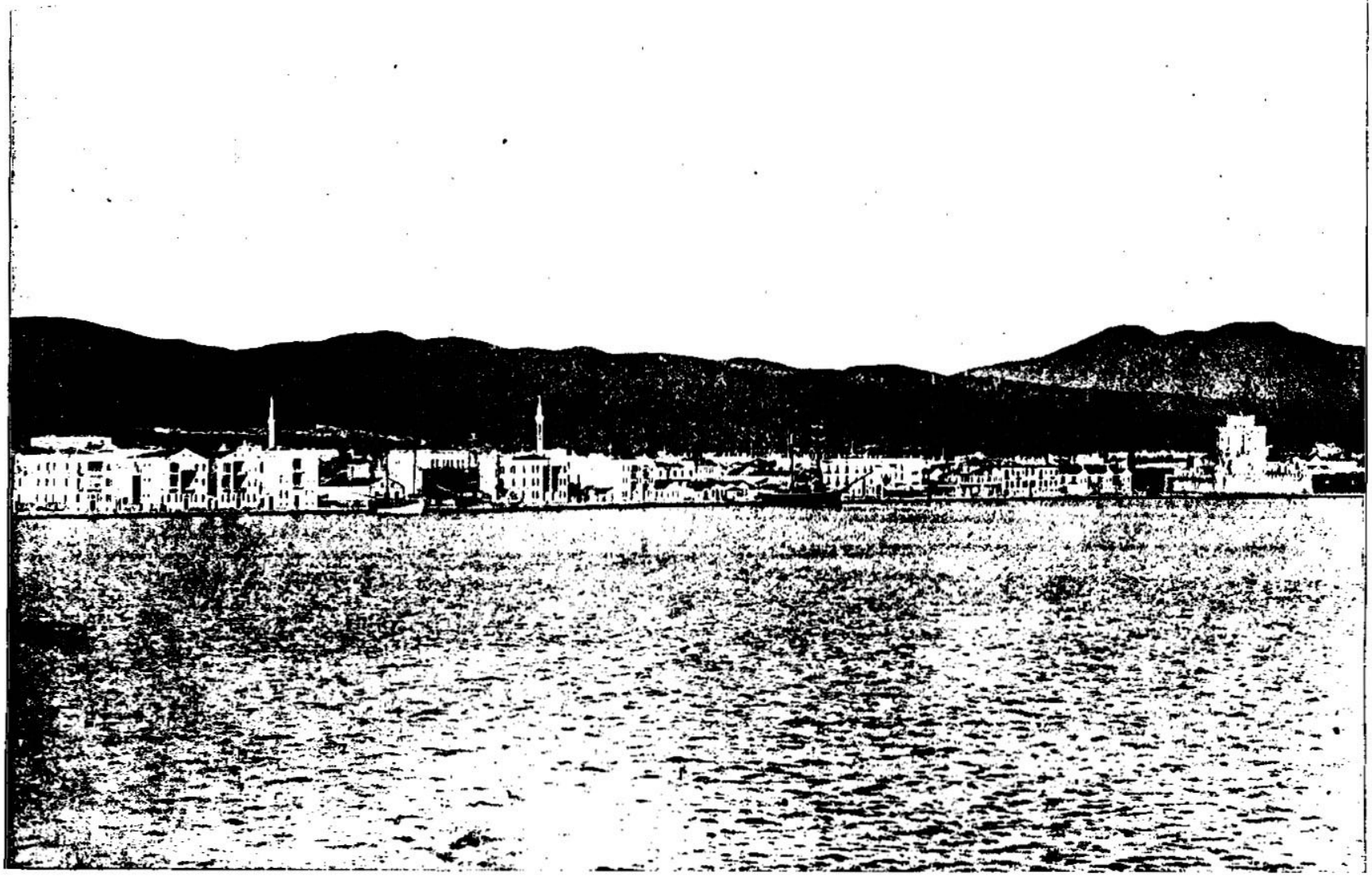

THESSALONICA. [Acts. xvii:1.]—"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews." The above view shows Thessalonica as it is to-day. Thessalonica has always been a city of note. It was an ancient city of Macedonia and was known as Thernia. A daughter of Philip, king of Macedonia, was named Thessalonica. She was the sister of Alexander the Great and married Cassander. This city was named Thessalonica in honor of King Philip's daughter. There are here about 75,000 inhabitants, among them a great many prosperous Jews. You see the minarets of the mosques rising in different parts of the city; this indicates that there are Mahometans here also, but they are not influential.

them into the inner prison, and made their feet fast in the [h]stocks.[4]

25 ¶ And[i] at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And[j] suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he[k] drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do[l] thyself no harm; for we are all here.

29 Then he called for a light,[5] and sprang in, and came [m]trembling, and fell down before Paul and Silas,

30 And brought them out, and said, [n]Sirs, what must I do to be saved?

31 And they said, [o]Believe on[6] the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And[q] they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and [r]was baptized, he and all his, straightway.

34 And when he had brought them into his house, he [s]set meat before them, and [t]rejoiced, believing in God with all his house.

35 ¶ And [u]when it was day, the magistrates sent the sergeants,[7] saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and [v]go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned,[8] being[w] Romans, and have cast *us* into prison; and now do they thrust us out privily? nay, verily; [x]but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates: and they [y]feared, when they heard that they were Romans.[9]

39 And[z] they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, [a]and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 *Paul preacheth at Thessalonica,* 4 *where some believe, and others persecute him.* 10 *He is sent to Berea, and preacheth there.* 13 *Being persecuted at Thessalonica,* 15 *he cometh to Athens, and disputeth, and preacheth the living God to them unknown,* 34 *whereby many are converted unto Christ.*

NOW when they had passed through Amphipolis and Apollonia, they came to [a]Thessalonica,[1] where was a synagogue of the Jews:

2 And Paul, [b]as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 Opening[c] and alleging that Christ must needs[2] have suffered, and risen again from the dead; and that this Jesus, whom I [3]preach unto you, is Christ.[4]

4 And[d] some of them believed, and [e]consorted with Paul and Silas; and of the devout [5]Greeks a great multitude, and of the chief women not a few.

5 ¶ But[g] the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a com-

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mius; but still more justly celebrated in Christian annals as the first city of Europe in which the gospel was preached. Under Turkish misrule it has long been reduced to the condition of a miserable village; but some remnants of Christianity are still found among its few and impoverished inhabitants—a seed of hope when 'the time for favour' shall return. *C.*

REFLECTIONS.—There is need of wisdom from above to direct us when to condescend to men's weaknesses, and when to assert our privileges, religious or civil. God remarkably owns his gospel for the conversion and edification of men when it is faithfully and rudently preached. And in loving wisdom he directs where to preach it, and where not. Marvellous is it that he has not forbidden nor hindered the preaching of it in Britain, where it has been so peculiarly undervalued, rejected, denied, and detested! God deals with people in very different forms in bringing them to his Son. And some of them, when near to the brink of hell, as well as to the ordinances of grace, are plucked as brands out of the burning. But it is enough if, either in a more kind or a more awful manner, they be deeply convinced of sin and self-insufficiency, and led to receive and rest upon Jesus Christ alone, in all his offices, for salvation, as he is offered in the gospel. And while God, in infinite kindness, becomes at once their God and the God of their seed, they will testify their high regard to the instrument of their conversion, and be deeply concerned for the eternal salvation of their whole family. Satan will turn himself and his agents into very different forms, will become a friend, an angel of light, a witness for Christ, or a selfish, outrageous, persecuting fury, in order to sully the honour and prevent the spread of the gospel. But let them do as they will, Jesus can support, comfort, vindicate, and render victorious his faithful servants. No persecutor is so proud or furious but either the terrors of God can restrain or his grace convert him. And, if possible, Christ's ministers should study to obtain their deliverances with honour as well as with safety; but they must never manifest any selfish resentment. Learn, my soul, carefully to observe providential directions. Always delight in meetings for prayer or religious conference. Never relish dissembled applause, however just. In every distress believe in Jesus Christ; and always rejoice in suffering for his sake.

CHAPTER XVII. Ver. 11. *More noble* seems to imply both higher in rank (see ver. 5), of better education, principles, and feelings—more rational, more candid, more thoughtful, more generously disposed, because more acquainted with the Scriptures, and more anxious to study them. *C.*

REFLECTIONS.—How justly the Holy Ghost had witnessed that bonds and afflictions awaited the apostle in every city! And it is delightful to see ministers preaching the gospel, regardless of all fatigue, contempt, and persecution, counting nothing too dear for Christ and his cause. It is comely when all the sermon is plainly derived from the oracles of God, and when hearers attentively receive the truth, and examine all they hear by the Scripture. Important is the matter of gospel preaching, even Jesus' person, sufferings, and glory; his dying for our sins, and calling us back from our graves to his last judgment. Powerful is its efficacy in the conversion of multitudes, and even of persons of rank, in places the most wicked. Real converts take delight in owning, holding fellowship with, and caring for the safety and comfort of, faithful ministers; while the offscourings of mankind, and the high pretenders to wisdom, readily unite together against Jesus Christ and his gospel. Unhappy is the place where the mob are both judges and executioners. Very false, but common, is the pretence that Jesus' sole headship over his church interferes with lawful civil authority; and yet many magistrates dread danger chiefly from noted believers.—If ministers be persecuted in one city they may flee to another. But they will everywhere meet with as abounding wickedness, and, in consequence thereof, much contempt and hatred. Yet, the nearer Christ's Word lies to their own hearts, they will the more eagerly seize all opportunities of publishing it. Great prudence is necessary in dealing with self-conceited pretenders to wisdom. Nowhere has the gospel less success than among such. They are often ignorant of the plainest doctrines of nature, of the divine perfections, and of our relation to God as our Maker, Preserver, and Disposer. None are more madly set upon the most senseless idolatry, or more given to waste precious moments in mere trifles. Wonderful is the wisdom of God in permitting them to be so blinded by the god of this world; and great his mercy in calling men to repent, in view of the future judgment, whether they will hear or forbear.

CHAPTER XVIII. Ver. 1. *Corinth.* One of the most illustrious cities of Greece, situated on the isthmus that joins the Peloponnesus, or Morea, to the continent. It is said to have been founded in the year 1514 B.C., and to have been

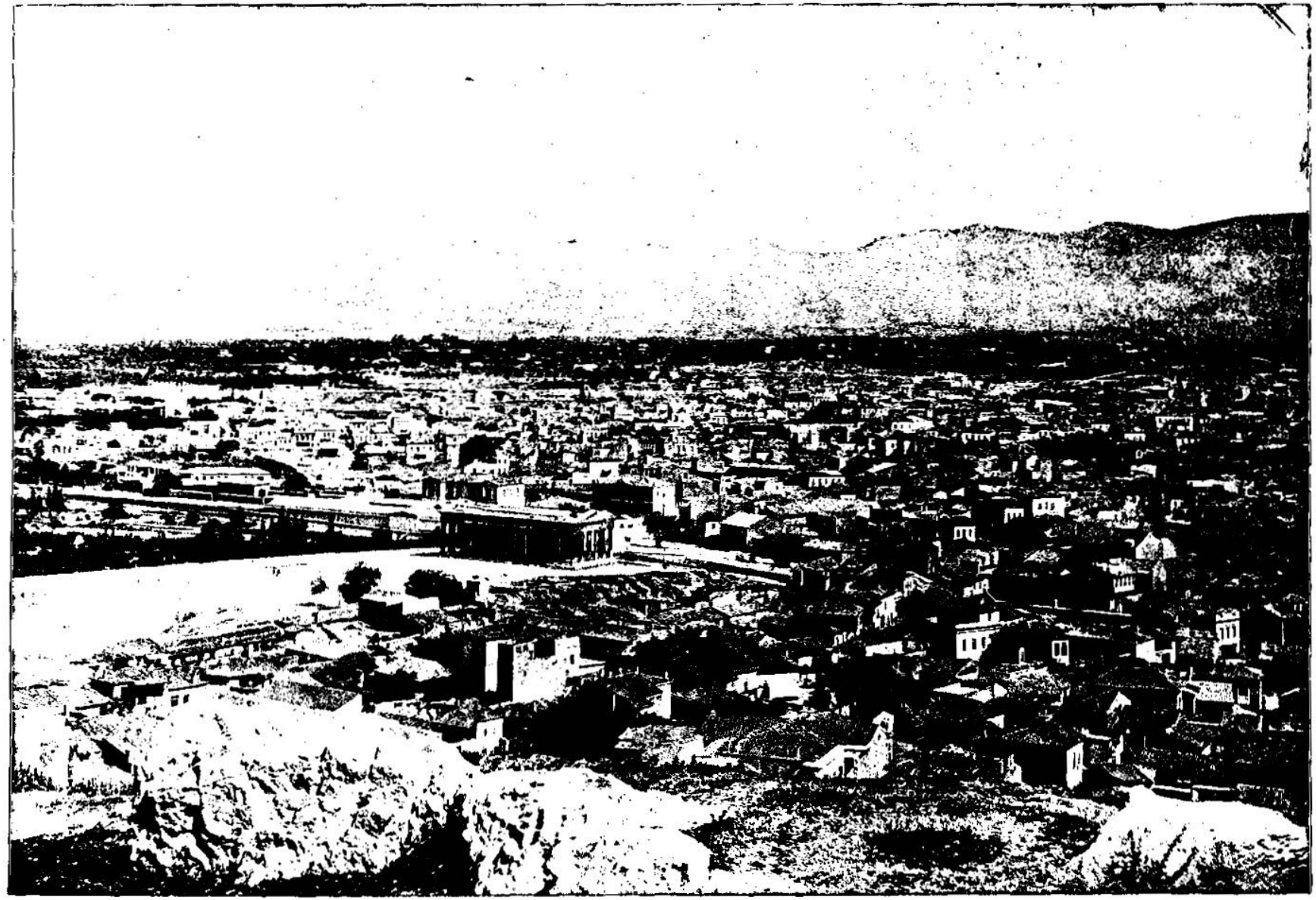

ATHENS, FROM MARS HILL, SHOWING TEMPLE OF THESEUS AS PAUL SAW IT. [Acts, xvii:16.]—There is but one building in the panorama before us that was standing, as it stands to-day, when Paul looked in the direction you are looking now. That was the temple of Theseus, which you see with rows of Doric columns running all the way round it. It is a source of pleasure to be able to look upon a building now that we know absolutely he saw. We can say this of the temple of Theseus. This temple had been here more than 500 years when Paul came to Athens. The city he saw from Mars Hill was far different from the modern Athens, with its electric lights and railroad cars, which we see to-day from the same sacred height. Athens has now nearly 150,000 inhabitants, and is in all respects a modern city.



MARS HILL, ATHENS, FROM WHICH PAUL ADDRESSED THE SUPERSTITIOUS ATHENIANS. [Acts, xvii:22.]—From the top of Mars Hill, overlooking the classic and beautiful Athens, was preached perhaps the greatest sermon that was ever uttered by the lips of man. It was delivered in the presence of philosophers and from the top of the rock you see in the picture. It was in this place the ancient Athenians were accustomed to hold their court. Standing on Mars Hill, St. Paul was in full view of all the great works of art that made Greece famous. The Parthenon, crowning the Acropolis, was to the east, the temple of Theseus was to the northwest and the rostrum from which Demosthenes thundered was to the southwest. When St. Paul was here all these works of art and historic places had not suffered from the disintegrating effects of time.

pany, and set all the city on an uproar, and assaulted the house of Jason,[h] and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, [i]These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and [j]these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And [k]they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And[l] the brethren immediately sent away Paul and Silas by night unto Berea:[6] who coming *thither*, went into the synagogue of the Jews.

11 These were [m]more noble than those in Thessalonica, in that [n]they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore[o] many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, [p]they came thither also, and stirred up the people.

14 And[r] then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens:[7] and receiving a commandment [s]unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, [t]his spirit was stirred in him, when he saw the city wholly given to idolatry.[8]

17 Therefore[u] disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them[9] that met with him.

18 Then certain [v]philosophers of the Epicureans,[1] and of the Stoics,[2] encountered him.[3] And some said, What will this babbler[4] say? other some, He seemeth to be a setter forth of strange gods: because he [x]preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto [5]Areopagus,[6] saying, May we know what this new[y] doctrine, whereof thou speakest, *is?*

20 For thou bringest [z]certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars'-hill,[7] and said, *Ye* men of Athens, I perceive that in all things ye are [a]too superstitious.[8]

23 For as I passed by, and beheld[9] your [1]devotions,[2] I found an altar with this inscription, TO [3]THE UNKNOWN GOD.[4] Whom therefore ye ignorantly worship, him declare I unto you.

24 God[b] that made the world,[5] and all things therein, seeing that [c]he is Lord of heaven and earth, [d]dwelleth not in temples made with hands;

25 Neither[e] is worshipped with men's hands, as though he needed any thing, seeing he [f]giveth to all life, and breath, and all things;

26 And[g] hath made of one blood all nations of men, for to dwell on all the face of the earth, and [h]hath determined the times before appointed,[6] and the bounds of their habitation;

27 That[i] they should seek the Lord, if haply they might feel after him, and find him, though he be not [k]far from every one of us:

28 For [l]in him we live, and move, and have our being; as certain also of your own [m]poets[7] have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, [n]we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.[8]

30 And[p] the times of this ignorance God winked at;[9] but now [q]commandeth all men every where to repent:

31 Because [r]he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance[1] unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the [s]resurrection of the dead, some [t]mocked: and others said, We will hear thee [u]again of this *matter*.

33 So[v] Paul departed from among them.

34 Howbeit[x] certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite,[2] and a woman named Damaris, and others with them.

CHAPTER XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city, he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things, Paul departed from Athens, and came to Corinth;[1]

2 And found a certain Jew named [a]Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had

CHAP. XVIII. [a] A.D. cir. 56. – [1] The richest city of Greece. 1 Co 1.2. 2 Co 1.1. 2 Ti 4.20.

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governed by native kings from 1360 till 728 B.C., when it came under the government of an annual magistracy. In 146 B.C. it was pillaged and burned by the Roman consul Mummius, but restored by Julius Cæsar in the year 46 B.C., when it became the finest city in Greece. In this condition of prosperity that accompanied, alas! with proportionate luxury and proverbial laxity of morals), it was visited by the apostle Paul about A.D. 54. *C.*

Ver. 20. Great cities are always very hot-beds of sin; yet in the midst of their corruption God often preserves a 'salt of the earth' by which they are preserved from a total moral putrefaction. Nay, where the whole visible mass of society seems utterly hopeless of reformation, God has often 'much people' secretly 'sighing and

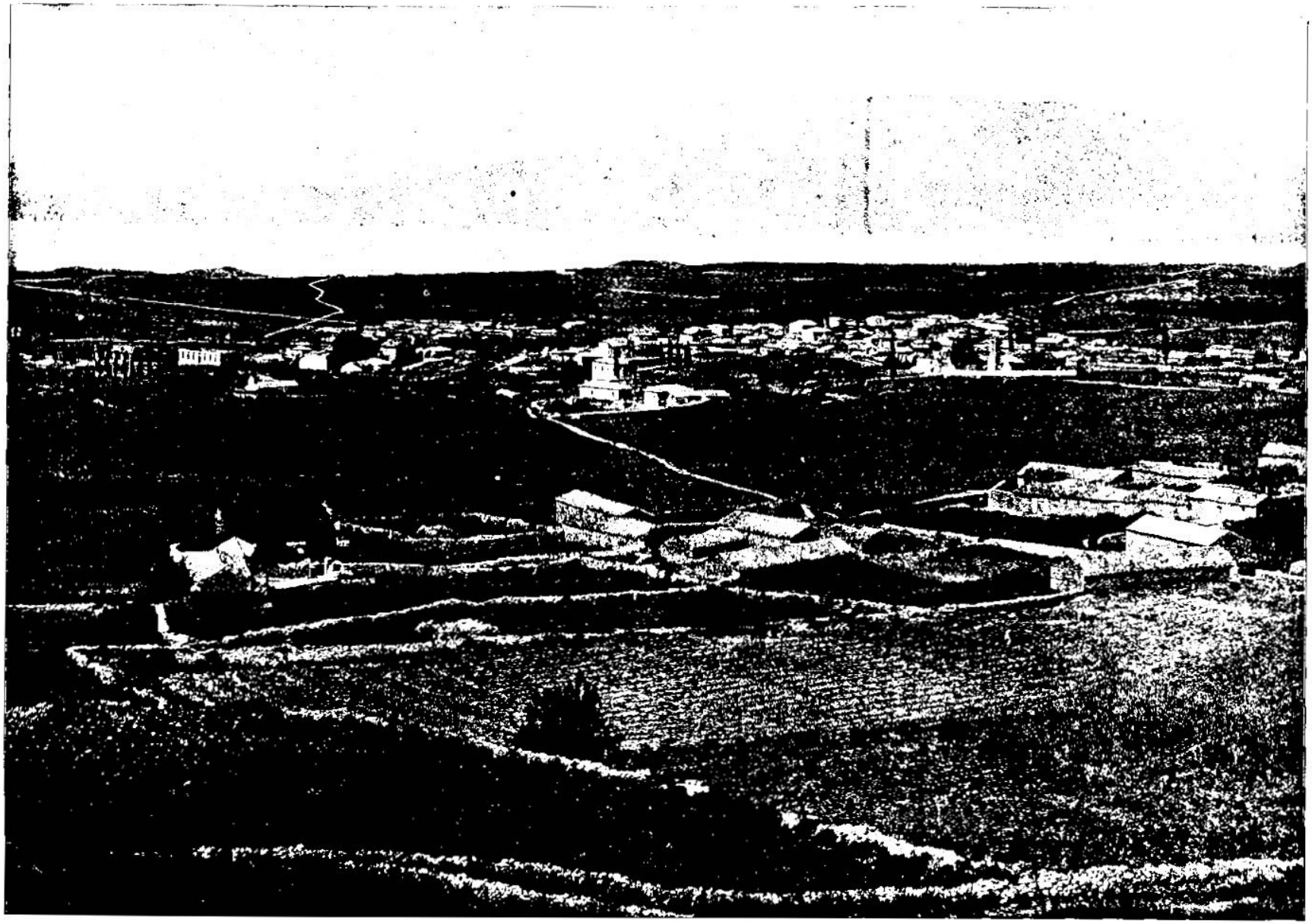

GENERAL VIEW OF OLD CORINTH. [Acts, xviii:1.]—"After these things Paul departed from Athens and came to Corinth." Corinth was an ancient city of Greece situated on the middle of the Isthmus of Corinth. It received its name from Corinthus, the son of Pelops. The inhabitants were once very powerful. Corinth was burned to the ground by the Romans in 146 B. C. It is said that during the conflagration all the metals which were in the city melted and mixed together and formed that valuable composition of metals known as Corinthian brass. When St. Paul came to this city in A. D. 51 it was perhaps the most corrupt community on earth. There was a famous temple of Venus here then given up to lasciviousness. The city that St. Paul saw was built by Julius Cæsar. It is about five miles from the new city.

commanded all Jews to depart[2] from Rome;) and came unto them.

3 And because he was of the same craft, he abode with them, and [h]wrought: for by their occupation they were tent-makers.[3]

4 And[c] he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And [d]when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit,[4] and [e]testified to the Jews *that* Jesus *was* Christ.

6 And [f]when they opposed themselves, and blasphemed, [g]he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: [h]from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one*[5] that worshipped God, whose house joined hard to the synagogue.

8 And[i] Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians [k]hearing, believed, and were baptized.

9 ¶ Then[l] spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For[m] I am with thee, and no man shall set on thee to hurt thee: for [n]I have much people in this city.

11 And he continued[6] *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio[7] was the deputy of Achaia,[8] the Jews [p]made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, [q]This *fellow* persuadeth men to worship God contrary to the law.[9]

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, [r]If it were a matter of wrong,[1] or wicked lewdness,[2] O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names,[3] and *of* your law, [s]look ye *to it;* for I will be no judge of such *matters*.

16 And[t] he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes,[4] the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio [u]cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in [v]Cenchrea:[5] for[w] he had a vow.[6]

19 And he came to [x]Ephesus,[7] and left them there: but he himself entered into the synagogue, and [y]reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast[8] that cometh in Jerusalem: but I will return again unto you, [z]if God will. And he sailed from Ephesus.

22 And when he had landed at [a]Cesarea, and gone up, and saluted the church, he went down to [b]Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of [c]Galatia and Phrygia in order, [d]strengthening all the disciples.

24 ¶ And[e] a certain Jew named Apollos, born at Alexandria,[9] an eloquent man, *and* [f]mighty in the scriptures, came to Ephesus.

25 This[h] man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, [i]knowing only the baptism of John.[1]

26 And he began to speak [j]boldly in the synagogue: whom when [k]Aquila and Priscilla had heard, they took him unto *them*, and [l]expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren [m]wrote, exhorting the disciples to receive him: who, when he was come, [n]helped them much which had [o]believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, [p]showing by the scriptures that Jesus was Christ.

CHAPTER XIX.

6 *The Holy Ghost is given by Paul's hands.* 9 *The Jews blaspheme his doctrine, which is confirmed by miracles.* 13 *The Jewish exorcists* 16 *are beaten by the devil.* 19 *Conjuring books are burned.* 24 *Demetrius, for love of gain, raiseth an uproar against Paul,* 35 *which is appeased by the town-clerk.*

AND it came to pass, that, while [a]Apollos was at Corinth, Paul having passed through

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[2] Or, their assembly. [3] Or, artificers. [4] Or, constrained by the spirit. [5] Or, a disciple. [6] Or, abode. [7] Or, proconsul. [8] Or, Greece. [9] Or, contrary to the decrees of Cæsar.

[1] Or, unjust dealing. [2] Or, villany. [3] Or, sayings. [4] Or, Sosthenes also. [5] Or, Cenchrea also. [6] Or, vow which he had vowed.

[1] Or, knowing only the baptism of John. [2] Or, Apollos also.

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[2] Suetonius, Claudius, 25. Dio Cassius, lx. 6. Orosius, vii. 6. Josephus, Antiq. xviii. 3. 5. Tacitus, Annal. xii. 52. Dio Cassius, lx. 6. Orosius, vii. 6. Josephus, Antiq. xviii. 3. 5. Tacitus, Annal. xii. 52.

[3] *Were tent-makers.* Paul's trade was not a mean one, as some have supposed. Cilicia, his native country, was famous for the manufacture of tents, and Tarsus, his native city, was the principal seat of that manufacture. Paul's trade was therefore honourable, and he was not ashamed of it. *C.*

[4] *Was pressed in the spirit.* Was constrained by the Spirit, or, as it is rendered in the margin, was wholly given up to the word. *C.*

[5] *Justus.* A proselyte. *C.*

[6] *Continued.* Paul's residence at Corinth was longer than at any other place. *C.*

[7] *Gallio.* Was elder brother of Seneca the famous philosopher. *C.*

[8] *Achaia.* All Greece south of Thessaly was now so called. *C.*

[9] *Contrary to the law.* Jewish. *C.*

[1] *Wrong.* Injustice to the subject. *C.*

[2] *Wicked lewdness.* Most probably any act burlesquing or turning into ridicule some of the Jewish ceremonies. That instances of this kind did occur, Josephus testifies; and it appears that when detected they were severely punished by the Roman magistrates. *C.*

[3] *Names.* Such as, whether Jesus were or were not to be called "King," which the deputy considered a question of Jewish law, not as an interference with the imperial superiority of Rome. *C.*

[4] Perhaps not he in 1 Co. 1. 1.

[5] It was customary for Jewish parents in all ranks of life to train their children in trades and handicrafts. Paul was taught tent-making. It is a remarkable fact that tent-making was a staple manufacture of Cilicia, and that Tarsus, his native city, was the principal seat of that manufacture. Paul's trade was therefore honourable, and he was not ashamed of it. *C.*

[6] Whether Paul or Aquila had made the vow is matter of question. The expositors mostly incline with the Greek tongue are, however, generally agreed in referring it to Aquila. Whether the vow was that of the Nazarite, or some other vow, is unknown, and conjecture is useless. But as the word of God does not condemn it, it must have been some holy resolution. *C.*

[7] *Ephesus.* A famous city of Western Asia, celebrated for its temple of Diana. *C.*

[8] *Keep this feast.* Passover, Ex. 12. 6. Dc. 16. 1. ch. 19. 27; 20. 16.

[9] *Alexandria.* A city of Egypt, built by Alexander of Macedon, the seat of the Egyptian kings, and still a fortress of considerable strength, and a port of extensive trade. *C.*

[1] He must have been absent from the country from the period of John's preaching, which merely announced the speedy coming of Messiah, and the necessity of baptism as an evidence of faith, and sign and seal of the forgiveness of sins. *C.*

crying for all the abominations that are round about them, and earnestly inquiring, 'What must we do to be saved?' *Note,* Let this statement of the Spirit, who knows the hearts of all men, and who searches and reveals when he will the deep things of God, encourage every effort for the melioration of society through the preaching of the gospel. It is God's means. It succeeded in licentious Corinth, and has never been unsuccessful wherever it has been employed in faith. *C.*

REFLECTIONS.—Happy are those churches where ministers are so hearty in their work that they will rather labour for their own subsistence than prejudice men against the gospel, or give enemies a handle to reproach them as mercenary! But there is need of divine direction when to condescend and when not. Ministers should take great pains in making known Christ, and persuading men to accept of him as their only Saviour, and in defending the great truths of the gospel, till their hearers manifest themselves incorrigibly wicked and obstinate rejecters of it. And, alas! dreadful is their destruction whose blood faithful ministers stand clear of! But while some despise the gospel to their own undoing, it will become powerful to others, even the most unlikely. His own, whether great or small, shall be ever blessed. If ministers have God's direction, promise, presence, comfort, and protection, they need fear nothing. Success shall crown their labours; yea, even heathens, not very attentive to their duty as magistrates, shall refuse to persecute them. And the more success faithful ministers meet with, they are still the more diligent.—It is comely when old experienced Christians are inclined readily to instruct younger ones. And young preachers, who gladly accept instructions from exercised saints, though of the weaker sex, bid fair to be useful, if not famous, in gathering and edifying the church. There is little hope of such as are too wise to learn. And nothing should preachers more study than to have the Scriptures stored up in their memories and deeply written in their hearts, that all they deliver to others may be plainly marked with the authority of God.

CHAPTER XIX. REFLECTIONS.—Much more clear and glorious is the gospel dispensation which we

the upper coasts,[1] came[b] to Ephesus; and finding certain disciples,

2 He said unto them, Have [c]ye received the Holy Ghost[2] since ye believed? And they said unto him, [d]We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, [e]Unto John's baptism.

4 Then said Paul, [f]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this,* they were baptized in[h] the name of the Lord Jesus.

6 And[i] when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and [j]prophesied.

7 And all the men were about twelve.

8 ¶ And he went [k]into the synagogue, and spake boldly for the space of three months, disputing,[3] and persuading the things concerning the kingdom of God.

9 But[l] when divers were hardened, and believed not, but spake evil of that [m]way before the multitude, he [n]departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.[4]

10 And[p] this continued by the space of two years; so that all they which dwelt in [q]Asia[5] heard the word of the Lord Jesus, both Jews and Greeks.

11 And[r] God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists,[s] took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We [t]adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus[u] I know, and Paul I know; but who are ye?

16 And[v] the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

A.M. cir. 4061. A.D. cir. 57.

1 *Upper coasts.* The upper and inland districts of Phrygia.—C.
[a] ch. 18. 19.
[b] Je. 2. 19. ch. 20. 24, 28. 1 Pet. 4. 6.

2 Having received the testimony concerning the kingdom of God, and been by John baptized unto repentance, they must have known the Scriptures, and consequently the existence of the Holy Spirit, and the prophetic promise of his effusion. Their meaning, therefore, must be that they had not heard of the miraculous gifts of the Holy Spirit bestowed on the day of Pentecost upon the Jews, and afterwards, at the conversion of Cornelius, upon the Gentiles. See ver. 4, 6.—C.
[c] 1 Sa. 3. 7. ch. 8. 16.
[d] ch. 18. 25. Mat. 3. 11. Mar. 1. 4. Lu. 3. 3. Jn. 1. 33.
[e] Mat. 3. 11. 21. 3. Mar. 1. 4, 8. Lu. 3. 16. Jn. 1. 15, 26, 27, 30. ch. 3. 31. 21. 20, 23, 24, 25.
[f] Mat. 28. 19. Ro. 6. 3, 4. Ga. 3. 27. 1 Pe. 3. 19, 21. 1 Co. 1. 13.
[g] ch. 2. 38. 8. 12. 10. 44, 46, 48. 11. 15, 16. 15. 8. 1 Ti. 4. 6.
[h] 1 Co. 14. 1, &c.
[i] ch. 3. 19. 13. 5, 14, 46. 14. 1. 17. 2, 3. 18. 4, 19. 28. 26. 20, 21. 28. 23. 1 Co. 15. 3, 4. 2. 2. ch. 13. 14, &c. Ep. 3. 8.

3 *Disputing.* Rather, 'reasoning.'—C.
[k] ch. 13. 45, 46. 16. 13. Ro. 12. 7. Ga. 5. 6. 2 Ti. 4. 15. 2 Pe. 2. 2. Jude 10.
[l] ch. 13. 45, 46. 17. 5. 18. 6. 24. Is. 5. 12.
[m] ch. 9. 2. 24. 14. ver. 23. 22. 4. 21. 25. 22.
[n] 1 Ti. 6. 5.

4 Tyrannus was probably a Gentile and a private teacher of philosophy, who was either a convert to Christianity or an earnest inquirer after truth.—P.
[p] ch. 20. 18—21, 31. Ps. 15. 1. Ro. 12. 18. 16. 19. Ga. 1. 22. 1 Ti. 1. 15. 1 Pe. 1. 1. Re. 1. 4, 11.

5 *Asia* here means merely that province of modern Asia in which the seven churches stood. And as Ephesus was a chief seat of trade and a celebrated centre of attraction by reason of its magnificence and luxury, there is no difficulty in understanding how 'all in Asia' might, in the space of two years, hear the word of the gospel, either directly in their own persons, or mediately through the report of others.—C.
[q] Mar. 16. 17, 20. Ja. 5. 14, 15. He. 2. 4. ch. 3. 12, 16. 5. 12. 8. 6, 7. 14. 3, 10. 16. 18. 2 Ki. 4. 29.
A.D. cir. 63.
[r] Mat. 10. 20. Mar. 9. 38. Lu. 9. 49. ch. 8. 18, 19.
[s] Mat. 12. 63. Mar. 5. 7. 1 Ki. 22. 16. Jos. 6. 26. 1 Sa. 14. 24.
[t] Mat. 8. 29. ch. 16. 17.
[u] Lu. 8. 29. Ps. 7. 15. 16. 9. 15, 16. 140. 8—11.

* *Curious arts.* Such as, pretending, by incantations, to raise the dead, or coerce spirits to appear and reveal things unknown, or foretell events to come, to heal, or sometimes to inflict diseases; to counteract evil influences by amulets or charms, to interpret dreams, calculate nativities, and foretell by planetary aspects the good or evil that lay before credulous dupes.—C.
[x] ch. 7. 43. 8. 9, 11. 13. 22. Ps. 62. 9. 78. 1. Is. 2. 6. 57. 3, 9. Jer. 6. 9. 11. He. 2. 6.

[y] Mat. 3. 6. Ro. 10. 10. Jos. 7. 19. Je. 3. 13. 31. 18. Ezr. 10. 11. Da. 9. 4. 31.

5 *Their deeds.* The earnest profession to supernatural skill and power by which they had deceived the people.—C.
[z] ch. 7. 16. Mat. 3. 8. note.

* See note * in first column.

6 *The books* themselves were most probably such as *treatises on Magic,* and *Astrology, and on Dreams*—professed sciences, by which, alas! for human ignorance, vanity, presumption, and credulity, even not a few professing Christians still continue to be deluded.—C.

7 *Fifty* or £1000 sterling.

[a] ch. 5. 1, 12. 24. 25. 55. 11. 1. 28. 1. 5. 2 Th. 3. 1. ch. 16. 5.
[b] Ro. 1. 13. 15. 23. 1. 2. 11. 6. 7. 20. 22. Ps. 141. 10.

8 *In the spirit.* Surely this purpose arose from the revelation, guidance, and persuasion of the Holy Spirit; for if the purpose was merely of Paul's own spirit, why mention 'the spirit' at all? In that case it had been enough to say, 'Paul purposed,' without any additions.—C.
[c] ch. 18. 21. 20. 15, 16. 20. 22.
[d] ch. 13. 1. 20. 16. Ro. 15. 23, 26. Ga. 2. 1.
[e] ch. 16. 9. 1 Ti. 3. 14. 2. Ro. 10. 21. 2 Ti. 4. 22.
[f] 2 Co. 1. 8. 11. 9. ch. 9. 21. 15. 30. 24. 4. 5. 25. 27. 3. ver. 9.

1 These were, most probably, medals, or miniature models of the great temple at Ephesus, purchased either as curiosities or as imaginary aids to devotion, as the models of *Santa Casa* at Loretto are still manufactured, purchased, and employed.—C.

2 *Diana.* Represented in heathen mythology as the daughter of Jupiter and Latona, the patroness of wisdom, chastity, and hunting. Under the name of Diana the moon was worshipped.—C.
[g] ch. 16. 16, 19. 1 Ti. 6. 5, 10. Is. 46. 11, 12.
[h] ch. 16. 16, 19. Re. 18. 11, 16, 19. 2 Ti. 3. 9, 10. Phi. 2. 21. ver. 24.
[i] ch. 18. 19—26. 20. 2. Ga. 4. 8, 1 Th. 1. 9.
[k] Ps. 115. 4—8. Is. 44. 9, 20. Je. 10. 3—5, 9, 14, 15. ch. 14. 15—17, 27. 1 Co. 8. 4—6. 10. 20. 12. 2. Ga. 4. 8. 1 Th. 1. 9.

3 One of the ancient wonders of the world—425 feet long, 220 broad having 127 pillars sixty feet high. It was burned by Erostratus, under the monomaniac desire of having his name handed down to posterity.—C.
[l] Zep. 2. 11.
[m] Re. 13. 3, 8. 17. 2. Mat. 7. 13. 1 Jn. 5. 19. ch. 14. 5.

4 Places where the people met for public sports, where men were devoured by beasts, &c.—1 Co. 15. 32. 4—6; 10. 20; 12. 2. Ga. 4. 8. 1 Th. 1. 9.

5 To give account of the Christian faith. ch. 14. 15—18; 17. 22—31. 1 Co. 15. 3, 4.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; [a]and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that [b]believed came, and [c]confessed, and showed their deeds.[6]

19 Many of them also [d]which used curious arts[7] brought their books[8] together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.[9]

20 So[e] mightily grew the word of God, and prevailed.

21 ¶ After these things were ended, Paul purposed [f]in the spirit,[1] when he had passed through Macedonia and Achaia, to [g]go to Jerusalem, saying, After I have been there, I [h]must also see Rome.

22 So [i]he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And[j] the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines[2] for Diana,[3] brought no small [k]gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know [l]that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone [m]at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that [n]they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the [o]temple of the great goddess Diana should be [p]despised, and her magnificence should be destroyed, whom all Asia and [q]the world worshippeth.

28 And when they heard *these sayings* [r]they were full of wrath, and cried out, saying, [s]Great *is* Diana of the Ephesians!

29 And[t] the whole city was filled with confusion: and having caught [u]Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.[5]

30 And when Paul would have entered in unto the people,[6] the disciples suffered him not.

[o] Job 5. 2. Pr. 27. 4, 5. ch. 7. 54, 15. 17, 23. 45, 50. 14. 2. Ps. 2. 2 [p] Je. 50. 38. Re. 13. 4.
[q] ch. 16. 19, 20, 22, 27, 8, 21, 27. [r] ch. 20. 4. 27. 2. 1 Co. 1. 14. Ro. 16. 23. Col. 4. 10. Phile. 24. 1 Ce. 1. 14.

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enjoy than even the ministration of John Baptist. And much better the baptism of the Holy Ghost than that of mere water. But, alas! how many receive the external seals of God's covenant who have no experimental, and very little notional, knowledge of him or his influences! And though baptism is never to be repeated, yet the Spirit is daily to be received. With great boldness and persevering courage ought the gospel to be preached; and dreadful is their fate who put it from them, or attempt to counterfeit its miraculous confirmations. They but fight and labour for the devil that he may reward them with shame and ruin.—But happy are they who are turned to the Lord by a cordial faith and genuine repentance! And hopeful is the case when the peculiar favourites of Satan are made openly to renounce his service, sacrifice their dearest abominations with abhorrence, and remove every temptation of drawing back out of their own and their neighbours' way. How furiously zealous are the most of mankind for a false religion, especially if worldly gain and long custom are on its side. And with such, noise and clamour are invincible arguments for the most blasphemous absurdities. When those are so zealous for the devil, it is much to be lamented that many called Christians have so little concern for the glory of God.—Safe are the persons of God's faithful ministers, since he can make heathens earnest advocates for and prudent protectors of them. Fear of men hinders many from wickedness; but much more wise are they who are prevented from it by serious views of their future account to God.

CHAPTER XX. Ver. 7. *Upon the first day of the week*



FORUM AND PRISON OF ST. PAUL—EPHESUS. [Acts, xix:26.]—"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus." Ephesus was a famous city in Ionia, built, according to Justin, by the Amazons. Here was the great temple of Diana, the most glorious structure ever applied to the uses of pagan religion. The temple of Diana was four hundred and twenty-five feet long and two hundred feet broad. The roof was supported by one hundred and twenty-seven columns sixty feet high, which had been placed there by so many kings. It took two hundred years to complete the building. This great temple was burnt the night after Alexander the Great was born. But soon the temple was rebuilt with all its former splendor. There is absolutely nothing here now but ruins. In the above picture we have what is left of the Forum and Prison of St. Paul.

31 And certain of the chief of [a]Asia,[7] which were his friends, sent unto him, [b]desiring *him* that he would not adventure himself into the theatre.

32 Some[c] therefore cried one thing, and some another; for the assembly was confused: and the more part knew not wherefore they were come together.

33 And they drew[8] Alexander[d] out of the multitude, the Jews putting him forward.[9] And Alexander [e]beckoned with the hand, and would have made his defence[1] unto the people.

34 But when they[2] knew that he was a Jew,[3] all with one voice, about the space of two hours, cried out, [g]Great *is* Diana of the Ephesians!

35 And when the town-clerk[4] had appeased the people, he said, [h]*Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper[5] of the great goddess Diana, and of the *image* which fell[6] down from Jupiter?[7]

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and [i]to do nothing rashly.

37 For ye have brought hither these men, which are neither [k]robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open,[8] and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful[9] assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And[c] when he had thus spoken, [d]he dismissed the assembly.

CHAPTER XX.

1 *Paul goeth to Macedonia.* 7 *He celebrateth the Lord's supper, and preacheth.* 9 *Eutychus having fallen down dead,* 10 *is raised to life.* 17 *At Miletus he calleth the elders together, telleth them what shall befall to himself,* 28 *committeth God's flock to them,* 29 *warneth them of false teachers,* 32 *commendeth them to God,* 36 *prayeth with them, and goeth his way.*

AND after[a] the uproar was ceased, [b]Paul called unto *him* the disciples, and embraced *them*, and [c]departed for to go into Macedonia.

2 And when he had gone over those [1]parts, and [d]had given them much exhortation, he came into Greece,[2]

3 And *there* abode three months. And when the Jews laid wait for him,[3] as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, [e]Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and [g]Gaius of Derbe, and [h]Timotheus; and of Asia, [i]Tychicus [k]and Trophimus.

5 These going before, tarried for us at [l]Troas.

6 And we sailed away from [1]Philippi[4] after the [m]days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the [o]first *day* of the week, when the disciples came together [p]to break bread, Paul preached unto them, ready to depart on the morrow; and [q]continued his speech until midnight.

8 And there were many lights in the [r]upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into [s]a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.[5]

10 And Paul went down, [t]and fell on him, and embracing *him*, said, [u]Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos,[6] there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos,[7] we took him in, and came to Mitylene.[8]

15 And we sailed thence, and came the next *day* over against Chios;[9] and the next *day* we arrived at Samos, and tarried at [1]Trogyllium; and the next *day* we came to Miletus.[2]

16 For Paul had determined to [s]sail by

A.M. cir. 4063. A.D. cir. 64.

a See ch. 19. 31. 27. 2. Ki. 1. 1. Pe. 1. 1.

7 Native inhabitants of the Asiarchs [or, rulers of the Asian games] unto him, [or, to him] sending unto him, desiring him not to adventure himself into the theatre.

b ch. 19. 30.

c ver. 32. 1 Chron. 28.

8 *They drew.* Rather, 'Some [out of the] multitude then put forward the Jews, [or, they] bringing him forward.' [as appears from ver. 34.] C.

d ch. 4. 6. 19. 33. 1 Tim. 1. 20. 2 Tim. 4. 14.

9 As they advanced to the people.

e ch. 12. 17. 13. 16. 21. 40. 21. 40.

1 The word *defence* does not here imply answering accusations with which he was personally charged, but an apology for the Jews. The object of it seems to have been to show that the Jews were not chargeable in any way with this tumult. It would be supposed by the beadles that the Christians were only a sect of the Jews, and the Jews wished to show that they had not been concerned in giving entrance to this tumult, but that it was to be imputed to Paul and his friends.—*I.*

2 The heathen mob.

3 An enemy to idols. Ro. 2. 22.

f ver. 28. Je. 50. 38. Is. 57. 5. Ro. 1. 23.

4 Or clerk of the public sports, who registered the victories, &c.

g Ep. 3. 21.

5 Gr. *the temple keeper.*

6 The priests said, ch. 19. 35. 37. 3.

7 It is by no means improbable, that in a rude state of Pagan society, a crafty priesthood might take advantage of the fall of an aerolite, and represent it as sent from Heaven as an object of worship. The fall of such stones is of frequent occurrence.—*C.*

h Pr. 14. 29.

i ch. 25. 8.

8 Or, *the court-days are kept.*

9 Or, *ordinary.*

k Ps. 35. 1. 103. 25. Ec. 9. 17. Ju. 8. 2. 9.

l 2 Co. 1. 8–10. Ps. 66. 11. 34. 19. Ge. 32. 24. De. 32. 36.

CHAP. XX.
A.D. cir. 60.

a ch. 19. 23–41.

b Acts 16. 6. ver. 38. Ro. 16. 19. 1 Co. 16. 10. 2 Co. 1. 1. 2. 1. 1. 2. 13. 11. 1 Th. 3. 2.

c 2 Co. 7. 5. 1 Ti. 1. 3. 1 Co. 16. 5.

A.M. cir. 4064. A.D. cir. 60.

d Acts 16. 40. 1 Th. 2. 11. 1 Ti. 1. 3. 2 Ti. 4. 2. He. 13. 22.

e Eph. 6. 21. Col. 4. 7. 2 Ti. 4. 12. Tit. 3. 12.

f 2 Ti. 4. 20. ch. 27. 29.

g ch. 16. 2. 3 Co. 1. 22. 3 Jo. 2.

h ch. 16. 12. Phi. 1. 1.

i Philippi was an inland city, but its port was Neapolis, and from it doubtless Paul sailed across the Archipelago to Troas.—*I.*

k Ex. 12. 18. 19. 23. 5. 23. 15. 34. 18.

l Je. 1. 11. 19. 26. 1 Co. 16. 2. Re. 1. 10.

m ch. 2. 42, 46. 1 Co. 10. 16. 11. 20. 24.

n 2 Ti. 4. 21. ver. 31. 1 Co. 15. 1.

o Lu. 22. 12. ch. 1. 13. 9. 39.

p Mat. 26. 40. 41. Jonah 1. 5.

1 See note * in first column.

q 1 Ki. 17. 21. 2 Ki. 4. 34.

r Mat. 9. 22. Jn. 11. 11, 14. 16. 9. 40. 49.

s It appears that Paul was delayed by his evangelistic labours, so that he could not reach the ship in time. His companions, therefore, left him, and went on board. Paul himself arranged to travel overland to Assos (a distance of 20 miles), and there join his brethren in the ship, which he accomplished.—*A.*

t *Assos.* A seaport in the province of Troas.—*C.*

u Ge. 45. 5.

2 *Mitylene.* The ancient capital of Lesbos, one of the largest Islands in the Ægæan Sea, and also one of the most beautiful and fruitful. *C.*

v *Chios* and *Samos* islands of the Ægean.—*C.*

1 *Trogyllium.* A promontory in the Ægean, projecting from the coast of Lydia opposite Samos.—*C.*

2 *Miletus.* Once the chief city of Ionia. Its inhabitants were called 'Milesii,' were much addicted to navigation and commerce, and, according to Seneca, planted no fewer than 90 colonies in different parts of the world. *C.*

s ch. 18. 20. 21. 4. 15. 19. 21.

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* This is stated as a fact, not as a mere supposition or belief of those who had not full opportunity of testing the truth.

An evident proof that the primitive Christians observed the first (or Lord's) day, and were also accustomed on that day to assemble themselves for hearing the Word and observing the Lord's supper. *C.*

Ver. 8. *Many lights.* For what purpose are the 'lights' mentioned? Partly perhaps to bear record of the perfect visibility of all the acts of Christian worship which the heathen were ready to calumniate, and partly to account for the sleep of Eutychus, from the heat of the room and the exhaustion of the air. *C.*

Ver. 12. How much more should parents and friends be 'comforted' when they that have fallen asleep in forbidden pleasures, and have fallen 'dead in trespasses and sins,' are restored again to life through the preaching of the Word and the power of the Spirit. *C.*

Ver. 21. *Repentance toward God.* Grief for and hatred of sin, not because it has injured ourselves, but because it has offended a holy and merciful God—hence called 'godly sorrow,' 2 Co. 7. 10, whereby the sinner, by 'faith toward the Lord Jesus Christ,' the only Saviour and way to the Father, turns from his sin to God. *C.*

Ver. 31. *Night.* For the avoiding of danger and offence, it would appear that the primitive Christians were much accustomed to meet by night; see ver. 8. Poverty, no doubt, also tended to introduce the practice, some being originally poor, others reduced by being outcasts from their friends and proscribed in their trade, others ruined by 'the spoiling of their goods' by the hands of their covetous and unfeeling persecutors. *C.*

REFLECTIONS.—Christ's providence can carry his servants safe through the wildest uproars, and turn mad outrage into calm tranquillity and peace. Parting with Christian friends whom we expect to see no more on earth ought to be very devout and affectionate. And if murderous enemies lie in wait for us, we may cautiously avoid them. If we honour Christ much, he will honour us with good companions. And if ministers be truly faithful, they will never think they do enough in the service of Christ. They may be often wearied with, but never weary of, their work. Christians who fervently love Christ will make his Sabbath and supper their delight. And it is very unlike a Christian to shorten the one by unnecessary sloth and sleep, and almost forget the other by unfrequency. How criminal and dangerous is it, even at mid-day, to sleep at the worship of God! What if he whom we affront as unworthy of our notice he whom we contemn as unworthy to be embraced—should seize the moment, and awaken us in eternal woe! Surely then every sermon should be heard, every sacrament received, every prayer poured forth, and every farewell of friends taken, as on the brink of eternity, and as before the awful tribunal. Infinite is the importance of the ministerial work. With deep humility, earnest care, holy fear, self-denial, and candid fidelity, all the duties of it ought to be performed. The truths, the honour of Jesus Christ, and the salvation of immortal souls, are all at stake. And both ministers and people

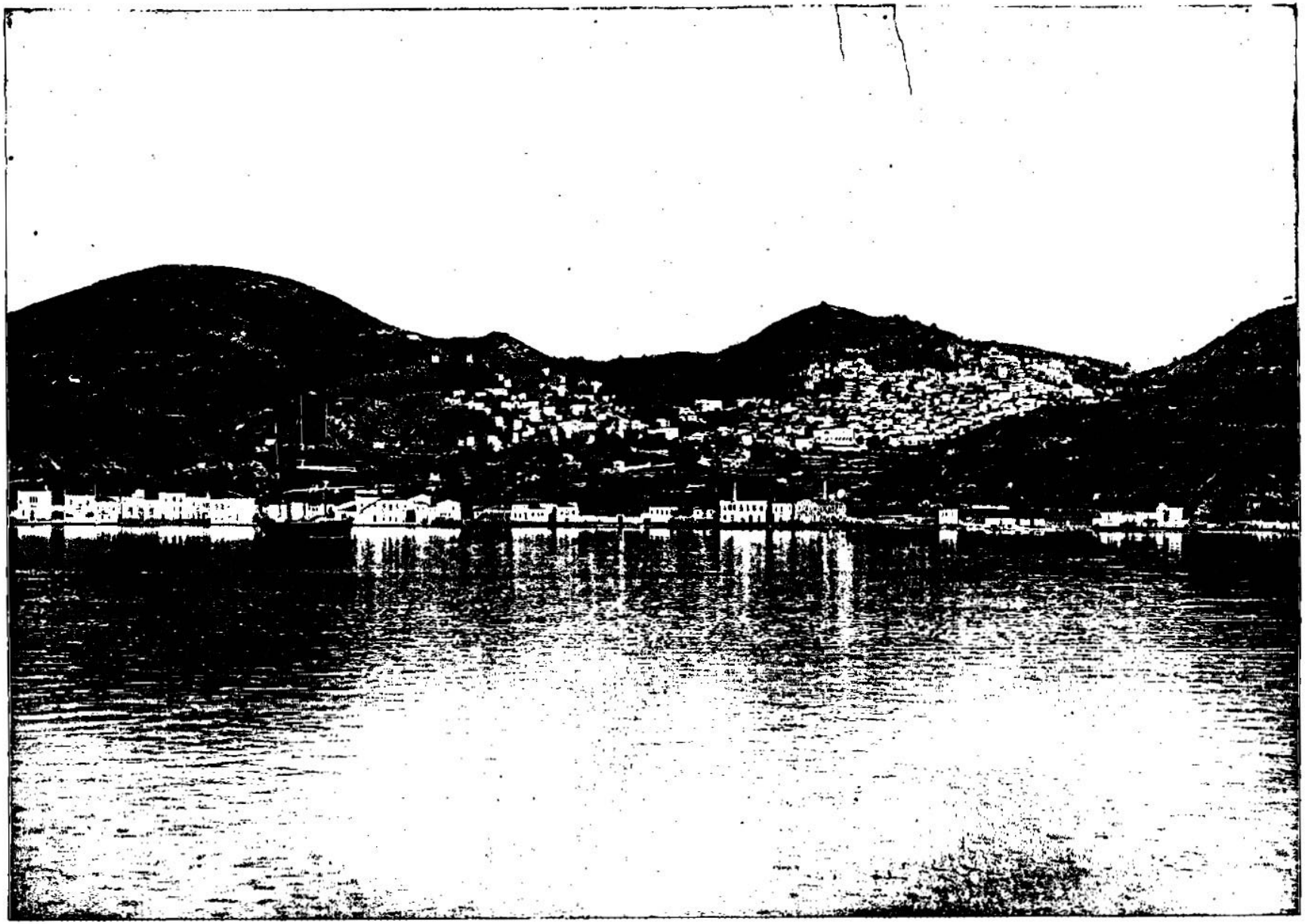

VATHY, ISLAND OF SAMOS. [Acts, xx:15.]—"And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos." Samos is an island in the Ægean Sea, on the coast of Asia Minor. The island is about 87 miles in circumference, and is known as the birthplace of Pythagoras. The people of Samos assisted the Greeks against the Persians when Xerxes invaded Europe. The people of the island have always been under the influence of Grecian ideas, and while to-day ruled by the Sultan of Turkey they are loyal in thought and feeling to Greece. This is not surprising, for the inhabitants of this island share the glory that belongs to Greece because of her achievements in literature, art and war in ancient times. The people here are seemingly prosperous.

Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the [z]day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders[3] of the church.[4]

18 And when they were come to him, he said unto them, [y]Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving[x] the Lord with all humility of mind, and with many tears, and temptations,[5] which befell me by the lying in wait of the Jews:

20 *And* [w]how I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house,

21 Testifying[b] both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, [c]I go bound in the spirit[6] unto Jerusalem, [d]not knowing the things that shall befall me there:

23 Save[e] that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.[7]

24 But[g] none of these things move me, neither count I my life dear unto myself, so that [h]I might finish my course with joy, and the ministry, which [i]I have received of the Lord Jesus, [j]to testify the [k]gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the [l]kingdom of God, shall see my face no more.

26 Wherefore[m] I take you to record this day, that I *am* pure from the blood of all *men*.

27 For[o] I have not shunned to declare unto you all the counsel of God.

28 Take[p] heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,[8] to feed the church of God,[9] which [q]he hath purchased with his own blood.[1]

29 For I know this, that after my departing shall grievous [r]wolves enter in among you, not sparing[s] the flock.

30 Also[t] of your ownselves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore[u] watch, and remember, that [v]by the space of three years I ceased not to warn every one night and day with tears.

A.M. cir. 4064. A.D. cir. 60.

z ch.2.1. 1 Co. 16. 8. 1 Ki.22.15-21. Nu.28.26-31. Ex.23.16,17; 34.22, 23, with ch.20.16.

3 Or, presbyters. ver.28. 1 Ti.4.14. 5.1. 1 Pe. 5. 1. 3 Jn.1. Ja.5. 14.

4 The distance was about 30 miles, and a good road: so that we see the two cities.—*K.*

y 1 Th.2.1-12; 1.5,9. 2 Ti.4.2 ch.19.1-20.18. 26.

x ver.3. 1 Co.2.3; 7.5. 2 Co.1.5. Phi.2.16. 1 Co.4.10-13. 2 Co.4.7-12;6.4-10.11.23-29. 7.5. Ja.1.2.

5 *Temptations*—Trials of faith, charity, patience, perseverance, and courage.—*C.*

w ver.27, 35; ch.18. 28; 20.20,31. Col.1.28. 2 Ti.4.2.

b ver.24. Mar.1.15. Lu.24.47; ch.20.18. Jn. 14.6,12; 3.20,36; 5.15,16, 18.

c ch.18.21; 19.21.

6 See note[c] below.

d Ja.4.14.

e ch.9.16; 21.4,11; 14. 22. Jn.16.33. 2 Ti.3.12. 1 Th.3.3.

7 Or, *wait for me.*

g ch.21.13. Ro.8.35, 37. 1 Co.15.31. 2 Co.1.8, 4.8,16,17; 4.7,16; 12.10. Ga.6.14. Ep.3.13. 2 Co. Phi.1.12,14,20. Col.1.24. 1 Th.2.2,3,3.2 Ti.2.9,4. 12; 4.7,16. He. 10. 34; 12.1.

h Jn.17.4. 1 Co.9.24. 2 Ti.4.7. Col.4.17.

i 2 Co. 4. 1. Ga. 1. 1. Tit.1.3, ch.9.15; 22.21; 26.17,18;13.1-4.

j ver.21. Lu.15.27. ch. 1.8. He.2.3,4.

k ch.14.3. Tit.2. 11, 12. Lu.2.10-11. Ro.5. 20,21.

l ver.24. Mar.1.1,14, 15. ch. 28. 23. Mat. 13. 19,52.

m ch.18.6. 2 Co. 7.2. 1 Th.2.10-12. Eze.3.18 -21;33.4-9.

o ver. 20. Ep. 1. 11. Lu.7.30. 1 Co.11.23. Is. 8.20. Eze.3.17. Mat.28. 20. Jn.15.15. ch.26. 22, 23.

p 1 Co.9.27. Col.4.17. 1 Ti.4.16. He.13.17. Jn. 21.15-17. ch.13.2;14.23. Phi.1.1. Pe.5.10.21. Je.3. 15.1 Pe.5.2,3.

8 Inspectors or bishops.—*C.*

9 *Church of God.* There is a variety in the MSS. of this verse—such as, 'church of the Lord;' 'of Christ;' 'of the Lord God;' 'of God and (even) the Lord;' 'of the Lord and (even) God.' Fathers and versions, however, are almost unanimously in favour of 'the church of God;' and all the most ancient and valuable MSS. concur in reading either 'the church of God,' or, 'of the Lord and (even) God.' Moreover, the phrase 'church of God' occurs many times in the epistles of Paul—'church of the Lord' never. See, for example, 1 Co.1.2;10.32; 11.22; 15.9. Ga.1.13. 1 Th. 2.14. 1 Ti.3.5, 15. See Bloomfield's *Greek Test. and recens. Synop.*—*C.*

1 *With his own blood*, when 'God was manifest in the flesh;' and, consequently, manifest in all its sinless conditions, of which the possession and shedding of blood was one.—*C.*

q 1 Pe.1.18,19. Re.5.9. He.9.12,14. Ep.1.7,14. Col.1.14. Is.53.10-12. *r* ver.30. Mat.7.15. 2 Pe.2.1. *s* Je.13.20;23.1. Eze 34.2,3. Zec. 11.17. *t* Mat.26.21. 1 Jn.2.19. Jude 4. Re.2.6 ch.1.17. 1 Ti.1.20. *u* 2 Ti.4.5. 1 Pe.5.8. Mar.14.38. Re.16.15;20.5. He.13.17. *v* ch.19.10; 20.3. 1 Th.2.9,10. 2 Th.3.8. 2 Ti.1.3. Col.1.28.

A.M. cir. 4064. A.D. cir. 60.

2 *Bound in the spirit.* 'Under a strong impulse of his own mind,' according to Bloomfield, &c. The fact, however, that the apostle did not, upon other occasions, act by his own impulse, but by the guidance of the Holy Spirit, seems to refer this binding to the same power (see ch. 16. 6, 7) which now commanded him to go to Jerusalem, but left him uninformed of the result, further than the general prophecies of 'bonds and imprisonments' declared to him 'in every city' through which he had passed.—*C.*

x ch.14.23,26; 15. 40. Je.42.21.

y ver.24. Lu.2.10,11.

z Jn.15.3, 17. 17. ch. 9.31. Col.1.6. Jude 20, 21. He.13.9,10,12,14.

a Je.31.18. ch.20.18. Col.2.1. He.9.15.1 Pe. 1.4. 1 Jn.1.18.

b Nu. 16. 2. 15. 1 Sa. 12.3,5. 2 Co.9.12. 2 Co. 7.2,11;9.6;11.3,14.

c 1 Co.4.12. 1 Th.2.9; 4.11. 2 Th.3.8. ch.18.3.

d ver.20,27. 1 Th.5. 14. Is. 35. 3. Ro.12.15, 15.1. Ep.4.28. He.13.1, 3,12,13.

e Lu.14.12-14. Pr.19. 17. He.13.16. Mat. 10. 8. Is. 32. 8.

2 A saying of our Lord not contained in any evangelist, affording no countenance to unwritten tradition, but received upon apostolic authority.—*C.*

g ch.7.60;21.5,16.13. Phi.4.6,11. Pe.5.7.

h Ge.31.41; 45.14; 46. 29. 1 Sa.20.41. Lu. 15 20.

i ver.25.

j ch.5.32;7.10;21.5, 16.1 Co.16.11.

CHAP. XXI.

A.D. cir. 61.

1 *Coos.* An island of the Grecian Archipelago, now called Lango or Stancora.—*C.*

2 *Rhodes.* An island on the coast of Asia Minor, celebrated as the site of the Colossus or brazen statue of the heathen Apollo, 70 feet in height, and which stood over the entrance to the harbour. Being thrown down by an earthquake, it lay neglected for centuries, and was at last sold to a Jew, who is said to have loaded 900 mules with the metal. Such are the 'wonders of the world,' such are the gods of heathenism!—*C.*

3 *Patara.* A seaport on the coast of Lycia.—*C.*

4 On the north-west of Canaan, ch.11.19; 15.3. Jos.19.28,29.

5 *Phenicia.* A variable district lying along the eastern shore of the Mediterranean. Its chief towns, in the time of the New Testament, were, Berytus (now Beyrout), Sidon, Sarepta, Tyre, Ptolemais (now Acre), Dora, Cesarea. The Phenicians, by their skill in science, agriculture, manufactures, commerce, and colonization, contributed largely to the civilization of the world; while yet, by their idolatry (so weak, inconsistent, and depraved is human nature), they contributed almost as largely to its disgrace and ruin.—*C.*

6 *Cyprus.* An island in the Mediterranean, 150 miles in length by 70 in breadth.—*C.*

a Mat. 5. 24; 25. 27. Mar.7.24,26. ch.20.3.

7 *Syria.* An extensive, but variable, district of western Asia, of which Damascus has long been the chief city.—*C.*

8 Through the spirit of prophecy they foretold what would happen, and through their own natural feelings they dissuaded him from encountering the danger.—*C.*

32 And now, brethren, [z]I commend you to God, and to [y]the word of his grace, [x]which is able to build you up, and to [w]give you an inheritance among all them which are sanctified.

33 I[b] have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, [c]that these hands have ministered unto my necessities, and to them that were with me.

35 I[d] have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, [e]It is more blessed to give than to receive.[2]

36 ¶ And when he had thus spoken, [g]he kneeled down, and prayed with them all.

37 And[h] they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, [i]that they should see his face no more. And [j]they accompanied him unto the ship.

CHAPTER XXI.

1 *Paul will not by any means be dissuaded from going to Jerusalem.* 9 *Philip's daughters prophetesses.* 17 *Paul cometh to Jerusalem;* 27 *where he is apprehended, and in great danger,* 31 *but by the chief captain is rescued, and permitted to speak to the people.*

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos,[1] and the *day* following unto Rhodes,[2] and from thence unto Patara:[3]

2 And finding a ship sailing over unto [f]Phenicia,[5] we went aboard, and set forth.

3 Now when we had discovered Cyprus,[6] we left it on the left hand, and sailed into [a]Syria,[7] and landed at Tyre: for there the ship was to unlade her burden.

4 And [b]finding disciples, [c]we tarried there seven days: who said to Paul through the Spirit,[8] that[d] he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way: and they [e]all brought us on our way, [g]with wives and children, till *we were* out of the city: and [h]we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they [i]returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais,[9] and saluted the brethren, and abode with them one day.

8 And the next *day*, we that were of Paul's company departed, and came unto [k]Cesarea:

z ch.20.6. Ps.119.63;145.12;87.4. Is.23.18. *a* ch.20. 23; ver.11,12. Ep.6.4. *b* ch.15.3;17.10;ver.16;ch.20.38. *c* ch.15.3;17.10;ver.16;ch.20.38. *d* Ge.18.19. Jos.24.15. Pr.22.6 *e* ch.16.13; 20.36;7.60. *f* Jn.19.32;16.27. *g* Ge.18.19. Jos.24.15. Pr.22.6 *h* Cities on the west of Canaan, ch.8.40; 9.30;10.1;18.22.

have need to be recommended to the grace of God, that he may increase their gifts, graces, and success, and at last grant them a free admission to the state of perfect holiness and happiness above.

CHAPTER XXI. REFLECTIONS.—It is delightful to travel about under the special direction and protection of Providence, and in every place to have edifying converse with Christian friends concerning the great things which God has done for us and for his church. And it is comely for Christians to meet and part with cordial affection and solemn prayer. No wonder that loving Christians are averse to think of the sufferings or death of their faithful and useful ministers. But glorious is the fortitude to be ready to suffer anything for Christ, and to be entirely resigned to his will; and yet the tender affections of friends sometimes occasion a greater trial than the fury of enemies.—Entangling

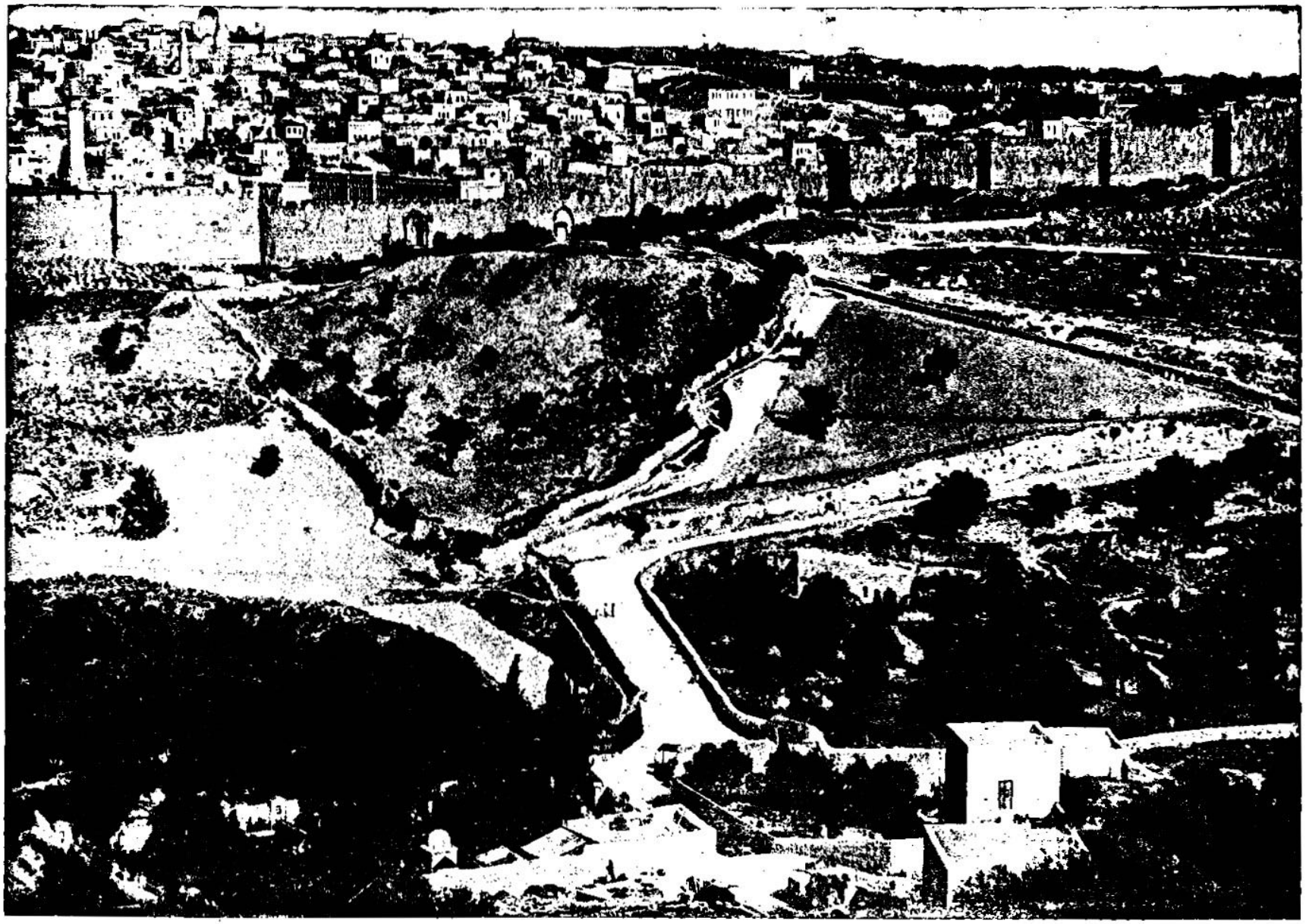

PANORAMA OF JERUSALEM. [ACTS, xxi: 15.]—"And after those days we took up our carriages and went to Jerusalem."—Acts, xxi: 15. Paul went up to Jerusalem at this time to see the Elders, and to give them some account of his ministry among the Gentiles. As he went up from the seacoast it is probable that he entered through the gate in the western wall. In the above view we are looking at Jerusalem from the Mount of Olives, which is to the east of the city. We see the extreme northern part of the city. The wall which begins at the extreme left of the view is above the golden gate, hence the site of the temple does not appear. It is about two miles and a half all round the walls of Jerusalem. The city is entered by about seven gates. These were formerly closed at night, but for the last few years they are kept open night and day.

and we entered into the house of [f]Philip the evangelist,[1] which was *one* of the seven; and abode with him.

9 And the same man had four daughters, virgins, [h]which did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named [i]Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, [k]Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, [l]besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? [m]for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, [n]The will of the Lord be done.

15 And after those days we took up our carriages,[2] and went up to Jerusalem.

16 There[r] went with us also *certain* of the disciples of [o]Cesarea, and brought with them one Mnason of [p]Cyprus, an [q]old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us [s]gladly.

18 And the *day* following Paul went in with us unto [t]James; and all the elders were present.

19 And when he had saluted them, [u]he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they [v]glorified the Lord; and said unto him, Thou seest, brother, how[a] many thousands of Jews there are which believe; and they are all [b]zealous of the law:

21 And they are informed[3] of thee, [c]that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? [d]the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We[e] have four men which have a vow[4] on them;

24 Them take, and purify[5] thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* [g]thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, [h]we have written, *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then[i] Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, [k]the Jews which were of Asia,[6] when they saw him in the temple, [l]stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all *men* every where against the people, and the law, and this place; and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him, in the city, [m]Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And[o] all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.[7]

31 And [p]as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who[q] immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be [r]bound with two chains; and demanded who he was, and what he had done.

34 And[s] some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the [t]castle.[8]

35 And when he came upon the stairs, so it was, that he was borne of the soldiers, for the [u]violence of the people.

36 For the multitude of the people followed after, crying, [v]Away with him!

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou[9] that Egyptian,[1] which be-

A.M. cir. 4063. A.D. cir. 61.

f ch. 6. 5. — 8. 12, 26-40. 21. 8. Ep. 4. 11. 2 Ti. 4. 5.

1 See note [t] on ver. 8.

h ch. 2. 17. Joel 2. 28.

i ch. 11. 28.

k ver. 33. ch. 20. 23. 23. 24. — 25. 31. 28. 29. Ep. 6. 20. 1 Th. 2. 2. 1 Ti. 2. 6. He. 13. 3. 1 Co. 4. 11. 2 Co. 11. 23. 1 Co. 15. 30. He. 11. 36. Col. 4. 18. with Mat. 16. 21. 20. 19. 28.

l ver. 4. Mat. 16. 22, 23.

m ch. 20. 24. Ro. 8. 35. 2 Co. 4. 7. 11. 23. — 12. 10. 1 Co. 4. 11. 15. 30. 2 Ti. 3. 12. Re. 12. 11. Phi. 1. 20. 2. 17. Col. 1. 24. 2 Ti. 4. 6.

n 2 Sa. 3. 18. 2 Sa. 15. 25, 26. 16. 11. Ps. 39. 9. Mat. 6. 10. 26. 39, 42. Lu. 11. 2. 22. 42.

2 Carriages. The eastern traveller has still to depend for food and accommodation upon what he carries with him. Some of Paul's company may also have been traders, as the Jews often were, and so required to carry their baskets and wares.—C.

o See ver. 5. ch. 10. 48.

1 See ver. 8.

r See ver. 15. ch. 11. 19. 13. 4. 15. 3. 39.

s Pr. 16. 11. 22. 6. Ps. 90. 14. Joel 3. 16.

t Ch. 15. 4. 1 Co. 4. 9. Ps. 16. 3. He. 13. 21. Ps. 119. 94.

u ch. 15. 13. Ga. 1. 19. 2. 9. Ja. 1. 1. ch. 15. 2. Ga. 2. 12.

v Ch. 14. 27. 15. 3. 2 Co. 8. 19. 2 Co. 12. 12.

w Lu. 21. 18. Lu. 2. 26. Ps. xcvi. xcviii. c. cv. cxiv.

a ch. 2. 41, 47. 4. 4. 5. 14. 6. 7. Mat. 3. 5, 6. Ps. 72. 16, 17. Ju. 12. 42.

b ch. 15. 1. Ro. 10. 2. Ga. 1. 14. ch. 2. 3.

3 They were much misinformed; for Paul had strictly conformed to the decision of the apostles and elders, (ch. 15. 24.) teaching that it was not necessary for the believing Gentiles to be circumcised, while he prevailed on Timothy to conform to the Mosaic ordinance, that he might remove all cause of prejudice or offence from the Jews, ch. 16. 3.—C.

c ch. 6. 14. Ga. 5. 2-4.

d ch. 15. 12. 22. 15, 22.

e ch. 18. 18, 24. 18. Nu. 6. 2, 13, 18, 19.

4 Either weak brethren, whom they had, in charity, received (Ro. 14. 1-21.) or else Nazarites who had vowed (Nu. 6. 2.) before their conversion, and to whom conscience dictated a literal fulfilment of their vow.—*Note*, In all cases where conscience is concerned, and judgment in doubt concerning the path of duty, let that line be chosen where judgment is clearest, and duty most obvious.—C.

5 As directed, Nu. 6. 5, 6, 9, 13. 15, 18.—C.

* *Evangelist* occurs but twice again in the New Testament (Ep. 4. 11.) and seems to indicate one who either having seen the Lord in the flesh, or not having been chosen by the church to the office of apostle (Ac. 1. 22, 23.) or not being endowed with the miraculous gifts possessed by the apostles, (2 Co. 12. 12.) were yet next to them in qualifications and labours. (Ep. 4. 11. and, consequently, in that dignity which arises not from office, but from real labour), also to perform the duties of ordinary Preachers, Matthew, Mark, Luke, and John are commonly called evangelists as writers of the gospel. Philip, one of the seven, Acts 6. has the same appellation, to distinguish him from the apostle. Mat. 10. 2. and he was most probably the same who preached Jesus to the Ethiopian Ac. 8. 40.—C.

f 1 Co. 9. 20.

g Ch. 25. 7, 28, 29. 2 Co. xi. 8. Ex. 34. 15. Le. 17. 7. 20. 5. 23. 32. Nu. 14. 33. 15. 39. 25. 1, 2. Ps. 106. 28. He. 13. 4. 1 Pe. 4. 3-5.

h 1 Co. 8. 10. Nu. 6. 13-20. ch. 15. 28.

i ch. 24. 18, 26. 12.

6 *Of Asia.* The original country which usually gave its name to the whole continent. Those Jews were most probably of Ephesus. See ver. 29.—C.

k ch. 15. 3, 9. 14. 2, 5, 19. 17. 5, 6, 13. 18. 12. 19. 23.

l ch. 6. 12, 13. 17. 5. 24. 5. 6. 28. 19. 2. 21. 30. 2. 22.

m See ch. 20. 4. 2 Ti. 4. 20.

n ch. 16. 20. 19. 25. 7. 24. 26. 31.

7 To keep Paul from refuge, and the assemblies from entering, ver. 26, 29. ch. 24. 6.

p 2 Co. 11. 23, &c.

q ch. 25. 2. 24. 7.

r ver. 11. ch. 26. 24. Lu. 1. 20.

s ch. 19. 32.

t ch. 23. 10. 26.

8 This castle was Antonia the barracks of the Roman garrison. It was originally built by the Maccabees, and called Baris, but had its name changed by Herod in honour of Mark Anthony, one of the Roman triumvirs. It was situated at the west angle of the temple, and surrounded by walls 300 cubits high, with several fortifications and towers, and was at once a place of equal strength and magnificence.—C.

u Ps. 55. 9. Hab. 1. 3.

v Lu. 23. 18. 10. 19. 15. ch. 22. 22. 7. 54. 1 Co. 4. 13.

9 Not Theudas or Judas, ch. 5. 36, 37. but another about A.D. 55.

1 It appears from Josephus (*Antiq.* b. xx. and *Jewish Wars*, b. ii.) that, in the first or second year of Nero, and when Felix was procurator of Judea, a certain Egyptian persuaded a multitude to follow him to the Mount of Olives, in which he promised a miraculous overthrow of the walls of Jerusalem. But Felix attacked them, slew 400, took 200 prisoners, and put the Egyptian to flight. The chief captain imagined that in Paul he had found the Egyptian returned to foment new disturbances, as he had done two or three years before. So slow to inquiry—so ready to misconception.—C.

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weaknesses and strong prejudices remain with real believers. And it is difficult to judge how far we ought to condescend to their infirmity, or to appear zealous for our Christian liberty. It is indeed needless to condescend to ignorant cavillers or obstinate ungodly bigots, who will at any rate rage against us as the servants of Christ. Nothing can be expected in their popular tumults but violence and fury, confusion and injustice. But seasonably God interposes for the preservation of his servants from wicked and unreasonable men, and gives them opportunities to vindicate themselves, plead for the Redeemer, and spread abroad his glorious gospel.

CHAPTER XXII. REFLECTIONS.—With great prudence, temper, courage, and faithfulness, ought the cause of Christ to be maintained against its most malicious opposers.—Blind bigots are in general inflamed against it and its candid professors with the most outrageous and murderous zeal.—But God's grace strangely changes the most furious and obstinate tempers. And yet men often have gospel light shining all around them, and are never thereby converted to Christ or instructed in his truth.—Even when conversion is begun



RIVER ROAD, DAMASCUS. [Acts, xxii:5.]—No one can ever forget even a short sojourn in Damascus. It is created by the River Abana, as completely as Egypt is created by the Nile. Take away the Abana river and Damascus would simply become a part of the great desert which stretches from the Lebanon mountains to Palmyra. The Abana river, made up of melted snow from the Lebanon mountains, rushes through a gorge in the mountains about three miles above the city, and is distributed through canals to every part of Damascus. It also makes productive the surrounding country for a circuit of 25 miles. After thus refreshing and replenishing a small area in the desert, the Abana loses itself in the lakes of the meadow about 25 miles from the city and finally sinks out of sight in the burning plains of Syria.



THE VALLEY OF THE KEDRON—THE MOST FAMOUS VALLEY IN THE WORLD. [Acts, xxii:20.]—"And when the blood of the Martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Stephen was stoned to death near St. Stephen's gate, and this gate opens out into the Valley of the Kedron. The Valley of the Kedron is the most famous valley in the world, situated as it is between Jerusalem and the Mount of Olives. Here are the graves of kings and prophets. Here David walked, and Isaiah meditated and Jeremiah wailed. Here Christ prayed, and here the Garden of Gethsemane bears its nurslings of the sky, the beautiful flowers, to remind us that though Christ suffered and died, He lives again in the grace and beauty and tenderness of the world.

fore these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, [z]I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city:[2] and, I beseech thee, [a]suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and [b]beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue,[3] saying,

CHAPTER XXII.

1 *Paul declareth at large how he was converted to the faith,* 17 *and called to his apostleship.* 22 *At the very mentioning of the Gentiles, the people exclaim on him.* 24 *He would have been scourged,* 25 *but claiming the privilege of a Roman, he escapeth.*

MEN, [c]brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he [b]spake in the Hebrew[1] tongue to them, they kept the more silence: and he saith,)

3 I [c]am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, [d]at the feet[2] of Gamaliel, *and* taught according[e] to the perfect manner[3] of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And[g] I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As[h] also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren,[4] and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And[i] it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And[l] they that were with me saw indeed the light, and were afraid; but they heard not[5] the voice[6] of him that spake to me.

10 And[k] I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And [l]when I could not see for the glory of that light, [l]being led by the hand of them that were with me, I came into Damascus.[7]

12 And[n] one Ananias, a devout man according to the law, [n]having a good report of all the Jews which dwelt *there,*

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, [p]The God of our fathers [q]hath chosen thee, that thou shouldest know his will, and [r]see that [s]Just One, and shouldest hear the [t]voice of his mouth.

15 For thou shalt be [u]his witness unto all men of what thou hast seen and heard.

16 And now, why tarriest thou? [v]arise, and be baptized, and wash away thy sins,[8] calling on the name of the Lord.

17 And it came to pass, that [z]when I was come again to Jerusalem, even while I prayed in the temple, I was in a [y]trance;

18 And [z]saw him saying unto me, [a]Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know [b]that I imprisoned and beat in every synagogue them that believed on thee:

20 And[c] when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for [d]I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, [e]Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The[g] chief captain commanded him to be brought into the castle, and bade [h]that he should be examined[9] by scourging; that he might know[1] wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, [i]Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that,* he went and told the chief captain, saying, [j]Take heed what thou doest: for this man is a Roman.

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in a miraculous manner, God leads to the ordinary means of his own appointment to carry it on, and render such persons acquainted with his will and their work. And while baptism solemnly admits them into his church, effectual fervent prayer recommends them to God. – When notorious sinners are converted, their former opposition to Christ sticks fast in their remembrance, and lies heavy on their heart; and sometimes God, in merciful chastisement, returns it on their head. But if Jesus install ministers in their office, he will take care of them, and direct their course where they shall be truly successful, when others would have rejected them. And wonderful is the wisdom of his grace in accepting the most distant and unlikely, while others wilfully harden themselves in their sins. – Great is their wickedness who are enraged at the extending of God's redeeming kindness, even to the most despicable and infamous sinners, and who shut their eyes against the most evident appearances of God's Word and Spirit. – Seasonably he raises up protectors where his servants are in imminent danger. – And for their own safety saints ought to insist on their civil privileges, that, while they stand up for his truth, God may own them, and give them further opportunities of defending his and their righteous cause.

CHAPTER XXIII. REFLECTIONS. – Happy are they who can appeal to God, that, by his grace, they have lived soberly, righteously, and godly before him.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.[2]

29 Then straightway they departed from him which should have examined him:[3] and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, [k]because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and [l]commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encouraqeth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, [a]Men *and* brethren, [b]I have lived in all good conscience before God until this day.[1]

2 And the high-priest Ananias commanded them that stood by him [c]to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee,[2] *thou* [d]whited wall: for sittest thou to judge me after the law, and [e]commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, I wist not,[3] brethren, that he was the high-priest: for it is written, [f]Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I [h]am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For[i] the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [j]We find no evil in this man: but[k] if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And[l] the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together, [m]and bound themselves under a curse,[4] saying that they would neither eat nor drink [n]till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the [o]chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now[5] therefore ye,[6] with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are [p]ready to kill him.

16 And[q] when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then[r] Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the [s]prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, [t]The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But[u] do not thou yield unto them: for [v]there lie in wait for him of them more than forty men, which have bound themselves with an oath,[6] that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea,[7] and horsemen threescore and ten,

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And it is base in judges to abuse any honest man for avowing his own integrity. He who knows their heart and way will vindicate his faithful servants, to the confusion of their enemies, however great; and proud persecutors will quickly feel themselves unable to stand before the storm of his judgments.—In ordinary cases we must not speak evil of our rulers whom we know and own as such.—But we may join the wisdom of the serpent with the simplicity of the dove. We may divide the counsels of our enemies, though we may not revile their persons; and by maintaining some particular article of truth, set one part of them against another. If one party be enraged, the other will probably favour us.—If we be upright followers of that which is good, God can make the secular powers to protect us, and can overrule our dangerous circumstances to gain their favour. And if Jesus assure us of his presence and support, and of our future useful-

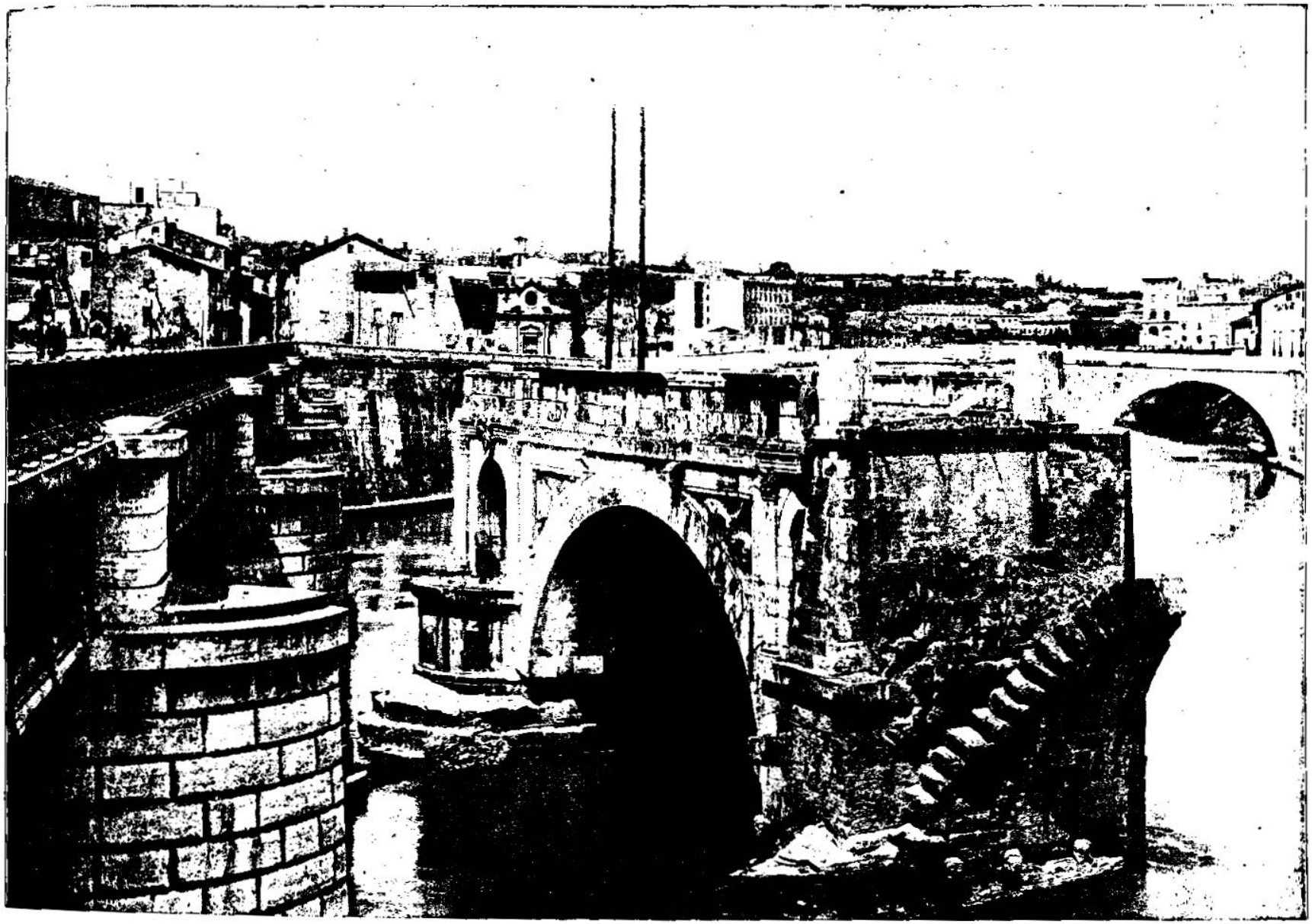

ANCIENT BRIDGE, ROME [Acts, xxiii:11.]—"For as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome." We give as an illustration of Rome the arch of an old bridge that is interesting in this connection, because we see it now exactly as St. Paul saw it when in Rome. This arch, which is just above the new bridge you see, was built here 181 B. C. St. Paul was in Rome two years upon his first visit; and he unquestionably often crossed the very bridge this old arch helped to bear up. It is almost impossible for an American, accustomed to seeing everything new, to appreciate the great age of things connected with the city of Cicero and Cæsar. Many of the oldest structures in Rome are built of brick, but they do not seem to crumble or decay; they last as well as stone.

and spearmen[8] two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor [t]Felix[1] *sendeth* greeting.

27 This[u] man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, [v]I brought him forth into their council:

29 Whom I perceived to be accused of [w]questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And[d] when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.[2]

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea,[3] and delivered the [x]epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;[4]

35 I will hear thee, said he, [y]when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.[5]

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after[a] five days, Ananias the high-priest descended with the elders, and *with* a certain orator *named* Tertullus,[1] who [b]informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, [c]Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For[d] we have found this man *a* pestilent *fellow*,[2] and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who[e] also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But[g] the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding[h] his accusers to come unto thee: by examining of whom[3] thyself mayest take knowledge of all these things whereof we accuse him.

9 And[i] the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had [k]beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years[4] a judge unto this nation, I do the more cheerfully [l]answer for myself:

11 Because[l] that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And[m] they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither[o] can they prove the things whereof they now accuse me.

14 But this I confess unto thee, [p]that after the way which they call heresy, so worship I the God of my fathers,[5] believing[q] all things which are written in the law and in the prophets;

15 And[r] have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.[6]

16 And[s] herein[7] do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years,[8] I came to bring [t]alms to my nation, and offerings.

18 Whereupon[u] certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

A.M. cir. 4065 A.D. cir. 61

[8] Or archers or javelin-casters.

[9] See note below.

[a] ch. 24. 1, 2, &c.

[1] *Felix* is described in history as a monster of avarice, cruelty, and licentiousness, being raised to office through the personal favour, but through the influence of his brother Pallas the favourite of the emperor Claudius, &c.—*Felix* was the Roman *procurator*, or governor, of the province of Judæa: and his residence was in Cæsarea, the political capital. He was a native of Samaria, originally being a freed-slave of the emperor Claudius.—*P.*

[a] ch. 21. 33, ver. 20.

[b] ch. 22. 30.

[c] ch. 18. 15; 24. 6, 12—21; 25. 7—8, 10, 25; 28. 18, 19.

[d] ver. 26—27; ch. 24. 7, 8; 25. 9, 14.

[2] *Antipatris* was a city built by Herod, and so named in memory of his father Antipater, and, according to Reland, was forty-two miles from Jerusalem and within six of Cæsarea. But as forty-two miles are too great for one night march, commencing at nine o'clock, it is most probable the party did not reach Antipatris till the second night.—*C.*

[3] A city on the north-west of Canaan. See ch. 8. 40.

[e] ver. 25—30.

[4] A country in Lesser Asia, the capital of which was Tarsus, Cf. 21. 39; 22. 3.

[g] ch. 24. 7; 25. 15.

[5] A palace built by Herod the Great, for holding courts of judicature in, with apartments adjoining to confine prisoners in, Jo. 18. 28; Mat. 27. 27.

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CHAP. XXIV.

[a] ch. 23. 2, 30, 35; 25. 2, 15.

[1] *Tertullus* is a Roman name, but he speaks as a Jew, and hence it has been conjectured he was a proselyte. But is it not much more probable, that as a pleader, he employs the term 'we' as a mere legal phrase, whereby the advocate is decently identified with his client? For it is by no means likely that the Jewish priests, who were deeply acquainted with the ways and feelings of the world, would present before their heathen governor a proselyte to Judaism, whom he, as a heathen, would consider at once both an apostate and a fool.—*C.*

[b] Ps. 12. 2.

[c] Ps. 12. 2, 35. 22. Jude 16.

[*] The desperate measures of the Jews no doubt confirmed Lysias in his determination to protect his prisoner; but, by keeping him at Jerusalem, insurrections might have been excited, and some opportunity might have been afforded to his vigilant enemies of murdering him. He therefore resolved to send him to Felix the Roman governor, who resided at Cæsarea, which is computed to have been about seventy miles from Jerusalem. The band of Roman soldiers appointed to escort him, consisting of two hundred regularly soldiers, two hundred light-armed soldiers, and seventy horsemen, might have sufficed for especially travelling at a season of the Jews, but to prevent an ambush, they were ordered to set out about three hours after sunset, that they might be out of the reach of the zealots before morning. This prudent precaution was accompanied by acts equally humane. Paul was not required to walk with the soldiers, who had been accustomed to long and speedy marches, but they were ordered to provide horses, mules or horses, changing them when necessary, that he might be conducted safely & conveniently to Cæsarea.—*C.*

[d] ch. 6. 13; ch. 20. 20, 26, 27; 21. 28. Lu. 23. 2. 1 Pe. 2. 16. 1 Ki. 18. 17.

[2] Gr. *a plague*

[e] ch. 19. 37; 21. 28—28, 31; 23. 10; ver. 12—13; ch. 25. 8. Jer. 18. 21.

[f] ch. 22. 30; 23. 10, 20, 30.

[g] ch. 23. 22; 25. 16.

[3] Paul.

[4] Ps. 1. 2 (104. 3.) Jer. 9. 3, 5; 12. 6. 44.

[h] ch. 12. 17; 13. 16; 26. 22; 28. 31.

[4] *Felix* was made procurator over *Judæa* in Anno Domini 52. He had consequently the experience of *seven years* to guide him.—*C.*]

[i] Pe. 3. 15.

[k] ch. 21. 35, 36.

[l] ch. 25. 7, 8; 28. 17.

[a] 1 Pe. 3. 16.

[m] Mat. 10. 32. Ph. 1. 19.

[n] ch. 3. 13; 5. 30; 7. 32; 10. 14, 26, 28; 28. 22; 2. 2. Mi. 4. 5. 2 Ti. 1. 3.

[5] The Roman law forbade any private individual to introduce any new object of worship. Paul's reference to 'the God of his fathers' was, therefore, an appeal and a defence calculated alike for his accusers and his judge.—*C.*

[o] ch. 21. 23; 23. 15; 26. 22; 28. 23. Mat. 22. 40 Lu. 16. 16; 24. 27, 44. Jn. 1. 45; 5. 39. Ro. 3. 21. 2 Co. 1. 20.

[p] ch. 22. 3—8. 22. 12. 2 Jn. 5. 26, 29. 1 Co. 15. 12—23. ch. 26. 6—8; 28. 20. Re. 20. 6, 12, 13. Job 19. 25, 26. 1 Th. 4. 14—16. Mat. 22. 31, 32.

[6] In this Paul openly differs from the Pharisees, who held the resurrection of the just, but denied that of the unjust.—*C.*

A striking example of the unbending integrity of the apostle, who agreeing upon one point with the men who had been his protectors, will yet not conceal, but openly proclaim, the point on which they differed.—*C.*

[q] 1 Ti. 1. 5, 8. 1 Th. 2. 10. ch. 23. 1. 1 Co. 4. 4. 2 Co. 1. 12; 4. 2. 2 Ti. 1. 3. He. 13. 18.

[7] *And herein.* Rather, 'And on this account:' to wit, the hope of a glorious resurrection.—*C.*

[8] He had been absent from six to seven years.—*C.*

[r] ch. 11. 29, 30; 26. 16. Ro 15. 25, 26. Ga. 2. 10. 1 Co. 16. 1. 2 Co. viii. ix. Ch. 25. 26.

[s] ch. 24. 26, 27; 26. 22. Lu. 2. 2.

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ness, it should entirely remove all our disquieting fears, let our enemies do what they will.—Abandoned are those miscreants, and especially those judges, who, contrary to the law of nature or nations, combine to murder such as they cannot convict of any crime. No pretence of religion can sanctify, but greatly aggravates, such horrible villainy. To bind ourselves under a curse to work iniquity, is but to insnare our souls into fearful damnation.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disappoints them in favour of his faithful servants. And he will avenge wickedness on the wicked, and will even turn their intended mischiefs to the good of his servants, and for promoting their further usefulness in the world.

CHAPTER XXIV. REFLECTIONS.—Profane clergymen and abandoned lawyers stick at nothing to gain their own vile ends. Falsehood, flattery, and slander go hand in hand. The purest innocence will not protect men from the most abominable aspersions; and the most infamous characters will not render some men ashamed of flattery. Spiteful malice generally represents faithful ministers as enemies to the state. And as it is in the power of every villain to propagate falsehood, and lay the heaviest charges against the noblest characters, it becomes the innocent meekly to vindicate themselves and their doctrines from invidious reproach, and that with due deference to the magistrates who give them an opportunity. But in vindicating ourselves it becomes us to own the truths of God, particularly the general resurrection of the dead, in which ruin.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disappoints them in favor of his faithful servants. And he will return wickedness on the wicked, and

19 Who[v] ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [z]Touching the resurrection of the dead, I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge[9] of *that* way, he deferred them, and said, When [y]Lysias the chief captain shall come down, I [z]will know the uttermost of your matter.

23 And[a] he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla,[1] which was a Jewess, he sent for Paul, and heard him concerning the [b]faith in Christ.

25 And as he reasoned of [c]righteousness, [d]temperance,[2] and [e]judgment to come,[3] Felix trembled,[f] and answered, [h]Go thy way for this time; when I have a convenient season I will call for thee.

26 ¶ He[i] hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.[4]

27 But after two years, Porcius Festus came into Felix' room: and Felix, [j]willing to show the Jews a pleasure, left Paul bound.[5]

CHAPTER XXV.

2 *The Jews accuse Paul before Festus.* 8 *He answereth for himself,* 11 *and appealeth unto Cæsar.* 14 *Afterwards Festus openeth his matter to king Agrippa,* 23 *and he is brought forth.* 25 *Festus cleareth him to have done nothing worthy of death.*

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then[a] the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, [b]laying wait in the way to kill him.[1]

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither.*

5 Let[c] them therefore, said he, which among you are able, go down with *me,* and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days,[2] he went down unto Cesarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

A.M. cir. 4065. A.D. cir. 61.

v ch.23.30,25.16.

x ch.23.6, 26.6, 9: 28. 20.

9 How things seem more unlikely than that a man of the dispositions and habits of Felix should become an accomplished adept in Jewish jurisprudence and theology. By his 'more perfect knowledge of that way' cannot well, therefore, be understood any extensive knowledge of Judaism derived from his long residence in Cesarea. Neither could he have learned much of Christianity from all that Paul had yet said; though by 'that way,' some understand the knowledge of Christianity he had acquired from Paul's expository defence. Is it not better to render the passage thus—But when Felix had heard these things, he adjourned the cause, saying, 'When I shall have acquired a more perfect knowledge of that way (which you, the Jews, condemn), and you, Paul, justify, and when Lysias the tribune shall have come down, I shall decide upon your cause.'—C.

y ver.7.

z De.19.18. ch.23.20.

a Pr.16. y. ver.20.ch. 27.3,28.43,31.

1 *Drusilla,* sister to Bernice, ch.25.13.—C.

b Tit. 2. 11, 12. 2 Co. 5.1.

c Pr.16.12. Ie.32.15-17. Da.4.27. Jn.16.8.

d Pr.31.4,5. 1Pa.5.1-4. 1To.5.1. 1Pe.4.4.

2 *Temperance.* The curbing and mortifying of all forbidden desires.—C.

e Ps.50.3,4. Da.12.2. Mat. 25.31-46. 2 Co.5. 10 Re.20.12.

3 *Judgment.* Rather, 'the judgment to come,' as righteous, certain, and without appeal.—C.

f ch. 9. 31. Ps. 99.1. Is. 32. 11. Hab. 3. 16. Ne.4.1,11,12. 1 Ki.3.15. 20.ch.17.32.

h Pr. 1. 24-32. Mat. 22.5,25, 1-10.

i Ex.23.8. Job 15.34. Ps.26.10. 1 Ti.6.10.

4 The venality of the Roman officials at this time was well known. It is said of Albinus, who, at a later period, was governor of Judæa, that he encouraged bribery to such an extent, that no malefactors remained in prison, except such as were too poor to purchase their liberty. Paul was most unjustly imprisoned; he was, without a shadow of reason, detained two years, yet his Christian principles forbade his using any such means for securing his liberation.—*P.*

A.D. cir. 63.

j ch. 12. 3; 25. 9. 24. Mar. 15. 15. Ga. 1. 10. Pr.29.25.

5 See note ' below.

CHAP. XXV.

A.D. cir. 63.

a ch. 24. 1. Ps. 2.1,2. Mat. 10.17.

b ch. 23. 12, 15. Ps. 140.5. 1 Ti.6.9.

1 *Laying wait,* &c. Rather, 'having laid a plot to kill him by the way.'—C.

c ch.23.30,24.8.

2 Some copies read, *no more than eight or ten days,* ver.17.

A.M. cir. 4067. A.D. cir. 63.

that the Jews resolved to prefer a complaint, and seek redress at Rome. He thought, by seeming Paul to their satisfaction, to screen, if not prevent, their complaint.—*P.*

d Ex.5.2. Ps. 17. 13, 35. 21. Is. 53. 9. Ac. 6. 11. Mat. 5.11,12. 10.18. ch. 21.28,34. 26.24. 28.19.

e Ch. 24. 12, 18, 23. 1; 26.4-6, 9-26. 1. ver. 10.

g ch.12.3. 24.27. Ge. 1.10. Ps.9.25.

3 Festus was a just man. He was anxious on the one hand to act upright as a Roman magistrate, and yet, on the other, as far as possible to gain favour with those over whom he was so recently placed. He therefore asked Paul whether he was willing to be tried at Jerusalem under his own immediate presidency, but yet according to Jewish law. Had Paul consented the sentence would have been final. But Paul, though not afraid of a fair trial, knew well that the Jews would attempt his life by treachery. He, therefore, exercised his right to decline the proposition's offer, and appealed to Rome.—*P.*

4 As a citizen of Rome, ch.16.37, 22.25-28.

a Jos.22.22. 1 Sa 12. 3,5. ch 18.14; 23.29; 26.29.

7 Ch.16.37, 38; 22.25-28. 1 Th 2.15. 1 Si.2.1.

5 Every Roman citizen had a right, when under a criminal charge, to appeal to the emperor; after which it was highly criminal for any governor or judge to proceed farther. This appeal was to Nero, a proverbial tyrant: yet such are the mysteries of Providence, his very name, at the distance of some hundred miles, forms a shield for the Lord's chosen servant!—C.

f ver.23,ch.26.32,19. 21,23,31.

6 This *Agrippa* was son of Herod Agrippa, and was king of Chalcis, a district of Cœle Syria, and also held the tetrarchies of Philip and Lysanias, with part of Perea and Galilee.—C.

7 *Bernice* was his sister, a name both famous and infamous in Roman history. See Suetonius' *Life of Titus,* and *Juv. Sat.* 6.—C.

h ch.24.27.

i ver.1-3. 8.9. 3.9.

n Jn.7. 51. De. 17. 4; 19.17,18.

o ver.4 6.

p ver.7: ch.26.22,23. 1 Co.15 3,4. ch. 18. 15; 23.29. Ro.1.16.

8 Agrippa being by profession at least, a Jew, and Festus a well-bred Roman, there is no reason to imagine that the word translated 'superstition' was intended to signify anything but religion—in which sense it is often used by Josephus, and in several edicts of the Roman emperors.—C.

9 Or, *I was doubtful how to inquire hereof,* &c., ver.9

q ver 10; ch.26.32. 2 Ti.4.16.

1 Or, *judgment.*

2 *Augustus* was a flattering title originally bestowed upon Octavianus, by the Roman senate, and, in common with the name 'Cæsar,' was assumed by all the Roman emperors.—C.

7 And when he was come, the Jews which came down from Jerusalem stood round about, [g]and laid many and grievous complaints against Paul, which they could not prove.

8 ¶ While he answered for himself, [o]Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, [q]willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?[3]

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: [4] to the Jews have I done no wrong, as thou very well knowest.

11 For[k] if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, [l]no man may deliver me unto them. I appeal[5] unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? [m]unto Cæsar shalt thou go.

13 ¶ And after certain days, king [6]Agrippa and Bernice[7] came unto Cesarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, [k]There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, [t]the chief priests and the elders of the Jews informed *me,* desiring *to have* judgment against him.

16 To whom I answered, [u]It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore,[o] when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But[y] had certain questions against him of their own superstition,[8] and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions,[z] I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had [a]appealed to be reserved unto the hearing[1] of Augustus,[2] I com-

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offence towards God and towards men. And it is very shameful when infamous heathens manifest more regard to common equity, and more awe of God's truth, than high-flown professors.—Amazing is the power of divine truth. Uttered by a prisoner, it makes a wicked heathen judge to tremble, though his wife, an abandoned Jewish professor, feels it not. But if sharp convictions be stifled, the love of this world, and the deceitfulness of sin, ordinarily prevent their return.



HOUSE OF TIBERIUS, ROME. [Acts, xxv:21.]—Tiberius was Emperor of Rome from A. D. 14 to A. D. 37. His house on the Palatine hill helped to form the manifold and massive series of structures which all together constituted the palaces of the Cæsars. When Tiberius ascended the throne of Rome, Christ was ten years old, and was crucified just a few years before Tiberius died. His house on the Palatine is built of brick, and is one of the ruins that inspired a part of Byron's celebrated poem, "Childe Harold." Tiberius was the Roman emperor who from his resort near the city of Pompeii wrote to the Roman Senate the despairing words: "May all the gods and goddesses damn me a thousand times worse than I am damned, if I know what to write to you." All the emperors of Rome were called Cæsar. The emperor referred to in Acts xxv:21 is Nero.

manded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, [1]I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with [2]great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment [3]Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom [4]all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that [5]he ought not to live any longer.

25 But when [6]I found that he had committed nothing[a] worthy of death, and that he himself hath [7]appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord.[8] Wherefore I have brought him forth before you, [9]and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.[4]

27 For [10]it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THE Agrippa said unto Paul, [a]Thou art permitted to speak for thyself. Then Paul stretched[b] forth the hand, and answered for himself:

A.M. cir. 4060. A.D. cir. 63

[a] Ps.119.46.Mk.13.9. [b] Exo.7.19. Ex.4.4. Da.4.34.Ro.10.21.Ch. 12.21. Ja.1.21. 1 Pe.1.22. Pe.2.10.
[c] ch.9.15.
[d] ver.32.
[e] ch.22.
[f] ch.25.9,23,26.12. Jn.18.38. 1 Ti.6.13.
[1] 1 Cor.11.17.
[2] Nero the Roman emperor.
[g] ch.26.2,3.
[3] This is a very striking fulfilment of our Lord's prophecy, in Mat. 10.18. Paul was now put on his trial, before a king and a governor, and the falsehood of the charges preferred against him, and the injustice of the Roman officials in detaining him so long in prison were *fairly manifested before both Jews and Gentiles.* —*F.*
[4] Pr.18.13. Jn.7.51.

CHAP. XXVI.

[a] Pr.18.13. Jn.7.51.
[b] ch.13.16.12.17.19. 22.1.28.17.

[1] With great oratorical skill the apostle here connects the fundamental principles of the Pharisees with the true doctrine of the Messiah. His object is to show that as a true Pharisee he must believe the Old Testament promises, and believing them he must believe in Jesus. *F.*—By 'the hope of the promise' some understand the hope of the resurrection of the dead; but as Messiah, and not the resurrection, was the great object of revelation and promise, it seems more natural to understand the apostle as speaking of 'the hope' of a Saviour first, and of the resurrection to life and glory through him.—*C.*

[2] Though Paul was not a member of the council, it is most probable he had permission from Jerusalem that demonstrated his fitness for an appointment to Damascus, ver. 12, and that the 'giving of his voice' was not merely joining in the popular cry against the Christians, but giving his official testimony (such as European

A.M. cir. 4060. A.D. cir. 63

sufficiency of peace are often requested to give in cases circumstanced most like that he had [c] ch.23. Paul, in Christian assemblies observing Christian ordinances, or in some way neglecting the Jewish, or imitating, or undervaluing the traditions of the elders.—*C.*
[d] ch.25.26.
[3] Or *a knower.* De.17.13-20. 1 Ch.13.1-3.
[4] Herod Agrippa, the father of this king Agrippa, was a cruel, vile, and crafty persecutor of the Christians (ch.12.1-4), and would no doubt, from all his son in his own principles. Besides, this Agrippa now held, by permission of the Roman emperor, the direction of the sacred treasury, the government of the temple, and the right of nominating the high-priest: offices that would naturally lead him to an intimate acquaintance with the Jewish customs and questions.—*C.*
[e] ch.24.4.
[c] ch.22.3.2 Ti.3.10.
[f] ch.22.5.
[5] Ch.22.3.23.5.Ga.1.13,14. Phi.3.5,6.
[g] ch.23.6.24.15.28.20.ver.8. Ge.3.15.12.3. 22.18.26.4.49.10. De.18.15.2 Sa.7.12. Ps.132.11. Is.4.2.11.1.7.14.9.6.7.40.10. Je.23.5.30.21.33.14-16. Eze.34.23.37.24. 23.29.37.24. Da.9.24. 25. Mi.5.2.7.20. Zec.6.12.9.9.13.1.7. Mal.3.1. 4.2 with ch.2.36.3.26. 5.30.13.23.26.32.46. Ga.3.13-16.4.4. Tit.2.13.
[6] See note [1] in first column.
[h] Ja.1.1. Ezr.6.17.8.35. with Lu.2.37.1 Th.1.10.1 Ti.5.5.
[i] ch.23.6.24.15. Phi.3.11. Lu.2.29,30.
[7] *For which hope's sake*—as held and looked for so long and so earnestly by our fathers, and now realized in Jesus, 'I am accused of the Jews.'—*C.*
[k] Mat.27.29-32.1 Co.15.12,20. Jn.5.46.19. Da.12.2. Job 19.25,26.
[l] Je.16.2-4.1 Co.7.32. 1 Ki.13.21. Mat.9.25. Lu.7.15. Jn.11.43, it appears that several had risen from the dead previously to the resurrection of Jesus. How therefore may these facts be reconciled with Paul's statement? Without having recourse to the doctrine that as he was 'the Lamb slain from the foundation of the world,' in the purpose of God, the prophecies, the promises, and the types—so, in like purpose, prophecy, promise, and types (see Le.14.6,7. 16.22), was he, the Saviour, raised from the dead—the difficulty may be solved by a more literal translation: to wit, 'that he should be chief-head over all things to the church, after his resurrection from the dead.' *C.*
[8] See note [1] in first column.
[c] ch.9.2.3,22.5.1 Ki.21.8.15.20.1. Jn.7.48.
[d] ch.9.3-9.22.6-16.

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially[c] *because I know* thee to be [1]expert[2] in all customs and questions which are among the Jews: wherefore I beseech thee to [d]hear me patiently.

4 My[e] manner of life from my youth, which was at the first among mine own nation at Jerusalem, [f]know all the Jews;

5 Which knew me from the beginning, if they would testify, that [g]after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged [h]for the hope of the promise made of God unto our fathers:[3]

7 Unto which *promise* our [i]twelve tribes, instantly serving *God* day and night, [k]hope to come. For which hope's sake,[4] king Agrippa, I am accused of the Jews.

8 Why[l] should it be thought a thing incredible with you, that God should raise the dead?

9 I[m] verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice[5] against *them.*

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon,[e] as I went to Damascus, with authority and commission from the chief priests,

13 At[p] mid-day, O king, I saw in the way a

Many who have been once terrified by convictions die slaves to their lusts. And a sinful desire to please men makes many, to no purpose, act contrary to their own conscience, and injure the people of God.

CHAPTER XXV. REFLECTIONS.—No length of time can wear out, or repeated disappointments subdue, inveterate malice against Christ and his servants: no sentence is so unjust but it will insist upon it; no murder so horrid but it will attempt it.—By secret springs God sometimes, for the preservation of his servants, restrains the most easy and selfish compliance of judges. And when men prudently insist on their just rights, his providence overrules all for the accomplishment of his promises. But it is hard when a righteous cause must be referred from those who enjoy divine revelation to barbarous and blood-thirsty heathens. And it is shameful when a man can scarcely get a fair hearing before he be condemned. Alas! how ignorant and unconcerned are many great men with respect to the one thing needful! Yea, many have the means of instruction always near, and never profit by them. And multitudes are eternally lost for making the gospel an object of mere curiosity.—The faithful followers and ministers of Christ easily stand clear of being enemies to the peace and order of civil societies. And judges ought to be very tender and exact in representing the case of the accused.

CHAPTER XXVI. Ver. 14. *Pricks.* Κέντρα may be rendered 'goads,' but more correctly 'military spurs.' The figure is taken from a horse whose 'obstinacy of temper resists the spurs' of his rider.—*Note,* In ch. 8. 7 it is said his fellow-travellers 'stood speechless:' here it is said, 'we were all fallen to the earth.' True: but the passages present neither difficulty nor contradiction. Either Paul, who heard and understood the words spoken, fell down first, while his companions, who merely heard the sound, stood for a time, and afterwards fell down: or they all fell down together; and his fellow-travellers, who were merely affrighted with the suddenness of the light, but not conscience-stricken by the accusation, rose first and 'stood:' while Paul, whose conscience was awakened to a deep sense of his guilt, remained prostrate upon the ground, in earnest prayer for mercy. *C.*

Ver. 23. *That he should be the first that should rise from the dead.* New, from 2 Ki. 13. 21; Mat. 9. 25; Lu. 7. 15; Jn. 11. 43, it appears that several had risen from the dead previously to the resurrection of Jesus. How therefore may these facts be reconciled with Paul's statement? Without having recourse to the doctrine that as he was 'the Lamb slain from the foundation of the world,' in the purpose of God, the prophecies, the promises, and the types—so, in like purpose, prophecy, promise, and types (see Le. 14. 6, 7; 16. 22), was he, the Saviour, raised from the dead—the difficulty may be solved by a more literal translation: to wit, 'that he should be chief-head over all things to the church, after his resurrection from the dead.' *C.*

Ver. 28. *Almost thou persuadest me.* Upon that fatal rock 'almost,' how many thousands have suffered shipwreck! O, my soul! why not 'altogether' persuaded? Hast thou not need of a Saviour? Is not Jesus such a Saviour as thou needest? What more evidence of his mission, grace, or power can reason suggest or demand? Halt then no longer between two opinions, but give thyself wholly to the Lord! 2 Co. 8. 5. *C.*

REFLECTIONS.—Jesus remarkably fulfils his promise in enabling his servants to speak when brought before rulers and kings for his sake. And it is delightful to see the cause of Christ defended with all the grace and faithfulness of a Christian, and yet all the good manners of a courtier. It is a high honour to be chargeable with nothing but an avowed dependence on God's promises, and belief of his performances, relative to the resurrection of Christ, and the eternal life of believers through him, and the general judgment of all by him.—But dreadful is their enmity against Christ who think his followers deserve everything cruel and barbarous for holding the fundamental truths of the gospel. Yea, devilish is their temper who can gratify themselves by forcing them, contrary to their conscience, to blaspheme their Saviour. And very distressing is it, though candid, to call to mind such things in our conduct. Amazing is that grace which changes such monsters into distinguished saints and eminent preachers, which honours them as noted instruments in winning multitudes to Christ, and preserves and protects them long in that honourable work. And happy are those ministers that make God's Word the standard of all their ministrations, in matter, manner, and end.—Dreadful is the condition in which the gospel and Spirit of Christ find sinful men; and marvellous the change they make, the infinite and everlasting blessings they confer, and the happy end to which they conduct. Alas! that these should ever be esteemed madness! that many who hear the gospel should be no more than almost Christians, and never experience the power and pleasures of religion! But it is delightful when Christians wish better to others than to themselves, and make even those who hate their cause avow their innocence.

CHAPTER XXVII. Ver. 16. *We had much work to come by the boat.* The boat, among the ancient navigators, was generally towed after the ship; for before the discovery of the mariner's compass, navigation being merely coasting, it was important to have the boat always ready for communicating with the shore. The storm being now high, they found great difficulty in getting their boat on board. *C.*



FALLS OF THE ABANA, DAMASCUS. [Acts, xxvi.20.]—What a refreshing and lovely picture! So thought the writer. The soft, invigorating air was coming in gentle breezes from the top of the Lebanon mountains, lifting their snow-covered heads to the clouds in full view. The birds were singing in the groves of black walnut and poplar, which thickly shaded the ground on the right and on the left, while over the rock the clear, sparkling waters of the River of Damascus fell in spray to gladden the hearts of the flowers which grew in profuse abundance at the bottom of the falls. In that country, where the sun shines so hot, and where water is so rare, the waterfall represented by the picture is a perpetual benediction.

light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in [g]the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But[r] rise, and stand upon thy feet: for I have appeared unto thee for this purpose, [s]to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear[6] unto thee;

17 Delivering[t] thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To[u] open their eyes, *and* to turn *them* from darkness to light, and [v]*from* the power of Satan unto God, that they may receive [w]forgiveness of sins, and [x]inheritance among them which are [y]sanctified by faith that is in me.

19 Whereupon, O king Agrippa, [z]I was not disobedient unto the heavenly vision:

20 But[b] showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, [c]that they should repent and turn to God, and do works meet for repentance.

21 For these causes [d]the Jews caught me in the temple, and went about to kill *me*.[7]

22 Having therefore [e]obtained help of God, I continue unto this day, [f]witnessing both to small and great, saying [h]none other things than those which the prophets and Moses did say should come:[8]

23 That[i] Christ should suffer, *and* that he should be [j]the first that should rise from the dead, and should [k]show light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, [l]Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For [m]the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are [9]hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou [o]the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, [p]Almost thou persuadest me to be a Christian.

29 And Paul said, [q]I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these [r]bonds.[1]

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man [s]doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty,[2] if he had not [t]appealed unto Cæsar.

CHAPTER XXVII.

1 *Paul, shipping toward Rome,* 10 *foretelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are tossed to and fro with tempest,* 41 *and suffer shipwreck,* 22, 34, 44 *yet all come safe to land.*

AND, when it was [a]determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion[1] of Augustus' band.

2 And entering into a ship of [2]Adramyttium, we launched, meaning [b]to sail by the coasts of Asia; *one* [c]Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at [d]Sidon. And Julius [e]courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus,[3] because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.[4]

6 And there the centurion found a ship of Alexandria[5] sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against [6]Cnidus, the wind not suffering us, we sailed under Crete,[7] over against Salmone;[8]

Ver. 17. *Sail.* The word translated 'sail' is of uncertain signification, and has also been rendered 'mast or yard.' Bloomfield holds it to have been the mast; and observes, that by the ancients masts were constructed with a kind of socket, so that they could be lowered at pleasure. And this construction is no doubt still common with European vessels prepared to pass under bridges, but is by no means probable in vessels intended for the open sea, and capable of carrying 276 souls, ver. 37. Neither is it likely that in such weather there would be any sail set: but if any, there would certainly be no more than would enable the vessel to steer, with a view to keeping off the coast, which the mariners believed to lie to leeward. The *yards* is therefore more probably the gigantic 'yard,' such as appears in some of the paintings of Pompeii, with the main-sail, hailed around it, or some close-reefed sail which the violence of the storm compelled the mariners to take in. *C.*

Reflections.—The passage of saints through this world is often extremely tempestuous. Yet frequently the Lord gives them repeated favours from whom they might have expected the hardest usage. Kindly he communes with and comforts them when terrors prevail all around them. By them he sends his warnings of danger and messages of peace. And he not only preserves them, but others for their sakes, from raging seas and bloodthirsty men. God can exactly foretell events that are to happen in time to come: and whatever be his means, whether winds, waves, or mariners, their influence is necessarily connected with the end which he has seen and foretold.—Thrice happy are they who can speak of him as their Proprietor, Master, and Friend. Great confidence may they repose in his promise, and may expect safety and comfort from his hand. While they who trust to their fancied wisdom rather than to his Word most surely plunge themselves into mischief and shame. We owe great thanks to him for our daily bread, as well as for our hopes or enjoyment of remarkable deliverances. Yet how tasteless is our necessary provision when all hope of life is taken away, and there is like to be no more occasion for it; and insignificant is all the wealth of this world when a storm of raging elements may make us glad to part with it for our own preservation.—Sailors had need to live in union to Christ and fellowship with God, who alone can preserve them from the jaws of destruction. And it is proper that all should sympathize with them that do business in great waters.

But thrice happy are those souls which are made to renounce the broken covenant of works, and their own

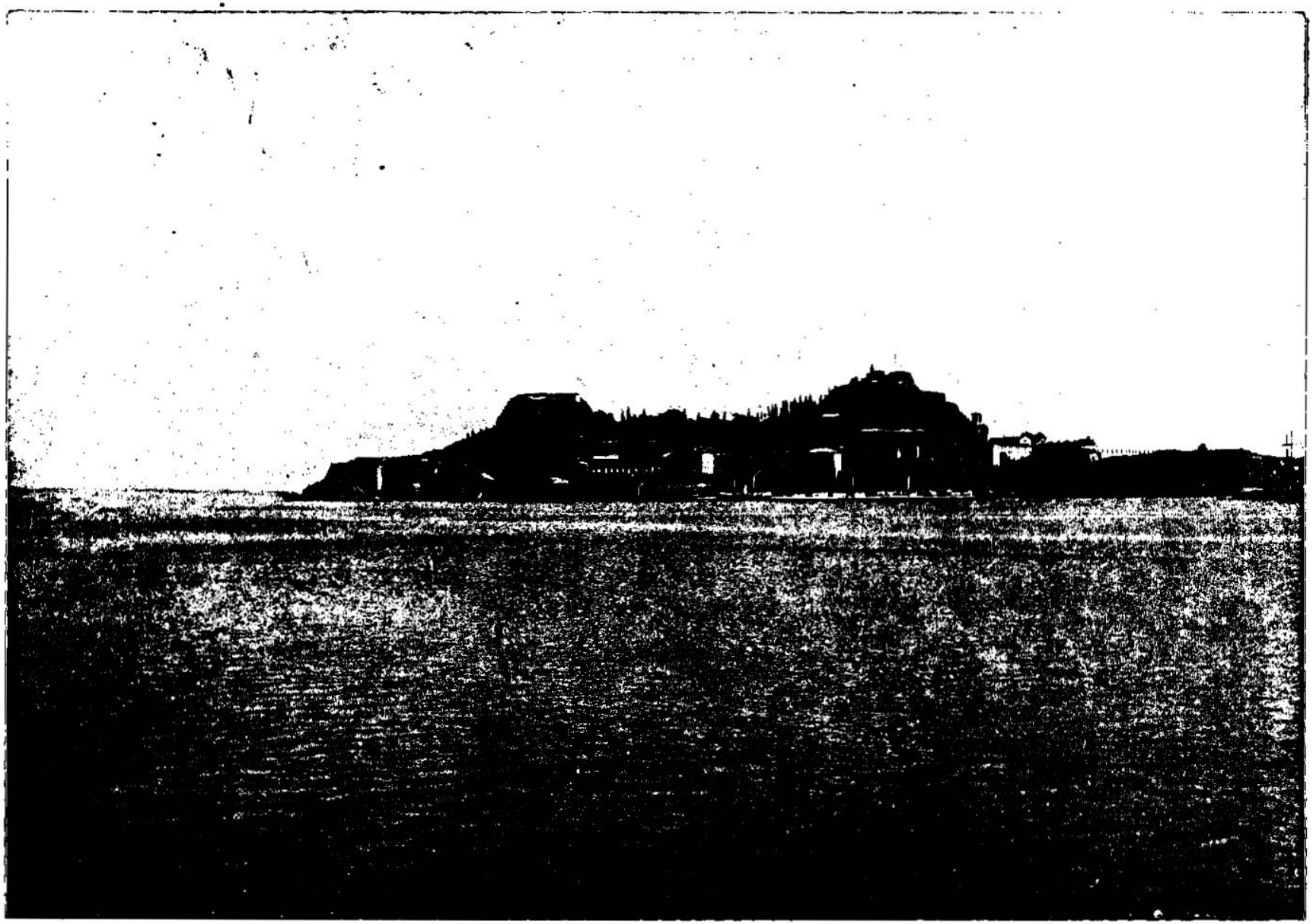

CITADEL AT CORFU. [Acts, xxvii:40.]—We have no record in the Acts of the Apostles that St. Paul was ever at Corfu. But it was in the track of his voyage and was then an important island, so that he doubtless passed and stopped there. It was customary for trading vessels, such as he sailed on as he made his way to Rome, to stop at the leading points of commercial interest. Corfu is one of the islands now under control of the king of Greece. When George I. ascended the throne of Greece, Great Britian made over to him the Island of Corfu, one of the loveliest places in the Mediterranean sea. We have before us a view of the Citadel as it appears from the sea. This picture was taken from the deck of the Italian steamer upon which we sailed. Viewed from the steamer the island looks like some fairyland

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereunto was the city *of* Lasea.[9]

9 Now when much time was spent, and when sailing was now dangerous, because the fast[1] was now already past, Paul admonished *them*,

10 And said unto them, Sirs, [g]I perceive that this voyage will be with hurt[2] and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion [h]believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice,[3] *and there* to winter; *which is* an haven of [i]Crete, and [k]lieth toward the south-west and north-west.[5]

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, [l]loosing *thence*, they sailed close by Crete.

14 But[t] not long after there arose[6] against it a tempestuous wind, called Euroclydon.[7]

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda,[8] we had much work to come by the boat;

17 Which when they had taken up, they used helps,[9] undergirding the ship; and fearing lest they should [t]fall into the quicksands,[1] strake sail, and so were driven.

18 And we being exceedingly [u]tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* [v]we cast out with our own hands the tackling of the ship.

20 And[p] when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But after [q]long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, [r]and not have loosed from Crete, and to have gained this harm and loss.

22 And now [s]I exhort you to be of good cheer: for there shall be [t]no loss of *any man's* life among you, but of the ship.

23 For [u]there' stood by me this night the angel[x] of God, [x]whose I am, and [y]whom I serve,

24 Saying, [z]Fear not, Paul; [a]thou must be brought before Cæsar: and, lo, [b]God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: [c]for I believe God, that it shall be even as it was told me.

A.M. cir. 4067
A.D. cir. 63

9 *Lasea.* A city on the south-east coast of Crete, not mentioned by any ancient geographer. *C.* — The direct course from Myra to Italy would have been to the north of Crete; but it seems the ship was met by strong north-westerly gales which drove her to the south of Crete. The ruins of Lasea have been recently discovered, about 5 miles to the east of the roadstead of Fair Havens, still bearing its ancient name.—*F.*

1 The great day of atonement in the month of September. Le.xvi.; 23.27,29. Nu. 29.7.

g 2 Ki.6.9,10. Da. 2. 26. Ac. 3.7. Ps. 75.14.

2 Or, *injury.*

h Pr.27.12.

3 *Phenice* receives a minute description, to distinguish it from Phenice, or Phenicia, on the continent.—*C.*

i ver.7.

4 *Which lieth, &c.* Rather, 'looking towards the south-east and north-east.' In the absence of any special geographical description, it seems probable that the harbour was a bay with an island in front, affording two entrances, one from the south-east, and another from the north-west, and thus completely sheltered from every wind.—*C.*

5 See note * below.

j ver.21.

k Ps.107.29. Es.7.10. Ps.37.35. Ec.vi.9. ch. 22.23.

6 Or, *beat.*

7 *Euroclydon* signifies 'an eastern storm;' most probably what the ancients called *typhon*, and the moderns *Levanter*—a tempestuous whirlwind or hurricane, blowing in all directions from north-east to south-east.—*C.*

8 *Clauda* is supposed to be an island on the south-west coast of Crete, now called Gaza.—*C.*

9 *Helps.* Most probably internal stays to support the sides of the vessel, and to resist, and give effect to the 'undergirding,' by cables passed under the keel and over the deck. See *Horace*, book I. ode 14, and Anson's *Voyage*, 4to, p. 84.—*C.*

l ver.41.

1 *The quicksands.* Syrtis Major, or Gulf of Sidra, bestriding themselves to be near the coast of Africa.—*C.*

m Ps.107.27.

n Jonah 1.5. Job 2.4. Pr.23.5.

p Ps.105.28; 107.25-27. Jonah 1.4,13. Mat. 8.24,25. Eze.37.11.

q Ps.107.5. De.8.3.

r ver.9,10,13.

s Job 22. 29, 30. Ps. 119.7. Is.35.1,2; 41. 10. 2 Co.4.8,9.

t With ver.31.

u ch.23.11.

v He.2.14.

x De.32.39. Ps.135.4 Is. 44. 5. Mal.3.17. Jo. 17.9,10.1 Co.6.20.1 Pe. 2.9,10.

y Ps. 22.6. 16. Is. 44. 21. Da.3.17,26,28. Jn.12. 26. Ro.1.9. 2 Ti.1.3.

z Is.41.10,14;43.1,2.

a ch.23.21;25.11. Ps. 91. 11.

b Is.6.13. Job 22.20. Ge. 19. 21, 29. 39. 5. 12. 20.38-32. ver.44.

c Ro.4.20,21. 2 Ch. 20.20. Lu.1.45. Ja.1.6. 2 Ti.1. 12.

* The meaning of this last clause is, that the harbour had, as stated above, two openings, divided by a little island, one opening in the direction in which the south-west wind blows, *i.e.* to the north-east; the other in the direction in which the north-west wind blows, *i.e.* to the south-east. Recent researches have shown that this is exactly the description of the haven of Phenice.—*F.*

d ch.8.1.

2 *Adria* was not, by the ancients, confined to the Gulf of Venice, but comprehended all the seas between Greece, Italy, and Africa.—*C.*

3 The ships of the ancients frequently carried ten or even more anchors.—*C.*

4 That the ancients cast their anchors out of the 'stern' is evident from paintings preserved in Pompeii, and from many classical authorities (See Cæsar, *Bell. Civ.* i. 29, and *Bell. Hisp.* v. 27). The Roman practice, however, generally was to cast the anchors from the prow. But this was a ship of Alexandria: and it is attested by Sir J. Chardin, that the large Egyptian merchant vessels still carry their anchors at the stern.—*C.*

e Ps.23.3,6.

5 Means must be used in fulfilling God's infallible promises, Ps.37.34. Is.28. 21. Mat.4.7. Ju.20, 28, 29. ver.22,24.

6 He that intends the end, commands the means. His word, through the Spirit, is equally the interpreter of both.—*C.*

7 Paul had evidently gained the confidence of the centurion, most probably by his calm and courageous bearing, and by the partial fulfilment his prophecy had already received. Through the centurion he was able to overrule the sailors, and thus succeeded in saving the lives of all in the ship.—*F.*

8 *Having taken nothing.* Rather, 'not one regular meal.'—*C.*

g Mat. 15. 32. Ep. 5. 29. 1 Ti.5.23.

9 *For your health.* Rather, 'for your safety.' As the food, by a physiological law, would enable them to resist the cold.—*C.*

h Lu. 21. 18: 12. 7. Mat.10.30. 1 Ki.1.52.

i 1 Sa.9.13. Mat. 15. 36. Mar.8.6. Jn.6.11,23. 1 Ti.4.3,4.

j Ps. 30.12;107.30.

k ver.19. Jonah 1.5. Pr.23.5. Job 2.4. Mat. 6.25.

1 Bloomfield and others are of opinion that 'wheat' should be rendered 'provisions,' as the ship was already 'lightened' of her cargo, ver. 18. But any one who has seen the loading of a grain-ship knows that the wheat would be put lowest in the hold, and would, consequently, be the last article thrown overboard.—*C.*

2 *A shore.* Rather, 'a beach.'—*C.*

3 Or, *cut the anchors, they left them in the sea, &c.*

4 *Where two seas met.* The word so translated generally signifies, 'a peninsula washed on both sides by the sea.' It is also used to signify such 'reefs' of rock as are partly above and partly under water; and this seems the meaning of the sacred historian.—*C.*

l 2 Co.11.25,26.

m Ps.74.20. Pr.12.10: 1.16. Ro 3.15-18

n 2 Co.11.25. Pr.16.7 ch.23.10. Je.38.10.

4 *The rudder-bands.* Rather, 'the bands

(*see page* 1184.)

26 Howbeit, we must be cast upon [d]a certain island.

27 But when the fourteenth night was come, as we were driven up and down in [2]Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors[3] out of the stern,[4] and [e]wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except[5] these abide in the ship, ye cannot be saved.[6]

32 Then the soldiers cut off the ropes of the boat, and let her fall off.[7]

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken [8]nothing.

34 Wherefore I pray you to take *some* meat; for this is [g]for your health:[9] for[h] there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and [f]gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all [i]of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, [k]they lightened the ship, and cast out the wheat[1] into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore,[2] into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [3]taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands,[4] and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met,[5] they[l] ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And[n] the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, [o]willing to save Paul, kept them from *their* purpose; and commanded

self-righteousness and strength, that, through Jesus' merits and grace, they may, through much tribulation, get safe to the celestial country.

CHAPTER XXVIII. REFLECTIONS.—Barbarous heathens often far exceed many professed Christians in their kind compassion to shipwrecked mariners. And richly are they here rewarded of God with the healing of their sick, and no doubt much instruction for the salvation of their souls. We must never hastily



PUTEOLI—WHERE ST. PAUL LANDED. [Acts, xxviii:13.]—"And from thence we fetched a compass and came to Rhegium; and after one day the south wind blew, and we came the next day to Puteoli." We have in full view the place on the sea where St. Paul landed when he touched the Italian shore. When he landed on the quay at Puteoli, he was again on classic grounds. He was near Virgil's tomb and in the midst of scenes about which Virgil has sung. He was close to the luxurious winter home of Tiberius, and in sight of the region where has been committed the unnatural crime of Nero, who attempted to drown his own mother, which failing to do, he had her put to death by the hand of one of his hired assassins. This was the Roman emperor before whom Paul was to be tried, in the city of Rome.

that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that [p]they escaped all safe to land.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not; 30 yet he preacheth there two years.

AND when they were escaped, then they knew that the [a]island was called [1]Melita.[2]

2 And the [b]barbarous[3] people [c]showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, [d]No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And[e] he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that [f]he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, [h]and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who[i] also honoured us with many honours; and when we departed, they laded *us* with such things as were necessary.

11 ¶ And after three months we departed in a ship of [j]Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.[4]

12 And landing at Syracuse,[5] we tarried *there* three days.

13 And from thence we fetched a compass, and came to [6]Rhegium:[7] and after one day the south wind blew, and we came the next day to Puteoli;[8]

14 Where we found brethren, and were desired to tarry with them seven days:[9] and so we went toward Rome.

15 And from thence, when the brethren heard of us, [k]they came to meet us as far as Appii Forum, and the Three Taverns;[1] whom[l] when Paul saw,[2] he thanked God, and [m]took courage.

16 And when we came to Rome,[3] the centurion delivered the prisoners to the captain of the guard: [n]but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though [o]I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who,[q] when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [r]I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you;* because that for the hope[4] of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for [s]as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* [t]lodging; to whom [u]he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And[v] some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, [x]Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, [y]Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed

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judge of the external dispensations of Providence, nor run from one extreme to another. There is great danger in thinking uncharitably of the distressed, or too honourably of the prosperous. And it is God's will, not idols or charms, that can render our attempts successful. If we sincerely aim at honouring God, he will procure sufficient honour, comfort, and kindness for us, go where we will. But awful is the enmity of carnal minds against Christ; that his religion, notwithstanding all its purity, dignity, and benevolence, should be everywhere spoken against, and that any should be loaded with chains on his account.— And for the advantage of souls, ministers should be careful to prevent, avert, or remove whatever groundless prejudices can be conceived against them. But let them do what they will, the gospel will be to many a savour of death unto death. And dreadful indeed is the experience of this. But it is a great mercy if any are made to believe; and if ministers can be useful, even under persecuting restraints, and can devote their house, as well as their heart, lips, and hands, to the service of Jesus Christ.

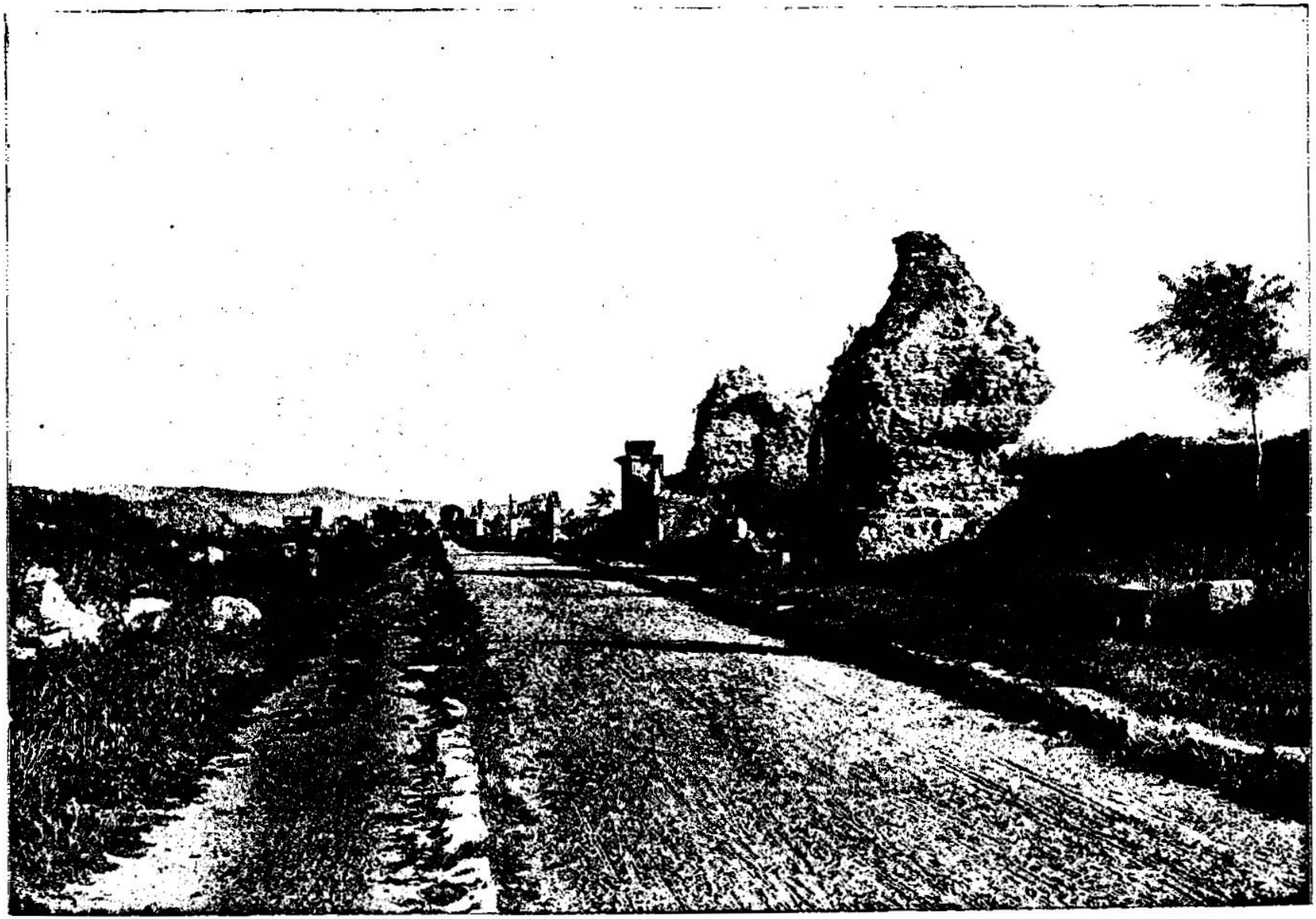

THE APPIAN WAY, NEAR ROME—OVER WHICH THE APOSTLES WALKED IN CHAINS. [Acts, xxviii:16.]—We see the road in the above picture along which the tired and persecuted apostles walked in chains from the coast of Puteoli to Rome. At the point represented in our view of the Appian Way, St. Paul was about five miles from the city of Cæsars. Now amid tombs, which lined either side of the Appian Way, he was slowly making his way to the imperial capital of the world. While he walked amid the tombs of the great men who had reigned and died in Rome, he was also moving along the most fashionable boulevard, for the Romans built their tombs beside their gayest driveway, and thus he slowly entered the city where he was to be beheaded. This road now is strewn with the wrecks of tombs.

gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that [a]the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and [b]had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching[b] the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.[5]

A.M. cir. 4077. A.D. cir. 63.

a He. 2. 3. Tit. 2. 11, 12. Is. 49. 6. ch. 18. 6; 13. 46, 47; 22. 21; 26. 17, 18. Mat. 21. 41. Lu. 20. 16. Is. 11. 10. Ro. 11. 11; 15. 9-12.

b Mat. 10. 34. Lu. 12. 49, 51. ch. 14. 4.

5 Ch. 4. 31; 13. 52; ver. 31. ch. 1. 3. Lu. 4. 43; 9. 60. Phi. 1. 14, 20.

5 With this remark Luke closes his history: probably the apostle was soon after set at liberty; though it is generally agreed that he afterwards suffered martyrdom at Rome. Doubtless Luke, Aristarchus, & others who attended on the apostle, or came to him, 'came themselves at liberty,' laboured diligently to make the gospel known in the city and its vicinity, during all the time of the apostle's imprisonment; though the historian, by a modesty almost unprecedented, is wholly silent concerning his own labours and sufferings. — *I.*

A.M. cir. 4067. A.D. cir. 69.

CONCLUDING REMARKS ON THE ACTS OF THE APOSTLES.

The 'ACTS OF THE APOSTLES' possesses all the characteristics of other scriptural histories—brevity; impartiality; selection of what is valuable for instruction; neglect of what is merely curious; tenderness towards the persons of the wicked, but unflinching condemnation of their sins; a continuous reference of all events to God, with an overwhelming desire to promote his glory by the conversion of sinners. The whole book presents, not so much a *history* as a *specimen* of the primitive church; but that specimen amply sufficient, not merely to attest the miraculous origin of Christianity, but also to exhibit those moral qualities—those graces of the Spirit—by which, as 'outward and ordinary means,' the gospel was originally propagated; and by which alone it can continue to be propagated, where miraculous powers are not bestowed—graces of the Spirit, more or less common to all true believers, and without which, even the eye of the prophet penetrating the depths of futurity, the tongue of inspiration expounding all mysteries, with the arm of faith miraculously removing mountains—are all 'nothing,' 1 Co. 13. 2. Accordingly it will be seen that one of the first moral qualities—one of the first graces—of the primitive church was absolute dependence upon God, evidencing itself in an earnest desire for his Spirit, and in continued waiting upon his promise and providence in prayer, ch. 1. 4, 14, 24; 2. 46; 6. 4–6; 9. 11; 10. 9; 12. 5; 16. 16. A second distinguishing feature of the primitive church appears in the spirit of liberality of the rich towards the poor, and their personal indifference, as individuals, to the acquirement and accumulation of wealth, ch. 2. 44, 45; 5. 4; 8. 18-20. A third characteristic may be seen in the order and efficiency with which their temporal affairs were conducted, as manifested in that most difficult department, the comfortable support of the poor, ch. 6. 1–6. This part of primitive Christianity was, most probably, derived from the Mosaic institutions, in which provision for the widow, the fatherless, the poor, and even the stranger, occupied a conspicuous place. And, in this characteristic, had the modern imitated the primitive churches more, the interference of human law on behalf of the poor would have been quite unnecessary; and although it is certain pauperism would not have been annihilated, there is little question that it would have been diminished; and the unexpensive machinery of the deaconship would have been amply sufficient for distinguishing between the really necessitous and the indolent impostor, and collection and outlay of the ample finance of benevolence. A fourth characteristic of the primitive church may be seen in the profound respect with which the apostles regarded, in things temporal, 'the powers that be,' and the faithfulness and courage with which, in things spiritual, they declared their determination to 'obey God rather than man,' ch. 4. 13-20; 16. 37; 25. 11. A fifth speciality in the primitive church is founded in the coexistence of a fixed and itinerant or superintendent ministry. The fixed ministry lay in the hands of the deacons managing the temporalities, and of the elders labouring in the spiritualities, ch. 6. 1–6; 14. 23; 20. 17, 28; the itinerant or superintendent in the hands of the apostles and their companions, as qualified and designated by the Holy Spirit, and prayerfully appointed by their brethren, ch. 11. 22, 23; 13. 2, 3; 15. 36–41; 16. 4–8. Upon this characteristic there is immediately ingrafted a sixth—the primitive was essentially, if not totally, a missionary church—a church of missionaries. But there is a speciality in this characteristic not to be overlooked—the primitive church did not intend to become missionary—the very apostles did not at first understand either the nature, object, or extent of their original commission. And when the eyes of an apostle were opened, as it were, by light from heaven, the body of the church took offence, and he was necessitated to justify himself for obeying a heavenly vision, and preaching the gospel to the Gentiles, ch. 10. 9–16, 34, 35, 45; 11. 1–3, 18. Christianity alone has been able to grapple with and overcome the prejudices of caste and colour. Christianity alone infuses a heaven-born ambition—an ambition that aims at universal conquest and universal monarchy—a conquest of truth over error, of love over enmity; and a monarchy of which the meek and lowly Jesus is the sole King and Head. Among the many internal evidences of Christianity, the early eradication of national prejudices, and the cordial reconciliation and fellowship of the Jews with the Gentiles, presents one, in the form of a moral transformation, never to be accounted for by any power inferior to that of him in whose hands are the hearts of all men, and who turneth them (if they will) as the rivers of water in the valleys. The last characteristic of the primitive church specially demanding notice is presented in the humility of its rulers, and the simplicity of its government. This is no place for any discussion of the comparative merits of mere forms of church government. But one fact every true Christian will admit—that whatever form approaches nearest to that historically depicted in the Acts of the Apostles, must be acknowledged as the true model by all who seek and find their religion in the Bible, and the Bible alone. But to whatever conclusion Christians may come concerning the original form of the church and its binding nature as a model to future times, one thing they will do well to observe—that no outward form can supply the lack of truth and charity, 1 Co. 13. 1–6; a world renounced and self-denied, Mat. 16. 24; Ro. 12. 1, 2; of Christ crucified before the eyes, and of Christ reigning in the heart, Ga. 3. 1; Col. 1. 27; that heart renewed by the indwelling Spirit of God, and thereby rendered an abiding place for the Father and the Son, 1 Co. 3. 16; Jn. 14. 23. Without these, ministers and churches are 'nothing;' with these, they either have all that they need, or, if anything be wanting, or anything superfluous, God will assuredly reveal it to them in his own time, Phi. 3. 15.

Before closing our remarks on the Book of Acts, let us direct a moment's attention, not to the whole, but to a few peculiar features in the character of Paul. (1) One of the first features of his character, as exemplified in his actions, is that perfect and undivided energy with which he devoted himself to *one object*. As a Jewish persecutor he did nothing but persecute; as a Christian apostle he did nothing but journey, visit, pray, preach, and write. Even when by a necessity arising from the poverty of a persecuted church, he was compelled to labour for his daily bread, he still continued to 'reason in the synagogue every Sabbath, and persuade both the Jews and the Gentiles,' ch. 18. 4. And when this interval was past, with what undivided purpose and energy he again devoted himself to his *one work*, the brief notices in the 'Acts,' and the cursory review in one of his epistles, will sufficiently demonstrate. Hear his own account, the truth of which was right well known to the churches:—'In journeyings often—in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches,' 2 Co. 11. 26. (2) Immediately connected with the foregoing trait of character, or rather intimately and inseparably blended with it, appears that *endurance of fatigue* which seems to imply an iron-like constitution of body, with that endurance of insults, injuries, and ingratitude which depends upon a crucified spirit. (3) It is unnecessary to record more than a passing remark upon the *personal courage* with which he was endowed, which, in prophetic view of 'bonds and imprisonments,' could easily reply to all the dissuasion of his friends, 'None of these things move me, neither count I my life dear unto myself.' (4) With similar brevity may be noted that remarkable *decision* by which he was distinguished. When even Peter vacillated, Paul remained unshaken; when Peter 'was to be blamed,' Paul 'withstood him to the face.' A truth once confirmed, he never doubts; a prejudice once uprooted, he never suffers to be replanted; a purpose once formed, no obstruction can induce him to relax his efforts for its accomplishment. He uniformly acts as one who has 'set the Lord before him,' and therefore, whatever may betide him, can never be unduly moved. (5) The last characteristic we shall select from among many may be discovered in that perfect *readiness* with which he meets the difficulties of every emergency in his laborious and eventful life. No doubt this, like every other quality noticed, was 'the gift of God,' in fulfilment of his gracious promise to his disciples of a 'strength' sufficient for 'their day.' Still we are not the less, upon that account, to note or admire the gift; in fact, our admiration should only be the greater, when to the worth of the possessor is superadded the grace of the donor. Every remarkable incident of his life exemplifies the *readiness* of the apostle—take the examples of his use of the *Greek* tongue with Lysias (ch. 21. 37), his immediate transition to *Hebrew* when he addresses the Jews, who, be it observed, did not generally speak the Hebrew, but who nevertheless honoured it above all languages. Note also the *readiness* with which he justly put forward his faith in the resurrection, whereby he roused the Pharisees against the Sadducees, while he engaged the Pharisees themselves to a more attentive consideration of the evidences of the resurrection of Jesus, ch. 23. 6. Mark again the *readiness* and graphic accuracy with which he distinguishes between Felix and Agrippa, seizing at a glance the distinctive peculiarities of each, flattering neither, but conciliating both, ch. 24. 10; 26. 2, 3. With similar *readiness* he appeals to Cesar (ch. 25. 11); for the time had now arrived when, had he willingly returned to Jerusalem, he had been guilty of his own death. But the most striking example of this wonderful *readiness* for all emergencies appears during his voyage to Rome, a *readiness* the more wonderful, that there appears no trace of his previous acquaintance with maritime affairs; nevertheless we find him (ch. 27. 9) admonishing the captain of the ship and officers of the imperial army of the future disasters of the voyage. When the cowardly sailors are about to become the first to desert their ship, we find him detaining them on board as the agents and securities of the general safety; and when crew and passengers were alike exhausted with labour and fasting, we find him again, by precept, example, and promise, cheering their drooping spirits; and when they had escaped from shipwreck, with the same characteristic *readiness* he 'gathers a bundle of sticks, lays them on the fire;' and, when bitten by a viper—the emblem of Satan's enmity when God's dear children escape from the moral storms he is permitted to raise—we find him, unmoved, cast the venomous creature back into the fire—the emblem of that judgment 'prepared for the devil and his angels.' Now in all these instances—and many others might easily be adduced—Paul certainly stands assimilated to the character of our Lord beyond any other apostle. Our Lord, it may be justly said, was never taken unawares or unprepared. He alone fully realized the words of the psalm (Ps. 16. 8), 'I have set the LORD always before me; because he is at my right hand, I shall not be moved:' and Paul, in an eminent degree realized his promise (Mat. 10. 19), because, in an eminent degree, he was filled with his Spirit. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS.

Rome was, and is, the chief city of Italy, and was long the mistress of the then known world. To the Christians there, though not converted by his ministrations, Paul, as the apostle of the Gentiles, about A.D. 60, wrote this epistle, in order to establish their minds in the leading principles of the gospel, and direct them to a suitable improvement of it. After an introduction, asserting his own apostolic mission, and commending their faith, ch. 1. 1–17, he represents both Gentiles and Jews as being so sinful, that they could not possibly be justified before God by their own works, ch. 1. 18; ii.; 3. 1–20: how God's free grace reigns, through Jesus Christ's righteousness, to the justification of the greatest sinners, ch. 3. 21; iv.; v.: what obligations to holiness in heart and life are laid upon believers, by the happy freedom and rich privileges which they enjoy in him, ch. vi.–viii.: and while he traces up all heavenly blessings to the eternal and wise purpose of God as their true original, he points out how the just rejection of the Jews for their unbelief, and the gracious calling of the Gentiles by the gospel, because of their repentance and good works, was exactly answerable thereto, ch. ix.–xi.: and finally, exhorts to a multitude of personal and relative duties, incumbent on these Romans as members of the commonwealth, and especially of the church, ch. xii.–xvi.

[Letter-writing upon sacred subjects was an ancient practice among the prophets of the Lord. Thus Elijah not only wrote (2 Ch. 21. 12–15) to warn Jehoram to flee from the wrath to come; but he appears to have written the letter before his translation to heaven, that it might come as with all the solemnity and sanction of one sending a message from the world of spirits. Thus, again, we find Jeremiah (ch. xxix.) writing a letter to the captives in Babylon, exhorting them to quietness, to beware of false prophets, and promising their return after seventy years. Other portions of the prophecies seem also to have been written and sent as letters—such as several of the 'burdens' of particular countries or cities, of which the chief use must have lain in their speedy communication to the parties addressed. See for example Is. 13. 1; 15. 1; 17. 1, &c.; Je. 36. 1–10, 18, 32; 44. 1–14; Eze. 28. 1, 2, &c. Thus also the prophecy of Haggai, ch. 1. 1, seems to have been a letter to Zerubbabel and Joshua; and Malachi, the last of the prophets, seems to have written his 'burden,' ch. 1. 1, first as a general epistle to all Israel, and then as a special lesson of rebuke and instruction to the priests, ch. 2. 1.

Of the New Testament a large portion is composed of letters, some to individuals and some to communities. Among these the epistle to the Romans occupies a conspicuous place. By consent of all historic antiquity it is ascribed to Paul. It appears to have been the fifth of his apostolic letters, but is placed at the head of the collection, either because Rome was the imperial city, or because it is the longest and most comprehensive of his epistles, embracing the case both of Jews and Gentiles, and presenting the general doctrines of Christianity in a regular and systematic form.

This epistle has always attracted the peculiar attention of interpreters; 'yet no considerable difference of interpretation (observes Haldane) has ever been given of its contents by those who have renounced their own wisdom, and have determined to follow implicitly the obvious meaning of the Word of God.' In the first chapter, after declaring his own rank and authority in the church, the apostle proceeds by directing attention to the Son of God, in his incarnation in time, and his divine nature from eternity, as the great object of the gospel which he was commissioned to proclaim. Then, after an affectionate Christian salutation to the church, he proceeds to announce the doctrine he intends to inculcate and establish, viz. that the gospel is 'the power of God unto salvation to every one that believeth;' and then presents the reason and the means, because 'therein is the righteousness of God revealed;' and that unless such righteousness had been brought in and rendered available, all men must have perished, because 'the wrath of God (has been) revealed from heaven against all ungodliness and unrighteousness of men.' Accordingly, in the *first* chapter, the apostle proceeds, by an appeal to facts, to establish the charge of 'ungodliness and unrighteousness' against the Gentiles, who had outraged reason in rejecting the Creator, and adopting the creatures as their gods, while they violated even the fragments of the law written in their hearts, disregarded the admonitions of their own consciences, and took their pleasure in sin and sinners, though aware of the righteous judgment of a holy God against all the workers of iniquity. In the *second* chapter the Jews, who would have lent a ready ear to the indictment and condemnation of the Gentiles, are themselves to be arraigned. But before they could well be aware of what was to follow, like David before Nathan, they pronounce their own doom, by concurring in a sentence by which an indefinite character is pronounced 'inexcusable' when he himself condemns another, and yet is guilty of the same crimes. The Jews are then proved guilty of violating the law delivered at Sinai, and instructed in the vanity of trusting to outward ceremonies and ordinances, while the heart is polluted with sin, and alienated from God. In the *third* chapter, the apostle proceeds to arraign both Jews and Gentiles under one common indictment, and draws from the Old Testament, and especially from the Psalms, that anatomy of the human heart, a fearful picture of their common depravity and guilt. Thus having proved, by an undeniable appeal to facts, that every man in his natural state lies under the just condemnation of God, because a rebel against him, whether as revealed in the visible creation, in the hearts and consciences of men, or in the positive ordinances and eternal principles of a written law, he arrives at the inevitable conclusion, that by obedience to the law no living man shall be justified; for that so far from justifying him, each form of this threefold revelation proves him to be a transgressor, and therefore worthy of condemnation.

The way is thus prepared for the grand display of the grace and mercy of God announced in the gospel. What the law could not do, not from any deficiency in itself, but owing to the depravity of man, God has fully accomplished. Man has no righteousness of his own, but God has provided a living way for him, a living way provided solely by grace and received solely by faith; it is placed to the account of the believer, when he repents of his sins and receives Christ as his Savior. Yet so far from being contrary to the justice of God, this method of justification 'freely by grace' illustrates his justice, and vindicates his former dealings with men. So far from making the law void, it establishes the law in all honour and authority. This way of salvation equally applies to all, both Jews and Gentiles, men of every nation and of every character; there is no difference here, for all, without exception, are sinners.

In the fourth chapter the apostle proceeds to obviate certain objections. First, that drawn from Abraham's alleged justification by works when he delivered up his son at the commandment of God, see Ja. 2. 21–24. Now this he admits, with James, to be a justification before men, a thing capable of being shown outwardly by one to another, comp. Ro. 4. 2 with Ja. 2. 18, but demonstrates to be no justification before God, because no present obedience, however conspicuous, can possibly obliterate past sin, and because this is a work to which grace alone is adequate. Secondly, he obviates the Jewish objection against the justification of the Gentiles, who, because 'salvation was of (began with) the Jews,' would have confined it to them, or to proselytes of circumcision. This the apostle obviates, by showing that the promise of God was made, the faith of Abraham professed, and the righteousness of God bestowed before circumcision, when Abraham was still as a Gentile, and that circumcision was a mere seal of that righteousness received by faith, which he already had; that so, being of God, pronounced a 'father of many nations,' he might become the representative and fountain-head of all upon whom God, by his Spirit, should confer like precious faith in the Saviour. While thus obviating objections, the apostle casts much additional light upon his great topic, and in order to complete his view, describes in the fifth chapter the blessed effects connected with a state of justification, especially peace with God, access to the throne of grace, hope of glory, ability for all trials, deliverance from wrath, joy in God, eternal salvation and reign in glory through the Lord Jesus Christ. But now, as free grace in the justification of a sinner might be supposed to set aside the necessity of obedience to God, the apostle proceeds in the sixth and seventh chapters to prove, that so far from this being the case, his

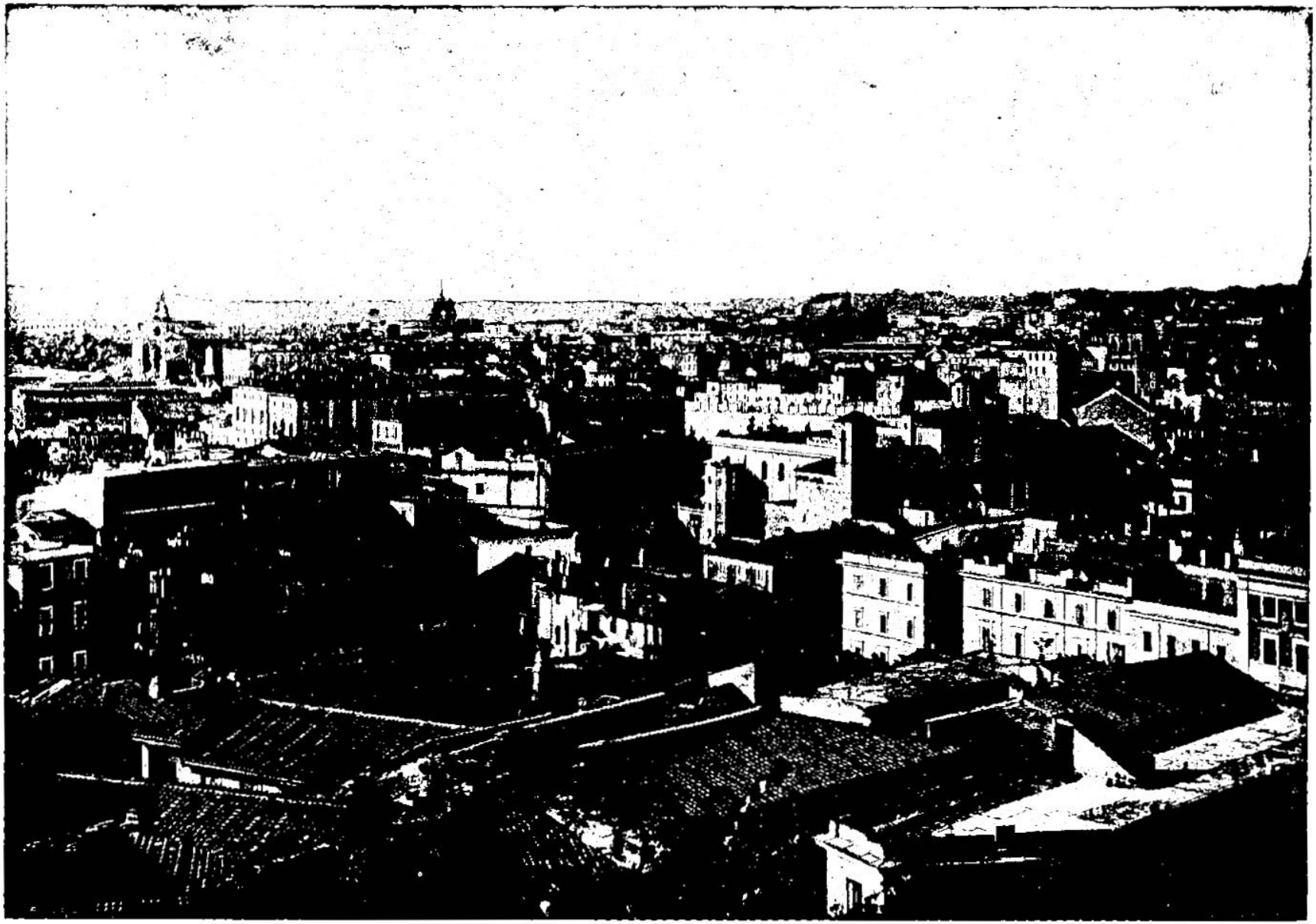

ROME, FROM ST. NICHOLAS. [ROMANS, i.]—The Church of San Nicolo di Tolentino stands in the grounds of the villa Massimo Rignano, the site of the famous gardens of Sallust. After the death of Sallust, this place was purchased for the emperor, and was a favorite place of abode with Aurelian. The view of Rome we have in the above picture is modern. And one thing is to be remembered in looking at modern Rome—that, while it is a splendidly built city, it does not begin to compare with the magnificent Rome of the Cæsars St. Paul saw. So strong and massive was the Rome of Nero that many parts of it have defied all the changes of time, and stand out as the most splendid structures to be found in the modern city. One never tires of looking over Rome from the tops of her hills. There is infinite interest about the city

doctrine establishes the only sufficient grounds of a cheerful, loving, and holy obedience. This foundation is union with the Redeemer, through that faith by which the believer is justified. Whereas the law, instead of sanctifying, operates by its restraints to stimulate the corruptions of the human heart, and rouses them into action; while, at the same time, it condemns all who are under it. But, through their union with Christ, believers are delivered from the law; and being under grace, which produces love, they are enabled to bring forth fruit acceptable to God. The law, however, is holy, just, and good, and is employed by the Spirit of God to discover the nature and extent of sin in the heart, and thereby to demonstrate the value of the remedy by which this disease is to be healed. As a general conclusion, the believer's entire freedom from condemnation, through union with his glorious Head, and his consequent sanctification, are both asserted in the eighth chapter,—effects, neither of which could ever have been accomplished by the law. The doctrine of God's sovereignty occupies the greater part of the ninth chapter; in the end of which, and throughout the tenth, the error of the Jews in seeking righteousness by the law, and refusing the righteousness which is by faith, is clearly exhibited. After which he propounds the freeness of salvation through the Redeemer, and the certainty that all who accept it shall be saved. And since faith comes by hearing, and hearing by the Word of God, the necessity of preaching the gospel to the Gentiles is inferred and asserted. In the eleventh chapter the doctrine of election is resumed, and affirmed to be wholly of grace. Upon which is founded a most consolatory view of the issue of the present dispensation, in the final ingathering of the Jews with the fulness of the Gentile nations. He then proceeds to vindicate the providence of God, both toward Jews and Gentiles; showing that God was acting upon a plan which would finally issue in the fullest manifestations of the divine attributes of wisdom, justice, and mercy. While, as it were, lost in the height and depth, and length and breadth of his subject, the apostle prostrates himself in humble adoration, and summons all to join him in ascribing the glory of salvation to God alone! As the natural result of correct views of God's providence and grace, the apostle, in the twelfth chapter, proceeds to inculcate the moral duties of the Christian life. These he founds on the mercies of God through Jesus Christ, and sums up in two points,—the body for a sacrifice, the spirit for renewal. And here it may be proper to observe that, as in the visible world, we infer that nothing short of divine wisdom and power could have produced the heavens, Ps. 19. 1. so nothing short of divine inspiration could have produced the morality of the Scriptures. The whole array of philosophers can produce no such gem of morality as the twelfth chapter of this epistle. So many ideas in so few words are nowhere, unless in Scripture, again to be found. Paul was either the prince of all philosophers, or he was inspired. Philosophers will not acknowledge the first point; in denying it, however, they establish the second. He was inspired; and the superiority of his moral system to all that unassisted reason could produce, or human depravity tolerate, furnishes an internal evidence to the fact that infidelity, if it could reason, could neither gainsay nor resist. In the thirteenth chapter the apostle proceeds to inculcate the political relations and duties of Christians. They are subjects of a kingdom which is 'not of this world,' and lest they should conclude that they are, therefore, not also subject to the kingdoms which are 'of this world,' he inculcates obedience, in things lawful before God, to 'the powers that be,' without any distinction whatsoever as to mere forms of government. In the fourteenth, and to the thirteenth verse of the fifteenth chapter, he inculcates the duty of mutual forbearance among Christians, in relation to things indifferent; such as observance of days, with abstinence from, or use of, certain meats. These were subjects of keen and irritating discussion in the days of the apostle, though the questions concerning them may now, for a time, have gone to rest; but other things equally indifferent may arise, and have arisen, to occupy their room, and the doctrine of forbearance inculcated by the apostle may still find ample room for its patient and charitable exercise. In the succeeding portion of the fifteenth chapter he offers up earnest prayer for the believers at Rome, recounts his apostolic labours, and declares his purpose and hope of visiting them in due time. And in chapter sixteenth, he concludes with sundry personal notices, with salutary warnings against divisions, and earnest commendations to the grace of God. *C.*

We have internal evidence both of the date of this epistle, and of the place where it was written. In ch. 15. 25 Paul says, 'But now I go unto Jerusalem to minister unto the saints.' From 1 Co. 16. 1 we learn that the contribution to which he refers was given by the church at Corinth; and from Ac. 24. 17 we learn that Paul with others went from Corinth to Jerusalem, bearing the offerings. In ch. 16. 1 Paul mentions *Cenchrea*, the port of Corinth. In ver. 23 of the same chapter he mentions Gaius, *his host*, who was a native of Corinth, 1 Co. 1. 14, and Erastus, 'the chamberlain *of the city*.' It appears, therefore, that the epistle was written from Corinth, when Paul was about to leave that city for Jerusalem, in the spring of A.D. 58. *P.*]

CHAPTER I.

1 *Paul commendeth his calling to the Romans,* 9 *and his desire to come to them.* 16 *What his gospel is, and the righteousness which it showeth.* 18 *God is angry with all manner of sin.* 21 *What were the sins of the Gentiles.*

PAUL,[a] a[b] servant of Jesus Christ, [c]called *to be* an apostle,[1] separated unto the gospel of God,

2 (Which[d] he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made [e]of the seed of David according [g]to the flesh;

4 And declared[2] *to be* [h]the Son of God [i]with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom [j]we have received grace and apostleship, [k]for obedience to the faith[3] among all nations, for his name:

6 Among whom are ye also the [l]called of Jesus Christ:

7 To all that be in Rome, [m]beloved of God, called *to be* saints: [o]Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

8 First, [p]I thank my God [q]through Jesus Christ for you all, [r]that your faith is spoken of throughout the whole world.

9 For [s]God is my witness, whom [t]I serve with[4] my spirit in the gospel of his Son, [u]that without ceasing I make mention of you always in my prayers;

10 Making request, [v]if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For[w] I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

A.M. cir. 4064. A.D. cir. 60.

CHAP. I.

a Ac. ix. xxii. xxvi. Ga. 1. 13–23. Phi. 3. 5, 6.
b Ac. 27. 23. Phi. 1. 1. Ja. 1. 1. 2 Pe. 1. 1. Jude 1. ver. 9. Ep. 4. 1.
c He. 5. 4. Ac. 9. 15; 13. 2, 3; 22. 14, 21; 26. 16–18. 1 Co. 1. 1, 2. 1 Co. 1. 1. 2 Co. 1. 1. Ga. 1. 1, 15, 16; 2. 8. Ep. 1. 1; 3. 8. Col. 1. 1. 1 Ti. 1. 1, 12; 2. 7. 2 Ti. 1. 1. Tit. 1. 1. ch. 2. 11, 13.
d See note * below. e Ps. 2. 6, 7, 12. ver. 9. Ac. 2. 30, 31. ver. 9.
f Ga. 3. 8. Ge. 3. 15; 22. 3; 22. 18; 26. 4; 49. 10. De. 18. 15–18. 2 Sa. 7. 12. Ps. 132. 11; 89. 3, 4. Is. 4. 2; 7. 14; 9. 6, 7; 40. 9; 52. 7; 53. 1–6, 8, 10; 61. 1, 2. Je. 23. 5, 6; 33. 15, 16; 31. 22. Eze. 34. 23, 24; 37. 24. Da. 9. 24. Mi. 5. 2. See Lu. 24. 27, 44. Ac. 10. 43.
g Mat. 1. 1; 9. 27; 12. 23. Lu. 1. 32, 69; 2. 4, 5, 6. Ac. 2. 30; 13. 23. 2 Ti. 2. 8.
2 Gr. *determined.*
h Ps. 2. 7. Jn. 10. 30. Ac. 9. 22; 13. 32–34. He. 1. 5; 5. 5. Mat. 3. 17; 17. 5. Re. 2. 18.
i 2 Co. 13. 4. 1 Ti. 3. 16.
j Pe. 3. 18. He. 9. 14. Jn. 10. 18; 5. 26. Ac. 3. 15.
k Ch. 2. 8; 15. 18, 19. 2 Co. 3. 6. Ga. 2. 9. Ep. 3. 2, 7, 8. 1 Co. 15. 10. 1 Ti. 1. 12. Jn. 1. 16.
3 Or, *to the obedience of faith.*
l *Called an apostle,* or 'a called apostle'—an apostle not appointed in the usual way, having been a follower of Christ; but one specially called by a divine miraculous power.—*P.*
m 1 Co. 1. 2, 9. He. 3. 1. 1 Pe. 2. 9, 2 Pe. 1. 9. ch. 8. 28, 30. 2 Pe. 1. 3, 10. 1 Th. 4. 7. ch. 9. 24. Phi. 3. 14.
n 2 Jn. 3. 1, 4, 9, 10, 13. 1 Co. 1. 2. Ep. 1. 1. Re. 17. 14.
o 1 Co. 1. 3. 2 Pe. 1. 2. 2 Co. 1. 2. Ga. 1. 3. Ep. 1. 2. Phi. 1. 2. Col. 1. 2. 1 Th. 1. 1. 2 Th. 1. 2. 1 Ti. 1. 2. 2 Ti. 1. 2. Tit. 1. 4.
p 1 Co. 1. 4. Ep. 1. 16. Phi. 1. 3, 5. Col. 1. 3. 1 Th. 1. 2. 2 Th. 1. 3. 2 Ti. 1. 3. Phile. 4, 5.
q He. 13. 15. Ep. 5. 20. 1 Pe. 2. 5.
r ch. 16. 19. 1 Th. 1. 8. 2 Jn. 4. with Lu. 2. 17.
s ch. 9. 1. Job 16. 19. 2 Co. 1. 23; 11. 31. Ga. 1. 20. Phi. 1. 8. 1 Th. 2. 5, 10.
t Ac. 27. 23. Jn. 4. 23. Phi. 3. 3. 1 Co. 15. 10. 2 Ti. 1. 3.
4 Or, *in.*
u 2 Ti. 1. 3. Col. 1. 3. 1 Sa. 12. 23. 1 Th. 5. 17. Phi. 4. 6. 2 Th. 1. 11.
v ch. 15. 23, 32. 1 Th. 3. 10, 11. 2 Th. 3. 1. Ja. 4. 15.
w ver. 12, 15. 1 Th. 3. 2 1 Pe. 5. 10, 2. 1, 2. 2 Pe. 1. 12; 3. 17, 18. Ep. 4. 12, 13. ch. 15. 1, 23, 29, 32.

CHAPTER I. Ver. 1. I, Paul, who was formerly a bitter enemy of Christianity, and a furious persecutor of its professors, being now graciously honoured to be an obedient and devoted servant of Jesus Christ, the only Saviour of sinful men; converted by his wonderful grace; and by his immediate authority, since his exaltation to heaven, appointed one of his distinguished messengers for founding his gospel church, particularly among the Gentiles; and, in consequence of God's choice of me in his divine wisdom, separated and furnished by him;—and by my own voluntary act devoted to publish his intimations of his mind and will concerning the free, the rich, and eternal salvation of Jews and Gentiles through Christ. 2. (Which gracious tidings and offers of mercy and deliverance, though but lately published, in all the light, grace, and glory thereof, are no new contrivance of men, but are wholly of God, who, in former ages, gave manifold hints of them by his inspired prophets, and in his holy and sanctifying oracles; and promised that they should be more fully and plainly revealed in due time. 3. And which especially reveal, hold forth, and offer to men, Jesus Christ, his eternal and only begotten Son, and our only anointed Saviour, and Lord of our faith, worship, and obedience, who, with respect to his human nature or fleshly descent, is, according to the promises, sprung from David, the renowned favourite of God and king of Israel. 4. And as to his divine, absolutely spiritual, and infinitely holy nature, is constantly avowed, openly proclaimed, and convincingly demonstrated, to be the only begotten Son of God, by the resurrection of his dead body through his own power, and the power of the Holy Ghost, to a glorious state of immortality. 5. Through whose merits and intercession, and by whose free gift, I and others have been graciously enriched with special communications of divine favour, saving graces, and ministerial gifts, and honoured with an apostolic office, that, through our labours, multitudes of all nations, Gentiles as well as Jews, might be made obediently to give up their understandings, consciences, and wills to the authority of God, in believing on and receiving his Son, and spiritually and holily

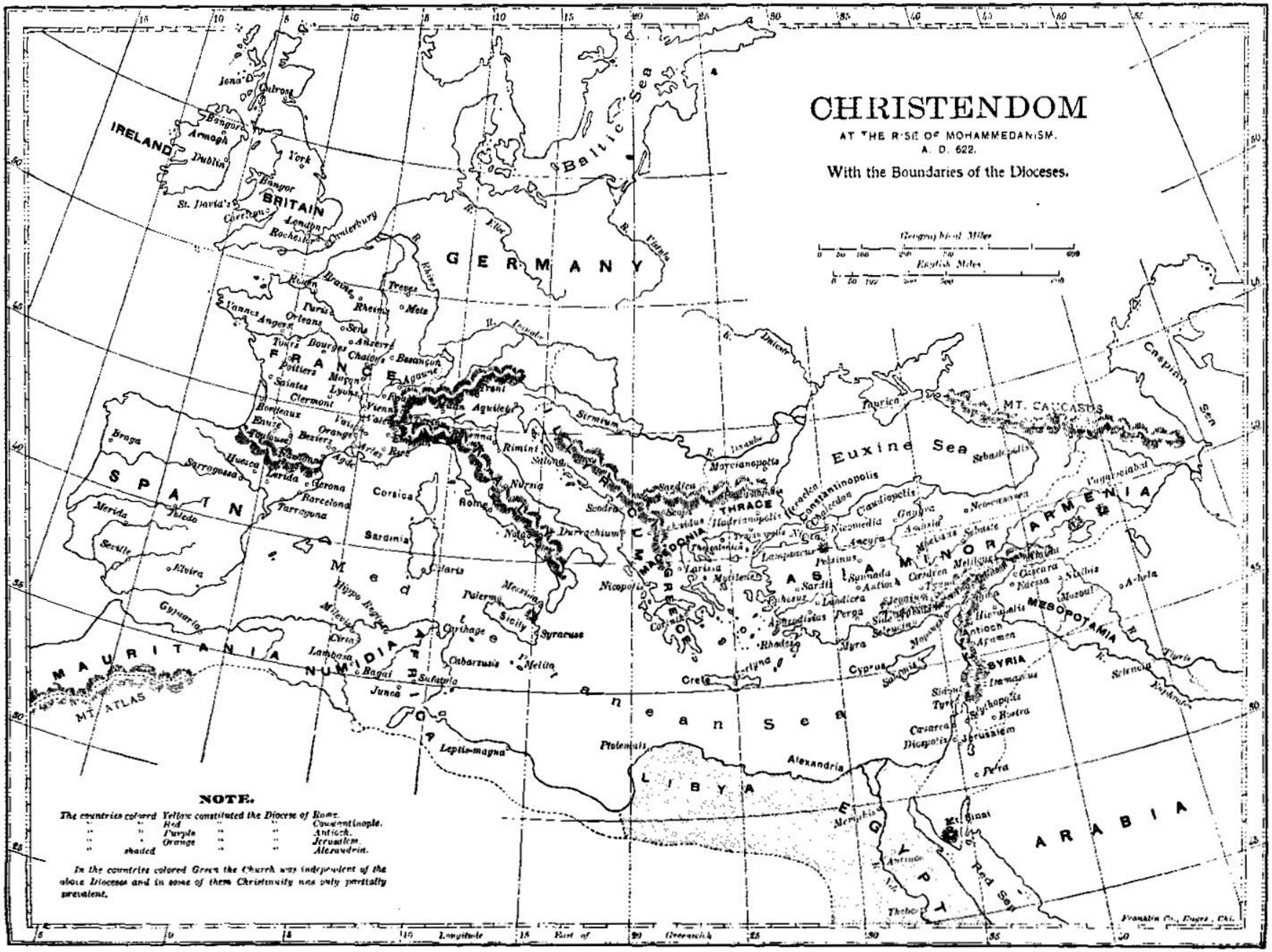
CHRISTENDOM
AT THE RISE OF MOHAMMEDANISM.
A. D. 622.
With the Boundaries of the Dioceses.
Geographical Miles
English Miles
NOTE.
The countries colored Yellow constituted the Diocese of Rome.
" " Red " " Constantinople.
" " Purple " " Antioch.
" " Orange " " Jerusalem.
" shaded " " Alexandria.
In the countries colored Green the Church was independent of the above Dioceses and in some of them Christianity was only partially prevalent.
IRELAND
BRITAIN
GERMANY
FRANCE
SPAIN
MAURITANIA
NUMIDIA
AFRICA
LIBYA
EGYPT
ARABIA
ASIA MINOR
ARMENIA
MESOPOTAMIA
SYRIA
THRACE
MACEDONIA
GREECE
Baltic Sea
Euxine Sea
Caspian Sea
Red Sea
Mediterranean Sea
MT. CAUCASUS
MT. ATLAS
Mt. Sinai
Jerusalem
Antioch
Constantinopolis
Rome
Sicily
Corsica
Sardinia
Cyprus
Crete
Alexandria
Leptis-magna
Cabarsusis
Syracuse
Palermo
Durrachium
Nicopolis
Sardica
Scopi
Nicomedia
Ancyra
Tyre
Sidon
Caesarea
Diospolis
Petra
Antinoe
Thebes
Memphis
Ptolemais
Cirta
Lambasa
Bagai
Junca
Sufatula
Carthage
Melita
Palermo
Messina
Rimini
Salona
Nursia
Aquileia
Trent
Sirmium
Durrachium
Scodra
Nicopolis
Larissa
Mytilene
Thessalonica
Hadrianopolis
Heraclea
Chalcedon
Claudiopolis
Gangra
Amasia
Neocaesarea
Sebastopolis
Taurica
Vagarsciabat
Nisibis
Mosul
Ashela
Edessa
Cascara
Melitene
Sebaste
Amida
Hierapolis
Apamea
Damascus
Sidon
Tyre
Scythopolis
Bostra
Caesarea
Diospolis
Jerusalem
Selencia
Tigris
Euphrates
Rhodes
Cyprus
Salamis
Myra
Perga
Laodicea
Sardis
Ephesus
Aphrodisias
Sinnada
Antioch
Cyprus
Sidon
Tyre
Caesarea
Jerusalem
Petra
Antioch
Thebes
Memphis
Ptolemais
Alexandria
Leptis-magna
Cirta
Lambasa
Bagai
Sufatula
Carthage
Melita
Cabarsusis
Syracuse
Sicily
Palermo
Messina
Corsica
Sardinia
Rome
Nicopolis
Durrachium
Scodra
Nursia
Rimini
Aquileia
Trent
Sirmium
Vienna
Lyons
Clermont
Bordeaux
Toulouse
Beziers
Orange
Arles
Agde
Nicaea
Huesca
Lerida
Gerona
Barcelona
Tarragona
Sarragossa
Braga
Merida
Toledo
Seville
Elvira
Gypsaria
Tours
Poitiers
Saintes
Angers
Vannes
Orleans
Paris
Rouen
Braine
Rheims
Treves
Metz
Sens
Auxerre
Chalons
Besançon
Agaune
Bourges
Macon
Lyons
Vienne
Valence
Orange
Arles
Rhine
Elbe
Vistula
Danube
Dniester
Jona
Culross
Bangor
Armagh
Dublin
York
Bangor
St. David's
Carleton
London
Rochester
Canterbury
Rhine
Danube
Tyre
Euphrates
Tigris
Mt. Sinai
Red Sea
Longitude East of Greenwich
Franklin Co., Engrs., Chi.

12 That is, [v]that I may be comforted together with[5] you by [w]the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that [x]oftentimes I purposed to come unto you, (but was let hitherto,) that I might have[b] some fruit among[6] you also, [y]even as among other Gentiles.

14 I[d] am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For [z]I am not ashamed of the [7]gospel of Christ:[7] for it is [a]the power of God unto salvation, to every one that believeth; to [b]the Jew first, and also to the Greek.

A.M. cir. 4064. A.D. cir. 60.

v ch. 15. 32. 1 Co. 16. 18. 2 Co. 7. 13. Phm. 7, 20.
5 Or, in.
w Tit. 1. 4. 2 Pe. 1. 1.
x ch. 15. 23, 22. 1 Th. 2. 18, or Ac. 16. 6, 7, 19. 21.
b Jn. 15. 8. Col. 1. 6, 10. Phi. 4. 17. 1. 11.
6 Or, in.
y ch. 15. 18, 19. 1 Co. 4. 15. Ac. xiii.—xix.
d 1 Co. 9. 16—22. 2 Co. 11. 28, 29. Ac. 9. 15. 13. 2. 22. 21, 26. 17, 18. 1 Co. 2. 14. Col. 3. 11.
e Ps. 40. 9, 10. 2 Th. 1. 8. 1 Co. 1. 23, 24. 2 Pe. 2. 16. Mar. 8. 38. Ac. 5. 41.

A.M. cir. 4064. A.D. cir. 60.

7 This expression seems, as Admi says, to be suggested and called forth by the attention of Rome. The pomp, the pride, the philosophy, the learning of the world did not make Paul feel ashamed of Christ's gospel. Whatever the opinion of men might be regarding this gospel, he knew that it was the 'power of God unto salvation.' —*P.*

z 2 Co. 2. 12. Col. 2. 1. Lu. 2. 16, 11. Ho. 2. 3. a Je. 23. 29. 1 Co. 1. 18, 24. 15. 2. 2 Co. 10. 4, 5. Tit. 2. 11, 12. Ac. 13. 26. Mar. 10. 15, 16. Ep. 1. 13. ch. 10. 4, 10, 17. Ps. 110. 2. b ch. 2. 9, 10. Ac. 3. 26. 13. 46, 28. 28. ch. 9. 24.

obeying his commandments, that hereby all his perfections might be glorified to the highest in their eternal salvation. 6. Among which highly favoured multitude, ye, who dwell in the chief city of the Gentile world, have, by the grace and power of Christ, been called even to the knowledge, faith, and fellowship of the gospel.) 7. To you therefore, as objects of my particular care, as the apostle of the Gentiles, and as manifested, by the effects of the gospel upon you, to be objects of God's special love, and not only reputed to be, but by your divine calling rendered holy in your qualities, tempers, and conversation, I, in an earnest and affectionate manner, wish, and authoritatively declare, that the riches of divine grace shall abound, and be delightfully manifested, in your receiving freely and extensively all manner of peace, prosperity, and blessings, from God, as our living God and Father, as the original spring and designer of them; and from the Lord Jesus Christ, as the only Mediator, who secured them by his blood, and conveys them by his Spirit. 8. As what I hear of the work of God among you is great matter of gladness to my soul, though a stranger to you, I cannot forbear offering up the most hearty praises and thanksgivings on your behalf to your and my gracious God, through Jesus Christ as our only Mediator, that your ready reception of the gospel, and your remarkable faith in Christ, manifested by the good fruits of it, notwithstanding the manifold temptations and great opposition you meet with, are spoken of with religious wonder and joy, and with high commendations, among all the churches in the Roman empire. 9. And I can solemnly appeal to that all-seeing and heart-searching God, whom I serve, not in mere outward appearance, or with bodily labours, but, as renewed by his grace, sincerely, affectionately, faithfully, and with full bent of my heart, in publishing, maintaining, recommending, and enforcing the glorious gospel of salvation, of which his Son is the subject and author—that, in my stated and occasional addresses to him, in a particular manner, I plead that may ye be more and more abundantly filled with all the gifts and graces of his Spirit. 10. And I often entreat that, if it be for his own glory and your spiritual advantage, he would by his providence remove all hindrances out of the way, and give me a safe and favourable opportunity of coming to and personally conversing with you; 11. That, by his blessing upon my instructions, some of you may be furnished with ministerial gifts, and all of you confirmed in the doctrines of the gospel and in your most holy faith, in opposition to all the temptations which you meet with from Satan, seducers, or persecutors; 12. That you and I may rejoice together in the love of God manifested toward us, and in affectionately expressing our mutual love to each other; and may be delightfully satisfied in comparing our spiritual experiences, which manifest the same faith wrought by God in both you and me.—13. Now, my dear brethren in Christ, think not these words are mere compliment, or only expressive of a present blaze of affection; for I have long and often seriously intended and endeavoured to visit you, in order that among you, as well as among other Gentiles, I might be useful in the conversion and edification of many souls; but I have been hitherto hindered by opposition, hardships, or necessary services in other places. 14. For, having freely received my apostolic office and qualifications for it, I look on myself obliged, in point of duty and gratitude, to improve them, as the Lord shall enable me, for the spiritual advantage of my fellow-sinners of mankind, Jews or Gentiles, polite or rude, learned or unlearned, sagacious or stupid. 15. And gladly would I hazard my reputation, ease, or even my life, to preach to you at Rome the blessed tidings of salvation through Jesus Christ, in the face of all possible opposition, contempt, and danger, as I have already done at Antioch, Philippi, Thessalonica, Athens, and Corinth. 16. For however great men or others may contemn and set themselves against the gospel, on account of the debasement of its author and principal subject, and of the meanness of such as profess it; or of the artless dress or sublimity of its doctrines, and their contrariety to their own lusts and prejudices; and however they may reproach and ridicule me for espousing and publishing it, I account it my highest honour to avow, preach, and defend it as an illustrious scheme, in which the glory of all the divine perfections is brightly displayed; and which God, by spiritual application of it to men's hearts, renders powerful for their conversion and eternal salvation, be of what nation or rank they will. 17. For in it the transcendently excellent obedience and sufferings of the Son of God in our nature, which God appointed, provided, approves, accepts, gladly for sinful men, for their full and complete justification to eternal life, is clearly revealed, exhibited, and offered, on the ground of God's faithful testimony, to be received by a living active faith, whether weak or strong, or among Jews or Gentiles. And thus, as the prophet Habakkuk hinted, men become righteous, and live for ever, not by their own good works, but by believing in and receiving Christ.—18. And indeed it is impossible for either Jews or Gentiles to obtain pardon or justification by any other method; for, to begin with the Gentiles, though God has not favoured them with his inspired oracles, he has, in the awful events of his providence, and by the inward convictions of their consciences, warned them that his just and holy nature determines him to punish all their iniquity, whether immediately against himself or against their fellow-creatures; especially as they wickedly and unrighteously stifle, confine, and suppress whatever notions of right and wrong they have, and will not act according to them. 19, 20. For by the light of reason in their souls, and the works of creation and providence thereby discerned, God has given them such plain manifestations of his infinite perfections, absolute eternity, almighty power, supreme dominion, unbounded wisdom, holiness, justice, goodness, and truth, as renders their contempt of him, and rebellion against him, altogether inexcusable. 21, 22. For when they could not but have some discernment of his being and attributes, they neither conceived of him, nor worshipped him answerably thereto, nor were thankful for the knowledge which they had, or the benefits which they received, but indulged their own groundless and pernicious fancies concerning his nature and the worship due to him, till, through the depravity of their wills and affections, their inconsiderate minds became infatuated with ignorance and error; so that they, and especially their Greek philosophers, amidst the highest pretences to uncommon learning and wisdom, became really stupid and senseless in everything pertaining to God and his service. 23. And under the influence of this wilful blindness and depravity of their minds, they debased his honour, in ascribing godhead to the most mutable, perishing, and contemptible creatures, and in representing him by such creatures, as if he had been of the same corporeal and contemptible form. 24–27. To punish their thus setting up false objects of worship, and representing him in so unjust, false, and shameless a manner, and regarding and worshipping the basest of creatures more than himself, God, their infinitely glorious and blessed Creator, Preserver, and Governor, in his righteous judgment, withdrew his abused light and restraints, left them to themselves, and gave them up to their own vicious inclinations, which hurried them, both men and women, into such shocking, lustful, disgraceful, and unnatural abuse of their bodies, as cannot be thought of or mentioned without shame and horror. 28. And because, out of mere enmity against God, they refused to retain, cultivate, or improve what just notions of him they had, or to search after the knowledge of or fellowship with him, he, in righteous judgment, delivered them up as persons disapproved and rejected, to their own careless, undiscerning, and disaffected mind, till, under its darkening and malignant influence, they committed the most unnatural, injurious, dishonourable, and detestable enormities. 29. Inwardly filled with the most wicked and abominable inclinations, they abounded in every sinful practice; they abandoned themselves to every form of uncleanness, fornication, adultery, incest, and unnatural lust; to a base and devilish malignity of temper, doing mischief for mischief's sake; to an eager and insatiable desire after earthly enjoyments; and, together with an inclination to, and doing of, injuries out of mere malice, they no less abandoned themselves to an envious grudging and repining at the welfare or prosperity of others; to an unjust, wilful, illegal, malicious, or wanton destroying of men's lives; to strifes, contentions, and quarrellings; to overreach, defraud, and impose on their neighbours by subtle contrivances and falsehoods; to a habitual practice and custom of doing evil to all around them; and to defame others by sly and artful methods, or under pretences of pity and friendship; 30. Or openly to slander them behind their backs, or while they could not vindicate themselves.—They were also stated and open enemies to the authority, justice, holiness, laws, and government of God, as contrary to their beloved vices; and revilers of men, or outrageous, insolent, or vexatious in their words and deeds towards them. Puffed up with a conceit of their own attainments and enjoyments, they vainly pretended to more than they really had. Not contented with common methods of sinning, they industriously contrived new forms of wickedness; and behaved perversely, disrespectfully, and undutifully to their parents, paying no regard to their authority, counsels, warnings, or commands. 31. Amidst all their skill in doing evil, they behaved like persons destitute of common sense, reason, or conscience, in everything religious or moral. They were so perfidious that no promises, contracts, oaths, or engagements, to God or men, could hold them; they had quite defaced or extirpated the common sentiments of humanity towards their fellow-creatures, parents or children. If once offended, they could never be reconciled on the most reasonable terms. And instead of pitying and relieving the miserable, they delighted in cruelty and oppression. 32. And what exceedingly aggravates their complicated and atrocious wickedness, is, that though the light of nature, their own consciences, and the dictates of their philosophers, teach them that such vices expose them to the just disfavour of God, they not only continue and abound in the practice thereof, but even encourage, abet, and delight in such as dare to be as wicked as themselves.

Ver. 1. *Separated.* Selected and appointed, Ac. 13. 2; Ga. 1. 15. Separated from Judaism as taught by the Pharisees: from his dearest kindred, who now held him an apostate; from the world, with all its pleasures, hopes, and honours; and set apart to the propagation of 'the truth as it is in Jesus.' *C.*

Ver. 4. *The Spirit of holiness.* Not the *Holy Spirit*, but the *Divine Spirit*; or, in other words, the *divine nature* of our Lord, which is here placed in contrast to 'the flesh.' In his human nature he was Son of David; in his divine nature he was Son of God; and he was shown—proved to be 'the Son of God with power,' by the fact that he rose from the dead. He laid down his life and took it again, and thereby manifested his divinity. *P.*

Ver. 5. '*We* have received.' Paul speaks of himself only, as in 1 Th. 2. 17, 18, using the plural—a practice not uncommon with writers.—*For obedience*, &c. 'In order to produce, or bring about, obedience to the faith among all nations.' This was the grand object of his apostolic calling and mission. *P.*

Ver. 17. *Righteousness of God.* The word here translated 'righteousness' is the same as in ch. 3. 21, 22; 4. 3, 6, 9, 11, 13; 5. 17; 10. 3, 4, 5, 6, &c., and may be translated either 'justice' or 'righteousness.' When the subject relates to *administration* of the law, it must be translated 'justice;' when it implies *obedience* to the law, 'righteousness.' The phrase 'righteousness of God' forms the key to Paul's epistles—indeed to the whole gospel. Wherefore, the following definitions are selected, as presenting a brief review of the minds of several distinguished expositors, ancient and modern:—'God's attribute of justice'.*Origen*: 'The divine clemency' (*Chrysostom*). 'The justice or rectitude of the divine nature—a system of morality—a pure scheme of morality,

17 For therein is the [p]righteousness of God revealed [q]from faith to faith:[8] as it is written, The[r] just shall live by faith.

18 For [s]the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who [t]hold[9] the truth in unrighteousness;[1]

19 Because[u] that which may be known of God is manifest in[2] them; [v]for God hath showed *it* unto them.

20 For[w] the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are[3] without[x] excuse.

21 Because that, when they knew God, they glorified *him* not as God, [y]neither were thankful; [z]but became vain in their imaginations, and their foolish heart was darkened.

22 Professing[a] themselves to be wise, they became fools,

23 And[b] changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

A.M. cir. 4064. A.D. cir. 60.

[p] ch. 3.22—note; 10.3; 2 Co. 5.21; Ga. 3.6; Ph. 3.9. [q] Ps. 84.11. [r] Ga. 3.11; He. 10.38.

[s] ch. 2.5. [t] 2 Co. 4.18; Re. 17.11.

[8] Rather, *by faith to faith*, as the same word is translated in the same verse. The meaning then is, the righteousness which is by faith directly received by faith, is revealed to faith, in order to life and justification.—*C.*

[u] Ps. 19.1—4; Ac. 14.17; Ro. 2.14, 15.

[v] Job 12.7—9; Ps. 19.1—6; 148.3—6; Ac. 14.17; 17.24, 27.

[9] Or, *that they may be.*

[w] Is. 40.12, 26; Je. 10.12; Ac. 17.24, 27; ch. 2.14, 15; 1 Jn. 2.23.

[x] With Ac. 17.30; Ps. 106.13, 21; Tit. 3.3.

[y] De. 28.59; 29.4. [z] 2 Ki. 17.15; Je. 2.5; Ep. 4.17, 18; 1 Th. 4.5.

[a] Je. 8.8, 9; ch. 2.24; 1 Co. 1.19, 20, 27, 28; 3.18, 19, 20; 2 Co. 10.5; Ep. 4.18.

[b] De. 4.15—18; 2 Ki. 17.10, 29; Ps. 106.20; Is. 40.19, 25, 26; Je. 2.11; Eze. 8.10; 1 Co. 12.2; 1 Th. 1.9; 1 Pe. 1.4.

[1] Who hinder or repress the truth in unrighteousness.—*Macknight.*

[2] Or, *among.*

[3] Or, *rather.*

[c] ch. 9.5; 2 Co. 11.31; Tit. 1.1, 17; 2.13.

[4] ver. 22. Ac. 28.22, 23; Ep. 5.11; Jude 7, 10; Ge. 19.5; Je. 23.22; 1 Co. 6.9.

[d] ver. 18, 21; Ps. 14.1; 53.1; Je. 17.9; Mat. 15.19; 22.12; Lu. 12.20; Ac. 5.3; 1 Co. 4.5; 1 Ti. 1.5, 19; 6.4, 5; 2 Ti. 3.2—4; Tit. 3.3; Ja. 4.1; 1 Jn. 3.15; Re. 21.8; 22.15.

[5] Or, *to acknowledge.*

[6] Or, *a mind void of judgment.*

[e] Je. 17.9; ch. 8.7; Mat. 15.19; 22.35; Mar. 7.20—23; Ep. 2.3; 4.18, 19; Tit. 3.3; 1 Pe. 4.3; 1 Co. 5.9, 10; Ga. 5.19—21; Ep. 5.5; 2 Ti. 3.2—4. (w. lix. Je. ix. Eze. viii. xvi. xxii. xxiii. Mi. ii. iii. vii., &c.

24 Wherefore[c] God also gave them up[4] to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who [c]changed the truth of God into a lie, and worshipped and served the creature more[5] than the Creator, who is [a]blessed for ever. Amen.

26 For this cause [b]God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, [e]leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And [c]even as they did not like to [6]retain God in *their* knowledge, God gave them over to a reprobate mind,[7] to do those things which are not convenient;

29 Being[d] filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

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truly of God' (*Campbell*). 'A righteousness belonging to faith, and not that conveyed and received by faith. Because God has enjoined faith as the righteousness he will count to sinners, and will accept and reward it as righteousness' (*Macknight*). 'God's method of justification' (*Newcome*). 'God's method of constituting men righteous, though in fact they are criminal, and obnoxious to punishment' (*R. Watson*). 'Not the essential righteousness of God's nature, but the manner of becoming righteous which God has appointed and exhibited in the gospel—the method which God has contrived and proposed for becoming righteous, by believing his testimony, and casting ourselves on his mercy' (*Doddridge*). Now, it is of the highest importance that every Christian should be aware of the insufficiency of these several definitions, but especially of the two latter, because they constitute the staple of a large amount of popular theology, and the doctrine which they would eventually overturn is that by which, as Luther truly declared, the church of God must either stand or fall. And surely it will be admitted that if such arbitrary modes of definition were followed out with other words and phrases, the Scriptures would be deprived of all certain meaning. For if 'the righteousness of God' do not mean simply his 'righteousness,' but merely 'a manner or method in which he renders believers righteous,' then the love, the mercy, the grace, the truth, the justice of God, do not mean those very attributes as essential to God, but so many methods or manners of their exercise. In fact, such arbitrary definition outrages the first principle of all interpretation, which ever must be, to search out the meaning of words or phrases, not in the judgment of the expositor, but in the use and wont of the author. Accordingly the phrase 'righteousness of God,' if thus sought, by comparing Ro. 1. 17 with 5. 19, will be found to mean 'the obedience of one,' by which 'many are made righteous;' that righteousness or obedience to the law, taken in its requirements and penalty, which has been yielded to it by our Lord Jesus Christ. This is indeed 'the righteousness of God,' for it has been provided of God (He. 5. 10; Joh 33. 24; Mat. 20. 28), and, from first to last, has been effected by his Son, who is 'the mighty God, the Father of eternity' (*Haldane*). 'God manifest in the flesh,' who being, as the incarnate Word (Jo. 1. 1, 14), 'made under the law' (Ga. 4. 4), 'became obedient unto death' (Phi. 2. 8. death, the penalty of a broken law, inclusive); and thus 'brought in an everlasting righteousness' (Da. 9. 24); which is 'unto all' (as a gift, Ro. 3. 22; 5. 17), and upon all (as a garment (Is. 61. 10) 'who believe' in his name for justification of life. *C.*

Ver. 23. The apostle justly represents idolatry as the root of all abominable immoralities; indeed the heathen deities ever have been at once the examples and patrons of licentiousness. See ver. 28. *C.*

Ver. 28. *A reprobate mind.* A mind judicially condemned to be given up to itself, and, consequently, blinded by its own imaginations, and hardened by its own habits. *C.*

Ver. 30. *Inventors of evil things.* Such as the 'inventors' of the orgies of Bacchus, the horrors of the arena, the mysteries of Ceres, in ancient times; with the debasing cruelties of the cockpit, the abominations of the theatre, the ruinous fascinations of the gaming-table, and such like, among the moderns. *C.*

Ver. 31. *Without understanding.* He does not deny them high intellectual cultivation and acquirement, for that they possessed, as their arts, sciences, and literature will witness; but he pronounces them 'stupid' concerning God, the knowledge of whom is the only genuine wisdom. *C.*

REFLECTIONS.—What a great, a full, a suitable Saviour is God in our nature! For the only begotten Son of God is clearly manifested in our promised, our risen Redeemer. And blessings of grace and glory proceed from him equally as from his Father. How ancient, how excellent, is that gospel which exhibits him and his fulness to us sinful men! While he is its author and subject, its great design is to bring both Jews and Gentiles everywhere to faith in and obedience to him. Therein his grace, as our hope, is revealed and bestowed, and thereby men are led to Jesus Christ. And marvellous is their honour, and great their happiness, who share its saving effects. It is delightful and edifying to hear of the remarkable grace and holiness of others, and for Christians to communicate their spiritual experiences one to another. Inexpressible is the honour to be divinely called, qualified, diligent, and successful ministers of Christ. And indispensable is their obligation to a faithful, bold, and laborious preaching of the gospel. Nor ought any opposition or contempt from men to render them ashamed of their work. God's existence and perfections are manifestly marked in his works all around and in us. And inexcusable then is our rebellion against him, or stifling the natural intimations which he has given us of himself. But, alas! what monsters men become when left to themselves, and abandoned to their own hearts' lusts! There is nothing too absurd for them to intend, or too idolatrous, brutish, unnatural, or shocking for them to practise. And diabolical is their temper who can take pleasure in wickedness for itself.—Great is the mercy to have the wickedness of our heart restrained, and especially to have it subdued by God's grace. And surely it is impossible for men to whom such wickedness is natural to be justified by their own works, or by anything less than a living and active faith in Jesus Christ.

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CHAPTER II. Ver. 1. Since then God has given to all men knowledge sufficient to render them inexcusable if they abandon themselves to wickedness, ye Jews, and all who are disposed to censure others, must be still more inexcusable and incapable of being justified by your own works; for your censuring and condemning their faults is a practical condemnation of yourselves, who, notwithstanding your greater light, knowledge, and conviction, do the same things, or worse. 2. But from what we know of God's infinite holiness, equity, wisdom, and goodness, we are certain that all his threatenings, condemnations, or punishments which he will execute upon such, be of what nation, character, or rank they will, are exactly right and just, and according to the declarations which he has made, and answerable to the true state of things and eternal rule of righteousness. 3. Dare then any one of you who are endued with common sense and reason, and altogether dependent on and accountable to God for all your thoughts, words, and deeds, absurdly and injuriously imagine that you shall escape his just condemnation and wrath, when ye are so forward and dogmatical in arraigning and condemning others for crimes in which ye indulge yourselves? 4. Or, are ye so sordidly ungrateful as to slight, abuse, or pervert, not only the common bounties of his providence, but even his distinguished favours, marvellous patience, and long-suffering, as encouragements to wickedness; never seriously considering that the obligation, tendency, and design of his multiplied favours, is to overcome your obstinacy, and to make you, with grief and hatred of your sins, turn from them to God in Christ? 5. But according to the natural and wilfully contracted stubbornness and insensibility of your perverse hearts, are, by your persistence in unbelief and other wickedness, secretly preparing for yourselves the most fearful condemnation and punishment, to be inflicted in that great and terrible day of the last judgment. 6. For then God will impartially assign and distribute rewards and punishments to all mankind, Jews or Gentiles, small or great, not according to their fallible, mistaken, censorious, or self-flattering judgment, but according and in proportion to the good or evil nature or degree of every one's works. 7, 10. Bestowing immortal glory and honour, sweet harmony and delight, and perfection of blessedness in every form upon such, whether Jews or Gentiles, as, from a principle of faith in and love to Christ, have patiently persevered in good works, and earnestly sought after be adjudged according to their knowledge; but they heaping the most dreadful and tormenting, but just, punishments upon such as contentiously quarrel with his doctrines, laws, and providential dispensations; and instead of believing and practising what he has revealed to them, give up themselves willingly to a course of unbelief, hatred of him, and other like conduct. 11. For in passing the final decision, and distributing rewards and punishments in the last judgment, he will exactly and impartially proceed according to his own unerring knowledge and righteous rule of judgment, regarding none for their outward circumstances, privileges, professions, or pretences, and disregarding none for that ignorance or wickedness of which they have sincerely repented. 12. The Gentiles, who have sinned merely against the light of nature, without having the benefit of revelation to instruct and reform them, shall these great blessings of his kingdom. 8, 9. And who have contemned and rebelled against the clear light of revelation, and have refused Christ and his

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection,[8] implacable, unmerciful:

32 Who[e] knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them[9] that do them.

CHAPTER II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou[a] art inexcusable, O man, whosoever[1] thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that [b]the judgment of God is according to truth[2] against them which commit such things.

3 And[c] thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or[d] despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, [e]after thy hardness and impenitent heart, [f]treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who[h] will render to every man according to his deeds:

7 To[i] them who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life:

8 But[j] unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

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[8] Or, *unmerciable.*

[e] ver. 18. ch. 2. 1-5. 21-23. 8. 21. Ho 7. 3.

[9] Or, *consent with them.*

CHAP. II.

[a] ch. 1. 18, 20, 32. 2 Sa. 12. 5-7. Mat. 7. 1-5. 23. 3. Lu. 6. 37. 19. 3. Jn. 7. 49. 1 Co. 4. 5. Ja. 3. 14. 4. 11.

[1] The apostle does not, at first, express by name the Jews, but accurately describes them by their well-known disposition to justify themselves and despise and condemn others. Lu. 18. 10.—C.

[b] ch. 3. 4, 5, 9. 14. Ps. 96. 13. 11. 6, 7. Eze. 18. 25, 29. 33. 17, 20. 2 Th. 1. 6-9. ver. 11, 12. Ge. 18. 25.

[2] The truth of the law, as in the second and third commandments, in the terrible curses, pronounced from Mount Ebal (De. 27. 29), with all the denunciations of Moses and the prophets, both against personal depravity and national corruptions.—C.

[c] Mat. 7. 2. Ju. 8. 13, 14. 11. Ps. 11. 5, 6; 16. 5. Lu. 19. 22.

[d] ch. 9. 23. Ec. 8. 11. De. 32. 15. Is. 1. 2. Ho 13. 6. Eze. 16. 49. Jonah 4. 2. Mat. 24. 48-49. 2 Pe. 3. 3-9, 15. Is. 30. 18; 65. 7-10. Lke. 18. 6; 19. 42. Mat. 5. 44.

[e] Ex. 33. 3, 5. Is. 48. 4. Zec. 7. 11, 12. 2 Ti. 4. 7. ch. 1. 28. Eze. 3. 7. Ac. 7. 51.

[f] Ja. 5. 3. De. 32. 34, 35. Am. 3. 10. Ec. 12. 14. ch. 9. 22.

[g] Ps. 62. 12. Job 34. 11. Je. 17. 10; 32. 19. Pr. 24. 12. Mat. 16. 27; 25. 34-46. ch. 14. 12. 1 Co. 3. 8. 2 Co. 5. 10. Re. 22. 12. 2 20. 12.

[h] Mat. 24. 13. Ga. 6. 8, 9. Re. 2. 7, 10, 11, 17, 26; 3. 5, 12, 21. Jude 20, 21. Mat. 5. 3-10; 13. 43; 25. 34-40, 46. 1 Pe. 1. 7, 13. 2 Co. 5. 1-4. 4. 17. 2 Ti. 4. 7, 8.

[i] Job 24. 13. Ho. 4. 6. 1 Ti. 6. 3, 4. 2 Ti. 3. 8. 1 Co. 11. 16. ch. 1. 29. Ga. 3. 1; 5. 7. 2 Th. 1. 8, 9; 2. 12. 1 Pe. 2. 16. 4. 17. 1 Jn. 2. 15-28. Is. 3. 11. Eze. 18. 4. Ps. 9. 17.

[3] *The doers of the law*—If such there be, they shall be justified—for thus saith the law, 'He that doeth these things shall live.' This again, as in ver. 7, describes a principle of judgment; but who is so self-ignorant as to claim the character?—C.

[4] A law by which they will be judged—not by which they can be justified. For every law, whether revealed or natural, is a law of condemnation, because every law has been broken.—C.

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A.D. cir. 60.

[k] Am. 3. 2. Lu. 12. 47, 48. 1 Pe. 4. 17. ch. 1. 16. Ac. 3. 26; 13. 46. ver. 10.

[3] Or *Greek.*

[l] ver. 7. Ps. 1. 29, 2. 10. Pr. 1. 20. Ps. 34. 7-14. xxxvi. cxix. cxxxvii.

[m] 1 Pe. 1. 17. 10-13.

[n] Lu. 19. 15. De. 10. 17. 1 Ti. 16. 21. 2 Ch. 19. 7. Job 34. 19. Pr. 24. 23. Ac. 10. 34. Ga. 2. 6, 11-18. Ep. 6. 9. Col. 3. 25. 1 Pe. 1. 17. 2. 13, 18. Ps. 82. 2.

[o] Lu. 12. 47. Jn. 5. 45. ver. 14-16. 3. 2.

[p] Mat. 7. 21, 22. Ja. 1. 22-25. 1 Jn. 2. 3. 7. Jn. 13. 17. Ga. 3. 10, 12 ver. 25.

[4] See note [1] in first column.

[q] Ps. 147. 19, 20. ch. 3. 1, 2. Ac. 17. 30. Ep. 2. 11, 12.

[r] Ge. 5. 1. 1 Co. 11. 14. Tha. 4. 5. ch. 1. 19, 20.

[5] See note [3] in first column.

[6] 'The work of the law,' and not the law itself, is said to be written. The work of the law is teaching duty and condemning sin: which last department renders the legal justification of a sinner totally impossible. But that very thing which 'the law could not do,' God sent his Son to effect, Ro 3. 21-8. 3, 4. Ga. 3. 11, 21, 22.—C.

[7] Or, *the conscience witnessing with them.*

[8] Or, *between themselves.*

[s] Ge. 20. 6.

[t] Ps. 50. 6, 21; 96. 13; 98. 9; 7. 8; 90. 8. Ec. 3. 17; 12. 14. 1 Co. 4. 5. Mat. 6. 4, 6; 25. 31. Lu. 8. 17. Jn. 5. 22, 27. 12. 48. Ac. 10. 42. 17. 31. 2 Ti. 4. 1, 8. 1 Pe. 4. 5. 2 Co. 5. 10. Ch. 14. 12. Re. 20. 12, 13.

[u] 2 Th. 2. 8. 1 Ti. 1. 11. 2 Ti. 1. 8. Ga. 1. 11. ch. 15. 16, 19; 16. 25. 1 Co. 9. 17. 2 Th. 2. 14.

[9] *According to my gospel.* Not as if the gospel were constituted the universal rule of judgment; but the judgment shall be passed according to the principles laid down in that gospel which Paul preached. See especially ch. 2. 2, 6, 12, 8. 1-4. 13. 34.—C.

[v] ver. 28. Ps. 36. 1, 2; 119. 113, 163. 139. 14. ch. 3. 7, 8; 9. 4, 5. Phi. 3. 5.

[w] Je. 7. 4. Zep. 3. 11. Is. 48. 2. Mi. 3. 11. Mat. 3. 9. Jn. 8. 33, 41. ch. 9. 4.

[x] Ps. 147. 19, 20. with Phi. 1. 10. 2 Ti. 3. 15. De. 6. 7. Is. 38. 19.

[y] Ps. 147. 19, 20. with Phi. 1. 10. 2 Ti. 3. 15. De. 6. 7. Is. 38. 19.

[z] Or, *triest the things that differ.*

[a] Is. 42. 19. Mat. 5. 14; 15. 14; 23. 16. 1 Co. 8. 1; 13. 2.

[b] Ga. 6. 3.

[c] ch. 3. 27. 2 Ti. 1. 13; 3. 5. Tit. 1. 16.

[d] Ps. 50. 16-21. Mat. xxiii. 1-b. 11. 39-42; 4. 23. 1 Co. 9. 27.

[e] Je. 3. 1. Mal. 1. 6, 8, 12; 3. 8. Mat. 12. 33; 15. 4; 21. 12. Mar. 7. 18. 2. 36. 12. 25. Mat. 5. 28.

9 Tribulation and anguish, upon every soul of man that doeth evil, [k]of the Jew first, and also of the Gentile;[3]

10 But[l] glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:[3]

11 For [m]there is no respect of persons with God.

12 For[o] as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For [p]not the hearers of the law *are* just before God, but the doers of the law[4] shall be justified:

14 For when the Gentiles, [q]which have not the law, [r]do by nature the things contained in the law, these, having not the law, are a law unto themselves:[5]

15 Which show the work[6] of the law written in their hearts, [7]their conscience also bearing witness, and *their* thoughts the meanwhile[8] accusing or else [t]excusing one another;)

16 In the day when [t]God shall judge the secrets of men by Jesus Christ, according to [u]my gospel.[9]

17 Behold, [v]thou art called a Jew, and [w]restest in the law, and makest thy boast of God,

18 And[y] knowest *his* will, and approvest the things that are more excellent,[z] being instructed out of the law;

19 And[a] art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast [b]the form of knowledge and of the truth in the law:

21 Thou[b] therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou[c] that sayest a man should not com-

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salvation, shall, in proportion to the heinous nature of their crimes, come to deeper despair because having more light. 16. In that great and awful day, in which God will exactly search out not only the open acts, professions, and pretences, but even the most secret thoughts, dispositions, principles, motives, and ends of all mankind; and pass decisive, irreversible, and eternally-effective sentences upon them, by Jesus Christ his Son, and our Mediator, as is plainly declared and testified in that gospel which I preach by his revelation and appointment. 13. Since then it is not men's having or hearing the revealed law, or their perfect fulfilment of all its demands, that can justify any on that occasion, the Jews, however they boast of their own righteousness, will need an infinitely better. 14, 15. And the Gentiles, though not privileged with the revealed oracles of God, manifest, by the small remains or semblances of morality in their practice, that the law of nature, with respect to some general notions of good and evil, truth and falsehood, right and wrong, remains written in their natural rationality, and their consciences accuse, check, and reproach them when they act contrary thereto, and acquit or excuse them when they do well in any respect—a sure token that they also must have a better righteousness than their own to justify them before God.—17-20. Ye Jews pride yourselves in being the descendants of Abraham, and the professed people of God, and in having his oracles and ordinances, as if these could justify you before him. Ye boast of your profession of the true God, and his peculiar covenant relation to your people, as if these could secure you from his wrath, and entitle you to all the blessings of time and eternity. Ye pretend to understand the revelations which God has given you, and to be expert in distinguishing truth from error, and right from wrong, and to be fully acquainted with and firmly attached to the most excellent points of religion taught you by the law of Moses. In your attempts to convert the Gentiles to your religion, ye assume high-sounding titles, and presumptuously looking on them as poor, foolish, stupid, and ignorant wretches, ye pretend to be distinguished leaders, enlighteners, and masterly instructors, while ye have nothing but a merely apparent or notional knowledge of God and his laws, without any answerable practice. 21-24. Think therefore, for your conviction of the insufficiency of your own righteousness, how shamefully and inexcusably your practice contradicts your pretensions to knowledge and your instruction of others. While, according to the law, ye declaim against fraud and dishonesty in the Gentiles, ye indulge yourselves therein; while ye loudly inveigh against adultery in them, ye commit it yourselves; while ye profess a high detestation of heathenish idolatry, which ye have especially done since your return from Babylon, ye indulge yourselves in sacrilegiously robbing God of his offerings, obedience, and worship, and pretend to fulfil his law by hypocritical and imperfect performances; while ye boast of your knowledge of God's law, as your distinguished privilege, high honour, and infallible security for eternal life, ye dishonour his authority and holiness by your manifest and voluntary violations of his law.—For your notorious wickedness, committed in plain contradiction to your laws, professions, and privileges, brings a reproach on his perfections and government, word and ways, and tempts the very heathens to think or speak of him as if he allowed, encouraged, or connived at it, or could not hinder it among his own favourite people. 25-27. And with respect to circumcision, in which ye chiefly glory, and on which ye depend as your security for eternal happiness, it will indeed effectually seal and confirm God's covenant with you, if your natures be truly renewed, and ye sincerely study holiness of life, proceeding from union to and fellowship with Christ; but if ye live in your sins, your circumcision will render you no more acceptable to God than if ye were heathens. And if Gentiles, being renewed in their hearts, sincerely observe the law, they will be as highly valued by God as if they had been Jews, and will rise up in judgment against and condemn you, who, depending on your having the letter of the divine law, and being outwardly circumcised, presume to violate the obligations of the moral law. 28, 29. For it is not natural descent

mit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?[22]

23 Thou[d] that makest thy boast of the law, through breaking the law[3] dishonourest thou God?

24 For[e] the name of God is blasphemed among the Gentiles through you, as it is written.

25 For[g] circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore [h]if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, [i]judge thee, who by the [j]letter and circumcision dost transgress the law?

28 For[k] he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh:

29 But[l] he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, [m]in the spirit, *and* not in the letter; [n]whose praise *is* not of men, but of God.

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A.D. cir. 60.

22 [a]Dost thou who abhorrest idols, rob the idol's temple?—*Or*, if ver. 17: ch. 6. 21. 1 Mat. 23. 14. 23. 30. Lu. 18. 11. ver. 14. ch. 7. 9.

3 See note [b] below.

e 2 Sa. 12. 14. Is. 52. 5. Eze. 36. 20, 23.

g ch. 3. 1...15. 8. 1. Le. 19. 21. Je. 4. 4. 6. 10. 14. 9. 31. 32. Ac. 7. 51. 1 Co. 7. 19. Ga. 5. 3. 6. 15.

h Mat. 8. 10, 11; 15. 28. Ac. 10. 34, 35. ver. 26, 29.

i Mat. 12. 41, 42. Eze. 16. 51, 52. ver. 14, 15.

[b] The apostle elsewhere (Titus 2. 12) classes all graces and duties under three heads—sobriety, righteousness, and godliness—and the three opposite vices he has in ch. 1 charged in detail against the Gentiles. Here, in a more condensed but not less accurate form, he charges them against the Jews.—Theft, including all unrighteousness; adultery, as its temperance; and sacrilege, including of temples. Ne. 13. In Mat. 23. including all ungodliness: so that between them and the Gentiles there was no difference.—*C.*

j ch. 7. 6. 2 Co. 3. 6. 1 Ti. 1. 16. 2 Ti. 1. 5.

k Jn. 8. 39. Re. 2. 9. Mat. 3. 9. ch. 9. 6-8. 14. 17. 1 Co. 4. 20. 8. Ga. 5. 6. 6. 15. 1 Ti. 4. 8.

l Phi. 3. 3, 4. 15. 14. 17. Ps. 45. 13. Lu. 17. 21. 1 Co. 4. 20. 2 Co. 4. 16. Ga. 4. 29. Ep. 3. 16. Col. 2. 17. 1 Pe. 3. 4. De. 10. 16. 30. 6. Je. 4. 4. Col. 2. 11, 12.

m ch. 7. 6. 2 Co. 3. 6, 7. Phi. 3. 3.

n 1 Co. 4. 5. 2 Co. 10. 18. 1 Th. 2. 4. 1 Pe. 3. 4.

CHAP. III.

a Ec. 1. 3; 3. 19; 6. 8. Da. 5. 14. 6. with ch. 2. 25, 26, 29. Phi. 3. 5.

A.M. cir. 4064
A.D. cir. 60.

29 Is he the God of the Jews only? is he not also of the Gentiles? yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER III.

1 *The Jews' prerogative:* 3 *which they have not lost:* 9 *howbeit the law convinceth them also of sin:* 20 *therefore no flesh is justified by the law,* 28 *but all, without difference, by faith only:* 31 *and yet the law is not abolished.*

WHAT advantage[a] then hath the Jew? or what profit *is there* of circumcision?

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from Abraham, nor external covenant relation to God, nor profession of his truths, that will make a true child of Abraham; nor, in God's reckoning, is that external circumcision available to any saving purpose, which is only a mark of distinction imprinted on the body. But he is a true Israelite, one of Abraham's spiritual and believing seed, and an heir according to the promise, who, whether he be Jew or Gentile, is regenerated and sanctified in his inward nature, tempers, and disposition, and turned to God through Christ; and that is true circumcision, highly acceptable, not to carnal men, but to an all-seeing God, which consists not in any external cutting of the flesh, but in the renewing of the mind by the Holy Ghost, and purifying of the heart by faith in Christ.

Ver. 4. *Goodness.* The mercies so freely extended to the Jews, in their calling, deliverance, preservation, institutions, and settlement, De. 7. 7. *C.*

Ver. 7. This verse describes the principle of divine judgment: but to the character described no one has ever attained, save 'Jesus Christ the righteous.' Even he who, at least in his own opinion, came up to the full requirement of the law, received this for answer—'one thing thou lackest,' Mar. 10. 21. But who will dare to say, 'I lack nothing'? *C.*

Ver. 12. *Without law*—that is, without an audible or visible law.—*Shall perish.* Shall be condemned, not by a law which speaks from God, but by nature, ver. 14, or an appeal to themselves. As they have felt, desired, and judged in their own case, condemning those who injured them, so shall they be judged and condemned of God, where they have offended him. *C.*

Ver. 17–20. In these verses the apostle enumerates the advantages of the Jews. (1) They are called Jews, which, though now a name of contempt, yet contains within it the most glorious recollections and anticipations, both spiritual and temporal. (2) Having received the law in all its ordinances. (3) Having Jehovah for their God. (4) Knowing his will. (5) Discerning the superiority of right over wrong. (6) And that by means of a scriptural education, ver. 18, 'being instructed (catechised) out of the law.' (7) In being guides, lights, instructors, teachers. (8) In possessing the form or model of knowledge and truth into which they might mould themselves and their pupils. *C.*

REFLECTIONS.—It is base and criminal to condemn sin in others while we indulge it in ourselves; or to continue workers of iniquity under high professions of godliness. And desperate is their condition who harden themselves in sin from the mercies of God apprehended or experienced. Certain and awfully exact is the future judgment of men by Jesus Christ. And correspondent to their qualities and works shall be the eternal punishments or gracious rewards of men. All the means of illumination and grace which they have received will come into the account. And very unavailing is it, nay, dangerous, to have external privileges, extensive knowledge, and an orthodox profession, without real holiness in heart and life. None give a deeper stab to the cause and honour of God than they who sin against the light, and prove false to their profession.—What a rare, a hard, an inward work is real Christianity! Highly is it esteemed by God, who alone knows its worth, or can immediately discern its existence. And it is infinitely dangerous to rest in anything short of Jesus Christ and his sacrifice, as the only ground of our salvation.

CHAPTER III. Ver. 1, 2. Nevertheless, the Jewish descendants of Abraham, who have been marked as the peculiar people of God by circumcision, have thereby their distinguished advantages; chiefly that God, as eminently present with them, has given them various types, promises, and predictions of the Messiah, and salvation through him, and granted them his inspired oracles, for their spiritual instruction and ground of faith and hope. 3. And though many of them have not believed in Christ the promised Messiah, or the gospel revelation of him, their ungrateful infidelity cannot defeat God's faithful accomplishment of his promises to Abraham and his spiritual seed. 4. Nay, though all men should prove liars and deceivers, God will always appear just and faithful; and men's rebellion against his law, and presumptuous arraignment of his conduct, will, in the issue, tend to vindicate and clearly manifest his equity and faithfulness. 5, 6. But let not carnal Jews imagine that he, the righteous Judge of the world, cannot justly punish their wickedness and unbelief in rejecting the promised Messiah, and his righteousness and salvation, since, by his overruling providence, he makes use of it as a foil to set off, enhance, and give opportunity for brighter displays of his glory. 7, 8. Let them not imagine that, if God make their unbelief, which is so contrary to his truth and to their own profession, a mean of the spread and success of the gospel, they, as some blasphemously charge us apostles and Christians with saying, may abandon themselves to their own lusts, and practise all manner of wickedness, that he may thereby take occasion to glorify his own faithfulness and infinite grace. Nothing can be more detestable, or more justly damnable, than such conduct. 9. But whatever peculiar privileges we Jews possess, we are no more able to justify ourselves before God by our own works than the worst of heathens; nay, our sins are the more aggravated, as being committed against greater light and mercies, means and obligations. And it has already been proved, by notorious facts, that both Jews and Gentiles are in themselves chargeable with, and condemned on account of, their sins before God. 10–12. And this the oracles of God, which were given to and immediately respected us Jews, harmoniously attest, representing all men in general as sinful in their nature and practice, ignorant of themselves and of God, the method of salvation, and every other spiritual object; as careless of all knowledge of and fellowship with God, and neglecters of his worship and service; as apostates from God and his Christ, his law, and everything good; and as altogether vile and useless before God; unfit and unable of themselves to do anything truly and spiritually good. 13–15. Their heart being wholly defiled with sin, all their members are ready instruments of unrighteousness. Their mouths, wherewith they ought to glorify God and edify one another, they employ to vent the most offensive, loathsome, and injurious language, flattery, falsehood, deceit, malignant slander and reproach, or even hideous oaths and curses, and bitter provocations and revilings. Their feet, which should carry them to every good work, they employ in running about to perpetrate mischief and murder. 16–18. By these means they bring calamities and destruction, temporal, spiritual, and eternal, on themselves, and all they are connected with; they are utter strangers to the true method of peace with God or their own consciences, and of promoting solid tranquillity and friendship among men; they have no serious sense or holy reverence of God's perfections or their own accountableness to him; no fear of offending him; no principle of real religion to direct their views, restrain them from evil, or influence them to good. 19. Now, whatever charges the law of God, manifested in the light of nature or revelation, lays against men, must be extended to all that are under that law, that every man be convinced in his own conscience that his works are not excusable, far less justifying, before God; and that he is chargeable with many crimes, and legally obnoxious to his righteous will. 20. And if the law, by its holy and just commandments, thus charge all men with, and convince them of, sin in their dispositions, thoughts, words, and actions, it is clearly manifest that none of them, in their present state of degeneracy, can ever be justified at the awful tribunal of an all-seeing, heart-searching, just, and holy God. 21–23. Nevertheless, this deplorable state of mankind is not desperate; for in the gospel is now clearly manifested that divine righteousness, fulfilled by the Son of God in our nature, which the moral law neither provided nor exhibited, but which has been all along represented in the typical ceremonies and the writings of the Old Testament prophets, as the designed ground of the justification of sinful men; even the righteousness of our divine Redeemer, which he wrought as our Saviour, consisting in his holiness of human nature, obedience of life, and satisfactory sufferings and death, in our stead; which, being freely offered in the gospel, to all men, and by faith received by, all who will, weak or strong, Jews or Gentiles—all of them having lost his image, and being incapable of glorifying him, recommending themselves to his favour, or procuring any title to the enjoyment of him. 24–26. And all of them have their sins pardoned, their persons accepted, and are entitled to eternal life, merely by the ever gracious and tender love of God, without any desert of their own, but only on account of that infinitely valuable eternal sacrifice which Jesus Christ endured through his infinite obedience and sufferings, which is lodged in him as an inexhaustible fund of merit to be offered to them; and which God, from his love to them, accepted as their ransom, and offers to all who will, and enables them to receive through faith in his Son.—Him, in his eternal compassion and infinite love, he delightfully set apart as a fit Mediator between God and man, and has clearly manifested and exhibited in the types and predictions of the Old Testament, in his incarnation and public ministry, and in the declarations and offers of the gospel, as a propitiatory and reconciling sacrifice, on account of which every one that believes therein may have free access to God. Herein he demonstrates the glory of his own justice, and the perfection of that righteousness of Christ which he offered freely and gladly for the sins of the whole world; and through this he was honoured in pardoning the Old Testament offences before the incarnation, as well as in now pardoning the Gentiles who had long continued in their sins, and in freely justifying every one, Jew or Gentile, who, however guilty in himself, by faith receives and depends on Jesus Christ as his only Saviour. 27, 28. And as this doctrine of justification by the free grace of God, through the willing sacrifice of Christ, leaves no room for any man to boast, as if he had either in whole or in part recommended himself to the divine favour, it ought to be openly avowed, for the honour of God and humiliation of men, as a thing most plain and evident, that whatever Jew or Gentile, greater or lesser sinner, is pardoned and accepted by God, obtains this privilege merely through the sacrifice of Christ received by faith, without any dependence on his own good dispositions or works. 29, 30. And it is no less manifest, that now God is, in every saving respect, the God of the Gentiles as well as of the Jews, and that he justifies

2 Much[b] every way: chiefly, because that unto them were committed the oracles of God.

3 For[c] what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, [d]let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But[e] if our unrighteousness commend the righteousness of God, [f]what shall we say? *Is* God unrighteous who taketh vengeance? (I speak [h]as a man)

6 God[i] forbid: for then [j]how shall God judge the world?

7 For[k] if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) [l]Let us do evil, that good may come? whose damnation is just.

9 What then? [m]are we better *than they?* No, in no wise: for we have before proved[1] both Jews and Gentiles, that they are all under sin:

10 As it is written, [o]There is none righteous, no, not one:[2]

11 There[p] is none that understandeth, there is none that seeketh after God.

12 They[q] are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their[r] throat *is* an open sepulchre; with their tongues they have used deceit; [s]the poison of asps *is* under their lips:

14 Whose[t] mouth *is* full of cursing and bitterness:

15 Their[u] feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways;

17 And the way of peace have they not known:

18 There[v] is no fear of God before their eyes:

19 Now[3] we know that what things soever the law saith, [w]it saith to them who are under the law; [x]that every mouth may be stopped, and all the world may become guilty before God.[4]

20 Therefore [y]by the deeds of the law there shall no [z]flesh be justified in his sight: for [a]by the law *is* the knowledge of sin.

21 But now [c]the righteousness of God without the law is manifested, [d]being witnessed by the law and the prophets;

22 Even the righteousness of God, *which is* [e]by faith of Jesus Christ [f]unto all and upon all them that believe: for there is no difference:

23 For [h]all have sinned, and come short of the glory of God;

24 Being[i] justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth[5] *to be* a propitiation [j]through faith in his blood, to declare his righteousness for the remission[6] of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time [k]his righteousness: that [l]he might be just, and the justifier of him which believeth in Jesus.

27 Where[n] *is* boasting then? It is excluded. By what law? of works? Nay: but by the [o]law of faith.

28 Therefore we conclude that [p]a man is justified by faith without the deeds of the law.

29 *Is*[q] *he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing[r] *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do[s] we then make void the law through faith? God forbid: yea, we establish the [t]law.

CHAPTER IV.

1 *Abraham's faith was imputed to him for righteousness.* 10 *before he was circumcised.* 13 *By faith only he and his seed received the promise.* 16 *Abraham is the father of all that believe.* 24 *Our faith also shall be credited to us for righteousness.*

WHAT shall[a] we then say that Abraham, our[b] father[1] as pertaining to the flesh, hath found?

A.M. cir. 4064. A.D. cir. 60.

[b] De. 32.9; 4.7,8. Ps. 78.5,12; 147.19,20. ch. 2.18; 3.2. Ep. 2.12.

[c] Nu. 23.19. 1 Sa. 15.29. ch. 9.6. 2 Ti. 2.13. He. 6.18.

[d] Ps. 116.11. 1 Jo. 5.10. [e] ch. 6.1. [f] Ge. 18.25. Ps. 94.1,2. He. 6.16. Ja. 4.5. [g] ch. 6.19. 1 Co. 9. 8 Ga. 1.11.

[h] ver. 4. ch. 6.2,15; 9 1 Co. 15.9 1 Ti. 1.15.

[i] Ge. 18. 25. Job 8.3; 34.17. Ps. 11.6; 77.8,9; 96.13; 98.9. He. 12.23.

[k] ver. 5, 8. ch. 5. 8, 20. [l] ch. 5.8,20; 6.1; 5.17 Jude 4.

[m] ver. 19—20. 23 Ga. 3. 22.

[1] Or, *charged*. ch. 1.

[o] Ps. 14.1-3, 53.1-3. [p] 36.1. [q] Ep. 2.1-3. Tit 3 1-3. Ps. 2. 13-18.

[2] Having laid down a great principle—the universal depravity of man, he now proceeds to prove it. It is against Jewish prejudice he is especially arguing; though he does not lose sight of the Gentiles: therefore he advances such proof as the Jews could not gainsay—proof from their own Scriptures.—*P.*

[r] Ps. 14.3. Is. 27. 11. Ho. 4. 6. Ep. 4. 17, 18. 2 Co. 4. 3, 4. ch. 10. 2, 3. Je. 4. 22.

[s] Ps. 14. 3. Ec. 7. 29. Je. 2. 23. Is. 2. 9, 6. 5—7. 31. 9. 17, 18. 24. 51. 37—3. 51. 52. 7. 13. 64. 6. 1 Co. 9. 9, 10. Ga. 6. 15—17. Tit. 3. 3.

[t] Ps. 5. 9. 10. 2. 3. 55. 21. 59. 12. Mat. 15. 12. Je. 9. 3—6.

[u] Ps. 140. 3. 52. 2, 3. 55. 21. 57. 4. 64. 3, 4. 4. 18. 59. 3. [3] Ki. 9. 2—6. Ja. 3. 6, 8.

[v] Ps. 10. 7. 3. 5. 36. 1. John 20. 19. Ja. 5. 6—9.

[w] Ps. 1. 6. 14. 16. 18. 59. 7, 8. Ho. 4. 1, 2. Ps. 120. 7. Is. 59. 7—15. Eze. xxii. 7. ch. 3. 3. Ep. 2. 2, 3.

[x] Ps. 143. 2. Ge. 20. 11. Ho. 10. 3. Is. 1. 2, 4.

[3] Paul appears to have feared that the Jews might say the words he had quoted did not apply to them, but only to those who had not, and who could not therefore keep, the law (by the law is here meant the whole of the Old Testament). He meets the objection in this verse by showing that the words must apply to the Jews, inasmuch as they are found in the *Jewish Scriptures*. In fact he states that they are of universal application.—*P.*

* *The law of God* in its widest extent—ceremonial and moral—the law written in the whole Old Testament—the law inscribed in the heart of the Gentile, is fulfilled and established in the gospel. The ceremonies of the Mosaic law were types and shadows of gospel doctrine; the moral law was perfectly fulfilled by Christ, and by his death he rendered full satisfaction to its violated precepts.—*P.*

A.M. cir. 4064. A.D. cir. 90.

[y] ch. 3.20, 28; 9.32. ch. 11.32; 1.24, 27, 32 ver. 9.

[z] 1 Sa. 2.3. Ps. 130.3; 143.2. Ecc. 7.20. 1 Co. 1.29. Ga. 2.16. 1 Jo. 1.8, 10.

[a] Or, *subject to the judgment of God.*

[b] Ga. 2.16; 3.10. Ps. 143.2. Job 9.2, 3. Tit. 3.4-5. ch. 4.5-7.9.

[c] ver. 5. ch. 1.17; 3.5, 21, 25; 10.3, 5. 1 Pe. 1.12.

[d] ch. 3.21. Ac. 10.43. 1 Pe. 1.10, 11.

[e] ch. 3.22, 26. Ga. 2.16. Phi. 3.9. Ga. 2.16.

[f] ch. 10.12. Ga. 3.28. Col. 3.11.

[g] ch. 1.18.—ver. 10-18; ch. 11. 32. Ec. 7. 20. Ga. 3.22.

[h] Ep. 2.6, 7; 3.7, 8. Col. 1.14. Tit. 3.5, 7. Is. 53.11. Mat. 20.28. Jn. 3.16. ch. 5.15. He. 9.12, 14.

[i] Or, *foreordained*. 1 Pe. 1.18-20. 2 Co. 5.21. ch. 8.3, 32. Ga. 4.4. 1 Jn. 1.2; 4.10. Col. 1.20.

[j] ch. 3.22, 3. Ac. 13. 38, 39; 10.43. Phi. 3.9.

[k] Or, *passing over*. He. 9.15. Ac. 17.30.

[l] Ps. 51. 71. 119. 137. rec. or Da. 9.24. Is. 45. 21; 61. 1-4. 2 Co. 5.21. Phi. 3.9.

[m] 2 Co. 5. 19, 21. 1 Ti. 2. 5, 6. Tit. 2. 14. He. 9. 12. 1 Pe. 1. 18, 19. 1 Jn. 1. 7. 2. 2. Re. 1. 5. Ac. 13. 39. Ga. 2. 16. Phi. 3. 9.

[n] ch. 2. 17, 23; 4. 2. 1 Co. 1. 29, 31. Ep. 2. 9. Tit. 3. 4, 5. Eze. 16. 62, 63; 20. 43—44.

[o] Is. 2. 2; 51. 4. Lu. 2. 10, 11.

[p] ver. 30—26. Ga. 2. 16. Phi 3. 3. Tit. 3. 5. Ac. 13. 38, 39. ch. 4. 5, 6; 3. 28. 3. Is. 45. 24, 25; 54. 6. Ep. 2. 4-9.

[q] ch. 1. 16 ver. 22. Ga. 3. 7, 8, 22, with Da. 3. 29, 28. Col. 3. 11.

[r] ch. 4. 11. Ac. 13. 39. Da. 3. 8, 28.

[s] ch. 10. 4; 8. 4. Mat. 5. 17. 1 Jn. 4. 9, 10, 19. Ga. 3. 23. He. 10. 15, 16.

[t] See note [1] in first column.

CHAP. IV.

[a] ch. 6. 2; 7. 7, 14.

[b] Is. 51. 2. Mat. 3. 9. Jn. 8. 39. Phi. 3. 4, 5.

[1] Not 'our father according to the flesh,' but 'what advantage or means of justification shall we say Abraham our father hath found pertaining to or resulting from the flesh?' That is, from circumcision or sacrifice. For, if he, the father, were not justified by these fleshly ordinances, how much less shall his children be justified by them?—*C.*

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men, whether circumcised or uncircumcised, upon the ground of the same sacrifice of his Son, and by the same instrumentality of faith. 31. And no less manifest is it, that our believing renunciation of our own works in the matter of justification, and receiving the glorious sacrifice of Christ as the only ground of our pardon and acceptance, are so far from invalidating or setting aside the moral law, that hereby we greatly confirm and approve its authority, regard it as a mean of conviction, present it with a complete magnifying fulfilment of all its demands *as a covenant*, and are tenderly influenced and enabled to love, regard, and cheerfully obey it as a *rule of life*.

Ver. 2. *Much every way*—as exhibited ch. 2. 17–20; and afterwards enlarged ch. 9. 4, 5.—*Chiefly:* primarily.—*Oracles:* words of the mouth. The Scriptures are so called to signify that they are altogether the very words which God spake, and not merely a paraphrase or meaning of what he revealed. *C.*

Ver. 4. *Yea, let God be true*, &c. 'Yea, let God be (found) true (faithful to his promise), though every man there, every child of Abraham be found a liar'—unfaithful to the covenant. —*When thou art judged.* When God is judged, his promises and faithfulness being called in question. *C.*

Ver. 5. *I speak as a man.* I object in the irreverent and cavilling language of infidels, not as adopting their principles. *C.*

Ver. 6. How shall he judge in righteousness, if, according to the objection, ver. 5, he himself were found unrighteous? *C.*

Ver. 7. 'For if the truth (faithfulness of God in his promise to Abraham and his seed) hath abounded (been extended to myriads of Gentiles) through my lie (through the unfaithfulness and disobedience of the Jews), how am I (a Jew) judged as a sinner,' seeing I have been the means of magnifying the grace of God? *C.*

Ver. 8. *As we.* The apostle here speaks in his own person, and in conjunction with the Christian church, whose doctrine of justification by faith was, and still is, equally slandered by Jews and Gentiles; and his words furnish an answer to the preceding objection of the Jew, by showing that they are the legitimate but shocking consequence of his perverse reasoning in the preceding verse.—*Whose damnation is just.* That is, not necessarily of our calumniators, who may ignorantly think what they say, but of those who say, 'Let us do evil that good may come.' *C.*

Ver. 9. *Are we* [the Jews] *better than they?* Better than the Gentiles, in virtue of our national and ecclesiastical privileges? ch. 2. 17–20. The most eminent commentators consider this a return to the question in the first verse: and Bloomfield considers it another objection. Is it not rather the conclusive appeal of the apostle himself, as if he had said, 'Are we better than they,' by a perfect improvement of our greater advantages? *C.*

Ver. 20. In the present fallen state of man, the law's office is one, and indeed could not be, to effect justification; its office is humbler, but still essential—it is to convince man of sin, to show him his guilt and his helplessness, and thus, as a monitor and teacher, to lead him to Jesus. *P.*

Ver. 27. *By the law of faith.* Literally, 'by law of faith:' not by a law requiring faith, as if the gospel were a law, or, as it has been called, a new law, a remedial or mitigated law. For if the gospel were in any sense a law, then faith would, in that sense, be a 'deed of law.' But 'by deeds of law shall no flesh be justified.' The meaning must therefore be sought in a form of speech common in the Scriptures—common in all languages—the antanaclasis, or allusion to a preceding word. See, for example, Jn. 1. 10; 4. 31, 32, where the word 'world' in the one, and 'meat' in the other, is changed from the literal sense in the first occurrence to the figurative in the second. So Paul calls 'faith' a law, not because it literally is so, but because law was considered by the Jews as the ground of their salvation. But if salvation were by obedience to law, whatever that law might be, boasting could not be excluded. Boasting, however, is excluded, because Jews and Gentiles have alike been found under sin. Salvation by faith, then, is the only principle that can exclude boasting; for there can be no merit in believing a testimony and trusting to another. See *Glassii Philol. Sac.*, Amstel. 1711, p. 929; and Carson on *Figurative Language*, p. 80. *C.*

Ver. 31. *We establish the law* in its condemning power, ver. 19, which the Jews, in their own case, never did, and also in its utmost moral requirements, when we show that by faith we receive that perfect righteousness by which the law was fulfilled by Christ. *C.*

REFLECTIONS.—It is an invaluable privilege to enjoy the word and ordinances of God, and yet very dangerous to rest in them. It is impossible to defeat the purposes or promises of God. **The faithful shall** obtain salvation, and the unfaithful fail. It is very common for ministers, especially if faithful, to be virulently reproached. And just is their eternal undoing who abuse the doctrines of grace to encourage themselves in licentiousness. How universal and fearful is the depravity of mankind! It discovers itself

2 For [c]if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? [d]Abraham believed God, and it was counted unto him for righteousness.

4 Now[e] to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not,[2] but [g]believeth on him that justifieth [h]the ungodly, his faith[i] is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God [j]imputeth righteousness without works,

7 *Saying*, [k]Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh*[l] this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.[3]

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? [m]not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be [n]the father of all them that believe, though they be not circumcised; [o]that righteousness might be imputed unto them also:

12 And the father of circumcision to them who[q] are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For[r] the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.[4]

14 For[s] if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because[t] the law worketh wrath: [u]for where no law is, *there is* no transgression.

16 Therefore[v] *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, [x]I have made thee a father of many nations,[5]) before him[6] whom he believed, *even* God, who [y]quickeneth the dead, and calleth those things which be not as though they were.

18 Who[z] against hope believed in hope, that he might become [a]the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not [b]weak in faith, [c]he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He [d]staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that what he had promised [e]he was able also to perform.

22 And therefore it was imputed to him for righteousness.[7]

23 Now it was not written for his sake alone, that it was imputed to him:

24 But[g] for us also, to whom it shall be imputed, [h]if we believe on him that raised up Jesus our Lord from the dead;

25 Who[i] was delivered for our offences,[8] and [j]was raised again for our justification.

A.M. cir. 4064. A.D. cir. 60.

c ch. 3.27, 1 Co.1.29; 4.7. Ep. 2.8,9. Is.64.6. Lu. 3.8. Ja.4.5,24,25. Phi.3.9.

d Ge.15.6. Ga.3.6, 9. Ja.2.23, with ch.3.21-28.

e Mat.20.1,14. ch.11. 6, with 35.

2 *But to him that worketh not*—as if his working could justify, by any merit in itself, that righteousness in him who justifies the ungodly, by that blood which "cleanseth from all sin," and by freely bestowing on him the gift of righteousness. 1 Jn. 1.7. Re.5.12.—*C.*

f Ga. 2.16. Phi. 3.9. Ac.13.39.1.11. ch.3.1, 22,26 3.

g Jer. 24.7. ch.5.6,8. 2 Ti.1.13,15. Tit.3.10.

h ch.10.4,10, 6.21, or Ga. 3.17, with 1 Ti. 1.11. Col.1.21. Hab.2.4.

i Is. 45.24,25; 54.17; 61.10. Je.23.6; 33.16. Da.9.24. ch.1.17. 1.21—78.5.15—21.8.1. 4.32.33. 1 Co.1.30. 2 Co.5.19,21 Phi. 3.9. 1 Jn. 2.20. 4.10. Re.7.3,5-9,19,8.

k Ps.32.1,2,5,2.103. 3,12,32.4,5,6. 9.10.2.18.12. 1.27. 43.25; 78.38; 44.22, 36. 51.1; 65.20. Mi.7.18, 19. Ac.13.38,39. ch.8.1, 33,34. 2 Co.5.19,21.

l ch.3.22,29,30. 1.16; 9.24,30; 10.12; 11.13,15,17. 12.13. 1 Co.7.18-19. Ga.3.26-28. Col.3.11.

3 *For.* Rather, 'unto righteousness.' - *C.*

m Ge.17.2.5-6, with 17.10,11.

n Lu.3.8,9. Ga.3.7,29. Ja.2.23,24. ch.9.6. Ga. 6.16.

o ch.3.22,24,30,31. 1 Co.6.11. 15.45. 2 Co.4.15.

p 2 Pe. 1. 1. Ga. 3. 7. 26-29. Ja.2.19.

q Ge.22.3.13, 15, 17, 18. 6.7,18—22. 17.18. 18.8,4. Ga.3.16. He.11. 17.

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r This text is brought forward in proof of the general principle the apostle has laid down in the preceding verse, that Abraham is the spiritual father of all the faithful. His seed is co-extensive with faith in God. Here again Paul shows equal tact and logical acumen. The Jew with whom he argues might, through prejudice, withstand the power of his logic; but Paul produces a proof which no Jew would venture to resist.—*P.*

s *Through the righteousness of faith.* That is, which is received by faith—which is the endowment of faith, ch.5.17.—*C.*

t ver.4,5. ch.11.6. Ga. 3.10, 18.2.21, 5.4.

u ch.5.20,7.8. 10,5. 13, 20. Is.42.21. 1 Co.15.56. 2 Co.3.7,9. Ga.3.10.

v ch.5.13. 1 Co.15.56. 1 Jn.3.4.

w ch.9.11. 11.29. Ga. 3.9,10. 18.2.8,20; 4.26,31. 9.24. Col. 3. 11. Mat.8. 11.

x Ge.17.5. He.11.12.

y See note [2] in first column.

6 Or, *like unto him*, ch.3.26.

z ch. 8.11. Jn.5.26.2 Co.4.5. Ep.2.1,5. 1 Co. 1.28. 1 Pe.1.21. Mat. 3. 5.8.11.23.43.Lu.9.23-25.

a 2 Ch.20.20. Is. 7.9. Mat.5.16,36. Ac.1.7,25. Jude 23-25.

b Ge.11.22,23 16.15, 6. 17.5,6,17,21,XXV.

c ch.4.1,21. 2 Co. 8. 7-12.

d Ge.17.17,18,21. He. 11.11,12.

e ver. 18. 19. Ja.1.5. Mat. 3.9. Ac.27.25. 2 Ch.20.20. Lu.17.18. 18. 7-9.

f 1 Lu.1.37,45. Ge.17. 1; 18. 14. Je. 32.17, 27. Mat.19.26. ch.14.2. 11. 24. He. 7.9 32.28; 11.19. 2 Co.9.8. Ja.2.15.3.

7 *For.* Rather 'unto righteousness.' See ver. 9 - *C.*

g ch.5.4-2 Co. 10. 6, 12. 2 Ti. 3. 16,17. Ac.2. 39.

h Mat. 26. 26. Jn. 3. 14. 16. Ga. 2.16. 1 Pe.1. 21. ch. 7. 25; 10. 4,9,10. Ac.9.24.

i ch.6.4-12. Da.9.24, 26. Zec.13. 7. Mat. 20. 28. 26. 3. 9.5,6. 8.8. 3.22. 1 Co. 15. 17. 2 Co. 5. 21. He.9.28. Re.1.5. Ga.3. 13. Ep.5. 2. 1 Pe. 1. 19-21. 2.24. 3.18. 1 Jn.1.7,9. 2.1,2. 4.9,10. Re.5.9.

8 *Delivered* by the determinate counsel and foreknowledge of God into the hands of wicked men, Ac. 2. 23.—*For our offences.* That is, on account of our offences - not as a made expiation to, or as a mere proof of his own sincerity—but as a sacrifice to take away our sins.—*C.*

j 1 Co. 15. 17. 1 Ti. 3. 16. ch. 8. 33, 34. He. 4. 14 -16; 1. 3. 8. 1. 9-12.

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but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

in unnumbered forms of thoughts, words, and actions, in things dishonourable to God, and injurious to men. The divine law makes fearful work upon men's consciences when it charges all their sins home upon them. And it is absurd to expect happiness by that law which so deeply accuses us of crimes.—But how amazing is it that Jesus' sacrifice, and salvation through it, should be prepared for, offered and given to, such monsters of guilt, Jews or Gentiles! And yet it is exactly suited to our need, fully manifested and attested in Scripture; and highly and delightfully all the perfections of God, particularly his justice and mercy, are glorified in our redemption thereby. Yea, the reign of his grace, through Jesus' glorious sacrifice received by faith, effectually humbles our pride, establishes God's relation to us, honours his law, and promotes our holiness of heart and life.

CHAPTER IV. Ver. 1–3. Nay, even our natural father Abraham, notwithstanding his circumcision and remarkable piety, had no ground to glory before God, as if his own works had contributed to his justification; for the Scripture expressly declares that he believed the promise of the Messiah as the price and mean of blessing to all nations; and that what he believed concerning him was graciously placed to his account, as if he had done and suffered what the Messiah would do and suffer in his stead. 4, 5. Now, it is plain that if a man fulfil the law himself, by his own personal good works, in order to justification, his acceptance with God and eternal happiness cannot properly be *by grace*, but what he has a claim to as his *due wages* by the covenant of works; but if, conscious of his utter inability to yield any acceptable obedience to the law as a covenant, he renounces all his own works, as to their being any part of his justifying righteousness, and by faith receives what is freely given to him in the gospel promises by that gracious God who justifies sinners through faith in Christ his Son, it is certainly that which he receives by faith which must be accounted to him for righteousness. 6–8. Accordingly the Holy Ghost, by David, has declared *blessed*, not the men who fulfil the law in their own persons, but the sinners to whom God, because of faith in his Son which he gave as our Savior, has freely, fully, and irrevocably forgiven all their sins, and whose persons he hath graciously accepted and entitled to eternal life. 9–12. It is no less manifest also that this privilege of free justification through faith alone belongs as much to the uncircumcised Gentiles as to the circumcised Jews; for what Abraham believed on was accounted to him for righteousness, not after, but long before he was circumcised; and many years afterwards he received circumcision, in order to mark the sinful corruption of his nature, distinguish him and his seed for the peculiar people of God, bind them to act answerably to this character, and to assure him of his being already a partaker of the blessed righteousness of the Messiah, and an heir of all the promised blessings of the new kingdom—all which tended, through the infinite wisdom of God, to render him a noble pattern of faith, an eminent example of free justification through it, and a distinguished mean of conveying spiritual benefits to all true believers in after ages, whether Gentiles or Jews. 13. For the promise, that he should be the renowned chief of the believing world, Jews and Gentiles; and in the Messiah, his promised *seed*, be the prime heir and possessor of the blessings of this world and of that which is to come, was given to him and his spiritual seed, not through any law, natural or ceremonial, or his personal obedience to it, but through the sacrifice of Christ which is received by faith. 14, 15. And indeed, if men could become heirs of such blessings by their own personal obedience to any law, natural or revealed, the doctrine of justification by faith, and the free promise of God, must be entirely set aside; but in our present degenerate state, the law of nature and revelation condemns every man to punishment, irritates our sinful corruption to acts of wickedness, and awakens our consciences to expect the eternal wrath of God, and that because of our transgressing his commands. 16, 17. It being therefore absolutely impossible that any man can be entitled to spiritual or eternal blessings by his obedience to the law, moral or ceremonial, God has wisely as well as graciously provided that they should be bestowed merely by infinite grace, and received by faith, that so his promises might, notwithstanding all our unworthiness and sinfulness, be absolutely certain and infallibly accomplished to all the truly believing seed of Abraham, who is constituted the common pattern of faith and mean of blessing to us all, Jews or Gentiles, who believe after his example, before that almighty Object of his faith who invigorates men's bodies, or raises them when dead, or even spiritually quickens men who are dead in trespasses and sins, and

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being[a] justified by faith,[1] we[b] have peace with God through our Lord Jesus Christ:

2 By[c] whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we [d]glory in tribulations[2] also: knowing that tribulation worketh patience;

4 And[e] patience, experience; and experience, hope;

5 And[g] hope maketh not ashamed;[3] because the love of God is [h]shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For [i]when we were yet without strength, in due time[4] Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet [j]peradventure for a good man[5] some would even dare to die.

A.M. cir. 4064.
A.D. cir. 60.

CHAP. V.

[a] ch. 4. 25. 4. 5. Tit. 3. 22, 25, 26. Is. 50. 17. Ga. 2. 16. Ph. 3. 9.

1 'Being justified (not for, or on account of, but by means of) faith—receiving the testimony of God (1 Jn. 5. 9, 10), and relying upon Christ as 'the power of God' (1 Co. 1. 24) to salvation.—C.

[b] Is. 27. 5. Ep. 2. 13–15. Col. 1. 20. 1 Jn. 1. 7. Mi. 5. 5. Is. 54. 8–10. 57. 19. Jn. 14. 27. 16. 33.

[c] Ep. 2. 18. 3. 12. 1 Pe. 3. 18. Jn. 10. 7, 9. 14. 6. Jn. 10. 19–29. 3. 36. 12. 28. 1 Co. 15. 17. ch. 8. 23. 2 Ti. 4. 7, 8.

[d] Ac. 4. 21. 2 Co. 12. 9, 10. 4. 17. 8. 2. Mat. 5. 11, 12. 1 Pe. 4. 13, 16. Phi. 1. 29. Ja. 1. 2, 3, 12.

2 See note * in second column.

[e] 2 Ti. 4. 17. 2 Co. 1. 5, 10. Jn. 16. 20. 1 Pe. 2. 7, 8. 1. 6, 10.

[g] Phi. 1. 20. Ps. 22. 5, 25. 9.

3 Or, *is the hope of glory that enables the believer to say,* 'I am not ashamed of the gospel of Christ.'—C.

[h] Ep. 1. 13, 14. Tit. 3. 16. 2 Co. 1. 22. ch. 8. 15.

[i] Eze. 16. 3. Ep. 2. 1. Col. 2. 13. Ga. 4. 3–5. He. 7. 18. 9. 10, 15. Ch. 8. 3. 4. 25. 1 Pe. 1. 18–20. 2. 24. Lu. 19. 10. Mat. 20. 28. 1. 21. 9. 13. 1 Ti. 1. 15.

4 Or, *according to the time.*

[j] Jn. 3. 15, 1 Jn. 3. 16.

5 *A good man.* Rather, 'the good (the kind, generous, beneficent) man.'—C.

A.M. cir. 4064.
A.D. cir. 60.

[k] Jn. 3. 16. 1 Jn. 4. 9, 10. 1 Pe. 3. 18. Is. 53. 9, ver. 6, 10.

[l] ch. 3. 24–8. 1, 33, 34. 11. 25. Jn. 5. 24. Re. 1. 5. 11. 2 Th. 1. 10. He. 9. 14, 22.

[m] 2 Co. 5. 19–21. Col. 1. 20–22. Ep. 2. 13–16. ch. 3. 24, 25. 4. 25. 8. 32. Re. 1. 5. Ep. 5. 2. 1 Ti. 2. 5, 6.

[n] He. 7. 25. Re. 1. 18. Jn. 14. 19. 6. 40, 57. 11. 25.

6 'We shall be saved (healed of the disease of sin, and delivered from spiritual death, ver. 8) by his life.' Jn. 3. 15, 16. 5. 25, 26. 11. 25, 26. Ga. 2. 20.—C.

[p] Ex. 15. 1, 2. Ps. 33. 1. 149. 2. Is. 45. 17, 25. 61. 10. 1 Jn. 1. 3. 4. 16, 17. Hab. 3. 18. Phi. 4. 4.

7 *Atonement.* Reconciliation.—C.

[q] Ge. 3. 17–3. 6, 19. ch. 6. 23. Eze. 18. 4. 1 Co. 15. 21.

8 Or, *in whom.*

[r] Ge. 6. 5, 12. 8. 21. 13. 13. with Lev. 18.

[s] ch. 4. 15. 1 Co. 15. 56. 1 Jn. 3. 4.

[t] Ge. 4. 8. v. vii. xi. xxii. xxv. xxxv. xlix. ch. 5. 12, 5. 13. He. 9. 27.

[u] 1 Co. 15. 21, 22, 45.

[w] Jn. 3. 16. 1 Jn. 4. 9, 10. Jn. 1. 16. Ep. 1. 6, 7. 2. 4–9. Is. 53. 11. Mat. 20. 28. 26. 28. 1 Jn. 2. 2. ver. 19–21.

* Not in 'tribulations' considered in themselves—for that were unnatural, impossible (He. 12. 11), but because of the excellent fruits which grace brings forth by means of them, 2 Co. 4. 17.—C.

8 But [k]God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much[l] more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, [m]we were reconciled to God by the death of his Son, much more, being reconciled, we [n]shall be saved by his life.[6]

11 And not only *so*, [p]but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.[7]

12 Wherefore, [q]as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that[8] all have sinned:

13 (For [r]until the law, sin was in the world: [s]but sin is not imputed when there is no law.

14 Nevertheless, [t]death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, [u]who is the figure of him that was to come.

15 But not as the offence, [w]so also *is* the free gift. For if through the offence of one many

who, being anxious to produce them, speaks of things that are not with as much distinctness and certainty as if they actually existed. 18–21. In view of which, notwithstanding all the difficulties and high improbabilities arising from the condition of his own and his wife's body, Abraham was firmly confident, without any discernible doubts or staggerings of unbelief, that God, who had promised to make him the *father of many nations*, would certainly exert his almighty power in performing it. 22. And his faith, thus going out towards the Messiah, and receiving and resting upon him and his righteousness, that which he received and rested upon was accounted to him as his justifying righteousness before God. 23–25. Now the inspired account of this matter is transmitted to us, not chiefly to honour Abraham, but to direct and encourage us to believe that the very same righteousness which was credited to him for his justification shall in like manner be credited to us, if we truly and cordially trust in that same almighty and gracious God who, that we might be blessed in him with all his spiritual blessings, hath raised from the dead our Lord Jesus Christ, who was, by himself and his Father, delivered up to servile obedience, sufferings, and death, to make atonement for our sins and secure our salvation, and was raised again to immortal life and glory, that he might become as our public Head and Representative, and that, in consequence hereof, we might, if we receive him, be delivered from condemnation, accepted into God's favour, and entitled to eternal life through the impartation of his sacrificial life to us in believing.

Ver. 11. *That righteousness might be imputed unto them also.* How can a sinner be made righteous? Paul answers, by faith in Christ. The doctrine of sacrifice being fundamental in truth, and most essential to the assurance of understanding (Col. 2. 2), faith (He. 10. 22), and hope (He. 6. 11), may be established by the three following steps of evidence:—(1) Some righteousness, whatever it may be, is imparted: see ver. 6, 11. (2) There is no human righteousness of any kind; see ch. 3. 10. (3) The only righteousness revealed in the gospel is the righteousness of God, ch. 1. 17; 4. 22–24; therefore the conclusion is inevitable that the believer is justified by faith in Christ who fulfilled the righteous law. *C.*

Ver. 13. *For where no law is, there is no transgression.* Consequently, where 'transgression' is, there must be 'law.' But Jews and Gentiles have alike been proved guilty, ch. 3. 9, 22; therefore, under law—under wrath—and so, by law, not justified, but condemned. *C.*

REFLECTIONS.—The best of men can obtain nothing but emptiness by their own works. But justification through the obedience of Christ opens a door of hope to the most heinous transgressor who receives it by faith. This method at once delightfully secures the highest glory to God and happiness to every believer. And the death and resurrection of our Redeemer harmoniously concur to promote our full salvation and comfort. Here we have a sure foundation for the most unshaken faith in the promises of a faithful, almighty, and unchangeable God, notwithstanding all the obstructions and discouragements in ourselves or others which stand in the way of their fulfilment. And great is the mercy that now righteousness, grace, and salvation are extended to believing Gentiles equally as to Jews—as to Abraham; and that whatever is recorded concerning him or David, is granted to us, to encourage our faith and hope. And it is very necessary, for our instruction and comfort, everywhere in Scripture to observe accurately what relates to the justification of a sinner before God.

CHAPTER V. Ver. 1. Therefore, being thus justified by faith, we are received into peace, favour, and friendship with God, and enjoy a pleasant serenity of soul towards him, through the sacrifice, resurrection, and intercession of Christ. 2. By whom, as our Mediator, Peace-maker, and spiritual Husband, we, under the direction and influence of the Holy Ghost, have a free and open access into this excellent state of favour and acceptance with God, and into the actual enjoyment of all saving graces implanted in our heart; in which we, with great honour, stand on the sure foundation of God's perfections and promises, and of Christ's person, offices, and work, remaining firmly thereon, and rejoice in the assured hope that God will quickly and exceedingly manifest the glory of his own perfections, counsels, and operations, in making us partakers of the glorious and immediate enjoyment of himself: 3. In the exercise of which hope we triumph over and glory in all the distressing afflictions and persecutions which befall us in life, being persuaded, by the Word and Spirit of God, and our own observation and experience, that they are all wisely ordered, overruled, and blessed by God, to beget in us a calm submission to his will, and patient bearing of whatever hardships he thinks fit to lay upon us. 4. And this patience produces much useful experience and proof of the truth of our graces under trials, and of the emptiness of worldly things, and the excellency of things spiritual and heavenly; and of God's wise, powerful, and gracious care over us, and of his seasonably helping and supporting us, and sanctifying his providential dispensations to us.—And this experience contributes to wean our affections from the things of this world, and raise them to things above, and to encourage our hopes of their eternal enjoyment. 5. And this well grounded hope, we certainly know, will never shamefully disappoint us, as it rests on the compassion of God, abundantly manifested to our souls; and has an earnest of its fulfilment in that ardent love to God nurtured in them by the Holy Ghost, whom he has given to abide constantly in us, as our counsellor, comforter, and sanctifier, and as a witness and pledge of his full and constant love to us. 6. For when we were in the most sinful and miserable condition, utterly incapable of appeasing the wrath of God, or recovering ourselves from ruin and danger, nay, profanely unmindful of and contemning God, Jesus Christ, in the most proper season, when our guilt, wickedness, and need were increased to the highest, died for us impotent, wretched, and ungodly creatures. 7. Among men scarcely could any be found who would willingly sacrifice their life for the redemption of a harmless or upright man; and but few that would have enough of courage, gratitude, or friendship to do it for the sake of a public-spirited, bountiful man, who had been, and might continue to be, an uncommon blessing to his family, friends, and country. 8. But God has, in the most transcendent and astonishing manner, manifested his love towards us, in that while we were, by nature and practice, highly injurious to him and to one another, and justly condemned by his law to utter destruction, Jesus Christ, his only-begotten Son, according to his appointment, died a most accursed, tormenting, and shameful death, to secure our forgiveness and eternal life. 9. Now, if God so loved us when we were under the power and guilt of sin, much more may we hope that, having all our sins pardoned and our persons accepted, through the sacrifice of Jesus Christ, we shall certainly be delivered from all punishment through faith in him. 10. For if, when we were not only weak, sinful, and ungodly, but even malicious enemies, rebels, and traitors against God, he had, in his Word and providence, and our own consciences, declared his just indignation against us, Jesus' obedience and suffering as our sacrifice for sin triumphantly opened a way for communicating his grace and favour to us, much more coming into a state of favour and friendship with God, shall we be actually delivered from all sin and misery, and advanced to perfect blessedness in the immediate and eternal enjoyment of God. 11. Having, then, these views, we not only rejoice in hope of receiving spiritual and eternal blessings from God, through a living faith in our Lord and Saviour Jesus Christ, who loved us and gave himself for us, who thus made it possible for us to be justified before God; by faith in whom, we, Jews or Gentiles, have now, under gospel discoveries, approved of, accepted, rested upon, and taken comfort in his sacrifice, as the only atoning sacrifice that can really redeem us from sin, and recommend us to the favour of God.—12. The fall of all mankind in the first Adam further proves the universal necessity and illustrates the nature of a free jus-

be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And[x] not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

17 For if by one man's offence[9] death[y] reigned by one; [z]much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence[1] of one *judgment came* upon all men to condemnation; even so by the righteousness of one[2] *the free gift came* upon all men unto justification[3] of life.

19 For [b]as by one man's disobedience many were made sinners,[4] so[c] by the obedience of one shall many be made righteous.

20 Moreover, [d]the law entered, that the offence might abound. But [e]where sin abounded, grace did much more abound:[5]

21 That as sin hath reigned unto death,[6] even so might [g]grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

CHAPTER VI.

1 *We may not live in sin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptism.* 12 *Let not sin reign any more,* 18 *because we have yielded ourselves to the service of righteousness,* 23 *and for that death is the wages of sin.*

WHAT[a] shall we say then? [b]Shall we continue in sin, that grace may abound?[1]

2 God[c] forbid. [d]How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that [e]so many of us as were[2] baptized[3] into Jesus Christ were baptized into his death?

4 Therefore we are [f]buried with him by baptism into death; that [h]like as Christ was raised up from the dead by the glory of the Father, even so [i]we also should walk in newness of life.

5 For[j] if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:[4]

6 Knowing this, that [k]our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin

7 For[l] he that is dead is freed[5] from sin.

8 Now[n] if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, [o]being raised from the dead, dieth no more; death hath no more dominion over him.

10 For[p] in that he died, he died unto sin once: [q]but in that he liveth, he liveth unto God.

11 Likewise[r] reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let[s] not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither[t] yield ye your members *as* instruments[6] of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For[u] sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What[w] then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that [x]to whom ye yield your-

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x Ge. 3. 1–15. ver. 12, with Is. 1. 18; 43. 25; 44. 22. Je. 31. 34. Ep. 2. 1, 2. Re. 1. 5. Ac. 2. 36. Col. 2. 13

9 Or, *by one offence.* Ge. 3. 6.

y ver. 12, 14, 21. 2 Ju. 5. 12. Ep. 1. 6, 7. 2. 4–7. 1 Co. 15. 10. 2 Co. 6. 1. 2 Ti. 2. 1. 1 Co. 4. 8. 2 Ti. 2. 12. Jn. 10. 10. ch. 5. 17. 8. 23. Re. 1. 6. 5. 10. 20. 22. 5.

1 Or, *by one offence.*

a ver. 17, 19. Is. 53. 11. Je. 23. 6. 33. 16. 1 Co. 1. 30. He. 11. 7.

2 Or, *by one right-eousness.*

3 *Judgment came upon all men to condemnation—the free gift came upon all men unto justification.* That is, upon all who are in Adam, their head, judgment and condemnation came; and upon all who are in Christ, the free gift and justification came.—*C.*

b ver. 12. 1 Ki. 15. 18. 1 Co. 15. 21, 22.

4 *Made* (constituted) *sinners.* Adam's offence being the offence of all his posterity.—*Haldane.*

c Da. 9. 24. Is. 53. 4–6, 11. Je. 23. 5, 6. 33. 15, 16. Mat. 20. 28. 26. 28. Re. 1. 5, 6. 5. 9, 10. 7. 4, 9, 14, 17. 21. 8.

d ch. 3. 19, 20. 4. 15. 5. 13, 20. 7. 5, 8–13. Ga. 3. 19. 23. 2. 15, 22.

e Lu. 7. 47. 1 Ti. 1. 13–16. Is. 1. 18. 43. 24, 25. 44. 22. Je. 31. 34. 33. 8. 50. 20. Mi. 7. 18, 19. Mat. 9. 13. Jn. 10. 10. 1 Co. 6. 9–11. Ep. 1. 2–5, 7–11. Tit. 3. 3–7.

5 In pardoning sins the most monstrous and the most heinous.—*C.*

6 *Unto death.* Literally, 'in or by death.'—*C.*

f Jo. 1. 17.

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CHAP. VI.

a ch. 3. 5, 8. 7. 7, 7. 9. 14.

b Ga. 5. 13. 1 Pe. 4. 2, 3.

1 See note * below.

c ch. 3. 5. Mat. 4. 10. Tit. 2. 11, 12. Ja. 1. 15. ch. 7. 18, 25. 8. 23.

d ver. 6–11. Col. 3. 3. 1 Pe. 2. 24. Ga. 6. 14. Col. 2. 12, 13. Ge. 39. 9. Ps. 119. 104.

e Mat. 28. 19. Ac. 19. 5. Ga. 3. 27. Col. 2. 12. 1 Pe. 3. 21. 1 Co. 15. 29.

7 Or, *are.*

8 Faith unites the believer with Christ: baptism is the emblem of that union.—*C.*

* If salvation be wholly by grace—if works have no part in it—if it be so that the more heinous the transgression, the more abundant becomes the grace of pardon, then may we put no restraint on our sinful career so that the grace of God may in the end become the more conspicuous? Such a presumptuous objection Paul meets with a short and decisive denial. Then he shows that such a thing is impossible, because faith which justifies is the act of a changed—a regenerated nature, which hates sin, and delights in holiness. *F.*

g Col. 2. 12, 13. 4. ver. 3, 5, 8, 11.

h Mat. 28. 2, 3. Jn. 12. 28. Ac. 2. 11. Ep. 1. 19, 20. ch. 8. 11. 2 Co. 13. 4. 1 Co. 6. 14.

i 2 Co. 5. 17. Ga. 5. 16. Ep. 4. 22–24. 1 Jn. 2. 6. Col. 3. 9–13. 1 Pe. 4. 1, 2. 2. 1, 2. Ch. 7. 4, 6. 12. 1, 2. He. 12. 1, 2. 2 Pe. 1. 4–9. ver. 19.

j ch. 8. 11. Phi. 3. 10, 11.

4 The former verse described the spiritual, this the literal resurrection, which are both represented as baptism.—*C.*

k ch. 7. 24. Ga. 2. 20. 5. 24. 6. 14. Col. 2. 11, 12. 3. 5, 9. Ep. 4. 22.

l 1 Pe. 4. 1. ch. 8. 33. 1 Pe. 2. 20. 3. 9. 1 Jn. 3. 19.

6 Gr. *justified.*

m 2 Ti. 2. 11, 12. 2 Co. 5. 1. Ga. 2. 20. 1 Jn. 1. 4. 19. ver. 4, 5, 22. ch. 7. 4. 8. 11, 13.

n Ac. 2. 24. He. 9. 28. 1 Pe. 1. 20. 3. 22. 1 Jn. 1. 2. Re. 1. 18. 20. 16. 21. 1. 4.

o He. 9. 14, 26, 28. 1 Jn. 4. 10. Tit. 2. 14. Mat. 26. 28. 1 Pe. 2. 24. 3. 18.

p Lu. 20. 38. He. 12. 22–24.

q ver. 2. Ga. 2. 19, 20. Col. 1. 3. 5. 2 Co. 5. 15. Phi. 1. 21.

r Ps. 19. 13. 119. 133. ch. 7. 23, 24. Ja. 4. 1. Ge. 9. 11. Ep. 4. 22, 23. 5. 9. Ga. 5. 24.

s ch. 12. 1, 2. 1 Pe. 4. 2. Col. 3. 5. ch. 8. 13. 7. 4. 6. He. 9. 14. Ga. 2. 19, 20. Lu. 1. 74, 75. 2 Co. 7. 1.

6 Gr. *arms* or *weapons.*

t Mi. 7. 19. Tit. 2. 14. ch. 5. 20, 21. He. 8. 10. Ga. 3. 1–14. 5. with ch. 7. 4. 5. 8. 1.

u ver. 6, 9. 1 Co. 9. 21. Lu. 1. 74, 75. 2 Co. 7. 1. 1 Jn. 3. 6. Jude 4.

x Jo. 8. 34. 2 Pe. 2. 19. Mat. 6. 24. with ver. 13. 19. 21–25.

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tification, through the great sacrifice of Christ, for both Jews and Gentiles; for sin by him, as our common parent and federal head, broke in upon all men, from his eating the forbidden fruit; his first sin opened the way, and this wilful, awful disobedience, and the corruption of nature attending it, being spread among them, and a sentence of death, temporal, spiritual, and eternal, being passed upon them, because of sin, death, in all its hideous forms, in and through him as their public head, spread over all mankind, as persons descended from him. 13, 14. And it is manifest that, by virtue of some law, sin was charged, and its penalty inflicted, in the world before God gave the law to the Jewish nation by Moses. Nay, for 2500 years before, all along from Adam's fall, death, the inseparable attendant of sin, had reigned over mankind, cutting off one generation after another, leading men to the most outrageous acts of violence and bloodshed. Instead of pity and love, men were controlled by self-interest and hate. 15. But though Adam, as the federal head of his natural posterity, was a remarkable type of Jesus Christ, the gracious benefit which comes through the righteousness of the one is more than answerable to the mischievous effects of the first sin of the other; for if, through the sinful fall of a mere man, sentence of death was brought upon all his natural posterity as the just wages of his sin, much more must that God, who delighteth in mercy, cause his rich and undeserved favours and blessings to abound, through the glorious sacrifice of Christ, to all mankind, in bestowing upon them greater happiness than they lost by the fall. 16. And not only does the gracious favour of God, through the sacrifice of Jesus Christ, remove the guilt and curse of that one offence of Adam's eating the forbidden fruit, which brought the sentence of condemnation upon all mankind, but procures a complete forgiveness of that and innumerable other personal transgressions, and a full acceptance unto eternal life. 17. And therefore if, by the destructive fall of one mere man as their representative, death, in all its forms, has invaded, subdued, and exercised dominion over all men, through their natural connection with him, much more they who become partakers of the rich abundance of God's love and favour through Christ, and have his infinitely valuable sacrifice imparted to them, and are interested in all the superabundant blessings secured by it, shall enjoy a glorious freedom from sin and death, and reign honourably in grace and glory, in union to and in fellowship with Jesus Christ. 18. But notwithstanding such circumstantial differences, the manner of conveying Adam's guilt and Jesus' righteousness is the very same in substance; for as by one offence of Adam, sin, and through it condemnation to death, spiritual, temporal, and eternal, came upon all his natural posterity, so, by the righteousness of our one Mediator and Surety Jesus Christ, and by that alone, pardon of all sins, past, present, and to come, and an acceptance unto life, temporal, spiritual, and eternal, came to all who accepted Christ. 19. For as by the influences of Adam's sin of eating the forbidden fruit, all his natural posterity are legally charged with it, and so judicially constituted sinners, and being condemned as such, are brought under the punishment of an unholy and sinful nature, prone to all evil, so, by the impartation of Christ's holiness of nature, obedience of life, and sacrificial sufferings, all the world is put into such relations with God that it becomes possible for him to save all who believe in Christ. 20. For God never gave the law, moral or ceremonial, to mankind in expectation of their obtaining justification and life by it; but the covenant of work was made with Adam, and the entrance of sin was occasioned by it, as an intended mean of glorifying the exceeding riches of his grace; and the moral law was afterwards solemnly published, and the ceremonial established, in order to manifest the dreadful nature and effects of man's fall; but in his infinite, free, universal, and unparalleled love, favour, and mercy, God took occasion, from the extensive spread, outrageous prevalence, and high aggravations of sin, to exert and manifest the most illustrious, extensive, and superabounding power of his grace, in pardoning not only the first, but all transgressions, if only those who committed them would repent of their sins and trust in Christ. 21. That as sin, through the offence of Adam, had prevailed and cruelly tyrannized over mankind, triumphantly rendering them obnoxious to temporal, spiritual, and eternal death, so the free favour and mercy of God might prevail and triumph over sin, however powerful or aggravated, in pardoning and subduing it, and spreading abroad the blessings of salvation among sinful men, saving them through a life of faith to God here, and immediate and eternal enjoyment of him hereafter, through the sacrifice and by the mediation of Jesus Christ.

Ver. 4. *Experience.* Rather, 'proof,' such as metals undergo by chemical or mechanical tests, and by which their genuineness and purity are demonstrated.—*Note,* The real power of faith and the privileges of grace can never be thoroughly known till the hour of sickness, danger, losses, disappointments, bereavements, and sorrows. It is the night that reveals the real glories of the heavens. *C.*

Ver. 7. *A righteous man.* A man accused of some crime of which he is innocent is, as touching that point, 'a righteous man.'

selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that [y]ye were the servants of sin,[7] but[z] ye have obeyed from the heart that form[8] of doctrine which was delivered you.[9]

18 Being[a] then made free from sin, ye became the servants of righteousness.

19 I[b] speak after the manner of men,[1] because of the infirmity of your flesh: [c]for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For[d] when ye were the servants of sin, ye were free from righteousness.[2]

21 What[e] fruit had ye then in those things whereof ye are now ashamed? [f]for the end of those things *is* death.

22 But[h] now being made free from sin, and become servants to God, ye have your fruit unto holiness, [i]and the end everlasting life.

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y 1 Co.6.9-11. Tit.3.3-7. 1 Ti.1.13

7 *That* (thought) ye were the servants of sin. —*Boothroyd.*

z 2 Th.1.8,9. 2 Ti.1.5,13. He.5.1,2. ch.10.10.

8 *Form.* The mould into which fluid metals are cast, or the seal that is impressed upon wax or clay. The passage may be rendered, 'that form of doctrine unto which ye were delivered.'—*C.*

9 Or, *whereto ye were delivered.*

a 1 P.1.2,22,23. 2 Co.7.1. 1 Jo.3.3. Ga.5.1. 1 Pe.2.16. 2 Pe.2.19. 1 Jo.1.7,9. Tit.2.11, 12,14. Ps.119.16.

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b ch.3.5. Jn.3.12. Ga.3.15.

1 I illustrate spiritual deliverances, privileges, and duties, by illustrations taken from slavery and freedom as they are found among men.' not elevating himself to the subject, but accommodating himself to the capacity of his pupils.—*C.*

c ver.13,16,18. 1 Pe.4.2,3.

d Ju.P.31 Ep.2.1,2. Tit.3.3. Mat.7.18.

2 Or, *to righteousness.*

e ch.1.24-32. 7.5. Eze.16.63. 20.31. Job 40.4. 42.6. Ezr.9.6. 2 Co.7.11. Lu.15.18,19, 21.

f See ver.23. Ja.1.15.

but in no other sense is any righteous (ch. 3. 10) unless by 'the righteousness of faith,' ch. 4. 13. *C.*

Ver. 11. *Not only so.* That is, not only shall we be saved from wrath to come, but we now joy in God himself, because we have a present salvation through his Son. *C.*

Ver. 12. *For that,* or, 'inasmuch as all have sinned'—that is, in Adam. 1 Co. 15. 22—'for Adam's sin was in a legal sense credited to his posterity as to himself' (*R. Haldane*). And if any sceptical objector ask, How could these things be so? it is replied, Was not Adam's life as truly the life of every one of his posterity as it was his own? Were not his posterity as truly in him when he received and violated the commandment of God, as Levi was in Abraham when he paid tithes to Melchisedec? These two facts must silence, even though they fail to convince, the sceptical philosopher or the erring Christian. *C.*

Ver. 14. *Even over them,* &c. That is, over infants, the only class who 'have not sinned after the similitude of Adam's transgression;' that is, against a declared, known, and positive law, either revealed in words or written in the conscience. See *Haldane.*

REFLECTIONS.—Thrice happy is the state into which believers are brought by the gospel! A delightfully free justification, peace with God, spiritual establishment, comfort, and well-grounded hopes of eternal felicity, come to us through Jesus' person and blood. And all things amazingly work together for our spiritual and everlasting welfare. Transcendent and unbounded is the love of God manifested in Jesus' obedience and death for us, who were so unholy, wicked, and wretched. And certain and full is our everlasting salvation through him. Since all mankind are descended from Adam, who partook of the forbidden fruit and thereby brought his posterity under the condemnation of the law, God in his mercy gave his Son, who kept the law and thereby made it possible to save all who believe in Christ And much greater and more effectual are the blessings brought in by Jesus, our new federal head, to all who believe, than all the loss and want entailed by Adam on his natural posterity O my soul, contemplate, believe, admire, and share these glories, these blessings of redeeming grace!

CHAPTER VI. Ver. 1, 2. But if our justification thus wholly depend upon the free grace of God through the impartation of Jesus' righteousness, and God's free favour superabound where sin had abounded, should we thence take encouragement to continue in and more eagerly practise wickedness, that God's grace may be the more illustriously displayed in pardoning and saving us? Nothing could be more detestable and horrid, or even more unnatural, to a renewed heart; for though we cannot be justified by our own works, yet how could we, who are delivered from the guilt and dominion of sin, and whose affections are mortified to it, in any consistency with our state and character, or any sense of duty or gratitude, or with any conscience, hope, or peace, allow ourselves to continue in or practise any known iniquity? 3. Know ye not that our baptism with water, by the authority and into the profession, faith, and obedience of Jesus Christ, signified and sealed our spiritual union to him, as members of his mystical body; and the mortification as well as the remission of our sin, through the influence of his death; and our federal obligation to concur with the end of his death, to redeem us from all iniquity? 4. It is therefore not only incumbent on us to be conformable to Christ's death in the crucifixion of our sinful lusts, but to give continued proofs thereof, in conformity to his lying in the grave; that as he was raised from the dead by the glorious power and operation of his Father, and in order to receive with him the reward of his glorifying him on earth, we, by virtue derived from him as our living and quickening Head, being quickened to a spiritual and heavenly life, should, with freedom, constancy, and in a progressive manner, daily live in all holy obedience, from new principles and motives, and by a new rule, and to new ends—the praise and glory of God. 5. For if, as is represented in baptism, we are so united to Christ as our mystical Head that we receive from him gracious influences to render us conformable to him in his death, by the mortification of sin and separation of our souls from it, we shall certainly receive influences from him as our risen Saviour to enable us to live like him in holiness, till we are admitted into immediate fellowship with him in his heavenly glory. 6. For from the principles of the gospel we know that the subtle corruption of our nature derived from Adam, and spread into all the members of our body and faculties of our soul, is mortally wounded through Jesus Christ's death, he having died for this very end, that its whole frame, power, and authority should be gradually but powerfully mortified, subdued, and utterly destroyed, that from this very time we should never willingly yield ourselves to its inclinations and influence, or serve its interests and designs. 7. For whosoever is thus dead to the reign and love of sin, through conformity to his crucified Head and Saviour, is freed from its domineering power and command over him, and is delivered from all allowed inclinations and desires to serve it. 8. Now if, through the merits and influence of Christ's death, we, by virtue of union to and fellowship with him, are thus conformed to him in an effectual death unto sin, we are assured, from God's Word and by his Spirit, that, through virtue derived from him as our risen Redeemer, we shall be enabled to live a spiritual, holy, and heavenly life here, till we are raised to an eternal life of immediate fellowship with him hereafter. 9, 10. For we are certain that Christ, our risen and exalted Head, will never more die, or be obnoxious to death; but having, by his one death on the cross, fully because of our faith in Christ, pardoned our sins, he is raised from the dead to a life heavenly, immortal, and divine, wholly calculated to promote the glory of his Father's perfections. 11. If he then, by dying once, made possible the pardon of sin through faith in him, and so destroyed the power of it, that he now lives in eternal honour to the glory of God, it becomes you to reckon yourselves dead, and actually to be dead, to the reign, love, and practice of sin, through union to and fellowship with him; but spiritually alive in your hearts and affections, loving and serving God in thought, word, and deed, as under the power of gracious principles and influences derived from him as our common Saviour and Lord. 12, 13. Take heed therefore that ye never suffer sin so to prevail in either your souls or your frail, corruptible, and mortal bodies, as to make you yield any voluntary obedience to the corrupt desires and solicitations of those sinful lusts which still remain in you, or at any time to make you willingly employ your bodily members, or the affections of your souls, as instruments of warfare against God, or of serving the cause or gratifying the perverse inclinations of sin; but with full consent, and without reserve, give up your whole selves, soul and body, to God through Christ, your only rightful Sovereign, to whom all your obedience is due, that ye may therein act as persons delivered from condemnation and quickened by his regenerating Spirit; and cheerfully employ all the members of your body and powers of your soul as instruments of warfare with sin, and of serving God in holiness and righteousness. 14. To encourage you in which, know assuredly that, however your inward corruptions may trouble, perplex, and wound you, and strive for the mastery in you, yet they shall never regain their allowed and uncontrolled power over any who accept Christ; for ye are not now under the covenant of works, which, however severely it forbids and condemns for sin, affords no pardon of it or effectual assistance against it; but ye are under the covenant of grace, which secures full forgiveness of, redemption from, and assistance against sin, and affords every powerful motive and help to holy obedience; and under the influence of God's sin-subduing and heart-sanctifying favour; and under the government of a gracious principle of grace implanted in your hearts. 15. Now nothing can be more contrary to the perfections of God, the design of the gospel, or your gracious character and state, than to pervert such a gracious deliverance and state as an encouragement to sin. 16. Ye cannot but know that it is impossible for you to divide your chosen services between opposite governors, but ye must be the proper servants of whatever you voluntarily give up yourselves to the habitual obedience of, whether it be to sin, the service of which is deadly, and issues in eternal death, or whether it be to holiness in the obedience of faith, for bringing forth the fruits of righteousness to the glory of God. 17. But blessed be God that though all of you who are real Christians were once the voluntary servants and slaves of your sinful lusts, ye have, by his almighty and gracious influences, and through your faith in Jesus Christ been made to receive and obey those evangelical doctrines and commands which have been communicated to you by Christ and his ministers, and which, by their powerful impression on you, have formed you after his own image. 18. And being set at liberty from the tyrannical dominion and lordship of sin in your wills, affections, and conversation, ye have through your faith in Christ, ye have been brought to holiness which God has implanted in your hearts in conformity to his own righteous law. 19 In condescension to your weak capacities, enfeebled by the present frailties of nature and remains of a sinful nature, I use this common similitude of master and servant, and I affirm that, as in your unregenerate state ye resigned and employed all the members of your body and powers of your soul in the voluntary service of unclean, unrighteous, and ungodly principles and habits of sin, which cruelly reigned and tyrannized over you, and rendered you more guilty, vile, and miserable, by adding sin to sin,—so ye should now, when brought into a state of grace, act up to the dignity, obligation, and holiness of your character, earnestly employing all your members and faculties in the exercise of your faith in Christ, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world. 20. For when ye were the willing servants and slaves of your sinful lusts, ye were wholly estranged from and disaffected to every principle of holiness, insensible of all obligations to piety or virtue, and even pleased with an unrestrained inclination to wickedness. 21. But what real profit, honour, or satisfaction did ye ever find, or could you expect to find, in your former sinful courses? Were they not attended with remorse, defilement, reproach, trouble, disappointment, loss, and mischief to yourselves? And are ye not now filled with holy confusion, self-abasement, and shame in every review of them, as things foolish and unworthy, highly ungrateful, offensive, and dishonourable to God, and no less ruinous and destructive to your own souls and bodies in time and eternity? 22. But now that, by the mighty power and grace of God in assisting you by his love in Jesus Christ and giving other principles and habits to you, ye are set at liberty from the reign and love of sin, as well as from the guilt of it, and made the willing and obedient servants of God in Christ, ye grow in grace, and bring forth the fruits

23 For [j]the wages of sin *is* death; [k]but the gift of God *is* eternal life, through Jesus Christ our Lord.

CHAPTER VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin,* 12 *but holy, just, good,* 16 *as I acknowledge, who am grieved because I cannot keep it.*

KNOW ye not, [a]brethren, (for I speak to them that know the law,[1]) [b]how that the law hath dominion over a man as long as he[2] liveth?

2 For [c]the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So[d] then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: [e]but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore,[3] my brethren, [f]ye also are become dead to the law[4] by the body of Christ; that [h]ye should be married to another, *even* to him who is raised from the dead, [i]that we should bring forth fruit unto God.

5 For when we were [j]in the flesh, the motions[5] of sins, which were by the law,[6] did[k] work in our members, to bring forth fruit unto death.

6 But[l] now we are delivered from the law, that being dead[7] wherein we were [s]held; [n]that we should serve in newness of spirit, and not *in* the oldness of the letter.[9]

7 What shall we say then? [o]*Is* the law sin? God forbid. [p]Nay, I had not known sin but by the law: for I had not known lust,[1] except the law had said, Thou shalt not covet.

8 But sin, [q]taking occasion by the commandment, wrought in me all manner of concupiscence. [r]For without the law sin *was* dead.

9 For [s]I was alive without the law once: but [t]when the commandment came, sin revived, and I died.

10 And the commandment, [u]which *was ordained* to life, I found *to be* unto death.

11 For[v] sin, taking occasion by the commandment, deceived me, and by it slew *me.*

12 Wherefore [x]the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. [y]But sin, that it might appear sin, working death in me by that which

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j Ver. 21. Ge. 2. 17. ch. 5. 12. 1 Jn. 1. 10. Eze. 18. 4. *k* ch. 3. 23. 2 Ki. 5. 5. Is. 55. 1. 1 Ti. 6. 7, 8. 1 Co. 6. 9, 10. Re. 21. 8, 22. 15.

a ch. 9. 3, 10. 11. 28

1 That knows the law. Literally, 'who know law.' Implies a class of natures or of revelations.—*C.*

b ch. 3. 19, with 6. 14

2 Or, it.

c Ge. 2. 23, 24. Mal. 2. 16. Nu. 5. 29. Pr. 6. 29, 32. Mat. 19. 4–9. 1 Co. 7. 2, 10, 39. Lu. 16. 18. 1 Co. 7. 10, 11.

d Nu. 5. 20, 27. Ju. 14. 20. Mat. 5. 32. Sever.

e Ro. 7. 3. 1 Ti. 5. 14. Lu. 20. 12 13.

f See note ' below

g ch. 6. 14. 8. 2. Ga. 2. 19, 20; 5. 18. Col. 2. 11, 12. Ga. 3. 13; 4. 4, 5. 1 Pe. 2. 24. Tit. 2. 14.

3 *Dead to the law.* Literally, 'dead to law'—to every law whether natural or revealed, considered as a covenant of works and means of justification.—*C.*

h 2 Co. 11. 2. Ho. 2. 19, 20.

i Mat. c. 16. Is. 15. 8. Ga. 5. 22. Phi. 1. 11, with Ps. 1. 3; 92. 12, 13.

j ch. 8. 8, 9. Ep. 2. 1.

k Or, *passions.*

4 *Wherefore.* Rather, 'even so.' In the illustration (ver. 2, 3) the husband dies —here the wife is married to another husband. This change of illustration was necessary, inasmuch

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as Christ is the second husband, and the church of believers represented as 'the bride, the Lamb's wife.' Re. 21. 9.—*C.*

l Retained by the law, as yet unrenewed and unruly, annual in exercise to rebellion by a yoke.—*C.*

k Ga. 5. 19. 2 Co. 5. 21, 23. Tit. 3. 3. Mat. 15. 19. Ja. 1. 15.

l ver. 4. Ch. 6. 14; 8. 2. Ga. 2. 19, 20.

7 Or, *being dead to that.*

5 Being dead to that wherein we were held,' seems to be required by ver. 4, and the best MSS., editions, and versions.—*C.*

m ver. 4 ch. 6. 4, 11. 13. 2 Co. 5. 15. Ga. 2. 19, 20. Ep. 2. 1, 5, 6. Phi. 3. 3. 2 Co. 3. 6, 7. ch. 2. 29. 1 Jn. 1. 14, 25. Ga. 5. 22, 23.

6 *Oldness of the letter,* whether written on the heart (ch. 2. 15) or on the tables of stone.—*C.*

o ver. 5, 8, 11, 13. 1 Co. 15. 56.

p Ex. 20. 17. De. 5. 21, with ch. 3. 19, 20.

1 Or, *concupiscence.*

q ch. 4. 15; 5. 20. 1 Co. 15. 56. ver. 5, 9, 11.

r Mar. 19. 26. Lu. 18. 27. 1 Jn. 5. 18. 1 Co. 15. 22. 1 Pet. 3. 5, 6.

s Mat. 19. 20. Lu. 18. 21, 22. Phi. 3. 6.

t ch. 3. 19, 20. 1 Co. 15. 56. 2 Co. 3. 10. ver. 5, 7–24. Ps. 38. 4–8, 40. 12.

u ch. 10. 5. Le. 18. 5. Eze. 20. 21, with 2 Co. 3. 7. ch. 3. 19, 20.

v ver. 8, 9, 13. He. 3. 13. Je. 17. 9. Ja. 1. 15. 1 Co. 15. 56.

x Ps. 19. 7–9. 119. 39, 96, 137, 138. 1 Ti. 1. 8.

y ver. 8–11; ch. 3. 20; 5. 20. Jn. 15. 22.

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of righteousness and holiness in this world, the final issue and perfection of which is an honourable and everlasting blessedness graciously bestowed in the world to come. 23. For death, in all its hideous forms, spiritual, temporal, or eternal, is all the wages allotted by the law of God, or which can be procured by all our labours and sufferings in the service of sin; but that everlasting life which consists in the immediate and full enjoyment of and conformity to God, which is the issue of holiness in heart and practice, though not indeed the proper wages of it, is the transcendently **free gift of God bestowed on us, because we through the influence of the Holy Spirit repent of our sins and exercise faith in Jesus Christ, our only, and appointed, and well furnished Saviour and Lord.**

Ver. 5. *Planted.* Christ, as the seed of life, was 'planted' in the grave, whence, as the tree of life, he arose, and is now planted in paradise, Re. 22. 2. Believers were planted with him in death, and shall with him spring up to spiritual newness of life. See 1 Co. 15. 42–44. *C.*

Ver. 6. *Our old man.* All that is derived from Adam 'is crucified:' for all believers die with Christ on the cross, as they were all represented by him as their Savior Ep. 1. 22; Col. 2. 9 *C.*

Ver. 7. The word here translated 'freed' occurs fifteen times in this epistle, and twenty-five times in other parts of the New Testament; and except in one other instance, where it is translated 'righteous,' it is uniformly rendered 'justified,' which sense should certainly be retained in this place. *C.*

Ver. 15. *Not under the law.* Rather, 'not under law:' any law, whether natural or revealed as a covenant of works, not merely commanding and requiring, but judging and condemning us as sinners, ch. 3. 19, 20.—*Under grace*—as a covenant of promise, pardon, acceptance, and spiritual help, Ep. 2. 12–19: He. 4. 16. *C.*

Ver. 16. *Obedience.* Not obedience to law for production of righteousness, for that is plainly impossible (ch. 3. 20), but 'obedience to faith' (ch. 1. 5; 16. 19), submission to the doctrine of the gospel (ch. 2. 8), in accordance with the passages where the expression elsewhere occurs, as Ac. 6. 7; Ga. 3. 1; 2 Th. 1. 8: 1 Pe. 1. 22; Ro. 10. 3, comp. with 16. 'Obedience to Christ,' 2 Co. 10. 5, which obedience conducts to the righteousness of Christ, produces the fruits and works the works of righteousness—see ver. 14, 18, 19—righteousness being personified as a master. *C.*

REFLECTIONS.—Groundless and very injurious is **every charge of lawlessness on the doctrine of the free** justification of sinners through the great sacrifice of Christ. Nothing is more detestable to a renewed heart than to continue in sin because grace does, or that it may, abound. For though our good **works do not procure, yet they necessarily follow our justification by faith; and to indulge ourselves in sin,** or to neglect the study of holiness, is a flat contradiction to all the signification and engagements of our baptism, and is absolutely inconsistent with our character, privilege, or duty, as members of Christ, and partakers of his grace and glory. Yea, delightful, excellent, and useful are the effects of regenerating grace. What dying to sin! what spiritual quickening to our holy and heavenly life! What a holy, comfortable, and edifying walk before God, from new principles and ends, and after the new pattern of Christ, and by virtue derived from his death and resurrection! There is need then to examine ourselves fully, whether sin or holiness have the ascendency in our hearts and lives. It is shameful to be less for the Lord Christ after our conversion than we were for sin before it. And all the blessed deliverances from sin ought to render it and its service detestable to us.—Alas! what confusion and wrath follow upon sin! But abundant, eternal, and free is the redemption which comes to us through Jesus Christ.

CHAPTER VII. Ver. 1–3. I now appeal to all of you who know the law of nature or revelation, that no man can be bound by any law longer than he lives under it, or stands related to it; and that, however strictly the law of marriage binds a wife to abide with and perform all necessary duties to her husband whilst they both live, yet if he die she is fully delivered from that obligation, and may even be married to another man, as freely as if she had never had any connection with her deceased husband. 4. In like manner, my dear Christian brethren, ye, through Christ's fulfilment of the law in your stead by his obedience unto death, are perfectly delivered from all connection with it as a covenant, requiring personal righteousness in order to justification before God, justifying you for your good works, or condemning you for your sins,—in order that, in a state of spiritual marriage, union to, and fellowship with him, as your risen Husband and Saviour, and by a principle of spiritual life derived from him, ye may bring forth fruits of holiness to the glory of God, acceptable to him through Jesus Christ. 5. For while we, Jews or Gentiles, were in our carnal, unconverted state, under the full power and influence of our natural corruption, which works so much by our bodies, the violent passions thereof, irritated by the purity of the precepts and severity of the curses of the broken **law of works, powerfully employed all our members** and faculties in incessant labours of wickedness, greatly dishonouring to God and eternally ruinous to ourselves. 6. But now, the law in that form being dead to us through Christ's complete fulfilment of all its demands in our stead, we are delivered from all its requirements of perfect obedience in order to justification, and its rigorous sentences of condemnation on account of sin, that through union to and fellowship with him, we might, from new principles, motives, and ends, under the influence of his Spirit, cordially and spiritually serve God in all holiness of heart and life, and not with mere ceremonial and external devotions and virtue. 7. But let none imagine that because subjection to the law as a covenant retains us in our sinfulness, and deliverance from it promotes gospel holiness, therefore its moral precepts are causes of rather than checks to sin. With detestation of the thought, I can, from my own experience, affirm that my conscience had never been convinced of the sinfulness of the secret workings of irregular desires, and the first motions of inordinate affections, unless I had found that the law had forbidden all impatience, discontent, envious grudging, or uneasy and irregular inclinations to worldly enjoyments. 8. But though the holy law thus discovers and forbids the most secret operations of wickedness, and never *gave* me any proper occasion of sinning, yet the reigning corruption of my heart basely took occasion from the strictness and severity of the law, and, through my own natural enmity against God, wrought in me all manner of sinful inclinations and desires after that which is forbidden; for as long as I continued without any true sense of the spirituality, holiness, strictness, and extent of the divine law, sin, and especially heart-sins, appeared to me quite trifling and harmless, without any power or danger. 9. Nay, I then imagined myself in a good state, deserving of, and able and inclined by my good works to recommend me to, God's favour; yea, able to entitle to, and prepare myself for, eternal life. But when the Holy Ghost applied the commandments closely to my conscience, as reaching to my inmost thoughts, principles, views, and desires, as well as to my words and actions, I could not but be convinced of inconceivable multitudes of sins, and degrees of their aggravation, beyond what I had ever thought of, and of my just exposure to divine wrath on account of them. And while I lost all hopes of eternal life by my own performances, and my conscience condemned me to eternal death for my sins, my inward corruption, irritated by the holiness and severity of God's law, raged more and more against him; and this increased my spiritual death in sins, and my danger of eternal ruin. 10. And thus I found God's holy law, as a covenant of works, which was originally framed for a mean of men's justification and eternal happiness through Adam's perfect obedience to it, a tremendous instrument of condemning me to death—temporal, spiritual, and eternal; and, through my own indwelling lusts, a mean of increasing my spiritual death, and alienation from and enmity against God. 11. For my inward lusts, impatient of restraint, took occasion from the strict holiness of its commands and awful severity of its threatenings, to rage against both the

is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is [s]spiritual: but I am [t]carnal, sold under sin.

15 For[h] that which I do, I allow[2] not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, [i]I consent unto the law that *it is* good.

17 Now then [d]it is no more I that do it, but sin that dwelleth in me.

18 For I know that [t]in me, (that is, in my flesh,) dwelleth no good thing: [g]for to will is present with me; but *how* to perform that which is good I find not.

19 For[k] the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a [l]law, that, when I would do good, evil is present with me.

22 For [j]I delight in the law of God after [k]the inward man:

23 But I see [l]another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O[m] wretched man that I am! who shall deliver me from the body of this [u]death?[3]

25 I[p] thank God,[4] through Jesus Christ our Lord. So then, [q]with the mind I myself serve the law of God;[5] but with the flesh the law of sin.

CHAPTER VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit:* 17 *and what of being God's child,* 19 *whose glorious deliverance all things long for,* 29 *was beforehand decreed from God,* 38 *What can sever us from his love?*

THERE *is*[a] therefore now no condemnation to them which are in Christ Jesus, who [b]walk not after the flesh, but after the Spirit.

2 For[c] the law of the Spirit of life in Christ Jesus hath made me free from the [d]law of sin and death.

3 For what the law could not do, [e]in that it was weak through the flesh, [f]God, sending his own Son in the likeness[1] of sinful flesh, and for sin,[2] condemned sin in the flesh:

A.M. cir. 4064. A.D. cir. 60.

a He.4.12.Mat.5.22, 28;22.37.Lu.19.27.
d ver.15,18,19,21,23. 7.1 Co.3.1.1 Jn.6.5,6a. 6,with 1 Ki.21.20.2 Ki.17.17.Is.50.1,12.
h Ga.5.17,24.ver.18, 19,21,23,25.
2 Gr. *know.*
i ver.14,22.Da.9.5.
d ver.20,25-25.
e Ge.6.5,8...22. Job 14. 4 Ps.51.5.Is.1.6,5a.6.
g ver.18,22,25.Phi.2. 13.3.12. Ga.5.17.2 Co. 3.5.
k See ver 15-17.
l ver. 23.25. ch 8.2, ver. 17.20.24. Ga.5.17. Ep.6.12. Col.3.5.1 Pe. 2.11. 2 Co.5.4. ch. 6.6.14.1.6.6,14.6. Ps.65.3
f Ps. 1.2; cxix.119.7-11;140.8;119.77,97,111-vers.12,14,16.
k ch.2.29. 2 Co.4.16. Ep.3.16. Lu.17.25. 1 Pe.3.4. 1 Jn.3.9. Col.3. 10. 2 Co.5.17. Jn.3.3,5. 6.
l Job 40.4. Ps.38.4,5. Is.6.5; 64.6. ver.21,22. 2 Co.5.17. Ju.4.5,3.2. 1 Pe. 2.11. ch. 6.13,19. Pr.24.16.Ec.7.20. 1 Ki. 8.38,46.Ps.143.2.

A.M. cir. 4064. A.D. cir. 60.

God overrules it for good; and by the knowledge of the fact, perseveres in humility, watchfulness, and prayer.—C.
n 1 Ki.8.38. Ps.38.2, 10;77.3-9
o Ps.88.5.
3 Or, *this body of death.*
p Ps. 103. 2-5. 1 Co. 15.57. Phi.4.6. Col.3.17. Ep 5.20.2 Co.12.9.
4 *I thank God* that he is delivering me, and will deliver me.—C.
q ver.25-24. Ga.5.17-24.
5 See note * in first column.

CHAP. VIII.

a ch.5.1,21;6.22,23; 7.4;15-25. Jn.3.18;5.24. He.6.18. Ga.2.19,20;3. 13,14;4.4-6. 2 Co.5.21. 1 Co.1.30. Ep.1.7. Jn. 15.4. Phi.3.9.
b Ga.5.16-26.ch.7.6, 15-25. Lu.1.74,75. 2 Co. 1.12. Phi.3.3,7-14. Tit. 2.11-14.
c ch.3.27. Is.2.3. Jn. 6.63; 8.32,36. 2 Co.3. 6. Ga.2.19,20;5.1.ch.6. 18,22.
d ch.6.14;7.4,6-8,13; 3.19,20. 9 Ch.3.7. ch.4. 15.
e ch.3.19,20,23; 8.7, 8. Ga.2.16. Ac.13.39. He.10.4,7-18,19;9.9.
1 Christ came not in the likeness of flesh, but in the flesh. He was sent, however, not in sinful flesh, but in the likeness of sinful flesh.—*Haldane.*
2 Or, *by a sacrifice for sin.*

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f Jn.1.14;3.14-17. He.10.8. Ga.4.4,5;3.13. 1 Jn.2.2,4,9,10. 2 Co.5.21. 1 Pe.2.24;3.18. Da.9.24. ch.3.24-26;5.6-11,19,21. Ac.13.39.

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law and the Lawgiver; and thus insensibly drew me into the commission of many forbidden evils, and so increased my inward corruption, and enlarged the sentence of my condemnation to death; while the law, further applied to my conscience, convinced me that all my hopes of recommending myself to God's favour were utterly groundless. 12. Since therefore the moral law *gives* no occasion to, but discovers, forbids, and condemns every sin, it must be acknowledged an intrinsically pure, holy, just, right, and true, good and excellent, eternal and unchangeable, rule and standard of all holiness and righteousness, everyway becoming the holy, righteous, and good God to enjoin, and intelligent creatures to obey, for his glory and their own advantage. 13. Nor is this holy law the cause of the mischief and death which comes upon mankind. Nay, from this representation of it, derived from my own experience, it is evident that sin, therein showing itself a most malignant and destructive evil, by a vile abuse of the law, produced in me what was wicked, and brought me under a righteous and manifest sentence of condemnation and death,—that thus rising up in desperate opposition to the holy law of God, it might be made to appear infinitely odious, unreasonable, and injurious, directly contrary to him and pernicious to men. 14. For though I, and all those who have felt its thorough convictions, are certain that this law of God is pure and spiritual, reaching not only to external words, actions, or appearances, but to the thoughts, dispositions, principles, motives, and ends of our heart, and requiring both internal and external obedience to be performed in a spiritual manner; yet, alas! notwithstanding all the powerful influences of God's grace which I have experienced, such are my deficiencies, and such the remains of corruption in me, that I am quite ashamed of myself, as inexpressibly carnal, and too often employed by my sinful lusts, as if I were still their slave, sold into their hands by Adam's fall and my own former consent. 15. I am indeed far from allowing myself in any known violations of God's law; but, alas! I too often, through sloth or inadvertence, neglect or unprofitably perform the duties which I am desirous of observing and persevering in, and am, to my great grief, drawn into the commission of those sins which I habitually and determinately abhor. 16. If then I have a supreme, fixed, and habitual aversion to those sins which I commit in opposition to God's holy law, I thereby manifest that I am so far renewed in heart, that I approve of it as right in all points, even to the condemning of myself. 17. And through this change which God's grace hath made in me, it is no longer my whole self, or even my better part, my renewed judgment, will, and affections, that inclines to transgress the law, or to commit what it forbids, but it is the remaining sinful tendencies of my nature, which I disallow and abhor, that would transgress. 18. For I know, by sad experience, that in my sinful nature, considered in itself, nothing spiritually good has any residence; and even though the principles of grace imparted to me by regeneration be wholly inclined to that which is good and holy, yet, through the power of fleshly nature and concurring temptations, and the want of a lively exercise of faith on Christ's person and fulness, I cannot perform holy duties in that spiritual and vigorous manner in which I resolve and sincerely desire to do them. 19. For while by faith I am kept from gross vices, and have an unfeigned respect to all his commandments, yet I do not attain that universal conformity to them which I aim at, and too frequently fall into sins of infirmity which I really hate and detest. 20. Since then these sinful falls are contrary to the reigning bent of my heart, I must insist on it, to the honour of God's work of grace in me, to the honour of his holy, just, and good law, and to the just reproach of sin, as an unreasonable violation of it, that it is not my whole or renewed self that knowingly and willingly does the abominable things which God hates, but it is owing to those remains of my sinful corruption of nature which I do not oppose, watch, pray, and labour against so much as I ought. 21. I therefore find an evil principle of sin so powerfully working in me by suggestings, sinful allurements, and prevailing insinuations, that often, when I am essaying to perform holy duties, some bad motion or influence presents itself in opposition to my unfeigned endeavours, and unawares draws me into something unlawful. 22. For certain I am, that so far as my soul is renewed by the grace of God, I have the greatest delight and noblest satisfaction in all the precepts of God's law as right and good, and cordially desire to yield them the most perfect obedience. 23. But, alas! notwithstanding all my experience of God's grace, I feel in me a powerful principle of sinfulness residing in my whole man, and peculiarly working in my sensitive passions and appetites, and earnestly opposing all the holy aims and endeavours of that governing spiritual principle of grace divinely implanted in my judgment, conscience, and will, and sometimes prevailing to render me its unwilling captive, and involve me in acts of wickedness. 24. And, alas! how vile, loathsome, and miserable am I in myself on this account! O when shall an almighty and infinitely gracious God deliver me from this detestable and deadly system of indwelling lusts which dwell in and overspread my whole nature, and render me so loathsome and inactive before him, and which, but for his mercy, would certainly issue in my eternal destruction! 25. But blessed be his name, through Christ, that, by his deep love and the working of his grace in me, I am already delivered from the guilt and dominion of sin, and have an assured hope of a complete deliverance from all the defiling remains of it at last, through the obedience, suffering, and intercession of Jesus Christ, your and my Lord and Saviour. So then, to sum up all in a few words, so far as I am renewed by the grace of God, with settled judgment and choice, and with full approbation, resolution, and consent, I devote my whole man to God; and as his willing servant yield an unfeigned and unreserved obedience to his law; but so far as the disallowed sinful tendencies prevail in me, I am brought under the influence of sinful lusts, and led shamefully to serve their abominable interests and demands.

Ver. 14. *Sold* at the fall for a promise never fulfilled, and seized as a slave, whom none but Jesus can set free.—*Note,* Of whom speaks the apostle? Of himself, as a renewed believer, evidently, for the following reasons:—(1) He had been once, in his own view, alive, but now knew that he was dead, ver. 9-11. (2) He had acknowledged the law and commandment holy, just, and good, ver. 12. (3) He had discovered sin to be 'exceeding sinful,' ver. 13—an acknowledgment and conclusion to which the unregenerate never arrive. (4) He allowed not, and he hated sin, ver. 15; but the unrenewed 'take pleasure in sin and sinners,' ch. 1. 32. (5) He delighted in the law of God, ver. 22, a delight the unregenerate never feel. (6) The law of his mind warred against sin, ver. 23; the mind of the unregenerate is 'enmity against God.' (7) He felt his wretchedness, and longed for deliverance, ver. 24; the unregenerate never desire more than continuance in sin with pardon. (8) With his mind he served God, ver. 25; but the mind of the unrenewed is not and cannot be rendered subject to the will of God, ch. 8. 7. *C.*

REFLECTIONS.—Marvellous, but certain, glorious, and full, is our deliverance from the broken law of works, by our union to Christ and interest in his righteousness, whereby he fulfilled it for us. And this deliverance powerfully promotes the renovation of our heart and the reformation of our life. It is impossible to obtain either justification or even true sanctification by the broken law. And sharp convictions by it make fearful work on men's hearts and consciences. Jesus and his grace find unrenewed sinners in a most deplorable condition. And dreadful is the nature of sin, which perverts even the holy law of God, and convictions by it, as an occasion of strengthening and enraging wicked lusts. Alas! what fear and weakness are found with the best on earth! what a plague and burden is this to believers, and what a hindrance to holiness! But marvellous and merciful is the creation and preservation of gracious habits and holy principles amidst so much sinful tendency. And it is a certain mark of divine grace governing the soul when the sense of evil tendency occasions such heavy sighs and mournful groans to God. The battle may be sore, but victory, through Jesus Christ, will

4 That the righteousness of the law might be fulfilled in us, [h]who walk not after the flesh, but after the Spirit.

5 For[i] they that are after the flesh do mind the things of the flesh; [j]but they that are after the Spirit, the things of the Spirit.

6 For to[k] be carnally minded[3] *is* death; but to[l] be spiritually minded[4] *is* life and peace:

7 Because[m] the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But[o] ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* [p]in you, [q]the body *is* dead because of sin; [r]but the Spirit *is* life[5] because of righteousness.[6]

A.M. cir. 4064.
A.D. cir. 60.

[h] ver. 1.
[i] Jn. 3.6. 1 Co. 2. 14, 15. 2 Pe. 2. 10. Phi. 3. 19.
[j] ver. 9, 14. 1 Co. 2. 15. Ga. 5. 22–25. Ep. 5. 9. Col. 3. 1, 2.
[k] Ch. 6. 21, 23. 7. 10, 11. Ga. 6. 8. ver. 13. Ja. 1. 15.
3 Or, *the minding of the flesh.*
[l] ver. 13. 1 Jn. 5. 16, 22–25. Ps. 19. 11. Is. 3. 10. ch. 14. 17. 2 Co. 4. 12. Phi. 3. 3.
4 Gr. *the minding of the spirit.*
[m] Ge. 6. 5; 8. 21. Job 14. 4. Ps. 51. 5; 53. 1–5. Is. 1. 4, 6. Je. 17. 9. Ja. 4. 4. 1 Co. 2. 14. 1 Jn. 2. 16. Ep. 2. 1–3. Tit. 3. 3. ch. 1. 28–31. Jn. 15. 5.
[n] Jn. 3. 6. Ep. 1. 17, 18. Eze. 36. 27. 2 Ti. 1. 14. 1 Jn. 2. 20, 29. 1 Co. 3. 16, 6. 19. Ga. 4. 6. 1 Pe. 1. 11. Phi. 1. 19.
[o] Jn. 17. 23. Ep. 3. 17.
[p] ch. 5. 12, 21.
[q] ch. 5. 21. 2 Co. 5. 15, 45. 1. 20. 1 Jn. 4. 19. Re. 22. 14. Is. 3. 10.
5 He makes alive by the exhibition and conveyance of the righteousness of God. Jn. 16. 14.—C.
6 The apostle still keeps up the distinction between the *old man* and *the new*—in other words, between the natural principle which lurks in the heart of the believer, and the divine principle which the Spirit of God has implanted there. The former, being sinful, taints the body, and makes it subject to death; the latter animates the soul with divine life.—*P*
[r] Ac. 2. 24. 1 Pe. 1. 21. He. 13. 20.

A.M. cir. 4064.
A.D. cir. 60.

[s] Ep. 2. 5. Col. 2. 13. 1 Co. 15. 15. 2 Co. 4. 14.
7 He that married the deeds of the body, will also, at the resurrection, quicken the same body.—*C.*
8 Or, *because of.*
[t] ver. 9. Ecc. 36. 27. Je. 7. 38, 39. 1 Co. 3. 16. 2 Ti. 1. 14. Jn. 14. 17. 1 Jn. 2. 27.
[u] ch. 6. 2, 11, 14, 18. 1 Co. 6. 19, 20. Ps. 110. 16.
[x] Ep. 5. 3–5. ch. 6. 21. Ga. 6. 8, 5. 19–21.
[y] Col. 3. 1–6. Ep. 4. 22; 5. 3. 1 Pe. 2. 11.
[z] Ga. 5. 16, 18, 25; 4. 6. ver. 9. 1 Jn. 2. 20, 30. Jn. 1. 12.
[a] He. 2. 15. 1 Jn. 4. 18. 2 Ti. 1. 7. 1 Co. 2. 12. Col. 3. 26. 1 Jn. 4. 5, 6. Mar. 14. 36. Is. 56. 5. Je. 3. 19.
[b] 2 Co. 1. 12, 22; 5. 5. Ep. 1. 13, 14. 30. 1 Co. 2. 12. 1 Jn. 4. 13.
[c] Ac. 26. 18. 1 Pe. 1. 4. Ga. 4. 7. Phi. 3. 20, 21. 1 Jn. 2. 29; 3. 2. Re. 3. 21; 21. 7. 1 Co. 2. 9; 3. 22.
[d] Ac. 14. 22. 1 Pe. 4. 13. 2 Ti. 2. 12. Lu. 24. 26.

11 But[s] if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also [t]quicken your mortal[7] bodies by[8] his Spirit that [u]dwelleth in you.

12 Therefore, brethren, [x]we are debtors, not to the flesh, to live after the flesh.

13 For [y]if ye live after the flesh, ye shall die: [z]but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For[a] as many as are led by the Spirit of God, they are the sons of God.

15 For[b] ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The[c] Spirit itself beareth witness with our spirit, that we are the children of God:

17 And[d] if children, then heirs; heirs of God, and joint-heirs with Christ; [d]if so be that

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come at last. May the Lord hasten it to my soul in his time!

CHAPTER VIII.—Ver. 1. Since the grace of God, through Christ Jesus, thus delivers all true believers from the guilt and dominion of sin, in order to their being in due time freed from all the remainders of it, it is evident that, even in this imperfect world, there is no sentence of condemnation to God's wrath standing against them who are vitally united to Christ as members of his mystical body, and who, though attended with many lamented and condemnable infirmities, do, in the general tenor of their conversation, act, not according to the dictates and inclinations of their corrupt nature, but according to the inspired Word of God, the suggestions, directions, assistance, and pattern of the Holy Ghost, and according to the nature and inclinations of that principle of grace imparted to faith. 2. For through the promise of grace perfectly fulfilled by Christ, and through the gospel applied by the powerful influence of the Holy Ghost to my conscience, I am delivered from the law of works, which is the strength of sin and binds over unto death, and have a new principle of grace imparted to my heart, in opposition to the sinful and destructive principle of natural sinfulness. 3, 4. For when the covenant of works, which required perfect obedience as the only condition of eternal life, and pronounced a curse for the very smallest transgression, had, not indeed of itself, but through our sinfulness and inability, rendered the justification of fallen men by their own works absolutely impossible, God, in his infinite wisdom and grace, appointed and manifested in our world his own only begotten Son, personally united to our nature in all the debased and distressing circumstances thereof, and, by rendering him an atoning sacrifice for sin, revealed its nature, and sufficiently testified his displeasure against it, in order that all righteousness, in obedience to the precepts of the law, or satisfaction to its penalty, being fulfilled by him as our loving Savior, might be imparted to our persons and applied to our consciences, who by his grace have our stated and habitual conversation towards God and men, not under the influence or according to our natural principles of sinful corruption, but according to the dictates and influences of the Holy Ghost, and the nature and bent of these gracious principles which he has imparted, and seeks to uphold, actuate, and assist in our souls. 5. For whatever men profess, they who are under the direction, dominion, and influence of indwelling sinfulness, habitually consult, relish, pursue, and delight in worldly, sensual, and sinful things, answerably to their carnal and unrenewed appetites; but they who are under the dominion and influence of the Holy Ghost dwelling in their hearts, and of the gracious principles imparted by him in regeneration, think of, are devoted to, contrive, relish, follow after, and delight in those things which are of a spiritual and heavenly nature, answerable to their renewed inclinations and the dictates and influences of the Holy Ghost. 6. Nor is their condition less different than their course; for to have the prevailing bent and delight of the heart turned towards worldly, sensual, and sinful objects, and to live and act accordingly, is in its own nature a spiritual death in trespasses and sins, which deserves, tends to, and naturally issues in eternal death. But to have our mind frequently, delightfully, intently, and transformingly employed about spiritual things, under the dominion and influence of the Holy Ghost, and of infused spiritual principles of grace, is in itself a spiritual life, fills the soul with inward activity, peace, and comfort, and is the certain earnest of and preparation for everlasting life and peace in the immediate enjoyment of God. 7. But this happy temper and privilege we cannot possess unless by faith our heart is changed; for the whole bent of an earthly and unregenerate heart is in direct opposition to, and inveterate and malicious enmity against, God, his perfections, will, authority, and government, and all conformity to him or spiritual enjoyment of him; and such is its desperate malignity, that it cannot of itself come into a subjection to or compliance with the spiritual and righteous demands of his holy, just, and good law. 8. It is therefore manifest that they who are in their natural state under the power and dominion of carnal principles and corrupt affections, are, while they continue so, utterly incapable of doing anything spiritually good and acceptable to God, or of being in Christ discharged from condemnation or accepted to eternal life. 9. But ye, brethren, are not under the dominion of your sinful, and in part remaining corruption, but under the direction and government of the Holy Ghost, and of implanted principles of grace, as is manifest from the abiding residence and operation of the same in you. Nevertheless, if any of you are not partakers of the inhabitation, renewing, and sanctifying operations of that Spirit who proceeds from, resides in, and is sent and given by Christ, ye cannot possibly be of the number of his children, or, continuing such, be owned by him as his, or adjudged to eternal life at the last day. 10. But if Christ has, by his Spirit, taken up his abode in you, as his members spiritually united to him, your bodies indeed must die, because of the divine sentence passed against sin, and because of the carnal nature in you; but your souls are already made spiritually alive, and shall for ever live in blessedness and glory, through the sacrifice of Christ, wrought out for and imparted to you, and by means of that true principle of holiness which is thus given you, to make you live to God here and meet for the enjoyment of him hereafter. 11. And if that blessed Spirit who, together with the Father and Son, raised up the dead body of Jesus Christ from the grave, dwell in you, by peculiar relation, fixed inhabitation, and quickening and sanctifying operation, God, who raised up your anointed Saviour, Head, and Representative, will, in virtue of, and in conformity to, his resurrection, raise up your dead bodies at the last day to a glorious and immortal life by the same almighty operation of his Spirit. 12. Since therefore, my dear brethren in Christ, all mischief and ruin are conveyed to us by sin, and all the blessings we enjoy or hope for are conveyed to us by the Holy Ghost, we can be under no obligation or reasonable inducement to follow the pernicious motions or obey the unrighteous demands of our sinful natures, but are under the strongest obligations to the good Spirit of God, and have the strongest motives to live answerably to his holy dictates and influences. 13. And if any of you, contrary to your Christian character and professions, habitually indulge yourselves in fulfilling your sinful lusts, ye must, notwithstanding all your notions, pretences, or external privileges in religion, as persons who have no real union with or interest in Christ, fall short of eternal life, and be plunged into everlasting misery; but if ye, as true believers, vitally united to Christ by virtue derived from him, in the gracious influences and assistances of his Spirit, resist, subdue, and crucify your corrupt affections, principles, and practices, ye shall, according to the gracious establishment of the gospel, for ever live with him, soul and body, in heaven. 14. For all they who are conducted, assisted, and governed by the light and influence of God's Spirit in their minds, wills, affections, and conversation, and they only, as the children of God, are entitled to everlasting life by their adoption, and prepared for it by faith in Christ, making sure their regeneration. 15. For ye have not received the Holy Ghost in order to subject your souls to such servile fears as resulted from the darkness and terror of the legal dispensation, or from legal convictions of your sinfulness and misery before your conversion; but, according to the light, liberty, and joy of the New Testament dispensation, ye have been made partakers of him in his most comfortable and emboldening operations, by which we and other believers are enabled, with holy reverence, affection, fervour, importunity, confidence, and freedom, to address God in our worship, as our reconciled Father in Christ. 16. And in this assured pouring out of our hearts to God through Christ, the Holy Ghost, by working gracious dispositions in us, and by shining upon his own work, doth, in and by his word, assist and concur with our consciences in witnessing that we are truly the adopted and regenerated children of God. 17. And if we be thus his children, we are necessarily and irrevocably entitled to the rich and glorious inheritance of everlasting life, happiness, and holiness, answerable to our high dignity and relation; and in, and through, and together with Christ our Saviour, Head, Father, and elder Brother, are heirs of God himself, and all that he is, or has, as our everlasting portion; and all our sufferings in this world for his sake, and in conformity to him, shall but promote and issue in our exalted and eternal enjoyment of God, in and together with him. 18. For, after an impartial and careful examining and balancing all accounts, under God's infallible direction, I compute, and am fully satisfied, that all the afflictions we can meet with in this world, or endure for the sake of Christ and his cause, are so

we suffer with *him*, that we may be also glorified together.[9]

18 For I reckon that [a]the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the [b]earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For[h] the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also [i]shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that [j]the [k]whole creation groaneth and travaileth in pain together until now.

A.M. cir. 4064. A.D. cir. 60.

[9] Suffering, therefore, must be a part of the Christian's preparation for heaven. It is like medicine to the diseased man, a painful necessity. It cannot be dispensed with. The conflict between the natural and the spiritual, between sin and holiness, between truth and error, is a life conflict. Christ himself experienced it: so must all those who are his.—*P.*

[a] 2 Co. 4. 17. Mat. 5. 12. [b] 1 Pe. 1. 6, 7. 4. 13. Col. 3. 4. [c] Ph. 3. 10, 11. 1 Jn. 3. 2. [d] 2 Th. 1. 10. Re. 7. 9, 10. [e] Is. 61. 1, 10. Ac. 3. 21. 2 Pe. 3. 13. Re. 21. 1, 5. [f] 2 Co. 5. 17. Is. 65. 17. 2 Pe. 3. 13. Re. 21. 1, 5. [g] Is. 61. 1, 10. Ac. 3. 21. 2 Pe. 3. 13. Re. 21. 1, 5. [h] Ge. 3. 17. Is. 24. 5, 6. Je. 12. 4. 23. 10. 24. 4, 6. Ho. 4. 3. Joel 1. 18. Job 31. 38. [i] Is. 2. 11.

[j] Or, *every creature.*

A.M. cir. 4064. A.D. cir. 60.

short, light, and trivial, as to deserve no comparison with that amazing glory and happiness which shall be publicly allotted to and bestowed upon us in the last judgment. 19–22. Nay, such is the transcendent glory of that liberty and happiness which we, the humble and faithful children of God, shall then enjoy, that all the irrational creatures in this lower world, with order and earnestness answerable to their nature, long for it, that, by their sharing therein, they may be completely and finally delivered from all that vanity, disgrace, disorder, or pain, which has by the curse been introduced among and upon them on account of man's first and other sins. 23. And while they thus long for deliverance from their present vanity and misery, we, who have accepted the Holy Ghost in his sanctifying, sealing, and comforting operations, as pledges, earnests, evidences, and securities of our future full enjoyment of the heavenly inheritance, are, notwithstanding our peace and joy in believing, exceedingly troubled: and with secret groanings under the pressure of our remaining sinfulness and affliction, earnestly long for and desire, assuredly hope, and patiently wait for the full enjoyment of all those exalted privileges and blessings belonging to us as faithful children of God, and in which our bodies, raised to an immortality, shall, together with our souls, share in the most honourable and transporting fellowship with God. 24, 25. For at present we have not the actual possession of our full salvation, but only the assured hope of enjoying it in some future period; and hoping for it as a thing unseen and unenjoyed, we, patiently bearing our troubles, and humbly resigning ourselves to God's will as to the time of its manifestation, wait for it with cheerfulness, firmly expecting that, in due time, we shall be fully delivered from all evil, and crowned with everlasting happiness in heaven. 26, 27. And as this delightful hope encourages and supports our patient waiting under all our griefs and burdens, so doth the Holy Ghost himself, by his concurrent direction, support under our manifold weaknesses and imperfections, which would otherwise carry us into unseasonable and impatient desires of deliverance; for by our remaining ignorance, selfishness, carnality, and perturbation of spirit, we neither know what to pray for, as most conducive to God's glory and our good, nor are capable of ordering our requests in a duly believing, spiritual, fervent, holy, humble, submissive, and steady manner: but the Holy Ghost suggests to us proper requests, and enables us to offer them up, with such vehement pantings and breathings of soul, in an admirable mixture of faith and patience, importunity and hope, as no words can sufficiently express. But though we cannot fully express those strong inward desires of our heart, the all-seeing and heart-searching God accurately and kindly observes and approves, and is ready to answer, whatever we aim at and desire under the influence of his own Spirit, who always directs and assists to pray according to his will and word; such prayers must therefore certainly be answered in due season. 28. And for our further comfort under all our present tribulations and groanings, we believers know, from God's pity, promises, relations, and affections to us through Christ, and from our own and others' experience, that all persons, things, and events, however bad or afflictive in their own nature, tendency, or appearances, shall, under the influence of the overruling wisdom, power, and grace of God, work together to promote the spiritual and eternal advantage of all those who sincerely love God as their chief good and highest end, having been, by repentance and faith in Jesus Christ, converted to him according to, and in prosecution of, his eternal disposition of love to them. 29, 30. And this indeed is the original source of all that good which we enjoy or hope for; for all who repent of their sins and accept Christ as their Savior, he determined in due time to render conformed to his Son in holiness, needful suffering, and eternal glory, that he might have the honour of being the prime Ruler and Chief of countless millions of ransomed men; and whom he thus predestinated to holiness, sufferings, and honours, he, in the execution of this, aids constantly by the Holy Spirit, and unites them with him; and all who by implicit faith in Jesus Christ determine to lead new lives through his aid, he pardons, accepts, and entitles to eternal life, through the righteousness of Christ; and whom he thus justifies, he, by his Holy Spirit, sanctifies and comforts in this world, and at last admits to the full and immediate enjoyment of himself in heaven, in, with, and conformed to Christ. 31. If then the infinitely wise, unchangeable, and almighty God be thus our certain, fast, and steady friend, and all his perfections, purposes, promises, and operations, be on our side, what ground have we of confidence, comfort, and wonder! and how little reason to fear the malicious, crafty, and powerful attempts of our most malicious and inveterate enemies! 32. For if God, in infinite love to us, cheerfully and freely appointed his only begotten Son our surety, brought him into our nature and place in law, and without the least abatement exacted from him all the obedience and suffering due from the world, that we, through his atoning sacrifice of himself in our stead, might be saved in him with an everlasting salvation, how is it possible that he should not, along with this unspeakable and leading gift, freely bestow upon us whatever gracious blessing promised in his word is needful for either our soul or body? 33. And since we are accepted in Christ, our sins atoned for by him, and our persons justified in him, how is it possible that any can fix a law charge of guilt upon us, notwithstanding the fearful sinfulness and transgressions which we have reason to mourn over, since it is God himself, whose judgment is always according to truth, who has accounted and pronounced us absolved from guilt, accepted and entitled us, as righteous, to eternal life? 34. And however intent our enemies, and however ready our own conscience may be to condemn us, yet who can subject us to the curse of God's law, to our eternal destruction? Christ has sacrificed himself to save us from our sins; has fulfilled the righteousness demanded by the law in our stead, and in receiving the reward of his work, has risen again for our justification; yea, is exalted to his Father's right hand, to exercise a universal dominion for our advantage, and publicly to absolve and adjudge us to eternal life at the last judgment: and to manifest his own friendship, and secure our continuance in favour with God, he, as our righteous Advocate, pleads the merit of his atoning blood for us in his prevalent intercession, that we, through faith, may be eternally saved. 35–37. It must therefore be impossible that distresses or tribulations of soul or body, or the most permanent and murderous persecutions for his sake, can alienate Christ's heart from us, or ours from him, or exclude us from a share in the saving designs, fruits, and manifestations of his great love.—Nay, through his merits and mediation, and overruling influence, we are, and shall be, safely, successfully, and triumphantly carried through them all; and they are rendered remarkably useful to try and exercise our graces, wean our hearts from this world, ripen us for heaven, and sweeten the thoughts of it to us. 38, 39. For, from the unchangeableness of God's nature, perfections, purposes, covenant, and promises, and of the merit and efficacious intercession of Christ, I am infallibly assured that nothing, however distressing, entangling, or powerful, either in this world or in that which is to come, shall ever be able to cut us off, or set us at a distance, from that infinite love of God the Father which is fixed upon and manifested to us, and performs all things for us, in and through Christ; and nothing but our own unbelief can lead us from the sincere love to him as our God in Christ.

Ver. 1. *In Christ Jesus.* United to him by faith, which is the work of the Spirit; 'in' him, as a branch in the vine (Jn. 15. 5), enjoying a common life; as a member in the body, obeying a common will, Ep. 1. 22.—*Who walk not after the flesh.* Who do not seek justification by fleshly ordinances, Ga. 3. 3; Phi. 3. 3; Ac. 21. 21, even as Paul himself walked before his conversion; or who have renounced and crucified the flesh with the affections and lusts, ch. 6. 6; Ga. 2. 20; 5. 24; 6. 14. *C.*

Ver. 2. This verse gives a reason for the general statement made in the first clause of ver. 1. *The law*, i.e. the influence exerted by, or the power of, *the Spirit of life*—the Holy Spirit, who is the author and sustainer of divine life in the soul—*freed me*—me Paul he is here giving his personal experience of the power of grace—*in Christ Jesus* being united to him by faith, I dwelling in him and he in me—*from the law* i.e. the influence or power *of sin and death.* The reasoning of the apostle in this chapter is close, and, though somewhat involved in construction, is most powerful and convincing. *P.*

Ver. 3. The last clause of this verse is very indefinite in our version. The Greek may be interpreted in two ways:—1. 'God having sent his own Son in the likeness of sinful flesh, *and, by an offering for sin*, condemned sin' i.e. removed *its sting*, which is death, and also its power, in the flesh.' This interpretation gives the Greek phrase the same meaning which it has in He. 10. 18, and in the Septuagint rendering of Le. 4. 3. 2. '. . . *And on account of sin;*' joining the phrase immediately with *having sent*, and making it express one object for which Christ came. He came *on account of sin*, i.e. to remove it, by dying as an atoning sacrifice, and overcoming its power by his divine power I prefer the latter meaning. *P.*

Ver. 16. This 'witness' the Spirit bears first in heaven, when we 'cry Abba,' 'our Father who art in heaven.'—This 'witness' he also bears in our hearts, for 'he that hath the Son hath the witness in himself,' 1 Jn. 5. 10. *C.*

Ver. 19–23. *The earnest expectation* '*apokaradokia*' signifies the lifting of the head and stretching of the body as far as possible, either to see or hear something very interesting.—On the meaning of the word 'creature' *ktisis* the exposition of the entire passage must depend. Let its meaning therefore be sought: 1. In the Scripture use of the word. In Mar. 10. 6. 13. 19, it signifies 'world' or 'creation;' and in 16. 15, 'intelligent creature' 'man', capable of believing or rejecting the gospel. In Ro. 1. 20 it signifies 'creation:' and in ver. 25, 'any created being.' In 2 Co. 5. 17; Ga. 6. 5; Col. 1. 15 it signifies either 'creature' or 'a creation;' and in Col. 1. 23 it evidently signifies, as in Mar. 16. 15, 'every man,' nationally considered. In He. 4. 13 it appears also to signify 'any human or other intelligent being;' and in 9. 11 it is translated 'building,' the visible creation being represented as the architecture and temple of God. In 1 Pe. 2. 13 it signifies 'ordinance,' 'institution;' and in 2 Pe. 3. 4 and Re. 3. 14, it signifies 'creation,' visible and invisible. If this examination fails to give a preponderance to any one use of the word, let its meaning be sought, 2. In the attributes ascribed by Paul to this *ktisis*. The chief of these are—earnest expectation, waiting, hope, bondage, groaning, travailing, deliverance, and entrance into the liberty of the sons of God.—Now, though it is seldom good to perplex the mind with various opinions, yet, on a subject of so much importance and confessed difficulty, it may be well to state both the chief opinions and authorities. (1) By *ktisis* some understand 'the whole church of God' (see Is. 43. 7; 65. 17); because all its true members are, in this present world, distinguished by earnest desires for the glorious manifestation and liberty of the sons of God—being subject to vanity, that is, weakness, corruption, and misery, but not from choice, He. 12. 11, but for the mortification of sin, Ro. 8. 13, and exercise of grace, and especially hope, Ro. 8. 24; 2 Co. 4. 17. (This view is supported by Limborch, Hammond, &c.) (2) The Gentile world in distinction from the Jews (Lightfoot, Guyse.) (3) All mankind, Jews and Gentiles, as in Mar. 16. 15, who through all their history have felt the evil of the present state of things, and have been earnestly labouring and looking for both present deliverance and future happiness (Whitby, Macknight, Ritchie, &c.) (4) Not good angels: for they are not subject to vanity—not devils: for they believe, tremble, and hate God—not the reprobate: for they scoff—not saints and believers: for they are distinctly mentioned, ver. 23—not beasts; for they are incapable of longings after futurity. It must therefore mean the whole visible frame of creation, heaven and earth, and the creatures in them personified, and which thus, under the emblem of one intelligent person, wait as it were for restoration to that primitive condition from which they were cast down by sin (Luther, Calvin, Manton, Henry, Haldane, &c.) (5) The irrational and inanimate creation, in which everything is perverted to unnatural and sinful uses, and in which the lower animals suffer so much from human cruelty (Scott; Hodge, &c.)—Amidst this conflict of high authorities, it were specially presumptuous to dogmatize: nevertheless, a sense of accountability compels a decision in favour of the first, and that chiefly for the following reasons: (1) Because of the contrast and parallelism between this *ktisis* (creation) which did 'wait and groan,' ver. 19, 22, and the apostles and his brethren who did 'wait and groan,' ver. 23. Now, would it not seem unnatural thus to contrast a 'waiting and groaning' confessedly figurative, with a 'waiting and groaning' confessedly real? (2) Because while Adam, the representative of created rationality, was made subject to vanity, 'willingly,' of his own free choice, act, and deed; and while the unregenerate remain subject to it, 'because they love darkness rather than light,' all who, by a new creation, become sons of God, are, though still subject to vanity, not subject 'willingly,' but 'wait' in faith, hope, and submission, for the day of the liberation of the spirit and redemption of the body. (3) Because 'the creature' to be delivered is to enter into the 'glorious liberty of the sons of God,' a liberty that can be enjoyed by none but creatures endowed with intellect and will, and a state of adoption that can be enjoyed by none but regenerate believers. *C.*

Ver. 24. *Saved by hope.* Rather, 'in hope.' Not that hope is the cause of salvation, but the means whereby we see what is invisible, and enjoy what is future, ver. 25. *C.*

26 And not only *they*, but ourselves also, which have [k]the first-fruits of the Spirit, even we ourselves [l]groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For[m] we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: [o]for we know not what we should pray for as we ought: [p]but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And [q]he that searcheth the hearts knoweth what *is* the mind of the Spirit, [2]because [r]he maketh intercession for the saints [s]according to *the will of* God.

28 And we know that [t]all things work together for good to them that love God, to them who are the [u]called according to *his* purpose.

29 For[v] whom he did foreknow, he also did predestinate *to be* [w]conformed to the image of his [x]Son,[3] that he might be the first-born among many brethren.

30 Moreover, [y]whom he did predestinate, them he also called: and whom he called, them he also [z]justified: and whom he justified, them he also [a]glorified.

31 What shall we then say to these things? If[c] God *be* for us,[4] who *can be* against us?

32 He[d] that spared not his own Son, but delivered him up for us all, [e]how shall he not with him also freely give us all things?

33 Who[g] shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who[h] *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who[i] shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, [j]For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.[5]

37 Nay, in all these things [k]we are more than conquerors, through him that loved us.

38 For [l]I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor[m] height, nor depth, nor any other creature, [n]shall be able to separate us from the love of God, [o]which is in Christ Jesus our Lord.

CHAPTER IX.

1 *Paul is sorry for the Jews.* 7 *All the seed of Abraham were not the children of the promise.* 18 *God hath mercy upon whom he will.* 21 *The potter may do with his clay what he listeth.* 25 *The calling of the Gentiles and rejecting of the Jews were foretold.* 32 *The cause why so few Jews embraced the righteousness of faith.*

I SAY[a] the truth in Christ, I lie not, [b]my conscience also bearing me witness in the Holy Ghost,

2 That[c] I have great heaviness and continual sorrow in my heart.

3 For[d] I could wish that myself were accursed[1] from Christ for [e]my brethren, my kinsmen according to the flesh:[2]

4 Who[e] are Israelites; to whom *pertaineth* the adoption, and [h]the glory, and [i]the [3]covenants, and [j]the giving of the law, and the service *of God*, and [k]the promises;

5 Whose[l] *are* the fathers, and [m]of whom, as concerning the flesh, Christ *came*, [n]who is over all, God blessed for ever. Amen.

6 Not[o] as though the word of God hath taken none effect. For [q]they *are* not all Israel which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, [r]In Isaac shall thy seed be called.

8 That is, [s]They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, [t]At this time will I come, and Sara shall have a son.

10 And not only *this;* but [u]when Rebecca also had conceived by one, *even* by our father Isaac;

A.M. cir. 4061. A.D. cir. 60.

[k] ver. 15,16. Eph. 1. 13, 14. 2 Co. 1. 21, 22. Ga. 5. 22, 23. Ep. 5. 9. Phi. 1. 11. [l] 2 Co. 5. 2, 4, 7. Ti. 4. 8. He. 9. 28. 2 Pe. 3. 12. Phi. 3. 20, 21. Ep. 4. 30. 1. 9. 21, 28. 1 Jn. 3. 2. Tit. 2. 13. 1 Pe. 1. 7, 13.

[m] Ga. 5. 5. 2 Co. 5. 7. He. 11. 1. 1 Jn. 18, 19. 1 Pe. 3. 5. 1 Th. 5. 8. 2 Th. 2. 16. ch. 5. 2. 15. 13. Tit. 1. 2. Col. 1. 27. Tit. 2. 13. Ja. 5. 7, 8. Co. 4. 18.

[o] Mat. 26. 22. Ja. 4. 3.

[p] Zec. 12. 10. 2 Co. 12. 8, 9. Mat. 10. 20. Ga. 4. 6. Ep. 2. 18. ch. 7. 24. Ps. 6. 3.

[q] 1 Ch. 28. 9. Ps. 7. 9. Je. 11. 20. 17. 10. Re. 2. 23. Mat. 6. 6. Ps. 5. 1, 3. 9.

[2] Or, *that.*

[r] ver. 26. Zec. 12. 10. Jude 20. Ep. 5. 18.

[s] 1 Jn. 5. 14. Mat. 7. 7, 8. 21. 22. Je. 29. 12. Lu. 11. 9. Is. 45. 11. Jn. 14. 13; 15. 7, 16, 24. Ja. 1. 5. Mat. 7. 7.

[t] Ge. 50. 20. Pr. 12. 21. ch. 5. 3, 4. 1 Pe. 1. 7. Je. 24. 5. Ps. 46. 1, 2; 119. 67, 71. He. 12. 5–12. De. 8. 2, 3, 16. 2 Co. 4. 17. Re. 3. 19.

[u] ver. 30. ch. 1. 7. 1 Co. 1. 2, 9. 7. 17, 20. 2 Th. 2. 14. 1 Pe. 2. 9. 1 Th. 2. 12. 2 Pe. 1. 10. 1 Jn. 3. 1. Ep. 1. 18. 4. 1, 4. Col. 3. 15. Jude 1. Re. 17. 14.

[v] Ps. 89. 27. He. 1. 6. Col. 1. 15, 18. Re. 1. 5. Jn. 20. 17. He. 2. 11–13.

[3] *The image of his Son*—in crucifixion, resurrection, holiness, and glory.—*C.*

[w] Is. 43. 1; 51. 2. ver. 28. Ac. 13. 48. ch. 1. 6, 9. 24. 1 Co. 1. 9, 24; 6. 11. 2 Th. 1. 9. He. 9. 15.

[x] Ac. 13. 34, 35. ch. 3. 22, 24. 26; 5. 1. 1 Co. 6. 11. Re. 2. 5.

[y] ch. 5. 9, 10; 9. 23, 24. Jn. 17. 22. Tit. 3. 7. He. 9. 15. 1 Pe. 1. 9, 3. 9. 2 Ti. 4. 7, 8. ver. 17.

[z] Nu. 14. 9. 2 Ki. 6. 16. Ps. 56. 12; 118. 6.

[4] *If God be for us.* Rather, 'since God is for us.'—*C.*

[a] Ge. 22. 12. Is. 53. 4–6, 10. Da. 9. 24. Zec. 13. 7. Jn. 3. 16. 1 Jn. 4. 9, 10. ch. 3. 25, 26; 4. 25; 5. 6–10. 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18.

[b] Ps. 34. 22; 84. 11. Mat. 6. 33. 1 Ti. 4. 8. 1 Pe. 1. 2, 3, 9. Pe. 1. 3, 4.

[c] Is. 50. 8, 9. Re. 12. 10, 11, with ch. 3. 24, 26, 30; 4. 3; 5. 1; 44. 22, 23.

[d] Jn. 3. 16. 20. Nu. 23. 8, with ch. 4. 1–5; 5. 6–21, 29, 31. Mat. 20. 28. Tit. 2. 14. Ga. 1. 3, 4. 1 Pe. 1. 18–21. He. 1. 3; 4. 14; 7. 25; 9. 24. 1 Jn. 2. 1, 2. Je. 30. 20.

[e] Jn. 10. 28; 13. 1. Je. 31. 3. He. 12. 5–11. Re. 3. 19. 2 Co. 11. 23–27.

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[f] The wish is evidently not to be pressed, as entailing on the apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to surrender all things, even, *if it might be so*, eternal glory itself, if thereby he could obtain for his beloved people those blessings of the gospel which he now enjoyed, but from which they were excluded. Nor does he describe the wish as ever actually formed; only as a conceivable limit to which, if admissible, his self-devotion for them would reach.—*Alford.*—*E.*

[g] Is. 44. 22. 1 Co. 4. 9; 15. 30, 31. 2 Co. 4. 11. ver. 35.

[5] By this quotation the apostle shows that suffering is not peculiar to the Christian dispensation. Under the Mosaic economy the people of God had their trials to endure. The Jew, therefore, could not on this ground bring an objection against Christianity.—*E.*

[h] 2 Co. 15. 57. 2 Co. 2. 14; 4. 8, 16, 17; 6. 9, 10. 1 Jn. 4. 4; 5. 4. Jude 24. Re. 12. 11. Phi. 4. 13. 2 Ti. 2. 1. Ep. 6. 10.

[i] Jn. 10. 28. 2 Co. 4. 17. Ac. 27. 25. ch. 4. 17–20. 2 Ch. 20. 20. 2 Ti. 1. 12. Is. 7. 9.

[j] Re. 14. 13. 1 Th. 4. 16. Ep. 1. 21; 6. 12. Col. 2. 15. 2 Pe. 3. 8. Re. 2. 17, 28.

[k] Jn. 20. 28, 29. Col. 3. 3.

[l] 2 Co. 5. 19. Ep. 2. 6; 4. 4–9. Col. 1. 20.

CHAP. IX.

[a] ch. 1. 9. 2 Co. 1. 23; 11. 31; 12. 19. Ga. 1. 20. Ep. 4. 17. Phi. 1. 8. 1 Th. 2. 5. 1 Ti. 2. 7. 2. 7.

[b] ch. 2. 15; 8. 16. 2 Co. 1. 12. Ac. 23. 1; 24. 16.

[c] ch. 10. 1. Phi. 3. 18. Je. 4. 19–21; 9. 1–3. Lu. 19. 41. 1 Sa. 1. 8, 15. Lu. 19. 42–44; 23. 28–30.

[d] Ex. 32. 32. 2 Co. 12. 12. Ga. 1. 8.

[1] Or, *separated.*

[e] ch. 11. 1. Ac. 22. 3; 26. 4, 5. 2 Co. 11. 22. Phi. 3. 5, 6.

[2] See note [a] in first column.

[f] Ex. 4. 22. De. 7. 6; 10. 15; 14. 1. Je. 31. 9, 20. A 1 Sa. 4. 22. Ps. 78. 61; 90. 16. Is. 60. 19. 1 Ki. 8. 10. Eze. 7. 20. Ps. 63. 4; 76. 1, 2. Nu. 7. 89.

[g] Ge. 15. 8; 17. 2, 7, 10. Ex. 34. 27; 24. 7, 8. De. 29. 14. Je. 31. 33.

[3] Or, *testaments.*

[h] ch. 3. 2. Ps. 147. 19. Ex. xii. to De. xxvii. He. xii.–xi.

[i] Je. 31. 22, 31–34. Lu. 22. 1–13, 40–46. De. 28. 1–14; xxx. Ex. 23. 2. 23–33. Ac. 3. 25; 13. 39, &c., with Ep. 2. 12.

[j] Ac. 3. 25. ch. 11. 28.

[k] Is. 7. 14; 9. 6; 11. 1. Je. 23. 5, 6. Mi. 5. 2. Mat. 1. Lu. 1. ch. 1. 3, 4. 2 Ti. 2. 8.

[l] Jn. 1. 1; 3. 31; 10. 30. Col. 1. 16; 2. 9, 10. 1 Ti. 3. 16. Phi. 2. 6–11. He. 1. 8.

[m] Is. 55. 12. Ac 13. 32, 33. ch 3. 3. 2 Ti. 2. 13. Nu. 23. 19. He. 6. 17, 18, with Ge. 15. 7; 22. 18.

[n] ch. 2. 28, 29; 11. 25. Ga. 6. 16. Ja. 2. 23.

[o] Ge. 25. 12. Ga. 4. 23. He. 11. 18.

[p] ver. 6, 7; ch. 4. 11, 16. Jn. 8. 37, 39. Ga. 4. 28, 30–29; 5. 6, 15, 16. Ja. 2. 18. Jn. 1. 13.

[q] Ge. 18. 10, 14. He. 11. 11, 12.

[r] Ge. 25. 21, 23. Ac. 7. 8.

Ver. 26. *Our infirmities.* These are many, but chiefly 'infirmities' of knowledge of the things to be asked of God, or of the manner of patient resignation to God's will, when its final purpose is unknown, or of earnestness and perseverance, and confidence of prayer when it is revealed, Mat. 26. 42; 1 Jn. 5. 14, 15.—*The Spirit itself maketh intercession for us*—by begetting in us those feelings of the evil of sin, and desires after holiness and glory, that no language can express; even as severe disease cannot be described in words, but becomes perfectly intelligible to the tender-hearted from the groanings of the sufferers. *C.*

Ver. 28. *All things.* All events, prosperous or adverse—even the malice of Satan and persecutions of wicked men. *C.*

Ver. 29. *Foreknow.* Not as mere subjects of prescience, for all things are thus alike known to him, Ac. 15. 18; but as the objects of his merciful, wise, holy, and righteous choice in Christ Jesus, Ep. 1. 4, 5, 9, 11; 2 Ti. 1. 9. *C.*

Ver. 39. *Nor height, nor depth.* Some interpret the phrase of heaven or hell; but how is it supposable that heaven could separate from God? others, of height of honour, or depth of disgrace; others, of highest earthly powers, or deepest plots of enemies; others, of evil spirits in the air, or in hades; others, of haughty speculations of the learned, or gross superstitions of the ignorant, or deep sins of the wicked.—*Query*, May it not mean that no conceivable distance of place can separate from omnipresent love? *C.*

REFLECTIONS.—What dreadful work hath sin made in the world! In the most debasing manner it has turned the natural bent of our heart towards earthly things, and into a fixed and malicious opposition to, and hatred of, God and his law. It has brought corruption and curses on the whole lower creation; and its distresses and infirmities still cleave even to believers. But great is their safety, comfort, honour, and happiness, who are united to Jesus Christ. Their justification is complete; their nature and life are really renewed; and grace given, governs them. Their present beginnings of spiritual-mindedness, possession of Christ's Spirit, conflicting with remaining sinfulness, heirship with Christ, suffering for his sake, and supplication for his mercies, are earnests and pledges of, and shall quickly issue in, their complete and everlasting glorification. Already all things promote, and the perfections, purposes, and providences of God, and the justifying death and powerful intercession of Christ, secure their full and eternal welfare. Why then do we not always triumph in what he is to us, and has done and will do for and to us? Why do we not always rejoice exceedingly in hopes of the glory of God? Why are we not constantly wrapped up in wonder—all inflamed by the views of his redeeming love? No created thing should ever disquiet our hearts, since nothing can separate us from Jesus' person, except our own unbelief.

CHAPTER IX. Ver. 1, 2. I should have been inexpressibly glad had I been able on good grounds to affirm that the whole of my Jewish brethren were the peculiar objects of God's redeeming favour, and heirs of his distinguished blessings which I have just now mentioned; and I dare, in the most solemn, candid, and Christian manner, appeal to the all-seeing Jesus Christ and his Holy Spirit, who search the hearts and try the reins of all the children of men, that my mind is exceedingly overwhelmed with grief and pain, as a woman in travail, whenever I think of their present

11 (For [t]*the children* being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;)

12 It was said unto her, The [u]elder[4] shall serve the younger.[5]

13 As it is written, [v]Jacob have I loved, but Esau have I [w]hated.

14 What[a] shall we say then? [b]*Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, [c]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So[d] then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For [e]the scripture saith unto Pharaoh, Even[f] for this same purpose have I raised thee up, that I might show *my* power in thee, and that my name might be declared throughout all the earth.

18 Therefore[k] hath he mercy on whom he will *have mercy*, and whom he will he [g]hardeneth.[6]

19 Thou wilt say then unto me, [i]Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, [k]who art thou that repliest against God?[7] Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the [l]potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?

22 *What*[n] if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the [o]vessels of wrath [8]fitted to destruction:[9]

23 And[p] that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even[q] us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, [r]I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And[s] it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

A.M. cir. 4564
A.D. cir. 60.

[a] ch. 4. 17; 8. 28–30. Ep. 1. 4, 5, 9. 2 Ti. 1. 9. Tit. 3. 4, 5. ch. 11. 5–7, 29. Is. 46. 10. ver. 10, 16.

[b] Ge. 25. 23, with 2 Sa. 8. 14.

[4] Or, *greater.*

[5] Or, *lesser.*

[c] Mal. 1. 2, 3.

[d] Ge. 29. 30. De. 21. 15. Pr. 13. 24. Mat. 10. 37. Lu. 14. 26. Jn. 12. 25.

[e] ch. 3. 5, 6. 1 Co. 1. 20.

[f] De. 18. 15. De. 32. 4. Job 8. 3, 20. 10. 2. Ch. 19. 7. Ps. 9. 7. 15. 2. 65. 7.

[g] Ex. 33. 19, ver. 16, 18, 22.

[h] ver. 11, 15, 18, 20, 21. Ps. 115. 3. Is. 65. 1. Mat. 11. 25, 26. 1 Co. 4. 7. 2. 26. 3. Ps. 119. 71. Phi. 2. 13. 2 Th. 2. 13, 14. Tit. 3. 5.

[i] Ge. 3. 8, 22.

[k] Ex. 9. 16, 10. 1; 14. 4, 17. Pr. 16. 4. Ps. 58. 10, 11; 9. 36, 83. 17, 18.

[l] Lu. 10. 21; 12. 32. ch. 5. 20, 21; 11. 5–7. Sever. 14, 15, 19, 20–24. Tit. 3. 5.

[f] Ex. 4. 21; 8. 15, 32. 1 Ch. 21. 1. 1 Ki. 22. 21, 22. ch. 1. 24, 26, 28. Ps. 81. 12. 2 Th. 2. 11.

[g] Ge. 50. 20. 2 Ch. 20. 6. Da. 4. 35. Job 9. 19, 41. 10. 16. 40. 10. Je. 49. 19, 50. 44.

[6] 'Whom he will he hardeneth' is a judicial expression. God's judgment upon sinful creatures is executed in various ways; by sickness, by persecution, by death, by removal of means of grace, by rendering the mind less sensible to the offers of mercy, &c. 'The fact is patent,' as Alford says, 'whether declared by revelation or read in history, but to the solution of it, and its reconciliation with the equally certain fact of human responsibility, we shall never attain in this imperfect state, however we may strive to do so by subtle refinements and distinctions.'—*B.*

A.M. cir. 4064.
A.D. cir. 60.

[i] Job 9. 12, 14, 15; 23. 13; 34. 31; 40. 2, 4, 5. Is. 29. 16; 45. 9. 1 Co. 4. 5. Mat. 20. 15. ver. 21.

[7] Or, *answerest again, or disputest with God?*

[l] Je. 18. 4, 6; 19. 1, 2, 10. Pr. 16. 4. 2 Ti. 2. 20. ver. 11, 15, 16, 18.

[n] Pr. 16. 4. ch. 2. 4, 5; 11. 7, 8. 1 Pe. 2. 8. Jude 4. 1 Th. 5. 9.

[o] 2 Ti. 2. 20.

[8] Or, *made up.* Ge. 15. 16. Mat. 23. 32, 33. ch. 2. 5. 1 Th. 2. 16.

[9] *Fitted to destruction*—'by their own sins' (*Haldane*).—*C.*

[p] ch. 5. 20, 21; 8. 28; 9. 4. Ep. 2. 7, 8; 1. 3–7, 18. Col. 1. 27. 2 Th. 1. 9; 2. 14. 2 Co. 5. 5. 1 Pe. 1. 3, 4. 2 Pe. 1.

[q] He. 3. 1, ch. 8. 28, 30. 1 Pe. 2. 9, 1 Co. 1. 9. 2 Th. 2. 13, ch. 3. 29, 30. 4. 11, 12, 16; 10. 12, 13; 11. 11–32. Ga. 3. 28. Ep. 2. 11–20. Col. 3. 9, 10, 11.

[r] Ho. 2. 23. 1 Pe. 2. 10, with Ge. 49. 10. De. 32. 43. Ps. 22. 27–31; 87. xlv. xlvii. lxvii. lxxii. xcvi.–c. cxvii. Is. 9. 7; 24. 15; 25. lvi. Je. 30. xxx. xxxi. &c.

[s] Ho. 2. 10, with Is. 11. 10; 43. 6; 49. 12; 60. 1; 56. 8; 27. 12, 13. Is.–lxii. &c.

deplorable condition by means of their unbelief. 3–5. I could cheerfully submit to the greatest sufferings which can be endured without sinning; be cut off from life in the most tremendous manner, and be excommunicated from all the churches of Christ on earth; or even for a time cut off from all delightful communion with himself; if it could avail to promote his glory in the faith and salvation of these my dear countrymen, who are descended from Jacob the renowned wrestler with God, and have been nationally adopted as the peculiar people and children of God, and not a few of them made his spiritual children, by faith in Jesus Christ: who have had his glorious temple, ark, mercy-seat, Shekinah, and other visible tokens of his peculiar presence, granted to them; and have been brought into his promise for temporal and spiritual blessings, which has been frequently confirmed to them; and have, in a most solemn manner, received his laws—moral, ceremonial, and judicial; his ordinances of worship, and promises of blessings—temporal, spiritual, and eternal; and have Abraham, Isaac, David, and many other holy men, for their natural ancestors; and from among whom, in respect of his manhood or human birth, the Messiah sprung, who, in his divine nature, is infinitely blessed in himself, the object of all adoration, and the most High over all the earth. 6–13. But though, to the grief of my soul, the bulk of the Jewish nation are now in a most deplorable condition through their own rejection of the gospel, yet it must not be imagined that God's word of promise which he made with their fathers is disannulled, or has failed of accomplishment; for all the natural descendants of Jacob were never considered by God as true Israelites, interested in the saving blessings of it.—The restriction of Abraham's honourable seed to Isaac, who was born by means of supernatural influence, and his descendants, to the exclusion of his posterity by Hagar and Keturah, who were born by natural influence; and the after preference of Jacob, a younger child by the same mother at one birth, and no way superior to Esau in natural goodness of qualities or works, plainly manifested that not natural descent from Abraham, but spiritual conformity in faith, marked the intended heirs of promise; and that the Jewish posterity of these patriarchs should, in due time, for their unbelief, be excluded from the church, and others, no better in themselves, by their faith in God be brought in to fill their room. 14–16. Let none dare to think God unrighteous in making such a wide difference in his choice and disposal of persons equally sinful and unworthy in themselves; for he grants his favors, not according to the vain and empty opinions of men, who might suppose he would bless the most highly favored in a merely worldly point of view, but according to the faith of individuals among men in Jesus Christ. 17. And why may he not, in the same wisdom, as in the case of Pharaoh the oppressing king of Egypt, advance men, no worse in themselves than others, to high stations, and preserve them for a time amidst manifold judgments, in order that, by tremendous acts, he may at last manifest his gracious purposes to all around, in the salvation of the world. 18. From the above instances it is plainly evident that God, in his wisdom, extends his free mercy to such sinful and miserable creatures as accept him, and at the same time leaves those who will not accept him to Satan and their own sinful lusts; that, refusing his Word, ordinances, and providences, they are hardened, as a punishment for their former sin, and as a prelude of the ruin that finally awaits them. 19–21. Let none therefore dare to arraign the most High, as if he were unrighteous in threatening, condemning, or punishing men for that obstinacy in wickedness into which they fall themselves, or as if it were necessary for him to account for bestowing his blessed favours upon some, and withholding them from others; or if a potter, who himself is but a fellow-creature formed of the dust, may, out of the same lump of clay, form vessels for different purposes and degrees of honour without injuring the clay, why may not the most high Creator, Proprietor, and Lord of all dispose of his creatures as best answers the glory of his perfections, when he grants to all alike the opportunities of faith and salvation? 22. Why may not he, for the glory of his great wisdom and manifestation of his loving power and equity upon obstinate and impenitent sinners, defer their punishment, and even load them with many external benefits, till, by their increased sinfulness, they have rendered themselves more notoriously deserving of his rejection and displeasure? 23, 24. And why may he not take this course in order to manifest the transcendent and endearing riches of his glorious grace in the salvation of those who accept Christ and with him everlasting life, and whom he prepares for it by his renewing and sanctifying grace—even all his sinful children, whether Jews or Gentiles. 25–29. From these predictions of Hosea and Isaiah it is plain that God always intended to form a people for himself, by the call of the gospel, where he had none, while only a remnant of the Jews would be saved; and designed, by necessity, to reject those who will not accept him, who reject his mercy and love, on account of their sin, while in free mercy he saves those who have faith, Gentiles as well as Jews. 30. In fulfilment of which predictions, and to manifest which mercy upon the one hand, and his universal love also, the poor, ignorant, idolatrous heathens, who, instead of knowing, concerning themselves about, or endeavouring to perform any good works, had lived in every sinful abomination, have many of them been led by faith to receive and share of the justifying righteousness of Christ revealed and offered in the gospel. 31. On the other hand, the Jewish descendants of Jacob, who, with great but misguided zeal, have pursued after righteousness for justification by their own obedience to the law of Moses, have neither fulfilled nor received any righteousness which can answer the demands of that law for which they are so zealous, or procure their acceptance with God, and title to eternal life. 32. And their falling short of righteousness is not owing to any decree of God hindering them, but to their own pride, perverseness, and unbelief, through which they refuse to accept it, as provided for them in Christ, and freely offered in the gospel, and desire to be justified, in whole or in part, by their own obedience to the law. 33. For, as Isaiah foretold, they take such offence at Jesus Christ, the only foundation of the gospel church and of all salvation, on account of his mean parentage, appearance, poverty, and crucifixion, the spiritual nature of his kingdom, and his humiliating doctrines, that they cannot think of owing any part, much less the whole, of their salvation to him alone.

Ver. 3. *I could wish.* The word in the Greek is in the imperfect indicative, and not in the optative mood, as our translation has it, and should therefore be rendered 'I did wish' or 'was desirous.' The passage would then read thus: 'I have great heaviness and continual sorrow in my heart (for I myself was desirous of being accursed—separated—an anathema, from Christ) for my brethren,' &c. He pitied his brethren the more feelingly, because once (like them) he had desired to be separated from Christ: see Ac. 26. 9; Mat. 27. 25 (*An Anon. Correspondent*).—'The verb translated "wish" would have here been more correctly rendered "boast," when the passage would read thus: "I have great heaviness, &c. (for I myself made it my boast to be separated from Christ) for my brethren," &c. (*Haldane*).—This translation would also remove the difficulty of the passage; but it must be acknowledged that in the New Testament the word is uniformly translated 'to will,' in the sense of desire, 'to pray,' 'to wish,' 'to rejoice,' Ac. 26. 29; 27. 29. 2 Co. 13. 7, 9; 1 Jn. 2, while the word translated 'boast' is uniformly different, Ro. 2. 17, 23. 2 Co. 7. 14; Ep. 2. 9; Ja. 4. 16, &c.; and though the proposed version may be sustained by classical use, yet the use of the word in the New Testament seems the only admissible standard. *C.*

Ver. 13. The word 'hated' cannot be diluted down to 'slighted,' or 'less favourably regarded.' Yet the apostle surely speaks of Jacob and Esau personally, for he speaks of them before they were born—of the one before he was capable of doing good; of

27 Esaias also crieth concerning Israel, [f]Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For[m] he will finish the work,[1] and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, [n]Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which [o]followed not after righteousness, have[p] attained to righteousness, even the righteousness which is of faith.

31 But Israel, which [q]followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? [r]Because *they sought it* not by faith, but as it were by the works of the law. For they [s]stumbled at that stumbling-stone;

33 As it is written, [t]Behold, I lay in Sion a stumbling-stone and rock of offence: and [u]whosoever believeth on him shall not be ashamed.[2]

CHAPTER X.

5 The scripture showeth the difference betwixt the righteousness of the law, and this of faith, 11 *and that all, both Jew and Gentile, that believe, shall not be confounded,* 18 *and that the Gentiles shall receive the word, and believe.* 19 *Israel was not ignorant of these things.*

BRETHREN, my[a] heart's desire and prayer to God for Israel is, that they might be saved.[1]

2 For I bear them record, that they [b]have a zeal of God, [c]but not according to knowledge.

A.M. cir. 4064
A.D. cir. 68

[f] Is. 10. 22, 23. Hos. 1. 8. ch. 11. 5. Je. 5. 10; 46. 28.

[m] Is. 28. 22. Je. 16. 16; 44. 28. Is. 10. 23.

1 Or, *the account*

[n] Is. 1. 9. with 6. 13. Jere. 50. 20. Ge. 19. 24, 25. Is. 13. 19. Je. 49. 18; 50. 40. La. 4. 6. Eze. 16. 46, 56. Am. 4. 11. Zep. 2. 9. 2 Pe. 2. 6. Jude 7.

[o] ch. 3. 28. 32. 1 Co. 1. 23. Ga. 2. 16. Eph. 2. 12. Tit. 3. 3. Eph. 2. 4, 5, 8, 9. 1 Pe. 4. 3. Is. 65. 1.

[p] ch. 3. 22, 30, 4. 3, 11, 20; 11. 11, 20; 15. 8, 19; 1. 17. Phi 3. 9.

[q] ver. 30. ch. 11. 2, 31. 1 Ti. 1. 9. La. 3. 22. 2. 4. Mat. 9. 13.

[r] Mat. 19. 19. Jn. 6. 28. ch. 11. 3.

[s] Lu. 2. 34. Mat. 13. 57. 1 Co. 1. 23. Jn. 15. 22, 24.

[t] Is. 8. 14, 28, 16. 1 Pe. 2. 6. Ps. 118. 22.

[u] ch. 11. 11. Ps. 2. 12. Is. 45. 17; 54. 4, 7. Joel 2. 27. Mat. 16. 15, 16. Jn. 6. 37, 40; 7. 16, 38.

2 Or, *confounded.*

CHAP. X.

[a] ch. 9. 1–3. Ps. 51. 18; 102. 13; 122. 6–9; 137. 5, 6.

1 Secret things belong to the LORD: wherefore, in strict accordance with the doctrine both of national favour to privileged and gracious obedient life, it is the duty of believers to pray for all men, even the most reckless and abandoned — the veriest enemies of Christ and of his faith; for no one can tell whether the Lord may not have some such gracious purpose concerning them as he had concerning Paul, whom he apprehended in the very midst of his career of enmity against himself and persecution of his church. — *C.*

[b] Jn. 16. 2. Ac. 21. 20; 22. 3. Ga. 1. 14; 4. 18. Phi. 3. 6. ch. 9. 31.

[c] Is. 27. 11. Ho. 4. 6. with Jn. 17. 3. 1 Jn. 4. 11.

A.M. cir. 4064
A.D. cir. 68

[d] ch. 9. 30.

[e] Ps. 51. 7. De. 30. 4. or ch. 1. 17; 3. 22, 26, 30. 2 Co. 5. 21. Phi. 3. 9. 2 Pe. 1. 1.

[g] ch. 9. 31, 32. Lu. 18. 11. Mat. 19. 19. Jn. 6. 28.

[h] ch. 9. 32. He. 10. 29.

[i] He. 10. 14. ch. 3. 25, 26, 31; 8. 3, 4. Col. 2. 13, 14, 15. Mat. 5. 17, 18. Da. 9. 24. Phi. 3. 9. Ga. 3. 24. Ac. 13. 38, 39. Ga. 2. 16. De. 27. 26.

[j] Le. 18. 5. Eze. 20. 11. Ne. 9. 29. Ga. 3. 10, 12. La. 2. 19.

2 This verse shows the impossibility of obtaining salvation by the law. *Perfect obedience* alone could obtain it, and man in his fallen state is already a sinner, and is by the fall incapacitated for doing all that the law enjoins. On the other hand, the way of salvation through the gospel is open and easy. — *P.*

[k] ch. 3. 22, 27, 31; 4. 13; 9. 30, 31. Phi 3. 9. He 11. 7, with Ga. 3. 8, 22. ch. 4. 3. Ge. 15. 6.

[l] De. 30. 11–14.

[m] Jn 1. 8. Ep. 4. 8–10. Ps. 110. 1. He. 1. 3; 8. 1.

[o] 1 Co. 15. 3, 4. Mat. 15. 40, 60, 63.

[p] De. 30. 14. ch. 1. 16, 17. Ac. 2. 39; 3. 26; 13. 26, 46; 28. 28; 10. 36. Is. 57. 19.

3 *In thy mouth.* When reading it to thyself or others, and courageously confessing it before the world. — *C.*

4 *In thy heart.* When believing its truth, and relying on its promise. — *C.*

[q] Mat. 10. 32. Lu. 12. 8. 1 Jn. 4. 2, 15. ver. 13.

[r] Jn. 6. 69. Ac. 8. 37. 1 Jn. 5. 1. 1 Pe. 1. 21. Mar. 16. 16.

[s] ch. 1. 17; 3. 22. Ga. 2. 16.

[t] Mat. 10. 32. 1 Jn. 4. 15. ver. 13.

[u] Is. 28. 16; 49. 23. Je. 17. 7. ch. 9. 33.

[v] Ac. 10. 34, 35; 15. 9; 20. 36. Ch. 3. 22, 29, 30; 4. 11, 12. 1 Co. 7. 17. 2 Co. 4. 7. 1 Ti. 2. 5, 6. Ps. 103. 17; 130. 4, 7, 8.

[x] Joel 2. 32. Ac. 2. 21. Ga. 3. 28. 1 Co. 1. 2. Col. 3. 11. Is. 45. 22. Ps. 98. 3. Mar. 16. 16.

[y] He. 12. 6. ch. 14. 23.

3 For they being [d]ignorant of [e]God's righteousness, and [g]going about to establish their own righteousness, [h]have not submitted themselves unto the righteousness of God.

4 For Christ *is* [i]the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [j]That the man which doeth those things shall live by them.[2]

6 But the [k]righteousness which is of faith speaketh on this wise, [l]Say not in thine heart, Who shall ascend into heaven? (that is, to [m]bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, to [o]bring up Christ again from the dead.)

8 But what saith it? [p]The word is nigh thee, *even* in thy mouth,[3] and in thy [q]heart: that is, the word of faith, which we preach;

9 That [q]if thou shalt confess with thy mouth the Lord Jesus, and [r]shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth [s]unto righteousness; and with the mouth confession is made [t]unto salvation.

11 For the scripture saith, [u]Whosoever believeth on him shall not be ashamed.

12 For[v] there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For[x] whosoever shall call upon the name of the Lord shall be saved.

14 How[y] then shall they call on him in whom

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the other, before capable of doing evil. But can this be vindicated or explained? Just as far as any of the unsearchable judgments of God can be vindicated or explained, Ro. 11. 33. Perhaps two views of the subject limit the human understanding. (1) The distinction between Jacob and Esau is a fact, declared on divine authority, which it becomes not the creature to call in question. (2) The sovereignty of God is not a solitary and independent attribute, but God ruling in the exercise of all his attributes of power, wisdom, justice, holiness, goodness, mercy, and truth: see Dr. A. Thomson's *Sermons*, p. 11. Such a ruler cannot do otherwise than right. And if any, on the ground of these attributes, deny the possibility that God should make the distinction before the children were born, the same grounds will present the same difficulty in making it at the day of judgment. Nor is the difficulty one whit lessened by resolving the distinction into national privileges; for if national privileges convey any spiritual advantages, the difficulty returns in all its force: and if they convey none, what is their use? And it may be the distinction was made on the foreseen differences of character, so that the blessing is of 'God that showeth mercy,' and of man that 'willeth and obeyeth:' see ver. 15, 16. Hear then the sum of the matter: it is not what man can explain, but what has God revealed? See Haldane's *Exposition. C.*

Ver. 32. This verse demands special notice, on account of its testimony to the deity of our Lord Jesus Christ. (1) There can be no question that the stumbling-stone of the Jews was Jesus Christ, whom they rejected, 1 Co. 1. 23; 1 Pe. 2. 5–8. (2) Hear the prophet Isaiah, ch. 8. 14; 28. 16. 'Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel,' &c. (3) Now surely what the prophet affirms of the LORD of hosts, the apostle applies directly to Christ: wherefore the conclusion is inevitable, that Jesus Christ is the LORD OF HOSTS, 'God manifest in the flesh.' *C.*

REFLECTIONS.—Certain and manifest is the supreme Godhead of Jesus Christ and his Spirit, who search men's hearts, and by whom they may swear. And very marvellous in himself, and just suited to our need, is he who is at once a true man, the promised seed of the patriarchs, and the most high God, blessed for ever. Great is the honour and mercy to stand related to God as church-members, and to enjoy their privileges. Yet, alas! many such, through their unbelief, fall short of spiritual and eternal salvation! But whether men be saved or lost, the purposes of God are executed, and his promises fulfilled. How deep, how wise and endearing, is his saving love towards guilty sinners, Gentiles as well as Jews, without any regard to their natural goodness! And righteous is his whole conduct, as he withholds from none what he ought to give them, and punishes none but on account of their sins, by which they deserve and are fitted for destruction. Gloriously he marks his compassion over his creatures. And it is absurd then to quarrel with his dispensations, or to pry into or perplex ourselves with his secret purposes, especially when his Word, which is our only rule, gives all reasonable encouragement to faith and holiness as the means of manifesting our salvation. Yea, men's quarreling with the tenderness, mercy, or justice of his conduct, will result in leading men to judicial blindness and incurable hardness of heart. Multitudes really prevent their own justification and salvation by seeking righteousness in their own works, in opposition to the righteousness of Christ. But happy and full is their deliverance who rest on him alone for righteousness and strength.

CHAPTER X. Ver. 1. Notwithstanding these awful hints concerning God's rejection of my Jewish brethren which I have suggested, my most earnest desire and prayer to him is, that, as far as can possibly consist with his glory, he would prevent the miseries which are justly impending over their heads, and give them faith in Christ, to their present and everlasting salvation. 2. For however they hate, reproach, and persecute me, I must think and testify that many of them have a real zeal for God and his laws; but, alas! wholly misguided, leading them off from Christ and the true method of righteousness and salvation. 3. For through their own chosen carnality and ignorance—having mean and unworthy thoughts of the righteousness of God's nature, manifested in the strict demands and awful penalties of his law, and of that perfect righteousness of obedience and suffering by which Christ satisfied his law and justice—they exert themselves to their utmost to make their own imperfect, ceremonial, and external performances stand as their righteousness for acceptance with God to eternal life—and thus, through their wilful ignorance and desperate pride, they refuse to receive or owe their salvation to the righteousness of Christ, freely offered to them in the gospel, as the alone ground of their justification before God. 4. For as the manifestation of Christ was the great end of God's giving to the Jews their laws, so he, by answering all the types of the ceremonial law, has abolished it; and by fulfilling all the demands of the moral law as a broken covenant of works, has brought in a perfect and everlasting righteousness as our Saviour, to be imparted to every one, Jew or Gentile, who, under a sense of his own sinfulness and misery, receives and rests on him alone for salvation, as he is offered in the gospel. 5–8. For if men will insist upon being justified by their own personal righteousness as a fulfilment of the law, it is plain, from Moses' own declaration, that nothing less than a perfect fulfilment of all its demands can in the least avail to their justification and eternal life; but in hinting at the doctrine of justification by faith, he darkly represents Christ, not as needing to be brought down from heaven, but as already come into our world and nature, to take away sin by the sacrifice of himself; not as needing to be raised from the dead, but as actually raised again for our justification, and in order to apply his finished redemption; and represents him and his righteousness as brought near to our very ears, mouth, and heart, in the gospel, when we hear, read, or receive it as preached by his authorized ministers, that he may be the infallible foundation and glorious object of our faith. 9. And we are assured that, if we with our heart believe in Christ as our only Saviour, who died for our offences, and rose again for our justification, and make a proper and open confession of him as such, we shall certainly be partakers of eternal salvation. 10. For not by a mere assent of our mind to the revealed truths of God, but also by a consent, approbation, and

they have not believed? and [t]how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And[a] how shall they preach except they be sent? as it is written, [b]How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But[c] they have not all obeyed the gospel. For Esaias saith, [d]Lord, who hath believed our report?[5]

17 So then [e]faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, [f]their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know?[6] First Moses saith, [h]I will provoke you to jealousy by *them*[i] *that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, [j]I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, [k]All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1 *God hath not cast off all Israel.* 7 *Some were elected, though the rest were hardened.* 16 *There is hope of their conversion.* 18 *The Gentiles may not insult upon them:* 26 *for there is a promise of their salvation.* 33 *God's judgments are unsearchable.*

I SAY then, [a]Hath God cast away his people? God forbid.[1] For[b] I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God[c] hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord,[d] they have killed thy prophets, and digged down thine [e]altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [g]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even[h] so then at this present time also there is a remnant according to the election of grace.

6 And[i] if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? [j]Israel hath not obtained that which he seeketh for; but [k]the election hath obtained it, [l]and the rest were blinded[2]

8 (According as it is written, [m]God hath given them the spirit of slumber,[3] eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, [n]Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 Let[p] their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, [q]Have they stumbled that they should fall?[4] God forbid: but *rather* [r]through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

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acceptance of our will and affections, we must believe in our crucified and risen Redeemer, in order to the obtaining a complete justifying righteousness in him; and with our mouth we must make a public, open, and resolute confession of him as such before the world; and must plead what he hath done and suffered, as the only ground of our hope towards God, if we would obtain a final and complete salvation. 11–13. And, as was foretold by the prophets Isaiah and Joel, Jews and Gentiles, who believe on and worship him, have now equal access to all the inexhaustible riches of his righteousness, grace, and salvation. 14, 15. It is therefore necessary that the gospel be preached by ministers authorized and sent by Christ, to Gentiles as well as Jews, that they, hearing these glad tidings of salvation, may cordially believe the same, and even highly esteem and regard the publishers of such important declarations and offers of justification, adoption, and eternal glory through him. 16. But, as Isaiah foretold, neither Jews nor Gentiles have generally hearkened to the gracious calls of the gospel, nor yielded up themselves to the authority of God therein by the obedience of faith. 17. Yet it is nevertheless certain that the hearing of it preached by persons divinely authorized is the ordinary mean of God's working faith in men's hearts by the almighty operation of his Spirit. 18–21. And it is plain, as was foretold by Moses and Isaiah, that the gospel, to the no small vexation of the envious Jews, has already been preached, far and wide, among the ignorant and idolatrous Gentiles; and through the saving operation of God's loving grace, hath been attended with no inconsiderable success.—And no less evident is it, as was foretold by Isaiah, that the Jews have obstinately and ungratefully rejected Christ and his gospel, notwithstanding the most endearing, persuasive, and miraculous means, and the long-continued pains taken for their conversion by him, his Spirit, and ministers.

VER. 4. *The end of the law* is explained ver. 5, and ch. 7. 10, where the apostle says 'it was ordained to life.' Now as the law when broken became 'weak through the sinful flesh,' and so incapable of conferring life, God, by sending his Son, condemned sin in the flesh, and brought in everlasting righteousness: which righteousness becoming, through faith, the property of the believer, every such believer receives eternal life, which is the gift of God, through Jesus Christ our Lord. C.

VER. 12–24. By comparing this passage with Joel 2. 32, where it is said that 'whosoever shall call upon the name of the LORD (JEHOVAH) shall be saved,' it will be impossible to doubt that the name JEHOVAH is transferred to Christ; and, consequently, for any who receive the Scripture as decisive evidence, it will be impossible to deny his Godhead. C.

VER. 18. Ps. xix., from which this quotation is taken, speaks primarily of the natural sun and other heavenly bodies, with the constant succession of day and night, and seasons. But these being all so many emblems of 'the Sun of Righteousness' (Mal. 4. 2), its secondary Light (Mat. 5. 14–16), and the progressive advancement of the great gospel year (Isa. 2. 19), the passage is quoted, not by way of accommodation, as it is called, but as receiving a spiritual fulfilment as literal as that which is natural. C.

REFLECTIONS.—Faithful ministers very earnestly desire and pray for the salvation of their hearers. And it is a great grief and burden to their spirits that so many, through ignorance, pride, and attachment to self-righteousness, refuse Jesus and his righteousness and salvation so freely offered. But infinite is the mercy that he and all his fulness are so fit for us, and brought so near to us in the gospel; and that this gospel is now extended to Gentiles as well as Jews, and is so long continued even to the most criminal despisers thereof. The glad tidings of mercy and grace which it contains are suited to the diversified conditions of all the sinful men who hear it. And with full persuasion and close application ought we then to embrace it.—With boldness and fidelity ought ministers to preach it. And highly should they be esteemed, if faithful, for their work's sake. But it is criminal and dangerous to attempt preaching without a commission from Christ, or to continue rejecting him and his gospel till the time of God's patience hath expired.

CHAPTER XI. VER. 1. From these awful hints by the prophets, and the no less awful present appearances of things among the Jews, we must not conclude that God has universally and for ever abandoned his whole favourite nation, who have so long been his peculiar people, in visible covenant with him. No; I myself, to whom, notwithstanding the greatest unworthiness and guilt, his grace has been exceeding abundant, am an Israelite, of the very meanest and first miscreant tribe. 2–5. Whatever he has done with multitudes of the natural descendants of Jacob, and might justly do with them all, for their many heinous provocations, yet he has rejected none who, because of faith, he chose to special and saving benefits; but, as in the days of Elijah, when idolatry and other wickedness so remarkably prevailed that he thought scarcely a true worshipper of God but himself remained among the ten tribes, the Lord, knowing all, saw no less than seven thousand; so now, notwithstanding our general and deplorable infidelity, a large remnant have been graciously led to believe in Christ to the saving of their souls, according to that free choice which God, from all eternity, determined men should exercise in accepting the offers of mercy or in rejecting the same. 6. And if the choice, calling, and saving of some rather than others be entirely the effects of their faith in his word, then it is plain that no mere good works deserved or moved him to it; nothing being more evident than that the loving, tender favour and mercy of God, and the merit of men's good works, are so directly contrary the one to the other that they cannot be blended together; but salvation, from first to last, must be simply of faith, to the exclusion of works. 7–10. The present state of the Jewish nation stands therefore precisely thus, that all such of them as have faith in the Lord Jesus Christ shall be saved from their sins and shall be blessed in him; but the rest, who are the far greater part, are in the universal providence of God, and according to his predictions by Isaiah and David, given up to their own lusts, to blind and harden themselves, as in spite of all God could do to save they reject Christ, and bring on themselves

12 Now [a]if the fall of them *be* the riches of the world, and the diminishing[5] of them the riches of the Gentiles, [b]how much more their fulness?

13 For I speak to you Gentiles, [c]inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 If[d] by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For [e]if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be,* but [f]life from the dead?

16 For[g] if the first-fruit[6] *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And [h]if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among[7] them, and with them partakest of the root and fatness of the olive-tree;

18 Boast[i] not against the branches. But if thou boast, [k]thou bearest not the root, but the root thee.

19 Thou wilt say then, [l]The branches were broken off, that I might be grafted in.

20 Well; [m]because of unbelief they were broken off; and thou [n]standest by faith. [o]Be not high-minded, but fear:

A.M. cir. 4064. A.D. cir. 60.

a Mat. 8. 11, 12. ver. 17, 30.

b Or, *decay* or *loss.*

c ver. 13, 25. Ro. 15. 15-19. Isa. ix.-lxiii. lxv. lxvi. Je. xxx.-xxxi. xxxiv. Ezek. xxxiv. xlviii. Zech. ix. 8, 10-13. ix.-xiv.

d ch. 10. 19. Deu. 32. 21. 1 Ki. 19. 18. Ps. 68. 31. Is. 11. 13. Je. 3. 8. Eph. 3. 8. 1 Ti. 1. 13. 2 Ti. 2. 10. Tit. 2. 14. Ac. 9. 15. 13. 47. 22. 21. 26. 17.

e ch. 9. 3. 1 Cor. 9. 22. 2 Co. 5. 20. 1 Th. 2. 16. Isa. 53. 10. Ver. 12. 2 Co. 7. 10.

f ver. 12, 15. 2 Co. 7. 10, 11. Eph. 2. 10. Col. 1. 20, 21.

g Nu. 15. 2. Eze. xxxvii. Ro. 11. 12, 30-6.

h Le. 23. 10, 11. Nu. 15. 17, with Ge. 17. 7. 1 Co. 7. 14. ver. 12, 28.

i *The first-fruits* here do not mean the first ripe corn. Le 23. 10, 17; but the first of the dough made into bread, which the law also required to be offered to God. Le. 23. 17. Nu. 15. 20. By 'first fruits,' also, 'root' Abraham seems to be described.—*C.*

k Je. 11. 16. Mat. 21. 43. 1 Pe. 2. 9. Ac. 13. 46. ver. 17, 18. Jn. 1. 16. Ac. 15. 39. Ep. 3. 6.

7 Or, *for.*

l ver. 20, 31. Co. 4. 5. 10. 12.

m Je. 10. 16. ch. 4. 16. Eph. 2. 19, 20. 3. 6.

n ver. 17, 19, 23.

o Ac. 13. 43, 46. 28. 6.

p 2 Ch. 20. 20. Is. 7. 9. Ro. 5. 1, 2. 4. 14. 1 Co. 15. 1. 1 Pe. 5. 12. 2 Co. 1. 24. Eph. 6. 13, 14.

q Je. 13. 15. Prov. 8. 14. Is. 66. 2. ch. 12. 16. Phi. 2. 12. Ja. 4. 6. 1 Pe. 5. 5. 1 Co. 16. 11.

miseries, spiritual and temporal, in this world, as well as everlasting destruction in that which is to come. 11. Nor has God permitted them to stumble at his crucified Son in order that their whole nation should fall from all their ancient privileges into utter and everlasting ruin; but has overruled their obstinate unbelief into an occasion of sending the gospel to the Gentiles, that the ready reception of it among that idolatrous and detested people might stir up the Jews to vie with them in faith and obedience, that these despised Gentiles might not wholly take away the gospel and its privileges from them. 12. Now, if the apostasy of the Jews, and their falling off from their peculiar relation to God as his people, be, in his infinite wisdom, made a mean of sooner enriching the Gentiles with the gospel and all its inestimable blessings, how much more shall the faith of the Gentiles be confirmed, their blessings increased, and converts multiplied, when, in some future period, the Jewish nation shall be converted to Christ, and enjoy the fulness and privileges of the gospel! 13. It is with great pleasure that I, who reckon myself highly honoured to be the apostle of Jesus Christ for the conversion and edification of you Gentiles, mention this to you for your comfort. 14. And it would give me inexpressible joy and satisfaction if, by this or any other means, I could be an instrument of stirring up my Jewish brethren to bethink themselves and believe in Christ, to their own everlasting salvation. 15. For if God's casting them off from being his peculiar people for their obstinate unbelief has been made an occasion of bringing you Gentiles, by the gospel, into a state of favour and fellowship with him, through faith in his Son, shall not their future general conversion to Christ be a mean of introducing an inexpressibly more glorious, enlarged, and lively condition to the gospel church? 16. And this general conversion we ought to hope for.—For God's sanctification of Abraham and others of their ancestors to his service, and entering them and their seed into special covenant with himself, imports that though for their wickedness the present and many succeeding generations should be cut off from the favour of God and expelled from his church, yet he will, in some future period, from regard to their living faith, convert all who have faith in Christ, and reinstate them in his church. And of this I and others who are already converted are a specimen, pledge, and earnest. 17. But if the natural descendants of Abraham, Isaac, and Jacob—those friends of God—be, for their obstinate unbelief, cut off and expelled from God's covenant and church, that you, ignorant, unprofitable, and wicked Gentiles, fit only for everlasting destruction, might, in the transcendent mercy of God, be brought into the church as their spiritual posterity, and, along with believing Jews, made partakers of all the promises, ordinances, privileges, and blessings of the gracious covenant made with Abraham; 18. Never insult or contemn these rejected Jews, nor imagine yourselves more worthy than they. Remember ye contributed nothing to the honours and privileges of Abraham and his posterity, but receive your gospel privileges through means of Abraham as their root, and the father of all the nations of them that believe. 19. Think not that they, as superlatively wicked, were expelled from God's church, that you, as better, might be admitted in their stead. 20. It was for their rejection of Christ, and the way of salvation through him, that they were cast out from their peculiar relation to God, and the gospel removed from them to you; and it is only by faith in Christ and his salvation, as freely offered to you, that ye have been admitted to, and continued in possession of, the privileges which they have lost: never therefore ruin yourselves by contempt of others, or by a conceit of your own worthiness, or ability to persevere in your holy profession; but study always to maintain a holy reverence of God, a humble diffidence of yourselves, and a filial fear of falling by unbelief as they have done. 21. For if God would not pass over without fearful punishment the obstinate unbelief of his ancient people descended from Abraham his distinguished friend, what need have ye, who, contrary to all your deserts, have been admitted into his gospel church in their stead, to take heed, lest, by pride and unbelief, you should provoke him to punish you in a similar manner. 22. Observe and ponder therefore with solemn awe the dreadful but just severity which God has exercised towards the obstinate and rejected Jews, and the transcendent mercy and kindness which he has manifested towards you Gentiles in sending his gospel to you, opening your hearts to receive it, admitting you into his church, and rendering you partakers of his blessings, if by an humble faith ye improve his kindness. But if, through pride and unbelief, ye abuse his merciful dispensation, assure yourselves that he will also unchurch you, and all other merely nominal Christians. 23, 24. And know that even the Jewish nation who are now rejected shall, in God's time, by an actual conversion to the faith of Christ, be again made members of his church; for if, by his supernatural compassion, you idolatrous Gentiles, worthless, unprofitable, and wicked, have been brought into his church to render you fruitful in good works, much more may we expect that these descendants of Abraham, with whom God established his covenant in their pious ancestors, shall, by faith in the exalted Messiah, be brought back into the covenant and church of God, from which their unbelief had cut them off, that they may partake of the spiritual benefits thereof. 25. Nay, that ye may not indulge yourselves in vain reasonings or self-conceit, or in contempt of them, know that this strange and tremendous abandoning of most of the Jews to their ignorance and unbelief will only continue till there be a general conversion of the Gentile nations to Christ. 26, 27. And then shall multitudes of all the tribes of Israel be in like manner turned to the Lord, through faith in Christ, as the gracious forgiver of their guilt, subduer of their lusts, and reformer from their sinful practices, manifested to them according to the ancient predictions. 28. In judgment to them, and in order to the merciful spread of the gospel among you, they are indeed now enemies to, and contradicters and blasphemers of it, and have thereby cut themselves off from the blessedness of it; but, with respect to that absolutely gracious choice which God made of them as his peculiar people, they are still the objects of his kind and merciful regard, in consequence of that special favour which he had for Abraham, Isaac, Jacob, and other pious ancestors. 29. For the gracious and other blessings which God bestows upon men in consequence of their faith in his blessed word, being constant, we may depend on his infinite wisdom, power, goodness, and unchangeableness, that this chosen nation shall again be turned to the Lord, and multitudes saved with an everlasting salvation. 30. For as ye Gentiles, who had for many ages continued in the most hateful, helpless, and hopeless circumstances, have now, through occasion of their unbelief, been brought into God's kingdom and church, and made partakers of his saving benefits; 31. Even so, in like manner, the generality of the Jews, who now for a time do reject Christ and the gospel, that, through your receiving and preserving the gospel in the world, it may at length be preached unto them, and, through faith in their own Messiah, they may be mercifully restored to their ancient privileges, and all who accept Christ saved. 32. Thus by turns hath God, in infinite wisdom, really seemed to shut up mankind—first the Gentiles and then the Jews—under the power of their disobedience and unbelief, and out of his visible church, that in his own time he may magnify the exceeding riches of his grace, in bringing men of all ranks, among both Jews and Gentiles, to himself. 33. O! the unbounded, the unfathomable depths of his wisdom and knowledge, and of his counsels and dispensations, especially those which relate to the disposing of and preparing men for their eternal state! How impossible is it for created minds to explore the reasons of his determinations with respect to particular persons or nations! And how intricate and unknown are the methods of his providence for accomplishing his great designs! 34. How impossible it is for mere creatures to penetrate into the secret thoughts and noble schemes of his infinite mind, who is the great Sovereign of heaven and earth, and which he, by the most improbable means, pursues in the most unsearchable dispensations of providence! And how impossible for any to assist him in forming his plans, or to direct him in accomplishing them! 35. Very absurd then is it to imagine that any creature, and especially any sinful man, Jew or Gentile, should expect salvation without the mercy of the infinite God, the Creator and Preserver of all. 36. For not only all things relative to his dispensation of justice and mercy, but all things in heaven, earth or hell, *of him,* as their Contriver, Creator and Cause; and are all preserved, directed, governed, and managed *by him;* and are all intended, formed, preserved and managed *for* the glorious illustration of his infinite love.

Ver. 1. The apostle specially describes himself as one of 'the seed of Abraham,' because the word 'Israelite' might describe one who had become an Israelite by proselytism and adoption; and he traces his pedigree to Benjamin as a tribe that had never rebelled against the house of David, nor apostatized to idolatry. *C.*

Ver. 5. Since the 'election of grace' embraces merely a 'remnant,' that election must be personal to salvation, and not merely national to civil institutions and ecclesiastical privileges. For these institutions and privileges—the latter of which are commonly called the 'means of grace'—were not peculiar to a remnant, but common to the whole nation: see ver. 7. *C.*

Ver. 7. *The rest were blinded*—not by any act of God extinguishing their sight, but by that very light of God which they hated, Jn. 3. 19, 20, even as the natural eye of man is blinded by gazing on the sun. Their blinding, however, may be called the act of God so far as it was the consequence of a judicial sentence on their foolish hearts given up to their own counsels and to Satan's power, Ps. 81. 12; Ro. 1. 21, 24, 26, 28; 2 Co. 4. 4. *C.*

Ver. 17. In ordinary grafting, the good branch is inserted into the wild stock; but Bredenkamp has rendered it certain that it was also customary to ingraft the wilding branch on the more generous stock, by which means the fruitfulness of the garden tree was increased, and the juices and flavour of the wilding corrected and improved. *C.*

Ver. 22. *Otherwise thou also shalt be cut off.* A prophetic threatening which has literally been fulfilled upon that very people (the Romans) to whom it was originally addressed. For they, like the Jews, having become ignorant of and opposed to God's righteousness by grace, and going about to establish their own righteousness by works, are (while again, like the Jews, they cut off and excommunicate all others) themselves cut off from that tree from which the church derives all her righteousness and all her life, through faith alone. *C.*

Ver. 26. That 'all Israel' might signify, not every individual, but the nation generally, is unquestionable, if such distinction

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore [t]the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou [j]continue in *his* goodness:[8] otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that [k]ye should be ignorant of this mystery, lest ye should be wise[l] in your own conceits; that blindness[9] in part is happened to Israel, [m]until the fulness of the Gentiles[1] be come in.

26 And so [n]all Israel shall be saved: as it is written, [p]There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For[q] this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, [r]*they are* enemies for your sakes: but as touching the election, *they are* beloved for [s]the fathers' sakes.

29 For [t]the gifts and calling of God *are* without repentance.[2]

30 For [u]as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even[v] so have these also now not [3]believed, that through your mercy they also may obtain mercy.

32 For [x]God hath concluded them all[4] in unbelief, that he might have mercy upon all.[5]

33 O[y] the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments,[6] and his ways past finding out!

34 For[z] who hath known the mind of the Lord? or who hath been his counsellor?

35 Or[a] who hath first given to him, and it shall be recompensed unto him again?

36 For [b]of him, and through him, and to him,[7] *are* all things: [c]to whom *be* glory for ever. Amen.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

I BESEECH[a] you therefore, brethren, by the mercies of God, [b]that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And[c] be not conformed to this world: but [d]be ye transformed by the renewing of your mind, that ye may [e]prove what *is* that good, and acceptable, and perfect will of God.

3 For[g] I say, through the grace given unto

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were intimated in the structure of the passage, and provided other scriptures required the limitation. But here the distinction lies between 'part' and 'all,' so that the prophecy appears to point to a blessed time when faith and salvation shall pervade all Israel without exception.—Hasten the time, Lord, for which thou hast taught us to pray -'thy will [shall] be done on earth as in heaven.' *C.*

REFLECTIONS.—Awful is the thought that so many members of the visible church should be eternally rejected and ruined. Yet it is a great mercy that, in the very worst of times, a remnant, larger than many think, are saved; that our whole salvation is owing to faith in Christ; and that not one who remains faithful is lost. But it is absurd for men to attempt connecting their merits with God's grace, as joint causes of their eternal salvation, when the one is utterly eversive of the other. Dreadful are spiritual judgments, especially when least perceived; and awful is the providence when God casts off a person, and especially a nation, which he has long remarkably favoured. It is necessary therefore for all professors humbly to fear and tremble for themselves, and to make sure their standing in Christ by vigorous and often-repeated acts of faith. But when God casts off one nation he supplies their room in his church and covenant with another; and when they are long cast off, God can nevertheless mark his regard to their ancestors, and to his promises made to them, in showing them distinguished favour at last.- Blessed indeed will be the period when both Jews and Gentiles shall be generally gathered to Jesus Christ. May the Lord hasten it in his time! And with reverend awe should we adore and acquiesce in all his purposes and providences, resolving all into his infinite wisdom, power, mercy, equity, and great compassion, and referring the glory of all things, all events, to his name.

CHAPTER XII. Ver. 1. Having thus largely represented unto you the exceeding riches of God's mercy and grace, in the calling, justification, sanctification, and other blessings which all receive who accept Christ by faith, let me affectionately and earnestly beseech you by them, and by all the endearments, encouragements, obligations, and assistances, which result from them, solemnly, cordially, and unreservedly to devote your own selves, soul and body, not as an atoning, but as a living sacrifice of thankful acknowledgment,- that ye are the Lord's, quickened by his Spirit, and vigorously determined, through your whole life, to serve and glorify him; and purified from your sinful lusts, that by faith and evangelical obedience ye may serve him in a spiritual, reasonable, and acceptable manner, answerable to his nature and the obligations ye were under to him. 2. And in order to this, beware of forming worldly schemes of happiness, or of complying with or being moulded into the spirit and temper, courses and fashions, of carnal and worldly men; but let your chief aims and endeavours be to become more and more inwardly renewed by the Holy Ghost, that ye may be more capable of understanding, practising, and recommending the excellent and important truths of God contained in his Word. 3. And in order to your understanding this perfect will of God with advantage to yourselves and others, I, as an apostle of Jesus Christ, do, in his name, charge you that no one of you be puffed up with self-conceit, or contempt of others, by any distinguishing gifts or offices which he hath received in the church, nor entertain a higher opinion of his own gifts, graces, or usefulness, than his spiritual and holy endowments admit of; but that ye be all humble and modest in your thoughts of yourselves, remembering that whatever gifts, graces, or offices ye enjoy, have been freely bestowed upon you by God, for the edification of others as well as yourselves. 4, 5. For as in the human body all the different members are so framed and placed that each may promote the good of the whole body, so we believers, who are united to Christ as his mystical body, and animated by his Spirit, ought all of us, in our different stations and endowments, to consider ourselves as closely knit together by one Spirit under him as our Head, and lay out ourselves to promote the general good of the church and of one another. 6 8. Having therefore received spiritual gifts in different forms and degrees, let us, by the assistance of God, faithfully use and improve them for his glory and the edification of his church, according to our respective offices and stations. If we are called to preach the gospel and explain the Scriptures, let us do it according to the common principles of faith clearly exhibited in the Word of God. If we are called to state, explain, prove, and defend divine truths, and instruct and establish our hearers in them, let us, by searching the Scriptures, and comparing one passage with another, labour to manifest the truth, as it is in Jesus, with all possible plainness and faithfulness. If we are called to apply the Word of God to men's consciences, in exhortation to duty, reproof for sin, caution against sin or danger, or in comforting men under doubts, fears, discouragements, infirmities, temptations, or troubles, let us, with tender sympathy, and dependence on God's direction, deal with them in a manner suited to their circumstances. If we are called to the office of deacons, for collecting, taking care of, and distributing the church's stock for the support of the poor, the ministers and ordinances of Christ, let us act with the utmost prudence and faithfulness, frugality, cheerful liberality, impartiality, and diligence, as occasions require. If we are called to be officers in the church, for inspecting the manners of the people, admitting them to sealing ordinances, censuring them when scandalous, and directing the circumstances of public worship, let us attend to this work with the greatest application, thoughtfulness, and diligence. And if we are called to visit the sick and imprisoned, let us attend to it with the utmost kindness and compassion, taking care that none of them want what is needful and convenient for them.—9. As to general duties incumbent on you as private Christians, be most careful, sincerely, ardently, and practically, to love Christ, and God in him, above everything else, and your fellow-Christians and neighbours in an unfeigned, hearty, and operative manner. Abhor, flee from, and mourn over everything sinful, as the very worst and the sum of all evil; but desire, choose, pursue after, adhere to, and practise, in heart, speech, and behaviour, whatever is truly honourable to God or useful to yourselves and others. 10. Let not only your mutual affection to your brethren be extremely cordial, tender, and ardent, but also respectful; and think and speak more honourably of your brethren's graces and services than of your own,

me, to every man that is among you, [b]not to think *of himself* more highly than he ought to think; but to think [i]soberly, [k]according as God hath dealt to every man the measure of faith.

4 For [l]as we have many members in one body, and all members have not the same office;

5 So [m]we, *being* many, are one body in Christ, and every one members one of another.

6 Having[1] then gifts differing according to the grace that is given to us, whether prophecy *let us prophesy* according to the proportion of faith;

7 Or[n] ministry,[2] *let us wait* on *our* ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: [o]he that giveth,[3] *let him do it* with [t]simplicity; [p]he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

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concealing their weaknesses and faults instead of magnifying and exposing them—being conscious of your own weakness and sinfulness, though earnestly careful to do the duties of your station. 11. Always beware of and avoid an indolent and careless temper and behaviour, whether in civil or religious affairs; and engage in every work you are called to under the influence of the Holy Ghost, and with a fervent love to God, zeal for his glory, and always aiming to serve the Lord Christ, in obedience to his command, and for his honour. 12. And to animate you in your work, always cherish the most joyful hopes of complete salvation as your gracious reward and eternal rest. And in these views and hopes be constantly patient, submissive, and resigned to the will of God in all your present provocations, trials, and afflictions, and sustain them with an abiding and holy courage. And as nothing can be done without divine direction and help, be earnest, importunate, and persevering in your prayers to God, with faith in the name of Christ, for the necessary supplies and aids of his Spirit. 13. Yea, that there may be no defect in your Christian love to others, always make conscience of readily communicating your property for the relief of your fellow-professors, and of laying out yourselves kindly to entertain and lodge in your houses poor strangers or persecuted ministers and Christians. 14. And if ye be maliciously abused and persecuted for righteousness' sake, instead of returning the injuries done you, speak civilly to and as well of your persecutors as truth will permit; heartily wish, pray for, and study to promote their real happiness—temporal, spiritual, and eternal; and supplicate God to convince, forgive, and reform them. 15. Always study a most affectionate and sympathizing temper towards your neighbours and fellow-Christians, as being of the same nature or spirit with them. Instead of envying any their happiness, temporal or spiritual, rejoice with them in it, after the example of God. If any be afflicted, labour by compassionate sympathy to soften and mitigate their distress, and do all that is in your power, by prayer, counsel, and otherwise, to comfort and assist them, for you might have been, or soon may be, in such distressed circumstances yourselves. 16. Whatever differences there may be among you as to less important opinions, outward circumstances, or inward attainments, study to live harmoniously, affectionately, and charitably with one another. Never affect pre-eminence over others, but treat inferiors with the most condescending kindness. Never aspire after great things in this world, but rather look on them with a holy indifference and disdain. If Providence bring you into straits, labour to bring down your minds to them. If it raise you up to temporal wealth or dignity, never set your heart upon or be puffed up with it. Always carry yourselves with the greatest affability, courteousness, and freedom to persons of the lowest rank; and never be ashamed of any proper office of brotherly kindness to the most poor or despicable saint on earth. And whatever honours or endowments God may grant you, never think yourselves wiser than others, or capable of managing your affairs without the direction or counsels of God or men. 17. If any shall injure you, never imitate their evil example, nor make yourselves partakers of their guilt, by revengefully doing anything passionate, unjust, or hurtful to them; but always labour to contrive and pursue such methods, or procure such things, as are manifestly good, generous, and honourable, not only in the sight of God, but of all the unprejudiced part of mankind, that the worst of your enemies may never be able to upbraid you with doing anything unworthy or indecent. 18. And however difficult it may be in some cases, labour, as far as is consistent with truth and faithfulness, honour, and conscience, to cultivate a peaceable and quiet temper and carriage in all your dealings with persons of all ranks, professions, and characters, since on this the beauty, order, and happiness of society, civil or sacred, your own comfort, and the credit of religion, so much depend. 19. And since it is the supreme right and prerogative of God himself to inflict just punishments on such as deserve them, either by his own immediate judgments, or by the equitable laws of civil government, never take any private revenge for yourselves upon such as have injured you, nor even prosecute them at law, from a litigious and resentful temper of spirit; but rather endeavour to turn away their wrath by soft answers and a yielding conduct, or retire out of the way of their violence; and if they will continue their rage against you, calmly leave them to the righteous judgment of God. 20. Yea, if any who have injured, abused, and persecuted you, be reduced to afflicted and necessitous circumstances, carefully seize the opportunity, and assist and relieve them to the utmost of your power; for by such kind and merciful conduct you will either mollify their spirit, and render them your penitent and fast friends, or, if they remain obstinately ungrateful and perverse, they will but aggravate their guilt, and bring upon themselves the most lasting, terrible, and destructive judgments of God. 21. Upon the whole, let no ill treatment discompose your spirit, inflame your angry, malicious, and impatient passions, and so enslave your mind, and give your adversaries opportunity of triumphing over you; but labour, by the grace of God, to exercise all meekness, kindness, and forbearance, under the highest provocations, and thus overcome your enemies and your own resentments by returning good for evil.

Ver. 1. *The mercies* by which the apostle specially obtests believers are—(1) their selection by faith; (2) provision for their conformity to the image of the Son of God; (3) their holy calling to glory and virtue; (4) their deliverance, not from weakness, temptation, or warfare with sin and Satan, but from condemnation; (5) their growth by faith; (6) their living union, as members, with Christ their head; (7) their communion or fellowship with the Father and with his Son Jesus Christ; and (8) the secure enjoyment of all the blessings of the promise of grace.—*Note.* The body is for sacrifice; the mind (ver. 2) for renewal. *C*

Ver. 6. *Prophecy.* The word 'prophet' in the Old Testament signifies 'an interpreter,' one who explains the meaning and will of another; and applies equally to the exposition of the Scriptures or the foretelling of future events.—*According to the proportion* of the prophetic gift, let him prophesy, which is in proportion to the gift *of faith*. Faith in the truth, mercy, and power of God, being the fountainhead of all other gifts. *C*

Ver. 8. *He that giveth.* Not the alms of the church, as some think, for that is included in the deaconship, ver. 7; but he that, being rich, 'giveth' of his own store.—*Simplicity.* Rather, 'liberality,' as in 2 Co. 8. 2; 9. 11, 13, when it refers to private benevolence; and 'impartiality' when it refers to the distribution of public charity.—*Cheerfulness.* Alacrity in act, and kindness of manner. *C*

Ver. 11. The word translated 'business' signifies rather 'zeal' or 'energy;' and the scope of the passage shows that Paul is speaking of Christian graces and duties, not of the *business* of this world. To make such an application of this passage in exposition, or in popular address, is a misinterpretation of the apostle's language. *P*

Ver. 16. *Be of the same mind one toward another.* This is a very precious and most important injunction. Its full signification is scarcely brought out in our version. It signifies that Christians are under all circumstances to regulate their words and conduct to and toward each other by the most delicate feelings of kindness and forbearance. All bitterness, envy, and strife are to be systematically avoided. Alas! how seldom do the members of different churches and sects act upon this principle! *P*

Ver. 18. *If it be possible*, &c. Never be the aggressors; never refuse a reasonable apology: be always ready to forgive: and sacrifice, as far as justice to others will permit, both your feelings and interests, for sake of peace. *C*

Ver. 20. Some think the apostle to mean, that as 'coals of fire' fuse the hardest metals, so acts of undeserved kindness will soften the hardest heart. But the original, quoted from Pr. 25. 21, 22, can give no such meaning; and the fact that the continued beneficence of our Lord had no such meliorating influence on the hearts of the Jews, shows that the passage is to be interpreted according to the obvious meaning of the words—to wit, that the benevolence of Christians towards their enemies will aggravate both their guilt and their punishment. *C*

Ver. 21. *Be not overcome of evil.* 'To yield to anger would be to be conquered by an enemy. He acts as the Christian who yields not to anger, but remains without wrath under insult and ill treatment.' *Haldane.*

REFLECTIONS.—God's endearing mercies should powerfully promote our grateful dedication of ourselves to him and his service. And it becomes professed Christians to have their hearts weaned from the profits, pleasures, and cares of this present world, and from its sinful practices and customs, and to labour after a thorough conformity to the image of God, and an experimental, practical, and approving acquaintance with everything good. It is very honourable when, amidst great gifts, graces, and services, we keep up humble thoughts of ourselves and a high esteem of others, and account whatever we have as freely bestowed on us for the good of the church. Great is the kindness of Christ in so plentifully providing gifts, graces, offices, and officers, for the edification of souls. And it is delightful when all, with integrity, diligence, and cheerfulness, are employed for that end. O! what undissembled and ardent love to God and man; what hatred of everything evil; what diligence in our callings; what joyful hope of eternal happiness; what patient resignation; what fervent and persevering prayer; what cheerful liberality; what profound humility; what cordial sympathy; what harmonious concord and peacefulness; what disinterested returning of good for evil—is necessary to enter into the character of a *Christian!* And great is the grace and power of God which is necessary to work all these in our heart and life.

CHAPTER XIII. Ver. 1. And whether ye be Jews or Gentiles, ministers or people, see that ye conscientiously submit to and cheerfully obey the civil governors who rule over you, in everything lawful; for they are advanced to their dignity by the providence of God, derive their whole authority from him as the supreme Governor of the world, and therefore ought to be acknowledged and obeyed as his deputies and vicegerents. 2. Whoever therefore they be, and of what religious profession or worldly circumstances soever, who, in their private capacity, oppose any lawful command of the civil government which is providentially set over them, and in a seditious and treasonable manner endeavour to disturb, defame, and subvert it, they rebel against the authority of God himself, and oppose an ordinance which he has appointed in his law, natural and revealed, for the protection, safety, and welfare of mankind, and expose themselves to severe punishment from their rulers, and to the everlasting wrath of God who appointed them. 3. For according to the end of their institution, civil rulers are not authorized by God to punish men for or deter them from anything truly good and lawful, but to restrain and punish what is manifestly injurious and disturbing to the commonwealth, and dishonourable to God their supreme Governor, for the caution of others, and to preserve them from the like conduct. If therefore you would be safe from all danger of punishment by them, always live quietly and peaceably, in all godliness and honesty, doing what is morally and politically good; and then you may ordinarily expect the protection, commendation, and encouragement of magistrates, instead of their severe resentment. 4. For by the very nature of their office, magistrates are God's deputies, whom, for the common benefit of mankind in this imperfect state, he has authorized to suppress vice, immorality, and profaneness, and to maintain his honour, as the Lord of the world, and the natural, civil, and religious rights of their subjects. If therefore you violate the moral and political laws of their government by doing what tends to dishonour, weaken, or destroy it, you expose yourselves and families to the most dreadful consequences, magistrates being obliged, as the deputies of God, to punish such as are turbulent or chargeable with any other notorious crimes. 5. Ye are therefore bound to pay all due subjection and obedience to magistrates, not only for avoiding that punishment which they are able and bound to inflict upon the injurious and rebellious, but chiefly from a principle of

9 *Let*[f] love *be* without dissimulation. [r]Abhor that which is evil; cleave to that which is good.

10 *Be*[s] kindly affectioned one to another with brotherly love;[5] in[t] honour preferring one another;

11 Not[u] slothful in business; [v]fervent in spirit; [z]serving the Lord;

12 Rejoicing[a] in hope; [b]patient in tribulation; [c]continuing instant in prayer;

13 Distributing[b] to the necessity of saints; given to hospitality.

14 Bless[c] them which persecute you: bless, and curse not.

15 Rejoice[d] with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate.[6] Be[e] not wise in your own conceits.

17 Recompense[g] to no man evil for evil. Provide[h] things honest in the sight of all men.

18 If[i] it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, [j]avenge not yourselves; but *rather* give place unto wrath: for it is written, [k]Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore[l] if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be[m] not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 *Subjection, and many other duties, we owe to the magistrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

LET every soul [a]be subject unto the higher powers. For there is no power but of God: the powers that be are ordained[1] of God.

2 Whosoever[b] therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For[c] rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is [d]the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore[e] *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render[g] therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; [h]fear to whom fear; honour to whom honour.

8 Owe[i] no man any thing, but to love one another: [j]for he that loveth another hath fulfilled the law.

9 For this, [k]Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [l]Thou shalt love thy neighbour as thyself.

10 Love[n] worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that [o]now *it is* high time to awake out of sleep: for [p]now *is* our salvation nearer than when we believed.

12 The[q] night is far spent,[2] the day is at hand: let us therefore [r]cast off the works of darkness, and let us put on [s]the armour of [t]light.

13 Let[u] us walk honestly,[3] as in the day; [v]not in rioting[4] and drunkenness, [z]not in chambering and wantonness, [a]not in strife and envying.

14 But [b]put ye on the Lord Jesus [c]Christ, and [d]make not provision for the flesh, to *fulfil* the lusts *thereof.*

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religion and conscience towards God, regarding their office as his ordinance, and themselves as his deputies, placed over you in his providence, and acting in his name and authority, in all their lawful injunctions, to whom, as guardians of the state under himself, he requires you to be subject. 6, 7. And since they are the deputies of the most high God, who, by virtue of their office and power derived from him, lay out themselves continually for the security of the rights and liberties of their good subjects, and the restraint and punishment of malefactors, make conscience of honestly paying whatever taxes are laid upon you for the support and dignity of government; and always labour to cultivate a becoming reverence and esteem of them in your minds as your political fathers and lords; and manifest it in every proper expression of outward homage, honour, or respect. 8-10. Never be either backward or dilatory to pay the tax you owe them or the debt you owe any other; and never think the just debt of love which you owe to all mankind fully paid, but in all circumstances, and by all proper means, desire, contrive, and labour how to exercise it best for their advantage.—For in love to our fellow-creatures in its due latitude and fervour, as founded upon and springing from our love to God, and from a sense of his love to us in Christ, we really fulfil all the commandments of the second table of the moral law relative to chastity, preservation of life, furtherance of wealth, maintenance of truth, charitable contentment, and relative duties; for whenever unfeigned and fervent love reigns in the heart, it sweetly and powerfully restrains from desiring, designing, or willingly doing anything hurtful, and constrains to the performance of every kind office to every one: and so is radically and intentionally a compliance with all the duties of the second table of the law, and will render a man sincerely desirous of and diligent in performing them. 11. And the more careful ought we to be in cultivating this comprehensive duty of love, as now, under the light and grace, assistances and encouragements to the gospel dispensation, it is high time for us to shake off all our sloth and carnal security, that Jesus Christ may not, in death or judgment, find us asleep; for now our deliverance from persecution, and chiefly our complete salvation in heaven, is much nearer than when we first believed on him for it. 12. And since not only this night of our outward troubles, but also of our ignorance, unbelief, and sinful courses, is now far spent, and the day of gospel light hath begun to dawn in our souls, and the day of complete redemption is at hand, let us labour to mortify our shameful lusts, and shun every sinful and dangerous practice, and daily grow in and exercise the precious, pure, heart-comforting, and adorning graces of God's Spirit, in opposition to the temptations and terrors of sin, Satan, and the world. 13. Let us constantly, uniformly, and progressively behave in a manner suited to our Christian character, and the privileges which we enjoy or expect—carefully avoiding all excessive feasting and carousing, revellings, and debaucheries; all whoredom in heart, looks, words, actions, or dress; all angry contentions and brawlings; and all envying or grudging at the prosperity of others. 14. And, on the contrary, let us by faith constantly receive, profess, and improve the Lord Jesus Christ, as our head and husband, &c., made of God unto us righteousness and sanctification. Let us study to be conformed to him in heart and life, as a mean of rendering us meet for the heavenly blessedness, and of recommending him to all around us; and let us never inordinately consult, care, or provide for our body, to the neglect of our spiritual concerns; nor contrive what may promote or gratify our sinful inclinations.

Ver. 1. The apostle does not speak of forms of government—which even in Israel, under divine authority, were various—but of *powers*, which he attributes directly to the appointment, and not mere permission, of Almighty God. Ps. 62. 11. *C.*

Ver. 2. That scriptural non-resistance to civil rulers does not necessarily include compliance with every command and requirement, may be seen from Ac. 4. 18, 19: 5. 28, 29, 42, where Peter and

CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that[a] is weak in the faith receive ye, *but* not to doubtful disputations.[1]

2 For [b]one believeth that he may eat all things: another, who is weak, [c]eateth herbs.

3 Let[d] not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who[e] art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make[2] him stand.

5 One[g] man esteemeth one day above another: another esteemeth every day *alike*. [h]Let every man be fully persuaded[3] in his own mind.[4]

6 He that regardeth[5] the day, regardeth *it* [i]unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for [j]he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For[k] none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For[l] to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But [m]why dost thou judge thy brother? or why dost thou set at nought thy brother? for [o]we shall all stand before the judgment-seat of Christ.[6]

A.M. cir. 4064. A.D. cir. 60.

CHAP. XIV

[a] Is.42.3,35.4.2 Eze.34.4,6 Mat.11.12,15.14.17, Co.8.11,9.22.

1 Or, *not to judge his doubtful thoughts.*

[b] 1 Co.10.25,1 Ti.4.3, Titus 1.15.

[c] Da.1.12,Le.11.10-24.

[d] Ac.10.34,44.Col.2.16.

[e] 1 Co.4.4, Ja.4.11, 12.

2 Will make, as ch. 4.21; 11.23. He. 2.18. ver.3. Is.40.29.

[f] Ga.4.10.Col.2.16.

[g] Phi.3.15.ver.23.

3 Or, *assured.*

4 We are not to take the opinions, convictions, or acts of others as our guides. We are not to attempt to *force* our views on points *not essential* upon others. Every man is to think for himself. He is bound to follow the dictates of his own conscience after using all available means for its guidance and enlightenment.—*P.*

5 Or, *observeth.*

A.M. cir. 4064. A.D. cir. 60.

1 2 Co.1.23. 1 Pe.4.11.

[i] 1 Co.10.26,28.Mat.14.19,15.36.26.26 1 Ti.4.3,4.

[j] 2 Co.5.13,20 Ga.2.20. [k] Co.5.14, 2 Ti.2.11, 1 Pe.4.2, Ep.2.10, Phi.1.21-23.Re.14.13

[l] Ac.10.42. Re.1.18. [m] Co.4.5. Ja.4.11, 12. Mat.7.1,2. Lu.6.37. Ro.2.1,3. Phi.2.9-11.

n ver.3,4.

[o] 2 Co.5.10. Ec.12.14. Mat.25.31, Jn.5.22, Re.20.12.

6 Since 'we must all stand before the judgment-seat of Christ;'—since the words of Is.45.23 (which are spoken in the person of JEHOVAH, besides whom 'there is no God,' ver. 21) are by the apostle distinctly applied to Christ;—and since those who 'must stand before the judgment-seat of Christ,' stand there that each may 'give account of himself to God,' it surely follows that Christ is Jehovah, besides whom there is no God.—*C.*

John went peaceably to prison, but peremptorily refused, even by silence, to comply with the ungodly prohibition of the Sanhedrim. *C.*

Ver. 4. This is the proper description of the civil magistrate:—(1) He is God's minister—God's servant—bound, appointed, to obey him. (2) The first object of his appointment is to do good to them that do good, ver. 3, and good in every form in which it is possible for the power of man to attempt or effect it. (3) He is invested with sufficient power for restraint of the wicked, and also for redressing and avenging wrong. *C.*

Ver. 8. *Owe no man anything*—when it is a debt of respect and honour which every right-hearted man can pay; and when it is a debt of money, owe nothing that present means, diligence, frugality, and self-denial can enable you to pay. *C.*

Ver. 11. *And that knowing the time.* Rather, 'and especially (attend to all these holy duties) knowing the time' which is quickly passing away, and calling upon us hourly to redeem it, Ep. 5.16, saying, 'Awake out of sleep, for now is our salvation (our complete deliverance from this body of sin and death, ch. vii.) nearer (its consummation in victory over the last enemy, 1 Co. 15.26) than when we believed.' *C.*

REFLECTIONS.—Divine is the appointment, and advantageous the right exercise, of magistracy. And what a promoter of the peace, order, and happiness of nations is the Christian religion! While it directs rulers how to discharge their high trust as deputies of God, it requires the subjects to revere, honour, obey, support, and reward them as such.—An exact honesty in the contracting or payment of debts ought to mark every Christian. And Christian love to our neighbour is a permanent duty, and an amiable and powerful restraint from vices, and constraint to everything virtuous. No murder, adultery, theft, falsehood, covetousness, or relative disorder, can consist with it. But how imperfect, dark, dangerous, and transient is the present state of things on earth! Great is the mercy that eternal happiness daily approaches nearer to every believer. The faith and contemplation of these things should make us effectually to shake off our sinful indolence and unconcern; to avoid and abhor luxury, uncleanness, strife, and envy; and to receive Jesus, and his righteousness and grace, that we may be always perfecting holiness in the fear of the Lord.

CHAPTER XIV. Ver. 1. And whereas there are different opinions among you about the continued obligation of some ceremonial rites of the Old Testament dispensation, I earnestly entreat you Gentile believers, who have more distinct views of the liberty of the gospel dispensation, to admit to your church-fellowship and intimate friendship such Jews as still have some prejudices and scruples with respect to the abolition of these ceremonies, and beware of troubling them with perplexing disputes about meats, days, or things equally trivial; as these tend rather to puzzle and disquiet their minds than to godly edifying: 2. For some Gentile or other converts, who plainly perceive the abolition of the ceremonial law, have freedom in their own mind to eat every kind of wholesome food; and some Jewish or other converts, through the prejudice of education, think that the Mosaic rules relative to food are still binding; and hence, when they eat with Gentiles, are afraid to eat any flesh at all. 3. In this case let Christian charity and forbearance be exercised on both sides; for God bears with the weakness of the one, and hath accepted and taken the other into his family and church without any regard to ceremonial observances. 4. It is therefore very improper for any of you presumptuously to judge and condemn those whom God hath accepted and approved in their conduct; it is to God, not to you, they are accountable, and by him their state must be decided; and he, having accepted and admitted them, shall establish them in the faith and fellowship, comfort and holiness, of the gospel, and make them to stand with boldness in the last judgment.—5. Some think that the ceremonial seasons ought still to be regarded and religiously observed: others who have clearer views of the gospel state of the church are persuaded that no day but the Christian Sabbath ought to be distinguished from others. 6. As the regarders of the Jewish festivals do it from a principle of conscience towards God, and in obedience to what they think to be still his command, and in honour of Christ, who, they conceive, hath confirmed all the ancient institutions of Moses: and as they who do not observe these days forbear from a principle of conscience towards God, with a view to his glory, and to the honour of Christ's having fulfilled and abolished the whole ceremonial laws: so that they who eat every sort of wholesome food aim at the honour of God and of Christ, who is Lord of all; and in asking a blessing on their food, give him thanks for allowing them freely to eat whatever is most suited to their conveniency, necessity, and innocent delight; and they who refrain from the meats anciently prohibited, do it with an upright intention to glorify God and Christ, in submitting to his authority in these ancient laws, and which they suppose still binding: and are thankful that enough besides is afforded them by Providence: it is therefore proper that they should, in a Christian manner, bear with one another. 7. None ought, and no true believer will dare, to live as if he were his own lord and master, making his own humour the rule, or his own honour, profit, or pleasure the end of his life: and none ought to make, and no real Christian will make, his own ease or honour the end of his death. 8. For in whatever form or time we live, it ought to be in obedience to the command of Christ, and in order to serve and honour him in all that we think or say, do or suffer; and whether we be cut off by a violent or natural death, it ought to be undergone with resignation to the will and appointment of Christ, who died for us; and with a faithful commitment of our departing spirits into his hand, and a desire to glorify him and his truths, and the power of his grace, in the manner of our death; and to depart and be for ever with him. Whether therefore we live or die, we all ought to consider ourselves as Christ's property, and at his disposal, and relying upon him, labour to glorify him in our bodies and spirits. 9. For to this very end Christ at his Father's commandment laid down his life as an atoning sacrifice for sin, and rose from the dead, and ascended to heaven, that, as Head over all things to his church, he might have an absolute, universal, and loving dominion over them that are dead, or that are, or ever shall be, alive on the earth; and might have full power to direct, support under, and sweeten death to all people, as well as bestow everlasting life upon all who believe. 10. Why then should any of you judge, condemn, and think meanly of your Christian brethren about matters which are in themselves indifferent, when all of us shall in a little time appear before the judgment-seat of Christ, and have all our dispositions, tempers, thoughts, words, and actions judged by him, and our eternal state of misery of happiness fixed in correspondence thereto? 11, 12. For as Christ, to show the irreversible nature of his purpose in this point, has sworn by himself, that every one of mankind shall be obliged to own him as the great God and Judge of all, to whom they are accountable, and by whom their eternal state must be decided, it is plain that all of us, both Jews and Gentiles, of every rank, character, or profession, shall be called to account in the last judgment, not for our neighbours' mistakes and miscarriages, but for our own faith and practice. 13. Let none of us therefore invade Christ's prerogative, by taking upon us to censure and condemn one another; but let us all take care that we never, by a free use of that which is lawful in itself, grieve or ensnare our Christian brethren, or draw them into sin, by tempting them either to go into uncharitable censures, or to do that with a doubting conscience which we do with a satisfied mind. 14. For my part, I know, upon the authority of Christ, and the nature and design of his death, which was to reconcile and take away all religious distinctions between Jews and Gentiles, and to remove the curse which the fall had brought upon our created enjoyments, that no sort of food is in its own nature morally, or now any longer ceremonially, unclean; yet, if any one should think any particular sort of food forbidden by God, his eating of it would violate the dictates of his conscience, and so defile it, by doing what it represented as sinful. 15. Yea, if ye yourselves were ever so fully persuaded that you might eat whatever food comes in your way; yet, if your Christian brethren through weakness should be troubled and offended at it, it would be very unkind and uncharitable in you, if ye knew their scruples, to persist in using your liberty before them. Never dare to stagger the faith, wound the conscience, destroy the peace and comfort of a brother, or draw him into damnable sin, for whom it appears Christ, in infinite love, laid down his life. 16. Take heed that your lawful liberty in the use of meats or other indifferent things be not reproached as licentiousness through your imprudent and unseasonable use of them to the scandalizing of your weaker brethren. 17. But, after all, the nature, glory, and blessedness of the gospel dispensation, or of the kingdom of grace thereby erected in men's hearts, do not consist in any circumstantial and external things, but in the mind of Christ imparted, in true holiness of heart and life, in a solid peace in our own souls, and a peaceful temper and carriage towards others, under a sense of God's being reconciled to us through Christ; and in those supernatural and divine comforts which the Holy Ghost imparts to us through the Word. 18. And whoever, in these substantial points of vital religion, behaves as a faithful servant of Christ, obedient to him, dependent on him, and aiming at his glory, is, through him, acceptable to God in his person and services, and is approved by all good and wise men as a sincere Christian, whatever be his opinion in things indifferent.

11 For it is written, [p]*As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then [q]every one of us shall give account of himself to God.

13 Let[r] us not therefore judge one another any more: but judge this rather, [s]that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I[t] know, and am persuaded by the Lord Jesus, that *there is* nothing unclean[7] of itself: but to him that esteemeth any thing to be unclean,[7] to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou [u]not charitably.[8] Destroy not[9] him with thy meat, [v]for whom Christ died.

16 Let[x] not then your good[1] be evil spoken of:

17 For[y] the kingdom of God is not meat and drink;[2] but [z]righteousness, and peace, and joy in the Holy Ghost.

18 For[a] he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let[b] us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For[c] meat destroy not [d]the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It*[e] *is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou [g]faith? have *it* to thyself before God. [h]Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth[3] is damned if he eat, because *he eateth* not of faith: for [i]whatsoever *is* not of faith is sin.

CHAPTER XV.

1 *The strong must bear with the weak.* 2 *We may not please ourselves,* 3 *for Christ did not so,* 7 *but receive one the other, as Christ did us all,* 8 *both Jews* 9 *and Gentiles.* 15 *Paul excuseth his writing,* 28 *and promiseth to see them,* 30 *and requesteth their prayers.*

WE then[a] that are strong[1] ought to bear[2] the infirmities of the weak, and not to please ourselves.

2 Let[b] every one of us please *his* neighbour for *his* good to edification.

3 For[c] even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For[d] whatsoever things were written aforetime were written for our learning; that we through patience and comfort of the scriptures might have hope.

5 Now[e] the God of patience and consolation grant you to be [g]like-minded one toward another, according to[3] Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the [h]Father of our Lord Jesus Christ.

A.M. cir. 4064. A.D. cir. 60.

[p] Is.45.23. Phil.2.10. Re.5.13.
[q] Mat.12.36. Lu.16. 2. Ro.14.7,8. Pe.4.5. 1 Co.3.8,13-15. 2 Co.5.10. Ga.6.4,5.
[r] ver.3,4. Mat.7.1,2. Ja.4.11,12.5.9.
[s] 1 Co.8.9,10. 2 Co.6.3. Mat.18.7-9. Lu.17.1.
[t] Ac.10.15. Mat.15.11. 1 Ti.4.4. Tit.1.15. 1 Co.8.4-13.
[u] Or, *contrary.*
[v] 1 Co.11.24,28. ver.20.
[x] Or, *according to charity.*
[y] 1 Co.4.20. Lu.17.21. 1 Th.2.8. Ga.5.6. 1 Co.8.8. ch.2.28,29. He.13.9.
[z] See note [1] in second column.
[a] Mat.6.33. 2 Co.5.21. ch.5.1. 1 Ti.1.13. Jn.14.17. 16.33. 2 Co.1.12. He.5.7-9. 1 Pe.1.8. 2.5,12,15. 3.13. Ga.5.22. 1 Th.4.3-7.
[b] Ac.24.16. Phi.1.10. 1 Co.10.32. 2 Pe.3.11-14. 1 Co.14.26. 1 Pe.2.5,12-15. 4.10. 1 Jn.3.16.
[c] ch.14.15. Ps.34.14. Phi.3.16. He.12.14. 1 Co.14.12,26. Co.12.19. Ep.4.29. 1 Th.5.11. 1 Pe.3.11. 2 Co.13.11.
[d] ver.14,15. Mat.15.11. 1 Co.10.6,11. Jd.23. Tit.1.15. ver.13.
[e] ver.15. Ep.2.10.
[f] 1 Co.8.13. Mat.18.6-10. Lu.17.2.
[g] Let not the liberty you enjoy under the gospel, of eating things forbidden in the law of Moses, be evil spoken of, as if you were influenced by mere appetite.
[h] but know by your self-denial that you are influenced by a higher and better motive — the peace and edification of your brother. — C.
[i] ver.5,14.
[k] 1 Sa.3.21. Ac.23.1. 24.16. 2 Co.1.12.
[l] *It discerneth and putteth a difference between meats.* Tit.1.15. ver.5,14. or staggers, ch.4.20. Ja.2.1.
[m] He.11.6.

CHAP. XV.

[a] Ex.23.5. ch.14.1. 1 Co.9.22. Ga.6.1,2.
[1] *Strong* is here applied to those mature Christians who were so firmly established in the liberty of the gospel as to know they were released from Jewish distinctions of meats and days. — C.
[2] *To bear.* As a strong traveller lends his arm to the weak, or takes his burden upon his own shoulder. — C.
[b] ch.14.19. 1 Co.9.19. 13.5. 10.24,33. Phi.2.4.
[c] Is.53.4,5. Mat.26.39. Jn.5.30. 6.38. Ps.69.9. 40.8. 50.15.
[d] ch.4.23. 1 Co.10.6,11. 2 Ti.3.16,17. 2 Pe.1.19,20. He.13.5. Ac.17.4. 1 Co.10.11. 9. 1 Co.9.25.
[e] Ex.34.6. 1 Co.1.3. Ps.80.3,19.
[f] 1 Co.1.10. ch.12.16. 1 Pe.3.8. 2 Co.13.11. Ac.2.42. 4.32. Ep.4.3.
[g] Zep.3.9.
[h] 2 Co.1.3. Ga.1.1. Ep.1.3. 1 Pe.1.3.
[1] *Or, after the example of.*

* True religion does not consist in external observances — in fasts and feasts, and religious ceremonies, and as essentials partaking of it is something far deeper and holier. It has its seat in the heart, and it appears clothed in the graces of love, peace, purity, and joy. — *P.*

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19. Let us therefore, instead of laying any stress upon, or contending about, such things, labour to pursue what tends to promote our own inward peace and prosperity, and an amicable temper and conduct towards our brethren in Christ; and to propagate such opinions and practices as may strengthen one another in faith and love, hope and holiness. 20. Never, for the sake of meats, or such like indifferent things, obstruct that harmony, love, and peace, spiritual edification and comfort, which the Holy Ghost produces and delights in. All meats may now indeed be eaten without defilement to the conscience, and to every true believer they are cleansed from the curse brought on them by sin; but it is very sinful and injurious for professed Christians to abuse their liberty in even eating them, or doing things indifferent, when they know it will grieve and stumble a tender-spirited brother. 21. In such cases it is right, kind, prudent, commendable, and well-pleasing to God, to abstain from whatever has any tendency to stumble, discourage, prejudice, weaken, or grieve any of our Christian brethren, or ensnare them into rash censuring or sinful compliances. 22. If therefore ye be fully persuaded that ye may eat all manner of wholesome food, and neglect the observance of the ceremonial festivals, hold it fast, and act according to it on all proper occasions, as in God's sight, and with a view to his glory. Happy is that Christian whose conscience can approve his conduct in every point, as both lawful and expedient. 23. But he who eats meats, or practises anything indifferent, while he doubts of the lawfulness of it, is condemned in his own conscience and by the Word of God; for, in all matters of a religious nature, it is very sinful for us to practise or comply with anything which we do not believe authorized by the Word of God, being at once a contempt of what we allow to be his law and our only rule of faith and practice, and a violation of the restraints of our own conscience.

Ver. 1. *Him that is weak in the faith.* Holding things indifferent, such as observance of days and abstinence from particular kinds of food to be matters of paramount importance.—*But not to doubtful disputations.* Not to harassing controversy on the points where he is ignorant—but rather to strengthen him in those things which he understands, to edify him in love, so that he may be won to a love of all the truth by the loveliness of his intercourse with those who profess it. See ch. 15. 2. *C.*

Ver. 2. *Another eateth herbs.* Not as some suppose for fear of eating meat polluted by having been offered to idols, for any man could make himself certain that meat was not so offered, but from the ascetic principle carried so far as to render even eating a species of fasting. *C.*

Ver. 3. 'The strong' is warned against despising; 'the weak' against judging; and both, being in faith, are mercifully accepted of God. Therefore, 'let not the weak judge him that eateth: for God who is judge of all hath received him.' *C.*

Ver. 17. This "righteousness" is interpreted by Haldane, not of "the righteousness of God imparted to the believer, but of that righteousness of which he is the subject." And as "peace and joy in the Holy Ghost" are received not merely as gifts, but as powers by which God establishes and maintains a kingdom in the human heart—so righteousness, though a gift (ch. 5. 17), is also viewed as a similar power by which grace reigns unto eternal life, ch. 5. 21. *C.*

REFLECTIONS.—With great care ought we to extend church-fellowship as far as can tend to the honour of Christ and the mutual edification of church-members in faith and holiness. And no lesser differences, which do not affect the system of divine truth, or the vitals of religion, ought to hinder our mutual intimacy. We have all need to beware of an uncharitable, disdaining, and censorious spirit, and earnestly should we be concerned to comfort ourselves in God's love to us, and to approve ourselves to him, and to our own conscience, in the view of our appearance before his awful tribunal. What reverential thoughts ought we to entertain of Jesus Christ as the great God and Judge of the world! And in the view of his impartial and final judgment with diligent care should we by faith live on his person and fulness, and to his glory, and avoid all uncharitable judging or offending the weakest of his apparent members. Yea, it becomes us always to act from principles of faith and a good conscience in all things, and to promote each others' edification and peace; and always to remember the excellency and spiritual nature of the blessings of his kingdom, that it consists not in anything external, but in righteousness, peace, and joy in the Holy Ghost.

CHAPTER XV. Ver. 1. Such of us therefore as are established in the faith of the gospel liberty, or who have arrived to greater measures of knowledge and grace, ought, from a compassionate and tender regard to our Christian brethren, whose faith is staggering, and whose judgment and other spiritual attainments are but small, to be meek, forbearing, and patient towards them, and should make kind allowances for, and endeavour to relieve them, under their prejudices, doubts, and fears, rash censures, and conscientious scruples, and not aim at gratifying our own inclinations, much less our own humour, pride, and passions: nor ought we to do anything which is barely lawful in itself at the expense of offending and injuring the tender minds of others. 2. Let each of us therefore labour to behave towards our fellow-Christians and neighbours in such a condescending and engaging manner as will best soften their temper, instruct and win them, and make their souls to grow in grace and knowledge, comfort and holiness, to complete salvation. 3. For even our blessed and all-sufficient Lord Jesus did not indulge his own ease or pleasure, or seek his own safety or honour, to the neglect of others, when here upon earth; but, to promote our salvation and his Father's honour, condescended and denied himself in numberless instances, and freely submitted to all manner of hardships, sufferings, disgraces, and malignant and blasphemous reproaches, as is represented through David as a type in Ps. lxix. 4. And whatever things were written in the Old Testament by the inspiration of the Spirit of God, were written, not only for the instruction of our ancestors, but for ours also, that by means of its types, prophecies, histories, and examples, as well as doctrines and laws, we might be excited, animated, and encouraged to proper patience under our troubles, and made partakers of the joys of faith, the peace of a good conscience, and the comforts of the Holy Ghost, in order to confirm our well-grounded hopes of all needful grace from God now, and glory hereafter. 5. In order therefore to your dutiful and successful improvement of the Scripture, may that God who is infinitely patient and long-suffering, and who is the author, fountain, and giver of all Christian patience and spiritual comfort, grant you a harmonious, tender, and peaceful disposition towards each other, that you may be entirely united in all doctrines and duties which belong to your Christian state and character according to the example and command of Christ, and as may be most for his glory, and acceptable to God through him; 6. That, under the influence of the Holy Spirit, ye may, with united hearts and voices, cordially agree in your profession, worship, and practice, to advance the

7 Wherefore [a]receive ye one another, as Christ also received us, [b]to the glory of God.

8 Now I say that [c]Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers;

9 And[d] that the Gentiles might glorify God for *his* mercy; as it is written, [e]For this cause I will confess to thee among the Gentiles, and sing unto thy name.[4]

10 And again he saith, [f]Rejoice, ye Gentiles, with his people.

11 And again, [g]Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, [h]There shall be a root of Jesse,[5] and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the [i]God of hope [k]fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And[l] I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the[m] more boldly unto you in some sort, as putting you in mind, because of [n]the grace that is given to me of God,

16 That I should be [o]the minister of Jesus Christ to the Gentiles, ministering the gospel of God, [p]that the offering up[6] of the Gentiles[7] might be acceptable, being sanctified by the Holy Ghost.

17 I[q] have therefore whereof I may [r]glory through Jesus Christ in those things which pertain to God.

18 For[s] I will not dare to speak of any of those things which Christ hath not wrought by me, [t]to make the Gentiles obedient, by word and deed,

19 Through[u] mighty signs and wonders, by the power of the Spirit of God; [v]so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, [w]so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, [x]To whom he was not spoken of, they shall see; and they that have not heard shall understand.

22 For which cause also [y]I have been [z]much hindered from coming to you.

23 But now having no more place in these parts, and having [a]a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be [b]brought on my way thitherward by you, if first I be somewhat filled with your *company*.[1]

25 But[c] now I go unto Jerusalem to minister unto the saints.[2]

26 For[d] it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them, verily; and their

A.M. cir. 4064. A.D. cir. 60.

[a] Ch. 14. 1. Ep. 4. 2. Col. 3. 13. 1 Th. 5. 15.
[b] Ver. 8, 9. 1 Co. 10. 31. 1 Pe. 4. 11.
[c] Mt. 15. 24. Jn. 1. 11. Ac. 13. 23, 32, 33. Ch. 3. 3, 4. 2 Co. 1. 20. Ac. 10. 45.
[d] 1 Jn. 4. 19. Ch. 11. 25, 32. Ep. 2. 11, 12. 1 Pe. 2. 10.
[e] Ps. 18. 49. 2 Sa. 22. 50.
[4] See note, 2 Sa. 22. 50.
[f] De. 32. 43. Ps. 67. 4. 97. 1. 117. 1. Is. 44. 23. Re. 7. 10. 19. 1, 3, 6.
[g] Ps. 117. 1. Re. 19. 5. [5] *A root of Jesse.* Rather, "the root," the promised seed arising in human nature from Jesse the root, and not, as science and not about itself. ch.
[h] Is. 11. 10. Ps. 2. 8. 72. 8. Ps. 2. 1. Ti. 3. 16. 1 Pe. 1. 1. Ph. 3. 16. 1 Th. 1. 9. 1 Th. 5. 14. Re. 5. 9. 21. 24. 22. 16. Is. 9. 2, 3. 2 Pe. 1. 19. 1 Jn. 2. 22. Ph. 3. 7, 8. Col. 2. 10. Ep. 5. 9. 1 Co. 8. 1. 2. 10. Ga. 5. 22. 23. 1 Th. 5. 14. Ho. 10. 12.
[i] Ro. 5. 5. 2 Pe. 1. 21. 1 Co. 6. 19. 2 Co. 1. 22. He. 13. 20. 1 Th. 1. 5. 2 Ti. 1. 6. 1 Th. 4. 8. Jude 20.
[k] Ch. 5. 5. Ep. 3. 19. Ch. 14. 17. 1 Pe. 4. 14. 1 Jn. 1. 4. 2 Co. 1. 10. Ga. 5. 22. Ac. 13. 52. Ch. 5. 2. Ep. 5. 18. Ph. 1. 11. 1 Th. 1. 6. Ac. 15. 29. [6] *Or, sacrificing.* [7] *The offering up (sacrifice) of the Gentiles* specially means that "presenting of their bodies as a living sacrifice," which the apostle describes them to render, ch. 12. 1.—G.
[l] Ver. 8 and 9 give a reason for the exhortation contained in ver. 7. That exhortation is in substance, that Jews and Gentiles, people of different races and parties, however much opposed in

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days past—ought to live in harmony as Christian brethren. And the reason is,—Christ came into the world to fulfil the promises of God to the Jews on the one hand, and to bring in the Gentiles to the Kingdom of God on the other.—P.
[m] 2 Co. 12. 11. Ps. 117. 1. 2 Co. 2. 14—16, with Ho. 5. 1.
[n] Paul might, and did, legitimately glory not in himself, but in those in whom Christ had achieved, in his hands (see ver. 17), whereby sinners had been rescued from Satan, and confirmation, and death, dedicated to God, and ascribed to the beloved.—G.
[o] Ph. 2. 14. 1 Co. 10. 32.
[p] Ch. 12. 1. 1 Co. 6. 11. Ga. 2. 8. 1 Co. 1. 2. 1 Co. 10. 14. 15.
[q] Co. 10. 13—16. 2 Co. 11. 12. 1 Co. 9. 15. Ep. 3. 8. 1 Co. 15. 9. Ep. 3. 8. 20.
[r] Is. 45. 25. 1 Mar. 22. 12. Mat. 28. 19. Ep. 2. 8.
[s] ch. 1. 13. 1 Th. 2. 18. Ac. 27. 11.
[t] Or, *many words or ofttimes.*
[u] 2 Co. 12. 12. 1 Th. 1. 5. Ac. 15. 12. Ac. 2. 43. 4. 30. 5. 12. 6. 8. 8. 6. 13. 9. 15. 14. 3. 19. 11. 21. 19. 28. 9.
[v] This is one of the few incidental remarks which enable us to fix the date of the epistle, and the place where it was written. In Ac. 19. 21 Paul's purpose to go to Jerusalem is mentioned, and in ch. 20. 17 he speaks of it as having been carried out.—P.
[w] 1 Co. 16. 1. 2 Co. 8. 1. Ac. 11. 27—30. 1 Co. 9. 11. Ga. 6. 6. ch. 12. 13.

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honours and show forth the praises of God, as your God in Christ, who is the centre of all our spiritual union and fellowship.—7. Notwithstanding therefore your different opinions about matters of little importance, let the endearing example of our great Lord and Saviour in bearing with our infirmities who are believers, and receiving us into favour, union, and communion with himself and his Father, influence you cordially to embrace one another as brethren, without distinction of nations or parties, that ye may glorify God by your harmoniously walking together in faith and love, and in the fellowship of the gospel, till ye arrive at all possible perfection in his glorious presence for ever. 8–12. And to show you how Christ has admitted both Jewish and Gentile believers to equal privileges and blessings, without making any distinction under the gospel state, observe, on the one hand, how he sprung from, and appeared as a member and minister of, the Jewish church, and taught, obeyed, and suffered, to display the faithfulness of God, and to ratify, establish, and render efficacious the gracious promises which had been made to the ancient patriarchs Abraham, Isaac, and Jacob;—and, on the other, that many of those promises spoken by David, Moses, and Isaiah represent Christ as publishing the truths of God to the Gentiles, and bringing them into his church, as joyful and grateful members thereof, subjected to him as their Head, and trusting in him as their Saviour, along with the Jews. It is therefore proper that both parties should receive each other with all readiness of mind as their brethren in Christ. 13. Now may that gracious God, who is the object, ground, and author of all that hope which we, whether Jews or Gentiles, have of spiritual and eternal blessings, plentifully enrich and satiate you with all sorts of divine joys and comforts, and with an abiding, solid, and evangelical peace in your own souls, and with one another, in the lively exercise of faith in Christ and the promises of the everlasting covenant, that ye may not only have a good but full and assured hope of future blessedness through the powerfully enlightening, strengthening, witnessing, and confirming operation of the Holy Ghost! 14. And indeed I am firmly persuaded that ye, my dear Christian brethren, are abundantly endowed with such benevolent graces of the Spirit as dispose you to mutual kindness in your temper and behaviour one towards another, and with such knowledge of all things necessary to salvation as renders you capable of instructing each other in the most important truths of the gospel, and of admonishing and exciting one another to everything truly virtuous. 15, 16. I have nevertheless written with the greater plainness and freedom on the head of your Christian liberty and obligations to mutual charity, because, by the transcendent grace of God, I have been called and furnished to be an apostolic preacher of Christ and his unsearchable fulness in the gospel, especially to the Gentiles, that many of them, being converted by my ministrations, might be devoted as living, holy, and acceptable sacrifices to God, and might offer up to him the sacrifices of prayer, praise, and charitable contributions,—both they and their services being consecrated by the effusion of the gifts, graces, and sanctifying influences of the Holy Ghost. 17. In consequence of which call to this office, and success therein, I have great reason to rejoice and glory, not indeed in myself, but in and through Christ, by whose grace I have so abundantly and so successfully laboured in preaching the gospel, and bringing multitudes of Gentile sinners to the faith of Christ, to the praise and glory of God. 18, 19. But in this my humble and holy glorying I neither dare boast of anything I have done myself, nor ascribe to myself what others have done, but I merely hint at what Jesus Christ, by means of my preaching, labours, and sufferings, has wrought, by the almighty influences of his Spirit, in bringing multitudes of the Gentiles to receive and profess him as their Lord and Saviour, and to live in obedience to his laws: and encouraged by his miraculous and gracious operations, which attested my call, mission, and the truths which I preached, I have, under the influence of the Holy Ghost, with great freedom, faithfulness, fulness, and success, published the glad tidings of salvation through Christ to sinful men, all along from Jerusalem, through Canaan, Syria, Lesser Asia, and Greece, till I came to Illyricum, at no great distance from Rome. 20, 21. And in my ministrations I have especially studied, agreeably to a prediction of Isaiah, to publish these astonishing mysteries of the gospel where they had never been preached before, that so I might the more remarkably act as one who had received an immediate commission from Christ, and needed no human assistance to introduce me. 22–24. My necessary and extensive labours in these regions have, under the direction of God's providence, hindered me from visiting you, as I sometimes intended; but the gospel being now extensively known, and churches planted in all these places, I hope, according to my long fixed inclination, soon to see you. And if the Lord permit me, as I intend to attempt the propagation of the gospel in Spain, I expect to visit you as I pass westward into that ignorant and idolatrous country, and to be helped forward by you in my journey to it, after you and I have had some comfortable and edifying fellowship together. 25, 26. But at present I am obliged to go south to Jerusalem with the contribution which the Christians of Macedonia and Achaia have made for their holy but poor brethren in Judea. 27. In this the contributors have been extremely forward and cheerful, as indeed just gratitude and common benevolence required that they should; for if the sinners of the Gentiles have received the enriching gospel of Christ from Jerusalem, and by means of Jewish apostles and preachers, and have been thereby made partakers along with the Jews of all spiritual and eternal benefits, it is certainly proper that they in return should assist with their temporal substance the poor Jewish saints at Jerusalem, and the places about. 28, 29. However, when I have manifested my tender regard to my dear countrymen, and have faithfully delivered

debtors they are. [n]For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and [o]have sealed to them this fruit,[3] I will come by you into Spain.

29 And I am sure that, [p]when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now[q] I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That[r] I may be delivered from them that do not believe[4] in Judea; and that [s]my service which *I have* for Jerusalem may be accepted of the saints;

32 That[t] I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now [u]the God of peace *be* with you all. Amen.

A.M. cir. 4064. A.D. cir. 60.

n Ac.11.4,8 ch.11.17. 1 Co.9.11. Ga.6.6.

o Ph.4.17.

3 By 'sealing' the apostle cannot mean, as some think, 'safely delivering;' for that were to intimate that he doubted the integrity of any other conveyance. Does it not rather mean that the delivery of this charitable contribution from the Gentiles to the Jews would be a practical seal or evidence of the various prophetical promises that the silver and the gold of the Gentiles would be offered at Jerusalem to Messiah, the temple, and the people of God? See Ps. 72. 10, 15. Is. 60. 5-17. Of these promises the offering by Paul was the first-fruits—a type and seal of a progressive but greater fulfilment.—*C.*

p ch.1.11,12 Ep.3.8. g Phil.2.1. Col 4.3,10.

2 Co.1.11. Ep.6.19,20.

r Th.3.2. 2 Th.3.2.

s Ac.20.3,22; 21. 27.

t Th.2.18.

4 Or, *are disobedient.*

u See ver.5,26.1 Co. 16.1-3. 2 Co.8.4,9. 1.

v ver.23,24. Ac.18.21. ch.1.10-13. 1 Co.1.9.

w ch.16.20. 1 Co. 14. 33. He.13.20. 2 Co. 13. 11. Phi.4.9. 1 Th.5.23. 2 Th.3.16 ch.5.1. 1 Ti.2. 14. 2 Co.5.19,20. Epa. 2.13.

A.M. cir. 4064. A.D. cir. 60.

CHAP. XVI.

a ver.2. 1 Ac.18.3.

1 *Cenchrea.* Corinth, whence the apostle writes, was situated on a narrow neck of land between two seas. Cenchrea was one of its ports.—*C.*

b Phi.2.29,3 Jn.6.

c Ac.18.2,26. 2 Ti.4. 19 ver.3,21.

2 Hazarded their lives.—Ac.18.6,12,17; 19.23,30.

d Mat.26.3. 1 Co.16. 19. Col.4.15. Philem.2.

3 At this early period the Christians could scarcely be supposed to have places of worship erected; and as it was their practice at Jerusalem, so it is most probable that at Rome they also assembled in private houses. By 'the church in their house,' is, therefore, to be understood, not any private godly family—for there must have been several such at Rome (see ver.10, 11, 14, 15); but, either the whole church (that is, all the Christians at Rome when meeting in church form), or the local church of a particular district of the city, assembling in their house for worship and instruction.—*C.*

e 1 Co.16.15. Ac.18.10. f Lu.8.3. 1 Ti.5.10.

CHAPTER XVI.

3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences. 21 and, after sundry salutations, endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a [a]servant of the church which is at Cenchrea;[1]

2 That ye [b]receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet[c] Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks:[2] unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* [d]the church that is in their house.[3] Salute my well-beloved Epenetus, who [e]is the first-fruits of Achaia unto Christ.

6 Greet Mary, who [f]bestowed much labour on us.

7 Salute Andronicus and Junia, my kins-

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to them this collection, I intend, if the Lord will, to see you on my way to Spain. And from what I have experienced of Christ's powerful operations by me, I hope to come to you plentifully furnished with gospel instructions, offers, and encouragements, and thereby to be an instrument of conveying to you the most abundant gifts, graces, and comforts. 30-32. In order to my accomplishing these desirable designs, I earnestly entreat you, by all the obligations and endearments of the love and grace of Jesus Christ and his Spirit, and by all that love wrought in your hearts by these divine persons, or which you owe to them for all that they have done for or in you, that ye in the most fervent manner join your believing, importunate, and persevering supplications to God with mine, for his guidance, protection, and blessing to me—that I may be delivered from all the snares and violence of my Jewish persecutors, and that the collection which I carry up to Jerusalem may not through prejudice be despised or refused, but kindly accepted by the believing Jews, as a mean of weaning them from their dislike to me and the Gentile converts—and that, being thus prospered in my present way and work, I may, through the kind providence of God, have an opportunity of seeing and conversing with, and preaching to you, for our mutual comfort and edification. 33. Meanwhile, may that God, who is reconciled to us in Christ, and is the Author of all our peace, comfort, and happiness, and who delights in our possessing our souls in peace, and living together in harmony and love, be graciously present with you, by the special influences of his Spirit, to unite your hearts in the strongest brotherly affection, prevent all animosity and discord, and bless you with all spiritual blessings in Christ Jesus!

Ver. 3. Christ willingly subjected himself to every inconvenience. The birds had nests, the foxes had holes, but Jesus had not where to lay his head. He willingly submitted to every reproach. He was called a glutton, a wine-bibber, a friend of publicans and sinners, because, like a skilful and kind physician, he condescended to the society of the sick, that he might heal their souls by teaching them truth, and calling them to repentance. *C.*

Ver. 23. It is very important fully to comprehend and feel that 'hope, joy, and peace' are altogether gifts of God, and not productions of human power; that they are to be sought by prayer for ourselves, and also by one Christian for another; and that they are to be sought and expected, not in mere fractions of enjoyment, but in the occupancy and 'filling' of the entire soul! *C.*

Ver. 24. It does not appear from any scriptural record that Paul ever visited Spain. The want of such record is, however, no proof that he did not visit it. Ecclesiastical tradition appears in favour of his visit; nor is such authority, though in many cases an insufficient ground, to be altogether rejected. But whether the purpose of the apostle was fulfilled or frustrated, matters not—the evidence of his inspiration is, in either case, alike complete. He does not say that God had commanded him, but that he desired, to go into Spain; and the Spirit instructed him to record that holy desire, which God might grant or refuse as seemed good in his sight. Thus David desired to build the temple—God approved of the desire, yet refused its fulfilment, reserving it for another. And the sacred historian was alike inspired in recording the desire, the approval of it, as a desire—the denial of its fulfilment, and its transfer to Solomon. *C.*

Ver. 31. The prejudices of many Jewish Christians were yet strong against the Gentiles, and their admission into the church upon any terms but the observance of the Mosaic law. Therefore the apostle prays, and entreats others to pray, that, by the removal of these prejudices, his service may be rendered acceptable. *C.*

REFLECTIONS.—With much tenderness and self-denial should we behave towards our Christian brethren; and with kind affection bear with one another's infirmities and study one another's spiritual edification. It is an inconceivable mercy to have access to peruse, and a great honour to be diligent students, searchers, and improvers of the holy Scripture. In the ministry of his Son, and the ancient promises, God delightfully laid the foundation of uniting Jews and Gentiles into one gospel church, and he hath done most marvellous things to effect it. Richly replenished are all the promises with Jesus Christ and his grace; and with what joy and peace doth a right believing of them fill our souls! Thrice happy are they who believe them, to their own sanctification of heart and life, by the Spirit of God, and to their eternal salvation. Thrice happy is it when ministers, depending entirely upon God, are diligent, faithful, and successful in preaching the gospel, and multitudes, through the gospel, attended by the influences of the Holy Spirit, are turned to Christ and his service. And it wears a hopeful appearance when the fervent prayers of ministers and people are united in behalf of Christ's interests and for one another's mutual advantage, and when spiritual fellowship is their joint delight.

CHAPTER XVI. Ver. 2. Readily receive her into your religious fellowship, and assist her in transacting her civil affairs at Rome; for she has generously and hospitably entertained, sheltered, and provided for many poor Christians and destitute strangers. 3, 4. They very much assisted and encouraged me in my ministerial labours at Corinth; and when I was in danger they exposed their very lives in order to save me. 5. Their religious family, by the blessing of God on their good example, diligent instructions, and prudent regulations, is like a *church* of Christ for its stated worship of God, purity of manners, and beautiful order. —Epenetus was the first converted to Christ in all the regions of Achaia, and an honourable pledge and earnest of that great harvest of souls which have been since gathered unto the Lord. 7-9, 13. *In Christ*, or *in the Lord*, denotes being united to, beloved by, and believing in him, and holding fellowship with him. 10. Apelles hath been tried, proved, and justly accounted a judicious, faithful, and zealous disciple, and servant of and sufferer for Christ. 16. A kiss attended with the utmost chastity, sincerity, and spiritual affection, as becometh saints who love one another with a pure heart fervently. 17. In order to cultivate and maintain true Christian love among yourselves, carefully watch against and avoid all those teachers or others who attempt to form parties among you, and to introduce pernicious opinions and practices contrary to the pure truths of the gospel which ye have been taught by the inspired servants of Christ. 18. For whoever are of such a spirit and temper, and carry on such designs, are not the true servants of our Lord Jesus, the only Prophet, Priest, and King of his church; nor do they sincerely aim at promoting his interests and glory in the world, but seek to avoid persecution, gain the favour of worldly men, and gratify their own sensual appetites—to compass which vile ends, they, by high pretensions of kindness for you, or zeal for God's truths and honour, attempt to impose on the good temper and credulity of weak and incautious, though well-meaning persons, to turn them aside from the ways of the Lord. 19. I am indeed glad that your ready reception of the gospel and obedience of faith are become so exemplary and famous in the churches; and that hitherto no seducers have been able to draw you away from the simplicity which is in Christ; but considering your own weakness and depravity of nature, and the subtlety of Satan and his instruments, it is absolutely necessary for you to be very prudent and watchful, able to make a difference between good and evil, truth and error; and so inoffensive, plain-hearted, and sincere, that ye may neither deceive nor injure others, nor be deceived or injured by them—quite unacquainted with all envious, spiteful, and mischievous arts. 20, 24. And for your comfort and encouragement, remember that your gracious and reconciled God, who is the author of all true peace, and delights in your being at peace among yourselves, will stand by you, and in a little time subdue Satan and his emissaries, and defeat their malicious power and subtlety, by his providence and grace, and render you at last fully victorious and eternally triumphant over them.—And for this end my fervent, my repeated prayer to God for you is, that the free favour of your and my Lord and Saviour Jesus Christ, in all its special fruits and effects, and all communications of grace from him, may be continually and abundantly with you, to guide and strengthen, sanctify and comfort, defend and save you, and carry you through all temptations and dangers, till ye arrive with triumph at his heavenly kingdom. 25-27. Now, to that great, gracious, and almighty God, who is able to defeat all the attempts of your spiritual enemies, and to preserve you from falling into sins or error, and to settle, strengthen, and confirm you in faith, comfort, and holiness, according to and by means of the glad but incomprehensible tidings of salvation to sinful men which Jesus Christ himself preached while on earth, and which I, having them revealed to me by the inspiration of his Spirit, labour to publish in the world—even those glorious doctrines which were long entirely hid from the Gentiles, and but obscurely hinted to the Jews, in types, shadows, and dark prophecies; but are now under the gospel dispensation evidently

men, and my [h]fellow-prisoners, who are [i]of note among the apostles; who also were [j]in Christ before me.

8 Greet Amplias, my [k]beloved in the Lord.

9 Salute Urbane, our [l]helper in Christ; and Stachys my beloved.

10 Salute Apelles, [m]approved in Christ. Salute them which are of Aristobulus' *household.*[4]

11 Salute Herodion my [n]kinsman. Greet them that be of the *household*[5] of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who [o]labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, [p]chosen in the Lord; and his mother and mine.

14 Salute [r]Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the [s]brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all [t]the saints which are with them.

16 Salute[u] one another with an holy kiss.[6] The churches of Christ salute you.

17 Now I beseech you, brethren, [v]mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For [w]they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is [x]come abroad unto all *men.* I am glad therefore on your behalf: but yet I would have you [y]wise unto that which is good, and simple[7] concerning evil.

20 And the [z]God of peace shall bruise Satan under your feet shortly. [a]The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus[1] my work-fellow, and Lucius, and [b]Jason, and Sosipater, my kinsmen, salute you.

22 I [8]Tertius,[9] who wrote *this* epistle, salute you in the Lord.

23 Gaius[c] mine host, and of the whole church, saluteth you. Erastus the chamberlain[1] of the city saluteth you, and Quartus a brother.

24 The[d] grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is [e]of power to stablish you [f]according to my gospel, and the preaching of Jesus Christ, [g]according to the revelation of the mystery, which was kept secret[2] since the world began,

26 But [h]now is made manifest, and by the scriptures of the prophets, [i]according to the commandment of the everlasting God, made known to all nations for the [k]obedience of faith;

27 To[e] God [l]only wise, *be* glory, through Jesus Christ, for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea.

A.M. cir. 4064. A.D. cir. 60.

h Ro.1.9. Phi.1.14. 1 Th.2.8,12. Ep.5.21.4. c.

i 1 Co.2.6. Ac.1.25. or Ac.25.4&12.2.

j 1 Co.1.30. 2 Co.5.17. Ep.2.10. Ga.1.22,0. 1 Jn.5.20.

k 1 Jn.3.1&5.1&21. *l* ver.3,21.

m ch.5.23. 1 Pe.1.7. Phi.2.22.

4 Or, friends.

n ver.7,21.

5 Or, friends.

o ver.2,3,6,9.

p 1 P. 1. 4. 5 Jn. 1. M.1. 11.25.22.14. M.20. 16.24. Mk.13.20. Lu.18.7. 22.29. Jn.6.37.

q He. 3.1. Ga. 3.26. Jn.20.17. He.2.11,12.

r Is.60.21&62.12. He. 3.1. 1 Pe.1.2. 1 Co.6.11. Tit.3.5. 1 Jn.3.14.

s 1 Co.16.20. 2 Co.13. 12. 1 Th.5.26. 1 Pe.5.14.

6 The practice here directed, being the ordinary mode of salutation among kindred or friends, continued in the church (at least the second century) the sexes sitting apart. As persecution subsided worldliness was introduced, simplicity was superseded, and discipline was relaxed: this precept was first neglected, and then held obsolete. But whether with propriety, and under due authority, should be matter of serious question to all who believe that the New Testament presents a sufficient and the only model of a Christian church.—*C.*

t Mat.18.8,17. Ac. 15.4,5,24. 1 Co. 5.9,11. Ga. 6.9. 2.9. Phi.3.2. Col.2.8. 2 Th.3.6,12. 1 Ti.6.3-5. 2 Ti.3.2-5. Tit.3.10. 2 Jn.9,10.

u Ps.3.10. Is.56.10-12. Eze.33.6. 2 Co.2. 17&11.13. Col.2.4. 1 Th.2.4. 2 Th.2.8. 1 Ti. 6.5. 2 Ti.2.17. 3.6-8.4. 3 Ti.3.10. 2 Pe.2.3. Jude.2. Rev.2. Mat.24. 11,24. Pr.14.15.

* No single word of Scripture is without its special import. Erastus is designated as 'chamberlain,' or treasurer, to show that it is not unlawful for Christians to hold secular offices even under a heathen government.—*C.*

v ch.16.1. Ti.1.6. 2 Mat.10.16. 1 Co.14. 20. 1 Th.5.21. 1 Jn.4.1-3.

7 Or, *harmless.*

a See ch.15.33. He. 13.20, with Ge. 3.15. 1 Jn.3.8. He.2.14. Re.12. 10.

b ver.24; ch.15.33. 2 Co.13.11. 2 Co.13.14. Ga.6.18. Ep.6.24. Phi. 4.23. Col.4.18. 1 Th.5. 28. 2 Th.3.18. 1 Ti.6.21. 2 Ti.4.22. Tit.3.15. He. 13.25. Re.22.21.

c Ac.xvi. xx. Phi.2. 19. 1 Th.1.2. He.13.23. Ac. 19. 22. 20. 4, with 3 Jn.8.

d Ac.15.40&16.4.

1 Perhaps Silas or Silvanus, Ac.15.22, 32 &xvi. xviii. 1 Th. 1. 1. 2 Th.1.1.

2 *Tertius* was Paul's amanuensis, as probably more expert in the Greek characters.—*C.*

e 1 Ju.1.

1 See note * in first column.

f See ver.20.

g 2 Ti.1.9,10. Tit.1. 2,3. Jude 24. He.13.20. 1 Th.1.5. 2 Th.2.13,14. 1 Ti.2.10. 1 Co.1.21, 24,30. 2 Ti.3.8.

h 1 Co.2.7. Ep.1.9&3. 5,6. Col.1.26. 2 Ti.1.10. 1 Pe.1.20. 1 Jn.1.2.

2 *The mystery... kept secret,* was not the calling of the Gentiles, which was very plainly revealed to Abraham and the prophets, but the mystery of Christ, which had been hitherto exhibited merely in types and shadows, but now by his incarnation, teaching, beneficence, sufferings, & resurrection.—*C.*

i ch.1.5. Ge.22.18. 26.4. Is.49.6. Da.7.14. Lu.1.33. 24.47. Ac.10.43. 26.22. 1 Ti.6.16. 1 Jn.1.2.

k Mat.16.19. Mat.28. 19. Is.11.9.

m ch.1.5. 5. 2 Co.10.4. 5. Ac.6.7.

n ch.9.5. 11.36. Ga.1. 5. Phi.4.20. Ep.3.20,21. 1 Ti.1.17. 6.16. 2 Ti.4. 18. He.13.21. 1 Pe.4.11. 5.11. 1 Pe.1.18. Jude 25. Re.1.6. 5.13.

o Ps.147.5. Da.2.21. 1 Ti.1.17. 6.16. 1 Ti.33,34

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and openly manifested to both Jews and Gentiles, in the ministrations of his servants, and the accomplishment and explication of the Old Testament figures and predictions, according to his special and unchangeable purpose, appointment, and command—in order that, through the influences of his Spirit attending the same, they might be persuaded and enabled to believe in Christ, and, by virtue derived from him, perform all holy obedience to him—even to that God who alone is originally, essentially, infallibly wise in himself and in all his dispensations, particularly in his contrivance and execution of the gospel scheme of salvation, and who is the only author and fountain of all the wisdom that is to be found in any creature whatsoever,—be all adoration, thanksgiving, honour, and blessing, through Jesus Christ as the only Mediator, by whom our praises and prayers are to be offered, and are acceptable to him for evermore.

Ver. 17. Whoever introduces a doctrine, practice, or rite (for practices and rites can never be separated from doctrine contrary or superadding to those of the apostles), is to be 'marked and avoided.' The Lord grant grace to the instructors and rulers of his church to be self-denying, and to church-members to be watchful!—*Note,* How needful, how prophetic, was this apostolic admonition to Rome! where so many novel doctrines, fantastic rites, and unmeaning ceremonies have not only been invented, but enforced, under all the temporal penalties that could afflict the bodies, and all the spiritual terrors that could affright the souls of men! But 'the night is far spent, the day is at hand'—let Christians watch and be sober, and keep their garments! Blessed is that servant, and blessed are those churches, whom their Lord at his coming shall find so doing. *C.*

REFLECTIONS.—The Christian religion delightfully promotes friendship and good manners. It teaches us to pay civil respect in a decent manner to persons of all ranks, and gratefully to return favours shown to us in the best way we can. It gives a holy turn to a genteel behaviour, and makes men sincere in wishing the temporal, and especially the eternal prosperity of their friends.—With deep concern should all Christians labour to excel in piety, fix themselves in church-fellowship, and in their respective stations study to be serviceable to the whole mystical body of Christ. Amiable are those families which resemble a church of Christ in their worship, order, and conversation. And it is a great honour to be first or eminent in the faith and profession of the gospel. With exact care ought all to judge for themselves in matters of religion, according to the doctrine which they have received from Christ and his apostles; and to avoid such as cause divisions and offences, by broaching errors or forming parties in the church. Whatever be the plausible pretences, fair shows, or flattering speeches of such, they always secretly carry on some selfish and carnal design. There is great need therefore in this evil world to have such knowledge of the truth that we may not be imposed on, and such honesty as to act up to our knowledge, imposing upon none. For Satan earnestly promotes pernicious principles and practices, to the disturbance and corruption of the church. But it is very encouraging to true believers that their God will quickly and entirely subdue him and all his emissaries and works. And if faith and patience hold out a little, we shall reign triumphant for evermore.—Ancient and divine are the gospel tidings of our salvation. Delightfully they harmonize with the types and predictions of the Old Testament. And their offers and blessings graciously extend to all nations of mankind, and by the Holy Ghost are made effectual to men of all ranks and degrees. With what faith and love ought they then to be received, submitted to, obeyed, and practised! And infinite is the glory that redounds to God from this his wonderful work of our salvation.

CONCLUDING REMARKS ON THE EPISTLE TO THE ROMANS.

In the visible heavens 'one star differeth from another star in glory'—yet all stars are equally the work of God. So, in the Scriptures, one book differs from another, either in the extent or importance of the truths revealed, yet 'all Scripture is (equally) given by inspiration of God, and (each according to its intent and measure) is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

Among the books of Scripture, the Epistle to the Romans holds a similar place to that of a star of the first magnitude among the heavenly bodies. 1. It stands specially remarkable for the guidance it affords in searching out 'the deep things of God'—such as, the co-existence and reconciliation of inflexible justice with abounding mercy—of the unchanging purposes of the Eternal with the perfect accountability of man—and of justification by faith in Jesus Christ, with the indissoluble obligation to every duty of holiness. 2. It stands specially remarkable for its practical vindication of the doctrines of free grace. There seems a natural antipathy in the carnal mind against a free salvation; so that the heart that needs it most, hates it most. And the alleged ground of this antipathy is, that it is unfavourable to morality. But this objection proceeds upon disregard of self—ignorance of the principles of the human heart—and a total forgetfulness of historical truth, or neglect of observation. Disregard of self—for a sinner cannot be saved, unless by free grace. Ignorance of the human heart—for nothing can subdue its enmity but redeeming love, or govern its powers, but gratitude for mercies. And forgetfulness of historical truth, and neglect of observation—for both have



SCENE IN OLD CORINTH—WHERE PAUL WROTE THE EPISTLE TO THE ROMANS. [ROMANS, xvi: 27.]—The epistle to the Romans was written by St. Paul from Corinth. It was written to the Christians in Rome before the apostle himself had gone thither. In the view we give we have an illustration of an old tree and some rude houses that are used as a place to keep horses to hire to tourists. The scene is close to the temple that stood in Corinth when St. Paul was here. It is a striking commentary upon the changing fortunes which great cities in the East have undergone to remember that the site of the proud and rich city of Corinth is now a wheatfield. Peasants plow to-day where once kings and conquerors reveled. This city would have dropped out of attention had not St. Paul spent a few years here.

united to prove, that in all countries and times, the most godly and moral characters have been produced by the preaching of salvation by the cross of Christ. 3. It is conspicuous for the boldness with which it encounters national prejudices, combined with the affection with which it seeks to conciliate good-will. The prejudices of the Jews against the Gentiles, and the contempt of the Gentiles for the Jews, formed one of the chief barriers against the triumphant spread of his gospel. These diseases of the carnal mind the apostle never overlooks or palliates, but, like a skilful physician, reveals all its symptoms and malignity, and applies, as its only adequate remedy, the doctrine of free grace and salvation. 4. It is remarkable for the extent of its moral precepts. Every book of Scripture abounds, either directly or indirectly, with moral precepts; but this epistle takes a wider range, yet descends to more minute particulars than any other book in the New Testament; thus affording the readiest reply to those who charge the doctrine of grace with an unfavourable aspect towards morality. And, truly, if morality, rightly understood, be any evidence of the divine origin of a system (and that it is so is unquestionable), then does the morality of this epistle place it as far above every heathen system of ethics as light is superior to darkness: and conducts infallibly to the conclusion, either that Paul was wiser than all the philosophers of Greece and Rome, or that he was inspired by the all-wise God. This superiority the philosophers of the world will not acknowledge—the inspiration, therefore, they should not deny. 5. It is remarkable for its speciality of personal attentions. While with a most wonderful terseness, or as Haldane phrases it, 'parsimony of words,' it delivers its moral precepts, and transfuses into a single sentence the spirit and amount of volumes, it exhibits 'what might seem a prodigal waste of words' in its commendations, salutations, and acknowledgments. But the memory of the heart never forgets; and the Christian is the only true citizen of the world. He loves him that begets, and, by the same reason, he loves all that are begotten of him.

He that would study this epistle must begin, as all study of Scripture should begin, with humble prayer 'to the Father of lights and mercies;' but to this he must add a firm determination to study it as a whole: it cannot be understood in fragments. He must attend to it with diligence, until he has acquired a connective view of its parts—till he is able, as it were, to take the parts asunder, as the wheels, &c., of a machine, and to set them up again in their original order. And the whole he must receive 'as a little child;' for he that does not so receive it will neither discern its meaning nor feel its comfort. *C.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

Corinth ranked among the most illustrious of the Grecian cities. It was situated on the isthmus that joins the Peloponnesus to the rest of Greece. With a port on each side, it received equally the commercial contributions of Europe and Asia; became first distinguished for arts and commerce, and next (such is ever human abuse of mercies) equally distinguished for luxury, and infamous for licentiousness. Yet here, after the missionary labours of about two years, Paul and his companions succeeded in planting a Christian church, consisting of Jews and Gentiles. But shortly after his departure, false teachers, undervaluing Paul's authority, crept in among them; erroneous and heretical doctrines were inculcated, and sectarian divisions were introduced. Under these circumstances Paul writes this epistle:—1. To support his apostolical authority, and vindicate himself from the calumnies of his adversaries. 2. To correct the abuses that had arisen, and remedy the disorders that had infected the church. 3. To return answers to certain queries that had been addressed to him on some important points of Christian doctrine, management, and morals. These answers and directions, though generally referring to circumstances and practices no longer in existence, are yet, by virtue of the principles involved, of perpetual application to the various emergencies of the Christian church. *C.*

We learn from ch. 16. 8 that the epistle was written from Ephesus. This is at variance with the subscription which is attached to our English version; but it ought to be remembered that these subscriptions have no divine authority. They are mostly late additions, and some of them are decidedly erroneous. It seems probable from the remark that he intended to leave Ephesus after Pentecost, and from the allusions in ch. 5. 7, that the time of writing was at or about *Easter*, A.D. 57. *P.*

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

PAUL,[a] called *to be* [b]an apostle of Jesus Christ [c]through the will of God, and [d]Sosthenes[1] *our* brother,[2]

2 Unto[e] the church of God which is at Corinth, to them that [f]are sanctified in Christ Jesus, called *to be* saints, with [h]all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:[3]

3 Grace[i] *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I[j] thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That[k] in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as [l]the testimony of Christ was confirmed in you:

7 So that [m]ye come behind in no gift; [n]waiting for the coming[4] of our Lord Jesus Christ:

8 Who shall also [o]confirm you unto the end, *that ye may be* [q]blameless in [r]the day of our Lord Jesus Christ.

9 God[s] *is* faithful, by whom ye were [t]called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I [u]beseech you, brethren, by the name of our Lord Jesus Christ, [v]that ye all speak the same thing, and *that* there be no divisions[5] among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are [x]contentions among you.

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CHAP. I.

a See Ro. 1. 1. Ac. 13. 9.
b Mat. 10. 2. Jn. 20. 21. Ep. 1. 1. ch. 4. 11.
c 2 Co. 1. 1. Ep. 1. 1. Col. 1. 1. 2 Ti. 1. 1. Ga. 1. 15. Ac. 13. 2.
d Ac. 18. 17.
1 *Sosthenes* was probably the same mentioned Ac. 18. 17.
2 See note[a] below.
e Ac. 18. 1–17.
f Jn. 17. 19. Ac. 26. 18. Ro. 15. 16. 1 Co. 6. 11. Ep. 5. 26. Col. 3. 12. 1 Th. 5. 23. 2 Th. 2. 13. Tit. 3. 5. 2 Pe. 1. 10. 1 Pe. 1. 2. He. 9. 13, 14. 1 Jn. 1. 7. Re. 1. 5.
g Jude 1. Re. 19. 16. ch. 17. 14. 1 Ti. 6. 15. Zep. 3. 9. Ps. 45. 11. 1 Pe. 2. 9.
h The epistle, though addressed primarily and specially to the Corinthian church, is in reality *catholic*. It was sent to the people of God everywhere.—*P.*
Ps. 2. 12. 116. 17.
i See Ro. 1. 8. 2 Co. 1. 2. Ep. 1. 2. Ph. 1. 2. Col. 1. 2. 1 Ti. 1. 2. 2 Ti. 1. 2. Tit. 1. 4. 2 Pe. 1. 2.
j Ep. 1. 15, 16. Ph. 1. 3, 4. Col. 1. 3, 4. 1 Th. 1. 2. 2 Th. 1. 3. 2 Ti. 1. 3. Phile. 4.
k Though the epistle thus commences in the first names of Paul and Sosthenes, it is evident from the whole style of the latter had nothing to do with the compo-

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sition. It is wholly Paul's own; by which he is mentioned because he happened to be with the apostle at the time, and was well known to the church at Corinth. Nothing certain is known of his history.—*P.*
l Ch. 2. 1, 2. Ac. 18. 24. 2 Ti. 1. 8. Re. 12. 17. 19. 10. Mat. 24. 14. 2 Co. 1. 20. Ph. 1. 27. Th. 2. 13.
m See ver. 5.
n Ph. 3. 20. Col. 3. 4. 1 Th. 1. 10. 2 Ti. 4. 8. Tit. 2. 13. He. 9. 28. Pe. 1. 13. 1 Pe. 1. 13.
4 Or, *revelation.*
o Ac. 11. 23. 1 Th. 3. 13. 5. 23, 24. 2 Th. 3. 3. He. 13. 20. 2 Co. 1. 21.
p Ep. 5. 27. Ph. 1. 10. Col. 1. 22. 1 Th. 3. 13. 5. 23. 2 Pe. 3. 14. Jude 24.
q Ph. 2. 15. 1 Th. 2. 10. 3. 13. 5. 23. 1 Ti. 3. 10. 6. 14. 1 Jn. 3. 3. Re. 14. 5.
r 1 Th. 5. 2. 2 Th. 1. 10. 2 Ti. 1. 12, 18. 4. 8. He. 10. 25. 2 Pe. 3. 10, 12. 1 Jn. 2. 28. 4. 17. Jude 6.
s See Ro. 8. 28. 2 Co. 1. 18. 1 Th. 5. 24. He. 10. 23. 11. 11. 1 Pe. 4. 19. 5. 10.
t See ver. 2. Col. 1. 12. 1 Pe. 2. 9. Is. 55. 5. Jer. 33. 9. Ro. 9. 25. 1 Jn. 3. 1.
u Ro. 12. 1. 15. 30. Ep. 4. 1. Ph. 4. 2. 1 Th. 4. 1. 1 Ti. 6. 13. Phile. 9.
v Ro. 15. 5, 6. ch. 12. 25. 2 Co. 13. 11. Ep. 4. 1–3. Ph. 1. 27. 2. 2. Col. 2. 2. 1 Pe. 3. 8.
x Ro. 16. 17. Ja. 4. 1. ch. 3. 3. 1 Jn. 2. 18. 2 Co. 13. 20. Ep. 4. 31. Ph. 1. 15. 2. 3. 1 Ti. 6. 3. 4. Tit. 3. 9. 1 Pe. 2. 1.

a Ro. 1. 1. 2 Co. 1. 1. Ep. 1. 1. Col. 1. 1. 2 Ti. 1. 1. Tit. 1. 1. 1 Pe. 1. 1. 2 Pe. 1. 1. Jude 1. Re. 1. 1.

CHAPTER I. Ver. 1–3. I, Paul, who have not thrust myself into this apostolic office which I claim, but was graciously, sovereignly, and immediately called to and qualified for it by Jesus Christ—and Sosthenes, my dear and faithful assistant in the ministry, though not an apostle do, in the most earnest and affectionate manner, wish to all you at Corinth who are regularly united in church-fellowship, set apart for and spiritually joined to Christ, as your Head of influence and government, and by the operation of his Spirit rendered like him in holiness; and to all those who anywhere profess and adore him, our common Lord,

12 Now this [y]I say,[6] that every one of you saith, [z]I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is[a] Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that [b]I baptized none of you but Crispus[7] and Gaius;[8]

15 Lest[c] any should say that I had baptized in mine own name.

16 And [d]I baptized also the household of Stephanas:[9] besides, I know not whether I baptized any other.

17 For Christ sent me [e]not to baptize,[1] but to preach the gospel: [f]not with wisdom of words,[2] lest the cross of Christ should be made of none effect.

18 For [h]the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, [i]I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where[j] *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For[k] after that in the wisdom of God, the

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y ch.7.29;15.50.2Co 9.6.Ga.3.17.

6 Or, 'I mean this' he gives an illustration of what he states in general terms in ver. 11.—*P.*

z ch.3.4; 16.12. Ac. 18.24;19.1. Jn.1.42. ch. 13.4.

a 2Co.11.4. Ga.1.7. Ep.4.5.

b Ac.18.8. Ro.16.23. 3 Jn.1.

7 *Crispus*—chief ruler of the synagogue, Ac.18.8.—*C.*

8 *Gaius*—a principal member of the church at Corinth, Ro.16.23.—*C.*

c Mat. 10. 16. Ep. 5. 15. ch.3. 10.

d ch.16 15,17. Ac.18. 15,34.

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9 *Stephanas*—one of the first converts of Achaia, 1 Co.16.15.—*C.*

e Jn.4.2. Ac.10.48. Mat.10.15. Ac.20.21. 26.Ro.15.20.

1 'Christ sent me not (so much) to baptize, as to preach.'—The original words bearing this comparative meaning.—*C.*

f ch 2.1,4,13.2 Pe.1. 16.2Co.4.2.

2 Or, *speech.*

h ver. 23, 24. Ac.17. 18. Ro.1.16. 2 Co.2.15, 16.

i Job 5. 13. Is. 29.14. Je.8.9.

j Is.33.18; 44.25. Jer. c. 49.7. Ob. Na.3.19. Ro 1.22.

k Ro. 1. 20—22, 28 Mat. 11.25. Lu.10.21.

as the object of their faith, worship, and obedience—all the riches and the blessed effects of redeeming favour, love, and mercy, and an abundant peace with God, with your own consciences, and with one another, from God the Father, as the original spring and deviser of every blessing, and through Jesus Christ, as the source, storehouse, and bestower of them. 4-6. I heartily congratulate you on your happiness and honour upon every remembrance of you, and bless my infinitely gracious God for the manifold favours, gifts, and graces which, on Christ's account, he has bestowed upon you, enriching you not only with such spiritual habits and tempers as are necessary to salvation, but with remarkable knowledge of the mysteries of the gospel, and a ready ability to communicate them to others—the Spirit of God thereby confirming to your hearts and consciences the truth of the gospel of Christ which we preached and ye believed. 7-9. So that ye are not remarkably deficient, or inferior to other Christians, in any spiritual gifts which could render you useful in Christ's church, in which ye continue praying, preparing, and patiently and hopefully waiting for his second coming—who, by a constant supply of necessary gifts and graces, will more establish you in the faith, hope, and holiness of the gospel,—that, when others are condemned, ye may appear perfectly righteous, holy, and irreproachable at his tribunal; for God, who has graciously called you into a state of union and fellowship with his dear Son, being unchangeably faithful to his character, love, and promises, will aid you to be partakers of eternal glory. 10-12. If then God hath done, and will do, so much for you, and if Jesus will in a little time judge you at his awful bar, let me beseech you, by the authority of our Lord Jesus Christ, by his excellencies, relations, and works of love, and by your profession of him, to lay aside your contentions and alienation of affection from one another, and to study the most cordial harmony in sentiment, affection, and holy practices; for, to my great grief, I have been informed that ye, whom I truly esteem, and of whom I noped better things, have, by uncharitable divisions, been thrown into different parties, under different leaders—some of you ranking yourselves under me, as the apostle of the Gentiles, or instrument of your conversion; others under Apollos, as the most eloquent and fervent preacher; others under Peter, as the apostle of the circumcision; while others pretend to be immediately directed by Christ alone, needing no other instructor. 13-16. To convince you of the absurdity of your conduct, let me ask even you who pretend to be solely for Christ, overlooking his ministers and ordinances, Is his person to be divided from his offices? or his offices from the execution thereof by the ministry of his servants, who labour in the church by his authority and according to his will?—Why set up me, or any other minister, for your spiritual head? Did I or my brethren make atonement for your sins? Or were ye baptized by the authority, or into the faith, worship, and obedience of us? I thank God that, though I was the instrument of conversion to many of you, I baptized but very few of you, lest any should have thence taken occasion to insinuate that I had acted by my own authority, and bound the persons whom I baptized to acknowledge me as their spiritual master. 17. For indeed Christ sent me not chiefly to baptize, but to preach the glad tidings of salvation through his blood; and that not dressed up in flowers of rhetoric or maxims of philosophy for the promoting of my own selfish honours, but in the most plain language and style, that the native majesty, spirituality, glory, and power of the gospel doctrine, of and concerning a crucified Saviour, might be the more clearly manifested in the humbling and conversion of sinners. 18. For the plain preaching of salvation through the blessed righteousness of Jesus Christ, received by faith, appears quite despicable, foolish, and absurd, to them who live and die in their sins; but to us who are really saved from our sins and miseries, it is the marvellous mean through which the almighty influences of God's Spirit are conveyed for illuminating, sanctifying, supporting, and comforting our hearts. 19, 20. This, according to the Scripture, quite confounds the notions of the learned of this world, and exhibits a method of salvation directly contrary to whatever they could have imagined. None of them, Jews or Gentiles, could ever contrive a method of saving sinners, or of reconciling them to God; and herein he hath stamped disgrace upon all the wisdom of philosophers and others, and manifested their schemes for appeasing an offended God, and reconciling guilty sinners to him, as altogether vain, foolish, and ineffectual. 21. For after he, in the manifestation of his own infinite wisdom, had plainly shown that neither the works of creation, nor of common providence, nor any powers of human reasoning, could lead to a saving and satisfying knowledge of himself or the way of salvation, it pleased him, by the much-despised plain preaching of a crucified Christ, and the way of salvation through his blood, to save them who by faith receive and rest upon him for their eternal redemption, as therein offered to them. 22, 23. Notwithstanding all the proofs that Christ hath given us of his Godhead and saving offices, the obstinate Jews still persist in demanding a sign from heaven to prove them, and the learned Greeks insist upon philosophical demonstrations of the method of salvation. But, regardless of these prejudices, we faithful ministers proclaim a full, eternal, free, and offered salvation to sinful men through the obedience and death of Christ, which the Jews contemn, to the infinite hazard and ruin of their souls, and the learned Greeks account highly foolish and absurd. 24. But let others think as they will of Jesus Christ, or of the doctrine of salvation through his blood, we, who do yield to him, discern and experience therein the great power and manifold wisdom of God, clearly exhibited in his whole person, offices, and saving effects. 25. For what ignorant, carnal, and prejudiced men reckon absurd folly, infinitely transcends in wisdom all the boasted schemes of the most sagacious, prudent, and learned philosophers; and what they account weak and unavailing is found by experience to have an incomparable energy in destroying the works of the devil, renewing the heart, and reforming the lives of men. 26-29. And to manifest the abundance of his grace, and, as it were, to mark the insignificancy of men's natural or acquired advantages, ye cannot but observe that very few of the learned, the eminently sagacious, great, or powerful, are converted to Christ; but he has generally fixed his love upon, and graciously finds, such as are comparatively foolish, weak, mean, or contemptible,—that none, Jews or Gentiles, do have any pretence to glory before him of their natural parts, accomplishments, or external privileges, as if these could recommend them to his favour, or qualify them to receive the gospel. 30, 31. Yea, on the contrary, because of your simple faith in Jesus Christ, he accepts you in, and thus also unites you to, Christ Jesus, who, by his divine appointment, is constituted and made over to us in the gospel offer, and freely granted to us in the day of power, as an infinitely well-furnished and loving Teacher, to render us wise unto salvation; a law-fulfilling Saviour, through whose finished obedience and suffering we may be completely justified; and not only as securing, but as a loving giver, of all renewing, quickening, and sanctifying grace, by his Spirit dwelling in us; and a full deliverer from sin and misery, and bestower of that eternal happiness which he hath obtained for all,—that, as the Scripture directs, he who has any honours and blessings bestowed upon him may centre all his joy and boasting entirely in the Lord Jesus, and in the free grace of God through him.

Ver. 2. *Sanctified in Christ Jesus*—by faith in the offering of his body. See Ac. 26. 18: He. 10. 10. 14.—*Note*, It is no objection to the reality of this character, that there was deficiency in the true believers, and false brethren among them. The epistle is to the 'sanctified,' not to those who, notwithstanding their nominal profession of Christianity, might still be in the gall of bitterness.—*In every place call upon*, &c. To 'call upon,' or 'call on the name,' signifies to 'invoke,' to 'worship.' Ac 2. 21: 9. 14, 21: 22. 16: Ro. 10. 12–14: 2 Ti 2. 22. Wherefore, there is here a distinct acknowledgment that the primitive and apostolic church universally worshipped Christ—universally acknowledged his Godhead. *C.*

Ver. 8. *Who shall confirm you.* The 'who' is by some referred to 'Christ,' ver. 7, but it seems preferable to refer it to 'God,' ver. 4: for had the apostle intended to refer the confirmation directly to Christ, he would not have closed the sentence with 'the day of our Lord Jesus Christ,' but with 'his day.' *C.*

Ver. 16. *I know not*, &c. These words are to be taken in their literal import—ignorance, either from lapse of memory, or from the possible addition of new members to the Corinthian church whom he might elsewhere have baptized. But this ignorance is by no means inconsistent with the plenary inspiration of the apostle; for inspiration does not imply the divine communication of everything, but merely the communication of things necessary for the edification of the church. *C.*

Ver. 17. *Not with wisdom of words.* Reference is here made rather to the form and structure of his discourses, than to their language. They were not framed in accordance with the artificial rules of the philosophers. They did not treat of speculative questions; they were altogether different in structure from the orations delivered in the schools of Greece. Paul makes no apology, therefore, for his simple language or homely speech. He could not have done so truthfully; for we find in this epistle a depth of thought, an acuteness of reasoning, a beauty of illustration, and sometimes a splendour of eloquence, not surpassed in Greek literature. *P.*

Ver 21. By 'wisdom of God,' some understand the permission or government of his wise providence. But may not the whole verse be better understood thus:—'For after that the world, through its philosophical wisdom, knew not God (though manifest) in his wisdom of creation, providence, and word, it pleased God, through the preaching of foolishness (the cross, ver. 18, 23, 25) to save them that believe.' *C.*

Ver. 28. *Base things.* Not things really base and unworthy, but things so esteemed by the world. God, by the weakest and apparently the most inadequate instruments, producing the most wonderful results.—*Things which are not*, &c. The expression 'things which are not' is generally represented as hyperbole, or oxymoron—an extravagance or contradiction in language, frequent in classical writers. But there is no necessity for attributing either to the apostle. God had chosen a people (the future Christian church) 'that were not' then in being, 'to bring to nought' the heathen empire of Rome; and there is still a chosen people to be born, under whom all the kingdoms of this world shall become 'the kingdoms of our God and of his Christ,' ch. 2. 7. *C.*

Ver. 30. *Christ . . . is made unto us wisdom.* A wisdom different from, but infinitely above—both as to subject and effect—the wisdom of earth. The wisdom of this world has narrow limits. It is bounded by the limits of human vision and of human experience. It can neither reach to the unseen nor to the future. But the wisdom which is in Christ, and which we have through him, is infinite in its range:—it extends to the invisible God and to the eternal future. All the wisdom which makes wise unto salvation is embodied in Christ:—in his incarnation, his life of obedience, his teaching, his death of atonement, his glorification and sending of the Spirit. In him are hid all the treasures of wisdom and knowledge. *P.*

REFLECTIONS.—With great prudence, but with plainness and courage, ought ministers, on some occasions, to assert their mission and the dignity of their office. And with firm assurance should we receive the apostolic writings and doctrines as indeed of divine authority. Divine power and grace are necessary to render men saints, while fervent prayer and religious worship evidence them such. And it is absurd to hold

world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For [t]the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach [u]Christ crucified, [v]unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them [w]which are called, both Jews and Greeks, [x]Christ the power of God, and the wisdom of God.

25 Because [y]the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that [z]not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are:

29 That[1] no flesh should glory in his presence.

30 But of him are ye [a]in Christ Jesus, who of[b] God is made unto us [c]wisdom, and [d]righteousness, and [e]sanctification, and [f]redemption:

31 That, according as it is written, [g]He that glorieth, let him glory in the Lord.

CHAPTER II.

He declareth that his preaching, 1 *though it bring not excellency of speech, or of* 4 *human wisdom: yet consisteth in the* 4, 5 *power of God; and so far excelleth* 6 *the wisdom of this world, and* 9 *human sense, as that* 14 *the natural man cannot understand it.*

AND I, brethren, when I came to you, [a]came not with excellency of speech or of wisdom, declaring unto you the [b]testimony of God.

2 For I determined [c]not to know[1] any thing among you, save Jesus Christ, and him crucified.

3 And I was with you [d]in weakness,[2] and in fear, and in much trembling.

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[t] Mat. 12. 38; 16. 1. Lu. 11. 16. Jo. 2. 18.
[u] ch. 2. 2. Ga. 3. 1. Ac. 8. 32, 33, 35. Ga. 6. 14. Ep. 3. 8.
[v] Ch. 2. 14. Mat. 11. 6; 13. 57; 24. 10. Is. 8. 14. Lu. 2. 34. Jn. 6. 60, 66. Ac. 17. 18. Ro. 9. 32. Ga. 5. 11. 1 Pe. 2. 7, 8. Is. 53. 2, 3.
[w] Is. 7. 35. Ro. 8. 28, 30. 9. 24. ver. 7, 9.
[x] Pr. 8. 12. Ro. 1. 4, 16. Ep. 1. 19, 20. Col. 2. 3. ver. 18, 30.
[y] 1 Ki. 12. 24. 2 Co. 4. 7. Ps. 147. 5.
[z] 1 Sa. 17. 40. Ps. 8. 2. Mat. 11. 22; 19. 25. Lu. 16. 15. Jn. 7. 48. Ac. 4. 13; 6. 9, 10; 7. 54; 17. 34; 23. 16. Ro. 4. 17. ch. 2. 3, 6. 2 Co. 4. 7; 10. 5. Re. 6. 15. Ja. 2. 5, 7. Mat. 11. 5, 25. Zep. 3. 12. Zec. 11. 7, 11. Ps. 68. 10; 72. 12, 14.
[a] Ep. 2. 9. Ro. 4. 2, 3, 16, 17. ver. 31.
[b] 2 Co. 5. 17. Ep. 1. 3, 4, 6, 7, 10; 2. 10; 3. 17. Jn. 17. 21–23.
[c] Ro. 11. 36. 2 Co. 5. 18–21. Ep. 2. 3, 4. Jn. 3. 16, 17.
[d] Ep. 2. 17. Col. 2. 3. Is. 48. 17; 61. 1–3. 2 Co. 4. 6. Jn. 14. 9, 10; 15. 18. Col. 1. 15.
[e] Jn. 1. 14, 16; 14. 6; 17. 17, 19. ch. 6. 11.
[f] Ro. 3. 24; 4. 25. Ep. 1. 7. Col. 1. 14. Tit. 2. 14. Re. 5. 9. Ho. 13. 14. Ga. 1. 4; 3. 13.
[g] 1 Sa. 2. 10. Is. 65. 16. Je. 9. 23, 24. 2 Co. 10. 17.

CHAP. II.

[a] ch. 1. 17; ver. 4, 13. 2 Co. 10. 10; 11. 6. 2 Pe. 2. 16.
[b] 2 Pe. 1. 16. 2 Th. 2. 10. 2 Ti. 2. 8. Re. 1. 2, 9. 15. 8. 20.
[c] ch. 2. 6, 7; 15. 3, 4. Jn. 17. 3. Ac. 26. 18. Ga. 6. 14. Phi. 3. 8–10.
1 *Not to know.* Not to regard or esteem anything else as really worthy of notice. See 1 Th. 5. 12.—C.
[d] Ac. 18. 5, 20. 18, 19. 2 Co. 10. 10; 11. 7; 12. 10, 11; 13. 9. Ga. 4. 13. ch. 4. 10–13. 2 Co. 5. 5, 6. 4.
2 *In much weakness.* Nearness of bodily health.—C.

* This expression goes only to exclude all creatures from the perfect knowledge of God—but no more excludes the Father and Son, than our Lord excluded the Father and Spirit when he said (Mat. 11. 27), 'No man knoweth the Father save the Son, and he to whom the Son shall reveal him.'—C.

† *Comparing spiritual things with spiritual.* Expounding the records, types, and prophecies of the Old Testament, and exhibiting their spiritual design and fulfilment in the New.—C.

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[e] Ro. 15. 19. 2 Pe. 1. 16. ch. 1. 17; ver. 13; ch. 4. 20. Col. 2. 4. 1 Th. 1. 5.
2 Or, *persuasible.*
[f] ch. 1. 17, 23. 2 Co. 4. 7; 6. 7; 12. 9. 1 Pe. 1. 5. Ac. 18. 24–26. 28.
4 Gr. *be.*
[h] Phi. 3. 15. He. 5. 14; 6. 1. Ep. 1. 13, 14. 1 Jn. 2. 14. ch. 1. 5; 14. 20.
[i] ch. 1. 19, 20, 28. Ja. 3. 15, with 13–2. 2–4. 13–16. ch. 15. 24.
[j] Ep. 3. 5, 9, 10. Ro. 16. 25, 26. Col. 1. 26, 27. 2 Ti. 1. 9, 10. Jn. 17. 3.
[k] Mat. 11. 25. Jn. 7. 48. Ac. 13. 27. ver. 6, 8. ch. 1. 26–28.
[l] Lu. 23. 34. Jn. 8. 19; 16. 3. Ac. 3. 17; 13. 27. 2 Co. 3. 14. 2 Th. 1. 8.
[m] Ac. 7. 2. Ps. 24. 7–10; 110. 5.
[n] Is. 64. 4. ver. 14. 1 Pe. 1. 12. 1 Ki. 10. 7. Ps. 31. 19. Col. 3. 3.
[o] Mat. 13. 11; 16. 17. Jn. 14. 26; 16. 13. 1 Co. 3. 18. 1 Jn. 2. 20, 27, with Jn. 1. 18; 14. 7, 8. Ps. 99. 5. Ro. 11. 33, 34.
[p] Je. 17. 9. Pr. 14. 10; 20. 27; 27. 19.
[q] ver. 10. Mat. 11. 27; 16. 17. Ro. 11. 33, 34. 1 Jn. 2. 20, 27.
† See note † in first column.
[r] ver. 6. Ro. 8. 5, 6, 15, 16, 26.
[s] Jn. 2. 25, 27; 5. 20. Ro. 8. 32. ch. 3. 21.
[t] ch. 1. 17; ver. 4. 2 Pe. 1. 16. Ge. 40. 8; 41. 16. Da. 5. 12.
* See note † in first column.
[u] Mat. 13. 11. Ac. 17. 18, 26. 24. 25, 26. Ro. 8. 5–8. ch. 1. 18–23. Ga. 1. 12. Mat. 16. 23. Jude 4. 2 Pe. 3. 16. Re. 3. 17, 18. Jn. 3. 3–6.
[v] ch. 3. 1. Ga. 6. 1. Phi. 3. 10. Jn. 3. 6. Ro. 8. 1, 4. 2 Co. 5. 17.
[w] Pr. 27. 19; 28. 5. Jn. 7. 17. 1 Th. 5. 21. 1 Jn. 4. 1. He. 5. 14.
7 Or, *discerneth.*
8 Or, *discerned.*
9 The 'spiritual man'—the man enlightened by the Spirit of God, discerns between good and evil in every man; but 'the natural man' is as incompetent to judge of his principles, motives, and actions, as Caiaphas or Pilate (the one through hatred, and the other through fear) was to judge of Jesus.—C.
[x] Is. 40. 13. Job 15. 8. Je. 23. 18.
1 *Gr. shall.*
2 Not that he may instruct the Lord—for the supposition is vain—but the spiritual man, to which, however, none are adequate but they who 'have the mind of Christ.'—C.
[y] Ps. 25. 14. Jn. 15. 15; 14. 26; 16. 13–15; 17. 8.

4 And[n] my speech and my preaching *was* not with enticing[3] words of man's wisdom, but in demonstration of the Spirit and of power:

5 That[o] your faith should not stand[4] in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them [h]that are perfect: yet [i]not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak [j]the wisdom of God in a mystery, *even* the hidden *wisdom,* which God ordained before the world unto our glory:

8 Which[k] none of the princes of this world knew: for [l]had they known *it,* they would not have crucified [m]the Lord of glory.

9 But, as it is written, [n]Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But[p] God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things yea, the deep things of God.

11 For[q] what man knoweth the things of a man, save the spirit of man which is in him? [r]even so the things of God knoweth no man but the Spirit of God.[5]

12 Now we have received, [s]not the spirit of the world, but the Spirit which is of God; [t]that we might know the things that are freely given to us of God.

13 Which[u] things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.[6]

14 But[v] the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them,* because they are spiritually discerned.

15 But[w] he that is spiritual [7]judgeth[7] all things yet he himself is judged[8] of no man.[9]

16 For[x] who hath known the mind of the Lord, that he may[1] instruct him?[2] But[y] we have the mind of Christ.

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profane prayerless persons for church-members. With holy reverence ought we to address Jesus Christ and his Father for the gifts and mercies which we need. And with pleasure may we reflect on what he has bestowed on others as an earnest of their perfect holiness and happiness. Yea, it is a great mercy that God's faithfulness secures the eternal salvation of all those who accept Jesus Christ as their Saviour. It is shameful and absurd for Christians to be divided about ministers, as if all Christ's faithful servants were not embarked in one common cause. And it is a comfort for a minister to have had no hand in such carnal rendings of Christ's church; and an honour to have avoided honouring himself at Christ's expense. Very corrupt and darkened by sin must be the hearts of unregenerate men, to whom the mystery and offers of a crucified, a divine Redeemer, appear contemptible and absurd. And the enlightening and renewing power of the Holy Ghost is absolutely necessary to make us apprehend it as everyway worthy of God, and calculated to render us wise, holy, and happy. Amazing is the tenderness of God's redeeming grace in respect of its objects and manner of influence. And exactly answerable is Jesus Christ to all our need, who are ignorant and foolish, guilty and naked, polluted and plagued, enslaved and self-ruined sinners. Yea, the whole work of our redemption delightfully promotes the highest glory of God. In this let my soul rejoice, and daily think what Jesus is, and what JEHOVAH is in him, to my heart.

CHAPTER II. Ver. 1. The glorification of the divine power, wisdom, loving mercy, and other divine perfections, and the humiliation of men, being the great end of the gospel, I laboured to preach to you in the plainest manner without any affected parade of eloquence or philosophical reasoning. 2. And counting all but loss and dung for the excellency of the knowledge of Christ Jesus my Lord, I determined to employ all the talents which God has given me chiefly to make him known in his person, offices, and work; particularly in his obedience and suffering, in which all the lines of the gospel meet. 3. And in preaching on this subject, I conducted myself with the utmost meekness and deepest concern, lest, through your prejudices, or the agency of Satan, ye should, to your eternal perdition, reject and despise my message. 4. And encouraged and directed by Jesus Christ, I laboured to publish and inculcate the doctrines of redemption through his blood, not with any tickling arts of human invention, or soothing language, but with the convincing light and persuasive evidence of the Holy Spirit himself on your minds and consciences and attended with his miraculous gifts and operations 5. That the faith, by which he assented to the gospel and embraced Jesus Christ in it, might not so much as seem to be wrought in you by the authority, arts or arguments of men, but might be solely produced by the efficacious power of God, and built on his authority and faithfulness manifested in his Word. 6. Nevertheless, we preach the infinitely wise plan of the redemption of sinners, and explain the transcendent mysteries thereof, especially to such as have attained some considerable measures and degrees of knowledge and grace:—not indeed the wisdom of philosophical or political schemes of learned men or princes;—7. But we publish and inculcate that mysterious doctrine which is the wonderful product of the infinite wisdom of God, which has been long hid from the Gentile world, and but obscurely revealed to the Jews, and can never be fully comprehended by creatures; and which God from all eternity determined at this time to reveal with transcendent light and evidence, for the honour of the gospel

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, are nothing. 9 The ministers are God's fellow-workmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto [a]spiritual, but as unto [b]carnal, *even* as unto babes in Christ.

2 I[c] have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For[d] ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions,[1] are ye not carnal, and walk as men?[2]

4 For[e] while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who[g] then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I[h] have planted, Apollos watered; [i]but God gave the increase.

7 So[j] then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now[k] he that planteth and he that watereth are one: [l]and every man shall receive his own reward according to his own labour.

9 For we are [m]labourers together with God: ye are God's [n]husbandry,[3] *ye are* God's [p]building.[4]

10 According[q] to the grace of God which is given unto me, as [r]a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For[s] other foundation can no man lay than that is laid, which is Jesus Christ.[5]

12 Now if any man [t]build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every[u] man's work shall be made manifest: for the day[6] shall declare it, because it shall be revealed[7] by fire; and the fire shall try every man's work of what sort it is.

14 If[v] any man's work abide which he hath built thereupon, he shall receive a reward.

15 If[x] any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know[y] ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If[z] any man defile[8] the temple of God, him shall God destroy; for [a]the temple of God is holy, which *temple* ye are.

18 Let[b] no man deceive himself. If any man

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CHAP. III.

a ch. 2. 6, 14, 15. 14. 37. Ga. 6. 1. Ep. 1. 17. Ja. 3. 13.
b Ro. 7. 14. Ep. 2. 3. 1 Pe. 4. 6. Ju. 19.
c Je. 16. 5. 1 Th. 2. 7. Heb. 5. 12. 1 Pe. 2. 2.
d ch. 1. 11, 12. 11. 18. 2 Co. 12. 20. Ga. 5. 15, 20. Ja. 3. 6, 14, 16.
1 Or, *factions*.
2 Or, *according to man*.
e ch. 1. 12. 16.
f Ro. 12. 18. 14. 19. ch. 10. 32. 2 Co. 6. 3. 1 Th. 5. 22. 1 Ti. 5. 14. 1 Pe. 2. 12. 3. 16. ver. 22. Ro. 12. 3, 6. 1 Co. 4. 6. 13. 7. Ac. 18. 24, 28. 19. 1. ver. 21. ch. 4. 15. 9. 7. 12. 15. 1. 2 Th. 3. 12.
g Ps. 62. 9. 116. 11. Je. 17. 5. Ac. 11. 23. 15. 24. ch. 1. 30. 15. 8. Ga. 2. 6. Mat. 16. 16. Ro. 16. 6. 1 Co. 4. 1. 9. 15. 1 Pe. 4. 10. 2 Co. 5. 19. 11. ch. 4. 7. 12. 18. 30. 5. 10.
h Je. 2. 36—38. ver. 9. 19, with ch. 4. 6. 9. 15. 16. 2 Ps. 94. 7. Je. 17. 5. 10. 23. Mat. 16. 23. Mar. 8. 33. Ro. 8. 6. 1 Co. 2. 14. Ga. 5. 17. Ja. 3. 15. Jude 19.
i Ro. 15. 5. Ep. 4. 15, 16. 2 Co. 5. 19. 11. ch. 4. 7. 12. 18. 30. 5. 10.
k Je. 2. 36—38. ver. 9, 19, with ch. 4. 6. 9. 15. 16. 2 Ps. 94. 7. Je. 17. 5. 10. 23. Mat. 16. 23. Mar. 8. 33. Ro. 8. 6. 1 Co. 2. 14. Ga. 5. 17. Ja. 3. 15. Jude 19.
l Ps. 62. 12. Pr. 24. 12. Je. 17. 10. 32. 19. Ro. 2. 6. Re. 2. 23. 22. 12.
m 2 Co. 6. 1. ch. 4. 5, 6. 1 Th. 3. Mar. 16. 20. Mat. 28. 20.

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* While the apostles were ministers commissionated of God to do his work, while they were even so highly honoured as to be fellow-workers with God, yet whatever effect was produced, whatever minds were enlightened, whatever souls were saved—God was the real and efficient cause. The church at Corinth, viewed as a tilled field, or as a flourishing garden, was God's tillage: viewed as a temple, was God's building. Hence God alone should have the glory, and to God alone are the church indebted in rendering him so.—*P.*

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n Ps. 80. 8. Is. 5. 1. Je. 2. 21. Ga. 4. 26. Mat. 20. 1. 21. 33. Ps. 72. 16. Je. 23. 1.
1 Or, *tillage*.
o 1 Ki. 5. 17. 2 Ch. 2. 10. 3. 1. Ezr. 3. 10. Ps. 102. 22. Col. 2. 7. Ep. 2. 20. 1 Pe. 2. 5. Re. 3. 12. 21. 14.
2 See note * on first column.
p Ro. 15. 20. 2 Co. 10. 8. 13. 10. Ep. 2. 20. 4. 12. 16. 1 Th. 5. 11. Jude 20.
q Ro. 12. 3. 15. 15. Ga. 2. 9. Ep. 3. 2, 7, 8. Col. 1. 25. 1 Ti. 1. 14.
r Ex. 31. 2, 6. 35. 30. 36. 1. 2 Ch. 2. 7, 13, 14. Ps. 107. 27. Is. 28. 26. Je. 50. 9. Ac. 4. 22. ch. 4. 15. Ga. 2. 9. Ep. 4. 11. 1 Ti. 1. 12. 2 Ti. 1. 11. Tit. 1. 7. Re. 21. 15.
s Is. 28. 16. Mat. 16. 18. Ac. 4. 11, 12. Ro. 9. 33. 1 Pe. 2. 4, 6. Re. 21. 14.
t Ps. 127. 1. Mat. 7. 24—26. Ga. 1. 8. 2 Ti. 2. 19. Re. 21. 19.
u Ps. 37. 13. Je. 46. 10. Ho. 1. 4. Am. 1. 14. Ob. 18. Mal. 4. 1. Mat. 3. 10, 12. 7. 19. 13. 40. Lu. 3. 9, 17. Re. 18. 8.
2 *The day* of judgment and salvation, ver. 17.—*C.*
3 Or, *is revealed*.
v 1 Co. 4. 5. Mat. 10. 41. 25. 1. 1 Th. 2. 19. 2 Th. 1. 5, 7. Re. 11. 18. 22. 12.
x Je. 8. Am. 4. 11. Zec. 3. 2. Jude 23. 1 Pe. 4. 18.
y Ep. 2. 20—22. Ho. 9. 4. 1 Pe. 2. 5. ch. 6. 19. 2 Co. 6. 16. Re. 3. 9. Je. 7. 4. 22. 5. Tit. 2. 14. Deu. 32. 15.
z Ro. 8. 13. 2 Pe. 2. 1. 3. Je. 3. 11.
a Or, *destroy*.
a Ps. 55. 5. Ec. 8. 12. He. 3. 13. 10. 26.
b Ga. 6. 3. 1 Pe. 3. 5, 7. 18. 22. Is. 5. 21. Mat. 16. 1 ch. 4. 10. 2 Co. 11. 19. 12. 11.

ye are God's husbandry, ye are God's building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man

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dispensation, its ministers and subjects, and the eternal happiness of every believer. 8. Which important scheme of salvation the rulers and great men concerned in the crucifixion of Jesus Christ, and others so disposed, had no just notion of, their minds being blinded, and their hearts hardened, against all the means of conviction afforded them, otherwise they had never concurred in the shameful, ignominious, deliberate, and public murder of the divine Messiah, who has all infinite glory in himself as the Son of God, and is the author, fountain, and bestower of all the glory of the gospel dispensation and heavenly state; 9. And who, as Isaiah foretold, has brought in that incomparably and inconceivably glorious, delightful, and advantageous gospel state, and all the transcendent blessings thereof, which God, of his infinite wisdom and grace, had provided, adjusted, and secured: and which he bestows upon them who, in the faith of his great love to their souls, do sincerely esteem, desire, and delight in him. 10. Yea, God hath now manifested them to us by the immediate revelations and gracious internal illuminations of his Spirit, who has a perfect and comprehensive view of the divine nature and love. 11. For as none but a man's own soul can know his secret thoughts and designs, so none but the Holy Ghost, who has the same essence and will with the Father and Son, can penetrate into or comprehend the deep love of God. 12. And it is this all-knowing Spirit of God, not the boasted wisdom and learning of the world, which we have received, in order that we may savingly understand the great and glorious blessings of the gospel, freely prepared for, offered to, and bestowed upon us; 13. Which glorious mysteries and benefits we, being taught of God ourselves, represent to others, not in the foppish gildings of human language, but in a plain, grave, and majestic style, suited to their nature, dignity, and beauty, even in the words and figures in which the Holy Ghost has represented them, carefully comparing them together. 14. But no unregenerate men, be as learned and sagacious as they will, can truly approve or know these spiritual doctrines and blessings; nor can they, for want of an understanding illuminated and rectified by the Spirit of God, discern their divine truth, spirituality, excellency, and glory, in a truly spiritual and affecting manner, suitable to their transcendent worth and importance. 15. But he who is really renewed in the spirit of his mind can search into, discern, and form a right judgment about everything necessary to be known in order to salvation, and perceive the glory and feel the transforming power of divine truths; though his views thereof, and satisfaction therein, cannot be certainly judged of by any other man; far less by such as are destitute of the Spirit of God and the true experience of these things. 16. For what unregenerate man ever penetrated into the deep love or revealed truths of God, so as to be able further to instruct a spiritual man in what he before knew, or to prove what is contrary to his views? Nay, we apostles, and other Christians, are, by the Holy Ghost, instructed in the doctrine of Christ in everything respecting the glory of God and the salvation of men.

Ver. 6. By 'perfect' some understand those 'who are advanced in Christian knowledge,' as distinguished from the 'babes,' and corresponding to the 'spiritual,' ch. 2. 15; others, the Christians, as distinguished from the Jews; and others, that higher mode of teaching exemplified in the Epistles to the Romans, Galatians, and Hebrews, in which Christ is fully set forth as 'the end of the law for righteousness,' by the perfect exposition of the Jewish dispensation. This last opinion seems to receive decisive support from apparent contrast between τοῖς τελείοις λαλοῦμεν ver. 4, and ἐν τοῖς τέλειοις ver. 6; which last expression appears to apply, not to persons, but to correspond with the things that once were 'hidden,' but now 'revealed' by the Spirit, as things fulfilled and perfected, ver. 7, 10. See the similar expression, Ep. 2. 6. *C.*

REFLECTIONS.—Great is the native beauty of the gospel as God's own testimony concerning Jesus Christ crucified for men. And it is absurd and hurtful to souls to veil and stain its illustrious simplicity, wisdom, and grace by human oratory. The faith of Christians must be the effect of divine operation, and of human persuasion. It is impossible for carnal men to understand the gospel, or to make it comport with their worldly schemes. And not merely an external revelation, but the inward illumination of the Holy Ghost, who is perfectly acquainted with the whole mind of God, can give us just and impressive conceptions of spiritual things. Thrice happy are they who have him to lead them into all necessary truth, and to make them know what inexpressibly great and glorious things God has prepared for, and freely given to them! Judicious and experienced Christians discern admirable wisdom, power, and grace in the gospel method of their salvation. And while they have the greatest satisfaction, experience, and hope in themselves, relating to it, no natural man is able to correct or refute them.

CHAPTER III.—Ver. 1. And indeed, brethren, when I was among you, I perceived in you such an earthly-minded, opinionative, and disputatious temper, as discovered you to be really weak in spiritual knowledge and experience. 2. I therefore made it my chief care to instruct you in the plain principles of the gospel concerning Christ and his salvation, which were suited to your weak capacities, not entering into the more sublime and abstruse points, which neither then, nor even now, ye can improve to your real edification. 3. Your present contentions and envying of one another is a plain evidence that many of you do not in a spiritual manner, or upon proper authority, take up the doctrines of the gospel, but are under the influence of your natural corruptions, and act in the manner of unregenerate men. 4. Nothing can more plainly manifest your great carnality of temper than to extol particular ministers as if they were to be the lords of your faith: 5. For what are ministers but servants of Christ, by whose preaching of one and the same doctrine ye were brought, not by their skill or power, but by his gracious operation on your hearts, to receive and rest upon him for your salvation? 6. I, as an apostle, first published the gospel among you, which, through the gracious and almighty influences of the Holy Ghost, proved instrumental in the conversion of many of you; and Apollos, coming after, laboured in promoting your spiritual edification: but whatever success he or I had, was entirely owing to God's powerful blessing and influence on our labours; 7. And therefore to him alone ought all the glory to be ascribed; not in the least to us, who are neither the authors of the gospel, nor of its efficacy upon you. 8. Whether we be instrumental in the conversion or in the building up of souls, we all act under the same authority of Christ, and are united in our doctrine and principal design, yea, are all accountable to God, and are equally incapable in ourselves of producing any saving effects by our ministrations: and if faithful, shall in due time receive from him a gracious reward answerable to that diligence which his own free grace has enabled us to use. 9. For all of us labour jointly with the same views, and as his workmen, with and in subordination to God, who will never desert us in our work, nor be unmindful of us; and ye are not ours, but God's workmanship and property, and therefore ought to be devoted entirely and only to him. 10. And I, being employed under him as his distinguished workman and first labourer among you, have, with all that know-

among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For[c] the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, [d]The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man [e]glory in men:[3] for all[g] things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And [h]ye are Christ's;[1] and[i] Christ *is* God's.

CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the earth: 15 yet our fathers in Christ, 16 whom we ought to follow.

LET a man so account of us as of [a]the ministers[1] of Christ, and [b]stewards of the mysteries of God.

2 Moreover, it is required in stewards, that [c]a man be found faithful.

3 But with me [d]it is a very small thing that I should be judged of you, or of man's judgment;[2] yea,[e] I judge not mine own self.

4 For [g]I know nothing by myself; [h]yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore[i] judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God.

6 And [j]these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us [k]not to think *of men* above that which is written, that no one of you be puffed up for one against another.[3]

7 For [l]who maketh thee to differ[4] *from another?* and what hast thou that thou didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now[n] ye are full, now ye are rich, ye have

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ledge, wisdom, prudence, and care, which he enabled me to exercise, laid the ground-work of your faith and hope, safety and comfort, in the gospel doctrines of a crucified Jesus, and salvation by him alone. Every preacher therefore who comes after me must take care that he attempt not to build you up by any doctrine inconsistent therewith. 11. It is beyond the power of any to lay another foundation of true holiness or happiness beside what is already laid in the incarnation, obedience, and death of the Son of God in our nature, and which is exhibited in the Scripture, and was taught by me. 12. And if Apollos, or any other like-minded, should now, after my preaching, attempt to edify you with the precious truths of God; or if others of a different stamp should attempt to build on it the unsubstantial, contemptible, and perishing inventions of men, 13. Their whole doctrines and practices, as well as those of all other men, shall at the last day be thoroughly tried by Jesus Christ according to the standard of his Word; and the truth and value, or the falsehood and emptiness thereof, be fully manifested to all around. 14. Whoever then shall, in his doctrine and practice, be agreeable to the Scriptures, and answerable to the foundation truth of free salvation through Jesus' blood, shall be graciously and amply rewarded in proportion to his faithfulness and diligence: 15. And whosoever shall, in his doctrine or behaviour, be found unscriptural, though not fundamentally erroneous, shall indeed, if united to Christ, though with apparent difficulty, be saved from eternal wrath; but have nothing but shame and dishonour for his erroneous notions and bad practices. 16. Remember therefore, that as ye, who are God's true church, founded upon Christ preached in the gospel, are set apart, sanctified, and devoted to him as his temple, in which, through his Spirit, he dwells by sweet relation, possession, operation, and favour; 17. If any of you maintain and propagate such errors as are subversive of the foundation, and so at once corrupt yourselves and the church, he shall certainly be punished by him in a fearful and lasting manner, as a defiler of his gospel temple, more sacred and dear to him than any of the apartments of the Jewish. 18. Let therefore every man, preacher or hearer, take heed, lest, through a conceit of his superior understanding, he bring loss and ruin upon himself; and if any have apparently a large stock of earthly wisdom, let him renounce it all as insufficient to lead him to the attainment of gospel truth; and in becoming truly wise towards God, and to the salvation of his soul, through faith in Christ, let him patiently submit to be esteemed as a fool by the carnal pretenders to reason; 19, 20. For as the Scripture repeatedly testifies, all the policy, prudence, wit, and learning, which give men a reputation for wisdom in this world, are but folly in God's account, when compared with his glorious scheme of salvation through a crucified Redeemer: and in the end it will appear to have ensnared them, and discovered the vanity of their minds. 21, 22. Since human knowledge then is so insignificant, and no man can direct you into the way of salvation, but as he himself is taught of God, let none of you, to your own spiritual hurt, set up one gospel minister as his head in opposition to another; for all things, particularly those relating to the dispensation of the gospel, are in the new kingdom secured for, and given to, you who believe, and are divinely directed for your spiritual advantage: all faithful *ministers*, with all their gifts, graces, and ministrations, are appointed for building you up in faith, holiness, and comfort, to eternal salvation: all the wealth, honours, pleasures, and transactions of this *world* are in Christ's hands for you, to be given you in property or use, as shall tend to your real good: *life*, in all its diversified conditions, and *death*, in all its harbingers and forms, are yours: 23. And what secures all these to you, completes your happiness, as well as calls for your attachment to him, is, that ye are saved from sin by Christ, cleansed from sin by his sacrifice, and filled with all the blessings of his grace and glory; and Christ is God's dear Son and faithful Servant, set up by him to be the infallible mean of your eternal salvation, to the praise of the glory of his love.

Ver. 3. *Ye are carnal.* By calling the Corinthians 'carnal' the apostle does not mean under the notation of 'the carnal mind,' Ro 8. 7, for then, instead of being 'babes in Christ,' they would have been in 'enmity against God.' But he means that, while compared with other believers, they 'came behind in no gift, being enriched in all utterance, and in all knowledge,' ch. 1. 5, 7, yet were they inferior to others in the quality of Christian prudence, which avoids all 'doubtful disputations,' and of the Christian temper which 'bears the infirmities of the weak,' and which in all its witness to the truth, Ro 14. 17, 19, 1, 'still labours to preserve inviolate the unity of the spirit in the bond of peace,' Eph 4. 3. *C.*

Ver. 12. *Gold, silver, precious stones*—emblems of the glorious truths of the gospel.—*Wood, hay, stubble*—emblems of errors, not fundamental, but useless, vain, and trifling: such as endless genealogies that never can be settled upon any divine authority, traditions of men, with rites and ceremonies invented as aids to piety, but becoming clogs and weights to the progress of vital godliness. *C.*

Ver. 15. *He himself shall be saved*, because he built upon the foundation, Christ, ver. 10; yet 'his work shall be burned,' because his superstructure consisted of mere rituals and imaginations.—*Note.* The attempt of Romanists to extract from this passage the figment of purgatory is vain: for every man's works, the things saved and burned are tried in the same fire, ver. 13, 15: and, so far as their authority avails, the doctrine obtains no support from the earlier fathers; and the detected attempt to interpolate Theodoret on the passage, throws more than suspicion over all similar interpretations. *C.*

Ver. 18. *Let him become a fool* in the estimation of an ill-judging world, to whom salvation by a crucified Saviour appears the very height of absurdity. *C.*

REFLECTIONS.—With great faithfulness and prudence ought ministers to accommodate themselves to the capacities and circumstances of their hearers. And often great pretenders to wisdom and knowledge have no true grace in their heart. When all Christ's faithful ministers are, under him, united in the same spirit and design, how absurd is it to kindle contentions in the church by setting up one above another! Their honour is great in being workers together with God in the salvation of men. And the effectual success of their labours flows wholly from his power and grace. Yet none must expect God to bless their administrations, but in preaching Christ as the sole foundation of the hopes and happiness of sinful men laid by his Father. Terrible is their ruin who refuse to build on him; and great their loss who attempt to mingle their own fancies with the doctrines of Christ. Exact shall be our future account; and our eternal honours be proportioned to our right improvement of Christ and his truths on earth. And very necessary is holiness in every church and member thereof. Great is the danger of self-conceit. And it is very sinful and ruinous to trust our eternal happiness to the care and direction of our carnal wisdom, which is so insignificant before God. But extensive is their happiness, and high their honour, who, as united to Christ through his sacrifice, and to God in him, have all things, present and future, secured as their property, and divinely directed to their best advantage.

CHAPTER IV. Ver. 1. Let none depreciate us ministers, or exalt one to the dishonour of another, but account of us all as persons called and qualified by Christ for dispensing to Jews and Gentiles the great and unsearchable doctrines and ordinances of the grace of God. 2. And, as stewards of Christ, we must take heed that we by no means neglect, pervert, betray, or deal partially in our trust; but study to be faithful to God, to our own conscience, to the truth of Christ, and to the souls to whom we minister, giving them their proper food in due season. 3. And if any pretend that I am unfaithful, or take offence at my fidelity, I little regard the censures of men, as I am not to stand or fall in the last judgment according to their fallible, partial, and prejudiced sentiments concerning me; nor dare I pretend that my own judgment of my sincerity, faithfulness, and diligence is absolutely right. 4. For though I am not sensible of any allowed unfaithfulness, but have the testimony of my conscience that in simplicity and godly sincerity I have had my conversation in this world; yet such is the inadvertency and treachery of my heart, that I dare not look on this as a justification of my conduct before God, but expect the acceptance of my person and services only through Jesus Christ and his righteousness. 5. Beware therefore of judging our hearts, or of passing uncharitable censures upon us; but wait till Christ at his second coming manifest all the secret transactions

reigned as kings without us: and [n]I would to God ye did reign, that we also might reign with you.

9 For I think that [o]God hath set forth us the apostles last,[5] as it were appointed to death: for we are made a spectacle[6] unto the world, and to angels, and to men.

10 We[7] *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.[7]

11 Even[r] unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And[s] labour, working with our own hands: being[t] reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: [u]we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I[v] write not these things to shame you,[8] but as my beloved sons I warn *you*.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: [z]for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, [a]be ye followers of me.

17 For this cause have I sent unto you [b]Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some [c]are puffed up,[9] as though I would not come to you.

19 But[b] I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power.

20 For[c] the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you [d]with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

1 *The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.*

IT is reported commonly *that there is* fornication among you, and [a]such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And[b] ye are puffed up,[1] and have not rather

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thoughts, and desires of men; and then shall every man who has acted uprightly be publicly acknowledged and rewarded by God according to his real character. 6. I have mentioned myself and Apollos in this point, who are distinguished in office and success among you, that you may learn to adjust your sentiments about men, and never pride yourselves in or boast of one preacher in opposition to another. 7. And to humble you, and prevent your idolizing of ministers, think what gifts or graces you or any of them have which ye did not receive freely from God. Why then do ye boast of any of them, as if they were originally your own? 8. For indeed ye seem to pride yourselves on your gifts, graces, and other acquirements, as if, independent of us who first preached the gospel to you, ye had arrived a. the highest prosperity; and I heartily wish that ye did remarkably flourish in everything excellent, great, and glorious, that we, as God's instruments in your conversion and edification, might rejoice in your mercy, and share your happiness and Christian esteem. 9, 10. For I really think God hath set forth us apostles, his last and extraordinary messengers in the church, to be a public show before angels and men, devoted to deadly combats, to contempt, trouble, and violence. We are treated as weak, foolish, and despicable, and are loaded with labours, cares, and sufferings for Christ, while ye appear to yourselves and others wise, powerful, honoured, easy, and opulent. 11 13. While ye live in your rich city and commodious dwellings, amidst ease and affluence, we faithful preachers, ever since the Lord called us to this work, have been often destitute of the common necessaries of life, and cruelly abused, and driven from place to place, like vagabonds. Meanwhile, to avoid prejudicing men against us as mercenary, we have earned our daily subsistence by the labour of our own hands; we have earnestly prayed down blessings on them who reproached and cursed us; we have patiently borne all the injuries and abuses we met with; we have humbly exhorted and supplicated them who maliciously slandered us; and notwithstanding all this inoffensive, meek, and winning behaviour, we continue to be treated as the vilest miscreants, who have been the cause of every public calamity, and are fit for nothing but to be killed as sacrifices for the purgation of cities. 14. I have not drawn out this detail of our injurious treatment, and of our meek, patient, and benevolent behaviour under it, in order to expose you to shame among your fellow-Christians, but in order affectionately to warn you against pride, or an unbecoming behaviour to faithful ministers. 15, 16. For though many preachers have laboured to promote your instruction and edification, I alone have been remarkably honoured as the instrument of your spiritual regeneration and adoption. I therefore beseech you, in the most endearing and condescending manner, that, instead of turning aside after those who desire to corrupt the simplicity of your faith and manners, ye would follow the directions which I, your spiritual father, give you from Christ, and imitate me in faith, holiness, humility, and love. 17. And for this cause I have sent to you Timothy, my dear partner in preaching the gospel, who being converted to Christ by my ministry, and my ordinary attendant, can acquaint you with my uniformity in doctrines and in holy practices, answerable to what I everywhere teach. 18. Some of my opponents boast that I dare not make my personal appearance among you, where I have so many opposers, but must rest content with sending my friend. 19. But if God give me strength and opportunity, I sincerely intend to visit you, and to try those proud pretenders to learning and eloquence as to what authority they have received from Christ to preach his gospel, what of God's gifts and graces appear in their ministrations, and what efficacy their doctrine hath upon their own and others' hearts and lives. 20. For the excellency of the gospel dispensation does not consist in human learning or outward profession, but in an experience of what is wrought by the Spirit of God. Nor is the gospel propagated, or the work of grace begun and carried on in men's souls, but by the miraculous operations and divine energy of the Holy Spirit which attend the plain preaching of a crucified Christ. 21. Think then whether ye would have me come in order to inflict spiritual censures, or even corporeal punishments, upon obstinate transgressors; or, as I earnestly wish, in tender affection, meekness, and gentleness, to encourage, commend, and comfort you.

Ver. 6. It is nothing short of distressing to find expositors pronounce this verse an irony or a sarcasm; figures, upon such a subject, and in such a mood, unworthy a serious man, how much more unworthy the Spirit of God! The words are simple, literal facts—'ye are full' of the gift of righteousness, Mat. 5. 6: Ro. 5. 17: 'ye are rich' in all utterance and knowledge, ch. 1. 5: 'ye have reigned,' being 'a royal priesthood,' 1 Pe. 2. 9: and 'would to God ye did reign in that glory of which ye are heirs, Re. 1. 5, 6; that we also might reign with you,' Re. 5. 10: and so escape the toils and miseries of this present evil world! *C.*

Ver. 13. Some, instead of 'filth,' render the word a lustrative sacrifice; and 'offscouring' a redemption sacrifice, in allusion to a heathen custom of devoting some one to death as a sacrifice in times of drought, famine, or plague, &c. The Authorized Version seems, however, to convey a more natural meaning. *C.*

REFLECTIONS.—Important is that trust of divine truths and human souls which Christ has committed to his ministers. And with great care and faithfulness ought they to declare and explain his mysteries and dispense his ordinances. It is groundless to be either puffed up or cast down by men's judgment of us. The great point is to approve ourselves to God, by whose judgment we must abide, and who will at last clear us from all false accusations. And never must those who are most conscious of their integrity depend on that, but on faith in Jesus Christ, as the ground of their acceptance to eternal life. With great care ought we to avoid rash censuring of others, in the view of that last judgment in which the secrets of men's hearts and lives shall be discovered. And there is need of deep humility when our defects are so great and many, and all our gifts and graces are the free gifts of God. Alas! that many should be puffed up with spiritual gifts, or even with riches or honour in this life, and the faithful servants of Christ be chiefly exposed to poverty, disgrace, and violent persecution. But it is delightful when Christians and ministers shine in meekness, patience, and returning of good for evil. Great wisdom is necessary in faithful reproofs, that they may neither provoke nor expose. And Christians need to be frequently reminded of admonitions formerly given them. With great care should they copy after the example of their godly ministers. And if faithful ministers bear strong affection to such as have been converted to Christ by their ministry, those converts ought fervently to love, regard, and reverence them as their spiritual fathers, and study that they may be always not grieved correctors but joyful comforters of *them*. It is not fine words or fair speeches, but the power of the Holy Ghost changing the heart and purifying the practice, that will prove men real ministers or Christians.

CHAPTER V. Ver. 1, 2. I must now mention some particular offences among you; and first, it is publicly reported, to the great scandal of your holy religion, that one of your members lives in the most shocking incest with his own stepmother—a form of whoredom detested by, and scarcely known among, civilized heathens; and, nevertheless, many of you, puffed up with a conceit of your gifts and attainments, have overlooked, if not boasted of him, instead of being deeply concerned for the dishonour hereby done to Christ, the disgrace brought upon his church, and the hurt done to the soul of the offender and of others, and of being careful to have such an infamous sinner removed from your holy communion. 3. Therefore, though I am not personally present to direct or influence your procedure, yet being earnestly desirous of your true honour and welfare, under the special direction of the Holy Ghost, I have considered and determined how this base scandal ought to be censured. 4, 5. That ye whom Jesus Christ hath made spiritual

mourned, that he that hath done this deed might be taken away from among you.

3 For[c] I verily, as absent in body, but present in spirit, have judged[2] already, as though I were present, *concerning* him that hath so done this deed;

4 In[d] the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,[3]

5 To[e] deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your[g] glorying *is* not good. Know ye not that [h]a little leaven leaveneth the whole lump?

7 Purge[i] out therefore the old leaven, that ye may be a new lump, as ye are unleavened.[4] For[j] even Christ our passover is sacrificed[5] for us:

8 Therefore let us keep the feast,[6] not[k] with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle [l]not to company with fornicators:

10 Yet[n] not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you [o]not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.[7]

12 For what have I to do to judge [p]them also that are without? do not ye judge [q]them that are within?[8]

13 But them that are without [r]God judgeth. Therefore [s]put away from among yourselves that wicked person.

CHAPTER VI.

1 The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

DARE[a] any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that [b]the saints shall judge the world?[1] and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall [c]judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there

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A.D. cir. 59

c Col.2.5 ver 5.2 Ki. 5.26.

2 Or, *determined.*

d Mat. 16. 19. 18. 18; 28. 18. Jn. 20. 23. 2 Co. 2. 9, 10.

3 The latter part of this verse is to be understood as a parenthesis:—'In the name of our Lord Jesus Christ (when ye and my spirit are gathered together with the power of our Lord Jesus), to deliver,' &c. The apostle speaks as their spiritual father and guide, as if he were really present in their assembly, endowed with the power of Christ—the power of the keys—to give a true sentence in this case.—*P.*

e 1 Ti. 1. 20. 2 Co. 2. 7, 10. 6, 8, 13. 9. ver 7. 13; ch. 11, 32.

g ch. 3. 21; 4. 18, 19. Ja. 4. 16.

h Lu. 13. 21. Ga. 5. 9. ch. 15. 33. 1 Ti. 6. 17.

i ver. 5, 13. Ep. 4. 22. Col. 3. 5, 9, 10. Ex. 12. 15; 13. 6, 7.

4 *As ye are* (yet) *unleavened*—the leaven of sinful indulgence being as yet only beside you, not commingled with you in principle or practice.—*C.*

j Ex. 12. 5, 6. De. 16. 2. Is. 53. 7. 1 Jo. 1. 29, 36. Ac. 8. 32, 35. ch. 15. 3. 1 Pe. 1. 19, 20. Re. 5. 6, 9. 12.

5 Or, *is slain.*

6 Or, *holy day.*

k Ex. xii. 15. 16. De. xvi. 1-8. 2 Ch. 30. Mat. 16. 12. Lu. 12. 1. 1 Pe. 2. 1, 2.

l Ro. 16. 17. Ep. 5. 7, 11. 2 Th. 3. 6, 14. 2 Co. 6. 14. ver. 2, 7, 13. Ps. 1. 1.

n ch. 10. 27. 12. 2. Ep. 2. 3, 12, 17. 1 Pe. 4. 3. 1 Jo. 5. 19. Ju. 17, 19.

o Ps. 101. 5. Mat. 18. 17. Ro. 16. 17. 2 Th. 3. 6, 14. 2 Jn. 10.

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7 Neither to visit and 'eat' with him at his own father, nor invite him to yours, nor, out of choice, to consort with him in any public feast: much less to join in communion with him at the table of the Lord.—*C.*

p Mar. 4. 11. 1 Th. 4. 12. 1 Ti. 3. 7. Col. 4. 5.

q ch. 6. 2–4. He. 3. 1.

6 From which it is evident that the power of discipline—either in admission, continuance, or exclusion of members—is native, inherent, and essential in the apostolic church; and absolutely inalienable, because, as a derivation and trust committed to man, it is placed on the same basis with the original authority of God himself. See ver. 13.—*C.*

r Ex. 20. 7. He. 13. 4.

s De. 13. 5; 17. 7; 21. 21; 22. 21–24. Nu. 5. 2. Mat. 18. 17.

CHAP. VI.

a Ne. 5. 9. ver. 6.

b Ps. 49. 14. Da. 7. 18, 22. Mat. 19. 28. Lu. 22. 30. Jude 14, 15. Re. 2. 26; 5. 10; 20. 4.

1 *The saints shall judge the world*—either they shall judge it as being in possession of supreme civil authority at the time foretold by Daniel, ch. 2. 35, 44; or condemn it at the day of judgment, according to Mat. 12. 41, 42; or, when not as assessors, but as sitters with Christ on his throne (Re. 3. 21), they shall proclaim to earth and heaven the righteousness of his judgments upon mystic Babylon, Re. 19. 1, 2.—*C.*

c 2 Pe. 2. 4. Jude 6. Re. 20. 10.

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rulers in his church, should, as a court constituted in his name, and after solemn prayer for his direction and assistance, with my hearty approbation, in his name and authority, as the great institutor and ratifier of the sentence, fully excommunicate this notorious offender from all fellowship with the visible church, and deliver him back into the visible kingdom of the devil, as one who has no manifest claim to the promises of the new covenant—in order that, by the blessing of God on this awful sentence, his prevailing corruptions may be mortified and subdued, and he, through fear, grief, and shame, brought to such repentance and reformation as may issue in his solemn acquittal and salvation in the last judgment. 6. Your glorying in such a person, be his gifts and attainments what they will, or in your own spiritual gifts, or the prosperity of your church, is extremely sinful and dangerous. Know ye not that a single instance of scandal or manifest error connived at tends to corrupt the minds and practices of others, and to infect and defile the whole church? 7. In imitation of the Jews, who purge their houses from leaven at their passover, labour not only to purge out corrupt affections from your own hearts, but to cleanse the church from scandalous persons and sins, in honour of Jesus Christ, who offered himself as an atoning sacrifice to God, in order that his people might be cleansed from all iniquity, and rendered zealous of good works. 8. Let us therefore lead our whole life on earth, and particularly celebrate the New Testament festival of *his supper*, without sinful fellowship with notorious offenders, or indulgence of corrupt affections, envy, malice, or the like; but with integrity and godly simplicity, and a real love to the brethren, according to the truth of the gospel. 9. Being absent, I have in this epistolary manner warned you to abstain from all familiar intercourse with persons addicted to whoredom, as thereby ye would harden them in their sins, and they would tempt you to follow their detestable example. 10. Yet I mean not that you should have no dealings with heathens who live in whoredom, manifest covetousness, extortion, or idolatry; for then it would be necessary for you to leave this world, which is everywhere filled with such. 11. But I insist that if any of your professed Christian brethren be chargeable with uncleanness, or be inordinate lovers of money, or join in idolatrous worship, or be given to wrathful, abusive, and opprobious language, or be lovers of much drinking, or intoxicated with liquor, or given to take advantage of others by excessive rents or prices, ye carefully avoid all voluntary familiarity with them at common meals, and especially partaking with them at the Lord's table. 12. For I, as a minister of Christ, have no power to prohibit such converse as the civil offices, secular affairs, and relations of life call you to; nor have ye power to judge and censure any offenders but such as are of your own spiritual society. 13. Those flagitious sinners who are not in church-fellowship with us must be left to the righteous judgment and wrath of God; but be ye careful to exclude this incestuous member from your church-fellowship, and from all familiar and chosen conversation.

Ver. 5. *Satan* being 'the god of this world,' 2 Co. 4. 4, to deliver any one to Satan is simply to eject him from the church, and send him out to the world from whence he came.—*For the destruction of the flesh.* Not for the infliction of disease, but for the destruction of the fleshly appetites, that the 'outcast' may be made sensible of his sin, grieve for the loss of his old friends in the church, become ashamed of his new associates in the world, and so, through godly sorrow, be led to repentance and salvation. *C.*

REFLECTIONS.—It is very shameful to hear of such scandalous enormities among Christians as even heathens would be ashamed of. And highly unbecoming when professors, for the sake of party attachments or great gifts, are puffed up rather than humbled and mourning under such awful events. Flagrant and obstinate sinners must be solemnly cast out from the Christian church, that their souls may be recovered, and the honour of Christ and the purity of his church preserved. For how inconsistent is it for those who were saved by and live upon a crucified Saviour to indulge themselves in unholiness of heart and life! And extremely infectious are scandals if they be not seasonably censured and restrained. Very awful is an excommunication from the church, inflicted in the name of and ratified by Jesus Christ the supreme Judge. And happy or terrible are its effects as men are duly affected with it. Heinous and highly aggravated are the iniquities of professed Christians; they render them more detestable and infectious than the very heathens. With conscientious care should all Christians forbear familiar converse with such scandalous professors, in order to render them sensible of their sins. And church-officers ought to proceed with the greatest prudence in their censures with respect to their subjects, manner, and end. But thrice happy will it be when we shall be no more plagued with wicked persons, lusts, or practices.

CHAPTER VI. Ver. 1. And since ye have power to call your own members to account, and to judge of their behaviour, how imprudent, unbrotherly, and shameful must it be for you to prosecute your small differences, in civil affairs, in a litigious manner, even before heathen magistrates, to the scandal of your religion, rather than submit to the arbitration of your fellow-Christians! 2, 3. Do ye not know that faithful ministers and really holy persons shall at the last day sit with Christ on his throne, and give their assent to the sentences which he shall pass upon wicked men and angels? Are ye not then able to settle matters, nay, small matters, of right and wrong between one another? 4. If therefore ye have hereafter any civil differences, submit them to the arbitration of some of your brethren in the church, who are not ministers, but sensible and disinterested persons; nay, rather submit them to the arbitration of two or three of the weakest honest Christians, than bring them before heathen judges. 5. What a shame and reproach is it to you, who boast so much of your wisdom, that you cannot find among yourselves any persons able to adjust trifling debates about civil property! 6. But brethren, united together in the same saving head, faith, and fellowship, to the reproach of all, litigiously prosecute one another before heathen magistrates! 7. This your conduct is extremely sinful, contrary to Christian prudence, forbearance, love and friendship, and highly dishonourable to your meek and lowly Lord and Saviour, the Prince of Peace, who secured peace with his blood. Why then do ye not rather part with what is strictly your due, than expose one another, and even Christ himself, to contempt in the open courts of profane heathens? 8. Nay, I find, that instead of meek and patient bearing and forgiving injuries, too many of you by lawsuits really defraud and unjustly wrong your Christian brethren. 9, 10. But know, and consider this plain and awful truth, that whatever profession such people make, they are utterly unfit for, have no title to, and shall never be admitted to enjoy the blessings of grace or glory, who live impenitent and unbelieving under the guilt and dominion of any

is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now[d] therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know[e] ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And[g] such were some of you: but ye [h]are washed,[i] but ye are sanctified,[k] but ye are justified[l] in the name of the Lord Jesus, and by the Spirit of our God.

12 All[t] things are lawful unto me, but all things are not expedient:[5] all things are lawful for me, but I will not be brought under the power[j] of any.[6]

13 Meats[k] for the belly, and the belly for meats: but God shall destroy both it and them. Now[l] the body *is* not for fornication, but for the Lord; and the Lord for the body.[7]

A.M. cir. 4063.
A.D. cir. 59.

d Pr. 20. 22. Mat. 5. 39, 40. Lu. 6. 29. Ro. 12. 17, 19. 1 Th. 4. 6. 5. 15.

e Ga. 5. 19, &c. Ep. 5. 5, 6. Col. 3. 5, 6. 1 Ti. 1. 9, 10. He. 12. 14, 16. 13. 4. Re. 21. 8. 22. 15.

f Ac. 22. 2. Ro. 6. 19. 7. 5. 1 Pe. 4. 3, 4. 1 Jo. 2. 15, 16. Col. 3. 5.

g Ch. 12. 2. Ro. 6. 19. 1 Pe. 1. 18. Re. 5. 9.

h *Washed* in the water of baptism, representing the cleansing of the Holy Spirit. Ezek. 36. 25. C.

i *Sanctified* separated from sin and dedicated to God by the Holy Spirit applying to the soul the efficacy of the sacrifice of Christ. Ro. 15. 16. He. 10. 10. —C.

k *Justified* pardoned, on account of the death, and accepted on account of the resurrection of Christ. Ro. 4. 25. Accounted just in the judgment of God. He. 8. 31. being made just by union with Christ the righteous. Ro. 5. 21. 8. 30. —C.

l ch. 10. 23. Col. 2. 16. *Or, profitable.*

t ch. 6. 12.

k See note * below.

l Mat. 15. 17, 20. Ro. 14. 17. Col. 2. 22, 23.

j 1 Th. 4. 3, 7. Ro. 6. 13, 19. 8. 4. 12. 1. ch. 3. 23. 16. 1. 15, 22. 2 Co. 11. 2. Ep. 5. 23.

And the Lord for the body. For sanctifying us thereby by his Spirit. Ro. 8. 11. raising it by his faith-quickening, quickening and raising it by his power, and fashioning it to his image. Ro. 8. 21. Ph. 3. 20. Phi. 3. 21. C.

* This verse begins a new paragraph, in which the apostle treats of a new subject, namely, *the nature and extent of Christian freedom.* As is common with him, he develops his subject in its reference to himself.

A.M. cir. 4063.
A.D. cir. 59.

Viewed abstractedly, it was lawful for him with his comparative knowledge, with his enlarged and liberal views, to eat or drink whatever he might think right, and to act as he pleased with regard to Jewish and heathen feasts and feasts. But then as a member of the church, he must consider the effects of his words and acts upon others. He must take care not to offend their feelings, or run counter to their narrower but still conscientious opinions. —E.

m Ac. 2. 24. 1 Th. 4. 14. Ro. 6. 8. 8. 11. 2 Co. 4. 14. Ep. 1. 19, 20. Phi. 3. 10, 21.

n Nu. 12. 5. ch. 11. 3. 12. 27. Ep. 1. 22. 4. 12, 15, 16. 5. 23, 30. Ge. 2. 9. Mat. 25. 8.

p Ge. 2. 24. Mat. 19. 5. Ep. 5. 31.

q Jer. 3. 6, 7, 8, 20. Ep. 4. 4. 5. 30, 32. Phi. 2. 5.

* *In one spirit* with the Lord, the Spirit of Christ dwelling and ruling in him. —C.

r Prov. 5. 15, 17. Jer. 2. 10, 14. 3. 20. 9. 21. 1 Pe. 2. 11. Ro. 1. 24–28. 1 Th. 4. 4. He. 13. 4.

s Ro. 14. 7, 8. ch. 3. 16. 2 Co. 6. 16. Ep. 2. 21. He. 3. 6. 1 Pe. 2. 5.

t ch. 7. 23. Ac. 20. 28. Ga. 3. 13. Ho. 13. 14. 1 Pe. 1. 18, 19. 2. 16. Re. 5. 9. Tit. 2. 14.

u 1 Pe. 2. 9. Mat. 5. 16. Ro. 6. 19. 1 Th. 4. 3. 2 Co. 7. 1. ch. 3. 16.

CHAP. VII.

1 Cases of conscience respecting the expediency or lawfulness of marriage either to unmarried persons or widows (ver. 8), in the troublous and persecuted state of the church. —C.

a Mat. 19. 10. ver. 8, 26, 32. 35.

b Ge. 20. 6. Ru. 2. 9. Pr. 6. 29.

c ch. 6. 18; ver. 9. Pr. 5. 15.

14 And [u]God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that [v]your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid!

16 What! know ye not that he which is joined to an harlot is one body? for [x]two, saith he, shall be one flesh.

17 But[y] he that is joined unto the Lord is one spirit.[8]

18 Flee[z] fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What! [a]know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For [b]ye are bought with a price: therefore [c]glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 He treateth of marriage, 4 showing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye [1]wrote unto me: [a]*It is* good for a man not to [b]touch a woman.

2 Nevertheless, [c]*to avoid* fornication, let every

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sin. Deceive not your souls with flattering fancies, hypocritical pretences, or presumptuous confidences. The nature, perfections, purposes, and word of God render it absolutely impossible that any, who live and die impenitent, in idolatry, uncleanness, dishonesty, drunkenness, or reviling, should ever be members of his kingdom of grace here or heavenly glory hereafter. 11. And remember, for your humiliation and warning, and for exciting your admiration of God's blessed grace towards you, that, while ye continued heathens and unregenerate, some of you were chargeable with these detestable crimes: but in his most transcendent mercy all of you, who truly believe in Christ, have been graciously cleansed from the guilt and the domineering and defiling power of your sinful lusts, and brought into a state of favour with God, promised eternal life, and made partakers of holiness in nature and practice, through the righteousness and intercession of Christ, and by the applying, quickening, renewing, and purifying influences of the Holy Ghost, bestowed upon us by our gracious God, and through faith in our Lord Jesus Christ, who gave himself for us. 12. With respect to eating of meats, with which some of your pretenders to wisdom hold fornication equally indifferent, I allow that, whatever is not directly or indirectly forbidden by Christ in his Word, is lawful in itself; but it is not in every circumstance conducive to good purposes, but may be very injurious to others. I therefore allow myself to do, or not to do, what is indifferent in itself, precisely as it tends to promote good or bad ends; but will not suffer myself to be enslaved by any ungovernable passion for it, nor would I submit to the arbitrary imposition of it upon my conscience by any man. 13. Yea, all kinds of food are formed answerable to our belly, and our belly to them; though we shall soon have no need of them, being removed to the eternal state.—But fornication is a thing of a quite different nature. God never intended nor formed our body for it; but to be used for the honour and in the service of Jesus Christ, as redeemed by, united to, and to be glorified together with him; 14. And God has raised up the dead body of the Lord Christ from the grave as a pledge, earnest, and security, that he will in due time, by the same almighty power, raise up the dead bodies of his true members to a like blessed and glorious immortality. 15. Know ye not then, that your bodies, being constituent parts of your persons united to Christ, must, as his members, die and sleep in him, and be raised to glory with him? How shameful then, how wicked, and dishonourable to him and to his law, would it be to alienate them from his service and honour, and, as it were, rend them off from him; and by committing uncleanness, render them the members of a lewd woman! 16. Do not ye, who pretend to so much knowledge, understand that the man who unites himself in criminal affection or conversation with a harlot disgraces himself, and becomes one body with her, in a sense extremely vile and abominable? 17. But, on the contrary, he who is vitally united to the Lord Jesus as his Head and Husband, partakes of, and is animated by, that very same divine Spirit which dwells in Christ; and so, being mystically one Spirit with him, every affront done to that man's body must be an affront to Christ himself. 18. Abhor therefore, and resolutely abandon, all manner of uncleanness, and keep at the greatest distance from it. Watch and pray against all inclinations, enticements, and all appearances and occasions of it. For he that is guilty of it not only sins against God, his soul, or his neighbour, as in other sins, but debases his body, and unworthily sacrifices it to the most brutish and abominable lust. 19, 20. Know ye not that, if ye be true believers, your bodies, through their union to Christ, are a sacred, dedicated, and appropriated habitation of God the Holy Ghost, who is freely and divinely bestowed upon you, in which his person dwells, and his sanctifying influences are exerted. And ye are not your own property, to dispose of your bodies according to any brutish inclinations; but ye were redeemed from the curse of the law, and from sin, Satan, and everlasting ruin, and secured, for the service and enjoyment of the holy and blessed God, through faith in his Son: labour therefore, through grace, to yield your bodies and all their members, as well as your souls, with all their faculties, as instruments of righteousness to God, that ye may never alienate and debase his peculiar property, but in all things obey and glorify him with that which he hath created, preserved, redeemed, and sanctified.

Ver. 18. Idolatry (1st, 2d, and 10th commandments) is 'without the body,' always worshipping something outward. Profanity (3d commandment) rests in the mind and word. Sabbath-breaking (4th commandment) consists in the disregard of an outward institution. Disobedience to parents, killing, and stealing (5th, 6th, and 8th commandments), are all sins against others, and the soul which it debases. But fornication (7th commandment) is a sin directly against the body which it degrades. C.

REFLECTIONS.—Great shall be the honour of the saints to sit with Christ on his throne at the last day, and as assessors to concur in the condemnation of devils and wicked men! And it is shameful, then, if they cannot adjust trifling disputes without going to law one with another. How much more like Christians, as well as profitable, would it be to settle them by kind arbitration, than by litigious lawsuits! And it is very base for professed Christians to act as if they neither regarded the honour of Christ nor his people, if they can but secure external advantages to themselves. It is absurd to hope for heavenly happiness, without being weaned from our lusts and reformed from our gross sins. Jesus' word, blood, and Spirit make a most evident and important change upon the most notorious sinners. And how blessed, how deeply indebted to free grace, are the partakers of it! It is absurd for such to disturb their consciences with scruples about meats and drinks, or such like trifles, or to enslave them to human impositions; and more base immoderately to indulge their sensual appetite in the use of meats and drinks, which will soon be entirely useless. Infinitely detestable is every form of uncleanness; and contrary to the law of nature and marriage, to the noble purposes for which our bodies were designed, and to which those of saints shall be raised at the last day. Yea, much more so to our relation and intimate union with Christ as his members, and his right of securing our souls and bodies to be eternal instruments of glorifying God. It is highly dishonourable to his name, and debasing to ourselves, and a vile indignity to the Holy Ghost, who dwells in our bodies, as well as in our souls.

man[a] have his own wife, and let every woman have her own husband.

3 Let[d] the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud[e] ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But[g] I speak this by permission,[3] *and* not of commandment.[4]

7 For[h] I would that all men were even as I *myself*.[5] But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It[i] is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord,[6] Let[k] not the wife depart from *her* husband:[7]

11 But if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I,[8] not the [9]Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, [m]let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For[n] the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but [p]God hath called us to peace.[1]

16 For[q] what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But[r] as God hath distributed to every man, as the Lord hath called every one, so let him walk. And [s]so ordain I in all churches.

18 Is[t] any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision[u] is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let[v] every man abide in the same calling wherein he was called.

CHAPTER VII. Ver. 1–6. With respect to your question proposed to me in your letter, The unmarried state, in such times of persecution and uncertainty, is preferable to the married. But it is far better to marry than to expose one's self, or any other, to temptations to uncleanness; and married persons ought to take all proper opportunities of testifying their relation and affection to each other. And that Satan may have no occasion to tempt them to unchastity, let even their withdrawment from one another, for the purpose of solemn fasting and prayer, be with mutual consent, and for short times. But this I, as an inspired apostle, advise to, as most agreeable to your holy profession in your different circumstances, not as an express command of Christ. 7–9. For I could wish that every unmarried Christian could live as contented in a single life as I do; but every man must act according to his own temper, disposition, and situation, and the gifts and abilities with which God hath furnished him for the ends of his glory. If such as are unmarried can continue such without danger of uncleanness, they will, in these troublesome times, find many advantages for the service of God. But if, by the grace which they have received, they cannot duly restrain their animal inclinations, it is better for them to marry some proper object; it being far more wise, dutiful, and comfortable to do so, than to live under the tormenting or inflaming power of impure desires of unlawful enjoyments. 10, 11. And for directing such as are married, there is no need of further inspiration; the Lord Jesus having expressly commanded that wives should never voluntarily depart from their husbands, nor husbands put away their wives, except for the cause of fornication before, or adultery after, marriage; or, if they voluntarily part, both parties should live single, or rather study to be reconciled one to another. 12–14. And, as inspired by God, I charge you, that no Christians think of parting from those husbands or wives with whom they were married before their conversion, on account of their continuing heathens, as the Jews were commanded to do in the time of Nehemiah, but dwell with them in the most friendly, peaceable, and engaging manner: for even heathens are separated to a holy use, by having Christian wives or husbands: and hence the children begotten between them are held by God, not as unclean heathens, but as externally, relatively, and federally holy; entitled to all the privileges of the new covenant equally as if both parents had been Christians. 15, 16. But if their heathen yoke-fellows, notwithstanding all prudent means to prevent it, will obstinately desert them, Christians are not obliged to enslave their consciences to their humours, or to continue in marriage relation to such as obstinately break the bond and defeat the ends of that relation. Meanwhile, they ought to do everything consistent with truth and holiness, in order to engage these heathen consorts to live with them:—for none knows but, by their meek and kind behaviour, through the blessing of Christ, and working of his Spirit, they may be rendered instrumental in gaining them to Christ for the salvation of their souls. 17–19. And whatever the event be, let every one of you, and of other churches, study to walk in a course of holiness and virtue answerable to the condition or relation in which he stood when converted. Never trouble yourselves whether ye were originally Jews or Gentiles: for it is of no account with God whether ye be circumcised or not; but whether, according to his commandments, you receive the Lord Jesus, and walk in him righteously and godly. 20–22. And as redeeming grace was never intended to alter the stations or duties of secular life, but to enforce the improvement of them in the manner most conducive to the glory of God, study to rest contented with those very stations in which you were before your conversion: and if you were converted in the station of a servant or slave, be not uneasy, as if that servile condition would render you less acceptable to God or honourable to your Christian faith or fellowship; yet, if you can have your freedom by fair means, thankfully accept and faithfully improve it: for a converted slave is as much freed from the bondage of sin, Satan, and the broken law, as any other: and a converted freed man is under as deep obligations to serve Christ as if he had been a servant or slave to men. 23, 24. Since therefore your spiritual and religious freedom, secured by Jesus' infinitely precious blood, is perfectly equal, resolutely maintain this, and never serve the lusts or sinful commandments of men, nor suffer the duties of your civil relations to hinder your service of him; and in whatever station you were converted to the Christian faith, rest contented with it, as ordered for you by the providence of God; and study to fulfil the duties of it as under his eye, in obedience to him, by assistance from him, and in fellowship with him. 25–28. With respect to persons who were never married, the Lord Jesus indeed left us no express command on this point; but I, as his faithful apostle, directed by his inspiring Spirit, advise, that if they can remain unmarried, without endangering their chastity, they should do so, for their greater conveniency in these perilous times. But let such as are married study, with cordial affection and contentment, to bear the encumbrances which attend their state; and let such as are unmarried beware of marrying rashly, lest they involve their wives and children in trouble along with themselves. Nevertheless, if any find marriage a necessary mean of preserving their chastity, they may lawfully enter into it; only it will in these times expose them more to anxiety and trouble. But I shall add no more, lest I should discourage some who are married, or hinder some from marriage whose natural inclinations call to it, or make any to think the unmarried state more holy in itself. 29–31. But what I now subjoin is of infinite importance, that in a very little time all earthly stations, relations, sorrows, and comforts will leave us, and we shall be launched forth into an eternal state; it is therefore proper that our hearts should sit loose to them as quite unsubstantial and transitory, and only so far to be accounted of as they are God's gifts to be improved for his honour, and as means of preparing us for eternal fellowship with him. 32–35. The reason why I have preferred a single state of life to the married, is, that I would have you as much as possible freed from all the anxious cares and perplexing encumbrances of this present world, that ye may, with less hindrance and distraction, attend the service of God, and pursue the salvation of your souls; for they who are unmarried have most liberty to lay out all their thoughts, time, and labour about what pertains to the service and fellowship of God; whereas they who are married must be employed in providing for their families, and rendering themselves agreeable and helpful to their yoke-fellows.

My whole aim is the advantage of your souls, not to ensnare any into unchaste inclinations or practices;

21 Art[z] thou called *being* a servant?[2] care not for it: but if thou mayest be made free, use *it* rather.[3]

22 For[a] he that is called in the Lord, *being* a servant, is the Lord's freeman:[4] likewise also he that is called, *being* free, is Christ's servant.

23 Ye[c] are bought with a price; [d]be not ye the servants of men.[5]

24 Brethren, [b]let every man, wherein he is called, therein [c]abide with God.

25 Now[d] concerning virgins I have no commandment of the Lord: yet I give my judgment as one that hath [e]obtained mercy of the Lord to be faithful.[6]

26 I suppose[7] therefore that [g]this is good for the present distress;[8] *I say*, that *it is* good for a man[9] so to be.[1]

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But[h] and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble[2] in the flesh: but I spare you.[3]

29 But this I say, brethren, [i]the time *is* short:[4] it remaineth, that [j]both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the [k]fashion of this world passeth away.

32 But I would have you [l]without carefulness.[5] He[m] that is unmarried careth for the things that belong to the Lord,[6] how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy [o]both in body and [p]in spirit: but [q]she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but [r]for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely[7] toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity,[8] but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So[s] then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The[t] wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; [u]only in the Lord.

40 But[u] she is happier if she so abide, after my judgment: and [v]I think[9] also that I have the Spirit of God.

CHAPTER VIII.

1 *To abstain from meats offered to idols.* 8, 9 *We must not abuse our Christian liberty, to the offence of our brethren,* 11 *but must bridle our knowledge with charity.*

NOW as [a]touching things offered unto idols, we know that [b]we all have knowledge. [c]Knowledge puffeth up, but [d]charity edifieth.

2 And[e] if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is [g]known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols,

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A.M. cir. 4063. A.D. cir. 59.

[z] Ge. 4:28. Ch. 3:21, ch. 6:15. He. 13:5.

[2] *Being a servant*—δοῦλος means properly 'slave.'—*C.*

[3] *Use it rather.* Prefer freedom if it can be righteously obtained.—*C.*

[a] ver. 18. Ro. 6:18, 20. Ga. 5:13. Ps. 116:16. 1 Pe. 2:16. Jn. 8:32, 36. Lu. 1:74, 75. ch. 9:21. Ep. 6:6, 8. Phile. 16. 1 Pe. 2:19.

[4] *Or, made free.*

[b] Le. 19:20. ch. 7:20. Ac. 22:28. Mat. 1:18. Ro. 4:24. He. 2:14. Ga. 3:23-25. Re. 5:9. 1 Pe. 1:18, 19. 2 Pe. 2:1. Jude 4.

[c] Ga. 1:6. 1 Co. 2:20-22. Da. 3:28. Mat. 23:8, 10.

[5] But *be the* servant of Christ.—*M.* Yet whose blood ye are bought. ch. 6:20, and whom service dissolves the previous civil obligation. ver. 22. Ep. 6:5-8. 1 Ti. 6:1. Col. 3:22-24.

[d] ch. 7:23.

[e] Ge. 8:21. Jo. 17:11. 1 Jn. 1:9, 2:20.

[f] ver. 6, 10, 12, 40. 2 Co. 8:8, 10, 11, 25.

[g] 1 Ti. 1:14, 15. ch. 4:2. 2 Co. 2:17, 4:2.

[6] See notes on ver. 10, and 12 above.—*C.*

[7] *I suppose.* The original does not imply doubt, but declares a decided judgment.—*C.*

[g] ver. 1, 8, 35, 40. Job 15:24. Ps. 119:143. Je. 9:15, 14:18, 20:18. Ac. 24:9, 19. 1 Pe. 4:17. Zep. 1:15. Lu. 21:22, 23, 28, 31, 25:29.

[8] Or, *necessity.*

[9] *For a man* a person, either master or female.—*C.*

[h] *So to be.* That is, to remain unmarried in the present circumstances of the church.—*C.*

[8] He. 13:4. ver. 28.

[2] Special trouble; for, in the time of persecution, each shall bear at least the trouble of two, with, it may be, the additional sorrows of friends and family.—*C.*

[3] *I spare you* by forbearing to draw the prophetic picture of the afflictions to come.—*C.*

[i] Ro. 13:11. ch. 10:11. 1 Pe. 4:7. 2 Pe. 3:8, 9. Ps. 102:3, 23.

[4] See note [e] below.

[j] Ex. 5:21. Nu. 11:11. 1 Sa. 22:2. Ps. 25:5. Is. 24:4, 40:5, 7. Je. 20:4. 1 Pe. 1:24. 1 Jn. 2:17.

[k] Ps. 39:6. Ja. 4:14. 1 Pe. 4:7. 1 Jn. 2:17.

[l] Ps. 55:22. Mat. 6:25-34. Phi. 4:6. 1 Pe. 5:7.

[5] Free from the increased cares that, in a time of persecution, arise from the provision and protection of wives and families.—*C.*

[m] 1 Ti. 5:5, 6. Lu. 10:40-42.

[6] Or, *of the Lord*, in ver. 34.

[7] The words will bear to be translated and the passage seems to require it, 'The time as to what remains (to be) full of distress, is that they who have wives should be as though they had not,' &c.—*C.*

[n] ch. 6:20. 1 Th. 5:23.

[o] Lu. 10:40-42.

[p] Mat. 5:32. ch. 14:40. 1 Ti. 6:2. 1 Pe. 3:1, 7. Ep. 5:22-24, 33. Col. 3:18, 19. Tit. 2:4, 5.

[9] For the elucidation of this obscure passage four points must be observed. 1. That, generally, among the Jews and Greeks celibacy was held dishonourable. 2. That the Essenes among the Jews, and certain austere sects of philosophers among the Greeks, were unfavourable to marriage. 3. That both among Jews and Greeks females lived in a state of great seclusion, and 4. That fathers exercised supreme authority in their marriages, either as to giving or restraining. All these points the apostle proceeds to discuss and answer: *Any man*, compared with ver. 38, evidently signifies any father:—*virgin*, his, therefore, virgin-daughter. *Need so require*—any needs but in time of persecution, the spiritual need arising from the difficulty of protecting his family. —Let them (the virgin and her suitor) marry.—*C.*

[q] *Having no necessity*, from his daughter's opinion or inclination, or the circumstances of the times requiring some other protector.—*C.*

[r] Ge. 23:4. ver. 2, 9, 28, 36, with ver. 15, 26, 35.

[s] Ru. 3:1. 1 Sa. ver. 15:18.

[t] 1 Co. 6:14. ch. 6:2. 1 Ti. 5:14. Ro. 7:2, 3. He. 13:4. Mal. 2:15.

[u] ch. 7:18, 20, 35.

[v] ver. 25. 2 Th. 2:2. 2 Co. 10:10, 12. 11:5. Phi. 3:15, 16. Ste. Ro. 1:1.

[9] *I think*, as in John 5:39, implies no doubt of divine inspiration, but declares knowledge and conviction. —*C.*

CHAP. VIII.

[a] Ac. 15:20, 29. Re. 2:14. ver. 10. ch. 10:19-23, 25, 27.

[b] ver. 2, 4, 7. Ro. 14:14, 20, 23.

[c] Ps. 49:10.

[d] Ch. vii3.

[e] ch. 13:2, 12. Ro. 12:3, 16. Ga. 6:3. 1 Ti. 1:7, 6:3, 4.

[f] Ex. 33:12. Nu. 16:5. Na. 1:7. Mat. 7:23. Ro. 8:28. 2 Ti. 2:19. 1 Jn. 2:3, 4:7. 1 Pe. 1:19.

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but that, in the most easy and becoming manner, ye may have abundant liberty for waiting upon, keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious duties, without disquiet, perplexity, and wandering of heart. 36–38. But if any parent or guardian find that the restraint of his daughter or pupil from marriage beyond the flower of her age is calculated to ensnare her; or if a young man find that his temper, honour, or chastity call for it; it is very lawful and commendable that they should marry: but if they have no such call to marriage, it is still more advisable and commendable to refrain from it in these persecuting times. Thus parents who give their children in marriage, and children who, having gained their consent, enter into it, act a wise and lawful part; but if, without danger of sin or infamy, they continue unmarried, they better provide against the inconveniences of these troublesome times, and for a more uninterrupted liberty of serving God. 39, 40. But let the state of the church be as difficult as it will, the law of God and nature, and the marriage vow, bind a wife to abide with and cleave to her husband, till death part them, unless he voluntarily and resolutely leave her, or be guilty of adultery; but if he die before her, she may then marry another, but let it always be one who makes a credible profession of Christianity, and with whom she may expect the approbation, presence, and blessing of God in their conjugal relation, that they may dwell together, worshipping God, and religiously training up their children. But, indeed, I think that if she continue single, she will find it most convenient in these dangerous times, and best on religious accounts.—And whatever your new teachers insinuate, I know I have suggested these admonitions under the special direction of the Holy Ghost.

Ver. 14. *Sanctified* is applied either to persons rendered absolutely holy by the renewing of the Spirit of God, or to those who are merely separated and dedicated to the service of God, without any spiritual change: and in this latter application it must here be understood. *Now are they holy.* Dedicated to God by virtue of the conjugal covenant. *C.*

Ver. 15. Some think this liberation from bondage means—that the marriage is dissolved by the act of desertion, and that the brother or sister is free to marry another. This, however, seems decidedly at variance with our Lord's decision, Mat. 5. 32. and the apostle's own direction, ver. 10, 11–39: Ro. 7. 1–3. The 'bondage' from which the believer is freed is not therefore the marriage vow, but the following of husband or wife in a false religion. But while difference of religion does not dissolve the marriage bond, if the dissatisfied or irritated unbeliever will separate, the believer may blamelessly submit—remembering, however, that the call of God is not to separation, but rather to the cultivation of domestic affection and 'peace.' *C.*

Ver. 25. *Virgins* unmarried persons of either sex.—*No commandment* (previously delivered *of the Lord. I give my judgment*—yet not my own private opinion of what is expedient, but 'as one that hath obtained mercy to be faithful' in the discharge of his apostolic commission.—*Note*, This statement, so far from denying inspiration, asserts it in the most positive terms. *C.*

REFLECTIONS.—Persons married or unmarried, bond or free, should labour to live contented with their lot, and always to the glory of God. And with great prudence should they marry or remain single, as best tends to prevent sinful impurities and promote their more active and undisturbed service of God. In marrying, Christians should make conscience of choosing none but such as appear to fear God, and of entering into that relation with much serious consideration and solemn prayer. And married persons should cultivate the most endeared mutual affection, and live together as heirs of the grace of life, as not only their temporal but their own and their children's spiritual and eternal happiness depend so much thereon. A deep sense of the vanity and shortness of time, and of the importance and length of eternity, ought always to regulate our affections and conduct. That is always best for us that is best for our soul; and whether single or married, our chief aim and endeavour ought to be to please the Lord, and to be holy both in body and spirit.

CHAPTER VIII. Ver. 1. With respect to what

we know that [h]an idol *is* nothing[1] in the world, and that [i]*there is* none other God but one.

5 For though there be that [j]are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* [k]one God,[2] the Father, of whom *are* all things, and we in him;[3] and one[l] Lord Jesus Christ, by whom *are* all things, and we by him.

7 Howbeit[n] *there is* not in every man that knowledge: for some, with conscience[4] of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But[o] meat commendeth us not to God: for neither, if we eat, are we the better;[5] neither, if we eat not, are we the worse.[6]

9 But [p]take heed, lest by any means this liberty[7] of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat [q]in the idol's temple, [r]shall not the conscience of him which is weak be emboldened[8] to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish,[9] for whom Christ died?

12 But[s] when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, [t]if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

1 *He showeth his liberty,* 7 *and that the minister ought to live by the gospel:* 15 *yet that himself hath of his own accord abstained.* 18 *He is either chargeable unto them,* 22 *or offensive unto any, in matters indifferent.* 24 *Our life is like unto a race.*

AM I[a] not an apostle? [b]am I not [c]free? [d]have I not seen Jesus Christ our Lord? [e]are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal[2] of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 Have[e] we not power to eat and to [3]drink?

5 Have[g] we not power to lead about a sister, a wife,[4] as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or[h] I only and Barnabas, have not we power to forbear working?

7 Who[i] goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, [j]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or[k] saith he *it* altogether for our sakes?

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has been offered to idols by your heathen neighbours, and is either feasted on by the offerer and his friends or exposed to sale in the public market. I allow you and your new teachers to have a great deal of knowledge, and I know that we apostles have no less; but mere notions in men's heads, and a fond conceit of their superior understanding, do but puff up the pride of their heart, and indispose them to receive further instruction: but love to God and to our brethren is that which alone makes us practically improve our knowledge for promoting our own and others' holiness, peace, and comfort. 2. And if any think their own knowledge of things so perfect that they need not consult the sentiments nor regard the edification of others, it is a sufficient evidence that they know nothing in a truly spiritual and beneficial manner. 3. But if any heartily love God, and from that principle improve their knowledge to his glory and the edification of souls, God takes special notice of and approves them. —4. With respect to the lawfulness of a Christian's eating what has been offered to idols, we all know that the heathen gods have no divine nature or virtue in them to make things either better or worse in themselves, and that there is but one God. 5, 6. For though the heathens have hundreds or thousands whom they esteem and worship as gods, celestial or terrestrial, supreme or subordinate, yet to us Christians there is but one God, from whom, in the person of the Father, all things in creation and providence originally proceed, and in whom we live, move, and have our being; and one Lord Jesus, by whom, as his Father's only begotten Son, all things were created, and by whom, as Mediator, we receive all spiritual blessings, and have our persons and services rendered acceptable to God. 7. There are, however, some professed Christians who do not yet distinctly understand the nullity of all the heathen idols, but continue to eat what is offered to them with a kind of religious regard; and thus their consciences, not being fully instructed in the doctrines of the gospel, are herein defiled by the guilt of idolatry. 8. And however distinct knowledge we or others may have that idols have no divinity in them, it is plain that our eating of food offered to them can never profit our souls or recommend us to God, and our prudent refraining from it can do us no hurt. 9. It is therefore certainly your duty carefully to avoid all use of your freedom, or right to eat of these things, which tends to insnare such as are weak in knowledge or faith, and make them sin in doing that with a doubting or superstitious mind which ye do safely and without any doubt. 10. For if such weak persons see you feasting upon these meats in an idol's temple, will they not be emboldened to eat them with an idolatrous veneration of the idol? 11. And thus, through your knowledge leading you to an imprudent use of your liberty, your weak, mistaken, and doubting brother, for whom you charitably believe Christ laid down his infinitely precious life, is led into damnable sin, or to destroy his own inward peace and comfort. 12. Now, while you thus lead your Christian brethren into sinful and idolatrous practices, and wound, disturb, and defile their tender and unsettled consciences, ye sin not only against them but against Christ, whose members they are; and ye attempt to defeat the designs of his love, in what he suffered for their comfort and salvation. 13. This consideration bears such weight with me, that, if my eating of flesh offered to idols, or even of common flesh, should disturb the conscience of my Christian brother, or occasion his falling into sin, I would never indulge myself in eating any more as long as I live.

Ver. 1. The idol feasts were held in the temples, and the offerers were accustomed to invite their friends to partake with them. To these feasts, it appears, the Corinthian Christians were sometimes invited, and that some went through habit contracted in their heathenism; some, to avoid offence, or retain the favour of idolatrous neighbours; and others, because they knew the idol to be a mere stock or stone, and no god: so that the feast appeared to them no act of religion, but a mere common repast. Still, as this use, or rather abuse, of knowledge might lead the ignorant to conclude that such as attended the festivals venerated the idol, the apostle protests against such compliances of the well-instructed, because they might lead the ignorant into sin. See ver. 10. *C.*

Ver. 10. *See thee who hast knowledge* that the idol is a mere stone, or other material substance, and no god. *C.*

REFLECTIONS.—Fine and extensive notions in our head, without love to God and men in our heart, do but puff us up with self conceit, and render us detestable to God. And nothing more plainly manifests our want of solid knowledge than our contempt of others as weak and foolish. None are more apt to be self-conceited than such as are remarkably ignorant of things important; and that is always the best knowledge which is most useful in practice. It is a great mercy then to have the saving knowledge of Christ as the alone Mediator, and of God in him as the only true God! And yet, alas! many true Christians are too little acquainted with the vanity of idols, or have but confused and unsettled conceptions of things most important. With tender and exact care ought Christians to avoid dubious or even innocent and indifferent practices, which may grieve their fellow-believers, and occasion their stumbling into sin. For it is highly criminal to grieve the spirits, and destroy the peace and edification of them for whom Christ laid down his life.

CHAPTER IX. Ver. 1, 2. It was for this very purpose of avoiding offence that I forbore taking my necessary and due subsistence from you. How absurd then is it to infer from this circumstance that I am not an apostle, when no one can be produced that has a more evident claim to that high office! for did not I receive my commission and instruction immediately from Christ himself when he appeared to me? And are not ye Corinthians, who were converted many of you by my ministrations, an evident proof that Christ hath sealed mine office in your conversion, and your enrichment with many excellent gifts and graces? 3–6. I therefore boldly interrogate your new proud preachers, who dare to question my authority. Have I not a divine right to necessary subsistence, not only for myself, but also for a family, if I chose to have one, as well as James, Jude, Peter, or any other apostle? Am I and Barnabas, who were so expressly appointed to the apostolic work by the Holy Ghost, and no other preacher, obliged to maintain ourselves by the labour of our hands? 7. What can be more unreasonable? Have common soldiers, labourers, or shepherds a universally allowed claim at least to a reward of necessary food and raiment? And must we, who, under Christ as our Captain, fight his battles, pull down the strongholds of sin, Satan, and captivate multitudes of

For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If[1] we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* [a]not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do[c] ye not know, that they which minister about holy things live[5] *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so [d]hath the Lord ordained, that they which preach the gospel should live of the gospel.[6]

15 But[e] I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die,[7] than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for [f]necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, [g]I have a reward:[8] but if against my will,[9] a[i] dispensation *of the gospel* is committed unto me.

18 What is my reward then? [h]*verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power[1] in the gospel.

19 For[n] though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And [o]unto the Jews I became as a [2]Jew that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To[y] them that are without law,[3] as without law, (being [z]not without law to God,[4] but under the law to Christ,) that I might gain them that are without law.

22 To[a] the weak became I as weak, that I might gain the weak:[5] I am made all things to all *men*, that I might by all means save some.

23 And this I do [b]for the gospel's sake, that I might be partaker thereof with *you*.

24 Know[c] ye not that they which run in a race run all, but one receiveth the prize? [d]So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we [e]an incorruptible.

26 I therefore so run, not as [f]uncertainly;[6] so fight I, not as one that beateth the air:

27 But [k]I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be [l]a cast-away.[7]

A. M. cir. 4063. A.D. cir. 59.

f Ro. 15.20. Mat. 10. 12 Ca. 6. 6 Mal. 3. 8, 9.

g Ac. 20. 31, 33, 34. 2 Co. 11. 7–9, 12. 13, 14. 1 Th. 2. 6–9. 2 Th. 3. 8, 9.

h Le. 6. 16, 26; 7. 6. Nu. 18. 8, 20. De. 10. 9, 18. 1 ch. 10. 18

5 Or, *feed*.

i Mat. 10. 10. Lu. 10. 7, 8. Ga. 6. 6. 1 Ti. 5. 17, 18. Je. 31. 14. 1 Ti. 5. 2. Is. 61. 6.

6 That is, have a right, if need be, to live at the charge of those to whom they faithfully minister.—*C.*

g Ac. 18. 3. 20. 34. ch. 4. 12. 2 Th. 3. 8. 2 Co. 11. 9–11, 12. 1–18.

7 *Better for me to die* of want, "than that any man should make void my glorying" in the cross of Christ; for whom I have suffered, and can still suffer, the loss of all things. Ga. 6. 14. Phi. 3. 7, 8.—*C.*

e Je. 11. 17, 20. 9 Am. 3. 8. 7. 15. Ac. 9. 6, 15. 13. 2. 22. 14, 15. 26. 16–18. Ro. 1. 14. Ga. 1. 1, 12.

f ch. 3. 8. 1 Pe. 5. 4.

8 *A reward*, not of debt, but of grace—which reward lies in the pleasure of serving gratuitously so good a master.—*C.*

9 *But* (even) *if against my will*—still "necessity is laid upon me" for I am invested with the apostolical office, which I dare not neglect or lay aside.—*C.*

i Lu. 10. 7 ch. 4. 1 Ga. 2. 7 Phi. 1. 17. Col. 1. 25. Ep. 3. 2, 8. 1 Ti. 1. 11, 12. with Mat. 20. 10, 14.

n ch. 4. 12. Ac. 20. 34. 18. 3. 28. Co. 11. 9, 12. 12. 13. 1 Th. 2. 6–9. 2 Th. 3. 8. with ch. 7. 31. 10. 33. 2 Co. 4. 5. 11. 7.

A. M. cir. 4063. A.D. cir. 59.

1 *That I abuse not my power*—that I may not exert to its utmost my power in the gospel.—*C*

z ver. 1. 20–23. Ro. 15. 2. 1 Ti. 4. 12. *c.* 1 Ti. 1. 10. Ti. 2. 1. Ga. 5. 13. 2 Pe. 3. 2. Ro. 7. 14.

x Ac. 16. 3. 18. 18. 21. 2. 23. 21. 20–26. Ga. 4. 21.

2 See note "in" in first column.

y Ro. 2. 12. Ac. 15. 28, 29. 25. Ga. 2. 3, 4. 11–14. 2 Co. 3. 6.

3 *To them that are without law.* The Gentiles, Ro. 2. 14, 15.—*C*

z ch. 7. 19, 20. 10. 32. Ps. 25. 16. 119. 32.

4 *Not without law to God.* Rather, "though not as without law to God."—*C.*

a Ro. 15. 1. 2 Co. 11. 29. Ga. 6. 2. *c.* ch. 3. 2. *c.* 10. 33. 1 Th. 2. 7, 8. 1 Co. 11. 1. ver. 19–23.

5 I abstained from the use of my liberty lest I should offend weak believers or cause them to stumble.—*C.*

b ch. 15. 31. 2 Pe. 1. 11. 2 Th. 3. 1, 2. Ti. 2. 10, 11. 8 *c* ver. 15, 16. Ho. 12 10 ch. 3. 1. Jn. 3. 12. Ga. 3. 15.

d Mat. 10. 22. He. 12. 1, 2. Re. 2. 10. Phi. 3. 14. 2. 16. Col. 3. 7. 2. 9. He. 12. 28. 1 Ti. 4. 7, 8. 2 Ti. 4. 7, 8. Ja. 1. 12. 1 Pe. 1. 4, 5. 4. Re. 2. 10, 11.

g 2 Ti. 2. 5. 4. 8. 1 Ti. 2. 2 Co. 5. 2

6 *Not as uncertainly.* Rather, "not as one out of sight of his judge."—*C.*

h Ro. 6. 4, 6, 18, 19. 8. 13. Col. 3. 5. ch. 4. 11. 2 Ti. 2. 11. 1 Ti. 4. 7, 8. 2 Co. 11. 23. 1 Jo. 5. 3

i Je. 6. 30. 2 Co. 13. 5, 6.

7 *Lest I myself should be a cast-away*—showing that he had a fear lest he should be cast away as an unbelieving impenitent sinner, and so be rejected from the roll of self-denied and successful apostles.—*C*

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* *I became as a Jew*—reasoning out of the Old Testament, expounding the prophecies, applying the types, dwelling on their history and hopes, and conforming to their modes of living.—*C.*

sinners to him; we who, under his direction, labour in his vineyard, plant and water the souls of his people, we who watch over, direct, and feed his spiritual flock—have no claim to necessary subsistence? 8–10. Nay, let the law of Moses, of which my judaizing opponents are so fond, decide the point. It expressly forbids to *muzzle the mouth of an ox* while *treading out the corn*, in order to prevent his eating mouthfuls of it. Now God never appointed this law merely for the sake of these brutes, but chiefly to direct and bind men to exercise humanity and equity towards those of their own species who labour for their advantage, and especially who labour for the benefit of their souls, and to encourage such to expect a proper reward from those who reap benefit by them. 11, 12. When we have spent our time and strength in dispensing unto you the oracles and ordinances of God, for the conviction, conversion, comfort, and eternal salvation of your souls, could you reasonably grudge us the small return of a temporal necessary subsistence for our bodies? If other preachers, and even your false teachers, claim a right to a proper maintenance, are not we, who first planted and watered your church, much more entitled to it? Nevertheless, to manifest that we have no mercenary aim, but only seek your spiritual and eternal welfare, and that the gospel, which sets forth the offices and grace of Christ, and which he has authorized and committed to our trust, might be the more readily received by you, we neither asked nor received from you our due maintenance. 13, 14. But though we had done both, we should have but exerted our right. Ye, and especially your judaizing pretenders to wisdom, cannot but know that under the Mosaic dispensation the priests and Levites, who officiated for others in the worship of God, had a very large subsistence divinely allotted them out of their tithes, sacrifices, meat-offerings, and gifts.—In like manner, when Christ sent forth his disciples to preach the gospel, he expressly appointed that all faithful preachers should be suitably maintained by those who share the benefit of their labours. 15. But notwithstanding these express laws of both Moses and Christ, I neither have, nor ever intend to ask or receive, any maintenance from you; for I had rather earn my bread with the labour of my hands, or even be starved to death, than give any occasion to think that I preach the gospel for the sake of carnal gain. 16. For let me be as earnest and diligent in publishing the glad tidings of salvation as I will, it is no more than what my commission and command from Christ render my indispensable duty; and should I neglect it, the reproaches of my guilty conscience, and the everlasting damnation of hell, must be my just reward. 17, 18. But if, under all the difficulties of poverty and of providing for myself, I preach from a pure regard to the glory of God and the salvation of men, I have a present inward satisfaction of mind, and humbly expect a future gracious reward of my faithfulness and zeal. On the other hand, if I should with reluctance receive and manage that trust which Christ has committed to me, what reward could I expect but uneasy remorse of conscience now and eternal misery hereafter? And in these views I preach the gospel freely, when circumstances require it, that none may be prejudiced thereat, or pretend that I rigorously or unseasonably require my dues. 19, 20. For in this, and many other instances of Christian liberty, I have studied, in the most condescending and engaging manner, to accommodate my behaviour to men's different tempers and inclinations, that I may the more effectually sweeten their spirits, and recommend Christ and his ways to them. In order to reconcile the Jews, who reckon themselves still under the law of Moses, I reason with them out of the Old Testament, and indulge the observance of such ceremonies as are not yet absolutely unlawful, always instructing them that none of their works, but the righteousness of Christ alone, must be the ground of their hope towards God. 21. And though I reckon myself indispensably bound by the moral laws of the most high God, as the rule of my duty, issued forth to me through Jesus Christ, yet, in order to gain the Gentiles to Christ, I rest the proof of my doctrine upon the extrinsic evidence thereof, in the undoubted miracles attending it, and its being set home upon their hearts by the Spirit of God; and I neither observe Jewish ceremonies myself, nor encourage them to it. 22. In dealing with weak Christians, who are apt to be easily grieved or stumbled, I condescend to their weakness, and forbear even things which are in themselves lawful and innocent, that I may prevent their taking offence, and may establish them in the more important points of faith and holiness. In fine, by all lawful expedients, I suit myself to men's diversified tempers and circumstances, in order that, in the hand and by the blessing of Christ, I may be instrumental in delivering them from under the slavery of sin, Satan, and the broken law, and bringing them to share the blessings of spiritual and eternal salvation. 23. All this I do from a sincere and zealous concern to prevent unseasonable exceptions against the gospel of Christ, and that I may recommend and propagate it among persons of every character, that in fellowship with you and others I may share the special benefits of it. 24. To take therefore a hint from your own Grecian races, in which many run while they know that one only shall obtain the prize, let us, by diligent receiving of the Lord Jesus, and walking in him, run our Christian course, in which not one, but all who run, shall receive the gracious reward of eternal life and honour. 25. And as by great moderation in diet the wrestlers and boxers prepare themselves for their public combats, so ought we to mortify every worldly and sinful affection that would hinder us in our Christian warfare; and the rather as our crown of glory is infinitely more excellent and durable than their garlands of flowers, pines, myrtles, olives, bays, laurels, or the like. 26, 27. Under this apprehension I labour to run my Christian race, and fight the good fight of faith, in a most careful and judicious manner, directed by the law of God, and in good earnest against my spiritual enemies.—As combatants strive to beat down and conquer their antagonists, so do I, by faith, repentance, watchfulness, fastings and prayer, mortification and self-denial, labour to subdue my inward corruptions, lest after preaching the gospel to others, instead of sharing with them in the blessed fruits of it, I should, in the last judgment, be esteemed as one whose works are unfit to be rewarded.

REFLECTIONS.—It is a great comfort to ministers

CHAPTER X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments 11 examples for us. 14 We must flee from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, [c]how that all our fathers were under the cloud, and all passed through the sea;

2 And were all [b]baptized unto Moses in the cloud and in the sea;

3 And [c]did all eat the same spiritual meat;

4 And [d]did all drink the same spiritual drink; for they drank of that spiritual Rock that followed[1] them: and that Rock was Christ.[2]

5 But [e]with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were [3]our examples,[4] to the intent we should not lust after evil things, as [f]they also lusted.

7 Neither[h] be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither[i] let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither[j] let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither[k] murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples:[5] and [l]they are written for our admonition, upon whom [m]the ends of the world are come.

12 Wherefore [n]let him that thinketh he standeth take heed lest he fall.

13 There hath no [o]temptation[6] taken you but such as is common[7] to man: but [p]God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation [q]also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, [r]flee from idolatry.

15 I speak as to [s]wise men; judge ye what I say.

16 The[s] cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For [t]we, *being* many, are one bread, *and* one body; for we are all partakers of that [u]one bread.

18 Behold Israel [v]after the flesh: [w]are not they which eat of the sacrifices partakers of the altar?[8]

19 What say I then? [x]that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that [y]the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

A.M. cir. 4063. A.D. cir. 59.

CHAP. X

a Ex. 13.21,22. 14.19-22,29. Nu. 9.18-20. 33. 1 Ps. 105.39. Ne. 9.12,19. 19.10,14,23. Ps. 66.6. 78.13,14,15. 39. 105.39. 136.13,14. Is. 63.11-13. He. 11.29.

b Ex. 14.31.

c Ex. 16. & 17. 15. 33. Ps. 78. 24,25. 105.40. De. 8.3,16. 9.15,20. Jo. 6.32-58.

d Ex. 17. 6. De. 8.15. Ne. 9.20. 21. 15. Ps. 78.15,20. 105. 41. Is. 43.20. 48.21. 55.1. Jo. 4.10,14. 7.37. Re. 22.17.

1 Or, *went with.*

2 See note [2] below.

e Nu. 14. 29. 30-35. 37. 26.64,65. Ps. 106.26. He. 3. 17-19. Jude 5. De. 1. 34,35.

3 Gr. *the figures*, ver. 11. Jude 5-7. 2 Pe. 2.4-6. 2 Cor. 3.6,7.

4 Rather *our types*, representing the real spiritual privileges which we enjoy under the gospel.—*F.*

f Nu. 11.4-6. 33. 34. Ps. 106.14. 78.30-33. 17-20.

g Ver. 14. 7 Jn. 5. 21. ch. 5. 11. 8. 7. with Ex. 32.6. Ge. 26.8. 39.14.

h ch. 6. 18. 5. 11. with Nu. 25. 1-9. Ps. 106.28. Re. 2.14. Col. 3.5.

i Ex. 24. 32. 17. 7-35. 28. 32. Je. 65. 5. 16. Nu. 21.5,6. De. 8. 16. Ps. 78. 15,36. 95. 9. 106. 14. He. 10.26,29.

k Ex. 15. 24. 16. 2. 17. 2. Nu. 11. 1. 14. 2,27-29. 16. 41. 46. 49. Ps. 106. 25. 7 Sa. 24. 10. Mr. 16. 28. Phi. 2. 14. Jude 16.

l In this passage the apostle traces a full analogy between the Jewish church and the Christian: — 1. Both had the rite of baptism. The Jews were symbolically baptized in the Red Sea, and when in the cloud in the wilderness. By these symbols they were brought into covenant relationship with God, and became members of his church as developed in the Mosaic law. 2. They had also something which was symbolical of the great Christian sacrament of the Lord's supper.

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They ate food from heaven, and they drank water from the smitten Rock. Great difficulty has been supposed to exist in the statement that the Rock *followed them.* The history in the Pentateuch shows that the *smitten Rock* did not follow the Israelites; and Paul does not here say that it did. But he does say that *the Spiritual Rock*, i. e. CHRIST, followed them. He was, in fact, the source of all the blessings dispensed to them in the wilderness, temporal as well as spiritual.—*F.*

1 Or, *grant.*

j ver. 6. Nu. 14. 4. ch. 9. 10.

k ch. 7. 29. Phi. 4. 5. 1 Pe. 4. 10. 1 Jo. 2. 18. Ep. 5. 15, 16.

l Ps. 9. 16. Lu. 11. 50. Ro. 15. 4. 1 Th. 5. 4.

m Ja. 1. 21. 1 Pe. 1. 6. 5. 10. 2 Pe. 2. 9.

6 *Temptation*, signifies trial of any kind, whether by suffering (Ja. 1. 2. 1 Pe. 1. 6), or inducement to sin. Ja. 1. 13, 14.—*C.*

7 Or, *moderate.*

n ch. 1. 4. 2 Th. 3. 3. Ge. 18. 19. 2 Ex. 23. 17. Ps. 119. 5. 103. 14. 13. 32. 7. 1 Pe. 5. 8.

o 2 Co. 12. 9. Da. 3. 17. p Ps. 2. 9. Je. 29. 11. Jo. 10. 28. 16. 33. 2 Co. 1. 10. He. 1. 2. Ja. 5. 11.

q ver. 17. ch. 8. 10. 2 Co. 9. 12. 1 Jn. 5. 16. Re. 3. 14. Ex. 20. 5-6.

r ch. 5. 8. 1 Ti. 5. 22. 1 Jn. 5. 21. Re. 9. 20.

s Mat. 16. 26-28. Lu. 20. 19, 20. ch. 12. 27-29. Ac. 2. 42, 46. 20. 7.

t Ac. 2. 41-46. 47. Ro. 12. 5. ch. 12. 13, 27. Ga. 3. 26-28.

u ver. 5. Ja. 4. 13-15. v Ro. 9. 3. 8. 2. 1 Ti. Ga. 6. 12.

w 1 Le. 3. 3. 7. 15. 1 Sa. 1. 4. 5. ch. 9. 13.

2 And consequently not only feasters, but worshippers.—*C.*

x Ro. 14. 14. ch. 8. 4. Tit. 1. 15. 1 Ti. 4. 3.

y Le. 17. 7. De. 32. 17. Ps. 106. 37. Re. 9. 20. Le. 17. 11. 2 Ch. 11. 15. Eph. 2.

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when they have full evidence of the Lord Christ's calling them to their work, and granting them success in it. And readily ought they to forego their own liberties or claims if it tend to the success of the gospel. But if they do this, it is base to revile their persons or deny their rights on that account. Nothing can be more evident than that ministers have a divine right to a sufficient maintenance from their hearers. Yet never ought the procuring of that to be their great aim, but the glory of God in the conversion and edification of souls; and every form of lawful condescension is to be practised so far as best answers that end.—With great faithfulness, care, and pains ought ministers and others to run their Christian course, and fight their spiritual warfare, according to God's Word, and duly to govern their passions, appetites, tempers, and conduct. And with humble and holy jealousy ought ministers to take heed to themselves, their doctrines and practices, that neither they nor their labours may be disapproved and rejected by Christ at his second coming.

CHAPTER X. Ver. 1-5. And to awaken you to run your Christian race with care, diligence, and resolution, and to guard against every idolatrous or other deviation from it, observe, with the utmost attention and deepest concern, the fate of God's highly favoured Israelitish nation;—how,—after he had conducted them by a pillar of fire and cloud, and led them through the Red Sea, thereby solemnly initiating them into a peculiar covenant relation with himself by the mediation of Moses,—and nourished them with excellent manna from heaven, and water from flinty rocks, which prefigured Christ, and followed them through the Arabian wilderness; and which, as symbols, represented the light, comfort, and deliverance of the gospel church, their solemn instalment in their happy state, and their marvellous and unceasing nourishment,—he was so offended by their apostasy, unbelief, idolatry, murmuring, and other provocations, that almost that whole generation were cut off by miserable deaths in the wilderness, falling short of the promised Canaan, and many of them of the heavenly inheritance. 6-10. Now these things happened to them, and are recorded in Scripture as awful examples, representing to us what fearful judgments we may look for, in time and eternity, if we indulge ourselves in the like murmuring against what God provides for us, or in desiring what he forbids. Let none of you, therefore, like them at Sinai, partake of idolatrous feasts, or in any direct or indirect acknowledgment of heathen idols, lest God's wrath overtake you, as it did them.—Neither indulge yourselves in uncleanness, as some of them committed whoredom with the Midianitish women, and were punished by the death of 23,000 in a plague, and 1000 more in a legal process of the magistrates.—Neither let any of you distrust the power, faithfulness, and grace of Christ, to help you under difficulties and discouragements, or, through presumptuous sinning, try his patience or defy his power and justice, as they did, and were destroyed by fiery serpents.—Neither indulge dissatisfaction and repining complaints of the dispensations of God, or of the afflictions which ye suffer for Christ, or against the persons, dutiful behaviour, or divine doctrines of any of his ministers, as they often did in the wilderness, and were destroyed by one judgment after another. 11. Now all these public calamities happened to God's ancient professing and favourite people as examples of what we may expect if we imitate them in wickedness: and they are recorded in God's word for warnings to us who live when the Jewish dispensation is just ending, and under the last dispensation of grace which God intends for his church in this world, that we may avoid their sins, in order to escape their punishment. 12. Let therefore self-conceited professors, who pride themselves on their gifts, privileges, attainments, strength, and stability, watch and pray, and, in a dependence on God's grace, use every other mean of his appointment, to prevent backsliding and apostasy. 13. And let those of you who, having no confidence in yourselves, trust wholly to Jesus Christ, and his free grace, for your preservation in the way of duty, remember that no afflictions or temptations have happened to you but such as are common to men in this evil world and imperfect state, and may, through divine help, be borne or overcome; and that God, who has granted you so many promises of support and deliverance, will infallibly fulfil the same, and will not suffer you to be troubled or tempted beyond the measure of strength which he bestows upon you; and knowing that ye cannot always bear up under them, or struggle with them, will in due time grant you an honourable and complete deliverance from them. 14. Therefore, my dear fellow-Christians, awed by these alarming examples on the one hand, and encouraged by the hopes of all needful assistances on the other, detest and avoid to the utmost all idolatry, and all appearances of it, or approaches to it. 15. These solemn warnings I give you, as persons who are acquainted with Christian principles, and even value yourselves upon your superior wisdom and knowledge; and I appeal to your own reason and conscience, and desire you to ponder the weight of what I am going to say. 16. Is not our partaking of the consecrated bread and wine in the Lord's supper an open profession, token, and mean of our joint holy fellowship with Christ, in the benefits of his incarnation, obedience, and suffering,—and a public acknowledgment of our obligations and purpose to yield all holy obedience to him? 17. And does not our partaking of the same loaf or cup signify, that, however different our persons or circumstances be, we are all spiritually connected in the one mystical body of Christ's church? 18. And did not the ancient priests and Israelites, by eating their respective shares of the peace-offerings, profess their joint fellowship with and dedication to that God to whom part of it was burned on the altar? 19. I do not, by these instances, insinuate that the nominal gods of the heathens have any real divinity in them, or that meats are made any worse in themselves by being offered to them. 20. But what I intend to suggest is, that the heathens, by sacrificing to these idols, and feasting on their sacrifices, do really worship and hold fellowship with devils: and I would by no means have you to hold fellowship with these unclean spirits or their worshippers. 21. For ye cannot, in consistency with the honour of Christ and his Father, or with your

21 Ye[c] cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do[d] we provoke the Lord to jealousy? are we stronger than he?

23 All[e] things are lawful for me,[9] but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let[g] no man seek his own,[1] but every man another's *wealth*.

25 Whatsoever[h] is sold in the shambles, *that* eat, asking no question for conscience sake.

26 For [i]the earth *is* the Lord's,[2] and the fulness thereof.

27 If any of them [j]that believe not bid you *to a feast*, and ye be disposed to go; [k]whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, [l]eat not, for his sake that showed it, and for conscience sake: for [m]the earth *is* the Lord's,[3] and the fulness thereof:

29 Conscience,[o] I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?[4]

30 For[p] if I by grace[5] be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether[q] therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give[r] none offence, neither to the Jews, nor to the Gentiles,[6] nor to the church of God:

33 Even[s] as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of **many**, that they may be saved.

CHAPTER XI.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered; 17 and because generally their meetings were not for the better, but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye [a]followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that [b]ye remember me in all things, and keep the ordinances,[1] as I delivered *them* to you.

3 But I would have you know, that [c]the head of every man is Christ; and [d]the head of the woman *is* the man; and [e]the head of Christ *is* God.

4 Every man praying or [g]prophesying, having *his* head covered, dishonoureth his head.

5 But [k]every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were shaven.[2]

6 For[l] if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [i]he is the image and glory of God: but [k]the woman is the glory of the man.

8 For [l]the man is not of the woman; but the woman of the man.

9 Neither[m] was the man created for the woman; but the woman for the man.

Christian profession or edification, at once hold fellowship with Christ and his people in his holy supper, and with devils and their worshippers in their idolatrous feasts. 22. Should we then, who are espoused to Jesus Christ as our spiritual Husband, dare to provoke his jealousy by honouring pretended deities? Are we more able to escape or resist the almighty strokes of his wrath than the Israelites were? 23. No pretence of the indifference of things offered to idols, or of our intending no respect for the idols thereby, can warrant our eating of them: for things very lawful in themselves may become very inexpedient and unedifying in some circumstances, by stumbling others, and drawing them into sin. 24. In such cases Christians must not do what serves their own pleasure, honour, or temporal benefit, but what will tend most to the real and lasting advantage of their neighbours. 25. But though it would be highly criminal and dangerous for any of you to eat meats offered to idols in their temples or idolatrous feasts, yet ye may freely eat whatever is sold in the public market, without any scruple or inquiry whether it has been offered to an idol or not. 26. For God, who is Creator, Proprietor, and Governor of the whole earth and of all its produce, and has now, under the gospel, abolished the ancient typical distinction of meats, allows you to eat whatever can contribute to your health. 27. If therefore any of your heathen neighbours invite you to a meal with them in their own houses, and regard to good manners, and an intention to promote their spiritual edification, incline you to go, eat freely whatever is set before you on the table, without any scrupulous thought or inquiry whether it has been offered to an idol or not. 28. But if he who invited you to the entertainment, or any other, by telling you that it had been offered to an idol, should hint that your eating of it would be a practical allowance of some honour to the idol; then, that neither his, nor your own, nor any other's conscience may be defiled or wounded, and to testify your high detestation of idolatry, eat not of it: for God, who is the proprietor of all the animal and vegetable food on earth, has granted you enough beside what has been offered to idols. 29. Nor ought ye in such points chiefly to regard your own conscience, but the consciences of your neighbours, that they may not by your conduct be grieved, or emboldened to anything unlawful to them: for why should you or I, by an imprudent and unseasonable use of our Christian liberty, tempt other men's consciences to pass a wrong judgment upon our conduct? 30. For if, through the bounty of God's providence, I have an opportunity, and, through the grace of the gospel, have liberty of feeding indifferently upon whatever food is presented to me, yet why should I indulge myself so far as to give any one occasion to reproach me for eating such meats as I receive with prayer to him for his blessing on them, and with religious thankfulness to him for providing and allowing them to me? 31. To close this argument with some important rules:—Not only in your eating and drinking, but in all your conduct, civil or religious, keep the glory of God before you as your principal and last end, and behave as is most conducive toward this. 32. Always carefully avoid whatever can prejudice the minds and hinder the conversion of either Jews or heathens, or may stumble either Jewish or Gentile Christians, or grieve, discourage, or pervert any church-member, strong or weak. 33. And, on the contrary, in Jesus' strength, labour, after my example, to deny yourselves, and study to do or forbear things, as is best suited to the peace, comfort, spiritual advantage, and eternal salvation of all around you.

Ver. 1. The object of the apostle seems to be twofold: 1. To contrast the Jewish with the Christian ordinances and privileges. 2. To remind the Corinthians that the observance of ordinances, and possession of privileges, so far from securing church-members from rejection, may aggravate their guilt and their punishment. *Ignatius*. Rather, "unmindful." *C.*

Ver. 2. By following Moses into the cloud, and through the sea, they acknowledged his divine mission, and received a Jewish baptism, typical of that Christian baptism which the Corinthians had received.—*Note*. Here there is a baptized church, including both the adult and the infant. *C.*

Ver. 7. *Play*. The original is a word of very general import, and is applied to leaping, dancing, singing, and all other kinds of festive sport. *C.*

Ver. 9. Some MSS. have 'Lord,' others 'God,' instead of 'Christ;' but they are few, and of little authority. The exhortation affords an irresistible argument for the Godhead of Christ; as it places the temptation of JESUS as in the wilderness and of CHRIST in his church upon equal footing. *C.*

Ver. 11. *The ends of the world*. The Jews divided the duration of the world into three *aions* or ages:—1. Before the law. 2. Under the law. 3. Under Messiah—the last dispensation of God to men. *C.*

Ver. 17. The words may be rendered, and perhaps more intelligibly, 'for as there is one loaf, we being many are one body; for we all partake of that one loaf.'—*Note*. The Jewish paschal loaf, or rather cake, was thin and large, so that a great number might partake of one. See Mat. 26 26. *C.*

REFLECTIONS.—No visible relation to God, no sacramental privileges, can screen idolaters, fornicators, tempters of Christ, unbelieving murmurers, or any similar transgressors, from his just wrath. And instances of other men's sins and punishment should deter us from sinful indulgences or self-confidence, lest we fall into the like condemnation. Great is the mercy that God's faithfulness and grace secure for his watchful and humble saints, mitigation of, support under, and seasonable deliverance from all their troubles and temptations; that our Redeemer is so mighty, that we may safely trust him; and that he knows best what afflictions we need, and how long we should be exercised with them.—What a great and holy God we have to do with—infinitely jealous of his own honour! And highly do we affront him if in the least we countenance the worshipping of vain idols and impure spirits in them. Marvellous is his condescension and kindness in allowing us intimate fellowship with himself, and appointing solemn ordinances for that purpose. And totally inconsistent with our communion with Christ, and one another as his members, are the very smallest approaches towards fellowship with devils or lusts, or towards giving occasion of grief or sin to the weakest saints or neighbours. Things that are lawful in themselves must never be needlessly

10 For this cause ought the woman to have power[3] on *her* head, because of the angels.[4]

11 Nevertheless, [a]neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman: but [b]all things of God.

13 Judge[c] in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature[5] itself teach you, that if a man have long hair, [d]it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.[6]

16 But [e]if any man seem to be contentious, we have no such custom,[7] neither the churches of God.

17 Now in this that I declare *unto you*, [f]I praise *you* not, that ye come together, not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions[8] among you; and I partly believe it.

19 For there must be also heresies[9] among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat[1] the Lord's supper.[2]

21 For[a] in eating, every one taketh before *other* his own supper: and one is hungry, and another is drunken.[3]

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3 That is, *a covering in token that she is under the power of her husband*, Ge. 24. 65. Ec. 1. 6. with Mat. 28. 19. He. 2. 14.

4 See note [c] below.

[a] Ge. 2. 18-24. 3. 20. ch 12. 20-22.

[b] Pr. 16. 4. Ro. 11. 36. He. 2. 2, 3. Ps. 104. 24.

[c] ch. 10. 15. Jn. 7. 24. Lu. 12. 57. 1 Pe. 5. 21.

4 *Nature.* The established law of God has given to the woman longer hair than to the man, from which fact the apostle draws the conclusion that it was intended for a natural veil.—C.

[d] ch. 14. 35.

5 Or, *veil.*

6 1 Ti. 6. 5. 4. ch. 14. 33.

[e] *No such custom* as that of men praying after the Jewish manner, with their heads covered; or women praying, after the Grecian manner, with their heads bare.—C.

[f] 2 Ti. 4. 2. Le. 19. 17. Ps. 27. 5. Da. 9. 11, 14. 1 Ti. 5. 20. Re. 3. 19.

7 Or, *schisms*, ch. 1. 10-12. 3. 3. He. 10. 25.

8 Or, *sects*. De. 13. 3. Mat. 10. 34. 18. 7. Lu. 17. 1, 2. 22. 35. Ac. 20. 30. Tit. 3. 10. 1 Jn. 4. 1, 2. 2 Pe. 2. 1. 2. 1 Jn. 2. 19.

1 Or, *ye cannot eat.*

2 *The Lord's supper.* The Syriac version, which is adopted by Michaelis and others, translates it 'a supper or meal suitable for the Lord's-day;' but the antithesis of 'his own supper,' seems clearly to indicate a supper in memory of the Lord.—C.

[a] 2 Pe. 2. 13. Jude 12.

3 The original of 'drunken' certainly signifies drinking to some excess, as the Corinthians had been accustomed to do at their heathen sacrifices before their conversion.—C.

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4 This is one of the most difficult passages in Scripture. Its difficulty seems to lie in this, that Paul appears to have alluded to some custom or traditional belief, of which we are now ignorant, or at most can only form a conjecture. I offer the following as a possible explanation, which is substantially the same as is suggested by Stanley, Alford, and others:—'*On this account* (on account of the statements made in the preceding context) *the woman ought to have power on her head* (i.e. the sign or symbol of the man's power over her, which is, according to eastern custom, the veil) *on account of the angels*' (because angels are present in Christian assemblies, and they, when in the presence of God, their Head, veil their faces).—*P.*

[a] ver. 34. Le. 19. 30. Ps. 89. 7. Ja. 2. 6.

[a] Or, *are poor*

[a] ch. 15. 3, 4. 2. 2 Ti. 2. 2. Ex. 24. 12. Mat. 28. 20. De. 5. 31. 6. 20.

5 This first clause is emphatic, and most important. It makes this passage an entirely independent account of the institution of, and mode of observing, the Lord's supper. The revelation of it was made directly to Paul. He received it from no man; it came to him from the Lord Jesus.—*P.*

[a] Mat. 26. 26-28. Mar. 14. 22-25. Lu. 22. 19, 20. ch. 10. 16, 17. Ac. 20. 7.

[a] Jn. 6. 31-57. Pr. 9. 1-5. Ps. xxii. title. Is. lxv. D. 9. 24.

4 Or, *for a.*

[a] He. 9. 15-28. Ac. 20. 28. 1 Co. 1. 30.

7 Or, *show ye.*

[b] He. 9. 28. Jn. 14. 2, 3. Ac. 1. 11. 3. 19, 21. 1 Th. 4. 16. Re. 20. 11, 12. 22. 20.

[c] Nu. 9. 10, 13. Jn. 6. 51, 63, 64. 13. 27. ch. 10. 21. Mat. 22. 11, 12. 2 Ch. 30. 18. He. 10. 29.

[d] Le. 7. 20, 21. 1 Co. 13. 5. Ga. 6. 4. 1 Jn. 3. 20, 21. Zec. 12. 1. Nu. 9. 13.

8 Or, *judgment*, ver. 32. 30, 34. 32. Ko. 13. 2. ch. 10. 21. Mat. 22. 11. 24. 51. 25. 18. Is. 27. 11.

[e] Am. 3. 7. Ps. 78. 30. 31. 89. 32. He. 12. 6. Re. 3. 19.

[f] 1 Jn. 1. 9. Ps. 32. 5. Pr. 28. 13. Je. 6. 8, 30. 18-20. 31. 18-20.

22 What! [a]have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?[4] What shall I say to you? shall I praise you in this? I praise *you* not.

23 For [a]I have received of the Lord that which also I delivered unto you,[5] That[a] the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, [a]Take, eat; this is my body, which is broken for you: this do in[6] remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is [a]the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show[7] the Lord's death [b]till he come.

27 Wherefore, [c]whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But [d]let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation[8] to himself, not discerning the Lord's body.

30 For this cause [e]many *are* weak and sickly among you, and many sleep.

31 For [g]if we would judge ourselves, we should not be judged.

or unseasonably used to the ensnaring of others. God, to whom all things pertain, has given them to be used freely, or with restraint, as best tends to edification. And his glory therefore, and the spiritual advantage of our neighbours, ought to be our leading aims in all our actions, natural, civil, or religious.

CHAPTER XI. Ver. 1. Carefully therefore follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others for their good; and in everything else which I copy after the perfect pattern of our great Lord and Master Jesus Christ. 2. And indeed, my dear brethren, I cannot but commend you, that, notwithstanding all that your false teachers have done to corrupt you, the better part of you still discover the most dutiful regard to my apostolic authority, reputation, and comfort, and to the most important doctrines which I preached to you, and observe most of the rules relative to worship which I taught you. 3. Many irregularities, however, have been introduced into your church. Some of your women, under the pretext of praying or prophesying by immediate inspiration, appear in your public assemblies unveiled, and thus assume an undue authority over the men, or imitate the heathen priestesses. I beg you would seriously consider, that by divine appointment, suited to the nature of things, the Son of God, who created all things, is made head over his church, and over all men for her benefit; and husbands, according to the superiority of their sex, are the head of government to their wives; and God the Father, who has put all things under Christ, has, in that view, an authority over him as man and mediator. 4. Now the *vailing* of the head being a badge of modesty and subjection, and *uncovering* of it a token of superiority, in your country and many others, every man, who, by an extraordinary influence of the Spirit, leads your public worship in praying or preaching with a vail on his head or face, dishonours Jesus Christ, from whom he received his authority. 5. But every woman, who, by the special influence of the Holy Ghost, pours out her prayers to God, or delivers exhortations to the people, with her head unvailed, shows a disrespect to her husband and his whole sex; for that is all one in signification as if she wore her hair short in the manner of a man. 6. If therefore women will throw off their vails, those badges of modesty and subjection, let them cut their hair short as men do: and if, as every one must, they think that immodest and contrary to custom, let them keep on their vails. 7. For men, being the honourable representations of God's supreme and glorious dominion over all, ought to mark their head with no token of subjection; but women's subjection to men being their distinguished honour, they ought, in all public assemblies, to mark their heads with the tokens of it. 8. For, in the original creation of mankind, Adam was not created out of the substance of Eve, but she was formed of one of his ribs. 9. Nor was Adam originally created for the sake of Eve, who then had no existence: but she was created to be a helpmeet for and comfort to him; plainly intimating that the woman, who was last formed, and out of the man, for his use, ought to live in all reasonable subjection to him. 10. Therefore, especially in acts of public worship, women, in deference to the superiority of those messengers whom Christ hath sent to preach the gospel, as well as in reference to holy angels present—and that evil angels may have no occasion given them to suggest anything proud or immodest—ought always to have their heads vailed, as a token of men's superiority and power over them. 11. Nevertheless, no man must look on himself as an absolute lord over a woman, to command and rule her in a harsh and tyrannical manner, according to his will and pleasure; as now a man can no more be independent of the woman than she of him, both being equally necessary and useful to one another, and mutually obliged to study and promote each other's comfort and advantage; and both, without any alteration of their natural or relative duties, being equally the subjects of Christ's spiritual kingdom, and sharers of spiritual blessings. 12. For as the woman at first was formed out of the man, so all the sons of Adam are conceived and born by women, the two sexes being thus the reciprocal means of each other's being and happiness. And it is God who makes each of the sexes what they are to one another, that they may discharge their mutual duties in the most affectionate manner. 13. I appeal then to your own unbiassed judgment, whether any inspiration from God can ever render it decent for a woman to invert the natural order of her appointment, and publicly mark herself as if equal in authority to a man. 14. Does not even nature itself, which has prompted all civilized nations to preserve an apparent distinction of the sexes, teach you, that, according to the custom of your country, it would be reckoned effeminate in a man to wear his hair in the length and form of a woman's? 15. And that, on the other hand, it is an honour for a woman to distinguish herself from the superior sex by the length and form of her hair, as it was given her by God for this very end.—It therefore follows, that vails, or any mode of dress which betokens modesty or subjection, ought always to be worn by your women in your religious assemblies. 16. But if, after all that I have said, any of your new teachers will contend for such a preposterous practice, know that no such thing is allowed by any apostle of Christ, or used in any New Testament church, whether of Jewish or Gentile converts.—17. Meanwhile, notwithstanding my having justly commended you for following my instructions and pattern, I must with regret reprove your disorderly behaviour in your religious meetings, which makes them turn out to the dishonour of Christ and your spiritual hurt: 18. For I am informed, and I fear too justly, that when ye meet together for the celebration of Christ's ordinances, to the breach of order, peace, and brotherly love, ye fall into parties and unchristian divisions; 19. For, considering the depravity of human nature, and how busy Satan and his instruments are to promote everything dishonourable to God and destructive to

32 But when we are judged, we are [h]chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, [i]let him eat at home; that ye come not together unto condemnation.[9] And[j] the rest will I set in order when I come.

CHAPTER XII.

1 Spiritual gifts 4 are divers, 7 yet all to profit withal; 8 and to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.

NOW concerning [a]spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were [b]Gentiles, carried away unto these [c]dumb idols,[1] even as ye were led.

3 Wherefore I give you to understand, [d]that no man speaking by the Spirit of God calleth Jesus [2]accursed:[3] and *that* [e]no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now [g]there are diversities of gifts,[4] but the same Spirit.

5 And there are [h]differences of administrations,[5] but the same Lord.

6 And there are [i]diversities of operations; but it is [j]the same God which worketh all in all.[6]

7 But the [k]manifestation of the Spirit is given to every man[7] to profit withal.

8 For[l] to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

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[h] Acts 18. De 8. 5, 6. Ps. 89. 32. Is. 27. 9. Je. 24. 5, 6. 30. 11. 46. 28. La. 3. 33. Ho. 5. 15. Am. 3. 2. Hag. 1. 5-11. Ro. 8. 19. Ps. 34. 7-14. 103. 8-14. 1 Co. 11. 32. Re. 3. 19.
[i] ver. 21, 22.
[9] Or, *judgement.*
[j] Tit. 1. 5. Ch. 16. 1-4. 2 Co. 8. 19.

CHAP. XII.

[a] ver. 4, 8-10, 28. ch. 14. 1. Eph. 4. 11. 1 Pe. 4. 10, 11. 1 Jo. 4. 1.
[b] ch. 6. 11. Ep. 2. 11, 12. Ps. 4. 17-19. Tit. 3. 3. 1 Pe. 4. 3.
[c] Ps. 115. 5. Hab. 2. 18. Is. 44. 9-20. 1 Th. 1. 9. Mat. 15. 14.
[1] *Dumb idols*—that could bestow no gifts of speech, because they had none.—*C.*
[d] Mat. 9. 34.
[2] Or, *anathema.*
[3] The reference is either to a custom that was early prevalent among the Jews, and which, at least in some places, is still believed to exist, of calling Jesus ἀνάθεμα, that is, one so abominable as not to be endured on the earth; or else to the practice early adopted by heathen persecutors, of requiring persons suspected of Christianity to anathematize Jesus, as a blasphemous test of their heathenism. —*C.*
[e] Mat. 16. 17. Jn. 13. 13. 15. 26. ch. 8. 6. 2 Co. 3. 5. 11. 4. 1 Jo. 2. 23. Ga. 2. 16. 17.
[f] Ro. 12. 6, 8. ver. 6-10, 28. 1 Pe. 4. 10. He. 2. 4. Ep. 4. 11, 4. Jo. 1. 17.
[4] See note [1] in second column.
[g] Ro. 12. 4-8. Ep. 4. 5. 11. ch. 8. 6. ver. 28.
[5] Or, *ministries.*
[h] ver. 9, 10.
[i] De. 6. 4. Jn. 10. 25, 32. 14. 10. ch. 8. 5. Ep. 1. 19, 23. ch. 3. 7.
[6] The combined working of the Godhead Trinity is here set forth by Paul: the Holy Spirit manifesting himself by the supernatural powers; the Lord Jesus by rule in the church; God the Father operating on and over all.—*S.*
[k] ver. 8-10, 28, 30. Ep. 4. 7, 11-13. Mat. 25. 14, 15. Lu. 19. 13.
[l] Ch. 1. 5, 22. 6, 7. 13. 2. 8; 14. 6. 2 Co. 8. 7. Is. 11. 2, 3; 50. 4. Mat. 13. 11.
[7] *Every man.* Not to every man without exception, believer or unbeliever, as some have imagined, but, as the original signifies, his peculiar manifestation of the Spirit is given "to each" believer, not for ostentation, but for the general profit or the church.—*C.*
[m] Ep. 2. 8. Mat. 17. 20. ch. 13. 2. Ac. 14. 9. He. 11. 33.
[n] Mat. 10. 1, 8. Ja. 5. 14. Mar. 6. 13. Ac. 3. 6; 19. 11, 12; 28. 8.
[o] Ac. 2. 5, 13. 11. 24. 16. 20. 21. 9, 12. Jn. 14. 12.
[p] ch. 14. 1, 3. Ac. 11. 27; 15. 32. 21. 9, 10. Ro. 12. 6. Joel 2. 28.
[q] 1 Jn. 4. 1. Re. 2. 2. Ac. 5. 4, 9. ch. 14. 29.
[r] 1 Ch. 13. 11. 24. 5. 29. Ac. 5. 4, 5, 9-11; 13. 6.
[s] ch. 14. 20. 26; ver. 30.
[t] ver. 6. ch. 7. 7. Ro. 12. 3. Ep. 4. 7. 1 Co. 16. 13. Mat. 26. 1, 5, 15. He. 2. 4. Jn. 3. 8. Joel 2. 28, 29.
[8] By examining ver. 6, it will appear that "it is the same God that worketh all in all:" and by conjoining with it ver. 11, it will appear that "all these worketh that one and the self-same Spirit, dividing to every man severally as he will." Wherefore the conclusion is inevitable, that the Spirit is God.—*C.*
[u] ver. 27, 28. 6. 9. Ro. 12. 4, 5. Ep. 4. 4, 16.
[v] Jn. 1. 10; 3. 6, 20. Ro. 6. 5, 6. Ep. 5. 30, 32. 1 Jn. 13, 14. 16, 20-22; 3. 9. Ga. 3. 26-28. 1 Co. 1. 12, 13. 3. 22. ch. 10. 2-4. Mat. 3. 11. Jn. 6. 63; 7. 37-39. Joel 2. 28. Is. 44. 3-5.
[9] Gr. *Greeks.*
[w] ver. 21, 28. Ro. 12. 3-8. Ep. 4. 11. ver. 4-11.

* The word translated "gifts" is peculiar; it denotes gifts of only one kind, namely, eminent endowments, often of a supernatural character, bestowed upon those who in the early ages of the church received the outpouring of the Holy Spirit. These *gifts* were the outward manifestations of the indwelling Spirit. The bestowal of the Spirit was the foundation, so to speak, of all these supernatural powers. —*S.*

9 To another [m]faith, by the same Spirit; to another [n]the gifts of healing, by the same Spirit;

10 To another the [o]working of miracles; to another [p]prophecy; to another [q]discerning of spirits; to another [r]*divers* kinds of tongues; to another [s]the interpretation of tongues:

11 But[u] all these worketh[8] that one and the self-same Spirit, dividing to every man severally as he will.

12 For[v] as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ.

13 For[w] by one Spirit are we all baptized into one body, whether *we be* Jews or [9]Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But[y] now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

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men, there cannot fail to be offences, factions, schisms, and great corruptions of doctrine and worship in the church, which God, by his providence, overrules for the trial and honourable manifestation of sincere believers, and the detection of hypocritical professors. 20, 21. And this factious spirit has introduced such profane disorder amongst you in the celebration of the Lord's supper, as hath transformed it into a kind of tumultuous revel, and a feast for your bodies, rather than a solemn ordinance of Christ, appointed for an affectionate and brotherly fellowship with and commemoration of him. They who come first, bringing their provisions with them, fill their bellies without waiting for their brethren: they who bring much with them, like heathens at their idolatrous revels, eat and drink to the full, if not to excess; while the poor, who bring nothing with them, get nothing to eat or drink. 22. Think how absurd and scandalous this conduct is! If ye intend merely to satisfy your animal appetites, have ye not your own houses to eat and drink in? Or do ye aim at pouring contempt upon Christ's ordinances and church, and exposing and discouraging his poor members? 23. Ye cannot but know that it is contrary to the appointment of the Lord Jesus Christ; for, as taught by his own immediate revelation, I declared and recommended to you, that he, as sole King and Head of his church, having a right to institute ordinances, or demand obedience to them, and power to bless them for our spiritual edification, did,—for the sealing of his testament, the confirmation of our faith, and that he might show his constant affection to and great care of his people, and his infinite willingness and steadfast resolution to suffer for them, and that he might the more effectually engage our love to him and regard to this ordinance,—on the very night before his death, in which Judas betrayed him, take a part of the bread which they had left at the paschal supper; 24. And having prayed over it for a blessing on it, with thanksgiving to God for the riches of his love and grace, and so set it apart for the intended holy use, he brake it, and gave each of his disciples a small piece of it, requiring them to take and eat it as a token and mean of their receiving by faith, and feeding on, his person God-man, which was quickly to suffer and die that he might save them;—and to do all in a believing, humble, joyful, thankful, and obedientiall remembrance of his person, dying love, extreme sufferings, the blessings thereby secured, and of their obligations to love and duty thereby constituted. 25. In the same manner, after the passover supper, he took a cup with some wine in it, and, setting it apart to a holy use by solemn prayer and thanksgiving, he intimated that this consecrated liquor was to be a standing symbol and mean of applying his blood, or complete sacrifice, by which the conditions of pardon was fulfilled, its blessings secured, and promises confirmed; and required them all to drink it in a humble, affectionate, penitential, grateful, and self-dedicating remembrance of his bleeding love, and tremendous sufferings for their redemption. 26. For as often as ye eat and drink these consecrated elements, ye publicly avow to God, to your consciences, and to the world, that ye glory in your crucified Redeemer, believe and rest upon his death as the only ground of your pardon and reconciliation with God, and of all your hopes of eternal life,—and that in the firm faith of his appearance to judge the world. 27. Whoever therefore shall, contrary to the nature and design of this solemn ordinance, partake of it in an ignorant, irreverent, factious, uncharitable, carnal, and sensual manner, he shall be held guilty of profaning and pouring contempt upon the person and righteousness of the Lord Jesus, and, as it were, crucifying him afresh. 28. In order therefore to a safe and proper partaking of this ordinance, every person ought necessarily to examine his own state before God, his knowledge of the nature, use, and ends of the ordinance,—and his faith, repentance, love, and new obedience; and to discern the Lord's body;—and with these serious inquiries, and in the exercise of these graces, to partake of the consecrated bread and wine in obedience to Christ's appointment, and as his instituted means of fellowship with himself. 29. For he who, neglecting such preparation, eats and drinks this supper of the Lord Jesus Christ from carnal principles and views, with an unfriendly and contentious spirit, or in a hypocritical or irreverent manner, does thereby deserve, and expose himself to, the just judgments of God in this life and that which is to come, as he does not spiritually discern the person and righteousness of Christ, God-man, represented in these elements, but considers and uses them as common food. 30. And it is on account of your shameful disorders in temper and practice, in the partaking of this solemn ordinance, that God has rendered many of you Corinthian professors weak and sickly, and has cut off others by death. 31. Did we indeed seriously and conscientiously search our own hearts and behaviour, and condemn and repent of whatever we found amiss, we should escape God's severe chastisements. 32. And if any of us believers be terribly afflicted on earth, we are therein wisely and mercifully chastised by the Lord Jesus Christ as our Father, that we may be thereby restrained from such sinning as would be inconsistent with a gracious state, and that our future condemnation with the wicked world may be prevented. 33. Wherefore, my dearly beloved brethren in Christ, study for the future to avoid all profanation of this solemn ordinance; and when ye assemble to partake of it, wait for one another, that ye may all communicate together at the same table in truly Christian fellowship with Christ, and with one another as his children and

21 And[z] the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more, those [a]members of the body, which seem to be more feeble,[1] are necessary:

23 And those *members* of the body, which we think to be [b]less honourable, upon these we bestow[2] more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having

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z Ps. 10. 31. Job 27. 25 † Sa 25 32.

a Ec. 4.9–12. 9. 14, 15.

1 The tenderest, and, in that sense, the most 'feeble' member of the body is the eye; yet its importance both to bodily and mental attainment and enjoyment needs no proof. So the weakest believer, with little knowledge, and with the most sensitive trembling conscience, and that shrinking piety that smites upon the breast, and dares scarcely look up to God (Lu. 18 13), and merely ventures to pray 'God be merciful (through Christ) to me a sinner,' may, 5 8.

through grace, confer benefits upon the church equal, or even superior, to those of apparently far higher endowments.—*C.*

b ch. 1. 26–28. Ja. 2. 5. Ps. 68. 10.

2 Or, *put on.*

3 Or, *division*, ch. 1. 10–12. 11. 1 Jn. 17. 21–23. 2 Co. 4. 5–11.

c He. 12. 2 Ro. 12. 15 Ga. 5. 22 2 Co. 11. 28, 29.

d ch. 3. 16. Ro. 12. 5. Eph. 1. 23. 4. 12, 15, 16. 5. 23, 30. Col. 1. 24. 2. 19.

e ver. 7–11, 18. Ac. 13. 2 ch. 11. 34. 14. 30. 2 Co. 4. 11, 12. 1 Th. 5. 17.

f Lu. 6. 13.

h Ac. 13. 1. Ro. 12. 6.

given more abundant honour to that *part* which lacked.

25 That there should be no schism[3] in the body; but *that* the members should have the same care one for another.

26 And[c] whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now[d] ye are the body of Christ, and members in particular.

28 And [e]God hath set some in the church; first, [f]apostles; secondarily, [h]prophets; thirdly,

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brethren. 34. And if any of you be hungry, satisfy your craving appetites at home, never at the Lord's table, which was appointed not for satiating natural appetites, but for the spiritual refreshment of souls;—that so ye may no more meet to hurt and endanger yourselves by an uncharitable, carnal, and factious profanation of that holy supper.—Some lesser disorders I expect to rectify when I pay you another visit.

Ver. 2. *All things*—with the exception of the neglect and error specified, ver. 27.—*Ordinances*—directions, injunctions, deliverances, whether written or oral (2 Th. 2. 15), or traditions, as in the margin: but this affords no countenance to the Romish doctrine of tradition, for these apostolic traditions regard merely external order; but the Romish traditions relate to doctrines, many of which are represented as kept, as it were, in private reserve for centuries, until a time come for their public revelation. *C.*

Ver. 3. *The head of every man is Christ*—believers (the brethren spoken of, ver. 2) being united to him by one Spirit and one human nature.—*The head of the woman is the man*—she being united to him by one covenant and one common nature; *and the head of Christ is God*, that is, the Father, Mat. 16. 20; they being united by one spirit and one divine nature. *C.*

Ver. 4. *Covered* (that is, with a veil), *dishonoureth his head.* Some think, his head literally, which he dishonours by dressing as a woman. It seems better to understand it of Christ, whose superiority, in his absence, he thus emblematically assumes. *C.*

Ver. 5. *But every woman . . . with her head uncovered* (by a veil), *dishonoureth her head.* Some think, her head literally, which she thus immodestly exposes—others, her husband, whose superiority, in his presence, she thus emblematically denies. *C.*

Ver. 18. These 'divisions' (*σχίσματα*) are not separations from the church, but parties in it—not formed by differences of faith, but by the neglect of apostolic order, the adoption of human devices and self-will in the observance of ordinances, and the absence of brotherly-kindness between the rich and the poor. *C.*

Ver. 24. *This is my body.* That is, in the same sense as 'that Rock was Christ,' see ch. 10. 4; or, as the original literally has it, 'that Rock was the Christ;' unquestionably meaning a type, emblem, or figure of him: and even so was bread broken an emblem of Christ's body and memorial of his death. *C.*

Ver. 27. *Unworthily.* A messenger or letter may be treated 'unworthily' by neglect, contempt, or injury. The bread and wine being the representatives of Christ's body and blood are treated 'unworthily,' when the end of the ordinance—remembrance of a crucified Redeemer, and self-examination—are neglected. *C.*

Ver. 29. As in the heavens the natural eye 'discerns' nothing but sun, moon, and stars, while yet the intellectual eye 'discerns' the glory of God, Ps. 19. 1; so in the communion the natural eye 'discerns' nothing but bread and wine, while faith in the representative 'discerns' the body and blood of the Lord.—*Note*, There are two sins peculiar to an unholy communicant and to the unholy neglecter of the communion: (1) Self-unexamined; (2) Christ's body undiscerned. *C.*

REFLECTIONS.—In Christ alone we find example without defect, and authority without restriction. But whatever is good in his servants or people ought to be carefully imitated; and his ordinances should be conscientiously received from the hand of his ministers. With exact care ought all to observe the natural order of things, and to study a modest decency of dress, especially in worshipping assemblies. And it is hurtful to the interests of religion when church-members fall into a contentious and uncharitable temper and conduct towards one another. Great is the mercy that God overrules this, as well as the heresies, the doctrines, which Satan and his instruments introduce into the church, for the improvement of true believers and the detection of hypocrites. In great kindness hath Jesus appointed his sacramental supper for the spiritual refreshment and mutual fellowship of his people on earth. And it ought to be observed in a simple, but judicious, obediential, believing, and devoutly solemn manner, and for the most important ends. Serious examination of our state, nature, and practice, and of our condition, frame, and ends, should always precede our approaches to it; and in a distinct discernment of Jesus Christ as God-man and the Lord our righteousness, and in delightful but reverential views of his second coming, ought we to receive it.—Heinous is the sin and fearful the danger of unworthily communicating. And often God severely chastises his own people for their misbehaviour in this ordinance. But how Heaven-daring is it when multitudes who have no appearance of real godliness are readily admitted to it! And highly improper when it is used only as a test of civil loyalty.

CHAPTER XII. Ver. 1. Now, with respect to the distinguished gifts of wisdom, knowledge, prophecy, working of miracles, or the like, which have been abundantly bestowed on some of you by the Spirit of God, I would have you to consider their true origin, nature, and end, that ye may no longer make them occasions of pride, envy, and strife. 2. You cannot pretend that you deserved them, when ye were so lately drowned in ignorance, idolatry, and other wickedness, seduced by Satan and your priests to worship lifeless images and fancied deities; nor can ye pretend that such idols could bestow such gifts upon you. 3. To check your own pride, prejudice, and envy, and that ye may discern the difference of your spiritual gifts from all delusive and magical operations, observe that no man who thinks or acts under the influence of the Holy Ghost, whose design and work is to promote Christ's honour, can reject or represent Christ as an impostor, abandoned of God; nor can he work a miracle to confirm such blasphemy: and that no man can heartily acknowledge Christ for the great God, and his only Saviour, Lord, and Master, or preach him as such, and work any miracles to confirm his doctrine, but by the power of the Holy Ghost. 4. To manifest their true original, and also to direct you to the proper use of them, observe further, that though the kinds and degrees of the gifts bestowed upon church-officers and private believers be very diversified and numerous, yet it is the same divine Spirit who bestows and enables rightly to use them all. 5. And that though there be a great diversity of offices and services in the Christian church, yet it is one and the same Lord Jesus who has instituted all these offices, and who calls and qualifies such particular persons to execute them; and they all act under his authority and by his influence, as their Head, Lord, and King. 6. And though there be divers miraculous operations performed in the exercise of these gifts and discharge of these offices, it is the one divine Father who, with the Son and Holy Spirit, grants all these abilities, and the good effects thereof. 7. And to prevent your abuse of these spiritual gifts and offices, always remember, that all these demonstrations of the peculiar presence, light, and power of the Holy Ghost, and of the Father and Son along with him, are not granted to those who receive them for their own private advantage or honour, but for the instruction, edification, and confirmation of the whole church or mystical body of Christ. 8. For this common end the same Holy Spirit endows one with a clear understanding of the doctrines of the gospel, and skill duly to preach and apply them to his hearers, that they may know and believe them to their own salvation; he endows another with a deep insight into the types and predictions of the Old Testament, and an ability to explain them to others, and show how they are fulfilled in Christ, and what relates to him. 9. To another he freely grants a most assured persuasion of the truths of the gospel, an undaunted boldness in preaching them, and an unshaken dependence on Christ for that assistance which is necessary in any dangerous or difficult service. To another, for the confirmation of the gospel, he grants a power of healing all manner of bodily distempers in an instant, without the use of ordinary means. 10. To another he gives a power of inflicting plagues on notorious offenders, or of raising the dead, or of conferring miraculous powers on others. To another he grants an ability to foretell future events, which, when fulfilled, tend to the confirmation of the gospel. To another he gives an ability to discern whether other men be actuated by the Spirit of God or by the devil; and whether their tempers, designs, and qualifications render them fit for being employed in any public affairs of the church. To another he gives an ability to speak whatever foreign languages are necessary for the propagation of the gospel. And, in fine, to another he gives an ability to interpret, with propriety and exactness, whatever is said in an unknown tongue, to such as do not understand it. 11. But whatever be the diversity of the gifts in their kind or degree, or of the persons to whom they are granted, or of the noble purposes for which they are designed, they are all conferred by the same Spirit of God, who, for the general benefit of the church, bestows his gifts upon particular persons, in whatever form or degree, or with whatever success, is best. 12. For as our head, eyes, ears, hands, feet, and other parts of our outward man, do all concur to form one body, actuated by one soul, so, in the church of Christ, all the members unnumbered, in their inexpressibly diversified stations and conditions, do, in union with Jesus Christ their Head, form one complete mystical body, or catholic church. 13. For without any regard to our being Jews or Gentiles, slaves or freemen, or any other condition of outward life, we are all, by these gifts, and by our participation of baptism and the Lord's supper, and by the renovation which we have experienced, and the spiritual nourishment we receive, divinely connected into one Christian church, and entitled to all the blessings and privileges thereof. 14. And as in the natural body, so in the spiritual body of Christ, many members, some of superior, and others of inferior excellence and use, do all necessarily conduce to the perfection and beauty of the whole; 15, 16. How absurd were it to pretend that any particular member is not a part of our body, because it is not some other more excellent and useful member! And no less absurd were it to pretend that those members of the church whose gifts and graces are of an inferior degree, are of no necessity or advantage to the whole church of Christ, or the advancement of his glory. 17. If all our bodily members were fitted for one use, we must want all the senses but one; and if all the members of the church had but one sort of gifts and graces, the beauty, pleasure, and advantage of its rich variety would be lost, to the great detriment, or rather ruin, of the whole. 18. But as in the natural body, so also in the church, God has placed and connected every member to the best advantage, and furnished it with proper powers, which must be exercised for the common benefit of the whole. 19–22. Nay, there could not be either a human or a spiritual body unless there was a variety of members fitted for different purposes, and wisely connected together, so that the members which have superior excellence or usefulness as necessarily depend on the inferior ones as they on them.—Yea, the very weakest members of our body, such as the organs for digesting our food, or circulating our blood and animal spirits, are more necessary to the life and vigour of our body than some of the strongest; and so weak Christians are often more useful than some apparently stronger. 23–25. And as we bestow more pains to conceal and finely cover some uncomely parts of our body, so, in this imperfect state, the less graceful members of the church ought to have their infirmities covered with a mantle of love; for as our face, hands, and other comely parts of our body, need not to be adorned or concealed, but only those which are less graceful, so, in the church, while the more eminent ministers and Christians easily approve themselves to the consciences of all around, the Lord requires that

teachers; after that, miracles; then gifts of healings,[j] helps,[k] governments,[l] diversities[4] of tongues.[n]

29 *Are*[o] all apostles? *are* all prophets? *are* all teachers? *are* all [5]workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But[p] covet earnestly the best gifts: and yet show I unto you a more excellent way.

CHAPTER XIII.

1 *All gifts, 2, 3 how excellent soever, are nothing worth without charity.* 4 *The praises thereof, and* 13 *preferred before hope and faith.*

THOUGH I speak with the tongues of men and of [a]angels, and have not [b]charity,[1] I am become *as* sounding brass,[2] or a tinkling cymbal.

2 And[c] though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And[d] though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity[e] suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself,[3] is not puffed up,

5 Doth[g] not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth[h] not in iniquity, but rejoiceth in the truth;[4]

7 Beareth[i] all things, believeth all things, hopeth all things, endureth all things.

8 Charity[j] never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For [k]we know in part, and we prophesy in part.

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others who are weaker, but sincere and faithful, should have their infirmities tenderly concealed and borne with, and that they should be assisted and encouraged in everything good. —26. God has thus adjusted the excellency, usefulness, strength, or honour of the different members of the body, natural or spiritual, that there might be no discord, alienation, or disrespect among fellow-members, but all solicitously care for one another's welfare; and that the union and mutual sympathy might be such, that the griefs, pleasures, honours, or dishonours of every particular member might affect the whole. 27. Now, to apply all this to our present purpose—ye, considered in your church state, are a mystical body, of which Christ is the Head, and connected in holy fellowship not only with your fellow-Christians at Corinth, but with all those who anywhere profess their union and communion with Jesus Christ, and therefore ought, in your several stations, to employ all your offices, gifts, and graces for the good of the whole, and to sympathize with one another in trouble, and rejoice in the prosperity of others as if it were your own. 28. And for the edification of the church God has appointed in her officers of many diversified forms—such as, (1) Apostles, who receive their commission immediately from Christ, are infallibly furnished with wisdom and knowledge, are founders of churches, and have authority over the whole visible church; (2) Prophets, who either foretell future events, or explain dark passages of the Old Testament, by the word of knowledge; (3) Teachers, whether evangelists, who are fixed to no particular church, but are itinerant assistants of the apostles; or fixed pastors, who have particular charges: or preachers, who authoritatively proclaim Christ's messages to men; (4) Workers of miracles in general; (5) Miraculous healers of the sick; (6) Deacons, who assist church-rulers in providing for the table of the Lord, the ministers, and the poor; (7) Ruling elders, who, without preaching, inspect the manners of the people, censure offenders, and govern the affairs of congregations, in sessions, presbyteries, or synods: and, in fine, speakers in foreign languages, or interpreters thereof. 29, 30. To pretend that all the members, or even all the officers of the church ought to be apostles, prophets, preachers, workers of miracles, speakers with tongues, or interpreters, would be as absurd as to pretend that all the members of our human body should be of one sort, or fitted for every use, to render all the rest needless. But God hath so diversified these stations, offices, and qualifications, and yet so connected them, that none may either neglect, despise, or envy another. 31. It is indeed laudable, with humble submission to God's will, to desire earnestly the most eminent gifts, in subordination to Christ and his grace; but it is far better to improve whatever gifts God gives you, be they more or less, with a spirit of love for each other's edification.

Ver. 13. *By one Spirit are we all baptized.* The apostle is treating of persons amply endowed with various spiritual gifts: consequently the baptism of which he speaks is not the mere 'outward and visible sign' of water, but 'the inward and spiritual grace' thereby represented, and conferred on the believer by the operation and gift of the Spirit of God.—*All made to drink into one Spirit.* That is, communicants at the Lord's supper have not merely drunk of one cup, but by faith have been made partakers of one Spirit—one Spirit of truth, grace, holiness, comfort, supplication, unity, and love. *C.*

REFLECTIONS.—Great is the stupidity of men if left to their own hearts' lusts. And alarming was the wickedness and wretchedness of the Gentile world when God called them by his gospel and grace. Very necessary is the indwelling operation of the Holy Ghost to procure Christ his due honour and obedience. And manifest is his supreme Godhead, who supplies the whole church with furniture, miraculous or gracious. With great wisdom and tenderness he bestowed his extraordinary influences for the confirmation and spread of the gospel in the primitive church, and continues his ordinary gifts and graces in the church till the end of the world. And all his gifts are given not so properly for the receiver as for the glory of God, in the conversion and edification of others. Marvellously are church members and officers connected into one body under Christ their head. And mutual usefulness, love, and sympathy ought to spread through the whole. The very meanest member should be esteemed and honoured as dear to Christ and useful to the church. No necessary office or officer is wanting in her; and all ought to remember that a gracious principle of love to Christ and his people is more excellent than any gifts whatever.

CHAPTER XIII. Ver. 1. Such is the transcendent excellency and necessity of that true Christian love which, from regard to Christ, and in obedience to his commands, earnestly seeks the good of others, that though I or any other could, by the special gift of the Holy Ghost, speak all the languages of mankind with the eloquence of angels, we should be as a mere empty noise or useless show if we were destitute of this. 2. Had we the gift of prophecy, qualifying us to foretell all future events, or explain and apply all the predictions of the Old Testament; or had we the clearest insight into the sublime mysteries of the gospel or revelation, and the greatest compass of human knowledge that ever a mere creature attained; and had we the strongest faith of miracles that we could remove mountains at pleasure; yet, without this true Christian love to God, and to men for his sake, we could not exercise these gifts for his glory and their good; nay, could have no real grace, no true Christianity. 3. And though we were so liberal as to dispose of all that we have in the world for the relief of the poor, and showed so much zeal, fortitude, and self-denial, as to suffer the most cruel martyrdom for the truths of Christ, yet if we had not sincere love to him, and his members, interests, and honour, it would be of no advantage to our spiritual or eternal happiness, but merely procure a transient and empty character among men.—4. This true Christian love of which I speak is a most amiable, generous, and operative grace: it endures injuries, affronts, and provocations, with great patience and long-suffering; it is always courteous, affable, and beneficent, ready on every account to do good; it never grudges nor murmurs at the prosperity, riches, honours, gifts, or graces of others; it never behaves with insolence, contempt, or scorn towards persons of inferior rank or attainments, nor acts rashly or perversely to the hurt of others; nor does it fill a man with proud conceit of his own person, gifts, graces, or worldly privileges. 5. It never disposes men to act anything indecent, base, vile, or unsuitable to their station, age, calling, or Christian profession; it never aims at nor pursues any private personal advantage, to the hurt of others, nor inordinately seeks after riches, honours, or pleasures, at the expense of others; it is not angry without cause, nor easily provoked with the greatest injuries, nor disposed to any unchristian resentment; it is never ready to suspect evil of others, or to put the worst construction upon their conduct; much less does it seek to find fault, to aggravate what is really amiss, or to devise mischief of any kind. 6. It takes no pleasure in falsehood or unrighteousness, either in ourselves or others, but grieves at our and their sins and failures, and rejoices in their just and regular deportment, and in our own sincere and faithful behaviour towards God or men; and delights to see the truth of the gospel, and real, vital, and practical religion flourish in ourselves or others. 7. It covers the faults of others, as far as can be done without sin; bears their infirmities, and suffers many injuries, rather than requite them: it is inclined to believe good of every one, till it have convincing evidence to the contrary; and even where things look suspicious, it hopes the best as long as it can, and that, by the grace of God, what is wrong may be afterwards amended; and it continues steadfast, patient, and Christianly brave, under all the hardships and ill-usage it meets with. 8. This super-excellent grace of love to God, to Christ, and to his people is never utterly lost out of the heart, and is of perpetual use in every circumstance of life in this world, and in the other it will be perfected, and shine forth in all its glory; whereas the gifts of foretelling future events, speaking with divers tongues, or of immediate inspiration in the mysteries of the gospel for the instruction of others, are only useful for a little while in the church on earth, and will be of no use at all in the eternal state. 9, 10. For even the best and wisest of us have here but a very imperfect knowledge of the divine mysteries or future events represented to us in the Word of God; but when we arrive at the heavenly state of perfection for which we are looking, hoping, and longing, all the defects which attend our own knowledge, or communication of it to others, will be removed, and we shall have as plain and extensive views of things present and future as the most perfect happiness of the most exalted creatures can require. 11. For as when we grow up to manhood we put away our childish, weak, confused, crude, and mistaken notions, and our silly and trifling manner of speaking of things, so, when we arrive at the state of perfect men

10 But [a]when that which is perfect is come, then that which is in part shall be done away.

11 When[x] I was a child, I spake as a child, I understood as a child, I thought[5] as a child: but when I became a man, I put away childish things.

12 For[e] now we see through a glass, darkly;[6] but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now [b]abideth faith, hope, charity, these three; but [c]the greatest of these *is* charity.

CHAPTER XIV.

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 29 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after[e] charity, and [b]desire spiritual *gifts*, but rather that ye may prophesy.

2 For[e] he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for[d] no man understandeth[f] *him;* howbeit[g] in[e] the spirit he speaketh mysteries.

3 But [g]he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but[h] rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, [i]if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?[23]

7 And even things without life, giving sound, [j]whether pipe or harp, except they give a distinction in the sounds,[4] how shall it be known what is piped or harped?

8 For if the [k]trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy[5] to be understood, how shall it be known what is spoken? for ye shall [l]speak into the air.

10 There are, it may be,[6] so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a [m]barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even[e] so ye, forasmuch as ye are zealous of spiritual *gifts*,[7] seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray[8] that [n]he may [g]interpret.

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in Christ, we shall correct multitudes of our present mistakes, and shall have inexpressibly more just and clear apprehensions of divine things than in our present state of childhood on earth. 12. For in this mortal state of imperfection we obtain no more through the Word and ordinances of God than an obscure, confused, and perplexing view of the mysteries of his nature, perfections, purposes, and works of creation, providence, and redemption; but in the state of glory above we shall know these matters in the most immediate, clear, distinct, perfect, and satisfying manner—like to that in which we are now known by our most familiar friends, or shall be known by God, angels, and glorified saints. 13. Not only is this Christian love preferable to every spiritual gift, but even to every saving grace; for in this present life, faith, hope, and love constantly reside in us, and ought to be exercised by us, as all absolutely necessary in our salvation; but love is the most excellent, as it relates not only to God and ourselves, but also to our neighbours: it is the evidence of true faith and hope; it is our brightest conformity to God, who is love; and when faith and hope shall, as it were, give place to immediate vision and full enjoyment, love to God, to Christ, to saints, and holy angels will for ever flame with the most disinterested and delightful ardour, as a great part of our happiness.

Ver. 5. *Unseemly.* In a manner unnecessarily offensive to the opinions, habits, or even the prejudices of others.—*Seeketh not her own,* exclusively, selfishly; but pays an equal attention to the prosperity and comfort of others.—*Thinketh no evil.* Does not note down or [a]rmalize, as it were, injuries received; does not impute them; that is, forgives them. *C.*

Ver. 7. *Knowledge.* Rather, covers, conceals, all the errors of men that it is right to hide—*believeth all things* that have any reasonable evidence: whereas prejudice and malignity will not believe 'though one rose from the dead.' *C.*

Ver. 12. That glass, such as the moderns possess, was manufactured by the ancients, is now beyond dispute; the only difference being that the moderns have attained the art of rendering it more transparent. The apostle therefore intimates that spiritual objects are now seen as natural objects through a dim or dingy glass, but that they soon will be seen as distinctly as those who see each other 'face to face.'—Lord, hasten the time of this blessed vision! *C.*

Ver. 13. 'The foregoing passage stands alone in the writings of St. Paul, both in its subject and in its style. This epistle finds its climax here, as that to the Romans in the conclusion of ch. viii., or that to the Hebrews in ch. xi. . Whatever evil tendencies he had noticed before in the Corinthian church, met their true correction in this one gift. . . . Unlike the mere rhetorical panegyrics on particular virtues which are to be found in Philo and similar writers, every word of the description tells with double force, because it is aimed against a real enemy. It is as though, wearied with the long discussions against the sins of the Corinthian church, he had at last found the spell by which they could be overcome, and uttered sentence after sentence with the triumphant cry of *eureka!*' *Stanley*'s. The language is beautiful, approaching the highest standard of Attic purity; the rhetorical structure is conceived with the most consummate skill; the imagery and rhythm are chaste, musical, and wonderfully impressive. None can read this noble passage without feeling that the highest human genius is here inspired with a power greater than human. *P.*

REFLECTIONS. Men may make splendid and pompous appearances in the church, and yet be destitute of real principles of grace. No gifts, however miraculous; no liberality, however extensive; no sufferings for the cause of Christ, can avail, unless they be connected with a principle of saving faith in Christ, and love to him and to his people. Marvellous is the excellency and usefulness of true evangelical love. What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best; what disinterested sympathy and generosity; what tender and friendly care it produces! It is much more durable than all spiritual gifts, and, in some sense, than its sister graces of faith and hope, which are so useful in this world. And thrice happy will it be when saints arrive at a perfect knowledge of God; and when love, for the promoting of which faith and hope were but means, shall eternally flame in all our breasts to JEHOVAH, Father, Son, and Holy Ghost, as our ALL and IN ALL, and towards our fellow-sharers in happiness on his account.

CHAPTER XIV. Ver. 1. Let me therefore earnestly entreat and charge you to cultivate, improve, and exercise this important grace of Christian love; and in subordination to it be zealously concerned to abound in spiritual gifts, provided it be with a view to glorify God and edify your neighbour: and I recommend to you chiefly the gift of prophecy, by which, under the direction of the Holy Ghost, ye may explain and apply the oracles of God, for instructing, edifying, and confirming one another upon the principles and in the exercise of Christian love. 2. For as to the gift of speaking unknown languages, which some of you are so fond of, it is much less useful; for let a man deliver the most important and seasonable truths, under the immediate direction of the Spirit of God, in a language which his hearers understand not, they are nothing instructed or edified by all that he says. 3. But he who explains the Old Testament types or predictions, or publishes articles of gospel truth, in plain language, speaks to his audience in a manner calculated to enlighten their understanding, awaken their conscience, warm and comfort their heart, and direct and excite them to the duties of holiness. 4. He who speaks to an audience in the now disused Hebrew, or any other unknown language, or in a style above their capacity, may express what tends to his own spiritual edification; but he who explains the Scripture, and makes known the will of God relative to the salvation of men, not only profits his own soul, but becomes instrumental in the conversion of new members to the church, or in promoting the knowledge, faith, love, and holy obedience of those formerly converted. 5, 6. I could heartily wish that ye could all speak foreign languages, but much rather that ye were skilful in explaining and applying the doctrines of divine revelation; for it is of far greater use and importance plainly to explain the mysteries and predictions of God than to discourse of his most wonderful works in a language which the hearers cannot understand. 7–9. For (to illustrate the point by similitudes) as a pipe or harp cannot excite the different passions, or direct different motions in mourning or mirth, unless the sound be made distinct and answerable to them; nor can a trumpet direct the march, the charge, or retreat of soldiers in war, unless it be distinctly and answerably sounded; so, your words are all lost unless you speak in intelligible language: and ye might as well speak to the wind if your hearers do not understand you. 10. There are perhaps as many different languages in the world as there are different nations in it, and all of them useful to convey ideas to such as understand them, but to none else. 11. If I then should meet with one who talks in a language which I do not understand, and who understands nothing of mine, neither of us could instruct, or be instructed by, or even sensibly answer one another, any more than if we were wild savages of different nations; and this will be the very case with you, if ye

14 For [g]if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.[1]

15 What is it then? [h]I will pray[2] with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say [i]Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, [k]I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding,[3] that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be [l]not children[4] in understanding: howbeit in malice [m]be ye children, but in understanding be men.[5]

21 In the [n]law it is written, [o]With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a [p]sign, [q]not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not,[6] but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say [r]that ye are mad?

24 But[s] if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

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deliver divine truths to others in an unknown language. 12. Let me then beseech you who are so zealous to obtain spiritual gifts, to be less careful in speaking strange languages, and more earnest for such gifts as may increase the number and promote the knowledge, faith, and holiness of your fellow-Christians. 13. And if any be still fond of a miraculous speaking of foreign languages, let him supplicate God for ability to interpret what he says to his hearers in their mother tongue, that they may be profited by the discourse. 14. For if I or any other should pray as the mouth of a company who understand not my words, my own heart might be engaged in the prayer, but the impression of what I say on my own mind could be of no use to them who know not the meaning of my words. 15. It is therefore manifestly proper that in leading the prayers and praises of a congregation, not only I myself should understand and be affected with what I utter, but that my language should be plain to all who profess to join with me, that they may with understanding heartily join in the work. 16. Or else if any of you, under the immediate direction of the Holy Ghost, offer thanksgiving and praises to God in a public assembly in an unknown language, he who understands nothing but his mother tongue, and comes to learn by your administrations, can never give his assent or consent, either in heart or voice, because he knows not the meaning of your words. 17. You may have performed this part of worship in a very judicious, spiritual, heavenly, and affectionate manner; but the hearers, who do not understand what you say, cannot be profited by it. 18, 19. For my part, I thank God that, in the extensive course of my ministry, I have been enabled to speak, as occasions required, in many more foreign languages than any if not all of your teachers. But instead of priding myself in this talent, I had rather utter a few plain words, calculated for the instruction and edification of my hearers, than make ten thousand discourses in a language which they do not understand, and so cannot be profited by them. 20. Never, my brethren, show yourselves weak and childish in affecting novelties or pompous appearances; as, for instance, the speaking of unknown languages. Be like children in the meekness, harmlessness, and humility of your disposition and behaviour, and in freedom from all malicious, proud, and envious designs; but in knowledge, judgment, and discretion, especially in your apprehensions and management of spiritual things, it becomes you to think and act like men grown up to ripeness of understanding. 21, 22. To make you less fond of speaking in unknown languages, and that you may use them only in a proper manner, remember that God threatened to punish his incorrigible people by nations whose language they understood not, as well as to enable his ministers to speak in divers languages, without any happy effects.—The being spoken to in unknown languages is therefore but an occasional mean of punishing obstinate unbelievers, or a miraculous mean of converting heathens to Christ at first, by manifesting the power of God; whereas the explaining and applying the doctrines of the Old Testament is, by the ordination and blessing of God, a standing mean of gaining sinners to Jesus Christ, and of building up saints in holiness and comfort through faith unto complete salvation. 23. If then, while ye or other churches are met for worshipping God in your public assemblies, and every one that speaks, in preaching, prayer, or praise, is using an uninterpreted language which the audience does not understand, some heathen, who knows not a word of what is said, should come in, would your use of unknown languages be a likely mean of convincing or converting him; or would he not rather contemn you, as a number of frantic enthusiasts, or men possessed by the devil, rather than conducted and influenced by the infinitely wise Spirit of God? 24, 25. But if, where every minister preaches or prays plainly in a well-known language, a heathen or ignorant person come in, he has, in every discourse, a fair opportunity to be, by the Spirit of God, effectually convinced of his sin and misery, and made to condemn himself as guilty. Thus his state and secret dispositions, thoughts, and actions, being exactly laid open to his conscience by the preachers, struck with a reverential awe of God's majesty, he will be constrained, with brokenness of heart, to a deep humiliation for sin and supplication for mercy, and will report to his friends that God attends his ordinances among you with extraordinary power and influence. 26. How absurd is it, brethren, that in your meetings for public worship one of your public teachers should raise a psalm, another tender an instruction or exhortation, another speak in an unknown language, another deliver some immediate inspiration, another interpret what is delivered in an unknown tongue—perhaps all at once, or as if each were fond first to display his talents! Let these gifts of the Spirit, and everything else, be used in such an orderly and seasonable manner as to prevent all confusion, and as may be most effectual for enlarging the church of Christ, and promoting the spiritual growth of every member of it. 27. And if, after all that I have said, some of you will use foreign languages, let it be at suitable times, and in a regular manner, so that there may not ordinarily be above two or three speakers at a time, and they one after another; and let one faithfully interpret what they have said in the vulgar tongue, that all may receive instruction. 28. And if no one present can interpret it, let none use his gift of tongues, as the assembly cannot be profited by it; and let him be contented to use it in his own secret devotions. 29. And with respect to the gift of prophecy, let but two or three of them who have it speak at one of your public meetings, and that in an orderly manner, without interrupting or interfering with one another; and as many false prophets are gone abroad in the church, let everything uttered by one prophet be carefully examined and tried whether it agree with the tenor of Old Testament predictions and New Testament revelations. 30. And if any important intimation of God's mind be made to another prophet who is in the assembly as a hearer and judge, let the speaker, upon a proper signal given, stop, and give him an opportunity to declare it. 31. In this orderly manner all your teachers may have successive opportunities to declare the truths of Christ, for the instruction and comfort of one another and of the whole church. 32. And it is certain that no inspiration of the Holy Ghost can render men frantic or disorderly, as diabolic influences render the heathen priests; but it leaves every one to govern himself accordingly, either as to the matter, manner, or time of his discourse. 33. For that infinitely wise God who inspires them can never be an author, abettor, or encourager of any disorderly, unseasonable, and tumultuous conduct in his worship; but, as the God of peace and order in all the assemblies of sanctified believers, he is the commander, approver, promoter, and author of everything regular, pacific, and edifying. 34. And as for your women, let them never, except in extraordinary cases of inspiration, speak at all in your public assemblies, but learn, according to the law of God, to discover the utmost humility and modest subjection to the other sex. 35. And if they want more thorough information about anything said in public, let them ask their husbands at home concerning it; for it is unbecoming the modesty of women, except when inspired, to presume to discourse or debate in public religious assemblies. 36. Why should ye indulge practices different from those of all other Christian churches? Ye cannot pretend that ye are the only or even the first planted church from which the truths of the gospel, and an original pattern of conduct, were conveyed to others. Are ye not then equally tied down to the institutions of Christ, the common King and Head both of you and them? 37. If any of you high pretenders to an uncommon share of spiritual gifts think himself authorized to give laws to your church, let him know that the directions which I have given you were communicated to me by the Spirit of Christ, and are founded in the general rules which he laid down in his personal ministry. 38. And if any one will perversely persist in his ignorance, contempt of, or opposition to these rules, let him do it at his peril before God, whose mind I have declared. 39. On the whole, I advise you to be most desirous of the gift of prophecy, which is most useful for general edification; and, nevertheless, I do not forbid nor discourage the regular use of the gift of tongues. 40. But in everything carefully avoid all appearance of childishness, frenzy, or other indecency, in the public worship of God, and labour to perform it in a manner exactly answerable to the commands now given you from Christ, which will most glorify God, honour his doctrines, ordinances, and ways, and edify the souls of his people.

Ver. 34. This prohibition seems to contradict ch. 11. 5, 13, where the prophesying of women appears to be taken for granted. The simplest solution of the difficulty seems to be—that the speaking here prohibited is not praying or prophesying, but asking questions and entering into discussions in the church (see ver. 35)—a custom that prevailed in the Jewish synagogues between the rabbis and the people: which had been thence transfused into the Christian church, and which, under the proper management of humility and love, seems still well calculated for the public edification. *C.*

REFLECTIONS.—What diversified gifts God bestowed upon his Christian church in her infant state! And those gifts which are most useful and edifying ought to be chiefly prized and sought after. What is most showy is ordinarily least useful. And every gift

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that [d]God is in you of a truth.

26 How is it then, brethren? when ye come together, [e]every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [f]Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let[6] the prophets speak two or three, and let the other judge.[7]

30 If *any thing* be revealed to another that sitteth by, let the [g]first hold his peace.

31 For[8] ye may all prophesy[9] one by one, that all may learn, and all may be comforted.

32 And[8] the spirits of the prophets are subject to the prophets.[9]

33 For God is not *the author* of confusion,[1] but[i] of peace, as in all churches of the saints.

34 Let[h] your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, [g]let them ask their husbands at home: for it is a shame for women to speak in the church.

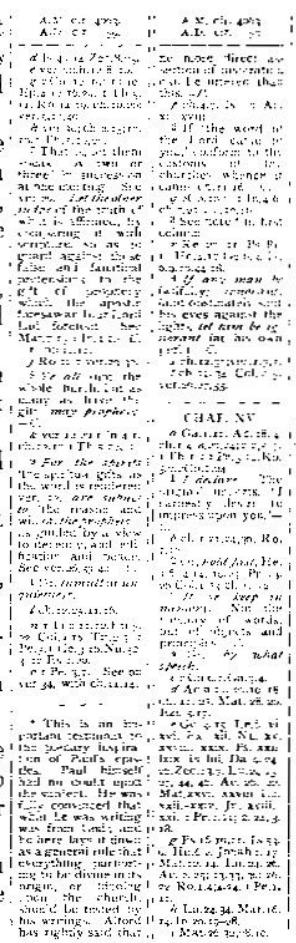

36 What![2] [e]came the word of God out from you?[2] or came it unto you only?

37 If[3] any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.[3]

38 But[f] if any man be ignorant, let him be ignorant.[4]

39 Wherefore, brethren, [e]covet to prophesy, and forbid not to speak with tongues.

40 Let[i] all things be done decently and in order.

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, [a]I declare[1] unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By[b] which also ye are saved, if ye keep[2] in memory[3] what[4] I preached unto you, [c]unless ye have believed in vain.

3 For [d]I delivered unto you first of all that which I also received, [e]how that Christ died for our sins according to the scriptures;

4 And[g] that he was buried, and that he rose again the third day according to the scriptures;

5 And[h] that he was seen of Cephas, then of the twelve:

6 After that, he was seen [f]of above five hundred brethren at once; of whom the greater

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ought to be improved for the good purposes for which God bestows it upon men. It is absurd to preach or pray in a language which the assembly do not generally understand; and both absurd and criminal to preach in an uncertain general manner that can neither distinctly inform the mind nor closely impress the conscience. Those discourses are best which are calculated to penetrate into the hearts and consciences of hearers, the most ignorant not excepted.—The envy, malice, and self-conceit of members, especially of preachers, are highly injurious to any church. But it is very becoming and happy when all are humbly inclined to learn, careful to keep their own station, and zealous in their exact adherence to all the ordinances of God, without any mixture of human inventions.

CHAPTER XV. Ver. 1, 2. Moreover, with respect to the resurrection of the dead and the certainty of a future state, I will again set before you the great fundamental truth which I preached unto you, and which ye were convinced of, and embraced as the foundation of all your hope towards God; and in the profession and faith of which the generality of you still persevere, notwithstanding all the pains of false teachers to corrupt you; and by means of which all of you who truly believe were brought into a state of salvation, having already the beginning and earnest, and a full security for the complete perfection of it.—3, 4. This great and fundamental truth, which I received from God by immediate inspiration, and first and chiefly delivered unto you in my preaching as a most sacred and valuable trust, to be inviolably kept by you, was, that Jesus Christ, the Son of God in our nature, according to the manifold types and predictions of the Old Testament, died in our stead, to make atonement for our sins and reconcile us to God, and was buried by Joseph of Arimathea and other friends; and by his own, his Father's, and the Spirit's almighty influence, rose from the dead on the third day. 5-7. And that, to manifest the absolute certainty of his resurrection, and instruct his apostles concerning the form of his New Testament church, he continued on earth forty days, and appeared, on several occasions, to the most unexceptionable witnesses, who could neither be deceived themselves, nor were under any temptation to deceive others.—Thus, on the very day of his resurrection, he appeared to Peter, and at night to ten of his disciples, and that day seven-night to eleven of them. Some time after he appeared to five hundred of his followers in Galilee; most of whom still live to attest it, though some of them have, by death, fallen asleep till the general resurrection. After that he was seen of James the son of Alphæus, his kinsman according to the flesh, and then of all the apostles, if not also the seventy disciples, just before his ascension to heaven.—8. And after all these repeated and undoubted appearances to his friends, several years after his ascension, he appeared to me in an extraordinary manner, that, as an eye-witness, I might be able to attest his resurrection; though, alas, I was not among his followers during his life, but was converted and called to the apostleship out of the ordinary time, and by an uncommon extension of free grace! 9. For however remarkably Jesus Christ has enriched me with qualifications for, and success in, the apostolical work, I was utterly unworthy of that office, or even of the smallest mercy, because, during my ignorance of Christ, instigated by a furious zeal for the Jewish religion, I outrageously persecuted the church, which God intended to organize in Christ, and which he owns and blesses, and in and by which he will be forever glorified.—10. But by the free, tender, infinite, and transcendent favour of God, I, a blasphemer, persecutor, and injurious person, have found Christ, and am qualified with every proper endowment; and that grace and apostleship, freely bestowed upon me, was not unprofitable: for under a deep sense of his marvellous grace, I have unwearidly, and amidst difficulties and sufferings unnumbered, exerted myself and all my gifts and graces, for his honour and the good of souls, more than any other apostle did. I mention this to confute my reproachers; but do not attribute my diligence and success to any excellency or care of mine, but wholly to the loving and assisting grace of God:—11. But whether ye ascribe your conversion and edification to me, or to any other instrument, the doctrine of the death and resurrection of Christ is what we all preached, and ye always professed to believe and depend on, as the sole ground of your eternal salvation. 12. Now, if the resurrection of Jesus Christ from the dead to immortal life and glory, as the Head of the church, has been so uniformly preached with undoubted evidence of its certainty, how absurd is it for any who bear the Christian name to pretend that there neither is, nor can be, a real and proper resurrection of men's dead bodies to eternal happiness or misery! 13. For if there be no resurrection of the dead, then, contrary to the most abundant and incontestable evidence, Christ himself cannot have risen from the dead, as the earnest, pledge, pattern, cause, and first-fruits of them that sleep in him. 14. And if Christ be not risen as the public Head of his people, the whole gospel of salvation, which we apostles and others preach, is a mere fable, unworthy of regard, and your faith in it and in him is a mere empty conceit. 15, 16. Nay, if Christ be not risen from the dead, we who have testified his resurrection at the hazard of all that was dear to us in the world, and with the greatest simplicity and integrity, must be the most impious and abandoned miscreants, who have forged lies for God, and have wilfully published a damnable falsehood in his name, as if he had raised up Christ from the dead;—when it is certain he neither did nor could raise him up, as a public person and Head of his church, if his members are not to rise after him, and in virtue of his resurrection. 17. And if it were true that Christ still continues in the state of the dead, your faith in him is quite useless, and it is absolutely foolish to expect any benefit from his crucifixion. For unless he has not only suffered death for your sins, but risen again for your justification, ye must remain for ever under the guilt and power of your sins, and thus shut up to the guilt of eternal sin. 18. And in this case, they who have died in the closest union to and fellowship with him, and in the most assured hopes of eternal life through him, or who have

part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; [z]then of all the apostles.

8 And[a] last of all he was seen of me also, as of [5]one born out of due time.[6]

9 For I am [b]the least of the apostles, that am not meet to be called an apostle, [c]because I persecuted the church of God.

10 But [d]by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but [e]I laboured more abundantly than they all: [f]yet not I, but the grace of God which was with me.

11 Therefore [g]whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, [h]how say some among you that there is no resurrection of the dead?

13 But [i]if there be no resurrection of the dead, then is Christ not risen.

14 And [k]if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found [l]false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For[m] if the dead rise not, then is not Christ raised:

17 And [n]if Christ be not raised, your faith *is* vain; ye are yet in your sins.[7]

18 Then they also which are fallen asleep in Christ are perished.

19 If[o] in this life only we have hope in Christ, we are of all men most miserable.

20 But[p] now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21 For[q] since by man *came* death, by man *came* also the resurrection of the dead.

22 For[r] as in Adam all die, even so in Christ shall all be made alive.

23 But [s]every man in his own order: Christ

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ever suffered death for his sake, must for ever perish without remedy, disappointed of all their hopes in and from him. 19. And if, after all our faith in Christ, and dependence on him, and all the self-denial, mortifications, and sufferings to which we have submitted for his sake, we have no prospect of happiness from him beyond this present life, we Christians, and especially ministers, must be the most silly, deluded, and wretched creatures on earth, who, for nothing real in time or eternity, part with all the conveniences, delights, and advantages of this world, and submit to calamities unnumbered. 20. But we have sufficiently proved that Christ, in consequence of his full sacrifice for our sins, is actually raised from the dead, and become not only the first, in order of time, who rose to an immortal life; and the chief, in respect of dignity, who, as Head of his church, rose by his own power; but also the earnest, pledge, and security of the resurrection of all his people. 21. And since, by the disobedience of the first Adam, death and ruin were brought upon all mankind; therefore God, in infinite wisdom and mercy, has appointed the happy resurrection of the faithful to eternal life, to be brought in by Jesus Christ, the second Adam or new-covenant Head. 22. For, as in the first Adam, as their common parent and covenant head, all men by sin are subjected to death, temporal as well as spiritual and eternal; so in Christ, as their new-covenant Head, who fulfilled the law for them, and communicates all vital influence to them, all the race can, by the merit of his death and power of his resurrection, repent of sin and believe in Jesus Christ, so that, in their bodies as well as their souls, they may for ever reign with him in glory—and as all who were in Adam die, so all who are in Christ shall be made alive. 23. But indeed he, and each of his members, must partake of this life in their proper rank, time, and order; he, as the *first-fruits*, who is already risen as their public Head, Representative, and Pattern, to insure their resurrection, and sanctify them to the service of God; and then they who repent of sin, and whom he has pardoned by his blood, conquered by his power, graciously subdued by his Spirit, united to his person, and furnished with his grace,—at his second coming to judge the world. 24. Then shall come the end of this world, and of all the changes, temptations, sins, and snares under which believers now groan, and of all the instituted means of grace, and of those ministerial assistances of angels and men, which they now need. And Christ, having finished the whole work of his administration of providence and grace in its present form, and having abolished every form of civil and ecclesiastical government, and all the usurped powers of men and devils, shall solemnly deliver up his commission, trust, and charge to God the Father, from whom he received it,—and present all his members together as one glorious church. 25. For, according to the purpose, love, and promise of the Father, Christ, as Man and Mediator, must sit at his right hand, and reign over all persons, causes, and things, till all his enemies, temporal and spiritual, be placed in absolute and actual subjection to him, as captives of war brought under his feet. 26. And the last enemy, which, for the sake of his people, he shall utterly destroy and abolish, is *death*, which now prevents the complete happiness of their persons, and must be destroyed by the raising of their dead bodies to immortal life. 27. For Christ must reign till all, except JEHOVAH himself, who delegated to him his mediatorial power and authority, be manifestly subdued by or subjected to him. 28. And when his mediatorial methods of government have had their full effect, in the conversion, sanctification, and complete glorification of all who believe, and the conquest of all his incorrigible enemies, he shall lay aside the present forms of administration as the appointed mediatorial governor of the world, and shall surrender up himself as such, and his whole church, to his Father, to be for ever honoured and blessed, each in their due order, with the full and immediate enjoyment of the Godhead, as their ALL and IN ALL. 29. Moreover, to return to the point in debate, if there be no resurrection of the dead, to what purpose are professed believers baptized in the name of Christ, in hopes of a happy resurrection through him? Or why are they induced to it by what they have seen and heard of martyrs dying triumphantly for Christ in the assured hopes of such a resurrection? Or why are the children of the deceased baptized on their parents' account, in order to fill up their room in the church? 30. And if the dead rise not, how weak and absurd is it for us Christians and ministers continually to expose ourselves to the greatest losses, hazards, and troubles for his sake, in hopes of an eternal life and reigning with him in glory? 31. I solemnly protest, that, as really as the blessed Comforter dwells in our hearts, and makes us to rejoice in God through Christ in hopes of eternal life, I am daily exposed to, and stand ready for, sufferings of every form and degree for Christ's sake. 32. Now to what purpose have I struggled with men, outrageous, malicious, furious, and unreasonable as beasts, or been exposed to, or am ready to encounter, devouring wild beasts for the sake of Christ and his cause, if there be no future blessedness, no resurrection to eternal life? I had much better act the epicurean, indulging myself in sensual pleasures, as I know not how soon death may deprive me of every opportunity. 33. But let no seducer thus decoy you from the faith of the first principles of all Christianity, nay, and of morality.—Frequent and familiar conversation with persons of an atheistical and luxurious turn will insensibly and deeply corrupt your minds and morals, and destroy every principle of religion and virtue. 34. Be therefore sober, and rouse up yourselves to serious and just consideration, and to a righteous and holy life; and beware of being seduced into delusive errors and sinful practices: for, by their denying the resurrection of the dead, I perceive that some of your teachers are ignorant of God and his perfections manifested in the gospel. And this ought to make them ashamed of themselves, and you ashamed of countenancing them. 35. Perhaps, indeed, some of your self-conceited doctors will ask me how men's dead bodies can be raised to life, after rotting into dust, and being scattered and intermingled with bodies unnumbered? Or in what form, power, or capacity they will be raised, answerable to the happiness of the glorified souls reunited to them? 36. How foolish and absurd is it to set up your weak notions in opposition to the power and wisdom of God! Even in common things, do we not see that seeds cast into the earth spring not up till they first rot and die under the clods? 37, 38. And do we not see, that however many forms God causes the bare grains of wheat, &c., to assume in their growth and ripening, yet they at last produce a body answerable to the seed? 39-41. And is it not evident, that out of the same original dust God forms animals, whose flesh and qualities are extremely different; and that of the same matter he hath formed bodies, some grosser, others more refined; and that the properties and glories of the heavenly luminaries, though all sprung from one original, are extremely different? 42, 43. In like manner the wisdom and power of God operate in the resurrection of the dead, particularly of the saints, rendering their bodies fit companions for their souls in the glorified state. In this world their bodies are frail, mortal, and, by death, subjected to putrefaction; but they shall be raised free from all corruptibility, dissolution, or decay, and rendered immortal, never more to die. In this world they are mean, contemptible, liable to deformity and defilement, and feeble and weak, liable to sickness, pain, weariness, fainting, and death, incapable of defending themselves from surrounding evils; and being laid in the grave, become loathsome carcasses, an easy prey to the weakest worm; but they shall be raised, beautiful, glorious, and shining as the sun or stars; and with such vigour, health, and strength as will enable them to keep pace with their glorified souls in every operation. 44. In this world they must be maintained by food, sleep, and air as the bodies of brutes, and in the grave they are quite destitute of sensation: but in their resurrection, the Holy Ghost dwelling in them shall so refine them, as to make them need no animal refreshments, and render them inexpressibly light and active. 45. Thus the diversified conditions of our bodies will answer to our two different covenant heads: the first Adam being made a living soul, which could communicate sensitive life to his own body, or that of his seed; whereas Christ, the second Adam, is a quickening Spirit, who conveys spiritual and immortal life to the bodies of his saints at the resurrection, by his Spirit dwelling in them. 46. Nay, these conditions of our bodies will answer to the very order in which Adam and Christ stand connected with us; that which is natural and less excellent, according to God's ordinary method, preceding that which is spiritual and inexpressibly

the first-fruits;[8] afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall [t]have delivered up the kingdom[9] to God, even the Father; when he shall have put down all rule and all authority and power.

25 For[u] he must reign, till he hath put all enemies under his feet.

26 The[h] last enemy *that* shall be destroyed *is* death.

27 For he [i]hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And[j] when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are [k]baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And[l] why stand we in jeopardy every hour?

31 I protest [u]by your[l] rejoicing[2] which I have in Christ Jesus our Lord, [v]I die daily.

32 If after[3] the manner of men[4] I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [p]Let us eat and drink, for to-morrow we die.

33 Be[q] not deceived: [r]evil communications corrupt good manners.

34 Awake[s] to righteousness,[5] and sin not;[6] for some have not the knowledge of God: [t]I speak *this* to your shame.

35 But some *man* will say, [w]How are the dead raised up? and with what body do they come?

36 *Thou*[x] fool! that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But[y] God giveth it a body as it hath pleased him, and to every seed his own body.

39 All[z] flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There*[z] *is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.[7]

42 So[a] also *is* the resurrection of the dead. It is sown[8] in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a [b]spiritual body.[9]

45 And so it is written, [c]The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The[d] first man *is* of the earth, earthy: the second man *is* the Lord from heaven.[1]

48 As[e] *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now [g]this I say, brethren, that [h]flesh and

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excellent and glorious. 47. For the first Adam was formed out of the dust, and was of an earthly constitution; whereas the second Adam is the eternal Son of God, who, descending from heaven, assumed our nature, into a union with his person, and who will at the last day descend from heaven to raise the dead bodies of his saints, and receive them to himself. 48. They who descend from the earthly Adam derive from him an earthly, animal, and mortal body, such as he had in his fallen state: and they who are spiritually begotten by Christ, born from above, and formed with heavenly dispositions for heavenly enjoyments, shall derive a spiritual, heavenly, and immortal body from him, such as he has in his exalted state. 49. And as we believers bear the debased image of our first father and covenant head in the earthly, animal, sickly, and mortal state of our bodies, and in their putrefaction and corruption in the grave; so, by virtue derived from Christ our new-covenant Head, our bodies, at the resurrection, shall be conformed to his immortality, strength, glory, and honour, that we may for ever bear his image in our whole person. 50. And indeed this great alteration of our bodies is absolutely necessary, as in their present gross, animal, sluggish, and corruptible nature, they could neither share the visions and pleasures, nor join in the services of the heavenly state, where God is ALL and IN ALL. 51–54. And, to inform you of a thing never before plainly revealed, the bodies of all believers shall not die or rest in graves, but some shall undergo a surprising and glorious change, equivalent to dying and rising again. For in that moment in which Christ shall awfully and efficaciously call up the dead bodies from their graves, the living ones shall be changed from corruptible and mortal to incorruptible and immortal, answerably to the everlasting glories given through faith.—And when our bodies shall be thus glorified and immortalized, death, that formidable tyrant, who had so long conquered and reigned over the believers' outward man, shall, with respect to every one of them, be finally conquered and totally abolished. 55. In the view of these things all real Christians may now by faith triumph over death and the grave, as things which can do them no real hurt, and which shall be obliged, by Jesus Christ, to restore them back with inexpressible advantage. 56. It is the unremoved guilt, power, and pollution of sin which renders death either hurtful or painful; and it is the holy law of God, which, by condemning to death, spiritual as well as temporal and eternal, in a mysterious but awful manner, founds and fortifies the reigning, enslaving, and destructive power of sin. 57. But thanks be to God, who, through the merits and power of Jesus Christ as our loving Head, gives us deliverance from the guilt, power, and pollution of sin, and a complete victory over death and the grave, and every other opposer.—58. In the views then of all that has been taught you concerning the death and resurrection of Christ, and our glorious resurrection to eternal life through him, let me beseech you, as beloved of God, and dear to my soul, to excite, animate, and encourage yourselves to a firm and constant steadfastness in the faith, hope, and holy profession of the gospel, and to be invariably increasing and abounding in every good work towards God or men,—fully persuaded that your almighty, gracious, and faithful God will, through Christ, assist you in your obedience and suffering, and freely reward you with endless life and glory.

Ver. 5. The apostles, after the fall of Judas, are distinctly called 'the eleven,' Mat. 28. 16; Mar. 16. 14; Lu. 24. 9, 33; Ac. 1. 26; 2. 14. Grysse and others suppose that, 'the twelve' having been the original name of the apostles taken collectively, they still retained it when their number was reduced to eleven, as a centurion, ruler of a hundred, would still retain his title were his company reduced to a few, or altogether cut off: and this piece of speech is certainly common in history. But this supposition is not necessary; for Matthias, who was subsequently numbered with 'the eleven,' may have been actually present with them when our Lord appeared. This view is rendered highly probable, if not certain, by Lu. 24. 9, 33. *C.*

Ver. 22. All men are in Adam as branches are in a tree; and as the root dies, so must all the branches: and as many as are in Christ—being born of the Spirit, because he lives they shall live also. This does not preclude or gainsay the resurrection of the wicked, which is elsewhere most plainly revealed, Da. 12. 2; Jo 5. 28, 29. But the apostle here speaks merely of the resurrection of 'all' that are 'in Christ,' a distinction which our Lord was also accustomed to make. See Jn. 6. 40, 44. *C.*

Ver. 28. The difficulty in this passage will be removed by considering that, so long as men are sinners, 'Christ is all and in all.' Col. 3. 11. But when sinners shall have been converted and delivered to the Father 'as dear children,' then shall Christ cease to be 'all in all:' and God, that is, Father, Son, and Holy Spirit, to whom the name of 'God' is alike common, will be 'all in all.' *C.*

Ver. 32. *Fought with beasts*, might figuratively signify contests with men as unreasonable and savage as beasts. But in that case, why particularize Ephesus, seeing he had met with such cruel men in many other places? See Ac. xix.; 2 Co. 1. 9, 10. It is much more likely that the apostle had been literally condemned to fight for his life with beasts in the amphitheatre.—*A*

blood[z] cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery: 'We shall not all sleep,[3] but we shall all be changed,

52 In[j] a moment, in the twinkling of an eye, at the [h]last trump:[4] for the trumpet shall sound, and[i] the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory.

55 O death, where *is* thy sting? O grave,[5] where *is* thy victory?

56 The[o] sting of death *is* sin; [p]and the strength of sin[6] *is* the law.

57 But[q] thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore,[r] my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know [s]that your labour is not in vain in the Lord.

CHAPTER XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem.* 10 *Commendeth Timothy:* 13 *and after friendly admonitions,* 16 *shutteth up his epistle with divers salutations.*

NOW concerning[a] the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon[b] the first *day* of the week let every one of you lay by him in store,[1] as *God* hath prospered him, [c]that there be no gatherings when I come.

3 And [d]when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your [2]liberality [e]unto Jerusalem.

4 And[g] if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when [h]I shall pass through Macedonia: for I do pass through Macedonia.

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custom very common during the prevalence of the heathen empire of Rome. *C.*

Ver. 36. *Except it die,* has been alleged as an error in the physiology of plants, inasmuch as the seed that grows does not die. Now, in one sense, this is true—in another, incorrect: for as it is correct to say that a man dies, while yet his body only dies, and the spirit returns to God; so the visible body of the seed perishes, while the invisible germ survives. *C.*

REFLECTIONS.—How fully confirmed, and infinitely important and delightful, are the doctrines of Jesus' atoning death and glorious resurrection, and of our resurrection to eternal life through him! The Scriptures of the Old Testament and the witnesses of the New join to attest them.—God's grace can make a most wonderful change on the most perverse transgressors. And many sorrows do they escape who are the earliest partakers of it. All true ministers harmoniously determine to know and preach nothing but Christ, and him crucified and glorified. And wonderful are the methods of God's grace; that, as by a sinning man came death, so by a dying and rising God-man came the happy resurrection of the dead! It is highly absurd to deny these fundamental principles of our Christian religion; for if these be false, all apostles are downright deceivers; Jesus' death, and all our faith and hope, and all our services and sufferings, are in vain; yea, all morality and religion are an unavailing farce. But certain is his glory and high exaltation; and no less certain our resurrection and future glory together with him. Wonderful are the works of God in creation and providence, and much more in redemption, of which the former are but emblems. And marvellous is the change that shall be made on our bodies to qualify them for their heavenly glories. With what joy may we even now, through Christ, triumph over death and the grave! And the believing views of our future, our eternal glories, should animate our hearts to unremitting activity in Christ's service.

CHAPTER XVI. Ver. 1. As to the charitable collection desired of you for the Christians in Judea, who, through persecution and the public calamities of their nation, have been reduced to great poverty, I give you the same directions which I gave to the Christian brethren of Galatia, whose ready compliance therewith will, I hope, excite you to benevolence, who are much their superiors in temporal wealth, as well as in spiritual gifts. 2. Upon every first day of the week, when you, as other Christians, assemble for public worship in commemoration of our Saviour's resurrection, let every one of you, according to his income, or the success of his business, lay by him a certain proportion, and put it into the common stock for the poor, that when I come to visit you, and receive it, everything may be ready. 3. And whomsoever of your brethren ye think most proper, prudent, compassionate, and faithful, I will readily concur at their being appointed to carry it to our brethren in Judea: 4. And if it be thought of any advantage to that benevolent and pious design for me to accompany them, I shall readily grant them all the assistance and encouragement I am capable of. 5. Now, if the Lord will, I am determined to visit you whenever I have finished this tour through Macedonia, which I intend to begin as soon as I can have finished my present work at Ephesus. 6. And I hope that, after I have continued among you a considerable time, for our mutual edification and comfort, some of you will kindly and respectfully accompany me to some other place. 7. For such is my ardent affection towards you, and concern for your welfare, that I cannot think of paying you only a transient visit, but wish and expect, through the loving care of the Lord, to continue some time to assist you in your spiritual affairs. 8. But I find it needful for me to stay here at Ephesus till I shall have but just enough time to go up to Jerusalem at the feast of Pentecost, which I purpose to attend, that I may make known what I have preached, and with what success, to the multitudes of Jews and proselytes who assemble there on such occasions. 9. For here at Ephesus the Lord has given me a great opportunity of boldly and successfully preaching the gospel; and I am called to make a resolute stand against the subtle and furious enemies of my person and ministrations. 10. Meanwhile, if Timothy, my dearly beloved and faithful fellow-labourer, whom I have sent to you, arrive safe, see that ye receive him and treat him in a friendly, peaceable, and orderly manner, and let him not be discouraged or insulted by any of your factious preachers; for he comes to you upon the same important business, and with the same temper and sincere affection for you, as I wish to come. 11. Let none of you think or behave disrespectfully towards him, or slight what he delivers to you in the name and authority of Jesus Christ, because of his youth or bodily infirmities, but use him kindly: and when he returns to me, which I long for, I expect that you will furnish him for his journey, and some of you attend him for his protection. 12. I entreated our dear and eloquent brother Apollos, whom some of you admire, to come to you with the bearers of this letter, in hopes of his exerting himself to extinguish your party divisions; but being afraid that his presence might rather encourage the party which is zealous for him, or be interpreted as an attempt to ingratiate himself, he absolutely refused to come just now, but intends to see you whenever it may appear more seasonable. 13. And to conclude my directions at this time, I beseech you to keep a watchful eye upon all those that would, either by craft or terror, seduce you from the truth or holiness of the gospel: watch over your own deceitful and inconstant spirits; watch unto prayer and every other duty; stand fast in the knowledge, faith, love, profession, and practice of the important truths which have been preached unto you, living by faith on them, and appearing zealous in their defence. Notwithstanding all opposition or danger, prudently, boldly, and resolutely cleave to the truths and ways of the Lord, resisting sin, and every temptation thereto, and performing duty like men ripened in judgment, strong in grace, and firmly established in Christ. 14. And see that whatever ye do in the maintenance or practice of the truths of Christ, be done with meekness and love, for promoting the peace, holiness, and edification of others, as well as your own. 15. And I earnestly beg that you will show a particular respect to the family of Stephanas, which were the first converts to Christ in your country, and a pledge and earnest of the great multitudes which have since been converted, and which have all along behaved themselves as the sincere disciples and faithful servants of the Lord Jesus, and have, in an orderly manner, devoted themselves to assist and supply his ministers or poor members. 16. Instead of being carried away by new upstarts, take your direction or pattern in a respectful manner from such as have already signalized themselves in faithfulness to Christ and his church, or in the laborious spread of the gospel. 17, 18. I am extremely glad that ye sent me your letter by such prudent and worthy brethren, who gave me a more clear and comfortable account of your church affairs than your letter did, and who, to your honour, by their Christian behaviour, as well as by their candid and charitable representations, exceedingly quieted and refreshed my spirit. I hope that ye will show to such valuable, faithful, and affectionate brethren the highest regard. 19-21. The Christians here, in Lesser Asia, particularly Aquila and Priscilla, and their pious family, along with me, send you their Christian good wishes of all temporal or spiritual prosperity: and see that ye, in every pure, tender, and affectionate manner, express your regard one to another. 22. Meanwhile remember, that if ye, or any of your new preachers, persist in enmity to the person, offices, grace, doctrine, and commands of our dear Lord and Saviour Jesus Christ, or obstinately apostatize from your profession of faith in and love to him, ye not only deserve to be esteemed as execrable and abominable by the church, and cast out from their fellowship, but shall be monuments of God's distinguished and just displeasure, both here and hereafter. 23. But to prevent this, may the free favour of Jesus Christ, our common Lord and Saviour, be extended to and continually abide with you, in all its abundant manifestations and blessed fruits, for your present establishment and edification in faith, comfort, and holiness, and for your eternal salvation! 24. And notwithstanding my severity in reproving you, which indeed ought rather to be considered as a kindness, my best wishes, and most ardent affection, attend you all in Christ, and for his sake, and on account of your relation to him and the privileges ye have received from him.

REFLECTIONS.—Charitable relief of our poor brethren is a duty of great importance: and ministers ought

6 And it may be that I will abide, yea, and winter with you, that ye may [a]bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but[b] I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until [c]Pentecost.

9 For [d]a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now [e]if Timotheus come, see that he may be with you without fear:[3] for he worketh the work of the Lord, as I also *do*.

11 Let[e] no man therefore despise[4] him: but conduct[p] him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching [f]*our* brother Apollos, I greatly desired him to come unto you with the brethren: but[r] his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch[s] ye, stand fast in the faith, quit you like men, be strong.

14 Let[t] all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that [u]it is the first-fruits of Achaia, and *that* they have addicted themselves to [v]the ministry of the saints,)

16 That[x] ye submit yourselves[5] unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: [y]for that which was lacking on your part[6] they have supplied.

18 For [z]they have refreshed my spirit and yours: therefore [a]acknowledge ye them that are such.

19 The[b] churches of Asia salute you. [c]Aquila and Priscilla salute you much in the Lord, with [d]the church that is in their house.

20 All[e] the brethren greet you. [f]Greet ye one another with an holy kiss.

21 The salutation of *me* Paul [h]with mine own hand.[7]

22 If[i] any man love not the Lord Jesus Christ, let him be [8]Anathema, [j]Maran-atha.[9]

23 The[k] grace of our Lord Jesus Christ *be* with you.

24 My[l] love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

A.M. cir. 4063. A.D. cir. 59

[a] Ac.15.3,20,38,21.5. Ro.15.24. 2 Co.1.15,16.
[b] ch.4.19, 11.34. Je.29.23. Ac.18.21. Ro.1.10. Ja.4.15.
[c] Ac.2.1. Le.23.15-21. Nu.28.26. Ex.23.16.
[d] 2 Co.2.12. Col.4.3. Re.3.7,8. Ac.14.27. 2 Co.8.23. ch.15.32, 2 Co.2.12. Phi.1.28.
[e] ch.4.17 ... 16.21. Phi.2.19-23. 1 Ti.1.2, 3.
[3] Give him such countenance as may encourage and assist him in the fearless discharge of his ministerial duty.—*C.*
[p] Tit.3.13. 3 Jn.6.
[4] Timothy was liable to be "despised" as a teacher on account of his youth, 1 Ti.4.12.—*C.*
[e] 4 Jn.6.
[q] Ac.18.24; 19.1. ch.1.12; 3.5. Tit.3.13.
[r] Ec.3.11. ch.12.11; 10.23,24; 16.40.
[s] Mat.24.42, 25.13. 26.41. 1 Pe.5.8. Re.16.15; 3.2, 3. 1 Th.5.6; 3.8. 2 Th.2.15. Ac.20.31. ch.1.8; 11.2, 14.20; 15.1,58. 2 Co.1.24. 1 Ki.2.2. Ep.6.10,14. Phi.1.27,4.1. Col.2.5, 4.12. 1 Th.3.8. 2 Th.2.15. 1 Ti.2.1.
[t] ch.8.1; 10.31; 14.1; 13.4-7, 14.1. Pe.4.8. Ga.5.6. 1 Ti.1.5. Ru.2.8. 1 Jo. Mat.22.37-39.
[u] ch.1.16. Ro.16.5. Re.14.4.

* Paul generally employed an amanuensis, apparently because of some defect of sight. It may be that his eyes were permanently injured by the vision of glory at the time of his conversion. It was customary for him to add to his epistles a final greeting, and some brief but weighty admonition, with his own hand.—*C.*

A.M. cir. 4063. A.D. cir. 59

[v] Ac.6.1-3. Ro.15.31. 2 Co.8.4, 9.1.
[x] Phi.2.29. [y] Th.5.12. 1 Ti.5.17. He.13.17. ch.2.8. 1 Pe.5.5.
[5] *Submit yourselves* to their counsel, and aid them in their plans of benevolence.—*C.*
[y] ch.1.11. [z] Phi.2.30. Co.4.8. Phile.13.
[6] I.e. what seems to refer to things omitted in the letter which Paul had received from the church, and especially some circumstances of hopeful encouragement, which, in the midst of all their divisions and heresies, their messengers had been able to supply. See ver.18.—*C.*
[z] Ro.15.32. 2 Ti.1.16. Pr.25.13. 2 Co.7.5,6,13.
[a] 1 Th.5.12.
[b] Re.1.4, 11, with Ac.16.6; 19.10.
[c] Ac.18.2,18,26. Ro.16.3. 2 Ti.4.19.
[d] Ro.16.5. 1 Co.4.15. Col.4.15. Phile.2.
[e] He.13.24. 1 Pe.5.14.
[f] Ro.16.16. 2 Co.13.12. 1 Th.5.26. 1 Pe.5.14.
[h] Ro.16.22. Col.4.18. 2 Th.3.17,18. Ga.6.11.
[7] See note * in first column.
[i] Ga.1.8; 6.14. 1 Jn.4.8-10,19. He.10.26-29, 6-8.
[8] See note on ch.12.3.—*C.*
[j] Jude 14,15.
[9] *Maran-atha* is a Syro-Chaldaic word, signifying "the Lord cometh," that is, to judgment. See Ps.98.9.—*C.*
[k] Ro.16.20,24. 2 Co.13.14. Ga.6.18. Eph.6.23,24. Phi.4.23. Col.4.18. 1 Th.5.28. 2 Th.3.18. He.13.25. 1 Pe.5.14. Re.22.21.
[l] ch.4.15. 2 Co.12.15. Phi.1.8. 1 Th.2.8.

to encourage and promote it, and see that the liberality of churches under their care be duly applied. And in proportion as God succeeds our temporal affairs, we should join in it, and even beforehand provide for it; yea, all ought cordially, and from love to Christ, to vie with one another in it according to their ability. And as a part of worship, collections for the poor should attend our public devotions.—Ministers ought to go or stay wherever Christ in his providence calls them; and to rejoice in great opportunities of preaching the gospel, whatever opposition from adversaries attend them. Devoid of jealousy or envy, highly should they honour one another, and readily receive such as appear faithful and heartily devoted to the service of Christ. Inexpressible need have real Christians to be always watchful and steadfast in the faith, profession, and practice of the gospel. And it is delightful when in all their conduct they appear closely united in cordial affection one to another, and when the gracious influences of Christ qualify them for every necessary duty. But, alas, dreadful is the end which awaits those who, under the gospel dispensation, continue enemies to our gracious Redeemer! And most terrible to such is his blessed coming.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE CORINTHIANS.

It is impossible to read the foregoing epistle without remarking how early self-will and heathenish customs began to deform the Christian ritual, and error to infect the apostolic creed.

The invasion of the ritual may be seen most remarkably in the case of the Lord's supper, ch. 11. 17; in which case a heathenish custom had expelled the holy ordinance of the Lord, and obliterated the instructions of Paul as to its origin, order, and intention. The Corinthians, like some other Greek cities, had been accustomed, during their heathen state, to celebrate frequent public festivals; to which every family brought their own provisions, and in which the will or taste of individuals was the only check upon indulgence. At these feasts, it would appear, the poorer citizens were originally provided for by the rich. But, as luxury soon begets selfishness, and selfishness soon extinguishes charity, it also appears that while the custom of feasting was continued, the provision for the poor began to be neglected. Accordingly, it is recorded of Socrates, that when, at a public feast at Athens, he saw the rich citizens feasting, and the poor neglected, he distributed among them all the provisions he had brought for himself and his friends, and reproved his fellow-citizens for their inhospitality. The custom of the Corinthians seems to have been exactly similar; and to the same level they appear to have reduced the Lord's supper:—"Every one took before others (not the Lord's, but) his own supper: and one was hungry, another was drunken." To this downward tendency there is no competent restraint beyond a strict adherence to apostolic example and simplicity. The moment human will and national or local customs are permitted, in the smallest degree, to encroach upon and model Christian ordinances, that moment a principle is admitted that, while it pretends merely to accommodate itself to prejudice, and render Christianity more acceptable, must, in the end, overwhelm it in superstitious rites or heathen principles and practices.

The infection of the apostolic creed may be seen in the fifteenth chapter: whence it appears that the plainest and most palpable of all Christian doctrines, the resurrection of Jesus Christ and the final resurrection of his saints, was cast aside by the authority of a vain philosophy. And yet few things can appear more unlikely than that any doubt should arise concerning this doctrine. Nothing could be more conclusively attested as a fact—nothing could appear more necessary as an evidence of life and immortality—nothing more analogous to the annual resurrections (as they may justly be called) which an observant philosophy must have witnessed through so many departments of nature. Yet some among the Corinthians utterly denied the resurrection of the dead—a heresy the existence of which would be scarcely credible were it not attested upon apostolic authority. Its origin, however, is easily accounted for.—Some of the systems of heathen philosophy had pronounced material substance to be essentially evil, and incapable, by any process, of being rendered good; and relying upon this dogma of philosophy, they rejected the authority of the Word of God, which foretold the resurrection of Christ, and the testimony of apostles, who had witnessed it. This fact stands forth as a beacon light to all who study the Scriptures. How near was the Corinthian church to making total shipwreck of the faith! And why? The admission of one single unsupported dogma in opposition to a fact implies such a surrender of sound judgment as breaks down the walls of truth, and opens the way for the introduction of any and every error. Christianity lays its foundations in facts, not in dogmas. These facts can never be historically gainsayed or rationally disproved—upon these facts, as precious stones, it builds its temple of doctrine; and rejects 'the wood, hay, and stubble' of a fanciful and arbitrary philosophy. Not that philosophy is to be underrated, despised, or rejected. On the contrary, philosophy rightly defined is, in all its departments, the handmaid of Christianity. But philosophy, the love of wisdom, is not the love of one department of knowledge, but of all departments; it does not seek its lights from one source of evidence and truth, but from all sources; above all, it does not set up human dogmas in opposition to divinely-attested facts; and, in depths which it cannot fathom, and in heights to which it cannot soar, it thankfully acknowledges the aid of that 'wisdom which cometh down from above,' which has God for its author and salvation for its end. *C.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS.

Informed by Titus, ch. ii. vii., of the good effects of his former epistle upon the generality of the Corinthians, Paul, about a year after, wrote them this second letter, probably from Philippi, after his return from Troas in Lesser Asia, and while Timothy was with him. ch. 9. 2; 1. 1; 2. 12, 13; with Ac. 19. 22; 20. 1–4.—After a preface, he apologizes for delaying his visit, and recommends the restoration of the penitent incestuous person to church-fellowship, ch. i. ii.:- boldly exhibits his apostolic character, labours, success, sufferings, and encouragements, for the confutation of their false teachers, ch. iii.–vi.: and shows himself every way superior to those proud calumniators, ch. x.- xiii. 4: inculcates practical holiness, evangelical repentance, cheerful collection for the poor, self-examination, and other necessary duties, ch. vii.–ix. xiii.

[References appear in this epistle to the following parts of the Old Testament:—Ex. 16. 18; 28. 24; 29. 45; 34. 1, 28, 29, 35; Le. 26. 12; Is. 25. 7; 49. 8; Je. 31. 1–9. 33; Eze. 11. 19; 16. 18; 28. 24; 36. 26; 37. 26, 27. C.]

CHAPTER 1.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia: 12 and calling both his own conscience and theirs to witness of his sincere manner of preaching, the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

A.M. cir. 4064. A.D. cir. 60

CHAP. 1.
a Ga. 1. 1, 2. Co. 1. 1. Ro. 1. 1. 1 Co. 1. 1. Ga. 1. 1, 15. Phil. 1. 1. Th. 1. 1. 2 Th. 1. 1.
b Ac. 16. 1–3. 17. 14. 18. 5. 19. 22. 20. 4. He. 13. 23. 1 Co. 4. 17. 16. 10. Ph. 2. 19, 22. 1 Th. 3. 2, 6.
c Ac. xviii. 1 Co. 1. 2. xv. 9.
d ch. 2. 9. 8. 11. Ep. 1. 1. Phil. 1. 1. Col. 1. 2. He. 3. 1.
e Ro. 1. 7. 1 Co. 1. 3. Ga. 1. 3. Ep. 1. 2. Phil. 1. 2. Col. 1. 2. 1 Th. 1. 1. 2 Th. 1. 2. 1 Pe. 1. 2. Jude 2. 2 Ti. 1. 2. Ti. 1. 4.

1 Is it possible that "grace and peace" should, as in this passage, be equally supplicated from the Father and the Son, unless the Son and the Father were one in co-equal Godhead? Dare any one pray for "grace and peace" from JEHOVAH and *Moses*? or from JEHOVAH and an *angel*? No true Christian would dare to offer such a conjunctive petition. God alone can answer prayer, and to him alone may a Christian's prayer be addressed.—C.

f Ep. 1. 2. 1 Pe. 1. 2. ch. 11. 31. Ro. 15. 6. Col. 1. 15. He. 1. 3. Jn. 20. 17.
g Jos. 24. 5. Ps. 86. 5. 15. Mi. 7. 18.
h Ro. 15. 5. 2 Th. 2. 16. Is. 54. 8. 12.
i ch. 4. 9. 4. Col. 1. 24. ch. 4. 9, 10. 11. 3. Ps. 34. 19, 20. 94. 18, 19.
k ver. 6. ch. 4. 15, 17, 18. Ro. 8. 28. 2 Ti. 2. 10–12. 8.
2 Or, *at wrought.*

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d thereto in the prayers of the churches.—*Note*, God alone is the giver of "every good gift, and every perfect gift," but the prayers of believers are the means by which his gifts are administered. Let believers thankfully observe each others' graces, and pray that they may be increased: let them tenderly mark each others' errors and defects, and pray that they may be corrected and remedied; and let them sympathetically consider each others' temptations, sufferings, and dangers, and pray for patience and deliverance to those that are tried.—C.

l Ro. 5. 3, 4. 8. 17, 18. 2 Th. 1. 5. 2 Ti. 2. 12. He. 6. 9, 10.
m Ac. 19. 23, &c. 1 Co. 4. 9–11. 15. 32. 16. 9. ch. 4. 7–12. 6. 11. 23–27. 2 Ti. 3. 12. Ac. 14. 22.

3 Most probably a series of persecutions, ending in the sentence of exposure to the wild beasts at Ephesus.—C.

4 Or, *answer.*
n ch. 4. 7. Je. 17. 5, 7. Ro. 4. 17–20.
o 2 Ki. 2. 9. Job 5. 17–23. Ps. 34. 19, 20. 18. 47. 20–26. 46. 3, 4. 1 Co. 15. 31, 32. ch. 11. 23. 1 Sa. 17. 37. 2 Ti. 4. 17.
p Ro. 15. 30. ch. 4. 15. Phi. 1. 19. Phile. 22. Is. 45. 22. Ja. 5. 16. 18. Phi. 4. 6. 1 Pe. 5. 7. Ac. 12. 5.

5 See note * in first column.

q ver. 20. 2 Ki. 20. 3. Ac. 23. 1. 24. 16. Ga. 6. 4. 2 Ti. 1. 3. He. 13. 18. Ps. 30. 6. Je. 17. 16. 1 Co. 2. 4. 3. 4. 4. 5. 2 Co. 2. 4. 12. 6. ch. 2. 17. 4. 2. 5. 19.

1 PAUL,[a] an apostle of Jesus Christ by the will of God, and [b]Timothy *our* brother, unto [c]the church of God which is at Corinth, with [d]all the saints which are in all Achaia:

2 Grace[e] *be* to you, and peace,[1] from God our Father, and *from* the Lord Jesus Christ.

3 Blessed[2] *be* God, even the Father of our Lord Jesus Christ, [h]the Father of mercies, and the God of all comfort;

4 Who[i] comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For [j]as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And[k] whether we be afflicted, *it is* for your consolation and salvation, which is effectual[2] in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, [l]knowing that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant [m]of our trouble which came to us in Asia,[3] that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence[4] of death in ourselves, that [n]we should not trust in ourselves, but in God which raiseth the dead:

10 Who[o] delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye[p] also helping together by prayer for us, that for the gift[5] *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For[q] our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

CHAPTER 1. Ver. 1, 2. I, Paul, whom Jesus Christ has immediately called to the high office of apostleship, according to the divinely gracious appointment of his Father; and Timothy, my beloved and faithful fellow-Christian and minister of the gospel —to all those at Corinth and the places adjacent that have accepted Christ and are regenerated and sanctified, and set apart to the holy services of Christ —wish the most abundant manifestations and fruits of God's full favour and mercy through Jesus Christ. 3. Magnified, adored, admired, loved, and praised for ever be that infinitely great and gracious JEHOVAH, who, from eternity, in an inconceivable manner, begat our Lord Jesus Christ; who constituted him our Mediator, and prepared for him his marvellous manhood; and who, in and through him, appears full of the most tender compassion, and is the author of all pardoning and relieving mercies, and bestower of all comfort, temporal, spiritual, or eternal: 4. Who, by his Word, Spirit, and providence, supports, assists, and comforts us ministers and Christians in all our painful and pressing troubles, outward or inward, particularly in such as we endure for adhering to his truths; and that not merely for our own benefit, but that we may be thereby experimentally taught, disposed, and qualified to sympathize with and administer suitable and seasonable encouragement and comfort to others in their afflictions, for animating their faith and hope to expect the like refreshment and deliverances. 5. For as we have been uncommonly troubled and persecuted for the sake of Christ, so, through union to and intimate fellowship with him, we have been proportionally filled with spiritual comforts to balance it. 6. And all these things are divinely intended and ordered for your unspeakable advantage. If we be pressed with troubles, it is that ye, beholding us enabled to bear them with Christian courage, patience, and joy, may be emboldened to persevere in your holy profession and practice unto complete salvation, and to undergo similar troubles on Christ's account. 7. And from what I have heard of my former epistle, I rest assured that, as God has made you willing to sympathize with and share in our sufferings for Christ, he will, in his rich grace and faithfulness, make you partners with us in our abundant comforts as your condition shall require it.—8. Passing over many other afflictions which we have met with, ye perhaps have heard that we were so terribly persecuted and cruelly abused for preaching the gospel in Lesser Asia, that we had scarcely any hopes of escaping with our life. 9. But God reduced us to this apparently desperate extremity that we might learn to live by faith on him, and have no dependence on our own wisdom or strength, or the favour or influence of friends, but only upon his life-giving, preserving, and restoring power, goodness, wisdom, and faithfulness, for our protection and deliverance. 10. And we firmly trust that this God who, by marvellous interpositions, did, and still does, preserve us in life amidst the greatest dangers, will continue to deliver us from doing evil ourselves, or being hurt by the wicked of others, and enable us to reach his heavenly kingdom: 11. And that, in answer to your prayers, as well as our own, such marvellous preservations and deliverances, procured by many prayers, and intended for the spiritual edification of multitudes, may issue in abundant thanksgivings of men to God. 12. For what

14 As also ye have acknowledged us in part, that[e] we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And[f] in this confidence I was minded to come unto you before, that ye might have a second benefit;[6]

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on [h]my way toward Judea.

17 When[r] I therefore was thus minded, did I use lightness?[7] or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But [s]*as* God *is* true, our word[8] toward you was not yea and nay.[9]

19 For the [t]Son of God, Jesus Christ, who was preached among you by us, *even* by me and[2] Silvanus and Timotheus, [u]was not yea and nay,[1] but in him was yea.

20 For [b]all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he [c]which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who[d] hath also sealed us, and given the earnest[2] of the Spirit in our hearts.

23 Moreover [e]I call God for a record upon my soul, [g]that, to spare you, I came not as yet unto Corinth.[3]

24 Not[h] for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

1 Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also, upon his true repentance, had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, [a]that I would not come again to you in heaviness.

2 For [b]if I make you sorry, who is he then

A.M. cir. 4064. A.D. cir. 68.

e ch. 5.11. Phil. 2.16. 1 Th. 2.19, 20.
f 1 Co. 16. 5, 6. 1 Pe. 3. 15.
g Ac. 18. 5.
h Ac. 19. 21. 1 Co. 4. 19 to 21. 16. 5. with Ac. 20. 2, 3. Ga. 2. 2.
i Was I guilty of any levity in forming, or fickleness in changing, my purposes? G.
k ver. 1. Ro. 1. 9, 10. ch. 11. 31. Mat. 5. 37. Ja. 5. 12.
l Or, *preaching.*
m *Our word toward you was not yea and nay*—was not a purpose and a change; a promise and a breach of promise; an assertion and a contradiction; but one simple meaning, one uniform truth.—C.
n Mar. 1. 1. Ro. 1. 4. 2 Ac. 15. 40. 16. 17, 18.
o Ex. 3. 14. Is. 8. 58. He. 13. 8.
p *Was not yea and nay.* There was no contradiction in the doctrines of his humanity and Godhead;—of justification by faith, and of sanctification by the Spirit.—C.

A.M. cir. 4064. A.D. cir. 68.

q Ro. 1. 8. Ja. 1. 4, 6, 12. 1 Th. 1. 2, 3. Ga. 1. 6. Ja. 1. 17. Ga. 3. 11. Ja. 2. 5, 14, 17. Ga. 3. 11. Ja. 2. 20, 23. He. 11. 13. 17.
r ver. 15. 2. 12. 1 Co. 5. 7, 8. 2. 12. 1 Co. 16. 9. 1 Jo. 2. 20, 27. Re. 3. 7. ch. 5. 5.
s Ro. 8. 5, 14–16. ch. 5. 5. Eph. 1. 14. 4. 30. 2 Th. 2. 13. Re. 2. 17.
t *Earnest.* The original is a Hebrew word signifying a pledge or surety given in confirmation of a covenant.—C.
u 1 Th. 1. 9, 10. 2 Th. 1. 8. 1 Ti. 4. 7. Ro. 1. 9. 2. 16. ch. 11. 31. Ja. 3. 9. Ga. 1. 20.
v 1 Co. 4. 21. ch. 2. 3. 7. 10. 13. 10. 1 Th. 2. 5–7. 1 Ti. 1. 16.
w 1 I call God to witness that I have been restrained from coming to Corinth out of tenderness to those delinquents whom, I knew, I must deal with severely.—C.
x Mat. 25. 8–10. 1 Co. 3. 5. ch. 4. 5. 1 Th. 3. 5. 1 Pe. 5. 1. Ro. 11. 20. 1 Co. 15. 1. 2 Pe. 1. 12.

CHAP. II.

a ch. 1. 23. 12. 20, 21. 13. 2, 10. 1 Co. 4. 21.
b 2 Co. 4. 15. 9. 12. ch. 1. 24.

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ever reproaches and troubles I and my faithful fellow-preachers of Christ have met with, we have in our own breasts the heart-ravishing and triumphant testimony of our consciences, in every reflection upon our principles, tempers, motives, views, and conduct, that with an ingenuous undisguised sincerity and singleness of heart, and with the most upright aims to promote the glory of God—not with any cunning artifices of carnal policy, or selfish or secular designs or motives, but by a governing principle of grace which God hath wrought in our hearts, and by the gracious directions and assistance which he, in tenderness, continually affords us—we have conducted ourselves in the whole of our ministerial and personal behaviour, and in a particular manner towards you. 13, 14. What I have now hinted is nothing more than ye have read in my former letter, and which I understand ye generally acknowledge to be true; and I hope that, by the grace of God, ye shall never have occasion to think otherwise; even as the better part of you have already, with great pleasure, honourably acknowledged me and my fellow-preachers to have been the instruments of your conversion and spiritual comfort: and we have rejoiced on account of the gifts and graces bestowed upon you, and expect to see you presented, as the seals of our ministry, before our Lord Jesus Christ in the last judgment.—15. And being satisfied of our having mutual comfort in one another, I truly intended to have made you a second visit before now, that, by my preaching and conversation, ye might be further refreshed and built up in Christ, and others converted to him. 16. I intended not indeed to visit you on my way to Macedonia, as then I could have merely seen you, but to continue with you some considerable time after my return from thence, and that some of you should help me forward in my way to Judea with the collection for the saints there. 17. In forming this design, which has not yet been accomplished, I did not, as your new preachers pretend, act inconsiderately or lightly, regardless of what I said or did; nor was it a compliment to flatter and deceive you; nor did I alter my resolution without sufficient ground, or as influenced by any carnal and secular considerations; nor did I, like a wicked man regardless of his word, affirm and deny the same things by turns. 18, 19. No; I dare appeal to the infinitely true and faithful JEHOVAH, that in my whole conduct I have acted consistently with truth and sincerity, and that the subject of my own and my brethren's ministrations are the stable and unchangeable truths of God: for with uniform evidence of certainty we preached Jesus Christ, the eternal Son of God, in his person, offices, and benefits, which are for ever invariably the same. 20. For in him, *the faithful and true Witness*, all the great and precious promises of the new kingdom given forth by the unchangeable God, and clearly exhibited under the New Testament dispensation, are infallibly and invariably the same—all established and put in force by his death, that they may be gloriously and completely fulfilled in their proper time and order to his people, to the praise and glory of God's truth, faithfulness, and grace, by our ministrations. 21, 22. And it is this great and unchangeable God who establishes and strengthens us, ministers and people, to abide in the truth through virtue of our union to Christ, and by his Spirit furnishes us with all necessary gifts and grace; who has also graciously distinguished, marked, and blest his followers; confirmed his promise to us, assured us of our interest in it, and imprinted his holy image upon us; and has given us his Spirit to dwell and shed abroad his love and influence in our hearts, as a pledge and earnest of our eternal inheritance.—23. And I dare appeal to him in the most solemn manner that I delayed my visit to you merely from tender affection to you, that I might come, not to exercise my power in censuring and reproving you, but in kind and meek encouragement and comfort. 24. Not that I or any other minister of Christ have any right to domineer over your faith by requiring you to believe or practise anything in religion which is not required by Jesus Christ, the only Head of the church; but we are authorized by God, and sincerely desire and endeavour, to promote your spiritual comfort, by recovering you from what would hinder it, and by establishing your faith in Christ, and the promises which are confirmed in him; for it is by such a divine faith, founded on God's own authority and faithfulness, that ye have stood, and may continue to stand, in your state of grace to eternal salvation.

Ver. 13. It is not improbable that some factious members, seeing that he had not come according to his purpose, 1 Co. 4. 19, had accused him of ambiguity—of writing one thing and meaning another; or of holding some private intercourse with one party which was withheld from the others. *C.*

Ver. 20. 'For how many soever be the promises of God, in him [Christ] is the yea, and in him the amen.' *Yea*, the answer to the question, Is it so? *Amen*, the declaration that the answer is truth. *C.*

REFLECTIONS.—An unbounded source of mercies and blessings is a reconciled God in Christ. And delightful is it to have the God and Father of Christ ours also. Faithful ministers and Christians may expect to meet with great troubles on earth. But it is enough if God proportion their comfort to their tribulations, and make all to issue in the edification of his church. Yea, thus God often delightfully prepares his ministers, by their own trials and comforts, to comfort others. It is happy to see all our troubles and comforts wisely ordered by God, to draw us off from resting in creatures to a sole dependence on himself; and to be enabled so to live amidst reproaches and persecutions as our consciences cannot but attest our uprightness and holiness.—Joint fervent prayers bring down remarkable blessings upon ministers and others. And if God answer our prayers in remarkable benefits to many, abundant thanks should be rendered to him for his kindness. Happy is it when ministers earnestly pray, faithfully preach, and prudently vindicate their own character, in order to promote the remarkable edification of the church. And wonderful is the blessed provision which God hath made in promises and spiritual influences for the instruction, comfort, establishment, and eternal salvation of all people.

CHAPTER II. Ver. 1. From a tender and affectionate regard to you I chose rather to delay my promised visit, that your having rectified your disorders before I came might render it more welcome to you and agreeable to myself. 2. For if by sharp reproofs and censures I had grieved any of you, nothing but the deep repentance and remarkable reformation of those very persons could have turned my sorrows into joy. 3. And for this reason I did, and do now again, write to you, that all your disorders may be rectified before I come, that I may not have my mind burdened with grief by you, whose steadfastness in the faith, holiness, and order of the gospel, should be a comfort to me; and I hope that everything relative to the glory of Christ and the good of his church will be your joy as well as mine. 4. For it was in great distress of spirit, on account of their deplorable and dangerous condition, that I directed you to excommunicate the incestuous person, or other manifest apostates from Christ. And I mention it now, not to awaken and renew your grief, but to manifest my deep concern for you and other Christians, and for the repentance and salvation of the most notorious delinquents. 5. But if the incestuous person, or others notoriously scandalous, have, by their drawing upon themselves that awful censure, given uneasiness to me, or to such of you as are conscientiously concerned for the glory of God or good of their soul (for I did not intend in my former epistle to charge you all as connivers at his criminal conduct); 6, 7. Yet now, when the censure passed upon him by your church-rulers, according to my direction, has been blessed by God to render him deeply penitent, ye ought to regard him as pardoned by God, and to encourage, comfort, and restore him to your church-fellowship, and behave towards him in the most compassionate manner, lest, through the overwhelming distress of his mind, he sink into utter despair. 8. I did not more earnestly charge you to censure him when he was persisting in his wickedness than I now beseech you to restore him to your religious fellowship, and behave towards him as a brother, that he may plainly see that your censure of him proceeded from your earnest care to promote his spiritual advantage. 9. And by your restoring as well as excommunicating him you will give full proof of your submission to my apostolic authority, which indeed was a part of my end in writing to you. 10. And to encourage you to this restoration of him to church-fellowship, I, who concurred in his excommunication, hereby declare myself satisfied with his repentance; and to testify my concern for his and your order, peace, and comfort, I do, in the name and as in the presence of Jesus Christ, declare him forgiven by God, and fit to be restored to the communion of the church. 11. And I am the more concerned for his being kindly and speedily restored, lest Satan, who envies the success of my ministry, the recovery of offenders, and the edification and increase of the church, should take occasion to prejudice any against us, as if we were of a rigid and unforgiving temper, or to discourage other offenders, and hurry them into despair or apostasy; for we have had much experience of his malicious designs and subtle stratagems to hinder the success of the gospel, and the peace and prosperity of the church. 12. The remarkable opportunity of preaching the gospel, which has Christ for its author, matter, and end, with the

that maketh me glad, but the same which is made sorry by me?

3 And [c]I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For[d] out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love[1] which I have more abundantly unto you.

5 But[e] if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.[2]

6 Sufficient to such a man *is* this punishment,[3] which *was inflicted* of many.[4]

7 So[g] that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, [h]that I might know the proof of you, whether ye be obedient in all things.

10 To[i] whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person[5] of Christ;

c ch.12.21. Ga.4.11,20. Ep.4.26,30. Col.2.13; 3.13. *d* Th 5 14. He.12.12,13. *e* ch.7.12,1538,24; 8.8. Phi.2.22. 2 Th.4.5. *f* Mat.18.18. Jn 20 23. 1 Co.5.4. ch 5.20. *g* Or, *in the right.*

A.M. cir. 4062 A.D. cir. 64

1 That his love might be manifested to the faithfulness of his reproof.—*K.*

2 But if any one have occasioned sorrow, he has not so much grieved me as, in some measure, (that I may not overcharge him) all of you. The reading adopted by Griesbach and others, and accounted necessary to give the right meaning to the passage.—Paul here reverts to the case of the incestuous person mentioned in the first epistle, and recommends that, as he had repented, he should be readmitted into the church. The construction of this verse is difficult, and the meaning of the Greek is not brought out in our version. Allford gives it as follows:—'Now if any one hath occasioned sorrow, (a delicate way of pointing out *the one* who had occasioned it), he hath grieved, not me, but, (more or less, that I be not too heavy in him,) all of you.' Paul indicates that he was not the party aggrieved, but the church in which the scandal had taken place.—*E.*

3 Or, *censure*, 1 Co. 5.4,5. ch.13.10. 1 Ti. 5.20.

4 'Enough to such a person was this punishment inflicted by the great part.' The punishment he had received was the sentence pronounced by the majority of the church, and it had produced the desired effect—the man had repented. Now, therefore, the church had another duty to perform—that of comforting the penitent, and strengthening him by prayer and sympathy.—*K.*

5 Or, *sight.*

h 2 Co.2.3,9; 7.15; 10.6. *i* ch.12.13. Ep.6.21,22. Col.4.7,8. Tit.3.12. Phi.1.25; 2.24. Phile.22. *k* Ac.16.6,8,9.

A.M. cir. 4064 A.D. cir. 66

l Mar.11.25. Lu.11.10. 1 Jo.3.22; 5.14,15. *m* Ac.14.27. 1 Co.16.9. Col.4.3. Re.3.7,8. *n* ch.7.5,6. *o* Ro.8.37. ch.4.7-12. Phi.4.11,13. Ps.146.2. 1 Th.3.7. Ja.1.2,12. *p* Ro.1.9. 1 Th.1.2. 2 Ti.1.3. *q* 1 Co.1.18. ch.4.3. *r* Or, *savour.* As Christ was a sacrifice of a 'sweet savour' to God, even so are we in him: for by the cross of Christ we are crucified to the world, and the world to us, Ga.6.14.—*C.* *s* Ge.8.21. Ep.5.2. *t* 1 Co.1.18. ch.4.3. *u* Lu.2.34. Ac.13.40. Mat.13.14; 11.20—24. Jn.3.19,36; 9.39. 1 Pe.2.7,8. Ro.1.16. Is.49.5,6. *v* ch.3.5,6. 1 Co.15.9. *w* 1 Co.1.22. ch.1.17,4.2; 11.13. 2 Pe.2.3. 1 Ti.6.5. Tit.1.11. *x* Or, *dead deceitfully with.* *y* He.11.27. *z* Or, *of.*

7 Lest[l] Satan should get an advantage of us: for we are not ignorant of his devices.

8 Furthermore, when I came to [k]Troas to *preach* Christ's gospel, and [m]a door was opened unto me of the Lord,

9 I[n] had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

10 Now[p] thanks *be* unto God, which always causeth us to triumph in Christ, and [q]maketh manifest the savour[6] of his knowledge by us in every place.

11 For we are unto God [r]a sweet savour[7] of Christ, in them that are saved,[8] and in them that perish:

12 To[s] the one *we are* the savour of death unto death; and to the other the savour of life unto life. And [t]who *is* sufficient for these things?

13 For we are not as many, which [u]corrupt[9] the word of God: but as of sincerity, but as of God, in the [v]sight of God, speak we in[1] Christ.

CHAPTER III.

1 *Lest their false teachers should charge him with vainglory, he showeth the faith and graces of the Corinthians to be a sufficient commendation of his ministry.* 6 *Whereupon, entering a comparison between the ministers of the law and of the gospel,* 12 *he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.*

DO we[a] begin again to commend ourselves? or need we, as some *others*, [b]epistles of

6 The allusion to a 'savour' is generally referred to the perfume of flowers strewn in the way of triumphant conquerors. But should it not rather be referred to sacrifice, in which the knowledge of Christ really lies?—*Ep.*5.2.—*C.*

7 *Savour.* As Christ was a sacrifice of a 'sweet savour' to God, even so are we in him: for by the cross of Christ we are crucified to the world, and the world to us, Ga.6.14.—*C.*

8 *We are a sweet savour of Christ in them that are saved*—because we have been successful messengers.—*And in them that perish*—because we have been faithful witnesses.—*C.*

9 Or, *deal deceitfully with.*

CHAP. III.

a ch.1.12; 5.12; 10.8, 12; 12.19. *b* Ac.18.27.

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great success which the Lord gave me at Troas, helped also to retard my visit to you. 13. Yet amidst that comfortable success which I had there, such was my anxiety for the return of my dear brother Titus from you, to inform me of your spiritual concerns, and what effect my former epistle had upon you, that it made me set off and travel into Macedonia to meet him, where, to my great satisfaction, I found him, and received from him a comfortable account of your affairs. 14. Now blessed be the Father of mercies and God of all comfort, that, notwithstanding all the opposition, trouble, and vexation which have befallen me and my fellow-labourers in the gospel, he enables us always to rejoice in what Christ is to us, and hath done and will do for us; and that by our ministrations he spreads abroad his precious, heart-captivating, and delightful declarations and offers of redeeming grace, and makes our labours acceptable to himself through Christ. 15. For in the faithful discharge of our commission we are well-pleasing to God in Christ's name, and through the reference which our doctrines and services bear to him, whether our hearers be willingly wrought upon by it to the salvation of their souls, or whether they obstinately reject it to their everlasting undoing—he favourably accepting our labours in his Son, not according to our success, but according to the right principles, motives, and ends, diligence and integrity, in fulfilling them. 16. As to some indeed our preaching of this pure, precious, and heart-ravishing gospel of Christ is altogether disagreeable to their carnal and corrupt heart, and through their obstinate rejection and perverse abuse of it eventually increases their spiritual death, condemnation, and everlasting destruction; but to others it conveys, with inexpressible delight, spiritual quickening, pardon, and comfort, and issues in their complete enjoyment of eternal life.—What man then, without the special assistance of Christ and his Spirit, is able to discharge this important work in a duly humble, holy, disinterested, zealous, faithful, earnest, and affectionate manner? 17. For we are not like your judaizing or upstart preachers, who adulterate and debase the pure and glorious gospel by mingling with it legal observances and human inventions to serve their own pride and avarice, but with the utmost integrity and plainness we preach it true and genuine, without any additions, alterations, or secular views, as by the authority and direction, and in the presence and view, of God himself, and looking for all assistance and acceptance through Christ, who is the great subject of our ministrations.

Ver. 2. He who, being brought to godly sorrow by my reproof, causes me to rejoice by this evidence of his repentance unto life.—*Note*, What could give greater earthly joy to a parent than the recovery of a dear child from a disease that threatened death? Such was the joy of the apostle at the rescue of a sinner from the snare of Satan. *C.*

Ver. 10. *For your sakes.* That by setting you an example of a forgiving spirit I might confirm you in the spirit of tenderness and forgiveness.—*In the person of Christ.* Acting in his name and under his authority. *C.*

Ver. 11. *Lest Satan should get an advantage of us.* By leading the guilty into despair or apostasy, or the church into undue severity of discipline—a fault which disfigured some portions of the primitive, as much as relaxation or neglect many portions of the modern churches. See the Canons called Apostolical, Canons of the Council of Nice, History of the Donatists, Novatians, &c. *C.*

REFLECTIONS.—What tender love and deep concern ministers ought to have for the edification of their people! And great is the sympathy and charity they ought to exercise towards them. With grief and pain should they observe their faults, or proceed in necessary censuring of them, uniting therewith an earnest care to promote their repentance and restoration to church-fellowship. And church-censures ought to be taken off whenever the proper ends for which they are inflicted are gained. To deny our forgiveness to such as we have ground to hope God has forgiven is a disobedience to Christ, and gives Satan an opportunity of rendering the persons censured desperate or profane, and of representing Christ's followers as odiously rigid. For many are the wiles of Satan to dishonour Christ's cause and prevent the salvation of souls. But God, to the joy of his servants, makes the gospel of his grace gloriously triumphant at last, to the salvation of all who believe in Jesus Christ. How delightful then and blessed the work of a minister, and how important and difficult is the work of a gospel minister! Great grace from God is necessary to enable men to preach his gospel purely, heartily, candidly, and conscientiously, always dependent on Christ. And, alas! awful is the guilt, the danger of multitudes, who adulterate it with human inventions, or who preach it in an unfaithful manner, and from carnal motives and ends, or who make the work of the ministry but a secondary business.

CHAPTER III. Ver. 1. Do ye imagine that by thus avowing my own and my brethren's integrity I wish, like your vainglorious preachers, to set forth our own praises? No; it is merely for your sake and the gospel's that I have touched on that point. Or do we, like your false apostles, need letters of recommendation from one church to ingratiate us with another? 2. No; ye yourselves are the dear seals of our ministry. The grace of God, planted in your hearts by means of it, and manifested in your holy conversation, is, to our inexpressible comfort, a demonstrative evidence to all of our divine call to and assistance in our work. 3. In respect of your gifts, graces, and holy conversation, ye are our recommendatory epistle from Christ, formed, through our ministrations, by the almighty Spirit of that God who has all life in himself, and is the fountain and bestower of it on others—an epistle written not with ink, as is the best we could have from men; nor even on tables of stone, as Moses received the law from God; but in the tender, pliant, living, and sensible tables of your renewed hearts, truly susceptible and retentive of every spiritual and holy impression. 4. And as our ministrations have had these effects upon you, we trust in the promise, power, and grace of God, that they will continue to have the like effects upon others—to their salvation, our vindication, and his own honour. 5. Not that we pretend to have any power of ourselves to convert or edify any man, or even to think one truly good and spiritual thought; but all our fitness and success are wholly and only of God, by the operation of his Spirit. 6. On him alone we depend for it, and to him we ascribe the glory of it, who has graciously furnished us with every needful qualification, and gives us all seasonable assistances, to render us faithful and successful ministers of the gospel, which holds forth the promise of grace in its utmost evidence, freeness, and fulness, as now confirmed by the death of Christ—not ministers of the law, which God wrote on tables of stone, and which, in its long-continued dispensation, was comparatively weak and dead, condemning men to death and destruc-

commendation to you, or *letters* of commendation from you?[1]

2 Ye[c] are our epistle, written in our hearts, known and read of all men:[2]

3 *Forasmuch as ye are* manifestly declared to be [d]the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And [e]such trust have we through Christ to God-ward:

5 Not[g] that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God:

6 Who also [h]hath made us able ministers of the[i] new testament; [j]not of the letter, but of the spirit: for [k]the letter killeth, but [l]the spirit giveth life.[3]

7 But if [m]the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;[4]

8 How shall not the ministration of the Spirit be rather glorious?

9 For if [n]the ministration of condemnation *be* glory, much more doth the ministration of righteousness[5] exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.[6]

A.M. Cir. 4064.
A.D. Cir. 60.

1 See note [4] in second column.

[a] 1 Co. 4. 15; 9. 1, 2; 3. 10. ch 7. 3; 12. 11; 13. 2, 10. Phi 1. 7. Ro 1. 8.

2 *Read of all men*—that is, of all to whom it is sent—of all who have witnessed the power of converting and sanctifying grace over you.—*C.*

[d] Ex. 24. 12; 34. 1; 31. 18; 32. 16. Ps. 40. 8. Je. 31. 33. He. 8. 10. Eze. 11. 19; 36. 26, 27.

[e] ch. 2. 14. Phi. 1. 7. He. 3. 1.

[g] Jn. 15. 5. 1 Co. 3. 5–7; 15. 10. ch. 12. 16; 4. 7. Phi. 2. 13. 4. 13.

[h] 1 Co 12. 28. Eph. 3. 7; 4. 11. ch. 5. 18–20. Ro. 1. 5. 1 Ti. 1. 12.

[i] Je. 31. 31. He. 8. 6–13; 9. 15–17; 10. 16. Mat. 26. 28.

[j] Ro. 2. 27–29; 7. 6. He. 9. 10. Eph. 2. 15.

[k] De. 27. 26. Ga. 3. 10, 21. Ro. 3. 20; 4. 15; 7. 6, 9–13. ch. 2. 16.

[l] Jn. 6. 63. Ro. 1. 16, 17; 8. 2. 1 Co. 1. 24. ch. 2. 16; 5. 18. 2 Ti. 1. 10. He. 8. 6, 8. Ac. 16. 14; 26. 17, 18. 1 Jn. 1. 1.

3 Or, *quickeneth*.

[m] Ro. 7. 6. De. 10. 1. Ex. 24. 12; 31. 18; 32. 16; 34. 1, 29–35.

4 Paul draws a comparison between the law and the gospel. The former was 'a ministration of death,' because it convicted of sin, and declared death to be sin's necessary punishment. The latter is a ministration of the Spirit, and imparts life from Him who is the source and author of life. If, therefore, the glory of the law was great, much greater must be the glory of the gospel.—*P.*

[o] Ga. 3. 5. Ro. 1. 16, 17; 3. 21. Is. 45. 12, 13; 46. 3. Lu. 2. 14. Ep. 3. 10, 21. Ps. 22. 5; 72. 17–19. He. 8. 6–13; 10. 16–22. ch. 5. 18–21. Ro. 5. 15–21.

5 See note on Ro. 1. 17.—*C.*

6 The meaning is that *the law*—the old economy—which was glorious for a time on account of its character and abode, yet when compared with the gospel of Christ, its glory was as nothing.—*P.*

[f] ch 4. 6. 1 Jn. 3. 2–4. Ep. 5. 10.

7 Or, *boldness*.

[q] Ex. 34. 34, 35.

[r] Ro. 10. 2. Ga. 3. 23, 24. Col. 2. 17. He. 10. 1.

[s] ch. 4. 3, 4. Is. 6. 9, 10. Eze. 12. 2. Mat. 13. 13–15. Jn. 9. 39; 12. 40. Ac. 28. 26. Ro. 11. 7, 8, 25. Ps. 69. 22.

8 *Their minds were blinded* against the glory of Christ, as were the eyes of their fathers by the glory of the face of Moses.—*C.*

[t] Ro 11. 23, 26. Mat. 13. 11. 1 Co. 2. 10. Ho. 3. 5. 6. 3. Is. 11. 9; 48. 17; 54. 13; 55. 7; 59. 18. Je. 31. 34.

9 *When it* (the Jewish heart) *shall turn to the Lord.*—*C.*

[u] Jn. 4. 24; 6. 63. 1 Co. 2. 10, 15, 45. ch. 4. 13. Ro. 8. 2, 15, 26. 4. 6.

[v] 1 Co. 13. 12. ch. 4. 6; 6. 5, 7. Col. 1. 27. 2 Th. 2. 14. 1 Ti. 1. 11. 6. 12. 1 Ti. 1. 11, 15.

[x] Ro. 8. 29. 1 Co. 15. 49. Col. 3. 10. Ep. 1. 4, 5; 2. 10; 4. 24. ch. 3. 17. Ga. 6. 15; 5. 6, 22, 23. 2 Pe. 1. 5–9. Jn. 17. 17.

[y] Ps. 84. 7.

1 Or, *of the Lord the Spirit.*

CHAP. IV.

[a] 1 Co. 7. 25. ch. 3. 6; 5. 18. Ep. 3. 7, 8. 1 Ti. 1. 11, 12. ch. 2. 14. 2 Ti. 1. 1. 1 Pe. 1. 23.

[b] ch. 1. 12; 2. 17; 5. 11; 6. 4; 11. 3, 6, 13. Ep. 4. 1–3. 1 Th. 2. 3, 5.

1 Or, *shame.*

* It is evident from several allusions in this epistle that Paul had enemies at Corinth who had misrepresented and defamed him. Against their false charges he here defends himself. They had affirmed that he had no commendatory letters from the apostles, that he ought not therefore to be received as a commissioned minister of Christ. He replies that he needs no commendations from men. The fruits of his labours were sufficient evidences of his apostleship.—*P.*

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, [p]we use great plainness[7] of speech:

13 And not as Moses, [q]*which* put a vail over his face, that the children of Israel could not steadfastly look [r]to the end of that which is abolished:

14 But [s]their minds were blinded;[8] for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, [t]when it[9] shall turn to the Lord, the vail shall be taken away.

17 Now [u]the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But [v]we all, with open face beholding as in a glass the glory of the Lord, [x]are changed into the same image [y]from glory to glory, *even* as by the Spirit of the Lord.[1]

CHAPTER IV.

1 *He declareth how he hath used all sincerity and faithful diligence in preaching the gospel,* 7 *and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power,* 12 *to the benefit of the church,* 16 *and to the apostle's own eternal glory.*

THEREFORE,[a] seeing we have this ministry, as we have received mercy, we faint not;

2 But[b] have renounced the hidden things of dishonesty,[1] not walking in craftiness, nor hand-

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tion;—but ministers of the gospel, which, by the marvellous agency of the Holy Ghost, is powerful for the quickening, converting, comfort, and eternal life of men, Gentiles as well as Jews. 7, 8. Now, if the law, the ministration of which tended to condemnation, death, and destruction, and which was written on tables of stone, was delivered at Sinai with so much glorious pomp and awful majesty, and attended with a transient impression of glory on the face of Moses, who conveyed it to the people, how much greater glory, and that of a spiritual nature, must there be in the delightful dispensation of the gospel, by which the Holy Ghost conveys his enlightening, quickening, sanctifying, and saving influences into such multitudes of souls; and how much more excellent that abiding glory which it imprints upon the duly qualified, authorized, and faithful ministers of it? 9. For if the ministration of the law and legal ceremonies, which left men under a sentence of condemnation and death, was attended with such awful glory and majesty, the ministration of the gospel, in which the righteousness of God for the justification of believers is revealed and offered, and by means of which the faith whereby we believe unto righteousness is exercised by us, must be much more abundantly transcendent in its endearing excellency and honour. 10. Nay, the legal dispensation, which was introduced with so much glorious pomp at Sinai, has no glory at all when compared with the glory of the gospel dispensation of light and grace. 11. For if that legal dispensation, which is now abolished and set aside as weak and imperfect, was so glorious, much more must the New Testament dispensation, which is so excellent in itself, and abides till the end of time unalterable in its privileges and ordinances, be truly, emphatically, and beyond all comparison glorious! 12. Being therefore, upon such considerations, fully persuaded of the superior worth and excellency of the gospel above the legal dispensation, and humbly trusting to the Lord to make it powerful for the salvation of souls, we are emboldened to use great freedom, openness, and plainness in our preaching this word of his grace, without any reserve, fear, or disguise on the one hand, or any embellishments of human art on the other. 13. We do not wish in any manner to conceal its intrinsic native beauties, as Moses covered his shining countenance with a vail to hide it from the Israelites—intimating that, partly through the obscurity of his dispensation, and partly through the carnal blindness of their own minds, they could not distinctly by faith behold the true scope and design thereof in Jesus and his work thereby typified. 14. And indeed both the ancient and modern Jews have been generally so blinded and hardened in their hearts that they did not conceive the proper meaning of the Old Testament types and predictions. Yea, it is only by the manifestation of these things in the gospel and in the heart that those things can be understood. 15. And even to this day most of the Jews, when they read the law of Moses and the prophets, do not discern their true reference to Christ any more than their fathers discerned the glory of Moses' face through the vail that covered it. 16. Nevertheless, as Moses took the vail off his face when he went in before the Lord, so, when the generality of that nation shall be converted to the Lord Jesus Christ, the vail of ignorance shall be removed from their hearts, and their understandings shall be enlightened to discern how all the types, figures, and predictions of Scripture have their complete and glorious accomplishment in Christ and his work of redemption. 17. Now the Lord Jesus, who will thus remove their vail of ignorance, is a divine, a *quickening spirit*, and the words which he speaks are *spirit and life*. He is the spirit and substance of all those ancient laws and ceremonies, and he conveys the Holy Ghost to all the people, to help their dead souls live by means of the gospel; and wherever the Spirit of Christ is truly accepted savingly in the heart, there is enjoyed a blessed freedom from natural ignorance of spiritual things—from the bondage of the legal dispensation—from the law as a covenant, and from the guilt and power of sin; and a holy and delightful freedom of access to God and communion with him. 18. And all of us who are endowed with this Spirit, and brought into the open light and full liberty of the gospel dispensation, do now, by faith, in a manner far more clear than under the law, and yet far short of the heavenly vision, behold the unvailed glory of the Lord Jesus, in whom the law is fulfilled, and all the divine perfections illustriously displayed and harmoniously exalted; and are by these views gradually and graciously rendered more and more like to him in grace and holiness, in a manner answerable to the love, grace, power, and influence of the Holy Ghost, who is himself a divine Person, and is sent by Jesus Christ for the conversion of men.

Ver. 6. *Not of the letter, but of the spirit.* Rather, 'not of letter, but of spirit.' Not of mere outward ceremonial observances, but of their internal spiritual import and design—the guidance of man to Christ Jesus, 'the end of the law for righteousness.' *Note*, Πνευμα being without the article, is thus translated. See Middleton on *Gr. Art.* p. 167, sect. 4, and comp. Ja. 4. 24; 6. 63, last clause.—*The spirit giveth life.* Πνευμα has here the article prefixed, and, according to Middleton's doctrine of 'renewed mention,' is to be understood and translated as in the former occurrence. (See *Gr. Art.* p. 46, sect. 1; p. 167, sect. 5.) But the action of quickening here ascribed to 'the spirit' seems rather to point to the Holy Spirit personally. See Middleton, *Gr. Art.* p. 311, edit. 1808. *C.*

Ver. 8. The gospel is called 'the ministration of the Spirit,' because its distinguishing characteristic was the promise, not of an earthly inheritance, as was the case with the law, but of the gift of the Spirit of God, as an earnest of a heavenly kingdom. Jn. 14. 16, 17, 26; 15. 26; 16. 7–15; Ac. 2. 16–21; 2 Co. 5. 5. *C.*

Ver. 10. *That which was made glorious* was the face of Moses.—*The glory that excelleth* was the glory of God, from which the glory of Moses was a derivative. See 2 Pe. 1. 17. *C.*

Ver. 13. Moses did not put on the vail to prevent them from seeing: but typically to intimate that, as his countenance presented a reflected glory which their weakness of vision prevented them from steadily examining, so the law, beneath its types and requirements, contained an essential glory—an end—even Christ—which an evil heart of unbelief would prevent themselves or their posterity from discovering. *C.*

REFLECTIONS.—Thrice happy are those ministers whose remarkable success in the conversion of sinners attests their call to their office; whose care is not to please men's humours, but to awaken the conscience and touch their heart; and who, in proportion to the success of their ministry, become more humble and sensible of their insufficiency for their work! And happy are those hearers whose hearts are by the gospel powerfully conformed to Christ! It is a mercy that we

ling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if [c]our gospel be hid,[2] it[d] is hid to them that are lost:[3]

4 In whom[4] the[e] god of this world hath blinded[5] the minds of them which believe not, lest [h]the light of the glorious gospel of Christ, who is [i]the image of God, should shine unto them.

5 For we preach [j]not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, [k]who commanded the light to shine out of darkness, hath[5] shined[l] in our hearts, to *give* the light of the knowledge of the glory of God [m]in the face of Jesus Christ.

7 But we have [n]this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We*[o] *are* troubled on every side, yet not distressed; *we are* perplexed, but not in [6]despair;

9 Persecuted,[q] but not forsaken; cast down, but not destroyed;

10 Always[r] bearing about in the body the

[c] No. 2 2a. Col. 1. 23. Heb. 3. 8.
[2] *Hid*, Rather, 'veiled.'
[d] Mat. 11. 25. 1 Co. 1. 18. ch. 2. 15, 16. 3. 14. 2 Thes. 2. 10, 11. Jn. 8. 43.
[3] *To them that are lost*, Rather, 'among them that are perishing.'
[4] *In whom*, Rather, 'Among whom,' as in Mat. 27. 38. Ac. 28. 29. —L.
[e] Mat. 4. 8, 9. Jn. 8. 44. 12. 31. 16. 11. 14. 30. 1 Jn. 5. 19. Rev. 12. 9. Eph. 2. 2. 6. 12. Ps. 17. 14.
[f] Ex. 20. 21. Jn. 1. 9, 10. Mat. 11. 25. 2 Th. 2. 10, 11.
[g] Jn. 8. 12. 12. 35, 46. 1 Jn. 1. 5, 6, 7. Ac. 26. 17, 18. Col. 1. 13. 1 Pet. 2. 9. 1 Jn. 2. 8. 1 Th. 5. 8.
[h] Phi. 2. 6. Jn. 1. 14. 2 Co. 3. 7. Jn. 1. 14, 18. Col. 1. 15. Jn. 14. 9, 10. 10. 30. Heb. 1. 3.
[i] Ge. 1. 26, 27. 5. 1. 9. 6. Col. 3. 10. 1 Co. 11. 7. Jas. 3. 9.
[j] Mat. 10. 20. 1 Co. 1. 13, 31. 3. 5. 9. 19. 23. 10. 33. Ro. 15. 1, 2. ch. 1. 24, with Je. 23. 16, 20.
[k] Ge. 1. 3, 14, 15. Ps. 74. 16. 136. 7–9.
[5] *Or, for he who hath.*
[l] Ep. 1. 17, 18. 5. 8. 1 Pe. 2. 9. 2 Pe. 1. 19. Ac. 26. 17, 18. ch. 3. 18.
[m] He. 1. 3. Col. 1. 15. Jn. 14. 9, 10, with ch. 3. 18. 13.
[n] Mat. 13. 44–52. 1 Co. 1. 18–28. 2. 6–8. 3. 5–7. 2. 6. 6. 5–7. 2. Ep. 3. 8. 1 Co. 2. 2. 1 Ti. 4. 4–6. 1 Ti. 1. 8, 12. 2. 1 Pe. 2. 7, with Jn. 7. 13, 26. Col. 1. 25.
[o] ch. 1. 8–7. 5. Ro. 8. 15, 36. 1 Co. 15. 31. ch. 1. 10. Is. 46. 4.
[6] *Or, not altogether or without help or means.*
[p] Ps. 37. 24. Jn. 43. 2. Job 5. 17. 19. ch. 1. 10, 11. 9. 8. He. 2. 3. Is. 41. 10, 14. 1 Co. 15. 31. ch. 1. 5, 6. Phi. 3. 10, 11. 1 Ti. 2. 11, 12. 1 Pe. 4. 13. 5. 10.
[q] Ps. 34. 19. 37. 24. 94. 18. 145. 14. Is. 41. 10. 42. 3. 54. 7. 8. Ro. 8. 35–39. 2 Co. 7. 5. 1 Th. 3. 3. 2 Ti. 3. 12. He. 12. 6. 7. 1 Pe. 5. 9.
[r] Ge. 6. 17. Ro. 8. 17. 1 Co. 15. 31. ch. 1. 5, 6. Phi. 3. 10, 11. 1 Ti. 2. 11, 12. 1 Pe. 4. 13. 5. 10.

live in that period in which the terrible, the servile, the dark, the deathful, the figurative, and legal dispensation of God's truths is exchanged for the amiable and glorious, the lightful and liberating, the quickening, the substantial, and lasting ministration of the gospel. The vail of ignorance and error has been already in part removed by the influence of God's Spirit; and a time is coming when it shall be more fully removed from both Jews and Gentiles, and they be converted by multitudes to Christ. And thrice happy are they who, by believing views of him in the gospel, are gradually conformed to his image, till at last they become perfectly like him by seeing him as he is.

CHAPTER IV. Ver. 1. Since therefore this dispensation of the gospel, which is so glorious in itself, and so efficacious and transforming in the hearts of true believers, is committed to me and my fellow-labourers, we are animated by the grace of God bestowed on us, and his mercy towards us, amidst all our weakness, tribulation, and reproach, to discharge our important trust without despondence, cowardice, or shrinking. 2. And notwithstanding manifold temptations, we have with abhorrence kept at the remotest distance from all secret and dishonourable artifices and contrivances, and all overreaching and insnaring the souls of men by sly, subtle, and false pretences; and all attempts to corrupt or falsify the Word of God, or to accommodate it to the depraved taste of our hearers; and have endeavoured to preach the gospel, and nothing else, with the greatest simplicity and upright freedom, answerably to every one's case and conscience, as in the sight of that all-seeing and heart-searching God to whom we must at last give an account of our conduct. 3. But if, notwithstanding our plain and faithful publication of the gospel, any of our hearers still remain ignorant of its attracting glory and saving power, it is merely because, by their wilful obstinacy and unbelief, they continue in their natural, lost, and perishing estate, in which, if they persist, they must be inevitably undone for ever. 4. And because the devil, whom the idolatrous Gentiles worship, and carnal men everywhere serve and obey, has, by the malignant influence of his allurements, terrors, and delusive suggestions, increased and confirmed the natural blindness and stupidity of their minds, and led them into wrong notions concerning the things of God and their eternal interests, that so the bright discoveries of the glory of Christ,—who, as the Son of God, is the express image of his Father's person, and as Mediator, God-man, is the representative image of God, in which all his perfections appear harmoniously exalted and illustriously displayed,—may not, by this gospel, penetrate through their natural ignorance and error, enlighten their hearts, and dispose them to abandon the slavery of Satan, and receive Jesus Christ by faith. 5. For in preaching the gospel, we do not conceal the glory of it by attempting to promote our own honour or interests, authority or inventions, passions or prejudices; but labour plainly to exhibit the person, offices, relations, righteousness, grace, and government of Jesus Christ, the only Saviour of lost sinners and Lord of all, and to represent ourselves as no more than servants, who are called by him to consider your weakness, wants, temptations, and dangers, and to labour by all means to promote your spiritual and eternal welfare, to the praise of the glory of his grace. 6. For God, who in the creation of the world did, by his own powerful and efficacious word, cause light to shine out of the dark chaos, has graciously enlightened the minds of us apostles and ministers, and even ordinary believers, with discoveries of his own being, perfections, purposes, and will, relative to our eternal salvation, as they are displayed, with the most endearing lustre, in the person, offices, relations, states, and work of Jesus Christ our Redeemer. 7. And he has committed the ministration of this infinitely precious and enriching truth and grace of the gospel to us, who are but frail, contemptible, mortal, and sinful men like yourselves, that the transcendent excellency and infinitely powerful influence which attend it for the conversion, comfort, and sanctification of men, may appear to be wholly of God, and in no respect or degree from us the preachers of it, who, on account of weakness, persecution, and trouble, need his almighty power to support and preserve us. 8. We are oppressed with manifold afflictions from all quarters, and by all means that men or devils can invent; yet neither straitened in our minds, oppressed with anxiety, hindered from preaching, or irrecoverably entangled.—We often know not what course to take in present dangers, or how to avoid further trials; but are never left to distrust or despair of God's wisdom, power, goodness, and truth, to uphold us under, carry us through, and in due time deliver us from all our troubles, and make them work for his own glory and our good.—9. We are persecuted for righteousness' sake in our persons, characters, liberties, and properties, by every method of reproach and violence; but never left to ourselves, abandoned by our God, or deprived of his acknowledgment, assistance, and comfort.—In our wrestling with sinful lusts, seducing devils, unreasonable men, or even our own infirmities, we are sometimes dejected, foiled, and cast down; but by faith we rise again, and neither we nor our cause are slain or defeated.—10. In these daily and severe hardships and sufferings which we endure for Christ, we carry about an external resemblance of those which he endured for the salvation of men; while, by our fellowship with him in the virtue of his death, resurrection, and eternal life, we are enabled to bear them with faith, patience, constancy, and courage. 11. For we who live spiritually, by quickening influence derived from him as our vital Head, and in conformity to him as our great Pattern, and who, by his marvellous providence, are still preserved in our natural life, are perpetually betrayed and delivered up by our restless enemies into the hands of secular powers or outrageous mobs, and are always surrounded with dangers and exposed to death for preaching and professing our faith in Christ as the only Saviour—in order that our wonderful preservations and deliverances, and our continued boldness in preaching the gospel with divine energy, may be an evident demonstration of the great power and glory by and to which our living Redeemer was raised from the dead, and that his holy and heavenly life may be conspicuously exemplified in our holding fast our faith, and holding on in our ministrations and holy practice with submission, patience, and undaunted resolution, amidst all the infirmities and oppressions which attend our abiding in mortal flesh.—12. Thus we ministers are exposed to distress and danger in the most hideous forms, while ye, my Christian friends, dwell in safety, and enjoy all the comforts of life; and all the troubles which we endure in preaching the gospel, and for the confirmation of it, are, by the power and wisdom of Christ, made means of promoting your spiritual and eternal life. 13. But whatever difference there be in our outward circumstances, yet, being animated by the same lively principle of faith, helped by the Holy Ghost, as you and the Old Testament saints were influenced by, we, after their example, having firmly believed the gospel revelations, and experienced them to be faithful and true, do persist in boldly preaching them, and openly avowing our hopes of complete deliverance and eternal life according to them; 14. Being fully assured that God, who raised up Jesus Christ from the dead, as an evident testimony of his having perfectly fulfilled his law and fulfilled his justice for the sins of the world, will, for and through Jesus Christ, by his Spirit, raise us up to a blessed immortality at the last day, and will solemnly approve and present us faultless before an assembled world with exceeding joy. 15. For all the labours and sufferings of Christ's ministers or people, and everything else relative to the gospel dispensation—yea, all the providential dispensations of God—are by him intended, ordered, and made powerful for your spiritual edification and eternal salvation, that the overflowing streams of his grace and mercy might, through Christ, issue in abundant grateful acknowledgments, thanksgivings, and praises of converted multitudes to himself as the Father of mercies and God of salvation. 16. And these realizing views and contemplations of the blessed fruits of our ministrations bear up our spirits amidst every danger or distress; and though, by numberless fatigues and hardships, our mortal bodies and outward enjoyments gradually decline and waste, yet our immortal souls, as regenerated by the grace of God, are daily revived and strengthened in holiness and comfort by fresh supplies from Christ's fulness of grace, and gradually increase in desire of and meetness for the heavenly perfection. 17. For however burdensome and tedious our multiplied tribulations may appear to carnal men, yet to our faith, and in comparison of that important and endless happiness which we look for, they appear extremely light and momentary; and meanwhile, by the all-gracious management of Providence without us, and the sanctifying influence of the Holy Ghost within us, they all, in a marvellous connection, issue in and prepare us for an incomparable, inexpressible, inconceivable, and everlasting glory and happiness, in the full enjoyment of God in Christ, as our ALL and IN ALL. 18. While, in order to promote this astonishing co-operation of our troubles, we, by faith, overlook the visible and transient things of this world, as altogether unsuitable and insufficient to be a portion for our souls, and intently look at, desire after, and hasten towards the invisible things of heaven, which, like God himself, shall for ever endure in their glory and delightful usefulness.

Ver. 2. *Renounced.* Rather, according to Doddridge, 'set at defiance:' for the apostle, even when a persecutor, acted not from any dishonest motive, but merely from a mistaken principle (Ac. 23. 1: 1 Ti. 1. 13), and therefore could not 'renounce' principles and practices he had never adopted or followed. *C.*

Ver. 4. *God of this world*—Satan, whose lies unbelievers receive, while they reject the testimony of God.—*Christ, the image of God.* Christ is 'the image of God,' as he is God the WORD speaking to men; as he is 'God manifest in the flesh,' and seen of angels and men (1 Ti. 3. 16; Jn. 1. 14), by rendering visible, as Mediator, the almighty power, unerring wisdom, spotless holiness, and eternal love of the Father. See ver. 6; Jn. 14. 9. *C.*

Ver. 10. Exhibiting in our bodily afflictions a distant likeness of the persecutions and death of Jesus—that the fact of his resurrection and life might be seen in the power by which he sustains our faith and patience. *C.*

Ver. 15. *For all things are for your sakes.* All these sufferings and perils we have borne and encountered 'for your sakes,' for your example, for your encouragement, 'lest you should be weary or faint in your minds.' *C.*

REFLECTIONS.—Happy are they who are divinely called to, qualified for, supported under, and rendered faithful in the gospel ministry! It is not enough to begin well, but they must courageously persevere unto the end. And in all things they must recommend themselves to the gracious approbation of God and to the consciences of their hearers, by a candid and open publication of truth. Not themselves, but Christ in

dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.[7]

11 For[s] we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then 'death worketh in us, but life in you.[8]

13 We having [u]the same spirit of faith, according as it is written, 'I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing[x] that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For[y] all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For[z] which cause we faint not; but though our outward man perish, yet [a]the inward *man* is renewed day by day.

17 For[b] our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While [c]we look not at the things which are seen, but at the things which are not seen for the things which are seen *are* temporal, but the things which are not seen *are* [g]eternal.

CHAPTER V

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

FOR[a] we know,[1] that if [b]our earthly house of *this* tabernacle were dissolved, we have [c]a building of God, an house not made with hands, eternal in the heavens.

2 For [d]in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If[e] so be that being clothed we shall not be found naked.

4 For[f] we that are in *this* tabernacle do groan, being burdened: not for that we would

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A.M. cir. 4064. A.D. cir. 60.

7 'That is, that in our troubles, building up against such troubles, and preserved in such dangers, may be shown forth that mighty power of God which is a testimony that Jesus lives, and is exalted to be a Prince and a Saviour' (*Alford*).—*E.*

s Ps.44.23. Mat.5.11. Ro.8.36. 1 Co.4.9, 11-13, 15, 40. ch.6.9. Col.3.3, 4. Jn.14.19.

t ch.13.9. 1 Co.4.10.

8 Our readiness to die for Christ strengthens your faith to live to him.—*C.*

u Ac.15.11. 1 Co.6.14. 2 Pe.1.1.

v Ps.116.10. ch.3.12, 17.

x ch.5.1-4. Ro.8.11. 1 Co.6.14. Ac.2.24. Jn.11.25. 1 Co.15.20-23, 45, 49-53.

y Ro.8.28. 1 Co.3.21, 22. Col.1.24. 2 Ti.2.10. ch.1.6, 11. 8.19. Ep.3.20, 21. Ph.4.11.

z ver. 1. 1 Co.15.58. Ps.27.13; 119.81. Is.40.29-31; 41.10-16; 42.3, 4.

a Ro.7.22. Ep.3.16. Col.3.10. 1 Pe.3.4. Is.40.31.

b Ro.8.18, 37. Ps.30.5. 1 Pe.1.4, 7; 5.10. Mat.5.12. 1 Th.1.5. 1 Jn.3.2. Ps.31.19; 45.17.

A.M. cir. 4064. A.D. cir. 60.

c Ro.8.24. He.11.1, 26; 12.35.

9 See note [g] in first column.

CHAP. V.

a ch.4.1, 2, 13, 16.

1 *We know* this, because Christ has told us. Jn.14.2.—*C.*

b Job 4.19. 2 Pe.1.13, 14. ch.4.7.

c He.11.10, 11, 16. ver.8. Phi.3.21. 1 Th.4.17.

d Ro.8.23. Phi.1.23. 2 Co.5.4, 7. 2 Pe.1.3, 4. Jn.17.24.

e Mat.22.11. Ro.13.14. Ga.3.27. Re.3.18; 16.15; 19.8, 14. Is.61.10.

f Ro.8.23; 7.24. 2 Co.5.1-5. Is.25.8.

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their spiritual characters, must be the matter and end of their preaching; and they must take pleasure in serving the spiritual and eternal interests of his church for his sake. How excellent is the gospel treasure, which is put into weak, despicable, mortal, and sinful ministers, for the enriching of themselves and others! And wisely hath God thus ordered it, that all the good found in or done by them may appear to be by faith. With great subtlety, labour, and force Satan strives to hold fast his slaves of mankind through their ignorance of the gospel. And nothing can more clearly discover men in a lost and perishing estate than obstinate ignorance of gospel truths. Thrice happy then are those who have had its illustrious, amiable, and penetrating light shed abroad in their hearts by the Holy Ghost! Like Christ, their sufferings may be great and many, but they shall be supported and honourably carried through them all. If, like the ancient prophets and saints, they stand fast in the faith, no tribulation shall overwhelm or cause them to faint. While bodily troubles waste their outward man, Jesus' Spirit makes their inward grace increase, and their souls to advance in spiritual strength and ripeness for glory. Never should saints murmur at their troubles, when they are so light and transient, and yet so inexpressibly useful. But how inconceivably delightful and glorious is our eternal felicity! And the more we set our eyes and affections on things above, the more remarkably will our troubles prepare us for, as they bring us nearer to, this eternal happiness.

CHAPTER V. Ver. 1. What encourages us thus to look at things eternal, and to bear up cheerfully and labour diligently under our innumerable afflictions, is that, from the testimony of God's Word, and the witnessing of his Spirit with our spirits, we are assured that whenever this frail, mean, and changing body, in which our soul dwells during our present state of pilgrimage and warfare, shall be dissolved by death, our soul shall immediately enter into a far more fixed, lasting, glorious, and happy state, prepared by God, in his infinite wisdom, power, and grace, in his own immediate presence in heaven; and at the last day our body, being raised in glory, shall be rendered immortal, that, in union with our soul, it may be for ever with the Lord. 2. And in the believing views of this inconceivable happiness, we, being oppressed by manifold troubles and indwelling corruptions, do often, in extreme anguish, sigh, mourn, and groan under them, and vehemently desire and long for our heavenly home, in which we shall be clothed with light, holiness, and joy, and our body at last put on immortality and honour: 3. And the rather because, being then surrounded, adorned, and rendered safe and happy with this glory, we shall never more be exposed to any want, misery, defilement, or shame. 4. For in our present mortal state we cannot but earnestly long to be fully delivered from all our burdens of trouble, and especially our sinful corruptions, which so offend our gracious God and hinder our fellowship with him—not that we would be rid of our body, or chiefly desire to get out of this evil world, but that we may enter into the full possession of perfect holiness and happiness; and that all our natural and sinful infirmities may be, as it were, drowned and lost in the transcendent and undefiled felicities and glories of the future state. 5. Now, for the further confirmation of our faith and hope, God hath not only revealed and promised this future blessedness, but, by his regenerating and sanctifying grace, hath formed in our hearts spiritual and holy dispositions and desires to make us meet for it; and by the inhabitation, comforts, and witnessing of his Spirit in us, hath given us an earnest, pledge, token, and foretaste of it, to ascertain our speedy entrance on the full enjoyment of it. 6. And in the views, and under the influence of these things, we are always enabled to face our trials, sufferings, or death, with undaunted courage, and unshaken hopes of a glorious deliverance from them—knowing that, while we continue dwelling in these mortal bodies, we live like persons in a state of pilgrimage and warfare, at a great distance from the immediate presence of our dear Saviour and Lord, Jesus Christ. 7. For in this present mortal state of afflictions, we live and regulate all our behaviour by faith in Christ and his promises, which overcomes this world, and is the evidence of things not seen; and not by the immediate sight and enjoyment of God any more than by carnal sense or spiritual feelings. 8. But bearing up under all our hardships and dangers, and having unshaken hopes of their happy issue, we would be glad to leave our present mortal body and life, with all the natural and sinful infirmities attending them, in order to enter into the immediate presence of Christ, and be perfectly transformed into his image, by seeing him as he is. 9. Having therefore these satisfying hopes of and earnest desires after the heavenly blessedness, we zealously labour that, whether we die or live, all our services and sufferings, as well as our persons, may be graciously accepted by Christ, through our living faith, at his tribunal. 10. For in a little time all of us, ministers or people, Jews or Gentiles, must personally appear before him at the last judgment, when our whole state, qualities, and works shall be impartially laid open before the world and our own consciences, that every one of us, saint or sinner, may have the eternal gracious reward of our good deeds, or the just punishment of our sins, assigned to us, in proportion to the degree of the habitual and governing turn of our thoughts, words, or actions, in which we lived and died. 11. Being therefore convinced, from the Word of God and our own experience, of the inexpressible terribleness of that future judgment to hypocritical and unregenerate men, we compassionately labour to beseech and persuade men to flee from their natural, sinful, and dangerous estate, by receiving Jesus Christ the Judge for their full and everlasting salvation; and whether they hear or forbear, we can appeal to God that we have been sincere and earnest therein, and can appeal to many of your consciences, who have observed our preaching, sufferings, and conduct. 12. Indeed, after the experimental knowledge which ye have had of our faithfulness and diligence, we have no need to recommend ourselves to you; but we suggest these things that ye may have occasion to rejoice and glory in the favour which God hath vouchsafed to us, and may thereby silence the vain boasts of your judaizing teachers, who, without any just consciousness of their own sincerity, talk proudly of their mere appearances of religion. 13. For in my own and my faithful fellow-ministers' zealous vindication of our character, and fervent contendings for the equal admission of believing Gentiles as well as Jews to all the privileges of the gospel church, and in our self-denial and calm instructions and entreaties, we have only aimed at manifesting the riches of God's grace, and promoting men's eternal salvation, particularly that of the Gentiles. 14, 15. For the faith and sense of the exceeding greatness, freeness, and endearments of Christ's dying love, powerfully draw, excite, incline, and aid us, as it were, by a holy and delightful constraint, to do all that we can in imitation of and obedience to him, for the glory of God, in the salvation of Gentiles as well as Jews; for we thus think and judge that if, according to the gospel revelation, Christ, the only Saviour, died in the stead and for the salvation of sinful men, Gentiles as well as Jews, then both parties were, by nature, equally condemned in law, and dead in trespasses and sins, none having more right to or fitness for gospel privileges than another; and that he died for sinners of all nations, that all they who accept Christ in justification, and are quickened by the Holy Ghost, should no longer pursue their own carnal, selfish, or secular aims, nor indulge their own lusts and passions, nor make their own honour, ease, or pleasure the chief end of their living in this world, but wholly devote themselves to the service and glory of their great Lord and Saviour, who died to atone for their sins, and rose again for their justification and eternal life. 16. For this reason we, faithful ministers of the gospel, think ourselves bound to preach it to all nations, Gentiles or Jews, poor or rich; nay, though some of us once viewed and valued Christ as a circumcised Jew or temporal Deliverer, being now enlightened by the gospel, we view and value him only as the spiritual, the divine Prophet, Priest, and King of the new kingdom of grace, for men's spiritual and eternal salvation. 17. It is therefore the principal point of the Christian religion, that if any man, Jew or Gentile, be in Christ by vital faith, as well as by external profession, an entire change of his state, nature, and practice hath

be unclothed, but clothed upon, that mortality might be swallowed up of life.[2]

5 Now he that hath [h]wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst [i]we are at home in the body, we are absent from the Lord:

7 (For[j] we walk by faith, not by sight:)

8 We are [k]confident, *I say*, and [l]willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore [m]we labour,[3] that, whether present or absent, we may be accepted of him.

10 For[o] we must all appear before the judgment-seat of Christ; [p]that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing[q] therefore the terror of the Lord, we persuade men; but [r]we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For [s]we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory [t]in appearance,[5] and not in heart.

13 For whether we be [u]beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For [v]the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And[w] *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore[x] henceforth know we no man after the flesh:[6] yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.[7]

17 Therefore [y]if any man *be* in Christ, *he* [z]*is* a new creature: old things are passed away; behold, all things are become new.

18 And[a] all things *are* of God, who hath reconciled us to himself by Jesus Christ, [a]and hath given to us the ministry of reconciliation;

19 To wit, that [b]God was in Christ,[9] reconciling the world unto himself, not imputing their trespasses unto them;[1] and hath committed unto us[2] the word of reconciliation.

20 Now then we are [c]ambassadors for Christ, as though [d]God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For[e] he hath made him *to be* sin for us, who [g]knew no sin; [h]that we might be made the righteousness of God in him.

CHAPTER VI.

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel.* 10 *Of which he speaketh the more boldly amongst them, because his heart is open to them,* 13 *and he expecteth the like affection from them again.* 14 *exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.*

WE then, *as* [a]workers together *with* [1]*him*, beseech *you* also that [b]ye receive not the grace of God in vain.

2 (For[c] he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

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2 That the mortal principle may be absorbed by the immortal.—*C.*

h Is. 29.23; 43.7, 21. Ro. 8.26, 28. Col. 1. 12. Ch. 1. 21, 22; ver. 15. Ep. 2. 10, 14. 30. 1 13, 14. 2 Ti. 1. 14. 1 Jn. 3. 24.

i 1 Ch. 29. 15. Ps. 39. 12; 119. 19. Ph. 1. 23. He. 11. 13. 1 Pe. 2. 11.

j He. 11. 1. Ga. 2. 20. Heb. 2. 4. Ro. 8. 24, 25. 1 Co. 13. 12. ch. 3. 18; 4. 18. 1 Pe. 1. 8. 1 Jn. 3. 2 ver. 6. De. 1. 9.

k He. 11. 1, 23. ver. 7. 2 Ti. 1. 12, 14. 1 Jn. 3. 21.

l ver. 2, 4. Phi. 1. 23.

m Ro. 15. 20. 1 Th. 4. 1, 11. Mat. 25. 21, 23. Lu. 19. 17.

3 *Or, endeavour.*

o Ro. 14. 10–12. Ec. 12. 14. Ac. 10. 42; 17. 31. Re. 20. 11, 12. Jn. 5. 22, 27.

p Job 34. 11. Ps. 62. 12. Ec. 12. 14. Je. 17. 10; 32. 19. Mat. 16. 27; 25. 31. Ro. 2. 6–10. 1 Co. 3. 8; 4. 5. Ga. 6. 5, 7. Ep. 6. 8. Re. 2. 23; 22. 12, 20. 1 Pe. 1. 17. 2 Co. 5. 10.

q Job 31. 23. He. 10. 31. Jude 23. Is. 33. 14. Na. 1. 6, with Col. 1. 28. 29. Ac. 20. 26–27, 31. ch. 12. 6.

r ch. 1. 12; 2. 17; 4. 2; 11. 6. 1 Th. 2. 3–11.

s ch. 1. 14; 3. 1; 10. 8, 12. 12–18.

4 *Gr. in the face.*

5 Those false teachers who 'glory in the appearance' of pharisaic righteousness, but whose hearts are full of pride and worldliness.—*C.*

t ch. 11. 7, 16, 17; 12. 6, 11, with 1 Co. 10. 31; 4. 3, 4; 9. 17–23. 2 Ti. 2. 10. 1 Th. 2. 7–11.

u Lu. 7. 47. 1 Jn. 4. 10, 19. Ps. 119. 3. Ca. 1. 4–8. 6. Ro. 5. 15. 1 Ti. 2. 6. Jn. 11. 51, 52. 1 Pe. 4. 1, 2.

v Ro. 9. vi.; 14. 7–9. 1 Co. 6. 19, 20. 1 Th. 5. 10. Tit. 2. 14. Ga. 1. 4; 2. 20. 1 Pe. 4. 2. Ep. 5. 2–17. Lu. 1. 74.

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* The grammatical construction of this passage, and its close connection with ver. 21 of the preceding chapter, show that our translators improperly understood the meaning when they inserted the words '*with Him*.' God worked by the apostles, giving them new life and power, *by* them, as his instruments; and also *with* them, giving effect to their preaching by an

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immediate exercise of divine power on the minds and hearts of their hearers. See 1 Co. 3. 9.—*C.*

w Mat. 12. 50. Jn. 15. 14. Ga. 2. 6; 6. 15. Phi. 3. 8–14. Col. 3. 11, with 1 Co. 10. 31. 1 Th. 5. 10. Ja. 2. 21. Jn. 20. 17, 6. 63. 5.

6 We neither acknowledge nor reject any one on account of lineage or nation.—*C.*

7 *Know we him no more* as a Jew, but as equally the Saviour of Jew and Gentile.—*C.*

x 1 Co. 1. 20. Ep. 2. 12; 3. 3. Col. 3. 10. Is. 65. 17. Ro. 6. 4–6; 8. 9, 10. ch. 4. 16. Is. 43. 18. 1 Th. 5. 24. Mat. 16. 24. Re. 21. 5.

8 Or, let him be.

z Ru. 2. 12. Jn. 3. 16. Ja. 1. 17. Ro. 5. 10. Ep. 2. 15. Col. 1. 20. 1 Jn. 2. 2; 4. 9, 10. Ro. 3. 24–26.

a Mar. 16. 15, 16. Mat. 28. 19. Ro. 1. 5; 15. 19.

b Ru. 3. 24–26. Ps. 32. 1, 2. Is. 43. 25; 44. 22.

9 *God was in Christ.* Manifested in him.—*C.*

1 *Not imputing their trespasses unto them*—that is, to as many as believed his ambassadors, and were reconciled to him as king.—*C.*

2 Or, *put in us*, ver. 8.

c Mal. 2. 7. Job 33. 23. ch. 3. 6. Ep. 6. 20.

d Ex. 17. 13. 2 Ch. 36. 15. Ne. 9. 29. Je. 44. 4. Mat. 28. 19, 20. Mar. 16. 15. Mal. 10. 40.

e Is. 53. 4–6, 10–12. Da. 9. 24. Zec. 13. 7. 1 Pe. 2. 24; 3. 18. Mat. 20. 28. Jn. 1. 29. Ro. 3. 24, 25; 4. 25; 5. 6, 8; 8. 3. Ga. 3. 13. Ep. 5. 2. 1 Jn. 2. 2; 4. 9, 10. Ps. xxii. lxix.

f Is. 53. 9. 1 Pe. 2. 22; 3. 18. He. 7. 26. Lu. 1. 35. 1 Jn. 3. 5. Jn. 14. 30; 8. 46, 29. Mat. 3. 15.

g Is. 42. 21; 45. 24, 25; 53. 4–5, 11; 54. 17; 61. 10. Je. 23. 6; 33. 16. Da. 9. 24. Ro. 1. 17; 3. 21–26; 8. 1–4; 10. 3–10. 1 Co. 1. 30. Ep. 1. 6, 7. Phi. 3. 9. Re. 7. 14; 19. 8, 14.

CHAP. VI.

a 1 Co. 3. 9. ch. 5. 18–20.

1 See note * in first column.

b He. 12. 15. ch. 11. 2. Tit. 2. 11. Ac. 14. 3.

c Is. 49. 8; 61. 2. Lu. 4. 19, 20. 5. 9, 42, 34. Ro. 15. 11. He. 3. 7, 13; 4. 7.

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been produced in him by the all loving power of God; his former habitual principles, inclinations, motives, ends, and course of conversation, are mortified and laid aside, and others, directly contrary to them, and conformed to those of Christ, are implanted and fixed in their stead. 18. And God, the Creator and Preserver of the world, is the Author of all things respecting the new creation and redemption of men, Jews or Gentiles; and hath, by the incarnation, obedience, and death of his Son, made salvation possible, and restored friendship between himself and all believers; and in infinite condescension and grace hath honourably intrusted us apostles and ministers to preach and hold forth this method of reconciliation to men. 19. The sum and tenor of which is, that God, from all eternity, hath determined to save all who believe, and, in prosecution thereof, hath, through his mediation and atoning sacrifice, manifested himself a God of peace, pardoning all the iniquities of them that believe, Gentiles as well as Jews, and for awakening and converting sinners hath appointed us apostles and ministers to preach the glad tidings and offers of reconciliation through the whole world, as we have opportunity. 20. Wherefore, as his highly dignified messengers, sent to deal with you in his stead, we do, in the name and authority of Christ and his Father, beseech and entreat you, by everything endearing or awful in heaven, earth, or hell, and in time or eternity, to consider and accept of God's graciously prepared, dearly secured, and freely offered peace, favour, and friendship, and to surrender up yourselves to him, to be espoused to Christ, saved by him, and entirely and heartily devoted to him and his service. 21. For in justice to himself, his law, and government, and in rich mercy and grace to Jews and Gentiles, God the Father hath saved from sin by his own perfectly holy and only-begotten Son, as our Saviour, and hath fully laid them on him, that, in consequence of our spiritual union to his person, his complete righteousness of obedience and suffering, which for ever resides in him, but was contrived, fulfilled, and accepted by God for us, might be imparted to us, to render us perfectly free from guilt, when we fully accept him by faith.

Ver. 3. This verse presents great difficulty, and has produced correspondent variety of interpretation. May not the difficulty be removed either by translating ει γε και, as in Ga. 3. 4, 'Since being (once so) clothed, we shall not be found naked,' or, as it may equally be rendered, 'Although being (now) clothed?' &c. *C.*

Ver. 8. How vain is the Romish figment of purgatory—the dream of a sleep of the spirit—or the conjecture of an inferior and intermediate state between death and the resurrection! Believers when 'absent from the body are present with the Lord.' And surely where the Lord is, there is the highest heaven, the greatest happiness, and the brightest glory! *C.*

Ver. 14. *Then were all dead.* Tindal translates it, 'then are all dead:' and Scholefield, 'then all died'—that is, all the members died when the head died. See Ro. 6. 3–11; 1 Pe. 2. 24. *C.*

REFLECTIONS.—Frailty, sinfulness, and sorrows attend the best of men on earth. But happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. And happy they who are fitted for it, and have the Holy Ghost dwelling in their hearts as an earnest of it, and who are by faith daily walking forward to it, and diligently finishing the work which God hath allotted them in this life! How tremendous will be the last judgment, in which all men that are, have been, or shall be, must appear together before Christ, and have their eternal state publicly and irreversibly fixed, according to their qualities and works! —In a most conscientious and active manner ought ministers and others to behave in the view of it. And slumbering sinners must be awakened by these terrors of the Lord. But it is most delightful to be persuaded by the faith and sense of Jesus' love to live and labour always for his glory and the salvation of men. And never ought he or his blessings to be viewed in a carnal manner. No profession or practice, without new principles of grace in our heart, can prove us united to him: and nothing less can answer the design of the gospel, or of God's gift of his Son as our only Saviour. Now think, my soul, what God hath done, and doth, and speaks, and is to me; and let me not persist a moment longer in opposition to, in rebellion against, such amazing kindness and condescension.

CHAPTER VI. Ver. 1. We gospel ministers being therefore joint labourers with God, and uniting with one another in this great work, under his direction and influence, earnestly exhort, entreat, and beseech you, Corinthians and others, that ye do not lightly esteem these glad tidings and offers of reconciliation with God, or receive them only in notion and profession, and so render them ineffectual for conveying God's blessings, gifts, or graces, to the saving of your soul, and unfruitful for the production of true holiness. 2. But as God, according to his ancient promise by Isaiah, hath, in answer to the requests of his Son, seasonably assisted him in his work of securing our redemption, and accepted his sacrifice, in the room of Gentiles as well as Jews, let me beseech you, in this noted period of Christ's publishing, offering, and applying his salvation, to make sure your interest in and enjoyment of it. 3. In fulfilling this our infinitely important ministerial work, we have been divinely enabled to behave with such circumspection and caution towards all men as to give no just offence even to our enemies, and have done nothing tending to draw reproach on our office, dishonour on Christ, or to mar the success of his gospel; 4, 5. But in all things have approved ourselves to Christ and the consciences of his people, as diligent and faithful ministers, who have our commission from God, and are employed and owned by him in his service, and

3 Giving[d] no offence in any thing, that the ministry be not blamed:

4 But [e]in all *things* approving[2] ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In[g] stripes, in imprisonments, in tumults,[3] in labours, in watchings, in fastings;

6 By[h] pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By[i] the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By[j] honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As[k] unknown, and *yet* well known; as dying, and behold, we live; as chastened, and not killed;

10 As[l] sorrowful, yet alway rejoicing; as poor, yet making many rich; [m]as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, [n]our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto [o]*my* children,) be ye also enlarged.

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d Ro.14.13.1 Co.8.9, 10.32.2 Co.6.3, 4.
e 1 Th.2.4, 10. Mat. 16.6.2 Th.3.14.—5 Col.4.17. 1 Pe.5.1-4. Re.2.10.1 Co.4.1.2 Co.6.4, 5, 6.11.12.23.11.23, 24.12.11.1 Th.2.5, 9, 10.—10.3.1 Ki.22.8.Je.20.9.Ac.18.5.
[1] Or, commending.
f ch.4.2.13.5.1 Co.4.2.2 Co.4.5.—2 Th.3.7, 9.1 Ti.4.12. Ac.13.45, 46.14.2.18.6. 2 Ti.3.10, 11. 1 Co.9.19, 20.10.32.Ga.1.10. Col.1.24.1 Co.9.22.2 Co.6.4.—10.Ro.15.19.Ac.19.8, 10.20.31.28.23.1 Co.16.9. Col.4.3. 1 Th.2.2. 2 Ti.1.8.
[2] Or, in sufferings to and fro.
g ch.11.23.—1 Co.4.11.2 Co.6.5.—2 Co.11.24, 25. Ac.16.23, 24.21.30, 31.22.24, 25.26.19.14.19.
h ch.4.2.6.6.—1 Co.2.4.—1 Th.1.5.—Ga.5.22. Col.3.12. 1 Pe.1.22.
i 1 Co.2.4. ch.13.4.—Ac.26.18. 1 Co.1.17.2.1.—Ep.6.13, 14. 1 Th.5.8.
j 1 Co.4.5.—10.—Mat. 10.17.—19.Je.2.20.
k Ps.31.22.—31.Ps.118. 18. Is.26.19. Ro.8.36.—1 Co.4.9, 13.15.30, 31.—10.1.—Ro.8.17.—16.Ga.6.—17.
l Mat.5.12. Ac.5.41. 16.25. He.10.34. Ro.5. 3.—1.2.12.5.
m 1 Pe.4.14. Pr.13.7.—19.1. Mat.6.32, 33. Lu. ch.12.21.—1 Co.1.5, 16. 13.3.—21, 22. ch.6.9.—11.8. 9.2. 10. Phi. 4.12, 18. Mat.19.29.—1 Ti.4.8.
n ch.6.11.—3.12.—13.14. 15.
o 1 Co.4.14, 15.—3. 10. Ga.4.19. 1 Jo.2.12.

* In this verse Paul makes an abrupt change in subject and language. In the midst of an earnest and eloquent exhortation to union and love, he suddenly introduces a strong, and almost passionate, invective to the Corinthians to separate themselves al-

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together from certain parties, who it seems were inclined to form too intimate connections and friendships with the heathen. P.

p 1 Ki.19.19. De.7.2, 3.22.9. Ps.26.5.—1 Ki.15. 16. Prov.1.10.—Ga.2.12. 2 Pe.3.17. 1 Co.5.9, 10.—11.
q Ps.5.4.—1 Ki.15. 16. Prov.1.10.—Ga.2.12. 2 Pe.3.17. 1 Co.5.9, 10.—11.
† See note ‡ in first comm.
r 2 Sa.3.31. De.14. 21.16.1. Jos.22.19.1 Ki. 18.21. Ac.15.10.1 Co.10. 7.
s 2 Co.3.16, 17. 5.19. Ep.2.21, 22. He.3.6. 1 Pe.2.5.
t Ex.29.45. Le.26. 12. Je.31.33. 32.38. Ez.37.26, 27. Re.21.3.
u Ge.17.7. Je.31.1. 32.38. Ez.37.27. Ho.1.10. Zec.8.8. 13.9.
x Is.52.11. Je.51.6. Zec.2.6. Ac.2.40. Re. 18.4. 1 Co.10.20. ch.6.17. with Le.21.24, 25. &c.
y Je.31.1, 9, 33. Re. 21.7. Ga.3.26.

CHAP. VII.

a ch.6.16, 18. Ro.8. 29.—Re.3. 20.21.3. 1 Pe.1.16. 2.11. 14. 1 Jo.3.2, 3.—1 Pe.1.5.—3 Pe.3.14. 1 Pe.2.11. 1 Co.5.10. Tit.2.11-14. Phi.2.12, 13. 3.8-14. Mat.5.8. 1 Th.4.8. Ps. 19. 10. Deut. 26. 29, 30. 1 Jo.1.7-9.
1 This verse is intimately connected with the preceding paragraph of ch. vi. and ought not to have been separated from it. He here concludes his severe warning contained in vers. 14-18, by an affectionate entreaty, and exhortation to purity of heart, thought, and act.—*P.*

14 Be ye not [p]unequally yoked together with unbelievers: [q]for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?[4]

15 And [r]what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for [s]ye are the temple of the living God; as God hath said, [t]I will dwell in them, and walk in *them;* and [u]I will be their God, and they shall be my people.

17 Wherefore[x] come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And[y] will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

1 *He proceedeth in exhorting them to purity of life,* 2 *and to bear him like affection as he doth to them.* 3 *Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them,* 13 *and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.*

HAVING[a] therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.[1]

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pursue the great designs of salvation, by our abundant meekness and patience towards men, and calm resignation and submission to the will of God, in the manifold tribulations which we suffer for Christ's sake, and in our extreme want even of necessary provisions, and the great straits and perplexities to which we have been often reduced—in our enduring ignominious and painful scourgings; in hard imprisonments under the custody of cruel officers; in outrageous insurrections of insulting and furious mobs; and in the want of ordinary sleep and food. 6. Which patience hath been promoted by and carried on in great integrity, in preaching the gospel with a single eye to the glory of God and the good of precious souls; and in a modest and chaste behaviour, and purity of doctrine and manners; in a believing acquaintance with gospel truth, and a spiritual wisdom and understanding answerable to it; in such lenity and forbearance as to put up with affronts, and bear calmly every provocation; in such kindness of temper as makes us to delight in doing good to all, and rendering good for evil; and by the special assistance of the Holy Ghost, in his gifts and graces, which furnish us for, direct and animate us in, the work of the Lord: 7. By the light and comfort of the gospel which God, who cannot lie, hath published; and which we believe without doubting, and preach without any mixture of error; and by the almighty power of God, which assists and supports us under all our trials and labours; and, in fine, by the whole armour of God, by which we are completely furnished, to war valiantly, acceptably, and successfully against all our spiritual enemies, of every kind, and on every side. 8. And being thus fortified against all our trials, we, with steadiness of temper, go through every change and form of our much diversified lot; through the good esteem of some, without being puffed up; through the contempt and abuse of others, without being dispirited; through hard speeches and slanders, without being discouraged; and through commendations and applause, without being proud of them. For, in the holy providence of God, we are represented as hypocritical impostors who seduce mankind; and yet, as true servants of Christ, we are sincere and faithful in preaching the gospel in all that we say or do. 9. Some, ignorant of our true character, represent us as mean, worthless, and obscure; others, from their own experience of our powerful ministrations, holy conversation, and unshaken patience in suffering, and from the information of such as have experienced the like, know us to be highly honoured of God. We are in perpetual jeopardy, as persons in the jaws of death, and yet God wonderfully preserves us in life and comfort. We are severely chastened by the hands of both God and men, and yet both our lives and hopes are maintained. 10. In outward appearance we are in a very melancholy and miserable condition; and yet we are inwardly full of the joys of faith and of a good conscience, and rejoice in hope of the glory of God. We are indeed poor with respect to this world, having none of its affluence or accommodations; and yet we are instruments in Christ's hand of making many rich towards God in faith and good works, and heirs of his kingdom, along with ourselves. We scarcely possess any earthly enjoyments, and look down upon them with holy indifference; and yet we have all things spiritual, temporal, and eternal in Christ our Head, who hath received them for our use. 11. My dear Corinthians, we thus freely open our mind to you that ye may be encouraged by thus hearing of our behaviour, supports, and consolations under all our sufferings for Christ, and be able to vindicate our character against those who reproach us; and our hearts are so full of affection to you, and concern for your spiritual edification and eternal salvation, that we think nothing too much for promoting them. 12. There is no want of love in our heart or of zeal in our work to promote to the utmost your establishment and growth in light, faith, love, comfort, and holiness; nor is there any deficiency in the gracious doctrines, promises, and privileges which we preach; but there are some of you whose hearts, through the working of unbelief, carnality, and coolness of affection, are shut against us, and against the consolations which are in Christ for you. 13. But now, in return for our great love to you, and our earnest desires and labours to promote your spiritual welfare, I beg that ye, as loving children, would enlarge your affection towards us, and cheerfully receive the truths and blessings of the gospel which we recommend to you.—14. And I earnestly insist that ye never intermarry with such as appear destitute of the knowledge and grace of the gospel; never cultivate any unnecessary familiarity with them; and, above all, never join with them in any of their idolatrous worship, which would amount to a practical renouncing of your communion with Christ. For what holy and delightful friendship can there be between one who is renewed and sanctified and one who remains under the dominion of sin? What religious fellowship can there be between a savingly enlightened Christian and one who knows nothing of God, of Christ, or the gospel, but is plainly a subject of Satan, the prince of darkness? 15. What harmony can there be between the true members of Christ and the manifest children of Satan, that lawless arch-rebel against God? Or what comfortable joint portion can one who believeth in Christ have with one who in profession and practice rejects him? 16. And what proper agreement can there be between you who are the divinely consecrated temples of God, and, according to his promise, honoured with his special presence, as your God, Master, and Lord, and them who are the temples of idols and devoted to their service? 17. Remember therefore, that as God required his ancient people the Jews to improve their distinguished privileges in abstaining from all unnecessary connection with idolaters, so he requires you and other Christians, whose privileges are much more glorious, to renounce all the unfruitful works of darkness, and have no fellowship with idolatrous or profane persons beyond what the civil duties of life require. 18. To encourage you to which, he promises to make up all your losses, by allowing you the most familiar fellowship with himself here and hereafter, and with all the kindness of a divine Parent blessing you, as heirs of himself, with all spiritual blessings in Christ.

Ver. 6. *By knowledge* of the Scriptures, and the capacity of solving all difficulties.—*By the Holy Ghost* manifested by his undeniable fruit. *C.*

Ver. 8. *As deceivers*—being so misrepresented by the Jews. *C.*

Ver. 9. *Unknown*—unacknowledged by some as an apostle of the Lord.—*Well known* to others by his faithfulness and fruitfulness. *C.*

Ver. 12. *Ye are not straitened in us.* There is no want of room for you in our hearts or our doctrines.—*But ye are straitened in your own bowels*—making no due return to our affection. *C.*

Ver. 13. *Now for a recompense in the same.* 'Now as a just return of affection for affection,' &c. *C.*

REFLECTIONS.—It is very honourable to be a faithful minister, a worker together with God, in that glorious cause which is founded on Christ's suffering with the Father, that sinners might be accepted in him. And earnestly should we improve present opportunities in receiving Christ and his fulness, since they may quickly be irrevocably ended and gone. Ministers have need of much grace in them and much prayer for them, that they may approve themselves faithful to God in all their labours, and under all their manifold sufferings. And it is shameful when their affectionate regard to their hearers is rewarded with neglect and contempt.

2 Receive[b] us; [c]we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I[d] speak not *this* to condemn *you;* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great[e] *is* my boldness of speech toward you, great *is* my glorying of you: [f]I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For,[h] when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless [i]God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us [j]your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For[k] though I made you sorry with a letter, I do not repent, though I did repent:[2] for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now[l] I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,[3] that ye might receive damage by us in nothing.

A.M. cir. 4064.
A.D. cir. 60.

6 Mat 10.14,40.a Jn. 15.3,20.
c Ac.20.33. ch.4.2. 1 Th.2.5 Ro.15.28 1 Co. 6.12,18. 10.33. ch.6.12; 12.17. 1 Sa.12.3,4. Ga. 4.17. 2 Th.3.8 1 Ti 6.4-17. 2 Ti 3.2-6. Tit. 1.10. 2 Pe 2.14. Jude 11,16.
d 1 Co 4.14. ch. 3.3. 4to.17,12.
e 1 Co. 1.4; 4.15; 6.3. ch. 1.14; 9 12.19.25,8,17-13.1 Th. 2.19.
f Col. 1.24. Ja. 1.2. ch 6.10; 12.15. Jn.16.33. Phi. 2.17. Mat 5.12. Ac.5.41. Ro.5.3.
h Ac.16.19,20. 1 Co. 2.3; 15.32. ch 2.13; 4.8-12; 6.4-10; 11.23,27-28; 12.20. De.32.25.
i ch.1.3,4. 1 Th 3.6-7. Is.40.1,2. De. 32.25; 32.36. ch 2.13. Ge 22.14.
j Pr.28.9 29.8,9,27.5. Ps.147.3. Mat.18 13
k 1 Co.4.18-21. ver.6, 13ch.2.4.
2 *Though I did repent.* Rather, "if even I did feel sorrow" i.e. 2.4: "for I perceive that the same epistle hath, though for a short time, made you sorry. —C.
l Is.31.18-20. Lu.15. 6,7,9,10,24,32. 1 Pe. 2. 10.
3 Or, *according to God*, ver 10,11. Ac.20. 21. Is 55.7.

* The translation here obscures the meaning of the original The Greek words rendered *repentance*, and *not to be repented of*, are radically different, and ought not to be confounded. The former signifies *repentance* springing from a regenerate heart, and manifested by a hatred of sin and a turning from it —the latter merely indicates *regret or remorse*, which may spring from a fear of punishment, and may speedily pass away. The clause I would translate as follows:

A.M. cir. 4064.
A.D. cir. 60.

"For sorrow toward God, as expressed to God, and springing from love of him worketh repentance to salvation not to be regretted" *i.e.* Salvation which none will regret, because it will secure lasting peace.—*C.*
m Sa.12.13 Mat.26. 75. Is. 38.12 Je.31 9,20 Eze.7.16
4 See note * in first column.
n Mat.27.4,5 He.12. 17. Pr.17.22 15.13,15.
o 1 Co 5.2. Ac.11.28. Is.57.15; 66.2. Je.3.12, 13; 22.25, 24; 31. 18,19; 50.4,5 Ezr.6.9,9,16,26. 9.3,5; 10.2. Zec.12.10-14. 1 Co 5.13
p Tit.3.8.
5 *Carefulness* to correct what was wrong.—*C.*
q Eph.5.11
6 *Clearing of yourselves* from any approval of the guilty. —*C.*
r Ep 4.26.
7 *Indignation.* Anxiety solicitude to prevent the recurrence of such evils.—*C.*
s He.4.2.
t Ps.40.1 130.6.
8 *Vehement desire* for the apostle's return and fatherly admonitions.—*C.*
u Re.3.19.
x Mat.5.29,30.
9 *Revenge* against themselves for having been so sadly misled. —*C.*
y Ro.12.19.
1 *Clear* from overlooking the offence, or countenancing the offender till penitent. —*C.*
z 1 Co.5. 1, with ch. 2.4,9.
a ver.15; ch.8.16. Ro. 15.32.
b ch.7.12,13;2.1,7,4.9; 6.7.
2 Gr. *bowels*, ver.13. Phi.2.1,2.
c ch.2.9; 9.13. Phi.2. 2,12.
d Phi.2.12. 2 Th.3.4. Phile. 8, 21. ch.2.9; 10. 1-8.

10 For[m] godly sorrow worketh repentance to salvation not to be repented of:[4] but[o] the sorrow of the world worketh death.

11 For behold this self-same thing, that [p]ye sorrowed after a godly sort, what [q]carefulness[5] it wrought in you, yea, *what* [r]clearing of yourselves,[6] yea, *what* [s]indignation,[7] yea, *what* [t]fear, yea, *what* vehement [u]desire,[8] yea, *what* [x]zeal, yea, *what* [y]revenge![9] In all *things* ye have [z]approved yourselves to be clear[1] in this matter.

12 Wherefore though I wrote unto you, [a]*I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, [b]because his spirit was refreshed by you all.

14 For [c]if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection[2] is more abundant toward you, whilst he remembereth the [d]obedience of you all, how with fear and trembling ye received him.

16 I[d] rejoice therefore that I have confidence in you in all *things.*

Great care is necessary in Christians to keep at a proper distance from wicked persons and things. And if God graciously become ours, and make us his, and dwell in and with us, no idol ought to be harboured in our heart.

CHAPTER VII. Ver. 1. Having therefore an interest in, and in some measure the possession of, all these exceeding great and precious promises, let us, my dear brethren, in a dependence on God's promised grace, and in hopes of his promised glory, by believing applications of Jesus' word, blood, and Spirit, and by careful watchfulness over our hearts and lives, and impartial mortification of our indwelling corruptions, labour to purify ourselves from all uncleanness, drunkenness, intemperance, and other fleshly lusts which render us like to brute beasts; and from all falsehood, pride, malice, and other vices which immediately pollute our souls and render us like devils; and let us press after universal perfection in holiness, under the influence of a holy and filial reverence of God in his greatness, majesty, and mercy.—2. And to return to the point in hand, see that ye receive us faithful ministers into your most cordial affection, embrace the doctrine which we preach in Christ's name, and submit to the authority which we have received from him; for God and your consciences know that we never wronged your persons, characters, or estates, nor ever corrupted your minds by errors, flatteries, or bribes, nor ever overreached you for our own secular advantage. 3. I do not mention these things as if I thought the better part of you had ever reproached us with them; for, as I have already hinted, such is our ardent affection to and entire confidence in most of you, that we could venture our character and life in your hands; and if God did not call us to labour in other places, we could willingly spend and be spent for you, and cheerfully live and die with you, as our beloved and affectionate friends. 4. It is from a tender concern for you that I so plainly warn you against every disorder; and it is from the firm confidence that I have in the generality of you that I so rejoice in and glory of you as my obedient children in Christ; and amidst all my reproaches and sufferings it is an inexpressible comfort to my spirits that things are much better among you than I feared. 5. For when I came in great anxiety from Troas to Macedonia to find Titus, and be by him informed concerning your spiritual estate, the anxiety I felt from not finding him, the fears I had concerning you, and the contests I endured with surrounding adversaries, rendered me for a time restless in both body and mind. 6. But at length our gracious God, the Father of mercies, who always takes a peculiar pleasure in comforting those who are dejected and distressed, greatly comforted me by the seasonable and happy arrival of Titus. 7. Not so much indeed by his safe return as by the delightful accounts of his satisfactory reception among you, and how earnest ye were to comply with the injunctions I sent you, and of your deep lamentations over the offences which had happened among you, and of your affectionate zeal for and regard to my person, character, and authority as an apostle of Christ. 8. For though it was with no small concern that I wrote my former reproofs, and not without great fear lest some might abuse them to their own hurt and the dishonour of Christ, yet, now that they have produced such happy effects, I do not repent the freedom which I used; for though it pained you at first, it nevertheless quickly influenced you to rectify your disorders. 9. I therefore now heartily rejoice, not in your vexation and grief, but that it issued in an ingenuous and sincere repentance for the evils amongst you; for, like true penitents, ye mourned with a self-abasing and heart-broken sense of your sin as against God, and with hatred and humble confession of it, and a full purpose to turn from it to him, by the assistance of his Spirit, and to the glory of his name. Thus, instead of being either provoked or discouraged by my letter, ye were greatly profited by it. 10. For spiritual brokenness of heart like yours, which is produced by apprehensions of the mercy of God in Christ, affects persons with a sense of their sins as committed against God and his law, and works that thorough change of mind, heart, and life which issues in, and gradually prepares for, a complete deliverance from sin and misery, and advancement to perfect and eternal holiness and happiness; and so ye will never need to repent of it, but to rejoice in and bless God for it: but the anxiety, trouble, and vexation of spirit which unregenerate men have on account of their worldly losses and troubles or on account of apprehended wrath and undoing for their sins, promote spiritual death, prepare for eternal death, and even hasten natural death, by methods more or less violent. 11. But think what blessed fruits demonstrate the gracious and acceptable nature of your repentance; what care and diligence to rectify what was amiss! what concern to manifest your aversion at the least fellowship in sin! what hatred of and warm resentment against everything sinful, and what loathing of yourselves on account of it! what holy awe of God and his righteous judgments! what earnest desire to have your hearts, lives, and church purged from everything sinful, and to perform whatever tends to the glory of God, or your own or others' edification! what holy zeal for the honour of God, and the purity, peace, and order of his church! what holy resentment against yourselves, or the scandalous offenders! Thus ye have manifested that your hearts are purged by the blood of Christ, and that as a church ye are no more chargeable with your former disorders. 12. This cannot but exceedingly delight me; for though I wrote unto you with some sharpness, particularly about the incestuous person, I did it from no angry resentment at him, or partial regard to his father, who had been so horribly injured; nor was it barely to reclaim the one and do justice to the other, but principally from a deep concern that God and Christ might be honoured, and your church preserved from that infection and reproach which his continuance among you might have occasioned. 13. We were therefore greatly refreshed to hear that, for your own peace and comfort, ye had in an orderly manner excommunicated that heinous transgressor, and rectified your other disorders, and to find that Titus, your most affectionate friend, had been so greatly revived, cheered, and delighted with your reformation and Christian behaviour. 14. And as I always in the greatest sincerity preached to you the pure truths of the gospel, I am now extremely glad that your conduct hath answered to the high commendations which I had given of you to Titus; 15. Whose very heart and bowels of love are warmed as often as he thinks on your ready obedience to my injunctions, and on my deep concern that he might not meet with anything to grieve his spirits in any contempt of his faithful, kind, and tender advices to you. 16.

CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, [1]we do you to wit[2] of [a]the grace of God bestowed on the churches of Macedonia;

2 How that, [b]in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.[3]

3 For[c] to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty [d]that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And[e] *this they did*, not as we hoped,[4] but[g] first gave their ownselves to the Lord, and unto us by the will of God.

6 Insomuch[h] that we desired Titus, that as he had begun, so he would also finish in you the same [i]grace[5] also.

7 Therefore, as ye [j]abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace[6] also.

8 I[k] speak not by commandment,[7] but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For [l]ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And[n] herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward[8] a year ago.[9]

11 Now therefore perform the doing *of it* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For [o]if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For[p] *I mean* not that other men be eased and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance[1] also may be *a supply* for your want: that there may be equality:

15 As it is written, [q]He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But[r] thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For[s] indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him [t]the [2]brother whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also [u]chosen of the churches to travel with us with this grace,[3] which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding[v] this, that no man should blame us in this abundance which is administered by us:

21 Providing[x] for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our [4]brother, whom we have oftentimes proved diligent in

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A.M. cir. 4064. A.D. cir. 60.

CHAP. VIII.

1 Gr. *we make known to you.*

2 *We do you to wit.* We make known to you.—*C.*

a Ro. 12.3, 6. Ga. 2.9. ver. 7. 1 Co. 15.10. 2 Co. 9.8, 14. Eph. 2.7. 3.2, 7, 8. 1 Ti. 1.14.

b 1 Th. 1.6. 2 Th. 1.4. Mat. 13.21. Ro. 5.3. 12.12. 1 Pe. 1.6. 4.12. 1 Jo. 3.

3 I.e. *simplicity.*

c Ac. 11.29. 1 Pe. 4.11. 1 Co. 16.2. Ga. 2.9, 6.

d Ac. 11.29. Ro. 15.25, 26. 1 Co. 16. 1. 2 Co. 9. 1. He. 6.10.

e ver. 3, with Ac. 11. 29. 1 Co. 16.2.

4 *Not as we hoped*, but beyond it.—*C.*

f Is. 44.5. Je. 50.5. Ps. 110.3. Mat. 22.40. Phi. 4.18. He. 11.4.

g ch. 12.18. 1 Co. 16. 12.

h ver. 3, 4, 7, 14, 19, 20. ch. 9. 1, 5, 9, 12–14. Phi. 4. 15, 18.

5 Or, *gift.*

i 1 Co. 1.5. 2 Co. xii. xiv. ch. 7.7, 11. Phi. 1.9–11.

6 *This grace*—of giving to others as God has given to you.—*C.*

k 1 Co. 7.6, 12, 25, 40. Phi. 4.11, 12–18. ver. 24.

7 *Not by commandment.* Not as of a thing that must, but as of a thing that should, be done, from love to Christ and his church, and not from any apostolic authority or any worldly motive.—*C.*

l Jn. 1.1; 13.30. Ps. 24. 1, 50. 12. He. 2.7. Lu. 9. 58. Ph. 2. 6–8. Mat. 20. 28. Jn. 6.4, 63, 13. 14. ch. 5.21. 1 Pe. 3. 18. Re. 3. 18; 5. 9. Eph. 5.2. Ga. 2.20. 1 Jn. 4.9, 10; 3. 5, 8.

m See ver. 8. Pr. 19. 17. Mat. 10. 42. He. 13. 16. ch. 9.2, ver. 11. 1 Co. 16.2. 1 Ti. 6.18, 19. Ja. 2. 15, 16.

8 Gr. *willing.*

9 The meaning is as follows:—For I had given directions in his former epistle that the collection for the poor Christians in Judea should be taken up as soon as possible. On meeting Titus, he learned that it had not yet been completed, though the churches of Macedonia, which were much poorer than that of Corinth, had long since given their contributions. He now presses the subject on the Corinthians, not giving any authoritative command, but simply an earnest recommendation. He says:—I give my advice (as distinguished from a command) in regard to this matter, for I perceive it is expedient for you (for such as they were it was better to give an advice than a command), seeing that you began (to make the collection) before them (the Macedonians), not only to do, but also (to will) from a year ago, i.e. you anticipated the Macedonians not only in your first action, but in your purpose to act.—*E.*

n ch. 9.2. Ez. 33.6. Pr. 19.20; 3.28. Mar. 12.43. Lu. 21.3. 1 Pe. 4.10. He. 11.4, 13. 16.

p Ac. 4.34. Mat. 7.12.

1 The apostle seems to refer to a well-known fact in the fashions of commerce—the alternate depressions and resuscitations of trade in different cities and countries—the prosperity of one place being often contemporaneous with the calamity of another. And upon this he grounds his appeal to the Corinthians, whose trade seems then to have been prosperous, while that of Macedonia was depressed; and he reminds them that the time may come when the revival of trade in Macedonia may enable them to supply the deficiencies from depression in Corinth.—*C.*

q Ex. 16.18. Lu. xii.

r Phi. 4.6. Col. 3.17. Eph. 5.20.

s ch. 12.18; ver. 6, 16. 1 Ch. 29.2, 3, 9.

t ch. 12.18; ver. 22, 23. Ac. 15.22, 25.

2 Who this was is uncertain. Most think it was Luke. But it matters not:—his name is unknown to men, but his record is with God.—*C.*

u 1 Co. 16. 3, 4.

3 Or, *gift.* See ver. 7, 4, 6. 1 Ti. 4. 15, 7. 14, 20; 9. 7, 5, 9, 12, 13. Phi. 4. 15–18.

x 1 Co. 16. 3, 4. Ac. 24. 26. Ro. 12. 17. Phi. 4. 8. 1 Pe. 2. 12.

4 Another unknown person, by some thought to be Apollos, who had previously been indisposed to go, 1 Co. 16. 12.—*C.*

It is therefore an inexpressible pleasure to me that, instead of being disappointed in my expectations concerning you, I have now further evidence that ye will pay a dutiful respect to my character, and religious regard to my apostolic injunctions, when I shall be permitted to visit you.

Ver. 10. *Godly sorrow* is so called because it is commanded by God, Joel 2. 13: it is wrought by his Spirit, and it has authority, mercy, and glory for its object.—*Sorrow of the world.* Such as arises from a sense of the injury that worldly men have done to themselves—to their peace of mind, their reputation, their health, or their property; and not from any regard to the law they have violated, or the God they have denied, Ps. 14. 1; Tit. 1. 16. *C.*

REFLECTIONS.—Gospel promises afford abundant assistance and encouragement for daily progress in true holiness of heart and life. With boldness and freedom may ministers deliver their messages and bear their troubles when their hearers cannot but attest their integrity and disinterested concern for their spiritual welfare. But it is painful to be obliged to distress those whom we wish to comfort. And it is a great honour to Christians when they are manifestly and evangelically penitent for their sins, and are an honour to Christ and comfort to his ministers.

CHAPTER VIII. Ver. 1. Being thus confident of your distinguished love and regard, I must again recommend to your Christian compassion the poor saints at Jerusalem; and for your excitement inform you that the powerful influence of God's grace hath determined the Christians of Macedonia to make a very liberal collection for them. 2, 3. And that, notwithstanding their own grievous persecutions and deep poverty they have, with uncommon generosity and gladness, bestowed their part, not only answerable to but even beyond their ability. 4. Yea, so far were they from needing any excitement from me or my fellow-ministers, that they importunately urged us to accept their free-will offering, and take the trouble of conveying and distributing it to their poor brethren. 5. And this they did with the greatest cheerfulness and generosity that could be expected; and not merely so, but, acting herein upon truly religious principles, before they put their contributions into our hands, they made a joint and solemn surrender of themselves and all that they had to the honour, service, influence, government, and disposal of the Lord Jesus Christ, as their Head, Saviour, and King; and then, according to the will and directing influence of God, to us as his servants, to conduct them in their spiritual concerns according to the rules of his Word. 6. This their excellent behaviour made us to entreat Titus, our fellow-minister of Christ, who had been so acceptable among you, and had begun your charitable collections, to return to you, and, by his advices and encouragements, to complete them. 7. And as many of you, by the grace of God, are remarkable in the knowledge and faith of gospel mysteries, in eloquence of speech, in earnest endeavours to reform your church, in your affectionate regard to faithful ministers, and in other excellencies, I beg and hope that ye will proportionally abound in this grace of Christian benevolence. 8. And as I mean that it should be wholly a free gift, I lay no command upon you, nor impose any particular sum; but wish that, by showing yourselves equally forward with your poor brethren of Macedonia, ye may give further proof of your love to me and to the saints, and especially to Christ, in imitation of and thankful return for his unparalleled and endearing love towards you. 9. For by infallible information and your own experience ye know the astonishing favour, love, and bounty of our Lord and Saviour Jesus Christ, who, though he was the eternal Son of God, possessed of all the riches, glory, and blessedness of the Godhead, and rightful proprietor of all the riches of the universe, yet, to effect your salvation, assumed our nature in a most debased and impoverished condition, vailed his divine glory, and submitted to poverty, meanness, and suffering, that by this means ye might be enriched with all the abundant blessings of grace and glory, and even with those temporal benefits which ye enjoy in a spiritual state. 10, 11. Affected with his engaging example, I expect that ye will now complete and put into one sum the collections which ye began to lay by you about a year ago when ye received my former epistle. 12. For wherever there is a cheerful and determined inclination to acts of benevolence, and sincere contrivances and endeavours to be able to distribute somewhat to the glory of God and the necessities of his people, it is acceptable not only to ministers and churches, but even to Christ himself, be it more or less, if answerable to men's circumstances and abilities. 13. For I do not wish that ye should reduce yourselves to poverty by giving too largely to the enriching of these poor saints in Judea, nor that the whole burden of supplying them should fall on you, to ease or excuse other churches that are able to assist in it; 14. But I am desirous that at

many things, but now much more diligent, upon the great confidence which *I have*[5] in you.

23 Whether *any do inquire* of Titus, [v]*he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.[6]

24 Wherefore show ye to them, and before the churches, [z]the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand: 6 and he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

FOR as touching [a]the ministering to the saints, it is superfluous for me to write to you:

2 For I know [b]the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready[1] a year ago; and your zeal hath provoked very many.

3 Yet[c] have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest[d] haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they [e]would go before unto you, and make up beforehand your [2]bounty, whereof ye had notice before,[3] that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.[4]

6 But[g] this *I say,* [h]He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every[i] man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And [j]God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work:

9 (As it is written, [k]He hath dispersed abroad; he hath given to the poor: his righteousness[5] remaineth for ever.

10 Now[l] he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your [m]righteousness;)[6]

11 Being[o] enriched in every thing to all bountifulness,[7] which causeth through us thanksgiving to God.

12 For the administration of this service not only [p]supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they [q]glorify God for your professed

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A.M. cir. 4064. A.D. cir. 60.

5 Or, *be ready.*

y 1 Co. 16. 1. Rom. 15. 25, 26. 1 Co. 16. 1, 2.

6 In the second clause of this verse Paul speaks of the messengers of the churches; in the first it is the objection of the unbelieving Jews, who were commissioned by the churches to be at the collection-work. It will be observed that they are called 'the apostles of the churches,' not 'the apostles of the Lord.' The concluding phrase, 'the glory of Christ,' is intended to be expressive of these apostles. They were men whose labours tended to promote the kingdom of Christ.—*P.*

z ver. 8. ch. 7. 14. 8. 24.

CHAP. IX.

a 1 Co. 16. 1, 2. Rom. 15. 25, 26. Acts 24. 17. ch. 8. 4, 19.

b ch. 8. 10, 19, 24. 1 Th. 1. 7, 8. Heb. 11. 24.

1 Among the various qualities of the human mind, to be 'ready' is generally one of the most important. It implies thoughtfulness of what should be done—forecast of how it may best be done—no wavering, no indecision, no procrastinating—that the work be done now that the worker may be found 'ready.'—*C.*

c 1 Co. 16. 1. ch. 7. 14. 8. 17, 24.

d ch. 11. 17, 18, 24. ver. 4, 3.

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[e] *Your righteousness.* Yours by derivation from Christ. see note on Ro. 1. 17. —*Note,* All fruits of holiness spring from the roots of that free grace whereby God pardons and accepts

justifies the sinner through faith in Christ Jesus. Heb. 11. 6.

f ch. 8. 10. 1 Co. 16. 2.

g Gal. 6. 7, 8. 1 Tim. 6. 18, 19. Heb. 13. 16. Jas. 2. 15, 16.

[3] Or, *hath been so much spoken of before,* viz. &c.

4 That is, as Alford well interprets, that your contributions may appear to be the fruit of liberality proceeding not from benevolent minds, not of a grasping, parsimonious, covetous spirit, which gives no more than it need.—*P.*

h 1 Co. 9. 6. Gal. 6. 7, 8. Prov. 11. 24, 25. 19. 17. 22. 9. Luke 6. 38. Ps. 41. 1. 112. 9. Prov. 28. 27.

i Ex. 25. 2. Mat. 5. 42. Ps. 37. 21, 26. 112. 5. Pr. 21. 26. 22. 9. 2 Cor. 8. 12. Deut. 15. 9, 10.

j 1 Co. 15. 10. Eph. 1. 7, 8. Luke 12. 32. Jas. 2. 5. 1 Pet. 5. 10. Rev. 7. 9. Phil. 2. 13. Col. 4. 12.

k Ps. 112. 9. ver. 10, 11.

5 This passage is quoted from Ps. 112. 4, 9, which is a prophetic description of Christ the righteous (see notes on Ps. 112. 3). of whom alone it could be said, 'his righteousness remaineth for ever.'—*C.*

l Ps. 104. 13. Is. 55. 10. Ho. 2. 21, 22.

m ver. 9. Mat. 6. 1.

6 See note * in first column.

n ch. 8. 2, 3, 16, 19, 21. 11. 9. 1 Tim. 6. 18. Jas. 1. 16, 17.

7 Or, *simplicity of liberality.*

o ch. 8. 14, 15. Phil. 2. 25. 4. 18.

p Mat. 5. 16. Ro. 15. 26, 27. 1 Cor. 16. 3. Heb. 13. 16. Phil. 4. 10, 18, 19.

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this time ye, out of your abundance, should supply their extreme necessities, that if ever, by the providence of God, ye should be reduced to like straits, they or others may be able and inclined to supply your need: 15. Of which brotherly communication we have an agreeable example in the Israelites' distribution of the manna, giving whatever they gathered more than enough for themselves to such as, through age and infirmity, could not gather what was sufficient for their daily support. 16, 17. And blessed be God that he hath inspired our beloved brother Titus with the same fervent zeal as myself to engage you in this excellent service, for your own profit as well as the relief of the poor Jews; and indeed such was his abundant affection for you and zeal for this work, that he scarcely needed to be urged to promote it. 18, 19. And I and my brethren who are concerned in it have sent along with him on the same errand another eminent minister of great repute in the churches for his insight into the gospel, and his zeal, faithfulness, and diligence in promoting the interests of it; and who hath been chosen by the churches here to attend and assist us in distributing their collection to the poor Christians in Judea, to the honour of Christ and of all the cheerful contributors: 20, 21. We being desirous to have some other respectable ministers of Christ joined with us in bearing and distributing these large collections, that none might have occasion to suspect we had embezzled or misapplied any part of them; for we wish to execute this important trust in such a manner as may approve itself not only to God, who knows our hearts and ways, but also to the consciences of all mankind, whether friends or foes, who may observe our conduct. 22. And with these two brethren we have sent a third, of whose activity and faithfulness we have had the strongest proofs; and who, from the commendations of you which he hath heard from me, will exert himself to the utmost to complete your honourable liberality. 23. If any strangers desire to know the character of these three brethren, let them understand that Titus is my assistant in everything relating to your comfort and edification, and that of other Christians; and that the other two are approved messengers of the churches here in Macedonia, who also have been greatly instrumental in promoting the glory and honour of Christ. 24. Receive them therefore in such a respectful manner as will manifest to them and to the churches your love to Christ, to them and to me, and to the poor Jewish saints; and show that my boasting of you as a generous, faithful, and kind people hath been perfectly just and well-grounded.

REFLECTIONS.—What an excellent virtue is Christian benevolence! Wrought in us by the power of divine grace, it proves the sincerity of our love to Christ, and to his members for his sake. It is a delightful imitation of him in his redeeming kindness, and never fails to turn out to men's own advantage. But it is shameful to be outdone in it by persons poorer than ourselves. -It is highly honourable for professors first solemnly to give up themselves to Jesus Christ as his members and subjects, and, in consequence thereof, to the direction of his faithful ministers.- And happy is it when everything in charitable benevolence or other church matters is managed with such prudence, faithfulness, and disinterestedness as leaves not the least ground for a suspicion of fraud, partiality, or selfishness, and when ministers and saints so behave as to be generally beloved and extensively commended.

CHAPTER IX. Ver. 1. But the pious generosity and compassion of your own tempers renders it altogether superfluous to suggest any other arguments for enforcing your liberality on this occasion. 2. For I sufficiently know your forward inclinations to it, which made me boast to the Christians of Macedonia that ye and your neighbours in Achaia had begun your collections a year ago; and the fame of your fervent zeal herein hath raised a noble emulation in the breasts of many. 3, 4. But notwithstanding my confidence in you, I thought proper to join in sending Titus and his two brethren to you, that your money may be collected and just ready for us whenever we call for it, lest if any of the Macedonian brethren come along with me, and find your collection not completed, it should expose both you and me, who have boasted of you, to shame and reproach. 5. I therefore thought it necessary for your and my own honour, and the common credit of Christianity, to entreat these brethren to come beforehand and inform you when ye may look for us, who are to receive, carry, and distribute it, that your bountiful contribution may be fully ready, and appear a grateful acknowledgment of God's kindness to you, cheerfully given, without any importunate instigation on our side. 6. And though the quantity to be given must be left to your own consciences, yet remember that, in allusion to the niggardly or plentiful sowing of seeds in the earth, God will ordinarily proportion his kind blessings to the straitness or liberality of your charitable contributions. 7. In view of this, let each of you give what he thinks proper in his circumstances, and that cheerfully, not like persons who grudge to part with it, or wish to be excused; for the infinitely bountiful God takes pleasure in them who give with an open hand and heart, and cheerfully improves every opportunity of making their condition comfortable. 8, 9. And this all sufficient God, who delighteth in mercy, is able to make a liberal disposition, as well as all other gifts and graces, to abound in you, that ye, being content with what ye have, and plentifully supplied with everything pertaining to life and godliness, may be still more and more engaged in such charitable work, and thus attain to the inspired character of the merciful man, who, by his liberal distributions to the poor, procures himself lasting honours before God and men. 10. May therefore God, whose blessing maketh rich, and who multiplies grain to the sower, and supplies the necessity of liberal persons, and inclines them to supply others, give you always whatever is needful, restore your present liberality a hundred-fold into your bosoms in both spirituals and temporals, and enable you more and more to abound in all the fruits of righteousness! 11. May he plentifully enrich you with every blessing of time and eternity, and make you more and more inclined and able to abound in such disinterested liberality as may engage many souls in thankfulness to God for raising up by our means such instruments of supplying their wants! 12. For the proper distribution of this collection will not only be an ample relief to the poor Christians of Judea, but will redound to the honour of God, through the manifold thanksgivings of those who are supplied and other friends of Christ: 13. While by this experimental proof of your brotherly affection the receivers of your charity, and even they who hear of it, will adore and bless God for your unfeigned submission to the authority of Christ in

subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And [r]by their prayer for you, which long after you for the [s]exceeding grace of God in you.

15 Thanks[t] *be* unto God for his [u]unspeakable gift.

CHAPTER X.

1 *Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.*

NOW I Paul myself beseech you [a]by the meekness and gentleness of Christ, who in[b] presence[1] *am* base among you, but being absent am bold toward you:[2]

2 But I beseech *you,* that [c]I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think[3] of us as if we walked according to the flesh.[4]

3 For [d]though we walk in the flesh, we do not war after the flesh:

4 (For[e] the weapons of our warfare *are* not carnal, but mighty through[5] God to the pulling down of strong holds;)[6]

5 Casting[g] down imaginations,[7] and every high thing that exalteth itself against the knowledge of God, and [h]bringing into captivity[8] every thought to the obedience of Christ;

6 And[i] having in a readiness to revenge all disobedience, when [j]your obedience is fulfilled.

7 Do[k] ye look on things after the outward appearance? [l]If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For [m]though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem [o]as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but [p]*his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters [q]when we are absent, such *will we be* also in deed when we are present.

12 For [r]we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, [s]are not wise.[9]

13 But [t]we will not boast of things without *our* measure,[1] but according to the measure of the rule[2] which God hath distributed to us, a measure to reach even unto you.

14 For[u] we stretch not ourselves beyond *our measure,* as though we reached not unto you: for we are come as far as to you also in *preaching* the [v]gospel of Christ:

15 Not[x] boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be [y]enlarged by you[4] according to our rule abundantly,

16 To[z] preach the gospel in the *regions* beyond you, *and* not to boast in another man's line[5] of things made ready to our hand.

17 But[a] he that glorieth, let him glory in the Lord.

18 For[b] not he that commendeth himself is approved, but whom the Lord commendeth.

A.M. cir. 4064
A.D. cir. 60

r Php.1.19,25 Phm.22. 1Th.5.25. 2Th.3.1,2. s 1Co.1.4. 2Co.4.15. 9.14. t Ro.6.17. 1Co.15.57. u Ro.8.26. 2Co.9.15. Eph.3.8. 1Ti.1.16. Jude 20.

CHAP. X.

a Ro.12.1. 1Co.4.21. 2Co.1.23. 1Pe.2.23. b 2Co.7.5,6,7,11. 10.1. 11.6. 12.12,20,21. 13.2,9,10. 1Co.2.3. 16.10. 1Th.2.7. c 2Co.2.3. 13.2,10. d Ga.2.13. 1Jo.4.5. e Ro.13.12. 2Co.6.7. Eph.6.11-17. 1Th.5.8. f Ac.19.40. Ro.14.19. 1Co.14.26. 2Co.12.19. Eph.4.29. g Ge.4.5,7. Ps.18.27. 2Co.7.11. Ga.5.19. Php.4.8. h Mat.11.29. Ps.18.44. 22.27. 51.68.17. 119.20,93,143,165,174. Ro.1.5. 16.26. 1Pe.1.2. 4.11. 1Jo.5.21. Mat.15.19. He.4.12. i Ps.18.47. 1Co.4.21. 2Co.7.15. 13.2. k Ps.64.5. Pr.24.11. Jo.7.24. l 1Co.3.18. 8.2. 13.5. Ga.6.3. 1Ti.6.20. m ch.2.6,7. 13.9,13. n 1Sa.16.7. Jo.7.24. o 1Co.4.21. p Ac.19.40. Ro.14.19. 1Co.14.26. 2Co.12.19. Eph.4.29. q 1Co.4.19,21. ch.13.2. 1Th.2.17. r ch.3.1. 5.12. s Ps.49.7. Pr.26.12. Lu.18.11. Ro.12.3. t ver.15. Ro.15.20. Pr.25.27. 2Co.11.12. ch.12.28. 1Co.5.6. Eph.4.7. 1Pe.4.10,11. See ver.13. u ch.11.7. 1Th.2.9. 2Th.3.8. v Mat.11.5. Ac.20.24. Ro.1.1,16. 9.16,30. 15.16,19. 1Co.9.12,18. 15.1. Ga.1.7. Php.1.5,12. 1Th.3.2. 1Ti.1.11. w ver.13. Ro.15.20. Pr.25.14. x ver.13. Ro.15.20. Pr.25.14. y Or, *magnified in you.* 4 *Enlarged by you.* Aided by you in carrying the gospel into other countries. —C. z Ro.15.20,24,28. 1 Or, *rule.* a Jer.9.23,24. 1Co.1.31. 3.21. 2Co.10.17. b Pr.27.2. Ro.2.29. 1Co.4.5. Lu.18.10 to 14.

reader will observe a marked change in the tone and style of the epistle from this verse onwards. In the preceding part there is a gentleness of appeal, an affectionate earnestness of pleading, which could not fail to touch the hearts of the Corinthians. Here the assumes a tone of severity and of stern command. His mind was evidently affected by some new intelligence. Probably Titus had told him of the charges preferred against him, and of the calumnies circulated regarding him. So far as concerned himself personally he was indifferent to such things, but he was zealous of his apostolic office and his divine commission, his Master's interest and honour were involved, and he therefore administers to the erring church a severe rebuke. *C.*

1 Or, *in outward appearance.*

2 See note [4] below.

3 Or, *reckon.*

4 As if promoted by a view to worldly influences and interests —*C.*

5 Or, *to*

6 *Strong holds.* Literally, "demolishing reasonings," that is, the sophistical reasonings by which the rabbins supported the vain traditions of the elders, and the philosophers the arbitrary dogmas of their schools. —*C.*

7 Or, *reasonings.*

8 *Captivity* represents the human heart as reluctant to become subject to Christ, as a freeman to become a slave. But "the love of Christ constraineth us;" and "every thought" is at last conquered, and led away captive in the bonds of the gospel. —*C.*

1 *Measure.* Things not measured out for the apostle by the authority of the Spirit.—*C.*

2 Or, *line.*

3 Or, *understand it not*

4 *Enlarged by you.* Aided by you in carrying the gospel into other countries. —*C.*

5 Or, *rule.*

CHAPTER X. Ver. 1. But that I may return to my self-vindication, I, who am reviled by them as an abject, pusillanimous creature of low stature and despicable appearance when present, but very assuming, magisterial, and severe when absent, beseech you, by all the kindness and love that appeared in Christ our Saviour, and, after the example of Christ, with all that lenity, calmness, and benevolence of temper wherewith his Spirit hath endowed me, to regard my admonition. 2. And I beg that such care may be taken to rectify every disorder, that I may not, contrary to my own inclination, be obliged to rebuke and censure some of you, when I come to you, for their maliciously reproaching me and my faithful brethren, as if we conducted our ministrations by carnal views or motives. 3. For though we still remain in our mortal bodies, and are liable to the common infirmities and troubles of this life, yet we can appeal to God that, in the manner of our struggling against manifold opposition, we do not act under the influence of sinful principles, nor by carnal means, nor to carnal ends, but with simplicity and godly sincerity, by his grace. 4. For in our difficult and dangerous work of preaching the gospel, we make use of no external force; of nothing furnished by carnal wisdom, or calculated to promote carnal interests; but merely of the truths of God, dispensed with light, zeal, and courage, in their native simplicity, which, by the almighty influence of God, Father, Son, and Holy Ghost, are made powerful to demolish the strongest forts of sin, Satan, and the world; all the ignorance, pride, prejudice, unbelief, sensuality, stubbornness, and enmity which lie fortified in the hearts of men against God; 5. And to confute and overthrow the corrupt reasonings of Jews and Gentiles, and every proud conceit of self-wisdom, righteousness, and strength; and all the power and policy of earth and hell which stand in opposition to the light, grace, and holiness of the gospel, and the discoveries of the divine perfections made therein; and to reduce all the powers, faculties, and actions of men to a cheerful and obedient subjection to the authority and commands of the Lord Jesus Christ. 6. Yea, I am furnished with apostolic powers to censure or even inflict temporal punishments on such as shall obstinately continue to contemn and vilify my office whenever I see how many of you return to your obedience to Christ and to his authority in me. 7. But if my inveterate opposers conceive disadvantageously of me, from the meanness of my aspect, my poverty, or the humility of my behaviour, will ye also inconsiderately judge of me by outward appearances? If even the chief of your factious preachers be confident that he is a member and minister of Christ, and owned by him as such, let him, for his humiliation and caution, seriously remember that I am every whit as much Christ's, and as much owned by him, as he can pretend to be. 8. For if in my present circumstances I should even boast of the apostolic power with which the Lord Jesus hath intrusted me for promoting your conversion, faith, holiness, order, and

REFLECTIONS.—It is honourable to be so forward in acts of charity as to need no excitement. But the most liberal may need directions relative to the extent, time, or manner of their donations; and whatever charity we give should be with prudent consideration and bountiful cheerfulness, without any grudging. It is the most advantageous method in which we can dispose of our wealth. It honours God, and entails his gracious favour and rich recompense, secures the prayers of the relieved, and thus brings lasting profit and honour to ourselves. It is a mercy for our world that God gives some ability and inclination to give, and others

CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

WOULD to God[1] ye could [a]bear with me a little in *my* folly: and indeed bear[2] with me.

2 For I am [b]jealous over you with godly jealousy: for I have [c]espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I [d]fear, lest by any means, [e]as the serpent beguiled Eve through his subtilty, [g]so your minds should be corrupted from the simplicity[3] that is in Christ.

4 For if he that cometh preacheth [h]another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose I [i]was not a whit behind the very chiefest apostles.

6 But though [j]*I be* rude in speech,[4] yet not in knowledge; but we have been throughly made manifest among you in all things.

7 Have I committed an offence [k]in abasing myself[5] that ye might be exalted, because I have preached to you the gospel of God freely?

8 I [l]robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As[m] the truth of Christ is in me,[6] no man shall stop me of this boasting[7] in the regions of Achaia.

11 Wherefore? [n]because I love you not? [o]God knoweth.

12 But what I do, that I will do,[8] that[q] I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* [r]false apostles, deceitful workers, transforming themselves into the apostles of Christ.

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repentance, I should have no reason of being ashamed as though I had gone beyond either truth or decency. 9. But I will not say what I might lest it should be pretended that I am desirous of terrifying my opposers by my letters, while I dare to say nothing face to face. 10. For they have already reproachfully derided me as if I wrote letters in a high, solemn, authoritative, and threatening strain, while when personally present I appear most weak and contemptible, and my discourse quite despicable, without either elegance of language or a graceful utterance. 11. But let these mockers know that if God bring me again among you, they shall find me every whit as severe in the practical execution of my apostolic authority against impenitent offenders as I appeared in my letters. 12. While they think me quite unworthy to be compared with themselves, my conscience restrains me from imitating them in self-conceit, and in groundless and indecent boasting to the decrying of everybody else.—And indeed it but manifests their weakness and folly to form their opinion of themselves from their own fancied excellencies, or comparison with some of their own party. 13. For my part, I abhor assuming to myself the honour of other men's labours, or of doing that which God never appointed or directed me to in my ministrations; but merely mention what God really did by me in the exercise of my apostolic office, all along from Jerusalem to your city. 14. I did not, like your factious preachers, hasten from place to place where I might best gain honour or wealth to myself; but came all along gradually, and was the first who preached the gospel to you. 15. And as I abhor boasting of anything done by others, or done out of the line prescribed me by Providence, I hope that when your faith, which has been shaken by these false teachers, is re-established and strengthened, I shall be encouraged and assisted by you to preach the gospel in places where it has not been heard. 16. I mean to preach in the countries to the north and west of you, for the conversion of the heathens to Christ, without encroaching on the province of any other, or taking the honour of any man's labours. 17. But, after all, instead of boasting of our own accomplishments, labours, and success, or of claiming the honour of other men's works, let every one of us glory in the Lord Jesus, by whose gracious direction and influence we act for the honour of God or good of souls. 18. For it is not he who has a high conceit, and boasts of his own abilities and performances, but he whom the Lord honours with his gifts, graces, presence, and blessing, and bears witness to as sincere, humble, and faithful in his work, that is now or shall at the last day be approved by God.

REFLECTIONS.—The best of men, and especially ministers, may expect malignant traducers. But with meekness and condescension they should endeavour to gain the unreasonably prejudiced, and yet with authority vindicate the honour of Christ in rebuking the obstinate. And though they have their natural infirmities and passions, they must never be governed by carnal principles or aims in their work.—Alas! how fixed is the power of sin and Satan in men's hearts! and yet the gospel, attended by the influence of God's Spirit, gloriously triumphs over all opposition, and wins men to Christ. It is necessary that ministers sometimes vindicate their conduct, and show the integrity, self-consistency, and order of it. But as ever either ministers or Christians would be approved by God, they must beware of pride, and glory only in Christ.

CHAPTER XI. Ver. 1. But as a little glorying in opposition to these pretended apostles among you is necessary for my vindication, and for enabling you to silence their proud boasts, I beg and hope that ye will bear with me a little in this, which without necessity would be extremely foolish. 2. For with a holy and religious fear I am deeply concerned lest any of you be drawn off from Christ and his gospel, or even a due regard to me his apostle, and the instrument by which ye were savingly turned and united to the Lord Jesus Christ; and that I may have the honour and pleasure of presenting you to him as a pure, uncorrupted, and faithful spouse. 3. But considering the artifices of your new teachers, I am afraid lest the devil, who, in the form of a serpent, beguiled our first mother Eve, to the general ruining of mankind, should pervert you in your principles, tempers, and practices, and turn you aside from the purity of doctrine and sincerity of manners becoming persons vitally united to Christ. 4. Indeed if any of your new preachers exhibit to you a more excellent Saviour than I and Apollos preached to you—or if by their ministrations ye have received a more excellent spirit, and more eminent gifts and graces, than ye did by ours—or if their gospel be more worthy of God, or more answerable to the condition of fallen men, than what we preached—ye may very justly own them, and prefer them to me. 5. It is nevertheless certain that I am not inferior to any of Christ's inspired apostles—no not to Peter, of whom some of you boast. 6. And though my style be plain and simple, and my pronunciation less graceful than that of Apollos, my knowledge of the mysteries of the gospel, which I received by revelation from Christ, is inferior to none; the efficacy of which, with respect to all the principal points of faith and obedience, ye experienced with such power of the Holy Ghost when I was among you, that I need only appeal to your consciences to attest it. 7. Is it reasonable to upbraid me that, to show I had no mercenary views upon you rich people of Corinth, but merely desired that you might be enriched with the blessings of salvation, I humbled myself to labour for my daily bread, and preached to you for nothing? 8. Nay, in pursuit of my studious concern for your spiritual advantage, I took gifts from other churches, that, for your greater edification, I might minister freely to you. 9. Accordingly I never complained to you when I was straitened for the necessaries of life, nor became less diligent; for whatever I needed more than what I gained by my own labour, my friends in Macedonia supplied; and as I have preached, so I hope I shall ever preach the gospel to you without putting you to any charge. 10. And this conduct I am so far from being ashamed of, that I reckon it my honour; and I solemnly resolve that neither reproaches nor kindnesses shall stop my continuance in it among you Christians of Achaia. 11. And I can appeal to God that this refusing to take subsistence from you is not because I have taken some disgust at you. 12. But I have preached and will preach the gospel freely to you, to stop the reproachful revilings of your false teachers, and to induce them to oppress you as little as I do. 13. For whatever they pretend, they are not real apostles of Jesus Christ, sent and commissioned by him, but falsely claim that high character, and deceitfully corrupt the Word of God, and serve themselves instead of him. 14. And it is no wonder they labour to impose upon you by specious appearances, when even the devil, their master, often pretends holiness and kindness in order to perpetrate the greatest mischiefs. 15. It is therefore nothing strange or impracticable that his servants and emissaries should dissemble their true character, as if they were singularly holy, and taught men the way of righteousness to eternal life. But God will quickly judge and reward them according to their hypocrisy and wickedness. 16. Considering therefore how these pretenders to apostleship set off themselves to the deceiving of multitudes, I hope that ye will indulge me in a little necessary though foolish commendation of myself. 17. I do not pretend any express command or example of Christ in it; but their selfish boasting of themselves, and mean insinuations against me and what I preach, oblige me to cry up myself in their foolish manner. 18. For if they boast of descent from Abraham, or of circumcision and other external privileges, I have as much ground to boast on these heads as any

14 And no marvel: for [a]Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; [b]whose end shall be according to their works.

16 I say again, [c]Let no man think me a fool; if otherwise, yet as a fool receive[g] me, that I may boast myself a little.

17 That which I speak, [d]I speak *it* not after the Lord, but as it were [e]foolishly, in this confidence of boasting.

18 Seeing[y] that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, [f]seeing ye *yourselves* are wise.

20 For ye suffer, [g]if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been [h]weak. Howbeit whereinsoever any is bold, (I speak foolishly,) [i]I am bold also.

22 Are they Hebrews? [d]so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.[1]

23 Are they ministers of Christ? (I speak as a fool,) [k]I *am* more: in labours more abundant in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I [l]forty *stripes* save one.

25 Thrice was I [h]beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In*[j] journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In[l] weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside[k] those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who[l] is weak, and I am not weak?[2] who is offended, and I burn not?

30 If I must needs glory, [n]I will glory of the things which concern mine infirmities.

31 The[o] God and Father of our Lord Jesus Christ, which [p]is blessed for evermore, [q]knoweth that I lie not.

32 In[r] Damascus the governor under [3]Aretas

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[a] ch. 2. 11. Ge. 3. 1. Re. 12. 9.

[b] Phil. 3. 19. Ga. 1. 8, 9. 2 Th. 2. 3, 8, 12. Re. 9. 11; 13. 11–17; 17. 9, 10.

[c] ch. 12. 6, 11; ver. 1, 19, 21.

[d] *Or, suffer.*

[e] 2 Co. 7. 12; 12. 5.

[f] ch. 9. 4. ver. 18–21. Phi. 3. 4–8.

[g] ch. 10. 12; 12. 5, 6. Phi. 3. 3, 9. ver. 20–40.

[h] 1 Co. 4. 10; 8. 7; 10. 28.

[i] Ga. 2. 4; 4. 9. 1 Pe. 2. 16. 2 Pe. 2. 19. 1 Ti. 1. 13. 1 Co. 15. 9. 1 Ti. 1. 15. 2 Ti. 4. 6. Lu. 18. 45. Ro. 16. 17, 18. Phi. 3. 19. ch. 12. 14. ver. 21.

[k] ch. 10. 1, 2, 10.

[l] ver. 22. 29. Phi. 3. 3–6.

[m] Phi. 3. 5. Ac. 21. 40; 22. 2; 26. 14. Ga. 1. 14. Ro. 11. 1, with Ge. 17. 7, 8, 32. Mat. 1. 1–16. Lu. 3. 23–38.

[n] Meyer well remarks that Paul here claims for himself a rank and position in every respect equal to that which his accusers in the Corinthian church had assumed. The name *Hebrew* expresses nationality; *Israelite*, theocracy; and *Seed of Abraham*, a claim to a part or interest in the promised Messiah.—*C.*

[o] Aretas was King of Arabia, and during the anarchy which, in the province of Syria, followed the death of the emperor Tiberius, he seized Damascus in A. D. 37, and held it for a period of two years. It was during this time Paul visited Damascus. On his conversion he went into Arabia, and his zeal and success there in preaching the gospel had most probably excited the enmity of the rulers, so that when he returned to Damascus the governor under Aretas, being instigated by the Jews, attempted to secure him. The ignominious scene of his escape is still shown on the old wall of the city.—*C.*

[p] ver. 5. ch. 12. 11, 12. 1 Co. 15. 10. Ac. 6. 10, 23; 13. 9; xxvii. 24. 1 Ti. 4. 12. 2 Ti. 4. 17. Ga. 2. 9. 1 Pe. 5. 1. 2 Co. 4. 1. ch. 6. 3. Phi. 2. 12.

[q] Ac. 15. 36–40. 2 Co. 12. 18. Col. 4. 11. Ps. 122. 6–9; 51. 18; 147. 5, 6. Je. 31. 20.

[r] 1 Co. 15. 32. 2 Co. 1. 8; 4. 9–11. Ro. 16. 3, 4. Ac. 9. 23–25. Ga. 6. 12. He. 13. 3. Ps. 35. 13, 14.

[s] Who that is afflicted ever fails to receive my sympathy?—*C.*

[t] ch. 12. 5, 6, 10, 15. Ga. 6. 14. Col. 1. 24. Ro. 5. 3.

[u] ch. 1. 1. Ga. 1. 3. Ep. 1. 1. 1 Pe. 1. 2. Ju. 1. 2. Re. 1. 6.

[v] Ro. 1. 25; 9. 5. 1 Ti. 1. 17; 6. 15, 16. Ne. 9. 5. Is. 57. 15.

[w] See ver. 10. Ro. 1. 9. 1 Th. 2. 5. Ga. 1. 20. Phi. 1. 8. 1 Th. 2. 5.

[x] Ac. 9. 24, 25.

[y] See note [a] in first column.

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of them. 19. And I hope that ye, who are so wise in your own conceits, and can bear so much with their false and foolish boasting, will bear a little with me. 20. For if they attempt tyrannically to enslave your consciences, and subtly to make a prey of your substance, and exalting themselves insolently contemn and abuse you, ye can patiently put up with it all. 21. Let them then invidiously paint me out as a despicable wretch, incapable of apostolic powers and privileges, as they will, I dare boldly compare myself with them in everything worth mentioning. 22. In external Jewish honours, I am a Jew who speak the Hebrew language—a descendant of Jacob, the prevalent wrestler with God, by his beloved Benjamin—a descendant of Abraham, the friend of God, to whom and to his seed he promised to be a God in all generations. 23. In the honours of the gospel church I am a minister of Christ, a distinguished apostle, who have laboured, and suffered more scourging, imprisonment, and imminent dangers of death, in his cause, than any or all of them. 24, 25. Five times the enraged Jews have scourged me to the utmost degree of severity allowed by their law. At three different times I have been whipped according to the Roman law. At Lystra I was, at the Jews' instigation, stoned by the mob till I was accounted dead. Thrice I have been cast away at sea, and once tossed about a whole day and a night by the waves, lying on a part of the wreck. 26. Great and many have been my labours in preaching the gospel, and great my dangers from floods or rivers in the way.—Often have I been in danger of falling among robbers who infest the road; of being murdered by Jews or heathens; and of being killed by outrageous mobs in cities.—In travelling through desolate places I have been often in danger of being attacked by ruffians, or devoured by wild beasts, or of falling into other mischiefs.—At other times I have been in danger of perishing by storms, or of being taken by pirates; or have been insulted, abused, and nearly betrayed, through the treachery of Jews or pretended Christians. 27. In prosecuting my ministerial work, I have undergone the most fatiguing and painful services by day, and been deprived of proper rest and sleep by night. At other times I have been distressed for want of necessary food, and have spent much time in religious fasting. I have been often exposed to the severities of the weather, without sufficient clothing to keep me warm. 28. And besides all these bodily troubles, my anxious and careful concern for the spiritual welfare of all the Christian churches, and my grief on account of their corruptions or calamities, have not a little distressed my mind. 29. For there is not a member of the church, to my knowledge, afflicted in body or mind, or weak in gifts, graces, or attainments, whom I do not sympathize with and endeavour to relieve. There is none in danger of falling from the faith, hope, or holiness of the gospel, but my heart burns with grief, godly jealousy, and holy zeal to encourage, confirm, and recover him. 30. But since my enemies make a kind of boasting necessary for me in the present circumstances, I rather choose to glory in the hardships, persecutions, and reproaches which I have met with to humble me, and afford Jesus Christ an opportunity to manifest his strength in my weakness, than in my high privileges, and the great things which he has done by me. 31. And however ignorant ye be of many of my fore-mentioned trials, or even ready to suspect them as incredible, I dare appeal to the ever-blessed God and Father of our Lord Jesus Christ, whose I am, and whom I serve, and who has graciously supported me under and carried me through them, that I have said nothing but the truth. 32, 33. Nay, I had not long begun to preach the gospel when the governor whom Aretas king of Arabia had placed in Damascus resolved to gratify the Jews in murdering me, and shut up and strictly guarded the city to prevent my escape.—But, by the directing providence of God, my Christian friends let me down from one of their houses, which was on the wall, and thus I got out of their hands, to preach the gospel in other places.

Ver. 1. *In my folly.* Not in absolute folly, but in what was charged as folly—that self-commendation which necessarily accompanied self vindication. *C.*

Ver. 4. That is, if any one coming in the name of an apostle reveal another Saviour, minister another spirit, and preach another gospel, there is then good reason for bearing 'not with *him*, the spurious apostle, but with *me* in my jealous and urgent anxiety to win you back to the simplicity of 'the truth as it is in Jesus.' *C.*

Ver. 5. The assertion of this verse can never be reconciled with the imaginary supremacy of Peter and his successors in Rome. *C.*

Ver. 12. *That they may be found* 'to subsist by their own labour, or by the contributions of their foreign friends' *even as me.* *C.*

Ver. 13. *For such* (as reveal another Saviour, &c.: see note ver. 4) *are false apostles,* deceitful workers; or, rather, 'such deceitful workers are false apostles.' *C.*

Ver. 14. *Satan himself is transformed,* &c. Of which transformation the most obvious example occurs in the temptation (Mat. iv.), where, by direct quotation of Scripture—the very testimony of the Holy Spirit, merely a little mutilated to suit his purpose—Satan attempted to seduce our Lord into rebellion, while appearing to inculcate an act of implicit faith. *C.*

Ver. 17. *I speak it not after the Lord*—'in whom there is neither Greek nor Jew,' Col. 3. 11; but I speak it as a Jew, boasting in the flesh (see ver. 18, 22), that by asserting my equality or superiority in all that the Jews value I may show them the vanity of boasting in things that 'I count but loss for the excellency of the knowledge of Christ Jesus my Lord.' *C.*

Ver. 19. This is neither 'irony nor ridicule,' as some inconsiderately represent it, but a plain declaration of fact—as if he had said, 'your superior wisdom enables you to bear with much that, in ceremonial observance or austerity of discipline, has in the sight of men the appearance of religion, yet in the sight of God is nevertheless foolishness.' *C.*

Ver. 24. *Forty stripes save one.* This was the utmost severity the Jewish law permitted, De. 25. 3: and a salutary lesson of humanity for Christian legislators and rulers when corporal punishment is deemed advisable or necessary. *C.*

Ver. 25. *Beaten with rods.* This seems to refer to punishment by the Roman fasces—a bundle of rods borne by the lictors before the consuls.—*Thrice I suffered shipwreck.* These all seem to have been different from that recorded Ac. xxvii., for that was posterior to the date of this epistle. *C.*

Ver. 26. *Waters.* Rather, 'rivers,' as distinguished from 'the sea.' *C.*

Ver. 28. *Besides those things that are without*—that is, besides those troubles already mentioned, which are extern to my apostolic office. *C.*

Ver. 31. This, from its solemnity, evidently appears to refer to the catalogue of sufferings that precedes, not to the single danger that follows. *C.*

Ver. 33. There is no discrepancy between this account and that of Ac. 9. 20–25; the one account is merely more full than the other—ver. 32, 33 being a supplementary note to the foregoing enumeration. *C.*

REFLECTIONS.—With great care should ministers endeavour to prevent their hearers being seduced by Satan or his instruments, and to promote their spiritual espousals to Christ. To gain those ends, what temporal claims ought they not to forego! And what labours, dangers, and sufferings ought they not cheerfully to undergo! The devil and his preachers will turn themselves into diversified shapes in order to deceive men. And it is common for seducers to boast of their piety, learning, labours, and sufferings; yet how insignificant are all when compared with those of a faithful minister of Christ!—Seducers will always love the world in some shape or other, and embrace all opportunities of engrossing its riches, honours, or powers; and the world in return will always love its own.

CHAPTER XII. Ver. 1. In ordinary cases it is indeed neither proper nor profitable to boast of my privileges and enjoyments; but since your judaizing teachers have by their reproaches forced me to it, I shall further add that I have as much ground to boast of immediate intercourse with God as any of them can



SUPHANIEH—DAMASCUS. [II. Corinthians, xi:22.]—In the 22nd verse of the 11th chapter of Second Corinthians, St. Paul claims to be a Hebrew of the Hebrews, and an Israelite of the Israelites, and of the seed of Abraham, in as complete a sense as any descendant of the father of the faithful. When Abraham came up from Ur, of the Chaldees, Damascus was one of the cities which he passed. While this city has undergone great changes in the human elements of its history, it has changed very little in its natural features. Plane trees, poplars and black walnuts grew here when Abraham passed this way. On the banks of the Abana, which flowed through the city then as it flows now, plane trees, poplars and black walnuts continue to grow. Damascus is the dream of the Syrian Desert.

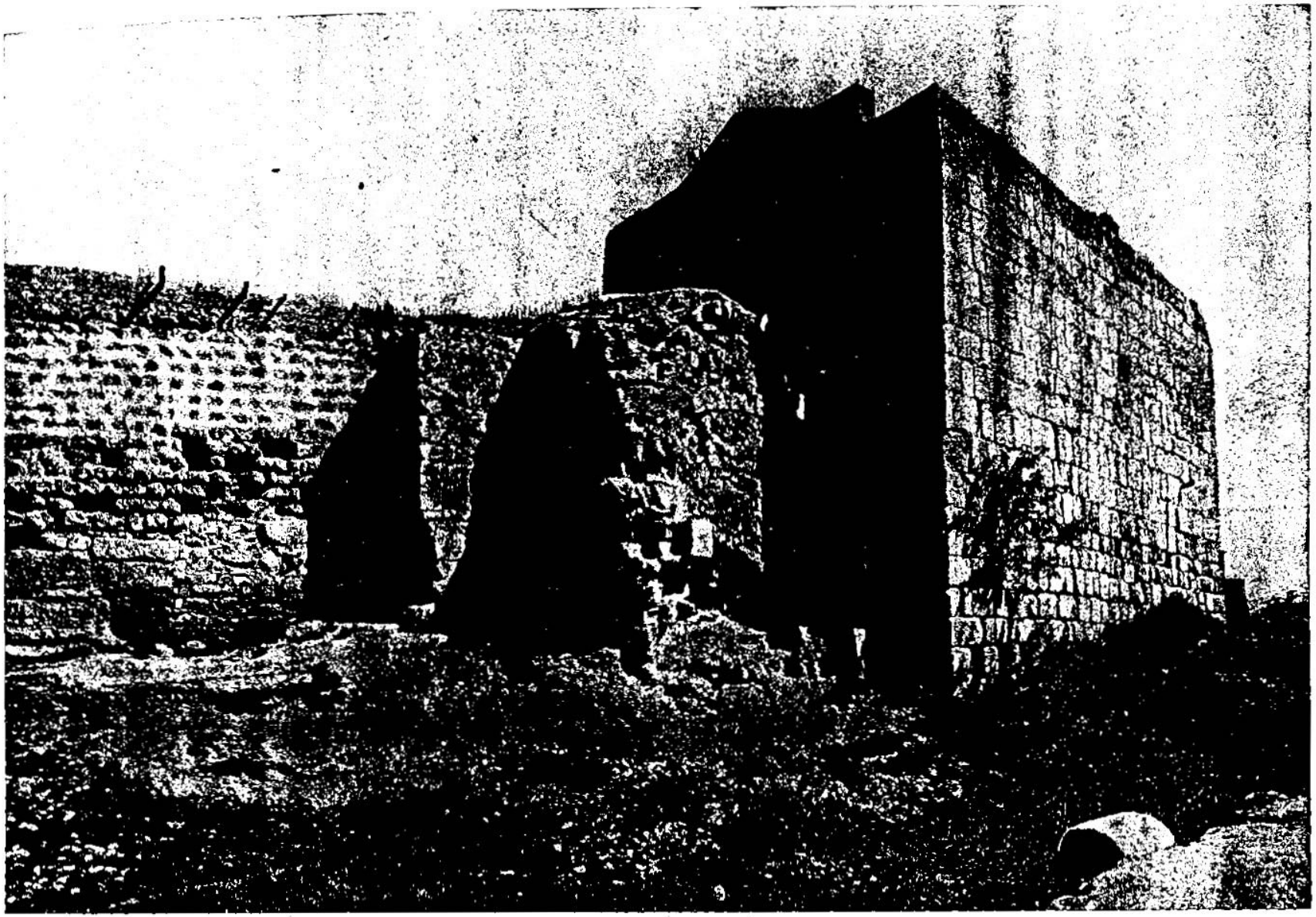

PLACE IN THE WALL OF DAMASCUS WHERE ST. PAUL WAS LET DOWN. [II. CORINTHIANS, xi: 32, 33.]—"In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands." In the above view we have a picture of the place in the wall of Damascus where St. Paul was let down. This is in the southeastern portion of the wall. We can contemplate the effect upon human civilization had St. Paul's enemies succeeded in assassinating him. More than all other men, to him is due the credit of laying the foundation of Christian theology and the Christian church. The visit of Paul to Damascus does more to call travelers to this city than all other things in its history.

the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and public disorders there.

IT is not [e]expedient for me doubtless to glory. I will come to [b]visions and revelations of the Lord.

2 I[c] knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body,[1] I cannot tell: God knoweth;) such an one caught up to the third heaven.[2]

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into [d]paradise, and heard unspeakable words, which it is not lawful[3] for a man to utter.

5 Of such an one will I glory: [e]yet of myself I will not glory, but in mine infirmities.

6 For [f]though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a [h]thorn in the flesh,[4] the messenger of Satan[5] to buffet me, lest I should be exalted above measure.

8 For this thing [i]I besought the Lord thrice,[6] that it might depart from me.

A.M. cir. 4064.
A.D. cir. 60.

CHAP. XII.

a 1 Co. 6. 12, 10. 23; ver. 6, 7, with 11.

b Nu. 12. 6. Joel 2. 28. Ga. 1. 12, 2. 2

c Ac. 9. 3, 22. 20, 9, 17, 26. 10. 10. Ro. 16. 7. 1 Co. 15. 8. ch. 5. 13, 17.

1 From this it is plain that Paul believed the soul to be an existence so separable from the body; and that, in that state of separation, it was capable of perception and recollection totally independent of bodily organs.—*C.*

2 The Jews reckoned three heavens. First, the region of the air. Second, the region of the stars: third, the space beyond the stars, uninvisited by human sight.—*C.*

d Lu. 23. 43. Re. 2. 7.

3 Or, *possible.*

e ch. 11. 30, ver. 9, 10.

f ch. 10. 8, 11. 16. 1 Co. 3. 5, 9, 10.

g 2 Ch. 30. 25. Ezr. 28. 24. Job 2. 6, 7. Lu. 13. 16. Ga. 4. 14.

4 Concerning the precise nature of this 'thorn in the flesh' conjectures are numerous, and because they are but conjectures, useless and vain. All that can be certainly known is, this: it was some bodily affliction, either from disease within or persecution without; especially from his kinsmen according to the flesh. What precisely it was, 'God knoweth.' But, though 'a thorn,' it was 'given'—sent as a gift, but as a punishment—as humbling memento to counteract the possibility of spiritual pride.—*C.*

5 Satan is, in fifty distinct places of Scripture, represented as the author of corporal maladies—which, indeed, must needs be so; for Satan is the author of sin—and sin is the cause of death—and disease is but death begun.—*C.*

h De. 7. 23-27. Ps. 77. 2-11. La. 3. 8. Mat. 26. 44.

6 This is not an indefinite expression for 'frequently'—as some suppose,—but seems to be an adoption of the scriptural practice (Da. 6. 10. Ps. 55. 17), which was also exemplified by our Lord in Gethsemane, Mat. 26. 44.—*C.*

i 1 Co. 10. 13. Is. 40. 29, 31. 41. 10, 13, 14.

k ver. 5, 10. ch. 11. 30.

1 Pe. 4. 14.

l Ro. 5. 3. ch. 1. 4, 5. 2 Ti. 2. 10.

1 *Intermitter* evidently means natural weaknesses, apparently unfitting him for enduring the fatigues and persecutions to which he was subjected.—*C.*

m ver. 9. 1 Sa. 15. 2. Mat. 5. 5, 11. 29. 27. 28. Ep. 3. 1, 8, 13.

n ch. 11. 1, 16, 17, 21.

o ch. 11. 5. Ga. 2. 6, 9. 1 Co. 15. 9, 10. 3. 5, 7. 4. 7. Ep. 3. 8. Lu. 17. 10. 1 Ti. 1. 15.

p Ro. 15. 19. 1 Co. 9. 1, 2. ch. 4. 2, 6. 6. 4. 11. 6. Ac. 19. 11, 12. 2. 22.

q 2 Co. 1. 4, 5, with 9. 12. ch. 11. 8, 9, ver. 14, 15.

2 In what apostolic evidence, or spiritual gift or privilege, were 'ye inferior to other churches?'—*C.*

r 2 Co. 11. 7, 9, 12. 16, 17.

3 An act may be right in one sense, and wrong in another. The apostle was right in forbearing to receive their aid, because he acted out of regard to their weakness and his own apostolic disinterestedness; but he admits he did wrong, because, while acting so tenderly, he was depriving them of the superior blessedness which lies in giving rather than in receiving. Ac. 20. 35. See ver. 14.—*C.*

s ch. 13. 1, 2. 1 Co. 4. 19, 11. 34, 16. 5, 6. 1 Ti. 3. 14. 2 Ti. 4. 13. Tit. 3. 12.

t Jn. 10. 12. Phi. 2. 25. 1 Th. 2. 8. ch. 1. 6, 7, 24. 8. 6. 12. Col. 1. 24. 2 Ti. 2. 10.

1 Or, *your souls.*

u Pr. 11. 30. ch. 11. 9, ver. 13.

2 This is generally represented as a calumnious charge against the apostle. But, does it not rather mean that, when 'he became all things to all men' he was employing the 'wisdom of the serpent' to win them, not to a nominal profession, not to himself, but to truth, to Christ, to holiness, to salvation?—*C.*

v 2 Pe. 2. 3. ch. 7. 2, 6. 11. 2. 1 Co. 16. 10.

x ch. 8. 6, 16, 18, 22. 7. 2.

9 And he said unto me, [j]My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will [k]I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore[l] I take pleasure in [m]infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for [n]when I am weak, then am I strong.

11 I[o] am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for [p]in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly[q] the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For[r] what is it wherein you were [s]inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.[3]

14 Behold, [t]the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And [u]I will very gladly spend and be spent for you;[1] though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being [v]crafty, I caught you with guile.[2]

17 Did[v] I make a gain of you by any of them whom I sent unto you?

18 I[x] desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

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pretend to. 2, 3. I knew a believer in and united to Christ who, about fourteen years ago, was in a vision rapt up to the highest heaven in his apprehensions; but whether his soul was separated from his body, or whether his whole man, soul and body, was carried up, I cannot determine, but must leave the matter to God. 4. But certain I am that this man had such clear manifestations of the glory of God, such clear, intelligible, and transporting revelations of heavenly things, as no words on earth can justly express. 5. Of this man, as so highly dignified, carried out of himself, and favoured with the immediate discoveries of God's love, I may and will speak honourably; but I will not speak a boasting word concerning myself, except it be of what plainly marks my weakness, and exposes me to the contempt of others, and thus tends to keep me humble, even while, for promoting the ends of my ministry, I seem to vaunt of them. 6. I could mention many other things, in consistence with good sense and strict truth; but I will say no more, either of my sufferings or revelations, lest some of my friends should be tempted to look upon me as more than a man, or greater than I really am. 7. Nay, lest through the unwatchfulness, vanity, and treachery of my own heart, I should pride myself in these extraordinary revelations, as if I were better than other men, the Lord very graciously permitted Satan and his instruments to afflict me in a very painful and debasing manner. 8. Almost overwhelmed with this trouble, I frequently and earnestly besought the Lord by solemn prayer that, if consistent with his will, he would rebuke and restrain the tempter, and deliver me from his violent assaults. 9. And though he did not grant me the very thing which I submissively asked, yet he graciously answered my requests, more to his own honour and my real advantage, by assuring me that his favour and love, and the gracious aids and comforts which he would afford me, would be every way sufficient and effectual to support me under and carry me through, and bring me off with great improvement, victory, and triumph; and that his almighty power should be illustriously manifested in these effects, in proportion to my utter inability to produce them.—In the assured faith of this promise, I will rather rejoice and glory in reproaches, persecutions, and troubles, than be discouraged by, ashamed, or afraid of them,—that the all-sufficient power and grace of Jesus Christ, to whom I have committed myself, may surround, cover, and defend me, sanctify my tribulations, and enable me to bear them with all-becoming submission, patience, humility, and hope, and at last bring me out of them more than a conqueror. 10. In this view, I take pleasure in all the afflictions which come upon me for professing and preaching Christ and his gospel; for when by these means I most see and feel my own weakness, and appear most contemptible in the eyes of others, I find myself most sensibly strengthened in the Lord, by the influences of his Spirit in my inner man, courageously to bear up under and obtain glorious victories over them.—11. In mentioning so many things with an air of self-commendation, I have with reluctance, for the glory of God, the credit of the gospel, and your establishment and edification, done what in other circumstances would have been weak and foolish; but your culpable neglect to do my character justice, according to what ye had experienced under my ministrations, and your taking part with those who reproached me, made it necessary: for I appeal to your consciences if, by the grace of God, I did not, however insignificant in myself, in conversation, sufferings, ministrations, miracles, and success, far exceed any of your new preachers, and even equal Peter, or any other of Christ's apostles. 12. The unquestionable marks of a true apostle of Christ have been manifest in my ministrations among you, in my patience and meekness under my labours and sufferings, and in the miraculous operations and marvellous success which attended them. 13. Have not ye yourselves by my ministry been enriched with all spiritual gifts and privileges as much as any other Christian church, whether planted by me or by any other apostle? Wherein have I been wanting to you—unless that, for your benefit and the honour of the gospel, I took no maintenance from you? and if ye will have this to be a wrong done to you, or to any other church, I hope ye may easily forgive it.—14. I have now thrice intended and prepared to make you a visit. The first time I had the pleasure of accomplishing my purpose, and planted the gospel among you. On the second occasion I deferred my coming till it might better promote your honour and comfort. And now when for the third time I am prepared to come, I am determined to give you my labours freely; for I do not aim at procuring your temporal good things for myself, but at edifying and saving your souls. Since I have been instrumental in begetting you to Christ by the gospel, I resolve, like a parent, to exert myself to the utmost for your spiritual benefit, without expecting a reward of your worldly substance. 15. I could be glad to spend my time, strength, and labour, and all my temporal ease, honour, and advantages, or even to wear out my life itself, for the good of your souls, even

19 Again, think ye that we [a]excuse ourselves unto you? we speak [b]before God in Christ: but *we* [c]*do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, [b]and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, [c]my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAPTER XIII.

1 *He threateneth severity, and the power of his apostleship against obstinate sinners:* 5 *and advising them to a trial of their faith,* 7 *and to a reformation of their sins before his coming,* 11 *he concludeth his epistle with a general exhortation and a prayer.*

THIS *is* [a]the third *time* I am coming[1] to you. In[b] the mouth of two or three witnesses[2] shall every word be established.[3]

2 I[c] told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of [d]Christ speaking in me, which to you-ward is not weak, but is mighty in you.[4]

4 For though [e]he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him,[5] but we [f]shall live with him by the power of God toward you.[6]

5 Examine[h] yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that [i]Jesus Christ is in you, except ye be reprobates?[7]

6 But I trust that [j]ye shall know that we are not reprobates.

7 Now [k]I pray to God that ye do no evil; not that we should appear approved,[8] but that ye should do that which is honest, though we be [l]as reprobates.

8 For[n] we can do nothing against the truth, but for the truth.

A.M. cir. 4064. A.D. cir. [illegible]

[a] ch. 3. 12. 3. 1.
[b] See ch. 11. 10, 31. Ro. 1. 9. 9. 1.
[c] 1 Co. 5. 12. 2 Co. 10. 11; 12. 6, 19, 20; 13. 2, 10.

[b] ch. 12. 14, 21; 13. 1, 2. 1 Ti. 5. 19. Heb. 10. 28. 1 Co. 4. 18, 19, 21.
[c] ch. 12. 20, 21. Ph. 1. 26, 27. 1 Co. 5. 1, 2. Ro. 1. 23.

CHAP. XIII.

[a] See ch. 12. 14.
[1] *I am coming.* I am purposing to come, if the Lord will. He had actually visited them once, a second time had purposed, but was hindered by other duties: and now, for the third time, his purpose was renewed.—*C.*
[b] Nu. 35. 30. Dt. 19. 15, 17, 18. Mat. 18. 16. Heb. 10. 28. Jn. 8. 17.
[2] *By two or three witnesses* he seems here, ver. 2, to mean his epistles, by reference to which he hopes to convince them of their errors and sins, and confirm them in truth and holiness.—*C.*
[3] I rather think Paul here refers to a regular judicial trial, so as to test the truth or falsehood of the charges preferred against him in his absence. This he would, if necessary, demand upon his arrival.—*P.*
[c] 1 Co. 4. 19, 21. ch. 12. 2, 6, 12, 6, 1, 23; 12. 20, 21; ver. 10.

A.M. cir. 4064. A.D. cir. 64.

[d] Mat. 10. 20. 1 Pe. 4. 11. 1 Co. 5. 4, 11. 3. 5. 4. ch. 10. 8; 12. 19.
[4] *Ye seek in me* . . . is manifest by the spiritual gifts that you have received by my word, or through the laying on of my hands.—*C.*
[e] Ph. 2. 7, 8. 1 Pe. 3. 18; 4. 1.
[f] 1 Co. 6. 14. 15. 21. Jn. 10. 18. Is. 53.
[5] *With him.* Ro. 6. 4–6, 8, 11. Eph. 2. 5, 6, 21. Jn. 14. 19.
[6] *The power of God toward you*—either to punish the disobedient or revive the penitent. Comp. 1 Co. 5. 1–4, 5, 13. with 2 Co. 2. 1–8.—*C.*
[h] 1 Co. 11. 28. 1 Jn. 4. 1. Zep. 1. 12. Lu. 2. 35. Hag. 2. 13.
[i] Ro. 8. 10. Jn. 17. 23. Col. 1. 27. 2 Ti. 4. 8. Jn. 17. 23, 26. Gal. 2. 20; 4. 19.
[7] *Reprobates*—not approved, rejected, as spurious silver or gold, when tested by a touchstone or chemical reagent. outward professors, never regenerate in heart.—*C.*
[j] 2 Co. 4. 16, 18; 5. 9, 17.
[k] Ph. 4. 6. Eph. 6. 18, 19, 20. Ph. 1. 10, 11. Col. 1. 9. 1 Th. 5. 23.
[8] By the exercise of apostolical power in the infliction of punishment on the disobedient.—*C.*
[l] 2 Co. 4. 9. 13. ch. 6. 9, 10.
[n] 1 Ti. 1. 19. De. 5. 32; 12. 32. Is. 8. 20. Pr. 21. 30; 23 23 Jude 3. Ro. 3. 10. Jn. 8. 31, 32.

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though I were to be slighted, reproached, and abused by you in proportion to my kindness to you. 16. Your new preachers indeed pretend that though I took nothing from you myself, I hereby craftily decoyed you to give more liberally to my partners. 17. But I dare appeal to yourselves if there is the least evidence that I ever made the least advantage of you for myself by means of any of my brethren, whom I sent to promote your comfort, rectify your disorders, and excite your charity to the poor saints in Judea. 18. I appeal to you if Titus, or the respectable brother who attended him, took anything either for their own labours or my subsistence, and if we did not all act upon the same disinterested plan to promote your spiritual welfare. 19. Nay, as a believer in and apostle of Christ, I can appeal to the all-seeing God that I did not send them to make any apology for me or my faithful brethren, or to excuse the delay of my visiting you; but that all my conduct towards you has been intended to support my apostolic authority, in order that my ministrations might the more effectually promote your edification. 20, 21. For, as I formerly hinted, I am much afraid that when I shall pay you my intended visit I shall not find you so orderly and obedient to the authority of Christ in me as I wish, and that I shall be obliged to exercise my power in a manner more severe than ye will relish. I fear lest through hearkening to seducers there should be among you fierce and uncharitable disputes, envious tempers and talkers, warm and angry passions, carnal contentions, and revilings of others behind their backs, proud, haughty boastings, and disdainful insults, and a tumultuous carriage towards one another; and lest my gracious God and Master should call me not to glory of you, or rejoice in beholding your faith and order, but to shame and grief, on account of Christ being so much dishonoured, and my labours so much lost among you,—and sharply to censure such as I find continuing impenitent in their scandalous sins.

REFLECTIONS.—Great are the changes which take place in the comforts and troubles of saints. God often lifts them up and casts them down again. The most ravishing manifestations are succeeded by sharp and fearful trials and temptations; but all is necessary to keep down pride and animate fervent prayer. And though God does not always answer the prayers of his people as they wish, he always does it in that manner which is best calculated to promote their spiritual benefit. If he secure to us his own powerful presence and grace, we may well glory in troubles, as giving him opportunities to perform his promises. And it is delightful to see the greatest ministers the most humble, and behaving in the most prudent and self-denying manner, in order to turn souls to Christ. But how shameful is it for people to break the hearts of their faithful and successful ministers by reproaches and impenitent continuance in scandalous enormities! And with deep impressions of the dishonour done to God and hurt to souls ought the unruly to be warned, and offenders to be censured.

CHAPTER XIII. Ver. 1, 2. As I am now for the third time preparing to visit you, ye may be assured that if I find any obstinately scandalous notwithstanding my former admonitions, I will immediately proceed against them with high and solemn censures: 3. And that in vindication of my sacred office, and for the honour of Christ, of whose commission to me, and speaking and acting in me, some of you insolently demand a proof; yet whose working by me to youward has not been weak, but with mighty power and energy, in your actual conversion, and in the gifts and graces bestowed on you, and miracles wrought among you, and in inflicting sickness and death on some of your disorderly walkers. 4. For though, through the weakness of his manhood and voluntary subjection to death, he was crucified, as if merely a weak and mortal creature, yet by virtue of his own and his Father's divine power he rose from the dead, and now lives in his exalted state, to exercise all authority in heaven and on earth: even so we, his faithful servants, are, in the opinion of our adversaries, weak and contemptible, and are exposed to manifold sufferings for his sake; but, connected with him, we show, by the same power, in remarkable effects, that the life of our risen Redeemer animates us in our vigorous actings towards you, and that in due time we shall live and reign with him in glory. 5. Instead therefore of censuring and reproaching me and my faithful brethren, Timotheus, Sosthenes, or others, seriously and thoroughly examine your own hearts and practices, by the standard and touchstone of God's Word, whether, from a principle of faith awakened in your hearts by the Holy Ghost, ye really believe in Christ, and live on him through the word of the gospel. What! amidst all your pretences to knowledge, and all your contentions and disputes, are ye strangers to what has passed between God and your own souls, and to your state, condition, and behaviour before him? Know ye not that if Jesus Christ, the only Saviour, does not dwell in your hearts by faith, with powerful influence and dominion, ye are but mere hypocrites, and very unfit for the approbation of God? 6. But whatever ye may prove upon trial, I hope that, by the power and gracious influence of Christ, ye shall have full evidence of his owning us as true believers and faithful ministers of the gospel. 7. Yea, my earnest prayer to God for you is, that ye may be preserved and reclaimed from every evil way. For I would gladly be without the opportunity of exercising my apostolic powers against scandalous persons, even though some should thence take occasion to suspect me as disapproved of God and destitute of such power. 8. I have neither inclination nor authority to do anything but what is right and fit, nor to do anything against them that walk orderly according to the gospel, any more than against the gospel itself; but am only authorized and inclined to reclaim backsliders, and to encourage and promote your soundness in the faith, and integrity in heart and life. 9. Gladly would I, by your repentance and reformation, be entirely restrained from severe censures; happy should I be were ye so strong in faith and holiness as to need no reproof, and that all things in the state of your church, the temper of your soul, and course of your life, were brought to the highest perfection. 10. It is with these kind views that I have wrote you these warnings, cautions, advices, and encouragements, that when I come I may not be obliged to make use of any awful methods in exercising that authority which Christ has given me for establishing and increasing the faith, comfort, holiness, and order of his church, and not for the hurt, discouragement, or final destruction of any member of it. 11, 12. But to conclude—may all prosperity and happiness attend you, whom I esteem as my brethren in Christ! Rectify everything amiss or disjointed in your church, heart, or practice. Encourage yourselves and one another in the Lord your God; and labour to do whatever is truly excellent, that ye may be filled with the joys of faith and of a good conscience. Unite heartily in your views of gospel truths, in your zeal to promote their influence, and in a Christian temper one towards another. Study what makes for peace and brotherly love, that there may be no more party strifes and angry contentions and schisms among you; and in an attention to these things ye may expect that God, the fountain, author, giver, commander, and supreme approver of all love and peace, will take up his gracious and complacential abode with you, manifest his special favour to you, and bestow his best blessings upon you—in token of which, let even your common salutations be truly chaste, holy, and affectionate. 13. To set you an example of mutual kindness and respect, all the holy brethren here send you their most affectionate salutations, wishing above all things that your souls may prosper. 14. And for this end, as well as to mark my apostolic authority and testify my respect to you, I conclude with solemnly blessing you in the name of the Lord. May the full favour, gracious presence, and influence of our Lord Jesus Christ, through whose merits and mediation all spiritual and eternal blessings are procured and conveyed to men—may the self-moving love of God the Father, which is the original source of all spiritual blessings—and may the richest communications of the Holy Ghost, by whom these blessings are graciously applied, and we are brought into blessed fellowship with the Father and

9 For[o] we are glad when we are weak, and ye are strong: and this also we wish, *even* your [p]perfection.[9]

10 Therefore I write these things being absent, lest being present [q]I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. [r]Be perfect, be of good comfort, be of one mind, live in peace; and the [s]God of love and peace shall be with you.

12 Greet[t] one another with an holy kiss.[1]

13 All the saints salute you.

14 The[u] grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

A.M. cir. 4064. A.D. cir. 60.

[o] ch. 11. 30; 12. 5, 9, 10. · 1 Co. 4. 10.

[p] 1 Th. 3. 10. Heb. 6. 1. Mat. 5. 48 *ver.* 11.

[9] The word 'perfection' is derived from a root that signifies to restore a dislocated limb, or to make whole what had been broken, Mat. 4. 21. Gal. 6. 1.—*C.*

[q] ch. 2. 3; 10. 2, 8; 12. 20, 21. 1 Co. 4. 21. 5. 5. Tit. 1. 13.

[r] *ver.* 9. Ro. 12. 16, 18; 15. 5, 6. Ep. 4. 2. 1 Co. 1. 10. Phi. 2. 2; 3. 15, 16. 4. 2. Col. 3. 12-14. He. 12. 14. 1 Pe. 3. 8, 9. 2 Pe. 1. 4-10; 3. 14.

A.M. cir. 4064. A.D. cir. 60.

[s] 1 Jn. 4. 8, 16. Ro. 15. 5, 13; 16. 20. Phi. 4. 9. 1 Th. 5. 23. He. 13. 20, 21. Col. 3. 15.

[t] Ro. 16. 3, 16. 1 Co. 16. 20. 1 Th. 5. 26. 1 Pe. 5. 14.

[1] See 1 Co. 16. 20.—*C.*

[u] Nu. 6. 23-27. Ru. 2. 4. Ps. 1. 7; 20. 4. 1 Co. 1. 3. 16. 23. 1. 1-3. Ep. 1. 2, 3. Phi. 1. 2; 2. 1. Col. 1. 2. 1 Th. 1. 1. 2 Th. 1. 2. 1 Ti. 1. 2. 2 Ti. 1. 2. Tit. 1. 4. 1 Pe. 1. 2. 1 Jn. 1. 3. Jn. 1. 16, 17. Col. 1. 19. Ep. 1. 22, 23. 2 Th. 1. 16. Jn. 14. 16-23, 26; 15. 26; 16. 13-15.

Son, and into a participation of their love and grace in all their happy effects—be continually with and abound towards you as a church, and every individual member of it!

REFLECTIONS.—Professed Christians are often more given to censure and reproach their neighbours, and especially their ministers, than to try and know themselves. But very important is the certain knowledge whether we be really united to and hold fellowship with Jesus Christ by faith; and it is shameful for us to live ignorant of it. It is very desirable that offending church-members should be reclaimed by gentle methods. But if they continue obstinate they must be sharply dealt with to bring them to repentance. What an honour is it for ministers to employ all their power, care, and labour to promote the edification and comfort of souls! It is only for this purpose they received their authority and commission from Christ; and if he approve them they need care the less what men think of them. If in conformity to him, and for his sake, they be exposed to suffering and death, it is enough if he support and crown them with a share in his glory. Happy is the church whose members, under the gracious influence of a reconciled God, live together in unity of sentiment and affection, and who hold distinct and intimate communion with Father, Son, and Holy Ghost. And transcendently wonderful is it, and ravishingly sweet, that these divine Persons should so harmoniously concur in unceasing mercy and grace to mean and sinful men.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE CORINTHIANS.

'The most remarkable circumstance in this epistle is the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it.' He was evidently opposed by a powerful faction who rejected his apostolic authority. Yet with the utmost intrepidity he appeals to the miraculous works he had done in presence of his opponents, and to the gifts he had instrumentally conferred on the people, whom his opponents (whom he boldly denominates false apostles and agents of Satan) were endeavouring to turn against him.

It cannot be denied that divisions in the churches of Christ are deeply to be deplored; for they are the evidence at once both of Satan's working and success. Still out of every evil the Lord can extract good: and here there is furnished an incontestable evidence both of the apostle's integrity and divine inspiration. Had there been anything hollow or rotten in the principles of the apostle—had there been any imposture to be detected or exposed—this conflict of parties, this terrible assault of the apostle, must have provoked his adversaries to the disclosure. Nothing, however, of the kind appears. His miraculous powers could not be denied; and, upon that head at least, opposition was hushed into silence. He visited Corinth again as he had originally purposed, Ac. 20. 2, 3; was received as an apostle; remained for several months; and had the contributions for the saints at Jerusalem brought to him from the surrounding districts, Ro. 15. 26. Of the false teachers no more is heard—their memory and their name are blotted out; and this epistle abides a monument of apostolic integrity and courage, and an additional and irresistible evidence that Christianity is no 'cunningly devised fable.' *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

GALATIANS.

Galatia was a province in the north-east of Lesser Asia. Here, as in many other places, the apostles had scarcely planted the gospel of Christ, when some judaizing teachers contended that the Gentile converts should be circumcised, as a token of their obligation to fulfil the whole law of Moses, in order to their justification before God; and as Paul's instructions greatly thwarted their schemes, they insinuated that he had no apostolic authority. To confute these pretensions is the scope of this epistle. Here Paul (1) Represents his apostolic authority as in nothing inferior to that of Peter, or any other apostle, ch. i.; 2. 1–15. (2) Reprehends the Galatians for their sudden apostasy from the faith of the gospel, and establishes the doctrine of justification by faith in the sacrifice of Jesus Christ, ch. 1. 6–9; 2. 16–21; iii. iv. (3) Directs to the right improvement of the doctrines and privileges of gospel grace, ch. v. vi.

[The Galatians or Gallo-Grecians were the descendants of a colony of Gauls or Celts, who migrated from their own country under Brennius, and after a series of disasters, obtained possession of a considerable district of Western Asia, to which they gave the name of Galatia. They are represented by historians as a tall, athletic, and warlike people, who went nearly naked, and used for arms merely a buckler and sword; and who, by the impetuosity of their attack, were nearly irresistible. Before their conversion to Christianity, their religion was so corrupt and superstitious, that they are said to have offered human sacrifices of the prisoners taken in war. They spoke the Greek language in common with all the inhabitants of Western Asia; but, according to Jerome, retained their original Celtic also down to the fifth century.

Among this semi-barbarous people it appears that Paul planted, not one, but several churches, Ac. 16. 6; 18. 23; and being now a prisoner at Rome, ch. 6. 17, some false apostles had, after his departure, seduced his converts from the simplicity of the gospel, and persuaded them to conjoin with it the observance of the Jewish ceremonies as necessary to salvation, ch. 6. 13; that justification was a compound of faith and works, ch. 3. 2; 4. 21; that Paul was no authorized apostle, and (as may be inferred from ch. 2. 9) in no wise to be compared with others who had seen Christ in the flesh. Under these circumstances the apostle wrote this epistle, wherein he labours to counteract these 'deceitful workers' and their false doctrines, and to bring the Galatians back to the perception and acknowledgment of the simplicity of the gospel. This he endeavours to effect, (1) By asserting the authority of his apostleship and the truth of the gospel he had preached, ch. i.; ii. to ver. 15. (2) By illustrating and vindicating the true doctrine of justification by faith, proving the temporary character of the Levitical institutions and of the entire legal dispensation, to the end of ch. iv. (3) By instructing his converts how to use their Christian liberty, and pressing upon them the necessity of exterminating the lusts of the flesh, and of cultivating the fruit of the Spirit. *C.*

Justification by faith alone is the theme of this epistle. With a logical acuteness, an appropriateness of illustration, and a power of application, unequalled even in the Bible, is this grand theme set forth. All sources of knowledge, all forms of authority,—direct divine teaching, inspiration, personal experience, the

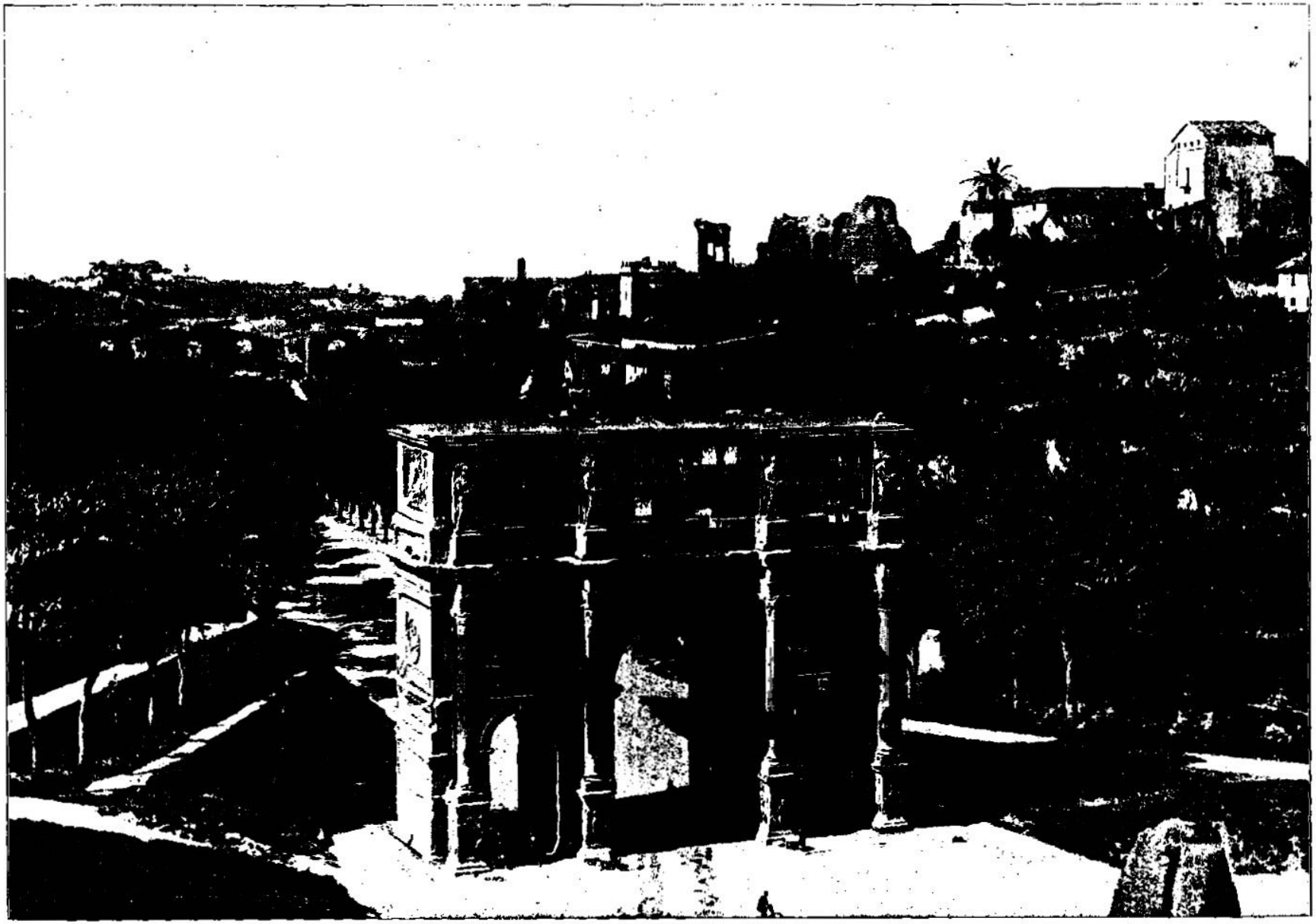

ARCH OF CONSTANTINE. The epistle of the Galatians was written from Rome, and we give as an illustration here the Arch of Constantine, the best preserved of all the arches in Rome. It was erected in 312 A. D., to commemorate the conversion of Constantine to Christianity. The greater part of the ornamentation and the sculpture were brought from a building of Trajan, which stood at the entrance to Trajan's Forum. There are various inscriptions and representations on the arch. One represents Trajan's entry into Rome, another represents Trajan causing poor children to be educated, another represents Trajan addressing the army, and in another Trajan is depicted as condemning a barbarian. So we have here the purpose of the Emperor Constantine embodied and ornamented by heathen sculpture.

testimony of Christ, the statements of the Old Testament,—are all employed to elucidate and enforce the doctrine of justification by faith. This epistle is a model of controversial theology. Truth is defended and error exposed with equal clearness and decision. There is no tampering with incipient heresy. There is no attempt to throw the cloak of Christian charity over a false principle. There is no effort to cultivate fraternal union at the expense of fundamental truth. Purity of faith is its pervading maxim. Until this is established and recognized, there can be no real unity or peace in a church.

There is much in the character and history of the *Galli*, or Celts, to illustrate incidental statements and allusions in this epistle. A few points may be noticed as a guide to the thoughtful reader. (1) A leading characteristic of the Celts was *impressibility*, combined with quickness of apprehension, and promptitude, approaching to rashness, in act. An illustration is given in ch. 4. 14. (2) Fickleness and constant tendency to change was another marked feature, which explains ch. 1. 16; 3. 1, &c. (3) The Celts were quarrelsome, and vindictive when passion was roused. See ch. 5. 15. (4) They were likewise proud and vainglorious. See ch. 6. 5. (5) They were superstitious to an extreme: and their superstition was shown in undue veneration for ceremonies and shrines. See ch. 3. 3. The apostle has left in various incidental notices and sketches a tolerably distinct portrait of the people to whom he addressed this epistle. The thoughtful reader will see that he is here dealing with a type of character as unlike as possible to the polished but dissolute Greek, or the calm philosophic Roman, or the dreamy speculative Oriental. Paul knew them thoroughly. He noted their national characteristics, their faults and passions, with an eye quickened by divine intuition; and he took full advantage of this knowledge in reclaiming and re-establishing in the faith an erring church. *P.*]

CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and declareth accursed those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and showeth what he was before his calling, 17 and what he did presently after it.

PAUL,[a] an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who [b]raised him from the dead;)

2 And all the brethren which are with me,[1] unto the churches of [c]Galatia:

3 Grace[d] *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who [e]gave himself for our sins, that he might deliver us from this [f]present evil world, according[h] to the will of God and our Father:

5 To whom [i]*be* glory for ever and ever. Amen.

6 I marvel that ye are so [j]soon removed from him that [k]called you into the grace of Christ unto [l]another gospel:

7 Which is not another; [m]but there be some that trouble you, and would pervert the gospel of Christ.

8 But [n]though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.[2]

9 As we said before, so say I now again, If any *man* preach any other gospel unto you [o]than that ye have received, let him be accursed.

10 For [q]do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, [r]that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that [s]be-

A.M. cir 4062.
A.D. cir. 58.

CHAP. I.

a See Ro. 1. 1, 5. Mat. 10. 2. Ac 9. 3, 6, 15, 22. 10. 36, 36. 16. 16–18. ver. 11, 12. ch. 2. 7. Tit. 1. 3. Ep. 3. 8. 2 Co. 12. 4, 11, 12. 1 Ti. 1. 5.

b Ep. 1. 19, 20. Ac 2. 24, 32. 4. 10. 5. 30. 10. 40. 13. 30, 33. Ro. 4. 24, 25. 8. 11. 6. 4. 9. 10. 9. 1 Co. 6. 14. 15. 15. 2 Co. 4. 14. Col. 2. 12. 1 Th. 1. 10. He. 13. 20. 1 Ti. 2. 8.

1 See note * below.

c Ac. 16. 6. 18. 23.

d See Ro. 1. 7. 1 Co. 1. 3. 2 Co. 1. 2. 13. 14. Jude 2.

e ch. 2. 20. Mat. 20. 28. Jn. 1. 29. 10. 11, 15–17, 18. Ep. 5. 2. Tit. 2. 14. 1 Pe. 1. 18, 19. 2. 24. 3. 18. He. 9. 14. 1 Jn. 2. 2. 4. 9, 10.

f Jn. 15. 19. 17. 14, 15. ch. 6. 14. 1 Jn. 2. 16, 17. 4. 5, 19. Re. 4. 3. with Is. 65. 17. He. 2. 5. 13. 5.

g Ro. 4. 25. 8. 3, 27, 30. Ep. 1. 3–12. 2. 4–10.

h See Ro. 15. 27. Jude 25. Ps. 115. 1. Ep. 3. 21.

i ch. 3. 1–5. 4. 9. 5. 4, 7, 8. 1 Ps. 106. 13. Je. ... 13. 31.

k ch. 5. 8. 1 Th. 5. 24. *l* Th. 2. 14. 1 Pe. 1. 15. 2 Pe. 1. 3. Ro. 8. 28, 30. 9. 24. 1 Co. 1. 9. 2. 12. Ti. 1. 9.

l 2 Co. 11. 4. Ro. 16. 3.

m Ac. 15. 1, 5, 24. ch. 5. 10, 12. 6. 12. Ac. 20. 29. 2 Co. 2. 17. 4. 2. 11. 4. 13. He. 13. 9.

[1] It is probable

A.M. cir 4062.
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Paul was in Greece, and perhaps in Macedonia, when he wrote this epistle. Before setting out on his journey from Ephesus he wrote the first epistle to the Corinthians. The epistle to the Galatians he probably wrote on his way through Macedonia: and the epistle to the Romans he wrote on his arrival at Corinth.—*P.*

o 2 Co. 11. 4. 1 Co. 16. 22. ver. 9. 1 Ti. 1. 20. 2 Ti. 2. 17, 18. Tit. 3. 10.

[2] This verse is one of the strongest testimonies in Scripture to the plenary inspiration and perfect sufficiency of apostolic teaching as embodied in the writings of the New Testament. Paul claims for himself infallibility when setting forth Christ's gospel.—*P.*

p De. 4. 2. 12. 32. Pr. 30. 6. Re. 22. 18.

q 2 Co. 12. 19. 1 Th. 2. 4. 2 Ti. 2. 19. Mat. 28. 14. Ja. 4. 4.

r ver. 1, 2. Co. 15. 1–3. Ep. 3. 3, 8. Ac. 18. xxii. xxvi. 2 Co. 12. 2, 11, 12.

s Ac. 8. 1, 3. 9. 1, 2. 21. 22. 4. 26. 9, 10. 1 Co. 15. 9. Phi. 3. 6. 1 Ti. 1. 13.

CHAPTER I. Ver. 1. Whatever your false teachers suggest to the contrary, I avow myself an inspired messenger of Jesus Christ, appointed to plant Christian churches in the world—who indeed have received my commission by the instrumentality of no man, but immediately from Christ himself, and by the express commandment of God, who raised him up from the dead, in testimony of his having completely met the demands of the broken law, and brought in an everlasting righteousness for the justification of all that believe in him. 2, 3. And with the hearty consent of my fellow-preachers and Christians here, I send this admonitory letter to your lately planted and yet sadly degenerated Christian assemblies in Galatia—earnestly wishing that the riches of his free, undeserved, and forfeited favour may be extended to you, and all the blessings of spiritual peace and prosperity be bestowed upon you from God the Father, the first mover in the whole method of our redemption, and from Jesus Christ, the only Mediator between God and men, and the purchaser and dispenser of all the benefits of grace and glory to us: 4. Who in his infinite condescension and love freely surrendered his soul and body, as personally united to his divine nature, to be an atoning sacrifice for our sins, who deserved nothing but eternal destruction—that by his righteousness as the means, and by his love as the real cause, he might pluck us as brands out of the burning, and rescue us from the men, the vanities, sins, and tribulations of this evil world, and from all the dangerous snares and depraved customs of this present age, and even from the now exceedingly corrupted Jewish constitution, and in due time transport us to the heavenly state—and all according to the eternal compassion and good will of God our reconciled Father in him, who, in Christ, loves and deals with us as his children: 5. To whom be all possible and highly exalted honour, glory, and praise, through all the ages of time or eternity, for his unparalleled work of redemption, in which infinite wisdom, power, justice, holiness, mercy, and truth shine forth with the most united and endearing lustre. —6. When I reflect on the delightful and transcendent glory of this wonderful salvation, and on its suitableness, high importance, and absolute necessity to lost sinners, I cannot but be amazed and pained to hear that some of you who but so lately were instructed in the truths of the gospel, and seemed to receive them into your hearts, should be already carried away in your sentiments, affections, and practice, not only from me, who was instrumental in calling you to the fellowship of the gospel, but from God and Christ, who by me called you to partake of all the gracious benefits of redemption which are discovered and freely offered in the gospel; and that even to quite another system of doctrine, representing the justification of sinners as, at least in part, by the works of the law: 7. Which indeed really is no gospel, no glad tidings of acceptance and salvation at all, as it represents them obtainable only upon impracticable and impossible terms; but your judaizing teachers, who are verily a plague to you, set themselves to overturn that blessed gospel of which Jesus Christ is the author, subject, and end, and to transform it into a new covenant of works, in which our own obedience must be the necessary condition of justification and eternal life; and they even pretend that Peter and other apostles are of their mind. 8. But I am bold to aver, that if any apostle, or even an angel from heaven, could preach to you any other system of doctrine relative to the salvation of sinful men contrary to or even different from that which I, by the inspiration of the Holy Ghost, delivered to you, he should, as an accursed person, be rejected of God, and devoted to eternal destruction. 9. I deliberately and solemnly repeat it, as a matter of infinite importance and infallible certainty, that if any man or angel preach any other system of doctrine concerning the salvation of sinful men than what ye, when I was among you, professed to receive in faith and love, he is to be disdained and rejected as one abandoned by God, and richly deserving of excommunication—nay, of everlasting ruin. 10. Can you imagine that, after being so long converted and employed in the ministry, and suffering so many things for Christ, my great aim is to persuade people to embrace the doctrines of men rather than the gospel of God, or to ingratiate myself with the Jewish zealots, or any others of mankind? No; I abhor the thought. Did I, as in the days of my unregeneracy, seek the favour of men, and study to serve their corrupt humours or designs, I had never enlisted in the service of Christ, nor could I be his faithful servant, as I profess and labour to be. 11. And by all the signs of apostleship I manifest that the gospel of men's salvation, through the glorious sacrifice of Christ, which I have constantly preached, is neither formed according to the natural taste or tempers of men, nor originates from their authority, contrivance, or dictates, nor tends to promote their carnal honours or interests. 12. For I neither received my knowledge of it, nor my commission to preach it, by the instrumentality of apostles, or any other mere men, but by immediate revelation from Jesus Christ, God-man, some time after his exaltation to his heavenly kingdom. 13, 14. For ye cannot but have heard that I was once a furious zealot for the Jewish manner of worship, and outrageously persecuted the Christians, and compelled them to renounce their Lord, under pain of imprisonment, banishment, or death; and that, having an uncommon knowledge of the Jewish rites and ceremonies, I observed them with the greatest strictness, and with uncommon zeal propagated them everywhere. 15, 16. It cannot therefore be supposed that without some extraordinary call and influence I should abandon my darling and deep-rooted sentiments, tempers, and manner of life to embrace Christ and the gospel, in direct opposition thereto, and to all my secular interests; but when God, who of his infinite love, without regard to any foreseen natural goodness, had set me apart to his service before I was born, did, by an extraordinary miraculous appearance and voice from heaven, and by a powerful and efficacious illumination on my heart, make to me a clear and full discovery of Jesus Christ, his dear Son, in all the glory of his person, offices, relations, righteousness, and grace—that I might know and embrace him for the salvation of my own soul, and preach him to Gentiles as well as Jews—I did not stand to consult the

yond measure I persecuted the church of God, and wasted it;

14 And[t] profited in the Jews' religion above many my equals[3] in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God,[4] who [u]separated me from my mother's womb, and called *me* by his grace,

16 To[v] reveal his Son in me, that I might preach him among the heathen; [w]immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia,[5] and returned again unto Damascus.

18 Then after three years I went up[6] to Jerusalem to see Peter, and abode with him fifteen days.

19 But [y]other of the apostles saw I none, save James the Lord's brother.

A.M. cir. 4062.
A.D. cir. 58.

[t] Ac.22.3; 26.5; 27.1. Phil.3.4, 6. Ja.2.9, 11. Mat.7.5–13.

[3] Gr. *equals in years.*

[4] Paul traces his conversion to the free, universal, and gracious will of God. It was, in its source, in its design, and in its supernatural power, because of his faith in Christ.—*P.*

A.M. cir.35.

[u] Is.49.1. Je.1.5. Mat.11.26. Ac.9.15; 13.2; 22.14; 26.16. Ro.1.1. 1 Co.15.8. 1 Th.2.13, 16.

[v] Mat.16.17. 2 Co.4.6. Eph.1.17, 18; 3.3, 8. Ac.26.16–18; 9.15; 22.21. Ro.11.13; 15.16. ch.2.2, 7–9. 1 Th.2.4. Tit.1.3. Col.1.27. 1 Co.2.2, 9. Co.3.16.

[w] Mat.16.17. 1 Co.4.6. Ep.6.12. Je.10.19. Ps.3.5,6.

A.D. cir.38.

[5] See note * below.

[6] Or, *returned*, Ac.9.26.

[y] 1 Co.9.5. Mat.6.1. Mat.10.2–4; 13.55. Ac.1.14, 19; 6.1, 2. Ja.1.1. Jude 1.

[*] Arabia was the kingdom of which Aretas was king, and extended from the confines of Damascus on the north to Edom on the south. Petra was its capital. The northern section of it, to which in all probability Paul went, included Bashan, and was at that period densely peopled. Christianity took deep root there at a very early age, which perhaps was largely owing to the labours of Paul.—*P.*

[x] Ro.1.9, 10. 1 Co.1.23; 11.31. 1 Th.2.5, 10. 1 Ti.2.1, 2. Tit.2.12.

[a] Ac.9.30; 11.25.

[b] ver.2. Tit.1.14.

[c] Ro.16.7, 11. 1 Ti.1.13, 14. 1 Co.1.30. 2 Co.5.21. Ja.1.18. 1 Th.1.4. Tit.3.4, 5. Ac.13.XVII.XXVI.9, 21.

[d] 1 Co.15.8–10. 1 Ti.1.12–16.

[e] Ac.11.18; 21.19, 20. Col.1.3, 4. Ja.5.16; 15. 3.1 Ti.1.12–19. Ac.9.31.

CHAP. II.

A.D. cir.52.

[a] Ac.15.2. ch.1.18.

[b] Ac.13.2; 15.22; 16. 9, 10; 18.9; 22.17, 18; 23. 11.

[c] ver.9. Ac.9.15; 26. 17, 18. Ro.1.5, 16, 17; 15. 15. 1 Co.1.23, 24. Ep.3. 8. Ac.15.1, 2.

20 Now the things which I write unto you, behold, [z]before God, I lie not.

21 Afterwards[a] I came into the regions of Syria and Cilicia;

22 And was unknown by face unto [b]the churches of Judea which were [c]in Christ:

23 But they had heard only, [d]That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they [e]glorified God in me.

CHAPTER II.

1 *He showeth when he went up again to Jerusalem, and for what purpose:* 3 *and that Titus was not circumcised:* 11 *and that he resisted Peter, and told him the reason,* 14 *why he and others, being Jews, do believe in Christ to be justified by faith, and not by works:* 20 *and that they live not in sin, who are so justified.*

THEN, [a]fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up [b]by revelation, and communicated unto them that gospel which [c]I preach

inclinations, ease, or comfort of my outward man, nor the dictates of human policy, relative to honour, interest, reproach, or danger; nor did I advise with any mortal about my duty, which was so plainly prescribed me by God. 17. Neither did I so much as go up to Jerusalem to receive further instructions or authority from them that had been called to the apostleship before me; but, fully satisfied with the instructions and commission which I had immediately received from Christ, I began to preach the gospel at Damascus in Syria, where I had been converted and called. Thence I went into the adjacent parts of Arabia and preached it, where no apostles had ever been, and where I had no opportunity of conversing with them; and thence I returned back to Damascus. 18, 19. Three years after my conversion I took a journey to Jerusalem, not to receive any further instruction or commission, but merely to make a brotherly visit to Peter, that great apostle of the Jewish converts, that we might confer together of what the Lord had done by our ministrations. And being introduced by Barnabas, I was readily received as a faithful minister of Christ, and abode with him about fifteen days, without seeing any other of the apostles except James the Less, a kinsman of our Lord according to the flesh. Thus I received no instruction or commission from the apostolic college there. 20. And as these hints are of great importance for vindicating my doctrine and authority, which have been traduced among you, I solemnly appeal to God himself, who knows all things, and to whom I must give a final account, that all that I have said is strictly true. 21. Returning from Jerusalem, I travelled northward into the provinces of Syria and Cilicia, attended by some brethren from Jerusalem as far as Cesarea, from whence I was sent to Tarsus, in Cilicia, my native city. 22. But all this time I remained personally unknown to most of the Christian assemblies in Judea which had joined together in the faith and fellowship of the gospel before me, and so could receive neither instruction nor commission from them. 23. All that they knew concerning me was, that Saul, the furious persecutor of Christians, had become a noted preacher of that very gospel which he had before laboured to suppress, and a helper of that very faith for which he had endeavoured to destroy others; 24. Which made them heartily praise and thank God for his marvellous grace to me the chief of sinners, and for the rich advantages that accrued to the church by my remarkable conversion.

Ver. 6. *Removed from him.* By 'him that called you,' the apostle most probably means himself as the instrument of their calling, as the words ἐν χάριτι should be translated 'by' or 'through' rather than 'into the grace of Christ.' See Scott, Kappe, and Winer. *C.*

Ver. 10. Am I now endeavouring to gain the favour of men, or approve myself to God? 'or do I seek to please men,' by adapting the gospel to their prejudices? *C.*

Ver. 13. The conversion of Paul the persecutor, who not only forsook kindred, country, office, emolument, and honour, but who forsook also his habits, and, as it were, his very nature, for Christ, forms an incontrovertible proof of his sincerity, and of the divine origin and sovereign power of the gospel. *C.*

Ver. 16. *In me* is to be preferred to either 'to me' or 'by me,' and describes the illumination of the apostle's understanding by him in whom 'was light,' and the formation of Christ in his affections, the power of life and 'hope of glory,' Col. 1. 27. *C.*

Ver. 17. *I went into Arabia.* This journey is not mentioned by Luke in the Acts, because he did not accompany Paul.—*Note.* The object of the apostle in this narrative is to show that he did not receive the gospel from men, but directly from Jesus Christ himself. *C.*

REFLECTIONS.—With entire satisfaction may we receive the gospel delivered by the apostles, since they received it immediately from Christ. And delightfully, jointly, and equally all church authority and spiritual blessings proceed from him and his Father. Infinitely important and beneficial is his death for us; and his resurrection clearly manifests the acceptableness and efficacy of it. And what deliverance from sin, Satan, and an evil world, and what grace and peace, may we not pray and hope for through it? It is detestable and dangerous to apostatize from or pervert the gospel of Christ. And it is no wonder that the doctrine of men's justification by their own works never reforms the world, but increases unto more ungodliness, when it has the curse of God lying on it and its preachers. Ministers have need to be faithful in declaring the truths of God without regard to any carnal consideration. And no man nor minister can at once please Christ and the world—serve God and mammon. Astonishing are the effects of God's grace on the hearts of sinners. Gloriously it enlightens the ignorant, attracts the perverse, subdues the obstinately furious, and renders Jesus' inveterate enemies his loving friends and faithful servants. And it is a great comfort distinctly to perceive and feel its operations, and for Christians to hear of its going forth conquering and to conquer.

CHAPTER II. Ver. 1. Then fourteen years after, I and Barnabas went up to Jerusalem, taking Titus along with us. 2. But I went up not to be instructed or confirmed in my office, but as a deputy from the church of Antioch to the synod which met at Jerusalem, to determine whether the circumcision of the believing Gentiles was necessary to their salvation or not. And this I did by special direction from God, to maintain the truth and purity of the gospel as he had revealed it to me; and was so far from receiving the gospel from the apostles there, that I explained it to them as I had preached it among the Gentiles, and declared what success it had obtained. This I at first did, only in a more private manner, to the principal preachers there assembled, lest if I had given a full and plain account of it to the Christians in general the judaizing party might have raised such furious clamours against me as to have rendered my earnest ministrations less acceptable even to the Gentiles. 3. But to manifest how steadfastly I adhered to my principles relative to the freedom of the gospel state, and how far I was from giving the least countenance to the supposed necessity of observing the law of Moses as a condition of justification before God, Titus, who was a Gentile, was admitted as a minister of Christ and a member of the synod without ever being circumcised. 4. I even took this uncircumcised minister of Christ along with me to the synod that I might hear a public testimony against the doctrine of the pharisaical preachers who, coming from Judea, had insinuated themselves among the converts at Antioch, that, under colour of Christian brethren, they might have the better opportunity of narrowly inspecting our principles and conduct, and of cavilling at that holy freedom from ceremonies which Christ has given us under the gospel, and of imposing circumcision and other abolished ceremonies on the church.—5. This conduct of theirs, being not a mere weakness or honestly-conceived prejudice, but a wicked attempt to reduce believers under the covenant of works, and to rob the Gentiles of the true gospel of Christ, I and Barnabas refused to yield to them in the least. 6. And let Peter, James, and John be as great as they will, it is certain that their call, powers, and success were wholly owing to the loving pleasure and free grace of God as well as mine, and that in my conference with them I received no correction or instruction touching either my doctrine or conduct. 7. But from the account which I and Barnabas gave them, they with great joy observed that I had been called by Christ to preach the gospel to the uncircumcised Gentiles, even as Peter preached it to the circumcised Jews. 8. For it appeared that manifold miraculous and gracious operations had manifested and confirmed my apostolic mission to the Gentiles, as well as his to the Jews. 9. And when Peter, James, and John, whom I, as well as mine enemies, account principal supporters, maintainers, and defenders of the church and truths of the gospel, saw how God had graciously qualified, called, and owned me in my ministrations, they, in the most express and affectionate manner, acknowledged me and Barnabas as their fellow-apostles, and agreed that we should principally preach the gospel to the Gentiles, while they did the same to the Jews. 10. The only request they made was, that we should stir up the Gentiles to make charitable contributions for the relief of the poor Jewish Christians, which was a work so compassionate, laudable, and necessary, that, though they had not mentioned it, my natural affection to my countrymen, my impartial love to Christ's indigent members, and my looking on the Gentiles as debtors to the Jews, from whom they received the gospel, had made me forward to engage in it. 11. But when Peter, some time after, came to Antioch in Syria, where the first noted church of Gentile Christians was formed, and from which I and Barnabas had been sent to the synod at Jerusalem, for a determination concerning the necessity of circumcising the Gentile converts, and had received an answer in the negative, I, knowing myself to be in no respect his inferior in office, sharply and publicly rebuked him for his offensively acting contrary to the principles which he had avowed in the synod. 12. For though at his first coming to Antioch he, according to his gospel liberty, freely conversed, and familiarly ate and drank with the believing Gentiles, yet when some

among the Gentiles; but privately[1] to them which were of reputation, [d]lest by any means I should run, or had run, in vain.

3 But[e] neither Titus, who was with me, being a Greek, was compelled[2] to be circumcised:[3]

4 And [g]that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To[h] whom we gave place by subjection, no, not for an hour; that the truth of the gospel[4] might continue with you.

6 But of those [i]who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [j]God accepteth no man's person: for they who seemed *to be somewhat,* in conference added nothing to me.

7 But contrariwise, when they saw that the gospel[k] of the uncircumcision was committed unto me, as *the* [l]*gospel* of the circumcision *was* unto Peter;

8 (For he that [m]wrought effectually in Peter to the apostleship of the circumcision, the same was [n]mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be [p]pillars, perceived [q]the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; [r]that we *should go* unto the heathen, and they unto the circumcision.

10 Only[s] *they would* that we should remember the poor; the same which I also was forward to do.

11 But[t] when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For[u] before that certain came from James, he did eat with the Gentiles: but when they were come, he [v]withdrew and separated himself, fearing them which were of the circumcision.

13 And[x] the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they [y]walked not uprightly, according to the truth of the gospel, I said unto Peter [z]before *them* all, [a]If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We[b] *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing[c] that a man is not justified by the works of the law, but by the faith of Jesus Christ; even [d]we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: [e]for

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A.M. cir. 4060. A.D. cir. 52

1 Or, *severally,* ver. 9. Ac. 11. 23.

[d] Mat. 10. 16. Ep. 5. 15. Phi. 2. 16. 1 Co. 9. 26. 1 Th. 3. 5.

[e] 1 Co. 9. 21, with Ac. 16. 3. 15. 20, 04. 18. 9. Co. 5. 1-6.

2 Rather, 'persuaded,' —(').

3 See note * below.

[f] Ac. 15. 1, 10. 24. 2 Co. 11. 13, 15. 20. 26. 1 Ki. 3. 25. 1 Co. 9. 5. 15. 1. 13. 5. 1.

[g] ver. 14. Col. 2. 7, 8. 1 Co. 7. 8, 9. 2 Th. 2. 15. 1 Ti. 4. 7, 9, 21. with 2 Th. 2. 17. Phi. 2. 15.

4 As a law of liberty from Mosaic ceremonies.—C.

[h] ver. 2, 5. ch. 6. 3. 1 Co. 15. 10. 2 Co. 11. 5, 12. 12. 1 Th. 3. 13. He. 13. 7. 17.

[i] Ro. 2. 11. De. 10. 17. 2 Ch. 19. 7. Job 34. 19. Ac. 10. 34. Ep. 6. 9. Col. 3. 25. 1 Pe. 1. 17.

[k] Ac. 9. 15. 22. 21. 13. 46. 26. 20. 28. 28. 17. 18. Ro. 1. 5. 11. 13. 15. 16. 19. Ep. 3. 1, 8. 1 Ti. 2. 4. 2 Ti. 1. 7. 2. 10. Tit. 1. 11.

[l] Ac. 11. 1-18; 15. 7-9. 14.

[m] Ac. 9. 1-v. viii. Mat. 28. 19. Lu. 24. 49. Jn. 14. 12.

[n] ch. 3. 5. Ac. 9. 15. 22-20. 21. Ro. 15. 18, 19. 1 Co. 1. 17. 15. 10, 19. 1 Co. 3. 5. 2009. 11. 4, 5. 2 Co. 3. 5. 12. 5, 12. 12. 12.

[o] Mat. 16. 18. Ep. 2. 20. Re. 21. 14, 19. 3. 12. Pe. 2. 4. ver. 2, 6.

[p] Ro. 1. 5. 12. 3, 6. 15. 15. Ep. 3. 8. 1 Pe. 4. 10. 1 Co. 15. 10. Ac. 9. 15. 1 Ti. 2. 11, 12. ver. 7.

[q] Ac. 15. 23, 25, 30.

* Paul had preached the gospel freely to the Gentiles, and did not require of those of them who believed conformity in the least particular to the Mosaic law. It was to acquaint the apostles with this fact, and to ascertain whether it had their complete sanction, that he went up to consult the parent church at Jerusalem. He gives in verses 3-5 a practical illustration of the result.—

† But (so far were the leaders of the church at Jerusalem from disapproving of my course) not even was Titus, who was with me, being a Greek, compelled to be circumcised.' Some false brethren had apparently insisted on it; but Paul and the leaders successfully resisted.—*P.*

[r] Ac. 22. 30. 24. 17. Ro. 15. 25-28. 31. He. 13. 16. Ja. 2. 5, 16. 1 Jn. 3. 17. Pe. 19. 2, 3. 27. 28.

[s] Ac. 11. 30. Jude 3. 1 Ti. 5. 16. ver. 5. Ac. 15. 5. 19, 24, 28, 29.

[t] Ac. 21. 20. 10, 28. 11. 3.

[u] 2 Co. 1. 10. 2 Co. 13. 11. Ro. 15. 5, 6. Phi. 1. 10. 2. 2. 3. Pr. 29. 25.

[v] Col. 2. 9. Ps. 25. 21. 2 Co. 1. 12. Ro. 7. 16. Ja. 3. 2.

[x] ver. 5, 12, 13, 15. Tit. 2. 11, 12. 1 Ki. 18. 21. Ho. 7. 8, 11, 12.

[y] 1 Ti. 5. 20. Pr. 27. 5.

[z] 1 Ti. 5.

[a] Ac. 10. 28; 11. 3-18; 15. 10, 24, 28, 29.

[b] Ro. 3. 1, 2; 9. 4, 5; with Mat. 9. 11. Ep. 2. 3, 12. 2 Co. 6. 5, 10.

[c] Ac. 13. 38, 39. Ro. 3. 28, 30; 8. 1-4. Ch. 3. 11, 24. 1 Co. 6. 11. 2 Co. 5. 19, 21. Phi. 3. 9. He. 7. 18, 19.

[d] Ro. 1. 17; 3. 22, 25, 26, 30; 4. 3, 24; 5. 1 ver. 20. Ac. 13. 39; 15. 9, 11. Phi. 3. 9. 2 Co. 5. 21.

[e] Ro. 3. 19, 20. ch. 3. 10, 11. Job 9. 2. Ps. 130. 3; 143. 2. Ec. 7. 20. He. 7. 18, 19 Ja. 3. 2.

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judaizing zealots came thither from Jerusalem, he, for fear of offending them, withdrew from the Gentile converts, and declined all familiar converse with them; 13. Which when the Jewish Christians at Antioch, who had almost got over all their prejudices against the uncircumcised believers, observed, misled by his example, they also refrained from their wonted familiarity with them; and even Barnabas, a noted Christian, and my fellow-apostle of the Gentiles, was, contrary to his own judgment, infected with their dissimulation. 14. But when I saw their conduct quite contrary to the simplicity and godly sincerity of the Christian religion, and the true spirit and design of the gospel doctrine of justification by Christ alone, filled with holy indignation, I solemnly interrogated Peter, as their ringleader, before the whole church,—how he, who, though a Jew, made no scruple on some occasions to converse familiarly with the Gentiles, and conform himself to their innocent customs, without any regard to the ceremonial law, could, in consistence with Christian sincerity, at this time, through a slavish fear of the Jews, practically seduce the Gentile believers into religious observance of the abolished Jewish ceremonies?—15. And how contrary was this to the truth of the gospel;—for Peter, Barnabas, I, and other Christians, who were by birth Jews, devoted to God, and who were trained up under the obligations of the Mosaic law, and not Gentiles, strangers to the law, and looked upon as profligate sinners. 16. Being fully convinced that no man can be acquitted from condemnation, and accepted by God as righteous, on account of his own sufferings or obedience to the covenant of works, but only on account of a living implicit faith in Christ, who gave himself a sacrifice to be received by faith alone;—have therefore believed in Christ as our only Saviour, that through our receiving and resting on him alone for our salvation we might be justified unto eternal life: and indeed the strict and extensive demands of God's law, and the manifold defects found in the best, render it absolutely impossible for any man, whether Jew or Gentile, to be justified by any personal righteousness of his own. 17. Now if, while we thus seek justification through the blessed sacrifice of Christ, received by faith alone, we continue under the law as accursed sinners, or live as persons under the power of sin, we practically represent Christ and his method of salvation as leaving us under the curse and dominion of sin, and as encouraging us to practise wickedness. 18. Or if, after so earnestly renouncing the righteousness of the law for justification before God, I should again attempt to establish the method of justification by the works of the law in my doctrine or practice, I could not but grievously offend God, frustrate my own believing in Christ, and reduce myself to a state of guilt and condemnation. 19. And nothing can be more contrary to my inclination; for, by my knowledge and experience of the spirituality, extent, and strictness of the law as a covenant of works, I am deeply convinced of my own sinfulness, and have lost all hope and desire to be justified by my own righteousness; and, by the grace of God, I am fully delivered from the broken law, that I might live in a state of favour with God, through the sacrifice of his Son; and that, being divorced from the covenant of works as my first husband, and married to Christ, I might live upon better principles, to better ends, and under new obligations, in all holiness and righteousness according to the law, and to the glory of God, as my reconciled Father in Christ. 20. For having in Jesus Christ a Saviour who satisfied all the demands of this broken law of works, I am thereby dead to it, and it to me. Nevertheless, I am brought into a state of justification unto life, and thereby enabled to bring forth living fruits of righteousness; yet this life of justification and sanctification is not owing to anything in me, but only to Christ, who, by virtue of my living faith in him, lives in me, as a Head of righteousness and sanctifying influence: and the life of pardon, acceptance, and holiness which I live in the body, is not by the works of the law, nor after the dictates of carnal lusts, but only by that faith which carries me out of myself in every respect to the eternal Son of God, relying entirely on him, and deriving all vital influence from him—who, in the greatness of his endearing, unparalleled, and distinguishing mercy and grace, without any desert in me, loved me, and freely gave up himself to obey the law and fulfill justice in my stead, that he might redeem me from sin and all the fearful consequences of it, and bring me to eternal life. 21. In this conduct I adhere closely to my evangelical principles, not daring ungratefully to despise or reject the gospel of grace, the love of Christ, or the free favour of God, in giving him for and to us, as they do who plead for justification by the works of the law; for if righteousness, entitling to eternal life, come by our obedience to the law in any form, then Christ's obedience and sufferings were not necessary for our justification, and must be insufficient for it.

Ver. 1. *Titus,* an uncircumcised Gentile, was a practical proof, even at Jerusalem, that Paul did not consider circumcision necessary for heathen converts to Christianity, ver. 3. *C.*

Ver. 2. *Lest,* &c. Lest any might hereafter say that Paul had never communicated to the apostles that gospel which he asserted Jesus had revealed to him. *C.*

Ver. 4. The apostle would not persuade him to be circumcised, as an act of sinless compliance with the prejudices of the false brethren, lest that compliance might be construed into an act of necessity, and afterwards become a yoke of bondage to the Christian church. *C.*

Ver. 6. 'But from those who were of repute what did I receive? whatsoever in rank they were, it detracts nothing from me: God accepteth no man's mere person; even they who were of repute added nothing to me.' *C.*

Ver. 10. *The poor* Christians in Judea, who, on their conversion, were forsaken by their friends, refused the privileges of trade, and thrown as outcasts upon the world, without any means of support—an occurrence still frequent with Jewish converts, even in the midst of Christian churches. *C.*

Ver. 14. *Truth of the gospel* throughout this epistle signifies that master truth which declares that, as by the death of Christ the types of the law were fulfilled, so believers are made free from the yoke of their observance. *C.*

Ver. 16. *For by the works of the law,* &c. This declaration may be derived from Ps. 143. 2: 'Enter not into judgment with thy servant: for in thy sight shall no man living be justified.' *C.*

Ver. 17. If we are still found 'sinners' unjustified, and in search of justification compelled to return to the Mosaic institutes, then does it not follow that Christ, instead of being the minister of righteousness and salvation, is the minister of sin and condemnation?—a dilemma from which the judaizing teachers could not escape but by either a rejection or open assertion of justification by faith in Jesus. *C.*

Ver. 19. *I through the law* (as a schoolmaster conducting me to Christ) *am dead to the law;* for when Christ received me I reckoned myself dead with him under the law, and so I escaped from the law, and was received under grace, Ro. 6. 6, 8, 11, 14. *C.*

REFLECTIONS.—With remarkable prudence must the gospel, even in its light and glory, be gradually and seasonably communicated. Persons of note in the church must sometimes be first addressed, that it may have the easier access into the prejudiced minds of others. Ministers have need to adhere firmly to their evangelical principles, and boldly to support the true dignity of their office. And it is comely when they highly esteem and dearly love one another, and are ready to assist each other, and when they are careful for the poor, even such as are prejudiced against them. Alas! how easily the best and greatest of men may be decoyed from their religious integrity if left to themselves! And dangerous are the examples of eminent saints when they take a wrong turn. No man's character, however great, can justly exempt him from

by the works of the law shall no flesh be justified.

17 But if, [g]while we seek to be justified by Christ, we ourselves also are found [h]sinners, *is* therefore Christ the [i]minister of sin? [j]God forbid.

18 For if [k]I build again the things which I destroyed, I make myself a transgressor.

19 For I [l]through the law [m]am dead to the law, [n]that I might live unto God.

20 I[p] am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: [q]and the life which I now live in the flesh, I live by the faith of the Son of God, [r]who loved me, and gave himself for me.[5]

21 I do not frustrate the grace of God: for if[s] righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

1 He asketh what moved them to leave the faith, and hang upon the law! 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he showeth by many reasons.

O FOOLISH[a] Galatians, who hath [b]bewitched[1] you, that ye should not obey the truth, before whose eyes [c]Jesus Christ hath been evidently set forth[2] crucified among you?

2 This only would I learn of you, Received ye [d]the Spirit by the works of the law, or by the[e] hearing of faith?

3 Are[g] ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?[3]

4 Have[h] ye suffered so many[4] things in vain? if *it be* yet in vain.

5 He therefore that [i]ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even[j] as Abraham believed God, and it was accounted[5] to him for righteousness.[6]

7 Know ye therefore, that [k]they which are of faith, the same are the children of Abraham.

8 And [l]the scripture, foreseeing[7] that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, [m]In thee shall all nations be blessed.

9 So[o] then they which be of faith are blessed with faithful Abraham.

10 For[p] as many as are of the works of the law[8] are under the curse: for it is written, [q]Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But [r]that no man is justified by the law in the sight of God, *it is* evident: for, [s]The just shall live by faith.

12 And [t]the law is not of faith:[9] but, [u]The man that doeth them shall live in them.

13 Christ[v] hath redeemed[1] us from the curse of the law,[2] being made a curse[3] for us: for it is written, [w]Cursed *is* every one that hangeth on a tree:

14 That[y] the blessing of Abraham might come on the Gentiles through Jesus Christ: that we [z]might receive the promise of the Spirit through faith.

15 Brethren, [a]I speak after the manner of men; though *it be* but a man's covenant,[4] yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now [b]to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that [c]was confirmed before of God in Christ, [d]the law, which was four hundred and thirty years after, cannot disannul, that [e]it should make the promise of none effect.

18 For [g]if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

A.M. cir. 4060
A.D. cir. 56.

g ver. 15, 26. Phi. 3. 9.
Ro. 5. 1.
h Ro. 3. 20. 19. Ge. 13. 13. Ro. 4. 2. 11. Ps. 143. 2. Lu. 5. 30.
i Mat. 5. 19. 1 Jo. 3. 5, 8. 2 Co. 5. 21. He. 7. 26. 9. 28. 1 Pe. 2. 24.
j Ge. 44. 17. Jos. 22. 29. Ro. 3. 4, 6. 31. 6. 2. 15.
k ch. 5. 10. ver. 12. 2 Pe. 3. 16.
l Ro. 7. 14. 9. 30—32. 10. 3—6. Ph. 3. 9.
m Ro. 6. 11. 14. 7. 4, 6. 9. 8. 3, 4. 1 Co. 15. 3.
n 2 Co. 5. 15. 1 Pe. 4. 2. 1 Jo. 3. 8.
o Ps. 22. 30. He. 9. 14. 1 Jo. 1. 7. 4. 17.
p ch. 5. 24. 6. 14. Ro. 6. 6. 8. 3. 4. 7. 4. 1 Pe. 2. 5. 1 Co. 5. 10. 2 Co. 13. 3.
q 1 Pe. 4. 2. 1 Co. 15. 31. Ga. 2. 20. Ro. 14. 8. 2 Co. 4. 10, 11. Ph. 1. 20, 21.
r ch. 1. 4. Mat. 20. 28. Jn. 10. 11. Eph. 5. 2. Tit. 2. 14. Re. 1. 5. 7. 14. 18.
5 The full meaning of this remarkable passage may be Married as follows: 'I have been crucified with Christ (i.e. my natural man that which was born of the flesh, and which inherited the corruption and guilt of the flesh, was crucified), yet I live (i.e. the same personality—the same individual consciousness, though animated by a different life principle, yet not I but the personality of the old nature), man; but Christ liveth in me.' *P.*
s He. 7. 11. Ro. 11. 6. 10. 4. 9. 30—32. 1 Co. 1. 30. 2 Co. 5. 21. Ep. 2. 4. Mat. 5. 23.

CHAP. III.

a Mat. 7. 26.
b ch. 1. 6. 2. 5, 14. 4. 9. 1 Co. 1. 18. 2. 14. 15. 2 Co. 4. 4. 11. 3. 2 Pe. 3. 17.
1 *Bewitched*—decluded, deceived, fascinated:—*C.*
c Ro. 15. 19. 1 Co. 1. 23. 2. 2. 2 Co. 4. 5. Ep. 1. 18.
2 *Set forth*—in the exposition of prophecy fulfilled before your eyes, and in the ordinance of the supper, in commemoration of our Lord's death. *C.*
d Ac. 2. 38. 8. 15, 15. 8. He. 6. 4. Ep. 1. 13, 14. 4. 30. ver. 5. 1 Co. 12. 7, 13.
e Ro. 1. 5. 15. 18, 19.
f ch. 4. 9, 21. 5. 7, 8. 6. 12, 13. He. 5. 16, 16, 19. 9. 9, 13.
Circumcision and other material ordinances. *C.*
g 2 Jn. 8. Ezr. 18. 24. He. 6. 4—6. 2 Pe. 2. 20—22.
4 Or, *so great.*
h ver. 2. 2 Co. 1. 8.
i Ge. 15. 6. Ro. 4. 3 Ja. 2. 23.
5 Or, *imputed.*
k Ro. 4. 11. 16. 25. 9. 6. 8. ver. 29. 1 Jn. 2. 18, 21. Mat. 8. 11. Jn. 8. 39.
6 *For righteousness.* Rather, 'unto righteousness'—even the righteousness of faith, by faith in the promised seed. See notes on Ro. 1. 17; 4. 3. *C.*
l Ro. 9. 17. ver. 22. 1 Pe. 1. 20. 4 ec.
7 *For the scripture foreseeing*—that is, 'the Scripture' personified as one foreseeing things to come, and preaching the gospel before Christ came in the flesh. *C.*
m Ge. 12. 3. 18. 18. 22. 18. 26. 4. 28. 14. Ps. 72. 17. Ac. 3. 25.
n ver. 7, 8, 14. 1 Pe. 1. 4. 28. Ro. 4. 11. 12, 22. Ge. 15. 6.
o Ps. 143. 2. Ro. 3. 19, 20, 28. 9. 30. 10. 4. 11. Ec. 7. 20. 1 Jo. 1. 8, 10. Ro. 1. 17.
p Ps. 143. 2. Ro. 3. 19, 20, 28. 9. 30. 10. 4. 11. Ec. 7. 20. 1 Jo. 1. 8, 10. Ro. 1. 17.
8 As many as depend on the works of the law for salvation. *C.*
q De. 27. 26. Je. 11. 3. Eze. 18. 4. Ro. 3. 19, 23. 5. 12.
refs. to 16, Ro. 3. 20, 28. 1 Ki. 8. 46. Ec. 7. 20. Job 9. 2. 40. 4. Ps. 143. 2. Jam. 3. 2.
r Hab. 2. 4. Ro. 1. 17. He. 10. 38. 11. 7.
s Le. 18. 5. Ne. 9. 29. Eze. 20. 11. Ro. 10. 5, 6. Mat. 19. 17.
t Is. 53. 4, 6. 1 Pe. 2. 24. Jn. 1. 29. Da. 9. 24, 26. Jn. 1. 29, 10. 15. Mat. 20. 28. Ro. 3. 24—26. 4. 25. 5. 15—21. 8. 3, 4. 2 Co. 5. 21. 8. 9. ch. 4. 4, 5. 1 Pe. 1. 24. 3. 18. 1. 18, 19. Ep. 5. 2. 1 Ti. 2. 14. Re. 5. 9.
1 *Redeemed*—Bought back by paying the price. *C.*
2 *The law*—the law of Moses or of nature. *C.*
3 *Being made a curse.* A person condemned as guilty in the sight of the law, because 'the Lord hath laid on him the iniquity of us all.' *C.*
u De. 21. 23.
v ver. 8, 9. Ac. 2. 39. 3. 25, 26. Ro. 4. 9, 16.
w Is. 32. 15. 44. 3. 5. Je. 31. 33, 34. 50. Eze. 11. 19. 36. 27. Joe. 2. 28, 29. Zec. 12. 10. 1 Jn. 4. 49. Ac. 1. 4. 2. 33, 38. 10. 44. 19. 6.
x Ro. 8. 15, 19. 1 Co. 15. 52. He. 9. 15.
4 Or, *testament.*
b ver. 8, 9, 14. 29. Ge. 12. 3, 7. 15. 5. 17. 7. 21. 12, 24. 18.
c Ge. 22. 15—18. He. 2. 3, 4.
d Ex. 19.—xxxi. i.e. 1.—xxvii. Ge. 15. 13. Ac. 7. 6. Ju. 11. 40, 41.
e Ro. 4. 13, 14. He. 6. 13—18. Nu. 23. 19. Tit. 1. 2.
g ch. 2. 21. ver. 12, 18. Ro. 8. 17, 32. 11. 6. Ep. 1. 11, 14. He. 6. 15. Mat. 20. 2 Ti. 2. 9.

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deserved public rebuke. With care, earnestness, and accuracy ought ministers to contend for the pure doctrine of justification through Christ's blessed righteousness, without the works of the law. And happy are they who understand it in their own experience! What a heaven upon earth it is to view ourselves delivered from the law as a covenant, and to find Christ's crucifixion for us and dwelling in us issuing in a life of holiness and fellowship with God through faith! But infinitely dangerous and criminal is it to apostatize from the truth, or to attempt to render the redeeming grace of God and death of Christ unprofitable and useless.

CHAPTER III. Ver. 1. Ye thoughtless and inconsiderate Galatians, let me, with the most tender compassion to your souls, and holy zeal for the purity of the gospel, ask you, By what artful insinuations and stratagems has Satan, or your false teachers, his instruments, so far infatuated and decoyed you from your adherence to the gospel doctrine of justification through active faith in Jesus Christ, who, in his painful sufferings and death, has been set before you in his ordinances in the most plain, distinct, and affecting manner? 2. Were ye made partakers of the Holy Ghost, either in his miraculous gifts or gracious inhabitation and influences, by the ministration of the law, and by your obedience to it? Or was it not by hearing and embracing the doctrine of faith in Christ alone for justification and complete salvation? 3. Since then ye certainly received him before many of you so much as heard of the law of Moses, and had set out in your Christian course under his light and direction, and in the exercise of faith in him for your justifying righteousness, how absurd is it to attempt finishing your religion in seeking justification by sinful performances, carnal observances, or anything correspondent to your carnal wisdom or pride! 4. After ye have suffered so much persecution and reproach from your Jewish neighbours for professing the doctrine of justification through his righteousness alone, without any obedience of yours to the law, ceremonial or moral, will ye, by your apostasy, prove all your professions and sufferings perfectly absurd and groundless? 5. Did Christ, by my ministrations, communicate to you your gifts and graces, or work the miracles attesting my mission and doctrine, through my preaching, or your performing the works of the law, in order to your justification before God? Or were they not rather conferred upon you by means of your hearing and embracing the doctrine by faith in Christ?—And was not this God's testimony that your justification is in no respect owing to the works of the law, but only to Christ and his righteousness? 6. Even as Abraham, that eminent pattern of believers, gave credit to and trusted upon God's promise of the Messiah; and what he believed and apprehended in the promised Saviour was imparted to him for his justifying righteousness. 7. Know therefore that all true believers in Christ, according to the promise, are, in a spiritual sense, the children of Abraham, whom God owns and accepts as such, that they may be blessed together with him. 8. And to manifest that there is but one method of justification of sinners to eternal life, the Holy Ghost, who knew the whole purpose of God relative to the Gentiles, intimated to Abraham, long before either circumcision or any Mosaic ceremonies were instituted, that, through the obedience and sufferings of his seed, the Messiah, all nations, Jews or Gentiles, should be justified and blessed with all spiritual blessings. 9. From whence it is evident that all men, of whatever nation or rank they be, who are partakers of a true and lively faith in Christ, and seek justification on his account, are blessed with the same blessings, and on the same foundation of active righteousness, as Abraham, that celebrated believer and friend of God. 10. And that this cannot be on account of their personal obedience to the law is evident; for all men being sinners, as many of them as remain under the covenant of works, and seek justification by their own righteousness, are fixed under the curse of God, who has expressly declared every person of mankind by law condemned to everlasting punishment who does not personally, universally, perfectly, and perpetually, in thought, word, and deed, bear, observe, and perform whatever is demanded by his law. 11. And that no man can be justified by his own personal obedience to this law as a covenant is further evident from God's

19 Wherefore then *serveth* the law? [h]it was added because of transgressions,[5] till the seed should come to whom the promise was made; *and it was* ordained[6] by[i] angels in the hand of [g]a mediator.

20 Now[k] a mediator is not *a mediator* of one; but God is one.

21 *Is* the law then [l]against the promises of God? God forbid: [m]for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath [7]concluded [n]all under sin, [p]that the promise by faith of Jesus Christ might be given to them that believe.

23 But[q] before faith[8] came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was [r]our schoolmaster[9] *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, [s]we are no longer under a schoolmaster.

26 For[t] ye are all the children of God by faith[1] in Christ Jesus.

A.M. cir. 4062.
A.D. cir. 58.

h ver. 19. Jn. 1.17. Ro.11.15,5.20,7.8,1 Ti. 1.9.

[5] *Transgressions.* It was introduced in the midst of transgressions, to demonstrate the heinous nature of sin. Ro. 3. 19,20.—C.

[6] *Ordained.* Promulgated.—C.

i Ac.7.53. He.2.2. De.33.2.

k Ex.20.19-22.De.5. 5,22-31. Jn.1.17. Ac.7. 38.

l Joh.5.33. 1 Ti.2.5, with Mal.3.6. He.6.4.

m Mat.5.17.

n ch.2.21.

[7] *Concluded*—shut up together as in a prison.—C.

o Ro.3.9,19,23,11.5.20, 11.32. Ps.14.3.

p Ro. 5.21. 4.11-16, 24,ver.14,17,18,20; ch. 3.14-17,4.6.

q ch.4.1-3,ver.24.

* See note * in second column.

r He.7.19,9.9-11.10. 1 Col.2.17. Ro.7.9,11. 4.13-15,5.20,21, ver. 23,25. Mat.5.17,18. Ac. 13.38,39. Tit.3.3-7.

[9] Literally, 'The law was our child-leader to conduct us to Christ.'—C.

s ver. 23; ch. 4.1-6. Ro.6.14; 7.4-8.2. He. vii.-xi.

t Is. 56.5. Jn. 1.12. Ro.8.15,ch.4.5. 1 Pe.2. 9. 1 Jn.3.1,2.

[1] *Ye are all* (both Jews and Gentiles who believe) *the children of God by faith.* —*Note.* He that believes God is a child of God. The fact of his believing makes possible [i.e.] a new birth and sonship.—C.

A.M. cir. 4062.
A.D. cir. 58.

u Ro.6.3-5,13.14.

[2] *Have put on Christ,* as a garment of righteousness.—C.

v Ro.9.24; 10.12. Jo.10.16. 1 Co.12.13; 7.19. Ep.2.14,15; 6.8; 5.14, 15. Col.3.11. ch.6.15; 5. 6. Jn.17.21.

w ver.7. Ge.12.2. Ro. 8.17. 1 He.11.18. Ep.3.6. Ro.8.17. Re. 21.7. 2 Co.5.22.

CHAP. IV.

a ch.3.7,29; 5.1; ver. 9. Col.2.8,20. He.7.16, 18,10.9,10.

[1] Or, *rudiments.*

b Ep.1.10. Mar.1.15. Da.9.24-26. Lu.2.21,27. Mal.3.1.

c Ge.3.15. Is.7.14; 9. 6; 42. Je.23.5,33.22,33. 25, 30. 31. Ez.C. 34. 29. Mic.5.2. Hag.2.7. Zec. 3.8; 6.12; 9.9. Jn.1.14. 3. 16. Phi.2.7,8. Mat.3.15; 5.17. He.2.14,16,9.11.

d Mat.20.28. Mar. 10.45. Ac.20.28. Ep.5. 2. Tit.2.14. 1 Pe.1.18-20; 3.18. Re.5.9. ch.3. 15,20,29. He.9.12;2.10. Ja.1.22;2.12.

* *Before faith* (rather, "before the faith," the dispensation that requires faith) *came, we were kept* as in a prison, and under a guard.—*Sine tet.* as in a dungeon.—*Unto the faith*—until the promulgation of the faith in doctrine and object[1] afterwards to be revealed.—C.

27 For [u]as many of you as have been baptized into Christ have put on Christ.[2]

28 There[v] is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And[w] if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law:* 7 *therefore we are servants no longer to it.* 14 *He remembereth their good-will to him, and his to them,* 22 *and showeth that we are the sons of Abraham by the free woman.*

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, [a]when we were children, were in bondage under the elements[1] of the world:

4 But when [b]the fulness of the time was come, [c]God sent forth his Son, made of a woman, made under the law,

5 To[d] redeem them that were under the law, that we might receive the adoption of sons.

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appointment of another method of justification, in his declaring that the man who becomes righteous by faith enters and may continue in a state of life and salvation, and by means of faith exercised in Christ, lives in favour, and fellowship with, and conformity to God here and hereafter. 12. Now it is certain that the method of justification prescribed by the law is not of faith, but by personal, perfect, and perpetual obedience to the whole of its demands. 13. Therefore, according to these terms, none can procure himself justification, or even freedom from the condemnatory sentence of the law; but Christ, in his infinite love, has redeemed us out of the hands of offended justice, and from all the condemnation and misery incurred by our sins, by taking them upon himself, and bearing them in our stead, particularly while he hung on the cross as a most loving sufferer, forsaken almost, and devoted to death. 14. And this he did that, instead of the curse being executed upon us according to our deserts, we Gentiles might in him be blessed with the free justification and other spiritual blessings conferred upon and promised to Abraham and his spiritual seed; and, as well as the Jews, receive, through faith in him, a plentiful communication of the Holy Ghost, as the pledge, token, and earnest of our eternal inheritance. 15. To illustrate this point by a common and familiar similitude, we know, from the very nature of a covenant of promise like that made with Abraham, that, if it be but an engagement made by short-sighted and changeable men, yet, if it be duly ratified, signed, and sealed, none can either disannul, alter, or add to it. 16. Now to Abraham and to his spiritual seed were the promises made by the all-knowing and unchangeable God, who cannot lie; and to show that these were directed to one particular sort of seed, God did not use therein the term SEEDS, as if all his posterity, natural and spiritual, had been meant; but SEED, by which he signified his spiritual seed, and primarily Christ their saving Head. 17. Now this covenant being made with and relating to Christ, to be fulfilled and confirmed in his incarnation, obedience, and death, and being confirmed by the repeated promise and oath of an unchangeable God, and by the seal of circumcision,—the law of Moses, which was not given till about 430 years after, cannot, in any consistency with the wisdom or faithfulness of God, make void or disannul it, in order to introduce another method of justification and salvation. 18. And this plainly manifests that a right or title to eternal life cannot be obtained by the works of the law, but only by faith in Christ; for if a title to the heavenly inheritance typified by the promised earthly Canaan could be obtained by our obedience to the law, it could not be the matter of a free promise—grace and works being in this view quite eversive the one of the other; but it is manifest that God gave it to Abraham and his seed, not through the law, but by an absolutely gracious and free promise, through the righteousness of faith, that it might be free to all men. 19. And the law of Moses was annexed to this gracious promise, not to bring in a new method of justification, but to be a mean of restraining sin and convincing men of their pollution and danger, and of their absolute need of full justification in Christ, in whom Jews and Gentiles should be united, and to cause them to look for him, the promised one, as the end of the law, for righteousness to every one that believeth. Nor was even this law, like the promise to Abraham and his seed, given immediately by God himself, but was conveyed by the ministry of angels into the hand of Moses, as the typical mediator of the Israelites, to represent their absolute need of the promised Messiah, effectually to mediate between God and them. 20. Now, a mediator is one that interposes between two parties, and does not merely transact for any one, to the exclusion of the other; but God, who delivered the law to the Israelites, and who is immutably faithful to his promise, was one party; and Gentiles as well as Jews were concerned in that antecedent, free, and absolute promise made to Abraham. 21. It is therefore absolutely impossible that the law of Moses could, in the intention of God, be opposite to the design of the gospel promise made to Abraham and his spiritual seed, or that ever God should intend to justify men by the one as well as by the other; for if any law had or could have been given by obedience to which men in their fallen condition could have been entitled to eternal life, it is certain God would have spared his Son, that singularly eminent seed of Abraham, and righteousness for justification to eternal life should have consisted in men's own conformity to that law. 22. But, on the contrary, the writings of the Old Testament have, in their general tenor, pronounced all men, Jews and Gentiles, sinners shut up under a sentence of condemnation, and absolutely incapable of making atonement for their past offences, or rendering themselves acceptable to God by any obedience of their own—that none having any ground to seek or expect justification by their own works, the free promise of pardon, life, and salvation, through faith in Christ, might be graciously fulfilled in every believer. 23. But as we are naturally strangers and enemies to this important truth, and it was anciently intimated in an obscure manner, so, till Christ, the object of faith, and the doctrine of salvation through faith in him, came to be fully manifested in the gospel, and till we were brought to believe in him, even those of us who were educated in the Jewish religion, though preserved from heathenish idolatries by the law of Moses, were held, like captives and prisoners, under its commanding, condemning, and convincing power, and shut up on every side, that we might be ready to receive Christ as revealed in the gospel with more abundant manifestation of light and grace. 24. We ought therefore to consider the moral law as a covenant, and the ceremonial law as a schoolmaster, intended to direct, lead, and scourge us to Jesus Christ, that, renouncing all dependence on our own good works for justification, we might seek it alone through faith in his meritorious obedience and sacrifice. 25. But now under the gospel, when Christ, the object of faith, and the doctrine of justification by faith in him, are fully manifested, and we are brought to believe in him, we are no longer, like children, in a state of ignorance, weakness, and servile fear, under either the moral law as a covenant or the ceremonial dispensation. 26. But all of you, Gentiles as well as Jews, who have believed in Christ alone for justification, according to the tenor of the gospel, are rendered adult children of God, and are admitted to higher privileges in the anointed Saviour, who has come in the flesh, and obtained eternal redemption for you. 27. For as many of you as have been baptized in the name, and into the faith, profession, and obedience of Jesus Christ, and, answerable to the signification of baptism, have been made partakers of spiritual union and communion with him, have not only in profession, but by faith, put on Jesus Christ as the Lord your righteousness and sanctification; and hence have no need of circumcision to recommend you to God's favour, or manifest you his children. 28. There is now, under the gospel, no distinction of nations, ranks, or sexes, with respect to spiritual privileges or blessings; but by the enlargement of God's grace all true believers are equally members of Christ's mystical body, and he is equally their Head for all spiritual and saving purposes. Circumcision therefore, which was peculiar to males, and distinguished Jews from Gentiles, is of no further use in the church. 29. And if ye be really united to Christ, and interested in and devoted to him, ye, though uncircumcised, are the true children of Abraham, and heirs of all new-covenant blessings, according to the promise made to him and his spiritual seed.

Ver. 20. *God is one.* Winer affirms that there are 250 different interpretations of this difficult passage. But in this difficulty the volume of revelation resembles the volume of nature, having many things plain to the weakest capacity, but many things 'hard to be understood,' even by the most learned. The passage may be paraphrased as follows:—A mediator in a covenant is not the representative of one party only. Moses therefore, as mediator of the Sinai covenant, did not represent Israel alone, but God also; for as there was a mediator, God must have been one of the parties to that covenant. But as God was one of the parties, and as he changeth not, therefore the covenant of doing and living made at Sinai could not, at the end of 430 years after,

6 And because ye are sons, [o]God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore [p]thou art no more a servant, but a son; and if a son, then an heir of God through Christ.[2]

8 Howbeit then, [h]when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, [i]after that ye have known God, or rather are known of God, how turn ye [3]again to the weak and beggarly elements,[4] whereunto ye desire again to be in bondage?

10 Ye[j] observe days, and months, and times, and years.

11 I[k] am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, [l]be as I *am;* for I *am* as ye *are:* [m]ye have not injured me at all.

o Matt. 3.17. Is. 42.1. Jn. 1.14, 18. Ro. 8.15, 16. 1 Co. 12.3. Eph. 1.5, 6. Zec. 12.10. 2 Co. 1.22. Rev. 1.5, 6. 3.9. 1 Jn. 3.24. 4.13. *p* ver. 7. Ro. 6.14. 8.15. Gal. 5.1. Heb. 3.6. 1 Pe. 2.16. *q* 1 Co. 3.22. *h* Acts 17.23, 29. Ro. 1.21, 25. 1 Co. 8.4. 10.20. 12.2. 1 Th. 1.9. 1 Pe. 4.3. *i* Jn. 17.3. 1 Co. 8.3. 13.12. 1 Pe. 2.10. 1 Jn. 4.7, 8, 16. *j* Ro. 14.5. Col. 2.16. *k* 1 Th. 3.5. *l* Ge. 34.30. Phi. 3.7–15. *m* 1 Co. 9.12. 2 Co. 2.5. ver. 19.

1 The best MSS. have this last clause as follows—*heirs of God through Christ.* On this passage Wordsworth remarks as quoted by Alford, *remarkable—"The words through God, or, the Father has sent the Spirit, the Son has freed us from the law, the work has completed our sonship; and thus the redeemed are heirs through the triune God himself, not through the law one through fleshly descent."—E.*

2 Or, heir.

3 Or, *backward.*

4 Or, *rudiments* He. 7.18; 9.10. 1 Co. 3.1.

change, abrogate, or disannul that covenant of promise to believers which he had confirmed in Christ, the Mediator between God as the one party, and Abraham and the Gentiles (believing Christ) as the other, 1 Ti. 2. 5; Jn. 10. 29; 17. 2, 6, 24. *C.*

REFLECTIONS.—Great is the folly of turning away from Jesus Christ and the doctrine of his blessed righteousness to rest on our own works for justification before God; and especially after clear manifestation of him and his truth, and suffering for his sake. It renders him and all his fulness, yea, all our profession of him, or sufferings on his account, altogether unprofitable; and is contrary to the oracles of God, and the observation and experience of every believer. But infinite is the mercy that when God's law condemned us to eternal misery for the very least transgression, Jesus obeyed the law in our stead, that we might receive the promise and inheritance of eternal life; and that, while the law excludes us from life on account of our sin, the gospel brings relief, and offers to us an almighty and all-sufficient Saviour. The law now cannot hinder, but is subservient to our redemption through him. Yea, Moses and all the ancient types now appear figures of our incarnate Redeemer; and we Gentiles, as well as Jews, have an equal access to him and to his church, and to all the blessings of the new kingdom. Be not slack, my soul, to possess what the Lord thy God giveth thee.

CHAPTER IV. Ver. 1, 2. Now, to illustrate the preference of the gospel dispensation to the legal by a familiar similitude, ye know that the heir of a rich estate, during his minority, has no more liberty of enjoying the inheritance to which he has a full right than if he were a mere servant, but is under the direction and discipline of masters to educate him, and the government of guardians and tutors, and of trustees, to manage his estate for him, that he may be fitted to enter upon the possession of it at the time appointed by his father. 3. In like manner we who are Jewish believers, during the infant state of the legal dispensation, were, like minors, subjected to its servile and obscure discipline, enslaved by its terrors, and tied down to its typical observances, which consisted of dim and obscure resemblances taken from worldly things, and which were in their nature carnal and earthly, little calculated to carry our thoughts, hopes, or affections beyond the things of this world to our spiritual and eternal inheritance. 4. But when the time appointed in his purpose, and marked in his promises and predictions, was arrived—the time when men's degeneracy and wickedness, which were come to the greatest height, and their extensive expectations, rendered the superaboundings of mercy and a reformation peculiarly necessary—God, in the riches of his infinite wisdom and grace, sent forth his own eternal pre-existent Son by special manifestation into our world, that he might, in a marvellous manner, assume our nature into a personal union with his own divine nature, being conceived and born of the Virgin Mary; and that he, as God-man, might be placed under the precept of the law as a covenant of works, which we had broken, and under its curse and penalty, which we had incurred; 5. That, by his obedience and sufferings, he might fully meet all its demands, and perfectly deliver us from it as a covenant in its commanding and condemning power, and even from the rigorous ceremonial dispensation, and render us abundant partakers of all the privileges of the gospel state which pertain to the adult children of God.—6. And in consequence of his graciously loving you, Jews or Gentiles, he calls you to a state of sonship, and sends forth his Holy Spirit, which proceeds from and is communicated by his Son, to dwell in your souls with far richer abundance of gifts and graces than were ordinarily vouchsafed under the Mosaic dispensation, to form you into the temper of his children, and bear witness with your spirits that ye are such; and to give you a humble liberty and familiar boldness in your dealings with himself, and enable you to claim and call upon him, and stand affected towards him, with faith, love, desire, delight, reverence, filial obedience, and holy confidence in his care and kindness, and with zeal for his honour as your heavenly Father. 7. Whoever of you therefore truly believe in Christ are no longer, as servants, kept at a distance, and subjected to severe discipline; but, as children of riper age, are entered on a large possession of your inheritance, as an earnest of your quickly enjoying the full riches and glory thereof; yea, are heirs of the all-sufficient God himself as your portion, in the right, and for the sake of, and together with Jesus Christ, who, as his eternal Son, is heir of all things.—Why then should ye abandon these high and sure privileges to seek happiness by your works of obedience to the law as a covenant? 8–11. Since God, in his infinite mercy, pitied you while ye were plunged in the grossest ignorance and most shocking idolatries, slavishly worshipping stocks and stones, or other creatures real or imaginary, even the most base or abominable, instead of the true God, and by the light and power of his gospel found you out, brought you to the knowledge of himself through Jesus Christ, owned you as his, and rendered you accepted in the Beloved, what must be your infatuation and ingratitude if ye turn from this light and grace of the gospel, and all its holy and delightful liberties and honours, to a state of servile subjection to the dark hints and severe injunctions of the Mosaic law, which are utterly insufficient to make your peace with God, purge your conscience from guilt, secure you from wrath, procure your acceptance to life, or to enrich you with any spiritual knowledge, grace, or comfort? Has God delivered you from heathen bondage, that ye who had originally no attachment to the Jewish ceremonies should, in contempt of Christ's fulfilment of them, and of the gospel deliverance from them, be fond of such servitude, and be zealous to observe their sacred seasons and other rites, in order to render you accepted with God? Truly, when I think on this your conduct, I am greatly afraid that all the pains I took to acquaint you with and persuade you to embrace the gospel, have been lost upon most of you, and will only serve as an occasion to enhance your guilt and increase your eternal misery. 12. Let me therefore earnestly beseech you, my beloved brethren, by everything serious, solemn, or endearing, to abide in the same sentiments relative to the justification of a sinner before God which I, who was once as proud and obstinate a legalist as any of you, now heartily embrace, and exercise the same affection towards me as I do towards you; for I am ready to bear with you in everything consistent with the truth of the gospel and the welfare of your souls; and indeed I have no reason to disregard you, as ye never injured me; or, if ye did, I have heartily forgiven it. 13, 14. Such, ye know, was my affection to you, that, with the utmost concern for your salvation, under great difficulties, sufferings, reproaches, and much bodily weakness and despicable appearances, I laboured in explaining and recommending to you the gospel of Christ; and such was your affection to me, that, notwithstanding these infirmities and humbling circumstances, ye neither slighted my person nor rejected my doctrine, but entertained and embraced it, and me for its sake, with readiness and pleasure, as an ambassador of Christ, yea, as if I had been a holy angel sent down from heaven, or even the Messiah himself. 15, 16. Where are now those expressions of gratitude to me for my labours; or that happiness ye then professed to have and hope for in my ministrations? For such was your fervour of love and joy, that, if it could have been of any advantage to me, ye would have gladly undergone the most painful severities and inconveniences for my sake. Why then are ye now giving up those very doctrines which ye then so much esteemed? Why are ye become so cool in your affection to me, who still affectionately regard you? I appeal to your consciences if ye ought to hold me as your enemy because I have plainly and faithfully maintained the truth and importance of gospel doctrines, and warned you of your infinite danger in mixing the works of the law with faith in Christ for your justification. 17. As for these your new teachers who pretend so great concern for your welfare, they act with no Christian candour or honour, but seek to decoy you from all regard to me or my apostolic authority, in order that ye may blindly submit to them, and bestow all your esteem, honour, and applause upon them. 18. Remember therefore that it is a very beautiful and laudable temper to be always zealously and uniformly attached to that which is truly worthy and important, and not merely when I am among you. 19. My dear but weak children in the faith, whom I thought I had instrumentally begotten to Christ through the gospel, my soul is still as earnestly concerned that the pure doctrines of the gospel, and Jesus Christ therein, as made of God to you wisdom, righteousness, sanctification, and redemption, may be really fixed in your minds and hearts, as ever I was to have you converted from your heathenish ignorance and idolatry. 20. Earnestly I wish that I were but present with you to confirm the truth, to answer your objections and scruples by word of mouth, and to vary my discourse into encouragement or rebuke as the occasions should require; and gladly should I find ground to encourage you; for truly I now greatly suspect that many of you have never been really converted to Christ, and may at length utterly apostatize from his truth and ways. 21. But I earnestly beg that ye who seem so fond of being under the law for justification by your own obedience, would seriously tell me, as before the judgment-seat of Christ, if ever ye have truly considered what the law demands, or what it denounces against the least transgression; or what a wide difference even these writings of Moses mark out between those that seek justification by their own works and those who seek it only by faith in Christ. 22, 23. For there it is recorded that Abraham, the friend of God, had two sons who were typical of different dispensations and different sorts of persons—the one Ishmael, who was born by Hagar his bond-slave, according to the common law of generation, and the other Isaac, by Sarah, his proper wife, in an extraordinary and miraculous manner, at an unexpected time of life, and as an accomplishment of God's free promise.—24, 25. Now these things were intended by God as figurative representations of the miserable condition of those who are under the law as a covenant of works, and of the happiness of those who are under the covenant of grace. Hagar represented the covenant made between God and the Israelites at Sinai, which, by its terrible manner of delivery, strictness of precepts, and severity of curses, tended to beget a servile temper of spirit, and subjected its votaries to everlasting destruction if left without the gospel relief promised to Abraham: and she and her son, cast out from Abraham's family, represented the Jews and other legalists abandoned by God for their unbelief, and left in bondage to Satan and their lusts. 26, 27. But the gospel church of true believers in Christ, which is of a heavenly, original nature and tendency, and highly privileged with the unnumbered liberties and blessings of the new kingdom, and by the oracles and ordinances of which we are born to Christ, was typified by Sarah and her son; for, in allusion to Sarah and Hagar, the prophet Isaiah foretold that the Gentile nations, after being long abandoned by God to heathenism, should at last, with great joy, afford more chil-

13 Ye know how [a]through infirmity of the flesh I preached the gospel unto you at the first:[b]

14 And [c]my temptation which was in my flesh ye despised not, nor rejected; [d]but received me as an angel of God, *even* as Christ Jesus.

15 Where is[e] then the blessedness ye spake of? for I bear you record, [f]that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am[g] I therefore become your enemy, because I tell you the truth?

17 They[i] zealously affect you, *but* not well; yea, they would exclude you,[j] that ye might affect them.

18 But[k] *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My[l] little children, of whom I [m]travail in birth again until Christ be formed in you,

20 I [n]desire to be present with you now, and to change my voice; for I stand in doubt of you.[o]

21 Tell me, ye [p]that desire to be under the law, do ye not hear the law?[q]

22 For it is written, [r]that Abraham had two sons; the one by a bond-maid, the other by a free-woman.

23 But[s] he *who was* of the bond-woman was born after the flesh; but he of the free-woman *was* by promise.

24 Which things are [t]an allegory: for these are the two covenants;[1] the one from the mount Sinai,[u] which [v]gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to[2] Jerusalem [w]which now is, and is in bondage with her children.

26 But [x]Jerusalem which is above is free, which is the mother of us all.

27 For it is written, [y]Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are [z]the children of promise.

29 But[a] as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? [b]Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, [c]we are not children of the bond-woman, but of the free.

CHAPTER V.

1 *He moveth them to stand in their liberty,* 3 *and not to observe circumcision:* 13 *but rather love, which is the sum of the law.* 19 *He reckoneth up the works of the flesh,* 22 *and the fruits of the Spirit,* 25 *and exhorteth to walk in the Spirit.*

STAND fast[a] therefore in the [b]liberty wherewith Christ hath made us free, and [c]be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that [d]if ye be circumcised,[1] Christ shall profit you nothing.

3 For I [e]testify again to every man that is circumcised, that he [f]is a debtor to do the whole law.

4 Christ[h] is become of no effect unto [2]you, whosoever of you are justified by the law; ye are fallen from grace.[3]

A.M. cir. 4062. A.D. cir. 58.

a 1 Co 2 3. 2 Co. 12. 7. 13. 6. 10. 10. 12. 1 Th. 2. 2.

b A careful examination of the incidents in Paul's history at the time of his first visit to Galatia leaves me to the conclusion that he had no intention to remain in the province, deeming it probably a very unpromising missionary field; but he was detained by sudden illness, and while weak and suffering, preached the gospel to them. The very fact of his proclaiming the truth of God while his body was racked with pain, may have largely contributed to the extraordinary effect produced upon the unimpressible Celts, who received him as an angel of God.—*P.*

c Ac. 20. 19. Ja. 1. 2. Ro. 12. 15. He. 13. 3. See ver. 13.

d Ge. 18. 2, 3. 19. 1, 2. 2 Sa. 19. 27. Mal. 2. 7. Zec. 7. 8. Mat. 10. 40. Jn. 13. 20. 1 Th. 2. 13. 2 Co. 5. 20.

e Or, *What was.*

f ver. 14. 1 Th. 5. 13. He. 13. 17. 1 Th. 3. 10. 1 Ki. 21. 29. 22. 8. Pr. 27. 5. Ps. 141. 5. ch. 3. 1–4; 4. 12. ver. 9–11. ch. 5. 1–9.

g Ac. 20. 2. 1 Co. 11. 2. ch. 6. 12. Phi. 2. 21.

h Or, *as.*

i ver. 14. 1 Co. 15. 58.

k 1 Co. 15. 58.

l ch. 1. 6, 7. 1 Co. 4. 15. 1 Co. 4. 14. Phile. 10. Ja. 1. 18. 1 Pe. 1. 23. 1 Co. 1. 21.

m 1 Co. 2. 1–6. 2 Co. 11. 28, 29. Col. 2. 1. 1 Th. 2. 1, 2, 11, 12, 17.

n Ro. 1. 10, 11. 1 Co. 4. 19, 21. 2 Th. 2. 17, 18.

o Or, *I am perplexed for you,* ver. 11.

p Ro. 9. 30–32. 10. 2, 3. ver. 4. Mat. 22. 29. He. 5. 11, 12.

q See note [a] below.

r Ge. 16. 15. 21. 2, 3. Ac. 7. 8. He. 11. 11.

s Ge. 16. 4, 15. 17. 6, 16–18. 18. 10, 14. Ro. 9. 6–8. Ja. 2. 23.

t Ho. 12. 10. Eze. xv. xvi. xix. xxiii. xxxvii. Mat. xxi. Lu. xv. xvi. 1 Co. 10. 11.

1 Or, *testaments,* He. 8. 7, 8. 9. 15–17.

u De. 33. 2. ch. 4. 1. Ro. 8. 15. Ac. 15. 10. 1 Co. 10. 4, 5.

v Or, *bringeth forth.*

w Ga. 4. 21. Ac. 21. 20. Ro. 9. 3. 10. 1–3. 11. 1. 1 Co. 10. 32. 1 Th. 2. 14–16.

x Ga. 4. 26. Ph. 3. 20. He. 12. 22. Re. 3. 12. 21. 2, 10. Ps. 87. 3, 5. Is. 1. 26. Jn. 8. 35. Ro. 8. 1, 2, 14–16. 1 Ki. 2. 15. 2 Ti. 1. 7. ch. 5. 1. 1 Pe. 2. 16. 4. 15.

y Is. 54. 1–5. Mat. 8. 11, 12. Re. 7. 4, 9. Ge. 49. 10.

z Ro. 9. 6, 8. 4. 13–16, 17 ch. 3. 7, 9. 26, 29. Ac. 3. 25.

a Ge. 21. 9. Jer. 29. 28. Mat. 23. 34, 37. Jn. 15. 18. Ac. iv.–viii. xii.–xiv. xvii. xviii. xxi.–xxv. 1 Th. 2. 14, 15. Re. 12. 10, 13. 34. ch. 5. 11. 6. 12–14.

b Ge. 21. 10, 12. Jn. 8. 35. Mat. 8. 11, 12. Ro. 11. 7. ch. 3. 8, 22. Eze. 36. 27.

c Ro. 8. 1, 2, 15. 2 Ti. 1. 7. He. 2. 14, 15. Jn. 8. 36. ch. 3. 29. 5. 1. 13. 1 Jn. 3. 1, 2. Jude 1. 2 Pe. 2. 19–22.

CHAP. V.

a Ep. 6. 14. Pr. 23. 23. Jude 3. 2 Co. 1. 23. 13. 5. He. 3. 6, 14. 4. 14. 10. 23.

b Jn. 8. 32, 36. Ac. 15. 10. Ro. 6. 14, 18. 7. 1. 1 Co. 8. 9. 9. 12. ch. 3. 7, 13. 25, 26. 4. 5, 26. 28, 31. 2 Pe. 2. 19. Is. 9. 2, 4.

c ch. 4. 9, 21. Ac. 15. 10. Mat. 23. 4. He. 9. 8–11. Col. 2. 20–22. 2 Pe. 2. 19, 20.

d Ac. 15. 1, 24. ch. 2. 3–5. Ro. 9. 31, 32. 10. 2, 3.

1 Or, ye [2] circumcision to the gospel, as a part of your justification, and necessary to your salvation.—*C.*

e Ac. 20. 21, 24. Ro. 9. 26. 1 Th. 4. 6. Ep. 4. 17.

f ch. 3. 10. Ro. 9. 31.

g ch. 2. 21. Ro. 4. 4, 5; 7. 2, 4; 9. 31. 32; 10. 2, 3. He. 12. 1–17; 10. 38.

2 Rather, 'Ye are separated from Christ.'—*C.*

3 *Ye are fallen from* (the doctrine of) *grace.* Tit. 2. 10, 11.—*C.*

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dren to him than the Jewish nation, which *in* Abraham, and afterwards at Sinai, was solemnly espoused to him as his peculiar people. 28. This being the case, we members of the gospel church are, like Isaac, begotten to God by virtue of the free promises of the gospel, and are entitled to all the blessings of the new kingdom. 29, 30. But as in that age Ishmael, who was born according to the ordinary course of nature, and had only temporal advantages, with his mocking and malignant tongue persecuted Isaac, who was born by an extraordinary operation of the Spirit of God, and was heir of all the promises made to his father, so in this the Jewish zealots and self-justiciaries rage at and persecute us who are born of God and heirs of the kingdom of heaven.—And as Hagar and Ishmael were expelled from the family of Abraham, and deprived of the covenant blessings thereof, so shall God expel those zealots and all self-justifiers from his kingdom of grace and glory, and deny them the blessings of his children. 31. Since then we who believe on Christ alone for justification to eternal life are not of those who shall be excluded from the gospel state and heavenly inheritance, or promised blessings of grace and glory, but are heirs of God and joint-heirs with Christ, we have nothing to do with the Mosaic servile dispensation, nor are any of its ceremonial observances necessary to our acceptance with God.

Ver. 3. *Elements.* Superficial principles of knowledge, mainly drawn from and terminating in material objects. *C.*

Ver. 4. *The fulness of the time* appointed by God the Father, and revealed to the prophets and the church by the Holy Spirit. —*Made of a woman*: that is, born, Ro. 1. 3.—*Under the law,* as its requirement of obedience to its authority, and of death for its violation.—*Note,* Every one 'born of a woman' was necessarily born subject to death. *C.*

Ver. 6. *Abba, Father!* See note on Ro. 8. 16. The apostle uses two words, Chaldaic-Hebrew and Greek, to show the equal right of Jew and Gentile to claim God for his spiritual Father through his union with Christ. *C.*

Ver. 7. *Thou,* the liberated heir, mentioned ver. 1. *C.*

Ver. 9. *Weak.* How the law of Moses was 'weak' may be seen from He. 7. 18, 19; 10. 1; and how the law of nature, from Romans throughout.—*Beggarly.* That leave men ever seeking, but never finding justification and peace. *C.*

Ver. 10. *Ye* superstitiously: *observe*—for so the original signifies—as if the mere act of observance were meritorious. *C.*

Ver. 12. *Be as I am,* free from Jewish traditions and prejudices.—*For I am as ye are.* I live, as touching Jewish observances, just as the Gentiles do.—*Ye have not injured me at all.* I do not complain of your forgetfulness as if it were any personal injury to me. *C.*

Ver. 14. By 'temptation in the flesh' some understand persecution; others, some bodily infirmity, 2 Co. 12. 7; comp. with 10. 10. *C.*

Ver. 15. *Ye would have plucked,* &c. Hence some have inferred that the affliction of the apostle was disease of the eyes. Others take the expression to be proverbial for any sacrifice. The phrase, 'your own eyes,' would seem, by the implied distinction, to countenance the former opinion. *C.*

Ver. 17. *They would exclude,* &c. 'They would exclude 'separate' you from my affections, that ye might affect (join yourselves to) them.' *C.*

Ver. 20. *I desire.* Rather, 'I could have wished.'—*To change my voice* from that of a father (ver. 19) to that of a corrector or reprover, which I fear your case requires. *C.*

Ver. 24. *Are an allegory.* Rather, 'may be thus allegorized,' being natural and historical emblems of spiritual realities. *C.*

Ver. 25. *This Agar is mount Sina.* Let these words be compared with Mat. 26. 26, 'This is my body,' whereon the Romanists found the doctrine of transubstantiation, and the absurdity of that doctrine will be apparent: for if 'This is my body' be no figure, but a reality, then 'Agar (does not *represent,* but) *is* mount Sina'—a monstrous but inevitable consequence. *C.*

REFLECTIONS.—Great and glorious are the advantages of the New Testament church, brought in by the incarnation, obedience, and suffering of the Son of God, above the dark and servile state of the Old. What a large and firm foundation of mercy and hope is the manifestation of God in our nature, and in our law-room and stead! Happy are they who are marked as his fellow-heirs of eternal life by their active faith in Jesus Christ, and who are hereby enabled to enjoy the most familiar intimacy with God! Marvellous is his grace in calling gross idolaters to his favour and service! and base their ingratitude and dreadful their danger who, after making a fair profession of his gospel, apostatize from him, and deny the power of his righteousness for our justification before him. It is painful for faithful ministers to behold such events. But highly necessary at such a time honestly to contend for the truth, though it should make our kindest friends become our furious enemies. For artful are the methods and high the pretences of affection or piety by which seducers alienate men from the truth, and from their faithful, beloved, and affectionate ministers.—With great concern ought ministers, by prayers and instructions, to promote the conversion and edification of their hearers. It is vain to think that Christ can be formed in the heart where self-righteousness and self-dependence habitually prevail and reign. Whatever we may wish, we ought never to think all well where what we see is evidently evil. Ministers ought carefully to explain and apply the law of God to the consciences of those who are disposed to trust to their own works. And it is needful to look further than the letter in order to understand the Scripture. It is not according to our external privileges, but according as we rely on our own works, or adhere by faith to God's free promises, that we shall be lost or saved. The true children of God are generally persecuted by legal hypocrites. But it is enough to make them a rich and everlasting amends that they may rejoice in hope of the glory of God.

CHAPTER V. Ver. 1. Since true believers are thus the children of God, and heirs of promise, and the danger of self-justifiers is so terrible, let me earnestly beseech you to abide steadfastly in the belief, profession, and practice of that holy, happy, and delightful freedom from the law as a covenant of works, and from all obligation to its ceremonial precepts, wherewith Jesus Christ, by his finished righteousness, gospel establishment, and your living faith in himself, has made you free: and let love, gratitude, and obedience to him,

5 For [a]we through the Spirit wait [b]for the hope of righteousness by faith.

6 For[c] in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye[d] did run well; who did hinder you,[4] that ye should not obey the truth?

8 This[n] persuasion[5] *cometh* not of him that calleth[6] you.

9 A[e] little leaven leaveneth the whole lump.

10 I[p] have confidence in you through the Lord, that ye will be none otherwise minded: but [q]he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, [r]if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I[s] would they were even cut off[7] which trouble you.

13 For, brethren, [t]ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this, [u]Thou shalt love thy neighbour as thyself.

15 But[v] if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, [w]Walk in the Spirit,[8] and ye shall not fulfil[9] the lust of the flesh.

17 For[y] the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But[z] if ye be led by the Spirit,[1] ye are not under the law.

19 Now[a] the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

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f Ro. 8.13,25,26. Ge. 49.18.
g Col. 1.5. Ro. 8.24. Tit. 2.13. 2 Ti. 4.8. Ro. 5.1-5,10,22.
h 2 Co. 7.29; 8.8. ch. 6. 15. Ro. 2.25-29; 3.28-31. ch. 3.26-28. Col. 3.11. Ja. 2.18-22. 1 Th. 1.3.
i Mat. 13.21. 1 Co. 9.24. ch. 3.1. He. 12.1.
4 Or, *drive you back.*
k ch. 1.6; 3.1; 4.17.
5 *This persuasion* This credulity, whereby ye are led to the law for righteousness.
l 1 Co. 5.6; 15.33. 2 Ti. 2.17, with Mat. 13.33.
6 *That calleth.* Rather, 'that called.' —*C.*
m 2 Co. 2.2; 7.8. 2 Th. 1.6; 2.11.
n ch. 1.6; 4.29. 1 Co. 1.23. Ac. 26.3. ch. 2.3.
o Jos. 7.25. 1 Co. 5.4, 5,13. 2 Co. 10.6. ch. 1.8, 9. Tit. 3.10. Ti. 1.20.
7 *Cut off,* by expulsion from the communion of the church. Comp. ver. 9 with 1 Co. 5.7,13.—*C.*
p ver. 15. ch. 4.5-7,26, 28,31. 1 Co. 8.9; 9.19. 1 Pe. 2.16. Ro. 14.13,14. 1 Jn. 3.18. ch. 6.1,2, with 2 Pe. 2.19,20. Jude 3,4.
q Le. 19.18. Mat. 7.12; 22.38-40. Ro. 13.8-10. Ja. 2.8. 1 Ti. 1.5. 1 Co. 13.4-7. 2 Pe. 1.5-8. He. 13.1.
r 2 Co. 12.20. Ja. 3.14-16; 4.1. Is. 9.20,21. Ver. 26.
s Ro. 6.12; 8.1,4,13. 1 Pe. 2.11. 2 Co. 5.1. Ver. 22-25.
8 If ye walk in obedience to the spiritual part—the spiritual principle in man—a conscience sprinkled from dead works—a heart renewed by the Holy Ghost. See note on ver. 5.—*C.*
9 Or, *fulfil not.*
t Ro. 7.14-24; 8.5-8, 13. Ep. 6.12. 1 Pe. 2.11. Col. 3.5. Ep. 5.3,4,7,11.
u Exo. 20.17. Ps. 143.10. Jn. 16.13. 1 Jn. 2.20, 27. Ro. 6.14; 8.1,2,4,13-15. 2 Co. 3.17. 2 Ti. 1.7. ch. 4.5,6.
1 *The Spirit.* Not directly the Holy Spirit, for the reason given at ver. 5, but 'the mind that was in Jesus,' communicated by the renewing of the Holy Spirit. Ro. 12.2. Phi. 2.5.—*C.*
v Job 14.4; 15.16. Le. xviii. xx. Mat. 15. 19. Mar. 7.20-23. Ro. 1.28-31; 3.10-18. 1 Co. 6.9,10. Ep. 5. 3-6. Col. 3. 5-9. Ja. 3.14-16. Re. 21.8; 22. 15. Is. 5.8-24; 31. Ro. 3.15,20; 8.6,13.

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as well as concern for the welfare and safety of your own souls, make you to avoid all further encumbrance and oppression from the servile yoke of the law or its ceremonies. 2. For, as an inspired apostle of Christ, I, who it seems am said to preach up circumcision, solemnly assure you that, if ye receive circumcision as a thing necessary to your acceptance with God, nothing that Christ has done or suffered, or which the gospel reveals, will be of any saving advantage to you. 3. I now repeat what I have always maintained in my ministrations, with the greatest earnestness, as a most convincing truth, to every man, Jew or Gentile, who is circumised with this view, that he is thereby obliged, under pain of eternal damnation, perfectly, without the least failure, to satisfy the whole demands of the divine law as a broken covenant of works. 4. The person, righteousness, gospel, and Spirit of Christ, will avail you nothing, who, renouncing him, seek justification before God, in whole or in part, by your own works, and thus practically renounce the gospel, and the free justification and salvation therein bequeathed. 5. For through the light and influence of the gospel, we believers, Jews or Gentiles, earnestly desire and expect, and patiently look and wait for, everlasting life, that great object of our hope, as a thing we are entitled to, and shall partake of, not for any righteousness of our own, but because of the blessed righteousness of Christ, received by faith. 6. For with respect to our union with Christ, and justification through him, neither circumcision nor other ceremonial observances, nor the want of them, do in the least promote or confirm our happiness; but we must have a true faith, receiving and resting upon Christ alone for salvation as offered in the gospel, and working in a sincere and ardent love to his person, offices, relations, Father, Spirit, Word, ordinances, ways, and people.—7. Ye, my brethren, for a time appeared cordially to believe, and earnestly to profess, this doctrine of justification through Jesus' righteousness alone. Think seriously then what has turned you aside from your faith in, and your obedientiial regard to, the authority of Christ, in this leading truth of the gospel, on which all the rest depend. 8. Certain it is that your present judaizing sentiments, so directly contrary to the very foundation of the gospel, are in no respect derived from God, who called you to the knowledge of Christ, and the way of salvation through him alone; nor from me, who, as his instrument, preached the very contrary to you. 9. Some corrupt influence from Satan and his instruments must then have insinuated itself among you, which, unless timely prevented, will gradually infect your whole church and whole scheme of principles. 10. Notwithstanding, therefore, my great fears about you, I would fain hope that, upon your serious consideration of what I now write, ye will perceive your danger, and the necessity of making a full and speedy stand for the truth, and of censuring the principal instruments of your present perplexity and confusion: and sure I am, that, except they repent, the righteous and terrible judgments of God will overtake them. 11. And as for myself, the furious persecution which I everywhere patiently suffer from the bigoted Jews, manifests that I never preach up circumcision as necessary to salvation, or induce any Gentile believers to receive it: for could I agree to superadd the works of the law to the merits of Christ, the chief ground of their offence at the doctrine of salvation by a crucified Saviour, and of their persecution of me for preaching it, would naturally cease. 12. I heartily wish that these new teachers, who have so grievously perplexed and disturbed you, and subverted the faith of some of you, were solemnly excommunicated from all fellowship with the church and delivered over to Satan; or that God, in his own way, would restrain them from bringing any further reproach upon his name, church, and gospel.—13. And as ye, my Christian brethren, have been by the gospel called to a glorious freedom from ceremonial observances, and from the law as a broken covenant of works, and to a noble liberty of spirit in fellowship with God as our gracious Father in Christ, abide by it as a thing more valuable than your lives, and remember to improve it, not as an encouragement to pride, passion, sensuality, or other sinful corruptions, but as an additional obligation to the most perfect obedience to the whole law of God as a rule of life, and in all kind and brotherly affection, and friendly offices one to another. 14. For all the commands of the second table, relative to the mutual duties of life, to chastity, honesty, truth, contentment, and charity, are fulfilled in loving your neighbours, as rational creatures and Christians, with such sincere and active affection as ye owe to yourselves. 15. But if, in defiance of this great commandment, ye, like ravenous beasts, rather than men or Christians, fight and quarrel, reproach and abuse one another, ye have reason to fear that the God of peace and love will abandon you to your own lusts, that, by mutual heats and feuds, ye may ruin one another in your church state, privileges, and best interests.—16. To prevent these and other dreadful irruptions of your indwelling corruption, I charge you, in the name of Christ, to labour always, and by all means to live and act towards God and men under the influence of his good Spirit, and of that supernatural habit or principle of grace and holiness which he has produced in your heart; which seeks to prevent your yielding up yourselves to the inclinations and practices of sinful lusts. 17. For, in regenerate persons, the remains of indwelling corruption, on the one hand, struggle against and labour to suppress this inward gracious principle and all its holy actings, and even to expel the Holy Ghost from the heart;—and, on the other hand, the spiritual habit or vital principle of grace wrought in them by the Holy Ghost, as living and acting under his direction and assistance, earnestly desires and labours to effect the entire destruction of sin. And these two inward principles of sinfulness and grace being directly opposite in their nature, tendency, and actings, ye can neither commit sin with the full and deliberate consent of your heart, nor perform duties with perfect freedom, constancy, and fervour. 18. But if, under the direction and influence of the Spirit of God, according to the rule of his Word and the inclination of a blessed principle of grace, ye, in the habitual frame of your hearts and course of your lives, be led from the ways of sin into the paths of righteousness, it is manifest that ye cannot be under the law as a covenant of works, the Spirit being received only by means of the gospel; 19-21. Nor are these principles of inward sinfulness and grace more contrary than the tempers and practices which proceed from them. Those which proceed from the carnal tendency of nature are manifestly odious and wicked; such as whoredom in thought, word, or deed, whether between married or single persons, with all lewd, immodest, and wanton inclinations and behaviour; all idolatrous worshipping of false gods, or by images; all enchantments, divinations, magic, and pretended or real intimacy with evil spirits; all ill-will towards God or men; litigious contentions, bitter zeal and rancour; a swelling and revengeful temper; scoldings, wranglings, and provocations to evil; a riotous and turbulent behaviour; fundamental errors obstinately persisted in; uneasy envyings at the gifts, graces, honours, or prosperity of others; malicious and wilful attempts to take away men's lives without just cause; excessive drinking of liquors; gluttonous feasting, ranting, and raving; with many others of the like nature, which, as I formerly assured you, will, if persisted in, effectually exclude you from all fellowship with God here or hereafter. 22, 23. But in opposition to these detestable and damning works of the flesh, the effects produced by the blessed principle of divine life under the supernatural influence of the Holy Ghost, pleasing to God, and profitable to ourselves, are—universal love to God, to Christ, his words, ordinances, and people, and to our fellow-creatures; rejoicing in God through Christ, and in the happiness of our neighbours; peace of conscience, flowing from peace with God through Jesus' blood, and issuing in a peaceful temper towards our fellow Christians and creatures; a patient bearing of affronts, injuries, and offences; an affable and courteous disposition and carriage towards all with whom we have to do; a benevolent temper and beneficent practice; fidelity to every trust committed to or engagement made by us, flowing from faith in Christ, and in God through him; a meek, calm, and quiet frame of spirit; a regular moderation of our passions and appetites in meats, drinks, pleasures, or the like. Against such virtues, and the persons endowed with them, there is no law to condemn them. 24. And all they who truly belong to Christ through a living faith in him, united with, interested in, and devoted to him, are obliged earnestly to endeavour, and have been actually enabled by his Spirit, in virtue of his crucifixion, and in conformity to him therein, gradually to subdue the power and strength of indwelling sinfulness that it may not reign in their mortal body, and to break the force of their base and defiling sinfulness whether of the flesh or mind. 25. And if we are indeed quickened and made alive to God by the power of the Holy Ghost, let it be our daily and earnest study,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But [b]the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,[2]

23 Meekness, temperance:[3] against[c] such there is no law.

24 And[d] they that are Christ's have crucified the flesh with the affections[4] and lusts.

25 If[e] we live in the Spirit, let us also walk in the Spirit.

26 Let[g] us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI.

1 *He moveth them to deal mildly with a brother that hath slipped,* 2 *and to bear one another's burdens:* 6 *to be liberal to their teachers,* 9 *and not weary of well-doing.* 12 *He showeth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the cross of Christ.*

BRETHREN, if[1] a man be [c]overtaken in a fault, ye which are spiritual restore[2] such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear[b] ye one another's burdens,[3] and so fulfil[c] the law of Christ.[4]

3 For[d] if a man think himself to be something, when he is nothing, he deceiveth himself.

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[b] Jn. 15. 5. Eph. 5. 9. Phi. 1. 11. Col. 1. 10-12. Rev. xii. 17. xiv. 12. 1 Thes.
2 *Faith.* Rather, "faithfulness," as necessary in man as a steward: distributing the properties of "good-ness." —C.
3 *Temperance* in the use of every earthly possession and enjoyment.—C.
[c] 1 Ti. 1. 9. Ro. 13. 3. ch. 5. 23.
[d] ver. 16, 17. Ro. 6. 6. 8. 13. ch. 2. 20. Eph. 2. 3. Col. 3. 5, 9. Ro. 13. 14. 2 Pe. 2. 18. ch. 5. 24.
4 Or, *passions.*
[e] Ro. 8. 5, 6, 14. ver. 16, 18, 22, 23. Eph. 5. 9. 1 Co. 1. 12. 2 Ti. 2. 22-24. Phi. 3. 3.
[g] Phi. 2. 3. Ja. 4. 13. Ro. 12. 10. 2 Co. 12. 20. Ep. 5. 21. Ja. 3. 14-16. 1 Pe. 5. ver. 15.

CHAP. VI.

1 Or, *although*
[a] 2 Sa. 12. 1-15. Ro. 14. 1. 1 Co. 2. 15. 14. 1 Co. 2. 15. 14. 24. 30, 32. 2 Co. 12. 19. 1 Th. 5. 14. He. 12. 15. Ja. 5. 19, 20. 1 Jn. 3. 18. 2 Ti. 2. 25, 26. Mat. 5. 1-5. Ja. 3. 2.
2 *Restore.* An allusion to the reduction of a dislocated joint.—C.
[b] Ex. 23. 5. Ro. 15. 1. ch. 5. 13, 14. 1 Th. 5. 14. 2 Ti. 2. 24.
3 *Burdens* of sin, trouble, or persecution.—C.
[c] Mat. 11. 29. Jn. 13. 14, 34, 35. 15. 12. 1 Jn. 4. 21. 1 Co. 9. 21. Ja. 2. 8.
4 *The law of Christ,* which is the law of love. Je. 13. 34, 35.—C.
[d] Fr. 73. 13. 26. 12, 16. Lu. 18. 11. 1 Co. 8. 2, ch. 3. 6. 1 Co. 3. 18.

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[e] 1 Co. 3. 21. Zep. 2. 3. 1 Co. 11. 28. 1 Co. 13. 5.
[g] Pr. 14. 14. Ac. 24. 16. 2 Co. 1. 12. Phi. 3. 3. 1 Co. 9. 4, 5, 6.
[h] Ex. 20. 15, 16. Ps. 06. 23. Je. 5. 1, 31. Tit. 1. 13. ch. 2. 15. Mat. 16. 27. Ro. 2. 6. 14. 10. 1 Co. 3. 8. 2 Co. 5. 10. Re. 2. 23. 20. 12, 13. 22. 12.
5 The Greek word translated "*burden*" here is not the same which is translated "*burden*" in ver. 2. The latter signifies "weakness or suffering," to which the Christian is liable in this world, and which may be greatly alleviated by the sympathy and help of brethren. The former signifies "the load of sin and guilt" which a man entails upon himself by his wicked ways and the result of which he must himself bear.—*h*.
[i] Mat. 10. 42. Ro. 15. 27. 1 Co. 9. 6-14. 2 Ti. 2. 6. 1 Ti. 5. 17, 18.
[k] Job 13. 9. Mat. 24. 4. 22. 1 Jn. 1. 8. 2 Co. 6. 9. 15. 33. 1 Co. 15. 58. Ep. 5. 6. 1 Th. 2. 3. 1 Jn. 3. 7. Je. 23. 9. 2. 2. 16.
[l] Lu. 16. 25. Ro. 2. 6-10. 2 Co. 5. 10. Is. 3. 10, 11. ver. 8.
[m] Job 4. 8. Pr. 11. 18. 22. 8. Ho. 8. 7. 10. 12. Am. 6. 12. Ro. 8. 13. 6. 23. 2 Pe. 2. 19. Ja. 3. 18.
[n] 1 Co. 4. 5. 2 Co. 5. 10. 1 Th. 3. 13. He. 10. 25. Mat. 24. 13. Ro. 2. 6, 7. 2 Co. 4. 16. 2 Th. 3. 13. He. 3. 6, 14. 10. 35, 36, 39. Re. 2. 7, 10, 11, 17, 26. 3. 5, 12, 21. 21. 16. 15. 22. 14.
[o] Ps. 6. 5. Mat. 5. 43. Ju. 9. 41. 15. 22. Ro. 12. 21. 1 Ti. 5. 8. 6. 18. Tit. 3. 8, 14. He. 13. 16. Phi. 4. 8. Ep. 2. 10.
[p] 1 Jn. 3. 14. Ep. 2. 19. He. 6. 10. 13. 1. 5. 14.
[q] 2 Co. 11. 13. ch. 5. 12. 2. 3, 14. Phi. 1. 15-18. 2. 4.
[r] Mat. 23. 3, 15, 23. Ro. 2. 17-24. 3. 9-18. with Ac. 20. 30. 2 Pe. 2. 19.

4 But [l]let every man prove his own work, and then shall he [g]have rejoicing in himself alone, and not in another.

5 For [h]every man shall bear his own [5]burden.

6 Let[i] him that is taught in the word communicate unto him that teacheth in all good things.

7 Be[k] not deceived; God is not mocked: [l]for whatsoever a man soweth, that shall he also reap.

8 For [m]he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And [n]let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As[o] we have therefore opportunity, let us do good unto all *men*, [p]especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a [q]fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For [r]neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

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under his direction and influence, to act up to our Christian character, obligations, and advantages, by departing from all iniquity and walking in all holy conversation and godliness. 26. And as we are indebted to him for all the good that is in us, let none of us overrate our own endowments or performances, or aim at making a vainglorious show of them. Let us never, by our pride, passion, or self-seeking, provoke one another to angry resentments, nor stir up envious passions in or against each other.

Ver. 5. *Through the Spirit.* Middleton and Bloomfield render πνευματι, 'spiritually,' though the earlier expositors understood it of the Holy Spirit. The want of the article prefixed is the ground for the proposed rendering; and reference is made to ch. 3. 3; 5. 16, 18, 25. A careful examination and comparison of all the passages where πνευμα occurs without the article or an epithet, seem to confirm this interpretation.—*The hope of righteousness by faith.* Not 'the hope of hereafter obtaining righteousness by faith'—for that the believer already possesses, Ro. 3. 22—but the 'hope of glory,' which those who are 'justified by faith' in full assurance wait for. Ro. 5. 1, 2. He. 6. 11. *C.*

Ver. 19. The grouping of these vices is fourfold: '1 Sins of lust (ver. 19 *four*. '2 Sins of impiety and superstition (ver. 20, *two* —to wit, idolatry and witchcraft. '3 Sins of temper (ver. 20, 21, *nine*. '4 Sins of appetite and indulgence (ver. 21, *two*; —'drunkenness and revellings' being placed last, as if in them the apostle would practically lay bare the root of all the preceding evils. Paley relates an apologue in which Satan is represented as proposing his gifts to one if he would commit murder, incest, or get drunk. He preferred getting drunk; and then committed the horrible crimes from which in sobriety he had recoiled. *C.*

REFLECTIONS.—Blessed are the liberties which saints, especially under the gospel, have in and through Christ! and in the most delightful manner they, by faith, live in love, and hope for glory. But it is dangerous to contemn, reject, or forsake these liberties; and infinitely dangerous to turn aside from the true doctrine of justification by free grace through the blessed righteousness of Christ, received by faith, after we have professed and seemingly believed it. It is to lose all benefit by Christ, and to bind ourselves to the impossible condition of keeping the whole law. No persecution, no seduction, ought ever to draw us into this ruinous snare. And seducers to such wickedness should be esteemed as plagues of the church, and quickly cut off from her fellowship.—True Christians should carefully avoid everything tending to strife and contention, which are so sinful and ruinous. And though believers be perfectly freed from the moral law as a covenant, they continue still, and to eternity, under it as a binding rule of conversation. Yea, if we be Christ's, we must evidence it by our earnest mortification of inward lusts; and by avoiding and practically testifying against outward abominations. But in order to maintain the implanted principles of grace, or bring forth the fruits thereof in a holy life, we must live under the almighty and gracious influence of the Holy Ghost.

CHAPTER VI. Ver. 1. According to the rule of Christian love already mentioned, if any one among you, through ignorance, unwatchfulness, human frailty, plausible temptations, or enticing examples, fall into an erroneous notion or immoral act, I beseech those of you who are more advanced and confirmed in knowledge and grace, to do your utmost in a meek, patient, and tender manner, for convincing and reclaiming him by repentance, and reducing him to his proper place in the mystical body of Christ:—and to induce you hereto, ponder seriously your own weakness and sinfulness, and the danger of meeting with and falling before temptations yourselves; and be not therefore too severe upon others. 2. Instead of imposing heavy yokes on the one hand, or refusing any offices of kindness on the other, sympathize with, pray for, and assist one another; and, by lightening and relieving one another under your burdens, grievances, trials, and exercises, practise Christ's great commandment of loving your neighbours as yourselves. 3. For if any of you have high thoughts of your own abilities to resist temptations and to do great things in religion, and so despise and insult others, ye dreadfully deceive your own souls. 4. But to prevent your being forward to judge and censure others and deceive yourselves, let every one of you narrowly search and try his own principles, motives, ends, temper, and behaviour; and if they be thus found correspondent to the truth of the gospel, and your profession of it, ye will have great matter of humble joy in what God has wrought in you, and enabled you to do, and on account of the testimony which the Holy Ghost and your own consciences bear to your sincerity, and God's acceptance of you through Christ; and you need not then regard the applause of others, your number of proselytes, or that your character is more exalted than that of others. 5. For at the judgment-seat of Christ every man will be adjudged to eternal happiness or misery, not according to what he thinks of himself, or what he is in comparison of others,—but according to what he really is in heart and life before God.—6. And as a standing ministry is necessary for your instruction and establishment in the truths and paths of the gospel, let every church-member who receives these spiritual instructions, cheerfully and liberally contribute of his worldly substance for the comfortable maintenance of his instructor, who spends his time and strength in preaching the gospel to him, and thus brings him blessings far better than anything temporal. 7. Never let a covetous temper or plausible suggestion seduce you from the faithful performance of this duty. God, who searches your hearts, and has a right to your obedience, will not suffer himself to be imposed on, or any of his commandments contemned. But (to allude to the crops of husbandmen and gardeners) your reward at his hand shall be according to the nature, quality, and extent of your work. 8. He who uses his temporal enjoyments, or spends his time and strength with selfish and corrupt views, shall have for his reward perishing things here and eternal destruction hereafter; but he who, through the power of God's grace on and in his heart, employs his substance and talents for promoting spiritual purposes, in subserviency to the work and design of the Holy Ghost, shall reap glorious fruits of holiness in this world, and eternal life as the free gift of God through Christ in the next. 9. Animated by these comfortable views, let us never grow remiss and negligent, far less cease from doing good to others by every mean in our power; for if not in this life, we shall in the next be rewarded with plentiful blessings, if we do not, through unbelief and discouragement, covetousness, impatience, or the like, desist from our duty as an irksome task. 10. While therefore God gives us abilities and proper opportunities, let us exercise ourselves in works of beneficence towards the necessitous, and all our fellow-creatures, especially to such as, in the judgment of charity, have cordially embraced the gospel of Christ and become his children and servants. 11. I hope ye will seriously ponder those things which I have written to you in this affectionate letter, and that not by an amanuensis, as ordinarily, but with my own hand. 12. And, believe me, your new preachers who attempt to recommend themselves by external flourishes of profession or zealous observation of carnal ceremonies, are not actuated in urging you to be circumcised by any true love to you, or concern for your salvation, but merely desire that they may escape that persecution and outrage from the unbelieving Jews to which the preaching of a full justification through Christ's imparted righteousness would expose them. 13. For, notwithstanding their being circumcised themselves, and

14 But God forbid that [1]I should glory, save in the cross of our Lord Jesus Christ, by whom[6] the world [2]is crucified unto me, and I unto the world.

15 For[u] in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And [3]as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth [4]let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, [y]the grace of our Lord Jesus Christ *be* with your spirit. Amen.

[7] Unto the Galatians, written from Rome.[7]

A.M. cir. 4062. A.D. cir. 58.

[1] Is. 45.24,25. Phil. 1.11. 2.16. 3.8,9,10. 1 Cor. 1.23. 2.2. Ro. 1.16. 1 Pet. 2.7.

[2] Ro. 6.6. Col. 2.20. 3.3.

[3] Or, *as many*.

[4] 2 Ro. 6.4,6,7. 8.1. ch. 5.6. 1 Co. 7.19. 1 Jn. 5.3. Ro. 8.37.

[u] 2 Co. 5.19. ch. 2.6. 3.28. Col. 3.11. 1 Co. 7.19. Mat. 12.50. Jn. 15.14. Eph. 2.10. Jno. 3.3,5.

[y] Phi. 4.23. Philem. 25. Ro. 16.24.

A.M. cir. 4062. A.D. cir. 58.

[5] Or, *the circle, and are of no authority*.

[6] Gal. 2.19. 3.1. 1 Pe. 2.24. Heb. 9.14. Ro. 6.3,5. 2 Co. 5.17.

[7] ch. 5.11, with 2 Co. 11.23,24,25,26,27. Col. 1.24. 2 Ti. 3.11. 4.16.

[8] See Ro. 16.20,24. 2 Co. 13.14. 2 Ti. 4.22. Philem. 25.

[9] These words do not belong to the epistle, and are of no authority.

under an obligation thereby established to keep the whole law, they are not really careful to keep that law at all, but they would have you circumcised that they might boast of you as their proselytes, and thereby recommend themselves to the favour of the unbelieving Jews. 14. But God forbid that I should ever be ambitious of human applause, or boast of, or rely on, anything as the ground of my acceptance with God, except it be the atoning sacrifice of our crucified Lord and Saviour Jesus Christ, by faith in, and virtue derived from, which and whom, I am in conformity to him, dead to all the allurements, interests, and honours of this world, and to all its terrors, persecutions, and reproaches, so as to be little moved by the one or the other; and on account of my preaching of which, as the alone ground of justification and eternal life, the men of this world contemn me, and would gladly crucify me. 15. For, with regard to union with Christ, and justification to life through faith in him, circumcision, and all such external distinctions, are now under the gospel entirely useless. The only thing that can effectually prove our interest in him is the universal and almighty renovation of our heart and life, after the image of God, in knowledge, righteousness, and true holiness.—16. And to all those professed Christians, Jews or Gentiles, who, according to the directions I have given, rely on the righteousness of Christ alone for justification, and improve it in a steadfast maintenance of gospel liberties, and study of gospel holiness—and to all those spiritual Israelites who have accepted Christ by faith—I earnestly wish and declare peace with God, their consciences, and one another, and all other mercies and blessings of the new kingdom. 17. Let no one give me any further trouble with injurious reproaches and angry quarrels about circumcision and other observances of the law: the persecutions which I have already endured, and of which I retain the marks in my body, are sufficient proofs of my being Christ's devoted servant, and faithful preacher of justification through his blood. 18. Finally, brethren, my hearty prayer to our Lord and Saviour Jesus Christ is, that his free love and favour, with all its blessed manifestations, fruits, and effects, may plentifully abound towards you, and sensibly rest on your souls, to lead you in the way of faith, comfort, and holiness, till ye arrive at the complete possession of eternal life.

Ver. 4. *Rejoicing in himself*—on account of what grace has wrought—*Not in another*, upon whose opinion or applause grace has rendered him independent. *C.*

Ver. 5. *His own burden.* Being judged according to his work. *C.*

Ver. 10. *Let us do good unto all men.* Even Julian the Apostate, while reviling the Christians, was compelled to leave his testimony to that unrestricted spirit of charity by which they were actuated both towards friends and strangers. (As cited by Wetstein.) *C.*

Ver. 11. The apostle was accustomed to dictate his letters to an amanuensis—this he wrote with his own hand. Why he notices the circumstance it is not easy to conjecture, perhaps impossible to discover. Some suppose it is noted as an evidence of special affection; but what peculiar evidence it could furnish is not very apparent. Is it not rather intended to intimate that he felt so great anxiety for their Christian character that he hoped to wean them from their errors without any one being made acquainted with his rebukes either to individuals or the churches? *C.*—This verse must be literally rendered as follows: 'Ye see in how large characters (or letters) I have written to you with my own hand.' Two things are here indicated. 1. That the epistle was written in letters of an unusually large size, probably on account of the defective sight of the apostle. 2. That it was unusual for the apostle to write himself, as he generally employed an amanuensis. Whether he wrote with his own hand as a special mark of favour, or because of the absence of his amanuensis, cannot now be ascertained. *P.*

Ver. 17. *The marks of the Lord Jesus.* The scourgings, wounds, and stoning he had endured, after the example and for the love of Jesus, Ac. 20. 23: 2 Co. 4. 10; 11. 23, 24. *C.*

REFLECTIONS.—With meekness, humility, and compassionate sympathy, ought Christians of superior attainments to recover their offending brethren. A sense of their own sinfulness, weakness, and readiness to slip, should induce them to it. And a regard to their deliverance from the law as a covenant, and the law of ceremonies, and their being still under Christ's law of liberty and love, should constantly animate them to it.—It is dreadful to deceive our souls through self-conceit and hypocritical mocking of that God who neither will nor can be imposed upon. But it is delightful to have our consciences attesting us as approved of God in Christ; and to be enabled to improve our worldly substance in acts of piety and charity. It is highly necessary to be active and exact in our conduct, when our eternal happiness or misery is so closely connected with it; and very unprofitable to make fair shows of religion while we remain ignorant of its power; or while, to shun persecution, we are afraid or ashamed to own a crucified Christ, and the doctrine of salvation through faith only. It is Christ crucified in whom we must boast, and from whom we must derive all grace to wean us from worldly things. And no profession, denomination, or external privilege will avail to our salvation unless our hearts be renewed and planted with a living principle of grace. Nor must we expect spiritual or eternal happiness unless we walk according to the gospel in our dealings with God and men, and are ready to suffer for the doctrines of Christ which we profess.

CONCLUDING REMARKS ON THE EPISTLE TO THE GALATIANS.

No one can attentively read and consider the Epistle to the Galatians without discovering the early germs of Popery budding, nay springing, into vigorous and almost irrepressible growth, even under the eye of apostolic inspection, and, as it were, in defiance of the apostolic pruning-knife. Popery does not consist in the rejection of the great fundamental doctrines of Christianity. On the contrary, it retains most of them, but at the same time so overlays them, as to render them nearly or altogether invisible; so loads them with ceremonial ornament, as to disfigure or destroy their beauty; and so combines them with extraneous and traditionary inventions, as literally to render them of 'none effect.'—The two great errors which the apostle labours to correct among the Galatians were the adoption of Jewish rites as essential to salvation, and the combining of human merit with the grace of the Lord Jesus Christ. In both these propensities they have been followed by Popery. One high-priest—one pope—one family succession—one traditionary succession—holy vestments—altars—lamps—candles—washings—sprinklings—attitudes. These bear such resemblance to each other, that it is sometimes difficult to distinguish between them. But injurious to spiritual feeling and vital godliness as these 'beggarly elements' undoubtedly are, their evil is far outrun by the doctrine of justification by works alone, or by human merit conjoined with the works of Christ, and of other mediators, which invariably accompanies them. Both indeed profess alike to have 'begun in the Spirit,' but both alike labour, and expect to be 'made perfect by the flesh,' ch. 3. 3. Truly has Solomon declared that 'there is no new thing under the sun.' Even ritualism, with all its fertile ingenuity, has been unable to become an inventor; and, when casting off 'the simplicity of the gospel,' has been compelled to deck herself in the ancient but condemned garments of the judaizing, 'the foolish Galatians.' Wherefore 'let him that thinketh he standeth take heed lest he fall.' Justification by faith, and by faith alone, is the article by which the church must stand in truth; but the 'faith that is not alone,' but 'worketh by love,' is the principle by which she must stand in holiness. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

EPHESIANS.

Ephesus was the chief city of Proconsular Asia, famed for human wisdom and knowledge, but more for idolatry, lasciviousness, and magical arts. Here Paul planted a Christian church, to the elders of which he afterwards gave a solemn charge to attend to their work, Ac. xix. xx. To caution them against those seducers who very early crept in among them, and to confirm them in the doctrines which he had preached to them, he, while a prisoner at Rome, wrote them this excellent letter. In the first three chapters of which he represents to them, in the most enraptured and affecting manner, the riches of God's grace, in their conversion, regeneration, calling, fellowship with God and with his church. In the last three he exhorts them to improve their mercies, in the conscientious performance of all necessary duties, personal and relative, religious and civil, answerably to their Christian character, privileges, assistances, and obligations.

[Ephesus was a city of Ionia, and, under the Roman government, the capital of a large district of Western Asia. It was famous for its temple of Diana, which was reckoned one of the wonders of the world, Ac. 19. 27. It is said to have been more ancient than the time of David, and to have been peopled by a Greek colony.

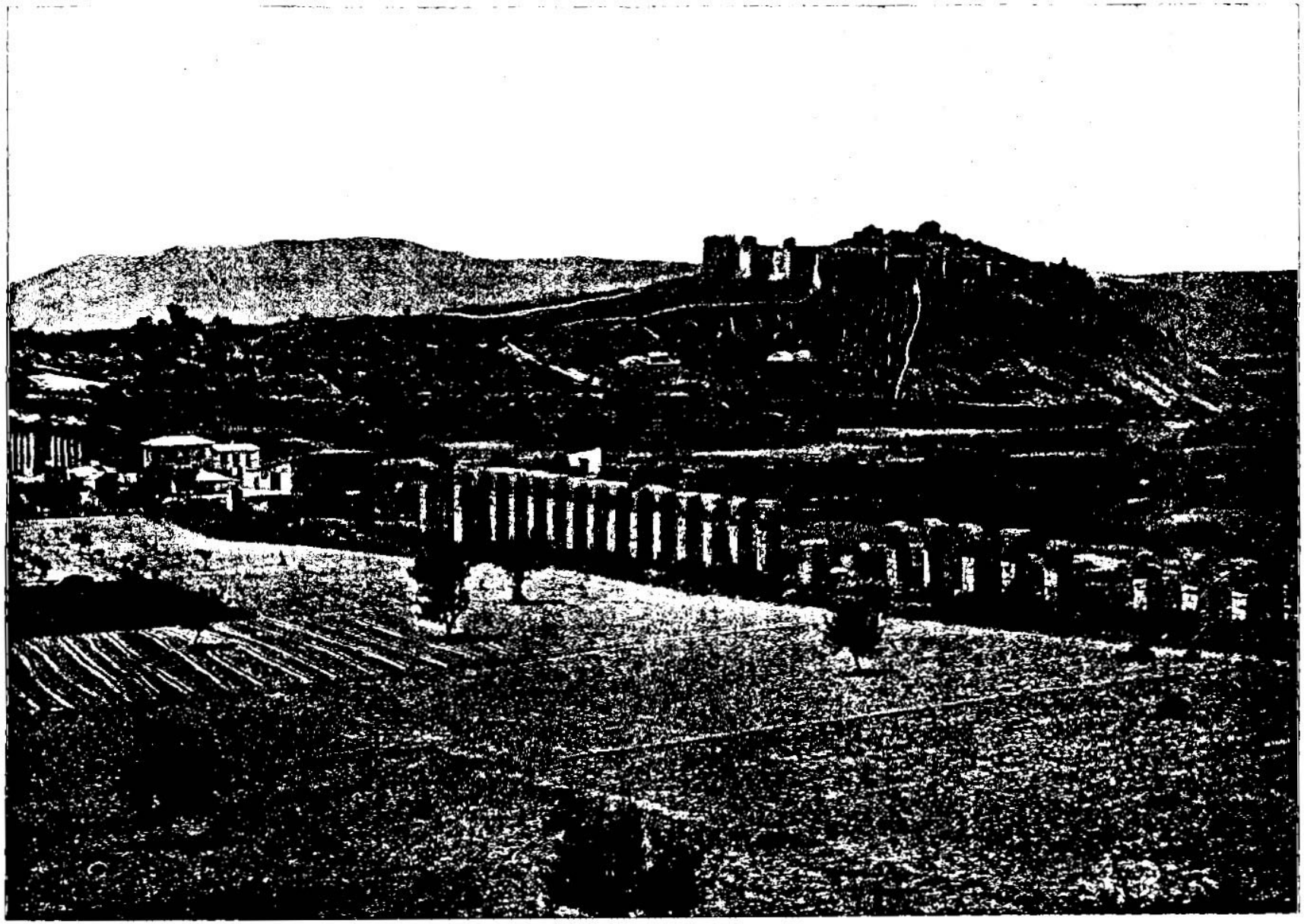

AQUEDUCT OF EPHESUS. [Ephesians, i:1.]—Ephesus was once the greatest city in all Asia Minor, and the principal emporium of trade in the East. It was known as one of the eyes of Asia, Smyrna being the other. The inhabitants of Ephesus were mainly Greeks. Hence the city occupied no mean place in literature and art. Apelles was a native of Ephesus. Three great buildings of interest were the temple of Diana; the theater, which was the scene of the riot of Demetrius, and the stadium, or circus, the arena of the sea fights. In the above view we have a representation of the aqueduct and the acropolis that stood above the city. None of the ancient cities have more completely been obliterated. The theater referred to in Acts, 19-29, was capable of holding twenty-five or thirty thousand people, and was the largest ever built by the Greeks.

In the time of Paul Ephesus still retained much of its ancient architectural and commercial grandeur; but the inhabitants were, like those of Athens, wholly given to idolatry. History describes them as licentious in morals and addicted to sorcery; whence 'Ephesian letters' came to be a name for all those superstitious charms and spells by which those ignorant and foolish people who know not God have, in all ages, been affrighted and deceived. In such a city the preaching of the gospel seemed all but hopeless; for idolatry and self-interest combined to instigate the heathen zealots to every riotous opposition, Ac. 19. 24; yet, through the labours of Paul, Apollos, and others, the gospel triumphed; and the Lord established a church which continued until his early-threatened and long-suspended judgment at last overtook the city, and has left it a splendid ruin without church or inhabitant. It was situated about twenty-three miles north of Miletus, to which place Paul called the elders to deliver them his parting charge, about A.D. 58.

This epistle was written about A.D. 62, and, as appears from various allusions, when Paul was a prisoner at Rome. It has been pronounced the richest and noblest of the epistles. And certainly in variety and depth of doctrine, sublimity and fervour of expression, and the intense earnestness of apostolic exhortation, it stands eminently conspicuous. The reason for its peculiar character seems to be that assigned by Scott, namely, 'that the apostle's heart was much enlarged in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of joining in controversy; so that entire confidence took place of the caution, reserve, or sharpness which were requisite in the three preceding epistles.' It appears to have been written to confirm the Ephesian and other Asiatic churches in the true doctrine and practice of the gospel. And as every epistle seems to have had some peculiar object, and is consequently distinguished by some peculiar feature, so this epistle is distinguished by its special illustration and enforcement of the blessed doctrine of the headship of Christ over all things to the church, and the union of believers with him in one mystical body.

As to the particular church to which this epistle was originally addressed, expositors are not agreed. Some think it was addressed to the Laodiceans, Col. 4. 16 while others suppose it to have been a circular letter generally addressed to all the churches of Asia. For this opinion, however, there is not a shadow of external proof—the whole current of evidence uniting in inscribing it specially to the Ephesians though, no doubt, it was intended for the use of the other surrounding churches. And if the apostle directed the Ephesians to send a copy to the Laodiceans, which should afterwards be transmitted to the Laodiceans—and no supposition can be more natural—all idea of the loss of any apostolical epistle is at once removed. *C.*]

CHAPTER I.

1 *After the salutation,* 3 *and thanksgiving for the Ephesians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true and proper fountain of man's salvation.* 13 *And because the height of this mystery cannot easily be attained unto,* 16 *he prayeth that they may come* 18 *to the full knowledge and* 20 *possession thereof in Christ.*

A.M. cir. 4068. A.D. cir. 64.

PAUL,[a] an apostle of Jesus Christ by the will of God, to [b]the saints which are at Ephesus,[c] and to the faithful in Christ Jesus:

2 Grace[d] *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

A.M. cir. 4068. A.D. cir. 64.

3 Blessed[e] *be* the God and Father of our Lord Jesus Christ, who [g]hath blessed us with all spiritual blessings in heavenly *places*[1] in Christ:

4 According as he [h]hath chosen us in him before the foundation of the world,[2] that we should be holy and without blame before him in love:

5 Having[i] predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To[j] the praise of the glory of his grace,

CHAP. I.

a Ac. 13. 9, with 9. 3. &c. Ro. 1. 1. 1 Co. 1. 1. 2 Co. 1. 1. Ga. 1. 1, 15. 2 Ti. 1. 1. Col. 1. 1. 1 Th. 1. 1. 2 Th. 1. 1.

b Ro. 1. 7. 2 Co. 1. 1. 2 Co. 1. 1. Ga. 1. 2. Ph. 1. 1. Col. 1. 2. ch. 2. 10. 2 Th. 1. 1. 2 Ti. 1. 2. Tit. 1. 1. Phile. 1.

c Ac. 18. 19, 21.

d See Ro. 1. 7. Ga. 1. 3. 1 Ti. 1. 2. 2 Th. 1. 2. Tit. 1. 4. 1 Pe. 1. 2. 2 Pe. 1. 2.

e 2 Co. 1. 3. 1 Pe. 1. 3. ver. 17. Mat. 27. 46. Jn. 20. 17. He. 1. 9. Ps. 45. 7. Is. 49. 4. 5.

f Ge. 12. 3. 22. 18. Ro. 9. 4. 5. 32. ver. 4—11. ch. 2. 4. 10. Ps. 72. 17, with Ge. 26. 4. De. 2. 7. 7. 13. 8. 7. 28. 2.

1 Or, things, He. 9. 23.

2 Ro. 8. 29, 30. 1 Pe. 1. 20. 2 Ti. 1. 9. Tit. 1. 2. 1 Th. 2. 13. Je. 1. 5. ch. 3. 11. 2 Co. 4. 6. 1 Jn. 1. 7. Col. 1. 22. He. 2. 11. 13. 14. Mat. 25. 34. 1 Co. 2. 7. Jn. 17. 24.

2 From all eternity. —*Bloomfield.*

i Ro. 8. 29, 30. 11. 5. Mat. 11. 25, 26. Lu. 12. 32. Jn. 1. 12. 1 Jn. 3. 1. 2 Co. 6. 18. 7. 1. Ga. 4. 5, 6. 1 Jo. 3. 1. Ps. 4. 3. 17. 15. 4. 16. 1. 4. 22. 1 Pe. 2. 9. 2 Pe. 1. 4. 2 Jn. 1. 1. 9. Ac. 5. 1. Ro. 8. 14. ver. 5, 11. 14. Ro. 9. 11. Je. 3. 19. 31. 20.

j ver. 12, 14. ch. 2. 7. 3. 9, 21. 2 Pe. 2. 9. 4. 11. Is. 43. 21. Ro. 9. 23. Lu. 2. 14. Ps. 115. 1. 147. 1, 2, 8.

CHAPTER I. Ver. 1, 2. Being, according to the blessed will and kind favour of God, immediately authorized and qualified by Jesus Christ to publish his glorious gospel, I earnestly wish and announce to you —members of the church at Ephesus, who are by profession, and I hope many of you really, sanctified by the Holy Ghost, and to all the believers everywhere who, through union to and fellowship with Christ, have obtained mercy, to be faithful to their light and obligations in adhering to the truth as it is in him—all the riches of divine grace, in all its happy fruits, manifestations, and effects, from the living God and Father in Christ, as the fountain and moving cause, and from Jesus Christ as the actual storehouse, and dispenser of them. 3. May all possible glory, thanksgiving, and praise be cheerfully ascribed to that ever-blessed God whose ancient endearing character was the God of Abraham, Isaac, and Jacob; but who now manifests himself as the God and Father of our Lord Jesus Christ, his only begotten Son and mediatorial Servant,—that in and through him, as our spiritual Head and anointed Saviour, in the immense riches of his love and grace, he has freely and bountifully bestowed upon us all manner of spiritual and eternal blessings; 4. According to and in the execution of his gracious and unchangeable love, in which we were from all eternity freely and truly accepted in him as our Head and Representative, not because of our natural goodness, but that, through the application of his blood to our conscience, and the Holy Ghost renewing our heart, we might by faith in him be enabled, as in his sight, and acceptably to him, to walk in love to God and to one another, in obedience to his law, and as the fruit of his having first loved us: 5. In which eternal purpose we were to be separated from the rest of mankind, and through faith be his spiritual children, and joint-heirs with Christ, of himself, and all his inestimable fulness and privileges,- that through the merits, and being united to the person, of Christ, and according to his full favour and blessed will, we might be brought into the most intimate union to and fellowship with him, as his peculiar people, saved for and consecrated to his honour and service; 6, 7. All which is done by him that there may be abundant and everlasting praises in the church on earth and in heaven, to the honour and glory of his free grace and mercy, which is so illustriously and endearingly displayed in the whole of our salvation, particularly in rendering us acceptable to himself, in and through the person and mediation of his dearly-beloved and only-begotten Son Jesus Christ —in whom we who accept Christ as Redeemer have a complete and glorious deliverance from all evil, and recovery to all possible happiness, in time and eternity, through the inestimable power of his atonement so fully meeting divine justice, and his righteousness so magnifying to the holy law; having all our sins, however many and aggravated, freely, fully, and lovingly forgiven us, not on account of any worthiness in us or our works, but through a living faith in the excellency, liberality, and unbounded overflowings of JEHOVAH'S full mercy and favour. 8. In the breaking forth and plentiful effusions of which grace he has abundantly manifested to us the highest wisdom and love, both in contriving and executing his eternal work of redemption, to the united and highest honour of all his compassion, and in giving us the spirit of wisdom and knowledge, making us wise unto salvation, and to know and practise our duty with understanding, prudence, and discretion: 9. All which wisdom and prudence God hath discovered or conveyed to us by means of the gospel, in which, when attended by the almighty illumination of his Spirit, he opens before us his gracious work of redemption, which is so much hid from creatures, and so marvellous and incomprehensible in itself; and which, influenced by nothing but his own loving grace, he formed and fixed in his own breast, and by his affection,—10. That in the last and most glorious period of his gracious transactions on earth, fixed in his eternal love, and marked in his ancient promises, and when the exceeding sinfulness of mankind had given his free grace the largest opportunity for magnifying its own deep affection, he might, in and by means of Christ incarnate obeying, suffering, dying, interceding, and preached to the nations, gloriously reconcile Jews and Gentiles into one mystical body, bringing them into a new state of peace and friendship with himself and with one another, and even angels and men into one delightful society and new state of peace and friendship; and, in fine, connect all things in and under Christ, as Head over them to his church: 11. In whom also, for the accomplishment of this great design, we believing Jews have, through our faith, received a title to and some anticipation of that inheritance of eternal life to which we were, as his children, willed in the free and unchangeable love of God, who, by the power of the Holy Spirit, seeks to bring all men under the direction of his infinite wisdom and the plan of his everlasting love,— 12. That we, the natural seed of Abraham, to whom the gospel was first preached, and who were first led to believe, and depend on, and hope in Christ for all salvation, might, as distinguished monuments of his grace, for ever serve him for his mercy in making, and for his truth, power, wisdom, and love in fulfilling his promises: 13. In whom also ye Gentiles, after ye had heard the infallibly certain and infinitely important truths of the gospel, by which that eternal salvation is offered graciously to sinful men, believed; and, in consequence thereof, were, by virtue of your union with him, further sanctified and conformed to his image, and comfortably certified of your personal interest in him as your eternal inheritance by the Holy Ghost, whom he so emphatically promised, and who, with infinite light and power, offers all the promises to our souls: 14. Which Holy Spirit, as given to us, and who awakens our faith, is a security, pledge, and earnest of our heavenly glory, and a joyful foretaste of it, till we, and all who accept Christ, and for whom he secured it, arrive at the full enjoyment of it,—that, as monuments of his amazing grace, we may for ever praise him in the highest manner for the manifestation of it upon us.—15, 16. In reflection upon this grace of God in choosing, redeeming, calling, and sanctifying you Gentiles as well as us Jews, and having received an account of your remarkable trust and hope in the Lord Jesus Christ, and love to all them that bear his image, I have been thereby encouraged in my frequent prayers to bless and thank him for his favours bestowed on you, and to supplicate that he would still grant you more abundant mercies; 17. Particularly that he—who is the loving God of our Lord Jesus Christ, whose love sent him to his mediatorial work, sustained and blest him in it, and who, being infinitely gracious in himself, is the fountain, author, and bestower of all the grace communicated to angels, men, or any other creature, and is the eternal Object of all admiration and worship—would, by his Spirit, give you still more bright, sweet, and assuring manifestations of Christ, in his person,

wherein he hath [k]made us accepted in [l]the beloved:

7 In[m] whom we have redemption through his blood, the [n]forgiveness of sins, according to the riches[p] of his grace;

8 Wherein[q] he hath abounded toward us in all wisdom and prudence;

9 Having[r] made known unto us the mystery of his will, [s]according to his good pleasure which he hath purposed in himself:

10 That [t]in the dispensation of the fulness of times, he might [u]gather together in one all things in Christ, both which are in heaven,[3] and which are on earth; *even* in him:

11 In[w] whom also we have obtained an inheritance, being predestinated according to the purpose of him who [x]worketh all things after the counsel of his own will;

12 That[y] we should be to the praise of his glory, who [z]first trusted in Christ.

13 In[a] whom ye also *trusted*, after that ye heard the word of truth, [b]the gospel of your salvation: in whom also, after that ye believed, ye[c] were sealed with that Holy Spirit of promise,

14 Which is the [d]earnest of our inheritance until the [e]redemption of the purchased possession, unto the praise of his glory.

15 Wherefore [f]I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

A.M. cir. 4068
A.D. cir. 64.

k 1 Pe.2.5; Is.42.21; 43.21; 60.7; Je.23.6; Ro.3.24; 5.17-19; 2 Co.5.21.

l Mat.3.17; 17.5; Ps. 2.7; Is.42.1; Col.1.13; Je. 3.4; 31.17.

m Mat.20.28; 26.28; Ac.20.28; Ro.3.24; 5.6,11; Col.1.14; He. 9.12,14,15; 1 Pe.1.18,19; 2 Pe.2.1; 1 Jn.1.7; Re.1.5.

n Is.1.27; Ac.10.43; Col.2.13.

p ch.1.7; 3.8,16; Mat. 4.19; Ro.9.23; Phi.4.19; 1 Pe.1.18; Re.5.9.

q 1 Cor.3.10; 2 Ti.1.7; 2 Pe.3.15; Ro.12.3; 15.15; 1 Co.12.28; Col.1.9; 2 Ti.1.9; Ro.12.1; Phi.1.9,10.

r Ro.16.25; Da.2.22; Col.1.26; ch.3.9,10,11; 5.32; Mat.13.11; ver.17.

s ver.5,11; Is.46.10; Mat.11.26,27; 2 Ti.1.9; 1 Jn.4.9; Re.8. 28-30; 9.11-13; 10.11.

t Da.2.44; Mat.3.2; Mat.13.39,40; 24.3; Da.9.24; 1 Pe.1.20; 4.7.

u Col.1.16,20; He. 12.22-24; 1 Ti.1.15 ver. 22; 1.10; 2.22; 3.15; 1 Pe.1.20; 2 Th.2.1; Ch.1.10; 2.15.

v Or, *the heavenly.*

w Ac.20.32; 26.18; Col.1.12,13; Ro.8.17; 1 Pe.1.4; Ga.3.29; 4.7; 1 Pe.1.4; 5.

x Is.46.10; Ps.33.11; 135.6; 104.24; Mat.11. 26; Ac.13.48; Phi.2.13; 4.13,19; 2 Ti.1.9.

y Ver.6,14; ch.2.7; 3. 20; Ro.9.23; 1 Jn.2.25; Is.49.26; Phi.1.11; Ch. 4.13; Ps.65.4; Mat.5. 16.

z Ac.2.36,38; 13.46,48; Ro.1.16; 10.12,16; 2 Th.2. 13; Ga.3.28.

a Ro.10.17; 16.17; Co.1.6; 2 Th.2.13; 1 Ti.1.13; Re.14.6; Jam. 1.18; 2 Pe.1.4; 1 Jn.2.20, 24,27; 3.9; 4.7; 5.1,4,18.

b Mar.16.15,16; Ro. 1.16,17; Is.55.3; 1 Th.2. 13; He.4.2; 1 Pe.1.23-25.

c Ro.8.15,23; 2 Co.1. 22; 5.5; ch.4.30; Ga.4. 6; Lu.24.49; Jn.14.26; 16.13.

d Ver.22; 2 Co.1.22; 5. 5; Ga.5.5; Ro.8.23; 2 Co.5.5.

e ch.4.30; Ro.8.23; Lu.21.28; Ac.20.28; Re.5.9, with Ex.19.5; 1 Pe.1.4,7,18; 2 Pe. 2.9; ver.16.

f Ro.1.8,9; Phi.1.3,4; Col.1.3,4; Th.1.2-5; 3.6; 2 Th.1.3; Phile. 4,5.

A.M. cir. 4068.
A.D. cir. 64.

h See ver.3; Jn.20. 17; 1 Pe.1.3; Ac.7.2; Ps. 29.3.

i Col.1.9,10; 2 Pe.1 2; 2 Co.12.2,4; 1 Co.2.10.

k Or, *for the acknowledgment.*

l Is.42.1; Ps.139.18; Luke 1.45; Ac.20.32; N.T. 1 Jn.2.20,27; 5.20; 2 Co.4.6.

m ch.1.4; Ga.5.5; Ro. 8.24,25; 1 Jn.3.2; Col. 1.5.

n ver.18; ch.2.7; 3.8,16; Mat.13.44; Phi.4.19; 1 Co.1.4.

o Col.1.12; Ps.110.2; Is.53.1; ch.3.7; Phil.3. 21; 1 Pe.1.5.

p Or, *of the might of his power*

q Ps.16.10,11; 89.21, 22; 110.1; Ac.2.24,25; 3. 15,26; Mat.22.44; 28.19; He.2.9; 1.3; 10.12; 1 Pe. 3.22.

r Phi.2.9-11; Col.2. 10; 1.15,16; 2.15; ch. 4.10; 1.20; 1 Pe. 3.22; He.2.8 ver.22.

s He.2.5,8; 1 Pe.3.22

t Ps 8.6; Mat.28 18; 1 Co.15.27; Ph.3.21; Jn.3.35.

u ch.3.15; 4.15; 5. 23; Col.1.18; Jn.17.2; 1 Jn.5.11.

v Ro 12.5; 1 Co.12.5, 12,27; Ch.4.16; 5.30; 1 Co.10.17; 12.13; Col. 2.19; 3.15.

w Jn.1.14,16; ch.4. 10; Ps.68.18; 1 Co.15.10; 2 Co.8.9; Jn.1.16; Col.1.19; 2.9; 3. 11.

x *That filleth all in all.* Rather, 'with all that is, with all spiritual gifts and graces,' Jn.1.14,16.—*C*

CHAP. II.

a ver.1,5; Jn.5.24; Col.2.13; Ro.8.2,10; Ch.5.14; 1 Ti.5.6; Re.3. 1; Ro.6.11.

b Ac.20.35; 2 Co.6. 11; ch.4.22; Col.3.7; 1 Ti.3.3; 2 Pe.2.3; 2 Ti.2.26.

c ch.6.12; Jn.8.44; 12. 31; 14.30; 16.11; Re.12. 9; 2 Co.4.4.

d ch.5.6; Col.3.6; 1 Jn.5.19.

17 That [k]the God of our Lord Jesus Christ, the Father of glory, may give unto you [l]the spirit of wisdom and revelation in the knowledge[4] of him:

18 The[l] eyes of your understanding being enlightened; that ye may know what is [k]the hope of his calling, and what [l]the riches of the glory of his inheritance in the saints,

19 And what *is* [m]the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,[5]

20 Which[v] he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far[n] above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in [q]that which is to come:

22 And [r]hath put all *things* under his feet, and gave him *to be* [s]the head over all *things* to the church,

23 Which is [t]his body, the fulness[6] of him that [u]filleth all in all.[7]

CHAPTER II.

1 *By comparing what we were by* 3 *nature, with what we are* 5 *by grace,* 10 *he declareth that we are made for good works; and* 13 *being brought near by Christ, should not live as* 11 *Gentiles, and* 12 *forerunners in time past, but as* 19 *citizens with the saints, and the family of God.*

AND you[a] *hath he quickened,* who were dead in trespasses and sins;

2 Wherein[b] in time past ye walked according to the course of this world, according to the [c]prince of the power of the air, the spirit that now worketh in the [d]children of disobedience:

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offices, righteousness, and love, and lead you into a still more clear and experimental acquaintance with the exercise of faith, love, and other graces; 18. That through his enlightening influence, by the Word of God and daily experience, your minds may perceive, with the utmost certainty and light, what a sincere and genuine hope that is to which God has prepared for you by the gospel, what excellent objects it hath in view, and what solid and never-failing grounds ye have for it; and that by the realizing views of faith, by spiritual meditation, and by gracious foretastes, ye may know, in an animating and extensive manner, what is the true nature and transcendent excellency of the invaluable treasures of blessedness which God, because of love, bestows on and places in those who accept Christ for his inheritance and blessed kingdom: 19, 20. And that ye may further understand and experience what is the superabundant and all-conquering greatness of his power which he exercises towards us who believe, Jews or Gentiles, in quickening our dead souls, working love in us, subduing our inward corruptions, supporting and preserving us through all dangers, comforting us against all griefs, and raising us up to complete and eternal blessedness, and that in a manner like to the almighty exertion of it in the resurrection and high exaltation of Jesus Christ,—21-23. In which the Father hath advanced him, as God-man Mediator, to the highest dignity and authority, inexpressibly beyond the reach of angels and men, and invested him with uncontrollable dominion over all angels, good or bad, and all rulers in either church or state, and has placed all his enemies in a state of subjection to him, that he may administer the universe through the Lord Jesus Christ; and has given him an absolute and universal dominion, in the kingdom of providence and grace, over all persons and things, that he may manage, overrule, restrain, and order all events for the spiritual and eternal benefit of the catholic church, to which he is the Head of direction and government, life and influence, tender care and protection; and which is his mystical body, receiving all life, activity, growth, and strength from him; and in his relative *fulness*, comprehending all the members exercise faith in him for the perfecting of his family and glory—who, by means of his Word, offices, and ordinances, attended with his presence, are filled by him with all gifts, graces, and fruits of righteousness.

Ver. 1. The words 'at Ephesus' are omitted in the Sinaitic and Vatican manuscripts, two of the oldest and best of our ancient authorities for the text of the New Testament. The genuineness of the words may therefore be questioned. They were perhaps added at an early period from authentic tradition. *P.*

Ver. 2. *In heavenly places.* Rather, 'in the heavenly things that are in Christ:' to wit, growth in holiness (ver. 4), the adoption of children (ver. 5), &c. *C.*

Ver. 6. This verse ought rather to be translated: 'To the praise of the glory of his (God's) grace, which he graciously imparted to us in the Beloved' (in Christ). *P.*

Ver. 7. The apostle says 'we have redemption'—have it now, through faith in the Redeemer.—*Note*, The present possession of such a blessing as redemption, even the forgiveness of sins, should be the constant aim, as it is the undoubted privilege, of every one that believes in the name of Jesus, Jn. 1. 12; 1 Jn. 2. 12. *C.*

Ver. 10. *The dispensation of the fulness of times.* The Christian dispensation, or plan of divine government of his church, which commenced at the fulness of the prophetic times.—*All things in Christ.* Not all things whether good or evil, but that he might gather or unite under one head all things that are in Christ by God's purpose on the one hand, and their own faith upon the other—angels in heaven, and Jews and Gentiles, without distinction, upon earth. *C.*

Ver. 11. *Worketh all things.* Producing the good and overruling the evil. *C.*

Ver. 12. Paul here draws a distinction between the Jews and Gentiles. The former, under the old dispensation, had trusted for salvation in *the Messiah* (the Christ promised in the Old Testament); the latter believed in that Christ (ver. 13) as an historical personage after his incarnation and glorification. Ver. 12 ought therefore to be rendered as follows:—'That we (Jews) should be to the praise of his (God's) glory—we, namely, who have before (before the incarnation) trusted in the (the Greek word has the article, and hence means the promised Messiah) Christ.' Then Paul turns to the Gentiles, and continues—'In whom are ye also,' &c. (ye Gentiles who have believed, &c.) *P.*

Ver. 13. *Sealed.* Marked out as God's people, both by the miraculous and ordinary gifts of the promised Spirit, according as it has pleased God to distribute to every man severally as is best, 1 Co. 12. 4-11. *C.*

Ver. 15. *Love unto all the saints.* Let it be well noted that diffusive brotherly love is the great practical and apostolic test of genuine Christianity. *C.*

Ver. 16. Let Christians mark both the universality and speciality of the apostle's prayers, and learn to cast aside the insulated selfishness of mere personal petition, and bear every church, and, as far as may be, every believer known to them, on their hearts before the throne of grace. *C.*

REFLECTIONS.—Abundant is the grace we receive from Christ. It is only in a state of union to him that we are rendered holy or faithful. And it is only in him that we are blessed with either spiritual or eternal blessings. Delightful is the influence and sweet the character of a gracious God. Marvellous is the compassion, the freedom, the antiquity, the rich abundance and powerful efficacy of his redeeming grace. To it we owe our love, our hope, our justification, our spiritual knowledge, our eternal happiness, and our present assurance of and security for it. Influenced by it, how delightfully Father, Son, and Holy Ghost co-operate in our eternal redemption! Actuated by the faith of it, cordially ought we to pour forth our praises and thanksgivings, and to admire his kindness in bringing us Gentiles into the fellowship of the gospel. And earnestly should we pray for further influences of the Holy Spirit to enlighten our minds and quicken our souls. But, above all, let us admire the power, the grace, the wisdom, which have so exalted our Redeemer for the welfare of his body the church. And since God hath set him so high at his right hand, let him be for ever exalted in our hearts.

CHAPTER II. Ver. 1. And as God, by the exceeding greatness of his power, raised up Christ as a public person from the dead, he has also bestowed upon you a life of justification, freeing you from your guilt and condemnation, and quickened you to a life of holiness, by the renewal of your nature, who, as Gentile sinners, were under the dominion of both legal and spiritual death, and, as it were, condemned and killed by a multitude of sins original and actual. 2. In which,

3 Among whom also [a]we all had our conversation in times past in the lusts of our flesh, fulfilling the desires[1] of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is [c]rich in mercy, for his great love wherewith he loved us,[2]

5 Even[h] when we were dead in sins, [i]hath quickened us together with Christ, (by grace ye are saved;)

6 And [j]hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus;

7 That in the ages to come [k]he might show the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

A.M. cir. 4068. A.D. cir. 64.

[a] Tit. 3. 3. 2 Pe. 4. 3. Ga. 2. 15. ch. 4. 17-19. Ps. 51. 5. Ro. 5. 12-14; 8. 7; 8. 3. 9-20; 2. 28-32. Mat. 5. 21, 22.

[1] Gr. *the wills.*

[b] ver. 5. Ch. 2. 7. 3. 8, 16. Ro. 10. 12. Lu. 1. 78. 2 Co. 1. 3. Ja. 5. 11. 1 Pe. 1. 3. Ps. 51. 1; 69. 13. 86. 15. cxxxvi. Mi. 7. 18, 19. Ex. 34. 6, 7.

[c] Ro. 5. 6, 8, 10, 20, 21. 6. 4, 5, 8. 8. 11. Col. 2. 12, 13. 3. 1, 3. 1 Co. 1. 30.

[d] Ac. 13. 38. Ro. 3. 24, 27, 28, 20, 23. Tit. 3. 5, 7. 2 Ti. 1. 9. Ga. 1. 15. 1 Pe. 1. 2-4. 2. 3.

[e] 2 Co. 5. 20. Ro. 6. 4, 5. Col. 2. 18. Mat. 8. 11; 26. 29. Lu. 22. 29, 30. Re. 3. 21. Jn. 12. 26; 14. 3; 17. 24. 21-24.

[f] 1 Ti. 1. 16. ch. 3. 8. Tit. 3. 4. See ver. 4, 5.

[2] This verse is intimately connected with ver. 1. The connection was interrupted by the mention of 'trespasses and sins' at the close of ver. 1, which led Paul into a short digression, and was a second time interrupted by ver. 3, where the apostle incides all under the same condemnation. The subject of ver. 1 is resumed in ver. 4; and God is set forth as the imparter of spiritual life through Christ.—*P.*

[g] See ver 5.

[h] Ro. 3. 24. 4. 16. 5. 2. Ga. 2. 16, 20. Mat. 16. 17. Ac. 10. 31. Jn. 3. 14-18, 36; 6. 40, 44, 45, 65. Ac. 15. 9, 14; 16. 14. Ro. 10. 14, 15, 17; 11. 1, 19. Phi. 1. 29.

[i] Ro. 3. 20, 27; 4. 2, 11. 6. 9, 11, 16. 1 Co. 1. 29-31. 2 Ti. 1. 9. Tit. 3. 5.

[j] De. 30. 6. Ps. 100. 3. Is. 29. 23; 43. 1, 21; 44. 21. Jn. 3. 3, 5. 1 Co. 3. 9. 2 Co. 5. 17. Ga. 6. 15. ch. 4. 4-6. Col. 3. 10. Tit. 2. 14. Ja. 1. 18.

[3] Or, *prepared.*

[k] ch. 3. 8. 2 Co. 6. 11; 12. 2. Col. 1. 25; 3. 7. Tit. 3. 3.

8 For [l]by grace are ye saved [m]through faith; and that not of yourselves; *it is* the gift of God:

9 Not[n] of works, lest any man should boast.

10 For we are [o]his workmanship, created in Christ Jesus unto good works, which God hath before ordained[3] that we should walk in them.

11 Wherefore [p]remember, that ye *being* in time past Gentiles in the flesh, who are called [q]Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time [r]ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

[l] Ro. 2. 27-29; 3. 29, 30. Col. 2. 11, 13. Tit. 1. 10.

[m] Jn. 15. 5; 10. 16. Eze. 13. 9. Ga. 4. 8. ch. 4. 18. Col. 1. 21. 1 Th. 4. 5, with Jn. 14. 6. Ac. 4. 12; 3. 25; 26. 18. Ro. 9. 4, 5. 8. ch. 1. 18. 1 Th. 4. 13.

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while ye continued unregenerate heathens, ye with great eagerness constantly, freely, and progressively moved and acted according to the corrupt fashions and customs of this present evil world—according to the will, desire, instigation, and government of the devil and his angels, who wander about in and even agitate the air, and who, however proud, light, and vain, are worshipped and obeyed by the most of mankind, and continually work in the hearts of them who rebel against the laws and gospel of Christ; 3. Among whom all of us, Jews or Gentiles, being equally depraved in our spirit and temper, while we remained unregenerate, lived and acted, led away with divers lusts and pleasures, sometimes seeking to satisfy one, and sometimes another; and under the dominion and influence of our inward corruptions, gratifying, acting over, and indulging the irregular appetites of our body, in all its members; and of our soul, in all its powers, faculties, wishes, and contrivances; and were naturally chargeable and infected from our very conception with awful sin, and on that account condemned and exposed to the everlasting displeasure of God as much as any of those who are eternally lost. 4-6. But while we were in these loathsome, deplorable, condemned, helpless, and hopeless circumstances, it pleased God—whose riches of mercy and grace are altogether excellent, abundant, universal, and overflowing, and who is ready to pity, help, save, and enrich sinful and miserable creatures, according to that wonderful love which from eternity he fixed upon us, and upon all who through faith accept spiritual blessings in Christ—to recover us into a state of favour with himself, and grant unto us a principle of spiritual life, in conformity to and by virtue of our union and fellowship with Christ; and to give us a title to and foretastes of eternal salvation; and without making any distinction of nations or conditions, to raise us up in Christ as our Head and Representative, and make us to sit in the heavenly mansions in him as our forerunner already entered for us into the full possession thereof, and hereby assuring us that, in due time, we, in our persons, shall sit there with him and all his saints,—7. That in all the future ages and generations of this world he might set forth an illustrious and encouraging pattern, pledge, and earnest of the transcendent excellency and superabundant fulness of his full favour as it hath been exemplified in acts of special goodness and endearing kindness toward us, Jews and Gentiles, through the person and mediation of Christ; and that, in the heavenly state, he might for ever demonstrate and display the supereminent glory of his free grace, in all the unsearchable riches thereof, to the everlasting astonishment, joy, and praise of angels and saints. 8. For, as hath been before hinted, the whole of that salvation which ye are possessed of and entitled to, in the tenderness, love, offer, and application of it, and in all its parts and degrees, proceeds truly from the good will and love of God, and is conveyed through faith; not indeed by any virtue of faith itself, but as God's appointed means, whereby ye receive and rest upon Christ alone for it; and this faith itself, as well as the salvation thereby received, is not the product of any natural principle, good disposition, kindness, or improvement of the gospel that ye were capable of, but is wholly the free gift of God secured by Christ, and graciously offered you through faith in his sacrifice. 9. Neither the salvation itself, nor the faith whereby it is received, is in the least owing to any good works done by us, as the meritorious, moving, or efficient cause of it; but in recovering us, when so inexpressibly guilty, polluted, rebellious, infamous, and wretched, God has so demonstrated his mercy and grace as leaves no appearance of room or occasion for any man, in a vainglorious manner, to pretend he had done aught to render himself fit for or worthy of it. 10. For all the good works or qualities which appear in us, Jews or Gentiles, are nothing else than the effects of God's grace towards us, who, with respect to our spiritual state and renewed nature, are the curious workmanship of God, formed in and by virtue of our union with Christ, for bringing forth the fruits of holiness, for which, not our inclinations or power, but the gracious purpose and glorious grace of God do prepare us.—11. Wherefore, that ye Gentile converts may be deeply and humbly affected with that amazing grace which has been extended to you, I beseech you seriously to reflect on your former deplorable condition, when ye lived in ignorance, idolatry, and all other defilements of the human nature; and being destitute of all the ordinances of God, were contemned and detested by his professed people: 12. That then ye had no knowledge of or faith in the only Saviour of sinners, nor any vital union to or communion with him; nor any claim to the blessings of the gospel secured, revealed, or dispensed by him: ye had no possession of or right to the privileges of his visible Jewish church, and no spiritual relation to or fellowship with his people; ye had no share in the dispensation of the promise of grace, and its unnumbered exceeding great and precious hopes; and so could have no solid, rational, and well-grounded hope of deliverance from misery or enjoyment of eternal life; but were living, like atheists, without the knowledge, faith, fear, worship, and profession of the only true God, and destitute of all spiritual communion with or communications from him. 13. But notwithstanding all your unworthiness, wickedness, and wretchedness, through the astonishing mercy and grace of God ye are now, by the gospel dispensation, brought into a special relation and union to Jesus Christ, the only Saviour of lost sinners, and thereby translated from your former state of distance, enmity, and hopelessness into a spiritual state of friendship and fellowship with God and his church, through the merit and application of Jesus' atoning blood. 14. For he, in his person and mediation, is the only peacemaker, and the centre of union between God and us, and between one another, whether we are believing Jews or Gentiles; who hath reconciled us to God and to each other, and hath united us in one church, and cemented us together in heart and affection as children of one family; the ceremonial law, that wall of partition which separated between Jews and Gentiles, being abolished through his incarnation and death, and the New-Testament worship, which gives equal access to both, appointed in its stead. 15, 16. And having in his crucifixion fulfilled their typical signification, he disannulled the obligation of these ceremonial institutions, which represented God still unpropitious, and proved the occasion of much hatred and enmity between Jews and Gentiles,—that out of both he might make one church, formed of new creatures, after the image of God, and framed together for gospel worship and new obedience, and by a new constitution under him made equally partakers of grace and glory—that thus he might bring about an entire harmony and friendship between believers of all nations, as one spiritual body united to him by faith and love; and that, through his atoning sacrifice of himself upon the cross, he might remove their guilt, and bring them into a joint state of peace and favour with God. 17. And in order thus to reconcile them to God and to each other in one gospel church, by the ministry of his servants and the powerful operation of his Spirit, he published the glad tidings of peace and salvation to you Gentiles, who were far removed from the knowledge, profession, faith, and favour of God; and also to the Jews, who had long been his peculiar people, and had enjoyed the symbols of his presence, and the oracles and ordinances of his grace. 18. For such is the efficacy of his incarnation, obedience, and sufferings exhibited in the gospel, that by means thereof we who believe, whether Jews or Gentiles, through the direction and assistance of his Spirit, have an equally free and familiar access into the favour, presence, and fellowship of God, our common Father in and with Christ. 19. Now, therefore, ye Gentile believers, being reconciled and brought near to God, are no more aliens from his church, covenants, promises, or privileges, but, like freemen and fellow-citizens of the heavenly Jerusalem, are entitled to and joint partakers with the believing Jews of all the blessings which pertain to the believers; and are, through repentance and faith, of the family and children of God, heirs of God, and joint-heirs with Christ. 20. And graciously and for ever to establish your union with Christ, and with God in him as your Father and Creator, by means of the doctrines of the apostles and prophets, which exhibit and offer him to you, ye are by faith built upon Christ as your immovable and life-giving Foundation, and connected, beautified, and strengthened by him as your chief Corner-stone. 21. In union with whom, and by virtue derived from him, the universal church, Jews or Gentiles, and every true member of it, placed in proper order for the use of the whole, doth, by a continual addition of new converts, or the further gracious growth of each, as animated and influenced by their living and life-giving Foundation, become a spiritual temple, formed by, dedicated to, and inhabited by the Lord Christ and his Father; and in which he manifests his gracious presence, displays his glory, and is worshipped and glorified: 22. In whom, being vitally united to his person, and formed into a church state by his authority and influence, ye are built up together as a particular church—a living temple—which God had consecrated for himself, who, by the special presence, light, and grace of his Spirit, dwells among you, and in the heart of every true believer.

Ver. 1. The words 'hath he quickened' are supplied from ver. 5. It is not improbable, however, that the ellipsis should be supplied from the preceding chapter thus: 'And you *hath he filled*'—that is, with life—'who were dead in trespasses and sins.' *C.*

Ver. 2. *Course*—αἰῶνα—its evil principles and practices, which run on as a stream through the whole period of its being. See ver. 7. *C.*

Ver. 3. *Nature* can never be translated 'custom' or 'habit,' unless such custom or habit as arises from original or innate propensity. *C.*

Ver. 5. *The quickening* referred to here is not the resurrection of the body alone, though that will follow, but a spiritual quickening—the imparting to us of a new and divine life, which operates upon us here, making us love and follow God. This also is a result of Christ's resurrection. Alford has well remarked on this topic: 'The resurrection of Christ was not a mere bodily act—an earnest of our bodily resurrection—but was a spiritual act—the raising of his humanity (which is ours), consisting of body and soul, from infirmity to glory, from the curse to the final triumph. In that he died, he died unto sin once: but in that he liveth, he liveth unto God. And so, *we ought to live.*'

13 But[t] now, in Christ Jesus,[s] ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is [u]our peace, who hath made both one, and hath broken down the [u]middle wall of partition *between us;*

15 Having[x] abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one[y] new man, *so* making peace;

16 And that he might [z]reconcile both unto God in one body by the cross, having slain the enmity thereby:[5]

17 And came and [a]preached peace to you which were afar off, and to them [b]that were nigh.

18 For [c]through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but [d]fellow-citizens with the saints, and of the household of God;

20 And are [e]built upon the foundation of the apostles and prophets,[6] Jesus Christ himself being the chief corner-*stone;*

21 In[g] whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In[h] whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, 9 that he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause I Paul, the [a]prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the [b]dispensation of the grace of God, which is given me to you-ward:

3 How that [c]by revelation he made known unto me the mystery; [d](as I wrote afore[1] in few words,

4 Whereby, when ye read, ye may understand my knowledge in the [e]mystery of Christ;)

5 Which[g] in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That[h] the Gentiles should be fellow-heirs,

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knit to him, have died unto sin and live unto God.' The resurrection of Christ secures a *present spiritual*, as well as a future bodily or material resurrection. *F.*

Ver. 8. *It is the gift of God.* What is the gift? salvation or faith? That salvation is the gift, is argued from τοῦτο being neuter, and so not agreeing with πίστις, feminine: but the construction in ch. 6. 18; Phi. 1. 28; Ga. 3. 17; 4. 19 will show how little value is to be attached to this circumstance. That faith is the gift will appear, not from mere verbal criticism, but from the plain facts declared Mat. 13. 11; Jn. 3. 27; 6. 65; from comp. 1 Jn. 3. 24 with Ga. 5. 22: and if more evidence be wanting, Paul expressly declares, Phi. 1. 29. 'Unto you it is given (as also to all) to believe.' *C.*

Ver. 10. *Who the God hath,* &c. Rather, 'for the performance of which God has before prepared us;' that is, by the previous gift of his Spirit working faith in our hearts. *C.*

Ver. 16. 'And that he might reconcile both (Jew and Gentile, who were before separated) in one body (uniting them as different members of one body, namely, the church, which is the body of Christ) to God, by means of the cross (his death on the cross atoning for sin, and thus taking away that guilt which separated man from God); having slain the enmity (between man and his God in the first place, but which is developed into enmity between man and man, between Jew and Gentile) on it' (on the cross). *P.*

REFLECTIONS. —Alas! what a state of sin, slavery, wretchedness, and wrath are all men in by nature, Satan and their lusts hurrying them on to their own destruction! Transcendent and amazing grace must be necessary to quicken, to save, and to exalt for ever, such victims of misery, guilt, and pollution; and pure and free is the manifestation of it. No works of ours can possibly save us from our sins. How wonderful is that Christ for whom, in whom, and with whom all these rich mercies are received. Blessed be his name that Gentile idolaters are, through faith in his glorious person, righteousness, and mediation, brought into his gospel church!—While the building goes up sing, ye nations—sing, all the powers of my soul—GRACE, GRACE, UNTO IT!

CHAPTER III. Ver. 1. For my boldly maintaining that you believing Gentiles have an equal access to the church and presence of God, and are equally related to him, as the Jews, I am, at this very time, through the malice and indefatigable opposition of my carnal countrymen, a prisoner at Rome, of which I boast and glory, as I know it will turn out to your spiritual advantage. 2. For ye must needs have heard how Jesus Christ, in his infinite condescension and grace, appointed me as a steward in his family, and herald in his kingdom, to preach the gospel chiefly to you and other Gentiles, that ye might believe and be saved; 3, 4. And how, by repeated visions and revelations, and by the immediate inspiration of his Spirit, he made known to me the great mystery of the salvation of sinful men, through his own incarnation, obedience, death, resurrection, and ascension, and of the gracious calling of the Gentiles into his gospel church; as, according to the measure of my knowledge of it, I have already hinted unto you:—5. Which mystery was not at all made known to the Gentiles in former ages, nor so distinctly, fully, and clearly to the Jews, as it is now revealed to the holy apostles and other inspired teachers of the Christian church, in consequence of the resurrection and ascension of Jesus Christ;—6. Particularly that branch of it,—that without any regard to circumcision or any other Jewish ceremonies, the idolatrous Gentiles should, equally and in the strictest connection with the Jews, be called and admitted into the same gospel church, partaking of all the privileges thereof, and be made members of the same mystical body of Christ,—to derive all enlightening, quickening, sanctifying, and comforting influence from him, and hold all their right and claim to all the promised blessings of the new kingdom under him, and partake of the promised Spirit in all his influences, gifts, graces, and glories shed on them abundantly through Christ: 7. Of which glorious gospel, being miraculously converted, and receiving a divinely free gift of the apostleship, I was, by the immediate appointment of Jesus Christ and his Father, made a preacher to publish it in all its light, fulness, and glory; and had my commission ratified by many miraculous operations, and by an amazing success in the conversion and salvation of sinners. 8. Unto me, who was once a furious persecutor, blasphemer, and injurious person, and who in myself am still so transcendently worthless and hell-deserving, is this condescending, astonishing, and unparalleled favour shown—that I, above all the apostles, should be pitched upon to publish far and wide among the idolatrous Gentiles the glad tidings of salvation; and to be instrumental, in the hand of the Spirit, in making known and conveying to multitudes those exceeding riches of mercy and merit, of grace and glory, which are treasured up in Christ, and offered in the gospel through faith in him to the worst of sinners,—and which can never be fathomed, exhausted, numbered, or traced out in all their endless variety, excellency, and fulness. 9. And to make both Jews and Gentiles clearly perceive what a happy fellowship believers of all nations, as one church, under Christ their Head, now have in the exceeding great and glorious blessings of the gospel; —a mystery, in which unfathomable depths of divine compassion, wisdom, and grace are implied, —and which lay long concealed in the love and mind of God himself, who, in and with his Son Jesus Christ, created all things in heaven and earth; 10. And that even all the dignified and mighty ranks and orders of holy angels, who minister to the redeemed heirs of salvation, might, with ravishing pleasure, joy, and praise, behold and contemplate the infinite wisdom of God in the unnumbered displays of its glory in the doctrines, ministrations, blessings, and privileges of the New Testament church; 11. All which is now transacted in exact agreement with God's eternal love, which he had cherished in regard to his church, as considered in Christ their Head, Lord, and Saviour; 12. In and through whom, as the only Mediator between God and men, we have great liberty and enlargement of spirit in our dealings with God as our reconciled Father and Friend; and through faith receiving and resting on him alone for salvation, have a humble assurance of his favour towards us, his gracious acceptance of our persons and services, and his audience of our prayers for all real and necessary blessings. 13. In the contemplation of these things I entreat you never to be disheartened, affrightened, or made negligent or spiritless in your Christian course by the sufferings which I have to endure for my adherence to, and preaching of, the gospel; but rather to the honour of your Christian profession be encouraged, strengthened, and animated therein, as they are indeed a great honour put on me for the confirmation of what I preached and ye believed. 14. And that ye may be directed to this and all other necessary duties, I recommend you by the most affectionate, earnest, and solemn prayer, to the favour and mercy of the eternal Father of our Lord Jesus Christ, and our Father and Friend in him. 15. Of and under whom, and of the Father through him, all true worshippers, whether angels or saints, are gathered into one family, and have received the most transcendent and glorious honours and privileges; 16. And I plead that he who has already done so much for you may, in a manner answerable to his own immense fulness of wisdom, faithfulness, power, goodness, mercy, and grace, and by his almighty Spirit powerfully working in your renewed hearts, more and more fortify you against the efforts of inward corruptions or temptations from Satan or the world; and invigorate and animate you with holy courage to exercise every grace, perform every good work, endure every trial, and, abounding in holiness and comfort, to hold on to the end through all opposition and danger. 17. And that Jesus Christ, together with and by his Spirit, may be constantly present in your minds not only by the habit, but by realizing and appropriating acts of faith; and have a sensible abode in your hearts by continual gracious impressions and manifestations of his love to you as persons united to him; that ye, being deeply fixed and firmly established in an experimental and assuring perception and faith of his love to you, and in your exercise of grateful returns of love to him, 18. May, by means of his oracles and ordinances, attended with the enlightening and sanctifying influences of his Spirit, be enabled to apprehend, and be suitably affected with, the unbounded love of Christ; clearly perceiving, as far as is possible for saints in this world, its unmeasurable *extent*, as it reaches to Gentiles as well as Jews, to all ranks, sorts, and degrees of sinners, and to all forms and degrees of spiritual and heavenly blessings: —its

and of the same body, and partakers of his promise in Christ by the gospel;

7 Whereof[f] I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am [g]less than the least of all saints, is this grace given, that [h]I should preach among the Gentiles the [i]unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, [k]which from the beginning of the world hath been hid in God, who [l]created all things[2] by Jesus Christ:

10 To[p] the intent that now unto the principalities and powers in heavenly *places* might be known,[3] by the church, the [q]manifold wisdom of God,

11 According[r] to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In[s] whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye [t]faint not at my tribulations for you, which is your glory.

14 For this cause [u]I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the [v]whole family in heaven and earth is named,

16 That he would grant you, [z]according to the riches of his glory, [a]to be strengthened with might by his Spirit in the inner man;

17 That[b] Christ may dwell in your hearts by faith; that ye, being [c]rooted and grounded in love,

18 May be able to [h]comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to [e]know the love of Christ, which passeth knowledge, that ye might be filled with [d]all the fulness of God.

20 Now unto him that is [e]able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* [g]glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grow up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

I THEREFORE, the [a]prisoner of the [1]Lord, beseech you that ye [b]walk worthy of the vocation wherewith ye are called,

2 With[c] all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring[d] to keep the unity of the Spirit[2] in the bond of peace.

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inconceivable *length*, in reaching from everlasting to everlasting;—its unfathomable *depth*, as it brought the most high God of glory to the lowest state of service, sufferings, and death, and makes him stoop to redeem us from our lowest depths of sinfulness and misery;—and its astonishing *height*, in his exalted intercession for us, and advancing us to the highest glory of which our nature is capable;—19. And may, by faith and spiritual experience, know more the virtue, power, and sweetness of the transcendent love of Christ, and of God in him, in all its most excellent manifestations, fruits, and effects,—which, in itself, and in its wonderful operations, provisions, and designs, infinitely surpasses all the comprehensions of angels and men;—that thereby ye may be more and more abundantly partakers of a divine nature, and, to your utmost capacity, enriched with all that fulness of light and grace, holiness, joy, and peace, which God has prepared, promised, and communicates to his loving people,—and in due time arrive at the most full and transcendent enjoyment of him as your infinite ALL IN ALL. 20, 21. Now to this almighty, all-sufficient, gracious, and loving God, who, by that very power, of the almighty operations of which we have had abundant experience in our souls, is able to grant all those extensive blessings which I have desired, or which can be desired by us,—nay, to do infinitely above what we can ask or even conceive, be ascribed all possible honour in the way of faith, love, adoration, worship, obedience, thanksgiving, blessing, and praise; on account of his infinite perfections, marvellous love, and mighty works of creation, providence, and grace,—in the whole universal church, in heaven and earth, and by every society and member thereof,—through Jesus Christ and his mediation,—during all the periods of time or ages of eternity; so may it and so shall it be.

Ver. 1. *For this cause*—the equal admission of both Jews and Gentiles into the church of God—which doctrine the Lord revealed to him, and he faithfully preached—whereby he had provoked the Jews to persecute him as an apostate, and the Gentiles as a denouncer of their idolatry. *C.*

Ver. 2. *If ye have heard.* Rather, 'since;' for there could be no question of their knowledge of his commission and doctrine. *C.*

Ver. 8. *Unsearchable*—and inconceivable, as the word imports. —*Note*, The human mind can never grasp infinity—yet upon infinity alone can it rest with confidence. The infinite power and infinite mercy that meet in Christ can alone enable the perishing sinner to say, 'It is enough.' *C.*

Ver. 10. *By the church.* Through the means of the church—the founding, sustaining, chastising, comforting, and purifying of which afforded such new and conspicuous evidence of the inexhaustible wisdom of God. *C.*

Ver. 13. It is 'your glory' that ye be not disconcerted by any tribulations—which I endure patiently that you may be brought to the fellowship of Christ. *C.*

Ver. 15. *Of whom*, may, grammatically, refer either to the Father or to Jesus Christ; but the latter seems the more probable. See He. 2. 13. 17. *C.*

Ver. 19. *Which passeth knowledge.* How can we know what passeth knowledge? Just as the astronomer knows the heavens so far as he can see, yet concludes from unquestionable analogy that much lies beyond his range of vision. *Filled with* (rather, 'unto') *all the fulness of God*: the fulness of grace, which, being manifested in the WORD made flesh (Jn. 1. 14, is from him), as from a fountain, poured forth into the hearts of believers, viz intellectual gifts, spiritual graces, love, peace, communion with God, and holy dedication to his service. *C.*

REFLECTIONS.—Behold, my soul, how the divine grace, infinite wisdom, and eternal love of the most High appear in the conversion of Gentile sinners to the almighty Saviour! Great is the boldness of access we have now to God: and unsearchable the riches of mercies and blessings which the gospel brings to us.—With deep self-abasement and affecting admiration of God's favours ought ministers to preach it. With patience and courage they ought to labour and suffer as is most for the good of the church. And with frequent and fervent prayer should they carry on their whole work, asking for themselves and their people abundant supplies of grace.—While angels with admiration pry into these mysteries, let my soul contemplate the infinite love of my Kinsman Redeemer, and be filled with all the fulness of God. And while grace for ever reigns through his righteousness, let there be glory to God in the highest.

CHAPTER IV. Ver. 1. Since, therefore, these amazingly glorious privileges and blessings are freely and equally bestowed on you Gentile believers as on the Jews, I, who, to my inexpressible honour, am here, by the wise disposal, and for the sake of the Lord Jesus Christ, a prisoner for the faithful preaching of his gospel, particularly to the Gentiles,—earnestly beseech you constantly and perseveringly to live and act in a holy and honourable conversation, as becometh that gospel which ye have believed, and that high calling of God in Christ Jesus whereby ye have been tenderly called to glory and virtue. 2. And in acting suitably to the spiritual privileges and obligations of the gospel, study to walk humbly with God under a deep sense of your own meanness, unworthiness, and sinfulness, and to behave humbly toward each other, esteeming others better than yourselves; and with all courteousness, candour, calmness, and sweetness of temper. In real and hearty affection to Jesus Christ, and to one another in him, kindly bear affronts and injuries without retaliating or revenging them. Calmly overlook, or bear with, the weaknesses, indiscretions, forwardness, and peevish tempers of others, and even pity and excuse them. 3. And thus carefully and diligently, by all proper means, maintain and promote that spiritual union and harmony of souls which is the fruit of the Holy Ghost's dwelling in them, and consists in that pure and spiritual peace which is the best and strongest bond of your religious society and fellowship in it. 4. To engage you to cultivate this amiable union, consider the joint interest ye have in all the same important things. The church, of which ye are all alike members, is but *one mystical body*, and so ye ought to have the same fellow-feeling, care, and concern for one another. The *same* divine *Spirit* of love and peace animates, guides, and dwells in this whole mystical body, and every member of it;—and therefore ye ought to act with united hearts under his influence, and in imitation of him. Ye are, by God's grace, called to God's kingdom and glory as the one summary object of your *hope*; and, in your gracious *work*, ye are all partakers of the same grace of *hope* which terminates on Christ as its only foundation;—and therefore ye should live in harmony and peace, as heirs together of the same grace of life, and expectants of the same heavenly inheritance. 5. There is *one* Lord and Saviour of all true believers, even Jesus Christ, the *only* Mediator, King, and Head of his church; and therefore ye ought to unite with one heart and soul in your dependence on, and allegiance, love, and obedience to him, and in your sincere affection to all his subjects, according to the laws of his kingdom. There is but *one* and the same rule or doctrine of faith, one object of *faith*, and one sort of like precious faith in the whole church; and therefore this should, in every member, work in the same actings of love to Christ and to one another. The *baptism*, whether external or internal, of all church-members, is one and the same in its nature, tendency, and design; in which they are solemnly devoted to Father, Son, and Holy Ghost, as one God, sole Proprietor of the church, and brought under the strongest bonds to be entirely and unreservedly the Lord's, and therefore ought to behave with the utmost unity of character. 6. And, in fine, the loving God

4 *There is* [a]one body,[3] and one Spirit,[4] even as ye are called in [b]one hope of your calling;

5 One[h] Lord, [c]one faith, [d]one baptism,

6 One[k] God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us [e]is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, [f]When he ascended up on high, he led captivity[5] captive, and gave gifts unto men.[6]

9 (Now that he ascended, what is it but that he also [g]descended first into the lower parts of the earth?

10 He that descended is the same also that ascended[p] up far above all heavens, that he might fill[7] all things.)

11 And[q] he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For[r] the perfecting of the saints, for the work of the ministry, for the edifying of the body[s] of Christ:

13 Till[t] we all come in[8] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature[9] of the fulness of Christ:

14 That we *henceforth* be no more [u]children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But, [v]speaking the truth[1] in love, [w]may grow up into him in all things, which is [x]the head, *even* Christ:

16 From[z] whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This[a] I say therefore, and testify in the Lord, that [b]ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having[c] the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness[2] of their heart:

19 Who[d] being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But[e] ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, [f]as the truth is in Jesus:

22 That ye [h]put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And [i]be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.[3]

25 Wherefore, [j]putting away lying, speak every man truth with his neighbour: for we are [k]members one of another.

A.M. cir. 4068. A.D. cir. 64.

[a] Ac. 17. 22-24. Ro. 12. 5. 1 Co. 10. 17, 12. 12, 13. 1 Co. 1. 10. 2 Co. 13. 11. Ph. 1. 27, 2. 2. Col. 3. 15.

[3] *One body:* The mystical body of which Christ is the head, ch. 1. 22.—C.

One Spirit. The Spirit of God, by which the life of that body is sustained and its powers directed.—C.

[b] Ac. 15. 11. ch. 1. 18. Ro. 8. 24, 25. Ga. 5. 5. Tit. 2. 2. Heb. 6. 17-19. Ro. 5. 4, 5. 1 Pe. 1. 13, 21. Ju. 3. 3.

[c] 1 Co. 1. 2, 13. 26. 6. Ep. 5.

[d] 2 Co. 11. 4. Ga. 1. 6, 7. Jude 3, 20. Ro. 3. 30. 1 Co. 4. 13.

[e] Ga. 2. 7, 28. Mat. 28. 19.

[f] Ps. 68. 18. Col. 2. 15.

[3] Or, *a multitude of captives.* Ju. 5. 12.

[4] See note * in second column.

[g] Je. 3. 14, 31. 6. 38. 7. 23. 31. 16. 5, 8. 1 Ti. 2. 15. Ps. 139. 15. Mat. 12. 40.

[h] Ac. 1. 11. 2. 34. 7. Co. 15. 24. ch. 1. 20, 21. 1 Co. 1. 19. 1 Ti. 3. 16. He. 4. 14, 15. 10. 12. 12. 2. 4.

[i] Or, *fugit.*

[j] 1 Co. 12. 28-30. Ro. 12. 6-8. 1 Co. 9. 1, 2. 3. Ac. 1. 21, 22. 1 Co. 15. 6. Ac. 20. 28. 1 Ti. 4. 14. 5. 17. 2 Ti. 1. 6.

[k] Ro. 12. 5. 1 Co. 12. 7, 27. 14. 26. Col. 2. 19. 1 Ti. 4. 16.

[l] ch. 1. 23. 5. 23, 30. Col. 1. 18. 2. 19. ver. 16. 1 Co. 12. 12.

[m] 1 Co. 1. 10. Ju. 19. 25. 1 Co. 14. 20. Phil. 3. 9-14. ch. 2. 15. Col. 1. 22, 28. 2. 2, 19.

[6] Or, *into.*

[7] Or, *age.*

[n] Is. 28. 9. 1 Co. 14. 20. Ro. 16. 18. He. 13. 9. Ja. 1. 6. 2 Ti. 3. 6, 7. Ph. 2. 9, 10. Ac. 20. 29, 30. Mat. 24. 5, 11, 24. 11. 7. 2 Co. 2. 17. 4. 2. 11. 13. Col. 2. 4, 8. Tit. 1. 10. 2 Pe. 3. 3. Jude 4.

[o] Zec. 8. 16. 2 Co. 4. 2. Ga. 2. 5, 14. 4. 16. 5. 6.

[1] Or, *being sincere.* 1 Jo. 2. 18.

[p] Col. 1. 19. 2. 9, 10. 1 Pe. 3. 18, 22. Ps. 16. 11. Ac. 2. 27, 31. 13. 35. He. 7. 26. 4. 14. 9. 24. Tit. 2. 13.

[q] Ac. 6. 10. Ro. 1. 22. Ga. 4. 8. ch. 2. 12. 5. 8. 1 Th. 4. 5. Col. 1. 13.

[2] Or, *hardness.*

[r] Tit. 1. 2. Ro. 1. 24, 26. 2. 1 Pe. 4. 3.

[s] Ro. 12. 2. 16. 8. 1. 32. 1 Co. 1. 20. ch. 2. 1-8. Col. 3. 1-14. Tit. 3. 10-12. 3. 8. 2 Ti. 2. 24. Mat. 5. 7. viii. 1. 22. 1.

[t] 2 Co. 1. 20. Mat. 26. 26. Ju. 1. 14, 16. 14. 6. ch. 1. 3. 4.

[u] Col. 2. 11. 3. 8, 9. Ro. 6. 6. 7. 22-24. 8. 13. ch. 2. 3. Mat. 15. 19. He. 12. 1. 1 Pe. 2. 1. 4. 3. Ga. 5. 17. 22. Ezr. 18. 31.

[v] Ro. 12. 2. 6. 4, 7. Co. 4. 16. 5. 17. Ga. 6. 15. ch. 2. 15. Col. 3. 10.

[3] Or, *Actuses of truth,* Ja. 1. 17.

[w] Zec. 8. 16. Is. 58. 7. Co. 3. 9. Re. 21. 8, 27.

[x] Ro. 12. 5. 1 Co. 12. 27. 12. 12, 27. ch. 5. 30. 1 Pe. 2. 5.

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* The quotation is from Ps. 68. 18, and there is a difference between the words as here cited and those in the original. The change in the words is introduced advisedly: it is not merely a citation, but also an interpretation of the psalmist's words, given under the inspiration of the Divine Spirit. The words of the psalm are—"Thou hast led captivity captive; thou hast received gifts for men"—they are addressed to Christ. The apostle makes such a change as to render the language historically descriptive of what Christ has done, "He led captivity captive, and gave gifts to men."—C.

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and Father of helpless men, Jews or Gentiles, who is infinitely above them in perfections and dominion, and whose special presence preserves, governs, and supplies every part of the mystical body of Christ,—and who, by his Spirit and grace, dwells in all through faith,—is but *one;* and therefore ye ought to be of one heart and soul in your acknowledgments, love, and reverence of him, and in your obedience and subjection to him as your own God and Father, and ought to love his children as your spiritual brethren.—7. But notwithstanding our unity in so many great and important things, Jesus Christ, according to his own infinite wisdom and bounty, freely bestows upon his church a beautiful variety of spiritual offices, gifts, graces, and attainments.—8. Hence the Holy Ghost, by David, suggested that having—in consequence of his victory over sin, Satan, the world, and death—in his sufferings, resurrection, and ascension—received fulness of authority and influences from his Father as working with him, he should liberally distribute diversified offices, gifts, and graces to men, Jews or Gentiles, professing or rebellious sinners. 9. Now this very hint of his glorious and triumphant ascension plainly intimates that it was founded on his great incarnation, obedience, death, and burial.—10. And it is the same only begotten Son of God who so humbled himself that, as man and Mediator, after conquering all his enemies, hath ascended to the right hand of God, that by the virtue of his death, victory, and triumph, he might fill all the officers, members, ordinances, and administrations of his church with the gifts and graces of his Spirit, and thus fulfil all the ancient types and predictions, and perfect whatever relates to the salvation of all men. 11. In prosecution of this gracious design he furnished his gospel church with proper officers;—some of them *extraordinary* for her first settlement,—as *apostles,* who received their commission immediately from himself, to be eye-witnesses of his resurrection from the dead; whose authority extended equally to all the churches, and who could, under inspiration, teach the whole scheme of the gospel, work all sorts of miracles, and convey the Holy Ghost, in his miraculous influence, to other believers. Others he appointed and qualified as *prophets* to explain the Old Testament and foretell things to come. Others he appointed and qualified as inspired *evangelists* to attend the apostles and finish what they had begun. Other officers were *ordinary,* to continue in the church till the end of the world; namely, *pastors,* to watch over, govern, and dispense the ordinances of Christ to particular congregations; and *teachers,* to instruct church-members and others in the truths of the gospel. 12. All which offices and officers are appointed and rendered successful for completing the church in the number of her vital members, and each in their gifts and graces, and for uniting and compacting them in a regular society, and restoring such as had fallen, and for faithfully dispensing to them his word and ordinances, and for the building up of his mystical body the church in knowledge, faith, love, joy, and holy obedience. 13. Till we all, whether Jews or Gentiles, strong or weak, who do or may hereafter believe, be perfectly cemented into an entire agreement in the doctrines, and by the grace of faith; and in a clear, affectionate, and faithful knowledge, and approving acknowledgment of the eternal Son of God as our only Lord and Saviour; and so, by gradual improvement in gifts and graces, may arrive at that state of perfection which is reserved for the whole body of true believers in heaven after the last judgment. 14. That thus we may no longer continue like children, deficient in knowledge and prudence, weak in faith, and wavering in opinion, easily taken with new things, tossed or driven about, as ships without ballast, or flying clouds, by unstable, noisy, violent, and unsubstantial errors, whereby artful and designing men labour to impose on and deceive us to our eternal ruin;—15. But, on the contrary, may sincerely speak of, and plead for, the truths of the gospel, in the exercise of fervent love to them, to Christ, and the souls of men;—and may, like living members of him as our quickening Head, increase in all light, grace, and holiness, by virtue of our union with him, in conformity to his pattern, and for his honour. 16. From whom, as the Head and Fountain, all his members, being orderly and closely joined among themselves and united to him, do, by that energy which is communicated from him through every ordinance, officer, and member—in a proportion suited to the state, condition, and exigence of every part—build up themselves, and one another, in Christian love to him their Head, and to their fellow-members.—17. Since therefore ye, as members of Christ, are partakers of such privileges, let me again earnestly entreat and solemnly charge you, in the name and authority of the Lord Jesus, that henceforth ye no more behave like other Gentiles, who, unrenewed by the grace of God, still continue in their sensual, worldly, and idolatrous courses, suited to the pride, ignorance, and folly of their depraved mind. 18. Having their understandings filled with ignorance and error concerning everything spiritual; and through which indulged, increased, and confirmed, their wills and affections are become strangers to, and alienated from, the way of life, holiness, and happiness which God appoints and approves, and by which he lives in the soul, and it lives to him; 19. And who, through their contracted habits of ignorance, error, and hardness of heart, and the righteous judgment of God giving them up to their own lusts, have become quite insensible to the stings of conscience—committing the grossest abominations; and have voluntarily, and with full consent, delivered themselves over to the most eager delight in, desire after, and practice of the most shameful and detestable impurities.—20. But ye accepting God's call from darkness to his marvellous light have not so learned the doctrines of Christ, relative to his person, offices, and designs, or the obligations ye are under to him, and the privileges ye have received from him, as to induce or even permit you to venture on such licentious practices; 21. If, as ye profess, and I hope ye have indeed understood, hearkened to, and believed with the heart, what ye have heard from and concerning Jesus Christ, and have been inwardly and savingly enlightened and taught by his Spirit heartily to receive the truths of the gospel in their simplicity and purity, as they were delivered by him and his inspired apostles, and were exemplified in his temper

26 Be[f] ye angry, and sin not; let not the sun go down upon your wrath:

27 Neither[n] give place to the devil.

28 Let[o] him that stole steal no more: but rather let him [p]labour, working with *his* hands the thing which is good, that he may have to give[4] to him that needeth.

29 Let[q] no corrupt communication proceed out of your mouth, but that which is good to the use of edifying,[5] that it may minister grace unto the hearers.

30 And[r] grieve not the Holy Spirit of God, whereby[6] ye are [s]sealed unto the day of redemption.

A.M. cir. 4062 | A.M. cir. 4066.
A.D. cir. 64 | A.D. cir. 64

f Ps.4.4.[5]. 8.Mar.3. 5. Pr.19.11. Ec.7.9.[21] 1c. Ho.7.4.[5]. 10.7. Pr. 14.17,29.8. Ja.1.19. Ro 12.19. 21.

n Ja.4.7. 1 Pe.5.8,9

o Ex. 20.15.[17]. ch.5. 5.

p Ac.20.34,35. 1 Th. 4.11. 2 Th.3.8,11,12.

4 Or, *to distribute.*

q ch.5.4. Col.4.6. 1 Co.15.33. Mat.12.36. Ec.10.12. Pr.16.32. Ps. 45.2. Lu.4.22. 1 Co.14. 5, 26. Col.3.16. 1 Th.5. 11. Ga.5.13.

5 Or, *to edify profitably.*

r Is.7.13,[5]3.10. Ex. 16.43. Mat.17.[5]. Ac.7.51.

6 *Whereby.* Rather, 'by whom.'—*C.*

s Ro.8.16,[23]. 2 Co.1. 22. 5.5. ch.1.13,14. Lu. 21.28. Re.7.3,[4].

A.M. cir. 4066. | A.M. cir. 4066.
A.D. cir. 64 | A.D. cir. 64

t Col.3.8. 1 Pe.2.1. Ps.5.5,6. Ps.31.18. Ja.4. 11.12.

u 2 Co.7.10. Phi.1.1. Col.3.12,13. Mat.6.14. 18.35. Mar.11.25,26. 1 Pe.3.8,9,[10]. Ro.12.10. 15.[5] 7[1].

CHAP. V.

a ch.4.[1]. Mat.5.45. 48. Lu.6.36. 1 Jo.3.1-3. 1 Pe.1.15,16.

1 *Followers.* Rather, 'imitators.'—*C.*

b Jn.13.34.[35]. 15.12. 1 Th.4.9. 1 Jo.3.11,16,18, 23. 4.20,21.

c Ga.2.20. ch.4. Tit.2. 14. Re.1.5. 7.[14]. 1 Co.5.7. He.8.3. 9.7,[9-14,26]. 10. 10, 12. 1 Pe.3.18. Re.1. 5[6]. with Ge.8.21. Le. 1.6,9. Nu.28.6,13,[27]. 29.2. 8,36.

31 Let[t] all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice:

32 And [u]be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness. 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye[a] therefore followers[1] of God, as dear children;

2 And [b]walk in love, as Christ also [c]hath

and conduct, and are practised by the living members of his mystical body.—22. But that which ye have been taught, influenced, and obliged to, is to *labour* by *his* grace in the use of all appointed means more and more to discard with abhorrence, abandon and mortify that debased principle of indwelling sinfulness which discovered itself in your former practices, which vitiates all the faculties of the soul and members of the body, and of itself issues in eternal destruction, according to the working of its many impetuous inclinations, which deceive carnal hearts with false appearances of profit, honour, or pleasure.—23. And through the sanctifying influence of the Holy Ghost, to press after a further renovation of all the inward powers of your soul, and that your minds may be more and more enlightened in the knowledge of divine things, and your will and affections more and more replenished with grace and holiness: 24. And that, instead of wearing the deformity of sinful corruption any longer in sinful practices, ye may, by daily and increasing exercise of grace, clothe and adorn yourselves with all the beauties of that transcendently excellent new creature which is produced by the infinite wisdom, power, and grace of God, according to *his will*, and after that image of *himself* in which he at first created man, and which consists in real, internal, effectual, and divine principles, habits, and acts of equity and honesty towards men, and in true, not shadowy or ceremonial, purity and piety towards God.—25. Being thus taught and privileged, avoid with peculiar care the sins to which ye were formerly addicted. With abhorrence banish from you falsehood, lies, and all manner of deceit and fraud, which are so base in themselves, and so eversive of all true morality. In all your speeches and dealings with men make conscience of the strictest regard to truth; for in both civil and religious societies we are members of one body, and therefore ought always to act truly and candidly, as having a joint concern in the welfare of the whole. 26. Watch over your passions, that they may be kept under due government. Labour to restrain and regulate your anger, that it may never be causeless, excessive, or mischievous. And if at any time ye are, through temptation, hurried into sinful passion, quickly endeavour, through the gracious assistance of God, to suppress it, and be reconciled to your brother. Let it never rest in your bosom till sunset, to unfit your minds for your evening devotions, or to disturb your sleep, or rise with you the next day. 27. And that ye may not give Satan a place in your hearts, to irritate or keep up turbulent and revengeful passions, or gratify and give him an advantage against you, by your yielding to his malicious and destructive designs, stand on your guard against his temptations; whenever ye find your spirits heated, resist him, steadfast in the faith, who watches all occasions to insnare you; and take heed of giving ear to false accusers and slanderers, who, as his agents, labour to incense you against others without ground. 28. And if any of you, either before or since your conversion, have been guilty of private thefts or frauds, let them, as persons who have learned Christ, hereafter abhor every form of dishonesty; and in the station and employment in which God hath placed them, let them earn, by laborious industry and care, what, by the blessing of God, may maintain themselves and family, and even help to relieve the necessities of the poor; that thus they may become a blessing, instead of a nuisance and burden, to civil and religious communities. 29. And let no light, frothy, profane, indecent, obscene, or opprobrious language, which marks the corruption of the heart from which it proceeds, and tends to corrupt others, ever come out of your mouth; but let all your words be under the conduct of a gracious spirit, and be wise, prudent, and suited to persons, times, and places, and adapted in the way of counsel, caution, reproof, comfort, or instruction, to promote the spiritual benefit of the company you are in, and recommend true and undefiled religion to their consciences and hearts. 30. Beware lest with any of these things, so directly contrary to the holy nature, will, operations, gifts, and graces of the Holy Ghost, who loves and effects all true holiness in the souls of men, ye provoke him to withdraw his gracious presence, and deprive you of his comforts—by which ye have been plainly marked with God's image as his people, and have a blessed pledge and earnest of that full salvation which ye shall receive at death and in the last judgment. 31. And to prevent your offending him, or losing his comfortable and sealing presence, carefully avoid and abhor all rancour, severity, and sourness of temper; all furious raging and ungovernable passions; all causeless and excessive anger; all loud threatening and scolding, noisy quarrels and contentions; all railings, defamations, and backbitings, which are so dishonouring to God and injurious to men; and all malicious, spiteful, envious, and injurious thoughts or heart-burnings. 32. And in order to cherish his presence and influence, always labour, as assisted by him, to cultivate an affectionate, affable, and benevolent disposition and behaviour, taking pleasure to do offices of kindness and friendship one to another; sympathize with, and show all tenderness, pity, and mercy towards the weak, afflicted, and discouraged; frankly and freely forgive and forget those injuries which are done you by brethren, in consideration and imitation of that infinitely greater forgiveness of your manifold and aggravated transgressions, which God, in the riches of his grace, hath extended by faith in the infinitely precious obedience and death of his dear and only begotten Son.

Ver. 8. *He led captivity captive.* 'Gained a conquest over enemies who had led others captive' (*Whitby*). 'Expressive of his conquest over sin, Satan, the world, death, and the grave' (*Gill*). The word occurs but once again in the New Testament, Re. 13. 10, and certainly does not apply to parties holding others, but to those who are themselves in captivity. And is not this the meaning here also? Were not sinners in a state of captivity? and are they not therefore the 'captivity' whom he 'led captive,' as it were, in delivering them from all their enemies, binding them to himself in 'cords of love,' and 'bringing into captivity every thought to the obedience of Christ,' 2 Co. 10. 5. *C.*

Ver. 15. *Speaking* (rather, 'maintaining'). *the truth in love,* which is a difficult duty, because of the gainsaying of unreasonable men, who will credit almost anything reported on the authority of men, but deny almost everything testified by the authority of God. *C.*

Ver. 21. *If so be.* Rather, 'inasmuch as ye have heard him;' that is, as speaking by his apostles. See Lu. 10. 16. *C.*

Ver. 23. *In the spirit of your mind.* In the disposition and character of your mind. *C.*

Ver. 24. *After God.* Formed and modelled according to God, the original perfection of which man was an image, Ge. 1. 26. *C.*

Ver. 26. Offences will arise and injuries be inflicted: and if so, it is lawful for you to 'be angry;' but you are prohibited from indulging it so as to sin against justice or mercy. *C.*

Ver. 27. Open no door of passion by which the enemy may enter into the heart. *C.*

Ver. 30. *Grieve not the Holy Spirit* by any of the sins previously enumerated. It avails nothing to say that this grieving is figurative. It is rather to be literally understood, by referring to the grief of Christ at the hardness of the Jewish hearts, Mar. 3. 5, whereby it is seen how the Spirit that was given him without measure dilerated and partook in the community of his grief, Ps. 95. 10; He. 3. 10. *C.*

REFLECTIONS.—What a credit are believers to their happy station in Christ when they are meek, patient, forbearing one another in love, and united in sentiment and affection! And deep are the obligations they are under to Christian love and unity, who are all members of the *same mystical body* of Christ; all animated by the *same Spirit;* all partakers of the *same hope* and heavenly inheritance; all related to and interested in the *same Lord* and Saviour; all agreed in the *same* fundamental doctrines of *faith,* under the *same baptismal* seal and engagement; and have all the *same* loving *God* and *Father,* who is above them all, as their Governor, and dwells in them all by his Spirit.—What blessings may we not hope for from our once crucified but now exalted Redeemer! With bounteous care he scatters his gifts among the children of men. And ample is the provision of offices, officers, gifts, and graces he has provided for his church, to promote her growth in numbers, unity, and order; and of all her members in knowledge, faith, and love; and to prevent their being seduced into error and wickedness.—But dreadful is the case of wicked men, especially when they have provoked God to give them up to their own hearts' lusts. How ignorant, how stupid, how bent and eager on the most shocking abominations, they then become! Odious is an inward principle of sin, wherever it is found. How corrupt, abominable, and deceiving! It perverts and inflames the passions, and fills them with anger, wrath, and malice. It hurries men into deceit, falsehood, idleness, and fraud. It renders their discourse unsavoury, defiling, clamorous, and injurious; and it and its fruits gratify the devil and offend the Holy Ghost. But excellent and adorning is that inward habit or principle of grace in which believers do more and more abound. Delightfully it leads men to God, subdues their angry passions, renders them kind, tender-hearted, and ready to forgive injuries; makes them honest, upright, faithful, and industrious, and their converse godly and edifying; and excites them to a temper and conduct answerable to the dealings of the Holy Ghost, and the endearing obligations of God's superlative and forgiving kindness to them.

CHAPTER V. Ver. 1. Let therefore the astonishing kindness and forgiving mercy of God your Father and his Spirit excite you, as his beloved and loving children, sought and won by him, to imitate him in exercising all kindness and forgiveness one towards another. 2. Nor is the consideration and example of Jesus Christ less suited to engage us to a constant, progressive, friendly, and affectionate love one to another, since he has, with superlative condescension and grace, first loved all the race, and, in manifestation thereof, has freely become our Saviour, and yielded up his great and infinite Self to the most debased service and terrible death for us, as a living sacrifice to save us from sin, and reconcile us to God, to the highest honour and delight of all his perfections. 3. But to return to the warning which I had begun,—in a manner becoming Christians renewed, sanctified, and devoted to God, earnestly flee, abstain from, and utterly detest every form of unchastity, and all that indecency, immodesty, and lewdness in gestures, looks, dress, or acts, that approach towards or tempt others to it; and, in like manner, avoid and detest all irregular and impure desires after forbidden objects, and inordinate love to or pursuits after the things of this world, which would make you discontented without them, or to take dishonourable or unjust methods to procure or retain them. 4. Never secretly indulge any shameful practices, nor any light, wanton, or obscene speeches or jests which offend God and tend to grieve or inflame the hearers; but let your lips be rather employed in commendations of God and Christ, and his works, and in thankful acknowledgments of and praises

loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But [a]fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints;

4 Neither[4] filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, [g]that no whoremonger, nor unclean person, nor covetous man, who is an idolater,[2] hath any inheritance in the kingdom of Christ and of God.

6 Let[h] no man deceive you with vain words: for [i]because of these things cometh the wrath of God upon the children of disobedience.[3]

7 Be[j] not ye therefore partakers with them.

8 For[k] ye were sometimes darkness, but now *are ye* light in the Lord: [l]walk as children of light;

9 (For [m]the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving[o] what is acceptable unto the Lord.

11 And [p]have no fellowship with the [q]unfruitful works of darkness, but [r]rather reprove *them*.

A. M. cir. 4068. A. D. cir. 64.

d ver. 12. Col. 3. 5. 1 Th. 4. 3-8. Mat. 5. 21, 22. Ro. 1. 24, 5. 19. 1 Co. 6. 9, 15, 18. 2 Co. 12. 21. Ga. 5. 19-21, 24-26. ch. 4. 19. with Ex. 23. 13. 1 Co. 5. 1. ch. 4. 1.

e ch. 4. 29. Col. 3. 8. Mat. 12. 35, 36. Ro. 1. 28, with Col. 1. 12, 13. ver. 20.

f 1 Co. 6. 9, 10. Ga. 5. 19-21. Col. 3. 5, 6. He. 13. 4. Re. 21. 8, 9, 27. 22. 15. Mat. 8. 24. 1 Th. 4. 17. Is. 3. 11.

[2] See note [t] below.

h Je. 29. 8, 9. Mat. 24. 4. Ga. 6. 7. Col. 2. 4, 8. 2 Th. 2. 3. Ja. 1. 16. 1 Jn. 4. 1.

i Ro. 1. 18, 2. 8, 9. Is. 3. 11. Ps. 75. 8, 9. 77. ch. 2. 2. Col. 3. 6. Re. 21. 8. 2 Th. 1. 8, 9. Ga. 6. 7, 8.

[3] Or, *unbelief.*

j Ver. 11. 1 Ti. 5. 22. Ps. 1. 15, 50. 18. Pr. 9. 6. 13. 20.

k 1 Co. 6. 11. ch. 2. 11, 12. Tit. 3. 3, 5, 7. Ja. 4. 9. Ac. 26. 18. Ro. 7. 21. 13. 12. 1 Co. 12. 2. 2 Co. 4. 6. 3. 18. Ga. 4. 8, 9. ch. 4. 18. 1 Jn. 2. 9, 11. 1 Th. 5. 4, 5. Col. 1. 13. 1 Th. 1. 9, 4. 5, 5. 4, 5.

l Lu. 16. 8. Jn. 8. 12. 12. 35, 36, 46. Tit. 2. 12-14. 1 Jn. 1. 6. 2. 8. See ch. 4. 1. 1 Th. 2. 12.

m Ga. 5. 22, 23. Eze. 36. 27.

n Ro. 12. 2. Phi. 1. 10. 1 Th. 5. 21.

o Ps. 1. 1, 2. 16. 4, 5. Pr. 4. 14, 15. 29. 23, 25. 2 Co. 5. 9, 11. 2 Co. 6. 14. 2 Th. 3. 6. Re. 18. 4.

p Ro. 6. 21, 13. 12. Ga. 5. 8. Ac. 3. 17. Je. 3. 20. 1 Th. 5. 7. Re. 9. 14. ch. 4. 22. 1 Co. 10. 20. 1 Ti. 5. 22.

q Le. 19. 17. Mat. 18. 15. Lu. 17. 3. 1 Ti. 5. 20.

[4] The covetous man is an idolater. The fundamental principle of idolatry is to love, desire, and strive after anything more than God; or to seek for anything which the command of God forbids us to. We are commanded *not to covet*. If, therefore, we do covet anything, we disobey a command; and we also prefer that thing to God.—*C.*

r Ro. 1. 24-27. 1 Pe. 4. 3.

[5] Or, *discovered.*

s Jn. 3. 20, 21. He. 4. 13.

[6] Or, *it.*

t Is. 26. 19. 60. 1. Ro. 13. 11, 12. 1 Co. 4. 5. 1 Cu. 5. 14. Jn. 5. 25. ch. 2. 5. Col. 3. 1. 1 Th. 5. 6.

u Col. 4. 5. Mat. 10. 16. Ro. 12. 13. Ex. 23. 33. Jn. 12. 35, 36. Phi. 2. 15. 1. 27. Ga. 6. 12.

x Ps. 37. 19. Ec. 11. 2. 12. 1. ch. 6. 13. Ga. 1. 4. Am. 5. 13. Ps. 49. 5. 2 Ti. 3. 1-5. Je. 8. 4.

y ver. 15. Ro. 12. 2. 1 Co. 14. 20. 1 Th. 4. 3. Jn. 7. 17.

z Lu. 21. 34. Pr. 20. 1. 23. 29. Is. 5. 11, 22.

a Jn. 20. 22. [b] Ac. 2. 26. 27. Eze. 2. 2. Col. 1. 9. Ac. 1. 24. Phi. 1. 9, 11.

b Ac. 16. 25. 1 Co. 14. 26. Col. 3. 16. Ja. 5. 13. Ps. 57. 7, 8.

c Job 1. 21. Ps. 34. 1. cii.—cv. cviii. cxxvi. calv.-cl. Is. 63. 7. Col. 3. 17. 1 Th. 5. 18. He. 13. 15. 1 Pe. 2. 5, 9. 4. 11.

[8] To God *even* the Father.—*C.*

d Phi. 2. 3. Ro. 12. 10. 1 Pe. 5. 5. Pr. 1. 7. Ps. 111. 10.

e Ge. 3. 16. Col. 3. 18. 1 Co. 14. 34. Tit. 2. 5. 1 Ti. 2. 12. 1 Pe. 3. 1, 5, 6.

f 1 Co. 11. 7. ch. 6. 5.

12 For [s]it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved[4] are[5] made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he[5] saith, [t]Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye [u]walk circumspectly, not as fools, but as wise,

16 Redeeming the time, [x]because the days are evil.

17 Wherefore [y]be ye not unwise, but understanding what the will of the Lord *is*.

18 And [z]be not drunk with wine, wherein is excess; but be [a]filled with the Spirit;

19 Speaking[b] to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving[c] thanks always for all things unto God and the Father[6] in the name of our Lord Jesus Christ;

21 Submitting[d] yourselves one to another in the fear of God.

22 Wives,[e] submit yourselves unto your own husbands, [f]as unto the Lord.

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for his kindness. 5. For having learned the doctrines of the Christian religion, ye cannot but know that no person who is addicted to, and lives and allows himself in, the practice of whoredom, or indulges himself in impure affections and lascivious actions; nor any worldly-minded covetous wretch, who loves, desires, and delights in his worldly enjoyments more than in God himself, be his profession what it will,—has any title to, or, continuing such, can have any present or future enjoyment of Christ and his Father in his kingdom, with the glories which attend it. 6. Let no Gentile philosopher, Jewish corrupter of God's law, or any other, by their plausible, empty, and fallacious speeches, make you to think these crimes small; for, on account of them, all who obstinately persist in them shall be excluded from the heavenly kingdom of God, and be exposed to his wrath here and hereafter, which shall come rushing in full floods upon them. 7. By prayer, watchfulness, and diligence, labour therefore against these things, and never be companions, encouragers, or imitators of such persons in their iniquities, lest ye also share in their just and tremendous punishments. 8. For in your heathen and unconverted state ye were utterly ignorant of spiritual things, and walked in the dark paths of wickedness; but now the Spirit of God hath enlightened your mind to know the truth as it is in Jesus—in whom, as your Head, ye have all light, wisdom, and purity, and from whom, as his members, ye derive all knowledge and grace—it is therefore your duty and privilege, with perseverance and daily progress, to live and act before God like persons begotten of God by the light of the gospel, and enlightened and directed by the Word and Spirit of Christ. 9. Having a conversation answerable to the fruits produced and cherished by the Holy Ghost, which are directly contrary to what I have warned you against, and consist of everything kind and beneficial, and in rendering to God and men their respective dues, in a constant and steadfast adherence to the truths of the gospel, and in exact truth, integrity, and faithfulness, in all that ye say and do. 10. And by the assistance and light of the Spirit, trying and proving from the Scriptures what is well-pleasing to the Lord Christ, and heartily approving thereof, and practising it, as an evidence of your regard to it, and thus approving yourselves faithful servants and obedient children to Christ and his Father. 11. And that ye may walk as children of the light, avoid all partnership in, all countenancing or encouraging of, sinful practices, which are unprofitable and injurious, which proceed from ignorance of God, are shameful in themselves, often committed in secret, and leading to eternal misery; but by friendly, kind, and prudent admonitions of the guilty, and especially by your holy and circumspect conversation, expose their deformity, confute, reprove, and condemn them. 12. For it would put to the blush, and even shock, a religious, sober, and modest mind, so much as to mention, except in necessary reproof, several of the detestable practices which your heathen neighbours, unwilling to expose their own character, commit secretly in their idolatrous worship or otherwise. 13. But by the enlightening influence of the Word and Spirit of God, ye are enabled to discern the deformity of those sinful practices, and to live in a contrary manner—in order to convince your wicked neighbours, and shame them out of their wickedness. 14. Wherefore the Lord, in the Old Testament predictions relative to the calling of the Gentiles, plainly intimates that Christ's enlightening, quickening, comforting, and sanctifying influence is conveyed in the gospel call, and ought to be attended with your earnest endeavours to shake off your ignorance, stupidity, insensibility, and spiritual death—even as his quickening power was conveyed to dead persons in his calls to arise. 15. Take heed therefore that your whole conversation be accurate, exactly answerable to your Christian character, light, obligations, and the rule of God's Word, as under his all-seeing eye, and in view of enemies as well as friends—not as persons ignorant, injudicious, unwise, and heedless, but as those who are taught of God the truth as it is in Jesus, and who wisely avoid exposing yourselves to infamy or hurt, or giving any occasion of stumbling to others. 16. And see that, by a diligent and circumspect Christian walk, as being deeply affected with godly sorrow for your former misspending of time, you carefully improve every moment to the best advantage in the service of Christ, as if ye had dearly bought it out of the hand of sin, Satan, and the sloth, ease, and worldly business to which it was formerly devoted, and the rather as the times in which ye live are times of great immorality, ignorance, profaneness, and of persecution, trouble, and danger, in which both Jews and Gentiles wait for your halting, that they may speak evil against you, and against Jesus Christ and the gospel on your account. 17. Take heed therefore that ye no more act foolishly and inconsiderately in the matters of God and eternal salvation, nor needlessly expose yourselves to the malice and fury of your enemies, but conduct yourselves suitably to your Christian character; and endeavour, through divine grace, to live and act as those who understand and highly regard the will of Jesus Christ as the rule of the purity and prudence of your conversation. 18. And to prevent your falling into imprudent or abominable conduct, carefully avoid all unseasonable or immoderate use of intoxicating liquors, which cause us in an unmanly, nay, worse than brutal manner to profane and prostitute the bounties of providence, which enfeeble, defile, and disorder all the powers of both body and soul, and prompt to babbling, blasphemy, and all manner of madness and debauchery; but let it be your great concern to be filled with the influences, gifts, graces, and comforts of the Holy Ghost, which qualify for and excite to everything prudent, holy, and pleasant. 19. And either by yourselves or in fellowship with one another express the joys of your heart in singing psalms, songs, and hymns, which ye either find in Scripture, or are composed by holy persons, or those inspired among you—to the honour of our Lord Jesus Christ, and his Father in him. 20. And always maintaining a grateful disposition of heart to God for all the mercies which ye receive—temporal, spiritual, or eternal, pleasant or painful—improve every occasion of expressing your thankfulness to God, the Father of Christ, and our Father in him, as the original source of these blessings, and through the person and mediation of Christ, who purchased and bestows them, and in whom alone our praises and prayers can be presented acceptably to God. 21. And directed, invited, and enabled by these influences of the Spirit, study a humble performance of all relative duties incumbent upon you in your natural, civil, public, or private stations of life, as persons who have the fear of God implanted in your hearts, and whose consciences are deeply awed and impressed with his authority in his Word, and with his exact observation of your conduct, and his future judgment. 22. Particularly do you believing wives pay all becoming reverence, honour, subjection, and obedience to your own husbands, who have, by the marriage-bond, devoted themselves to you, as your loving superiors; and always act herein as in the sight and presence of the Lord Christ, from love to his person, in obedience to his authority, and with an eye to his glory, and in the manner in which his people are subject to him. 23. For by the law of nature and marriage, the husband is constituted the head, guide, and guardian of the wife, in a manner somewhat similar to that in which Christ, as Mediator, is constituted the Head, Governor, and Protector of the church—in which relation he is their Saviour and Redeemer from everything sinful and wretched, and to everything truly honourable or happy. 24. As therefore the church is cheerfully and faithfully subject to

23 For [h]the husband *is* the head of the wife, even as Christ is [i]the head of the church: and he is [k]the saviour of the [l]body.

24 Therefore as the church is subject unto Christ, [m]so *let* the wives *be* to their own husbands in every thing.

25 Husbands,[n] love your wives, even as Christ[o] also loved the church, and gave himself for it;

26 That [p]he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, [q]not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as [r]their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are [s]members of his body, of his flesh, and of his bones.

31 For[t] this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak [u]concerning Christ and the church.[7]

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[h] 1 Co 11.3. 7. 14. 35. 1 Pe. 3. 1. 1 Ti. 2. 13.

[i] See ch. 1. 22, 4. 15. Col. 1. 18. 2. 19.

[k] ver. 25. 27. Mat. 1. 21. Is. 43. 11. 45. 22. 1 Th. 1. 10. Re. 5. 9.

[l] See ch. 1. 23. 2. 16. 3. 6. 4. 12, 15. ver. 30. Ro. 12. 5. 1 Co. 6. 15. 12. 12, 27. Col. 1. 18. 2. 19.

[m] Col. 3. 20. Tit. 2. 9.

[n] ver. 28. Col. 3. 19. 1 Pe. 3. 7. Pr. 5. 19. Ge. 2. 24.

[o] Ac. 20. 28. Mat. 20. 28. Ga. 1. 4. 2. 20. ver. 2. 1 Pe. 2. 18. Tit. 2. 14. Re. 5. 9.

[p] Jn. 17. 19. 1 Th. 5. 23. 1 Jn. 5. 6. 1 Co. 6. 11. Tit. 3. 5. 2. 14. He. 9. 14. 10. 22. 1 Pe. 1. 2. 2. 5. 2 Pe. 1. 1. 1 Jn. 5. 6.

[q] De. 23. 10. Ca. 4. 7. 2 Co. 11. 2. 1 Ch. 4. 7. 1 Ti. 4. Col. 1. 22. Tit. 2. 14 Jude 24. Re. 21. 27. Col. 2. 10. 1 Co. 1. 30.

[r] See ver 31. 33. Ge 2. 23, 24. Mat. 19. 5.

[s] Ro. 12. 5. 1 Co. 6. 15. 12. 12, 27. ch. 1. 23. 4. 16. Col. 1. 18. 2. 10, 19. ch. 2. 10. 1 Co. 1. 30. Jn. 1. 16. 17. 22. with Ge. 2. 23.

[t] Ge. 2. 24. Mat. 19. 5. Mar. 10. 7. 1 Co. 6. 16.

[u] Ps. xlv. Ca. 2.—viii. Is. 54. 62. 4. 5. Mat. 22. 1-13. Ho. 2. 19, 20. 2 Co. 11. 2 Re. 19. 7, 8, 21. 2.

[7] 'This mystery (namely, the union of man and wife, and more especially that which it typifies and prefigures, the union of Christ and his church) is great, *but* I am speaking (I refer to Christ and to the church) (the mystery of the conjugal relation is great, *but* I am speaking of it as to its still greater application, in reference to Christ and the church).'—*P.*

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[w] ver. 28, 29, 31. Col. 3. 19. 1 Pe. 3. Pr. 5. 19.

[x] Ex. 20. 12. Le. 19. 3. De. 5. 16. Pr. 1. 8. 6. 20. 23. 22. Mat. 15. 4. Mar. 7. 10.

[y] See ver. 22.24.

CHAP. VI.

[a] Col. 3. 20. Pr. 23. 22. 1 Sa. 2. 12. 1 Co. 7. 39. Ga. 4. 1, 2. Ec. 12. 1. Lu. 2. 51.

[b] Ex. 20. 12. Le. 19. 3. De. 5. 16. 27. 16. Je. 35. 18. Lu. 2. 51. Mat. 15. 4. Mar. 7. 10.

[c] Col. 3. 21. Ge. 18. 19. De. 4. 9. 6. 7. 11. 19. Ps. 78. 4. 5. Pr. 4. 1. 1 Ti. 4. 7. 2 Ti. 3. 15. 2 Pe. 2. 18.

[d] Col. 3. 20. 1 Ti. 6. 1. Tit. 2. 9. 1 Pe. 2. 18.

[1] *In the Lord*—so far as agreeable to the will of the Lord.—*C.*

[2] *Nurture.* Instruction.—*C.*

[3] *Admonition.*—Moral training by reasonable restraint and guidance.—*C.*

[4] The Greek word signifies not 'servants,' according to our meaning of the word, but 'slaves' or 'bondmen.' Even they have duties to discharge in this degrading position. In the apostle's charge to them, however, he incidentally and decisively limits that their masters were only 'masters after the flesh,' with power to control and regulate their bodily actions; but their spirits were still free, and ere long the whole man would be made free by death.—*P.*

[e] 1 Ch. 29. 17. Ps. 95. 21. Mat. 6. 22. Ac. 2. 46. 2 Co. 1. 12. 1 Pe. 2. 18. ver. 5, 7. Ga. 2. 10.

[f] Ge. 31. 6, 20. Col. 3. 23.

[g] ver. 5, 6. 1 Co. 10. 31. 1 Pe. 4. 11, 16.

[h] ver. 5, 6. 1 Co. 10. 31. 1 Pe. 4. 11, 16.

[i] Ro. 2. 6, 7, 10. 1 Co. 3. 8. 2 Co. 5. 10. Col. 3. 24. 2 Co. 5. 10. Col. 3. 24. Ga. 6. 9. with 3. 28. Col. 3. 11.

33 Nevertheless, let every one of you in particular, [w]so love his wife even as himself; and the wife *see* that she [x]reverence *her* husband.

CHAPTER VI.

1 *The duty of children towards their parents,* 5 *of servants towards their masters.* 10 *Our life is a warfare,* 12 *not only against flesh and blood, but also spiritual enemies.* 13 *The complete armour of a Christian,* 18 *and how it ought to be used.* 21 *Tychicus is commended.*

CHILDREN, obey[a] your parents [1]in the Lord: for this is right.

2 Honour[b] thy father and mother, which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [y]ye fathers, provoke not your children to wrath: but bring them up in the [2]nurture and admonition[3] of the Lord.

5 [4]Servants,[4] be obedient to them that are *your* masters according to the flesh, with fear and trembling, in [c]singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With[e] good-will doing service, [f]as to the Lord, and not to men;

8 Knowing [g]that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

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the authority of Christ in all her spiritual concerns, so let wives, with meekness, willingness, and fidelity, be subject to their husbands in all things lawful in the Lord. 25. On the other hand, to procure the kind submission of your wives, see that you husbands never tyrannize over them, or be passionate or bitter against them, but by all gentle carriage, due honour, tender sympathy, and every other form of kind behaviour towards their soul and body, manifest the most endearing and ardent affection, in imitation of Christ, who so loved the church that he freely gave up himself to the most debased service, suffering, and death in her room, and for her spiritual and eternal benefit; 26. That by his blood and Spirit, through his Word, he might deliver all men from the guilt, power, and pollution of sin, and justify, renew, sanctify, and consecrate them to the service of God; 27. That having gradually sanctified and adorned them with his Spirit and grace, he might, in due time, place them in his immediate presence in heaven, entirely freed from every remainder of sin and trouble, holy and happy. 28. Influenced by and in imitation of this peculiar, superlative, and abiding love of Christ, husbands ought to love their wives sincerely, constantly, tenderly, and ardently as they do their own bodies, especially since everything they do for their welfare and comfort will turn out for their own. 29. For no reasonable man, out of enmity to the health, ease, or comfort of his own body, ever neglected or abused it, but, from a principle of natural affection, feeds, clothes, warms, and refreshes it; and so every husband ought to deal with his wife, who is *one* flesh with him—even as Christ, in his most affectionate love, takes care of his church, which he hath espoused to and made one with himself. 30. For we who believe in him are members of his mystical body, and, in a spiritual sense, are more closely united to him than ever Eve was to Adam, and derive all our grace and glory from his person, as crucified for and united to us. 31. The standing law of marriage mentioned by Adam immediately after the formation and espousals of Eve, requires such closeness of union and tenderness of affection between married persons, as if they were incorporated into one body, and were more to be regarded and loved than even parents themselves. 32. That close union between married persons, particularly Adam and Eve, was indeed an emblem of the spiritual union between Christ and his members, whom, as their Head and Husband, he animates, influences, rules, governs, and cares for in the most tender manner 33. But in connection with this, it also implies that every husband ought to love his wife with the same sincere and singular affection as he does himself; and that every wife ought, with a conjugal love, to pay all becoming respect, honour, and obedience to her husband.

Ver. 4. *Filthiness.* Obscenity of speech.—*Jesting.* Lewd expressions, occasionally characterized as *double entendre*—in which, as Chandler well observes, 'indecency is couched in a witty turn, and becomes, by being considered witty, the more dangerous and corrupting.'—*Not convenient.* Not suitable to the Christian profession of purity and godliness. *C.*

Ver. 5. *In the kingdom of Christ and of God.* Rather, 'in the kingdom (of him who is) Christ and God.' See Middleton on the *Greek Art.*, ch. iii. p. 93, 94. Lond. 1808. *C.*

Ver. 13. 'But they all (*i.e.* all those evil things done in secret, as mentioned in ver. 12) being reproved (or rebuked by contrast with the purity of Christian virtues), are made manifest (are shown to be sinful); the lurking evil is revealed) by the light (the light of Christian doctrine, Christian graces, and Christian character); for everything that is made manifest is light (it is not, and cannot be any longer dark; and consequently though evil deeds are done in darkness, and are thus kept secret, yet if light be shed upon them, their true character at once appears).' *P.*

Ver. 14. The apostle does not quote the words, but gives the meaning of the prophet—referring most probably to Is. 60. 1–3; see also 26. 19.—'*Arise from* (among *the dead*).' *C.*

Ver. 16. *Redeeming.* 'Recovering the time lost in heathenism' (*Saurin*). 'Buying up the time—a most precious commodity (though by so many held cheap)—out of the hands of sin, Satan, ease, sloth, and worldly business—at the expense of self-denial, watchfulness, zeal, and diligence' (*Benson*). Is it not rather, making the most of the time, as he that sells an article to him that gives the highest price?—*Because the days are evil*—every fragment of existence being fraught with temptations to indolence, self-indulgence, fear of danger, desertion of duty: because the continuance of opportunity is uncertain, and, at the best, the period of life is short. *C.*

Ver. 18. *Excess.* Dissoluteness, whereby the reason being overwhelmed, and the passions excited and let loose, the door of the heart is opened for the entrance of every sin. There is most probably an allusion to the *Bacchanalia*, when men and women, under pretence of religion, gave themselves up to intoxication and the wildest revelry. *C.*

Ver. 19. The distinction of 'psalms, hymns, and spiritual songs' is not now certainly understood. The names might include other compositions besides those contained in the scriptural collection called David's, but they may also be confined to that collection; and surely before they be extended farther some authority beyond conjecture must be furnished. That the Ephesian converts and other primitive Christians employed nothing but the voice in their sacred music is attested by Justin, *Respon. ad Orthodox.* p. 107.—ἄνευ ὀργάνου, 'without musical instruments,' is his expression. *C.*

Ver. 21. This is the general injunction applicable to all ranks and conditions. Order and complete submission to law must characterize the Christian community. Having laid down the general principle, Paul gives three examples of its practical application: (1) In regard to husbands and wives; (2. Parents and children; (3) Masters and servants. *P.*

Ver. 23. Paul here, to prevent error or misunderstanding, adds this important particular, in which the comparison between Christ and the church on the one hand, and man and wife on the other, does not hold:—'He himself is the Saviour of the body.' Alford clearly develops the meaning: 'In Christ's case the headship is united with, nay, gained by, his having saved the body in the process of redemption. So that I am not alleging Christ's headship as one entirely identical with that other, for he has a claim to it and office in it peculiar to himself.' *P.*

Ver. 26. *And cleanse it.* &c. 'And cleanse it in the laver of (spiritual) water (revealed in the Word).' See Is. 52. 1; Mat. 3. 6. Jn. 4. 14; 6. 35. *C.*

Ver. 32. *This is a great mystery.* From this phrase the church is theologically and properly denominated the mystical, in distinction from the personal, body of Christ.—*Note.* The church is Christ's body, because possessing with him one life and one Spirit, Col. 3. 4; Ep. 2. 18. *C.*

REFLECTIONS.—With readiness ought Christians to imitate Jesus Christ and his Father in their kindness and love to men. And the faith and sense of their redeeming love should make us carefully avoid all gross wickedness of every form, as utterly unworthy of our Christian character, privileges, and obligations, and as odious to God and ruinous to ourselves. A visible change of behaviour should be studied by all such as are awakened unto life by the powerful voice of Christ. Diligently should they avoid all fellowship with wicked persons or deeds, be watchful and circumspect in evil days, and use great care to improve time to the best advantage. Great should be our concern to have our heart filled with the Holy Ghost, and to live always under his comforting influences—in everything giving thanks to Christ, and to God through him. Earnestly should we labour to fulfil the duties of every station, from a principle of faith and filial fear of God. And happy are those families of which Christ is the centre, and his redeeming kindness the great pattern and motive of mutual behaviour!

CHAPTER VI. Ver. 1. Do you children, whatever be your age and circumstances in the world, submissively, readily, and cheerfully hearken to and obey the counsels and commands of your parents in all lawful things, from love to Christ, regard to his authority, and for his glory and honour; for, according to all laws, human and divine, this is a just debt, and is highly fit and acceptable in itself, as ye have been brought into being by their means, and are so much beholden to their care and kindness. 2. Yea, the first command of the second table of the moral law, and

9 And,[j] ye masters, do the same things unto them, forbearing[5] threatening: knowing that your[6] Master also is in heaven; [k]neither is there respect of persons with him.

10 Finally, my brethren, [l]be strong in the Lord, and in [m]the power of his might.

11 Put[n] on the whole armour of God, that ye may be able to stand against the [7]wiles of the devil.

12 For we wrestle not against [o]flesh and blood,[7] but against [p]principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness[8] in high[9] *places*.

13 Wherefore [q]take unto you the whole armour of God, that ye may be able to withstand in the [r]evil day, and, having done all,[1] to stand.

14 Stand therefore, [s]having your loins girt about with truth, and having on the breastplate of righteousness;

15 And[t] your feet shod with the [2]preparation of the gospel of peace;

16 Above[u] all,[3] taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take [v]the helmet of salvation, and [x]the sword of the Spirit, which is the word of God:

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[j] Col. 4. 1. Le. 25. 43, 46, 53. Dt. 24. 14, 15. 1 Sa. 26. 21.
[5] Or, *moderating*.
[6] *both your and their*. Mat. 8. 19, 20. 23. Jn. 13. 13.
[k] Dt. 10. 17. 2 Ch. 19. 7. Job 34. 19. Ac. 10. 34. Ga. 2. 6. Ro. 2. 11. 1 Pe. 1. 17.
[l] Is. 45. 24. 40. 29, 31. Zec. 10. 12. 2 Tim. 2. 1. 1 Co. 16. 13. 2 Co. 3. 5. 12. 9. 10. Phi. 4. 13. Col. 1. 11.
[m] ch. 1. 19. 3. 16. He. 7. 25.
[n] Ro. 13. 12. 2 Co. 6. 7. Col. 3. 12. 1 Th. 5. 8. 2 Co. 10. 4.
[o] 2 Co. 2. 11. 11. 3, 13, 14. 2 Th. 2. 9, 10. Re. 2. 24. 12. 9. 1 Pe. 5. 8.
[p] Mat. 16. 17. Ga. 1. 16. 1 Co. 15. 50.
[7] Human adversaries.—C.
[q] Ro. 8. 36. Col. 2. 15. ch. 5. 13. Is. 22. 37. 14. 30. 19. 11. Job 5. 19. 22. Co. 4. 4. 1 Co. 7.

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[8] Or, *wicked spirits*.
[9] Or, *heavenly*, ch. 1. 3.
[r] See ver. 11.
[s] ch. 5. 10. 1 Jn. 8. 13. Ga. 1. 4. Ec. 11. 2. 12. 1.
[1] Or, *having overcome all*.
[t] Is. 11. 5. Is. 52. 7. 59. 17. 1 Pe. 1. 13. 2 Pe. 3. 14. 1 Jn. 4. 9. 9. 18. 59. 17. 1 Th. 5. 8.
[u] 1 Sa. 7. 4. Is. 54. 7. Ro. 10. 15. 1 Th. 3. 5.
[2] *Preparation* — readiness, alacrity for any required movement.—C.
[x] 1 Pe. 5. 8, 9. 1 Jn. 5. 4. 2 Co. 2. 14. He. 11. 2 Ch. 20. 17. Is. 7. 9. with Is. 28. 16. Ps. 56. 4.
[3] *Above all*. Rather, "over (as a covering defence to) all," other defences.—C.
[y] Is. 59. 17. 1 Th. 5. 8.
[z] He. 4. 12. Re. 1. 16. 2. 16. 19. 15. Is. 49. 2. Mat. 4. 4. 10.

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the only command which has a promise annexed to itself in particular, requires every one of you to think and speak of, and conduct yourselves towards, both your parents in the most affectionate, reverential, submissive, obedient, and honourable manner; 3. That, through the blessing of God upon your obedience, your life on earth may continue long and prosperous. 4. And do you parents carefully avoid everything humoursome, unreasonable, or harsh towards your children, which might provoke their resentment, exasperate their passions, and prejudice them against you or your Christian religion; and, by a holy and diligent example, by much fervent prayer, by earnest and persuasive instruction, and by prudent, moderate, and seasonable correction, administered to them in obedience to Christ's authority, and in dependence on his blessing to concur therewith, bring them up in the knowledge, fear, worship, and obedience of God in him.—Earnestly watch over and restrain the first appearances of inward corruptions, errors, or immoralities, and direct and encourage them to everything dutiful towards God or men.—5. Servants, make conscience of obeying all the lawful commands of your earthly masters and mistresses, who, in things pertaining to this world, are set over you by God's providence, and have a right to your services, whether they are believers or not. Be willingly and faithfully subject to them, with a reverential fear of their, and especially of God's displeasure, if ye should betray your trust, and embezzle their goods, or disobey their just orders. And see that ye do all this with a sincere, ingenuous, and honest heart, as therein desiring and intending to serve the Lord Christ, and adorn the doctrines of the gospel. 6. Fulfil your services with diligence, constancy, and fidelity—not merely when the eyes of your masters or others are upon you, as if ye only aimed at pleasing men for your own honour or advantage, but as from regard to Christ's authority, and always under his eye, and in view of being judged by him, and in order to promote his honour, doing whatever God requires of you in this matter from a sincere principle of religious regard towards him. 7. In this manner perform every part of your due service freely, affectionately, and industriously, and with all readiness of mind, as persons who love your masters, and have their interest at heart—doing everything which God or they call you to from a sense of duty to Jesus Christ, your supreme Lord and Master, that ye may serve, please, and glorify him, and not merely to acquit yourselves in the sight and gain the esteem of men. 8. And know, for your encouragement, that however your masters may reward you in this world, ye shall receive a gracious and eternal reward of all your faithful services from the Lord Jesus in the great day of judgment. 9. And ye believing masters, take heed that ye fulfil the duties of your stations with the like views, in singleness of heart as to Christ, and according to the will of God; and that ye behave towards your servants not in a domineering, severe, threatening, insolent, cruel, or oppressive manner, but with gentleness and humanity—always remembering that ye yourselves are the servants of our Lord Christ, who takes notice of your conduct, and will call you to account for it, without paying any more respect to you than to the meanest of your servants. 10. And that ye may perform your relative and other duties, and resist all the influences of sin, Satan, and the world, who labour to oppose you in your progress heavenward, set out and press forward, like valiant soldiers, under the Captain of salvation, not in your own strength, but in the strength of Christ, and through his almighty influences enabling you to every duty, service, and suffering to which ye are at any time called. 11. And that, while ye set out in his strength, ye may be thoroughly furnished for all encounters with your spiritual enemies, always earnestly endeavour, under a sense of their power and your own weakness and danger, to live in the constant exercise of all those graces, and use of those means, which God appoints, gives, and makes powerful for the full defence and spiritual safety of his people, that ye may be able to withstand and defeat the numerous, insnaring, fallacious, and cunning attacks of the devil and his instruments. 12. And great need we have of all this help; for, in our holy warfare, we ministers and others who have enlisted under Christ's banner have to engage in close and sharp contention not only with the carnal reasonings, authority, and violence of men, but with all ranks and orders of malicious, crafty, deceitful, powerful spirits who, through the permission of God, have erected an usurped empire over the minds and hearts of blinded sinners! and being in themselves most vilely and implacably wicked, make it their whole business to propagate spiritual wickedness, unbelief, pride, idolatry, error, malice, wrath, envy; and who, hovering in the air, and seated in our souls, strenuously labour to prevent our obtaining the eternal inheritance. 13. Since ye have therefore so many subtle and powerful enemies to contend with, see that ye be fully armed, and, in Jesus' strength, make a proper use of every spiritual weapon, defensive or offensive, wherewith God hath furnished you, that ye may be able to resist and overcome all these or other formidable enemies, in every day of conflict and trial. 14. In order therefore to your obtaining a glorious victory, it is necessary that, in the strength of Christ, ye, in your stations, indefatigably and incessantly, with all watchfulness, diligence, and steadfastness, keep your ground in the field of battle, having your whole man girt about with the truths of God revealed in his Word, and with sincerity and uprightness of heart and conversation, that thereby ye may be steady, resolute, and active: let your heart be protected by the sacrifice of Christ applied to your conscience, and by the daily exercise of righteousness and true holiness, which proceed from faith and love. 15. And that ye may be enabled to hold out against all hardships and snares, and be ready for every encounter, let your affections and conversation be duly influenced by the doctrines, promises, encouragements, and provisions of the gospel, by which God exhibits, offers, and applies the whole peace and consolation of the new kingdom, that nothing may hurt, discompose, or embroil you. 16. But especially let a lively exercise of faith in Christ's person, blood, righteousness, and fulness, and the power and grace of God in him through the declarations and promises of the new kingdom, be your all-protecting *shield*, by which you may be enabled to silence every terrifying charge of guilt; to repel every attempt to surprise you into hard or blasphemous thoughts of God or Christ, or sudden emotions of wrath, revenge, unchastity, or other wickedness; and to disarm of its force every furious temptation or sudden suggestion wherewith the devil may attempt to penetrate and influence your soul with horror, anguish, or guilt. 17. And let the hope of eternal salvation protect you from fear in danger, and fortify you against the most furious and threatening attacks of Satan and his confederates. And let the doctrines, promises, commands, threatenings, and histories of God's Word, which the Holy Ghost indited, explains, and applies, be used, in the hand of your faith, for the destruction and confusion of your spiritual enemies. 18. And as none of your efforts, or even the graces, oracles, or ordinances of God, can be effectual without the special aids of the divine Spirit, maintain always a praying frame of heart; and let all your conflicts be attended with solemn, stated, or ejaculatory prayer, in all sorts of addresses to God, and on all occasions, public or private, in the name of Christ, and by the assistance of his Spirit, and with your whole heart, for all seasonable help and direction. And while ye watch against the designs and stratagems of your enemies, and for opportunities to annoy and defeat them, watch also for convenient opportunities of spiritual influences in and gracious answers to your prayers; and continuing constant and unwearied therein, earnestly beg that God would not only avert evils from, or bestow blessings on yourselves, but also all your fellow-Christians, that they, along with you, may stand their ground in their spiritual warfare, and more and more abound in light, grace, comfort, and holiness, to the glory of God and confusion of Satan and his instruments. 19. And particularly pray for me, your faithful and affectionate apostle and friend, whose work and trials are so important and difficult, and whose strength is so small, that God would relieve me from my present imprisonment, and give opportunity and ability to publish the great mysteries of the gospel, in an open, bold, plain, impartial, earnest, and successful manner; 20. That I, the graciously honoured ambassador of Christ, who am now a prisoner for preaching that gospel, may yet have opportunity, and be enabled to preach it undauntedly, freely, and plainly, according to the duty of my office, without molestation. 21, 22. And that ye may the better know how to order your supplications or thanksgivings for me, I have sent Tychicus, one of your dear Asiatic friends, and an upright, diligent, and laborious minister of Christ, with this letter, that he may fully acquaint you with my various sufferings and comforts under them, and my labours and success—that, by informing you how the Lord supports, directs, and comforts me under my trials, and by his preaching the gospel to you, he may comfort your spirits, and encourage you to trust in the Lord, and persevere in his way, amidst all the opposition ye can meet with. 23. And for this end, may abundant peace with God, your own consciences, and one another, and all prosperity of soul or body, abide with you; and the most ardent love to Jesus Christ and his people, together with, and springing from, a lively exercise of faith, flourish and increase in your souls and the souls of other Christians and ministers—by special influence from God the Father, th. original fountain of all new-covenant blessings, and from Jesus Christ, through whose merits and mediation they are conveyed. 24. May the free love and favour of Christ, and of God in him, and all its blessed fruits and effects, especially in all seasonable discoveries, communications, and assistances for the producing of strong and lively exercises of every grace, be richly extended to you at Ephesus, and to all others who heartily, unfeignedly, perpetually, and according to the truth and tenor of the gospel, desire, esteem, and delight in our only and complete Saviour, the Lord Jesus Christ.

Ver. 12. Of the constitution of the kingdom of darkness nothing is known beyond what is revealed in the Word of God. In that

18 Praying[a] always with all prayer[d] and supplication in the Spirit, and [b]watching thereunto with [c]all perseverance and supplication for [d]all saints;

19 And[e] for me, that utterance may be given unto me, that I may [f]open my mouth boldly, to make known the [h]mystery of the gospel,

20 For which I am [i]an ambassador in bonds;[5] that therein[6] I may speak boldly, as I [k]ought to speak.

21 But[k] that ye also may know my affairs, *and* how I do, [l]Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom[m] I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace[o] *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace[p] *be* with all them that love our Lord Jesus Christ in sincerity.[7] Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

A.M. cir. 4060. A.D. cir. 64

a I Th. 5. 18. 1 Ro. 12. 12. Col. 4. 2. 1 Th. 5. 17. Mar. 13. 33. ch. 5. 15. Phi. 3. 4. Ro. 8. 26, 27. Jude 20.

d All prayer—prayer of every kind: adoration, confession, petition, thanksgiving, intercession, praise, &c.—C.

b Mar. 13. 37. Mat. 24. 42, 43. 25. 13. 26. 41. Re. 16. 15.

c Lu. 18. 1–8. 2 Co. 12. 8. Mat. 15. 22–28.

d Ga. 6. 10. Ja. 5. 16. 1 Ti. 2. 1.

e Ro. 15. 30. Col. 4. 3. 1 Th. 5. 25. 2 Th. 3. 1.

f Ac. 4. 29. 2 Ti. 1. 7. Ro. 15. 18. 2 Ti. 3. 21. 2 Co. 3. 12.

h Mat. 13. 11. 16. 17. 1 Co. 2. 7. 1 Ti. 3. 16. ch. 3. 3, 4. Col. 1. 26, 27.

A.M. cir. 4062. A.D. cir. 64

i 2 Co. 5. 20. ch. 3. 1. 2 Co. 3. 12, with Ac. 26. 29. 28. 20, 31. ch. 3. 1, 13. 4. 1. Phi. 1. 7, 13, 20. Col. 4. 18. 2 Ti. 1. 8, 16. 2. 9. Philem. 9, 10.

5 Or, *in a chain.*

k Or, *thereof.*

l Ps. 56. 11.

k Col. 4. 7. Phi. 1. 12.

l Ac. 20. 4. 2 Ti. 4. 12. Tit. 3. 12.

m ver. 21. Col. 4. 7, 8. 1 Th. 3. 2. Phi. 2. 19. 2 Co. 10. 10.

o See ch. 1. 2, 3. Ps. 122. 6–9. Phi. 2. 1–11. Col. 1. 12, 13. Jude 1, 2. 1 Pe. 5. 14.

p See Ga. 6. 18. 2 Co. 13. 14. 1 Co. 16. 23. Ro. 16. 20, 24.

7 Or, *without corruption.* Tit. 2. 7. 1 Pe. 2. 13. 1 Co. 1. 12. Ps. 25. title. 1 Mat. 22. 37.

Word, however, the existence of a satanic kingdom, ordered into different ranks and principalities, is explicitly declared, of which a few historic facts are recorded—such as, the deception in paradise; the afflictions of Job; the persuasion of David to number the people; the temptation of our Lord in the wilderness—which, with some others, are specimens sufficient, not to gratify a prying curiosity, yet to produce a more important result—the inculcation upon believers of constant watchfulness and earnest prayer lest they enter into temptation. *C.*

Ver. 16. *Fiery darts* were slender reeds filled with combustible materials, ignited, and shot from bows, for the purpose of burning tents, stockades, or besieged towns. These the adroit and courageous soldiers were accustomed to receive on their ordinary shields, or other defences, covered with raw and wet hides, which are said to have been sometimes saturated with alum. These 'fiery darts' form apt emblems of many of those persecutions by which believers have in all ages been assailed—persecutions sometimes against their principles, sometimes against their character, sometimes against their property, and sometimes against their lives; against all which, trust in Jesus is their only sufficient shield. See Ge. 15. 1; Ps. 5. 12; 84. 11. *C.*

REFLECTIONS.—Happy are those families in which parents, children, masters, and servants make Christ's law their rule, his example their pattern, his love their motive, and his honour their end, in all their conduct. Numerous and subtle are the enemies and hard the trials of every true Christian. But since they are rooted in Christ, the Captain of their salvation, his strength, and the complete armour he has provided for them, are sufficient to withstand and overcome all opposition. Happy are they who are taught of God to cleave to him, follow his direction, and improve his armour. And nothing is more useful than a vigorous faith and persevering and fervent prayer. As ministers are peculiarly exposed to temptations and troubles, they ought to have a double share in the prayers of Christians; and never will a minister's heart be actuated by the grace of God but he will be ready to pray for his people.

CONCLUDING REMARKS ON THE EPISTLE TO THE EPHESIANS.

Having read the Epistle to the Ephesians, it is impossible to overlook how distinctly it assumes, at the close, a domestic character. The Epistle to the Romans, commencing with the deep things of God, and continuing to expound the mysteries of redemption, draws out its practical conclusions, ch. xii. xiii. xiv., in the form of the most beautiful and splendid generalities. Throughout the Epistles to the Corinthians, like general precepts are interspersed; and in the Epistle to the Galatians, in a form more condensed, ch. 5. 14–26; 6. 1–10. But in this epistle, while the general precepts of a holy morality are earnestly enforced, ch. 4. 15–32; 5. 1, 2, the domestic duties and virtues, with their motives and obligations, assume a distinct and specific form, ch. 5. 21–33; 6. 1–9. By what peculiar circumstance, in the case of the Ephesians, the apostle was led to accumulate and urge these beautiful and holy precepts, is not declared; but if conjecture may be allowed, perhaps the cause may be found in that long-continued and frequent domestic intercourse with them to which the apostle alludes, Ac. 20. 20, 31, and the deep affection towards the apostle with which that intercourse had inspired his Ephesian converts, Ac. 20. 37, 38. In writing to them, the apostle's heart was naturally carried back to their 'happy homes;' and husbands and wives, and parents and children, and masters and servants, all rose up to his recollection, and the Spirit of God employed the occasion to enrich the church with that lovely code of domestic laws by which the Epistles to the Ephesians and Colossians stand peculiarly distinguished. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

Philippi was a considerable city on the eastern frontier of Macedonia, now part of European Turkey, which Philip, the father of Alexander the Great, enlarged, fortified, and called by his own name. Directed by a vision, Paul came hither from Asia, and planted a Christian church, Ac. xvi.; and afterwards visited them in his way to Jerusalem, Ac. 20. 1–6. Their concern for him was peculiarly affectionate; and, notwithstanding their poverty, they distinguished themselves in sending him seasonable and liberal supplies. Epaphroditus having brought him their bounty, during his imprisonment at Rome, he sent by him, upon his return, this excellent letter,—in which he expresses his great affection for them, and thankfulness for their favours; and exhorts them to constancy, courage, and perseverance under sufferings, and to public-spiritedness, humility, holy joy, fervent prayer, and diligent progress in universal holiness.

[The first name of Philippi was Datos, and it is peculiarly remarkable as the first place in Europe in which the gospel was preached. The references to the Old Testament are, Ps. 22. 6; 55. 22; Is. 40. 23; 58. 10; Je. 9. 23, 24; Da. 9. 26. *C.*]

CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying for their increase in grace: 12 he showeth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

PAUL and[a] Timotheus, the servants of Jesus Christ, to [b]all the saints in Christ Jesus which are at [c]Philippi, with the bishops[1] and deacons;

A.M. cir. 4062. A.D. cir. 64

CHAP. I.

a 2 Co. 1. 1. Col. 1. 1. 1 Th. 1. 1. 2 Th. 1. 1. Phi. 2. 22. 1 Co. 4. 17. Ro. 1. 1. 16. 16.

b See Ep. 1. 1. Col. 1. 2. 2 Co. 1. 1. He. 13. 24. Ju. 3. Re. 15. 3.

c Ac. 16. 12. 20.

1 Or, *overseers.* Ac. 20. 17, 28. 1 Ti. 3. 1–13. Tit. 1. 5–9. He. 13. 7, 17. 1 Pe. 5. 1, 2. Ro. 12. 7. 1 Co. 12. 28. 1 Ti. 5. 17. Ac. 6. 1–3.

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d See Ep. 1. 2. Ga. 1. 3. 1 Co. 1. 3. 2 Co. 1. 2. Ro. 1. 7. 1 Pe. 1. 2. Re. 1. 4. 2 Jude 2.

e Ro. 1. 8. 10. 1 Co. 1. 4. Ep. 1. 15, 16. 6. 18. Col. 1. 3, 4. 1 Th. 1. 2, 3. 2 Th. 1. 3. 2 Ti. 1. 3. Phile. 4, 5.

f Phile. 4, 5.

2 Or, *mention.*

g 1 Jo. 3. 6. 1 Co. 1. 7. 2 Ki. 12. 13. 1 Ki. 8. 56. 2 Co. 9. 8. 13. Col. 1. 9, 10. 2 Co. 4. 13. 1 Th. 5. 23. Ga. 6. 9. He. 13. 21.

h He. 10. 32. Ps. 138. 8. 2 Ti. 1. 12. Phi. 1. 6. 1 Pe. 4. 19. 1 Co. 1. 8. 9. Ro. 8. 28. 30. 2 Co. 5. 5. Ep. 1. 11. 14. 18. 2 Ti. 4. 18. Jude 24. 25.

2 Grace[d] *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I[e] thank my God upon every [2]remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your [f]fellowship in the gospel, from the first day until now;

6 Being[g] confident of this very thing, that he

which hath begun a good work in you, will perform[3] *it* until the day of Jesus Christ:

7 Even [a]as it is meet for me to think this of you all, because I have you [b]in my heart;[4] inasmuch as both [b]in my bonds, and in the [c]defence and confirmation of the gospel, ye all are partakers of my grace.[5]

8 For [d]God is my record, how [e]greatly I long after you all in the bowels of Jesus Christ.

A.M. cir. 4068. A.D. cir. 64.

[3] Or, *will finish.*
[a] 1 Co.13.7.1 Th.5.5. 2Th.1.3.He.3.1.6.9.10. [b] 2 Co.3.2; 7.3. 2 Ti. 2.8.ver.8.
[4] Or, *ye have me in your heart.*
[c] See Ep.3.1; 4.1; 6. 20. 2 Ti.1.8; 4. 16. He. 13.3.ch.4.14.ver.5.
[5] See ver.17.
[6] Or, *partakers with me of grace.*
[d] Ro.1.9.1 2 Co.1. 23; 11.31. Ga.1.20. 2 Ti. 4.1.
[e] ch.2.24,26; 4.1. Ro. 1.9-12. 1 Th. 2.5, 2 Co. 10.1. Ga.4.19.

A.M. cir. 4068. A.D. cir. 64.

9 And this I pray, [f]that your love may abound yet more and more in knowledge and *in* all judgment;[6]

10 [g]That[7] ye may approve[8] things that are excellent;[8] that ye may be sincere and without offence till the [h]day of Christ;

11 Being [i]filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

[f] 1 Th.3.12;4.9,5.15; 2 Pe.3.18. Pr.4.18. Ep. 1.16;3.17-19.
[6] Or, *sense.*
[g] Ro.2.18;12.2.1 Th. 5.21-23.1 Jn.4.1. Ac.24.14, 16. 1 Co. 10. 32. 2 Co.1. 12. Ep.5.27.
[7] Or, *try.*
[8] Or, *differ.*
[h] ver.6. Ac.17.31. 2 Th.1.7-10. 1 Th.4.14-17.
[i] Jn.15.4,5,8. Col.1. 6, 9-11. Ga. 5. 22, 23. 1 Co.15.58. Ep.5.9; 2.10; 1.12. Phi.1.13. 1 Co.10. 31. Mat.5.16.

CHAPTER I. Ver. 1, 2. Paul and Timothy—joint servants of Jesus Christ in ministering his gospel and promoting his kingdom and glory, to all the private Christians at Philippi who, by virtue of union with him, are renewed in their hearts and lives by the sanctifying Spirit of God, and devoted to his service; together with their spiritual overseers, who labour in doctrine or government, and their deacons, who take care of their poor and other temporal affairs of their church—earnestly wish the most abundant manifestations of divine favour, with all its distinguishing fruits and blessings, from our loving God and Father, as the Spring and Fountain of all grace, and from Jesus Christ, as the Fountain and Distributer thereof. 3–5. As often as I think of you, and what God has done for and by you, I cannot but bless him for putting me into the ministry, and making me instrumental in your conversion; and in all my stated and solemn addresses to him for each of you, I am delightfully constrained to praise and thank him for your gracious and continued admission, through faith, to all the rich and glorious privileges, promises, hopes, and enjoyments of the gospel state; and for your familiar communion with God, Father, Son, and Holy Ghost, and with each other; and for your readily communicating of your substance for the support of the gospel, and to me in my sufferings for its sake; 6. Being assured, from the testimony, nature, purpose, and promise of God, and from the merits and intercession of Christ and the indwelling of his Spirit, that he who has changed your spiritual state, and begun your sanctification, honour, and comfort, will undoubtedly, in his wisdom, love, faithfulness, and power, maintain and increase it, if ye are only faithful to the truth till Christ shall come to be glorified in his saints. 7. And while you lie so much on my heart in my prayers to God for you, your patient bearing of tribulations and kind Christian sympathy with me under mine, which I suffer for the cause of Christ, together with your honourable and steadfast profession and practice of the gospel truths, make me to hope this good work of grace is really begun in most of your hearts. 8. For, affected with and in imitation of Jesus' redeeming love, God alone knows how earnestly I desire to be further instrumental in the spiritual and eternal welfare of each of you, whom I look on as his dear members. 9. And in my fervent affection I earnestly beg of him that your love to him and his Son, his Word, ordinances, ways, ministers, and people, may still more and more increase, along with and under the influence of a growing knowledge and experience of the doctrine of Christ. 10, 11. That ye may carefully examine, prove, and approve those sentiments and practices which are truly valuable and important, that so ye may be found genuine Christians—pure in heart and life, free from hypocrisy and deceit in your holy profession, and uncorrupted in your principles and designs, temper, and behaviour; and may, in the view of Christ's coming to call you to account for your conduct, constantly live in the most holy and blameless manner, doing nothing to wound your own spirits or occasion the stumbling of others—greatly abounding in the most precious fruits of all holy obedience, and in the performance of duties both to God and man, which are produced by virtue derived from Christ, and are, through his merits and intercession, acceptable to God, and tend to his honour and glory. 12–14. And that ye may not be terrified at nor discouraged by my sufferings for the cause of Christ, know that, contrary to all outward appearance or natural expectation, they have been permitted and overruled rather for the confirmation and propagation of the gospel than to the dishonour or hindrance of it, insomuch that the hardships and imprisonment which the power and presence of Christ enable me to bear with becoming patience and fortitude, are well known among all the courtiers and citizens here to be for no immorality, but merely for the sake of Christ, and have proved the happy occasion of many inquiring after and believing in him; and, through the influence of God's grace, many of my fellow-ministers, fully satisfied of the justice and excellency of my cause, and of the remarkable support and encouragement which I have received from Christ under my troubles, have been more abundantly animated and emboldened thereby to preach the gospel with greater freedom and liberty of spirit than before. 15–17. There are indeed some judaizing teachers who preach Christ as the true Messiah, and several important doctrines of salvation, from envy at my reputation and success in carrying the gospel in its peculiar doctrines to the Gentiles as well as the Jews, and in order to sink my credit and authority, and raise their own. Others preach the pure doctrines of Christ in their full extent, with freedom and delight, from love to him and his truths, and to the souls of men, and to me his apostle. The former, not from any sincere regard to Christ, his truths, or immortal souls, but from a contentious and envious disposition, in hopes that thereby they shall supplant, distress, or grieve me, or that, by the contentions which they foment, they may provoke the civil government to detain me in prison or take away my life. But the latter, from a principle of love to me, as well as to the truth itself, accounting me one appointed and qualified of God, and even imprisoned and tried for maintaining and defending the gospel of Christ. 18. But however different the motives by which the preachers here are actuated, I am heartily glad, and hope always to be so, that the truths of Christ are preached, and himself made known to multitudes by that means. 19. For I know, from the promises of God, the revelations of his Spirit, and my own former experience, that, through your prayers for me, and the rich communications of the Spirit of Christ granted me in answer to them, that the very worst designs of my opposers shall be overruled for promoting my deliverance from prison, and be sanctified to my own and others' spiritual and eternal advantage. 20. And I firmly hope, as well as earnestly desire, that whatever my adversaries may design or do against me, I shall never be ashamed of Christ or his truths, but be enabled to go on in his work with all liberty of spirit and undaunted courage; and as, since my call to the apostleship, I have, through grace, acted to the honour of Christ, my great Master, I trust that, now and hereafter, he will, even in my weak, frail body, manifest the greatness of his power and grace, whether by my patient continuance under suffering, my further publication and defence of the gospel, and my holy life and conversation, or by my bravely owning and honouring him in enduring the most cruel and violent death for his sake. 21. For Christ, my ALL IN ALL, who lives in me, and to whom I look as the source of spiritual life, is my gain in living and dying; and the glory of his name, and the winning of souls to him, is the end which I pursue in both; and death, after living in, on, and to him, would but usher me into the unspeakable reward of eternal felicity. 22. But if it please God to lengthen out my days on earth to preach and suffer for the gospel, it will promote the honour and interest of Christ, which in the end will turn to my own account; so that, were I to be left to my determination, I can hardly say whether I would choose life or death. 23, 24. For I am indeed greatly straitened and pressed in my own mind, having, on the one hand, an earnest desire to be loosed from my present encumbrances, weakness, and imperfections, and to have my soul released from this frail body, that I may enter on the immediate views and full enjoyment of Jesus Christ my Lord; and, on the other, I am willing, if it please God, to continue for a while exercising my ministry on earth, as I believe this would be most for your spiritual advantage amidst the manifold enemies and temptations which surround you. 25, 26. In this persuasion, that my future ministrations might, by the blessing of God, be useful, I am not without intimations from the Spirit of God that, notwithstanding the present threatening aspect, my life shall be for a time preserved, that by my preaching, prayer, or example, I may be instrumental in promoting your and others' edification in knowledge, faith, comfort, and holiness; and that, by my wonderful deliverances from prison, and the benefits ye receive by my visit, preaching, and converse, your delightful glory in Jesus Christ, the only Saviour, may be more abundant than ever. 27, 28. Meanwhile, to manifest the truth of your faith, and to promote your own and my comfort, take the most earnest and special heed that your traffic and behaviour in the world be answerable to your Christian state and character, and suitable to the directions, and ornamental to the principles, privileges, and obligations of the gospel of Christ, and to your holy profession thereof—that whether I should ever in this life see you again or not, I may have comfortable accounts of your spiritual concerns; that notwithstanding all the subtle and furious attempts of your enemies, under the influence of the Holy Ghost ye may persevere unshaken in one and the same evangelical spirit of liberty, truth, and love, and concur in vigorous efforts for preserving, propagating, and defending the pure, uncorrupted, and important doctrines of faith delivered in the gospel, and for rendering the grace of faith in one another lively and steadfast; and may hear that, however artful, cruel, and outrageous the adversaries of your souls and Christian profession be, ye behave amidst all their attacks with a truly Christian courage and fortitude—which to them is not a mark of your obstinacy, but an awful token that they are on the way to everlasting destruction; and to you is an evidence that God, who calls you to these trials, will tenderly carry you through unto eternal salvation! 29. For, to your distinguished honour, God, on account of Christ's merits, not only calls you to believe in him to the saving of your souls, but also patiently, and aiming at his glory, to suffer for his cause, that ye may be more illustriously glorified together with him hereafter: 30. In which ye are exercised with no other combat of trials and troubles than I myself have experienced even among you, and still am under, and yet am enabled, through grace, to sustain with holy fortitude and patience, for the same glorious cause.

Ver. 4. Let this apostolic memorandum impress upon every Christian's spirit the duty and extent of intercessory prayer. How expressive are the words, 'Always!'—'in every prayer!'—'for you all.' *C.*

Ver. 7. *My grace.* Cheerfulness and patience in suffering for the gospel, Ac. 5.41; Ro. 5.3; 8.17, 18; 12.12; 2 Co. 6.10. *C.*

Ver. 8. *In the bowels,* &c. Rather, 'with the bowels of Jesus Christ'—with such love and tenderness as he feels for all his members, Ep. 5.25, 29, 30, 32. *C.*

Ver. 10. *Sincere.* The English word literally signifies 'without wax'—in allusion to the finishing of cloth with gummy materials, that fill up and hide their deficiencies till carefully examined by looking through them in sunlight.—The Greek might be translated 'sun-judged.' *C.*

Ver. 11. *The fruits of righteousness.* Fruits of that justification which springs from 'the righteousness of God,' Ro. 3. 21, 22; which are chiefly 'peace of conscience, joy in the Holy Ghost, growth in grace, and perseverance therein unto the end.' *C.*

Ver. 15. *Some indeed preach Christ even of envy and strife.* Envying Paul's popularity, they suppressed their own judaizing sentiments, and adopted his theme—Christ—that so they might raise up opposition to him, and transfer his influence to themselves. *C.*

Ver. 16. Either by strengthening the hands of his adversaries, or, as many, both ancient and modern, think, these contentious preachers sought to have severity of treatment added to confinement. But how their preaching of Christ could effect this object does not appear. *C.*

Ver. 19. *The supply* or 'leading' of that Holy Spirit from whom your prayer proceeds. *C.*

Ver. 21. This is a sentence of confessed difficulty, of which two views are taken by expositors. 'The apostle's meaning,' says Valpy, 'is not that Christ was his life, and death his gain; but that both in life and death Christ was his gain;' in which view he is supported by Beza's translation, Pierce, &c. On the other hand, Bloomfield, following Chrysostom and Theodoret, explains it thus: 'For as to me, to live (if I live, will be Christ (he will be my life, in him I shall live); and (if I die) to die will

12 But I would ye should understand, brethren, that the things *which happened* unto me have[t] fallen out rather unto the furtherance of the gospel;[9]

13 So that [u]my bonds in Christ[1] are manifest in all the palace,[2] and in all other *places*;[3]

14 And many of the brethren in the Lord, waxing[v] confident by my bonds, are much more bold to speak the word without fear.

15 Some[x] indeed preach Christ even of envy and strife, and some also [y]of good-will.

16 The[z] one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:[4]

17 But the other [a]of love, knowing that [b]I am set for the defence of the gospel.

18 What then? notwithstanding,[5] every way, whether[c] in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For[d] I know that this shall turn to my salvation [e]through your prayer, and the supply of the Spirit of Jesus Christ,

20 According[g] to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but[h] *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For[i] to me to live *is* Christ, and to die *is* gain.[6]

22 But [j]if I live in the flesh, [k]this *is* the fruit of my labour: yet what I shall choose I wot not.[7]

23 For I am in a strait betwixt two, [l]having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless [m]to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that [n]I shall abide and continue with you all, for your furtherance and [o]joy of faith;

26 That[p] your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only [q]let your conversation be as it becometh the gospel of Christ; that, [r]whether I come and see you, or else be absent, I may hear of your affairs, that [s]ye stand fast in one spirit, with one mind, striving together for the [u]faith of the gospel;

28 And [v]in nothing terrified by your adversaries: which is to them an [x]evident token of perdition, but to you [y]of salvation, and that of God.

29 For unto you [z]it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict [a]which ye saw in me, and now hear *to be* in me.

CHAPTER II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation:* 12 *to a careful proceeding in the way of salvation, that they be as lights to the wicked world,* 16 *and comforts to him their apostle, who is now ready to be offered up to God.* 19 *He hopeth to send Timothy to them, whom he greatly commendeth,* 25 *as Epaphroditus also, whom he presently sendeth to them.*

IF *there* [a]*be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil[b] ye my joy, that ye [c]be like-minded,

A.M. cir. 4068.
A.D. cir. 64.

[t] Ps.79.11.Ex.28.11. Ro.8.28. 1 Th.3.1.

[9] Paul was now a prisoner at Rome, under charge of an injected officer, and having access, as it appears, to the palace. He was thus able, as a prisoner, to preach the gospel in places to which, under ordinary circumstances, he could not have been admitted.—*P.*

[u] Ep.3.1.4.1.6.20. 2 Ti.1.8.2.4.1.7.12.—Ac. xxviii.

[1] Or, *for Christ.*

[2] Or, *Cæsar's court,* ch.4.22.

[3] Or, *to all others.*

[v] Ep.1.14. 1 Th.3.2. Is.41.10.44.2. Ep.3. 19,20.

[x] ch.3.2,18,19. Ga.1.7. 2.4.5.8.5.15. 1 Ti.6.4. [y] Ja.4.5. 1 Jn.2.5.

[z] 2 Co.4.17,18.1.2. Ps. 42.5,11.

[a] Ho.10.1. Ma.2.2,4.

[b] This verse ought to be translated as follows:—"But the one out of party feeling (or self-seeking) proclaim Christ insincerely, wishing (or thinking in vain) to raise up tribulation to (or for me in) my bonds."—*P.*

[c] Is.57.8. Ps.40.9,10. Jer.3.1. 2 Co.5.14, 20.

[d] 1 Co.3.16,17. Ro.1. 12.1. 2 Th.2.6,7,17.

[e] Notwithstanding this opposition to me, yet when Christ is preached I rejoice. Paul takes this not for confession in the true spirit of a Christian martyr.—*P.*

[f] 1.12.14.17. Mat.20. 16.

[g] Ro.8.28. 2 Co.4.17. Ps.76.10. Job 13.16. 1 Pe.1.7,9

[h] 2 Co.3.12. Ro.8.9, 26.

[i] 2 Ti.1.12. Ro.5.5. Ga.6.14.

[k] Ep.6.19,20. Ac.20. 24. 21.13. 2 Co.4.12,11. Ro.14.7,8.

[l] Ga.2.20. 1 Co.1.30. Col.3.2,3,4. Ga.6.14. Ro.14.23. Ps.73.26.

[6] Or, to me living and dying, Christ is gain, ch.3.7-9.

[j] Ga.2.20. 2 Co.10.3, not Ro.8.13,17.

[k] Ac.20.24.21.13.

[l] 2 Co.5.2,4,6,8. 1 Jn. 3.3. 1 Th.4.17. Jn.17. 24. Ps.39.12.

[7] The construction of this passage is somewhat difficult. The idea predominant is this:—Paul in verse speaks of death only in a personal point of view. He had so many troubles in life, and so much hope in Christ, that death would be a gain. But then the thought of Christian work, and the service he owed to his Master, comes in, and shows that such a view as he had taken of death was selfish. He therefore says:—But to live in the flesh is to me the fruit of my labour; *i.e.* if I by living I shall be able to do more work for Christ in his kingdom here: then I am in a strait.—*P.*

[m] Ac.20.25.

[n] ch.2.24. 2 Co.1.22. Ro.1.11, 12, 13, 15. Philem 22.

[o] Ps.1.2. 2 Ch.20. 20. Ps.65.8. Je.15.16.

[p] 2 Co.1.14,23. 12. ch. 2.16-18. Ro.15.17,22.

[q] ch.3.20. Ep.4.1,2. Col.1.10. 1 Th.2.12. 4.1. 2 Th.1.11. 1 Co.7.19,20,24. 1 Ti.6.11,14. Ja.2.2,4. Col.3.10,23,24. 2 Pe.1.4. 2 Co.7.1.

[r] ver.19-20, ch.2.24. Philem.22.

[s] Ps.133.1. 1 Co.1.10. ch.2.2,14,16,3.15-17.4. 1.27. Jude 3. Ep.4.3. Ps. 2.3,25.

[u] Ac.24.24. Ro.1.5. 10.8. Ga.3.23,25. 1.23. 3.—Ep.4.5. 1 Ti.1.19. 3. 6.4. 6.5. 2 Ti.1.13. 2.18. 4.7. Tit.1.1.

[v] Is.41.10,11,43.2. 51.7,12. Mat.10.28. He. 13.5,6. with ch.3.2,18.

[x] 2 Th.1.5,6.

[y] Ro.8.17. 1 Ti.2.11, 12. 2 Co.1.10.

[z] Is.53.10-12. Ps.110. 2. 22.30. Ac.5.41. 1 Pe.3. 14

[a] Ac.16.19-40. 1 Th. 2.2 ver. 15. Ac. 14.22, 20.24. 2 Ti.3.11,12.

CHAP. II.

[a] ch.1.30. Ro.8.1-5, 11, 15,9-13. 2 Co.1.3-7. 10 ch.13.14. 1 Co.1.2. 1 Th.1.5,6. 2 Th.1.3,2. 16, 17.3.5. 2 Co.13.14. Col.3.12-14.

[b] 1 Th.3.7-9. ch.1.26, Jn.4.36.

[c] Ac.4.32. Ro.12.16, 15.5,6. 1 Co.1.10. 2 Co.13.11. ch.1.27. 3.15, 16.4. 2 Pe.3.8.

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be gain (since I shall be relieved from trouble.' But as mere release can be no gain, might not this view be better stated thus: 'To me to live is Christ living in me, to die is gain (for I die but to live with him)?' See Phi. 1.23. *C.*

Ver. 28. To the blaspheming Jews and persecuting Gentiles your firmness appears obstinacy and madness, and 'a token of (your) perdition;' but to you the grace of patience, which you feel to be the gift of God, is an evident token of your final salvation. *C.*

REFLECTIONS.—In great kindness hath Christ furnished his church with all needful officers to take care of their spiritual and temporal concerns. Hopeful are daily fervent prayers for necessary blessings to such as are sanctified in Christ; and thrice happy those churches wherein all the members appear such. The free favour of Christ and his Father flows out delightfully in their spiritual peace, and to bless the work begun in their hearts. It is very refreshing for ministers to observe their hearers walking in the fellowship of the gospel, and unitedly increasing and abounding in sincerity, light, love, and holy conversation, to the glory of God through Christ, and as a mean of preparing them for his great coming.—For deep is the concern which faithful ministers have for the spiritual edification and comfort of their hearers; and great is the delight they take to share with them in it, and to help in promoting it!—Alas! that ever the gospel of God's grace and salvation should be preached from envy or contention! But how amiable when it is preached with fidelity, and with sincere affection to Christ, and to his servants, people, and cause. It is very encouraging when God makes the sufferings of his ministers to turn out for the spread and success of the gospel. And honourable is it when they rejoice to be debased that Christ may be exalted and souls edified; and, through love to him, are in a strait whether they should desire the immediate enjoyment of Christ, or for a time to continue in a suffering state on earth for the service of his church. Thrice happy is it when, through Jesus' merits and grace, the prayers of Christians draw down rich supplies of grace on their ministers; and when, with remarkable unanimity, they cordially believe, boldly profess, uprightly practise, and are ready cheerfully to suffer for the truth!—What fearful ruin must await the adversaries of such!

CHAPTER II. Ver. 1, 2. By all the exhortations which have been delivered to you in the name of Christ, and by all the consolations which you have in or from him, or would occasion to me; by all the joy you have had, or can have, in his love to you, or in yours to him, or to one another for his sake, or in your or my mutual love; by all that holy fellowship which you and I have in the special influences, gifts, and graces of the Holy Ghost, or with one another, as members of Christ's mystical body; by all the inexpressible grace and tender mercies of God manifested in your heart by his Spirit; and by all the reality, worth, pleasure, obligation, or endearment in those things which you have experienced,—I beseech you to increase my comfort and joy, in more and more abundantly uniting with me, and with one another, in mind and heart, in joint love to Jesus Christ and everything that is his, and in joint pursuits of the same design for promoting his honour and the edification of souls, and in a joint view and relish of the doctrines of the gospel, in opposition to judaizing preachers. 3. Take heed that nothing be said or done among you from a litigious ostentation, a self-conceited temper or desire of applause; but in your church assemblies, and in all your conversation, behave with the deepest humility and modesty, being always ready to condescend to persons of the lowest degree, and to think and speak better of others, who walk in a becoming manner, than of yourselves—duly affected with a sense of your own failings, and casting a vail of love upon the defects of other Christians. 4. And in order to attain this excellent disposition, let every one of you beware of a narrow selfish spirit, magnifying your own endowments, or of principally aiming at your own honour, ease, and secular interests; but let every one, actuated by a general public spirit, consult and study what tends to the general edification, peace, comfort, and advantage of others, spiritual or temporal. 5. For, in opposition to strife, vainglory, and self-seeking, the same spirit of meekness, humility, and love ought to prevail in you which was so perfectly and conspicuously exemplified in our Lord Jesus Christ; 6-8. Who, though, as the eternal and only begotten Son of God, he was necessarily possessed of all divine perfections, and justly claimed a sameness of nature and equality of person with his eternal Father, nevertheless, by an act of infinite condescension, disrobed, and, as it were, emptied himself of his appearances of that divine majesty and glory of which he is necessarily and perpetually possessed; and that he might be his Father's bond-servant, living, acting, bleeding, and dying according to his commandment, and go through the most painful, humbling, and difficult services of our redemption, assumed a true and real human nature into personal union with his divine; and being found in the common form and condition of men, as well as in their law room and stead, he submitted to the lowest degree of service and suffering, humbly obeying his parents and magistrates in everything lawful; yea, obeying his Father in fulfilling the precepts and bearing the penalty of his holy law, and that even unto the ignominious, painful, and accursed death of the cross. 9-11. But having fulfilled his work of redemption in this humble, obediential, and suffering manner, God his Father, working also, gloriously exalted him, not by adding anything to his essential happiness, perfection, or glory, but by raising him as man from the dead, receiving him up into heaven, setting him at his own right hand, and giving him universal dominion as God-man Mediator, and a new title of honour and

having the same love, *being* of one accord, of one mind.

3 *Let*[d] nothing *be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.[1]

4 Look[e] not every man on his own things, but every man also on the things of others.

5 Let[g] this mind be in you, which was also in Christ Jesus:

6 Who, [h]being in the form of God, thought it not robbery to be equal with God;

7 But made himself of [i]no reputation, and took upon him [j]the form of a servant, and [k]was made in the likeness[2] of men:

8 And being found in fashion as a man, [l]he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also [m]hath highly exalted him, and given him [n]a name which is above every name:

10 That[p] at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess [q]that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, [r]as ye have always

authority as Lord and Saviour, incomparably superior to any other name, dignity, or authority among creatures—that all intelligent beings, angels or men, good or bad, might, either now or in the last judgment, voluntarily adore, worship, and submit to him, or be constrained publicly to submit to him, as their supreme Judge; and that men of all nations and languages might, either cheerfully or by constraint, be made to acknowledge him as Mediator God-man, to be the great Head, Lord, and Ruler over all, and the universal Judge of the world, to the glory of God the Father, who, in infinite wisdom and mercy, appointed him to this dignity, as his honorary Servant under himself. 12. Since therefore the beauties of holiness and humility, and the infinite importance of your salvation, have been so conspicuously and affectingly exemplified in Jesus Christ, I entreat and hope that, as when I was present among you, to observe, assist, and admonish you, ye were obedient to my words, and have been much more since I left you, so ye will more and more abound in the diligent exercise and assiduous practice of the forementioned, and all other graces and duties necessary in the nature of things, and by the appointment of God, for the final accomplishment of that salvation which is yours by faith and the love of the Father, the death of the Son, and application and earnest of the Holy Ghost; and that not with a servile, distrustful, and desponding dread, but with a holy, filial, and awful reverence of the divine Majesty, and a cautious fear of sinning against him, and humble dread of provoking his frowns or chastisements. 13. For to encourage your diligence, and prevent your pride and carnal security, remember that the same God of all grace who has begun the good work in your souls through your faith, doth carry it on in like manner, and not for any desert of yours, but because of his compassion and grace, with infinite pleasure and delight, he excites, inclines, and persuades your will, and enables you with freedom and cheerfulness to perform those things that relate to your salvation. 14. In dependence therefore upon his gracious operations in you, study in your whole conduct to avoid all discontent at the prosperity of others, or the disposals of Providence; and all animosities and wrangling disputations one against another, or against what God in his providence calls you to do or suffer for Christ's sake; 15. That, as children of God, and not of the devil, ye may in reality, as well as appearance, be unreprovable and inoffensive in your temper and conversation, and sincere in your dealings with God and men, that there may be no just occasion of complaint or accusation against you, or any room to revile and censure you, while ye live in the midst of Jews and Gentiles, exceedingly depraved in their minds and manners, and perversely turned aside from the right ways of the Lord among whom ye Christians are, or ought to be, shining lights and illustrious examples, for their conviction, direction, or pattern, that, seeing your good works, they may glorify your Father which is in heaven. 16. Holding fast to yourselves, and holding forth to all around you, Christ, who is our life; and the glorious doctrines of that gospel which reveals, offers, and is the mean of conferring spiritual and eternal life—that, according to my hope, I may rejoice in your steadfastness, usefulness, and eternal salvation, when, at Christ's blessed coming, we shall appear together in his presence; and may find that my pains and labours have, by the grace of God, issued in his glory and your happiness. 17. Nay, if God, for the confirmation of your faith and that of other believing Gentiles who are offered up as an acceptable sacrifice to himself, sanctified by the Holy Ghost, should call me, his prisoner, to undergo the most cruel sufferings and death, I do and should rejoice and glory therein. 18. And if ye hear of my martyrdom, I beg that ye will rejoice with and congratulate me on the honour of such a death, since it will bear the most noble testimony to the Lord Jesus and his gospel, and tend to the further encouragement and establishment of your faith in him. 19. But notwithstanding all that I have said about my willingness to die for these great purposes, I at present humbly hope and trust that, through the care and kindness of the Lord Jesus, who has all power in heaven and earth, I shall be quickly able to spare my dear brother Timothy, and send him to visit you, and help you in your spiritual concerns; and that I may have the satisfaction to hear from him that the work of the Lord prospers among you, and that the subtle judaizing teachers have not been able to pervert you. 20. And my reason for sending him is, that I have here no fellow-labourer so like myself in temper, ministration, behaviour, and love to you, and who with the like genuine, tender, and parental affection will lay your concerns to heart, and carefully study to promote your establishment and edification. 21. For the generality of those with me are too selfish and feeble-minded, rather solicitous about their own temporal ease, honour, profits, or safety, than willing to expose themselves to such fatigues, dangers, and reproaches as they might possibly be called to undergo in promoting the interests, cause, and glory of our great Lord and Saviour, and the welfare of his church amongst you. 22. But ye have had sufficient trial and proof of his eminent qualifications, faithfulness, courage, and zeal; and that, as a son, he has been always ready to engage with me in any work or warfare, or cheerfully go wherever and do whatever I desired him. 23. Him therefore I hope to send to you as soon as I shall have taken my trial at Cæsar's bar, and know whether I am to die or live, to remain a prisoner or be discharged. 24. Nay, I trust in the Lord Jesus, whose I am and whom I serve, and for whose sake I am in bonds—that, by his gracious and overruling providence, I shall be acquitted, and visit you myself. 25. Nevertheless, I thought it necessary, for your edification and comfort, to send back with this letter Epaphroditus, who is my brother in the Christian faith and ministerial office, and fellow-labourer and soldier under Christ, our Captain of salvation in our spiritual work, and in our warfare against sin, Satan, and the seducers and powers of this world; and who, as your minister and messenger, has faithfully and kindly supplied me with your generous benefaction. 26. And I the rather chose to send him, as he is extremely desirous of seeing you again, being exceedingly afflicted in his own mind that your hearing of his sickness would occasion so much grief and distress to you. 27. For indeed his sickness was such that we despaired of his life; but our prayer-hearing God, whose prerogative it is to kill and to make alive, brought him back from the gates of death, which was a great mercy, not only to him, in the restoration of his health and his further capacity for usefulness, but also to you and others, particularly myself, as the loss of so dear and valuable a friend and brother would have been a great addition to the trouble which his sickness and my own confinement gave me. 28. I therefore despatched him back to you with the greater care and speed, that, when you see him again in full health, ye may have fresh comfort, and, by the renewed usefulness of his labours among you, my own mind may be comforted under my troubles, and for the want of him. 29. Receive him therefore as a servant of Christ, and for his sake, with all spiritual joy, as well as with humane, civil, and friendly affection; and let him, and all such faithful labourers in the gospel, be esteemed very highly, and treated with great honour, for their work's sake. 30. For it was by the fatigue he underwent in the service of Christ, in love to him, and zeal for his interest and glory, that he contracted that illness which brought him so near the point of death—neglecting his own body, and hazarding his own life, that he might preach to such as I could not come to in my confinement, and might attend and assist me in your name.

Ver. 1. *Consolation* under the sufferings endured for his sake. *C.*

Ver. 4. The injunction does not direct attention to the affairs of others in preference to or in conjunction with our own for with the affairs of others it is generally imprudent to interfere; but it directs attention to the good qualities, gifts, and endowments of others not to the exclusion of, but in comparison with, our own, so that vanity, pride, and selfishness may be repressed and extirpated. *C.*

Ver. 6. *Who being in the form of God.* Inasmuch as 'the form of a servant' ver. 7 clearly implies that Christ was a servant, so 'the form of God' must equally imply that he was God —*Thought it not robbery.* Did not count it an act of usurpation. *C.*

Ver. 7. *Made himself of no reputation.* Emptied himself—divested himself of his visible divine glory. *C.*

Ver. 8. *Became obedient unto death.* Not as if his obedience was rendered to death as a power; but through life, and till death, as a limit: that is, from the incarnation till death inclusive. *C.*

Ver. 9. *Given him a name.* Neither the name of Jesus, nor Lord, nor any other appellative; but a dignity and authority above all principalities and powers of earth or heaven. *C.*

Ver. 10. *At the name.* Rather, 'in the name,' as the only plea of pardon and acceptance to sinners, and of glorying to saints and angels, Jn. 14. 13. Ac. 4. 12; Col. 3. 17; Re. 5. 11–14. —*Things.* This word is erroneously supplied from Tindal's translation. The word supplied should be 'beings,' as in all the best versions ancient and modern. *C.*

Ver. 12. *Salvation* simply signifies 'deliverance,' either from the suffering of disease or the power of enemies. See, for the first application, Ac. 4. 9–12; for the second, Lu. 1. 74, 77. The believer therefore 'works out his own salvation,' either by submissively receiving these spiritual remedies which Christ the great Physician furnishes for the disease of sin, Mat. 9. 12, by resisting and warring with the enemies of his soul, Ep. 6. 13, and by mortifying, through the Spirit, the deeds of the body, that he may live, Ro. 8. 13. The work therefore is his, not as a thing that he either would do or could do, but as a work that grace begins, carries on, and completes, in him and by him. *C.*

Ver. 15. *Harmless.* Untainted with the vices of the world. *C.*

Ver. 17. *The sacrifice and service of your faith.* 'The sacrifice' of your prejudices, your friendships, your honours, your possessions. 'The service' of your devotedness, your liberality, and godliness. *C.*

Ver. 20. *Like-minded* with myself—no second-self like him. *C.*

Ver. 21. *All.* Not 'all' universally, but all whom the apostle could then commend for the mission. *C.*

Ver. 27. *He was sick nigh unto death.* The miraculous power of healing not being unlimited else Paul had healed Epaphroditus, as he had healed others—but directed by the will of the Holy Spirit, not so generally for the relief of the saints as for the conviction of unbelievers. *C.*

REFLECTIONS.—The comforts and influences of real religion should stir us up to Christian unity, affection, humble condescension, and tender care for the edification of others, particularly our brethren in Christ. And a most endearing example, and powerfully-constraining motive hereof, is his infinite condescension, self-debasement, and suffering for us. But his glorious advancement to his Father's right hand, having all power given him in heaven and in earth, is a delightful earnest and blessed mean of the exaltation of humble souls. And infinite is the obligation we have to contemplate,

obeyed, not as in my presence only, but now much more in my absence, [a]work out your own salvation with [b]fear and trembling:[3]

13 For[c] it is God which worketh in you both to will and to do [d]of *his* good pleasure.

14 Do[e] all things without murmurings and disputings;

15 That[f] ye may be blameless and harmless,[4] the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine[5] as lights in the world;

16 Holding[g] forth the [a]word of life; [b]that I may rejoice in the day of Christ, that I [c]have not run in vain, neither laboured in vain.

17 Yea,[d] and if I be offered[6] upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also [e]do ye joy, and rejoice with me.

19 [g]But[7] I trust in the Lord Jesus to send Timotheus[h] shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like-minded,[8] who will naturally care for your state.

21 For all [f]seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, [g]as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But [h]I trust in the Lord[9] that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you [i]Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he [k]longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was [l]sick nigh unto death: but God had mercy on him; and not on him only, [m]but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive[l] him therefore in the Lord with all gladness; and hold such in reputation:[1]

30 Because for [n]the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

A.M. cir. 4068. A.D. cir. 64.

2 a Ro.13.11–14. 2 Pe. 3.18. 1 Jn. 2.28. 2 Pe. 1.13–15. Tit. 2.11–14. 1 Co. 15.58. 2 Co. 12.19. Mat. 6.1. Pr. 20.20. Jn. 8.31. 15.2, 8. Ac. 20.32. Ro. 4.11. Col. 2.7. 1 Ki. 18.

b Ps. 2.11. Is. 66.2. 2 Co. 7.15. Heb. 4.1. Ep. 6.5.

3 See note [4] in second column.

c Ro. 6.13, 14. Is. 26.12. Zec. 12.10. 2 Co. 3.5. 1 Pe. 5.10. 2 Co. 8.5. 12.9. He. 13.20, 21. 1 Th. 5.23, 24.

d Ru. 2.12, 16. Ep. 5.6, 8, 17. 1 Ki. 8.2. Tit. 1.9.

e 1 Co. 10.10. Ro. 12.12. 1 Th. 2.18. 1 Pe. 4.13. 1 Jn. 1.4. 2 Jn. 12. 3 Jn. 4. Ps. 126.3. Hab. 3.17, 18.

f Ep. 5.1–3, 8. 1 Ki. Mat. 5.45. 1 Jn. 3.1–3. 1 Th. 5.5, 6. Lu. 6.35. Pr. 4.18, with De. 32.5.

4 Or, *sincere.*

5 Or, *shine ye.* Mat. 5.14, 16. Pr. 4.18. Ep. 5.8. Da. 12.3. Jn. 1.4–9. 8.12. 1 Jn. 2.8.

g ch. 1.27. 4.1. He. 4.14. 10.23. Jude 3.

6 Jn. 8.56. Ge. 15.1. Ps. 2.8. 1 Pe. 1.8, 9. Ja. 1.12. Je. 15.16. Ps. 119.50, 92.

h ch. 1.26. 2 Co. 1.14. 4.1. 1 Th. 2.19, 20.

i Col. 2.16. Ga. 2.17. 4.11. 1 Th. 3.5.

k 2 Co. 12.15. 1 Th. 2.8. Col. 1.24. 2 Th. 2.16. Ro. 15.16. 2 Co. 7.3, 4.

l Or, *poured forth.* Nu. 28.7.

m ch. 1.23. Phile. 22. Ja. 4.15. ver. 2.

7 Or, *Moreover.*

n ch. 1.1. Ro. 16.22. 1 Th. 3.2. Ep. 6.21, 22. Col. 4.8, 9. 1 Co. 16.10.

8 Or, *so dear unto me.* Ps. 55.13, 14. 1 Ti. 1.2. Tit. 1.4.

o 2 Co. 12.14, 13. 2 Ti. 3.2, 4. 1 Co. 16. Ro. 15. Hu. 13. 1. Zec. 7. 5, with Mat. 16.24. Lu. 14.26. 1 Co. 13.5. Ro. 15.1–3. ch. 2.18, 21. ver. 4.

A.M. cir. 4068. A.D. cir. 64.

p Ac. 19.1. 1 Ti. 1.2. 2 Ti. 1.2. 1 Co. 16.10.

q ch. 1.18. 2 Co. 2.12. 7.6, 7. 1 Co. 16.12.

9 Or, I am fully persuaded by the Lord. Perhaps the Lord Jesus had revealed to him that he would soon be released from prison: compare ch. 1. 19, 25. *Comp. Fam. Bible.*

r ch. 2.28. 2 Co. 8.23. Phile. 2. Col. 4.10.

s ch. 2.8. 1 Co. 15.3.

t Ps. 34.19. Jn. 11.4. Job 5.19. Ps. 41.2, 3, 103.3. 2 Cor. 1.10.

u Ro. 12.15. He. 13.3. 1 Co. 12.26.

v Ro. 15.7; 13. 2 Co. 12.15; 8. 9. 2 Co. 1.4. Th. 5.11. 1 Th. 4.18. He. 13.17. Ga. 6.2.

1 Or, *honour such.*

w Mat. 25.36–40. 2 Co. 16.17. ch. 4.10, 18. Ac. 20.24.

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* Carry on to completion: is a more accurate rendering of the Greek. There is no allusion, whatever here to *justification*; it is the gradual process of *sanctification* Paul urges the Philippians to prosecute with fear and trembling: i.e. with great anxiety, solicitude, and distrust of their own powers. The succeeding verse is very important, showing that even this progressive work can only be effectually carried on by the indwelling power of God.—*P.*

† For God is he who effectually worketh in you [in your mind] to will and [in your life and conduct] to do.—*P.*

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admire, love, adore, and serve him. With humble caution, self-diffidence, reverence of God, and holy diligence, should believers attend to the things which relate to their own salvation. And hopeful is their labour when God is ever present with them to excite and assist them. And Christians have great need, for the honour of Christ, for the comfort of his ministers, and for the sake of the world around them, always to study a humble, holy, and inoffensive conversation.—Alas! that in the best of times so many ministers and professed Christians should be so selfish and corrupt. But it is delightful to see them striving to outdo one another in care, sympathy, love, and readiness to do or suffer for one another's edification and comfort.

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CHAPTER III. Ver. 1. After all, my dear Christian brethren, make it your constant study to rejoice and glory in the Lord Jesus, his person, offices, relations, and blessings, as altogether excellent in themselves, and by the gospel given and applied to your hearts. This will support your spirits under trouble, and prevent your seduction by judaizing teachers.—And, without any irksomeness, I repeat the admonitions which I formerly gave you, as I find it necessary for your establishment and edification. 2. Beware of all flattering, malicious, mischievous, and dividing preachers, particularly those of the judaizing kind, who, with all their boastings of circumcision, are extremely disgraceful and hurtful to the church, tearing it asunder, and cutting themselves and others off from Jesus Christ. 3. For we who are true believers in Christ are the very reverse of such—being truly circumcised and renewed in our hearts, and truly instated in favour with God; and accordingly we worship him, not by ceremonial rites and carnal ordinances, but with our whole souls, in the exercise of all spiritual graces, under the direction and influence of the Holy Ghost, and with abundant joy triumph in Jesus Christ, as our only Mediator, righteousness, and ground of acceptance and hope; while we renounce all dependence upon and expectation of favour with God on account of circumcision, or any other Jewish ordinance, or anything we have or can do in performing the righteousness of the law by natural principles. 4–6. None of the judaizing teachers have more ground to boast of these carnal privileges than I myself.—I was duly circumcised on the eighth day, according to God's appointment.—I am no proselyte from among the Gentiles, but a true native Israelite, descended from Jacob, by his beloved Benjamin, the son of Rachel his dearest wife.—I am of a tribe which furnished the first king to God's peculiar people, and which did not, with the other ten, revolt to Jeroboam and his idolatrous worship. I am a Jew of pure extraction, both by my father and mother, and one who used the Hebrew language in our synagogue worship. I was, by education and profession, one of the strictest sect for observation of the laws of God and traditions of the elders.—I was so zealous for the ceremonial ordinances that I furiously persecuted the Christians because their principles and professions were contrary to mine; and so sincere and careful an observer of the moral and ceremonial laws, that neither my neighbours nor my own conscience could charge me with any flagrant or wilful transgression thereof. 7. But how advantageous soever I once did, or any carnal Jew may still, reckon these things for recommending to God's favour, or entitling to heaven, I was no sooner enlightened by his Spirit, and called by his grace, than I saw them all misguiding, empty, and insufficient, and that my dependence thereon was inexpressibly hurtful; and so I abandoned them all as nothing, and worse than nothing, when relied on in competition with Jesus Christ. 8. And now, after many years' knowledge and experience of the way of salvation by him alone, I still, with the greatest assurance, reckon these, and all possible worldly enjoyments, and even all my religious and moral services since my conversion, to be but loss in comparison of the superabundantly more important, real, and experimental knowledge of Jesus Christ my Lord, in his person, offices, relations, fulness, and work: for the sake of and in comparison with whom, I have renounced and parted with all other things; and I do count them but dung, dregs, or dogs'-meat, in point of justification and substantial happiness—that I may gain the complete enjoyment of Christ and all his saving benefits: 9. And that, in the day of death and judgment, I may be found dwelling in him as my city of refuge, united to him as my spiritual Head, and comprehended in him as my representative; and so may stand and be judged before God, not according to my own personal righteousness, but as clothed with that righteousness which does now indeed consist in faith, either as in habit or act, and is received as the free gift of God, by faith in Christ—even that righteousness of the purity of his human nature, his obedience of life, and atoning sufferings and death, by which he fully met the law and justice of God in our stead, and which God appoints, accepts, offers, and imparts to us, to discharge us from guilt and condemnation, and entitle us to eternal life in believing. 10. And that, even in this world, I may have an experimental growing acquaintance with him, in the glory of his person and offices, and in the efficacious virtue of his resurrection, as the Head of his mystical body, for confirming my joyful hopes of eternal life on the ground of it, for animating me to the most vigorous holy obedience in conformity to him, and in preparing me for the blessedness of heaven; and that I, in holy fellowship with him in his sufferings, by faith, may be enabled to crucify my inward sinfulness till it be utterly destroyed, and may patiently endure sufferings and death for his sake; 11. That, by these and other means of God's appointment earnestly practised, I may, in the general resurrection of the dead, arrive at the harbour of eternal rest, being raised up in glory, and admitted into the perfect and inexpressible blessedness which is prepared for believers. 12. I have not as yet indeed received the prize for which I run; nor am I sufficiently prepared by holiness for the crown of righteousness; but I eagerly pursue my course, that, in God's time and way, I may reach that perfection, and lay hold on that eternal life, for the attainment of which Jesus Christ, by his power and grace, laid hold on me in the way to Damascus, plucked me as a brand out of the fire, and took possession of me for himself. 13, 14. Whatever your judaizing preachers or others may pretend, I freely acknowledge that I do not reckon myself to have attained perfect holiness any more than perfect happiness; but, fixing mine eyes upon it as the mark which I have in view, without valuing myself upon either my judaism or even my past advances in holiness, as an earnest racer I press forward to that perfection which is necessary to my receiving that eternal glory to which God has from heaven divinely called me, and every true believer, by Christ Jesus, and which is obtained only in and through him. 15. Let therefore as many of us as have all the essential parts of the new nature formed in us to a much greater degree than it is in weak believers, attend to this main point of counting all things but loss and dung to win Christ, to be found in him, and thoroughly to be conformed to him; and if, in other matters of less importance, any of you should have different apprehensions, God will in due time discover the truth to you. 16. It is nevertheless necessary that we hold fast whatever truths we have already embraced and professed; and that, in the exercise of all that knowledge, grace, and holiness which we have attained, we should, with the greatest exactness and harmony, think and act according to the plain revelations of Scripture. 17. In your whole principles and practice study therefore, with one accord,

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, [a]rejoice in the Lord. To[b] write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware[c] of dogs, beware of evil-workers, beware of the concision.

3 For we are [d]the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though [e]I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised[g] the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning[h] zeal, persecuting the church; touching the righteousness which is in the law, blameless.[1]

7 But what things were [i]gain to me, those I counted loss for Christ.

A.M. cir. 4068.
A.D. cir. 64.

CHAP. III.

[a] ch. 4. 4 Ex. 2. 7. Ps. 5. 11; 32. 11; 33. 1; 37. 4; 149. 2. 4 Is. 61. 10. [b] Jer. 25. 3. Hab. 2. 2. Ro. 15. 15. 1 Th. 5. 16. 1 Pe. 1. 8. 4. 13. Lu. 10. 20.

[b] 2 Pe. 1. 12—15. 3. 1.

[c] Mat. 7. 15; 24. 4. Is. 56. 10—12. 2 Co. 11. 13. Ga. 5. 15. ver. 19. 1 Ki. 18. 21—28. 1 Th. 1. 4—7. Tit. 1. 10. Re. 2. 9; 3. 4; 22. 15. Ps. 119. 115.

[d] De. 10. 16; 30. 6. Je. 4. 4. Col. 2. 11, 12. Jn. 4. 23, 24. Ro. 2. 9; 7. 26, 29; 8. 1, 2, 12. Ga. 6. 14—16. ver. 7—20. Mat. 15. 24. ver. 7—9.

[e] 2 Co. 11. 18—22.

[f] Ge. 17. 12. Ac. 22. 3; 23. 6; 26. 4, 5. Ro. 11. 1. 2 Co. 11. 18—22.

[g] Ga. 1. 13, 14. Ac. 8. 3; 9. 1; 22. 3, 4; 26. 9, 10. 1 Co. 15. 9. 1 Ti. 1. 13. Ac. 23. 1. 1 Co. 4. 2. 2 Ti. 1. 3. Ro. 7. 9; 9. 31, 32; 10. 2, 3. 5. Lu. 1. 6.

1 Paul speaks here of the position which, as a Jew, he occupied in the estimation of his brethren the Jews. He does not speak of his righteousness in relation to God: that was not before him. As a Jew of pure blood, of legal knowledge, of fanatical zeal, of perfect conformity to legal requirement—he had no superior. And yet all these distinctions he threw aside as worthless when compared with Christ.—*P.*

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A.D. cir. 64.

[h] Is. 53. 11. [Je. 9. 23, 24.] Jn. 17. 3. 8. Col. 2. 2, 3. 1 Co. 1. 2. Ep. 1. 17; 3. 18, 19. 1 Jn. 5. 20. Ga. 1. 16. Mat. 13. 17.

[i] 1 Co. 4. 9—12. 2 Co. 4. 8—10, 11. 23—27. Mat. 19. 29; 10. 24. Ac. 20. 24; 21. 13. 2 Ti. 3. 12.

[j] He. 3. 14. Mat. 13. 44.

[k] *That I may win,* —Rather, 'gain,' Christ, as the profit of my voyage.—*C.*

[l] Ro. 9. 31, 32; 10. 2, 3, 5. Ga. 3. 10. Is. 64. 6. Ps. 143. 2.

[m] Ro. 1. 17; 3. 21, 28, 24; 5. 15—19, 21; 8. 3, 4, 9, 30; 10. 4. 1 Co. 1. 30. 2 Co. 5. 21. Is. 45. 24; 46. 12, 13; 61. 10. Je. 23. 6; 33. 16. Re. 19. 8. Ga. 2. 16, 20. 2 Pe. 1. 1.

[n] See note on Ro. 3. 27.—*C.*

[o] Ro. 4. 25; 6. 3—6. Ga. 2. 19, 20. Ro. 7. 4; 8. 2, 11, 17. 2 Co. 4. 10, 11. 2 Ti. 2. 11, 12. 1 Pe. 4. 13.

[p] Lu. 20. 35. Ac. 26. 7.

[q] 1 Ti. 6. 12. He. 10. 23.

[r] ver. 13, 14. Ho. 6. 3. Ps. 63. 8; 42. 1; 84. 2, 7. Job 17. 9. Pr. 4. 18.

[s] Ep. 1. 7. Is. 45. 17.

[t] Jn. 12. 32. Is. 49. 25. Ho. 2. 19, 20. Ps. 110. 2, 3; 45. 3—5.

[u] Ps. 17. 4; 45. 10. Lu. 9. 61, 62. He. 6. 1. 1 Co. 9. 24, 26. 2 Co. 5. 16. ch. 2. 12. He. 12. 1, 2. 2 Ti. 4. 7. 1 Ti. 6. 12. 1 Pe. 4. 18.

[v] Ep. 1. 4, 5. 1 Pe. 1. 4, 9, 13, 7. 2 Ti. 4. 8. Tit. 2. 13. 1 Co. 4. 17; 5. 5. 1 Jn. 60. 19, 20. 1 Jn. 3. 2. Col. 3. 4. 1 Th. 4. 17. Re. 3. 21.

[w] He. 3. 1. 1 Co. 1. 2. 2 Pe. 1. 3.

[x] Ro. 15. 1. 1 Co. 2. 6; 14. 20. He. 5. 14. Ga. 5. 1, 10; 6. 1.

8 Yea, doubtless, and I count all things *but* loss [j]for the excellency of the knowledge of Christ Jesus my Lord: [k]for whom I have suffered the loss of all things, and do count them *but* dung, that I may [l]win[2] Christ,

9 And be found in him, not having [m]mine own righteousness, which is of the law, but [n]that which is through the faith of Christ, the righteousness which is of God by faith:[3]

10 That [o]I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means [q]I might attain unto the resurrection of the dead.

12 Not[r] as though I had already attained, either were already perfect: but [s]I follow after, if that I may apprehend [t]that for which also [u]I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but [v]*this* one thing *I do,* forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for [w]the prize of the [x]high calling of God in Christ Jesus.

15 Let us therefore, [a]as many as be perfect,

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to imitate me and my faithful brethren in the ministry, whom the Lord has led into the spirituality and light of the New Testament dispensation. 18, 19. And this I recommend to you with the greatest earnestness and care, to prevent your being misled by judaizing teachers; for they and many other professors—as I often warned you while I was with you, and now again assure you, with deep concern and grief for the dishonour done to Christ and hurt to the souls of men—whatever their pretences be, are, from an aversion to take up their cross and follow Christ, both doctrinally and practically, inveterate enemies to the fundamental article of salvation through active faith alone, and their wickedness shall issue in their everlasting destruction; and even now they have nothing but the gratification of carnal views and pleasures for their principal aim and chief good, in opposition to God and his glory; and, boasting of their shameful doctrines and success, under all their religious professions, they attend to, relish, and pursue after nothing but mean, empty, uncertain, unsatisfying, and defiling earthly enjoyments. 20. Never follow nor imitate such corrupt and pernicious leaders, but make us your pattern, whose tempers and conduct are quite the reverse; for, being citizens of the heavenly Jerusalem, our hearts and affections are set upon things above, and carry on a constant correspondence with Father, Son, and Holy Ghost—looking, longing, and hoping for Christ's descent from thence at the last day to receive us to himself: 21. Who will then transform these vile and mortal bodies of ours—which for the present are so marked with weakness, weariness, or disease, and are clogs and hindrances to the spiritual and holy exercises of our soul, and which will be quickly rotten and corrupted in the grave—into the beautiful resemblance of his own most glorious body, by the working of that almighty power by which he is able to overcome every difficulty, and entirely subdue under himself every enemy, death not excepted.

Ver. 2. *Beware of dogs.* Rather, 'the dogs,' 'the evil workers.' The judaizing teachers are so emblematically called, either because they prowled or hunted like dogs in search of prey, or because they professed to be watchful as dogs in guarding against the apostle, whom they misrepresented as a robber. In the former sense it would be a term of reproach, which the apostle would scarcely use; in the latter, a self-chosen title, which he was therefore at liberty to employ. This circumstance renders the latter interpretation the more probable. *C.*

Ver. 5. *An Hebrew of the Hebrews.* A genuine Hebrew both by father and mother, without any admixture of foreign blood. *C.*

Ver. 7. The word translated 'loss' is applied to loss in trade, and especially to that kind of voluntary loss which is incurred by casting wares overboard to lighten and save a sinking ship. *C.*

Ver. 11. *If by any means.* Rather, 'in order that by any means (or sacrifice) I might attain to the resurrection *from among* the dead'—the resurrection that selects the justified for everlasting glory. *C.*

Ver. 12. *Attained*—had reached the goal, as in a race, and gained the prize.—*Perfect.* Declared the conqueror, and decorated with the allotted honours.—*I am apprehended.* The apostle describes himself as 'apprehended of Christ' because he did not enter his service willingly, but was laid hold of with a gracious violence, and impressed, as it were, into the service of his Lord. *C.*

Ver. 14. *High calling.* Rather, 'of God calling from on high:' or, 'calling me on high.' See Col. 3. 1, 2. *C.*

Ver. 15. *Perfect.* Of full growth, as men, and not children, in Christian knowledge. That it cannot mean moral perfection, is evident from ver. 16.—*Be thus minded* to press toward the mark, ver. 14.—*Otherwise minded.* And if you be once fully minded to press toward the mark, should differences of sentiment or feeling upon minor matters unhappily exist or arise, God will in due time reveal it, and bring you by his Spirit to see eye to eye. *C.*

Ver. 18. *Enemies of the cross*—because they superadded Jewish rites and observances as necessary to pardon, peace, and acceptance with God. *C.*

Ver. 21. *Who shall change,* &c. 'Who shall re-fashion this body of our humiliation, that it may become conformed to the body of his glory.' *C.*

REFLECTIONS.—With great earnestness should professors guard against the seduction of false teachers, especially such as set up men's own righteousness in the room of the justifying righteousness of Jesus Christ. And ministers have need to repeat their warnings on this head. Nothing goes down more sweetly with a corrupt heart than the doctrine of justification by self-righteousness. Amiable, yet very rare, is a lively, devout, cheerful, a duly self-denied Christian. But contemptible are all external privileges in comparison of Christ and his righteousness; and very unprofitable are human works in the matter of our justification. The faith and enjoyment of free justification through his glorious sacrifice powerfully animates and enables to the diligent study of holiness. And though there is no absolute perfection in this life, yet every one ought to press as near to it as possible, and carefully avoid the smallest appearance of backsliding in faith, profession, or practice, and tenderly bear with others in lesser differences. It is a great mercy for a church to have ministers of an exemplary practice and heavenly conversation. Eternal glory will crown their and their followers' labours along with Christ. But what a burden to ministers, a plague to churches, and what enemies to Christ, are untender, sensual, and worldly-minded preachers and professors!

CHAPTER IV. Ver. 1. In these views, my dearly beloved brethren, whose further proficiency and establishment I much desire and long for, and whom I now account the honourable seals of my ministry, and expect to be my crown of rejoicing in the last judgment, I again earnestly entreat you to abide steadfast and recompense, my loving God and Father, who has fession of the Lord Jesus, as your Head and Saviour. 2. And I beg that those noted women, Euodias and Syntyche, would lay aside all their differences, and agree with the church and with one another in sentiment, profession, love, and affection in the Lord. 3. And I beseech you, my noted assistant in the work of the gospel, in the most prudent, tender, and affectionate manner, to advise and exhort them heartily to reunite in the common cause—who, by their prayers, their sympathy, and their supplies, were so remarkably useful to me, and to Clement, and my other fellow-preachers, who, I am persuaded, are noted favourites of God, and from eternity chosen to be heirs of salvation. 4. And let all of you true believers, in the view of the blessings which ye have in hand, or which ye hope for, always, and in all circumstances, rejoice and triumph in the Lord Jesus, your Head and Saviour, and in all that he is, has, or does for you, and even in your sufferings for his sake. 5. And—as knowing that he is at hand to observe your behaviour and take your part, and will quickly appear to execute justice on his Jewish, heathen, or antichristian opposers, and ere long to judge the world—labour to maintain and discover a meek, patient, and gentle temper of spirit towards all men, your most furious persecutors not excepted, and a weanedness of affection from the things of this life. 6. Yea, whatever difficulties, wants, or dangers may befall you relating to this present world, never perplex yourselves with anxious, distrustful, and distracting cares about them, how ye shall be able to avoid, bear up under, or get through them; but in every time, circumstance, or matter—in the firm faith of God's promises, and with humble pleadings and earnest importunity and perseverance, and with thanksgiving for mercies received or promised—lay your whole case and requests before God as your reconciled Father in Christ, that, as the hearer of prayer, he may give you whatever help, comfort, deliverances, or blessings are for your real advantage: 7. And in so doing, the most excellent peace with God, with your own consciences, and with one another, and a transcendently sweet calmness of spirit, shall, through the merits of Christ, your union to him, and influences from him, fortify and preserve your souls from sinking or fainting under the heaviest troubles. 8. And, in fine, my brethren, beloved in the Lord, whatever things are agreeable to the gospel of truth, and consist in or promote truth and sincerity, in words or actions, professions or engagements; whatever things are venerable, decent, or becoming in dress, language, or deportment,

be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, [a]whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, [b]be followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you [c]even weeping, *that they are* [d]the enemies of the cross of Christ;

19 Whose[e] end *is* destruction, [f]whose god *is their* belly, and [h]*whose* glory *is* in their shame, who [i]mind earthly things.)

20 For [j]our conversation[4] is in heaven; from whence also we [k]look for the Saviour, the Lord Jesus Christ;

21 Who shall [l]change our vile body, that it may be fashioned like unto his glorious body, according[x] to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

1 *From particular admonitions* 4 *he proceedeth to general exhortations,* 10 *showing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them.* 19 *And so he concludeth with prayer and salutations.*

THEREFORE, my[a] brethren, [b]dearly beloved and longed for, [c]my joy and crown, so stand[d] fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche,[1] that[e] they be of the same mind in the Lord.

3 And I entreat thee also, [f]true yoke-fellow,[2] help[h] those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in [i]the book of life.

4 Rejoice[j] in the Lord alway: *and* again I say, Rejoice.

5 Let[k] your moderation[3] be known unto all men. The Lord *is* at hand.[4]

6 Be [l]careful[5] for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.[6]

7 And [n]the peace of God, which passeth all understanding, shall keep your hearts and minds [o]through Christ Jesus

8 Finally, brethren, [p]whatsoever things are true, whatsoever things *are* [q]honest,[7] whatsoever things *are* [r]just, whatsoever things *are* [s]pure, whatsoever things *are* [t]lovely, whatsoever things *are* of [u]good report; if *there be* any virtue, and if *there be* any [v]praise, think on these things.

9 Those[x] things, which ye have both learned, and received, and heard, and seen in me, do: and [y]the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your [z]care of me hath [a]flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not[b] that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.[9]

12 I[b] know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things [c]through Christ which strengtheneth me.

14 Notwithstanding, ye have well done [d]that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that [e]in the beginning of the gospel, [f]when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in [h]Thessalonica ye sent once and again unto my necessity.

17 Not[i] because I desire a gift; but I desire [j]fruit that may abound to your account.

18 But I have all,[1] and abound; I am full, having received of Epaphroditus the things

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A.M. cir. 4060
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[a] Ro. 3:31. Ro.15:5. 2 Co.13:11. Eph.4:3. 1 Th.5:13. 2 Ti.2:22. 1 Co.1:10. 1 Pe.5:5. [b] Co.11:1.
[c] Co. 4:20. 1 Co.11:1. 1 Th.1:6. 2:14. 3:6. 1 Th.4:1. 2 Th.3:7, 9. Heb.13:7. 1 Pe.5:3. Ti.2:7.
[d] Ecc.7:4. Je.9:2-6. Mi.7:4-6. Ac.20:19,29, 31. Ro.9:2.
[e] Ro.16:17, 18. Ga.1:7. 2 Co.11:13-15. 1 Ti.6:5. 2 Pe.2:3. Jude 8, 12. Re.2:9.
[f] Ecc.7:4. Je.9:2-6. Mi.7:4-6. Ac.20:19,29, 31. Ro.9:2.
[g] Ro.16:18. Is.56:11-12. Je.6:13. Eze.13:19. 34:2. Mi.3:5,11.
[h] Ho.4:7. 2 Co.11:12. Ga.6:13. Tit.1:10,11. 1 Pe.2:1, 10,13,16. Jude 8,12,20. Re.3:9.
[i] Ro.8:5-8. Ps.17:14. 49:1. Ti.6:5,9,10. Tit.1:11. 2 Pe.3:3,13,14. Eze. 33:31-34.
[j] Ep.2:6,19. Col.1:27. 3:1,3. 1 Co.4:18. Pr.15:24. He.11:14,16.
[k] *Conversation*—Citizenship.—C.
[l] Co.1:7. 2 Th.1:10. Tit.2:13. He.13:14. 1 Jo. 2:28. 3:2. 4:8.
[m] Co.15:26, 27-28. 1 Co.15:43,54. Col.3:4. 1 Jo. 3:2. Mat.17:2. Ac.6:15.
[n] Ep.1:19. 2 Co.13:4. Ep.1:20. Ps.110:1. He.10:12, 13.
[x] Ro.8:29. Col.3:4. 1 Jo.3:2.

CHAP. IV.

[a] ch.3:20,21. 2 Pe.3:11,14.
[b] ch.1:8. 1 Th.2:8.
[c] ch.2:16. 1 Th.2:19. 1 Th.2:2. 1 Th.2:19.
[d] ch.1:27. 1 Co.16:13. 1 Pe.5:9,12. He.10:23. Re.3:11.
[e] Ro.15:5. 1 Co.1:10. 2 Co.13:11. Ac.28:22. He.13:18. 1 Pe.3:8.
[f] *Yoke-fellow.* Most probably Epaphroditus, ch.2:25.—C.
[h] Ro.16:2,3,9,12,21. Tit.3:13.
[i] Re.3:5. 13:8. 20:12, 15. 21:27. Ps.69:28. Is.4:3. Ps.87:6. Eze.13:9. Da. 12:1. Lu.10:20.
[j] ch.3:1. 1 Th.5:16. Ro. 12:12. 2 Co.13:11. 1 Th. 5:16. Ps.149:2. Hab. 3. 18. Is.61:10.
[k] 2 Co.6:3. Jas.3:17. Tit.3:2. 1 Pe.2:18. Mat.5:44. 1 Co.4:12. Re.10:25. Ja.5:8,9. Re.1:3. 22:7,10,20.
[l] *Careful*—anxious, uneasy.—Ash.—C.

A.M. cir. 4060
A.D. cir. 64

[6] The nature and subjects of prayer are indicated in this verse. Prayer in its nature is the making of a request to God. A requisite implied from a fact want: consequently every prayer must flow directly from the heart. The word *supplication* especially. Earnestness and fervour in prayer; and the individualizing of our wants. We must make *each* want the subject of supplication to God. Prayer must also be offered in faith. There must be no doubt on the mind as to the power, wisdom, or love of God.—*P.*
[n] Je.14:22. 16:33. Ro.5:1,10. Eph.2:14. Col.3:15. Ps.119:165. Is.26:3. 32:17. 48:18. 57:19. 66:12. Jo.14:27. 16:33. 20:19, 21, 26. Ga.5:22. 1 Pe.1:2. 2 Pe.1:2.
[o] Ep.2:7. 3:14-19. Col.1:9-11. Ga.5:22,23. 2 Pe.1:3-9. Mat.5:44-48. Ga.2:20. 2:14-16.
[p] Ro.12:17; 13:12. 2 Co.8:21.
[q] Or, *venerable.*
[r] De.16:20. Is.26:7.
[s] Ti.4:8 5:22,23. Jo.17:17. Ja.3:17. 1 Jo.3:3.
[t] Col.3:12.
[u] Co.13:7. 1 Pe.2:12. 3:16. 1 Ti.3:7. Tit.2:8. 1 Pe.3:16.
[v] Ro.13:3.
[x] Jo.13:17. Ch.3:15. 1 Co.4:19; 11:2. 1 Th.1:6; 2:13. 2 Th.3:9.
[y] Ro.15:33. 16:20. 1 Co.14:33. 2 Co.13:11. 1 Th.5:23. He.13:20. 1 Pe.5:10. 2 Co.11:9. 1 Th.2:19. 2 Th.3:16.
[z] 2 Co.11:9. Ga.6:6. Ro.15:26. 2 Co.8:1-4. 1 Th.1:3. 2 Th.1:3. He.6:10. Re.2:19. 1 Co.16:2. Ac.20:35. Mat.25:34-36. 1 Ti.5:9, 10. He.13:2, 16.
[a] Or, *ye revived.*
[b] Ge.28:20. Jo.5:1,27. Mat.5:42-34. 1 Ti.6:8, 9, 10. He.13:5,16,34.
[1] A secret which can never be learned except by him who has the cross of Christ is crucified to the world. But when the soul can say, 'My Beloved is mine and I am his,' the secret of contentment becomes plain. Having Christ the believer can do all things, and is master of all things. He wants nothing, and can ask no more.—*C.*
[c] 2 Co.4:9-13. 2 Co.6. 4. 10. 11. 23-27. 2 Ti 3. 10-12. Ac.9:16. 23:24.
[d] Le.45:24. 46:10-13. Zec.10:10. Jn.15:4,5. 2 Co.3:5. 12:9, 10.
[e] ch.1:5. 2 Co.1:7. He.13:3. Re.13:8.
[f] Mat.11:21. Ac.13:15. 17:14. 2 Co.11:8,9.
[h] Ac.17:1-9. 1 Th.2. 2 Th.3:8.
[i] ver. 11. 2 Co.9. 12. 2 Co.11:9. 12:14. 1 Ti. 3:3. Tit.1:7. 1 Pe.5:2.
[j] Ro.15:28. 2 Co.9. 14. 2 Co.9:6-15.
[1] Or, *I have received all,* Ge.33:11. 2 Co.7:13.

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answerable to your respective stations as men or Christians; whatsoever things are just and due to God or men in your dealings with them; whatsoever things relate to chastity in body or mind, or to holiness in heart, speech, or behaviour; whatsoever things render a person amiable or lovely in the sight of God or men; whatsoever is of good repute among wise, judicious, or pious men; whatsoever is truly virtuous, brave, or laudable,—earnestly study the nature, obligations, and advantages thereof, and carefully and constantly practise the same. 9. These and the like branches of morality and piety which ye, as disciples of Jesus Christ, and in part by my ministrations, have acquired the knowledge of, assented to, and approved as right, and which ye have seen exemplified in my own walk and behaviour, seriously and diligently reduce to practice; and in this way God, who is your reconciled Father in Christ, and who gives and delights in the spiritual peace and orderly deportment and prosperity of his servants, shall take pleasure to dwell among you, manifest himself unto you, and bless and own you as a people near and dear to him. 10. And having given you these important advices, I cannot but, with inexpressible pleasure, again reflect on the love and grace of our Lord Jesus, who inclined your hearts to repeat your affectionate and generous supplies to me in my imprisonment, even after ye seemed to have forgotten me: but I understand that was owing, not to your want of care, but of ability to give it, or opportunity to convey it safely. 11. I do not mention these things as if I were reduced to insupportable wants, or were uneasy under what I suffer, or as lifted up that I am now supplied by your bounty; for, through the frequent changes of my condition, and the sanctified use thereof, I have, by the Spirit of God, been taught to exercise Christian contentment in every condition into which Providence brings me, as being ordered for me by my heavenly Father, who never leaves me nor forsakes me; and as well calculated to promote my spiritual and eternal advantage. 12. In this manner I have been taught how to possess my soul in peace and patience when I am thrown into dejecting and humbling circumstances, and how to behave with proper humility and weanedness from the world when Providence smiles on me. Wherever I am, and in whatever circumstances I am, whether I have plenty or scarcity of the good things of this life, I am thoroughly taught to exercise the graces and perform the duties answerable to my diversified stations: 13. And not indeed of myself, or even by the grace which I have already received, but by the continual influence and assistance of Jesus Christ, with whom I am united, and on whom I depend, and who is ever with me, to animate, excite, and strengthen me. I find myself enabled to perform these, and every other duty to which I am called, as a Christian and apostle. 14. My contentment in pressing straits does not, however, in the least lessen your kindness to me, or the reasonableness of it. No; in your sympathy with me in my tribulation, and your sending me a liberal supply for my relief, ye have acted a truly Christian part, acceptable to me, and even to God himself through Jesus Christ. 15. To your honour I must also with pleasure remark, that, when I departed from your province of Macedonia to preach the gospel in other places, ye returned me temporal benefits as the grateful reward of my spiritual instructions, which no other church did. 16. Nay, when I was in Thessalonica, a far richer place, persecuted by the Jews and neglected by the Christians, ye more than once sent me your generous supplies. 17. I do not thus gratefully acknowledge your kindness as if I desired any more of it, but to encourage you to Christian benevolence in all other cases for promoting the cause of Christ, which, as the fruit of your faith and love to him and to his people, may turn out to his honour and your own rich advantage in the world to come. 18. What ye have sent to me by Epaphroditus has sufficiently supplied my wants, and has filled my soul with abundant gratitude to God and to you for the same; for it is at once a repeated testimony of your love to me, and a spiritual sacrifice of acknowledgment to God, acceptable through Jesus Christ. 19. And though I am unable to make you any tempora unshaken in your faithful adherence to and holy pro

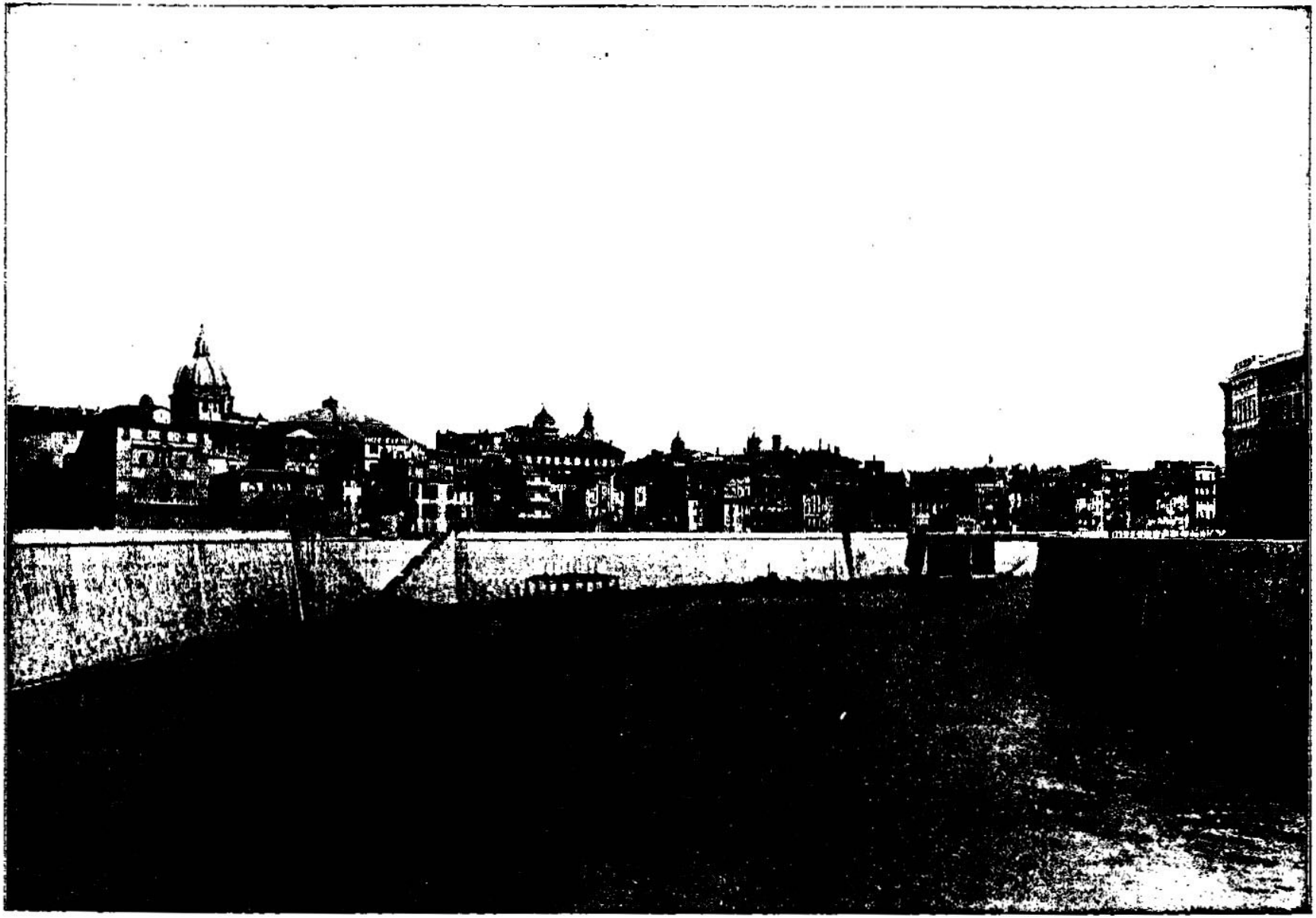

VIEW OF THE TIBER. [Philippians, iv:23.]—The Tiber is the largest river in Italy. It intersects the city of Rome from north to south in three wide curves. The river is about 65 yards wide and about 20 feet deep. The river was once the medium of connection between Rome and the trade of the outside world. The city is mainly on the left bank of the Tiber. In the above view we see the river flowing between banks which have been lined with stone. This, however, is modern. The whole length of the river, in a direct line, is not more than 140 miles. It is a muddy, slow-moving stream, and its size is no adequate index to the famous position it occupies among the rivers of the world. The Tiber owes its influence among rivers to the great men who have lived upon its banks.

which were sent from you, [k]an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall [l]supply all your need, according[m] to his riches in glory by Christ Jesus.

20 Now [n]unto God and our Father *be* glory for ever and ever. Amen.

21 Salute[o] every saint in Christ Jesus. The brethren which are with me greet you.

22 All[p] the saints salute you, chiefly they that are of Cæsar's[q] household.

23 The[r] grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

inclined your hearts to show me such kindness for his sake, will richly reward you, not only with all needful temporal good things, but chiefly with all spiritual and eternal blessings, suited to your various wants, and that with an abundant liberality, in proportion to his own infinite treasures of grace and glory, which he has provided and treasured up in Christ, and gives together with him and for his sake, and in virtue of our union with him.—20. Unto that all-sufficient and infinitely liberal Giver of all temporal, spiritual, and eternal blessings, and our Father in Christ, let us jointly ascribe all possible and eternal honour, thanksgiving, blessing, and praise, on account of what he is in himself, and what he has been, is, and for ever will be to us. 21, 22. I, and all the faithful preachers and professing believers here, chiefly they who have been lately converted to Christ in the emperor Nero's own family, hereby present to every one of you who are truly renewed and sanctified in your hearts, our most cordial testimony of love and regard. 23. And may the free favour of our common Lord and Saviour, and all the distinguishing fruits thereof, be abundantly manifested to and upon each of you singly, and all of you jointly. This I heartily desire and firmly expect.

REFLECTIONS.—Faithful ministers greatly delight in, have a high esteem of, and ardent affection to sincere and lively Christians; and are grateful in acknowledging their kindness. Very desirous are they that all things may turn out to their edification, and much concerned for their establishment in the faith, profession, and holiness of the gospel; for their continual comfort, and their unity in heart, design, and labour, to help forward the work of the Lord. Very patient also toward enemies, weaned from this world, free from anxious care, fervent and hopeful in prayer, peaceful in mind, and universally lively in practice, ought Christians to be—in the faith of Christ's being with them, and of his certain and sudden appearance to judge them. And it is a necessary duty and an honourable attainment to have learned in his strength to be always cordially contented with all the diversified changes of our lot, as wisely and kindly ordered by our gracious God and Father.—Happy is it to have him the Supplier of all our wants, and the Rewarder of all our friends' kindnesses to us. And highly delightful to view ourselves and millions around us eternal sharers of his infinite, his inexhaustible stores of grace, laid up for us in Christ in a manner suited to the glory thereof.

CONCLUDING REMARKS ON THE EPISTLE TO THE PHILIPPIANS.

Happy Europe! whose first planted church gave such early indication of holy fruitfulness! and though the harvest has come short of the hopes of the spring, and though many tares have been sown by the enemy in the midst of the wheat; yet, thanks to the Lord of the harvest, many a fair field has been ripened, and reaped, and gathered into her garner.

The church at Philippi was specially distinguished by missionary liberality, ch. 4. 15, 16. 18; a grace which God, in those days, seems to have restored, in some degree, to the reformed churches in Europe and their descendants in America. No doubt Christian liberality is still repressed; yet is it making glorious progress; wherefore, 'let us thank God and take courage.' And let not Christians be afraid of giving back what God has given to them, but let them rely upon the word which testifies that what they lend to the Lord, their God will repay; and if the spirit of worldliness should tempt them to withhold from the gospel, lest they should not have enough for their own necessities, let them remember that God, and God alone, has supported them for the past; and that, for the future, he is able to 'supply all their need according to his riches in glory by Christ Jesus.' *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

COLOSSIANS.

Colosse was a large and populous city of Phrygia, in the north-west of Lesser Asia, where (not the apostle Paul, but) Epaphras, or some other faithful preacher, had planted a church. To establish those Christians in the faith, in opposition to the heathen philosophers, and especially to the judaizing teachers, Paul wrote them this epistle; in which, after salutation, thanksgiving, and prayer for them, he, in a most exalted manner, represents to them Jesus Christ, in his glorious dignity and gracious fulness, as infinitely preferable to all philosophical notions and Jewish ceremonies, ch. i. ii.; and exhorts them to improve their union to and fellowship with him in holy duties, personal and relative, ch. iii. iv.

[Colosse was a city of Phrygia Pacatiana, in Western Asia. It is said to have perished in a violent earthquake, in the tenth year of the reign of Nero, and shortly after the date of this epistle, which is generally assigned to A.D. 62. It was afterwards restored, and Constantine Porphyrogenitus says that in his time it was called Chonæ; and is supposed to have occupied the site of a village now called Konous. By whom the church of Colosse was founded is not recorded; but it would appear from ch. 2. 1 that Paul had not that honour, though they feel for him as children, during his imprisonment, and he, for them as a father in the Lord. The tenor of the epistle, especially ch. 1. 3 6, indicates a healthy state of the church: while the warnings and precepts of holiness which it conveys clearly show that no present attainments can supersede the necessity of that watchfulness and prayer which are employed by the Spirit as the safeguard and the nourishment of the life of God in the soul. *C.*

The church at Colosse was composed chiefly, if not exclusively, of Gentiles; yet false teachers of a judaizing tendency had found their way into it, and were attempting to corrupt the purity and simplicity of their faith, ch. 2. 13–23. The principal errors against which Paul warns the Colossians are:—(1) Ritualistic observances, fasts, feasts, and ceremonies, which were necessary under the Mosaic dispensation as types of Christ, but are useless and pernicious under the spiritual dispensation of Christ. (2) Angel-worship, which had then begun, being borrowed in part from heathen mythology, and which has since been productive of the grossest superstitions. (3) Bodily austerities, asceticism in fact; under the vain impression that by weakening and enervating the physical powers, the soul would attain closer communion with God. (4) Jewish theosophy, which, attempting to attach a deep and mystic meaning to the plain narratives of Old Testament history, and an allegorical sense of a fanciful and absurd character to the whole Mosaic ritual, perverted the meaning of Scripture, and tended largely to corrupt the purity of Christian truth. The Jews of the Alexandria school especially professed to be able in this way to fathom profound mysteries which the initiated alone could apprehend. These corruptions seem to be referred to in ch. 2. 18. *P.*]

CHAPTER I.

1 After salutation, he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

PAUL,[a] an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To[b] the saints and faithful brethren in Christ which are at [c]Colosse: [d]Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We[e] give thanks to God and the Father[1] of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For[g] the hope[2] which is laid up for you in heaven, whereof ye heard before in the [h]word of the truth of the gospel;

6 Which[i] is come unto you, as *it is* in all the world; and [j]bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and [k]knew the grace of God in truth:

7 As ye also learned of [l]Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your [m]love in the Spirit.[3]

9 For[o] this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye [p]might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened[q] with all might, according to his glorious power, [r]unto all patience and long-suffering with joyfulness;

12 Giving[s] thanks unto the Father, which [t]hath made us meet to be partakers of the [u]inheritance of the saints in light:

CHAPTER I. Ver. 1, 2. 1 Paul, an inspired preacher immediately called by Jesus Christ to be an eye-witness of his resurrection and ascension, and to plant churches among the Gentiles, according to the free purpose, commandment, and pleasure of God the Father; along with Timothy, my faithful brother in the work of the gospel—to all the holy and faithful Christians in Colosse, spiritually united to Jesus Christ, and renewed and sanctified by virtue derived from him,—wish the most abundant manifestation and application of divine favour, and all the happy and peaceful fruits thereof, from God our common Father, the original fountain of all blessings, and from Jesus Christ as the mediatorial sacrifice and dispenser of them: 3, 4. To whom we have, in our daily prayers, offered up the most affectionate and hearty thanksgivings, ever since we heard of your cordial acceptance of and trusting in Christ alone for salvation, and of your brotherly affection to all that profess his holy name and bear his holy image. 5, 6. Our prayers and praises, as well as your faith and love to Christ and his people, are excited by the consideration of that perfect blessedness which ye justly hope for through him, and which is laid up and hid with him in God, as a rich treasure reserved and secured by him, as your Father, for you, and which he has held forth and offered to all in the preaching of the true and faithful gospel—which was, in the kind providence of God, carried over and published to you without your seeking after it, as well as to both Jews and Gentiles in most places of the Roman empire; and, by the attending power of the Holy Ghost, has converted all who believe to Christ, and made them to bring forth the fruits of faith, love, and holy obedience, as it has done among you ever since ye experienced a real work of grace on your hearts, and were led into the spiritual knowledge and sincere faith of its doctrines of divine grace.—7. According as ye were taught them by Epaphras, your worthy minister, and our dear brother and faithful fellow-labourer in the service of Christ and his church—particularly in promoting your conversion to and sanctification in and by Christ; 8. And who, in his great affection to you, has represented to us your hearty and spiritual love to Christ and to all his saints, which the Holy Ghost has wrought in you, and drawn out in a spiritual manner, and on spiritual accounts, by means of the gospel. 9. Reflecting upon which report, we ever since have been led to a peculiar concern for you in all our solemn addresses to God; and to beg that ye may be more and more abundantly filled with the knowledge of his mind and will relating to the way of salvation by Jesus Christ, and to your comfort and duty, as interested therein, and may exceedingly abound in a judicious, experimental, and practical acquaintance with his manifold wisdom, and in all spiritual discernment of spiritual things, in their truth, excellence, and importance, and the use ye ought to make of them;—10. That, in the whole of your conversation before God or men, ye may act up to the dignity of your relation to and profession of him, and to the rich benefits which ye have received and hope for from him, and every way agreeable to his holy nature and will, bringing forth all the fruits of righteousness to his glory, and daily increasing in a transforming acquaintance and fellowship with him, as your heavenly Father and Friend; 11. Strengthened with every needful and almighty assistance of his Spirit for performing every duty and service, and for sustaining every trial, in a sweet, calm, and patient manner, without either murmuring against God or raging against men—persevering in them with a noble constancy and fortitude of spirit in submission to the will of God, and even triumphing in what he has done, does, or will do to support, strengthen, comfort, and glorify you. 12. Yea, that instead of complaining under trouble, you may heartily join with us in the most grateful thanksgivings to God, the Father of our Lord Jesus Christ, and of us in him—who, by graciously changing and renewing our nature, and endowing us with heavenly desires and affections, has prepared us for the full possession of that glorious inheritance which he had mercifully appointed, provided, and promised to us, and to all persons who believe, as his children; and in the light, glory, and joy of which we shall, in his immediate presence, be for ever perfectly filled with knowledge, holiness, and happiness; 13. Who also, by his almighty power and grace, has plucked out and rescued us that believe, Jews or Gentiles, from the tyranny and dominion of sin and Satan; and by changing our state, nature, and temper, has brought us into his kingdom of grace, in order to advance us into his kingdom of glory, under and through his infinitely beloved Son: 14. In whom, through his righteousness, fulfilled in our stead, and imparted and applied to our persons, we have a complete discharge from the guilt of sin and curse of the law; and in consequence thereof, a deliverance from the power of sin, Satan, and the wrath of God; and have a full title to, and the anticipating possession of, all spiritual and eternal blessings. 15. For the dignity of his person added an infinite value to his sacrifice, he being the express image of his Father's person—one with him in essence, nature, and perfections; and being, in his mediatorial office, incarnation, qualifications, and performances, the representative image of the Godhead, in which all its spiritual excellencies are most clearly, amiably, and transformingly displayed; and having existed from eternity as the essential Son of God, begotten of the Father before any creature was formed; and being, along with him, the former of all things, and accordingly the original Lord and first-born Heir thereof. 16. For by him, together with his Father and blessed Spirit, as the efficient cause, and in order to their subserviency to his mediatorial kingdom, and for his glory, as their last end, were all creatures, of every rank and order, material or spiritual, formed out of nothing; 17. Which undeniably demonstrates that he had an existence prior to all creatures, and has an infinite dignity above them; and all things do equally subsist, stand, or continue in him, who is omnipresent, all-powerful, and active in his providential influences over them, by which they are continually preserved in being, order, and proper action under him, as Head over all things to his church; 18. In which capacity he is not only her political Head of direction and government, but her Head of vital influence, to communicate all spiritual life, nourishment, growth, and activity to all and every one of his members—the original spring, not only of the spiritual life of their souls, but of the glorious resurrection of their bodies to eternal life; being the first that rose from the dead to an immortal life, and that by his own power, as the pledge, pattern, quickening cause, and first-fruits of his people's resurrection—that in all things he might be dignified and exalted by God, and esteemed by the church, even in his mediatorial capacity, above all saints, angels, and every other creature. 19. For, in effecting our salvation, JEHOVAH, in his own infinitely wise, gracious, and holy good pleasure, in honour to his Son and love to his people, has ordained and appointed that, answerably to the greatness of Christ's divine person and mediatorial office, all fulness of gifts and graces, merit and right, light and power, should permanently abide in him to the utmost perfection, not only for himself, but to be communicated to all who believe in Jesus Christ; that out of his fulness we may receive, and grace for grace. 20. And having, through that redemption which was secured by his sacrifice, which was finished in his painful, shameful, and accursed death on the cross, removed the enmity and made up the breach between him and believers, it has pleased the Father by him, as their Head and Mediator, to bring them all into a state of favour and friendship with himself, that the demands of his broken law and offended justice being fully answered by him in their stead, he might honourably act towards them in a way of gracious kindness and friendship, whether they be Jews or Gentiles, believers on earth, or glorified saints in heaven. 21, 22. In consequence of this, you who in the days of your heathenism and unregeneracy were estranged from the life of God, inwardly filled with enmity, and living in constant rebellion against him and his holy law, has he now, upon your believing, brought into a state of peace and friendship with himself, through the incarnation, obedience, and satisfactory sufferings of Christ, that he might present you now, as his mystical members in his church, and hereafter in the last judgment, as persons made righteous in law, and thoroughly sanctified in nature and life: 23. Which, I am satisfied, will be the happy issue with respect to you, as ye steadfastly persevere in the faith, profession, and obedience of the truth, as persons who are built upon and established in him as your spiritual foundation, and so maintain your ground against all the artful and violent attempts of Satan and his agents to shake or carry you away from Christ, the object of your hope, and from your hope in him, as set before you in the gospel, which ye have attentively heard and cordially

13 Who[v] hath delivered us from the power of darkness, and hath translated *us* into the kingdom of [z]his dear Son;[4]

14 In[y] whom we have redemption through his blood, *even* the forgiveness of sins;

15 Who[z] is the image of the invisible God, the[a] first-born of every creature:

16 For [b]by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And[c] he is before all things, and by him all things consist.

18 And he is [d]the head of the body, the church: who is [e]the beginning, the first-born from the dead; that in all[5] *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should[g] all fulness[6] dwell;

20 And, [h]having made peace[7] through the blood of his cross, by him to reconcile all things unto himself; by him, *I say,* whether *they be* things in earth, or things in heaven.

21 And [i]you, that were some time alienated, and enemies in *your* mind by[8] wicked works, yet now hath he reconciled

22 In[j] the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

23 If[9] ye [k]continue in the faith grounded and settled, and *be* not moved away from [l]the hope of the gospel, which ye have heard, *and* which [m]was preached to every creature[1] which is under heaven; whereof I Paul [n]am made a minister;

24 Who now [o]rejoice in my sufferings for you, [p]and fill up that which is behind of the afflictions of Christ in my flesh for his [q]body's sake, which is the church;

25 Whereof[r] I am made a minister, according to the dispensation of God which is given to me for you, to fulfil[2] the word of God;

26 *Even* [s]the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would [t]make known what *is* the riches of the glory of this mystery among the Gentiles; which is [u]Christ in[3] you, the hope of glory:

28 Whom[x] we preach, warning every man, and teaching every man in all wisdom; that [y]we may present every man perfect in Christ Jesus:

29 Whereunto I also [z]labour, striving according to his working, which worketh in me mightily.

CHAPTER II.

1 *He still exhorteth them to be constant in Christ,* 8 *to beware of philosophy, and vain traditions,* 18 *worshipping of angels,* 20 *and legal ceremonies, which are ended in Christ.*

FOR I would that ye knew what [a]great conflict[1] I have for you, and *for* them at [b]Laodicea, and *for* as many as have not seen my face in the flesh;[2]

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received, when tenderly preached to both Jews and Gentiles, and of which God, in his infinite mercy, has appointed me a stated and inspired preacher. 24. And in the view of your steadfastness, I am so far from repining at the severe persecutions and present imprisonments which have befallen me on account of my preaching the gospel to Gentile sinners, that I greatly rejoice and glory in all these outward tribulations which I, who was once a persecutor, do or may endure, according to the appointment of Christ, and for his glory, and for the confirmation, edification, and comfort of his mystical body the church: 25. Of which church God, by his immediate authority, has constituted me an apostolic minister, according to that infinitely gracious order which he has fixed for dispensing the gospel, which is committed to me as a sacred trust, for the fulfilment of the ancient promises of the conversion, edification, and salvation of you Gentiles; 26. Which gospel is indeed a mystery, as it contains the unsearchable riches of Christ; and as it was for many ages concealed in its brightest glories, not only from the Gentile nations, but even in a great measure from the Jews, but which is now revealed, as clearly as the nature of the things permits, to his holy prophets and apostles, and by them to all true believers who, by repentance, faith, and regenerating grace, are his saints; 27. To whom, of his everlasting love, according to his compassion and ancient predictions, God would now, under the New Testament, make a plain discovery of the exceeding riches of the glory and incomprehensible excellency of the gospel tidings of salvation among you Gentiles – the all-comprehending sum of which is Christ, in his person, offices, relations, fulness, and work; who also is preached among you, and dwelling in your hearts by faith as the foundation, author, and object of all your hopes of eternal life. 28. And it is this Christ, in his natures, person, and mediation, and in the believing, affectionate, obediential regards due to him, whom we faithful preachers of the gospel make the grand subject of our ministrations, wisely and prudently admonishing all sorts of persons, Jews or Gentiles, to consider their sinful and miserable state by nature, and to beware of rejecting him; and instructing them, as God enables us, in the knowledge of the manifold wisdom of God, as displayed through him in the gospel revelation, to render them truly wise unto salvation, that we may be honoured instruments of presenting them to God as true and uncorrupted believers, renewed in all the faculties of their soul and members of their body, and remarkably fruitful in the several graces of the Spirit who are perfect already in Christ their Head; and to be, through him, perfected in all knowledge and grace, holiness and happiness.—29. For this end, and in this work, as one excited and assisted by the remarkable influences of the almighty power of God, I labour to my utmost in prayer and preaching, and every other means, amidst all difficulties, and in the face of all opposition.

Ver. 7. It would seem from the way in which Epaphras is here mentioned that he was the first teacher of the Colossians, and perhaps the founder of the church there. He was a native of Colosse, ch. 4. 12, and shared Paul's imprisonment, for a time at least, in Rome. Philem. 23. It seems to have been from him the apostle learned so much of the Colossians, ch. 1. 8. *P.*

Ver. 12. An allusion, most probably, to the fact that the Israelites who came out of Egypt were not admitted to the inheritance of Canaan; while their children, under the teaching of Moses, and by the power of the Spirit, were prepared to enter in with Joshua, and to conquer and possess the land. *C.*

Ver. 15. *Who is the image of the invisible God.* God is essentially invisible; but 'the Word that was God' became flesh, and dwelt among us,' and in that flesh men 'beheld his glory;' and thus 'he that saw Christ saw the Father,' Jn. 14. 9: that is, in the works of love and power which Christ wrought.—*The first-born of every creature.* According to ver. 16, 17 Christ was before all things, and by him were all things created: therefore the title 'first-born' cannot signify that the Creator was a creature, for that were a contradiction; but the title *πρωτοτοκος* appears to be taken, as in Jer. 31. 30, for πρωτος, and signifies that Sonship of the WORD which existed before any being was created, agreeably to the scriptural mode of describing eternity. See ch. 8. 23. 24. 26: comp. 1 Jn. 1. 2. *C.*——This expression in the Greek may signify either 1. That Christ was the first born of every creature, which might imply that he was himself a creature; or, 2. That he was *begotten before* every creature: and, consequently, that he could not himself be a creature. While the grammatical form of the clause will bear either signification, sound canons of interpretation compel us to attach to it the latter meaning, which alone accords with the analogy of Scripture. He was *'begotten antecedently to everything that was created;'* his *eternal Sonship* is here set forth. *P.*

Ver. 16. This description can never be applied to a moral or evangelical, but must refer to a natural creation. See ch. 2. 15; Ep. 1. 20, 6. 22. *C.*

Ver. 20. *All things* that, having rebelled against divine authority, needed reconciliation, and were given to Christ by the Father, Jn. 17. 2, that they might be called, gathered, kept, saved, and glorified, Rom. 8. 30. *C.*

Ver. 24 As if he had said, 'I who formerly took a cruel pleasure in persecuting others, now feel the highest joy in enduring, through what yet remains of my life, such afflictions as my Lord himself endured, and as he appoints for me, that thereby I may edify and confirm in patience, hope, and love, every persecuted member of his mystical body, the church.' *C.*

REFLECTIONS. –Ministers ought never to lose sight of their mission from Christ; and Christians ought never to lose sight of the divine authority of the Scriptures. Abundant is the grace, peace, and other blessings which Christ and his Father give, and which we ought therefore to wish to all his people. It is a great mercy to hear the gospel, to have its power manifested in our hearts, its glorious fruits appearing in our lives, and to hear of the like in others. And very thankful should we be that the gospel of our salvation, which was so long concealed under obscure figures and in dark promises, and almost confined to the Jews, is now plainly manifested to both Jews and Gentiles. Happy is it to experience its power in enlightening our mind, renewing our will, delivering us from the slavery of Satan, and translating us into the kingdom of Christ, that he may dwell in us as the hope of glory! With much assurance may prayers be made for the increase of saints in light and grace, their strengthenings unto all patience and comfort under present trials, and unto all fruitful and holy walking with God, and meetness for their heavenly inheritance. Infinite are the glories of our Redeemer, as the *essential, necessary,* and *eternal* Son of God; the Creator, Preserver, and Governor of all things; the Head of the church; the Storehouse of all spiritual blessings; the reconciling Mediator between God and men: and abundant the peace, pardon preservation, sanctification, and everlasting glory which his people receive by faith in him. Great is the honour to be made wise, faithful, diligent, and successful preachers of Christ. No sufferings not

2 That[c] their hearts might be comforted, being knit together in love, and unto [d]all riches of the full assurance of understanding, to the acknowledgment of the [e]mystery of God, and [f]of the Father,[3] and of Christ;

3 In[g] whom[4] are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should [h]beguile you with enticing words.

5 For[i] though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore [j]received Christ Jesus the Lord, *so* [k]walk ye in him:[5]

7 Rooted[l] and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware[m] lest any man spoil you through philosophy and vain deceit,[6] after the tradition of men, after the rudiments[7] of the world, and not after Christ.

9 For [n]in him dwelleth all the fulness of the Godhead bodily.

10 And ye are [p]complete in him, which is the head of all principality and power;

11 In[q] whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

12 [r]Buried[8] with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.[9]

13 And[s] you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having [t]forgiven you all trespasses;

14 Blotting[u] out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And*,[v] having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.[1]

16 Let[x] no man therefore judge you in meat, or in drink,[2] or in respect[3] of an holy day, or of the new moon, or of the sabbath *days:*

17 Which[y] are a shadow of things to come; but the body *is* of Christ.

18 Let[z] no man beguile you[4] of your reward in a voluntary humility[5] and worshipping of angels, [a]intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the [b]head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be [c]dead with Christ

A.M. cir. 4068. A.D. cir. 64.

[c] 2 Co 1.6. Ro. 5. 5. 2 Th. 2.5. 1 Th. 4.9.

[d] Phl. 3. 8—10. 2 Pe. 1. 3, 5—8. 1 Ti. 4. 7, 8. 1 Ti. 6. 11. He. 6. 11. Je. 9. 23, 24.

[e] 1 Jn. 5. 7. Mat. 28. 19. Isa. 34. 6, 7. Jn. 3. 16. Da. 7. 13. Tit. 3. 6.

[3] Rather, "the mystery of God even the Father"—C.

[f] Mat. 11. 25—27. 1 Co. 1. 24. 2. 6. Ep. 1. 8, 9. 1 Jn. 5. 20. Re. 1. 5, 6.

[4] Or, *wherein.*

[g] Mat. 13. 52. Ga. 3. 29. Ro. 16. 18. 2 Co. 11. 3. Ep. 1. 7, 8. 3. 8. Mat. 6. 19—24. 2 Pe. 1. 3. 1 Co. 2. 6—8. 2 Pe. 1. 3, 16. ver. 18. 1 Ti. 1. 13. Tit. 1. 10.

[h] ver. 1. 1 Th. 2. 17. 1 Co. 5. 3. 14. 7. 40. 1 Pe. 5. 8. Ro. 2. 13, 14. 3. 8. 16. 17. Ga. 3. 28.

[i] Jn. 1. 12. Ac. 16. 31. 1 Co. 1. 24. 8. Ep. 3. 17.

[j] Jn. 1. 12. 1 Jn. 5. 13. Ro. 10. 1 Pe. 3. 15. 1 Th. 1. 9. He. 10. 19—23. 1 Pe. 1. 16. 1 Th. 4. 1. Jn. 2. 6.

[k] *Walk ye in him,* as he is your way to the Father.—C.

[l] Ep. 2. 21, 22. 3. 17. Jn. 15. 4, 6. Re. 3. 11. 1 Co. 1. 8. 2 Pe. 1. 5—8. 3 Jn. 8. He. 12. 15. Ju. 20. Mat. 13. 21. Ac. 11. 23. 14. 22. Ep. 4. 14. Phl. 1. 25. He. 13. 9. 1 Pe. 5. 10.

[6] Or, *introducing things not true.*—P.

[7] Or, *elements.*

[m] ch. 3. 2. Jn. 5. 44. 1 Jn. 4. 1. 1 Co. 14. 38. 1 Co. 11. 2. Ro. 8. 5, 6. Ga. 4. 9. Phl. 3. 2. 1 Jn. 4. 1. 2 Jn. 10. 1 Jn. 2. 18. 2 Pe. 3. 17. Ep. 4. 14. 1 Th. 5. 21. 1 Ti. 6. 20. 2 Ti. 2. 16. Tit. 3. 9.

[n] He. 1. 3. Ep. 1. 22, 23. 3. 19. 4. 10. 1 Co. 15. 28. Jn. 14. 10. 17. 21. Col. 1. 19. 2. 3. Ro. 9. 5. Tit. 2. 13. 1 Jn. 5. 20. Ac. 20. 28. Ga. 2. 20. Jn. 1. 14. 1 Ti. 3. 16.

[o] Or, *in him dwelleth.*

[p] He. 1. 3. Ep. 1. 22, 23. 4. 15. 5. 23. 1 Co. 11. 3. 1 Pe. 1. 21. 1 Co. 15. 24. Jn. 1. 16. Ep. 1. 19—21. Da. 7. 27. Ep. 3. 8. 19. Col. 1. 9. 2. 10. Ro. 8. 32. 1 Co. 3. 21—23. 2 Co. 9. 8. Ga. 4. 4. Phl. 3. 3. Ro. 6. 3—5. 8. 1 Jn. 5. 8. Ep. 2. 22. Col. 2. 12. 1 Co. 12. 13. Ga. 3. 27. Ep. 4. 22. ch. 3. 9.

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* This is doubtless, as the grammatical structure of the Greek indicates, a present and spiritual resurrection: a resurrection from the deadness of sin to the life of holiness and unity and zeal in the cause of God. Regeneration is a raising again to new activity of vital powers which sin had quenched. To this resurrection they had attained "by faith in the operation of God" that omnipotent power by which God the Father raised Christ) who raised him (Christ from the dead." The resurrection of Christ by the power of God is not merely the type and pledge of our future resurrection, but of our present spiritual resurrection.—P

[r] Ro. 6. 3—5. Ep. 2. 16. 1 Pe. 3. 21. 1 Co. 15. 29. Ga. 3. 27. Tit. 3. 5. with Ac. 2. 24. Ro. 4. 24. 1 Pe. 1. 21.

[8] See note on Ro. 6. 3, 4.—C.

[9] See note * in first column.

[s] Ep. 2. 1, 5, 11. Ro. 5. 6. 6. 10—8. 8. 11. 30—32. 1 Co. 6. 9—11. Ps. 32. 1. 103. 3. 130. 8. 143. 2. 1 Jn. 1. 8. 2. 12. Da. 9. 24. Mat. 1. 21. Lu. 24. 47. Ac. 5. 31. 13. 38. 26. 18. Col. 1. 14. 2. 13. Je. 31. 34. 33. 8.

[t] Ep. 1. 7. 4. 32. Ps. 103. 3. Da. 9. 9. Mat. 6. 14. 18. 21—35. Lu. 11. 4. 17. 3, 4. Ac. 5. 31. 10. 43. Ro. 6. 14. 7. 4. 8. 1—4. Ga. 2. 20. 5. 18. 1 Jn. 2. 12.

[u] Ge. 3. 15. Ps. 68. 18. Is. 53. 12. Mat. 20. 28. Lu. 22. 20. Jn. 12. 32. 16. 11. Ep. 2. 8. 6. 12. He. 2. 14.

[v] Or, *in himself.*

[x] Ro. 14. 3. 1 Co. 4. 10. 1 Pe. 3. 16. with Le. 23. 11.

[10] Or, *for eating and drinking.*

[y] Or, *in part.*

[z] Heb. 5. 5, 10. 10. 28. 11. 5. 12. 24. Ac. 1. 2. 2. 33. 5. 31. Ep. 4. 11. 1 Pe. 1. 12. Re. 5. 11. 1 Co. 15. 23. 1 Th. 2. 19. 3. 13. 4. 15. 16. 1 Co. 1. 2. Ps. 45. 9. 110. 1. Mat. 22. 44. Je. 23. 5. 6. ver. 10.

[a] Ro. 1. 9. 8. 27. 1 Co. 14. 2. 1 Th. 2. 5. 1 Ti. 2. 8. Ja. 4. 2. 1 Jn. 3. 20. 21.

[4] Or, *judge against you.*

[b] Ep. 1. 22. 4. 15. 5. 23. 1 Co. 11. 3. 12. 21. Ep. 2. 20. 1 Pe. 2. 6. Ac. 4. 11. Ps. 118. 22. Mat. 21. 42. Lu. 20. 17.

[5] Or, *to bring a reformation, or to frame.*—C.

[c] Ro. 6. 1—7. 1 Pe. 2. 24. 4. 1. 2 Co. 5. 15. 1 Th. 5. 10. 1 Jn. 3. 7. De. 19. 19. Jo. 23. 5. 27. 25. Ro. 14. 9. 2 Co. 5. 20. Ro. 8. 1. Ga. 5. 16. 1 Co. 15. 22. 2 Co. 5. 17. Ga. 2. 19, 20. ch. 3. 3. Ro. 4. 25.

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labours must be reckoned too hard for his sake, or for the edification, comfort, and eternal salvation of souls.

CHAPTER II. Ver. 1. I mention these my earnest endeavours to present every man perfect in Christ Jesus, to make you sensible of my great care and fervent prayers for you and your neighbours of Laodicea, and others who never had an opportunity of attending on or being profited by my ministrations; 2. That their hearts may be abundantly filled with divine consolation, as believers who are closely and firmly cemented together in the most cordial affection to Christ and to one another, and are thoroughly united in their endeavours for attaining a distinct, clear, and complete acquaintance with the gospel plan of salvation, in all its riches of spiritual and eternal blessings, unto the entire satisfaction of their souls, and their making an honourable, steady, and public profession of those deep things of it which were from all eternity intended and prepared in the gracious mind of God the Father, and are secured, revealed, and bestowed through faith in Christ, as the great Mediator between God and man; 3. In which mystery of the gospel, and especially in which Christ, are truly, safely, and incomprehensibly laid up and contained all the inexhaustible treasures of wisdom and knowledge for managing all the affairs of providence and grace, and for manifesting the whole will of God as to our salvation, and seasonably supplying our wants, enlightening our minds, and daily directing our steps to the heavenly glory. 4. And I would lead you to consider this inexhaustible fulness of wisdom and knowledge laid up for you in Christ and the gospel, in order to prevent your being seduced from him and his truths by pretenders to heathen philosophy and Jewish learning. 5. For though in bodily presence I am, and always have been, absent from you, yet my heart is with you, delightfully reflecting on what I have heard of your faith, love, and hope; and, through the suggestions of God's Spirit, I have a view of your rich attainments and diversified trials; and am affected as if I were present among you, rejoicing in your orderly behaviour and regular discipline, and in your firm, solid, and steady adherence of faith to the person, mediation, and doctrines of Christ, notwithstanding all the artifices which have been used to corrupt your minds, and draw you off from him. 6. As therefore ye have by faith received the Lord Jesus Christ in his person and offices, as your Prophet, to instruct you; your Priest, to make atonement and intercede for you; and your King, to defend, rule, and govern you,—be careful, by virtue of union to and gracious influence from him, to cleave to him with full purpose of heart, and to walk in a daily exercise of faith on him, and in a constant observation of all his ordinances and commandments, answerably to your profession of and relation to him: 7. As trees of righteousness, being rooted in and fastening on him, to keep you fixed and immovable, and drawing nourishment from him for your spiritual growth; and as a spiritual house, being built upon him and closely united to him, as the only foundation of your faith and hope, security and salvation—that ye may be confirmed in the doctrine and grace of faith in him, as ye have heard by the ministry of Epaphras; and may exceedingly abound in the daily increase of knowledge, faith, and every other grace, with enlarged thankfulness and praise to the author and finisher of all that concerns you.—8. Take heed lest seducers make a prey of you, and draw you off from Christ and his pure gospel, and rob you of its privileges and blessings, through the subtleties and corruptions of heathen philosophy, Jewish traditions, or the observation of Mosaic ceremonies; none of which things are, according to the mind and will of Christ, revealed in the gospel, nor do any of them, as now urged and observed, lead your soul to him only for salvation, who alone hath an all-sufficiency for it in himself. 9. For all the perfections of the Godhead, in their utmost fulness, for ever and substantially abide and dwell in his incarnate person, or temple of his manhood, in a personal and infinitely more glorious manner than ever JEHOVAH dwelt in the Jewish tabernacle or temple. 10. And ye who have received him by faith, and are united to him as members of his mystical body, have all your defects made up, and all your securities or blessings completed in him as your Head, made of God to you wisdom, righteousness, sanctification, and redemption; who, answerable to the infinite dignity of his divine person, is, in his office capacity, exalted to be the sovereign Ruler of all ranks of angels or men, good or bad. 11. In him therefore ye are so complete as to have no need of ceremonial circumcision, as judaizing teachers pretend, being spiritually circumcised by the Holy Ghost, who hath renewed your heart and cut off your whole system of inward corruption—removing the guilt, power, and defilement of it, not by any human influences, but merely by the cleansing and sanctifying operation of Jesus Christ. 12. And in that baptism, which Christ hath instituted in the room of circumcision, ye have received the sign of and obligation to that holiness which is, or ought to be, in you as God's faithful people; and have had represented, sealed, and applied to you a certain and continued death to sin, and a quickening and resurrection to a life of holiness, in conformity to and by virtue derived from his death and resurrection, through that faith you have exercised in your hearts by the same almighty influence by which God raised up Christ from the dead, and will, by virtue of his resurrection, at last raise you up to eternal life. 13. And you, who, in your sinful unregenerate state, were dead in law, lying under a just sentence of condemnation, and dead to God and everything spiritually good, lying under the power and filth of your inward corruptions, which circumcision anciently signified, hath God now raised up to a new life of grace and holiness, in order to a heavenly life of glory and blessedness together with Christ as your Pattern and Head of influence—having, on account of his righteousness imparted, freely pardoned to each of you all your iniquities, original and actual, lesser or greater, and given you a full and glorious title to eternal life; 14. Blotting out, as it were, all our transgressions by the blood of his Son, and thereby disannulling that federal or ceremonial obligation to punishment on account of them which testified that we were transgressors, and which separated the Gentiles from the church and privileges of the Jews, and was the cause of much enmity between them; and by his death entirely removing and utterly destroying it, that it might never be produced in judgment against us. 15. And having, by fully honouring all law and justice, disarmed Satan and all his subordinate ranks of apostate angels of their power, which arises from the curse of the law, he exposed them to open contempt in the view of all the holy

from the rudiments[6] of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch[d] not; taste not; handle not;

22 Which[e] all are to perish with the using;) after[g] the commandments and doctrines of men?

23 Which things have indeed [h]a show of wisdom in will-worship, and humility, and neglecting[7] of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

1 He showeth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ; 12 exhorting to charity, humility, and other several duties.

IF ye[a] then be risen with Christ, [b]seek those things which are above, where [c]Christ sitteth on the right hand of God.

2 Set[d] your affection[1] on things above, not on things on the earth.

3 For [e]ye are dead, and your life is hid with Christ in God.[2]

4 When Christ, *who* [f]*is* our life, shall appear, then shall ye also [h]appear with him in glory.

5 Mortify[i] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For[j] which things' sake the wrath of God cometh on the [k]children of disobedience:

7 In[l] the which ye also walked some time, when ye lived in them.[3]

8 But now ye also [m]put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie[n] not one to another, seeing that ye have put off the old man with his deeds;

A.M. cir. 4068.
A.D. cir. 64.

6 Or, *elements*, ver. 8, 20. Ga. 4. 3, 9. Ep. 2. 15. He. 7. 16, 18, 9. 9, 10.

d Le. xi. De. xiv. No. xix.

e Ro. 14. 17. 1 Co. 6. 13. Mat. 7. 18, 19. He. 13. 9.

g Is. 29. 13. Mat. 15. 9, 17. Tit. 1. 14. ver. 8.

h ver. 18. 2 Ti. 4. 3, 8. 5. 23. Ec. 7. 16. 1 Co. 3. 18; 4. 6.

7 Or, *punishing* or *not sparing*.

CHAP. III.

a Ro. 6. 4, 6. Ep. 2. 6. Ga. 2. 19, 20. ch. 2. 12, 13.

b Mat. 6. 33. 13. 44–46. 2 Co. 4. 18. He. 11. 13–16. Ps. 73. 25, 26. ver. 2.

c Ro. 8. 34. Ps. 110. 1. Ac. 2. 34. Ep. 1. 20. 1. 10. Jn. 14. 3. 17. 24. He. 2. 1.

d See ver. 1. Phi. 2. 5. 3. 20, with Phi. 2. 21; 3. 18, 19. Ps. 17. 14; 119. 36, 37. Ro. 8. 5, 6. Ja. 4. 4. 1 Ja. 2. 15–17.

1 Or, *mind*.

e Ro. 6. 2–8, 11. 2 Co. 5. 4, 6, 8. 2. Ga. 2. 19, 20. 6. ch. 2. 20. 2 Co. 5. 7. 1 Co. 1. 30. ch. 2. *Ver.* 3, 4. ver. 4. ch. 1. 5. Jude 1. Jn. 10. 28–30.

2 See note [4] below.

f Jn. 11. 25. Ga. 2. 20. Jn. 10. 10. 28. 1 Jn. 4. 9. 5. 11, 20. Jn. 17. 2, 3. 14. 6.

h Is. 26. 19. Ps. 17. 15. 1 Co. 15. 22, 42–44. Phi. 3. 21. 1 Jn. 3. 2. 1 Th. 4. 14. 2 Ti. 4. 8. Mat. 13. 43. Da. 12. 2, 3. Job 19. 25–27.

i Ro. 6. 12, 13; 8. 13. 13. 12–14. 2 Co. 7. 1, 11. Ga. 5. 19–21, 24. Ep. 4. 22. 5. 3–6. 1 Th. 4. 3, 6. 5. 22. Mat. 7. 21, 22. 1 Pe. 2. 11.

k Is. 54. 11. 1 Co. 6. 9, 10. Ga. 5. 19–21. Ep. 5. 5, 6. 1 Jn. 2. 4, 5. Re. 22. 15; 21. 8. Ro. 1. 18.

l Tit. 3. 3. De. 32. 5, 20. Ro. 2. 8, 8. 7, 8.

m Ro. 6. 13, 19; 7. 5. 1 Co. 6. 11. Ep. 2. 1–3, 11. ch. 2. 13. Tit. 3. 3. 1 Pe. 4. 3.

3 *In them.* Rather, 'among these:' that is, the heathen—living as they did—in principle and practice.—*C.*

n See ver. 5. Ro. 6. 4, 6, 12, 13. He. 12. 1. Ja. 1. 21. Ep. 4. 22, 29, 31; 5. 4.

o Le. 19. 11. Zec. 8. 16. Ja. 3. 14. Re. 21. 8, 27; 22. 15. Ep. 4. 28, 29, 31. Ro. 6. 6, 8. 13. Ga. 5. 24.

4 More correctly, 'For ye died (referring back to the historical fact stated in ch. 2. 12. The moment ye were united to Christ his death was made yours—ye died to all earthly interests and concerns in so far as they have respect to your eternal salvation), and your life (your new spiritual life) is hidden with Christ (not human eye can see it, though its power and effects are seen) in God.'—*P.*

p 2 Co. 5. 17. Ga. 6. 15. Ro. 12. 2. Jn. 3. 3, 5, 6. Ep. 2. 10; 4. 22, 24, with Lu. 1. 28, 37. 1 Pe. 1. 14–16. Ro. 8. 29.

q Ro. 10. 12; 9. 24; 3. 29. 1 Co. 1. 22. Ga. 3. 28, 29. 6. 15. 1 Co. 7. 19, 21, 22. Ac. 10. 34, 35. Jn. 8. 32, 36.

r 1 Co. 1. 29–31; 2. 2. 6. 11, 16. 7. 10, 6. 14. 2 Co. 5. 21. Phi. 1. 21, 23, 3. 7–10. ver. 4, 5. ch. 2. 10. 1 Co. 3. 22.

s Ro. 13. 14. Ep. 4. 24; 6. 11. 2 Pe. 1. 4–7, 13, 18.

t 1 Th. 1. 4. 2 Th. 2. 13. 1 Pe. 1. 2. Ep. 1. 3–11. Ro. 8. 28–34. 1 Pe. 2. 9. Ro. 11. 14. 2 Pe. 1. 10.

u Ep. 4. 32. 5. 2. Phi. 2. Ga. 5. 22, 23.

v Mat. 6. 14, 15. Mar. 11. 25, 26. Ep. 4. 2. Ep. 4. 2, 3. 5. 2. 1 Pe. 3. 8–12, 23.

5 Or, *complaint*.

x 1 Pe. 4. 8. 1 Jn. 1. 3. 4. 16. 3. 15. 2. Ro. 13. 8. 1 Co. xiii. 8. 13. Ep. 4. 2, 3. 5. 2. ch. 2. 2. 1 Th. 4. 9. 1 Ti. 1. 5. 1 Jn. 3. 23. 4. 21.

6 The full meaning of this injunction will best be apprehended by a careful study of 1 Co. xiii.—*P.*

y Phi. 4. 6, 7. Jn. 14. 27; 16. 23. Pr. 16. 32. 1 Co. 7. 15. Ep. 4. 3. 15, 16. 5. 2, 4, 20. ch. 1. 12. 1 Th. 5. 16, 18.

z Is. 8. 20. 34. 16. Jn. 5. 39. Ac. 17. 11. Job 23. 12. 2 Ti. 3. 15–17. Ps. 119. 11. Je. 15. 16. ch. 2. 2.

a ch. 2. 28. 1 Th. 5. 17, 18.

b Ep. 5. 19. ch. 4. 6. 1 Co. 14. 15–26. Ps. cxiv.–cxl.

6 See note on Ep. 5. 19.—*C.*

c 1 Co. 10. 31. Ep. 5. 20. Ro. 14. 8. 1 Th. 5. 18.

d Ep. 5. 22. 24, 33. Tit. 2. 4, 5. Ge. 3. 16. 1 Ti. 2. 12. 1 Pe. 3. 1–6. 1 Co. 11. 3. 14. 34. Ac. 5. 29.

e Ep. 5. 25, 28, 33. 1 Pe. 3. 7. Ps. 5. 19. Mal. 2. 15–16. Ep. 4. 31. ver. 8.

g Ep. 6. 1–3. Ex. 20. 12. Le. 19. 3. Pr. 1. 8; 6. 20. Mat. 15. 6.

h Tit. 2. 9. Ep. 5. 24. Ac. 5. 29.

i Ep. 6. 4. Ge. 18. 19. Jos. 24. 15. Pr. 22. 6; 4. 1–13.

10 And [p]have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where[q] there is neither Greek nor Jew circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but [r]Christ *is* all, and in all.

12 Put[s] on therefore, as the [t]elect of God, holy and beloved, [u]bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing[v] one another, and forgiving one another, if any man have a quarrel[4] against any: even as Christ forgave you, so also *do* ye.

14 And [x]above all these things *put on* charity, which is the bond of perfectness.[5]

15 And let [y]the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let[z] the word of Christ dwell in you richly in all wisdom; [a]teaching and admonishing one another in [b]psalms and hymns and spiritual songs,[6] singing with grace in your hearts to the Lord.

17 And [c]whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives,[d] submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands,[e] love *your* wives, and be not bitter against them.

20 Children,[g] obey *your* parents in [h]all things: for this is well-pleasing unto the Lord.

21 Fathers,[i] provoke not your children *to anger*, lest they be discouraged.

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angels, and triumphed over them as his conquered foes. 16. Since therefore believing Gentiles as well as Jews are complete in Christ, and the handwriting of ordinances, contrary to both, is cancelled, let none pretend that the non-observance of ceremonial ordinances relating to meats and drinks, or to their annual or monthly festivals, or even the Jewish seventh-day sabbath, can hinder your spiritual or eternal happiness; or, if they do, regard them not. 17. For the whole of these observances required by the ceremonial law were but merely shadows and figures of the good things which were to come under the gospel; but the truth, reality, or substance represented by them is brought in by Christ, and to be found in him.—18. And since he, in whom ye are complete, is the Head of all principality and power, let no one, whether Jewish zealot or Gentile philosopher, deprive you of your spiritual comfort or eternal glory, or lead you out of the way to it, seducing you to adopt human inventions in the worship of God, or to worship angels, good or bad, as mediators between God and men; through the pride of their corrupt hearts, pretending uncommon insight into the things of God, and attempting to pry into what he never revealed; 19. Adopting these corruptions of worship to the great dishonour of Jesus Christ, and rejecting, instead of laying hold on, adhering to, and by faith trusting in him alone, as the only and all-sufficient Mediator and Advocate, to recommend them and their prayers to the acceptance of God; and joining creatures in honour with him who is the Head of angels, good or bad, and of every other creature, and who is the Representative and the vital as well as governing Head of his church, from whom all her true members, deriving spiritual nourishment, are united to him and to one another, by his Spirit, and by faith, love, and religious ordinances; and do, by virtue derived from God, increase in light and grace, comfort, holiness, and strength, and in good works, according to his will, and for his glory. 20–23. If then, according to the meaning of your baptism, ye, by virtue of union with Christ, and by communion with him in his death, are fully discharged from the moral law as a covenant, and from the obligations of the ceremonial law, why, as if ye were merely carnal men, and lived under a carnal dispensation, do ye, from regard to human imposition, submit yourselves to any of the legal ordinances, which prohibit the touching or eating of meats once ceremonially unclean, but now allowed for men's perishing provision, as things that cannot defile their soul?—These human injunctions, relative to the service of God or mortification of our body, beyond what he has prescribed, have nothing worthy in themselves or honourable to him, but are a mere shadow of wisdom or humility, and are really calculated to cultivate and please the false taste of men of corrupt minds.

Ver. 1. *Laodicea.* A famous city in the neighbourhood of Colosse. *C.*

Ver. 7. *Rooted*, as a tree bidding defiance to every storm.—*Built up*, as a living stone in a living temple.—*Note*, There is here no mixture, but merely a variety of most appropriate metaphor, each forming a separate and complete picture in itself. *C.*

Ver. 9. He embodied the Godhead: God was manifest in his flesh, in life, wisdom, love, and power. *C.*

Ver. 10. *Ye are complete in him.* Rather, 'Ye are made complete in him'—in knowledge of God, in motives to holiness, in comfort of heart, in possession of righteousness, in heirship of glory. *C.*

Ver. 14. *The handwriting.* The bond of Jewish ordinances by which we were bound as a debtor to a creditor.—*Nailing* was an ancient mode of cancelling a bond.—*To his cross.* Rather, 'by his cross'—the condemnation of the law having been reversed by his sacrifice. *C.*

Ver. 15. This verse is very obscure. The subject of it may be, grammatically, either God or Christ. From ver. 13 I am led to the belief that it is God: and I therefore adopt Alford's interpretation, which is in substance as follows:—'Putting off (not "having spoiled"—a meaning which this word cannot have) the principalities and powers (the glories and angelic attendants which are referred to in ver. 10 and ch. 1. 16), he (God the Father) exhibited them (the principalities and powers as completely subjected to Christ) openly, triumphing over them in him' (*i.e.* showing his omnipotence by placing all these under Christ as Head of the church, so that he may employ them in his work). *P.*

Ver. 18. *Let no man*, &c. 'Let no man beguile you of your prize'—the high calling of God in Christ—'desiring' to initiate you 'in an affected humility and worshipping of angels.' The reference seems to be to some false teachers who inculcated the impropriety of a direct address to God by Christ, and urged the necessity of angel mediators as an evidence of humility. *C.*

Ver. 20–22. 'Why are ye subject' to those vain philosophical precepts or Jewish ordinances, which are ever saying, 'Touch not' this, even with your finger; 'taste not' that, lest you be seduced by appetite; 'handle not' this, for it is unclean—precepts which have no real relation to the immortal soul, but merely to bodily aliments, 'which all perish with the using?' *C.*

Ver. 23. Not in anything really honourable because spiritual but merely in things pertaining to bodily gratification by food. And, truly, ascetic severity, instead of improving the heart, is usually found to pamper self-righteousness and pride. *C.*

REFLECTIONS.—It is God's will, and his ministers' care, that the saints be united, comforted, and daily increase in knowledge, faith, and holy order; and that, having received Jesus Christ in all his offices as an all-supplying fountain, they should walk in him with the most steady faith, love, holy obedience, and cordial thanksgiving. Christians have need to beware of carnal wisdom and plausible errors. And it is absurd to forsake Christ or his gospel for anything else, when he has such fulness of Godhead and of spiritual blessings, and renders us complete in himself. Thrice happy are they who, being quickened by his Spirit, renewed in their hearts, delivered from the broken law, reconciled to God, and made triumphant over devils, derive all necessary and nourishing influences from him as their Representative, vital Head, and gracious Governor. Rich is the mercy that, through his incarnation, obedience, and death, we are delivered from sin, from curses, from devils, from death and hell, and from all the dark and burdensome rites of the Jewish dispensation. And it is absurd for such as the

22 Servants,[f] obey in all things *your* masters according to the flesh: not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And[k] whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

A.M. cir. 4068. A.D. cir. 64

[f] Ep. 6. 5-7. Tit. 2. 9, 10. 1 Ti. 6. 1, 2. 1 Pe. 2. 18-20. Phile 16, with Ge. 1. 10. 1 Th. 4. 4. Ge. 42. 18. Pe. 1. 17.
[g] See Ep. 6. 7.
[h] See Ep. 6. 8.
[k] See Ep. 6. 6. 1 Co. 7. 22.
[l] Is. 3. 11. Ro. 2. 8, 9.
[m] *He that doeth wrong*, whether servant or master, shall be judged by his act, and not by his rank.—*C.*

A.M. cir. 4068. A.D. cir. 64

[n] Le. 19. 15. De. 1. 17; 10. 17; 16. 19. 2 Ch. 19. 7. Job 34. 19. Pe. 82. 2. Ac. 10. 34. Ep. 6. 9. Ro. 2. 11. 1 Pe. 1. 17. Jude 16.

24 Knowing[g] that of the Lord ye shall receive the reward of the inheritance: for [n]ye serve the Lord Christ.

25 But[o] he that doeth wrong[m] shall receive for the wrong which he hath done: and [p]there is no respect of persons.

Lord has thus freed to retain those rites, or add others, in the worship of God, as if such things could render us acceptable in his sight.

CHAPTER III. Ver. 1. If, according to your profession, ye be indeed risen from under the law, and the guilt and power of sin, to a life of righteousness and holiness—together with, in conformity to, and by the quickening virtue of, our risen Redeemer, applied by faith—let your hearts, in their temper and exercises, and in all your meditations, views, inquiries, and pursuits, by prayer, and every other ordinance of God, aspire after realizing clear and enlarged experiences and assurances of the durable, substantial, and satisfying things of the heavenly state, where he, your ascended Head, is exalted in all his majesty and authority, dignity and glory, rest and safety, to make intercession, and prepare a place for you. 2. Let all your affections of desire and hope, love and delight, be supremely fixed upon the excellent things which belong to and are transacted in that heavenly state, and not upon the empty, uncertain, perishing, and defiling pleasures and enjoyments, or even the carnal ordinances of this world. 3. And this is highly proper, since, by profession and obligation, and many of you by actual communion with Christ in his death, are really dead in your hearts and affections to the Mosaic law, and are crucified with him to sin, Satan, and the world, and all the pleasures and enjoyments of your spiritual life are maintained and promoted in secret and mysterious transactions and fellowship between God and your souls, by virtue of Christ, who is one with him, till it be perfected in that eternal life which lies so much out of sight in this life, but is nevertheless secured and treasured up with Christ in the tender love and immediate presence of God for you. 4. And when Christ, who is the source, author, sustainer, finisher, scope, and end of our spiritual life, and lives in us, shall appear in all his glory to judge the world, ye who accept him by faith shall be glorified together with and in conformity to him in soul and body. 5. In the prospect therefore of that blessed day, and in reflection on the spiritual purity and sublime happiness which ye shall then enjoy, as men dead to sin and risen with Christ, labour to have all your carnal and sinful dispositions, which are like members to the body of inward corruption, and are influenced and exerted by your bodily members, more and more weakened and slain, particularly all inclinations to unchastity in thought, word, and deed, and all excessive or irregular desires after the enjoyments of this world, whereby ye put creatures into an idolatrous competition with or preference to God. 6. Abhor and abstain from them, as polluting abominations which draw down the fearful judgments of God in this life, and especially in the next, upon unbelieving obstinate sinners. 7. And the more earnest care is necessary in this matter, as, in the days of your heathenism and unregeneracy, of free choice and with great eagerness, ye lived in the love and practice of these abominations. 8. But now, as Christians, ye ought to have no further fellowship with these or any other works of darkness; such as causeless and intemperate anger, furious passion, malicious revengefulness, reproachful speeches, particularly of God and sacred things, and all immodest expressions, which tend to defile your own or others' minds. 9. And never, either rashly, in jest, in excuse, in ill-will, or for gain, speak anything contrary to strict truth, since, in profession, and I hope in reality, ye have absolutely cast off and renounced the whole system of inward and original, of subtle, but just now decaying and dying corruption, with all its pernicious and defiling practices; 10. And, by a work of heart-changing grace, ye have, as it were, clothed yourselves with the holy qualities and beautiful ornaments of a new nature, formed after the image of God, the Creator and Renewer of men; 11. In which new creation there is no partial respect shown to persons on account of any external distinctions or privileges, whether they be Jews or Gentiles, savage or polite, slaves or freemen; but Christ is ALL IN ALL in the whole of their salvation, in all their experiences and privileges. 12. Therefore, in an entire dependence on Christ, and imitation of him, and as persons living in him, and accordingly helped into holiness, and regarded as the objects of God's distinguishing love, instead of indulging or practising works of wickedness, earnestly practise, and, as it were, clothe and adorn yourselves with the most tender compassion towards the distressed, and with a generous and benevolent temper and behaviour towards all men, with modest thoughts of yourselves, and condescension to persons of low degree, with gentleness, mildness, and candour towards all, and persevering patience under repeated and long-continued provocations; 13. Bearing with and forbearing one another's various infirmities; mutually forgiving one another their offences and injuries, in imitation and for the sake of Christ, who, at the expense of his own blood, has fully and freely pardoned all your infinite crimes. 14. And especially let the exercise of brotherly love, as an upper garment, add a beautiful lustre to and regulate all the other graces—which is at once the fulfilment of God's law, and knits together the members of Christ in the most perfect harmony, till his whole mystical body arrive at its perfect stature in him. 15. And for the more effectual cultivation of this brotherly love and every other grace, let the sense of God's friendship with you, through Christ, engage you always to practise and live under the influence of that excellent peace and concord among yourselves of which God is the author, approver, and commander, and to which ye are called by the grace of the gospel, and your union as members in Christ's church; and let the sense of mercies received or expected animate you to constant thankfulness and praise. 16. And for the same purpose let the Holy Scriptures, of which Christ is the author, matter, and end, be applied to and fixedly reside in your hearts, as the constant mean of renewed influences from him, and of directing your whole conversation; and be mutually helpful in instructing and exciting one another to bless and praise God in every proper form—not only with grateful and harmonious voices, but with spiritual and gracious affections towards Jesus Christ, and God in him. 17. And whatever ye do in thought, word, or deed, in public or private, in things religious or civil, let it be done with a conscientious regard to the authority and command of the Lord Jesus Christ, with an humble dependence on him for all direction and assistance, and with an eye to his Father's glory—always giving God thanks for his unnumbered mercies through him, through whom the blessings themselves are granted, and your thanksgivings for them accepted.—18. And as the Christian religion does not dissolve but strengthen all moral obligations to relative duties required by the law of nature, let each of you carefully attend to them, notwithstanding your differences in other things: particularly see that ye Christian wives behave in a meek and submissive manner to your lawful husbands, as far as consists with your superior relation and obedience to Christ. 19. And ye, Christian husbands, treat your wives with all possible tenderness, kindness, and affection, doing all that you can for their temporal and spiritual ease, comfort, and happiness; and never exercise a severe and arbitrary lordship over them, or abuse them by passionate words, blows, or other severe conduct. 20. Ye Christian children, love and honour your parents, of whatever character or condition they be, and conscientiously obey them in every just and reasonable command; for this is agreeable to the will of Christ, and acceptable to God through him. 21. On the other hand, see that ye parents carefully study the tempers of your children, and by prudent, kind, and gentle methods establish your authority over them; but never, by furious or opprobrious language, unreasonable impositions, or unmerciful corrections, sour their minds, break their spirits, and fill them with prejudices against you and the religion which ye profess. 22. And ye servants, whether bought or hired, be diligent and faithful in executing the trusts and doing the business which your masters commit to you, fulfilling all their commands as far as ye can in consistency with your duty to Christ, your Master in heaven; and that cheerfully and sincerely, at all times, from regard to God's honour and authority, and as in his sight. 23. And whatever ye are called to do in their service, let it not be done with grudging and reluctance, but with a willing and ready mind, from a sense of duty towards the Lord Jesus Christ, in obedience to his command, with a view to his glory, and not from a selfish mercenary spirit, which aims only at pleasing of men. 24. And to animate you to cheerfulness and fidelity in your service, know that, whatever ill treatment or unrighteous returns ye meet with, instead of a suitable reward, from your masters on earth, ye shall now, and especially hereafter, be graciously rewarded with the heavenly inheritance; for in doing your duty to earthly masters ye really pay honour and do service to the Lord Jesus himself, who hath placed you in your subordinate station for that purpose. 25. But he, whether master or servant, who indulges himself in wronging the other by any injustice, shall receive a just and impartial recompense and reward for all his iniquitous conduct, none being respected by Christ more than another upon account of any external circumstances.

Ver. 2. The chief of the 'things above' are—the Father and his eternal love; Christ and his righteousness and intercession; the Holy Spirit and his graces; the company of angels and the spirits of just men made perfect; rest from labours; happiness and glory. *C.*

Ver. 4. The 'glory' mainly consists in victory over sin and Satan; in acknowledgment as faithful servants, dear children, and heirs of God; in copartnership in the throne of God and the Lamb; in companionship with the blessed; in perfected holiness of heart implanted by the Spirit; and in the glory of renovated bodies, together with the inconceivable splendours of the paradise of God. *C.*

Ver. 11. *Christ is all* things to the believer. He is his light, his life, his wisdom, his righteousness, his sanctification, his redemption, his hope here, his glory hereafter.—*Christ is... in all;* that is, in all believers, of whatever nation, kindred, or tongue; and 'in all' places where two or three are assembled in his name; and 'in all' times and circumstances, even to the end of the world. *C.*

Ver. 14. *Above all*—not as if other graces could exist without charity, or as if charity were better than them all; but charity is to be put on as a covering, ornament, or cincture, to all the other garniture which believers were required to put on. *C.*

Ver. 17. *In the name of the Lord Jesus*—asking of God, speaking to men, and acting in public and private, as instructed of him by his Word and Spirit, and in all conducting yourselves as his disciples, representatives, and servants. *C.*

REFLECTIONS.—How dignified and happy are they who are risen with Christ, and whose life is laid up with him in God! Certain is their glorious appearance with Christ in the last judgment, and their eternal reign with him in heaven. And it is necessary that they set their affections on things above, and abhor and mortify every lust, shun every sinful practice, and study to be like Jesus their Head, their Saviour, their Portion, their Master, in both heart and life. A worldly and wicked mind and a heavenly hope are quite inconsistent. It is absurd to conceive ourselves members of Jesus Christ, redeemed to God by his blood, while we live in unchastity, covetousness, sinful passion, malice, falsehood, or blasphemy. If we belong to him, we must prove it by our conformity to him in our tempers and practice. Actuated by the faith of his forgiving kindness, what merciful compassion, what meekness, what humility, what forbearance, what readiness to forgive injuries, what brotherly love, what calmness of mind, what experimental and abundant knowledge of the Scriptures, what labours to edify one another, what thankfulness to God, what constant improvement of Christ, what punctuality in relative duties, ought to mark every Christian! And in every relative duty great regard must be had to Christ as the commander, the source, the motive, the pattern, the end of them all.

CHAPTER IV. Ver. 1. And as servants ought to obey their masters in all lawful things, so ye Christian masters ought to deal justly and equitably with them, allowing them proper work, provision, and wages, and giving them proper reproofs or encouragements in their work, knowing that ye yourselves serve the Lord Jesus Christ, and must give an account of your treatment of servants, as well as of every part of your conduct, to him who now inspects, and will hereafter judge and reward you. 2. But to return to general exhortations, let all of you daily, at set seasons, in secret, private, or

CHAPTER IV.

1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MASTERS,[a] give unto *your* servants that which is just and equal; knowing that ye also have a Master [b]in heaven.

2 Continue[c] in prayer, and watch in the same with thanksgiving;

3 Withal[d] praying also for us, that God would open unto us a door of utterance, to speak the [e]mystery of Christ, [g]for which I am also in bonds:

4 That I may make it manifest, [h]as I ought to speak.

5 Walk[i] in wisdom toward them that are without, redeeming the time.

6 Let[j] your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All[k] my state shall Tychicus declare unto you, *who is* [l]a beloved brother, and a faithful minister and fellow-servant in the Lord;

8 Whom [m]I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With [n]Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus[o] my fellow-prisoner saluteth you, and Marcus,[1] sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, [p]receive him;)

11 And Jesus, which is called Justus; who are of the circumcision. These only *are my* [q]fellow-workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras,[s] who is *one* of you, a servant of Christ, saluteth you, [t]always labouring[2] fervently for you in prayers, that ye may stand [u]perfect and complete[3] in all the will of God.

13 For[v] I bear him record, that he hath a great zeal for you, and them *that are* in [z]Laodicea, and them in Hierapolis.

14 Luke,[y] the beloved physician,[4] and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and [z]the church which *is* in his house.

16 And when this epistle is read amongst you, [a]cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to [b]Archippus, [c]Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation [d]by the hand of me [5]Paul. [e]Remember my bonds. [g]Grace *be* with you. Amen.

¶ Written from Rome to the Colossians, by Tychicus and Onesimus.

A.M. cir. 4068
A.D. cir. 64.

CHAP. IV.

a Ep.6.9. Le.25.43. 19.13. Dt.24.14,15. Job 31.13,31. Mal.3.5. Ja.5. 4.1 Co.7.22.

b Is.57.15, 66.1,2. Ps 115.3, 123.1.

c See Ep.6.18-20. 1.3. 4.2. Ro.12.12, 8.26,27. 15.30. Lu.18.1-7. 11.8. 2. Mar. 13.33, 14.38. 1 Th.5.17. Phil.4.6. ch 3 15-17. Jude 20. He 5.7. Ja.4.8, 5.14-16. 1 Jn.5. 14,15. Ps 50.15.

d 2 Co.2.12. Ep.6.19. He 13.18. 1 Th.5.25. 2 Th. 3.1. Ro.15.30. 1 Co. 16.9. 2 Co.2.12.

e See ch.1.25, 26. Ep. 3. 8, 9. 1 Co. 4. 1. Mat 13.11. Tit 1.3 10.

f ch. 1. 24. 2 Ti. 1. 8. Phi 1. 7, 13. Ep. 3. 1, 13. 6. 19, 20.

g Mat. 10. 27, 28. 1 Co. 9. 16. Ep. 6. 19, 20. Ro. 1. 6, 16. 1 Co. 2. 4. 2 Co. 12. 4. 13. 4.

h Ps 51. 15. Mat. 10. 16. 1 Th. 5. 12. Ep. 5. 15, 16.

i ch 3. 16. Ep. 4. 29. Ec. 10. 12. Lu. 4. 22. Ps. 45. 2. Pr. 16. 32. Mat 9. 59 1 Pe 3. 15.

k See Ep. 6. 21, 22. Ac. 20. 4. Tit. 3. 12.

l He. 13. 1. Ro. 12. 10. 1 Co. 15. 58. 2 Co. 1. 2. 2 Co. 3. 5. 6. 4. 5. 7. 6. 13. 9. 10.

m See Ep. 6. 22. 1 Th. 3. 2. Ro. 12. 15. 15. 1. 1 Co. 4. 19. 16. 2. 2 Co. 11. 2. 28, 29.

n Phile. 10-19. Ep. 6. 21. He. 3. 1.

o Ac. 19. 29. 20. 4. 27. 2 Phile. 24. Ac. 27. 2. 28. 16. 17, 30. 2 Ti. 4. 11. 1 Pe. 5. 13.

1 *Marcus*: of whom we read in Ac. 12. 12. He was son of Mary. He left Paul when on his first great missionary journey, and consequently Paul refused to take him on the second, which caused a separation between him and Barnabas. Although there is no direct proof of the fact, we may believe that Mark was the author of the second Gospel. —*P.*

p Ro. 15. 7. 16. 2. 1 Co. 16. 11.

q ver. 7. 1 Co. 3. 5, 9. 2 Co. 8. 23. 2 Co. 3. 6. 5. 20. Phi. 2. 19, 25.

r ch. 2. 1. Phi. 1. 23. ver. 7.

s Ro. 15. 30. Ja. 5. 16. 1 Jn. 4. 17. Ep. 6. 18.

2 Or, *Striving.*

t Mat. 5. 28. 1 Co. 9. 25. 14. 26. 2 Co. 12. 21. Phi. 2. 25. 3. 12. ch. 1. 22, 28. He. 5. 14. 6. 1.

3 Or, *filled.*

u Not Ro. 10. 2, but ver. 12. ch. 1. 28, 29.

v Re. 3. 17, 3. 14-17. ver. 13, 16.

y Lu. 1. 3. Ac. 1. 1. 2 Ti. 4. 10, 11. Phile 24.

4 Luke the evangelist is doubtless the person meant. It is strange that two of the evangelists were then with Paul during his imprisonment at Rome.—*P.*

z Ro. 16. 5. 1 Co. 16. 19. Phile 2.

a 1 Th. 5. 27.

b Phile 2.

c 1 Co. 4. 1, 2. 1 Ti. 4. 6, 11. 6. 20. 2 Ti. 2. 2. 15. 20. 4. 5. ch. 1. 23, 25, 28, 29. Ro. 15. 20. Ac. 20. 24. 26. 20. Lu. 9. 62.

d 1 Co. 16. 21. 2 Th. 3. 17.

5 Paul employed an amanuensis, but generally added an autograph blessing and salutation. This he knew would give external authority to the epistles, and cause them to be regarded with more reverence.—*P.*

e He. 13. 3, 23. Ro. 12. 13. 15. 30. 2 Ti. 1. 8.

g Ro. 16. 20, 24. 2 Co. 13. 14. Phil. 4. 23. 1 Th. 5. 28. 2 Th. 3. 18. 1 Ti. 6. 21. 2 Ti. 4. 22. Tit. 3. 15. Phile. 25. He. 13. 25. Re. 22. 21.

public prayer to God, in the name of Christ, plead for his blessings—temporal, spiritual, or eternal. Watch for special calls of Providence and needful assistances of spiritual influence, to make you ever ready, fervent, and persevering in prayer; and watch against all hindrances of it, or deadness or wandering in it. And let all your supplications for mercies be joined with grateful praises and cheerful thanksgivings for what ye have received or expect. 3. And in all your addresses to God earnestly plead with him that I and my fellow-labourers in the ministry may be favoured with extensive opportunities and abilities to preach the gospel in a right manner, and with remarkable success, and to lay open the deep things, and exhibit and offer the unsearchable riches of Christ (for doing of which I am now a prisoner in bonds); 4. That, as far as Providence shall grant me opportunities, I may be eminently assisted in declaring the whole counsel of God with a proper frame of spirit, and in a duly free, extensive, and plain manner. 5. And let the whole of your conversation toward your unbelieving neighbours be managed with such Christian skill, circumspection, and prudence that ye may not be defiled by them, or encourage them in sin; but may, by your example, win them to Christ. In this manner improve and extend every opportunity of doing your proper duty, and doing good to them. 6. And let your speech be always such as proceeds from the grace of God in your heart, and as may recommend his free favour to others, and promote in them a gracious temper, that thereby ye may know how to give a reason of your hope with all modesty, meekness, and wisdom; and how to answer scrupulous doubts, serious inquiries, and captious cavillings relative to any point of Christian faith, duty, or experience which may be proposed to you.—7. As to my outward circumstances and inward comforts, Tychicus, my beloved fellow-Christian and faithful minister of Christ, who brings you this letter, will fully inform you. 8. And being desirous to know how matters in religion stand with you, I have ordered him to make a thorough inquiry, and inform me of them—while he comforts you by his good counsels, and his informations of God's kindness to me. 9. He and Onesimus your countryman, who is now a noted convert to Christ, and comes along with him, will inform you fully of everything important about this place. 10, 11. Aristarchus, the Macedonian, who endangered his life for my sake, and is now my fellow-prisoner; and John Mark, nephew to Barnabas, my dear old colleague in apostolic labours (whom, if he come to you, I hope ye will respectfully receive, according to the recommendations he hath received); and Joshua Justus—the only three Jewish preachers who have here assisted me in propagating the gospel, and comforted me under my sufferings,—send you their heartiest wishes of temporal and spiritual blessings. 12–14. Epaphras, your fellow-citizen, who spends much of his time in earnest wrestlings with God in prayer, that ye may continue steadfast in the faith, be fully instructed in and eminently conformed to the will of God, and who manifests an uncommon concern for your present and eternal happiness, and your neighbours in Laodicea and Hierapolis; Luke, the beloved physician and evangelist; and Demas,—send you their Christian respects. 15. Present my cordial love to your brethren at Laodicea; and particularly to Nymphas, and his regular, holy, and religious family, or other Christians who meet at his house for public worship. 16. And when ye have, in a proper and public manner, read this letter among yourselves, let an exact copy of it be sent to and read in like manner by the church in Laodicea; and let the letter from the Laodiceans be also publicly read among you. 17. And as ye are surrounded with subtle enemies who seek to pervert you, entreat and respectfully admonish Archippus, under a deep sense of the excellent nature, design, and importance of his ministerial work, to lay out himself to his utmost in the authority and strength of Jesus Christ, and for his glory, to fulfil the duties of his office with all wisdom, diligence, faithfulness, and perseverance; explaining, confirming, vindicating, and enforcing the great doctrines of revelation, in exemplifying them in his own conduct, in reproving sin and confuting error, and in every other thing in his power, for the furtherance of the gospel in the conversion of sinners, and the edification and comfort of saints. 18. To conclude in my usual manner, I send you, in my own handwriting, my hearty respects, wishing that the full favour of God, with all the precious manifestations and effects thereof, may abound towards you. This I heartily desire and hope for; and that my letter may have the greater weight with you, and render you the more earnest in prayer for me, remember that I am suffering, with patience and cheerfulness, in bonds, for preaching the gospel to you Gentiles.

Ver. 1. The 'servants' here spoken of were bond-servants or slaves, wherefore the apostle is the more careful to commend them both to justice and equity—principles that could not long be in exercise until slavery would first change its character, and then cease to exist. *C.*

Ver. 3. *A door of utterance*—acceptable capacity and favourable opportunity of preaching the gospel. *C.*

Ver. 6. *With grace*—courteous, respectful, free from all rudeness real or affected.—*Seasoned with salt*—commingled with such wisdom as would render it agreeable to the intellectual taste, worthy of being preserved in memory, thought of, and repeated—even as salt seasons food, and preserves it from putrefaction.—*That ye may know*, &c. That having your thoughts in a state of preservation and readiness, and your minds habituated to a respectful and agreeable, because sincere and humble, manner of address, you may be able to reply to the learned or unlearned, the rich or the poor. *C.*

Ver. 9. *Onesimus* had been Philemon's slave (see Phile ', and is most probably sent as a free man, as the best practical and living commentary on the apostle's directions for masters. *C.*

Ver. 11. *These only.* It is worthy of remark that Paul had now but five fellow-soldiers at Rome; and yet, let none 'despise the day of small things;' for these were the leaders of that army that finally subdued that gigantic heathen empire.—*Note*, Among the millions of an unconverted world, let the ministers of Christ never despond; God, who encouraged Gideon to assail and conquer Midian with a reduced army, is able to conquer the whole kingdom of darkness by whatever handful he may please to commission. *C.*

Ver. 16. *The epistle from Laodicea.* Some suppose this to refer to a lost epistle; but this is gratuitous and unauthorized. Some think it to refer to 1 Ti.; others, to the epistle to the Ephesians left by Tychicus on his way to Colosse. What epistle it was is unknown, and conjecture is useless. The record, however, is most valuable, as it inculcates the duty of reading the apostolic writings. *C.*

REFLECTIONS.—With great equity, mildness, and mercy ought masters to treat their servants, in the view of God's authority over them, and of their accounting to him. Great is the necessity of fervent and persevering prayer for fellow-Christians, and especially for ministers—that they may preach the gospel with proper wisdom, courage, and success. And much wisdom and

grace are necessary to make Christians improve their time, and order their speech to the honour of Jesus Christ and the edification of their neighbours. Much mutual esteem of one another, and fervent wrestlings for the church; great sympathy towards the distressed; courtesy to all men, especially the saints; and studious care to fulfil their ministry in the Lord – ought to prevail in every minister of Christ. And earnest care to vie with one another in every grace and duty, and to edify one another in love, and even to render their pastors duly diligent and faithful, ought to take place among all Christian professors.

CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

There is a considerable similarity between the epistles to the Ephesians, the Philippians, and the Colossians; so that they may be most advantageously read as mutual commentaries. The Epistle to the Colossians has in it, however, several particulars that are not referred to in the others. Among these the most prominent are, the germinant doctrines of angel-worship, and acts of voluntary austerity and will-worship, which were subsequently matured by the popedom of Rome;—which voluntary austerities, in penances, pilgrimages, and such like, 'have indeed a show of wisdom and humility, and neglecting of the body;' but have in reality sprung from that ignorance which has rejected, even as the Jews rejected, 'the righteousness of God,' Ro. 10. 3; which will-worship has superseded the all-prevailing intercession of Christ, by conjoining with him apostles, saints, and angels, all exalted to be objects of confidence, not only without, but in defiance of, the divine commandment, Mat. 4. 10. Thus early did the enemy begin to sow the tares where even the hands of apostles had sown the wheat! And, no doubt, they will be permitted by a wise and merciful Providence to 'grow together until the harvest,' when the tares of false doctrine and evil practices shall be separated, and the wheat of truth and holiness shall be gathered for the garner of the Lord, Mat. 3. 12; 13. 25. *C.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS

Thessalonica was the chief city of Macedonia, rebuilt by Philip the father of Alexander the Great, and so named to commemorate his victory over the Thessalians. Here Paul planted a Christian church, consisting partly of Jews and partly of Gentiles; but was quickly driven from them by the fury of the Jews, Ac. 17. 1–10: and his attempt to return to them seems to have been hindered by the same cause, ch. 2. 18. To show his great affection for, and care of them, and to prevent their being seduced by false teachers, or discouraged by persecution, he wrote them this epistle; in which he affectionately thanks God for his mercy manifested in their conversion, ch. i.: represents the engaging example he had set before them, and the tender care he had of them; his intention to send Timothy to comfort them, and his praying for their welfare, ch. ii. iii.: and, in view of the approaching judgment of the world, admonishes them to make proper preparation in all the branches of holiness, ch. iv. v.

[Thessalonica was a flourishing city and seaport, the capital of Macedonia. This name was given to it by Philip, father of Alexander, in memory of his conquest of Thessaly. We learn from Ac. 17. 1–9 that Paul, during his first tour in Europe, preached the gospel in Thessalonica with considerable success, but was driven thence through the malice of the unbelieving Jews. From Thessalonica he went to Berea, and thence to Athens. From Athens he sent Timothy to Thessalonica to inquire into the state of the church, and confirm the new converts in the faith. Timothy, on his return, found Paul at Corinth,—whence, about A.D. 52 (as is generally supposed), he wrote this epistle, the topics being suggested by Timothy's report. This is also generally believed to have been the first of that glorious series of epistles with which Paul afterwards enriched the churches. Particular references are made in this epistle to Ge. 15. 16; Is. 59. 17; Zec. 14. 5; 1 Co. 15. 22, 51, 52. *C.*]

CHAPTER I.

1 *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving and prayer:* 5 *and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

PAUL,[a] and Silvanus, and Timotheus, unto the church of the [b]Thessalonians *which is* in [c]God the Father and *in* the Lord Jesus Christ: [d]Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We[e] give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing [g]your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, [h]in the sight of God and our Father;

A.M. cir. 4058. A.D. cir. 54

CHAP. I.

[a] Ac. 17. 1–15. ch. 2. 18. 1 Co. 1. 1. 2 Co. 1. 19. 2 Th. 1. 1. 2 Pe. 3. 15. Ac. 16. 1–3. 1 Ti. 1. 2. 2 Ti. 1. 2. Phi. 2. 19. Col. 1. 1.

[b] Ac. 17. 1–10. Phi. 4. 15, 16. 2 Ti. 4. 10.

[c] Ga. 1. 22. 1 Jn. 1. 3. Jude 1. [d] Ro. 1. 7. 1 Co. 1. 3. Ep. 1. 2. 1 Pe. 1. 2. 2 Th. 1. 2.

[d] Ro. 1. 7. 2 Co. 1. 2. Ga. 1. 3. Ep. 1. 2. Col. 1. 2. Phi. 1. 2. Col. 1. 2. 2 Th. 1. 2. 1 Ti. 1. 2. 2 Pe. 1. 2. Re. 1. 4–6.

[e] See Ro. 1. 8–10. 1 Co. 1. 4–8. 5. 3. 11. 15, 16. Phi. 1. 3–11. Col. 1. 3. 6. 2 Th. 1. 3, 4.

[g] Ac. 17. 7, 12. ch. 2. 13, 14. 3. 6, 8. 2 Th. 1. 3, 4. 11. Je. 6. 27. 29. Ga. 5. 6. 1 Jn. 2. 17. He. 6. 10, 11. Ro. 15. 6. 8. 25. 12. 12. 1 Co. 13. 13. Je. 1. 3, 4. 2 Pe. 1. 6. Re. 1. 9. 2. 2, 3.

[h] Ge. 5. 24. 17. 1. Ps. 56. 8. [i] Co. 2. 17. 1 Pe. 3. 4.

A.M. cir. 4058. A.D. cir. 54

[i] Ch. 2. 13. ver. 5, 6, 10. 2 Th. 2. 13. 1 Pe. 1. 2. 2 Pe. 1. 10. Col. 3. 12. Ep. 1. 3–5. Ro. 8. 28. 29. 9. 6–23. 11. 2–7. 2 Ti. 1. 9, 10. 2. 10.

[k] Or, *beloved of God, your election.*

[j] 1 Co. 2. 1. Mar. 16. 20. 2 Co. 10. 4, 5. 1 Co. 1. 17, 21, 22. 2. 4. 2 Co. 6. 6. Col. 2. 2. 1 Co. 2. 10. ch. 2. 1, 13. He. 2. 3, 4. 1 Ti. 3. 15. 2 Ti. 3. 7.

[k] ch. 2. 1. 2 Th. 3. 8, 9. Ac. 20. 18–35. 1 Co. 2. 3. 2 Co. 4. 2. 6. 3. 12. 2 Co. 1. 12. 2. 14. 17. 3. 1. 4. 1. 7. 8. 3–10. 1 Ti. 4. 12–16. 2 Ti. 3. 10. 1 Co. 9. 1–22. 2 Co. 12. 4. 2 Ti. 2. 10.

[l] 1 Co. 11. 1. 4. 16. 2 Co. 8. 5. Phi. 3. 17. 2 Th. 3. 9.

[m] ver. 5. ch. 2. 13, 14. 3. 2. 2 Th. 2. 4, 5. Ac. 17. 5, 6, 13. 13. 50. ch. 14. 2, 19. 2. 14.

[n] Th. 2. 7. 1 Ti. 4. 12.

[o] Ro. 10. 18. 2 Th. 3. 1. Is. 2. 3. 11. 9. 52. 7. 15. 66. 19. 20.

[p] ch. 4. 10. 2 Th. 1. 4. Re. 1. 2.

4 Knowing,[k] brethren beloved, your election of God.[l]

5 For [j]our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know [k]what manner of men we were among you for your sake.

6 And ye [l]became followers of us, and of the Lord, [m]having received the word in much affliction, with joy of the Holy Ghost;

7 So that ye were [n]ensamples to all that believe in Macedonia and Achaia.

8 For from you [o]sounded out the word of the Lord [p]not only in Macedonia and Achaia, but also in every place your faith to God-ward is

CHAPTER I. Ver. 1. Paul, together with Silas and Timothy, his assistants in preaching the gospel—to you Christians at Thessalonica who believe in God as the only true God, and in Jesus Christ as the only true Messiah—wish all the rich manifestations and fruits of divine favour, and the most abundant peace and prosperity, temporal, and especially spiritual and eternal, from these divine Persons, according to their different stations in the work of our redemption. 2. And in our stated and occasional addresses to God, we daily, and in the most express manner, offer up our most solemn thanksgivings to God for his mercy bestowed upon you, and our most fervent supplications that he would perfect his work of grace which he has begun in you; 3. Being animated hereunto by the affecting and constant remembrance which we have of that lively and operative faith manifesting itself in all holy obedience, and of that ardent love to Jesus Christ, his oracles, ordinances, and people, and the manifold exertions thereof towards us and towards one another, and of that patient continuance in well-doing under all your tribulations, and waiting for God to crown your lively hopes of eternal life, through our Lord and Saviour Jesus Christ, with full enjoyment—which he has wrought in you, through the living and constant faith which, as his children, ye exercise with all uprightness and sincerity, as in his sight: 4. By which manifest fruits of holiness ye and we justly conclude that ye have graciously led to accept eternal salvation. 5. For the gospel preached by me and my

spread abroad; so that we need not to speak any thing.

9 For they themselves show of us [t]what manner of entering in we had unto you, and how [u]ye turned to God from idols, to serve the living and true God;

10 And [v]to wait for his Son from heaven, whom[w] he raised from the dead, *even* [x]Jesus, which delivered us from the wrath to come.

CHAPTER II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it.* 18 *A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know [a]our entrance in unto you, that it was not in vain:

2 But[b] even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we [c]were bold in our God to speak unto you the gospel of God with much contention.[2]

3 For[d] our exhortation *was* not of deceit, nor of uncleanness,[3] nor in guile:

4 But [e]as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, [g]which trieth our hearts.

5 For [h]neither at any time used we flattering words, as ye know, nor a cloak of covetousness; [i]God *is* witness:

6 Nor[j] of men sought we glory, neither of you, nor *yet* of others, when [k]we might have [l]been burdensome,[5] as the apostles of Christ.

7 But we were [l]gentle among you, even as a nurse cherisheth her children:

8 So, [n]being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, [o]our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye[p] *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

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assistants did not merely reach your ears; but while it was attested by miracles, the almighty influence of the Holy Ghost brought it home to your hearts, and produced in your souls an unshaken assurance of the truth and importance of it, and of your personal interest in the blessings thereby conveyed; God thus owning our plain, patient, and faithful preaching of the gospel among you, in order to promote your eternal salvation. 6. And by this powerful influence of the gospel on your hearts ye immediately became imitators of us preachers, and of Christ our glorious Master, in faith, obedience, and patience, having, amidst all your severe persecutions, firmly believed the truths of the gospel, and thereby received such inward consolations of the Holy Ghost as sweetly supported you under your sufferings; 7. So that ye became eminent, encouraging, and exemplary patterns of faith, patience, and holiness, to all those who in Greece were afterwards turned to the Lord. 8. For the gospel of Jesus Christ, having had such glorious success among you, was thenceforward published far and near with great reputation and advantage —the fame of your faith in God through Jesus Christ, manifested by remarkable fruits of holiness, having so spread abroad that we have no occasion to speak of it; 9. For wherever we travel we meet with persons who are disposed, with wonder and joy, to mention to us what happy effects our ministrations had among you; with what sincerity ye embraced the gospel which we preached; and how, by its powerful influence, ye voluntarily and quickly renounced your heathen idols, and with indignation turned from them, to believe in, adore, and obey that God who alone has all life, glory, and blessedness in himself, and is the fountain of all created life, natural, temporal, spiritual, or eternal; 10. And to wait with faith, preparation, patience, desire, and hope, under all your present sufferings, for the glorious appearance of his eternal Son, whom he hath raised from the dead to judge the world—even Jesus Christ, who, by his obedience and suffering, secured, and by his loving sacrifice seeks, our deliverance from his dreadful wrath, which will be for ever coming, like a perpetual torrent of deep displeasure, to the wicked.

Ver. 1. *In God* the Father, because dwelling in his love, 1 Jn. 4. 16. 'In God' the Son, as a living member in a living body, 1 Co. 12. 27. *C.*

Ver. 5. *As ye know*, &c. More accurately—'Even as ye know (ye yourselves from personal observation and experience) what manner of men we proved to be (*i.e.* were shown by our acts, and the authority and power with which we proclaimed the gospel among you, on your account' (so as thus to promote your eternal interests by pressing gospel truth on your acceptance). *P.*

Ver. 8. Thessalonica being a sea-port, the news of the conversion of so many of the inhabitants would readily obtain a wide circulation—so graciously does God overrule all local circumstances to the advancement of the kingdom of his Son! O that Britain, the great sea-port of the world, would combine the gospel with all her commerce, and supply the nations with that merchandise which is better than gold, and enrich them with that gain which is better than fine gold! *C.*

Ver. 9. *They themselves*—that is, 'all that believed in Macedonia and Achaia,' ver. 7. *C.*

Ver. 10. *Holy*—the hope especially of Christ's second coming—is the chief subject of this epistle. It is the pole-star of the church on earth; for then, and only then, will be consummated the church's happiness. The Greek word does not convey the idea of immediate expectation, but rather of deep, abiding, patient faith and expectation. *P.*

REFLECTIONS.—Thrice happy is it when the gospel is really accepted in the hearers' hearts: and when they, by their conversion from idols to God, and a holy imitation of Christ and his servants, in love, patience, and purity, prove their active faith in him! They are a credit to their religion who receive the gospel with full assurance of its divine truth, excellence, and importance, and with joy in the Holy Ghost, amidst manifold tribulations. With great pleasure should faithful ministers assist one another, and reflect on the success of their labours, regard their spiritual children, pray for them, and labour to promote their edification. And nothing is more endearing, comforting, or animating to holiness, than saving views of Jesus Christ the Son of God and his everlasting salvation.

CHAPTER II. Ver. 1. And yourselves, my dear Christian brethren, know that, as I and my two fellow-preachers did not entertain you with unprofitable subjects, or a mere sound of words in our ministrations, so they were not without that good fruit which the promise of God had given us ground to expect. 2. And in hopes of this, even after we had been treated with the utmost cruelty and contempt at Philippi, we, in an humble dependence on our God, publicly preached the gospel among you with a holy resolution and undaunted courage, and with great zeal and fervour of spirit—striving for your conversion, and against the furious opposition of the unbelieving Jews. 3. For our exhortations to duty, and comforting encouragements under sufferings, did not consist of erroneous doctrines leading to licentiousness, but of the pure gospel of Christ, productive of holiness in heart and life; nor did we minister to you in hypocritical pretences of piety and zeal, or of love to you, in order to promote our own selfish ends, but in the sincerity of our hearts, for the glory of God and your real welfare. 4. There was no falsehood or impurity in the matter, or insincerity or selfishness in the manner of our preaching: but as God had chosen, authorized, and furnished us for, and intrusted us with, the preaching of the gospel, so we endeavoured to preach it exactly as we received it from him—not in a manner suited to the corrupt taste, notions, and fancies of men, but with such purity and sincerity as God, the searcher of hearts, could not but approve of. 5. We can appeal to you, and even to God himself, that we never studied, by fawning or complimentary speeches, to ingratiate ourselves with any of you; nor did we ever encourage any to expect salvation in their sins, or by their own righteousness or strength; nor did we ever make use of religion as a pretence to cover some secret design of making advantage of you; 6. Nor were we ever ambitious of being honoured by men, or ever contrived, intended, or endeavoured to be admired, caressed, or applauded by any among whom we ministered; nor, though as messengers of Christ we might have justly claimed it, did we ever require a maintenance from you; 7. But, on the contrary, we behaved among you with such humility, modesty, meekness, and self-denial, as plainly marked the most tender and affectionate concern to do everything possible for your spiritual benefit, help, comfort, and eternal salvation; 8. Insomuch that we not only took great pleasure in preaching to you the gospel of Christ in a suitableness to your necessities, but were ready to testify our affection to you in the most tender compassion, exhausting our strength and spirits, and hazarding or even laying down our lives to promote your spiritual and eternal welfare. 9. In proof of which, ye cannot but remember, that while we were among you we not only spent our strength in our ministerial labours, but even worked early and late at our secular callings for our livelihood,—that, as an evidence, it was not your wealth, but your spiritual and eternal salvation, we were earnestly desirous of—we might preach the gospel to you without putting you to any expense. 10. We can appeal to your consciences, and even to the all-seeing and heart-searching God, that we exercised ourselves in a conscientious discharge of all the duties of religion towards God, and of righteousness towards men; and always in such a sober, humble, benevolent, and inoffensive manner as might best recommend the good ways of the Lord among you, who were brought to the faith of Christ by our ministrations. 11, 12. And while we set you a good example in our own behaviour, ye cannot but know how we counselled, entreated, excited, and encouraged every one of you to practise the like Christian duties in your respective stations, and did all that we could to comfort you under your tribulations; and, with the greatest earnestness and affection, in the name and authority of Jesus Christ, solemnly charged you to live answerably to the holy nature and will, and to the blessed favours of God as your God, who has truly invited you by the gospel to partake of all the blessings and honours of his kingdom of grace in this world, and of his kingdom of glory in that which is to come. 13. In reflection upon which, we are exceedingly thankful to God, and daily praise his blessed name, that, when we were sent by him to preach the gospel to you, your hearts were opened to attend to it, and embrace it with reverence, faith, love, and obedience, not as a human scheme, or on the ground of human authority, but as indeed a revelation from God, and upon the ground of his authority, as a doctrine of which none but God himself is the contriver and author, and which, through his blessing, worketh so powerfully in changing the

11 As ye know [g]how we exhorted, and comforted, and charged every one of you, as a father *doth* his children,

12 That[r] ye would walk worthy of God, who hath [s]called you unto his kingdom and glory.[6]

13 For this cause also [t]thank we God without ceasing, because, when [u]ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which [v]effectually worketh also in you that believe.

14 For ye, brethren, [z]became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews;

15 Who[y] both killed the Lord Jesus, and their own prophets, and have persecuted us;[7] and they please not God, and are contrary to all men;

16 Forbidding[z] us to speak to the Gentiles that they might be saved, [a]to fill up their sins alway: for the wrath[8] is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time [b]in presence, not in heart, [c]endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but [d]Satan hindered[9] us.

19 For what *is* [e]our hope, or joy, or crown of rejoicing?[1] *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III.

1 Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well-doing: 10 and partly by praying for them, and desiring a safe coming unto them.

WHEREFORE, when[a] we could no longer forbear,[1] we thought it good to be left at Athens alone;

2 And sent [b]Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That[c] no man should be moved by these afflictions: for yourselves know that [d]we are appointed[2] thereunto.

4 For verily, when we were with you, we

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sentiments, inclinations, and views of you who believed it. 14. As a proof of which blessed operation in you, ye had no sooner embraced it in faith and love than ye became imitators of us and of the believers in Judea—courageously, calmly, patiently, and even cheerfully submitting to the persecutions of your countrymen for the sake of Christ, even as they did to those of their Jewish brethren. 15. Who, in the madness of their rage, murdered the Lord of glory and only Saviour of mankind, as their fathers did the ancient prophets; and who have all along, and everywhere, persecuted us ministers of Christ···acting in direct opposition to the merciful nature and holy law and gospel of God, and even to the common welfare of men; 16. Doing what in them lies to hinder our preaching the gospel to you Gentiles, for your conversion and salvation; and thus, through their obstinate prejudices and furious opposition to Christ and his servants and cause, filling up the measure of their own and their fathers' iniquities, till the righteous wrath of God, which has already begun against them, dreadfully complete their ruin, and without remedy destroy their church and state for many ages, till the fulness of the Gentiles' conversion to Christ occasion their restoration. 17, 18. Being, by their outrageous persecution, driven from you exceedingly against our will, when, in your tribulation and danger, ye had much need of our further counsel, admonitions, cautions, and encouragements, my brethren, and especially myself, have been extremely desirous, and have once and again attempted, to pay you a visit; but Satan, that adversary of Christ and his ministers, and of your salvation, has hitherto, by his instruments, laid such entanglements and obstacles in our way as rendered it improper. 19, 20. We are, nevertheless, still as mindful of you as ever, and as affectionately desirous to see you, if the Lord permit; for what is the hope which chiefly animates us in our ministrations? What is our chief joy in them? Or what is the crown of glory we expect as our reward at the end?···Is it not that we shall present you and other converts as chaste virgins to Christ; that when he who is our life shall appear, ye, together with us, may appear with him in glory, and sit on his right hand?

REFLECTIONS.···Great patience, courage, candour, diligence, humility, prudence, tender affection, self-denial, unblamable holiness, and equity, are necessary for ministers in all their ministrations and conduct. And happy is the church in which such are found, and where hearers receive the gospel into their hearts upon the testimony of the Holy Ghost, and experience it powerfully influencing them to universal holiness and readiness to suffer for its sake! Desperately malicious are apostate professors against Christ, his truths, and people, and certain and dreadful is their punishment. In manifold forms Satan bestirs himself to hinder the spread of the gospel by faithful ministers···But dear is the affection such bear to their spiritual children; great the comfort they take in them now, and exalted the honour they will have by them in the great day of account.

CHAPTER III. Ver. 1. Such was the distressing care of my mind about you, as young converts in perilous circumstances, that, when I found I could by no means quickly return to you myself, I chose rather to struggle alone with difficulties unnumbered at Athens than neglect anything which might contribute to your edification; 2. And therefore cheerfully parted with my dearly beloved brother Timothy, whom God has by his grace called to, richly furnished, and rendered most laborious and faithful in the ministerial office, and sent him to labour among you in exciting, strengthening, and confirming your faith in Christ and the great doctrines of the gospel, and that he might revive in your souls a sweet sense of the glorious advantages and delights which result from your faith in this, and especially the other world; 3. That so none of you might be disheartened or staggered at the afflictions and persecutions which ye or we have to endure for the sake of Christ; especially as ye know that God, in his eternal, infinitely wise, and holy purpose, has appointed us, the servants and followers of Christ, to suffer with and for him, as well as to reign with him. 4. For when I and my fellow-labourers in the work of the gospel were present with you, we warned you that both you and we must expect trouble and persecution in following Christ; and ye know it quickly came upon us before your eyes. 5. And on account of the troublesome circumstances in which we were forced to leave you, I could no longer forbear sending Timothy to inquire concerning your spiritual condition, lest, by the violence of persecution, the subtlety of false teachers, or the deceitfulness of your own hearts, Satan—that malicious, artful, and busy adversary—should prevail to draw some of you back from the truths and ways of the Lord, after all the promising appearances ye had made.—6. But when Timothy returned to us at Corinth, and informed us that, notwithstanding all your trials, temptations, and dangers, ye stand fast in the faith of the gospel, and in your love to Christ and his truths, ordinances, ministers, and people, and retain an affectionate remembrance of us in your daily prayers, and a lively sense of the excellent doctrines which we preached among you, and are often speaking of us with esteem and honour, and earnestly desirous of another visit from us; 7. These good tidings of your steady perseverance in the faith of Christ, and the genuine fruits thereof, entirely removed all our painful anxiety about you, and exceedingly comforted us under all the troubles to which we have been exposed for the gospel's sake. 8. For whatever were our difficulties, dejections, and solicitude concerning you before, we are now alive and comforted in our souls, and go on cheerfully in our work, since we knew that ye continue so steadfast in your adherence to the Lord Jesus, and hold fast the profession of your faith without wavering. 9. For, considering the happy state of your affairs, how can we ever be thankful enough to God, in fresh returns of praise, for his grace bestowed on you, and for giving us hearts to rejoice so exceedingly and sincerely in it before him: 10. In all our stated and occasional devotions praying with uncommon fervour, earnestness, and importunity, that, if it be his will, we may be allowed to visit you again, and be further instrumental in instructing, establishing, and building you up in knowledge, faith, comfort, and holiness, unto complete and eternal salvation? 11. And to promote these valuable purposes, may God himself, whose kingdom ruleth over all, and who is your loving God and Father; and our Lord Jesus Christ, who, as Mediator, is Head over all things to his church—by his overruling providence, grant us a speedy and unobstructed opportunity to visit you. 12. And whether we be permitted to come to you or not, may the Lord Jesus, as your Head of influence and government, enable you, by his Spirit, still more abundantly to increase in Christian love towards one another, as members of the same mystical body of Christ, and children of the same heavenly Father, and even in all good-will towards all men, with all sincerity and fervour, even as our affection increases towards you; 13. To the end that he may thus strengthen, stablish, and confirm your whole souls in the doctrines of the gospel, and in every grace, and may preserve you blameless in every good word and work, and in all holy conversation before our all-seeing God and Father, till ye be presented holy, unblamable, and unreprovable, when Jesus Christ, attended by all his holy angels and glorified saints, shall come to judge the world.

REFLECTIONS.···Ministers should be very solicitous to demonstrate their love to their people, and use every mean possible for their establishment and comfort in the truth; and to prevent their being seduced by deceivers, or dispirited by sufferings, especially when they are but newly converted and babes in Christ.—The

told you before that we should suffer tribulation; [e]even as it came to pass, and ye know.

5 For this cause, [g]when I could no longer forbear, I sent to know your faith, [h]lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when [i]Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to [k]see us, as we also *to see* you;

7 Therefore, brethren, [l]we were comforted over you, in all our affliction and distress, by your faith:

8 For [k]now we live, if[3] ye stand fast in the Lord.

9 For what [l]thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night[n] and day praying exceedingly that we might see your face, and might [o]perfect that which is lacking in your faith?

11 Now[p] God himself and our Father, and our Lord Jesus Christ, direct[4] our way unto you.[5]

12 And[q] the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may [r]stablish your hearts unblameable in holiness before God, even our Father, at the [s]coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

1 *He exhorteth them to go forward in all manner of godliness,* 6 *to live holily and justly,* 9 *to love one another,* 11 *and quietly to follow their own business:* 13 *and, last of all, to sorrow moderately for the dead.* 15 *And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.*

FURTHERMORE then [a]we beseech[1] you, brethren, and exhort[2] *you* by the Lord Jesus, that [b]as ye have received of us how ye ought to walk and to please God, [c]*so* ye would abound more and more.

2 For ye know [d]what commandments we gave you by the Lord Jesus.

3 For[e] this is the will of God, *even* your sanctification, that ye should abstain from fornication:[3]

4 That every one of you should know how to [g]possess his vessel[4] in sanctification and honour;

5 Not[h] in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* [i]go beyond and defraud[5] his brother in *any* matter;[6] because that [j]the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For [k]God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth,[7] despiseth[l] not man, but God, who [m]hath also given unto us his Holy Spirit.

9 But[n] as touching brotherly love, ye need not that I write unto you; for ye yourselves are [o]taught of God to love one another.

10 And indeed ye do [p]it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye [r]increase more and more;

11 And that [s]ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That [t]ye may walk honestly toward them that are without, and *that* ye may have lack of [s]nothing.[9]

13 But I would not have you to be ignorant, brethren, concerning them which are [u]asleep, that [v]ye sorrow not, even as others which have no hope.

14 For [x]if we believe[1] that Jesus died and rose again, even so them also which [y]sleep in Jesus will God bring with him.

15 For this we say unto you [z]by the word of the Lord, that [a]we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep.[2]

16 For[b] the Lord himself shall descend from heaven with a shout,[3] with the voice of the archangel, and with the trump of God: [c]and the dead in Christ shall rise first:[4]

17 Then we [d]which are alive *and* remain, [e]shall be caught up together with them in the clouds,[5] to meet the Lord in the air: and so [g]shall we ever be with the Lord.

18 Wherefore [h]comfort[6] one another with these words.

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[e] Ac 17:5-9. Ch. 2:14, 15. 2:14 ¶ Or, I would. [f] ver. 2. Ch. 2:5, 17. Ch. 2:4. [g] Ch. 2:18. [h] Ch. 2:9. [i] Ac 18:5. Ch. 3:2, 6. [k] ver. 8. Ch. 2:8. [l] ver. 3. Ac 15:31. Ch. 2:7 4:9, 10. Ju 4 ver. 8. [k] ver. 6. [l] Ch. 2:19. [m] Ch. 3:8. [n] Ac 26:7. 1 Ti 5:5. Re 7:15. [o] Ch. 3:10. [p] Ac 16:7. [q] Ch. 3:12. [r] Ch. 3:13. [s] Ch. 2:19. [t] Ch. 2:12. [u] Ac 17:26. [v] Ch. 5:23. 2 Th. 2:17. 1 Jn. 3:20, 21. Col. 1:22. Jude 24. [w] Ze. 14:5. ch. 2:16, 17. 2 Th. 1:7. Jude 14. Mat. 25:31-33. Re. 1:7 20:11, 12.

[a] 2 Co. 10:1. 5:20. Ro. 12:1. Ep. 4:1. 1 Pe. 2:11. 2 Pe. 3:11, 14. ch. 5:12. [b] Col. 2:6, 7. [c] Ph. 1:9. [d] Mat. 28:20. 1 Co. 11:2. ch. 2:13. Col. 2:6, 7. 1 Ti. 1:5. Ph. 1:27, 29. Tit. 2:11, 12. 3:5, 6. [e] 1 Co. 1:5. 8. 2 Pe. 1:3, 4, 10. Job 23:3. Ps. 4:6. 18:[illegible]. 73:24. [f] ch. 2. 13. Mat. 28. Eze. 3:17. 1 Co. 11:2. [g] 2 Co. 10:3, 5, 6. Ro. 6:13. 1 Co. 6:9, 15. Ep. 4:17-19. 2 Ti. 2:16. 1 Co. 7:2. 1 Ti. 1:9, 10. Ex. 20:14, 17. [h] Or, *vessel*. [i] Ro. 1:24. [k] Or, *in the matter*. [l] Ro. 12:3. 1 Co. 6:9, 15. Ga. 5:19-21. Ep. 5:5. Col. 3:5. He. 13:4. [m] 1 Co. 6:18. He. 13:4. 1 Pe. 4:3. 1 Co. 7:10. Le. 19:11. Ex. 20:14, 15. [n] Or, *oppress* or *overreach*. [o] Or, *in the matter*. [p] Ro. 12:3. 1 Co. 6:9, 15. Ga. 5:19-21. Ep. 5:5. Col. 3:5. He. 13:4. [q] 1 Co. 6:18. He. 13:4. [r] 1 Co. 6:9, 15. 2 Ti. 2:19. 1 Co. 7:10. Ex. 20:14. [s] Or, *reneweth*. [t] Ro. 8:15. 1 Jn. 3:1, 16. [u] Ga. 4:6. 1 Pe. 1:22. [v] ch. 3:12, 13. 1 Jn. 3:14. [w] Ps. 111:10. Pr. 1:7. Mat. 5:3. Jn. 6:45. 1 Co. 2:13. Ep. 1:17. Col. 3:16. He. 8:10. 1 Jn. 2:20, 27. Je. 31:34. [x] Je. 31:34. Jn. 6:45. 1 Co. 2:10. He. 8:11. 1 Jn. 2:20, 27. Je. 32:39. [y] Ch. 3:12. [z] ver. 12. [a] 1 Co. 7:29, 31. 1 Pe. 4:15. Ac. 5:41. Ep. 4:2. 1 Th. 3:13. 5:14. 2 Th. 3:6. 1 Ti. 6:1. Tit. 2:9. [b] Or, *of no man*. [c] Rather, 'that ye may be under obligation to no man:' an apostolical rebuke and refutation of the Romish doctrine of the merit of idleness and mendicancy.—C. [d] ver. 11. Ac. 5:41. 1 Pe. 2:15. 4:2. 1 Co. 15:6. 12. See 2 Ki. 4:6. [e] Lu. 16:10. De. 24:13. 25:4. 2. [f] 1 Co. 13:4, 13. 14:20. 2 Co. 13:7. Ep. 4:14. Ro. 8:35. Is. 26:20. Je. 44:18. 51:51. 2 Ki. 6:33. [g] Or, *of what we believe*—evidently to the transcriber. Signe we believe.' See Col. 3:1.—C. [h] 1 Co. 15:13. He. 11. 13. Re. 14:13. Ps. 73:24. [i] 2 Ki. 4:37, 38. 2 Co. 1:9. Ec. 12:7. 1 Co. 15:51-55. [k] See note 1 in first column. [l] Mat. 24:30, 31. 25. 31. 2 Th. 2:1. 1 Co. 15:52. Ac. 1:11. Ps. 47:5. Re. 20:11, 12. [m] *With a shout* of victory from angels and saints over Satan, sin, and death.—C. [n] 1 Co. 15:23, 51. ver. 15. Re. 20:5, 6. [o] *First*, does not describe the dead in Christ as rising before dead unbelievers, but before the living believers are changed.—C. [p] ver. 15. 1 Co. 15:51, 52. [q] Re. 11:12. Jn. 12:32. Is. 35:10. 51:11. 2 Ki. 2:11. Ac. 1:9. [r] *In the clouds*. Rather, 'in clouds,' as multitudes. See He. 12:1.—C. [s] 2 Ki. 2:16. 1 Th. 5:10. Re. 3:4. Jn. 14:3. 17:24. Re. 22:3-5. 21:3, 4. Is. 60:19, 20. [t] Is. 49:1, 2. Ps. 17:15. 73:24. He. 11:5. 1 Th. 4:17. [u] ch. 5:11, 14. He. 10:24. 1 Th. 5:11. [v] Or, *exhort*.

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more thoroughly professors count the cost at their entrance on religion, the better they will withstand Satan's temptations to apostasy. And when church-members persevere and increase in knowledge, faith, love, and good works, it gives great comfort to their faithful ministers; yea, it supports them under their distresses, engages their thankfulness to God, and animates their prayers for and delight in them.—But it is Jesus Christ, and his Father, and his blessed Spirit, who are alone the proper source of believers' gospel privileges, growth and establishment in grace, and happy meetness for and comfortable appearance in the last judgment.

CHAPTER IV. Ver. 1. In order to your being established in holiness at the great coming of our Lord Jesus, with the most tender affection we entreat, and with the highest authority, in the name and for the sake of the Lord Jesus, we exhort and charge you, that, according to the inspired directions which ye have received from us, how to order your whole conversation in a manner acceptable to God through Christ, ye would, by his grace, more and more labour to improve and excel therein every day. 2. For ye cannot but know and remember what holy precepts we delivered to you when with you, as the rule of your behaviour in all things; and with what solemn and evangelical arguments we enforced and pressed them on your consciences, by the immediate authority of the exalted Lord and Saviour of his body the church. 3. For the ordaining, approving, and commanding will of God, and his end in bestowing his grace upon you, concur in this—that, encouraged by the promises of his word, ye should cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in his fear; and particularly that ye should carefully avoid and detest all manner of unchastity, and every appearance of temptation, or approach to it; 4. And that every one of you, Jew or Gentile, should, by the gospel, know by what obligation, in what manner, and by what motives, means, and assistances from above, he may make use of his body, which is the receptacle of his soul, with temperance, chastity, and purity, to the honour of God and its relation to Christ and his Spirit, and of the Christian profession and character: 5. Not using it in the gratification of defiling passions, appetites, and inclinations of the sensual kind, in the manner of the heathens, who, being ignorant of the true and living God, have rendered themselves infamous for the vilest abominations. 6. That so none of you may ever presume to act a dishonest or injurious part towards your neighbour, particularly in violating the fidelity and chastity of his wife; for ye know we have often solemnly warned you that the fearful justice of God

CHAPTER V.

1 He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.

BUT of[a] the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that [b]the day of the Lord so cometh as a thief[1] in the night.

3 For[c] when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But[d] ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye[e] are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore[g] let us not sleep, as *do* others; but let us watch and be sober.

7 For [h]they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting[i] on the breastplate of faith and love; and for an helmet, [k]the hope of salvation.

9 For [l]God hath not appointed us to wrath,

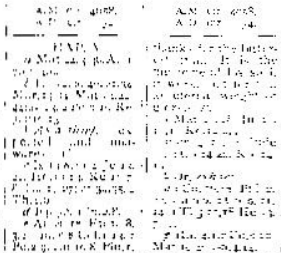

but to obtain salvation by our Lord Jesus Christ,

10 Who[l] died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore[n] comfort[2] yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, [o]to know them which labour among you, and are over you in the Lord, and admonish you;

13 And [p]to esteem them very highly in love for their work's sake. *And* [q]be at peace among yourselves.

14 Now we exhort[3] you, brethren, [r]warn them that are unruly,[4] comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See[s] that none render evil for evil unto any *man*; but [t]ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice[u] evermore.[5]

17 Pray[v] without ceasing.

18 In[x] every thing give thanks; for this is the will of God in Christ Jesus concerning [y]you.

19 Quench[z] not the Spirit.

20 Despise[a] not prophesyings.

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shall punish such abominable transgressors: 7. For he, being infinitely holy, neither did nor could, by his gospel and grace, call us to the knowledge and fellowship of Christ, that we might indulge ourselves in uncleanness or any other sin, but that *he might*, by the strongest obligations and motives, engage us to chastity, holiness, and unblamableness, in our whole conversation before him. 8. Whoever therefore he be that rejects or contemns these admonitions and commands, does not despise the authority of man, but of the great God himself, by whose inspiration we deliver them, and who gives his sanctifying Spirit to all true believers, to direct and excite them to all proper obedience. 9, 10. But with respect to the great duty of loving one another as brethren in the faith, hope, holiness, and blessings of the gospel, I need not inculcate it upon you as though ye were averse to it; for, by the teaching of God's Word and Spirit, ye have been instructed in the obligations and manner of performing this duty, and are inclined and enabled to practise it, not only towards your fellow-Christians at Thessalonica, but towards all those of the churches around you; so that I need only beseech you to persevere and abound more and more in the manifestation and exercise of this brotherly love towards all the saints, your poor brethren of Judea not excepted. 11, 12. And for promoting it, let all of you study to behave in a meek and peaceable manner, never officiously meddling with other people's affairs, but attending to the duties of your respective stations and personal concerns, and industriously labouring in your several callings for the support of yourselves and families, and that ye may be enabled to give to such as are in straits—as ye know I and my fellow-ministers of Christ commanded and exemplified to you while we were with you—that so ye may live in such an upright, faithful, decent, and becoming manner towards the heathens around you as to prevent their reproaching you or your religion; and that, instead of needing the charity of others, ye may have enough of everything needful. 13. Moreover, I would not have you ignorantly indulge yourselves in excessive or superstitious sorrow for your deceased Christian relations, as if either their want of circumcision, or any other thing, could prevent their eternal felicity. 14. For if we truly believe that Jesus Christ died for our offences, and rose again for our justification, we must, upon the same ground, believe that God, through the death and resurrection of Christ, will quicken to an immortal and glorious life them that sleep in union with him, and will present them together with him in the last judgment. 15. For this we declare unto you, by the infallible inspiration of the Holy Ghost, that those members of Christ's mystical body who shall be living on the earth at his appearance to the last judgment shall not be happy, or have their bodies fashioned like unto Christ's glorious body, sooner than those that shall be found in their graves: 16. For in that important day the Lord Jesus, in his human nature, shall visibly, and in great glory, descend from heaven, and in a most solemn manner, somewhat similar to the thunders at Sinai, summon the world to appear at his tribunal: and then the bodies of those who died in a state of faith and vital union with him shall be quickened to a glorious immortality, before the bodies of the wicked be raised, or the living saints gathered to his right hand. 17. But immediately after their resurrection, the members of his body, to which we all belong, who shall be then living, shall undergo a refining change, and, together with the raised saints, be carried up, by his almighty power, into the air, that we may sit down on his right hand; and being there acknowledged and acquitted, shall for ever continue, soul and body, in his immediate presence, to behold his glory. 18. Wherefore comfort yourselves and one another with respect to the death of your Christian friends, and every other trial ye undergo, with these views of your and their happiness in the last judgment and eternal state.

Ver. 6. *In any matter.* The great object of the passage ver. 3-8 being to denounce lewdness and enforce chastity, it cannot be interpreted as merely forbidding and condemning fraud or oppression in common business, but must be understood as denouncing any injury to a father or husband by the seduction of a child or wife. *C.*

Ver. 13. *Asleep* is a literal and true description of the state of death. In natural sleep the body alone sleeps, the spirit is awake and active, as often appears, not merely from the existence of dreams, but from the fact that, in dreaming, men are frequently known to reason as accurately as when awake. Even so, in death, the body is really asleep till the resurrection, but the spirit of the believer is awake and with the Lord. 2 Co. v. *C.*

REFLECTIONS.—Christians should every day carefully study an increase of holiness in heart and life, according to the will of God. And there is need of the utmost watchfulness and care to avoid all sensuality and impurity, as contrary to the command of God, and infinitely dangerous to our souls. Whatever contempt is aimed at Christ's faithful ministers falls chiefly on himself, and will be punished accordingly. It is delightful when church-members, as taught of God, abound in mutual love, peaceableness, and industry. But, alas! how many, by their intermeddling temper, bring trouble to themselves and reproach on their religion; while others, by their idleness, thievishly prey on their neighbours around! Very absurd is immoderate grief for Christian friends who are taken from us to be with Christ, and shall be quickly raised in glory, and set with him in the last judgment. Inexpressible is the solemnity of that day, and the comfort and honour it will bring to the saints. Thrice blessed is that people whose God is the Lord! In death they sleep in Jesus' bosom: in the resurrection they appear with him in glory; and through eternity they shall see his face and sit with him on his throne.

CHAPTER V. VER. 1. But with respect to the precise time or opportunity that Christ will take for his appearance to judge the world and complete your happiness, I have no need to say anything. 2. For from what ye have heard from Christ and his ministers, ye cannot but perfectly know that however unalterably that time be fixed in the mind of God, yet, to excite all concerned to constant preparation and watching for it, the precise period or day thereof is altogether concealed; and it will come as unexpectedly on all, and as terribly on the wicked, as a thief who breaks into a house at midnight, when the master and all his family are asleep: 3. For while secure sinners shall be flattering themselves with nothing but peace and prosperity, that awful day, and the everlasting destruction which attends it, shall, by means of the sin which they carry about in them, overtake them in the most sudden, agonizing, and unavoidable manner. 4. But ye, my dear Christian brethren, are not like others under the power of spiritual darkness, that ye should sleep secure in sin, faithless and unconcerned about that awful event, or unprepared for it; and therefore, though it may unexpectedly surprise you, it cannot issue in your hurt or ruin. 5. Nay, all of you by profession, and I hope most of you in reality, are enlightened in the knowledge of Christ, and the way of salvation through him, that ye may be watchful, and walk honourably in the light of gospel truth and holiness, with your eyes open, and as persons exposed to public view; and being thus made light in the Lord, we are no more covered with the shadows of Judaism, darkness of heathenism, mist of error, or natural ignorance of our own minds, as others still are, and we once were. 6. Being therefore brought into this happy state, let us never give way to a slothful, careless, and indolent frame of spirit, as others do who are still in their sins; but, as enlightened by the gospel and Spirit of Christ, let us maintain a wakeful temper of mind, watch over our own hearts and ways, and watch against sins and temptations, and for the coming of Christ; and let us, in view of it, be modest in our opinions of ourselves, and moderate in our cares and pleasures relative to this present world. 7. For as men sleep in the night that their rest may not be disturbed, and drink in the night

21 Prove[a] all things; [b]hold fast that which is good.

22 Abstain[c] from all appearance of evil.

23 And the very [d]God of peace [e]sanctify you wholly; and *I pray God* [f]your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful[h] *is* he that calleth you, who also will do *it.*

A.M. cir. 4058. A.D. cir. 54.

[a] 1 Cor. 2.15. 14. 29. 1 Jn. 4. 1. 1 Th. 2. 21. 22. 19. 14. 29. 1 Jn. 4. 1. Is. 8. 20. Ac. 17. 11. 1 Th. 2. 15.

[b] Re. 3. 11. He. 4. 14. 10. 23. Phil. 1. 27. 3. 16. 1 Co. 15. 58.

[c] Ex. 23. 7. Is. 33. 15. Eph. 5. 7, 11. Ps. 1. 1. Pro. 4. Jude 23. Phi. 4. 8. Ro. 13. 13. ch. 4. 12.

[d] Ro. 15. 33. 16. 20. 1 Co. 14. 33. 2 Co. 13. 11. Phi. 4. 9. He. 13. 20. 2 Th. 3. 16.

[e] Le. 20. 8. Jn. 17. 17.

A.M. cir. 4058. A.D. cir. 54.

[f] 1 Co. 1. 8. Phi. 1. 6. 10. Col. 1. 22. ch. 3. 13. Eph. 5. 27. Jude 24.

[h] 1 Co. 1. 9. 10. 13. 2 Th. 3. 3. Tit. 1. 2. He. 6. 17, 18. Nu. 23. 19.

[i] Col. 4. 3. 2 Th. 3. 1. Ro. 15. 30. Eph. 6. 19, 20.

[j] Ro. 16. 16. 1 Co. 16. 20. 2 Co. 13. 12. 1 Pe. 5. 14.

[k] Or, *adjure.*

[l] Col. 4. 16.

[m] Ro. 16. 26. 1 Co. 16. 22. 2 Co. 13. 13. Gal. 6. 18. Eph. 6. 24. Phi. 4. 23. 2 Th. 3. 18. He. 13. 25. Re. 22. 21.

25 Brethren,[i] pray for us.

26 Greet[j] all the brethren with an holy kiss.

27 I charge[k] you by the Lord [l]that this epistle be read unto all the holy brethren.

28 The[m] grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

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that they may not be exposed to shame, so they who indulge themselves in carnal security, or immoderate cares or pleasures of this world, delight in and are under the power of ignorance, error, guilt, and corruption. 8. But let us who are spiritually begotten unto God by, and endowed and surrounded with, the light of gospel truth and grace, be vigilant and moderate in our affections or pursuits of earthly enjoyments; and being in a state of warfare with sin, Satan, and the world, let us make use of our Christian armour for defending ourselves—particularly of faith in Christ, and in God through him; and of love to him, and to one another in him, which, as a breastplate, may defend our heart; and of a well-grounded, solid, and satisfying hope of eternal life through him, which, as a helmet, may secure our head, till we come off more than conquerors through him that loved us: 9. For by what God has wrought for and in us, it is evident that he would have none of us through our sins to be lost without hope for ever, but come to a free, rich, and everlasting redemption through the merits and mediation of Christ. 10. Who, as our Saviour, obeyed and died in our room and stead, to take away our sin, that, by the merit and efficacy of his death, we who believe in him, whether we be found dead or alive at the last day, should, together with, in union to, and fellowship with him, be solemnly admitted into eternal blessedness. 11. Wherefore, with the views and hopes of and converse about these glorious events, labour, as ye have begun, to comfort, establish, and edify one another. 12. And as they who minister in holy things are the ordinary means and instruments which Christ hath appointed for the instruction, conversion, and edification of men's souls unto complete salvation, we earnestly entreat and charge you to converse freely with, own, and honour, and show your liberality, love, and respect to all his faithful servants and their ministrations—who painfully labour among you for the good of your souls; and, by virtue of their commission and ability from Christ, watch over your spiritual concerns, according to the laws which he has enacted in his Word; and who, as occasions require, warn you against all sin, error, and danger; reprove what is amiss in your conduct; and exhort, counsel, and encourage you to persevere in the ways of truth, sobriety, and holiness; 13. And to esteem them in the most honourable and affectionate manner, on account of the dignity and importance of the work in which they are employed for the glory of God and your spiritual advantage; and, as ye would not dishonour Christ, grieve them, or his Spirit in them, nor prevent your profiting by their labours, follow the things that make for harmony, peace, and friendship, with them and with one another. 14. And we further beseech both ministers and people among you, in their respective stations, to admonish those that are any ways disorderly in their walk towards God or men, and to warn them of their sin and danger, and the dishonour which they bring on their holy profession, and the pernicious influence of their conduct on others, and thus endeavour to reclaim them. Encourage and comfort distressed, timorous, and dejected fellow-Christians; deal tenderly with and endeavour to strengthen the weak in faith or knowledge, and labour to uphold them from falling or stumbling; and, as far as ye can, without sin, exercise patience and forbearance towards all men, friends or enemies. 15. Whatever injurious treatment ye receive, see that ye never attempt to revenge the injuries done you, but render good for evil; and always apply yourselves to do whatever is kind, useful, and beneficial, not only to fellow-Christians, but to every one with whom ye are connected.—16. And as to personal duties, study, for the credit of religion and your own comfort, always to maintain a cheerfulness of temper, rejoicing in the Lord Jesus Christ, and God in him, in whatever he is in himself or to you, or has done, does, or will do for you. 17. But as in this world your weakness, sinfulness, necessities, and dangers are constant, let your souls always maintain a praying frame; and see that ye daily, on stated or other occasions, abound in fervent prayer for yourselves and others. 18. Always, and in all circumstances, mingling your supplications with hearty thanksgivings to God for the unnumbered mercies, spiritual and temporal, which ye have or do receive, and the eternal which ye have in hope; for this is the grateful tribute which God, by the strongest obligations, requires of you for his honour in the receipt of these favours. 19. And as none of these duties can be performed without the special assistance of the Holy Ghost, beware of neglecting, stifling, and extinguishing his gifts, graces, or operations; but carefully comply with, cherish, and improve his gracious illuminations, suggestions, and motions, to excite and enable you to proper fervour in every good work. 20. And as the Holy Ghost works by means of and according to the Word of God, see that ye never contemn, but highly prize and improve the Scriptures, and every gospel ministration thereof, whether extraordinary or not. 21. But as many false teachers are gone abroad into the world, take care, under the direction and assistance of the Holy Ghost, thoroughly to try all doctrines and practices by the rule of God's Word; and whatever ye find to be really true, good, and honourable, steadfastly cleave to it in your faith and practice. 22. And, with the greatest care, avoid everything erroneous or sinful, and even the most distant appearances thereof, or temptations thereto. 23. And, for these purposes, may that God who is reconciled to you in Christ, and who is the author, giver, commander, and approver of all true peace with himself, or with each other, thoroughly purge you from all iniquity, and make you eminently partakers of his image; and may he preserve all the powers of your soul—all your animal spirits, senses, appetites, or natural tempers, and all the members of your body, from every sinful inclination or work, that ye may be found perfect at the coming of Christ. 24. On his faithfulness ye may indeed depend; for he who has by his grace lovingly called you to his kingdom and glory, will, according to his promise, carry on and perfect whatever concerns you in your way to glory, if you will only continue faithful. 25. As we ministers are so earnest in our prayers for you, we beg that ye will daily and fervently pray for us, that, by the direction and assistance of the Holy Ghost, we may be inclined, enabled, and encouraged to the diligent and faithful discharge of our important trust, and at the end receive a crown of glory as our gracious reward. 26. Let our most affectionate and religious respects be presented to all our Christian brethren with you; and see that ye testify your cordial love to one another in the most sincere, friendly, chaste, and pious manner. 27. And as the contents of this letter are of great importance and general use, I solemnly charge you, in the name of the Lord Jesus, that it be distinctly read unto all your members, who, I hope, live together as brethren in faith, profession, holiness, and comfort.

Ver. 1. *Times.* Long periods marked by prophetic signs.—*Seasons.* Briefer periods wherein the prophecy is fulfilled. *C.*

Ver. 7. Even among the heathen drunkenness during the day was considered so utterly scandalous that the apostle, writing to the Thessalonian converts, treats of it as a thing unknown. What a humiliating contrast with the state of many countries nominally Christian, where drunkards may be seen revelling in their streets in the open face of day; and so far from being ashamed, glorying in their beastly degradation. *C.*

Ver. 8. Believers are here described as putting on their armour, because they are considered as in a state of constant danger from inveterate enemies. *C.*

Ver. 17. *Pray without ceasing.* Not as if it were possible to have the thoughts always engaged in prayer, but to observe such regular and stated times, seasons, and opportunities as the Word of God prescribes, the practice of his people exemplifies, or as Providence or the Spirit calls us to observe and improve. *C.*

Ver. 23. *Spirit.* The separable intellectual being that 'has neither flesh nor bones,' and which, when 'the dust returns to the earth,' returns for judgment 'to God who gave it.'—*Soul.* Man, considered as a living and sentient being.—*Body.* The members that obey the will in good or evil. *C.*

REFLECTIONS.—To desire to know the time of Christ's great coming is but needless and sinful curiosity. But great is the importance of earnest watchfulness and diligent preparations for it. With sudden ruin it will dreadfully overwhelm the world of the ungodly; but will bring the most abundant comfort to those who are begotten again to a lively hope of eternal felicity through the resurrection of Christ from the dead. And the blessed, the distinguishing grace of their pardon, will then most evidently appear. What activity, watchfulness, and sobriety; what daily warring against the devil, the world, and the flesh, in the exercise of faith, love, and hope; what mutual harmony and study of one another's edification and comfort; what due regard to the messengers, ministration, and Spirit of Christ; what careful examination of doctrines and practices, and of our own hearts, by the Word of God; what steadfast adherence to and following after that which is good; what careful avoiding of sinful anger, and every other appearance of evil; what a joyful, prayerful, and thankful frame of spirit; what cordial love and friendship—are necessary to prepare us for that great event! Infinite then is the mercy that the God of peace hath undertaken our sanctification, and will, through faith, certainly effect it. And it is his grace, power, and faithfulness, and our living faith, that are the great security of our eternal happiness. Never then let me murmur at nor fear the event of any duty when my reconciled God is so full of compassion for me; and in fervent prayer and serious perusal of the Scriptures let me be a worker together with him.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE THESSALONIANS.

This epistle is remarkable for its consolatory doctrines and precepts addressed to mourners. The sincere mourner is always an object of deep interest to a believer, for he beholds in him—not merely a brother in trouble, and, as such, entitled to his sympathy—but a copy, as it were, of the Lord Jesus himself, who was emphatically 'a man of sorrows and acquainted with grief.' There are not a few who address themselves to mourners as if they were, in some degree, guilty of a sin when they mourn. And, no doubt, there may be in mourning a rebellious murmuring against God. There may be ungrateful forgetfulness of past mercies, and unbelieving distrust for the future. Still, all this will not prove that mourning for the loss of friends is, in itself, sinful. Abraham mourned for Sarah; Joseph for Jacob; Martha and Mary for Lazarus; and the women stood afar off weeping at Calvary. The true remedy, therefore, for mourning, is not condemnation, but right direction. That direction guides to the coming of the Lord, the rising of the departed dead, and the hope of meeting in glory,—topics that inculcate no stoical insensibility, but accompany us to 'the house of mourning,' and sanction, while they moderate, that 'sadness of the countenance by which the heart is made better.' *C.*

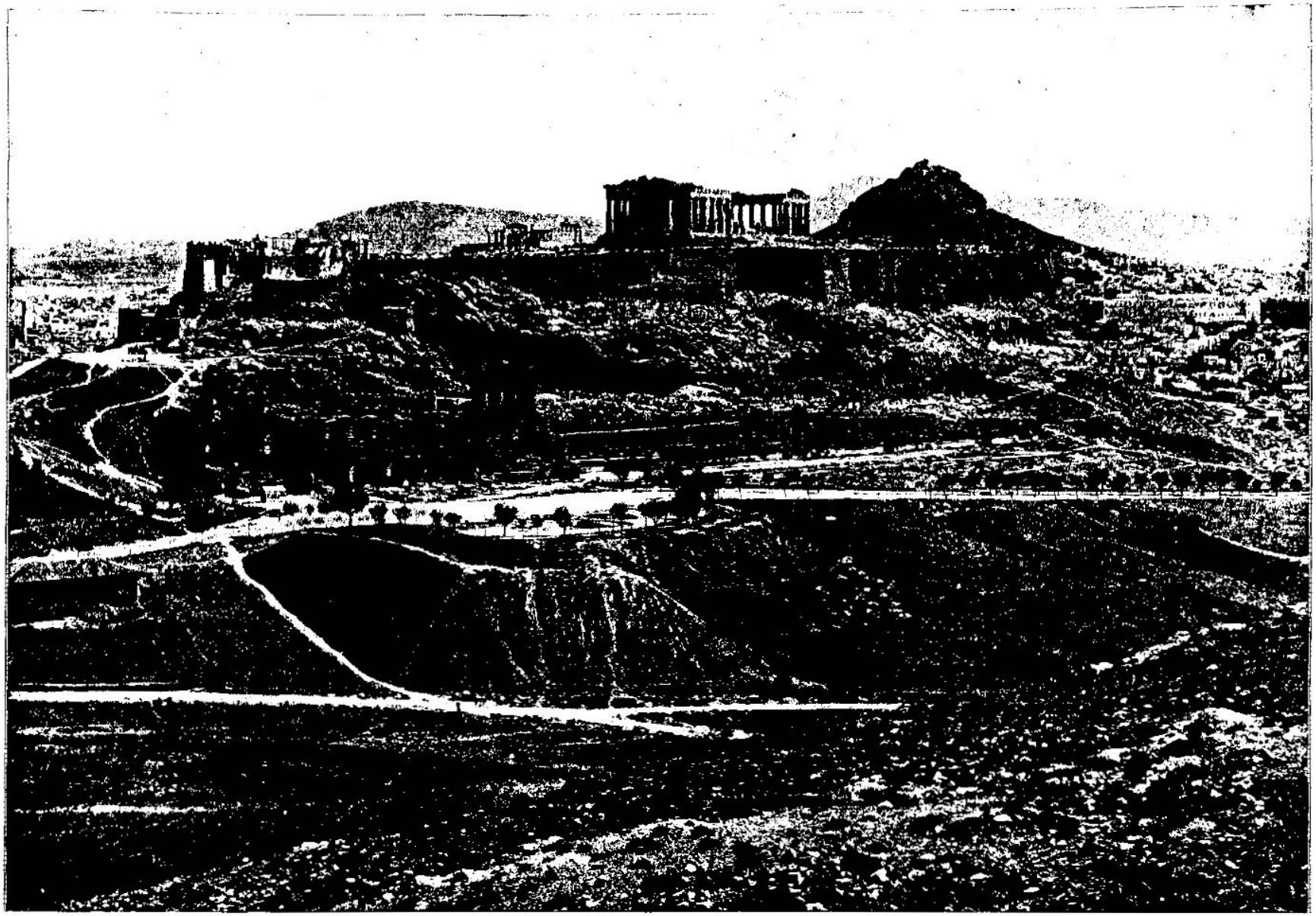

GENERAL VIEW OF THE ACROPOLIS. [I. Thessalonians, v:28.]—The first Epistle of Paul to the Thessalonians was written from Athens, and we give a view of the Acropolis and Parthenon which stood in St. Paul's day, and also a glimpse of modern Athens as it appears to-day. We are looking toward the north. We see the ruins of the theater of Bacchus and of the Parthenon, and of the Erechtheum, and of the Propylea. To the right of the Parthenon we see Mount Lycabetus, and to the right of Mount Lycabetus we see the palace of King George I. We see a road passing along at the foot of the Acropolis over which St. Paul passed often during his stay in Athens. The Parthenon that stands upon the Acropolis, dismantled and desolate, is even to-day the most perfect specimen of architecture on the earth.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE

THESSALONIANS.

This, like the former epistle, appears to have been written, not from Athens, according to the unauthorized note at the end of both, but from Corinth. It evidently was written soon after, and with the view of correcting a misapprehension of some expressions in the former epistle. Twice (1 Th. 4. 15, 17) the apostle had spoken in such a manner of 'the day of the Lord,' that they had concluded it was just at hand. This impression would appear to have led to such a cessation from secular duties as would soon have produced want in families, and have exposed the Christians to the ridicule of the Jews and heathens. The apostle, therefore, writes to rectify this error, while he labours to strengthen their faith and hope under existing persecutions. The epistle contains evident references to the following portions both of the Old and New Testaments:—Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 16. 14; Ac. 14. 22; 2 Pe. 1. 20, 21. *C.*

CHAPTER I.

1 *Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience:* 11 *and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

PAUL,[c] and Silvanus, and Timotheus, unto the church of the Thessalonians in God[1] our Father and the Lord Jesus Christ:

2 Grace[b] unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We[c] are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves [d]glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

A.M. cir. 4060. A.D. cir. 56

CHAP. I.

a See 1 Th. 1. 1, Ac. 17. 5, 15 cc; 18. 5; 19. 22; 1 Co. 16. 19, 2 Co. 1. 19; Phi. 1. 1, 2; 2 Ti. 4. 21; Phile. 1, 2; 1 Pe. 5. 12; 2 Pe. 3. 15, 18, 2 Jo. 3; Jude 1, Rev. 1. 4, 11. *Or, assembled.* See note on 1 Th. 1. 1.—*C.*

b Ro. 1. 7, 2 Co. 1. 2, 9, 2 Co. 1. 2, Ga. 1. 3, 2 Pe. 1. 2, 2 Jo. 3, 1 Th. 1. 1, 2, 1 Pe. 1. 2, Jude 2.

c Ro. 1. 8, 1 Co. 1. 4, Ep. 1. 15, 16, Phi. 1. 3, 4, Col. 1. 3, 4, 1 Th. 1. 2, 2 Ti. 1. 3, Phile. 4. *Or, ch. 2. 13,* Mat. 13. 23, 1 Pe. 1. 4, 18, Is. 4. 30—31, 2 Pe. 1. 4—8, 2. 18, Jno. 17. 9.

d 2 Co. 1. 14, 9. 2, 1 Th. 2. 19, 20, 3. 9, 10, 1 Th. 4. 1, 10, 5. 11.

e Phi. 1. 28, 1 Pe. 4. 17, 18, ver. 5.

f Eph. 4. 1, 13, Col. 1. 10, 12, 2. 2, 1 Th. 2. 12, Ro. 3. 4, ver. 11.

g 1 Th. 2. 14, He. 10. 32, 33, Ac. 5. 22, Ro. 8. 17, 2 Ti. 2. 12, Jno. 16. 33.

h Ro. 9. 22, 23, 2 Co. 4. 17, 2 Th. 2. 8, 10, 11, 2 Pe. 2. 3, Zec. 2. 8.

i Re. 14. 13, Mat. 5. 11, 12, 34, Ro. 8. 17, 2 Co. 4. 17, 2 Th. 2. 12, 1 Pe. 1. 6, 7, 5. 10, He. 4. 9, Lu. 16. 25.

A.M. cir. 4060. A.D. cir. 56

k 2 Th. 4. 16, Mat. 24. 30, 25. 31, Jude 14, Re. 20. 11, 12.

2 *Or, the angels of his power.*

l Ps. 50. 3, De. 32. 22, 41, 42, Na. 1. 6, Ro. 2. 8, 9, He. 10. 27, 2 Pe. 1. 7, 2. 9, Jude 15, Re. 1. 7.

3 *Or, rendering.*

m Is. 27. 11, Ho. 4. 6, Ps. 79. 6, 90. 6, 7, 9, Zep. 1. 6, 1 Th. 4. 5, Ep. 2. 12, Ga. 4. 8, Ps. 89. 18, 1 Jno. 3. 18, 5. 16, He. 3. 10, 25, 12. 25, 26, Ro. 2. 8.

n Phi. 3. 19, 2 Pe. 3. 7, Ps. 79. 6, Mat. 25. 41, 46, 2. 12, 13. 41, 42, 46, 50, Is. 33. 14, 15, 19, 66. 24, Mar. 9. 43—48, Ro. 2. 8, 9, Jude 6, 7, Re. 14. 10, 11, 20. 10, 14, 15.

4 That this 'destruction' does not signify annihilation, as some have erroneously taught, is evident from the fact that the punishment being everlasting, the consciousness of being and of guilt must be everlasting likewise.—*C.*

o Mat. 25. 31, Ac. 1. 11, 3. 20, 10. 42, Ps. 89. 7, 68, 96. 13, 1 Th. 1. 10, 4. 16, 1 Co. 4. 5.

5 *Which*[e] *is* a manifest token of the righteous judgment of God, that ye may be counted [f]worthy of the kingdom of God, [g]for which ye also suffer:

6 Seeing[i] *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, [j]rest with us; when the Lord Jesus [k]shall be revealed from heaven with his mighty angels,[2]

8 In[l] flaming fire taking[3] vengeance on them that [m]know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who[o] shall be punished with everlasting destruction[4] from the presence of the Lord, and from the glory of his power;

10 When he shall come [p]to be glorified in

CHAPTER I. Ver. 1. Paul, an inspired messenger of Christ, and Silas and Timothy, his assistants in planting the gospel among you, to those in Thessalonica who have been graciously turned from heathen idols to the true and living God, and to Jesus Christ as the only true Messiah; 2. Again earnestly wish that the divine favour, in all its manifestations and effects, and all manner of spiritual peace and prosperity, may abound to all and every one of you, from God as the fountain, and through Christ as the compassionate dispenser thereof. 3. Reflecting upon what we have further heard of the remarkable increase of your faith towards God and love towards one another, we find ourselves sweetly constrained solemnly and daily to thank God for the marvellous influences of his grace on your hearts, by which these and all other graces are maintained and improved. 4. And in all the churches of Christ whither we come, with the highest esteem, honour, and delight, we make mention of your firmness of mind, calm submission, holy resolution, strong and lively faith, and steadfast adherence to Christ and the gospel, under all the persecutions and afflictions which have all along attended you for his sake; 5. Which is a manifest token that God has appointed a future, just, and impartial judgment of the world, which will set all things to rights, and in which he will adjudge you to that heavenly kingdom for the honour of which, and in hope of the enjoyment of which, ye so cheerfully suffer; 6. Since it cannot but be agreeable to God's righteous nature, will, law, and government, that in due time severe punishment be inflicted upon those that unjustly vex, distress, and cruelly persecute you on account of your adherence to the truth of the gospel; 7, 8. And that, in and through Christ, he should give you and us, who are persecuted for his cause, a release from our present tribulations, and an entrance into a state of perfect rest and peace; when our Lord Jesus, who has redeemed us to God by his own precious blood, shall, in the most public and awful manner, attended by all his millions of mighty and holy angels, appear in the clouds at the last day, cate our everlasting God of all grace, that, by the them, Jews or Gentiles, who continue in their sins, strangers to the true knowledge of God, and rebellious against the light of nature; or who continue to disobey, reject, and contemn the gracious calls of our Lord Jesus Christ in the gospel: 9. Both which sorts of sinners shall then begin to be punished with an everlasting loss of and banishment from his blissful presence, and all the glorious effects of his saving power, and an eternal suffering of the most inexpressible remorse in their souls because it shall then appear that the day of repentance and opportunity is past; 10. At the very time in which he will appear, to your joy, to glorify himself in the full performance of all his promises, in the complete salvation of all his believing ones; and to be glorified and adored by them who by faith cordially embrace the testimony of the gospel preached by us—in thankful and everlasting wonder at the riches of his grace, and the great things he has done for them. 11. In reflection upon these important events, and in hopes of your escaping the terrors and sharing the joys thereof, we daily and earnestly supplito adjudge the reward of their doings upon all almighty operation of his Spirit, he would gradually fulfil all his promises, and perfect your faith and other graces, and all the fruits of good works proceeding therefrom, and thus make you meet for the full enjoyment of that heavenly inheritance to which ye are called by the gospel. 12. That so the person, authority, and doctrine of our Lord and Saviour Jesus Christ may be exalted, in their happy effects upon you, and in your high esteem thereof and holy conversation answerable thereto; and that, by virtue of your union with him, ye may arrive at the most glorious state of perfect joy and praise, according to the free favour and grace of God, who has called you to it, and of Jesus Christ, who has secured and promised, and will bestow it upon you.

Ver. 5. The meaning seems to be this:—Admitting, as all men do, that God is a righteous Judge, he must therefore, at some time, render to every man according to his works. To you he has assigned present persecutions, but has therewith given you grace as the foretaste and token of rest and glory; to your persecutors he has given present power, but as they will then be given over to Satan's temptation, their own evil passions, and the torments of an evil conscience—a punishment already begun in time as a 'manifest token' that it will be continued in eternity. *C.*

REFLECTIONS.—Happy is the state of believers in God through Christ; and rich and abundant the mercies that flow from both to them. There is great ground of thankfulness when the faith, love, and patience of Christians grow exceedingly, even under great tribulation and cruel persecution. And why should saints fret at their present troubles, when the last judgment will so quickly set everything right! Awfully tremendous, but infinitely glorious, will be that appearance of our Redeemer! Fearful is the work he will then and through eternity make on obstinate sinners, especially such as rebelled against the clear light, and refused the precious blessings of the gospel. But delightfully will he glorify himself in the public honours and eternal salvation of his saints. And there is need of prayers, care, and diligence on their side, and of the work of the Spirit on his, to prepare them for that grand event.—My soul, wait and long for thy coming, thy quickly-coming Redeemer! Rejoice in hopes of thy eternal nearness to, vision, and admiration of him! Rejoice that thy worthiness lies in his righteousness and riches of grace, and in your holding by faith to the truth as it is in Christ!

CHAPTER II. Ver. 1. But, having attempted to comfort you under your present tribulations with the certain prospect of Christ's appearance to judge the

his saints, and to be admired in all them that believe (because our testimony among you [q]was believed) in that day.

11 Wherefore also [r]we pray always for you, that our God would count[5] you [s]worthy of *this* calling, and fulfil all the [t]good pleasure of *his* goodness, and the [u]work of faith with power;

12 That[v] the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 He willeth them to continue steadfast in the truth received. 3 showeth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we[a] beseech you, brethren, by the coming[1] of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That[b] ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us,[2] as that the day of Christ is at hand.

3 Let[c] no man deceive you by any means: for *that day shall not come* except there come a[d] falling away[3] first, and that [e]man of sin be revealed, the [g]son of perdition;

4 Who opposeth and [h]exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

5 Remember[i] ye not, that, when I was yet with you, I told you these things?

A.M. cir. 4060. A.D. cir. 56.

[q] ch. 2. 13, ver. 3. 1 Th. 1. 5, 10.

[r] 1 Th. 1. 2, 3. 3. 10. Col. 1. 3, 9. 4. 12. Phil. 1. 4. 1 Ti. 1. 12–16. 2. 1–4. 2 Ti. 1. 3. Ph. 1. 4. 1 Th. 5. 23, 24. 1 Pe. 1. 3. 2 Pe. 1. 12.

[s] Or, *vouchsafe.*

[t] See ver. 5. Ep. 1. 5. Col. 1. 10. Re. 3. 4. 2 Pe. 1. 10.

[u] Ep. 1. 19. 2. 10. 2 Th. 1. 11. Col. 2. 12. Jn. 6. 29. 1 Th. 1. 3, 5.

[v] 2 Pe. 1. 7. 1. 4. 14. ver. 10. Jn. 17. 10, 21–24, 26.

CHAP. II.

[a] Ro. 12. 1. 2 Co. 13. 1. 2 Ti. 4. 1. 1 Ti. 6. 14. 1 Co. 1. 8. 1 Th. 3. 13. 4. 16, 17. Mat. 25. 31–34. 24. 30, 31.

[1] *By the coming.* Rather, 'concerning the coming.'—*C.*

[b] Jn. 14. 8. Mat. 24. 4–6. Col. 2. 2, 8. 2 Ti. 2. 18. ch. 3. 14. 2 Pe. 1. 12. 3. 1. 1 Jn. 4. 1. Mk. 13. 7. 1 Th. 4. 15. 1 Pe. 4. 7, 8.

2 See note [a] below.

[c] Mat. 24. 4, 23. Je. 29. 8. Ep. 5. 6.

[d] Da. 7. 8, 20–25. 11. 36–39. 1 Ti. 4. 1–3. 2 Ti. 3. 1–5. 4. 3. 1 Jn. 2. 18. Re. 9. 11. 17. 8.

[3] Rather, 'the falling away,' the great apostasy foretold in the prophets and by Christ himself.—*C.*

[e] ver. 8–12. 1 Jn. 2. 18. Re. 11. 7. 13. 11, 12, 14–16. 17. 8.

[f] Re. 9. 11. 13. 3, 10. 17. 8. 18. 19. 20. Jn. 17. 12.

[g] Is. 24. 13. Da. 11. 36. 37. 7. 8, 25. Re. 13. 6–8, with 1 Co. 8. 5.

[h] ver. 11. Re. 3. 3. 2 Th. 2. 11. Col. 2. 18. Ac. 20. 30.

[i] It would seem from this remark that the views and teachings of Paul had been misrepresented in the church at Thessalonica, not only by false oral statements, but by a forged letter, purporting to have been written by him.

A.M. cir. 4060. A.D. cir. 56.

I cannot think the apostle could refer in such terms as these to a supposed uncertainty as to the authenticity of his former epistle. He must have learnt while at Corinth that an epistle, falsely ascribed to him, had recently been circulated among the Thessalonians and that they were being led astray by it. His object now is to expose the forgery, and to correct the wrong impressions.—*P.*

[k] Or, *holdeth*

[l] Re. 17. 5. Ac. 20. 29. 1 Jn. 2. 18. 4. 3. 1 Co. 1. 12. 3. 3. 4 Jn. 9. Ru. 20. 3. Col. 2. 18–24.

[5] The truth of this statement may be seen by reference to the 'Concluding Remarks' on Galatians and Colossians.—*C.*

[m] ver. 3, 4. Re. 9. 2–11. 11. 2. Da. 7. 8, 20–25. 11. 36–39. 12. 7. 1 Ti. 4. 1–3. 2 Ti. 3. 1–5. 4. 3. 2 Pe. 3. 3. 1 Jn. 2. 18. 4. 3.

[n] Da. 7. 10. 11. 22, 26. 12. 1. 45. 2 Ti. 4. 9. Re. 12. 3. 17. 13, 20. 14. 5–20. 15. 6–8. Ezek. 28. 2, 14. 15. 18. 20–29. 30. 22, 27. 31. 10.

[o] Is. 11. 4. Ho. 6. 5. Re. 1. 16. 19. 15. 20. 21. He. 10. 27. Jude 4, 9.

[p] De. 13. 1. Mat. 24. 24. Jn. 8. 44. 2 Co. 4. 4. Ep. 2. 2. Re. 13. 13, 14. 19. 20.

[q] Ho. 3. 13. Re. 13. 8. 17. 8. 2 Co. 2. 15, 16. 4. 3. Ps. 109. 17. 1 Co. 16. 22.

[r] Ps. 81. 11, 12. 106. 17. Pr. 1. 29. 1 Ki. 22. 22. Is. 44. 25. 66. 4. Eze. 14. 9. Ro. 1. 24. Mat. 24. 5, 11, 24. 1 Ti. 4. 1, 2. Re. 9. 8. 20. 13. 2–8, 11–16.

[s] De. 30. 36. Ro. 1. 32. Ps. 9. 17. Mat. 10. 15.

[t] ch. 1. 4. Ep. 1. 4. 1 Ti. 1. 4. 2 Ti. 1. 9. 1 Pe. 1. 2–4.

[u] 1 Pe. 5. 10. Ep. 1. 14. Jn. 10. 28. 1 Jn. 2. 25. Jn. 17. 20, 24. 14. 23. Re. 3. 21. Re. 8. 17.

[v] 1 Co. 16. 13. Phi. 4. 1. 1 Co. 11. 2. ch. 3. 6, 14. Pr. 23. 23. Jude 3. Re. 3. 11. 22. 18.

[6] *The traditions.* Rather, 'the instructions.'—*C.*

6 And now ye know what withholdeth,[4] that he might be revealed in his time.

7 For the [l]mystery of iniquity doth already work:[5] only he who now letteth, *will let,* until he be taken out of the way.

8 And then shall that [k]Wicked be revealed, [l]whom the Lord shall consume [m]with the spirit of his mouth, and shall destroy with the brightness of his coming.

9 *Even him,* whose coming is [n]after the working of Satan, with all power and signs and lying wonders,

10 And[p] with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And[q] for this cause God shall send them strong delusion, that they should believe a lie:

12 That[r] they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But [s]we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;

14 Whereunto[t] he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, [u]stand fast, and hold the traditions[6] which ye have been taught, whether by word, or our epistle.

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world, I must now, in the most solemn manner, entreat and adjure you, by your belief, expectations, and desire of that awful event, and by your hopes of being gathered, along with us and other saints, to his right hand, and of being for ever with the Lord, 2. That ye take heed that none, pretending to a spirit of prophecy, or misconstruing our words, or appealing to spurious writings which pass in our name, or any old tradition, mislead and perplex your mind, or stagger your faith, by insinuations that the coming of Christ to the last judgment is instantly to take place; the failure of which, if believed, might tempt you to disbelieve his coming at all, or even the whole truth of the gospel. 3. Let no pretences whatever decoy you into this pernicious notion; for, by revelations from God, I can assure you that the last judgment shall not happen till there has been a remarkable general apostasy from the faith, worship, and holiness of the gospel; and an antichristian succession of impious men, Romish popes, and their agents, has manifestly appeared in the church, countenancing and propagating the vilest corruptions in doctrine, worship, and practice, and, by seduction and persecution, destroying the souls and bodies of multitudes, till they themselves at last sink into everlasting destruction: 4. Who also, by pretended claims to civil and ecclesiastical authority, shall proudly assume a sovereign power over magistrates, ministers, or even angels, good or bad—a power in heaven, earth, and hell, superior to what had ever been ascribed to heathen gods; and shall set themselves in opposition to Christ in his mediatorial offices and members, and even pretend a power equal to or above the most High—in disposing of his worship to other objects, dispensing with his laws, nullifying or establishing his ordinances at pleasure; and, sitting in the church, shall assume titles, and exercise authority to confer gifts and graces, pardons and salvations, as if they were God himself. 5, 6. And as ye know I warned you that Christ would not appear to judgment till after this dreadful apostasy, I now inform you that it is the subsistence of the Roman empire under one political head which at present restrains the complete revelation of that antichristian empire which I have just mentioned. 7. For that apostasy, which includes an unsearchable depth of error and wickedness, is already, in a secret manner, spreading its malignant influence in the pride, worldly-mindedness, will-worship, and corruption of the doctrine of free justification before God, which take place among Christian professors, and would quickly appear in all its extent, power, pomp, and grandeur, were it not that the present imperial pagan government of Rome will prevent and restrain it till God, in his appointed time, remove the seat of the emperors from Rome, and even abolish the present form of the empire: 8. And then, through the growing ambition and luxury of church-rulers, under the protection and indulgence of the Christian emperors, and the division of the empire into ten kingdoms, all submitting to the delusion, shall that wicked and lawless system of the Papacy appear in its full power and pomp, and continue till the Lord Jesus, by the pure preaching of the gospel, and the zealous opposition of the Reformers, and by his fearful judgments, when he comes to fill the whole earth with his glory, shall utterly destroy it.—9. The introduction and maintenance of which papal system will, in imitation, and by the special influence and craft of Satan, be effected, by high pretences of authority from Christ, to work miraculous and wonderful operations for its honour; 10. And, at his instigation, will be carried on, by every subtle and deceitful artifice, managed in the most unrighteous manner, so as to delude those into eternal perdition who, through the influence of Satan and their own corrupt lusts, did not heartily receive the truths of the gospel, and Christ therein, as the only means of their salvation: 11. To punish which dislike and rejection of the truth as it is in Jesus, God shall deliver them up to the hardening, blinding, and delusive influence of their own hearts, that, by means thereof, they may consent to the merest forgeries, and the most absurd errors, vile idolatries, and gross superstitions; 12. That thus being left to the foolish and perverse influence of their own hearts, all of them may be condemned and punished with everlasting destruction who rejected Christ and his gospel truths, and took pleasure in perverting his Word, corrupting his worship, violating his laws, and persecuting his people. 13. But, in both duty and affection, we must bless and thank God that he hath warned you against such ruinous apostasy, having, in his universal, undying love, called you to complete and eternal salvation, to which he has sought by faith and through the universal and gradual renovation of your nature and knowledge, righteousness and true holiness wrought in you by the Holy Ghost, and through a faithful trust in Christ, and faithful adherence to him, as manifested and offered in the gospel, as God's appointed means of eternal happiness; 14. To which complete and eternal salvation, in consequence of faith in Christ, he has tenderly called you by the gospel which we preached unto you, that, through the attending operation of the Holy Ghost, ye might be fully entitled to, prepared for, and at last introduced into, the eternal enjoyment of that glorious blessedness which our Lord Jesus Christ has secured and prepared, taken possession of, promised to, and bestows upon, his believing people. 15. Inconsideration therefore of the secret and subtle operations of Antichrist to draw men from the faith, and of what God has done for and promised to you, we earnestly beseech you to stand fast in the faith, hope, comfort, and holiness of the gospel—steadfastly maintaining all those important points of truth and duty in which ye have been instructed by me, and my fellow-ministers of Christ, by word or writing. 16. And, for this purpose, may the Lord Jesus Christ, who has redeemed us by his blood, and secured eternal glory for us, and will at last confer it upon us; and God, his and our Father, who has loved us with an everlasting love, and often revived our souls by those everlasting consolations which flow from and are founded on it, and given us a solid, scriptural, and well-grounded hope of eternal life, confirmed by his Holy Spirit dwelling and working in our hearts,—17. Fill your souls yet more and more with all joy and peace in believing, and effectually comfort your hearts under all your troubles, fears, and dangers, and more and more establish you

16 Now[s] our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* [t]everlasting consolation and good hope through grace,

17 Comfort[u] your hearts, and stablish you in every good word and work.[7]

CHAPTER III.

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16, and last of all concludeth with prayer and salutation.

FINALLY, brethren, [a]pray for us, [b]that the word of the Lord may have *free* course,[1] and be glorified, even as *it is* with you:

2 And that [c]we may be delivered from unreasonable[2] and wicked men: for [d]all *men* have not faith.

3 But the Lord is [e]faithful, who shall stablish you, and keep *you* from evil.[3]

4 And [f]we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And [h]the Lord[4] direct your hearts into the love of God, and [i]into the patient waiting for Christ.[5]

6 Now we command you, brethren, [k]in the name of our Lord Jesus Christ, that ye [l]withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.[6]

7 For yourselves know how [m]ye ought to follow us: for we behaved not ourselves disorderly among you;[7]

8 Neither did we eat any man's bread for nought; but [n]wrought with labour and travail night[8] and day, that we might not be chargeable to any of you:

9 Not[o] because we have not power, but [p]to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, [q]that if any would not work, neither should he eat.

11 For we hear that there are some which [r]walk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such [s]we command and exhort by our Lord Jesus Christ, [t]that with quietness they work, and eat their own bread.

13 But ye, brethren, [u]be not weary[9] in well-doing.

14 And if any man obey not our word by

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faith in and adherence to the truths of the gospel, and enable you constantly to speak and act for God, and for one another's edification.

Ver. 4. This 'man of sin'—this patron of sin—this 'son of perdition' this heir of destruction—is to be found sitting 'in the temple of God,' the church, 1 Co. 3. 16, 17; 2 Co. 6. 16; 1 Ti. 3. 15; Re. 3. 12. 'He exalteth himself above all that is called God'—above all authority in churches and states, Ps. 82. 6; Jn. 10. 34—'showing himself that he is God,' by assuming his titles, attributes, and powers. Now these characteristics have never been discovered in any man or succession of men, but in the Papacy. There, however, they all meet.—Wherefore the conclusion is inevitable the prophecy describes the Papacy. *C.*

Ver. 6. The Roman empire 'withheld' and prevented the erection of the Papacy. So soon as it 'was taken out of the way,' the papal dominion, as great and as despotic, was erected upon its pedestal. *C.*

Ver. 8. That 'that Wicked' or 'lawless one' may, according to Scripture, represent a succession or be an individual, is unquestionable. The two views are not inconsistent with each other. Among the successive pontiffs of Rome there may yet arise one who shall surpass in pride, presumption, and anti-christian despotism, and be punished with such accumulated and personal judgments as were dealt out in detail to his typical predecessors. *C.*

Ver. 11. Not that God will send 'delusion' purposing to mislead; but God will send truth to inform and reclaim, and self interest will reject God's testimony; and wicked men, listening to the voice of their own counsel and the impulses of their own passions, will be deluded into a rejection of God's holy call to reformation, as Pharaoh's heart was hardened by God's righteous demand of his people's freedom. See Ex. 9. 34, 35. *C.*

Ver. 13. *From the beginning* is an equivalent for eternity. Comp. Pr. 8. 23 with Ep. 1. 4. *C.*

REFLECTIONS.—It is dangerous to fix the periods which God has concealed. Disappointment of the events expected may tempt us to discredit the whole gospel. That Christ will come is certain; our business is not to inquire when, but to be always ready to meet him. Happy will be the time when all the ransomed millions shall be gathered to and be for ever with him! By what strange wickedness of men does God punish obstinate and haughty professors, and carry on the designs of his glory! The most fearful lengths in wickedness will seducers go when left to their own hearts' lusts. But the triumphing of the wicked is short. Evil consequences overtakes them in due time. And when God has accomplished his purpose for the trial of his saints he leaves those who reject Christ to the reward of their doings. But there is great ground of thanksgiving that nothing can defeat his blessed purpose; nothing can defeat his gracious and sanctifying influence; nothing can separate from his love; nothing can rob us of his comforts; nothing can undermine the faith or hope which is founded on his Word.—Stand fast, my soul! cleave to his precious truths, and give thyself unto prayer; so shalt thou be comforted and established in every good word and work.

CHAPTER III. Ver. 1. Now, my dear brethren in Christ, let me entreat your most fervent prayers for me and my fellow-labourers in preaching the gospel, that we may be graciously directed, assisted, and owned of God, in our great and difficult work; and that the gospel of salvation, of which Christ is the author and principal subject, may be speedily and successively spread far and wide; and may, as with you, be honourably received, and produce glorious effects in the conversion, edification, and holy conversation of multitudes, wherever it is preached: 2. And that we may be kept or rescued out of the hands of unbelieving Jewish zealots and false brethren, who are so insolently perverse and absurd in their reasonings and prejudices, and maliciously wicked in their principles and practices—laboring everywhere to defame, vex, and cruelly persecute us; for many who pretend to religion, and even to Christianity, do not cordially embrace Jesus Christ in his gospel by a true faith, which works by love, and purifies their heart. 3. But let neither the falls of others, nor their violent opposition to you or your way, for the sake of the gospel, discourage you; for God, whose faithful promise ye have heartily embraced, will graciously fulfil whatever he hath spoken, in confirming, establishing, and strengthening you in the doctrine and grace of faith, and in your profession of it, and practice of godliness according to it; and will preserve you from the ruinous influences of sin, Satan, and the world. 4. And as your preservation must be in the way of holy obedience, we firmly and joyfully trust in the Lord Jesus, that, through union to and gracious influences from him, ye shall, as heretofore, be enabled to persevere in an exact observance of all those commandments which we have delivered to you in his name and authority. 5. And in this hope we earnestly pray that the Holy Ghost would, by his grace, light, and influence, rectify every irregular motion of your hearts, and really direct and carry them into a clear and experimental acquaintance with the love of God to you, and into the most lively exercises of love to him, under a sense of his having first loved you; and into a patient continuance in well-doing, under all manner of trouble and persecution for Christ's sake, and a patient waiting for his great coming, to put an end to your trials, and make you a rich and everlasting, but gracious amends. 6. But, as we understand, some of your society, notwithstanding our former admonitions, continue to be idle and busy-bodies, by virtue of our commission from Christ, we do, in his name and authority, charge you to remove from your holy communion, and avoid all unnecessary familiarity with, every member of your church who thus obstinately perseveres in a course so injurious to public and family peace, dishonourable to the Christian character, and contrary to the rules of the gospel. 7. For ye know how ye ought to persist in following the holy, just, active, and unblamable pattern which we carefully set before you when among you; 8. Laboring to our utmost in preaching the gospel, and in working at our trades for our necessary subsistence, that we might give to no one the smallest occasion to pretend we were burdensome: 9. Not because we had not a divine right to a proper maintenance, as apostles and ministers of Christ, but that we might prevent every prejudice against us, and propagate the gospel more successfully, and that we might set you a good example, and excite you to industry in your respective callings. 10. For having observed some appearances of an indolent temper among you, we, when with you, strictly commanded, that if any of your members should, through wilful indolence, reduce himself and family to straits, he should not be allowed any maintenance out of the public charity of the church, which ought only to be applied for the relief of such as through sickness, old age, or the like, are not able to work for themselves. 11. And we still insist on this, as we are credibly informed that there are some of you who, in contradiction to our express injunctions, the general rule of Christianity, the express requirements of the moral law, and the order of the creation, and of all regular societies, indulge themselves in idleness, sauntering about, and curiously prying, and officiously thrusting themselves into other people's business, to the disturbance of neighbours, and creating of jealousies, misunderstandings, and quarrels among friends. 12. Such as are of this slothful and pernicious temper, we again solemnly charge, by the authority of God, and earnestly entreat, by the endearing love of Jesus Christ, and as they would avoid his fearful displeasure, and honour their profession of his name, that, with a quiet, meek, and peaceable frame of spirit, they would apply themselves diligently to the work of their stations, that, by the blessing of God, they may honestly provide for themselves and their families. 13. And we beseech such of you as attach yourselves to your proper work, unwearidly to persevere in the diligent discharge of the civil and religious duties of your respective stations, and particularly in liberality to the industrious poor

this epistle, [t]note that man,[1] and have no company with him, that he may be ashamed.

15 Yet[s] count *him* not as an enemy, but admonish *him* as a brother.

16 Now [u]the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul [v]with mine own hand, which is the token in every epistle: so I write.[2]

18 The[w] grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

among you. 14. And if, notwithstanding our present and former admonitions, any persist in their idleness, or other disorderly courses, let your church set a brand of infamy on them, turning them from her fellowship; and let every particular member abstain from all unnecessary converse with them, that, being put to shame, they may, through the influences of God's Spirit, be made to reflect on, and repent of, loathe, and abhor their sin. 15. But never treat them with austerity or roughness, as if ye aimed at their temporal or spiritual ruin, nor immediately look on them as implacable and incorrigible enemies to Christ and the gospel; but, in all your reproofs, censures, and admonitions, deal tenderly and affectionately with them, as brethren, in hopes that, by your diligent and repeated attempts, they may be reclaimed and restored to their former place in the church. 16. Now may the Lord Jesus Christ, the author, fountain, and bestower of all manner of peace and prosperity, by all the means of his own appointment, continually and abundantly confer it upon you, in your personal and relative capacities; and may he himself afford all and every one of you his special presence in the way of providence and grace, to protect, guide, assist, comfort, and perfect all that concerns you. 17, 18. Marking therefore my kindest wishes to you in my own hand writing, as I do in all my letters, as a token of their being genuine, I earnestly pray and hope that the full love and favour of our Lord Jesus Christ, inclusive of all its manifestations, fruits, and effects, may continually abound to all and every one of you, from this time henceforth and for ever.

Ver. 2. *Faith* here evidently signifies faithfulness to resolutions, promises, and obligations, as appears from comparing this with the following verse, where the Lord is distinguished as 'faithful.' *C.*

Ver. 6. *Disorderly.* A military allusion signifying out of rank, out of order with the general movement, and without or contrary to the word of command. *C.*

Ver. 17. The apostle, either from tremor of the hand, inexpertness in the Greek characters, or perhaps because he worked and dictated at the same time, usually employed an amanuensis, but affixed his own signature to prevent imposition. *C.*

REFLECTIONS.—There is need of much fervent prayer for the success of the gospel, and for the preservation and assistance of faithful ministers, that their labours may not be obstructed by the craft or violence of wicked men. And it is an inconceivable mercy to have God's promise and care for securing our endurance and comfort in an evil day. Thrice happy are they whom the Holy Ghost directs into the love of God, and into a patient waiting for Christ's great coming; and whose hearts truly accept the faith, holiness, and hope of the gospel. It is necessary, for the honour and safety of the church, that scandalous professors be prudently and carefully censured and withdrawn from; but true kindness, not harshness, must be used to bring them to repentance. The industrious, but helpless poor, should be relieved with cheerfulness, according to their wants; but idle and disorderly persons ought to receive, not liberality, but correction, from both church and state.—It is a great mercy to have exemplary ministers, persevering and lively Christians, but especially to have a gracious Redeemer present in the church.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE THESSALONIANS.

This epistle naturally suggests the necessity of caution and careful examination when some new and striking doctrine is propounded; especially when such a doctrine rests upon some isolated portions of Scripture. The prophetic utterance in the Gospel by Matthew (ch. 24. 30, 34), conjoined with that of Paul (1 Th. 4. 15, 17), seems, when superficially examined, to indicate the speedy, the almost immediate, coming of the Lord to judgment. By superficial examination is meant, an examination of the passages by themselves, without the light to be derived from 'comparing spiritual with spiritual,' scripture with scripture. Such comparison, humbly and prayerfully conducted—as all scriptural examination specially requires—would have enabled the Thessalonians to discover that, while the Lord, as judge, is ever at hand, the precise time of his coming is utterly unknown (Mat. 24. 36, 42), and that a long series of events, most precisely foretold, must be realized before the day of his final coming to the judgment of the quick and the dead. The Thessalonians, in thus hasting to a conclusion apparently warranted by some few passages of Scripture which they had not paused to compare with others, exhibited, however, nothing but what is common in the history of all ages of the church. Hence have arisen errors and heresies upon the one side; and, to escape them, the lethean sleep of infallibility, on the other. But God, who always brings good out of evil, light out of darkness, and order out of confusion, has overruled this propensity in the case of the Thessalonians, and drawn from the apostle this second epistle, in which their error is corrected, and a salutary warning against precipitate judgments furnished to all future ages of the church. *C.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO

T I M O T H Y.

Descended from a Jewish mother and grandmother, Timothy had been very early instructed by them in the knowledge of the Old Testament. By the ministration of Paul at Lystra he was converted to the Christian faith, and remarkably enriched with the gifts and graces of the Holy Ghost, Ac. xvi. Having circumcised him, that the Jews might take no offence at him on account of his father being a Greek, Paul took him to be his companion, under the character of an evangelist. And having left him at Ephesus to rectify and establish the complete order of the church there, he sent him this and the subsequent epistle, to fix upon his mind the instructions which he had formerly given him, and enable him to communicate the same to others. In them the apostle testifies his affection, warns him of danger, and directs him in his personal and ministerial conduct.—The second was written from Rome, perhaps several years after the first.

[The date of this epistle is supposed to be about A.D. 64, soon after the apostle's imprisonment at Rome. It contains references to the following passages in the Old Testament:—Ge. 45. 10, 11; De. 19. 15; 32. 39; Ezr. 6. 10; Is. 1. 15; 14. 12; Je. 29. 7; Eze. 33. 9; Mal. 1. 11. *C.*]

CHAPTER 1.

1 *Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia.* 5 *Of the right use and end of the law.* 11 *Of Saint Paul's calling to be an apostle,* 20 *and of Hymeneus and Alexander.*

PAUL,[a] an apostle of Jesus Christ, by the commandment[1] of God [b]our Saviour, and Lord Jesus Christ, [c]*which is* our hope;

2 Unto [d]Timothy, *my* own son[2] in the faith: [e]Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, [f]when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither[h] give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do.*

5 Now[i] the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From [j]which some having swerved, have turned aside unto vain jangling;

7 Desiring[k] to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that [l]the law *is* good, if a man use it lawfully;

9 Knowing this, that [m]the law is not made for a righteous man, but for the [n]lawful and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For[o] whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is [q]contrary to sound doctrine;

11 According to the [r]glorious gospel of the [s]blessed God, [t]which was committed to my trust.

12 And I thank[u] Christ Jesus our Lord, [v]who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who [w]was before a blasphemer, and a persecutor, and injurious: but [x]I obtained mercy, because [y]I did *it* ignorantly in unbelief.

14 And the grace of our Lord was [z]exceeding abundant with [a]faith and love which is in Christ Jesus.[4]

A.M. cir. 4069
A.D. cir. 65

[h] ch.4.7; 6. 3, 4, 20. 2 Ti.2.16,23 Tit.1.14; 3. 9 2 Pe.1.16.
[i] Mat 22.37-40. Ro. 13.8-14. Ga.5.14. 2 Ti. 1.3; 2.22. He.9.14, 10. 22. Ga.5.6. Ac.24.16. 1 Pe.1.22. 1 Jn.3.18, 23; 4. 20.
[j] ch.4.2; 5.15; 6. 4, 10, 20 2 Ti.2.18; 4.10. Tit. 1.10, 14.
[k] Ac.4.22. ch.6.4. Ro. 2.19, 20, 21, 22.
[l] Ro.7.12. Ps.119.128, 129, 130. Isa.1.24.
[m] Ga.3.19; 5.23. Ro. 13.8.
[n] 2 Co.6.9, 10 Ga. 5. 19-21. Ho.4.1,2. Re.21. 8; 22.15.

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[o] Ge.39.7-9. Le.18.22; 20.13. De.23.17, 18. Ro. 1.26, 27. Le.18.22. Ex.21.16. De. 24.7. Ke 21.1,2; 22.15. Zec.5.4. Ho.4.2, 2 Pe 2.
[p] ch.6.3 2 Ti.1.13; 4. 3. Tit.1.9; 2.1.
[q] Co.3.7-11. Ps.138. 2. 2 Co 4.6,15. Ep. 1.6, 12,14. Phi 1.11.
[r] ch.6.15. 2 Co.11.31. Ro 1.25; 9.5. Ne.9.5.
[s] 2 Co 9.15. 1 Th.2.7, 4 (ch.2.7. ch.2.7. Tit.1. 1 Ko.1.5. 2 Co.5.18-20. Ep. 3.8.
[t] See note on 2 Th. 3.11.—C.
[u] Ac.9.15. 1 Co.7.25; 15. 10. 2 Co. 3.5; 4.1. 1 Th.2.4. ch 2.7. 2 Ti. 4. 7,17. Col 1.25.
[v] Ac.8.39. 1,5,13,22, 4.26.9.10. 1 Co.15.9. Ga. 1.13. Phi.3.6.
[w] ver. 14,16. 1 Co. 15. 8,10. Ro.5.20,21.
[x] Lu.23.34. Jo. 9.39, 41. Ac. 3.17. 1 Co.2.8. Mat.12.31.
[y] Ro 5.20. 1 Co.15.10.
[z] 2 Ti.1.13. Ga.5.6. 1 Jn.4.19. Lu.7.47.
[a] See note [4] in first column.

CHAPTER I. Ver. 1. Paul, an inspired and immediately commissioned messenger of Jesus Christ, who is the great Lord and Redeemer, the author, object, ground, and bestower of all our solid hopes of grace here, or eternal glory hereafter—and of God our Father in him; 2. To his dearly beloved Timothy, of whose conversion, and establishment in the grace and doctrines of faith, God has made him the honoured instrument—earnestly wishes the most abundant manifestations and effects of God's infinite love and tender compassion, to support, relieve, and comfort you under all the temptations, labours, difficulties, and dangers of your station, together with all manner of peace with God, your conscience, and the saints, and all manner of prosperity, temporal or spiritual, from God the fountain of blessings, and from Jesus Christ who gives them to all believers. 3, 4. I earnestly desired you to tarry some time at Ephesus after I departed thence into Macedonia, that you might, in the most solemn and authoritative manner, charge the judaizing Christians there to beware of corrupting the gospel of Christ, which I preach, with anything different or contrary; and that they never regard or propagate any foolish and ill-grounded traditions, or any frivolous genealogies of descent from Abraham or any other patriarch, which leads to useless, intricate, and endless controversies, and have no tendency to promote the conversion of sinners to God, their establishment in the doctrines of faith, or their diligent perseverance in walking with God.—5. Now the end of that charge, which I ordered you to enforce, as well as of the whole law of God, in opposition to fabulous, fruitless, and perplexing disputes, is, to promote a spirit of love to God, to Christ, and to one another, as springing from a sanctified heart, and a faithful, pure, and quiet conscience, purged from dead works by the blood of Christ, and from an inward principle of sincere faith, without the least hypocrisy; 6. From which grand scope and important ingredients of practical religion some having wandered, have turned aside into a course of vain talking of things altogether unprofitable, and serving only to stir up animosities, strifes, and doubtful disputations; 7. Affecting to set up for doctors and interpreters of the law, and to impose it upon the Gentiles, while in reality they neither understand the true scope and design of it, nor what they say in their confident pretensions to explain it. 8. But we who, through the knowledge of the gospel, are enlightened in the principal design and tendency of the whole Jewish dispensation, are fully convinced that the law is a good appointment of God for answering good purposes, if it be properly used as a mean of bringing us to Christ; and that even the ceremonial law is of great use, if we consider it as a typical representation of Christ and the gospel church, and now fulfilled and abolished; and that the law in its own nature is holy, just, and good, and is of admirable use to convince us of our sin and misery, and to make us flee to Jesus Christ; and, as a rule of obedience, to direct us how to depend on him, and gratefully improve the benefits which we receive from him! 9–11. Fully satisfied that the moral law, though still continuing in force as the law of Christ's kingdom, is not designed to condemn a true believer, who is made the righteousness of God in him, and who, from a principle of faith, has an impartial respect to all his commandments, but stands in force for the condemnation of all impenitent, unbelieving, and obstinate transgressors, particularly those who have no fear of God in their hearts, no desire after him, and no care to be subject to his authority; and for those who wilfully rebel against his laws, and worship false gods; those who, being destitute of true holiness, contemn God and religion; those who murder their near relations or others, or who indulge themselves in fornication, adultery, sodomy, or other unnatural lusts; those who steal men or women, that they may either use or sell them as slaves; those who addict themselves to lying in jest, excuse, malice, or to procure gain; those who violate their promises, vows, or oaths, or swear falsely in courts of judicature; and, in fine, those who indulge themselves in any form of wickedness, contrary to the pure doctrines of revelation, and to the holy nature, design, and obligation of the gospel of our salvation through Christ, which so illustriously displays the glorious perfections, counsels, and operations of the infinitely happy, ever-blessed, and self-sufficient God, who communicates to creatures whatever happiness they enjoy—the preaching of which gospel was committed to me as a precious trust, to be faithfully preserved and dispensed wherever I come. 12. And while I think of the high honour of this important trust, I cannot but, from the very bottom of my soul, bless and praise our infinitely gracious Saviour and Lord Jesus Christ, who has qualified, authorized, and strengthened me as an apostle faithfully to minister the gospel of his grace: 13. Even me, who, before my heart was graciously and powerfully reached and converted, had been a furious blasphemer of his divine Person and doctrine, an outrageous persecutor of his members, a most injurious reviler of his name, people, and interests. But my transcendent wickedness, proceeding from ignorant and blind zeal, not from any desperate and malicious opposition to the Holy Ghost's clear convictions of his Messiahship, to the everlasting astonishment of angels and men, and especially my own, I, after all, freely received forgiving and converting mercy, and was graciously put into the apostleship. 14. Yea, the free favour of the infinitely compassionate Lord Jesus to me-ward superabounded all expectation, estimation, or conception, in awakening and convicting my unbelieving heart, and developing deep and strong love to him, his people, and cause, to which I had formerly been so inveterate an enemy; and in the conversion of multitudes to himself by my ministrations. 15. Thus my own experience, as well as the whole tenor of the gospel revelation, bears witness, for the encouragement of sinful men, that its grand or summary article may be depended on as infallibly true and faithful, and every way worthy to be universally believed and affectionately embraced by all men, viz. That the great end of Christ's assuming human nature, and coming into the world under the character of a Saviour, to fulfil the law, and suffer and die for them, and of his being offered to them in the gospel, was and is that he might deliver them, Gentiles as well as Jews, from sin and wrath, and bring them to that eternal salvation which is in him—a transcendent and amazing instance of which has appeared in me, who exceeded all other sinners, however notorious, in my malignant blasphemy of Christ and persecution of his members. 16. And for encouraging the most enormous transgressors to believe in him, it must be remarked, that this astonishing instance of free, loving, and abounding grace towards me, was designed, by the infinite wisdom and goodness of God, not merely for the salvation of my soul, but that in me first of all, and as the very chief of sinners, Jesus Christ might set forth a distinguished example to what amazing length his patience and mercy can extend—as an encouragement to every sinner who shall ever, by his grace, be led to trust in him alone for pardon and eternal life. 17. Let therefore that infinitely gracious Lord Jesus, who is the Sovereign of all things, and head over all things to his church—everlasting, incorruptible, and purely spiritual; and who, together with his Father and blessed Spirit, is the infinitely and only wise God, and Giver of all wisdom to creatures—be henceforth and for ever magnified and adored in the loftiest strains.—18. The above charge I have committed to your special care, that, according to some prophetic intimations concerning you before you entered on the ministry, you may be more excited to improve your superior gifts and miraculous powers in acting the part of a diligent, courageous, and faithful soldier of Jesus Christ, in fighting under him against sin, Satan, and the world, and valiantly standing up for the truth against all opposition; 19. Holding fast the doctrines of the gospel in a firm faith and constant profession thereof, and holding it forth to others in your ministry, and studying to be conscientiously upright in preaching it, and living answerably to it; which some neglecting and rejecting, have, to their inexpressible danger, loss, and damage, entirely renounced its doctrines and their profession of it, and abandoned themselves to error and immorality; 20. Of which apostates I mention two infamous ringleaders, that you, and all other Christians, may beware of them, and bear testimony against them; namely, Hymeneus and Alexander, whose notorious subversion of the faith and holiness of the gospel, and dangerous errors and immoralities, laid me under the disagreeable necessity of apostolically casting them out of the visible church, and delivering them up to Satan, as his subjects—that by means of such awful discipline, they might be brought to a conviction and repentance of their wickedness, at least deterred from persisting in their blasphemous defamations of the name, doctrines, and ways of the Lord.

Ver. 3. *When I went into Macedonia.* This journey was made after Paul's release from his first imprisonment in Rome, which took place about A.D. 63. Immediately after his release, he probably carried out his intention of visiting Spain; then he turned again eastward, and after a missionary tour through Asia Minor, settled down for a time at Ephesus. He left Ephesus perhaps about A.D. 66, and wrote this epistle from some place in Greece, after passing through Macedonia. I think its date can scarcely be earlier than the close of the year 66. *P.*

Ver. 4. The 'genealogies' of the Jews were intricate and traditionary pedigrees, whereby they sought either to establish their offices as priests or Levites, their rank as descendants of David or the princes of tribes, their titles to properties, as descendants of the original owners; and, in other cases, the origin and preservation of their vain traditions, which they asserted they had received, and affected to trace, from Joshua and the elders —*Note*, Even so, till this hour, does the popedom assert a 'genealogy' ascending to Peter, vainly denominated 'prince of the apostles.' And, though even tradition fails to establish any uniform consent as to the imaginary line of 'apostolic succession,' yet upon that unsettled, and therefore endless 'genealogy,' does Rome found her claim to supremacy over all churches, and infallibility in all doctrines. *C.*

15 This *is* a [b]faithful saying, and worthy of all acceptation, that [c]Christ Jesus came into the world to save sinners; [d]of whom I am chief.

16 Howbeit for this cause [e]I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, [f]for a pattern to them which should hereafter believe on him to life everlasting.

17 Now[g] unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

18 This[i] charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding[j] faith, and a good conscience; which[k] some[6] having put away,[6] concerning faith have made shipwreck:

20 Of[l] whom is Hymeneus and Alexander; whom I have [m]delivered unto Satan, that they may learn not to blaspheme.

A.M. cir. 4069. A.D. cir. 65.

b ch.3.1; 4.9. 2 Ti.2. 11. Tit.3.8.

c Mat. 9. 13; 18. 11. Lu.19.10. Ro 3.24-26. 5.8-10. 1 Jo.3.5,8, 16. 1. 29,30. Mat. 1.21.20.28.

d 1 Co.15.9. Ep.3.8.

e ver.13. Is.1.18; 43 25.44.22. Je.31.20.

f Ro.15.4. Ac.13.39. He.7.25, 10.1. Je.6.37. Is.2. 19,55.7.

g ch.6.15,16. Ps.10. 16; 145.3. Da.7.9,14. 1 Jo.4.12. Jude 1. Re.11. 27. Ro.1.23; 16.27. ch. 6.15,16. Jude 25.

h ver.3,19; ch.4.14; 6. 12,20. 2 Ti.2.2; 4.1,7. Phile.13. Ps.2.45. Ep. 6.12.2 Co.10.3-5.

i ch.1.5. Phi.1.27; 3. 16; 4.1. Jude 1. Pr.23.23. Re.2.13; 3.3,8, 10, 11. Tit.1.9.

k Phi. 3. 18, 19. see ver.4,6; ch.6.3-6. 2 Ti. 4.3,4. Ac.20.29. 1 Jno. 2.19.

6 Which some having put from them.—This refers only to the 'good conscience;' having set its warnings and dictates aside, they had no longer any guide, and consequently made shipwreck of their Christian profession.—*P.*

6 *Put away.* Rather, 'rejected or repelled.'—*C.*

l 2 Ti. 2. 17; 4. 14, 15 Ac.19.33.

m 1 Co.5.4,5; 4.21. 11. 30. 2 Co.10.6; 13.7, 10. Mat.18.17.

A.M. cir. 4069. A.D. cir. 65.

CHAP. II.

1 Or, *desire.*

a Ja.5.13. Ps.122.6-9. Je 29.7. Ezr.6.10.

2 Or, *eminent place.*

b Ac.24.16. 2 Co.1. 12. 2.14.17.9. 1 Th.2.10. 3.13. 2 Th.1.11,12. 3.5,12. Re.1.6. 5.10. 20.6. 1 Pe.2.5. Epistles of Col. ch. 1 2.6,7. 2 Pe.1.10.

c Ep.4.1-3,6,10. Co 1.10,20. Phi.1.27; 4.8, 18. Ro.15.6. 1 Th.2.5, 20. ch.1.5,6. 2 Th.2.13,17.

d ch.1.11 4.10. Lu.1 47. Tit.1.3; 2.10,13; 3.4. Jude 25. Da. 32. 15. 1 Sa. 2.1. Is.12. 2; 45.17, 22.

e Is.55. 1-7. Eze.18. 23, ch.2.15,16. Tit.2.11. 2 Pe. 3. 9. Ro. 3 29,30. Ga. 3 28. Col. 3.11. Mal. 2.11.

f Ge.6.4. Is 44.6. Jn. 17.3. Ro.3.29,30; 10.12. 1 Co 8.6. Ga. 3.20. He. 8.6, with Jer. 9 33.

g Mat. 20.28. Jn. 10. 15. Mar.10.45. Is 53.6. 2 Co.5.14,15, 21. Ep.5. 2,25. 1 Pe.1.18. Re.5.9. He.9.12. 1 Jn.3.14. He. 2.9. 1 Pe.2.24; 3.18. 1 Jn. 2.1,2; 4.10.

h Ur, *a testimony.* 1 Co 1.6.

i Ga.4.4. Ep.1.10; 3 5. Ro.16.25. Col 1.26

k Literally, 'the testimony,' or thing to be testified, in its own series. 'the fulness of the times.'—*C.*

l See Ro. 1. 1. 5; 11. 13; 15. 16, 19. Ac. 9. 15; 13.2,3; 22.21; 26.16-18. Ga.1.16. 2 Ti.1.11. Ep. 3.8.

CHAPTER II.

1 *That it is meet to pray and give thanks for all men, and the reason why.* 9 *How women should be attired.* 12 *They are not permitted to teach.* 15 *Then shall be saved, notwithstanding the testimonies of God's wrath, in child-birth, if they continue in faith.*

I EXHORT[1] therefore, that, first of all, [a]supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in [2]authority; that we may lead a quiet and peaceable life [b]in all godliness and honesty.

3 For[c] this *is* good and acceptable in the sight of [d]God our Saviour;

4 Who[e] will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* [g]one God, and one mediator between God and men, the man Christ Jesus;

6 Who[h] gave himself a ransom for all, to be testified[3] in [4]due time.[4]

7 Whereunto[j] I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

a Ro 1.9,9 1 2 Co.1 18,23; 11.11,31. Ga.1.20. 2 Th 2.5,10.

Ver. 9. *The law is not made for a righteous man.* Rather, 'the law does not lie against a righteous man,' either in its precepts, which he loves, Ps. 119. 97; He. 8. 10, or in its curse, from which Christ has set him free, Ga. 3. 13. *C.*

Ver. 13. These words, if interpreted by themselves, might lead to the conclusion that the apostle's ignorance and unbelief contributed in some way to his salvation; and so they have been interpreted: but taken in comparison with other Scriptures, the grace and good pleasure of God, and not any peculiarity in the state of the sinner, will be found the moving cause of salvation. The verse will be more easily understood, in accordance with the analogy of other scriptures, if arranged thus: 'Who was before a blasphemer, and a persecutor, and injurious (but I obtained mercy; because I did it ignorantly in unbelief:' See, accordingly, ver. 16, which ascribes the divine mercy entirely to the divine wisdom and purpose. *C.*

Ver. 18. *Prophecies.* Some 'prophecies,' not elsewhere recorded, that prognosticated the future zeal and faithfulness of Timothy.—*That thou* (encouraged) *by them*, &c. *C.*

REFLECTIONS.—Solemn and important, honourable and delightful, is that trust which God has committed to gospel ministers. But they have need of abundant grace and mercy from Christ and his Father, to fit them for and assist them in their work, and support them under the trials they must undergo on account of it. For in manifold shapes of vain jangling, legal prattling, horrid blasphemy, and cruel persecution, Satan always labours to oppose the gospel, and them who faithfully preach it. And careless and erroneous teachers are great plagues to churches, and murderers of souls. It is absurd to inculcate or expect obedience to God's law without repentance and reliance on the Spirit of God, our consciences sprinkled with Jesus' blood, and an abiding principle of true faith be exerted within us. And it is the highest folly for unbelievers to seek happiness by that law which cannot but condemn them for their wickedness. Thrice happy are they who are delivered from it as a broken covenant, and are only under it in Christ as a binding rule of duty. Infinite is the excellency, and powerful the virtue of the glorious gospel. From an infinitely gracious God it springs, and to his high honour and praise it tends. Its matter is Christ, and all that is in or done by him. It suits, it extends to, and ought to be earnestly received by every hearer. The most guilty and obstinate ought to yield to its almighty force. And happy is it when ministers can recommend it from their own remarkable experience of its pardoning, regenerating, sanctifying, comforting, and self-abasing influence! But, alas! infinite is their danger who persevere in opposing it, or apostatize from their wonted profession of it.

CHAPTER II. Ver. 1. As some judaizing Christians, through prejudice against the Gentiles, reject the authority of heathen magistrates, I therefore, as the apostle of the Gentiles, insist on it, as a matter of high importance, that Christians, in all their prayers, public, private, or secret, deprecate evils inflicted or feared; plead for every necessary mercy; and give thanks for favours received or promised—through Christ; with respect to all sorts or ranks of men—Jews or Gentiles, high or low; 2. Particularly for emperors, kings, or other magistrates, though heathens,- that their persons and ministrations may be blessed, that they may be enabled to rule in the fear of God; that, under their protection, and encouraged by their example and influence, we may safely and peaceably exercise ourselves in public, private, and secret acts of piety towards God, and of honourable honesty and virtue towards every man. 3. For thus to pray, and live in a manner becoming Christians, is agreeable to the good and holy nature and will of God, and through Christ well pleasing in his sight, who has manifested himself to us sinful men under the endearing character of a Saviour; 4. Who, for the more illustrious display of the goodness, blessedness, variety, and abundant riches of his grace under the gospel dispensation, seeks effectually to save men, of all sorts and ranks, greater or lesser sinners; and has for this purpose appointed that the gospel of salvation be preached to every creature under heaven. 5. And it is the more proper that prayers and thanksgivings be made for all sorts of men through Christ, in whom all nations shall be blessed, since God now manifests himself equally the one only God of both Jews and Gentiles, and Jesus Christ, God-man, is set forth as the only Mediator, able, willing, and appointed to make up the breach between God and sinful men; 6. Who having an infinite dignity in his person, and being lord of his own life, offered up himself, soul and body, an atoning sacrifice and to keep for men the broken law of God, in the room of men of all sorts and ranks, to deliver them from the bondage of sin, Satan, the law, and death, that their salvation might be published to them, especially under the gospel; 7. For the publishing of which, I solemnly avow myself a faithful and sincere teacher, chiefly of the Gentiles, manifesting to them the infallible truths and faithful promises of God for their salvation. 8. And therefore, in the name of my glorious Master, the Saviour of mankind, I insist that ministers and Christians, without regard to any ceremonial sanctity of places, pray for all sorts of persons, as above directed, with fervour, purity, and elevation of heart to God, without any wrathfulness of temper against either Jews or Gentiles, and without doubting of or disputing against his fulfilment of his promises to all them that believe.—9. I moreover insist upon it, that women at all times, and especially in your religious assemblies, appear in a garb suitable to the modesty of their sex, and with an air of reverence to God and sacred things; and not after the manner of lewd women, with curiously plaited hair, or in showy deckings of embroidered, rich, or gaudy apparel, which mark the vanity and pride of their own heart, and tempt the beholders to frothiness or unchastity. 10. But let them, as women who profess godliness, and a superlative regard to the things of another world, labour to adorn themselves with such graces, tempers, and practices as fulfil God's law, honour his name, and prove useful to others. 11, 12. And let no woman dare to preach in public assemblies, or in any case usurp authority over her husband or his sex, but learn, according to the dictates of nature and the law of God, to be duly submissive and obedient: 13. For the woman being at first formed after and out of the man, plainly intimated that she was made for him, not he for her; and that she ought to depend on and be subject to him, not he to her. 14. And being first seduced by the devil, that old serpent, in paradise, and made the primary instrument in the ruin of mankind, is a further reason for her humility and subjection. 15. Nevertheless, notwithstanding the particular threatenings issued forth against them immediately after the fall, women are generally preserved in the agonies of childbirth, and shall be saved as well as the man, yet generally in the endurance of this superior effect of the curse; yea, through the incarnation of Jesus Christ, the promised one, all of them shall be saved, with an everlasting salvation, who exercise themselves in true faith in God through Christ, and in love to him, his people, and cause, and in a holy, chaste, sober, meek, and temperate behaviour.

Ver. 1. *Supplications* for the averting of evil.—*Prayers* for obtaining blessings.—*Intercessions* on behalf of others.—*All men*, both believers and unbelievers—in opposition to the narrow bigotry of the Jews. *C.*

Ver. 4. *All men.* Men of all nations and of all ranks—Jews and Gentiles, rich and poor, without 'respect of persons.' *C.*

Ver. 5. *One God.* In opposition to the many idols and false gods of the heathen.—*One Mediator.* In opposition to angel and saint mediation. *C.*

Ver. 8. *That men.* Rather, 'the men,' as distinguished from 'the women,' ver. 9.—*Everywhere.* In opposition to the Jewish doctrine that confined acceptable prayer to the temple, synagogue, or oratory. *C.*——The leading idea in this passage is, that wherever and whenever public prayer is offered up, it is the province and duty of *the men* (not the women) to offer it. I do not think there is any reference to Jewish ideas or prejudices regarding *special places* for prayer. That point does not seem to have been before the apostle's mind here at all. *P.*

Ver. 9. *Broidered hair, or gold.* The Greek has 'plaits and gold,' doubtless in allusion to a mode of adorning the hair still common in Syria. It is trained down the back in numerous long, thin plaits, each plait having fastened upon it a row of small gold coins. *P.*

Ver. 15. *Notwithstanding she shall be saved in child-bearing.* The Greek of this difficult passage seems to me to convey the idea that *her salvation*, whatever may be implied in it, was to be *by the agency of* (not *through* or *during*) *child-bearing.* The noun has also the article, so that the proper rendering is, 'Yet she shall be saved by means of the child-bearing.' I agree with Ellicott that this has reference to the birth of the Messiah. The first Messianic prophecy was—'It (the seed of the woman) shall bruise thy head.' By the relation in which the woman stood to the Messiah, therefore, in giving birth to him, and thus being more closely related to him than man, she should be saved. *P.*

REFLECTIONS.—Nothing can more testify our love to men than much fervent prayer for them. And none ought to have a more certain share in our prayers than the rulers in church and state. It is greatly advantageous for the success and honour of the gospel when magistrates rule well, and are a terror to evil-doers,

8 I will therefore that [h]men pray every where, lifting[n] up holy hands, without wrath and doubting.

9 In like manner also, that [o]women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered[5] hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with [p]good works.

11 Let[q] the woman learn in silence with all subjection.

12 But I suffer not a woman to teach,[6] nor to usurp authority over the man, but to be in silence.

13 For[r] Adam was first formed, then Eve.

14 And[s] Adam was not deceived,[7] but the woman being deceived, was in the transgression.

15 Notwithstanding[t] she shall be saved in child-bearing,[8] if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

2 How bishops, and deacons, and their wives, should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is*[a] a true saying, If a man desire [b]the office of a bishop,[1] he desireth a good work.

2 A[c] bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour,[2] given to hospitality, apt to teach;

3 Not[d] given to wine,[3] no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One[e] that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice,[4] lest [g]being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover [h]he must have a good report of them which are without; lest he fall into reproach and the [i]snare of the devil.

8 Likewise *must* [j]the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre;

9 Holding[k] the mystery of the faith in a pure conscience.

10 And let these also [l]first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even[m] so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be [n]the husbands of one wife, ruling their children and their own houses well.

13 For[o] they that have used[5] the office of a deacon well, purchase to themselves a good degree, and [p]great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, [q]hoping to come unto thee shortly:

15 But if I tarry long, [r]that thou mayest know how thou oughtest to behave thyself in [s]the house of God, which is the church [t]of the living God, the [u]pillar and ground[6] of [v]the truth.

16 And, without controversy, great is the [w]mystery of godliness: God was [x]manifest in the flesh,[7] justified[y] in the Spirit, [z]seen of angels, [a]preached unto the Gentiles, [b]believed on in the world, [c]received up into glory.[8]

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and a praise to them that do well. The extent of God's grace, and of Christ's mediation, to all sorts and ranks of men, should excite us cheerfully and powerfully to pray for them. And infinite is the mercy that in God's grace and Jesus' merit there is room for us all. The gospel and ordinances of God are now confined to no place in the world; but faithful ministers may preach it to every creature; and men may everywhere have full access to God in his worship. But let us always remember the holiness and reverence with which we ought to approach him. Since sin entered by a woman, what reason have women to be remarkably holy and humble, and to avoid all ostentation of dress, which is but a badge and memorial of sin! And there is need of faith and love, and a holy conversation, in order to their safe and sanctified endurance in childbirth.

CHAPTER III. Ver. 1. And with respect to offices in the Christian church, it is certain that he who, having suitable qualifications, is inclined, from a regard to the glory of God and the edification of souls, to enter upon the office of a pastor or overseer in it, aims at a very honourable, important, and useful, though laborious office: 2. It is nevertheless necessary that you, and all others concerned in their admission, take care that their qualifications be truly proper and edifying. Every pastor or ruler in the Christian church ought to be of an unexceptionable moral character; must never be connected with more than one wife at once; must be very circumspect and diligent in his work; watchful against Satan and all his instruments, and over his own spirit, words, and actions, and for the souls of those committed to his charge. He ought to be very moderate in his appetites, passions, and pleasures; to be affable, courteous, prudent, and engaging in his behaviour; to be ready, according to his ability, to relieve the necessities of the poor, and entertain godly ministers, or others properly recommended; and should be furnished with a good stock of Christian knowledge and experience, that he may be capable of expressing his sentiments with freedom, clearness, and propriety, for the instruction of others, and for supporting and defending the truths of the gospel on all suitable occasions. 3. He must by no means be given to long or frequent drinking, nor be of a furious and quarrelsome temper; nor so fond of earthly riches as to be ready to procure them by unworthy means; but should be of a meek, calm, peaceable, and forbearing spirit; not abusive, noisy, and clamorous, in talking or disputing; nor covetous of what belongs to his neighbour; nor inordinately attached to the things of this world. 4. And if he have a family, he must be one who maintains a prudent authority over his children and servants, obliging them to submit to his lawful commands respecting either religion towards God or decent behaviour towards men. 5. For if a man do not govern his own family right, it cannot be expected that he has prudence or resolution enough to be a ruler in the more high and difficult affairs of the church of God, where everything must be conducted with decency and order. 6. Nor ought he to be a raw novice; nor, in ordinary cases, one newly converted to the faith of Christ; lest, being lifted up with a high conceit of his own abilities, early honour, or popular applause, he should, through the instigation of Satan, fall by pride into eternal ruin, as the devil did. 7. Moreover, he ought to have a clear reputation among the unbelieving world around, whether Jews or Gentiles, who earnestly watch for the halting of church-officers, lest the stain of his character should bring a reproach upon the name, doctrine, and ways of the Lord, and so the devil seize an advantage against him, to the hurt of his own soul, the marring of his usefulness, the discredit of religion, the triumph of its adversaries, the grief of the godly, and the stumbling of young converts.—8. The deacons also, whose office it is to manage the public funds of the church, ought to be men of a grave, decent, and venerable behaviour, and of good report; not given to speak one thing while they mean another, nor to talk contrarily at different times to serve a turn; not indulgers of themselves in the too free use of intoxicating liquors, which would blemish their character, and render them unfit for their work; not of an avaricious temper, that might tempt them to withhold from the poor, or apply it to their own use. 9. And as to their religious character, they ought to be steadiest adherents to the pure, unmixed, but mysterious and incomprehensible truths of the gospel, with all the sincerity of a heart purified by faith, and purged from an evil conscience by the blood of Christ. 10. And it is proper that their qualifications, moral and religious, be well tried and manifest before they be admitted to their office. 11. And if they are in a married state, their wives, for the credit of religion and of their husbands, ought to be of a grave, chaste, and decent behaviour, free from all lightness of temper, words, dress, or deportment; not slanderers, nor injurious tale-bearers, but watchful over their tongues and tempers; moderate in eating and drinking, and frugal in their management; faithful to God, to their husbands, and every trust committed to them. 12. The deacons also, as well as the pastors, must have but one wife at a time, and should avoid all unlawful divorces; and, for an example to others, should rule their own children and servants in a truly Christian manner. 13. And to these things they ought carefully to attend, as their faithful and prudent execution of their office, for a considerable time, will render them highly respected in the church, and increase their gifts and graces answerably to their station, and will em-

CHAPTER IV.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

NOW the Spirit [a]speaketh expressly, that in the latter times [b]some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;[1]

2 Speaking[c] lies in hypocrisy; having their conscience [d]seared with a hot iron;

3 Forbidding[e] to marry, [f]*and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For[h] every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For[i] it is sanctified by the word of God and prayer.

6 If [k]thou put the brethren in remembrance of these things, [l]thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

A.M. cir. 4069
A.D. cir. 65

CHAP. IV.

a 2 Th. 2.3. 2 Ti. 3.1-5. 2 Pe. 3.3. 1 Jn. 2.18. Jude 18. Da. 7.8, 20, 24, 25. 11.35-39.

b Mat. 24.5-12. 2 Pe. 2.1. Re. 13.3, 8 ; 17.8. 1 Jn. 2.18. Jude 3, 4, 18. 2 Th. 2.3, 4, 7, 9-11. Re. 9.2, 11; 13.5, 6, 13, 14; 16.14; 17.5; 18.2.

1 The Greek words signify 'teachings of devils,' and not 'doctrines about devils,' or 'demon-worship.' That many of those false doctrines which prevailed in the early church, and still prevail, had their origin in the teachings or suggestions of Satan and his angels, cannot be questioned. It is to this Paul here alludes.—*F.*

c Ro. 16.18. Ep. 4.14. 2 Pe. 2.1, 3, 18, 19; 3.3. 2, 3, 17. Mat. 7.15. 2 Ti. 3.5.

d Ep. 4.19. Ro. 1.28.

e He. 13.4. 1 Co. 7.39.

f Ge. 1.29, 30; 9.3. 1 Co. 10.30. Mat. 14.19. Ro. 14.6. Ec. 5.18. ver. 4.

h Ge. 1.31. Ro. 14.14, 20. 1 Co. 10.25. Tit. 1.15. Ac. 10.15.

i ch. 6.17. 1 Co. 7.14. Ge. 1.29; 9.3. Ac. 10.15. Mat. 4.4.

k Ro. 15.15. 2 Ti. 1.6; 2.15. 2 Pe. 1.12, 13, 15; 3.1. Jude 5.

l 2 Ti. 2.15; 3.10, 14-17; 4.13. Col. 3.16. Je. 15.16. 1 Pe. 2.2. Ps. 119.11, 18, 97-100; 111.1. 1 Co. 1.5.

A.M. cir. 4069
A.D. cir. 65

i ch. 1.4. 2 Ti. 2.16. 2 Ti. 2.23; 4.4. Tit. 1.14, 19. 1 Co. 9.24. Ac. 24.16. Tit. 2.11-13; 3.6, 14.

m Mat. 15.8. He. 13.9. Col. 2.23. Is. 1.11-15. Je. 6.20. Am. 5.21-23. 1 Co. 8.8. Mat. 6.6, 7, 17-22, 31.

2 Or, *for a little time.*

o De. 28.3-15; 30.9. Ps. 1.3; 37.4, 25; 84.11; 91.16; 92.12-15; 112.2, 3; 119.16, 37, 81, 123, 165. Pr. 3.16; 8.35; 9.11. Ec. 8.12. Is. 3.10; 32.17. Mat. 6.33; 19.29. Ro. 8.28; 14.17. 1 Co. 3.22. Ch. 6.6. Re. 3.11, 21.

p ch. 1.15; 3.1. 2 Ti. 2.11. Pr. 22.20.

q 1 Co. 4.9-13; 9.25, 27. 2 Co. 4.8-10, 16-18. 2 Ti. 3.10, 11.

r Ga. 2.16. Ac. 15.11. Pr. 3.5, 6. Ps. 37.3-7.

s Ps. 36.6; 103.13-20. Ac. 14.17; 17.25, 28.

t Is. 45.17, 22. 2 Co. 5.21.

u ch. 6.14. 2 Ti. 4.2. Tit. 2.15; 3.8.

v 1 Co. 16.10, 11. Tit. 2.7, 15.

3 In order to which—walk with the wisdom, prudence, and steadiness of experienced age.—*C.*

x Tit. 2.7. 1 Pe. 5.2, 3. 2 Co. 11.3. 2 Co. 6.4-7. 1 Th. 1.6; 2.10. 2 Th. 3.7, 9.

y ch. 3.14; ver. 6, 15, 16. Jn. 5.39. 2 Ti. 2.15; 3.15-17; 4.2.

z 2 Ti. 1.6. ch. 1.18; 5.22. Ac. 6.6; 14.23; 13.3; 8.17, 19.6.

a ver. 13. Ps. 1.2; 105.5; 119.97-99. Ac. 6.4.

7 But[l] refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth [n]little:[2] but godliness is profitable unto all things, [o]having promise of the life that now is, and of that which is to come.

9 This[p] *is* a faithful saying, and worthy of all acceptation.

10 For[q] therefore we both labour and suffer reproach, because we [r]trust in the living God, who is the [s]Saviour of all men, [t]specially of those that believe.

11 These[u] things command and teach.

12 Let[v] no man despise thy youth;[3] but be thou an [x]example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till[y] I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect[z] not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate[a] upon these things; give thyself

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bolden them to an open, free, and courageous profession of the doctrines of Christ, and of their faith in him, by which they have derived grace from him, to render them faithful in fulfilling their trust for his glory. —14. These things I write for the present direction of you or others, hoping, ere long, to see you at Ephesus, or somewhere else, and give you further instructions. 15. But if our interview should be deferred beyond my expectation, this letter will serve to direct your behaviour in that religious society which the only living and true God has formed and established, for his own spiritual residence and honour, of credible professors of his truths, animated by his Spirit; and which holds forth and maintains the doctrines of the glorious gospel upon which it is founded, and of which Jesus Christ is the sum and substance. 16. For, without all controversy, that doctrine which furnishes us for and animates us to the strictest piety towards God and love to our neighbour, is a great, glorious, and incomprehensible mystery, viz. that the eternal Son of God, one in nature and equal in glory to his Father and blessed Spirit, was manifested in his incarnation and debasement in this world; and having honoured God's law and justice by his obedience, sufferings, and death, was set apart and made of God as the Saviour and righteous Head of his church; and being by the Holy Ghost raised from the dead for our justification, was honourably attested in the miraculous confirmation and success of the gospel; and as angels had all along admired and ministered to him, they did, in his resurrection and ascension, and will at his great coming, attend him; and being raised from the dead, and ascended to heaven, he was, is, and will be, preached to both Jews and Gentiles, and by faith received by multitudes of them, particularly the latter, as their only and all-sufficient Saviour: yea, as he was gloriously received up to his Father's right hand to receive all glory and power, so he has been and shall be gloriously received, owned, and professed by multitudes under the glorious dispensation of his Spirit; and shall, after his judging the world, be solemnly introduced, with all his mystical body, into all the inexpressible glories and felicities of the eternal state.

Ver. 2. *Blameless.* Furnishing the enemies of the gospel no just cause of accusation. *The husband of one wife.* Not conforming to the Jewish or heathen custom of having more at once than one wife, or having married another after an arbitrary repudiation of a former wife. Some have supposed the apostle to prohibit a bishop from marrying a second time, arguing chiefly from the parallel phrase ch. 5. 9. The authority of expositors, however, is in favour of the former view.—*Sober.* Rather, 'sober-minded,' prudent, able to govern his passions.—*Of good behaviour.* Grave and decorous in his speech and manners. *C.*

Ver. 3. *Not given to wine.* Not attached to wine as matter of habit. The word also signifies what is generally consequent upon inordinate drinking—'imperious, abusive, insolent.'—*No striker.* Not quarrelsome. *C.*

Ver. 15, 16. Were not translations in favour of the present punctuation, the meaning would seem more plain, and the structure of ver. 15 and 16 more natural, by adopting the following change, viz. 'But if I carry long, (I write that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and the ground of truth, and great, without controversy, is the mystery of godliness: God was manifest in the flesh,' &c. *C.*

Ver. 16. *God was manifest in the flesh.* In favour of this reading it has been irrefragably proved by Matthæi and Burton (*Testam.* p. 141, &c., that it is, upon the whole, supported by the testimony of the Greek fathers: and the false reasoning of Griesbach and Belsham has been fully exposed in the *British Critic*, v. ii. p. 297. See also Beugel, Renck, Bull, Magee, Nolan, and Henderson; the last of whom, in particular, appears to have settled the criticism of the question for ever. *C.*

REFLECTIONS.—Highly should we esteem the Christian church, which, animated by his Spirit, is the peculiar dwelling of the Most High. Yea, God, in infinite mercy, has provided for her officers to manage both her spiritual and temporal concerns. Earnestly then should such labour for the important qualifications of solid experience, knowledge, blameless character, faithfulness, gravity, generosity, and affability; and be the most exemplary in the regular government of their passions, appetites, tongues, and families. And the more faithful, prudent, and diligent they are in discharging the duties of their office, they will be the more honoured in the church, and bold in their holy profession.—While the church holds forth and maintains the truth, upon what a glorious mystery of godliness is she herself founded! Unfathomable is the depth, importance, and glory of it, as it shines forth in God manifested in the flesh, to make atonement for sin, and mediate between God and men: raised from the dead, received up into glory, and attested by the Holy Ghost, in the glory of his person and cause, and of believers in him, beheld, witnessed, ministered to, and adored by angels: preached far and wide to and believed on by multitudes of Jews and Gentiles; exalted to his Father's right hand, and to be head over all things to the church; and at last, after the final conquest of the world, entering heaven with all his angels and ransomed saints!

CHAPTER IV. Ver. 1. And to stir you and others up to a steadfast adherence to this mystery of godliness, and to the rules which Christ issues forth for the government of his church, know that the Spirit of God has revealed to me, as well as to the ancient prophets, that in some future period of the Christian dispensation many professors will apostatize from the doctrines of Christ, and give heed to such as shall seduce them into idolatrous principles and practices, viz. the worshipping of angels and saints as a kind of subordinate gods or mediators; 2. And who, under hypocritical pretences of zeal for religion, will utter falsehoods to delude their followers and establish their own authority; and will refuse nothing, however wicked or absurd, to carry on their corrupt designs—their consciences being as unaffected with the guilt or dreadful consequences of sin as flesh seared with a hot iron is incapable of feeling; 3. And will forbid clergymen or others to marry, thus exposing them to temptations to unchastity; and will prohibit the use of those wholesome meats which God at first created for the sustenance of mankind, and which now, under the gospel dispensation, he allows all Christians their full freedom to use: 4. For everything, as God made it, is answerable to the purposes for which he created it; and nothing that is proper for food ought to be forbidden or scrupled, providing it be received with religious acknowledgments of God as the author and giver of it: 5. For it is sanctified to our lawful use of it by the gospel of God, which has removed all ceremonial uncleanness from it, and by his commanding a blessing on it, in answer to our prayers before and after our meals. 6. If you, my dear son in the faith, warn the Christian brethren of this great apostasy, and other things which I have mentioned to you, you will act the part of a useful, wise, and faithful servant of Jesus Christ, ordering your ministrations suitably to the circumstances and dangers of the times, and as one who has thoroughly digested and experienced the pure doctrines of faith in Christ. 7. But as for the fabulous traditions and useless genealogies, either of Jews or heathens, have nothing to do with them; but exercise yourself with the utmost labour, diligence, and vigour in promoting and exemplifying the doctrines and duties of true piety and obedience to God through Jesus Christ: 8. For no labour, in the mere external acts of religion, is either acceptable to God or useful to the souls of men; but evangelical, vital, and practical godliness in heart and life is everyway profitable, having manifold blessings annexed to it, by the promise of God, in this life and that which is to come. 9. And these promises of divine favours, temporal, spiritual, and eternal, are glorious in their accomplishment, and worthy of our highest regard, esteem, and entertainment, as they afford a rich encouragement to serve the Lord, and cleave to him, amidst all difficulties, oppositions, and dangers. 10. Yea, in virtue of our assured trust in these promises of God—who has all life in himself, and is the Bestower and Preserver of all created life; and who is the providential Deliverer of all men, and the spiritual and eternal Saviour of the world—we patiently and cheerfully undergo the greatest fatigues and most abusive revilings in our holy ministrations, to advance his glory, interest, and kingdom, and gain souls to him. 11. These things therefore fully explain, and, by the authority of Christ, inculcate upon the consciences of your hearers. 12. Endeavour also, by his gracious assistance, to acquit yourself therein with such diligence, gravity, good judgment, prudence, and

wholly to them; [b]that thy profiting may appear to all.[4]

16 Take[c] heed unto thyself, and unto the doctrine; continue in them: for in doing this thou[d] shalt both save thyself, and them that hear thee.

CHAPTER V.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothy's health.* 24 *Some men's sins go before unto judgment, and some men's do follow after.*

REBUKE not[a] an elder,[1] but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, [b]with all purity.

3 Honour[c] widows that are widows indeed.

4 But if any widow have children or nephews,[2] let[d] them learn first to show piety[3] at home, and to requite their parents: [e]for that is good and acceptable before God.

A.M. cir. 4060 | A.M. cir. 4064
A.D. cir. 64 | A.D. cir. 68

[b] Mat.6.1,2. Phi.1.10. 2.15,16. ver.21,22.
[4] Or, *in all things.*
[c] Ac.20.28. 1 Ti.4.2. Titus 2.7,15. 1 Pe.5.2,3.
[d] Eze.33.6,8,9,11. Da.12.3. 1 Co.9.22,27. Ro.11.14. 1 Ti.4.16. Ja.5.20. 1 Th.2.16,18.

CHAP. V.

[a] Le.19.32. ver.19. 2 Ti.2.24,25. 4.2. Mat.18.15–17. 1 Ti.5.20. Titus 2.15.
[1] *An elder*, being here distinguished from "the younger men," does not signify a presbyter by office, but merely an elder by years.—*C.*
[b] ch.4.12. Titus 2.2,7. 1 Co.6.6. 1 Th.5.22.
[c] Ex 22.22. Ps 68.5. 1 Pe.3.7. Ac.6.1. ver.4, 5,10,16.
[2] Or, *grandchildren.*
[d] Le.45.10,11,17. Mat.15.4. Ep.6.1, 2. Ro.1.30.
[3] Or, *kindness.*
[e] ch.2.3. Ep.4.1,2. 5.20. Col.3.20. Phi.4.8. 1 Th.4.3. 1 Ti.2.10.

[*] Family bereavements are intended to lead the desolate heart of the widow to Him who has promised to be her husband; and many have never known the joys of religion till the sorrows of separation from all they loved on earth have led them to "set their affections on things above."—*C.*
[c] 1 Ti.2.10. Titus 2.7. 1 Co.7.34. Ep.6.15.
[4] See note * in first column.
[d] Lu.16.29. Mat.8. 22. Ro.4.1. Ja.5.5.
[5] Or, *delicately.*
[e] ch.6.3,4,11. 2 Ti.2. 1 Ti.4.2. Tit. 1.15. 2.15. ch.4.16. Ja.1.27.
[f] Is.58.7. Ga.6.10. 2 Co.9.12. 2 Ti.1.5. Tit. 2.15. 1 Jo.1.2. 4.18.
[6] Or, *Entreated.*
[7] Or, *cleaveth.*
[8] *The number*, not of deaconesses—as Epiphanius shows—but of those who are to be supported by the charity of the church. See ver. 10.—*C.*
[g] ch.3.2,12. Tit.1.6. Lu.2.36.
[h] Ac.9.39. ch.3.4,7. 12. 1 Pe.4.9. He.13.2. Ge 18.4. 19.2. Lu.7.38. 44. Jn 13.5,14. Ac.10. 15,20. Ro.12.13. Phi.4. 8 Lu.1.6.

5 Now[f] she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers[4] night and day.

6 But[h] she that liveth in pleasure[5] is dead while she liveth.

7 And[i] these things give in charge, that they may be blameless.

8 But[j] if any provide not for his own, and specially for those of his own house,[6] he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken[7] into the number[8] under threescore years old, [k]having been the wife of one man,

10 Well[l] reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

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fidelity, and such evidence of your faith, and experience of what you preach to others, that none may have occasion to slight and contemn your person or admonitions, your office, or administrations of it, on account of your youth. And to prevent this, study to be always an amiable and shining example to other believers, in the excellency of your doctrine and edifying discourse; in the regularity of your religious and moral behaviour; in the sincerity and ardour of your love to God, to Christ, and to immortal souls; in your spiritual-mindedness, fervent zeal for God, and abounding in the fruits of the Spirit; in a steady and lively exercise and profession of your faith, and maintenance of the doctrines thereof; and in all chastity and purity of heart. 13. And, till I have an opportunity of seeing and further directing you, addict yourself to and spend much of your time in reading and praying over the Holy Scriptures, for the improvement of your own soul in gifts, graces, and comforts, that you may be the better qualified to instruct, exhort, and comfort others, for their conversion, or their establishment and growth in grace. 14. Yea, as God has richly furnished you with extraordinary gifts for his service, according to the predictions of the Spirit of God concerning you, and in consequence of your solemn ordination to your office by a meeting of church-rulers, constituted in the name of Christ his Son, take care that you stir them up, and exercise and improve them to the best advantage. 15. Let the things which I have just now mentioned, and other important articles of divine revelation, be the constant subject of your most earnest meditation; let your attention to, ministration of, and prayer for, a blessing upon them be the entire and delightful business of your life, that your proficiency in wisdom, gifts, and grace, and the experience of God's love, may in all things appear evident to all about you. 16. And if you wish your ministerial labours to succeed, see that your heart be right with God, in its principles, frame, temper, motives, and ends; that your gifts be duly cultivated, and the whole of your behaviour towards himself or your fellow-creatures be well-pleasing in his sight through Christ; and then take heed what doctrine ye preach—that it be sound, clear, important, and seasonable; evangelical and practical; and that it be well explained, confirmed, defended, and applied. And in a constant, persevering, and increasing study of this kind you will, under the influence of the Holy Ghost, be instrumental in promoting the spiritual and eternal salvation of yourself, and others who attend your ministry.

Ver. 1. *Latter times*—the times of the last or Christian dispensation. See 2 Ti. 3. 1; Ja. 5. 3; 2 Pe. 3. 3; Jude 18.—*Devils (demons)*. The worship of *mahuzzim*, angels, or the departed spirits of men and women, as foretold by Daniel, ch. 11. 38, and authorized in the Popedom. See the Creed of Pius IV. *C.*

Ver. 3. *Forbidding to marry.* The Encratites, Manichees, and Montanists all agreed in denouncing marriage as unfavourable to holiness; and in this description they are therefore, in some degree, included. But, in a special sense, the prophecy refers to the Popedom, which, by the enforced and authoritative celibacy of the priesthood, alone 'forbids' what these earlier heretics merely slighted or condemned. *C.*

Ver. 5. *Sanctified*, set apart for use.—*By the Word of God*, which authorizes the use.—*And by prayer*, which brings down the blessing. *C.*

Ver. 8. *Bodily exercise.* Not formal worship, as some, nor bodily mortification, as others imagine; but those gymnastic exercises which the *athlete* practised to prepare them for the Grecian games—which exercises were profitable 'for a little' vainglory, or 'for a little' time, till the hard-earned praise was transferred to another, or the ear of the ambitious closed in death. See ver. 10; 1 Co. 9. 25. *C.*

Ver. 10. *The Saviour*—that is, the preserver of all men: of some, naturally, by his providence; and of the faithful, by his grace. *C.*

Ver. 14. *By*—rather, 'according to prophecy' pointing thee out as 'a chosen vessel.'—*The presbytery*—the eldership who had joined with Paul in the act of ordination, 2 Ti. 1. 6; comp. Ac. 8. 17, 18. *C.*

REFLECTIONS.—Dreadful plagues to the Christian church are apostasy and error, especially those of the Romish antichrist! and yet what a verification are they of the divinity of the Scriptures in fulfilling their predictions! Seducers in a most fearful manner turn things upside down, pretending sin to be duty, and what is lawful to be sinful. But no uncertain traditions must be regarded in religion, and no bodily service must be rested in.—It is only lively practical religion that entails present or future blessings on men by the promise of God. And the more we labour for the spiritual edification of others, the more shall we be edified and fitted for our work.—With determined courage may ministers, or even Christians, both labour and suffer, if they trust firmly in God himself. And great exemplariness in faith, in love, in all holy conversation—much study of divine truth—much self-excitement—and heedfulness of their own state, temper, practice, and doctrine, is necessary to render ministers accepted of God in their work, or useful to souls. But it is infinitely absurd and criminal for ministers to indulge idleness, or apply themselves to worldly business, when their own and other men's eternal salvation so much depends upon their fidelity and diligence in their awful employment.

CHAPTER V. Ver. 1, 2. And as the most decent behaviour is necessary to protect you, who are so young, from contempt, take care that you reprove aged professors, and especially church-rulers, when they fall into any sinful infirmity, with the utmost humility and meekness, treating them with all honour and respect; but such as are young rebuke in a more free, yet meek, affable, affectionate, and evidently modest and pure manner. 3. Take care that Christian widows who are poor, and have no relations able and willing to support them, be honourably provided for by the church. 4. But if any religious widows have children or grandchildren who are able to supply their necessities, let those children from a conscientious regard to God, and gratitude to their mothers for their labour, care, and kindness about them when young, exert themselves to provide for them; for such behaviour is in itself equitable, worthy, honourable, and well-pleasing to God. 5. Now, a widow, who is a proper and encouraging object of the church's charity, is one who, being destitute of relations to relieve her, trusts her temporal and eternal concerns to the care of God, and in consequence thereof is addicted to daily and fervent prayer for his gracious fulfilment of his promises. 6. But the widow who gives up herself to a jovial, loose, and voluptuous manner of life under the power of carnal inclinations, appears dead in trespasses and sins, while she enjoys a natural life, and renders herself unworthy of the care of either her friends or the church. 7. These things are of such importance to the edification of professors, and to the reputation, beauty, and order of churches, that you ought solemnly to declare and enforce them in your public and private ministrations—that such persons may walk orderly, and occasion no reproach to the church for misapplying her charity. 8. And if any professor unnaturally neglect, or refuse to do what he can for the support of his near relations, and chiefly his aged parents, wife, and children, he ought to be held as a practical renouncer of the gospel of Christ, and worse than a mere heathen. 9. Let no widow be admitted as an assistant to the deacons, in helping and administering to the poor and sick, unless she be at least sixty years of age, and have lived in a chaste and faithful manner with her own husband. 10. Nor, indeed, unless she be well known to have faithfully and prudently discharged the duties of the married state, in the careful and religious education of her own children, and in hospitable and kind entertainment of strangers, particularly ministers and saints; and in tender compassion to the afflicted; and, in fine, unless she has laboured with care and diligence to perform every good office toward God or men, as opportunity offered. 11. But let no younger widows be admitted; for they will perhaps grow voluptuous and lascivious, contrary to their profession of Christ, and consult their own ease and pleasure rather than his glory; and at last, to get rid of their restraints and labours, marry into a heathen family; 12. And thus expose themselves to shame and condemnation in the view of the world, to the censures of the church, and even to the righteous judgments of God here and hereafter, because of their rejection of their former Christian profession of faith in Christ, and desertion of the trust committed to them. 13. And, moreover, young widows addicted to pleasure soon contract a habit of idleness, and trifle away their time in gadding abroad for their amusement; nay, they even grow impertinent, flirting, loose, and foolish talkers, officious pryers and intruders into other people's affairs, and thus invent and carry about reports hurtful to the reputation and peace of their neighbours. 14. Instead therefore of admitting younger widows into the public service of the church, let them be allowed to marry in the Lord, if a proper opportunity offer itself; and in that station carefully educate the children which the Lord may give them, and manage their household and relative affairs with such faithfulness, prudence, diligence, sobriety, and modesty as shall oblige their enemies to forbear reproaching them, or the ways of Christ on their account. 15. I speak the more particularly and earnestly on this point, as some young widows have, by the instigation of Satan, already turned aside from their Christian profession, and followed the sinful courses which I have just mentioned. 16. And I again insist, that if any have mothers or grandmothers, or other near relations in widowhood, if capable, they shall supply their necessities, that the church stock, being eased of that burden, may be the more sufficient for the relief of such as have no friends able or willing to assist them. 17. It is very necessary that church-

11 But the younger widows refuse: for when they have begun to [n]wax wanton against Christ, they will marry;

12 Having[o] damnation, because they have cast off their first faith.

13 And withal [p]they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry,[q] bear children, guide the house, give none occasion to the adversary to speak reproachfully.[9]

15 For some [r]are already turned aside after Satan.

16 If[s] any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are [t]widows indeed.

17 Let[u] the elders[1] that rule well be counted worthy of [v]double honour,[2] especially they who labour[x] in the word and doctrine.[3]

18 For the scripture saith, [y]Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before[4] two[z] or three witnesses.

20 Them that sin [a]rebuke before all, that others also may fear.

21 I[b] charge *thee* before God, and the Lord Jesus Christ, and the [c]elect angels,[5] that thou observe these things [4]without preferring[6] one before another, doing nothing by partiality.

A.M. cir. 4069.
A.D. cir. 65.

n De.32.15. Ho.13.6.
o He.6.4,6.10.26. 2 Pe. 2.1. Re.2.4.
p Tit.1.11. 1 Ki.20.27. Le.19. 16. Pr.11.13. 16.28. 18.8. 20.19,22. 26.20,22. Isa.56.11. 2 Th.3.10,11,14.
q 2 Co.5.6. ver.8. Ep. 6.4. Tit.2.5.
9 *Or, for their railing.*
r Phi.3.2,17,18. 2 Ti.1.15. 2.18, 4.10. Ga. 1.6.
s ver.4. Ge.45.11. 47.12. Mat.15.4. Ep.6. 1,2. Ru.2.18.
t See ver.3,5,10.
u Ro.15.27. 2 Co.9. 14. Ga.6.6. Phi.2.29. 1 Th.5.12,13. Pr.3.9. He 13.7,17. 1 Co.16.18.
1 *Elders*, from the description of their work, must here be presbyters in office. Ac.20.17,28.—*C.*
v Ac.28.10. 1 Ki.2.9 [Sept.] Jer.16.18. 17.18. Zec.9.12.
2 *Double honour*—equivalent to 'liberal support.'—*C.*
x Ro.12.6-8. Ep.4. 11. 1 Co.1.14. 17. Ac.6. 2,4. 2 Ti.4.2-5. 4.16.
3 Ellicott remarks on this verse: 'The concluding words certainly seem to imply *two* kinds of ruling presbyters, those who preached and taught, and those who did not.'—*P.*
y De.25.4. 1 Co.9.9. Mat.10.10. Lu.10.7. Ga. 6.6. 1 Ti.5.18. De.24.14,15. Lu.10.7.
4 Or, *under.*
z Mat.18.16. Jn.8. 17. 2 Co.13.1. He.10.28. De.17.6,19.15,18.
a Ga.2.11,14. Le.19. 17. De.13.11. Ti.1.13. 2.15. 2 Ti.4.2.
b ch.6.13. 2 Ti.4.1. 1 Th.5.27. 2 Ti.2.14. 4.1. Ga.1.20.
c Re.14.5-9.
5 *Elect angels.* In opposition to the apostate angels, 2 Pe. 2.4. The 'ministering spirits' to the 'heirs of salvation,' and, therefore, proper witnesses of the apostle's charge.—*C.*
d Le.19.15. De.1.17. 16.19. Pr.18.5. 2 Th.2.5.
5 Or, *without prejudice.*

A.M. cir. 4070.
A.D. cir. 65.

e Ac.6.6. 13.3. ch.4. 14. 2 Ti.1.6.
f ch.3.10. Jos.9.14. Ep.5.11. ch.4.12. 2 Jn 11.
g Ps.104.15. Pr.31.6. Ec.5.19.
7 That is, water alone.—*C.*
h Ac.8.18, 1.15, 17. Ga.1.19,20.
8 Manifest without any need of witnesses. See ver. 10.—*C.*
8 Are discovered only after long acquaintance, or by providential occurrences bringing their secret sins unexpectedly to light—*C.*
i Ga.5.22,23. Phi.4. 8. 1 Pe.3.8-16.
1 *They that are otherwise* — whose good works are not yet manifest, 'cannot (things) be hid:' so that by a little attention the excellence of their character will be clearly discovered.—*C.*

CHAP. VI.

a Ep.6.5-8. Col.3.22-25. 1 Pe.2.18,19. Tit.2.9-10. Ne.5.9. 2 Pe.2.19. Is.52.5. Eze.36.23. Ro.2.24.
1 *Servants.* Christians who were slaves to the heathen.—*C.*
b Ga.3.28. Col.3.11.
2 Or, *believing.*
3 'Because they who enjoy the benefit of their service are believing and beloved brethren.'—*Note.* This apparent toleration of slavery among Christians by no means sanctions negro slavery, which originated in, and is supported by, man-stealing; nor any form of absolute and uncontrolled property in the persons and families of servants.—*C.*
c ch.1.3. Ro.16.17. Ga.1.6,7. 2 Ti.1.13,14. Tit.1.1,3; 2.1, 10-14; 3.7.
d Pr.23.14. 1 Co.8.1. 2. Ga.6.3. ch.1.4,7. 2 Ti.2.23. Tit.3.14. 3.9. Pr.13.7. 1 Co.11.16. Ja. 4.1.
4 Or, *a fool.*
5 Or, *sick.*

22 Lay[c] hands [9]suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink[h] no longer water,[7] but use a little wine for thy stomach's sake and thine often infirmities.

24 Some[i] men's sins are open [8]beforehand, going before to judgment: and some *men* they follow after.[9]

25 Likewise[j] also the good works *of some* are manifest beforehand; and they that are otherwise[1] cannot be hid.

CHAPTER VI.

1 *Of the duty of servants.* 3 *Not to have fellowship with new-fangled teachers.* 6 *Godliness is great gain,* 10 *and love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow.* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as[a] many servants[1] as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are [b]brethren; but rather do *them* service, because they are faithful[2] and beloved, partakers of the benefit.[3] These things teach and exhort.

3 If[c] any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He[d] is proud,[4] knowing nothing, but [5]doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

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rulers be duly provided for and honoured; let therefore all of them who conduct themselves in a prudent and faithful manner be reckoned worthy of high esteem and necessary maintenance, especially such of them as addict themselves to the painful and laborious work of faithfully preaching the gospel. 18. For the ancient law which allowed the oxen while treading out the corn to eat of it for their necessary refreshment, plainly hinted that they who employ their time and talents in instructing and governing other church-members, should, in return, partake of a liberal maintenance from such as receive spiritual benefit by them; and Jesus Christ has expressly declared that his labouring servants are worthy of a proper subsistence. 19. And as the support of their character is necessary to their usefulness, another branch of honour due to them is, that no accusation be received against them but before sundry witnesses, and where two or three credible persons are ready to confirm the truth of it. 20. But if they, or any others, be found guilty of public and enormous crimes, they must, without respect of persons, be publicly rebuked in presence of the whole church, that others as well as themselves may be deterred from the commission of the like wickedness. 21. And as an impartial regard to the censuring of offenders, and to other things which I have mentioned, is of great importance to the church, and very irksome to the administrators, I solemnly charge you, as in the presence of the all-seeing and heart-searching God; and of Jesus Christ, the only Head of his church, who will shortly judge the quick and the dead; and of those holy angels whom he has called to everlasting happiness; and as you will answer at his tribunal at the last day—to take heed that you maintain and practise these directions without any partial respect to or prejudice against any man whatsoever. 22. But in order that you may have as little of the disagreeable work of censuring church-officers as possible, be always extremely cautious, and careful and deliberate, in your inquiries into their character before they are admitted to their office; beware lest, by any precipitant and unadvised steps, you render yourself a partaker in the guilt and mischievous influence of unsound and ungodly ministers. 24. For as some men's erroneous principles and practices are so notoriously sinful as renders it a plain duty to refuse them admission to any office in the church, so there are others who can artfully conceal their sentiments and wickedness till after they have obtained a call or admission. 25. In like manner, the religious sentiments, gifts, graces, and moral temper and behaviour of some men are so remarkably good and manifest as to render their admission perfectly clear, while it will require much prudent, tender, and close converse with others, of a bashful and recluse temper, to satisfy a conscientious inquirer whether they be fit or not.

Ver. 12. This cannot be intended as an absolute condemnation of a Christian widow for marrying again, for such marriages were sanctioned by the law of God; nor can it refer to widows who have entered into vows of celibacy, for such entangling vows are nowhere mentioned or sanctioned in the New Testament: but the reference is to widows who have 'cast off their first faith' to Christ. See ver. 15. *C.*

REFLECTIONS.—Aged persons, and such as are in office in the church, should be treated with great veneration even when overtaken in a fault. And with kind concern should the very youngest be cautioned and reproved for their sins of infirmity. Friends and church-rulers should take great care of poor widows. And it is necessary for the credit of religion that all widows behave in a grave, prudent, orderly, and holy manner. Alas! that any of them, unaffected with their husbands' departure into eternity, should ever wax wanton against Christ and his law!—It is not merely in acts of devotion, but in all our business, and particularly in managing our families, that we should serve God.—Church governors, particularly preaching elders, have a divine right, from both Old and New Testaments, to high respect and a liberal maintenance from their people, according to their ability. And what awful obligations to faithfulness in their work lie on ministers! They are Christ's deputies, and to him they must give an account. With great prudence, faithfulness, tenderness, courage, and impartiality, must they therefore proceed in rebuking the scandalous, or ordaining other church-officers. And the undoing or salvation of souls is deeply connected therewith. An ignorant, careless, and scandalous ministry is a great plague and reproach to a church. And it is hard for the most faithful to keep themselves from being partakers in other men's sins. But great is the mercy that Jesus', their Master's, blood cleanseth from all sin. Yea, he kindly allows them a moderate use of creature refreshments as their labours and bodily infirmities require.

CHAPTER VI. Ver. 1. As some judaizing teachers, to the discredit of religion and the violation of natural rights, encourage slaves or other servants, when converted, to renounce their servitude, I earnestly admonish you, on all proper occasions, to instruct and urge servants, however enslaved, to honour, reverence, and obey their heathen masters; that so the honour of God and credit of the gospel may not be reproachfully stained, as if it discharged men from their just obligations, and the natural or civil duties of their station. 2. And if any Christian servants are so happy as to have masters of their own religion, let them prize it as a great privilege, and honour and obey them the more cheerfully, affectionately, and diligently, because they are faithful believers, beloved of God, and partakers of all the blessings of redemption through the blood of his Son. 3. If any man teach what is contrary to these directions, and does not, in heart, speech, and behaviour, embrace and practise the pure and salutary doctrines of the gospel of our Lord Jesus Christ, concerning his person and offices, which is formed, designed, and blessed for promoting practical religion in all the branches of piety towards God, and relative duties towards men, from regard to his authority; 4, 5. Notwithstanding all his pretences, profession, or sta-

5 [f]Perverse[6] disputings of men of corrupt minds, and destitute of the truth,[7] supposing that gain is godliness: from such withdraw thyself.

6 But[g] godliness with contentment is great gain.

7 For[h] we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And[i] having food and raiment, let us be therewith content.

9 But[j] they that will be rich[8] fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For[k] the love of money is the root of all evil; which while some coveted after, they have erred[9] from the faith, and pierced themselves through with many sorrows.

11 But thou, [l]O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight[m] the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast [n]professed a good profession before many witnesses.

13 I[o] give thee charge in the sight of God, who quickeneth all things,[1] and *before* Christ Jesus, who before Pontius Pilate [p]witnessed a good confession;[2]

14 That[r] thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show,[3] *who is* [s]the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who [t]only hath immortality, [u]dwelling in the light which no man can approach unto; [v]whom no man hath seen, nor can see: [w]to whom *be* honour and power everlasting. Amen.

17 Charge[x] them that are rich in this world, [y]that they be not high-minded, [z]nor trust in uncertain riches,[4] but in the [a]living God, [b]who giveth us richly all things to enjoy;

18 That[d] they do good, that they be rich in

A.M. cir. 4060. A.D. cir. 64.

[f] 1 Cor.11.16. Ro.16.17,18. 1 Co.1.20,21. 3.18,19. 1 Ki.22.22. 1 Pe.2.15. Tit.1.11. 2 Pe.2.13. 3.3. 2 Ti.2.16. Tit.3.10. Tit.3.10. 2 Th.3.6. 1 Co.5.11. Ro.16.18.

[6] *Or, Gallings one of another.*

[7] Who dispute not for truth but victory.—C.

[g] Ps.37.16. Pr.15.16. 16.8. ch.4.8. Pr.8.10. 15.30. 16.8,16. 22.4. Col.3.5. He.13.5.

[h] Job 1.21. Ps.49.17. Ec.5.15.

[i] Ge.28.20. Pr.30.8,9. 1 Co.7.30. Ph.4.11. He.13.5.

[j] Pr.11.28. 15.27. 28.20. 28.22. Mat.13.22. Ja.5.1. ch.3.6.

[8] *They that will be rich*—by whatever means—for whatever neglect of their souls, and sacrifice of religious principle.—C.

[k] Ex.23.8. De.16.19. 1 Ki.21.2—16. Mat.26.15. Ac.5.3. Tit.1.11. with Ec.11.6. Ps.109.8—13. Is.5.8—23.

[9] *Or, been seduced.*

[l] De.33.1. 1 Sa.2.27. 2 Ki.1.9—11. 4.16. 5.8. 2 Ti.3.17. 2.22—26. ch.4.12. 1 Th.2.12. Phi.4.8.

[m] 2 Ti.4.7. 1 Co.9.25, 26. 2 Co.10.3—5. 1 Ti.1.18. Phi.3.12—14. Re.3.11, 21. 2 Pe.1.5, 10.

[1] *Who quickeneth all things* that are quickened, and is therefore able to raise from the dead all who suffer for truth and godliness.—L.

[n] He.10.23.

[o] ch.5.21. 2 Th.1.7. 2 Ti.4.1. Ge.30.33. 1 Sa.20.6. Ac.17.25—28. 1 Pe.4.11.

[2] See note [1] in first column.

[p] Mat.27.11. Jn.18. Ps.2.7. Re.1.5. 3.14. 1 Ti.5.21.

[3] *Or, profession.*

[r] ch.4.11—16. 2 Ti.1.14. Tit.2.7, 15. Phi.1.10, 27. 2.15. 1 Th.3.13. 5.23. 1 Co.1.8. 2 Th.2.1.

[s] Which in his own (good) times he shall reveal.—C.

[s] ch.1.11, 17. De.10.17. Ps.136.2, 3. Re.17.14. 19.16. Ps.82.1, 6. 1 Co.8.5. Da.2.34, 35.

[t] ch.1.17. Ro.1.23. Ja.5.20. 1 Pe.1.23. 1 Jn.5.20. Da.12.2. Jn.5.26. 6.57. 1 Co.15. De.32.40.

[u] 1 Jn.1.5, 7. 2 Co.6.16. 1 Ti.3.14. Ex.3.40. 33. Re.21.10, 11, 23. 22.5. 1 Jn.4.12. Ps.1.2, 36. 46.5. 97.1. 1 Jn.4.12, 20. Ja.1.21.

[v] Ro.16.27. Ep.3.21. Phi.4.20. ch.1.17. 2 Pe. 3.18. Jude 25. Ro.11.6. 1 Ch.29.13. 2 Ch.20.12. 1 Ti.1.11. 2 Ti.4.18. Re.1.6. 5.13. 7.12.

[w] 1 Ch.16.28. Ps.29.1, 2. 96.7, 8. Re.4.11. 5.12. 7.12. 19.1.

[x] Ps.62.10. 52.7. Job 31.24. Pr.11.28. Mat.6. 33, 34. Mar.4.19. 10.24. Lu.12.15—20. Pr.23.5.

[4] Gr. *the uncertainty of riches.*

[y] ver.11. ch.3.3, 5. 2 Ti.3.2. Ro.12.16. 1 Ti.1.19. 5.10.

[z] Ps.62.10. 52.7. Job 31.24. Pr.11.28. Mat.6. 33, 34. Mar.4.19. 10.24. Lu.12.15—20. Pr.23.5.

[a] Jos.3.10. Ps.42.2. 84.2. Da.6.20. Ho.1.10. Mat.16.16. Jn.6.69. Ac.14.15. 1 Th.1.9. 1 Pe.1.21.

[b] Ps.104.27, 28. 145.15, 16. Mat.6.25—32. Lu.12.22—30. Ac.14.17. 17.25. 1 Ti.4.3. Ja.1.17.

[c] Lu.12.21. Ja.2.5, 16. Ec.11.1, 2. 2 Co.8.1, 2, 9. 1 Ti.5.10. 7. He.13.16. De.15.7. Mat.5.42. Ro.12.8, 13. Tit.3.8.

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tion in the church, he is but a haughty, self-conceited creature, puffed up by the vanity of his own mind, who knows nothing aright of the truth of the gospel, or of his own duty to God or to men; but, like a brain-sick person, is madly fond of impertinent, useless, and entangling questions, and empty disputes about words rather than matter; and which are fit for nothing but to kindle and inflame invidious thoughts and passions, angry debates, blasphemous and reproachful railings, injurious and ill-grounded jealousies, preposterously curious, vain, and froward disputings—proper only for persons of erroneous minds and vicious inclinations, who are utter strangers to Christ and the gospel, and to the reality of grace in their hearts, and reckon religion only so far valuable as it is subservient to their carnal views. Have nothing to do with such persons; abhor their principles and practices; and if they continue obstinate therein, let them be excluded from the church.—6. But whatever such carnal men think, true practical godliness, in which all suitable graces are exercised, in worshipping and serving God through Jesus Christ, under the influence of his Spirit, according to the gospel, attended with a holy and gracious contentment and satisfaction in the disposals of Providence towards us in this life, is the most pleasant, satisfying, and profitable course that can be conceived, and incomparably preferable to an affluence of temporal enjoyments, which at best are empty, precarious, and perishing; 7. For as we brought none of these earthly enjoyments with us into this world in our birth, but hold them by the mere bounty and gracious disposal of God, so we must quickly leave them all behind us at death. 8. If then the kind providence of God supply us in this world with necessary food, raiment, and dwellings, we ought to be fully contented with our lot, and thankful for what we enjoy, as very good, nay, best for us. 9. But they whose hearts are set upon riches, and resolve to have them at any rate, as if they were their chief good, plunge themselves into manifold temptations to dishonesty and other wickedness, and into the deep defilement of many foolish and hurtful lusts and passions, which will effectually swallow them up in temporal and eternal destruction: 10. For an inordinate esteem of and affection for wealth is the pregnant source of all sinful, injurious, and miserable principles and practices, in which, while some have indulged themselves, they have apostatized from their Christian profession and practice; and, instead of finding the satisfaction they expected, have plunged themselves into the most painful agonies of mind and distress of body.—11. But do you, Timothy, whom God hath so richly endowed with the gifts and graces of his Spirit, and who have solemnly devoted yourself to his service, abhor and flee from these corrupt principles, inclinations, and practices, and, in the strength of grace, earnestly endeavour after the richest attainments of the knowledge and exercise of righteousness in all your behaviour towards men; and of strict and evangelical piety in all your dealings with God; of faith in Christ, and in God through him; of that love which is the fruit of faith; of patience amidst wants, perplexities, and sufferings; and of a humble and gentle temper towards all men. 12. In this manner contend earnestly for the doctrines of faith; and, in the exercise of faith, fight, as a good soldier of Jesus Christ, against the devil, the world, and the flesh: press forward in faith and holiness, till you obtain the full possession of that eternal life to which you are tenderly called by the gospel, and to the honour of which ye have, in your ordination, preaching, conversation, and sufferings, borne the most public and solemn testimony. 13. And as this matter is of infinite importance to the glory of God and the salvation of men, I solemnly charge you, in the name, and before the face of that all-seeing and almighty God who quickens dead souls, and will quickly raise the dead to the last judgment; and by the authority and in the presence of Jesus Christ the great Messiah, at whose awful tribunal you must quickly give an account of your conduct; and who, when arraigned before Pontius Pilate the Roman governor, set you a glorious example of courage and steadfastness, in bearing a free and open testimony to the truth, when he knew it would cost him his life,—14. That you faithfully and diligently, and to the end of your life, perform your ministerial work, and sincerely and exactly follow the instructions which I have given you, in the full expectation of the glorious appearing of our Lord Jesus Christ to judge the world, and of the account we must give to him of our whole conduct; 15. Which appearance he will make in the most public view of angels and men in the appointed season thereof—who in himself is the infinitely happy and all-sufficient God, the only supreme and almighty Ruler over and source of all authority to all kings and lords on earth, being infinitely more glorious and excellent than any of them; 16. And who alone has an absolutely eternal life of glory and blessedness, originally, necessarily, unchangeably, and independently in himself, and is infinitely pure and inconceivable in his nature, and manifests himself on his heavenly throne in inexpressible and unapproachable glories. 17. In view of the importance of your trust, and of that awful account which you and others are to give of your conduct, solemnly and faithfully charge those Christians who have some share of worldly riches to beware of being lifted up with pride, self-sufficiency, and contempt of others, or of trusting in earthly possessions, which are so precarious and fleeting; and teach them to put their whole confidence in the only living and true God, who, through active faith, freely bestows upon us all the blessings of time and eternity. 18. Charge them also that, instead of hoarding up their riches, or lavishly misspending them on themselves, they do all the good they can with them; and study to abound in better riches, to their own and others' advantage, even in every good work which their affluence renders them capable of—cheerfully and liberally bestowing it in supplying the necessities of the poor, and promoting the cause of Christ: 19. Making Christ, and him crucified, the sole foundation of their hopes of eternal life, as a blessed possession, and proving and exercising their faith in works of liberality, which, through Christ, shall be for ever graciously rewarded in heaven, when they shall have obtained the full possession of eternal life.—20. And, as it is a matter of infinite importance, let me conclude with solemnly beseeching you, my dear son and brother in Christ, carefully to maintain and hold fast the doctrines of the gospel pure and uncorrupted, and employ to the utmost all your gifts and graces in fulfilling your ministerial office according to the directions I have given you, as a sacred trust committed to you by the Lord Jesus, to be managed in his name and for his glory, and of which you must give him an account; and for this purpose avoid and detest the impious, trifling, and noisy talk of judaizing teachers, as well as the vain philosophy of the Greeks, by both which, under the name of knowledge, they wickedly carry on an opposition to the gospel of Christ; 21. And by an attachment to which, some professed Christians have already lost sight of and renounced the doctrines of revelation.—And to direct, establish, and prosper you in all your important work, may the love and favour of God through Christ, in all its manifestations and fruits, be abundantly vouchsafed to you.

REFLECTIONS.—It is a great honour and encouragement to believing servants, that in Christ and the new kingdom they are on a level with the highest. But it is base and reproachful to their profession to abuse this privilege as a reason of disregard to their masters, whether profane or religious. The gospel was never designed to destroy civil distinctions, but to make men truly adorn them in performing the duties thereof. And the more kind and condescending masters are, the more respectful and obedient servants ought to be. Relative duties make a very important article of true Christian religion. And they who teach otherwise, or propagate any doctrine contrary to a holy practice, are evidently but troublesome, selfish, and worldly-minded seducers. But they who are fond of disputes in religion are seldom tender in their practice.—There is no true godliness but what springs from gospel principles; no true contentment with our lot but what springs from true godliness; no true care but where our soul is our first and chief concern.—What a poor empty world is this, where no enjoyment is certain to us for a moment! Nature is satisfied with little, grace with less, and covetousness with nothing, however much! The love of money, and hastening to be rich, is very ruinous to men's souls and characters, and even to their estates. What need then have the rich to be humble amidst their affluence,

good works, ready to distribute, willing to communicate;[5]

19 [t]Laying[6] up in store for themselves a good foundation against the time to come, that they may [g]lay hold on eternal life.

20 O Timothy, [h]keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called;

21 Which some professing [i]have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

A.M. cir. 4069. A.D. cir. 65.

[5] Or, *sociable.*

[t] Mat. 6. 20. Lu. 12. 33, 34. 1 ver. 18. Mat. 19. 16, 17. 1 Co. 9. 24, 25. Phi. 3. 12, 14. 2 Ti. 4. 7, 8. 1 Pe. 1. 4.

[6] 'Treasuring up for themselves a good foundation,' even Christ and his righteousness (1 Co. 3. 11), 'against the time' [of storm; that is, yet] 'to come' (Mat. 7. 25), that having by the grace of God loosed their hold from temporal things (Col. 3. 1, 2), they may lay hold of eternal life.—*A.*

[g] ver. 12. Phi. 3. 12, 14. 2 Ti. 4. 7, 8. 1 Pe. 1. 4.

[h] 2 Ti. 1. 12, 14.

[i] 1 Ti. 1. 3, 6, 19, 20. 2 Ti. 2. 16, 17, 23. ch. 4. 3, 4. Tit. 1. 10, 14. 3. 9. Col. 2. 8. 1 Co. 1. 20. 3. 18–20.

A.M. cir. 4069. A.D. cir. 65.

1 Ch. 1. 6, 19. 2 Ti. 2. 18.

which tempts so many to pride, and to place their faith, hopes, and delights, not in wealth, but in God through Christ!—And carefully should they prove the sincerity of their faith by such genuine charity as will entail a gracious but everlasting reward. Large measures of gifts, grace, cares, and labours are necessary for ministers, to render them duly useful and faithful. For the opposition they will meet with is great, and their account very awful and solemn.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO TIMOTHY.

There is generally in the human mind a strong desire to pry into the private life of individuals, especially of distinguished characters. Hence, on the death of such persons, every source of information is explored; and especially every letter, to any person, or upon any topic whatsoever, is sought out and published as a memorial and mirror of the mind of the dead. And when the eye of curiosity has discovered such relics, and they are published to the world, how many trifles do they often contain! how many 'unthought-of frailties' do they often reveal! and how many occasions do they furnish for the exultation of malice, the tear of pity, or the veil of charity!

To this ordeal Paul is here subjected. This epistle furnishes the first specimen of his private letters to his familiar friend. It admits us as to a mirror in which we can discover the most secret workings of his spirit. And oh, what a glorious discovery! What love, what holiness, what self-sacrifice! And then the church! Its most secret springs, its entire spiritual machinery, all laid bare! Its bishops and deacons, its old and young, its unmarried and its widows, its masters and servants, its rich and poor!—all are arrayed, not for public exhibition, but for private, most secret, and confidential inspection! And if any one can read this secret disclosure, without acknowledging the unparalleled holiness of the Christian system, his eyes may be blinded by the practical imperfections and sins of its professors, but he has not examined the glories of the system itself! Indeed, if any one will read this epistle, and thereby observe, not the outward garniture of the temple, but penetrate into its most secret chambers, it would appear impossible for him to deny that its 'builder and maker was God.' *C.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO

T I M O T H Y.

That this epistle was written while Paul was a prisoner is evident from ch. 1. 17. That it indicates a second imprisonment appears more than probable from the following considerations. In the first imprisonment he 'dwelt two whole years in his own hired house, and received all that came to him,' Ac. 28. 30, 31; but when he wrote this epistle he was closely confined, ch. 2. 9, so that Onesiphorus had considerable difficulty in discovering him, ch. 1. 16, 18, and his situation was extremely dangerous, ch. 4. 6, 8, 16, 18. At his first confinement Timothy was with Paul, and is joined with him in writing to the Colossians, Philippians, and Philemon; but the present epistle shows that he was absent in Asia. During his first imprisonment Demas was with him, Phile. 24; now he had forsaken him and gone to Thessalonica, ch. 4. 10. During his first imprisonment Mark also was with him, Col. 4. 10, 11; Phile. 24; but at the date of this epistle Timothy is directed to bring Mark with him, ch. 4. 11. In the former epistle Paul looked confidently forward to his speedy liberation and departure from Rome, Phi. 2. 24; Phile. 22; but in this he is 'ready to be offered, and the time of his departure is at hand,—he has finished his course;' from which it is concluded that this epistle was written a short time before his martyrdom, which is generally referred to the 29th June, A.D. 66. And, as the apostle requests Timothy to come to him before winter, ch. 4. 21, the epistle was most probably written in the summer of A.D. 65. Like the former epistle its chief object is to instruct a young minister in the nature and importance of his office and duties in the church, and prepare him, if need be, for sustaining the persecution of the world. It is written with all the affection of a parent, and with all the solemnity of a man about to die. It contains references to Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 26. 24; Ac. 14. 22; 2 Pe. 1. 20, 21. *C.*

The cause of Paul's second imprisonment at Rome appears to have been a charge made against him, as leader of the Christians, for being implicated in the burning of the city. This false and absurd charge was probably preferred when the apostle was in Nicopolis, a city of Epirus, Tit. 3. 12. He was there seized and sent to Rome, where he was no longer treated as one accused merely of breaking Jewish law, but as a common criminal, charged with a capital offence. He seems to have felt that his fate was certain: and one chief object in writing this epistle was to prepare Timothy for the trials and persecutions to which he knew the church would soon be exposed. Another object was to secure, if possible, a farewell visit from Timothy. He was now almost alone; all had left him except faithful Luke, ch. 4. 11. He was worn down by care, and sorrow, and bodily weakness; his end, his martyrdom, was drawing near; and yet 'in no epistle does the true, loving, undaunted, and trustful heart of the great apostle speak in more consolatory, yet more moving accents: in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labour is contemplated as now exceeding nigh at hand.' *P.*

CHAPTER I.

1 *Paul's love to Timothy.* 6 *He is exhorted to stir up the gift of God which was in him,* 8 *to be steadfast, and patient in persecution,* 13 *and to persist in the form and truth of that doctrine which he had learned of him.* 15 *Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.*

PAUL, an[a] apostle of Jesus Christ by the will of God, according to [b]the promise of life which is in Christ Jesus,

A.M. cir. 4070. A.D. cir. 66.

CHAP. I.

[a] Ro. 1. 1. Ga. 1. 1. Ep. 1. 1. Col. 1. 1. Ac. 9. 15. 26. 16–18. 13. 9.

[b] Ep. 3. 6. 1 Jn. 2. 25. 5. 10–13. 2 Co. 1. 20. Ac. 13. 23. Is. 45. 8. 46–57. Ac. 4. 12.

[c] See 1 Ti. 1. 1, 2, 18. 1 Co. 4. 15.

A.M. cir. 4070. A.D. cir. 66.

[d] See Ro. 1. 7. 2 Co. 13. 11. 1 Pe. 1. 2. Ep. 1. 2, 3.

[e] 1 Th. 3. 1 Th. 1. 1. 5. 18. Ep. 1. 2. 20. Col. 3. 17. See No. 1. 8.

[f] Ac. 24. 14, 16. 23. 1, 22. 26. 4. 27. 3. Ro. 1. 9. 2 Co. 1. 12. He. 13. 18. Ac. 20. 18–35. 1 Th. 2. 10.

[1] See note on Ac. 23. 1.—*C.*

[g] See 1 Th. 1. 2, 3. 2. 13.

2 To Timothy, *my* [c]dearly beloved son: [d]Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I[1] thank God, whom [f]I serve from *my* forefathers with pure conscience,[1] that[h] without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly[a] desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the [b]unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy [c]mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance [d]that thou stir up the gift of God, which is in thee by the [e]putting on of my hands.

7 For[e] God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be[f] not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;[2]

9 Who [g]hath saved us, and called *us* with an holy calling, [f]not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began;

10 But[g] is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished[t] death,[3] and hath brought life and immortality to light through the gospel:

11 Whereunto[h] I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also [i]suffer these things: nevertheless [k]I am not ashamed: for I know whom I have believed,[4] and I am persuaded that [l]he is able to keep that which I have committed[5] unto him against that day.

13 Hold[c] fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That[n] good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, [b]that all they which are in Asia[6] be turned away from me; of whom are Phygellus and Hermogenes.

16 The[r] Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and [s]was not ashamed of my chain.

17 But when he was [s]in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him [s]that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER I. Ver. 1. 1 Paul,—called and qualified to be an apostle of Jesus Christ, by the free and gracious appointment of God the Father, to bear witness to, and preach the once crucified, but now risen and exalted Saviour, among Jews, and especially Gentiles; according to the promise of eternal life, which was given in him before the foundation of the world, and in due time made to Abraham, to be fulfilled in his divine seed, by whom that life is secured and dispensed, and in whom it is deposited; and which is obtained through faith in him,—2. To Timothy, my dear son in the faith, of whose conversion to Christ, and appointment to the ministry, God made me the honoured instrument,—wish the most abundant and manifold manifestations and effects of God's full favour and infinite compassion; and all peace and prosperity, temporal, spiritual, and eternal, from God the Father, as the first Mover in the work of our salvation, and from Jesus Christ, our common Lord and Saviour, as the mediatorial Redeemer and Bestower thereof. 3. I heartily thank and praise that only true God, whom, after the example of Abraham, Isaac, and Jacob, and other pious ancestors, I now religiously worship and adore, with a heart and conscience purified by faith in the blood of his Son, that, in my daily prayers, morning, evening, or at noon, I am particularly led out to recommend you to his grace and care. 4, 5. Being exceedingly desirous to see you once more before my approaching death, that I may leave with you my dying charges and paternal instructions;—and my desire is much inflamed by my deep and lively remembrance of that affectionate and filial grief which you manifested at our last parting, and by the manifold evidence you have given of that sincere and unfeigned principle of faith which dwells in your heart, as it did in the heart of your worthy mother and grandmother.—6. Therefore, in my great affection for you, and in consideration of God's distinguished favour in so remarkably fitting you for ministerial service, I again earnestly beseech you, by diligent reading, meditation, and prayer, to cherish, improve, and stir up to action those spiritual gifts which were so plentifully and freely bestowed upon you in your ordination to the sacred office of an evangelist. 7. And let no opposition of adversaries discourage you from or in the exercise of it: for God has not formed in us a cowardly temper of fear or timidity, but a spirit of holy fortitude and undaunted courage to encounter all difficulties and dangers,—and of fervent love to Christ, his cause, people, and the souls of men,—and of a sober and judicious government of ourselves, in steadfastly adhering to, and patiently suffering for, the gospel of Christ. 8. Never then be discouraged in or ashamed of bearing a bold and open testimony to our Lord Jesus, and to his gospel, in which he attests his own character and work by the declarations and influences of his Spirit,—or of owning, vindicating, and visiting me his imprisoned apostle; but let your whole soul be animated to sympathize with me and others in our persecutions, and cheerfully to endure the like yourself for the sake of the gospel, in an humble dependence upon the supporting, encouraging, and strengthening assistance of that God of infinite mercy and grace; 9. Who, to express his love and fit us for every good word and work, has provided for us an almighty Saviour, and a full, infinite, and everlasting salvation in him,—and has by the gospel, and the influences of his Spirit, tenderly called us to holiness and happiness,—not as influenced by any natural goodness in us, but because of our saving faith in his ever blessed Son our Saviour, in whom his love was fixed upon all sinful men before the world was created: 10. Which gracious purpose lay, from eternity, as a secret in the mind of God, and was long concealed under dark types and predictions, but is now discovered, with illustrious brightness, by the coming of our Lord Jesus Christ to secure and fix our redemption;—who by dying for our sins in our nature and stead, and rising again as our conquering Head, has taken away the sting of death, broken its power, and turned it into a blessing to them that believe, and delivered them from eternal death;—and who, by the preaching of the gospel, has made a certain and plain revelation of a blessed, excellent, spiritual, and eternal state of happiness and glory for both soul and body in the heavenly world, and of the proper means of our arriving at it through him.—11. For the ministration of which glorious gospel I am immediately furnished and commissioned by Jesus Christ, as an authentic publisher and inspired messenger, to declare unto men, especially the Gentiles, the glad tidings of salvation therein contained, that they may hear and believe to the saving of their souls: 12. And it is for my faithfulness and zeal in discharging that office that I now actually suffer all the disgrace and severities of my present imprisonment, and am daily expecting martyrdom; but, in consideration of the glorious excellency of the cause, instead of being ashamed of Christ, or of his or my sufferings, I glory in them, and have the most joyful expectation of a happy issue of them in the future state:—for, in the light of God's word, and upon long trial and experience, I well know what a gracious, all-sufficient, faithful, and divine Saviour he is whom I have received and relied on by faith,—and on the most certain and infallible grounds am persuaded that he has a firm purpose, full power, authority, and will, to secure my soul, and all its eternal concerns, with which I have intrusted him, against the day of the last judgment, in which the everlasting misery or happiness of every man will be publicly, solemnly, and unalterably decided. 13. Whatever trials therefore you meet with, or may expect in the cause of Christ, see that, encouraged by my example of faith, patience, and hope, you keep in memory, cleave to, and resolutely profess and publish, the platform of the uncorrupted, wholesome, nourishing, and healing doctrines of the gospel, so productive of faith and love, which I have taught you by word or writing—as things which you, through Christ's grace, heartily believe and love,—and in order that faith in and love to him may be produced among your hearers. 14. And those useful and edifying gifts and doctrines, and that ministerial office which have been committed to you in your ordination, see that you faithfully maintain and improve, by the assistance of the Holy Ghost, who, in his person and influences, dwells in us, and other faithful ministers and believers, to enable us to fulfil the duties of our station in the face of all opposition and danger.—15. In these things you ought to be the more faithful and diligent, as you cannot but know, to your grief, that the generality of the Asian professors of Christianity, at least those here at Rome, have shamefully deserted me in my present sufferings, as being afraid or ashamed to stand by me in them. 16–18. But may the God of all grace multiply his merciful favours, temporal, spiritual, and eternal, upon the family of Onesiphorus, as a return of his distinguished kindness to me; for, notwithstanding the cowardice of pretended friends, and the fury of open enemies, with a truly Christian courage and compassion he often relieved, comforted, and refreshed me in my various distresses, by his kind visits and necessary supplies.—Yea, instead of being ashamed of me, or my ignominious imprisonment and reproach, from love to Christ and his cause, and to me, when he came to Rome, he took great pains to inquire after and obtain access to me.—May that Lord Jesus, for whose sake he showed me this kindness, according to the riches of his grace, reward him, not only in this world, but especially in that which is to come, mercifully owning him in the last judgment before his Father and an assembled world, and publicly adjudging him to eternal life.—And you know that at Ephesus, in many instances and forms, he supplied and comforted me under my trouble.

Ver. 1. *By the will of God.* As it was an eternal purpose in Christ, Eph. 1. 4–11, and as it was revealed in time by his Spirit Ac. 13. 2. *C*

CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and shunning profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, [a]my son, [b]be strong in the grace[1] that is in Christ Jesus.

A.M. cir. 4070. A.D. cir. 66.

CHAP. II.

[a] See ch. 1. 2.
[b] ch. 1. 7, 14. Jos. 1. 7. 1 Sa. 2. 2. 1 Ki. 2. 2. Is. 40. 29–31. 45. 24. Zech. 10. 12. Phil. 4. 13. 1 Pe. 5. 5, 10.

1 Be strong in (dependence upon) grace.—*C.*

[c] ch. 1. 13. 3. 10, 14. 1 Ti. 6. 20, 21.
2 Or, &c.
3 In the presence of many other pre-

A.N. cir. 4070. A.D. cir. 66.

lates, ministers of Christ, who bore testimony. As I did to the great truths of the gospel, &c. Leaving witnesses who certainly might. *B.*

[d] 1 Ti. 1. 18. 5. 22. 2 Ti. 1. 6. 1 Ti. 3. 6.

[e] ch. 1. 8, 12. 2 Co. 12. 10. 1 Pe. 4. 16. 1 Jo. 3. 2. Re. 1. 1. 1 Ti. 1. 8.

[f] 1 Co. 9. 7, 25. 1 Pe. 5. 1. Jo. 3. 4. 1 Ti. 4. 15. Phil. 3. 12–14, with 2 Pe. 1. 4.

2 And [c]the things that thou hast heard of me among[2] many witnesses,[3] the same [d]commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore [e]endure hardness, as a good soldier of Jesus Christ.

4 No[g] man that warreth entangleth himself

Ver. 3. *From my forefathers.* 'After the custom of my ancestors.' See Ac. 24. 14. This reference is intended as an answer to the Jews who accused him of forsaking the law of Moses. *C.*

Ver. 4. *Tears* of a believer's sympathy with Christ crucified—of a penitent's sorrow at the recollection of his sins—or of a son's distress at the last parting from his more than father. *C.*

Ver. 6. *Stir up.* Either as the fire on the altar, or the lamps on the golden candlestick. This ministerial stirring up is to be effected by reading, prayer, meditation, godly converse, and diligence in every duty.—*The gift of God.* Whether special and miraculous, or common as well as official, does not appear; wherefore it may justly be concluded that every form of gift so conveyed is included. See ver. 14. *C.*

Ver. 9. *Not according to our works.* The works of unrenewed men being selfish, are therefore sinful, and consequently cannot be the moving cause of their salvation. That cause is found only in the universal love and abounding grace of a wise and merciful God. *C.*

REFLECTIONS.—It is delightful for ministers to have a clear call from Christ to their work, remarkable success in it, and a habitual practice answerable to it. It is a singular mercy to have religious parents; and great is the blessing when God's grace is continued from age to age in a family. Happy they who receive the gospel with unfeigned faith and love, and serve God with pure hearts, after the example of pious progenitors, and diligently apply themselves to propagate it to others. For O the transcendent excellency of the gospel! It promises eternal life through Christ; it lays open the gracious mind of God; it is the mean of our blessed hope by his power and grace; it manifests death conquered, and immortal blessedness secured for men in Christ. Who would not delight to be an authorized teacher of it! Who would not, without fear or shame, cheerfully undergo the severest persecution for the sake of it and its blessings! Who would not, on the footing of it, commit his eternal salvation to the care of God!—A deep concern to discharge their office and improve their gifts; a holy fortitude, love, sobriety, wisdom, and sound judgment; great regard of, love to, sympathy with, and earnest prayers for their fellow-labourers, should signalize every minister of Christ. And infinite is the mercy, that, when some shamefully desert the cause of Christ and his persecuted servants, others are, by his grace, emboldened to own and regard them; nor shall they, in the last judgment, lose their gracious reward.

CHAPTER II. Ver. 1. Considering therefore the importance of your work, and the danger of mistakes in it or apostasy from it, I beseech you, my dear son in the faith, fellowship, and ministry of the gospel, not to be self-confident, nor to trust in any grace that you have already received; but always to depend on the inexhaustible fund of grace which is treasured up in Christ your Head, and in the full favour of God, residing, manifesting, and exhibiting itself in him, that out of his fulness you may continually receive grace for grace. 2. And, setting out in this strength for every duty, and for propagating the true doctrines of the gospel, which are so abundantly attested by the law and the prophets, and which, in a most public manner, I committed to your trust at your ordination,—take heed that you transmit them pure and uncorrupted to such other ministers as manifest themselves faithful believers, who have the glory of Christ and the welfare of souls at heart, and are furnished with knowledge and utterance, gifts and graces, to dispose and qualify them for explaining, proving, defending, and applying the whole counsel of God to their hearers. 3. And, as your office and work are so honourable, let no difficulties nor dangers discourage you; but, considering your sufferings as lying in the way to victory and triumph, act always with holy resolution, vigour, and courage, like a good soldier, that voluntarily fights in the cause and under the banner of Jesus Christ, who is able and willing to support you under and carry you through all your toils and troubles, and to crown them with everlasting honours. 4. And, to carry on the allusion, you must give yourself wholly to your ministerial work; must not follow any civil calling, unprofitable reading, or unnecessary diversion, to entangle your thoughts or swallow up your time; but your whole time, thoughts, words, and actions must be occupied in the spiritual service of Christ your gracious Lord, that you may acquit yourself agreeably to his will, who has appointed, called, and persuaded you to fight the good fight of faith, till you lay hold on eternal life. 5. And, in allusion to the laws of combatants in the Grecian games, you, who have entered into the service of Christ, must exert yourself with the utmost labour and diligence, according to the prescriptions of his Word, for overcoming all the opposition of sin, Satan, and the world, as ever you expect that Christ should crown you with a glorious reward. 6. Yea, again, to allude to labourers in a field or vineyard, you must first be laborious in preaching the gospel for the glory of Christ and good of souls, and wait with patience for the coming of the Lord, when you shall abundantly share the fruits of your work. 7. Consider these things seriously, that you may look on yourself as a soldier, combatant, and husbandman in the work of the Lord, and may expect labours and hardships in attending your service, but comfortably hope for a blessed and gracious reward at the end of it. And may the Lord Jesus enable you thoroughly to understand and practise these instructions, and every other thing which concerns you as a Christian or minister of Christ. 8. The grand article which I enjoin you constantly to bear in mind, for your own support and encouragement under your trials and sufferings, and to preach to others for their conversion and establishment in the faith and hope of the gospel, is that Jesus, the anointed Saviour, who, according to the flesh, proceeded from the loins of David the renowned king of Israel, having suffered unto death as a sacrifice for sin, was raised from the dead for our justification, according to those glad tidings of salvation which I have laboured to preach chiefly among Gentile sinners: 9. For the preaching of which I am at present persecuted and restrained as an evil-doer, not fit to live; but thanks be to God, that though I am restrained from preaching the gospel in my wonted manner, yet it is still published far and wide with remarkable success by others, and even confirmed by my patient and joyful sufferings for its sake. 10. And, in view of that which God hath and will do by the ministrations of it, I cheerfully submit to all the distresses which are or can be laid upon me, from a principle of love and zeal for the spiritual and eternal welfare of those whom God has from love called to salvation, through belief of the truth under the power of the Spirit,—that they, encouraged by my example, may be induced to believe, cordially embrace, and boldly profess the truth and excellence of the gospel, notwithstanding the violence and persecution of the times; and may, in this way of God's provision, arrive at the full possession of that eternal blessedness and glory which is secured by and reserved in Christ, and to be enjoyed in immediate fellowship with him. 11. Nor is this doctrine of Christ's death and resurrection, and the future glory of his people, more important than true and comfortable; for if, in conformity to him in his death, and by virtue derived from him, we, in our state of vital union with him, be dead to sin and to this world, and willing to lay down our lives for his sake, we also, in conformity to him, in and by the power of his resurrection, shall certainly be quickened, and raised up to a glorious and eternal life with him in the heavenly state. 12. If we patiently endure reproach and trouble for his sake, as he did for ours, we shall also be exalted to sit with him on his throne, as kings and priests unto God; but if, for fear of losing our worldly honours, ease, wealth, liberty, or life, we, as ashamed of him, renounce our profession of his truth, or give up our Christian practice, he also will be ashamed of us, and publicly profess, before an assembled world of angels and men, that he never knew of nor accounted us his children or servants. 13. And whether we believe these comfortable truths on the one hand, or awful denunciations on the other, he, who is the God that cannot lie, the faithful and true Witness, will certainly perform his gracious promises to all true believers, and execute his just threatenings on apostates. For it is not consistent with the perfections of his nature or will to act contrary to his settled declarations of mercy or judgment.—14. Of these points, so closely connected with the eternal salvation of souls, seriously and solemnly, on the authority and as in the presence of Christ, put them in mind, who are in or may be admitted to the ministerial office; that they may attend to what is really substantial, and not to trifling debates, which tend only to puzzle men's minds, and pervert them from the truth of the gospel. 15. And let it be your constant care to yield and manifest yourself as a faithful and approved servant of God, who has no occasion to be ashamed on account of neglect, unskilfulness, unfaithfulness, or imprudence; but who, with care and judgment, separates between truth and error, things important and trifling; and applies the Word of God to men according to their circumstances; and, by ministration and example, marks out before them the right way of truth, holiness, and happiness. 16. But always avoid and oppose all irreverent, defiling, and noisy, but daring and empty discourses, which degrade the nature or perfections of God, or the purity of the gospel;—for these will gradually render men more and more erroneous and profane; 17. And will, by degrees, infect and, as it were, incurably eat out the whole system of truth, and vitals of religion in the church; as too plainly appears in the case of Hymeneus and Philetus. 18. Who, by such vain babblings, have been carried away from the truths of revelation into the most destructive errors, supposing that whatever Christ, or any of the inspired writers, have spoken of the resurrection of the dead, is to be taken mystically, with respect to some events already past, and not to any resurrection of the bodies of men at the last day; and by their bold and subtle reasonings they have seduced some from the truth which they once professed. 19. But notwithstanding all this, the doctrine of the general resurrection is certainly a fundamental truth of God, sealed by his miraculous approbation of the preachers of it. And notwithstanding such melancholy instances of apostasy, the blessed love and gracious promises of God—and Jesus Christ, as the sure foundation of eternal salvation, and the state and structure of grace built upon him—shall remain firm and unchangeable; plainly manifesting, that whatever becomes of others, the Lord will claim, and for ever keep, through faith unto salvation, those who cling to Christ and by constant watchfulness keep vitally united to him by faith; and that, as holiness and happiness are inseparably connected in the plan, and every step of the execution of it, all such as profess to trust in Christ for eternal happiness must labour in heart and life to keep at the farthest distance from sin. 20. But as in the houses of great men there are vessels of different materials, excellency, and use; so in the visible church there are ministers and professors, some excellent, honourable, and approved of God, and others who are mean, contemptible, dishonourable to and disapproved by him. 21. If any one, who claims a share in the blessings, privileges, and services of the great Lord of the church, keep himself from corrupt teachers, errors, and practices, he will appear formed for the noblest purposes, and purified, consecrated, and qualified by the Holy Ghost for whatever use he may be called to. 22. And if you, Timothy, would approve yourself to God, and to your own conscience, in the discharge of your work, labour diligently, by his grace, to flee from all youthful ambition, self-conceit, rashness, or sensuality, and in your preaching and practice pursue after what relates to righteousness before God and men, faith in and fidelity to Christ, and to God through him, and to a charitable and peaceable temper and carriage towards all those worshippers of him whose hearts are sincere and consciences purified by his blood. 23. But shun, as an infectious plague, all impertinent and fruitless inquiries and debates, knowing for certain that they tend only to beget angry contentions, to the disturbance of the church, and the hindrance of

with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The[h] husbandman that laboureth must be first partaker[i] of the fruits.[j]

7 Consider[k] what I say; and [l]the Lord give thee understanding in all things.

8 Remember that Jesus Christ, [m]of the seed of David, [n]was raised from the dead according to [o]my gospel:

9 Wherein[p] I suffer trouble, as an evil-doer, *even* unto bonds; but [q]the word of God is not bound.

10 Therefore[r] I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For [s]if we be dead with *him*,[6] we shall also live with *him:*

12 If we suffer, we shall also reign with *him:* if[t] we deny *him*, he also will deny us:

13 If[u] we believe not,[7] *yet* he abideth faithful: he cannot deny himself.

14 Of[v] these things put *them* in remembrance, charging *them* before the Lord that they strive[x] not about words to no profit, *but* to the subverting of the hearers.

15 Study[y] to show thyself approved unto God, a workman that needeth not to be ashamed, [z]rightly dividing the word of truth.

16 But[a] shun profane *and* vain babblings; for they will increase unto more ungodliness:

17 And their word will eat as doth a canker:[5] of whom is [b]Hymeneus and Philetus;

18 Who[c] concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless [d]the foundation of God standeth [e]sure,[1] having this seal, [f]The Lord knoweth them that are his.[2] And, [g]Let every one that nameth the name of Christ depart from iniquity.[3]

20 But in a great house [h]there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If[i] a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee[j] also youthful lusts: but [k]follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But [l]foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And [m]the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,[4]

25 In[o] meekness instructing those that oppose themselves; [p]if God peradventure will give them repentance to the acknowledging of the truth;

26 And[q] *that* they may recover[5] themselves out of the snare of the devil, who are taken captive[6] by him at his will.

CHAPTER III.

1 *He advertiseth him of the times to come,* 6 *describeth the enemies of the truth,* 10 *propoundeth unto him his own example,* 16 *and commendeth the holy scriptures.*

[r]THIS know also, that in the last days perilous times shall come.

2 For men shall be [s]lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without[t] natural affection, truce-breakers, false accusers,[1] incontinent, fierce, despisers of those that are good,

4 Traitors,[d] heady, high-minded, lovers of pleasures more than lovers of God;

5 Having[u] a form of godliness, but denying the power thereof: [v]from such turn away.

6 For of this sort are they [w]which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,[2]

7 Ever[x] learning, and never able to come to the knowledge of the truth.

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the success of the gospel. 24. It is very unbecoming for any minister of the gospel of peace, or even private Christian, to engage in disputes with a litigious temper of spirit; yea, on the contrary, he ought to be kind and courteous towards all men, conveying the truth into their minds in the most clear and scriptural manner, patiently bearing with their infirmities, and even their prejudices. 25. Endeavouring to win upon the adversaries of truth by softness, calmness, and sweetness of temper, as well as by strength of argument, —in hopes that God, in due time, may convince them of their error, and lead them to embrace and boldly profess the truth as it is in Jesus; 26. And that by these means they may be awakened out of the ensnaring errors and practices by which they had been lulled asleep and intoxicated, and in which Satan had caught and held them fast as captives, to be enslaved, domineered over, and ruined by him, according to his malicious will and pleasure.

Ver. 8. *Of the seed of David.* Timothy is here specially required to witness for the incarnation of Christ, there being some early heretics, such as the Marcionites and Manichees, who totally denied his human nature. —*Was raised from the dead.* Here Timothy is required to insist on the resurrection of Christ as the proper evidence of his Godhead power, Ro. 1. 4. *C.*

Ver. 15. *Rightly dividing.* Either as a priest divided the sacrifice according to the Mosaic rituals—as a ploughman divided the furrow so as best to promote fruitfulness—or as the master of a feast divided the meat, furnishing to every one according to his age and necessities. *C.*

Ver. 17. The form of the doctrine here condemned is not precisely known. Still it is evident that these erroneous teachers must have asserted, either, 1st, That the resurrection was altogether mental, and was 'past' when men believed: or, 2d, That it was altogether personal to Christ, and was 'past' when he arose from the dead: or, 3d, That it was altogether emblematical, and was 'past' in the act of baptism. One of these, or perhaps all three forms combined, constituted the error which the apostle here so forcibly condemns. *C.*

Ver. 21. *If a man therefore purge himself from these.* That is, from 'strifes about words,' ver. 14, and 'profane and vain babblings,' ver. 16. *C.*

Ver. 23. *Questions* originated by men who, however imbued with worldly wisdom, are 'unlearned' in the 'truth as it is in Jesus.' *C.*

REFLECTIONS.—Ministers have need always to depend on, and receive constant supplies from, the inexhaustible grace of Jesus Christ. And transcendent is their encouragement to depend on, confess, and honour him. He is raised from the dead; his purpose, his promise, his love, secure his people's salvation, when, in the most endearing manner, they kindly persuade them to depart from iniquity. They who bravely suffer for him in this world, shall for ever gloriously reign with him in the next; and in the last judgment he will proceed according to his promises and threatenings in his word. With great care and openness ought the gospel ministry to be committed to able and faithful persons. And with what careful disentanglement from secular affairs—what readiness to undergo the hardest labours or sufferings—what deep concern for the eternal salvation of believers—what desire to approve themselves to Christ, as faithful, diligent, and prudent—what zealous avoiding of dangerous errors—what exemplariness in practice—what care, by scriptural arguments and Christian tempers, to convince and reclaim the erroneous or unruly—ought they to begin and persevere in their work! Happy is it if by all these they become instruments of recovering souls out of the hand of the devil! Alas! how few, called ministers, have these things written on their heart, and exemplified in their conduct!

CHAPTER III. Ver. 1. And there is the more need that you and other ministers should act with the greatest faithfulness and caution, as, even in the gospel period, manifold troubles, persecutions, and especially corruptions in doctrines and manners, will gradually work in the church, till they issue in the great apostasy of men, towards the latter part of this dispensation

8 Now as [f]Jannes and Jambres withstood Moses, so do these also resist the truth: [g]men of corrupt minds, reprobate[3] concerning the faith.

9 But[i] they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known[4] my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions,[n] afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, [o]and all that will live godly in Christ Jesus shall suffer persecution.

13 But [p]evil men and seducers[5] shall wax worse and worse, deceiving, and being deceived.

14 But [q]continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And[r] that from a child[6] thou hast known the holy scriptures, [s]which are able to make

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2. For a set of men shall arise, under the Christian name, who shall be of a notoriously selfish spirit, aiming merely at their own secular honour and ease, without any regard to the good of others; insatiable in their desires and pursuits after the riches of this world; vainglorious boasters of their own endowments, advantages, and merits; defamers of Christ's offices, people, doctrines, and ways; undutiful to parents, contemning their authority over their children; basely ungrateful to God, princes, and other benefactors; 3. Destitute of that natural affection due to relations and neighbours; perfidious violators of the most solemn engagements, promises, and contracts; false and diabolically malicious accusers of others; abandoned to ungovernable lusts and passions; furious and cruel in their tempers and treatment of others; contemners and haters of persons or things that are good; 4. Betrayers of civil or sacred trusts, or of their neighbours and relations; headstrong, rash, daring, and precipitant in their words and behaviour; puffed up with self-conceit of their own excellencies or prerogatives; entirely addicted to sensual pleasures; 5. Cloaking and disguising their horrible wickedness with fair shows of holiness and zeal for Christ, and many external forms of piety and devotion, while they remain utter strangers and enemies, in both heart and life, to their powerful influences. Such false pretenders to the Christian name abhor and reject, and hold no spiritual fellowship with them as church-members. 6. For many of them are extremely subtle in their insinuations; with a show of innocence they will, like snakes, wind themselves into families, pry into their secrets, and exercise an absolute tyranny over their estates and consciences, and surprisingly entice and ensnare the hearts and affections of weak women, or other simple and ignorant persons who are under the power of sinful lusts and passions, and are easily misled by everything which soothes and flatters their corrupt imaginations: 7. And so are always running after every new teacher, and imbibing every new doctrine; and hence never attain to any clear, judicious, and saving knowledge of the true gospel of Christ. 8. Now, as the two famous magicians of Egypt set themselves, by wicked reasonings and false miracles, to oppose Moses when he came by God's appointment to deliver the Hebrews from their bondage, so will these wicked or other false teachers set themselves in opposition to the Scriptures and truths of Christ, and to his servants whom he hath sent to preach spiritual deliverance to the captives of sin, Satan, and their lusts—having their minds altogether corrupted with ignorance, error, and vice, and quite alienated from the pure doctrines or grace of faith: 9. Nevertheless, God shall limit and restrain, and in due time stop their success, and manifest to all men the folly and madness of their sinful opinions, and the baseness of their conduct, as he did in the case of the Egyptian magicians. 10, 11. But, to guard you against all such seducers, and their corrupt principles and practices, I recommend to your imitation what you have seen in my behaviour; for having been so long my companion in travels and ministrations, you cannot but thoroughly understand the excellent doctrine, according to godliness, which I taught; and my self-denying, holy, and religious conversation, in a manner answerable to those doctrines; the sincerity and steadiness of my aims and pursuits for promoting the glory of God and the good of souls; my fidelity in preaching the pure gospel of Christ, under the power of that faith which I have in him, and endeavour to promote in others; the forbearance and lenity which I have all along shown toward the weak, ignorant, or unteachable; the love which I have shown to God, to Christ, and the souls of men, and the patience I have exercised, under all the abuse and persecution which I have in different places met with for the sake of the gospel; but under all which, for your and others' encouragement, the Lord graciously supported and at last delivered me. 12. And indeed such is the general corruption of mankind in every age, particularly in this, that whosoever will resolutely and perseveringly live in a truly religious manner, in a holy profession of Christ's name, in his strength, and after his example, and according to the rule of his Word, will be exposed to suffering for his sake; and God has appointed that all his faithful members, like himself shall, through much tribulation, enter into their eternal glory. 13. But hypocritical professors, and particularly seducers, instead of submitting to suffering for righteousness' sake, refuse nothing to avoid it, and are continually going further and further into error, violence, and wickedness, doing all they can to seduce others to follow them, while themselves are miserably deceived by Satan and their own lusts. 14. But whatever others do, see that you, Timothy, steadfastly and immovably continue in the belief, profession, and preaching of the pure, uncorrupted, and important doctrines of the gospel, which you have embraced upon the fullest conviction, having learned them from Jesus Christ, the faithful and true Witness, by the ministrations of me his immediately-commissioned and well-attested servant; 15. And which, by means of your early religious education, you cannot but perceive to be entirely consonant to the writings of the Old Testament, which were indited by the Holy Ghost, and delivered by holy men about holy things; and which contain all the principles of, and directions, obligations, and motives to holiness; and, together with those of the New, are, by the blessing of God, sufficient and effectual to instruct you in every important truth, and render you duly wise in everything necessary to the obtaining of eternal salvation through faith in Christ. 16. All these writings of the Old and New Testaments are of a divine original, God having by his Spirit directed and inspired holy men to deliver them exactly according to truth; and they are of manifold and excellent use for revealing important doctrines concerning himself and ourselves, our duty to him and to one another, and concerning our state by nature and grace, and the whole scheme of salvation through a Redeemer; or for reproving and convincing of and reclaiming from sins and errors; or for directing how to obtain righteousness in Christ, and derive renewing and sanctifying virtue from him, to render us holy in heart and life; 17. That, by this absolutely perfect rule of faith and practice, every Christian, and particularly ministers, may be perfected in knowledge, faith, and holiness, and thoroughly furnished, in their station, to instruct, convince, and comfort others.

Ver. 6. *Laden with* the consciousness of sins—which these self-interested teachers pretended their power to forgive. See the whole mystery of the Romish confessional, as developed in Dens *Theologiæ*. C.

REFLECTIONS.—There is great need to be well furnished with the knowledge and grace of the gospel in these perilous times. And it is dreadful to think how many selfish, worldly-minded, vainglorious, proud, ungrateful, impious, profligate professors of Christianity are in the world. With wonderful art and assiduity seducers propagate their delusions and entice followers, especially the ignorant and unsettled. But great is the mercy that God has them under his control, and can confute, restrain, or expose their evil designs. And it is very necessary for ministers to avoid connection with them. It is a great honour and happiness for the church when Christ's ministers are proper patterns of soundness in doctrine; of steadfast regard to the honour of Christ and welfare of souls; of faith and faithfulness; and of lenity, love, and patience under troubles; and are sharers in happy and wonderful deliverances. It is a mercy to have early instruction in the oracles of God, and to persevere in adherence to the truths therein contained. For complete is the authority, fulness, and fitness of the Scripture for instructing, directing, exciting, and encouraging men in every necessary sentiment, word, or work. May they make me wiser than my teachers, and be my heritage for ever!

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CHAPTER IV. Ver. 1. Since therefore you are so much surrounded by enemies, and so richly furnished with the infinitely excellent and useful oracles of God, and the gifts and graces of his Spirit, I solemnly charge you, as in the immediate presence of the all-seeing God and heart-searching Saviour, and as you will answer it to him when he shall appear in all the glories of his divine and mediatorial dignity to judge the world, 2. Preach the inspired truths of God with the utmost earnestness, diligence, and perseverance on the Lord's-day, or other occasions: in times of peace and of persecution, in public or in private, as often as you have opportunity; and in a free, open, and faithful declaration of the whole counsel of God—with all meekness, patience, constancy, and perseverance—apply them, as occasion offers, for convincing, reproving, and reclaiming the erroneous and immoral, and for counselling, exhorting, and encouraging believers to go on in the way of righteousness. 3. For as already some Jews, so hereafter many pretended Christians, being, through their own pride, lusts, passions, and prejudices, provoked at and enraged against the wholesome, pure, unmixed doctrines of the gospel, will not endure to hear them, but will seek out and multiply to themselves such false teachers as will tickle their ears with new and unscriptural notions agreeable to their vitiated taste; 4. And through their love of novelties, to gratify their curiosity and corrupt inclinations, will turn a deaf ear to the truths of the gospel, and eagerly listen to, and favourably embrace, every vain, empty, or senseless story, to amuse themselves and keep their consciences easy. 5. Be therefore on your guard against such persons and their errors, and take every opportunity to confute them, and establish the truth in opposition to them; watch against all temptation, and over your own spirit and conduct, and for the souls committed to your care, in every circumstance. Bear with meekness and patience whatever tribulations your adversaries bring upon you; and notwithstanding all their attempts to dishearten and silence you, go on in the name and strength of the Lord, thoroughly performing all the parts of your ministry with fidelity, care, and diligence, to the edification of believers and the conviction of gainsayers. 6. For, as for me, I am on the point of pouring out my blood, as a martyr for Christ, and in confirmation of the doctrines which I have preached; and the time when my soul shall leave my body, and depart from earth to heaven, there to be for ever with the Lord, and my body to be dissolved into its original dust, is now at hand. 7. Yet in this situation I have the comfortable testimony of the Spirit of God and of my own conscience that I have been enabled to act, like a good soldier of Jesus Christ, with courage, fidelity, and success, in fighting under his banner and direction against all his and his church's enemies. I have held on my way, through all the trials, labours, and difficulties to which I have been called; and am just finishing my course of life, obedience, suffering, and services; and I have all along lived by faith on the pure doctrines of the gospel, and been faithful in professing, publishing, and defending them, and acting agreeably to them. 8. And the rich experience I have had of the grace of God assisting, animating, and succeeding me in my work, encourages my joyful hope and confidence that I shall in a little time receive that glorious reward which is

thee wise unto salvation through faith which is in Christ Jesus.

16 All[t] scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction,[7] for instruction in righteousness;

17 That[u] the man of God may be perfect, throughly furnished[8] unto all good works.

CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I CHARGE[a] *thee* therefore before God, and the Lord Jesus Christ, [b]who shall judge the quick and the dead at his appearing and his kingdom;[1]

2 Preach[c] the word; be instant in season, out of [g]season; [d]reprove,[3] rebuke,[4] exhort,[5] with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine;[6] but after their own lusts[7] shall they heap to themselves teachers, having itching ears;

4 And[e] they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But[g] watch thou in all things, [h]endure afflictions, [i]do the work of an evangelist, [g]make full proof of[9] thy ministry.

6 For I am now [j]ready to be offered, and the time of my departure is at hand.[1]

7 I[k] have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me [l]a crown of righteousness, which the Lord, [m]the righteous Judge, shall give me at that day: and not to me only, [n]but unto all them also that love his appearing.

9 Do[p] thy diligence to come shortly unto me:

10 For [q]Demas [r]hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, [s]Titus unto Dalmatia.

11 Only [t]Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And [u]Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.[2]

14 Alexander[v] the coppersmith did me much evil: the Lord [z]reward him according to his works:

15 Of[y] whom be thou ware also; for he hath greatly withstood our words.[3]

16 At my first answer [x]no man stood with me, but all *men* forsook me: [a]*I pray God* that it may not be laid to their charge.

17 Notwithstanding[b] the Lord stood with me, and strengthened me; [c]that by me the preaching might be fully known, and *that* all the Gentiles might hear: and [d]I was delivered out of the mouth of the lion.[4]

18 And[e] the Lord shall deliver me from every evil work, and [g]will preserve *me* unto his heavenly kingdom: [h]to whom *be* glory for ever and ever. Amen.

19 Salute [i]Prisca and Aquila, and [j]the household of Onesiphorus.

20 Erastus[k] abode at Corinth: but [l]Trophimus have I left at Miletum sick.

21 Do[n] thy diligence to come before winter. [o]Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The[p] Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

A. M. cir. 4070.
A.D. cir. 66.

c 2 Pe. 1. 21, 19, 20. *d* Ga.5.3. 1 Ki. 13.4. Tit. 1. 9, 13, 2. 12, 15. Ps. 119. 9, 11.

7 *Correction* of false opinions and practices.—*C.*

e 1 Ti.6.20. 1 Jn. ch. 2. 22. Lu. 16. 29, 31. Ps.19. 7—12.119.97—100.

8 Or, *perfected.*

CHAP. IV.

a 2 Th.2.1,2 Ti.5.21; 6.13. ch. 2.14.

b Ac.10.42.17.31. Jn. 5. 22. Re. 20. 12—13. Mat.25.31—46. Ro.14.9—12. 2 Co 5.10. 2 Th.1.7—10. He.9.28.

1 *His kingdom* of glory. His kingdom now being to be militant, persecution, and patience, Re. 1. 9; 12. 10.—*C.*

c Lu.24.27. Ho. 8. 1. Ps.35.11. Ac.22.7, 1 Ti. 5. 20. Tit. 2. 15. 1. 9, 11, 13. ch.2.24,25; 3. 10, 16 Col.1.28,29. Ac. 20.20, 21, 27, 31.

2 See note * below.

d Gen. 2 Ti 4. 1—4 ch. 3.1—6. 1 Ki. 22. 8. Is. 30. 10. Am. 7. 12, 14. Mic. 2. 11. ch. 2.16. 1 Ti.6.3 5. 20. Ro.2.8.

3 *Reprove.* Confute false teachers by sound scriptural argument.—*C.*

4 *Rebuke.* Cut to pieces and expose every structure of self deception.—*C.*

5 *Exhort.* Comfort those who are troubled by doubts and fears and sorrows.—*C.*

6 They will rather listen to vain stories and fabulous legends. See ver. 4.—*C.*

7 See note † in second column.

e 1 Ti.1.4,5; 4. 7; 6. 20. Tit. 1. 10, 14, with 2 Pe. 1. 16.

g 1 Th.5.6. 1 Pe. 5. 8, 9. Ac. 20. 28. 1 Ti.4.16. He.13.17.

h ch.1.8; 2.3. 2 Co.6.4—10.12.

i Ac.21.8. Ep.4.11.

8 Or, *fulfil.* Col. 1. 25; 4. 17. Ro.15.19. 1 Ti. 4. 12, 15.

9 Rather, 'fully accomplish'—leave no part undone.—*C.*

j Ph.1.23; 2.17. 2 Pe. 1. 14. 1 Sa. 20. 3.

k See note ‡ in second column.

k 1 Ti. 6. 12. 1 Co. 9. 24, 26. Ac. 20. 24. Phi. 3. 13. He. 12. 1, 2. Pr. 23. 23 Re. 2. 10, 25; 3. 11. Jn. 17 4, 19, 22.

l 1 Co.9.25. Ja. 1. 12. 1 Pe.5.4. Re.2.10. He.6. 20.

m 2 Th.1.6,7. Ge.18. 25.

n Ro.8.23. 1 Co. 2. 9. 2 Co. 5. 2. Tit. 2. 13. He. 9. 28.

p ch. 1. 4; ver. 21.

q Col.4.14. Phile. 24.

r ver. 16; ch. 1. 15. Phi. 2. 21. 1 Ti. 6. 20. 1 Jn. 2. 15.

* *In season, out of season.* Rather, 'in good times, or in evil times,' as the words literally signify: and how can the preaching of the gospel of Christ ever be 'out of season?'—*C.*

s Ga. 2. 3. 2 Co. 2. 13. Tit. 1. 4.

t Ac. 16. 10. Col. 4. 14. Phile. 24. Lu. 1. 3. Ac. 1. 1, 2; 11. 27, 28; 13. 1, 13, 15, 43—45. Col. 4. 10. 1 Pe. 5. 13.

u Ac. 20. 4. Ep. 6. 21. Col. 4. 7. Tit. 3. 12.

† Perhaps original copies of his epistles.

v 2 Ti. 1. 20. Ac. 19. 33, 34.

z 2 Sa. 3. 39. Ps. 28. 4. Re. 18. 6. 1. 5. 11.

y Mat. 10. 16; 17. 15. Phi. 3. 2.

2 Or, *our preachings.*

x ver. 10; ch. 1. 15. Mat. 26. 56. Je. 9. 3. Ps. 142. 4.

a Lu. 23. 34. Ac. 7. 60.

b Ps. 109. 31. Is. 41. 10, 14, 15; 43. 2, 16, 4. Mat. 10. 19. Ac. 23. 11; 27. 23, 24. Ch. 1. 7.

c Phi. 1. 12—14. Col. 1. 25, 26. Ro. 16. 25, 26.

d Ps. 22. 21. Is. 49. 25, 26.

4 Exposure to lions and other wild beasts in the amphitheatre was a common sentence against the early Christians; so that it is probable the apostle speaks literally of his merciful deliverance.—*C.*

e Ps. 121. 7. 1 Sa. 17. 37. 2 Co. 1. 10. 2 Pe. 2. 9. 1 Co. 10. 13.

g 1 Pe. 1. 5—7. Jude 1. Ps. 121. 3, 4.

h Ro. 9. 5; 16. 27. 1 Ti. 6. 16. 1 Ch. 29. 11.

i Ac. 18. 2, 26. Ro. 16. 3.

j ch. 1. 16. 18.

k Ac. 19. 22. Ro. 16. 23.

l Ac. 20. 4; 21. 29.

m ch. 1. 4; ver. 9. Ro. 16. 21—23.

n 1 Co. 16. 20. 2 Co. 13. 13. Phi. 4. 21, 22. Col. 4. 14.

o Ga. 6. 18. Phile 25. See 1 Ti. 6. 21.

* Sinful practices always generate some erroneous opinions for their palliation or defence. Nevertheless, 'God is not mocked—what a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption.'—*C.*

† More exactly—'I am already being offered.' The charges were already preferred and the processes begun against the apostle, which he knew, must terminate in his death. There was now no escape. His close imprisonment prevented him from helping his brethren as he had been accustomed to do.—*C.*

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laid up in Christ and reserved in heaven—that perfection of holiness and happiness secured by his sacrifice, and which he, as the faithful and righteous Judge of the world, shall publicly and freely bestow upon me in the last judgment; and not only on me, but on all those who have by faith, and with pleasure and suitable preparation, waited, looked, longed, and hoped for his great and glorious appearing. **14, 15.** Alexander the coppersmith has, by his false accusations and otherwise, proved a most malicious and bitter enemy to me. I therefore leave him, as an utter and irreclaimable apostate, to the righteous anger of God, to be punished according to his deeds in time and eternity. Beware of him, for he has violently set himself against and inflexibly opposed the gospel of salvation, which I preach to the Gentiles as well as Jews. **16, 17.** At my last appearance to take my trial before the emperor Nero, none of my Christian friends, who might have been of use to me, had courage enough to own and countenance me, or to appear as witnesses on my behalf, but all deserted me, as his disciples did my Master Christ. I heartily pray the Lord may forgive them their sin in so doing, and render them deeply penitent for it. But, while they deserted me, my almighty and fast Friend, the Lord Jesus, appeared for me, and strengthened me by his Spirit to make such a bold and plain representation of my cause as fully manifested that the gospel, in its matter and success, is of God, and no way hurtful to the interests of civil government, and gave many of the Gentiles who were present an opportunity of hearing it; yea, he marvellously delivered me from the rage and cruelty of the emperor, who, under the influence of his father the devil, sought to destroy me. **18.** And, by his Word and my past experience, I have an entire confidence in his power, faithfulness, and grace, that he will always keep me from doing anything unworthy of the Christian or minister, though it be to escape the most cruel persecutions or death, and enable me, with faith and patience, to persevere in his way till he transport me to his glorious kingdom above. **22.** May the Lord Jesus dwell in and fill all the powers of your soul with his presence, graces, and influences—to guide, support, strengthen, comfort, and sanctify you.

VER. 13. *The cloak.* As some think, a cloak-bag, or portmanteau. Whatever it was, the mention of it affords a striking evidence of the disinterestedness of the apostle, who now, at the close of a long and laborious ministry, needed to send to such a distance for an article apparently of so little value. Of the other articles—'books and parchments'—nothing certain can be discovered; and in all such cases, conjecture is of little value. *C.*

VER. 14. Surely this prayer of the apostle needs no such apologies as commentators have laboured to make for it. For if God will 'reward every man according to his works,' surely it cannot be wrong to pray that he would do soon what he has promised to do finally! If such a petition were an ebullition of passion, it were sin. As an appeal from man to a wise, merciful, and righteous God, it is piety. *C.*

REFLECTIONS.—Ministers, as well as others, have great need to be excited to their work by serious reflections on the last, the general judgment.—How extensive is their office! There is need of much activity, patience, perseverance, boldness, and impartiality—and happy and honoured are they who are faithful—in it. Christ stands by, assists, and delivers them in their warfare, and at last graciously rewards them and all his friends with inexpressible blessedness. And it is a mercy to have him with us when some basely desert or oppose us, or are necessarily at a distance from us. To what dreadful lengths in wickedness apostates from Christ will go! and to what certain ruin they expose themselves! But not the best can stand fast unless the Lord Jesus be with their spirit.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO TIMOTHY.

This, though not the last in order of position, is probably the last the apostle ever wrote. About this time Nero, an emperor proverbially cruel, had set fire to Rome, and, in order to divert the public odium from himself, charged the crime against the Christians, and had them condemned to death in great numbers; some were crucified; others being covered with combustibles and burned as night-lights in his gardens; others covered with skins of wild beasts and exposed to dogs; others cast to the lions (Tacitus, *Annales*, lib. xv. cap. 44). Under these circumstances, and in prospect of some such death, the apostle wrote. And certainly it thus serves in an especial manner 'to show with what composure a Christian can die.' *C.*

THE EPISTLE OF PAUL THE APOSTLE TO

T I T U S.

This epistle, as well as the two preceding to Timothy, chiefly contains directions for those in the ministerial office. Titus, to whom it was written, was a Gentile, early converted to Christ, perhaps by Paul's ministry. Being found faithful and diligent in the improvement of his spiritual gifts and evangelical trusts, Paul left him in Crete—now Candia, a large island in the Mediterranean Sea—as an evangelist, to put in order the affairs of that infant church.—In this epistle he directs him to appoint proper officers, who might, by their life and doctrine, confute the judaizing preachers and wicked heathens, ch. i.; and to recommend, by his example and instruction, a truly religious behaviour to Christian professors in every station, answerable to that grace of the gospel which they had heard and experienced, ch. ii. iii.

[Of Titus nothing is certainly known than that he was a Greek, and one of Paul's early converts who frequently attended him in his journeys, ch. 1. 4; Ga. 2. 3; 2 Co. 2. 13; 7. 6, 7, 13, 15; 8. 16, 23; 12. 18; neither is there any certain record of the time when, or the individual by whom, Christianity was first introduced into Crete. But it is probable it was introduced at an early period; for, on the day of Pentecost, there were Cretians present, Ac. 2. 11, who would naturally carry with them the account of what they had seen and heard, and thus, either prepare the way of the gospel, by the excitement of curiosity and inquiry, or actually found the church which Titus was now instructed more perfectly to organize. Nor is there any account of Paul's labours in the island, except the bare fact of his visit, which may be inferred from this epistle, ch. 1. 5, though Luke mentions that he touched at the Fair Havens and Lasea on his voyage to Rome. It may therefore, with considerable probability, be inferred that Paul's ministry in Crete was subsequent to his first imprisonment at Rome, and previous to his second, about A.D. 64. It is evident that Paul must have found the inhabitants of the island considerably advanced in the knowledge of the gospel, or that his own ministry had been crowned with much success. But it appears that, from some cause unknown, he was hurried away, and was necessitated to leave Titus behind to assist in completing the apostolic organization of the infant churches. Titus is represented, in ecclesiastical records founded upon early traditions, to have continued in Crete till the age of 94, and to have died and been buried there. The epistle contains references to De. 7. 6; 14. 2; Is. 29. 13; Eze. 36. 25; Ac. 10. 45; Ro. 3. 20; Ep. 5. 2; 1 Ti. 3. 2; 2 Ti. 1. 9; He. 9. 14; 1 Pe. 2. 9. *C.*

After his release from his first imprisonment from Rome Paul made a missionary tour among the various churches both in Europe and Asia. It was towards the close of this tour that he visited, apparently for the first time, the island of Crete. He did not remain long; and he left Titus there to complete the work of ecclesiastical organization which he had commenced. From Crete Paul appears to have travelled through the western part of Asia Minor, and then through northern Greece, on his way to Nicopolis, in Epirus, where he had determined to spend the winter. He wrote this epistle when on his way to Nicopolis, and probably about A.D. 66. *P.*]

CHAPTER 1.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAUL,[a] a servant of God, and an apostle of Jesus Christ, according to [b]the faith of God's elect,[1] and the [c]acknowledging of the truth [d]which is after godliness;

2 [e]In[2] hope of eternal life, which God, that cannot[3] lie, promised [h]before the world began;

3 But[i] hath in due times manifested his word through preaching, which is [j]committed unto me, according to the commandment of God[k] our Saviour;

4 To [l]Titus, [m]*mine* own son after the common faith: Grace, mercy, *and* peace, [o]from God the Father and the Lord Jesus Christ our Saviour.

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CHAP. 1.

[a] Ac. 15. 6; 9. 15; 22. 21; 26. 16–18. Ro. 1. 5, 9. 21. 1 Co. 1. 1. 2 Co. 1. 1. Ga. 1. 1. Ep. 1. 1. Col. 1. 1. 1 Ti. 1. 1. 2 Ti. 1. 1.

[b] Ac. 13. 48. Ju. 20. Ep. 2. 8. 2 Th. 2. 13. 1 Ti. 1. 5. Col. 2. 12.

[1] See note * below.

[c] 2 Ti. 2. 25. 3. 7. ch. 2. 12.

[d] 1 Ti. 3. 16. 6. 3. ch. 2. 12.

[e] Ro. 8. 24. 15. 2. 1 Pe. 1. 3. Ga. 5. 5. Col. 1. 23. 1 Th. 5. 8. He. 6. 18, 19. ch. 3. 7.

[2] Or, *For.*

[f] Nu. 23. 19. Ho. 6. 17, 18. Ro. 3. 4. 2 Ti. 2. 13.

[h] Ro. 16. 25. Ep. 1. 4. 2 Ti. 1. 9. Col. 1. 26. 1 Ti. 1. 9, 10. 1 Pe. 1. 20. Mat. 25. 34.

[i] Ro. 10. 14, 15. 16. 25. Col. 1. 6, 23, 26. Ep. 3. 5. 1 Ti. 2. 6. Ga. 1. 11. Mar. 16. 15.

[j] Ac. 20. 24. 1 Co. 9. 16. 2 Co. 2. 12. 4. 1, 13. Ga. 1. 11, 12. 2. 2, 7. 1 Ti. 1. 11, 12. 2. 7. 2 Ti. 1. 11, 12. 3. 10, 11. 1 Th. 2. 4.

[k] 1 Ti. 1. 1. 2. 3. 4. 1. 2. Ga. 1. 1. 2 Co. 4. 15.

[l] See Ro. 1. 7. 2 Co. 1. 1. 1 Ti. 1. 2. Phile. 3. 1 Pe. 1. 2. Col. 1. 2.

[m] 1 Ti. 1. 2. 1 Co. 4. 17.

[n] See Ro. 1. 7. 2 Co. 1. 2. Ga. 1. 3. Ep. 1. 2. Phil. 1. 2. Col. 1. 2.

[o] 1 Ti. 1. 2. 2 Ti. 1. 2. Ga. 1. 3. Ep. 1. 2. Phil. 1. 2. Col. 1. 2.

* According to the

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faith of God's true ones, who are accepted by sanctification of the Spirit and belief of the truth.' 2 Th. 2. 13. 1 Pe. 1. 2. *C.*—More accurately: 'For the faith of God's elect.' His work as an apostle of Christ was by preaching the gospel to lead men to the faith, to confirm and build them up in it.—*P.*

[p] Ac. 22. 7, 12, 13.

[q] 1 Co. 12. 31. 1 Ti. 1. 3. Ac. 14. 23. 2 Ti. 2. 2.

[3] Or, *left undone.*

[r] Ti. 1. 9–7, 12. 1 Th. 2. 10. 1 Ti. 3. 2, 6. 10–12. Ti. 2. 22. Ge. 18. 19. Ins. 24. 15.

[s] 2 Co. 8. 7. 10. 1 Co. 4. 16. Mat. 24. 45. 1 Ti. 3. 2, 3.

[t] Pr. 26. 12, 16. 2 Ti. 2. 24, 25. Le. 10. 9. Ep. 5. 18. Eze. 44. 21. 1 Pe. 5. 2. Is. 52. 11–12. 1 Ti. 3. 8. R.

[u] 1 Ti. 1. 3, 10. 2 Co. 6. 12. 2 Ti. 2. 22.

[4] Or, *good things.*

[v] 2 Ti. 2. 15. 2 Ti. 1. 13. Pr. 23. 23. Jude 1. 1 Th. 1. 10. 5. ch. 2. 1, 2, 7, 8.

[5] Or, *in teaching.*

5 For this cause left I thee in [p]Crete, [q]that thou shouldest set in order the things that are wanting,[3] and ordain elders in every city, as I had appointed thee:

6 If[r] any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For [s]a bishop must be blameless, as the steward of God; [t]not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But [u]a lover of hospitality, a lover of good men,[4] sober, just, holy, temperate;

9 Holding[v] fast the faithful word, as he hath been taught,[5] that he may be able by sound doctrine both to exhort and to convince the gainsayers.

CHAPTER I. Ver. 1. Paul—who, as a Christian and minister, is the devoted servant of the ever-blessed God, and who is graciously dignified with the commission, qualifications, and powers of an extraordinary messenger of Jesus Christ, to preach his gospel of salvation in all its extent to Gentiles as well as Jews—according to the doctrine of faith which is embraced by, and the means of working faith in all those who accept the Lord Jesus Christ as their Saviour, and by faith walk in him, and according to their knowledge, approbation, and confession of its infallible truth, which is suited, designed, and made real to them for pre-

10 For[a] there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose[y] mouths must be stopped; [*] who subvert whole houses,[b] teaching things which they ought not, [c]for filthy lucre's sake.

12 One of themselves, *even* a [b]prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore [c]rebuke them sharply; that they may be [d]sound in the faith;

14 Not[e] giving heed to Jewish fables, and commandments of men, that turn from the truth.

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[a] Jer.1.16. Ac.15.24. 20.30. Ro.16.17,18. Ga.1.7. 6.13. Ep.4.14. 1 Ti.1.4,6, 7. 6.4,5, &c. Col.2.8,18-22. 2 Ti.2.4. 3.13. 2 Pe.2.1-3, 10-19. 1 Jn.4.1.

[y] ver.9;ch.3.10. Re. 2.2.

[z] Mat.23.14. 2 Ti.3. 6.

[*] See note * below.

[a] Is.56.11. Eze.13. 19. Mi.3.5, 11. Ro.16. 18. Phi.3.19. 1 Ti.3.3,8. 6.5, 10.

[b] Ac.17.28. Ro.2.24.

[c] 1 Ti.5.20. 2 Ti.4.2. ch.2.15.

[d] ch.1.2. 2 Ti.1.13, 14. 4.2. Ju.3. 2 Ti.2.13. Re.2.14,15,18,20.

[e] 1 Ti.1.4,6,7. 4.7. 6.3-5,20. 2 Ti.4.4. Mat.15. 9. Col.2.20-22. Is.29. 13. Re.3.4.

* The connection will be more clearly observed if we translate thus:—'Whose mouths must be stopped, inasmuch as they overthrow whole houses.' By their perseverng efforts to propagate error, they ruin the faith of whole families.—*C.*

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15 Unto[f] the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They[h] profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.[7]

CHAPTER II.

1 *Directions given unto Titus both for his doctrine and life.* 9 *Of the duty of servants, and in general of all Christians.*

BUT speak[a] thou the things which become sound doctrine:

2 That[b] the aged men be sober,[1] grave, temperate, sound in faith, in charity, in patience.

[f] Mat.15.11. Lu.11. 39,41. Ac.10.15. Ro.14. 14,20,23. 1 Co.6.12; 10. 25,26. 1 Ti.4.3,4. Heb. 9.13.

[h] Is.29.13,58. 2 Sam. 23.6. Ho.8.2. Jn.8.41. Ro.2.1,17-24. 2 Ti.3.5. Ju.4. Re.2.2,6,20.

[7] Or, *word of judgment.*

CHAP. II.

[a] 1 Ti.1.10;6.3. 2 Ti. 2.1;4.3. ch.1.9,13; ver. 7,21-14. ch.3.8.

[b] Pr.16.31. 1 Jn.2.13, 14. Jon.17.5. Pr.4.18. Ps.71.18;92.14. 1 Pe.2. 5-8. De.32.29.

[1] Or, *vigilant.*

moting practical godliness in heart and life, in all the duties thereof towards God or man: 2. Which truth is believed and professed, and godliness practised, in the exercise of a lively hope of the incorruptible and undefiled inheritance of eternal life, which the infinitely sincere and infallibly faithful JEHOVAH promised to all in Christ, as their blessed head, before the world began, and quickly after the fall published to our first parents in paradise; 3. And which now, in *the fulness of time*, he has clearly made known by the publication of his gospel, which is revealed and committed to me, as his apostle, to dispense it to Gentiles as well as Jews, according to the express commandment of Jesus Christ our divine Saviour, from sin and wrath:—4. To his dearly beloved Titus, of whose instruction in the principles of the Christian religion, spiritual regeneration, and saving faith, God made him the instrument, —heartily wishes all the abundant manifestations of divine favour, and all peace and prosperity, in time or eternity, from God the Father as the fountain of all good, and from our Lord Jesus Christ as the revealer, source, and bestower of it. 5. You well know that I left you at Crete, when I departed from it, that you might complete whatever remained unfinished with regard to the doctrine, worship, discipline, and manners in the Christian congregation there planted; and particularly that, as an evangelist, you might preside in the election and ordination of teaching and ruling elders or bishops to take the oversight of the professed Christians in every city there, and feed them with knowledge and understanding according to the orders which I left with you: 6. Remember therefore that these overseers ought by all means to be persons of an unspotted moral character, unblemished with polygamy or causeless divorce; careful to bring up their children in the nurture, admonition, and ways of the Lord; and never suffering them to live disgracefully in a luxurious, dissolute, refractory, ungovernable, disobedient manner. 7. For the nature of an evangelical office, the honour of religion, and the good of souls, require that church-rulers, particularly ministers, be under no reproach or scandal in their life and conversation, be not chargeable with neglect, unfaithfulness, or partiality in dispensing the mysteries of God; nor of a headstrong, conceited, obstinate, inflexible temper; nor of a hasty spirit, falling into a passion upon every slight provocation; nor lovers of nor addicted to immoderate drinking of liquor; nor contentious nor violent in their behaviour, ready to strike such as displease them; nor of a niggardly, sordid, covetous spirit, bent to catch and keep all that they can of base worldly gain, by which the consciences of men are so frequently defiled: 8. But persons who take pleasure, on all proper occasions, to exert themselves in acts of benevolence, particularly to religious strangers, travelling preachers, and persecuted Christians, —being hearty lovers and encouragers of whatever is good, having a cordial affection for all sincere and pious men; and being modest and humble, grave and prudent, upright and faithful, in all they say and do; exemplarily holy in their whole conversation, and chaste and moderate in their desires and pursuits after the pleasures of this life.—9. They ought also to be well enlightened and established in their faith and profession of the pure truths of the gospel, as they have learned them from their inspired writers and publishers —that, by a due application thereof, they may be able to comfort believers, and excite them to their duty; and to confute the errors, silence the cavils, and rebuke the perverseness of opposers.—10. For in Crete, as well as in other places, I understand there are many pretenders to Christianity, especially Jewish zealots for the Mosaic ceremonies, who are refractory and disorderly, not submitting to any divine rule in their doctrines or manners; but are most pernicious, proud, self-conceited disputers about trifles, and crafty seducers of the simple: 11. Whose mouths ought to be stopped, and their errors confuted, by scriptural proofs, solid arguments, and good examples, since they are so indefatigable and subtle, insinuating themselves into Christian families, and carrying them off from Jesus Christ and the gospel to the ceremonies and law of Moses—teaching and urging upon them things utterly false, and inconsistent with the true method of salvation by Christ alone; and all this to procure for themselves the sordid and defiling treasures of this world, by methods suited to the lusts of the Cretians;—12. For you well remember that Epimenides, their own poet and supposed prophet, describes that nation as constantly addicted to lying, and as crafty and savage in their temper; luxuriously and even ravenously gluttonous, and exceedingly lazy and idle, and so exposed to every temptation. 13, 14. And indeed the perfidious, mischievous, and sensual conduct of the judaizing Christians and their disciples, still confirm the justness of that description. It is therefore necessary that you deal plainly and sharply with them, that neither seducers nor seduced may dare to persist any longer in their evil principles and practices, but be recovered to and settled in the true and uncorrupted doctrines of faith, and may no more attend to or believe, and be carried away with, the fabulous traditions of the Jews, or the imperious injunctions of men prejudiced against and gone off from the truth of the gospel—relative to ceremonial rites of clean and unclean meats or drinks, which are no longer obligatory under the New Testament dispensation.—15. By real Christians, whose hearts and consciences are, through faith, purged by the blood of Christ, every kind of wholesome food may be lawfully eaten; but by those who are still unregenerated, and under the power of unbelief with respect to gospel truths, and who are cleaving to Mosaical institutions instead of Christ, nothing, however good or lawful in itself, can be used without sin or defilement, as their own understanding and conscience, those leading and directive powers of their soul, are quite misguided and corrupted. 16. They indeed make high professions and boasts of their knowledge of God and his will; but their practices are a plain confutation of all such pretences, and manifest them to be detestable enemies to God and godliness, unbelievers of the gospel revelation, disobedient to its authority, and utterly injudicious and unfit for performing anything good; and so disapproved of God.

Ver. 3. *In due times.* Literally, 'in its own' or 'his own times'—the times eternally purposed in divine wisdom, and prophetically foretold by his Spirit through the prophets.—Or comparing the phrase 'the commandment of God our Saviour' with the narratives of Paul's conversion and designation to the apostleship, Ac.9.15; 26.16, it will be utterly impossible to deny that he believed Jesus Christ to be 'God manifest in the flesh.' *C.*

Ver. 5. After comparing ver. 3, in which Titus is appointed to 'ordain elders in every city,' with ver. 6, in which every such elder is required to be 'blameless,' and then with ver. 7, in which every such blameless elder is described as a 'bishop,' it will be difficult to deny that in the apostolic church 'elder' and 'bishop' were but two names for the same person—one the title of qualification derived from age, or its equivalents, wisdom and gravity; the other the title of office and duty, the rule and oversight of the church. *C.*

Ver. 9. *Able—to convince*, by refuting objections, unravelling sophistries, exposing misquotations, and establishing the truth on divine authority. *C.*

Ver. 11. *Whose mouths must be stopped*—not by secular power, for Titus had none, either on his side or at his command; but by quotation of Scripture, such as our Saviour employed against the Sadducees; and the unmasking of hypocrisy, such as he practised against the Pharisees, Mat. 22.23-46. *C.*

Ver. 12. Jerome, Socrates, and Nicephorus apply this to Epimenides, who was born at Gnossus in Crete, and to whom several prophecies are ascribed, by Diogenes Laertius, Plato, and Cicero. The work in which the words are said to have been contained is lost. If he prophesied through mere human sagacity, and yet pretended to be an inspired prophet, the apostle merely gives him the title by which the Cretians recognized him: but if he was in any degree really inspired, and yet not a true follower of God, even so was Balaam, and so was Caiaphas: for the one 'loved the wages of unrighteousness,' and the other condemned to death the Lord of life and glory. *C.*

REFLECTIONS.—Nothing is of higher authority for our direction than such inspired epistles. Nor can anything be more honourable than to be a servant of God and an inspired messenger of Christ. Nothing is more answerable to our need or conducive to our happiness than grace, mercy, and peace: nothing more sure or comfortable than a promise of eternal life from God, who cannot lie. Nor can anything be better framed to convey these blessings to us than the gospel of Christ. As the work of preaching is of infinite importance, and the opposition to it strong and manifold, it requires many great qualifications in ministers, and great care in trying and setting them apart to their office. —False teachers and unruly professors create ministers much and hard work. But where wickedness abounds, professors are apt to be tainted with it. Men hardened in error need plain refutations; and stubborn sinners need severe rebukes. Such as have not right principles of grace abounding in their heart, and sound principles of truth in their belief, must necessarily err in their conduct. And it is not high professions, but holy lives, that characterize true Christians.

CHAPTER II. Ver. 1. While therefore so many deluding and deluded persons of corrupt minds and practices surround you on every side, take peculiar care to preach and insist upon such truths and duties as are agreeable to and put honour upon the solid, pure, wholesome, and soul-healing doctrines of the gospel of Christ, and which lay all the professors thereof under the strongest obligations to piety and virtue, of whatsoever sex or station they be. 2. Exhort therefore the more aged Christian brethren to be very watchful, circumspect, and sedate, in their temper and carriage;—to behave with a venerable gravity in their words, actions, deportment, and dress; —to be prudent in their conduct and temperate in eating and drinking;—to be sincere believers of the pure doctrines of the gospel, and to live answerably to them; fervent in love to God, to the saints, and to all men; not peevish, but patient, under weakness, tribulations, and offences. 3. Exhort aged women to be exemplary in their dress and deportment, as becomes the professors of religion and holiness;—not false accusers, slanderers, or backbiters of others;—not inclined or addicted to immoderate drinking of liquors; —but careful instructors of children and others in the solid truths of the gospel and laudable practices of virtue. 4, 5. And let them particularly instruct and encourage young women to be wise, cautiously avoiding everything that savours of lightness or lewdness, and, if married, to love their husbands and children in the most affectionate, endearing, and dutiful manner; —to be discreet, prudent, and obliging in their whole

3 The[c] aged women likewise, that *they be* in behaviour as becometh holiness,[2] not false accusers,[3] not given to much wine, teachers of good things;

4 That they may teach the young women to be [4]sober, [d]to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be [5]sober-minded:[5]

7 In[g] all things showing thyself a pattern of good works; in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound[h] speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

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c 1 Ti.2.9,10; 3.11; 5.5,10. 1 Pe.3.1-5. Phi.4.3 ver.4.

2 Or, *holy women.*

3 Or, *malebates* or *demils*, 1 Ti.3.8,11.

4 Or, *wise*, ver.2,6.

d ch.3.8. 1 Pe.3.5,6. Ep.5.22; Ac.9.36. 1 Ti.5.10,14; 6.1; 1 Pe.3.1, 5; ver.3,10. Ro.2.24; 13.6-10.

e ver.2,4. Ec.11.9,10. 1 Pe.5.5. Pr.1.4; 22.6.

5 Or, *discreet.*

f 1 Th.2.10. 1 Pe.5.3. 1 Ti.3.11,12; 4.12, 16. 2 Ti.1.13. 2 Co.2.17; 4.2; 5.19.

g 1 Ti.5.14; 6.3,20. 1 Pe.2.12, 15; 3.16, with Lu.1.6. Ac.24.16. Phi. 2.14-16. 1 Th.2.10.

h Ep.6.5. Col.3.22. 1 Pe.2.18. 1 Ti.6.1.

6 Or, *gainsaying.*

i Ge.39.38,39; 39.6.

k Matt.5.16. 1 Pe.4.15; 5.8. Phi.2.15,16; 1.27,28. Ro.2.24. 1 Ti.6.1. 1 Th.2.12. 1 Ti.5.14; 6.1. 2 Pe.3.15, 16. Ne.5.9.

l See 1 Ti.1.1. ch.1.3.

m ch.3.4. Ro.5.15,20, 21, or Ac.20.24, 32; 13.26. Ep.1.13. Mat.20.15. 1 Ti.1.12-15. 1 Pe.2.5.

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n 1 Is.2.7,3; 11.9; 60.7. 1 Pe.1.3. Lu.3.6. Jn. 1.9. Mat.16.25. Mat. 28.19. Ro.10.18; 15.5, 19. Ep.3.6-8. Col.1.6, 25,27.

7 Or, *that bringeth salvation to all men, hath appeared.*

o 2 Co.7.1. Ep.5.3-5. 2 Co.3.5, 24. Ro.8.13; 12.1-3. 1 Pe.1.14-16. 1 Jo.3.2. Ro.8. 23,24. Ga.5.5. Mat.24. 30,31; 26.31-46; 19.28. 1 Th.4.16. Re.1.7; 20.11, &c.

p Ga.1.4. Phi.2.20, 21. Ac.24.15. Col.3.4. 2 Ti.4.8. He.9.28. 1 Pe. 1.7,13,14. 1 Jo.3.2. Ro.8. 23,24. Ga.5.5. Mat.24. 30,31; 26.31-46; 19.28. 1 Th.4.16. Re.1.7; 20.11, &c.

8 'The glorious appearing of the great God, *even* our Saviour Jesus Christ.' See Middleton, *Gr. Art.*—C.

q Mat.20.28; 26.28. Ga.1.4; 2.20; 3.13; 4.4. Ep.5.2,25,26. Col.1. 13-15. 1 Ti.2.6. Tit.2. 14. He.9.12,14; 10.12,14; 7. 25,26. 1 Pe.1.7,13-18. 1 Jn.3.5,8.

r Ps.130.8. Ex.19.5, 6. De.7.6; 26.18. 1 Pe.2. 9. Ep.2.10; ch.3.6.

9 *Exhort* [1]servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again;[6]

10 Not[t] purloining, but showing all good fidelity; that they may [k]adorn the doctrine of [l]God our Saviour in all things.

11 For [m]the grace of God that bringeth salvation hath [n]appeared to all men,[7]

12 Teaching us, that, [o]denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking[p] for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;[8]

14 Who[q] gave himself for us, [r]that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

behaviour; quite modest, virtuous, and chaste;—careful and industrious in their attention to their families; of a meek and humble temper;—kindly submissive and obedient to their husbands in everything lawful;—that so God and his gospel may not be reproached as encouraging disorderly practices. 6. In like manner, advise and excite young men professing Christianity to be considerate, chaste, meek, and sober, and to guard against the impetuous, rash, proud, wilful, and frolicsome temper common to youth. 7, 8. And if you would have these things believed and practised by others, be yourself an exact pattern of everything good and beneficial:—and in all your preaching, deliver nothing but the pure and unmixed doctrine of Christ, with a disinterested and single aim at the glory of God and good of souls; with becoming seriousness and gravity, with all simplicity and godly sincerity, and in plain, significant, scriptural, and determinate language, —that none may misunderstand it or be misled by it; that so your most critical, carping, and cavilling enemies may be put to shame, when they can find nothing to object either to your doctrine or practice.—9. And whereas some judaizing teachers attempt to persuade converted slaves that they are not bound to remain in subjection to their heathen masters, be you careful to inculcate on believing servants to continue, as much as ever, and from better principles, obedient to their masters in everything lawful; and to behave towards them in the most courteous, obliging, and diligent manner, cheerfully executing their commands without murmuring or disputing, and never returning any insolent or saucy answer when reproved or ordered to work. 10. Charge them to be strictly honest, never daring to waste, embezzle, or apply to their own use any part of their master's goods, money, victuals, or time, beyond their allowance;—but always faithfully obeying their orders, and doing all they can for their honour and advantage,—that thus they may be a credit to the gospel, and their profession of it, and may even strike conviction into the consciences of their heathen masters, of the excellency, purity, and power of it, to render men virtuous in every station of life.—11. For the gospel of the grace of God, particularly in the New Testament dispensation of it, which so clearly displays the full favour of God, and so powerfully works grace in men's hearts, as it brings glad tidings of deliverance from sin and misery of every form, and of eternal happiness, and shows the way of obtaining salvation by faith in Christ, has now shone forth upon all nations, and upon all sorts and ranks of men.—12. Instructing, and gloriously persuading and leading us who believe, that, renouncing, abhorring, and utterly forsaking all infidelity, idolatry, and impiety of every kind, contrary to the first table of the moral law, and all irregular inclinations and desires, which worldly men indulge and gratify, contrary to the second—we should carefully live in all purity and holiness, in a due government of our passions and appetites, and in a just, honest, and benevolent behaviour towards men, and in all acts of public and private devotion towards God, in the exercise of every grace, and celebration of all his ordinances, and observation of all his commandments, as long as we continue in this insnaring world. 13. Always encouraging and animating ourselves, by believing, expecting, and patiently waiting and longing for the perfect, all-comprehending, and everlasting felicity which is the great object of our hopes, and for the glorious appearing of the great and mighty God, even our Lord Jesus Christ, who at the last day will manifest himself on his throne of judgment, in all the majesty, beauty, grandeur, and brightness of his divine and mediatorial glory, and in all the glory of his Father, and of all his holy and surrounding angels, and to be glorified in his saints. 14. And what may we not look for and hope from him who so loved us as to give himself, soul and body, to the most painful ignominious death of the cross, that he might graciously redeem us from all the guilt, pollution, power, punishment, and inbeing of our sins; and sanctify, cleanse, and separate us to himself, as his own loving, precious, and peculiar people, made his by his Father's love, his own sacrifice, and our free and full consent in the day of his grace—that we might, with the most fervent zeal, glorify him in the performance of every duty appointed in his Word, from the best principles and motives, and in the best manner, to the best ends. 15. These are things of such vast importance, and so vehemently opposed or corrupted by the enemies of Christ and his gospel, that you ought, in his name and authority, earnestly to explain and inculcate them, and sharply to confute and reprove the contrary errors and vices. And let your whole conduct be regulated with such prudence, faithfulness, and gravity as may raise you and your office above the contempt of your most inveterate and scornful enemies.

Ver. 4. *To love their children.* Not such a love as indulges the waywardness of their tempers and all the demands of their appetites, and thereby pampers them into future rebels against parental authority; but such a love as indeed sacrifices the ease of the parent for the comfort of the child, yet will not sacrifice the temporal interests of the child by the neglect of education; nor the interests of its immortal soul by the neglect of 'the nurture and admonition of the Lord.' *C.*

Ver. 8. *Sound speech.* Every man is bound carefully to watch over his words—inasmuch as 'for every idle word he shall give [a personal account in the day of judgment:' but men holding public office in the church are doubly bound, inasmuch as an unguarded word, an unsound speech, is not merely a fault in themselves, but may either mislead their friends, who pay deference to their opinions, or give enemies, 'who watch for their halting,' an occasion to blaspheme. *C.*

Ver. 10. *That they may adorn, &c.* The Christian servant who is not himself 'adorned' with dress as his richer superior, may yet, by his cheerful obedience, command of tongue, and unshaken fidelity, 'adorn the gospel' which he professes, and commend it to his master, his children, his guests, and friends: so that, like the captive maid in the house of Naaman, who directed her master to the prophet of Israel and the cure of his leprosy, he may be the means of directing to a greater Prophet, and the removal of a more grievous malady. *C.*

REFLECTIONS.—With gravity, sincerity, faithfulness, authority, and Scripture evidence, ought ministers to preach the gospel, and apply it for exhortation, comfort, or reproof, as there is occasion. Nor can they expect that others will believe, or adversaries be silenced, unless their practice be answerable to their doctrine.—To adorn his profession, and honour the Lord Christ, every professor, according to his age or station in the world, must act up to God's commands himself, and promote holiness in others. The aged should be patterns and teachers of every Christian virtue and work; and the younger heartily disposed to receive their instructions and follow their advice. Sound principles, sober gravity, temperance, chastity, holiness, humility, diligence, honesty, and faithfulness, should deeply mark every Christian character. The grace of God, the tenor and scope of the gospel, the certain appearance of Christ to judgment, his death to redeem us from all iniquity, and the heavenly glory which he has prepared for us, in the strongest manner require and enforce our mortification of every lust, and earnest performance of every holy duty. A gospel of God's redeeming grace, manifested to all ranks and sorts of men, requires universal holiness from all. We cannot manifest grace to be in our heart unless we renounce every known sin. We can have no right hopes of heaven unless we are given to the study of holiness as the preparation for it. We have no marks of being Christ's redeemed while sin is our pleasure and work; and we can have no evidence of being his peculiar people, if, in our temper and conduct, we are conformed to the world that lieth in wickedness.

CHAPTER III. Ver. 1. And as the same judaizing teachers dissuade Christians from owning the authority of heathen magistrates, see that you earnestly admonish and charge your people to be peaceably submissive to their supreme or subordinate civil governors, as the deputies and ministers of God; and to pay a conscientious obedience to all their just laws; and to perform every duty becoming their stations, whether it relate to God or to men. 2. Caution them against reviling any, of whatever rank, nation, or religion, or charging things falsely upon them, or even exposing their real faults, but in so far as some valuable end is to be gained thereby. Warn them against a litigious quarrelsome temper and behaviour; and teach them, on the contrary, to be of an equitable, candid, yielding spirit; and to manifest a humble, mild, and good temper in all their words and actions towards all sorts of men, the very worst not excepted. 3. For indeed none can be worse than we once were, and should still have been, if left to ourselves; for in our unregenerate state we were destitute of all spiritual wisdom and knowledge relating to duty or happiness: were disobedient to God and his holy, just, and good laws; were wanderers from him and the way of life and peace—seduced by Satan, the world, and our own treacherous hearts; were perfect slaves to many diversified sinful inclinations and sensual pleasures; were foolishly spending our time in maliciously wishing and doing all the hurt we could to such as did not please us; and envying the honour or happiness of such as were above or around us; and, on the whole, were most hateful and detestable in ourselves to God and to all good men, and full of bitter and implacable enmity one against another, according to our different passions, interests, or nations. 4. But, while we were in these awful circumstances, the transcendent kindness and infinite mercy of God (the original Fountain of our salvation through Jesus Christ) towards men shone forth with reviving and almighty grace, in the preaching and power of the gospel, to make a holy and

15 These[f] things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.

PUT them[a] in mind to be subject to principalities and powers, to obey magistrates, to[b] be ready to every good work,

2 To[c] speak evil of no man, to be no brawlers, *but*[d] gentle, showing all meekness unto all men.

3 For [e]we ourselves[1] also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But[g] after that the kindness and love[2] of God[h] our Saviour toward man appeared,

5 Not[i] by works of righteousness which we have done, *but* according to his mercy he saved us, by the [k]washing of regeneration, and renewing of the Holy Ghost;

6 Which[l] he shed on us abundantly,[3] through Jesus Christ our Saviour;

7 That, being [m]justified by his grace, we should be made [n]heirs according to the hope of eternal life.

8 *This*[o] *is* a faithful saying, and these things I will that thou affirm constantly, [q]that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But [r]avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A[s] man that is an heretic, after the first and second admonition, reject;

11 Knowing that he that is such [t]is subverted, and sinneth, being condemned of himself.[4]

12 When I shall send Artemas unto thee, or [u]Tychicus, [v]be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and [x]Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works[5] for necessary uses, [y]that they be not unfruitful.

15 All[z] that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

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[f] 1 Ti 1.3, 5-7, 20; 4.12. 2 Ti 4.2. 2.14, 15. 1 Co 10.11. ch 1.9, 13.

CHAP. III.

[a] Ro 13.1-6. 1 Ti 2.1, 2. 1 Pe 2.13-17. Mat 22.21. Je 27.17, 12. Pr 24.21. Ec 8.2, 3. 2 Sa 3.39. with 2 Pe 2.10. Jude 8.

[b] Ga 6.9, 10. Ep 2.10. ch 2.14. ver 8, 14. Phi 4.8. Lu 6.33, 35. 2 Pe 2.5-8. Ps xv.

[c] Ja 4.11. 1 Pe 2.1, 2, 12; 3.9. 1 Ti 3.3. ch 1.10.

[d] 2 Ti 2.24, 25. Ep 4.2. Phi 4.5. Col 3.12, 13. Ga 5.23, 6.1. 1 Th 2.7.

[e] Ro 3.9-18, 1.28-32. 1 Co 6.11, 9, 10. Ep 2.1-4. 4.17-19. 5.3-8. Ga 4.8, 9, 19-21. Col 1.21, 3.5-7. 1 Pe 4.3.

[1] See note [2] below.

[g] Ro 5.20, 21. Ep 2.4-10. 13-22. ch 2.11. 1 Co 6.11.

[2] Or, *pity.*

[h] 1 Th 1.1; 2.12; 4.10. ch 1.3; 2.10. Jude 25. Lu 1.47. Is 12.2. 2 Ti 1.9.

[i] Ro 3.20, 28, 9 11, 16; 11.6. Ga 2.16, 19-21. Ep 2.9. 2 Ti 1.9.

[k] ver 4. Ep 1.4; 2.4-7, 8. Ro 5.20, 21; 4.6. Ac 13.11.

[l] Jn 3.3, 5. Eze 36.25-27. Ep 5.25, 26.

[m] Is 44.3. Joel 2.28. Eze 36.25, 27. Ac 2.23; 10.45. Jn 7.37; 6.45; 1.16. Ro 5.5.

[3] Gr. *richly.*

[n] Ro 8.17, 23, 24. Ga 3.29. He 1.14. Ja 2.5. 1 Pe 1.4. ch 1.2.

[o] Ro 8.17, 23, 24. Ga 3.29. He 1.14. Ja 2.5. 1 Pe 1.4. ch 1.2.

[p] 1 Ti 1.15; 3.1; 4.9. 2 Ti 2.11. Tit 2.2, 20.

[4] The meaning may be expressed as follows: 'As thou knowest (by the fact that solemn admonitions have been twice given to him in vain) that such an one is thoroughly perverted (prejudice or pride has upset his judgment, and seared his conscience), and sins being self-condemned.' (He has been twice warned, and therefore sinning now he sins against light. He is therefore his own judge). —*P.*

[q] See Ac 20.4. 2 Ti 4.12.

[r] 2 Ti 4.9, 21.

[s] Ac 18.24. 1 Co 1.12; 3. Jn 6.

[5] Or, *profess honest trades.* 1 Th 2.9. Ep 4.28. 2 Th 3.8. 1 Co 4.12.

[t] ver 8 with 2.14. Phi 2.15; 4.17. 2 Pe 1.8.

[u] 2 Th 5.26, 28. Col 4.15, 18. Phi 4.21-23. Ep 6.23, 24. Ga 6.18. 2 Co 13.12-14. 1 Co 16.20-23. Ro xvi.

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him, were now believers in Jesus, had once been as sinful as the Cretians.—*P.*

[v] ver 1, 14; ch 2.14. Ep 5.10. Phi 4.8; 2.15, 16; 1.11, 27. Ga 5.6, 22, 23. Ro xvi.19.—sin. Ep iv.—vi. Col iii. Lu 1.74, 75. 1 Co 15.58. Ps 19.11, 13; 3.10.

[w] 1 Ti 1.4, 6, 7, 14, 7.6, 3—5, 20. 2 Ti 2.14, 23. ch 1.10, 14. 2 Pe 1.16. Col 2.4, 8, 18-23. 1 Co 8.1, 13, 2.

[x] Mat 28.17. Ro 16.17, 2 Th 3.6, 14. 2 Ti 3.5. 2 Jn 10. 1 Co 5.4, 5, 11. 1 Ti 1.20. Ga 1.8, 9; 5.12.

[y] 2 Ti 1.10. 2 Ti 3.8. He 10.36. Ja 3.90. Mat 22.35. Lu 7.30, 12, 47. Ep 6.21.

[z] 2 Ti 4.21. 1 Co 16.20. 2 Co 13.12. 1 Pe 5.14. Ro xvi.

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happy change on us. 5. And it neither was nor could be any good work which we, who were so detestable and wicked, had performed, but really of his own full, self-moving, undeserved, nay, abused and provoked mercy, and its compassionate propensions, that he brought us out of that deplorable condition into a state of salvation, through repentance, faith, and regenerating grace, represented in baptism, and effected by a living faith in the Lord Jesus Christ, 6. Whom, in his gifts and graces, God the Father graciously and abundantly bestowed upon us, according to his promise, through the mediation, merit, exaltation, and intercession of our Lord and Saviour Jesus Christ; 7. That being, by the love of God, discharged from guilt and condemnation, and accepted as righteous unto eternal life on account of the righteousness of Jesus Christ imparted to us, we might be adopted into his family as his children, and made heirs of God and joint-heirs with Christ, according to the ground of hope laid down in the promises of the gospel given to us, and according to that grace of hope wrought in our souls by which we expect eternal life through our Redeemer.—8. The important things which I have mentioned are true and faithful, and to be firmly believed, and frequently insisted upon in your ministrations, that they who have believed in God through Christ, according to the gospel revelation, may be induced and excited, with all carefulness and diligence, to abound, excel, and lead the way to others, in all such works as are honourable to God, to Christ, and to their Christian character. And these doctrines, and the good works to which they manifestly tend, are every way excellent in their own nature; and though God cannot be profited by them, they are exceedingly useful and beneficial to mankind. 9. But avoid and discountenance all senseless and idle debates, of which judaizing teachers are so fond,—as about descent from this or that particular tribe or family of Israel, or about the sense and obligation of the ceremonial law, which they desire to introduce into the gospel dispensation.—10. If any professed Christian entertain and boldly assert such errors as overthrow the fundamental principles of the gospel, especially if he appear to do it from prejudice against the truths themselves, as directly contrary to his own lusts, or out of a proud inclination to make himself the head of a party, let him be, once and again, solemnly, and in the most convincing manner, admonished of his sin and danger; and if after all this he obstinately persist in his destructive errors, let him be excommunicated from the visible church, and all familiarity with him not required by the laws of nature be carefully avoided by her members; 11. For it is sufficiently manifest that such a man hath utterly turned away from Christ the foundation, and from all true goodness, and that he sins against his own soul, and against the divine authority, light, and truth of the gospel revelation, if not against the convictions of his own conscience. And his persisting to avow such error is sufficient proof against him; yea, thereby he practically condemns himself as not fit to have any fellowship with the true church of Christ.

Ver. 5. (1) Does 'the washing of regeneration' signify baptism, and does the apostle mean that 'the renewing of the Holy Ghost' necessarily accompanies or flows from it? or (2) Does 'the washing of regeneration' signify baptism as merely a ritual sign to all, and seal to believers of 'the renewing of the Holy Ghost?' or (3) Is 'the renewing of the Holy Ghost' merely expository of 'the washing of regeneration?' The first of these views is supported by Hooker, Beveridge, G. Ridley, &c.: the second, by Bishop's Bible, Hall, Wells, Brown, T. Scott, A. Clarke, &c. The first of these views we unhesitatingly reject; and to the second, though supported by such eminent names, we prefer the third, translating the passage 'by the washing of regeneration, *even* the renewing of the Holy Ghost.' See note on Jn. 3. 5. *C.*

Ver. 9. *Foolish questions*—on matters of mere idle curiosity; on points that can never be absolutely ascertained; or of no practical use if discovered. *C.*

Ver. 10. The heretical man was one who, either by the adoption and propagation of fundamental errors, or errors of a minor character, caused divisions in the church. *P.*

REFLECTIONS.—Nothing is more absurd than for princes to hate and persecute true Christianity, which so truly renders men good subjects. For nothing can more actually influence men to every good word and work than the believing consideration of their marvellously gracious redemption by God, Father, Son, and Holy Ghost. Dreadful is the wickedness in heart and life of every man by nature; and transcendent the grace, precious the blood, and almighty the influence that can save such sinners—that can without, nay, contrary to, their own deserts, renew their hearts after the image of God, justify their persons before him, and through faith give them eternal life. Base is our conduct if, after all, we willingly employ either heart or tongue, hand or foot, in iniquity. The doctrines of the gospel, believed with the heart, are the most real and effectual means of making us careful to maintain good works. Honourable would it be if every professed Christian were thereby distinguished from others. And happy would be the church if all useless controversies were shunned and stifled; every erroneous and schismatical person, after due pains taken for his conviction, were solemnly excommunicated; and faithful ministers were all of one mind, heart, and way in the truth as it is in Christ.

CONCLUDING REMARKS ON THE EPISTLE TO TITUS.

How much Christianity is intended to cultivate the domestic, the political, and the social virtues, appears from the admirable precepts of ch. ii. iii.; and how much the success of their cultivation depends upon ministerial faithfulness is obvious from the personal charges addressed to Titus, ch. 2. 7, 15; 3. 8. This epistle has also a special value in the authority which it furnishes for the exercise of a careful and efficient discipline, not merely over church-members guilty of gross immorality, as in 1 Co. 5. 4, 5, but also over such as adopt, assert, or propagate erroneous doctrines contrary to the Word of God. These the apostle instructs Titus to admonish; but, if obstinate, he commands him to reject them from the fellowship of the church. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO

PHILEMON.

This epistle is distinguished as an act of intercession, and furnishes a beautiful specimen of that deep interest which Christians in the higher ranks of life should take in the welfare of those whom Providence has placed in less favourable circumstances. *C.*

This epistle was written during Paul's first captivity at Rome, and probably just before the Epistle to the Colossians. Philemon seems to have been a member of that church (cf. ver. 10 with Col. 4. 9), and to have been converted by the preaching of Paul. 'The bearer of the epistle was a slave who had run away from, and, as it would seem, robbed Philemon (ver. 18), but who now, after having had the blessing of meeting with St. Paul at Rome, and by being converted to Christianity by him, was returning to the master he had wronged, changed and repentant.' The object of the epistle is evident: it was to effect a complete reconciliation between master and slave. *P.*

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

PAUL,[a] a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon[1] our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and [b]Archippus our fellow-soldier, and to [c]the church in thy house:

3 Grace[d] to you, and peace, from God our Father and the Lord Jesus Christ.

4 I[e] thank my God, making mention of thee always in my prayers,

5 Hearing[g] of thy love and faith,[2] which thou hast toward the Lord Jesus, and toward all saints;

6 That [h]the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For[i] we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much [j]bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such [k]an one as Paul the aged, and now also a [l]prisoner of Jesus Christ.

10 I beseech thee for my son [m]Onesimus,[3] whom I have begotten in my bonds:

11 Which[o] in time past was to thee unprofitable,[4] but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive[p] him that is mine own bowels;

13 Whom I would have retained with me, that [q]in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should [r]not be as it were of necessity, but willingly.

15 For [s]perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, [t]a brother beloved, specially to me, but how much more unto thee, both in the [u]flesh, and in the Lord?

17 If thou count me therefore [v]a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee [w]how thou owest unto me even thine own self besides.

20 Yea, brother, [x]let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having[y] confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for [z]I trust that through your prayers I shall be given unto you.[6]

23 There salute thee [a]Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus,[b] Aristarchus, Demas, Lucas, my fellow-labourers.

25 The[c] grace of our Lord Jesus Christ *be* with your spirit.[7] Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

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a Ac.27.1; 28.16,17. Eph.3.1. Phi.1.7,13. Col.4.3. 2 Ti.1.8. ver.9.

1 This address has evident reference to the meaning of the several names: *Philemon*, 'affectionate beloved;' *Apphia*, the title of affection from a brother to a sister; *Archippus*, 'the rider of a horse;' consequently addressed as Paul's 'fellow soldier.' And it is not improbable he might have been a military man in our town; the army has trained up some of the most valiant and humble members of the Prince of peace.—*C.*

b Col.4.17. Phi.2.25.

c Ro.16.5. 1 Co.16.19. Col.4.15.

d Ro.1.7. 1 Un.1.3. 2 Co.1.2. 1 Ti.1.2. Tit.1.4. Eph.1.2. Phi.1.2. Col.1.2. 2 Ti.1.2. 1 Pe.1.2. 2 Pe.1.2. 2 Jn.3. Jude 2. Re.1.4. 1 Th.1.1. 2 Th.1.2. Tit.1.4.

e Eph.1.16. Ro.1.8. Phi.1.3. Col.1.3. 1 Th.1.2. 2 Th.1.3. 2 Ti.1.3.

f Eph.1.15. Col.1.4. 1 Th.1.3. 2 Th.1.3. 2 Ti.1.5.

g Philemon's 'love and faith toward the Lord Jesus' is a phrase perfectly intelligible; so also is 'love toward all saints;' but what is the meaning of 'faith toward all saints?' even a faith that, taking Christ for the head, takes them for the members, and works toward them by love in every possible communication of good, ver.5.—*C.*

h He.13.16. 1 Jn.1.3. 2 Pe.1.4. Ro.12.13. 2 Co.8.4; 9.13. Ja.2.14,17. Phi.4.8,14,15; 1.5,9. 1 Ti.6.18. 1 Pe.1.5,8.

i 2 Co.7.4,13. 2 Th.3.7, with 1 Th.2.6, 18. 2 Ti.1.16.

j 1 Th.2.6.

k 1 Co.15.8.

l ver.1,10.

m Col.4.9. 1 Co.4.15. Ga.4.19.

n See note * below.

o 2 Pe.2.10.

4 ver.18,19. Perhaps lazy and thievish.

p 1 Jn.15,20. Phi.1.8. Ro.12.10. Ga.6.1,2. Mat.18.21-35.

* *Onesimus* signifies 'useful;' wherein, as in ver.1, Paul refers to the name, formerly 'unprofitable' to you, now 'profitable' to us. *Note*, Let every man look to the name he

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bears, and if there be anything worthy in its meaning, or in the character of the friend from whom it was derived, let him act up to the meaning, or emulate the virtues of that friend. But if the name have no known or assignable meaning, or else nothing of the virtues of the friend, let him think of him from whom the whole family in heaven and earth is named; and resolve, seeing that name has been marked upon him, let him see that he walk worthy of it.—*C.*

q 2 Co.10.17. Phi.2.30.

r 2 Cor.9.7. Ch.98.9; 99.9.

s Ge.45.5,8; 50.20. Ro.8.28. 1 Co.4.17.

t Mat.23.8. 1 Ti.6.2. He.3.1; 13.1. Ga.1.19; 2.12. Col.4.9. 1 Pe.2.17.

u Onesimus, though a slave, may have been actually of the kindred of Philemon, as many of the valuable and noble of final times either were, or were accounted, the relatives of their Christians.—*C.*

v Ja.2.5. 2 Co.8.23. Ro.15.26,27. He.3.14; 11.1. Jn.1.3. 2 Co.12.12,13,19.

w Tit.2.4. 2 Ti.1.2,3. 1 Co.4.15; 9.1. Ga.4.19; 6.10. 1 Jn.2.12. ver.5,7,20. Eph.2.17, 28. 1 Th.2.19,20; 3.7-9. 2 Co.7.4-7.

x Ps.51.8,12, with He.13.21. 1 Co.16.18. Ac.15.3. 1 Jn.1.4.

y 2 Co.7.16.

z Ps.51.8,12, with He.13.21. 1 Co.16.18. Ac.15.3. 1 Jn.1.4.

6 This seems to intimate that the epistle was written shortly before the apostle's deliverance from his first imprisonment (see Ac.28.30. Phi.2.24), and that he was then in full hope of his liberation.—*C.*

a Col.1.7; 4.12.

b See Ac.12.12, 25. Col.4.10,14. Ac.15.39; 20.4; 27.2. 1 Ti.4.10. 2 Ti.4.11. 1 Pe.5.13.

c 1 Ti.6.21. Tit.3.15. Re.22.21.

7 *Your spirit.*—Not the spirit of Philemon alone, but of all 'the church in his house,' as all animated with one spirit of faith and love—a common body, animated, as it were, with one soul.—*C.*

Ver. 4-7. In reflecting on your well-known faith in Christ and love to all the saints, I heartily thank God for his kindness bestowed upon you; and pray that your faith and love may be still more and more effectual to render you still more generous and benevolent; that they who hear of, and especially they who receive your favours, may be excited to make the most grateful acknowledgments of those kind and holy dispositions which, by virtue derived from Christ, and to his honour, work for the relief and support of his servants and poor members for his sake.—It is a great comfort to me in my imprisonment, and to Timothy, my brother here, to understand that the hungry appetites of poor private Christians and holy ministers are abundantly relieved and satisfied by your charitable donations.

REFLECTIONS.—Faithful ministers affectionately care for and rejoice in one another's gracious comforts and success. And it is an honour for the wealthy to bestow abundantly on the cause, servants, and poor members of Christ. God can marvellously bring good out of great evil: can make robbery and the running away from lawful service an occasion of bringing a person to the gospel, attended by the Holy Ghost sent down from heaven; and sinful falls the means of bring-

ing about saving conversion. What an inexpressible alteration for the better converting grace makes on a person! And readily we ought to forgive such as have offended and injured us if they return to their duty, and especially if God's grace has made them our brethren in Christ. A high esteem and affectionate regard should Christians show to the instruments of their conversion. And with earnestness and prudence ministers or others should interpose their influence in favour of those who penitently return to their duty. Thrice happy is that church where ministers and people are knit together in cordial affection, and labour for one another's welfare, temporal, spiritual, and eternal, by much fervent prayer; and where peculiar care is taken to refresh, comfort, and provide for the aged, poor, and persecuted.

CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON.

This epistle possesses a special value, as it exhibits the true and only principle of human equality—union in Christ Jesus. Onesimus, the slave, is now a son to Paul, and a brother to Philemon; yet this epistle equally sustains the distinction of rights and ranks, and even Paul beseeches as a friend, but does not command as a superior, ver. 10, 13, 14. It also possesses a special value as teaching the doctrine of restitution, unless the injured party choose freely to forgive. Nor is it less remarkable as it depicts Paul not merely in the public character of an apostle, but in the private character of a domestic friend, and discovers him as truly amiable and childlike in the one, as he is great and manly in the other. *C.*

THE EPISTLE OF PAUL THE APOSTLE TO THE

H E B R E W S.

Ancient copies and translations, the testimonies of the highest ancient and modern authorities, the style of the writer's quotations from the Old Testament, his method of reasoning from them, his imprisonment in Italy, his intimate connection with Timothy, ch. 13. 23, as well as the manner of his closing benedictions—all concur in testifying that Paul was the writer of this epistle. The omission of his name and office, as well as of the residence and characteristics of the parties to whom he wrote, contrary to his uniform custom in his other epistles, is an objection of no weight against all this array of testimony. That the parties to whom it was sent were well and personally known to the writer, appears from ch. 10. 34: 13. 18, 19, 23; and that they were Jews converted to Christianity, is evident from the nature of the subjects handled, the scriptural evidence adduced, the hopes expressed, and the exhortations to constancy so earnestly enforced. That it was written from Italy appears from these words, 'they of Italy salute you;' and that it was near the end of his first imprisonment seems to be intimated by the confident manner in which he says, 'I beseech you the rather to do this, that I may be restored to you the sooner,' ch. 13. 19. The omission of the apostle's name and office, as well as of the parties to whom he wrote, has been accounted for on the supposition, that as the unconverted Jews were strongly prejudiced against Paul, and, by consequence, against his friends, nothing was put forward that might alarm their prejudices, and cause them to throw down the book unread. This supposition is highly probable; for the apostle, whom the light of Christianity had set free from all prejudices, felt great tenderness for the prejudices of others, and was always ready to sacrifice self, and, so far as a good conscience would permit, to become all things to all men, that he might gain some.

The substance of the epistle may be stated as follows:—1. The superiority of Christ's person, not merely above Moses, but above the angels, by whose ministry the Jewish institutions were promulgated—with the most careful enunciation, that while he was 'Jehovah who laid the foundations of the earth,' he was also 'partaker of flesh and blood.' These are the main objects of the first two chapters. 2. The superior dignity and perfect efficacy of Christ's priesthood, and the insufficiency of the priesthood of Aaron; together with the special advantages of Christ being a suffering Redeemer, instead of a temporal monarch, as the Jews had expected, occupy from the third to the end of the eighth chapter. 3. The emblematic nature and utter insufficiency of the Levitical ceremonies, farther than as shadows of the substance, copies of the original, with the perfect sufficiency of the sacrifice of Christ for the redemption of all that believe, is the purpose of the ninth and tenth chapters. 4. To obviate the Jewish objection, that to embrace Christianity was to apostatize from the religion of Moses, the old religion, he proceeds to show, in the eleventh chapter, that, since the beginning of the world, the servants of God have all acted upon one simple and identical principle—faith in the truth, promises, and personal attributes of God; and, consequently, that to embrace Christianity, so far from being apostasy, was merely a farther and more noble extension of the original and unchangeable principle of all true religion. 5. In the last two chapters he follows up all his reasoning with directions and exhortations to patience under persecution for the truth's sake, and closes with the benediction 'Grace be with you all.' *C.*

The Epistle to the Hebrews is in some respects unique. It is different from all the other epistles in the New Testament canon. In Paul's other epistles the name of the author is the first word. The same is the case in the Epistles of James, Peter, and Jude. The Epistles of John, though in one sense anonymous, are yet, by incidental evidence, as clearly shown to be his writings as if his name were attached. This epistle, however, is not merely anonymous, but there is not a particle of *direct* evidence pointing to its author. All the other epistles assume the epistolary form at the outset. In Hebrews no individual and no church is mentioned. The opening sentences resemble the introduction to a set oration, or a philosophical essay, more than a simple pastoral. The style is different from, and it surpasses in beauty and power, anything in the New Testament. The words and clauses are arranged with strictest grammatical accuracy, and with great rhetorical skill. It is only towards the close we find a few incidental allusions, and forms of speech, which suggest the idea that it is a letter.

In matter the epistle does not yield in importance to any book in the Bible. The fundamental doctrines of Christianity are asserted, defined, and defended with a clearness and ability nowhere surpassed. The Deity of Christ, his humanity, his atonement and intercession, and his supreme headship, are most convincingly demonstrated. They are demonstrated in a way peculiar to this book,—by testimonies adduced from the Old Testament. The epistle shows the perfect harmony which subsists between the law and the gospel; it proves that the Jewish and Christian dispensations are essentially one—that the latter is the full development of the former. *P.*

CHAPTER 1.

1 *Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.*

GOD, who [a]at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath[b] in these last days spoken unto us by *his* Son, [c]whom he hath appointed heir of all things, [d]by whom also he made the worlds;

3 Who being [e]the brightness of *his* glory, and the express image of his person, and [f]upholding all things by the word of his power, when he had by himself purged our sins, sat

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CHAP. 1.

a Nu. 12. 6, 8. Ge. 3 15, 6. 3, 12. 17. 18. 15—22. 9. 12—17. 35. 1. 4. 13. 34—17. xv. xviii. 2 viii. xxi. 2 xvii. 26. 2—5. 28. 12—15. 32. 24—30. 25. 9. 1 Sa. 26. 7—16. Mat. 1 Ex. 20. 19 Dt. xxxiii. Ju. 1. 14 Mal. 4. 2 Pe. 1. 20. 2 Pe. 1. 21.

b De. 18. 15. Ep. 2. 20 Ga. 4. 4. 1 Pe. 1. 20. Ju. 1. 14. 17. 15. 13. Mat. 21. 37.

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† 1 Ki. 2. ch. 2. 3, 12. 3. 1. 6. 8. 6. 8. 9. 15. Mat. iv. 10 Acts.

c Ps. 2. 6. 8. Is. 9. 6. 7. 42. 1—7. 49. 1—12. 61. 10. 12. Ps. 72. 17—11. Isai. xiv. xxi. xcvi. 1—6. Ca. cavili. Isaiah. Mat. 28. 18. Ps. 80. 26—29. Lu. 2. 11. Ja. 2. 5. 14. 5. 10. 25. 17. 2. Ac. 2. 36. 10. 36. Ro. 8. 17. 1 Co. 8. 6. 15. 27. Ph. 2. 9. 11. Col. 1. 15—18. ch. 2. 9. 3. 3.

by *his* Son, [c]whom he hath appointed heir of all things, [d]by whom also he made the worlds;

3 Who being [e]the brightness of *his* glory, and the express image of his person, and [f]upholding all things by the word of his power, when he had by himself purged our sins, sat

d Ps. 33. 6. Jn. 1. 3. 1 Co. 8. 6. Ep. 3. 9. Col. 1. 16, 17. e Phi. 2. 6, 7. 2 Co. 13. 7. Col. 1. 15—17. Ja. 1. 17. 2 Co. 4. 4, 6. 1 Jn. 5. 9, 6. Ro. 9. 5. 1. 4 f Col. 1. 17. Ps. 33. 9. Re. 4. 11.

down on the right hand of the Majesty on high;[h]

4 Being made [i]so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, [j]Thou art my Son, this day[1] have I begotten thee? And again, [k]I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the [l]first-begotten into the world, he saith, [m]And let all the angels of God worship him.

7 And of the angels he saith, [n]Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, [o]Thy throne, O God, *is* for ever and ever: a sceptre of righteousness[2] *is* the sceptre of thy kingdom:

9 Thou[q] hast loved righteousness, and hated iniquity; therefore God, *even* [r]thy God, [s]hath anointed thee with the oil of gladness above thy fellows.

10 And, [t]Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thine hands:

11 They[u] shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed:[3] but [v]thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [z]Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all [y]ministering spirits, sent forth to minister for them who shall be [z]heirs of salvation?

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h Ch. 9.12-14, 26. 10. 12. 12.2. 5. 11. Ps. 110.1; 89.27. Eph. 1.20-22. 1 Pe. 3.22. *i* Ch. 6.20. Ro. 5.6, 10. 1 Jo. 4.14. 2 Ro. 8.34. *j* Ep. 1.21. Phi. 2.9, 10. Col. 2.18; 3.1. ch. 9. 1 Pe. 3.22. Re. 5.12, 13. *k* Ps. 2. 7. Ac. 13. 33. cl. 5.5. [1] See note on Ps. 2. 7.—*C.* *l* 2 Sa. 7. 14. 1 Ch. 22. 10. Ps. 89. 26, 27. *m* Ps. 97. 7. 1 Ti. 3. 16. 1 Jo. 2. 20-14. Mat. 24. 43; 25. 31; xxviii. 1 Pe. 3. 22. *n* Ps. 104. 4; 103. 20. Is. 6. 2. Ps. 68. 17. Da. 7. 10. 2 Ki. 6. 17. *o* Ps. 45. 6, 7; 93. 1, 2; 72. 1. 1 Chr. xxiv. Is. 9. 6, 7; 32. 1, 2. Je. 23. 5, 6. 1 Ju. 7. 14. Re. 3. 21. Pr. 16. 12. Ge. 18. 25. [2] Or, *rightness* or *straightness*. *p* ch. 7. 26. Mat. 3. 15. 1 Jo. 2. 1, 29. Da. 9. 24. 2 Co. 5. 21. *q* Ps. 89. 36. Jo. 20. 17. Ep. 1. 3. 1 Pe. 1. 3. *r* Is. 61. 1. Ps. 2. 6. Ac. 2. 28, 36, 38. *s* Ps. 109. 25, 27. Ex. 29. 7. Ps. 22. 1; 133. Je. 32. 17, 18, 42. 5 Jn. 1. 3.

t Ps. 102. 25-27. Is. 48. 13. Ac. 4. 24. 14. 15. 17. 24. Col. 1. 16. Re. 4. 11. [3] *They shall be changed*—not annihilated.—*C.* *u* Mat. 5. 18. Ja. 1. 11. ch. 13. 8. 1 Jo. 2. 17. 2 Pe. 3. 10. Is. 51. 6. Ps. 102. 26. *v* Ps. 110. 1; 118. 22. Mat. 22. 44. Lu. 20. 42, 43. Ac. 2. 34, 35. 1 Co. 15. 25, 26. ch. 1. 13. 10. 12, 13. Ps. 2. 6, 9; 132. 11. Re. 19. 15. *w* Ro. 8. 17. Ga. 3. 7, 9, 29. Ep. 3. 6. Ti. 3. 7. ch. 6. 12, 17. 1 Pe. 3. 7. Ja. 2. 5. Mat. 25. 34.

CHAP. II.

a ch. 1. 1, 2; 3. 1; 12. 25. 1 Jo. 1. 1, 3. 2 Pe. 1. 16-18. *b* ch. 12. 19, 25. Ga. 3. 19. Ju. 14, 15. *c* ch. 10. 28. De. 27. 26. Ex. 19. 21; 32. 28, 28; 33. 14; 32. 27. Le. 24. 14, 16. Nu. 4. 5, 15, 20; 15. 30, 35; 25. 5, 7. De. 13. 5, 6, 17, 18; 18. 20. 2 Sa. 6. 6. 1 Ki. 2. 25, 34. Zec. 13. 3. *d* ch. 4. 1, 11, 10. 29, 30. 25. Mat. 3. 7, 10, 12; 8. 12; 22. 40, 41; 22. 7; 23. 33, 35, 36. 1 Pe. 4. 17, 18. 2 Th. 1. 8, 9. *e* Is. 45. 17. ch. 7. 25. Ju. 3. 16. 18, 36. Ac. 2. 39; 13. 26. Ro. 1. 16. Ep. 1. 13. Tit. 2. 11.

15 And[w] deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER II.

1 *We ought to be obedient to Christ Jesus,* 5 *and that because he vouchsafed to take our nature upon him,* 14 *as it was necessary.*

THEREFORE we[a] ought to give the more earnest heed to the things which we have heard, lest at any time we should [1]let *them* [2]slip.

2 For if the word spoken [b]by angels was stedfast, and every transgression and disobedience [c]received a just recompense of reward;

3 How[d] shall we escape, if we neglect [e]so

CHAPTER I. Ver. 1. To convince you of the superior excellency of the gospel dispensation above that of the law, I would have you seriously observe that God—who anciently, at different times and in several degrees, and in different forms of dreams, visions, and immediate impulses, gradually communicated his mind relative to the redemption of sinful men to our forefathers by his servants the prophets, 2. Has now, when the Jewish constitution is drawing to an end, and under the last dispensation of his grace, given us a far more complete manifestation of his will in the gospel, by a messenger infinitely more glorious—even his eternal, only begotten, and incarnate Son; who, being by nature the most high and only true God, has an original right to inherit all things; and who, as Mediator, is God's first-born, Head over all things to his church; and by whom, in the strictest connection and co-operation, he made the heavens and the earth, and all that is in them, and forms all the different ages and dispensations of time and eternity; 3. Who being, in his divine person, the illustrious brightness of the glory, and the most exact character and image of the person, of the Father, having the very same nature and essential properties, and supporting and governing all ranks, orders, and individuals of creatures by the almighty operation of his own will, when, as our great High-priest, he had, by his own obedience and suffering, made pardon possible for all people, did, in virtue of his finished atonement, and in correspondence to the dignity of his person, ascend to heaven in our nature, to take possession of a glorious state, the most fixed, durable, and inexpressibly exalted; 4. Being in his person, and in his office of Mediator, inconceivably superior to the highest angels—having by nature and by his Father's appointment, a name, title, and character far too high to be applied to any of them. 5. For (to consider this matter with respect to his divine nature) whom, even of the loftiest angels, did God ever represent as his essential, his eternal, his only begotten Son? 6. Nay, when he brought him into our lower world to obey and suffer in our stead, he required all his holy angels to pay all divine honours to him, as his Son and their Creator. 7. Again, when he speaks of angels, those noblest of creatures, he represents them as created to be his servants, for executing his will with great strength, speed, and activity. 8. But, in a manner inexpressibly more exalted, he represents his Son Christ as a divine person, the true God, whose dominion is everlasting and unchangeable, and as ruling his extensive empire over all things with infinite equity, truth, and righteousness; 9. And as one who has a natural and necessary regard to holiness and equity, and hatred of all iniquity, and who has brought in an everlasting righteousness, and is furnished with gifts, graces, and glory infinitely above the measure of angels or believers. 10-12. Yea, as the Creator of heaven and earth, who himself existed from eternity, and as unchangeable in himself, while he blesses all creatures for their good: 13. But which of the loftiest angels did ever God call to sit enthroned in majesty, power, and glory, at his right hand, till sin, Satan, death, and all his and his people's enemies should be subdued under his feet as vanquished rebels? 14. Nay, are not all these spiritual beings placed in an infinitely lower station, being no more than messengers and servants of Christ, whom he employs in revealing his mind to, and in protecting, serving, and assisting in life or death, all the faithful; who, under him, are, by faith and through grace, called to be highly honoured, and eternally to enjoy his complete salvation?

Ver. 1. More literally—'In many parts and in many ways God, in ancient times, having spoken to the fathers through the prophets.' The four first verses form the general introduction to the book. In them Paul propounds his subject with great beauty of language, and with still greater rhetorical skill. His first object is to contrast the two dispensations—the New and the Old; and thereby to prove to the Jew the transcendent superiority of the former. The first point of comparison is as to the mode or manner of revelation. The Old was given 'in various parts and in various ways.' It was not revealed to one person, or at one time, or according to one uniform plan. This is indicated in the first verse. One thing is specially worthy of note in the present day. The apostle begins this sublime epistle by an acknowledgment of the divine authority of the whole of the Old Testament. God spake it all. He spake not merely *by* but *in* the prophets, as the Greek signifies. By his Spirit he took possession of them. Their words were thus made His words. This is, in fact, the foundation of Paul's whole argument. *P.*

Ver. 2. *The worlds* cannot mean the arrangement of dispensations, but the creation of the material and visible universe, agreeably to Jn. 1. 3, and likewise of its invisible powers, agreeably to Col. 1. 16, 17. *C.*

Ver. 4. Paul's object now is to institute a comparison between Christ, the Revealer of the New dispensation, and the angels through whose ministration, in some way which we cannot now fully discover, the Old dispensation was revealed, Ac. 7. 53. The degree of Christ's superiority to angels set forth in this verse consists—1st, In the name he obtained: and 2d, In the way he obtained it. The name is SON, in its higher and peculiar sense, implying perfect equality with the Father. He obtained it *by inheritance*. Though *Son* from eternity in his divine nature, yet in his twofold nature, *God-man*, this name was not strictly his until it was conferred. He obtained the name therefore, but he obtained it by a right inherent in his divinity. *P.*

Ver. 6. *And again*, &c. Rather, 'But when he hath brought again the first-born into the world'—a manifest description of the resurrection of Christ, whereby he was demonstrated to be the Son of God with power, Ro. 1. 4. *C.*

Ver. 7. 'Who maketh his angels winds;' *i.e.* servants of his will, as the winds are—swift, powerful, unseen, in the execution of his purposes. 'And his ministers a flame of fire;' *i.e.* he makes them act by and through the lightning, carrying out the mysterious chemistry of nature, and often executing swift and terrible judgment. *P.*

Ver. 8. *Thy throne*, &c. With the view of evading the evidence afforded by these words to the Deity of Christ, they have been translated, 'God is thy throne for ever and ever.' But, in addition to the fact that the nominative is often in Greek used for the vocative, especially by the Attics, the Hebrew cannot be translated in any other way than as it is given in the authorized version. *C.*

Ver. 9. *Thy fellows.* Prophets, priests, and kings—all partakers of some office with Christ. Some prophets and priests, some priests and kings, &c., but none of them uniting, as he did, the three offices in one person. *C.*

Ver. 14. The Greek is more expressive than the English. It does not simply mean that angels have, in isolated and extraordinary cases, been sent on missions of mercy to men; but that they are ever thus being sent forth. It is their normal work. We have many cheering instances in Scripture. Angels took Lot out of Sodom; protected Elisha from the Syrians at Dothan; told the shepherds of Bethlehem that the Messiah had come; delivered Peter from prison, and Paul from shipwreck. The psalmist says, the 'angel of the Lord encampeth round about them that fear him, and delivereth them;' and Christ says of little children, that angels watch over them. *P.*

REFLECTIONS.—Blessed be God that he hath spoken so much in mercy and grace to men, and that we have so full evidence of the divine authority of both Old and New Testaments. Wisely hath he suited the manner of his revelations to the state of his church and the necessities of mankind. And now we enjoy the fullest, the clearest, and last discovery of his will that is to be expected on earth. Unbounded is the glory of our Redeemer, as the Son of God and our Mediator. Being essentially one God with, but personally distinct from and equal to his eternal Father, he is the creator, proprietor, and preserver of all things. His blood, infinitely precious and powerful, atoned for and purges away our sins; and in virtue thereof he is enthroned at the right hand of God: there he for ever reigns the self-existent JEHOVAH, the eternal and immutable God, the object of adoration to angels and men! How honoured then are his saints, who are members of his flesh, his blood, and his bones! Safe are they under his care, and guarded and ministered to by millions of his angels. And rich is their provided, their prepared, their faithfully secured inheritance of eternal salvation. How dead then ought they to be to this perishing world and all its concerns!

CHAPTER II. Ver. 1. Since Christ is thus infinitely superior to the ancient prophets, and even to the loftiest angels, it highly concerns us, who live under the more eminently glorious dispensation of the gospel, both in respect of duty and interest, to attend the more diligently, affectionately, and steadfastly unto··· and with humble faith and love to esteem, embrace, meditate upon, and seriously improve·· the everlasting doctrines thereof, which have been delivered unto us in the ministry of the Word; and to retain them carefully in our hearts and memories, and persevere in our holy profession of them···lest at any time, through the corruption, heedlessness, treachery, and prejudices of our hearts, or the temptations of Satan and the snares of this evil world, we should be carried away from the truth, and suffer it to slip out of our minds, and so should lose the benefit of it, and perish under its gracious administrations. 2. For if the law of Moses, which was given at Mount Sinai by the ministration of angels, acting as Christ's messengers, was established

great salvation; which at the first [g]began to be spoken by the Lord, and was [h]confirmed unto us by them that heard *him;*

4 God[i] also bearing *them* witness,[3] both with signs and wonders, and with divers miracles, and gifts[4] of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the [j]world to come, whereof we speak.

6 But one in a certain place testified, saying, [k]What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou[l] madest him a little lower than[5] the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou[m] hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who [o]was made a little lower than the angels, for[6] the suffering of death, crowned with glory and honour; that [p]he by the grace of God should taste death for every man.[7]

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[g] Lu. 1:2. 4:32. Ac. 1:1. ch. 1:1. Ps. 40:9, 10.

[h] Mar. 16:15, 20. Lu. 1:1, 2. 24:47, 48. Ac. 1:1, 2, 8. xi.

[i] Mar. 16:17, 18, 20. Ac. 2:22, 43. 14:3. 15:12. 19:6, 11. 28:5, 8. 1 Ki. 18:39. 1 Co. 12:4, 11, 28.

3 God being a co-witness - uniting his divine and infallible testimony with that of the apostles. - C.

4 Or, *distributions.*

[j] ch. 1:4, 6. 6:5. 8:6-13. Ro. 11:15. 1 Pe. 3:22.

[k] Ps. 8:4. 6:144:3. Job 7:17. Ja. 4:14.

[l] Ps. 8:5. Ge. 1:26-28. 2:7-25. Ps. 2:6. 1 Pe. 1:20, 21. Phi. 2:6-11. Jude 24, 25. 40. Is. 53:12. Ac. 5:31. Mat. 28:18.

5 Or, *a little while inferior to*

[m] Ps. 8:6. Ge. 1:28. 1 Co. 15:27. Mat. 28:18. Ep. 1:20-22. Phi. 3:21. Col. 2:10. 1 Pe. 3:22. ch. 1:2. Da. 7:14. Mat. 11:27. Jn. 3:35. 13:3. 17:2.

[o] ch. 1:4. Gr. 2:2. 7:22. 8:6. Ro. 8:3. Ga. 4:4. Phi. 2:7, 8. Mat. 1:21. Gr. 2:5. Lu. 1:5. 2:7. 9:58. Mat. 1:xxvii. Mat. 2:xv. Lu. 1:xxiii. Ja. 1:xix.

6 Or, *by.* Phi. 2:8, 9. Is. 53:10-12. Ac. 2:23. 3:15. 10:39. 13:28. Ro. 4:25. 8:32. 1 Co. 15:3. 2 Co. 5:21. Ga. 1:4. 3:13. 1 Th. 5:9, 10. 1 Ti. 2:6. Tit. 2:14. 1 Pe. 2:24. 3:18. 1 Jn. 2:2. 4:9, 10. 1 Jn. 3:16. 12. Jno. 4:9, 10. 1 Jn. 2:2. 4:10. Re. 5:9. Ti. 2:6. ch. 9:14, 28. 10:12, 14. Ro. 5:6-8, 10. 19. ver. 10-13.

7 *For every man* of the 'many sons' whom, as 'Captain of their salvation,' he conducts to glory. See ver. 10, 11. - C.

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[g] Lu. 24:26, 46. Ge. 3:15. Is. 53. Ps. 22:9, 22. Ro. 1:3, 4. Ga. 4:4. 1 Co. 15:3. Dt. 18:15, 18. Ac. 3:22. 7:37. Jno. 5:39, 46. 1 Pe. 1:10, 11.

[p] Ps. 16:4. Ro. 1:16. 1 Co. 10:32. 2 Co. 4:15.

[q] Is. 9:3. Zec. 2:11. Ro. 5:19-21. Re. 7:9.

[r] Is. 55:4. Ac. 3:15. 5:31. Phi. 2:9-11. ch. 5:9. 6:20. 12:2. Mat. 1:21.

[s] ch. 12:2. 1 Ti. 3:16. Mar. 9:15. Lu. 13:32. 22:37, 49.

Perfect As to examples, itself to his person in three gre Saint made of suffering and a sacrifice sufficient to take away their sins. - C.

[t] ch. 10:10, 14. 12:10. Jn. 17:19. Ga. 4:4. Ju. 1:24. Ac. 1:2.

[u] Ps. 22:22. Mat. 28:10. Jn. 20:17. Ro. 8:29.

[v] Ps. 18:2. 31:2. 94:22. 118:8. Is. 50:7, 9. ch. 12:2. Is. 12:2.

[w] Is. 8:18. 49:6. 53:11. 1 Pe. 3:18. Jn. 10:29, 17. 17:12.

[x] ver. 11. Is. 7:14. ch. 1. Jn. 2:14. Ge. 4:1. Ro. 8:3. Phi. 2:7.

[y] Jn. 1:12. Col. 2:15. 1 Jn. 3:8. Is. 25:8. Ho. 13:14. 1 Ti. 1:10. 2 Co. 5:4. 1 Co. 15:54, 55.

[z] Lu. 1:74, 75. Ro. 8:15. 2 Ti. 1:7. Is. 49:24-26.

[a] Mat. 1:16. Lu. 3:23-38. Ga. 3:16. Ge. 22:18.

9 Or, *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

[b] ver. 11, 14, 16. Phi. 2:7, 8. Jn. 1:14. Ro. 8:3. Ga. 4:4, 5. ch. 4:15. 1 Jn. 4:2. 1 Ti. 3:16. 1 Pe. 3:18. 4:1. Re. 12:14, 15, 17.

10 For [q]it became him, [r]for whom *are* all things, and by whom *are* all things, in bringing [s]many sons unto glory, to make [t]the Captain of their salvation [u]perfect[8] through sufferings.

11 For both [v]he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them [w]brethren;

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, [x]I will put my trust in him. And again, [y]Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, [z]he also himself likewise took part of the same; that through death [b]he might destroy him that had the power of death, that is, the devil;

15 And[c] deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* [d]the seed of Abraham.[9]

17 Wherefore in all things it behoved him to be made [e]like unto *his* brethren, that he might

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by divine authority and enforced with an awful sanction; and every contemptuous violation of any of its precepts, or act of wilful disobedience to the authority of God in it, was severely punished with death; 3. How can we expect to escape the judgments of God, in time or eternity, if, through carelessness or unbelief, we despise and reject the glorious gospel - which alone reveals, exhibits, and offers to us that spiritual, heavenly, and eternal salvation which was secured by the infinitely precious blood of Christ, and comprehends in it deliverance from so great sinfulness and misery, and an advancement to so great holiness, happiness, and glory as answers all our wants, and infinitely transcends all our conceptions: the first clear publication of which, without the vail of typical shadows, was begun in the personal ministrations of our Lord Jesus Christ himself on earth, and was further explained and confirmed to us Jews by his inspired apostles, evangelists, and others, who themselves heard him preach these glad tidings of salvation! 4. Yea, to assure us of the infallible certainty of their testimony, God himself attested their integrity and the truth of their doctrine by manifold miraculous operations and effects on the bodies of men, and by an abundant bestowal of spiritual gifts - such as prophecy, wisdom, knowledge, and utterance, speaking with or interpreting languages they never learned - which were dispensed by the Holy Ghost, in their different kinds and degrees, according to the insight of his infinite love. 5. But to proceed in our comparison of Christ with the holy angels, it is manifest that, in his mediatorial office, as well as in his divine Person, he is infinitely superior to them; for though God employed them as his heralds in publishing the law at Sinai, and employs them as ministering spirits to the heirs of salvation, yet he has not given them any headship or ruling power over the New Testament church, nor are its doctrines, ordinances, privileges, or blessings derived from or even published by them. 6-8. But the inspired psalmist David, when contemplating the magnificent works of God, breaks out into a rapture of admiration that God should so favour, support, and assist man; and, after a short debasement, constitute him the universal Lord and head of all his creatures, not one excepted - that he might conquer, subdue, and triumph over his enemies, overcoming all opposition and casting it beneath his feet. Now it is fully evident, from observation and experience, that never since the fall, neither mankind in general nor any particular one of them, has ever had an absolute and universal dominion over all things. 9. But though Jesus Christ has not yet put an end to all the opposition of his and his people's enemies, we certainly know, from the testimony of inspired writers, and from the marvellous effusion of the Holy Ghost in his miraculous gifts and graces, and the wonderful effects of the gospel in convincing and converting multitudes, that he, in consequence of his debasement, obedience, sufferings, and death, in the place of all the world, Jews and Gentiles, is exalted to the highest glory, power, and authority - that he might be in full capacity to accomplish the great end of his death in its complete salvation. 10. For however offensive the doctrine of his debasement may be to carnal Jews, who only look for a temporal deliverer, it infinitely well became, and tended to the singular glory of, the justice, holiness, wisdom, goodness, and other perfections of God the Creator, Preserver, and last End of all things, and of his holy law and government, in bringing all true, humble, and regenerated men to their complete happiness in heaven, to prepare and consecrate his only begotten Son, as their Prince, Leader, and Author of eternal salvation, to his heavenly work of intercession and government, by his suffering on their behalf and in their stead. 11. For both Jesus the Redeemer, who, by his blood, purges away the guilt and filth of all sin, and we, his redeemed, who have accepted Christ, are, by the constitution of the promise of grace, one in the view of the law; and are partakers of the same human nature, in the same condition of weakness, trouble, and mortality; on which account Christ, however great and glorious, does, and in the last day will, more openly avow us, however mean and despicable, to be his brethren; 12. Engaging in the great work by his personal ministrations, and by his servants, will make known the glory and celebrate the praises of his perfections and counsels among *all people*, faithfully gathering through their faith a loving people. 13. And, like one having communion with us in human affections, sufferings, and graces, he represents himself as trusting in God for support, assistance, success in, and reward of his work, and as ready to do whatever is necessary for our future or eternal salvation, who, as his spiritual children, were to be saved by faith. 14. Since therefore these children whom God has by faith called to be saved by him are equally partakers of immortal souls and mortal bodies as the rest of mankind, he also, having existed the Son of God from all eternity, did, in the fulness of time, assume a true human nature, with all its essential properties and sinless infirmities, into personal union with himself, that he, as their Kinsman-redeemer, in the same nature which sinned, might make a proper fulfillment to the law and justice of God; and that thus, by means of his meritorious death, which he suffered in their room and stead, to take away their sins and the curse of the law, and to secure their happy resurrection and eternal life - he might entirely conquer, overthrow, and make void the power of that great destroying adversary the devil, who, by means of Adam's first transgression, had brought sin and death upon men, and has a limited empire over death, to inflict it upon obstinate and incorrigible sinners, and to be their everlasting portion in eternal death; 15. And that through his suffering of death he might destroy death in its destructive influence; and deliver all people from the sting, dominion, and terrors of it, and in due time give them a complete victory and triumph over it - even though their inward sense of guilt, the terrors of the Jewish dispensation, or heathen ignorance of a happy immortality, had long rendered the thoughts of their death enslaving and terrible. 16. For, to accomplish these important ends, he did not lay hold upon the nature of angels, by taking it into personal union with his divine, as if he intended to recover any of them who fell from their original holiness and happiness; but, passing by them, he laid hold on, and personally united to himself, the far inferior nature of man, as derived from the patriarch Abraham, to whom God promised that in his seed all the nations of the earth should be blessed. 17. From which it is plainly evident that, in order to Christ's duly answering the great design of his office as their Redeemer and Saviour, it was thought fit and necessary that he should partake of their nature in all its essentials; and be made in suffering, and everything but sin, like unto the people whom he was to bring to glory - that so, by his own experience of sufferings in their stead, he might be the better qualified, and the more feelingly engaged, to act the part of a compassionate, tender-hearted High-priest for them towards God, in making answerable to his Father's justice for their sins, and in securing and procuring peace and reconciliation for them. 18. And having thus experimentally endured the temptations of Satan and troubles of this world, as well as the weight of all heinous sins, and triumphed over them, he is the more fit and inclined to sympathize with, support, comfort, and relieve his brethren, when exercised with any like temptations, afflictions, or trials.

Ver. 3. *So great salvation.* This salvation was 'great,' (1) In the love from which it sprung. (2) In the means by which it was accomplished - the incarnation, death, and resurrection of the Son of God. (3) In the means by which it is applied - the Spirit of the living God. (4) In the disease of sin and ruin of death from which it delivers. (5) In the rest and glory to which it conducts. *C.*

Ver. 5. *The world to come* is not the future state following death and judgment, but the times of Messiah in this world,

be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For[g] in that he himself hath suffered, being tempted, he is able to succour them that are tempted.[1]

CHAPTER III.

1 Christ is more worthy than Moses. 7 therefore if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.

WHEREFORE,[a] holy[b] brethren, partakers of the heavenly calling, consider [c]the Apostle and High-priest of our profession, Christ Jesus;

2 Who was [d]faithful to him that appointed[1] him, as also [e]Moses *was faithful* in all his house.[2]

3 For[g] this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that [h]built all things *is* God.

5 And [i]Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ [j]as a Son over his own house; whose[k] house are we, [l]if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore[m] (as the Holy Ghost saith, [n]To-day if ye will hear his voice,

8 Harden[o] not your hearts, [p]as in the provocation, in the day of temptation in the wilderness;

9 When[r] your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore[s] I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I [t]sware in my wrath, They shall not enter[3] into my rest.)

12 Take[u] heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But [v]exhort one another daily, while it is called To-day; [w]lest any of you be hardened through the deceitfulness of sin.

14 For we are made [y]partakers of Christ, [z]if we hold the beginning of our confidence stedfast unto the end;[4]

15 While it is said, [a]To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For[b] some, when they had heard, did provoke: howbeit [c]not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with [d]them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, [e]but to them that believed not?

19 So we see that [g]they could not enter in because of unbelief.

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[g] [Lu. 24.26, 46; Ac. 17.3; 1 Co. 15.3; 1 Pe. 1.11; 3.18, 22.] [1] He succoureth them: 1. By giving them confidence in his love and power. 2. By thus enabling them to withstand temptations. 3. By giving them patience and comfort in trouble. 4. By working in due time deliverance.—*C.*

CHAP. III.

[a] ch. 2. 17; 5. 9, 10; 7. 26; 10. 23; 13. 14.

[b] 1 Co. 1. 2, 9. 1 Co. 1. 1. 1 Ep. 1. 1; 4. 1. Phi. 3. 14. Col. 1. 2, 12. 1 Th. 1. 4. 2 Th. 1. 11. 1 Pe. 2. 5. 2 Pe. 1. 5, 10. 1 Th. 2. 1. 2 Th. 2. 13.

[c] Ku. 18. K. Mat. 23. 34 ch. 2. 17; 4. 14; 5. 5; 6. 20; 8. 1; 9. 11; 7. 26; 10. 21, ...

[d] ch. 2. 17; 5. 9; 7. 28; 10. 23. Is. 49. 7. Jn. 8. 29.

[1] Or, *made*, 1 Sa. 12. 6.

[e] ver. 5. Nu. 12. 7. 1 Ti. 3. 15.

[2] See note [1] below.

[g] ver. 1–5. 8–10. ch. 2. 9. Zech. 6. 12, 13. Mat. 16. 18.

[h] Is. 40. 5. ch. 1. 2, 10. Ep. 3. 9. Jn. 1. 2. Co. 8. 11. 1 Ni. 17. 2. Ex. 14. 31. De. 1. 32. Jos. 1. 12, 8. 31. Ge. 14. 19, 22.

[i] Ps. 105. 26. 1 Ti. 3. 15, 16. Ja. 4. 17. ch. 4. 14; 10. 21. Jn. 8. 39. Zec. 6. 12. Mat. 16. 16; 17. 25.

[k] Co. 3. 16; 6. 19. 2 Co. 6. 16. Ep. 2. 19–22. 1 Ti. 3. 15. 1 Pe. 2. 5. Ep. 4. 12, 13. Col. 1. 27.

[l] Mat. 10. 22; 24. 13. Ga. 6. 9. Col. 1. 23. ch. 4. 14; 10. 23, 35–38, 39; 12. 1; 6. 11.

[m] Ps. 95. 7–11. ver. 15. ch. 4. 7. Pr. 27. 1. 2 Co. 6. 2. Lu. 19. 9. Ps. 119. 59, 60. Ec. 9. 10. Pr. 8. 17. Is. 55. 6. ch. 2. 3; 12. 25.

[n] Ch. 10. 8. Je. 44. 26; 46. 7. Eze. 18. 30, 31; 33. 11. ver. 10, 13; ch. 12. 25.

[o] Ex. 17. 2, 7. Nu. 14. 22, 23; 20. 13. De. 6. 16; 9. 22.

[p] The argument of this section may be thus stated:—Moses was the executive head of the old dispensation. He was highly honoured of God, in whom he was a faithful agent. The Jews ignored in their law on this account. Punishments at those were only types of the gospel realities. Christ is as much superior to Moses as the son and heir is to the servant; as the founder of a commonwealth is to the community itself; as the builder of a house is to the house; as the Creator is to the creature.—*J.*

[q] Ps. 78. 40, 41, 56. 1 Co. 10. 9.

[r] Ps. 95. 10. Ex. 14. 11, 12. 15. 24. 16. 2, 3. 17. 2, 7. Nu. 11. 1, 4. 14. 22, 23. 16. 41. 20. 2, 3. 13. 21. 5. De. 9. 7. 33. 8. Nu. 11. 1, 4, 14. 20. 10, 13. 21. 5. 1 Co. 10. 5. De. 9. 7. 9. 22. Ne. 9. 16, 17. Is. 63. 10. Ac. 7. 39, 44. Ps. 106. 13, 21. Eze. 20.

[s] ver. 16, 17. Ch. 4. 3, 9, 11. Ps. 95. 11. Nu. 14. 26, 28, 35. 32. 10, 13.

[3] Or, *if they shall enter.*

[t] ch. 4. 3, 4. 6, 11. 10. 30. Jo. 10. 15. Mat. 7. 21–23. Je. 22. 11; 7. 9. Ro. 7. 5. Is. 7. 9. Ja. 3. 18, 26.

[u] ch. 12. 24. 1 Th. 4. 14. Ps. 32. 5. Is. 55. 6. See ver. 7.

[v] Je. 17. 9. Pr. 28. 26. Ro. 7. 21. Ep. 4. 22. ch. 12. 1. Ja. 1. 14.

[w] Ep. 5. 26. Ro. 8. 29, 30. 1 Co. 1. 2. Ja. 1. 12.

[x] See ver. 6. ch. 6. 11. 1 Pe. 1. 5. Jude 1. Pe. 1. 2. 5.

[4] The full meaning of this passage may be ascertained by carefully comparing it with our Lord's words in Ja. 1. 2. Endurance — steadfastness in faith, is the *evidence*, not the *cause* of our union with Christ.—*J.*

[a] See ver. 7, 8, 13. ch. 4. 7. Ps. 95. 7–11.

[b] See ver. 9, 10. 1 Co. 10. 5–12. Nu. 14. 2–4, 11, 22, 23. 26. 65.

[c] De. 1. 36, 38. Ro. 11. 4, 5.

[d] Nu. 14. 21, 22, 29, 32; 26. 64, 65. Ps. 106. 24–26. 1 Co. 10. 5–12. Jude 5.

[e] Nu. 14. 3, 4, 11, 30. De. 1. 34, 35.

[f] ch. 4. 6. Nu. 20. 12. De. 1. 32. Jn. 3. 18, 36. Mar. 16. 16. 1 Jn. 5. 10. Is. 7. 9. 2 Ch. 20. 20.

during which the prophecies concerning Jews and Gentiles will be all fulfilled. *C.*

Ver. 11. *He that sanctifieth*, does not here signify 'he that maketh holy,' but he that by his own death separates his people from the world and dedicates them to God. See Jn. 17. 19; He. 10. 10, 14.—*Are all of one* 'flesh and blood,' which his brethren had from Adam, which he received by the Holy Ghost, and by which, being himself without sin, he yet 'bore their sins in his own body on the tree.' See ver. 14. *C.*

Ver. 16. The word 'nature' is supplied by the translators, but the marginal reading is greatly preferable. Literally, it stands thus: 'For of angels he taketh not hold, but of the seed of Abraham he taketh hold.' *C.*

REFLECTIONS.—In the superior excellency of its principal preacher, in its manifold and marvellous attestation, and in the full and extensive salvation which it exhibits, the gospel far transcends the law of Moses. With great care and reverence, then, ought we to hear, receive, and retain it, and all the spiritual and eternal blessings which it conveys. To neglect so great a salvation is one of the most grievous sins, and exposes men to the most terrible wrath of God.—How astonishing is it that God should leave angels to perish in their sins, and fix his love upon men, and unite his Son to them! But never can we sufficiently adore the excesses of that love through which we behold him in our nature, for a time debased, suffering, and dead; and then gloriously exalted to his Father's right hand, as head over all things to his gospel church, and expecting till all his enemies be made his footstool. Infinite is the mercy that God should thus bring many sinful men, as his loved, blessed, and regenerated children, to eternal life through faith in Jesus Christ his Son. Yea, herein all his perfections are highly glorified, and his Son qualified to be an exalted intercessor and Captain of salvation. Delightful is Jesus' connection with us, as our elder Brother, and the source of all our sanctification, comfort, and victory over sin, Satan, fears, troubles, and death. And amazing is his Priesthood, and kind his manner of executing it. But great indeed are the effects of this love, that by the death of my divine Saviour I am made alive and free; and sin, devils, and death are conquered—that, by his temptations and trials, I am succoured under and delivered from mine! Since he, then, is merciful, let me always flee into his bosom; and since he is faithful, let me always adore and trust him.

CHAPTER III. Ver. 1. Since the great Author of the gospel is so much more excellent and useful than all the former prophets, and even angels, let me beseech you, my dear brethren by descent from Abraham, and, in the judgment of charity, brethren not only to me and all the saints, but even to Christ himself—separated to him by profession, devoted to his service, sanctified by his blood and Spirit, and tenderly called by the gospel to a state of union and fellowship with him, and to a full right to and anticipating possession of all the privileges of the new kingdom—more attentively to consider and seriously reflect upon the supereminent dignity of our Lord Jesus Christ, who, as the messenger of God, reveals to us the whole of the gospel truth which we profess, and as our great High-priest is the subject-matter thereof, who confirms and ratifies it by his death; and so is the author, life, and glory of our heavenly calling, and of our holy profession of his name, and of all our love to and hopes towards God through him; 2. Who being chosen, called, ordained, and sent by God to declare his whole will relative to the faith, worship, obedience, and salvation of the church, performed his work with a fidelity infinitely superior to Moses, his noted type, whom God himself attested as singularly faithful in publishing the whole system of laws and revelations given him, and in his whole government of his chosen people in the wilderness. 3. But, notwithstanding this honourable testimony, Christ is infinitely more honourable in himself, being not a mere man like Moses, but truly God-man in one person, and is worthy of infinitely greater honour, as he is the Former, Proprietor, Lord, and Head of the church, whereas Moses was but a member of it. 4. Nay, being the great Provider of all the materials, and Manager of all the affairs, of the Jewish or gospel church, for his own love, he can be nothing less than God himself. 5. And Moses indeed, not as a lord or proprietor, but as a servant, acted most faithfully in delivering the laws and ordinances of God about everything relative to the Jewish church, that he and they might be the distinguished figures of the far more excellent things which were to be more clearly revealed under the New Testament. 6. But though Christ graciously condescended to take upon him the form of a servant in his human nature and office capacity, yet, in what he has done relative to the church, he acted not merely as a servant, but as his Father's equal and only begotten Son, Heir of all things, and Lord of it, as his house or family, which he secured with his blood, gathered and formed, furnished, ordered, and governs, by his Word and Spirit; and of which all of us are members who, being truly united to him by faith, may, notwithstanding all the tribulations which befall us, steadfastly persevere in the faith, profession, hopes, comforts, and holiness of the gospel.—7. To warn such of you as are but nominal professors against utter apostasy, and quicken real believers to hold on and hold out to the end in their holy profession of Christ and his gospel, let me remind you of the charge given by the Holy Ghost to our fathers in the days of David. Now immediately, and without delay, while the present season of God's mercy and patience lasts, and his messengers are sent to you, if ye would attend to, regard, and embrace what he says by them, for your spiritual and eternal advantage, 8, 9. Take heed that ye do not wilfully shut your eyes against his light, nor stop your ears against his voice, and resist his Spirit, and so harden your hearts against his fear, and against all his methods of wisdom and love, for your present and future happiness, as your forefathers did, by their provoking unbelief, strifes, and murmurings in the wilderness of Arabia. I tried them by diversified dispensations of providence; and they for forty years, beholding my marvellous work of mercy and judgment, often put my faithfulness, power, kindness, patience, and just wrath to the trial; as if they had doubted my ability and willingness to fulfil my promises or threatenings. 10. Therefore, being all that time sorely displeased, and at length wearied out, with their re-

CHAPTER IV.

1 *The rest of Christians is attained by faith.* 12 *The power of God's word.* 14 *By our high-priest Jesus the Son of God, subject to infirmities, but not to sin,* 16 *we must and may go boldly to the throne of grace.*

LET us[a] therefore fear, lest, a promise being left *us* of entering into his [b]rest, any of you should seem [c]to come short of it.

2 For [d]unto us was the gospel preached, as well as unto them: [e]but the word preached[1] did not profit them, [2]not being mixed with faith in them that heard *it*.

3 For [g]we which have believed do enter into rest; as he said, [h]As I have sworn in my wrath, if they shall enter into my rest: although the works were [i]finished from the foundation of the world.

A.M. cir. 4068. A.D. cir. 64.

CHAP. IV.

a ver. 11. ch. 12. 15. 2. 1, 3. 2 Co. 6. 1. Ro. 11. 20. 21. Ch. 13.

b Ac. 13. 32, 33, 38, 39. Ro. 8. 15. Ga. 4. 5, 6.

c ch. 12. 15. Mat. 25. 30. Lu. 13. 25, 28.

d ch. 2. 3, 12. 5. Ac. 2. 39. 13. 26, 46. 28. 28. 1 Pe. 1. 12.

e ch. 3. 10, 18, 19. Ro. 11. 20. 1 Co. 10. 5, 6, 11, 12. 1 Th. 2. 16. 2 Th. 1. 8. 2. 12. Ja. 2. 19. 1 Jo. 5. 10, 12. 2 Pe. 2. 1. Jude 5.

A.M. cir. 4068. A.D. cir. 64.

1 Gr. *the word of hearing.*

2 Or, *because they were not united by faith to.*

g Ro. 5. 1, 2. 10. 10. 15. 28. 16. 25. 2 Co. 4. 13. Ep. 1. 19. Mat. 11. 28, 29. ch. 3. 14. Lu. 14. 22, 23.

h Ps. 95. 11. ch. 3. 11, 18. Nu. 14. 21, 23, 30.

i Ge. 2. 2. Ex. 20. 11. Ps. 95. 11. ch. 9. 26. Mat. 25. 34. Ep. 1. 4. 1 Pe. 1. 20.

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peated and aggravated unbelief and insolent behaviour, I solemnly declared them incorrigible in the error and perverseness of their hearts, and obstinately ignorant of and inattentive to my doctrines, laws, and ordinances, or any upright, holy, and peaceable conversation. 11. And, to render my threatening absolutely irreversible, I sware by myself, that, on account of their high and numberless provocations obstinately persisted in, not one of them, from twenty years old and upward, except Caleb and Joshua, who were men of another spirit, should ever enter into Canaan, which I had promised to Abraham and his seed, as a land of quietness, peace, and safety, in which I myself, in the ark of the covenant, would dwell among them; but should every one of them disgracefully die in the wilderness. 12. Being therefore warned by these awful examples, left for our admonition, and excited by a consideration of the dignity of Christ's person and office, and of our near concern with him, and of the rich advantages we may hope for from him, take heed, my dear Christian brethren, examine and watch over yourselves to the utmost, lest at any time, through the influence of Satan, the world, and your own corrupt hearts, unbelief—which, proceeding from an habitually sinful temper of soul, by distrusting God, and giving him the lie, reflects the highest dishonour upon his authority, sincerity, uprightness, faithfulness, power, and grace, and is the most noted and effectual spring and root of obstinate and final apostasy from God, Father, Son, and Holy Ghost, who has all life in himself, and is the Author of all spiritual and eternal life to believers—should prevail in you. 13. And, as a mean of preventing this dreadful evil, not only guard against the first workings of unbelief and apostasy in yourselves; but, while your life and the day of gospel grace is continued with you, stir up and encourage one another, without delay, and upon every opportunity, to steadfastness in the faith, and to a holy and circumspect watchfulness against carnality of mind and negligence, and against the temptations of Satan, the allurements and terrors of the world, and everything which tends to carry you away from Christ and the gospel—lest any of you should be lulled asleep and stupified, and so led aside from him through the guileful and treacherous influence of indwelling corruption, magnifying the terror of sufferings for his sake, and the advantage of worldly ease, pleasure, affluence, or safety, and with fair pretences varnishing over the destructive ways of sin. 14. And it is of the utmost consequence for preserving us from this deceitfulness of sin and hardness of heart, to take heed that we be indeed real Christians; for it is manifest that we have a happy partnership with Christ in his righteousness, Spirit, grace, and benefits, as persons vitally united to him, and interested in all that he is and hath, when we hold fast our spiritual subsistence in him, and steadfastly maintain, and to the end of our lives persevere in our holy profession of him against all opposition and danger. 15. Take heed therefore now to yourselves, and do all that in you lies to fortify one another against apostasy; and if, while life and opportunity are continued, ye would believe and obey what God inculcates upon you for your good, beware of contracting an insensibility and hardness of heart, as your fathers did when they provoked the anger of the Lord against them by their unbelief and rebellion in the wilderness. 16. For most of them, after they had heard the law awfully published by God himself at Sinai, and had received the instructions relative to their ceremonial worship, instead of being suitably affected by it, indulged themselves in the highest provocation against God; nevertheless, Caleb and Joshua were men of a better spirit and conduct, and entered into the promised land. 17. But with whom of these Israelites was God so highly offended forty years as to exclude them from the promised land of Canaan? Was it not with those *only* who had repeatedly and notoriously rebelled against him through unbelief, and whose dead bodies, on account of their wickedness, lay slain, like miserable and detestable objects, in the Arabian desert through which they travelled to Canaan? 18. And against whom did God, in his just and awful indignation, swear that they should never be admitted to enjoy the privileges, peace, and blessings of that rest in Canaan? Was it not against those *only* who, notwithstanding all their professions and obligations, warnings and excitements, rejected God and his gifts by their unbelief? 19. It is therefore plain, from the whole, that unbelief was the root and spring of all their other provocations, by which they forfeited all right and claim to the promise of admission into the typical rest of Canaan.

Ver. 1. *Holy.* Separated from the world and dedicated to God. Such Christians are by profession, and, if that profession be sincere, such they are in reality. *C.*

Ver. 6. *Over his own house.* According as the Greek word is or is not aspirated, the translation will be 'over his house;' that is, over God's—or 'his own house;' that is, over Christ's. — *Whose house. House*, in this place, evidently signifies 'family:' in which sense it is consequently to be understood, ver. 2–5, from which this is a conclusion. *C.*

Ver. 7. These words, quoted from Ps. 95. 7, were uttered and written, instrumentally, by David; they are, however, attributed directly to the Holy Ghost, because 'holy men of old spake as they were moved by the Holy Ghost.' *C.*

Ver. 10. *I was grieved.* When 'grief,' 'wrath,' or other similar emotions are attributed to God, they are not to be represented as mere figures and accommodations and condescensions of God to the language of men; but are to be understood as exemplified in Jesus, 'God manifest in the flesh.' *C.*

Ver. 13. This 'deceitfulness' appears in many forms, especially the following: (1) The temptation promises a blessing, as Satan promised god-like immortality to our first parents. (2) Pleads that it is so little, it cannot be rigorously dealt with. (3) That it is infrequent and easily repented of. (4) That God is merciful, and will not rigidly enforce his laws. (5) Sin is disguised under fair names: pride is called spirit; covetousness, care; ungodliness is called thoughtlessness. *C.*

REFLECTIONS.—In dignity how far, how inconceivably far, Jesus, the God, the Maker, the Lord, the Proprietor and Governor of the church, transcends Moses, a mere man formed by himself, a member, a servant in it! Faithful was he to his Father, who constituted him mediator. And worthy is he to be contemplated, adored, trusted, and rejoiced in, and openly professed. But unworthy are those to be held members of his church who are not living by faith, sanctified by his Spirit, and resting daily in his grace. Alarming and earnest are God's calls and invitations to men; indispensably necessary is a present attention to his voice, and acceptance of his favours; and fearful is our guilt, and dreadful our danger, if we harden our hearts, and contemn his offers of grace. In nothing does the deceitfulness of sin more appear than in men's obstinate unbelief. If it reign in our heart, there is no apostasy but may be expected in our life, and no plague or remorse will be too dreadful for our reward. Alas! what multitudes of gospel hearers perish in this sin! And who knows what numbers are, by a holy God, consigned over to the power of it, and to irreversible condemnation for it, even in this life.

CHAPTER IV. Ver. 1. Since therefore God, as a warning to us, dealt so severely with our fathers for their disobedience and unbelief, it ought to be our deep concern to maintain an awful reverence of his greatness, holiness, and justice, and a religious dread of provoking him—not to dismay and dishearten, but to excite us to the most diligent use of all appointed means, in a humble dependence on his grace, for our own and others' preservation from apostasy and its terrible consequences—lest, when God, who is the contriver and author of, and who delights in, this rest, as recorded, exhibited, and given to us in the gospel, a gracious promise of admission to a state of peace and lively fellowship with him through Christ, in truly evangelical worship and obedience in this world, and of a glorious peace in the world to come, ye should, through sloth and unbelief, reject and forsake *that promise or rest*, or seem to faint in your Christian course towards it: 2. For the gospel of salvation has been now preached to us, as it was more obscurely to them; but the precious truth of God did not in the least turn to the real advantage of many of them, when they heard it by Moses, or other inspired messengers of God; because they did not closely apply and appropriate the same to their hearts, and feed thereon by faith as the nourishment of their souls, and no more will that which we hear be eventually profitable to us unless we receive and digest it by faith. 3, 4. But as all entrance into God's promised rest is by believing, so those of us who have by a true and lively faith received and rested on Christ alone for salvation, do enter into a state of spiritual and evangelical rest and peace with God through him, according to the light and grace of the New Testament dispensation; and we now, by faith and hope, in gospel worship enter into the heavenly rest, as a pledge and assurance of our personal entrance into the full enjoyment of it in due time; for by comparing the several passages of Scripture which speak of God's rest, it is plain that there remains for us New Testament believers a rest far more excellent than that of Canaan. Even God's oath, excluding the unbelieving Hebrews from Canaan, supposed that all true believers should enter into his rest; so that here was a rest promised 2500 years after the rest of the creation had taken place, on the seventh day of the week and of time. 5. And, moreover, this oath, as it stands in David's psalm, must not be understood as merely relating to the Hebrews' entrance into Canaan, which had taken place more than 400 years before, but also to a rest which then remained to be entered into. 6. Since, then, God's threatening against them who believed not implied that some should actually enter in, and those to whom that typical rest was first preached, through their unbelief, did not enter; 7. Therefore God, by David, fixes another day of entering into his rest, and calls the Jews carefully to improve it, plainly intimating that what is there said related to a rest which was to be enjoyed long after they were in possession of the promised land: 8. For if Joshua, the son of Nun, that noted type of our Lord and Saviour Jesus Christ, had put the Hebrews into the full possession of the rest ultimately intended in that psalm, the Holy Ghost would not, by David, have mentioned another season in which the Hebrews who dwelt in possession of Canaan were to seek a further rest, which could be no other than that which, being typified by the former, was to be introduced by Jesus Christ the Messiah. 9. Since therefore neither the rest of the seventh-day sabbath, nor the rest of the settlement in Canaan, could be intended by that TO-DAY mentioned by David, it is evident there must still remain, under the gospel state, a more complete and glorious rest, typified by the former, which is to be inherited by the true people of God, and which includes a spiritual rest by faith in Christ from Jewish ceremonies—from the law as a covenant—and the holy and joyful rest of the New Testament sabbath, in commemoration of his resurrection; and principally that heavenly rest of perpetual and immediate communion with Christ, of which all the preceding rests are but types, pledges, or foretastes. 10. For our Lord Jesus, having finished his obedience, sufferings, and death, rose again, and took possession of his heavenly glory, and so rested from his labours of securing our eternal redemption; even as God, when he had finished his work of creation, rested on the seventh day, and formed no more new kinds of creatures. And every believer who has entered into the spiritual rest of the gospel state and New Testament sabbath, ceases from loving or wilfully practising his former works of wickedness, and from resting on his once-beloved works of self-righteousness; and when, after finishing his course of obedience, conflicts, and trials, he enters into the complete and heavenly rest, he will perfectly cease from everything selfish, sinful, or troublesome. 11. Since, then, there remains for us a rest inexpressibly more safe, sweet, glorious, and lasting than that of Canaan, let us, in the use of all appointed means, and in dependence on divine grace, with the utmost diligence labour to overcome all difficulties, and break through all oppositions and discour-

4 For he spake in a certain place of the seventh *day* on this wise, [t]And God did rest the seventh day from all his works.

5 And in this *place* again, [u]If they shall enter into my rest.

6 Seeing therefore [x]it remaineth that some must enter therein, and they to whom it[3] was first preached [y]entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, [z]To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For [a]if Jesus[4] had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a [b]rest[5] to the people of God.

10 For [c]he that is entered into his rest, he also [d]hath ceased from his own works, [e]as God *did* from his.)

11 Let[f] us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.[6]

12 For [g]the word of God *is* [h]quick,[7] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither[i] is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom [k]we have to do.

14 Seeing[l] then that we have a great High-priest, that is passed into the heavens, Jesus the Son of God, let us [m]hold fast *our* profession.[8]

15 For we have not an high-priest [n]which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* [o]without sin.

16 Let[p] us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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[t] Ge.2.2,3. Ex.20.11. &c.
[u] Ps.95.11. ch.3.11.
[x] ch.3.18. Ro.2.5. 11.20,23. 1Co.10.5,12. Ju.5.
[y] Or, *the gospel.*
[z] ch.3.18,19. Ro.11. 20,23. Ju.3.18,19. 1Jn.5.10.
[a] Ps.95.7. ch.1.1,2. [3] Or, *it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:* (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.) For if Jesus
[b] Jos.11.23. 21.44. 22.4. 23.1. Ps.95.11. Re.14.13.
[c] Ps.95.7. ch.1.1,2. Ac.7.45.
[4] Jesus. That is, Joshua, whose name in Greek is Jesus. C.
[d] ver.3,4. Ge.2.2,3. Ex.20.11. 31.16,17.
[e] See ver.3. ch.3.19.
[f] Pe.1.10. Mat.7.13,21, 22,26. Lu.13.24.

* The dignity of the Jewish high-priest, his close converse with God, his sacrificial and intercessory work, all prescribed by divine authority, added vastly to the dignity of the Old Testament dispensation, and gave it a strong claim on the acceptance and veneration of the Jews. Paul here proceeds to

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show that to this also there is a parallel in the Christian dispensation. In it there is a High-priest infinitely more exalted in person, and more successful in work, than the Jewish. The latter was only a type of THE CHRIST—the divine High-priest.—*P.*

[5] Or, *the keeping of a sabbath.*
[g] Jn.19.30. Re.1.10. Lu.24.26,46, 47. 1Pe.1.11.
[h] ver.3,4. Ge.2.2,3. Ex.20.11. 31.16,17.
[i] See ver.3. ch.3.19.
[k] Pe.1.10. Mat.7.13,21, 22,26. Lu.13.24.

[6] Or, *disobedience.*
[l] Jn.1.1,2. 1Jn.5.7. Re.19.13. or Jn.1.63. Ps.147.15,18.
[m] Ec.12.12. Is.11.4. 49.2. 63.1. Je.23.29. Ac.5.3,7. 1Co.14.24,25. 2Co.2.16. 10.4,5. Eph.6.17. Re.1.16. 19.21. Ro.2.15.
[7] *Quick.* Living; receiving life from the spirit of God.—*L.*
[n] Job 26.6. 34.21. Ps.33.13. 139.2,3,23. Je.23.24. Ac.1.24. 15.8. 1Co.14.25. 2Co.5.10. Re.2.23. 20.12. Pr.15.3. Je.17.10. Ez.11.5. Da.2.22. Jn.21.17. Re.2.23.
[o] Jn.5.22,28. Ac.17.31. Ro.14.9. 1Co.5. 2Co.5.10. Re.20. 1.Re.12. Ec.12.14.
[p] ch.3.12. 10.19,22. 1Jn.3.21. Da.9.18. 1Pe.2.20. 1Jn.3.21. Da.9.18.
[8] See note [1] in first column.
[a] ch.2.17,18. Ho.12. 8. Is.53.4,5. Lu.22.28. Ph.2.7,8.
[b] 2Co.5.21. ch.7.26; 9.28. 1Pe.2.22. 1Jn.3.5. Da.9.24.
[c] Ep.2.18,3.12. ch.10. 19-22. Mat.7.7-11. Jn.16.23,24. Is.55.6. Am.5.4

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agements, that we may here enjoy all the refreshing and delightful privileges and blessings of the gospel state, and hereafter arrive at the still more refreshing and delightful heavenly glory; and stir up one another to seek after it—lest, through our slothfulness, carnal fear, and unbelief, we should fall short of it, as the Israelites in the wilderness, notwithstanding their distinguished relation to God, fell short of the rest in Canaan through their unbelief and cowardice. 12. And there is the greatest reason to maintain a godly jealousy over ourselves and one another, and there is noble encouragement for the utmost care and caution; for our Lord Jesus Christ, as the *Word of life*, has life in himself, and is the author of it to others; and the written Word, by the Spirit, has a quickening virtue to raise dead souls: yea, Christ, who is the almighty, omnipresent, omniscient, and heart-searching God, renders it a powerful mean of convincing the conscience, searching and affecting the whole heart, and subduing every thought and affection to the obedience of himself. 13. Nor can any of us escape his critical observation, or the searching influence of his Word, there being no creature, of whatever rank or kind, that lies concealed from his all-comprehensive view; but all persons and things, even the most secret thoughts, desires, hopes, and fears, tempers and dispositions, are most evidently exposed and clearly manifested to the critical and all-seeing eye of him to whom we must give an exact account of our state, qualities, inclinations, and conduct, in the last judgment. 14. Since therefore it is so dangerous to despise, neglect, or apostatize from the truths of the gospel, and since we have in this Jesus Christ, our present Observer and future Judge, so incomparable a High-priest, inconceivably great, divine, and excellent; thoroughly qualified for and exalted in his office—the most difficult and fundamental part of which he has performed on earth, and the remainder of which he is now executing in heavenly intercession for us,—let us be thereby encouraged in the exercise of faith, love, and holy obedience, and with steadfastness, diligence, and constant perseverance, to maintain a free and open confession of him, and professed subjection to him. 15. Nor is this our glorious High-priest less willing than able to sympathize with and relieve us under all our distresses; nor is he, even in heaven, insensible of or unaffected with our wants and weaknesses, miseries and dangers; but having, in his state of humiliation, experimentally known whatever we undergo in our temptations and troubles, though without sin, he is at once infinitely fitted to be our pattern in bearing them, and to sympathize tenderly with us in them, and to take away the iniquity which we unavoidably fall into by means of them. 16. Let us therefore, in view of his superlatively excellent and efficacious Priesthood, and his execution of it, in offering himself a sacrifice to honour God's justice, and make atonement for our sins, and his continual intercession for us at his right hand, boldly draw near to God by faith, in prayer and every other ordinance of gospel worship—since he is now seated, not on a throne of justice, to execute deserved justice upon us, but on a throne of free and condescending mercy and grace, to commune with and bless us—that, with familiar and holy freedom, and humble confidence in him, as our reconciled God and Father, we may ask of and receive from him the most merciful forgiveness of our sins, and compassionate relief under all our straits and miseries; and, finding favour in his sight, may obtain all gracious assistances and supplies, in every season of want, difficulty, trouble, temptation, or danger, especially the most perplexing.

Ver. 2. *For unto us*, &c. Rather, 'For we also have received good tidings as well as they'—they of an earthly and typical rest; we of tribulation on earth, Jn. 16. 33, of peace and rest in heaven. *C.*

Ver. 3. *For we who have believed do enter into rest*, being read as a parenthesis, the union between ver. 2 and remainder of ver. 3 will be apparent. The Word preached did not profit the unbelievers, 'as he said, I have sworn,' &c.—The dignity of Moses was eminently displayed as the leader of Israel to the rest of Canaan. In this respect Christ is compared with him, and his glory, as antitype, shown to be infinitely greater than the type. Moses was not entirely successful: the rest of Canaan besides, even for those who survived to enter it, was imperfect and temporary. Christ's Leadership, on the other hand, is entirely successful; and the rest into which he conducts his people is perfect and eternal. *P.*

Ver. 9. 'There is a sabbatism, a holy rest, yet to come,' distinct from the sabbath-rest of creation, which even unbelievers may enjoy, and distinct from the Joshuan rest, from which unbelievers were, by the oath of God, excluded. *C.*

Ver. 10. *He that is entered into his rest*, is rendered by Brown and other eminent expositors 'every believer;' and 'his own works' are 'not to be understood to signify his former works of wickedness, self-righteousness, conflicts and trials.' But surely if 'every believer' were already entered into the rest spoken of, there were no use in exhorting him to 'labour to enter' into it; see ver. 11. Nor can ceasing from 'works of wickedness' or 'self-righteousness' be justly drawn into comparison with God's ceasing from his works of creation. The rest spoken of is, therefore, that rest from labours and troubles into which they 'who die in the Lord' (Re. 14. 13) do immediately enter, 2 Co. 5. 8, and in which they shall be found 'when the Lord Jesus shall be revealed from heaven with the angels of his power, 2 Th. 1. 7; Mat. 25. 32–46. *C.*

Ver. 12. *The word of God.* As Paul never calls Jesus 'the Word of God,' though that title is given to him by John (Jn. 1. 1; 1 Jn. 5. 7; Re. 19. 13), and as the phrase is justly applicable to the revealed Word, written or spoken, of the qualities of such revealed Word Paul appears here to speak. Nor is it reasonable, or agreeable to the manner of the Scripture, to interpret it, with Pyle and others, equally of Jesus, the WORD incarnate, and of Scripture, the word written or uttered.—*Soul*, when contrasted with 'spirit,' signifies the living principle, with its appetites, desires, and feelings.—*Spirit*, when contrasted with 'soul,' signifies the thinking, immaterial part, which is separable from the body, and lives independently of destructible life, Ec. 12. 7; Lu. 24 39. *C.*

REFLECTIONS.—Graciously has God maintained his gospel in the world all along since Adam's fall, though in different degrees of light. And when it is now set before us in its fulness and clearness, we ought carefully to beware of contemning and rejecting it. Alas! what multitudes hear it without ever being profited by it!—No hearing, without cordial believing, will avail to the salvation of our souls. And unless we immediately receive and digest what we hear, God may quickly swear in his wrath that we shall never enter into his rest.—Greatly preferable to that of Canaan, yea, infinitely excellent, is that spiritual, evangelical, and eternal rest into which true believers enter along with Christ!—Powerful and efficacious is God's written Word in the hand of Christ, the living and life-giving Word. With divine efficacy it penetrates into men's souls, for their conviction, reformation, and comfort; or for their condemnation and confusion. And infinitely awful, almighty, and heart-searching is he himself, to whom we must quickly give an account in the last judgment. But blessed be God, that while he is his Son, he is our great atoning and interceding High-priest and Almighty Saviour; and that, having had a sinless experience of our temptations and troubles, he is qualified with the tenderest compassion towards us, and is ascended into the highest heavens, now to appear in the presence of God for us. His character and work powerfully and delightfully encourage to steadfastness and openness in our Christian profession, and to familiar boldness in our dealings with God. Let then all my requests and hopes of pardon, help, comfort, and glory, depend on JEHOVAH'S grace and Jesus' merits.

CHAPTER V. Ver. 1. To encourage us to improve the grace and power of our glorious and ascended, but affectionate and sympathizing High-priest, in such holy reverence and confidence in approaching to God, let us consider that, even under the typical dispensation, every high-priest was sanctified and set apart to his office from among the children of Israel, as one who partook of the same nature with themselves, and was appointed to represent and transact for men with God—that in their name and stead, and for their benefit, he might present to him all their legal offerings and sacrifices, animate or inanimate. 2. And thus the multitude of infirmities, sinful or natural, with which he was compassed about, did require, and, as it were, qualify him to bear with and readily atone for the sins of others, which had been committed through ignorance or mistake: 3. On account of which infirmities he was required to offer up sacrifices for his own sins, as well as for the sins of the people.—4. And it was further necessary that no man should assume to himself the office of priesthood till he had a most plain and manifest call from God to it, as Aaron and his sons had. 5, 6. In like manner Jesus Christ—who in our nature made atonement for our sins by the sacrifice of himself, that our persons and prayers might be accepted of God, as presented by and through him, and who, in his state of humiliation, experienced every sinless infirmity and temptation, that he might manifest the greatest forbearance and compassion to ignorant and wandering sinners; and who, having no sin, had no occasion to offer up any sacrifice for himself, but only for his people—

CHAPTER V.

1 *The authority and honour of our Saviour's priesthood.* 11 *Negligence in the knowledge thereof is reproved.*

FOR every[a] high-priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who[b] can have compassion on[1] the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And[c] by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And[d] no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also [e]Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, [f]Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his [h]flesh, when [i]he had offered up prayers and supplications, with strong crying and tears,[2] unto him that was able to save him from death,[3] and [j]was heard in[4] that he feared;[5]

8 Though[k] he were a Son, yet learned he obedience by the things which he suffered;

9 And [l]being made perfect, he became [m]the author of eternal salvation unto all them [n]that obey him;

10 Called[p] of God an High-priest after the order of Melchisedec.

11 Of[q] whom we have many things to say, and hard to be uttered,[6] seeing ye are dull of hearing.

12 For[r] when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful[7] in the [s]word of righteousness; for he is [t]a babe.

14 But strong meat belongeth to them that are of full age,[8] *even* those who by reason of use[9] have[u] their senses exercised to discern both good and evil.

CHAPTER VI.

1 *He exhorteth not to fall back from the faith,* 11 *but to be steadfast,* 12 *diligent, and patient to wait upon God,* 13 *because God is most sure in his promise.*

THEREFORE,[1] leaving[a] the principles of the doctrine[2] of Christ, let us go on unto perfection; not laying again the [b]foundation of [c]repentance from [d]dead works, and of faith toward God,

2 Of[e] the doctrine of baptisms, and of lay-

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did not, in his incarnate state, by any private act of his own, assume to himself the honour of the gospel high-priesthood; but was from eternity called and appointed to it by his Father, by whom he was from eternity begotten, and by whom, in his resurrection from the dead, he was attested as his only necessary and essential Son; and who, in the most solemn manner, declared him an eternal Priest, without predecessor or successor, after the high order of Melchisedec, and not after the inferior order of Aaron; 7. Which glorious High-priest, while in our world, compassed about with the sinless infirmities of human nature, and overwhelmed with the most fearful pressures of divine work on our account—did, in the most fervent, humble, and pathetic manner, present his addresses and entreaties to God his almighty Father, who, if willing, could have delivered him from the terrors of death; and, on account of his holy reverence, had his prayers accepted; and, in answer to them, obtained proper assistance under, seasonable deliverance from, and the happy issue of, his sufferings in the glory of God, and the redemption of his church. 8. Though he was the eternal Son of God, the same in nature and perfections with the Father, and infinitely dear to him, yet, having condescended to the office of High-priesthood, and assumed our nature, that he might therein execute it, such was his zeal for the glory of God, and love to all men, that he submitted, in the exercise of faith, patience, self-denial, resignation, humility, and readiness of mind, practically to learn what and how good it is to obey his Father's commands, even unto the death of the cross; yea, to learn, by severe experience, what difficulties and distresses, and yet rich advantages, attend obedience; and how to sympathize with us in our sufferings. 9, 10. And having completed his whole obedience and suffering, and being thereupon fully consecrated to the high intercessory work of his Priesthood, he became the procuring and efficient cause of eternal salvation from everything sinful or miserable, and to everything holy and happy, to all such as diligently hearken and yield up themselves to him as the Captain of their salvation—whom God has represented and styled a Priest, not constituted after the order of Aaron, but after the superior order of Melchisedec: 11. Concerning whom, in his kingly, but especially in his priestly office, in which he typified our Redeemer, we gospel preachers have many important things to deliver, which, on account of your remaining sloth, ignorance, and rigid attachment to the ceremonial law, can scarcely be yet rendered plain to your minds. 12. For—when considering the great advantages for instruction which have been afforded you, and the time ye have enjoyed the gospel dispensation, ye ought to have been capable of instructing others in the knowledge of Christ—ye have made so little proficiency, that ye need to be taught over again the plain fundamental principles of the Christian faith, revealed in the infallible dictates of the Old and New Testaments; and some of you have so declined in knowledge, that no instructions can suit your capacity but the most easy and familiar articles of Christianity, being unable to understand the more mysterious points, how all the ancient types are accomplished in the person and offices of Christ. 13. For every one who has no appetite for or ability to understand anything but the first principles of the doctrines of Christ, is very inexpert at understanding, receiving, and improving the great truths of the gospel—in which the righteousness of God is revealed from faith to faith, and Christ is represented as the end of the law, moral and ceremonial, for righteousness to every one that believes, and in which we are taught to live in the practice of righteousness, as persons united to and justified in Christ. 14. But the more sublime doctrines are most fit for the nourishment of those believers who are far advanced in the knowledge of the truth, and who, by much consideration and experience, and by much reading, hearing, meditation, and prayer, have their spiritual senses qualified to discern and distinguish between what is good or bad, true or false, beneficial or pernicious, and know how to choose and embrace the one and refuse the other.

Ver. 4. *Honour*—that is, 'office,' as the Greek word is often used. *Note*, This text can never be tortured into the service of the papal succession; for the question is merely concerning the appointment of a Jewish high priest, who was superseded by Christ: and Christ, no doubt, has many ambassadors, but can have no successor, because 'he is a priest for ever,' ver. 6: ch. 7. 23, 24. *C.*

Ver. 8. Had the 'obedience' of Christ in his human nature been without learning and suffering, he had neither been an example nor a sacrifice for men in a state of learning and suffering. *C.*

Ver. 9. *Made perfect.* As 'an example,' by passing through all the conditions of human nature, yet without sin; as a 'sacrifice,' both in the spirit and in the body; and as a 'Saviour,' by finishing his appointed course of humiliation, and arising from the dead in power. *C.*

REFLECTIONS.—No sin can be pardoned without an atoning Saviour. And wonderful are the glories of Jesus Christ our great High-priest and atoning sacrifice! How divinely high, holy, and pure; and yet certainly bone of our bone, and flesh of our flesh, and compassed about with all our sinless infirmities! Solemn was his call to his work, and high his order, yet deep his condescension and self-abasement.—Fervent and successful his prayers, great his sufferings, and perfect his obedience. And by all these he becomes the complete Author of eternal salvation to all them that obey them. No true happiness can be had without holiness as an ingredient of it. Alas! that after all the discoveries of him in the gospel, many should have such indistinct conceptions of him, and be so indolent in improving the means of grace offered them! And transcendent is his mercy in providing food for weak as well as for strong Christians in his Word. But how great must be their presumption, their danger, who intrude themselves into the ministerial office, when Christ entered not on his without his Father's call!

CHAPTER VI. Ver. 1, 2. But since it is unworthy of Christians to be always babes in knowledge, let us, for the present, forbear insisting on the fundamental principles of Christianity—such as on evangelical grief for and turning from sinful courses, which mark men spiritually dead and prepare them for eternal death; and of a cordial belief of God's being and perfections, and humble trust in him for the accomplishment of all his promises (which two points were figured out by the ancient ceremonial washings, and the laying on of hands on the heads of the sacrifices); and of the resurrection of both righteous and wicked at the last day, to receive their everlasting reward; and of the general judgment consequent thereupon, in which men's eternal happiness and misery shall be finally and irreversibly determined by Christ: and let us discourse of, and embrace with holy care and diligence, these great mysteries of the gospel relative to the person and offices, particularly the High-priesthood of our Redeemer. 3. And this, by the direction and assistance of God, I shall quickly proceed to, in order to prevent your apostasy from him. 4–6. For if professed Christians, who have been once remarkably enlightened in the knowledge of gospel truths by his Word and Spirit, in his common and miraculous operations, and have had a remarkable inward experience of the powerful

ing on of hands, and of [g]resurrection of the dead, and of eternal judgment.

3 And[h] this will we do, if God permit.

4 For [i]*it is* impossible for those who were once[j] enlightened,[3] and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And [k]have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, [l]to renew them again unto repentance; seeing they [m]crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For[o] the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by[4] whom it is dressed, receiveth blessing from God:

8 But[p] that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, [q]we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For [r]God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do [s]show the same diligence [t]to the full assurance of hope unto the end:

12 That[u] ye be not slothful, but [v]followers of them who through faith and patience inherit the promises.

13 For[x] when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, [y]after he had patiently endured, he obtained the promise.

16 For men verily [z]swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the [a]heirs of promise [b]the immutability of his counsel, confirmed *it* by an [5]oath;

18 That by two immutable things,[6] in[c] which *it was* impossible for God to lie, we might have [d]a strong consolation, [e]who have fled for refuge to lay hold upon the hope set before us:

19 Which[g] *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that [h]within the veil;[7]

20 Whither [i]the forerunner is for us entered, *even* Jesus, [j]made an High-priest for ever after the order of Melchisedec.

A.M. cir. 4068. A.D. cir. 64

[g] See 1 Co. xv. Mat. 25. 30. 46. Re. 20. 11-15. Ac. 17. 31, 32. 8.

[h] ver. 1. Ac. 18. 21. Ro. 15. 32. Ja. 4. 13. 1 Co. 4. 19. 16. 7.

[i] ch. 10. 26, 27, 29. Mat. 5. 13. 12. 31, 32, 45. Jn. 15. 6. 2 Pe. 2. 20, 21. 1 Jn. 5. 16. Ga. 1. 8, 9.

[j] ch. 10. 32. 2 Pe. 2. 20, 21. Nu. 24. 3, 4, 15, 16. Mat. 7. 22. 1 Co. 13. 1, 2. 1 Co. 12. 10. 1 Pe. 3. 12. ch. 2. 4.

[3] This is not a description of the saving renewal by God's Spirit, but refers only to a clear and intellectual instruction in the principles of religion.—*C.*

[k] Mat. 4. 16. 6. 20. Is. 6. 9. 1 Co. 12. 10. Ga. 3. 2, 3, 5. ch. 2. 4, 5.

[l] Is. 1. 28 See on ver. 4. Ps. 51. 10.

[m] ch. 10. 29.

[o] Is. 3. 10, 55. 10, 13. Ps. 65. 10. Ca. 8. 11, 12. Mat. 13. 12, 23. 25. 29. 1 Co. 15. 58. Ga. 6. 9, 10.

[4] Or, *for.*

[p] Is. 5. 6. 24. Eze. xv. Jn. 20. 6, 14. 22. Mat. 17. 14, 21. Lu. 13. 7-9. Mat. 25. 41. ch. 10. 27. 2 Th. 1. 8, 9.

[q] ch. 10. 39. 3. 13. ver. 10. Phi. 1. 6, 7, with ver. 4-6.

[r] De. 32. 4. Ps. 10. 3. Pr. 14. 31. Mat. 10. 40. 25. 40. Mar. 9. 41. Jn. 13. 20. Ro. 15. 8, 13. 16. 2. 1 Co. 16. 15. 1 Th. 1. 3. 2 Th. 1. 6, 7. ch. 10. 32-34. 13. 3. Re. 2. 2.

[s] Ro. 12. 11. 1 Co. 15. 58. 2 Pe. 1. 5. 3. 14. Phi. 3. 8. 15, 17. Ti. 1. 11, 12.

[t] ch. 3. 6, 14. 10. 22, 23. Col. 2. 2. Ga. 5. 5. Phi. 1. 6.

[u] Ro. 12. 11. 1 Co. 15. 58. Pr. 23. 19. 2 Pe. 1. 4-10. ch. 5. 11.

[v] ch. 12. 2. 13. 7. 11. 8, 13. Ca. 1. 8. Ps. 45. 10, 11.

[x] Ge. 22. 16, 17. 17. 7. 22. 3. Ps. 105. 9. Mi. 7. 20. Lu. 1. 73. Ac. 3. 8.

[y] Ge. 21. - 25. Ro. 4. 17-21. 9. 7. ch. 10. 36, 37. Hab. 2. 3, 4.

[z] Ge. 14. 22, 23. 21. 23, 31. 53. 24. 3. Ex. 22. 11. De. 6. 13. Je. 4. 2.

[a] ver. 12. ch. 11. 7, 9. Ga. 3. 29. Ro. 8. 17. 1 Pe. 3. 7. Mat. 25. 34.

[b] Ps. 33. 11. Pr. 19. 21. 20. 30. Ja. 1. 17. Ro. 11. 29. Jud. 23. 13. Mal. 3. 6.

[5] Gr. *interposed himself by an oath.*

[6] See note [4] in first column.

[c] Nu. 23. 19. 1 Sa. 15. 29. De. 32. 4. Tit. 1. 2. 2 Ti. 2. 13. Ro. 3. 3, 4.

[d] Is. 40. 1, 2. 49. 13. 51. 3, 12. 54. 1-17. 2 Co. 1. 3-5. 2 Th. 2. 16, 17.

[e] Nu. 35. 11. Ge. 19. 14, 17. Is. 45. 22. 55. 6, 7. Eze. 33. 11. Zec. 9. 12. Mat. 11. 28. Ro. 8. 24. 1 Ti. 1. 16. 2. 12. ch. 12. 1, 2, 22-24.

[f] See ver. 11. Ps. 130. 7, 8. 131. 3. 5. Je. 14. 8. 17. 7, 17.

[g] Le. 16. 15. ch. 9. 3, 7. 24, 25. 10. 19, 20.

[7] *The veil* here referred to is that which covered 'the holy of holies,' and which was passed only by the high priest once a year.—*C.*

[h] 1 Jn. 2. 1. ch. 1. 7. 4. 14. 8. 1. 9. 24. Ro. 8. 34. Jn. 12. 24. Re. 3. 21. Ep. 2. 5, 6.

[i] ch. 3. 1. 9. 11. 5. 6, 10. 7. 1. 17. Ps. 110. 4. Ge. 14. 17-20.

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virtue and sweetness of God's word, and of the powerful operations of the Holy Ghost, peculiar to the New Testament church, wilfully apostatize from the profession of the gospel to judaism or heathenism, they absolutely reject the only remedy which God has appointed for their recovery, and provoke him to abandon them to a desperate voluntary blindness of mind and hardness of heart, leaving no room for an effectual renovation and recovery to any true and saving repentance—because they practically approve the wickedness of those who crucified the eternal Son of God, and persecute him in his members; yea, manifest that they would again crucify him as a noted impostor, if they had opportunity; and after distinguishing trials of the power, excellency, and sweetness of his truths, openly renounce them, and him in them, as if they had found him as infamous and deceiving as ever his enemies pretended. 7, 8. For, to compare professed Christians to fruitful and barren soils, those who, being inwardly renewed by God's grace, bring forth fruits of righteousness, which are, by Jesus Christ, acceptable to God, and for the praise of his glory, shall be further owned and blessed of him with his spiritual favours and influences, that they may still more abundantly increase in faith, love, and holy obedience, and become more and more meet to be partakers of the inheritance of the saints in light; but they who partake only of the forementioned illuminations, external means and advantages, without a habit of true grace in their soul, and produce nothing but unbelief, impenitence, hardness of heart, and the entangling, hurtful, and self-ruining fruits of wickedness proceeding therefrom, are on the very point of falling under the immediate execution of God's curse upon them, and of being in time and eternity left to their own doings. 9. But as to most of you, whom I look upon and love as sincere believers, beloved of God, I am confident that ye have experienced better things than the above-mentioned privileges, attainable by reprobates—even the special and saving blessings of repentance, faith, justification, and others, which flow from vital union with Christ, and really secure and issue in eternal salvation; though, for your warning and the awakening of false professors, I have suggested to you what terrible apostasy and ruin men may fall into after distinguished appearances of grace. 10. And my persuasion of your perseverance and eternal happiness is founded on the stability of the promise of grace; for God, who is equity and truth itself, never did, nor will, unfaithfully violate his promises of gracious rewards, to be conferred through the faith of men; nor will he be unmindful of those acts of holiness and righteousness by which ye have manifested your faith in, love to, and regard of his person, honour, and authority; and particularly of that compassion, tenderness, and liberal assistance which ye have and still do manifest to his despised and afflicted saints, in these days of poverty, peril, and reproach. 11. But knowing that the end and means are related in his gracious purposes and promises, I earnestly beg of him, and beseech you to labour in his strength, that every one of you may constantly persevere, and more and more abound in such diligent care and endeavours to bring forth the genuine fruits of faith and love, till, by the blessing of God thereon, ye have a full and fixed assurance of your blessed interest in Christ and the promises of eternal life; 12. That to obtain it, and under the influence of it, ye may be excited to the utmost diligence in using the means of grace, and fulfilling the duties of your station, in imitation of and following after those believers in former ages who, notwithstanding manifold tribulations, have, through a fixed faith in God's promises, and patient waiting for the accomplishment thereof, got beyond all their sins and troubles, and entered into the possession of the heavenly inheritance. 13, 14. And to encourage your hope and perseverance in faith and patience, consider how God has condescended to give us the utmost assurance of his punctual and faithful accomplishment of his promises: for, to instance in one leading promise, upon which all the rest depend, when God promised to Abraham a seed from which the Messiah should descend, in whom all the nations of the earth were to be blessed, he confirmed it by an oath, as the strongest security for the fulfilment of it; and because he could not, like us in our oaths, appeal to a greater, he appealed to his own being and perfections, and, as it were, solemnly pledged them for the truth and performance of his promises—in which he engaged himself abundantly and certainly to bless Abraham with all the blessings of time and eternity, and to give him innumerable multitudes of descendants, temporal and spiritual. 15. And accordingly, after he had long waited with patience and hope, under manifold trials of his faith, God fulfilled his promise in blessing him with greater worldly prosperity, and in multiplying his children during his life, as an earnest of his divine and spiritual seed, and in admitting him at death, through faith in the Messiah, who was to spring from his loins, into the full possession of eternal life. 16. And herein God gave him the fullest assurance possible of his veracity, according to the most valid and approved method which men use for the satisfaction of their fellow-creatures as to the truth of what they affirm or promise; for, on important occasions, it is their custom to ascertain and fix their declarations and promises with an oath, in which they call the infinitely great God to attest their sincerity, and to punish them if they falsify their affirmation or engagement; and such an appeal is reckoned the most strong and decisive evidence that can be given of the truth of what they say, to the satisfying of all doubts, determining of all debates, and silencing of all contradictory testimonies. 17. In this strongest form of assurance, to put an end to all the doubts, fears, and disputes of his people, who are the heirs of the promised blessings, with respect to his promises of grace and salvation, and to give superabundant evidence that his free and eternal mind of love manifested in his promises, are unchangeably the same, and shall never be repealed, defeated, or falsified, if only his people are faithful to Christ; 18. That, by the unchangeable word and oath of the unalterably true and faithful God, we might have the firmest ground possible for the most abundant, prevailing, and solid comfort, to overcome all doubts and fears, and support us under all our afflictions and temptations, who have willingly, under a sense of guilt and danger, fled, with the utmost eagerness and speed, concern and vigour, for deliverance and safety to Christ, the promised seed, and to lay hold on him, and on all the blessings of salvation in him, as proposed to our faith and hope in the declarations and promises of the gospel: 19. Which object of hope, as laid hold on and trusted in by faith, secures our souls from destruction, and holds them fast and steady amidst all the dangers and troubles of this present life, since he hath passed into the highest heaven, and our hope in him penetrates through the visible heavens, and fastens upon him, and his Father through him, as exhibited in his promises; 20. Into which heavenly, blessed, and glorious state, Jesus, our exalted Head and Saviour, is entered, not alone, as the Aaronic high-priest, into the holy of holies, but as *our forerunner*, to open for us an abundant entrance, notify our coming,

CHAPTER VII.

1 *Christ Jesus is a priest after the order of Melchisedec,* 11 *and so far more excellent than the priests of Aaron's order.*

FOR this [a]Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation [b]King of righteousness, and after that also King of Salem,[1] which is, King of peace;

3 Without father, without mother, without descent,[2] having neither beginning of days, nor end of life; but made [c]like unto the Son of God, abideth a priest continually.

4 Now consider [d]how great this man *was,* unto whom even the [e]patriarch Abraham gave the tenth of the spoils.

5 And verily [f]they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to [h]the law, that is, of their

A.M. cir. 4006 A.D. cir. 64.

CHAP. VII.

a Ge. 14. 17–20. Ps. 76. 2. 57. 12. 78. 56, 59. Da. 4. 2. 5. 18, 21. Mi. 6. 6. Mar. 5. 7. Ac. 16. 17. Ge. 14. 14–16. Is. 41. 2, 3.

b With Is. 32. 1. 61. 3. 62. 6, 7. Ps. 45. 6, 7. 72. 1–17. Je. 23. 5, 6. 33. 15, 16. Mi. 5. 2. Ep. 5. 14.

1 It has been the opinion of the Jewish commentators, from the earliest ages that *Salem* was the ancient name of Jerusalem: their chief reason being that the name is given to the city in Ps. lxxvi. 2: in this passage the apostle may possibly refer to a place; but the sense would rather indicate the contrary — namely, that he considered *King of Salem* a descriptive title, like *King of Righteousness* –*h*.

2 Or, *without predecessor.*

c Is. 7. 14. Je. 31. 22. 1 Jo. 3. 14, 16. Ps. 2. 7. 110. 1, 4. Ro. 1. 3, 4. 1 Ti. 1. 17. ver. 17, 26–28.

d Ge. 14. 20. ver. 2, 6, 8

e Ac. 2. 29. 7. 8.

f Nu. 18. 21–28. De. 18. 1–5. 26. 12. 2 Ch. 31. 5, 6. Ne. 13. 10–12.

h Je. 10. 34. Ro. 3. 21

and prepare mansions for us; and as our everlasting High-priest, after the order of Melchisedec, to make continual intercession for us, upon the footing of his righteousness, fulfilled in our stead.

Ver. 4. *Tasted of the heavenly gift.* Who have found that God's gift of his Son for the salvation of believers (Jn. 3. 16) is sweeter to the hungry soul than honey or the honey-comb to the bodily taste.—*Partakers of the Holy Ghost,* in his miraculous evidences by tongues and other miracles. *C.*

Ver. 5. *Have tasted the good word.* Felt and acknowledged their need of a Saviour, and of pardon through his blood. *The powers of the world to come.* The terrors of the Lord in judgment, and the hopes of rest and glory. *C.*

Ver. 6. *If they fall away.* Rather, 'and having fallen away:' that is, having apostatized from the profession, and renounced the principles of Christianity.—*To themselves.* Rather, 'within themselves,' in their hearts, in which they have 'crucified the Lord' in purpose, as the Jews and Romans did in reality. *C.*

REFLECTIONS.—With great care we ought to learn the fundamental principles of the Christian religion. But not content with this, we should make daily progress in knowledge, for our spiritual edification, and establishment in faith, comfort, and holiness. Men may go great lengths even in a kind of experimental religion, and nevertheless remain destitute of the grace of God. But inexpressibly dangerous is apostasy from the truths of Christ after such high attainments. And hardened and loose professors terribly expose themselves to redoubled ruin in hell, if not also fearful miseries in this life. With great care and prudence should ministers faithfully awaken the secure, so as not to distress the weakest believer. Love to God, appearing in kindness to his poor saints, and in a holy conversation, is a certain mark of true grace in the heart; and diligence in religion is the way to thrive in it. And if we have any good hope of eternal salvation, we ought to labour after a full assurance in it. Faith and patience, exercised in our heart, will produce perseverance in our life. And the example of former saints should quicken us to it, while the promise and oath of God, and the exaltation of our Redeemer, give us the fullest and surest ground of encouragement in it. Rich, numerous, and suitable are the blessings which God has prepared for them that fear him; and marvellous is his condescension in giving such abundant security for the accomplishment of his kind purposes, and gracious promises of eternal life. Happy are they who, deeply convinced of guilt, and pursued by storms, have fled to Jesus Christ for refuge, and who, amidst all their troubles, have anchored their souls by faith and hope on him, as exalted to his Father's right hand to prepare a place for them. Storms of every kind can but drive them home to their High-priest and Saviour.

CHAPTER VII. Ver. 1. For this famous Melchisedec, of whom our Lord Jesus, in his kingly and priestly office, is the great antitype, was a renowned king of the ancient accursed Canaanites at Salem, and divinely called to officiate as a priest among them; and, meeting with Abraham in his return from the slaughter of Chedorlaomer's army, he not only refreshed his fatigued warriors with bread and wine, but, in the execution of his priestly office, authoritatively pronounced a blessing on him, and all those Jews or Gentiles who were represented by him as his seed; 2. To him Abraham, in acknowledgment of his superior character of priesthood, paid the tithes, or tenth part of all the spoil which he had taken in the war; and his name, and that of his abode, represents him as first a *king of righteousness,* and then *king of peace:* 3. Yea, his whole genealogy of ancestors or successors, and his birth, death, and the beginning and ending of his priesthood, are entirely concealed by the Holy Ghost in Scripture, that by this means he might be a more eminent type of the eternal Son of God, who is at once our most glorious, generous, and compassionate King and great High-priest, in and by whom all his faithful servants and people are blessed with all spiritual blessings, and to whom even the greatest acknowledge their dependence, and to whose superiority they submit; and who, being our righteousness and peace, rules in righteousness, and procures and bestows on all his subjects peace with God, with their consciences, and with one another; and who, being without mother as God, without father as man, has no predecessor or successor in his office, but, as immediately appointed by God, abides a Priest for ever, to make continual intercession for us. 4. Now that ye may have the more clear and exalted views of the excellency and dignity of Christ's priesthood, think seriously how great a man Melchisedec, who but typified him, must have been, when Abraham, the progenitor and covenant-head of the whole Hebrew nation, acknowledged him his sacred superior, by giving him the tithes of his spoil. 5–7. Ye cannot but observe also that the Jewish priests descended from Levi receive tithes only from their brethren and equals, and that by virtue of a law from God, assigning them that portion which belonged to God himself; but here one of a very different stock received tithes from Abraham, their most honoured progenitor, and authoritatively blessed him in the name of God; and common sense dictates that he who authoritatively blesses another must be superior to him in dignity. 8. Besides, the Levitical receivers of tithes are represented to us as mortal men, dying one after another; but this Melchisedec, by the vail cast over his history, is never represented as one dead, but only as living. 9, 10. And, moreover, all those Levites who by the Mosaic law receive tithes from their Hebrew brethren, really, though indirectly, paid tithes to Melchisedec, being all in the loins of Abraham, as their ancestor, covenant-head, and representative, when Melchisedec met him; and so must be greatly inferior to Melchisedec, who, after all, was no more than a type of our infinitely more excellent and dignified Jesus Christ, the great King and High-priest of his church. —11. Now, it is plain that if perfection of atonement for sin or acceptance with God, or in the form and fellowship of the visible church, and especially in holiness and happiness, could have been really and effectually obtained by the Levitical priesthood, in connection with which the Jews received and in part observed the law of Moses, there could have been no need to introduce a high-priesthood after another and higher order. 12. It therefore necessarily follows that the Levitical priesthood, and the ceremonial law connected with it, must be changed and abolished to make way for a better priesthood, and an evangelical dispensation, in the person of Christ; for if the priesthood established by and connected with the ceremonial law of Moses be altered, that law, the administration of which was chiefly confined to the Aaronical priesthood, must also be abolished, to make way for this evangelical constitution, which derives its efficacy from that more excellent and exalted order of priesthood. 13, 14. And as one evidence hereof, it is manifest that Jesus Christ, who was prefigured by Melchisedec, did not spring of the tribe of Levi, to which the legal priesthood was restricted, but of the tribe of Judah, none of which had any warrant from God to officiate as priests, in offering sacrifices, burning incense, or the like. 15–17. And another evidence that the Levitical priesthood, and the ceremonial law which depended on it, must be abolished, is, that there is now, according to ancient predictions, divinely raised up a High-priest after the different and more excellent order of Melchisedec—even a High-priest who is not appointed to his office according to the ceremonial law of carnal ordinances given by Moses, by which the frail and decaying descendants of Levi were appointed to theirs, but by a far more excellent and abiding constitution, suited to that unchangeable life which he has in himself as the eternal Son of God, and to that eternal life of glory and honour to which he is now advanced as God-man Mediator; for, as hath been repeatedly hinted, God, by solemn oath, declared him, in his one person, a Priest for ever, after the order of Melchisedec. 18. And in this new and everlasting priesthood of Christ there is really, supposed or implied, an abrogation of the whole ceremonial law of Moses, as insufficient and unavailable to purge men's consciences from guilt, or to justify them to eternal life: 19. For that law was of itself quite incapable of perfecting its worshippers in anything belonging to their conscience and reconciliation with God, and was merely intended to prefigure Jesus Christ and his priestly character and work, and the gospel state of the church founded thereon—by the introduction of which is presented to us a better ground of confidence towards God, and a better, nearer, and more advantageous access to him, than ever the Jews, or even their priests, had by the law. 20. 21. And to assure us hereof, Christ was not chosen and installed in his priestly office in the less solemn manner of the Aaronic priests; but to mark the excellency, unchangeableness, and perpetuity of his priesthood, his Father constituted him a Priest for ever in his own person, with the irrevocable solemnity of an oath. 22. Yea, in proportion to the superior excellence of his priesthood to the Levitical, in its nature and form of instalment, Jesus, our once crucified but now exalted Saviour, was divinely constituted the undertaker, promiser, and sponsor for us in the infinitely more excellent kingdom of grace, particularly with respect to its last dispensation under the gospel, when, by his death, it was put in force, and clearly dispensed to men in the form of a testament, in which all his secured blessings are freely given to all who believe. 23, 24. And further to manifest the weakness and unprofitableness of the legal or ceremonial dispensation, the priests, being all mortal, succeeded one another in their different generations, and could never after death resume their office; but Jesus Christ, being God-man, who could never die out of his office, but perpetually and everlastingly abides in the execution of it, without any interruption by his death, has, in his own single person, an unchangeable and everlasting priesthood, which cannot pass away from him to another. 25. From what has been said concerning Christ as our great High-priest, it necessarily follows that he has not only all divine ability originally in himself, but also all official power and authority, as well as willingness to give complete deliverance from all sin and misery, fears and dangers, and to advance to all the glory and blessedness of the heavenly state—to the utmost of their wants, desires, hopes, and capacities, and to the utmost boundaries of infinite duration—all those that, in prayer, or other parts of gospel worship, come unto God through him as their only Mediator,—seeing he ever liveth as God in their nature, and as their great High-priest and Advocate, to make continual intercession for them; pleading that, through the merits of his obedience and suffering, all the spiritual, temporal, and eternal blessings of the new kingdom may be given them in due time: 26. For such an excellent, almighty, and ever-living High-priest was necessary and alone fit for us, who is, in every respect and degree, pure from sinful pollution in heart and life, and who, in holiness, as well as in dignity, authority, and exaltation, far transcends all the holy angels and glorified saints in the heavenly state; 27. Who needed not, in the manner of the Aaronic priests, first to offer up sacrifice for his own sins, and then for the sins of his people, nor needed to repeat his sacrifice for their sins—his once offering of himself, as an atoning sacrifice, being

brethren, though they come out of the loins of Abraham:

6 But he, whose descent[3] is not counted from them, [t]received tithes of Abraham, and blessed[j] him that had the promises.

7 And without all contradiction [k]the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, [l]of whom it is witnessed that he liveth.

9 And, as I may so say, Levi also, who receiveth tithes, [m]paid tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If[o] therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise [p]after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.[4]

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out[s] of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: [u]for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after [v]the law of a carnal commandment, but [t]after the power of an endless life.

17 For he testifieth, [w]Thou *art* a priest for ever, after the order of Melchisedec.

18 For[x] there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For[y] the law made nothing perfect, but the bringing in[5] of [z]a better hope *did*, by the which we [t]draw nigh unto God.[6]

20 And inasmuch as not without an oath *he was made Priest:*

21 (For those priests were made without an oath;[7] but this with an oath by him that said unto him, [a]The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made [b]a surety of [c]a better testament.

23 And [d]they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, [e]because he continueth ever, hath an unchangeable priesthood.[8]

25 Wherefore [g]he is able also to save them to the uttermost[9] that come unto God by him, [h]seeing he ever liveth to make intercession for them.

26 For[i] such an High-priest became us, *who is* holy, harmless, undefiled, separate from sinners, [j]and made [l]higher than the heavens;[2]

27 Who needeth not daily, as [k]those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once,[3] when he offered up himself.

28 For the law maketh men high-priests [l]which have infirmity; but the word of the oath, which was since the law,[4] *maketh* [m]the Son, who is consecrated[5] for evermore.

CHAPTER VIII.

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

NOW of the things which we have spoken *this is* the sum: [a]We have such an High-priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A[b] minister of the sanctuary,[1] and of [c]the true tabernacle, which the Lord pitched, and not man.

3 For[d] every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For [f]if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve [g]unto the example and shadow

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[3] *Of his pedigree.*
[t] Ge. 14. 20.
[j] Ge. 17. 16. & 22. 17, 18. & 26. 4. & 28. 14. Ro. 4. 13. & 9. 4. Ga. 3. 16. Ac. 3. 25.
[k] Ge. 14. 19. Ac. 7. 7.
[l] Ge. 14. 18. Ac. 7. 6.
[m] ver. 4. Ge. 14. 20. Ac. 7. 6.
[o] ver. 18. Ro. 8. 3. Ga. 2. 21. & 3. 21. & 4. 9. Col. 2. 20. Ti. 1. 2. & 3. 5. Ti. 1. 9.
[p] Ps. 110. 4. Ch. 5. 6, 10. & 6. 20. & 7. 11, 15, 17, 21. Ge. 14. 17–20. with Ex. xxviii. 1. Le. viii. 2. xvi. xxiii. Nu. xv. xxviii. xxix.
[4] *A change of the law.* The priesthood, and of the ceremonies and typical institutes, which depended on Christ's being Christ. The body, came, ver. 14, 28. ch. 10. 1. God was not but a change of the moral law, which is essentially unchangeable, because not a typical anything to come, but a moral image of the holiness of God.—*C.*
[q] Ge. 49. 10. Is. 9. 7. & 11. 1. Je. 23. 5, 6. & 33. 15. Mat. 1. 3, 6. Lu. 1. 33. Re. 5. 5. & 22. 16. Ti. 2. 8. Re. 3. 7. & 22. 16.
[r] Ps. 110. 4. ch. 5. 6, 10. & 6. 20. ver. 3. & 7. 17, 21.
[s] Col. 2. 9. 1 Pe. 1. 20. 1 Jo. 4. 2, 3. Re. 13. 8.
[5] *Or, but it was the bringing in.*
[t] ch. 10. 19, 22. & 4. 16. & 11. 40. ver. 3. & 10. 1. & 11. 16. Ro. 5. 2. Ep. 2. 18. & 3. 12. Ti. 1. 2. Ja. 4. 8. 1 Pe. 3. 18.
[u] ch. 7. 11, 15. Ga. 2. 21. & 3. 21. & 4. 9. Ro. 8. 3. Ga. 4. 9. Col. 2. 20. Ti. 1. 9.
[v] ver. 3, 27. & 10. 9, 10. Ac. 13. 39. Ro. 3. 20. & 4. 2. & 8. 3. Ga. 2. 16. & 3. 11. & 5. 4. Ti. 3. 7.
[w] ch. 10. 1, 9, 10. Ac. 13. 39. 1 Co. 15. 17. Ga. 3. 21. & 5. 4. Ro. 8. 3. Ja. 2. 17, 18. 1 Jo. 5. 4, 5. 1 Ti. 1. Col. 1. 21.
[x] Ro. 3. 21. & 10. 4. Ga. 2. 16. & 3. 10, 11, 12, 24. & 5. 18. 1 Jo. 1. 9. & 3. 4, 9.
[6] Verses 18 and 19 ought to be closely connected, and the first clause of ver. 19 placed in a parenthesis, as follows:—"(for besides the proof of the general statements in ver. 15–17) there is [also] a plain and abrogation of the preceding commandment because of its weakness and unprofitableness (for the law made nothing perfect), and an introduction of a better hope by which we draw nigh to God." This makes the passage plain, and observes the connection with the context.—*C.*

[7] The oath is referred to in ver. 20. It is mentioned in Ps. 110. 4, and was consequently pronounced subsequently to the giving of the law.—*C.*

[y] Ro. 3. 20. & 4. 15. & 5. 13. & 7. 7. Ga. 2. 16. & 3. 11, 21. & 5. 4. Ac. 13. 39. Ro. 8. 3. Ga. 3. 10. Ph. 3. 9.
[z] ch. 7. 19. & 10. 1. Col. 2. 17.
[a] Ps. 110. 4. ch. 5. 6. & 6. 20. & 7. 17, 21.
[b] Ps. 106. 8. Is. 53. 6. 1 Co. 1. 30. Ga. 1. 4. Ti. 2. 14. Ti. 2. 6. Mat. 20. 28. 1 Co. 5. 21. 1 Pe. 1. 18, 19.
[c] ch. 7. 22. & 9. 15. & 12. 24. Ge. 17. 7. Ex. 24. 8. Je. 31. 31. Mat. 26. 28. Lu. 22. 20. 1 Co. 11. 25. 2 Co. 3. 6. Ga. 4. 24.
[d] Ex. xxviii. xxix. Le. xvi. with ch. 5. 1, 2, 3. & 7. 23, 24, 27. & 9. 7. Ex. 29. 36. Le. 4. 3. & 16. 6. Nu. 8. 8. & 28. 11. 2 Ch. 29. 21. Ezr. 6. 17. & 8. 35. Ps. 51. 19. & 66. 15. Is. 1. 11. & 66. 3. Je. 6. 20. & 14. 12. Ho. 5. 6. Am. 5. 22. Mi. 6. 6, 7. Mat. 5. 23, 24. & 9. 13. & 12. 7. Mar. 12. 33. Lu. 13. 1. Ac. 10. 4. Ro. 12. 1. Ep. 5. 2. Ph. 4. 18. Ti. 2. 6. Ja. 1. 27. 1 Pe. 2. 5. Re. 5. 8. & 8. 3, 4.
[e] ch. 7. 16, 24. Ps. 110. 4. Is. 9. 6. Je. 23. 5, 6. Ro. 6. 9. 1 Co. 15. 45. 1 Ti. 1. 17. & 6. 16. Re. 1. 18. & 4. 9, 10. & 5. 14. & 10. 6. & 15. 7.
[f] Ex. 30. 10. Le. 16. 15. ch. 9. 8, 11, 19, 24. & 10. 19. Ro. 15. 8.
[g] Ex. xxviii. xxix. Le. xvi. with ch. 5. 1, 2, 3. & 7. 23, 24, 27. & 9. 7. Ex. 29. 36. Le. 4. 3. & 16. 6. Nu. 8. 8. & 28. 11. 2 Ch. 29. 21. Ezr. 6. 17. & 8. 35. Ps. 51. 19. & 66. 15. Is. 1. 11. & 66. 3. Je. 6. 20. & 14. 12. Ho. 5. 6. Am. 5. 22. Mi. 6. 6, 7. Mat. 5. 23, 24. & 9. 13. & 12. 7. Mar. 12. 33. Lu. 13. 1. Ac. 10. 4. Ro. 12. 1. Ep. 5. 2. Ph. 4. 18. Ti. 2. 6. Ja. 1. 27. 1 Pe. 2. 5. Re. 5. 8. & 8. 3, 4.

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of such infinite worth as to finish transgression, and make an end of sin, obtain eternal redemption, and perfect for ever them that believe. 28. For the ceremonial law appointed men priests who were sinful, weak, and mortal; but the oath of God, which was afterwards intimated, invested the eternal Son of God, who is absolutely unblemished and perfect, with a priesthood which is of perpetual duration and efficacy for the salvation of men.

Ver. 3. *Without father*, &c., is generally understood to signify 'without a father' who was a priest.—*Without a mother* who was daughter of a priest.—*Without descent*, without scriptural genealogy, ver. 6. *Beginning of days*, any fixed period for commencing. *Nor end of life*, any fixed period for demitting the priestly office, such as the descendants of Levi enjoyed. But, truly, since 'he abideth a priest continually,' and 'liveth for ever,' it seems difficult to arrive at any other conclusion than that he was a manifestation rather than a mere type of Christ, and such as Abraham subsequently enjoyed. See Ge. 15. 7–18; 17. 1–20. *C.*

Ver. 11. *Perfection* is predicated, through the remaining parts of this epistle, chiefly of the following subjects: 1. Of the priesthood of Christ, which is pronounced perfect, because he was sinless, ver. 26, 27; because his office was unchangeable, ver. 16, 24, 28; because in him sacrificial offering terminated, ch. 10. 10–12; because remission of the sins of believers was, by his sacrifice, completed, ch. 10. 18, because, by his ascent, access to God was opened, ver. 19; ch. 10. 19–22; and by his intercession the salvation of believers is made sure, ch. 7. 25. (2) Of the perfect promise exhibited and confirmed in Christ, ch. 8. 6 (3) 9. 9–14. (3) Of the perfect inheritance secured to the children of God, ch. 9. 15. (4) Of the perfect condition of his church, whether as triumphant or militant, ch. 12. 22–24. (5) Of the perfect work of the Spirit to be wrought in believers on earth; and, (6) Of the perfect state of the saints in the glory of heaven, ch. 12. 22–24. *C.*

Ver. 27. *Daily.* Inasmuch as the high-priest did not offer 'daily,' yet annually on the day of expiation, it has been proposed to render the phrase, 'from time to time.' This, however, is a straining of the original, and is by no means necessary, inasmuch as the high-priest might justly be said to offer daily what he offered, not by himself, but by any of the other priests. See 1 Ki. 8. 62–64. 2. 25. *C.*

REFLECTIONS.—Superlative is the excellency and royal dignity of our great High priest Jesus Christ. In his supernatural and divine call; his transcendent ability to fulfil all righteousness and bless his people; in the dignity and moral qualifications of his person; in the solemn manner of his instalment; and in the spiritual nature, marvellous efficacy, unchangeable and incommunicable nature and perpetual duration of his priesthood, he far transcends all Levitical priests of the Old Testament. Consider, O my soul, how great this God-man is! Never, by attempts towards self-righteousness, strive to put him from or deprive him of the honour of his priesthood. And while he lives as a Saviour, a righteous Advocate, with the Father, let nothing, not even sin itself, while felt and lamented over, hinder my boldest approaches to his throne of grace.

CHAPTER VIII. Ver. 1. Now all that I have said, in comparing Christ to Melchisedec and the Aaronic priests, may be summed up in this:—that in him we have a transcendently more glorious High-priest, who, after offering himself as a sacrifice of infinite value and efficacy, is, in virtue thereof, advanced to the most glorious state of rest, dignity, power, and authority in heaven; 2. That there, in the heavenly sanctuary, and in the tabernacle of his own manhood, both of which were framed, not by human influence, but by the immediate operation of God himself, he may for ever carry on the intercessory work of his priesthood for the gracious promoting and securing of our eternal salvation. 3. For the special business of every high-priest, for which he is appointed and autho-

of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: [h]for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But[i] now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant,[2] which was established upon better promises.[3]

7 For[j] if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them,[4] he saith, Behold,[k] the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not[l] according to the covenant [m]that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; [n]because[5] they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel[6] after those days, saith the Lord; I will [p]put[7] my laws into their mind, and write them in[8] their hearts: and [q]I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, [r]Know the Lord: for all shall know me, from the least to the greatest.

12 For[s] I will be merciful [t]to [u]their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, [t]A new *covenant*, he hath made the first old. [u]Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1 *The description of the rites and bloody sacrifices of the law.* 11 *far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first *covenant* had also [a]ordinances[1] of divine service, and a worldly sanctuary.

2 For [b]there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the show-bread; which is called the [2]Sanctuary.

3 And,[c] after the second veil, the tabernacle which is called the Holiest of all;

4 Which [d]had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* [e]the golden pot that had manna, and [g]Aaron's rod that budded, and [h]the tables of the covenant;

5 And over it the [i]cherubims of glory shadowing the [j]mercy-seat: of which we cannot now speak particularly.[9]

6 Now when these things were thus ordained,

A.M. cir. 4068. A.D. cir. 64.

h Ex.25.40.26.30.27.8. Nu.8.4. Ac.7.44. c Ch.28.19.

i 2 Co.3.6.1 Ti.1.11. Ga.3.19.20. Ch.7.16.22.19.15.

2 Or, *testament.*

3 *Better promises.* Greater, more spiritual, more precious, as developed in ver. 8-13.—*C.*

j Ch.7.11.18. Ro.8.3. Ga.3.21.

4 *Finding fault with them.* Both with the covenant and the people who continued not in it' (*Heb.*). It seems better to understand it merely of the houses of Judah and Israel, as the phrase 'their fathers' (ver. 9) seems to require.—*C.*

k Je.31.31-34. 33.14. 32.40. Ezc.37.26. Ho.2.19. 3.5. Ch.10.16. Ac.3.26. 13.46. 1 Jn.2.7,8.

l Ho.1.17. 2 Co.3.6-11.

m Ex. xii.-xiv. xix. De. 1.31. Ho.11.1,3. De.5.2,3.24.1.

n Je.11.7,8.22.9. De. 29.25.32.15. Ju.2.11. 2 Ki.17.15-20. Ne.9.26. 27.1-7.8.10.57.

5 See note * below.

6 That this promise applies to all the spiritual Israel — the Christian church — is undoubted: but that it has a special and primary reference to the natural Israel cannot well be doubted or disputed.—*C.*

p De.30.6. Je.31.33. 32.40. Ezc.11.19,20. 36.26,27. Col.3.3. 1 Jn.2.27. Ps. 40.8. Ja.1.18,21. 1 Pe.1.23.

7 *Gr. give.*

8 Or, *upon.*

q Le.19.5,6. Ps.50.7. 81.8,10. Je.24.7. 30.22. 32.38,40. Eze.11.20. 37.27,28. Ho.1.10. 2.23. Zec.8.8,13.9.

* How merciful and gracious is our God, who in the sins of the fathers does not, as in justice he might, find occasion utterly to cut off their rebellious race, but to make with their children a new covenant of oblivion for past transgression, and all grace and salvation for all time to come!—*C.*

r Je.31.34. Is.54.13. 55.13. 56.3,6,7. Je.3.16,17. Ez.36.26,27. 34.30. 39.28. Ja.6.45. 1 Co.2.10. 1 Jn. 2.20,27. 5.20. 2 Jn.1,2. Joel 2.28. Ju.7.39.

s Je.31.34. 33.8. 50. 20. Ps.103.12. Mi.7.18,19. Ac.10.43. 13.39. Ro.11.27. Ep.1. 7. Col.1.14. Ch.10.16, 17. Re.21.5. 1 Jn.1.3,7,9. 2.1,2.

t = Co.5.17.

u ch.7.11,12,18. 10.9. 9.10.

CHAP. IX.

a I.e. i.-xxvii. Nu. iv.-vi. viii. ix. xv. xix. xxviii. xxix. De. vi.-xxvi. Ex. xii.-xl. ch. 8. 2.13.

1 Or, *ceremonies.*

b Ex. xxv.-xxvii. xxxv.-xl. Le.24.3. Nu. 3.7. 8.4,9.15. 1 Ki.7.48, with Ja.1.14. Lu.22.30. Jn.6.32,35.

2 Or, *holy.*

c Ex.26.31,33,35,36. 30.35.40.21. 2 Ch.3.14.

d Le.16.12. Ex.25. 10.26.33. 34.28. Mal.3. 17.

e Ex.16.33. Jn.6.32. 58.

g Nu.17.10. Ps.110.2, 3.

h Ex. 34.28. 40.20. De.10.2,5. 1 Ki.8.9. 2 Ch.5.10.

i Ex 25.18,20. 37.7. 1 Ki.8.6,7. Le.16.2. 1 Sa. 4.4. Ps.80.1. 99.1. Is.37. 16. Eze.1.22. Ep.1.20.

j Ex.25.17-26.34. Le. 16.2,14. Ro. 3.24,25. 1 Jn.2.1,2. ch.4.16.

3 Of the emblematic meaning of which cherubims it is not now necessary to speak in detail.—*C.*

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rized of God, is to present oblations and sacrifices of atonement, which must be slain and offered before he carry the blood into the most holy place, and in order to his carrying it in: it was therefore absolutely necessary that Jesus, our great gospel High-priest, should have a sacrifice to offer answerable to the dignity of his person and the glory of his exalted state in heaven, where it must be presented before the throne of God. 4. For if Christ had continued still upon earth, he could not have executed that most glorious part of his priestly work which was to be performed in the sanctuary; since, according to the Jewish law, none could be admitted to present oblations in their holy of holies but the Aaronic high-priests; 5. Who, as ministers thereof, perform the whole service of that tabernacle and sanctuary, which were intended but as a typical draught of that true sanctuary and tabernacle in which our Lord Jesus now officiates as our interceding High-priest—as was obscurely intimated in God's giving Moses a heavenly model of it, and charging him to form everything, even the most minute, exactly according to that model. 6. But now our blessed Lord, in his exalted state, is, by virtue of his Father's compassion, actually engaged in a far more excellent, honourable, and beneficial ministration than ever any was before him—in proportion to the incomparably greater excellency and advantage of the spiritual dispensation, of which he is the only Mediator; for, taking away all differences between God and the people, and securing all its spiritual and eternal blessings for them, by his sacrifice of himself, and ratifying and securing to them all its promises and blessings, and helping them to accept of it, and yield up themselves to God, according to the tenor of it. And this covenant was authoritatively established upon more spiritual, advantageous, heavenly, and absolute promises, than were contained in the law or legal dispensation appointed at Sinai. 7. For if God's covenant of peculiar relation to the Israelites, or the legal dispensation of the covenant of grace which they there received, had been every way sufficient in light, grace, and efficacy, for perfecting the state of the church on earth or in heaven, there had never been any ground for God to contrive or establish, or his people to desire, another more spiritual and complete administration of the covenant of grace on earth, as it is plain there was. 8. For after accusing and reproving the Jews for their breaches of that covenant under which they were, and which did not secure their obedience, in a most solemn manner he promises irrevocably to establish, with all his true people, Jews or Gentiles, a new-covenant dispensation of free and absolute promises; 9. Which should be inexpressibly more gracious, spiritual, effectual, and lasting than that covenant of peculiar relation which he had made with the Israelites, after he had, by almighty influences and unnumbered miracles, delivered them from their miserable bondage in Egypt; or than the legal dispensation of the covenant of grace to which they were subjected—both of which, through the treachery of their own hearts and the temptations of Satan and the world, they had despised and violated, and had thereby provoked God justly to reject them from being his peculiar people, and to cast them out of his land. 10. In which new covenant, made with his spiritual Israel of all nations, God promises to send the Lord Jesus Christ to save them and help them savingly to discern the laws, doctrines, and promises of his Word; and, by his Holy Spirit, to impress also upon their conscience, will, and affections, the duty of repentance; and to be a God to them, being all to them, and doing all for them that is necessary to their temporal, spiritual, and eternal happiness; and by his grace to enable and assist them to believe in, love, and devote themselves to him, and own and serve him, as persons redeemed through faith in him; 11. And thus to give such experimental believing, affectionate, and practical knowledge of his own perfections, counsels, and will, and of the way of salvation through the Messiah to all of them, that few or none of them shall need to be taught the fundamental principles of religion: 12. And for preventing all obstruction of the saving benefits promised, to give them a full, free, and glorious pardon of all their sins, original or actual, through faith in the Son of God. 13. Now this very promise of a more gracious, spiritual, and efficacious dispensation of the covenant of grace under the gospel, plainly intimates the weakness and unprofitableness of the Mosaic dispensation; and that it was to be set aside and disannulled as a thing out of date; and, indeed, being already almost useless, it will, with all its rites, ceremonies, and institutions, be quickly and utterly abolished, in the destruction of your temple and the dispersion of your nation.

Ver. 4. Some consider Christ to have been a priest on earth when 'he once offered up himself a sacrifice;' others think he did not become a priest till he presented himself in heaven. The preference of either view does not seem a matter of much importance to those who sincerely hold that 'he was delivered for our offences, and raised for our justification.' It is obvious, however, that on earth he could not have been a Levitical priest, ch. 7. 14; and as the Melchisedecan priesthood with which he was invested was to endure 'for ever,' and be 'unchangeable,' ch. 7. 24, 25, it would seem necessary that he should have risen from the dead, and passed the boundaries of change, before he could properly be said to have entered upon his peculiar priestly office. *C.*

Ver. 11. These words render it certain that, until this blessed time arrives, every Christian man is authorized and bound to teach his neighbour to know the Lord. *Note*, 'They shall not teach,' that is, be required, as now, to teach men negligent, averse, obstinately ignorant; but 'all shall know,' because all, even from childhood, shall be found willing learners of the Word, 2 Ti. 3. 15. *C.*

REFLECTIONS.—Contemplate, O my soul, in what an exalted and blessed manner Jesus my High-priest has ascended to his Father's right hand, and, in my nature, continually intercedes for men—for me—upon the footing of his own great sacrifice. In a most delightful manner the shadowy priests and offerings are now abolished by him and his righteousness and intercession; and firmly hath he established his blessed promise of grace and gospel dispensation, in which God binds himself to give all necessary instruction, renovation, and forgiveness, and is himself ALL IN ALL. Unchangeable and lasting are its blessings, and issuing in the eternal happiness of all who accept Christ by faith.

CHAPTER IX. Ver. 1. But, to return to our comparison of the earthly and heavenly sanctuary—the Sinai covenant of God's peculiar headship over Israel, and the legal dispensation of the covenant of grace therewith connected, had various typical ordinances of God's appointment for religious worship, and a magnificent tent or temple for the celebration of those ordinances formed by men out of earthly materials. 2. In the first or eastern apartment of this tent or temple stood the golden candlestick, with its seven burning lamps, representing Christ, his Spirit, oracles, and ordinances as the light of the church; and the golden table, with its twelve loaves of show-bread,

the priests went [k]always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high-priest alone [l]once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, [m]that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which[n] *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* [o]only in meats and drinks, and divers washings, and carnal [p]ordinances, imposed *on them* until [q]the time of reformation.

11 But Christ [r]being come an High-priest of good things to come, by [s]a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither [t]by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For[u] if[v] the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

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which represented him as the abundant, suitable, and never-failing provision of his people, and them as in him presented before God in their respective generations. 3, 4. Passing through this eastern apartment, called the sanctuary, you entered into the western, called the ORACLE, or HOLY OF HOLIES, where was the *golden censer*, in which the high-priest carried the burning coals from the altar of burnt-offering, to burn the incense before the ark on the day of expiation, as a representation of Jesus' intercession, founded on and deriving its virtue from his atoning sacrifice; and the *ark*, which contained the law of the covenant made with Israel, and represented Christ as the reconciler and rest of JEHOVAH, and end of the law for righteousness to believers; and the *golden pot* of manna, which represented him as the true and ever-living bread which came down from heaven; and the *budding rod*, with which Aaron and Moses had wrought many miracles, and which represented Jesus Christ as growing out of dry ground, but manifested to be our ever-glorious and flourishing High-priest; and, in fine, the *two tables* on which God at Sinai wrote the ten commandments of the moral law, lodged in the midst of the ark, intimating their fulfilment in Christ, as a covenant, for the justification of his people, and their continuing an unchangeable and perpetual rule of holy obedience in his hand. 5. And above the ark were two glorious *cherubims of gold*, which represented holy angels and gospel ministers as looking into, admiring, and ready to promote our redemption to God through the righteousness of his Son. —But these things not being so directly to my purpose, I shall not insist upon them.—6. Now this sacred tent or temple, being thoroughly prepared, according to the divine model given to Moses or David, the ordinary priests, in their turns, entered into it every day, to offer sacrifice, burn incense, and dress the lamps. 7. But the high-priest alone, and only upon the day of the great annual expiation, entered into the holy of holies, and that not without blood of expiatory sacrifices, one for himself, and another for the Israelites' sins of infirmity and ignorance: 8. By this restricted access to the holy of holies, the Spirit of God plainly signifying that the access of believers to the throne of grace, or heavenly state, was not, as now, clearly revealed, while the ceremonial tabernacle, temple, and services thereof, continued to be established and observed by divine institution. 9. For these structures, and all the services pertaining to them, were, by the appointment of God, no more than temporary, imperfect, and figurative representations of those good things which have been manifested and fulfilled under the gospel. None of their oblations, bloody or unbloody, having the smallest influence to remove the moral guilt of sin from their conscience, but only to remove the ceremonial defilement and prevent temporal punishment: 10. Consisting in meat-offerings and drink-offerings, manifold washings and sprinklings, and numberless other ceremonies, which only removed external ceremonial pollutions, and consecrated to external service; and which, because of their insufficiency to purify the conscience, and perfect the state of the church, were appointed to continue no longer than till the Messiah, being come, should establish in the church a complete state of spirituality and holiness, light and grace. 11. But he, having at last actually appeared in our nature as a High-priest, hath accomplished what had been long prefigured by ceremonial ordinances, and secured and procured for his people the expected blessings of grace and glory, by officiating in his transcendently excellent manhood, and in the heavenly state, both of which were formed by the immediate operation of God himself. 12. Nor did the sacrifice, by virtue of which he entered into the heavenly state, in dignity and excellency less transcend the Levitical sacrifices; for it was not, as in the case of the Jewish sacrifices, by the blood of mean, though useful, animals, but by his own precious blood, that he, through the vail of his own flesh, entered into the heavenly oracle—to present himself God-man, with the merit of his perfect and ever-available sacrifice for us, before the immediate presence of God: having thereby purchased and secured for us, not a figurative pardon or annual reprieve, but a complete and everlasting forgiveness, and deliverance from sin, Satan, and the broken law, the incensed wrath of God, a present evil world, and death; and a full and unchangeable right and title to an eternal inheritance of all blessedness and glory. 13. For if the blood of bulls and goats, and other mean and insignificant animals, or the ashes of a heifer mingled with running water, were, by God's appointment, effectual to purify men from the external ceremonial impurities of their bodies, and give them a re-admission to public worship in the tabernacle or temple, and into the congregation of the Lord, from which they had been excluded on account of their defilement. 14. How much more effectually and gloriously shall Jesus' finished righteousness, his unblemished and infinitely valuable sacrifice of himself—which he, through the infinite dignity and supporting influence of his divine nature sanctifying his gift, and through the unmeasurable unction and inconceivable influence of the Holy Ghost, did, with the utmost readiness and submission to his Father's will, with entire trust and confidence in him, with fervent zeal for his glory, and with the most amazing love and compassion to his people, fulfil and offer up to God, as an offended Judge—purge your consciences from all the guilt and defilement of your unprofitable, abominable, and destructive works of wickedness, and free you from all dreadful apprehensions of condemnation and wrath on their account; and animate and enable you, with confidence and cheerfulness here, and in perfection hereafter, to believe in, worship, and obey the only living and true God. 15. And for bringing about this great end, he undertook and executes the office of Mediator of the new and better covenant, and particularly of the New Testament dispensation of it—that by means, not of legal sacrifices, but of his own death, as an atonement for the sins of those under the Old as well as New Testament, who, in whatever period, have been or are tenderly called into a state of union to and fellowship with him, they might, in a free and honourable manner, be made partakers of the blessings of grace here and glory hereafter. 16, 17. And the new covenant, as dispensed to us, being of a testamentary nature, in which Jesus Christ, who secured all possible blessings, and, as Trustee of the covenant, has them all lodged in his hand, actually bequeathes them to sinful men: his death was also necessary to render this testamentary disposition firm and irrevocable, and of full force to all them who by faith claim their title under him. 18–20. And it was chiefly in order to prefigure this that the Sinai covenant, and establishment of the legal dispensation, was ratified and confirmed by the blood of typical sacrifices; and that Moses, the typical mediator, having recited to the Israelites the principal laws of the covenant respecting them as a church and nation, did, in a solemn manner, sprinkle the book in which those laws were written, and all the representatives of the people, with the blood of the sacrifices offered on that occasion solemnly intimating that that sprinkling of blood was a divinely instituted confirmation of the covenant between God and them, whereby his faithfulness for fulfilling his promises, and their obedience in performing the duties of it, were mutually engaged.—21. Moreover, when the tabernacle was first erected, and afterwards once every year on the great day of expiation, it, and all the vessels of service therein, were ceremonially purged from defilement, and consecrated to their sacred use, by a sprinkling of sacrificed blood. 22. Nay, so important was the blood of sacrifices under that dispensation, that almost all purification from ceremonial defilement was effected by the offering and sprinkling of it; and without the bloodshedding of typical sacrifices, no typical forgiveness of sin, or removal of temporal judgments, could be obtained. 23. Now, if it was necessary that the book and the people, the tabernacle and its furniture, which were but figurative representations of spiritual and heavenly things, should be purified and consecrated to their sacred use by typical sacrifices and sprinklings, it was certainly proper that Jesus Christ and his people, and all the spiritual and heavenly things, places, and furniture, should be consecrated by the infinitely more excellent sacrifice and blood of God's only begotten Son: 24. For Jesus Christ, the anointed High-priest of his church, has not, like the Jewish high-priest, entered into holy places formed by the art and labour of men, which were but mere figures of the heavenly sanctuary; but has, in his human nature, ascended into heaven itself, that there, in the immediate presence of God, he might continually present himself as our Representative, and the merits of his blood as securing our eternal salvation. 25, 26. Nor was it necessary that Christ, like the Jewish high-priests, should repeat his atoning sacrifice, that he might again and again enter into the heavenly sanctuary; for had that been the case, it had been necessary very often since the fall of man to have suffered unto death, that he might make atonement for one generation after another: but such is the infinite dignity, perfection, and virtue of his sacrifice, and such its extensive influence to former, present, and future generations, that his single manifestation of himself, in the end of the ceremonial dispensation and beginning of the gospel period, to offer his soul and body as personally united to his divine nature, was absolutely sufficient and able to pardon the guilt and abolish the power and fruits of all the sins of the world. 27. And as, by the righteous appointment of God, all sinful men must, in the ordinary course of nature, once die, and after that appear before the judgment-seat of Christ, that a final and decisive sentence, relative to their eternal happiness or misery, may pass upon them, according to their qualities, thoughts, words, and actions: 28. So Christ, to fulfil the law of God as a broken covenant, and to abolish the curse and secure eternal happiness, was once, and but once, offered in sacrifice, to bear the awful iniquities and suffer because of the sins of the unnumbered millions of sinful people; and unto them who, by faith, hope, desire, and love, expect and patiently wait for his coming again to judge the world, he will at the last day appear, not, as formerly, charged with sin or bearing the punishment of it, but in the most transcendent glory and majesty, to give them the complete enjoyment of that heavenly and eternal happiness which he secured for them by his death.

14 How much more shall the [v]blood of Christ, who [w]through the eternal Spirit [x]offered himself [y]without spot[6] to God, [z]purge your conscience from dead works to serve the living God?

15 And[b] for this cause[7] he is the Mediator of the new testament, that by means of death, for the [8]redemption [c]of the transgressions *that were* under the first testament, [d]they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*,[9] there must also of necessity be[1] the death of the testator.

17 For[e] a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon[g] neither the first *testament* was dedicated[2] without blood.

19 For when Moses had spoken every precept to all the people according to the law, [h]he took the blood of calves and of goats, with water, and scarlet[3] wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, [i]This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover[j] he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And[k] almost all things are by the law purged with blood; and without shedding of blood is no remission.

23 *It was* therefore necessary that [l]the patterns of things in the heavens should be purified with these; but [m]the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* [n]the figures of the true; but [o]into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, [p]as the high-priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: [q]but now once in the end of the world[4] hath he appeared, to put away sin by the sacrifice of himself.

27 And[r] as it is appointed unto men once to die, but [s]after this the judgment;

28 So [t]Christ was once offered to bear the sins of many; and unto them that [u]look for him [v]shall he appear the second time, without [5]sin, unto salvation.

CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law, [a]having a shadow[1] of good things to come, *and* not the very image of the things, can never with those sacrifices which

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A.M. cir. 4068. A.D. cir. 64.

v See ver. 22. Ac. 20, 28. 1 Pe. 1. 19. 1 Jn. 1. 7. Re. 7. 14.

w Ro. 1. 4. 1 Pe. 3. 18. Is. 42. 1. Jn. 3. 34. 1 Jn. 5. 1. Da. 9. 24. Mat. 26. 28. Ro. 3. 25. 4. 25. 5. 6—10. 6. 10. *d* 3. 34. Ga. 1. 4. Ep. 5. 2. 1 Th. 5. 10. Tit. 2. 14. 1 Pe. 1. 19. 2. 24. 3. 18. 1. 19, 20.

x Le. 22. 20. Nu. 19. 2. 28. 15. 21. 17. 2. Is. 53. 5. Da. 9. 24, 26. 2 Co. 5. 21. 1 Pe. 1. 19. 2. 22.

y Or, *fault.*

z Re. 1. 5. 1 Jn. 1. 7. ch. 13. 12. 10. 22. 1 Co. 1 Th. 5. 1 Pe. 1. 2.

a 1 Ti. 2. 5. ch. 7. 22. 8. 6. 9. 15. 12. 24. Ps. 40. 6—8. Is. 53. 4—10. Ro. 3. 4. 8. 2—4. 1 Pe. 1. 19. 3. 18. 2. 24. Re. 5. 9. 2 Co. 5. 21.

b *And for this cause.* Rather, 'this end.'—*C.*

[8] *Redemption.* Rather, 'expiation.'—*C.*

c Ac. 13. 39. Ro. 3. 25. 1 Jn. 2. 2. 4. 10.

d Ro. 8. 30. 1 Pe. 5. 10. 2 Co. 5. 18, 20. Ga. 3. 14. Ep. 1. 3, 13, 14. 1 Th. 5. 9, 10. 1 Pe. 1. 2—4. Ro. 8. 17, 18.

[9] See note [a] below.

[1] Or, *be brought in.*

e Ga. 3. 15.

f Ex. 12. 27. 24. 5—8. Le. 1—xvi. Nu. xxviii. xxix.

[2] Or, *purified.*

[3] Ex. 24. 5, 6. Le. 14. 4. 49. 16. 14. 15, 18.

[4] Or, *purple.*

g Ex. 24. 8. Zec. 9. 11. Mat. 26. 28. ch. 13. 20.

h Ex. 29. 12, 36. Le. 8. 15, 16, 14. 16. Eze. 43. 18—20.

i Le. 1—xvi. 32. 6. 17. 11. Nu. 32. 23. Le. 19. v. xvi.

[5] The Greek word translated 'testament' in ver. 15, 16, 17 has a double meaning: it signifies both a *covenant* and a *testament.* In ver. 15 it ought to be rendered 'covenant,' for reference is made to the new or Christian *covenant,* and to the old or Jewish. In ver. 16, 17, however, it manifestly means 'testament,' for we find the statement, 'For a testament is of force after men are dead.'—*F.*

j ver. 9, 10; ch. 10. 1. Col. 2. 17.

k ch. 8. 2, 5; ver. 11. ch. 11. 4, 10—17. Da. 9. 24. Tit. 2. 14. Re. 5. 9. 1. 5. 1 Pe. 1. 18, 19. 3. 18.

l ver. 9, 23; ch. 10. 1. Col. 2. 17.

m Ps. 68. 18. Mat. 16. 19. Lu. 24. 51. Ac. 1. 9, 11. 2. 33. Ro. 8. 34. ch. 1. 3. 6. 20. 7. 25, 26. 8. 2. 5; ver. 12; ch. 12. 12—14. 1 Jn. 2. 1, 2. Re. 8. 3, 4. Tit. 2. 13. 1 Pe. 1. 13. 2. 5. Ep. 2. 8.

n Ex. 30. 10. Le. 16. 2—34. ver. 1, 3.

o ch. 7. 27; 10. 10, 14. Ro. 5. 10. 1 Pe. 3. 18; 1. 19, 20. Ga. 4. 4. Ep. 1. 10. 1 Co. 10. 11. Da. 9. 24.

[6] *End of the world.* Rather, 'conclusion of the ages' or 'dispensations.'—*C.*

p Ge. 2. 17; 3. 19. Job 30. 23. Ec. 12. 7. Ro. 5. 12.

q Ec. 12. 14. Ro. 14. 10. 2 Co. 5. 10. Mat. 25. 31—46. Re. 1. 7; 20. 11—14. 2 Th. 1. 6—9. Ac. 17. 31.

r Mat. 20. 28; 26. 28. Is. 53. 12. Ro. 5. 6, 8, 15, 16. 11. 25. 1 Pe. 3. 18. 2. 24. 1 Jn. 2. 1, 2; 3. 5.

s Tit. 2. 13. 2 Pe. 3. 12.

t ch. 4. 15; 7. 26. Jn. 1. 29. 3. Ac. 3. 21. Re. 1. 7. Is. 25. 9; 35. 4. Mat. 25. 34, 46.

[5] *Without* (bearing) *sin* as a sacrifice, Is. liii.—*C.*

CHAP. X.

a ch. 8. 5; 9. 9, 11, 23. Col. 2. 17. ch. 9. 9, 13, 14; 7. 11, 18; ver. 3. 11—14.

[1] *Shadow.* A mere outline.—*Image.* The completed form, the finished design, the reality.—*C.*

Ver. 1. In this chapter Paul compares, in some of their more important details, the two covenants or dispensations—the Jewish and Christian; demonstrating at every step the transcendant glory of the latter. 'In one point above all is this comparison shown calculated to set forth the superiority of the Christian—the supreme efficacy of the blood of Christ as set against the nullity of the blood of bulls and of goats to purge away sins.' The whole argument is most instructive, throwing much light not merely upon the typical rites of the Mosaic law, but upon the fundamental doctrines (especially the doctrine of substitution) of Christianity. *P.*——*A worldly sanctuary.* An earthly place of worship, prepared of perishable materials and by human skill, as distinguished from the 'greater and more perfect tabernacle not made with hands,' ver. 11. *C.*

Ver. 4. *The golden censer* is not mentioned by Moses (Le. 16. 12), but it is described by Josephus (*Antiq.* b. iii.), and it appears to have been left in the holiest from one anniversary till another. —*Wherein,* &c. See note on 1 Ki. 8. 9, in which the mode of reconciling the apparent discrepancies seems decidedly preferable to that of Deyling, Stuart, and others, who consider the apostle to speak of the tabernacle as furnished by Moses, and the historian in 1 Ki. 8. 9 to speak of the temple as ordered by Solomon. *C.*

Ver. 7. *Once*—that is, upon one day; for it is evident from the Old Testament that he entered twice on the day of expiation, Le. 16. 12—15, which statement is followed by Philo, p. 532, though the rabbins say he entered four times; but for this they adduce no certain scriptural authority.—*Errors.* Sins of ignorance, as distinguished from sins of presumption, for which the law provided no atonement, Nu. 15. 30, 31; Ps. 19. 12, 13; He. 10. 28. *C.*

Ver. 11. *Good things to come*—after the incarnation of Christ; viz. access to God by a new and living way; the ever-living intercessor, ver. 8; a perfect pardon for sin, ver. 12; peace of conscience, ver. 9; and eternal blessedness, ver. 15.—'By' (that is, by means of his appearance and services in) 'a greater and more perfect tabernacle,' even the heavens of glory, ver. 12, 23, 24.—*Not of this building.* Rather, 'not of this creation,' not of earthly, but heavenly structure. *C.*

Ver. 13. Such sacrifices restored the unclean to domestic companionship with his friends, and social worship in the tabernacle, Le. xix. *C.*

Ver. 14. *Through the eternal Spirit* he was raised from the dead, 1 Pe. 3. 18, and so 'offered' in his body 'without spot' before his Father. *C.*

REFLECTIONS.—The great things concerning Jesus Christ and salvation through him were gradually, but for a long time obscurely, and by dark shadows, revealed to the church. But infinitely glorious and useful must he be, our great High-priest—to prefigure whom, in his person and service, so many ancient types were necessary. Unbounded is the value and efficacy of his atoning sacrifice, and extensive its virtue through time and through eternity. Full of blessings to sinful men, and infinitely full, firm, and glorious are the promises of the new covenant ratified by his death. And necessary for his honour and for our salvation is his intercession at his Father's right hand; and how efficacious and successful! Certain and unavoidable are death and judgment. Happy are they who, having all their sins forgiven through faith, are looking for his glorious appearance to judge and save them.—Quickly shall he, my soul, who bore the curse, hung on the cross, and lay in the grave, sit down on his great white throne to judge and save me.

CHAPTER X. Ver. 1. From the hints which I have suggested, it is plain that the Mosaic law, with its ceremonial institutions, being, as it were, mere representations of the shadows of Christ's person, office, work, sufferings, and blessings, the most noted sacrifices thereof, offered every year on the great day of general atonement, could never free the worshippers from the guilt of sin, or bring them into a state of friendship, acceptance, and perfect conformity to God. 2. For if these important ends had been perfectly obtained by those yearly sacrifices of national atonement, they would never have been repeated; as the worshippers concerned in them, being once completely cleansed from their guilt, and accepted of God to eternal life, could never more have had any perplexing or condemning fears on account of sin in their own conscience. 3. But so far was this from being the case, that in the very offering of those sacrifices there was every year, on the day of general expiation, a repeated, solemn, and public confession of the Israelites' iniquities, even of those which preceded the former annual expiation, as well as of those which were committed after it, in order that they might afflict their souls for them. 4. For indeed such is the infinite disproportion between the demerit of sin, or the satisfaction demanded for it by the law and justice of God, and the worthless sacrifices of bulls and goats, that no rules of wisdom or justice could admit them as sufficient to make a true, proper, and effectual atonement for sin. 5–9. And it is plain that the insufficiency of legal sacrifices to atone for sin, or render men acceptable to God, is represented in Ps. xl. as the occasion of God's preparing a perfect human nature for his own Son to obey and suffer in; and of Christ's cheerful and solemn engagement to fulfil the law, and satisfy justice, in the room and stead of his people, according to his will and purpose in the covenant of grace; 10. By which will of God, as perfectly fulfilled in Jesus' sinless offering, not of bulls and goats, but of himself, we are really and effectually purged and delivered from the guilt, power, and defilement of our sins, and are dedicated to the service of God. 11–14. Every Aaronic priest, in token of humble reverence, and of readiness for further service, stands before God, frequently offering the same kind of sacrifices, daily, weekly, monthly, or annually, which can never make atonement for nor remove the guilt or pollution of sin; but so incomparably superior is the dignity of our gospel High-priest in his person and sacrifice, that, after finishing his one atonement for all the sins of the world, he rose from the dead to immortal honour, and with majesty, glory, and acceptance entered on a state of the highest dignity, rest, and authority—thenceforward never repeating his sacrifice; but joyfully expecting the fulfilment of his Father's promise, and exercising all power in heaven and earth, till sin, Satan, the world, and death be actually, universally, and completely subdued, trampled on, and triumphed over, by him.—For by that one offering of himself upon the cross he has obtained a perfect, unchangeable, and eternal deliverance from guilt, and a fitness for the enjoyment and service of God in the nearest relation and access to him, and in the most perfect state of the church, for all those who are dedicated to God, and purged from their sins, through faith in him. 15–17. And this the Holy Ghost in Scripture plainly testifies, in his representation of the new covenant which Christ hath fulfilled and established, and all the blessings of which he hath completely secured—in which, after a gracious promise effectually to inscribe the doctrines of his revelation in his people's hearts and minds, he adds an absolute, infinitely free, and authoritative promise of such perfect pardon of all their swervings from and transgressions of his law, as that they never more shall be held guilty of or upbraided for them. 18. Now, where there is such complete and everlasting forgiveness of all trespasses established in the new covenant, and attested by the Holy Ghost, it is manifestly impossible that there can be any need of any further atoning sacrifice for sins, or of Christ's repeating the sacrifice of himself. 19. Since therefore, my dear brethren by nation, and in the Lord, we who cordially believe in him have such solid grounds of free liberty,

they offered year by year continually make the comers thereunto perfect.

2 For then would they not have[2] ceased to be offered? because that the worshippers [b]once purged should have had no more conscience of sins.

3 But[c] in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For[d] *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, [e]Sacrifice and offering thou wouldest not, but a body[3] hast thou [f]prepared me:[4]

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, [h]Lo, I come [i](in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered [k]by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first,[5] that he may establish the second.

10 By[k] the which will we are [l]sanctified, through the offering of the body of Jesus Christ once *for all.*

11 And[l] every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But[m] this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting [n]till his enemies be made his footstool.

14 For[o] by one offering he hath perfected for ever them that are sanctified.

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2 Or, *they would have, &c.*

[b] ch. 9.14. 1 Jn. 1.7. Ps. 51.7. Is. 43.25. 44.22. Jer. 31.34. Mi. 7.19.
[c] Le. 16.21, 34. ch. 9.7, 25. 13.7.
[d] Le. 16.14. Num. 19.2. Ps. 51.16, 17. 69.31. Is. 1.11. Mi. 6.6, 7, 8. Heb. 9.9, 13.
[e] Ps. 40.6-8. Je. 6.20. 7.22, 23. Am. 5.21, 22. ver. 8. Ho. 6.6. Mi. 6.7. Ps. 50.8-14. 51.16, 17. 66.13.

3 See note [c] below.

[f] Je. 31.22. Mat. 1.20. Lu. 1.35. Ro. 1.3, 8.3. Ga. 4.4. 1 Ti. 3.16.

4 Or, *thou hast fitted me.*

[g] Ge. 22.13, 14. 1 Sa. 15.22. Ps. 40.6. Je. 6.20. Am. 5.22. Mi. 6.7. Mat. 9.13. 12.7. 23.23. Mar. 12.33.
[h] 1 Pe. 1.20. Pr. 8.23. Ac. 2.23. Lu. 24.27, 44. Je. 1.25. 2 Co. 1.20. 1 Co. 15.3, 4. Ga. 3.15, 16. 4.4. Ep. 1.9, 10.

5 The Hebrew words in Ps. 40. 6 differ from the apostle's quotation, which is taken from the LXX.; but the apostle gives the exact meaning of the passage. To "bore the ear" was to make a voluntary bondservant for ever. But in Greek, a bondservant was called σῶμα, "a body," because he was as subject as a mere body to the will of his master. Hence, to "bore the ear," and "provide a body," came alike to signify "appointment to a perpetual voluntary service." C.

[i] Le. 1—xvi. Nu. xxviii. xxix. xv.

[k] 9 *The first.* The Levitical sacrifices, in which he had no pleasure. *The second.* The sacrifice of his dear Son, in whom he was well pleased. C.

[l] ch. 2.10, 11, 9. 13—14, 26, 28. 7.27, 28. 9.12, 26, 28. Jn. 17.19. Ro. 3.24, 25. 5.19. 1 Co. 1.2, 30. 6.11. Ga. 1.4. 3.13, 14. 1 Co. 1.30. 2 Co. 5.21. 1 Jn. 1.7, ver. 14.

6 *Sanctified.* Separated from the world, and dedicated to God. C.

[l] Nu. 28.3, 4. Ex. 29.38, 42. Da. 8.11, 12. Le. xvi. Nu. xxviii. xxix. ch. 7.11, 28, 10.1, 3, 11. Ps. 50.8-13. 51.17.

[m] ch. 1.3. 12.2. 1 Pe. 3.22. Mar. 16.19. Lu. 24.51.

[n] Ps. 110.1. 1 Co. 15.25. ch. 1.13. Da. 7.24.

[o] ver. 1, 12, 18. ch. 9. 12, 26, 28. 13.20. 1 Jn. 1.7. 2.12. Re. 1.5. 7.14.

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and rich encouragements for holy freedom and confidence, in our approaches to God as our reconciled Father, and of entering by faith, or even by actual admission, into heaven itself, through the inestimably precious blood of Jesus Christ, our ascended High-priest, Forerunner, and Advocate; 20. Even by the newly opened, perpetually excellent, living, and life-giving way of the covenant of grace, which he has prepared, dedicated, and established for us, through his righteousness, and the death of his human nature in our stead; 21. And since we now have a great and glorious High-priest, of incomparable, nay, infinite dignity in his person, office, and exaltation, and of unbounded authority, as the Head of his church militant on earth and triumphant in heaven—where he, and his Father, and the blessed Spirit, reside in a far more exalted manner than in the Jewish tabernacle.—22. Let us, encouraged by these considerations, and by the assistance of his Spirit, humbly approach to God, as our reconciled Father in him, in prayer, and every other act of religious worship, or exercise of grace, with integrity and uprightness, a heart established in the truth of the gospel, and with a lively and fully assured exercise of faith on the all-sufficiency and excellency of Christ, in his person, office, and fulness, and the infallible accomplishment of his promises to us—having our whole souls purged from the stupidity and treachery of an unfaithful conscience, and from the disquietude and defilement of a guilty, terrifying, and condemning conscience by an application of Jesus' blood; and our whole man and whole conversation renewed and purified by the sanctifying influences of the Holy Ghost. 23. And answerably hereto, let us, notwithstanding whatever we may suffer on that account, steadfastly and invariably persist in maintaining our solemn profession and open confession of Christ and his truths, and of our faith in them, and in the belief of every gospel doctrine, and the practice of every holy duty, without any distrust, hesitation, or perturbation of mind; for he who has promised to pardon our sins, write his laws in our hearts, and be our God, being unchangeable in his truth and faithfulness, may be fully depended on for all necessary and seasonable supplies of grace for that effect, and for the fulfilment of all his promises, unto our complete salvation. 24. And to promote one another's steadfastness in the faith and profession of the gospel, let us, with joint concern, seriously consider our own and their respective wants, infirmities, temptations, and dangers, on the one hand, and the grounds of hope and encouragement that are in Christ and his promises on the other—that by example, exhortations, and cautions, we may stir up one another to the most fervent and faithful love to God, to Christ, and his truths, and to an affectionate union and communion one with another; and, in fine, to every evangelical and moral duty becoming our Christian character. 25. And as ever we would be steadfast in the profession of our faith, and in love and good works, let us earnestly beware of indulging the smallest remissness or indifference with respect to attendance on the stated and occasional meetings of the church for the celebration of God's ordinances, in the manner of some who have begun to backslide, or who have at last openly and shamefully deserted them, and renounced their profession; but let us, with earnest care and diligence, cheerfulness, and constancy, frequent our religious meetings, and admonish, excite, and encourage others to do so, as the time of the utter destruction of Jerusalem, and the dispersion of your nation, and of death and judgment, is drawing nigh; which will be inexpressibly dreadful to apostates. 26. For if any of us professed Christians, through unbelief, prejudice, pride, or worldly-mindedness, deliberately, resolutely, and wilfully reject the doctrines and laws of the gospel dispensation, and turn back to Judaism, heathenism, or profaneness, after we have been enlightened and convinced of the truth and excellency of them, we have perfidiously rejected the last and only sacrifice of Christ for remission of sins—can have no interest in it, nor any hope of pardon or acceptance with God; 27. But all that remains for us, as our dreadful portion, is a terrible foreboding in our own consciences of the most righteous, but tremendous and everlasting wrath of God, to torment and consume us in this world, and especially in that which is to come. 28, 29. And nothing can be more just; for if one who presumptuously violated even the ceremonial laws of Moses was appointed to death, if the fact could be clearly proved, how much more inexpressibly dreadful and lasting punishment must your reason and conscience allow to be due to, and shall be inflicted upon, such resolute and wilful apostates from Christ and his truth, who, contrary to clear convictions of the truth, light, and grace of the gospel, have, with the vilest insolence and contempt, trampled upon the person, authority, mediation, oracles, and ordinances of the eternal Son of God, as if he had been an impostor; and who, instead of trusting for justification and salvation to his precious blood, by which the condition of the covenant of grace was fulfilled, its blessings secured, and its promises and the New Testament dispensation ratified; and by which he was consecrated to and prepared for his exalted work of mediation; and themselves apparently justified, sanctified, and set apart to the service of God,—have profanely slighted and injuriously treated it, as if less holy than the blood of bulls and goats, or as if the blood of a malefactor; and who have spitefully, maliciously, and contemptuously opposed, affronted, and vilified the person, operation and graces of the graciously-conferred and grace-bestowing Spirit of God! 30. Now we know that the sovereign Lord of heaven and earth, whose equity and truth are uncontrollable, and power irresistible, hath solemnly claimed it, as his high and distinguished prerogative, to vindicate his own honour, and to resent the injuries done him, particularly by perfidious revolters from his government. 31. How inexpressibly tremendous then must be the punishment of those wilful apostates, when they fall as victims into the hands of his justice, without any mixture of mercy, to be punished by the immediate and almighty arm of that great and terrible God whose existence, power, and activity continue invariably and for ever to execute wrath to the uttermost on the despisers of his Son, Spirit, and grace, as well as to complete the happiness of those who persevere in grace! 32. But to encourage your watchfulness against the very smallest beginnings of apostasy, let me beseech you seriously to reflect upon that solid satisfaction and hope which ye formerly experienced in the time of your conversion to Christ—in which, as soon as ye were enlightened in the knowledge of Christ, and the way of salvation through him, assisted of God, ye patiently sustained, with Christian fortitude, a multitude of severe persecutions from your own countrymen; 33. Partly while ye were maliciously accused, contemptuously disgraced, virulently derided, and cruelly oppressed, for righteousness' sake; and partly while ye tenderly sympathized and mourned with, courageously owned and assisted, your fellow-Christians, and the apostles and servants of Christ, when they were abused and persecuted. 34. For when I myself was imprisoned for the sake of Christ, ye boldly acknowledged and stood by me, kindly sympathized with me, prayed for me, and, to the utmost of your power, supplied my wants; yea, for the sake of Christ and his cause, ye cheerfully endured the loss of the conveniences and necessaries of life, which were violently wrested from you by furious persecutors—being fully satisfied, from the promise of God, and your own happy experience, that there is laid up for you, in the new covenant and in heaven, the more substantial, durable, and enriching treasure of everlasting life, secured for you by Christ, and graciously given to you as your reward in adhering to his cause. 35. Animated therefore by a lively faith in the promises of the gospel, and by the remembrance of your holy fortitude in suffering for him hitherto, take heed lest, through the continuance or increase of your persecutions, and the workings of your own fear and unbelief under them, ye should relinquish your holy boldness, freedom, and courage in professing and following of Christ, and your joyful hopes of eternal life through him, which, for the present, afford you noble support and satisfaction under your trials, and shall quickly issue in your enjoyment of eternal happiness above, which will infinitely more than compensate all the troubles you can endure for the sake of Christ on earth: 36. For, according to the wise and holy appointment of God, the declaration of his Word, and the disposals of his providence, such is your present state of afflictions and persecutions, that ye absolutely need, and must have, grace to enable you to live in the constant exercise of a calm, quiet, humble, and resigned submission to the sovereign will of God in them—that after cheerfully yielding up yourselves, through the whole course of your lives, to the commanding and disposing will of God in the most difficult instances of it, ye may receive the promised blessing of eternal life at the end of your spiritual race and warfare. 37. For, according to an ancient prediction applicable to the Messiah in all his remarkable appearances, it is but a very short time, and he will certainly come to destroy your Jewish adversaries, and deliver you from their oppression;

15 *Whereof* [q]the Holy Ghost also is a witness to us. for after that he had said before,

16 This[r] *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now [s]where remission of these *is, there is* no more offering for sin.

19 Having[t] therefore,[7] brethren, boldness[8] to enter into the holiest by the blood of Jesus,

20 By[u] a new and living[9] way, which he hath consecrated[1] for us, through the veil, that is to say, his flesh;

21 And[v] *having* an High-priest over the house of God;

22 Let[w] us draw near with a true heart, in full assurance of faith, having our hearts sprinkled[2] from an evil conscience, and our bodies washed with pure water.

23 Let[y] us hold fast the profession of *our* [3]faith[4] without wavering; (for [z]he *is* faithful that promised;)

24 And[a] let us consider one another, to provoke unto love and to good works:

25 Not[b] forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more as ye see the day approaching.

26 For [c]if we sin wilfully[5] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But[d] a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He[e] that despised Moses' law died without mercy under two or three witnesses:

29 Of[g] how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the [h]blood of the covenant, wherewith [i]he was sanctified,[6] an unholy thing, and hath done [j]despite unto the Spirit of grace?

30 For we know him that hath said, [k]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [l]The Lord shall judge his people.

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q 9:8 Pe.:1,21. ch. 3:7. Ac. 2:4,33. 15:28. 1 Co. 2:10. 12:3. 1 Jo. 4:2. 5:6. Re. 22:17.

r See ch. 8:8,10. Je. 31:33,34. Ro. 11:27. Is. 61:8,43:25. 44:22. 65:6. Je. 50:20.

s Dan. 9:24. 1 Jo. 1:7. ch. 9:22. 10:18. Ac. 10:43. 13:38,39. Ro. 3:24,25. Col. 1:14. 1 Jo. 2:12.

t Ex. 26:31. 2 Ch. 3:14. Mat. 27:51. Mar. 15:38. Lu. 23:45. ch. 4:16. 6:19. 9:3,8. 10:19,20.

7 The practical conclusion of the epistle begins with this verse. It is in every way worthy of the noble argument which precedes it. The duty devolving upon all believers in the grand truths developed is set forth with great solemnity and power. They are exercised on by the memory of past triumphs and by the blessed hopes of Christ's coming.—*P.*

8 Or, *liberty.*

u Jn. 10:7,9. 14:6. ver. 19,20. Ti. 1:10. ch. 9:8.

9 The sacrifices of the law, as the way of a sinner to God, were dead, Jesus, as a way in the Father, liveth for ever.—*C.*

1 Or, *new made.*

v ch. 4:15,16. 7:24,25. 8:1,2. 9:24. 1 Jo. 2:1. Ro. 8:34. Eph. 2:18. 3:12. 1 Ti. 2:5. Re. 1:13. 5:6.

w ch. 4:16. Ja. 1:6. 4:8. Je. 4:23,24. Ep. 3:12. 1 Jo. 3:21. Phi. 3:3. Rev. 16:15. 1 Co. 6:11. ch. 9:14. Ro. 1:5. 1 Jn. 1:7. 2:1. Le. 16:4.

2 Sprinkled as to our hearts' (so as to be pronounced clean) 'from' (the leprosy of) 'an evil conscience,' i.e. 24:7.—*C.*

x ch. 4:14. 3:14. Pr. 23:23. Jude 3. Re. 3:11. 3:3. Eph. 4:14. 1 Pe. 3:14.

3 Gr. *hope* or *confidence.*

4 *Our faith.* Rather, 'our hope' in Jesus, 1 Jn. 3:3.—*C.*

y 1 Co. 1:9. 10:13. 2 Co. 1:21. 2 Th. 3:3. ch. 11:11. Nu. 23:19. 1 Sa. 15:29. 1 Jn. 1:2. ch. 6:18.

z ch. 6:10,12. 10:23. 1 Th. 5:24,25. ch. 3:14. Re. 17:14.

a Ac. 4:32. 1 Co. 12:25. Jude 19. 1 Pe. 3:9,11, 14. 1 Pe. 4:7. ch. 3:13. Ro. 15:1. 14.

b Nu. 15:30. Mat. 12:31,32. ch. 6:4. 2 Pe. 2:20,21. 1 Jn. 5:16. Ro. 6:18. ch. 9:26.

5 *Sin wilfully.* By rejecting the evidence of gospel truth, and refusing Christ as a Saviour.—*C.*

c Le. 10:2. Nu. 16:35. Ezek. 36:5. Zep. 1:18. 3:8. ch. 2:2. 12:25,29. 1 Pe. 3:12. 4:17.

d De. 13:13. Mat. 18:6. Jn. 8:37. 2 Co. 12:21. with Ja. 4:2. 1 Jn. 3:15. Ro. 6:23. 1 Co. 3:17. De. 4:24. 32:22,27. Le. 9:24. 10:2. Nu. 4:5,15,20. 15:30. 25:7. 35:31. De. 4:6. 8:19. 17:13. 21:21. 2 Sa. 6:19.

e ch. 2:2. 12:25. 1 Co. 11:29. Ac. 5:5,10.

f ch. 13:9. 9:20. Mat. 26:28. Zec. 9:11. Ex. 24:8.

g ch. 2:3. 10:29. 12:25. Je. 12:13.

h The blood of the covenant wherewith he (Christ) was sanctified.—*C.*

i Mat. 23:35.

j De. 32:15. Re. 22:19. Ps. 74:10. Na. 1:2,6.

k De. 32:35. Ps. 50:4. 135:14.

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l Lu. 12:5. ch. 12:29. 3 Th. 1:9. Ps. 76:7. 90:11. Na. 1:6. Is. 33:14.

7 *To fall* [as impenitent sinners and determined rebels] *into the hands of the (every) living God,* whose 'mercy is (as) great,' and whose judgment abideth for ever.—*C.*

m ver. 25. ch. 4. Ga. 3:4. Ph. 1:27,30. Col. 2:5. 1 Th. 2:14.

n Col. 4:9. Phi. 1:14. 2:1 Th. 1:6.

o Mat. 5:12. Lu. 6:23. 1 Th. 2:15. Ac. 5:41. 13:50. Ph. 1:29. 1 Pe. 2:4. 2 Co. 5:1. 1 Jn. 3:2.

p 2 Th. 1:3,12. 4:1,14. 12. 13. with Mat. 5:10. 10:32. 12. 6. Ps. 79:12. 2 Co. 7:5. 8:2. 9:12. 2 Co. 12:26.

q Lu. 21:19. Mat. 10:22. 24:13. Ga. 6:9. Ch. 12:1. 1 Pe. 1:6. 2:13. 5:10. Col. 1:22. Re. 2:7. 10. ch. 6:12,15. Ro. 8:25.

r Hab. 2:3,4. Hag. 2:7. Jn. 14:18. 2 Pe. 3:8,9. Is. 26:20. 30:18.

8 *He that shall come.* Rather, 'the (that is coming).'—*C.*

s Hab. 2:4. Ro. 1:17. Ga. 3:11.

t Ps. 85:8. ch. 6:4-6. ver. 26,27. 2 Pe. 2:20-22.

u 1 Th. 5:9,10. 2 Th. 2:13,14. ch. 6:9. Jo. 3:16. 6:40. 1 Pe. 1:5.

CHAP. XI.

a ver. 13. Ps. 27:13. 52:9. 119:81. Jo. 20:29. 1 Th. 1:3. Ro. 8:24,25. 2 Co. 4:18. 5:7.

1 Or *ground* or *confidence.*

2 In this 11th chapter Paul breaks off into one of those digressions so characteristic of his style. He was led to it by the mention of *faith* in the close of ch. 2. After a clear and logical definition of it, he describes its effects in language of almost unparalleled pathos and eloquence. After recording a few of the brightest examples of faith's power, he bursts forth into a grand comprehensive summary, as if the fulness of his enthusiasm would no longer permit him to dwell on individual instances. The meaning of this first verse is well brought out in the translation given by Alford:—'Now faith is confidence of things hoped for, demonstration of matters not seen.'—*P.*

b ver. 4-39.

c Ge. 1. Ps. 33:6. Jn. 1:3. Ro. 4:17. ch. 1:2. 2 Pe. 3:5.

3 Literally 'the ages,' including everything that exists under conditions of time and place.—*P.*

d Ge. 4:4. 5:22. Mat. 23:35. ch. 12:24. 1 Jn. 3:12. with Le. 9:24. 1 Ki. 18:38.

4 Or, *is yet spoken of.*

e Ge. 5:22,24. with 2 Ki. 2:11. Lu. 24:51. Ac. 1:9.

f Ro. 14:23. Jn. 3:18, 36. 8:24. ch. 10:38. De. 4:29. Ps. 9:10. 40:16. 105:4. 119:2. Je. 29:13. Am. 5:4. 2 Ch. 15:2. Is. 55:6, 7. 65.

31 *It*[u] *is* a fearful thing to fall[7] into the hands of the living God.

32 But[o] call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made [p]a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For[n] ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that [o]ye have in heaven a better and an enduring substance.

35 Cast[p] not away therefore your confidence, which hath great recompense of reward.

36 For[q] ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet [r]a little while, and he that shall come[8] will come, and will not tarry.

38 Now [s]the just shall live by faith: [t]but if *any man* draw back, my soul shall have no pleasure in him.

39 But [u]we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOW faith[a] is the substance[1] of things hoped for, the evidence of things not seen.[2]

2 For[b] by it the elders obtained a good report.

3 Through faith we understand that [c]the worlds[3] were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith [d]Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.[4]

5 By faith [e]Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But[f] without faith *it is* impossible to please

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day, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of eternal life; nor will he tarry one moment beyond the time fixed on as best for his work and your advantage in his loving purpose. 38. And for your further incitement, remember that, according to a subsequent prediction, whoever are justified through, and purified in heart by faith, may, by means of that grace, persevere in a life of fellowship with God, obedience to his law, and patient submission to his providence on earth, and be admitted to a life of blessedness and glory with Christ for ever; but if any man, after making a profession of faith in Christ, through pride and unbelief, apostatize from him, and renounce the profession of his name, God will certainly loathe, abhor, and miserably destroy him. 39. But we who are sincere in our profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction; but of those who, having truly believed with our heart, shall steadfastly persevere in holiness, kept by the power of God, through a faith which receives, and may certainly issue in the eternal salvation of our soul.

Ver. 14. *By one offering,* &c. Where is, then, use or room for the figment of the Romish mass as an unbloody but expiatory sacrifice for sin? The doctrine of expiation by a bloodless sacrifice contradicts ch. 9. 22; 10. 18. The doctrine of any second or continued sacrifice contradicts the everlasting perfection of 'the one offering.' *C.*

Ver. 38. *Any man* is not in the original; but any professing Christian is evidently implied, as the apostle immediately proceeds, in the very next verse, to distinguish between those that draw back to perdition, because they merely professed, and those who persevered to salvation, because they believed. *C.*

REFLECTIONS.—In their number, their repetitions, and their frequently spreading the ceremonial defilement, was deeply marked the insufficiency of legal sacrifices and washings to remove our sin, or recommend us to the favour of God. But infinitely meritorious and blessed is the sacrifice of Christ, who, in consequence of God's loving purposes, covenant engagements, and ancient promises, appeared in our nature, and fulfilled all righteousness in his obedience unto death. The blessed ratification of all his promises, full forgiveness, gracious sanctification, delightful access to God; yea, eternal redemption—are hereby made possible for all. Diligently should we, then, improve these blessings in the most familiar devotion; in mutual excitement to love and good works; by constancy in church-fellowship and public worship, and in watchfulness against the first and smallest beginnings

16 *Whereof* [q]the Holy Ghost also is a witness to us. for after that he had said before,

16 This[r] *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now [s]where remission of these *is, there is* no more offering for sin.

19 Having[t] therefore,[7] brethren, boldness[8] to enter into the holiest by the blood of Jesus,

20 By[u] a new and living[9] way, which he hath consecrated[1] for us, through the veil, that is to say, his flesh;

21 And[v] *having* an High-priest over the house of God;

22 Let[w] us draw near with a true heart, in full assurance of faith, having our hearts sprinkled[2] from an evil conscience, and our bodies washed with pure water.

23 Let[x] us hold fast the profession of *our* [3]faith[4] without wavering; (for [y]he *is* faithful that promised;)

24 And[z] let us consider one another, to provoke unto love and to good works:

25 Not[a] forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more as ye see the day approaching.

26 For [b]if we sin wilfully[5] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But[c] a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He[d] that despised Moses' law died without mercy under two or three witnesses:

29 Of[e] how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the [h]blood of the covenant, wherewith [i]he was sanctified,[6] an unholy thing, and hath done [j]despite unto the Spirit of grace?

30 For we know him that hath said, [k]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [l]The Lord shall judge his people.

31 *It*[m] *is* a fearful thing to fall[7] into the hands of the living God.

32 But[n] call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made [o]a gazing-stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For[p] ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that [r]ye have in heaven a better and an enduring substance.

35 Cast[s] not away therefore your confidence, which hath great recompense of reward.

36 For[t] ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet [u]a little while, and he that shall come[8] will come, and will not tarry.

38 Now [v]the just shall live by faith: [w]but if *any man* draw back, my soul shall have no pleasure in him.

39 But [x]we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOW faith[a] is the substance[1] of things hoped for, the evidence of things not seen.[2]

2 For[b] by it the elders obtained a good report.

3 Through faith we understand that [c]the worlds[3] were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith [d]Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead yet speaketh.[4]

5 By faith [e]Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But[g] without faith *it is* impossible to please

A.M. cir. 4068
A.D. cir. 64

q 2 Pe. 1. 21. ch. 3. 2. Ro. 2. 7, 15, 16, 29. Ac. 28. 25. 2 Sa. 23. 2.

r See ch. 8. 8, 10, 12. Je. 31. 31, 34. Ru. 4. 22. Isa. 16. 5. 55. 3. 44. 22. 61. 7. Je. 23. 5. 33. 20.

s ver. 24, 25.

t Jn. 10. 7, 9. 14. 6. Ro. 5. 2. Ep. 2. 13, 15, 18. 3. 12. ch. 4. 16. 9. 8, 12. 1 Pe. 3. 18. Re. 5. 9. 21. 5, 6.

7 The practical conclusion of the epistle begins with this verse. It is in every way worthy of the noble argument which precedes it. The duty devolving upon all believers in the grand truths developed is set forth with great solemnity and power. They are cheered on by the memory of past triumphs and by the blessed hopes of Christ's coming.—*P.*

8 Or, *liberty.*

u Jn. 10. 7, 9. 14. 6. ver. 19. 2 Ti. 1. 10. ch. 9. 8.

9 The sacrifices of the law, as the way of a sinner to God, were dead; Jesus, as a way to the Father, 'liveth for ever.'—*C.*

1 Or, *new made.*

v ch. 2. 17. 3. 1. 6. 4. 14-16. 5. 5, 6, 10. 6. 20. 7. 1, 17, 21, 25. 8. 1. 10. 21. ver. 22. 1 Ti. 3. 15. Mat. 10. 28. 1 Pe. 2. 5. Ep. 2. 19-22. Ga. 6. 10.

w ch. 4. 16. Ja. 1. 6. 4. 8. Jn. 4. 23, 24. Ep. 3. 12. 1 Jn. 4. 17, 18. Phi. 3. 3. Exe. 36. 25. 2 Co. 6. 17. ch. 9. 14. Re. 1. 5. 1 Jn. 1. 7, 9. Le. 16. 4.

2 'Sprinkled as to our hearts,' so as to be pronounced clean 'from' (the leprosy of) 'an evil conscience.' Le. 14. 7.—*C.*

x ch. 4. 14. 3. 14. Pr. 23. 23. Jude 3. Re. 3. 11, 3. Ep. 4. 14. 1 Pe. 3. 14.

3 Gr. *hope* or *confidence.*

4 *Our faith.* Rather, 'our hope' in Jesus. 1 Jn. 3. 3.—*C.*

y 1 Co. 1. 9. 10. 13. 2 Co. 1. 1. 1 Th. 5. 24. 2 Th. 3. 3. ch. 11. 11. Nu. 23. 19. 1 Sa. 15. 29. Tit. 1. 2. ch. 6. 18.

z ch. 6. 10, 11. 12. 1, 2, 3. 1 Th. 5. 14, 15. ch. 3. 13. Pr. 27. 17.

a Ac. 2. 42. 1 Co. 11. 20. Ju. 19. 2 Pe. 3. 9, 11, 14. 1 Pe. 4. 7. ch. 3. 13. Ro. 13. 11-14.

b Nu. 15. 30. Mat. 12. 31, 32. ch. 6. 4-6. 2 Pe. 2. 20, 21. Jn. 5. 16. Ro. 6. 1. ch. 9. 26.

4 *Sin wilfully.* By rejecting the evidence of gospel truth, and refusing Christ as a Saviour.—*C.*

c Le. 26. 2. Nu. 16. 35. Isa. 26. 11. Ze. 3. 8. Zep. 1. 18. 3. 8. ch. 2. 3. 12. 25, 29. 2 Pe. 3. 7. 10. 3.

d ch. 10. 19, 25. Mat. 18. 16. Jn. 8. 17. 2 Co. 13. 1. with Dt. 19. 15, 20. 18, 20, 28. 31. 14. 32. 27. Le. 24. 11, 14. Nu. 4. 5, 15. 20. 15. 32, 35. 35. 30. De. 13. 5, 8, 17. 21. 13. 17. 20. 1 Sa. 8. 19.

e ch. 2. 3. 12. 25. 1 Co. 11. 29. Ac. 5. 39.

f ch. 13. 20. 29. 20. Mat. 26. 28. Zec. 9. 11. Ex. 24. 8.

g ch. 2. 10. 9. 11, 12. Jn. 17. 19.

5 The blood of the covenant wherewith he (Christ) was sanctified.—*C.*

h Mat. 22. 31, 32.

i De. 32. 35. Ro. 12. 19. Ps. 94. 1, 2. Na. 1. 2, 6.

j De. 32. 36. Ps. 50. 4. 135. 14.

A.M. cir. 4068
A.D. cir. 64

k Lu. 17. 5. ch. 12. 29. 2 Th. 1. 9. Ps. 16. 5. 90. 11. Na. 1. 6. Is. 33. 14.

7 *To fall* [as impenitent sinners, and determined rebels] *into the hands of the* (ever) *living God,* whose 'mercy is (at length) clean gone,' and whose judgment abideth for ever.—*C.*

l ver. 22. ch. 6. 4. Ge. 3. 4. Phi. 1. 20, 30. Col. 2. 1. Jn. 8.

m Lu. 12. 5. Phi. 1. 28. 2 Th. 1. 7. Da. 12.

n Mat. 5. 12. 47. Ja. 1. 2. Ac. 5. 41. 27. 34. Ep. 3. 13. 4. 1. 2. 6. 20. Phi. 1. 7, 13. Col. 4. 3, 18. Phile 10, 13. ch. 13. 3. 2 Ti. 2. 9. 1 Th. 2. 14.

o Mat. 5. 12. 6. 19, 20. 10. 21. Lu. 12. 33. 1 Ti. 6. 19. 1 Pe. 1. 4. 2 Co. 5. 1. 1 Jn. 3. 2.

p ch. 2. 3. 3. 17. 4. 1. 14. 10. 15, with Mat. 6. 12; 10. 32. 11. 6. Ps. 18. 21. 1 Co. 13. 5, 8. ch. 11. 26.

q Lu. 21. 19. Mat. 10. 22. 24. 13. Ga. 6. 9. ch. 12. 1.

r 1 Pe. 1. 6, 9. 13. 5. 10. Col. 3. 22. Ro. 2. 7, 10. ch. 6. 12. 15. Ro. 8. 25.

s Hab. 2. 3, 4. Hag. 2. 7. Lu. 12. 2. 2 Pe. 3. 8, 9. Is. 30. verse 18.

8 *He that shall come.* Rather, 'he that is coming.'—*C.*

t Hab. 2. 4. Ro. 1. 17. Ga. 3. 11.

u Ps. 85. 8. ch. 6. 4-6. ver. 26, 27. 2 Pe. 2. 19-22.

v 1 Th. 5. 9, 10. 1 Th. 2. 13, 14. ch. 6. 9. Jn. 3. 16. 6. 40. 1 Pe. 1. 5.

CHAP. XI.

a ver. 13. Ps. 27. 13. 42. 11. Jn. 20. 29. 1 Th. 1. 3. Ro. 8. 24, 25. 2 Co. 4. 18. 5. 1, 7.

1 Or *ground* or *confidence.*

2 In this 11th chapter Paul breaks off into one of those digressions so characteristic of his style. He was led to it by the mention of *faith* in the close of ch. x. After a clear and logical definition of it, he describes its effects in language of almost unparalleled pathos and eloquence. After recording a few of the brightest examples of faith's power, he bursts forth into a grand comprehensive summary, as if the fulness of his enthusiasm would no longer permit him to dwell on individual instances. The meaning of this first verse is well brought out in the translation given by Alford: 'Now faith is confidence of things hoped for, demonstration of matters not seen.'—*P.*

b ver. 4, 39.

c Ge. 1. Ps. 33. 6. Jn. 1. 3. Ro. 4. 17. ch. 1. 2. 2 Pe. 3. 5.

3 Literally 'the ages,' including everything that exists under conditions of time and place.—*P.*

d Ge. 4. 4. 5. 10. Mat. 23. 35. ch. 12. 24. 1 Jn. 3. 12, with Lu. 6. 24. 1 Ki. 18. 28.

4 Or, *is yet spoken of.*

e Ge. 5. 22, 24, with 2 Ki. 2. 11. Jude 14, 15. Ac. 1. 9.

f Ro. 14. 23. Jn. 3. 18, 36. 6. 40. ch. 10. 22. De. 4. 29. Ps. 20. 4. 40. 16. 106. 24. 1 Jn. 29. 13. Am. 5. 4. Zec. 8. 22. ch. 10. 35, 36. 25.

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nay, when he will come to the last judgment, for the utter destruction of all unbelieving and impenitent sinners, and to put you into the full possession of eternal life; nor will he tarry one moment beyond the time fixed on as best for his work and your advantage in his loving purpose. 38. And for your further incitement, remember that, according to a subsequent prediction, whoever are justified through, and purified in heart by faith, may, by means of that grace, persevere in a life of fellowship with God, obedience to his law, and patient submission to his providence on earth, and be admitted to a life of blessedness and glory with Christ for ever; but if any man, after making a profession of faith in Christ, through pride and unbelief, apostatize from him, and renounce the profession of his name, God will certainly loathe, abhor, and miserably destroy him. 39. But we who are sincere in our profession of Christ, and are truly before God what we appear before men, are not of the number of those hypocritical and treacherous professors who revolt from him to their own everlasting destruction; but of those who, having truly believed with our heart, shall steadfastly persevere in holiness, kept by the power of God, through a faith which receives, and may certainly issue in the eternal salvation of our soul.

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him: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, [5]moved with fear,[6] prepared[h] an ark to the saving of his house; by the which he condemned the world,[7] and [i]became heir of the righteousness which is by faith.

8 By faith [j]Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he [k]sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob,[8] the heirs with him of the same promise:

10 For he looked for [l]a city which hath foundations, whose builder and maker *is* God.

11 Through faith also [m]Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore[o] sprang there even of one, and him as good as dead, *so many* as the stars of[p] the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These[r] all died in faith,[9] not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*,[t] and [q]confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they [r]seek a country.

15 And truly, if they had been mindful of [s]that *country* from whence they came out, [t]they might have had opportunity to have returned:

16 But now [u]they desire a better *country*, that is, an heavenly: wherefore [v]God is not ashamed to be called their God; [w]for he hath prepared for them a city.[2]

17 By[x] faith Abraham, when he was tried, offered up[3] Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of[4] whom it was said, [y]That in Isaac shall thy seed be called:

A.M. cir. 4962.
A.D. cir. 64.

5 Or, *being wary.*

6 Rather, 'taking forethought:'—'foreseeing by faith what was about to take place, and making preparations accordingly.'—*C.*

h Ge.6.13-22;7.5,23. 1 Pe. 3. 20. 2 Pe. 2. 5. Ezek. 14.14,20. Mat.24. 37. Lu.17.26.

7 He condemned the world virtually by setting them an example of what all ought to have done, and by the witness of which they stood self-condemned upon themselves that Divine judgement which he showed them how they might have avoided.—*P.*

i Is. 45. 24; 54.17; 61. 10. Ro 3.22;4.13; 5.17-19. Phi 3.9. 2 Co.5.21. 1 Co.1.30.

j Ge.11.31;12.1,4;15. 7; 24.7. Ne.9.7. Ac.7.2-8. Is.41.2.

k ver 29. Ge.12.7,8; 13.3,18;18.1-8;20.1; 21.22,34;26.1,2,6,8,12; 35.6,9,10;23.4. Ac.7.5.

8 *Jacob* was fifteen years old when Abraham died.—*C.*

l ch.13.14;12.22. 28. Re.3.12;21.2,10,19. 2 Co.5.1-8.

m Ge.17.17,19;18.13, 14;21.1,2. Lu.1.36,37. Ro.4.19-21. ch.10.23. 2 Ch.20.20. Is.7.9.

o Ge.25.26;5.3;18.18; 22.17;26.4; 32.12. Ro. 4. 17-19. Nu. 1. xxvi. 2 Ch. xxi. xxiii.-xxviii. 2 Ch. xiii. xvii.

A.M. cir. 4008.
A.D. cir. 64.

p Ju.5.30. Ge.48.21; xlix.29,30.

9 Gr. *according to faith.*

r 'And embraced them,' rather, 'saluted or hailed them,' when seen in the distance. Delitzsch thus expains the expression:—'From afar they saw the promises in the mastery of their fulfilment; from afar they greeted them as the wanderer greets his longed-for home even when he only comes in sight of it in a distance, drawing to himself, as it were magnetically, and embracing with inward love that which is yet afar off.'—*P.*

q Ge.23.4;47.9. 1 Ch. 29.15. Ps.39.12;119.19. 1 Pe. 1.1;2.11.

r ver 16. Ge.49.18. 1 Co. 4. 18; 5.1-7. Ro. 8. 23-25. Lu. 2.25. Phi.1. 23.

s Ge.11.28,31. Jos.24. 2. Ne.9.7. Ac.7.2.

t Ge. 24. 4-6,8; 28. 5; 32. 10.

u ver. 14,2 Co.4.18; 5. 1. Ro.8.23-25. Lu. 2. 29. Phi. 1. 23. ch.13.14; ver.8.

v Ex.3.6,15. Mat.22. 32. Mar. 12.26. Lu.20. 37. Ac.7.32.

w ver. 8,10; ch.13.14; 12.22. Re. xxi. xxii. 2 Co.5.1. Jo.14.2,3. Mat 25.34. Lu.12.32. Phi.3. 20.

2 *A city.* An abiding rest in heaven, as distinguished from their movable tabernacles on earth, ver. 9.—*C.*

x Ge.22.1-12. Ja.2 21,2 Co.8.12.

3 *Offered up*—in purpose, and in obedience to the divine command.—*C.*

4 Or, *To.*

y Ge.21.12. Ro.9.7. Ga.3.29.

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of apostasy, or contempt of him and his grace. Patiently and in hope should we persevere under our manifold sufferings for his sake; tenderly sympathize with his suffering servants; and steadfastly cleave to him, and live upon him by faith. His comforting promises, refreshing presence, and eternal rewards, will more than balance all our adversities on earth.—But, alas! inexpressible is the guilt and danger of those who wilfully reject or apostatize from him! O my soul, exceedingly fear and quake! Alas! how far and how long I may proceed in the appearances of religion, and, after all, with Judas sink into the depths of hell!

CHAPTER XI. Ver. 1. Now, to give you a summary account of the excellent nature and effects of that faith by which men believe unto salvation, it gives a sort of present subsistence in the mind to, and a confident expectation of, future blessings, which, by the infallible promise of God, are as fully ascertained and realized, to the believer's comfort, as if he actually possessed them. And, merely on the credit of divine revelation, it gives us as clear and convincing a demonstration of invisible things as if they were ever so plainly exhibited to our natural sight: 2. For, by this realizing and evidencing exercise of faith, our godly ancestors, all along from the time of the first promise till now, obtained an honourable testimony from God, part of which is contained in his Word.—3. Though, from reason and observation, we are obliged to conclude the wonderful fabric of this world to have been the workmanship of God, yet it is by faith in his Word, as the evidence of things not seen, that we certainly know that God formed all things by a mere act of his will, and that in such beautiful order, out of the mere chaos once covered with absolute darkness. 4. By faith in God's first promise of Christ's incarnation and sufferings, and in his appointment of sacrifices to prefigure them, Abel offered unto God a more excellent sacrifice than Cain—by which he humbly acknowledged his own guilt, and prefigured the death of the Messiah, as the Lamb of God, to make atonement for the sins of the people: and hence, by some visible token from heaven, as well as by inward intimations to his conscience, God testified to him that his person was justified, and his sacrifice accepted, through Christ. And by means of this faith, as his case stands recorded in the book of God, Abel, though dead long ago, still instructs us that the only way of a sinner's justification before God is through faith in the atoning sacrifice of Jesus Christ; and that the murder of innocents, and especially of faithful saints, shall be terribly punished. 5. By faith, which rendered him accepted in the Beloved, and purified his heart from dead works to perfect holiness, in the most close walking with God, Enoch, the seventh from Adam, was miraculously translated to heaven, soul and body, without undergoing the ordinary change of death; and, even before he was rapt up into heaven, God attested to his conscience, and perhaps to his neighbours, that his person and works were accepted in his sight. 6. But without such realizing and evidencing faith in Christ it is impossible to please God; for he that approaches him in prayer, or any other religious worship, must, upon the ground of revelation, believe that God really exists as the only true God, and that he freely gives himself, and all blessings of grace and glory, as an exceeding great and gracious reward, to those that humbly, earnestly, perseveringly, and with their whole heart, seek his face and favour in Christ, in the means of his own appointment, and in reliance on his covenant promises. 7. By faith Noe, who was righteous before God, and walked with him, crediting his threatening to destroy the old world, and his promise to preserve him and his family, built an ark, wherein they, and a remnant of animals, were saved from the general deluge; by which faith in the truth, power, justice, and mercy of God revealed to him, and by his building the ark in obedience to God's command, and by his repeated preaching of righteousness, he doctrinally and practically condemned the inhabitants of the old world; and by his faith in the Messiah, who was typified by his ark as the only mean of salvation, he became heir of the world, renewed after the flood, and of the righteousness of Christ received by faith, and of all the blessings, temporal, spiritual, or eternal, secured by it. 8. It was by faith in the authority of God, and in his promise to give to him and to his seed a land figurative of the heavenly inheritance, that Abraham, the friend of God, and father of the Jews and of all believers, at his call, left his native country of Chaldea, and set out on a journey to a land which he knew nothing of—no, not so much as its name, or the way to it. 9. It was by faith in the promise and protection of God that he, with Isaac and Jacob, his fellow-heirs of the promised Canaan, contentedly wandered, as a stranger and pilgrim, in that country, among the heathen inhabitants, dwelling only in movable tents. 10. For God having promised to be his exceeding great reward, and his God for ever, and that in his seed all the nations of the earth should be blessed, he by faith looked through the figurative Canaan to the earnestly desired and expected, highly privileged, great, glorious, regular, firmly fixed, and everlasting blessedness of heaven, of which God himself is the contriver, former, and even the very substance. 11. It was also by faith, in the faithfulness and power of God engaged in the promise, that Sara, the beloved wife of Abraham, after her recovery from her unbelief, was enabled, beyond all expectation, and all ordinary influence of second causes, to conceive and bear a son, after she had continued barren till the ninetieth year of her age. 12. And in virtue of their faith, a prodigiously numerous offspring descended from them, after both of them had appeared beyond all possibility of having any. 13. And not only did Abraham, Sara, Isaac, and Jacob, live by faith in God's promises and perfections, under their trials on earth, but died also in the full and comfortable persuasion, that however little they had experienced of the fulfilment of the promises on earth, God would completely accomplish them—in giving themselves an immediate entrance into the blessedness of heaven; and in increasing their posterity, and settling them in Canaan as his peculiar people; and in bringing the Messiah from their loins to be the common Saviour of men: and they avowed that they looked on themselves as no more than aliens and strangers in this world, passing through it in their way to the heavenly country. 14. And this avowal, that their hearts and hopes, interest and happiness, were not placed on any earthly concerns, manifested to all around them that they looked and hoped for, desired and earnestly sought after, the large and delightful abodes of heaven, as their native home, in which they should for ever dwell with God as their Father and Friend. 15. And it is evident that the country which they sought after was not their native home in Chaldea, where their friends and relations continued; for, if they had been inclined to return thither, they had time, liberty, and power enough to do it with safety. 16. But all their desires and expectations centred on that transcendently more excellent, satisfying, glorious, abiding, incorruptible, and undefiled heavenly inheritance; wherefore God, in his infinite love, condescended to avow himself to be their God in a peculiar and distinguished manner; and, answerably to this high relation, has graciously appointed, laid out, framed, and fitted up the heavenly mansions for their whole persons, soul and body, to dwell with himself. 17-19. It was by faith in the promises of God to him and to his seed, particularly that which concerned the Messiah and his extensive salvation, that Abraham—when required, for the eminent trial of his faith and obedience, to offer up in a burnt-offering his only son Isaac, whom he had obtained by such a miraculous conception and birth, and in whom the promises were to be fulfilled—so readily complied, and proceeded in this work till stopped by God himself; accounting and concluding in his own mind, that though Isaac should be slain and burned to ashes, God easily could and would raise him from the dead, in order to fulfil the promises in him and his seed. And, indeed, as at first he received him from his own and Sara's *dead* bodies, on that occasion he received him back from that death to which he had been, without any hope to the contrary, heartily devoted. 20-22. It was by faith in the promises of God

19 Accounting[a] that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.[5]

20 By faith [b]Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed[c] both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith [d]Joseph, when he died, made mention of[6] the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith [e]Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were [f]not afraid of the king's commandment.

24 By faith [h]Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;[7]

25 Choosing[i] rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ[8] greater riches than the treasures in Egypt: [j]for he had respect unto the recompense of the reward.

27 By[k] faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing [l]him who is invisible.

28 Through faith [m]he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith [n]they passed through the Red sea as by dry *land:* which the Egyptians assaying to do, were drowned.

30 By faith [p]the walls of Jericho fell down, after they were compassed about seven days.

31 By faith [q]the harlot Rahab perished not with them that believed not,[9] when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of [r]Gideon, and *of* [s]Barak, and *of* [t]Samson, and *of* [u]Jephthae; *of* [v]David also, and [z]Samuel, and *of* the prophets;

33 Who through faith [y]subdued kingdoms,

A.M. cir. 4066
A.D. cir. 64

[a] Ro.4.17,19,21. ver. 35, 37.
[5] See note 1 below.
[b] Ge.27.27-40.
[c] Ge.48.5-20,[13-16],21,22.
[d] Ge.50.24,25. Ex.13.19. Jos.24.32. Ac.7.16.
[6] Or, *remembered.*
[e] Ex.2.2. 1.16, 22. Ac.7.20.
[f] Ps.56.4,11.118.6. Is.51.12,13. Je.1.8,19. 20.11. Ro.8.31. Mat.10.28.
[h] Ex.2.11-15. Ac.7.23, 24.
[7] This fact, though not recorded in sacred history, was believed by the Jews as an authentic tradition, and is mentioned by their historian Josephus.—*E.*
[i] Ps.84.10. Ac.7.23, or, Jo.12.25. 1 Jo.2.16,17. Mat.5.10-12. Ro.5.3.
[8] The interpretation of this verse is difficult. It may be translated as follows: 'Reckoning that God is able even to raise from among the dead, from whence he also 'Abraham received him (Isaac) back in a parable,' or figuratively. Alford explains the meaning of the last clause, in which the great difficulty lies, thus—'The true identification of the "*parable*" is, I am persuaded, to be found in the figure under which Isaac was sacrificed, viz. the ram, as already hinted by Chrysostom. Abraham virtually sacrificed his son, [even] gaining [or] receiving Isaac for the burnt offering, [but] receiving a ram in his stead. Under the figure of that ram Isaac was slain, being received back as by his father as in a proper person, risen from that death which he had undergone *in parable*, i.e. under the figure of the ram.'—*E.*
[9] Or, *That were disobedient.*
[j] ch.10.35.
[k] ch.9.15.
[l] 2 Co.4.18.
[m] Ex.12.2 &c.
[n] Ex.14.13-31. Ps.106.9-11. 136.13-15. Ne.9.11.
[p] Jos.6.1-20.
[q] Jos.6.23. 2.1,2,6 & Ja.2.25.
[r] Ch.6.11. viii.
[s] Ch.6.15.
[t] ch.xiii-xvi.
[u] ch.xi.xii.
[v] 1 Sa. xvi. xxvii. xxx. 2 Sa.i.-xxiv. 1 Ch. xi. xxix.
[z] 1 Sa. i. ii. vii-xii. xxv.
[y] Nu. xxi. Jos. viii-xiii. 2 Sa.v. viii.x. 1 Sa. xiv.5.

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that Isaac, by prophetic influence, assigned to Jacob the principal, and to Esau the subordinate, blessings for themselves and their seed; and that Jacob, when very feeble, in like manner foretold the fate of Joseph's two sons, assigning the principal glory to Ephraim the younger; and that Joseph, when dying, assured his brethren that God would certainly preserve them in, and in due time bring them out of Egypt; and in testimony of his faith herein, appointed them to carry his bones with them to Canaan, and bury them there. **23.** It was by faith in God's promises of their preservation in and deliverance from Egypt, that Moses' parents, observing something extraordinary in their child, dared, contrary to the commandment of Pharaoh their king, to conceal him three months after his birth. **24 26.** By faith in the same promises of God, made to Abraham, Isaac, and Jacob, and in the invisible things of the heavenly state, Moses, when forty years old, and extraordinarily qualified with learning and wisdom, renounced his adoptive relation to Pharaoh, which might have issued in his succession to the crown of Egypt, quitted the court, and associated himself with his Hebrew brethren—choosing rather to undergo the severest oppression, suffering, and trouble, with God's own peculiar people, than to gratify his flesh with the enjoyment of all the uncertain and perishing grandeur, affluence, and sensual pleasures of a pompous, idolatrous, and luxurious court; deliberately reckoning reproach, derision, and persecution, for the sake of Christ, and in communion with him and his people, more valuable and useful, for the honour of God and his own spiritual interests, than all the wealth and honours that the kingdom of Egypt could afford: for he looked off from those perishing riches on the one hand, and beyond those temporal hardships on the other, to the immortal and inexpressible glories reserved for him in heaven, which he knew would more than recompense all the reproaches, wants, and sufferings he could undergo for the sake of a good conscience on earth. **27.** By faith in the command and promise of God, about forty years after he returned from Midian; and, fearless of King Pharaoh's threatenings and wrath, demanded his permission for the Hebrews to leave the country; and at last, regardless of his furious pursuit, led them forth to liberty, by faith depending entirely on the invisible God. **28.** By faith in the promise of God to deliver his people from Egypt, and in the promised Messiah typified by that divinely appointed ordinance, he, and the children of Israel, directed by him, observed the passover, and sprinkled the blood on their upper lintels and door-posts, that the angel who, that very night, destroyed all the first-born of the Egyptians, might not hurt them. **29.** And it was chiefly by his faith in the promise and command of God that the Red Sea was divided, and a passage opened for the Israelites from Egypt to the Arabian wilderness—in which Pharaoh and his army, attempting to follow them, were every one of them drowned. **30.** It was by the faith of Joshua, Caleb, and others, in the promise, faithfulness, power, and command of God, that the walls of Jericho miraculously fell down while the Israelites shouted, after they and the ark of God had compassed the city seven days. **31.** It was by faith in the God of Israel, and his grant of the land of Canaan to his favourite Jews, that Rahab, a Gentile, who had been a harlot, kindly received the spies whom Joshua sent to view the city, and so, together with her friends, escaped, when the rest of the inhabitants, who disregarded what they had heard or seen of God's miraculous appearances for Israel, perished in a general slaughter. **32.** But why should I multiply further instances of the power and triumphs of faith? Both my time, and the intended limits of this epistle, forbid me to give a particular account how, by faith in the promise and command of God, Gideon reformed his city, and, with a handful of unarmed men, routed the Midianites; Barak and Deborah, with ten thousand undisciplined troops, vanquished the formidable army of Jabin, king of Canaan; Jephthah overthrew the Ammonites; Samson, in his life, and at his death, destroyed the Philistines; David endured manifold trials, conquered giants and nations; Samuel, by miracles, delivered and terrified his people; Elijah, Elisha, and other prophets, patiently endured their troubles, boldly declared their messages, and, when necessary, confirmed them by miracles;—**33.** How, through faith in God's promise and providence, Moses and Joshua subdued the Canaanites, and David the nations around; and they and others not only kept the commandments of God themselves, but reformed their nation, and governed them with great equity and impartiality; or by remarkable appearances of providence obtained the actual accomplishment of particular promises made to them: Daniel stopped the mouths of lions in the den; Samson slew one, David another, and Benaiah a third: **34.** Shadrach, Meshach, and Abednego restrained the force of Nebuchadnezzar's fiery furnace; they, and Elijah, Elisha, and others, escaped the murderous plots and attempts of cruel tyrants; others, as Hezekiah, were recovered from desperate distempers; or, as Gideon and David, from weakness and cowardice, became valiant conquerors. **35-38.** By means of faith, the Shunammite and widow of Zarephath beheld their deceased sons restored to life; and many, in the persecutions of Ahab, Jehoram, Ahaz, Manasseh, Jehoiakim, or others, courageously endured the most exquisite sufferings and cruel deaths, in hopes of a resurrection to eternal life, refusing to redeem their lives by the smallest apostasy from the truth; while Isaac, Elisha, Joseph, Samson, Micaiah, and Jeremiah, or others, underwent the most cruel derision, scourging, or imprisonment; and Naboth, Zechariah, Uriah, and others, were murdered in different cruel and barbarous forms; and others, of whose converse, admonitions, and prayers, the wicked inhabitants of the world were not worthy—as David, Elijah, and others were obliged to flee about as vagabonds from place to place, and hide themselves in deserts, dens, and caves of the earth. **39, 40.** But though these ancient saints and servants of God, by means of their faith, have obtained an honourable testimony in the infallible records of God's Word, and embraced and relied upon the promise of the Messiah, yet they never lived to see him come in the flesh, fulfil the work of our redemption, and introduce the glories of the gospel state of the church—God having provided for us who now believe these better things, that their ancient state of religious worship and privileges might not be perfected without some exhibition of Christ in the flesh, fulfilment of all righteousness, and exceeding riches of grace, which are manifested in their transcendent light, glory, and efficacy in the gospel dispensation which we now enjoy.

Ver. 1. The apostle had asserted (ch. 10. 36) that believers had always 'need of patience,' because they received not 'their recompense' in present possession, but in future promise. He then proves, by prophetic authority, that 'the just shall live by faith;' and proceeds (ch. 11. 1. to define faith as *ὑπόστασις*, 'the firm confidence' of the reality; 'of things hoped for,' as if they were in actual possession.—*Ἔλεγχος*, 'the revelation of things not seen,' as if they were already before the eyes; whereby he proves that as faith always embraces things future and invisible, it can never be separated from that patience which waits for them.

Ver. 2. In proof of the foregoing statement, Paul now adduces the example of 'the elders' (as well those anterior as posterior to Abraham,) who obtained 'a good report' both of God and of posterity—not through the ceremonial law, in which the unbelieving Jews trusted for righteousness, but through one common faith, and under the uniform influence of unwearied patience. *C.*

Ver. 13. *These all.* Abraham and Sarah, who had come out from their country at the call of God, ver. 15, and Isaac and Jacob, who accompanied him in his unsettled wanderings. *C.*

Ver. 21. The Romanists, following the Vulgate translation, and rejecting the Greek of the apostle, render this passage 'he adored the top of his staff;' whereby they obtain an apparent countenance for image worship. But all the Greek MSS. agree in τῆς ῥάβδου, which can be translated in no other manner than 'upon the top.' The Hebrew word translated 'staff' may, however, be also translated either 'staff' or 'bed's head,' according as it is pointed; and the latter would be accordant with the authorized version. Ge. 47. 31, and is supported by all the ancient versions except the LXX., and by modern expositors of the highest order of learning. Still, as the Greek ῥάβδος will bear no other meaning than 'staff' or 'sceptre,' its apostolic adoption from the LXX. should surely entitle it to be retained as the true translation of the Hebrew. *C.*

Ver. 26. *The reproach of Christ*—for expecting whom as a deliverer the Hebrews were ridiculed and reproached. *C.*

Ver. 27. *He forsook Egypt*—not when he fled to Midian, Ge. 2. 14, 15, but when he led out the Israelites, and forsook all his property and prospects of advancement, as 'the son of Pharaoh's daughter.' And this he did, 'not fearing the wrath of the king,' whom he, most probably, expected to pursue him and his undisciplined host with his army. *C.*

Ver. 31. *The harlot Rahab.* That is, who had been a harlot (for the word, whether in Hebrew or Greek, will bear no other meaning), but who, having come to a knowledge of the true God, had 'brought forth fruits meet for repentance.' Thus 'Simon the leper' and 'Matthew the publican' retain their names, when the one had been healed and the other had become an apostle. *C.*

Ver. 40. *That they without us should not be made perfect* in their knowledge of the mysteries of redemption (Mat. 13. 11; 13.

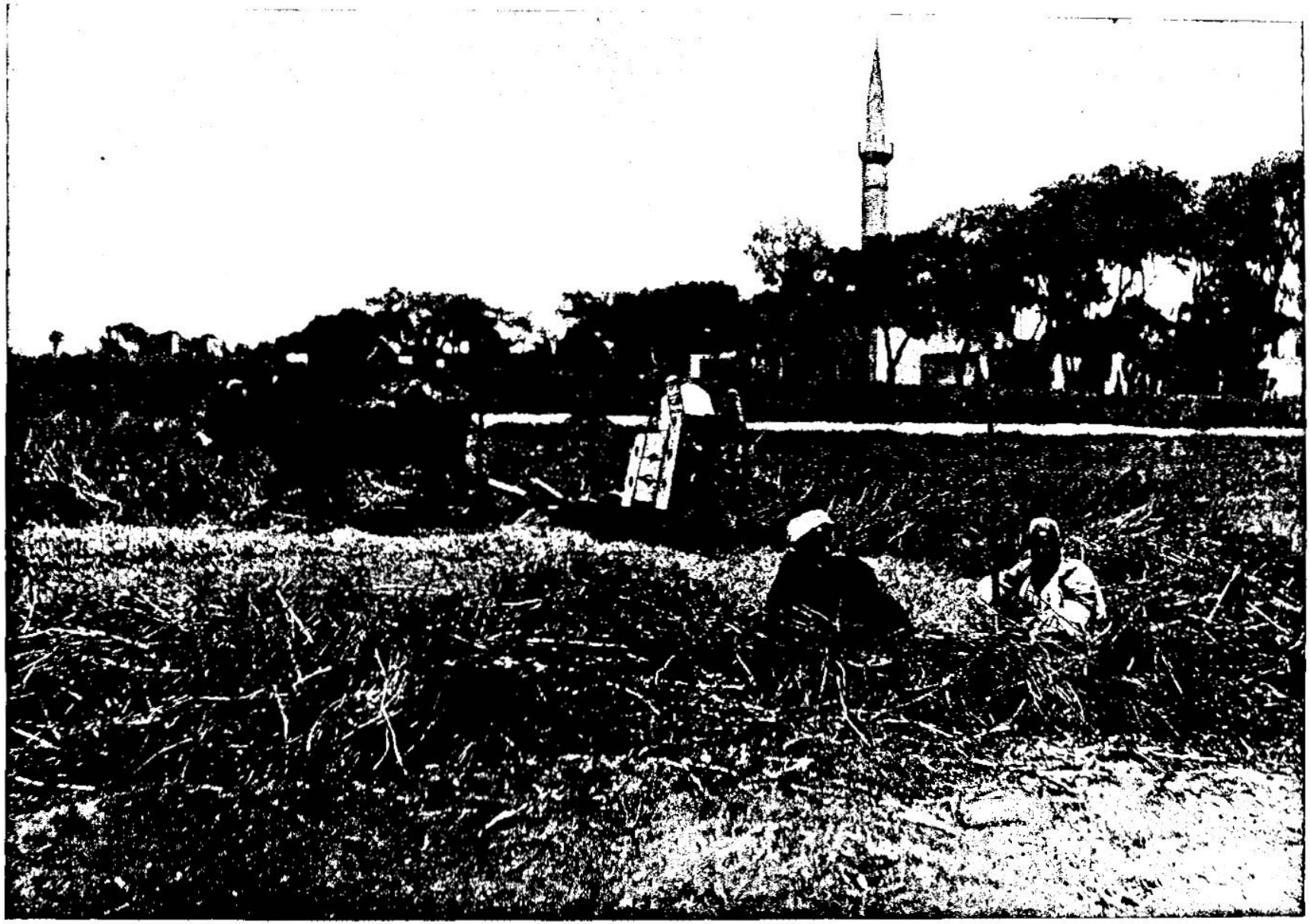

THRESHING SCENE AT HELIOPOLIS—WHERE MOSES WAS EDUCATED AND JOSEPH MARRIED. [ROMANS, xi: 26.]—Reference is made in the 29th verse of the 11th chapter of Romans to Jacob. We give the above illustration of a threshing scene at Heliopolis, because it was in this region that Jacob lived during the time he spent with his son Joseph in Egypt. At Heliopolis was situated the greatest university of ancient times. Here Moses was educated and Joseph married the daughter of Potiphera, the controlling priest in the temple of the sun at Heliopolis. It was in this neighborhood that Jacob and Joseph met when the ancient patriarch came down from Canaan with his household. It was here also that Joseph and Mary came to shun the fury of Herod during their sojourn in Egypt.



DRAWING WATER FROM THE NILE. [ROMANS, ix:17.]—It is remarkable how intimately related to the history of the Hebrews is the land of Egypt. No sooner had Abraham come up from Ur of Chaldees into Canaan than he made his way to Egypt. It was to Egypt that the Israelites always looked in time of famine for supplies. And for four hundred and thirty years Egypt was the Holy Land, for this was the length of the period that God's people lived in Egypt. Hence so much reference is made in Scripture to the Pharoahs. Above we have a view of a native drawing water from the Nile to irrigate the land. A yoke of oxen is hitched to a round frame-work, which in turn is attached by rude cogs to another wheel, which in turn causes the jars to revolve, bringing the water from below.

wrought righteousness, [s]obtained promises, stopped[a] the mouths of lions,

34 Quenched[b] the violence of fire, [c]escaped the edge of the sword, [d]out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women[e] received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And[f] others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment:

37 They[h] were stoned, they were sawn asunder, were tempted, [i]were slain with the sword: they[j] wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of[k] whom the world was not worthy:[1]) they[l] wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, [m]having obtained a good report through faith, received not the promise;[2]

40 God[o] having provided[3] some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.* 22 *A commendation of the new testament above the old.*

WHEREFORE, seeing we also are compassed about with [a]so great a cloud of witnesses, [b]let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,[1]

2 Looking[c] unto Jesus[2] the [3]author[4] and finisher of *our* faith; who, [d]for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that [e]endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye[g] have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation [h]which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For [i]whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If[j] ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But[k] if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which [l]corrected *us*, and we gave *them* reverence: [m]shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; [o]but he for *our*

A.M. cir. 4068. A.D. cir. 64.

z Ge. 3. 18.

a Ju. 14. 5. 1 Sa. 17. 34. Da. 6. 22.

b Da. 3. 24, 25.

c 1 Sa. xx. 1 Ki. xix.

d 2 Ki. 5. 16; 20. 7. Job 42. 10. Ju. 15. 15. 1 Sa. xiv. 31. 7. 22.

e 1 Ki. 17. 22, 23. 2 Ki. 4. 35–37. Ac. 4. 19; 22. 24. 29. ver. 25, 26.

f 2 Ki. 2. 23. Ju. 16. 25. Je. 20. 2, 3; 37. 15. Ge. 21. 9. 1 Ki. 22. 24. Ac. 13. 23, 27–44.

h 1 Ki. 21. 13. 2 Ch. 24. 21. Ac. 7. 59.

i 1 Sa. 22. 18, 19. 1 Ki. 19. 10. Je. 26. 23. Ac. 12. 2. Mat. 23. 35, 37.

j 2 Ki. 1. 8. Mat. 3. 4.

k Ps. 16. 3. Pr. 12. 26. Ge. 7. 1. Ja. 2. 5. Re. 2. 5, 6.

1 The world cast them out as unworthy of a residence, yet in the judgment of God 'the world was not worthy of them.'—*C.*

l 1 Sa. 22. 1; 23. 19; 24. 1. 1 Ki. 17. 3; 18. 13. 2 Ki. 6. 1.

m ver. 2–38. 1 Pe. 1. 12. Lu. 10. 23, 24. ch. 10. 36.

2 These, though borne witness to by their faith (though their faith was so firm and so constant), yet did not receive the promise, i.e. CHRIST, who was the sum and substance of all the Old Testament promises.—*F.*

o Ro. 11. 26. ch. 7. 19, 22; 8. 6, 12. 22–24. Ke. 6. 11.

3 Or, *foreseen.*

CHAP. XII.

a ch. 11. 2–38.

b Mat. 10. 22; 16. 24, 24. 13. 1 Ti. 4. 8. 2 Ti. 2. 4. 1 Co. 9. 24, 25. 2 Co. 7. 1. Ep. 4. 22; 5. 3. Col. 3. 5, 8. ch. 2. 1; 3. 1, 12, 14; 6. 11; 10. 19, 39. Ja. 1. 21. 1 Pe. 2. 1; 4. 2. Phi. 3. 8–14.

A.M. cir. 4068. A.D. cir. 64.

1 The figure is taken from the Grecian games, where those who strove for the crown were surrounded by a dense crowd of spectators, who kept upon them with intense interest, encouraging them by their presence and by their plaudits. So the glorified saints of God, who have already gained their crowns, are represented as surrounding the struggling Christians in the arena of life.—*P.*

c Ju. 1. 24. 2 Co. 3. 18. 1 Co. 9. 24. 2 Ti. 4. 8. Ep. 1. 8. 2 Co. 1. 8. Phi. 1. 6. 1 Pe. 1. 2, 3.

2 Looking off all other things and looking unto Jesus,' is the literal import of the passage.—*C.*

3 Or, *beginner.*

4 *Author.* Rather, 'founder.'—*C.*

d Ps. 110. 1. Lu. 24. 26, 46. Ac. 3. 15; 5. 31. Phi. 2. 7–11. 22. 3, 8, 15; 9. 10; 3. 5; 7. 26; 8. 1; 9. 12, 24; 10. 12. 1 Pe. 1. 11; 3. 22.

e Mat. 12. 19; 21. 27. 39–47. 26. 56–68. Ju. 7. 12, 26, 40; 9. 16; 10. 20. Ga. 6. 9. 1 Co. 15. 58. Ke. 2. 3.

g 1 Co. 10. 13. ch. 10. 32–34.

h Job 5. 17. Pr. 3. 11, 12. ch. 5. 12; 6. 11. Re. 3. 19.

i Ps. 94. 12; 119. 75. Pr. 3. 12; 13. 24. Ja. 1. 12; 5. 11. Re. 3. 19. Is. 27. 9.

j De. 8. 5. 2 Sa. 7. 14. Pr. 13. 24; 19. 18; 22. 15; 23. 13; 29. 15. Je. 16. 20, 31. Ac. 14. 22. 1 Th. 3. 3. 1 Pe. 2. 20. 2 Ti. 3. 12.

k Ps. 73. 14, 15. 1 Pe. 5. 9. Re. 3. 19.

l Pr. 13. 24; 19. 18; 22. 15; 23. 13; 29. 15. Ep. 6. 4. Le. 19. 3. Mal. 1. 6.

m Mal. 1. 6. Nu. 16. 22; 27. 16. Job 12. 10. Ec. 12. 7. Is. 42. 5; 57. 16. Zec. 12. 1. Ac. 17. 25.

o Ps. 119. 67, 71, 75. Pr. 29. 15. Le. 11. 44; 19. 2. De. 8. 3, 5. Mat. 7. 11. 1 Pe. 1. 4–15; 5. 6.

17; Ep. 3. 10), or in their numbers as members of the body of Christ, and children of the family of God, Ep. 1. 22; He. 13. 2. *C.*

REFLECTIONS.—What a noble grace is unfeigned faith dwelling in the heart! and how extensively useful! Through the infallible declarations of God it realizes invisible and future things, and gives them a kind of subsistence in our soul. By receiving and resting on the person and righteousness of Christ, it renders us and our services accepted with God.—Crediting his warnings, and obeying his directions, it delivers from danger and death; it weans the heart from this world, and sets it on things above; it enables us to wait for the accomplishment of promises, however unlikely and long delayed; it animates to the most trying obedience; qualifies for a joyful and devout entrance into the eternal state; enables to look into futurities, upon God's authority and credit; and to prefer sufferings with his people, and for his sake, and an exact obedience to his law, to everything earthly: and after exploits unnumbered, it issues in eternal rest and triumph.—Tender is God in giving it, or its various degrees, to all who accept Christ by simple faith, and in exposing his dearest saints to the most singular trials and heaviest troubles on earth to exercise it. But if he be for us, who can be against or hurt us? And it is highly unworthy for us Christian believers, notwithstanding our greatly superior advantages, to be so much inferior to some ancient saints in the vigour and distinctness of our faith.

CHAPTER XII. Ver. 1. Since, from the preceding instances of the excellency and power of faith to support under and triumph over all difficulties and dangers, it appears that we are surrounded on every side with multitudes of glorified believers, who unite in testifying the duty and advantage of an entire reliance upon the infinite wisdom, power, faithfulness, and goodness of God, in the greatest trials, let us, animated by and in imitation of their example, and as under their eye, cast off the works of darkness, inordinate care about this present world, and the load of ceremonial observances, and, by the influence of God's grace, disentangle ourselves from the power of indwelling corruption, and of every sin to which, through our natural depraved constitution, and our peculiar circumstances, company, and situation in life, we are most easily disposed, and especially that great sin of unbelief, which stands in direct opposition to faith, and is the root of all apostasy; and, thus disencumbered from every load of temptation or corruption, let us, with persevering fortitude, quietness, and patient resignation to the holy and sovereign will of God under our manifold sufferings, hold on our way with speed, steadiness, and vigour, till we finish that course of faith, affliction, and unreserved obedience which is appointed for us by God, and marked out in his Word and the examples of his saints, till we arrive at the mark of his high calling, and obtain the crown of life; 2. Always by faith looking off from sin, self, and the allurements and terrors of this world, or whatever else would retard and dishearten us, and looking forward to Jesus Christ—that we may derive grace and strength from him to enable us to follow his most perfect pattern, who is not only an unparalleled example, but the efficient Cause, Leader, and Captain of our faith, to begin, encourage, increase, and perfect it, and crown it with eternal glory—even as he himself, in the joyful prospect and hopes of the honour to God, salvation to men, and reward of mediatorial glory to himself, which would issue therefrom, calmly submitted to, and with astonishing meekness and patience endured, the agonizing and lingering pains of his crucifixion, and overlooked all the ignominy and reproach of that scandalous form of death, and all the contempt and derision attending it; for now, in consequence, and as the just reward of all this, he, in that very nature which suffered, is exalted as a triumphant conqueror over sin, Satan, the world, death, and hell, to a state of the most perfect, glorious, and everlasting rest, honour, and authority. 3. To prevent dejecting discouragement, impatience, or weariness under your manifold tribulations and apprehensions of danger, seriously consider and contemplate the person and office of Jesus Christ, in all their circumstances, and particularly in his invincible patience and undisturbed composure of mind wherewith he for your sakes bore up under, passed through, and triumphed over, all the opprobrious opposition and blasphemous insults which the most malicious and wicked men threw out to his face against his divine person, office, doctrine, and miracles, all the days of his public ministry. 4. And it would be the more sinful, shameful, and dangerous for you to draw back from your Christian course; for though ye have already cheerfully suffered the loss of your liberty and property for your adherence to it, God has hitherto restrained the fury of your wicked persecutors, that ye have never been called to suffer unto death in striving to avoid sin. 5. Are ye unmindful of, or dare ye forget, or be unaffected with, the endearing exhortation by which God, as a most tender and compassionate Father, for your direction, caution, and comfort, under tribulation, warns and beseeches you, on the one hand, to beware of overlooking and contemning his kind chastisements of you on account of your sin, and for your spiritual and eternal good, or of behaving in an unaffected, obstinate, and incorrigible manner under them; and, on the other, of impatiently, ignorantly, perversely, and unbelievingly, shrinking and being disheartened, to the neglect of duty, despairing of relief, or refusing to be comforted. 6. For the Lord does not afflict his children in wrath, demanding satisfaction for their sins; but either, in lesser or greater severity, to manifest his distinguished kindness to them, in embittering their sins, purging from them, and preparing for heaven. 7. If therefore ye be not only visited with afflictions, but enabled, in faith, patience, and perseverance, to submit to, and courageously bear up under them, God, as a kind but infinitely wise Father, is certainly correcting you as his dear children, to promote his own glory and your unspeakable advantage. 8. But if, notwithstanding your remaining sinfulness, ye are indulged in uninterrupted ease and prosperity in the world, and thus exempted from the corrective and instructive chastenings wherewith God exercises the very best of his children; or if ye are not brought to some cordial submission to this wholesome and necessary discipline of his family, God neglects you, as a spurious issue, who are none of his true children, nor heirs of his heavenly inheritance. 9. Moreover if, in

profit, that *we* might be partakers of his holiness.

11 Now[p] no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore [q]lift up the hands which hang down, and the feeble knees;

13 And[r] make straight[5] paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow[s] peace with all *men*, and holiness, without which no man shall see the Lord:

15 Looking[t] diligently lest any man fail of[6] the grace of God; lest any [u]root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest[v] there *be* any fornicator, or profane person,[7] as Esau, [w]who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [x]when he would have inherited the blessing, he was rejected: for he found no [8]place of repentance,[9] though he sought it carefully with tears.

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[p] Ps.89.32. Ja.1.12. Is.32.17. 2Co.4.17. See ver.10.

[q] Job 4.3,4. Is.35.3,4. Th.5.14 ch.5.12.

[r] Pr.4.26,27. Ga.6.1.

5 Or, *even.*

[s] Ps.34.14. Mat.5.8. Ro.14.18,19. Ep.4.3. 2Ti.2.22. Ja.3.17. 1Pe.3.11. Re.22.14,15; 21.8,27. 1Co.6.9. Ga.5.19. De.29.19.

[t] ch.4.1,11; 6.11,12; 13.7,17. Ju.20,21. 2Co.6.1. 2Pe.1.10.

6 Or, *fall from.* Ga.5.4.

[u] De.29.18. Ac.17.13. Ga.5.9,12. 2Ti.2.17. 2Co.5.6. Le.27.28.

[v] 1Co.6.9,10,13,18; 10.8. 2Co.12.21. Ep.5.3,5. Col.3.5,6. 1Th.4.3-7. ch.13.4.

7 A man of low and sensual views, who has no just conception of high and noble things—who cannot look beyond the passing moment of present gratification.—*P.*

[w] Ge.25.29-34.

[x] Ge.27.34,38. ch.6.6; 10.26,27,29.

8 Or, *way (change) of his mind.*

9 Alford has brought out the true meaning of this much controverted passage. The repentance refers to Esau himself, and it means that he found no way open to reverse what had been done by repentance; the sin had been committed and the consequence entailed irrevocably. He might

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change, but the penalty could not, from the very nature of the circumstances, be taken off. So that *repentance*, in its full sense, had *no place.* And such is the meaning of the *locus pœnitentiæ* wherever it occurring. We do not mean by it an opportunity to repent in a man's own bosom, to be sorry for what he has done, for this may be under any circumstances, and this might have been with Esau: but we mean, *a chance, by repenting, to repair.*—*P.*

[y] Ex.19.16,19; 20.18,21. Dt.4.11,12; 5.22,23. 1Ki.8.12,13. Ps.18.9-14. Hab.3.3-15.

[z] Ex.32.19. Dt.9.19. Ac.7.30. Ga.3.19.

[a] Ex.19.12,13; 20.19. Dt.4.33; 5.5,24,26; 18.16.

[b] Ex.19.13. Ga.5.10. Ro.7.9-13.

[c] Ge.28.17. Ju.6.22; 13.22. Da.8.17,27; 10.7, 8,11,17. Mat.17.6. Re.1.17.

[d] Ga.4.26. Re.3.12; 21.2,9,23; 22.1,2. Ph.3.20. Ps.48.2.

[e] Dt.33.2. Ps.68.17. Da.7.10. Re.5.11.

[f] Je.31.9. Re.7.4,9; 14.1,4. Ho.10.10. Ph.4.3. Re 17.8; 13.8. Ex.4.22. Nu.3.40.

1 Or, *enrolled.*

[g] Ge.18.25. Ps.50.4, 6. 2 Th.1.5-7. Mat.5.12. ch 6.10,12. Is.57.2. 2Co.5.49,54.

[h] Dt.5.ch.7.22; 8.6,9 15.10.4-14.

2 Or, *testament.*

[i] Ex.24.8. ch.9.14; 10.22; 13.12. 1 Pe.1.2. with ch.11.4. Ge.4.10.

[k] Ex.23.21. Mat.17.5. Is.55.3

18 For ye are not come unto [1]the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And[a] the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, [b]And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And[c] so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto [d]mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an [e]innumerable company of angels,

23 To[g] the general assembly and church of the first-born, which are written[1] in heaven, and to [h]God the judge of all, and to the spirits of just men made perfect,

24 And to Jesus [i]the mediator of the new covenant,[2] and to [j]the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See[k] that ye refuse not him that speaketh.

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the days of our youth, we all submitted to the chastisements of those natural parents from whom we derived our frail, corrupt, and mortal bodies, and who, under God, provided for their subsistence and safety, have we not infinitely stronger reasons to submit to the sovereign authority and disposal of him who is the immediate Creator, Preserver, and Governor of our immortal souls, and renews them by his regenerating grace; and meekly, and even thankfully, to accept of his fatherly chastisements for our iniquities, being ashamed of and turning from the causes thereof, that so we may live in holy fellowship with and devotedness to him here, and in heavenly glory with him hereafter? 10. For truly our natural parents, during the short time of our minority, were apt to correct us in an arbitrary manner, through humour, passion, pride, or weakness, without duly aiming at our good, or at least mistaking the proper season or measure of the rod; and all the benefit we received from it was confined to this life. But God corrects us, in infinite wisdom and compassion, in order that he may graciously promote our spiritual and eternal benefit, by subduing and purging away our sin, and rendering us more and more like to himself in knowledge, righteousness, and true holiness. 11. It is true indeed that even fatherly chastenings are in themselves irksome and distressing while we are under them; yet, being sanctified by God, and, in consequence thereof, dutifully endured by us, they render us more wise, humble, watchful, prayerful, more circumspect in our walk, more weaned from this world, and more spiritual, holy, and heavenly-minded than before; and work for us a far more exceeding and eternal weight of glory. 12. Since, therefore, these are the gracious ends and advantages of God's correcting you with such manifold sore afflictions, beware of giving way to dejection and despondency under them, or of disheartening one another, but encourage yourselves and each other, in the Lord your God, to hold on in his ways with alacrity, vigour, joy, and triumph. 13. And that your afflictions be suitably improved, in a close adherence to Christ, and a conversation becoming the gospel, remove all hindrances and stumbling-blocks out of your own and your brethren's way to eternal life, that ye and they may walk uprightly, and run steadily in the paths of truth and holiness—lest through temptation, ignorance, or fear of suffering, or the cunning craftiness of Satan and his agents, any weak Christians among you should be turned aside from Christ and his paths of righteousness and grace; but rather let it be your earnest care that such may be duly informed, directed, encouraged, strengthened, and confirmed in the profession, faith, hope, and holiness of the gospel. 14. Study, by all means, to pursue and maintain peace with all men, Jews or Gentiles, friends or enemies, and to promote universal holiness in heart and life, in conformity to the image and will of God: since, without a conscientious regard to this, no man, be his pretences or profession what they will, can be fit for, or, in the nature of things, or according to the constitution of the gospel, ever be admitted to immediate fellowship with Christ and God in him. 15. Therefore let each of you carefully inspect your own principles, temper, and conduct, and watch over one another, lest any of you, through sloth, carnality, or unbelief, should live destitute of an interest in the special favour of God, and of a real work of heart-changing grace; lest any apostate, or any corrupt principle of apostasy in doctrine or practice, offensive to God and ruinous to men, should spring up among you, to the hurt of the infected, and the grief and trouble of others, and thereby many be defiled with erroneous principles, or divisive or profane practices, marring the beauty, purity, peace, and order of the church: 16. Lest any of you who make a profession of Christ's name should abandon himself to whoredom or other uncleanness, or profanely undervalue the special blessings of the new-covenant and gospel state of the church—as Esau, who, for one morsel of meat to gratify his sensual appetite, sold his birthright, and all the peculiar honours and blessings attending it—the consequences of which were very tremendous and irretrievable. 17. For ye cannot but have learned from Scripture, that when he earnestly wished to have recovered it, in order to obtain his father's principal blessing, his most importunate and mournful entreaties were, through the direction of God, absolutely rejected by his father Isaac; and so will every empty professor of Christianity at the last day hopelessly cry for mercy, and bewail his condition, when God shall make him feel the terrible effects of his irreversible sentence of condemnation. 18. The transcendent excellency of the blessings of the gospel above those of the ceremonial dispensation, renders it also the more sinful and dangerous to come short of, or slight them; for ye are not called to covenant or hold fellowship with God in the manner of your fathers, at the material mountain of Sinai, and when covered with flaming fire, thick clouds of smoke, and storms of thunder—which represented that dispensation as carnal and movable, terrible in its threatenings, dark in its manifestations, and severe in its curses and punishments; 19. And where the thunders and the voice by which the ten commandments were published were so terrible, that your fathers entreated that God would no more speak to them in so immediate and awful a manner, but communicate his mind and will by the ministry of Moses, as a mediator between him and them. 20. Conscious to themselves that they were utterly incapable of perfect obedience to God's commandments, or of being justified by their imperfect obedience, they could not even bear up under those dreadful appearances of God, which were displayed in the manner of publishing them; for, as an awful indication of his inaccessibleness to sinners, according to the tenor of this law, and of the vengeance to be executed upon the violators of it, if either man or beast but touched Mount Sinai during that solemnity of the Divine Presence, he or it was to be stoned to death, or pierced through and slain. 21. Nay, so alarmingly dreadful were the tokens of the Divine Majesty, that Moses, notwithstanding his eminent sanctity, his office of mediator between God and the people, and all the familiar converse which he had with him, was overwhelmed with the utmost terror and consternation. 22. But, as a prelude of, and as a step of advance towards the inexpressibly delightful happiness of the heavenly and eternal state of the church, ye are brought, under the gospel dispensation, into delightful fellowship with God, in his most excellent state of ordinances, in which is the perfection of beauty and joy of the whole earth, and in which God, who has all life in himself, and bestows all life on others, calls all the people, Jews and Gentiles, into a comely and orderly society, endowed with glorious privileges, and governed and protected by himself—a society the original, nature, privileges, and tendency of which are heavenly, and in which ye are admitted to a most noble and exalted communion, in love and service, with astonishing multitudes of holy angels, 23. And into a spiritual and holy fellowship with the delightful assembly of all true believers in earth or heaven who are born again by the Spirit of God, and adopted into his family as heirs of himself and joint-heirs with Christ, the Lamb slain from before the foundation of the world, and who in these last days is manifested that he might take away the sins of all who believe; and to God the Judge of all, as your reconciled Father, who has accepted you in his beloved Son, and will quickly vindicate your character and reward your services: and, though not yet personally admitted to heaven, ye have spiritual communion in faith, love, joy, worship, and obedience, with all the separated spirits of all the saints of former ages, which, having departed from their bodies, do now live perfectly free from sin, sorrow, temptation, trouble, or danger, and enjoy perfect holiness and happiness in

For [f]if they escaped not who refused him that spake on earth, much more *shall not* we *escape* if we turn away from him that *speaketh* from heaven:

26 Whose voice [g]then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this *word*, [h]Yet once more, signifieth the removing of those things that are shaken,[3] as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving [p]a kingdom which cannot be moved, let us have[4] grace, [q]whereby we may serve God acceptably with reverence and godly fear:

29 For [r]our God *is* a consuming fire.

CHAPTER XIII.

1 *Divers admonitions, as to charity,* 4 *to honest life,* 5 *to avoid covetousness,* 7 *to regard God's preachers,* 9 *to take heed of strange doctrines,* 10 *to confess Christ,* 16 *to give alms,* 17 *to obey governors,* 18 *to pray for the apostle.* 20 *The conclusion.*

LET brotherly[a] love continue.[1]

2 Be[b] not forgetful to entertain strangers:

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f ch. 2. 2, 3. 3. 17. 10. 28, 29.
g Ex. 19. 18. Hag. 2. 6, 7, 93. ver. 19, 27.
h Ps. 102. 26, 27. Mat. 24. 35. 2 Pe. 3. 10. Mat. 16. 18. ver. 26. Re. 21. 1.
3 Or, *may be shaken.*
p Is. 9. 7. Da. 2. 44. 7. 14. Lu. 1. 33. 12. 32. 29. 22. Mat. 16. 18. 1 Pe. 1. 4. 2. 9. 5. 4. Mat. 25. 34.
4 Or, *hold fast.*
q Phi. 4. 12. Zec. 10. 12. 12. 10. 1 Co. 15. 10. 2 Co. 1. 12. Tit. 2. 11–14. Ps. 89. 7. 96. 4–9.
r Ex. 24. 17. De. 4. 24. 9. 3. Ps. 50. 3. 2 Th. 1. 8. Is. 30. 30. Na. 1. 5, 6. 35. De. 32. 22. Ps. 97. 3. Is. 66. 15. Da. 7. 9, 10. 27.

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CHAP. XIII.
a ch. 2. 10 12. 10. 24. Ja. 1. 9. 2. 5. 1 Pe. 1. 22. 2. 17. 3. 8. 4. 8. 5. 14. 2 Pe. 1. 7. 1 Jo. 2. 7, 10. 3. 10–18, 23. 4. 7–11, 20, 21. 5. 1, 2. 2 Jo. 5. Re. 2. 4.
1 This chapter seems to be an appendix or postscript to the epistle, added for the purpose of pressing home upon those addressed a number of social duties.—*F.*
b Ro. 12. 13. 1 Ti. 5. 10. Tit. 1. 8. 1 Pe. 4. 9. De. 10. 19. Is. 58. 7. Mat. 25. 35. Lu. 14. 13. Tit. 1. 8. 1 Ti. 3. 2, 5. 10.

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the vision and enjoyment of and likeness to God—being children of the same Father, united to the same Head, Christ, as living members of his mystical body, animated by the same Spirit, and entitled to the same everlasting inheritance; 24. And ye are brought not to Moses, a typical mediator, but to Jesus, the only true and effectual Saviour and Mediator between God and men, with whom the covenant of grace was made, by whom its conditions are fulfilled, and its blessings administered; and ye have communion with God and his Son, angels and people, not by bloody sacrifices of beasts, but by faith in the virtue of Jesus' precious blood, which was shed for many, and is divinely applied to your consciences for justification, sanctification, spiritual comfort, and eternal salvation, and which speaks better things than Abel's own blood, which cried for just vengeance on Cain his murderer, and still speaks warnings of wrath to all persons of a persecuting spirit; nay, better things than the blood of Abel's sacrifice, which only availed for his own acceptance;—whereas this blood of Jesus pleads for pardon and everlasting life to his betrayers and murderers, and to all sorts of sinners who believe in him.—25. Since therefore the gospel state of the church is so incomparably more excellent than the Jewish, as ye regard the glory of God or your own salvation, take heed lest temptations, worldly-mindedness, unbelief, or excessive attachment to ancient ceremonies, should make you reject, refuse, or turn away from that blessed Mediator of the new covenant, who, in the most gracious and endearing manner, speaks to you in his preached gospel, and by the miraculous influences of his Spirit which attend it; for if your fathers, who rebelled against Moses, and refused to receive the laws of God at his mouth, did not escape distinguished punishments, how much more impossible is it that any of us should escape who, through unbelief, reject, despise, and disobey him who is the Lord from heaven, and who, being ascended to heaven, thence publishes to us the glad tidings of eternal salvation, in all their spirituality, light, and glory, by his Word and Spirit. 26. Whose voice of thunder and awful majesty at the giving of the law made Mount Sinai and the people around it to quake and tremble; but now, in order to introduce the full happiness of the gospel dispensation, he has promised to remove and destroy the whole Jewish constitution, civil and ecclesiastic. 27. And his words, *yet once more*, plainly intimate that the Jewish constitution, in which so many things were made by the hands of men, should be removed, that the glorious and unalterable privileges, worship, and ordinances of the gospel, which are introduced in their stead, might abide till the end of the world. 28. Since therefore we by faith actually receive the blessed and fixed state of the gospel church, with all its privileges and blessings, under Christ our Royal Prince and Head, let us, according to the nature, provisions, and encouragements of this kingdom, hold fast our profession, and, in a careful and conscientious use of the ordinances of Christ, receive and improve those free favours which God has bestowed upon us, to excite and enable us to serve, worship, and glorify him in an acceptable manner through Jesus Christ, under a deep sense of our meanness and vileness, and of his holiness, power, and majesty; 29. For he, who is our covenant God—by visible dispensations, as we are professed Christians, and by special grace, as we are true believers—is still infinitely jealous for his own glory with respect to his worship; and his righteous indignation burns against those who reject him and the blessings of his kingdom, by unbelief and daring contempt.

Ver. 1. 'The sin that doth most readily entangle us'—an allusion to the inconvenience of long flowing robes in a race. The specific sin intended must be unbelief, seeing faith is the particular grace required. *C.*

Ver. 4. You have not yet suffered as martyrs, as did the prophets of old, and so many of your fellow-Christians in your own days. *C.*

Ver. 5. A quotation from Pr. 3. 11, 12, which is of great importance, not merely on account of the practical exhortation it contains, but as showing, upon apostolic authority, that God, and not Solomon, is the speaker—a fact of primary value in the interpretation of the book of Proverbs. *C.*

Ver. 11. This fruit is not yielded to them that suffer chastisement, but 'to them that are exercised thereby'—exercised in watchfulness, self-examination, prayer, and patience. *C.*

Ver. 14. *Without which* (holiness) *no man shall see the Lord.* This specialty is important—as to attain, or even 'follow peace,' may, at times, be utterly impossible, or even unlawful, Jude 3–18. *C.*

Ver. 18. *For ye are not come,* &c.: therefore your privileges being so much greater than those of Israel at Sinai, how much greater must be your judgment should you, like so many of them, disbelieve and apostatize. *C.*

Ver. 21. This saying of Moses is not found in Scripture, but is probably a reference to the unrecorded speech Ex. 19. 19.—*Note,* Such an instance affords no countenance to the Romish doctrine of unwritten tradition, for this is recorded upon apostolic authority. *C.*

Ver. 24. According to R. Baxter, Doddridge, &c., 'which crieth not against us as Abel's blood did for revenge, but saveth us by satisfying vindictive justice.' But how could the blood of Abel shed by Cain be said, in this or any sense, to have spoken good things? for that is implied, if any blood speak 'better things.' By 'the blood of Abel,' therefore, must be understood 'the blood of Abel's sacrifice,' which spoke the language of faith in an atonement to be made, whereas 'the blood of sprinkling' speaks of salvation accomplished. *C.*

REFLECTIONS.—There is need of much care and activity in imitating ancient saints, and especially in imitating Jesus our Forerunner, in persevering faith, patience, and holiness. And great is our encouragement in his success, and from his furnishing, directing, and strengthening us for our work. What kindness and care the Lord shows in afflicting us only for our great honour and benefit! And yet we rarely either relish or behave aright under afflictions, especially if they are severe. There is need of watchfulness, mutual excitement, and assistance in our Christian course, and that the strong should bear with and help the weak.—And delightful is the appearance, and happy the end, when peace and holiness are properly united in our conduct. But, alas! fearful and desperate is the issue of unconcern under the means of grace, or of apostasy from gospel truth.—Delightful is the state of the gospel church, of the new covenant, and of heaven; and how much superior to that under the law and the ceremonies! Firm is its establishment, and sweetly our exalted Redeemer speaks to us therein. With earnest attention and holy awe ought we then to hear his voice, and perform the duties of his worship. No covenant relation or gospel grace can render him less holy, just, jealous, awful, or majestic. And great fear is due unto him in the meeting of his saints.

CHAPTER XIII. Ver. 1. And, as ye have begun, let it be your earnest care and endeavour to maintain an abiding and growing exercise of brotherly love, and an affectionate temper and behaviour, in all offices of friendship one towards another, and towards all your fellow-Christians, who are members of the same spiritual family, children of the same heavenly Father, partakers of the same grace, and heirs together of the same glory. 2. Extend your brotherly compassion also to strangers, especially those who for righteousness' sake are driven from their homes, or go about voluntarily preaching the gospel: receive them into your hearts and houses, and supply them with everything needful. This conduct will at once honour God, relieve your distressed brethren, and tend to your own satisfaction and advantage; for by this generous temper Abraham, Lot, and others, had the honour and benefit of entertaining angels instead of strangers. 3. And as ye have had compassion on me in my bonds, I earnestly recommend to you to bear on your hearts, sympathize with, pray for, and, as far as in you lies, contribute to the relief and comfort of those faithful ministers or professors who are imprisoned, or otherwise persecuted, for righteousness' sake, considering yourselves as members of the same mystical body, and still liable to the like afflictions in your present mortal state. 4. Marriage, when duly entered into by proper persons, ought to be reckoned an honourable ordinance of God, for producing a lawful offspring, for connecting families, and for the good of society, and as a proper remedy against all uncleanness; but fearful are the punishments which they who indulge themselves in whoredom and adultery may expect from God in this world, and especially in the last judgment and eternal state. 5. And to promote your exact performance of the duties which I have mentioned, see that none of you indulge immoderate desires or pursuits after the things of this world, either in excessive or unjust eagerness to obtain them, or in grudging proper expenses for the reasonable support of yourselves and families, or in unwillingness to communicate to the necessities of others; and study always to be heartily pleased with and thankful for the circumstances, however mean and afflicted, into which God, your infinitely wise and gracious Father, puts you; for he himself, who is almighty, all-sufficient, and unchangeable in faithfulness, has, for your encouragement in troubles and temptations, solemnly promised that he will at no time, and on no account, leave you to yourselves or your enemies; but will be with you to strengthen, help, uphold, guide, and bring you to glory. 6. So that, resting by faith upon this comprehensive promise, as applicable to ourselves, we may, and ought, each for himself, with humble confidence, sweet composure, and holy boldness, to avow that, in all our straits, wants, and troubles, the almighty and all-gracious JEHOVAH is our support, succour, and defence, and on our side, to take our part, revive our soul, and overrule everything for our good; and therefore we will not be afraid of the very worst that our most powerful, subtle, and inveterate enemies on earth can do against us. 7. And to promote your performance of such duties, and assured faith in such promises, see that ye pay a due regard to them who have been your faithful ministers and spiritual guides, under Christ their great Lord and Master; and in imitation of their faith and faithfulness, keep in mind, embrace, and adhere to those doctrines, commands, and promises which they, according to the Word of God, delivered to you, as the only rule of your faith, worship, and obedience—seriously reflecting on the peaceful and joyous manner in which they finished their course of holiness, and obtained a happy dismission from and victory over every trouble and danger by death, and on the glorious scope and object of their ministration and walk. 8. Even Jesus Christ, our anointed Saviour, who, in his divine person, offices, and saving virtue, is unchangeably the same in all the periods of the church, past, present, and to come. 9. Take heed therefore, lest, by departing from this unchangeable Saviour, as preached and exemplified to you by your former pastors, ye should, like ships in a storm, or clouds in the air, be carried away with notions about Jewish ceremonies different from, foreign to, and inconsistent with the simplicity of the gospel of Christ; for it is incomparably better to have your souls fully persuaded of and steadfastly fixed in a dependence on the free favour of God in Christ, revealed in the gospel, for the remission of sin, peace of conscience, and acceptance with God, unto eternal life, and your heart fortified against wavering about the truth and importance of this doctrine by an experience of its renewing, quickening, and comforting efficacy, than to expect that blessings can be obtained by ceremonial ordinances relative to sacrifices, meats, and drinks, which never,

for thereby [c]some have entertained angels unawares

3 Remember[d] them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage[e] *is* honourable in all, and the bed undefiled: [g]but whoremongers and adulterers God will judge.

5 *Let*[h] *your* conversation *be* without covetousness; *and be* content with such things as ye have:[i] for[k] he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, [k]and I will not fear what man shall do unto me.

7 Remember them which have the rule[l] over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

8 Jesus[t] Christ the same yesterday, and to-day, and for ever.

9 Be[u] not carried about with divers and strange doctrines: [c]for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We[v] have an altar,[4] whereof they have no right to eat which serve the tabernacle.

11 For[g] the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.

12 Wherefore[r] Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let[s] us go forth therefore unto him without the camp,[5] bearing his reproach.

14 For[t] here have we no continuing city, but we seek one to come.

15 By[u] him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to[6] his name.

16 But[v] to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey[w] them that have the rule over[7] you, and submit[8] yourselves: [y]for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that *is* unprofitable[9] for you.

18 Pray[z] for us: for we trust [a]we have a good conscience, in all things willing to live honestly.

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even under the Old Testament, were of any spiritual and saving advantage to those that were most occupied therein. 10. We members of the New Testament church have an incomparably better altar and sacrifice in our Lord Jesus Christ, which furnishes an incomparable feast of spiritual and eternal blessings to our faith, which they who still cleave to and rely on ceremonial observances have no authority or claim to partake of, any more than the priests had to eat any part of the more noted sin-offerings. 11. For, according to the appointment of God, the bodies of those sacrificed animals, the blood of which was carried by the high-priest into the holy of holies on the great day of national atonement, were wholly burned without the camp. 12. In evident fulfilment of which type, as well as to prefigure his leaving the Jewish nation to miserable ruin, Jesus Christ, our great High-priest, that he might really make atonement for the sins of the whole world, and consecrate all who accept Christ to God by the shedding of his blood, suffered his painful and ignominious crucifixion on Mount Calvary, without the gates of Jerusalem. 13. Let us therefore who profess his name and look for salvation through him, go forth, by faith and hope, desire and love, to him, leaving the Jewish temple, altars, and all the legal institutions pertaining to them, and all the concernments, allurements, and enjoyments of this present world, behind us, as things which we have no further expectations from or concern with, and cheerfully and boldly own and confess a crucified Redeemer, notwithstanding all the shame, contempt, and scorn we may suffer for his sake. 14. For as the city of Jerusalem, which succeeded the camp in the wilderness as the seat of ceremonial worship and political ordinances, will quickly be destroyed by the Romans, so we believers have no durable state of happiness or settled residence in this lower world; but, as strangers and pilgrims on earth, we realize by faith, earnestly desire, look, and long for, and, by all the ways and means of God's appointment, seek for a state of everlasting rest and peace, honour and safety, harmony and delight, in the future blessedness of heaven. 15. In consideration therefore of Christ's having redeemed and consecrated us to God by his own blood, let us at all times, in all circumstances, and for everything, especially for the blessings of redemption, offer up through him as our only High-priest, Sacrificer, Advocate, and Altar that sanctifies our gifts the sacrifices of grateful acknowledgments, praises, and thanksgivings. 16. And while your hearts and lips are full of gratitude and praise to God through Christ, be careful to cultivate a merciful, kind, and generous temper, and to abound in all acts of beneficence towards your fellow-creatures, especially the poor; for this, as well as thankful praise, is, through Christ and his only meritorious oblation, very acceptable to God as your reconciled Father. 17. And as ever ye would improve the appointed means of evangelically discharging the above-mentioned duties, not only regard the faith and holiness of your deceased pastors, but religiously regard the doctrines and precepts of those who are, or may hereafter be, your spiritual guides; and, as far as the Word of God permits, receive and submit to their instructions, exhortations, admonitions, and reproofs; for, if faithful, they, with all diligence, watch over you in the Lord, that they may inspect your principles, tempers, and behaviour, and guard and caution you against all iniquity, error, and spiritual danger, and apply themselves to promote the edification and eternal salvation of your souls, in the affecting view of giving an account to Christ, in the last judgment, of their faithfulness, diligence, and success—which they wish to do with joy, that their labours have issued in your eternal welfare; not with grief, that they have issued in your aggravated condemnation and ruin. 18. Sensible of the awfulness and difficulty of our work, and of our insufficiency for it, we ministers of the gospel earnestly request your continual importunate prayers for us—that whatever our success be, we may be found faithful in the day of Christ; for, notwithstanding our sufferings, and the suggestions of our enemies, our consciences bear us witness that we uprightly intend the honour of Christ and the good of souls, and are heartily desirous, and determined, through his strengthening us, to live soberly, righteously, and godly, suitably to our Christian and ministerial character, in all our behaviour towards God or man. 19. And I particularly beg your united prayers for my own direction, support, and protection under my present trials, and for the blessing of God upon the services in which I am now engaged; and that, if it be for his honour, he may deliver me from my present confinement, and allow me an opportunity of paying you another visit, to our mutual comfort and edification.—20. And for this, and all other useful purposes, may our reconciled God, Father, and Friend, the author and giver of all true peace and prosperity who, by an act of supreme authority, judicially discharged, and raised from the dead our Lord Jesus Christ, as a public person, who had represented and fully satisfied his law and justice for all the world, and whom, in all his offices, he constituted the great Shepherd of his ransomed people, to gather, guard, lead, feed, and bring them safe to eternal glory, through faith in his sufferings and death, whereby he fulfilled the condition, secured the blessings, and confirmed the promises of the new and everlasting covenant of grace; 21. Rectify every disorder of your souls and of your society, that ye may be thoroughly prepared, disposed, and enabled to perform every good work relative to himself, yourselves, or others, in a holy, spiritual, and evangelical manner, from principles of faith and love, according to the rule of his Word, in obedience to his command, and for his glory; and work in you to will and to do everything as in his sight, conformably to his image, agreeably to his holy nature and will, and acceptably to him, as the effects of his own grace through the merits and mediation of Christ.- 22. And now let me beseech you, my dear countrymen and fellow-Christians, that, laying aside all prejudice, ye readily receive, consider, and improve these exhortations, consolations, instructions, and cautions which I have given you in this letter, as briefly as the number and importance of the contents, and my ardent concern for your real advantage, could permit. 23. And know, for your comfort, that Timothy, who was for a time my fellow-prisoner in Christ, is now released, and gone from this place upon important business; and, if he come quickly back, I intend, if the Lord grant me a release, to come along with him to visit you. 24. Meanwhile, let such of you to whom this letter comes present my affectionate and Christian respects to all your church-rulers and fellow-Christians who behave as sanctified by the Spirit of God. 25. And may the free love and favour of God through Jesus Christ, with all the blessed manifestations, fruits, and effects of it, attend all and every one of you, for your growth in grace and in the knowledge of Christ, and for your direction, preservation, and comfort, till ye arrive at his heavenly kingdom.

Ver. 1. An exhortation peculiarly necessary to the Jews, who had many prejudices against the Gentiles, and also suitable to the Jewish converts, who, being persecuted by their former friends, were in danger of supposing themselves set free from the ties of charity. *C.*

Ver. 7. *Remember them*, &c. A distinct evidence that the apostle recognizes the preachers of the Word as 'rulers' over their brethren in the Lord, and that spiritual discipline in the hands of such rulers is an essential mark of an apostolic church. —*Whose faith follow*, &c. 'Whose faith follow' (considering the end of their conversation: which faith is, 'Jesus Christ the same,' &c. This seems to be the true connection, though some eminent modern expositors consider ver. 8 not a reference to ver. 7, but a preface to ver. 9. *C.*

Ver. 20. This does not signify that our Lord Jesus Christ was brought from the dead through the blood of the everlasting covenant, but that he was constituted 'the great Shepherd of the

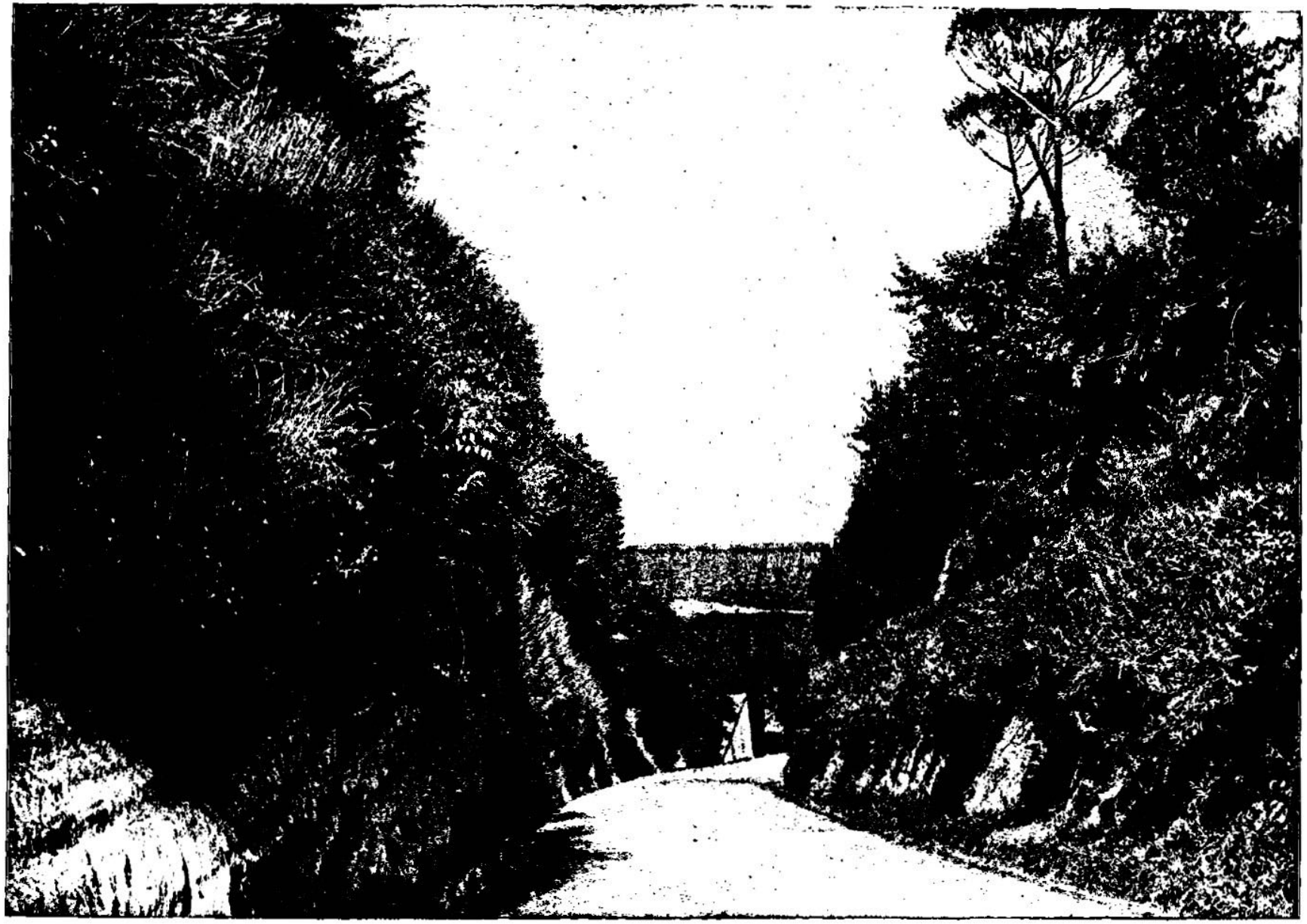

ST. PAUL'S ROAD. [Hebrews, xiii:25.]—The Epistle to Hebrews was written by St. Paul from Italy. We have here a picture of a road over which St. Paul passed directly after landing in Italy. This is about midway between Naples and Puteoli. We are looking toward the east, and when the artist took the picture, Vesuvius, sending up its volume of eternal smoke, was in plain view. Grim and precipitous rocks rise straight up from the ground on either side of the road, but nature has so mantled and clothed these with her flowers and vines that they are relieved of their rugged, barren look. Nature makes it her duty to illuminate with flowering plants every old ruin and rock in this region, thus relieving what is rugged, and softening what is sharp.

19 But[b] I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now [c]the God of peace, that [d]brought again from the dead our Lord Jesus, [e]that great Shepherd of the sheep, through the blood of the everlasting covenant,[1]

21 Make[g] you perfect in every good work to do his will, working[2] in you that which is well-pleasing in his sight, through Jesus Christ; [h]to whom *be* glory for ever and ever. Amen.

22 And [i]I beseech you, brethren, suffer the word of exhortation: [j]for I have written a letter unto you in few words.

23 Know ye that *our* [k]brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule [3]over you, and all the saints. They of Italy salute you.

25 Grace[l] *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

A.M. cir. 4068. A.D. cir. 64.

[b] Phile. 22. Phi. 1. 19, 2012. 24. Ro. 15. 30, 31; 2. 12.

[c] Ro. 15. 33; 16. 20. 1 Co. 14. 33. 2 Co. 13. 11. Phil. 4. 9. 1 Th. 5. 23. 2 Th. 3. 16.

[d] Ac. 2. 24, 32; 3. 15, 26; 4. 10; 5. 30; 10. 40; 17. 31. Ro. 4. 24; 6. 4, 8, 11; 7. 4. 1 Co. 6. 14; 15. 15, 20. 2 Co. 4. 14. Ga. 1. 1. Eph. 1. 20. Col. 2. 12. 1 Th. 1. 10. ch. 10. 29; 9. 12, 2 Pe. 1. 21. Zec. 9. 11.

[e] Is. 40. 11; 49. 9. Eze. 34. 23; 37. 24. Jn. 10. 11, 14. 1 Pe. 2. 25; 5. 4.

[1] Or, *testament.*

[f] 2 Co. 3. 5. Phi. 2. 13. 1 Th. 5. 23. 1 Pe. 5. 10.

A.M. cir. 4068. A.D. cir. 64.

[2] Or, *among.*

[h] See Ro. 1. 5. Ro. 16. 27. 1 Ti. 1. 17. Ps. 72. 18, 19; 135. 1.

[i] ch. 2. 13; 3. 1; 4. 1; 2 Co. 5. 20; 6. 1; 10. 1. Ps. 78. 1.

[j] 1 Pe. 5. 12. Ga. 6. 11. 2 Th. 3. 17.

[k] Ac. 16. 1–3; 17. 14; 19. 22; 20. 4. Ro. 16. 21. 1 Co. 4. 17. Phil. 2. 19, 20. 1 Ti. 1. 2, 18. 2 Ti. 1. 2. Re. 7. 17. Ro. xvi. 1 Co. 16. 14–21. 2 Co. 13. 12, 13.

[3] See notes on ver. 7, 17.—*C.*

[l] Ro. 16. 20, 24. 1 Co. 16. 23. 2 Co. 13. 14. Ga. 6. 18. Eph. 6. 24. Phil. 4. 23. Col. 4. 18. 1 Th. 5. 28. 2 Th. 3. 18. Re. 22. 21.

sheep through the blood of the everlasting covenant.' Some connect ver. 20, 21 thus—'Make you perfect, &c., through the blood, &c.;' but the construction of the original seems unfavourable to this arrangement. *C.*

REFLECTIONS.—It is very delightful when professed Christians are remarkable for mutual and fervent charity; for kind hospitality, tender sympathy, seasonable liberality; for untainted chastity; for contentedly living on God as their portion; for imitation of deceased ministers; obedience to and fervent prayer for living ministers of Christ; and for steadfast adherence to truth, and readiness to suffer for and serve their dying Redeemer.—What an all-sufficient Saviour is he to, and what marvellous things hath he done for us, to lead us to love, trust in, and cleave to him!—Awful is the office, work, and account of gospel ministers, and infinite is the mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, provided proper furniture and assistance, as well as rewards, for both ministers and people who uprightly aim at his honour.

CONCLUDING REMARKS ON THE EPISTLE TO THE HEBREWS.

The epistles to the Romans, Galatians, and Hebrews, furnish three great gospel lights for illuminating the dark pages of the law. That to the Hebrews seems to have been directed to parties exclusively Jews, for all its arguments are drawn from purely scriptural sources; and while they evidence the intimate familiarity of the writer with the most minute ordinances of the law, they imply an equal acquaintance with them in the parties to whom they are addressed. The great object of the epistle seems reducible to three points:—1. Christ was superior to angels in nature; 2. To Moses as a lawgiver; 3. To Aaron as a priest; and, if proved superior to them, the conclusion must be inevitable with a Jew—he must therefore be the only true God. *C.*

THE GENERAL EPISTLE OF

JAMES.

James wrote this epistle to his Hebrew brethren of the twelve tribes, who were dispersed in the several provinces of the Roman empire; many of whom had been converted to the Christian faith. The scope thereof is to stir them up to manifest their faith by their good works;—to bear their trials with cheerfulness and patience;—maintain honourable thoughts of God;—watch over their turbulent passions;—receive the word of God with meekness, and put it into practice, ch. i.:—conduct themselves impartially to the rich and kindly to the poor, ch. ii.: to guard against reviling, censorious, and imperious language, ch. iii.: and a litigious, proud, worldly, and envious spirit, and overlooking of God's providence, ch. iv.: and against luxury, injustice, and profane swearing;—and to patience, mutual confession of faults, fervent prayer, and a diligent study to promote one another's spiritual welfare, ch. v.

[James the son of Alpheus, the brother of Jude, and the near relation of our Lord—called also James the Less, Mar. 15. 40, either on account of inferiority in stature or age to James the son of Zebedee—is generally esteemed the writer of this epistle. Ecclesiastical history, confirmed by the Acts of the Apostles, ch. 12. 17; 15. 13; 21. 18; and some of the Epistles, 1 Co. 15. 7; Ga. 1. 19; 2. 9, 12, represents him as residing generally at Jerusalem superintending the churches, till the time of his martyrdom, A.D. 62. This epistle is found in the ancient Syriac version, which was completed in the end of the first or beginning of the second century. It is alluded to by Clemens Romanus, Hermas, and Ignatius, and directly cited by Origen, Jerome, and Athanasius, which allusions and citations concur with its internal evidence, to attest its inspired character. It is called *general*, because not addressed to any particular church, but 'to the twelve tribes scattered abroad.' It contains references to Ge. 15. 6; 20. 17; 22. 9–12; De. 9. 18–20; Jos. 2. 1; 1 Ki. 3. 9, 11, 12; 8. 46; 17. 1; 18. 42–45; Job 1. 21, 22; 42. 10; Ps. 94. 12; Is. 41. 8; Je. 29. 12, 13; Mal. 3. 6. *C.*

I am led by a close examination of evidence to the conviction, that James, the son of Alpheus, and James who is styled in Ga. 1. 19 'the brother of the Lord,' were different persons (see Jn. 7. 3; Mat. 13. 55). The former was an apostle; the latter does not seem even to have been a believer in Christ at all till after the resurrection. Immediately on his joining the little Christian church, however, he took a prominent position, being president of the council at Jerusalem. It is my opinion, from the statements made in Scripture, that James was son of Joseph and Mary; and consequently, as stated by Paul, 'the brother of our Lord.' He was the author of this epistle. James' usual place of residence was Jerusalem, and there are several incidental allusions in the epistle which show that it was written in Palestine, ch. 3. 12; 1. 6; 5. 17, 18. Its date cannot be definitely fixed, but probably it was written at a comparatively early period—not later than A.D. 60. *P.*]

CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.

JAMES,[a] a servant of God and of the Lord Jesus Christ, [b]to the twelve tribes which are scattered abroad, greeting.

A.M. cir. 4064. A.D. cir. 60.

CHAP. I.

[a] Mat. 10. 3; 13. 55. Ac. 1. 13; 15. 13; 21. 18. Ga. 1. 19; 2. 9, 12. Jude 1. Tit. 1. 1. Ro. 1. 1, 29.

[b] Jn. 7. 35. Ac. 2. 5–11; 8. 1, 4, 15, 13, 19; 26. 7. 1 Pe. 1. 1. De. 30. 26; 28. 64.

[c] De. 8. 2, 3. Mat. 5. 11, 12. Ac. 5. 41. Ro. 5. 3. He. 10. 34; 12. 5. 2 Co. 10. 13. Phi. 1. 29. 2 Pe. 1. 6, 7. 1 Pe. 1. 6, 7; 4. 13–16. 2 Pe. 2. 9. Lu. 6. 23; 21. 28.

A.M. cir. 4064. A.D. cir. 60.

[d] Ro. 2. 7; 5. 3, 4; 8. 25; 15. 4, 5. 2 Co. 4. 17. Col. 1. 11. 2 Th. 1. 4, 5. He. 10. 36; 12. 1, 2. Pe. 1. 7.

[e] Mat. 19. 22; 5. 12, 48. Lu. 8. 15; 21. 19. 2 Pe. 1. 4–10. Joh 23. 9. Pr. 4. 18. Ga. 6. 9.

[f] 1 Ki. 3. 9, 12. Pr. 2. 3–5. Je. 29. 13, 14. Da. 2. 20. Mat. 7. 7, 11; 21. 22. Lu. 11. 9. Jn. 14. 13, 15. 7, 16. 23. ch. 3. 17; 5. 16. 1 Jn. 3. 22; 5. 14.

2 My brethren, [c]count it all joy when ye fall into divers temptations;

3 Knowing[d] *this*, that the trying of your faith worketh patience.

4 But[e] let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If[f] any of you lack wisdom, let him ask of

God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But[h] let him ask in faith, nothing wavering. For he that wavereth [i]is like a wave of the sea, driven with the wind and tossed.[1]

7 For let not that man think that he shall receive any thing of the Lord.

8 A[j] double-minded man *is* unstable in all his ways.[2]

9 Let the brother of low degree rejoice[3] in[k] that he is exalted:[4]

10 But[l] the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed[n] *is* the man that endureth temptation: for [o]when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13 Let[p] no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But[q] every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then[r] when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do[s] not err, [t]my beloved brethren.

17 Every[u] good gift and every perfect gift is

A.M. cir. 4064. A.D. cir. 60.

[h] Mar. 11. 24. 1 Ti. 2. 8. Ro. 14. 23. He. 11. 6.
[i] Ep. 4. 14. He. 13. 9. 2 Pe. 2. 17. Jude 12, 13. Ge. 49. 4. Ps. 66. 16.
[1] See note [i] below.
[j] Ho. 10. 2. ch. 4. 8. 1 Ki. 18. 21. Ps. 12. 2. Is. 29. 13. 2 Ki. 17. 41.
[2] Verses 7 and 8 are closely connected in sense:—Let not that man (the man who doubts) think he shall receive anything of the Lord; he is a man of two minds, unstable in all his ways. He has no decision, no faith.—*P.*
[3] Or, *glory.*
[k] Ro. 8. 1,. Phi. 3. 14. 2 Th. 1. 11. He. 3. 9. ch. 2. 5. 1 Pe. 2. 9. Re. 1. 6. Ac. 5. 41. 1 Pe. 4. 16. Phi. 1. 29.
[4] *Exalted* to be an heir of God, and joint-heir with Christ.—*C.*
[l] 1 Ti. 6. 17, with Job 14. 2. Is. 40. 6. 1 Co. 7. 31. 1 Pe. 1. 24. 1 Jn. 2. 17. ch. 4. 14. Ps. 103. 15, 17. 37. 2, 10, 35, 36. 73. 18. 90. 5, 6. 102. 12.

A.M. cir. 4064. A.D. cir. 60.

ask in *faith*, nothing *doubting*:—not doubting God's power, faithfulness, or mercy. This cloaks in a kind of middle place between *faith* and absolute unbelief. Alford well describes it.
[i] While *faith* says *Yes*, and *unbelief* says *No*, "doubt" is the union of the two, having, however, the force of the negative slightly preponderating.—*P.*
[m] Job 5. 17. Ps. 94. 12. Pr. 3. 11, 12. He. 12. 5. Re. 3. 19. Ps. 119. 67, 71, 75. 94. 19. Ro. 5. 3. 1 Pe. 1. 6, 7. 4. 12, 13. ver. 2.
[n] Mat. 10. 22, 39. 28, 29. Ro. 2. 7, 10. 2 Ti. 4. 8. He. 12. 1. 1 Co. 9. 25. 1 Jn. 2. 28. 3. Mat. 5. 10, 25, 34. 1 Pe. 1. 13. 4. 12, 13. 5. 4. Re. 2. 10. 3. 21. Is. 64. 4. ch. 2. 5. Ex. 20. 6.
[o] 1 Co. 10. 13. Ps. 5. 4–6. Hab. 1. 13. 13 Je. 44. 4.
[p] Ro. 7. 11. Ge. 6. 5. Mat. 15. 19. 2 Ti. 3. 13. Is. 44. 20. 2 Pe. 2. 21. Tit. 3. 3. Ho. 13. 9.
[q] Job 15. 35. Ps. 7. 14. Ro. 6. 21–23. 8. 5. Eze. 18. 4. Ge. 2. 17. Ps. 9. 17.

[r] Ge. 6. 7. Col. 2. 4, 8.
[s] ver. 19: ch. 2. 5. He. 13. 1.
[t] Pr. 2. 6. Jn. 3. 27. Ro. 11. 36. 1 Co. 4. 7.
[u] 1 Co. 10. 23. Ps. 5. 4–6. Hab. 1. 13. 13 Je. 44. 4. Ro. 7. 11. Ge. 6. 5. Mat. 15. 19. 2 Ti. 3. 13. Is. 44. 20. 2 Pe. 2. 21. Tit. 3. 3. Ho. 13. 9.

CHAPTER I. Ver. 2. My fellow-descendants from Abraham, Isaac, and Jacob, and fellow-believers in Christ scattered through the Roman empire or other places of the world, never be discouraged by the various afflictions which ye meet with for the trial and excitement of your grace, and the persecutions which ye endure for the sake of Christ and the gospel; but rather esteem it your honour and joy that ye are called and enabled thus to bear a faithful testimony for him, to his glory, and to your own and others' spiritual advantage; 3. Being fully persuaded in your own minds, from the infallible oracles of God and your own experience, that they are designed and managed by God for trying, proving, and rendering approved, the truth and efficacy of your faith in Christ, and your constancy in your profession; and that thereby, through the concurring influence of the Holy Ghost, there may be produced and increased in you a calm submission and persevering resignation to the sovereign will and holy providence of God in the most afflictive dispensations. 4. Let patience therefore, with the most meek, humble, composed, resigned, and cheerful frame of spirit, fully exercise itself, without any check or disturbance from your sinful passions; and persevere therein, notwithstanding the number, weight, diversity, or continuance of your troubles—that, in the issue, ye may become perfect in every grace, and be admitted to the complete holiness and happiness of the heavenly state. 5. And if any of you, under your afflictions, find a want of spiritual wisdom to direct you to judge of, behave under, and rightly improve them, let such, under an humbling sense of their own weakness, and of the insufficiency of all creatures to conduct them, by earnest prayer, in the name of Christ, apply to the God of all light and grace—who is so ready to bestow every needful blessing upon men, and who bountifully distributes his favours to all, especially to humble supplicants, without ever upbraiding them with their ignorance, folly, unworthiness, or misimprovement of former favours—for the directions of his Word, providence, and Spirit, and they shall, without fail, be granted. 6. But to obtain this gracious answer, you must present your requests with a firm dependence on Christ, and on the wisdom, power, faithfulness, and goodness of God in him, for a performance of his promises, without any staggering at them through unbelief; for he that gives way to distrust and sinful jealousies, whether God can or will perform his gracious promises or not, is altogether unsteady and restless in his principles and practice. 7. And it is quite absurd for any one who has such a diffident and fluctuating temper of spirit, which is so dishonourable to the promises and perfections of God, to expect that his unstable and unbelieving prayers shall ever bring him any important favours from God. 8. A man whose heart is thus divided between hope and despondency, or between God and the world, is always unsettled in religion, continually hesitating, fickle, and perplexed in all his thoughts, words, and actions, and so can never expect to speed in his prayers. 9–11. But as all they who are united to Christ and born of the Spirit may warrantably plead for and expect every promised blessing, let such as are poor, oppressed, and persecuted, and whose minds are brought down to their lot, rejoice and glory, that amidst their poverty they are advanced to the spiritual dignities and privileges of the new covenant, and are honoured to suffer for the sake of Christ and his gospel; and let them whose circumstances are easy or affluent, rejoice that God has given them low thoughts of themselves and all their earthly enjoyments, or calls them to part with them—as the wealthiest, the most grand and honourable, must quickly die away from whatever they have, and are often like flowers or grass in the midst of their carnal projects, prosperity, and honour. 12. But happy are they who are enabled in a Christian manner to bear losses and tribulations here for the sake of Christ; for when they have endured them with faith, patience, humble submission, and holy fortitude, they shall be graciously rewarded with that immortal and incorruptible blessedness and glory which the Lord Jesus, and God in him, has freely promised, and will certainly give at the last day to all those who, from a principle of faith in Christ, supremely esteem and delight in him, and look and long for his glorious appearance to complete their salvation.—13. Let no man under his afflictions fret and murmur, or pretend that God thereby tempts him to sin; for God is so infinitely holy in his nature and will, purposes and works, that it is absolutely impossible for him to be influenced to anything sinful, or to entice, persuade, influence, or necessitate any to commit the least moral evil. 14, 15. But when men, under afflictions or otherwise, are drawn into acts of sin, it is entirely owing to the violent and beguiling influence of their own inward lusts and corruptions, which drag them off from the ways of truth and holiness, and by the deceitful appearances of carnal ease, pleasure, or profit, decoy them into sin. And it is only when these inward corrupt inclinations have gained the approbation and free consent of the will that they produce actual sin; and when actual sin is completed, allowed of, persisted in, and indulged in impenitence and unbelief, it not only renders liable to, but will certainly issue in, everlasting misery, as its proper wages and fruit. 16. Beware therefore, my dear brethren, lest any of you apostatize from the truth of the gospel, or indulge such abominably erroneous, blasphemous, and injurious conceptions of God or his ways, as if he could do anything to promote or encourage sin. 17. On the contrary, everything that is naturally, morally, or supernaturally good, every blessing of creation, providence, and grace, and nothing but what is good, proceeds from this infinite, eternal, and unchangeable Fountain, Author, and Bestower of all light, knowledge, holiness, and happiness, grace or glory. 18. And we believers have the most endearing proof of his being the Fountain and Author of everything holy and useful; for not on account of or by any wisdom, power, or merit in us, but merely of his own impartial grace and compassion, by means of the gospel, he has implanted vital principles of grace in our hearts, and thus begotten us to a lively hope of an everlasting inheritance, that we might be rendered his most excellent creatures, consecrated to his service, and a pledge and earnest of his converting multitudes to his Son. 19, 20. Wherefore, my Christian brethren, according to your character and obligations, as new creatures, be always attentive to what he declares in his Word concerning himself or his ways, and never be rash in your thoughts or speeches concerning God and his ways of providence or grace; or even in turning preachers, and giving your views of difficult passages of Scripture: and never, no not in disputing for gospel truths, indulge a wrathful and passionate treatment of such as differ from you; for unguarded heat and intemperate passion, proceeding from pride, selfishness, and impatience of contradiction, are so far from serving God's righteous cause, or recommending to others the method of justification through the imputed righteousness of Christ, or the practice of righteousness which God's law requires, that they render men incapable of speaking aright for him, and prejudice the minds of others against what is really true and good. 21. Wherefore cast away with abhorrence all these corrupt affections and overflowings of malice, which are exceedingly sinful, and render your souls unfruitful in anything good; and with all humility, modesty, and submission of your understandings, consciences, hearts, and affections to the authority of God in his Word, cordially embrace it with faith and love—that being, as it were, vitally united with your souls, it may, under the influence of the Holy Ghost, be instrumental in conforming your hearts and lives more and more to its own holy likeness, and in efficaciously nourishing you up in grace, till you arrive at the complete possession of the heavenly blessedness. 22. And that it may have this happy effect upon you, see that it influence you to practise its excellent and holy principles in your lives; and never delude yourselves, or cheat yourselves out of your eternal happiness, by giving it a bare hearing, assent, or place in your notions. 23, 24. For, let your pretences be what they will, if you merely hear the truths of God, and do not by faith and love reduce them to practice in your whole conversation, ye can only have some notions and transient convictions of your guilt, depravity, danger, and need of Christ and his grace, and will quickly lay aside your concern, and go on in your impenitence, unbelief, and wicked practices as before. 25. But if you accurately search into the gospel revelation, in which our spiritual deliverance from the broken law and ancient ceremonies is so clearly manifested and perfectly bestowed, and heedfully persevere in the faith and practice of it, living in the exercise of every grace and discharge of every duty answerable to it, ye shall have great happiness at the end of your Christian course. 26. And remember that, if you make ever so much pretence to, show of, or talk about religion, yet, if you indulge yourselves in profane and abusive language, or in railing against, reviling, censuring, or slandering your neighbours, and flatter yourselves as if zeal for God would justify your proud, passionate, bitter, and injurious words, your religion is all a mere farce, and will never do you any real service. 27. Pure religion, that is unmixed with human inventions, or with carnal principles, motives, and ends, and which is according to the law and influence of God, and is exercised as in his sight, and with a view to his glory, disposes and engages Christians to be tender, kind, and compassionate to the needy and distressed, in doing all they can for the relief and comfort of poor fatherless children and destitute widows, and to behave in a holy and circumspect manner, free from the pollutions of this evil and insnaring world, that they may not bring any shame upon their conscience, and disgrace upon their hopes or character, by the lust of the flesh, the lust of the eye, or the pride of life.

from above, and cometh down from [c]the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of[z] his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore,[y] my beloved brethren, let every man be swift to hear,[5] slow to speak, slow to wrath:

20 For[z] the wrath of man worketh not the righteousness of God.

21 Wherefore [a]lay apart all filthiness and superfluity of naughtiness, and [b]receive with meekness the engrafted word, which is able to save your souls.

22 But [c]be ye doers of the word, and not hearers only, deceiving your ownselves.

23 For[d] if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But[e] whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man [5]shall be blessed in his deed.[6]

26 If[h] any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure[i] religion and undefiled before God and the Father,[7] is this, [7]To visit the fatherless and widows in their affliction, *and* [k]to keep himself[8] unspotted from the world.[9]

CHAPTER II.

1 It is not agreeable to the Christian profession to regard the rich, and to despise the poor brethren. 13 rather we are to be loving, and merciful: 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not [a]the faith of our Lord Jesus Christ, [b]*the Lord* of glory, with [c]respect of persons.

Ver. 2. *Temptations*—trials and tribulations, ver. 3, 12: Lu. 8. 13; 22. 28: 2 Co. 8. 2. This joy in 'temptations' is perfectly consistent with the petition, 'Lead us not into temptation;' for while it is the believer's privilege to pray for exemption from trial before it comes, it is his duty to submit to it when God actually sends it; and, moreover, to rejoice in it as an additional evidence of God's fatherly love, He. 12. 6, and an instrument employed by the Spirit for his advancement in grace, 2 Co. 4. 15, 16, and increase of glory, 2 Co. 4. 17. *C.*

Ver. 10. *Made low* in his own estimation—having been enabled to form a just estimate of the fading nature, and brief and uncertain tenure, of all earthly possessions. *C.*

Ver. 13. *When he is tempted.* The word 'tempted' here refers not to those trials by poverty or persecution (ver. 9) that arise from Providence, as means of growth in grace, but to those solicitations to sin that arise from an evil heart, and tend to perdition, ver. 14. Both are indeed temptations, but they arise from different sources, and have different ends. *C.*

Ver. 17. *Variableness.* An astronomical term descriptive of the varying positions and aspects of the heavenly bodies at different seasons of the year.—*Shadow of turning*, either the sun's apparent annual turning at the tropics, or the daily turning of the shadow on the dial.—*Note*, While time is thus measured by changes, God is the Lord; he changes not. Jesus is the same yesterday, to-day, and for ever! *C.*

Ver. 21. *Filthiness.* The original is applied to the production of ulcers—emblematic of offensive and infectious conversation or example.—*Superfluity of naughtiness*—the overflowing of a malicious spirit, in which the unregenerate live 'hateful and hating one another.' *C.*

Ver. 25. *The perfect law of liberty.* Rather, 'the perfect law—that of liberty.' A reference most probably to Ps. 19. 7, where the word 'law' signifies, not the Mosaic law, but the whole doctrine of revelation. From comparing this passage with Jn. 8. 32, 36; Ro. 8. 21; 2 Co. 3. 17; Ga. 5. 1, 13, 'the law of liberty' will be found to be a name for the whole gospel revelation, because Christ has therein declared us free from the Mosaic ordinances and the wrath and curse of an offended God. —*Note*, The term 'law' is employed to signify the gospel revelation by the figure antanaclasis, or allusion. See S. Glassius, p. 929, &c., and Carson on *Fig. of Speech*, p. 80. *C.*

REFLECTIONS.—God takes care of his people, be they scattered how or where they will. Their tribulations for his name's sake may be great, but should be joyfully borne, as they shall be overruled for the trial and improvement of their present grace, and for the enhancement of their eternal glory. All the fulness of this world is but a fading portion when compared with the exalted and immortal blessedness of humble Christians. Great is the need of spiritual wisdom to direct our behaviour under our diversified trials; and infinite the mercy that our heavenly Father is so ready to grant it if asked. But, alas! many, by their unbelief and inconstancy, hinder the success of their own prayers. Great is the folly of charging our sins on God, who is infinitely and unchangeably holy. Regenerating grace and everything good comes from God's loving kindness, and ought to redound to his praise and honour; but all evil comes from ourselves. What need, then, have we to mortify our lusts, and to watch against our pride, passion, and hard thoughts of God!—With great humility, reverence, and faith, ought we to hear, receive, and improve his Word. And with deep concern should we guard against deceiving our souls in matters of eternal consequence. We have to do with a God who requires truth in the inward parts. It is not high pretences, but a renewed heart and holy life, that can evidence us to be real Christians. And an unruly tongue, disregard of the poor, or attachment to carnal persons and things, may prove as graceless amidst the most splendid glare of a high profession.

CHAPTER II. Ver. 1–7. Beware of taking up with such an empty profession of the truth, and of faith in Jesus Christ, our infinitely glorious and highly exalted Lord, the fountain and bestower of all glory upon us, as leaves you under the power of a partial, unjust, and carnal regard to men—not according to their religious characters, or the merits of their cause, but according to their higher or lower circumstances in life.—A preferring of one richly dressed in your religious meetings or judicial decisions, and pouring contempt upon another who is meanly dressed, can proceed from nothing but a shameful partiality, and a carnal and biassed manner of judgment.—And nothing can be more unreasonable among Christians, who cannot but remark that God has generally chosen mean persons to enrich them with faith and all the other graces of his Spirit, and to render them heirs of his heavenly kingdom; while great and rich men are generally unmindful of him, and thus by their own hearts' lusts, to be persecutors of his people and blasphemers of his name and religion. 8–11. If, from a principle of faith in and love to Jesus Christ, your Lord and King, ye obey his high and supreme law, treating all your neighbours, particularly your fellow-Christians, with as much kindness, equity, and mercy, in their various circumstances, as ye wish in like cases to be exercised towards yourselves, ye act a truly honourable and becoming part; but if ye regard persons merely or chiefly on account of their different worldly circumstances, ye stand convicted and condemned by that excellent law of God which requires the most strict regard to equity: and remember that though ye should keep all the other commandments, yet by a single breach in any particular point, ye break the whole law, as ye trample on that divine authority which connects together, and is the foundation of the whole law, and counteract that love which is the fulfilment of the whole law, particularly of the second table of it. 12, 13. Let your whole conversation towards God and men, in disposition, thought, word, and deed, be such as becomes them who live under the dispensation of the gospel, and who expect to be judged at the last day according to the tenor of it; for they who, contrary to its grace and obligations, neglect to exercise compassion towards their poor brethren, shall have a severe sentence of condemnation and wrath fixed on themselves; and they who, from true faith and love, exercise kindness towards them, shall have occasion to rejoice in their own deliverance from condemnation and wrath, and even in the hopes of it; and God's mercy shall, according to the gospel promises, triumph in their salvation. 14–26. And remember that if you have only a notional and lifeless faith, which does not effectually influence you to grant relief to your poor destitute brethren, and to the universal practice of righteousness and holiness, it is really naught, and no better than the faith of devils before God. For however insufficient good works be to justify our persons, or entitle us to eternal life before God as a righteous Judge, yet they are absolutely necessary to prove our faith unfeigned, and to manifest us justified before the world, and even in our own consciences—as is manifest from the case not only of Abraham the father of the faithful, but of Rahab the Canaanitish harlot; both of whom manifested their true faith and divine justification by their good works which proceeded therefrom.

Ver. 2. *With a gold ring.* Rather, 'having his fingers adorned with gold rings'—which might be evidences of riches, or perhaps badges of office and honour. *C.*

Ver. 4. In the several members of ver. 3 *and* is uniformly retained and translated 'and;' wherefore it is not easy to discover why *and* is altogether omitted in the beginning of ver. 4, or why the members of ver. 3 being affirmative, ver. 4 should be rendered interrogative. Would it not be more literal, and in accordance with the use of the word by James (ch. 1. 6), as well as in other places (*e.g.* Ro. 14. 23), to translate it thus: 'And have not wavered' (or hesitated) 'within yourselves, and have become judges of' (who have adopted) 'erroneous reasonings.' *Note*, Luther, in the German, retains the 'and,' and renders the verse affirmatively. *C.*

Ver. 8. *Royal law.* 'Pre-eminent law,' as the word *βασιλικὸς* frequently signifies.—*Note*, The law of brotherly love our Lord delivers as 'a new commandment' (Jn. 13. 34; see note):—a commandment not new in principle, but new in measure: for the Mosaic law had said, 'Thou shalt love thy neighbour as thyself;' but Christ hath said, 'Love one another as I have loved you.' See also Jn. 15. 12. *C.*

Ver. 13. *Against judgment.* Rather, 'over judgment.' Not as if mercy were contrary to judgment: for in Christ 'mercy and truth have met together; righteousness and peace have embraced each other;' but the words represent that 'joy in heaven' which the holy angels, together with all 'who have obtained mercy,' feel and express 'over every sinner that repenteth,' who has fled to mercy in Christ, and escaped from the 'judgment to come.' *C.*

REFLECTIONS.—Decent respect is due to persons on account of their civil stations. But to prefer the rich, graceless, and gay, as such, especially in matters of religion or equity, is highly unchristian, and striking against the whole authority of the lawgiver, and that universal love required in his law, amounts to a breaking of all his commandments, and leaves little hopes of mercy to the guilty in the great day of account. It is chiefly among the poor that true Christians are found, and God's grace enriches and ennobles them. Why, then, should we despise them? Rich persons are too generally blasphemers of God's name and religion, persecutors of his saints, and oppressors of their inferiors. Why, then, should we partially caress them? It is not fine words of pity and compassion, and empty wishes of relief, but needful supplies, according to our ability, that God demands from us to our poor brethren, and in denying these we basely act the part of inhuman hypocrites. The best notions and professions of faith without good works thereby produced, are but dead, devilish, and abominable before God. No good works of ours can indeed justify our persons before

2 For if there come unto your assembly[1] a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And[d] ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place;[2] and say to the poor, Stand thou there, or sit here under my footstool:

4 Are[e] ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, [f]my beloved brethren, [g]hath not God chosen the poor of this world [h]rich in faith, and heirs of the[3] kingdom, which he hath promised to them that love him?

6 But [i]ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do[k] not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the [l]royal law, according to the scripture, [m]Thou shalt love thy neighbour as thyself, ye do well:

9 But[n] if ye have respect to persons, ye commit sin, and are convinced[4] of the law as transgressors.

10 For[o] whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For [p]he that said,[5] Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So[r] speak ye, and so do, as they that shall be judged by [s]the law of liberty.[6]

13 For[t] he shall have judgment without mercy that hath showed no mercy; and mercy [u]rejoiceth[7] against judgment.

14 What *doth it* profit, my brethren, [v]though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And[x] one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even[y] so faith,[8] if it hath not works, is dead, being alone.[9]

A.M. Cir. 4064
A.D. cir. 68

1 Gr. *synagogue*
d Ac.25.23.27.1.Jude 16
2 Or, *seemly*.
e ch.2.16.1 Ki.3.11. Mat. 7.1, 2.
f ch.2.16.ver.10. ii. 3.
g Mat.5.3.11.12.Lu.6. 20.21.22.1 Co.1.26.28. ch.2.5. 1 Pe.1.6, 7. 4.12.
h Ps.37.9,11.22.25. Pr.2.21.22. Mat.5.5. Ga.5.21. 1 Ti.4.8. Re.21.7.
i Ch.2.11.20.ch.5.4, 6. Ac.4.11.
k Ps.37.9,11.12.14. 2 John 1.7.14.15. 1 Co.1.2. Re.2.13. 9.21.
l Ch.2.8.19. Ps.82.2. Pr.24.23. Mal.2.9. Lu.20.21.
m Le.19.18. Mat.22. 39. Ro.13.8,9. Ga.5.14. Ep.5.2. 1 Th.4.9.
n ver.2. Le.19.15. De. 1.17. 16.19. Lu.16.15.
4 *Convinced*—convicted.
o De.27.26. Mat.5. 19.20. Ga.3.10. ver.11.
p Ex.20.13,14. De.5. 17,18. Ro.13.9.
5 Or, *that* law *which said*
r Ps.34.8. Je.13.23. ch.1.25. Mat.5.48. 1 Pe.2.11,12. 1 Pe.1.4.8.
s ver.8. ch.2.8,9. Ro. 7.22,24. Ps.119.44,45. 32.45.ver.25.
6 See note on ch.1. 25.—C.
t Ge.42.21,22. Jo.1.7. Judges 5.—ver.24,25. Pr. 21.13. Mat.6.23.7.1,2. 18.30.25.41,42. Lu.10. 25.ch.6.4.
u Ps.86.10. Mat.25. 35,36.2.13. Jo.4.23,24.
7 Or, *glorieth*.
v ch.1.22. Mat.7.26. 1 Ti.1.6. Tit.1.16. Is.29. 13.58.2—4. Ac.8.13. Je. 42.20.
x Ge.32.20. Lu.19.42. 6.46. Ga.5.10. 1 Ti.6.14. He.4.2,6. 1 Jo.4.17,18. Pr.4.17.28.24.
y ver.14,15,20,26. 2 Co.13.5. with Ga.5.6. 1 Th.1.3.
8 *Even so faith, &c.* That is, the faith without works, which vain men say they have, is dead. See ver.14,26.—C.
9 Gr. *by itself.*

* This verse appears to be closely connected with ver. 26—a full exposure, in fact, of the fallacy often that faith can exist without, or apart from, works. They are and must be inseparable. Faith can never be exhibited but by works; and where good works do not exist, true faith can have no place in the soul.—*P.*

† This is intellectual faith: it is merely the assent of the understanding to a dogmatic truth. It involves no moral quality. Any intelligent being may have this faith.—*P.*

‡ The word 'only' is the emphatic word in this verse. It is the key to the meaning of the whole. It solves the supposed discrepancy between James and Paul. It shows the real connection between faith and works. James does not deny that a man is justified by faith; nay, he indirectly affirms it: but he shows that true faith can never exist without good works.—*P.*

A.M. Cir. 4064
A.D. cir. 68

1 Some copies read *by thy works*.
a Ge.15.6. 1 Th.1.9,10. Co.5.7. 1 Ti.2.5,6. 1 Pe.1.2,18. Mat.3.17. ch. 2.23. Ga.3.6. Jude 6. Re.20. 12.
2 See note † in first column.
a Ps.14.1. Mat.8.29. Mat.5.22. 1 Co.15.36. 1 Pe.3.20. Jude 5. Re.20. 12.
3 See note † in first column.
a Ps.14.1. Mat.8.29. Mat.5.22. 1 Co.15.36. 1 Pe.3.20. Jude 5. Re.20. 12.
b Ge.22.1,2,9,12,16. Ro.4.2,10. Ga.3.6. He.11.17.
4 *When he had offered* his purpose of obedience; *his son Isaac.*—*C.*
5 Or, *Thou seest.*
c ver.22. Ge.15.6. Ga.3. 6. 1 Ti.1.5. Mat.3.17. Ch.2.23, with He.11.17, 19.
6 *Made perfect*—as a fruit tree when its fruit is ripened.—*C.*
7 The faith of Abraham in God's power, truth, and love, led of necessity to the act of offering up his son, which on purpose he performed. Had he not done that act it would have been an evidence that he had not true faith. In this respect, viewed *per extra*, the faith was perfected by the act.—*P.*
d Ge.15.6. Ro.4.3,6, 22.23. Ga.3.6.
e 2 Ch.20.7. Is.41.8. Ge.26.10. 18. Jn.15.14, 15. Ro.5. 11.20. 2 Co.6. 16. Ep.2.13. 19. Re.5.9.
f ver. 14,17,18,20,22, 26. Re.22.12.
8 See note † in first column.
g ver.18. See ver.24. Mat.21.31.
h Jas.2.1. 25.6.23,25. He.11.31.
9 Or, *breath*
i See ver. 20, 14, 18, 22,24, with Ge.5.5. 1 Ti. 5.6. Ac.8.13. Je.14.22. Ti.1.16

CHAP. III.

a Ec.7.16. Mat.7.1. 23.8, 10, 11. Lu.6.37, 38. Ro. 2.1-3. 20, 21. 1 Co. 4.5. 1 Pe.5.5. Pr. 16. 18. Lu. 22. 24. 47. 48. Mat.18.29,34.
1 Or, *judgment.*
b 1 Ki.8.46. Pr. 20.9. Ec.7.20. 1 Jn.1.8.1.10.
2 *Offend.* Rather, "stumble."—*C.*
3 More literally, "For oftentimes we all offend" in one form or another; in word, or thought, or action.—*P.*
c Ps.34.13.39.1.141.3. Pr.10.19. 17.27.29.11. Mat. 12. 36, 37. 1 Pe 3. 10.
d Ps.32.9. Is.37.29. Pr.26.3 Ps.39.1.
e Ps.107.29-30. Jonah 1.4. Ac.27.14.15.17.
f Ps.12.3. 57.4. 64.3. 140.3. Ro.3.13,14. Pr.12. 18. 15.1,2. Re.13.5,6.
4 *The tongue.* That is, the tongue of the natural, unrenewed man.—*C.*
5 Or, *wood.*

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works,[1] and [z]I will show thee my faith by my works.[2]

19 Thou[a] believest that there is one God; thou doest well: the devils also believe, and tremble.[3]

20 But wilt thou know, [b]O vain man, that [c]faith without works is dead?

21 Was not Abraham our father [d]justified by works, when he had offered Isaac his son[4] upon the altar?

22 Seest thou[5] how[e] faith wrought with his works, and by works was faith made [6]perfect?[7]

23 And the scripture was fulfilled which saith, [f]Abraham believed God, and it was imputed unto him for righteousness: and he was called [h]the Friend of God.

24 Ye see then how that [i]by works a man is justified, and not by faith only.[8]

25 Likewise also was not Rahab the harlot [j]justified by works, [k]when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit[9] is dead, so [l]faith without works is dead also.

CHAPTER III.

1 *We are not rashly or arrogantly to reprove others:* 5 *but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm.* 13 *They who be truly wise be mild, and peaceable, without envying, and strife.*

MY brethren, [a]be not many masters, knowing that we shall receive the greater condemnation.[1]

2 For[b] in many things we offend[2] all.[3] If [c]any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, [d]we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and [e]*are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even[g] so the tongue[4] is a little member, and boasteth great things. Behold how great a matter[5] a little fire kindleth!

God; but they are absolutely necessary to manifest our justification before men.

CHAPTER III. Ver. 1. Take heed, my dear Christian brethren, that none of you affect to be teachers of others, without proper qualifications for it; or give way, like your Jewish doctors, to a magisterial and censorious temper in matters of religion; for if ye do, your sin will be very aggravated, and your condemnation at the last day inexpressibly dreadful. 2. For all, even the best of us, are guilty of manifold transgressions of both tables of God's law, offending him and our fellow-creatures, which should make us very humble and modest in our thoughts of ourselves or censures of others; but if any one be enabled by grace to restrain his tongue from idle, opprobrious, false, and other sinful language, it marks him a true believer, and a person of great attainments in knowledge and experience, integrity and holiness, capable of managing himself and his whole behaviour to the benefit of the society he is connected with, religious or civil. 3–6. For as horses are governed by small bits, and large ships by small rudders, so a man's tongue, when properly managed, under the influence of divine grace, is of great use for regulating his whole behaviour—even as, under the influence of a carnal heart, it extravagantly talks away and contemns others; and I entreat you carefully to observe how often a little injurious language kindles a flame of contention and confusion all around it. And indeed scarcely anything can be more mischievous or productive of wickedness than an unruly, furious tongue. It vents a great deal of sin, is the outlet of the whole source of wickedness which lies in a man's heart, and produces much iniquity among others; by its exorbitant licentiousness, it spreads guilt and defilement through the whole man; and as a fire kindled and blown up by the diabolical influence of the father of lies and accuser of the brethren, it raises such wrath and anger in our own and other people's passions, as throws the whole course of the moral world into a pernicious ferment, and continues from one period of life, and even one generation, to another. 7, 8. No savage, venomous, or voracious beast is so hard to be tamed as a lying, reviling, malignant tongue, actuated by strong, furious, and vile passions. In the most ungovernable manner it vents forth the most devilish and destructive pride, malice, envy, reproach, and falsehood. 9 12. And very often among professed Christians it is at one time honourably employed in praising God the Father of mercies, and of Christ, and of us in him, or in praying to or commending him; and at another time basely prostituted to pour forth revilings, or even horrid imprecations, against our fellow-creatures, for whom we ought to have a reverence, as they were originally

6 And[h] the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind[6] of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:[7]

8 But the tongue can no man tame;[8] *it* [i]*is* an unruly evil, full of deadly poison.

9 Therewith[j] bless we God,[9] even the Father; and therewith curse we men,[1] which[k] are made after the similitude of God.

10 Out[l] of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place[2] sweet *water* and bitter?

12 Can[m] the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who[o] *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.

14 But if ye have [p]bitter envying and strife in your hearts, [q]glory not, and lie not against the truth.

15 This[r] wisdom descendeth not from above, but *is* earthly, sensual,[3] devilish.

16 For[s] where envying and strife *is*, there *is* confusion[4] and every evil work.

17 But[t] the wisdom that is from above is first pure,[5] then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality,[6] and without hypocrisy.

18 And[u] the fruit of righteousness[7] is sown in peace of them that make peace.

CHAPTER IV.

1 *We are to strive against covetousness,* 4 *intemperance,* 5 *pride,* 11 *detraction, and rash judgment of others:* 13 *and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.*

FROM whence[a] *come* wars and [1]fightings among you? *come they* not hence, *even* of your lusts[2] that[b] war in your members?

2 Ye[c] lust, and have not: ye kill,[3] and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye [d]ask not.

3 Ye[e] ask, and receive not, because ye ask amiss, that ye may consume *it* upon your [4]lusts.

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created after the image of God, in knowledge, righteousness, and holiness, and are still formed in some likeness to him in the natural faculties of their soul; and many of them, by his grace, renewed after his image in regeneration.—Nothing can be more contrary to our Christian obligations, profession, and character, or even more unnatural and absurd in itself. 13. If any of you therefore would approve yourselves to God, and show yourselves to the world as truly wise and prudent, and endowed with a true knowledge of yourselves, of Christ, and of God, his laws and ways, let them earnestly practise all manner of good works in the whole course of their conversation, with a meek and humble spirit. 14. But never be fond or boast of envious, quarrelsome, and contentious dispositions and designs, which will torment your souls, and sting and wound others, and are directly contrary to the meek and humble spirit of the gospel. Never dare, either in thought, word, or deed, to varnish over such wickedness, or to pretend to sincerity and prudence in indulging it; 15, 16. For, think as you will, this wisdom springs not from, nay, is detested by God, and arises from an excessively earthly and sensual inclination to worldly enjoyments, and is excited by the devil, bears his image, delights his heart, and promotes his mischievous designs and interests; for whenever an envious, censorious, and litigious spirit is indulged, and breaks forth in words, it tends to disturb and destroy the peace and happiness of a man's own soul, and of all about him, and leads to everything wicked. 17. But that heavenly and divine wisdom which God bestows leads men to a strict regard to purity of doctrine and manners, in heart, speech, and behaviour; it disposes to peacefulness, mildness, and courteousness in our treatment of others; it renders our mind open to conviction, easily persuaded to that which is good, and attentive to all considerations, forward to condescension and forbearance, and inclined to acts of kindness and compassion to the poor and afflicted; it renders us impartial and generous in judging and condemning of others; and sincere, free from any allowed dissimulation. 18. And this righteous, holy, and peaceable temper and conversation, by the grace of God, issues in our own and our neighbour's happiness in this world, and in our everlasting happiness and peace hereafter.

Ver. 2. *Perfect*, in its absolute sense, is applicable to God alone; in its comparative sense, it is the highest endowment of man, the chiefest grace of the Spirit. See it prophetically described as a special mark of the Messiah, Is. 42. 19.

Ver. 6. *The course of nature.* The whole circle of human life from boyhood to old age, which, unless delivered from the power of Satan, and kept by the power of God, is contrarily excited by surmises, misrepresentations, falsehoods, and calumnies, whereby the fires of jealousy, envy, wrath, and malice, are continually fed, and frequently blown into a fierce and devouring flame. *C.*

REFLECTIONS.—An assuming, arrogant, and censorious temper fearfully presages our future condemnation to hell. And the deeper sense we have of our own sinfulness and weakness, the less rash shall we be in condemning others.—It is very honourable and advantageous for Christians to have grace to govern their tongue. But how hard to rule it! and yet, if ungoverned, it kindles and spreads infinite and eternal mischiefs all around. Scarcely can anything be more inconsistent with the character of a Christian, more dishonourable to God, or more ruinous to men, than an unbridled tongue, and an envious malicious heart.

But great is the excellency of true and spiritual wisdom, in its origin, nature, properties, and fruits.

CHAPTER IV. Ver. 1–3. To dissuade you from a carnal and wrathful temper, seriously think how all the strifes and contentions which prevail among you take their rise from indulged lusts; and how the indulgence of corrupt affections renders your very prayers altogether unsuccessful, and wicked in their principles, motives, and ends. 4. And remember that whosoever of you professed Christians indulge such eager appetites after the pleasures and enjoyments of this world as alienate your hearts from God, are guilty of an adulterous breach of covenant with him, and of admitting his rival into your heart instead of him; for an excessive fondness for the things of this world, and of conformity to worldly men, stands in direct opposition to the holy nature and will of God, and is utterly inconsistent with that supreme love and affection which ye owe to him. 5. Do ye think the Scriptures of the Old Testament unworthy of your regard, which so strongly remonstrate against pride, envy, and covetousness, and represent our inward corruptions as so impetuous in their pursuits after earthly things, as to make us envy every one who hath more than ourselves?—Or do ye think that the Spirit of God, who dwelleth in all of us who are true believers, would excite such a worldly disposition in us? 6. No, he, and God by him, increases our humility, self-denial, love, and goodness, and thus disengages us from the gratification of corrupt affections; and therefore, to encourage our hopes and prayers for all needful assistance, he declares in his Word that he sets himself to oppose and debase them who are ambitious, haughty, self-conceited, and self-sufficient, placing their whole confidence and happiness in the things of this life, or in their own wisdom, strength, or deserts; but freely bestows more and more grace, comfort, and blessings, upon such as have humble thoughts of themselves, and of the emptiness of all earthly enjoyments, and place their whole happiness in himself. 7. In humble dependence therefore on his free favour and gracious influence, yield up yourselves obediently and unreservedly to his direction, disposal, authority, and will, manifested in his Word and providence, and be content with such things as ye have. And if Satan, by subtle devices or furious temptations, attempts to dishearten you in or draw you off from the ways of duty, give not place to him, but exercise all your graces in opposition to him, and he will flee from you as a conquered enemy. 8. And if ye would maintain your ground, prevail against and get rid of temptations; be much employed in humble and filial approaches to God, through Christ, in the way of duty, and he will graciously come near to you, directing, relieving, and comforting you according to his promise. And whereas, through the influence of Satan and your own hearts, some of you have rendered yourselves notorious sinners before God, see that by faith ye apply the Word, blood, and Spirit of Christ for your purification, and beg of him to reform you from violence, murder, extortion, bribery, and other like wickedness of practice; and to purge your hearts from pride, envy, covetousness, and other indwelling lusts, and so thoroughly renew you in heart and life, that your cares and services may no longer be divided between him and the world. 9, 10. Instead of that jollity, mirth, and gaiety with which ye have shamefully gratified your sensual appetites, apply yourselves to deep penitential sorrow and evangelical religious mourning, on account of your provocations, and for fear of God's judgments—deeply humbling yourselves before him, whom ye have so often and so highly offended, and who knows and principally regards the secret workings of your hearts; and he, in his own time and way, will revive your drooping souls with a sense of his pardoning and the influence of his recovering grace, and will raise you above all your fears and troubles, and exalt you to honour and comfort in this world, and to immortal glory in the next. 11. And always carefully avoid rash censuring and reviling of one another, aggravating and needlessly exposing one another's infirmities, or raising and propagating false reports to each other's prejudice; for, if ye slander, rashly judge, and condemn your neighbours or fellow-Christians, ye practically condemn the wisdom, equity, and holiness of God's law, which forbids such conduct, and perhaps allows what you condemn; and if once ye pretend to censure God's law, ye plainly renounce all obedience to it, and exalt yourselves as judges above it. 12. When the almighty God, who has infinite power and authority to reward the obedien-

4 Ye[g] adulterers and adulteresses,[5] know ye not that [h]the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The[i] spirit that dwelleth in us lusteth [6]to envy?[7]

6 But he giveth more grace. Wherefore he saith, [j]God resisteth the proud, but giveth grace unto the humble.

7 Submit[k] yourselves therefore to God. [l]Resist the devil, and he will flee from you.

8 Draw[m] nigh to God, and he will draw nigh to you. [n]Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be[p] afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble[q] yourselves in the sight of the Lord, and he shall lift you up.

11 Speak[r] not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law,[8] and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There[s] is one lawgiver,[9] who is able to save and to destroy: [t]who art thou that judgest another?

13 Go[u] to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas, ye know not what *shall be* on the morrow. [v]For what *is* your life? It is[1] even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [x]If the Lord will, we shall live, and do this, or that.

16 But[y] now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore[z] to him that knoweth to do good, and doeth *it* not, to him it is sin.

A.M. cir. 4064. A.D. cir. 60.

[g] Ps.73.27. Mat.12.39.16.4.

[2] See note [e] below.

[h] Jo.15.19,17.14. Ro.8.7. Ga.1.10. 1 Jo.2.15,16. Ps.97.10.

[i] Ge.6.5,8.21. Nu.11.29. Pr.21.10. Ec.4.4.

[6] Or, *enviously*.

[7] There is no such passage in Scripture as seems here to be a quotation. The difficulty, however, may be removed by a slight change in the punctuation: 'Think ye that the Scripture speaketh in vain? Doth condemning friendship with the world, Doth the spirit that hath dwelt in us, incline to envy?' Or the contrary (for so the δε may properly be translated), he giveth more grace.—C.

[j] Job 22.29. Pr.3.34. 29.23. Mat.23.12. 1 Pe.5.5. Lu.1.51,52.14.11. 18.14. Ps.138.6.

[k] La.3.41. 2 Ch.30.8. 1 Sa.3.18. 2 Sa.15.26. Job 1.21.

[l] Ep.4.27,26. 1 Ti.3.7. 2 Pe.2.9. Re.12.12.

[m] Is.1.18. 55.7. 2 Ch.15.2. Je.29.12,13. Ho.6.1,2. Ps.145.18. 91.15,16. 73.28. Zec.1.3. Mal.3.7.

[n] Ps.26.6. Is.1.15,16. 1 Ti.2.8. Je.4.14. Mat.23.26. ch.8.21. 1 Ki.18.21. 1 Jn.3.3.

[p] Ps.119.136. Mat.5.4. Je.13.17. Lze.6.24,25. 19.41. ch.6.21.

[q] Job 22.29. Lu.14.11. 1 Pe.5.6. Ps.10.17. 18. Pr.29.23. Mat.18.4. 23.12. Lu.18.14.

[r] Ep.4.31. 1 Pe.2.1. Tit.3.2. Mal.3.5. Lu.6.37. Ro.1.30. 1 Co.4.5.

[8] *Speaketh evil of the law*—as of a power unworthy of obedience; 'and judgeth' equivalenteth 'the law,' as requiring too much, or commanding something wrong or unnecessary.—C.

[s] Is.33.22. Mat.10.28.

[9] *There is one Lawgiver.* But if you 'speak evil of his law,' you speak evil of him: if you 'judge his law,' you usurp his prerogative.—C.

[t] Mat.7.1,2. Ro.14.4,12.

[u] Pr.27.1. Lu.12.18-20.

[v] Job 7.7. Ps.3.26,27. 1.4. 39.10,6.3. Co.7.31. ch.1.10. 1 Pe.1.24. 1 Jn.2.17. Jno 14.1.

[1] Or, *it it is.*

[x] Ac.18.21. Ro.1.10. 1 Co.4.19. 16.7. Phi.2.24. He.6.3.

[y] 1 Co.5.2,6. Is.47.7,8. 10. Re.18.7. Ps.52.1,7.

[z] Lu.12.47,48. Jn.9.41. 15.22. Ro.1.20,21. 3.22,23,18.23.

[*] *Ye adulterers*, &c., must, from the context, be understood as descriptive of such a forsaking of God, through love of the world, as is described, condemned, and punished (Ho.2. &c.). Acts 1. that backsliders, being chastened, may be graciously restored to 'their first love.'—C.

CHAP. V.

[a] Pr.10.15,11.28. Am.6.1. Lu.6.24. 16.1,19. 12.16,19,20. Is.22.13. 1 Ti.6.9,10.

[b] Je.17.11. Mat.6.19,20. Job 13.28. Is.50.9. Hag.1.6.

[c] Ps.19.9,10. 39.11. 73.20. Ge.41.19. Ex.10.5,15. Le.26.16. Nu.11.20. De.28.22. Ho.5.12. Mal.3.5.

[d] Le.19.13. De.24.14,15. Job 24.12,21. Je.22.13. Ex.22.23,27. Ho.12.11. Mal.3.5.

[e] Job 21.13. Ps.73.7. 119.69,70. Ec.11.9. Is.5.11,12,22. 13.19. 47.8. Je.5.8. Am.6.4-6. Lu.16.19,25. 1 Ti.5.6.

[f] Pr.1.24. 13.1. Is.22.13. Lu.6.25.

[g] Mal.3.3,4. 31.3,5. Jn.16.2. 1 Th.2.15. He.10.30-34. 11.36,37.

[1] *He* (Jesus the just one) *doth not resist you* now—but the day is at hand, ver.8.

[h] De.11.36.22.1. Ro.5.3,4,8,15,4. Ga.5.5. 6.9. Ep.3.13. ver.8-11.

[2] Or, *Be long patient, or Suffer with long patience.*

[i] De.11.14. Je.5.24. Ho.6.3. Joel 2.23. Zec.10.1.

[k] ver.7. 1 Co.16.22. 12. Phi.4.5. He.10.25. 37. 1 Pe.4.7. Re.22.20.

[3] Or, *Groan not* or *Grieve not.* ch.4.11. Ga.5.14,26,26.

[l] Mat.24.33. 1 Co.10.11. Phi.4.5. Re.3.20,22. 22.20,16.15.

[m] Mat.15.17,23.34. 37. He.11.35-38.

[n] ch.1.12. Da.12.12. Mat.5.10,11. He.10.36. 11.25. Ps.64.12.

[p] Job 1.21,22. 42.10-12.

[q] Ps.103.12. Is.63.7. [q] Joel 2.18,2 Ch.30.9. Ne.9.17,31. Ps.103.8. 116.5. 111.2. Je.3.12. Jon.4.2,3. Lu.6.36. Nu.14.18. Mi.7.18.

[r] Mat.5.34-37,33.16. 2 Co.1.23. 11.31. 1 Ti.2.7. with Ex.20.7. De.5.11.

[4] Profane swearing is one of the most common and palpable forms of sin in the land. The very language is polluted by it. One seldom hears a sentence uttered, or sees one written in any ordinary book, without some form of oath or imprecation. One never hears a simple affirmative from an Arab, it is always accompanied by an oath—often by a form of imprecation that makes one shudder. It was this wicked practice, no doubt, which called forth the solemn command of James.—*P.*

CHAPTER V.

1 Wicked rich men are to fear God's wrath. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO to[a] now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your[b] riches are corrupted, and your garments are moth-eaten.

3 Your[c] gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold,[d] the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye[e] have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in [a]a day of slaughter.

6 Ye[h] have condemned *and* killed the just; *and* he doth not resist you.[1]

7 Be[i] patient[2] therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive [j]the early and latter rain.

8 Be[k] ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not[3] one against another, brethren, lest ye be condemned: [l]behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, [n]for an example of suffering affliction, and of patience.

11 Behold, [o]we count them happy which endure. [p]Ye have heard of the patience of Job, and have seen the end of the Lord; that [q]the Lord is very pitiful, and of tender mercy.

12 But[r] above all things, my brethren, [4]swear

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and punish the disobedient, is the alone Lawgiver and Lord of men's consciences, who can enact and execute laws as he pleases, how presumptuous is it for you, foolish, weak, fallible, and sinful creatures, to take upon you to judge and condemn any for that in which they are accountable only to God? 13, 14. And why are any of you so self-sufficient, and insensible of your dependence on him, as to promise yourselves long life or prosperity, and much trade on earth, without regard to him, when you, and all that you have, are in the most precarious and uncertain condition, entirely dependent on his sovereign will and providence, and may suddenly and unawares be cut off. 15-17. Nothing ought therefore to be either projected or pursued by you but in express submission to the favour, direction, assistance, and blessing of God; and your sinful and confident boasting, as if your life and transactions were independent of him, is extremely unchristian and shameful; and it is the more aggravated in your case, as the Scripture, as well as your own consciences, certainly testify to you that an humble and submissive manner of forming and declaring your intentions is alone right and good, acceptable to God, and suited to the relations in which he stands to you.

REFLECTIONS.—What dreadful work do the lusts of pride, covetousness, and envy make in the world! They create contention and strife in societies, religious or civil, or even in a man's own mind; excite wicked desires and attempts; lead to the neglect of prayer, or sinful and carnal requests; and produce an adulterous alienation of the heart from God, by an undue attachment to the world. Very hateful are they to God, contrary to the influences of his Spirit, and inconsistent with our dependence on him, either as men or Christians.—Extensive is the work of a Christian. Humbly should he submit to and hold familiar fellowship with God; resolutely guard against and resist the temptations of Satan; purify his heart and conversation, by a believing improvement of Jesus' Word, Spirit, and blood; humbly bewail and repent of his sinfulness; guard against all reviling or rash censuring of others, from a regard to God's authority; and in all his ways acknowledge and resignedly depend on his sovereign will.

CHAPTER V. Ver. 1. Be alarmed, ye rich, unbelieving Jews. Dreadful calamities shall quickly overtake you except ye repent, and bereave you of whatever you have on earth, yea, of life itself, in the general destruction of your nation; which shall also be followed with inexpressibly more dreadful miseries in hell. 2, 3. Your ill-gotten and ill-employed treasures being cursed of God, instead of profiting you in the day of his wrath, shall, by the loss of them, torment your minds; shall tempt your enemies to ravage your country, pillage your houses, and murder your persons; and shall occasion you more terrible torments in hell. 4. The Most High, who ruleth over all creatures, has heard the complaints of your poor labourers, whom ye have fraudulently deprived of their wages, and will render that which ye have unjustly withheld from them a plague and mean of terrible destruction to yourselves. 5, 6. Ye have luxuriously and sensually rioted on the bounties of God's providence, as if every day had been a festival; and, under pretence of law, have condemned and murdered the righteous Lord Jesus and many of his faithful servants, who never offered you the least violence or injury. But the time is at hand when God shall fully punish these and your other abominations.—7, 8. As God therefore permits and overrules these unrighteous persecutions for the trial of your faith and patience, do you, my Christian brethren, labour to bear them without murmuring at his holy hand therein; and with patience, meekness, fortitude, and calm composure of mind, steadfast faith, and resolution to bear testimony for him and his ways, wait till the Lord Jesus, by executing his purpose on your nation, deliver you from their cruel persecutions, and, by death and the last judgment, usher in your complete and everlasting happiness. 9. And since he, the great Judge of the world, is so ready to punish your persecutors, let none of you expose yourselves to a share in their condemnation and punishment, by venting any envious, fretful, and revengeful

not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Is [a] any among you afflicted? let him pray. Is any merry? [b]let him sing psalms.[5]

14 Is any sick among you? let him call for the[c] elders of the church; and let them pray over him, [d]anointing him with oil in the name of the Lord:

15 And[e] the prayer of faith shall save the sick, and the Lord shall raise him up; and [f]if he have committed sins, they shall be forgiven him.

16 Confess[g] *your* faults one to another, and pray one for another, that ye may be healed. [a]The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man [h]subject to like passions as we are,[6] and [c]he prayed earnestly[7] that it might not rain; and it rained not on the earth by the space of three years and six months.

18 And [d]he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, [i]if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way [g]shall save a soul from death, and shall [k]hide a multitude of sins.[8]

complaints or wishes against them for the injuries they do you. 10, 11. And to encourage you to such a becoming conduct, reflect much on the behaviour of the ancient prophets under their sore trials—with what patience and courage they endured the manifold persecutions which they suffered for adherence to the truth. And learn, especially from the singular afflictions of Job, his marvellous patience under them, and the merciful issue thereof in redoubled honours and happiness, what a God of infinite compassion and kindness ye have to uphold you under, carry you through, and give you the blessed fruits of all your trials and afflictions. 12. As your unbelieving brethren are so dreadfully addicted to that unprofitable, Heaven-daring, and soul-ruinous sin of profane swearing, I beseech you earnestly to guard against every rash, passionate, or unnecessary oath, whether by God himself or by his creatures; and let your whole conversation be so evidently honest and upright that your plain affirmation or denial may gain you sufficient credit. 13. If any of you be in afflicted circumstances, let him exercise himself much in solemn and fervent prayer, for support under, relief from, and a sanctified improvement of them. And if any be surrounded with the blessings of providence and grace, let him express his gratitude to the God of his mercies in cheerful thanksgivings and praises. 14, 15. If any of you appear to have any bodily distemper inflicted on him, as the punishment of some remarkable sin, let him desire the rulers of the church, especially such as are vested with miraculous powers, to meet together and pray over him; and let them, in the name and authority of the Lord Jesus, from regard to his appointment, and in dependence on his influence, anoint him with oil, as a mean of his recovery; and in answer to their prayer of faith Jesus Christ shall render the means effectual for his relief, and shall, through the man's own exercise of faith in his blood, pardon the sinful cause of the trouble, as to its temporal or eternal punishment. 16–18. Always show a readiness to acknowledge whatever offences you have given one to another, or even other sins which lie heavy on your consciences, in order that ye may cheerfully forgive, sympathize with, and affectionately and earnestly pray for each other, as your distresses of body or mind require. And to encourage your fervent prayer for one another, observe, from the miraculous drought or rain procured by Elijah's prayer, what a wonderful power and success the prayer of true and lively saints hath, when, under the influence of the Holy Ghost, it is excited, conducted, and animated by a sacred warmth of heart. 19, 20. And if any of you are successful in your endeavours for the recovery of some apostate or backslider from the truth, and from his erroneous notions or sinful practices, thank God for it, as a high honour, that thereby you are made instrumental in the salvation of an immortal soul, in recovering him from spiritual and eternal destruction, and in leading a neighbour into the way of life, pardon, and peace; and thereby preventing a multitude of sins which he and others, tempted by his example and influence, would have committed.

Ver. 1. *Ye rich men.* Not those who are rich, and have learned to use their riches, but those who trust in riches, live in luxury, and forget their God. *C.*

Ver. 2. *Riches.* Not silver or gold, but 'corn, and wine, and oil,' the emblems of luxury, 'corrupted' through keeping for revelry, instead of being timeously distributed in generous charity, ver. 5. *C.*

Ver. 5. *As in a day of slaughter.* When all your vengeful passions being let loose, ye revelled in the death of the defenceless. *C.*

Ver. 7. *Be patient.* The simple mention of the word 'patient' shows that the apostle is addressing the sufferers. *C.*

Ver. 14. This 'anointing' was evidently the symbol of miraculous healing, for the person prayed for was to be certainly 'raised up' as evidence that the sin of which the sickness was the punishment was as certainly forgiven as the disease was healed, 1 Co. 11. 29, 30; Mar. 2. 5, 10, 11. Therefore, to continue the ordinance of anointing without the miraculous power, and for the purpose of healing, is an act of wilful perversion, and not of divine obedience. *C.*

Ver. 16. *Confess,* &c. This mutual confession is as general as mutual prayer; and to confine confession to him who is called priest, as the Romanists do, is, by consequence, to confine prayer for the sick to him also; an absurdity this against which nature and revelation equally protest. *Effectual fervent prayer.* Rather, 'the earnest supplication.' Some would render it 'the inwrought prayer'—inwrought by the Spirit; but all Christian prayer must be so, Ro. 8. 26, 27; and there appears no sufficient authority for such translation, nor does the context point to it. *C.*

REFLECTIONS. Worldly riches are an unavoidable snare to a covetous carnal heart. Often are they abused in luxury and oppression, and hasten their owners into eternal perdition. For the cries of the poor and oppressed infallibly draw down the vengeance of Heaven upon their oppressors. There is great need of patience in this world, where wickedness and distress abound. Nor, as repeated instances manifest, can anything issue more honourably or happily. It is base and criminal for any, but especially professed Christians, to swear rashly, ignorantly, unrighteously, or in common conversation.—But very honourable is it to accommodate our religion to our lot; to give ourselves to effectual fervent prayers for ourselves and others; to be always ready humbly to acknowledge our own faults, and carefully to prevent or reclaim our neighbours from sin. Lord, if this be practical Christianity, how little of it is to be found on earth!

CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JAMES.

The abrupt termination of this epistle, so unlike the apostolic formality of its opening, has led many to conclude that it was never finished, but was cut short by the sudden martyrdom of the apostle. The conjecture is a probable one, and, whether accurate or not, may well serve to remind every man to 'work while it is called to-day.'

The mind of the attentive reader can scarcely fail to be struck with the peculiarity of the style, which may be called *catenated;* that is, the third verse, by the word 'trying,' is linked, as it were, into the second, by the word 'temptations;' the fourth into the third verse by the word 'patience;' the fifth into the fourth by the words 'wanting' and 'lack,' &c.—a peculiarity that continues to be largely exemplified throughout the whole epistle. Nor are peculiarities without their value. (1) Peculiarities of style are well suited to peculiarities of minds; and he that may be little impressed with one mode of diction, may have his attention rivetted by another. In this respect nature and revelation agree. Nature presents an object of study and interest to every peculiarity of taste—a similar variety is presented in the teaching of the Spirit. (2) Peculiarities of style serve to demonstrate that the apostles were not imitators of each other; and, if compared with all pretended revelations—in which the stamp of one mind, or the concerted plan of two or more, is easily and certainly detected—the mere variety of Scripture style will go far to prove that the writers have delivered no 'cunningly devised fable.' That they wrote independently of each other, at different times and places, and with different objects, while yet their agreement is such, and so complete, that it can be rationally accounted for upon no other principle than that they wrote under the guidance of one common Spirit. (3) The apparent discrepancy between Paul and James, on the subject of justification by faith, will also serve, when carefully examined, to illustrate the same fact—the most accurate agreement without the possibility of concert;—for had there been concert, there could never have been such an approach to apparent contradiction; while it will further demonstrate the wisdom of God in the progressive development of the Scriptures, whereby the obscurities of one book are illustrated by the light of another, and the misapprehension or abuse of one doctrine corrected by a practical commentary, so soon as the misapprehension or abuse had budded, and before it could take root in the field of the church. *C.*

THE FIRST EPISTLE GENERAL OF

PETER.

Peter had been originally a fisherman in Galilee, but was among the first called by Jesus Christ to be one of his attendants and missionaries. About A.D. 64 or 66 he wrote this first epistle to the Jewish converts scattered through Lesser Asia, or other parts of the Roman empire, and the second about two years after. The scope of the first is, (1) To establish them in the faith of Christ, and to comfort them under their severe persecutions, ch. i.; 2. 1–8. (2) To direct and animate them to an honourable, conscientious, and edifying behaviour in a faithful discharge of all the duties of their civil or family relations, ch. 2. 9–25; 3. 1–7; and to the exercise of brotherly love, personal holiness, and a faithful discharge of their respective duties in the church, ch. 3. 8–22; iv. v. The scope of the second is to represent how gospel privileges and revelations ought to be improved in a growth in holiness of heart and life, ch. i.; to warn them against the seduction of false teachers, and all apostasy from the truth, ch. ii.: and to represent the proper preparation for Christ's appearance to destroy the Jewish nation, and to judge the world, ch. iii.

[That Simon Peter, or Cephas, the son of Jonas,—originally a fisherman of Galilee, and called to be an apostle of our Lord—was the author of this epistle has always been admitted; and its genuineness and canonical authority are confirmed by its being referred to or quoted by Polybius, Clemens Romanus, the Martyrs of Lyons, Theophilus of Antioch, Papias, Irenæus, Clemens Alexandrinus, and Tertullian. It is addressed to 'the strangers scattered abroad,' more literally to 'the strangers of the dispersion,' which seems peculiarly to point to the Jews (see also ch. 2. 9–12; 4. 3, 4) as the special objects of his ministry, Ga. 2. 7, 8. In matter and object it is nearly akin to the epistle of James; adverting to the persecutions by which the Christians were assailed, and exhorting to patience, perseverance, and holiness. Of the history of Peter, subsequent to his residence at Antioch, A.D. 46, nothing is related in the New Testament. Jerome, however, states that he suffered martyrdom at Rome, in the end of the reign of Nero, A.D. 67 or 68; and that his remains were interred in that city, near the triumphal way;—a statement corroborated by Procopius, *Hist.* p. 195. On the other hand it has been argued, from the internal evidence of the Acts and Epistles, as well as from the want of sufficient external authority from early history, that Peter never was at Rome. But such historical questions are of little importance to him whose 'religion is the Bible,' and who seeks for the marks and authority of the true church of Christ, not in the 'vain traditions' of uninspired men, but in the imperishable records of inspired evangelists and apostles. See Jn. 20. 30, 31; 1 Ti. 3. 16, 17. In the course of the epistle, the apostle alludes to the following portions of the Old Testament:—Ge. 6. 7; 18. 12; Ex. 19. 5, 6; De. 7. 6; Is. 10. 12; 28. 16; 40. 6, 8; 48. 9, 10; liii.; 57. 15; 61. 6; Je. 23. 22; Eze. 9. 6; 34. 4; Da. 2. 44; 8. 13; 9. 26; Ho. 1. 9, 10; Hag. 2. 7; Zec. 13. 9. *C.*]

CHAPTER I.

1 *He blesseth God for his manifold spiritual graces:* 10 *showing that the salvation in Christ is no news, but a thing prophesied of old:* 13 *and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

A.M. cir. 4069. A.D. cir. 65.

PETER,[a] an apostle of Jesus Christ, to [b]the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect[c] according to the foreknowledge of God the Father, [d]through sanctification of the Spirit, [e]unto obedience and sprinkling of the blood of Jesus Christ: [f]Grace unto you, and peace, be multiplied.

3 Blessed[g] *be* the God and Father of our Lord Jesus Christ, which [h]according to his abundant[1] mercy [i]hath begotten us again unto a lively hope [k]by the resurrection of Jesus Christ from the dead,

A.M. cir. 4069. A.D. cir. 65.

4 To[l] an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,[2]

5 Who[m] are kept by the power of God through faith unto salvation, [n]ready to be revealed in the last time.

6 Wherein [o]ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That [p]the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom[r] having not seen, ye love; in whom, though now ye see *him* not, yet believing, [s]ye rejoice with joy unspeakable and full of glory:

CHAP. I.

[a] Mat. 4. 18, 19; 10. 2; 14. 28–31; 16. 16–23; 17. 1–5; 26. 33–40, 69–75. Jn. 20, 21. Ac. 1. xii. 1 Co. 9. 5. Ga. 1. 18; 2. 7–14.

[b] De. 32. 26 with 26. 64. Is. 65. 9. Ac. 2. 5–11; 26. 6, 7, 8. 1. 4. Ja. 1. 1.

[c] Ro. 8. 28–30. 33; 9. 23, 24; 11. 5, 7; 16. 13. 1 Co. 1. 27, 28. Ep. 1. 4, 5.

[d] 2 Th. 2. 13. 1 Th. 1. 4, 5. Ep. 1. 4. Eze. 36. 26, 27. Ro. 8. 13.

[e] Ro. 16. 26. He. 11. 24. Re. 1. 5. Eze. 36. 25. Zec. 13. 1. Ex. 24. 8.

[f] Da. 4. 1; 6. 25. Ro. 1. 7. 1 Co. 1. 3. Ga. 1. 3. Ep. 1. 2. 2 Co. 13. 14. 2 Pe. 1. 2. Jude 2.

[g] Ep. 1. 2, 3. 2 Co. 1. 3. Jn. 20. 17. Ro. 8. 15.

[h] Ep. 1. 7, 8; 2. 4, 7, 8, 10. Tit. 3. 5. Ex. 34. 6, 7. Ps. 86. 5, 15.

1 Or, *much.*

[i] Jn. 3. 3, 5; 1. 13. Ja. 1. 18. 1 Jn. 5. 18; 3. 1–3, 9. Ro. 8. 15.

[k] Ro. 8. 11. 1 Co. 15. 20. Ep. 2. 6. 1 Th. 4. 14. Jn. 14. 19. Ro. 5. 10. Is. 26. 19. Phi. 3. 10.

[l] He. 9. 15. Ac. 20. 32; 26. 18. Ep. 1. 11, 14. Col. 1. 12. Re. 21. 27. ch. 5. 4. Col. 1. 5. 2 Ti. 1. 12; 4. 8. Ps. 31. 19.

2 Or, *for us.*

[m] Jn. 17. 11, 12, 15. 2 Ti. 2. 19. Ps. 125. 1, 2. Jn. 10. 28, 29. De. 33. 27. Jude 1, 24. 1 Jn. 5. 4. Ep. 2. 8; 3. 17. 2 Co. 1. 24. ch. 5. 9.

[n] ver. 13. Col. 3. 3, 4. 1 Jn. 3. 2. 1 Ti. 6. 15. Tit. 2. 13.

[o] Mat. 5. 12. 2 Co. 4. 17; 6. 10. Ro. 5. 3; 12. 12. He. 10. 32–34; 12. 7–11. Ja. 1. 2, 12. ch. 4. 13; 5. 10.

[p] Ja. 1. 3, 12. ch. 4. 13. Is. 48. 10. Zec. 13. 9. Ps. 66. 10. Job 23. 10. Mat. 10. 37–39; 21. 32. 1 Sa. 2. 30. Ro. 2. 7, 10; 8. 17. 1 Co. 3. 13; 4. 5. Jn. 12. 26. Ac. 3. 21. Tit. 2. 13. 2 Ti. 4. 8, with ver. 18. Pr. 17. 3. Je. 9. 7. Re. 1. 7.

[r] 1 Jn. 4. 20. Jn. 20. 29. Ac. 3. 26. 2 Co. 5. 7. He. 11. 1, 27.

[s] Jn. 16. 22. Is. 61. 10. Hab. 3. 17, 18. Ro. 5. 3, 4, 11. Phi. 1. 25; 3. 3, 4. 1 Pe. 1. 8, 9. Ps. 4. 7; 149. 2.

CHAPTER I. Ver. 1, 2. I, Simon Peter, whom Jesus Christ has constituted his inspired messenger, especially to my own countrymen—to you my Jewish fellow-Christians, dispersed by divine providence through the several countries of Lesser Asia, whom God the Father has, through faith in his Son, made partakers of eternal happiness, through the renovation of their hearts and lives by the Holy Ghost, and the application of Jesus' blood to their consciences for the remission of their sins,—wish the most diversified, manifest, abundant, and ever-increasing discoveries of God's free love and favour, and the fullest enjoyment of all prosperity, spiritual and temporal. 3, 4. Eternal and high praises, thanksgivings, and adorations, be to that great JEHOVAH, who is the God and Portion of our Lord Jesus Christ, as Man and Mediator, and his Father, as he is the second person in the Godhead—that, according to the wonderful riches and multitude of his free and tender mercy, he has, through the virtue of the death and resurrection of Christ, by his Spirit, made possible the principles of faith and hope, and every other saving grace, and thereby rendered us capable of and fitted for, as well as by adoption entitled to, an inexpressibly pure, permanent, rich inheritance of heavenly glory, inconceivably preferable to any in the earthly Canaan; and which, by the immutable purpose and promise of God, and the merits and intercession of Christ, is solely laid up in heaven for you who through faith accept Christ; 5. Who, notwithstanding your weakness, and the innumerable temptations and dangers which surround you, are, by God's almighty power, and through the continued exercise of faith on Christ and his Word, tenderly preserved in your gracious state, nature, and course, till you obtain the full and everlasting deliverance from all evil, and enjoyment of everything good, which shall be manifested in all the riches and delights thereof in the last judgment; 6. In the believing views and hopes of which preservation and eternal glory ye do, and may, and will hereafter, exceedingly rejoice and exult, though, in this present imperfect state of weakness, sin, and sorrow, if it be needful for God's glory and your own good, ye are grievously, though comparatively lightly, afflicted by a variety of trials from sin, Satan, the world, and your own weakness; 7. In order that your faith and other graces, after being proved genuine, and greatly excited, improved, and increased, may, at the appearance of Christ to destroy your nation, and especially to judge the world, be evidently and honourably manifested, approved, and graciously rewarded with honour and glory by him: 8. Whom, though ye never saw in the days of his humiliation on earth, yet, through the manifestations of him to you by his Word and Spirit, ye sincerely love, highly esteem, and delight in; and though he is at present quite beyond the reach of your bodily sight, yet, discerning, realizing, and appropriating him to yourselves, and trusting in him by faith, ye, in the most ravishing manner, rejoice, exult, and glory in his person, offices, relations, and fulness, and

9 Receiving[t] the end of your faith, *even* the salvation of *your* souls.

10 Of[u] which salvation the prophets have inquired and searched diligently,[3] who prophesied of the grace *that should come* unto you:

11 Searching what or what manner of time the[v] Spirit of Christ which was in them did signify, [w]when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, [y]that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you [z]with the Holy Ghost sent down from heaven; [a]which things the angels desire to look into.

13 Wherefore [b]gird up the loins of your mind, [c]be sober, and hope to the end[4] for the [d]grace that is to be brought unto you at the revelation of Jesus Christ;

14 As[e] obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which [g]hath called you is holy, [h]so be ye holy in all manner of conversation;

16 Because it is written, [i]Be ye holy; for I am holy.

17 And if ye [j]call on the Father, [k]who without respect of persons judgeth according to every man's work, [l]pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that [n]ye were not redeemed with corruptible things, *as* silver and gold, from your [o]vain conversation *received* by tradition from your fathers;

19 But[p] with the precious blood of Christ, as of a lamb without blemish and without spot:

A.M. cir. 4060. A.D. cir. 65

t Ro 6. 22. Ac.15 11. 1 Th. 1.10, with He.11. 13.12.

u Mat.13 17. Lu.10. 24. Ge. 49 10. Da 2.44. 7.3,22. Hag.2.7. Zec.9. 10. 13.9. Mal. 3.1. 4.2. Mat. 11. 13. 2 Pe. 1.19, 21.

[3] *Searched diligently* Like trained searching for precious ore. Greek, as the original implies.—*C.*

v ch 3 18,19. 2 Co. 3. 16. Ga.4. 6. Ro. 8. 9. 2 Pe.1.21.

w Ps. xxii. xxi. lxix. lxxii. cx. cxviii. Is. liii. 5.6. 53. 12. lxv. 1. Da. 9. 24, 26. Lu. 24. 26, 27, 44. Ac.26.22,23.

y Da. 9. 24. 12. 9, 13. He.11. 13, 39, 40.

z Lu.12. 26. 24. 7-15. Ac.2. 1-4, 8. 5.32. 9. 31. 2 Co.1.22. Joel 2.28. Is. 44.3. 5. Pr. 1.23.

a Ex.25.20. Ep.3.10. 1 Ti.3.16. Da. 8.13. 12. 5,6.

b Ex.12.11. 2 Ki. 4.29. 9.1. Job 38.3. 40. 7. Is. 11. 5. Je.1.17. Lu. 12. 35. 17. 8. Ep.6. 14.

c Lu 21.34. Ro.13.13. 1 Th. 5.6. 2 Ti.4. 5. He. 3.6,14. 10. 35. 1 Pe. 1. 13, 13.

[4] *Or, perfectly.*

A.M. cir. 4060. A.D. cir. 65

d Ep. 1. 6. 7. 2. 4-8. Ro 5. 2. Ch. 3. 5. 2 Pe. 1. 2 Ti. 1. 9. 2 Ti. 4. 8. He. 9. 28.

e Ep. 4. 1, 18, 22. 5. 8. Ro. 6. 12. 1 Th. 4. 3-7. Tit. 3. 3. Ac. 17. 30.

f 1 Co. 1. 2 Ti. 1. 9. ch. 2. 9. 2 Pe. 1. 3.

g 2 Pe. 3. 11, 14, 17. 18. 2. 9. 1 Th. 5. 23. 4. 7. Mat. 3. 15. 5. 48. Lu. 1. 6. 75. 1 Jo. 1. 7. 9. 2 Co. 7. 1. 1 Ti. 3. 2, 14. He. 12. 14, 28. 13. 9.

h Le. 11. 44, 19. 2. 20. 7. Mat. 5. 48.

i Mat. 6. 9, 7. 7-11. Ep. 5. 1. 1 Jo. 3. 14.

k De. 10. 17. 1 Ch. 19. 7. Jol. 34. 19. Mal. 3. 5. Ac. 10. 34, 35. Ro. 2. 11. 1 Co. 1. 2. 6. 9. 6. Co. 5. 10, 21. Ga. 2. 6. 3. 28.

l Ch. 2. 19. 3. Ps. 39. 12. Je. 15. 16, 17. 16. 1 Co. 3. 6, 7. 1 Pe. 2. 11. He. 11. 13, 14, 27-28. 13. 2. 14.

m 1 Co. 6. 19, 20. 7. 23. ver. 18. Ps. 49. 7.

n Ro. 1. 22. Ps. 78. 18. Ac. 7. 51, 52. Ps. 94. 13, 14.

p Is. 52. 14, 15. 53. 4-12. Da. 9. 24. Zec. 13. 7. Mat. 20. 28. Je. 30. 36. Ep. 1. 7. 5. 2. Col. 1. 14. 1 Jo. 1. 7. Re. 1. 5. 5. 9. 13. 14. ch. 22. 20, 21. 1 Pe. 4. 15. 2. 21. 2 Co. 5. 7. Ex. 12. 5.

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in the assured hopes of your eternal and immediate enjoyment of him, 9. Of which ye have already received the pledges, earnests, and beginnings, and which ye shall, in a little time, fully receive as a gracious reward, answerable to all the expectations of your faith —even the complete salvation and eternal happiness of your whole person, soul and body. 10. Into the nature, qualities, and circumstances of which complete and glorious salvation, the ancient prophets—who many ages ago foretold what rich and eminent blessings of light and grace, pardon, purity, peace, hope, and joy, should be manifested to and conferred upon you by the gospel—made the most diligent inquiry; 11. Searching out the particular circumstances and manner of those things which the Holy Ghost, proceeding from and imparted by Christ to them, had solemnly and infallibly declared concerning Jesus' incarnation, humiliation, exaltation, and work, and concerning the effusion of himself, the erection and state of the gospel church, and the holiness, comfort, and happiness of Christ's true members, as believing in his atoning sacrifice: 12. Unto whom it was suggested by the Holy Ghost, that, however much their own souls might be refreshed, and their faith supported by their predictions, yet they were not to be fulfilled in their times, or the blessings conferred on themselves, but on us who live under the New Testament dispensation, and to whom they are declared and offered by apostles and others, who publish the gospel of God's grace in all its light, liberty, grace, and glory; which has been divinely attested and confirmed by the plentiful outpouring of the Holy Spirit, in his gifts and graces, by our exalted Redeemer, according to his promise; and which unfolds things so excellent, profound, and engaging, that even the holy angels earnestly pry into the mysteries contained in it. 13 Having therefore such revelations and encouragements relative to future and eternal blessedness, never wax weary or faint in your minds, but, shaking off the cares and encumbrances of this life, moderating your appetites to and making a temperate use of the things of this world, with holy vigilance carefully maintain a sincere, unshaken, growing, and persevering trust and hope in Christ, to the end of your days, temptations, and conflicts; with joyful confidence and assured expectation of all that blessedness and glory of the heavenly state which is now graciously revealed in the gospel, and shall be freely bestowed upon you at his second coming. 14. Behave therefore answerably to your spiritual, high, and noble birth, privileges, and hopes, as children entirely subject to the authority of your heavenly Father; and never fall in with or conform yourselves to the corrupt inclinations, desires, schemes, principles, practices, language, and fashions of the men of this world, particularly in this degenerate age, as ye did formerly, while you remained under the power of your sinful lusts, ignorant of Christ and the gospel: 15, 16. But as God, who has called you by his grace into the faith and fellowship of his Son, is perfectly holy in his nature and conduct, study, according to his command, always, and in every relation and circumstance, to imitate him in the holiness of your hearts and lives. 17. And if, answerably to your religious profession, ye from the heart sincerely worship him as your Father in Christ, who, without regard to any external consideration, will impartially try and pass sentence on every man's work at the last day, see that ye maintain a holy and humble reverence of him, and fear of offending him, and a holy jealousy over your own hearts, while ye are travelling through this world, as pilgrims and strangers, to your better and eternal inheritance in heaven. 18 21. And ye ought to be the more earnest and courageous in this holy imitation and fear of God, since all you believers certainly know that your redemption, from the corrupt and defiling manners and customs handed down to you by your ancestors, was not purchased by the perishing riches of this present world, which can redeem from slavery and bondage among men, but by the infinitely more valuable obedience and sufferings of the pure and unspotted Son of God in our nature, whom he, from all eternity, being our Father, appointed to be our Mediator and Saviour, and has, in the end of the Jewish dispensation, and last age of the world, manifested in the flesh, and made to obey and suffer for your sins; who, through him, as your only Mediator, trust and hope in God as your reconciled God and Father—since, in testimony of his being fully satisfied with what his Son did and suffered for you, he has raised him from the dead, exalted him to his own right hand, and made him Head over all things to the church, that ye might be encouraged, through him, thus to trust in God, as reconciled in him, for all the blessings of grace and glory. 22. And since, through a believing acceptance of gospel truth, under the powerful influence of the Holy Ghost, ye have been enabled to mortify and subdue those corruptions which formerly defiled your souls, and to become holy in heart and life, and have been brought to a sincere and hearty affection to your fellow-Christians, see that ye daily more and more cultivate this brotherly kindness in all its genuine and substantial effects, with all the intense fervour of a regenerated heart purified by faith; 23. And as persons who are not merely the natural descendants of Abraham, but have new, vital, and incorruptible principles of grace and holiness implanted in you, by means of the incorruptible, quickening, and unchangeable word of the living, life-giving, and unchangeable God. 24, 25. For all fleshly descent, with its fairest fruits, all natural and acquired endowments, all external privileges, ornaments, and honours, are very unsubstantial and transient; but Christ, the essential Word, and the word of the Lord preached to you in the gospel, and the new creature produced by means of it, remain always the same in their nature and effects.

Ver. 2. *Elect*, not merely to 'the privileges of the gospel' (*Bloomfield*), but to 'salvation' on earth through 'the power of God,' and 'an inheritance incorruptible . . . reserved in heaven,' ver. 4–9. *C.*

Ver. 3. *'A living hope'*—a hope, as De Wette observes, which has life in itself, gives life, and looks for life as its object. This hope has for its foundation, its surety, its earnest, the resurrection of Christ. *P.*

Ver. 6. *Wherein.* In which circumstance of your preservation—as in a fortress—by the electing love and power of almighty God, 'ye greatly rejoice.'—*If need be.* Rather, 'since thus it is right' that your faith should be tried and purified. *C.*

Ver. 7. It seems probable from the reference to 'gold' that one great trial of the Christians' 'faith' was the loss of all their riches; and the nature of some of the subsequent exhortations evidently shows that before their conversion they had lived in much luxury and splendour; see ch. 3. 3; 4. 3, 4. But grace can enable the Christian either to use riches without abuse, or, if need be, for conscience' sake, to resign them without repining. *C.*

Ver. 11. *What time.* At what period of time.—*What manner of time.* Whether of prosperity or adversity in the Jewish or Gentile nations.—*Note*, This 'inquiry' and 'diligent search' must have been directed to the Scriptures, such as Da. 9. 22–27—thus furnishing both an example and an encouragement to every humble, diligent, and prayerful student of 'the more sure word of prophecy.' *C.*

Ver. 12. *Which things*, &c. Rather, 'Upon which things the angels delight to look down.' Supposed to contain an allusion to the attitude of the cherubim at the mercy-seat. *C.*

Ver. 17. The construction of the Greek seems to me to require the following interpretation:—'And if ye call upon as Father (addressing yourselves to him as children—looking to him as your Father) him who judgeth impartially (*i.e.* Christ, to whom all judgment has been committed), according to each one's work, in fear conduct yourselves during the time of your sojourning. That is, in filial fear a fear that will restrain from any offence against Christ or his holy law. *P.*

Ver. 18. *Redeemed.* Ransomed as captives from slavery.—*Vain conversation.* The vain traditions of the elders, Mat. 15. 3, &c.; Ga. 1. 14. *C.*

Ver. 21. *By him.* Rather, 'through him,' as preached to you by his apostles. *C.*

Ver. 23. *By.* The Greek preposition translated 'by' expresses agency, not inherent and original power. The Word of God is the *agency* in regeneration; God himself—God the Spirit—is the power. *P.*—*Which liveth*—being quickened into faith by the Spirit, Ro. 10. 17.—It is matter of question whether the apostle describes 'the word of God,' that is, the gospel, or God himself, as 'living and abiding for ever.' In support of the latter view the translation in the LXX. of Da. 6. 26 is adduced; but the structure of the original, and the quotation that follows, seem to ascribe the attributes of life (He. 4. 12) and permanence to the gospel. *C.*

REFLECTIONS.—No dispersion can separate believers from the love or care of Christ and his faithful ministers. The love of the Father, the redemption of the Son, and the sanctification of the Holy Ghost, delightfully harmonize in helping to faith and holy obedience here, in order to complete salvation hereafter. And according to God's unbounded mercy, and by his infinite love alone, we are blessed with new principles of grace, fitted for and carried through trials unnumbered, to the heavenly inheritance, to his praise and honour. Marvellously he tries, strengthens, and honours the graces of his people by means of their troubles. And, amidst them all, boldly may they triumph in the assured views and hopes of their bright glories and complete salvation through faith in the Lord Jesus Christ. Wonderful and excellent is the gospel, which exhibits and offers us this great salvation; and with earnest care and ravishing delight prophets and angels pry into the mysteries of it. What a solid foundation have we for our faith in him whom God from eternity appointed our Saviour, whom the ancient prophets foretold, and whom the gospel clearly reveals and makes over to us! In the most astonishing wisdom and grace he gave his life a ransom for us, rose from the dead, and ascended to glory, that we might be emboldened to believe and trust in God as our reconciled Father in him. Affectionately, then, ought we to love this once suffering and now exalted Redeemer.

20 Who[q] verily was foreordained before the foundation of the world, but [r]was manifest in these last times for you;

21 Who [s]by him do believe in God, that raised[t] him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have [u]purified your souls in obeying the truth through the Spirit unto [v]unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being[x] born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For[5] all[y] flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But[z] the word of the Lord endureth for ever. [a]And this is the word which by the gospel is preached unto you.

CHAPTER II.

1 *He dehorteth them from the breach of charity:* 4 *showing that Christ is the foundation whereupon they are built.* 11 *He beseecheth them also to abstain from fleshly lusts,* 13 *to be obedient to magistrates,* 18 *and teacheth servants how to obey their masters,* 20 *patiently suffering for well-doing, after the example of Christ.*

WHEREFORE,[a] laying[b] aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As[c] new-born babes, desire [d]the sincere[1] milk of the word, that ye may grow thereby:

3 If so be ye have [e]tasted that the Lord *is* gracious.

4 To whom coming, *as unto* [f]a living [h]stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, [i]as lively stones, are built[2] up a spiritual house, [k]an holy priesthood, to offer up [k]spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, [l]Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto[m] you therefore which believe *he is* precious:[3] but unto them which be disobedient, [n]the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: [p]whereunto also they were appointed.

9 But [q]ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar[4] people; [r]that ye should show forth the praises[5] of him [s]who hath called you out of darkness into his marvellous light:

10 Which[t] in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* [u]as strangers and pilgrims, [v]abstain from fleshly lusts, which [w]war against the soul;

12 Having[y] your conversation honest among the Gentiles: that, [z]whereas[6] they speak against you as evil-doers, [a]they may by *your* good works, which they shall behold, glorify God in the day of visitation.[7]

13 Submit[b] yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, [c]that with well-

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q Pr. 8. 23. Mi. 5. 2. Jn. 1. 1, 2. Ro. 9. 5. Ep. 1. 4. Re. 13. 8. Ac. 15. 18. Is. 42. 1. 2 Ti. 1. 9. Tit. 1. 2.

r Ga. 4. 4. Ep. 1. 10. 1 Ti. 1. 15, 17. 6. 16. Ro. 16. 25, 26. Col. 1. 26, 27. 2 Ti. 1. 10. 1 Jn. 3. 5, 8. 4. 9, 10. Ro. 4. 24. Mat. 20. 6. 25. 24. Ac. 3. 25, 26. Ep. 3. 5, 10, 11.

s Phi. 1. 29. Lu. 22. 32. 1 Jn. 4. 6. He. 11. 27. 2 Ti. 1. 8. Ro. 10. 9, 10. Ac. 3. 15, 16.

t Ro. 4. 24, 25. Mat. 28. 18. Jn. 1. 14. 8. 54. 12. 28. 17. 5. 20. 37. 16. 14. 17. 1, 5, 24. Ac. 2. 24, 33. 32. 3. 15. 26. 4. 10. 5. 30. 10. 40. 13. 30, 37. 26. 8. 4. 8. 12. 34. 1 Co. 6. 14. 15. 15, 20. 2 Co. 4. 14. Ga. 1. 1. Ep. 1. 20. Phi. 2. 9–11. Col. 2. 12. 1 Th. 1. 10. 4. 14. 1 Ti. 3. 16. 2 Ti. 2. 8. He. 1. 3. 2. 9. 5. 5, 7. 9. 7. 25. 9. 24, 28. 13. 20. Ja. 2. 1. ch. 3. 22. Re. 5. 9–13.

u Ac. 15. 9. Jn. 15. 3. 17. 17, 19. 1 Th. 2. 13. 1 Co. 6. 7. 1 Jn. 3. 3.

v Ro. 12. 9, 10. Ep. 4. 3. 1 Th. 4. 9. 2 Pe. 1. 7. 1 Jn. 3. 14, 18. He. 13. 1. ch. 2. 17.

x Jn. 1. 13. 3. 3, 5. Tit. 3. 5. 1 Th. 1. 5. 1 Jn. 3. 9. 5. 18. Ja. 1. 18. He. 4. 12. Je. 6. 63.

y Or, *For that.*

z Ps. 39. 5, 11. 102. 11. 103. 15, 16. 90. 6–8. 92. 11. Ja. 1. 10, 11. 4. 14. 1 Jn. 2. 17. 1 Co. 7. 31.

a ver. 23. Is. 40. 8. Ps. 119. 89. Mat. 5. 18. Ja. 1. 21. 1. 0. 11. 17.

a Jn. 1. 1, 14. 2 Pe. 1. 19. Ac. 26. 27. 1 Co. 10. 11. 15. 1–4. Ep. 2. 13. Ga. 1. 8, 9. Ro. 1. 16.

CHAP. II.

a ch. 1. 2–4 19. 23.

b Ep. 4. 22, 25, 31. Col. 3. 5, 8. He. 12. 1. Ja. 1. 21. 4. 11. 5. 9. Mat. 6. 2. 23. 5. 8.

1 Jn. 3. 18. Ro. 1. 29–31. 13. 9. Tit. 3. 2, 3. ch. 3. 9. Ja. 4. 11. Ga. 5. 15, 20, 21. 26.

c Mat. 18. 3. Mar. 10. 15. Ro. 6. 4, 6. 1 Co. 14. 20.

d 1 Co. 3. 2. 2 Co. 2. 17. Ep. 2. 13. Ps. 19. 7–10. Cant. 1. 2. Je. 15. 16. 1 Th. 2. 13. with Heb. 5. 12. Pr. 4. 18. 2 Pe. 3. 18.

1 *Sincere.* Rather, 'unadulterated.'—C.

e Ps. 34. 8. 9. 10. 119. 68. He. 6. 4, 5. Zec. 6. 17.

f Je. 2. 13. 17. 13. 57. 11. 25. 14. 16. 6. Col. 1. 4.

h Ep. 2. 20, 21. 1 Co. 3. 11. Ps. 118. 22. Mat. 21. 42. 16. 18. Ac. 4. 11, 12. Da. 2. 34, 44, 45. 28. 16.

i ch. 1. 19.

k Ep. 2. 5, 6, 19, 20–22. 2 Co. 5. 16. Mat. 21. 16. He. 3. 6. 1 Co. 3. 16, 17. 6. 19. Re. 3. 12.

2 *Or, be ye built.*

l ver. 8. Is. 28. 16. 60. 20, 21. Re. 1. 6, 5. 10. 20. 6. He. 12. 22.

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k Ro. 12. 1. 15. 16. 20. Ph. 2. 17. 4. 18. Ps. 141. 2. He. 13. 15, 16. 11. 28. ch. 4. 11. Ha. 1. 18. Ep. 1. 6.

l Is. 28. 16. Ro. 9. 33. 10. 11. Ep. 2. 20. 1 Pe. 2. 34. See ver. 4.

m Jn. 20. 16, 28. 8. 60. 4. 20. 49. Ps. 2. 7–10. Ca. 5. 9–16. Hag. 2. 7.

3 Or, *an honour.*

n Ps. 118. 22. Mat. 21. 42. Lu. 20. 17, 20. Ac. 4. 11. 22. Ro. 9. 33. Ep. 2. 20. 1 Co. 1. 23. 2 Co. 2. 16. Ro. 11. 7–11.

p Ex. 9. 16. 1 Th. 5. 9. Jude 4. Ro. 9. 13, 22. 11. 7.

q Ex. 19. 2, 8, 11. 23. 5. 22. Ro. 9. 23. 11. 5. 1 Co. 1. 27, 28. 2 Co. 6. 16. 1 Th. 1. 4. Ep. 1. 4. Re. 1. 6. 5. 9, 10. 20. 6. See ver. 5.

4 Or, *a purchased.*

r Is. 43. 21. 62. 2. Zec. 6. 15. Mal. 3. 15, 16. Ep. 5. 8, 10–14. 3. 21. Ch. 4. 11. Ps. Rev. (c). cviii.–cxviii. cxvii. cxv. cxxv. cxxvi. cxlv. ec.

5 Or, *virtues.*

s Ro. 9. 24, 25, 30. Ga. 1. 6. 1 Co. 1. 9. 2 Ti. 1. 9. Phi. 3. 14. He. 3. 1. Ac. 2. 21. 10. Ep. 5. 8, 11. Co. 1. 13. Ps. 119. 18. Is. 60. 1, 2. 1 Jn. 2. 8, 9, 20.

t Ho. 1. 10. 2. 23. Ro. 9. 25. Ho. 2. 1, 3. 1. 10.

u Ge. 23. 4. Le. 25. 23. 1 Ch. 29. 15. Ps. 39. 12. 119. 19. He. 11. 13. Ja. 1. 1. ch. 2. 1. 2. 1 Ch. 5. 20. 2 Co. 5. 6. Phi. 3. 20.

v Ro. 13. 14. Ga. 5. 16–21. 2 Co. 7. 1. Tit. 2. 12. 2 Pe. 3. 11, 14. 1. 4–8.

w Ro. 7. 23. 8. 13. Ga. 5. 17, 24. Ja. 4. 1. 2. Ti. 2. 22. 1 Ti. 1. 5. 19.

y ch. 3. 1, 16. Ro. 12. 17. 13. 13. 2 Co. 8. 21. Phi. 4. 5. 12, 15, 16. 4. 8.

z Tit. 2. 8. ch. 3. 16. 4. 14, 15, 16. Mat. 5. 16.

6 Or, *wherein.*

a Lu. 1. 68. 19. 44.

7 When God shall visit them with light, and, through your holy example, draw them to the obedience of the gospel. —C.

b Je. 29. 7. 27, 17. 29. 7. Mat. 22. 21. Ro. 13. 1–7. 1 Ti. 2. 1, 2. Tit. 3. 1, with 2 Pe. 2. 10. Jude 8. 1 Ti. 6. 1–6.

c Tit. 2. 8. ch. 3. 1, 16. 4. 15, 16. Phi. 2. 15. 1 Th. 4. 12. Mat. 5. 16. 1 Pe. 3. 16.

and all his people for his sake, and delightfully to triumph in his exaltation and grace. Earnestly ought we to obey our heavenly Father, and imitate him in holiness. With holy fear and reverence should we look for his impartial judgment. And with great watchfulness, sobriety, and weanedness from worldly things and sinful customs, ought we to travel to our heavenly rest, carefully cherishing the indwelling principle of spiritual life, till it be perfected in life eternal.

CHAPTER II. Ver. 1. Since, by the acceptance of new principles of grace, ye have been led to purity and love, see that, with abhorrence, ye put away from you all malicious, spiteful, and revengeful heart-burnings, designs, nd practices against your fellow-Christians; all frauds, deceitful flatteries, insincere compliments, or professions of respect towards God or men; all envious grudging and repining at men's prosperity; and all backbitings and defamations, which proceed from a guileful, malicious, or envious disposition of heart. 2, 3. And as persons who have had a real, though small experimental knowledge and savour of the mercy and grace of the Lord Jesus to your own souls, earnestly desire, hunger, and seek after the pure, uncorrupted Word of God, as containing proper nourishment for your immortal souls, that ye may grow in grace, comfort, and holiness, and in all spiritual strength and stature, till ye become perfect in Christ; 4. To whom ye must be daily applying by faith for further edification, support, and establishment, as the only foundation of all your faith, security, hope, and happiness; who has life in himself, and quickens and for ever animates all that are united to him; and who, however contemned by Jewish rulers or other unbelievers, was chosen and appointed of God for this end; and in the sight of God, and all who know him, is infinitely excellent in himself, dear and honourable, and completely able to bear the whole weight of his Father's glory, and the salvation of his church. 5. And being quickened by virtue of your union to and influences from him, ye are more and more fitted to be a spiritual habitation for God, and made holy priests unto him, gratefully to offer up yourselves, your prayers, praises, alms-deeds, and other good works, to him, as acceptable and accepted only through the propitiatory sacrifice and intercession of Jesus Christ. 6. Accordingly God calls us, with attention and holy admiration, faith and hope, love and joy, to contemplate him as the fitted, prepared, and rightly-placed foundation, which unites and supports the whole church, Jews and Gentiles, and on which the man who rests the whole weight of his eternal salvation, however sinful he may be, shall never meet with any disappointment, confusion, or ruin. 7, 8. To all those therefore who, through the declarations and promises of the gospel, receive and rest on him alone for salvation, he, in his person, offices, relations, and benefits, will be altogether lovely, honourable, and honoured; and notwithstanding all the rage and contempt of Jewish rulers and other unbelievers, he is, by the appointment of God, made the foundation, chief corner-stone, strength, and glory of his spiritual house, the gospel church; in the meantime, according to God's ancient predictions, he becomes to others an occasion of more aggravated guilt and ruin, who, through their obstinate unbelief, in fulfilment of their wicked ways, wilfully plunge themselves into deeper damnation. 9. But ye who by faith are built upon him as your foundation, are a new-born kindred, which God has, through faith in the Lord Jesus Christ, set apart for himself. Being anointed with his blood and Spirit, like *princes*, ye have power with him, victory over sin, Satan, and the world, and dominion over your own spirit, and are heirs of the kingdom of heaven.—Like *priests*, ye are separated from the rest of the world, and consecrated to God to offer up spiritual sacrifices of holy gratitude.

-Ye are a holy society, collected and united together under Christ your King; sanctified by his Spirit, governed by his laws, and embarked in the same common cause and interest; and through faith ye are his special property—that, answerably to your dignities, privileges, and obligations, ye might, in your nature and life, by thought, word, and deed, show forth the infinite wisdom, power, holiness, justice, goodness, and truth of God, who has by his grace called and brought you from the darkness of ignorance and error, sin and misery, into his most wonderful light of truth and grace, holiness and comfort; 10. So that ye, as well as the Gentiles among whom ye live, are, after a remarkable disowning of God, brought into the sweet and abiding relation of a people to him; and, after a fearful exclusion from his mercy, have now found mercy with him, to the justification and adoption of your persons, and the renovation of your nature and life, after his image. 11. In consideration of these distinguishing favours which God has bestowed upon you, my dear Christian brethren, I earnestly entreat and exhort you, as persons born from above, strangers in this world, and travellers to the heavenly country, to renounce, avoid, and mortify all your inward workings of sensual inclinations, inordinate affections and desires after earthly things, which arise from the corrup-

doing ye may put to silence[8] the ignorance of foolish men:

16 As[d] free, and not using[9] *your* liberty for a cloak of maliciousness, but as the servants of God.

17 [e]Honour[1] all *men*. [f]Love the brotherhood. Fear[h] God. Honour the king.

18 Servants,[i] *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For[j] this *is* thankworthy,[2] if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable[3] with God.

21 For[k] even hereunto were ye called: [l]because Christ also suffered for us,[4] leaving us an example, that ye should follow his steps:

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8 Put to silence. More literally, 'muzzle,' 1 Ti. 5. 18.—C.

d Jn. 8. 32, 36. Ro. 6. 18, 22. 1 Co. 7. 22. Ga. 5. 1, 13. Ja. 1. 25. 2. 12. 2 Pe. 2. 16, 19. Jude 4, 8.

9 Gr. *having.*

e ch. 2. 5. Ro. 13. 7. 12. 10. Phi. 2. 3.

1 Or, *Esteem.*

f Jn. 13. 35. Ro. 12. 10; 13. 8. Ga. 5. 6, 13. Ep. 4. 2. He. 13. 1. ch. 1. 22; 3. 8. 4. 8. 2 Pe. 1. 7. 1 Jn. 2. 10; 3. 11–17; 4. 20.

h Ps. 111. 10. Pr. 1. 7; 2. 5; 9. 10; 24. 21. Ec. 8. 2. Mat. 22. 21. See ver. 13, 14.

i Ep. 6. 5–7. Col. 3. 22–25. 1 Ti. 6. 1–3. Tit. 2. 9, 10. 1 Co. 7. 20–24.

j Mat. 5. 10–12. 2 Ti. 1. 12. ch. 3. 14, 17; 4. 14–16. ver. 20.

2 Or, *thank* (Lu. 6. 32), or *grace.*

3 Or, *thank*, &c.

k Mat. 10. 25; 16. 24. Jn. 16. 33. Ac. 14. 22. 1 Th. 3. 3, 4. 2 Ti. 3. 12.

l ch. 3. 18; ver. 21–24. Jn. 13. 15. Mat. 16. 24. Phi. 2. 5. 1 Jn. 2. 6; 3. 16. Re. 12. 11. 1 Co. 11. 1. Ep. 5. 2.

4 Some read *for you.*

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m Is. 53. 9. Lu. 23. 41. Jn. 8. 46, 14. 30. 2 Co. 5. 21. He. 4. 15; 7. 26, 27. 9. 28; 7. 9. 1 Jn. 2. 1; 3. 5.

n Mat. 27. 39–44. Lu. 22. 34–40. Jn. 8. 48, 49. He. 12. 3. Is. 50. 6–9.

5 Or, *committed* his cause.

p See ch. 1. 19. Is. 53. 4, 6, 11, 12. Mat. 8. 17. He. 9. 28. 2 Co. 5. 21. Ro. 8. 3. Mat. xxvi. xxvii. Lu. xxii. xxiii. Ga. 3. 13.

6 Or, *to.*

q Lu. 1. 74, 75. Ro. 6. 2, 6, 16–22; 7. 4, 6. Tit. 2. 14. Ga. 2. 20. Jn. 7. 19. Ep. 5. 25, 26. Is. 53. 5.

7 *That we, being dead to sins*—as members of his mystical body when he died. Jn. 17. 20–23. Ep. 1. 22, 23; 5. 30, 32.—C.

r Ps. 119. 176. Is. 53. 6. Je. 50. 6. Eze. 34. 16. Lu. 15. 4. Mat. 18. 12.

s ch. 5. 4. Eze. 34. 23, 37. 24. Jn. 10. 11, 14, 16. He. 13. 20. Re. 7. 17.

CHAP. III.

a Ge. 3. 16. Ep. 5. 22, 24. Col. 3. 18. Tit. 2. 4, 5.

b 1 Co. 7. 16; 9. 19–22. Mat. 5. 16; 18. 15. Pr. 11. 30. Ja. 5. 20. Phi. 2. 15, 16; 3. 8, 9.

22 Who[m] did no sin, neither was guile found in his mouth:

23 Who,[n] when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself*[5] to him that judgeth righteously:

24 Who[p] his own self bare our sins in his own body on[6] the tree, [q]that we, being dead to sins,[7] should live unto righteousness: by whose stripes ye were healed.

25 For ye were [r]as sheep going astray; but are now returned unto [s]the Shepherd and Bishop of your souls.

CHAPTER III.

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

LIKEWISE, ye[a] wives, *be* in subjection to your own husbands; that, if any obey not the word, [b]they also may without the word be won by the conversation of the wives;

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tion of your nature, and exert themselves by your body; and being contrary to the liberty, peace, and honour, purity and holiness, of your renewed souls, perpetually do their utmost to defile, disturb, ensnare, and destroy them. 12. And since ye live among profane and idolatrous heathens, study that all your words and actions may be decent, honourable, and commendable, every way worthy of your holy profession—that whereas they take all occasions to reproach you, as a refractory, useless, and mischievous people, they may be effectually confuted by your universally regular, blameless, holy, benevolent, and lovely deportment, and brought to admire God's grace in you, and to imitate your good conversation, when he by his mercy shall visit them with the light and power of the gospel, and make it powerful for their salvation. 13, 14. And though some of your countrymen inveigh against all obedience to heathen magistrates, see that ye, from a regard to the command, example, and honour of Christ, conscientiously submit to, cheerfully obey, and readily pay tribute to the civil rulers, supreme or subordinate, whom God in his providence has, by the agency of men, set over you for the restraint and punishment of the open contemners or injurers of God or men, and for protecting, encouraging, favouring, and rewarding such as are orderly, sober, honest, and religious; 15, 16. For it is the command and delight of God, and tends to his honour, that, by a holy, regular, and commendable behaviour, ye should refute the unreasonable and wicked calumnies which men of weak and prejudiced minds, strangers to God and to your true character, are apt to raise against you and your religion, as if it made you bad subjects; always conducting yourselves as persons delivered from the tyranny of sin and Satan, from the ceremonial law, and from the moral law as a broken covenant of works, and from all human impositions on your conscience in matters of religion; but never abusing this freedom as an encouragement to or cover of sedition, or any other malignant wickedness, but as an excitement to the most faithful and diligent service of God in holiness and righteousness. 17. Under the influence of a truly religious, filial, and reverential fear of God, and answerable to the character of true worshippers of him, always study to pay a suitable respect to all men, be of what rank they will; cultivate the most tender and affectionate love, and be ready to perform every kind office to your fellow-believers, Jews or Gentiles; and, as loyal subjects, pay all civil homage and respect to kings and other magistrates, as the deputies and vicegerents of God. 18–20. Such of you as are household servants, whether slaves or hired, always study an humble submission, becoming reverence, and ready and faithful obedience, in all things lawful, to your masters—not only to such as are generous, kind, meek, and merciful in their temper and behaviour, but also to them who are austere and morose, especially if it be only because ye are become Christians; for this is acceptable to God, and praiseworthy, if, for the sake of your religion, and from a conscientious regard to his command and honour, ye patiently suffer injurious and abusive treatment, without having given any just provocation by your faults. But there is no honour to Christ, your religion, or yourselves, in your tame submission to the severe punishment of your neglects, infidelity, and misdemeanours. The criminal cause makes your sufferings a reproach to all concerned. But if, while ye are diligent and faithful in the duties of your station, ye patiently bear sufferings, inflicted for your conscientious regard to Christ and his Father, this evidences a truly excellent and holy temper, which God freely gives, and is highly pleased with. 21. For when ye became Christians ye were called patiently and publicly to submit to injuries and reproaches, for the sake of Christ and the gospel, because he himself, in his infinite love to us, willingly underwent the severest sufferings and most infamous revilings for us, not only to pardon our sins and secure our eternal happiness, but also to leave us a most perfect pattern of patience in suffering—that we, in love and duty, might imitate him in this and other parts of his holy and blameless behaviour; 22, 23. Who, notwithstanding all the false and malicious accusations of his enemies, never was found guilty of the smallest fault, or the least insincerity, deceit, or falsehood, in his words or doctrine; and who, when he was shamefully reproached as a blasphemer, an impostor, and one possessed by the devil, and most insolently and barbarously abused by his enemies, never returned the smallest reproach, nor threatened to revenge the injuries done him; but calmly referred the cause between him and his persecutors to his heavenly Father; and even prayed that, instead of avenging, he would graciously forgive their murderous wickedness through his atoning blood; 24. Who, being altogether sinless in himself, cheerfully, as our Surety, submitted to all his sufferings, as the punishment of our sins imputed to him, and to be borne by him in his death, in order that, through the merits and virtue of his sufferings, we might have our sins pardoned and subdued, and all our spiritual maladies healed, and might live in all holy obedience, and bring forth fruits of righteousness to God through him. 25. For, in our unconverted state, we were inclined to and actually running astray from God, and from his fold, ordinances, commandments, and ways of truth and peace, into every sinful and dangerous path leading to eternal destruction; but now, through faith and the renewing operations of the Holy Ghost by the gospel, ye are brought back to Christ, as the great Shepherd and kind Overseer of your precious and immortal souls, that he may care for, feed, nourish, guide, govern, heal, and defend you from all evil, and conduct you safe to his eternal glory.

REFLECTIONS.—The pure doctrines of Christ are most nourishing provision to a regenerated soul. But great mortification of lusts, and earnest exercise of faith and love, are necessary in making use of it. And the more knowledge and experience we have of God's transcendent grace, the more ardently shall we desire it. Whatever Christ be to others, he is infinitely precious, honourable, useful, and establishing to his own people; and sweet is the light, the life, the honour, the confirmation, the holiness, the usefulness, the acceptableness, they derive from him. Astonishing is his love, his condescension, in cheerfully bearing our sins, enduring our punishment, and in recovering us, when lost and strayed, to himself! With sincere regard to his Word as our rule—to his example as our pattern—ought we, by a holy, honest, and virtuous conversation, to recommend his religion in the world, and to refute the reproaches cast upon it by the wicked. With earnestness should we subdue and mortify every sinful lust. And with great cheerfulness ought we to perform every relative duty to magistrates, masters, or others, and to undergo whatever injuries we may be called to suffer for his sake. But bad neighbours, rebellious and unruly subjects, and imperious and unfaithful servants, can never be good Christians.

CHAPTER III. Ver. 1, 2. And while Christian subjects and servants are careful to honour their religion by a conscientious performance of the duties of their station, do you, Christian wives, behave with the most obliging and affectionate submission to your husbands in all things lawful—that if any be ignorant, regardless, or contemners of the word and ordinances of God, those ordinary means of conversion, they may, by your meek, humble, sweet, and engaging temper and carriage, and your pure, sober, chaste, modest, and reverential deportment, influenced by a religious reverence of God, and regard to his authority, be allured and gained over to a good esteem of Christ and his ways: 3, 4. And labour to recommend yourselves and your religion to your husbands, not by the external ornaments of dress, but by knowledge, virtue, truth, grace, and holiness of heart, manifested by good works in your life, which are far more beautiful, excellent, advantageous, and lasting—particularly by a modest, humble, gentle, calm, tractable, and peaceable temper of spirit, free from pride and turbulent passion, which, however overlooked by vain minds, is inexpressibly valuable in God's account. 5, 6. For in this endearing and submissive manner the ancient holy women, who trusted in God for his blessings of time and eternity, endeavoured to ingratiate themselves with their husbands—particularly Sara, who in the very name she gave to her husband Abraham marked her high respect for him—whose daughters, not only in a natural, but in a moral and spiritual sense, ye are while ye behave rightly towards your husbands and others, without being deterred from your religion through fear of their displeasure, and without any unbelieving confusion or doubt relative to God's fulfilment of his promises.—7. And do you husbands on all occasions live with your wives in a faithful, friendly, and familiar manner, treating them with that decency, kindness, and cheerfulness which prudence and knowledge of the gospel require—delighting in their persons, consulting their comfort and happiness, supporting their credit and authority in the family,

2 While they behold [c]your chaste conversation *coupled* with fear.

3 Whose[d] adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But [e]*let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For[g] after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even[h] as Sara obeyed Abraham, calling him lord: [i]whose daughters[1] ye are as long as ye do well, [k]and are not afraid with any amazement.[2]

7 Likewise,[k] ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; [l]that your prayers be not hindered.

8 Finally, [m]*be ye* all of one mind, having compassion one of another; love as brethren,[3] *be* pitiful, *be* courteous:

9 Not[o] rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that [p]ye are thereunto called, that ye should inherit a blessing.

10 For [q]he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him [r]eschew evil, and do good; let him seek peace, and ensue it.[4]

12 For[r] the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* [s]against[5] them that do evil.

13 And[u] who *is* he that will harm you, if ye be followers of that which is good?

14 But[v] and if ye suffer for righteousness' sake, happy *are ye:* and [x]be not afraid of their terror, neither be troubled;

15 But [y]sanctify the Lord God in your hearts; and *be* ready always [z]to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:[6]

16 "Having" a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For[b] *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing.

18 For [c]Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, [d]being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and [e]preached unto the spirits in [g]prison;

20 Which[h] sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, [i]wherein few, that is, eight souls, were saved by water.

21 The[j] like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,[8]) [k]by the resurrection of Jesus Christ:[9]

22 Who[l] is gone into heaven, and is on the

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providing honourably for them, putting due confidence in them, and sympathizing with and helping them under their manifold infirmities, that, if Christians, they may be honoured and encouraged, as heirs of eternal happiness, equally with yourselves; and if not, may be allured to the Christian religion: and every proper method taken to promote your joint worshipping of God, by yourselves and with the family, in a manner comfortable to you and acceptable to God. 8, 9. In fine, let all of you who profess to believe in Christ labour to cultivate a mutual agreement in the important doctrines of the gospel, and answerable thereto, and a harmonious temper, feelingly sympathizing with one another in all afflictions.—As children of the same heavenly Father, maintain and exercise an affectionate brotherly-love, in thought, word, and deed, towards each other. Manifest the most tender sympathy towards such as are under weakness or afflictions, temporal or spiritual. And let your whole carriage be affable, friendly, and engaging to every one. Never return injuries or reproaches to such as have injured or reproached you, but earnestly pray for blessings to them, and watch for opportunities to do them real favours—knowing that ye are called, by the authority and example of Christ, to this amiable conduct, as a mean of his gracious bestowal of temporal, spiritual, and eternal blessings upon you, as his children and heirs of his promises. 10, 11. For nothing can be more plain, from the oracles of God, than that they who wish for peace, comfort, and prosperity in this world, ought to guard against all profane, filthy, opprobrious, false, or deceitful language, and to abhor and carefully avoid everything sinful in itself and prejudicial to others, and practise everything good and beneficial—labouring to the utmost of their power, and as far as they can with a good conscience, to live peaceably with all men, and studying to promote peace among neighbours, friends, or enemies. 12, 13. For the great Lord of all takes special notice of, dearly loves, and kindly watches over and cares for such as, being clothed with Jesus' blessed righteousness, are upright, holy, and righteous in their hearts and lives; and he is graciously attentive to and ready to answer all their prayers which are offered to him in humility, faith, and fervency; but in a terrible manner he manifests his just indignation against such as indulge themselves in wickedness. And if he be your Friend and Protector, what man or devil can do you any real hurt, while, depending on his grace, and devoted to his service, ye imitate him and his saints in goodness and holiness? Nay, what man would be so malicious or cruel as to seek the hurt of an inoffensive and beneficent neighbour? 14–16. But if God should permit any to reproach and persecute you for adherence to Christ and his gospel, his love and favour will render you happy under such treatment; never therefore be terrified, discouraged, or perplexed, as if their threatenings or abuse would issue in your disgrace or ruin, but always preserve high thoughts and a reverential fear of God in your hearts, and entire trust in his infinite wisdom, power, mercy, and faithfulness, for your security, and for ordering every event to your everlasting honour and joy. And in a dependence on his direction and assistance, be always ready, by word or deed, in courts of judicature, and everywhere else, to defend and account for the grounds of your hopes of salvation, according to the gospel, for which ye willingly suffer. And let this be done with a meek and modest air, temper, and language, and with a holy reverence of God and fear of offending him by unfaithfulness, and even with a cautious fear of offending those to whom ye speak by anything disrespectful: in everything conscientiously studying that if your enemies will reproach you as injurious to society or public welfare, your blameless, humble, and benevolent practice, springing from faith in Christ, may effectually confute them, and force them with shame to retract their slanders. 17. For if it please God that you should suffer for your adherence to his truths and ways, this is far more honourable, advantageous, and comfortable, than if you were to suffer for your own crimes and follies. 18. For in patiently and boldly suffering for righteousness' sake, ye are conformed unto your great Lord and Saviour, who, though infinitely holy and righteous in his divine nature, and perfectly pure in his manhood, did, once for all, offer up himself in his sufferings as an atoning sacrifice, in the room of us unrighteous and ungodly sinners, that he might reconcile us to God, and bring us to spiritual fellowship with him here, and immediate enjoyment of him hereafter—he having been crucified in his manhood, but quickly after raised again to an immortal life of blessedness and glory by the influence of his divine nature and of his Holy Spirit. 19, 20. By whom, through the ministry of Noe, in manifold admonitions and strivings, he preached the righteousness of faith, and the necessity of repentance and reformation, to those ungodly sinners who lived on the earth before the flood, but are now shut up in the prison of hell, for the punishment of their obstinate rebellion against God, and contemptuous abuse of his long-continued mercies and patience. 21, 22. And as then Noe and his family were saved out of, and even by means of, water, so baptism, not as a mere washing of our body with water, but as it represents and seals the application of Christ's blood and Spirit to our conscience, purifying it from

right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth:* 12 *and comforteth them against persecution.*

FORASMUCH then [a]as Christ hath suffered for us[1] in the flesh, [b]arm yourselves likewise with the same mind: for [c]he that hath suffered in the flesh hath ceased from sin;

2 That[d] he no longer should live the rest of *his* time in the flesh to the lusts of men, [e]but to the will of God.

3 For[e] the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;

4 Wherein[h] they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you:*

5 Who[i] shall give account to him that is ready to judge the quick and the dead.

6 For,[j] for this cause was the gospel preached also to them that are dead, [k]that they might be judged according to men in the flesh, but live according to God in the spirit.[2]

7 But[l] the end of all things is at hand: [m]be ye therefore sober, and watch unto prayer.

8 And[n] above all things have fervent charity among yourselves: for charity shall[3] cover the multitude of sins.

9 Use[p] hospitality one to another, without grudging.

10 As[q] every man hath received the gift, *even so* minister the same one to another, [r]as good stewards of the manifold grace of God.

11 If[s] any man speak, *let him speak* as the oracles of God; [t]if any man minister, *let him do it* as of the ability which God giveth; [u]that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning [v]the fiery trial which is to try you, as though some strange thing happened unto you:

13 But[x] rejoice, inasmuch as ye are partakers of Christ's sufferings; [y]that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If[z] ye be reproached for the name of Christ, happy *are ye;* [a]for the Spirit of glory and of God resteth upon you: [b]on their part he is evil spoken of, but on your part he is glorified.

15 But[c] let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busybody in other men's matters.

16 Yet[d] if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

A.M. cir. 4059. A.D. cir. 63.

CHAP. IV.

a See ch. 1 18, 19; 3 18; 2 21, 24.

1 *a* † *Christ hath suffered for us* - out of love to us.—*C.*

b ch. 1 22. Phil. 2. 5. Ro. 6. 5, 6, 8, 11–13, 18, 19. Eph. 6. 11. Col. 2. 12; 3. 1–3, 5–8.

c Ro. 6. 2, 7, 9, 10. Ga. 2. 19, 20. Ro. 7. 4. He. 9. 14.

2 *d* ver. 3. 2 Co. 5. 15. Ro. 6. 11–14; 14. 7, 8. Eph. 4. 17–20, 22. ch. 2. 24. Col. 3. 5, 6.

e Ro. 9. 12; 7. 4, 5, 6; 8. 2 Co. 5. 15. Ga. 1. 10, 20. 1 Th. 4. 1, 3–5. Ex. 15. Ro. 12. Eph. 5. 1, 2. He. 5. 14.

3 *f* Eze. 44. 6, 7, 8, 9. Ro. 13. 12–14; 2. 17, 23; 7. 7, 23; 8. 13. 2 Co. 5. 11; 6. 9–11; 8. 7; 10. 3, 4, 5; 11. 2. Eph. 2. 2, 3, 11, 12; 4. 17–19, 22; 5. 3–13, 15, 18. Col. 3. 5, 6, 19–21. Col. 3. 5–8. Tit. 3. 3. 1 Th. 4. 5. ch. 1. 14, 18. 1 Jn. 5. 21.

g Is. 1. 18. Ac. 13. 45. 2 Co. 4. 13. Ja. 2. 7. ch. 2. 12; 3. 9, 16.

4 *h* Ec. 12. 14. Ro. 2. 6, 16; 14. 10, 12. 2 Co. 5. 10. Re. 20. 12. Ac. 10. 42; 17. 31. 1 Co. 15. 51, 52. 1 Th. 4. 15. He. 10. 37. Ja. 5. 8. Phi. 4. 5. Re. 1. 7; 22. 7, 12, 20. Jn. 5. 29.

5 *i* ch. 3. 19, or Re. 14. 13. 1 Th. 4. 14. Job 5. 26. Ps. 50. 4.

6 *k* Mat. 24. 9. Ps. 103. 14. Phi. 2. 19. Ro. 7. 22. 2 Co. 4. 16, or Ro. 8. 17. Ja. 1. 21. Ac. 14. 22. 2 Ti. 2. 12. ch. 4. 13, 14; 5. 10; 1. 6, 7. Re. 7. 14–17; 14. 13.

7 *l* Phi. 4. 5. 1 Jn. 2. 18. Ja. 5. 8, 9. Ro. 13. 12. He. 10. 25, 37. Re. 22. 12.

2 This is one of those passages which have given rise to much controversy. Grammatically it may be interpreted in two ways: but by the analogy of faith, or, in other words, the analogy of Scripture, it is capable of only one of these two. The 'dead' means those who are now really dead. The gospel was preached to them, not after they died, but before it. Peter is addressing those who were suffering persecution. He encourages them by the declaration that in former times many had suffered persecution from men, and were put to death, but still lived to God. He says here that the design in preaching the gospel to them was that though they might be judged and put to death by earthly persecutors, yet in respect to their souls—their higher nature—they lived to God. This appears to me to be the only true interpretation of this passage.—*P.*

8 Or, *until.*

p Ro. 12. 8, 13. He. 13. 2, 16. Phm. 14. Phi. 2. 14. 2 Co. 9. 7. Is. 58. 7.

9 *q* Ro. 12. 6–8. 1 Co. 12. 4–11, 28. Ep. 4. 11, 12. Mat. 25. 14, 15. Lu. 19. 12. Pe. 3. 28. Ac. 8. 4. 2 Co. 8. 11.

r Mat. 25. 45. Lu. 12. 42. 1 Co. 9. 17. 1 Co. 4. 1, 2. Tit. 1. 7. 1 Co. 12. 4–7, 15. 10. Ep. 4. 11, 12.

s Je. 23. 22, 28. Ro. 12. 6–8. 2 Co. 3. 10. Ep. 6. 20. 1 Th. 2. 4.

t Ezr. 7. 69. Ne. 5. 8. Ac. 11. 29. 2 Co. 8. 3.

u 1 Co. 10. 31. Ep. 1. 20. 1 Ti. 1. 6, 16. 2 Ti. 4. 18. ch. 2. 5, 11. Re. 1. 5, 6; 5. 9–13. Ps. 115. 1. See Ro. 16. 27.

v See ch. 1. 6, 7. Ps. 17. 3; 66. 10. Is. 48. 10. Je. 9. 7. Da. 11. 35. Zec. 13. 9. 1 Co. 3. 13.

x Mat. 5. 12. Ac. 5. 41. He. 10. 34. Ja. 1. 2, 12. Ro. 5. 3. 2 Co. 1. 5. Phi. 3. 10. Col. 1. 24. 2 Ti. 2. 10, 12. Re. 1. 9. Ro. 8. 17, 18.

y Mat. 25. 31. ch. 1. 6, 7, 13. 2 Co. 1. 7. 2 Th. 1. 7. Lu. 17. 30. Mat. 19. 28, 29.

14 *z* Mat. 5. 10, 11. Ja. 1. 12. ch. 2. 20; 3. 14, 16.

a Is. 11. 2. 2 Co. 12. 9.

b Ja. 2. 7. Phi. 2. 28.

15 *c* ch. 2. 14, 20; 3. 14, 17. 1 Th. 4. 11, 12. Ti. 3. 13.

16 *d* ver. 13, 14; ch. 3. 14, 17; 2 Ti. 1. 12; 3. 10, 12. Phi. 1. 29. Ac. 5. 41. Mat. 5. 10.

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dead works, and making us to act answerably to our solemn obligation to be the Lord's (therein contracted), is now a noted representation and mean of our salvation, by the death and resurrection of Christ our only Saviour, who, as a pledge, earnest, evidence, and security of it, and as our Forerunner, to open our way and prepare mansions for us, is now ascended into heaven, enthroned at the right hand of God, and invested with all power over angels, magistrates, and every other creature.

Ver. 2. *With fear.* Not slavish fear, but 'respectful deportment.' *C.*

Ver. 3. *Whose adorning,* &c. To be understood in a comparative sense; that is, for 'not,' read 'not so much as' (*Bloomfield*). It is, however, by no means clear that any scriptural example, even Mat. 6. 13, will fully bear out this comparative sense of ουχ. See Robinson's *Gr. Lex.* in *h.* The prohibition is easily understood by giving the emphasis to 'adorning,' when, compared with 1 Ti. 2. 9, the meaning will appear thus: 'whose adorning'—that is, all beyond what is necessary for comfort and decency, and a due regard to rank and circumstances—'let it not be that outward adorning.' &c. *C.*

Ver. 6. *And are not afraid.* Induced by any timidity to deny the truth, as even Sarah did, Ge. 18. 15. Imitate her graces, avoid her faults. See ver. 14. *C.*

Ver. 7. *According to* [your *knowledge* of what is becoming in believers of the gospel.—*That your prayers be not hindered.* Through any want of domestic harmony.—*Note,* If a man do not seek to preserve peace with his own family, how can he imagine that he is seeking 'peace with God?' *C.*

Ver. 12. *The righteous.* 'The just [the justified] who live by faith' on Jesus the Son of God and Saviour of sinners. *C.*

Ver. 15. *Sanctify.* Venerate, glorify 'the Lord in your hearts,' in the midst of all the troubles he may please to send. *C.*

REFLECTIONS.—Modesty, meekness, and humility, from a principle of faith in God, are the most engaging ornaments of women, married or unmarried. And an honourable, humane, and tender treatment of a wife is the most substantial evidence of a husband's affection. Never ought a family to exist without much daily fervent prayer, both secret and private. And it is an honour to the Christian religion, and a comfort and happiness to professors, when harmony in sentiment, unanimity in affection, readiness to render good for evil, useful converse, a steadfast cleaving to every good principle and practice, and readiness to account or suffer with meekness for their religion, constantly and everywhere prevail.—A holy, humble, benevolent, and circumspect practice is the best confutation of every calumny. And the more we live in the fear of God the less we shall be influenced by the fears or reproaches of men.—Why should we ever repine at suffering for Christ, that God-man who suffered for us, the just for the unjust, that he might bring us to God? Deep was his debasement, and high his glory that followed. And rich, full, and extensive is that salvation from sin and wrath which he secured and gives. How important an ordinance is baptism! Alas! unhappy is the thought that many rest on it, as if it were a Saviour, while others use it as a mere ceremony or fancied charm!

CHAPTER IV. Ver. 1, 2. Now, since Jesus Christ has thus patiently and extremely suffered in his manhood for us unjust sinners, to bring us to God, let his noble and endearing example arm you against all impatience and fainting under what ye suffer for his sake; for if, in the virtue of his death in our stead, we have crucified our inward corruptions, and have cheerfully and patiently endured outward sufferings for his sake, and in conformity to him, we shall be disposed to renounce all our former sinful principles and practices, and with grief and hatred to turn from them to God with full purpose of heart, that we may not spend the remaining part of our time in the exercise of carnal and sinful lusts, after the example of evil men, but in holy dispositions and practices, which God commands and delights in, as tending to his glory; 3-5. For we have already spent too much of our time, like heathens, in diversified forms of uncleanness, drunkenness, gluttony, and the most shameful and detestable idolatries.—On account of your unexpected withdrawment from which dissolute lewdness, luxury, and intemperance, ye and your religion are vilified by your wicked neighbours, as if it had made you quite unsociable, stiff, precise, and humoursome; but quickly must they answer for all these reproaches to the Lord Jesus himself, upon whom they ultimately fall, and who is authorized to, and will, ere long, judge all that have ever lived on the earth, to the great joy of his saints and terror of his enemies. 6. For to this end was the gospel preached to those who are now dead in Christ, as well as to them who now live on the earth—that through divine influences attending it, their inward corruptions being thoroughly mortified and subdued, and they, being condemned and censured by carnal men, might in their souls, quickened and animated by the Holy Ghost, live after a spiritual and joyful manner, according to the command and pattern of God, and in fellowship with him, and to his glory; and be at last raised to an eternal and full enjoyment of him. 7. But consider, for your encouragement and caution under your present trials, that your Jewish nation must quickly be altogether destroyed, and your death, and even the dissolution of this lower world, take place; be therefore always wise, sober, and temperate, constantly watching against temptations and the workings of indwelling corruption, and for opportunities of and spiritual assistances in prayer, for whatever blessings, deliverances, graces, or comforts you need. 8. And influenced by the transcendent love of God in Christ to you, earnestly cultivate a warm, cordial, and brotherly affection one towards another in these perilous times; for as he, in his infinite kindness and mercy, has freely forgiven you all your innumerable transgressions, so your fervent love to one another, for his sake, after his example, and in obedience to his command, will make you readily forgive and conceal the numerous failings of each other. 9. And be always ready with cheerfulness to entertain and lodge religious strangers, especially such as go about preaching the gospel, or are, by persecutors, deprived of their property, and driven from their homes. 10, 11. Let all such as have gifts and offices in the church carefully, faithfully, and prudently employ those graciously bestowed gifts, and execute those offices, for the edification of others, as stewards accountable to God for their trusts.—If some be called to preach the gospel, let them, in a becoming, serious, solemn, reverential, fervent, faithful, spiritual, and holy manner, declare the mind of God, and nothing else, according to his Word. If others be called to collect, take care of, and distribute the church's stock, for the relief of the poor, the maintenance of ministers, and defraying the necessary expense of divine ordinances,

17 For[c] the time *is come* that judgment must begin at the house of God: [g]and if *it* first *begin* at us, what shall the end[d] *be* of them that obey not the gospel of God?

18 And[h] if the righteous scarcely be saved, where[i] shall the ungodly and the sinner appear?

19 Wherefore, let them that [j]suffer according to the will of God [k]commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

CHAPTER V.

1 *He exhorteth the elders to feed their flocks,* 5 *the younger to obey,* 8 *and all to be sober, watchful, and constant in the faith:* 9 *to resist the cruel adversary the devil.*

THE elders[a] which are among you I exhort, who am also an elder, and a [b]witness of the sufferings of Christ, and also [c]a partaker of the glory that shall be revealed:

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[c] Is. 10. 12. Je. 25. 29. 49. 12. Eze. 9. 6. Am. 3. 2. Da. 9. 27. Ma. 3. 5. Mat. 24. 9, 14. Je. 30. 2.
[g] Lu. 23. 31. 1 Co. 11. 32. 1 Pe. 2. 21, 23. Mal. 2. 2, 3.
[d] *If at first begun at us* [Christians], *what shall be the end* of our unbelieving brethren?—*C.*
[h] ch. 5. 8. Pr. 11. 31. Je. 25. 29. Eze. 18. 24. Zec. 13. 9. Mat. 24. 22. Mar. 13. 20. Lu. 23. 31. Ac. 14. 22. 27. 14. 31. 40—44. 1 Co. 11. 32. He. 4. 1. 10. 38, 39.
[i] Ge. 13. 13. 1 Sa. 2. 25. Ps. 1. 4, 5. Lu. 15. 1. Ro. 2. 8, 9. 2 Pe. 2. 5, 6, 9. 3. Jude 5, 15.
[j] Jer. Ch. 32. 14, 17. 1 Pe. 2. 19, 20. 3. 14, 17. 4. 19.
[k] Ps. 31. 5. 37. 5. Lu. 23. 46. 2 Ti. 1. 12. Re. 2. 10.

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[d] Je. 25. 15—27. Ac. 20. 29. 2 Co. 2. 17. 4. 2. 2 Ti. 4. 2, 5.
1 Ur. *as much as in you is.*
[e] 1 Ti. 3. 6, 16. Tit. 1. 7. 2 Co. 12. 14, 15. Ac. 20. 33, 34.
[f] Mat. 20. 25—28. 1 Co. 4. 21. 2 Co. 1. 24. 1 Co. 3. 5. Ja. 4. 12.
2 Ur. *overturning.*
[h] De. 32. 9. Ps. 33. 12. 74. 2. 135. 4. 1 Pe. 3. 4. 1 Ki. 8. 51. Is. 19. 25. Tit. 2. 14. Re. 5. 9. Ac. 20. 28.
[i] Ps. 3. 1. 2. 2 Th. 3. 9. 1 Ti. 4. 10. Tit. 1. 7.
[j] Is. 4. 2. 11. Ez. 34. 23. 37. 24. Je. 30. 21. He. 13. 20. Ch. 2. 25.
[k] Tit. 2. 13. Mat. 25. 31—46. Ac. 17. 31. 2 Th. 1. 7—10. Re. 1. 7. 20. 12, 13.
[l] 1 Co. 9. 25. 2 Ti. 4. 8. Re. 2. 10. 3. 11. ch. 1. 4.
[m] Lu. 6. 32. 2 Pe. 2. 19.
[n] Ro. 12. 10, 16. Phi. 2. 3. Ep. 5. 21. ch. 3. 4.
[o] Job 32. 21. Pr. 3. 34. 6. 16, 17. 16. 5, 18. 29. 23. Is. 2. 11. 5. 15. 66. 2. Ja. 4. 6, 10.
[p] Is. 57. 15. Job 22. 29. Ja. 4. 7, 10. Je. 13. 18. Ps. 10. 17. 91. 15. Pr. 29. 23. Mat. 23. 12. Lu. 1. 52.

CHAP. V.
[a] Ac. 14. 23. 15. 6, 23. 20. 17, 28. 1 Ti. 5. 17, 19. Tit. 1. 5. 2 Jo. 1. 3 Jo. 1. Phile. 9.
[b] Lu. 24. 48. Ac. 1. 8. 22. 20. 3. 15. 5. 32. 10. 39. 41.
[c] Ro. 8. 9. Ro. 8. 17, 18. 2 Ti. 2. 12. 1 Je. 3. 2. Col. 3. 4. ver. 4.

2 Feed[a] the flock of God which is among you,[1] taking the oversight *thereof,* not by constraint, but willingly; [e]not for filthy lucre, but of a ready mind;

3 Neither[f] as [2]being lords over [h]*God's* heritage, [i]but being ensamples to the flock.

4 And when the [j]chief Shepherd [k]shall appear, ye shall receive [l]a crown of glory that fadeth not away.

5 Likewise, [n]ye younger, submit yourselves unto the elder. Yea, all *of you* [o]be subject one to another, and be clothed with humility: for [p]God resisteth the proud, and giveth grace to the humble.

6 Humble[q] yourselves therefore under the mighty hand of God, that he may exalt you in due time:

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let them attend to their work with all fidelity, prudence, tenderness, and diligence, as they have ability and opportunity—that all the spiritual and temporal affairs of the church may be so conducted as to promote the glory, praise, and adoration of God, through the merit and mediation of Christ, our ever-exalted, praised, and adored Redeemer. 12. My dear brethren, fellow-sufferers for Christ's cause, while you reflect on the imperfection of your present state, and the depravity of mankind, which fills them with enmity against everything good, and on the warnings of our blessed Saviour, ye ought never to be discouraged nor surprised at the severest troubles and persecutions wherewith God exercises you—not to destroy, but to refine you, try and purify your graces, and purge away your sinful corruptions, as if they were unexpected, uncommon, and foreign to the methods of his love to his children; 13. But rather think of and stand prepared to meet them with holy joy, as therein ye have Christ's sympathy and comforts promised and secured to you, and are, in suffering for him, conformed to him—that, when he appears in all his glory at the last day, ye also may rejoice and triumph in and together with him. 14. If with patience, courage, and joy, ye endure reproaches and abuse for his and the gospel's sake, this manifests your union to and fellowship with him; and will, through his merit and gracious influence, issue in your unspeakable advantage; for the glorious Spirit of God, who bestows all grace and glory on men, is with you, to support, deliver, and reward you.—By your persecutors, he and our Redeemer are blasphemously reproached; but by your faith and patience, and courageous confession of the truth, they are honoured and glorified. 15. Nevertheless, I beseech you to beware of bringing any trouble on yourselves by any criminal conduct of your own—as murder, dishonesty, sedition, injuring of neighbours, neglect of your own affairs, or intermeddling with those of other men. 16. But if any of you be enabled, with faith, patience, and courage, to suffer indignities, reproaches, and cruelties, merely for your profession of Christ and his gospel, look not on it as a disgrace, but as a real honour conferred upon you, on account of which ye ought to praise and glorify God. 17. For the time is at hand when not only Jerusalem and your Jewish nation shall be fearfully destroyed by the just judgments of God, but even the New Testament church shall be visited with terrible persecutions and troubles. Now, if his severe judgments be first inflicted on his ancient and long peculiar people, and on us real believers, in whom he dwells by his Holy Spirit, what extremity of wrath must fall upon obstinate unbelievers who disregard and reject his gospel? 18. And if, in the general ruin of our nation, or other public calamities, they who are clothed with the righteousness of Christ, and are renewed and sanctified by his Spirit unto all holy obedience, have but a narrow though sure escape by his providence and grace, what dreadful, unavoidable, insupportable, inexpressible, and everlasting misery must come upon those impenitent unbelievers who obstinately persist in their sins! 19. Reflecting upon these awful events, which carry so much encouragement to you and terror to your enemies, do you who, in a Christian manner, by the assistance of God's Spirit, endure persecutions and afflictions, as appointed for you by him, believingly commit your lives, your souls, and all your concerns, in time or eternity, to him—in a course of holy walking with him, and of doing good to all around you, friends or foes; trusting in him, that he, as your almighty Creator and Preserver, will, through Christ, perform his promise, in protecting, supporting, comforting, and delivering you in the worst of times.

Ver. 1. 'Arm yourselves with the same mind (of self-sacrifice, out of love to him: for he that hath suffered in the flesh hath reckoned himself dead with Christ, Ro. 6. 6–11) hath ceased from sin.' *C.*

Ver. 6. *To them that are dead* for the gospel's sake, ch. 2. 20, 21: 3. 14, 17, 18. The word 'dead' cannot be understood of 'the dead in trespasses and sins,' but must be taken in the same sense in which it appears in the preceding verse. So suddenly to change the meaning from natural to spiritual death, without any evident intimation of change, would overturn every principle of legitimate interpretation.—*That they might be judged (als) indeed,* &c. Judged as guilty of 'strange' irrational conduct, and subjected to every form of 'evil speaking,' ver. 4.—*In the spirit.* In their own spirit, having 'the same mind' that was in Christ, ver. 1, by the renewal of the Spirit of God. *C.*

Ver. 7. This epistle was written about A.D. 67, shortly after the war with the Romans commenced, which ended in the burning of the temple, the destruction of Jerusalem, and the total ruin of the Jewish state. But there is another and universal sense in which 'the end of all things is at hand' to every man—the hour of death—that separates him for ever from all he loves, or hates, or fears, or possesses, or hopes for in time, and brings him into immediate contact with the unchanging realities of eternity. *C.*

Ver. 18. *And if the righteous scarcely* (rather, hardly, with difficulty) *be saved.* This difficulty arises from many sources, but mainly, (1) From the necessity of 'cutting off the right hand' and 'plucking out the right eye'—'mortifying the deeds of the body,' that they may live. (2) From the constant watchfulness to be maintained, and the tendency to slumber to be resisted. (3) From the hopes to be sacrificed, and the fears to be overcome. (4) From the deceitfulness of sin itself, which, like Satan its author, is always transforming itself 'into an angel of light.' (5) From the many persecutions inflicted by an evil world. (6) And specially, and above all, from the contentions of sense with faith. *C.*

REFLECTIONS.—Nothing so effectually mortifies sin as believing views of Christ's sufferings for it. And the will of God, not our vile affections, must be our guide in all our conduct. An affecting remembrance of former sinfulness powerfully dissuades from a return to it. And not men's thoughts, but Christ's judgment, ought to determine our practice. If we live according to God in the Spirit, no matter what sufferings from carnal men we undergo for his sake.—Our views of approaching calamities, and especially of the last judgment, should produce in us great sobriety, and watching unto prayer, fervent charity, cheerful hospitality, and a ready and proper use of our gifts. Faithfully should believers, under the impression of it, regard the glory of God; endure with patience, boldness, and joy, in suffering for Christ; and be careful to give their enemies no proper ground of offence, seriously committing themselves to God in well-doing. Abundant is the comfort that all sufferings for Christ shall be richly rewarded in an eternal enjoyment of him, and that his blessed Spirit abides on and shares with us in all such afflictions. But if saints thus suffer on earth, how miserable must sinners be in time or eternity! If they who strive to enter in at the strait gate be saved with difficulty, how impossible is it for careless sinners to escape the reward of their doings!

CHAPTER V. Ver. 1–4. And as for you who are the spiritual rulers and pastors of the Christian church, I—who am one myself, and who, after being an eye-witness of the sufferings of Christ, have boldly preached them as the ground of men's salvation, at the hazard of my life, in the assured hopes of being, in a little time, a partaker with him in that glory which he secured thereby, and which he has taken possession of, as my Head, Representative, and Forerunner, and will openly manifest and bestow—beseech you diligently and faithfully to teach and govern those souls which he secured by suffering and has committed to your care, personally inspecting their principles, temper, and conduct, and looking after their spiritual concerns with wisdom and meekness—not from external motives of fear, shame, or regard to worldly advantages, as your governing end, but with freedom and delight, purely for the honour of Christ and welfare of souls; and not with ambitious views of honour to yourselves, or in an imperious, haughty, and domineering manner, as if ye had the rule over the faith and consciences of God's peculiar people; but as examples of humility, self-denial, holiness, and righteousness to them—that when Jesus, who secured them by sacrifice, and saves them by his power and grace, and under whom ye act, and to whom ye are accountable, appears to judge the world at the last day, ye may receive from him a great but gracious reward of everlasting glory and honour. 5. And ye who are younger, or in private stations, or at least inferiors in some respect, study to be always attentive and submissive to the admonitions, cautions, and reproofs of your superiors in age, wisdom, experience, or station, particularly your church-rulers, treating their persons, characters, and instructions with due esteem and reverence. And let all of you beware of self-conceit or obstinacy, behaving with due respect one to another, and yielding to each other as far as your rank and circumstances can possibly permit. And let an unfeigned humility appear in your whole conduct, as its great ornament and a cover to its defects. 6. And considering what a great, sovereign, almighty, and just God ye have to do with, and what terrible judgments he is about to execute, in the course of his providence, on your nation and the Christian church, as an emblem of still greater in the world to come, yield up yourselves to his almighty, sovereign, and holy will, under all the sufferings and troubles you meet with for your trial, that when he has gained the wise and gracious ends of his chastenings, he may lift you up above all tribulations, and advance you to all those honours or delights which are for your spiritual or eternal advantage. 7. Yea, whatever be your distressing burdens, anxieties, fears, and cares, with respect to yourselves, families, friends, or the church of Christ, commit them all by faith and prayer to him, relying on his power and goodness for seasonable relief, for he has all your concerns at heart, and will pity, succour, strengthen, and comfort you, and, in his own time and way, give you a happy deliverance from and issue of all your troubles, in your everlasting salvation. 8. But amidst all the difficulties and dangers of your present warfare, labour always to maintain a wakeful, sober, and humble temper of mind, in modest thoughts of yourselves, and in moderating your affections towards earthly enjoyments; and watch unto prayer, and unto the performance of all the duties of your station, and against temptations to sin and apostasy; for your busy and powerful adversary the devil, like a fierce, savage,

7 Casting[r] all your care upon him, for he careth for you.

8 Be[s] sober, be vigilant; because [t]your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom[u] resist, stedfast in the faith, knowing that [v]the same afflictions are accomplished in your brethren that are in the world.

10 But the [w]God of all grace, [x]who hath called us unto his eternal glory by Christ Jesus, [y]after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To[a] him *be* glory and dominion for ever and ever. Amen.

12 By [b]Silvanus, a faithful brother unto you, as I suppose, I have written [c]briefly, exhorting, and testifying that this is the [d]true grace of God wherein ye stand.

13 The *church that is* at [e]Babylon, elected together with *you*, saluteth you; and *so doth* [f]Marcus my son.

14 Greet[h] ye one another with a kiss of charity. [i]Peace *be* with you all that are [j]in Christ Jesus. Amen.

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and hungry lion, is indefatigably restless in his contrivances and endeavours, by persecutions, frauds, and evil suggestions, to wound, tear, and ruin immortal souls; 9. Whom ye must courageously resist—steadfastly maintaining the pure doctrines of faith, and your holy profession of the same, in a firm dependence on the power and grace of Christ to vanquish him. And to prevent your being disheartened in the combat, remember that ye are only meeting with such a conformity to Christ in sufferings as your Christian brethren everywhere meet with in this evil world. 10. May therefore that God, who is rich in mercy, and who of his own great love is the fountain and giver of all grace, and who, by his Word and Spirit, has tenderly called us to the promised, prepared, and infinitely blessed inheritance of eternal glory, through the merits and mediation of Jesus Christ, after and by means of these your transient afflictions, render you perfect in knowledge and practice; establish you immovably in the faith, hope, profession, and holiness of the gospel; strengthen you with all might unto all patience, obedience, and suffering; and settle your souls with unshaken peace, safety, and comfort, on that foundation laid in Sion. 12. By Silas, whom I can recommend as a faithful brother, and whom I expect you will find such, I have sent you this short letter, to exhort and encourage you to abide by the testimony which I have herein given you for the confirmation of your faith, assuring you that this is the true gospel of the grace of God relating to salvation by Christ alone—in the doctrine, belief, and profession of which ye have lived, and I hope shall continue to stand fast, notwithstanding all the terrors and artifices of your enemies to bring you off from it.

Ver. 1. *An elder.* Rather, 'a co-presbyter:' a title adopted by Peter: 1. Because elder was a name of office better known among the Jews than almost any other, and completely setting aside the Romish claim of priesthood in the sense of 'sacrificer.' 2. That the Spirit by whom he wrote might, as by a prophetic anticipation, rebuke those proud titles and assumptions of superiority by which, in virtue of an original supremacy asserted for Peter, the popes of Rome, styling themselves his successors, have continued a terrible 'lordship over God's heritage,' ver. 3, except where the Alpine and Pyrenean churches in Europe, the Christians of St. Thomas in Asia, and a few other scattered churches, continued to preserve the truth of the gospel and their ecclesiastical liberties till the blessed Reformation restored the Bible, and light and liberty to the benighted churches and enslaved kingdoms. *C.*

Ver. 2. *Taking the oversight* ἐπισκοποῦντες, 'exercising the episcopate'—discharging your duties as bishops. See Ac. 20. 17. *C.*

Ver. 5. The term 'elders' is here, as in ver. 1, official. It signifies the ministry of the church. Consequently the word *younger* must mean the flock, the people, the laity, as contradistinguished from the ministry. *P.*

Ver. 10. *Make you perfect.* Joint you completely together as the timbers of a building.—*Stablish*, by supporting each part by means of its fellow.—*Strengthen.* Cramp and bind all the parts together.—*Settle*, by bringing all to rest on an even and firm foundation. The phrases are all architectural, and seem to be a beautiful reference to ch. 2. 5. *C.*

Ver. 12. *As I suppose.* Rather, 'as I regard him.' *C.*

Ver. 13. *Babylon.* In apostolic times Babylon was still inhabited, and contained a large Jewish community. Doubtless it was while labouring among them Peter addressed this epistle to his brethren in other regions. *P.*

REFLECTIONS.—With an exemplary spirit and conversation, humbleness of mind, disinterestedness, cheerfulness, and diligence, ought ministers to inspect, instruct, warn, exhort, comfort, and govern the souls committed to their care by Christ, who redeemed them by his blood. And glorious, but free, is the reward that awaits them if they be found faithful. With great humility, submission to one another, self-humiliation under God's mighty hand, and casting our cares upon him, ought every one of us professed Christians to adorn our profession, and prepare for the eternal state. And constant should be our sobriety, watchfulness against and vigorous resistance of Satan, and resignation to our share of sufferings for Christ. It is a mercy that the saints' sufferings are so short and light, their assistance under them so great, and their reward after them, from the God of all grace, so inestimable and everlasting. Their standing for a little time in the faith and love, profession and practice, of the gospel, will quickly issue in their eternal triumphs in his praise.

THE SECOND EPISTLE GENERAL OF

P E T E R.

The design of this epistle is merely to follow up the former with some additional illustrations and encouragements. It must be understood, however, as addressed equally to Jewish and Gentile converts, 'to all who had obtained like precious faith.' And though the references seem generally to imply that the parties were perfectly familiar with the Old Testament Scriptures, yet as the Old Testament had already been translated into Greek, there can be little reason for imagining that the Gentile converts would not be as well acquainted with them as the Jews. This brief epistle contains the following numerous references to the other Scriptures: Ge. 1. 6–9; 7. 1–9, 11, 16, 22, 23; 19. 16, 24, 25; Nu. 22. 5, 7, 21, 23, 28; Jos. 23. 14; 2 Sa. 23. 2; Ps. 102. 26; Is. 5. 19; 65. 17–19; Mat. 17. 1–5; Paul's epistles; and probably Re. xxi. *C.*

CHAPTER I.

1 *Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand; 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.*

SIMON PETER,[a] a[b] servant and an apostle of Jesus Christ, to them that have obtained like[c] precious faith with us [d]through the righteousness of God and our Saviour[1] Jesus Christ:

2 Grace[e] and peace be multiplied unto you through the knowledge[2] of God, and of Jesus our Lord,

3 According as his divine power hath given unto us [g]all things that *pertain* unto life and godliness, [h]through the knowledge of him that hath [i]called us to[3] glory and virtue:

4 Whereby[4] are[j] given unto us exceeding great and precious promises; that [k]by these ye

might be partakers of the divine nature,[5] having escaped the corruption that is in the world through lust.[6]

5 And beside this, [t]giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And[u] to knowledge temperance; and to temperance patience; and to patience godliness;

7 And[v] to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they[w] make *you that ye shall* neither *be* barren[7] nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is [q]blind, and cannot see afar off, and hath forgotten that he[r] was purged from his old sins.[8]

10 Wherefore the rather, [s]brethren, give [t]diligence to make your calling and election sure: for if ye do these things, [u]ye shall never fall:

11 For[y] so an entrance shall be ministered unto you abundantly[9] into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore [z]I will not be negligent to put you always in remembrance of these things, though [a]ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in [b]this tabernacle, to stir you up, by putting *you* in remembrance;

14 Knowing[a] that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.[1]

15 Moreover, [b]I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For[c] we have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were [c]eye-witnesses of his majesty.

17 For he received from [d]God the Father [d]honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven [h]we heard, when we were with him in the holy mount.

19 We[e] have also a more sure word of prophecy;[2] whereunto ye do well that ye take heed, [f]as unto a light that shineth in a dark place,

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5 See note * below.

6 Rather, *"on account of,"* i.e. consisting in, and, which is one of the great evidences of sin.—*P.*

l Pr.4.23. Phi.3.12, 13, 20. Col.3.1-4, 5 etc.3.5-12. 1 Th.4.3-8. Ro.6.3-5, 12, 19-22.

m Jn.13.17. Ga.5.22, 23. 1 Co.9.25. He.12.3-11. 1 Jn.3.2-5, 7-8. 1 Ti.4.7-8. Tit.2.12. 1 Pe.1.15, 16. Ge.5.24, 17.1.

n Jn.13.34, 35. He.13.1-3. 1 Pe.1.22. 1 Th.4.9. 1 Jn.2.10, 11. 1 Co.13. 1-8. Ga.6.10. Ro.12.10. 1 Pe.3.8.

o Jn.13.34, 35. 15.—6.8, 16. Tit.2.12, 14. 3.8, 14. Ps.119.32

7 Or, *idle.*

p Is.60.21. 59.10 in 9.35-41. 2 Co.4.3, 4. 1 Jn.2.9-11. Jn.13.19.

q ver. 1 ch.2.18, 20.

8 *Hath forgotten that he was purged from his old sins*—emblematically, in his baptism. Was a professor, not a believer.—*C.*

r He.3.1. 1 Pe.1.2, 3.

Eph.2.12. Ro.12.3, 20, 21. Phi.2.12, 13. 1 Jn.2.19. Re.20.14. Phi.1.27; 2.3, 13, 14. 2 Th.2.13. 1 Pe.1.2.

s Re.3.10, 12. 1 Pe.2.5.

t Jn.10.9, 10, 28. 2 Co.5.1, 2. Tit.2.8. Re.3.21, 22. 2n.Mat.25.34.

9 *Abundantly.*—Richly, triumphantly.—*C.*

u Ro.15.14, 15. Phi.3.1 ch.3.1. Jude 3. ver. 13-15.

* "Partakers of the divine nature" signifies partakers of that

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knowledge, love, righteousness, and holiness which are the characteristics of God.—*P.*

v 2 Jn.2.22. 1 Pe.5.9. 1 ch.3.13. Re.2.10.

w 2 Co.5.1-4. ch.3.1 Heb.13.3.

a De.4.21, 22. 31.14. 2 Sa.7.2, 3. 1 Ki.4.6. Jn.21. 15, 16. Ps.27.1.

11 This epistle, therefore, must have been written towards the close of the apostle's life, and about the year A.D. 68.—*P.*

b De.31.16, 19, 28. 2 Ti.2.2. ch.3.1. ver. 12.

c 1 Co.1.17, 23. 2.1, 4. ch.2.20. 2 Co.2.17. 4.2, 5. 10.7. ch.3.4.

d 1 Jn.1.1, 2, 3; 4.14 Mat.17.1-5.

e Jn.20.17. 2 Co.1.3; 11.31. Ep.1.3, 4, 6. 1 Pe.1.3.

g Mat.17.5; 3.17. Mar.1.11; 9.7. Lu.3.22; 9.35. Jn.12.28. Ep.1.6. Col.1.13. Ps.45.1.

h Mat.17.1-6, with Ex.3.5. Jos.5.15.

i Is.8.20. Jn.5.39, Ac. 17.11. Ps.19.9. Lu.16. 29, 31.

2 The scriptures of the Old Testament afford a more sure testimony to the divine mission and work of our Lord than the voice from heaven, inasmuch as it embraces a wider range of evidence. It affords many lines of proof from prophecy, type, and detailed description.—*P.*

f Ps.119.105. Pr.6.23. Jn. 5.35. Ac.2.25-39; 13.26-40. 2 Co.4.6. Ro. 13.12. Re.2.28; 22.16.

CHAPTER I. Ver. 1, 2. Simon Peter—divinely called to be a ministering servant, and honoured to be an inspired messenger of Jesus Christ, in founding and forming the gospel church—to those Jews scattered in and about Lesser Asia, who, in the lovingly gracious dispensations of God, have been made partakers of a saving faith, of the same excellent nature and kind, as to its causes, acts, objects, fruits, and benefits, which we apostles and other believers have received; not through our goodness, but through faith and through the merit of that everlasting sacrifice which was brought in by the obedience and sufferings of Jesus Christ our divine Saviour—wishes all the blessings of grace and peace may abound, in their richest variety and fulness, to all and each of you, through your believing, experimental, and increasing acquaintance with our common Lord and Redeemer, and with God as our reconciled Father in him; 3. According as, in his almighty power and free favour, he has already bestowed upon us all those blessings which are requisite for maintaining and improving our spiritual life, till it be perfected in eternal life; and for every exercise of grace, in acts of piety towards God, till it be completed in glory; through the efficacious knowledge and faithful acknowledgment of him, and of the Father in him, —who has by the gospel, and through a living faith in Jesus Christ, tenderly called us to an inheritance of eternal glory, and to a courageous profession of our faith and hope of it; 4. By which divine Persons, and the glorious operations of their power through the gospel, are lovingly, freely, and graciously given to us the most inconceivably great, rich, valuable, honourable, and everlasting promises of the new covenant, fully furnished with all the transcendent blessings of grace and glory, that, by the application and fulfilment of these promises in all their variety, riches, and extent, ye might have fellowship with God, and have implanted in you a new nature, derived from him, conformed to him, and tending to and delighting in him,—ye having, as an introduction to and as a part and evidence of it, renounced and with vigour and abhorrence fled from the corrupt principles and practices which spread and prevail among unregenerate men, through the power of their depraved inclinations and inordinate affections to carnal things. 5–7. In consideration therefore of what ye have already received, ye ought, with the utmost care and diligence, to increase more and more in every grace and duty in their due order; particularly in active faith,—Christian courage in your holy profession and practice,—spiritual knowledge, wisdom, and prudence;—the due regulation and government of your passions and appetites, and weanedness of heart from the alluring objects of sense;—patience under tribulations, in a calm resignation to the will of your heavenly Father;—holy reverence of God, and conscientious attention to every ordinance of his worship, from a principle of love to him, in obedience to his command, and for his glory;—an affectionate love, tenderness, sympathy, and compassion, with all proper expressions thereof towards your fellow-Christians as brethren in Christ;—and a universal benevolence to all mankind, as partakers of the same human nature with yourselves, endeavouring to promote their temporal and spiritual welfare, whether they be friends or enemies: 8. For if these excellent graces be found in you, and be lively and enlarged in their exercise, they will render you thriving, active, and useful Christians; vigorous, diligent, and abounding in every good word and work relating to God, yourselves, and others, answerably to your fiducial knowledge and acknowledgment of Christ as our only Lord and Saviour. 9. Whereas those professors, who are destitute of the forementioned graces, or have no sensible experience of the exercise of them, are, amidst all their pretences to knowledge, in spiritual darkness; their eyes being shut against the light, or having only a glimmering, confused, and short sight, which cannot penetrate into the beauty and glory of Christ, his truths and ways;—and they have practically renounced their baptismal blessings and obligations, and remain unconcerned about the pardon and destruction of their natural corruptions and early wickedness. 10. Since the difference between real and nominal Christians is so great, and since so many take up with a profession, without the experience of true grace, do you, my beloved brethren, exert yourselves to the utmost in the use of all the appointed means of grace, to make sure your blessed calling to Christ, and renovation of your nature, that you may have a good hope, through faith in the sacrifice of Christ, of entering into everlasting life; for if it be manifested by the habitual exercises of the above-mentioned graces, whatever trials, failings, and infirmities may attend you, ye shall never finally apostatize from Christ, or fall into everlasting ruin; 11. But instead thereof, shall have an abundant measure of hope and joy in your way to the full enjoyment of God; and at last have, in death, a triumphant entrance into all the sublime dignity, affluence, and delights of that eternal kingdom of glory, which Christ has secured and taken possession of for the world, and which he invites all through faith to enter. 12–15. As these things are of so much importance, and yet so much opposed, I cannot but remind you of them, and urge them upon your consciences,—that, as ye have already known and firmly believed them, ye may be more and more affected with them and practise them: nay, while I continue living in this mortal body, and sojourning in this world, I must, in justice to these truths, and to your souls, repeatedly remind you of them, and earnestly urge you to practise them, lest, through the treachery of your memories or hearts, ye should forget and neglect them.—And I am the more solicitous to do this now, as I know that I must quickly leave this mortal state, and seal my testimony with my blood and death, as our dear Lord and Saviour long ago intimated to me.—And I am deeply concerned to leave behind me this, as well as my former epistle, in order to establish you in these truths, and stir you up to the practice of them, after I shall, by death, have departed from this state of sin, sorrow, and mortality, into a perfectly holy and blessed state of everlasting life with Christ. 16. For in making known to you the divine authority, power, and glory in which our Lord Jesus will come to judge the world at the last day, we have not craftily framed, nor artfully related to you, sophistical and idle stories, like many of the Jewish rabbins, or like the heathen romancers,—but that of which we had an emblem and earnest presented to our eyes and ears on the mount of transfiguration. 17, 18. Where we distinctly heard God the Father, who is infinitely glorious in himself, and dwells in the inaccessible light and glory of heavenly mansions, expressly attest our Redeemer as his dearly beloved and eternal Son; in whose person, offices, undertakings, and performances, he was exceedingly delighted; as he also is with all those who are united to him by faith, and clothed with his righteousness. 19. But beside this emblematical and presumptive proof of Christ's future appearance in divine power and majesty to judge the world, we have many more plain declarations of it in the Scripture, to which ye ought carefully to attend, as to a light to guide and direct you amidst the remaining darkness of Judaism, heathenism, and carnal ignorance of heart,—till at last the glorious appearance of Christ himself dissipate all obscurity or doubt about what was intimated by the vision on the mount, and is thus further confirmed by the predictions of Scripture. 20, 21. Meanwhile, ye may confidently depend on the prophetic attestation of Christ's glorious appearance,—being, first of all, fully satisfied that no prophecy of Scripture is the product of human invention, the ancient prophets themselves often not thoroughly understanding the meaning of their predictions;—for none of these ancient prophecies were either delivered or written according to the contrivance, will, and pleasure of the prophets themselves;—but those holy men, whom God set apart and sanctified for his service, spake and

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until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that [k]no prophecy of the scripture is of any private interpretation.

21 For [l]the prophecy came not in old time[3] by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

CHAPTER II.

1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers; 7 from which the godly shall be delivered, as Lot was out of Sodom; 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT there[a] were false prophets also among the people, even as [b]there shall be false teachers among you, who privily shall bring in damnable heresies, even [c]denying the Lord that bought them, and bring upon themselves swift destruction.[1]

2 And[d] many shall follow their pernicious[2] ways; by reason of whom the way of truth shall be evil spoken of.

3 And [e]through covetousness shall they with feigned words[3] make merchandise of you: whose[g] judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if [h]God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And [i]spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And [j]turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And [k]delivered just Lot, [l]vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The[n] Lord knoweth how to deliver[4] the godly out of temptations, and to [o]reserve the unjust unto the day of judgment to be punished:

10 But[p] chiefly them that walk after the flesh in the lust of uncleanness, and [5]despise government:[6] presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.

11 Whereas[q] angels, which are greater in power and might, bring not railing accusation against them[7] before the Lord.

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[a] Ro. 12. 6. 2 Ti. 3. 16.
[b] 2 Ti. 4. 3, 4. 1 Pe. 1. 17. 2 Ki. 4. 42. Am. 8. 11, 12. Ne. 13. 26, 27. 1 Ki. 13. 26. 2 Sa. 15. 2. Lu. 1. 70. Ep. 2. 20.

1 This verse is the key to the whole chapter. The false teachers are described in the present tense, as existing in the apostle's time. Their destruction is future. C.

2 Or, *lascivious*, as some copies read.

[c] ver. 1. Jude 4. 1 Jo. 2. 22. 2 Jo. 7. Re. 16. 15. Ti. 1. 11. Ti. 2. 5, with 1 Ti. 4. 3. ch. 3. 16. [d] Ps. 73. 2. 119. 69. 2 Ti. 3. 2.

3 *Feigned words.* Fictitious legends and pretended miracles, whereby Christianity is still adulterated. C.

[e] ver. 3, 14. Jude 4, 11, 16. 1 Jo. 2. 16. [f] Job 4. 18. Mat. 8. 29. Je. 8. 22. 1 Jo. 3. 8. Judges 6. 22, 23. Mat. 25. 41.

4 But there were false prophets among the Jewish people, even as there shall be false teachers among you, who shall privily bring in destructive heresies, even denying the Lord that bought them, bringing upon themselves swift destruction.

A.M. cir. 4071.
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This denial of "the Lord that bought them" is a manifest reference to the passages in Deu. 32. 6, 15; Is. 63. 16; 64. 8; and to the "swift destruction" may be everlasting. Nu. 16. 30—35; 26. 10. 4th. Note. The construction of the original, especially when the assumption of the future tense is maintained, seems not only to warrant, but to require that the parentheses in ver. 1 be confined to the false teachers, and the beginning and end to the false prophets. C.

[g] Ge. 15. 16. Ps. 37. 13. Je. 48. 16. Ob. 13. Ec. 8. 11. Is. 5. 19. Am. 5. 18. Zep. 1. 14, 17. 2 Judges 2. Nu. 23. 10.

[h] Ge. 19. 24, 25, 28. De. 29. 23. Is. 13. 19. Je. 50. 40. Pr. 11. 21. Ec. 8. 12. Is. 5. 19. Am. 5. 18. Zep. 2. 9. Lu. 17. 29. Jude 7. Nu. 26. 10.

[i] Ge. 6. 13, 17. 7. 1. 2 Pe. 3. 5, 6. Heb. 11. 7. Ge. 8. 21.

[j] Ge. 19. 24, 25, 28. De. 29. 23. Is. 13. 19. Je. 50. 40. Pr. 11. 21. Ec. 8. 12. Is. 5. 19. Am. 5. 18. Zep. 2. 9. Lu. 17. 29. Jude 7. Nu. 26. 10.

[k] Ge. 13. 12. 19. 1, 29. Lu. 17. 28, 29. Heb. 11. 9. 2 Pe. 2. 8.

[l] 1 Co. 10. 13. Job 5. 19. Ps. 34. 19.

4 Having delivered Noah from water and Lot from fire, he gave evidence of his will and power to deliver from all enemies.—C.

[m] Judges 14. 15. Job 21. 30. Pr. 11. 4. ver. 4. De. 32. 43.

[n] Heb. 13. 4. Jude 4, 7. Rev. 16. 5. Tit. 2. 12.

5 *Despise government.* whether of God or man. C.

6 Or, *dominion.*

[o] Ps. 103. 20. 104. 4. Jude 9. Da. 8. 25.

7 Some read *against themselves.*

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wrote only those things which were suggested to them by the Holy Ghost, whose immediate influence excited them to utter the ideas which he had raised in their minds, and to express them in words which exactly convey the true sense of them.

Ver. 5. *Virtue.* Ἀρετὴ, when spoken of man, signifies 'virtue,' in the sense of diligence, laboriousness, energy, fortitude. *C.*

Ver. 8. The knowledge of Christ is well explained by Alford: —'The knowledge of him is the imitation of him: for as it is true that hereafter seeing him as he is will insure our being perfectly like him, so it is true that here the only way in any degree increasingly to see him as he is, is to become increasingly like him. He only can declare Christ who reflects Christ.' *P.*

Ver. 10. *Give diligence,* &c. As, for example by self examination on love to Jesus, according to that scripture, Jn. 14. 23, 'If a man love me, my Father will love him, and we will come unto him, and make our abode with him.' *C.*

Ver. 18. 'And this voice which came from heaven we (the three apostles, as witnesses) heard; and we have the prophetic word (concerning our Lord) thereby more manifestly) confirmed.' *C.*

Ver. 20. 'No prophecy of Scripture (thus manifested to be real and confirmed) comes from any man's own discovery or private (unauthorized) exposition.' *C.*

Ver. 21. This verse gives the reason for the statement made in the preceding, that prophecy is not the offspring of human intellect—the prophets themselves not always knowing the full meaning of utterances. They spake by the inspiration and at the will of the Holy Spirit. The verse ought to be translated as follows:—'For prophecy was never sent after (in accordance with) the will of man; but men spake from God (commissioned by him), impelled by the Holy Spirit.' *P.*

REFLECTIONS.—It is a high honour to be instrumental in the conversion and sanctification of God's people. What precious faith, and multiplied grace and peace, come to them through Jesus' righteousness and the powerful operations of his Spirit! Tenderly he calls all people to a most glorious inheritance in heaven, and to a holy profession and practice in the way to it. Rich is that fulness of salvation which is given to them in the gospel promises: and great the deliverance from sin, and transformation into the likeness of God, thereby effected. Spiritual sloth indulged is as inconsistent with the gospel as the belief of man's merit of eternal happiness. Grace must be added unto grace, and we must grow in each. Nothing less will prove our devotion, manifest our title to heaven, or make us meet for it. So apt are professors to mistake or apostatize from the truth, that these things cannot be too often considered and inculcated; and the apprehended approaches of death ought to render both ministers and people the more active in their proper work. The truths of the gospel are too important to be dallied with, too certain to be discredited. And the more experience we have had of divine things ourselves, the more are we qualified to teach and recommend them to others. But it is on no human testimony, but on the infallible oracles of God, that our faith must be founded or practice regulated.

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CHAPTER II. Ver. 1. But as there were false prophets among your Jewish ancestors who laboured to seduce them from the Lord into idolatry and other wickedness, so there will be, especially among your Jewish nation, false teachers, who, under various pretences, will covertly and craftily introduce the most pernicious errors, tending to the sudden, unexpected, and eternal destruction of both teachers and receivers, as they will both doctrinally and practically deny the glory and renounce the wisdom, authority, grace, and holiness of their Lord and Master, discovered in the gospel revelation of him—whom they boast of as their ancient deliverer from Egypt, and marvellous preserver for many ages afterward, and who is the acknowledged Saviour and Redeemer of all the world. 2. And through the natural depravity and enmity of their hearts against God and his ways, many nominal professors of Christ's name shall be seduced into their licentious and destructive principles and practices—on account of which the truths of the gospel, and the way of holiness and happiness therein prescribed, will be blasphemously reproached by its enemies; 3. And by flattering speeches shall these seducers, influenced by their covetous inclinations, labour to deceive you, in order to promote their own secular advantages. But, from the examples of others, it is manifest that the terrible judgments of God, long ago determined and threatened, hasten apace towards them, and shall in due season be executed upon them. 4. For if God did not show favour to nor abate the punishment of those angels that are of a far higher rank, who, through pride and envy, transgressed that law which he had given them for the rule and trial of their obedience, but, for their first offence, hurled them down, with righteous indignation, from their holy, happy, and honourable habitation in heaven, and confined them in a state and region of horror and despair, till, at the general judgment, they shall receive their public condemnation, and have their full torment begun; 5. And if he had no pity on the inhabitants of the old world who had despised all his solemn and gracious warnings by Noe, that faithful preacher of righteousness, repentance, and reformation, and of the righteous judgments of God against the impenitent, who, with seven only of his family, was saved, when God, by a universal flood of waters, drowned the rest of the inhabitants of the world for their obstinate wickedness; 6. And if, by fire and brimstone from heaven, he utterly destroyed Sodom, Gomorrah, Admah, and Zeboiim, on account of their horrid profligacy and unnatural lewdness, and set them up as a type or pattern of that final conflagration and eternal fire which shall consume all the wicked of the earth, that obstinate sinners of succeeding ages might see what they had to expect from his hand; 7, 8. While in distinguished kindness he plucked his righteous servant Lot as a brand out of the burning, who had been sorely grieved, fatigued, and oppressed in his own soul at the sight and report of the vile, dissolute, lascivious, obscene, and unnatural behaviour of that perverse and wicked people among whom he dwelt:—9. These undoubted facts invincibly prove that the almighty and infinitely wise Sovereign of the world perfectly knows at what time, and in what manner, and by what means, to extricate his faithful servants and worshippers out of all snares, troubles, and dangers, in the very worst of periods; and how to confine the wicked, though most powerful and crafty, under his supreme dominion, till the consequences of their sins come upon them in the judgment, when all reap the reward of their hearts and lives.—10. And according to his infinite wisdom and power, he will peculiarly reserve and punish those impious seducers who, answerably to their corrupt principles, live according to the carnal dictates and desires of their sensual minds, unrestrainedly gratifying their impure and lascivious inclinations, and insolently pouring contempt upon all regular government and authority over them that could put a check upon their vices. Daring, refractory, and headstrong, they seek only to please themselves, and make their own will their sole law, and fearfully and impudently reproach and rail at the apostles and other ministers of Christ, and at the civil magistrates whom God hath set over them to regulate and control their exorbitant passions, appetites, and manners; 11. While angels, who are far superior in dignity to these proud boasters, or any earthly magistrates, are so far from contemning or reviling these deputies of God, that they never use any opprobrious bitter language against the devils themselves. 12. But these presumptuous despisers of government, instead of imitating good angels, like furious beasts of prey, reproach, rage, and rail against persons and things, civil or religious, whose excellence they neither know nor approve; and therefore shall, by

12 But these, [a]as natural brute beasts, made to be taken and destroyed, speak evil of the things [b]that they understand not; and shall utterly perish [c]in their own corruption;

13 And[d] shall receive the reward of unrighteousness, *as* they that count it pleasure [e]to riot in the day-time.[8] Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you;[9]

14 Having[w] eyes full of adultery,[1] and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of [g]Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But[y] was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These[z] are wells without water,[2] clouds that are carried with a tempest; to whom [h]the mist of darkness is reserved for ever.

18 For [i]when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness,[3] those that were clean[4] escaped[c] from them who live in error.

19 While they promise them [d]liberty, they themselves are [k]the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For [l]if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

A.M. cir. 4071.
A.D. cir. 67.

r Jude 10. Ps. 94. 8. Je. 12. 3. 10. 21. ch. 3. 14. Mat. 22. 29. 13. 27. 41. 3. 11.

s ver. 19, 22. Pr. 14. 32. ch. 2. 4. Jn. 8. 21. 13. 36. 1 Je. 2. 19.

t Phi. 3. 19. Ro. 2. 8, 9. Re. 18. 7.

u Jude 12, 19. Ro. 16. 18. 1 Co. 11. 20, 21. 1 Ti. 5. 13. 2 Ti. 3. 6.

[8] So dead to propriety that they are even dead to shame, and 'count it a pleasure to riot in the day-time.'—*C.*

[9] *While they feast with you*, at your 'love-feasts'—intended for uniting the rich and poor in temperate hospitality—which they scandalously pervert to purposes of sensual indulgence. See 1 Co. 11.—*C.*

v Je. 5. 8. Mat. 5. 28. Jude 4, 8, 18. Mi. 3. 11. ch. 3. 3. 2 Ti. 3. 6.

[1] Or, *an adulteress.*

w Nu. 22. 5, 7, 28, 29. 23. 7, 19, 26. 24. 17. 25. 1, 2. Jude 11. Re. 2. 14. Ac. 1. 18. 2 Ti. 4. 10.

x Nu. 22. 32–33.

y Jude 12, 13. Ep. 4. 14. Ja. 1. 6. ver. 3. 9, 13.

[2] *Wells without water.* Utterly disappointing all who hope to draw instruction from them—appearance without reality—pretension without performance.—*C.*

a ver. 4. Job 20. 26. Mat. 22. 13. 8. 12. 25. 30. Jude 6, 13.

b Ps. 73. 8. Jude 16. ver. 20, 19. 1 Pe. 2. 11. 2 Ti. 2. 22. 2 Co. 7. 1. Tit. 2. 12.

[3] It is unquestionable that in this manner Mohammed allured his followers: and it is by no means improbable that the system of lascivious oustness and error which he perfected had begun at the period to which the apostle refers.—*C.*

[4] Or, *for a little* or *a while.*

c Ac. 2. 40. ch. 1. 4. ver. 20. Mat. 1. 21.

d Ga. 5. 13. 1 Pe. 2. 16.

e Jn. 8. 34. Ro. 6. 16. Jude 10.

f Mat. 12. 43–45. Lu. 11. 24–26. He. 6. 4–8. 10. 26, 27, 38. Ps. 125. 5, with ch. 2. 2, 4.

[5] That by the word of God the heavens were (created) of old, and the earth (to stand)ing (with the heavens) out of the water (on the third day of creation. Ge. 1. 9) and in the water (at the deluge. Ge. 6. 17, 19), by which (to wit, by the heavens pouring forth the waters separated on the second day of creation. Ge. 1. 7, 7. 11, 19–23) the then world, being overflowed by water, perished.'—*C.*

h Mat. 11. 23, 24. Lu. 17. 27, 28. Jn. 9. 41. 15. 22.

i Pr. 10. 28.

j Pr. 26. 11. Mat. 12. 43–45. Lu. 11. 24–26. He. 6. 4–8. 10. 26, 27, 38.

CHAP. III.

a ch. 1. 12–15. Ro. 15. 14, 15. Phi. 3. 1. Jude 3.

[1] *This second* (and by implication, first and second) *epistle*, &c.—*C.*

b 1 Pe. 1. 2. 3, 22, 23. 2. 1. 2 Co. 11. 2, 3. 1. Jn. 1. 7. ch. 1. 3–8. He. 1. 1.

[2] *Pure.* Literally, 'sun-tried.'—*C.*

c ch. 1. 13. Jude 17, 18. Ac. 17. 11. Jn. 5. 39. 15. 8, 20. Ps. 119. 105. 130. 140. De. 6. 6, 7.

d 2 Ti. 4. 1. 2 Ti. 3. 1. Jude 18. ch. 2. 1, 10–18. Is. 5. 19. 28. 14. 15, 22.

e Is. 5. 19. Je. 17. 15. Eze. 12. 22–27. Mal. 2. 17. Mat. 24. 48. Lu. 12. 45. 1 Co. 15. 32. 2 Ti. 2. 17.

f Ps. 78. 5. 33. 6. 24. 9. 136. 6. He. 11. 3. Ge. 1. 6, 9. Job 38. 4–11. Ex. 20. 11.

[3] See note [a] in first column.

[4] Gr. *constituting.*

[5] 'For this escapes them of their own accord, that the heavens were from of old, and that the earth was formed out of the water and by means of the water, by the word of God.' At first, as stated in the beginning of Genesis, the surface of the whole earth was covered with water, but God by the atmosphere separated the water above the earth's surface from that upon it, and thus prepared rain by which the earth is nourished. He also collected the waters on the earth's surface into one place, and thus made the dry land appear from the water.—*C.*

g See ch. 2. 5. Ge. 7. 10, 11, 21. Job 22. 16.

h Ps. 102. 26. Is. 34. 4; 51. 6; 65. 17. He. 1. 11. Mat. 24. 40, 25. 41. Ps. 50. 3. Zep. 3. 8. 2 Th. 1. 8. ver. 10.

21 For[h] it had been better for them not to have known the [m]way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [n]The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it. 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS [a]second[1] epistle, beloved, I now write unto you; in *both* which I stir up your [b]pure[2] minds by way of remembrance:

2 That ye [c]may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing[3] this first, that there shall come in the last days scoffers, walking after their own lusts;

4 And saying, [d]Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For [e]this they willingly are ignorant of, that[5] by the word of God the heavens were of old, and the earth standing[4] out of the water and in the water:[5]

6 Whereby[h] the world that then was, being overflowed with water, perished:

7 But[i] the heavens and the earth which are now, by the same word are kept in store, re-

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means of their own indulged corruption and wickedness, be utterly and eternally destroyed; 13. Yea, shall be fearfully but justly punished for their complicated crimes, as persons who glory and delight in the most shameless intemperance and unchastity, and are a reproach to the Christian name, gratifying their luxurious inclinations, with their own deceived or deceiving devices, and cheating and imposing upon you, while, under pretences of love and friendship, they partake with you in your ordinary or religious feasts. 14. Their eyes are continually and insatiably employed in wanton and adulterous looks, to discover their own lewd inclinations, and to excite the like in others, or to find out proper objects for inflaming and gratifying the vilest affections. They cannot refrain from contriving or committing sin, or endeavouring to draw others into it; and so, by their enticements in word and deed, they insnare such unguarded persons as are not established in the truth and holiness of the gospel, nor fortified with grace against their guileful arts. As children of wrath falling to destruction under the rule of God's righteous law, their hearts are entirely engaged in contriving how to fulfil their covetous desires after the riches and honours of this world. 15, 16. They have renounced the only true way of salvation through Jesus Christ, and of walking before God in faith and holy obedience, and have wandered into the ways of sin and error which lead to eternal misery, treading in the paths and copying the example of Balaam, who, amidst all his fair pretences, laboured to curse God's Israel, and directed how to seduce them into uncleanness and idolatry, in order that he might obtain worldly riches and honour; and was, by his own ass, when miraculously enabled to speak, sharply reproved for his infatuation and wickedness. 17. Amidst great pretences to and appearances of knowledge, they are really void of true wisdom and grace; and, instead of being truly useful, for the refreshment and fructifying of the church or their followers, they are carried about by the violence of their corruptions from one error and sin to another, till at last they shall be shut up in that infernal darkness, misery, and despair coming to them as their everlasting portion. 18. For by their high pretences to holiness and wisdom, they only vent the pride and vanity of their own hearts, and accommodating themselves to the sensual and lascivious inclinations of depraved nature, they insnare such as had been once brought off from the errors of Judaism or heathenism, and had for a time shunned the conversation and practices of such as lead wicked lives according to their erroneous principles. 19. And while they promise their followers full liberty in indulging their vicious inclinations, they themselves are the worst of slaves to their own corrupt lusts, being entirely overcome and conquered by them. 20–22. For if, after they have been externally reformed from the gross and scandalous practices of the men of this world which lieth in wickedness, through the notions which they had received concerning Jesus Christ as a Saviour and Sovereign, they are again insnared and involved in these abominations, and yield up themselves to the practice of them, their case is more aggravated, guilty, dangerous, and hopeless than it was before they knew anything of Christ and the gospel, and especially than it was when they had the first conceptions of these things; for their sin and punishment would really have been less had they never heard nor known anything of him, and his righteousness or law, than when, after acquaintance with his law, they revolt from that pure and holy doctrine which had been preached to them with a divine authority to bind it upon their consciences.—But, agreeably to a well-known proverb—as dogs lick up their own vomit, and swine, after being washed, return to wallow in the mire—so, their natures though being changed, they, after conviction of and reformation from their wicked practices, return to them with as much pleasure and eagerness as ever.

REFLECTIONS.—We must never expect a perfect church on earth. Deceivers, for the sake of worldly advantages, will always creep into the ministry, and always find followers. And often they fearfully pervert the gospel, and constructively deny that God who has wrought so great providential deliverances for themselves and others. Yea, notwithstanding repeated and tremendous warnings of providence in the destruction of their patterns in guilt, under the most specious pretences of wisdom and piety, they entice, insnare, defile, enslave, and ruin unstable professors, and carry on the vilest covetousness, pride, luxury, and unchastity. Dreadfully criminal and dangerous is it to return to that wickedness which the knowledge of divine truth had rendered detestable; and fearful remorse in hell, if not also misery on earth, awaits, and unceasingly hastens forward to, such, while God will certainly, seasonably, and marvellously deliver his saints from their seduction, example, and punishment.

CHAPTER III. Ver. 1, 2. In this, as well as my former epistle, I chiefly aim at awakening and warning you who are still sincere in the faith to be on your guard against false teachers and their destructive schemes and attempts to overthrow your faith and hope, holiness and comfort, and to excite you seriously to remember and reflect on the predictions and doctrines which have been delivered to you by the prophets,

served unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that [j]one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The[k] Lord is not slack concerning his promise, as some men count slackness; [l]but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.[6]

10 But[n] the day of the Lord will come as a thief in the night; in the which [o]the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.

11 *Seeing* then *that* all these things shall be dissolved,[7] what[p] manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking[q] for and [8]hasting unto[9] the coming of the day of God, [r]wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

A.M. cir. 4051. A.D. cir. 67. | A.M. cir. 4071. A.D. cir. 87.

[j] Ps.90.4. Job.10.5.30. 2Co.5.17&6.16.Ga.6.15. 15.
[k] De.7.9. Hab.2.3. Lu.18.7. Ex.20.12.22. Mat.24.48 ver.4.
[l] Ps.30.18. Ro.2.4. 1 Pe.3.20. ver.15. Ezek. 18.23&33.11 Ti.2.4. Ro.6.10.1Ti.1.16.
[6] *Long-suffering*: or, patient. *unwards*, or, *toward us*. *willing that any*: or, *that any of us should perish*. *but that all*: or, *but that all of us*. *repentance*: or, *to amendment*.
[m] *who believe on the Lord Jesus Christ*. 1Jn.6.37,39,40,44,65. *should come to pardon*, and *salvation*, ver.15.—C.
[n] 1 Th.5.2. Mat.24.42,43 Re.3.3&16.15.
[o] Ps.102.26,27&97.4. Is.51.6. Mat.5.18&24.35,44. Lu.12.30. 1 Co.7.31. 2 Th.1.8. Re.20.11&21.1.
[7] See note * below.
[p] Mat.24.42. Lu.21. 34.36. Tit.2.12,13. 2 Pe. 1. 15. ch. 1. 8. Phi.4.5. Am.4.12. ver 14.
[q] Mat.25.6. Tit.2.13. 2 Ti. 4. 8. He.9.28. Lu. 12.35. 1 Pe.1.13.
[9] *Or, hasting the coming.*
[8] *Hasting unto*, "Earnestly desiring."—C.
[r] Ps.50.3.15.6a.1.13a. 4.Mi.1.4. 2 Th.1.8. ver. 10.
[*] *Dissolved*, not annihilated; but it may be to be employed as the constituents of the new heavens and the new earth, wherein dwelleth righteousness. ver 13. The Lord knoweth how, and his people shall know hereafter.—C.
[s] Is.65.17&66.22. 2 Pe.2.13. Re.21.1,27.
[t] See ver.11. Mat.24. 42. Re.3.11. 1 Pe.1.13. 2Pe.3.14. Phi. 2.16. 1 Th. 5.23. Ep.1.4. Col.1.22. 1 Th.3.13. Jude 24. [u] Ro.—4. Re. 9. 20. 22.3&1.4 Pe.3.20 ver.5.
[v] Ro.2.4. 1 Co.7.7. 2Co.6.1. Ep.4.18. 1Ti.1.13. 1 Co.15.10. 2 Co.5.18. 1 Ti.1.15. 1Ti.1.2. 2 Th.2.15-10.2.3.
[w] Ro.2.4. 2 Pe.3.9. ver.9. Ps.86.5. Ezek.18.23,32&33.11. Ps.130.4. Ps.5.4. Ps.103.8. 145.8. Ps.5.5. Ps.103. Pr.5.23. ch.2.19. He.5.13.
[1] *In which* [epistles]: *were some things hard to be understood*. Such as the general resurrection, intercession of Christ, overthrow of Satan, the Lord's coming to judgment with angels and fire, the heavenly country, &c.—C.
[2] *Unlearned*. Rather, "unteachable."—C.
[x] Mar.13.23. Ep.4.14. ch.1.10. 2Ti.2.14,17, 18. Jude 22 23. 2 Pe.2.18.
[3] *Beware*. Be on your guard as soldiers in a besieged fortress.—C.
[a] ch.2.5-9. Ep.4.13, 15,16. Mat.13.23. 2 Th. 2.3 1 Pe.2.2. Col.1.10.
[b] Ro. 16. 27. 1 Ti. 1. 17. 1 Ti.6.16. 1 Pe.4.11. Re.1.6&5.13.
[4] *For ever*. Rather, "till the day of eternity."—C.

13 Nevertheless we, according to his promise, look for [t]new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, [u]be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* [v]the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to [w]the wisdom given unto him, hath written unto you;

16 As [x]also in all *his* epistles, speaking in them of these things; in which are [y]some things hard to be understood,[1] which they that are unlearned[2] and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, [z]seeing ye know *these things* before, beware[3] lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But[a] grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. [b]To him *be* glory, both now and for ever.[4] Amen.

and more lately by us apostles, whom Christ, the Saviour and King of his church, appointed for that effect, particularly what relates to his second coming to judgment, that ye may be fortified against the pernicious influence of secret and open seducers; 3, 4. Especially as ye have been fully warned, that, in this last stage of God's dispensations towards his church, there would arise profane despisers and deriders of the most important points of revelation—abandoning themselves to their own carnal devices and corrupt inclinations, and pretending, in a taunting manner, that the continuance of the world, in the same form as when those ancient predictions were given out, effectually proves that no such thing as a general resurrection or final judgment need be expected: 5–7. For they wilfully shut their eyes against the Scripture account of the alterations which the power of God has already made in the creation of this world, in the drowning of the old world by means of those waters which he had created in connection with the earth; and that the aerial heavens and this earth, as subsisting in their present forms, are, by the same almighty influence of God's will, upheld, and, as it were, treasured up, to be, at the end of the world, dissolved, not by water as formerly, but by a dreadful fire, to the torment and terror of all the wicked who have ever lived. 8. To fortify your minds against their cavils, drawn from the apparent delay of Christ's second coming, consider this, that one day and a thousand years are equally before God as any individual point of time, and that, in his reckoning, the longest space is infinitely less than a single day in ours. 9. Nor is the seeming delay of the promised coming of Christ to judgment any evidence of God's dilatoriness, or that it shall never happen; but it is intended as an exercise of his long-suffering towards us, who are faithful to his blessed Son—that all of us, in our several generations, may be delivered from eternal destruction, and brought to a true and evangelical peace when we turn from our iniquities. 10. But how long soever God may delay this great day of the last judgment, in which Christ shall appear in all his glory, it will certainly come, in its appointed season, in a most sudden, unexpected, and, to the wicked, in a most terribly ruinous manner. And on it the whole frame of this lower world shall be amazingly altered, and purged from all the effects of sin and the curse; and the earth, that so much beloved portion of carnal men, shall be utterly burned to ashes. 11–14. Since, then, we have sufficient reason to look for this great alteration of nature, and for the formation of new heavens and a new earth out of the ashes of the former, into which nothing but what is righteous and holy can enter, it becomes us, with the utmost watchfulness, care, and circumspection, to study the most perfect holiness and righteousness in heart and life, expecting, looking, longing, and preparing for that great event, and labouring that we may then be found united to and accepted in his person, washed in his blood, and sanctified and comforted by his Spirit.—15, 16. And to encourage you to this study of the most perfect holiness, fix it in your minds, that the great patience and forbearance of our Lord towards a sinful world is intended to promote your salvation and that of all other persons—even as Paul, that divinely inspired apostle, has hinted in his epistle to you; as he has also, in his other epistles, warned both Jews and Gentiles of this second coming of Christ, and its momentous consequences, and that believers should patiently wait for it—among which things there are some doctrines so sublime and spiritual in their nature, that weak and prejudiced persons cannot easily apprehend or receive them; and which, through their ignorance, pride, and other inward corruptions, they who are never taught of God, or are sceptical and unsettled in their principles, rack and torture to a wrong meaning, perverting the sense and use of them, as they do many other passages of the Old and New Testaments, to their own everlasting and aggravated destruction. 17. Since, then, you, my dear Christian brethren, are forewarned of these things, and assuredly know and believe that Christ will certainly come to judgment, and surely punish all the ungodly, take the most earnest heed lest any of you should, along with other apostates, be drawn aside from him and his ways of truth and holiness by the false notions, deceitful insinuations, and vile practices of impious, immoral, lawless men, and fall from that stability in the doctrines, purity, and profession of the gospel in which ye have hitherto persisted. 18. But to prevent all declensions and revolts, let it be your earnest prayer and endeavour, in the use of all proper means, to obtain a growing persuasion and sense of God's free favour, to wax stronger and stronger in the habits of grace, and more and more to abound in the exercise thereof; and in a clear, fiducial, practical, and experimental acquaintance with the person, offices, relations, doctrines, promises, and commandments of our divine Lord and all-sufficient Saviour Jesus Christ, and with your own personal interest in him.

Ver. 5. *For this they willingly are ignorant of.* Rather, 'For it is hid from the notice of those who so wish;' to wit, who wish that the promise of the Lord's coming should never be verified. *C.*

Ver. 10. The contrast between the water and fire distinctly shows that the apostle is speaking of a literal elementary destruction; for to contrast a literal with a figurative event, without any note of difference, were to take away the key of all interpretation. *C.*

REFLECTIONS.—The very best of Christian professors have need to be repeatedly stirred up to their duties, to be reminded of all the doctrines and commandments of Jesus Christ, and cautioned against the errors and evil practices of wicked and designing men. And the purer men's minds are, it is the more wicked to corrupt them.—How precisely the Scripture foretells the conduct of its adversaries, our own deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! But notwithstanding all the scoffs of his adversaries, with amazing patience does God delay the seasons of his wrath, particularly the last judgment, that sinners may have full space to repent and embrace his salvation. And delay of years is quite insignificant when compared with his absolute eternity.—In the most tremendous manner will Jesus come at last.—The heavens shall perish before him; the elements melt away; and the earth, with all that is therein, be burned up! How terrible for carnal men to have that world which they had chosen for their portion universally kindled into flames, to give them a final adieu, and fearful introduction into hell! But blessed is the change which shall then be made in the purification of our lower world, and in forming out of its ashes new heavens and a new earth, for the everlasting happiness of ransomed men. In the faith and contemplation of these great events, how circumspect, holy, and religious ought we to be! Fully should we be weaned from the world; be steadfast in our profession and practice; fervent in prayer for necessary supplies; and earnest to grow in grace, and in the knowledge of Christ our Lord.

CONCLUDING REMARKS ON THE FIRST AND SECOND EPISTLES OF PETER.

The principal object of Peter's first epistle was to shield the hearts of Christian converts against the arrows of persecution;—and that of the second, to shut their ears against the delusions of heresy. It is important, therefore, to observe how the apostle deals, first, with persecutors; and secondly, with false teachers. In the case of persecution he finds the believers rejoicing 'that they are counted worthy to suffer,' 1 Pe. 1. 6. (1) He then teaches them submission to authorities, so as to put evil speakers to silence, 1 Pe. 2. 15. (2) To stand by conscience, and suffer without threatening or reviling, 1 Pe. 2. 19, 23; 3. 9. (3) Not to be afraid while the

Lord is their trust, 1 Pe. 3. 14. (4) To take Christ, in his sufferings, as their example and support, 1 Pe. 3. 18; 4. 1, 12–14. In all this, the chief practical duties he inculcates and enforces are submission and patience. But, in the case of 'false teachers' and their 'destructive heresies' introduced in his second epistle, does he enjoin silence or submission? No;—he teaches to 'give place by subjection, no, not for an hour;' but in the same decisive tone in which our Lord denounced his woes against the Scribes and Pharisees, does he denounce 'their pernicious ways' (2 Pe. 2. 2); pronounce them 'spots and blemishes' on the fair garment of Christianity; and declare that 'their judgment lingereth not, their condemnation slumbereth not.' And although this language of our Lord and his apostle will by no means authorize any one to adopt the language of passion, or self-will, or reviling against the adversaries of the truth, yet it equally forbids him who is 'thoroughly persuaded in his own mind' to adopt the language of indifference, or of spurious charity, either towards false teachers themselves, or their destructive doctrines. *C.*

THE FIRST EPISTLE GENERAL OF

J O H N

Was probably written about twenty years after the destruction of Jerusalem, and chiefly to the Jewish Christians. The scope of it is to establish their faith in Christ, as the eternal Son of God, and promised Messiah; to lead them into affecting views of his and his Father's love in the work of our redemption, and thereby engage their love to God and to one another, and sweetly constrain them to depart from all iniquity, and yield a cheerful obedience to all his commandments, answerably to their high privileges, hopes, and obligations;—and, in fine, to exhibit a system of infallible marks for trying the reality of our grace.

[Although the name of the writer is not found in this epistle, yet, by the consent of all ecclesiastical history, it has been uniformly ascribed to John, the author of the Gospel; and the similarity of thought and expression between the epistle and Gospel, especially in the inculcation of love, points to 'the disciple whom Jesus loved,' and affords an ample confirmation of the acknowledged authorship. The date of the epistle is uncertain, and conjecture is useless. From ch. 2. 14, however, it would appear that there were, when the apostle wrote, several 'fathers' still alive who had 'known him that was from the beginning,' and that, consequently, the epistle was written previous to the destruction of Jerusalem.

It is worthy of special and constant remark that, besides its community of subject with the other books, every book of Scripture has its own peculiar subject and object. This epistle, accordingly, while it opens with the fundamental topics of the divine perfections, man's depravity, and Christ's propitiation; and while it interweaves throughout its whole texture many other great truths of the gospel, yet steadily keeps in view one special object—the evidences of a personal and saving interest in the Lord Jesus Christ, whereby believers may judge, and are enabled to 'know that they have eternal life, and that they may (should) believe on the name of the Son of God,' ch. 5. 13. These evidences, originating as from a fountain, in 'fellowship with the Father, and with his Son Jesus Christ,' ch. 1. 3, 7, run continuously throughout the whole epistle, so that it forms a personal test by which every sincere inquirer may be able 'to examine himself whether he be in the faith, prove his own self, and know (if a believer, however weak and fearful) that Christ is in him'—'the hope of glory.' The following Scriptures are more or less directly referred to throughout the epistle:—Ge. 4. 4–8; De. 13. 13; 1 Ki. 8. 46; Job 19. 26; 42. 8; Ps. 16. 11; 41. 9; Ec. 7. 20; Is. 9. 6; liii.; 54. 5; 55. 7; 61. 1; Je. 31. 33, 34; Mi. 6. 8; Ro. 3. 24. *C.*]

CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

A.M. cir. 4094. A.D. cir. 90.

THAT which[a] was from the beginning, which[b] we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of [c]the word of life;[1]

2 (For [d]the life[2] was [e]manifested, and we have seen *it*, and bear witness, and show unto you that eternal life, which was [f]with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have [g]fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, [h]that your joy may be full.

5 This[i] then is the message which we have heard of him, and declare unto you, that [k]God is light, and in him is no darkness at all.

6 If[l] we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we [m]walk in the light, as he is in the light, we have fellowship one with another, and [n]the blood of Jesus Christ his Son cleanseth us from all sin.

8 If[p] we say that we have no sin, we deceive ourselves, and the truth is not in us.

1 Christ was THE LIFE; and he manifested it.—*P.*

CHAP. I.

a Pr.8.23. Mi.5.2. Jn. 1.1,2; 8.56. ch.2.13. Ps. 9.7. Re.1.8;21.6; 22.13. Is.41.4;44.6.

b 2 Pe.1.16,18. Jn.1. 14. ch. 4. 14. Ac. 4. 20. Mat.3.16,17. Lu.24.39. Jn.20.27.xiii.

c Jn. 1. 1, 4, 14; 5. 26. ch 5. 7. Re. 19. 13.

d ver.2. Jn.1.4;11.25; 5.25,26;10.28;14. 6. He. 5.9.ch. 5.11,20.

e Jn. 1. 14; 17. 3; 3. 13; 7. 34; 20. 24. 1 Ti. 3. 16. ch. 3. 5. 8. 14. Ac. 8. 32; 3.15;5.32;10.41. Ro.16. 26. Col.1.26,27. 2 Ti.1. 10. Tit.1.2.

f Ps. 2. 7, 8. Pr. 8. 23-31. Jn.1.1,2,18; 2.13; 3.13; 7. 29. Ga. 4. 4. Ro.8.3. Zec.13.7. Jn.10.30. ch. 5.7.

g Jn.17.21; 14.21,23; 15.16.1 Co.1.9,30.ch.2. 24;ver.7.

1 Ver. 1-4 contain a general introduction to the whole epistle, in which John lays down the great object of apostolic teaching—*Christ*; affirms his own apostolic office and authority; and states the object of his writing. The *Word of Life* is the personal *Logos*, the Lord Jesus, the only fountain and giver of life.—*P.*

h Jn. 15. 11; 16. 24. 2 Jn.12. Is.61.10. Hab. 3. 17,18. Ro.15.13. Phi. 3. 3;4.4. Lu.1.47,48. 2 Co 1.12,24.

i ch. 3. 11. 1 Co. 11, 23. Mat. 28. 20.

k Jn. 1. 4, 9; 8. 12; 9. 5; 12. 35, 36. Ja. 1. 17. 1 Ti. 6. 16. ver. 7. Job 12. 7. Ps. 147. 5. Ex. 25. 11. Hab. 1. 12, 13.

l ch. 2. 4. 2 Co. 6. 14. Ps. 5. 4-6; 94. 20.

m Jn. 12. 35. 2 Jn. 4. 3 Jn. 4. Col. 2. 6. Tit. 2. 12. Ep. 5. 8, 9, 15. Col. 1. 9, 10. 1 Th. 5. 5-8. 1 Pe. 1. 15, 16.

n 1 Co. 6. 11. Ep. 1. 7 He. 9. 14. 1 Pe. 1. 19. ch. 2. 1, 2, 12, 24. Re. 1. 5; 7. 14.

p 1 Ki. 8. 46. 2 Ch. 6. 36. Pr. 20. 9. Ec. 7. 20. Job 9. 2; 15. 14; 25. 4; 14. 4. Ps 143. 2. Ja. 3. 2; 2. 10. ch. 2. 4; ver. 6, 10.

CHAPTER I. Ver. 1–3. It is not upon slender and doubtful grounds, but on the most full assurance from hearing, seeing, and handling him, both before his death and after his resurrection, and upon the most remarkable spiritual experience of his power, glory, and grace, as well as by the infallible inspiration of the Holy Ghost, that we have preached unto you Jesus Christ, the eternal Son of God, who has all life originally in himself, and has, when manifested in our nature, secured life for us, and for ever bestows it upon us, in order that ye might have partnership and communion with us, as one spiritual and holy body, in all the gracious promises, ordinances, influences, blessings, and privileges which belong to the gospel state, in which we have communion with the Father in all the blessings of his love, communicated to us through faith in Christ, his eternal and dear Son, in all his righteousness and all the blessings of his sacrifice, and so also with the Holy Ghost in all his graces and comforts, as the earnest of our eternal and immediate fellowship with God in heaven. 4. And these great things I write unto you that ye may have a fulness of solid satisfaction and joy in this delightful and holy fellowship with God. 5. Now, as the knowledge of what God is, and who shall inherit this grand promise of eternal life, is necessary to your having comfortable fellowship with him, know that Jesus Christ and his Holy Spirit have taught us, that we might publish it unto you, that God is an absolutely perfect Spirit, infinite in wisdom, purity, blessedness, and glory, without the least mixture of anything defective or sinful. 6. It is therefore plain that all pretences to hold comfortable fellowship with him, or hopes of the eternal enjoyment of him, while we indulge ourselves in ignorance, error, or any sinful practices, are but an evidence of our hypocrisy, give the lie to our Christian profession, and are a practical contradiction to the nature and will of God, and to the whole tenor and design of the gospel, and even to the very nature and truth of things. 7. But if, as children of the light, we, according to our profession, habitually, delightfully, and progressively think, speak, and act under the direction and influence of his Spirit, in the ways of truth and holiness, according to the rule of gospel revelation, and after the pattern of God himself, in knowledge, wisdom, holiness, and comfort, then we,



SMYRNA FROM THE TOMB OF POLYCARP. [I John, 1.] Smyrna is a celebrated seaport town of Ionia, in Asia Minor. It was one of the richest and most powerful cities of Asia. The inhabitants were much given to luxury and indolence, but notwithstanding this they were hardy and warlike. Homer is said to have been born here. The church in Smyrna was one of the seven churches in Asia to which St. John referred in Revelation. There are to day in Smyrna about 300,000 inhabitants, and it is the center of the trade of the Levant. There are a great many prosperous Jews living here, who, perhaps, control the trade of the city. We see before us but one minaret, which indicates the small influence of the Mohammedans. Smyrna is a beautiful and well built city.

9 If[q] we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If[r] we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, to love our brethren, 15 *and not to love the world.* 18 *We must beware of seducers;* 20 *from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

MY little[a] children, these things write I unto you, [b]that ye sin not. And if any man sin, [c]we have an advocate with the Father, Jesus Christ the righteous:

2 And [d]he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

3 And [e]hereby we do know that we know him, if we keep his commandments.

4 He[g] that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But[h] whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He[i] that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, [j]I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, [k]a new commandment I write unto you; which thing is [l]true in him and in you: because [m]the darkness is past, and the true light now shineth.

9 He [n]that saith he is in the light, and hateth his brother, is in darkness even until now.

A.M. cir. 4094.
A.D. cir. 90.

[q] Job 33:27,28. Pr.28:13. Ps.32:1,2,5. Ac.10:43. Je.3:12,13. 1 Co.6:11.

[r] ch.1.10. 1 Sa.24:17. Ps.14:1,3. Ec.7:20. Ro.3:23. Ja.3:2. 1 Jn.1.10. See ver.8.

CHAP. II.

[a] 1 Co.4:14. Ga.4:19. ver.12,13. Pr.8:4. Ec.12:9. Ezek.33:7,18; 44:5,24. 1 Jn.3:7,18; 4:4; 5:21. 3 Jn.4. Jn.13:33.

[b] Tit.2:11,12. 1 Pe.1:15,16. Phi.4:8.

[c] Ro.8:34. 1 Ti.2:5. He.7:24,25; 9:24. 1 Pe.3:18,22.

[d] Ro.3:24,25; 5:6-11, 15-19. Jn.1:29; 4:42. 1 Jn.4:9,10. 1 Co.5:18-21. Col.1:20. 1 Pe.2:24; 3:18. He.2:17. ch.1:7,9; 10:14.

[e] ver.4-6. ch.5:3. Lu.6:46. Jn.14:15,23,24; 15:10,14. He.5:9. Ps.119:9,32.

[g] ch.1:6; 4:20; 5:10.

[h] Jn.14:15,21,23; 15:10. ch.4:12,13. Ps.119:9,11. Tit.2:11,12,14.

[i] Jn.6:56; 15:4,5,10; 17:23. 1 Pe.2:21. 1 Co.11:1. Ep.5:2. ch.1:7.

[j] ch.3:11. 2 Jn.5. Lu.19:18. Mat.5:43. Jn.13:34.

[k] Jn.13:34. ch.4:21.

[l] ch.3:16. Jn.15:12, 13. Ep.5:2. 1 Pe.2:21.

[m] Ro.13:12. 1 Th.5:5,8. Ac.17:30. Mat.4:16. 1 Pe.2:9,11. Jn.1:5; 8:12; 12:35. Ep.5:8. ch.1:7. Tit.2:11,12. 2 Ti.1:10. 2 Co.4:4,6.

[n] 1 Co.13:2. 2 Pe.1:9. ch.3:14,15. Jn.12:35. ver.11.

* Alford well remarks on the two short addresses in the first part of this verse—'The proper attributes of youth is, to carry on the active parts of life: if soldiers, to be engaged in all active service: that of age, to contemplate and arrive at sound and matured knowledge. The latter having conquered as well, but the burden and heat of their struggle is past. The *touched one* is he in whom, in whose power, the whole world lieth . . He is conquered once and for all by those who have passed from darkness to light.'—*P.*

A.M. cir. 4094.
A.D. cir. 90.

[p] ch.3:14. Ps.119:165. Jn.11:35. Ro.14:13. 2 Pe.1:10.

[1] Gr. *scandal.*

[q] Le.19:17. Tit.3:3, ch.3:14,15, with ver.6,9. Pr.4:25. Jn.12:35. 2 Co.4:4.

[r] Ps.25:11. Lu.24:47. Ac.4:10; 10:43; 13:38. ch.1:7,9. Ep.1:7. Col.1:14.

[s] 1 Co.10:15; 14:20, with ch.1:1; 5:20. Da.7:9. Ps.90:2.

[t] ver.14. Ep.6:10,17. 1 Pe.5:8,9. ch.4:4; 5:4,5. Ro.16:20. 2 Co.11:3; 12:7.

[2] See note[1] in next column.

[u] Jn.14:7,9. Ga.1:8, 9. Phi.3:8. 2 Pe.3:17,18; 1:2,3. Is.28:10. Ho.5:4; 6:3.

[v] Ep.6:10-17,20. Tit.2:15. 1 Pe.5:8,9. ver.13.

[x] Jn.5:38; 8:31; 15:7. Col.1:16. Ps.119:11. Jo.31:33. Ro.2:7.

[y] Ro.10:2. Col.3:1,2. Mat.6:24. Lu.16:13. Ga.1:10,16. Ja.4:4. 1 Co.7:31. ver.16.

[z] Ro.13:8,14. Ep.5:10-12. Ep.2:3. Tit.3:3. 2 Pe.1:10. Ps.119:172, 173:6.

[a] Ps.30:6; 90:9; 102:10. Is.4:6. Ja.1:10,11. 1 Pe.1:24. 1 Co.6:13; 7:31.

[b] Jn.6:58. Ps.125:1,2. Pr.10:25. Jn.10:28,29. 1 Pe.1:5. Jn.4:14.

[c] He.1:2.

[d] Mat.24:5,11,24. Jn.5:43. Ac.20:29,30. 2 Th.2:3-12. 1 Ti.4:1-3. 2 Ti.3:1-6; 4:3,4. 2 Pe.2:1. ch.4:3; ver.19. 2 Jn.7. Re.13.

[3] See note on ch.4:3.—*P.*

[e] Le.23:13. Ps.41:9; 55:12-14. Ac.1:20,25,37. 1 Co.11:19.

[4] The distinction here drawn is most important. The difference between true Christians and hypocrites can only be tested from the human stand-point, by the fact that the former remains steadfast in profession and practice, while the latter fell off. The very same truth is brought out in Jn.15:1-6. The persons alluded to in this verse, though *formally* attached to the Christian church, were never *real* members of it. If they had been *so they must have remained.* Such is the meaning of the words.—*P.*

[f] Job 17:9. Ps.125:1, 2. Pr.10:25. Mat.24:24. Jn.6:37; 10:28,29. 2 Ti.2:19; 3:9. 1 Pe.1:2-5. He.10:39. Jude 1. Jn.4:14.

10 He[p] that loveth his brother abideth in the light, and there is none occasion of [1]stumbling in him.

11 But[q] he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because [r]your sins are forgiven you for his name's sake.

13 I write unto you, [s]fathers, because ye have known him *that is* from the beginning. I write unto you, [t]young men, because ye have overcome the wicked one.[2] I [u]write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because [v]ye are strong, and the word of God [x]abideth in you, and ye have overcome the wicked one.

15 Love[y] not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For[z] all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And[a] the world passeth away, and the lust thereof: but [b]he that doeth the will of God abideth for ever.

18 Little children, it is the [c]last time: [d]and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.[3]

19 [d]They[4] went out from us, but they were not of us; for [f]if they had been of us, they would *no doubt* have continued with us: but

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as well as our fellow-Christians, share in a joint interest, communication, intimacy, and intercourse with him; and the foundation of this fellowship is, that the infinitely precious atoning blood of Jesus Christ, our anointed Saviour, his eternal and eminently beloved Son, is continually efficacious for cleansing us from the guilt, condemnation, and power of all our sins, and at last from all the inbeing and effects of it. 8. If any of us who pretend to be cleansed by the blood of Christ are so ignorant, proud, and vain as to imagine that, in this present state of weakness and mortality, we are perfectly purified from all the inclinations and workings of sin, we certainly deceive our own souls; and neither the truth of God's Word, which declares the contrary, nor any true light of knowledge, grace, or holiness, is found in us. 9. But if, under an humbling sense of our sinful imperfections and works, we sincerely confess them to the Lord, with faith in Christ's propitiatory sacrifice for the forgiveness of them, and with penitential shame, contrition, and abhorrence of them, and full purpose of heart by his grace to forsake them, he, in the faithful accomplishment of his promises, and in justice to the merit of his Son, will, for his sake, freely and fully forgive us all our sins, original and actual, and cleanse us from all the reigning power and defilement thereof, that we may be fitted for communion with him in this world and in that which is to come. 10. If we pretend that we have not transgressed the law of God, so as to need pardon by the blood, and sanctification by the Spirit of Christ, we deny the truth of what he has testified concerning every man in his Word, and thereby show that the truth of the gospel, which supposes us sinners, and leads us to Christ for salvation from sin, has no place in us.

Ver. 1. *From the beginning.* The difference between ἐν ἀρχῇ 'Jn. 1. 1. 'in the beginning' of creation, and consequently before creation—from eternity: and ἀπ' ἀρχῆς 1 Jn. 1. 1 is obvious. And though some eminent expositors would render ἀπ' ἀρχῆς 'from eternity,' yet as it is connected, not with λόγου τῆς ζωῆς, but with ὃ ἦν 'what occurred', that interpretation is inadmissible, and the meaning must be 'from the beginning' [of the preaching of the gospel]. See Jn. 15. 27; 1 Jn. 2. 7, 24; 3. 11; 2 Jn. 5, where this view is rendered certain by analogy. *C.*

Ver. 5. The first division of the epistle begins here, and its principal subject or theme is mentioned at the outset—*God is light.* This theme is developed in its nature and effects in regard to God's people. *Light* is a noble emblem of God. 'It unites in itself purity and clearness, and beauty and glory, as no other material object does; it is the condition of all material life and growth and joy.' *P.*——*God is light*, not to the bodily, but to the intellectual eye 2 Co. 4. 6—the spirit. Now, light is defined by Paul, 'whatsoever maketh manifest,' Ep. 5. 13. 'Light' is therefore a just definition of 'God,' inasmuch as both good and evil, even all things within these limits of human knowledge, are 'made more or less manifest' just in proportion as men see more or less of God. *C.*

Ver. 6. *Darkness.* Theoretical or practical ignorance of the real difference between good and evil, Mi. 6. 8. *C.*

Ver. 7. *If we walk, &c.* 'If we on earth walk in the light of Jesus the incarnate WORD, Jn. 1 7-9: as he [our Father in heaven] is indwelling and manifested in the light.'—*One with another.* God with us in giving the light of his Son: we with God, as walking and rejoicing in that light. *C.*

REFLECTIONS.—It is delightful when ministers preach Christ from experimental knowledge of him. But incontestable is the evidence we have of the gospel revelation concerning him and his benefits, and glorious is the fellowship which believers are thereby led into with him and his Father.—There is an absolute necessity of justification through his blood, and of holiness in heart and life, in order to have delightful fellowship with an infinitely high and holy JEHOVAH. And absurd is it to pretend that we either are or have been without sin in this world, or that we have fellowship with God, while we indulge ourselves in any sin. It is a great comfort, under all our felt and detested pollutions, that Jesus' blood is sufficient to cleanse us, and God, as faithful to his promise and just to his Son, must pardon and sanctify us. What an encouragement is this to gospel repentance, cordial confession, and earnest reformation!

CHAPTER II. Ver. 1. My inexpressibly dear fellow-Christians, I have written this to you to prevent your giving way to any known iniquity, or being surprised into it by temptation, or living in the practice of it; and that when, through infirmity and temptation, any of you fall into sin, ye may not despair of mercy or relief, but by faith rely on the glorious and prevalent intercession of Jesus Christ, in which he pleads our cause with his Father, the Judge of all, against all the charges of law and justice, and all the accusations of Satan, that our iniquities may neither be punished on nor suffered to prevail and reign in us, even upon the ground of his own finished and infinitely perfect righteousness, performed in our room and stead, by which he made a full and complete atonement for all the sins of the world, and calling all to believe, not only Jews but Gentiles, scattered everywhere in the world. 3. And let us rest assured that, if we have any saving knowledge of Christ, or faith in or love to him, it will powerfully influence us to a sincere, cheerful, and unreserved obedience to all his laws and gospel institutions. 4. To pretend to know, love, or believe on him, or to have had communion with him, without making conscience of keeping his holy commandments, gives the lie to our profession, and to the Word of God, and manifests that neither the gospel nor the

they went out, that they might be made manifest that they were not all of us.

20 But[h] ye have an unction from the Holy One, and ye know all things.

21 I[i] have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who[j] is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.[5]

23 Whosoever[k] denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*[6]

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h ver. 27. ch. 4. 13. 2 Cor. 1. 21, 22. Is. 44. 3, 4. 1 Pet. 5. 10. Zec. 12. 10. Is. 63. 10, 11. Eph. 4. 30. 1 Jn. 3. 24. 4. 13. *i* ver. 7, 8. ch. 3. 19. 1 Jn. 3. 14. 5. 13. ver. 12—14. *k* ver. 7. Ps. 5. 4, 5. 101. 8. 1 Jn. 4. 3. 2 John 7. 3 See note on ch. 4. 3—6. *l* ver. 22. Lu. 24. 9. Jn. 6. 69. 8. 19. 14. 6, 10. Ac. 9. 20. 13. 32, 33. 1 Pet. 1. 21. 2 Pet. 1. 17. ch. 4. 15. 5. 1, 5.

m Jn. 14. 23. 15. 9, 10. 17. 21. 24. ch. 3. 6, 7, 14, 15. 16.

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1 *In the Son, &c.* —Since ver. 5.—*C.*

n Is. 4. 2, 3. 24. 6, 13, 19. Mat. 19. 29. Jn. 3. 34. 15. 26. 16. 13. 17. 8. Ac. 2. 38. 5. 32. 15. 8. 1 Jn. 5. 6. 1 Pet. 1. 2. Rev. 5. 6. 19. 22. 1 Jn. 3. 24. 4. 13. *o* ch. 1. 2. 5. 20. Ac. 10. 43. 1 Th. 1. 10. Col. 1. 5, 18. 2 Pet. 1. 11. 1 Jn. 2. 1. 5. 11, 12. *p* See ver. 22. ch. 5. 14. Ro. 8. 32. 1 Co. 2. 12. 2 Th. 2. 15. 1 Ti. 6. 20. 2 Ti. 1. 12, 14.

q Ch. 3. 2. 1 Jn. 5. Ac. 20. 29. 1 Th. 5. 21. Col. 2. 4, 8. 1 Ti. 4. 1. 2 Pe. 3. 17. 1 Jn. 4. 1. Re. 2. 2. 3. 2 Ti. 2. 15. Co. 2. 15.

8 *You need not that any man teach you* any new doctrine, or new explanation of an old one. This does not preclude the duty of exhorting one another daily, lest any be hardened through the deceitfulness of sin. Heb. 3. 13.—*C.*

24 Let[l] that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall [n]continue in the Son,[7] and in the Father.

25 And[o] this is the promise that he hath promised us, *even* eternal life.

26 These[p] *things* have I written unto you concerning them that seduce you.

27 But [q]the anointing which ye have received of him abideth in you, and [r]ye need not that any man teach you:[8] but as the same anointing teacheth you of all things, and is truth, and is

true grace of God has any place in our hearts. 5. But if we duly regard, hold fast, and carefully observe the doctrines, ordinances, and duties contained in his Word, we are undoubtedly under the eminently governing influence of a supreme love to God, and have sufficient evidence that we are vitally united to Christ, and interested in all his benefits. 6. Every one therefore who professes to be united to and interested in Christ, or to hold fellowship with him, is indispensably obliged to live a holy and righteous life in imitation of his.—7, 8. And in my earnestly pressing you to imitation of Christ, particularly in love to God and to one another, I impose no new commandment, but only remind you of a divine precept which, as to the substance of it, was delivered as early as any Old Testament revelation, and was enforced by our dear Saviour in the beginning of his ministry, and preached to you at your first belief and profession of the gospel. Nevertheless, I further explain and inculcate this duty of brotherly love under new obligations, motives, encouragements, and assistances, as enjoined by Christ, in a more spiritual,[1] extensive, and cordial view, and as exemplified by him in an unparalleled manner; because the darkness of the Jewish dispensation, and of your former state of ignorance, error, and sin, is in a great measure past, and the clear light of the gospel, or of Christ in it, is now displayed in its full glory, and shines into your hearts. 9–11. Let men make what professions they will of Christian knowledge, faith, holiness, or comfort, their habitual indulgence of an uncharitable, malicious, and revengeful temper of spirit towards their neighbours, and especially fellow-Christians, infallibly marks them in a state of sin and error, destitute of all evangelical light and grace, quite ignorant of the way that leads to eternal life, and going on in errors and evil practices, without discerning or considering the fearful tendency thereof.—But they who affectionately love their brethren for Christ's sake, manifest themselves as awakened, and renewed by the grace of the gospel, and neither do they lay stumbling-blocks in the way of others to hinder them from their duty, nor shall any difficulties hinder them from their own.—12–14. These admonitions, cautions, and encouragements, I write to you all, particularly to you my dear weak believers; because that your faith being true, however weak, ye have received the full and gracious forgiveness of all your sins through Jesus' blood, to the glory of his grace; and ye have been brought to a fiducial and affectionate knowledge of God, as your heavenly Father in him: and to you who have had a long standing in Christianity, and have attained a large stock of knowledge and experience; because, taking pleasure to meditate on the deep things of God, ye have with great judgment, faith, and love, understood much of him, and of his eternal effort and provisions for your salvation; and to you who, by zeal, activity, and spiritual attainments, are remarkably fitted for the Christian race and spiritual warfare; because ye have encountered, wrestled against, and obtained glorious victories over Satan and your lusts, and have the Word of God deeply rooted in you, enabling you to perform the most difficult duties—beseeching all of you to act answerably to your privileges and characters, in obedience to the whole divine law, particularly in loving God and one another. 15. And in order hereunto, never let your affections be engaged to this present evil world as your portion or rest, nor entangled with, engrossed by, or inordinately carried out after any of its allurements; for if your hearts be supremely set upon worldly enjoyments, of whatever kind, ye can have no true love of God, the Father of Christ, and of all true believers in him. 16. For however enticing the things of this world are to the irregular desires of men's hearts, whether consisting in pleasures suited to gratify lewd, intemperate, and luxurious inclinations; or in riches, estates, and possessions suited to the covetous eye which cannot be satisfied with them; or in honours, dignities, and preferments, grand houses or furniture, calculated to feed pride and ambition—their perverting and insnaring influence is not from God the Father of mercies, nor according to his design in giving them, nor affected by his love to or his grace in his people; but it proceeds from the malignant influence of the things of this world upon men's carnal hearts, and their own corrupt inclinations to them. 17. And to arm you against all temptations, and take off all your inordinate affections from earthly things, think how uncertain, unsatisfying, fleeting, fading, and perishing they are, and how quickly they, and all our inclinations towards or gratification by them, will come to an end; whereas they who, from a principle of faith, persist in a steadfast course of obedience to God's will, are possessed of substantial, satisfying, and abiding realities, and stand fixed in the everlasting favour of God, and in a state of grace, and shall for ever live in the full possession of all durable and heavenly happiness. 18. My dearly-beloved fellow-Christians, the many deceivers that have arisen in the world, in opposition to the person, doctrines, and laws of our Lord Jesus Christ, as forerunners of the Romish antichrist, plainly manifest that we are already entered on the perilous times of God's last dispensation of mercy to men. 19. Their utter revolt from the faith and fellowship of the gospel, after they had made plausible appearances of being sincere converts, and separating themselves from our church communion that they might broach and spread their errors or infamous practices, fully manifest that they were never faithful followers of Christ as we are, but mere hypocrites and false-hearted professors. 20. But ye who are true believers have, through the intercession and influence of our infinitely holy and sanctifying Saviour, been richly endowed with the Holy Ghost in his gifts and graces, by means of which ye are led into an experimental and practical knowledge of everything necessary for your preservation from seduction, or your eternal salvation. 21. I therefore write to you, not as to persons ignorant of the fundamental truths of the gospel concerning Christ, but as to those who already know, believe, and esteem them, and are well assured that no fraud, deceit, or error, such as these seducers promote, can proceed from the gospel, or be consistent with it—in order that I may further confirm and establish you in it. 22, 23. And none more certainly manifest themselves impostors and false teachers than they who, contrary to all the evidence given by the prophets and apostles, and by his Father's and his own declarations, miracles, and conduct, deny Jesus of Nazareth to be the eternal Son of God and promised Messiah come in the flesh; and, in so doing, deny the Father as connected with him in his divine character and mediatorial office.—Whereas they who cordially own, believe, and confess him to be the Father's co-equal and co-eternal Son, and the only Saviour of lost sinners sent by him, duly honour both Father and Son, and have a right knowledge of the Father, and a special interest in his favour through his Son. 24. Let therefore the true doctrine concerning Christ and his Father, in which ye were instructed from the very beginning of your Christian profession, be still embraced, held fast, and fixed in you, as an abiding principle: thus shall ye manifest yourselves saints indeed, and shall have abiding union and fellowship with Christ, and his Father through him, to your complete salvation; 25. And shall inherit that whole extent of eternal life, in grace here and glory hereafter, which is secured by Christ, promised in the Scriptures, and offered in the gospel. 26. These hints I have given you, to establish, comfort, and fortify you against those adversaries of Christ who, by subtle and insnaring artifices, labour to corrupt your principles and practices, and draw you away from the simplicity of the gospel. 27. But I need not insist upon them, because the Holy Ghost, who is incapable of and infinitely hates all deceit and falsehood, in his person, gifts, and graces, does and shall perpetually dwell in you, to enlighten, guide, govern, and lead you into the knowledge of all things necessary to salvation, and assist you to be steadfast in Christ and his truth. 28. I beseech you therefore, my dear little children, carefully to adhere to Christ and the pure doctrines of the gospel, and your holy profession thereof, that, at his glorious appearance to judge the world, our expectations of you may not be disappointed, but we may have the satisfaction to see you appear with him in glory, as persons truly converted to him, and built up in him, by our ministrations. 29. And since we trust ye have right thoughts of Christ, our righteous Mediator, who also bestows righteousness upon his people, ye cannot but know that every one who, through a living faith and love to him, habitually practises what is right, and lives in imitation of and obedience to him, is, by his regenerating Spirit, endued with abiding principles of saving grace, and is by adoption made a child of God and heir of eternal glory.

Ver. 1. *We have* (not 'he has') *an advocate.* For while it is a Christian duty to exhort a sinner to repent and pray that his sin may be forgiven, Ac. 8. 22, the object of the apostle here, as in ch. 5. 16, is to encourage believers who have not sinned after the similitude of others to intercede for them at the throne of grace, even as Christ prayed for Peter in the prospect of Satanic temptation, Lu. 22. 31, 32. *C.*

Ver. 2. *Propitiation.* Atoning sacrifice not to dispose God to become merciful; 'for God so loved the world that he gave his only begotten Son'—but so to 'put away sin' that 'God might be just, while the justifier of him (the sinner) that believeth in Jesus.'—*And not, &c.* 'And (but) not for our sins only (who are Jews), but also for (the sins of) the whole world' of the Gentiles likewise, 'who have received like precious faith with us,' 2 Pe. 1. 1, and, with us, 'walk in the light, as he is in the light'—'have fellowship with the Father and with his Son Jesus Christ,' whose 'blood cleanseth (both) us (and them) from all sin,' ch. 1. 3, 7. *C.*

Ver. 18. *Antichrist.* Rather, 'the antichrist shall come.' This word may signify one who puts himself into the place of Christ, or one that stands in opposition to him; and which last will be found the meaning by comparison with 2 Th. 2. 4, where opposition to God is the essential character of 'the man of sin.' This 'antichrist' may be either some eminent individual perfecting a long continued system of opposition to Christ, of whom his predecessors were so many inferior types; or a personification of many by whom the system was successively sustained. It is evident from ver. 19, as well as from 1 Ti. 4. 1, that the chief characteristics of antichrist are (1) Apostasy from apostolical, scriptural Christianity. (2) Opposition to Christ—whether to the doctrine of his deity or humanity; whether it be opposition to his priestly office, by setting up new modes of atoning for sin, or other mediators between God and man; whether it be against his kingly office, by claiming authority to enact laws in his church superadded or contrary to the Scriptures, or to relax or dispense with any of his commandments; or whether it be against his prophetical office, by claiming authority over the reading of his Word, or to add to, alter, or take away from it. *C.*

REFLECTIONS.—The gospel at once delightfully dissuades from sin, and provides relief under the oppressive sense of it. And happy is it that Jesus' ever-prevalent intercession for his people is founded on his infinitely valuable and all-efficacious atonement. But it is absurd to pretend knowledge of Christ, or union or fellowship with him, without conscientiously keeping his commandments and following his holy example.—Though now under the gospel the law of brotherly love has new mani-

no lie, and even as it hath taught you, ye shall abide in him.[3]

28 And now, little children, [a]abide in him; that, [b]when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know[1] that he is righteous, ye know[2] that [c]every one that doeth righteousness is [d]born of him.

CHAPTER III.

1 *He declareth the singular love of God toward us, in making us his sons:* 3 *who therefore ought obediently to keep his commandments,* 11 *as also brotherly to love one another.*

BEHOLD,[a] what manner of love the Father hath bestowed upon us, [b]that we should be called the sons of God: therefore [c]the world knoweth us not, because it knew him not.[1]

2 Beloved, [d]now are we the sons of God; and[e] it doth not yet appear what we shall be: but [f]we know that, when he shall appear, we shall be like him;[2] for we [b]shall see him as he is.

3 And [g]every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: [h]for sin is the transgression of the law.

5 And ye know that [i]he was manifested to take away our sins; and in him is no sin.

6 Whosoever[1] abideth in him sinneth not:[3] whosoever sinneth hath not seen him, neither known him.

7 Little children, [k]let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He[a] that committeth sin is of the devil; for the devil sinneth from the beginning. [l]For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God [g]doth not commit sin; for his [m]seed remaineth in him: and he cannot sin, because he is born of God.

10 In[a] this the children of God are manifest,

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9 Or, *it.*
2 Jn.1.5,4-7. Col.2.6.
[a] ch.3.2. Col.3.4.
Pe.5.4. 1 Ti.6.21,20. Mar.8.38. Ch.4.21, 2.28.5.9.2 Ti.4.8. He.9.28. Ke.22.14.
[b] 1 See note [a] in second column.
2 Or, *know ye.*
[c] ch.3.7,10. Je.23.23 Mat.7.20-18.2 Co.5.10. Ga.5.21. 1 Pe.1.15. Ti.2.12,14.
[d] Eze.36.26. Jn.1.13; 3.1-5,6. Ja.1.18. 1 Pe.1.3,23. 2 Pe.1.4 ch.3.9,10.

CHAP. III.

[a] Jn.3.1,2. Ep.2.4,5. Ps.36.1,7,8g. 1.2,6. Je.31.3. Ro.5.8. ch.4.9,10, 16,19. Mat.5.45.
[b] Je.3.4,19. Jn.1.12. Re.21.7. 2 Co.6.18. Ro.8.16,17.
[c] Col.3.3. Jn.15.18. 17.14,25. 1 In the best MSS. this verse reads as follows:—'Behold what manner of love the Father hath given unto us, that we should be called children of God. And we are so: on this account the world doth not know us, because it did not know him. The first sense of John is brought out here very clearly.—*P.*
[d] Jn.5.25. Ro.8.14-16. Ga.3.26, 4.6,31.
[e] Ps.31.19. 1 Co.2.9. Ro.8.18. 2 Co.4.17.
[f] 2 Co.5.1-7. Ep.1.14. Ro.8.28,29. 1 Co.15.49. Phi.3.21. 2 Pe.1.4. Col.3.4. Ep.5.26,27. Jude 24.
2 More literally the middle clause of the verse may be thus translated:—'And it has not yet been manifested what we shall be. We know that if it were manifested, we shall be like unto,' &c.—*P.*
[g] Jn.17.9,15,20. 1 Co.13.12. Mat.5.8. Ps.17.15,26.11. Jn.17.24. Re.22.4,5.
[h] 2 Co.5.21. Pe.1.4,3. 1 Co.15.56. Ga.3.10. ch.4.17. He.12.14,26.
[i] Ro.4.15,5.12,13,14 ch.5.17.
[k] Is.5.4-12. Mat.24.4,5,11,24. Ro.3.24-26,4. 25.5.6-21. 2 Co.5.21. 1 Pe.2.22,24,3.18. 1 Ti.1.15. Ti.2.14. ch.1.7; 4.9, 10. Re.1.5. Ep.5.6,7,11. He.1.3,4.2.15,9.26,28; 7.26. Is.53.4,7. Jn.8.46; 14.30 ch.2.1.
[l] Jn.15.4-7,8.34,36. 1 Co.1.30. Co.1.2.2.6. ch.5.18,7.4.4.8. 3 Jn.11.
3 *Sinneth not* Is not guilty of *habitual* (ver.4), a wilful, presumptuous, and habitual casting off of the law of God.—*C.*
[m] 1 Co.6.9. Ga.6.7. ch.2.26,29; ver.15; ch.4.7. 2 Jn.6. Eze.18.5-9. Ro.2.13.
[a] Jn.8.44. Mat.13.38. Ep.2.2. ch.5.19.
[b] See ver.5. Mat.12.29. Lu.10.18. Jn.12.31; 16.11. Col.2.15. He.2.14.

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[c] ch.1.5,6.
4 Or, *commandment.*
[d] Jn.13.34,35; 15.12. Le.19.18. Mat.22.39. Ga.5.14. Ep.5.2. 1 Th.4.9. 2 Pe.1.7. 2 Jn.5. 1 Pe.4.8. Ja.2.8. ch.4.21; ver.15,23.
[e] Ge.4.4-8. Jude 11. He.11.4. Pr.15.8. with Is.1.15. Pr.28.9. 1 Pe.4.4. Pr.29.27.
5 *His brother's righteous,* through faith in the Lamb of God, He.11.4.—*C.*
[f] Jn.15.18,19; 17.14. Ti.3.12. Je.26.23. Ac.14.22.
[g] ch.2.9,10; 5.13,11. er.15. Jn.5.24; 13.35, with ch.4.20, 21; 4.7,8, 20,21. 1 Ti.4.9.
[h] Le.19.17. Mat.5.21,22. Ti.3.3. ch.4.20. Ga.5.21.
[a] ch.4.9,10. Jn.3.16; 15.13. Ro.5.8. Ep.5.2, 25. Ju.10.11. Ti.2.14. Mat.20.28. 1 Pe.1.18, 19; 2.24; 3.18. Re.1.5; 5.9.
[b] Ro.16.4. Phi.2.17.
[c] Lu.3.11. ch.4.20; 5. 1 De.15.7. Ja.2.15.
[d] Ro.12.9. Ja.2.15, 16. 1 Pe.1.22; 3 Jn.4-8. ver.11, with Eze. 33. 31.
[e] See ver.14; ch.5.1, 2; 4.13,16,21. Jn.13.35; 16.30; 8.34,32. 2 Ti.1.12.
6 Gr. *persuade.*
[f] Ro.2.15. Ps.50.16 with Co.4.2.
7 *For if our heart condemn us* of any deficiency of brotherly love, and we feel that we would not, if need were, 'lay down our lives for the brethren' (ver. 16), then God, who 'knoweth all things,' will surely condemn us likewise.—*C.*
[g] Joh.17.6. Ps.101.2, 2 Co.1.12. He.13.18. ch.2.28; 4.17. ver.22.
[a] Ps.34.17; 94.15; 66. 18. 145.18,19. Pr.15.29; 28.9. 1 Pe.3.12. Mat.21. 22; 7. 7, 8. Mar.11.24. Lu.11.9. Jn.15.7,16. 31; 14.13; 16.23. Ja.1.5, 6. ch.5.14.
[b] De.18.15-19. Jn 6. 29; 17.3. Ps.2.12. Jo.3. 14-16,18. 36; 14.1. Mat. 16.15,16. Ac.16.31. 1 Ti. 1.15.
[a] 1 Le.19.18. Mat.22. 39. Ep.5.2. 1 Th.4.9. 1 Pe.4.8. 5.8. ch.4.12,21; ver.11. Jn.13.34,35; 15. 12.
[b] Jn.14.23; 15.10,6 54.55; 17.21. ch.4.12.
[a] Ro.8.9,14. ch.4.13; 2.20, 27. Eze. 37. 27. Zec.12.10. Is.44.3-5.
* *If* (rather, 'since') *we know.* 'Every one that doeth righteousness,' when Jesus provides (Lu. 12.23), acquires it by receiving it as a gift from God (Ro. 5. 17), the only sense in which it is possible, consistently with Scripture, for any man to become righteous, or to do righteousness.' See Ro. 3. 10, and compr. with Jn.2.29.—*C.*

and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For [a]this is the message[4] that ye heard from the beginning, [b]that we should love one another.

12 Not as [c]Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.[5]

13 Marvel not, my brethren, [d]if the world hate you.

14 We[e] know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever[f] hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby[a] perceive we the love *of God,* because he laid down his life for us: and [b]we ought to lay down *our* lives for the brethren.

17 But [c]whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, [d]let us not love in word, neither in tongue; but in deed and in truth.

19 And[e] hereby we know that we are of the truth, and shall assure[6] our hearts before him.

20 For[g] if our heart condemn us,[7] God is greater than our heart, and knoweth all things.

21 Beloved, [h]if our heart condemn us not, *then* have we confidence toward God.

22 And[i] whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And [j]this is his commandment, That we should believe on the name of his Son Jesus Christ, [k]and love one another, as he gave us commandment.

24 And [l]he that keepeth his commandments dwelleth in him, and he in him. [m]And hereby

[a] ch.2.29; 3.9. 2 Co.5.17. Ep.2.5,10; 4.23,24. [b] ch.2.29. 2 Co.1.12. Jn.8 44. Ac.13.10. ch.4.8.

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festations and enforcements, it was always the same in substance. And it is impossible for men either to be or live like Christians without practising it. In Christ's family on earth what different degrees are there of grace and experience! But the weakest saints have their sins fully forgiven them, and love their heavenly Father. And the more they grow in grace, the more established are they in the faith, and capable of resisting and conquering the devil and his instruments; while the ripest for glory have the deepest acquaintance with God and his counsels.—But, alas! the prevailing love of this world is a fatal enemy to all true practical religion. Its precarious, empty, and perishing pleasures, riches, and honours, often carry off men's hearts from everything eternal and divine. Crafty seducers and ruinous errors greatly plague the church in every age. And how many, by their apostasy from the practice and profession of the gospel, manifest that they love the world more than God, nor rest not in his Son! Infinite, then, is the mercy that the Holy Ghost, by his enlightening and attractive influences, convicts sinners and leads to Christ, so that none of them need ever fully or finally apostatize from his truths or ways, and that his blessed promise of eternal life secures their growth in holiness and honourable appearance before his tribunal.

CHAPTER III. Ver. 1. Behold with attention, admiration, gratitude, joy, and praise, what free and transcendent love and mercy the great JEHOVAH hath bestowed on us in making us, who are in ourselves altogether worthless, mean, vile, and contemptible sinners, his regenerated and adopted sons, heirs of himself and all the blessings of his new kingdom! No wonder the carnal and wicked men of this world do not esteem, love, or own, but hate us who bear his image, since they are ignorant of his nature and will, and do not esteem, approve, nor acknowledge either Father or Son. 2. My dear fellow-Christians, notwithstanding our many natural and sinful infirmities, and our apparently despicable meanness, we are already the sons and heirs of God by regeneration, adoption, and marriage union to his Son; and therefore, though neither worldly men around us, nor even ourselves, can as yet conceive the excellency of our station, or the full glory and happiness that are annexed to it, yet, by faith and by the witness of his Spirit, we certainly know that when Jesus Christ shall appear in his glory to judge the world, we, by the views and influences of his divine and mediatorial glory, then fully revealed, shall be made and appear like him in light, and love, holiness, happiness, and glory. 3. And wherever the true and well-grounded hope of this is, it powerfully influences to aim at, and endeavour through grace to attain, all possible purity in heart and life, in imitation of and conformity to him and his superlative purity and holiness. 4. But whoever wilfully lives in any known sin, not only rebels against the light, grace, and obligations of the gospel, but manifestly violates the moral law, which is holy, just, and good; for the strict and proper notion of sin is a deviation from or contrariety in disposition, thought, word, or deed, to the law of God, that unchangeable rule of righteousness which is a transcript of his holy nature and will. 5. And nothing can be more evident than that the allowed practice of any sin is inconsistent with a good hope of being glorified together with Christ at his second coming, since the whole gospel shows that the end of his first appearance in the flesh was, that, by his sacrifice of himself, he might deliver us from the guilt, power, pollution, and inbeing of our sins; and his perfect holiness caused all sacrifice for himself to be needless, and renders it impossible for him to have fellowship with wilful sinners. 6. Such therefore as abide in him by vital union and gracious fellowship cannot sin deliberately, habitually, presumptuously, and wilfully. And if any professor sin in this manner, he has not then any spiritual knowledge of or faith in Christ, nor any experimental and saving fellowship with him. 7. Let

we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith: 7 and by many reasons exhorteth to brotherly love.

BELOVED, believe[a] not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby[b] know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And[c] every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.[1]

4 Ye[d] are of God, little children, and have overcome them: because [e]greater is he that is in you, than [f]he that is in the world.

5 They[h] are of the world: therefore speak they of the world, and the world heareth them.

6 We[i] are of God: [j]he that knoweth God heareth us; he that is not of God heareth not us. [k]Hereby know we the spirit of truth, and the spirit of error.

7 Beloved,[l] let us love one another: [m]for love is of God; [n]and every one that loveth is born of God, and knoweth God.

8 He[p] that loveth not, knoweth not God; [q]for God is love.

9 In[r] this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein[s] is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, [t]if God so loved us, we ought also to love one another.

12 No[u] man hath seen God at any time. [v]If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby[x] know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And[y] we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever[z] shall confess that Jesus is the Son of God, [a]God dwelleth in him, and he in God.

16 And[b] we have known and believed the love that God hath to us. [c]God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein[d] is our love[e] made perfect, [f]that we may have boldness in the day of judgment: because [g]as he is, so are we in this world.

18 There[h] is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

19 We[i] love him, because he first loved us.

20 If[j] a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And [k]this commandment have we from him, That he who loveth God love his brother also.

A.M. cir. 4095
A.D. cir. 99

CHAP. IV.

a Ac. 17.11. 1 Th. 5. 21. Rev. 2. 2. Mat. 24. 4, 5, 11, 24. 1 Ki. 22. 22. Jer. 23. 16, 21, 32. Ac. 20. 29, 30. 2 Pe. 2. 1. 1 Jo. 2. 18, 22. 2 Jo. 7.
b ch. 2. 3, 5. 1 Co. 12. 3. c ch. 2. 18, 22. 2 Jo. 7.
1 Jo. 2. 4. 1 Thes. 5. 21.
d Gr. from God. e ch. 2. 13, 14. Ro. 8. 37. Rev. 12. 11. ch. 5. 4. 1 ver. 16.
f Jo. 12. 31. 14. 30. 16. 11. 1 Co. 2. 12. 2 Co. 4. 4. g Ps. 17. 14. Jude 15. Jo. 3. 31. 8. 23. 15. 19. 17. 14, 16. Ro. 8. 5. 1 Co. 2. 14. 2 Pe. 2. 12. Jude 10.
h Jo. 15. 19. 17. 14. 1 Jo. 3. 1, 13. i ch. 2. 13. Jo. 8. 47. 10. 3, 4, 14, 27. 18. 37. 1 Co. 14. 37. 2 Co. 10. 7. k Jo. 14. 17. 15. 26. 16. 13. ch. 5. 6. Ro. 8. 9, 16. Gal. 5. 6. Ro. 5. 5. Jer. 9. 6. l ver. 1, 8. 2 Co. 13. 11. Ps. 133. 1. 1 Pe. 1. 22. Ex. 34. 6. Mi. 7. 18.
m Jer. 16. 5, 6. Ro. 5. 8. 8. 39. 1 ch. 3. 16, 17.
n The word *every* is not found in the Greek text, and there are many instances—even in the gospels, and sometimes in the singular. The first passage has both the singular and plural forms. ch. 2. 28. In that passage the singular term must signify a *person*, and one of whom mention had been previously made, relatively from the 1st ver. 26. The plural form is to be rendered, in the context, as indicating all that while they had at one time professed to belong to the church, they were not true members of it, who had never given up profession. In ch. 2. 29 the word is applied to distinguish as such as exhibit identity of character and principles with the antichrist. The same may be said of this verse. The only other place in which the term occurs is 2 Jo. 7.
o Ac. 17. 7. 1 Jo. 2. 22. 2 Jo. 7. p ch. 2. 4. 1 Jo. 1. 8. 2 Th. 2. 10. Ro. 1. 18, 25, 28. 2. 8. 1 Co. 1. 18. 2 Co. 4. 4. Mat. 24. 12. Jude 4. q ch. 3. 14. 1 Jo. 3. 14. 1 Co. 13. 2. r ch. 3. 16. ver. 9. Jo. 3. 16. Ro. 5. 8. 1 Co. 1. 21. Tit. 3. 4. ch. 2. 17. 1 Jo. 3. 8.
s Mat. 20. 28. Jn. 3. 16. 10. 11. Ro. 5. 8. 1 Ti. 1. 15. 2. 6. Tit. 2. 14. Gal. 1. 4. Ro. 3. 24. 1 Co. 1. 30. Tit. 3. 5. 1 Pe. 1. 18. 1 Jo. 2. 2. ch. 3. 5. Rev. 1. 5.
t Mat. 18. 33. Jn. 13. 34. 15. 12. ch. 3. 11, 23.
u Ex. 33. 20. Deu. 4. 12. Jo. 1. 18. 5. 37. 6. 46. 1 Ti. 1. 17. 6. 16. 1 Jo. 3. 2. Col. 1. 15. 1 Co. 13. 12. Tit. 3. 4. ch. 3. 1, 2, 16, 19.
v Mat. 10. 32. Jn. 15. 10, 14. ch. 2. 10, 15.
x ch. 3. 24. Deu. 4. 12. Jo. 1. 18. 1 Ti. 1. 17. 6. 16. 1 Jo. 3. 2. Col. 1. 15. 1 Co. 13. 12. Tit. 3. 4. ch. 3. 1, 2, 16, 19.
y See ver. 9. 1 Jo. 1. 2. 2. 1. 5. 20. 1 Co. 15. 15. Ac. 2. 32. 3. 15. 4. 33. 5. 30, 32. 10. 39, 41. 13. 30, 31. 22. 15. 26. 16.
z Ac. 8. 37. Ro. 10. 9. ver. 2. Mat. 10. 32. 1 Co. 12. 3. a ch. 3. 24. 1 Jo. 2. 23. 2 Jo. 9.
b ch. 3. 16. ver. 9. 10. Eph. 1. 17. 2 Th. 2. 13. Ac. 15. 11. Ga. 2. 16. Ph. 3. 8, 9. 1 Ti. 1. 14. 2 Ti. 1. 13.
c See ver. 8, 12, 13.
d ch. 2. 5. 3. 5. ver. 17, 18.
e Gr. *love with us.*
f Jo. 2. 13. ch. 3. 19, 21. 5. 14.
g Ro. 8. 29. 1 Co. 15. 49. 1 Pe. 2. 21. 1 Jo. 2. 6. Mat. 10. 25. Jn. 15. 20.
h Ac. 17. 7. 1 Jo. 3. 14. 5. 18. He. 10. 18, 19. ver. 10, 17.
i ch. 2. 3, 4. 5. k Jn. 14. 15, 21. 15. 12. 1 Co. 14. 37. 1 Jo. 2. 3, 4. 3. 22, 23, 24. 5. 2, 3. Ja. 2. 8. 1 Th. 4. 9. 1 Pe. 3. 8. 4. 8.

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therefore no false teacher impose upon you, my dear children. Fix it in your minds, as a certain and important truth, that it is only they who, from principles of faith and love, conscientiously and habitually work righteousness in all their dealings with God or men, that are sustained, as faithfully and actively righteous before God, in conformity to Jesus, who loved and constantly fulfilled all righteousness. 8. Whoever deliberately,[1] habitually, presumptuously, and wilfully works iniquity, under the influence of his inward corruptions, is a child and obedient subject of the devil, who, from the very beginning of time, has constantly persisted in sinning himself, and in tempting his fellow-angels and mankind to sin, to their everlasting ruin. Now, this is so contrary to everything said, done, or countenanced by Christ, that he, the eternal Son of God, came into this world as sent by his Father, that, by his doctrine, obedience, and sufferings, he might counteract the devil, and deliver men from that sin and misery which he had introduced. 9. Whosoever therefore is, by faith and the power of the Holy Ghost, made partaker of a divine nature, is no longer a wilful and habitual worker of iniquity, like the devil and his children; for that divine principle of grace which was infused into him in his regeneration will by its divine power tend to rule and govern him, that he can no more love and live in sin, or sin with deliberation and full consent of his will, as he was wont to do, or continue impenitent in the sins into which he had been surprised by temptation; because, being a child of God, and born of the Spirit, he has received an indwelling habit or principle of grace that wills and works in direct opposition to all sin. 10. By these habitual inclinations and exercises, either in opposition to or in favour of sin, are the children of God and those of the devil plainly distinguished, and openly discovered and known to be such; for let men's pretences be what they will, if they do not love and habitually live in the practice of religion and morality, and have not a sincere and cordial affection for their Christian brethren, it is impossible they can be the regenerated or adopted children of God. 11. For both our Lord himself and his apostles and servants have all along urged that, if we profess to be his followers, we should dearly love one another, and labour to promote one another's real advantage. 12. Not imitating Cain, that first-born of our fallen parents and notorious child of the devil, who, under the malignant influence of that infernal father, cruelly murdered his brother Abel, for no other reason but because his works were better in themselves, and more respected by God, than his own abominable actions. 13. Never therefore marvel at it, as a new and strange thing, if wicked men, those children of the devil, should hate you, as Cain did Abel, there being an established enmity between the seed of the woman and of the old serpent. 14, 15. And never let us be uneasy under the hatred of the world, since God loveth us; and since our sincere and cordial love to all that bear his image is a manifest proof that we are translated from a state of condemnation to a state of justification and adoption to eternal life, and are quickened from a death in sin to a life of righteousness and holiness; whereas they who do not love the saints, as beloved by and belonging to Christ, and bearing his image, are still in a state of condemnation and spiritual death. Nay, he that, instead of cultivating this Christian temper towards his brother, indulges wrath, malice, envy, and revenge, is, in God's reckoning, a murderer; and such a one the Word of God represents as having no principle of spiritual life abiding in him, or any title to or meetness for eternal life.—16. Since, then, the eternal Son of God freely and cheerfully gave himself an offering and sacrifice to God, to make atonement for our sins and secure our eternal salvation, we have a marvellous evidence of the truth and greatness of his love towards us, with which we ought to be so deeply affected and influenced as to stand ready to expose our very lives for encouraging the faith and hope of his ransomed people, and for the preservation of such as are eminently serviceable in the church. 17. But if, instead of copying Christ's example, we can see our Christian brethren in necessitous circumstances, yet harden our hearts against them, and decline relieving them when God has put it in our power, how can we pretend to have the faith of God's love to us, or any interest in or real love to God abiding in us? 18. Let us not, my brethren, content ourselves with even the strongest expressions of compassion and kindness to our fellow-Christians and neighbours, but let us demonstrate our love in proper acts of beneficence and service, and in offices of substantial friendship, according to our professions: 19. And by the prevalence of this excellent temper and conduct we have sure evidence that God has regenerated us by his Word of truth, and brought us to understand, believe, and live under the government of the true principles of the gospel as sincere Christians, and shall be emboldened to appeal to him for our integrity, whatever censures the world may pass upon us, which will comfortably free us from the stinging reproaches of a self-condemning conscience. 20. For if our conscience, which is the deputy and candle of the Lord, witness against, accuse, and condemn us of allowed hypocrisy in our professions of love, or of adherence to the truths of the gospel, what an awful sentence may we expect from God, who is infinitely more great and just, and better acquainted with our whole conduct! 21. But if our conscience, upon due deliberation, under the enlightening and witnessing of the Holy Ghost, according to the truths of the gospel, acquit us from all charges of reigning or

CHAPTER V.

1 *He that loveth God loveth his children, and keepeth his commandments:* 3 *which to the faithful are light, and not grievous.* 9 *Jesus is the Son of God, able to save us,* 14 *and to hear our prayers, which we make for ourselves, and for others.*

WHOSOEVER believeth[a] that Jesus is the Christ is born of God: and [b]every one that loveth him that begat, loveth him also that is begotten of him.

2 By[c] this we know that we love the children of God, when we love God, and keep his commandments.

3 For[d] this is the love of God, that we [1]keep

A.M. cir. 4094. A.D. cir. 98.

CHAP. V.

a Matt. 16. 16. Jn. 6. 69. Ac. 8. 37. Ro. 10. 9. 1 Jn. 2. 22, 23. 4. 2, 15. 5. 1, 5.

b 1 Chr. 22. 11. Ps. 2. 7. 72. 1, 17. 89. 26, 27. with Isa. 9. 6. Jn. 1. 12, 13. 3. 3, 5. 1 Jn. 2. 29. 3. 9. 4. 7. 5. 1, 4, 18. 1 Pet. 1. 23.

A.M. cir. 4094. A.D. cir. 98.

c 1 Jn. 3. 14. 4. 20. Jn. 13. 35.

d Deut. 13. Ex. 20. 6. Dan. 9. 4. Jn. 5. 3. 14. 21. 15. 10. 14. 15. 21. 23. 15. 10. 14. 15. 17. 1 Chr. 5. Mat. 22. 37–40. 1 Jn. 4. 6.

[1] See note on ch. 3. 22.—*C.*

allowed guile, we may, in proportion to our consciousness of this, have humble boldness in our claim of God as our God and Father, in our professions of love to him and his people, and in appeals to him concerning our integrity, and a holy freedom, courage, and liberty of soul in our fiducial pleadings with him. 22. And our unfeigned respect to all his commandments, and endeavours always to do what is acceptable in his sight by Jesus Christ, are an evidence that we have such interest in his favour as that we shall receive, in due time, whatever blessings we sincerely and humbly pray for, according to his will, with faith in Christ, and for right ends.—23. And this is the great commandment of God which is fundamental to and comprehensive of all the rest, that we should heartily receive and rest upon Christ alone for salvation, as he is offered unto us in the gospel; and, influenced by this faith, should love all his people as his members, in obedience to his commandments. 24. All they therefore who conscientiously keep his commandments, from a principle of faith working by love, manifest that they live in a state of vital union to and gracious fellowship with Christ and his Father, and have these divine persons dwelling in them by faith; and we who stand in this near and happy relation to Christ and his Father are assured that he lives with abiding influence in us, by the light, energy, and witness of his Holy Spirit, which he has freely given us, to produce, excite, and assist in the exercise of faith, love, and every other grace, in our souls.

Ver. 9. *Doth not commit sin—cannot sin.* 'Cannot be guilty of deliberate and habitual vice' *Pyle*. 'Is no longer a wilful and habitual worker of iniquity—can no more love and live in sin, or sin with deliberation and full consent of his will' *Brown*. 'A strong disinclination to sin' *Doddridge*. In presence of these high authorities, the following view is suggested with great diffidence, but a conviction of its truth requires that it be stated: When the apostle affirms of the child of God that 'he cannot sin,' this disposition depends upon his new birth and the abiding seed of truth, Ja. 1. 18; 1 Pe. 1. 23—whence it is evident that it is the transformed and renewed man, Ro. 12. 2, the 'law of the mind,' Ro. 7. 23, 'the divine nature,' 2 Pe. 1. 4, the principle of love, Ro. 13. 10, that 'sinneth not,' and 'cannot sin;' while yet in the same man the 'law of the members' is still striving for the mastery, and compelling him to a perpetual warfare; and 'the deeds of the body' are, in the same man, still to be 'mortified,' 'through the spirit,' that 'the new man' may live unto God, Ro. 7. 18–25. 8. 1–13. See Brown's note, ch. 5. 4. *C.*

Ver. 15. *Is a murderer* in principle, even as a seed is really a plant though yet undeveloped. *C.*

Ver. 22. *We keep his commandments* in consent of the understanding, Ro. 7. 16; in purpose of the will, Ro. 7. 15, 18, 19, 22; and in delight of the inner man of the heart, Ro. 7. 22: and fully and perfectly by believing in Christ our living Head, ver. 23, 24, 'who is made unto us righteousness,' 1 Co. 1. 30: and in whom believers 'are righteous, even as he is righteous,' ver. 7. *C.*

REFLECTIONS.—Astonishing is the love of God in awakening sinful men by the operation of the Holy Spirit. And notwithstanding their mean or contemptible appearance on earth, great shall be their glory and happiness in the last judgment and the eternal state. Evangelical hopes of everlasting happiness powerfully influence to the study of holiness in heart and life, and an inward principle of grace, under the influence of the Holy Ghost, graciously leads to hate and oppose everything sinful—as a rebellion against God, a counteracting of Christ's mediation, and an imitation of and obedience to Satan.—Faith as working by love, and love as influencing to an obedience to all God's commandments, are the principal characteristics of a Christian. And it is not high professions, but true and practical love to our fellow-Christians, and the conscientious regard to all the laws of God, that will evidence us true believers, children of God, and temples of Christ, his Father, and Spirit. But nothing can more effectually prove us the devil's children and servants than neglect of or murderous hatred against our fellow-Christians or neighbours.—There is need, then, of a thorough self-examination on these points. And if we cannot abide the trial of our own consciences, how shall we abide the judgment of a heart-searching God!

CHAPTER IV. Ver. 1. Take heed, my dear fellow-Christians, to whom God has given his Spirit, that ye do not hearken to nor be seduced by every pretender to that Spirit, or by every doctrine which such a one may broach under colour of extraordinary light and immediate revelation; but, before you espouse these high pretenders, carefully examine, by the oracles of God, what manner of spirit they have, what doctrine they preach, what lives they lead, and what aims they follow; and there is great need of your being very cautious on this head, as, according to our Saviour's predictions, multitudes of impostors are now gone abroad, and making a great noise in the world. 2, 3. Now, that ye may certainly distinguish the spirits, know that every one who, under profession of preaching by the light and inspiration of the Spirit, cordially believes, freely owns, and boldly professes his faith in Christ as the eternal Son of God, who hath assumed our nature, and fulfilled all righteousness in our stead, and, for our eternal salvation, appears to be truly inspired and authorized by God. But whoever denies that Christ is the true God, or promised Messiah, or denies his true manhood, or satisfaction therein for our sins, is not enlightened nor authorized, nor born of God; but is actuated by that spirit of opposition to Christ and his truths which has already begun to appear in the world. 4. Ye, my dear children, are born of God, and have been taught by his Spirit to avoid, withstand, and overcome these impostors, and their errors and wicked practices, by the steadfastness of your faith, profession, and obedience. God, who dwells in you by his Spirit, being infinitely superior in wisdom and power to that antichristian spirit which is gone forth into the world, and to Satan himself, under whom it acts and works in the children of disobedience. 5. The views, interests, and doctrines of these impostors relate to the riches, honours, and pleasures of this present evil world, and therefore they propagate such notions of secular dominion and grandeur as are agreeable to carnal men; and hence their hearers, who place their happiness in worldly things, hearken to them, and greedily suck in their corrupt doctrines, as most suitable to their own inclinations. 6. But we who preach an incarnate and crucified Saviour as the only way to everlasting happiness, are enlightened, approved, sent, and owned by, as well as born of, God. Whoever therefore truly knows anything of God, according to the discoveries which he has made of himself in Christ by the gospel, diligently attends to and heartily receives the divine truths which we preach by the direction of his Spirit. But they who have not been enlightened and renewed by God pay no regard to our spiritual doctrine concerning Christ as the only true Messiah, nor to us who preach it. By this we easily and clearly discern whether men preach under the direction of God's Spirit of truth, or under the influence of the erroneous spirit of the devil.—7, 8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain, express, and show forth the most sincere and brotherly affection one to another; for such love is begotten, commanded, and approved by God, and it manifests him that lives in the exercise of it to be a child of God, regenerated by his Spirit, and possessed of an experimental, appropriating, and transforming knowledge of the perfections and will of God; and, on the other hand, he that is a stranger to the exercise of love to the saints or his neighbours, appears ignorant of the nature and will of God; for God is, in his very nature, an infinity of grace, mercy, and love; and in his thoughts, purposes, and dispensations, has manifested himself an infinitely glorious and engaging pattern of kindness and goodwill. 9, 10. And this his love has been peculiarly manifested towards us in his freely sending his only begotten and infinitely well-beloved Son to assume our nature, and by obeying and dying in our stead to atone for our sins, who are mean worms, enemies, and ungodly wretches, that thereby he might secure eternal salvation and happiness for us, and graciously give it by faith. 11. Now, if God loved us at so high and astonishing a rate, we whom he has thus loved and redeemed by the precious blood of his Son most certainly ought, under the influence of this love, and in imitation of it, to maintain the most ardent affection towards our Christian brethren for his sake, and in obedience to his will. 12. But since our love to God himself cannot be drawn out by any bodily sight of him, let us show it by our regard to the saints, those visible representations of him; for if we love one another as bearing his image, it manifests that we love him, and that he dwells in us by his Spirit to produce this love; and thereby his love to us is eminently and most effectually manifested, and ours to him is brought to its true form, and eminently exercised and proved to be sincere: 13. Yea, by this we have a comfortable evidence of our dwelling, by faith and love, in union and communion with God through Christ, and of his dwelling in our souls by gracious manifestations and influences; because he has freely afforded us rich communications of his Spirit to win and animate this faith and love, and to cast a light upon his own work in us. 14. And we apostles who were eye-witnesses of Christ's manhood, preaching, miracles, sufferings, death, resurrection, and ascension to glory, do, upon infallible evidence, attest that the eternal Father sent his only begotten Son to take upon him our nature, and by this his course of obedience and sufferings to be the Redeemer of both Jews and Gentiles, who do or shall believe on him, throughout the whole world. 15. Whoever therefore, in these perilous times, from a principle of faith and love, boldly confess Jesus Christ to be the only begotten Son of God and only Saviour of lost sinners, thereby manifest that God dwells in them by his Spirit, who has led them to these just sentiments of Christ, and that they dwell in God by faith and love, through the great Mediator.—16. And we who have the experience of this are fully persuaded, on the ground of gospel revelation, and the concurring witness of the Spirit with our spirits, that the most peculiar, transcendent, and distinguishing love is in the heart of God towards us, and is manifested in his sending his Son to be the propitiation for our sins, that we might live through him, and thus enjoy God, as altogether love, mercy, and grace to us; without any mixture of fury or wrath against us. And if we live under the power of a hearty and ardent love to him, and to his children for his sake, he and we have the most delightful and reciprocal union and communion: 17. Yea, this manifestation of the sincerity and strength of our love encourages us to hope that we shall appear, with humble confidence, before him, as true believers, in the awful day of judgment; because, as he is all love to us, so we, even in this tempting and insnaring world, have our hearts filled with a supreme love to him, and with a sincere and ardent love to his children for his sake. 18. This love is indeed ever attended with a holy filial reverence of him, and cautious fear of offending him; yet, as we thereby know that we are passed from death to life, there is no distrustful, despairing, or terrifying fear of him in it, as if he were our enemy. And the more strong and fervent our love is, under an assuring sense of his love to us, the more effectually it banishes all diffident, slavish, and tormenting fear of him. 19. For our love to him is kindled by, and is the fruit and effect of, his free love to us, which was from eternity in his gracious purposes, and was manifested in time by gracious declarations and works, in order that our hearts might be won in love to him; 20. And this our superlative love to him is necessarily connected with a sincere love to all his children. To pretend to love God, and yet indulge an uncharitable, irreconcilable, and malicious temper towards our fellow-Christians, is to give the lie to our profession, and to all the declarations of Scripture, concerning true love to him; for if we bear not a love to our brethren in the faith and fellowship of the gospel, whom we have seen with our bodily eyes, and in whom we discern visible traces of the image of God, how can we ever love God himself, who, being invisible, can make no impression of himself upon our bodily senses to affect our heart, or move or engage our affection!

Ver. 2. The Docetæ, an early race of antichristian teachers, denied the humanity of Christ, and against them this text seems to be directed. It will not, however, follow, as Humanitarians would infer, that our Lord was a mere man: but, on the contrary, clearly implies, as does Paul elsewhere, that he might have come in the 'nature of angels,' or in 'the form of God,' Ha. 2. 14–16; Phi. 2. 6. *C.*

his commandments: and [t]his commandments are not grievous.

4 For [u]whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who[h] is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This[i] is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.[2]

7 For[k] there are three that bear record in heaven, the [l]Father, the [m]Word, and the [n]Holy Ghost: and these three are [o]one.[3]

8 And there are three that bear witness in earth, [p]the spirit, and the water, and the blood: and these three agree in one.[4]

9 If[r] we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.[5]

10 He that believeth on the Son of God hath[s] the witness in himself: he that believeth not God [t]hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, [u]that God hath given to us eternal life, [v]and this life is in his Son.

12 He[x] that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These[y] things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on [z]the name of the Son of God.

14 And this is the confidence that we have in him,[6] that, [a]if we ask any thing according to his will, he heareth us:

15 And[b] if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If[c] any man see his brother sin a sin *which is* not unto death, [d]he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: [e]I do not say that he shall pray for it.

17 All[g] unrighteousness is sin: and [h]there is a sin not unto death.

18 We[i] know that whosoever is born of God sinneth not;[7] but he that is begotten of God [k]keepeth himself, and that wicked one toucheth him not.

Ver. 3. *That spirit* ('rather, 'mark') *of antichrist* 'which confesses not that Jesus Christ is come in the flesh,' Romanists deny to be applicable to the Popedom, because it confesses to this doctrine. Now, in one sense this is true; in another, and the only important sense, it is untrue. By the coming of Jesus Christ in the flesh, 'he bore our sins in his own body on the tree,' 'and his blood cleanseth us from all sin;' whereas the Romish traditions ascribe the cleansing from sin and acceptance with God to penances, purgatory, and masses, the merits and intercessions of the Virgin Mary, apostles, saints, and angels: and thus, setting up human inventions, make altogether void the scriptural doctrine of the incarnation and atonement of the Son of God. *C.*

Ver. 12. *No man hath seen God at any time* that is, in his spirituality and infinity; for his spirituality is essentially invisible to bodily eyes, and his infinity incomprehensible by any created intellect. But God has, since the creation, been manifest by his WORD. God the WORD, by a divine manifestation, appeared to our first parents, to Abraham, to Moses, and, finally, he 'was manifest in the flesh,' and the apostles 'beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' *C.*

Ver. 18. That 'there is no fear in love,' is a simple statement of fact; for love is the desire of, and delight in, and devotedness to God, on account of his excellencies. But while 'there is no fear in love,' it does not follow that there is no species of fear attendant upon, or inseparably connected with, love. A slavish fear of God as a King, a guilty fear of God as a Judge, there is none in the believer; but a filial fear of God as a Father is equally excited by all his attributes. *C.*

REFLECTIONS. When, in every age, there are so many crafty seducers, there is always great need to try preachers and doctrines by the unerring standard of God's Word. And it is a mercy that, when worldly-minded men so eagerly follow worldly-minded impostors, God so marks his faithful ministers with truth, holiness, and success, in winning souls, that every unbiassed observer may discern the difference.—Astonishing is God's love to us in first so caring for us as to give his only begotten Son to be our atoning sacrifice, and our effectual Saviour and portion; and in giving his Spirit to dwell in us, for the gracious application of all his glorious blessings. What can engage our hearts to a grateful love to God, a candid and open confession of his truths, and a sincere and affectionate love to his people, if this do not? The consciousness of God's loving us, and our loving him by his grace, affords us great comfort and boldness in all our dealings with him. But never let me reckon myself a Christian if I do not love all men, especially the saints, as far as they bear Christ's image.

CHAPTER V. Ver. 1. Fix it in your minds, as the most important truth, that whoever cordially believes that Jesus Christ is the promised Messiah, and depends on him, as the anointed Prophet, Priest, and King of his church, for all salvation, is regenerated by the Spirit of God; and such as, from this principle of faith, have a supreme love to God, esteem of, desire after, and delight in him, cannot but bear a good will to and delight in every Christian brother, as beloved of God and spiritually begotten after his image. 2. And then we love the children of God aright, on account of their relation and likeness to him, when our love proceeds from such a prevailing love to himself as inclines and engages us to endeavour after all holy obedience to his commandments. 3. Yea, such an impartial respect and delightful obedience to all God's commandments, without counting any of them a heavy burden, is alone the distinguished mark of an unfeigned and governing love to him. 4. For whosoever is truly regenerated by the Spirit of God, he himself, and all that new nature which is produced in him by faith in Christ and by virtue derived from him, will so withstand, overcome, and triumph over the terrors and allurements of the men and things of this world, as not to be disheartened by the one, nor drawn aside from his duty by the other. 5. But it is only by believing on Christ as the true Messiah and only begotten Son of God, and depending on him, by a lively and effectual faith, for justification, sanctification, and complete salvation, that any man, Jew or Gentile, can be so weaned from and mortified to the things of this world. 6. Now, the character of this Saviour of the world was well attested at his baptism and in his bloody death, and, after his resurrection, by the powerful influences of the Holy Ghost, in applying his salvation to multitudes, and in the miraculous gifts bestowed and cures effected for the confirmation of the gospel. 7. For there are three divine persons, the habitation of whose glory is in heaven, who thence bore and still bear testimony to the incarnate Saviour as the true Messiah—the Father, by repeated declarations from heaven, and by raising him from the dead; the Son, by repeated avowals of his divine and mediatorial character, and by authoritative instructions and unnumbered miracles wrought in his own name; and the Holy Ghost, in visibly descending on him at his baptism, and by coming forth from him, after his ascension, to spread his name, kingdom, and glory in the world. And these three, though personally distinct, in a manner which infinitely transcends our most enlarged conceptions, are not only equal in power and glory, but essentially one thing, being, and substance; one God, in distinction from and opposition to the many pretended deities of the heathens and others. 8. Meanwhile, on earth, the miraculous gifts and saving graces of the Holy Spirit; the spotless purity of Christ's human nature, his holy doctrine, and ordinance of Christian baptism; his blood or righteousness represented in his supper, and applied to the consciences of believers harmoniously attest him as the divine, complete, and only Saviour of sinners. 9. If, then, we readily depend, in the most important matters of life, upon the testimony of two or three credible men, how much more may we depend on the testimony of these three divine persons and things, that Christ is God's only begotten and eternal Son, and the only true Messiah. 10. Whosoever therefore, upon this divine evidence, cordially believes and trusts in this incarnate Son of God as his only and all-sufficient Saviour, has not only received into his heart the witness of God, but has in his soul an experimental and satisfying testimony of the suitableness, worth, and excellency of Christ; and of his ability, willingness, and authority to deliver him from all sin and misery, and bring him to all spiritual and eternal happiness; but whosoever rejects the testimony which God has given concerning his Son in the gospel, as altogether sufficient, and given to him in particular for salvation, flatly contradicts and gives the lie to the most high, holy, and faithful God. 11. Now, this is the sum of the testimony which God bears concerning his Son—that, in infinite love, he has made a full and free offer of grace and glory to us sinners of mankind in the everlasting gospel; and, according to his own everlasting and infinite love, has graciously and tenderly conferred upon us who believe in him a full right and title to, meetness for, and beginnings, earnests, and foretastes of eternal life—as all secured by, lodged in, communicated by, and to be enjoyed in a state of union and communion with Christ. 13. These divine testimonies concerning Christ I have set in so clear and strong a light before you who, under a sense of your helpless, guilty, and ruined state, have heartily received and rested on him as your only Saviour, that, by the Word of God, and witness of his Spirit with your spirit, ye may have a comfortable assurance that ye have not only the earnest and anticipating possession of eternal life, but have the whole of it in Christ your Head; and that ye may be excited and encouraged more and more steadfastly to believe in, and depend for your whole salvation upon, the merits and mediation of the only begotten Son of God. 14, 15. And we who truly believe in him are not only assured that God will bring us safe to everlasting happiness, but that he will graciously grant us whatever blessings we ask by faith in Christ's name, according to the declarations of his will given us in his Word. 16. Now if God so readily hear the prayers that are offered to him with faith in the name of Christ, we ought to

19 *And* [h]we know that we are of God, and the[i] whole world lieth in wickedness.[8]

20 And [n]we know that the Son of God is come, [o]and hath given us an understanding, that we may know him that is true: [p]and we are in him that is true, *even* in his Son Jesus Christ. [q]This is the true God, and eternal life.

21 Little[r] children, keep yourselves from idols. Amen.

[h] ch. 4. 2, 6.
[n] Mat. 13. 11. Lu. 24. 45. Eph. 1. 17, 18. 3. 18, 19. Jn. 17. 3.
[o] Mat. 13. 11. Lu. 24. 45. Eph. 1. 17, 18. 3. 18, 19. Jn. 17. 3.

A.M. cir. 4094. A.D. cir. 90.

[i] Ro. 8. 18, ver. 13. ch. 3. 14, 24. 2 Co. 2. 12. 2 Th. 2. 10.
[k] Ep. 2. 2, 10. Tit. 3. 3. Ro. 1. 28–32. 13. 12–14.
[8] Or, *the wicked one*, by way of eminency. ch. 2. 13, 14. 3. 12. 2 Th. 3. 2, 3. Eph. 6. 16.

A.M. cir. 4094. A.D. cir. 90.

[p] ch. 2. 5. 1 Co. 1. 30. 2 Co. 5. 17, 21. Phil. 3. 9. Jude 1. Jn. 17. 21.
[q] Is. 9. 6. 44. 6. 54. 5. Jn. 17. 3. 20. 28. Ro. 9. 5. 1 Ti. 3. 16. Tit. 2. 13, ver. 13, 20.
[r] Ex. 20. 4, 5. 1 Co. 10. 7. 1 Jn. 4. 4. Co. 1. 16, 17.

pray for forgiveness of sins of every kind to our Christian brethren and fellows of mankind, in hopes of obtaining it—except only the sin against the Holy Ghost, which God has fixed as unpardonable, and infallibly connected with eternal damnation. 17, 18. Every disposition, thought, word, or deed, contrary to that equity prescribed by God's law, is sinful; but every sin is not that unpardonable transgression. Nay, whosoever is really regenerated by the Spirit of God, on account of the Spirit's continued indwelling and influence in his soul, and the immortal nature of that grace implanted in him, and through his own watchfulness against and hearty detestation of sin, has an effectual security against being ever seduced into that unpardonable sin. 19. Now, we certainly know that we have by regeneration been made partakers of a divine nature, as a powerful and abiding principle of holiness, and that all the rest of the world, who have never experienced this new birth, continue voluntarily under the power of sin and Satan. 20. And from all the undoubted proofs before insisted on, we certainly know that Jesus Christ, the eternal Son of God, hath assumed our human nature, and come into our world to put away sin by the sacrifice of himself; and that he hath not only given us an external revelation in his Word, but a saving knowledge of him as the Way, the Truth, and the Life, by an internal operation of his Spirit. Yea, we are vitally united to him who is the true and faithful Witness as Mediator, and as the Son of God is the only living and true God, together with the Father and Spirit, and who, having all life in himself, is the Purchaser and Giver of spiritual and eternal life to us. 21. Let me therefore beseech you who have such relation to and fellowship with the true God, Father, Son, and Holy Ghost, to abstain from every appearance of fellowship with pagans in their idolatrous worship, or from giving anything too high a place in your hearts.

Ver. 1. *Whosoever believeth* truly and with all his heart, Ro. 10. 10. *C.*

Ver. 3. That 'His commandments are not grievous,' the most striking proof will be found in, apparently, the most 'grievous' example—the death of martyrs, which, though scenes of sadness to surviving friends, have often been scenes of joy and triumph to the victims of superstition and cruelty. *C.*

Ver. 4. *Even our faith*, which spiritually seeing things that, to the senses are unseen, overcomes the temptations of the visible by the hopes of the invisible. *C.*

Ver. 6. Christ 'came,' as the Son of God, 'by water,' being so proclaimed at the time of his baptism, Mat. 3. 16; next he came 'by blood,' at the time of his resurrection, when he returned to his disciples, and was declared to be the Son of God with power,' Ro. 1. 4. 'Water and blood' also commenced at his death to testify to his humanity, which was one of the chief points, because of the errors of the Docetæ, John was required to prove. See ch. 4. 2, 3. *C.*

Ver. 10. 'He that believeth on the Son of God hath the witness (namely, the witness referred to in ver. 9, and fully stated in ver. 11) in himself.' He believes in Christ, and the very fact of his doing so is an internal witness that God 'has given him eternal life, and that life is in his Son.' The full testimony in the consciousness of the believer may be thus stated:—The Spirit by whom we are born again to eternal life, and who is purifying our minds, elevating our thoughts, and giving us love to God and man; the conviction of the perfect adaptation of the Saviour's atoning work to the wants of our souls, and the confidence resulting therefrom; the peace now reigning in our hearts as the consequent of pardon. These are the inward witnesses at once to the divine mission of Christ, and to the life which God has given us in him. *P.*

Ver. 12. *He that hath the Son* (1) Hath him in his faith, by believing the doctrine concerning him, and confidently trusts in him for salvation, 2 Jn. 9. (2) Hath him in his love, whereby he leaves all things for his sake—honours, serves, and follows him. *C.*

Ver. 13. *And that ye may* (should) *believe*, &c. Which rendering is agreeable to the Greek, removes the tautology, renders that last clause of the verse intelligible and agreeable to the tenor of the epistle, which was to prove, on the force of divine evidence, that men 'should believe on the name of the Son of God.' *C.*

Ver. 16. *His brother.* A Christian brother—a true child of God; else were he no Christian brother. *Not unto death.* A sin not to end in natural death.—*And he shall give him.* That is, not to him that prays, but to him that has sinned 'not unto death.' *There is a sin unto death.* This statement has been grievously misrepresented by marginal references to Mat. 12. 31, 32; Mar. 3. 29; Lu. 12. 10; He. 6. 4, 6; 10. 26 whereas to these scriptures it bears no reference whatsoever. The true reference is to 1 Co. 11. 30, where bodily sickness and sleep the Christian's death are directly ascribed to the merciful judgment of God correcting his people for an unworthy approach to the Lord's table. *C.*

REFLECTIONS.—There can be no real Christianity without being begotten and born of God by his implantation of a supernatural and vital principle of grace in our heart. But no inward principle of grace can be manifested without actings of faith on Christ, of love to God and his people, and of weanedness of heart from the pleasures, riches, and honours of this world. But the more fully and firmly we, through the gospel, believe on Christ as our divinely-sent and well-qualified and furnished Saviour, the more complete will be our weanedness from and victory over the world.—What infallible testimonies concerning Christ are revealed unto us to encourage and found our faith in him! Nothing, then, can be more highly reasonable than to rest in him, assured of our eternal life in and through him as the free gift of God. And it is highly criminal and ruinous to our own souls, by discrediting his gospel declarations and promises, to give the lie to JEHOVAH'S solemn attestations. It is a sure ground of hope in our pleading for every necessary blessing, that Christ has purchased and intercedes for it, and God has promised, for his sake, to bestow it. But dreadful, as well as unpardonable, is the crime of desperate and wilful rejection of Christ and the gospel; and great need have Christians to guard against every approach to it, and to make sure their regeneration by God's Spirit, as an effectual preservative against it. Thrice happy are they who conscientiously improve their assured knowledge, faith, and hope, in carefully keeping their heart and life for God alone, in opposition to every idolatrous rival.

THE SECOND EPISTLE OF

JOHN.

'The Elder,' is a title derived from age, or experience as equivalent to age; and as John was now the senior apostle,—most probably the senior Christian,—the title would be peculiarly appropriate. It is also a title which John was likely to employ in preference to his own name, which he was accustomed to suppress.

'The Elect Lady.' Clemens Alexandrinus supposes to have been a Babylonian named 'Eclecta;' and the Vulgate, Boothroyd, and others, render the words 'the lady Eclecta;' Benson and others translate the inscription 'To the elect Kyria;' Cassiodorus believed the epistle to have been addressed to a particular church; others, that it was intended for the Christian church generally, comp. Is. 54. 1; Ga. 4. 24, &c. The authorized version is supported by Beza, &c.; and both the absence and use of the Greek article (ver. 1, being comp. with ver. 13) appear to decide in favour of this opinion. *C.*

1 He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

THE elder[a] unto the [b]elect lady and her children, whom [c]I love[1] in the truth;[2] and not I only, but also all they that have known the truth;

2 For[d] the truth's sake, which dwelleth in us, and shall be with us for ever.

A.M. cir. 4094. A.D. cir. 90.

[a] 1 Pe. 5. 1. 3 Jo. 1, 2.
[b] Ac. 16. 15. Ep. 5. 5. c 1 Jn. 3. 18. Mat. 22. 39. Ga. 2. 5, 14. 5. 5, 6. Ep. 1. 13. 2 Th. 2. 13. 1 Ti. 2. 4. He. 10. 26. Ja. 1. 18. 5. 19. 1 Pe. 1. 22. 3 Jn. 1. 3, 8.
[1] Both the lady and her children. *C.*
[2] *In the truth.* In Christ Jesus (Jn. 14. 6); as members of his mystical body (1 Co. 12. 12, 13); in the Spirit (Jn. 4. 6); in the gospel. 2 Th. 2. 13.—*C.*
[d] Phi. 1. 6. 1 Jn. 2. 14, 24. Col. 3. 16. Jn. 15. 7.

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[e] Ro. 1. 7. 1 Ti. 1. 2.
[f] Zec. 8. 19. Ga. 5. 6.
[3] *In truth*—which you profess and maintain.—*In love*—which you feel and exercise.—*C.*
[4] Phi. 4. 1. 2 Th. 2. 15. 3 Jn. 3, 4.
[4] This seems to refer to the heavenly commandment, 'Hear ye him,' Mat. 17. 5.—*C.*
[g] Jn. 13. 34. 15. 12. 1 Jn. 2. 7. 3. 11. 4. 21. 2 Jn. 5. [h] Pe. 4. 8. 1 Th. 4. 9. 1 Jn. 2. 7, 8. 3. 11, 23. 4. 21.

3 Grace[e] be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, [f]in truth[3] and love.

4 I[h] rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.[4]

5 And now I beseech thee, lady, [g]not as though I wrote a new commandment unto thee,

Ver. 1-3. Dear lady, whom God has graciously called to everlasting life, and, by the powerful influence of his grace, rendered a choice and lively Christian, and whom I, and all other sincere believers of the gospel and faithful adherents to its truths, affectionately love and esteem, not on account of your high birth or

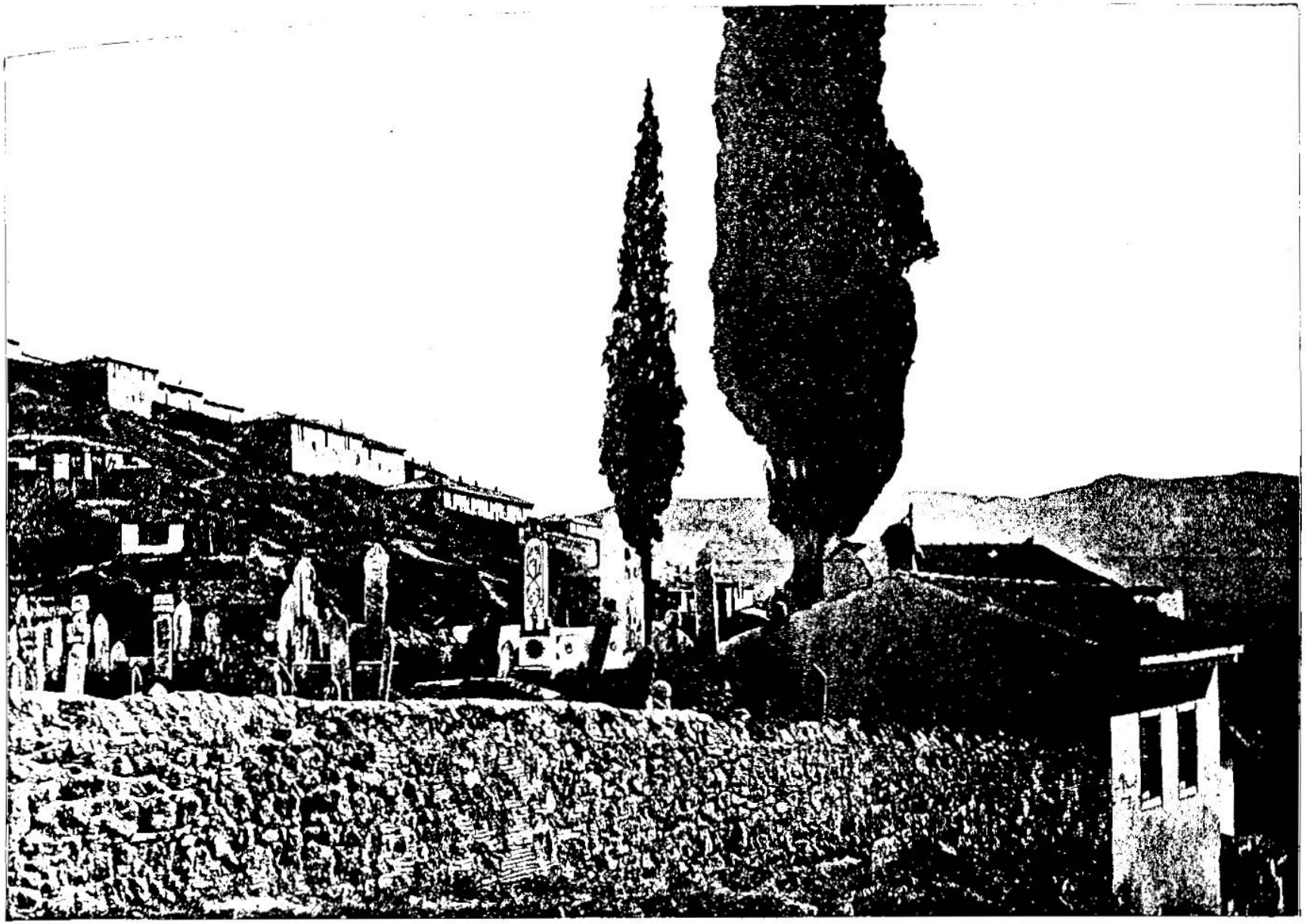

TOMB OF POLYCARP. [II. John, i.] This view is taken from the mountain overlooking Smyrna, at a point where it is said Polycarp, Bishop of Smyrna, was martyred and buried. Polycarp was a pupil of St. John, and was one of the most illustrious of the early fathers of the church. He was martyred under the persecution inaugurated under Marcus Aurelius and Lucius Verus. When brought before the proconsul who was to pass sentence upon him, Polycarp was asked to give up his religion. He replied: "Eighty and six years have I served Him, and He never did me wrong, and how can I now blaspheme my King that has saved me?" Polycarp was burned alive. This tall cedar tree marks the spot where his ashes lie buried. There is not in the whole country around Smyrna a finer point of observation than this. From here we see the city, the sea and the mountains.

but that which we had from the beginning,[5] that we love one another.

6 And[j] this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For[k] many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver[6] and an antichrist.[7]

8 Look[l] to yourselves, that we lose not those things which we have wrought,[8] but that we receive a full reward.

9 Whosoever[m] transgresseth, and abideth not in the doctrine of Christ, hath not God.[9] He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If[o] there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is [p]partaker of his evil deeds.

12 Having[q] many things to write unto you, I would not *write* with paper[1] and ink: but I trust to come unto you, and speak face to [2]face, that [r]our joy may be full.

13 The children of thy [s]elect sister greet thee. Amen.

A.M. cir. 4094. A.D. cir. 90.

5 *The beginning* of the preaching of the gospel.—*C.*

j Jn. 14.15,21; 15.10, 14. Ro.13.8,9. Ga.5.14,7 Jn.5.3; 2.5,24.

k Mat.24.5,24. 2 Pe. 2.1. 1 Jn.2.18,22; 4.1-3. 2 Th.2.7,11.

6 *A deceiver*, &c. Rather, 'the deceiver and the antichrist:' that is, in spirit, in type, and commencement.—*C.*

7 See note on 1 Jn. 4.3.—*P.*

l Mar. 13.9. Ga. 3.4. He.10.32. Mat.13.21. 1 Ti. 1.19. 1 Co. 15.58. Phil. 2.16. Re.3.11. Ps. 15.11.

8 Or, *gained*. Some copies read, *which ye have gained, but that ye receive*, &c.

m Jn. 15.6. Is.8.20. 1 Pe.2.8. Col.3.16. 1 Jn.2. 23,24.

A.M. cir. 4094. A.D. cir. 90.

9 *Hath not God* for his God: neither for his Father, his Redeemer, nor his Sanctifier.—*C.*

o Ro.16.17. Ga.1.8,9. Pr. 4.14,15. Tit. 3.10, ver. 8. 2 Ti.3.5,6; 4.14. 1 Co.16.22.

p 1 Ti.5.22. Ep.5.11. Ps.1.21-29.

q 3 Jn.13. Ro.1.10-12, 15.22-32.

1 The Greek *khartes*, here translated 'paper,' means the Egyptian *papyrus*, which was very generally used for writing at that period. *Paper* was not manufactured for some 900 years after the days of the apostles.—*P.*

2 Gr. *mouth to mouth.*

r Jn.17.13. 1 Jn. 1.4. 2 Ti. 1.4.

s ver. 1. Ro.8.30. 2 Pe. 1.2. 2 Th.2.13. Ep.1.4. Ro 11.7.

your abundant wealth, but for your experience of, conformity, and regard to those truths,—I, who am an aged ruler of the Christian church, wish to you and yours the most abundant enjoyment of all those new-covenant blessings which proceed from the redeeming mercy and grace of God our Father, through Jesus Christ our dear and now exalted Saviour; and that you all may be thereby animated to walk in truth and in universal love, according to the tenor of that glorious gospel with which he has favoured you. 4. It was with inexpressible pleasure that I found when with you some, though not all, of your children graciously converted to Christ by the power of his gospel truths, and firmly adhering to them, and earnestly practising them, in a course of progressive holiness, thereby manifesting the truth and liveliness of their inward grace, according to the commandment which we have received from God the Father. 5, 6. Let me therefore beseech you, my dear and honoured lady, that according to the law of God, long ago delivered under the Old Testament, and more lately inculcated on us, with additional motives and obligations, by our dear Redeemer in the days of his flesh, you and your children would earnestly persevere in the most affectionate love to, sympathy with, and care for, all that bear his image, and that you would manifest your love to him in a constant, laborious, and progressive study of holiness, in all manner of conversation, according to his commandments, which have been so plainly and faithfully delivered unto you. 7, 8. I the rather beg your earnest attention to these things which you were taught when first you embraced the gospel, as many preachers have now gone abroad into the world, who, pretending a mission from Christ, an uncommon zeal for his truths, and love to the souls of men, do, in direct opposition to his declarations, interests, and honour, maintain that he did not assume, nor obey, nor suffer in a true human nature, but merely in appearance of it: let me therefore beseech you, and other Christian friends to whom this letter may come, to be on your strictest watch, and to guard against the seductions of such, that ye may not fall short of the gracious reward of your acceptance, profession, and practising of the gospel, and your sufferings for it, which you expect; and that we ministers may not lose the comfort which we hoped to have in your distinguished eternal salvation, as the seals of our ministry: 9. For as he who believes with his heart the doctrines of the gospel concerning Christ's person, offices, and work, and steadily adheres to them in his profession and practice, hath a spiritual knowledge of, interest in, and fellowship with Christ and his Father; so he who does not believe, teach, and practise them, but labours to seduce his hearers into the contrary errors, has no saving knowledge of, interest in, or fellowship with either. 10, 11. If therefore any preacher appears among you who does not declare and inculcate these very doctrines concerning Jesus Christ, and the redemption of sinners through his blood, according to the riches of God's grace, which we delivered unto you, see that ye give him not the smallest encouragement, by entertaining him in your houses, or wishing him any success in his ministrations; for whoever wishes him success, or familiarly converses with him, is accounted by God as a criminal encourager and assistant of him in spreading his errors, to the dishonour of Christ and the eternal ruining of men.

Ver. 13. From comparing ver. 4, 23, it will appear highly probable that the apostle had found some of the children of these two pious sisters at a distance from their mothers, for such separations are unavoidable, and that the chief object of his writing was to convey that most delightful of all earthly intelligence—the community of family religion, which promises and secures to the separated on earth the meeting of a family in heaven. *C.*

REFLECTIONS.—It is a great pleasure for ministers and Christians to observe persons of quality and their children heartily embracing the uncorrupted doctrines of the gospel, and walking answerably unto them; and to see the grace of God spreading through a whole family. And exalted blessings from Jesus Christ and his Father are secured to such by their fellow-Christians' prayers. True religion does not abate civil respect, but gives a spiritual turn to the most dutiful and affectionate salutations. True faith in Christ always manifests itself in a cordial love to God and his people, and in a conscientious obedience to his law; and those only have the benefit of a special relation to Christ and his Father who continue steadfast in the faith of the gospel, and persevere in all holy obedience. It is very dreadful, after a long profession of gospel truth, and much apparent experience of God's grace, to be at last disappointed of that ample satisfaction which we expected in that course. But inexpressible is their guilt who attempt to subvert any of the leading truths of the gospel. And highly sinful and dangerous is it to have fellowship with them, or to give them the smallest countenance in their conduct. Let Protestants, let Britons, think and tremble!

THE THIRD EPISTLE OF JOHN.

'Gaius' (in Latin, Caius) is a name occurring on four other occasions, viz. Ac. 19. 29; 20. 4; Ro. 16. 23; 1 Co. 1. 14. Who this Gaius was, or where he resided, is unknown;—but it matters not. His character survives, that, in these latter days, Christians may learn what primitive Christians were. *C.*

1 He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.

THE elder[a] unto the well-beloved [b]Gaius, whom[c] I love in the truth.[1]

2 Beloved, [d]I wish[2] above all things[3] that thou mayest prosper and be in health, even as [e]thy soul prospereth.

3 For [f]I rejoiced greatly when the brethren came and testified of [h]the truth that is in thee, even as thou walkest in the truth.

A.M. cir. 4094. A.D. cir. 90.

a See 2 Jn.1.

b Ac.19.29; 20.4. Ro. 16.23. 1 Co.1.14

c See 2 Jn. 1. 1 Jn. 3. 18.

1 Or, *truly.*

d Ro.15.13. Ps.122.6, 8. Phi.1.4.

2 Or, *pray.*

3 *About all things*] Rather, 'As to all things [external] I pray that thou mayest prosper, even as thy soul [prospereth].' (Robinson's *Gr. Lex.* sub voc. The apostle having probably heard that Gaius had fallen into ill-health.—*C.*

e 2 Co.1.5-7.2.14.16-18; 3.18. 2 Pe.1.3-8,17,18. *f* 2 Jn.4. ver.4. Phi 4.2.1 Th.2.19,20. *h* 2 Jn.2. 1 Jn.1.1,4,2.4. Jn.15.7. Co.3.16. Phi.1.6. Ps 119.11,52,6. Jn.1.47.

Ver. 1, 2. My dear Gaius, whom God has loved with an everlasting love, and drawn with his lovingkindness, and whom I sincerely and heartily love as a true Christian, who faithfully adheres to the truths of the gospel in his profession and practice—I, who am now a very aged ruler of the Christian church, earnestly wish all manner of temporal prosperity and bodily health, as I have reason to believe that your soul prospers in an increase of spiritual knowledge, familiar

4 I have no greater joy than to hear that [a]my children [b]walk in truth.

5 Beloved, [c]thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if [d]thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because [e]that for his name's sake they went forth, taking nothing of the Gentiles.

8 We[f] therefore ought to receive such, that we might be [g]fellow-helpers to the truth.

9 I wrote unto the church:[4] but Diotrephes,[5] who [h]loveth to have the pre-eminence among them, receiveth us not.[6]

10 Wherefore, if I come, [i]I will remember[7] his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, [k]follow[8] not that which is evil, but that which is good. [l]He that doeth good is of God:[9] but he that doeth evil hath not seen God.

12 Demetrius hath [m]good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that [n]our record is true.

13 I[x] had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face.[t] Peace[y] *be* to thee. *Our* friends salute thee. Greet the friends by name.

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fellowship with Christ, and delightful conformity to him, in a lively exercise of faith, hope, love, and new obedience. 3, 4. For I was exceedingly filled with joy and comfort when some of those who go about preaching the gospel informed me of your remarkable experience of the power of Christ and his gospel truths, and with what faithfulness and integrity you profess, adhere to, and improve them, in a delightful, edifying, and progressive practice of holiness; for nothing gives me greater pleasure than to hear that those who have been converted to Christ by my ministrations continue steadfast in their holy profession of gospel truth, and more and more adorn it by a lively Christian conversation. 5-8. You act like a true believer, and a faithful follower of Jesus Christ, in your candid and disinterested benevolence to poor saints, particularly to such as are driven from their homes for their adherence to him, or go about preaching his gospel—some of whom, being greatly affected with your distinguished kindness, made mention of it in our public worshipping assemblies. And you cannot employ your substance better than in further assistance of such in carrying on their work, as an imitation of your kind and merciful God, and a token of your gratitude to him, for calling you, by his grace, to his kingdom and glory. For to the honour of Christ and his gospel, and to manifest their entire disinterestedness in their labours to win souls, these ministers have freely preached the gospel to the Gentiles, refusing to accept of a necessary subsistence from their new converts: we ought therefore cheerfully to entertain them in our houses, and, according to our ability, supply them with necessaries that we may thus assist them in the propagation of the glorious gospel, to the honour of Christ and the salvation of multitudes. 9, 10. I indeed wrote to your church to provide for such preachers; but Diotrephes, that proud ambitious man, who attempts to lord it over his hearers and fellow-ministers, refused my letter a public reading, or hindered the people's compliance with its contents; but, if the Lord will, I intend to visit you, expose his wicked conduct, and censure him for it; for he not only throws out a multitude of false and ill-natured reflections on me and other faithful ministers of Christ, and refuses to show any kindness to persecuted and travelling preachers, but does all he can to hinder such as have inclination or ability to supply them; and even pretends to excommunicate from the church, and deliver up to Satan, these afflicted brethren, if not also such as entertain them. 11. Dear friend, never make him nor any other your pattern in anything sinful; but, in imitation of Jesus Christ and his Father, exercise yourself in brotherly kindness, and in every other branch of holy conversation. For it is only those who do so that are the children of God and heirs of his kingdom. But they who indulge themselves in pride, hatred of brethren, or the like, have no spiritual knowledge of nor fellowship with him.—12. Demetrius is a most excellent person, whom I, and all that regard either truth or the gospel, do and must speak well of. Let him, under Christ, be a pattern which you study to imitate.

REFLECTIONS. Bodily health is an invaluable mercy when it enables us to improve our spiritual gifts and graces for the extensive benefit of mankind. And delightful is it when Christians remarkably increase and flourish in grace and good works, and when their faith and love to Christ, and his ministers and people, are such as cannot be kept secret.—Alas! what a plague to the church are proud, insolent, domineering imposers of their tenets, and malicious revilers of Christ's truths and faithful ministers, who will neither do good themselves nor suffer others that would! Richly they deserve to be detested by every Christian, and exposed and censured by every church.

CONCLUDING REMARKS ON THE FIRST, SECOND, AND THIRD EPISTLES GENERAL OF JOHN.

The FIRST EPISTLE is peculiarly characterized by a pervading strain of love God's love to sinners; the debt of love due by Christians in return; love to the Father necessarily begetting, in one child, love to all the members of the Father's family;—these are the topics upon which the apostle delights to expatiate, the peculiar prominence of which concurs with the record of the historian, in which it is stated, that, in his extreme old age, when unable to walk, he was accustomed to be carried into the Christian assembly at Ephesus, to look upon the people with the tenderness of a dying father; and that, being unable to read or preach, his custom was to summon up all his energies for one sentence—'Children, love one another!'

The SECOND EPISTLE is remarkable as affording a delightful specimen of primitive domestic Christianity, and as a record of the superabundant reward that pious mothers receive when their prayers and instructions are blessed in the conversion of their families. The sisters appear to have been two widows—but the Lord was more than a husband to each, and more than a father to their fatherless children.

The THIRD EPISTLE is remarkable as portraying some striking varieties in the character of professing Christians. The features depicted are few; but, like the outline pencillings of some master-hand, they fully exhibit the peculiarities of the originals. Truth and hospitality stand personified in Gaius; ecclesiastical ambition and selfishness, in Diotrephes; while Demetrius stands forth one of those rare specimens of excellence in principle and manner that 'win golden opinions from all men,' while they sacrifice their truth and their consistency to none. *C.*

THE GENERAL EPISTLE OF

J U D E.

The author of this epistle was the brother of James, as all copies of the original testify. He is called in the Gospel Judas, with the addition of his surname, Lebbeus, or Thaddeus, to distinguish him from Judas Iscariot. This epistle so nearly coincides with the second of Peter, that it would seem to have been written upon the same occasion, and, either after a conversation with Peter, or after the reading of his epistle, which Jude seems to quote. Within this short epistle there are references to Ge. 4. 5; 5. 18; 19. 24; Nu. 14. 29; 16. 1; 22. 7. 21; 26. 64; De. 29. 23; Ezc. 14. 7; Da. 10. 13; Zec. 3. 2. 4. 5. *C.*

1 *He exhorteth them to be constant in the profession of the faith.* 4 *False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared:* 20 *whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.*

JUDE,[a] the [b]servant of Jesus Christ, and brother of James, to them that [c]are sanctified by God the Father, and [d]preserved[1] in Jesus Christ, *and* [e]called:

2 Mercy[g] unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the [h]common salvation, it was needful for me to write unto you, and exhort *you* that [i]ye should earnestly contend for the faith which was once delivered unto the saints.[2]

4 For there are certain men [j]crept in unawares, who [k]were before of old ordained to this condemnation; ungodly men, [l]turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I [m]will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.[3]

6 And [n]the angels which kept not their first estate,[4] but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

7 Even[p] as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after [q]strange flesh, [r]are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise[s] also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

A.M. cir. 4070. A.D. cir. 66.

[a] Lu.6.16. Ja.1.1. Ac.1.13.
[b] Ro.1.1. Ja.1.1. 2 Pe.1.1.
[c] 1 Jo.3.2.9. 1 Pe.1.2. Ac.20.32.
[d] Jn.6.39; 10.28; 17.11,12. 1 Pe.1.5.
[1] *Preserved* steadfast in the faith of Christ Jesus.—C.
[e] 1 Pe.2.9. He.3.1. 2 Ti.1.9. Ro.8.30.
[g] Ro.1.7. 2 Co.1.2; 13.14.
[h] Ge.3.28. Is.45.17, 22. Ac.13.26,45,47,48. 28.28. 1 Jo.3.23. Ga.2.5. Phi. 1.27. 1 Ti.1.2; 6.12. 2 Ti.1.2. 1 Ti.1.2. 1 Pe.1.4. Pe.3.2. Re.2.10.
[i] Ga.2.4. 2 Pe.2.1-3, 18, 19; 3.17. Ep.4.14. 2 Ti.4.3,4. 1 Ti.1.6; 6.20.
[k] Ro.9.21,22. 1 Pe.2. 8. 2 Pe.2.3.
[l] Jn.1.17. Tit.2.12. Ac.20.32, with Tit.1 15,16. He.12.15. 2 Pe.2. 1,18,19.
[2] The meaning then of this verse is, that Jude, who was before earnestly desirous to write to the church universal concerning the salvation which is common to us all, found urgent occasion at once to do so, respecting not merely nor directly the common salvation, but one point, viz. the keeping inviolate the faith once for all delivered to God's people.—*Alliott.*—*P.*

A.M. cir. 4070. A.D. cir. 66.

[m] Ro.15.15. Nu.14. 29.37,43,65.26.64.—He. 3.16-19, with 2 Pe.1.12, 13;3.1.
[3] The careful reader will observe a very marked resemblance between this passage and 2 Pe.ii. The apostle brings forward remarkable examples of divine wrath, recorded either in sacred history, or in accredited Jewish tradition, to show the necessity of obedience to God's law, and the fearful results of disobedience.—*P.*
[n] 2 Pe.2.4. Jn.8.44. Mat.25.41,8.29. Re.20. 10.
[4] Or, *principality.*
[p] Ge.13.13;18.20;19. 5,24,26. De.29.23. Is. 1.9;13.19. Je.50.39,40. 49.18. La.4.6. Ho.11.8. Am.4.11. Lu.17.29. 2 Pe.2.6.
[q] Or, *other.* Ge.19 5. Ro.1.26,27. 1 Co.6.9.
[r] 1 Co.10.6,11. 2 Pe. 2.6. Mat.11.24.
[s] 2 Pe.2.10,11. Je.23. 28,28,30. Ex.22.28.

Ver. 1. Judas—not Iscariot, but the brother of James the less, and kinsman of Jesus Christ according to the flesh, sent forth by his immediate commission to preach the gospel to those Jewish Christians who, in the judgment of charity, appear to have been called of God the Father to make known his eternal heart of love, and in consequence thereof preserved in Christ from dying in their sins, and graciously called to partake of all the blessings of the gospel in time and eternity; 2. Wishes the most tender compassion and favour of a gracious God, and peace with him and with one another, and the best prosperity of every kind, and all the excellent fruits and rich manifestations of his special and distinguishing love in their utmost fulness. 3. My dear Christian brethren, when I, with much thought and care, applied myself to write somewhat to you concerning that spiritual and eternal salvation which answers the circumstances of every sinful man, and is offered in the gospel to all that hear it, and which all believers, Jews and Gentiles, share of, directed by the inspiring Spirit of God, I found it peculiarly necessary, with the utmost earnestness, to stir you up to the most fervent zeal, active diligence, and careful concern, to maintain, defend, and practise the pure and uncorrupted doctrines of the gospel, concerning the person, offices, righteousness, grace, and government of the Lord Christ, which have been by him, through his holy apostles, delivered to all his followers who are holy in heart and life, as a trust and treasure to be by them faithfully kept, and fully and purely transmitted to posterity.—4. For according to the ancient purposes and predictions of God, there have clandestinely, by craft and flattery, crept in among you impious and heretical men who, under pretence of embracing the Christian religion, represent the doctrines of God's grace as an encouragement to wanton and lascivious practices; and who, by their doctrine and conduct, plainly undermine the whole authority of God's law, and reject the gospel doctrine concerning the divine person and offices of Christ, as the Prophet, Priest, and King of his church, and his gracious salvation of men from their sins to holiness and happiness. 5-7. To deter you from the smallest regard to or compliance with these seducers, seriously remember how your Hebrew ancestors, after God had miraculously delivered them from their Egyptian bondage, were almost every one of them cut off by terrible judgments in the wilderness for their disobedience and unbelief; and how the highly dignified angels who revolted from God by sin were cast down into hell, and are, by the curse of his law and their own wickedness and misery, reserved, like condemned and chained prisoners, till the last judgment—when their torments shall be completed, and they, with all apostates and impenitent unbelievers, shall depart into the most tremendous everlasting punishment!—And in what a fearful manner God, by fire and brimstone from heaven, destroyed the Sodomites and their neighbours of Gomorrha, Admah, and Zeboïm, for their unnatural lust, men with men; and set them and their country as an emblem of that everlasting destruction which is prepared for wicked angels and men. 8. In like manner, these profligate seducers delude themselves and others with their foolish and impure imaginations, indulge their fleshly lusts, and even pollute their bodies by unchaste dreams and lewd practices; and contemn, revile, and rail against all government and governors in church or state, so far as they tend to restrain their exorbitant vices. 9, 10. Yea, though Michael, that eminent chief of the holy angels, when disputing with the devil about the burial or concealment of the body of Moses from the Israelites, who would have readily worshipped it, did not venture to return the reviling and opprobrious language of that foul spirit, but solemnly left him to the righteous judgment of God, for his attempting to draw his people into the most flagrant sin against his divine majesty, crown, and dignity: these daring pretenders fear not to vilify the most excellent things, civil or sacred, of the proper use, design, and benefit of which they are totally ignorant; and even in such things as by the light of nature they cannot but know to be unlawful, they act as if they had no principle of reason to direct and govern them, and in a perverse, sensual, and brutal manner debase themselves beneath human nature. 11. The most dreadful curses must therefore suddenly overtake them; for, like Cain, they envy, hate, and are disposed to murder such as deserve their highest respect; like Balaam, for the sake of worldly honour or wealth, they are ready to act the most treacherous, hypocritical, malicious, and destructive part against the people of God; or, like Korah and his companions, they set up themselves in the most daring manner against the governors whom God has appointed in church or state, and shall, in a most awful form, be at last swallowed up in everlasting flames. 12. They are a scandal, reproach, and an infectious defilement to your feasts, civil and sacred, while, fearless of guilt or punishment, they labour only to gratify their luxurious appetites; and while they put on false appearances, as if they would be most refreshing, useful, and comforting to mankind, they are quite destitute of any real goodness; unstable as clouds, they are driven about by their own lusts and passions from one error and vice to another, and become more and more dead in sins, and hopeless of recovery. 13. In the most turbulent, pernicious, and noisy manner, they, to their own shame, throw out their furious reproaches and malicious slanders against the doctrines, ministers, and followers of Christ,—and their corrupt principles and vicious inclinations. Under all their pretences to be noted lights for the direction of others, themselves are utterly ignorant of real religion, and wander from the truth and holiness of the gospel, and run about spreading their wicked principles, temper, and courses, till at last they shall be plunged into the eternal horrors of that misery, despair, and damnation which God has prepared for them as their just punishment. 14, 15. It was partly with respect to such persons that the famous Enoch foretold Christ's glorious coming, attended by his saints and angels, to the last judgment—publicly to convince, expose, and condemn to eternal punishment, all ungodly persons, for their premeditated, malicious, and wicked deeds, and for their virulent speeches which they have thrown out against his person, gospel, and cause, and upon his members and faithful servants for his sake: 16. Which conduct exactly tallies with that of the seducers I am now warning you against; for these secretly murmur against God and his providence, against magistrates and ministers, against Christ and his followers and ways, and are continually finding fault and openly quarrelling with all his doctrines and dispensations, being quite dissatisfied with their own state and condition in the world; and with restless minds are pursuing their own vicious inclinations to unlawful pleasures; and, at the same time, talking in lofty and unintelligible strains, and with high pretences to knowledge and religion—speaking the most excessively vain and conceited things of themselves, and extravagantly flattering, caressing, and extolling such as are of their own party, however vile, especially if they be rich, or ready to grant them some worldly advantage, to gratify their covetous or luxurious temper. 17, 18. Now, my dearly beloved brethren in the Lord, beware of being stumbled at the rise of such seducers, or their scornful derisions of everything sacred, or their abandoned practices, since our Saviour and his apostles have given you such plain and express warnings of them. 19. For these are the very persons of whom you have been warned—men that make factions and divisions in the church, alienating themselves from the true apostles, servants, disciples, and doctrines of Christ, and forming separate parties of their own sentiment, as if they were more holy than others; whereas they are entirely governed by their animal appetites, lusts, and passions, and are entirely destitute of the enlightening, purifying, and sanctifying gifts and graces of the Holy Spirit. 20. But guarding against being misled by men of such corrupt principles and practices, persevere with integrity and faithfulness in your holy profession, and, by all proper and appointed means, endeavour to promote your own and your fellow-Christians' spiritual establishment and advances in grace, holiness, and comfort, upon that foundation of faith which is laid in the doctrines of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and upon that principle of faith in you which purifies the heart, works by love, overcomes the world, and derives all grace out of Christ's fulness, to enable you to grow up to all perfection in him, who is the head; and continue habitually instant in prayer, under the direction and influence of the Holy Spirit to help your infirmities. 21. And thus constantly endeavour to approve yourselves to God, as those that sincerely and fervently love him and delight to keep his commandments; and in order hereunto, study to maintain a sweet and experimental sense of his special love to yourselves—looking, hoping, and longing, in a prepared state and frame, for the final manifestations, fruits, and effects of the grace and mercy of our Lord and Saviour Jesus Christ, in that merciful sentence he shall then pass upon you, unto your complete deliverance from all sin and sorrow, and admission to all the blessings of eternal life. 22, 23. And in order to your own and others' edification in faith and holiness, great care and prudence must be used in dealing with such as have been

9 Yet [a]Michael the archangel, when contending with the devil, he disputed about the [b]body of Moses, [c]durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But[d] these speak evil of those things which they know not: but what they know naturally, as brute beasts, [e]in those things they corrupt themselves.

11 Woe unto them! for they have gone [f]in the way of Cain, and [g]ran greedily after the error of Balaam for reward, and perished in the[h] gainsaying of Core.

12 These[i] are spots in your feasts of charity, when they feast with you, feeding themselves without fear: [k]clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging[l] waves of the sea, foaming out their own shame; [m]wandering stars, to whom is reserved the blackness of darkness for ever.

14 And [n]Enoch also, the seventh from Adam, prophesied of these, saying, [o]Behold, the Lord cometh with ten thousand of his saints,

15 To[p] execute judgment upon all; and to convince all that are ungodly among them [q]of all their ungodly deeds which they have ungodly committed, and of all their [r]hard *speeches* which ungodly sinners have spoken against him.[5]

A.M. cir. 4070. A.D. cir. 66.

[a] Da. 10. 13, 21; 12. 1. Re. 12. 7.
[b] De. 34. 6. Zec. 3. 1.
[c] Ex. 21. 28, 29. Pe. 2. 11. Zec. 3. 2.
[d] 2 Pe. 2. 12. 1 Pe. 4. 16; 2. 12. Re. 17. 6.
[e] Ro. 1. 21, 22. 1 Co. 1. 20. Ja. 4. 3.
[f] Ge. 4. 5, 8, 14. 1 Jn. 3. 12.
[g] 2 Pe. 2. 15, 16. Ke. 22. 14. Nu. 22. 22. Ne. 23. 4. Mi. 3. 5.
[h] Nu. 16. De. 11. 6. Ps. 106. 16, 18. Nu. 26. 10.
[i] 2 Co. 11. 26. Eze. 34. 8, 18. Phi. 3. 18, 19. 2 Pe. 2. 13. Ja. 5. 5.
[k] 2 Pe. 2. 17. Pr. 25. 14. 1 Ti. 5. 5. Ho. 10. 1, 2. Ja. 4. 6. He. 6. 4-6, 8. 10. 26. Mat. 15. 13. 2 Pe. 2. 18, 22.
[l] Is. 57. 20. Ep. 4. 14. Phi. 3. 19. 2 Ti. 3. 13; 4. 3, 4.
[m] Re. 8. 10, 11. 2 Pe. 2. 17. Mat. 8. 12; 22. 13; 24. 51; 25. 30. 2 Th. 1. 9. Re. 14. 10, 11; 20. 10; 21. 8.
[n] Ge. 5. 18, 22, 24. 1 Ch. 1. 3. He. 11. 5.
[o] Ac. 1. 11. Re. 1. 7; 22. 20. Da. 7. 10. Zec. 14. 5. Mat. 24. 30, 31; 25. 31. 1 Th. 3. 13; 4. 16.
[p] 2 Co. 5. 10. Ro. 14. 10. Re. 20. 12, 13; 22. 12. 1 Co. 4. 5.
[q] Ec. 12. 14. Ro. 14. 12. 2 Co. 5. 10. Mat. 12. 36. 1 Co. 4. 5.
[r] 1 Sa. 2. 3. Ps. 31. 18; 75. 5; 94. 4. Mal. 3. 13. 2 Th. 2. 7. Re. 13. 5, 6.

5 The apocryphal book of Enoch was known to the earliest of the Christian fathers: but it seems questionable whether that discovered in Abyssinia at the close of last century is the original, or a remodelled edition. It contains the words here cited almost verbatim. Probably the traditional sayings of Enoch had been collected before the Christian era, and were subsequently remodelled by Christian writers.—*P.*

A.M. cir. 4070. A.D. cir. 66.

[a] 2 Pe. 2. 14, 18. Tit. 1. 3.
[b] Ps. 37. 10; 73. 5, 12. 2 Pe. 2. 18. Ps. 12. 3, 4. Job 20. 14, 15.
[c] Ju. 19. 13. [d] Ch. 19. [e] Job 21. 22, 32. Is. 9. 15. 1 Ti. 1. 5.
[f] 2 Pe. 2. 2. Ju. 14, 26.

6 The mode of expression in this verse would seem to indicate that the author was not an apostle, and consequently, though the testimony is not decisive, it corroborates the view I have stated in my note on ver. 1, that Jude was one of the brothers of our Lord.—*P.*

[g] Ac. 20. 29. 1 Ti. 4. 1. 2 Ti. 3. 1—13; 4. 3, 4. 2 Pe. 2. 1—3; 3. 3.
[h] Pr. 18. 1. Eze. 14. 7. Ho. 4. 14. 9. 10. He. 10. 25.
[i] Ja. 3. 15. 1 Co. 2. 14.
[k] Col. 1. 23. 1 Co. 15. 1, 2. 1 Pe. 1. 5. Ep. 2. 20, 22.
[l] Ep. 6. 18. Ro. 8. 26, 27. Ju. 14, 20. Pa. 119. 2, 5. Is. 26. 9.
[m] Ju. 4. 16. Jn. 15. 4, 9, 10, 14, 21, 23.
[n] 2 Ti. 4. 8. 1. 18. Tit. 2. 13, 14. He. 9. 28. Mat. 25. 34. Ro. 6. 23.
[o] Eze. 34. 17. 1 Co. 9. 26. 2 Ti. 4. 19.
[p] 1 Co. 5. 3, 4. Ro. 11. 14. 1 Ti. 1. 20. 2 Ti. 4. 16. 1 Co. 3. 15. Am. 4. 11. Zec. 3. 2.

8 *Save with fear,* lest ye should be injured by contact with them.—*C.*

[a] 1 Co. 5. 9, 11. 2 Ti. 3. 5. 2 Th. 3. 14. Re. 3. 4, 18, with Lu. 14. 26; 15. 4-17. Is. 64. 6.
[b] Re. 14. 4; 16. 15; 22. 14. Tit. 1. 15. Ep. 1. 4; 5. 27, 30. Col. 1. 22; 3. 4. Phi. 3. 20, 21. He. 13. 20, 21.
[c] Ro. 16. 27. 1 Ti. 1. 17; 2. 5. Tit. 1. 3; 3. 4. Re. 4. 8, 11; 5. 9, 11; 7. 10, 12; 15. 3, 4; 19. 1. Ep. 3. 20, 21.

16 These[t] are murmurers, complainers, walking after their own lusts; [u]and their mouth speaketh great swelling *words,* [v]having men's persons in admiration because of advantage.

17 But, beloved, [w]remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;[7]

18 How that they told you [x]there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These[y] be they who separate themselves, [z]sensual, having not the Spirit.

20 But ye, beloved, [a]building up yourselves on your most holy faith, [b]praying in the Holy Ghost,

21 Keep[c] yourselves in the love of God, [d]looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And[e] of some have compassion, making a difference:

23 And[f] others save with fear,[8] pulling *them* out of the fire; [g]hating even the garment spotted by the flesh.

24 Now unto him [h]that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To[i] the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

[t] Ju. 4. 8, 10, 19. 2 Pe. 2. 10, 12, 18. Ep. 2. 3.
[u] Da. 7. 8, 20. Ps. 12. 3, 4. Ja. 3. 5.
[v] Le. 19. 15. [w] Ch. 17. Job 21. 22, 32. Ec. 8. 10. 1 Ti. 5. 1.
[x] 2 Pe. 2. 2. Ju. 14, 26.

7 The mode of expression in this verse would seem to indicate that the author was not an apostle, and consequently, though the testimony is not decisive, it corroborates the view I have stated in my note on ver. 1, that Jude was one of the brothers of our Lord.—*P.*

[y] Ju. 4. 8, 10, 19. 2 Pe. 2. 10, 12, 18. Ep. 2. 3.
[z] Job 21. 22, 32. Ec. 8. 10. 1 Ti. 5. 1.
[a] Ju. 14, 26. Ps. 119. 2, 5. Is. 26. 9.
[b] Ju. 4. 16. Jn. 15. 4, 9, 10, 14, 21, 23.
[c] 2 Ti. 4. 8. 1. 18. Tit. 2. 13, 14. He. 9. 28. Mat. 25. 34. Ro. 6. 23.
[d] Eze. 34. 17. 1 Co. 9. 26. 2 Ti. 4. 19.
[e] 1 Co. 5. 3, 4. Ro. 11. 14. 1 Ti. 1. 20. 2 Ti. 4. 16. 1 Co. 3. 15. Am. 4. 11. Zec. 3. 2.

8 *Save with fear,* lest ye should be injured by contact with them.—*C.*

[f] Eze. 34. 17. 1 Co. 9. 26. 2 Ti. 4. 19.
[g] 1 Co. 5. 3, 4. Ro. 11. 14. 1 Ti. 1. 20. 2 Ti. 4. 16. 1 Co. 3. 15. Am. 4. 11. Zec. 3. 2.
[h] Ro. 14. 4; 16. 25-27. 2 Ti. 4. 18. Ep. 1. 4, 3. 20, 21. 26, 27. Col. 1. 22; 3. 4. Phi. 3. 20, 21. He. 13. 20, 21.
[i] Ro. 16. 27. 1 Ti. 1. 17; 2. 5. Tit. 1. 3; 3. 4. Re. 4. 8, 11; 5. 9, 11; 7. 10, 12; 15. 3, 4; 19. 1. Ep. 3. 20, 21.

seduced into any sin or error. Such as have been shaken or drawn aside through inadvertence, ignorance, and weakness, must be treated with great tenderness, meekness, condescension, endearing kindness, and compassionate concern, to recover and establish them.—Others that have gone farther lengths, and appear obstinate and hardened, must be more sharply dealt with; and their sin and danger must be set before them in the most alarming manner from the Word of God, and needful censures be inflicted upon them—in all which the utmost care must be taken to have no fellowship with them in their polluting courses. 24, 25. Now, to the Lord Jesus Christ, whose character I have represented as peculiarly suited to your encouragement and relief under your present troubles, and who has almighty power originally in himself *as God,* and all official authority and qualifications *as Mediator,* and having graciously undertaken it, is as willing as able to preserve you from apostasy, and from irrecoverably stumbling into error or wickedness, and, after your state of warfare is accomplished, to present you to himself and his Father perfectly holy and unblemished, and completely accepted in his immediate presence, and glorified together with him in joy unspeakable, and amidst the triumphant and ecstatic joys of all the established angels and ransomed saints—even to this God our Saviour, who, together with the Father and Spirit, is infinitely, originally, essentially, and communicatively the only wise God,—be ascribed all the glory of his divine nature and attributes *as God,* and of all his love, grace, designs, undertakings, and performances, and all the grandeur of his heavenly majesty, as *God-man Mediator,* together with universal rule and government, might and authority, over all persons and things in the kingdom of providence and of grace—now, henceforth, and for evermore.

Ver. 1. Had Jude, the author of this epistle, been the same as Judas Lebbeus, one of the *twelve,* there is scarcely a doubt that he would have called himself an *apostle.* This would at once have given his epistle the stamp of authority. As he has not done so, it seems in the highest degree probable that he was not an apostle, and that the James mentioned as his brother was the well-known president of the council at Jerusalem, and author of the epistle which bears his name. Jude was thus one of the brethren (or, as I believe, *a brother*) of our Lord. *P.*

Ver. 4. *Ordained to this condemnation.* Literally, 'before written:' that is, had their condemnation prophetically foretold. They were not, and, consistently with the attributes of God, they could not, be ordained to commit sin (see Ja. 1. 13, 14); but on account of that sin which God foresaw, described, and denounced, they were ordained to suffer a righteous judgment.—*Denying,* &c. According to the grammatical canon established by Middleton, &c., the translation of this passage, following the Syriac and Coptic, should be, 'denying our only Lord God Jesus Christ.' *C.*

Ver. 5. *I will,* &c. 'But I wish to remind you, even you who already know this'—stirring up your minds lest you should overlook the lesson through your very familiarity with the history. *C.*

Ver. 6. *Their first estate.* The original condition of their creation; spiritually, a condition of 'truth,' Jn. 8. 44.—*Their own habitation.* 'Their own proper situation, by aspiring to some higher' (*Benson*).—*Note,* While conjecture is scarcely ever to be indulged, yet is it not probable that as the covenant with Adam on earth required abstinence from a particular tree as a restraint on his natural appetite, so the covenant with the angels may have required their abiding in a particular place as a similar restraint on their natural capacities of winged movement? See 2 Sa. 22. 11; Is. 6. 2; Da. 9. 21; Re. 8. 13; 14. 6. *C.*

Ver. 7. *Suffering* (typically, in this world) *the wrath of God* in the world to come. *C.*

Ver. 9. The fact here referred to is not found in any existing Jewish writer. There can be no doubt, however, that it was an authentic tradition, and being so, it is brought forward by Jude as an example and warning to Christians. *P.*

Ver. 12. *Twice dead.* The leaf of profession withered: the root of doctrine plucked up. *C.*

Ver. 22. *Making a difference* between them—as misled through simplicity, and others who seduce through malignity. *C.*

Ver. 23. Some of the best MSS. read ver. 23 as follows: 'But others save, snatching them from the fire; and others, compassionate in fear, hating even the garment defiled by the flesh.' *P.*

REFLECTIONS.—It is an inexpressible honour to be a faithful servant of Christ—to be divinely called, united to, and kept through Christ; and unbounded grace, mercy, and peace await such in time and eternity. With diligent care ought ministers to instruct their hearers concerning the salvation of their souls, universally offered in the gospel, and bestowed on all that believe; and to stir them up to an earnest concern, steadfast adherence, and fervent zeal for the truths of the gospel.—Impostors abound in every age, and dare to plead God's Word and grace in favour of their vilest abominations. Yet, when warned by the fate of ancient Hebrews, fallen angels, filthy Sodomites, murderous Cain, hypocritical Balaam, and presumptuous Korah, what can such apostates expect less than the eternal damnation of hell! But no warnings, no good examples, avail with men hardened in desperate wickedness: they will still rush forward in their impure, lustful, rebellious, insolent, reproachful, brutish, proud, fearless, discontented course—dishonouring God and seeking to please men, while they are plaguing his church. Great need, then, have Christians to regard the inspired warnings given against such, and to endeavour to make daily progress in knowledge, faith, fervent prayer, and holy love to Christ and his people, and in expectation of an eternal gracious reward. And with tender care, and holy but prudent zeal, ought they to reclaim such as have been insnared. Infinite is the mercy that in this insnaring world all the saints are in the hand and under the care of Jesus Christ as their keeper, and that all their preservation and happiness certainly redounds to his glory.

CONCLUDING REMARKS ON THE GENERAL EPISTLE OF JUDE.

There is no doubt that the doctrines of the Gnostics and Nicolaitanes had early been propagated in the church of Christ, even as the tares were sown ere the wheat had budded. There can, therefore, be little doubt, that against their lewd and pernicious errors the terrible denunciations of Jude were directed;—denunciations that prove beyond a question, that while the 'still small voice' of gospel grace is to be whispered into the ear of believers, 'the terrors of the Lord,' and 'the curse of the law,' are to be proclaimed with trumpet tongue against all the workers of iniquity. *C.*

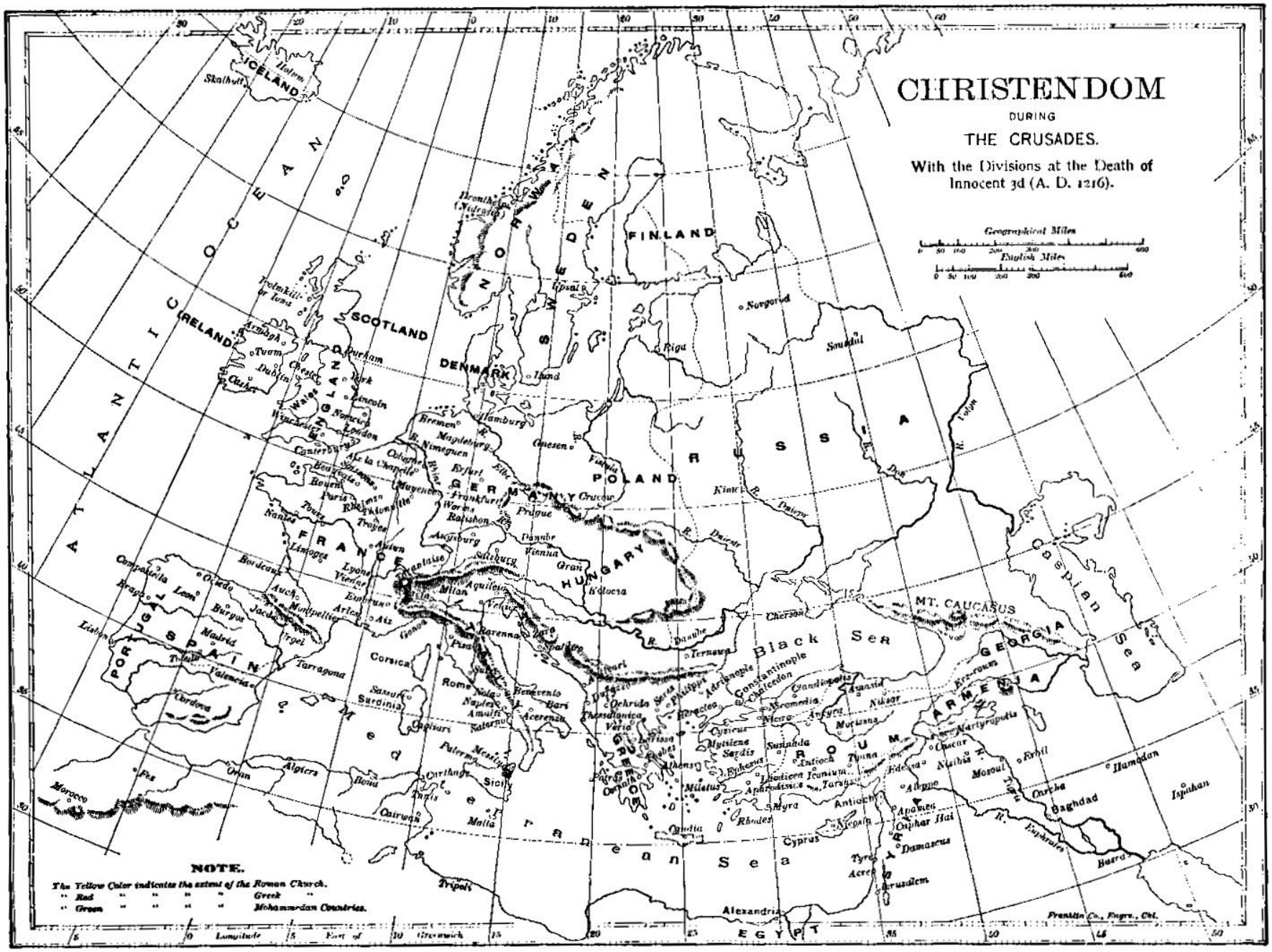
CHRISTENDOM
DURING
THE CRUSADES.
With the Divisions at the Death of Innocent 3d (A. D. 1216).
Geographical Miles
English Miles
ICELAND
FINLAND
SCOTLAND
IRELAND
DENMARK
RUSSIA
POLAND
GERMANY
FRANCE
HUNGARY
SPAIN
PORTUGAL
MT. CAUCASUS
GEORGIA
ARMENIA
EGYPT
Black Sea
Caspian Sea
Mediterranean Sea
ATLANTIC OCEAN
NOTE.
The Yellow Color indicates the extent of the Roman Church.
" Red " " " " Greek "
" Green " " " " Mohammedan Countries.
Franklin Co., Engrs., Chi.

THE REVELATION

OF SAINT JOHN THE DIVINE.

This book contains the visions which the apostle John received in the desert isle of Patmos, to which the emperor Domitian had banished him, about A.D. 96. (1) After a preface and introductory vision of Christ, it contains *seven* doctrinal epistles to the *seven* churches of Proconsular Asia, which also contain warnings and directions to the church in every age, ch. i.–iii. (2) After an introductory vision of an enthroned God and Redeemer, it represents the fate of the church, and of the world as connected with it, from the ascension of Christ till the end of time, under the emblems of *seven seals of a book opened*, the seventh of which introduces *seven trumpets*, and the seventh of which trumpets introduces *seven vials* for the destruction of heathenism,—after which the glorious thousand years, the last judgment, and eternal state, take place, ch. iv.–xxii. The series of the predictions is carried on in ch. vi. viii. ix. xi. xx.; and the other chapters are explanatory digressions. The first six seals represent the state of the church and Roman empire, from A.D. 33 to 323. The first six trumpets represent their fate from A.D. 338 to 1866, or 2016. The seventh trumpet extends from thence to the end of the world; in the beginning of which period the *seven vials* will be poured upon those who reject Christ.

[During the first two centuries of the Christian church this book was uniformly ascribed to John the apostle—commonly called THE DIVINE, either on account of the deep things of God with which his writings abound, or because he wrote so much concerning the Divine Person of the Logos, or WORD. The apostle was banished to Patmos, a small island in the Ægean Sea, in the latter end of the reign of Domitian, A.D. 95 or 96; and Justin Martyr, who lived about sixty years later, speaks of him as the unquestioned author of the Apocalypse. Indeed, his authorship, and the apostolical authority of the book, were never questioned till the third century, when certain opinions respecting the millennium having been deduced from it, the opponents of these opinions, as the most effectual mode of refutation, commenced to deny the canonical character of the book itself. This, however, though a ready, was a most illogical way to victory; for there is no book of Scripture that comes recommended to the church with stronger external or internal evidence. The references to the other Scriptures are very numerous, among which may be specially noted, Ge. 2. 9; Ex. 3. 14; Nu. 24. 14; 25. 1; 31. 16; 1 Ki. 16. 31; 21. 25; Is. 1. 18; 2. 19–21; 21. 9; 22. 22; 34. 10; 44. 6; 55. 1, 2; 63. 2; 65. 17; 66. 22; Je. 51. 7, 8; Eze. 1. 5, 26–28; 3. 3; 37. 5, 9, 10, 14; 38. 2, &c.; xl.; 47. 1–12; Da. 7. 2–20; 12. 1–7; Zec. 4. 2, 11–14; 6. 2–8; 13. 1. *C.*]

CHAPTER I.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus [1]Christ, [a]which God gave unto him, [b]to show unto his servants things which must [c]shortly come to pass; [d]and he sent and signified *it* by his angel unto his servant John:[2]

2 Who[e] bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed[g] *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: [h]for the time *is* at hand.

4 JOHN to the [i]seven churches which are in Asia: [j]Grace *be* unto you, and peace, from him [k]which is, and which was, and which is to come; and from [l]the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* [m]the faithful Witness, *and* the [o]first-begotten of the dead, and [p]the Prince of the kings of the earth. Unto him that [q]loved us, and washed us from our sins in his own blood,

6 And [r]hath made us kings and priests[3] unto God and his Father; [s]to him *be* glory and dominion for ever and ever. Amen.

7 Behold,[t] he cometh with clouds; and every eye shall see him, and [u]they *also* which pierced him: [v]and all kindreds of the earth shall wail because of him. Even so, Amen.

8 [x]I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, [y]the Almighty.

9 I John, who also am [z]your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was [a]in the Spirit on [b]the Lord's day, and heard behind me a great voice, as of a trumpet,

A.M. cir. 4100.
A.D. cir. 96.

CHAP. I.

1 Christ is here represented as the *Revealer*, and consequently the real author of all that is contained in this book. The *Son*, the second person of the glorious Trinity, is the *Revealer* of all prophetic Scripture, as the Holy Spirit is the *Inspirer*.—*P.*

[a] Jn. 3. 31; 8. 26; 12. 49.
[b] ch. 22. 6. Am. 3. 7. Ps. 25. 14; 119. 125. Da. 12. 10.
[c] ver. 3; ch. 22. 10. 2 Pe. 3. 8. ch. 4. 1.
[d] ch. 22. 6, 16. Da. 8. 16; 9. 21–23. Jn. 7. 17. Ps. 25. 14.

[2] See note * below.

[e] 1 Co. 1. 6. 1 Jn. 1. 1–3. Jn. 19. 35; 21. 24. ch. 6. 9; 12. 17; 19. 9.
[g] Ps. 8. 34. Lu. 11. 28. Mat. 7. 24, 25. Ja. 1. 25. ch. 22. 7, 9, 14, 18, 19.
[h] Ro. 13. 11. Ja. 5. 8, 9. 1 Pe. 4. 7. ch. 22. 7, 12, 20.
[i] ver. 11; ch. 2, 3. Ac. 16. 6; 19. 10.
[j] Ro. 1. 7. 1 Co. 1. 2, 3. 2 Co. 1. 2. 2 Pe. 1. 2. Jude 2. 2 Co. 13. 14.
[k] Ex. 3. 14. Ja. 1. 17. Ps. 90. 2. ch. 10. 6; 11. 17; 16. 5. See ver. 8.
[l] Zec. 3. 9; 4. 10. ch. 3. 1; 4. 5; 5. 6. Jn. 14. 26. 1 Co. 12. 4–11.
[m] ch. 3. 14. Jn. 8. 14, 18. 37. 1 Ti. 6. 13. Is. 55. 4; 43. 10. Ps. 89. 37.
[o] ch. 3. 14. 1 Co. 15. 20, 23. Ac. 26. 23. Col. 1. 18.

* Herewe have still another proof of the fact that the angels

A.M. cir. 4100.
A.D. cir. 96.

are ministering spirits. In many ways they are employed to instruct, comfort, and defend the church.—*P.*

[p] ch. 11. 15; 17. 14; 19. 16. 1 Ti. 6. 15. Ps. 89. 27.
[q] Jn. 13. 1. He. 9. 12, 14. 1 Jn. 1. 7. 1 Pe. 1. 18, 19. Ac. 20. 28. Ga. 2. 20. ch. 5. 9; 7. 14. Zec. 13. 1.
[r] Ex. 19. 6. 1 Pe. 2. 5–9.

[3] 'Kings,' rather 'a kingdom,' which is the description of the church in its collective capacity—'priests,' entitled to intercede direct with God, which is the characteristic of each individual believer.—*P.*

[s] Ro. 16. 27. 1 Ti. 6. 13–16. 1 Pe. 4. 11; 5. 11. He. 13. 21. 1 Ti. 1. 17.
[t] Ps. 50. 3; 18. 11. Da. 7. 13. Ac. 1. 11. Mat. 24. 30; 25. 31; 26. 64.
[u] Zec. 12. 10. Jn. 19. 37.
[v] Jude 15. 2 Th. 1. 7–10. ch. 20. 10, 15; 21. 12, 20.
[x] ch. 21. 6; 22. 13; ver. 11, 4; ch. 4. 8; 11. 17; 16. 5. Is. 41. 4; 44. 6; 48. 12. Ex. 3. 14. He. 1. 10; 13. 8.
[y] Ge. 17. 1. Is. 9. 6; 63. 1. He. 7. 25.
[z] Phi. 1. 7, 14, 15. Ro. 8. 17. 2 Ti. 2. 12. He. 10. 34. ch. 2. 9, 10; 6. 9. 12. 11; 20. 4.
[a] Ac. 10. 10. Eze. 3. 12, 14, 24. 2 Co. 12. 1–3. ch. 4. 2. 17. 3; 21. 10.
[b] Mat. 16. 9. Jn. 20. 19, 26. Ac. 20. 7. 1 Co. 16. 2. Is. 58. 13. ch. 4. 1.

CHAPTER I. Ver. 1. Christ, as Mediator, received this revelation from God, and he, by the ministry of angels, made it known to John. 4. *Him who was, and is, and is to come*, denotes the Father in his absolute eternity and unchangeableness. And when Christ is considered as God much the same character is given to him, ver. 8, 11, 17; ch. 22. 13; 21. 6.—The *seven spirits* denote the Holy Ghost in the diversity and perfect variety of his gifts, graces, and operations. 5. Christ, by his personal constitution, conduct, declarations, death, and ordinances, solemnly and infallibly bears *faithful testimony* of his Father's mind and will, and that he himself is the Son of God and promised Messiah. He first rose from the dead to immortal life, and rose by his own power, as the head of his true body, and as the cause, pattern, pledge, and first-fruits of their resurrection; and, as a reward of his atoning death, he is exalted to his Father's right hand, with all fulness of authority and dominion, and to be head of all principalities and powers on earth as well as in heaven, for the preservation, conversion, and government of his people, and for the restraining and subduing all his and their enemies. 6. Saints are *kings* who, under Christ, have power to prevail with God in prayer, are heirs of the kingdom of glory, are enabled to govern their own spirits, and to overcome sin, Satan, and the world; and are *priests* sanctified to God's service, who have near access to him, and offer up themselves and their good works as spiritual sacrifices of gratitude, acceptable to him by Jesus Christ. 9. I am your brother in the faith and in the family of God—a fellow-sufferer for the sake of Christ, his gospel, and cause, and fellow-heir of his kingdom of grace and glory; and, through his gracious assistance, am patiently enduring my sufferings, and quietly waiting for my glorious crown. 10. On the first day of the week, which is divinely appointed to commemorate the resurrection of our Lord Jesus, I was in a spiritual frame, employed in religious meditations and exercises, and the Spirit of prophecy came upon me. 12–16. The *seven golden candlesticks* represent the Christian churches, particularly those of Proconsular Asia, in that light of doctrine, holiness and comfort, which they receive from Christ, and hold forth to others. The *Son of man walking in the midst* of them, is Jesus, the true Messiah, taking pleasure to observe, preserve, govern, and furnish them with everything needful. His *garment down to the foot* represents his mediatorial

11 Saying, [c]I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto [d]the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And [e]I turned to see the voice that spake with me. And being turned, I saw [g]seven golden candlesticks;

13 And [h]in the midst of the seven candlesticks *one* like unto [i]the Son of man, clothed with [j]a garment down to the foot, and [k]girt about the paps with a golden girdle.[4]

14 His[l] head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* [m]as a flame of fire;

15 And [o]his feet like unto fine brass, as if they burned in a furnace; and [p]his voice as the sound of many waters.

16 And[q] he had in his right hand seven stars; and[r] out of his mouth went a sharp two-edged sword: [s]and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, [t]I fell at his feet as dead. And he [u]laid his right hand upon me, saying unto me, Fear not; I am the first and the last:[5]

18 *I*[v] *am* he that liveth, and [x]was dead; and, behold, [y]I am alive for evermore, Amen; [z]and have the keys of hell and of death.

19 Write[a] the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven [b]stars which thou sawest in my right hand, and the [c]seven golden candlesticks. The seven stars are the [d]angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 *Ephesus,* 8 *Smyrna,* 12 *Pergamos,* 18 *Thyatira; and what is commended, or found wanting in them.*

UNTO the [a]angel[1] of the church of [b]Ephesus write; These things saith [c]he that holdeth the seven stars in his right hand, [d]who walketh in the midst of the seven golden candlesticks;

2 I[e] know[2] thy [g]works, and thy labour, and [h]thy patience, and [i]how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And[j] hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because [k]thou hast left[3] thy first love.

5 Remember[l] therefore from whence thou art fallen; and repent, and do the first works; or

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A.M. cir. 4100. A.D. cir. 96.

c See ver. 4, 8, 17, 18.

d ver. 4; ch. 3. 1. Ac. xix. 10, 19. Col. 4. 13.

e Ex. 3. 3. Ps. 111. 2.

g ver. 20. Zec. 4. 2. Ex. 25. 37. Mat. 5. 14.

h Mat. 18. 20; 28. 20. ch. 2. 1. Zec. 2. 8. Eze. 40. 2, 3. Col. 2. 17.

i Da. 10. 5, 6; 7. 9, 13. Eze. 1. 26–28. ch. 14. 14; 19. 6.

j Ex. 28. 4, 40; 39. 2, 27. ch. 15. 6. 2 Co. 5. 2, 3.

k Is. 11. 5. Da. 10. 5. ch. 15. 6.

l The appearance of royalty is here described. Reference is doubtless made to the noble passage in Da. 7. 13, where the dignity and glory of the Son of Man are fully described.—*P.*

m Da. 7. 9. Mat. 5. 2. Ps. 90. 2. Pr. 8. 23–31. Ca. 5. 12. Is. 9. 6.

n Ba. 19. 6. ch. 2. 18, 23; 19. 12. Ca. 5. 12.

o ch. 10. 1. Da. 10. 6. Eze. 1. 7; 40. 3. Ca. 5. 15. ch. 1. 28.

p Eze. 43. 2; 1. 24. ch. 14. 2; 19. 6. Da. 10. 6. Re. 12. 26. Is. 5. 26, 28.

q Hag. 2. 23. ch. 2. 1. Eph. 1. 1. Mat. 5. 14. 2 Co. 5. 23; 5. 20.

r ch. 2. 12, 16; 19. 15, 21. Is. 49. 2. Ep. 6. 17. He. 4. 12. 12. Da. 32. 42. 43. 2 Th. 1. 8, 9.

s Ca. 5. 15. ch. 10. 1. Ps. 4. 6. Ac. 26. 13. Ex. 15. 10.

t Da. 8. 17, 18; 10. 10. Eze. 1. 28. Jos. 5. 14. Mat. 17. 6. Ac. 9. 4, 5.

u Ca. 2. 6; 8. 3. Is. 41. 10. See ver. 8, 17. Is. 41. 4; 44. 6; 48. 12.

v This is equivalent to, in fact another mode of expressing, 'I am Alpha and Omega.' Our Lord here most emphatically affirms his eternity.—*P.*

w Jn. 1. 4, 5. 21. 26. 1 Jn. 5. 20. Job 19. 25. Ro. 6. 9.

x Mat. 20. 28. Ro. 4. 8, 10; 6. 10; 8. 3, 33, 34. 1 Th. 2. 15, 16.

A.M. cir. 4100. A.D. cir. 96.

y Ps. 21. 4. Ro. 6. 9. He. 7. 25. Jn. 14. 19. Col. 3. 3, 4. with ch. 4. 9, 10; 5. 14; 10. 6; 15. 7.

z ch. 3. 7. 15. 20. 21. 22. Ps. 68. 18, 20. Mat. 28. 18. Jn. 11. 2 Ki. 14. 9. ch. 20. 1, 2. De. 30. 35.

a Da. 12. 9. 1 S. 30. 8. Mal. 2. 2. ch. 4. 1. Ac. 26. 16. ver. 12.

b ver. 16. ch. 2. 1. Mal. 2. 7. Mat. 5. 14. 2 Co. 8. 23.

c Zec. 4. 2. Mat. 5. 14–16. Phi. 2. 15, 16. ver. 10, 12, 13.

d ch. 3. 1, 8, 17, 18; 3. 1, 7, 14. 2 Co. 5. 20. Mal. 2. 7.

CHAP. 2.

a See ch. 1. 20. Ac. 20. 17, 28.

1 *Angel* is a title derived from the Old Testament, and is applied to a messenger, ambassador, or representative, who bears a deputed office or commission See Mal. 2. 7. 2 Co. 5. 20.—*C.*

b Ac. xix. Ep. 1. 1.

c ch. 1. 16, 20. 2 Co. 3. 5. Phi. 4. 13, 19.

d ch. 1. 12, 13, 20. Le. 26. 12. ch. 21. 3. Eze. 46. 10.

e ver. 9, 13, 19. ch. 3. 1, 8, 15; 10. 1, 6; 11. 4. Ps. 1. 6. He. 23. 17; 4. 13. 2 Ti. 2. 19. Mat. 7. 23.

2 *Knows.* 'Observes, approves.'—*C.*

g 1 Th. 5. 12. 1 Ti. 5. 17. 2 Co. 15. 10, 58.

h Ro. 15. 4. He. 6. 12, 15.

i 1 Jn. 4. 1. Ga. 1. 8. 2 Co. 11. 13. Ep. 4. 14. 2 Pe. 2. 1, 2.

j 2 Th. 3. 13. Ga. 6. 9. He. 12. 3. 2 Co. 6. 4–10.

k Ho. 4. 16. with Je. 2. Ga. 1. 6; 3. 3. Phi. 2. 21. 2 Ti. 1. 15; 2. 18.

3 *Thou hast left.* Rather, 'remitted thy first ardour of gratitude and zeal towards God, and of tenderness and beneficence towards men.'—*C.*

l ch. 3. 3, 19. Je. 3. 14, 22; 2. 2, 3. Ho. 14. 1, 2.

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office, and his righteousness as our Surety, which covers him and all his people. His *white hairs* denote his divine majesty and glory, and that he is from everlasting, and perfectly holy. His *eyes like a flame of fire* denote his penetrating wisdom and knowledge, and his influence to discover the secrets of all hearts, and to purify and refine, or to bless, nurture, and finally save them. His *feet like burning brass,* represent the strength, steadiness, purity, and beauty of all his personal conduct or providential dispensations, to the joy of his saints and terror of his enemies. His *voice as the sound of many waters* denotes his word and providence, powerful to convert and comfort his people, but dreadful, astonishing, and destructive to the wicked. The *stars in his right hand* denote gospel ministers, who, by their example and instruction, communicate light to the world, as framed, furnished, supported, directed, and governed by him. The *sharp two-edged sword which goeth out of his mouth,* represents the justice of his government; and his word, law, and gospel rendered efficacious for cutting sinners to the heart, cutting off corruptions from believers, and for cutting down his implacable enemies. His *countenance like the shining sun* denotes the manifestations of his infinitely pure and glorious person, character, fulness, and work, for the enlightening, reviving, comforting, and fructifying of his church in heaven and earth. 18. His *having the keys of death and hell* denote his power to raise the dead, and to render men happy and for ever blessed in the world to come.

Ver. 1. *The revelation.* The apocalypse, or unveiling of his glory, *which God* (the Father) *gave him.*—*Note,* 'The WORD was God,' Jn. 1. 1; but 'the WORD became flesh'—became man: and being thus constituted mediator 'in two distinct natures and one person,' had this 'apocalypse' or manifestation 'given' to him by the Father.—*Things which must shortly come to pass.* Not in absolute completion, but in commencement and progress. *C.*

Ver. 3. *He that readeth.* There can be little doubt that reference is here specially made to the *public* reading of this among the other Scriptures in the church. Observe, it is *one* reader who is mentioned, while the hearers are many. The book therefore was designed for public reading—not to be shut up in the hands of clergy.—*The time is at hand.* Time is spoken of *relatively.* Its being 'at hand, therefore, conveys to us no definite idea of the exact period when the prophecies are to be fulfilled. *P.*

Ver. 4. *Seven churches,* as specimens of all the others—instructive and emblematic lessons to all churches till the end of the world.—*Which is, was, and is to come.* A translation of the name JEHOVAH, which includes in itself all time—past, present, and to come.—*The seven spirits.* The seven divine perfections of the Spirit poured out upon Jesus Christ. See Is. 11. 2. *C.*

Ver. 5. *First-begotten.* Rather, 'first-born,' ruler. *C.*

Ver. 6. *Kings and priests.* Literally, 'a kingdom—sacrificers.'—*Unto God and his Father.* 'To God even his Father;' or, 'his God and Father.' *C.*

Ver. 8. *I am Alpha and Omega. Alpha* is the first, and *Omega* the last letter of the Greek alphabet. The expression is equivalent to, but more emphatic than the word ETERNAL. It describes the self-existent and immutable Creator and Preserver of all things. *P.*—*The Lord.* That the titles 'Lord' and, as the best MSS. add, 'God' might be interpreted of 'The Father,' if, by parallel passages, not applied to 'The Son,' is certain; but from comp. ver. 8 with ver. 11, 17, 18, and with ch. 2. 8; 21. 6; 22. 13, both 'Lord' and 'God' will be found unquestionably descriptive of the divine attributes of Christ. *C.*

Ver. 9. Patmos was a rocky island in the Ægean Sea, about 15 miles in circumference, and was used under the Roman empire as a place of banishment for criminals. On a hill in the southern part of the island is a large convent bearing the name of St. John: and near it, in the hill-side, is a cave where, says tradition, the apostle saw the glorious visions described in this book. *P.*

Ver. 12. *The voice* was a well-known title for a prophet of the Lord (see Is. 40. 3; Mat. 3. 3)—a common figure of speech, in which the effect is put for the cause. *C.*

Ver. 16. It is worthy of remark that in this portrait of our Lord there is not one single feature capable of being painted. Gold, snow, flame, glowing brass, stars, the sun in his strength, are, some of them in a degree, and others altogether, beyond the power of imitation. The portrait is sublime beyond comparison—an idolatrous image impossible. See Exe. 8. 2; Da. 7. 9; 10. 6. *C.*

Ver. 19. 'Write, therefore,' &c., is the true rendering of the original. Why 'therefore' was omitted by the translators does not appear; but, most probably, from an early error of the press. *C.*

Ver. 20. *The seven candlesticks are the seven churches.* By comparing these words with the parallel phrase, 'This is my body,' Mat. 26. 26, the real nature of the Spiritual meaning of the Sacrament will be evident. The 'seven candlesticks' are but emblems of 'the seven churches.' *C.*

REFLECTIONS.—Whatever revelation Christ makes from his Father is infinitely worthy of our most serious and humble study and religious regard. And however dark some circumstances of it may appear, an humble inquiry into it will profit our souls; and all of it shall be accomplished in due season. Rich are the blessings of grace which proceed from Father, Son, and Holy Ghost, to all the churches and saints; and glorious and honoured are they who, by Jesus' love, are washed from the guilt, dominion, and filth of their sins in his blood, and made kings and priests to him and his Father. But terrible is the condition, and dreadful the sentence and fate, of Jesus' enemies, his people's persecutors, and of all earthly-minded men, when he appears in his majesty and glory to the last judgment! With great terror they shall then behold him, and with anguish bewail their neglect of and rebellion against him. In this world ministers and saints must expect to be fellow-sharers in trouble and persecution for their adherence to Christ; but spiritual fellowship with him, particularly on the Lord's day, can sufficiently sweeten them, however bitter. If he, the living Redeemer, the author and finisher of all the dispensations of providence and grace, manifests himself as an almighty and all-seeing Lord, walking in his churches to take care of the faithful—as enlightening and assisting ministers, and as fighting against his and his people's enemies, as the risen Saviour, and living and exalted Ruler of the unseen world—it may sufficiently encourage and enable us to bear all with calm submission and sweet composure.

CHAPTER II. In these seven epistles observe—(1) Christ always describes himself in the introduction by a character suited to the case of that particular church to which the letter is directed, whether for encouragement or terror. (2) He directs them all to the *Angel* or *Messenger* of the church; that is, the pastors, represented as one, because of the unity and sameness of their office and work; and yet sometimes as more than one, ver. 10, 25; because they are his mouth to their people. (3) The churches of Ephesus, Pergamos, Thyatira, and Sardis, are commended for some things, and reproved for others; the churches of Smyrna and Philadelphia only commended; and the church of Laodicea only reproved. (4) Each of the epistles is concluded with a delightful promise of eternal glory and happiness to victorious believers: a solemn call to every reader or hearer seriously to attend to and apply the epistles to his own conscience. Ver. 2. I am acquainted with and approve your manifold works of righteousness, and the pains you have taken to maintain and propagate my pure gospel and the interests of my kingdom, and with your holy, prudent zeal, that sin and error, and scandalous and erroneous persons, may be kept or put out of your church-fellowship—with the strict trials you have made of the principles and manners of such as pretend an apostolic commission from me: 3. And that you have, with holy forti-



CHURCH OF ST. JOHN, EPHESUS. [Revelation, ii:1.]—One may wonder while looking at this picture upon what grounds the scene represented is called a church. There are only scattered rocks and ruins, and nothing specially to indicate that a church was ever here. But this is pointed out as the site upon which stood the Church of St. John. Here was one of the seven churches of Asia to which St. John was instructed to write in Revelation. We know very little about the history of St. John. He was the son of Zebedee and Salome, and a brother of James. His father was a fisherman on Lake Galilee. He was one of the apostles, and after the crucifixion of our Lord, he went into Asia, where he exercised pastoral superintendence over the Asiatic churches. Polycarp, the Bishop of Smyrna, was a disciple of St. John.

else I will come unto thee quickly, and [n]will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that [o]thou hatest the deeds of the Nicolaitanes,[4] which I also hate.

7 He[p] that hath an ear, let him hear what the Spirit saith unto the churches; [q]To him that overcometh will I give to eat of [r]the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith [s]the first and the last, which was dead, and is alive;

9 I[t] know thy works, and tribulation, and poverty, (but [u]thou art rich;) and *I know* the blasphemy of them which [v]say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear[w] none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days:[5] be thou faithful unto death, and I will give thee a crown of life.

11 He[y] that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt [z]of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath the[a] sharp sword with two edges;[6]

13 I[b] know thy works, and where thou dwellest, *even* where Satan's seat *is*:[7] and [c]thou holdest fast my name, and hast not denied my faith, [d]even in those days wherein Antipas[8] *was* my faithful martyr, who was slain among you, where [e]Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold [f]the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit [h]fornication.

15 So hast thou also them that hold [i]the doctrine of the Nicolaitanes, which thing I hate.

16 Repent;[j] or else I will come unto thee quickly, and [k]will fight against them with the sword of my mouth.

17 He[l] that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of [m]the hidden manna, and will give him [n]a white stone, and in the stone [o]a new name written, which no man knoweth saving he that receiveth *it*.

18 And[q] unto the angel of the church in Thyatira[9] write; These things saith [r]the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I[s] know thy works, and charity, and service, and faith, and thy patience, and thy works; [t]and the last *to be* more than the first.

20 Notwithstanding,[u] I have a few things against thee, because thou sufferest that woman Jezebel,[1] which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space [v]to repent of her fornication; and she repented not.

22 Behold,[x] I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And [y]I will kill her children with death; [z]and all the churches shall know that I am he which searcheth the reins and hearts; [a]and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in

A.M. cir. 4100.
A.D. cir. 96.

n Mat. 21. 40, 41, 43. Je. 7. 12. ch. 3. 10. Mat. 8. 12.

o ver. 15. Ro. 12. 9. Ps. 97. 10. Ga. 5. 19—21. Ro. 1. 28—32.

4 *The Nicolaitanes*, a branch of the Gnostics, taught that Christ's divine nature descended upon him at his baptism, and died ascribed at his crucifixion; held that it was lawful to eat meats offered to idols, and initiated children by not tolerated circumcision. —*C.*

p ver. 11. 17, 29. ch. 3. 6, 13, 22. 13. 9. See Mat. 13. 15.

q 2 Ti. 4. 7, 8. 1 Jn. 5. 4. Ro. 8. 37. 2 Cu. 12. 4. 1 Co. 4. 10. Ep. 6. 10—20. 1 Ti. 6. 12—14. *r* Ga. 6. 9.

r ch. 22. 2, 14. Je. 17. 7, 8. 1 Jn. 5. 20. 1 Jn. 3. 36—38. 1 Jn. 5. 11, 12. Ge. 2. 9. 3. 22. *s* See ch. 1. 8, 11, 17, 18.

t See ver. 2, 13, 19. ch. 3. 1, 8, 15. Is. 54. 11, 12. Ac. 14. 22. 2 Ti. 3. 12. Je. 10. 23. 1 Co. 4. 10—13. He. 10. 32—34.

u Je. 2. 2. He. 11. 34. 2 Co. 8. 10. Mat. 19. 21. 1 Co. 1. 20. Ja. 2. 5. 1 Ti. 6. 18. 1 Pe. 1. 4.

v Ro. 2. 17—29. 9. 6, 7, 25. 10. 2, 3. Phi. 3. 3. ch. 3. 9. (note. 12, 13. Jn. 8. 44.

w Is. 41. 10, 14. 43. 1, 2. Mat. 10. 28. 24. 9, 13. 1 Co. 9. 25. 2 Ti. 2. 3, 4, 7, 8. Ja. 1. 2, 12. 1 Pe. 3. 14, 15. 4. 12, 13. Jn. 8. 44.

x Is. 41. 10, 14. 43. 1, 2. Mat. 10. 28. 24. 9, 13. 1 Co. 9. 25. 2 Ti. 2. 3, 4, 7, 8. Ja. 1. 2, 12. 1 Pe. 3. 14, 15. 4. 12, 13. Jn. 8. 44.

3 'Ten days.' This phrase appears to signify a brief period, and to indicate that prosperity would thereafter return to Smyrna.—*P.*

y See ver. 7, 17, 26. ch. 3. 5, 12, 21. 21. 7. 22. 2. *z* ch. 20. 6, 14. 21. 8.

a Jos. 5. 13. Ju. 22. 23. ver. 16. ch. 1. 16. 19. 15. 21. De. 32. 41, 43.

b See note [7] below.

c See ver. 2, 9. He. 4. 13.

7 'Where Satan's *throne* is,' and he reigns as king, by lies, producing murder, Jn. 8. 44.—*C.*

d 1 Ti. 1. 13. 2. 12. He. 3. 6. 4. 14. 10. 23.

d Ge. 8. 9. Lu. 22. 28; 12. 8. 1 Sa. 2. 30.

8 *Antipas.* No other record remains on earth; but there is a martyrology in heaven, and from that record no name is blotted out.—*C.*

e De. 32. 16, 17. Lu. 4. 7. ch. 12. 7, 8, 12. 13. ver. 9.

f Nu. 25. 1, 3. 31. 16. Ezr. 44. 7. Ac. 15. 1, 20, 29. 1 Co. viii. x. v. . Pe. 2. 15. Jude 11. Phi. 3. 18, 19.

* Our Lord in this epistle administers a severe rebuke to the church at Pergamos. He, therefore, commences with a description of himself calculated to symbolize the character he is about to appoint. 'A sharp sword with two edges' between, and pierces deep, to do works of reproof and warning.—*P.*

h 1 Co. 6. 13, 18.

i See ver. 6. Je. 44. 4

j ver. 5. ch. 3. 2, 3, 19. Je. 4. 13, 14. 22. 22. 18—20.

k ch. 1. 16. 12. 5. 19. 15, 21. Is. 11. 4. 49. 2. Ho. 6. 5. 1. 2 Th. 2. 8. He. 4. 12, 13.

l See ver. 7. ch. 3. 6, 13. 22. 21. 7. 13. 9.

m Ps. 78. 24. Is. 62. 8, 9. 65. 13. Jn. 4. 32. 6. 33, 49, 50.

n Ex. 28. 9. Ep. 1. 6, 7. Is. 1. 18. 43. 25. 44. 22. Ep. 2. 8, 9.

o Is. 56. 4, 5. 65. 15. 62. 2. 4. 1. Ch. 3. 12. 19. 12, 13. 1 Jn. 3. 2. 1 Co. 2. 14.

p ch. 1. 13. 2. 1, 8, 12.

6 *Thyatira*, now called Akhisar, about fifty miles south-east of Pergamos, contains about 1000 houses.—*C.*

q See ch. 1. 5, 14, 15.

r See ver. 2, 6, 13. Ro. 1. 4. 10 Ga. 5. 6. Ja. 2. 26. 2 Co. 11. 2.

s Job 12. 9. Pr. 4. 18. Mat. 13. 23. Ps. 92. 13, 14. 2 Pe. 3. 18.

t ver. 4, 14, 15. ch. 17. 12. 1 Ki. 16. 31. Ac. 15. 20, 29. 1 Co. v. viii. x. Ex. 34. 15.

1 *Jezebel* cannot, from the nature of the description, signify any individual, but is emblematic name for those agents of antichrist by whom the primitive church was so early tried (see 1 Ja. 2. 16), and who have perfected their system in Romanism, which assumes to be an infallible instructress, patronizes idolatry, which is spiritual fornication, and, like Jezebel the wife of Ahab, teaches the kings of the earth to trample upon liberty of conscience, and establish despotism over life and property.—*C.*

u Ro. 2. 4, 5. 2 Pe. 3. 9. Am. 4. 6—11. Eze. xvi. xx. xxiii. ch. 9. 20, 21.

x ch. 17. 16, 18. 4. Eze. 16. 35—43; 20. 30—36; 23. 10, 29, 32. Lu. 13. 1—9.

y ch. 6. 8. 2 Sa. 12. 14. 2 Ki. 9. 22, 30. 6. Eze. 9. 6.

z Ep. 1. 11. Ps. 7. 9. Je. 11. 20; 17. 10; 20. 12. 1 Sa. 16. 7. 1 Ch. 28. 9; 29. 17. 2 Ch. 6. 30. Ac. 1. 24. Ro. 8. 27.

a ch. 18. 13. 20. 12; 22. 12. Ps. 62. 12. Ro. 2. 6, 14. 16. 2 Co. 5. 10. Ga. 6. 5. 2 Th. 1. 6—10.

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tude, constancy, and patient resignation to the will of God, borne up against all the opposition of false teachers, and under manifold persecutions, for my sake; and, from a principle of love to me and my cause, have, without fainting or discouragement under your trials, persisted in diligently applying yourselves to promote my glory in the world. 4. Nevertheless, I must sharply reprove you, that of late your affection to me, my people and cause, has become less fervent than when you were first converted to the faith. 5. Think therefore, seriously and impartially, on your shameful declensions and revolts from your former love and zeal, and how much of the purity, pleasure, and life of religion you have lost by them; and with grief and hatred of them return to your wonted lively exercise of faith, love, and obedience, otherwise I will quickly take away all your gospel privileges, and dissolve your church, that you shall no longer enjoy or hold forth the light of gospel truth, holiness, and comfort. 6. The Nicolaitanes, under a pretence of Christian freedom, encouraged men to idolatry, uncleanness, or such like wickedness. 7. To every one who, united to my person, and depending on my grace, perseveres in mortifying his own corruptions, and resisting the temptations of Satan and the world, will I freely grant all the benefits of my sacrifice in the sublime, substantial, and never-failing honours and delights of the heavenly state—in which God himself dwells, and is immediately enjoyed in the most glorious manner. 9. They were poor in outward circumstances and in spirit, but rich in faith, and heirs of God's kingdom of grace and glory. 10. *Ten days* of tribulation may either denote ten years or many days, Ge. 31. 7, 41; 1 Sa. xviii.; Job 19. 3; Ec. 7. 19; or a few days, Ge. 24. 55; Le. 26. 26; Am. 5. 3; 6. 9, 11. *The second death* is eternal destruction in hell. 16. Unless you quickly repent of your conduct, I will, by fearful judgments, cut off these bold offenders. 17. I will make those who believe and overcome partakers of all the reviving blessings of spiritual and eternal life, which are safely treasured up in Christ, and unknown to carnal men, and give them the most delightful sense of their full justification and adoption. 22, 23. I will inflict dreadful calamities upon your corrupt seducers and those seduced by them, so as to alarm all the churches around, and to make them know that no pretences to knowledge or piety can hide any wicked principles or evil practices from me. 24, 25. Such of you as have never approved, but faithfully opposed, these diabolical delusions and mysteries of iniquity which these seducers propagate with the deepest intrigue and subtlety, and boast of as the product of profound knowledge and wisdom, I only require to persevere in your opposition, and to hold fast the doctrines and precepts which ye have received in my Word—in the continued exercise of faith, love, and holy obedience. 26-28. Such as stand their ground against temptations, and persevere in faith and holiness to the end, I will make to share in my conquests and glorious dominion over the world, and my victory over mine enemies, and will give them all that light and grace, those comforts, enjoyments, and glories, that are to be found in myself as their everlasting portion.

Ver. 5. *I will remove thy candlestick:* will deprive thee of gospel light: of Bibles which thou hast not read: of Sabbaths thou hast not kept: of ministers thou hast not heard: of communions thou hast not observed: and of liberty thou hast not valued, but abused. This denunciation began to be fulfilled during the persecutions of the Roman emperors Decius, Gallus, and Valerian, and was completed to the letter by the Saracens and Turks. It is now a total ruin, without a solitary inhabitant. *C.*

Ver. 8. *Smyrna* was not, like Ephesus, threatened with destruction: and Smyrna still survives. 'Ten times' destroyed, by enemies or earthquakes, and often swept over by the plague, 'ten times' did the city rise from its ruins with increased splendour. Its population is still above 100,000: of whom 30,000 are Greek and 7000 Armenian Christians, and 10,000 Jews, the remainder Turks. The Christians are described as sunk in ignorance and superstition. Hasten, Lord, their revival, and honour them with the 'crown of life.' *C.*

Ver. 12. *Pergamos*, now Bergamo, the ancient capital of Mysia, and the residence of the Attalian kings, stands about sixty miles north of Smyrna, on the banks of the Caicus. It contains about 15,000 inhabitants, and has two Christian churches. *C.*

Ver. 17. *Hidden manna.* So called because a portion of the wilderness manna was laid up in the tabernacle, to which the high-priest alone was admitted, and was thus a type of that bread that, in the fulness of the time, was sent down from heaven, Jn. 4. 26.—*A white stone* has been explained by a supposed reference to the white and black stones given in Grecian and Roman trials and elections—the one to denote acquittal or approval; the other, condemnation or rejection; also by a like supposed reference to the white stones given as evidences of victory at the Olympic games. But surely nothing is more unlikely than that a prophet of the Lord should borrow his imagery from heathenism? Is it not much more natural to understand it as a reference to the 'bright, shining, light-giving' stones (for so the word λευκὸς signifies, as well as 'white') which, by the command of the Lord, Moses placed upon the shoulders and breast of Aaron, Ex. 28. 10, 11.—*A new name*, has been explained by a supposed reference to the Roman *tesseræ hospitales*, given as tokens of friendship and alliance. But, as in the case of the 'white stone,' it is to be explained, not by a reference to a local heathen custom, but by the engraving of the names of the tribes on the stones

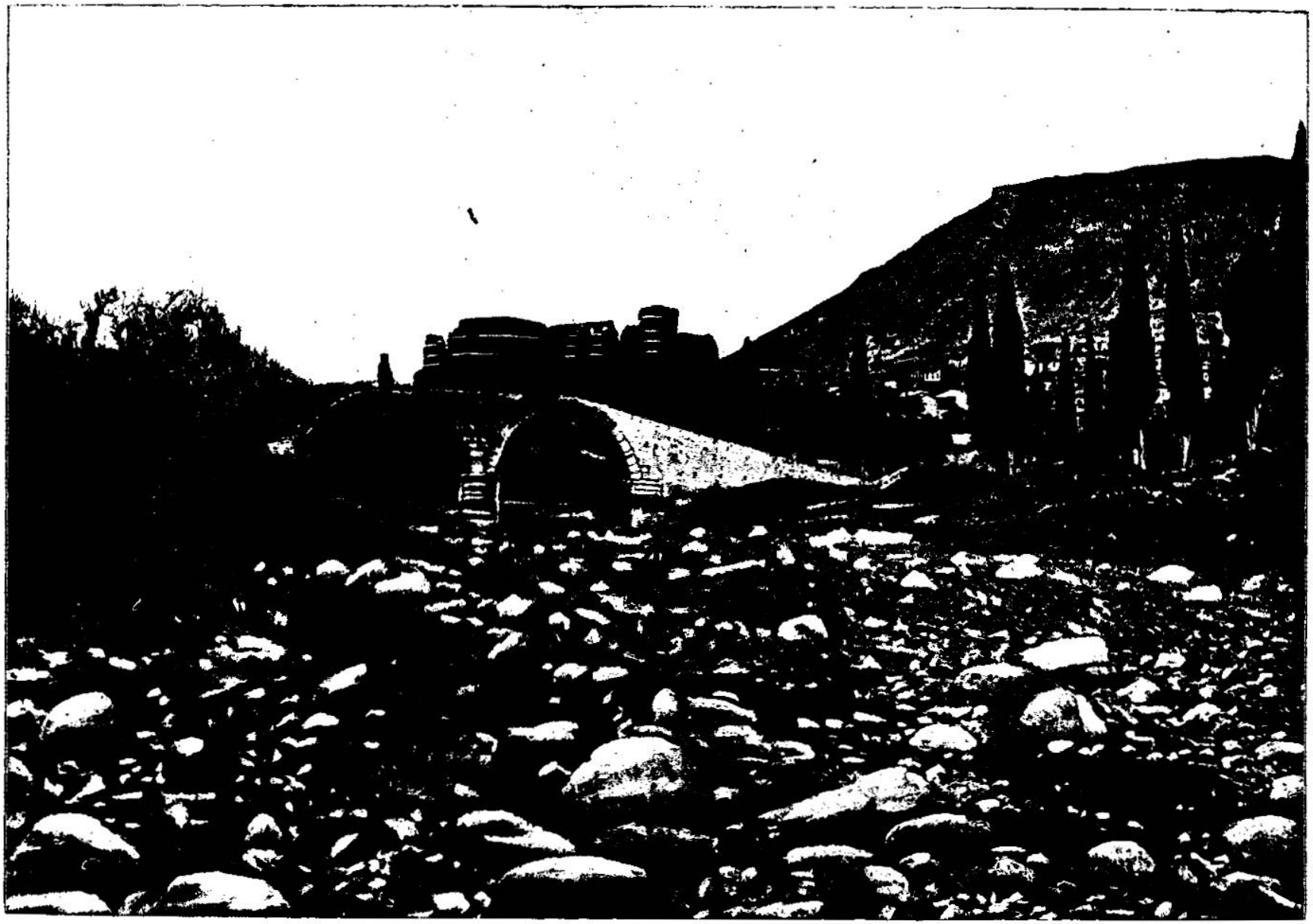

PERGAMOS. [Revelation, ii:12.]—At Pergamos was situated one of the seven churches of Asia. This was an ancient city of Mysia. This is the city that Lysimachus, one of Alexander's generals, selected for the reception of his treasures. These treasures he entrusted to Philaterus, who rebelled against him B. C. 283, and founded a kingdom which lasted one hundred and fifty years, when it was bequeathed by its last sovereign, Attalus, to the Roman people. In the Apocalyptic epistle addressed by St. John to Pergamos, it was called the seat of Satan. There is a population here now of about 10,000 inhabitants. It was to the angel of the church at Pergamos that John was instructed by the spirit to write: "I know thy works and where thou dwellest, even where Satan's seat is."

Thyatira, as many as have not this doctrine, and which have not known [b]the depths of Satan, as they speak; I will put upon you none other burden.

25 But[c] that which ye have *already* hold fast till I come.

26 And[d] he that overcometh, and keepeth my works unto the end,[2] to [e]him will I give power over the nations:

27 And he shall rule them[3] with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him [g]the morning star.[4]

29 He[h] that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of the church of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door, and knocketh.

AND unto[a] the angel of the church in Sardis write; These things saith he that [b]hath the seven Spirits[1] of God, and the seven stars; [c]I know thy works, that thou hast [d]a name that thou livest, and art dead.

2 Be[e] watchful, and [g]strengthen the things which remain, that are ready to die: for [h]I have not found thy works perfect before God.

3 Remember[i] therefore how thou hast received and heard; and hold fast, and repent. [j]If therefore thou shalt not watch, I will come

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upon the shoulders and breast of the high priest, Ex. 28. 12, 11.—*No man knoweth saving he that receiveth it* the nature and value of that 'new name' child of God! which the Lord bestows upon all who love him. See Ge. 32. 28; 1 Jn. 3. 1. *C.*

REFLECTIONS.—No churches on earth are without their defilements and weaknesses; few without some glaring iniquities, or even without some wicked seducers. And it is a mercy that Jesus Christ, for their benefit, communicates to both pastors and people his reproofs, warnings, directions, and encouragements. His characters, as well as his oracles, exactly answer their case. And he has a critical and divine acquaintance with them and all their concerns. He takes the first and kindest notice of their graces, services, and sufferings for his sake, and how they oppose what is evil and perform what is good. Graciously he dwells among them, supports, furnishes, and directs their ministers; begins and assists all that concerns them in time or eternity; and lives for them as their risen and exalted Redeemer. With tender compassion he reminds them of their declensions and irregularities, and calls them to repentance and reformation. And his promises are very encouraging to his ministers and people who faithfully wrestle against every known sin in themselves or others. Spiritual and heavenly are the delights he now bestows upon them; sure is their security from eternal damnation; and infinite is the glory, acceptance, pleasure, fame, illustrious excellency, and power over every opposer, if they are only faithful to Christ.—But awful are his threatenings, and tremendous his judgments, upon impostors, hypocritical professors, and obstinate sinners! No boast of deep or devilish understanding, no power in deceiving his people or in persecuting his servants, shall be able to screen them from his righteous and destructive judgments. Let, then, every soul hear and fear, and do no more so wickedly.

CHAPTER III. Ver. 1. Though men think and speak of you as true and lively saints, I know that many of you are mere hypocrites, still dead in trespasses and sins; and others of you are grown very dead, dull, and lifeless in the frame of your hearts, and the manner of performing religious duties, especially in secret. 2. Guard against such an insensible temper, and depending on me, who have all the influences of the Holy Ghost to bestow, make use of all means of grace for adding strength and vigour to the small remains of those good things which are among you, and which are on the very point of expiring; for by my perfect knowledge of your hearts and ways, I find your performances cannot be accepted by God. 3. As ever you would make a right judgment of your state, seriously reflect on my doctrines and laws; and whether you at first received them into your heart in faith and love, or only with some flight of affection. And so far as you received them aright, hold them fast, and carefully act up to them; and if you received them only in a notional and hypocritical manner, bewail your ruinous mistake, and never rest satisfied till God rectify it by his almighty influences; for if you continue unconcerned, my destructive judgments shall suddenly and unexpectedly break forth upon you. 4 5 There are indeed a few eminent Christians among you who have kept themselves clear of errors and immoralities, and have maintained their integrity, sound in the faith, and lively in their practice. They being accepted in my righteousness and sanctified by my Spirit, shall live eternally with me, in the most delightful, holy, and honourable fellowship; and they and all others who overcome sin and Satan, shall, in the most public and honourable manner, be acknowledged by me as my true disciples, before God, angels, and men. 7. Christ is *holy* in his natures, offices, and works, and the author of all the holiness in his people. He is invariably *truth* in himself, he is infallibly *true* in his declarations, threatenings, and promises, and is the *truth* and substance of the ancient types and predictions; and he has the government of the church and world upon his shoulders, and the full and uncontrollable power of life and death, hell and heaven, in his hand. 8. I have given you free access to my gospel, and opened your hearts to receive it; nor can either devils or men defeat my favour. And though not eminent in light, grace, and holiness, ye are truly sincere in them, and have faithfully maintained my doctrines, laws, and institutions. 9. I will make even those Jewish seducers and their followers, who are devoted to the service and worship of Satan, humbly to confess their errors to you, and receive your instructions or censures, and acknowledge my peculiar favours to you. 10. Since in obedience to my commands and after my example you have patiently endured persecution for your adherence to my gospel truths, which, in the exercise of my patience, are continued in the world, particularly to such of them as were peculiarly opposed, I will infallibly preserve you from apostasy in the still more trying days of trouble and affliction which will come for the trial of all professed Christians throughout the whole Roman empire. 11. But as I will come quickly to deliver you and the rest of my people from all their enemies, see that ye, in dependence on my promised grace, hold fast, with the utmost care and constancy, zeal, and holy resolution, the doctrine which ye have received, the work of grace wrought in you or done by you; and your bold profession of my name; that none, through subtlety or violence, may ever pervert you, and rob you of the honours and eternal glories promised to the faithful, or even outshine you in anything truly excellent. 12. Those who by faith overcome temptations and inward corruptions shall be immovably fixed in the state of heavenly glory in the presence of God, and consecrated to his service; and shall be openly acknowledged and manifested as children and heirs of God, rightful citizens of the heavenly state; and as united to, justified in, and adopted by me as their Head and Saviour. 14. Christ is *truth* itself, and infallibly *true* in his testimony concerning persons or things; and as the origin, author, prince, and ruler of all creatures in heaven and earth, he is able to perform whatever he promises or threatens. 15, 16. If, to my great dissatisfaction, you continue thus formally professing my name and truth, and disgracing it by your careless indifference, and want of hearty affection to and zeal for it, I will, with abhorrence, dissolve your church, and destroy you. 17, 18. Because ye vainly imagine and boast that ye are rich in spiritual gifts and graces, and in everything pertaining to life and godliness, and have no proper sense of your destitute, miserable, dangerous, ignorant, unrighteous, and unholy state and condition, I earnestly and compassionately beseech you freely but deliberately to receive me and my fulness of grace and glory as your enriching portion and treasure, my real righteousness and imparted holiness to cover and adorn you, and my Spirit and Word to enlighten and render you wise unto salvation. 19, 20. As, in the most tender affection, I warn, reprove, and correct all my disciples when they do amiss, see that you speedily improve my present rebukes in an earnest and thorough repentance of your conduct and a turning from it.—Behold, in amazing patience, condescension, and kindness, by the declarations and calls of my Word, the strivings of my Spirit, and the engaging or awakening dispensations of my providence, I stand knocking at the door of your hearts: whoever by faith receives me his soul shall be filled with my Spirit and grace, and he shall live, and hereafter enjoy the most delightful fellowship with and communications from me.

Ver. 1. *Sardis* was the capital of Crœsus, the rich king of Lydia. It is now an obscure village called Sart. *Dead* in part (comp. ver. 2 on the word 'remain'); dead in Christian feeling, activity, and zeal. *C.*

Ver. 2. *Be watchful* in the use of opportunities. *Strengthen the things that remain*, by tending the plants 'that are ready to perish' for lack of water. *C.*

Ver. 5. *The book of life* is, no doubt, a reference to the Jewish registers of genealogy and heirship in the land of promise—the emblem of enrolment and heirship among the spiritual children of God. *C.*

Ver. 7. *Philadelphia*, so called from its founder, Attalus Philadelphus, still exists under the name of Allah-sheir. It contains about 3000 houses, and has twenty-five Christian churches. It did not fall, like the other cities of Asia, as a feeble and unresisting prey into the hands of the Mahommedan conquerors; but, as the infidel Gibbon expresses it, 'either sustained by prophecy or the valour of its inhabitants, obtained an honourable capitulation from the proudest of the Ottomans:' and in the midst of surrounding desolation 'still remains erect a column in the midst of ruins.' See ver. 10. *C.*

Ver. 12. *He shall go no more out*, seems an incongruous metaphor when applied to a fixed pillar; but its strict propriety will appear when it is recollected that the pillars of the temple at Jerusalem were carried away to Babylon, 2 Ki. 25. 13; Je. 52. 17, and that this promise implies perpetual protection from spiritual captivity.—*New name* can be neither Jesus, nor Christ, nor Lord, nor Son of God, for these were well-known names, but seems to be that name and inscription with which he appears, ch. 19. 16, 'KING OF KINGS, AND LORD OF LORDS,' which, written upon the hearts of believers, indicates his mastership over them and property in them. *C.*

Ver. 14. *Laodicea.* There were four cities called Laodicea—two in Asia Minor, and two in Syria. This one lay nearest to Ephesus, and is now the most ruinous and desolate of all the seven churches. *C.*

Ver. 15. *I would thou wert cold or hot*, seems a wish inconsistent with the character of the speaker. 'Cold,' therefore, Woodhouse interprets 'not of persons devoid of all warm feelings and affections, but who, having their passions absorbed by worldly objects, have hitherto been cold to religious affections, but of whom there is hope that, from experience of the vanity of mere worldly pursuits, they may listen to the suggestions of the Spirit, and turn their affections to God.' And this case Bloomfield supposes to be exemplified in the irreligious publicans who entered the kingdom of heaven before the moral Pharisees. But might not the difficulty be better removed by understanding ὄφελον not as an indeclinable particle signifying 'I would,' 'I wish,' but as the neuter participle of the 2d aor., and translating it by the Latin 'necesse est,' by the English 'ye must,' &c.—'Ye cannot long remain indifferent?' comp. Mat. 6. 24. *C.*

REFLECTIONS.—Very different are the conditions of churches and Christians on earth. But, alas! most of them are generally corrupt. While a few are sincere, faithful, and thriving, many have a form of godliness without the power of it; and many are altogether lukewarm, self-conceited, and insensible of their manifold spiritual maladies. But there is no case on earth to which Christ's character and word are not suitable. He takes notice of the faithfulness, the labours, the little strength of such as are lively and upright. Kindly he affords them opportunities for the spread of the

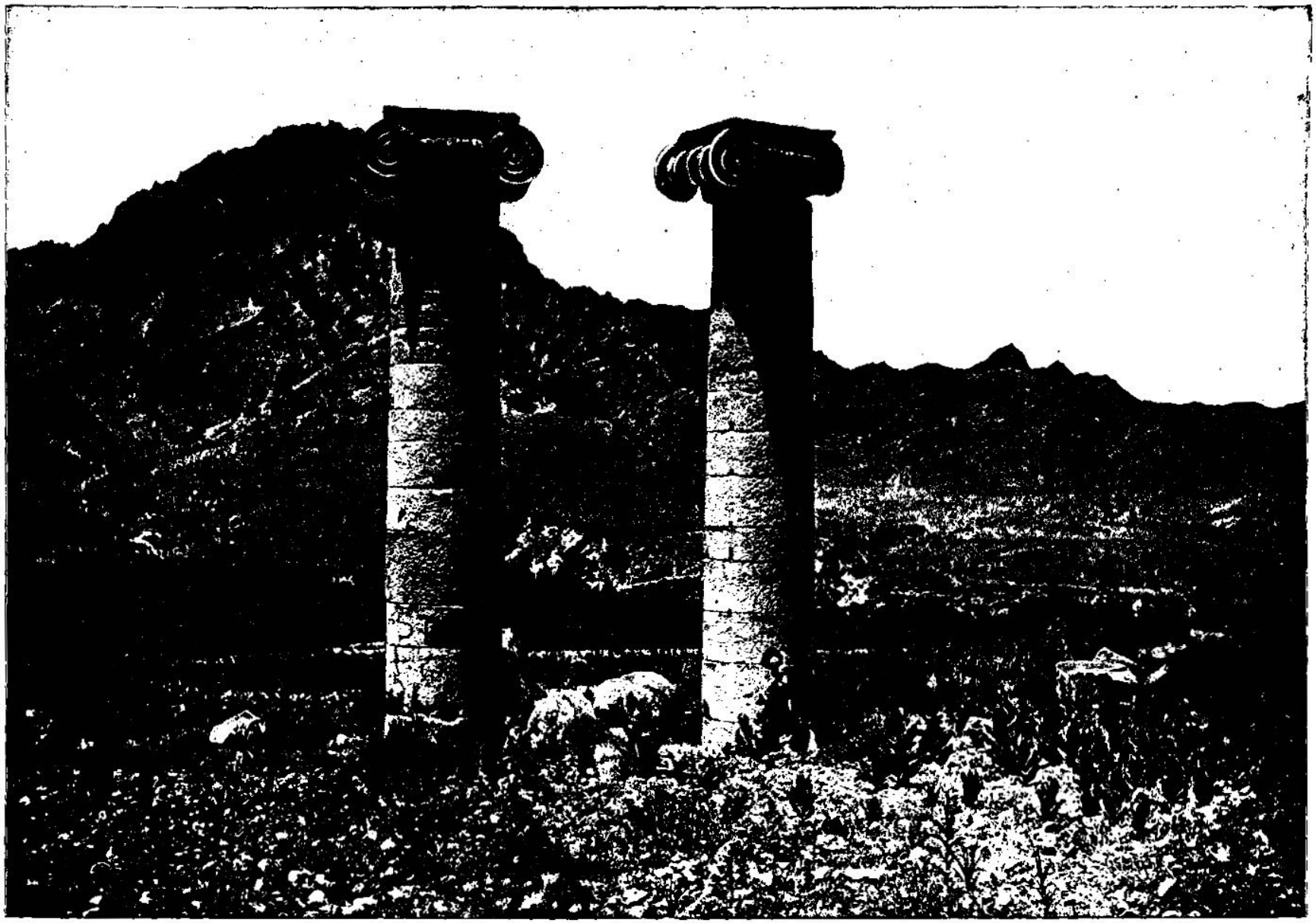

COLUMNS IN TEMPLE OF CYBELE, SARDIS. [Revelation, iii:1.]—Another one of the churches of Asia Minor was situated at Sardis. See the message of John to the angel of the church at Sardis, in Revelation, iii:1-6. Sardis was a town of Asia Minor, capital of the Kingdom of Lydia, and was situated at the foot of Mount Tmolus, on the banks of the Pactolus. It was destroyed by an earthquake in the reign of Tiberius, who ordered it to be rebuilt. The most noticeable of the remains which come down to us from ancient times are the two Ionic columns which stood in the Temple of Cybele. No one lives here now except a few poor Turkish families, who dwell in summer in tents and in winter in the stone houses. But it was once a very rich city. Crœsus, who enjoyed the distinction of being the richest man who lived in ancient times, lived here.

on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast [k]a few names even in Sardis which have not defiled their garments; and they shall walk with me [l]in white: for they are worthy.

5 He[m] that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the [n]book of life, but [o]I will confess his name before my Father, and before his angels.

6 He[q] that hath an ear, let him hear what the Spirit saith unto the churches.

7 And[r] to the angel of the church in Philadelphia write; These things saith [s]he that is holy, he that is true, he that hath [t]the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I[u] know thy works: behold, I have set before thee [v]an open door, and no man can shut it: for thou [z]hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make [y]them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, [z]I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because[a] thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold,[b] I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him[c] that overcometh will I make [d]a pillar in the temple of my God; and he shall go no more out: and [e]I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He[g] that hath an ear, let him hear what the Spirit saith unto the churches.

14 And[h] unto the angel of the church of the Laodiceans[2] write; These things saith [i]the Amen, the faithful and true Witness, [j]the beginning of the creation of God;[3]

15 I[k] know thy works, that [l]thou art neither cold nor hot: I would thou wert cold or hot.

16 So[n] then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.[4]

17 Because thou sayest, [o]I am rich, and increased with goods, and have need of nothing; and knowest not that thou art [p]wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to [q]buy of me [r]gold tried in the fire, that thou mayest be rich; and [s]white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and [t]anoint thine eyes with eye-salve, that thou mayest see.[5]

19 As[u] many as I love, I rebuke and chasten: [v]be zealous therefore, and repent.

20 Behold,[x] I stand at the door, and knock: [y]if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To[z] him that overcometh [a]will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He[b] that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this[a] I looked, and, behold, [b]a door *was* opened in heaven; and the [c]first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2 And immediately [d]I was in the Spirit:[1] and, behold, [e]a throne was set in heaven, and *one* sat on the throne.

3 And[g] he that sat was to look upon like a jasper and a sardine stone: and *there was* [h]a rainbow round about the throne, in sight like unto an emerald.

4 And[i] round about the throne *were* four and twenty seats: and upon the seats I saw [j]four and twenty elders [k]sitting, clothed in white

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gospel, and of familiar fellowship with himself. Graciously he reduces their enemies to their honour, and preserves them in times of trial. And great are the heavenly glories and priestly honours, and high the seats on his throne, which, at the last judgment, or in the eternal state, he bestows upon them. But detestable to him are hypocritical, lukewarm, and self-conceited professors. Yea, they are in danger of the most indignant rejection, and most sudden and unexpected destruction. How transcendent is his mercy, so kindly, so earnestly, to call such to serious consideration and gospel repentance, and to offer them freely himself, and his righteousness, his Word, his Spirit, and grace, and the most full, familiar, and eternal fellowship with himself and his Father! And wonderful is his forbearance, that he should so long continue knocking at the door of their heart by gospel calls, strivings of his Spirit, and dispensations of his providence.—My soul, while thou hast an ear, hear what the Spirit saith to the churches, and apply all faithfully to thyself.

CHAPTER IV. Ver. 3. God's being like the whitish transparent *jasper* denotes his infinite holiness and glory; the marvellously-mingled display of his perfections in his works of providence and grace; and his gracious regard to his people. His likeness to the bloody-coloured *sardine* denotes his justice and fiery indignation against his enemies. The *greenish rainbow round about the throne* represents the covenant of grace as ever in God's eye, and the perpetual rule of all that he does in the government of the world or the church. 4. The twenty-four *crowned elders*, represent the saints of the Old and New Testaments enjoying fixed and familiar fellowship with God by virtue of their faith in Christ; and they are called twenty-four, in allusion to the courses of the Hebrew priests; or the twelve patriarchs of the Jewish church, and twelve apostolic founders of the Christian. 5. The *seven lamps* of fire before the throne represent the Holy Ghost in the variety and perfection of his gifts and graces, which he distributes for enlightening, purifying, and warming the souls of his ministers and people. 6. The *clear sea of glass* before the throne is Jesus' blood, in which all the redeemed worshippers must be washed from their iniquities. 6–8. *The four living creatures, full of eyes before, behind,* and *within*, denote gospel ministers, sent to preach the gospel to all the ends of the earth, remarkable for spiritual knowledge, prudence, and exact observation and attention to receive direction and influences from God, and to watch over and feed their people, and to look well into and keep their own hearts. Their having *six wings* each denotes their readiness, alacrity, and diligence in their work. Their being likened to *lions, oxen, men, eagles*, denotes their undaunted boldness and courage; patience and fitness for labour; wisdom, prudence, and compassion; deep penetration into the mysteries of God; sublime sentiments and devotion; together with their eminent zeal, activity, and vigour in the service of God. 10. The elders *falling down and casting their crowns* before the throne, denotes their deep humility, holy reverence,



PHILADELPHIA. [Revelation, iii:7.]—Philadelphia was situated in Lydia, 28 miles southeast from Sardis. It was built by Attalus Philadelphus, king of Pergamos. It is now a considerable town, containing ruins of its ancient wall and of about 24 churches. "And to the angel of the church in Philadelphia write: 'These things saith he that is holy, he that is true, and he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth; I know thy works: behold I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word and hast not denied my name.'" This city contains a population now of about 12,000. They are mostly Mohammedans, but there are a few Jews and Greeks among them.

raiment; and they had on their heads crowns of gold.

5 And [t]out of the throne proceeded lightnings and thunderings and voices: and *there were* [u]seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* [v]a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* [w]four beasts, full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them [x]six wings about *him;* and *they were* [y]full of eyes within: and they [z]rest not[2] day and night, saying, 'Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.[3]

9 And [a]when those beasts give glory and honour and thanks to him that sat on the throne, who [b]liveth for ever and ever,

10 The four and twenty elders [c]fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou[d] art worthy, O Lord, to receive glory and honour and power: [e]for thou hast created all things, and for thy pleasure they are and were created.

y ch. 5. 6, 12; 15. 3, 4. Col. 1. 16. Ps. 8 xix. 1; xciii. 1; c. 1; cxxvi. 1; civ. 1—cvii. 1. Ne. 9. 5.
z Ge. 1. Ex. 20. 11. Pr. 16. 4. Ro. 11. 36.

A.M. cir. 4100
A.D. cir. 96

f Ex. 19. 16. Ps. 18. 13; 77. 18; 97. 4. Je. 10. 13; 51. 16. Am. 4. 13. Na. 1. 5. Hab. 3. 5, 10. Zec. 14. 12. Re. 4. 5; 8. 5; 11. 19; 16. 18, 21. *g* Ex. 25. 37. Le. 24. 4. Zec. 4. 2. Re. 1. 4, 12, 20; 4. 5.

h Ch. 1. 4; 3. 1. Is. 11. 2. Mat. 3. 11. Ac. 2. 3, 4, 17, 18. 2 Co. 1. 22. Eph. 1. 13; 4. 30. 1 Th. 5. 19. 1 Jo. 2. 20, 27. Re. 3. 1; 4. 5.

i Ex. 38. 8. 1 Ki. 7. 23. ch. 15. 2. 1 Ki. 7. 24. He. 10. 22. 1 Pe. 1. 19. Zec. 13. 1.

k Eze. 1. 5—22; 10. 8—18. Is. 6. 2. 1 Ti. 3. Titus. He. 1. 14.

l Is. 6. 2. Eze. 1. 6. 2 Ti. 4. 8.

m ver. 6. Tit. 1. 2. 1 Jo. 4. 16. Mat. 13. 22. Eph. 4. 19.

[2] *rest not.* *they have no rest.*

n Is. 6. 3. Ex. 15. 11. ch. 4. 8, 11; 15. 3, 16. 5; 19. 1—6. He. 5. 7, 8.

[3] These four *'living creatures,'* or *'living beings,'* represent the four great departments of animated nature. They are full of eyes, because they exhibit or flash forth in every part the divine glory; they cease not to give praise to God, because in instinct, habit, act, or reasoning power, each in its own way, they display the wonders of divine wisdom; they have each six wings, to symbolize their readiness to obey the divine commands. We have thus a magnificent and most instructive vision: the throne of God surrounded by his church and his animated world; the church represented by twenty-four elders, twelve for the old dispensation, and twelve for the new—nature represented by the four *living beings.*—*P.*

o 1 Ti. 4. 12. 2 Pe. 4. 17, 18.

p Je. 30. 10. ch. 1. 4, 18; 5. 6; 10. 6; 15. 7.

q ch. 5. 14. Ps. xcv. 1—c. cxxxv. 1; cxxxvi. ver. 9, 4.

A.M. cir. 4100
A.D. cir. 96

CHAP. V.

a ch. 4. 2, 3. 1 Peter. 1. 21. Ac. 2. 25. Ep. 1. 20. He. 1. 3. 1 Pe. 3. 22.

b Is. 29. 11, 12. ch. 10. 2, 8, 9. Je. 32. 10, 11. Da. 12. 4, 9. Re. 22. 10. Mat. 11. 25. De. 29. 29.

[1] Rather, as the proper reviewers and as the custom of the age would lead us to expect, *'a roll.'* It was written, not, as is usually the case, on one side merely, but on both sides. When such a roll is folded up, it can be easily sealed. *The book* is the book of future history so far as the church of Christ is concerned.—*P.*

c Is. 29. 11; 41. 22, 23. 29. 18. 40. 13.

[2] The seals require to be 'loosed,' because the rolls were bound together with threads—a practice once common in Europe, and still existing in Asia.—*C.*

d Is. 40. 13, 14, 28. Jo. 1. 18. Ro. 11. 34. ver. 6. 13.

[3] *No man.* Rather 'no one,' no created being.—*C.*

[4] *Under the earth.* Among the dead.—*C.*

e With ch. 4. 11. 2 Co. 11. 28. Je. 9. 4.

f ch. 4. 4, 10. ver. 14.

g Is. 28. 14. Mat. 28. 5. Ps. 50. 1; 80. 1. Phi. 4. 2. Ps. 149. 2.

h Ge. 49. 5, 10. Nu. 24. 9. He. 7. 14. ch. 22. 16. Ro. 8. 29. Ps. 89. 27. Is. 11. 1, 10. Je. 23. 5, 6. Zec. 3. 8, 9. Re. 15. 1; 19. 11, 13.

i Heb. 1. 1, 2, 3. Je. 5. 20, 31. 18. ch. 1. 5, 6. Lu. 24. 25, 44.

k ch. 3. 21; 17. 14, 16; 19. 16. Mat. 28. 20.

l Is. 53. 7, 10. Je. 11. 19. Ac. 8. 32. 1 Pe. 1. 19. He. 9. 14. ver. 9, 12. ch. 7. 14; 12. 11; 13. 8. Mat. 20. 28. Le. 1. 1. xxvi. Nu. xv. xxviii. xxix.

m Mat. 28. 18. Jn. 17. 2. Phi. 2. 9—11. Da. 7. 14. Ps. 132. 17. He. 3. 4, 6. 1 Sa. 2. 10. Lu. 1. 69.

n Zec. 3. 9, 10. ch. 4. 5; 5. 6. Is. 11. 2. Col. 2. 3, 9. 2 Ch. 16. 9. Ps. 34. 15.

o ch. 4. 4—11. 24. 2 Ch. 29. 28, 30. Ps. 141. 2.

CHAPTER V.

1 *The book sealed with seven seals:* 9 *which only the Lamb that was slain is worthy to open.* 12 *Therefore the elders praise him,* 9 *and confess that he redeemed them with his blood.*

AND I saw in the [a]right hand of him that sat on the throne [b]a book[1] written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, [c]Who is worthy to open the book, and to loose[2] the seals thereof?

3 And [d]no man[3] in heaven, nor in earth, neither under the earth,[4] was able to open the book, neither to look thereon.

4 And [e]I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And[f] one of the elders saith unto me, [g]Weep not: behold, [h]the Lion of the tribe of Juda, the Root of David, [i]hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, [k]in the midst of the throne and of the four beasts, and in the midst of the elders, stood [l]a Lamb as it had been slain, having [m]seven horns and [n]seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And[p] when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of

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and profound adoration; and their professing themselves unworthy of any honour in God's presence, and that all their honour proceeds from him.

Ver. 1. 'From this point begins the Revelation proper, extending to the end of the book. And herein we have a first great portion, embracing ch. iv.–xi., the opening of the seals and the sounding of the trumpets. But preparatory to both these series of revelations, we have described to us, in ch. iv. v., the heavenly scenery which furnishes the local ground for these visions. Of these, ch. iv. is properly the scene itself—ch. v. being a farther unfolding of its details with a view to the vision of the seals which is to follow. So that we have in ch. iv. 1–14 *the vision of God's presence in heaven.*' *Alford.* 'The apostle is now introduced to the immediate presence of God, that he may there have developed before and to him the future history of the church. *P.*— *After this.* Literally, 'After these things;' that is, after the vision, ch. 1 10–20, and the messages, ch. ii. iii.—*And the first voice.* Rather, 'and the voice, the first which I had heard;' to wit, in ch. 1. 10. *C.*

Ver. 3. *The jasper* was the symbol of Naphtali (comp. Ex. 28. 20 with Nu. 2. 29); the *sardine* was the emblem of Judah, the first tribe, while Naphtali was the last in the Mosaic camp (comp. Ex. 28. 17 with Nu. 2. 3); the *amethyst* was the emblem of Benjamin (comp. Ex. 28. 19 with Nu. 2. 22); and the *emerald* the emblem of Reuben (comp. Ex. 28. 19 with Nu. 2. 10). Now, the jasper being interpreted by 'Naphtali,' signifies 'the fighting' of the enthroned one against his enemies. The sardine, being interpreted by 'Judah,' signifies 'the praise of the Lord' about to be proclaimed. The amethyst, being interpreted by 'Benjamin,' signifies 'the son of the right hand,' and the emerald, being interpreted by 'Reuben,' signifies 'a vision of the Son.' All which things seem exactly descriptive of the exalted Saviour, who appears crowned with a rainbow diadem, the emblem of the covenant of promise, of the curse reversed, of a world baptized and renovated, and guaranteed by its Creator against any return of destruction.—*Note,* This view, though unsupported by the authority of expositors, is humbly submitted as apparently coincident with the nature of Scripture emblems, and authorized by the interpretation of Scripture names. See, for example, He. 7. 2. *C.*

Ver. 9. He 'that sat on the throne' was the 'Lord God of hosts,' whom Isaiah saw, ch. 6. 1–5, who, as appears from Jn. 12. 41, was Christ manifested in glory. Comp. also ver. 11 with Jn. 1. 2; Col. 1. 16. *C.*

REFLECTIONS.—Great is the mercy that an abundant entrance into heaven is opened by Jesus' blood for every one washed in it. Happy are they who, directed and drawn by the Holy Ghost, now enter by faith as a pledge and earnest of their personal admission hereafter! With what awful majesty and grandeur, new-covenant faithfulness and grace towards his people, and just terribleness to his enemies, nay, with all-adorable perfections, does God manifest himself on his imperial throne! Yea, high are the honours to which his servants and people are exalted in connection with him, and profound their holy reverence and cordial their adoration of him. Faithful ministers ought to be filled with spiritual knowledge; and should be prudent, vigilant, courageous, laborious, compassionate, and active in the discharge of their office, and in the exercise of their gifts and graces, under the direction and assistance of the Holy Ghost. With diligent care should they lead the religion and worship of the churches, and unweariedly ascribe to God alone all the glories of Godhead, and of the works of creation, providence, and redemption.

CHAPTER V. Ver. 5. Sprung from the tribe of Judah, Jesus Christ is like a *lion* for strength, courage, and eminence, to maintain and defend his own property and rear asunder his enemies; and he is the *Root of David,* as in his divine nature, office, and character, he is the foundation and source of all the happiness and glory of his kingdom, typified by that of David. 6. His being represented as a *slain Lamb,* denotes him as an atoning Priest, the sacrifice for the sins of his people, and the food of their souls. His *seven horns* represent his full authority and almighty power, as a King to execute God's will, protecting and supporting his church, and pushing down their enemies. His *seven eyes* denote his infinite wisdom and knowledge, and his unmeasurable fulness of the Holy Ghost in all his gifts and graces, and his disposing of them to men, as the Prophet of his church. 8. Their *harps* denote the melody of their hearts and the charming notes of their praise. Their *golden vials,* cups, or censers, *full of odours,* are their prayers, proceeding from sanctified hearts, and acceptable to God through Christ's merits and intercession.

Ver. 1. *A book written,* &c. 'A book written within, and, on the backside, sealed with seven seals.' This punctuation is adopted by Grotius, &c., and seems entitled to preference.—*Sealed with seven seals.* This book is to be understood as composed of seven successive sealed rolls, so that the loosing of each seal allowed a separate prophecy to be read. *C.*

Ver. 6. He 'that sat on the throne,' ch. 4 2, was evidently Christ in glory. See ver. 9, 11. As such he held 'the book' of prophetic revelation in his 'right hand,' ch. 5. 1; but as 'the Lamb slain,' ch. 5. 6, he comes to 'take the book;' that is, the one is the emblem of Christ as Lord and King, the other the emblem of Christ as Priest and Prophet. *C.*

REFLECTIONS.—The events of providence, and the manifestations of God's favour, have and will take place in their orderly course. And it is a privilege and pleasure to have a proper acquaintance with the purposes of God here, to support us under our trials, till our happiness be perfected in eternal salvation. Very incapable are created beings to penetrate into them; and it is highly daring to pretend or attempt it. But comfortable is it to reflect that our promised Messiah has interposed between his Father and his church, and has applied himself to manifest and fulfil them. Transcendently wonderful and glorious is his person and character—at once infinitely majestic, awful, and mighty; and yet endearingly meek, and marked with an atoning death for our sins! Extensive are his power and authority, his wisdom and knowledge; and unbounded his fulness of the Holy Ghost, and his power of sending him to men. And ministers, saints, and even angels, delightfully triumph in and praise him for his work of redemption, equally as his Father. God forbid that my soul should be silent when so many are engaged in his praise.

CHAPTER VI. Ver. 1. These *opened seals* represent the fate of the Roman empire, but chiefly of the Christian church; and as they relate to events rather than periods, we must not imagine that what was signified by one was altogether finished when that which was signified by the next following began. While the *white horse* and his *rider,* ver. 2, may have some respect to the Roman victories gained by Vespasian, about A.D. 70, and Trajan, A.D. 110, under the providential direction of Christ, they chiefly represent Christ, as by the gospel, and the influences of the Holy Ghost attending it, conquering the nations to the obedience of faith, A.D. 33–66 and afterwards.—The *red horse* and his *sword-bearing rider,* ver. 4, represent the persecutions of the Christian church by the emperors Nero, Domitian, Trajan, and Adrian, between A.D. 66 and 138; and the terrible bloodshed in the Roman

them harps, and golden vials[5] full of odours,[6] which are the prayers of saints.

9 And they sung a [q]new song, saying, [r]Thou art worthy to take the book, and to open the seals thereof: for [s]thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And[t] hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many[u] angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, [v]Worthy is the Lamb that was slain [z]to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And[y] every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,[7] Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And[z] the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

1 *The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.*

AND I saw when the Lamb [a]opened one of the seals; and I heard, as it were [b]the noise of thunder, [c]one of the four beasts saying, Come and see.

2 And I saw, and behold [d]a white horse:[1] and[e] he that sat on him had a bow;[2] and a crown was given unto him: and he went forth conquering, and to conquer.[3]

3 And[g] when he had opened the second seal, I heard the [h]second beast say, Come and see.

4 And there went out [i]another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when [j]he had opened the third seal, I heard the [k]third beast say, Come and see. And I beheld, and, lo, a [l]black horse; and he that sat on him had a pair[4] of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure[5] of wheat for a penny, and three measures of barley for a penny; and [m]*see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of [n]the fourth beast say, Come and see.

8 And I looked, and behold a pale[6] horse; and his name that sat on him was Death, and Hell[7] followed with him. And power was given unto them[8] over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.[9]

9 And when [z]he had opened the fifth seal, I saw under the [o]altar the souls of them [r]that were slain for the word of God, and for the testimony which they held:

10 And [s]they cried with a loud voice, saying, [t]How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And [u]white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until [v]their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, [z]there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the [y]stars of heaven[1] fell unto the earth, even as a fig-tree casteth her untimely figs,[2] when she is shaken of a mighty wind.

A.M. cir. 4000. A.D. 100.

5 *Vials* Rather, 'bowls,' or 'censers,' used for holding certain sacrificial offerings.—C.

6 Or, *incense.*

g ch. 14. 3. Ps. 92. 3, 5. h Ps. 144. 9. i ch. 4. 11. Re. 10. 6. k Ps. 40. 5. Is. 42. 10. l Ex. 19. 6. 1 Pe. 2. 5, 9. ch. 1. 6. 20. 6. Ge. 32. 28. 1 Ki. 18. 31. Is. 45. 4. Ro. 8. 30. 11. 29. 1 Co. 1. 2. m Da. 7. 10. Re. 5. 11. n Ps. 68. 17. 1 Ki. 19. 18. Ps. 34. 7. 68. 17. 103. 20. 148. 2. He. 12. 22. Ge. 28. 12. 1 Ki. 22. 19. o ver. 5. Zec. 1. 8. Is. 9. 6. p ch. 4. 11. 5. 12, 13. q Ex. 15. 1. Ps. 33. 3. 96. 1. 98. 1. 144. 9. Is. 42. 10. Mat. 26. 30. Re. 14. 3. r Da. 7. 14. Ac. 4. 12. Ro. 14. 9. 1 Co. 8. 6. Col. 1. 16. 1 Ti. 6. 15. Re. 4. 11. s Ge. 22. 16. Ps. 44. 3. Is. 53. 10. Ac. 20. 28. Ro. 3. 25. 5. 9. Ep. 1. 7. 1 Pe. 1. 19. 1 Jo. 1. 7. 4. 10. Re. 1. 5. 7. 14. t Da. 7. 18, 22, 27. Lu. 1. 33. 1 Co. 6. 2. 2 Ti. 2. 12. Re. 1. 6. 5. 10. 20. 4, 6. u Da. 7. 10. Re. 5. 11. v ver. 9. Zec. 13. 7. Is. 53. 6. w ch. 4. 11. 5. 12, 13. 7. 12. x Mat. 28. 18. 1 Co. 8. 6. Ep. 1. 20, 21. Php. 2. 9, 10. 1 Ti. 6. 15. Re. 1. 6. 5. 13. 7. 12. y Ps. 103. 21. 145. 10. 148. 1. 2. Is. 42. 12. 49. 13. Lu. 2. 13, 14. Ac. 2. 11. Ro. 15. 9, 11. Php. 2. 10, 11. Col. 1. 20. 1 Pe. 1. 12. 4. 11. 5. 11. z ch. 5. 14. 19. 4. Ne. 8. 6. 1 Ch. 16. 36. Ps. 41. 13. 72. 19. 89. 52. 106. 48.

CHAP. VI.

a ch. 5. 5, 9. 8. 1. b ch. 4. 5. 11. 16. 9. 2 Th. 1. 7. Mat. 3. 11. 24. 31. Lu. 3. 16. 1 Co. 15. 52. 1 Th. 4. 16. Re. 10. 3, 4. 11. 12. 14. 2. 19. 6. c ch. 4. 6. 15. Ac. 4. 12. Ep. 6. 19, 20. Ac. 20. 24. 21. 13.

d ch. 19. 11. Zec. 1. 8. 3. 6. 6. 3. Re. 1. 26.

1 *The horse* is the prophetic emblem of war. Pr. 21. 31. Je. 6. 23. —*White*, of divine service (2 Ch. 5. 12), of being purified (Is. 1. 18. Da. 12. 10), of joy (Ec. 9. 8), of angelic excellence (Mat. 28. 3), and of heavenly glory. Re. 19. 8. C.

e Ps. 45. 3. 5. Is. 9. 3. Je. 9. 3. Ho. 1. 5. Zec. 9. 13. ch. 14. 14. Ro. 15. 19. 1 Co. 9. 24, 25. 2 Co. 6. 7. 10. 4. 5. Ac. 11. 22. 1 Co. 15. 57.

2 *A bow.* The power of unexpected judgments. Ps. 7. 12.—C.

f ch. 5. 5, 9. g ch. 4. 7. 2 Co. 8. 4. 1 Co. 9. 6. 13.

1 Zec. 1. 8. 6. 2. ch. 12. 3, 4. Mat. 22. 12, 28, 34. 1 Pe. 3. 22. Jn. 12. 31. 2 Ti. 4. 8. Jn. 16. 33. Re. 3. 21. 12. 11.

3 Literally, 'conquering, and that he should conquer'—a descriptive application to Christ Jesus, compare ch. 5. 5. and Re. Ps. 45. 3. consequently this seal does not cease at the opening of the second, but continues till the close of the dispensation.

A.M. cir. 4000. A.D. 100.

h ch. 4. 7. i Zec. 1. 8. 6. 2. Mat. 10. 34. Lu. 12. 51. Re. 2. 12. k ch. 4. 7. l Ge. 44. 5. 1 Ki. 18. 45. 1 Co. 11. 21. m Pr. 3. 9.

1 Or, *wine.* Ge. 27. 28. Ac. 2. 13. Ps. 4. 7. Is. 25. 6.

2 The *chœnix* contained 1 quart, 1 pint, and a half English.

n ch. 4. 7. Mat. 24. 6. 28. 7. 2.

o ch. 4. 6. Zec. 14.

5 Or, *penny*, Mat. 20. 2, with Zec. 5. 3. 11. 12. Re. 18. 13.

6 The Greek word here translated *'pale'* is *Hades*. Its primitive meaning is simply 'the unseen.' Among classic authors it is employed to signify *Hades*, the mythological deity of the lower world: also *the lower world* itself: also *death* and *the grave*. It occurs in the New Testament 10 times, and is translated 'grave,' 1 time; 'hell' and in 3 'pit.' Yet it never signifies either *hell* or the *grave*. It means the state of the dead in general, without any regard to peculiar happiness or misery, or any regard to place. It is the *intermediate state* between death and the resurrection of the body. Hades is here personified. See se. 20. being cast immediately after death the soul remains in a state of separation from the body. *E.*

7 Or, *the grave.*

8 All manner of calamities, temporal and spiritual. Je. 15. 2. 21. 9. 44. 13. Eze. 5. 15–17. 14. 21. Le. 26. 25, 26. La. 4. 10. Eze. 5. 16.

p ch. 5. 9.

9 He. 9. 12, 14. 13. 10. ch. 8. 3, 4. 9. 13. 14. 18, with Le. 4. 7.

q ch. 1. 9. 12. 11, 17. 19. 10. 4. Ps. 119. 84.

r Le. 4. 18. He. 12. 24. s Ps. 13. 1. 2. 79. 5. 10. 74. 10. 89. 46. 94. 3. Is. 6. 11. Da. 8. 13. Hab. 1. 2. 2 Th. 1. 6. 2 Pe. 3. 4. t Ge. 18. 25. Ps. 35. 17. Je. 12. 1. Lu. 18. 8. Ep. 3. 16. 4. 1 ver. 11. 12. 7. 10. 12. Ps. 74. 22.

u See ch. 3. 5. 7. 9. 14. 4. 4. Judges 5. Ps. 5. 27. v He. 11. 40. Mat. 13. 17. 28. 34. 35. Jn. 10. 16. Ac. 14. 22. 1 Th. 3. 12.

x Is. 13. 9, 10. 34. 4. 59. 3. 2. 64. 12. Je. 4. 23. 15. 9. Eze. 32. 7, 8. Joel 2. 2, 10, 31. 3. 15. Hag. 2. 6, 21. Mat. 24. 29. Re. 11. 13. 16. 18. Ac. 2. 20.

y ch. 8. 10.

1 *The sun—moon—stars—the heavens*—are the prophetic emblems of the different orders of rulers, whether supreme or subordinate. Is. 13. 10. C.

2 Or, *green figs.*

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empire in the Jewish, Parthian, and other wars.—The *black horse* and his *rider* with a *pair of balances*, ver. 5, 6, may represent the church as corrupted with manifold errors, through which, and the more apparently legal persecutions of Aurelius about A.D. 160, and Severus about 202, was occasioned no small scarcity of pure gospel ordinances. To punish which, the Lord plagued the Roman empire with terrible famines during the reigns of the two Antonines and Severus, about A.D. 140, 162, 200. –The *pale horse* with *death* and *hell* for his riders, represent the church as awfully corrupted with error and apostasy, and her members dreadfully murdered in the persecutions by Maximin, 235, Valerian, 256, Aurelian, 272, and especially by Decius, 250, and the just punishment thereof on the Roman empire in the terrible tyranny of their emperors between 235 and 284, and their frequent murdering one of another; the desolating ravages of the Alemans, Goths, Quadians, Parthians, and others; and a terrible pestilence, of fifteen years' continuance, which almost half-desolated the whole Roman empire, about 252. And so accustomed were dogs and other ravenous animals to live on the unburied carcasses, that they sometimes fell upon and destroyed the living. The fifth seal, ver. 9–11, represents the souls of such as had been slain for their adherence to Christ's cause in the preceding persecutions, as enjoying rest and happiness through and with him in heaven, and as crying for vengeance on the heathen persecuting empire, but required to wait till their fellow-Christians should be also murdered in the terrible Diocletian persecution, A.D. 302 312. The sixth seal, ver. 12–17, represents the dreadful consternation, confusion, and fearful ruin of the heathen emperors and their armies, and of the idolatrous priests, with their idolatries and superstitions, when Constantine the Great successfully warred against them, commenced a Christian himself, abolished heathenism, and established the Christian religion in its stead. [See Introduction, ch. iv. sect. xviii. xix.

Ver. 4. *Red*, being the colour of the dragon, ch. 12. 3, is an emblem of satanic disposition and bloodshed. See Jn. 8. 44. As there is no note of time between the going forth of the first rider and of the second, is it not natural to conclude that the visions are not of consecutive, but of contemporaneous events? And is not the second rider the persecuting Roman empire, which became so soon 'red' with the blood of the saints, which, transformed into the Papacy, founded the crusaders against the unoffending Waldenses, established the unhallowed Inquisition, persecuted to the death so many of the blessed Protestant Reformers, and, though providentially restrained, still continues to cherish the same spirit of remorseless intolerance. See Dens' *Theology*, and M'Ghee's *Lamb of the Papacy*. C.

Ver. 5. *Black* is the prophetic emblem of national calamity (Je. 14. 2, despair (Joel 2. 6), and the final ruin of impenitent sinners, Jude 13. C.

Ver. 8. *Pale*. A sickly hue, verging either to green or yellow, the prophetic emblem of fear, Je. 30. 5, 6.—*Death*. The mark of a church 'carnally-minded,' which 'is death,' Ro. 8. 6.—*Beasts*. False teachers, 'grievous wolves,' Ac. 20. 29. C.

Ver. 11. Inasmuch as the number of martyrs for Christ's cause has not yet been 'fulfilled,' it follows that the 'rest' conceded cannot have closed with any period already past, but will continue until the final destruction of the antichristian power. C.

Ver. 12. An 'earthquake' is the prophetic emblem of an extraordinary and unexpected shaking and overturning of an empire, Is. 13. 13, and which, according to the circumstances, may affect either the ecclesiastical or civil rulers. C.

Ver. 14. *Mountains*, when conjoined with the enemies of Christ, are the prophetic emblems of heathen, infidel, and apostatical obstructions to the progress of the gospel, Is. 40. 4; 49. 11.—*Every island* is, most probably, in this prophecy, the emblem of every place of penal banishment employed by despotic and antichristian powers. C.

REFLECTIONS.—Orderly arranged are all the events of Providence; and gospel ministers ought carefully to observe them, and call their hearers to do the same. Glorious are the spread and conquests of the gospel when Christ rides forth on it with his gracious influence. Great are the trials of faith and patience, even unto death, which his people are sometimes called to suffer for their faithful attachment to his truths and interests. But it is enough if he support and encourage them under their troubles, and at last, through his righteousness, render them partakers of the purity, peace, and honour of the heavenly state.—While his

14 And [a]the heaven departed as a scroll when it is rolled together; [a]and every mountain and island were moved out of their places.

15 And[b] the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains;

16 And[c] said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For[d] the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after [a]these things[1] I saw [b]four angels standing on the four corners of the earth, holding [c]the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel[2] ascending from the east, [d]having the seal of the living God: and he cried with a loud voice to the four angels, [e]to whom it was given to hurt the earth and the sea,

3 Saying, [f]Hurt not the earth, neither the sea, nor the trees, till we have [h]sealed the servants of our God in their foreheads.[3]

4 And I heard the number[4] of them which were sealed: [i]*and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Judah *were* sealed twelve thousand.[5] Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, [j]a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, [k]clothed with white robes, and palms[6] in their hands;

10 And[l] cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And[n] all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,[7]

12 Saying, [o]Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And [p]one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they [q]which came out of great tribulation,[8] and [r]have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they [s]before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne[9] shall dwell among them.

A.M. cir. 4100.
A.D. cir. 96.

a Ps. 102.26. Is. 34.4
b Je. 50.25,32,35,36. 51.27. Ezek. 23.24. Hab. 3.6,7. Is. 2.14,15. ch. 16.20. Ho. 4.3.
c Ps. 76.4,7. 149.8. 2 Sam. 5.6. Is. 2.19.
d Is. 31.3. Ho. 11.8. Je. 4.8. Lam. 3.36. Job. 21. ch. 20.11.
e Ge. 6.11,13. Ezek. 8.17. Ps. 78.49. Eccl. 8.8. Mat. 24.29,30. Je. 13.16. Zeph. 1.14. ch. 1.7.

CHAP. VII

a ch. 15. 1. vi.

1 *After these things.* That is, after the vision of "the great earthquake" (ch. 6. 12, &c.), not after the events represented. Comp. ch. 4. 1.—*C.*

b Ps. 34.7. He. 1.14.
c Is. 41.9. Da. 7.2, 3, 8. Is. 27.8. Je. 49.36, 37. 51.1, 2. 52.
2 Christ. Ac. 7. 30, 32. ch. 1. 5. 10. 12. 8. 3. Mal. 4. 2. Luke 1. 68. 2. 25, 40. 9. 10.
d Jn. 6. 27. 33, 34. 2. 27. 29. Eph. 1. 13, 14. 4. 30. 2 Ti. 2. 19. Ju. 20, 21.
e ver. 3. 9. ch. 8. 7–12.
f ch. 9. 4. 20, 21. Is. 27. 8. 65. 8. Ps. 76. 10. Mat. 24. 22.
g Eze. 9. 4. ch. 14. 1–4. 22. 4. 2 Ti. 2. 19. Eph. 1. 13, 14. 4. 30. Col. 2. 22. Ca. 1. 11. Ga. 5. 22, 23. Ex. 12. 13, 23.
2 See note * below.
4 The number is not to be taken literally as if 144,000 and no more were to be ever sealed. But there is revealed in it the electing truth, that the Lord knows, marks, and will finally take to glory his own. Their full number shall be preserved; not one shall be lost. Each section of the church — small or great, shall furnish its own elect band. The greatest and most distinguished on earth shall not be specially favoured; and the most obscure shall not be overlooked.—*P.*
i ch. 14. 1. Ge. 15. 5. Exo. 13. 9. Li. 4. 2, 3. Ps. 87. 5, 6. Ac. 2. 47. 4. 4. 5. 14. 6. 7. Ru. 1. 5, 7, 16. Eze. xlvii. xlviii. Ge. 32. 28.
5 Dan and Ephraim are not mentioned, because they had been ringleaders in idolatry. Ju. xviii, xviii. 1 Ki. 12. 26–33. Ho. 4. 17.
* This sealing on "the forehead" seems to be an allusion to the inscription, 'HOLINESS TO THE LORD,' which Moses was commanded to engrave, and Aaron to wear on his forehead. Ex. 28. 36–38. Here the seal is the Father's name. See Ge. 24. 2. See also Ju. 8. 24. Ge. 22. Ex. 4. 24. Exod. Exe. 5. 4. It will mean that the sealed are those true persevering saints who sigh and cry for the sins of the famous and the heathen.—*L.*

A.M. cir. 4100.
A.D. cir. 96.

j Ge. 12. 3. 22. 18. 46. 4. Da. 7. 14. Mat. 28. 19. Ac. 10. 34, 35. 13. 48. xiv x. xv. Rom. 3. 29. 10. 12. 15. 9. 24. 11. 12, 25. Ga. 3. 8, 28. Eph. 2. 11–13. Col. 3. 11. Is. 2. 2, 3. 45. 6. 49. 22. 56. 6, 7. 60. 3. 5. 22. Ze. 8. 22, 23. Je. 3. 17. Zec. 8. 22, 23. 14. Ro. 11. 25, 26. 15. 9–12. ch. 5. 9. 11. 15.
k ch. 6. 11. 3. 5. 4. 4. 5. 18. ver. 14. 22. ch. 19. 14. 4. 15. 2. Le. 23. 40. Ps. 92. 13. 149. 4. Pe. 3. 18.
6 *The palm* grows by the water springs, lofty, straight, and fruitful. Among the Jews it was the emblem of joy, Le. 23. 40. Ja. 12. 13.—*C.*
l ch. 19. 1. Zec. 4. 7. Ps. 3. 8. 118. 1. 18. 46. 1. Je. 3. 23. Ho. 13. 4. 9. 11. Ac. 4. 12. ch. 5. 9, 10. Jn. 1. 29. 30. 1 Jn. 1. 3–11.
n ch. 5. 11, 12. Ps. 34. 7. 103. 20. 148. 2.
7 *Worshipped God* —even Father, Son, and Holy Spirit. Amen.—*C.*
o ch. 5. 12–14. 19. 1. Jude 25. 1 Ch. 16. 10–14. Mat. 6. 13. 1 Ti. 1. 17.
p ch. 5. 5. 4. 10.
q ch. 13. 2. 12. 7. 20. 9–11. Je. 16. 33. Ac. 14. 22.
8 *These are they which came out of great tribulation, &c.* They are, therefore, multitudes though many be, not all the redeemed, but the persecuted and the martyred of all ages. Thus (see ch. 6. 9–11) now exhibited, not 'under the altar,' as it were, of sacrifice, but 'before the throne,' in the glory of heaven, for the encouragement of God's suffering people of all generations on the earth. See ver. 15.—*C.*
r Is. 1. 18. Zec. 3. 3–5. 1 Co. 6. 11. He. 9. 14. 10. 10. Ro. 5. 9. Ep. 5. 25–27. 1 Jn. 1. 7. ch. 1. 5, 6.
s Ps. 134. 1, 2. ch. 22. 3. 4. 2. 7. 15. Is. 4. 5, 6. 2 Co. 6. 16.
9 *He that sitteth on the throne* is the Father with the Lamb —both sit, ch. 3. 21. Here 'he that sitteth on the throne' is the Son, 'the Lamb,' of whom it is said 'he shall dwell among them.' See ver. 17. Jn. 1. 14, and comp. ch. 21. 3–7.—*C.*

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church languishes in her spiritual, or even external condition, persecuted, and bereaved of pure gospel ordinances, and of eminent ministers and Christians, by terrible wars, famines, pestilences, and a miserable dissolution of their long-established civil constitutions, he punishes her persecutors. No place, no difference of rank, can screen from his just wrath.—How dreadful, then, must be the last judgment and the damnation of hell!

CHAPTER VII. Ver. 1. The *holding in of the winds* for a time denotes the restraint of the Arian, Macedonian, Pelagian, Eutychian, and other errors which afterwards plagued the church: and the restraint of the fearful judgments that troubled and ruined the Roman empire which took place under the *trumpets*; till many souls were gathered to Jesus, and established in the faith by the Holy Ghost, during the last fifteen years of Constantine's reign, A.D. 323–337. 2, 3. Christ is the *sealing Angel* who seals his people. He has divine power and authority from his Father over angels and every other creature; he has all fulness of the Spirit dwelling in him; he knows who are his, and can distinguish, preserve, and appropriate them to himself as his peculiar people, and enable them boldly to profess his truths. 5–8. These *sealed* ones are represented as Hebrew tribes, because typified by the ancient Israelites, and begotten to God by the doctrine of the twelve apostles. 9–17. These verses represent the joy, purity, safety, and happiness of the souls in the heavenly state—of those that had suffered under the heathen persecutions; while no more than a short calm, succeeded by fearful storms of troubles, should take place on earth; and the joy, purity, safety, and happiness of the successors of such as had been persecuted by heathens and papists during the thousand years' reign of the saints; and, in fine, the complete joy, purity, safety, and happiness of all the redeemed, after the last judgment, through all eternity.—As ch. xx. xxi. xxii. [See Introduction, ch. v.]

Ver. 4. The 'hundred and forty and four thousand' is an arithmetical representation of the literal Israel converted to Christ, because Israel, as descended in the line of promise (Ge. 17. 19; Ga. 3. 16), was a numbered people (see Ex. 12. 37; Nu. 1. 2–4, 46) numbered for sake of their genealogies, privileges, hopes, and possessions—emblems of the elect of God; and are thus contrasted with the Gentile converts 'whom no man could number.' But 'the Lord knoweth them that are his,' 2 Ti. 2. 19. *C.*

Ver. 9. *After this.* Literally, 'after these things'—the note of a new vision (see ch. 4. 1, 7. 1), that of the Jewish and Gentile martyrs, as the preceding was of the sealed Jewish converts.—*Note*, This sealing seems to open another vision which does not follow the sixth seal in order of time, but returns to represent Christianity at its origin under a new aspect—that of safety in the election of grace and sealing of the Spirit. This conclusion is drawn from the description of the sealed ones (ch. 14. 4) as 'the first-fruits to God and the Lamb.' *C.*

REFLECTIONS.—With tender care Jesus grants his people seasonable respite from trouble, lest they should utterly faint. For their sakes he often averts his judgments from the nations, in which they are permitted to live in peace and safety. And marvellously, even in the worst of times, he converts and preserves multitudes to own, honour, worship, and obey him. The expected glories of heaven ought powerfully to animate the saints to faithfulness in his cause. There all their labours and sufferings shall be abundantly compensated; there shall they be perfectly free from sin and from misery; a fulness of happiness and joy, pure and glorious appearances, and immediate fellowship with Christ and his Father, shall cause them to triumph in his praise.—But not to their care or goodness, but to God alone be the glory! Their whole salvation is owing to Jehovah's grace and to Jesus' merits: even their best works are not acceptable to God but through the blood of his Son.

CHAPTER VIII. Ver. 1. The *half hour's silence* in heaven may either denote the awful expectation of what was to follow, or the short calm during the last fifteen years of Constantine's reign, A.D. 323–337. 2, 6. The *sounding of the trumpets* supposes a church to hear the alarm, and denotes threatening appearances of fearful calamities. 3, 4. Christ's being here represented as *standing at the golden altar*, and offering up the prayers of his saints, imports that it is only through his merits and intercession that the prayers of saints are heard, for their own protection, or the punishment of their implacable enemies. 5. His *casting a censer full of burning coals from off the brazen altar* upon the

16 They[t] shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, [u]shall feed them, and shall lead them unto living fountains of waters: [v]and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the [a]seventh seal, there was [b]silence in heaven about the space of half an hour.

2 And I saw the [c]seven [d]angels which stood before God; and to them were given seven trumpets.[e]

3 And another angel[f] came and [g]stood at the altar, having a golden censer; and there was given unto him [h]much incense, that he should offer *it* with the prayers[2] of all saints upon the golden altar which was before the throne.

4 And[i] the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, [j]and filled it with fire of the altar, and cast *it* into[3] the earth: [k]and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed [l]hail[4] and fire mingled with blood, and they were cast upon the earth: [m]and the third part of trees was burnt up, and all green grass was burnt up.[5]

8 And the second angel sounded, [n]and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

A.M. cir. 4100
A.D. cir. 96.

[a] Ps. 42:9, etc. Ps. 121:6. Mat. 17:5, etc. Col. 1:13. 2 Pe. 2:17. 1 Jo. 2:8.
[b] Hab. 2:20. Zep. 1:7. Zec. 2:13. Ac. 21:40. 1 Co. 14:28. 1 Ti. 2:2. Ps. 37:7. Is. 41:1. Lam. 3:26. Ho. 12:6. Hab. 2:20. Zep. 1:7. Zec. 2:13. Mal. 2:5. Ac. 21:40. 1 Co. 14:28. 1 Ti. 2:2.
[c] Ps. 42:9, etc. Ps. 121:6. Mat. 17:5, etc. Col. 1:13. 2 Pe. 2:17. 1 Jo. 2:8.
[d] Ch. 7:11. Ps. 103:20. Da. 7:10. Mat. 18:10. Lu. 1:19. He. 1:6, 14. 12:22.
[e] Nu. 10:2, 9, 10. Ch. 29:27, 28. Je. 51:27. Ho. 5:8. Am. 3:6, 7.
[f] Christ. ch. 7:2, 10. 14:6, 7, 8, 9, 15, 17, 18. 19:17. 20:1.
[g] Ex. 28:—. 1 Ki. 8:22. ch. 5:6. 6:9. 9:13. 14:18. He. 1:14. 10:9, 10. 13:10. Je. 7:25. Ac. 8:34.
[h] Mal. 1:10, 11. Ps. 51:19. 66:13, 15. Je. 17:26. He. 13:15. 1 Pe. 2:5.
[i] Or, *add it to the prayers.*
[j] Ex. 30:1, 7. Ps. 141:2. Le. 16:12. Is. 6:6. Ac. 2:3.
[k] Ex. 19:16. Lu. 12:49. Mat. 24:35. Ps. 18:13, etc. Je. 10:13. 51:16. Ps. 77:18. Je. 25:30. 2 Sa. 22:7-9.
[l] Ex. 9:24-25. Is. 30:30. 32:19. Eze. 38:22. ch. 16:21. Ps. 78:47, 48.
[m] The imagery of 'the hail,' &c., appears to be taken from Ex. 9:13-18, 22-25, and contains the judgments upon the imperial oppressors who enslaved the church, and refused to Christians the liberty of worshipping God according to his command, and their own consciences. The 'blood' being added to the plague of hail, indicates a judgment by destructive wars. See also Rev. 16:21.—C.
[n] Is. 13:1-4, 10, 13. ch. 16:19, 21. with Je. 51:25. Zec. 4:7.
[o] *Mountain.* A symbol of a kingdom, ch. 17:9, 10, representing a prosperous people reduced to servitude and misery. See Is. 40:4, 6, 7. Je. 51:24, 25. Da. 2:35, 44, 45.—C.
[p] Is. 51:25. Da. 7:4. ch. 16:3. Am. 7:4. Ex. 7:17-21.
[q] *Star.* An eminent teacher, personifying 'see' ch. 1:20] a succession of teachers in the church, such as the *Gnostics, Valentinians, Arrians, Eutychians, Nestorians, Arminians, &c.*—C.

A.M. cir. 4100
A.D. cir. 96.

[r] Zec. 13:8. Is. 5:20. ch. 16:19. ch. 17:15. 18:10.
[s] Is. 14:12—15. Luke 10:18. ch. 6:13. 9:1. 12:4. 20:9. Is. 14:12. 34:4. Ho. 13:14. 13:15, 16. Ex. 7:20.
[t] See note † in next column.
[u] Ver. 3. Strictly speaking, neither the prayers of saints, or their sacrifices, or incense, or anything pertaining to worship, can be offered to God but through the mediation of Christ, the only High Priest. See the history of the church of Christ on earth, as to the corruptions and persecutions it is in heaven,' Psa. 3:4.—C.
[v] *Lamp.* A symbol of progressive light without totality, Mat. 25:1. Rev. 4:5.—C.
[w] *Heresies and fountains.* Many of the sects, educational institutions—the publications, and the schools—C.
[x] Ex. 29:18. Am. 5:22. Is. 1:11. Je. 6:20. He. 13:15. Ps. 141:2. Je. 14:12. Am. 5:22. Mal. 1:10. Ps. 20:3. Ac. 10:4. Ps. 51:19. Ps. 66:13, 15. Je. 17:26. He. 13:15. 1 Pe. 2:5. Mal. 1:11. Ps. 113:3. Is. 59:19. Eze. 6:4. Ex. 12:23.

CHAP. IX.

[a] ch. 8:7, 8, 10, 11. Lu. 10:18.
[b] ch. 8:10. Is. 14:12. with ch. 1:20. 12:4. 1 Ti. 3:6. 2 Ti. 3:6. 2 Th. 2:3-8. 1 Ti. 3:6. 2 Ti. 2:26.
[c] ch. 11:7. with ch. 17:8. Mat. 16:18.
[d] Lu. 8:31. ch. 17:8. Pro. 1:12. Rev. 20:1, 3.
[e] Ge. 19:28. Ps. 120:5. Is. 34:10. ch. 8:10. 19:3. Is. 13:20. Je. 50:39. Ps. 74:1. Je. 51:25. 1 Th. 4:—5. 2 Th. 1:8. Mat. 24:24. Luke 16:23. Ps. 18:8.
[f] *Smoke.* Lies in obscurity, 2 Ti. 4:10. 1 Jo. 2:11. whereby truth is darkened, and men deceived into perdition, 2 Th. 2:10.—C.
[g] Ge. 19:28. Ex. 19:18. Ps. 37:20. Is. 34:10. Mal. 4:1. 2 Pe. 3:7. Jude 7. Rev. 14:11. 18:9, 18. 19:3.
[h] ver. 10, 11. ch. 17:12, 16. Is. 7:18. Je. 46:21. Na. 3:15, 17.
[i] *Scorpions.* The prophetic emblems of a people rebelling against divine government, speaking evil of spiritual dignities, 2 Pe. 2:10. Jude 8, and poisoning the nations of their vanity, hypocrisy, and depravity.—C.
[k] Ge. 3:14. Is. 65:25. Mat. 24:24. 1 Pe. 5:13. Ps. 91:13. Is. 51:9. Lu. 10:19. Eze. 2:6. Ex. 10:13.

9 And [p]the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there [q]fell a great star[6] from heaven,[7] burning as it were a lamp,[8] and it fell upon the third part of the rivers, and upon the fountains[9] of waters:

11 And the name of the star is called [r]Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, [s]and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard [t]an angel flying through the midst of heaven, saying with a loud voice, [u]Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 13 Four angels are let loose, that were bound.

AND the[a] fifth angel sounded, and I saw [b]a star fall from heaven unto the earth: and [c]to him was given the key of the [d]bottomless pit.

2 And he opened the bottomless pit; and [e]there arose a smoke[1] out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke [g]locusts upon the earth: [h]and unto them was given power, as the scorpions[2] of the earth have power.

4 And it was commanded them that they [i]should not hurt the grass of the earth, neither

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earth, denotes his furious infliction of fearful but just judgments on the Roman empire, which had so corrupted the Christian faith, worship, and manners; and the terrible tempest which followed, denotes the fearful and alarming calamities which his wrath produced. **7–12.** The *hail and fire mingled with blood* cast upon the earth under the *first trumpet*, may denote the schism of the Donatists, and especially the prevalence of the Arian heresy, with the dreadful contentions, bloody persecutions, and destruction of souls thereby produced in the church; the bloody wars between Constantine's sons and the different usurpers; and the barbarous ravages of the Goths and others in the empire, A.D. 338–379. The *burning mountain* cast into the sea, under the second trumpet, may denote the terrible contentions about precedency in the church, and the bloody persecutions raised by bishops against one another, which banished lively religion from among all ranks in the church; and the terrible ravages of the empire in France and Spain by the Goths and Vandals; the repeated ravages of Italy by the Goths under Radagaisus and Alaric, and the burning of Rome by the latter, A.D. 308–412. The *flaming star* called *wormwood falling* on and *poisoning* the *rivers* and *fountains*, may denote the Nestorian and Eutychian errors, but especially the Pelagian heresy, corrupting the doctrines of Christ to the spiritual and eternal ruin of multitudes in the church; the ravages of the Huns under Attila, and the ravages of Italy by the Vandals under Genseric in 455, and of the Goths, Heruli, and others under Odoacer, who, about 476, twice took and plundered Rome, deposed Augustulus the last emperor, and established a kingdom of his own, A.D. 413–492. The *darkening of the sun, moon, and stars*, under the fourth *trumpet*, denotes the introduction of superstition, along with Pelagian and Semipelagian errors, till the Scripture was quite obscured, and ordinances and ministers quite corrupted, in the church; and the terrible wars between Justinian the Greek emperor and the Goths, and the fearful pestilences and famines that attended them, which issued in depriving Rome of all its remains of ancient power and authority, and rendering it subject to the exarchate of Ravenna, A.D. 493–568.

Ver. 3. The imagery of the angel with the 'golden censer,' 'incense,' and 'fire off the altar,' seems to be taken from the high-priest on the day of expiation, Le. 16. 12. 29–34; and the angel who presents 'the prayers of the saints' can be no other than 'the angel of the covenant,' 'the angel of the Lord,' our great 'High priest' in heaven, who 'ever liveth to make intercession' for his church, and is now 'waiting till his enemies be made his footstool.' C.

Ver. 5. The fire being cast 'into the earth' the Jewish state and Roman empire, intimates a prophetic transition from ecclesiastical to civil affairs. See ver. 7. C.

Ver. 8. The only mountain mentioned in Scripture as 'burning with fire' is Sinai, Ex. 19. 18. 24. 17; De. 4. 11. 5. 22–26; and consequently seems to be the prophetic emblem of the civil as well as an judgment upon the mingled nations of the Roman empire, because of their hatred of truth and love of idolatry. Like Pharaoh's, their hearts were hardened by the gospel message, and like Pharaoh they were punished by war, pestilence, and the destruction of their commerce. See Mat. 10. 34–36; Da. 2. 34, 35. C.

REFLECTIONS.—The peaceful periods of the church on earth are ordinarily but very short. But infinite is the mercy that Jesus perpetually stands before his Father's throne making intercession for his people, and offering up their prayers with acceptance, on the ground of his own finished and meritorious righteousness; and that though the most fearful judgments be inflicted on nations and churches for the contempt of him, they are all regulated according to his and his people's requests. He loudly warns men before he severely strikes them. But if once his wrath begin to burn, dreadful are his judgments on both churches and states. And terrible, but still limited, storms and floods of his just vengeance come one after another. Never dare my soul to contemn or refuse him; never dare to live carnally and earthly; never dare to provoke him to jealousy. Am I stronger than he?

CHAPTER IX. Ver. 1. As to whether the falling star to whom was given the key of the bottomless pit refers to Mahomet, as some writers have supposed, or to some one of the wicked Roman emperors, it is difficult to determine. The Arabian prophet, as is well known, in the seventh century, pretended that he made a journey to heaven and from thence brought his revelations, which were only delusions, which have been used to afflict mankind and to keep millions of the human race under the dominion of a fanatical religion. 2. The *dark-*

any green thing, neither any tree;[3] but [j]only those men which have not the seal of God in their foreheads.

5 And[k] to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And[l] in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And[m] the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their [n]faces *were* as the faces of men.

8 And they had [p]hair as the hair of women, and their [q]teeth were as *the teeth* of lions.

9 And[r] they had breastplates, as it were breastplates of iron; and the [s]sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had [t]tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had [u]a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon,[4] but in the Greek tongue hath *his* name Apollyon.[4]

12 One[v] woe is past; *and*, behold, there come two woes more hereafter.

13 And[x] the sixth angel sounded, and I heard a [y]voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose [z]the four angels[5] which are bound in the great river Euphrates.[6]

15 And[a] the four angels were loosed, which were prepared for[7] an hour,[8] and a day, and a month, and a year, for to slay the third part[9] of men.[1]

16 And the [b]number of the army of the horsemen *were* [c]two hundred thousand thousand: and [d]I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and [e]the heads of the horses *were* as the heads of lions: and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third [g]part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is *in* their mouth,[2] and in their [h]tails: for their tails *were* like unto serpents, and had heads, and with them they [i]do hurt.

20 And the rest of the men,[3] which were not killed by these plagues, [j]yet repented not of [k]the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

21 Neither repented they of [l]their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1 *A mighty strong angel appeareth with a book open in his hand.* 6 *He sweareth by him that liveth for ever, that there shall be no more time.* 9 *John is commanded to take and eat the book.*

AND I saw another mighty angel[1] come down from heaven, [a]clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand [b]a little book open: and he [c]set his right foot upon the sea, and *his* left *foot* on the earth,

3 And [d]cried with a loud voice, as *when* a lion roareth: and when he had cried, [e]seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I [g]was about to write: and I heard a voice from heaven saying unto me, [h]Seal up those things which the seven thunders uttered, and write them not.[2]

5 And the angel which I saw [i]stand upon the sea and upon the earth [j]lifted up his hand to heaven,

6 And [k]sware[3] by him that [l]liveth for ever and ever, who [m]created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that [n]there should be [o]time no longer:

7 But in [p]the days of the voice of the seventh angel, when he shall begin to sound, [q]the mystery of God[6] should be finished, as he hath declared to his servants the prophets.

8 And [r]the voice which I heard from heaven

A.M. cir. 4000. A.D. cir. 96.

3 Believers, humble as they [are] (grass) living on the [green] herb (existing in) fallen as the [dry] tree.' C.

j Ex. xii. 13, 23. Job xi. 4 Ezek. ix. 6, with ch. vii. 2, 3. Eph. i. 13. 2 Tim. ii. 19.

k Dan. vii. 25, in part, 7, 8, 20, 21, 24, 25. ch. xi. 2. xii. 14. xiii. 5.

l Jer. viii. 3. ix. 15. xvi. 6. Jer. xlvi. 5. Hos. x. 8. Luke xxiii. 30.

m Joel ii. 4, 5. Jer. l. 42.

n Nah. ii. 4.

p Ezek. xxiii. 42.

q Ps. lviii. 6. Joel i. 6. Rev. ix. 8.

r Ch. ix. 9.

s Joel ii. 5. ch. xiii. 5. Dan. x. 6.

t Ch. ix. 3, 5, 10. Isa. ix. 15. Jer. li. 27.

u Prov. xxx. 27. Joel ii. 25. Amos iv. 9. Hag. ii. 17. Zech. xi. 16.

v Ch. viii. 13. ix. 12. xi. 14.

x Ch. ix. 13–21. ver. 7.

y Ch. viii. 3, 5. xi. 14, 18. Mat. xxvi. 28. Eph. i. 20, 22. Heb. ix. 14. 1 Pet. i. 21. ii. 5, 6. v. 1, 6.

z Gen. xv. 14. Jer. xxv. 12, 13. Dan. xi. 40–45, with ch. xvi. 12, 14, 16.

a *Four angels.* The spirits of the four empires—the Assyrian, Medo-Persian, Grecian, and Roman—all spirits of sanguinary ill, were prepared of aggression and cruelty against the church of God.—C.

b *Euphrates.* Not Euphrates literal and geographical, but Euphrates emblematical. In fact, the confluent people that were to the Roman dominion (Rev. xvi. 12) what the confluent waters that overflowed the literal Euphrates were to the literal Babylon. C.

c Dan. xi. 40–43. ch. xvi. 12. Isa. xi. 15, 16.

d *Or, at.*

e *An hour*, the twelfth part of a day (Jn. xi. 9), prophetically equal to a month, the twelfth part of a year, Num. xiv. 34.—*A day*, a natural year.—*A month*, thirty natural years.—*A year*, 360 years. These represent most probably, the relative periods during which the four empires were to persecute and lead captive the church of the living God.—C.

f *Third part.* See Ezek. v. 2, 3, 12. C.

1 ch. viii. 7, 9, 11, 12. These things represent the prodigious and terrible armies of the Turks, and perhaps also of the Saracens.

b Isa. xxi. 8. Dan. xi. 40.

c Ps. lxviii. 17.

d ch. vii. 4.

e Ch. xii. 9. Isa. v. 28, 29.

* The reason of this, and the similar exhibition to Daniel (ch. viii. 26. xii. 4, 9), seems to intimate that prophecy was not intended to develop the whole procedure of divine government, but merely what specially related to the church of Christ—enough for the instruction, admonition, the faith and the hope of his disciples.—C.

g ver. 15.

2 *Their power is in their mouth* (preaching) of false doctrines.

And in their tails. The secular governments which entered into the dominion of the destroyer.—*Note.* This part of the vision will equally apply to the Heathen and Mahometan oppressions.—C.

h ver. 10. Is. 9. 15. Exp. 4. 12. Mat. 24. 24.

i Micah iv. 13. 2 Thess. ii. 8.

2 *The rest of the men.* The other casualties who had not the seal of God in their foreheads were not yet destroyed, but reserved unto future judgments.—C.

j Jer. v. 3. vi. 6. Is. 2. 9. Dan. iv. 30. 37. v. 20. 23. Zech. xi. 5. Rev. ii. 21. ix. 20. xvi. 9, 11.

k Deut. xxxi. 29. 2 Chr. xxv. 14. Isa. xvii. 8. xxxi. 7. Jer. xliv. 8. Ezek. xx. 32. Hos. xiv. 3. Micah v. 13. Hab. ii. 18. Acts vii. 41. xv. 20. 1 Cor. x. 14. 1 John v. 21.

l Dan. v. 23. Jer. xxv. 15. Ps. cvi. 37. Jer. vii. 6. xix. 4. Ps. cvi. 38. Is. xlv. 19, 20. Dan. ix. 11. xii. 36. ch. xiii. 4, 7, 15. xvi. 6. xvii. 2. xviii. 24. Jer. ii. 34. 1 Pet. iv. 3.

CHAP. X.

1 Christ, ch. i. 5. 8. 39. 13. Da. x. 5, 6. xii. 7.

a ch. i. 7, 13. Ps. civ. 3. Isa. xix. 1. Nah. i. 3. Mat. xvii. 2. xxiv. 30. xxvi. 64. Mark xiv. 62. Luke xxi. 27. Acts i. 9, 11. 1 Thess. iv. 16. 2 Thess. i. 7, 8. Jude 14. Dan. vii. 9, 13. Rev. i. 7. Mat. xvi. 27.

b ch. v. 1, 5, 7. 8. 9; or Rev. i. 18. iii. 20. Col. ii. 2. Heb. x. 34. Col. ii. 3, 4, 8.

c Mat. xxviii. 18. Ps. viii. 6. Eph. i. 20—22. Phil. ii. 9—11. Heb. ii. 8. 1 Pet. iii. 22. Isa. xlix. 1, 2. Ps. xxiv. 1, 2. Dan. vii. 14. Rev. v. 13.

d Joel iii. 16. Am. iii. 8. Isa. xlii. 13. xxxi. 4. Jer. xxv. 30. Hos. xi. 10. Mat. xxvii. 46. John xii. 28. 1 Cor. xiv. 21.

e ch. i. 4. xxii. 18. Da. viii. 26. xii. 4. Deut. xxix. 29. Isa. xxix. 11. Dan. xii. 9.

f Isa. xlv. 8. Mat. xxiii. 16. ver. 2.

* See note * in first column.

1 Da. xii. 7. Isa. xliv. 22.

g Deut. xxxii. 40. Isa. xlix. 18. lxii. 8. Jer. xxii. 5. xlix. 13. Ezek. xx. 5. 23. 28. xxxv. 6. xxxvi. 7. Heb. vi. 13.

3 That is, 'he was' by himself, because he could not swear by a greater. See Heb. vi. 13, compared with 1 Cor. viii. 4. Col. iii. 16. Rev. v. 13, 14. xv. 4. xix. 10. xxii. 9, and also with Rev. i. 18. C.

h ch. v. 11. Ac. 4. 24. Gen. i. 1. Isa. xl. 26. xlii. 5. xlv. 12. Jer. xxxii. 17. Ps. cxlvi. 6. Neh. ix. 6. Heb. xi. 3.

i Ezek. vii. 2. Dan. xii. 7. ch. xiii. 1.

4 That is, that 'the time, times, and half a time' were now come to an end, and that the long-suffering of God, and the delay of judgment should wait no longer.—C.

k ch. xi. 15–18. Da. xii. 7. 7. 14. 27. with Isa. xlv. 23. Jer. li. 14. lxv. 16. Jer. xxxi. xxxiii. Ezek. xxxiv.—xlviii. Hos. ii. iii. Zec. xiv. 9. ch. xx. 1—6. xxii. Rom. xi. 25. Eph. v. 5. 9.

5 *The mystery, &c.* Rather, 'and the mystery of God has been (or, according to Middleton, "shall be") finished.'—C.

6 *The mystery of God*, in his attributes, which will be reconciled, in his government, which will then be vindicated; and his redemption, which will then be completed.—C.

o ver. 4. Is. 30. 21, not ch. 4. 1. xi. 10—13.

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ening smoke rising from hell imports the terrible ignorance, superstition, error and wickedness which then reigned among Christians, and made them an easy prey to the Popish and Mahometan delusions which more and more darkened men's understandings, hid the light of God's truth from them, and destroyed everything dear and valuable. 3-11. The locusts may denote designing and wicked persons, who, led by the power of evil, gave themselves up, tormenting men by the introduction of error, idolatry, superstition, and horrid profaneness; and, by their tyrannical oppressions of men's consciences, exaction of their wealth, excommunications, interdicts, persecutions, massacres, fearfully enslaving magistrates, murdering men's souls and bodies, and making even natural life a burden to them, during the time fixed by God, perhaps five-twelfths of the New Testament period; and denote the Saracen armies, who, chiefly mounted on horses, and commanded by murderous generals, did, with great pride and fury, for about 150 years, and chiefly during the five summer months, spread ravage, desolation, and bloodshed through much of Asia, the north of Africa, and south of Europe—there establishing their delusion and empire. [See Introduction, ch. iv. sect. 16.] 13-19. The four angels bound by the Euphrates denote, not the Saracens, in whose history, after their former period of 150 years, reaching to A.D. 760, nothing answers to this vision, but the Turks, who, after pouring themselves into Persia and places about the Euphrates for 300 years, did, A. D. 1040-80, form themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, all adjacent to that river. By their own mutual contentions, and by the war which the Christians carried on with them for the recovery of Canaan, and by the invasion of the Jenghizan Tartars, they were indeed about 200 years divinely restrained from ravaging the countries of the devout Christians; but these restraints being removed, the Ottoman Turks, about A. D. 1281 or 1302, began their ravages and conquests on the Christians, and carried them on till A. D. 1672 or 1698, and with great fury and bloodshed established an extensive empire in Asia, Africa, and Europe, and their Mahometan delusion along with it. [See Introduction, ch. iv. sect. 17.] 20, 21. But the professed Christians, whether Latins, Greeks, or others, who survived these fearful ravages and murders of the Otto-

spake unto me again, and said, Go *and* [p]take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [q]Take *it*, and eat it up;[7] and [r]it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And[s] I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.[8]

11 And he said unto me, Thou must [t]prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and a half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a [a]reed like unto a rod: and the [b]angel stood, saying, Rise, and measure[c] the temple of God, and the altar, and them that worship therein.

2 But [d]the court which is without the temple leave out,[1] and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot [e]forty *and* two months.

3 And [f]I will give *power* unto my [g]two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the [h]two olive-trees, and the [i]two candlesticks [j]standing before the God of the earth.

5 And[k] if any man will hurt them, fire[3] proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These[l] have power to shut heaven, that it rain not in the days of their prophecy: and [m]have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have [n]finished[4] their testimony, [o]the beast that ascendeth out of the bottomless pit[5] shall make war against them, and shall overcome them, and kill them.

8 And their [q]dead bodies *shall lie* in the street of [r]the great city, which spiritually is called [s]Sodom and Egypt, where also [t]our Lord was crucified.

9 And[u] they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and [v]shall not suffer their dead bodies to be put in graves.

10 And[x] they that dwell upon the earth shall [y]rejoice over them, and make merry, and shall send gifts one to another; because [z]these two prophets tormented them that dwelt on the earth.

11 And[a] after three days and an half [b]the Spirit of life from God entered into them, and they stood upon their feet; and [c]great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, [d]Come up hither. And they ascended up to heaven[6] in a cloud; and their enemies [e]beheld them.

13 And the same hour was there a [f]great earthquake, and the tenth part of the city[7] fell, and in the earthquake were slain of men[8] seven

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man Turks, were not in the least reformed by these calamities from their idolatries, murders, frauds, and dreadful apostasy or uncleanness. [Introduction, ch. iv. sect. 19.]

Ver. 5. *Five months* are said to be the period during which the locust perpetrates its annual depredations. They have also been supposed by some expositors to describe the predatory irruptions of the Saracens into the eastern Roman empire, which usually lasted five months in each year. Others view them as prophetic months, or 150 years, descriptive of the time between the fall of the western Roman empire and the rise of Mahometanism. But as the first of these interpretations is unsupported by scriptural analogy, and the second inconsistent with historical fact, it becomes necessary to seek the meaning in the earlier prophetic Scriptures. Accordingly from Je. 1. 31; 52. 12; Eze. 20. 1; Zec. 7. 3, 5, it appears that 'the fifth month' marked an annual fast in commemoration of the destruction of the temple and city, and carrying away of the people, by Nebuchadnezzar. Do not these 'five months' of torment therefore intimate the torment of the Jews by their own satanic factions (see Josephus, *Bel. Jud.* iv. 9, 10), by which they were not destroyed, but prepared for the ruin of their temple, their city, and their nation, by the Romans: who, while they thus executed the prophetic judgments of God upon that rebellious generation, were not permitted by Providence at that time to injure the infant Christian church, but merely 'the men who had not the seal of God in their foreheads?' *C.*

REFLECTIONS. If the solemn warnings of Jesus and his faithful ministers be contemned, tremendous executions of his wrath may be expected. There sometimes come the most numerous and well-furnished armies of devils and of men, crafty and furious, to deform his church, or desolate her countries of hypocritical professors. And it is only through the love and infinite kindness of God, as these are shown in Christ, that Christians are protected. How active, sagacious, and insinuating are the instruments of his wrath! and yet how furious and destructive! But it is the comfort of the saints that Jesus can and will preserve them as his sealed ones in the worst of times, as far as is for his glory and their real benefit. And, alas! how stupid and hardened their hearts who, under the most terrible judgments of God, refuse to repent and reform, but grow worse and worse, till they be utterly destroyed by the vials of his wrath.

CHAPTER X. Ver. 1. Christ's being *clothed with a cloud* may denote his hidden glory, awful majesty, and the darkness of his providential dispensations. The *rainbow on his head* denotes his being ever mindful of his covenant of grace, and prizing it as his glorious crown. 2. The *little book open* signifies the revealed purposes of God concerning what was still to take place, especially under the seventh trumpet. His *right foot on the sea*, and *left foot on the earth*, represents Christ as sovereign Lord of the whole world, and that he would extend his kingdom of grace to Asia, Africa, Europe, and America, and the isles of the sea far and near. 3. His *terrible voice* denotes the majestic, awful, and silencing nature of his Word and providence. The *voice of the seven thunders* that followed seem to have uttered somewhat concerning the seven vials of his wrath upon the antichristians, which John was required to keep in his own mind, but not to write, as he was afterwards to have that matter more clearly represented to him. 9, 10. John's *eating* this opened book denotes his considering, understanding, and being suitably affected with its contents. It was *sweet* in his mouth, but *bitter* in his belly; *i.e.* he took pleasure in discerning the mind of God, his tender care of his church, and the final issue of her troubles; but it pained him to think what fearful distress and persecution she had to suffer in this world before her remarkable or final deliverance.

Ver. 2. By this 'little book' some understand the Scriptures—at first open to the search of all, for a time closed by the Papacy, and reopened by the Reformation. Others understand by it a part of the Apocalypse, from ch. x. to xiv. inclusive, &c. But it seems more natural to understand by it the book that the Lamb found sealed, ch. v., and which, having opened, he now proceeds to expound. *C.*

REFLECTIONS.—It is the comfort of believers that however dark and terrible the dispensations of Providence may be, Jesus is the great manager of them, and hath therein a constant and exact regard to his disciples. He hath all power in heaven and on earth, and will, in his own time, render all the nations of the world his spiritual kingdom. When he appears in glorious majesty, it is for the relief of his people and destruction of their enemies; and the mysteries of providence and predictions of Scripture shall soon be fulfilled to his glory and their joy and triumph; yea, his kingdom on earth and in heaven shall be quickly established on the ruin of all opposition—God's people must be content with what he pleases to reveal to them, and must affectionately meditate on it, and publish it as regularly called. Nevertheless, it cannot but be distressful to faithful ministers or Christians to think of terrible persecutions coming on the church, or ruinous destruction upon nations.

CHAPTER XI. Ver. 1. The *measuring* of the temple, altar, and worshippers, with a *reed*, denotes that everything in the gospel church ought to be precisely conformed to God's Word, without any mixture of human inventions; and that preservation and reformation from Popery must be by a careful search, experience, and observance of God's Word. 2. The *giving of the outer court to the Gentiles* denotes that formal professors would be left to fall under the power of the idolatrous and wicked Papists. The *forty-two*

thousand: and the remnant [h]were affrighted, and gave glory to the God of heaven.

14 The [i]second woe is past; *and,* behold, the[j] third woe cometh quickly.

15 And the [k]seventh angel sounded; and there were [l]great voices in heaven, saying, [m]The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And[n] the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, [o]We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because [q]thou hast taken to thee thy great power, and hast reigned.

18 And[r] the nations were **angry**, and thy wrath is come, and the time of the dead,[9] that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy[1] the earth.

19 And[s] the temple of God was opened in heaven, and there was [t]seen in his temple the ark of his testament: and [u]there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

A.M. cir. 4000.
A. D. cir. 96.

h ch. 14.7; 19. 9. Ps. 64.9. Isa. 5.5. Jer. 5.22. 7.16. Is. 25. 15, 16. *i* ch. 8. 13. 9. 12. 11. 14. *j* Ge. 15.1. Is. 46. 13. *k* ch. 8. 2, 6 - 10. 7. 13. 10. 7. *l* Ex. 19. 16. Is. 27. 13. 44. 23. ch. 18. 22; 19. 6. *m* Is. 9. 7. Da. 2. 44. 7. 14, 18, 22, 27. Lu. 1. 33. 1 Co. 15. 24. 25. Ep. 5. 5. 2 Pe. 1. 11. Re. 11. 15. Isa. 59. 20. 9. 10. 22. 24. 30. *n* Da. 7. 14, 18, 22, 27. Lu. 1. 33. 2 Pe. 1. 11. Re. 4. 4. 10. 5. 8. 14. 11. 16. 19. 4. *o* ch. 4. 4, 10. 5. 8, 14. 19. 4. *p* ch. 1. 4, 8. 4. 8 - 11. 7. 16. 12. 15. 9. 12. 13. 14. 11. 17. 18. 15. 3, 4. 16. 5. 19. 1 - 7. *q* Is. 52. 10. Ps. 98. 1 - 3. 110. 2, 3. 72. 17. 8. 10. 18. 6. 9. 2 - 6. *r* ver. 5. ch. 16. 5, 6. 19. 2. *s* ver. 5. ch. 16. 17. 21. 3. Ex. 25. 16, 21. Da. 7. 26. 2 Th. 2. 8. He. 9. 27. ch. 20. 12, 13. 22. 12. Is. 65. 6, 7. Jer. 32. 18, 19. Mat. 16. 27. Ps. 96. 13. Da. 7. 26. 2 Th. 1. 8. He. 9. 27. ch. 20. 12, 13. 22. 12. Is. 65. 6, 7. Jer. 32. 18, 19. Mat. 16. 27. Ps. 96. 13. Da. 7. 26. 2 Th. 1. 8. *t* ver. 5. ch. 14. 17. 15. 5. Ex. 25. 10 - 22. xxvi. xxxvii. Le. xvi. Nu. iii. 31. iv. 5. x. 33. xiv. 44. Deu. x. 8. 1 Ch. xv. 24. 2 Ch. v. 7. Jer. iii. 16. Ps. xlvii. 5. Zec. vi. 13. Heb. ix. 3, 4. *u* ch. 4. 5. 8. 5. 3 - 5. 16. 18, 21. xi. 19. xvi. 18, 21.

* The *woman* has been supposed by some eminent expositors to represent the Jewish nation or church, which were identical: but this does not accord with her clothing; for the unbelieving Jewish church had cast off the righteousness of God.—*C.*

A.M. cir. 4000.
A. D. cir. 96.

CHAP. XII.

a Ge. 22. 14. Lu. 21. 25. 1 Or, *sign.* *b* Is. 54. 6. Ga. 4. 26, 27. 2 Co. 11. 2. Ep. 5. 25. Ca. i. xiii.

2 See note * in first column.

c Ro. 13. 14. Is. 60. 19. Ps. 84. 11. Mal. 4. 2. Mat. 5. 14. 17. 2.

d Ge. 37. 9. Ps. 72. 5, 7. Ca. 6. 10. 1 Co. 15. 41. Ga. 4. 26. 1 Th. 2. 12.

3 *The moon under her feet* is equivalent to the Israelitish nation: witness Joseph's dream, Ge. 37. 9. See Ps. 89. 37. Re. 3. 12. Comp. 2 Pe. 1. 19. ch. 12. 1. 21. 23. — Note, This vision, commencing ch. 11. 19, does not begin after the seventh trumpet, ch. 11. 15, but retains to the prophetic period previous to the birth of Christ, and proceeds to give a brief outline and exposure of Satan's invisible enmity, machinations, and warfare against the church (see Ep. 6. 11 - 14, 16), until his final overthrow throughout the 'days of the seventh trumpet.'—*C.*

e ch. 1. 20. 21. 14. Ep. 2. 20. Pr. 4. 4. 9.

f Ge. 4. 10. 1 Co. 4. 15. Mat. 28. 19. Is. 54. 1. 66. 22, 66. 8. Ac. ii. - xx. ch. 6. 12.

4 Or, *sign*

h ver. 4. ch. 13. 11. 20. 2. 17. 3. 9. 10. 12. 8. 4. 16. 16. 10. 5. 6. 18. 24. Da. 7. 40. 7. 20. 23. 8. 10 - 13.

i ch. 9. 20. Is. 9. 15. Da. 8. 10 with ch. 2. 29. 1 Jn. 2. 19. ch. 17. 18.

j 2 Pe. 5. 8. Jn. 8. 44. 1 Jn. 3. 10.

k Is. 7. 14. Mat. 2. 1. Ac. 7. 44, 45. 1 Ti. 3. 15. 2 Ti. 2. 19. 1 Pe. 2. 6, 7. Ga. 4. 4. 5. 14. 6. 2. Ro. 8. 17. 1 Co. 12. 27. Ps. 2. 9. ch. 2. 26, 27. 19. 15. Is. 2. 19, 21.

l Mat. 28. 19. Ps. 91. 13. calls Da. 7. 20, 27.

m ch. 11. 7, 8. Jn. 16. 33. ver. 14. 2 Ti. 3. 12, with Ps. 83. 5, 6. Mat. 16. 18. Je. 2. 3.

CHAPTER XII.

1 *A woman clothed with the sun travaileth.* 4 *The great red dragon standeth before her, ready to devour her child:* 6 *when she was delivered, she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down unto the earth, persecuteth the woman.*

This chapter should open at ch. 11. 19, which presents a new vision synchronizing with the ascension of our Lord, at which time the heavens were truly opened, He. 4. 14; 9. 11, 12, 24; 10. 19, 20. — *The ark* was one of those things that were wanting in the second temple, and its appearance now intimates that all the types are fulfilled in Christ risen and entered into the heavens.—*Lightnings.* Sudden and unexpected manifestations of Christ and his divine power, Mat. 24. 27; Ex. 19. 16.—*Voices.* Testimonies to Christ, as that of John, Mat. 3. 3. Lamentations, as those of Rama at the martyrdom of the infants, Mat. 2. 18. Of prayer and instruction, as of Paul and Barnabas, Ac. 16. 25, 31, 32.

AND there appeared a great [a]wonder[1] in heaven; [b]a [2]woman [c]clothed with the sun, and [d]the moon under her feet,[3] and upon her head [e]a crown of twelve stars:

2 And[g] she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder[4] in heaven; and behold [h]a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his [i]tail drew the third part of the stars of heaven, and did cast them to the earth: [j]and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And [k]she brought forth a man-child, who was to rule all nations with a rod of iron: and [l]her child was caught up unto God, and *to* his throne.

6 And [m]the woman fled into the wilderness,

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months, or *one thousand two hundred and sixty days*, *time, times*, and *half a time*, ver. 3; ch. 12. 6, 14; 13. 5, denote the 1260 years' continuance of the antichristian power; *i.e.* from A.D. 606, when the Pope of Rome was by Phocas the emperor constituted the *universal bishop* of the Christian church, to A.D. 1866; or, from 756, when the Pope became a temporal prince, to 2016. 3. Christ's *two witnesses* denote the small but sufficient succession of faithful ministers who, from age to age, amidst grief and persecution, bear witness against the abominations of Popery. 4. They, like *olive-trees before God*, are remarkably furnished with gifts and graces; and being protected and delighted in by him, do minister as in his presence, and depending on his grace. 5, 6. God shall fearfully resent the injuries done them, fulfil the threatenings they denounce in his name, and grant their requests. 7–10. Whatever murder of Christ's witnesses may have been effected during the whole reign of Antichrist, or whatever particular persecutions of about three years and a half continuance have taken place, I suppose the general slaughter here intended is yet future—in which I fear the Papists, who are like Sodomites in uncleanness, and Egyptians in cruel oppression of God's people, will, partly by drawing men off from the doctrines of the gospel, and partly by murderous wars and persecutions, leave scarcely any shadow of proper opposition to their abominations in Europe, or the countries thereto belonging. 11–13. But scarcely shall the antichristians, to their great joy, have apparently effected the ruin of Christ's witnesses, when God, by his Word and Spirit, shall strangely revive, animate, and encourage them, and, under his special protection, exalt them to eminent dignity, power, and prosperity; while, about the very time of the sounding of the seventh trumpet, the Popish state shall be thrown into terrible convulsions and ruin; many Papists miserably destroyed, and others alarmed; and by the gospel converted to Christ, more marvellously than at the Reformation. 15–19. All the nations of the world shall be generally converted to the Christian faith, and made members of the gospel church; and great shall be her light, glory, and liberty, and abundant the access into her; but fearful and destructive the judgments which shall overtake her enemies.

Ver. 3. *Two witnesses.* The following is an abstract of interpretations:—(1) The Scriptures and assemblies of believers. (2) Unpolluted priests and faithful magistrates. (3) The Waldenses and Albigenses. 4 The Old and the New Testament. (5) The Protestant and Greek churches. (6) The Word and Spirit of God. (7) A sufficiency of witnesses—in allusion to the Mosaic requirement of 'two or three witnesses.' 8. A succession of faithful ministers of the Word, inasmuch as they prophesy 1260 years. (9) An allusion to the general fact of two cognate witnesses being usually commissioned by the Spirit—as, Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua, Ezra and Nehemiah, the seventy disciples sent two by two, Paul and Barnabas, Paul and Timothy, Luther and Calvin, Knox and Melville, Latimer and Ridley, &c. But inasmuch as the 'two witnesses' are identified with 'two candlesticks,' and as a 'candlestick' is the apocalyptic emblem of a church, Re. 1. 20, may not the 'two witnesses' represent believers and reformers in the Jewish and Christian churches who are from time to time raised up in uninterrupted succession as witnesses for God, in opposition to heathenism, Romanism, and infidelity?—*Clothed in sackcloth*—the dress of mourners, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; Joh 16. 15; Ps. 30. 11. *C.*

Ver. 11. These 'three days and a half' are most probably an allusion to the three years and a half during which Antiochus Epiphanes held possession of Jerusalem, profaned the temple, and abolished religious services. Here they foretell three years and a half during which so many of the faithful witnesses of the gospel will be so persecuted and slain, and the preaching of the gospel so effectually suppressed, that the powers of superstition, idolatry, and infidelity, who had united in the war, shall now combine in a short-lived triumph over the victims of their persecution.—*Note.* A partial exemplification of this imaginary triumph is recorded in the *Te Deum* being sung at Rome on occasion of the most horrible event in modern history—the murdering of the Huguenots! and a similar exemplification of its duration in the three years and a half during which Christianity was suppressed throughout France subsequent to the revolution of 1793. And such partial fulfilments seem agreeable to the genius of prophecy, as calling the attention of believers to the more awful completion. *C.*

REFLECTIONS.—In the very worst of times God will preserve for himself a church answerable to the promises and in some measure conformed to the rules of his Word. And in separating the precious from the vile, he makes no account of mere nominal and carnal professors, but leaves them to the power of antichristian or other deceivers. In evil times Christ's faithful ministers are often extremely few, but still sufficient to bear witness to his truths; and however afflicted and mournful their outward condition may be, and however grieved their hearts, God will honour them to be instrumental in conveying his light and influence to his church, and will resent the injuries done them, and conform his providence in a great measure to their warnings and prayers. Pretended Christians, oppressive idolaters, unclean monsters, and unreasonable and malicious murderers, tormented by their holy doctrines, exemplary lives, and faithful admonitions, may long oppress, and at last silence and slay them; but their extremity of trouble shall usher in their glorious deliverance. The triumphing of their wicked enemies shall be short, and divine vengeance, redoubled, shall overtake them in an hour that they think not. For let enemies rage as they will, Jesus will at last vindicate his righteous cause and his suffering servants, and will bountifully reward them with the smiles of his providence and grace, reign before them gloriously, and cause them for ever to triumph in his praise. But by what fearful shakings of nations he ushers in the noted reformations of his church! Happy are they who, when his judgments are abroad in the earth, share his converting spirit, submit to his salvation and government, learn righteousness, and glorify his name!

CHAPTER XII. Ver. 1. The gospel church has Christ and his righteousness for her robe; and is irradiated with the light of truth, comfort, and holiness. She is elevated above the obscure light of Mosaic rites and ceremonies, and treads with holy indifference upon the enjoyments of this world; and all her light of knowledge and grace is communicated by means of, and according to, the doctrine of the twelve apostles. 2. Her *travailing in birth* denotes her strong groanings, eager desires, wrestling prayers, and indefatigable labours, under sharp persecutions, to bring forth converts in whom Christ, in his doctrine and image, may be formed. 3, 4. The *red dragon* is the devil, acting in and by the power of the persecuting heathen empire of Rome, which, after seven forms of government, was split into ten kingdoms; or by the Popish power as extended over these ten kingdoms—by which multitudes of ministers were either murdered or seduced from the faith. 5. Her *man-child* may have some respect to Constantine, whom Providence marvellously advanced to the imperial throne, A.D. 312, and directed to abolish heathenism; but chiefly denotes a succession of faithful believers who, notwithstanding all the malicious designs and attempts of the devil and his instruments, are brought forth and wonderfully protected and honoured by God. 6, 14. The *wilderness* into which the church fled is that corrupt or concealed state in which true and practical religion, and truly faithful professors, continued all along from Constantine's time to the *Reformation;* or from the rise of Antichrist, about A.D. 606. 7, 8. The *defeat* and *ejection* of the dragon and his angels may denote the abolition of heathen idolatry, and ruin of the heathens' persecuting power by Constantine; if not also the abolition of Popery by

where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And[c] there was war in heaven: [p]Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And [q]prevailed not; neither was their place found any more in heaven.

9 And [r]the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: [s]he was cast out into the earth,[5] and his angels were cast out with him.

10 And I heard [t]a loud voice[6] saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for [u]the accuser of our brethren is cast down, which accused them before our God day and night.

11 And [v]they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore [x]rejoice, *ye* heavens, and ye that dwell in them. [y]Woe to the inhabiters of the earth[7] and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but [z]a short time.[8]

13 And when the dragon saw that he was cast unto the earth, [a]he persecuted the woman which brought forth the man-*child*.

14 And[b] to the woman were given two [g]wings of a great eagle, that she might fly[1] into the wilderness, into her place, where she is nourished for a time,[2] and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth [c]water as a flood[3] after the woman, that he might cause her to be carried away of the flood.

16 And [d]the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the [e]dragon was wroth with the woman, and went to [f]make war with the remnant of her seed, [h]which keep the commandments of God, and [i]have the testimony of Jesus Christ.

CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beast cometh up out of the earth:* 14 *causeth an image to be made of the former beast,* 15 *and that men should worship it,* 16 *and receive his mark.*

AND I stood upon the sand of the sea, and saw a [a]beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name[1] of blasphemy.

2 And the beast which I saw [b]was like unto

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by the power of the Holy Spirit. 12, 13, 15. The dragon's rage at and persecution of the woman, and *casting a flood* out of his mouth to destroy her, may denote the devil's exerting himself to the utmost to destroy the church by the Arian, Pelagian, and other heresies, the Donatist schism, and the persecutions which attended them; by the Julian persecution and the ravages of the Goths, Vandals, and others, in the Christian countries; or also, by the decrees, persecutions, wars, massacres, and missionaries of the heathen, the establishment of Christian religion in the world. 16. Great ecclesiastics, in their councils and otherwise, defended the truths of the gospel against the Arian, Pelagian, Eutychian, and other heresies; the Goths, Vandals, and other ravaging tribes, diverted the Arian persecutors, and at last became professed Christians themselves and at a later time many secular princes and others who had no real religion, took part with the Christians, and protected them from the pagan fury.

Ver. 3. *A great red dragon.* Satan, as the spirit of persecution and murder (see Jn. 8. 44; 1 Jn. 3. 12), entering and possessing the body of the Roman empire. *C.*

Ver. 4. *The third part.* The Jewish teachers who 'sat in Moses' seat,' but were drawn of Satan to purchase and shed, as Judas was to sell, the blood of our Lord.—*Note*, The world, as touching religion ('heaven') was then divided into three parts—Jews, Christians, and heathens. The heathens Satan had not then to draw; they were the political beast already fully possessed. *C.*

Ver. 14. *Wilderness.* A district unfrequented, and comparatively uncultivated and unknown.—*Note*, Specimens of the church thus protected from the face of the serpent, his wiles, his persecutions, and his agents, the beast and false prophet, may be found in the primitive British and Irish churches that were preserved free from the shackles of evil for upwards of 1000 years, when they were nationally, though never individually, deceived or subdued: in the Christians of St. Thomas in the East Indies; the Nestorian Christians (most probably Jews, in the countries bordering the Caspian sea; and in the churches of the Waldenses and Albigenses among the fastnesses of the Alps, Apennines, and Pyrenees, who all retain till this day, in a greater or less degree of perfection, the primitive faith and liberty. *C.*

REFLECTIONS.—Glorious is the gospel church when she appears lifted above worldly principles and customs, when she shines in Jesus' imputed righteousness and implanted grace, and is adorned with the pure doctrines of the gospel. By earnest desires, prayers, and labours, she then brings forth children to God through Christ. With great craft, fury, and diligence, Satan and his instruments exert themselves to corrupt or destroy the church, and hinder the conversion of sinners, or to persecute and murder them whenever they appear serious. And if their plots be defeated, they become the more furious and active. But let them plot, fight, and rage as they will, Christ will restrain, and at last conquer them; and, notwithstanding the most fearful and lasting afflictions, will protect and preserve his faithful servants and people, and by faith render them victorious and triumphant. By faith in his atoning blood as the only ground of their justification, and by faithfully contending, even unto death, for his injured truths, they shall overcome at last.

CHAPTER XIII. Ver. 1. This beast *rising out of the sea* denotes its origin to be from hell, and, from the tumultuous state of the nations, once subject to the heathen power. Its having *seven heads* and *ten crowned horns* denotes its possessing the power of the pagan state, and ruling over the ten kingdoms formed out of that ruined empire. 2. Its likeness to a *leopard*, *bear*, and *lion*, imports that all the cruelty, activity, subtlety, and furious power of the Greek, Persian, and Chaldean empire would meet in the heathen jurisdiction. Its receiving the *power*, *seat*, and *authority* of the dragon, signifies that, being seated at Rome, the power of heathen emperors and of the devil would be devolved on the heathen and his assistants. 3. The *healing of the wounded head* may denote the pagan's restoring jurisdiction to Rome by his becoming a civil prince; the erection of the German empire instead of the Roman; or the apostasy of the Protestants to evil. 4. In their obedience to the arbitrary, idolatrous, and other wicked decrees of evil and its councils, men practically worship the devil and the old heathen idols. 5, 6. Its *speaking great things and blasphemies* includes all the pagan boasts of power, holiness, and merits; all their usurpation of power over magistrates, angels, and saints departed; over the laws and ordinances of God; and over the person and offices of Christ. 7, 8. While Satan stirred up the heathen and their agents to persecute, rob, and murder the followers of Christ, almost all the inhabitants of Europe submitted to their authority; 10. But after they have persecuted and murdered the saints for many ages, till their faith is fully tried and almost worn out, the judgments of God, answerable to their crimes, shall overtake them. 11. The *earth*, out of which this beast arose, denotes a carnal and worldly temper, or the bottomless pit. Its *likeness to a lamb*, but *speaking as a dragon*, imports that, notwithstanding the pagans and their high pretences to the likeness of Christ in holiness and meekness, their injunctions and curses are cruel, bloody, and ruinous. 12. By excommunications and persecutions, and through the assistance of secular powers, the heathen thoroughly make their subjects do what they please. 13, 14. By pretended and devilish miracles they terrify men into an implicit obedience to the evil, and a ready compliance with their errors, idolatries, and superstitions. 15–17. They denied not only their pardons and indulgences, but even the natural or civil rights of lodging, dwelling, or trade, to all that did not, in practice or profession, plainly manifest themselves devoted to their power and delusions. 18. The number of the beast being 666, may hint that the pagan doctrines, laws, and offices have apparently a marvellous connection, but are no way founded on the doctrine of the twelve apostles. It is found in the Greek LATEINOS, and the Hebrew ROMITH, and points to the Christian church, and the place of its peculiar residence. About A. D. 666, it is said that Vitalian marked his subjects with the use of the *Latin or Roman* tongue. From the time when John had his vision of a civil as well as an ecclesiastical head, A.D. 756, or some years after, when he began to exercise his temporal jurisdiction, might be precisely 666 years.

Ver. 1. *Sand of the sea.* Innumerable multitudes of people; comp. Ge. 22. 17; Re. 17. 15.—*Note*, This vision is the counterpart of the former, ch. 12. 19; 12. 1–17, and describes the earthly and visible agents of Satan in the persecution of 'the woman,' the true church, and 'the remnant of her seed.'—*Ten horns . . . ten crowns.* The dragon (ch. 12. 3.) had 'seven heads' crowned, and 'ten horns,' but without crowns. The beast here described has 'ten horns,' with 'ten crowns.' The first therefore represents the pagan Roman empire possessed by the dragon and employed as his persecuting agents, consisting of the geographical elements of ten kingdoms, not yet separated into regal dynasties and governments; the second represents the empire when divided into distinct kingdoms, but all agreeing in the same work of persecuting the 'seed of the woman.'—*Name of blasphemy.* Most probably the title of 'holy Roman empire,' assumed by most unholy men. *C.*

Ver. 2. Daniel saw these three beasts (Da. 7. 4–6), and a fourth (Da. 7. 7) whose species was not described. It is here described by John as a compound of the other three, and possessed, moreover, by the more destructive spirit of the dragon. *C.*

Ver. 3. *One of his heads . . . wounded to death.* This wounded head represents the imperial power in the western Roman empire overrun and destroyed by the northern nations, when the very name of emperor had ceased to exist, and Rome was ranked but as a petty dukedom. The eastern empire, centring in Constantinople, still remained in comparative vigour as the other head.—*World.* Rather, 'earth'—the Roman empire. *C.*

Ver. 11. *Two horns.* The two emblematic swords of the pope—the secular and the spiritual.—*Like a lamb.* Professing

a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the [c]dragon gave him his power, and his seat,[2] and great authority.

3 And I saw [d]one of his heads, as it were wounded[3] to death; and his deadly wound was healed: and [e]all the world wondered after the beast.

4 And they [f]worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And[h] there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to [4]continue [5]forty *and* two months.

6 And [j]he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle,[k] and them that dwell in heaven.

7 And[l] it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And[n] all that dwell upon the earth shall worship him, whose names are not written in the[o] book of life of the [p]Lamb slain [q]from the foundation of the world.

9 If[r] any man have an ear, let him hear.

10 He[s] that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.[5] Here[t] is the patience and the faith of the saints.

11 And [u]I beheld another beast coming up out of the earth; and he had [v]two horns like a lamb, and he [x]spake as a dragon.[6]

12 And he exerciseth all the power of the first beast before him, [y]and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And[z] he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to [a]them that dwell on the earth, [b]that they should make an image to the beast, which had the wound by a sword, and did live.

15 And[c] he had power to give life[7] unto the image of the beast, that the image of the beast should both speak, and [d]cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to [8]receive [e]a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the [9]beast, or the number of his name.[1]

18 Here[g] is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred threescore *and* six.

CHAPTER XIV.

1 The Lamb standing on Mount Sion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and winepress of the wrath of God.

AND I looked, and, lo, [a]a Lamb stood on the mount Sion, and [b]with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.[1]

2 And [c]I heard a voice from heaven, as the voice of many waters, and as [d]the voice of a great thunder: and I heard [e]the voice of harpers harping with their harps:

3 And [g]they sung as it were a new song before the throne, and before the four beasts, and the elders: and [h]no man could learn that song but the hundred *and* forty *and* four thousand, which were [i]redeemed from the earth.

A.M. cir. 4000. A.D. cir. 96.

c ch. 12. 9, 3. Th. 2. 7, 4. ch. 16. 13. 17. 18.

2 *Seat.* Literally, 'throne.'—*C.*

d ch. 13. 3, ver. 1. ch. 17. 7, 8, 11. Th. 2. 4, 8. 2 Th. 2. 10. Lu. 2. 1.

e ch. 9. 21. ch. ver. 18. 2 Co. 11. 3. 1 Ju. 4. Da. 11. 30–36. 2 Pe. 2. 1. 2 Ju. 4. 1 Ti. 4. 1–3. 2 Ti. 3. 1–9. 2 Th. 2. 3, 4.

f Ge. 20. 9. Ju. 8. 24. He. 8. 5. 9. 23, 24. 10. 20. 25. ch. 20. 5. Mat. 16. 18.

g Da. 7. 25. 12. 36–39. 2 Th. 2. 4. 2 Ti. 4. 3–5. 2 Ti. 4. 1–4. 3. 4.

h Ge. 20. 9. Ju. 8. 24. He. 8. 5. 9. 23, 24. 10. 20. 25. ch. 20. 5. Mat. 16. 18.

i Da. 7. 21, 25. ch. 11. 7. 12. 17. 17. 6. 18. 24. 2 Th. 2. 10, 3. Lu. 2. 6.

To make war. 1 Da. 7. 25. 12. 7. ch. 11. 7. 13. 7. 16. 14.

j Da. 7. 25. 11. 36–39. 2 Th. 2. 4. 2 Ti. 4. 3–5. 2 Ti. 4. 1–4. 3. 4.

k Ge. 20. 9. Ju. 8. 24. He. 8. 5. 9. 23, 24. 10. 20. 25. ch. 20. 5. Mat. 16. 18.

l Da. 7. 21, 25. ch. 11. 7. 12. 17. 17. 6. 18. 24. 2 Th. 2. 10, 3. Lu. 2. 6.

n ver. 5.

o ch. 3. 5. 17. 8. Phi. 4. 3. ch. 20. 12, 21. 27. Is. 4. 3. Da. 12. 1.

p Ex. 12. 29, 36. ch. 5. 6–13. 7. 17.

q Ps. 22. 14. or 2 Pe. 2. 19, 20.

See ch. 2. 7, 11, 22 &c.

r Is. 33. 1. Mat. 7. 2. Ex. 21. 23–25. Ge. 9. 5, 6. Eze. 35. 16. Mat. 26. 52. ch. 13. 15. 14. 9. 20. 4. 18. 6. 9–11. 8. 3–5. 9. Da. 7. 11, 22, 26. 12. 2.

s Some of the best MSS have this clause as follows:—'He that is for captivity goeth into captivity: he that shall slay with the sword, with the sword it must be slain.' This is a prophetic declaration which seems to accord better than the reading of the *textus receptus* with the last clause of the verse.—*C.*

t ch. 13. 10. He. 10. 36. 12. 1. Hab. 2. 3. Ps. 27. 14.

u ch. 11. 7. 17. 8. 2 Th. 2. 3–9. ch. 20. 7, ver. 2.

v Mat. 26. 28. Je. 2. 29, 30.

x ch. 2. 3, 4, ver. 11. ch. 13. 7. 17. 6.

y ver. 3. 14–17. 2 Th. 2. 4.

z ch. 12. 9. 13. 14. 19. 20. Mat. 24. 24. 2 Th. 2. 9, 10. De. 13. 2, 3. 1 Ki. 18. 38. 2 Ki. 1. 10, 12.

6 Alford's note on the symbolic visions is clear and important. It is in substance as follows:—'1*st*. These two beasts are identical as to their genus: they are both ravaging powers, hostile to God's flock. 2*d*. They are diverse in origin. The former came up out of the sea, *i.e.* out of confusion to nether; the latter comes out of the earth, *i.e.* out of human society. 3*d*. The second beast is subsidiary to the first. It wields its authority, works miracles in its sight, causes men to worship its image. 4*th*. An important distinction exists between the two beasts like a lamb. It points on a still upward course. But it speaks as a dragon.—Here words are very significant and interesting. And now I may add a word to the reader whether all these resources do not meet in that great working power which rises out of men's daily life and habits, out of and in the presence of the last form of the secular power, which was the empire of pagan Rome: I mean the *sacerdotal preservative power*, which, gentle in its aspect and professions, was yet cruel in its actions?'—*C.*

a ver. 3, 8, 12. ch. 17. 15.

b Da. 7. 25. 2 Th. 2. 4. 12. 1. Da. 12. 39–39. ver. 3, 4.

c Da. 7. 25. 11. 36–39. 2 Th. 2. 4. Da. 12. 2. 5.

Or, breath.

d ch. 17. 12, 22. ch. 12. 7. 15. 6. 16. 2, 5, 6. 18. 20. 20. 2 Th. 2. 4.

e *Or, give them.*

f ch. 14. 9, 11. 19. 20. 20. 4. 13. 12, with 1 Ti. 4. 2. Lu. 13. 3, 5. 16. Pr. 6. 12.

The name of the beast. The usurped and unscriptural, but imposing name of 'Catholic.'—*C.*

He that had the number of his name. That acknowledged the apostolic origin of the papal church founded on the traditional genealogy of the popes through the primitive centuries of the church.—*C.*

g ch. 13. 2. 17. 9. with ch. 2. 17. Ho. 14. 9. Ps. 107. 43.

CHAP. XIV.

a Je. 2. 19, 36. ch. 5. 6. 13. 7, 9, 10, 14, 17. Ps. 2. 6. He. 12. 22, 24.

b ch. 7. 4–8. 17. 14. 19. 14. 1. 1 Ju. 2. 18. He. 4. 14. 10. 23. 12. 23, 24.

1 Their relation as children of God was manifest, as it were, by a spiritual, physiognomy, and thus 'written in their foreheads.'—*C.*

c ch. 1. 15. 19. 1–7. 11. 15. 12. 10, with Mat. 3. 28. Mar. 1. 22. Ju. 7. 46.

d Ac. 2. 37. 24. 25.

e ch. 8. 6. 15. 2. 2 Ch. 29. 1–7. Ps. 98. 5.

f ch. 5. 9. 7. 9. 12, 13. 15. 3. 4. 19. 1–7. 4. 4–10. Ps. 149. 1–6.

h ver. 1. Ju. 12. 6. 2 Co. 2. 14. Mat. 22. 25, 33. 22.

i ch. 5. 9. 2 Pe. 1. 18, 19. Is. 35. 10. 51. 11. 62. 12.

in the use of the horns, all meekness, gentleness, and mercy.—*Spake as a dragon.* That is, falsely, Jn. 8. 44; styling himself 'the servant of the servants of God,' meaning 'master of kings and emperors.' *C.*

Ver. 14. *That they should make an image to the beast.* By setting up an ecclesiastical monarchy corresponding in extent and details to the secular monarchy. *C.*

Ver. 16. *A mark.* Submission to the rites and ceremonies of the papal communion.—*In their right hand.* By active obedience to the papal power.—*Or in their foreheads.* By outward profession of its doctrines and infallible authority. *C.*

REFLECTIONS.—Satan and his instruments will turn themselves into very different forms, that their abominable projects may the more easily succeed. The meekness of the lamb and fury of a leopard, lion, bear, and dragon are united to pervert and ruin the church. By the most horrid blasphemies, pretended or magical wonders, uncontrolled authority, and dreadful severity, they promote their unrighteous cause. And marvellous is their success and extensive their power. By allurements or terrors multitudes are deluded into the grossest absurdities and most damnable doctrines and practices. None but those who trust God revealed through Christ are secured from it. These, indeed, are often distressed by wars, persecutions, and martyrdom, but cannot be fully perverted or finally ruined. And it is the great support of their faith and patience that God has fixed a time for their deliverance and the downfall of their enemies, in which every injury done them shall be fully repaid.—Though I cannot fix the times, which the Father has put in his own power, let my faith and patience have their perfect work! Patient waiting and earnest watching are far better than presumptuous curiosity.

CHAPTER XIV. Ver. 1. Zion may either denote heaven or the true church on earth. The saints *being marked with God's name in their foreheads* imports their being sealed and set apart as his property and for his service, and their making an open and honourable profession of him and his gospel, attended with an answerable holiness of life. 4, 5. They were *virgins; i.e.* they had not defiled themselves with the whorish idolatries and other abominations of the tempting antichristians; but, as wholly redeemed from sins and errors, sanctified by and consecrated to God, and as a pledge of far greater multitudes afterward, had faithfully and uprightly followed and adhered to Jesus Christ and his cause. 6–13. The witnesses of Christ, especially at the Reformation, plainly and powerfully preached the gospel, and warned men of the approaching ruin of the Papacy, and of the damnable nature of cleaving to it in opposition to the light of the gospel, which then shone forth; and taught that union to Christ by faith, and fellowship with him, only and effectually secured a happiness, an immediate happiness, after death; and that believers' good works did not merit heaven, but in it received a gracious reward. 14–20. These verses relate to future events, and import, that whenever the antichristians shall have filled up the measure of their iniquities, Christ and his instruments shall, in answer to the prayers of his ministers and people, cut them off in the most terrible manner, perhaps deluging the papal territories in Italy, of 200 miles length, with torrents of their blood.

Ver. 3. *No man could learn that song.* That is, so as to sing it; for singing depends not so much upon voice as upon expression; and expression depends upon feeling; and the feeling of filial love cannot be learned by any rote of words; therefore, as none but children can feel the sentiment, none but children can learn the song. *C.*

Ver. 6. Of this emblematic angel, the Reformation, the Bible, and Protestant missionary societies are, no doubt, shadows and precursors, but cannot be the end of the vision; for this angel introduces the judgment, ver. 7, not the day of the final judgment of quick and dead, but, as appears from ver. 8, 9, the judgment of Babylon and the beast. *C.*

Ver. 12. This notice is parallel to that of ch. 13. 10, from which comparison it is obvious that, in the former case, the 'patience of the saints was tried while witnessing the prosperity, enduring the persecution, and waiting for the downfall of Rome imperial, ch. 13. 1–8; so here their 'patience and faith' 'faithfulness unto death' are tested in the labour of propagating 'the everlasting gospel,' ver. 6, resisting the allurements and terrors, and waiting for the fall of Rome papal, ver. 8–11. *C.*

Ver. 13. *Blessed . . . from henceforth.* Rather, 'Blessed even now' (even before the glory of 'the new heavens') 'are the dead who die in the Lord.' *Robinson.*

Ver. 14. *A golden crown*—as evidence that he is about to assert his kingly power and authority over the nations by which it has hitherto been, at least, practically denied. *C.*

Ver. 16. Though there is no mention of judgment by Christ as an harvestman, yet, as both harvest and vintage are prophetical emblems of judgment, Joel 3. 13, the reaping cannot be otherwise interpreted here.—*Note*, Does not this silence intimate that this first judgment, most probably, by mere prophetic announcement,

4 These[j] are they which were not defiled with women; for they are virgins.[2] These are they which [k]follow the Lamb whithersoever he goeth. These were redeemed[3] from among men, *being* the [l]first-fruits[4] unto God and to the Lamb.

5 And [m]in their mouth was found no guile: for they are [n]without fault[5] before the throne of God.

6 And I saw [p]another angel fly in the midst of heaven, having [q]the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with [r]a loud voice, [s]Fear God, and give glory to him; for the hour of his judgment is come: [t]and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon[u] is fallen,[6] is fallen, that great city, because [v]she made all nations drink of the wine of the wrath of her fornication.

9 And[x] the third angel followed them, saying with a loud voice, [y]If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The[z] same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And[a] the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here[b] is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, [c]Blessed *are* the dead which die in the Lord from henceforth: [d]Yea, saith the Spirit,[7] that they may rest from their labours; and [e]their works do follow them.[8]

14 And I looked, and behold [g]a white cloud, and upon the cloud *one* sat [h]like unto the Son of man, having on his head [i]a golden crown, and in his hand a [j]sharp sickle.

15 And [k]another angel came out of the temple, [l]crying with a loud voice to him that sat on the cloud, [m]Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.[9]

16 And[o] he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And [p]another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And[q] another angel came out from the altar, which had power over fire; and [r]cried with a loud cry to him that had the sharp sickle, saying, [s]Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and [t]gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And[u] the wine-press was trodden [v]without the city, and blood came out of the wine-press, even unto the horse-bridles,[1] by the space of a thousand *and* six hundred furlongs.[2]

CHAPTER XV.

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcome the beast.* 7 *The seven vials full of the wrath of God.*

AND I saw [a]another sign in heaven, great and marvellous, [b]seven [c]angels having the seven [d]last plagues; for in them is filled up the wrath of God.

2 And I saw as it were [e]a sea of glass mingled with fire: and [g]them that had gotten the victory over the beast, and over his image,

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A.M. cir. 4000. A.D. cir. 96.

j Re. 14:3. Ch. 7:3, 9. *k* Ps. 45:10, 14. Ca. 1:4. Mat. 8:19, 22. ch. 7:14, 17.

2 *Virgins.* Pure worshippers of God, in opposition to idolaters, spiritual fornicators, and adulterers. See ver. 8; ch. 18. 3.—*C.*

l Mat. 16:24. ch. 7:17. 14:13, 14. Je. 2:3. Ro. 8:23. 16:5. 1 Co. 15:20, 23. Ja. 1:18.

3 Or *were bought*, 1 Co. 6:20.

m Ja. 3:2. 1 Ki. 8:46. 1 Co. 15. Ku. 7:20. 1 Jo. 1:8, 10.

4 *First-fruits.* The 144,000 who were sealed, ch. 7. 3–8, and are now produced as the immediate fruit of the sufferings of Christ for the confirmation of the patience and hope of the church.—*C.*

n Ps. 32:2. Zep. 3:13.

o Ep. 5:27. Je. 50:20. Ca. 4:7. 1 Je. 3:9. Ep. 1:4. 5:1. 6. Tit. 2:14. Col. 1:22. Jude 24. Re. 1:4, 5, 14.

5 *Without fault* because God their Saviour had kept them from falling, as the blood of the Lamb had cleansed them from all sin, 1 Jo. 1. 7. Jude 24, 25.—*C.*

p ch. 8. 13. 14:6. Is. 46:8. Je. 50:8. 51:6.

q 2 Sa. 23:5. Is. 40:8. Ep. 3:9. 2 Ti. 1:10. 2:19. 1 Pe. 1:25. Mar. 16:15. Col. 1:23. 1 Jo. 1. Re. 10:7. 14:6.

r Ps. 45:10. Ch. 19:17. 18:1, 2.

s Mat. 10:28. Is. 58:1. Ho. 8:1. Ac. 20:21, 24, 27.

t Ps. 115. Ps. 89:7. 96. 7. ch. 19. 5. 22:9. Ac. 14:15. 17:24. Ex. 20:11.

u Ps. 146:5, 6. Ac. 14. 15. Ex. 20:11.

v Is. 21. 9. Je. 51. 7, 8. ch. 17. 5. 14:8. 16. 19. 17. 18:3, 23. 19:2. 2 Th. 2. 8.

6 *Babylon is fallen*—fallen, but not yet destroyed. But the decree is gone forth—the process is begun and none can stay it.—*C.*

w ch. 13. 7, 8, 14–17. 17. 2, 15. 18. 3, 6. Eze. 16. 15. Jeremiah.

x Je. 51. 9, 8. 44. 4.

y ch. 13. 4, 8, 12, 14–16.

z Job 21. 20. Ps. 75. 8. Is. 51. 17. Je. 25. 15. Ca. 10. 23, 28, 6. 19. 20, 20, 16. Ps. 11. 6. 2 Th. 1. 9. Mat. 26. 41. 13. 49, 50. with 1 Co. 10. 21. Jude 7.

a ch. 13. 3, 12, 8, 12, 18. Is. 34. 10. 33. 14. 51. 8. 66. 24. Mar. 9. 44, 46, 48. 2 Th. 1. 9. Mat. 9. 43, 44.

b ch. 13. 10. Heb. 2. 17. 3. Th. 3. 5. 1 Co. 13. 13. Re. 3. 10. 12. 12.

c Ch. 19. 9. 1 Co. 15. 18. 58. Phi. 3. 9. 1 Th. 4. 14. 16. Ho. 13. 14. with 2 Pe. 2. 12.

* *The hortes* are those of the armies in heaven that follow the Lamb, ch. 19. 14. the emblems of the saffering and power of the gospel testimony, and of the judgments on the despisers who now wonder and perish.—*C.*

A.M. cir. 4000. A.D. cir. 96.

d 2 Co. 12. 12. Is. 55. 11. 2 Ti. 3. 16, 17. 1 Pe. 4. 9. ch. 6. 10, 11. 1 Th. 4. 17.

7 Or, *from henceforth saith the Spirit, Yea.*

e Ps. 19. 11. 1 Co. 15. 58. 2 Ti. 4. 7, 8.

8 The blessedness proclaimed here is prospective. The time when it will be realized is at or near the coming of Christ. The statement from henceforth does not mean from the time when John was ordered to write, but from the time to which the blessedness refers. The idea of a special blessing is conveyed, and the specialty consists in the fact that the period of the consummation of all blessings to the redeemed church will be worth the being at hand.—*P.*

f Is. 19. 1. Ps. 97. 2. ch. 1. 7. 10. 11. 20. 11. Ex. 24. 16.

g ch. 1. 13. Ps. 80. 17. Zec. 13. 7. Jn. 1. 14. Heb. 1. 26. Da. 7. 13. Mat. 16. 13.

h Ps. 22. 3. Ho. 11. 9. 13. 11. 11. 10. 7.

i ver. 15. Je. 51. Joel 3. 13. Je. 51. 33.

k ch. 7. 2. 16. 17. 2 Chr. 36. 22. Or Ps. 103. 20. He. 1. 14.

l Is. 62. 1, 6, 7. 40. 11. ch. 5. 10.

m Joel 3. 13. Mat. 13. 39. Je. 51. 33. 50. 51. 54. 52. ch. 13. 1, 2. Da. 7. 20, 22.

9 Or, *dried*

n 2 Sa. 22. 7. Nu. 9. 27, ver. 19. ch. xvi. 2 Th. 2. 8.

o ch. 14. 3, 7. xvii. xviii.

p ver. 15. ch. 6. 9, 10. 20. 4. 16. 18.

q See ver. 15. Ps. 124. 8. 130. 6. 9. Is. 62. 1, 6, 7.

r See ver. 15. Je. 50. 15. 51.

s Joel 3. 13. Mat. 13. 39. Is. 63. 1–4. Ca. 5. 1. 6. 2. Is. 34. 5, 6. ch. 19. 11, 12. Da. 7. 20, 22. 10. 27.

t Ge. 49. 11. Is. 63. 1. ch. 11. 13, 18.

u Lu. 1. 15. Is. 63. 3. ch. 11. 13, 18.

v ch. 11. 8. 21. 27. 22. 15. 20. 9. 19. 14. Heb. 13. 12. Lu. 24. 50. 51. Ac. 1. 9.

1 See note 1 in first column.

2 *A thousand six hundred furlongs*—Ge. 14. 10 200 Italian miles—the exact extent of that portion of the pagan territories called. (*Gen. Heath.*)—*C.*

CHAP. XV.

a With ch. 12. 1, 11. 14. 18. 2 Th. 2. 8.

b ch. 1. 20. 3. 6. 8. 2, 6. 10. 22. vi.

c ch. 8. 2, 6. 16. 1–21. 22. 6. ver. 6.

d Ch. 11. 14. 16. 21. 14. xx. xxi.

e ch. 4. 5, 6. 7. 14. Mat. 3. 11. Is. 4. 4. 5.

g ch. 13. 15–17. 7. 4. 14. 2. 1. 5. 11. 11. 20. Eze. 37. 10.

as by 'the sword of his mouth,' will pass with little observation; like his tears shed over Jerusalem, and be treated with neglect and contempt till physical judgments succeed? The allusion of this emblem seems to be to the messenger of the Sanhedrin coming out of the temple to proclaim the coming down of the 'first-fruits' of the harvest before which proclamation it was unlawful for any one to begin reaping.—*C.*

REFLECTIONS.—The cause of Jesus Christ and his faithful followers will triumph at last. And glorious is the appearance of his saints when they answer their character in qualities and works, and have Christ among them owning and honouring them. Happy they when marked with the Father's Spirit and image purified from idolatry and superstition, weaned from the world, and made sincere and upright in their profession of the pure doctrines of the gospel, and steady in their imitation of and obedience to Christ. Their consciences are now freed from guilt and condemnation, through faith in his righteousness; and when patience hath had her perfect work, and their prescribed course of holiness is finished, death shall only usher them into the heavenly mansions, to receive their everlasting but gracious rewards. What an inestimable mercy was the pure preaching of the gospel at the beginning, after so long and heavy a night of pagan darkness! and what a humbling stroke to the wicked interest, and sure prelude of its downfall! For certain, dreadful, but righteous and gradual, punishment shall overtake the obstinate abettors of it in this world, much more in hell.

CHAPTER XV. Ver. 1, 2. The *sea of glass mingled with fire* is the infinitely pure and efficacious righteousness of Christ, by which he appeased the fiery resentments of divine justice, and through which the influences of the Holy Ghost are conveyed, and the perfections and favours of God marvellously discovered; and on which, as their foundation, the saints in heaven and earth stand with complete acceptance, confidence, and triumph before God. 6. These messengers of God's vengeance appear arrayed as high-priests, to denote the sanctity of their character and their awful ministrations, in answer from God to the prayers of his people. 7. The *receiving their vials filled from the first*, or lion-like *living creature*, imports that love to the gospel influences them, and that their work fulfils the threatenings of God's Word declared by ministers. 8. The *smoke filling the temple* may denote the awful and confounding judgments of God obstructing all prayers for the wicked, and excluding them from all merciful entrance into his church.

Ver. 2. This *sea of glass* rather *crystalline* was not a geographical sea, but a large vessel in the temple called a sea (1 Ki. 7. 23) used by the priests for washing, 2 Ch. 4. 6. This sea in the temple was of brass, emblematic of strength—the prophetic sea of crystal, emblematic of purity.—*Mingled with fire*, as an emblem of purifying judgments.—*Note*, Under the providence of a wise and merciful God, the hour that has most troubled has always most purified his church. Persecution cleanseth the church of hypocrites and lukewarm professors, excites the spirit of prayer, exercises patience, separates from the world, and produces an earnest longing to depart and be with Christ, Phi. 1. 23.—*Gotten the victory*, &c. Rather, 'who had conquered;' or literally, 'who were conquering (by escaping from) the beast'—so as the Greek requires.—*On the sea*. Rather, 'by the sea' (*Scholefield*).—*C.*

Ver. 8. *No man was able to enter into the temple*, so as to penetrate the mystery, till the signs of the times and the acts of Providence opened it (comp. ch. 16. 17 with 17. 1, &c.), or to give God thanks for the judgment, till the judgment was completed. Comp. Ps. 106. 4 with ch. 19. 1–6.—*C.*

REFLECTIONS.—Glorious is their triumph who stand in the immediate and ever-gracious presence of God, accepted in Jesus' gracious sacrifice, and through faith victorious over all their spiritual enemies. Sweetly and solemnly they sing of mercy and judgment, and of the wonderful events of providence and grace, to the honour of Jehovah and his Son. What adorable perfections delightfully shine forth in his nature and conduct! Happy will be that period when all nations shall be converted to and worship him, and when his judgments shall be fully manifested in the complete abolition of pagan and Mahometan delusions! Fixed

and over his mark, *and* over the number of his name, [h]stand on the sea of glass, having [i]the harps of God.

3 And[j] they sing [k]the song of Moses the servant of God, and the song of the Lamb,[1] saying, [l]Great and marvellous *are* thy works, Lord God Almighty; [m]just and true *are* thy ways, thou [n]King of saints.

4 Who[o] shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all[q] nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, [r]the temple of the tabernacle of the testimony in heaven was opened:

6 And [s]the seven angels came out of the temple, having the seven plagues, [t]clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And [u]one of the four beasts gave unto the seven angels seven golden [v]vials,[2] full of the wrath of God, who [z]liveth for ever and ever

8 And the temple [y]was filled with smoke from the glory of God, and from his power; and [a]no man was able to enter into the temple till[3] the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard [a]a great voice out of the temple saying to the [b]seven angels, [c]Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial [d]upon the earth; [e]and there fell a noisome and grievous sore upon the men [f]which had the mark of the beast, and *upon* them which worshipped his image.

A.M. cir. 4100.
A.D. cir. 96.

h Ru.2.1–3; 3.1, 13. 2 Co.5.21. Phil.3.9.
i ch.5.8; 14.2.
j ch.5.9,10; 7.10, 12, 14; 11.15–17.
k Ex.15.1–19. De.32. 1 43. ch.5.9–12; 14.3.
1 Both songs of triumph over, by escape from, enslaving and cruel enemies. Compare ver. 3, 4 with Ex. 15.1–21. C. — Moses' song of triumph sung on the occasion of the escape of the Israelites through the Red Sea, was typical, and therefore prophetical. It was typical of our Lord's triumph over the enemies of his church, and on account of the complete and final salvation of his people from all opposed to them—from death, and sin, and hell.—*P.*
l Ps.111.2, 139.14; 86.8.
m Ps.145.17. De. 32.4. Ps 111.3–5. Mi.7.20. ch.15.3–7. Ho.14.9.
n Je.10.7. Re.15.2,3, 12,15,16. Ho.3.5. Is 60.3. Ps.86.8–10. 1 Sa.2.2.
o Is 25.23; 66.23. Ps. 72.8. Zec.2.11; 14.9–21.
p ch.11.19. Nu.1.50. 2 Ch. 29.5, &c. 24.23.
q ver.1, 5; ch.xvi.1, 21. 9.
r ch.11.19. Nu.1.50. 2 Ch. 29.5, &c. 24.23.
s ver.1, 5; ch.xvi.1, 21. 9.
t ch.15.6. Ex.28.6,8. Eze. 44.17,18.
u ch.4.6–9; 5.6,8,10; 6.1,2,5,7; 15.7.
v ver. 1; ch. xvi. Ps. 75.8. 1 Sa. 26.3. Je 25. 15,16. 10.
2 *Vials.* Rather, 'bowls or basins.'—C.
w ch.7.16; 14.9,20; 15.14; 20.6. 2 Th.1.9.
x Is.6.4. Ps.29.9; 18. 8, 14, with 1 Ki. 8. 10. Ex.40.34,35.
y Je.7.27; 15.1. La.3. 44. Ho.12.13. Ps. 50.6.
3 *i.e.* not at all. Ge. 8.7. Ps.112.8; 118.1. Ac. 3.21.

CHAP. XVI.

a ch.8.5; 15.1; 21.1. 10; 9.13; 11.12; 12.13; 3.4.
b ch.15.1,6,7; 21.9.
c 1 Sa.15.3. Je.48.10. Eze.9.5,6. ch.14.9–11.
d ch.8.7. Ps.17.14.
e Ex.9.8–11. Is.1.5,6.
f ch.13.15–17; 14.9–11.

* *From the mouth of the dragon*—lies (Jn. 8. 44). — *Of the beast*—decrees of persecution. — *Of the false prophet*—vain indulgences, assuming authority over the life to come.—C.

A.M. cir. 4100.
A.D. cir. 96.

g ch.8.8,9. Ex.7.17–20. Eze.26 38.
1 *The sea.* Not maritime powers, as some interpret, but popular calamities, according to the prophetic exposition of the emblem, ch. 17.1–15.—C.
h ch.8.10,11. Ex.7.17, 19,20; 15.23.
i ver.4.
2 *Angel of the waters.* The third angel (ver. 4) commissioned to change the waters to blood—a vial and sign against slavery and upon slaveholding nations, whether the slavery be spiritual or temporal. See Isa. 6. 16-22.—C.
k ver.7; ch.11.17,18; 15.3; 19.2. Ps.97.2,8; 58.10,11. 2 Th.1.5–9.
l ch 1.4; 8.4; 11.17.
m ch. 13.7,15; 17. 6; 18.20,24; 19.2. Mat. 23. 34; 27.4. 1 Ki.21.19. De.32. 42,43. 1s. 49. 26. 51. 22, 23.
n ch.6.9; 14. 10; 19.1, 2; 15.3; 22.10.
o ch.8.12; 11.6. Je. 26. 16. Is. 5 30; 34 8–10; 66.15,16. ch.9.17,18.
3 *The sun.* The powers of human governments (Ps. 19. 1–7) stimulated to severity by popular tumults, seditions, and rebellions.—C.
4 Or, *it*, that is, the sun, which is made the symbolic agent in the execution of this awful curse and plague.—*P.*
5 Or, *burned.*
p ver.11, 21. 2 Ch.28. 22. Je 5.3. 2 Ki.6.33. 2 Ch.33.12,13. 5.
q ver.11; ch.9.20,21; 11. 13. Je.7.29. Je. 13. 16. Am. 4. 6–12. Da. 5. 22,23.
r ch.13.2–4, 11. 8. 17. 18; 18.23.
s Ex.10.21–23. ch. 9. 2; 11.10; 18.11–19. Is.8. 21, 22. Mat.8.12; 13.42; 22.13.
t ver.2,9, 10; ch. 9.20, 21. 2 Ti.3.13. 2 Ki.6.33. Da.5.20,23.
u Is.8.7; ch.9.14.
v Je.50.38; 51.36. ch. 17. 15. Is. 44.27; 42. 15; 11.15; 51. 2, 25.
w 1 Jn.4 1, 2. ver. 14, with Ex.8.2–6.
6 *Spirit like frogs.* Amphibious animals (Ex.8.4), the emblems of hypocrites conforming themselves to every state of society.—C.
x ch. 12.3, 9; 13. 1, 2, 11, 12; 19. 20; 20. 10.
† See note * in first column.
a 1 Ti. 4. 2. Jn. 8.44. ch.9.20; 13.13,14; 19.20. Ja. 3. 15. 2 Th.2.9, 10. 1 o. 12 39. Mat.24.24. 2 Pe. 2.1. 1 Jn.5.19.

3 And[k] the second angel poured out his vial upon the sea;[1] and it became as the blood of a dead *man:* and every living soul died in the sea.

4 And[l] the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the [j]angel of the waters[2] say, [k]Thou art righteous, O Lord, [l]which art, and wast, and shalt be, because thou hast judged thus.

6 For[m] they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard [o]another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And[p] the fourth angel poured out his vial upon the sun;[3] and power was given unto [s]him to scorch men with fire.

9 And men were scorched[5] with great heat, [q]and blasphemed the name of God, which hath power over these plagues: and [r]they repented not to give him glory.

10 And the fifth angel poured out his vial upon [t]the seat of the beast; and his kingdom was [t]full of darkness; and they gnawed their tongues for pain,

11 And[u] blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the [v]great river Euphrates; [z]and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three [w]unclean spirits like frogs[6] *come* out of the [x]mouth of the [y]dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For[a] they are the spirits of devils, work-

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is God's decree of their ruin, and fearful but infallible the execution. Yea, all the proper instruments shall stand ready to accomplish it in his time.

CHAPTER XVI. **Ver. 1. Already the wicked** have had fearful earnests of these vials of divine wrath poured out upon them. From A.D. 713 to 734 the Mahometan Saracens poured themselves into Spain and the south of France, rendering much of those countries a comparative desert. From A.D. 830 to 980 the contentions among the descendants of Charles the Great, emperor of Germany and king of France, and the ravages of the Hungarians in Italy and Sicily, deluged those countries with human blood. From A.D. 1090 to 1290 not a few millions were cut off, and most of Europe reduced to the brink of ruin by the *sacred*, or rather *vain*, war for the recovery of Canaan from the Mahometan Seljukian Turks and Saracens. From 1200 to 1370 the contentions of the Guelfs and Gibellines, or Church and emperor's parties, rendered Italy and Germany a scene of human carnage and blood. From 1370 to 1447 the repeated schisms of the Church and the oppression of the Bohemians occasioned terrible wars in Spain, France, Germany, and Italy. Between 1486 and 1534 a sweating sickness and other pestilential disorders carried off prodigious multitudes in England, Germany, and France. From about 1370 to 1698 the Ottoman Turks proved a terrible scourge to the Saints in Hungary, Poland, Italy, Germany, Mediterranean isles, &c. We live in an age when the request for a philosophy of history may be made with good hope of success. The great achievement of the modern mind has been almost entirely to reconstruct historical science. With very few exceptions, the historians of the three centuries immediately preceding the French Revolution were little more than analysts. That any moral significance underlay the tale of sound and fury which they related, that the spiritual and intellectual movements running through the ages are the most important elements in the career of humanity, that the phenomena of history are not isolated and fortuitous, but are connected, are co-ordinate, and are the expression of laws, they never so much as dreamed. But now history is no longer considered a mere hanging together in a continuous narrative of so many disconnected events. The springs of political action must be apprehended, the real causes of great revolutions must be traced, and along with the record of events must be seen what powers beneath the surface are at work to make the events possible. So if we are to understand the forces with which early Christianity had to contend, we must see in heathenism, above all things, religion. The pagans were as much given up to religion as were the Christians, the difference was that one was true and the other false. When St. Paul came to Athens he found the inhabitants too religious. Altars stood beside the streets. The contest between Christianity and paganism then was a war between one religion and another. It was a conflict between the true and the false, between a religion allied with all the passions and wrong tendencies of the lower nature, and a religion allied with what is spiritual and ethical and universal in man. The conflict between the two religions was the most deadly and awful struggle in the history of man on earth. The author of Revelation was a witness to the malignity and hate of heathenism. He saw it in all its revolting meanness and corruption. And doubtless many of the bold and wonderful figures he uses in this book were intended to portray some of forms of heathen religion. It is difficult exactly to determine what in some of the expressions he uses he had in mind But the Bible is a growing book, and what we do not understand now we will come to a knowledge of as history advances. Revelation is not a narrative, it is a book of forelookings. The writer is a seer. He is looking to the coming ages and the coming triumphs of truth as it is in Jesus Christ, and to the coming downfall of organized evil in all forms. Genesis opens the movement of God in history and Revelation closes it. Hence all of Revelation will not be understood till God through Christ completes His eternal purpose.

Ver. 12. *Euphrates.* For the meaning of 'Euphrates,' see note on ch. 9. 14.—*Kings of the east.* A title perhaps emblematic

ing miracles, *which* go forth unto the kings of the earth and of the whole world, [b]to gather them to the battle of that great day of God Almighty.

15 Behold,[c] I come as a thief.[8] Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he[9] gathered them together into a place called in the Hebrew tongue Armagedon.[1]

17 And the seventh angel poured out his vial [d]into the air;[2] and [e]there came a great voice out of the temple of heaven, from the throne, saying, [f]It is done.[3]

18 And[h] there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And [g]the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, [h]to give unto her the cup of the wine of the fierceness of his wrath.

20 And[k] every island fled away, and the mountains were not found.

21 And[l] there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: [m]and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast,* 5 *which is great Babylon, the mother of all abominations.* 9 *The interpretation of the seven heads,* 12 *and the ten horns.* 8 *The punishment of the whore.* 14 *The victory of the Lamb.*

AND there came [a]one of the seven angels which had the seven vials, and [b]talked with me, saying unto me, Come hither; I will show unto thee [c]the judgment of the [d]great whore that sitteth upon many waters:

2 With[e] whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So[g] he carried me away in the spirit into [h]the wilderness: and I saw [i]a woman sit upon a scarlet-coloured beast,[1] full of names of blasphemy, having seven heads and ten horns.

4 And[j] the woman was arrayed in purple and scarlet colour, and decked[2] with gold and precious stones and pearls, [k]having a golden

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A.M. cir. 4102. A.D. cir. 96.

b ch.17.14; 19.19; 20.8, 9; 14.16, 19, 20. 1 Ki. 22.19.

c Mat. 24.43. 1Th. 5.2, 4. 2 Pe. 3.10. 1 Th. 5.2, 3. Lu. 12.39. Mat. 22.12. 1 Co. 5.3.

8 The symbolical events mentioned in verses 13 and 14 were precursors of the Lord's coming. Upon their appearing, his advent in glory might be expected immediately. Hence the solemn warning to be prepared. He shall come "as a thief"—when least expected—when the world is slumbering and unprepared. We are warned to keep on our garments of righteousness, so that our sins may be completely covered at his coming.—*P.*

9 God. Joel 3.9, 11-14. ch. 11.13; 17.14; 19.17-21. Is. 37.36. Ps. 110.5, 6.

1 *Armageddon*—'mountain of destruction;' most probably an allusion to Megiddo, where Sisera was overthrown, Ju. 5.19.—*C.*

d Ep. 2.2.

2 *The air.* The seat of Satan's empire, Ep. 2.2.—*C.*

e ver. 1; ch. 21.3, 5; 14. 17; 15.5; 21.22.

f Jn. 19.30. ch. 10.6, 7; 22.6.

3 These words were uttered probably in allusion to the fact that this was the last of the seven last plagues. The vials of wrath were now exhausted.—*P.*

h ch. 4.5; 8.5; 11.19; 19.15. Da. 12.1.

i ch. 11.8, 13; 14.8; 17.18; 18.2.

A.M. cir. 4100. A.D. cir. 96.

j Ex. 9.23-26. Jos. 10.11. Is. 30.30. Ezek. 38.22. ch. 8.7; 11.19.

k ver. 9, 11. Is. 8.21. ch. 11.16. 2 Ki. 6.33. Je. 5.3. Is. 1.5. Mat. 3.12.

CHAP. XVII

a ch. 15.1, 6, 7; 16.2-4, 8, 10, 12, 17; 21.9, 10; ver. 3; ch. 6.1, 2, 5, 7.

b ch. 11.13, 14, 8-12, 14-20; 21.9; 22.8, 9.

c Ezek. 23.10. Na. 3.4. ch. 19.2; 11.8; 18.2 Th. 2.3-12. 2 Ti. 3.1-6. 1 Ti. 4.1-3 ver. 3-6, 15. Je. 51. 13. ver. 15.

d ver. 1, 15; ch. 18.3, 9; 13.3, 4, 8, 12; 14.8; 11.2. Je. 51.7, 9. Ti. 3.1-6; 4.3, 4. 2 Ti. 4.1-3. Da. 11.36-39.

e ch. 2.10; 21.10; 4.2. Ezek. 3.12, 14. Ac. 8.39.

f ch. 18.2. Is. 13.21; 34.14, with Is. 5.1. Ca. 4.12; 5.16.2.

g ch. 1.1, 5, 7; ver. 6-18.

1 'By the woman sitting on the wild beast is signified that superintending and guiding power which the ruler possesses over his beast, than which nothing can be chosen more apt to represent the superiority claimed and exercised by the see of Rome over the secular kingdoms of Christendom' (*Alford*). For centuries Rome ruled supreme in Europe. The various monarchs carried out the plans of the pope; they were used as instruments to oppose and persecute all who ventured to question his authority, or who dared to exercise free thought on matters of faith.—*P.*

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f ver. 18; ch. 18.3, 7, 12, 16. Da. 11.38; 7.8, 24. 2 Gr. *gilded.*

g Je. 51.7. Mat. 13.25. 2 Th. 2.3, 4, 9. 2 Ti. 3.1-5. ch. 12.8; 13.5, 6; 17.14; 8; 18.9. Da. 7.25; 11.36-39.

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of sincere inquirers after Christ, in allusion to the magi, Mat. 1. 1, 2, whom ecclesiastical tradition represents as kings. This interpretation is favoured by the fact that wherever Popery has power, whether popular or legal, free inquiry after Christ in the Scripture is authoritatively suppressed. *C.*

Ver. 19. *The great city* (mystical Babylon) *was divided into three parts,* instead of ten as formerly—either three great monarchies or three great parties; and if the latter, these parties most probably will be, Papal, political Protestant, and infidel.—*Note,* All spiritual Protestantism will have utterly separated from aiding and abetting the Babylonian powers, Re. 18.4.—*The cities of the nations*—the ten kingdoms—*fell*—were revolutionized and swallowed up in the three. *C.*

REFLECTIONS.—Gradual, but terrible and righteous, are the judgments of God which shall in due time be executed upon Popish idolaters and persecutors, and their ungodly companions in wickedness. Actuated by unclean diabolical spirits, and instigated by false teachers, they may for a little time gather themselves to contend with the almighty Redeemer, obstinately persist in their abominable courses, and blaspheme God, as if he injured them. But quickly the vials of his wrath shall be poured out upon them, answerable to their guilt, till they be utterly and irrecoverably ruined. And unexpected, fearful, extensive, sudden, and destructive shall be their punishment. Happy are they who shall be found faithful to Christ and righteousness, adorned with his grace, and watchfully preparing to meet him! While others howl and blaspheme for vexation of spirit, these shall rejoice in the Lord, and applaud the truly righteous and faithful realization of his purpose.

CHAPTER XVII. Ver. 1. I will give you an account of her sins, and of God's righteous procedure in condemning and punishing her. The Papal state at Rome is called a *Whore,* because of their treacherous apostasy from Christ and his Father to idolatry and every other wickedness, while they pretend to be the spouse or church of Christ. Her *sitting on many waters* denotes her ruling over many nations with magnificent pomp, power, luxury, and other allurements. 2. The *wine of her fornication* includes all the Popish arts and allurements, honours, preferments, external pomp of habits, processions, and worship, pretended miracles, dispensations, pardons, and other specious motives by which men are drawn into her idolatrous principles and practices. 3. Her being *in the wilderness* may denote her tyranny over the poor afflicted followers of Christ. The *scarlet-coloured beast, full of names of blasphemy, and having seven heads and ten horns,* is the Roman empire, as Papal, marked with imperial dignity, and with bloody and persecuting cruelty—pretending infallibility and unlimited supremacy, promoting idolatry and error, and which, after seven different forms of civil government, was divided into ten different kingdoms. 4. Her being *clothed with purple and scarlet, and decked with gold, precious stones, and pearls,* points out her Popes and cardinals as assuming imperial authority, and stained with the blood of saints; and the wealth, grandeur, and power of her palaces, churches, and monasteries. Her *golden cup, full of abominations and filthiness of fornication,* denotes her whole system of abominable errors, idolatries, and superstitions, varnished over with bold pretences to miracles, pardons, and indulgences, and to her being the only true church, and the like. 5. It is easy to observe that she is formed by the most shocking multitude of errors and crimes, invented and carried on in the most deep, secret, and unsearchable methods, even amidst the highest pretences of being the catholic and only church of Christ; and that, possessed of the most extensive jurisdiction, and notorious for idolatry, pride, luxury, and oppression, she is the parent, ringleader, supporter, and nourisher of idolatry, superstition, error, uncleanness, and every other abominable crime. 6. I was astonished at her grandeur, cruelty, and dreadful wickedness, and at the patience of God in suffering her so long to tyrannize over his beloved people. 8. The beast, or Roman empire, has, under the Popes, a form of government different from all its ancient ones, but which retains their whole authority, power, wealth, idolatry, persecuting cruelty, and other wickedness; and though this Papal form hath its origin from diabolic craft and influence, and leads men into everlasting damnation, yet it is admired and implicitly submitted to by all within its reach, except the faithful ones of God. 9, 10. The *seven heads* of the beast point at the seven mountains on which Rome was built, and the seven forms of its government, by *kings, consuls, dictators, decemvirs, military tribunes, emperors* heathen and Christian, and Gothic *kings,* which took place before the establishment of the Papal authority. 11. Though the Pope's civil power may, in respect of time, be called the *eighth,* yet, as it succeeds to the heathen imperial authority, and is an idolatrous power, it is the *seventh* and last idolatrous form of government, comprehending all the power and wickedness of the six preceding. 12-14. The *ten horns* are the ten or several kingdoms into which the western empire of Rome was divided when the Papal power was established, all of which submitted to the Popish abominations, and exerted all their power to establish them, and force men to submit to them; and under the pontifical influence, to their own ruin, violently set themselves against Christ, to oppose and subvert his doctrines, institutions, cause, interests, and people. 16, 17. In God's time these kingdoms shall withdraw their subjection and support from the Papal state, and, by wars, statutes, and the like, shall concur to destroy it; for it is only for a limited time that, by his overruling their sinful inclinations, he will, for the fulfilment of his purposes and predictions, permit them, under the instigation of Satan, to yield up their strength, riches, and authority to promote the Papal power, idolatries, superstitions, and errors. 18. The antichristian power, civil and ecclesiastical, is to be seated in the hand of Popes and cardinals, and raised to its height in the city of Rome, which is at present the residence of the Roman emperors.

Ver. 1. The seventh seal, ch. 8. 1, the seventh trumpet, ch. 11. 15, and the seventh vial, contain many more particulars in each than any of the other seals, trumpets, or vials. Of this difference one reason is obvious—the deeper interest of the church in the downfall of Antichrist, and the introduction of the kingdom of glory, than in all the rising, continuance, and downfall of the secular kingdoms of the world. *C.*

Ver. 3. *Full of names of blasphemy.* Rome having in her heathen state adopted the gods of all nations, and given them a temple in her pantheon, and blasphemously declared them entitled to worship: and having in her Papal state raised apostles, angels, and imaginary saints without number, to the dignity of mediators, and blasphemously declared them, together with images, pictures, relics, and bread and wine, entitled to that worship which is due to God alone. *C.*

Ver. 4. *Fornication.* The prophetic emblem of religion prostituted for gain, Is. 23. 17, and realized in the simoniacal sale of ecclesiastical dignities, and the most scandalous traffic in indulgences and masses, by which Papal Rome has been enriched and disgraced. *C.*

Ver. 6. Thousands of these 'martyrs of Jesus' fell during the Papal crusades against the Waldenses and Albigenses: multitudes during the reign of Mary in England: in the Bartholomew massacre of the Huguenots in France; in the dragonnades that followed on the revocation of the edict of Nantes: and in every page of the history of the infamous Inquisition, which, though now happily extirpated (at least for a time) in every other Papal country in Europe, still subsists in Italy, and preserves its throne in Rome. *C.*

Ver. 16. *The ten horns . . . shall hate the whore.* These ten kingdoms shall hate her, not because of her sins against God, but because of her arrogant assumption of power over kings—giving all their strength to the imperial beast, ver. 13; while, in defence of their royal prerogatives, they put forth all their wrath against the Papal woman. *C.*

Ver. 17. *God hath put it into their hearts,* by giving them judicially over to their own counsels, Ps. 81. 12; Ro. 1. 24, 26, 28. *C.*

REFLECTIONS.—God takes pleasure to instruct and comfort his faithful servants. And he can exactly describe the antichristian Papacy, with all its mysteriousness, or anything else, long before it exists, and can make the distresses and plagues of his church continue

cup in her hand full of abominations and filthiness of her fornication:

5 And [t]upon her forehead *was* a name written, [u]MYSTERY, [v]BABYLON THE GREAT, THE MOTHER OF HARLOTS[3] AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman [p]drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, [q]I wondered with great admiration.

7 And the angel said unto me, [r]Wherefore didst thou marvel? [s]I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The[t] beast that thou sawest was, and is not; and shall ascend out of the bottomless pit,[4] and [u]go into perdition: and [v]they that dwell on the earth shall wonder, whose names were not [z]written in the book of life from the foundation of the world, when they behold [y]the beast that was, and is not, and yet is.[5]

9 And [z]here *is* the mind which hath wisdom. The[a] seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And[b] the beast that was, and is not, even he is the eighth,[6] and is of the seven, and goeth into perdition.

12 And the [c]ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour[7] with the beast.

13 These[d] have one mind, and shall give their power and strength unto the beast.

14 These[e] shall make war with the Lamb, and the Lamb shall overcome them: [f]for he is Lord of lords, and King of kings: and [h]they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, [i]The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the [j]ten horns which thou sawest upon the beast, these [k]shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

A.M. cir. 4100.
A.D. cir. 96.

t Is. 3 9. ch. 7. 3, 14, 17, 13. 26.

u 2 Th. 2. 2 Ti. 3 1-5.

v ch. 11. 8; 14. 8; 18. 2, with Is. 14. 12-14; 47. 1, 5, 7, 13. Je. 50. 38. 2 Th. 2. 4. Da. 7. 25; 11. 36-39. 2 Ti. 3. 1-6. 13. 1 Th. 4. 1-5. ch. xiii. 15, 17.

3 Or, *fornications*.

p Da. 7. 21, 25. ch. 11. 7; 13. 5, 7; 16. 6; 18. 20, 24.

q ch. 13. 3, 11. Hab. 1. 5.

r With Is. 40. 27. Lu. 24. 5. Mat. 16. 8.

s ver. 7, 8-18.

t ch. 11. 11; 17. 7, 8, 11. Da. 7. 3, 8. Ja. 1. 6-8.

u ver. 11. Da. 7. 11, 26; 11. 45. 2 Th. 2. 3, 8. ch. 13. 10; 14. 8-11; 19. 15-20; xvi. xviii.; 19. 13-21; 20. 10.

v ch. 13. 3, 4, 7, 8, 12.

x ch. 13. 8; 20. 12; 21. 27; 3. 5. Is. 4. 3. Da. 12. 1. Phi. 4. 3. Lu. 10. 20.

y ch. 9. 1-11; 13. 1, 11, 14, ver. 3.

5 *And yet is*—that self-same Roman empire—subdivided in territory, but united in one spirit—having laid aside the name, but adopted the rites of heathenism, professing to worship Jehovah, but adhering to the worship of idols.—*C.*

z ch. 13. 18. Ec. 1. 17.

a ver. 3, 7; ch. 13. 1; 12. 3. Da. 7. 17, 23.

b ver. 8. 2 Th. 2. 7.

6 *He is the eighth*. Rather, 'an eighth' king or form of government, *and is of the seven*—rather, 'is (arises) out of the seven' (see Robinson's *Lexicon*).—*C.*

c Da. 7. 20, 7. 7, 20, 24. ch. 12. 3; 13. 1. Zec. 1. 18-21.

7 *One hour*. Rather, 'at the same hour.' Even so, the ten kingdoms, and the eighth or pagan form of the Roman empire arose out of the wreck of the united empire at one and the same period, being completely formed about 666.—*C.*

d Pr. 1. 14. Ro. 8. 7. ch. 13. 3, 4, 7.

e ch. 11. 7; 13. 7; 16. 14; 19. 15-21; 14. 8-20. Da. 7. 21, 22, 25, 26; 2. 44. Ps. 2. 8, 9; 21. 8-12; 110. 5, 6. ch. 6. 12-17.

f 1 Ti. 6. 15. ch. 19. 16; 17. 14. Pr. 8. 15, 16. De. 10. 17. Da. 4. 35.

h ch. 14. 1, 4. Mi. 5. 8. 2 Pe. 2. 9. He. 3. 1. Ro. 8. 30, 33. Ja. 2. 5. ch. 2. 10. Je. 50. 44, 45.

i Is. 8. 7. ch. 13. 3, 4, 7, 8, with 5. 9-9, ver. 1.

j ver. 2, 10, 23.

k ch. 11. 13. Job 9. 12, 22. 2 Sa. 13. 32. Ps. 27. 2. Da. 7. 5. ch. 18. 8, 9, 18. Le. 21. 9. Is. 13. 17, 18. Je. 50. 41, 42. Eze. 16. 28-44. ch. 16. 12.

A.M. cir. 4100.
A.D. cir. 96.

l Ac. 4. 27, 28. Ps. 105. 25. ch. 18. 6, 7; 19. 7, or ver. 13. Ru. 2. 20. 2 Th. 2. 10-12.

m ch. 11. 8; 14. 8; 16. 19; 18. 2. Lu. 2. 1. ch. 13. 1; 12. 3.

CHAP. XVIII.

1 The vision in this chapter is exhibited after the visions recorded from ch. 11. 19, to the end of ch. xviii. 19. 21, the events foreshadowed in ch. xviii. do not follow after in point of time, but merely in painted vision; for the fall of Babylon, pronounced ch. 18. 2, evidently synchronizes with a corresponding proclamation, ch. 14. 8.—*C.*

a ch. xv.-xvii.

b ch. 14. 6, 8; 17. 19.

2 *Another angel*. A vision of Christ the uncreated angel of the covenant in a new emblematic form.—*C.*

c Eze. 43. 2. Is. 24. 1-3. 2 Co. 5. 8. 2 Pe. 2. 8.

d Is. 13. 19, 21; 14. 23; 21. 9; 34. 9-14. Je. 50. 39; 51. 8, 37, 64. ch. 14. 8; 16. 19. 1 Pe. 4. 17. 2 Pe. 2. 1, 9. 1 Th. 4. 13, 18 with Le. 17. 7; 20. Mat. 5. 2.

e ch. 14. 8; 17. 2. Is. 47. 15. Je. 51. 7.

3 *All* (the) *nations* of the Roman empire upon which the prophecy extends.—*C.*

g ver. 17-19, 23. 2 Pe. 2. 1, 3.

4 Or, *power*.

h Ge. 19. 12. Is. 48. 20; 52. 11. Je. 51. 6, 45, 50. 1 S. 8. Zec. 2. 6, 7. 2 Co. 6. 17. 2 Ch. 28. 9. Ezr. 9. 6. Je. 51. 9. ch. 16. 9. Ge. 19. 13.

i Je. 51. 9. ch. 16. 19.

j ch. 13. 10. Ps. 137. 8. Je. 50. 15, 29; 51. 24, 49. 2 Ti. 4. 14. ch. 14. 10. Je. 16. 18; 17. 18. Ex. 21. 23, 24, 25. 4-9.

5 *Fill to her double*—not as an act of selfish and irritated retaliation, but as an act of that retributive justice whereby the thief was compelled, as a warning to others and a punishment to himself, to pay double the value of what he had stolen. Ex. 22. 4, 7, 9.—*C.*

k 2 Th. 2. 4, 8. Zep. 2. 15. Is. 47. 5-11. Eze. 26. 2-10. Is. 22. 12-14; 5. 11-14.

l ver. 10, 17, 19. Is. 47. 9-11; 60. 15; ch. 13. 10; 17. 16. Je. 51. 6. 2 Th. 2. 8.

m ch. 15. 7; 14. 10, 11, 17. Ps. 62. 11. Je. 50. 31, 34.

o ver. 3, 7; ch. 16. 14; 17. 2, 17.

6 *The kings of the earth* are not the 'ten horns,' or kings *de jure*, among whom the Roman empire was divided; for these 'shall hate the whore and make her desolate, and burn her with fire' (ch. 17. 16); but the kings *de facto*, the wicked heathen orders (3) who use counsels, from the rise of paganism up to the time of the Reformation. Christendom was almost absolutely governed; and by whose counsels even Protestant kingdoms continue to be influenced in their policy, and misguided to their ruin.—*C.*

p Eze. 26. 16, 17; 27. 30-32; 8. 14. Ps. 58. 10. Je. 50. 46.

q ver. 18; ch. 14. 11; 19. 3. Ge. 19. 28.

r Ru. 1. 16, 17. Is. 21. 9. ch. 14. 8.

17 For [l]God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest [m]is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after[1] these[a] things I saw [b]another [2]angel come down from heaven, having great power; [c]and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [d]Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For[e] all nations[3] have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, [g]and the merchants of the earth are waxed rich through the abundance[4] of her delicacies.

4 And I heard another voice from heaven, saying, [h]Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For[i] her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward[j] her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.[5]

7 How[k] much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore[l] shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: [n]for strong *is* the Lord God who judgeth her.

9 And [o]the kings of the earth,[6] who have committed fornication and lived deliciously with her, [p]shall bewail her, and lament for her, when they shall see the [q]smoke of her burning,

10 Standing[r] afar off for the fear of her torment, saying, Alas, alas, that great city Baby-

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tions of his Word, on which she is built. Graceless church-members often run the most fearful lengths in wickedness and cruelty when left to themselves; yea, are active in seducing all around them. And multitudes, to their own temporal and eternal ruin, readily run after, and yield themselves to the worst deceivers, in the most furious opposition to Christ and his cause. But great is the mercy that he who has all power in heaven and earth takes part with his persecuted people, animates their faith and patience, emboldens them in their holy profession, and renders them faithful in adherence to himself. Quickly will he conquer all their enemies, and make the most zealous supporters of error, idolatry, and superstition to desert, hate, and oppose them, and to strip the seducers of their ill-gotten power and wealth, and punish them answerably to their crimes.

CHAPTER XVIII. Ver. 1-3. To punish her for corrupting the nations with her idolatry and other wickedness, and enriching her people with her traffic in divine things, the pagan state shall be utterly destroyed, and exposed as a diabolical system of uncleanness, murder, and every other shocking abomination, and Rome shall be turned into a desolate and frightful heap of rubbish. 4-6. As in later times multitudes revolted from paganism, to the advantage of their souls and their countries, so hereafter the faithful followers of Christ ought and shall break off every connection with it, and shall be God's instruments for ruining its power. 7, 8. The miseries of the obstinate pagans shall be dreadful, answerable to their former ambition, pride, luxury, and wealth. 11, 12, 16, *Merchants* may denote, not only such as trade in the commodities of life, but also the heathen peoples, who enrich themselves in selling spiritual offices, ordinances, pardons, deliverance from purgatory, and eternal happiness, to their deluded votaries.—The things mentioned, ver. 11-13, 22, 23, may either relate to the pagan worship, to their relics, pardons, indulgences, to their costly images, rich furniture of temples and chapels, and rich dresses for their images and priests, the incense used at their altars, their use of musical instruments in their worship, their burning of lamps before their altars and images; or they may in general

ion, that mighty city! for [a]in one hour is thy judgment come.

11 And[t] the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise[7] any more;

12 The[u] merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine[8] wood,[9] and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And[v] cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,[1] and souls of men.[2]

14 And[z] the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The[y] merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, [z]Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For [a]in one hour so great riches is come to nought. [b]And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,[3]

18 And cried when they [c]saw the smoke of her burning, saying, [d]What *city is* like unto this great city!

19 And[e] they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, [g]wherein were made rich all that had ships in the sea by reason of her costliness! [h]for in one hour is she made desolate.

20 Rejoice[i] over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And[j] a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And[k] the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And[k] the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee:[5] for[l] thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And[n] in her was found the blood of prophets, and of saints, and of all that were [6]slain upon the earth.

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.

AND after[a] these things[1] I [b]heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For[c] true and righteous *are* his judgments; [d]for he hath judged the great whore, which did corrupt the earth with her fornication, and [e]hath avenged the blood of his servants at her hand.

3 And[g] again they said, Alleluia. [h]And her smoke rose up for ever and ever.

4 And[i] the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And[j] a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And[k] I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.[2]

7 Let[l] us be glad and rejoice, and give honour to him: [m]for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted [c]that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.[3]

9 And he saith unto me, Write, [p]Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, [q]These are the true sayings of God.

10 And[r] I fell at his feet to worship[4] him. And he said unto me, See *thou do it* not: [s]I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for

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A.M. cir. 4100.
A.D. cir. 96.

a ver. 8,17,19. Is. 47. 9,11. ch. 17. 12. Je. 51. 8.
t Ezek. 27. 27—36. ch. 18. 11—17. ver. 3. Ch. 17. 17; 18. 17.
u Ezek. 27. 12—22. 1 Ki. 10. 11, 12. Ch. 9. 4.
[7] Or, *wares*.
[8] The meaning of *thinon*, translated *thyine wood*, is not especially known. It seems to have been a general name for the odoriferous woods; and from its occurrence after linen, and purple, and silk, and scarlet, it seems, most probably, to refer to such as are used in warm robes both for the preservation of garments from moths, and for communicating to them an agreeable perfume, or for being burned, as sandal wood: and certain kinds of pastils are still burned by the rich and luxurious in various countries.—C.
w Pr. 7. 17. Ps. 23. 5. Ezek. 23. 14—22. Ps. 4 7. Is. 22. 13.
[9] Or, *Sodites*, Ezek. 27. 13. 2 Peter 3.
[2] Under the sale of men's lives and liberties in this world lies in the case of the Wallenses and Albigenses, and natives of Peru and Mexico, or the assertion of power either to shorten the residence and torture of these sons of men' in hell or entirely to deliver them within a given period, and at a stipulated price.—C.
x 1 Ki. 16. 25. ch. 18. 20; 22. 8.
y ver. 3, 9—14, 19, 23.
z ver. 11, 12; ch. 17. 4. Lu. 16. 19. Jude 23—30.
a ver. 8, 17. Is. 47. 5, 11. Je. 51. 8. Lu. 4. 6.
b Is. 23. 14. Ezek. 27. 29.
[3] While it is evident that a great series of events will prepare for the downfall of the pagan usurpation, it is equally evident that 'one hour' will complete it; and although the form and manner of the destruction is unknown, the event is not the less certain.—C.
c ver. 9; Ge. 18. 21; 19. 3. Ge. 19. 28. Is. 34. 9, 10.
d ver. 11. Ezek. 27. 3; with ch. 13. 4. Is. 23. 8. Je. 51. 41.
e Jos. 7. 6. 1 Sa. 4. 12. 2 Sa. 13. 19. Ne. 9. 1. Job 2. 12. Ezek. 27. 30, 31. ver. 10, 16.
f ver. 8, 20, 21. Ezek. 26. 17. Is. 47. 5, 11. Je. 51. 8. Lu. 4. 6.
g Is. 44. 23; 49. 13. Je. 51. 48. ch. 12. 12. De. 32. 43. Ps. 96. 11—13. 1 Is. 11. 47. 5; 18. 7, 8.
h Ex. 15. 5. Ne. 9. 11. Is. 51. 63. ch. 12. 8; 16. 20. 2 Th. 1. 8.
i 18. 24. 8, 9. Je. 7. 34; 16. 9; 25. 10. Ezek. 26. 13. No joy, no business, no inhabitants shall be in Rome.

[a] As the Asiatic Babylon, the first seat of the four empires, has been depopulated, so as to answer most literally to this description of ruin; so, in the most probable, will European Rome, their last seat, be as literally sweptt with the besom of destruction.—C.

A.M. cir. 4100.
A.D. cir. 96.

k Is. 24. 6. Je. 7. 34; 16. 9; 25. 10. Ezek. 26. 13.
l See note [5] in first column.
l Is. 23. 8. ver. 3, 9, 11; ch. 17. 15, 16; 18. 10, 17, 19, 23. Na. 3. 4. 2 Th. 2. 9—12. 1 Ti. 4. 1, 2. Ki. 9. 22. Na. 3. 4.
m ch. 16. 6; 17. 6; 18. 24. Ge. 9. 6. Ex. 1. 16. Nah. 2. 13. Je. 51. 49.
n See note [6] in first column.

CHAP. XIX.

a ch. xviii. 1, 4; 7. 1; 16. 1—21.
[1] *After these things*—in point of vision, not in point of time; for a comparison of vers. 19 with ch. 14. 19, 20. will show that the events synchronize.—C.
b ver. 3, 4, 6; ch. 4. 11; 5. 9; 11. 7, 15, 17, 18; 12. 10; 15. 3; 16. 5, 7; 18. 2, 20. Ps. 135. 3.
c ch. 15. 3; 16. 5, 7. De. 32. 4, 43. Ps. 19. 9; 145. 17.
d Je. 51. 47, 48. ch. 17. 1; 18. 8, 19, 21.
e ch. 16. 6; 18. 20, 24; 19. 10. Da. 7. 21, 22.
g See ver. 1.
h ch. 14. 11; 18. 9, 18. Gen. 19. 28. Is. 34. 9, 10; 63. 6. 2 Th. 1. 9. Ps. 104. 35.
i Ch. 4. 4, 5, 9, 10; 5. 6, 8, 14; 7. 11. Ge. 31. 54. Ne. 8. 6.
j Ps. 134. 1, 2; 135. 1; 113. 1, 2; 117. 1; 148. 1, 7, 14.
k 2 Ch. 5. 12, 13. ch. 7. 9, 10. Ezek. 1. 24. Da. 10. 6. Mat. 3. 17; 17. 5. Lu. 3. 22. Ps. 29. 3—9; 93. 4; 104. 3, 6, 7.
[2] People at all appear from the worship of the elders, and the reason assigned, ch. 5. 4, 6, when compared with the similar worship and reasons, ch. 11. 15, 17, that the two prophecies synchronize? That the first exhibits an epitome, and the second a full detail of the divine judgments against Babylon.—C.
l Ps. xcv.—c. cxvi. cxlv.—c. Is. xxv. xxvi. 25. 1—6. xxxv. 44. 23. 49. 13. 54. 1—10. 60. 15.
m Matt. 22. 2. 25. 1. Luke 14. 16—24. 2 Cor. 11. 2. Eph. 5. 31. ch. 21. 2, 9. Ho. 2. 19, 20. Hos. 16. Is. 54. 5, 6; 62. 4, 5.
n Ps. 45. 14, 15. 149. 4. Is. 45. 24, 25; 60. 21. ch. 3. 4, 5, 18. Mat. 22. 12. Rom. 3. 27; 5. 17; 20. 4; 13. 12. 2 Co. 5. 21. Phi. 3. 9. Isze. 16. 10. Eph. 5. 26.
[3] *The righteousness of saints* is the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe,' Ro. 3. 22.—C.
p Lu. 14. 15—24. Mat. 22. 2, 4. Ge. 3. 9. 14. 15. Ps. 45. 12.
q Ch. 21. 5; 22. 6. 1 Ti. 1. 15.
r ch. 22. 8, 9. Ac. 10. 25, 26; 14. 15. 1 Pe. 5. 21.
[4] The word here translated 'worship' is applied either to the divine worship rendered to God, or the civil respect that may be rendered to men. It is not to be supposed that John took the angel for Christ, and purposed to offer him divine worship; but merely such honour as eastern manners would have rendered to any superior or instructor. See 1 Sa. 25. 24. 2 Ki. 2. 15. Ac. 10. 25. 1 Yet even against this mark of deference or gratitude the angel guards him, lest it should lead to any substitution of 'the creature for the Creator.—C.
s ch. 22. 9. Col. 2. 18. 1 Jn. 5. 21. Ac. 10. 25, 26. 1 Pe. 1. 21.

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denote that Rome shall be so utterly ruined that nothing valuable or desirable shall be left in it. 20, 24. The pagan persecution of the oracles and saints of God will be especially regarded in and shall aggravate their ruin. 21–23. In the most sudden and terrible manner God will utterly, and without any possibility of recovery, destroy Rome and all her wicked influence.

Ver. 21. *Millstone.* An emblem of agriculture, civilization, labour, and food is here chosen to signify that, in the mystical Babylon, there will be an end of all these, even as, at this very hour, there is an end of them in the natural Babylon, and it sinks in the sea both by the casting of the angel and its own gravity, to intimate that Babylon will fall both by the outward and visible arm of Providence, and by the downward gravitation of its own corruptions. C.

REFLECTIONS.—Sin brings the most fearful disgrace and misery upon wicked persons and societies at last; and as there is no opportunity of punishing societies in the other world, their sins must overtake them in this. Earthly grandeur, pleasure, luxury, power, and wealth often issue in and render our misery more intolerable; and God forces men to mourn under his judgments who refused to mourn for their sins. Let wickedness be varnished over with pretences to sanctity and kindness as it will, or have been committed ever so long ago, God will mark it, and in his time fearfully punish it with righteous judgments. Superstition, idolatry, lewdness, luxury, merchandise in spiritual things, in men's souls or bodies, allurements to apostasy from God, and particularly cruel persecutions of his saints and servants, will at last issue in everlasting confusion and irretrievable misery.—With conscientious zeal and abhorrence ought all true Christians to hasten from the spiritual fellowship of heathen temples or societies, that their own sin and temporal ruin may be prevented. And with holy joy and triumph ought all the

the testimony of Jesus is the spirit of prophecy.

11 And [t]I saw heaven opened, and behold, a[u] white horse; and he that sat upon him *was* called [v]Faithful and True; and [w]in righteousness he doth judge and make war

12 His eyes *were* [x]as a flame of fire, and on his head *were* [y]many crowns; and [z]he had a name written, that no man knew but he himself.[5]

13 And[b] he *was* clothed with a vesture dipped in blood: and his name is called [c]The Word of God.

14 And[d] the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And[e] out of his mouth goeth a sharp sword, that with it he should smite the nations: and [g]he shall rule them with a rod of iron: and he[h] treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And[i] he hath on *his* vesture[6] and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel [j]standing in the sun; and he cried with a loud voice, saying to [k]all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;[7]

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh [l]of all *men*, *both* free and bond, both small and great.

19 And[m] I saw the beast,[8] and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And [n]the beast was taken, and with him [o]the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. [p]These both were cast alive into a lake of fire burning with brimstone.

21 And[r] the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls[9] were filled with their flesh.

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I[a] saw an angel[1] come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold [b]on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,[2]

3 And [c]cast him into the bottomless pit, and shut him up, and set a seal upon him, [d]that he should deceive the nations no more,[3] till [e]the thousand years should be fulfilled: [g]and after that he must be loosed a little season.

4 And[h] I saw thrones, and they sat upon them,[4] and judgment was given unto them: and *I saw* [i]the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in

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people of God to behold his righteous judgments inflicted on incorrigible persecutors, by which he vindicates his own righteous cause, and delivers his people from future molestations.

CHAPTER XIX. Ver. 1, 2, 6. Perhaps the repeated use of the Hebrew word ALLELUJAH hints that the newly-converted Jews will, in a peculiar manner, rejoice at the destruction of evil, whose idolatries had long filled them with prejudice against the Christian faith. 7, 9. This beginning of the glory of the latter days may be called the *marriage* and *marriage-supper* of the Lamb, because Jesus will then publicly avow his relation to his church, influence great multitudes of all nations to himself, and feast them in a spiritual manner upon his sacrificial life. 8. This robe of *fine linen* denotes Jesus' imparted sacrifice to entitle them to heaven; and the sanctification of their heart and life to render them meet for it; and represents their honour, favour, acceptance, purity, and holiness. 10. I am nothing but a mere creature like yourself, commissioned by Christ to make known the things relating to his person, cause, and government, and the revolutions he will make in the church and world; and the testimony which I have borne to him has been dictated to me by the same divine Spirit which inspired the ancient prophets. 11–14. The *white horses*, upon which Christ and his army ride to conquer evil, denote their high honour and certain success and triumph, and represent the glorious and everlasting gospel, which shall then prevail more extensively and successfully than ever before, with light and purity, speed and power, in its last promulgation through the earth. 12. His *many crowns* denote his natural and mediatorial authority and universal dominion over the church and all the world, in all spiritual and temporal concerns, and his subduing all nations and things to himself. No creature knew anything of his name, as Son of God or mediator, till it was revealed, and none can ever fully and comprehensively understand it. 13. He is rendered distinguished and glorious by the blood of his vanquished and slaughtered enemies. 15. His *sharp sword* and *iron rod* denote his dreadful threatenings and righteous judgments on idolatrous, persecuting, and wicked nations. His *treading the wine-press* denotes his squeezing and crushing his enemies into death and ruin by the terrible impressions of his heavy, infinite, and irresistible wrath. 16. His having his name, KING OF KINGS and LORD OF LORDS, *on his vesture* and *thigh*, imports that, by his mighty acts, he effectually and illustriously proves himself Sovereign Lord and Ruler of all the potentates, princes, and nobles of the world, to govern, influence, restrain, save, or bless them, or to work by or upon them, according to love. 17–21. According to Christ's awful threatenings, and by his influence, the whole power of evil, civil and wicked, is totally ruined; and while the souls of its wicked supporters are cast into hell, because of their wilful and awful sins, and the saints of God saved through faith in the Lord Jesus Christ rejoice in their glorious inheritance, as it manifests the glory of God's perfections, and opens the way for the happiest and most glorious state of the church on earth.

Ver. 20. 'The beast and the false prophet' being 'cast alive' into the lake, it follows that they are not yet totally destroyed; but that, after this signal overthrow, the 'ten horns' that have hitherto supported, shall finally 'hate the whore, and make her desolate.' And thus it appears most probable, they will do in support of 'the beast' their several royal prerogatives in opposition to the terrible domination of paganism. See ch. 17. 13, 16, 17. *C.*

REFLECTIONS.—High praises to God, and abundant happiness and honour to saints, attend his remarkable deliverances of his gospel church; and none more than his extirpation of pagan introduction of the latter-day glory! Yea, in a most awful manner, the calamities, and even the awful end of the wicked, comes in spite of all God in Christ could do to save them—Jesus' sacrifice imparted, and his grace implanted and exercised, are the great ornaments of his people; while their union to and fellowship with him, and his almighty power, unblemished faithfulness, sovereign and universal dominion, great salvation, and glorious triumph, gladden their hearts. But dreadful is their danger and certain their ruin who oppose him and his interests. In full hopes that all our tribulations will end, and all our sorrows for ever cease, let us, who fear and serve the Lord, praise his name, both small and great. Let us believe his infallible promises, worship him only, and follow him whithersoever he goes. Grace shall reign through righteousness to our eternal life by Jesus Christ our Lord.

CHAPTER XX. Ver. 2–7. Whether the *millennium* or THOUSAND YEARS here mentioned denotes precisely a *thousand* of our years, or only *many* years, as the term *thousand* is taken, De. 1. 11; 7. 9; 32. 30; Ps. 90. 4; 91. 7; 105. 8; Ec. 6. 6; Is. 30. 17; 60. 22; 2 Pe. 3. 8, I cannot determine. The glory and happiness of this thousand years' reign of the saints is to be understood, not literally, but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints to leave the heavenly mansions and live in bodies needing meat and drink; nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against and cut off spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in Scripture represented as a *reviving* or *living*

their hands; and [j]they lived and reigned with Christ a thousand years.

5 But [k]the rest of the dead lived not again until the thousand years were finished. This *is* the [l]first resurrection.

6 Blessed[m] and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but [n]they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall [p]go out to deceive the nations which[q] are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And[r] they went up on the breadth of the earth, and compassed [s]the camp of the saints about, and the beloved city: and [t]fire came down from God out of heaven, and devoured them.

10 And[u] the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And[v] I saw a great white throne, and him that sat on it, [z]from whose face the earth and the heaven fled away; and there was found no place for them.

12 And[y] I saw the dead, small and great, stand before God; and the books were opened: and [z]another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according[a] to their works.

13 And[b] the sea gave up the dead which were in it; and death and [5]hell[6] delivered up the dead which were in them: and [c]they were judged every man according to their works.

A.M. cir. 4000. A.D. cir. 96.

[j] i Pe.2.9. ch.1.6. 1 Co.6.2. 2 Ti.2.12. Ro.5.17. Da.7.22, 27. Ps.149.5. [k] Isa.xxvi.14, 19. Da.xii.2. [l] ver.6. [m] ch.20.6. [n] Ex.19.6. Ro.12.1. 1 Pe.2.5, 9. [p] ch.16.14. 2 Pe.3.12. [q] Eze.xxxviii. xxxix. ch.20.13, 17, 19, 23. [r] Heb.12.22. Ps.87.2. [s] Eze.38.9, 16. Da.11.45. [t] Ge.19.24. Le.10.2. Nu.16.35. 2 Ki.1.10. Job 1.16. [u] ch.19.20. [v] Da.7.9, 10. [z] Ps.114.3, 5. Isa.24.23. [y] Ps.9.7. [z] Da.12.1. Ph.4.3. [a] Isa.20.12. Je.17.10. 32.19. Mat.16.27. ch.2.23. 22.12. Rom.2.6. See ver.15. [b] Ch.1.18. 20.13, 14. 1 Th.4.15, 16. ch.6.8. [c] ch.20.12, 13.

5 Or, *the grave.*

6 *Death and hell.* Rather, 'death and hades:' the visible and invisible places of the dead—the one receiving up the body, the other the spirits.—*C.*

c Mat.25.31, 46. 16.27. Ju.3.20. 1 Se.ver.10.

A.M. cir. 4000. A.D. cir. 96.

[d] Heb.3.14. 6.11. 10.23. 2 Pe.3.14. with ch.2.10. [e] ch.20.14, 15.

7 Death and hades are here put for that dark kingdom, that kingdom of death, with all its princes, devils, &c. [f] Isa.25.8. 1 Co.15.26, 54. 2 Co.5.4. [g] ch.7.17. 21.4. Isa.25.8. [h] ch.20.12, 15. [i] Ps.69.28. Da.12.1. Lu.10.20. Phi.4.3. Heb.12.23.

CHAP. XXI.

[a] ch.20.11. 2 Pe.3.13. [b] Isa.65.17. 66.22. 2 Pe.3.13. Ac.3.21. Ro.8.19, 21. Ps.102.25, 26. ch.20.11. [c] Isa.27.1. ch.20.13. Jude 13.

[d] Ga.4.26. 1 Pe.2.5, 9. Heb.11.10, 16. 12.22. 13.14. [e] Isa.52.1. 61.10. 62.5. Eph.5.25, 27. [f] ver.9. ch.19.7. 2 Co.11.2. [g] ch.3.12. 2 Co.6.16. Eze.37.27. [h] ver.22. ch.22.3. Zec.8.8.

[i] ch.7.17. Isa.25.8. Eze.36.25, 29. [k] ch.20.12. Da.7.9, 10. [l] ch.20.14. 1 Co.15.26, 54. [m] Isa.25.8.

1 See note * in first column.

[n] ch.19.9. 22.6. 1 Th.4.18. 2 Th.2.16. Ro.8.28. [o] Is.43.19. Ps.98.9. [p] ch.20.5. [q] Isa.55.1. Jno.4.10, 14. 7.37. [r] ch.22.17. Is.55.1. [s] Ps.36.8. [t] Ps.16.5. [u] ch.3.12. [x] Ro.8.17. [y] ch.2.7. [z] Ge.17.7. Ex.29.45. Le.26.12. 2 Co.6.16. Heb.8.10. [a] Ps.89.26, 27. 2 Sa.7.14. He.1.5. [b] Co.6.18. [c] Ps.9.17. [d] ch.20.14, 15. Is.3.11. Ps.1.5. Pr.14.32. Ma.3.18.

2 *The fearful.* Who are convinced that the Christian religion is true, yet for fear of reproach or persecution shamefully shrink from avowing it.—*C.*

[e] Mat.10.28. Lu.12.4, 5. [f] Isa.3.9. 26.10, 21. 57.1. Jer.7.24, 26. 44.5. [g] Ex.20.5. [h] Le.20.2. [i] Ps.5.6. [k] ch.22.15. [l] Ex.22.18. Le.20.27. 1 Co.6.9, 10. [m] Zec.5.3, 4. 2 Sa.7.14. He.8.10. 2 Co.6.18. Ps.50.16.

[n] ch.2.2, 19. [o] ch.2.9. 3.9. 1 Co.6.9, 10. 15.50. Ga.5.21. Eph.5.5. Ps.15.1. Is.3.11. Ps.1.5. Pr.14.32. Ma.3.18.

a It is done:—Christ's work of salvation is complete. His people are redeemed from the curse; raised from the dead; acquitted in judgment; freed for ever from Satan's assaults; invested with that glorious kingdom in which Christ rules, and in which also they as his people shall live and rule for ever.—*C.*

14 And[d] death and hell were cast into the lake of fire.[7] This is the second death.

15 And[e] whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND I[a] saw [b]a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more [c]sea.

2 And I John saw [d]the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And [e]I heard a great voice out of heaven, saying, Behold, [g]the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And[h] God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And [i]he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for [j]these words are true and faithful.

6 And he said unto me, [k]It is done.[1] I am Alpha and Omega, the beginning and the end. [l]I will give unto him that is athirst of the fountain of the water of life freely.

7 He[n] that overcometh shall inherit all things; and I [o]will be his God, and he shall be my son.

8 But[p] the [z]fearful,[2] and [r]unbelieving, and the [s]abominable, and [t]murderers, and [u]whoremongers, and [x]sorcerers,[3] and [y]idolaters, and all liars, [z]shall have their part in the lake which burneth with fire and brimstone: which is the second death.

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again of the soul, but of the body. The resurrection of the martyrs' and confessors' souls here spoken of must therefore mean, not the resurrection of these deceased persons, but the remarkable reformation, deliverance, comfort, and activity of the church in their successors, Ro. 11. 15; Eze. 37. 1–14; Ps. 85. 6; Ho. 6. 2, 3; Zec. 10. 1. And as Elijah is represented as living in John Baptist, Mat. 11. 14; 17. 12; Lu. 1. 17, and antichristian Rome is called in this book *Sodom, Egypt,* and *Babylon,* on account of her likeness to them in luxury, cruelty, pride, and idolatry, ch. 11. 8; 14. 8; 16. 19; 17. 5; 18. 2, 21, so the ancient martyrs will live in the Christians of this period, being united to the same head, members of the same body, and of the same temper, faith, patience, zeal, and fortitude, and professing the same gospel truths. And this restoration of the church to this peaceable and glorious state, after a long death under the reign of evil, in which multitudes of Jews and Gentiles shall be converted to Christ, and shall enjoy much spiritual, delightful, and honourable fellowship with Christ and with one another, and have the governing power in the earth, is called the *first resurrection,* as it is a figure and pledge of the general resurrection of the saints to eternal life at the last day. The wicked will *not live again* till the end of the thousand years; that is, they will be reduced to the same condition in which Christ's slain witnesses were a little before, ch. 11. 7–9, having no authority, power, or activity to make head against Christ and his cause. 8–10. Perhaps *Gog* and *Magog* may here include the wicked everywhere in the world, instigated by Satan to embolden their spirits, and combine in a furious and desperate attack upon the church, which shall issue in a manner no less dreadful than the last efforts of evil. 11. The *opening of the books,* and judging men according to them, denotes that, in the last judgment, the infinite and all-observing knowledge and exact remembrance of God, the extensive notice and exact recording of men's own consciences, and the whole contents of God's revelations and purposes, will be clearly manifested, and all men righteously judged exactly answerable thereto. 13, 14. By *hell* may be understood the state of separate spirits; and *death and hell are cast into the lake of fire,* when the bodies and souls of all the wicked are shut up in hell, and there is no vestige of sin or misery left anywhere else in the creation of God.

Ver. 4. *A thousand years.* Are these thousand years literal or prophetic? In the midst of such an array of unquestionable emblems, it seems impossible, by any rule of interpretation, to understand them as literally 'a thousand;' but, taken prophetically, and according to the word of this book—a day for a year—they represent 360,000 years, a period which some deem so long as to appear inadmissible. Let it, however, be recollected, that from Adam to Christ was but 75 generations, Lu. 3. 23–38; that, calculating generations, not by antediluvian, but by Abrahamic life, 78 years must yet run before 40 generations can be added, making in all 119 generations since the creation. Then, let it be recollected, that Jehovah is described Ex. 20. 6 as 'keeping mercy for thousands,' even for thousands of generations; that he has 'commanded his Word to a thousand generations,' Ps. 105. 8; 'and the Scripture cannot be broken,' Jn. 10. 35; neither does the Spirit of truth speak in vain and boastful Eyperbies, and the length of time thus allotted to the happy condition of the church will appear in no-wise disproportionate to the announcement of other scriptures. *C.*

REFLECTIONS. Glorious is the period of light, life, liberty, love, peace, purity, joy, and triumph which the church of true believers shall enjoy even on earth, after a long, long night of darkness, trouble, and oppression. When Satan is restrained by Christ, and the Holy Ghost poured out, with what power, spirituality, and splendour shall the cause of Christ revive! They who in evil times had faithfully adhered to the truth shall, in their persons, or in the numerous multitudes of their converted successors, live and reign under the protection and smiles of their Redeemer. But no happiness on earth is unmovable or everlasting. Satan and his wicked instruments will always disturb the beloved saints and city of the Lord to their utmost; but quickly shall their most furious and joint attacks issue in their universal and everlasting destruction. In what a public and awful manner the general resurrection and last judgment will shut up the scenes of time! How great and glorious the Judge! how tremendous the tribunal! how numerous and serious the panels! how exact the trial! Just, but awful and irrevocable, shall be the decisions, and infinitely important and lasting the execution.

CHAPTER XXI. Ver. 1. *Sea* denotes tumultuous

A.M. cir. 4100. A.D. cir. 96.

9 And[z] there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come[a] hither, I will show thee the bride, the Lamb's wife.

10 And[b] he carried me away in the spirit to a great and high mountain, and showed me [c]that great city, the holy Jerusalem, descending out of heaven from God,

11 Having[d] the glory of God: and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had [e]a wall great and high, *and* [f]had twelve gates, and at the gates twelve angels, and names[h] written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had [i]twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had [j]a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth [k]four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.[4] The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, [l]of the angel.

18 And[n] the building of the wall of it was *of* jasper; and the city *was* pure gold, like unto clear glass.

19 And[o] the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius, the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.[5]

21 And the twelve gates *were* twelve [p]pearls;[6] every several gate was of one pearl: and the [q]street of the city *was* pure gold, as it were transparent glass.

22 And[r] I saw no temple[7] therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And[s] the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And[t] the nations of them which are saved shall walk in the light of it: and [u]the kings of the earth do bring their glory and honour into it.

25 And[v] the gates of it shall not be shut at all by day: [w]for there shall be no night there.

26 And[y] they shall bring the glory and honour of the nations[8] into it.

27 And[z] there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's [a]book of life.

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[z] ch. 17, 1; 15, 1, 6, 7; 16, 1.

[a] ver. 2; ch. 19, 7. Is. 54, 5; 62, 4, 5. Eph. 5, 23, 32. 2 Co. 11, 2. Ho. 2, 19, 20.

[b] ch. 1, 10; 17, 3. Eze. 3, 12, 14; 40, 2. Is. 2, 2, 3. Mi. 4, 1, 2.

[c] ver. 2. Ga. 4, 26. He. 12, 22. Is. 65, 18, 19. Eze. xl. xlviii.

[d] Is. 60, 1, 2, 19, 20. Eze. 1, 26, 27; 43, 2. Ps. 4, 6; 27, 1; 36, 9. ch. 22, 5; ver. 23.

[e] Is. 26, 1; 60, 18. Ps. 125, 2. Zec. 2, 5.

[f] Eze. 48, 31-35. Is. 54, 11, 12. Ro. 24, 5. Ps. 34, 7. He. 1, 14. ch. 5, 11; 7, 11.

[h] Ga. 6, 16. He. 3, 1, 2 Pe. 2, 9.

[i] Mat. 16, 18. Is. 54, 11, 12. Eph. 2, 20. He. 11, 10. 2 Co. 5, 1. Ep. 2, 19, 20.

[j] Eze. 40, 3. Zec. 2, 1. ch. 11, 1. Is. 8, 20. Mat. 28, 20. Ac. 17, 11. Jn. 5, 39. 1 Ti. 3, 15-17.

[k] Is. 33, 20. Ep. 3, 18. Eze. 48, 16-35. Lu. 14, 23. Jn. 14, 2.

[l] *Twelve thousand furlongs*, being equal to 1500 miles, it seems difficult to comprehend how 'the height of it' could be 'equal,' especially as the measure of the wall is immediately given (and most probably its height, see ver. 17) as 'a hundred forty and four cubits,' or about 200 feet. The meaning seems to be, that this emblematic city was represented as built on the 'great and high mountain,' to which the Spirit had carried the prophet (ver. 10), and that the height of the mountain was equal to the side of the city. *C.*

[m] ver. 9, with ch. 13, 18.

[n] Is. 54, 11, 12. ch. 4, 6; ver. 11. 2 Pe. 1, 4. Is. 43, 3. 1 Pe. 1, 7, ver. 21. Ep. 3, 8. Pr. 8, 18, 19.

[o] *Amethyst.* These precious gems are nearly the same as those of the high-priest's breast-plate, Ex. 28, 17; and are so many emblems of those 'exceeding' great and precious promises,' and glorious doctrines of grace upon which the church of Christ is founded: Jesus, the precious one, being the foundation of all. 1 Pe. 2, 4, 7. 2 Pe. 1, 4. *C.*

[p] Mat. 13, 45, 46. Jn. 10, 7; 14, 6. Ep. 2, 18.

[q] *Pearls.* Emblems of that 'one pearl of great price,' the which when a man findeth, he selleth all that he hath, that he may buy that pearl. Mat. 13, 46. *C.*

[r] ch. 22, 2.

[s] 1 Co. 13, 12; 15, 28. Is. 8, 14. Ps. 91, 1. Jn. 4, 23, with Col. 2, 17. He. 10, 1.

[t] *I saw no temple*—but Jesus the body of Christ, the living temple of the God-head.—*C.*

[u] Is. 60, 19, 20; 30, 26; 24, 23. 1 Jn. 1, 5, 7. ver. 11; ch. 22, 5. Zec. 14, 7. Jn. 1, 4. Ps. 73, 25, 26. 1 Co. 15, 28.

[v] Is. 60, 3-11; 66, 19-12, 19, 23. Ps. 36, 9; 97, 1. Jn. 12, 35.

[w] Is. 45, 22, 23, 25. 15, 14; 60, 3, 10, 14; 56, 12. Ps. 72, 10, 11. ch. 11, 15.

[x] Is. 60, 11, 20. ch. 3, 8. Jn. 10, 7, 9; 14, 6; 6, 37.

[y] Is. 60, 20. Zec. 14, 7.

[z] Is. 60, 8-8, 11-17. Ps. 22, 27-30; 72, 8-17. Zec. 2, 11.

[a] *Nations.* To affirm that national distinctions shall be recollected and recognized in the life to come were, perhaps, to decide beyond what is revealed. But if so it should be, as certain passages in this book seem to indicate (see ch. 5, 9, 10; 7, 9, 10; 11-22, 24, 25), yet the recollection and distinction must consist with that scripture which declares, that 'in Jesus Christ there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all.'—*C.*

[a] Joel 3, 17. Zec. 14, 21. Eze. 44, 9. Is. 35, 8; 52, 1. 60, 21; 61, 21. Mat. 13, 41. 1 Co. 6, 9, 10. Ga. 5, 19-21. Ep. 5, 5. He. 12, 14, ver. 8; ch. 20, 14, 15. 1 Ti. 1, 9. 2 Th. 2, 11, 12. Hab. 2, 13. Je. 44, 4.

[a] Phi 4, 3. ch. 3, 5; 13, 8; 17, 8, 20, 12. 2 Ti. 2, 19. Ro. 8, 30. Lu. 10, 20.

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passions, mischievous enemies, and distressing calamities. 6. The *fountain of the water of life* denotes abundant and never-failing satisfaction in the familiar and immediate enjoyment of God in Christ, and all the blessings of his kingdom. 8. The *fearful* are they who, through cowardice or fear of reproaches and sufferings, are ashamed or afraid to own and honour Christ. 9. All professing Christians appear as persons devoted to and received by Jesus Christ as their husband; and all true believers are truly and spiritually married and united to him for ever. 11-13, 21. Her *light* of knowledge, purity, honour, and joy was illustriously bright. Her *jasper wall, great and high*, may denote the invincible power, infinite wisdom, and love of Christ, and his great salvation, powerful providence, and regular government. Her *twelve gates of pearl, each inscribed with the name of an apostle, guarded by an angel, and three towards each quarter*, may denote Christ's being preached to all the ends of the earth by faithful ministers, according to the New Testament, and that holy angels are ready to minister to every one that enters. 14-21. Her being *measured* denotes her conformity to the oracles of God. Her *four-square* form denotes her perfection, stability, and uniformity. Her *twelve foundations* of different *precious stones* are the infinitely precious Redeemer in his unnumbered excellencies and glories, answerable to the different cases of men. The houses being built and streets paved with pure *gold*, represent its amazing riches, glory, and purity. 22, 23. In heaven they have no need of instituted ordinances or of created comforts, as the immediate enjoyment of God in Christ renders them perfectly happy; and even in the millennial state there will be no need of ceremonies or external pomp, &c., as the powerful presence of Christ and his Father will render ordinances delightful, and men satisfied with their lot. 24, 26. In the millennial state church-members will improve their wealth, honour, and power for the glory of Christ and the benefit of souls; and in heaven they will have inexpressibly greater glories and honours than could be had on earth, and shall receive the gracious reward of their right improvement of the benefits they received on earth. 25. *Gates never shut* denote perfect safety and perpetual freedom of access. —*No night* is no darkness, ignorance, or trouble.

Ver. 1. By 'the new heaven and the new earth,' several distinguished expositors understand, the renovated state of kingdoms and churches during 'the thousand years' preceding the final judgment. The following reason seems, however, to lead to the conclusion that they represent the renovated world 2 Pe. 3, 7-13; after that judgment. The reason stands thus:—The time at which 'the earth and the heavens fled away' was when the Judge took his seat on 'the great white throne' (comp. ch. 20, 11, with ch. 21, 1), and the dead, 'small and great,' stood before him, and were 'judged according to their works,' ver. 12, and 'death and hell were cast into the lake of fire:' consequently after these events there could be no more judgment. But it is evident that after 'the thousand years' there will be the terrible judgment of Gog and Magog, ch. 20, 3, 7, 9, 10; therefore it follows that this vision of the 'new heaven and new earth' must represent a period posterior to the final judgment. *C.*

Ver. 12. *A wall.* The emblem of divine protection.—*The names of the twelve tribes.* In their meaning, viz. Judah, the praise of Jehovah; Reuben, vision of the son; Gad, an army; Asher, blessedness; Naphtali, who contends; Manasseh, forgetfulness, viz. of past sorrows; Simeon, that hears, obeys, or is heard; Levi, associated; Issachar, reward; Zebulun, habitation—'a continuing city;' Joseph, increase; Benjamin, the son of the right hand, which, thus interpreted in the order of ch. vii., present a glorious picture of the church of the redeemed. *C.*

Ver. 14. *The names of the twelve apostles.* In meaning, viz. Simon Peter, that hears, (and is for firmness) a stone; Andrew, strong man—'strong in the Lord:' James, he that supplants—viz. by a true estimate of the divine promise of birthright; John, the grace of JEHOVAH; Philip, lover of horses—the swift messengers of the gospel; Bartholomew, a son that suspends the waters—a drawer of water for the temple; Thomas, a twin—emblem of brotherly communion; Lebbeus, a man of heart; Thaddeus, that praises and confesses. *C.*

REFLECTIONS.—Transcendent are the glories of the millennial, but especially of the heavenly state of the church. Spiritual light, beauty, honour, grandeur, wealth, safety, satisfaction, and pleasure meet together. How new is all, far surpassing anything found or imagined before; and gloriously and firmly founded on Jesus Christ, and correspondent to the doctrine of his apostles and prophets! Abundant, delightful, and glorious is the access into this state by him, as the door, the way, the truth, and the life. Men who have through faith accepted Christ, of all ranks, Jews and Gentiles, are admitted into it. And in what honour they appear therein as the beloved, the espoused bride of Christ! Complete, secure, and immortal is their blessedness where sin, darkness, trouble, and death are fully and for ever passed away. Familiar and immediate is their fellowship with and enjoyment of God; and pure and glorious their holiness in heart and life.—But, alas! how inexpressible is the misery of those impenitent sinners who, by the purpose, word, and providence of God, are for ever excluded therefrom!

CHAPTER XXII. Ver. 1, 2. The Holy Ghost, proceeding from and sent by Christ and his Father, in his graces and comforts, and abundantly enjoyed, is the *river of life*. Jesus Christ, in his person, offices, relations, and manifold blessings, sufficient for the full satisfaction of all the Israel of God, according to the doctrine of the twelve apostles, and whose very words, ordinances, and manifestations of himself, have a sovereign virtue to remove all evil and render men perfectly happy, is the *tree of life*. 3-5. The fixed presence of God with his saints, and their familiar and immediate fellowship with him, will render them like to him in holiness and happiness. 6. All these things which you have heard and seen shall be faithfully and infallibly accomplished in their time and order; and the Lord Jesus, who inspired and authorized his ancient prophets to foretell events, hath sent me, your conducting angel, to inform you and others of his servants under the New Testament of the glories which will soon begin, and, in the short period of time, be all fulfilled. 9. Pay me no religious homage; for I, though an angel, am but your fellow-servant, and a companion of other prophets and those who fear God,

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

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AND he showed me [a] a pure river of water of life, clear as crystal, proceeding out of the throne[b] of God and of the Lamb.

2 In the midst of [c] the street of it, and on either side of the river, [d] *was there* the tree of life,[1] which bare twelve *manner of* fruits, *and* yielded her fruit every month: [e] and the leaves of the tree *were* for the healing of the nations.

3 And[g] there shall be no more curse: [h] but the throne of God and of the Lamb shall be in it; and [i] his servants shall serve him:

4 And[j] they shall see his face; and [k] his name *shall be* in their foreheads.

5 And[l] there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: [m] and they shall reign for ever and ever.

6 And he said unto me, [n] These sayings *are* faithful and true: and the [o] Lord God of the holy prophets sent his angel [p] to show unto his servants the things which must shortly be done.

7 Behold,[r] I come quickly: [s] blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John [t] saw these things, and heard *them.* And when I had heard and seen, [u] I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he[2] saith unto me, [v] Seal not the sayings of the prophecy of this book: for the time is at hand.

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11 He[w] that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: [x] and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And,[z] behold, I come quickly; and [a] my reward *is* with me, to give every man according as his work shall be.

13 I[b] am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed[c] *are* they that do his commandments, that they may have right[3] to [d] the tree of life, and may enter in through [e] the gates into the city.

15 For[g] without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I[h] Jesus have sent mine angel to testify unto you these things in the churches. I am [i] the root[4] and the offspring of David, *and* [k] the bright and morning star.

17 And the [l] Spirit and [m] the bride say, Come. And let [n] him that heareth say, Come. [o] And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For [p] I testify unto every man that heareth the words of the prophecy of this book, [q] If any man shall add[5] unto these things, God shall add unto him the [r] plagues that are written in this book:

19 And if any man shall take away[6] from the words of the book of this prophecy, [s] God shall take away his part out of the book of life, and out of the holy city, and *from* [t] the things which are written in this book.

20 He[u] which testifieth these things saith, [v] Surely I come quickly; [x] Amen. [y] Even so, come, Lord Jesus.

21 The[a] grace of our Lord Jesus Christ *be* with you all. Amen.

CHAP. XXII

a Ezec. 47.1–10. Zec. 14.8 Ps. 36.8, 9. Jn. 7.38, 39: 4. 10, 11, 14. Hab. 2. 14. Ge. 2.9, 10.

b ch. 3.21; 4.3; 5.6, 7. 17.

c ch. 21.21 ver. 2.

d Ge. 2.9. Ezec. 47. 7, 12 Ps. 92.12–14. ch. 2.7. Jn. 21.25.

e If "the tree of life" be here put, not for a single tree, but for a species—according to a common form of speech—then it is easy to see how it might be "on either side of the river." And this view would correspond with the parallel passage, Ezec. 47. 7, where were "seen many trees on one side and on the other" of the bank. But if this view be considered inadmissible, then a new translation, which fully accords with the original, will solve the difficulty:—"In midst of the street of it and of the river (which flowed) on either side (around it, was) a tree of life," &c. The image presented is a wide street, with a river flowing down the centre, which divides to form an island where the tree of life grows in all its beauty and fruitfulness.—C.

f Ezek. 47. 12. Mal. 4. 2. Ps. 107. 20.

g Gen. 3. 17. Ro. 8. 1. Is. 11. 13. Zec. 14. 11. Ge. 3. 16–19.

h ch. 21. 3. Eze. 48. 35.

i ch. 4. 8, 7. 15; 19. 5.

j Mat. 5. 8. 1 Co. 13. 12. 1 Jn. 3. 2. Ps. 17. 15. Jn. 12. 26; 17. 24.

k ch. 3. 12; 14. 1. Ex. 28. 36–38. He. 4. 14; 10. 23. Ep. 4. 13.

l ch. 21. 23, 25. Ps. 36. 9. 27. 1. Is. 60. 1, 19, 20. Zec. 14. 6, 7. Jn. 8. 12.

m ch. 3. 21; 5. 10; 20. 4. Ro. 8. 17. 2 Ti. 2. 12. 2 Co. 4. 17. Ro. 5. 17. Da. 7. 27.

n ch. 1, 3; 19. 9; 21. 5. 2 Ti. 2. 15.

o ver. 16. He. 2. 1. Joel 2. 28. ch. 1. 1. 2 Ti. 3. 16.

p Ps. 25. 14. Am. 3. 7. ver. 6, 9. 1. 1, 19, 20. Mat. 24. 34. He. 10. 37. 2 Th. 1. 8. He. 9. 28. ch. 3. 11; 10. 6; 16. 15; 1. 7.

q ch. 1. 3; 3. 11.

r Jn. 14. 3, 18. 21. 1 Jn. 2. 1–3. Jn. 12.

s ch. 19. 9. 20. Ac. 10. 25, 26; 14. 13–15. with Mat. 4. 10. De. 6. 13; 10. 20. 1 Jn. 5. 21.

t Christ, ver. 12, 13, 16, 20.

u Mat. 10. 27. Eze. 2. 7. ch. 1. 3, with ch. 10. 4. Da. 8. 26; 12. 4, 9.

v Pr. 1. 24–33. Ec. 11. 2. Ezek. 2. 7. Da. 12. 10. 2 Ti. 3. 13. Mat. 13. 14; 25. 10. Ho. 4. 17. Ps. 81. 12.

w Ro. 1. ch. 7. 14, 15; ver. 3, 9. ch. 17. 6. Pr. 4. 18. Mat. 5. 6; 24. 13. Ja. 5. 20.

x See ver. 7. Zep. 1. 14.

z Is. 40. 10; 62. 11. Mat. 16. 27. Ro. 2. 6; 14. 12. ch. 20. 12.

a Is. 41. 4; 44. 6; 48. 12. ch. 1. 8, 17; 21. 6.

b Is. 44. 6. ch. 1. 17; 2. 8.

c Lu. 10. 37, 38. Mat. 7. 21; 6. 3–9. 1 Jn. 3. 23. ch. 2. 7; 3. 5; ver. 7. Da. 12. 13. Is. 3. 10. Ro. 2. 7, 10.

3 Or privilege or power. Jn. 1. 12.

d ch. 2. 7; ver. 2. Ge. 2. 9. Jn. 11. 25; 14. 19. Ga. 2. 20.

e ch. 21. 12, 13, 21, 25. Jn. 10. 7, 9; 14. 6. 2 Pe. 1. 11. Ep. 2. 18.

g ch. 21. 8, 27. 1 Co. 6. 9, 10. Ga. 5. 19, 21. Ep. 5. 5. Col. 3. 6. Phi. 3. 2, 18, 19. ch. 9. 20, 21. Mat. 7. 6; 22. 13.

h Ch. 1. 1, 11. De. 18. 15. Mat. 28. 20. 1 Pe. 1. 22.

i ch. 5. 5. Is. 11. 1, 10. Ro. 15. 12. Je. 23. 5, 6. Is. 9. 6, 7. Mat. 22. 42, 45. Jn. 7. 42.

4 *The root* in Deity, "the offspring" according to the flesh. Ro. 9. 5.—C.

j Mal. 4. 2. Zec. 6. 12, 13.

k ch. 2. 28; 19. 16.

l ch. 19. 7; 21. 2, 9, 10. Is. 2. 5.

m ch. 2. 7, 11, 17, 29; 3. 6, 13, 22. Mat. 22. 2; 13. 9. 43.

n Is. 55. 1–7. Ch. 21. 6. Jn. 7. 37–39. Ps. 81. 10; 34. 8. Mat. 22. 28. Jn. 6. 37; 3. 16.

o ver. 16, 17, 20; ch. 1. 5; 3. 7, 14.

p De. 4. 2; 6. 5. 31. 12. 32. Pr. 30. 6. Mat. 15. 9.

6 *If any man shall add* imaginary revelations of his own to the completed canon of prophecy.—C.

r ch. 2. 23; 3. 3; 9. 20; 14. 9–11; 15. 1; 16. 2, 9, 11, 21; 18. 4, 20; 19. 20; 20. 10, 15.

s *If any man shall take away,* &c. That is, by denying their divine authority, or by violent and perversive interpretation.—C.

t Ex. 32. 33. Ps. 69. 28. ch. 3. 5; 13. 8; 17. 8; 21. 27; ver. 15.

u ch. 1. 7; 2. 7, 11, 17, 26–28; 3. 4, 5, 12, 21; 7. 9–17; 14. 13.

w ch. 1. 1; ver. 10–19.

x ver. 7, 10, 12. 2 Pe. 3. 8. ch. 1. 7.

y Ca. 8. 14; 2. 17. 1 Ti. 4. 8. He. 9. 28.

z Is. 25. 9.

a ch. 1. 4, 11. Ro. 16. 24. 1 Co. 16. 23. 2 Co. 13. 14. Ga. 6. 18. Ep. 6. 23, 24. Phi. 1. 2; 4. 23. Col. 4. 18. 1 Th. 1. 1. 2 Th. 3. 18.

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employed by Christ to communicate these revelations to you. 10. Christ charged me to publish to the church the revelations I had received, as their accomplishment was immediately to begin. 14. They who, from a principle of faith and love, sincerely obey all God's commandments, and thus prove their union to Christ, shall, by his free grant, have all authority, warrant, dignity, and meetness to partake of the immediate enjoyment of him in all his heavenly blessings, and have a free, open, abundant, and honourable admission into the heavenly state. 16. As God, Christ is the Root, Lord, and Source of David's family and kingdom; and as man, he is his Son, descended from his loins. He is the *bright and morning star*—as he is infinitely glorious, and his rising up in his incarnation introduced the gospel-day; his rising in power introduces the millennial day; his rising in the saving influences of his Spirit introduces the spiritual day of grace and comfort; and his appearance to judge the world will introduce the eternal day of light, purity, and joy. 17. The first part of this verse is the church's request that Christ would come quickly to fulfil all his gracious promises; and the last part is an invitation to sinful men to come and freely receive his promised blessings. 19. Will accept all them who through faith in Christ, and who through perseverance in his life and word give themselves to him, but will cut off all who reject his blessed Son.

REFLECTIONS.—Happy are they who enjoy the millennial, and especially the heavenly blessedness! their freedom from curses, sorrows, and maladies is complete. Ravishing and abundant is their enjoyment of Jesus Christ and his Spirit, and all his secured salvation—all the consolations, all the fulness of God in him. Divinely acknowledged and immediately illuminated, they reign with him for evermore! And with uninterrupted delight and fervour they serve, worship, and glorify him:—But none must expect this celestial happiness without being justified and sanctified on earth. Holiness in heart or life, though it does not merit the heavenly glory, must prepare us for it, and manifest our new-covenant claim to it. And if men persevere in their sin, they must at last be excluded from the fellowship of God, and be for ever fixed in their sin as a principal part of their punishment. Important and infallible are the declarations of Christ in the Scripture. According to them as our rule we must now walk; and according to them at the last day we shall be judged. Infinite is the danger of adding to, taking from, perverting, or denying these sacred records. And great is the mercy that they are so full of the most encouraging promises and endearing invitations to receive an undoubted, a free, a full, an everlasting salvation in Christ. In the exercise of an assured faith, let me always receive his fulness, and look, long, and wait for his second coming! —O when shall time give place to eternity! When shall the transient glimmerings of his glory issue in my being for ever with the Lord! When shall my beloved ordinances of his grace, and this precious, precious, precious book of God be exchanged for seeing him as he is, and knowing him even as I am known in the face of Jesus Christ! When shall I bid adieu to human explications of divine oracles, and the Lord God and the Lamb be the light thereof,—my everlasting light, —and my God my glory!

THE END OF THE NEW TESTAMENT.